Original Hebrew Bible

A Free Paleo Hebrew Interlinear Bible

INCLUDING ALL BOOKS OF THE OLD TESTAMENT

Genesis - Malachi

Version 1.0

Public Domain

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Version 1.0 Notes

The translation used for this Bible is the Berean Standard Bible (BSB), which is a public domain translation. The transliteration used is based on the BSB transliteration. To improve readability, we replaced the international phonetic symbols with the letters and sounds they represent. The Original Hebrew text is based on the Westminster Leningrad Codex (WLC), with vowel points removed. The WLC contains letters (peh/p and samek/s) which were added as punctuation at the end of some lines of the Hebrew text. Where these letters were attached to Father's name YHVH, they have been removed. In future Versions of this Bible, we hope to remove all added punctuation.

Please note that this Version has thousands of pages. When printing, we suggest printing a few pages at a time.

Search works best on a desktop computer. To search for a verse on desktop, search for the full name of the book, followed by the chapter and verse number. Example:

Deuteronomy 30:4

To search for a verse on mobile, searching for the book and chapter may work best. Example:

Deuteronomy 30

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Shalom unto Jerusalem.

M. Dawson
September 10, 2023

Original Hebrew Letter	**Letter Name**	**Letter Sounds**
	alef	ah, eh
	bet	b, v
	gimmel	g
	dalet	d
	hey	h
	vav	v, oh, oo
	zayin	z
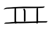	chet	ch
	tet	t
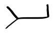	yod	y, ee
	kaf	k, kh

Original Hebrew Letter	**Letter Name**	**Letter Sounds**
	lamed	l
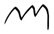	mem	m
	nachash	n
	samek	s
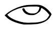	ayin	ah, eh, oh
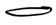	peh	p, ph
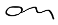	tsade	ts
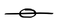	quf	q
	resh	r
	shin	s, sh
	tav	t

Genesis

BSB Translation	Transliteration	Original Hebrew	Verse
In the beginning	be·re·sheet	בראשית	Genesis 1:1
created	ba·ra	ברא	
God	e·lo·heem	אלהים	
-	et	את	
the heavens	hash·sha·ma·yim	השמים	
and	ve·et	ואת	
the earth	ha·a·rets	הארץ	
Now the earth	ve·ha·a·rets	והארץ	Genesis 1:2
was	ha·ye·tah	היתה	
formless	to·hu	תהו	
and void	va·vo·hu	ובהו	
and darkness	ve·cho·shekh	וחשך	
was over	al	על	
the surface	pe·ne	פני	
of the deep	te·ho·wm	תהום	
And the Spirit	ve·ru·ach	ורוח	
of God	e·lo·heem	אלהים	
was hovering	me·ra·che·phet	מרחפת	
over	al	על	
the surface	pe·ne	פני	
of the waters	ham·ma·yim	המים	
said	vay·yo·mer	ויאמר	Genesis 1:3
And God	e·lo·heem	אלהים	
“ Let there be	ye·hee	יהי	
light ”	o·wr	אור	

and there was	vay·hee	𐤅𐤉𐤄𐤉	
light	o·wr	𐤀𐤅𐤓	
saw	vay·yar	𐤅𐤉𐤓𐤀	Genesis 1:4
And God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
-	et	𐤀𐤕	
the light	ha·o·wr	𐤄𐤀𐤅𐤓	
that	kee	𐤊𐤉	
[was] good	to·wv	𐤈𐤅𐤁	
separated	vay·yav·del	𐤅𐤉𐤁𐤃𐤋	
and [He]	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
	ben	𐤁𐤉𐤍	
the light	ha·o·wr	𐤄𐤀𐤅𐤓	
from	u·ven	𐤅𐤁𐤉𐤍	
the darkness	ha·cho·shekh	𐤄𐤇𐤔𐤊	
called	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	Genesis 1:5
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
the light	la·o·wr	𐤋𐤀𐤅𐤓	
“ day ”	yo·wm	𐤉𐤅𐤌	
and the darkness	ve·la·cho·shekh	𐤅𐤋𐤇𐤔𐤊	
He called	qa·ra	𐤒𐤓𐤀	
“ night ”	la·ye·lah	𐤋𐤉𐤋𐤄	
And there was	vay·hee	𐤅𐤉𐤄𐤉	
evening	e·rev	𐤏𐤓𐤁	
and there was	vay·hee	𐤅𐤉𐤄𐤉	
morning —	bo·qer	𐤁𐤒𐤓	
day	yo·wm	𐤉𐤅𐤌	
the first	e·chad	𐤀𐤇𐤃	

said	vay·yo·mer	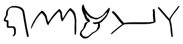	Genesis 1:6
And God	e·lo·heem	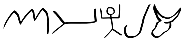	
“ Let there be	ye·hee	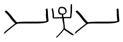	
an expanse	ra·qee·a	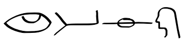	
between	be·to·wkh	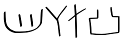	
the waters	ham·ma·yim	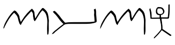	
to	vee·hee	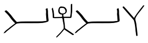	
separate	mav·deel	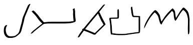	
	ben	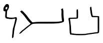	
the waters	ma·yim	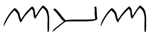	
from the waters ”	la·ma·yim	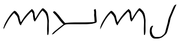	
made	vay·ya·as	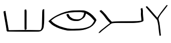	Genesis 1:7
So God	e·lo·heem	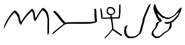	
-	et	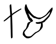	
the expanse	ha·ra·qee·a	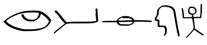	
and separated	vay·yav·del	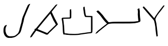	
	ben	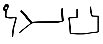	
the waters	ham·ma·yim	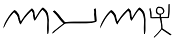	
-	a·sher	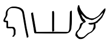	
beneath	mit·ta·chat	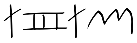	
[it]	la·ra·qee·a	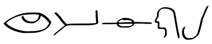	
from	u·ven	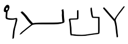	
the waters	ham·ma·yim	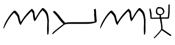	
-	a·sher	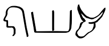	
above	me·al	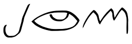	
-	la·ra·qee·a	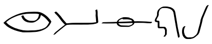	
And it was	vay·hee	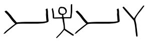	

so	khen	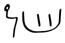	
called	vay·yiq·ra	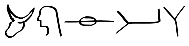	Genesis 1:8
God	e·lo·heem	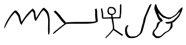	
the expanse	la·ra·qee·a	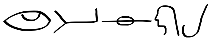	
“ sky ”	sha·ma·yim	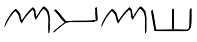	
And there was	vay·hee	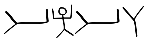	
evening	e·rev	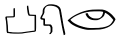	
and there was	vay·hee	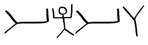	
morning —	bo·qer	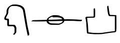	
day	yo·wm	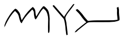	
the second	she·nee	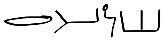	
said	vay·yo·mer	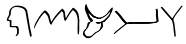	Genesis 1:9
And God	e·lo·heem	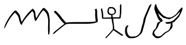	
be gathered	yiq·qa·wu	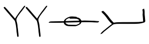	
“ Let the waters	ham·ma·yim	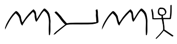	
under	mit·ta·chat	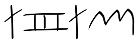	
the sky	hash·sha·ma·yim	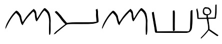	
into	el	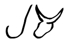	
place	ma·qo·wm	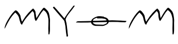	
one	e·chad	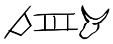	
may appear ”	ve·te·ra·eh	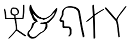	
so that the dry [land]	hay·yab·ba·shah	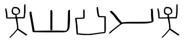	
And it was	vay·hee	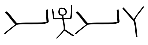	
so	khen	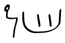	
called	vay·yiq·ra	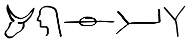	Genesis 1:10
God	e·lo·heem	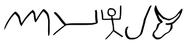	
the dry [land]	lay·yab·ba·shah	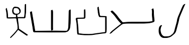	

“ earth ”	e·rets		
and the gathering	u·le·miq·veh	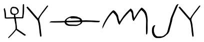	
of waters	ham·ma·yim	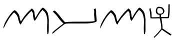	
He called	qa·ra	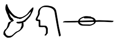	
“ seas ”	yam·meem	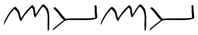	
saw	vay·yar	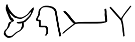	
And God	e·lo·heem		
that	kee	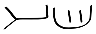	
[it was] good	to·wv		
said	vay·yo·mer		Genesis 1:11
Then God	e·lo·heem		
bring forth	tad·she		
“ Let the earth	ha·a·rets		
vegetation :	de·she		
plants	e·sev	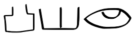	
seed-bearing	maz·ree·a	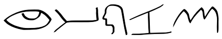	
	ze·ra		
trees	ets		
and fruit	pe·ree		
each bearing	o·seh		
fruit	pe·ree		
according to its kind	le·mee·no		
-	a·sher		
with seed	zar·o		
-	vo		
-	al		
- ”	ha·a·rets		

And it was	vay·hee	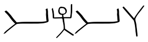	
so	khen	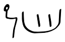	
produced	vat·to·w·tse		Genesis 1:12
The earth	ha·a·rets		
vegetation :	de·she		
plants	e·sev	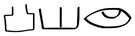	
seed-bearing	maz·ree·a	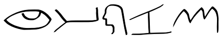	
	ze·ra		
according to their kinds	le·mee·ne·hu	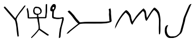	
and trees	ve·ets		
bearing	o·seh		
fruit	pe·ree		
-	a·sher		
with seed	zar·o		
	vo		
according to their kinds	le·mee·ne·hu	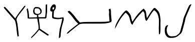	
saw	vay·yar	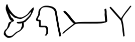	
And God	e·lo·heem		
that	kee	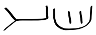	
it was good	to·wv		
And there was	vay·hee	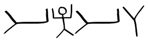	Genesis 1:13
evening	e·rev		
and there was	vay·hee	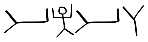	
morning —	bo·qer	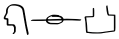	
day	yo·wm		
the third	she·lee·shee		
said	vay·yo·mer		Genesis 1:14

And God	e·lo·heem		
“ Let there be	ye·hee		
lights	me·o·rot		
in the expanse	bir·qee·a	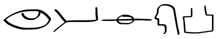	
of the sky	hash·sha·ma·yim		
to distinguish	le·hav·deel		
between	ben	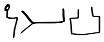	
the day	hay·yo·wm	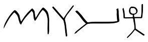	
and	u·ven	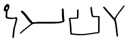	
the night	hal·la·ye·lah	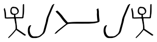	
and let them be	ve·ha·yu	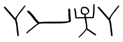	
signs to mark	le·o·tot		
[the] seasons	u·le·mo·w·a·deem		
and days	u·le·ya·meem		
and years	ve·sha·neem	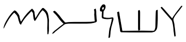	
And let them serve	ve·ha·yu	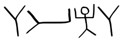	Genesis 1:15
as lights	lim·o·w·rot		
in the expanse	bir·qee·a	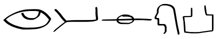	
of the sky	hash·sha·ma·yim		
to shine	le·ha·eer		
upon	al		
the earth ”	ha·a·rets		
And it was	vay·hee	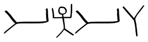	
so	khen	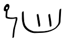	
made	vay·ya·as		Genesis 1:16
God	e·lo·heem		
-	et		

two	she·ne	שני	
lights :	ham·me·o·rot	המארת	
great	hag·ge·do·leem	הגדלים	
-	et	את	
light	ham·ma·o·wr	המאור	
the greater	hag·ga·dol	הגדל	
to rule	le·mem·she·let	לממשלת	
the day	hay·yo·wm	היום	
and	ve·et	ואת	
light	ham·ma·o·wr	המאור	
the lesser	haq·qa·ton	הקטן	
to rule	le·mem·she·let	לממשלת	
the night	hal·lay·lah	הלילה	
And [He made]	ve·et	ואת	
the stars {as well}	hak·ko·w·kha·veem	הכוכבים	
set	vay·yit·ten	ויתן	Genesis 1:17
[these lights]	o·tam	אתם	
God	e·lo·heem	אלהים	
in the expanse	bir·qee·a	ברקיע	
of the sky	hash·sha·ma·yim	השמים	
to shine	le·ha·eer	להאיר	
upon	al	על	
the earth	ha·a·rets	הארץ	
to preside over	ve·lim·shol	ולמשל	Genesis 1:18
the day	bay·yo·wm	ביום	
and the night	u·val·lay·lah	ובלילה	
and to separate	u·la·hav·deel	ולהבדיל	

	ben	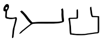	
the light	ha·o·wr		
from	u·ven	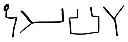	
the darkness	ha·cho·shekh		
saw	vay·yar	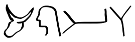	
And God	e·lo·heem		
that	kee	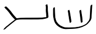	
[it was] good	to·wv		
And there was	vay·hee	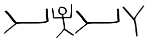	Genesis 1:19
evening	e·rev		
and there was	vay·hee	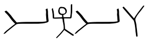	
morning —	bo·qer	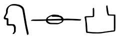	
day	yo·wm		
the fourth	re·vee·ee		
said	vay·yo·mer		Genesis 1:20
And God	e·lo·heem		
teem	yish·re·tsu		
“ Let the waters	ham·ma·yim	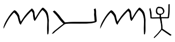	
creatures	she·rets		
with living	ne·phesh		
	chay·yah	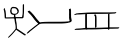	
and let birds	ve·o·wph		
fly	ye·o·w·pheph		
above	al		
the earth	ha·a·rets		
in	al		
the open	pe·ne	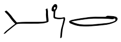	

expanse	re·qee·a		
of the sky ”	hash·sha·ma·yim		
created	vay·yiv·ra		Genesis 1:21
God	e·lo·heem		
So	et		
sea creatures	hat·tan·nee·nim	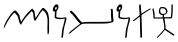	
the great	hag·ge·do·leem	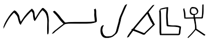	
-	ve·et		
and every	kal	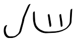	
thing	ne·phesh		
living	ha·chay·yah	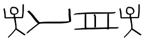	
that moves	ha·ro·me·set		
[with] which	a·sher		
teemed	sha·re·tsu		
the waters	ham·ma·yim	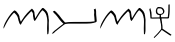	
according to their kinds	le·mee·ne·hem	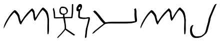	
and	ve·et		
every	kal	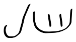	
bird	o·wph		
of flight	ka·naph	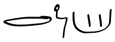	
after its kind	le·mee·ne·hu	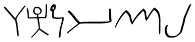	
saw	vay·yar	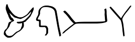	
And God	e·lo·heem		
that	kee	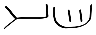	
[it was] good	to·wv		
blessed	vay·va·rekh	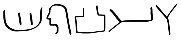	Genesis 1:22
them	o·tam		

Then God	e·lo·heem		
[and] said	le·mor		
“ Be fruitful	pe·ru		
and multiply	u·re·vu	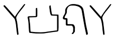	
and fill	u·mil·u		
-	et		
the waters	ham·ma·yim	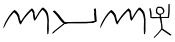	
of the seas	bay·yam·meem		
and let birds	ve·ha·o·wph		
multiply	yi·rev		
on the earth ”	ba·a·rets		
And there was	vay·hee	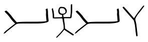	Genesis 1:23
evening	e·rev		
and there was	vay·hee	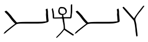	
morning —	bo·qer	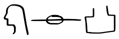	
day	yo·wm		
the fifth	cha·mee·shee		
said	vay·yo·mer		Genesis 1:24
And God	e·lo·heem		
bring forth	to·w·tse		
“ Let the earth	ha·a·rets		
creatures	ne·phesh		
living	chay·yah	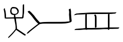	
according to their kinds :	le·mee·nah		
livestock	be·he·mah	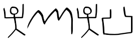	
land crawlers	va·re·mes		
and beasts	ve·chay·to	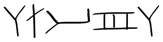	

of the earth	e·rets	
according to their kinds ”	le·mee·nah	
And it was	vay·hee	
so	khen	
made	vay·ya·as	Genesis 1:25
God	e·lo·heem	
-	et	
the beasts	chay·yat	
of the earth	ha·a·rets	
according to their kinds	le·mee·nah	
-	ve·et	
the livestock	hab·be·he·mah	
according to their kinds	le·mee·nah	
and	ve·et	
everything	kal	
that crawls	re·mes	
upon the earth	ha·a·da·mah	
according to its kind	le·mee·ne·hu	
saw	vay·yar	
And God	e·lo·heem	
that	kee	
[it was] good	to·wv	
said	vay·yo·mer	Genesis 1:26
Then God	e·lo·heem	
“ Let Us make	na·a·seh	
man	a·dam	

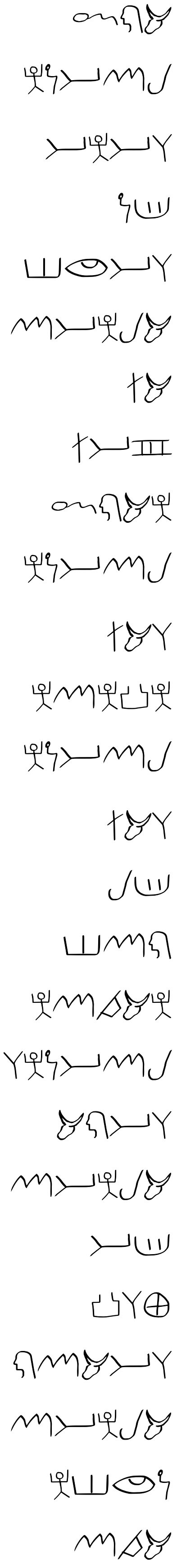

in Our image	be·tsal·me·nu	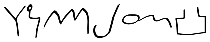	
after Our likeness	kid·mu·te·nu	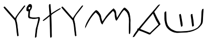	
to rule	ve·yir·du	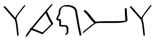	
over the fish	vid·gat	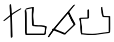	
of the sea	hay·yam	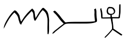	
and the birds	u·ve·o·wph	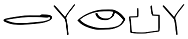	
of the air	hash·sha·ma·yim	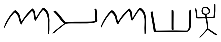	
over the livestock	u·vab·be·he·mah	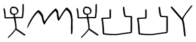	
and over all	u·ve·khal	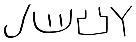	
the earth itself	ha·a·rets	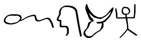	
and every	u·ve·khal	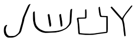	
creature	ha·re·mes	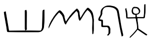	
that crawls	ha·ro·mes	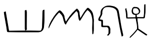	
upon	al	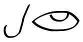	
[it] ”	ha·a·rets	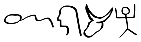	
created	vay·yiv·ra	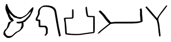	Genesis 1:27
So God	e·lo·heem	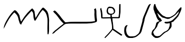	
-	et	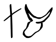	
man	ha·a·dam	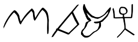	
in His [own] image	be·tsal·mo	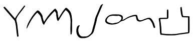	
in the image	be·tse·lem	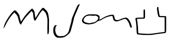	
of God	e·lo·heem	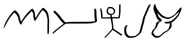	
He created	ba·ra	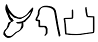	
him	o·to	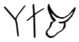	
male	za·khar	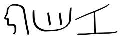	
and female	u·ne·qe·vah	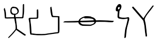	
He created	ba·ra	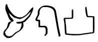	

them	o·tam		
blessed	vay·va·rekh	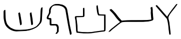	Genesis 1:28
them	o·tam		
God	e·lo·heem		
said	vay·yo·mer		
to them	la·hem		
and	e·lo·heem		
“ Be fruitful	pe·ru		
and multiply	u·re·vu	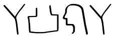	
and fill	u·mil·u		
-	et		
the earth	ha·a·rets		
and subdue it	ve·khiv·shu·ha	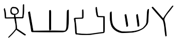	
rule	u·re·du		
over the fish	bid·gat	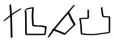	
of the sea	hay·yam	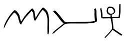	
and the birds	u·ve·o·wph		
of the air	hash·sha·ma·yim		
and every	u·ve·khal	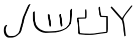	
creature	chay·yah	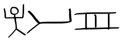	
that crawls	ha·ro·me·set		
upon	al		
the earth ”	ha·a·rets		
said	vay·yo·mer		Genesis 1:29
Then God	e·lo·heem		
“ Behold	hin·neh		
I have given	na·tat·tee		

you	la·khem	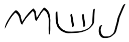	
-	et	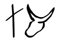	
every	kal	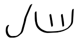	
plant	e·sev	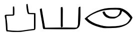	
	zo·re·a	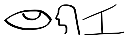	
seed-bearing	ze·ra	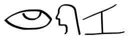	
-	a·sher	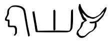	
on	al	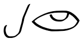	
the face	pe·ne	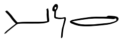	
of all	khal	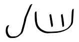	
the earth	ha·a·rets	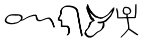	
and	ve·et	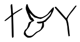	
every	kal	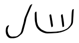	
tree	ha·ets	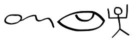	
whose	a·sher	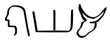	
	bo	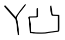	
fruit	phe·ree	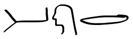	
-	ets	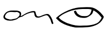	
contains	zo·re·a	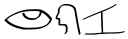	
seed	za·ra	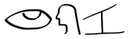	
yours	la·khem	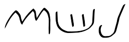	
They will be	yih·yeh	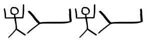	
for food	le·akh·lah	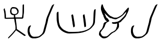	
And to every	u·le·khal	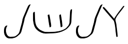	Genesis 1:30
beast	chay·yat	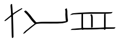	
of the earth	ha·a·rets	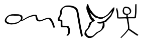	
and every	u·le·khal	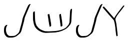	

bird	o·wph	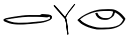	
of the air	hash·sha·ma·yim	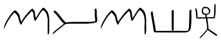	
and every	u·le·khol	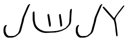	
creature that crawls	ro·w·mes	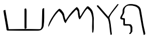	
upon	al	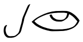	
the earth —	ha·a·rets	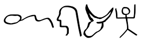	
everything that has	a·sher	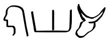	
in it —	bo	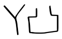	
the breath	ne·phesh	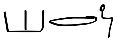	
of life	chay·yah	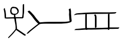	
-	et	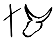	
[I have given] every	kal	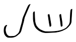	
green	ye·req	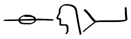	
plant	e·sev	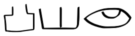	
for food ”	le·akh·lah	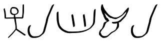	
And it was	vay·hee	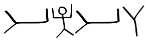	
so	khen	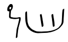	
looked upon	vay·yar	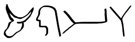	Genesis 1:31
And God	e·lo·heem	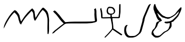	
-	et	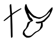	
all	kal	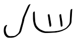	
that	a·sher	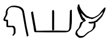	
He had made	a·sah	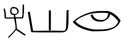	
and indeed	ve·hin·neh	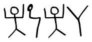	
good	to·wv	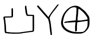	
[it was] very	me·od	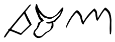	
And there was	vay·hee	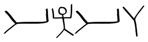	

evening	e·rev	
and there was	vay·hee	
morning —	bo·qer	
day	yo·wm	
the sixth	hash·shish·shee	
were completed	vay·khul·lu	Genesis 2:1
Thus the heavens	hash·sha·ma·yim	
and the earth	ve·ha·a·rets	
in all	ve·khal	
their vast array	tse·va·am	
had finished	vay·khal	Genesis 2:2
God	e·lo·heem	
day	bay·yo·wm	
And by the seventh	hash·she·vee·ee	
the work	me·lakh·to	
-	a·sher	
He had been doing	a·sah	
He rested	vay·yish·bot	
day	bay·yo·wm	
so on [that]	hash·she·vee·ee	
from all	mik·kal	
His work	me·lakh·to	
	a·sher	
	a·sah	
blessed	vay·va·rekh	Genesis 2:3
Then God	e·lo·heem	
-	et	

day	yo·wm		
the seventh	hash·she·vee·ee	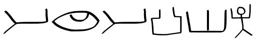	
and sanctified	vay·qad·desh	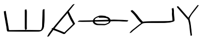	
it	o·to		
because	kee	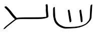	
on [that day]	vo		
He rested	sha·vat		
from all	mik·kal		
the work	me·lakh·to		
that	a·sher		
of creation	ba·ra		
[He]	e·lo·heem		
had accomplished	la·a·so·wt		
This	el·leh	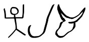	Genesis 2:4
[is] the account	to·wl·do·wt		
of the heavens	hash·sha·ma·yim	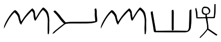	
and the earth	ve·ha·a·rets		
when they were created	be·hib·ba·re·am		
in the day	be·yo·wm	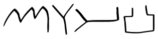	
made	a·so·wt		
that the LORD	YHVH		
God	e·lo·heem		
[them]	e·rets		
	ve·sha·ma·yim		
Now	ve·khol		Genesis 2:5
[no] shrub	see·ach	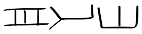	
of the field	has·sa·deh		

had yet	te·rem		
appeared	yih·yeh	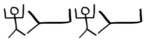	
on the earth	va·a·rets		
nor had any	ve·khal		
plant	e·sev	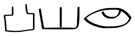	
of the field	has·sa·deh	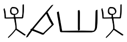	
-	te·rem		
sprouted	yits·mach		
for	kee	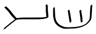	
had not [yet]	lo		
sent rain	him·teer		
the LORD	YHVH		
God	e·lo·heem		
upon	al		
the earth	ha·a·rets		
man	ve·a·dam		
and [there was] no	a·yin	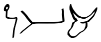	
to cultivate	la·a·vod		
-	et		
the ground	ha·a·da·mah		
But springs	ve·ed		Genesis 2:6
welled up	ya·a·leh		
from	min		
the earth	ha·a·rets		
and watered	ve·hish·qah	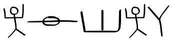	
-	et		
the whole	kal		

surface	pe·ne	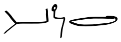	
of the ground	ha·a·da·mah		
formed	vay·yee·tser	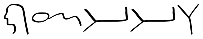	Genesis 2:7
Then the LORD	YHVH		
God	e·lo·heem		
-	et		
man	ha·a·dam		
[from] the dust	a·phar		
of	min		
the ground	ha·a·da·mah		
and breathed	vay·yip·pach	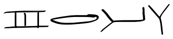	
into his nostrils	be·ap·paw		
the breath	nish·mat	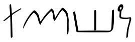	
of life	chay·yeem	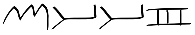	
became	vay·hee	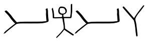	
and the man	ha·a·dam		
being	le·ne·phesh		
a living	chay·yah	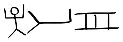	
planted	vay·yit·ta		Genesis 2:8
And the LORD	YHVH		
God	e·lo·heem		
a garden	gan		
in Eden	be·e·den		
in the east	miq·qe·dem	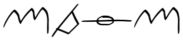	
He placed	vay·ya·sem	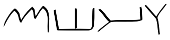	
where	sham	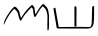	
-	et		

the man	ha·a·dam	𐤄𐤀𐤃𐤌	
-	a·sher	𐤀𐤔𐤓	
He had formed	ya·tsar	𐤉𐤑𐤓	
gave growth	vay·yats·mach	𐤅𐤉𐤑𐤌𐤇	Genesis 2:9
the LORD	YHVH	𐤉𐤄𐤅𐤄	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
Out	min	𐤌𐤍	
of the ground	ha·a·da·mah	𐤄𐤀𐤃𐤌𐤄	
to every	kal	𐤊𐤋	
tree	ets	𐤏𐤑	
that is pleasing	nech·mad	𐤍𐤇𐤌𐤃	
to the eye	le·mar·eh	𐤋𐤌𐤓𐤀𐤄	
and good	ve·to·wv	𐤅𐤈𐤅𐤁	
for food	le·ma·a·khal	𐤋𐤌𐤀𐤊𐤋	
[were] the tree	ve·ets	𐤅𐤏𐤑	
of life	ha·chay·yeem	𐤄𐤇𐤉𐤉𐤌	
And in the middle	be·to·wkh	𐤁𐤕𐤅𐤊	
of the garden	hag·gan	𐤄𐤂𐤍	
and the tree	ve·ets	𐤅𐤏𐤑	
of the knowledge	had·da·at	𐤄𐤃𐤏𐤕	
of good	to·wv	𐤈𐤅𐤁	
and evil	va·ra	𐤅𐤓𐤏	
Now a river	ve·na·har	𐤅𐤍𐤄𐤓	Genesis 2:10
flowed out	yo·tse	𐤉𐤑𐤀	
of Eden	me·e·den	𐤌𐤏𐤃𐤍	
to water	le·hash·qo·wt	𐤋𐤄𐤔𐤒𐤅𐤕	
-	et	𐤀𐤕	

the garden	hag·gan	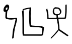	
and from there	u·mish·sham	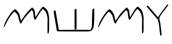	
it branched into	yip·pa·red	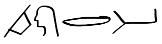	
	ve·ha·yah	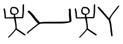	
four	le·ar·ba·ah	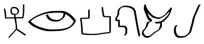	
headwaters :	ra·sheem	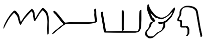	
The name	shem	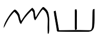	Genesis 2:11
of the first [river]	ha·e·chad	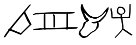	
[is] Pishon	pee·sho·wn	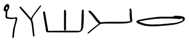	
it	hu	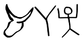	
winds through	has·so·vev	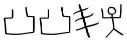	
-	et	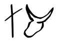	
the whole	kal	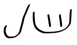	
land	e·rets	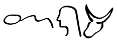	
of Havilah	ha·cha·vee·lah	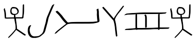	
where	a·sher	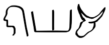	
there [is]	sham	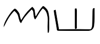	
gold	haz·za·hav	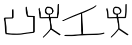	
And the gold	u·za·hav	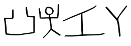	Genesis 2:12
land	ha·a·rets	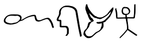	
of that	ha·hi·w	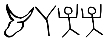	
[is] pure	to·wv	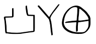	
[are found] there	sham	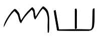	
[and] bdellium	hab·be·do·lach	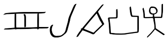	
	ve·e·ven	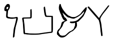	
and onyx	hash·sho·ham	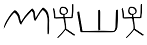	
The name	ve·shem	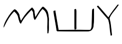	Genesis 2:13

river	han·na·har	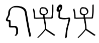	
of the second	hash·she·nee	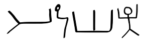	
[is] Gihon	gee·cho·wn	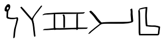	
it	hu	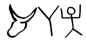	
winds through	has·so·w·vev	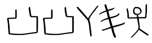	
-	et	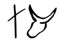	
the whole	kal	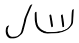	
land	e·rets	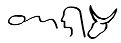	
of Cush	kush	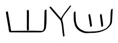	
The name	ve·shem	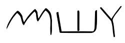	Genesis 2:14
river	han·na·har	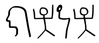	
of the third	hash·she·lee·shee	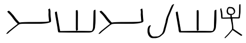	
[is] Hiddekel	chid·de·qel	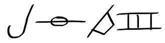	
it	hu	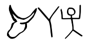	
runs along	ha·ho·lekh	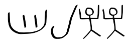	
the east side	qid·mat	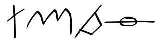	
of Assyria	ash·shur	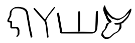	
river	ve·han·na·har	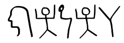	
And the fourth	ha·re·vee·ee	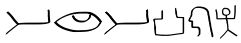	
[is the]	hu	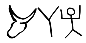	
Euphrates	phe·rat	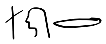	
took	vay·yiq·qach	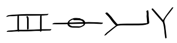	Genesis 2:15
Then the LORD	YHVH	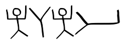	
God	e·lo·heem	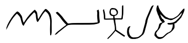	
-	et	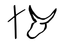	
the man	ha·a·dam	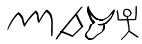	
and placed him	vay·yan·ni·che·hu	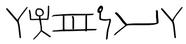	

in the Garden	ve·gan	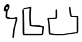	
of Eden	e·den	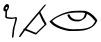	
to cultivate	le·a·ve·dah	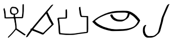	
and keep it	u·le·sha·me·rah	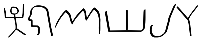	
commanded	vay·tsaw	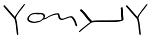	Genesis 2:16
And the LORD	YHVH	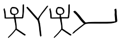	
God	e·lo·heem	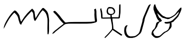	
	al	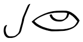	
[him]	ha·a·dam	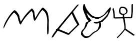	
-	le·mor	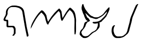	
from every	mik·kol	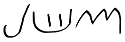	
tree	ets	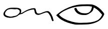	
of the garden	hag·gan	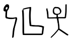	
“ You may eat freely	a·khol	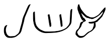	
	to·khel	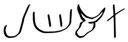	
the tree	u·me·ets	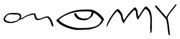	Genesis 2:17
of the knowledge	had·da·at	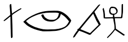	
of good	to·wv	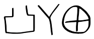	
and evil	va·ra	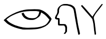	
but you must not	lo	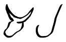	
eat	to·khal	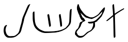	
from	mim·men·nu	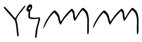	
for	kee	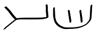	
in the day	be·yo·wm	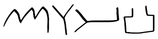	
that you eat	a·kha·le·kha	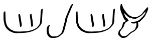	
of it	mim·men·nu	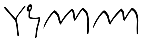	
you will surely	mo·wt	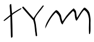	

die ”	ta·mut	תמות	
also said	vay·yo·mer	ויאמר	Genesis 2:18
The LORD	YHVH	יהוה	
God	e·lo·heem	אלהים	
“ [It is] not	lo	לא	
good	to·wv	טוב	
to be	he·yo·wt	היות	
for the man	ha·a·dam	האדם	
alone	le·vad·do	לבדו	
I will make	e·e·seh	אעשה	
for him	lo	לו	
helper ”	e·zer	עזר	
a suitable	ke·neg·do	כנגדו	
formed	vay·yi·tser	ויצר	Genesis 2:19
the LORD	YHVH	יהוה	
God	e·lo·heem	אלהים	
And out of	min	מן	
the ground	ha·a·da·mah	האדמה	
every	kal	כל	
beast	chay·yat	חית	
of the field	has·sa·deh	השדה	
-	ve·et	ואת	
and every	kal	כל	
bird	o·wph	עוף	
of the air	hash·sha·ma·yim	השמים	
and He brought [them]	vay·ya·ve	ויבא	
to	el	אל	

the man	ha·a·dam	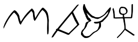	
to see	lir·o·wt	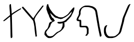	
what	mah	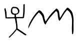	
he would name	yiq·ra	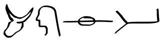	
	lo	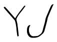	
each one	ve·khol	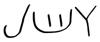	
-	a·sher	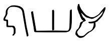	
called	yiq·ra	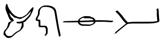	
	lo	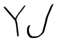	
And whatever the man	ha·a·dam	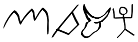	
creature	ne·phesh	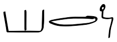	
each living	chay·yah	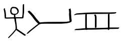	
that	hu	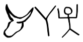	
[was] its name	she·mo	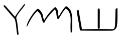	
gave	vay·yiq·ra	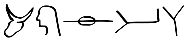	Genesis 2:20
The man	ha·a·dam	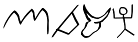	
names	she·mo·wt	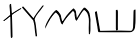	
to all	le·khal	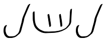	
the livestock	hab·be·he·mah	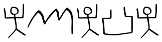	
to the birds	u·le·o·wph	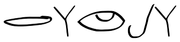	
of the air	hash·sha·ma·yim	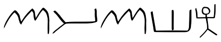	
and to every	u·le·khol	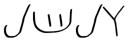	
beast	chay·yat	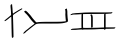	
of the field	has·sa·deh	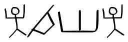	
But for Adam	u·le·a·dam	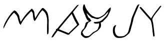	
no	lo	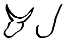	
was found	ma·tsa	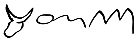	

helper	e·zer	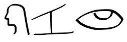	
suitable	ke·neg·do	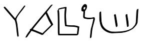	
caused	vay·yap·pel	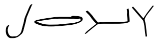	Genesis 2:21
So the LORD	YHVH	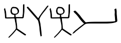	
God	e·lo·heem	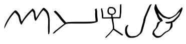	
a deep sleep	tar·de·mah	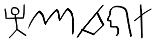	
to fall into	al	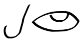	
the man	ha·a·dam	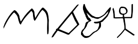	
and while he slept	vay·yee·shan	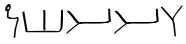	
He took	vay·yiq·qach	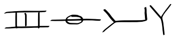	
one	a·chat	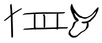	
of [the man’s] ribs	mits·tsal·o·taw	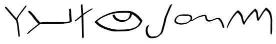	
and closed up	vay·yis·gor	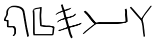	
with flesh	ba·sar	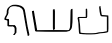	
the area	tach·ten·nah	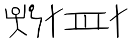	
He made	vay·yi·ven	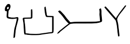	Genesis 2:22
the LORD	YHVH	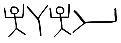	
God	e·lo·heem	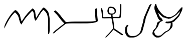	
-	et	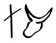	
And from the rib	hats·tse·la	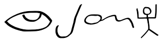	
that	a·sher	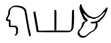	
had taken	la·qach	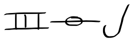	
from	min	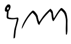	
the man	ha·a·dam	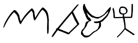	
a woman	le·ish·shah	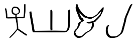	
and brought her	vay·vi·e·ha	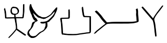	
to	el	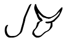	

[him]	ha·a·dam		
said :	vay·yo·mer		Genesis 2:23
And the man	ha·a·dam		
“ This	zot		
[is] now	hap·pa·am		
bone	e·tsem		
of my bones	me·a·tsa·may		
and flesh	u·va·sar	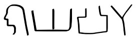	
of my flesh	mib·be·sa·ree		
she	le·zot	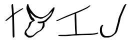	
shall be called	yiq·qa·re	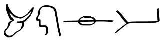	
‘ woman ’	ish·shah		
for	kee		
out of man	me·eesh		
was taken ”	lu·qo·chah	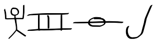	
she	zot		
For	al		Genesis 2:24
this reason	ken	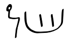	
will leave	ya·a·zav		
a man	eesh	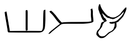	
-	et		
his father	a·vee	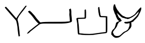	
and	ve·et		
mother	im·mo		
and be united	ve·da·vaq	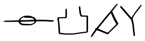	
to his wife	be·ish·to		
and they will become	ve·ha·yu	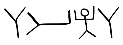	

flesh	le·va·sar	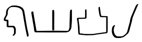	
one	e·chad	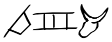	
were	vay·yih·yu	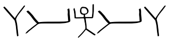	Genesis 2:25
both	she·ne·hem	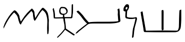	
naked	a·rum·meem	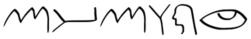	
And the man	ha·a·dam	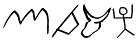	
and his wife	ve·ish·to	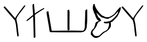	
and they were not	ve·lo	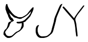	
ashamed	yit·bo·sha·shu	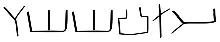	
Now the serpent	ve·han·na·chash	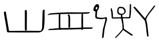	Genesis 3:1
was	ha·yah	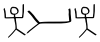	
more crafty	a·rum	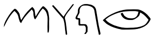	
than any	mik·kol	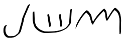	
beast	chay·yat	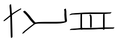	
of the field	has·sa·deh	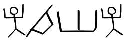	
that	a·sher	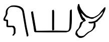	
had made	a·sah	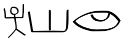	
the LORD	YHVH	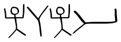	
God	e·lo·heem	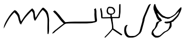	
And he said	vay·yo·mer	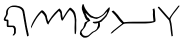	
to	el	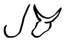	
the woman	ha·ish·shah	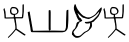	
	aph	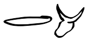	
really	kee	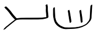	
say	a·mar	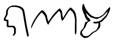	
“ Did God	e·lo·heem	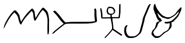	
‘ You must not	lo	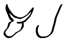	

eat	to·khe·lu		
from any	mik·kol		
tree	ets		
in the garden ? ’”	hag·gan	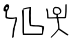	
answered	vat·to·mer		Genesis 3:2
The woman	ha·ish·shah		
	el		
the serpent	han·na·chash	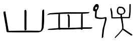	
the fruit	mip·pe·ree		
of the trees	ets		
of the garden	hag·gan	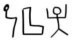	
“ We may eat	no·khel		
but about the fruit	u·mip·pe·ree		Genesis 3:3
of the tree	ha·ets		
-	a·sher		
in the middle	be·to·wkh		
of the garden	hag·gan	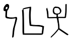	
has said	a·mar		
God	e·lo·heem		
‘ You must not	lo		
eat	to·khe·lu		
of it	mim·men·nu	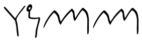	
[or]	ve·lo		
touch	tig·ge·u		
it	bo		
[or]	pen		
you will die ’”	te·mu·tun		

told	vay·yo·mer	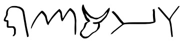	Genesis 3:4
the serpent	han·na·chash	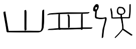	
	el	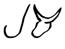	
[her]	ha·ish·shah	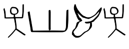	
“ You will not	lo	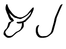	
surely	mo·wt	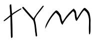	
die ”	te·mu·tun	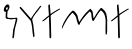	
“ For	kee	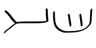	Genesis 3:5
knows	yo·de·a	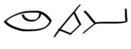	
God	e·lo·heem	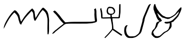	
that	kee	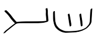	
in the day	be·yo·wm	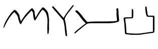	
you eat	a·kha·le·khem	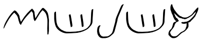	
of it	mim·men·nu	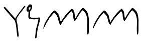	
opened	ve·niph·qe·chu	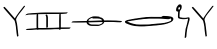	
your eyes	e·ne·khem	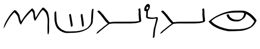	
will be	wih·yee·tem	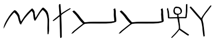	
and you will be like God	ke·lo·heem	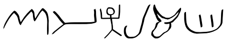	
knowing	yo·de·e	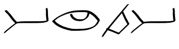	
good	to·wv	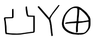	
and evil ”	va·ra	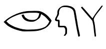	
saw	vat·te·re	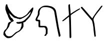	Genesis 3:6
When the woman	ha·ish·shah	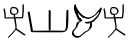	
that	kee	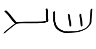	
[was] good	to·wv	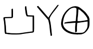	
the tree	ha·ets	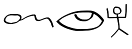	
for food	le·ma·a·khal	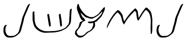	

and	ve·khee		
pleasing	ta·a·vah		
-	hu		
to the eyes	la·e·na·yim	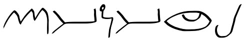	
desirable	ve·nech·mad	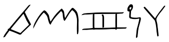	
[and that it was]	ha·ets		
for obtaining wisdom	le·has·keel	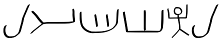	
she took	vat·tiq·qach	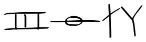	
the fruit	mip·pir·yo		
and ate it	vat·to·khal		
She also gave [some]	vat·tit·ten		
	gam		
to her husband	le·ee·shah	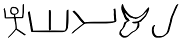	
[who was] with her	im·mah		
and he ate it	vay·yo·khal		
were opened	vat·tip·pa·qach·nah	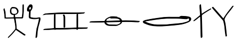	Genesis 3:7
And the eyes	e·ne	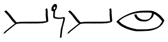	
of both of them	she·ne·hem	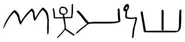	
knew	vay·ye·de·u		
that	kee	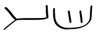	
they [were] naked	e·rum·mim	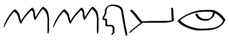	
and they	hem	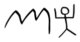	
so they sewed together	vay·yit·pe·ru		
leaves	a·leh		
fig	te·e·nah		
and made	vay·ya·a·su		
for themselves	la·hem		

coverings	cha·go·rot		
heard	vay·yish·me·u	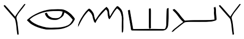	Genesis 3:8
-	et		
the voice	qo·wl	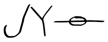	
of the LORD	YHVH		
God	e·lo·heem		
walking	mit·hal·lekh		
in the garden	bag·gan		
in the breeze	le·ru·ach	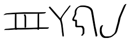	
of the day	hay·yo·wm	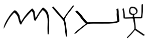	
and they hid themselves	vay·yit·chab·be	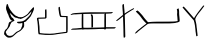	
Then the man	ha·a·dam		
and his wife	ve·ish·to	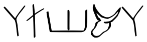	
from the presence	mip·pe·ne		
of the LORD	YHVH		
God	e·lo·heem		
among	be·to·wkh		
the trees	ets		
of the garden	hag·gan	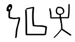	
called out	vay·yiq·ra	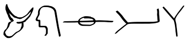	Genesis 3:9
But the LORD	YHVH		
God	e·lo·heem		
to	el		
the man	ha·a·dam		
-	vay·yo·mer		
-	lo		
“ Where [are] you ? ”	ay·yek·kah	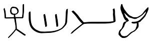	

he replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 3:10
-	et	𐤀𐤕	
Your voice	qo·le·kha	𐤒𐤋𐤊	
“ I heard	sha·ma·tee	𐤔𐤌𐤏𐤕𐤉	
in the garden ”	bag·gan	𐤁𐤂𐤍	
“ and I was afraid	va·ee·ra	𐤅𐤀𐤉𐤓𐤀	
because	kee	𐤊𐤉	
[was] naked	e·rom	𐤏𐤉𐤓𐤌	
I	a·no·khee	𐤀𐤍𐤊𐤉	
so I hid myself ”	va·e·cha·ve	𐤅𐤀𐤇𐤁𐤀	
asked [the LORD God]	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 3:11
“ Who	mee	𐤌𐤉	
told	hig·geed	𐤄𐤂𐤉𐤃	
-	le·kha	𐤋𐤊	
that	kee	𐤊𐤉	
you [were] naked ? ”	e·rom	𐤏𐤉𐤓𐤌	
you	at·tah	𐤀𐤕𐤄	
from	ha·min	𐤄𐤌𐤍	
the tree	ha·ets	𐤄𐤏𐤑	
of which	a·sher	𐤀𐤔𐤓	
I commanded you	tsiw·vee·tee·kha	𐤑𐤅𐤉𐤕𐤉𐤊	
not to	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
“ Have you eaten	a·khal	𐤀𐤊𐤋	
- ? ”	mim·men·nu	𐤌𐤌𐤍𐤅	
eat	a·kha·le·ta	𐤀𐤊𐤋𐤕	
answered	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 3:12
And the man	ha·a·dam	𐤄𐤀𐤃𐤌	

“ The woman	ha·ish·shah		
whom	a·sher		
You gave	na·tat·tah	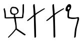	
me	im·ma·dee		
she	hee		
gave	na·te·nah	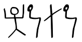	
me	lee	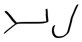	
[fruit] from	min		
the tree	ha·ets		
and I ate it ”	va·o·khel		
said	vay·yo·mer		Genesis 3:13
Then the LORD	YHVH		
God	e·lo·heem		
to the woman	la·ish·shah		
“ What	mah	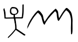	
[is] this	zot		
you have done ? ”	a·seet	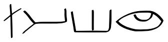	
replied	vat·to·mer		
[she]	ha·ish·shah		
“ The serpent	han·na·chash	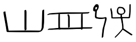	
deceived me ”	hish·shee·a·nee	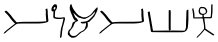	
“ and I ate ”	va·o·khel		
said	vay·yo·mer		Genesis 3:14
So the LORD	YHVH		
God	e·lo·heem		
to	el		
the serpent :	han·na·chash	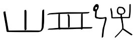	

" Because	kee	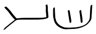	
you have done	a·see·ta	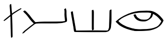	
this	zot	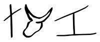	
cursed	a·rur	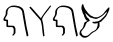	
are you	at·tah	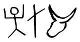	
above all	mik·kal	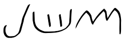	
livestock	hab·be·he·mah	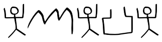	
and every	u·mik·kol	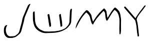	
beast	chay·yat	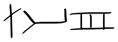	
of the field !	has·sa·deh	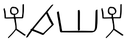	
On	al	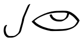	
your belly	ge·cho·ne·kha	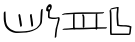	
{will} you go	te·lekh	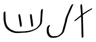	
and dust	ve·a·phar	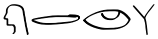	
you {will} eat	to·khal	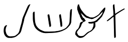	
all	kal	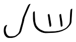	
the days	ye·me	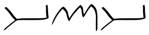	
of your life	chay·ye·kha	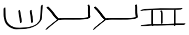	
enmity	ve·e·vah	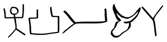	Genesis 3:15
I will put	a·sheet	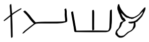	
And	be·ne·kha	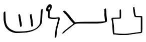	
between [you]	u·ven	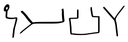	
and the woman	ha·ish·shah	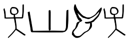	
and between	u·ven	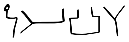	
your seed	zar·a·kha	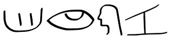	
	u·ven	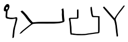	
and her seed	zar·ah	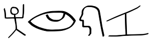	

He	hu		
{will} crush	ye·shu·phe·kha		
your head	rosh		
and you	ve·at·tah		
{will} strike	te·shu·phen·nu		
his heel ”	a·qev	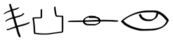	
To	el		Genesis 3:16
the woman	ha·ish·shah		
He said :	a·mar		
“ I will sharply	har·bah	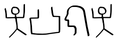	
increase	ar·beh		
your pain	its·tse·vo·w·nekh	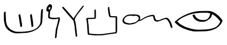	
in childbirth	ve·he·ro·nekh		
in pain	be·e·tsev		
you will bring forth	te·le·dee	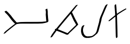	
children	va·neem	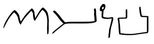	
[will be] for	ve·el		
your husband	ee·shekh	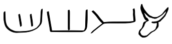	
Your desire	te·shu·qa·tekh	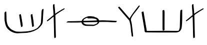	
and he	ve·hu	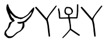	
will rule	yim·shal		
over you ”	bakh		
And to Adam	u·le·a·dam		Genesis 3:17
He said :	a·mar		
“ Because	kee	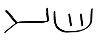	
you have listened	sha·ma·ta		
to the voice	le·qo·wl	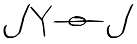	

your wife	ish·te·kha		
and have eaten	vat·to·khal		
of	min		
from the tree	ha·ets		
of which	a·sher		
I commanded	tsiw·vee·tee·kha	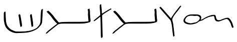	
	le·mor	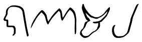	
you not	lo		
to eat	to·khal		
-	mim·men·nu		
cursed	a·ru·rah		
[is] the ground	ha·a·da·mah		
because of you	ba·a·vu·re·kha		
through toil	be·its·tsa·vo·wn		
you will eat [of] it	to·kha·len·nah		
all	kol	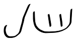	
the days	ye·me		
of your life	chay·ye·kha	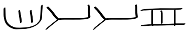	
Both thorns	ve·qo·wts	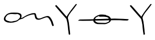	Genesis 3:18
and thistles	ve·dar·dar		
it {will} yield	tats·mee·ach		
for you	lakh	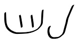	
and you {will} eat	ve·a·khal·ta		
-	et		
the plants	e·sev		
of the field	has·sa·deh		
By the sweat	be·ze·at	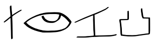	Genesis 3:19

of your brow	ap·pe·kha	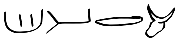	
you will eat	to·khal	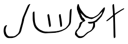	
[your] bread	le·chem	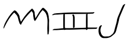	
until	ad	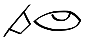	
you return	shu·ve·kha	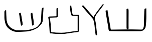	
to	el	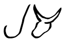	
the ground —	ha·a·da·mah	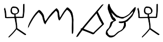	
because	kee	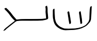	
out of it	mim·men·nah	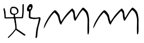	
were you taken	luq·qa·che·ta	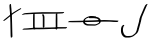	
For	kee	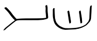	
dust	a·phar	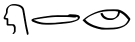	
you [are]	at·tah	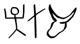	
and to	ve·el	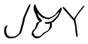	
dust	a·phar	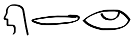	
you {shall} return ”	ta·shuv	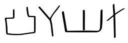	
	vay·yiq·ra	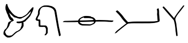	Genesis 3:20
And Adam	ha·a·dam	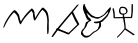	
named	shem	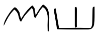	
his wife	ish·to	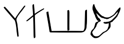	
Eve	chaw·vah	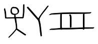	
because	kee	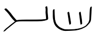	
she	hee	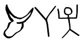	
would be	ha·ye·tah	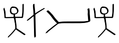	
the mother	em	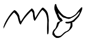	
of all	kal	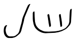	
the living	chay	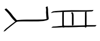	

made	vay·ya·as		Genesis 3:21
And the LORD	YHVH		
God	e·lo·heem		
for Adam	le·a·dam		
and his wife	u·le·ish·to		
garments	ka·te·no·wt	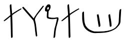	
of skin	o·wr		
and He clothed them	vay·yal·bi·shem	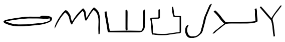	
said	vay·yo·mer		Genesis 3:22
Then the LORD	YHVH		
God	e·lo·heem		
“ Behold	hen		
the man	ha·a·dam		
has become	ha·yah	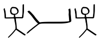	
like one	ke·a·chad		
of Us	mim·men·nu	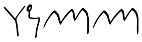	
knowing	la·da·at		
good	to·wv		
and evil	va·ra		
And now	ve·at·tah		
lest	pen		
he reach out	yish·lach	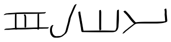	
his hand	ya·do	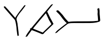	
and take	ve·la·qach	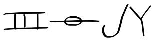	
also	gam		
from the tree	me·ets		
of life	ha·chay·yeem	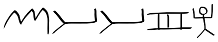	

and eat	ve·a·khal		
and live	va·chay	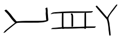	
forever.. ”	le·o·lam		
banished him	vay·shal·le·che·hu		Genesis 3:23
Therefore the LORD	YHVH		
God	e·lo·heem	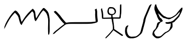	
from the Garden	mig·gan		
of Eden	e·den		
to work	la·a·vod		
-	et		
the ground	ha·a·da·mah		
from which	a·sher		
he had been taken	luq·qach	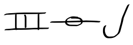	
-	mish·sham		
So He drove out	vay·ga·resh		Genesis 3:24
-	et		
the man	ha·a·dam		
stationed	vay·yash·ken		
on the east side	miq·qe·dem	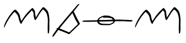	
of the Garden	le·gan	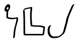	
of Eden	e·den		
and	et		
cherubim	hak·ke·ru·veem		
along with	ve·et		
of flame	la·hat	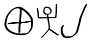	
sword	ha·che·rev	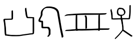	
a whirling	ham·mit·hap·pe·khet		

to guard	lish·mor		
-	et		
the way	de·rekh		
to the tree	ets		
of life	ha·chay·yeem	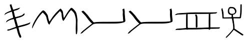	
And Adam	ve·ha·a·dam		Genesis 4:1
had relations with	ya·da		
-	et		
Eve	chaw·vah	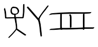	
his wife	ish·to	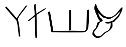	
and she conceived	vat·ta·har		
and gave birth to	vat·te·led	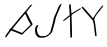	
-	et		
Cain	qa·yin	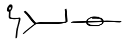	
she said	vat·to·mer		
I have brought forth	qa·nee·tee	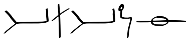	
a man ”	eesh	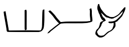	
“ With the help of	et		
the LORD	YHVH	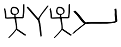	
Later	vat·to·seph		Genesis 4:2
she gave birth	la·le·det		
-	et		
to [Cain’s] brother	a·chee	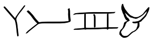	
-	et		
Abel	ha·vel	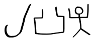	
Now	vay·hee	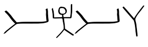	
Abel	he·vel	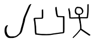	

a keeper	ro·eh		
of sheep	tson		
while Cain	ve·qa·yin		
was	ha·yah	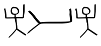	
was a tiller	o·ved	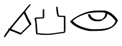	
of the soil	a·da·mah		
-	vay·hee	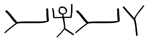	Genesis 4:3
So in the course	miq·qets	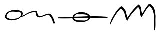	
of time	ya·meem	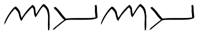	
brought	vay·ya·ve	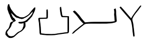	
Cain	qa·yin	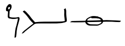	
some of the fruit	mip·pe·ree		
of the soil	ha·a·da·mah		
as an offering	min·chah	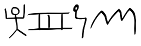	
to the LORD	la·YHVH	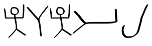	
while Abel	ve·he·vel		Genesis 4:4
brought	he·vee	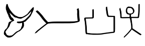	
-	gam		
	hu		
of the firstborn	mib·be·kho·ro·wt		
of his flock	tso·no		
the best portions	u·me·chel·ve·hen	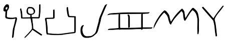	
looked with favor	vay·yi·sha	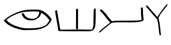	
And the LORD	YHVH	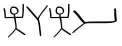	
on	el		
Abel	he·vel		
and	ve·el		

his offering	min·cha·to	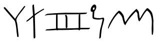	
but	ve·el		Genesis 4:5
Cain	qa·yin	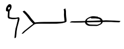	
for	ve·el		
and his offering	min·cha·to	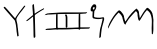	
He had no	lo		
regard	sha·ah		
angry	vay·yi·char	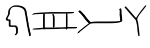	
So Cain	le·qa·yin	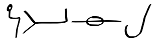	
became very	me·od		
fell	vay·yip·pe·lu	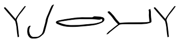	
and his countenance	pa·naw	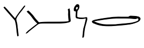	
said	vay·yo·mer		Genesis 4:6
the LORD	YHVH	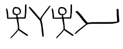	
to	el		
Cain	qa·yin	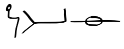	
“ Why	lam·mah		
are you angry ”	cha·rah		
“ -	lakh	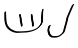	
and why	ve·lam·mah	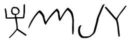	
fallen ?	na·phe·lu		
has your countenance	pha·ne·kha	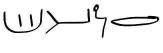	
{will}	ha·lo·w		Genesis 4:7
If	im		
you do what is right	te·teev	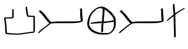	
be accepted ?	se·et		
But if	ve·im		

you not	lo	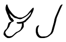	
you refuse to do what is right	te·teev	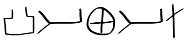	
at your door	lap·pe·tach	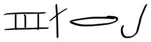	
sin	chat·tat	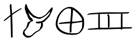	
is crouching	ro·vets	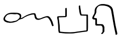	
you	ve·e·le·kha	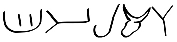	
it desires	te·shu·qa·to	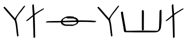	
but you	ve·at·tah	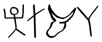	
must master	tim·shal	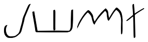	
it ”	bo	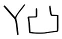	
said	vay·yo·mer	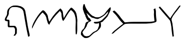	Genesis 4:8
Then Cain	qa·yin	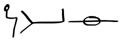	
to	el	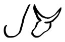	
Abel, [“Let us go out to the field.”]	he·vel	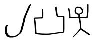	
his brother	a·chee	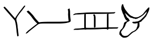	
And	vay·hee	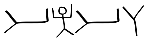	
while they were	bih·yo·w·tam	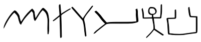	
in the field	bas·sa·deh	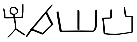	
rose up	vay·ya·qam	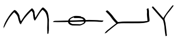	
Cain	qa·yin	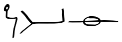	
against	el	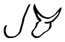	
Abel	he·vel	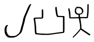	
his brother	a·chee	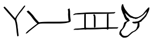	
and killed him	vay·ya·har·ge·hu	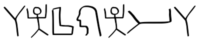	
said	vay·yo·mer	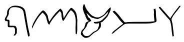	Genesis 4:9
And the LORD	YHVH	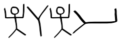	
to	el	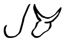	

Cain	qa·yin	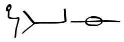	
“ Where	e	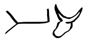	
Abel ? ”	he·vel	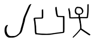	
[is] your brother	a·chee·kha	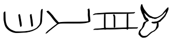	
he answered	vay·yo·mer	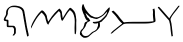	
“ I do not	lo	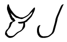	
know ! ”	ya·da·tee	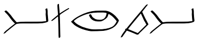	
keeper ? ”	ha·sho·mer	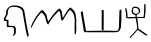	
my brother’s	a·chee	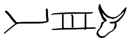	
“ {Am} I	a·no·khee	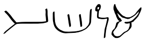	
replied [the LORD]	vay·yo·mer	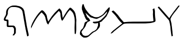	Genesis 4:10
“ What	meh	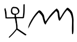	
have you done ? ”	a·see·ta	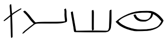	
“ The voice	qo·wl	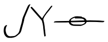	
blood	de·me	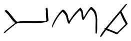	
of your brother’s	a·chee·kha	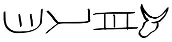	
cries out	tso·a·qeem	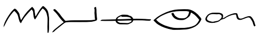	
to Me	e·lay	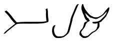	
from	min	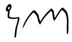	
the ground	ha·a·da·mah	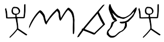	
Now	ve·at·tah	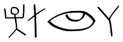	Genesis 4:11
[are] cursed and banished	a·rur	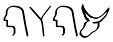	
you	at·tah	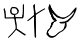	
from	min	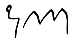	
the ground	ha·a·da·mah	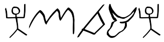	
which	a·sher	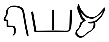	
has opened	pa·tse·tah	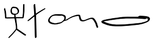	

-	et		
its mouth	pee·ha	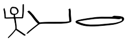	
to receive	la·qa·chat	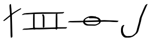	
-	et		
blood	de·me		
your brother’s	a·chee·kha	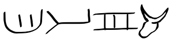	
from your hand	mee·ya·de·kha	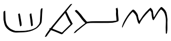	
When	kee	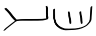	Genesis 4:12
you till	ta·a·vod		
-	et		
the ground	ha·a·da·mah		
{it will} no	lo		
longer	to·seph		
yield	tet		
its produce	ko·chah	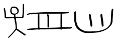	
to you	lakh	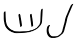	
a fugitive	na		
and a wanderer	va·nad		
You will be	tih·yeh	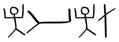	
on the earth ”	va·a·rets		
said	vay·yo·mer		Genesis 4:13
But Cain	qa·yin		
to	el		
the LORD	YHVH		
[is] greater	ga·do·wl		
“ My punishment	a·wo·nee		
than I can bear	min·ne·so	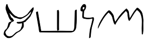	

Behold	hen		Genesis 4:14
You have driven me	ge·rash·ta	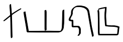	
this	o·tee	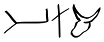	
day	hay·yo·wm	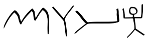	
and from	me·al		
from the face	pe·ne	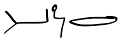	
of the earth	ha·a·da·mah		
Your face	u·mip·pa·ne·kha		
I will be hidden	es·sa·ter		
I {will} be	ve·ha·yee·tee	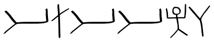	
a fugitive	na		
and a wanderer	va·nad		
on the earth	ba·a·rets		
and	ve·ha·yah	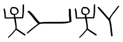	
whoever	khal	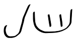	
finds me	mo·tse·ee		
{will} kill me ”	ya·har·ge·nee		
replied	vay·yo·mer		Genesis 4:15
-	lo		
the LORD	YHVH		
“ Not so ! ”	la·khen		
“ If anyone	kal		
slays	ho·reg	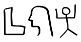	
Cain	qa·yin	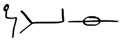	
sevenfold ”	shiv·a·ta·yim		
[then Cain] will be avenged	yuq·qam	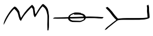	
placed	vay·ya·sem		

And the LORD	YHVH	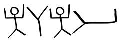	
on Cain	le·qa·yin	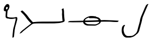	
a mark	o·wt	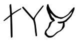	
so that no one	le·vil·tee	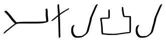	
would kill	hak·ko·wt	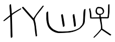	
him	o·to	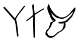	
	kal	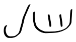	
who found him	mo·tse·o	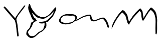	
went out	vay·ye·tse	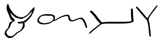	Genesis 4:16
So Cain	qa·yin	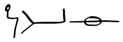	
from the presence	mil·liph·ne	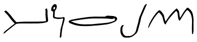	
of the LORD	YHVH	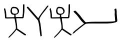	
and settled	vay·ye·shev	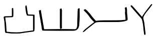	
in the land	be·e·rets	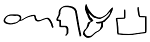	
of Nod	no·wd	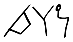	
east	qid·mat	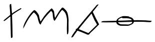	
of Eden	e·den	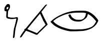	
had relations with	vay·ye·da	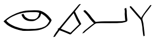	Genesis 4:17
And Cain	qa·yin	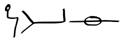	
-	et	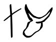	
his wife	ish·to	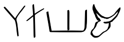	
and she conceived	vat·ta·har	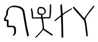	
and gave birth to	vat·te·led	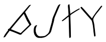	
-	et	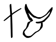	
Enoch	cha·no·wkh	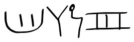	
Then	vay·hee	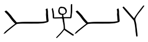	
[Cain] built	bo·neh	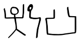	

a city	eer	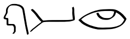	
and named	vay·yiq·ra	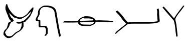	
	shem		
[it]	ha·eer		
after	ke·shem		
his son	be·no	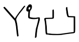	
Enoch	cha·no·wkh		
was born	vay·yiw·va·led	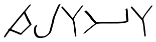	Genesis 4:18
Now to Enoch	la·cha·no·wkh	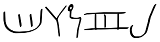	
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Irad	ee·rad	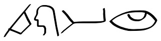	
and Irad	ve·ee·rad	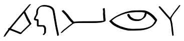	
was the father of	ya·lad	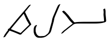	
-	et		
Mehujael	me·chu·ya·el		
and Mehujael	u·me·chee·y·ya·el	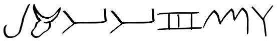	
was the father of	ya·lad	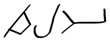	
-	et		
Methusael	me·tu·sha·el		
and Methusael	u·me·tu·sha·el		
was the father of	ya·lad	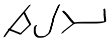	
-	et		
Lamech	la·mekh		
married	vay·yiq·qach	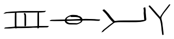	Genesis 4:19
	lo		
And Lamech	le·mekh		
two	she·te		

women	na·sheem	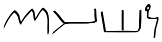	
named	shem		
one	ha·a·chat		
Adah	a·dah		
and	ve·shem		
the other	hash·she·neet	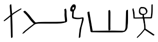	
Zillah	tsil·lah		
gave birth to	vat·te·led		Genesis 4:20
Adah	a·dah		
-	et		
Jabal	ya·val	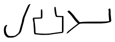	
he	hu		
was	ha·yah	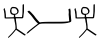	
the father	a·vee	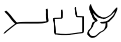	
of those who dwell	yo·shev		
in tents	o·hel		
and [raise] livestock	u·miq·neh	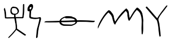	
name	ve·shem		Genesis 4:21
And his brother’s	a·chee	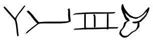	
[was] Jubal	yu·val		
he	hu		
was	ha·yah	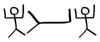	
the father	a·vee	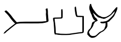	
of all	kal	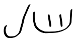	
who play	to·phes		
the harp	kin·no·wr		
and flute	ve·u·gav		

And Zillah	ve·tsil·lah		Genesis 4:22
	gam		
	hee		
gave birth to	ya·le·dah	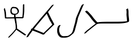	
-	et		
	tu·val		
Tubal-cain	qa·yin	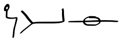	
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of every	kal	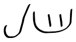	
implement	cho·resh	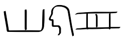	
of bronze	ne·cho·shet		
and iron	u·var·zel	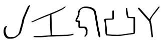	
And the sister	va·a·cho·wt	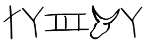	
	tu·val		
of Tubal-cain	qa·yin		
[was] Naamah	na·a·mah	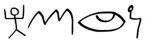	
said	vay·yo·mer		Genesis 4:23
Then Lamech	le·mekh		
to his wives :	le·na·shaw	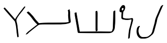	
“ Adah	a·dah		
and Zillah	ve·tsil·lah		
hear	she·ma·an		
my voice	qo·w·lee		
wives	ne·she	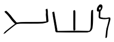	
of Lamech	le·mekh		
listen	ha·zen·nah		
to my speech	im·ra·tee	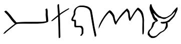	

For	kee	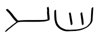	
I	eesh	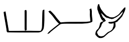	
have slain [a man]	ha·rag·tee	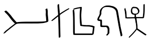	
for wounding me	le·phits·ee	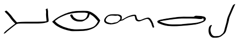	
a young man	ve·ye·led	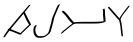	
for striking me	le·chab·bu·ra·tee	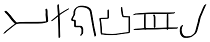	
If	kee	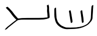	Genesis 4:24
sevenfold	shiv·a·ta·yim	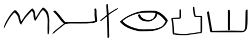	
is avenged	yuq·qam	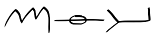	
Cain	qa·yin	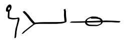	
then Lamech	ve·le·mekh	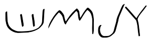	
	shiv·eem	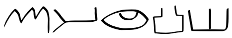	
seventy-sevenfold ”	ve·shiv·ah	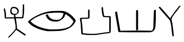	
had relations with	vay·ye·da	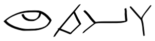	Genesis 4:25
And Adam	a·dam	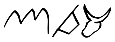	
again	o·wd	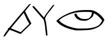	
-	et	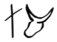	
his wife	ish·to	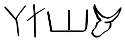	
and she gave birth to	vat·te·led	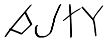	
a son	ben	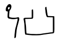	
and named	vat·tiq·ra	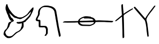	
-	et	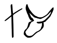	
him	she·mo	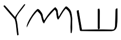	
Seth	shet	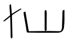	
saying	kee	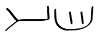	
has granted	shat	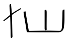	
me	lee	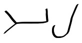	

“ God	e·lo·heem	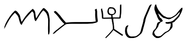	
seed	ze·ra	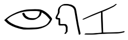	
another	a·cher	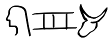	
in place	ta·chat	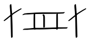	
of Abel	he·vel	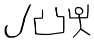	
since	kee	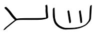	
killed him ”	ha·ra·go	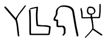	
Cain	qa·yin	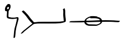	
And to Seth	u·le·shet	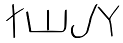	Genesis 4:26
also	gam	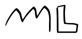	
	hu	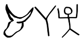	
was born	yul·lad	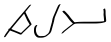	
a son	ben	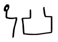	
and he called	vay·yiq·ra	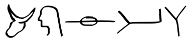	
-	et	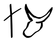	
him	she·mo	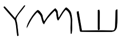	
Enosh	e·no·wosh	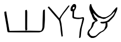	
At that time	az	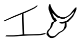	
[men] began	hu·chal	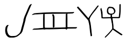	
to call upon	liq·ro	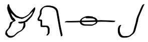	
the name	be·shem	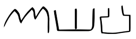	
of the LORD	YHVH	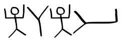	
This	zeh	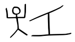	Genesis 5:1
[is] the book	se·pher	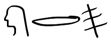	
of the generations	to·wl·dot	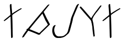	
of Adam	a·dam	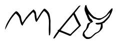	
In the day	be·yo·wm	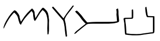	

created	be·ro		
that God	e·lo·heem		
man	a·dam		
in His own likeness	bid·mut	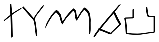	
	e·lo·heem		
He made	a·sah		
him	o·to		
Male	za·khar	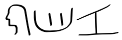	Genesis 5:2
and female	u·ne·qe·vah	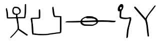	
He created them	be·ra·am		
and He blessed	vay·va·rekh		
them	o·tam		
He called	vay·yiq·ra	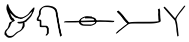	
-	et		
them	she·mam		
“ man ”	a·dam		
And in the day	be·yo·wm	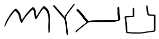	
they were created	hib·ba·re·am		
was	vay·chee	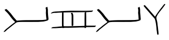	Genesis 5:3
When Adam	a·dam		
130	she·lo·sheem		
	u·me·at		
years old	sha·nah	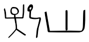	
he had a son	vay·yo·w·led		
in his own likeness	bid·mu·to		
after his own image	ke·tsal·mo		
and he named him	vay·yiq·ra		

-	et		
-	she·mo		
Seth	shet		
lived	vay·yih·yu		Genesis 5:4
-	ye·me		
Adam	a·dam		
And after	a·cha·re	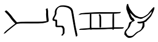	
he had become the father of	ho·w·lee·do	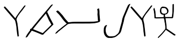	
-	et		
Seth	shet		
800	she·mo·neh		
	me·ot		
years	sha·nah	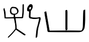	
and had [other]	vay·yo·w·led	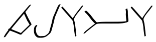	
sons	ba·neem	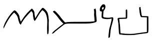	
and daughters	u·va·no·wt	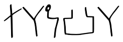	
lived	vay·yih·yu		Genesis 5:5
a total of	kal	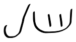	
	ye·me		
So Adam	a·dam		
-	a·sher		
-	chay	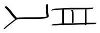	
930	te·sha		
	me·o·wt		
years	sha·nah	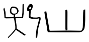	
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	sha·nah	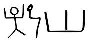	

and then he died	vay·ya·mot		
was	vay·chee	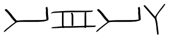	Genesis 5:6
When Seth	shet		
	cha·mesh		
	sha·neem	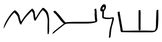	
105	u·me·at		
years old	sha·nah	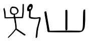	
he became the father of	vay·yo·w·led	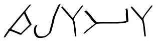	
-	et		
Enosh	e·no·wosh		
lived	vay·chee	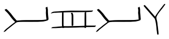	Genesis 5:7
Seth	shet		
And after	a·cha·re	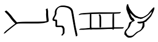	
he had become the father of	ho·w·lee·do	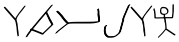	
-	et		
Enosh	e·no·wosh		
	she·va		
	sha·neem	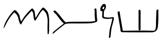	
807	u·she·mo·neh		
	me·o·wt		
years	sha·nah	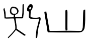	
and had [other]	vay·yo·w·led	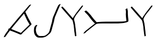	
sons	ba·neem	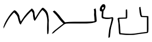	
and daughters	u·va·no·wt		
lived	vay·yih·yu		Genesis 5:8
a total of	kal	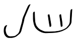	
	ye·me		

So Seth	shet	שת	
	she·tem	שתים	
	es·reh	עשרה	
	sha·nah	שנה	
912	u·te·sha	ותשע	
	me·o·wt	מאות	
years	sha·nah	שנה	
and then he died	vay·ya·mot	וימת ס	
was	vay·chee	ויחי	Genesis 5:9
When Enosh	e·no·wosh	אנוש	
90	tish·eem	תשעים	
years old	sha·nah	שנה	
he became the father of	vay·yo·w·led	ויולד	
-	et	את	
Kenan	qe·nan	קינן	
lived	vay·chee	ויחי	Genesis 5:10
Enosh	e·no·wosh	אנוש	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	
-	et	את	
Kenan	qe·nan	קינן	
815	cha·mesh	חמש	
	es·reh	עשרה	
	sha·nah	שנה	
	u·she·mo·neh	ושמנה	
	me·o·wt	מאות	
years	sha·nah	שנה	

and had [other]	vay·yo·w·led	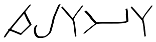	
sons	ba·neem	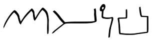	
and daughters	u·va·no·wt	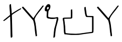	
lived	vay·yih·yu		Genesis 5:11
a total of	kal		
	ye·me		
So Enosh	e·no·wosh		
	cha·mesh		
	sha·neem	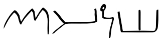	
905	u·te·sha		
	me·o·wt		
years	sha·nah	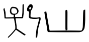	
and then he died	vay·ya·mot		
was	vay·chee	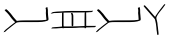	Genesis 5:12
When Kenan	qe·nan	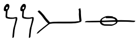	
70	shiv·eem		
years old	sha·nah	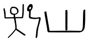	
he became the father of	vay·yo·w·led	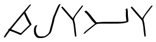	
-	et		
Mahalalel	ma·ha·lal·el	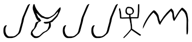	
lived	vay·chee	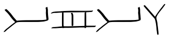	Genesis 5:13
Kenan	qe·nan	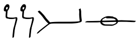	
And after	a·cha·re	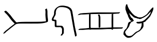	
he had become the father of	ho·w·lee·do	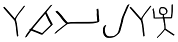	
-	et		
Mahalalel	ma·ha·lal·el	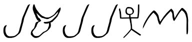	
	ar·ba·eem		

	sha·nah	שנה	
840	u·she·mo·neh	ושמנה	
	me·o·wt	מאות	
years	sha·nah	שנה	
and had [other]	vay·yo·w·led	ויולד	
sons	ba·neem	בנים	
and daughters	u·va·no·wt	ובנות	
lived	vay·yih·yu	ויהיו	Genesis 5:14
a total of	kal	כל	
	ye·me	ימי	
So Kenan	qe·nan	קינן	
	e·ser	עשר	
	sha·neem	שנים	
910	u·te·sha	ותשע	
	me·o·wt	מאות	
years	sha·nah	שנה	
and then he died	vay·ya·mot	וימת	
was	vay·chee	ויחי	Genesis 5:15
When Mahalalel	ma·ha·lal·el	מהללאל	
	cha·mesh	חמש	
	sha·neem	שנים	
65	ve·shish·sheem	וששים	
years old	sha·nah	שנה	
he became the father of	vay·yo·w·led	ויולד	
-	et	את	
Jared	ya·red	ירד	
lived	vay·chee	ויחי	Genesis 5:16

Mahalalel	ma·ha·lal·el	
And after	a·cha·re	
he had become the father of	ho·w·lee·do	
-	et	
Jared	ye·red	
	she·lo·sheem	
	sha·nah	
830	u·she·mo·neh	
	me·o·wt	
years	sha·nah	
and had [other]	vay·yo·w·led	
sons	ba·neem	
and daughters	u·va·no·wt	
lived	vay·yih·yu	Genesis 5:17
a total of	kal	
	ye·me	
So Mahalalel	ma·ha·lal·el	
	cha·mesh	
	ve·tish·eem	
	sha·nah	
895	u·she·mo·neh	
	me·o·wt	
years	sha·nah	
and then he died	vay·ya·mot	
was	vay·chee	Genesis 5:18
When Jared	ye·red	
	she·ta·yim	

	ve·shish·sheem	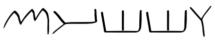	
	sha·nah	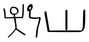	
162	u·me·at		
years old	sha·nah	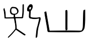	
he became the father of	vay·yo·w·led	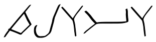	
-	et		
Enoch	cha·no·wkh	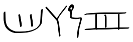	
lived	vay·chee	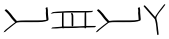	Genesis 5:19
Jared	ye·red		
And after	a·cha·re	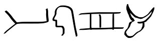	
he had become the father of	ho·w·lee·do	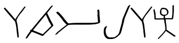	
-	et		
Enoch	cha·no·wkh		
800	she·mo·neh		
	me·o·wt		
years	sha·nah	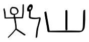	
and had [other]	vay·yo·w·led	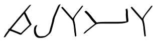	
sons	ba·neem	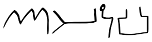	
and daughters	u·va·no·wt	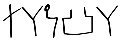	
lived	vay·yih·yu		Genesis 5:20
a total of	kal		
	ye·me		
So Jared	ye·red		
	she·ta·yim	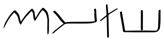	
	ve·shish·sheem	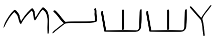	
	sha·nah	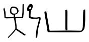	
962	u·te·sha		

	me·o·wt		
years	sha·nah	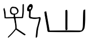	
and then he died	vay·ya·mot		
was	vay·chee	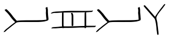	Genesis 5:21
When Enoch	cha·no·wkh	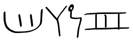	
	cha·mesh		
65	ve·shish·sheem	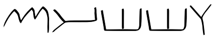	
years old	sha·nah	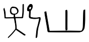	
he became the father of	vay·yo·w·led	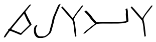	
-	et		
Methuselah	me·tu·sha·lach		
walked	vay·yit·hal·lekh		Genesis 5:22
Enoch	cha·no·wkh		
with	et		
God	ha·e·lo·heem		
And after	a·cha·re	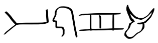	
he had become the father of	ho·w·lee·do	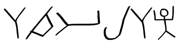	
-	et		
Methuselah	me·tu·she·lach		
300	she·losh	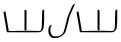	
	me·o·wt		
years	sha·nah	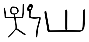	
and had [other]	vay·yo·w·led	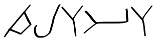	
sons	ba·neem	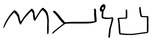	
and daughters	u·va·no·wt	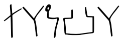	
lived	vay·hee	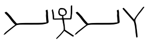	Genesis 5:23
a total of	kal	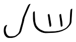	

	ye·me		
So Enoch	cha·no·wkh		
	cha·mesh		
	ve·shish·sheem	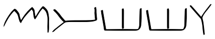	
	sha·nah	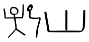	
365	u·she·losh		
	me·o·wt		
years	sha·nah	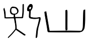	
walked	vay·yit·hal·lekh		Genesis 5:24
Enoch	cha·no·wkh		
with	et		
God	ha·e·lo·heem		
and then [he was] no more	ve·e·nen·nu	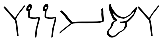	
because	kee	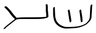	
had taken him away	la·qach	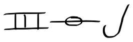	
-	o·to		
God	e·lo·heem	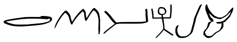	
was	vay·chee	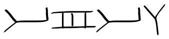	Genesis 5:25
When Methuselah	me·tu·she·lach		
	she·va		
	u·she·mo·neem	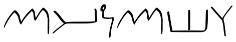	
	sha·nah	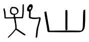	
187	u·me·at		
years old	sha·nah	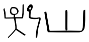	
he became the father of	vay·yo·w·led	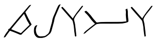	
-	et		
Lamech	la·mekh		

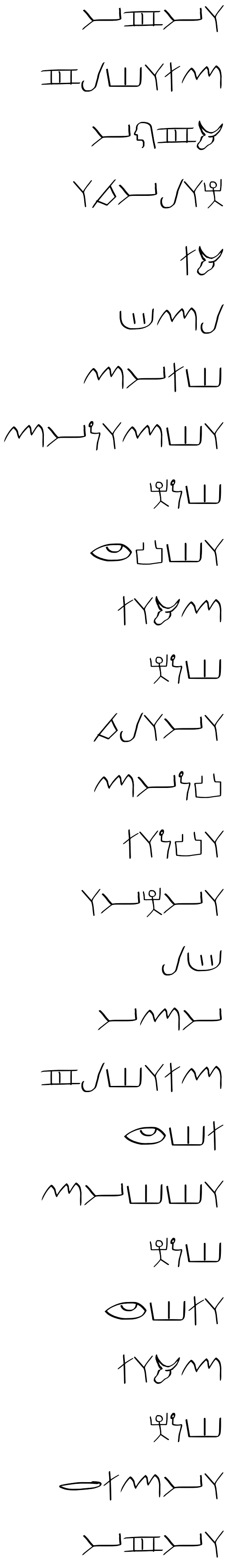

lived	vay·chee	Genesis 5:26
Methuselah	me·tu·she·lach	
And after	a·cha·re	
he had become the father of	ho·w·lee·do	
-	et	
Lamech	le·mekh	
	she·ta·yim	
	u·she·mo·w·neem	
	sha·nah	
782	u·she·va	
	me·o·wt	
years	sha·nah	
and had [other]	vay·yo·w·led	
sons	ba·neem	
and daughters	u·va·no·wt	
lived	vay·yih·yu	Genesis 5:27
a total of	kal	
	ye·me	
So Methuselah	me·tu·she·lach	
969	te·sha	
	ve·shish·sheem	
	sha·nah	
	u·te·sha	
	me·o·wt	
years	sha·nah	
and then he died	vay·ya·mot	
was	vay·chee	Genesis 5:28

When Lamech	le·mekh		
	she·ta·yim	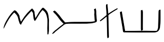	
	u·she·mo·neem	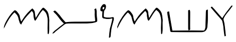	
	sha·nah	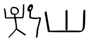	
182	u·me·at		
years old	sha·nah	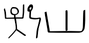	
he had	vay·yo·w·led	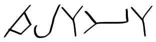	
a son	ben		
And he named him	vay·yiq·ra	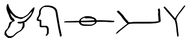	Genesis 5:29
-	et		
-	she·mo		
Noah	no·ach	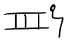	
saying	le·mor		
“ {May} this one	zɛh	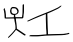	
comfort us	ye·na·cha·me·nu	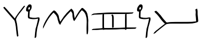	
in the labor	mim·ma·a·se·nu		
and toil	u·me·its·tse·vo·wn		
of our hands	ya·de·nu	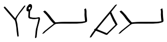	
caused by	min		
the ground	ha·a·da·mah		
that	a·sher		
has cursed ”	e·re·rah		
the LORD	YHVH		
lived	vay·chee	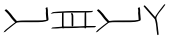	Genesis 5:30
Lamech	le·mekh		
And after	a·cha·re	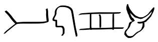	
he had become the father of	ho·w·lee·do	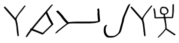	

-	et	את	
Noah	no·ach	נח	
595	cha·mesh	חמש	
	ve·tish·eem	ותשעים	
	sha·nah	שנה	
	va·cha·mesh	וחמש	
	me·ot	מאת	
years	sha·nah	שנה	
and had [other]	vay·yo·w·led	ויולד	
sons	ba·neem	בנים	
and daughters	u·va·no·wt	ובנות	
lived	vay·hee	ויהי	Genesis 5:31
a total of	kal	כל	
	ye·me	ימי	
So Lamech	le·mekh	למך	
777	she·va	שבע	
	ve·shiv·eem	ושבעים	
	sha·nah	שנה	
	u·she·va	ושבע	
	me·o·wt	מאות	
years	sha·nah	שנה	
and then he died	vay·ya·mot	וימת׃	
was	vay·hee	ויהי	Genesis 5:32
Noah	no·ach	נח	
old	ben	בן	
500	cha·mesh	חמש	
	me·o·wt	מאות	

years	sha·nah	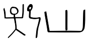	
became the father of	vay·yo·w·led	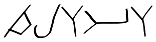	
[he]	no·ach	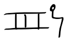	
After	et	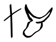	
Shem	shem	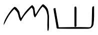	
-	et	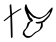	
Ham	cham	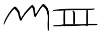	
-	ve·et	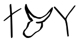	
and Japheth	ya·phet	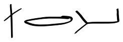	
Now	vay·hee	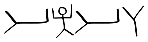	Genesis 6:1
when	kee	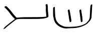	
began	he·chel	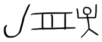	
men	ha·a·dam	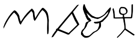	
to multiply	la·rov	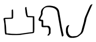	
on	al	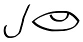	
the face	pe·ne	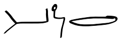	
of the earth	ha·a·da·mah	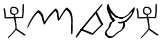	
and daughters	u·va·no·wt	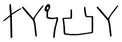	
were born	yul·le·du	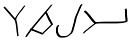	
to them	la·hem	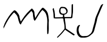	
saw	vay·yir·u	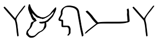	Genesis 6:2
the sons	ve·ne	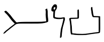	
of God	ha·e·lo·heem	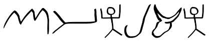	
-	et	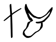	
the daughters	be·no·wt	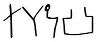	
of men	ha·a·dam	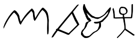	
that	kee	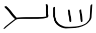	

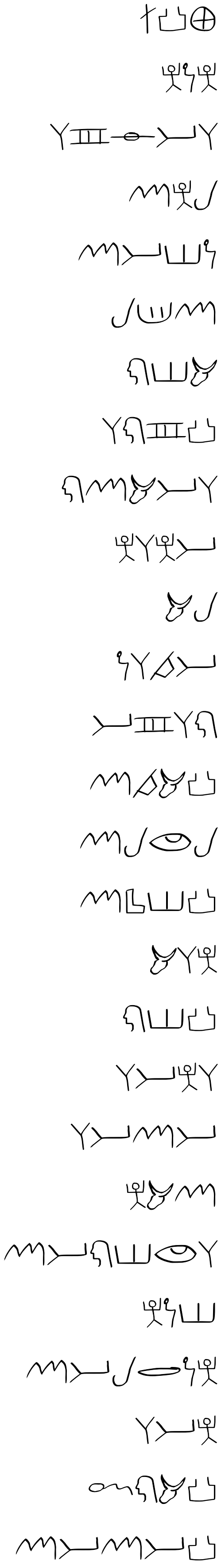

[were] beautiful	to·vot	
-	hen·nah	
and they took	vay·yiq·chu	
-	la·hem	
as wives	na·sheem	
	mik·kol	
whomever	a·sher	
they chose	ba·cha·ru	
said	vay·yo·mer	Genesis 6:3
So the LORD	YHVH	
{will} not	lo	
contend	ya·do·wn	
“ My Spirit	ru·chee	
with man	va·a·dam	
forever	le·o·lam	
for	be·shag·gam	
he [is]	hu	
mortal	va·sar	
{shall} be	ve·ha·yu	
his days	ya·maw	
120	me·ah	
	ve·es·reem	
years ”	sha·nah	
The Nephilim	han·ne·phi·leem	Genesis 6:4
were	ha·yu	
on the earth	va·a·rets	
in those days —	bay·ya·meem	

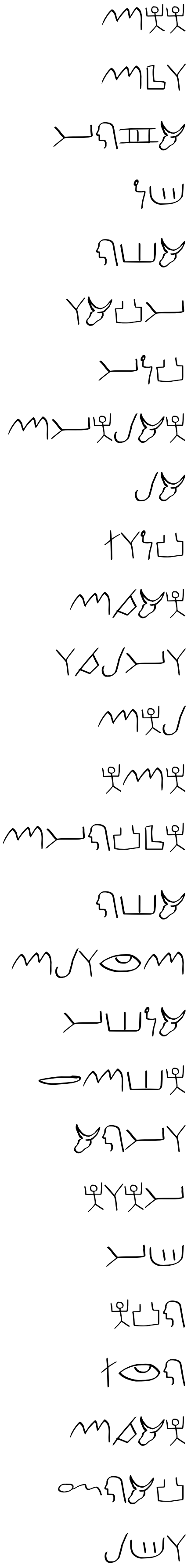

	ha·hem	
and	ve·gam	
afterward as well	a·cha·re	
—	khen	
when	a·sher	
had relations with	ya·vo·u	
the sons	be·ne	
of God	ha·e·lo·heem	
	el	
the daughters	be·no·wt	
of men	ha·a·dam	
And they bore	ve·ya·le·du	
them	la·hem	
[children] who	hem·mah	
[became] the mighty men	hag·gib·bo·reem	
-	a·sher	
of old	me·o·w·lam	
men	an·she	
of renown	hash·shem	
saw	vay·yar	Genesis 6:5
Then the LORD	YHVH	
that	kee	
[was] great	rab·bah	
the wickedness	ra·at	
of man	ha·a·dam	
upon the earth	ba·a·rets	
and [that] every	ve·khal	

inclination	ye·tser		
of the thoughts	mach·she·vot		
of his heart	lib·bo	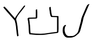	
[was] altogether	raq	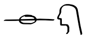	
evil	ra		
all	kal	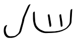	
the time	hay·yo·wm	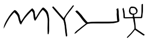	
regretted	vay·yin·na·chem	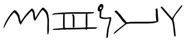	Genesis 6:6
And the LORD	YHVH		
that	kee	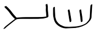	
He had made	a·sah		
-	et		
man	ha·a·dam		
on the earth	ba·a·rets		
and He was grieved	vay·yit·ats·tsev		
in	el		
His heart	lib·bo	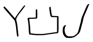	
said	vay·yo·mer		Genesis 6:7
So the LORD	YHVH		
“ I will blot out	em·cheh		
-	et		
man	ha·a·dam		
whom	a·sher		
I have created	ba·ra·tee		
from	me·al		
the face	pe·ne	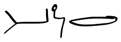	
of the earth —	ha·a·da·mah		

every man	me·a·dam		
-	ad		
beast	be·he·mah	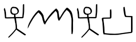	
and	ad		
crawling creature	re·mes		
and	ve·ad		
and bird	o·wph		
of the air —	hash·sha·ma·yim	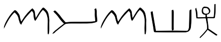	
for	kee	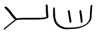	
I am grieved	ni·cham·tee		
that	kee	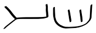	
I have made them ”	a·see·tim	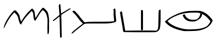	
Noah, however,	ve·no·ach	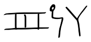	Genesis 6:8
found	ma·tsa		
favor	chen	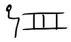	
in the eyes	be·e·ne	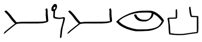	
of the LORD	YHVH		
This [is]	el·leh	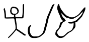	Genesis 6:9
the account	to·wl·dot	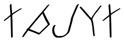	
of Noah	no·ach	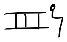	
Noah	no·ach	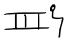	
	eesh	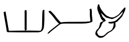	
a righteous man	tsad·deeq	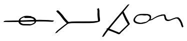	
blameless	ta·meem	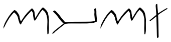	
was	ha·yah	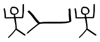	
in his generation	be·do·ro·taw		
with	et		

God	ha·e·lo·heem		
walked	hit·hal·lekh	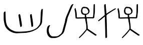	
Noah	no·ach	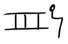	
had	vay·yo·w·led	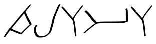	Genesis 6:10
Noah	no·ach	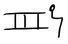	
three	she·lo·shah	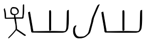	
sons :	va·neem	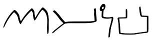	
And	et		
Shem	shem		
-	et		
Ham	cham	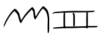	
-	ve·et		
and Japheth	ya·phet	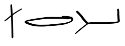	
was corrupt	vat·tish·sha·chet		Genesis 6:11
Now the earth	ha·a·rets		
in the sight	liph·ne		
of God	ha·e·lo·heem	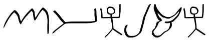	
full	vat·tim·ma·le	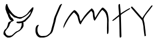	
[and]	ha·a·rets		
of violence	cha·mas	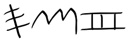	
looked	vay·yar	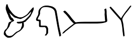	Genesis 6:12
And God	e·lo·heem	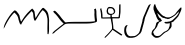	
-	et		
upon the earth	ha·a·rets		
and saw that	ve·hin·neh	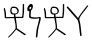	
it was corrupt	nish·cha·tah	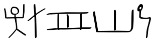	
for	kee	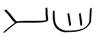	

had corrupted	hish·cheet	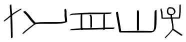	
all	kal		
living creatures	ba·sar		
-	et		
their ways	dar·ko	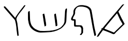	
on	al		
the earth	ha·a·rets		
said	vay·yo·mer		Genesis 6:13
Then God	e·lo·heem		
to Noah	le·no·ach	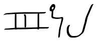	
" The end	qets	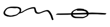	
of all	kal		
living creatures	ba·sar		
has come	ba		
before Me	le·pha·nay		
because	kee	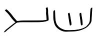	
is full of	ma·le·ah		
the earth	ha·a·rets		
violence	cha·mas	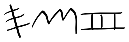	
through them	mip·pe·ne·hem	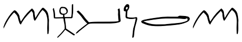	
Now behold	ve·hin·nee	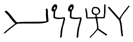	
I will destroy both them	mash·chee·tam	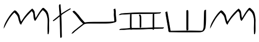	
and	et		
the earth	ha·a·rets		
Make	a·seh		Genesis 6:14
for yourself	le·kha	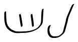	
an ark	te·vat		

wood	a·tse	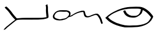	
of gopher	go·pher	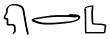	
rooms	qin·neem	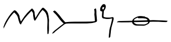	
make	ta·a·seh	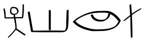	
in	et	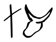	
the ark	hat·te·vah	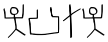	
and coat	ve·kha·phar·ta	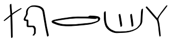	
it	o·tah	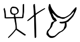	
inside	mib·ba·yit	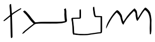	
and out	u·mi·chuts	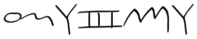	
with pitch	bak·ko·pher	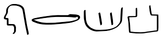	
And this	ve·zeh	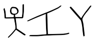	Genesis 6:15
is how	a·sher	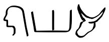	
you are to build	ta·a·seh	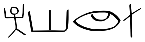	
it :	o·tah	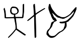	
[is to be] 300	she·losh	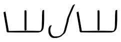	
	me·o·wt	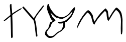	
cubits	am·mah	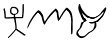	
long	o·rekh	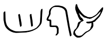	
The ark	hat·te·vah	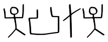	
50	cha·mish·sheem	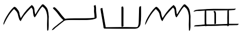	
cubits	am·mah	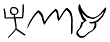	
wide	ra·che·bah	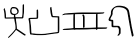	
and 30	u·she·lo·sheem	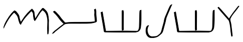	
cubits	am·mah	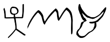	
high	qo·w·ma·tah	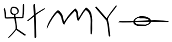	
a roof	tso·har	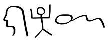	Genesis 6:16

You are to make	ta·a·seh		
for the ark	lat·te·vah	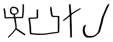	
-	ve·el		
a cubit	am·mah		
finish [its walls]	te·kha·lɛn·nah	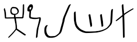	
from the top	mil·ma·lah		
a door	u·phe·tach		
of the ark	hat·te·vah	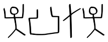	
in the side	be·tsid·dah		
place	ta·seem	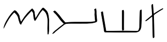	
lower	tach·tee·yim	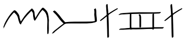	
middle	she·nee·yim	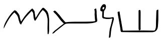	
and upper {decks}	u·she·li·sheem		
and build	ta·a·se·ha		
And	va·a·nee		Genesis 6:17
behold	hin·nee	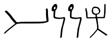	
I will bring	me·vee	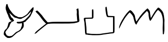	
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floodwaters	ham·mab·bul	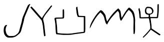	
	ma·yim	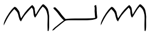	
upon	al		
the earth	ha·a·rets		
to destroy	le·sha·chet	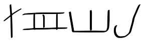	
every	kal	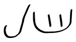	
creature	ba·sar		
that has	a·sher		
-	bo		

the breath	ru·ach		
of life	chay·yeem	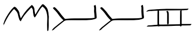	
under	mit·ta·chat		
the heavens	hash·sha·ma·yim		
Everything	kol		
-	a·sher		
on the earth	ba·a·rets		
will perish	yig·va		
But I will establish	va·ha·qi·mo·tee	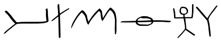	Genesis 6:18
-	et		
My covenant	be·ree·tee	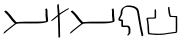	
with you	it·takh	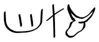	
and you {will} enter	u·va·ta		
	el		
the ark —	hat·te·vah	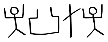	
you	at·tah		
and your sons	u·va·ne·kha	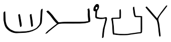	
and your wife	ve·ish·te·kha		
wives	u·ne·she	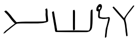	
and your sons’	va·ne·kha	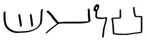	
with you	it·takh	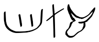	
And	u·mik·kal	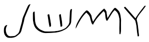	Genesis 6:19
living	ha·chay	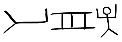	
-	mik·kal		
creature	ba·sar		
two	she·na·yim	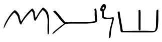	
of every	mik·kol		

you are to bring	ta·vee	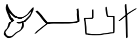	
into	el		
the ark —	hat·te·vah	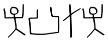	
to keep [them] alive	le·ha·cha·yot	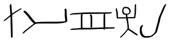	
with you	it·takh	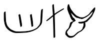	
male	za·khar	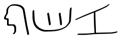	
and female	u·ne·qe·vah	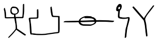	
- —	yih·yu		
bird	me·ha·o·wph		Genesis 6:20
-	le·mee·ne·hu	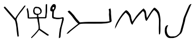	
of	u·min		
and animal	hab·be·he·mah		
-	le·mee·nah		
[and]	mik·kol		
crawling creature	re·mes		
	ha·a·da·mah		
-	le·mee·ne·hu	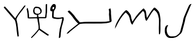	
Two	she·na·yim	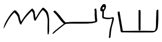	
of every kind	mik·kol		
will come	ya·vo·u		
to you	e·le·kha	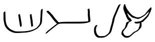	
to be kept alive	le·ha·cha·yo·wt	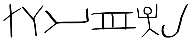	
You are also	ve·at·tah		Genesis 6:21
to take	qach	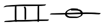	
for yourself	le·kha	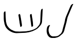	
every kind	mik·kal		
of food	ma·a·khal		

that	a·sher	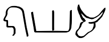	
is eaten	ye·a·khel	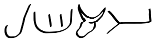	
and gather [it]	ve·a·saph·ta	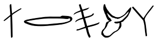	
for yourselves	e·le·kha	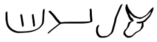	
-	ve·ha·yah	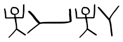	
[and] for	le·kha	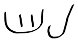	
[the animals] ”	ve·la·hem	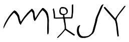	
as food	le·akh·lah	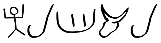	
did	vay·ya·as	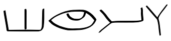	Genesis 6:22
So Noah	no·ach	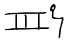	
everything	ke·khol	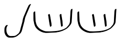	
-	a·sher	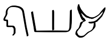	
had commanded	tsiw·vah	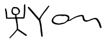	
him	o·to	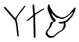	
God	e·lo·heem	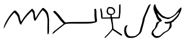	
precisely as	ken	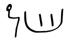	
	a·sah	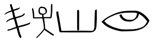	
said	vay·yo·mer	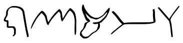	Genesis 7:1
Then the LORD	YHVH	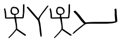	
to Noah	le·no·ach	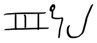	
“ Go	bo	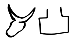	
you	at·tah	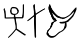	
and all	ve·khal	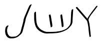	
your family	be·te·kha	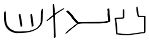	
into	el	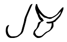	
the ark	hat·te·vah	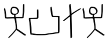	
because	kee	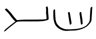	

you	o·te·kha	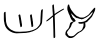	
I have found	ra·ee·tee	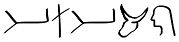	
righteous	tsad·deeq	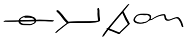	
-	le·pha·nay		
generation	bad·do·wr		
in this	haz·zeh		
every kind of	mik·kol		Genesis 7:2
animal	hab·be·he·mah	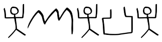	
clean	hat·te·ho·w·rah		
{are to} take with you	tiq·qach	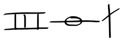	
You	le·kha	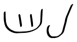	
seven pairs of	shiv·ah		
	shiv·ah		
a male	eesh	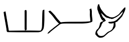	
and its mate	ve·ish·to	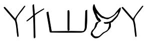	
of	u·min		
animal	hab·be·he·mah	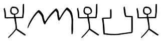	
[every kind of]	a·sher		
	lo		
unclean	te·ho·rah		
-	hee		
a pair	she·na·yim	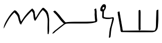	
a male	eesh	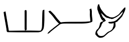	
and its mate	ve·ish·to	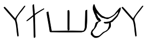	
and	gam		Genesis 7:3
of [every kind of] bird	me·o·wph		
of the air	hash·sha·ma·yim		

-	shiv·ah		
seven [pairs]	shiv·ah		
male	za·khar	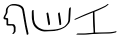	
and female	u·ne·qe·vah	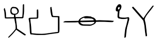	
to preserve	le·chay·yo·wt	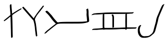	
their offspring	ze·ra		
on	al		
the face	pe·ne	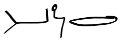	
of all	khal	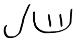	
the earth	ha·a·rets		
For	kee	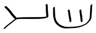	Genesis 7:4
days	le·ya·meem		
from now	o·wd		
seven	shiv·ah	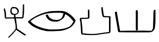	
I	a·no·khee		
will send rain	mam·teer		
on	al		
the earth	ha·a·rets		
for forty	ar·ba·eem		
days	yo·wm		
and forty	ve·ar·ba·eem		
nights	la·ye·lah	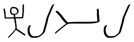	
and I will wipe	u·ma·chee·tee	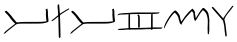	
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every	kal	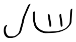	
living thing	hay·qum	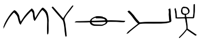	
-	a·sher		

I have made ”	a·see·tee	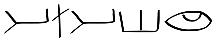	
from	me·al	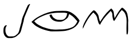	
the face	pe·ne	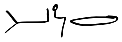	
of the earth	ha·a·da·mah	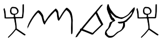	
did	vay·ya·as	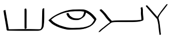	Genesis 7:5
And Noah	no·ach	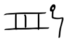	
all	ke·khol	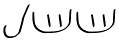	
that	a·sher	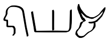	
had commanded him	tsiw·va·hu	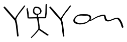	
the LORD	YHVH	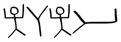	
Now Noah	ve·no·ach	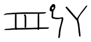	Genesis 7:6
old	ben	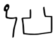	
was 600	shesh	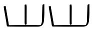	
	me·o·wt	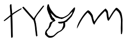	
years	sha·nah	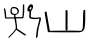	
when the floodwaters	ve·ham·mab·bul	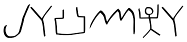	
came	ha·yah	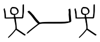	
	ma·yim	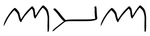	
upon	al	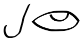	
the earth	ha·a·rets	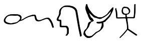	
entered	vay·ya·vo	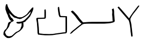	Genesis 7:7
And Noah	no·ach	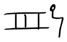	
his sons	u·va·naw	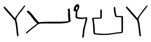	
and his wife	ve·ish·to	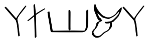	
wives	u·ne·she	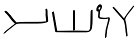	
and [their]	va·naw	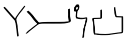	
with	it·to	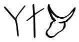	

	el		
the ark	hat·te·vah	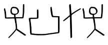	
to escape	mip·pe·ne		
the waters	me	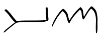	
of the flood	ham·mab·bul	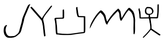	
[The]	min		Genesis 7:8
	hab·be·he·mah	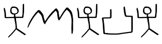	
clean	hat·te·ho·w·rah		
and	u·min		
animals	hab·be·he·mah	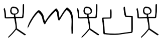	
-	a·sher		
	e·nen·nah	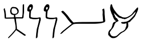	
unclean	te·ho·rah		
-	u·min		
the birds	ha·o·wph		
and everything	ve·khol		
that	a·sher		
crawls	ro·mes		
along	al		
the ground	ha·a·da·mah		
two	she·na·yim	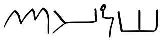	Genesis 7:9
by two	she·na·yim	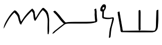	
came	ba·u		
to	el		
Noah	no·ach	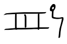	
to enter	el		
the ark	hat·te·vah	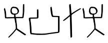	

male	za·khar	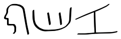	
and female	u·ne·qe·vah	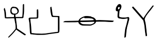	
as	ka·a·sher		
had commanded	tsiw·vah		
God	e·lo·heem		
-	et		
Noah	no·ach	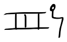	
And after	vay·hee	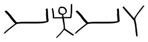	Genesis 7:10
seven	le·shiv·at		
days	hay·ya·meem		
the floodwaters	u·me		
	ham·mab·bul	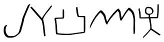	
came	ha·yu	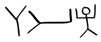	
upon	al		
the earth	ha·a·rets		
In	bish·nat		Genesis 7:11
the six	shesh		
hundredth	me·o·wt		
year	sha·nah	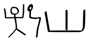	
life	le·chay·ye	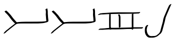	
of Noah’s	no·ach	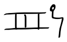	
month	ba·cho·desh	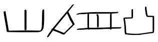	
of the second	hash·she·nee	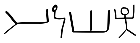	
on the seventeenth	be·shiv·ah		
-	a·sar		
day	yo·wm		
-	la·cho·desh	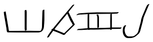	

-	bay·yo·wm	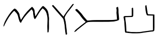	
-	haz·zeh		
burst forth	niv·qe·u	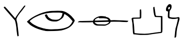	
all	kal		
the fountains	ma·ye·not		
deep	te·ho·wm		
of the great	rab·bah	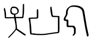	
and the floodgates	va·a·rub·bot		
of the heavens	hash·sha·ma·yim		
were opened	niph·ta·chu		
fell	vay·hee	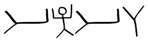	Genesis 7:12
And the rain	hag·ge·shem		
upon	al		
the earth	ha·a·rets		
for forty	ar·ba·eem		
days	yo·wm		
and forty	ve·ar·ba·eem		
nights	la·ye·lah	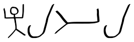	
On that very	be·e·tsem	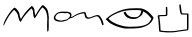	Genesis 7:13
day	hay·yo·wm	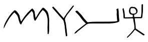	
	haz·zeh		
entered	ba		
Noah	no·ach	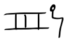	
Shem	ve·shem	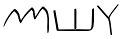	
Ham	ve·cham	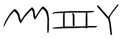	
and Japheth	va·ye·phet	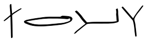	
[along with his] sons	be·ne	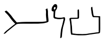	

	no·ach	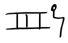	
wife	ve·e·shet		
and [his]	no·ach	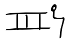	
and the three	u·she·lo·shet	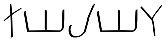	
wives	ne·she	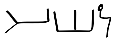	
of his sons	va·naw	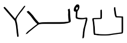	
- —	it·tam		
	el		
the ark	hat·te·vah	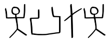	
they	hem·mah		Genesis 7:14
	ve·khal		
wild animal	ha·chay·yah	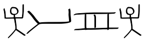	
kind of	le·mee·nah		
and	ve·khal		
livestock	hab·be·he·mah		
-	le·mee·nah	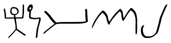	
every	ve·khal		
crawling creature	ha·re·mes		
	ha·ro·mes		
	al		
	ha·a·rets		
-	le·mee·ne·hu	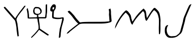	
-	ve·khal		
bird	ha·o·wph		
-	le·mee·ne·hu	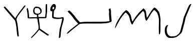	
and	kol	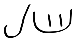	
winged creature	tsip·po·wr		

-	kal	𐤊𐤋	
-	ka·naph	𐤊𐤍𐤐	
They came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	Genesis 7:15
to	el	𐤀𐤋	
Noah	no·ach	𐤍𐤇	
to enter	el	𐤀𐤋	
the ark	hat·te·vah	𐤄𐤕𐤁𐤄	
two	she·na·yim	𐤔𐤍𐤉𐤌	
by two	she·na·yim	𐤔𐤍𐤉𐤌	
of every	mik·kal	𐤌𐤊𐤋	
creature	hab·ba·sar	𐤄𐤁𐤔𐤓	
with	a·sher	𐤀𐤔𐤓	
-	bo	𐤁𐤅	
the breath	ru·ach	𐤓𐤅𐤇	
of life	chay·yeem	𐤇𐤉𐤉𐤌	
And they entered	ve·hab·ba·eem	𐤅𐤄𐤁𐤀𐤉𐤌	Genesis 7:16
the male	za·khar	𐤆𐤊𐤓	
and female	u·ne·qe·vah	𐤅𐤍𐤒𐤁𐤄	
of every	mik·kal	𐤌𐤊𐤋	
living thing	ba·sar	𐤁𐤔𐤓	
	ba·u	𐤁𐤀𐤅	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
[Noah]	o·to	𐤀𐤕𐤅	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
shut him in	vay·yis·gor	𐤅𐤉𐤎𐤂𐤓	
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	

	ba·a·do	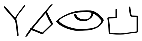	
kept coming	vay·hee	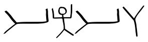	Genesis 7:17
the flood	ham·mab·bul	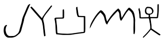	
For forty	ar·ba·eem	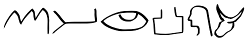	
days	yo·wm	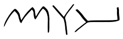	
on	al	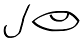	
the earth	ha·a·rets	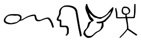	
rose	vay·yir·bu	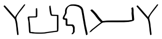	
and the waters	ham·ma·yim	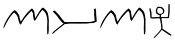	
and lifted	vay·yis·u	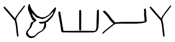	
-	et	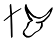	
the ark	hat·te·vah	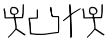	
-	vat·ta·ram	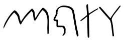	
high above	me·al	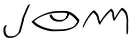	
the earth	ha·a·rets	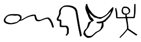	
continued to surge	vay·yig·be·ru	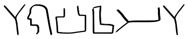	Genesis 7:18
So the waters	ham·ma·yim	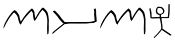	
and rise	vay·yir·bu	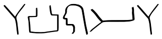	
greatly	me·od	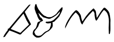	
on	al	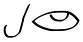	
the earth	ha·a·rets	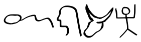	
and	vat·te·lekh	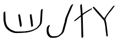	
the ark	hat·te·vah	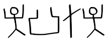	
floated on	al	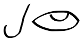	
the surface	pe·ne	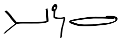	
of the waters	ham·ma·yim	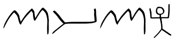	
Finally, the waters	ve·ham·ma·yim	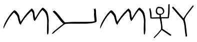	Genesis 7:19

inundated	ga·ve·ru	גברו	
completely	me·od	מאד	
	me·od	מאד	
-	al	על	
the earth	ha·a·rets	הארץ	
were covered	vay·khus·su	ויכסו	
so that all	kal	כל	
mountains	he·ha·reem	ההרים	
the high	hag·ge·vo·heem	הגבהים	
-	a·sher	אשר	
under	ta·chat	תחת	
all	kal	כל	
the heavens	hash·sha·ma·yim	השמים	
of fifteen	cha·mesh	חמש	Genesis 7:20
	es·reh	עשרה	
cubits	am·mah	אמה	
to a depth	mil·ma·lah	מלמעלה	
rose	ga·ve·ru	גברו	
The waters	ham·ma·yim	המים	
and covered	vay·khus·su	ויכסו	
the mountaintops	he·ha·reem	ההרים	
perished —	vay·yig·va	ויגוע	Genesis 7:21
And every	kal	כל	
living thing	ba·sar	בשר	
that moved	ha·ro·mes	הרמש	
upon	al	על	
the earth	ha·a·rets	הארץ	

birds	ba·o·wph	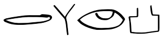	
livestock	u·vab·be·he·mah	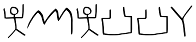	
animals	u·va·chay·yah	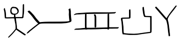	
every	u·ve·khal	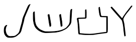	
creature that swarms	hash·she·rets	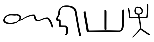	
	hash·sho·rets	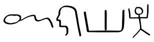	
upon	al	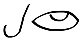	
the earth	ha·a·rets	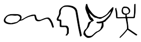	
and all	ve·khol	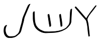	
mankind	ha·a·dam	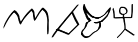	
everything	kol	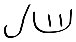	Genesis 7:22
that had	a·sher	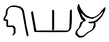	
the breath	nish·mat	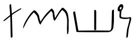	
of	ru·ach	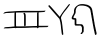	
life	chay·yeem	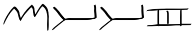	
in its nostrils	be·ap·paw	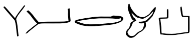	
Of all	mik·kol	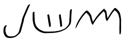	
that [was]	a·sher	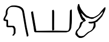	
on dry land	be·cha·ra·vah	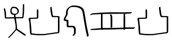	
died	me·tu	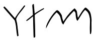	
was destroyed	vay·yi·mach	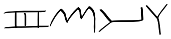	Genesis 7:23
- —	et	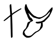	
And every	kal	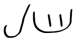	
living thing	hay·qum	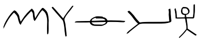	
-	a·sher	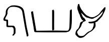	
on	al	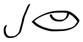	
the face	pe·ne	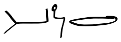	

of the earth	ha·a·da·mah	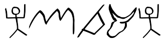	
man	me·a·dam	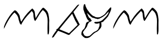	
and	ad	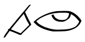	
livestock	be·he·mah	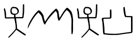	
	ad	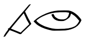	
crawling creatures	re·mes	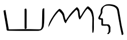	
	ve·ad	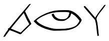	
and birds	o·wph	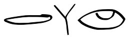	
of the air	hash·sha·ma·yim	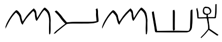	
they were blotted out	vay·yim·ma·chu	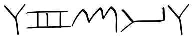	
from	min	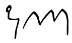	
the earth	ha·a·rets	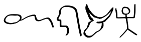	
remained	va·yish·sha·ʾɛr	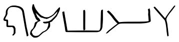	
and only	akh	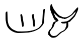	
Noah	no·ach	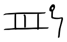	
and those	va·a·sher	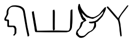	
with him	it·to	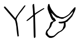	
in the ark	bat·te·vah	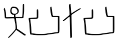	
prevailed	vay·yig·be·ru	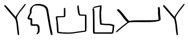	Genesis 7:24
And the waters	ham·ma·yim	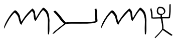	
upon	al	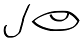	
the earth	ha·a·rets	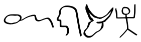	
	cha·mish·sheem	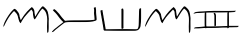	
for 150	u·me·at	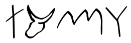	
days	yo·wm	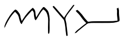	
remembered	vay·yiz·kor	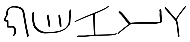	Genesis 8:1
God	e·lo·heem	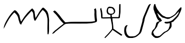	

But	et	
Noah	no·ach	
-	ve·et	
and all	kal	
the animals	ha·chay·yah	
and	ve·et	
-	kal	
livestock	hab·be·he·mah	
that	a·sher	
were with him	it·to	
in the ark	bat·te·vah	
	vay·ya·a·ver	
And God	e·lo·heem	
sent a wind	ru·ach	
over	al	
the earth	ha·a·rets	
began to subside	vay·ya·shok·ku	
and the waters	ham·ma·yim	
were closed	vay·yis·sa·khe·ru	Genesis 8:2
The springs	ma·ye·not	
of the deep	te·ho·wm	
and the floodgates	va·a·rub·bot	
of the heavens	hash·sha·ma·yim	
was restrained	vay·yik·ka·le	
and the rain	hag·ge·shem	
from	min	
the sky	hash·sha·ma·yim	

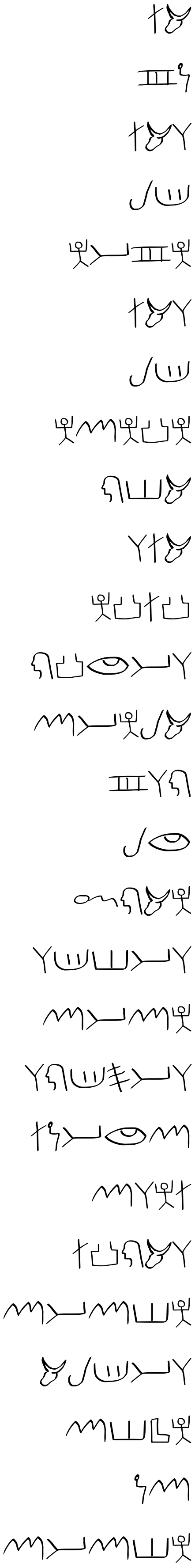

receded	vay·ya·shu·vu	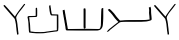	Genesis 8:3
The waters	ham·ma·yim	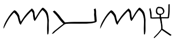	
from	me·al		
the earth	ha·a·rets		
steadily	ha·lo·wkh		
	va·sho·wv		
had gone down	vay·yach·se·ru	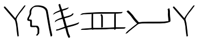	
the waters	ham·ma·yim	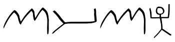	
and after	miq·tseh	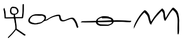	
	cha·mish·sheem		
150	u·me·at		
days	yo·wm		
came to rest	vat·ta·nach	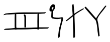	Genesis 8:4
the ark	hat·te·vah	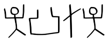	
month	ba·cho·desh	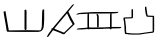	
of the seventh	hash·she·vee·ee	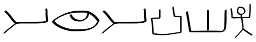	
On the seventeenth	be·shiv·ah		
	a·sar		
day	yo·wm		
-	la·cho·desh	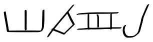	
on	al		
the mountains	ha·re	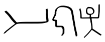	
of Ararat	a·ra·rat		
And the waters	ve·ham·ma·yim	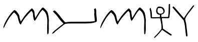	Genesis 8:5
	ha·yu	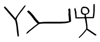	
continued	ha·lo·wkh		
to recede	ve·cha·so·wr		

until	ad		
month	ha·cho·desh	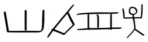	
the tenth	ha·a·see·ree	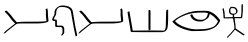	
of the tenth month	ba·a·see·ree	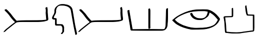	
[and] on the first	be·e·chad		
day	la·cho·desh	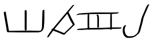	
became visible	nir·u		
the tops	ra·she	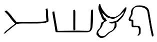	
of the mountains	he·ha·reem	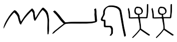	
-	vay·hee	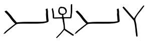	Genesis 8:6
After	miq·qets	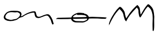	
forty	ar·ba·eem		
days	yo·wm		
opened	vay·yiph·tach		
Noah	no·ach	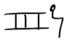	
-	et		
the window	chal·lo·wn	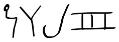	
in the ark	hat·te·vah	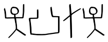	
-	a·sher		
he had made	a·sah		
and sent out	vay·shal·lach		Genesis 8:7
-	et		
a raven	ha·o·rev		
It kept flying back and forth	vay·ye·tse	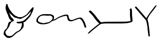	
	ya·tso·w		
	va·sho·wv		
until	ad		

had dried up	ye·vo·shet	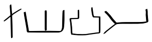	
the waters	ham·ma·yim	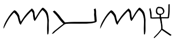	
from	me·al		
the earth	ha·a·rets		
Then [Noah] sent out	vay·shal·lach		Genesis 8:8
-	et		
a dove	hay·yo·w·nah	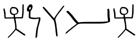	
-	me·it·to		
to see	lir·o·wt		
had receded	ha·qal·lu	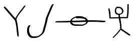	
if the waters	ham·ma·yim	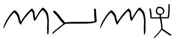	
from	me·al		
the surface	pe·ne	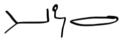	
of the ground	ha·a·da·mah		
no	ve·lo		Genesis 8:9
found	ma·tse·ah		
But the dove	hay·yo·w·nah	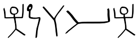	
place to rest	ma·no·w·ach		
her foot	le·khaph		
	rag·lah	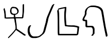	
and she returned	vat·ta·shav		
to him	e·law	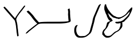	
in	el		
the ark	hat·te·vah	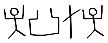	
because	kee	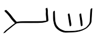	
the waters	ma·yim	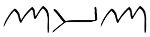	
[were still] covering	al		

the surface	pe·ne	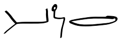	
of all	khal	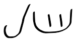	
the earth	ha·a·rets	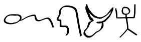	
So he reached out	vay·yish·lach	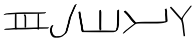	
his hand	ya·do	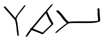	
	vay·yiq·qa·che·ha	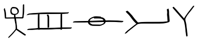	
and brought	vay·ya·ve	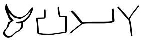	
her	o·tah	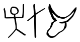	
back	e·law	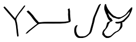	
inside	el	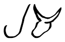	
the ark	hat·te·vah	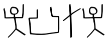	
[Noah] waited	vay·ya·chel	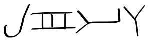	Genesis 8:10
	o·wd	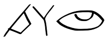	
seven	shiv·at	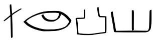	
days	ya·meem	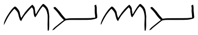	
more	a·che·reem	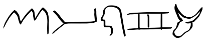	
and again	vay·yo·seph	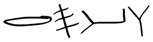	
sent out	shal·lach	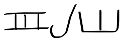	
-	et	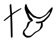	
the dove	hay·yo·w·nah	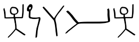	
from	min	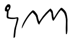	
the ark	hat·te·vah	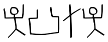	
returned	vat·ta·vo	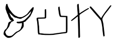	Genesis 8:11
to him	e·law	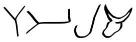	
the dove	hay·yo·w·nah	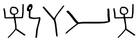	
in the evening	le·et	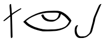	
	e·rev	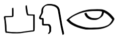	

And behold	ve·hin·neh		
leaf	a·leh		
olive	za·yit	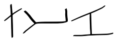	
with a freshly plucked	ta·raph		
in her beak	be·phee·ha		
knew	vay·ye·da	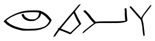	
So Noah	no·ach	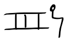	
that	kee	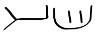	
had receded	qal·lu	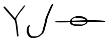	
the waters	ham·ma·yim	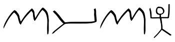	
from	me·al		
the earth	ha·a·rets		
[And] Noah waited	vay·yee·ya·chel	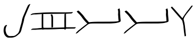	Genesis 8:12
	o·wd		
seven	shiv·at		
days	ya·meem	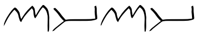	
more	a·che·reem		
and sent out	vay·shal·lach		
-	et		
the dove {again}	hay·yo·w·nah	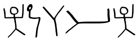	
	ve·lo		
but this time	ya·se·phah		
she did not return	shuv		
to him	e·law	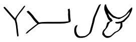	
	o·wd		
-	vay·hee	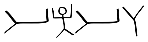	Genesis 8:13
and first	be·a·chat		

In [Noah's] six	ve·shesh	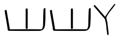
hundred	me·o·wt	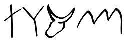
year	sha·nah	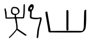
of the first month	ba·ri·sho·wn	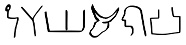
on the first	be·e·chad	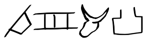
day	la·cho·desh	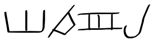
had dried up	cha·re·vu	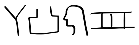
the waters	ham·ma·yim	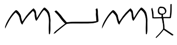
from	me·al	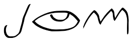
the earth	ha·a·rets	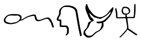
removed	vay·ya·sar	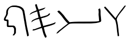
So Noah	no·ach	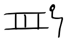
-	et	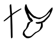
the covering	mikh·seh	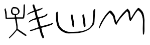
from the ark	hat·te·vah	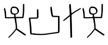
and saw	vay·yar	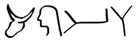
	ve·hin·neh	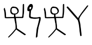
was dry	cha·re·vu	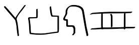
that the surface	pe·ne	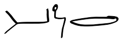
of the ground	ha·a·da·mah	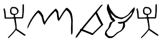
month	u·va·cho·desh	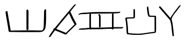
of the second	hash·she·nee	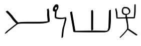
By the twenty-seventh	be·shiv·ah	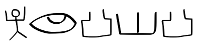
	ve·es·reem	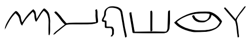
day	yo·wm	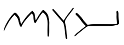
	la·cho·desh	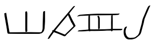
was fully dry	ya·ve·shah	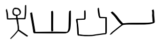

Genesis 8:14

the earth	ha·a·rets		
said	vay·dab·ber	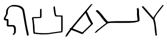	Genesis 8:15
Then God	e·lo·heem		
to	el		
Noah	no·ach	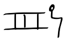	
	le·mor		
“ Come out	tse		Genesis 8:16
of	min		
the ark	hat·te·vah	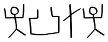	
you	at·tah		
and your wife	ve·ish·te·kha		
your sons	u·va·ne·kha	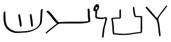	
wives	u·ne·she		
and [their]	va·ne·kha	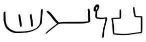	
along with	it·takh		
all	kal	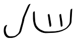	Genesis 8:17
the living creatures	ha·chay·yah	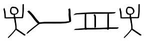	
that	a·sher		
are with you —	it·te·kha	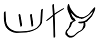	
	mik·kal		
	ba·sar		
birds	ba·o·wph		
livestock	u·vab·be·he·mah		
and everything	u·ve·khal	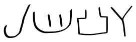	
-	ha·re·mes		
that crawls	ha·ro·mes	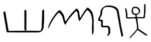	
upon	al		

the ground —	ha·a·rets		
Bring out	ho·tsē		
	it·takh	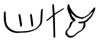	
so that they can spread out	ve·sha·re·tsu		
over the earth	va·a·rets		
and be fruitful	u·pha·ru		
and multiply	ve·ra·vu		
upon	al		
[it] ”	ha·a·rets		
came out	vay·ye·tse	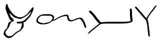	Genesis 8:18
So Noah	no·ach	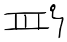	
his sons	u·va·naw	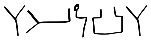	
and his wife	ve·ish·to	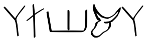	
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and his sons’	va·naw	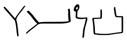	
along with	it·to		
Every	kal	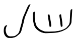	Genesis 8:19
living creature	ha·chay·yah	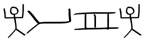	
every	kal	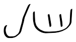	
creeping thing	ha·re·mes		
and every	ve·khal		
bird —	ha·o·wph		
everything	kol		
that moves	ro·w·mes		
upon	al		
the earth —	ha·a·rets		
kind by kind	le·mish·pe·cho·te·hem	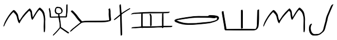	

came out	ya·tse·u		
of	min		
the ark	hat·te·vah		
built	vay·yi·ven	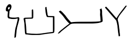	Genesis 8:20
Then Noah	no·ach	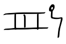	
an altar	miz·be·ach		
to the LORD	la·YHVH	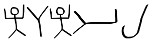	
And taking	vay·yiq·qach	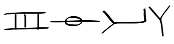	
from every kind	mik·kol		
animal	hab·be·he·mah	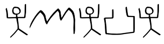	
of clean	hat·te·ho·w·rah		
and	u·mik·kol	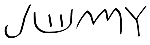	
bird	ha·o·wph		
clean	hat·ta·hor		
he offered	vay·ya·al		
burnt offerings	o·lot		
on the altar	bam·miz·be·ach		
smelled	vay·ya·rach		Genesis 8:21
When the LORD	YHVH	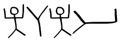	
-	et		
aroma	re·ach	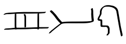	
the pleasing	han·nee·cho·ach	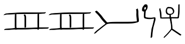	
said	vay·yo·mer	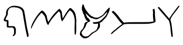	
He	YHVH	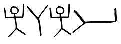	
in	el		
His heart	lib·bo	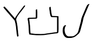	
“ Never again	lo		

	o·siph	
will I curse	le·qal·lel	
	o·wd	
-	et	
the ground	ha·a·da·mah	
because of	ba·a·vur	
man	ha·a·dam	
even though	kee	
every inclination	ye·tser	
heart	lev	
of [his]	ha·a·dam	
is evil	ra	
from his youth	min·ne·u·raw	
And never	ve·lo	
again	o·siph	
	o·wd	
will I destroy	le·hak·ko·wt	
-	et	
all	kal	
living creatures	chay	
as	ka·a·sher	
I have done	a·see·tee	
As long as	od	Genesis 8:22
	kal	
endures	ye·me	
the earth	ha·a·rets	
seedtime	ze·ra	

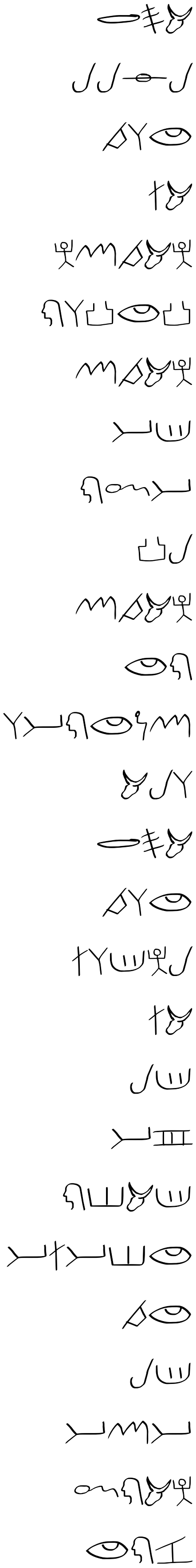

and harvest	ve·qa·tseer		
cold	ve·qor	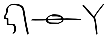	
and heat	va·chom	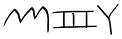	
summer	ve·qa·yits	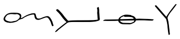	
and winter	va·cho·reph		
day	ve·yo·wm	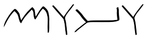	
and night	va·lay·lah	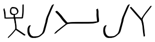	
shall never	lo		
cease ”	yish·bo·tu		
blessed	vay·va·rekh	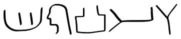	Genesis 9:1
And God	e·lo·heem		
-	et		
Noah	no·ach	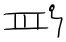	
-	ve·et		
and his sons	ba·naw	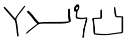	
and said	vay·yo·mer		
to them	la·hem		
“ Be fruitful	pe·ru		
and multiply	u·re·vu	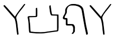	
and fill	u·mil·u		
-	et		
the earth	ha·a·rets		
The fear	u·mo·w·ra·a·khem		Genesis 9:2
and dread of you	ve·chit·te·khem	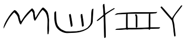	
will fall	yih·yeh	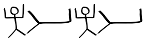	
on	al		
every	kal		

living creature	chay·yat	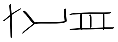	
on the earth	ha·a·rets		
	ve·al		
every	kal		
bird	o·wph		
of the air	hash·sha·ma·yim		
every	be·khol		
creature that	a·sher		
crawls	tir·mos		
on the ground	ha·a·da·mah		
and all	u·ve·khal	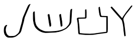	
the fish	de·ge		
of the sea	hay·yam	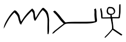	
into your hand	be·yed·khem		
They are delivered	nit·ta·nu	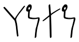	
Everything	kal	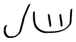	Genesis 9:3
[and] moves	re·mes		
-	a·sher		
-	hu		
that lives	chay	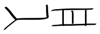	
for you	la·khem		
will be	yih·yeh	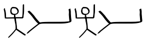	
food	le·akh·lah		
just as I gave you the green	ke·ye·req	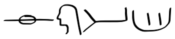	
plants	e·sev	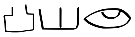	
I now give	na·tat·tee		
you	la·khem		

-	et		
all things	kol		
But	akh		Genesis 9:4
meat	ba·sar		
with its lifeblood	be·naph·sho		
[still] in it	da·mo		
you must not	lo		
eat	to·khe·lu		
And surely	ve·akh		Genesis 9:5
-	et		
	dim·khem	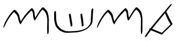	
your lifeblood [is shed]	le·naph·sho·te·khem		
I will require	ed·rosh		
	mee·yad	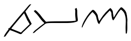	
the life of any	kal		
or beast	chay·yah	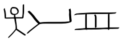	
-	ed·re·shen·nu		
-	u·mee·yad	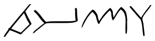	
man	ha·a·dam		
by whose hand	mee·yad	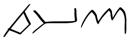	
of his fellow man	eesh	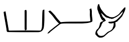	
:	a·chee	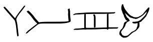	
I will demand an accounting	ed·rosh		
-	et		
[who takes] the life	ne·phesh		
from anyone	ha·a·dam		
Whoever sheds	sho·phekh		Genesis 9:6

the blood	dam		
of man	ha·a·dam		
by man	ba·a·dam		
his blood	da·mo		
will be shed	yish·sha·phekh		
for	kee	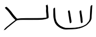	
image	be·tse·lem		
in His own	e·lo·heem		
God has made	a·sah		
-	et		
mankind	ha·a·dam		
But as for you	ve·at·tem		Genesis 9:7
be fruitful	pe·ru		
and multiply	u·re·vu	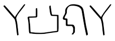	
spread out	shir·tsu		
across the earth	va·a·rets		
and multiply	u·re·vu		
upon it ”	vah		
said	vay·yo·mer		Genesis 9:8
Then God	e·lo·heem		
to	el		
Noah	no·ach	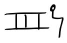	
	ve·el		
and his sons	ba·naw	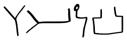	
with him	it·to		
	le·mor		
I now	va·a·nee		Genesis 9:9

“ Behold	hin·nee	
establish	me·qeem	
-	et	
My covenant	be·ree·tee	
with you	it·te·khem	
and your	ve·et	
descendants	zar·a·khem	
after you	a·cha·re·khem	
and with	ve·et	Genesis 9:10
every	kal	
creature	ne·phesh	
living	ha·chay·yah	
that	a·sher	
[was] with you —	it·te·khem	
the birds	ba·o·wph	
the livestock	bab·be·he·mah	
and every	u·ve·khal	
beast	chay·yat	
of the earth	ha·a·rets	
- —	it·te·khem	
every	mik·kol	
that came out	yo·tse·e	
of the ark	hat·te·vah	
	le·khol	
living thing	chay·yat	
	ha·a·rets	
And I establish	va·ha·qi·mo·tee	Genesis 9:11

-	et	את	
My covenant	be·ree·tee	בריתי	
with you :	it·te·khem	אתכם	
Never	ve·lo	ולא	
be cut off	yik·ka·ret	יכרת	
will all	kal	כל	
life	ba·sar	בשר	
again	o·wd	עוד	
by the waters	mim·me	ממי	
of a flood	ham·mab·bul	המבול	
never	ve·lo	ולא	
will there be	yih·yeh	יהיה	
again	o·wd	עוד	
a flood	mab·bul	מבול	
to destroy	le·sha·chet	לשחת	
the earth ”	ha·a·rets	הארץ	
said	vay·yo·mer	ויאמר	Genesis 9:12
And God	e·lo·heem	אלהים	
“ This	zot	זאת	
is the sign	o·wt	אות	
of the covenant	hab·be·reet	הברית	
-	a·sher	אשר	
I	a·nee	אני	
am making	no·ten	נתן	
between Me	be·nee	ביני	
and you	u·ve·ne·khem	וביניכם	
and	u·ven	ובין	

every	kal	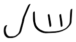	
creature	ne·phesh		
living	chay·yah	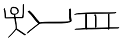	
-	a·sher		
with you	it·te·khem		
[a covenant] for all generations	le·do·rot		
to come :	o·w·lam		
-	et		Genesis 9:13
My rainbow	qash·tee		
I have set	na·tat·tee		
in the clouds	be·a·nan		
and it will be	ve·ha·ye·tah	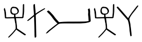	
a sign	le·o·wt		
of the covenant	be·reet	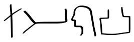	
between	be·nee	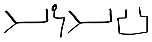	
Me	u·ven	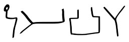	
and the earth	ha·a·rets		
-	ve·ha·yah	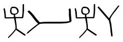	Genesis 9:14
Whenever I form	be·an·nee		
clouds	a·nan		
over	al		
the earth	ha·a·rets		
appears	ve·nir·a·tah		
and the rainbow	haq·qe·shet		
in the clouds	be·a·nan		
I will remember	ve·za·khar·tee		Genesis 9:15
-	et		

My covenant	be·ree·tee	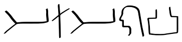	
-	a·sher	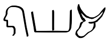	
between Me	be·nee	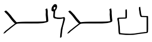	
and you	u·ve·ne·khem	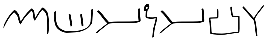	
and	u·ven	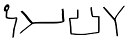	
every	kal	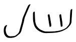	
creature	ne·phesh	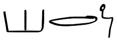	
living	chay·yah	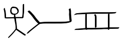	
of every	be·khal	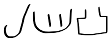	
kind	ba·sar	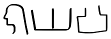	
Never	ve·lo	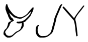	
become	yih·yeh	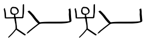	
again	o·wd	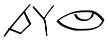	
will the waters	ham·ma·yim	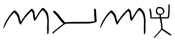	
a flood	le·mab·bul	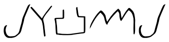	
to destroy	le·sha·chet	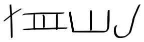	
all	kal	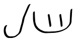	
life	ba·sar	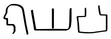	
appears	ve·ha·ye·tah	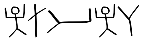	Genesis 9:16
And whenever the rainbow	haq·qe·shet	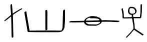	
in the clouds	be·a·nan	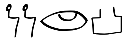	
I will see it	u·re·ee·tee·ha	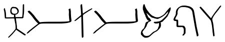	
and remember	liz·kor	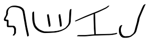	
covenant	be·reet	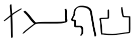	
the everlasting	o·w·lam	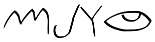	
between	ben	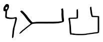	
God	e·lo·heem	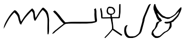	

and	u·ven	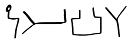	
every	kal	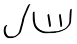	
creature	ne·phesh		
living	chay·yah	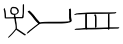	
of every	be·khal		
kind	ba·sar		
that [is]	a·sher		
on	al		
the earth ”	ha·a·rets		
said	vay·yo·mer		Genesis 9:17
So God	e·lo·heem	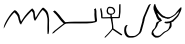	
to	el		
Noah	no·ach	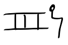	
“ This	zot		
is the sign	o·wt		
of the covenant	hab·be·reet	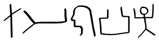	
that	a·sher		
I have established	ha·qi·mo·tee	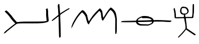	
between	be·nee	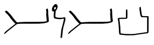	
Me	u·ven	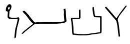	
and every	kal	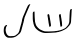	
creature	ba·sar		
-	a·sher		
on	al		
the earth ”	ha·a·rets		
were	vay·yih·yu	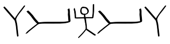	Genesis 9:18
The sons	ve·ne	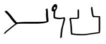	

of Noah	no·ach	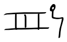	
who came out	hay·yo·tse·eem		
of	min		
the ark	hat·te·vah	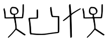	
Shem	shem		
Ham	ve·cham	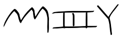	
and Japheth	va·ya·phet	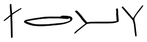	
And Ham	ve·cham	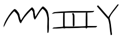	
	hu		
was the father	a·vee	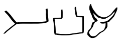	
of Canaan	khe·na·an		
three	she·lo·shah	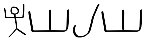	Genesis 9:19
These	el·leh	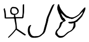	
were the sons	be·ne	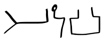	
of Noah	no·ach	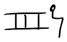	
and from them	u·me·el·leh		
was populated	na·phe·tsah		
the whole	khal		
earth	ha·a·rets		
proceeded	vay·ya·chel	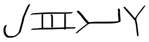	Genesis 9:20
Now Noah	no·ach	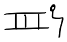	
a man	eesh	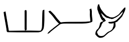	
of the soil	ha·a·da·mah		
to plant	vay·yit·ta		
a vineyard	ka·rem		
But when he drank	vay·ye·shet	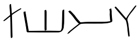	Genesis 9:21
some of	min		

its wine	hay·ya·yin	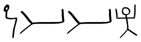	
he became drunk	vay·yish·kar		
and uncovered himself	vay·yit·gal	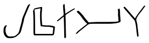	
inside	be·to·wkh		
his tent	ʾa·ho·loh		
saw	vay·yar	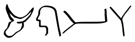	Genesis 9:22
And Ham	cham	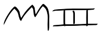	
the father	a·vee	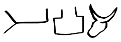	
of Canaan	khe·na·an		
-	et		
nakedness	er·vat		
his father’s	a·vee	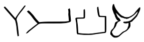	
and told	vay·yag·ged	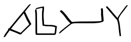	
his two	lish·ne		
brothers	e·chaw	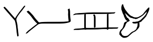	
outside	ba·chuts		
took	vay·yiq·qach	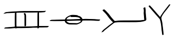	Genesis 9:23
Then Shem	shem		
and Japheth	va·ye·phet	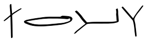	
-	et		
a garment	has·sim·lah	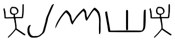	
and placed	vay·ya·see·mu	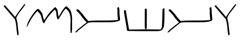	
it across	al		
their shoulders	she·khem		
	she·ne·hem	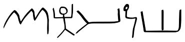	
and walking	vay·ye·le·khu	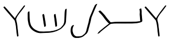	
backward	a·cho·ran·neet	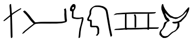	

they covered	vay·khas·su	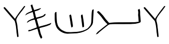	
-	et	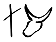	
nakedness	er·vat	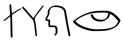	
their father’s	a·vee·hem	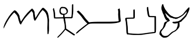	
Their faces	u·phe·ne·hem	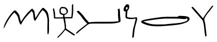	
were turned away	a·cho·ran·neet	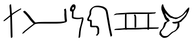	
nakedness	ve·er·vat	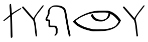	
their father’s	a·vee·hem	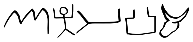	
so that they did not	lo	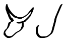	
see	ra·u	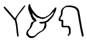	
awoke	vay·yee·qets	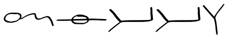	Genesis 9:24
When Noah	no·ach	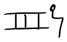	
from his drunkenness	mee·ye·no	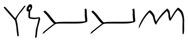	
and learned	vay·ye·da	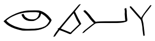	
-	et	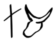	
what	a·sher	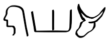	
had done	a·sah	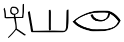	
to him	lo	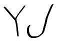	
son	be·no	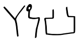	
his youngest	haq·qa·tan	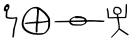	
he said	vay·yo·mer	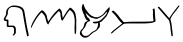	Genesis 9:25
“ Cursed be	a·rur	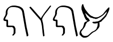	
Canaan !	ke·na·an	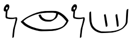	
A servant	e·ved	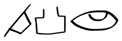	
of servants	a·va·deem	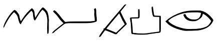	
shall he be	yih·yeh	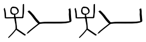	
to his brothers ”	le·e·chaw	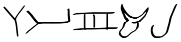	

He also declared :	vay·yo·mer		Genesis 9:26
“ Blessed	ba·rukh		
[be] the LORD	YHVH		
the God	e·lo·he		
of Shem !	shem		
be	vee·hee	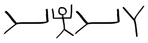	
May Canaan	khe·na·an		
the servant	e·ved	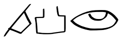	
of [Shem]	la·mo		
expand the territory	yapht	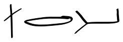	Genesis 9:27
{May} God	e·lo·heem		
of Japheth	le·ye·phet	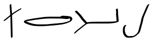	
may he dwell	ve·yish·kon		
in the tents	be·a·ho·le		
of Shem	shem	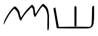	
be	vee·hee	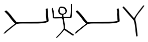	
and may Canaan	khe·na·an		
his servant	e·ved	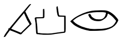	
”	la·mo		
lived	vay·chee	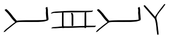	Genesis 9:28
Noah	no·ach	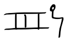	
After	a·char	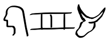	
the flood	ham·mab·bul	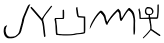	
350	she·losh	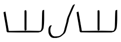	
	me·o·wt		
	sha·nah	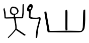	
	va·cha·mish·sheem	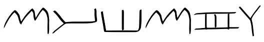	

years	sha·nah	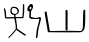	
a total of	vay·yih·yu	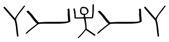	Genesis 9:29
	kal	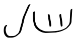	
lived	ye·me	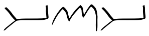	
So Noah	no·ach	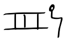	
950	te·sha	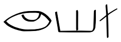	
	me·o·wt	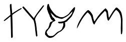	
years	sha·nah	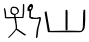	
	va·cha·mish·sheem	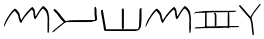	
	sha·nah	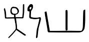	
and then he died	vay·ya·mot	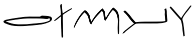	
This	ve·el·leh	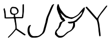	Genesis 10:1
is the account	to·wl·dot	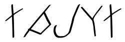	
sons	be·ne	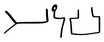	
of Noah’s	no·ach	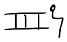	
Shem	shem	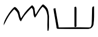	
Ham	cham	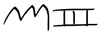	
and Japheth	va·ya·phet	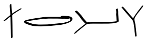	
	vay·yiw·va·le·du	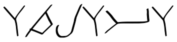	
who also	la·hem	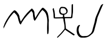	
had sons	ba·neem	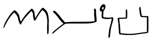	
after	a·char	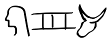	
the flood	ham·mab·bul	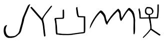	
The sons	be·ne	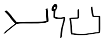	Genesis 10:2
of Japheth :	ye·phet	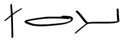	
Gomer	go·mer	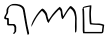	
Magog	u·ma·go·wg	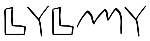	

Madai	u·ma·day		
Javan	ve·ya·van	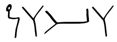	
Tubal	ve·tu·val		
Meshech	u·me·shekh	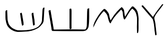	
and Tiras	ve·tee·ras	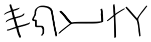	
The sons	u·ve·ne		Genesis 10:3
of Gomer :	go·mer		
Ashkenaz	ash·ka·naz		
Riphath	ve·ree·phat	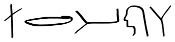	
and Togarmah	ve·to·gar·mah	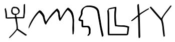	
And the sons	u·ve·ne		Genesis 10:4
of Javan :	ya·van	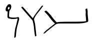	
Elishah	e·lee·shah	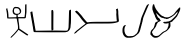	
Tarshish	ve·tar·sheesh	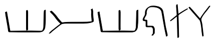	
the Kittites	kit·teem	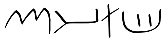	
and the Rodanites	ve·do·da·neem	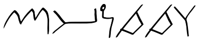	
From these	me·el·leh		Genesis 10:5
separated	niph·re·du		
the maritime	ee·ye	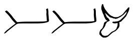	
peoples	hag·go·w·yim	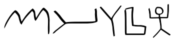	
into their territories	be·ar·tso·tam		
	eesh	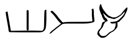	
according to their languages	lil·sho·no		
by clans	le·mish·pe·cho·tam		
within their nations	be·go·w·ye·hem	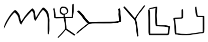	
The sons	u·ve·ne		Genesis 10:6
of Ham :	cham	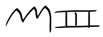	

Cush	kush		
Mizraim	u·mits·ra·yim		
Put	u·phut		
and Canaan	u·khe·na·an	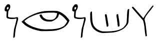	
The sons	u·ve·ne		Genesis 10:7
of Cush :	khush		
Seba	se·va	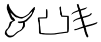	
Havilah	va·cha·vee·lah		
Sabtah	ve·sav·tah	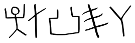	
Raamah	ve·ra·mah		
and Sabteca	ve·sav·te·kha		
And the sons	u·ve·ne		
of Raamah :	ra·mah		
Sheba	she·va		
and Dedan	u·de·dan		
Cush	ve·khush		Genesis 10:8
was the father of	ya·lad	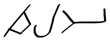	
-	et		
Nimrod	nim·rod	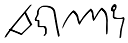	
who	hu		
began	he·chel	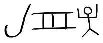	
to be	lih·yo·wt	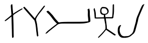	
a mighty one	gib·bor		
on the earth	ba·a·rets		
He	hu		Genesis 10:9
was	ha·yah	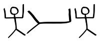	
a mighty	gib·bor		

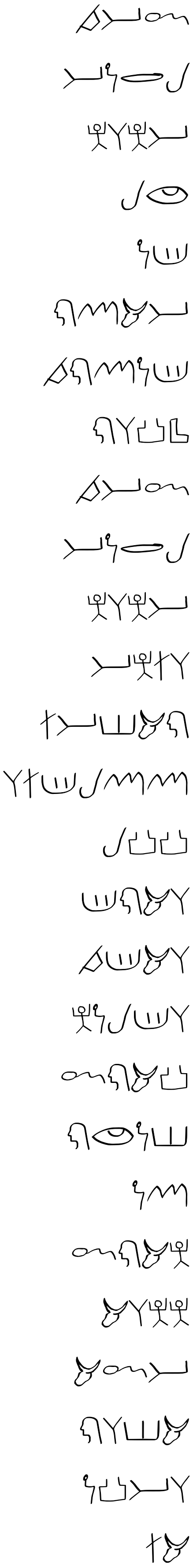

hunter	tsa·yid	
before	liph·ne	
the LORD	YHVH	
so	al	
	ken	
it is said	ye·a·mar	
“ Like Nimrod	ke·nim·rod	
a mighty	gib·bo·wr	
hunter	tsa·yid	
before	liph·ne	
the LORD ”	YHVH	
-	vat·te·hee	Genesis 10:10
began	re·sheet	
His kingdom	mam·lakh·to	
in Babylon	ba·vel	
Erech	ve·e·rekh	
Accad	ve·ak·kad	
and Calneh	ve·khal·neh	
in the land	be·e·rets	
of Shinar	shin·ar	
From	min	Genesis 10:11
land	ha·a·rets	
that	ha·hi·w	
he went forth	ya·tsa	
into Assyria	ash·shur	
where he built	vay·yi·ven	
-	et	

Nineveh	nee·ne·veh	נינוה	
-	ve·et	ואת	
Rehoboth-Ir	re·cho·vot	רחבת	
	eer	עיר	
-	ve·et	ואת	
Calah	ka·lach	כלח	
-	ve·et	ואת	Genesis 10:12
and Resen	re·sen	רסן	
which is between	ben	בין	
Nineveh	nee·ne·veh	נינוה	
	u·ven	ובין	
of Calah	ka·lach	כלח	
	hee	הוא	
city	ha·eer	העיר	
and the great	hag·ge·do·lah	הגדלה	
Mizraim	u·mits·ra·yim	ומצרים	Genesis 10:13
was the father of	ya·lad	ילד	
-	et	את	
the Ludites	lu·deem	לודים	
-	ve·et	ואת	
the Anamites	a·na·meem	ענמים	
-	ve·et	ואת	
the Lehabites	le·ha·veem	להבים	
-	ve·et	ואת	
the Naphtuhites	naph·tu·cheem	נפתחים	
-	ve·et	ואת	Genesis 10:14
the Pathrusites	pat·ru·seem	פתרסים	

-	ve·et	ואת	
the Casluhites	kas·lu·cheem	כסלחים	
whom	a·sher	אשר	
came)	ya·tse·u	יצאו	
(from	mish·sham	משם	
the Philistines	pe·lish·teem	פלשתים	
and	ve·et	ואת	
the Caphtorites	kaph·to·reem	כפתרים	
And Canaan	u·khe·na·an	וכנען	Genesis 10:15
was the father of	ya·lad	ילד	
-	et	את	
Sidon	tsee·don	צידן	
his firstborn	be·kho·ro	בכרו	
and of	ve·et	ואת	
the Hittites	chet	חת	
-	ve·et	ואת	Genesis 10:16
the Jebusites	hay·vu·see	היבוסי	
-	ve·et	ואת	
the Amorites	ha·e·mo·ree	האמרי	
-	ve·et	ואת	
the Girgashites	hag·gir·ga·shee	הגרגשי	
-	ve·et	ואת	Genesis 10:17
the Hivites	ha·chiw·vee	החוי	
-	ve·et	ואת	
the Arkites	ha·ar·qee	הערקי	
-	ve·et	ואת	
the Sinites	has·see·nee	הסיני	

-	ve·et		Genesis 10:18
the Arvadites	ha·ar·va·dee		
-	ve·et		
the Zemarites	hats·tse·ma·ree		
-	ve·et		
and the Hamathites	ha·cha·ma·tee		
Later	ve·a·char	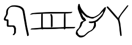	
were scattered	na·pho·tsu		
clans	mish·pe·cho·wt		
the Canaanite	hak·ke·na·a·nee		
extended from	vay·hee	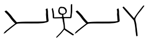	Genesis 10:19
and the borders	ge·vul		
of Canaan	hak·ke·na·a·nee		
Sidon	mits·tsee·don		
-	bo·a·khah		
toward Gerar	ge·ra·rah		
as	ad		
far as Gaza	az·zah		
and then	bo·a·khah		
toward Sodom	se·do·mah		
Gomorrah	va·a·mo·rah		
Admah	ve·ad·mah		
and Zeboiim	u·tse·vo·yim	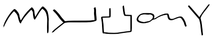	
as	ad		
far as Lasha	la·sha		
These [are]	el·leh	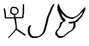	Genesis 10:20
the sons	ve·ne	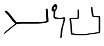	

of Ham	cham	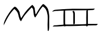	
according to their clans	le·mish·pe·cho·tam		
languages	lil·sho·no·tam	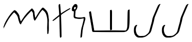	
lands	be·ar·tso·tam		
and nations	be·go·w·ye·hem	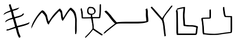	
to Shem	u·le·shem		Genesis 10:21
And sons were also born	yul·lad	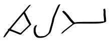	
	gam		
[Shem]	hu		
was the forefather	a·vee	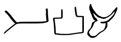	
of all	kal	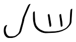	
the sons	be·ne	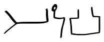	
of Eber	e·ver	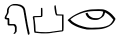	
brother	a·chee	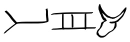	
[of] Japheth	ye·phet	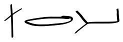	
the older	hag·ga·do·wl		
The sons	be·ne	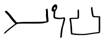	Genesis 10:22
of Shem :	shem	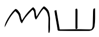	
Elam	e·lam	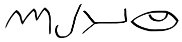	
Asshur	ve·ash·shur		
Arphaxad	ve·ar·pakh·shad	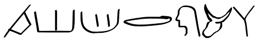	
Lud	ve·lud		
and Aram	va·a·ram		
The sons	u·ve·ne	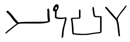	Genesis 10:23
of Aram :	a·ram		
Uz	uts		
Hul	ve·chul	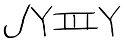	

Gether	ve·ge·ter		
and Mash	va·mash		
Arphaxad	ve·ar·pakh·shad	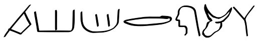	Genesis 10:24
was the father of	ya·lad	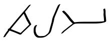	
-	et		
Shelah	sha·lach	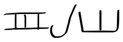	
and Shelah	ve·she·lach		
was the father of	ya·lad	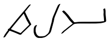	
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Eber	e·ver	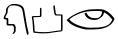	
to Eber :	u·le·e·ver		Genesis 10:25
were born	yul·lad	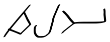	
Two	she·ne	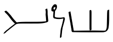	
sons	va·neem	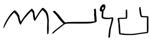	
was named	shem	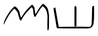	
One	ha·e·chad		
Peleg	pe·leg		
because	kee	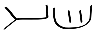	
in his days	ve·ya·maw	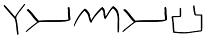	
was divided	niph·le·gah		
the earth	ha·a·rets		
was named	ve·shem	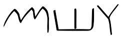	
and his brother	a·chee	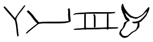	
Joktan	ya·qe·tan	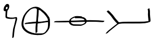	
And Joktan	ve·ya·qe·tan	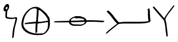	Genesis 10:26
was the father of	ya·lad	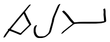	
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Almodad	al·mo·w·dad	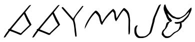	
-	ve·et	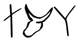	
Sheleph	sha·leph	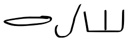	
-	ve·et	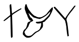	
Hazarmaveth	cha·tsar·ma·vet	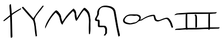	
-	ve·et	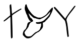	
Jerah	ya·rach	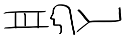	
-	ve·et	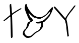	Genesis 10:27
Hadoram	ha·do·w·ram	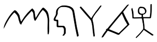	
-	ve·et	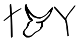	
Uzal	u·zal	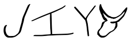	
-	ve·et	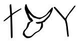	
Diklah	diq·lah	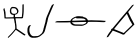	
-	ve·et	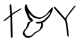	Genesis 10:28
Obal	o·w·val	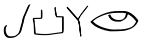	
-	ve·et	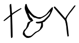	
Abimael	a·vee·ma·el	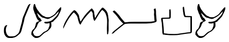	
-	ve·et	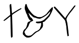	
Sheba	she·va	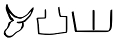	
-	ve·et	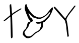	Genesis 10:29
Ophir	o·w·phir	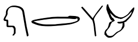	
-	ve·et	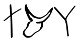	
Havilah	cha·vee·lah	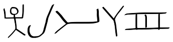	
-	ve·et	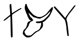	
and Jobab	yo·w·vav	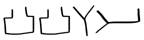	
All	kal	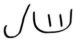	
these	el·leh	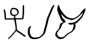	

[were] sons	be·ne	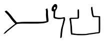	
of Joktan	ya·qe·tan	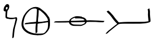	
-	vay·hee	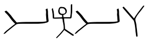	Genesis 10:30
Their territory	mo·wo·sha·vam	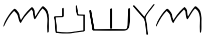	
Mesha	mim·me·sha		
extended from	bo·a·khah		
to Sephar	se·pha·rah		
hill country	har		
in the eastern	haq·qe·dem	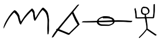	
These	el·leh	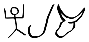	Genesis 10:31
are the sons	ve·ne	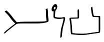	
of Shem	shem		
according to their clans	le·mish·pe·cho·tam		
languages	lil·sho·no·tam	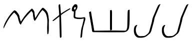	
lands	be·ar·tso·tam		
and nations	le·go·w·ye·hem	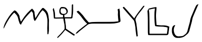	
All these	el·leh	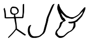	Genesis 10:32
are the clans	mish·pe·chot	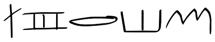	
sons	be·ne	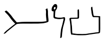	
of Noah’s	no·ach	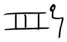	
according to their generations	le·to·wl·do·tam		
and nations	be·go·w·ye·hem	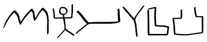	
From these	u·me·el·leh		
spread out	niph·re·du		
the nations	hag·go·w·yim	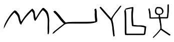	
of the earth	ba·a·rets		
after	a·char	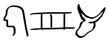	

the flood	ham·mab·bul		
had	vay·hee	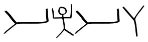	Genesis 11:1
Now the whole	khal		
world	ha·a·rets		
language	sa·phah		
one	e·chat	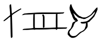	
form of speech	u·de·va·reem		
and a common	a·cha·deem		
And	vay·hee	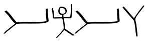	Genesis 11:2
as people journeyed	be·na·se·am		
eastward	miq·qe·dem	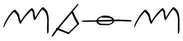	
they found	vay·yim·tse·u		
a plain	viq·ah	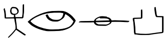	
in the land	be·e·rets		
of Shinar	shin·ar		
and settled	vay·ye·she·vu	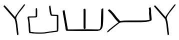	
there	sham	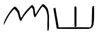	
And they said	vay·yo·me·ru		Genesis 11:3
one	eesh	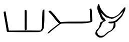	
to	el		
another	re·e·hu		
“ Come	ha·vah	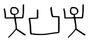	
let us make	nil·be·nah		
bricks	le·ve·neem		
and bake them	ve·nis·re·phah	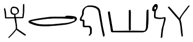	
thoroughly ”	lis·re·phah		
So they used	vat·te·hee		

-	la·hem		
brick	hal·le·ve·nah		
instead of stone	le·a·ven		
and tar	ve·ha·che·mar	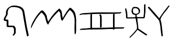	
-	ha·yah	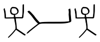	
-	la·hem		
instead of mortar	la·cho·mer	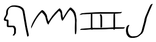	
they said	vay·yo·me·ru		Genesis 11:4
“ Come ”	ha·vah		
“ let us build	niv·neh		
for ourselves	la·nu		
a city	eer	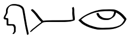	
with a tower	u·mig·dal		
that reaches	ve·ro·sho		
to the heavens	vash·sha·ma·yim		
that we may make	ve·na·a·seh		
for ourselves	la·nu	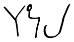	
a name	shem		
and not	pen		
be scattered	na·phuts		
over	al		
the face	pe·ne	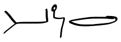	
of all	khal	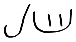	
the earth ”	ha·a·rets		
came down	vay·ye·red	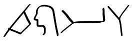	Genesis 11:5
Then the LORD	YHVH		
to see	lir·ot		

-	et		
the city	ha·eer		
-	ve·et		
and the tower	ham·mig·dal		
that	a·sher		
were building	ba·nu	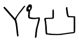	
the sons	be·ne	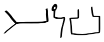	
of men	ha·a·dam		
said	vay·yo·mer		Genesis 11:6
And the LORD	YHVH		
“ If	hen		
people	am		
as one	e·chad	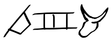	
language	ve·sa·phah		
	a·chat	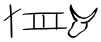	
speaking the same	le·khul·lam		
this	ve·zeh		
they have begun	ha·chil·lam	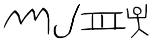	
to do	la·a·so·wt		
then	ve·at·tah		
nothing	lo		
will be beyond	yib·ba·tser	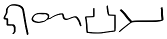	
them	me·hem		
	kol	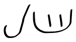	
-	a·sher		
they devise	ya·ze·mu		
	la·a·so·wt		

Come	ha·vah	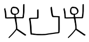	Genesis 11:7
let Us go down	ne·re·dah		
and confuse	ve·na·ve·lah		
	sham		
their language	se·pha·tam		
so that	a·sher		
they will not	lo		
understand	yish·me·u		
one	eesh	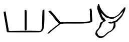	
speech ”	se·phat		
another’s	re·e·hu		
scattered them	vay·ya·phets		Genesis 11:8
So the LORD	YHVH		
-	o·tam		
from there	mish·sham		
over	al		
the face	pe·ne	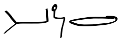	
of all	khal		
the earth	ha·a·rets		
and they stopped	vay·yach·de·lu	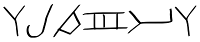	
building	liv·not		
the city	ha·eer		
That is why	al		Genesis 11:9
	ken	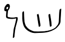	
is called	qa·ra	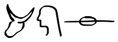	
it	she·mah		
Babel	ba·vel		

for	kee	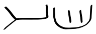	
there	sham		
confused	ba·lal	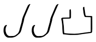	
the LORD	YHVH		
the language	se·phat		
of the whole	kal	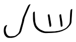	
world	ha·a·rets		
and from that place	u·mish·sham		
scattered them	he·phee·tsam	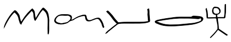	
the LORD	YHVH		
over	al		
the face	pe·ne	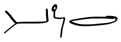	
of all	kal		
the earth	ha·a·rets		
This	el·leh	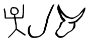	Genesis 11:10
is the account	to·wl·dot	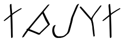	
of Shem	shem		
when Shem	m		
old	ben		
was 100	me·at		
years	sha·nah	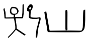	
he became the father of	vay·yo·w·led	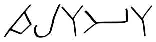	
-	et		
Arphaxad	ar·pakh·shad	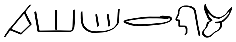	
Two years	she·na·ta·yim	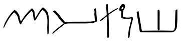	
after	a·char	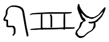	
the flood	ham·mab·bul	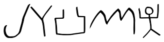	

lived	vay·chee	ויחי	Genesis 11:11
Shem	shem	שם	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	
-	et	את	
Arphaxad	ar·pakh·shad	ארפכשד	
500	cha·mesh	חמש	
	me·o·wt	מאות	
years	sha·nah	שנה	
and had	vay·yo·w·led	ויולד	
other sons	ba·neem	בנים	
and daughters	u·va·no·wt	ובנות׃	
When Arphaxad	ve·ar·pakh·shad	וארפכשד	Genesis 11:12
was	chay	חי	
35	cha·mesh	חמש	
	u·she·lo·sheem	ושלשים	
years old	sha·nah	שנה	
he became the father of	vay·yo·w·led	ויולד	
-	et	את	
Shelah	sha·lach	שלח	
lived	vay·chee	ויחי	Genesis 11:13
Arphaxad	ar·pakh·shad	ארפכשד	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	
-	et	את	
Shelah	she·lach	שלח	

403	sha·losh	שלש	
years	sha·neem	שנים	
	ve·ar·ba	וארבע	
	me·o·wt	מאות	
	sha·nah	שנה	
and had	vay·yo·w·led	ויולד	
other sons	ba·neem	בנים	
and daughters	u·va·no·wt	ובנות׃	
When Shelah	ve·she·lach	ושלח	Genesis 11:14
was	chay	חי	
30	she·lo·sheem	שלשים	
years old	sha·nah	שנה	
he became the father of	vay·yo·w·led	ויולד	
-	et	את	
Eber	e·ver	עבר	
lived	vay·chee	ויחי	Genesis 11:15
Shelah	she·lach	שלח	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	
-	et	את	
Eber	e·ver	עבר	
	sha·losh	שלש	
years	sha·neem	שנים	
403	ve·ar·ba	וארבע	
	me·o·wt	מאות	
	sha·nah	שנה	
and had	vay·yo·w·led	ויולד	

other sons	ba·neem	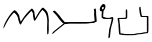	
and daughters	u·va·no·wt		
was	vay·chee	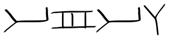	Genesis 11:16
When Eber	e·ver	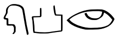	
34	ar·ba		
	u·she·lo·sheem		
years old	sha·nah	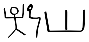	
he became the father of	vay·yo·w·led	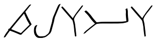	
-	et		
Peleg	pa·leg		
lived	vay·chee	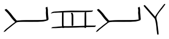	Genesis 11:17
Eber	e·ver	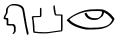	
And after	a·cha·re	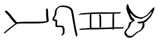	
he had become the father of	ho·w·lee·do	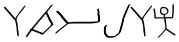	
-	et		
Peleg	pe·leg		
430	she·lo·sheem	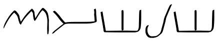	
years	sha·nah	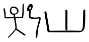	
	ve·ar·ba		
	me·o·wt		
	sha·nah	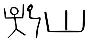	
and had	vay·yo·w·led	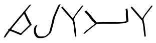	
other sons	ba·neem	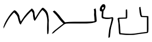	
and daughters	u·va·no·wt	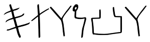	
was	vay·chee	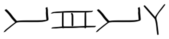	Genesis 11:18
When Peleg	phe·leg		
30	she·lo·sheem		

years old	sha·nah	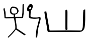	
he became the father of	vay·yo·w·led	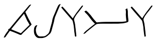	
-	et	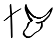	
Reu	re·u	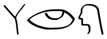	
lived	vay·chee	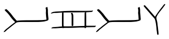	Genesis 11:19
Peleg	phe·leg	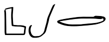	
And after	a·cha·re	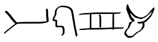	
he had become the father of	ho·w·lee·do	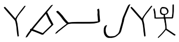	
-	et	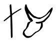	
Reu	re·u	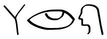	
209	te·sha	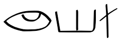	
years	sha·neem	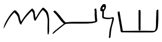	
	u·ma·ta·yim	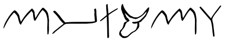	
	sha·nah	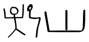	
and had	vay·yo·w·led	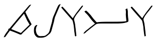	
other sons	ba·neem	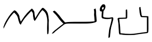	
and daughters	u·va·no·wt	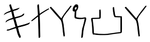	
was	vay·chee	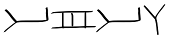	Genesis 11:20
When Reu	re·u	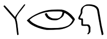	
32	she·ta·yim	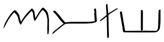	
	u·she·lo·sheem	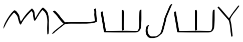	
years old	sha·nah	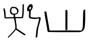	
he became the father of	vay·yo·w·led	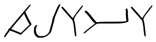	
-	et	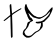	
Serug	se·rug	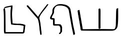	
lived	vay·chee	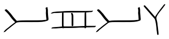	Genesis 11:21

Reu	re·u	רעו	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	
-	et	את	
Serug	se·rug	שרוג	
207	she·va	שבע	
years	sha·neem	שנים	
	u·ma·ta·yim	ומאתים	
	sha·nah	שנה	
and had	vay·yo·w·led	ויולד	
other sons	ba·neem	בנים	
and daughters	u·va·no·wt	ובנות	
was	vay·chee	ויחי	Genesis 11:22
When Serug	se·rug	שרוג	
30	she·lo·sheem	שלשים	
years old	sha·nah	שנה	
he became the father of	vay·yo·w·led	ויולד	
-	et	את	
Nahor	na·cho·wr	נחור	
lived	vay·chee	ויחי	Genesis 11:23
Serug	se·rug	שרוג	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	
-	et	את	
Nahor	na·cho·wr	נחור	
200	ma·ta·yim	מאתים	

years	sha·nah	𐤔𐤍𐤄	
and had	vay·yo·w·led	𐤅𐤉𐤅𐤋𐤃	
other sons	ba·neem	𐤁𐤍𐤉𐤌	
and daughters	u·va·no·wt	𐤅𐤁𐤍𐤅𐤕	
was	vay·chee	𐤅𐤉𐤇𐤉	Genesis 11:24
When Nahor	na·cho·wr	𐤍𐤇𐤅𐤓	
29	te·sha	𐤕𐤔𐤏	
	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
years old	sha·nah	𐤔𐤍𐤄	
he became the father of	vay·yo·w·led	𐤅𐤉𐤅𐤋𐤃	
-	et	𐤀𐤕	
Terah	ta·rach	𐤕𐤓𐤇	
lived	vay·chee	𐤅𐤉𐤇𐤉	Genesis 11:25
Nahor	na·cho·wr	𐤍𐤇𐤅𐤓	
And after	a·cha·re	𐤀𐤇𐤓𐤉	
he had become the father of	ho·w·lee·do	𐤄𐤅𐤋𐤉𐤃𐤅	
-	et	𐤀𐤕	
Terah	te·rach	𐤕𐤓𐤇	
119	te·sha	𐤕𐤔𐤏	
	es·reh	𐤏𐤔𐤓𐤄	
years	sha·nah	𐤔𐤍𐤄	
	u·me·at	𐤅𐤌𐤀𐤕	
	sha·nah	𐤔𐤍𐤄	
and had	vay·yo·w·led	𐤅𐤉𐤅𐤋𐤃	
other sons	ba·neem	𐤁𐤍𐤉𐤌	
and daughters	u·va·no·wt	𐤅𐤁𐤍𐤅𐤕	
was	vay·chee	𐤅𐤉𐤇𐤉	Genesis 11:26

When Terah	te·rach	תרח	
70	shiv·eem	שבעים	
years old	sha·nah	שנה	
he became the father of	vay·yo·w·led	ויולד	
-	et	את	
Abram	av·ram	אברם	
-	et	את	
Nahor	na·cho·wr	נחור	
-	ve·et	ואת	
and Haran	ha·ran	הרן	
This	ve·el·leh	ואלה	Genesis 11:27
is the account	to·wl·dot	תולדת	
of Terah	te·rach	תרח	
Terah	te·rach	תרח	
became the father of	ho·w·leed	הוליד	
-	et	את	
Abram	av·ram	אברם	
-	et	את	
Nahor	na·cho·wr	נחור	
-	ve·et	ואת	
and Haran	ha·ran	הרן	
And Haran	ve·ha·ran	והרן	
became the father of	ho·w·leed	הוליד	
-	et	את	
Lot	lo·wt	לוט	
died	vay·ya·mat	וימת	Genesis 11:28
Haran	ha·ran	הרן	

During	al	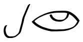	
	pe·ne	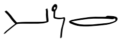	
Terah’s lifetime	te·rach	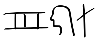	
his father	a·vee	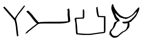	
land	be·e·rets	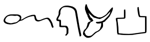	
in his native	mo·w·lad·to	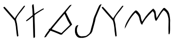	
in Ur	be·ur	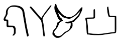	
of the Chaldeans	kas·deem	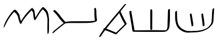	
took	vay·yiq·qach	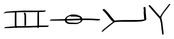	Genesis 11:29
And Abram	av·ram	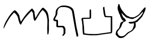	
and Nahor	ve·na·cho·wr	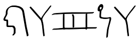	
for themselves	la·hem	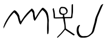	
wives	na·sheem	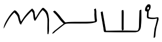	
was named	shem	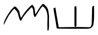	
wife	e·shet	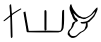	
Abram’s	av·ram	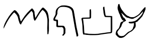	
Sarai	sa·ray	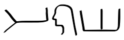	
was named	ve·shem	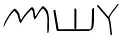	
wife	e·shet	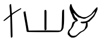	
and Nahor’s	na·cho·wr	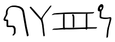	
Milcah	mil·kah	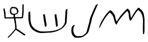	
she was the daughter	bat	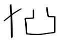	
of Haran	ha·ran	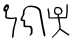	
[who was] the father	a·vee	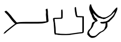	
of both Milcah	mil·kah	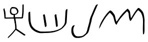	
	va·a·vee	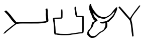	
and Iscah	yis·kah	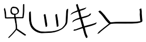	

was	vat·te·hee		Genesis 11:30
But Sarai	sa·ray	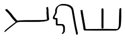	
barren	a·qa·rah	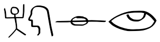	
no	en	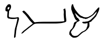	
she had	lah		
children	va·lad	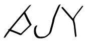	
took	vay·yiq·qach	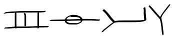	Genesis 11:31
And Terah	te·rach		
-	et		
Abram	av·ram		
his son	be·no	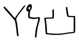	
-	ve·et		
Lot	lo·wt		
his grandson	ben		
of Haran	ha·ran	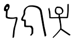	
	ben		
son	be·no	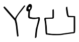	
and	ve·et		
Sarai	sa·ray	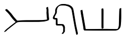	
his daughter-in-law	kal·la·to	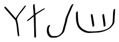	
the wife	e·shet	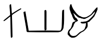	
of Abram	av·ram		
-	be·no	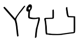	
and they set out	vay·ye·tse·u	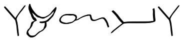	
	it·tam		
from Ur	me·ur		
of the Chaldeans	kas·deem		

for	la·le·khet	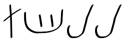	
the land	ar·tsah		
of Canaan	ke·na·an		
But when they arrived	vay·ya·vo·u	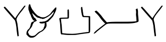	
in	ad		
Haran	cha·ran	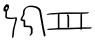	
they settled	vay·ye·she·vu	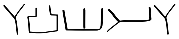	
there	sham		
lived	vay·yih·yu		Genesis 11:32
	ye·me		
Terah	te·rach		
205	cha·mesh		
years	sha·neem	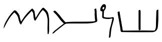	
	u·ma·ta·yim		
	sha·nah	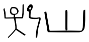	
and he died	vay·ya·mat	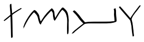	
	te·rach		
in Haran	be·cha·ran	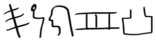	
said	vay·yo·mer		Genesis 12:1
Then the LORD	YHVH		
to	el		
Abram	av·ram		
" Leave	lekh	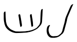	
your	le·kha	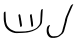	
country	me·ar·tse·kha		
your kindred	u·mim·mo·w·lad·te·kha		
household	u·mib·bet		

and your father’s	a·vee·kha	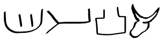	
and go to	el		
the land	ha·a·rets		
-	a·sher		
I will show you	ar·e·ka		
I will make	ve·e·es·kha		Genesis 12:2
nation	le·go·w		
you into a great	ga·do·wl		
and I will bless you	va·a·va·rekh·kha		
great	va·a·gad·de·lah		
I will make your name	she·me·kha		
so that you will be	veh·yeh	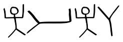	
a blessing	be·ra·khah	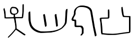	
I will bless	va·a·va·ra·khah		Genesis 12:3
those who bless you	me·va·re·khe·kha	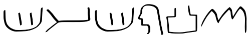	
those who curse you	u·me·qal·lel·kha	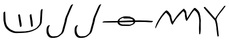	
and curse	a·or		
will be blessed	ve·niv·re·khu		
through you ”	ve·kha	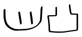	
and all	kol		
the families	mish·pe·chot	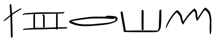	
of the earth	ha·a·da·mah		
departed	vay·ye·lekh	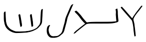	Genesis 12:4
So Abram	av·ram		
as	ka·a·sher		
had directed him	dib·ber		
	e·law	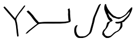	

the LORD	YHVH		
went	vay·ye·lekh	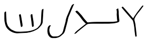	
with him	it·to		
and Lot	lo·wt		
Abram	ve·av·ram	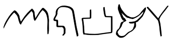	
old	ben		
was seventy-five	cha·mesh		
	sha·neem	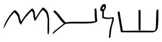	
	ve·shiv·eem		
years	sha·nah	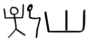	
when he left	be·tse·to		
Haran	me·cha·ran	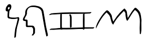	
took	vay·yiq·qach	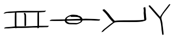	Genesis 12:5
And Abram	av·ram		
-	et		
Sarai	sa·ray	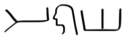	
his wife	ish·to		
-	ve·et		
Lot	lo·wt		
his nephew	ben		
	a·chee	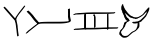	
-	ve·et		
and all	kal	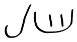	
the possessions	re·khu·sham		
-	a·sher		
-	ra·kha·shu		
-	ve·et		

and people	han·ne·phesh		
-	a·sher		
they had acquired	a·su		
in Haran	ve·cha·ran	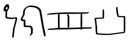	
and set out	vay·ye·tse·u		
	la·le·khet	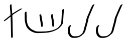	
for the land	ar·tsah		
of Canaan	ke·na·an		
When they came	vay·ya·vo·u	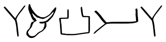	
to the land	ar·tsah		
of Canaan	ke·na·an		
traveled	vay·ya·a·vor		Genesis 12:6
Abram	av·ram		
through the land	ba·a·rets		
as far as	ad		
the site	me·qo·wm	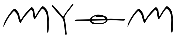	
at Shechem	she·khem		
-	ad		
of the Oak	e·lo·wn	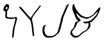	
of Moreh	mo·w·reh		
the Canaanites	ve·hak·ke·na·a·nee		
And at that time	az		
were in the land	ba·a·rets		
appeared	vay·ye·ra	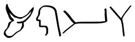	Genesis 12:7
Then the LORD	YHVH		
to	el		
Abram	av·ram		

and said	vay·yo·mer	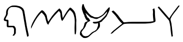	
to your offspring ”	le·zar·a·kha	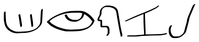	
“ I will give	et·ten	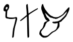	
-	et	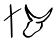	
land	ha·a·rets	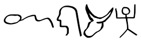	
this	haz·zot	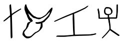	
So [Abram] built	vay·yi·ven	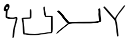	
there	sham	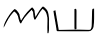	
an altar	miz·be·ach	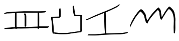	
to the LORD	la·YHVH	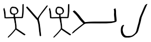	
who had appeared	han·nir·eh	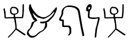	
to him	e·law	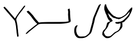	
[Abram] moved on	vay·ya·teq	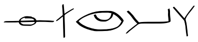	Genesis 12:8
From there	mish·sham	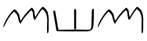	
to the hill country	ha·ha·rah	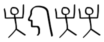	
east	miq·qe·dem	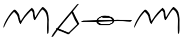	
of	le·vet	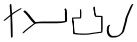	
Bethel	el	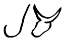	
and pitched	vay·yet	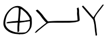	
his tent	ʾa·ho·loh	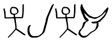	
with Bethel	bet	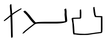	
	el	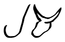	
to the west	mee·yam	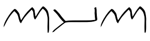	
and Ai	ve·ha·ay	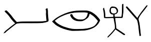	
to the east	miq·qe·dem	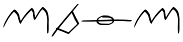	
he built	vay·yi·ven	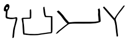	
There	sham	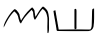	

an altar	miz·be·ach		
to the LORD	la·YHVH	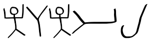	
and he called	vay·yiq·ra	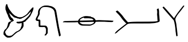	
on the name	be·shem		
of the LORD	YHVH		
journeyed on	vay·yis·sa		Genesis 12:9
And Abram	av·ram	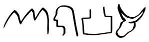	
	ha·lo·wkh		
toward	ve·na·so·w·a		
the Negev	han·neg·bah		
Now there was	vay·hee	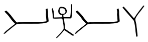	Genesis 12:10
a famine	ra·av		
in the land	ba·a·rets		
went down	vay·ye·red	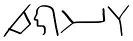	
So Abram	av·ram		
to Egypt	mits·ray·mah		
for a while	la·gur		
to live there	sham		
because	kee	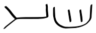	
was severe	kha·ved		
the famine	ha·ra·av		
-	ba·a·rets		
-	vay·hee	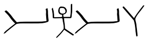	Genesis 12:11
As	ka·a·sher		
he was about	hiq·reev	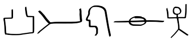	
to enter	la·vo·w		
Egypt	mits·ra·ye·mah		

he said	vay·yo·mer		
to	el		
Sarai	sa·ray	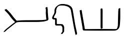	
his wife	ish·to		
“ Look	hin·neh		
	na		
I know	ya·da·tee		
that	kee	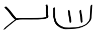	
woman	ish·shah		
[are] a beautiful	ye·phat	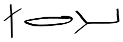	
	mar·eh		
you	at		
and	ve·ha·yah	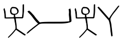	Genesis 12:12
when	kee	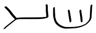	
see you	yir·u		
-	o·takh		
the Egyptians	ham·mits·reem		
they will say	ve·a·me·ru		
is his wife ’	ish·to		
‘ This	zot		
Then they will kill	ve·ha·re·gu	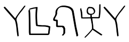	
me	o·tee	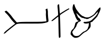	
but	ve·o·takh		
will let you live	ye·chay·yu	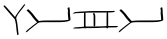	
say	im·ree	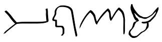	Genesis 12:13
Please	na		
my sister	a·cho·tee	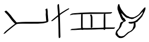	

you are	at		
so that	le·ma·an		
I will be treated well	yee·tav	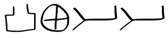	
	lee	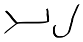	
for your sake	va·a·vu·rekh		
will be spared ”	ve·cha·ye·tah	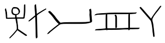	
my life	naph·shee		
and on account of you	big·la·lekh		
So	vay·hee	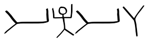	Genesis 12:14
entered	ke·vo·w		
when Abram	av·ram		
Egypt	mits·ra·ye·mah	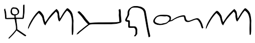	
saw	vay·yir·u		
the Egyptians	ham·mits·reem		
-	et		
the woman	ha·ish·shah		
that	kee	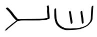	
beautiful	ya·phah	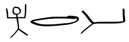	
	hee		
was very	me·od		
saw	vay·yir·u		Genesis 12:15
[Sarai]	o·tah		
officials	sa·re	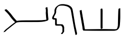	
When Pharaoh’s	phar·oh		
they commended	vay·hal·lu	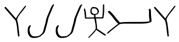	
her	o·tah		
to	el		

[him]	par·oh		
was taken	vat·tuq·qach	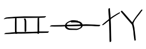	
and she	ha·ish·shah		
into the palace	bet	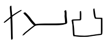	
of Pharaoh	par·oh		
He treated Abram	u·le·av·ram		Genesis 12:16
well	he·teev	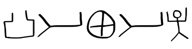	
on her account	ba·a·vu·rah		
and Abram acquired	vay·hee	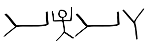	
-	lo	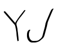	
sheep	tson		
and cattle	u·va·qar	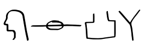	
male and female donkeys	va·cha·mo·reem		
menservants	va·a·va·deem		
and maidservants	u·she·pha·chot		
	va·a·to·not		
and camels	u·ge·mal·leem	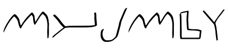	
afflicted	vay·nag·ga	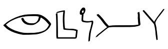	Genesis 12:17
The LORD, however	YHVH	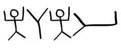	
-	et		
Pharaoh	par·oh		
plagues	ne·ga·eem		
with severe	ge·do·leem	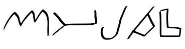	
-	ve·et		
and his household	be·to	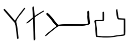	
because of	al		
	de·var		

Sarai	sa·ray	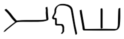	
wife	e·shet	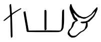	
Abram’s	av·ram		
summoned	vay·yiq·ra	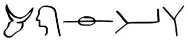	Genesis 12:18
So Pharaoh	phar·oh		
Abram	le·av·ram		
and asked	vay·yo·mer		
“ What	mah		
	zot		
have you done	a·see·ta	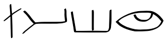	
to me ?	lee	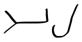	
Why	lam·mah		
didn’t	lo		
you tell	hig·gad·ta		
me	lee	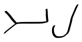	
-	kee	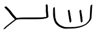	
was your wife ?	ish·te·kha		
she	hee		
Why	la·mah		Genesis 12:19
did you say	a·mar·ta		
my sister ’	a·cho·tee	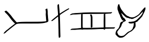	
‘ She is	hee		
so that I took	va·eq·qach	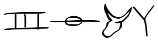	
her	o·tah		
as my	lee	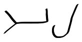	
wife ?	le·ish·shah		
Now then	ve·at·tah		

here	hin·neh	𐤄𐤍𐤄	
is your wife	ish·te·kha	𐤀𐤔𐤕𐤊	
Take her	qach	𐤒𐤇	
and go ! ”	va·lekh	𐤅𐤋𐤊	
orders	vay·tsaw	𐤅𐤉𐤑𐤅	Genesis 12:20
concerning [Abram]	a·law	𐤏𐤋𐤉𐤅	
Then Pharaoh	par·oh	𐤐𐤓𐤏𐤄	
gave his men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
and they sent him away	vay·shal·le·chu	𐤅𐤉𐤔𐤋𐤇𐤅	
	o·to	𐤀𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
with his wife	ish·to	𐤀𐤔𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
and all his possessions	kal	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
	lo	𐤋𐤅	
went up	vay·ya·al	𐤅𐤉𐤏𐤋	Genesis 13:1
So Abram	av·ram	𐤀𐤁𐤓𐤌	
out of Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
he	hu	𐤄𐤅𐤀	
and his wife	ve·ish·to	𐤅𐤀𐤔𐤕𐤅	
and all his possessions	ve·khal	𐤅𐤊𐤋	
	a·sher	𐤀𐤔𐤓	
—	lo	𐤋𐤅	
and Lot [was]	ve·lo·wt	𐤅𐤋𐤅𐤈	
with him	im·mo	𐤏𐤌𐤅	

into the Negev —	han·neg·bah		
And Abram	ve·av·ram	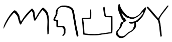	Genesis 13:2
wealthy	ka·ved	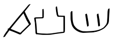	
had become extremely	me·od		
in livestock	bam·miq·neh	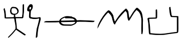	
and silver	bak·ke·seph		
and gold	u·vaz·za·hav		
he journeyed	vay·ye·lekh	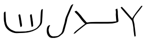	Genesis 13:3
from place to place	le·mas·sa·aw		
From the Negev	min·ne·gev	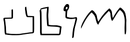	
until he came	ve·ad		
toward	bet	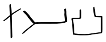	
Bethel	el		
to	ad		
the place	ham·ma·qo·wm	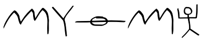	
where	a·sher		
been pitched	ha·yah	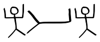	
	sham		
his tent	ʾa·ho·loh		
had formerly	bat·te·chil·lah	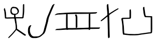	
between	ben	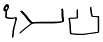	
Bethel	bet	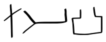	
	el		
and	u·ven	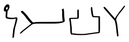	
Ai	ha·ay		
to	el		Genesis 13:4
the site	me·qo·wm	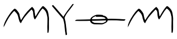	

the altar	ham·miz·be·ach	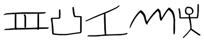	
where	a·sher	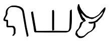	
he had built	a·sah	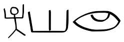	
And there	sham	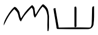	
	ba·ri·sho·nah	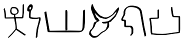	
called	vay·yiq·ra	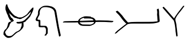	
	sham	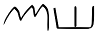	
Abram	av·ram	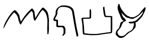	
on the name	be·shem	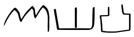	
of the LORD	YHVH	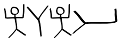	
also	ve·gam	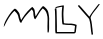	Genesis 13:5
Now Lot	le·lo·wt	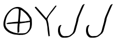	
who was traveling	ha·ho·lekh	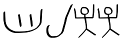	
with	et	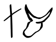	
Abram	av·ram	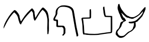	
had	ha·yah	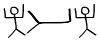	
flocks	tson	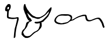	
and herds	u·va·qar	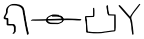	
and tents	ve·o·ha·leem	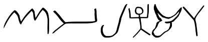	
was unable	ve·lo	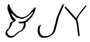	Genesis 13:6
to support	na·sa	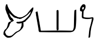	
[both of] them	o·tam	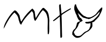	
But the land	ha·a·rets	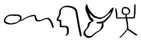	
while they stayed	la·she·vet	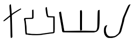	
together	yach·daw	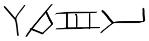	
for	kee	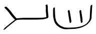	
they had	ha·yah	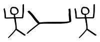	

possessions	re·khu·sham		
so many	rav	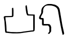	
	ve·lo		
that they were unable	ya·khe·lu		
to coexist	la·she·vet		
	yach·daw	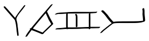	
And there was	vay·hee	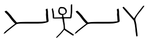	Genesis 13:7
discord	reev	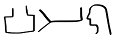	
between	ben	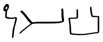	
the herdsmen	ro·e		
	miq·neh	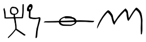	
of Abram	av·ram		
	u·ven	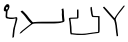	
and the herdsmen	ro·e		
	miq·neh	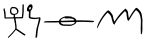	
of Lot	lo·wt		
the Canaanites	ve·hak·ke·na·a·nee		
and the Perizzites	ve·hap·pe·riz·zee		
At that time	az		
were also living	yo·shev		
in the land	ba·a·rets		
said	vay·yo·mer		Genesis 13:8
So Abram	av·ram		
to	el		
Lot	lo·wt		
no	al		
“ Please	na		

let there be	te·hee	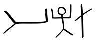	
contention	me·ree·vah	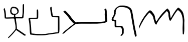	
between you and me	be·nee	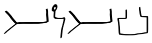	
or between	u·ve·ne·kha	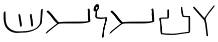	
	u·ven	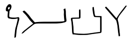	
your herdsmen	ro·ay	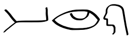	
	u·ven	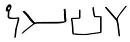	
and my herdsmen	ro·e·kha	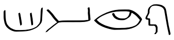	
After all	kee	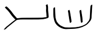	
	a·na·sheem	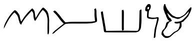	
are brothers	a·cheem	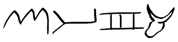	
we	a·na·che·nu	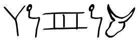	
Is not	ha·lo	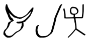	Genesis 13:9
the whole	khal	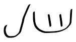	
land	ha·a·rets	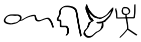	
before you ?	le·pha·ne·kha	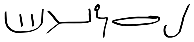	
separate yourself	hip·pa·red	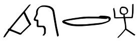	
Now	na	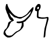	
from me	me·a·lay	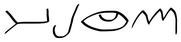	
If	im	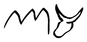	
you go to the left	has·se·mol	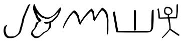	
I will go to the right	ve·e·mi·nah	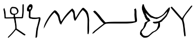	
if	ve·im	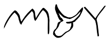	
you go to the right	hay·ya·meen	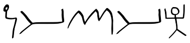	
I will go to the left ”	ve·as·me·ee·lah	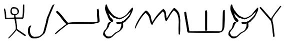	
looked out	vay·yis·sa	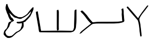	Genesis 13:10
And Lot	lo·wt	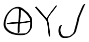	

-	et		
	e·naw		
and saw	vay·yar	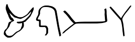	
-	et		
that the whole	kal		
plain	kik·kar		
of the Jordan	hay·yar·den		
	kee	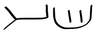	
-	khul·lah	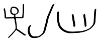	
was well watered	mash·qeh	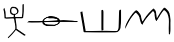	
(This was before	liph·ne		
destroyed	sha·chet	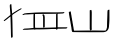	
the LORD	YHVH		
-	et		
Sodom	se·dom		
-	ve·et		
and Gomorrah)	a·mo·rah		
like the garden	ke·gan	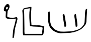	
of the LORD	YHVH		
like the land	ke·e·rets		
of Egypt	mits·ra·yim		
all the way	bo·a·khah		
to Zoar	tso·ar		
chose	vay·yiv·char	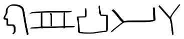	Genesis 13:11
for himself	lo		
So Lot	lo·wt		
-	et		

the whole	kal	כל	
plain	kik·kar	ככר	
of the Jordan	hay·yar·den	הירדן	
set out	vay·yis·sa	ויסע	
[and]	lo·wt	לוט	
toward the east	miq·qe·dem	מקדם	
And [Abram and Lot] parted	vay·yip·pa·re·du	ויפרדו	
	eesh	איש	
company	me·al	מעל	
	a·chee	אחיו	
Abram	av·ram	אברם	Genesis 13:12
lived	ya·shav	ישב	
in the land	be·e·rets	בארץ	
of Canaan	ke·na·an	כנען	
but Lot	ve·lo·wt	ולוט	
settled	ya·shav	ישב	
in the cities	be·a·re	בערי	
of the plain	hak·kik·kar	הככר	
and pitched [his] tent	vay·ye·e·hal	ויאהל	
toward	ad	עד	
Sodom	se·dom	סדם	
But the men	ve·an·she	ואנשי	Genesis 13:13
of Sodom	se·dom	סדם	
were wicked	ra·eem	רעים	
sinning	ve·chat·ta·eem	וחטאים	
against the LORD	la·YHVH	ליהוה	
greatly	me·od	מאד	

the LORD	va·YHVH	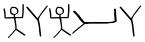	Genesis 13:14
said	a·mar		
to	el		
Abram	av·ram		
After	a·cha·re	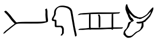	
had departed	hip·pa·red		
Lot	lo·wt		
	me·im·mo		
lift up	sa		
“ Now	na		
your eyes	e·ne·kha	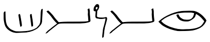	
and look	u·re·eh		
from	min		
the place	ham·ma·qo·wm	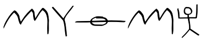	
where	a·sher		
you	at·tah		
are	sham		
to the north	tsa·pho·nah		
and south	va·neg·bah		
and east	va·qe·de·mah	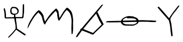	
and west	va·yam·mah	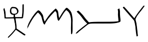	
for	kee	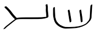	Genesis 13:15
-	et		
all	kal	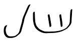	
the land	ha·a·rets		
that	a·sher		
you	at·tah		

see	ro·eh		
to you	le·kha	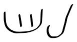	
I will give	et·te·nen·nah	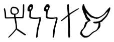	
and your offspring	u·le·zar·a·kha		
forever	ad		
	o·w·lam		
I will make	ve·sam·tee		Genesis 13:16
-	et		
your offspring	zar·a·kha		
like the dust	ka·a·phar		
of the earth	ha·a·rets		
so that	a·sher		
if	im		
could	yu·khal		
one	eesh	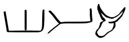	
count	lim·no·wt		
-	et		
the dust	a·phar		
of the earth	ha·a·rets		
then	gam		
your offspring	zar·a·kha		
could be counted	yim·ma·neh		
Get up	qum	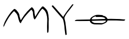	Genesis 13:17
and walk	hit·hal·lekh		
around the land	ba·a·rets		
through its length	le·a·re·kah	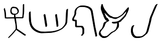	
and breadth	u·le·ra·che·bah	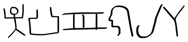	

for	kee	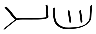	
to you ”	le·kha	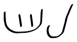	
I will give it	et·te·nen·nah	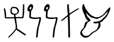	
moved his tent	vay·ye·e·hal		Genesis 13:18
So Abram	av·ram		
and went	vay·ya·vo	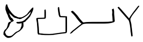	
to live	vay·ye·shev		
near the Oaks	be·e·lo·ne	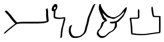	
of Mamre	mam·re		
-	a·sher		
at Hebron	be·chev·ro·wn		
he built	vay·yi·ven	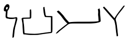	
where	sham		
an altar	miz·be·ach		
to the LORD	la·YHVH	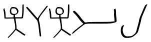	
-	vay·hee	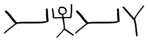	Genesis 14:1
In those days	bee·me	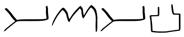	
Amraphel	am·ra·phel		
king	me·lekh	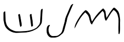	
of Shinar	shin·ar		
Arioch	ar·yo·wkh	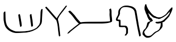	
king	me·lekh	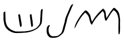	
of Ellasar	el·la·sar		
Chedorlaomer	ke·da·re·la·o·mer		
king	me·lekh	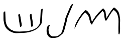	
of Elam	e·lam	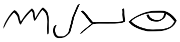	
and Tidal	ve·tid·al		

king	me·lekh	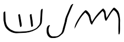	
of Goiim	go·w·yim	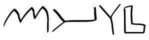	
went to	a·su		Genesis 14:2
war	mil·cha·mah	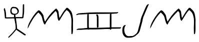	
against	et		
Bera	be·ra		
king	me·lekh	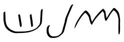	
of Sodom	se·dom		
	ve·et		
Birsha	bir·sha	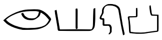	
king	me·lekh	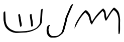	
of Gomorrah	a·mo·rah		
Shinab	shin·av		
king	me·lekh	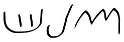	
of Admah	ad·mah		
Shemeber	ve·shem·e·ver		
king	me·lekh	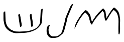	
of Zeboiim	tse·vo·yīm	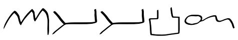	
and the king	u·me·lekh		
of Bela	be·la	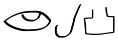	
(that is	hee	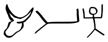	
Zoar)	tso·ar		
[five]	kal	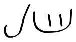	Genesis 14:3
The latter	el·leh	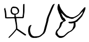	
came as allies	cha·ve·ru		
to	el		
the Valley	e·meq		

of Siddim	has·sid·deem	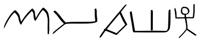	
(that is	hu	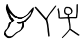	
Sea).	yam	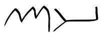	
the Salt	ham·me·lach	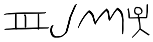	
For twelve	she·tem	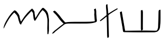	Genesis 14:4
	es·reh	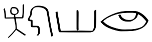	
years	sha·nah	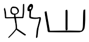	
they had been subject	a·ve·du	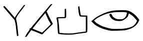	
-	et	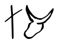	
to Chedorlaomer	ke·da·re·la·o·mer	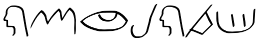	
but in the thirteenth	u·she·losh	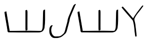	
	es·reh	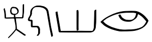	
year	sha·nah	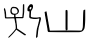	
they rebelled	ma·ra·du	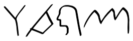	
In the fourteenth	u·ve·ar·ba	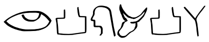	Genesis 14:5
	es·reh	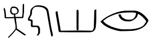	
year	sha·nah	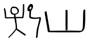	
went out	ba	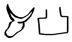	
Chedorlaomer	khe·da·re·la·o·mer	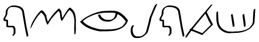	
and the kings	ve·ham·me·la·kheem	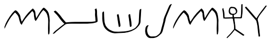	
-	a·sher	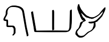	
allied with him	it·to	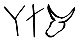	
and defeated	vay·yak·ku	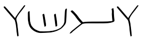	
-	et	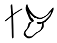	
the Rephaites	re·pha·eem	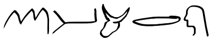	
in	be·ash·te·rot	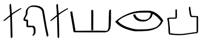	
Ashteroth-karnaim	qar·na·yim	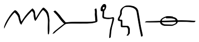	

-	ve·et		
the Zuzites	haz·zu·zeem	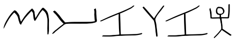	
in Ham	be·ham		
-	ve·et		
the Emites	ha·e·meem		
in Shaveh-kiriathaim	be·sha·veh		
	qir·ya·ta·yim	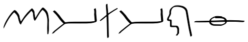	
and	ve·et		Genesis 14:6
the Horites	ha·cho·ree		
in [the area of] Mount	be·har·ram		
Seir	se·eer		
as far as	ad		
	el	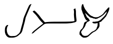	
El-paran	pa·ran		
which [is]	a·sher		
near	al		
the desert	ham·mid·bar		
Then they turned back	vay·ya·shu·vu	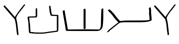	Genesis 14:7
to invade	vay·ya·vo·u	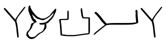	
	el		
	en	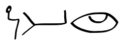	
En-mishpat	mish·pat	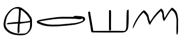	
(that is	hee		
Kadesh)	qa·desh	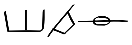	
and they conquered	vay·yak·ku	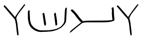	
-	et		
the whole	kal	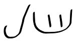	

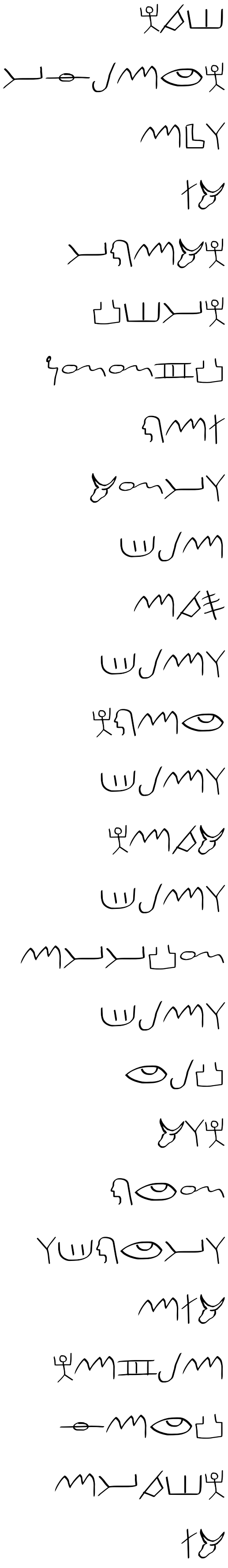

territory	se·deh	
of the Amalekites	ha·a·ma·le·qee	
as	ve·gam	
-	et	
well as the Amorites	ha·e·mo·ree	
who lived	hay·yo·shev	
	be·chats·tson	
in Hazazon-tamar	ta·mar	
marched out	vay·ye·tse	Genesis 14:8
Then the king	me·lekh	
of Sodom	se·dom	
the king	u·me·lekh	
of Gomorrah	a·mo·rah	
the king	u·me·lekh	
of Admah	ad·mah	
the king	u·me·lekh	
of Zeboiim	tse·vo·yīm	
and the king	u·me·lekh	
of Bela	be·la	
(that is	hee	
Zoar)	tso·ar	
and arrayed	vay·ya·ar·khu	
themselves	it·tam	
for battle	mil·cha·mah	
in the Valley	be·e·meq	
of Siddim	has·sid·deem	
against	et	Genesis 14:9

Chedorlaomer	ke·da·re·la·o·mer	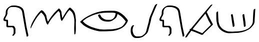	
king	me·lekh	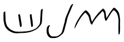	
of Elam	e·lam	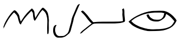	
Tidal	ve·tid·al	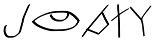	
king	me·lekh	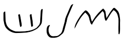	
of Goiim	go·w·yim	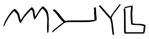	
Amraphel	ve·am·ra·phel	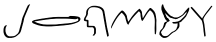	
king	me·lekh	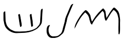	
of Shinar	shin·ar	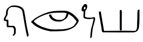	
and Arioch	ve·ar·yo·wkh	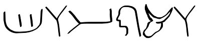	
king	me·lekh	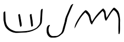	
of Ellasar —	el·la·sar	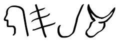	
four	ar·ba·ah	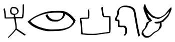	
kings	me·la·kheem	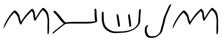	
against	et	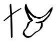	
five	ha·cha·mish·shah	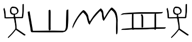	
Now the Valley	ve·e·meq	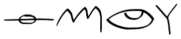	Genesis 14:10
of Siddim	ha·sid·dīm	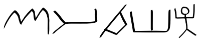	
pits	be·e·rot	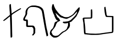	
	be·e·rot	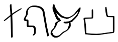	
was full of tar	che·mar	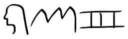	
fled	vay·ya·nu·su	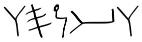	
and as the kings	me·lekh	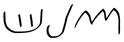	
of Sodom	se·dom	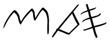	
and Gomorrah	va·a·mo·rah	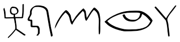	
some men fell	vay·yip·pe·lu	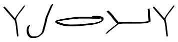	
into [the pits]	sham·mah	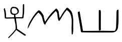	

but the survivors	ve·han·nish·a·reem		
to the hill country	he·rah	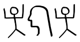	
fled	na·su		
The [four kings] seized	vay·yiq·chu	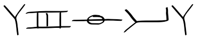	Genesis 14:11
-	et		
all	kal		
the goods	re·khush		
of Sodom	se·dom		
and Gomorrah	va·a·mo·rah		
-	ve·et		
and all	kal		
their food	a·khe·lam	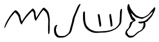	
and they went on their way	vay·ye·le·khu	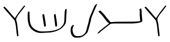	
They also carried off	vay·yiq·chu	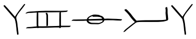	Genesis 14:12
-	et		
Lot	lo·wt		
-	ve·et		
and his possessions	re·khu·sho		
nephew	ben		
	a·chee	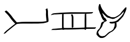	
Abram’s	av·ram		
-	vay·ye·le·khu	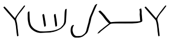	
since [Lot]	ve·hu		
was living	yo·shev	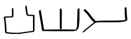	
in Sodom	bis·dom		
came	vay·ya·vo	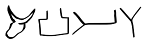	Genesis 14:13
Then an escapee	hap·pa·leet	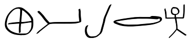	

and reported [this]	vay·yag·ged	ויגד	
to Abram	le·av·ram	לאברם	
the Hebrew	ha·iv·ree	העברי	
Now [Abram]	ve·hu	והוא	
was living	sho·khen	שכן	
near the Oaks	be·e·lo·ne	באלני	
of Mamre	mam·re	ממרא	
the Amorite	ha·e·mo·ree	האמרי	
a brother	a·chee	אחי	
of Eshcol	esh·kol	אשכל	
[and]	va·a·chee	ואחי	
Aner	a·ner	ענר	
all of whom	ve·hem	והם	
were bound	ba·a·le	בעלי	
by treaty	ve·reet	ברית	
to Abram	av·ram	אברם	
heard	vay·yish·ma	וישמע	Genesis 14:14
And when Abram	av·ram	אברם	
that	kee	כי	
had been captured	nish·bah	נשבה	
his relative	a·chee	אחיו	
he mobilized	vay·ya·req	וירק	
-	et	את	
trained men	cha·nee·khaw	חניכיו	
born	ye·lee·de	ילידי	
in his household	ve·to	ביתו	
the 318	she·mo·nah	שמנה	

	a·sar		
	u·she·losh		
	me·o·wt		
and they set out in pursuit	vay·yir·doph		
as	ad		
far as Dan	dan		
divided	vay·ye·cha·leq	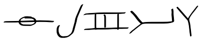	Genesis 14:15
	a·le·hem	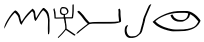	
During the night	lay·lah	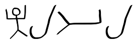	
[Abram]	hu		
his forces	va·a·va·daw	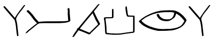	
and routed [Chedorlaomer's army]	vay·yak·kem	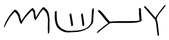	
pursuing them	vay·yir·de·phem	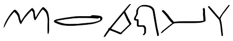	
as far as	ad		
Hobah	cho·w·vah		
-	a·sher		
north	mis·se·mol		
of Damascus	le·dam·ma·seq		
He retrieved	vay·ya·shev		Genesis 14:16
-	et		
all	kal	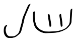	
the goods	ha·re·khush		
as well as	ve·gam		
-	et		
Lot	lo·wt		
his relative	a·chee	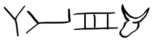	

and his possessions	u·re·khu·sho		
	he·sheev	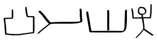	
together with	ve·gam		
-	et		
the women	han·na·sheem	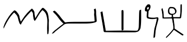	
-	ve·et		
and the rest of the people	ha·am		
went out	vay·ye·tse	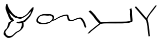	Genesis 14:17
the king	me·lekh	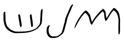	
of Sodom	se·dom		
to meet him	liq·ra·to	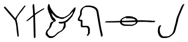	
After	a·cha·re	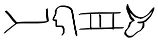	
Abram returned	shu·vo		
from defeating	me·hak·ko·wt		
-	et		
	ke·dar		
Chedorlaomer	la·ʿo·mɛr		
-	ve·et		
and the kings	ham·me·la·kheem		
	a·sher		
allied with him	it·to		
in	el		
the Valley	e·meq		
of Shaveh	sha·veh		
(that is	hu		
Valley)	e·meq		
the King’s	ham·me·lekh		

	u·mal·kee	𐤅𐤌𐤋𐤊𐤉	Genesis 14:18
Then Melchizedek	tse·deq	𐤑𐤃𐤒	
king	me·lekh	𐤌𐤋𐤊	
of Salem	sha·lem	𐤔𐤋𐤌	
brought out	ho·w·tsee	𐤄𐤅𐤑𐤉𐤀	
bread	le·chem	𐤋𐤇𐤌	
and wine —	va·ya·yin	𐤅𐤉𐤉𐤍	
since he	ve·hu	𐤅𐤄𐤅𐤀	
was priest	kho·hen	𐤊𐤄𐤍	
of God	le·el	𐤋𐤀𐤋	
Most High —	el·yo·wn	𐤏𐤋𐤉𐤅𐤍	
and he blessed [Abram]	vay·va·re·khe·hu	𐤅𐤉𐤁𐤓𐤊𐤄𐤅	Genesis 14:19
and said :	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	
“ Blessed be	ba·rukh	𐤁𐤓𐤅𐤊	
Abram	av·ram	𐤀𐤁𐤓𐤌	
by God	le·el	𐤋𐤀𐤋	
Most High	el·yo·wn	𐤏𐤋𐤉𐤅𐤍	
Creator	qo·neh	𐤒𐤍𐤄	
of heaven	sha·ma·yim	𐤔𐤌𐤉𐤌	
and earth	va·a·rets	𐤅𐤀𐤓𐤑	
and blessed be	u·va·rukh	𐤅𐤁𐤓𐤅𐤊	Genesis 14:20
God	el	𐤀𐤋	
Most High	el·yo·wn	𐤏𐤋𐤉𐤅𐤍	
who	a·sher	𐤀𐤔𐤓	
has delivered	mig·gen	𐤌𐤂𐤍	
your enemies	tsa·re·kha	𐤑𐤓𐤉𐤊	
into your hand ”	be·ya·de·kha	𐤁𐤉𐤃𐤊	

Then Abram gave	vay·yit·ten	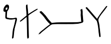	
[Melchizedek]	lo		
a tenth	ma·a·ser		
of everything	mik·kol		
said	vay·yo·mer		Genesis 14:21
The king	me·lekh	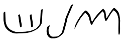	
of Sodom	se·dom		
to	el		
Abram	av·ram		
“ Give	ten		
me	lee	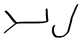	
the people	han·ne·phesh		
the goods	ve·ha·re·khush	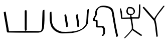	
but take	qach	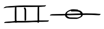	
for yourself ”	lakh	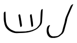	
replied	vay·yo·mer		Genesis 14:22
But Abram	av·ram		
to	el		
the king	me·lekh	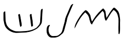	
of Sodom	se·dom		
“ I have raised	ha·ree·mo·tee	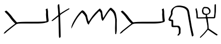	
my hand	ya·dee	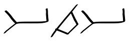	
to	el		
the LORD	YHVH		
God	el		
Most High	el·yo·wn	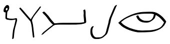	
Creator	qo·neh	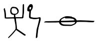	

of heaven	sha·ma·yim	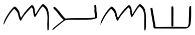	
and earth	va·a·rets		
that	im		Genesis 14:23
a thread	mi·chut	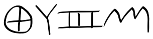	
even	ve·ad		
or a strap	se·ro·wkh		
of a sandal	na·al		
I will not	ve·im		
accept	eq·qach	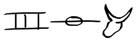	
or anything	mik·kal		
that	a·sher		
belongs to you	lakh	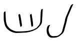	
lest	ve·lo		
you should say	to·mar		
‘ I {have made}	a·nee	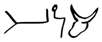	
rich ’	he·e·shar·tee		
-	et		
Abram	av·ram		
I will accept nothing	bil·a·day		Genesis 14:24
but	raq	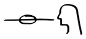	
what	a·sher		
have eaten	a·khe·lu		
my men	han·ne·a·reem	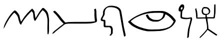	
and the share	ve·che·leq	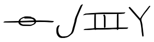	
for the men	ha·a·na·sheem	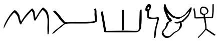	
who	a·sher		
went	ha·le·khu	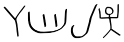	

with me —	it·tee	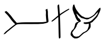	
Aner	a·ner		
Eshcol	esh·kol	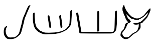	
and Mamre	u·mam·re	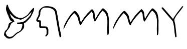	
They	hem	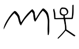	
may take	yiq·chu	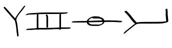	
their portion ”	chel·qam	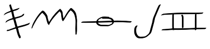	
After	a·char	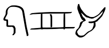	Genesis 15:1
events	had·de·va·reem	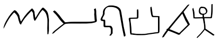	
these	ha·el·leh		
came	ha·yah	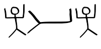	
the word	de·var		
of the LORD	YHVH	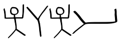	
to	el		
Abram	av·ram		
in a vision :	bam·ma·cha·zeh	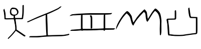	
	le·mor		
“ Do not	al		
be afraid	tee·ra	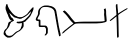	
Abram	av·ram		
I [am]	a·no·khee		
shield	ma·gen		
your	lakh		
reward ”	se·kha·re·kha	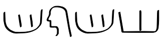	
great	har·beh		
your very	me·od		
replied	vay·yo·mer		Genesis 15:2

But Abram	av·ram		
“ O Lord	a·do·nay		
GOD	YHVH		
what	mah	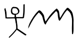	
can You give	tit·ten		
me	lee	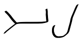	
since I	ve·a·no·khee	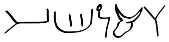	
remain	ho·w·lekh	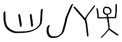	
childless	a·ree·ree	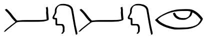	
and the heir	u·ven		
	me·sheq		
of my house	be·tee	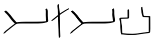	
	hu		
of Damascus ? ”	dam·me·seq		
is Eliezer	e·lee·e·zer		
continued	vay·yo·mer		Genesis 15:3
Abram	av·ram		
“ Behold	hen		
me	lee	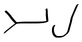	
no	lo		
You have given	na·tat·tah	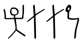	
offspring	za·ra		
so	ve·hin·neh		
a servant	ben		
in my household	be·tee	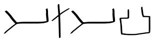	
will be my heir	yo·w·resh		
- ”	o·tee	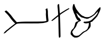	

Then	ve·hin·neh		Genesis 15:4
the word	de·var	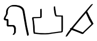	
of the LORD	YHVH		
came to [Abram]	e·law	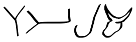	
saying	le·mor		
one will not	lo		
be your heir	yee·ra·she·kha		
“ This	zeh	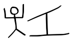	
but	kee	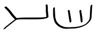	
	im		
who	a·sher		
comes from	ye·tse		
your own body	mim·me·e·kha		
one	hu		
will be your heir ”	yee·ra·she·kha		
And [the LORD] took	vay·yo·w·tse	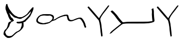	Genesis 15:5
him	o·to		
outside	ha·chu·tsah	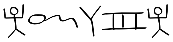	
and said	vay·yo·mer		
look	hab·bet		
“ Now	na		
to the heavens	hash·sha·may·mah	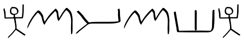	
and count	u·se·phor	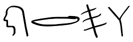	
the stars	hak·ko·w·kha·veem		
if you	im		
are able	tu·khal		
”	lis·por		

-	o·tam	אתם	
Then He told	vay·yo·mer	ויאמר	
him	lo	לו	
“ So {shall}	koh	כה	
be ”	yih·yeh	יהיה	
your offspring	zar·e·kha	זרעך	
Abram believed	ve·he·e·min	והאמן	Genesis 15:6
the LORD	ba·YHVH	ביהוה	
and it was credited	vay·yach·she·ve·ha	ויחשבה	
to him	lo	לו	
as righteousness	tse·da·qah	צדקה	
[The LORD] also told	vay·yo·mer	ויאמר	Genesis 15:7
him	e·law	אליו	
“ I	a·nee	אני	
am the LORD	YHVH	יהוה	
who	a·sher	אשר	
brought you	ho·w·tse·tee·kha	הוצאתיך	
out of Ur	me·ur	מאור	
of the Chaldeans	kas·deem	כשדים	
to give	la·tet	לתת	
you	le·kha	לך	
-	et	את	
land	ha·a·rets	הארץ	
this	haz·zot	הזאת	
to possess ”	le·rish·tah	לרשתה	
But [Abram] replied	vay·yo·mar	ויאמר	Genesis 15:8
“ Lord	a·do·nay	אדני	

GOD	YHVH		
how	bam·mah		
can I know	e·da		
that	kee	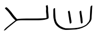	
I will possess it ? ”	ee·ra·shen·nah	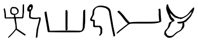	
And [the LORD] said	vay·yo·mer		Genesis 15:9
to him	e·law	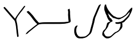	
“ Bring	qe·chah	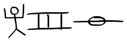	
Me	lee	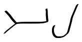	
a heifer	eg·lah	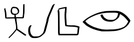	
-	me·shul·le·shet		
a goat	ve·ez		
-	me·shul·le·shet		
and a ram	ve·a·yil	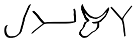	
[each] three years old	me·shul·lash	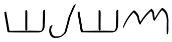	
along with a turtledove	ve·tor		
and a young pigeon ”	ve·go·w·zal		
So [Abram] brought	vay·yiq·qach	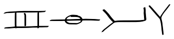	Genesis 15:10
to Him	lo	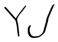	
-	et		
all	kal	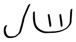	
these	el·leh	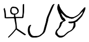	
split	vay·vat·ter	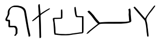	
each of them	o·tam		
down the middle	bat·ta·vekh		
and laid	vay·yit·ten	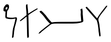	

each	eesh	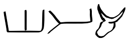	
the halves	bit·ro	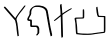	
opposite	liq·rat	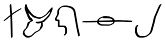	
other	re·e·hu		
however	ve·et		
The birds	ha·tsip·por		
he did not	lo		
cut in half	va·tar		
descended	vay·ye·red	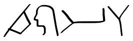	Genesis 15:11
And the birds of prey	ha·a·yit	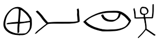	
on	al		
the carcasses	hap·pe·ga·reem		
drove them away	vay·yash·shev		
-	o·tam		
but Abram	av·ram		
was	vay·hee	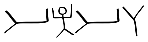	Genesis 15:12
As the sun	hash·she·mesh		
setting	la·vo·w		
a deep sleep	ve·tar·de·mah		
fell	na·phe·lah		
into	al		
Abram	av·ram		
and suddenly	ve·hin·neh		
terror	e·mah	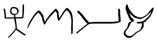	
and darkness	cha·she·khah	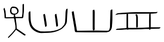	
great	ge·do·lah		
overwhelmed	no·phe·let		

him	a·law	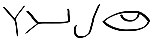	
Then [the LORD] said	vay·yo·mer		Genesis 15:13
to Abram	le·av·ram		
“ Know	ya·do·a		
for certain	te·da		
that	kee	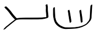	
strangers	ger		
will be	yih·yeh	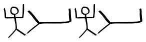	
your descendants	zar·a·kha		
in a land	be·e·rets		
that is not	lo		
their own	la·hem		
and they will be enslaved	va·a·va·dum		
and mistreated	ve·in·nu		
-	o·tam		
four	ar·ba		
hundred	me·o·wt		
years	sha·nah	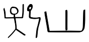	
But	ve·gam		Genesis 15:14
-	et		
the nation	hag·go·w		
-	a·sher		
they serve as slaves	ya·a·vo·du		
will judge	dan		
I	a·no·khee		
and afterward	ve·a·cha·re		
	khen	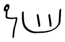	

they will depart	ye·tse·u	
possessions	bir·khush	
with many	ga·do·wl	
You, however	ve·at·tah	Genesis 15:15
will go	ta·vo·w	
to	el	
your fathers	a·vo·te·kha	
in peace	be·sha·lo·wm	
and be buried	tiq·qa·ver	
at a ripe old age	be·se·vah	
	to·w·vah	
generation	ve·do·wr	Genesis 15:16
In the fourth	re·vee·ee	
[your descendants] will return	ya·shu·vu	
here	hen·nah	
for	kee	
[is] not	lo	
complete ”	sha·lem	
the iniquity	a·won	
of the Amorites	ha·e·mo·ree	
yet	ad	
	hen·nah	
had fallen	vay·hee	Genesis 15:17
When the sun	hash·she·mesh	
had set	ba·ah	
and darkness	va·a·la·tah	
	ha·yah	

behold	ve·hin·neh		
firepot	tan·nur		
a smoking	a·shan		
torch	ve·lap·peed		
and a flaming	esh		
-	a·sher		
appeared and passed	a·var	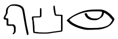	
between	ben	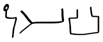	
the halves	hag·ge·za·reem	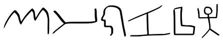	
[of the carcasses]	ha·el·leh		
day	bay·yo·wm	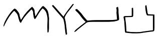	Genesis 15:18
On that	ha·hu	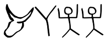	
made	ka·rat	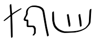	
the LORD	YHVH		
with	et		
Abram	av·ram		
a covenant	be·reet	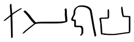	
saying	le·mor	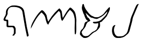	
“ To your descendants	le·zar·a·kha		
I have given	na·tat·tee		
-	et		
land —	ha·a·rets		
this	haz·zot		
from the river	min·ne·har		
of Egypt	mits·ra·yim		
to	ad		
River	han·na·har		

the great	hag·ga·dol		
—	ne·har	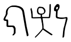	
Euphrates	pe·rat		
-	et		Genesis 15:19
the land of the Kenites	haq·qe·nee	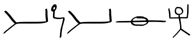	
-	ve·et		
Kenizzites	haq·qe·niz·zee	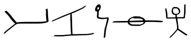	
-	ve·et		
Kadmonites	haq·qad·mo·nee		
-	ve·et		Genesis 15:20
Hittites	ha·chit·tee		
-	ve·et		
Perizzites	hap·pe·riz·zee		
-	ve·et		
Rephaites	ha·re·pha·eem		
-	ve·et		Genesis 15:21
Amorites	ha·e·mo·ree		
-	ve·et		
Canaanites	hak·ke·na·a·nee		
-	ve·et		
Girgashites	hag·gir·ga·shee		
-	ve·et		
and Jebusites ”	hay·vu·see		
Sarai	ve·sa·ray		Genesis 16:1
wife	e·shet	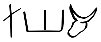	
Now Abram’s	av·ram	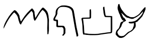	
no [children]	lo		

had borne	ya·le·dah	𐤉𐤋𐤃𐤄	
him	lo	𐤋𐤅	
but	ve·lah	𐤅𐤋𐤄	
maidservant	shiph·chah	𐤔𐤐𐤇𐤄	
she had an Egyptian	mits·reet	𐤌𐤑𐤓𐤉𐤕	
named	u·she·mah	𐤅𐤔𐤌𐤄	
Hagar	ha·gar	𐤄𐤂𐤓	
said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	Genesis 16:2
So Sarai	sa·ray	𐤔𐤓𐤉	
to	el	𐤀𐤋	
Abram	av·ram	𐤀𐤁𐤓𐤌	
“ Look	hin·neh	𐤄𐤍𐤄	
now	na	𐤍𐤀	
has prevented me	a·tsa·ra·nee	𐤏𐤑𐤓𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
from bearing [children]	mil·le·det	𐤌𐤋𐤃𐤕	
go	bo	𐤁𐤀	
Please	na	𐤍𐤀	
to	el	𐤀𐤋	
my maidservant	shiph·cha·tee	𐤔𐤐𐤇𐤕𐤉	
perhaps	u·lay	𐤀𐤅𐤋𐤉	
I can build a family	ib·ba·neh	𐤀𐤁𐤍𐤄	
by her ”	mim·mɛn·nah	𐤌𐤌𐤍𐤄	
listened	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏	
And Abram	av·ram	𐤀𐤁𐤓𐤌	
to the voice	le·qo·wl	𐤋𐤒𐤅𐤋	
of Sarai	sa·ray	𐤔𐤓𐤉	

took	vat·tiq·qach	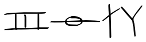	Genesis 16:3
Sarai	sa·ray	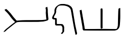	
wife	e·shet	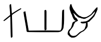	
[his]	av·ram		
-	et		
Hagar	ha·gar		
her Egyptian	ham·mits·reet		
maidservant	shiph·cha·tah	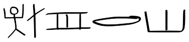	
So after	miq·qets	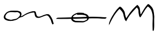	
for ten	e·ser		
years	sha·neem	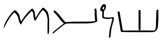	
had lived	le·she·vet		
[he]	av·ram		
	be·e·rets		
in Canaan	ke·na·an		
and gave	vat·tit·ten		
her	o·tah		
to Abram	le·av·ram		
-	ee·shah	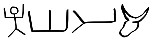	
to be	lo		
his wife	le·ish·shah		
And he slept with	vay·ya·vo	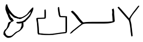	Genesis 16:4
	el		
Hagar	ha·gar		
and she conceived	vat·ta·har		
But when [Hagar] realized	vat·te·re	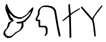	
that	kee	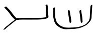	

she was pregnant	ha·ra·tah	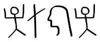	
she began to despise	vat·te·qal	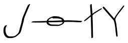	
her mistress	ge·vir·tah		
	be·e·ne·ha	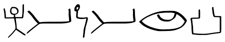	
said	vat·to·mer		Genesis 16:5
Then Sarai	sa·ray	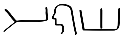	
to	el		
Abram	av·ram		
“ May the wrong done to me	cha·ma·see	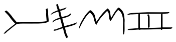	
[be] upon you !	a·le·kha	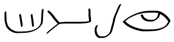	
I	a·no·khee		
delivered	na·tat·tee		
my servant	shiph·cha·tee	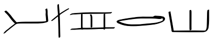	
into your arms	be·che·qe·kha	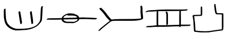	
and ever since she saw	vat·te·re	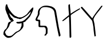	
that	kee	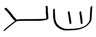	
she was pregnant	ha·ra·tah	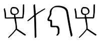	
she has treated me with contempt	va·e·qal		
	be·e·ne·ha	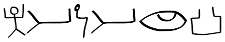	
judge	yish·pot		
May the LORD	YHVH		
between you and me	be·nee	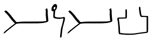	
”	u·vē·nɛ·kha	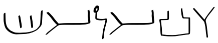	
said	vay·yo·mer		Genesis 16:6
Abram	av·ram		
-	el		

-	sa·ray	שרי	
“ Here ”	hin·neh	הנה	
“ your servant	shiph·cha·tekh	שפחתך	
is in your hands	be·ya·dekh	בידך	
Do	a·see	עשי	
with her ”	lah	לה	
whatever you want	hat·to·wv	הטוב	
	be·e·na·yikh	בעיניך	
treated	vat·te·an·ne·ha	ותענה	
Then Sarai	sa·ray	שרי	
[Hagar] so harshly that she fled	vat·tiv·rach	ותברח	
from her	mip·pa·ne·ha	מפניה	
found	vay·yim·tsa·ah	וימצאה	Genesis 16:7
Now the angel	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
[Hagar] by	al	על	
a spring	en	עין	
of water	ham·ma·yim	המים	
in the desert —	bam·mid·bar	במדבר	
	al	על	
the spring	ha·a·yin	העין	
along the road	be·de·rekh	בדרך	
to Shur	shur	שור	
he said	vay·yo·mar	ויאמר	Genesis 16:8
“ Hagar	ha·gar	הגר	
servant	shiph·chat	שפחת	
of Sarai ”	sa·ray	שרי	

“ where	e	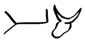	
	miz·zeh	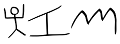	
have you come from	vat		
and where	ve·a·nah		
are you going ? ”	te·le·khee		
she replied	vat·to·mer		
from	mip·pe·ne		
Sarai ”	sa·ray	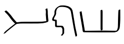	
my mistress	ge·vir·tee		
“ I am	a·no·khee		
running away	bo·ra·chat	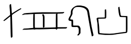	
told	vay·yo·mer		Genesis 16:9
her	lah	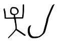	
So the angel	mal·akh		
of the LORD	YHVH	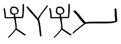	
“ Return	shu·vee		
to	el		
your mistress	ge·vir·tekh		
and submit	ve·hit·an·nee		
to her authority	ta·chat	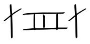	
”	ya·de·ha		
added	vay·yo·mer		Genesis 16:10
	lah	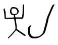	
Then the angel	mal·akh		
	YHVH		
“ I will greatly multiply	har·bah	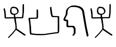	
	ar·beh		

-	et		
your offspring	zar·ekh		
so that	ve·lo		
to count ”	yis·sa·pher		
they will be too numerous	me·rov		
proceeded	vay·yo·mer		Genesis 16:11
:	lah		
The angel	mal·akh		
of the LORD	YHVH		
“ Behold	hin·nakh	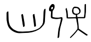	
you have conceived	ha·rah	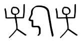	
and will bear	ve·yo·ladt	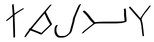	
a son	ben		
And you shall name him	ve·qa·rat	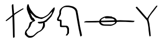	
	she·mo		
Ishmael	yish·ma·el		
for	kee	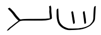	
has heard	sha·ma		
the LORD	YHVH		
	el		
your cry of affliction	a·ne·yekh	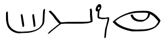	
He	ve·hu		Genesis 16:12
will be	yih·yeh	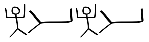	
a wild donkey	pe·re		
[of a] man	a·dam		
and his hand	ya·do	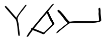	

will be against everyone	vak·kol		
hand	ve·yad	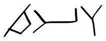	
and everyone’s	kol		
against him	bo		
in hostility	ve·al		
toward	pe·ne	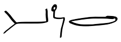	
all	khal		
his brothers ”	e·chaw	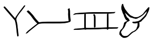	
he will live	yish·kon	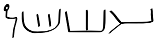	
So [Hagar] gave	vat·tiq·ra	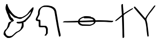	Genesis 16:13
this name	shem		
to the LORD	YHVH		
who had spoken	had·do·ver		
to her :	e·le·ha	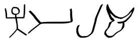	
“ You are	at·tah		
the God	el		
who sees me ”	ro·ee	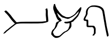	
for	kee	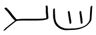	
she said	a·me·rah		
I have	ha·gam		
“ Here	ha·lom	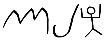	
seen	ra·ee·tee	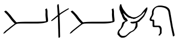	
	a·cha·re	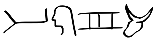	
the One who sees me ! ”	ro·ee		
Therefore	al		Genesis 16:14
	ken	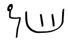	
was called	qa·ra	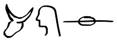	

the well	lab·be·er		
	be·er		
	la·chay	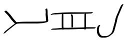	
Beer-lahai-roi	ro·ee	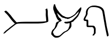	
It is located	hin·neh		
between	ben	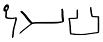	
Kadesh	qa·desh	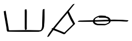	
	u·ven	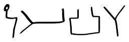	
and Bered	ba·red		
bore	vat·te·led		Genesis 16:15
And Hagar	ha·gar		
Abram	le·av·ram		
a son	ben		
gave	vay·yiq·ra	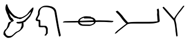	
and Abram	av·ram		
the name	shem		
to the son	be·no	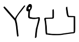	
-	a·sher		
had borne	ya·le·dah	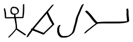	
[she]	ha·gar		
Ishmael	yish·ma·el		
Abram	ve·av·ram	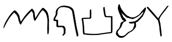	Genesis 16:16
old	ben		
was eighty-six	she·mo·neem	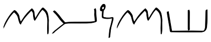	
	sha·nah	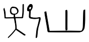	
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years	sha·neem	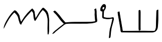	

bore	be·le·det	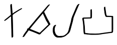	
when Hagar	ha·gar	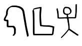	
-	et	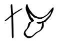	
Ishmael	yish·ma·el	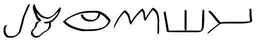	
to him	le·av·ram	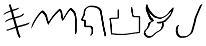	
was	vay·hee	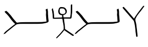	Genesis 17:1
When Abram	av·ram	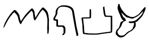	
old	ben	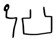	
ninety-nine	tish·eem	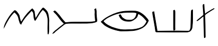	
	sha·nah	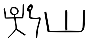	
	ve·te·sha	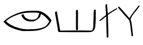	
years	sha·neem	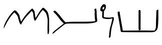	
appeared	vay·ye·ra	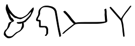	
the LORD	YHVH	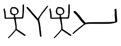	
to	el	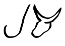	
him	av·ram	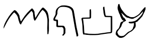	
and said	vay·yo·mer	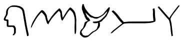	
	e·law	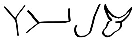	
“ I	a·nee	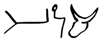	
am God	el	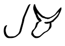	
Almighty	shad·day	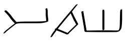	
Walk	hit·hal·lekh	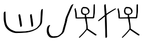	
before Me	le·pha·nay	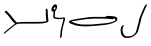	
and be	veh·yeh	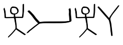	
blameless	ta·meem	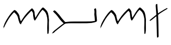	
I will establish	ve·et·te·nah	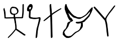	Genesis 17:2
My covenant	ve·ree·tee	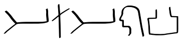	

between Me and you	be·nee	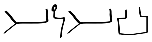	
	u·ve·ne·kha	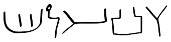	
and I will multiply	ve·ar·beh	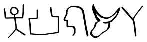	
you	o·wt·kha	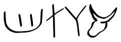	
exceedingly	bim·od	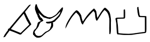	
”	me·od	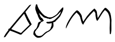	
fell facedown	vay·yip·pol	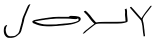	Genesis 17:3
Then Abram	av·ram	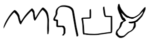	
	al	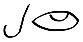	
	pa·naw	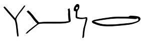	
said	vay·dab·ber	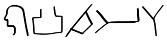	
to him	it·to	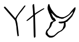	
and God	e·lo·heem	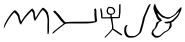	
	le·mor	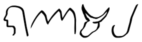	
“ As for Me	a·nee	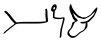	Genesis 17:4
this is	hin·neh	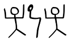	
My covenant	ve·ree·tee	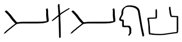	
with you :	it·takh	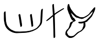	
You will be	ve·ha·yee·ta	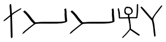	
the father	le·av	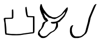	
of many	ha·mo·wn	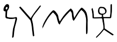	
nations	go·w·yim	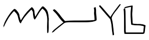	
No	ve·lo	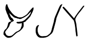	Genesis 17:5
you be called	yiq·qa·re	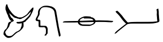	
longer {will}	o·wd	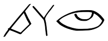	
-	et	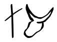	
-	shim·kha	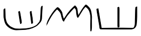	

Abram	av·ram		
will be	ve·ha·yah	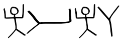	
but your name	shim·kha		
Abraham	av·ra·ham	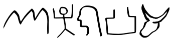	
for	kee	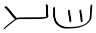	
a father	av		
of many	ha·mo·wn		
nations	go·w·yim	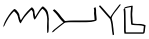	
I have made you	ne·tat·tee·kha	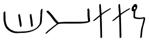	
fruitful	ve·hiph·re·tee		Genesis 17:6
-	o·te·kha	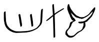	
I will make you exceedingly	bim·od		
	me·od		
I will make	u·ne·tat·tee·kha		
nations [of you]	le·go·w·yim	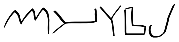	
and kings	u·me·la·kheem		
from you	mim·me·kha		
will descend	ye·tse·u		
I will establish	va·ha·qi·mo·tee	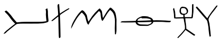	Genesis 17:7
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My covenant	be·ree·tee	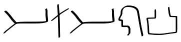	
between Me and you	be·nee	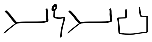	
	u·ve·ne·kha	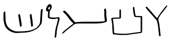	
	u·ven	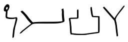	
after you	zar·a·kha		
and your descendants	a·cha·re·kha	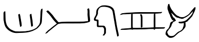	

	le·do·ro·tam	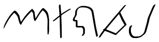	
covenant	liv·reet		
as an everlasting	o·w·lam		
to be	lih·yo·wt	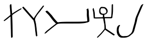	
your	le·kha	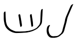	
God	le·lo·heem		
and the God of your descendants	u·le·zar·a·kha		
after you	a·cha·re·kha	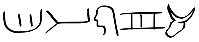	
I will give	ve·na·tat·tee	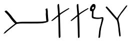	Genesis 17:8
And to you	le·kha	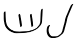	
and your descendants	u·le·zar·a·kha		
	a·cha·re·kha	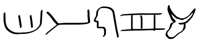	
-	et		
the land	e·rets		
where you are residing —	me·gu·re·kha	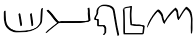	
-	et		
all	kal		
the land	e·rets		
of Canaan —	ke·na·an		
possession	la·a·chuz·zat	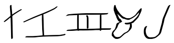	
as an eternal	o·w·lam		
and I will be	ve·ha·yee·tee	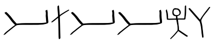	
their	la·hem		
God ”	le·lo·heem		
also said	vay·yo·mer		Genesis 17:9
God	e·lo·heem		

to	el		
Abraham	av·ra·ham	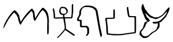	
“ You	ve·at·tah		
-	et		
My covenant —	be·ree·tee	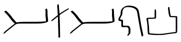	
must keep	tish·mor		
you	at·tah		
and your descendants	ve·zar·a·kha		
after you	a·cha·re·kha	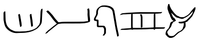	
in the generations	le·do·ro·tam	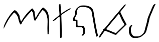	
This	zot		Genesis 17:10
is My covenant	be·ree·tee	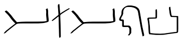	
which	a·sher		
you are to keep :	tish·me·ru		
with	be·nee	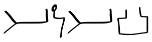	
	u·ve·ne·khem	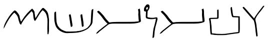	
	u·ven	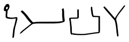	
you and your descendants	zar·a·kha		
after you	a·cha·re·kha	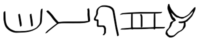	
must be circumcised	him·mo·wl		
	la·khem		
Every	kal		
male among you	za·khar	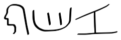	
You are to circumcise	u·ne·mal·tem		Genesis 17:11
-	et		
the flesh	be·sar		

of your foreskin	a·re·lat·khem	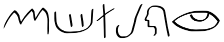	
and this will be	ve·ha·yah	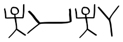	
a sign	le·o·wt		
of the covenant	be·reet	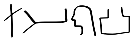	
between Me and you	be·nee	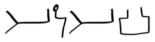	
	u·ve·ne·khem	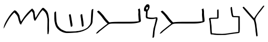	
-	u·ven		Genesis 17:12
when he is eight	she·mo·nat		
days old	ya·meem	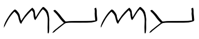	
must be circumcised	yim·mo·wl		
-	la·khem		
every	kal	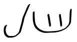	
male	za·khar	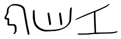	
Generation after generation	le·do·ro·te·khem	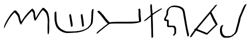	
including those born	ye·leed	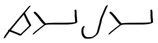	
in your household	ba·yit	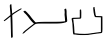	
and those purchased	u·miq·nat	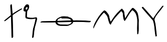	
	ke·seph		
from a	mik·kol		
	ben		
foreigner —	ne·khar		
who	a·sher		
are not	lo		
your offspring	miz·zar·a·kha		
even those	hu		
they must be circumcised	him·mo·wl		Genesis 17:13

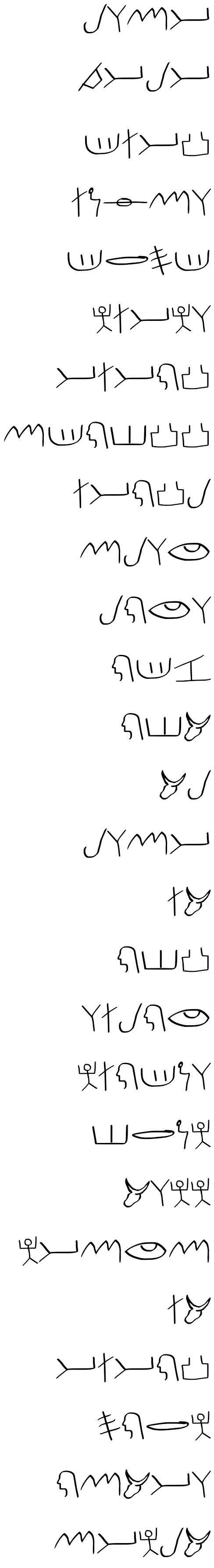

	yim·mo·wl	
Whether they are born	ye·leed	
in your household	be·te·kha	
or purchased	u·miq·nat	
	kas·pe·kha	
will be	ve·ha·ye·tah	
My covenant	ve·ree·tee	
in your flesh	biv·sar·khem	
covenant	liv·reet	
an everlasting	o·w·lam	
-	ve·a·rel	Genesis 17:14
But if any male	za·khar	
-	a·sher	
is not	lo	
circumcised	yim·mo·wl	
-	et	
-	be·sar	
	a·re·la·to	
will be cut off	ve·nikh·re·tah	
	han·ne·phesh	
[he]	ha·hi·w	
from his people	me·am·me·ha	
-	et	
My covenant ”	be·ree·tee	
he has broken	he·phar	
said	vay·yo·mer	Genesis 17:15
Then God	e·lo·heem	

to	el		
Abraham	av·ra·ham	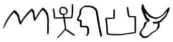	
“ As for Sarai	sa·ray	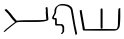	
your wife	ish·te·kha		
do not	lo		
call	tiq·ra	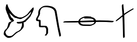	
-	et		
her	she·mah		
Sarai	sa·ray	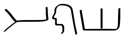	
for	kee	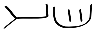	
Sarah	sa·rah		
her name [is to be]	she·mah		
And I will bless her	u·ve·rakh·tee	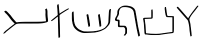	Genesis 17:16
-	o·tah		
and will surely	ve·gam		
give	na·tat·tee		
by her	mim·men·nah	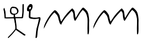	
you	le·kha	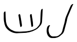	
a son	ben		
I will bless her	u·ve·rakh·tee·ha		
and she will be	ve·ha·ye·tah	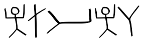	
[the mother] of nations	le·go·w·yim	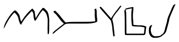	
kings	mal·khe	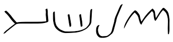	
of peoples	am·meem		
from her ”	mim·men·nah	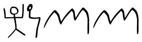	
will descend	yih·yu		
fell facedown	vay·yip·pol	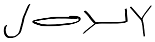	Genesis 17:17

Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
	al	𐤏𐤋	
	pa·naw	𐤐𐤍𐤉𐤅	
Then he laughed	vay·yits·chaq	𐤅𐤉𐤑𐤇𐤒	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to himself	be·lib·bo	𐤁𐤋𐤁𐤅	
to a man who is	hal·le·ven	𐤄𐤋𐤁𐤍	
a hundred	me·ah	𐤌𐤀𐤄	
years old ?	sha·nah	𐤔𐤍𐤄	
“ Can a child be born	yiw·va·led	𐤉𐤅𐤋𐤃	
	ve·im	𐤅𐤀𐤌	
Can Sarah	sa·rah	𐤔𐤓𐤄	
	ha·vat	𐤄𐤁𐤕	
at the age of ninety	tish·eem	𐤕𐤔𐤏𐤉𐤌	
? ”	sha·nah	𐤔𐤍𐤄	
give birth	te·led	𐤕𐤋𐤃	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 17:18
And Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
to	el	𐤀𐤋	
God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
“ O that	lu	𐤋𐤅	
Ishmael	yish·ma·el	𐤉𐤔𐤌𐤏𐤀𐤋	
might live	yich·yeh	𐤉𐤇𐤉𐤄	
under Your [blessing] ! ”	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 17:19
But God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
{will} indeed	a·val	𐤀𐤁𐤋	

Sarah	sa·rah		
“ Your wife	ish·te·kha		
bear	yo·le·det	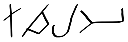	
you	le·kha	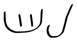	
a son	ben		
and you are to name	ve·qa·ra·ta	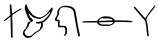	
-	et		
him	she·mo		
Isaac	yits·chaq		
I will establish	va·ha·qi·mo·tee	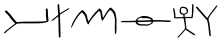	
-	et		
My covenant	be·ree·tee	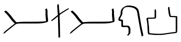	
with him	it·to		
covenant	liv·reet		
as an everlasting	o·w·lam		
for his descendants	le·zar·o		
after him	a·cha·raw	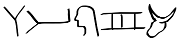	
As for Ishmael	u·le·yish·ma·ʿēl		Genesis 17:20
I have heard you	she·ma·tee·kha		
[and] I will surely	hin·neh		
bless	be·rakh·tee		
him	o·to		
I will make him fruitful	ve·hiph·re·tee	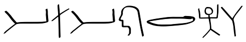	
-	o·to		
and multiply	ve·hir·be·tee	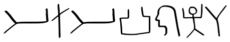	
him	o·to		
greatly	bim·od		

	me·od		
of twelve	she·nem	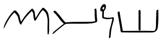	
	a·sar		
rulers	ne·see·im	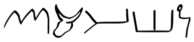	
He will become the father	yo·w·leed	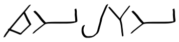	
and I will make him	u·ne·tat·tee		
nation	le·go·w		
into a great	ga·do·wl		
But	ve·et		Genesis 17:21
My covenant	be·ree·tee	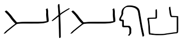	
I will establish	a·qeem	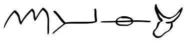	
with	et		
Isaac	yits·chaq		
whom	a·sher		
will bear	te·led	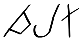	
to you	le·kha	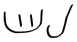	
Sarah	sa·rah		
time	lam·mo·w·ed		
at this	haz·zeh		
year ”	bash·sha·nah		
next	ha·a·che·ret	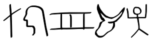	
When He had finished	vay·khal	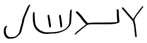	Genesis 17:22
speaking	le·dab·ber		
with [Abraham]	it·to		
went up	vay·ya·al		
God	e·lo·heem		
from	me·al		

Genesis 17:23

[him]	av·ra·ham
took	vay·yiq·qach
Abraham	av·ra·ham
-	et
Ishmael	yish·ma·el
his son	be·no
-	ve·et
and all	kal
those born	ye·lee·de
in his household	ve·to
-	ve·et
every	kal
or purchased	miq·nat
with his money —	kas·po
	kal
male	za·khar
among the members	be·an·she
household —	bet
of Abraham’s	av·ra·ham
and he circumcised them	vay·ya·mal
	et
	be·sar
	a·re·la·tam
very	be·e·tsem
day	hay·yo·wm
On that	haz·zeh
just as	ka·a·sher

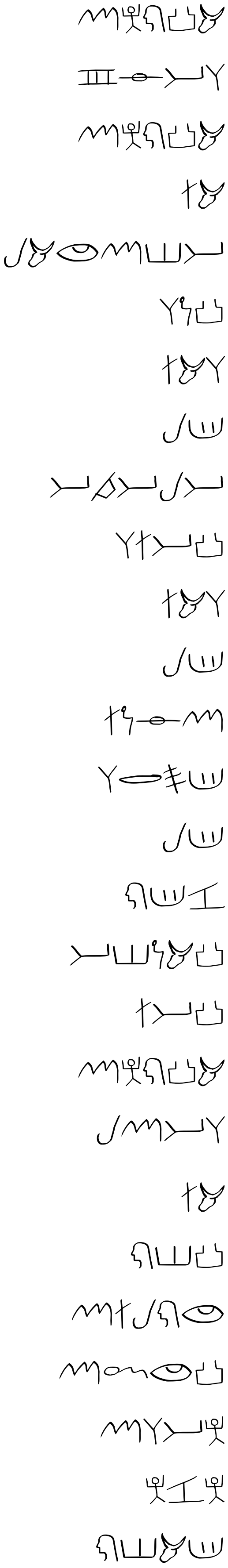

had told	dib·ber	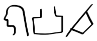	
him	it·to	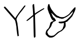	
God	e·lo·heem	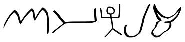	
So Abraham	ve·av·ra·ham	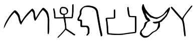	Genesis 17:24
years old	ben	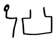	
was ninety-nine	tish·eem	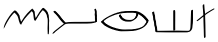	
	va·te·sha	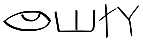	
	sha·nah	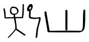	
when he was circumcised	be·him·mo·lo	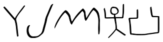	
	be·sar	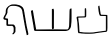	
	a·re·la·to	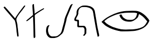	
Ishmael	ve·yish·ma·el	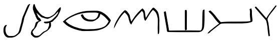	Genesis 17:25
and his son	be·no	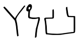	
	ben	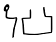	
was thirteen	she·losh	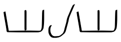	
	es·reh	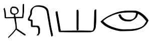	
	sha·nah	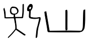	
-	be·him·mo·lo	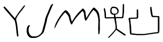	
-	et	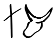	
-	be·sar	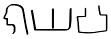	
-	a·re·la·to	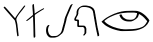	
same	be·e·tsem	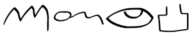	Genesis 17:26
day	hay·yo·wm	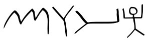	
on the	haz·zeh	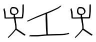	
were circumcised	nim·mo·wl	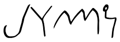	
Abraham	av·ra·ham	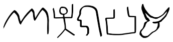	
Ishmael	ve·yish·ma·el	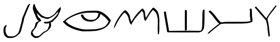	

and his son	be·no	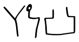	
And all	ve·khal		Genesis 17:27
the men	an·she		
of [Abraham's] household —	ve·to	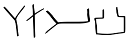	
both servants born	ye·leed	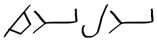	
in his household	ba·yit	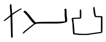	
and those purchased	u·miq·nat	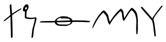	
	ke·seph		
	me·et		
from foreigners	ben		
—	ne·khar		
were circumcised with him	nim·mo·lu		
	it·to		
appeared	vay·ye·ra	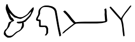	Genesis 18:1
to [Abraham]	e·law	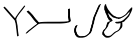	
Then the LORD	YHVH		
by the Oaks	be·e·lo·ne	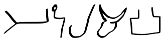	
of Mamre	mam·re		
while he	ve·hu		
was sitting	yo·shev		
at the entrance	pe·tach	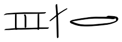	
of his tent	ha·o·hel		
in the heat	ke·chom	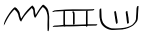	
of the day	hay·yo·wm	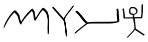	
And [Abraham] looked up	vay·yis·sa	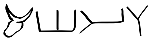	Genesis 18:2
	e·naw		

and saw	vay·yar	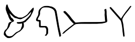	
	ve·hin·neh		
three	she·lo·shah	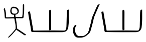	
men	a·na·sheem	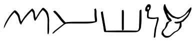	
standing	nits·tsa·veem	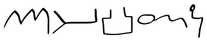	
nearby	a·law	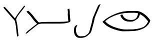	
When he saw them	vay·yar	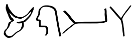	
he ran from	vay·ya·rats		
to meet them	liq·ra·tam		
the entrance	mip·pe·tach		
of his tent	ha·o·hel		
and bowed low	vay·yish·ta·chu		
to the ground	a·re·tsah		
said [Abraham]	vay·yo·mar		Genesis 18:3
“ My lord ”	a·do·nay		
“ if	im		
please	na		
I have found	ma·tsa·tee		
favor	chen	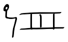	
in your sight	be·e·ne·kha	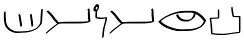	
do not	al		
	na		
pass	ta·a·vor		
	me·al		
your servant {by}	av·de·kha	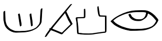	
be brought	yuq·qach	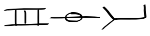	Genesis 18:4
	na		

Let a little	me·at		
water	ma·yim	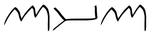	
that you may wash	ve·ra·cha·tsu	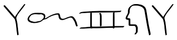	
your feet	rag·le·khem	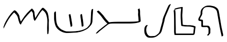	
and rest	ve·hish·sha·a·nu		
yourselves under	ta·chat	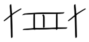	
the tree	ha·ets		
And I will bring	ve·eq·chah	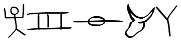	Genesis 18:5
a bit	phat		
of bread	le·chem	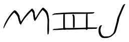	
so that you may refresh	ve·sa·a·du		
yourselves	lib·be·khem	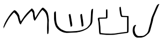	
After that	a·char	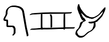	
you have passed	ta·a·vo·ru	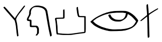	
This is why	kee	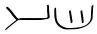	
	al		
	ken	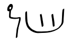	
you may continue on your way	a·var·tem		
”	al		
your servant’s way	av·de·khem		
they replied	vay·yo·me·ru		
“ Yes ”	ken		
“ you may do	ta·a·seh		
as	ka·a·sher		
you have said ”	dib·bar·ta		
hurried	vay·ma·her	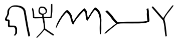	Genesis 18:6
So Abraham	av·ra·ham	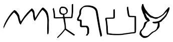	

into the tent	ha·o·he·lah		
to	el		
Sarah	sa·rah		
and said	vay·yo·mer		
“ Quick! Prepare	ma·ha·ree		
three	she·losh	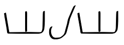	
seahs	se·eem	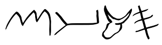	
flour	qe·mach		
of fine	so·let		
knead it	lu·shee		
and bake	va·a·see		
some bread ”	u·go·wt	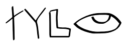	
to	ve·el		Genesis 18:7
the herd	hab·ba·qar	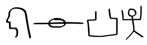	
ran	rats		
Meanwhile, Abraham	av·ra·ham		
selected	vay·yiq·qach	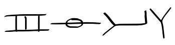	
calf	ben		
	ba·qar	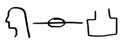	
a tender	rakh	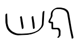	
and choice	va·to·wv		
and gave	vay·yit·ten	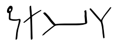	
it to	el		
a servant	han·na·ar		
who hurried	vay·ma·her	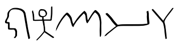	
to prepare	la·a·so·wt		
it	o·to		

Then Abraham brought	vay·yiq·qach	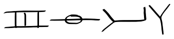	Genesis 18:8
curds	chem·ah		
and milk	ve·cha·lav	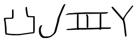	
and the calf	u·ven		
	hab·ba·qar	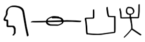	
that	a·sher		
had been prepared	a·sah		
and he set them	vay·yit·ten	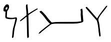	
before the men	liph·ne·hem	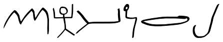	
and	ve·hu		
stood	o·med	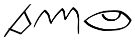	
by them	a·le·hem	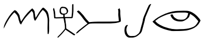	
under	ta·chat	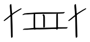	
the tree	ha·ets		
as they ate	vay·yo·khe·lu		
they asked	vay·yo·me·ru		Genesis 18:9
	ʾē·law	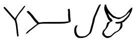	
“ Where	ay·yeh	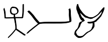	
Sarah ? ”	sa·rah		
is your wife	ish·te·kha		
he replied	vay·yo·mer		
“ There	hin·neh		
in the tent ”	va·o·hel		
Then the LORD said	vay·yo·mer		Genesis 18:10
“ I will surely	sho·wv		
return	a·shuv		
to you	e·le·kha	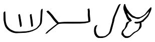	

at this time next year	ka·et	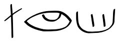	
	chay·yah	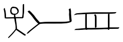	
	ve·hin·neh	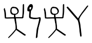	
will have a son ! ”	ben	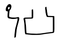	
Sarah	le·sa·rah	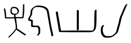	
and your wife	ish·te·kha	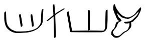	
Now Sarah	ve·sa·rah	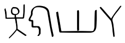	
listening	sho·ma·at	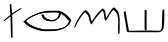	
at the entrance	pe·tach	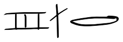	
to the tent	ha·o·hel	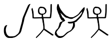	
	ve·hu	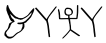	
was behind him	a·cha·raw	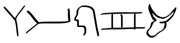	
And Abraham	ve·av·ra·ham	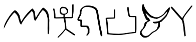	Genesis 18:11
and Sarah	ve·sa·rah	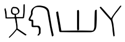	
were already old	ze·qe·neem	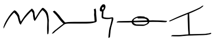	
and well along	ba·eem	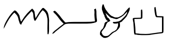	
in years	bay·ya·meem	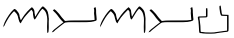	
had passed	cha·dal	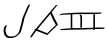	
	lih·yo·wt	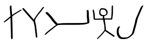	
Sarah	le·sa·rah	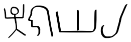	
the age of childbearing	o·rach	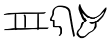	
	kan·na·sheem	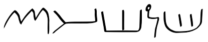	
laughed	vat·tits·chaq	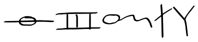	Genesis 18:12
So [she]	sa·rah	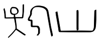	
to herself	be·qir·bah	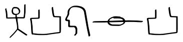	
saying	le·mor	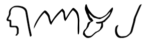	
“ After	a·cha·re	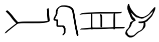	

I am worn out	ve·lo·tee	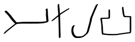	
will I now have	ha·ye·tah	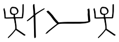	
	lee	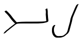	
this pleasure ? ”	ed·nah		
and my master	va·do·nee	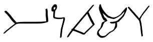	
is old	za·qen	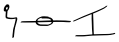	
asked	vay·yo·mer		Genesis 18:13
And the LORD	YHVH		
	el		
Abraham	av·ra·ham	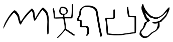	
“ Why	lam·mah		
	zeh	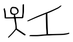	
laugh	tsa·cha·qah	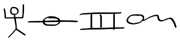	
did Sarah	sa·rah		
and say	le·mor	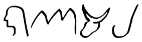	
‘ Can I really	ha·aph		
	um·nam		
bear a child	e·led		
when I am	va·a·nee		
old ? ’	za·qan·tee	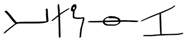	
too difficult	ha·yip·pa·le		Genesis 18:14
for the LORD ?	meh·YHVH	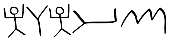	
Is anything	da·var		
At the appointed time	lam·mo·w·ed		
I will return	a·shuv		
to you —	e·le·kha	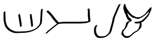	
in about a year	ka·et		

—	chay·yah	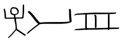	
and Sarah	u·le·sa·rah		
will have a son ”	ben		
she denied it	vat·te·kha·chesh		Genesis 18:15
But Sarah	sa·rah		
and said	le·mor		
“I did not	lo		
laugh ”	tsa·chaq·tee	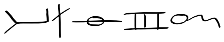	
so	kee	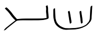	
was afraid	ya·re·ah		
replied [the LORD]	vay·yo·mer		
“ No ”	lo		
“ but	kee	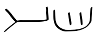	
you did laugh ”	tsa·cha·qet	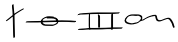	
When [the men] got up	vay·ya·qu·mu	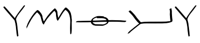	Genesis 18:16
to leave	mish·sham		
[they]	ha·a·na·sheem	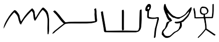	
looked out	vay·yash·qi·phu	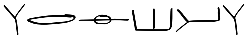	
over	al		
	pe·ne	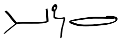	
Sodom	se·dom		
and Abraham	ve·av·ra·ham		
walked along	ho·lekh	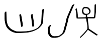	
with them	im·mam		
to see them off	le·shal·le·cham	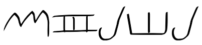	
And the LORD	va·YHVH	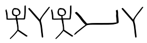	Genesis 18:17
said	a·mar		

hide	ham·khas·seh	𐤄𐤌𐤊𐤎𐤄	
“ Shall I	a·nee	𐤀𐤍𐤉	
from Abraham	me·av·ra·ham	𐤌𐤀𐤁𐤓𐤄𐤌	
what	a·sher	𐤀𐤔𐤓	
I	a·nee	𐤀𐤍𐤉	
am about to do ?	o·seh	𐤏𐤔𐤄	
Abraham	ve·av·ra·ham	𐤅𐤀𐤁𐤓𐤄𐤌	Genesis 18:18
{will} surely	ha·yo	𐤄𐤉𐤅	
become	yih·yeh	𐤉𐤄𐤉𐤄	
nation	le·go·w	𐤋𐤂𐤅𐤉	
a great	ga·do·wl	𐤂𐤃𐤅𐤋	
and powerful	ve·a·tsum	𐤅𐤏𐤑𐤅𐤌	
{will} be blessed	ve·niv·re·khu	𐤅𐤍𐤁𐤓𐤊𐤅	
and through him	vo	𐤁𐤅	
all	kol	𐤊𐤋	
the nations	go·w·ye	𐤂𐤅𐤉𐤉	
of the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
For	kee	𐤊𐤉	Genesis 18:19
I have chosen	ye·da·tee	𐤉𐤃𐤏𐤕𐤉𐤅	
him	le·ma·an	𐤋𐤌𐤏𐤍	
so that	a·sher	𐤀𐤔𐤓	
he will command	ye·tsaw·veh	𐤉𐤑𐤅𐤄	
-	et	𐤀𐤕	
his children	ba·naw	𐤁𐤍𐤉𐤅	
and	ve·et	𐤅𐤀𐤕	
his household	be·to	𐤁𐤉𐤕𐤅	
after him	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	

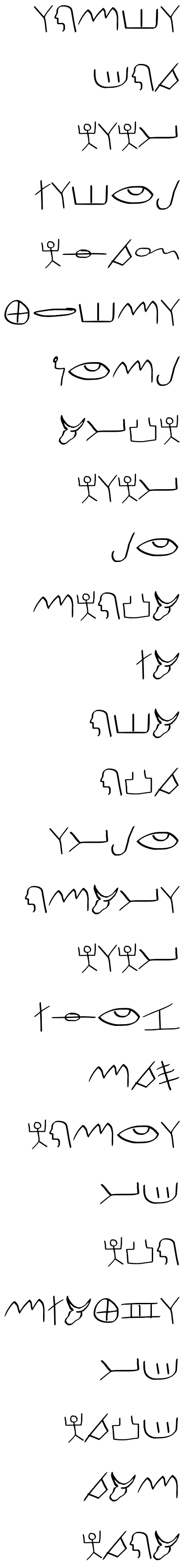

to keep	ve·sha·me·ru	
the way	de·rekh	
of the LORD	YHVH	
by doing	la·a·so·wt	
what is right	tse·da·qah	
and just	u·mish·pat	
in order that	le·ma·an	
may bring	ha·vee	
the LORD	YHVH	
upon	al	
Abraham	av·ra·ham	
-	et	
what	a·sher	
He has promised	dib·ber	
- ”	a·law	
said	vay·yo·mer	Genesis 18:20
Then the LORD	YHVH	
“ The outcry	za·a·qat	
against Sodom	se·dom	
and Gomorrah	va·a·mo·rah	
Because	kee	
is great	rab·bah	
their sin	ve·chat·ta·tam	
-	kee	
grievous	kha·ve·dah	
is so	me·od	
I will go down	e·ra·dah	Genesis 18:21

	na	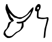	
to see	ve·er·eh	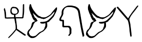	
justify the outcry	hak·ke·tsa·a·qa·tah	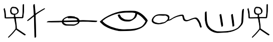	
that has reached	hab·ba·ah	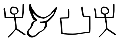	
Me	e·lay	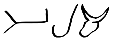	
if their actions	a·su	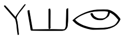	
fully	ka·lah	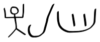	
If	ve·im	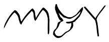	
not	lo	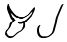	
I will find out ”	e·da·ah	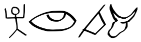	
turned	vay·yiph·nu	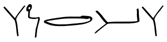	Genesis 18:22
away	mish·sham	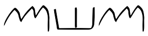	
And [the two] men	ha·a·na·sheem	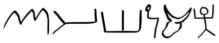	
and went	vay·ye·le·khu	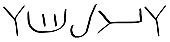	
toward Sodom	se·do·mah	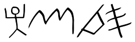	
but Abraham	ve·av·ra·ham	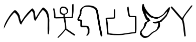	
remained	o·w·den·nu	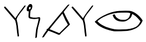	
standing	o·med	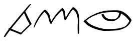	
before	liph·ne	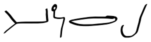	
the LORD	YHVH	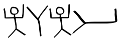	
stepped forward	vay·yig·gash	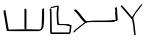	Genesis 18:23
Abraham	av·ra·ham	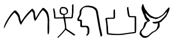	
and said	vay·yo·mar	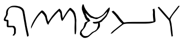	
“ Will You really	ha·aph	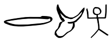	
sweep away	tis·peh	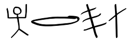	
the righteous	tsad·deeq	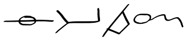	
with	im	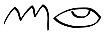	

the wicked ?	ra·sha		
What if	u·lay	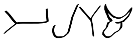	Genesis 18:24
there are	yesh	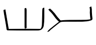	
fifty	cha·mish·sheem		
righteous ones	tsad·dee·qim	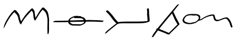	
in	be·to·wkh		
the city ?	ha·eer	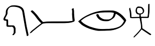	
Will You really	ha·aph		
sweep it away	tis·peh		
and not	ve·lo		
spare	tis·sa		
the place	lam·ma·qo·wm	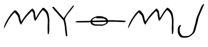	
for the sake of	le·ma·an		
the fifty	cha·mish·sheem		
righteous ones	hats·tsad·dee·qim	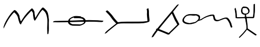	
who	a·sher		
are there ?	be·qir·bah	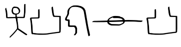	
Far be it	cha·li·lah	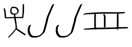	Genesis 18:25
from You	le·kha	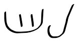	
to do	me·a·sot		
a thing —	kad·da·var		
such	haz·zeh	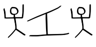	
to kill	le·ha·meet	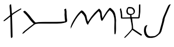	
the righteous	tsad·deeq	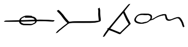	
with	im		
the wicked	ra·sha		
are treated alike	ve·ha·yah	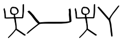	

so that the righteous	khats·tsad·deeq	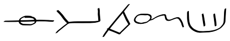	
and the wicked	ka·ra·sha	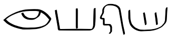	
Far be it	cha·li·lah	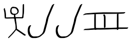	
from You !	lakh	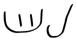	
the Judge	ha·sho·phet	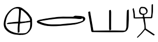	
of all	kal	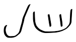	
the earth	ha·a·rets	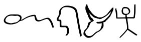	
Will not	lo	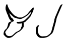	
do	ya·a·seh	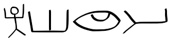	
what is right ? ”	mish·pat	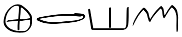	
replied	vay·yo·mer	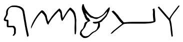	Genesis 18:26
So the LORD	YHVH	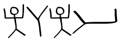	
“ If	im	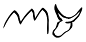	
I find	em·tsa	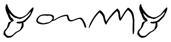	
of Sodom	vis·dom	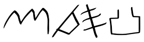	
fifty	cha·mish·sheem	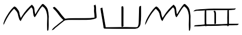	
righteous ones	tsad·dee·qim	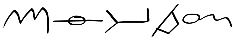	
within	be·to·wkh	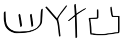	
the city	ha·eer	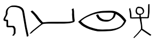	
I will spare	ve·na·sa·tee	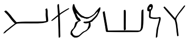	
the whole	le·khal	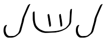	
place ”	ham·ma·qo·wm	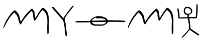	
on their account	ba·a·vu·ram	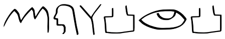	
answered	vay·ya·an	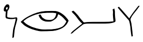	Genesis 18:27
Then Abraham	av·ra·ham	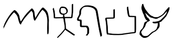	
	vay·yo·mar	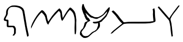	
“ Now that	hin·neh	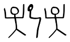	

	na		
I have ventured	ho·w·al·tee		
to speak	le·dab·ber		
to	el		
the Lord —	a·do·nay		
though I	ve·a·no·khee	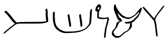	
am but dust	a·phar		
and ashes —	va·e·pher		
suppose	u·lay	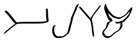	Genesis 18:28
lack	yach·se·run		
the fifty	cha·mish·sheem		
righteous ones	hats·tsad·dee·qim	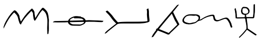	
five	cha·mish·shah		
Will You destroy	ha·tash·cheet	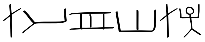	
for the lack of five ? ”	ba·cha·mish·shah	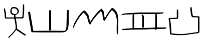	
-	et		
the whole	kal	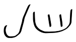	
city	ha·eer		
He replied	vay·yo·mer		
I will not	lo		
destroy [it] ”	ash·cheet	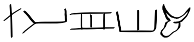	
“ If	im		
I find	em·tsa		
there	sham		
forty-five	ar·ba·eem		
	va·cha·mish·shah		
Once again	vay·yo·seph		Genesis 18:29

	o·wd		
[Abraham] spoke	le·dab·ber		
to [the LORD]	e·law	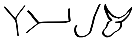	
He answered	vay·yo·mar		
“ Suppose	u·lay	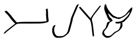	
are found	yim·ma·tse·un		
there ? ”	sham		
forty	ar·ba·eem		
	vay·yo·mer		
I will not	lo		
do it ”	e·e·seh		
“ On account	ba·a·vur		
of the forty	ha·ar·ba·eem		
Then [Abraham] said	vay·yo·mer		Genesis 18:30
not	al		
	na		
be angry	yi·char	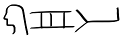	
“ May the Lord	la·do·nay	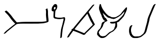	
but let me speak [further]	va·a·dab·be·rah	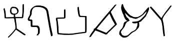	
Suppose	u·lay	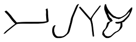	
are found	yim·ma·tse·un		
there ? ”	sham		
thirty	she·lo·sheem		
He replied	vay·yo·mer		
I will not	lo		
do it ”	e·e·seh		
“ If	im		

I find	em·tsa	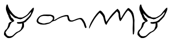	
there	sham	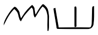	
thirty	she·lo·sheem	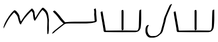	
And [Abraham] said	vay·yo·mer	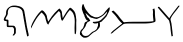	Genesis 18:31
“ Now that	hin·neh	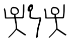	
	na	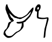	
I have ventured	ho·w·al·tee	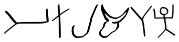	
to speak	le·dab·ber	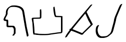	
to	el	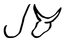	
the Lord	a·do·nay	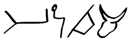	
suppose	u·lay	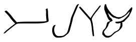	
are found	yim·ma·tse·un	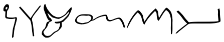	
there ? ”	sham	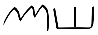	
twenty	es·reem	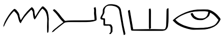	
He answered	vay·yo·mer	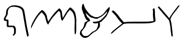	
I will not	lo	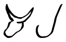	
destroy [it] ”	ash·cheet	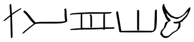	
“ On account	ba·a·vur	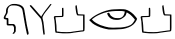	
of the twenty	ha·es·reem	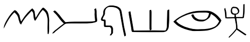	
Finally, [Abraham] said	vay·yo·mer	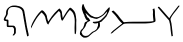	Genesis 18:32
not	al	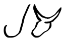	
	na	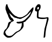	
be angry	yi·char	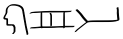	
“ May the Lord	la·do·nay	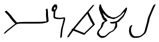	
but let me speak	va·a·dab·be·rah	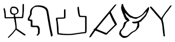	
	akh	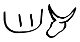	
once more	hap·pa·am	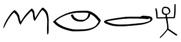	

Suppose	u·lay	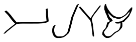	
are found	yim·ma·tse·un		
there ? ”	sham		
ten	a·sa·rah		
And He answered	vay·yo·mer		
I will not	lo		
destroy [it] ”	ash·cheet	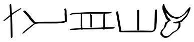	
“ On account	ba·a·vur	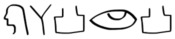	
of the ten	ha·a·sa·rah		
He departed	vay·ye·lekh	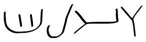	Genesis 18:33
the LORD	YHVH		
When	ka·a·sher		
had finished	kil·lah	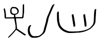	
speaking	le·dab·ber		
with	el		
Abraham	av·ra·ham	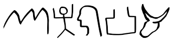	
and Abraham	ve·av·ra·ham		
returned	shav		
home	lim·qo·mo	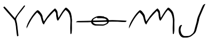	
arrived	vay·ya·vo·u	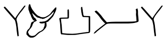	Genesis 19:1
Now the two	she·ne	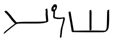	
angels	ham·mal·a·kheem		
at Sodom	se·do·mah		
in the evening	ba·e·rev		
and Lot	ve·lo·wt		
was sitting	yo·shev		
in the gateway	be·sha·ar		

of [the city]	se·dom	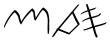	
saw them	vay·yar	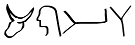	
When Lot	lo·wt	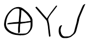	
he got up	vay·ya·qam	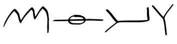	
to meet them	liq·ra·tam	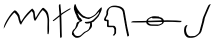	
bowed	vay·yish·ta·chu	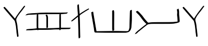	
facedown	ap·pa·yim	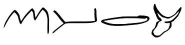	
	a·re·tsah	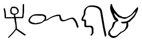	
and said	vay·yo·mer	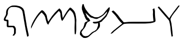	Genesis 19:2
“	hin·neh	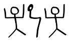	
	na	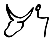	
My lords	a·do·nay	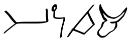	
turn aside	su·ru	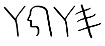	
please	na	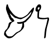	
into	el	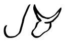	
the house	bet	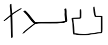	
of your servant	av·de·khem	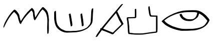	
and spend the night	ve·lee·nu	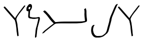	
wash	ve·ra·cha·tsu	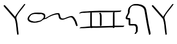	
your feet	rag·le·khem	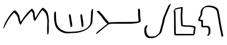	
Then you can rise early	ve·hish·kam·tem	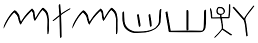	
and go	va·ha·lakh·tɛm	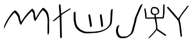	
on your way ”	le·dar·ke·khem	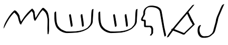	
they answered	vay·yo·me·ru	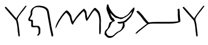	
“ No ”	lo	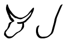	
	kee	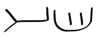	
in the square ”	va·re·cho·wv	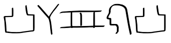	

“ we will spend the night	na·leen	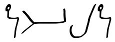	
But [Lot] insisted	vay·yiph·tsar		Genesis 19:3
	bam		
so strongly	me·od		
that they followed	vay·ya·su·ru		
him	e·law	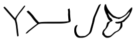	
	vay·ya·vo·u	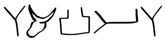	
into	el		
his house	be·to	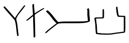	
He prepared	vay·ya·as		
for them	la·hem		
a feast	mish·teh		
unleavened bread	u·mats·tso·wt		
and baked	a·phah		
and they ate	vay·yo·khe·lu		
Before	te·rem		Genesis 19:4
they had gone to bed	yish·ka·vu	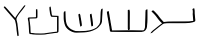	
the men	ve·an·she	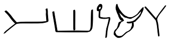	
of the city	ha·eer		
	an·she		
of Sodom	se·dom		
surrounded	na·sab·bu		
	al		
the house	hab·ba·yit	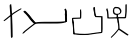	
both young	min·na·ar		
and	ve·ad		
old	za·qen	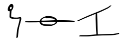	

all	kal	כל	
	ha·am	העם	
	miq·qa·tseh	מקצה	
They called out	vay·yiq·re·u	ויקראו	Genesis 19:5
to	el	אל	
Lot	lo·wt	לוט	
saying	vay·yo·me·ru	ויאמרו	
	lo	לו	
“ Where	ay·yeh	איה	
are the men	ha·a·na·sheem	האנשים	
who	a·sher	אשר	
came	ba·u	באו	
to you tonight	e·le·kha	אליך	
?	hal·la·ye·lah	הלילה	
Send them out	ho·w·tsee·em	הוציאם	
to us	e·le·nu	אלינו	
so we can have relations	ve·ne·de·ah	ונדעה	
with them ! ”	o·tam	אתם	
went	vay·ye·tse	ויצא	Genesis 19:6
to meet them	a·le·hem	אלהם	
Lot	lo·wt	לוט	
outside	hap·pet·chah	הפתחה	
the door	ve·had·de·let	והדלת	
shutting	sa·gar	סגר	
behind him	a·cha·raw	אחריו	
he pleaded	vay·yo·mar	ויאמר	Genesis 19:7
“ don’t	al	אל	

“ Please	na	𐤍𐤀	
my brothers ”	a·chay	𐤀𐤇𐤉	
do such a wicked thing !	ta·re·u	𐤕𐤓𐤏𐤅	
Look	hin·neh	𐤄𐤍𐤄	Genesis 19:8
	na	𐤍𐤀	
I have	lee	𐤋𐤉	
two	she·te	𐤔𐤕𐤉	
daughters	va·no·wt	𐤁𐤍𐤅𐤕	
who	a·sher	𐤀𐤔𐤓	
have never	lo	𐤋𐤀	
slept with	ya·de·u	𐤉𐤃𐤏𐤅	
a man	eesh	𐤀𐤉𐤔	
Let me bring	o·w·tsee·ah	𐤀𐤅𐤑𐤉𐤀𐤄	
	na	𐤍𐤀	
them	et·hen	𐤀𐤕𐤄𐤍	
to you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
and you can do	va·a·su	𐤅𐤏𐤔𐤅	
to them	la·hen	𐤋𐤄𐤍	
as you please	kat·to·wv	𐤊𐤈𐤅𐤁	
	be·e·ne·khem	𐤁𐤏𐤉𐤍𐤉𐤊𐤌	
But	raq	𐤓𐤒	
men	la·a·na·sheem	𐤋𐤀𐤍𐤔𐤉𐤌	
to these	ha·el	𐤄𐤀𐤋	
do not	al	𐤀𐤋	
do	ta·a·su	𐤕𐤏𐤔𐤅	
anything	da·var	𐤃𐤁𐤓	
for	kee	𐤊𐤉	

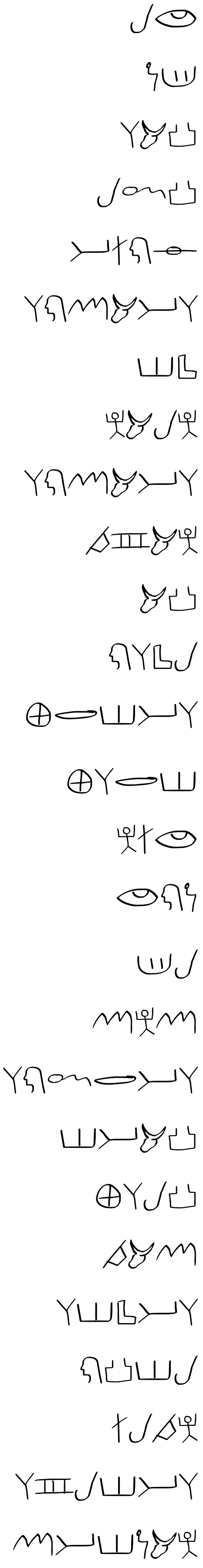

	al	
	ken	
they have come	ba·u	
under the protection	be·tsel	
of my roof ”	qo·ra·tee	
they replied	vay·yo·me·ru	Genesis 19:9
“ Get out of the way	gesh	
! ”	ha·le·ah	
And they declared	vay·yo·me·ru	
“ This one	ha·e·chad	
came here	ba	
as a foreigner	la·gur	
and he is already acting like a judge	vay·yish·pot	
!	sha·pho·wt	
Now	at·tah	
we will treat you worse	na·ra	
	le·kha	
than them ”	me·hem	
And they pressed	vay·yiph·tse·ru	
	va·eesh	
in on Lot	be·lo·wt	
	me·od	
and moved in	vay·yig·ge·shu	
to break down	lish·bor	
the door	had·da·let	
reached out	vay·yish·le·chu	Genesis 19:10
But the men [inside]	ha·a·na·sheem	

-	et	את	
	ya·dam	ידם	
pulled	vay·ya·vee·u	ויביאו	
-	et	את	
Lot	lo·wt	לוט	
with them	a·le·hem	אליהם	
into the house	hab·ba·ye·tah	הביתה	
-	ve·et	ואת	
the door	had·de·let	הדלת	
and shut	sa·ga·ru	סגרו	
And	ve·et	ואת	Genesis 19:11
the men	ha·a·na·sheem	האנשים	
-	a·sher	אשר	
at the entrance	pe·tach	פתח	
	hab·ba·yit	הבית	
they struck	hik·ku	הכו	
with blindness	bas·san·ve·reem	בסנורים	
young	miq·qa·ton	מקטן	
and	ve·ad	ועד	
old	ga·do·wl	גדול	
so that they wearied themselves	vay·yil·u	וילאו	
[trying] to find	lim·tso	למצא	
the door	hap·pa·tach	הפתח	
said	vay·yo·me·ru	ויאמרו	Genesis 19:12
Then the [two] men	ha·a·na·sheem	האנשים	
to	el	אל	
Lot	lo·wt	לוט	

else	od		
“ Do	mee	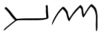	
you have anyone	le·kha	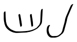	
here —	phoh	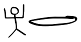	
a son-in-law	cha·tan	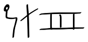	
your sons	u·va·ne·kha	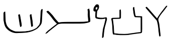	
or daughters	u·ve·no·te·kha	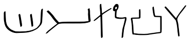	
or anyone	ve·khol		
who belongs	a·sher		
to you ?	le·kha	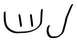	
else in the city	ba·eer		
Get them out	ho·w·tse		
of	min		
here	ham·ma·qo·wm	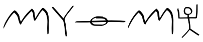	
because	kee	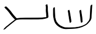	Genesis 19:13
are about to destroy	mash·chi·teem	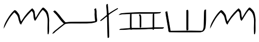	
we	a·nach·nu	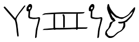	
-	et		
place	ham·ma·qo·wm	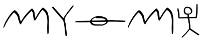	
this	haz·zeh		
For	kee	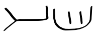	
[against its people] is so great	ga·de·lah		
the outcry	tsa·a·qa·tam	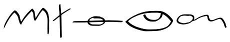	
to	et		
	pe·ne	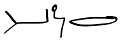	
the LORD	YHVH		
has sent us	vay·shal·le·che·nu	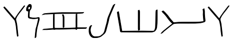	

that [He]	YHVH	𐤉𐤄𐤅𐤄	
to destroy it ”	le·sha·cha·tah	𐤋𐤔𐤇𐤕𐤄	
went out	vay·ye·tse	𐤅𐤉𐤑𐤀	Genesis 19:14
So Lot	lo·wt	𐤋𐤅𐤈	
and spoke	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	
to	el	𐤀𐤋	
the sons-in-law	cha·ta·naw	𐤇𐤕𐤍𐤉𐤅	
who were pledged in marriage to	lo·qe·che	𐤋𐤒𐤇𐤉	
his daughters	ve·no·taw	𐤁𐤍𐤕𐤉𐤅	
he said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Get up ”	qu·mu	𐤒𐤅𐤌𐤅	
“ Get out	tse·u	𐤑𐤀𐤅	
of	min	𐤌𐤍	
place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
this	haz·zeh	𐤄𐤆𐤄	
for	kee	𐤊𐤉	
is about to destroy	mash·cheet	𐤌𐤔𐤇𐤉𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
the city ! ”	ha·eer	𐤄𐤏𐤉𐤓	
he was	vay·hee	𐤅𐤉𐤄𐤉	
joking	khim·tsa·cheq	𐤊𐤌𐤑𐤇𐤒	
thought	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
But his sons-in-law	cha·ta·naw	𐤇𐤕𐤍𐤉𐤅	
At	u·khe·mo	𐤅𐤊𐤌𐤅	Genesis 19:15
daybreak	hash·sha·char	𐤄𐤔𐤇𐤓	
	a·lah	𐤏𐤋𐤄	

hurried	vay·ya·ee·tsu	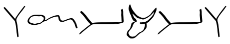	
the angels	ham·mal·a·kheem		
Lot along	be·lo·wt		
saying	le·mor		
“ Get up !	qum	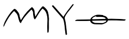	
Take	qach	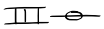	
-	et		
your wife	ish·te·kha		
-	ve·et		
and your two	she·te		
daughters	ve·no·te·kha	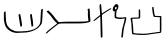	
who are here	han·nim·tsa·ot		
or	pen		
you will be swept away	tis·sa·pheh		
in the punishment	ba·a·won		
of the city ”	ha·eer		
But when [Lot] hesitated	vay·yit·mah·mah		Genesis 19:16
grabbed	vay·ya·cha·zi·qu	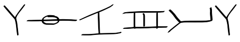	
the men	ha·a·na·sheem	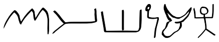	
his hand	be·ya·do	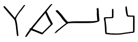	
and the hands	u·ve·yad	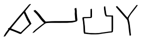	
of his wife	ish·to		
and	u·ve·yad	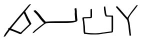	
his two	she·te	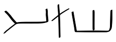	
daughters	ve·no·taw		
compassion	be·chem·lat	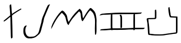	

because of the LORD's	YHVH	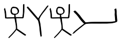	
for them	a·law	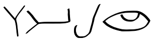	
And they led them	vay·yo·tsi·u·hu	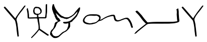	
safely	vay·yan·ni·chu·hu	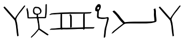	
out of	mi·chuts	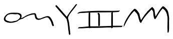	
the city	la·eer	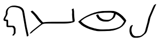	
-	vay·hee	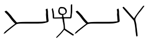	Genesis 19:17
As soon as the men had brought	khe·ho·w·tsee·am	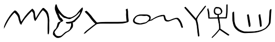	
them	o·tam	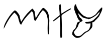	
out	ha·chu·tsah	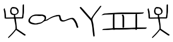	
one of them said	vay·yo·mer	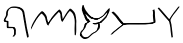	
" Run	him·ma·let	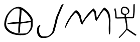	
for	al	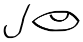	
your lives !	naph·she·kha	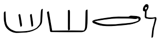	
Do not	al	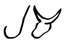	
look	tab·beet	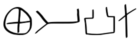	
back	a·cha·re·kha	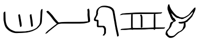	
and do not	ve·al	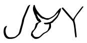	
stop	ta·a·mod	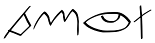	
anywhere	be·khal	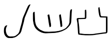	
on the plain !	hak·kik·kar	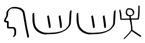	
to the mountains	ha·ha·rah	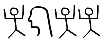	
Flee	him·ma·let	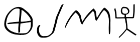	
or	pen	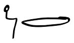	
you will be swept away ! "	tis·sa·pheh	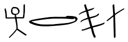	
replied	vay·yo·mer	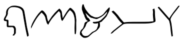	Genesis 19:18

But Lot	lo·wt		
	a·le·hem		
“ No	al		
please !	na		
my lords	a·do·nay		
has indeed	hin·neh		Genesis 19:19
	na		
found	ma·tsa		
Your servant	av·de·kha	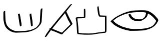	
favor	chen		
in your sight	be·e·ne·kha	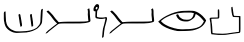	
great	vat·tag·del		
kindness	chas·de·kha		
-	a·sher		
and you have shown me	a·see·ta	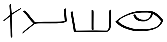	
	im·ma·dee		
by sparing	le·ha·cha·yo·wt	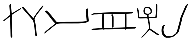	
-	et		
my life	naph·shee		
But I	ve·a·no·khee	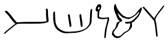	
cannot	lo		
	u·khal	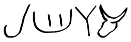	
run	le·him·ma·let		
to the mountains	ha·ha·rah		
	pen		
will overtake me	tid·ba·qa·nee	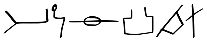	
the disaster	ha·ra·ah		

and I will die	va·mat·tee		
Look	hin·neh		Genesis 19:20
Please	na		
a town	ha·eer		
there [is]	haz·zot		
nearby	qe·ro·vah		
I can flee	la·nus	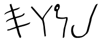	
where	sham·mah		
and it	ve·hee	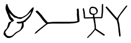	
is a small place	mits·ar		
let me flee	im·ma·le·tah		
	na		
there —	sham·mah		
not	ha·lo		
a small place ?	mits·ar		
is it	hee		
will be saved ”	u·te·chee	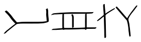	
Then my life	naph·shee		
he answered	vay·yo·mer		Genesis 19:21
	e·law	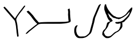	
“ Very well ”	hin·neh		
“ I will grant this request	na·sa·tee		
	pha·ne·kha	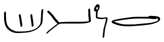	
as well	gam		
	lad·da·var		
	haz·zeh		
and will not	le·vil·tee	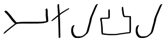	

demolish	ha·phe·kee	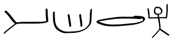	
-	et		
the town	ha·eer		
-	a·sher		
you indicate	dib·bar·ta		
Hurry !	ma·her	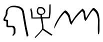	Genesis 19:22
Run	him·ma·let		
there quickly	sham·mah		
for	kee	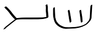	
I cannot	lo		
	u·khal	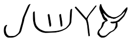	
do	la·a·so·wt		
anything	da·var		
until	ad		
you reach	bo·a·kha		
it ”	sham·mah		
That is why	al		
	ken	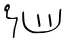	
was called	qa·ra	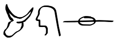	
	shem		
the town	ha·eer		
Zoar	tso·w·ar		
And by the time the sun	hash·she·mesh		Genesis 19:23
had risen	ya·tsa		
over	al		
the land	ha·a·rets		
Lot	ve·lo·wt		

had reached	ba		
Zoar	tso·a·rah		
Then the LORD	va·YHVH	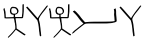	Genesis 19:24
rained down	him·teer		
on	al		
Sodom	se·dom		
	ve·al		
and Gomorrah —	a·mo·rah		
sulfur	ga·phe·reet		
and fire	va·esh		
from	me·et		
the LORD	YHVH		
out of	min		
the heavens	hash·sha·ma·yim		
Thus He destroyed	vay·ya·ha·phokh	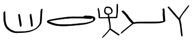	Genesis 19:25
-	et		
cities	he·a·reem		
these	ha·el		
-	ve·et		
and the entire	kal		
plain	hak·kik·kar		
including	ve·et		
all	kal	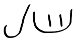	
the inhabitants	yo·she·ve		
of the cities	he·a·reem		
and everything that grew	ve·tse·mach	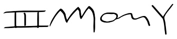	
on the ground	ha·a·da·mah		

looked	vat·tab·bet	𐤅𐤕𐤁𐤈	Genesis 19:26
But [Lot's] wife	ish·to	𐤀𐤔𐤕𐤅	
back	me·a·cha·raw	𐤌𐤀𐤇𐤓𐤉𐤅	
and she became	vat·te·hee	𐤅𐤕𐤄𐤉	
a pillar	ne·tseev	𐤍𐤑𐤉𐤁	
of salt	me·lach	𐤌𐤋𐤇	
got up	vay·yash·kem	𐤅𐤉𐤔𐤊𐤌	Genesis 19:27
Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
Early the next morning	bab·bo·qer	𐤁𐤁𐤒𐤓	
and returned to	el	𐤀𐤋	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
he had stood	a·mad	𐤏𐤌𐤃	
	sham	𐤔𐤌	
	et	𐤀𐤕	
before	pe·ne	𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
He looked	vay·yash·qeph	𐤅𐤉𐤔𐤒𐤐	Genesis 19:28
down	al	𐤏𐤋	
toward	pe·ne	𐤐𐤍𐤉	
Sodom	se·dom	𐤎𐤃𐤌	
and Gomorrah	va·a·mo·rah	𐤅𐤏𐤌𐤓𐤄	
	ve·al	𐤅𐤏𐤋	
and all	kal	𐤊𐤋	
	pe·ne	𐤐𐤍𐤉	
the land	e·rets	𐤀𐤓𐤑	
of the plain	hak·kik·kar	𐤄𐤊𐤊𐤓	

and he saw	vay·yar	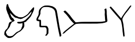	
	ve·hin·neh	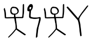	
rising	a·lah	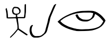	
the smoke	qee·tor	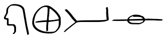	
from the land	ha·a·rets	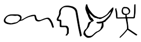	
like smoke	ke·qee·tor	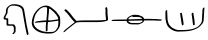	
from a furnace	hak·kiv·shan	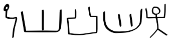	
So	vay·hee	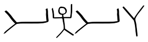	Genesis 19:29
destroyed	be·sha·chet	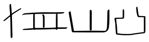	
when God	e·lo·heem	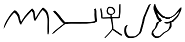	
-	et	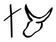	
the cities	a·re	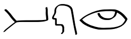	
of the plain	hak·kik·kar	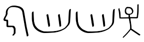	
remembered	vay·yiz·kor	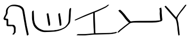	
He	e·lo·heem	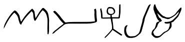	
-	et	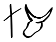	
Abraham	av·ra·ham	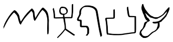	
and He brought	vay·shal·lach	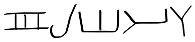	
-	et	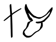	
Lot	lo·wt	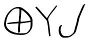	
out of the	mit·to·wkh	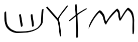	
catastrophe	ha·ha·phe·khah	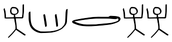	
that destroyed	ba·ha·phokh	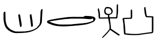	
-	et	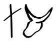	
the cities	he·a·reem	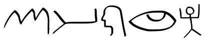	
where	a·sher	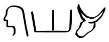	
had lived	ya·shav	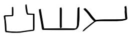	

	ba·hen		
[he]	lo·wt		
left	vay·ya·al	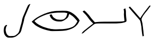	Genesis 19:30
Lot	lo·wt		
Zoar	mits·tso·w·ar		
and settled	vay·ye·shev		
in the mountains —	ba·har		
his two	u·she·te		
daughters	ve·no·taw		
and	im·mo		
for	kee	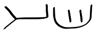	
he was afraid	ya·re		
to stay	la·she·vet		
in Zoar —	be·tso·w·ar		
lived	vay·ye·shev		
in a cave	bam·me·a·rah		
where [they]	hu		
	u·she·te		
	ve·no·taw		
said	vat·to·mer		Genesis 19:31
One day the older [daughter]	hab·be·khee·rah	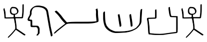	
to	el		
the younger	hats·tse·ee·rah		
“ Our father	a·vee·nu	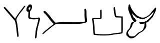	
is old	za·qen	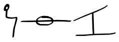	
man	ve·eesh	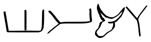	
and there is no	en	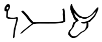	

in the land	ba·a·rets		
to sleep with	la·vo·w		
us	a·le·nu	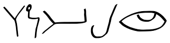	
as is the custom	ke·de·rekh	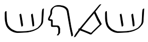	
over all	kal		
the earth	ha·a·rets		
Come	le·khah		Genesis 19:32
drunk	nash·qeh	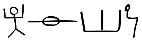	
-	et		
let us get our father	a·vee·nu	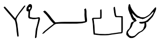	
with wine	ya·yin	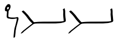	
so we can sleep	ve·nish·ke·vah	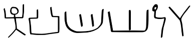	
with him	im·mo		
and preserve	u·ne·chay·yeh	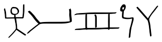	
[his]	me·a·vee·nu		
line ”	za·ra		
drunk	vat·tash·qe·na	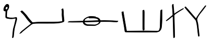	Genesis 19:33
-	et		
they got their father	a·vee·hen	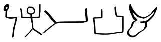	
with wine	ya·yin	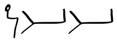	
night	bal·lay·lah	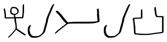	
So that	hu		
went in	vat·ta·vo	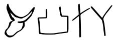	
and the firstborn	hab·be·khee·rah	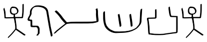	
and slept with	vat·tish·kav	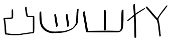	
-	et		
her father	a·vee·ha	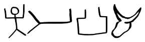	

he was not	ve·lo	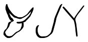	
aware	ya·da	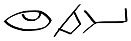	
when she lay down	be·shikh·vah	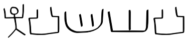	
or when she got up	u·ve·qu·mah	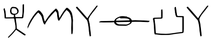	
-	vay·hee	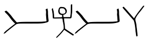	Genesis 19:34
The next day	mim·ma·cho·rat	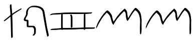	
said	vat·to·mer	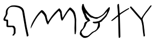	
the older [daughter]	hab·be·khee·rah	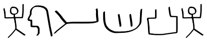	
to	el	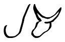	
the younger	hats·tse·ee·rah	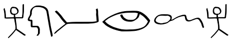	
“ Look	hen		
I slept with	sha·khav·tee	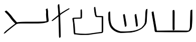	
last night	e·mesh	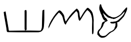	
-	et	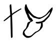	
my father	a·vee	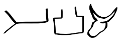	
Let us get him drunk	nash·qen·nu	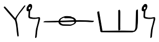	
with wine	ya·yin	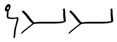	
again	gam	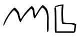	
tonight	hal·lay·lah	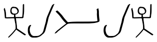	
so you can go in	u·vo·ee	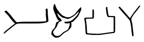	
[and] sleep	shikh·vee	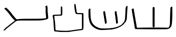	
with him	im·mo	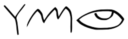	
and we can preserve	u·ne·chay·yeh	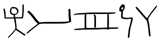	
our father’s	me·a·vee·nu	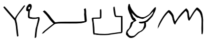	
line ”	za·ra	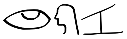	
drunk	vat·tash·qe·na	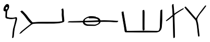	Genesis 19:35
So again	gam	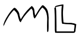	

night	bal·lay·lah	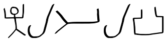	
that	ha·hu		
-	et		
they got their father	a·vee·hen	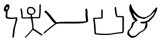	
with wine	ya·yin	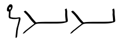	
went in	vat·ta·qam	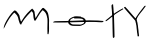	
and the younger [daughter]	hats·tse·ee·rah		
and slept	vat·tish·kav	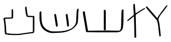	
with him	im·mo		
he was not	ve·lo		
aware	ya·da	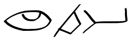	
when she lay down	be·shikh·vah		
or when she got up	u·ve·qu·mah	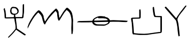	
became pregnant	vat·ta·ha·re·na	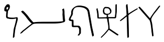	Genesis 19:36
Thus both	she·te	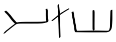	
daughters	ve·no·wt		
of Lot’s	lo·wt		
by their father	me·a·vee·hen		
gave birth to	vat·te·led		Genesis 19:37
The older [daughter]	hab·be·khee·rah	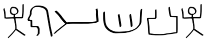	
a son	ben		
and named him	vat·tiq·ra	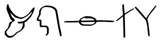	
	she·mo		
Moab	mo·w·av		
He	hu		
is the father	a·vee	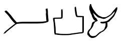	
of the Moabites	mo·w·av		

of	ad	עד	
today	hay·yo·wm	היום	
The younger [daughter]	ve·hats·tse·ee·rah	והצעירה	Genesis 19:38
also	gam	גם	
	hee	הוא	
gave birth to	ya·le·dah	ילדה	
a son	ben	בן	
and she named	vat·tiq·ra	ותקרא	
him	she·mo	שמו	
	ben	בן	
Ben-ammi	am·mee	עמי	
	hu	הוא	
He is the father	a·vee	אבי	
of the Ammonites	ve·ne	בני	
	am·mo·wn	עמון	
of	ad	עד	
today	hay·yo·wm	היומס	
journeyed	vay·yis·sa	ויסע	Genesis 20:1
from there	mish·sham	משם	
Now Abraham	av·ra·ham	אברהם	
to the region	ar·tsah	ארצה	
of the Negev	han·ne·gev	הנגב	
and settled	vay·ye·shev	וישב	
between	ben	בין	
Kadesh	qa·desh	קדש	
	u·ven	ובין	
and Shur	shur	שור	

While he was staying	vay·ya·gar	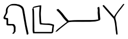	
in Gerar	big·rar	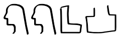	
said	vay·yo·mer	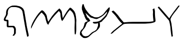	Genesis 20:2
Abraham	av·ra·ham	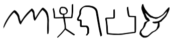	
of	el	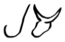	
Sarah	sa·rah	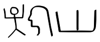	
his wife	ish·to	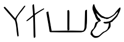	
is my sister ”	a·cho·tee	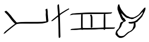	
“ She	hee	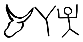	
brought	vay·yish·lach	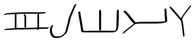	
So Abimelech	a·vee·me·lekh	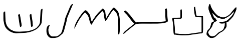	
king	me·lekh	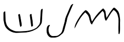	
of Gerar	ge·rar	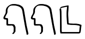	
to him	vay·yiq·qach	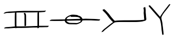	
-	et	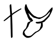	
had Sarah	sa·rah	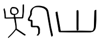	
came	vay·ya·vo	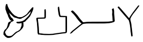	Genesis 20:3
God	e·lo·heem	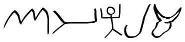	
to	el	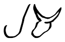	
Abimelech	a·vee·me·lekh	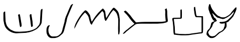	
in a dream	ba·cha·lo·wm	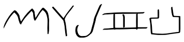	
One night, however	hal·la·ye·lah	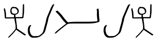	
and told	vay·yo·mer	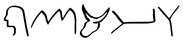	
him	lo	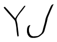	
-	hin·ne·kha	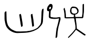	
“ You are as good as dead	met	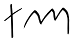	
because of	al	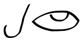	

the woman	ha·ish·shah		
-	a·sher		
you have taken	la·qach·ta	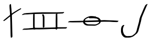	
for she	ve·hi·w		
is a married	be·u·lat		
woman. ”	ba·al		
Now Abimelech	va·a·vee·me·lekh	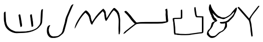	Genesis 20:4
had not	lo		
gone	qa·rav	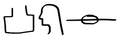	
near her	e·le·ha	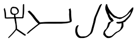	
so he replied	vay·yo·mar		
“ Lord	a·do·nay		
a nation	ha·go·w		
even though	gam		
it is innocent ?	tsad·deeq	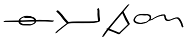	
would You destroy	ta·ha·rog		
Didn’t	ha·lo	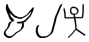	Genesis 20:5
[Abraham]	hu		
tell	a·mar		
me	lee	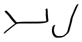	
is my sister ’?	a·cho·tee	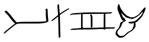	
‘ She	hee		
And she	ve·hee	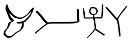	
	gam		
herself	hee		
said	a·me·rah		
is my brother ’	a·chee	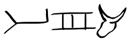	

‘ He	hu		
in the integrity	be·tam		
of my heart	le·va·vee		
and the innocence	u·ve·niq·yon	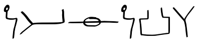	
of my hands ”	kap·pay		
I have done	a·see·tee	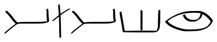	
this	zot		
said	vay·yo·mer	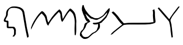	Genesis 20:6
to [Abimelech]	e·law	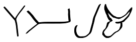	
Then God	ha·e·lo·heem		
in the dream	ba·cha·lom	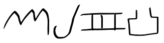	
“ Yes	gam		
I	a·no·khee		
know	ya·da·tee		
that	kee		
with a clear	ve·tam		
conscience	le·va·ve·kha		
you did	a·see·ta	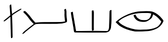	
this	zot		
have kept	va·ech·sokh		
	gam		
and so I	a·no·khee		
you	o·wt·kha		
from sinning	me·cha·to	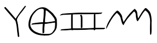	
against Me	lee	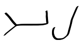	
That is why	al		
	ken	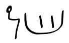	

I did not	lo		
let	ne·tat·tee·kha	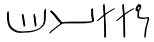	
you touch	lin·go·a		
her	e·le·ha	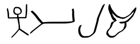	
Now	ve·at·tah		Genesis 20:7
return	ha·shev	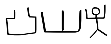	
wife	e·shet	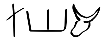	
the man’s	ha·eesh	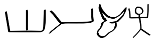	
for	kee	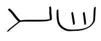	
is a prophet	na·vee	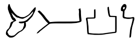	
he	hu		
he will pray	ve·yit·pal·lel		
for you	ba·ad·kha		
and you will live	vech·yeh	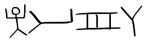	
But if	ve·im		
you do not	e·ne·kha	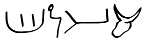	
restore her	me·sheev	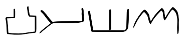	
be aware	da		
that	kee	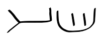	
you will surely	mo·wt		
die —	ta·mut		
you	at·tah		
and all	ve·khal		
who belong	a·sher		
to you ”	lakh	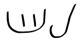	
got up	vay·yash·kem		Genesis 20:8
Abimelech	a·vee·me·lekh	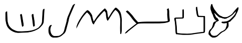	

Early the next morning	bab·bo·qer	
and summoned	vay·yiq·ra	
all	le·khal	
his servants	a·va·daw	
and when he described to them	vay·dab·ber	
-	et	
all	kal	
had happened	had·de·va·reem	
that	ha·el·leh	
-	be·a·ze·ne·hem	
were terrified	vay·yee·re·u	
the men	ha·a·na·sheem	
	me·od	
called	vay·yiq·ra	Genesis 20:9
Then Abimelech	a·vee·me·lekh	
Abraham	le·av·ra·ham	
and asked	vay·yo·mer	
	lo	
“ What	meh	
have you done	a·see·ta	
to us ?	la·nu	
How	u·meh	
have I sinned	cha·ta·tee	
against you	lakh	
that	kee	
you have brought	he·ve·ta	
upon me	a·lay	

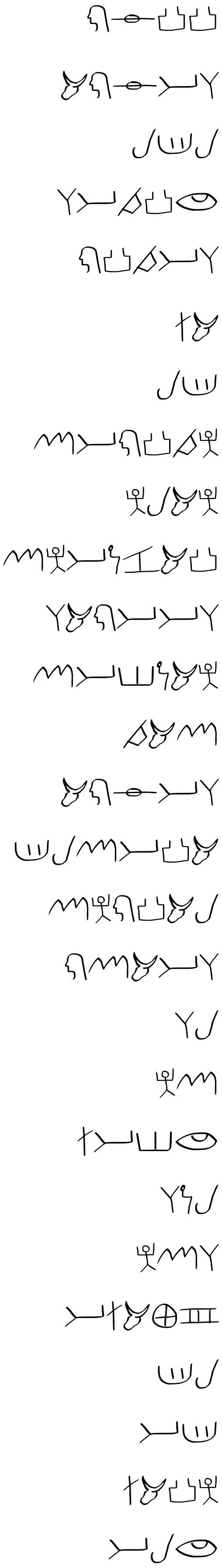

and	ve·al		
my kingdom ?	mam·lakh·tee	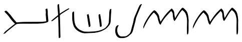	
guilt	cha·ta·ah		
such tremendous	ge·do·lah		
things	ma·a·seem		
that	a·sher		
should not	lo		
You have done	ye·a·su		
be done ”	a·see·ta	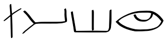	
to me	im·ma·dee		
also asked	vay·yo·mer		Genesis 20:10
Abimelech	a·vee·me·lekh	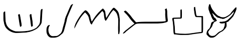	
	el		
Abraham	av·ra·ham	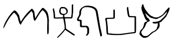	
“ What	mah	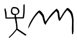	
prompted	ra·ee·ta		
	kee	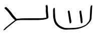	
you to do	a·see·ta	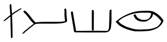	
-	et		
a thing ? ”	had·da·var		
such	haz·zeh		
replied	vay·yo·mer		Genesis 20:11
Abraham	av·ra·ham	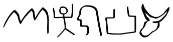	
	kee	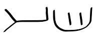	
“ I thought to myself	a·mar·tee		
‘ Surely	raq	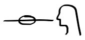	
there is no	en	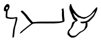	

fear	yir·at		
of God	e·lo·heem		
place	bam·ma·qo·wm		
in this	haz·zeh		
They will kill me	va·ha·ra·gu·nee		
on account of	al		
	de·var		
my wife ’	ish·tee		
Besides	ve·gam		Genesis 20:12
really	a·me·nah		
is my sister	a·cho·tee	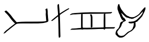	
the daughter	vat		
of my father —	a·vee	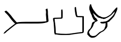	
she	hee		
though	akh		
not	lo		
the daughter	vat		
of my mother —	im·mee		
and she became	vat·te·hee		
my	lee	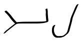	
wife	le·ish·shah		
-	vay·hee	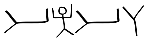	Genesis 20:13
So when	ka·a·sher		
had me journey	hit·u		
-	o·tee	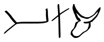	
God	e·lo·heem		
house	mib·bet	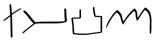	

from my father’s	a·vee	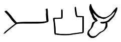	
I said	va·o·mar		
to [Sarah]	lah		
‘ This is how	zeh	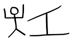	
your loyalty	chas·dekh		
-	a·sher		
you can show	ta·a·see		
to me :	im·ma·dee		
	el		
Wherever	kal	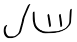	
	ham·ma·qo·wm	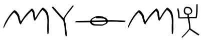	
-	a·sher		
we go	na·vo·w		
	sham·mah		
say	im·ree	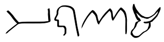	
of me	lee	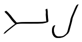	
my brother ”’”	a·chee	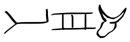	
“ He is	hu		
brought	vay·yiq·qach	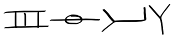	Genesis 20:14
So Abimelech	a·vee·me·lekh	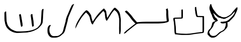	
sheep	tson		
and cattle	u·va·qar	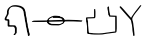	
menservants	va·a·va·deem		
and maidservants	u·she·pha·chot		
and he gave them	vay·yit·ten	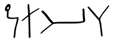	
to Abraham	le·av·ra·ham		
and restored	vay·ya·shev	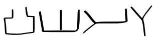	

to him	lo	𐤋𐤅	
-	et	𐤀𐤕	
Sarah	sa·rah	𐤔𐤓𐤄	
his wife	ish·to	𐤀𐤔𐤕𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 20:15
And Abimelech	a·vee·me·lekh	𐤀𐤁𐤉𐤌𐤋𐤊	
“ Look	hin·neh	𐤄𐤍𐤄	
my land	ar·tsee	𐤀𐤓𐤑𐤉	
is before you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
	bat·to·wv	𐤁𐤈𐤅𐤁	
”	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
Settle wherever you please	shev	𐤔𐤁	
to Sarah	u·le·sa·rah	𐤅𐤋𐤔𐤓𐤄	Genesis 20:16
And he said	a·mar	𐤀𐤌𐤓	
“ See	hin·neh	𐤄𐤍𐤄	
I am giving	na·tat·tee	𐤍𐤕𐤕𐤉	
a thousand [pieces]	e·leph	𐤀𐤋𐤐	
of silver	ke·seph	𐤊𐤎𐤐	
your brother	le·a·cheekh	𐤋𐤀𐤇𐤉𐤊	
	hin·neh	𐤄𐤍𐤄	
It [is]	hu	𐤄𐤅𐤀	
your	lakh	𐤋𐤊	
vindication	ke·sut	𐤊𐤎𐤅𐤕	
	e·na·yim	𐤏𐤉𐤍𐤉𐤌	
before all	le·khol	𐤋𐤊𐤋	
who	a·sher	𐤀𐤔𐤓	
are with you	it·takh	𐤀𐤕𐤊	

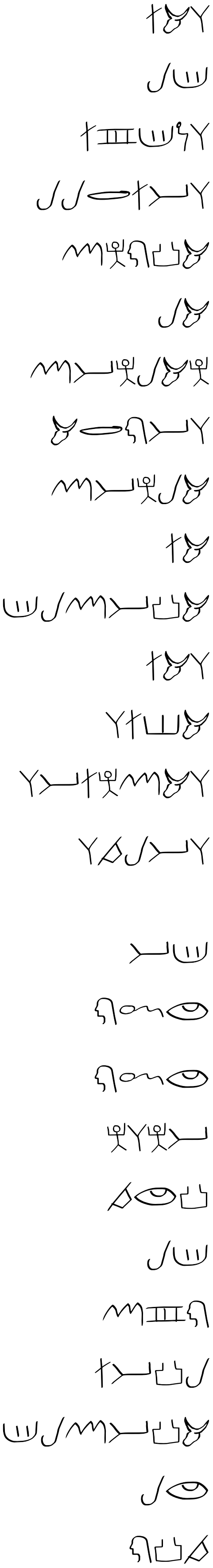

	ve·et	
you are completely	kol	
cleared ”	ve·no·kha·chat	
prayed	vay·yit·pal·lel	Genesis 20:17
Then Abraham	av·ra·ham	
to	el	
God	ha·e·lo·heem	
healed	vay·yir·pa	
and God	e·lo·heem	
-	et	
Abimelech	a·vee·me·lekh	
-	ve·et	
and his wife	ish·to	
and his maidservants	ve·am·ho·taw	
so that they could again bear children —	vay·ye·le·du	
for	kee	Genesis 20:18
had completely closed	a·tsor	
	a·tsar	
the LORD	YHVH	
	be·ad	
all	kal	
the wombs	re·chem	
household	le·vet	
in Abimelech’s	a·vee·me·lekh	
on	al	
account	de·var	

Sarah	sa·rah		
wife	e·shet	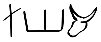	
of Abraham’s	av·ra·ham		
Now the LORD	va·YHVH	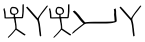	Genesis 21:1
attended	pa·qad	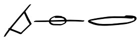	
-	et		
to Sarah	sa·rah		
as	ka·a·sher		
He had said	a·mar		
did	vay·ya·as		
and the LORD	YHVH		
for Sarah	le·sa·rah		
what	ka·a·sher		
He had promised	dib·ber		
conceived	vat·ta·har		Genesis 21:2
and bore	vat·te·led		
So Sarah	sa·rah		
to Abraham	le·av·ra·ham		
a son	ben		
in his old age	liz·qu·naw	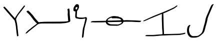	
at the very time	lam·mo·w·ed		
-	a·sher		
had promised	dib·ber		
	o·to		
God	e·lo·heem		
gave	vay·yiq·ra	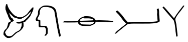	Genesis 21:3
And Abraham	av·ra·ham	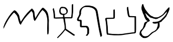	

-	et	
the name	shem	
to the son	be·no	
-	han·no·w·lad	
-	lo	
-	a·sher	
bore	ya·le·dah	
to him	lo	
Sarah	sa·rah	
Isaac	yits·chaq	
circumcised him	vay·ya·mal	Genesis 21:4
Abraham	av·ra·ham	
-	et	
Isaac	yits·chaq	
When his son	be·no	
	ben	
was eight	she·mo·nat	
days old	ya·meem	
as	ka·a·sher	
had commanded him	tsiw·vah	
-	o·to	
God	e·lo·heem	
Abraham	ve·av·ra·ham	Genesis 21:5
years old	ben	
was a hundred	me·at	
	sha·nah	
was born	be·hiw·va·led	

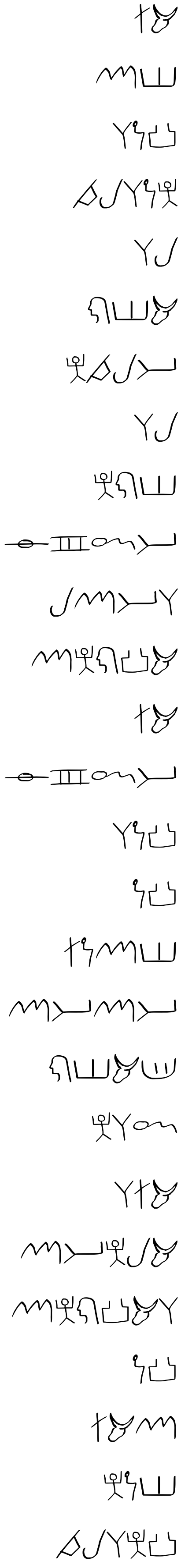

to him	lo	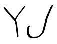	
-	et		
Isaac	yits·chaq		
when his son	be·no	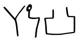	
said	vat·to·mer		Genesis 21:6
Then Sarah	sa·rah		
laugh	tse·choq	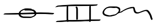	
has made	a·sah		
me	lee	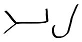	
“ God	e·lo·heem		
and everyone	kal		
who hears of this	hash·sho·me·a	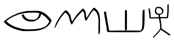	
will laugh	yits·chaq		
with me ”	lee	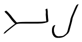	
She added	vat·to·mer		Genesis 21:7
“ Who	mee	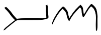	
would have told	mil·lel		
Abraham	le·av·ra·ham		
would nurse	he·nee·qah	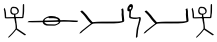	
children ?	va·neem	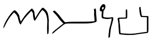	
that Sarah	sa·rah		
Yet	kee	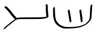	
I have borne him	ya·lad·tee	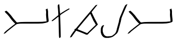	
a son	ben		
in his old age ”	liz·qu·naw	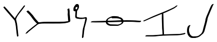	
grew	vay·yig·dal		Genesis 21:8
So the child	hay·ye·led	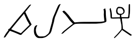	

and was weaned	vay·yig·ga·mal	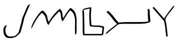	
held	vay·ya·as	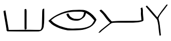	
and Abraham	av·ra·ham	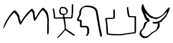	
feast	mish·teh	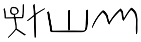	
a great	ga·do·wl	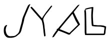	
on the day	be·yo·wm	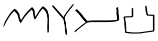	
was weaned	hig·ga·mel	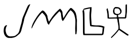	
-	et	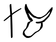	
Isaac	yits·chaq	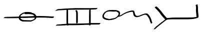	
saw that	vat·te·re	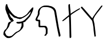	Genesis 21:9
But Sarah	sa·rah	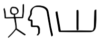	
-	et	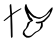	
the son	ben	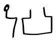	
Hagar	ha·gar	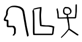	
the Egyptian	ham·mits·reet	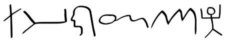	
whom	a·sher	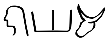	
had borne	ya·le·dah	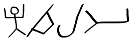	
to Abraham	le·av·ra·ham	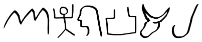	
was mocking [her son]	me·tsa·cheq	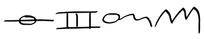	
and she said	vat·to·mer	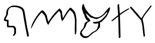	Genesis 21:10
to Abraham	le·av·ra·ham	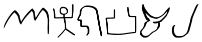	
“ Expel	ga·resh	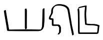	
slave woman	ha·a·mah	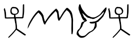	
the	haz·zot	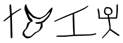	
-	ve·et	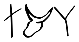	
and her son	be·nah	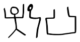	
for	kee	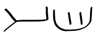	

will never	lo		
share in the inheritance	yee·rash	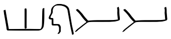	
son	ben		
the slave woman’s	ha·a·mah		
	haz·zot		
with	im		
my son	be·nee	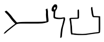	
	im		
Isaac ! ”	yits·chaq		
distressed	vay·ye·ra	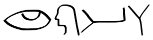	Genesis 21:11
Now this matter	had·da·var		
greatly	me·od		
	be·e·ne	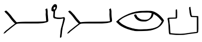	
Abraham	av·ra·ham	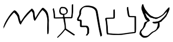	
	al		
because it concerned	o·w·dot		
his son [Ishmael]	be·no	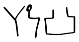	
said	vay·yo·mer		Genesis 21:12
But God	e·lo·heem		
to	el		
Abraham	av·ra·ham	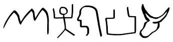	
“ Do not	al		
be distressed	ye·ra		
	be·e·ne·kha	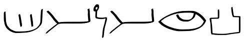	
about	al		
the boy	han·na·ar		
	ve·al		

and your maidservant	a·ma·te·kha	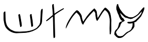	
everything	kol	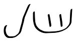	
that	a·sher	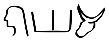	
tells	to·mar	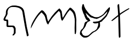	
you	e·le·kha	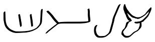	
Sarah	sa·rah	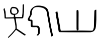	
Listen to	she·ma	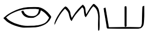	
	be·qo·lah	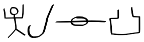	
for	kee	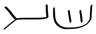	
through Isaac	ve·yits·chaq	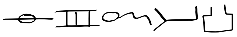	
will be reckoned	yiq·qa·re	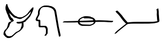	
your	le·kha	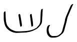	
offspring	za·ra	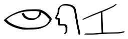	
But I will also	ve·gam	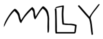	Genesis 21:13
-	et	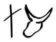	
son	ben	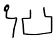	
of the slave woman’s	ha·a·mah	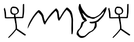	
a nation	le·go·w	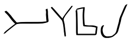	
make	a·see·men·nu	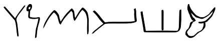	
because	kee	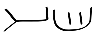	
is your offspring ”	zar·a·kha	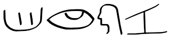	
he	hu	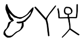	
got up	vay·yash·kem	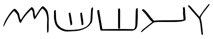	Genesis 21:14
Abraham	av·ra·ham	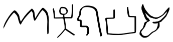	
Early in the morning	bab·bo·qer	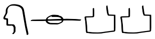	
took	vay·yiq·qach	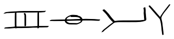	
bread	le·chem	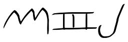	

and a skin of water	ve·che·mat	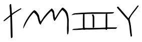	
	ma·yim	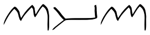	
	vay·yit·ten	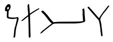	
	el		
Hagar's	ha·gar		
put them	sam	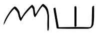	
on	al		
shoulders	shikh·mah		
-	ve·et		
and sent her away with the boy	hay·ye·led	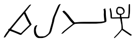	
	vay·shal·le·che·ha	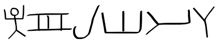	
She left	vat·te·lekh	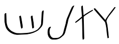	
and wandered	vat·te·ta		
in the Wilderness	be·mid·bar		
of	be·er		
Beersheba	sha·va		
was gone	vay·yikh·lu	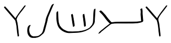	Genesis 21:15
When the water	ham·ma·yim	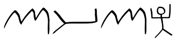	
in	min		
the skin	ha·che·met	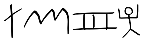	
she left	vat·tash·lekh	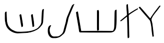	
-	et		
the boy	hay·ye·led	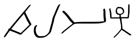	
under	ta·chat	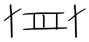	
one	a·chad	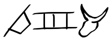	
of the bushes	has·see·chim	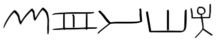	
Then she went off	vat·te·lekh	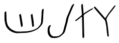	Genesis 21:16

and sat down	vat·te·shev		
	lah		
nearby	min·ne·ged		
away	har·cheq	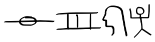	
about a bowshot	kim·ta·cha·ve		
	qe·shet		
for	kee	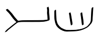	
she said	a·me·rah		
“ I cannot	al		
bear to watch	er·eh		
die ! ”	be·mo·wt		
the boy	hay·ya·led	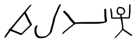	
And as she sat	vat·te·shev		
nearby	min·ne·ged		
she lifted up	vat·tis·sa		
-	et		
her voice	qo·lah	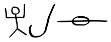	
and wept	vat·te·vek	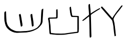	
heard	vay·yish·ma		Genesis 21:17
Then God	e·lo·heem		
-	et		
the voice	qo·wl	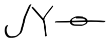	
of the boy	han·na·ar		
called	vay·yiq·ra	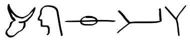	
and the angel	mal·akh		
of God	e·lo·heem		
to	el		

Hagar	ha·gar		
from	min		
heaven	hash·sha·ma·yim	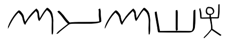	
-	vay·yo·mer		
	lah		
“ What is wrong	mah		
	lakh	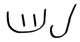	
Hagar ?	ha·gar		
Do not	al		
be afraid	tee·re·ee		
for	kee		
has heard	sha·ma		
God	e·lo·heem		
	el		
the voice	qo·wl	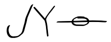	
of the boy	han·na·ar		
where	ba·a·sher		
he	hu		
lies	sham	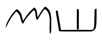	
Get up	qu·mee	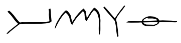	Genesis 21:18
lift up	se·ee		
-	et		
the boy	han·na·ar		
and take	ve·ha·cha·zee·qee	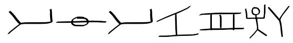	
-	et		
by the hand	ya·dekh		
him	bo		

for	kee	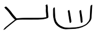	
nation ”	le·go·w		
into a great	ga·do·wl		
I will make him	a·see·men·nu	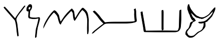	
opened	vay·yiph·qach		Genesis 21:19
Then God	e·lo·heem		
-	et		
her eyes	e·ne·ha		
and she saw	vat·te·re	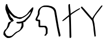	
a well	be·er		
of water	ma·yim	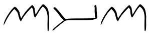	
So she went	vat·te·lekh	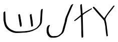	
and filled	vat·te·mal·le		
-	et		
the skin with water	ha·che·met	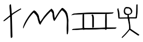	
	ma·yim	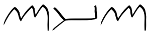	
a drink	vat·tashq		
-	et		
and gave the boy	han·na·ar		
was	vay·hee	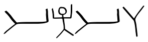	Genesis 21:20
And God	e·lo·heem		
with	et		
the boy	han·na·ar		
and he grew up	vay·yig·dal		
and settled	vay·ye·shev		
in the wilderness	bam·mid·bar		
and became	vay·hee	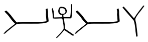	

a great	ro·veh	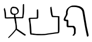	
archer	qash·shat	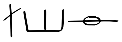	
And while he was dwelling	vay·ye·shev	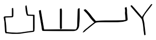	Genesis 21:21
in the Wilderness	be·mid·bar		
of Paran	pa·ran		
got	vat·tiq·qach	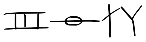	
for him	lo		
his mother	im·mo	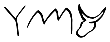	
a wife	ish·shah		
from the land	me·e·rets		
of Egypt	mits·ra·yim	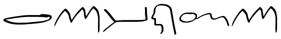	
-	vay·hee	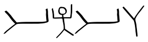	Genesis 21:22
time	ba·et		
At that	ha·hi·w	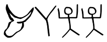	
said	vay·yo·mer		
Abimelech	a·vee·me·lekh	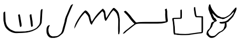	
and Phicol	u·phee·khol	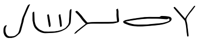	
the commander	sar	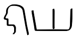	
of his army	tse·va·o		
to	el		
Abraham	av·ra·ham	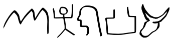	
	le·mor		
“ God	e·lo·heem		
is with you	im·me·kha		
in all	be·khol		
that	a·sher		
you	at·tah		

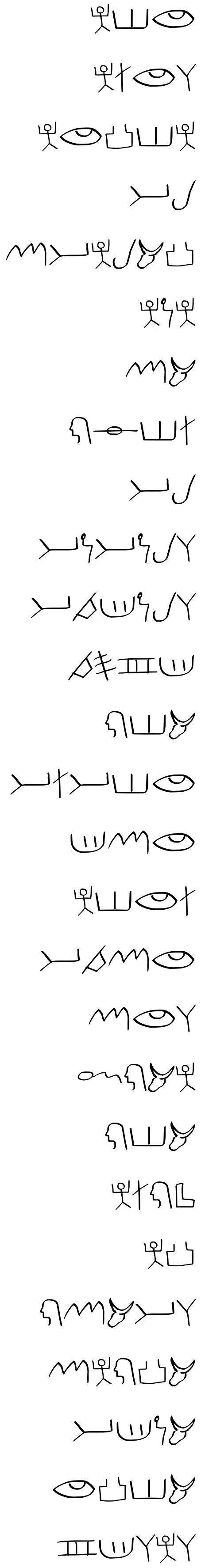

do	o·seh	
Now, therefore	ve·at·tah	Genesis 21:23
swear	hish·sha·ve·ah	
to me	lee	
before God	ve·lo·heem	
here	hen·nah	
that you will not	im	
deal falsely	tish·qor	
with me	lee	
or my children	u·le·nee·nee	
or descendants	u·le·nekh·dee	
the same kindness	ka·che·sed	
that	a·sher	
I have shown	a·see·tee	
to you ”	im·me·kha	
Show	ta·a·seh	
to me	im·ma·dee	
and	ve·im	
to the country	ha·a·rets	
in which	a·sher	
you reside	gar·tah	
	bah	
replied	vay·yo·mer	Genesis 21:24
And Abraham	av·ra·ham	
“ I	a·no·khee	
swear it. ”	ish·sha·ve·a	
complained	ve·ho·w·khi·ach	Genesis 21:25

But when Abraham	av·ra·ham	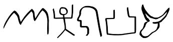	
-	et	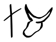	
to Abimelech	a·vee·me·lekh	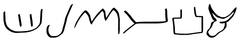	
about	al	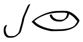	
	o·do·wt	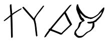	
a well	be·er	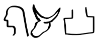	
	ham·ma·yim	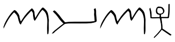	
that	a·sher	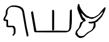	
had seized	ga·ze·lu	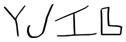	
servants	av·de	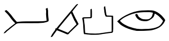	
Abimelech’s	a·vee·me·lekh	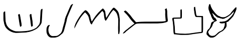	
replied	vay·yo·mer	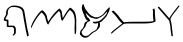	Genesis 21:26
Abimelech	a·vee·me·lekh	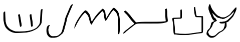	
“ I do not	lo	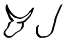	
know	ya·da·tee	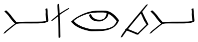	
who	mee	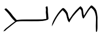	
has done	a·sah	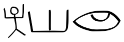	
-	et	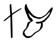	
	had·da·var	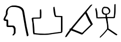	
this	haz·zeh	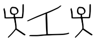	
	ve·gam	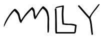	
You	at·tah	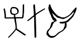	
did not	lo	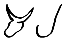	
tell	hig·gad·ta	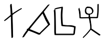	
me	lee	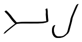	
	ve·gam	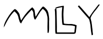	
so I	a·no·khee	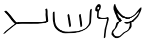	

have not	lo		
heard	sha·ma·tee		
about it until today	bil·tee	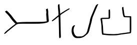	
”	hay·yo·wm	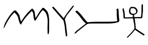	
brought	vay·yiq·qach	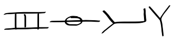	Genesis 21:27
So Abraham	av·ra·ham		
sheep	tson		
and cattle	u·va·qar	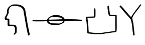	
and gave them	vay·yit·ten	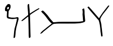	
to Abimelech	la·a·vee·me·lekh	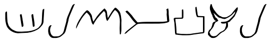	
made	vay·yikh·re·tu		
and the two men	she·ne·hem	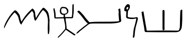	
a covenant	be·reet	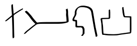	
separated	vay·yats·tsev	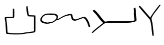	Genesis 21:28
Abraham	av·ra·ham		
-	et		
seven	she·va		
ewe lambs	kiv·sot	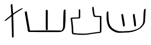	
from the flock	hats·tson		
	le·vad·de·hen		
asked	vay·yo·mer		Genesis 21:29
and Abimelech	a·vee·me·lekh	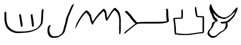	
	el		
[him]	av·ra·ham		
“ Why	mah		
	hen·nah		
seven	she·va		

ewe lambs ? ”	ke·va·sot	כבשת	
these	ha·el·leh	האלה	
-	a·sher	אשר	
have you set apart	hits·tsav·ta	הצבת	
	le·vad·da·nah	לבדנה	
He replied	vay·yo·mer	ויאמר	Genesis 21:30
	kee	כי	
	et	את	
the seven	she·va	שבע	
ewe lambs	ke·va·sot	כבשת	
“ You are to accept	tiq·qach	תקח	
from my hand	mee·ya·dee	מידי	
	ba·a·vur	בעבור	
	tih·yeh	תהיה	
	lee	לי	
as my witness	le·e·dah	לעדה	
that	kee	כי	
I dug	cha·phar·tee	חפרתי	
-	et	את	
well ”	hab·be·er	הבאר	
this	haz·zot	הזאת	
So	al	על	Genesis 21:31
	ken	כן	
was called	qa·ra	קרא	
place	lam·ma·qo·wm	למקום	
that	ha·hu	ההוא	
	be·er	באר	

Beersheba	sha·va		
because	kee	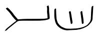	
it was there	sham		
of them swore an oath	nish·be·u	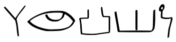	
that the two	she·ne·hem	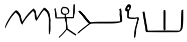	
After they had made	vay·yikh·re·tu		Genesis 21:32
the covenant	ve·reet	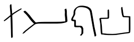	
	biv·er	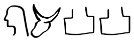	
at Beersheba	sha·va		
got up	vay·ya·qam	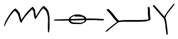	
Abimelech	a·vee·me·lekh	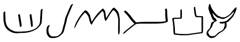	
and Phicol	u·phee·khol	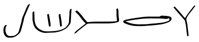	
the commander	sar		
of his army	tse·va·o		
and returned	vay·ya·shu·vu	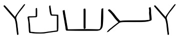	
to	el		
the land	e·rets		
of the Philistines	pe·lish·teem		
And [Abraham] planted	vay·yit·ta		Genesis 21:33
a tamarisk tree	e·shel		
	biv·er	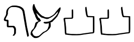	
in Beersheba	sha·va		
he called	vay·yiq·ra		
and there	sham		
upon the name	be·shem		
of the LORD	YHVH		
God	el		

the Eternal	o·w·lam	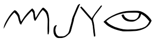	
resided	vay·ya·gar	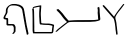	Genesis 21:34
And Abraham	av·ra·ham	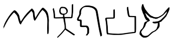	
in the land	be·e·rets	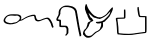	
of the Philistines	pe·lish·teem	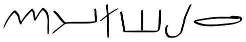	
time	ya·meem	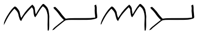	
for a long	rab·beem	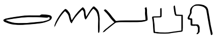	
-	vay·hee	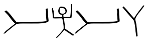	Genesis 22:1
Some time later	a·char	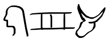	
	had·de·va·reem	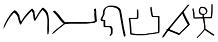	
	ha·el·leh	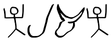	
God	ve·ha·e·lo·heem	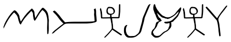	
tested	nis·sah	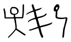	
-	et	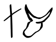	
Abraham	av·ra·ham	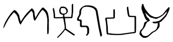	
and said	vay·yo·mer	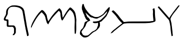	
to him	e·law	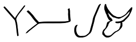	
“ Abraham ! ”	av·ra·ham	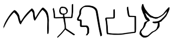	
he answered	vay·yo·mer	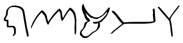	
“ Here I am ”	hin·ne·nee	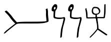	
[God] said	vay·yo·mer	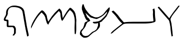	Genesis 22:2
“ Take	qach	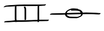	
	na	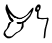	
-	et	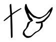	
your son ”	bin·kha	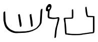	
-	et	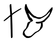	
“ your only	ye·chee·de·kha	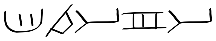	

whom	a·sher		
you love	a·hav·ta		
-	et		
son Isaac	yits·chaq		
and go	ve·lekh	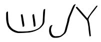	
	le·kha	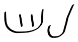	
to	el		
the land	e·rets		
of Moriah	ham·mo·ree·yah		
Offer him	ve·ha·a·le·hu		
there	sham		
as a burnt offering	le·o·lah		
on	al		
one	a·chad	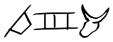	
of the mountains	he·ha·reem	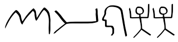	
which	a·sher		
I will show	o·mar		
you ”	e·le·kha	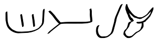	
got up early	vay·yash·kem	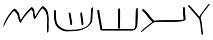	Genesis 22:3
So Abraham	av·ra·ham	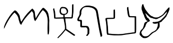	
the next morning	bab·bo·qer	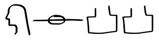	
saddled	vay·ya·cha·vosh	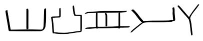	
-	et		
his donkey	cha·mo·ro		
and took	vay·yiq·qach	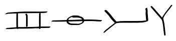	
-	et		
two	she·ne	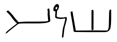	

of his servants	ne·a·raw	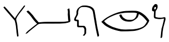	
along	it·to		
-	ve·et		
Isaac	yits·chaq		
and his son	be·no	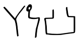	
He split	vay·vaq·qa	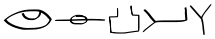	
the wood	a·tse		
for a burnt offering	o·lah		
and set out for	vay·ya·qam	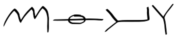	
	vay·ye·lekh	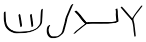	
	el		
the place	ham·ma·qo·wm	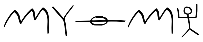	
-	a·sher		
had designated	a·mar		
	lo		
God	ha·e·lo·heem	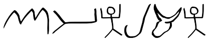	
day	bay·yo·wm	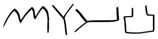	Genesis 22:4
On the third	hash·she·lee·shee	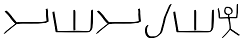	
looked up	vay·yis·sa	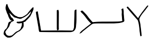	
Abraham	av·ra·ham	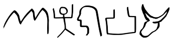	
-	et		
	e·naw		
and saw	vay·yar	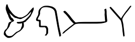	
-	et		
the place	ham·ma·qo·wm	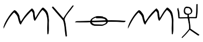	
in the distance	me·ra·choq	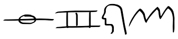	
told	vay·yo·mer		Genesis 22:5

Abraham	av·ra·ham	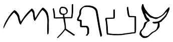	
	el		
his servants	ne·a·raw	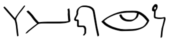	
“ Stay	she·vu		
	la·khem		
here	poh	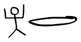	
with	im		
the donkey ”	ha·cha·mo·wr	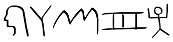	
and I	va·a·nee		
“ The boy	ve·han·na·ar		
will go	ne·le·khah	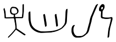	
over	ad		
there	koh	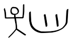	
to worship	ve·nish·ta·cha·veh		
and then we will return	ve·na·shu·vah		
to you ”	a·le·khem	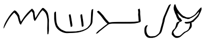	
took	vay·yiq·qach	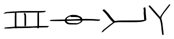	Genesis 22:6
Abraham	av·ra·ham	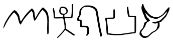	
-	et		
the wood	a·tse		
for the burnt offering	ha·o·lah		
and placed	vay·ya·sem		
it on	al		
Isaac	yits·chaq		
his son	be·no	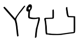	
He himself carried	vay·yiq·qach	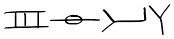	
	be·ya·do	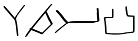	

-	et	את	
the fire	ha·esh	האש	
-	ve·et	ואת	
and the sacrificial knife	ham·ma·a·khe·let	המאכלת	
of them walked on	vay·ye·le·khu	וילכו	
and the two	she·ne·hem	שניהם	
together	yach·daw	יחדו	
said	vay·yo·mer	ויאמר	Genesis 22:7
Then Isaac	yits·chaq	יצחק	
to	el	אל	
Abraham	av·ra·ham	אברהם	
his father	a·vee	אביו	
-	vay·yo·mer	ויאמר	
“ My father ! ”	a·vee	אבי	
he replied	vay·yo·mer	ויאמר	
“ Here I am	hin·nen·nee	הנני	
my son ”	ve·nee	בני	
said Isaac	vay·yo·mer	ויאמר	
are here ”	hin·neh	הנה	
“ The fire	ha·esh	האש	
and the wood	ve·ha·e·tseem	והעצים	
“ but where	ve·ay·yeh	ואיה	
is the lamb	has·seh	השה	
for the burnt offering ? ”	le·o·lah	לעלה	
answered	vay·yo·mer	ויאמר	Genesis 22:8
Abraham	av·ra·ham	אברהם	
“ God	e·lo·heem	אלהים	

will provide	yir·eh	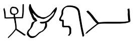	
Himself	lo	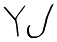	
the lamb	has·seh	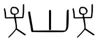	
for the burnt offering	le·o·lah	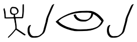	
my son ”	be·nee	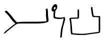	
walked on	vay·ye·le·khu	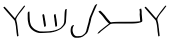	
And the two	she·ne·hem	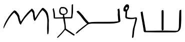	
together	yach·daw	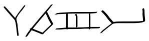	
When they arrived	vay·ya·vo·u	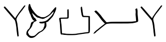	Genesis 22:9
at	el	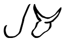	
the place	ham·ma·qo·wm	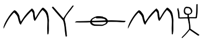	
	a·sher	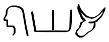	
had designated	a·mar	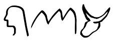	
	lo	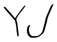	
God	ha·e·lo·heem	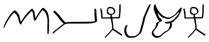	
built	vay·yi·ven	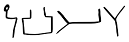	
there	sham	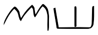	
Abraham	av·ra·ham	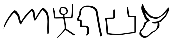	
-	et	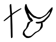	
the altar	ham·miz·be·ach	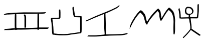	
and arranged	vay·ya·a·rokh	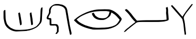	
-	et	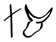	
the wood	ha·e·tseem	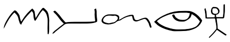	
He bound	vay·ya·a·qod	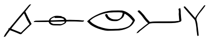	
-	et	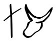	
Isaac	yits·chaq	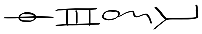	
his son	be·no	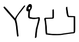	

and placed	vay·ya·sem	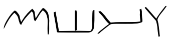	
him	o·to	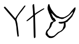	
on	al	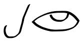	
the altar	ham·miz·be·ach	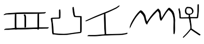	
atop	mim·ma·al	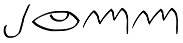	
the wood	la·e·tseem	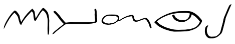	
reached out	vay·yish·lach	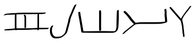	Genesis 22:10
Then Abraham	av·ra·ham	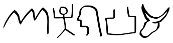	
-	et	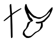	
his hand	ya·do	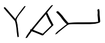	
and took	vay·yiq·qach	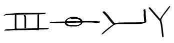	
-	et	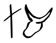	
the knife	ham·ma·a·khe·let	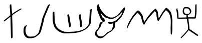	
to slaughter	lish·chot	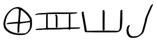	
-	et	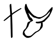	
his son	be·no	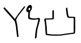	
called out	vay·yiq·ra	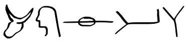	Genesis 22:11
to him	e·law	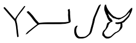	
Just then the angel	mal·akh	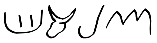	
of the LORD	YHVH	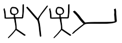	
from	min	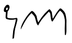	
heaven	hash·sha·ma·yim	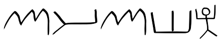	
-	vay·yo·mer	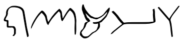	
“ Abraham	av·ra·ham	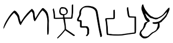	
Abraham ! ”	av·ra·ham	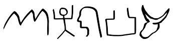	
he replied	vay·yo·mer	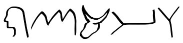	
“ Here I am ”	hin·ne·nee	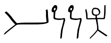	

said [the angel]	vay·yo·mer	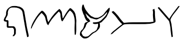	Genesis 22:12
“ Do not	al	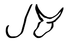	
lay	tish·lach	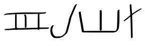	
a hand	ya·de·kha	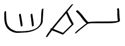	
on	el	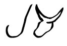	
the boy	han·na·ar	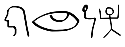	
	ve·al	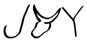	
or do	ta·as	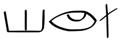	
to him ”	lo	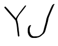	
anything	me·ʾum·mah	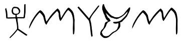	
“ for	kee	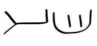	
now	at·tah	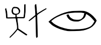	
I know	ya·da·tee	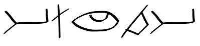	
that	kee	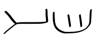	
fear	ye·re	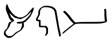	
God	e·lo·heem	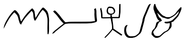	
you	at·tah	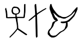	
since you have not	ve·lo	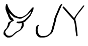	
withheld	cha·sakh·ta	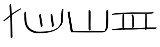	
-	et	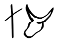	
son	bin·kha	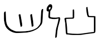	
-	et	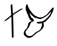	
your only	ye·chee·de·kha	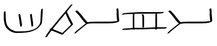	
from me ”	mim·men·nee	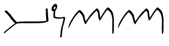	
looked up	vay·yis·sa	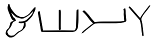	Genesis 22:13
Then Abraham	av·ra·ham	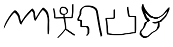	
-	et	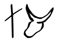	

	e·naw		
and saw	vay·yar	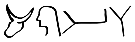	
	ve·hin·neh		
a ram	a·yil	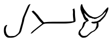	
behind [him]	a·char	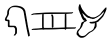	
caught	ne·e·chaz	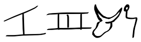	
in a thicket	bas·se·vakh		
by its horns	be·qar·naw	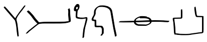	
went	vay·ye·lekh	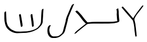	
So [he]	av·ra·ham	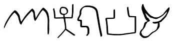	
and took	vay·yiq·qach	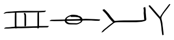	
-	et		
the ram	ha·a·yil	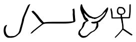	
and offered	vay·ya·a·le·hu		
it as a burnt offering	le·o·lah		
in place of	ta·chat	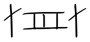	
his son	be·no	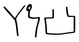	
called	vay·yiq·ra	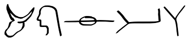	Genesis 22:14
And Abraham	av·ra·ham	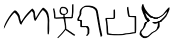	
	shem	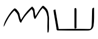	
place	ham·ma·qo·wm	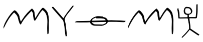	
that	ha·hu		
The LORD	YHVH		
Will Provide	yir·eh		
So	a·sher		
it is said	ye·a·mer		
to this day	hay·yo·wm	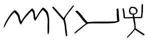	

“ On the mountain	be·har		
of the LORD	YHVH		
it will be provided ”	ye·ra·eh		
called	vay·yiq·ra	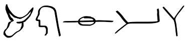	Genesis 22:15
And the angel	mal·akh		
of the LORD	YHVH		
to	el		
Abraham	av·ra·ham	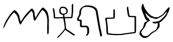	
a second time	she·neet	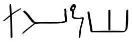	
from	min		
heaven	hash·sha·ma·yim		
saying	vay·yo·mer		Genesis 22:16
“ By Myself	bee	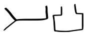	
I have sworn	nish·ba·tee		
declares	ne·um		
the LORD	YHVH		
that	kee	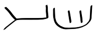	
because	ya·an		
-	a·sher		
you have done	a·see·ta	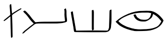	
-	et		
	had·da·var		
this	haz·zeh		
and have not	ve·lo		
withheld	cha·sakh·ta	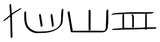	
-	et		
son	bin·kha	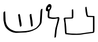	

-	et	𐤀𐤕	
your only	ye·chee·de·kha	𐤉𐤇𐤉𐤃𐤊	
I will surely	kee	𐤊𐤉	Genesis 22:17
bless you	va·rekh	𐤁𐤓𐤊	
	a·va·rekh·kha	𐤀𐤁𐤓𐤊𐤊	
and I will multiply	ve·har·bah	𐤅𐤄𐤓𐤁𐤄	
	ar·beh	𐤀𐤓𐤁𐤄	
-	et	𐤀𐤕	
your descendants	zar·a·kha	𐤆𐤓𐤏𐤊	
like the stars	ke·kho·wkh·ve	𐤊𐤊𐤅𐤊𐤁𐤉	
in the sky	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
and the sand	ve·kha·cho·wl	𐤅𐤊𐤇𐤅𐤋	
-	a·sher	𐤀𐤔𐤓	
on	al	𐤏𐤋	
the seashore	se·phat	𐤔𐤐𐤕	
	hay·yam	𐤄𐤉𐤌	
will possess	ve·yi·rash	𐤅𐤉𐤓𐤔	
Your descendants	zar·a·kha	𐤆𐤓𐤏𐤊	
-	et	𐤀𐤕	
the gates	sha·ar	𐤔𐤏𐤓	
of their enemies	o·ye·vaw	𐤀𐤉𐤁𐤉𐤅	
will be blessed	ve·hit·ba·ra·khu	𐤅𐤄𐤕𐤁𐤓𐤊𐤅	Genesis 22:18
And through your offspring	ve·zar·a·kha	𐤁𐤆𐤓𐤏𐤊	
all	kol	𐤊𐤋	
nations	go·w·ye	𐤂𐤅𐤉𐤉	
of the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
because	e·qev	𐤏𐤒𐤁	

-	a·sher	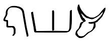	
you have obeyed	sha·ma·ta	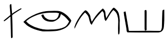	
My voice ”	be·qo·lee	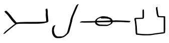	
went back	vay·ya·shav	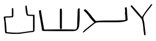	Genesis 22:19
Abraham	av·ra·ham	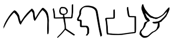	
to	el	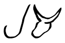	
his servants	ne·a·raw	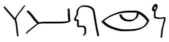	
and they got up	vay·ya·qu·mu	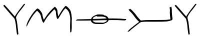	
and set out	vay·ye·le·khu	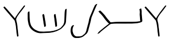	
together	yach·daw	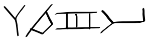	
for	el	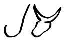	
	be·er	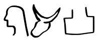	
Beersheba	sha·va	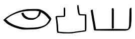	
settled	vay·ye·shev	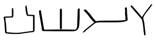	
And Abraham	av·ra·ham	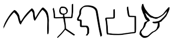	
in	biv·er	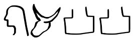	
Beersheba	sha·va	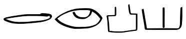	
Some time later	vay·hee	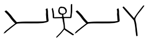	Genesis 22:20
	a·cha·re	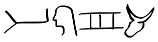	
	had·de·va·reem	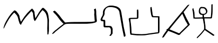	
	ha·el·leh	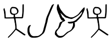	
was told	vay·yug·gad	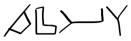	
Abraham	le·av·ra·ham	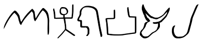	
	le·mor	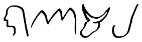	
	hin·neh	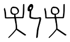	
borne	ya·le·dah	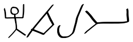	
“ Milcah	mil·kah	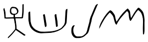	

has also	gam	
	hee	
sons	ba·neem	
Nahor :	le·na·cho·wr	
to your brother	a·chee·kha	
-	et	Genesis 22:21
Uz	uts	
the firstborn	be·kho·ro	
-	ve·et	
Buz	buz	
his brother	a·chee	
-	ve·et	
Kemuel	qe·mu·el	
(the father	a·vee	
of Aram)	a·ram	
-	ve·et	Genesis 22:22
Chesed	ke·sed	
-	ve·et	
Hazo	cha·zo	
-	ve·et	
Pildash	pil·dash	
-	ve·et	
Jidlaph	yid·laph	
-	ve·et	
and Bethuel ”	be·tu·el	
And Bethuel	u·ve·tu·el	Genesis 22:23
became the father of	ya·lad	

-	et	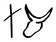	
Rebekah	riv·qah	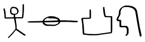	
eight [sons]	she·mo·nah	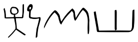	
these	el·leh	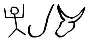	
bore	ya·le·dah	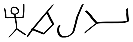	
Milcah	mil·kah	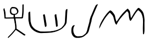	
Nahor	le·na·cho·wr	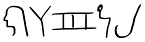	
brother	a·chee	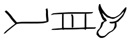	
to Abraham’s	av·ra·ham	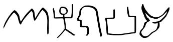	
[Nahor’s] concubine	u·phee·lag·sho	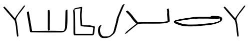	Genesis 22:24
whose name	u·she·mah	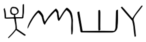	
was Reumah	re·u·mah	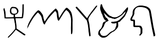	
bore	vat·te·led	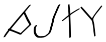	
Moreover	gam	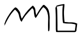	
	hee	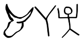	
-	et	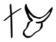	
Tebah	te·vach	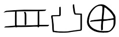	
-	ve·et	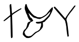	
Gaham	ga·cham	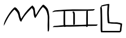	
-	ve·et	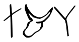	
Tahash	ta·chash	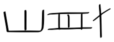	
-	ve·et	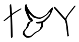	
and Maacah	ma·a·khah	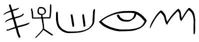	
Now	vay·yih·yu	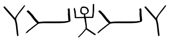	Genesis 23:1
lived to be	chay·ye	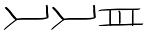	
Sarah	sa·rah	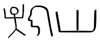	
127	me·ah	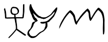	

years	sha·nah	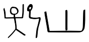	
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old	sha·nah	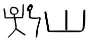	
	ve·she·va	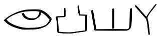	
	sha·neem	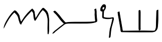	
	she·ne	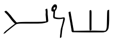	
	chay·ye	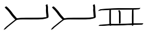	
	sa·rah		
died	vat·ta·mat	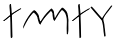	Genesis 23:2
[She]	sa·rah		
	be·qir·yat	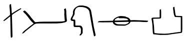	
in Kiriath-arba	ar·ba		
(that is	hee		
Hebron)	chev·ro·wn		
in the land	be·e·rets		
of Canaan	ke·na·an		
went out	vay·ya·vo	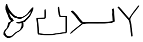	
and Abraham	av·ra·ham	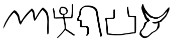	
to mourn	lis·pod		
for [her]	le·sa·rah		
and to weep	ve·liv·ko·tah	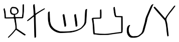	
got up	vay·ya·qam	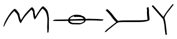	Genesis 23:3
Then Abraham	av·ra·ham	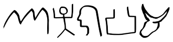	
from	me·al		
beside	pe·ne	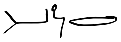	
his dead wife	me·to		
and said	vay·dab·ber		

to	el	אל	
the Hittites	be·ne	בני	
	chet	חת	
	le·mor	לאמר	
a foreigner	ger	גר	Genesis 23:4
and an outsider	ve·to·wo·shav	ותושב	
“ I [am]	a·no·khee	אנכי	
among you	im·ma·khem	עמכם	
Give	te·nu	תנו	
me	lee	לי	
site	a·chuz·zat	אחזת	
a burial	qe·ver	קבר	
among you	im·ma·khem	עמכם	
so that I can bury	ve·eq·be·rah	ואקברה	
my dead ”	me·tee	מתי	
	mil·le·pha·nay	מלפני	
replied	vay·ya·a·nu	ויענו	Genesis 23:5
The Hittites	ve·ne	בני	
	chet	חת	
-	et	את	
to Abraham	av·ra·ham	אברהם	
	le·mor	לאמר	
	lo	לו	
“ Listen to us	she·ma·e·nu	שמענו	Genesis 23:6
sir	a·do·nee	אדני	
chosen one	ne·see	נשיא	
are God’s	e·lo·heem	אלהים	

You	at·tah		
among us	be·to·w·khe·nu		
in the finest	be·miv·char		
of our tombs	qe·va·re·nu		
Bury	qe·vor	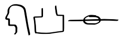	
-	et		
your dead	me·te·kha		
	eesh	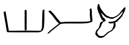	
of us	mim·men·nu		
-	et		
his tomb	qiv·ro		
None	lo		
will withhold	yikh·leh		
-	mim·me·kha		
for burying	miq·qe·vor	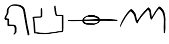	
your dead ”	me·te·kha		
rose	vay·ya·qam	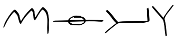	Genesis 23:7
Then Abraham	av·ra·ham		
and bowed down	vay·yish·ta·chu		
before the people	le·am		
of the land	ha·a·rets		
the Hittites	liv·ne		
	chet	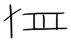	
he said	vay·dab·ber	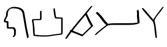	Genesis 23:8
to them	it·tam		
	le·mor		
“ If	im		

	yesh	
	et	
you are willing	naph·she·khem	
for me to bury	liq·bor	
-	et	
my dead ”	me·tee	
“	mil·le·pha·nay	
listen to me	she·ma·u·nee	
and approach	u·phig·u	
on my behalf	lee	
Ephron	be·eph·ro·wn	
son	ben	
of Zohar	tso·char	
to sell	ve·yit·ten	Genesis 23:9
me	lee	
-	et	
the cave	me·a·rat	
of Machpelah	ham·makh·pe·lah	
that belongs	a·sher	
to him	lo	
it	a·sher	
is at the end	biq·tseh	
of his field	sa·de·hu	
price	be·khe·seph	
for full	ma·le	
Let him sell it	yit·te·nen·nah	
to me	lee	

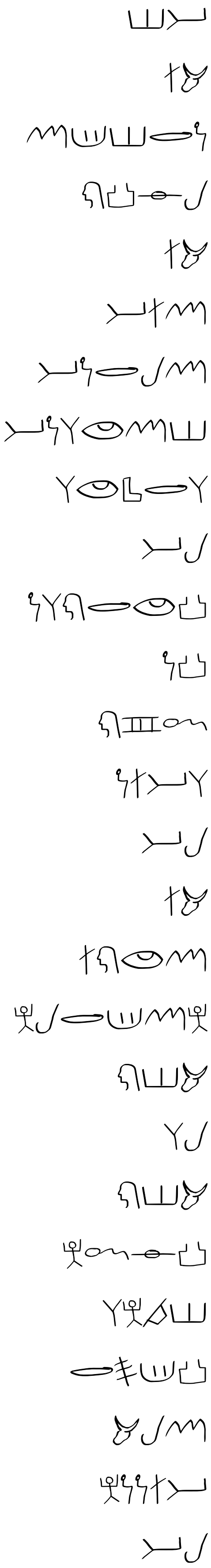

in your presence	be·to·wkh·khem		
site ”	la·a·chuz·zat	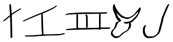	
so that [I may have] a burial	qa·ver	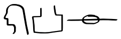	
Now Ephron	ve·eph·ro·wn		Genesis 23:10
was sitting	yo·shev		
among	be·to·wkh		
the sons	be·ne	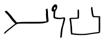	
of Heth	chet	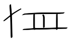	
answered	vay·ya·an	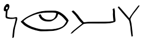	
Ephron	eph·ro·wn		
the Hittite	ha·chit·tee		
-	et		
Abraham	av·ra·ham	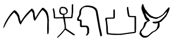	
So in the presence	be·a·ze·ne		
the Hittites	ve·ne	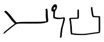	
	chet	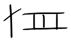	
of all	le·khol		
who had come	ba·e		
to the gate	sha·ar		
of his city	ee·ro	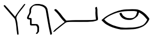	
	le·mor		
“ No	lo		Genesis 23:11
my lord	a·do·nee		
Listen to me	she·ma·e·nee		
the field	has·sa·deh		
I give	na·tat·tee		
you	lakh	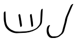	

you the cave	ve·ham·me·a·rah		
that is in it	a·sher		
-	bo		
to you	le·kha	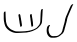	
and I give	ne·tat·tee·ha	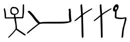	
in the presence	le·e·ne	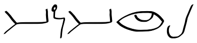	
of my people	ve·ne	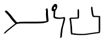	
	am·mee		
I give it	ne·tat·tee·ha	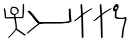	
	lakh	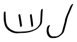	
Bury	qe·vor	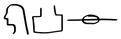	
your dead ”	me·te·kha	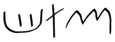	
bowed down	vay·yish·ta·chu		Genesis 23:12
Again Abraham	av·ra·ham	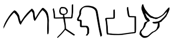	
before	liph·ne		
the people	am		
of the land	ha·a·rets		
and said	vay·dab·ber		Genesis 23:13
to	el		
Ephron	eph·ro·wn		
in their presence	be·a·ze·ne		
	am		
	ha·a·rets		
	le·mor		
	akh		
“ If	im		
you	at·tah		

will please	lu	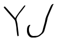	
listen to me	she·ma·e·nee		
I will pay you	na·tat·tee	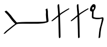	
the price	ke·seph		
of the field	has·sa·deh		
Accept	qach	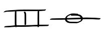	
it from me	mim·men·nee	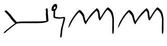	
so that I may bury	ve·eq·be·rah	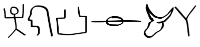	
-	et		
my dead	me·tee		
there ”	sham·mah		
answered	vay·ya·an	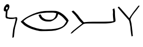	Genesis 23:14
Ephron	eph·ro·wn		
-	et		
Abraham	av·ra·ham		
-	le·mor		
	lo	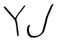	
my lord	a·do·nee		Genesis 23:15
“ Listen to me	she·ma·e·nee		
The land	e·rets		
[is worth] four	ar·ba		
hundred	me·ot		
shekels	she·qel	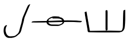	
of silver	ke·seph		
between you and me	be·nee	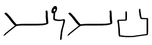	
?	u·ve·ne·kha	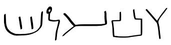	
but what	mah	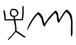	

is that	hee		
-	ve·et		
your dead ”	me·te·kha	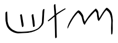	
Bury	qe·vor	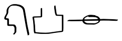	
agreed	vay·yish·ma		Genesis 23:16
Abraham	av·ra·ham		
to	el		
Ephron’s terms	eph·ro·wn		
weighed out	vay·yish·qol		
and	av·ra·ham	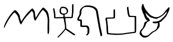	
[for him]	le·eph·ron	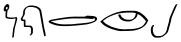	
-	et		
the price	hak·ke·seph		
-	a·sher		
he had named	dib·ber	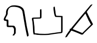	
in the hearing	be·a·ze·ne		
of the Hittites	ve·ne	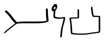	
:	chet	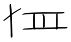	
four	ar·ba		
hundred	me·o·wt		
shekels	she·qel	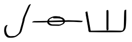	
of silver	ke·seph		
according to the standard	o·ver	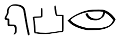	
of the merchants	las·so·cher	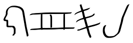	
were deeded over	vay·ya·qam	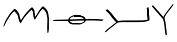	Genesis 23:17
field	se·deh		
So Ephron’s	eph·ro·wn		

-	a·sher		
at Machpelah	bam·makh·pe·lah		
-	a·sher		
near	liph·ne		
Mamre	mam·re		
-	has·sa·deh	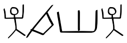	
the cave	ve·ham·me·a·rah		
that [was]	a·sher		
in it	bo		
and all	ve·khal		
the trees	ha·ets		
-	a·sher		
of the field	bas·sa·deh	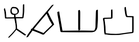	
-	a·sher		
within	be·khal		
the boundaries	ge·vu·lo	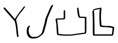	
	sa·veev	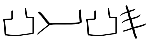	
to Abraham’s	le·av·ra·ham		Genesis 23:18
possession	le·miq·nah	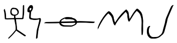	
in the presence	le·e·ne	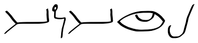	
the Hittites	ve·ne	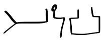	
	chet	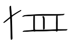	
of all	be·khol		
who had come	ba·e		
to the gate	sha·ar		
of his city	ee·ro	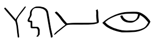	
After	ve·a·cha·re		Genesis 23:19

this	khen	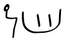	
buried	qa·var	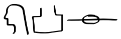	
Abraham	av·ra·ham	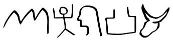	
-	et		
Sarah	sa·rah		
his wife	ish·to		
in	el		
the cave	me·a·rat		
of the field	se·deh		
at Machpelah	ham·makh·pe·lah		
near	al		
	pe·ne	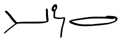	
Mamre	mam·re		
(that is	hee		
Hebron)	chev·ro·wn		
in the land	be·e·rets		
of Canaan	ke·na·an		
were deeded	vay·ya·qam	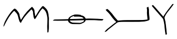	Genesis 23:20
So the field	has·sa·deh	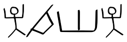	
cave	ve·ham·me·a·rah		
and its	a·sher		
	bo		
to Abraham	le·av·ra·ham		
site	la·a·chuz·zat	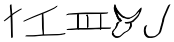	
as a burial	qa·ver	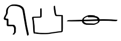	
	me·et		
by the Hittites	be·ne	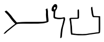	

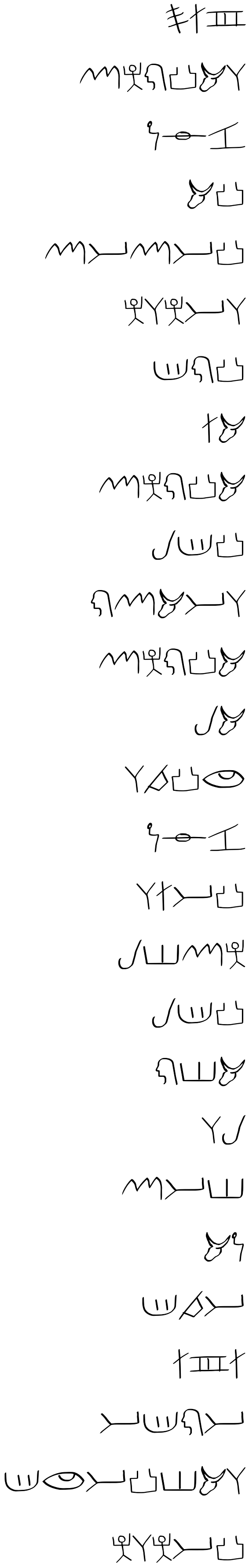

	chet	
By now Abraham	ve·av·ra·ham	Genesis 24:1
was old	za·qen	
and well along	ba	
in years	bay·ya·meem	
and the LORD	va·YHVH	
had blessed	be·rakh	
-	et	
him	av·ra·ham	
in every way	bak·kol	
instructed	vay·yo·mer	Genesis 24:2
So Abraham	av·ra·ham	
	el	
servant	av·do	
the chief	ze·qan	
of his household	be·to	
who managed	ham·mo·shel	
all he owned	be·khal	
-	a·sher	
	lo	
“ Place	seem	
	na	
your hand	ya·de·kha	
under	ta·chat	
my thigh	ye·re·khee	
and I will have you swear	ve·ash·bee·a·kha	Genesis 24:3
by the LORD	ba·YHVH	

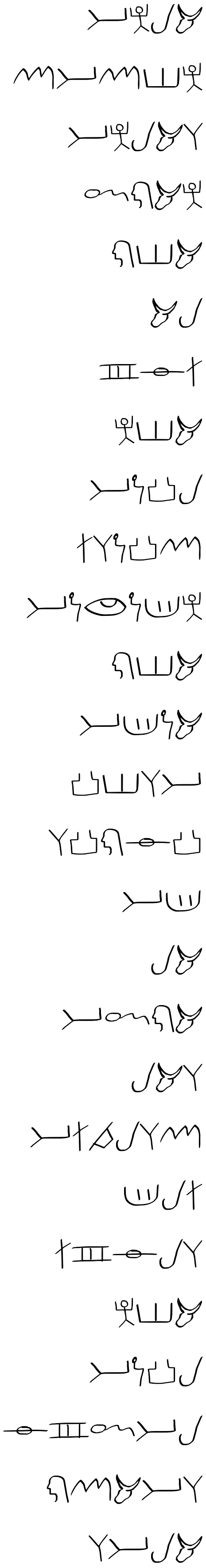

the God	e·lo·he	
of heaven	hash·sha·ma·yim	
and the God	ve·lo·he	
of earth	ha·a·rets	
that	a·sher	
you will not	lo	
take	tiq·qach	
a wife	ish·shah	
for my son	liv·nee	
from the daughters	mib·be·no·wt	
of the Canaanites	hak·ke·na·a·nee	
whom	a·sher	
I	a·no·khee	
am dwelling	yo·wo·shev	
among	be·qir·bo	
but	kee	Genesis 24:4
to	el	
my country	ar·tsee	
and	ve·el	
my kindred	mo·w·lad·tee	
will go	te·lekh	
to take	ve·la·qach·ta	
a wife	ish·shah	
for my son	liv·nee	
Isaac ”	le·yits·chaq	
asked	vay·yo·mer	Genesis 24:5
him	e·law	

The servant	ha·e·ved	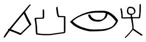	
“ What if	u·lay	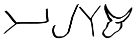	
is unwilling	lo	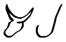	
	to·veh	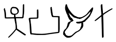	
the woman	ha·ish·shah	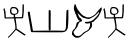	
to follow me	la·le·khet	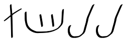	
	a·cha·ray	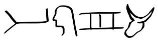	
to	el	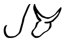	
land ?	ha·a·rets	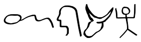	
this	haz·zot	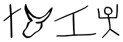	
Shall I then take your son back	he·ha·shev	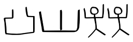	
	a·sheev	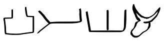	
-	et	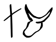	
	bin·kha	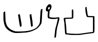	
to	el	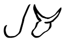	
the land	ha·a·rets	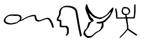	
which	a·sher	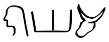	
you came ? ”	ya·tsa·ta	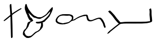	
from	mish·sham	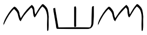	
replied	vay·yo·mer	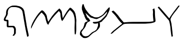	Genesis 24:6
	e·law	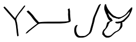	
Abraham	av·ra·ham	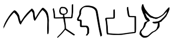	
“ Make sure	hish·sha·mer	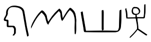	
	le·kha	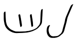	
that you do not	pen	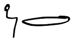	
back	ta·sheev	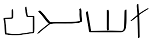	
-	et	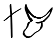	

take my son	be·nee	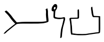	
there	sham·mah		
The LORD	YHVH		Genesis 24:7
the God	e·lo·he		
of heaven	hash·sha·ma·yim		
who	a·sher		
brought me	le·qa·cha·nee	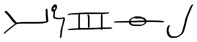	
house	mib·bet	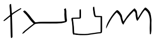	
from my father’s	a·vee	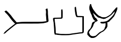	
land	u·me·e·rets		
and my native	mo·w·lad·tee		
who	va·a·sher		
spoke	dib·ber		
to me	lee	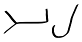	
and	va·a·sher		
promised me on oath	nish·ba		
	lee	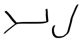	
saying	le·mor		
‘ To your offspring	le·zar·a·kha		
I will give	et·ten		
-	et		
land ’—	ha·a·rets		
this	haz·zot		
He	hu		
will send	yish·lach	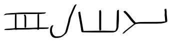	
His angel	mal·a·kho		
before you	le·pha·ne·kha	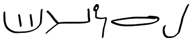	

so that you can take	ve·la·qach·ta	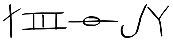	
a wife	ish·shah		
for my son	liv·nee		
from there	mish·sham		
And if	ve·im		Genesis 24:8
is unwilling	lo		
	to·veh		
the woman	ha·ish·shah		
to follow	la·le·khet	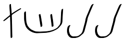	
you	a·cha·re·kha	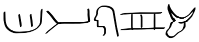	
then you are released	ve·niq·qee·ta	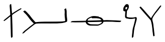	
oath of mine	mish·she·vu·a·tee		
from this	zot		
Only	raq	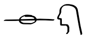	
-	et		
my son	be·nee	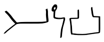	
do not	lo		
take	ta·shev	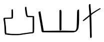	
back there ”	sham·mah		
placed	vay·ya·sem		Genesis 24:9
So the servant	ha·e·ved		
-	et		
his hand	ya·do	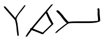	
under	ta·chat	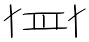	
the thigh	ye·rekh		
Abraham	av·ra·ham	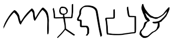	
of his master	a·do·naw	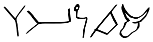	

and swore an oath	vay·yish·sha·va	𐤅𐤉𐤔𐤁𐤏	
to him	lo	𐤋𐤅	
concerning	al	𐤏𐤋	
matter	had·da·var	𐤄𐤃𐤁𐤓	
this	haz·zeh	𐤄𐤆𐤄	
took	vay·yiq·qach	𐤅𐤉𐤒𐤇	Genesis 24:10
Then the servant	ha·e·ved	𐤄𐤏𐤁𐤃	
ten	a·sa·rah	𐤏𐤔𐤓𐤄	
camels	ge·mal·leem	𐤂𐤌𐤋𐤉𐤌	
	mig·ge·mal·le	𐤌𐤂𐤌𐤋𐤉	
of his master’s	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
and departed	vay·ye·lekh	𐤅𐤉𐤋𐤊	
with all manner	ve·khal	𐤅𐤊𐤋	
of good things	tuv	𐤈𐤅𐤁	
from his master	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
in hand	be·ya·do	𐤁𐤉𐤃𐤅	
And he set out	vay·ya·qam	𐤅𐤉𐤒𐤌	
	vay·ye·lekh	𐤅𐤉𐤋𐤊	
for	el	𐤀𐤋	
	a·ram	𐤀𐤓𐤌	
in Aram-naharaim	na·ha·ra·yim	𐤍𐤄𐤓𐤉𐤌	
-	el	𐤀𐤋	
hometown	eer	𐤏𐤉𐤓	
Nahor’s	na·cho·wr	𐤍𐤇𐤅𐤓	
kneel down	vay·yav·rekh	𐤅𐤉𐤁𐤓𐤊	Genesis 24:11
he made the camels	hag·ge·mal·leem	𐤄𐤂𐤌𐤋𐤉𐤌	
outside	mi·chuts	𐤌𐤇𐤅𐤑	

the town	la·eer		
near	el		
the well	be·er		
	ham·ma·yim	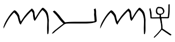	
	le·et		
As evening approached	e·rev		
at the time	le·et		
when the women went out	tset		
to draw water	hash·sho·a·vot		
he prayed	vay·yo·mar		Genesis 24:12
“ O LORD	YHVH		
God	e·lo·he		
of my master	a·do·nee		
Abraham ”	av·ra·ham	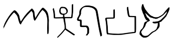	
grant me success today	haq·reh	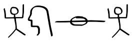	
“ please	na		
	le·pha·nay		
	hay·yo·wm	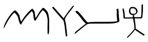	
and show	va·a·seh		
kindness	che·sed		
to	im		
my master	a·do·nee		
Abraham	av·ra·ham	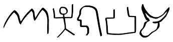	
Here	hin·neh		Genesis 24:13
I am	a·no·khee		
standing	nits·tsav		

beside	al		
the spring	en	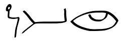	
	ham·ma·yim	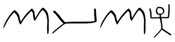	
and the daughters	u·ve·no·wt	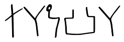	
of the townspeople	an·she		
	ha·eer		
are coming out	yo·tse·ot		
to draw	lish·ov		
water	ma·yim	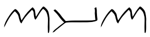	
Now may it happen	ve·ha·yah	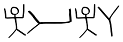	Genesis 24:14
that the girl	han·na·a·ra		
whom	a·sher		
I say	o·mar		
to	e·le·ha	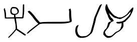	
let down	hat·tee		
‘ Please	na		
your jar	khad·dekh		
that I may drink ’	ve·esh·teh	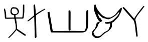	
and who responds	ve·a·me·rah		
‘ Drink	she·teh		
as well ’—	ve·gam		
your camels	ge·mal·le·kha	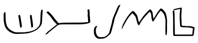	
and I will water	ash·qeh	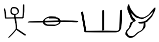	
-	o·tah		
let her be the one You have appointed	ho·khach·ta	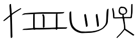	
for Your servant	le·av·de·kha		
Isaac	le·yits·chaq		

By this	u·vah		
I will know	e·da		
that	kee	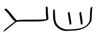	
You have shown	a·see·ta	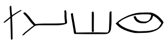	
kindness	che·sed		
to	im		
my master ”	a·do·nee		
-	vay·hee	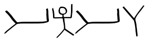	Genesis 24:15
[the servant]	hu		
Before	te·rem		
had finished	kil·lah	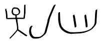	
praying	le·dab·ber	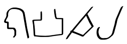	
-	ve·hin·neh		
Rebekah	riv·qah	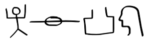	
came out	yo·tset		
She	a·sher		
was	yul·le·dah	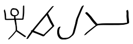	
the daughter of Bethuel	liv·tu·el		
son	ben		
of Milcah	mil·kah	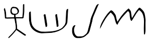	
the wife	e·shet	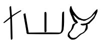	
Nahor	na·cho·wr	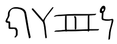	
brother	a·chee	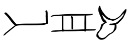	
of Abraham’s	av·ra·ham		
with her jar	ve·khad·dah		
on	al		
her shoulder	shikh·mah		

Now the girl	ve·han·na·a·ra		Genesis 24:16
beautiful	to·vat		
	mar·eh		
was very	me·od		
a virgin	be·tu·lah		
with any man	ve·eesh	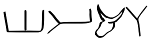	
	lo		
who had not had relations	ye·da·ah		
She went down	vat·te·red	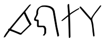	
to the spring	ha·ay·nah	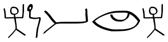	
filled	vat·te·mal·le		
her jar	khad·dah		
and came up again	vat·ta·al		
ran	vay·ya·rats		Genesis 24:17
So the servant	ha·e·ved		
to meet her	liq·ra·tah	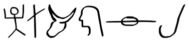	
and said	vay·yo·mer		
let me have	hag·mee·ee·nee	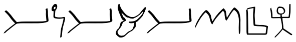	
“ Please	na		
a little	me·at		
water	ma·yim	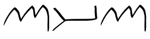	
from your jar ”	mik·kad·dekh		
she replied	vat·to·mer		Genesis 24:18
“ Drink	she·teh	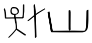	
my lord ”	a·do·nee		
and she quickly	vat·te·ma·her		
lowered	vat·to·red	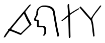	

her jar	kad·dah	𐤊𐤃𐤄	
to	al	𐤏𐤋	
her hands	ya·dah	𐤉𐤃𐤄	
and gave him a drink	vat·tash·qe·hu	𐤅𐤕𐤔𐤒𐤄𐤅	
After she	vat·te·khal	𐤅𐤕𐤊𐤋	Genesis 24:19
had given him a drink	le·hash·qo·to	𐤋𐤄𐤔𐤒𐤕𐤅	
she said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
“ I will also	gam	𐤂𐤌	
for your camels	lig·mal·le·kha	𐤋𐤂𐤌𐤋𐤉𐤊	
draw water	esh·av	𐤀𐤔𐤀𐤁	
until	ad	𐤏𐤃	
	im	𐤀𐤌	
they have had enough	kil·lu	𐤊𐤋𐤅	
to drink ”	lish·tot	𐤋𐤔𐤕𐤕	
And she quickly	vat·te·ma·her	𐤅𐤕𐤌𐤄𐤓	Genesis 24:20
emptied	vat·te·ar	𐤅𐤕𐤏𐤓	
her jar	kad·dah	𐤊𐤃𐤄	
into	el	𐤀𐤋	
the trough	hash·sho·qet	𐤄𐤔𐤒𐤕	
and ran	vat·ta·rats	𐤅𐤕𐤓𐤑	
back	o·wd	𐤏𐤅𐤃	
to	el	𐤀𐤋	
the well	hab·be·er	𐤄𐤁𐤀𐤓	
to draw water	lish·ov	𐤋𐤔𐤀𐤁	
until she had drawn water	vat·tish·av	𐤅𐤕𐤔𐤀𐤁	
for all	le·khal	𐤋𐤊𐤋	

his camels	ge·mal·law	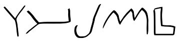	
Meanwhile, the man	ve·ha·eesh	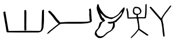	Genesis 24:21
watched	mish·ta·eh		
her	lah		
silently	ma·cha·reesh		
to see	la·da·at		
a success	ha·hits·lee·ach	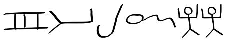	
the LORD	YHVH		
had made his journey	dar·ko	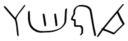	
whether	im		
or not	lo		
And	vay·hee	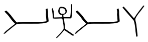	Genesis 24:22
after	ka·a·sher		
had finished	kil·lu	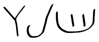	
the camels	hag·ge·mal·leem	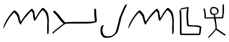	
drinking	lish·to·wt		
took out	vay·yiq·qach	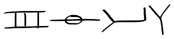	
[he]	ha·eesh	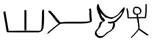	
ring	ne·zem		
a gold	za·hav	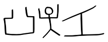	
a beka	be·qa	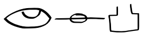	
weighing	mish·qa·lo	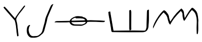	
and two	u·she·ne	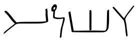	
bracelets	tse·mee·deem	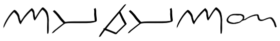	
for	al		
her wrists	ya·de·ha		
ten [shekels]	a·sa·rah		

gold	za·hav	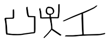	
weighing	mish·qa·lam	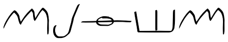	
he asked	vay·yo·mer		Genesis 24:23
daughter	bat		
“ Whose	mee		
are you ? ”	at		
tell	hag·gee·dee	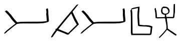	
“ Please	na		
me	lee	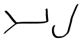	
is there	ha·yesh	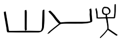	
house	bet	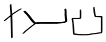	
in your father’s	a·veekh	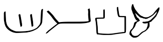	
room	ma·qo·wm	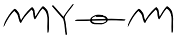	
for us	la·nu		
to spend the night ? ”	la·leen	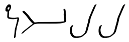	
She replied	vat·to·mer		Genesis 24:24
	e·law	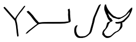	
am the daughter	bat		
of Bethuel	be·tu·el		
“ I	a·no·khee		
the son	ben		
Milcah	mil·kah	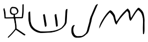	
that	a·sher		
bore	ya·le·dah	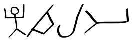	
to Nahor ”	le·na·cho·wr	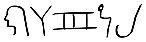	
Then she added	vat·to·mer		Genesis 24:25
	e·law	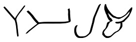	

and	gam	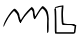	
of straw	te·ven	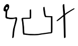	
as well as	gam	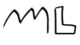	
feed	mis·po·w	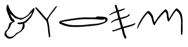	
plenty	rav	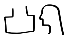	
“ We have	im·ma·nu	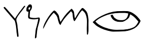	
	gam	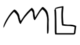	
a place [for you]	ma·qo·wm	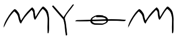	
to spend the night ”	la·lun	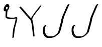	
bowed down	vay·yiq·qod	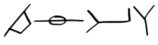	Genesis 24:26
Then the man	ha·eesh	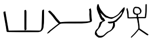	
and worshiped	vay·yish·ta·chu	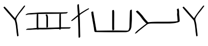	
the LORD	la·YHVH	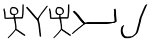	
saying	vay·yo·mer	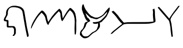	Genesis 24:27
“ Blessed	ba·rukh	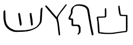	
[be] the LORD	YHVH	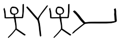	
the God	e·lo·he	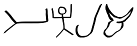	
of my master	a·do·nee	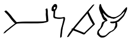	
Abraham	av·ra·ham	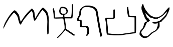	
who	a·sher	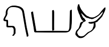	
has not	lo	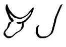	
withheld	a·zav	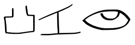	
His kindness	chas·do	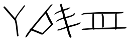	
and faithfulness	va·a·mit·to	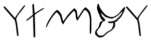	
from	me·im	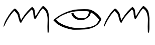	
my master	a·do·nee	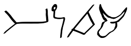	
As for me	a·no·khee	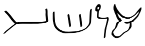	

on the journey	bad·de·rekh		
has led me	na·cha·nee	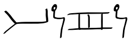	
the LORD	YHVH		
to the house	bet	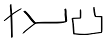	
relatives ”	a·che	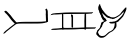	
of my master’s	a·do·nee		
ran	vat·ta·rats	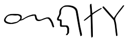	Genesis 24:28
The girl	han·na·a·ra		
and told	vat·tag·ged		
household	le·vet	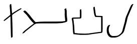	
her mother’s	im·mah	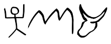	
things	kad·de·va·reem		
about these	ha·el·leh		
Now Rebekah	u·le·riv·qah	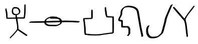	Genesis 24:29
had a brother	ach		
named	u·she·mo	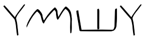	
Laban	la·van		
rushed	vay·ya·rats		
and [he]	la·van		
to	el		
the man	ha·eesh	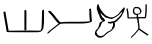	
out	ha·chu·tsah	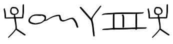	
at	el		
the spring	ha·a·yin		
-	vay·hee	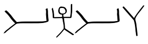	Genesis 24:30
As soon as he saw	kir·ot		
-	et		

the ring	han·ne·zem	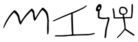	
and	ve·et		
the bracelets	hats·tse·mi·deem		
on	al		
wrists	ye·de	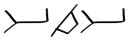	
his sister’s	a·cho·to	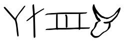	
and heard	u·khe·sha·me·o		
-	et		
words	div·re		
Rebekah’s	riv·qah	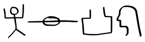	
-	a·cho·to	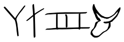	
	le·mor		
this	koh	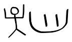	
said	dib·ber		
to me”	e·lay	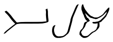	
“ The man	ha·eesh	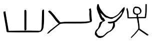	
he went and found	vay·ya·vo	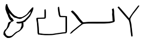	
-	el		
the man	ha·eesh	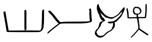	
-	ve·hin·neh		
standing	o·med	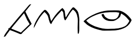	
by	al		
the camels	hag·ge·mal·leem	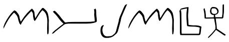	
near	al		
the spring	ha·a·yin		
said Laban	vay·yo·mer		Genesis 24:31
“ Come	bo·w		

you who are blessed	be·rukh		
by the LORD ”	YHVH		
“ Why	lam·mah		
are you standing	ta·a·mod		
out here ?	ba·chuts		
I	ve·a·no·khee	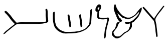	
have prepared	pin·nee·tee	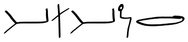	
the house	hab·ba·yit	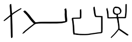	
and a place	u·ma·qo·wm	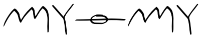	
for the camels ”	lag·ge·mal·leem	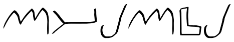	
came	vay·ya·vo	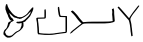	Genesis 24:32
So the man	ha·eesh	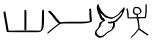	
to the house	hab·bay·tah	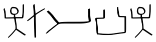	
were unloaded	vay·phat·tach		
and the camels	hag·ge·mal·leem	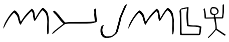	
were brought	vay·yit·ten	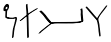	
Straw	te·ven		
and feed	u·mis·po·w		
to the camels	lag·ge·mal·leem	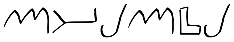	
and water	u·ma·yim	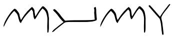	
to wash	lir·chots	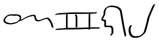	
his feet	rag·law	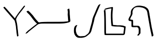	
and the feet	ve·rag·le	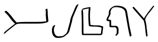	
of his companions	ha·a·na·sheem	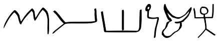	
-	a·sher		
-	it·to		
Then a meal was set	vay·yī·sɛm	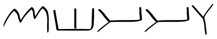	Genesis 24:33

before [the man]	le·pha·naw	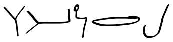	
eat	le·e·khol		
but he said	vay·yo·mer		
“ I will not	lo		
	o·khal		
until	ad		
	im		
I have told you	dib·bar·tee		
what I came to say ”	de·va·ray		
So Laban said	vay·yo·mer		
“ Please speak ”	dab·ber		
he replied	vay·yo·mar		Genesis 24:34
servant ”	e·ved	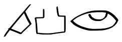	
am Abraham’s	av·ra·ham	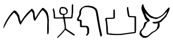	
“ I	a·no·khee		
“ The LORD	va·YHVH	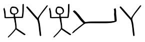	Genesis 24:35
blessed	be·rakh		
-	et		
my master	a·do·nee		
has greatly	me·od		
and he has become rich	vay·yig·dal		
He has given	vay·yit·ten	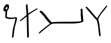	
him	lo		
sheep	tson		
and cattle	u·va·qar	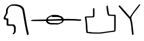	
silver	ve·khe·seph		
and gold	ve·za·hav	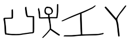	

menservants	va·a·va·dim		
and maidservants	u·she·pha·chot		
camels	u·ge·mal·leem	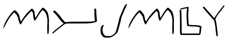	
and donkeys	va·cha·mo·reem		
has borne	vat·te·led	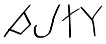	Genesis 24:36
Sarah	sa·rah		
wife	e·shet	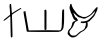	
My master’s	a·do·nee		
a son	ben		
[him]	la·do·nee		
in	a·cha·re	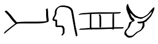	
her old age	ziq·na·tah	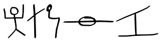	
and [my master] has given	vay·yit·ten	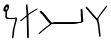	
him	lo	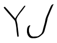	
-	et		
everything he owns	kal	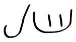	
-	a·sher		
	lo		
made me swear an oath	vay·yash·bi·e·nee		Genesis 24:37
My master	a·do·nee		
and said	le·mor		
‘ You shall not	lo		
take	tiq·qach	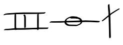	
a wife	ish·shah		
for my son	liv·nee		
from the daughters	mib·be·no·wt	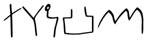	
of the Canaanites	hak·ke·na·a·nee		

-	a·sher		
I	a·no·khee		
dwell	yo·shev		
in whose land	be·ar·tso		
but	im		Genesis 24:38
	lo		
to	el		
house	bet	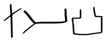	
my father’s	a·vee	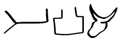	
you shall go	te·lekh	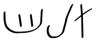	
and to	ve·el		
my kindred	mish·pach·tee		
to take	ve·la·qach·ta	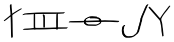	
a wife	ish·shah		
for my son ’	liv·nee		
Then I asked	va·o·mar		Genesis 24:39
	el		
my master	a·do·nee		
‘ What if	u·lay	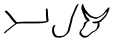	
will not	lo		
come	te·lekh	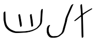	
the woman	ha·ish·shah		
back with me ? ’	a·cha·ray	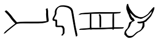	
And he told	vay·yo·mer		Genesis 24:40
me	e·lay	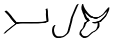	
‘ The LORD	YHVH		
whom	a·sher		

I have walked	hit·hal·lakh·tee	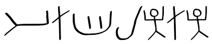	
before	le·pha·naw	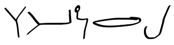	
will send	yish·lach	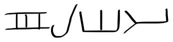	
His angel	mal·a·kho	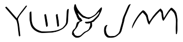	
with you	it·takh	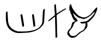	
a success	ve·hits·lee·ach	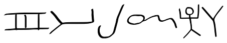	
and make your journey	dar·ke·kha	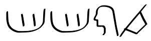	
so that you may take	ve·la·qach·ta	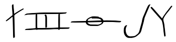	
a wife	ish·shah	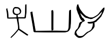	
for my son	liv·nee	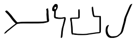	
from my kindred	mim·mish·pach·tee	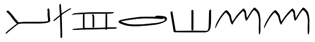	
house	u·mib·bet	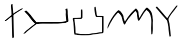	
and from my father’s	a·vee	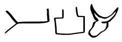	
then	az	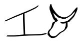	Genesis 24:41
-	tin·na·qeh	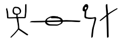	
-	me·a·la·tee	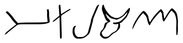	
And when	kee	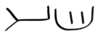	
you go	ta·vo·w	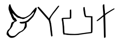	
to	el	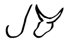	
my kindred	mish·pach·tee	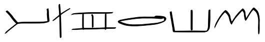	
if	ve·im	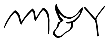	
they refuse to	lo	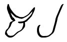	
give her	yit·te·nu	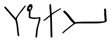	
to you	lakh	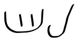	
you will be	ve·ha·yee·ta	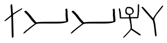	
released	na·qee	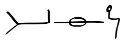	

from my oath ’	me·a·la·tee		
So when I came	va·a·vo	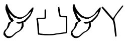	Genesis 24:42
today	hay·yo·wm	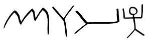	
to	el		
the spring	ha·a·yin		
I prayed :	va·o·mar		
O LORD	YHVH		
God	e·lo·he		
of my master	a·do·nee		
Abraham	av·ra·ham	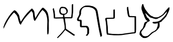	
if only	im		
You would	yesh·kha		
	na		
a success !	mats·lee·ach	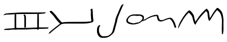	
make my journey	dar·kee		
-	a·sher		
-	a·no·khee		
	ho·lekh	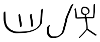	
	a·le·ha	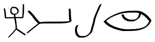	
Here	hin·neh		Genesis 24:43
I am	a·no·khee		
standing	nits·tsav		
beside	al		
this spring	en	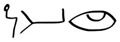	
	ham·ma·yim	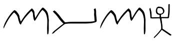	
Now [if]	ve·ha·yah	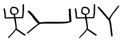	
a maiden	ha·al·mah	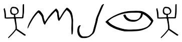	

comes out	hay·yo·tset	𐤄𐤉𐤑𐤀𐤕	
to draw water	lish·ov	𐤋𐤔𐤀𐤁	
and I say	ve·a·mar·tee	𐤅𐤀𐤌𐤓𐤕𐤉	
to her	e·le·ha	𐤀𐤋𐤉𐤄	
let me drink	hash·qee·nee	𐤄𐤔𐤒𐤉𐤍𐤉	
‘ Please	na	𐤍𐤀	
a little	me·at	𐤌𐤏𐤈	
water	ma·yim	𐤌𐤉𐤌	
from your jar ’	mik·kad·dekh	𐤌𐤊𐤃𐤊	
and she replies	ve·a·me·rah	𐤅𐤀𐤌𐤓𐤄	Genesis 24:44
	e·lay	𐤀𐤋𐤉	
as well ’	gam	𐤂𐤌	
	at·tah	𐤀𐤕𐤄	
‘ Drink	she·teh	𐤔𐤕𐤄	
	ve·gam	𐤅𐤂𐤌	
for your camels	lig·mal·le·kha	𐤋𐤂𐤌𐤋𐤉𐤊	
and I will draw water	esh·av	𐤀𐤔𐤀𐤁	
may she	hee	𐤄𐤅𐤀	
be the woman	ha·ish·shah	𐤄𐤀𐤔𐤄	
-	a·sher	𐤀𐤔𐤓	
has appointed	ho·khee·ach	𐤄𐤊𐤉𐤇	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
son	le·ven	𐤋𐤁𐤍	
for my master’s	a·do·nee	𐤀𐤃𐤍𐤉	
I	a·nee	𐤀𐤍𐤉	Genesis 24:45
And before	te·rem	𐤈𐤓𐤌	
had finished	a·khal·leh	𐤀𐤊𐤋𐤄	

praying	le·dab·ber	
in	el	
my heart	lib·bee	
there	ve·hin·neh	
was Rebekah	riv·qah	
coming out	yo·tset	
with her jar	ve·khad·dah	
on	al	
her shoulder	shikh·mah	
and she went down	vat·te·red	
to the spring	ha·ay·nah	
and drew water	vat·tish·av	
So I said	va·o·mar	
to her	e·le·ha	
give me a drink ’	hash·qee·nee	
‘ Please	na	
She quickly	vat·te·ma·her	Genesis 24:46
lowered	vat·to·w·red	
her jar	kad·dah	
from her [shoulder]	me·a·le·ha	
and said	vat·to·mer	
‘ Drink	she·teh	
as well ’	ve·gam	
your camels	ge·mal·le·kha	
and I will water	ash·qeh	
So I drank	va·e·shet	
and she also	ve·gam	

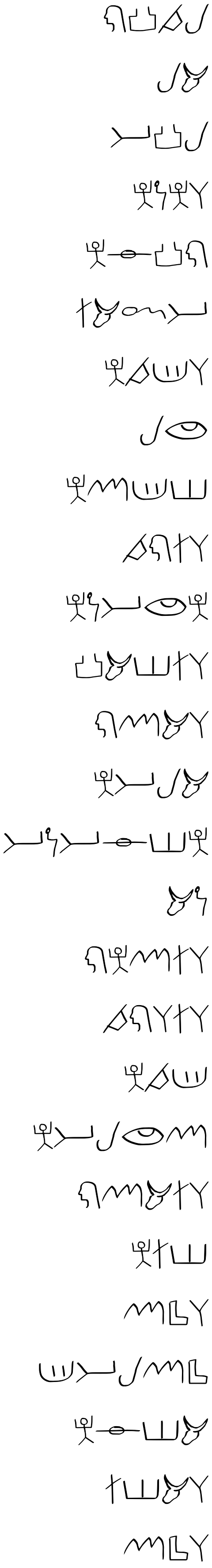

the camels	hag·ge·mal·leem	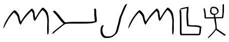	
watered	hish·qa·tah	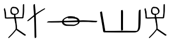	
Then I asked her	va·esh·al		Genesis 24:47
-	o·tah		
She replied	va·o·mar		
daughter	bat		
‘ Whose	mee		
are you ? ’	at		
	vat·to·mer		
‘ The daughter	bat		
of Bethuel	be·tu·el		
son	ben		
of Nahor	na·cho·wr		
whom	a·sher		
bore	ya·le·dah	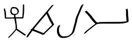	
to him ’	lo		
Milcah	mil·kah	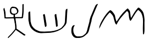	
So I put	va·a·sim		
the ring	han·ne·zem	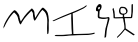	
on	al		
her nose	ap·pah		
and the bracelets	ve·hats·tse·mee·deem	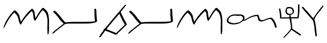	
on	al		
her wrists	ya·de·ha		
Then I bowed down	va·eq·qod	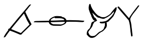	Genesis 24:48
and worshiped	va·esh·ta·cha·veh		
the LORD	la·YHVH	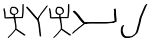	

and I blessed	va·a·va·rekh		
-	et		
the LORD	YHVH		
the God	e·lo·he		
of my master	a·do·nee		
Abraham	av·ra·ham	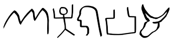	
who	a·sher		
led me	hin·cha·nee	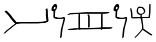	
road	be·de·rekh		
on the right	e·met	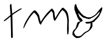	
to take	la·qa·chat	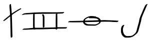	
-	et		
the granddaughter	bat		
brother	a·chee	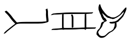	
of my master's	a·do·nee		
for his son	liv·no	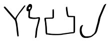	
Now	ve·at·tah		Genesis 24:49
if	im		
you will	yesh·khem		
show	o·seem	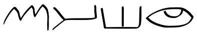	
kindness	che·sed		
and faithfulness	ve·e·met		
to	et		
my master	a·do·nee		
tell	hag·gee·du	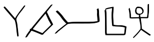	
me	lee	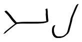	
but if	ve·im		

not	lo		
let me know	hag·gee·du	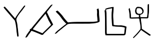	
-	lee	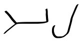	
so that I may go	ve·eph·neh		
elsewhere	al		
	ya·meen	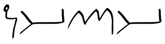	
	o		
	al		
”	se·mol	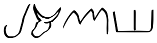	
answered	vay·ya·an	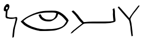	Genesis 24:50
Laban	la·van		
and Bethuel	u·ve·tu·el		
	vay·yo·me·ru		
the LORD	meh·YHVH	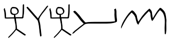	
“ This is from	ya·tsa		
in the matter	had·da·var		
we have no choice	lo		
	nu·khal		
	dab·ber		
	e·le·kha	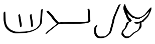	
	ra		
	o		
	to·wv		
is here	hin·neh		Genesis 24:51
Rebekah	riv·qah	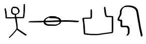	
before you	le·pha·ne·kha	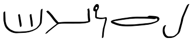	
Take her	qach	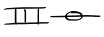	

and go	va·lekh	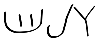	
and let her become	u·te·hee		
the wife	ish·shah		
son	le·ven	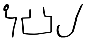	
of your master’s	a·do·ne·kha	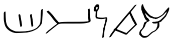	
just as	ka·a·sher		
has decreed ”	dib·ber		
the LORD	YHVH		
-	vay·hee	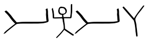	Genesis 24:52
When	ka·a·sher		
heard	sha·ma		
servant	e·ved	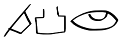	
Abraham’s	av·ra·ham	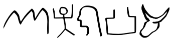	
-	et		
their words	div·re·hem	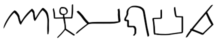	
he bowed down	vay·yish·ta·chu		
to the ground	ar·tsah		
before the LORD	la·YHVH	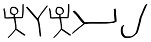	
brought out	vay·yo·w·tse	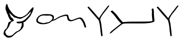	Genesis 24:53
Then he	ha·e·ved		
jewels	ke·le	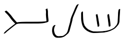	
of silver	khe·seph		
	u·khe·le	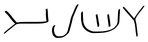	
and gold	za·hav	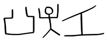	
and articles of clothing	u·ve·ga·deem		
and he gave them	vay·yit·ten	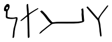	
to Rebekah	le·riv·qah	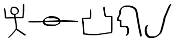	

precious gifts	u·mig·da·not		
He also gave	na·tan	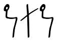	
to her brother	le·a·chee·ha	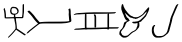	
and her mother	u·le·im·mah		
ate	vay·yo·khe·lu		Genesis 24:54
and drank	vay·yish·tu	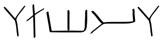	
Then he	hu		
and the men	ve·ha·a·na·sheem		
-	a·sher		
with him	im·mo		
and spent the night there	vay·ya·lee·nu	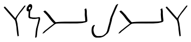	
When they got up	vay·ya·qu·mu	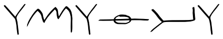	
the next morning	vab·bo·qer	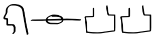	
he said	vay·yo·mer		
“ Send me on my way	shal·le·chu·nee	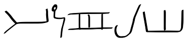	
to my master ”	la·do·nee	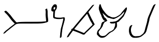	
said	vay·yo·mer		Genesis 24:55
But her brother	a·chee·ha	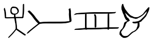	
and mother	ve·im·mah		
remain	te·shev	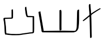	
“ Let the girl	han·na·a·ra		
with us	it·ta·nu		
days	ya·meem	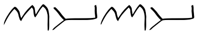	
or so	o		
ten	a·so·wr		
After that	a·char	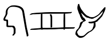	
she may go ”	te·lekh	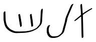	

But he replied	vay·yo·mer		Genesis 24:56
	a·le·hem	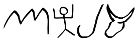	
“ Do not	al		
delay me	te·a·cha·ru	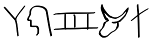	
-	o·tee	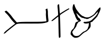	
since the LORD	va·YHVH	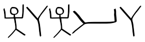	
a success	hits·lee·ach	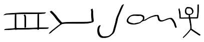	
has made my journey	dar·kee		
Send me on my way	shal·le·chu·nee	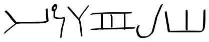	
so that I may go	ve·e·le·khah	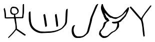	
to my master ”	la·do·nee	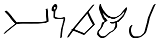	
So they said	vay·yo·me·ru		Genesis 24:57
“ We will call	niq·ra	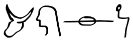	
the girl	lan·na·a·ra		
and ask	ve·nish·a·lah		
-	et		
her opinion ”	pee·ha	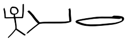	
They called	vay·yiq·re·u	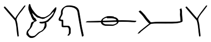	Genesis 24:58
Rebekah	le·riv·qah	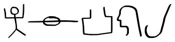	
and asked	vay·yo·me·ru		
her	e·le·ha	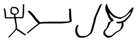	
“ Will you go	ha·te·le·khee	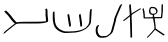	
with	im		
man ? ”	ha·eesh	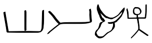	
this	haz·zeh		
she replied	vat·to·mer		
“ I will go ”	e·lekh	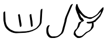	

So they sent	vay·shal·le·chu	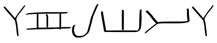	Genesis 24:59
-	et		
Rebekah {on her way}	riv·qah	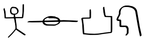	
their sister	a·cho·tam	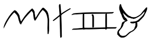	
-	ve·et		
along with her nurse	me·niq·tah	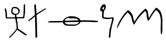	
-	ve·et		
servant	e·ved	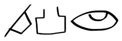	
and Abraham’s	av·ra·ham	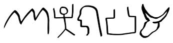	
-	ve·et		
and his men	a·na·shaw	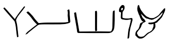	
And they blessed	vay·va·ra·khu	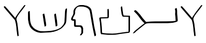	Genesis 24:60
-	et		
Rebekah	riv·qah	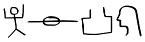	
and said	vay·yo·me·ru		
to her	lah		
“ Our sister	a·cho·te·nu	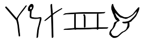	
may you	at		
become the mother	ha·yee	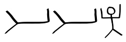	
of thousands	le·al·phe		
upon thousands	re·va·vah		
possess	ve·yee·rash	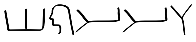	
May your offspring	zar·ekh		
-	et		
the gates	sha·ar		
of their enemies ”	so·ne·aw		
got ready	vat·ta·qam	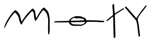	Genesis 24:61

Then Rebekah	riv·qah	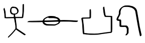	
and her servant girls	ve·na·a·ro·te·ha	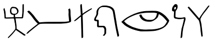	
mounted	vat·tir·kav·nah		
	al		
the camels	hag·ge·mal·leem	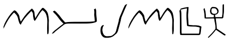	
and followed	vat·te·lakh·nah	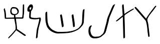	
	a·cha·re	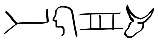	
the man	ha·eesh	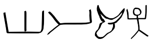	
took	vay·yiq·qach	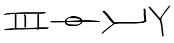	
So the servant	ha·e·ved		
-	et		
Rebekah	riv·qah	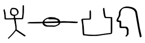	
and left	vay·ye·lakh	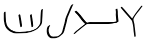	
Now Isaac	ve·yits·chaq		Genesis 24:62
had just returned	ba		
from	mib·bo·w		
	be·er		
	la·chay	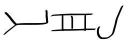	
Beer-lahai-roi	ro·ee		
for he	ve·hu		
was living	yo·wo·shev		
	be·e·rets		
in the Negev	han·ne·gev	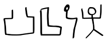	
went out	vay·ye·tse		Genesis 24:63
Isaac	yits·chaq		
to meditate	la·su·ach		
to the field	bas·sa·deh	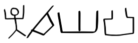	

	liph·no·wt	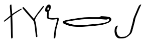	
Early in the evening	a·rev	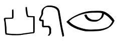	
and looking up	vay·yis·sa	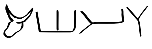	
	e·naw	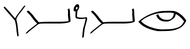	
he saw	vay·yar	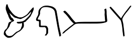	
	ve·hin·neh	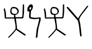	
the camels	ge·mal·leem	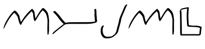	
approaching	ba·eem	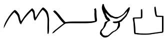	
looked up	vat·tis·sa	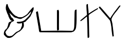	Genesis 24:64
And when Rebekah	riv·qah	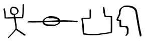	
-	et	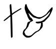	
-	e·ne·ha	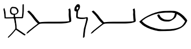	
and saw	vat·te·re	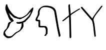	
-	et	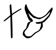	
Isaac	yits·chaq	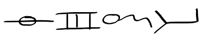	
she got down	vat·tip·pol	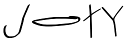	
from	me·al	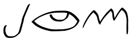	
her camel	hag·ga·mal	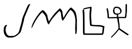	
and asked	vat·to·mer	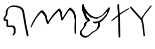	Genesis 24:65
	el	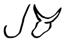	
the servant	ha·e·ved	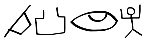	
“ Who	mee	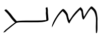	
man	ha·eesh	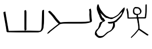	
is that	hal·la·zeh	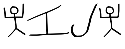	
coming	ha·ho·lekh	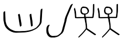	
in the field	bas·sa·deh	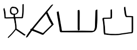	
to meet us ? ”	liq·ra·te·nu	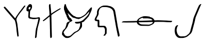	

answered	vay·yo·mer		
the servant	ha·e·ved		
“ It	hu		
is my master ”	a·do·nee		
So she took	vat·tiq·qach	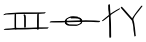	
her veil	hats·tsa·eeph		
and covered herself	vat·tit·kas	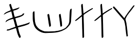	
told	vay·sap·per		Genesis 24:66
Then the servant	ha·e·ved		
Isaac	le·yits·chaq		
-	et		
all	kal		
	had·de·va·reem	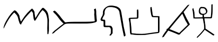	
that	a·sher		
he had done	a·sah		
brought	vay·vi·e·ha	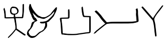	Genesis 24:67
And Isaac	yits·chaq		
her into the tent	ha·o·he·lah		
Sarah	sa·rah		
of his mother	im·mo	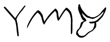	
and took	vay·yiq·qach	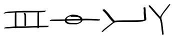	
-	et		
Rebekah	riv·qah	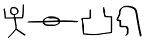	
as	vat·te·hee		
his	lo		
wife	le·ish·shah		
loved her	vay·ye·e·ha·ve·ha		

and was comforted	vay·yin·na·chem	וינחם	
And Isaac	yits·chaq	יצחק	
after	a·cha·re	אחרי	
his mother's death	im·mo	אמופ	
another	vay·yo·seph	ויסף	Genesis 25:1
Now Abraham	av·ra·ham	אברהם	
had taken	vay·yiq·qach	ויקח	
wife	ish·shah	אשה	
named	u·she·mah	ושמה	
Keturah	qe·tu·rah	קטורה	
and she bore	vat·te·led	ותלד	Genesis 25:2
	lo	לו	
him	et	את	
Zimran	zim·ran	זמרן	
-	ve·et	ואת	
Jokshan	ya·qe·shan	יקשן	
-	ve·et	ואת	
Medan	me·dan	מדן	
-	ve·et	ואת	
Midian	mid·yan	מדין	
-	ve·et	ואת	
Ishbak	yish·baq	ישבק	
-	ve·et	ואת	
and Shuah	shu·ach	שוח	
Jokshan	ve·ya·qe·shan	ויקשן	Genesis 25:3
was the father of	ya·lad	ילד	
-	et	את	

Sheba	she·va		
-	ve·et		
and Dedan	de·dan		
And the sons	u·ve·ne		
of Dedan	de·dan		
were	ha·yu	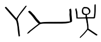	
the Asshurites	ash·shu·rim		
the Letushites	u·le·tu·sheem		
and the Leummites	u·le·um·meem		
The sons	u·ve·ne		Genesis 25:4
of Midian	mid·yan		
were Ephah	e·phah	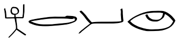	
Epher	va·e·pher		
Hanoch	va·cha·nokh		
Abida	va·a·vee·da	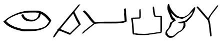	
and Eldaah	ve·el·da·ah	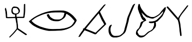	
All	kal	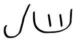	
these	el·leh	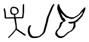	
were descendants	be·ne	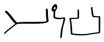	
of Keturah	qe·tu·rah		
left	vay·yit·ten	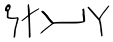	Genesis 25:5
Abraham	av·ra·ham	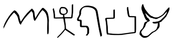	
-	et		
everything	kal	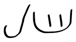	
-	a·sher		
he owned	lo		
to Isaac	le·yits·chaq		

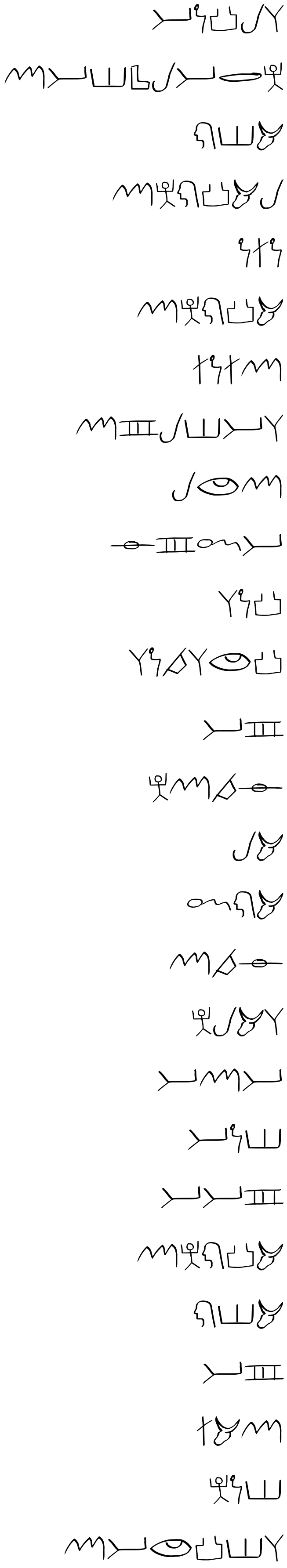

to the sons	ve·liv·ne	Genesis 25:6
concubines	hap·pee·lag·sheem	
of his	a·sher	
Abraham	le·av·ra·ham	
gave	na·tan	
	av·ra·ham	
gifts	mat·ta·not	
and sent them away	vay·shal·le·chem	
from	me·al	
Isaac	yits·chaq	
his son	be·no	
But while he was still	be·o·w·den·nu	
alive	chay	
-	qe·de·mah	
to	el	
the land	e·rets	
of the east	qe·dem	
a total of	ve·el·leh	Genesis 25:7
	ye·me	
	she·ne	
lived	chay·ye	
Abraham	av·ra·ham	
-	a·sher	
-	chay	
175	me·at	
years	sha·nah	
	ve·shiv·eem	

	sha·nah	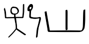	
	ve·cha·mesh	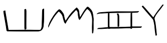	
	sha·neem	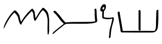	
he breathed his last	vay·yig·va	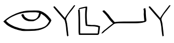	Genesis 25:8
and died	vay·ya·mat	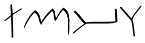	
	av·ra·ham	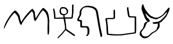	
old age	be·se·vah	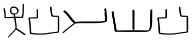	
And at a ripe	to·w·vah	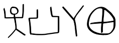	
old	za·qen	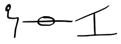	
and contented	ve·sa·ve·a	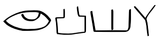	
and was gathered	vay·ye·a·seph	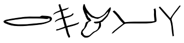	
to	el	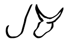	
his people	am·maw	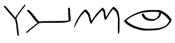	
buried	vay·yiq·be·ru	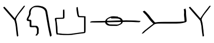	Genesis 25:9
him	o·to	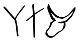	
Isaac	yits·chaq	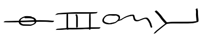	
and Ishmael	ve·yish·ma·el	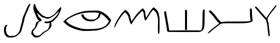	
His sons	ba·naw	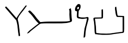	
in	el	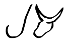	
the cave	me·a·rat	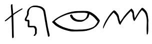	
of Machpelah	ham·makh·pe·lah	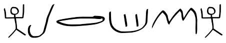	
in	el	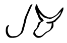	
the field	se·deh	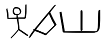	
of Ephron	eph·ron	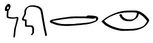	
son	ben	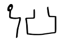	
of Zohar	tso·char	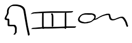	
the Hittite	ha·chit·tee	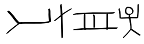	

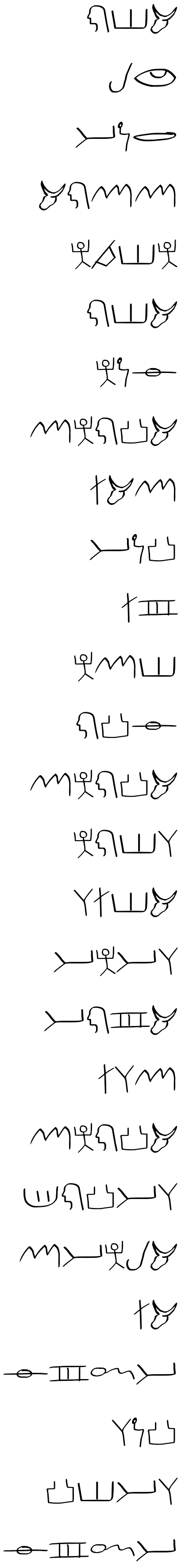

-	a·sher	
near	al	
	pe·ne	
Mamre	mam·re	
This was the field	has·sa·deh	Genesis 25:10
that	a·sher	
had bought	qa·nah	
Abraham	av·ra·ham	
	me·et	
from the Hittites	be·ne	
	chet	
there	sham·mah	
was buried	qub·bar	
Abraham	av·ra·ham	
Sarah	ve·sa·rah	
with his wife	ish·to	
-	vay·hee	Genesis 25:11
After	a·cha·re	
death	mo·wt	
Abraham’s	av·ra·ham	
blessed	vay·va·rekh	
God	e·lo·heem	
-	et	
Isaac	yits·chaq	
his son	be·no	
lived	vay·ye·shev	
who	yits·chaq	

near	im	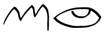	
	be·er	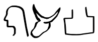	
	la·chay	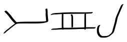	
Beer-lahai-roi	ro·ee	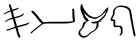	
This	ve·el·leh	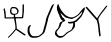	Genesis 25:12
is the account	to·le·dot	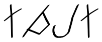	
Ishmael	yish·ma·el	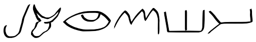	
son	ben	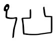	
of Abraham’s	av·ra·ham	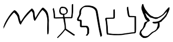	
whom	a·sher	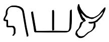	
bore	ya·le·dah	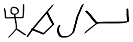	
Hagar	ha·gar	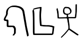	
the Egyptian	ham·mits·reet	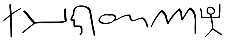	
maidservant	shiph·chat	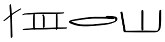	
Sarah’s	sa·rah	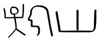	
to Abraham	le·av·ra·ham	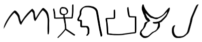	
These	ve·el·leh	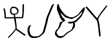	Genesis 25:13
are the names	she·mo·wt	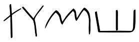	
of the sons	be·ne	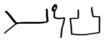	
of Ishmael	yish·ma·el	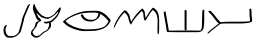	
	bish·mo·tam	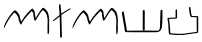	
in the order of their birth :	le·to·wl·do·tam	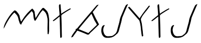	
the firstborn	be·khor	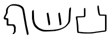	
of Ishmael	yish·ma·el	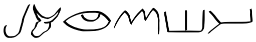	
Nebaioth	ne·va·yot	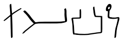	
then Kedar	ve·qe·dar	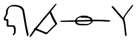	
Adbeel	ve·ad·be·el	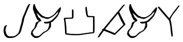	

Mibsam	u·miv·sam	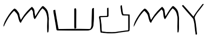	
Mishma	u·mish·ma		Genesis 25:14
Dumah	ve·du·mah		
Massa	u·mas·sa		
Hadad	cha·dad	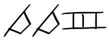	Genesis 25:15
Tema	ve·te·ma	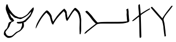	
Jetur	ye·tur	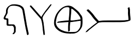	
Naphish	na·pheesh	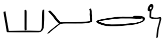	
and Kedemah	va·qe·de·mah	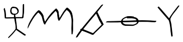	
These	el·leh	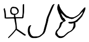	Genesis 25:16
were	hem	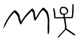	
the sons	be·ne	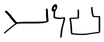	
of Ishmael	yish·ma·el		
and these	ve·el·leh		
were their names	she·mo·tam		
by their villages	be·chats·re·hem		
and encampments —	u·ve·tee·ro·tam	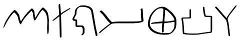	
twelve	she·nem	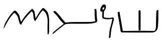	
	a·sar		
princes	ne·see·im	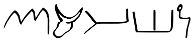	
of their tribes	le·um·mo·tam		
a total of	ve·el·leh		Genesis 25:17
	she·ne	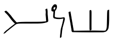	
lived	chay·ye	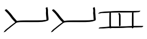	
Ishmael	yish·ma·el		
137	me·at		
years	sha·nah	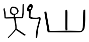	

	u·she·lo·sheem		
	sha·nah	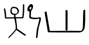	
	ve·she·va		
	sha·neem	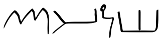	
Then he breathed his last	vay·yig·va		
and died	vay·ya·mat	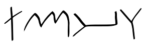	
and was gathered	vay·ye·a·seph		
to	el		
his people	am·maw		
[Ishmael's descendants] settled	vay·yish·ke·nu	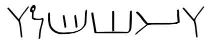	Genesis 25:18
from Havilah	me·cha·vee·lah		
to	ad		
Shur	shur		
which	a·sher		
is near	al		
the border	pe·ne	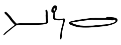	
of Egypt	mits·ra·yim	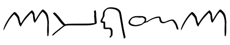	
as you go	bo·a·khah		
toward Asshur	ash·shu·rah		
in hostility	al		
toward	pe·ne	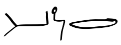	
all	khal	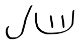	
their brothers	e·chaw	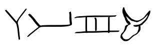	
And they lived	na·phal	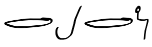	
This	ve·el·leh		Genesis 25:19
is the account	to·wl·dot	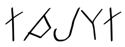	
Isaac	yits·chaq		

son	ben		
of Abraham’s	av·ra·ham		
Abraham	av·ra·ham		
became the father of	ho·w·leed	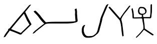	
-	et		
Isaac	yits·chaq	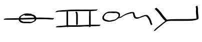	
was	vay·hee	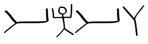	Genesis 25:20
and Isaac	yits·chaq	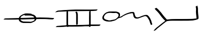	
years old	ben		
forty	ar·ba·eem		
	sha·nah	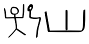	
when he married	be·qach·to	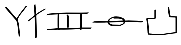	
-	et		
Rebekah	riv·qah	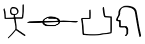	
the daughter	bat		
of Bethuel	be·tu·el		
the Aramean	ha·a·ram·mee	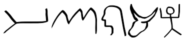	
	mip·pad·dan		
from Paddan-aram	a·ram		
and the sister	a·cho·wt	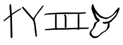	
of Laban	la·van		
the Aramean	ha·a·ram·mee		
	lo	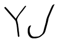	
	le·ish·shah		
prayed	vay·ye·tar		Genesis 25:21
Later, Isaac	yits·chaq	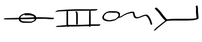	
to the LORD	la·YHVH	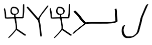	

on behalf of	le·no·khach		
his wife	ish·to		
because	kee	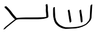	
[was] barren	a·qa·rah	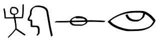	
she	hee		
heard his prayer	vay·ye·a·ter		
	lo		
And the LORD	YHVH		
conceived	vat·ta·har		
Rebekah	riv·qah	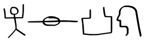	
and his wife	ish·to		
struggled with each other	vay·yit·ro·tsa·tsu		Genesis 25:22
But the children	hab·ba·neem	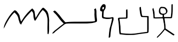	
inside her	be·qir·bah	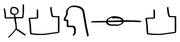	
and she said	vat·to·mer		
	im		
	ken	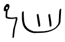	
“ Why	lam·mah		
is this	zeh	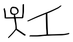	
happening to me ? ”	a·no·khee		
So [Rebekah] went	vat·te·lekh	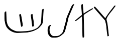	
to inquire	lid·rosh		
-	et		
of the LORD	YHVH		
to her :	vay·yo·mer		Genesis 25:23
and [He]	YHVH		
declared	lah		

“ Two	she·ne	𐤔𐤍𐤉	
nations	go·yīm	𐤂𐤉𐤉𐤌	
are in your womb	be·vit·nekh	𐤁𐤁𐤈𐤍𐤊	
and two	u·she·ne	𐤅𐤔𐤍𐤉	
peoples	le·um·meem	𐤋𐤀𐤌𐤉𐤌	
from within you	mim·me·a·yikh	𐤌𐤌𐤏𐤉𐤊	
will be separated	yip·pa·re·du	𐤉𐤐𐤓𐤃𐤅	
one people	u·le·om	𐤅𐤋𐤀𐤌	
than the other	mil·om	𐤌𐤋𐤀𐤌	
will be stronger	ye·e·mats	𐤉𐤀𐤌𐤑	
and the older	ve·rav	𐤅𐤓𐤁	
will serve	ya·a·vod	𐤉𐤏𐤁𐤃	
the younger ”	tsa·eer	𐤑𐤏𐤉𐤓	
came	vay·yim·le·u	𐤅𐤉𐤌𐤋𐤀𐤅	Genesis 25:24
When her time	ya·me·ha	𐤉𐤌𐤉𐤄	
to give birth	la·le·det	𐤋𐤋𐤃𐤕	
there were indeed	ve·hin·neh	𐤅𐤄𐤍𐤄	
twins	to·w·mim	𐤕𐤅𐤌𐤌	
in her womb	be·vit·nah	𐤁𐤁𐤈𐤍𐤄	
one came out	vay·ye·tse	𐤅𐤉𐤑𐤀	Genesis 25:25
The first	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
red	ad·mo·w·nee	𐤀𐤃𐤌𐤅𐤍𐤉	
	kul·lo	𐤊𐤋𐤅	
like a fur coat	ke·ad·de·ret	𐤊𐤀𐤃𐤓𐤕	
covered with hair	se·ar	𐤔𐤏𐤓	
so they named him	vay·yiq·re·u	𐤅𐤉𐤒𐤓𐤀𐤅	
	she·mo	𐤔𐤌𐤅	

Esau	e·saw		
After	ve·a·cha·re		Genesis 25:26
this	khen		
came out	ya·tsa		
his brother	a·chee	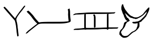	
-	ve·ya·do	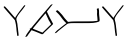	
grasping	o·che·zet	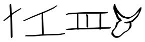	
heel	ba·a·qev	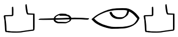	
Esau's	e·saw		
so he was named	vay·yiq·ra	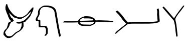	
	she·mo		
Jacob	ya·a·qov	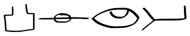	
And Isaac	ve·yits·chaq		
years old	ben		
was sixty	shish·sheem	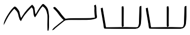	
	sha·nah	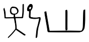	
when [the twins] were born	be·le·det		
-	o·tam		
grew up	vay·yig·de·lu		Genesis 25:27
When the boys	han·ne·a·reem	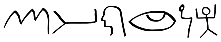	
became	vay·hee	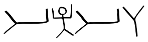	
Esau	e·saw		
a man	eesh	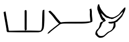	
a skillful	yo·de·a	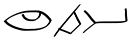	
hunter	tsa·yid	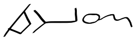	
man	eesh	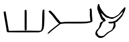	
of the field	sa·deh		

while Jacob	ve·ya·a·qov	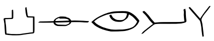	
	eesh	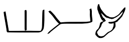	
was a quiet	tam	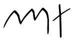	
who stayed	yo·shev	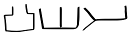	
at home	o·ha·leem	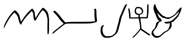	
he loved	vay·ye·e·hav	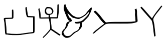	Genesis 25:28
Isaac	yits·chaq	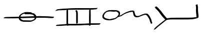	
-	et	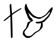	
Esau	e·saw	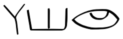	
Because	kee	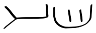	
for wild game	tsa·yid	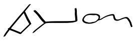	
had a taste	be·phee	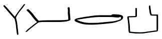	
but Rebekah	ve·riv·qah	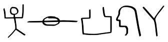	
loved	o·he·vet	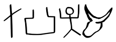	
-	et	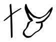	
Jacob	ya·a·qov	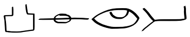	
was cooking	vay·ya·zed	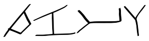	Genesis 25:29
One day, while Jacob	ya·a·qov	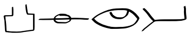	
some stew	na·zeed	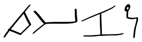	
came in	vay·ya·vo	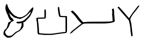	
Esau	e·saw	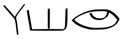	
from	min	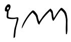	
the field	has·sa·deh	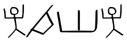	
and	ve·hu	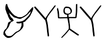	
was famished	a·yeph	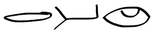	
said	vay·yo·mer	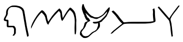	Genesis 25:30
He	e·saw	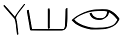	

to	el		
Jacob	ya·a·qov	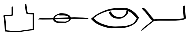	
“ Let me eat	hal·ee·te·nee	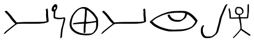	
	na		
some of	min		
red	ha·a·dom		
[stew]	ha·a·dom		
that	haz·zeh		
for	kee	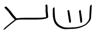	
famished ”	a·yeph	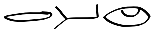	
I am	a·no·khee		
(That is why	al		
	ken	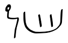	
he was also called	qa·ra	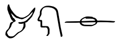	
	she·mo		
Edom)	e·do·wm		
replied	vay·yo·mer	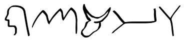	Genesis 25:31
Jacob	ya·a·qov		
sell	mikh·rah		
“ First	khay·yo·wm	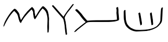	
-	et		
your birthright ”	be·kho·ra·te·kha	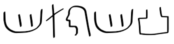	
me	lee	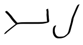	
said	vay·yo·mer		Genesis 25:32
Esau	e·saw		
“ Look ”	hin·neh		
“ I am	a·no·khee		

about to die	ho·w·lekh	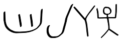	
	la·mut	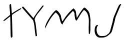	
so what good	ve·lam·mah	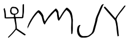	
	zeh	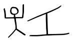	
to me ? ”	lee	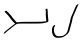	
is a birthright	be·kho·rah	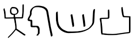	
said	vay·yo·mer	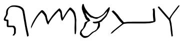	Genesis 25:33
Jacob	ya·a·qov	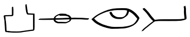	
“ Swear to me first	hish·sha·ve·ah	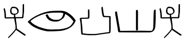	
	lee	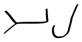	
- ”	kay·yo·wm	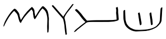	
So [Esau] swore	vay·yish·sha·va	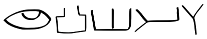	
to [Jacob]	lo	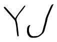	
and sold	vay·yim·kor	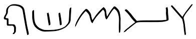	
-	et	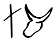	
the birthright	be·kho·ra·to	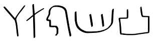	
him	le·ya·a·qov	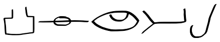	
Then Jacob	ve·ya·a·qov	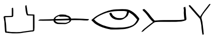	Genesis 25:34
gave	na·tan	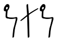	
to Esau	le·e·saw	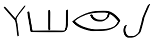	
some bread	le·chem	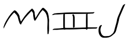	
stew	u·ne·zeed	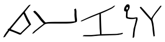	
and lentil	a·da·sheem	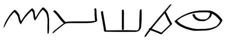	
[who] ate	vay·yo·khal	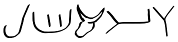	
and drank	vay·ye·shet	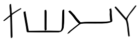	
and then got up	vay·ya·qam	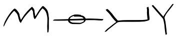	
and went away	vay·ye·lakh	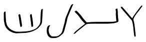	

despised	vay·yi·vez	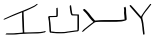	
Thus Esau	e·saw		
-	et		
his birthright	hab·be·kho·rah		
Now there was	vay·hee	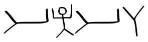	Genesis 26:1
another famine	ra·av		
in the land	ba·a·rets		
subsequent to	mil·le·vad	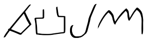	
the [one]	ha·ra·av		
	ha·ri·sho·wn		
that	a·sher		
had occurred	ha·yah	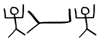	
time	bee·me		
in Abraham's	av·ra·ham	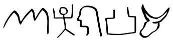	
went	vay·ye·lekh	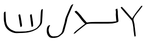	
And Isaac	yits·chaq		
to	el		
Abimelech	ʾa·vīm·mɛ·lɛkh	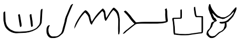	
king	me·lekh	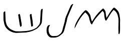	
of the Philistines	pe·lish·teem		
at Gerar	ge·ra·rah		
appeared	vay·ye·ra	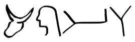	Genesis 26:2
to	e·law	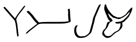	
The LORD	YHVH		
[Isaac] and said	vay·yo·mer		
" Do not	al		
go down	te·red		

to Egypt	mits·ra·ye·mah	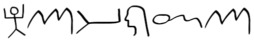	
Settle	she·khon	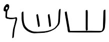	
in the land	ba·a·rets	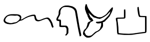	
where	a·sher	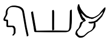	
I tell you	o·mar	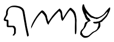	
	e·le·kha	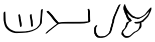	
Stay	gur	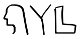	Genesis 26:3
land {as a foreigner}	ba·a·rets	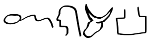	
in this	haz·zot	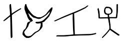	
and I will be	ve·eh·yeh	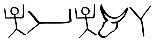	
with	im·me·kha	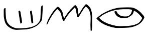	
you and bless you	va·a·va·re·khe·ka	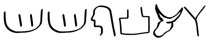	
For	kee	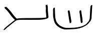	
to you	le·kha	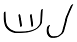	
and your offspring	u·le·zar·a·kha	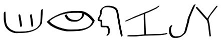	
I will give	et·ten	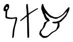	
-	et	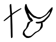	
all	kal	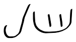	
lands	ha·a·ra·tsot	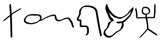	
these	ha·el	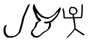	
and I will confirm	va·ha·qi·mo·tee	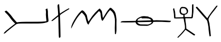	
-	et	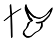	
the oath	hash·she·vu·ah	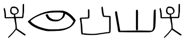	
that	a·sher	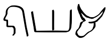	
I swore	nish·ba·tee	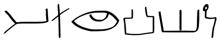	
Abraham	le·av·ra·ham	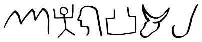	
to your father	a·vee·kha	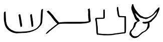	

as numerous	ve·hir·be·tee	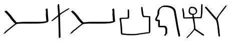	Genesis 26:4
-	et		
I will make your descendants	zar·a·kha		
as the stars	ke·kho·wkh·ve	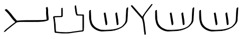	
in the sky	hash·sha·ma·yim		
and I will give	ve·na·tat·tee	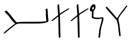	
[them]	le·zar·a·kha		
-	et		
all	kal	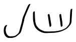	
lands	ha·a·ra·tsot		
these	ha·el		
will be blessed	ve·hit·ba·ra·khu	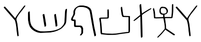	
and through your offspring	ve·zar·a·kha		
all	kol		
nations	go·w·ye	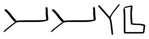	
of the earth	ha·a·rets		
because	e·qev		Genesis 26:5
-	a·sher		
listened	sha·ma		
Abraham	av·ra·ham	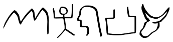	
to My voice	be·qo·lee	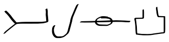	
and kept	vay·yish·mor		
My charge	mish·mar·tee		
My commandments	mits·wo·tay		
My statutes	chuq·qo·w·tay	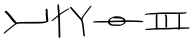	
and My laws ”	ve·to·w·ro·tay		
settled	vay·ye·shev		Genesis 26:6

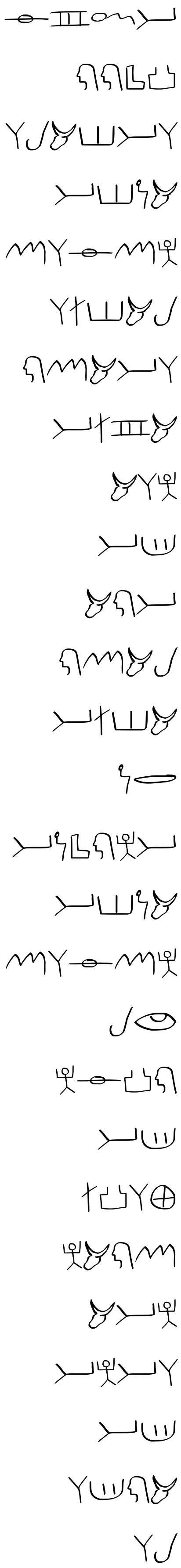

So Isaac	yits·chaq	
in Gerar	big·rar	
asked	vay·yish·a·lu	Genesis 26:7
But when the men	an·she	
of that place	ham·ma·qo·wm	
about his wife	le·ish·to	
he said	vay·yo·mer	
is my sister ”	a·cho·tee	
“ She	hee	
For	kee	
he was afraid	ya·re	
to say	le·mor	
“ [She is] my wife ”	ish·tee	
since he thought to himself	pen	
will kill me	ya·har·gu·nee	
“ The men	an·she	
of this place	ham·ma·qo·wm	
on account of	al	
Rebekah	riv·qah	
because	kee	
is so beautiful	to·w·vat	
”	mar·eh	
she	hee	
-	vay·hee	Genesis 26:8
When	kee	
	a·re·khu	
[Isaac]	lo	

had been there	sham		
a long time	hay·ya·meem		
looked down	vay·yash·qeph	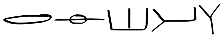	
Abimelech	a·vee·me·lekh	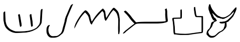	
king	me·lekh	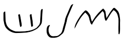	
of the Philistines	pe·lish·teem		
from	be·ad		
the window	ha·chal·lo·wn	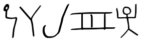	
and was surprised to see	vay·yar	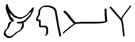	
	ve·hin·neh		
Isaac	yits·chaq		
caressing	me·tsa·cheq		
	et		
Rebekah	riv·qah	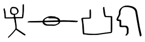	
his wife	ish·to		
sent for	vay·yiq·ra	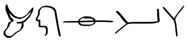	Genesis 26:9
Abimelech	a·vee·me·lekh	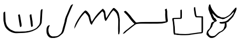	
Isaac	le·yits·chaq		
and said	vay·yo·mer		
is really	akh		
	hin·neh		
your wife !	ish·te·kha		
“ So she	hee		
How	ve·ekh	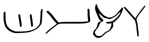	
could you say	a·mar·ta		
is my sister ’? ”	a·cho·tee	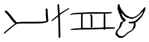	
‘ She	hee		

replied	vay·yo·mer		
	e·law	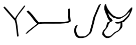	
Isaac	yits·chaq		
“ Because	kee	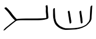	
I thought	a·mar·tee	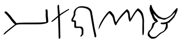	
I might	pen		
die	a·mut		
on account of her ”	a·le·ha	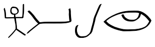	
asked	vay·yo·mer		Genesis 26:10
Abimelech	a·vee·me·lekh	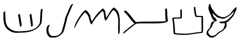	
“ What	mah	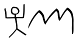	
is this	zot		
you have done	a·see·ta		
to us ? ”	la·nu		
could easily	kim·at		
have slept with	sha·khav		
“ One	a·chad	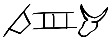	
of the people	ha·am		
-	et		
your wife	ish·te·kha		
and you would have brought	ve·he·ve·ta		
upon us ”	a·le·nu	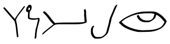	
guilt	a·sham		
warned	vay·tsaw	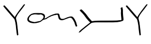	Genesis 26:11
So Abimelech	a·vee·me·lekh	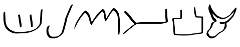	
-	et		
all	kal	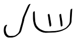	

the people	ha·am		
saying	le·mor		
“ Whoever harms	han·no·ge·a	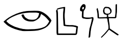	
man	ba·eesh	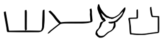	
this	haz·zeh		
or his wife	u·ve·ish·to		
will surely	mo·wt		
be put to death ”	yu·mat		
sowed seed	vay·yiz·ra		Genesis 26:12
Now Isaac	yits·chaq		
land	ba·a·rets		
in the	ha·hi·w	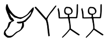	
he reaped	vay·yim·tsa		
year	bash·sha·nah		
and that very	ha·hi·w		
a hundredfold	me·ah		
	she·a·reem	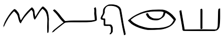	
blessed him	vay·va·ra·khe·hu		
And the LORD	YHVH		
became richer and richer	vay·yig·dal	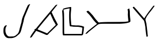	Genesis 26:13
and [he]	ha·eesh	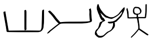	
	vay·ye·lekh	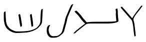	
	ha·lo·wkh		
wealthy	ve·ga·del		
until	ad		
	kee	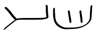	
	ga·dal		

he was exceedingly	me·od		
He owned so many	vay·hee	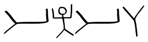	Genesis 26:14
	lo		
flocks	miq·neh		
	tson		
and herds	u·miq·neh	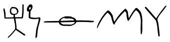	
	va·qar	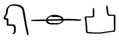	
servants	va·a·vud·dah	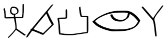	
and	rab·bah	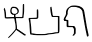	
envied him	vay·qan·u	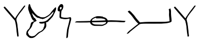	
-	o·to		
that the Philistines	pe·lish·teem		
all	ve·khal		Genesis 26:15
the wells	hab·be·e·rot		
that	a·sher		
had dug	cha·phe·ru		
servants	av·de	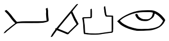	
his father’s	a·vee	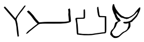	
in the days	bee·me		
Abraham	av·ra·ham	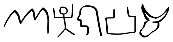	
of his father	a·vee	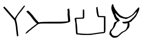	
and stopped up	sit·te·mum		
So the Philistines	pe·lish·teem		
took	vay·mal·um		
dirt	a·phar		
said	vay·yo·mer		Genesis 26:16
Then Abimelech	a·vee·me·lekh	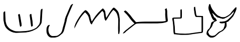	

to	el	𐤀𐤋	
Isaac	yits·chaq	𐤉𐤑𐤇𐤒	
“ Depart from	lekh	𐤋𐤊	
us	me·im·ma·nu	𐤌𐤏𐤌𐤍𐤅	
for	kee	𐤊𐤉	
too powerful	a·tsam·ta	𐤏𐤑𐤌𐤕	
for us ”	mim·men·nu	𐤌𐤌𐤍𐤅	
you are much	me·od	𐤌𐤀𐤃	
left	vay·ye·lekh	𐤅𐤉𐤋𐤊	Genesis 26:17
that place	mish·sham	𐤌𐤔𐤌	
So Isaac	yits·chaq	𐤉𐤑𐤇𐤒	
and encamped	vay·yi·chan	𐤅𐤉𐤇𐤍	
in the Valley	be·na·chal	𐤁𐤍𐤇𐤋	
of Gerar	ge·rar	𐤂𐤓𐤓	
and settled	vay·ye·shev	𐤅𐤉𐤔𐤁	
there	sham	𐤔𐤌	
reopened	vay·ya·shav	𐤅𐤉𐤔𐤁	Genesis 26:18
Isaac	yits·chaq	𐤉𐤑𐤇𐤒	
	vay·yach·por	𐤅𐤉𐤇𐤐𐤓	
-	et	𐤀𐤕	
the wells	be·e·rot	𐤁𐤀𐤓𐤕	
	ham·ma·yim	𐤄𐤌𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
had been dug	cha·phe·ru	𐤇𐤐𐤓𐤅	
in the days	bee·me	𐤁𐤉𐤌𐤉	
Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
of his father	a·vee	𐤀𐤁𐤉𐤅	

had stopped up	vay·sat·te·mum		
which the Philistines	pe·lish·teem		
after	a·cha·re	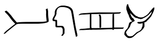	
died	mo·wt		
Abraham	av·ra·ham		
And he gave	vay·yiq·ra	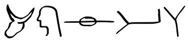	
[these wells]	la·hen		
the same names	she·mo·wt		
	kash·she·mot		
-	a·sher		
had given	qa·ra	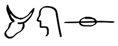	
them	la·hen		
his father	a·vee	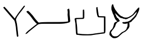	
dug	vay·yach·pe·ru	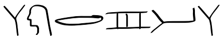	Genesis 26:19
servants	av·de		
Then Isaac’s	yits·chaq	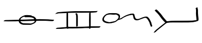	
in the valley	ban·na·chal	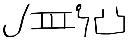	
and found	vay·yim·tse·u		
there	sham	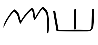	
a well	be·er		
water	ma·yim	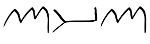	
of fresh	chay·yeem	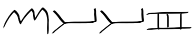	
quarreled	vay·ya·ree·vu	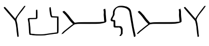	Genesis 26:20
But the herdsmen	ro·e		
of Gerar	ge·rar		
with	im		
herdsmen	ro·e		

Isaac's	yits·chaq	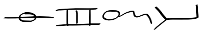	
and said	le·mor	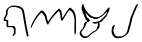	
	la·nu	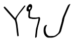	
" The water is ours ! "	ham·ma·yim	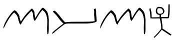	
So he named	vay·yiq·ra	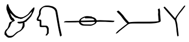	
	shem	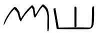	
the well	hab·be·er	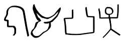	
Esek	e·seq	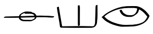	
because	kee	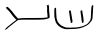	
they contended	hit·as·se·qu	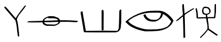	
with him	im·mo	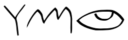	
Then they dug	vay·yach·pe·ru	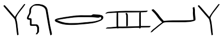	Genesis 26:21
well	be·er	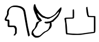	
another	a·che·ret	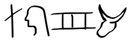	
and quarreled	vay·ya·ree·vu	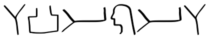	
that one {also}	gam	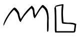	
over	a·le·ha	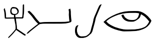	
so he named	vay·yiq·ra	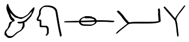	
it	she·mah	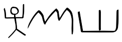	
Sitnah	sit·nah	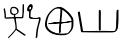	
He moved on	vay·ya·teq	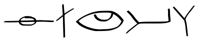	Genesis 26:22
from there	mish·sham	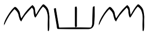	
and dug	vay·yach·por	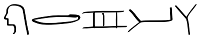	
	be·er	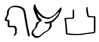	
another [well]	a·che·ret	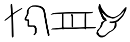	
and they did not	ve·lo	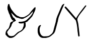	
quarrel	ra·vu	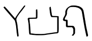	

over it	a·le·ha	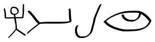	
He named	vay·yiq·ra	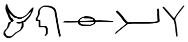	
it	she·mah		
Rehoboth	re·cho·vo·wt	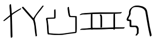	
and said	vay·yo·mer		
“ At last	kee	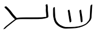	
	at·tah		
has made room	hir·cheev	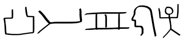	
the LORD	YHVH		
for us	la·nu	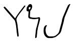	
and we will be fruitful	u·pha·ree·nu		
in the land ”	va·a·rets		
[Isaac] went up	vay·ya·al	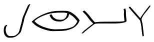	Genesis 26:23
From there	mish·sham		
	be·er		
to Beersheba	sha·va		
appeared	vay·ye·ra	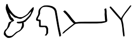	Genesis 26:24
to him	e·law	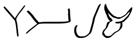	
the LORD	YHVH		
night	bal·lay·lah	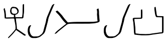	
and that	ha·hu	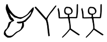	
and said	vay·yo·mer		
“ I	a·no·khee		
am the God	e·lo·he		
Abraham	av·ra·ham	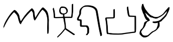	
of your father	a·vee·kha	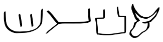	
Do not	al		

be afraid	tee·ra	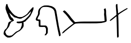	
for	kee	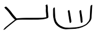	
am with you	it·te·kha	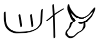	
I	a·no·khee		
I will bless	u·ve·rakh·tee·kha		
you and multiply	ve·hir·be·tee	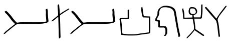	
-	et		
your descendants	zar·a·kha		
for the sake	ba·a·vur		
Abraham ”	av·ra·ham	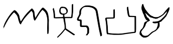	
of My servant	av·dee		
So [Isaac] built	vay·yi·ven	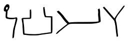	Genesis 26:25
there	sham	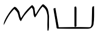	
an altar	miz·be·ach		
and called	vay·yiq·ra	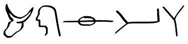	
on the name	be·shem	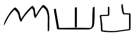	
of the LORD	YHVH	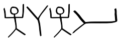	
and he pitched	vay·yet	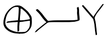	
there	sham	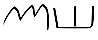	
his tent	a·ho·lo		
also dug	vay·yikh·ru		
there	sham		
servants	av·de		
[His]	yits·chaq	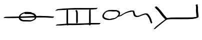	
a well	be·er		
Later, Abimelech	va·a·vee·me·lekh	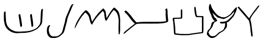	Genesis 26:26
came	ha·lakh	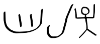	

to [Isaac]	e·law	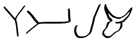	
from Gerar	mig·ge·rar		
with Ahuzzath	va·a·chuz·zat	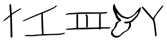	
his adviser	me·re·e·hu		
and Phicol	u·phee·khol	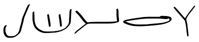	
the commander	sar		
of his army	tse·va·o		
asked	vay·yo·mer		Genesis 26:27
them	a·le·hem		
Isaac	yits·chaq		
“ Why	mad·du·a		
have you come	ba·tem		
to me ? ”	e·lay	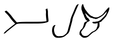	
“ You	ve·at·tem		
hated	se·ne·tem		
me	o·tee	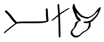	
and sent me away	vat·te·shal·le·chu·nee	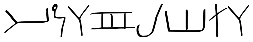	
”	me·it·te·khem	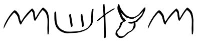	
they replied	vay·yo·me·ru		Genesis 26:28
“ We can plainly see	ra·o		
	ra·ee·nu	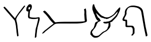	
that	kee	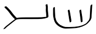	
has been	ha·yah	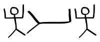	
the LORD	YHVH		
with you ”	im·makh		
“ We recommend that	van·no·mer		
there should now be	te·hee		

	na		
an oath	a·lah	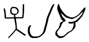	
between	be·no·w·te·nu		
us	be·ne·nu	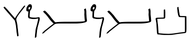	
and you	u·ve·ne·kha	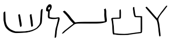	
Let us make	ve·nikh·re·tah	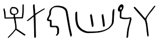	
a covenant	ve·reet	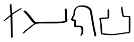	
with you	im·makh		
that you will not	im		Genesis 26:29
	ta·ʿa·sēh		
us	im·ma·nu	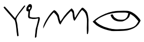	
harm	ra·ah		
just as	ka·a·sher		
we have not	lo		
harmed you	ne·ga·a·nu·kha		
but	ve·kha·a·sher		
have done	a·see·nu	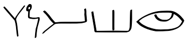	
to you	im·me·kha		
only	raq	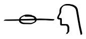	
good	to·wv		
sending you on your way	van·ne·shal·le·cha·kha	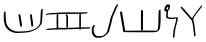	
in peace	be·sha·lo·wm	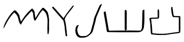	
you	at·tah		
And now	at·tah		
are blessed	be·rukh		
by the LORD ”	YHVH		
So [Isaac] prepared	vay·ya·as		Genesis 26:30

for them	la·hem		
a feast	mish·teh		
and they ate	vay·yo·khe·lu		
and drank	vay·yish·tu	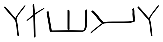	
And they got up early	vay·yash·kee·mu		Genesis 26:31
the next morning	vab·bo·qer	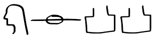	
and swore an oath	vay·yish·sha·ve·u		
to each	eesh	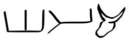	
other	le·a·chee	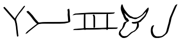	
sent them on their way	vay·shal·le·chem	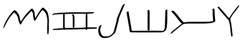	
Then Isaac	yits·chaq		
and they left him	vay·ye·le·khu	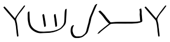	
	me·it·to		
in peace	be·sha·lo·wm	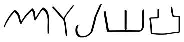	
-	vay·hee	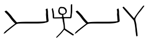	Genesis 26:32
day	bay·yo·wm	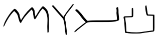	
On that same	ha·hu		
came	vay·ya·vo·u	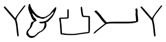	
servants	av·de	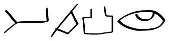	
Isaac's	yits·chaq		
and told	vay·yag·gi·du	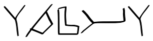	
him	lo		
about	al		
	o·do·wt		
the well	hab·be·er		
-	a·sher		
they had dug	cha·pha·ru		

they told	vay·yo·me·ru		
him	lo	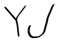	
“ We have found	ma·tsa·nu		
water ! ”	ma·yim	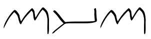	
So he called	vay·yiq·ra	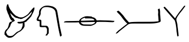	Genesis 26:33
it	o·tah		
Shibah	shiv·ah	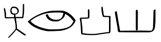	
and	al		
-	ken	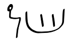	
the name	shem		
of the city	ha·eer	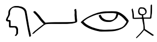	
	be·er		
is Beersheba	she·va		
to	ad		
day	hay·yo·wm	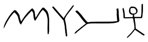	
this	haz·zeh	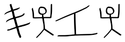	
was	vay·hee	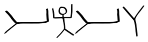	Genesis 26:34
When Esau	e·saw		
years old	ben		
forty	ar·ba·eem		
	sha·nah	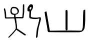	
he took	vay·yiq·qach	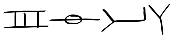	
as his wives	ish·shah		
-	et		
Judith	ye·hu·deet		
daughter	bat		
of Beeri	be·e·ree		

the Hittite	ha·chit·tee	החתי	
-	ve·et	ואת	
and Basemath	ba·se·mat	בשמת	
daughter	bat	בת	
of Elon	e·lon	אילן	
the Hittite	ha·chit·tee	החתי	
And	vat·tih·ye·na	ותהיין	Genesis 26:35
grief	mo·rat	מרת	
they brought	ru·ach	רוח	
to Isaac	le·yits·chaq	ליצחק	
and Rebekah	u·le·riv·qah	ולרבקה׃	
was	vay·hee	ויהי	Genesis 27:1
When	kee	כי	
old	za·qen	זקן	
Isaac	yits·chaq	יצחק	
were so weak	vat·tikh·he·na	ותכהין	
and his eyes	e·naw	עיניו	
that he could no longer see	me·re·ot	מראת	
he called	vay·yiq·ra	ויקרא	
-	et	את	
Esau	e·saw	עשו	
son	be·no	בנו	
his older	hag·ga·dol	הגדל	
and said	vay·yo·mer	ויאמר	
to him	e·law	אליו	
“ My son ”	be·nee	בני	
[Esau] replied	vay·yo·mer	ויאמר	

	e·law	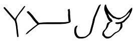	
“ Here I am ”	hin·ne·nee	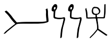	
said [Isaac]	vay·yo·mer		Genesis 27:2
“ Look ”	hin·neh		
“ I am now	na		
old	za·qan·tee	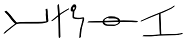	
and I do not	lo		
know	ya·da·tee		
the day	yo·wm		
of my death	mo·w·tee		
-	ve·at·tah		Genesis 27:3
Take	sa		
	na		
your weapons —	khe·le·kha	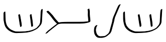	
your quiver	tel·ye·kha	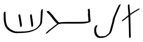	
and bow —	ve·qash·te·kha	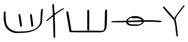	
and go out	ve·tse		
into the field	has·sa·deh		
to hunt	ve·tsu·dah		
for me	lee	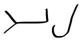	
some game	tsē·dah	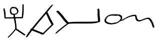	
Then prepare	va·a·seh		Genesis 27:4
	lee	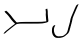	
a tasty dish	mat·am·meem		
that	ka·a·sher		
I love	a·hav·tee	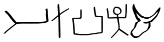	
and bring	ve·ha·vee·ah	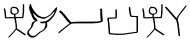	

it to me	lee	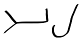	
to eat	ve·o·khe·lah		
so that	ba·a·vur		
may bless	te·va·rekh·kha	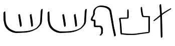	
I	naph·shee	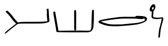	
you before	be·te·rem		
I die ”	a·mut		
Now Rebekah	ve·riv·qah	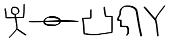	Genesis 27:5
was listening	sho·ma·at		
told	be·dab·ber		
to what Isaac	yits·chaq		
	el		
Esau	e·saw		
his son	be·no	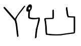	
went	vay·ye·lekh	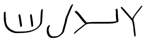	
So when Esau	e·saw		
into the field	has·sa·deh	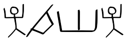	
to hunt	la·tsud		
game	tsa·yid	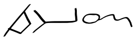	
[and] bring [it back]	le·ha·vee	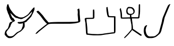	
Rebekah	ve·riv·qah	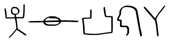	Genesis 27:6
said	a·me·rah		
to	el		
Jacob	ya·a·qov	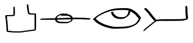	
her son	be·nah	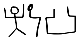	
-	le·mor		
“ Behold	hin·neh		

I overheard	sha·ma·tee		
-	et		
your father	a·vee·kha	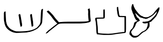	
saying	me·dab·ber		
to	el		
Esau	e·saw		
your brother	a·chee·kha	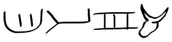	
	le·mor	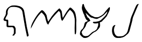	
‘ Bring	ha·vee·ah	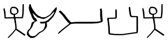	Genesis 27:7
me	lee	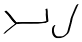	
some game	tsa·yid		
and prepare	va·a·seh		
me	lee	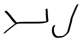	
a tasty dish	mat·am·meem		
to eat	ve·o·khe·lah		
so that I may bless you	va·a·va·rekh·khah		
in the presence	liph·ne		
of the LORD	YHVH		
before	liph·ne		
I die ’	mo·w·tee		
Now	ve·at·tah		Genesis 27:8
my son	ve·nee	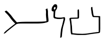	
listen to	she·ma		
my voice	be·qo·lee	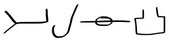	
and do exactly as	la·a·sher		
I	a·nee	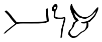	
tell	me·tsaw·vah		

you	o·takh	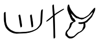	
Go out	lekh		Genesis 27:9
	na		
to	el		
the flock	hats·tson		
and bring	ve·qach	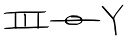	
me	lee	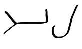	
	mish·sham		
two	she·ne	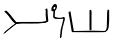	
young goats	ge·da·ye	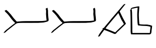	
	iz·zeem	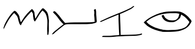	
choice	to·veem	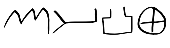	
so that I can make	ve·e·e·seh		
them	o·tam		
into a tasty dish	mat·am·meem		
for your father —	le·a·vee·kha	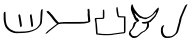	
the kind	ka·a·sher		
he loves	a·hev		
Then take	ve·he·ve·ta		Genesis 27:10
it to your father	le·a·vee·kha	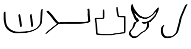	
to eat	ve·a·khal		
so that	ba·a·vur		
-	a·sher	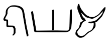	
he may bless	ye·va·rekh·kha		
you before	liph·ne		
he dies ”	mo·w·to		
answered	vay·yo·mer		Genesis 27:11

Jacob	ya·a·qov	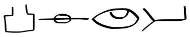	
	el	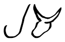	
Rebekah	riv·qah	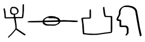	
his mother	im·mo	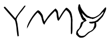	
“ Look	hen		
Esau	e·saw	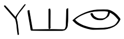	
my brother	a·chee	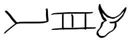	
man	eesh	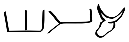	
is a hairy	sa·ir	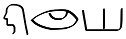	
but I am	ve·a·no·khee	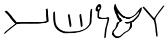	
	eesh	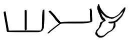	
smooth-skinned	cha·laq	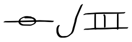	
What if	u·lay	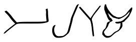	Genesis 27:12
touches me ?	ye·mush·she·nee	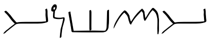	
my father	a·vee	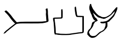	
Then I would be revealed	ve·ha·yee·tee	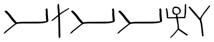	
to him	ve·e·naw	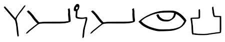	
as a deceiver	kim·ta·te·a	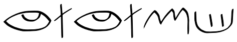	
and I would bring	ve·he·ve·tee	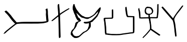	
upon myself	a·lay	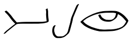	
a curse	qe·la·lah	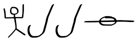	
rather than	ve·lo	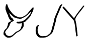	
a blessing ”	ve·ra·khah	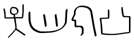	
replied	vat·to·mer	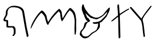	Genesis 27:13
	lo	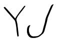	
His mother	im·mo	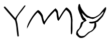	
be on me	a·lay	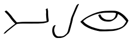	

“ Your curse	qil·la·te·kha		
my son	be·nee	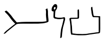	
Just	akh		
obey	she·ma		
my voice	be·qo·lee	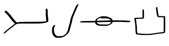	
and go	ve·lekh	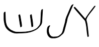	
get them	qach	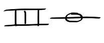	
for me ”	lee	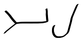	
So [Jacob] went	vay·ye·lekh	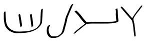	Genesis 27:14
and got [two goats]	vay·yiq·qach	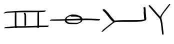	
and brought them	vay·ya·ve	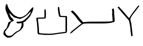	
to his mother	le·im·mo		
made	vat·ta·as		
who	im·mo	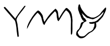	
the tasty food	mat·am·meem		
-	ka·a·sher		
loved	a·hev		
his father	a·vee	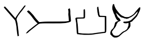	
took	vat·tiq·qach	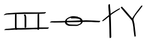	Genesis 27:15
And Rebekah	riv·qah	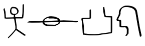	
-	et		
clothes	big·de		
Esau	e·saw		
son	be·nah		
to her older	hag·ga·dol		
the finest	ha·cha·mu·dot	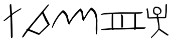	
that	a·sher		

belonged	it·tah		
in the house	bab·ba·yit	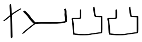	
and she put them on	vat·tal·besh	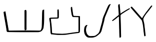	
-	et		
Jacob	ya·a·qov	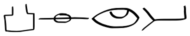	
son	be·nah		
her younger	haq·qa·tan	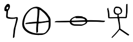	
	ve·et		Genesis 27:16
the skins	o·rot		
of the young	ge·da·ye	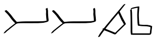	
goats	ha·iz·zeem	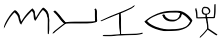	
She also put	hil·bee·shah	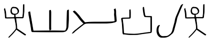	
on	al		
his hands	ya·daw		
and on	ve·al		
the smooth part	chel·qat	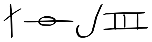	
of his neck	tsaw·va·raw		
she handed	vat·tit·ten		Genesis 27:17
Then	et		
the tasty food	ham·mat·am·meem		
-	ve·et		
and bread	hal·le·chem	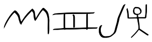	
-	a·sher		
she had made	a·sa·tah		
	be·yad	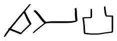	
Jacob	ya·a·qov		
her son	be·nah		

So [Jacob] went	vay·ya·vo	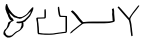	Genesis 27:18
to	el		
his father	a·vee	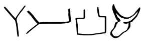	
and said	vay·yo·mer		
“ My father ”	a·vee		
he answered	vay·yo·mer		
“ Here I am ! ”	hin·nen·nee	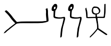	
“ Which one	mee	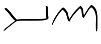	
are you	at·tah		
my son ? ”	be·nee	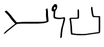	
said	vay·yo·mer		Genesis 27:19
Jacob	ya·a·qov		
to	el		
his father	a·vee	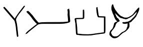	
“ I	a·no·khee		
am Esau	e·saw		
your firstborn	be·kho·re·kha	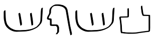	
I have done	a·see·tee	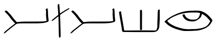	
as	ka·a·sher		
you told me	dib·bar·ta		
	e·lay	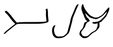	
	qum	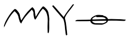	
Please	na		
sit up	she·vah		
and eat	ve·a·khe·lah		
some of my game	mits·tse·dee	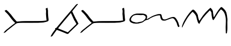	
so that	ba·a·vur		

may bless me ”	te·va·ra·khan·nee	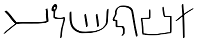	
you	naph·she·kha	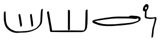	
asked	vay·yo·mer		Genesis 27:20
But Isaac	yits·chaq		
	el		
his son	be·no	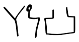	
“ How	mah	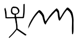	
it so	zeh	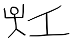	
quickly	mi·har·ta		
did you ever find	lim·tso		
my son ? ”	be·nee	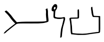	
he replied	vay·yo·mer		
“ Because	kee	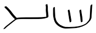	
brought [it]	hiq·rah	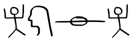	
the LORD	YHVH		
your God	e·lo·he·kha		
to me ”	le·pha·nay		
said	vay·yo·mer		Genesis 27:21
Then Isaac	yits·chaq		
to	el		
Jacob	ya·a·qov	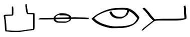	
come closer	ge·shah		
“ Please	na		
so I can touch you	va·a·mush·kha		
my son	be·nee	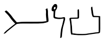	
Are you	ha·at·tah		
really	zeh	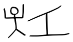	

my son	be·nee	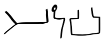	
Esau	e·saw		
or	im		
not ? ”	lo		
came close	vay·yig·gash	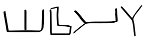	Genesis 27:22
So Jacob	ya·a·qov	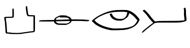	
to	el		
Isaac	yits·chaq		
his father	a·vee	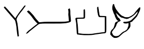	
who touched him	vay·mush·she·hu		
and said	vay·yo·mer		
“ The voice	haq·qol	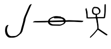	
is the voice	qo·wl	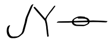	
of Jacob	ya·a·qov	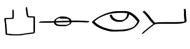	
but the hands	ve·hay·ya·da·yim	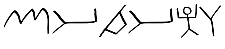	
are the hands	ye·de	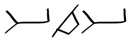	
of Esau ”	e·saw	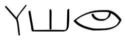	
[Isaac] did not	ve·lo		Genesis 27:23
recognize him	hik·kee·ro	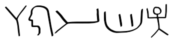	
because	kee	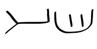	
were	ha·yu	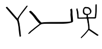	
his hands	ya·daw	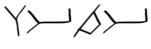	
like those	kee·de	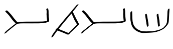	
Esau	e·saw	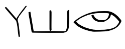	
of his brother	a·chee	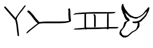	
hairy	se·i·rot		
so he blessed him	vay·va·re·khe·hu		

Again he asked	vay·yo·mer		Genesis 27:24
“ Are you	at·tah		
really	zeh	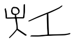	
my son	be·nee		
Esau ? ”	e·saw		
And he replied	vay·yo·mer		
“ I am ”	a·nee	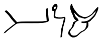	
said [Isaac]	vay·yo·mer		Genesis 27:25
“ Serve	hag·gi·shah		
me ”	lee	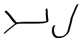	
“ and let me eat	ve·o·khe·lah		
game	mits·tsed		
some of my son’s	be·nee	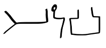	
so that	le·ma·an		
may bless you ”	te·va·rekh·kha		
I	naph·shee	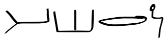	
Jacob brought it	vay·yag·gesh	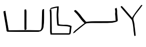	
to him	lo	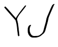	
and he ate	vay·yo·khal		
then he brought	vay·ya·ve	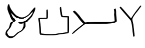	
him	lo	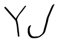	
wine	ya·yin	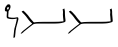	
and he drank	vay·ye·shet	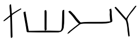	
said	vay·yo·mer		Genesis 27:26
to him	e·law	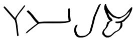	
Isaac	yits·chaq		
Then his father	a·vee	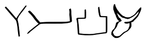	

come near	ge·shah	גשה	
“ Please	na	נא	
and kiss	u·she·qah	ושקה	
me	lee	לי	
my son ”	be·nee	בני	
So he came near	vay·yig·gash	ויגש	Genesis 27:27
and kissed	vay·yish·shaq	וישק	
him	lo	לו	
When Isaac smelled	vay·ya·rach	וירח	
-	et	את	
	re·ach	ריח	
his clothing	be·ga·daw	בגדיו	
he blessed him	vay·va·ra·khe·hu	ויברכהו	
and said :	vay·yo·mer	ויאמר	
“ Ah	re·eh	ראה	
is like the smell	re·ach	ריח	
of my son	be·nee	בני	
the smell	ke·re·ach	כריח	
of a field	sa·deh	שדה	
that	a·sher	אשר	
has blessed	be·ra·kho	ברכו	
the LORD	YHVH	יהוה	
give	ve·yit·ten	ויתן	Genesis 27:28
to you	le·kha	לך	
May God	ha·e·lo·heem	האלהים	
the dew	mit·tal	מטל	
of heaven	hash·sha·ma·yim	השמים	

and the richness	u·mish·man·ne	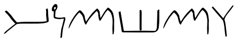	
of the earth —	ha·a·rets	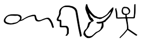	
an abundance	ve·rov	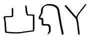	
of grain	da·gan	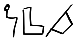	
and new wine	ve·tee·rosh	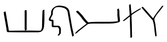	
serve you	ya·av·du·kha	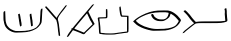	Genesis 27:29
May peoples	am·meem	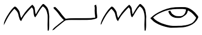	
bow down	ve·yish·ta·chu	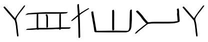	
to you	le·kha	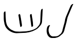	
and nations	le·um·meem	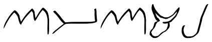	
May you be	he·veh	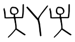	
the master	ge·veer	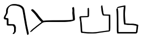	
of your brothers	le·a·che·kha	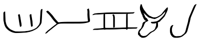	
bow down	ve·yish·ta·chaw·wu	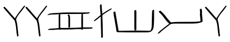	
to you	le·kha	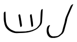	
and may the sons	be·ne	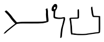	
of your mother	im·me·kha	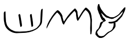	
May those who curse you	o·re·re·kha	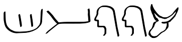	
be cursed	a·rur	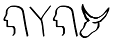	
and those who bless you	u·me·va·ra·khe·kha	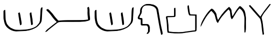	
be blessed ”	ba·rukh	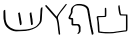	
-	vay·hee	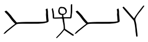	Genesis 27:30
As soon as	ka·a·sher	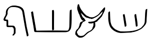	
had finished	kil·lah	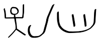	
Isaac	yits·chaq	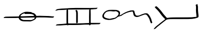	
blessing	le·va·rekh	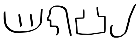	
-	et	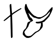	

[him]	ya·a·qov		
	vay·hee	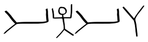	
	akh		
had left	ya·tso		
	ya·tsa		
and Jacob	ya·a·qov	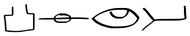	
	me·et		
presence	pe·ne	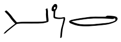	
	yits·chaq		
his father’s	a·vee	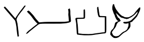	
Esau	ve·e·saw		
his brother	a·chee	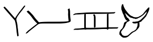	
returned	ba		
from the hunt	mits·tse·do		
made	vay·ya·as		Genesis 27:31
too	gam		
He	hu		
some tasty food	mat·am·meem		
brought	vay·ya·ve	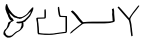	
it to his father	le·a·vee		
and said	vay·yo·mer		
to [him]	le·a·vee		
sit up	ya·qum	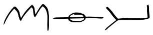	
“ My father	a·vee	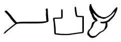	
and eat	ve·yo·khal		
game	mits·tsed		
of your son’s	be·no	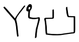	

so that	ba·a·vur		
may bless me ”	te·va·ra·khan·nee	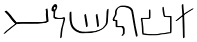	
you	naph·she·kha	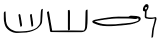	
replied	vay·yo·mer		Genesis 27:32
	lo		
Isaac	yits·chaq		
But his father	a·vee	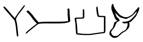	
“ Who	mee	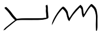	
are you ? ”	at·tah		
he answered	vay·yo·mer		
“ I	a·nee	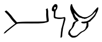	
son ”	bin·kha	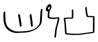	
your firstborn	ve·kho·re·kha	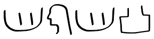	
am Esau	e·saw		
began to tremble violently	vay·ye·che·rad	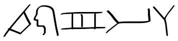	Genesis 27:33
Isaac	yits·chaq		
	cha·ra·dah		
	ge·do·lah		
	ad		
	me·od		
and said	vay·yo·mer		
“ Who	mee	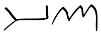	
then	e·pho·w		
was it	hu		
who hunted	hats·tsad		
the game	tsa·yid	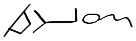	
and brought it	vay·ya·ve	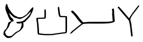	

to me ?	lee	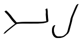	
I ate	va·o·khal		
it all	mik·kol		
Before	be·te·rem		
you came in	ta·vo·w		
and blessed him —	va·a·va·ra·khe·hu	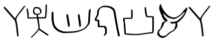	
and indeed	gam		
blessed ! ”	ba·rukh		
he will be	yih·yeh	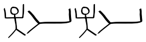	
heard	kish·mo·a		Genesis 27:34
When Esau	e·saw		
-	et		
words	div·re		
his father’s	a·vee	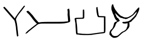	
he let out	vay·yits·aq		
cry	tse·a·qah		
a loud	ge·do·lah		
and bitter	u·ma·rah		
	ad		
	me·od		
and said	vay·yo·mer		
to his father	le·a·vee		
“ Bless me	ba·ra·khe·nee		
too	gam		
	a·nee	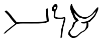	
O my father ! ”	a·vee	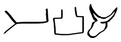	
But [Isaac] replied	vay·yo·mer		Genesis 27:35

came	ba		
“ Your brother	a·chee·kha	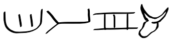	
deceitfully	be·mir·mah		
and took	vay·yiq·qach	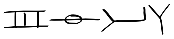	
your blessing ”	bir·kha·te·kha		
So [Esau] declared	vay·yo·mer		Genesis 27:36
“ Is he not rightly	ha·khee		
named	qa·ra	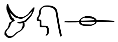	
	she·mo		
Jacob ?	ya·a·qov		
For he has cheated me	vay·ya·qe·ve·nee	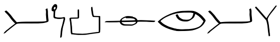	
	zeh	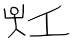	
twice	pha·a·ma·yim		
-	et		
my birthright	be·kho·ra·tee	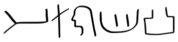	
He took	la·qach	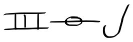	
and	ve·hin·neh		
now	at·tah		
he has taken	la·qach	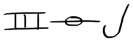	
my blessing ”	bir·kha·tee		
Then he asked	vay·yo·mar		
“ Haven’t	ha·lo		
you saved	a·tsal·ta		
for me ? ”	lee	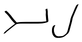	
a blessing	be·ra·khah	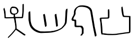	
answered	vay·ya·an	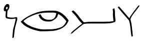	Genesis 27:37
But Isaac	yits·chaq		

	vay·yo·mer		
Esau :	le·e·saw		
“ Look	hen		
your master	ge·veer	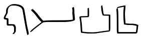	
I have made	sam·tee		
him	lakh	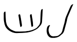	
and	ve·et		
all	kal	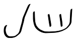	
his relatives	e·chaw	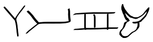	
given	na·tat·tee		
him	lo		
as servants	la·a·va·deem		
with grain	ve·da·gan		
and new wine	ve·tee·rosh	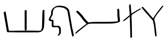	
I have sustained	se·makh·tee		
him	u·le·khah	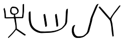	
is left	e·pho·w		
What	mah		
that I can do for you	e·e·seh		
my son ? ”	be·nee	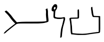	
said	vay·yo·mer		Genesis 27:38
Esau	e·saw		
to	el		
his father	a·vee	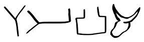	
blessing	hav·ra·khah		
“ Do you have only one	a·chat	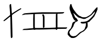	
	hee		

	le·kha	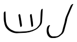	
my father ?	a·vee	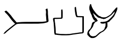	
Bless me	ba·ra·khe·nee		
too	gam		
	a·nee	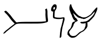	
O my father ! ”	a·vee	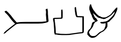	
aloud	vay·yis·sa	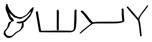	
Then Esau	e·saw		
	qo·lo	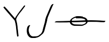	
wept	vay·ye·vek	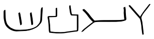	
answered him :	vay·ya·an	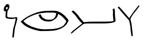	Genesis 27:39
Isaac	yits·chaq		
His father	a·vee	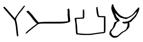	
	vay·yo·mer		
	e·law	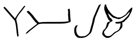	
“ Behold	hin·neh	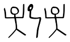	
away from the richness	mish·man·ne		
of the land	ha·a·rets		
shall be	yih·yeh	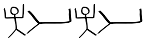	
your dwelling place	mo·wo·sha·ve·kha		
away from the dew	u·mit·tal		
of heaven	hash·sha·ma·yim		
above	me·al		
by	ve·al		Genesis 27:40
the sword	char·be·kha		
You shall live	tich·yeh	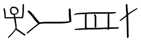	
-	ve·et		

your brother	a·chee·kha	
and serve	ta·a·vod	
	ve·ha·yah	
But when	ka·a·sher	
you rebel	ta·reed	
you will tear	u·pha·raq·ta	
his yoke	ul·lo	
from	me·al	
your neck ”	tsaw·va·re·kha	
held a grudge	vay·yis·tom	Genesis 27:41
Esau	e·saw	
-	et	
against Jacob	ya·a·qov	
because of	al	
the blessing	hab·be·ra·khah	
-	a·sher	
had given him	be·ra·kho	
his father	a·vee	
said	vay·yo·mer	
And Esau	e·saw	
in his heart	be·lib·bo	
are at hand	yiq·re·vu	
“ The days	ye·me	
of mourning	e·vel	
for my father	a·vee	
then I will kill	ve·a·har·gah	
-	et	

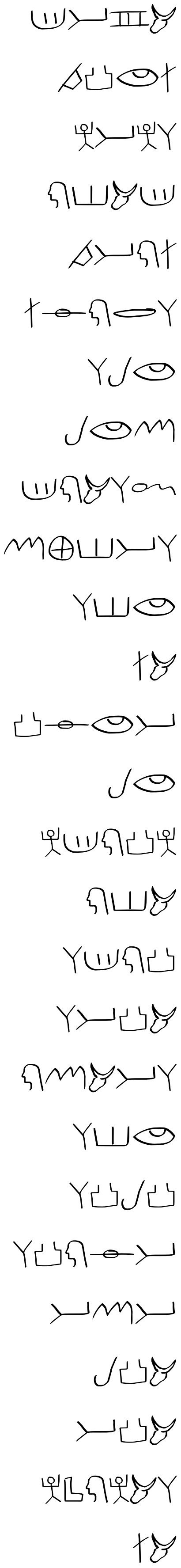

Jacob ”	ya·a·qov		
my brother	a·chee	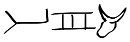	
were relayed	vay·yug·gad	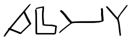	Genesis 27:42
to Rebekah	le·riv·qah	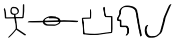	
-	et		
When the words	div·re		
Esau	e·saw		
son	be·nah		
of her older	hag·ga·dol		
she sent for	vat·tish·lach	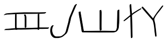	
	vat·tiq·ra	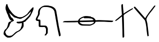	
Jacob	le·ya·a·qov		
son	be·nah		
her younger	haq·qa·tan	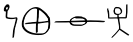	
and told	vat·to·mer		
him	e·law	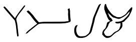	
“ Look	hin·neh		
Esau	e·saw		
your brother	a·chee·kha	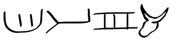	
is consoling himself	mit·na·chem	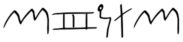	
by	le·kha	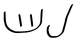	
plotting to kill you	le·ha·re·ge·kha		
So now	ve·at·tah		Genesis 27:43
my son	ve·nee	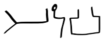	
obey	she·ma		
my voice	be·qo·lee	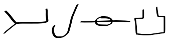	
at once	ve·qum	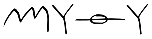	

and flee	be·rach	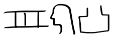	
	le·kha	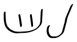	
to	el	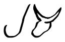	
Laban	la·van	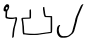	
my brother	a·chee	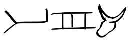	
in Haran	cha·ra·nah	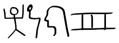	
Stay	ve·ya·shav·ta	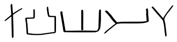	Genesis 27:44
with him	im·mo	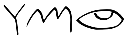	
	ya·meem	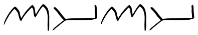	
for a while	a·cha·deem	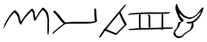	
until	ad	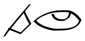	
-	a·sher	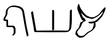	
subsides —	ta·shuv	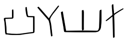	
fury	cha·mat	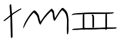	
your brother’s	a·chee·kha	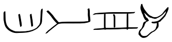	
until	ad	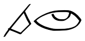	Genesis 27:45
wanes	shuv	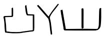	
rage	aph	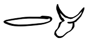	
your brother’s	a·chee·kha	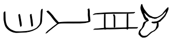	
against you	mim·me·kha	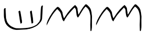	
and he forgets	ve·sha·khach	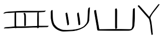	
-	et	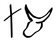	
what	a·sher	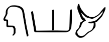	
you have done	a·see·ta	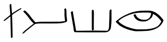	
to him	lo	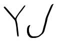	
Then I will send for you	ve·sha·lach·tee	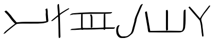	
and bring you back	u·le·qach·tee·kha	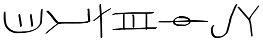	

from there	mish·sham		
Why	la·mah		
should I lose	esh·kal	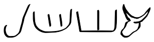	
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of you	she·ne·khem	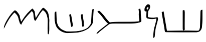	
day ? ”	yo·wm		
in one	e·chad	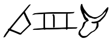	
said	vat·to·mer		Genesis 27:46
Then Rebekah	riv·qah	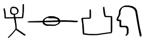	
to	el		
Isaac	yits·chaq		
“ I am weary	qats·tee		
of my life	ve·chay·yay	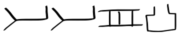	
because of	mip·pe·ne		
women	be·no·wt		
these Hittite	chet	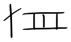	
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takes	lo·qe·ach	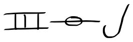	
Jacob	ya·a·qov	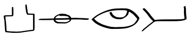	
wife	ish·shah		
from	mib·be·no·wt	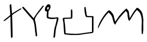	
a Hittite	chet	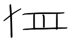	
among them	ka·el·leh		
	mib·be·no·wt	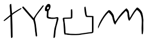	
	ha·a·rets		
what good	lam·mah		
is my	lee	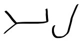	

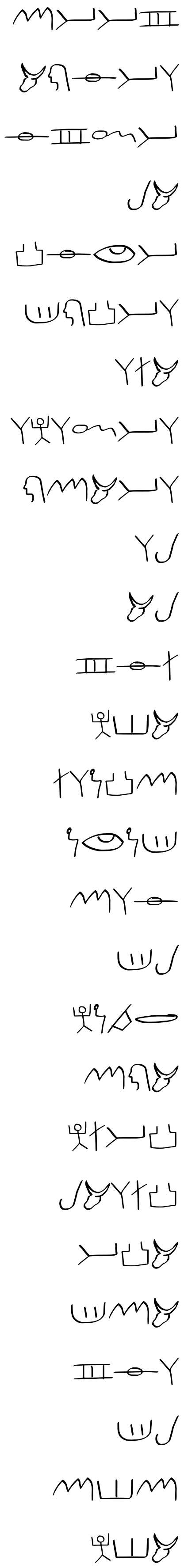

life ? ”	chay·yeem	
called for	vay·yiq·ra	Genesis 28:1
So Isaac	yits·chaq	
	el	
Jacob	ya·a·qov	
and blessed	vay·va·rekh	
him	o·to	
he commanded	vay·tsaw·ve·hu	
	vay·yo·mer	
	lo	
“ Do not	lo	
take	tiq·qach	
a wife	ish·shah	
women ”	mib·be·no·wt	
from the Canaanite	ke·na·an	
at once	qum	Genesis 28:2
“ Go	lekh	
	pad·de·nah	
to Paddan-aram	a·ram	
to the house	be·tah	
Bethuel	ve·tu·el	
father	a·vee	
of your mother’s	im·me·kha	
and take	ve·qach	
	le·kha	
-	mish·sham	
a wife	ish·shah	

from among the daughters	mib·be·no·wt	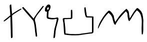	
of Laban	la·van	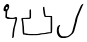	
brother	a·chee	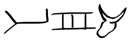	
your mother’s	im·me·kha	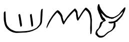	
May God	ve·el	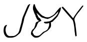	Genesis 28:3
Almighty	shad·day	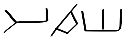	
bless	ye·va·rekh	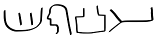	
you	o·te·kha	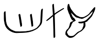	
and make you fruitful	ve·yaph·re·kha	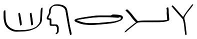	
and multiply you	ve·yar·be·kha	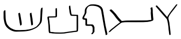	
so that you may become	ve·ha·yee·ta	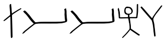	
a company	liq·hal	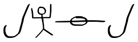	
of peoples	am·meem	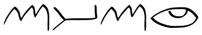	
And may He give	ve·yit·ten	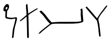	Genesis 28:4
	le·kha	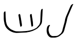	
-	et	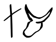	
the blessing	bir·kat	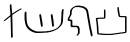	
of Abraham	av·ra·ham	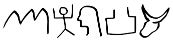	
to you	le·kha	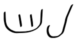	
and your descendants	u·le·zar·a·kha	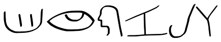	
	it·takh	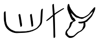	
so that you may possess	le·rish·te·kha	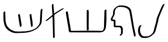	
-	et	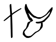	
the land	e·rets	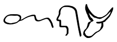	
where you dwell as a foreigner	me·gu·re·kha	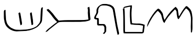	
the land	a·sher	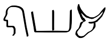	

gave	na·tan	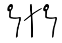	
God	e·lo·heem	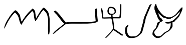	
to Abraham ”	le·av·ra·ham		
sent	vay·yish·lach		Genesis 28:5
So Isaac	yits·chaq		
-	et		
Jacob	ya·a·qov	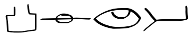	
	vay·ye·lekh	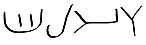	
	pad·de·nah	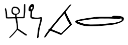	
to Paddan-aram	a·ram		
to	el		
Laban	la·van		
son	ben		
of Bethuel	be·tu·el		
the Aramean	ha·a·ram·mee	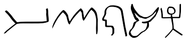	
the brother	a·chee		
of Rebekah	riv·qah	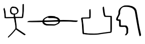	
[who was] the mother	em		
of Jacob	ya·a·qov		
and Esau	ve·e·saw		
learned	vay·yar	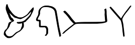	Genesis 28:6
Now Esau	e·saw		
that	kee	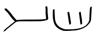	
had blessed	ve·rakh	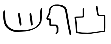	
Isaac	yits·chaq		
-	et		
Jacob	ya·a·qov	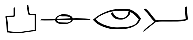	

and sent	ve·shil·lach		
him	o·to		
	pad·de·nah		
to Paddan-aram	a·ram		
to take	la·qa·chat	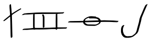	
	lo		
there	mish·sham		
a wife	ish·shah		
	be·va·ra·kho		
	o·to		
commanding	vay·tsaw	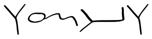	
him	a·law	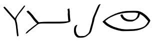	
	le·mor		
“ Do not	lo		
marry	tiq·qach	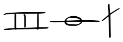	
	ish·shah		
woman ”	mib·be·no·wt	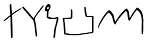	
a Canaanite	ke·na·an		
had obeyed	vay·yish·ma	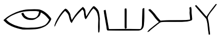	Genesis 28:7
and that Jacob	ya·a·qov	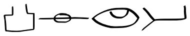	
	el		
his father	a·vee	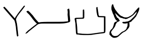	
	ve·el		
and mother	im·mo	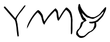	
and gone	vay·ye·lekh	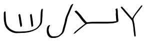	
	pad·de·nah		
to Paddan-aram	a·ram		

seeing	vay·yar	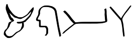	Genesis 28:8
And	e·saw	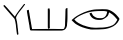	
that	kee	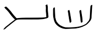	
disapproved of	ra·o·wt	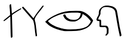	
women	be·no·wt	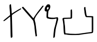	
the Canaanite	ke·na·an	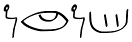	
	be·e·ne	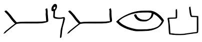	
Isaac	yits·chaq	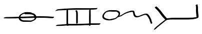	
his father	a·vee	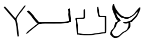	
went	vay·ye·lekh	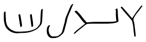	Genesis 28:9
Esau	e·saw	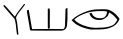	
to	el	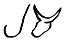	
Ishmael	yish·ma·el	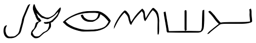	
and married	vay·yiq·qach	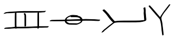	
-	et	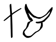	
Mahalath	ma·cha·lat	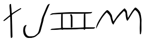	
[and] daughter	bat	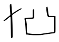	
Ishmael	yish·ma·el	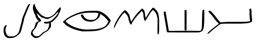	
son	ben	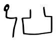	
of Abraham’s	av·ra·ham	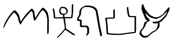	
the sister	a·cho·wt	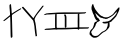	
of Nebaioth	ne·va·yo·wt	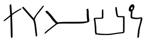	
in addition to	al	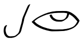	
	na·shaw	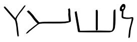	
he already had	lo	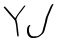	
the wives	le·ish·shah	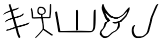	
left	vay·ye·tse	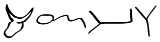	Genesis 28:10

Meanwhile Jacob	ya·a·qov		
	mib·be·er		
Beersheba	sha·va		
and set out for	vay·ye·lekh	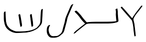	
Haran	cha·ra·nah		
On reaching	vay·yiph·ga		Genesis 28:11
a certain place	bam·ma·qo·wm		
he spent the night	vay·ya·len	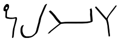	
there	sham		
because	kee	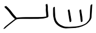	
had set	va		
the sun	hash·she·mesh		
And taking	vay·yiq·qach	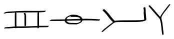	
one of the stones	me·av·ne		
from that place	ham·ma·qo·wm	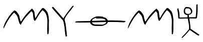	
he put	vay·ya·sem		
it under his head	me·ra·a·sho·taw		
and lay down	vay·yish·kav		
to sleep	bam·ma·qo·wm		
	ha·hu	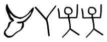	
And [Jacob] had a dream	vay·ya·cha·lom	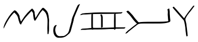	Genesis 28:12
about	ve·hin·neh		
a ladder	sul·lam	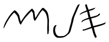	
that rested	muts·tsav		
on the earth	ar·tsah		
with its top	ve·ro·sho		
reaching	mag·gee·a	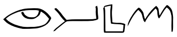	

up to heaven	hash·sha·ma·ye·mah	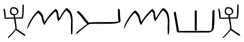	
	ve·hin·neh		
angels	mal·a·khe		
and God’s	e·lo·heem	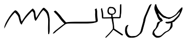	
were going up	o·leem	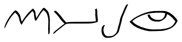	
and down	ve·yo·re·deem		
[the ladder]	bo		
And there	ve·hin·neh		Genesis 28:13
the LORD	YHVH		
was standing	nits·tsav		
at the top	a·law	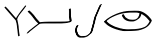	
and saying	vay·yo·mar		
“ I	a·nee	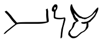	
am the LORD	YHVH		
the God	e·lo·he		
Abraham	av·ra·ham	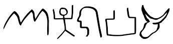	
of your father	a·vee·kha	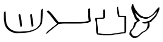	
and the God	ve·lo·he	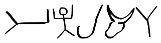	
of Isaac	yits·chaq		
the land	ha·a·rets		
on which	a·sher		
you	at·tah		
now lie	sho·khev		
	a·le·ha	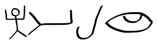	
	le·kha	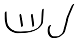	
I will give you	et·te·nen·nah	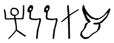	
and your descendants	u·le·zar·e·kha		

will be	ve·ha·yah	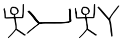	Genesis 28:14
Your descendants	zar·a·kha		
like the dust	ka·a·phar		
of the earth	ha·a·rets		
and you will spread out	u·pha·rats·ta		
to the west	yam·mah	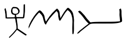	
and east	va·qe·de·mah	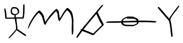	
and north	ve·tsa·pho·nah		
and south	va·neg·bah		
will be blessed	ve·niv·ra·khu		
through you	ve·kha	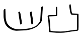	
All	kal	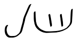	
the families	mish·pe·chot	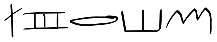	
of the earth	ha·a·da·mah		
and your offspring	u·ve·zar·e·kha		
Look	ve·hin·neh		Genesis 28:15
I	a·no·khee		
am with you	im·makh		
and I will watch over you	u·she·mar·tee·kha		
wherever	be·khol		
-	a·sher		
you go	te·lekh	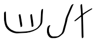	
and I will bring you back	va·ha·shi·vo·tee·kha		
to	el		
land	ha·a·da·mah		
this	haz·zot		

For	kee	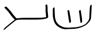	
I will not	lo		
leave	e·e·za·ve·kha	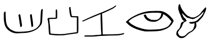	
you until	ad		
-	a·sher		
-	im		
I have done	a·see·tee	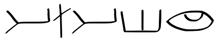	
-	et		
what	a·sher		
I have promised	dib·bar·tee		
you ”	lakh	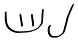	
woke up	vay·yee·qats	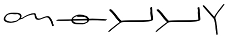	Genesis 28:16
When Jacob	ya·a·qov		
	mish·she·na·to	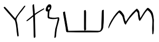	
he thought	vay·yo·mer		
“ Surely	a·khen		
is	yesh	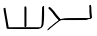	
the LORD	YHVH		
place	bam·ma·qo·wm		
in this	haz·zeh		
and I	ve·a·no·khee	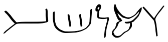	
	lo		
was unaware of it ”	ya·da·e·tee		
And he was afraid	vay·yee·ra	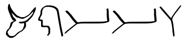	Genesis 28:17
and said	vay·yo·mar		
“ How	mah		
awesome	no·w·ra		

place !	ham·ma·qo·wm	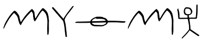	
[is] this	haz·zeh	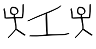	
is none	en	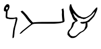	
This	zeh		
other than	kee	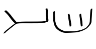	
	im		
the house	bet	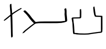	
of God	e·lo·heem		
this	ve·zeh	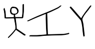	
is the gate	sha·ar		
of heaven ! ”	hash·sha·ma·yim		
Early	vay·yash·kem	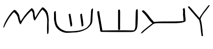	Genesis 28:18
Jacob	ya·a·qov	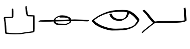	
the next morning	bab·bo·qer	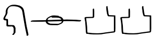	
took	vay·yiq·qach	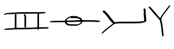	
-	et		
the stone	ha·e·ven		
that	a·sher	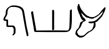	
and he set it up	sam		
under his head	me·ra·a·sho·taw		
he had placed	vay·ya·sem		
-	o·tah		
as a pillar	mats·tse·vah		
He poured	vay·yi·tsoq		
oil	she·men		
on	al		
top of it	ro·shah		

and he called	vay·yiq·ra	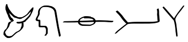	Genesis 28:19
-	et		
-	shem		
place	ham·ma·qo·wm	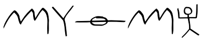	
that	ha·hu		
	bet	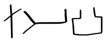	
Bethel	el		
though	ve·u·lam		
Luz	luz		
had been named	shem	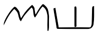	
the city	ha·eer		
previously	la·ri·sho·nah		
made	vay·yid·dar	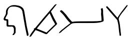	Genesis 28:20
Then Jacob	ya·a·qov	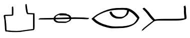	
a vow	ne·der		
saying	le·mor	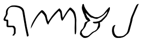	
“ If	im		
will be	yih·yeh	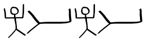	
God	e·lo·heem		
with me	im·ma·dee		
and watch over me	u·she·ma·ra·nee		
journey	bad·de·rekh		
on this	haz·zeh		
-	a·sher		
-	a·no·khee		
	ho·w·lekh	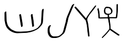	
and if He will provide	ve·na·tan		

me	lee	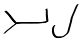	
with food	le·chem	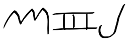	
to eat	le·e·khol		
and clothes	u·ve·ged		
to wear	lil·bosh		
so that I may return	ve·shav·tee		Genesis 28:21
safely	ve·sha·lo·wm	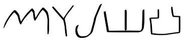	
to	el		
house	bet	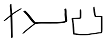	
my father’s	a·vee	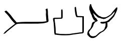	
will be	ve·ha·yah	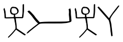	
then the LORD	YHVH		
my	lee	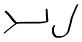	
God	le·lo·heem		
stone	ve·ha·e·ven		Genesis 28:22
And this	haz·zot		
-	a·sher		
I have set up	sam·tee		
as a pillar	mats·tse·vah		
will be	yih·yeh	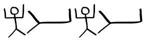	
house	bet	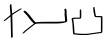	
God’s	e·lo·heem		
and of all	ve·khol		
that	a·sher		
You give	tit·ten		
me	lee	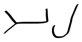	
I will surely	as·ser		

give You a tenth	a·as·se·ren·nu		
”	lakh	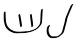	
resumed his journey	vay·yis·sa	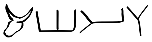	Genesis 29:1
Jacob	ya·a·qov	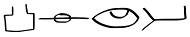	
	rag·law	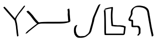	
and came	vay·ye·lekh	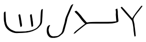	
to the land	ar·tsah		
of the people	ve·ne	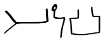	
of the east	qe·dem	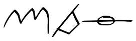	
He looked	vay·yar	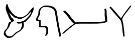	Genesis 29:2
and saw	ve·hin·neh		
a well	ve·er		
in the field	bas·sa·deh	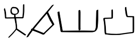	
and	ve·hin·neh		
near it	sham		
three	she·lo·shah	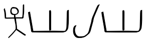	
flocks	ed·re		
of sheep	tson		
lay	ro·ve·tseem		
	a·le·ha	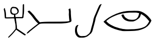	
because	kee	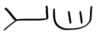	
from	min		
well	hab·be·er		
this	ha·hi·w	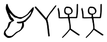	
were watered	yash·qu	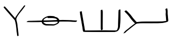	
the sheep	ha·a·da·reem		
stone	ve·ha·e·ven		

And a large	ge·do·lah		
covered	al		
the mouth	pee		
of the well	hab·be·er		
had been gathered	ve·ne·es·phu		Genesis 29:3
there	sham·mah		
When all	khal	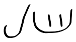	
the flocks	ha·a·da·reem		
the shepherds would roll away	ve·ga·la·lu	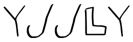	
-	et		
the stone	ha·e·ven		
from	me·al		
the mouth	pee		
of the well	hab·be·er		
and water	ve·hish·qu	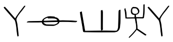	
-	et		
the sheep	hats·tson		
Then they would return	ve·he·shee·vu	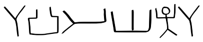	
-	et		
the stone	ha·e·ven		
over	al		
the mouth	pee		
of the well	hab·be·er		
to its place	lim·qo·mah	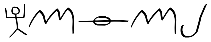	
asked	vay·yo·mer		Genesis 29:4
the [shepherds]	la·hem		
Jacob	ya·a·qov		

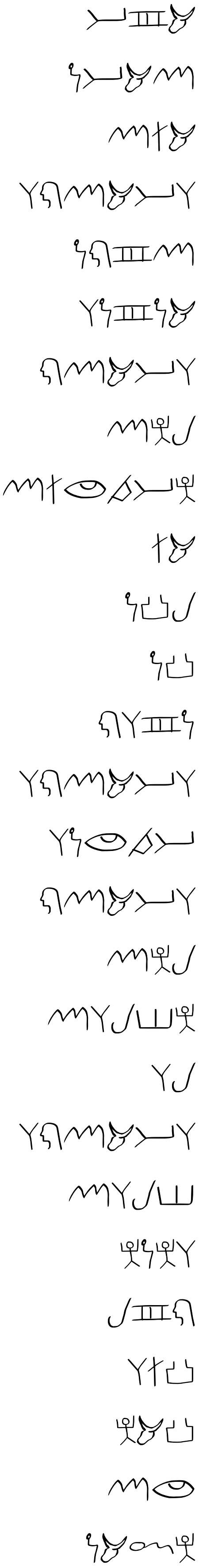

“ My brothers ”	a·chay	
“ where	me·a·yin	
are you from ? ”	at·tem	
they answered	vay·yo·me·ru	
from Haran ”	me·cha·ran	
“ We are	a·na·che·nu	
Jacob asked	vay·yo·mer	Genesis 29:5
	la·hem	
“ Do you know	hay·da·tem	
-	et	
Laban	la·van	
the grandson	ben	
of Nahor ? ”	na·cho·wr	
they replied	vay·yo·me·ru	
“ We know him ”	ya·da·e·nu	
Jacob inquired	vay·yo·mer	Genesis 29:6
	la·hem	
“ Is he well	ha·sha·lo·wm	
? ”	lo	
they answered	vay·yo·me·ru	
“ Yes ”	sha·lo·wm	
“ and here	ve·hin·neh	
Rachel	ra·chel	
his daughter	bit·to	
comes	ba·ah	
with	im	
his sheep ”	hats·tson	

said Jacob	vay·yo·mer		Genesis 29:7
“ Look ”	hen		
“ it is still	o·wd		
daylight	hay·yo·wm	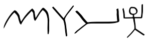	
broad	ga·do·wl		
it is not yet	lo		
time	et		
to gather	he·a·seph		
the livestock	ham·miq·neh	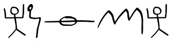	
Water	hash·qu	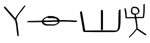	
the sheep	hats·tson		
and take them back	u·le·khu	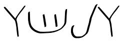	
to pasture ”	re·u		
But they replied	vay·yo·me·ru		Genesis 29:8
“ We cannot	lo		
	nu·khal		
until	ad		
-	a·sher		
have been gathered	ye·a·se·phu		
all	kal	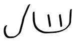	
the flocks	ha·a·da·reem		
has been rolled	ve·ga·la·lu	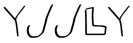	
-	et		
and the stone	ha·e·ven		
away from	me·al		
the mouth	pee	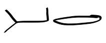	
of the well	hab·be·er		

Then we will water	ve·hish·qee·nu	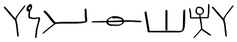	
the sheep ”	hats·tson	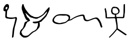	
While	o·w·den·nu	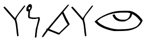	Genesis 29:9
he was still speaking	me·dab·ber	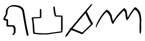	
with them	im·mam	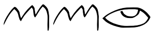	
Rachel	ve·ra·chel	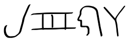	
arrived	ba·ah	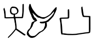	
with	im	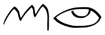	
sheep	hats·tson	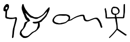	
-	a·sher	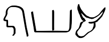	
her father’s	le·a·vee·ha	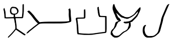	
for	kee	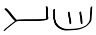	
was a shepherdess	ro·ah	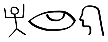	
she	hee	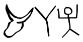	
-	vay·hee	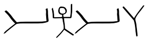	Genesis 29:10
As soon as	ka·a·sher	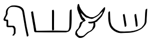	
saw	ra·ah	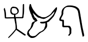	
Jacob	ya·a·qov	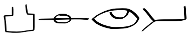	
-	et	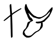	
Rachel	ra·chel	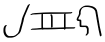	
the daughter	bat	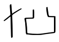	
Laban	la·van	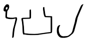	
brother	a·chee	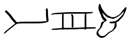	
of his mother’s	im·mo	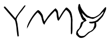	
-	ve·et	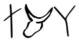	
sheep	tson	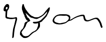	
with Laban’s	la·van	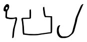	

his uncle’s	a·chee	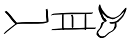	
	im·mo		
went up	vay·yig·gash	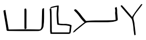	
he	ya·a·qov	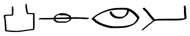	
and rolled	vay·ya·gel	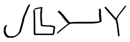	
-	et		
the stone	ha·e·ven		
away from	me·al		
the mouth	pee		
of the well	hab·be·er		
and watered	vay·yashq	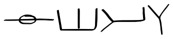	
-	et		
sheep	tson		
	la·van		
	a·chee	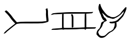	
	im·mo	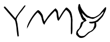	
kissed	vay·yish·shaq	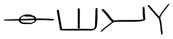	Genesis 29:11
Then Jacob	ya·a·qov		
Rachel	le·ra·chel	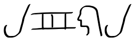	
aloud	vay·yis·sa	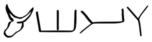	
-	et		
-	qo·lo	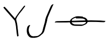	
and wept	vay·ye·vek	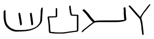	
told	vay·yag·ged	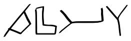	Genesis 29:12
He	ya·a·qov		
Rachel	le·ra·chel	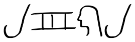	
that	kee	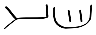	

a relative	a·chee	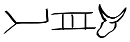	
of her father	a·vee·ha	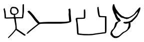	
he was	hu		
	ve·khee		
son	ben		
Rebekah's	riv·qah	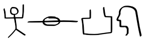	
	hu		
and she ran	vat·ta·rats		
and told	vat·tag·ged		
her father	le·a·vee·ha		
-	vay·hee	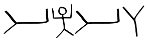	Genesis 29:13
heard	khish·mo·a		
When Laban	la·van	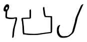	
-	et		
the news	she·ma		
Jacob	ya·a·qov		
son	ben		
about his sister's	a·cho·to	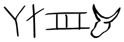	
he ran out	vay·ya·rats		
to meet him	liq·ra·to	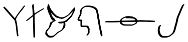	
He embraced	vay·chab·beq	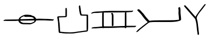	
him	lo		
and kissed	vay·nash·sheq	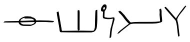	
him	lo		
and brought him	vay·vee·e·hu	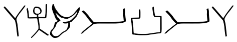	
to	el		
his home	be·to	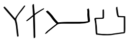	

where Jacob told	vay·sap·per	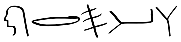	
him	le·la·van	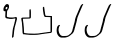	
-	et	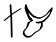	
all	kal	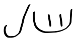	
that had happened	had·de·va·reem	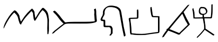	
	ha·el·leh	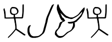	
declared	vay·yo·mer	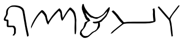	Genesis 29:14
	lo	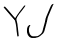	
Then Laban	la·van	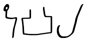	
indeed	akh	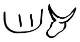	
and blood ”	ats·mee	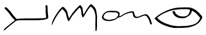	
my own flesh	u·ve·sa·ree	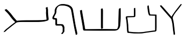	
“ You are	at·tah	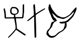	
After Jacob had stayed	vay·ye·shev	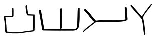	
with him	im·mo	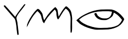	
a month	cho·desh	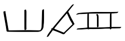	
	ya·meem	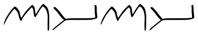	
said	vay·yo·mer	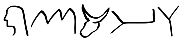	Genesis 29:15
Laban	la·van	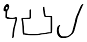	
to him	le·ya·a·qov	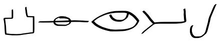	
“ Just because	ha·khee	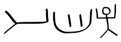	
my relative	a·chee	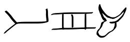	
you are	at·tah	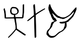	
should you work	va·a·vad·ta·nee	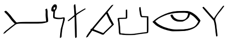	
for nothing ?	chin·nam	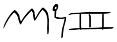	
Tell	hag·gee·dah	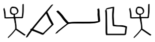	
me	lee	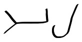	

what	mah		
your wages should be ”	mas·kur·te·kha		
Now Laban	u·le·la·van	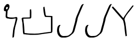	Genesis 29:16
had two	she·te	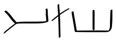	
daughters	va·no·wt	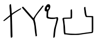	
was named	shem		
the older	hag·ge·do·lah		
Leah	le·ah		
was named	ve·shem	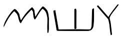	
and the younger	haq·qe·tan·nah	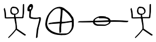	
Rachel	ra·chel	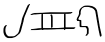	
eyes	ve·e·ne	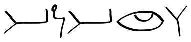	Genesis 29:17
Leah	le·ah		
had weak	rak·ko·wt		
but Rachel	ve·ra·chel	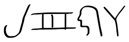	
was	ha·ye·tah	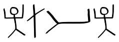	
shapely	ye·phat	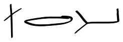	
	to·ar		
and beautiful	vee·phat	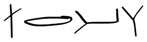	
	mar·eh		
loved	vay·ye·e·hav		Genesis 29:18
Since Jacob	ya·a·qov	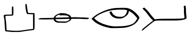	
-	et		
Rachel	ra·chel	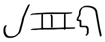	
he answered	vay·yo·mer		
“ I will serve	e·e·va·de·kha		
you seven	she·va		

years	sha·neem	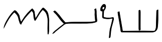	
Rachel ”	be·ra·chel	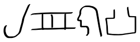	
daughter	bit·te·kha	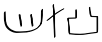	
for your younger	haq·qe·tan·nah	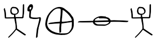	
replied	vay·yo·mer	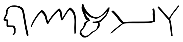	Genesis 29:19
Laban	la·van	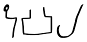	
“ Better	to·wv	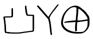	
that I give	tit·tee	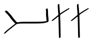	
her	o·tah	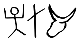	
to you	lakh	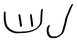	
than	mit·tit·tee	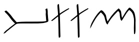	
-	o·tah	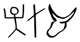	
-	le·eesh	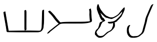	
to another	a·cher	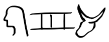	
Stay here	she·vah	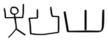	
with me ”	im·ma·dee	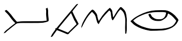	
served	vay·ya·a·vod	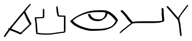	Genesis 29:20
So Jacob	ya·a·qov	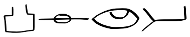	
for Rachel	be·ra·chel	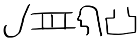	
seven	she·va	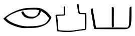	
years	sha·neem	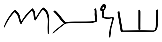	
yet it seemed	vay·yih·yu	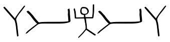	
	ve·e·naw	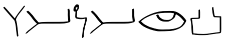	
days	ke·ya·meem	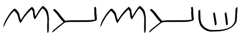	
[but] a few	a·cha·deem	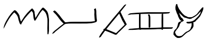	
because of his love	be·a·ha·va·to	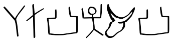	
for her	o·tah	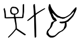	

said	vay·yo·mer		Genesis 29:21
Finally Jacob	ya·a·qov		
to	el		
Laban	la·van	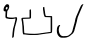	
“ Grant	ha·vah	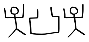	
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my wife	ish·tee		
for	kee	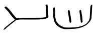	
is complete	ma·le·u		
my time	ya·may		
and I want to sleep with	ve·a·vo·w·ah		
her ”	e·le·ha	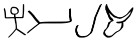	
-	vay·ye·e·soph		Genesis 29:22
So Laban	la·van	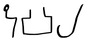	
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invited all	kal	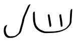	
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of that place	ham·ma·qo·wm	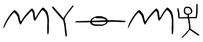	
and prepared	vay·ya·as		
a feast	mish·teh		
But when	vay·hee	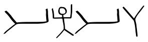	Genesis 29:23
evening came	va·e·rev		
Laban took	vay·yiq·qach	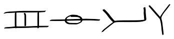	
-	et		
Leah	le·ah		
his daughter	vit·to		
and gave	vay·ya·ve	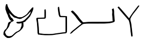	

her	o·tah	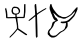	
to Jacob	e·law	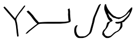	
and he slept with	vay·ya·vo	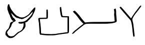	
her	e·le·ha	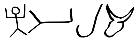	
gave	vay·yit·ten	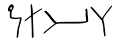	Genesis 29:24
And Laban	la·van	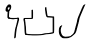	
	lah	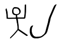	
-	et	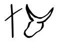	
Zilpah	zil·pah	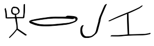	
his servant girl	shiph·cha·to	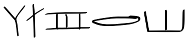	
Leah	le·le·ah	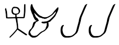	
to his daughter	vit·to	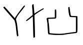	
as her maidservant	shiph·chah	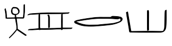	
came	vay·hee	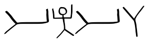	Genesis 29:25
When morning	vab·bo·qer	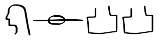	
there	ve·hin·neh	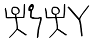	
	hee	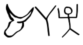	
was Leah !	le·ah	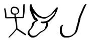	
Jacob said	vay·yo·mer	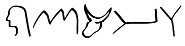	
to	el	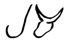	
Laban	la·van	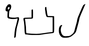	
“ What	mah	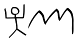	
	zot	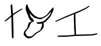	
have you done	a·see·ta	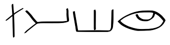	
to me ? ”	lee	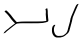	
“ Wasn’t	ha·lo	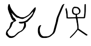	
it for Rachel	ve·ra·chel	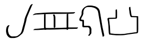	

that I served	a·vad·tee		
you ?	im·makh		
Why	ve·lam·mah	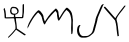	
have you deceived me ? ”	rim·mee·ta·nee	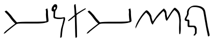	
replied	vay·yo·mer		Genesis 29:26
Laban	la·van	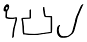	
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our custom	ye·a·seh		
	khen	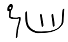	
here	bim·qo·w·me·nu	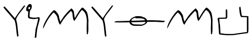	
in marriage	la·tet	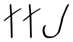	
to give the younger daughter	hats·tse·ee·rah		
before	liph·ne		
the older	hab·be·khee·rah	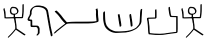	
Finish	mal·le		Genesis 29:27
week’s celebration	she·vu·a		
this	zot		
and we will give	ve·nit·te·nah	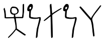	
you	le·kha	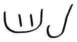	
	gam		
-	et		
the younger one	zot		
of work ”	ba·a·vo·dah	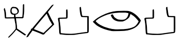	
-	a·sher		
in return for	ta·a·vod		
-	im·ma·dee		
	o·wd		

seven	she·va		
years	sha·neem	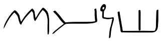	
another	a·che·ro·wt	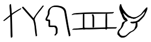	
did	vay·ya·as		Genesis 29:28
And Jacob	ya·a·qov	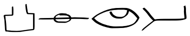	
just that	ken	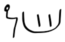	
He finished	vay·mal·le		
the week's celebration	she·vu·a		
	zot		
and Laban gave	vay·yit·ten	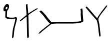	
	lo		
him	et		
Rachel	ra·chel	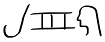	
his daughter	bit·to		
-	lo		
as his wife	le·ish·shah		
gave	vay·yit·ten	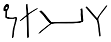	Genesis 29:29
Laban also	la·van	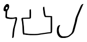	
Rachel	le·ra·chel	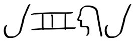	
to his daughter	bit·to		
-	et		
Bilhah	bil·hah	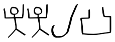	
his servant girl	shiph·cha·to		
as her	lah		
maidservant	le·shiph·chah		
Jacob slept with	vay·ya·vo	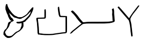	Genesis 29:30
as well	gam		

	el		
Rachel	ra·chel	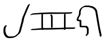	
he loved	vay·ye·e·hav		
and indeed	gam		
-	et		
Rachel	ra·chel	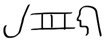	
more than Leah	mil·le·ah		
So he worked	vay·ya·a·vod		
for	im·mo		
Laban	o·wd		
seven	she·va		
years	sha·neem	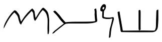	
another	a·che·ro·wt	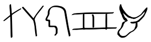	
saw	vay·yar	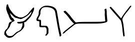	Genesis 29:31
When the LORD	YHVH		
that	kee	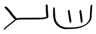	
was unloved	se·nu·ah		
Leah	le·ah		
He opened	vay·yiph·tach		
-	et		
her womb	rach·mah	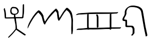	
but Rachel	ve·ra·chel	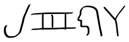	
[was] barren	a·qa·rah	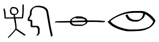	
conceived	vat·ta·har		Genesis 29:32
And Leah	le·ah		
and gave birth to	vat·te·led		
a son	ben		

and she named him	vat·tiq·ra	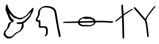	
	she·mo		
Reuben	re·u·ven		
for	kee	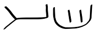	
she said	a·me·rah		
Surely	kee	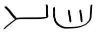	
has seen	ra·ah		
“ The LORD	YHVH		
my affliction	be·an·yee	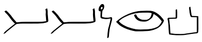	
	kee	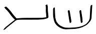	
now ”	at·tah		
will love me	ye·e·ha·va·nee		
my husband	ee·shee		
she conceived	vat·ta·har		Genesis 29:33
Again	o·wd		
and gave birth to	vat·te·led		
a son	ben		
and she said	vat·to·mer		
that	kee	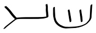	
has heard	sha·ma		
“ Because the LORD	YHVH		
	kee	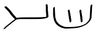	
am unloved	se·nu·ah		
I	a·no·khee		
He has given	vay·yit·ten	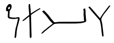	
me	lee	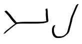	
as well ”	gam		

-	et	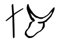	
this [son]	zeh	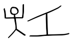	
So she named him	vat·tiq·ra	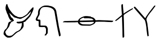	
	she·mo	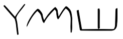	
Simeon	shim·o·wn	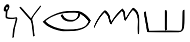	
[Leah] conceived	vat·ta·har	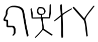	Genesis 29:34
Once again	o·wd	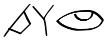	
and gave birth to	vat·te·led	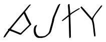	
a son	ben	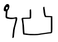	
and she said	vat·to·mer	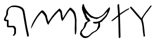	
" Now	at·tah	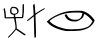	
at last	hap·pa·am	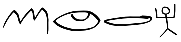	
will become attached	yil·la·veh	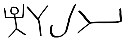	
my husband	ee·shee	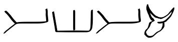	
to me	e·lay	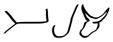	
because	kee	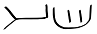	
I have borne	ya·lad·tee	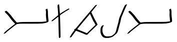	
him	lo	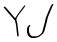	
three	she·lo·shah	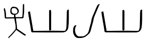	
sons "	va·neem	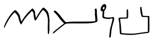	
So	al	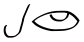	
	ken	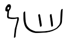	
he was named	qa·ra	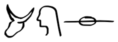	
	she·mo	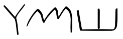	
Levi	le·vee	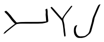	
she conceived	vat·ta·har	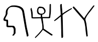	Genesis 29:35
And once more	o·wd	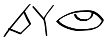	

and gave birth to	vat·te·led	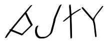	
a son	ben		
and said	vat·to·mer		
“ This time	hap·pa·am		
I will praise	o·w·deh		
-	et		
the LORD ”	YHVH	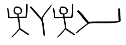	
So	al		
	ken		
she named him	qa·re·ah		
	she·mo		
Judah	ye·hu·dah	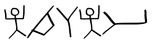	
Then Leah stopped	vat·ta·a·mod		
having children	mil·le·det	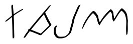	
saw	vat·te·re	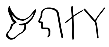	Genesis 30:1
When Rachel	ra·chel	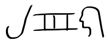	
that	kee	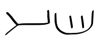	
she was not	lo		
bearing	ya·le·dah	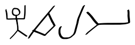	
for Jacob	le·ya·a·qov		
she envied	vat·te·qan·ne	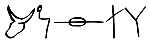	
any children	ra·chel	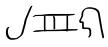	
her sister	ba·a·cho·tah		
she said	vat·to·mer		
to	el		
Jacob	ya·a·qov	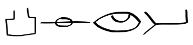	
“ Give	ha·vah		

me	lee	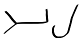	
children	va·neem	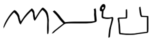	
or	ve·im		
	a·yin	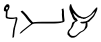	
will die ! ”	me·tah		
I	a·no·khee		
became angry	vay·yi·char	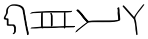	Genesis 30:2
	aph		
Jacob	ya·a·qov		
with Rachel	be·ra·chel	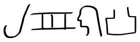	
and said	vay·yo·mer		
in the place	ha·ta·chat		
of God	e·lo·heem		
“ Am I	a·no·khee		
who	a·sher		
has withheld	ma·na		
from you ? ”	mim·mekh		
children	pe·ree		
	va·ten	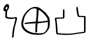	
Then she said	vat·to·mer		Genesis 30:3
“ Here	hin·neh		
is my maidservant	a·ma·tee		
Bilhah	vil·hah	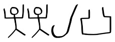	
Sleep with	bo		
her	e·le·ha	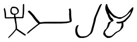	
that she may bear children	ve·te·led		
	al		

[for me]	bir·kay	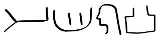	
can build a family ”	ve·ib·ba·neh		
too	gam		
I	a·no·khee		
so that through her	mim·men·nah		
So Rachel gave	vat·tit·ten		Genesis 30:4
-	lo	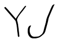	
[Jacob]	et		
Bilhah	bil·hah	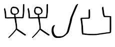	
her servant	shiph·cha·tah	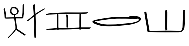	
as a wife	le·ish·shah		
slept with	vay·ya·vo	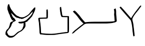	
her	e·le·ha	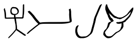	
and [he]	ya·a·qov		
conceived	vat·ta·har		Genesis 30:5
and Bilhah	bil·hah	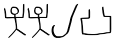	
and bore	vat·te·led	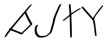	
[him]	le·ya·a·qov		
a son	ben		
said	vat·to·mer		Genesis 30:6
Then Rachel	ra·chel	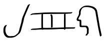	
has vindicated me	da·nan·nee	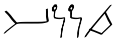	
“ God	e·lo·heem	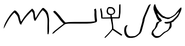	
-	ve·gam		
He has heard	sha·ma		
my plea	be·qo·lee		
and given	vay·yit·ten	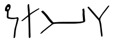	

me	lee	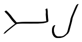	
a son ”	ben		
	al		
	ken	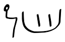	
So she named him	qa·re·ah		
	she·mo		
Dan	dan		
conceived	vat·ta·har		Genesis 30:7
again	o·wd		
and bore	vat·te·led		
Bilhah	bil·hah		
servant	shiph·chat		
And Rachel’s	ra·chel	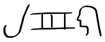	
son	ben		
a second	she·nee	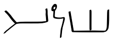	
Jacob	le·ya·a·qov		
said	vat·to·mer		Genesis 30:8
Then Rachel	ra·chel	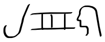	
“ In my great struggles	naph·tu·le		
	e·lo·heem		
I have wrestled	niph·tal·tee		
with	im		
my sister	a·cho·tee	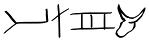	
and	gam		
won ”	ya·kho·le·tee	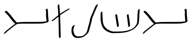	
So she named	vat·tiq·ra	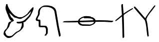	
him	she·mo		

Naphtali	naph·ta·lee		
saw	vat·te·re	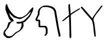	Genesis 30:9
When Leah	le·ah		
that	kee	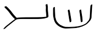	
she had stopped	a·me·dah		
having children	mil·le·det	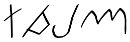	
	vat·tiq·qach	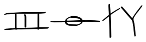	
-	et		
Zilpah	zil·pah		
her servant	shiph·cha·tah		
she gave	vat·tit·ten		
-	o·tah		
to Jacob	le·ya·a·qov		
as a wife	le·ish·shah		
bore	vat·te·led		Genesis 30:10
Zilpah	zil·pah		
servant	shiph·chat		
And Leah’s	le·ah		
Jacob	le·ya·a·qov		
a son	ben		
said	vat·to·mer		Genesis 30:11
Then Leah	le·ah		
“ How fortunate ! ”	be·gad		
So she named	vat·tiq·ra	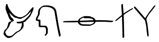	
-	et		
him	she·mo		
Gad	gad		

bore	vat·te·led	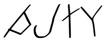	Genesis 30:12
Zilpah	zil·pah	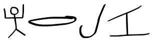	
servant	shiph·chat	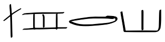	
When Leah’s	le·ah	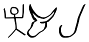	
son	ben	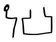	
a second	she·nee	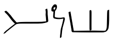	
Jacob	le·ya·a·qov	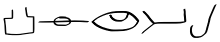	
said	vat·to·mer	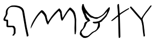	Genesis 30:13
Leah	le·ah	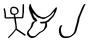	
“ How happy I am !	be·a·she·ree	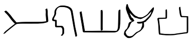	
For	kee	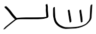	
call me happy ”	ish·she·ru·nee	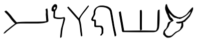	
the women	ba·no·wt	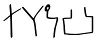	
So she named	vat·tiq·ra	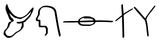	
-	et	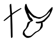	
him	she·mo	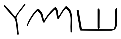	
Asher	a·sher	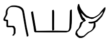	
went out	vay·ye·lekh	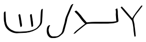	Genesis 30:14
Reuben	re·u·ven	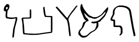	
	bee·me	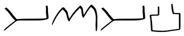	
harvest	qe·tseer	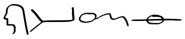	
Now during the wheat	chit·teem	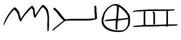	
and found	vay·yim·tsa	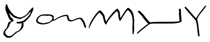	
some mandrakes	du·da·eem	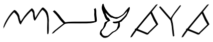	
in the field	bas·sa·deh	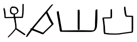	
When he brought	vay·ya·ve	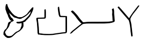	
them	o·tam	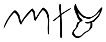	

to	el	אל	
-	le·ah	לאה	
his mother	im·mo	אמו	
begged	vat·to·mer	ותאמר	
Rachel	ra·chel	רחל	
	el	אל	
Leah	le·ah	לאה	
give me	te·nee	תני	
“ Please	na	נא	
some of	lee	לי	
mandrakes ”	mid·du·da·e	מדודאי	
your son’s	be·nekh	בנך	
But Leah replied	vat·to·mer	ותאמר	Genesis 30:15
	lah	לה	
“ Is it not enough	ham·at	המעט	
that you have taken away	qach·tekh	קחתך	
-	et	את	
my husband ?	ee·shee	אישי	
want to take	ve·la·qa·chat	ולקחת	
Now you	gam	גם	
-	et	את	
mandrakes [as well] ? ”	du·da·e	דודאי	
my son’s	be·nee	בני	
said	vat·to·mer	ותאמר	
Rachel	ra·chel	רחל	
“ Very well ”	la·khen	לכן	
“ he may sleep	yish·kav	ישכב	

with you	im·makh		
tonight	hal·lay·lah	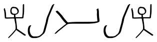	
in exchange for	ta·chat	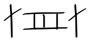	
mandrakes ”	du·da·e		
your son’s	ve·nekh	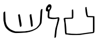	
came in	vay·ya·vo	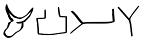	Genesis 30:16
When Jacob	ya·a·qov		
from	min		
the field	has·sa·deh		
that evening	ba·e·rev		
went out	vat·te·tse		
Leah	le·ah		
to meet him	liq·ra·to	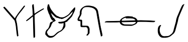	
and said	vat·to·mer		
with me	e·lay	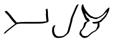	
“ You must come	ta·vo·w		
for	kee	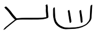	
I have hired you	sa·khor		
	se·khar·tee·kha		
mandrakes ”	be·du·da·e		
with my son’s	be·nee	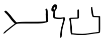	
So [he] slept	vay·yish·kav		
with her	im·mah		
night	bal·lay·lah	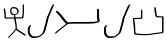	
that	hu		
listened	vay·yish·ma		Genesis 30:17
And God	e·lo·heem		

to	el	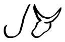	
Leah	le·ah	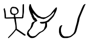	
and she conceived	vat·ta·har	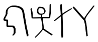	
and bore	vat·te·led	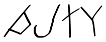	
to Jacob	le·ya·a·qov	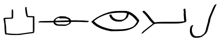	
son	ben	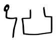	
a fifth	cha·mee·shee	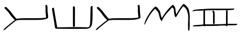	
said	vat·to·mer	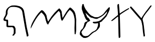	Genesis 30:18
Then Leah	le·ah	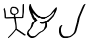	
has rewarded me	na·tan	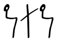	
“ God	e·lo·heem	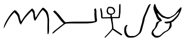	
	se·kha·ree	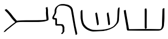	
for	a·sher	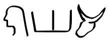	
giving	na·tat·tee	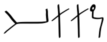	
my maidservant	shiph·cha·tee	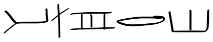	
to my husband ”	le·ee·shee	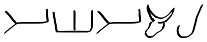	
So she named him	vat·tiq·ra	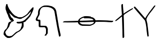	
	she·mo	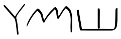	
Issachar	yis·sa·sh·khar	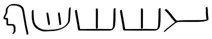	
conceived	vat·ta·har	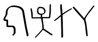	Genesis 30:19
Again	o·wd	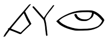	
Leah	le·ah	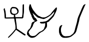	
and bore	vat·te·led	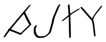	
son	ben	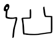	
a sixth	shish·shee	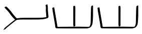	
to Jacob	le·ya·ʿa·qov	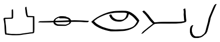	
said	vat·to·mer	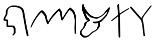	Genesis 30:20

[she]	le·ah	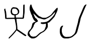	
has given me	ze·va·da·nee		
“ God	e·lo·heem	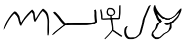	
-	o·tee	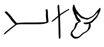	
gift ”	ze·ved		
a good	to·wv		
“ This time	hap·pa·am		
will honor me	yiz·be·le·nee	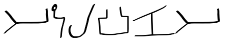	
my husband	ee·shee	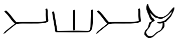	
because	kee	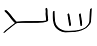	
I have borne	ya·lad·tee	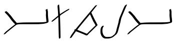	
him	lo	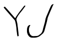	
six	shish·shah	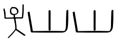	
sons ”	va·neem	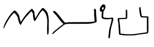	
And she named	vat·tiq·ra	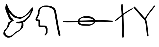	
-	et		
him	she·mo	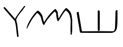	
Zebulun	ze·vu·lun	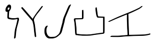	
After that	ve·a·char		Genesis 30:21
Leah gave birth to	ya·le·dah	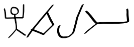	
a daughter	bat		
and named	vat·tiq·ra	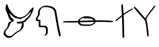	
-	et		
her	she·mah	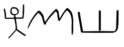	
Dinah	dee·nah	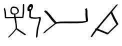	
remembered	vay·yiz·kor	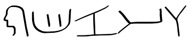	Genesis 30:22
Then God	e·lo·heem		

-	et		
Rachel	ra·chel	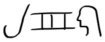	
listened	vay·yish·ma	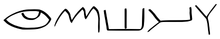	
to her	e·le·ha	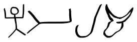	
He	e·lo·heem		
and opened	vay·yiph·tach		
-	et		
her womb	rach·mah	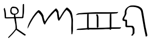	
and she conceived	vat·ta·har		Genesis 30:23
and gave birth to	vat·te·led		
a son	ben		
she said	vat·to·mer		
has taken away	a·saph		
“ God	e·lo·heem		
-	et		
my shame ”	cher·pa·tee		
She named	vat·tiq·ra	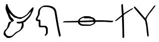	Genesis 30:24
-	et		
him	she·mo		
Joseph	yo·w·seph		
and said	le·mor		
add	yo·seph		
“ May the LORD	YHVH		
to me	lee	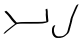	
son ”	ben		
another	a·cher	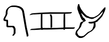	
Now	vay·hee	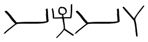	Genesis 30:25

after	ka·a·sher		
had given birth to	ya·le·dah	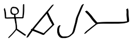	
Rachel	ra·chel	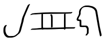	
-	et		
Joseph	yo·w·seph		
said	vay·yo·mer		
Jacob	ya·a·qov		
to	el		
Laban	la·van	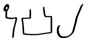	
“ Send me on my way	shal·le·che·nee	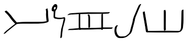	
so I can return	ve·e·le·khah	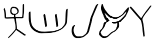	
to	el		
my homeland	me·qo·w·mee	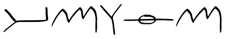	
	u·le·ar·tsee		
Give	te·nah		Genesis 30:26
[me]	et		
my wives	na·shay	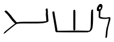	
and	ve·et		
children	ye·la·day		
for whom	a·sher		
I have served you	a·vad·tee	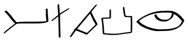	
-	o·te·kha	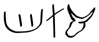	
-	ba·hen		
that I may go on my way	ve·e·le·khah	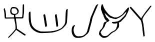	
	kee	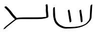	
You	at·tah		
know	ya·da·ta		

-	et	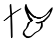	
hard I have worked	a·vo·da·tee	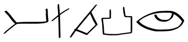	
how	a·sher	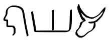	
for you ”	a·vad·tee·kha	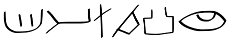	
replied	vay·yo·mer	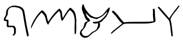	Genesis 30:27
	e·law	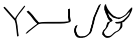	
But Laban	la·van	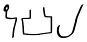	
“ If	im	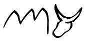	
please stay	na	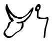	
I have found	ma·tsa·tee	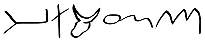	
favor	chen	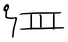	
in your eyes	be·e·ne·kha	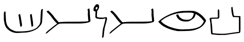	
I have learned by divination	ni·chash·tee	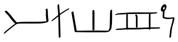	
has blessed me	vay·va·ra·khe·nee	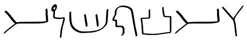	
that the LORD	YHVH	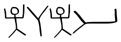	
because of you ”	big·la·le·kha	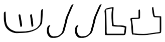	
And he added	vay·yo·mar	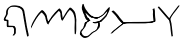	Genesis 30:28
“ Name	na·qe·vah	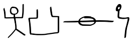	
your wages	se·kha·re·kha	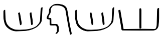	
	a·lay	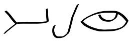	
and I will pay them ”	ve·et·te·nah	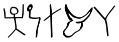	
Then [Jacob] answered	vay·yo·mer	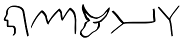	Genesis 30:29
	e·law	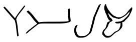	
“ You	at·tah	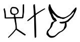	
know	ya·da·ta	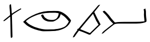	
-	et	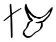	
how	a·sher	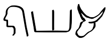	

I have served you	a·vad·tee·kha		
and	ve·et		
how	a·sher		
have thrived	ha·yah	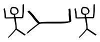	
your livestock	miq·ne·kha	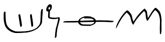	
under my care	it·tee	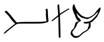	
Indeed	kee	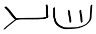	Genesis 30:30
very little	me·at		
-	a·sher		
you had	ha·yah	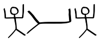	
	le·kha	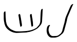	
before my arrival	le·pha·nay		
has increased many times over	vay·yiph·rots		
but now your wealth	la·rov		
has blessed	vay·va·rekh	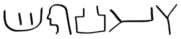	
The LORD	YHVH		
you	o·te·kha		
wherever I set foot	le·rag·lee		
But now	ve·at·tah		
when	ma·tay		
provide	e·e·seh		
also	gam		
may I	a·no·khee		
for my own household ? ”	le·ve·tee	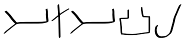	
Laban asked	vay·yo·mer		Genesis 30:31
“ What	mah	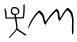	
can I give	et·ten		

you ? ”	lakh	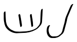	
	vay·yo·mer		
Jacob replied	ya·a·qov	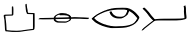	
“ You do not	lo		
need to give	tit·ten		
me	lee	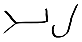	
anything ”	me·u·mah		
“ If	im		
you do	ta·a·seh		
for me	lee	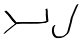	
one thing	had·da·var		
this	haz·zeh		
I will keep on	a·shu·vah		
shepherding	er·eh		
your flocks	tso·ne·kha		
and keeping	esh·mor		
Let me go	e·e·vor		Genesis 30:32
through all	be·khal		
your flocks	tso·ne·kha		
today	hay·yo·wm	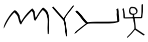	
and remove	ha·ser		
from them	mish·sham		
every	kal	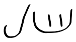	
sheep	seh	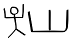	
speckled	na·qod	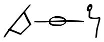	
or spotted	ve·ta·lu	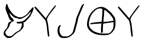	
every	ve·khal		

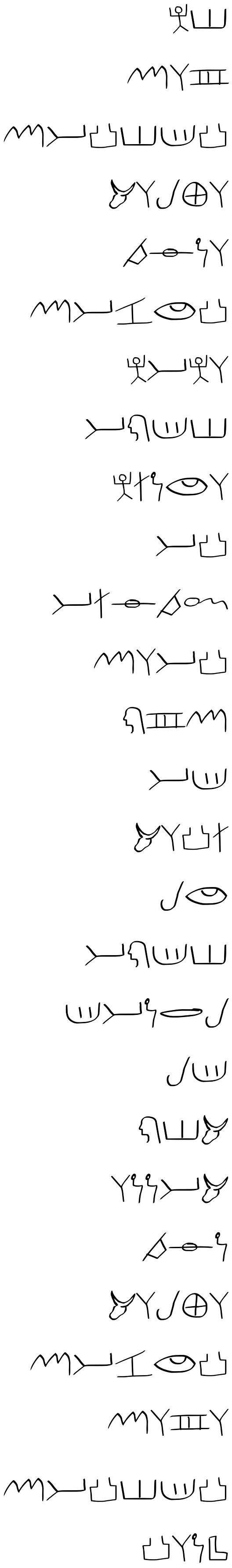

	seh	
dark-colored	chum	
lamb	bak·ke·sa·veem	
and every spotted	ve·ta·lu	
or speckled	ve·na·qod	
goat	ba·iz·zeem	
These will be	ve·ha·yah	
my wages	se·kha·ree	
will testify	ve·a·ne·tah	Genesis 30:33
for me	bee	
So my honesty	tsid·qa·tee	
in the future	be·yo·wm	
	ma·char	
when	kee	
you come to check	ta·vo·w	
on	al	
my wages	se·kha·ree	
	le·pha·ne·kha	
any	kol	
that	a·sher	
are not	e·nen·nu	
speckled	na·qod	
or spotted	ve·ta·lu	
goats	ba·iz·zeem	
that are not dark-colored	ve·chum	
or any lambs	bak·ke·sa·veem	
will be considered stolen ”	ga·nuv	

they	hu		
If I have	it·tee	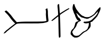	
said	vay·yo·mer		Genesis 30:34
Laban	la·van	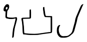	
“ Agreed ”	hen		
	lu		
“ Let it be	ye·hee	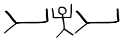	
as you have said ”	khid·va·re·kha	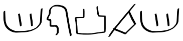	
Laban removed	vay·ya·sar	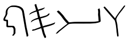	Genesis 30:35
day	bay·yo·wm	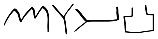	
That very	ha·hu	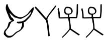	
-	et		
male goats	hat·te·ya·sheem		
all the streaked	ha·a·qud·deem	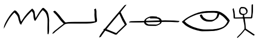	
or spotted	ve·hat·te·lu·eem		
and	ve·et		
every	kal	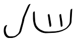	
female goat —	ha·iz·zeem	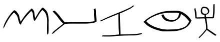	
speckled	han·ne·qud·do·wt	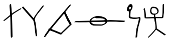	
or spotted	ve·hat·te·lu·ot		
every one	kol		
that	a·sher		
had any white	la·van	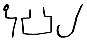	
on it —	bo		
and every	ve·khal		
dark-colored	chum		
lamb	bak·ke·sa·veem		

and he placed them	vay·yit·ten	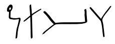	
under the care	be·yad	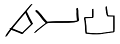	
of his sons	ba·naw		
Then he put	vay·ya·sem	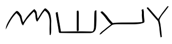	Genesis 30:36
journey	de·rekh		
a three-day	she·lo·shet	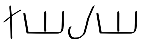	
	ya·meem	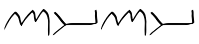	
between himself	be·no	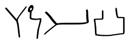	
	u·ven	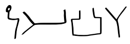	
and Jacob	ya·a·qov	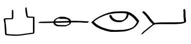	
while Jacob	ve·ya·a·qov		
was shepherding	ro·eh		
-	et		
flocks	tson		
of Laban’s	la·van		
the rest	han·no·w·ta·rot		
took	vay·yiq·qach	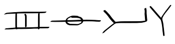	Genesis 30:37
	lo	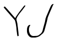	
Jacob, however	ya·a·qov		
branches	maq·qal	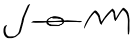	
of poplar	liv·neh	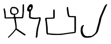	
fresh	lach	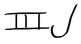	
almond	ve·luz	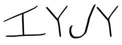	
and plane trees	ve·ʿɛr·mon		
and peeled	vay·phats·tsel		
[the bark]	ba·hen		
inner wood	pe·tsa·lo·wt		

the white	le·va·no·wt	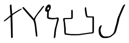	
exposing	mach·soph		
	hal·la·van	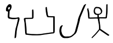	
-	a·sher		
of	al		
the branches	ham·maq·lo·wt	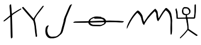	
Then he set	vay·yats·tseg	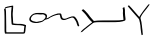	Genesis 30:38
-	et		
branches	ham·maq·lo·wt	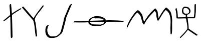	
-	a·sher		
the peeled	pits·tsel		
-	ba·ro·ha·teem		
troughs	be·shi·qa·to·wt	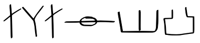	
in the watering	ham·ma·yim	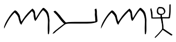	
-	a·sher		
coming in	ta·vo·na		
the flocks	hats·tson		
to drink	lish·to·wt		
in front of	le·no·khach		
So when the flocks	hats·tson		
were in heat	vay·ye·cham·nah	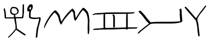	
and came	be·vo·an		
to drink	lish·to·wt		
mated	vay·ye·che·mu	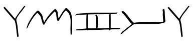	Genesis 30:39
they	hats·tson		
in front of	el		
the branches	ham·maq·lo·wt	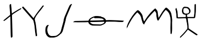	

And they bore	vat·te·lad·na	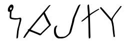	
young [that were]	hats·tson		
streaked	a·qud·deem	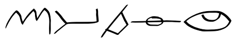	
or speckled	ne·qud·deem	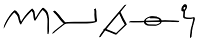	
or spotted	u·te·lu·eem		
the young	ve·hak·ke·sa·veem		Genesis 30:40
set apart	hiph·reed	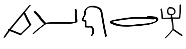	
Jacob	ya·a·qov		
but made	vay·yit·ten	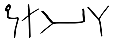	
face	pe·ne		
the [rest]	hats·tson		
	el		
the streaked	a·qod	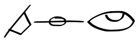	
	ve·khal		
dark-colored	chum		
flocks	be·tson		
sheep in Laban’s	la·van		
Then he set	vay·ya·shet	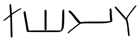	
his own	lo	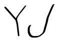	
stock	a·da·reem	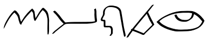	
apart	le·vad·do		
and did not	ve·lo		
put them	sha·tam		
with	al		
animals	tson		
Laban’s	la·van		
-	ve·ha·yah	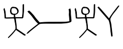	Genesis 30:41

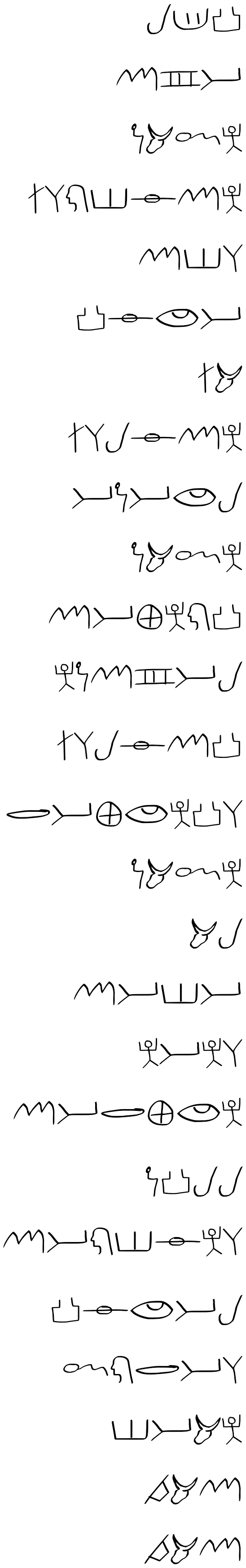

Whenever	be·khal	
were in heat	ya·chem	
of the flock	hats·tson	
the stronger females	ham·qush·sha·ro·wt	
would place	ve·sam	
Jacob	ya·a·qov	
-	et	
the branches	ham·maq·lo·wt	
in full view	le·e·ne	
of the animals	hats·tson	
in the troughs	ba·ro·ha·teem	
so that they would breed	le·yach·men·nah	
in front of the branches	bam·maq·lo·wt	
were weak	u·ve·ha·a·teeph	Genesis 30:42
But if the animals	hats·tson	
he did not	lo	
set out the branches	ya·seem	
went to	ve·ha·yah	
So the weaker animals	ha·a·tu·pheem	
Laban	le·la·van	
and the stronger ones	ve·haq·qe·shu·reem	
to Jacob	le·ya·a·qov	
prosperous	vay·yiph·rots	Genesis 30:43
Thus [Jacob]	ha·eesh	
became	me·od	
exceedingly	me·od	

He owned	vay·hee	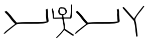	
-	lo		
flocks	tson		
large	rab·bo·wt		
maidservants	u·she·pha·cho·wt		
and menservants	va·a·va·deem		
and camels	u·ge·mal·leem	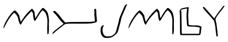	
and donkeys	va·cha·mo·reem		
Now Jacob heard	vay·yish·ma	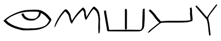	Genesis 31:1
-	et		
were saying	div·re		
sons	ve·ne	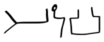	
that Laban’s	la·van		
	le·mor	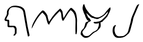	
has taken away	la·qach	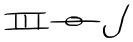	
“ Jacob	ya·a·qov	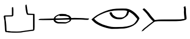	
-	et		
all	kal		
that [belonged to]	a·sher		
our father	le·a·vee·nu	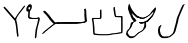	
at	u·me·a·sher		
our father’s expense ”	le·a·vee·nu	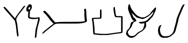	
and built	a·sah		
-	et		
all	kal	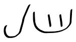	
wealth	hak·ka·vod		
this	haz·zeh		

saw	vay·yar	𐤅𐤉𐤓𐤀	Genesis 31:2
And Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
-	et	𐤀𐤕	
from the countenance	pe·ne	𐤐𐤍𐤉	
of Laban	la·van	𐤋𐤁𐤍	
	ve·hin·neh	𐤅𐤄𐤍𐤄	
had changed	e·nen·nu	𐤀𐤉𐤍𐤍𐤅	
that his attitude toward	im·mo	𐤏𐤌𐤅	
him	kit·mo·wl	𐤊𐤕𐤌𐤅𐤋	
	shil·sho·wm	𐤔𐤋𐤔𐤅𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 31:3
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
“ Go back	shuv	𐤔𐤅𐤁	
to	el	𐤀𐤋	
the land	e·rets	𐤀𐤓𐤑	
of your fathers	a·vo·w·te·kha	𐤀𐤁𐤅𐤕𐤉𐤊	
and to your kindred	u·le·mo·w·lad·te·kha	𐤅𐤋𐤌𐤅𐤋𐤃𐤕𐤊	
and I will be	ve·eh·yeh	𐤅𐤀𐤄𐤉𐤄	
with you ”	im·makh	𐤏𐤌𐤊	
sent word	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	Genesis 31:4
So Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
and called	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
Rachel	le·ra·chel	𐤋𐤓𐤇𐤋	
and Leah	u·le·le·ah	𐤅𐤋𐤋𐤀𐤄	
to the field	has·sa·deh	𐤄𐤔𐤃𐤄	

	el	
where his flocks were	tso·no	
and he told	vay·yo·mer	Genesis 31:5
them	la·hen	
can see	ro·eh	
“ I	a·no·khee	
-	et	
countenance	pe·ne	
from your father’s	a·vee·khen	
that	kee	
has changed	e·nen·nu	
his attitude toward me	e·lay	
	kit·mol	
	shil·shom	
but the God	ve·lo·he	
of my father	a·vee	
has been	ha·yah	
with me	im·ma·dee	
You	ve·at·te·nah	Genesis 31:6
know	ye·da·ten	
that	kee	
with all	be·khal	
my strength	ko·chee	
I have served	a·vad·tee	
-	et	
your father	a·vee·khen	
And although he	va·a·vee·khen	Genesis 31:7

has cheated	he·tel	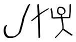	
me	bee	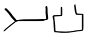	
and changed	ve·he·che·liph	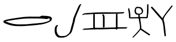	
-	et	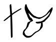	
my wages	mas·kur·tee	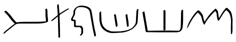	
ten	a·se·ret	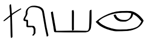	
times	mo·neem	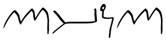	
has not	ve·lo	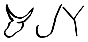	
allowed him	ne·ta·no	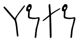	
God	e·lo·heem	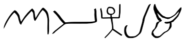	
to harm me	le·ha·ra	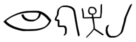	
	im·ma·dee	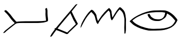	
If	im	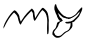	Genesis 31:8
	koh	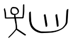	
he said	yo·mar	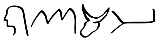	
‘ The speckled	ne·qud·deem	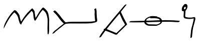	
will be	yih·yeh	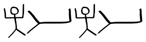	
your wages ’	se·kha·re·kha	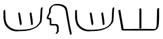	
bore	ve·ya·le·du	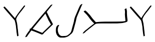	
then the whole	khal	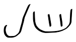	
flock	hats·tson	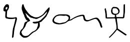	
speckled offspring	ne·qud·deem	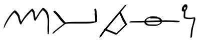	
If	ve·im	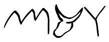	
	koh	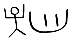	
he said	yo·mar	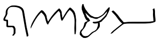	
‘ The streaked	a·qud·deem	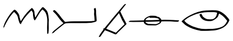	
will be	yih·yeh	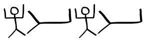	

your wages ’	se·kha·re·kha		
bore	ve·ya·le·du	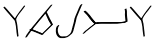	
then the whole	khal		
flock	hats·tson		
streaked offspring	a·qud·deem	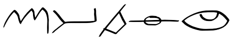	
has taken away	vay·yats·tsel	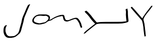	Genesis 31:9
Thus God	e·lo·heem		
-	et		
livestock	miq·neh	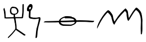	
your father’s	a·vee·khem	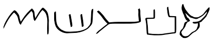	
and given	vay·yit·ten	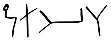	
[them] to me	lee	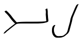	
-	vay·hee	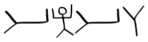	Genesis 31:10
When	be·et		
were breeding	ya·chem	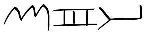	
the flocks	hats·tson		
I saw	va·es·sa		
	e·nay	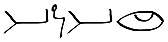	
	va·e·re		
in a dream	ba·cha·lo·wm	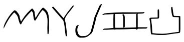	
	ve·hin·neh		
males	ha·at·tu·deem	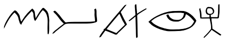	
were mating	ha·o·leem	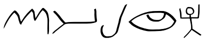	
with	al		
the females	hats·tson		
that the streaked	a·qud·deem	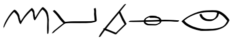	
and speckled	ne·qud·deem	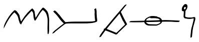	

spotted	u·ve·rud·deem	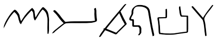	
said	vay·yo·mer	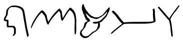	Genesis 31:11
to me	e·lay	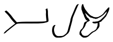	
the angel	mal·akh	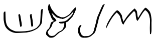	
of God	ha·e·lo·heem	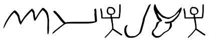	
In that dream	ba·cha·lo·wm	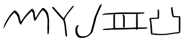	
‘ Jacob ! ’	ya·a·qov	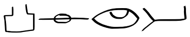	
And I replied	va·o·mar	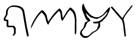	
‘ Here I am. ’	hin·ne·nee	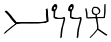	
he said	vay·yo·mer	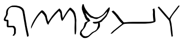	Genesis 31:12
‘ Look up	sa	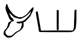	
	na	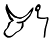	
’	e·ne·kha	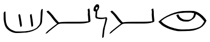	
‘ and see	u·re·eh	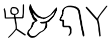	
that all	kal	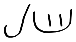	
the males	ha·at·tu·deem	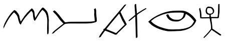	
that are mating	ha·o·leem	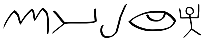	
with	al	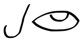	
the flock	hats·tson	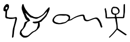	
are streaked	a·qud·deem	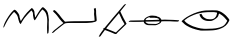	
or speckled	ne·qud·deem	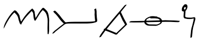	
spotted	u·ve·rud·deem	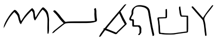	
for	kee	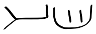	
I have seen	ra·ee·tee	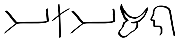	
-	et	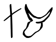	
all	kal	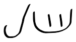	
that	a·sher	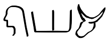	

Laban	la·van	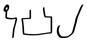	
has done	o·seh		
to you	lakh	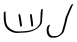	
I	a·no·khee		Genesis 31:13
am the God	ha·el		
	bet	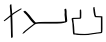	
of Bethel	el		
where	a·sher		
you anointed	ma·shach·ta	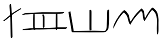	
	sham		
the pillar	mats·tse·vah		
-	a·sher		
and made	na·dar·ta		
to Me	lee	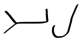	
	sham		
a solemn vow	ne·der		
Now	at·tah		
get up	qum	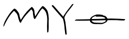	
and leave	tse		
	min		
land {at once}	ha·a·rets		
this	haz·zot		
and return	ve·shuv		
to	el		
land ’”	e·rets		
your native	mo·w·lad·te·kha		
replied	vat·ta·an		Genesis 31:14

And Rachel	ra·chel	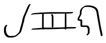	
and Leah	ve·le·ah		
	vat·to·mar·nah		
	lo	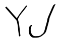	
left	ha·o·wd		
“ Do we	la·nu		
have any portion	che·leq	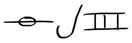	
or inheritance	ve·na·cha·lah	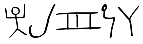	
house ?	be·vet	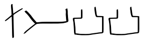	
in our father’s	a·vee·nu	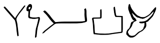	
Are we not	ha·lo·w		Genesis 31:15
as outsiders ?	na·khe·ree·yo·wt	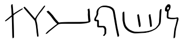	
regarded	nech·shav·nu	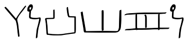	
by him	lo	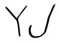	
Not only	kee	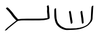	
has he sold us	me·kha·ra·nu		
certainly squandered	vay·yo·khal		
but he has	gam		
	a·kho·wl		
-	et		
what was paid for us	kas·pe·nu		
Surely	kee	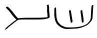	Genesis 31:16
all	khal	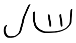	
the wealth	ha·o·sher		
that	a·sher		
has taken away	hits·tseel		
God	e·lo·heem	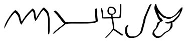	

from our father	me·a·vee·nu		
belongs to us	la·nu		
	hu		
and to our children	u·le·va·ne·nu	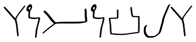	
So	ve·at·tah		
whatever	kol	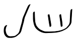	
-	a·sher		
has told	a·mar		
God	e·lo·heem		
you ”	e·le·kha	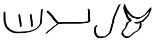	
do	a·seh		
got up	vay·ya·qam	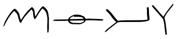	Genesis 31:17
Then Jacob	ya·a·qov	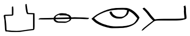	
and put	vay·yis·sa	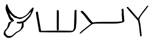	
-	et		
his children	ba·naw	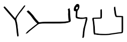	
-	ve·et		
and his wives	na·shaw	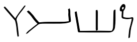	
on	al		
camels	hag·ge·mal·leem	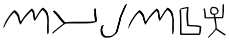	
and he drove	vay·yin·hag	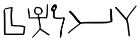	Genesis 31:18
-	et		
all	kal	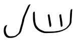	
his livestock {before him}	miq·ne·hu	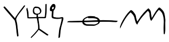	
-	ve·et		
along with all	kal	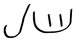	
the possessions	re·khu·sho		

-	a·sher		
he had acquired	ra·khash		
-	miq·neh	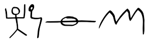	
	qin·ya·no	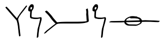	
-	a·sher		
-	ra·khash		
	be·phad·dan		
in Paddan-aram	a·ram		
to go	la·vo·w		
to	el		
Isaac	yits·chaq		
his father	a·vee	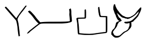	
in the land	ar·tsah		
in Canaan	ke·na·an		
Now while Laban	ve·la·van	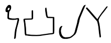	Genesis 31:19
was out	ha·lakh	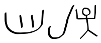	
shearing	lig·zoz		
-	et		
his sheep	tso·no		
stole	vat·tig·nov		
Rachel	ra·chel	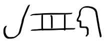	
-	et		
household idols	hat·te·ra·pheem		
-	a·sher		
her father’s	le·a·vee·ha		
deceived	vay·yig·nov	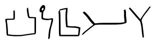	Genesis 31:20
Moreover, Jacob	ya·a·qov	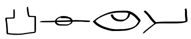	

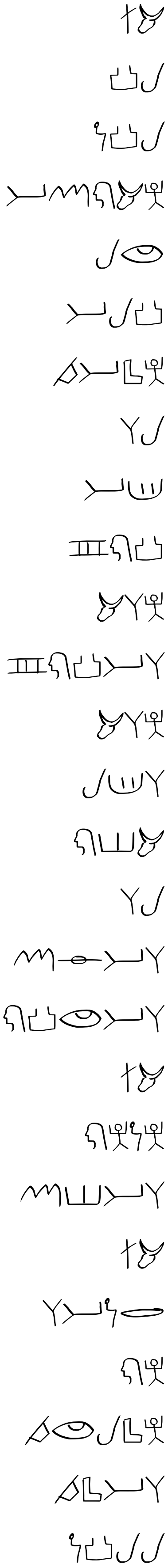

-	et	
	lev	
Laban	la·van	
the Aramean	ha·a·ram·mee	
	al	
by not	be·lee	
telling	hig·geed	
him	lo	
that	kee	
was running away	vo·re·ach	
he	hu	
fled	vay·yiv·rach	Genesis 31:21
So he	hu	
with all	ve·khal	
his possessions	a·sher	
	lo	
-	vay·ya·qam	
crossed	vay·ya·a·vor	
-	et	
the Euphrates	han·na·har	
and headed for	vay·ya·sem	
-	et	
-	pa·naw	
the hill country	har	
of Gilead	hag·gil·ad	
was informed	vay·yug·gad	Genesis 31:22
Laban	le·la·van	

day	bay·yo·wm	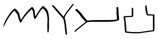	
On the third	hash·she·lee·shee	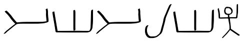	
that	kee	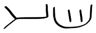	
had fled	va·rach	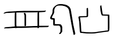	
Jacob	ya·a·qov	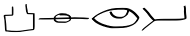	
So he took	vay·yiq·qach	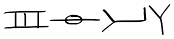	Genesis 31:23
-	et		
his relatives	e·chaw	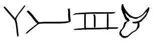	
with him	im·mo		
pursued	vay·yir·doph		
Jacob	a·cha·raw	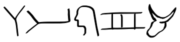	
	de·rekh		
for seven	shiv·at		
days	ya·meem	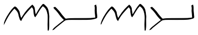	
and overtook	vay·yad·beq		
him	o·to		
in the hill country	be·har		
of Gilead	hag·gil·ad		
came	vay·ya·vo	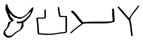	Genesis 31:24
God	e·lo·heem		
to	el		
Laban	la·van	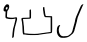	
the Aramean	ha·a·ram·mee		
in a dream	ba·cha·lom	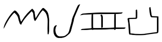	
But that night	hal·la·ye·lah	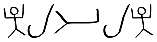	
and warned	vay·yo·mer		
him	lo		

“ Be careful	hish·sha·mer	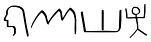	
	le·kha	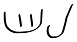	
not	pen		
to say	te·dab·ber	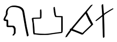	
anything to	im		
Jacob	ya·a·qov	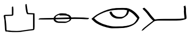	
either good	mit·to·wv		
or	ad		
bad ”	ra		
overtook	vay·yas·seg	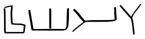	Genesis 31:25
when Laban	la·van	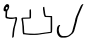	
-	et		
[him]	ya·a·qov	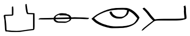	
Now Jacob	ve·ya·a·qov		
had pitched	ta·qa	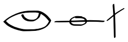	
-	et		
his tent	a·ho·lo		
in the hill country	ba·har		
and Laban	ve·la·van	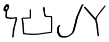	
camped	ta·qa	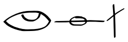	
	et		
and his relatives	e·chaw	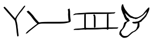	
[there as well]	be·har		
of Gilead	hag·gil·ad		
said	vay·yo·mer		Genesis 31:26
Then Laban	la·van	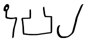	
to Jacob	le·ya·a·qov		

“ What	meh	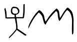	
have you done ?	a·see·ta	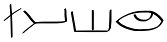	
You have deceived	vat·tig·nov	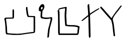	
me	et		
	le·va·vee		
	vat·te·na·heg		
-	et		
and carried off my daughters	be·no·tay	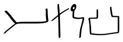	
like captives	kish·vu·yo·wt		
of war !	cha·rev		
Why	lam·mah		Genesis 31:27
secretly	nach·be·ta		
did you run away	liv·ro·ach		
and deceive	vat·tig·nov	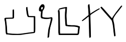	
me	o·tee	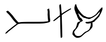	
without even	ve·lo		
telling	hig·gad·ta		
me ?	lee	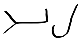	
I would have sent you away	va·a·shal·le·cha·kha	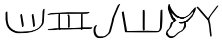	
with joy	be·sim·chah		
and singing	u·ve·shi·reem	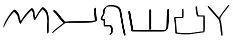	
with tambourines	be·toph		
and harps	u·ve·khin·no·wr		
But you did not	ve·lo		Genesis 31:28
even let me	ne·tash·ta·nee		
kiss	le·nash·sheq		
my grandchildren	le·va·nay		

and my daughters { goodbye }	ve·liv·no·tay	
Now	at·tah	
a foolish thing	his·kal·ta	
you have done	a·so	
-	yesh	Genesis 31:29
	le·el	
	ya·dee	
I have power to do	la·a·so·wt	
you	im·ma·khem	
great harm	ra	
the God	ve·lo·he	
of your father	a·vee·khem	
but last night	e·mesh	
said	a·mar	
to me	e·lay	
	le·mor	
‘ Be careful	hish·sha·mer	
	le·kha	
not to say	mid·dab·ber	
anything to	im	
Jacob	ya·a·qov	
either good	mit·to·wv	
or	ad	
bad ’	ra	
Now	ve·at·tah	Genesis 31:30
you have gone off	ha·lokh	
	ha·lakh·ta	

because	kee	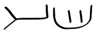	
you long	nikh·soph		
	nikh·saph·tah		
house	le·vet	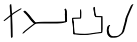	
for your father’s	a·vee·kha	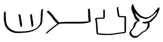	
But why	lam·mah		
have you stolen	ga·nav·ta	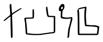	
-	et		
my gods ? ”	e·lo·hay		
answered	vay·ya·an	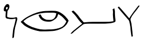	Genesis 31:31
Jacob	ya·a·qov	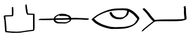	
I thought	vay·yo·mer		
[you]	le·la·van	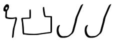	
“	kee	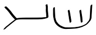	
I was afraid ”	ya·re·tee		
“ for	kee	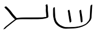	
	a·mar·tee		
	pen		
by force	tig·zol		
-	et		
would take your daughters	be·no·w·te·kha		
from me	me·im·mee		
with	im		Genesis 31:32
anyone here	a·sher		
If you find	tim·tsa		
-	et		
your gods	e·lo·he·kha		

he shall not	lo		
live !	yich·yeh	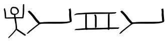	
In the presence of	ne·ged		
our relatives	a·che·nu	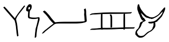	
see	hak·ker		
for yourself	le·kha	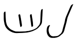	
if anything	mah	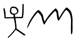	
is yours	im·ma·dee		
and take	ve·qach	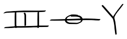	
it back ”	lakh	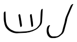	
did not	ve·lo		
know	ya·da		
For Jacob	ya·a·qov	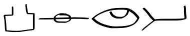	
that	kee	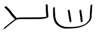	
Rachel	ra·chel	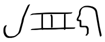	
had stolen [the idols]	ge·na·va·tam		
went	vay·ya·vo	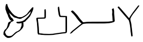	Genesis 31:33
So Laban	la·van	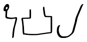	
tent	be·o·hel		
into Jacob’s	ya·a·qov		
tent	u·ve·o·hel		
then Leah’s	le·ah		
and then the tents	u·ve·o·hel		
of the two	she·te	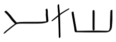	
maidservants	ha·a·ma·hot	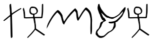	
nothing	ve·lo		
but he found	ma·tsa		

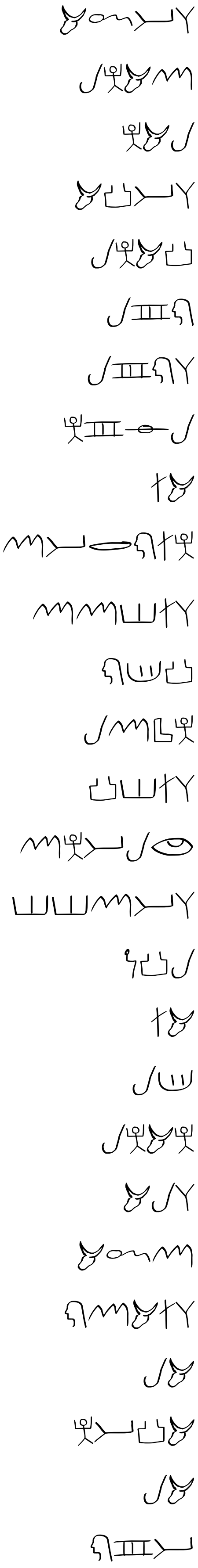

Then he left	vay·ye·tse	
tent	me·o·hel	
Leah’s	le·ah	
and entered	vay·ya·vo	
tent	be·o·hel	
Rachel’s	ra·chel	
Now Rachel	ve·ra·chel	Genesis 31:34
had taken	la·qe·chah	
-	et	
Laban’s household idols	hat·te·ra·pheem	
put them	vat·te·si·mem	
in the saddlebag	be·khar	
of her camel	hag·ga·mal	
and was sitting	vat·te·shev	
on them	a·le·hem	
searched	vay·mash·shesh	
And Laban	la·van	
-	et	
everything	kal	
in the tent	ha·o·hel	
nothing	ve·lo	
but found	ma·tsa	
[Rachel] said	vat·to·mer	Genesis 31:35
to	el	
her father	a·vee·ha	
do not	al	
be angry	yi·char	

	be·e·ne	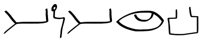	
“ Sir	a·do·nee		
that	kee	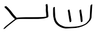	
I cannot	lo·w		
	u·khal	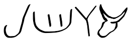	
stand up	la·qum	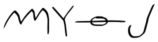	
before you	mip·pa·ne·kha	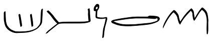	
for	kee	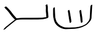	
I am having my period	de·rekh		
	na·sheem	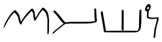	
”	lee	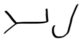	
So Laban searched	vay·chap·pes		
but could not	ve·lo		
find	ma·tsa		
-	et		
the household idols	hat·te·ra·pheem		
became incensed	vay·yi·char	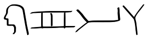	Genesis 31:36
Then Jacob	le·ya·a·qov		
and challenged	vay·ya·rev	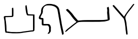	
Laban	be·la·van	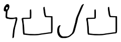	
	vay·ya·an	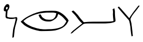	
he	ya·a·qov	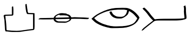	
said	vay·yo·mer		
-	le·la·van	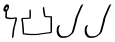	
“ What	mah	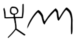	
is my crime ? ”	pish·ee		
“ For what	mah		

sin of mine	chat·ta·tee		
-	kee	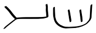	
have you so hotly pursued	da·laq·ta	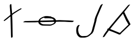	
me ?	a·cha·ray	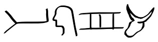	
-	kee	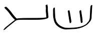	Genesis 31:37
You have searched	mish·shash·ta	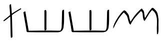	
-	et		
all	kal	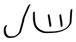	
my goods !	ke·lay	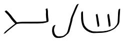	
	mah		
Have you found	ma·tsa·ta		
anything	mik·kol		
that belongs to you ?	ke·le	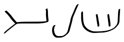	
	ve·te·kha	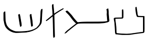	
Put	seem	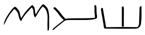	
it here	koh	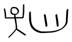	
before	ne·ged		
my brothers	a·chay	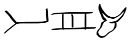	
and yours	ve·a·che·kha	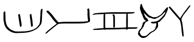	
that they may judge	ve·yo·w·khee·chu		
between	ben	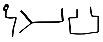	
the two of us	she·ne·nu	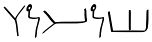	
you for	zeh	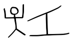	Genesis 31:38
twenty	es·reem	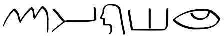	
years now	sha·nah	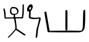	
I have	a·no·khee		
been with	im·makh		

Your sheep	re·che·le·kha	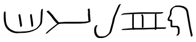	
and goats	ve·iz·ze·kha	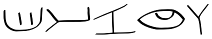	
have not	lo	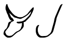	
miscarried	shik·ke·lu	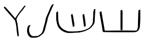	
the rams	ve·e·le	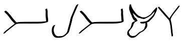	
of your flock	tso·ne·kha	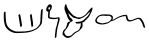	
nor have I	lo	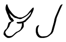	
eaten	a·kha·le·tee	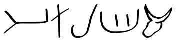	
anything torn by wild beasts	te·re·phah	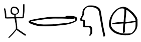	Genesis 31:39
I did not	lo	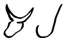	
bring	he·ve·tee	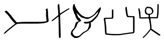	
you	e·le·kha	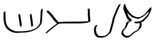	
I	a·no·khee	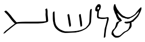	
bore the loss myself	a·chat·ten·nah	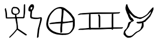	
payment from me	mee·ya·dee	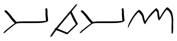	
And you demanded	te·vaq·shen·nah	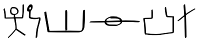	
for what was stolen	ge·nuv·tee	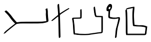	
by day	yo·wm	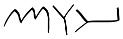	
	u·ge·nuv·tee	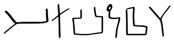	
or night	la·ye·lah	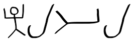	
As it was	ha·yee·tee	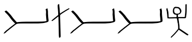	Genesis 31:40
by day	vay·yo·wm	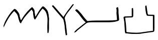	
consumed me	a·kha·la·nee	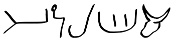	
the heat	cho·rev	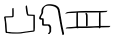	
and the frost	ve·qe·rach	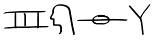	
by night	bal·la·ye·lah	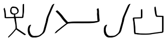	
fled	vat·tid·dad	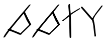	

and sleep	she·na·tee	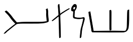	
from my eyes	me·e·nay	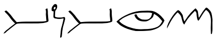	
Thus	zeh	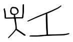	Genesis 31:41
-	lee	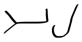	
for twenty	es·reem	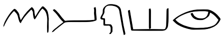	
years	sha·nah	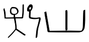	
in your household —	be·ve·te·kha	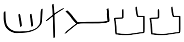	
I have served	a·vad·tee·kha	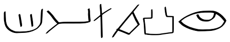	
fourteen	ar·ba	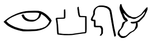	
	es·reh	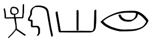	
years	sha·nah	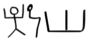	
for your two	bish·te	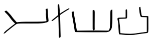	
daughters	ve·no·te·kha	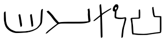	
and six	ve·shesh	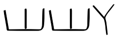	
years	sha·neem	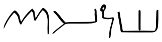	
for your flocks —	be·tso·ne·kha	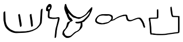	
and you have changed	vat·ta·cha·leph	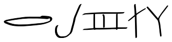	
-	et	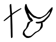	
my wages	mas·kur·tee	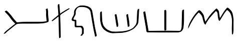	
ten	a·se·ret	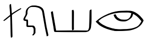	
times !	mo·neem	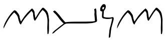	
had not	lu·le	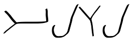	Genesis 31:42
If the God	e·lo·he	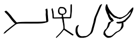	
of my father	a·vee	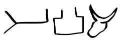	
the God	e·lo·he	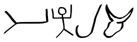	
of Abraham	av·ra·ham	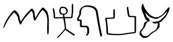	
and the Fear	u·pha·chad	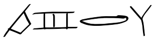	

of Isaac	yits·chaq		
been	ha·yah	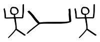	
with me	lee	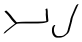	
surely	kee	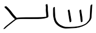	
by now	at·tah		
empty-handed	re·qam	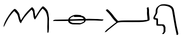	
you would have sent me away	shil·lach·ta·nee	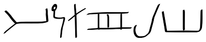	
-	et		
my affliction	a·ne·yee	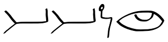	
-	ve·et		
and the toil	ye·gī·aʿ	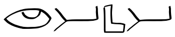	
of my hands	kap·pay		
has seen	ra·ah		
But God	e·lo·heem		
He rendered judgment ”	vay·yo·w·khach		
and last night	a·mesh		
answered	vay·ya·an	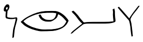	Genesis 31:43
But Laban	la·van	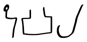	
	vay·yo·mer		
	el		
Jacob	ya·a·qov		
“ [These] daughters	hab·ba·no·wt	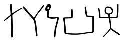	
are my daughters	be·no·tay	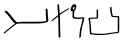	
[these] sons	ve·hab·ba·neem	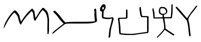	
[are] my sons	ba·nay	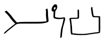	
and [these] flocks	ve·hats·tson		
[are] my flocks !	tso·nee		

Everything	ve·khol	וכל	
-	a·sher	אשר	
you	at·tah	אתה	
see	ro·eh	ראה	
mine !	lee	לי	
is	hu	הוא	
daughters	ve·liv·no·tay	ולבנתי	
Yet what	mah	מה	
can I do	e·e·seh	אעשה	
about these	la·el·leh	לאלה	
today	hay·yo·wm	היום	
of mine or	o	או	
the children	liv·ne·hen	לבניהן	
-	a·sher	אשר	
they have borne ?	ya·la·du	ילדו	
now	ve·at·tah	ועתה	Genesis 31:44
Come	le·khah	לכה	
let us make	nikh·re·tah	נכרתה	
a covenant	ve·reet	ברית	
and I	a·nee	אני	
you	va·at·tah	ואתה	
and let it serve as	ve·ha·yah	והיה	
a witness	le·ed	לעד	
between you and me	be·nee	ביני	
”	u·ve·ne·kha	ובינך	
picked out	vay·yiq·qach	ויקח	Genesis 31:45
So Jacob	ya·a·qov	יעקב	

a stone	a·ven	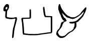	
and set it up	vay·ree·me·ha	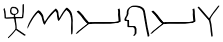	
as a pillar	mats·tse·vah		
said	vay·yo·mer		Genesis 31:46
and [he]	ya·a·qov		
to his relatives	le·e·chaw	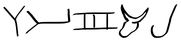	
“ Gather	liq·tu	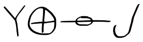	
[some] stones ”	a·va·neem	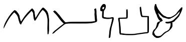	
So they took	vay·yiq·chu	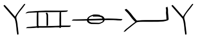	
stones	a·va·neem	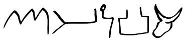	
and made	vay·ya·a·su		
a mound	gal		
they ate	vay·yo·khe·lu		
and there	sham		
by	al		
the mound	hag·gal		
called it	vay·yiq·ra	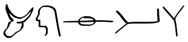	Genesis 31:47
	lo		
Laban	la·van	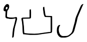	
	ye·gar	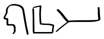	
Jegar-sahadutha	sa·ha·du·ta	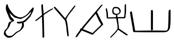	
and Jacob	ve·ya·a·qov		
called it	qa·ra	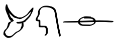	
	lo		
Galeed	gal·ed		
declared	vay·yo·mer		Genesis 31:48
Then Laban	la·van	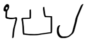	

mound	hag·gal		
“ This	haz·zeh		
is a witness	ed		
between you	be·nee	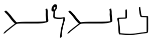	
and me	u·ve·ne·kha	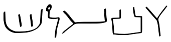	
this day ”	hay·yo·wm	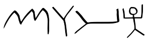	
Therefore	al		
	ken	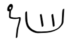	
the place was called	qa·ra	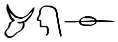	
	she·mo		
Galeed	gal·ed		
[It was] also [called] Mizpah	ve·ham·mits·pah		Genesis 31:49
because	a·sher		
[Laban] said	a·mar		
keep watch	yi·tseph		
“ May the LORD	YHVH		
between you	be·nee	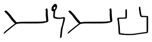	
and me	u·ve·ne·kha	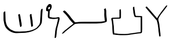	
when	kee	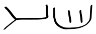	
we are absent	nis·sa·ter		
	eesh	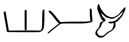	
from each other	me·re·e·hu		
If	im		Genesis 31:50
you mistreat	te·an·neh		
-	et		
my daughters	be·no·tay	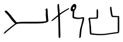	
or	ve·im		

take	tiq·qach	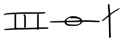	
wives	na·sheem	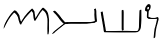	
other	al		
	be·no·tay	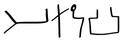	
although no	en	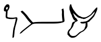	
one	eesh	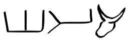	
is with us	im·ma·nu		
remember	re·eh		
that God	e·lo·heem		
[is a] witness	ed		
between you and me	be·nee	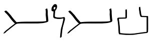	
”	u·ve·ne·kha	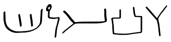	
also said	vay·yo·mer		Genesis 31:51
Laban	la·van	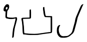	
to Jacob	le·ya·a·qov		
“ Here is	hin·neh		
mound	hag·gal		
the	haz·zeh		
	ve·hin·neh		
and here is the pillar	ha·mats·tsē·vah		
-	a·sher		
I have set up	ya·ree·tee	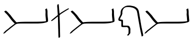	
between you and me	be·nee	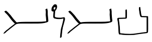	
	u·ve·ne·kha	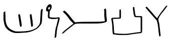	
is a witness	ed		Genesis 31:52
mound	hag·gal		
This	haz·zeh		

is a witness	ve·e·dah	ועדה	
and [this] pillar	ham·mats·tse·vah	המצבה	
that	im	אם	
I	a·nee	אני	
will not	lo	לא	
go past	e·e·vor	אעבר	
to harm you	e·le·kha	אליך	
-	et	את	
mound	hag·gal	הגל	
this	haz·zeh	הזה	
	ve·im	ואם	
and you	at·tah	אתה	
will not	lo	לא	
go past	ta·a·vor	תעבר	
	e·lay	אלי	
-	et	את	
mound	hag·gal	הגל	
this	haz·zeh	הזה	
-	ve·et	ואת	
pillar	ham·mats·tse·vah	המצבה	
and	haz·zot	הזאת	
to harm me	le·ra·ah	לרעה	
May the God	e·lo·he	אלהי	Genesis 31:53
of Abraham	av·ra·ham	אברהם	
and the God	ve·lo·he	ואלהי	
of Nahor	na·cho·wr	נחור	
judge	yish·pe·tu	ישפטו	

between us ”	ve·ne·nu	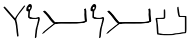	
the God	e·lo·he	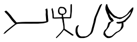	
of their father	a·vee·hem	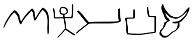	
swore	vay·yish·sha·va	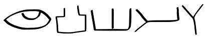	
So Jacob	ya·a·qov	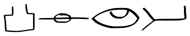	
by the Fear	be·pha·chad	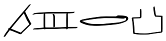	
of his father	a·vee	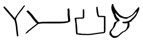	
Isaac	yits·chaq	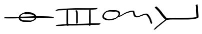	
offered	vay·yiz·bach	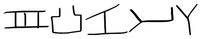	Genesis 31:54
Then Jacob	ya·a·qov	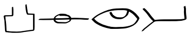	
a sacrifice	ze·vach	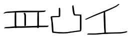	
on the mountain	ba·har	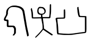	
and invited	vay·yiq·ra	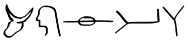	
his relatives	le·e·chaw	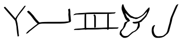	
to eat	le·e·khal	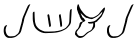	
a meal	la·chem	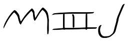	
And after they had eaten	vay·yo·khe·lu	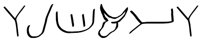	
	le·chem	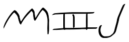	
they spent the night	vay·ya·lee·nu	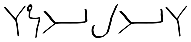	
on the mountain	ba·har	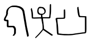	
got up	vay·yash·kem	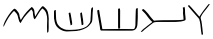	Genesis 31:55
Laban	la·van	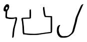	
Early the next morning	bab·bo·qer	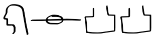	
and kissed	vay·nash·sheq	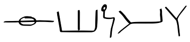	
his grandchildren	le·va·naw	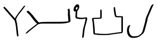	
and daughters	ve·liv·no·w·taw	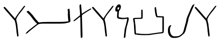	
and blessed them	vay·va·rekh	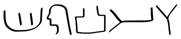	

-	et·hem		
left	vay·ye·lekh		
to return	vay·ya·shav	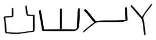	
Then [he]	la·van	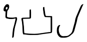	
home	lim·qo·mo	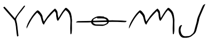	
Jacob also	ve·ya·a·qov		Genesis 32:1
went	ha·lakh	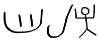	
on his way	le·dar·ko		
met	vay·yiph·ge·u		
him	vo		
and the angels	mal·a·khe		
of God	e·lo·heem		
said	vay·yo·mer		Genesis 32:2
[he]	ya·a·qov		
When	ka·a·sher		
[Jacob] saw them	ra·am		
is the camp	ma·cha·neh	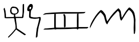	
of God ”	e·lo·heem		
“ This	zeh	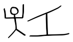	
So he named	vay·yiq·ra	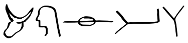	
	shem		
place	ham·ma·qo·wm	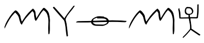	
that	ha·hu		
Mahanaim	ma·cha·na·yim	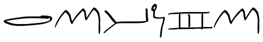	
sent	vay·yish·lach		Genesis 32:3
Jacob	ya·a·qov		
messengers	mal·a·kheem		

ahead of him	le·pha·naw	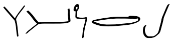	
to	el		
Esau	e·saw		
his brother	a·chee	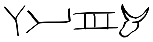	
in the land	ar·tsah		
of Seir	se·eer		
the country	se·deh		
of Edom	e·do·wm		
He instructed them	vay·tsaw	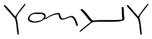	Genesis 32:4
-	o·tam		
“ You are to say	le·mor		
	koh	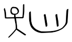	
	to·me·run		
to my master	la·do·nee	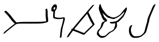	
Esau	le·e·saw		
	koh	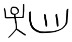	
says :	a·mar		
‘ Your servant	av·de·kha	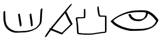	
Jacob	ya·a·qov	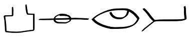	
with	im		
Laban	la·van	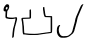	
I have been staying	gar·tee	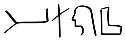	
and have remained there	va·e·char	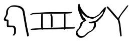	
until	ad		
now	at·tah		
I have	vay·hee	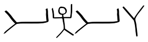	Genesis 32:5
	lee	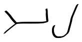	

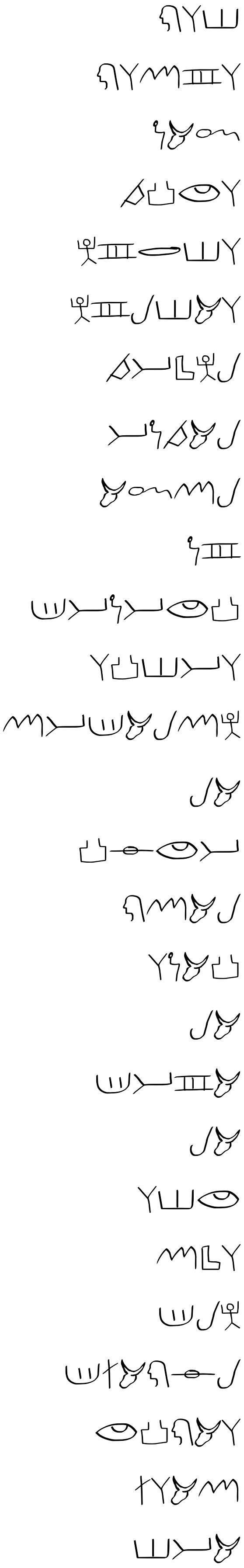

oxen	sho·wr	
donkeys	va·cha·mo·wr	
flocks	tson	
menservants	ve·e·ved	
and maidservants	ve·shiph·chah	
I have sent	va·esh·le·chah	
this message to inform	le·hag·geed	
my master	la·do·nee	
so that I may find	lim·tso	
favor	chen	
in your sight ’”	be·e·ne·kha	
returned	vay·ya·shu·vu	Genesis 32:6
When the messengers	ham·mal·a·kheem	
to	el	
Jacob	ya·a·qov	
they said	le·mor	
“ We went	ba·nu	
to	el	
your brother	a·chee·kha	
	el	
Esau	e·saw	
and now	ve·gam	
he is coming	ho·lekh	
to meet you —	liq·ra·te·kha	
he and four	ve·ar·ba	
hundred	me·o·wt	
men	eesh	

with him ”	im·mo		
fear	vay·yee·ra	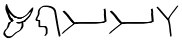	Genesis 32:7
Jacob	ya·a·qov		
In great	me·od		
and distress	vay·ye·tser	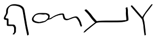	
	lo		
divided	vay·ya·chats	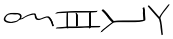	
-	et		
people	ha·am		
-	a·sher		
his	it·to		
-	ve·et		
as well as the flocks	hats·tson		
-	ve·et		
and herds	hab·ba·qar	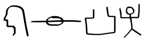	
and camels	ve·hag·ge·mal·leem		
into two	lish·ne	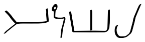	
camps	ma·cha·no·wt	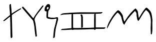	
He thought	vay·yo·mer		Genesis 32:8
“ If	im		
comes	ya·vo·w		
Esau	e·saw		
-	el		
camp	ham·ma·cha·neh	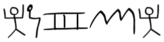	
one	ha·a·chat		
and attacks	ve·hik·ka·hu		
then	ve·ha·yah	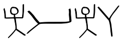	

camp	ham·ma·cha·neh	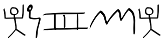	
the other	han·nish·ar		
can escape ”	liph·le·tah	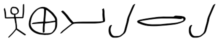	
declared	vay·yo·mer		Genesis 32:9
Then Jacob	ya·a·qov	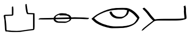	
“ O God	e·lo·he		
of my father	a·vee	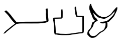	
Abraham	av·ra·ham	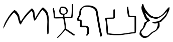	
God	ve·lo·he		
of my father	a·vee	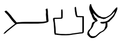	
Isaac	yits·chaq		
the LORD	YHVH		
who told	ha·o·mer		
me	e·lay	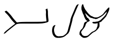	
‘ Go back	shuv		
to your country	le·ar·tse·kha		
and to your kindred	u·le·mo·w·lad·te·kha		
and I will make you prosper ’	ve·e·tee·vah	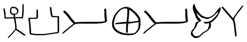	
	im·makh		
I am unworthy	qa·to·ne·tee		Genesis 32:10
of all	mik·kol		
the kindness	ha·cha·sa·deem	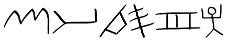	
	u·mik·kal	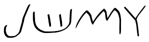	
and faithfulness	ha·e·met		
-	a·sher		
You have shown	a·see·ta	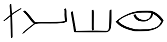	
	et		

Your servant	av·de·kha	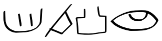	
Indeed	kee	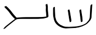	
with only my staff	ve·maq·lee	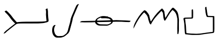	
I came across	a·var·tee		
-	et		
Jordan	hay·yar·den	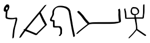	
the	haz·zeh		
but now	ve·at·tah		
I have become	ha·yee·tee	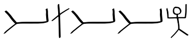	
two	lish·ne	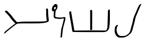	
camps	ma·cha·no·wt	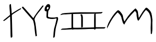	
deliver me	hats·tsee·le·nee	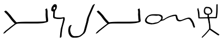	Genesis 32:11
Please	na		
from the hand	mee·yad	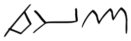	
of my brother	a·chee	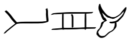	
	mee·yad	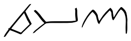	
Esau	e·saw		
for	kee	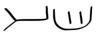	
am afraid that	ya·re		
I	a·no·khee		
-	o·to		
	pen		
he may come	ya·vo·w		
and attack me	ve·hik·ka·nee	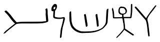	
and the mothers	em		
and	al		
children [with me]	ba·neem	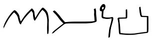	

But You	ve·at·tah	ואתה	Genesis 32:12
have said	a·mar·ta	אמרת	
‘ I will surely	he·tev	היטב	
make you prosper	e·teev	איטיב	
	im·makh	עמך	
and I will make	ve·sam·tee	ושמתי	
-	et	את	
your offspring	zar·a·kha	זרעך	
like the sand	ke·cho·wl	כחול	
of the sea	hay·yam	הים	
-	a·sher	אשר	
-	lo	לא	
to count ’”	yis·sa·pher	יספר	
too numerous	me·rov	מרב	
[Jacob] spent	vay·ya·len	וילן	Genesis 32:13
there	sham	שם	
night	bal·lay·lah	בלילה	
the	ha·hu	ההוא	
he selected	vay·yiq·qach	ויקח	
	min	מן	
and from what he had brought	hab·ba	הבא	
with him	ve·ya·do	בידו	
a gift	min·chah	מנחה	
Esau :	le·e·saw	לעשו	
for his brother	a·chee	אחיו	
female goats	iz·zeem	עזים	Genesis 32:14
200	ma·ta·yim	מאתים	

male goats	u·te·ya·sheem	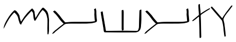	
20	es·reem	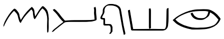	
ewes	re·che·leem	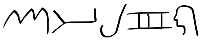	
200	ma·ta·yim	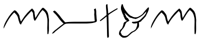	
rams	ve·e·leem	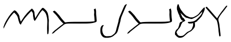	
20	es·reem	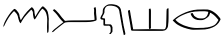	
camels	ge·mal·leem	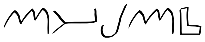	Genesis 32:15
milk	me·nee·qo·wt	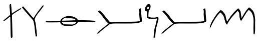	
with their young	u·ve·ne·hem	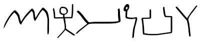	
30	she·lo·sheem	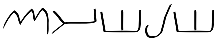	
cows	pa·ro·wt	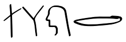	
40	ar·ba·eem	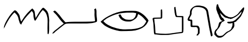	
bulls	u·pha·reem	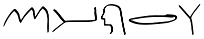	
10	a·sa·rah	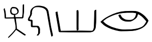	
female donkeys	a·to·not	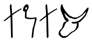	
20	es·reem	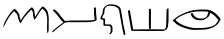	
male donkeys	vaʿ·ya·rim	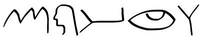	
and 10	a·sa·rah	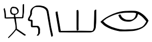	
He entrusted them to	vay·yit·ten	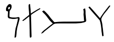	Genesis 32:16
	be·yad	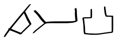	
his servants	a·va·daw	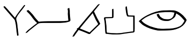	
herds	e·der	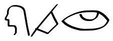	
	e·der	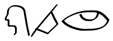	
in separate	le·vad·do	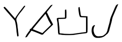	
and told	vay·yo·mer	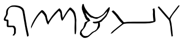	
	el	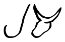	
them	a·va·daw	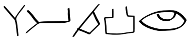	

“ Go on	iv·ru	𐤏𐤁𐤓𐤅	
ahead of me	le·pha·nay	𐤋𐤐𐤍𐤉	
some distance	ve·re·vach	𐤅𐤓𐤅𐤇	
and keep	ta·see·mu	𐤕𐤔𐤉𐤌𐤅	
between	ben	𐤁𐤉𐤍	
the herds	e·der	𐤏𐤃𐤓	
	u·ven	𐤅𐤁𐤉𐤍	
”	e·der	𐤏𐤃𐤓	
He instructed	vay·tsaw	𐤅𐤉𐤑𐤅	Genesis 32:17
-	et	𐤀𐤕	
the one in the lead	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
	le·mor	𐤋𐤀𐤌𐤓	
“ When	kee	𐤊𐤉	
meets	yiph·ga·she·kha	𐤉𐤐𐤂𐤔𐤊	
Esau	e·saw	𐤏𐤔𐤅	
my brother	a·chee	𐤀𐤇𐤉	
you and asks	wish·ʾē·le·kha	𐤅𐤔𐤀𐤋𐤊	
	le·mor	𐤋𐤀𐤌𐤓	
‘ To whom	le·mee	𐤋𐤌𐤉	
do you belong	at·tah	𐤀𐤕𐤄	
where	ve·a·nah	𐤅𐤀𐤍𐤄	
are you going	te·lekh	𐤕𐤋𐤊	
and whose	u·le·mee	𐤅𐤋𐤌𐤉	
animals are these	el·leh	𐤀𐤋𐤄	
before you ? ’	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
then you are to say	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Genesis 32:18
‘ They belong to your servant	le·av·de·kha	𐤋𐤏𐤁𐤃𐤊	

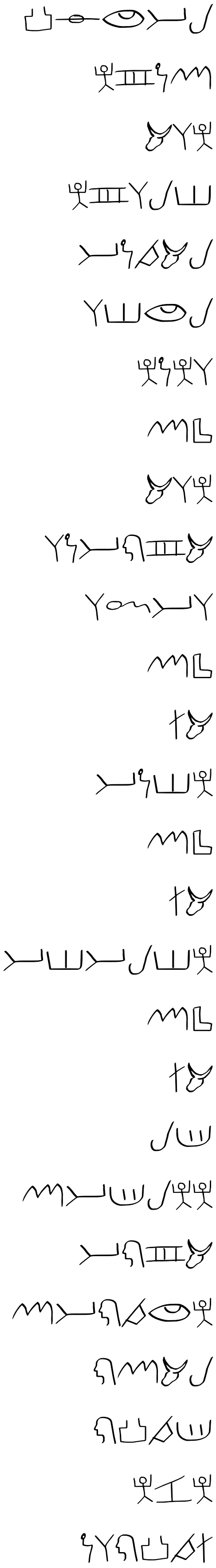

Jacob	le·ya·a·qov	
are a gift	min·chah	
They	hee	
sent	she·lu·chah	
to my lord	la·do·nee	
Esau	le·e·saw	
And behold	ve·hin·neh	
	gam	
[Jacob]	hu	
is behind us ’”	a·cha·re·nu	
instructed	vay·tsaw	Genesis 32:19
He also	gam	
-	et	
the second	hash·she·nee	
and	gam	
-	et	
the third	hash·she·lee·shee	
	gam	
-	et	
all those	kal	
following	ha·ho·le·kheem	
behind	a·cha·re	
the herds	ha·a·da·reem	
:	le·mor	
thing	kad·da·var	
the same	haz·zeh	
you are to say	te·dab·be·run	

to	el		
Esau	e·saw		
“ When you meet	be·mo·tsa·a·khem		
him	o·to		
to say	va·a·mar·tem	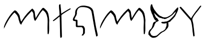	Genesis 32:20
You are also	gam		
‘ Look	hin·neh		
your servant	av·de·kha	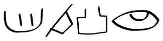	
Jacob	ya·a·qov		
is right behind us ’”	a·cha·re·nu	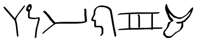	
For	kee	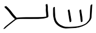	
he thought	a·mar		
“ I will appease	a·khap·pe·rah		
[Esau]	pha·naw	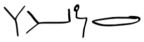	
with the gift	bam·min·chah	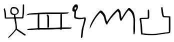	
that is going	ha·ho·le·khet	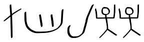	
before me	le·pha·nay		
After	ve·a·cha·re		
that	khen		
I can face	er·eh		
him	pha·naw	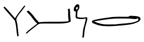	
and perhaps	u·lay	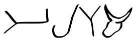	
he will accept	yis·sa		
me ”	pha·nay	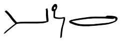	
went	vat·ta·a·vor		Genesis 32:21
So [Jacob’s] gifts	ham·min·chah	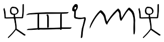	
on before	al		

him	pa·naw	
while he	ve·hu	
spent	lan	
night	bal·lay·lah	
the	ha·hu	
in the camp	bam·ma·cha·neh	
Jacob got up	vay·ya·qam	Genesis 32:22
During the night	bal·lay·lah	
	hu	
and took	vay·yiq·qach	
-	et	
his two	she·te	
wives	na·shaw	
-	ve·et	
his two	she·te	
maidservants	shiph·cho·taw	
-	ve·et	
and his eleven	a·chad	
	a·sar	
sons	ye·la·daw	
and crossed	vay·ya·a·vor	
-	et	
the ford	ma·a·var	
of the Jabbok	yab·boq	
He took them	vay·yiq·qa·chem	Genesis 32:23
and sent them across	vay·ya·a·vi·rem	
-	et	

the stream	han·na·chal	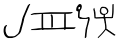	
	vay·ya·a·ver		
-	et		
along with all his possessions	a·sher		
	lo		
was left	vay·yiw·va·ter	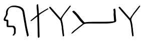	Genesis 32:24
So Jacob	ya·a·qov	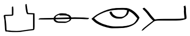	
all alone	le·vad·do	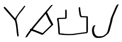	
wrestled	vay·ye·a·veq		
and [there] a man	eesh	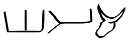	
with him	im·mo		
until	ad		
daybreak	a·lo·wt	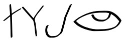	
	hash·sha·char		
When the man saw	vay·yar	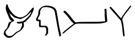	Genesis 32:25
that	kee	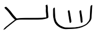	
he could not	lo		
overpower	ya·khol		
[Jacob]	lo		
he struck	vay·yig·ga	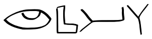	
the socket	be·khaph		
of Jacob's hip	ye·re·kho		
and dislocated	vat·te·qa	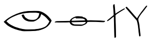	
	kaph		
	ye·rekh		
[it]	ya·a·qov		
wrestled	be·he·a·ve·qo		

as they	im·mo		
Then [the man] said	vay·yo·mer		Genesis 32:26
“ Let me go	shal·le·che·nee	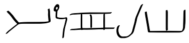	
for	kee	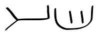	
it is daybreak	a·lah		
”	hash·sha·char	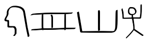	
But Jacob replied	vay·yo·mer		
“ I will not	lo		
let you go	a·shal·le·cha·kha	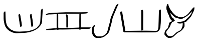	
unless	kee	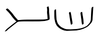	
	im		
you bless me ”	be·rakh·ta·nee		
the man asked	vay·yo·mer		Genesis 32:27
	e·law	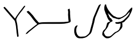	
“ What	mah	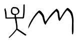	
is your name ? ”	she·me·kha		
he replied	vay·yo·mer		
“ Jacob ”	ya·a·qov		
Then [the man] said	vay·yo·mer		Genesis 32:28
will no	lo		
Jacob	ya·a·qov		
be	ye·a·mer		
longer	o·wd		
“ Your name	shim·kha		
because	kee	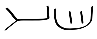	
	im		
but Israel	yis·ra·el	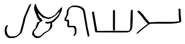	

	kee	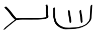	
you have struggled	sa·ree·ta	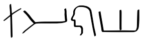	
with	im	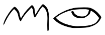	
God	e·lo·heem	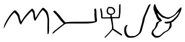	
and with	ve·im	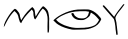	
men	a·na·sheem	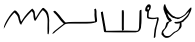	
and you have prevailed ”	vat·tu·khal	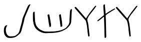	
requested	vay·yish·al	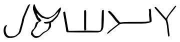	Genesis 32:29
And Jacob	ya·a·qov	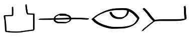	
	vay·yo·mer	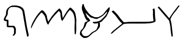	
tell me	hag·gee·dah	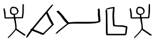	
“ Please	na	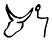	
your name ”	she·me·kha	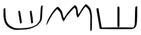	
But he replied	vay·yo·mer	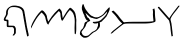	
“ Why	lam·mah	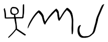	
	zeh	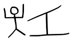	
do you ask	tish·al	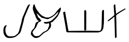	
my name ? ”	lish·mee	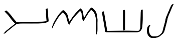	
Then he blessed	vay·va·rekh	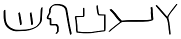	
[Jacob]	o·to	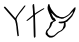	
there	sham	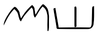	
named	vay·yiq·ra	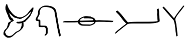	Genesis 32:30
So Jacob	ya·a·qov	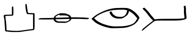	
	shem	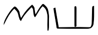	
the place	ham·ma·qo·wm	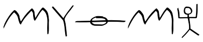	
Peniel	pe·nee·el	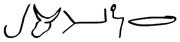	
saying, “Indeed	kee	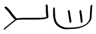	

I have seen	ra·ee·tee	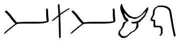	
God	e·lo·heem	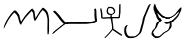	
face	pa·neem	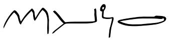	
to	el	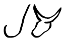	
face	pa·neem	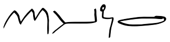	
was spared ”	vat·tin·na·tsel	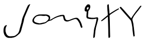	
and yet my life	naph·shee	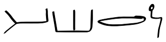	
rose	vay·yiz·rach	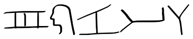	Genesis 32:31
above him	lo	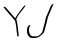	
The sun	hash·she·mesh	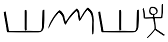	
as	ka·a·sher	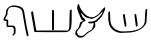	
he passed by	a·var	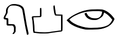	
-	et	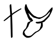	
Penuel	pe·nu·el	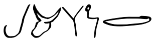	
and he	ve·hu	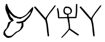	
was limping	tso·le·a	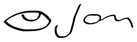	
because of	al	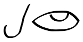	
his hip	ye·re·kho	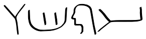	
Therefore	al	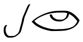	Genesis 32:32
	ken	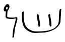	
do not	lo	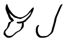	
eat	yo·khe·lu	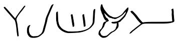	
the Israelites	ve·ne	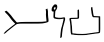	
	yis·ra·el	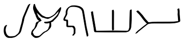	
-	et	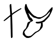	
the tendon	geed	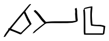	
	han·na·sheh	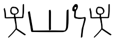	

which [is]	a·sher	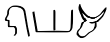	
at	al	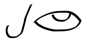	
the socket	kaph	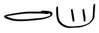	
of the hip	hay·ya·rekh	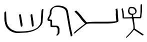	
to	ad	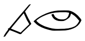	
day	hay·yo·wm	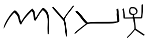	
this	haz·zeh	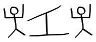	
because	kee	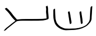	
was struck	na·ga	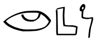	
the socket	be·khaph	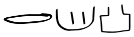	
hip	ye·rekh	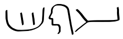	
of Jacob’s	ya·a·qov	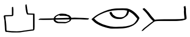	
near that tendon	be·geed	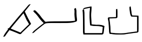	
	han·na·sheh	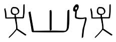	
looked up	vay·yis·sa	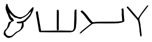	Genesis 33:1
Now Jacob	ya·a·qov	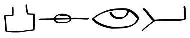	
	e·naw	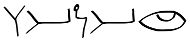	
and saw	vay·yar	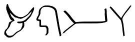	
	ve·hin·neh	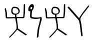	
Esau	e·saw	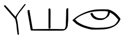	
coming	ba	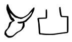	
toward him with	ve·im·mo	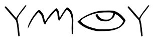	
four	ar·ba	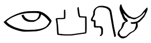	
hundred	me·o·wt	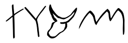	
men	eesh	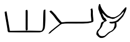	
So he divided	vay·ya·chats	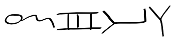	
-	et	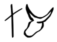	

the children	hay·la·deem	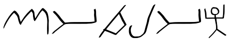	
	al		
among Leah	le·ah		
	ve·al		
Rachel	ra·chel	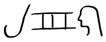	
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and the two	she·te	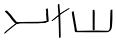	
maidservants	hash·she·pha·cho·wt		
He put	vay·ya·sem		Genesis 33:2
-	et		
the maidservants	hash·she·pha·cho·wt		
and their	ve·et		
children	yal·de·hen		
in front	ri·sho·nah		
-	ve·et		
Leah	le·ah		
and her children	vee·la·de·ha		
next	a·cha·ro·neem	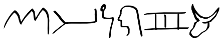	
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and Rachel	ra·chel	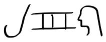	
-	ve·et		
and Joseph	yo·w·seph		
at the rear	a·cha·ro·neem	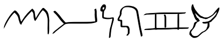	
But [Jacob] himself	ve·hu	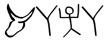	Genesis 33:3
went on	a·var	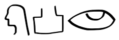	
ahead	liph·ne·hem	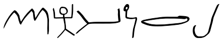	
and bowed	vay·yish·ta·chu		

to the ground	ar·tsah		
seven	she·va		
times	pe·a·meem		
as	ad		
he approached	gish·to		
	ad		
his brother	a·chee	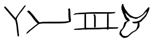	
ran to him	vay·ya·rats		Genesis 33:4
Esau, however	e·saw		
	liq·ra·to	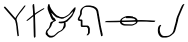	
and embraced him	vay·chab·be·qe·hu	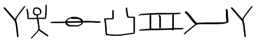	
threw his arms around	vay·yip·pol	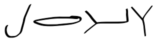	
	al		
his neck	tsaw·va·raw		
and kissed him	vay·yish·sha·qē·hu	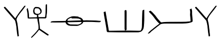	
And they both wept	vay·yiv·ku		
When Esau looked up	vay·yis·sa	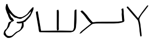	Genesis 33:5
-	et		
-	e·naw	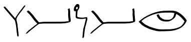	
and saw	vay·yar	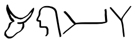	
-	et		
the women	han·na·sheem	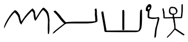	
-	ve·et		
and children	hay·la·deem	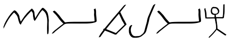	
he asked	vay·yo·mer		
“ Who	mee	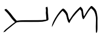	
are these	el·leh	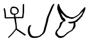	

with you ? ”	lakh	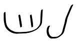	
[Jacob] answered	vay·yo·mar		
“ [These are] the children	hay·la·deem	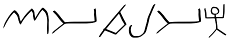	
-	a·sher		
has graciously given	cha·nan	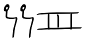	
God	e·lo·heem		
-	et		
your servant ”	av·de·kha	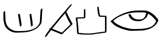	
approached	vat·tig·gash·na		Genesis 33:6
Then the maidservants	hash·she·pha·cho·wt		
and their	hen·nah	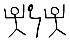	
children	ve·yal·de·hen		
and bowed down	vat·tish·ta·cha·ve·na	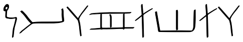	
approached	vat·tig·gash	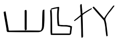	Genesis 33:7
also	gam		
Leah	le·ah		
and her children	vee·la·de·ha		
and bowed down	vay·yish·ta·cha·wu		
and then	ve·a·char	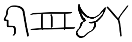	
approached	nig·gash		
Joseph	yo·w·seph		
and Rachel	ve·ra·chel	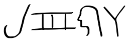	
and bowed down	vay·yish·ta·cha·wu		
asked Esau	vay·yo·mer	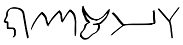	Genesis 33:8
“ What	mee	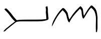	
do you mean	le·kha	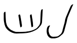	
whole	kal	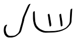	

company	ham·ma·cha·neh	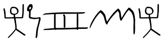	
by sending this	haz·zeh		
-	a·sher		
to meet me ? ”	pa·ga·she·tee		
[Jacob] answered	vay·yo·mer		
“ To find	lim·tso		
favor	chen	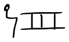	
in your sight	be·e·ne	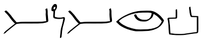	
my lord ”	a·do·nee		
replied	vay·yo·mer		Genesis 33:9
Esau	e·saw		
“ I already have	yesh	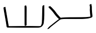	
	lee	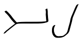	
plenty	rav	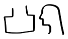	
my brother ”	a·chee	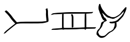	
“ Keep	ye·hee	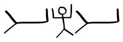	
	le·kha	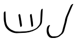	
what belongs	a·sher		
to you ”	lakh	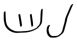	
insisted	vay·yo·mer		Genesis 33:10
But Jacob	ya·a·qov	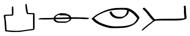	
“ No	al		
please !	na		
If	im		
	na		
I have found	ma·tsa·tee		
favor	chen	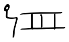	

in your sight	be·e·ne·kha	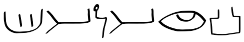	
then receive	ve·la·qach·ta	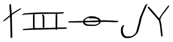	
this gift	min·cha·tee	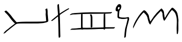	
from my hand	mee·ya·dee	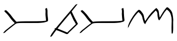	
indeed	kee	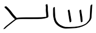	
For	al	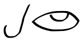	
	ken	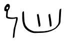	
I have seen	ra·ee·tee	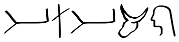	
your face	pha·ne·kha	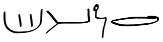	
and it is like seeing	kir·ot	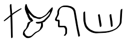	
the face	pe·ne	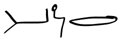	
of God	e·lo·heem	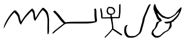	
since you have received me favorably	vat·tir·tse·nee	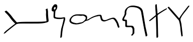	
accept	qach	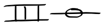	Genesis 33:11
Please	na	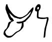	
-	et	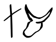	
my gift	bir·kha·tee	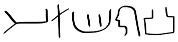	
that	a·sher	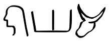	
was brought	hu·vat	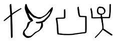	
to you	lakh	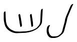	
because	kee	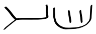	
has been gracious	chan·na·nee	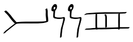	
God	e·lo·heem	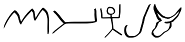	
	ve·khee	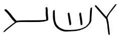	
and I have	yesh	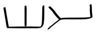	
to me	lee	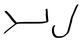	

all I need ”	khol	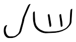	
So Jacob pressed	vay·yiph·tsar	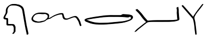	
him	bo	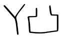	
until he accepted	vay·yiq·qach	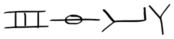	
Then Esau said	vay·yo·mer	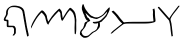	Genesis 33:12
“ Let us be on our way	nis·ah	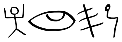	
	ve·ne·le·khah	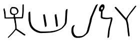	
and I will go	ve·e·le·khah	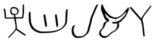	
ahead of you ”	le·neg·de·kha	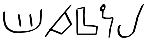	
But Jacob replied	vay·yo·mer	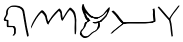	Genesis 33:13
	e·law	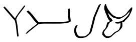	
“ My lord	a·do·nee	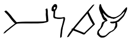	
knows	yo·de·a	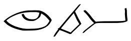	
that	kee	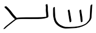	
the children	hay·la·deem	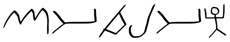	
are frail	rak·keem	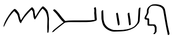	
sheep	ve·hats·tson	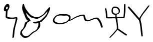	
and cattle	ve·hab·ba·qar	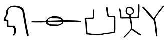	
that are nursing their young	a·lo·wt	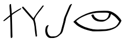	
and I must care for	a·lay	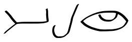	
If they are driven hard	u·de·pha·qum	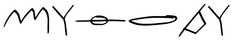	
day	yo·wm	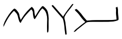	
for even a	e·chad	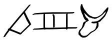	
will die	va·me·tu	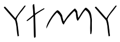	
all	kal	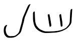	
the animals	hats·tson	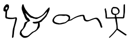	

go	ya·a·var		Genesis 33:14
Please	na		
let my lord	a·do·nee		
ahead of	liph·ne		
his servant	av·do	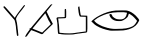	
I	va·a·nee		
will continue	et·na·ha·lah		
on slowly	le·it·tee		
at a comfortable pace	le·re·gel		
for the livestock	ham·me·la·khah		
-	a·sher		
-	le·pha·nay		
	u·le·re·gel	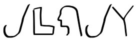	
and children	hay·la·deem	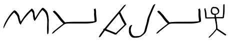	
until	ad		
-	a·sher		
I come	a·vo	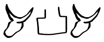	
to	el		
my lord	a·do·nee		
at Seir ”	se·ee·rah	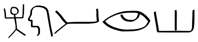	
said	vay·yo·mer		Genesis 33:15
Esau	e·saw		
“ Let me leave	ats·tsee·gah		
	na		
with you ”	im·me·kha		
some of	min		
people	ha·am		

my	a·sher	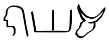	
	it·tee	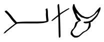	
But [Jacob] replied	vay·yo·mer	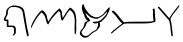	
“ Why	lam·mah	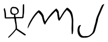	
do that ?	zeh	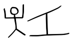	
Let me find	em·tsa	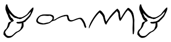	
favor	chen	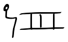	
in the sight	be·e·ne	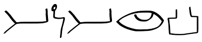	
of my lord ”	a·do·nee	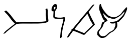	
back	vay·ya·shav	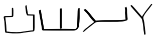	Genesis 33:16
day	bay·yo·wm	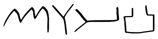	
So that	ha·hu	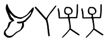	
Esau	e·saw	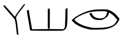	
started on his way	le·dar·ko	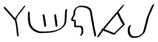	
to Seir	se·ee·rah	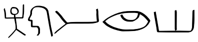	
but Jacob	ve·ya·a·qov	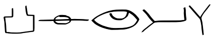	Genesis 33:17
went on	na·sa	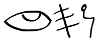	
to Succoth	suk·ko·tah	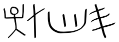	
where he built	vay·yi·ven	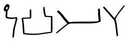	
for himself	lo	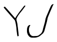	
a house	ba·yit	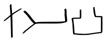	
for his livestock	u·le·miq·ne·hu	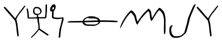	
	a·sah	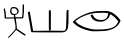	
and shelters	suk·kot	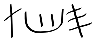	
that is why	al	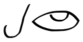	
	ken	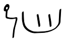	
was called	qa·ra	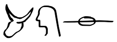	

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the place	ham·ma·qo·wm	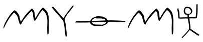	
Succoth	suk·ko·wt		
had come	vay·ya·vo	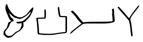	Genesis 33:18
After Jacob	ya·a·qov	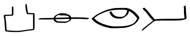	
safely	sha·lem	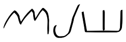	
at the city	eer	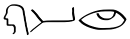	
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-	a·sher		
in the land	be·e·rets		
of Canaan	ke·na·an		
he arrived	be·vo·o	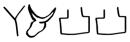	
	mip·pad·dan		
from Paddan-aram	a·ram		
and he camped	vay·yi·chan	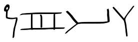	
	et		
just outside	pe·ne	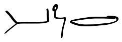	
the city	ha·eer		
he purchased	vay·yi·qen	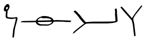	Genesis 33:19
-	et		
And the plot	chel·qat	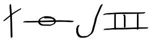	
of ground	has·sa·deh	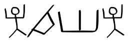	
where	a·sher		
he pitched	na·tah		
	sham		
his tent	a·ho·lo		
from	mee·yad	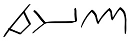	

the sons	be·ne	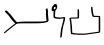	
of Hamor	cha·mo·wr	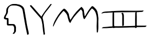	
father	a·vee	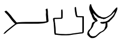	
Shechem’s	she·khem	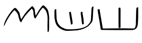	
for a hundred	be·me·ah	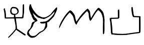	
pieces of silver	qe·see·tah	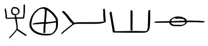	
he set up	vay·yats·tsev	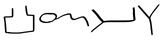	Genesis 33:20
There	sham	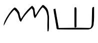	
an altar	miz·be·ach	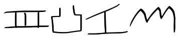	
and called	vay·yiq·ra	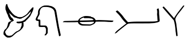	
it	lo	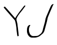	
El-Elohe-Israel	el	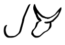	
	e·lo·he	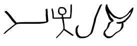	
	yis·ra·el	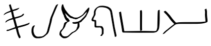	
went out	vat·te·tse	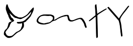	Genesis 34:1
Now Dinah	dee·nah	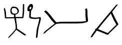	
the daughter	bat	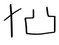	
Leah	le·ah	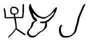	
-	a·sher	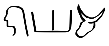	
had borne	ya·le·dah	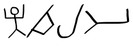	
to Jacob	le·ya·a·qov	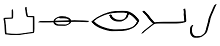	
to visit	lir·o·wt	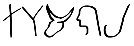	
the daughters	biv·no·wt	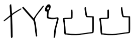	
of the land	ha·a·rets	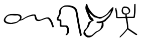	
saw	vay·yar	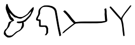	Genesis 34:2
her	o·tah	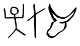	
When Shechem	she·khem	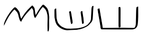	

son	ben		
of Hamor	cha·mo·wr		
the Hivite	ha·chiw·vee		
the prince	ne·see	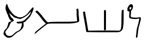	
of the region	ha·a·rets		
he took	vay·yiq·qach	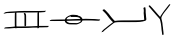	
her	o·tah		
and lay	vay·yish·kav		
with her	o·tah		
by force	vay·an·ne·ha		
was drawn	vat·tid·baq	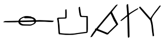	Genesis 34:3
And his soul	naph·sho		
to Dinah	be·dee·nah	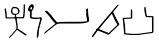	
the daughter	bat		
of Jacob	ya·a·qov	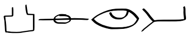	
He loved	vay·ye·e·hav		
-	et		
the young girl	han·na·a·ra		
and spoke to her tenderly	vay·dab·ber	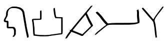	
	al		
	lev	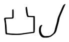	
	han·na·a·ra		
told	vay·yo·mer		Genesis 34:4
So Shechem	she·khem		
	el		
Hamor	cha·mo·wr		
his father	a·vee	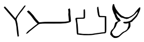	

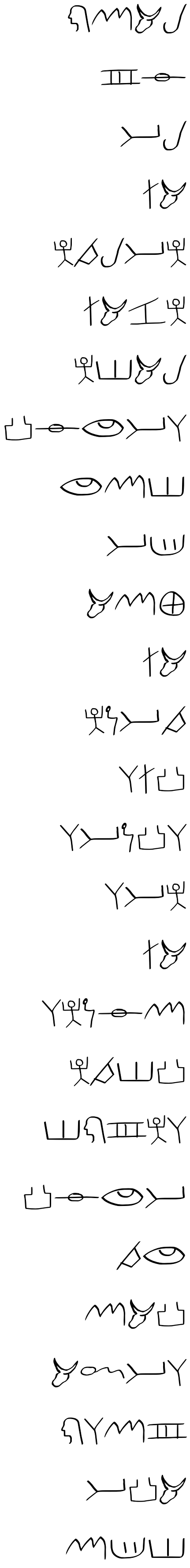

	le·mor	
“ Get	qach	
me	lee	
-	et	
girl	hay·yal·dah	
this	haz·zot	
as a wife ”	le·ish·shah	
Jacob	ve·ya·a·qov	Genesis 34:5
heard	sha·ma	
that	kee	
Shechem had defiled	tim·me	
-	et	
Dinah	dee·nah	
his daughter	vit·to	
but since his sons	u·va·naw	
were	ha·yu	
with	et	
his livestock	miq·ne·hu	
in the field	bas·sa·deh	
remained silent [about it]	ve·he·che·rish	
he	ya·a·qov	
until	ad	
they returned	bo·am	
came	vay·ye·tse	Genesis 34:6
Hamor	cha·mo·wr	
father	a·vee	
Meanwhile, Shechem’s	she·khem	

	el	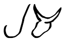	
Jacob	ya·a·qov	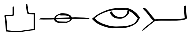	
to speak	le·dab·ber	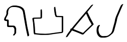	
with	it·to	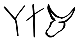	
sons	u·ve·ne	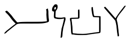	Genesis 34:7
When Jacob’s	ya·a·qov	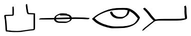	
they returned	ba·u	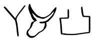	
from	min	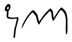	
the field	has·sa·deh	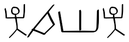	
heard what had happened	ke·sha·me·am	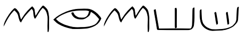	
grief	vay·yit·ats·tse·vu	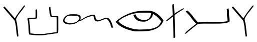	
	ha·a·na·sheem	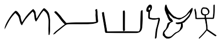	
and fury	vay·yi·char	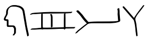	
	la·hem	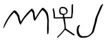	
They were filled with	me·od	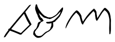	
because	kee	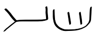	
an outrage	ne·va·lah	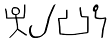	
Shechem had committed	a·sah	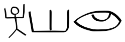	
in Israel	ve·yis·ra·el	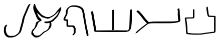	
by lying	lish·kav	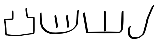	
with	et	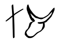	
daughter —	bat	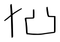	
Jacob’s	ya·a·qov	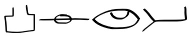	
a thing	ve·khen	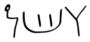	
that should not	lo	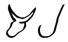	
be done	ye·a·seh	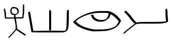	
said	vay·dab·ber	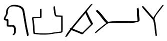	Genesis 34:8

But Hamor	cha·mo·wr		
to them	it·tam		
	le·mor		
Shechem	she·khem		
“ My son	be·nee	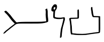	
longs for	cha·she·qah	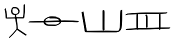	
	naph·sho		
your daughter	be·vit·te·khem		
give	te·nu	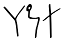	
Please	na		
her	o·tah		
to him	lo	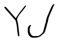	
as his wife	le·ish·shah		
Intermarry with us	ve·hit·chat·te·nu	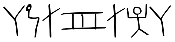	Genesis 34:9
	o·ta·nu		
your daughters	be·no·te·khem	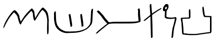	
give	tit·te·nu		
us	la·nu	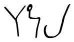	
-	ve·et		
our daughters	be·no·te·nu	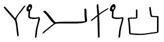	
and take	tiq·chu	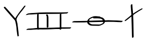	
for yourselves	la·khem		
among us	ve·it·ta·nu		Genesis 34:10
You may settle	te·she·vu		
and the land	ve·ha·a·rets		
{will} be	tih·yeh	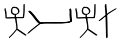	
open to you	liph·ne·khem	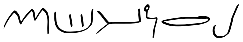	

Live here	she·vu	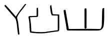	
move about freely	u·se·cha·ru·ha		
and acquire your own property	ve·he·a·cha·zu	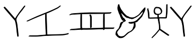	
”	bah		
said	vay·yo·mer		Genesis 34:11
Then Shechem	she·khem		
to	el		
Dinah’s father	ʾa·vīh	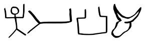	
	ve·el		
and brothers	a·che·ha	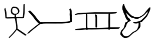	
“ Grant me this favor	em·tsa		
	chen	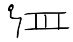	
	be·e·ne·khem	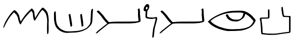	
you whatever	va·a·sher		
you ask	to·me·ru		
	e·lay	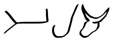	
and I will give	et·ten		
Demand	har·bu		Genesis 34:12
a high	a·lay	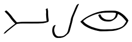	
	me·od		
dowry	mo·har		
and [an expensive] gift	u·mat·tan		
and I will give you	ve·et·te·nah		
whatever	ka·a·sher		
you ask	to·me·ru		
	e·lay	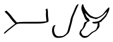	

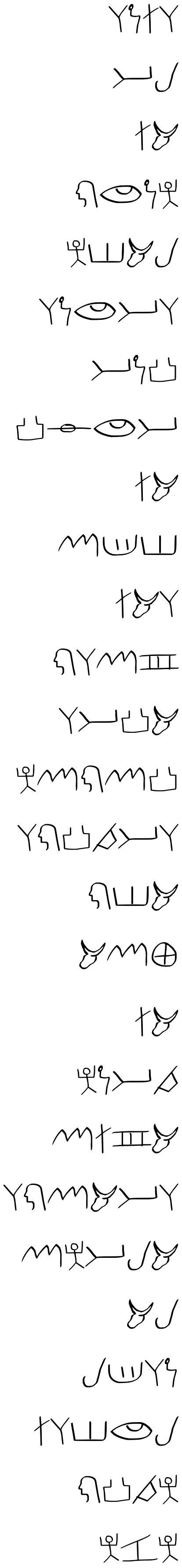

Only give	u·te·nu	
me	lee	
-	et	
the girl	han·na·a·ra	
as my wife ! ”	le·ish·shah	
answered	vay·ya·a·nu	Genesis 34:13
sons	ve·ne	
Jacob’s	ya·a·qov	
-	et	
[him]	she·khem	
-	ve·et	
Hamor	cha·mo·wr	
and his father	a·vee	
deceitfully	be·mir·mah	
	vay·dab·be·ru	
But because	a·sher	
[Shechem] had defiled	tim·me	
-	et	
Dinah	dee·nah	
their sister	a·cho·tam	
they said	vay·yo·me·ru	Genesis 34:14
-	a·le·hem	
“ We cannot	lo	
	nu·khal	
do	la·a·so·wt	
a thing ”	had·da·var	
such	haz·zeh	

“ To give	la·tet	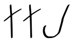	
-	et		
our sister	a·cho·te·nu	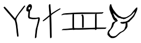	
	le·eesh		
-	a·sher		
to	lo		
an uncircumcised man	a·re·lah		
	kee	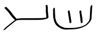	
would be a disgrace	cher·pah		
	hee		
to us	la·nu		
on one	akh		Genesis 34:15
	be·zot		
We will consent	ne·o·wt		
to this	la·khem		
condition	im		
that you become	tih·yu	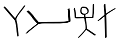	
like us —	kha·mo·nu		
circumcised	le·him·mol	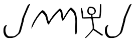	
	la·khem		
every one of	kal		
your males	za·khar	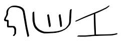	
Then we will give	ve·na·tan·nu	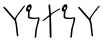	Genesis 34:16
-	et		
our daughters	be·no·te·nu	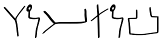	
you	la·khem		
and	ve·et		

your daughters	be·no·te·khem	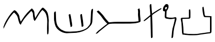	
take	niq·qach	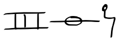	
for ourselves	la·nu	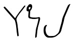	
We will dwell	ve·ya·shav·nu	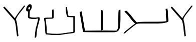	
among you	it·te·khem	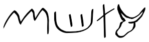	
and become	ve·ha·yee·nu	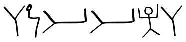	
people	le·am	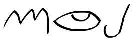	
one	e·chad	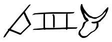	
But if	ve·im	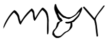	Genesis 34:17
you will not	lo	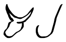	
agree	tish·me·u	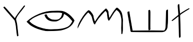	
	e·le·nu	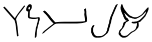	
to be circumcised	le·him·mo·wl	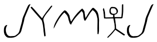	
then we will take	ve·la·qach·nu	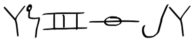	
-	et	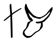	
our sister	bit·te·nu	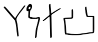	
and go ”	ve·ha·la·khe·nu	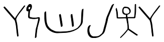	
seemed good	vay·yee·te·vu	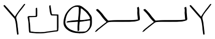	Genesis 34:18
Their offer	div·re·hem	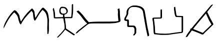	
	be·e·ne	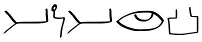	
to Hamor	cha·mo·wr	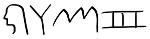	
	u·ve·e·ne	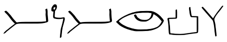	
Shechem	she·khem	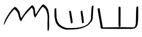	
son	ben	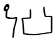	
and his	cha·mo·wr	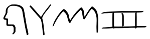	
did not	ve·lo	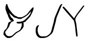	Genesis 34:19
hesitate	e·char	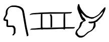	

The young man	han·na·ar		
to fulfill	la·a·so·wt		
this request	had·da·var		
because	kee	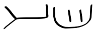	
he was delighted	cha·phets		
daughter	be·vat	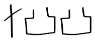	
with Jacob’s	ya·a·qov		
who [was]	ve·hu		
the most respected	nikh·bad	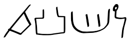	
of all	mik·kol		
household	bet	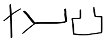	
his father’s	a·vee	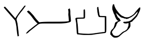	
went	vay·ya·vo	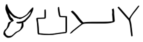	Genesis 34:20
So Hamor	cha·mo·wr		
Shechem	u·she·khem		
and his son	be·no	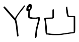	
to	el		
the gate	sha·ar		
of their city	ee·ram	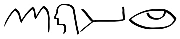	
and addressed	vay·dab·be·ru		
	el		
the men	an·she		
of their city	ee·ram	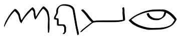	
:	le·mor		
men	ha·a·na·sheem	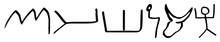	Genesis 34:21
“ These	ha·el·leh		
are at peace	she·le·meem		

	hem	𐤄𐤌	
with us	it·ta·nu	𐤀𐤕𐤍𐤅	
Let them live	ve·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
in our land	va·a·rets	𐤁𐤀𐤓𐤑	
and trade	ve·yis·cha·ru	𐤅𐤉𐤎𐤇𐤓𐤅	
-	o·tah	𐤀𐤕𐤄	
[it]	ve·ha·a·rets	𐤅𐤄𐤀𐤓𐤑	
indeed	hin·neh	𐤄𐤍𐤄	
is large	ra·cha·vat	𐤓𐤇𐤁𐤕	
	ya·da·yim	𐤉𐤃𐤉𐤌	
enough for them	liph·ne·hem	𐤋𐤐𐤍𐤉𐤄𐤌	
-	et	𐤀𐤕	
their daughters	be·no·tam	𐤁𐤍𐤕𐤌	
Let us take	niq·qach	𐤍𐤒𐤇	
	la·nu	𐤋𐤍𐤅	
in marriage	le·na·sheem	𐤋𐤍𐤔𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
our daughters	be·no·te·nu	𐤁𐤍𐤕𐤉𐤍𐤅	
and give	nit·ten	𐤍𐤕𐤍	
to them	la·hem	𐤋𐤄𐤌	
But only	akh	𐤀𐤊	Genesis 34:22
on this condition	be·zot	𐤁𐤆𐤀𐤕	
agree	ye·o·tu	𐤉𐤀𐤕𐤅	
-	la·nu	𐤋𐤍𐤅	
{will} the men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
to dwell	la·she·vet	𐤋𐤔𐤁𐤕	
with us	it·ta·nu	𐤀𐤕𐤍𐤅	

and be	lih·yo·wt	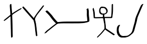	
people :	le·am		
one	e·chad	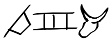	
are circumcised	be·him·mo·wl		
our	la·nu	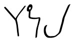	
if all	kal	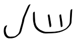	
men	za·khar	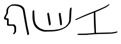	
as	ka·a·sher		
they are	hem	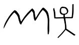	
	nim·mo·leem	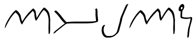	
their livestock	miq·ne·hem	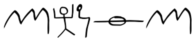	Genesis 34:23
their possessions	ve·qin·ya·nam	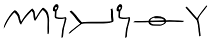	
and all	ve·khal		
animals [become ours] ?	be·hem·tam	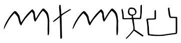	
Will not	ha·lo·w		
	la·nu	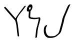	
their	hem	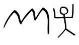	
Only	akh		
let us consent	ne·o·w·tah		
to them	la·hem		
and they will dwell	ve·ye·she·vu		
among us ”	it·ta·nu		
listened	vay·yish·me·u		Genesis 34:24
to	el		
Hamor	cha·mo·wr		
	ve·el		
Shechem	she·khem		

and his son	be·no	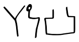	
All the men	kal	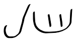	
who went out	yo·tse·e	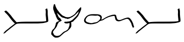	
gate	sha·ar	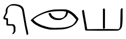	
of the city	ee·ro	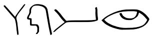	
was circumcised	vay·yim·mo·lu	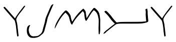	
and every	kal	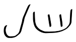	
male	za·khar	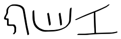	
	kal	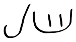	
	yo·tse·e	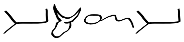	
	sha·ar	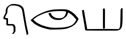	
of the city	ee·ro	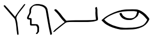	
they were	vay·hee	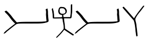	Genesis 34:25
days later	vay·yo·wm	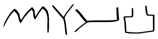	
Three	hash·she·lee·shee	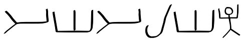	
while	bih·yo·w·tam	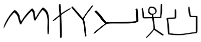	
still in pain	ko·a·veem	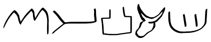	
took	vay·yiq·chu	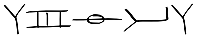	
two	she·ne	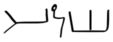	
sons	ve·ne	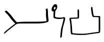	
of Jacob’s	ya·a·qov	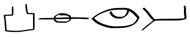	
Simeon	shim·o·wn	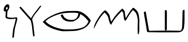	
and Levi)	ve·le·vee	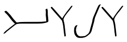	
brothers	a·che	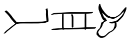	
(Dinah’s	dee·nah	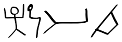	
	eesh	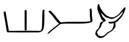	
their swords	char·bo	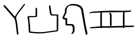	

went	vay·ya·vo·u	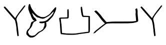	
into	al	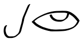	
city	ha·eer	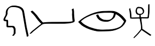	
the unsuspecting	be·tach	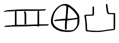	
and slaughtered	vay·ya·har·gu	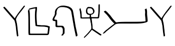	
every	kal	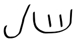	
male	za·khar	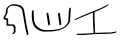	
-	ve·et	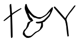	Genesis 34:26
Hamor	cha·mo·wr	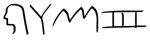	
-	ve·et	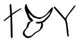	
Shechem	she·khem	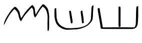	
and his son	be·no	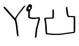	
They killed	ha·re·gu	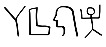	
	le·phee	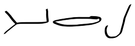	
with their swords	cha·rev	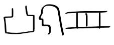	
took	vay·yiq·chu	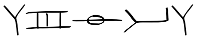	
-	et	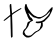	
Dinah	dee·nah	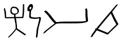	
house	mib·bet	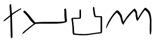	
out of Shechem’s	she·khem	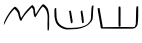	
and went away	vay·ye·tse·u	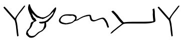	
other sons	be·ne	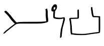	Genesis 34:27
Jacob’s	ya·a·qov	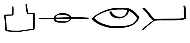	
came	ba·u	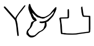	
upon	al	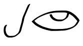	
the slaughter	ha·cha·la·leem	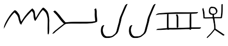	
and looted	vay·ya·voz·zu	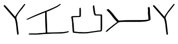	

the city	ha·eer	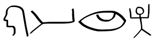	
because	a·sher	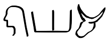	
had been defiled	tim·me·u	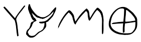	
their sister	a·cho·w·tam	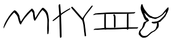	
-	et	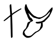	Genesis 34:28
their flocks	tso·nam	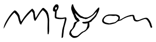	
and	ve·et	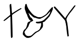	
herds	be·qa·ram	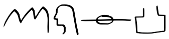	
and	ve·et	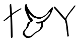	
donkeys	cha·mo·rē·hɛm	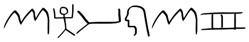	
-	ve·et	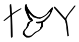	
and everything else	a·sher	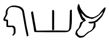	
in the city	ba·eer	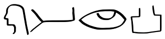	
-	ve·et	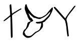	
-	a·sher	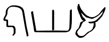	
or in the field	bas·sa·deh	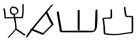	
They took	la·qa·chu	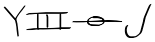	
-	ve·et	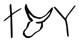	Genesis 34:29
all	kal	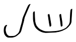	
their possessions	che·lam	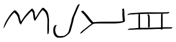	
and	ve·et	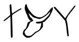	
-	kal	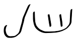	
children	tap·pam	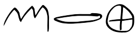	
and	ve·et	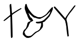	
women	ne·she·hem	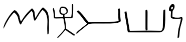	
They carried off	sha·vu	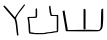	
and they plundered	vay·ya·voz·zu	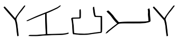	

-	ve·et		
everything	kal		
-	a·sher		
in [their] houses	bab·ba·yit	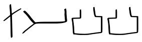	
said	vay·yo·mer		Genesis 34:30
Then Jacob	ya·a·qov	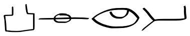	
to	el		
Simeon	shim·o·wn		
	ve·el		
and Levi	le·vee		
“ You have brought trouble	a·khar·tem	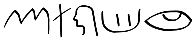	
upon me	o·tee	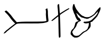	
by making me a stench	le·hav·ee·she·nee	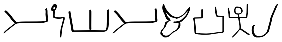	
the people	be·yo·shev	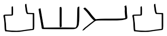	
of this land	ha·a·rets		
to the Canaanites	bak·ke·na·a·nee		
and Perizzites	u·vap·pe·riz·zee		
We	va·a·nee		
are few	me·te		
in number	mis·par		
if they unite	ve·ne·es·phu		
against me	a·lay	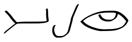	
and attack me	ve·hik·ku·nee		
will be destroyed ”	ve·nish·mad·tee		
I	a·nee	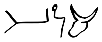	
and my household	u·ve·tee	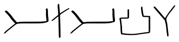	
But they replied	vay·yo·me·ru		Genesis 34:31

like a prostitute ? ”	hakh·zo·w·nah		
“ Should he have treated	ya·a·seh		
-	et		
our sister	a·cho·w·te·nu		
said	vay·yo·mer		Genesis 35:1
Then God	e·lo·heem		
to	el		
Jacob	ya·a·qov		
“ Arise	qum	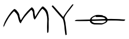	
go up	a·leh		
to	vet	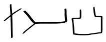	
Bethel	el		
and settle	ve·shev	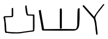	
there	sham		
Build	va·a·seh		
there	sham		
an altar	miz·be·ach		
to the God	la·el		
who appeared	han·nir·eh		
to	e·le·kha	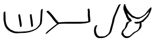	
you when you fled	be·va·re·cha·kha		
from	mip·pe·ne		
Esau ”	e·saw		
your brother	a·chee·kha	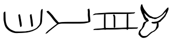	
told	vay·yo·mer		Genesis 35:2
So Jacob	ya·a·qov		
	el		

his household	be·to	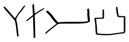	
	ve·el		
and all	kal		
who	a·sher		
were with him	im·mo		
“ Get rid of	ha·si·ru		
-	et		
gods	e·lo·he		
the foreign	han·ne·khar		
that	a·sher		
are among you	be·to·khe·khem	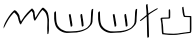	
Purify yourselves	ve·hit·ta·ha·ru		
and change	ve·ha·cha·lee·phu	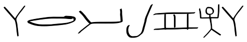	
your garments	sim·lo·te·khem		
Then let us arise	ve·na·qu·mah	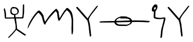	Genesis 35:3
and go	ve·na·a·leh		
to	bet	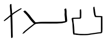	
Bethel	el		
I will build	ve·e·e·seh		
there	sham	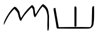	
an altar	miz·be·ach		
to God	la·el		
who answered	ha·o·neh		
me	o·tee	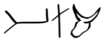	
in my day	be·yo·wm	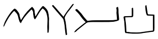	
of distress	tsa·ra·tee		
He has been	vay·hee	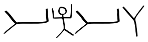	

with me	im·ma·dee		
wherever	bad·de·rekh		
-	a·sher		
I have gone "	ha·la·khe·tee		
So they gave	vay·yit·te·nu	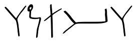	Genesis 35:4
	el		
Jacob	ya·a·qov	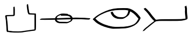	
-	et		
all	kal	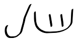	
gods	e·lo·he		
foreign	han·ne·khar		
their	a·sher		
	be·ya·dam	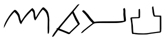	
-	ve·et		
and [all their] earrings	han·ne·za·meem	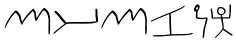	
-	a·sher		
-	be·a·ze·ne·hem	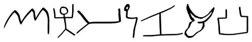	
buried	vay·yit·mon		
them	o·tam		
and Jacob	ya·a·qov		
under	ta·chat	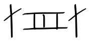	
the oak	ha·e·lah		
-	a·sher		
near	im		
Shechem	she·khem		
As they set out	vay·yis·sa·u		Genesis 35:5
fell	vay·hee	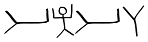	

a terror	chit·tat		
from God	e·lo·heem	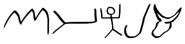	
over	al		
cities	he·a·reem	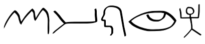	
-	a·sher		
the surrounding	se·vee·vo·te·hem		
so that they did not	ve·lo		
pursue	ra·de·phu		
	a·cha·re	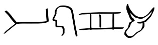	
sons	be·ne	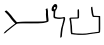	
Jacob's	ya·a·qov		
arrived	vay·ya·vo	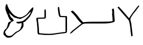	Genesis 35:6
So Jacob	ya·a·qov	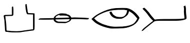	
in Luz	lu·zah		
-	a·sher		
in the land	be·e·rets		
of Canaan	ke·na·an		
(that is	hee		
	bet	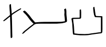	
Bethel)	el		
	hu		
and everyone	ve·khal		
	ha·am		
-	a·sher	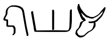	
with him	im·mo		
Jacob built	vay·yi·ven	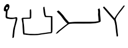	Genesis 35:7
There	sham		

an altar	miz·be·ach		
and he called	vay·yiq·ra	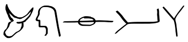	
that place	lam·ma·qo·wm	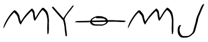	
	el		
	bet	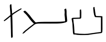	
El-bethel	el		
because	kee	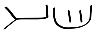	
it was there	sham		
had revealed Himself	nig·lu	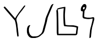	
to [Jacob]	e·law	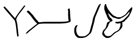	
that God	ha·e·lo·heem		
as he fled	be·va·re·cho		
from	mip·pe·ne		
his brother	a·chee	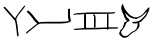	
died	vat·ta·mat		Genesis 35:8
Now Deborah	de·vo·rah	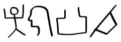	
nurse	me·ne·qet		
Rebekah’s	riv·qah	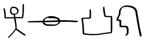	
and was buried	vat·tiq·qa·ver	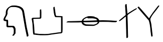	
under	mit·ta·chat		
	le·vet	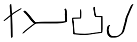	
Bethel	el		
below	ta·chat	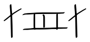	
the oak	ha·al·lo·wn		
So [Jacob] named	vay·yiq·ra	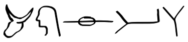	
[it]	she·mo		
	al·lo·wn	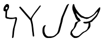	

Allon-bachuth	ba·khut	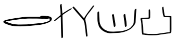	
appeared	vay·ye·ra	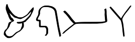	Genesis 35:9
God	e·lo·heem	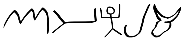	
to	el	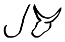	
[him]	ya·a·qov	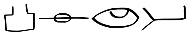	
again	o·wd	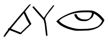	
After [Jacob] had returned	be·vo·o	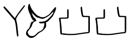	
from	mip·pad·dan	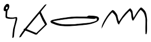	
Paddan-aram	a·ram	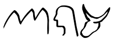	
and blessed	vay·va·rekh	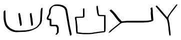	
him	o·to	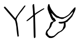	
said	vay·yo·mer	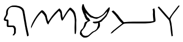	Genesis 35:10
to him	lo	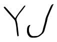	
And God	e·lo·heem	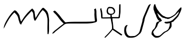	
“ [Though] your name	shim·kha	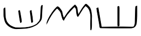	
is Jacob	ya·a·qov	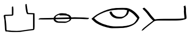	
you will no	lo	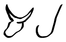	
be called	yiq·qa·re	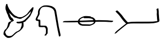	
	shim·kha	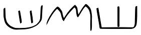	
longer	o·wd	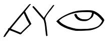	
Jacob	ya·a·qov	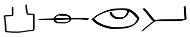	
Instead	kee	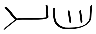	
	im	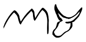	
Israel ”	yis·ra·el	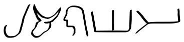	
will be	yih·yeh	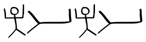	
your name	she·me·kha	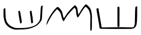	
So [God] named	vay·yiq·ra	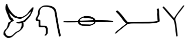	

-	et		
him	she·mo		
Israel	yis·ra·el	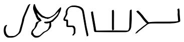	
told	vay·yo·mer		Genesis 35:11
him	lo		
And God	e·lo·heem		
“ I	a·nee	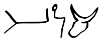	
am God	el		
Almighty	shad·day	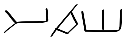	
Be fruitful	pe·reh		
and multiply	u·re·veh	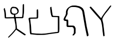	
A nation —	go·w		
even a company	u·qe·hal	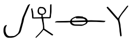	
of nations —	go·w·yim	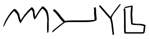	
shall come	yih·yeh	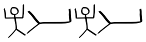	
from you	mim·me·ka		
and kings	u·me·la·kheem		
from you	me·cha·la·tse·kha		
shall descend	ye·tse·u		
-	ve·et		Genesis 35:12
The land	ha·a·rets		
that	a·sher		
I will give	na·tat·tee		
to Abraham	le·av·ra·ham		
and Isaac	u·le·yits·chaq		
to you	le·kha	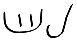	
I gave	et·te·nen·nah	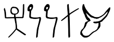	

to your descendants	u·le·zar·a·kha		
after you ”	a·cha·re·kha	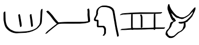	
and I will give	et·ten		
-	et		
this land	ha·a·rets		
went up	vay·ya·al		Genesis 35:13
from	me·a·law		
Then God	e·lo·heem		
the place	bam·ma·qo·wm		
where	a·sher		
He had spoken	dib·ber		
with him	it·to		
set up	vay·yats·tsev	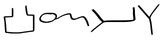	Genesis 35:14
So Jacob	ya·a·qov		
a pillar	mats·tse·vah		
in the place	bam·ma·qo·wm		
where	a·sher		
[God] had spoken	dib·ber		
with him —	it·to		
marker —	mats·tse·vet		
a stone	a·ven		
and he poured out	vay·yas·sekh		
on it	a·le·ha	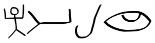	
a drink offering	ne·sekh		
and anointed it	vay·yi·tsoq		
	a·le·ha	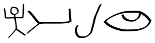	
with oil	sha·men		

called	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	Genesis 35:15
Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
-	et	𐤀𐤕	
	shem	𐤔𐤌	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
had spoken	dib·ber	𐤃𐤁𐤓	
with him	it·to	𐤀𐤕𐤅	
	sham	𐤔𐤌	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
	bet	𐤁𐤉𐤕	
Bethel	el	𐤀𐤋	
Later, they set out	vay·yis·u	𐤅𐤉𐤎𐤏𐤅	Genesis 35:16
from	mib·bet	𐤌𐤁𐤉𐤕	
Bethel	el	𐤀𐤋	
and while they were	vay·hee	𐤅𐤉𐤄𐤉	
still	o·wd	𐤏𐤅𐤃	
some distance	kiv·rat	𐤊𐤁𐤓𐤕	
	ha·a·rets	𐤄𐤀𐤓𐤑	
	la·vo·w	𐤋𐤁𐤅𐤀	
from Ephrath	eph·ra·tah	𐤀𐤐𐤓𐤕𐤄	
began to give birth	vat·te·led	𐤅𐤕𐤋𐤃	
Rachel	ra·chel	𐤓𐤇𐤋	
was difficult	vat·te·qash	𐤅𐤕𐤒𐤔	
and her labor	be·lid·tah	𐤁𐤋𐤃𐤕𐤄	
During	vay·hee	𐤅𐤉𐤄𐤉	Genesis 35:17
her severe	ve·haq·sho·tah	𐤁𐤄𐤒𐤔𐤕𐤄	

labor	be·lid·tah	בלדתה	
said	vat·to·mer	ותאמר	
to her	lah	לה	
the midwife	ham·yal·le·det	המילדת	
“ Do not	al	אל	
be afraid	tee·re·ee	תיראי	
for	kee	כי	
another	gam	גם	
are having	zeh	זה	
you	lakh	לך	
son ”	ben	בן	
And	vay·hee	ויהי	Genesis 35:18
with her last	be·tset	בצאת	
breath —	naph·shah	נפשה	
for	kee	כי	
she was dying —	me·tah	מתה	
she named	vat·tiq·ra	ותקרא	
	she·mo	שמו	
him	ben	בן	
Ben-oni	o·w·nee	אוני	
But his father	ve·a·vee	ואביו	
called	qa·ra	קרא	
him	lo	לו	
Benjamin	vin·ya·meen	בנימין	
died	vat·ta·mat	ותמת	Genesis 35:19
So Rachel	ra·chel	רחל	
and was buried	vat·tiq·qa·ver	ותקבר	

on the way	be·de·rekh	
to Ephrath	eph·ra·tah	
(that is	hee	
	bet	
Bethlehem)	la·chem	
set up	vay·yats·tsev	Genesis 35:20
Jacob	ya·a·qov	
a pillar	mats·tse·vah	
on her	al	
grave	qe·vu·ra·tah	
it	hee	
marks	mats·tse·vet	
tomb	qe·vu·rat	
Rachel’s	ra·chel	
to	ad	
this day	hay·yo·wm	
set out	vay·yis·sa	Genesis 35:21
Israel again	yis·ra·el	
and pitched	vay·yet	
his tent	ʾa·ho·loh	
beyond	me·ha·le·ah	
-	le·mig·dal	
the Tower of Eder	e·der	
While	vay·hee	Genesis 35:22
was living	bish·kon	
Israel	yis·ra·el	
region	ba·a·rets	

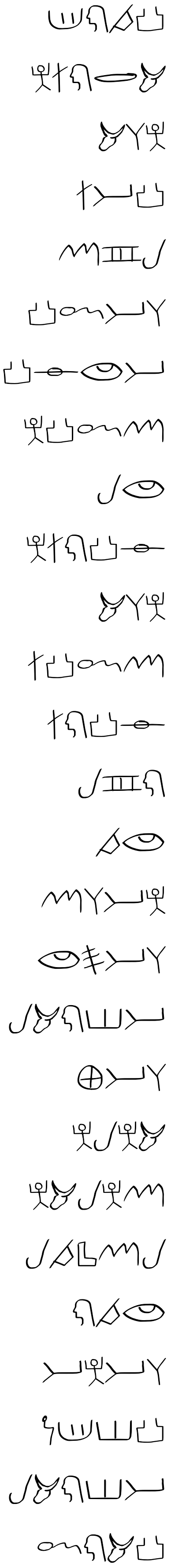

in that	ha·hi·w	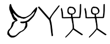	
went in	vay·ye·lekh	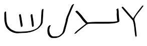	
Reuben	re·u·ven		
and slept with	vay·yish·kav		
-	et		
Bilhah	bil·hah	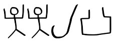	
concubine	pee·le·gesh	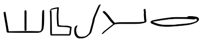	
his father’s	a·vee	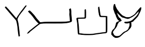	
heard about it	vay·yish·ma		
and Israel	yis·ra·ʾēl ph		
	vay·yih·yu	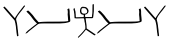	
sons :	ve·ne	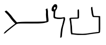	
Jacob had	ya·a·qov		
twelve	she·nem	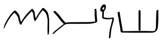	
	a·sar		
The sons	be·ne	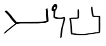	Genesis 35:23
of Leah	le·ah	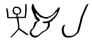	
the firstborn	be·kho·wr		
of Jacob	ya·a·qov		
were Reuben	re·u·ven		
Simeon	ve·shim·o·wn		
Levi	ve·le·vee		
Judah	vee·hu·dah	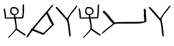	
Issachar	ve·yis·sa·sh·khar		
and Zebulun	u·ze·vu·lun	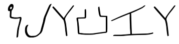	
The sons	be·ne	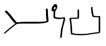	Genesis 35:24
of Rachel [were]	ra·chel	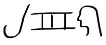	

Joseph	yo·w·seph	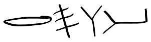	
and Benjamin	u·vin·ya·min	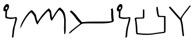	
The sons	u·ve·ne	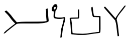	Genesis 35:25
Bilhah [were]	vil·hah	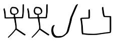	
maidservant	shiph·chat	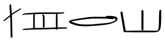	
of Rachel’s	ra·chel	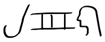	
Dan	dan	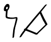	
and Naphtali	ve·naph·ta·lee	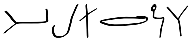	
And the sons	u·ve·ne	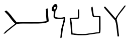	Genesis 35:26
Zilpah	zil·pah	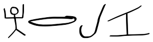	
maidservant	shiph·chat	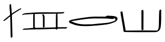	
of Leah’s	le·ah	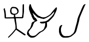	
[were] Gad	gad	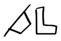	
and Asher	ve·a·sher	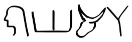	
These	el·leh	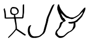	
are the sons	be·ne	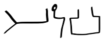	
of Jacob	ya·a·qov	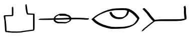	
who	a·sher	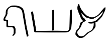	
were born	yul·lad	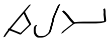	
to him	lo	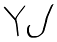	
in	be·phad·dan	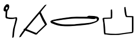	
Paddan-aram	a·ram	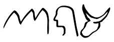	
returned	vay·ya·vo	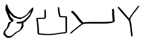	Genesis 35:27
Jacob	ya·a·qov	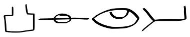	
to	el	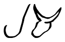	
Isaac	yits·chaq	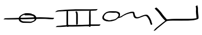	
his father	a·vee	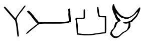	

at Mamre	mam·re		
	qir·yat		
near Kiriath-arba	ha·ar·ba		
(that is	hee		
Hebron)	chev·ro·wn		
where	a·sher		
had stayed	gar		
	sham		
Abraham	av·ra·ham	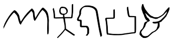	
and Isaac	ve·yits·chaq		
lived	vay·yih·yu		Genesis 35:28
	ye·me		
And Isaac	yits·chaq		
180	me·at		
years	sha·nah	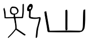	
	u·she·mo·neem	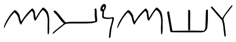	
	sha·nah	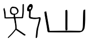	
breathed his last	vay·yig·va		Genesis 35:29
Then [he]	yits·chaq		
and died	vay·ya·mat	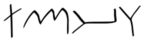	
and was gathered	vay·ye·a·seph		
to	el		
his people	am·maw	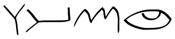	
old	za·qen	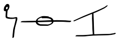	
and full	u·se·va	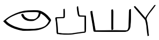	
of years	ya·meem	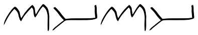	
buried him	vay·yiq·be·ru	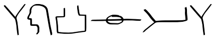	

-	o·to		
Esau	e·saw		
and Jacob	ve·ya·a·qov		
And his sons	ba·naw	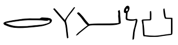	
This	ve·el·leh		Genesis 36:1
is the account	to·le·do·wt	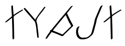	
of Esau	e·saw		
(that is	hu		
Edom)	e·do·wm		
Esau	e·saw		Genesis 36:2
took	la·qach	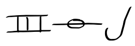	
-	et		
his wives	na·shaw	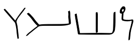	
from the daughters	mib·be·no·wt	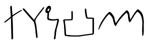	
of Canaan	ke·na·an		
- :	et		
Adah	a·dah	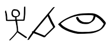	
daughter	bat		
of Elon	e·lo·wn	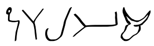	
the Hittite	ha·chit·tee	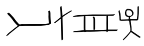	
-	ve·et		
Oholibamah	a·ho·lee·va·mah	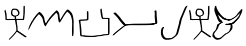	
daughter	bat		
of Anah	a·nah		
and granddaughter	bat		
of Zibeon	tsiv·o·wn	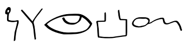	
the Hivite	ha·chiw·vee		

-	ve·et	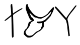	Genesis 36:3
and Basemath	ba·se·mat	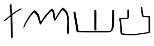	
daughter	bat	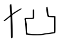	
of Ishmael	yish·ma·el	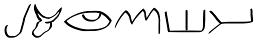	
and sister	a·cho·wt	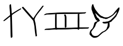	
of Nebaioth	ne·va·yo·wt	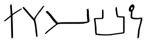	
bore	vat·te·led	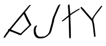	Genesis 36:4
And Adah	a·dah	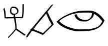	
to Esau	le·e·saw	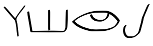	
-	et	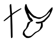	
Eliphaz	e·lee·phaz	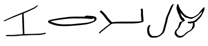	
Basemath	u·va·se·mat	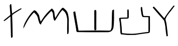	
gave birth to	ya·le·dah	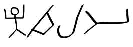	
-	et	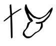	
Reuel	re·u·el	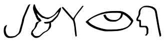	
and Oholibamah	ve·a·ho·lee·va·mah	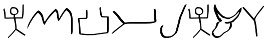	Genesis 36:5
gave birth to	ya·le·dah	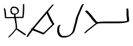	
-	et	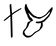	
Jeush	ye·ʿīsh	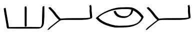	
-	ve·et	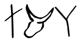	
Jalam	ya·lam	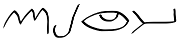	
-	ve·et	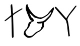	
and Korah	qo·rach	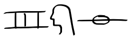	
These	el·leh	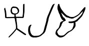	
[were] the sons	be·ne	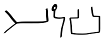	
of Esau	e·saw	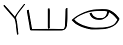	
who	a·sher	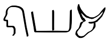	

were born	yul·le·du	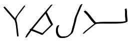	
to him	lo		
in the land	be·e·rets		
of Canaan	ke·na·an		
took	vay·yiq·qach	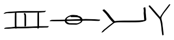	Genesis 36:6
Later, Esau	e·saw		
-	et		
his wives	na·shaw	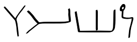	
and	ve·et		
sons	ba·naw	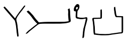	
and	ve·et		
daughters	be·no·taw		
and	ve·et		
all	kal		
the people	naph·sho·wt	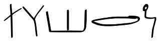	
of his household	be·to	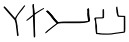	
along with	ve·et		
his livestock	miq·ne·hu	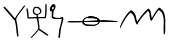	
-	ve·et		
all	kal		
his [other] animals	be·hem·to	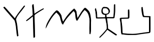	
-	ve·et		
and all	kal	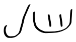	
the property	qin·ya·no	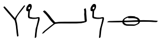	
-	a·sher		
he had acquired	ra·khash		
a land	be·e·rets		

in Canaan	ke·na·an	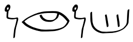	
and he moved	vay·ye·lekh	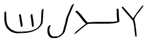	
to	el	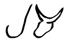	
	e·rets	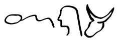	
far away from	mip·pe·ne	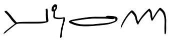	
Jacob	ya·a·qov	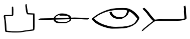	
his brother	a·chee	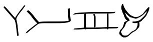	
For	kee	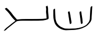	Genesis 36:7
were	ha·yah	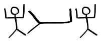	
their possessions	re·khu·sham	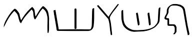	
too great	rav	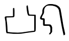	
for them to dwell	mish·she·vet	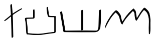	
together	yach·daw	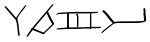	
not	ve·lo	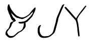	
could	ya·khe·lah	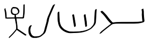	
the land	e·rets	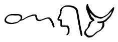	
where they stayed	me·gu·re·hem	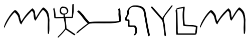	
support them	la·set	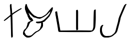	
-	o·tam	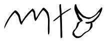	
because	mip·pe·ne	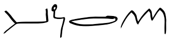	
of their livestock	miq·ne·hem	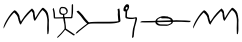	
settled	vay·ye·shev	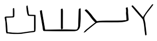	Genesis 36:8
So Esau	e·saw	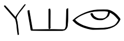	
in [the area of] Mount	be·har	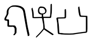	
Seir	se·eer	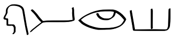	
	e·saw	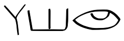	
(that is	hu	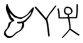	

Edom)	e·do·wm	אדום	
This	ve·el·leh	ואלה	Genesis 36:9
is the account	to·le·do·wt	תלדות	
of Esau	e·saw	עשו	
the father	a·vee	אבי	
of the Edomites	e·do·wm	אדום	
in [the area of] Mount	be·har	בהר	
Seir	se·eer	שעיר	
These	el·leh	אלה	Genesis 36:10
are the names	she·mo·wt	שמות	
sons :	be·ne	בני	
of Esau's	e·saw	עשו	
Eliphaz	e·lee·phaz	אליפז	
son	ben	בן	
Adah	a·dah	עדה	
wife	e·shet	אשת	
of Esau's	e·saw	עשו	
and Reuel	re·u·el	רעואל	
son	ben	בן	
Basemath	ba·se·mat	בשמת	
wife	e·shet	אשת	
of Esau's	e·saw	עשו	
were	vay·yih·yu	ויהיו	Genesis 36:11
The sons	be·ne	בני	
of Eliphaz	e·lee·phaz	אליפז	
Teman	te·man	תימן	
Omar	o·w·mar	אומר	

Zepho	tse·pho		
Gatam	ve·ga·tam		
and Kenaz	u·qe·naz	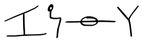	
Additionally, Timna	ve·tim·na	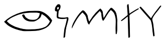	Genesis 36:12
	ha·ye·tah	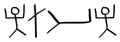	
a concubine	phee·le·gesh	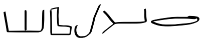	
Eliphaz	le·e·lee·phaz	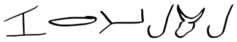	
son	ben		
of Esau’s	e·saw		
gave birth to	vat·te·led		
-	le·e·lee·phaz	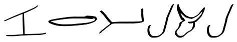	
-	et		
Amalek	a·ma·leq		
These	el·leh	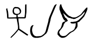	
are the grandsons	be·ne	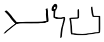	
Adah	a·dah		
wife	e·shet	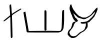	
of Esau’s	e·saw		
These [are]	ve·el·leh		Genesis 36:13
the sons	be·ne	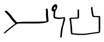	
of Reuel :	re·u·el		
Nahath	na·chat	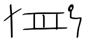	
Zerah	va·ze·rach		
Shammah	sham·mah		
and Mizzah	u·miz·zah		
They	ʾēl·lɛh	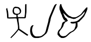	
are	ha·yu	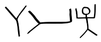	

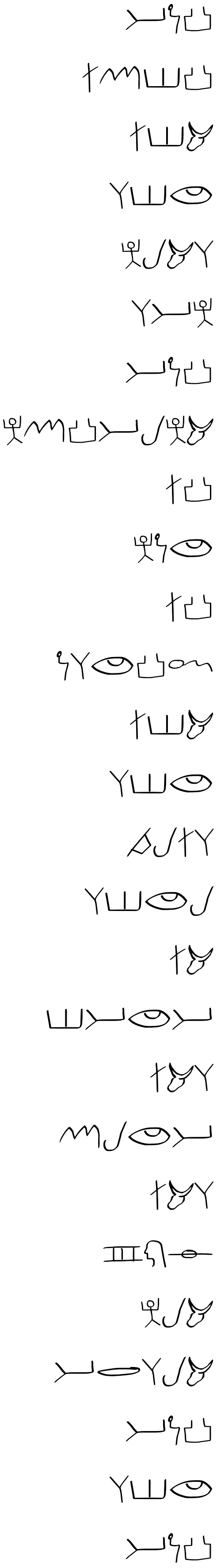

the grandsons	be·ne	
Basemath	va·se·mat	
wife	e·shet	
of Esau’s	e·saw	
These	ve·el·leh	Genesis 36:14
are	ha·yu	
the sons	be·ne	
Oholibamah	a·ho·lee·va·mah	
(daughter	vat	
of Anah	a·nah	
and granddaughter	bat	
of Zibeon)	tsiv·o·wn	
wife	e·shet	
of Esau’s	e·saw	
whom she bore	vat·te·led	
to Esau :	le·e·saw	
-	et	
Jeush	ye·ʿīsh	
-	ve·et	
Jalam	ya·lam	
-	ve·et	
and Korah	qo·rach	
These	el·leh	Genesis 36:15
are the chiefs	al·lu·phe	
among the sons	ve·ne	
of Esau	e·saw	
The sons	be·ne	

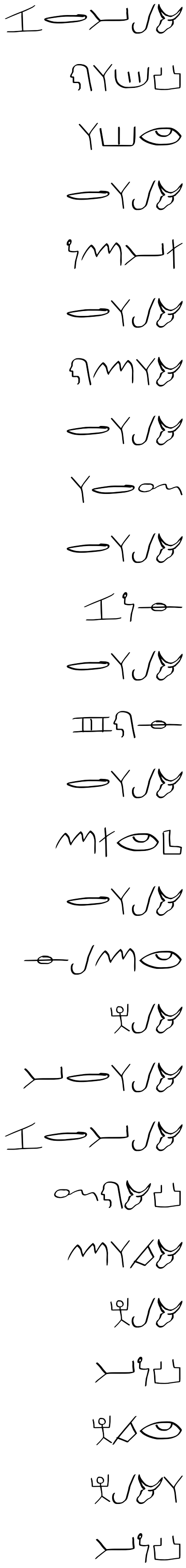

of Eliphaz	e·lee·phaz	
the firstborn	be·kho·wr	
of Esau :	e·saw	
Chiefs	al·luph	
Teman	te·man	
	al·luph	
Omar	o·w·mar	
	al·luph	
Zepho	tse·pho	
	al·luph	
Kenaz	qe·naz	
-	al·luph	Genesis 36:16
Korah	qo·rach	
-	al·luph	
Gatam	ga·tam	
-	al·luph	
and Amalek	a·ma·leq	
They	el·leh	
are the chiefs	al·lu·phe	
of Eliphaz	e·lee·phaz	
in the land	be·e·rets	
of Edom	e·do·wm	
[and] they	el·leh	
are the grandsons	be·ne	
of Adah	a·dah	
These	ve·el·leh	Genesis 36:17
are the sons	be·ne	

Reuel :	re·u·el		
son	ben		
of Esau’s	e·saw		
Chiefs	al·luph		
Nahath	na·chat	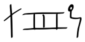	
-	al·luph		
Zerah	ze·rach	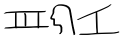	
	al·luph		
Shammah	sham·mah		
	al·luph		
and Mizzah	miz·zah		
They	el·leh	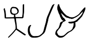	
are the chiefs	al·lu·phe	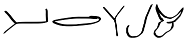	
descended from Reuel	re·u·el		
in the land	be·e·rets		
of Edom	e·do·wm		
[and] they	el·leh	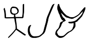	
are the grandsons	be·ne	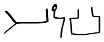	
Basemath	va·se·mat	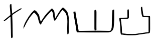	
wife	e·shet	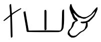	
of Esau’s	e·saw		
These	ve·el·leh		Genesis 36:18
are the sons	be·ne	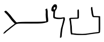	
Oholibamah :	a·ho·lee·va·mah	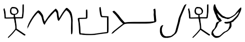	
wife	e·shet	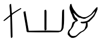	
of Esau’s	e·saw		
Chiefs	al·luph		

Jeush	ye·ush		
-	al·luph		
Jalam	ya·lam		
	al·luph	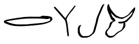	
and Korah	qo·rach	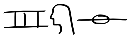	
They	el·leh	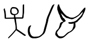	
are the chiefs	al·lu·phe	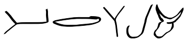	
Oholibamah	a·ho·lee·va·mah	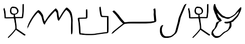	
the daughter	bat		
of Anah	a·nah		
wife	e·shet	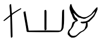	
descended from Esau’s	e·saw		
All these	el·leh	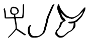	Genesis 36:19
are the sons	ve·ne	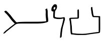	
of Esau	e·saw		
and they	ve·el·leh		
were their chiefs	al·lu·phe·hem		
(that is	hu		
Edom),	e·do·wm		
These	el·leh	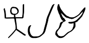	Genesis 36:20
are the sons	ve·ne	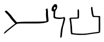	
of Seir	se·eer		
the Horite	ha·cho·ree		
who were living	yo·she·ve		
in the land :	ha·a·rets		
Lotan	lo·w·tan		
Shobal	ve·sho·w·val		

Zibeon	ve·tsiv·o·wn		
Anah	va·a·nah		
Dishon	ve·di·sho·wn		Genesis 36:21
Ezer	ve·e·tser		
and Dishan	ve·dee·shan	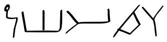	
They	el·leh	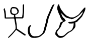	
are the chiefs	al·lu·phe	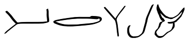	
of the Horites	ha·cho·ree		
the descendants	be·ne	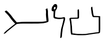	
of Seir	se·eer		
in the land	be·e·rets		
of Edom	e·do·wm		
were	vay·yih·yu		Genesis 36:22
The sons	ve·ne	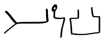	
of Lotan	lo·w·tan		
Hori	cho·ree	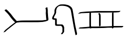	
and Hemam	ve·he·mam	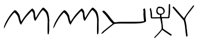	
sister	va·a·cho·wt	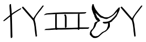	
was Lotan’s	lo·w·tan		
Timna	tim·na	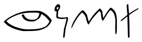	
These	ve·el·leh		Genesis 36:23
are the sons	be·ne	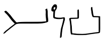	
of Shobal :	sho·w·val		
Alvan	al·van	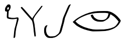	
Manahath	u·ma·na·chat	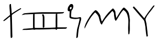	
Ebal	ve·e·val	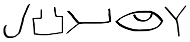	
Shepho	she·pho		

and Onam	ve·o·w·nam	ואונם	
These	ve·el·leh	ואלה	Genesis 36:24
are the sons	ve·ne	בני	
of Zibeon :	tsiv·o·wn	צבעון	
Aiah	ve·ay·yah	ואיה	
and Anah	va·a·nah	וענה	
(This [is]	hu	הוא	
[the] Anah	a·nah	ענה	
who	a·sher	אשר	
found	ma·tsa	מצא	
-	et	את	
the hot springs	hay·ye·mim	הימם	
in the wilderness	bam·mid·bar	במדבר	
as he was pasturing	bir·o·to	ברעתו	
-	et	את	
the donkeys	ha·cha·mo·reem	החמרים	
Zibeon)	le·tsiv·o·wn	לצבעון	
of his father	a·vee	אביו	
These	ve·el·leh	ואלה	Genesis 36:25
are the children	ve·ne	בני	
of Anah :	a·nah	ענה	
Dishon	di·shon	דשן	
and Oholibamah	ve·a·ho·lee·va·mah	ואהליבמה	
daughter	bat	בת	
of Anah	a·nah	ענה	
These	ve·el·leh	ואלה	Genesis 36:26
are the sons	be·ne	בני	

of Dishon :	dee·shan	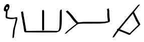	
Hemdan	chem·dan		
Eshban	ve·esh·ban		
Ithran	ve·yit·ran	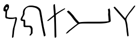	
and Cheran	u·khe·ran		
These	el·leh	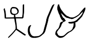	Genesis 36:27
are the sons	be·ne	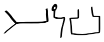	
of Ezer :	e·tser		
Bilhan	bil·han	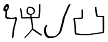	
Zaavan	ve·za·a·van		
and Akan	va·a·qan	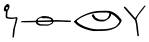	
These	el·leh	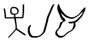	Genesis 36:28
are the sons	ve·ne	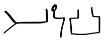	
of Dishan :	dee·shan	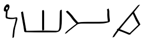	
Uz	uts		
and Aran	va·a·ran		
These	el·leh	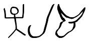	Genesis 36:29
are the chiefs	al·lu·phe	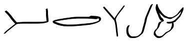	
of the Horites :	ha·cho·ree		
Chiefs	al·luph		
Lotan	lo·w·tan		
	al·luph		
Shobal	sho·w·val		
	al·luph		
Zibeon	tsiv·o·wn	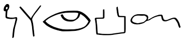	
	al·luph		
Anah	a·nah		

-	al·luph		Genesis 36:30
Dishon	di·shon		
-	al·luph		
Ezer	e·tser		
	al·luph		
and Dishan	dee·shan	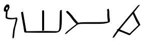	
They	el·leh	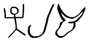	
are the chiefs	al·lu·phe	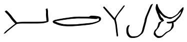	
of the Horites	ha·cho·ree		
according to their divisions	le·al·lu·phe·hem		
in the land	be·e·rets		
of Seir	se·eer	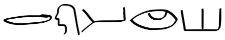	
These	ve·el·leh		Genesis 36:31
are the kings	ham·me·la·kheem		
who	a·sher		
reigned	ma·le·khu	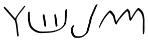	
in the land	be·e·rets		
of Edom	e·do·wm		
before	liph·ne		
reigned	me·lakh	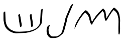	
any king	me·lekh	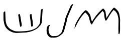	
over the Israelites	liv·ne		
:	yis·ra·el	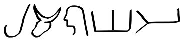	
reigned	vay·yim·lokh		Genesis 36:32
in Edom	be·e·do·wm		
Bela	be·la		
son	ben		

of Beor	be·o·wr		
the name	ve·shem		
of his city	ee·ro	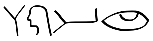	
was Dinhabah	din·ha·vah		
died	vay·ya·mat	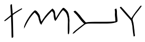	Genesis 36:33
When Bela	ba·la	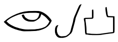	
reigned	vay·yim·lokh		
in his place	tach·taw	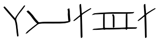	
Jobab	yo·w·vav		
son	ben		
of Zerah	ze·rach	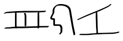	
from Bozrah	mib·ba·tse·rah	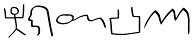	
died	vay·ya·mat	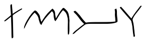	Genesis 36:34
When Jobab	yo·w·vav		
reigned	vay·yim·lokh		
in his place	tach·taw	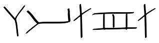	
Husham	chu·sham		
from the land	me·e·rets		
of the Temanites	hat·te·ma·nee	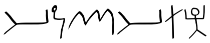	
died	vay·ya·mat	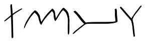	Genesis 36:35
When Husham	chu·sham		
reigned	vay·yim·lokh		
in his place	tach·taw	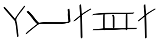	
Hadad	ha·dad	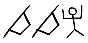	
son	ben		
of Bedad	be·dad	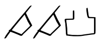	
who defeated	ham·mak·keh		

-	et	
Midian	mid·yan	
in the country	bis·deh	
of Moab	mo·w·av	
And the name	ve·shem	
of his city	ee·ro	
was Avith	a·veet	
died	vay·ya·mat	Genesis 36:36
When Hadad	ha·dad	
reigned	vay·yim·lokh	
in his place	tach·taw	
Samlah	sam·lah	
from Masrekah	mim·mas·re·qah	
died	vay·ya·mat	Genesis 36:37
When Samlah	sam·lah	
reigned	vay·yim·lokh	
in his place	tach·taw	
Shaul	sha·ul	
from Rehoboth	me·re·cho·vo·wt	
on the Euphrates	han·na·har	
died	vay·ya·mat	Genesis 36:38
When Shaul	sha·ul	
reigned	vay·yim·lokh	
in his place	tach·taw	
	ba·al	
Baal-hanan	cha·nan	
son	ben	

of Achbor	akh·bo·wr	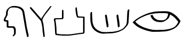	
died	vay·ya·mat	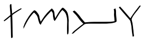	Genesis 36:39
	ba·al		
When Baal-hanan	cha·nan		
son	ben		
of Achbor	akh·bo·wr		
reigned	vay·yim·lokh		
in his place	tach·taw		
Hadad	ha·dar	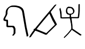	
was named	ve·shem	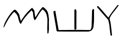	
His city	ee·ro	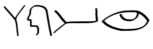	
Pau	pa·u		
name	ve·shem	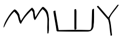	
and his wife’s	ish·to		
was Mehetabel	me·he·tav·el	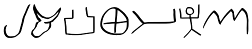	
daughter	bat		
of Matred	mat·red		
the daughter	bat		
	me	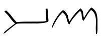	
of Me-zahab	za·hav		
These	ve·el·leh		Genesis 36:40
are the names	she·mo·wt		
chiefs	al·lu·phe	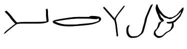	
of Esau’s	e·saw		
according to their families	le·mish·pe·cho·tam		
and regions	lim·qo·mo·tam	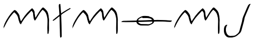	
by their names :	bish·mo·tam		

Chiefs	al·luph		
Timna	tim·na	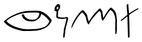	
	al·luph		
Alvah	al·vah	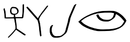	
	al·luph		
Jetheth	ye·tet	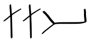	
-	al·luph		Genesis 36:41
Oholibamah	a·ho·lee·va·mah	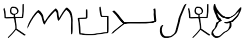	
	al·luph		
Elah	e·lah	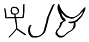	
	al·luph		
Pinon	pee·non	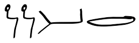	
-	al·luph		Genesis 36:42
Kenaz	qe·naz	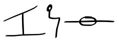	
	al·luph		
Teman	te·man	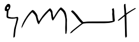	
	al·luph		
Mibzar	miv·tsar		
-	al·luph		Genesis 36:43
Magdiel	mag·dee·el	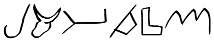	
	al·luph		
and Iram	ee·ram	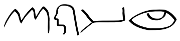	
These	el·leh	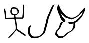	
[were] the chiefs	al·lu·phe	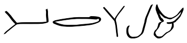	
of Edom	e·do·wm		
according to their settlements	le·mo·she·vo·tam		
in the land	be·e·rets		

they possessed	a·chuz·za·tam	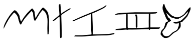	
-	hu		
Esau	e·saw		
was the father	a·vee	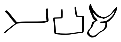	
of the Edomites	e·do·wm		
lived	vay·ye·shev		Genesis 37:1
Now Jacob	ya·a·qov		
in the land	be·e·rets		
had resided	me·gu·re		
where his father	a·vee	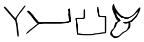	
the land	be·e·rets		
of Canaan	ke·na·an		
This	el·leh	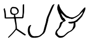	Genesis 37:2
is the account	to·le·do·wt	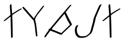	
of Jacob	ya·a·qov		
When Joseph	yo·w·seph		
old	ben		
[was] seventeen	she·va		
	es·reh		
years	sha·nah	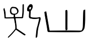	
he was	ha·yah	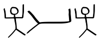	
tending	ro·eh		
with	et		
his brothers	e·chaw	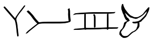	
the flock	bats·tson		
	ve·hu		
-	na·ar		

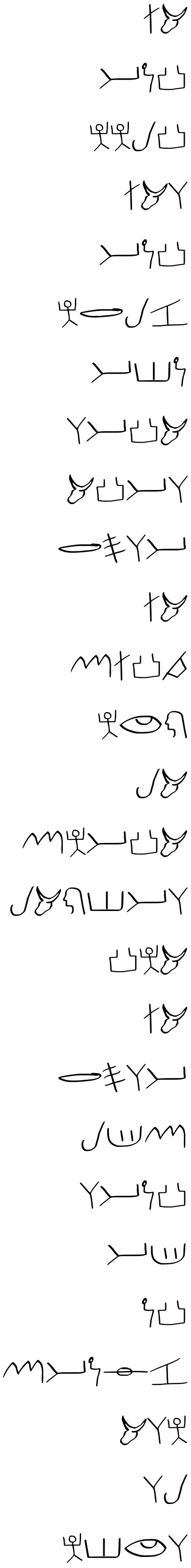

-	et	
the sons	be·ne	
Bilhah	vil·hah	
	ve·et	
	be·ne	
and Zilpah	zil·pah	
wives	ne·she	
of his father’s	a·vee	
brought	vay·ya·ve	
and he	yo·w·seph	
-	et	
report	dib·ba·tam	
a bad	ra·ah	
about them	el	
their father	a·vee·hem	
Now Israel	ve·yis·ra·el	Genesis 37:3
loved	a·hav	
-	et	
Joseph	yo·w·seph	
more than	mik·kal	
his other sons	ba·naw	
because	kee	
had been born	ben	
in his old age	ze·qu·neem	
Joseph	hu	
to him	lo	
so he made	ve·a·sah	

him	lo		
a robe	ke·to·net	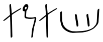	
of many colors	pas·seem		
saw	vay·yir·u		Genesis 37:4
When [Joseph's] brothers	e·chaw	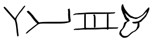	
that	kee	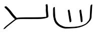	
him	o·to		
loved	a·hav		
their father	a·vee·hem	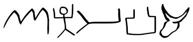	
more than any	mik·kal		
[of them]	e·chaw	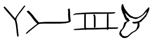	
they hated	vay·yis·ne·u		
him	o·to		
not	ve·lo		
and could	ya·khe·lu		
speak	dab·be·ro	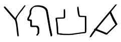	
a kind word to him	le·sha·lom		
had a dream	vay·ya·cha·lom	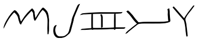	Genesis 37:5
Then Joseph	yo·w·seph		
	cha·lo·wm		
and when he told	vay·yag·ged	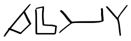	
it to his brothers	le·e·chaw	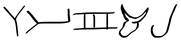	
even more	vay·yo·w·si·phu		
	o·wd		
they hated	se·no	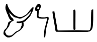	
him	o·to		
He said	vay·yo·mer		Genesis 37:6

to them	a·le·hem	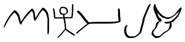	
“ Listen	shim·u		
	na		
:	ha·cha·lo·wm	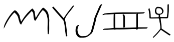	
to this	haz·zeh		
-	a·sher		
dream I had	cha·la·me·tee		
-	ve·hin·neh		Genesis 37:7
We	a·nach·nu	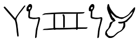	
were binding	me·al·le·meem		
sheaves of grain	a·lum·meem		
in	be·to·wkh		
the field	has·sa·deh		
and suddenly	ve·hin·neh		
rose	qa·mah	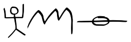	
my sheaf	a·lum·ma·tee		
and	ve·gam		
stood upright	nits·tsa·vah		
	ve·hin·neh		
gathered around	te·sub·be·nah	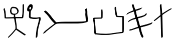	
while your sheaves	a·lum·mo·te·khem	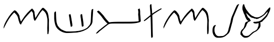	
and bowed down	vat·tish·ta·cha·ve·na	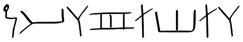	
to [mine] ”	la·a·lum·ma·tee	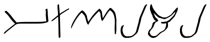	
asked	vay·yo·me·ru		Genesis 37:8
	lo		
his brothers	e·chaw	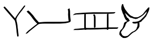	
“ Do you intend to	ha·ma·lokh		

reign	tim·lokh	תמלך	
over us ? ”	a·le·nu	עלינו	
	im	אם	
“ Will you actually	ma·sho·wl	משול	
rule	tim·shol	תמשל	
us ? ”	ba·nu	בנו	
even more	vay·yo·w·si·phu	ויוספו	
	o·wd	עוד	
So they hated	se·no	שנא	
him	o·to	אתו	
because of	al	על	
his dream	cha·lo·mo·taw	חלמתיו	
	ve·al	ועל	
and his statements	de·va·raw	דבריו	
dream	vay·ya·cha·lom	ויחלם	Genesis 37:9
Then [Joseph] had another	o·wd	עוד	
	cha·lo·wm	חלום	
	a·cher	אחר	
and told	vay·sap·per	ויספר	
-	o·to	אתו	
it to his brothers	le·e·chaw	לאחיו	
he said	vay·yo·mer	ויאמר	
“ Look ”	hin·neh	הנה	
dream	cha·lam·tee	חלמתי	
	cha·lo·wm	חלום	
“ I had another	o·wd	עוד	
	ve·hin·neh	והנה	

and this time the sun	hash·she·mesh		
and moon	ve·hay·ya·re·ach	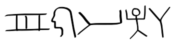	
and eleven	ve·a·chad		
	a·sar		
stars	ko·w·kha·veem	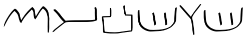	
were bowing down	mish·ta·cha·veem	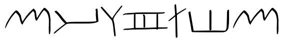	
to me ”	lee	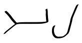	
He told	vay·sap·per		Genesis 37:10
	el		
his father	a·vee	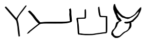	
	ve·el		
and brothers	e·chaw	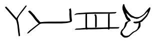	
rebuked	vay·yig·ar		
him	bo		
but his father	a·vee	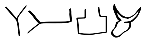	
and said	vay·yo·mer		
-	lo		
“ What	mah	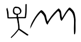	
you have had	ha·cha·lo·wm	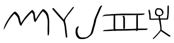	
is this dream	haz·zeh		
that	a·sher		
?	cha·la·me·ta	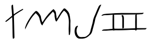	
actually	ha·vo·w		
come	na·vo·w		
and I	a·nee	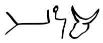	
Will your mother	ve·im·me·kha		
and brothers	ve·a·che·kha	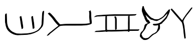	

and bow down	le·hish·ta·cha·wot	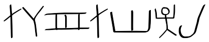	
before you ? ”	le·kha	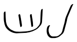	
to the ground	a·re·tsah		
were jealous	vay·qan·u	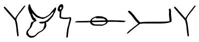	Genesis 37:11
of him	vo		
And his brothers	e·chaw	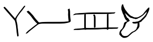	
but his father	ve·a·vee	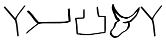	
kept in mind	sha·mar		
-	et		
what he had said	had·da·var		
had gone	vay·ye·le·khu	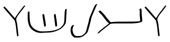	Genesis 37:12
Some time later, [Joseph’s] brothers	e·chaw	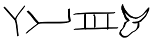	
to pasture	lir·o·wt		
-	et		
flocks	tson		
their father’s	a·vee·hem	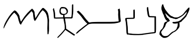	
near Shechem	bish·khem		
said	vay·yo·mer		Genesis 37:13
Israel	yis·ra·el	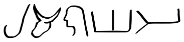	
to	el		
[him]	yo·w·seph		
“ Are not	ha·lo·w		
your brothers	a·che·kha	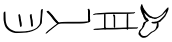	
pasturing	ro·eem	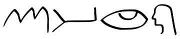	
the flocks at Shechem ?	bish·khem		
Get ready	le·khah		
I am sending	ve·esh·la·cha·kha	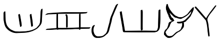	

you to them ”	a·le·hem	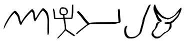	
Joseph replied	vay·yo·mer		
	lo		
“ I am ready ”	hin·ne·nee	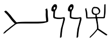	
Then [Israel] told	vay·yo·mer		Genesis 37:14
him	lo		
“ Go	lekh	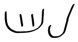	
now	na		
and see	re·eh		
-	et		
-	she·lo·wm		
how your brothers	a·che·kha	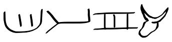	
-	ve·et		
are faring	she·lo·wm		
and the flocks	hats·tson		
back to me ”	va·ha·shi·ve·nee	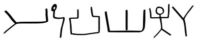	
and bring word	da·var		
So he sent him off	vay·yish·la·che·hu		
from the Valley	me·e·meq		
of Hebron	chev·ro·wn	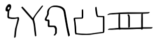	
And when [Joseph] arrived	vay·ya·vo	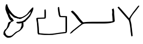	
in Shechem	she·khe·mah		
found him	vay·yim·tsa·e·hu		Genesis 37:15
a man	eesh	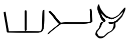	
-	ve·hin·neh		
wandering	to·eh		
in the field	bas·sa·deh		

and asked	vay·yish·a·le·hu		
	ha·eesh	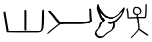	
	le·mor	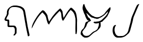	
“ What	mah	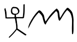	
are you looking for ? ”	te·vaq·qesh	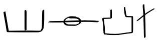	
Joseph replied	vay·yo·mer		Genesis 37:16
-	et		
my brothers ”	a·chay	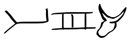	
“ I am	a·no·khee		
looking for	me·vaq·qesh	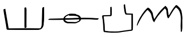	
“ Can you please tell	hag·gee·dah	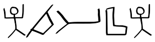	
	na		
me	lee	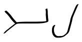	
where	e·phoh	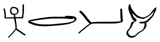	
they	hem	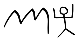	
are pasturing their flocks? ”	ro·eem	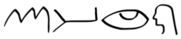	
answered	vay·yo·mer		Genesis 37:17
the man	ha·eesh	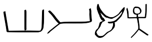	
“ They have moved on	na·se·u	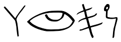	
from here ”	miz·zeh		
	kee	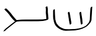	
“ I heard them	sha·ma·tee		
say	o·me·reem		
‘ Let us go	ne·le·khah	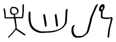	
to Dothan ’”	do·ta·ye·nah	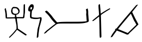	
set out	vay·ye·lekh	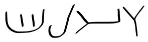	

So Joseph	yo·w·seph	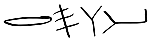	
after	a·char	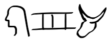	
his brothers	e·chaw	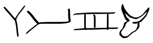	
and found them	vay·yim·tsa·em	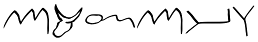	
at Dothan	be·do·tan	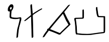	
Now [Joseph's brothers] saw	vay·yir·u	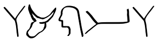	Genesis 37:18
him	o·to	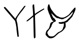	
in the distance	me·ra·choq	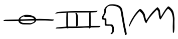	
and before	u·ve·te·rem	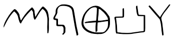	
he arrived	yiq·rav	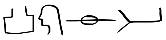	
	a·le·hem	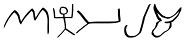	
they plotted	vay·yit·nak·ke·lu	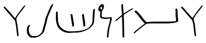	
-	o·to	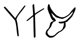	
to kill him	la·ha·mee·to	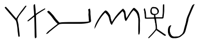	
they said	vay·yo·me·ru	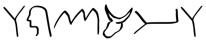	Genesis 37:19
one	eesh	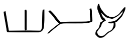	
to	el	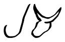	
another	a·chee	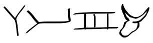	
" Here	hin·neh	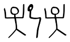	
dreamer	ba·al	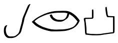	
! "	ha·cha·lo·mo·wt	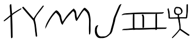	
that	hal·la·zeh	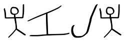	
comes	ba	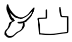	
now	ve·at·tah	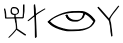	Genesis 37:20
" Come	le·khu	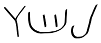	
let us kill him	ve·na·har·ge·hu	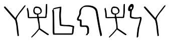	
and throw him	ve·nash·li·khe·hu	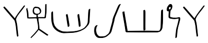	

into one	be·a·chad	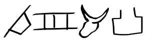	
of the pits	hab·bo·ro·wt	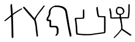	
We can say	ve·a·mar·nu	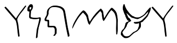	
animal	chay·yah	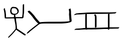	
that a vicious	ra·ah	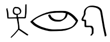	
has devoured him	a·kha·la·te·hu	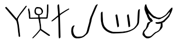	
Then we shall see	ve·nir·eh	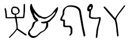	
what	mah	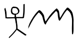	
becomes	yih·yu	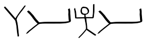	
of his dreams ! ”	cha·lo·mo·taw	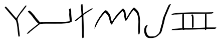	
heard [this]	vay·yish·ma	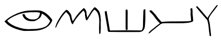	Genesis 37:21
When Reuben	re·u·ven	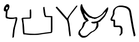	
he tried to rescue [Joseph]	vay·yats·tsi·le·hu	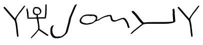	
from their hands	mee·ya·dam	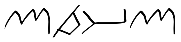	
he said	vay·yo·mer	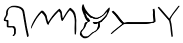	
“ Let us not	lo	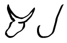	
take	nak·ken·nu	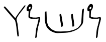	
his life ”	na·phesh	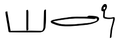	
said this	vay·yo·mer	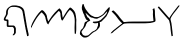	Genesis 37:22
	a·le·hem	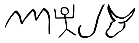	
Reuben	re·u·ven	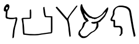	
	al	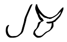	
“ Do not shed	tish·pe·khu	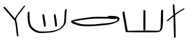	
[his] blood	dam	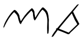	
Throw	hash·lee·khu	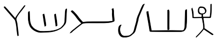	
him	o·to	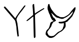	
into	el	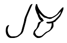	

pit	hab·bo·wr	
this	haz·zeh	
-	a·sher	
in the wilderness	bam·mid·bar	
a hand	ve·yad	
but do not	al	
lay	tish·le·chu	
on him ”	vo	
so that	le·ma·an	
he could rescue	hats·tseel	
[Joseph]	o·to	
from their hands	mee·ya·dam	
and return him	la·ha·shee·vo	
to	el	
his father	a·vee	
So	vay·hee	Genesis 37:23
when	ka·a·sher	
came	ba	
Joseph	yo·w·seph	
to	el	
his brothers	e·chaw	
they stripped	vay·yaph·shee·tu	
-	et	
[him]	yo·w·seph	
-	et	
of his robe —	kut·ta·ne·to	
-	et	

the robe	ke·to·net	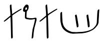	
of many colors	hap·pas·seem		
-	a·sher		
he was wearing —	a·law	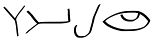	
and they took him	vay·yiq·qa·chu·hu	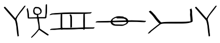	Genesis 37:24
and threw	vay·yash·li·khu		
him	o·to		
into the pit	hab·bo·rah	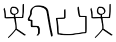	
Now the pit	ve·hab·bo·wr		
was empty	req	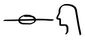	
with no	en	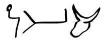	
in it	bo		
water	ma·yim	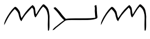	
And as they sat down	vay·ye·she·vu	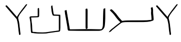	Genesis 37:25
to eat	le·e·khal		
a meal	le·chem	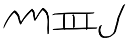	
they looked up	vay·yis·u	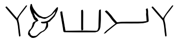	
	e·ne·hem	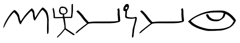	
	vay·yir·u		
and saw	ve·hin·neh		
a caravan	o·re·chat	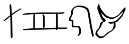	
of Ishmaelites	yish·me·e·leem		
coming	ba·ah		
from Gilead	mig·gil·ad	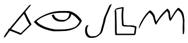	
Their camels	u·ge·mal·le·hem	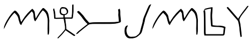	
were carrying	no·se·eem		
spices	ne·khot		

balm	u·tse·ree	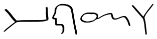	
and myrrh	va·lot	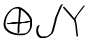	
on their way	ho·wl·kheem	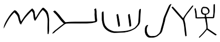	
down	le·ho·w·reed	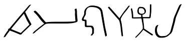	
to Egypt	mits·ra·ye·mah	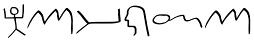	
said	vay·yo·mer	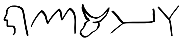	Genesis 37:26
Then Judah	ye·hu·dah	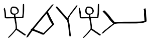	
to	el	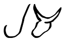	
his brothers	e·chaw	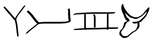	
“ What	mah	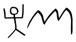	
profit will we gain	be·tsa	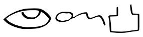	
if	kee	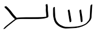	
we kill	na·ha·rog	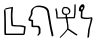	
-	et	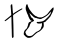	
our brother	a·chee·nu	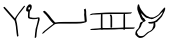	
and cover up	ve·khis·see·nu	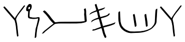	
-	et	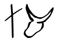	
his blood ?	da·mo	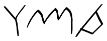	
Come	le·khu	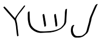	Genesis 37:27
let us sell him	ve·nim·ke·ren·nu	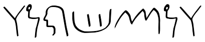	
to the Ishmaelites	lay·yish·me·e·leem	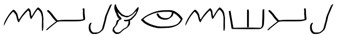	
a hand	ve·ya·de·nu	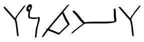	
and not	al	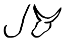	
lay	te·hee	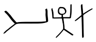	
on him	vo	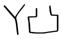	
for	kee	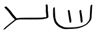	
is our brother	a·chee·nu	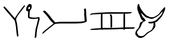	

our own flesh ”	ve·sa·re·nu	𐤁𐤔𐤓𐤍𐤅	
he	hu	𐤄𐤅𐤀	
agreed	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	
And they	e·chaw	𐤀𐤇𐤉𐤅	
passed by	vay·ya·av·ru	𐤅𐤉𐤏𐤁𐤓𐤅	Genesis 37:28
	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
So when the Midianite	mid·ya·neem	𐤌𐤃𐤉𐤍𐤉𐤌	
traders	so·cha·reem	𐤎𐤇𐤓𐤉𐤌	
his brothers pulled	vay·yim·she·khu	𐤅𐤉𐤌𐤔𐤊𐤅	
	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	
-	et	𐤀𐤕	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
out of	min	𐤌𐤍	
the pit	hab·bo·wr	𐤄𐤁𐤅𐤓	
and sold	vay·yim·ke·ru	𐤅𐤉𐤌𐤊𐤓𐤅	
-	et	𐤀𐤕	
him	yo·w·seph	𐤉𐤅𐤎𐤐	
to the Ishmaelites	lay·yish·me·e·leem	𐤋𐤉𐤔𐤌𐤏𐤀𐤋𐤉𐤌	
for twenty [shekels]	be·es·reem	𐤁𐤏𐤔𐤓𐤉𐤌	
of silver	ka·seph	𐤊𐤎𐤐	
who took	vay·ya·vee·u	𐤅𐤉𐤁𐤉𐤀𐤅	
-	et	𐤀𐤕	
[him]	yo·w·seph	𐤉𐤅𐤎𐤐	
to Egypt	mits·ra·ye·mah	𐤌𐤑𐤓𐤉𐤌𐤄	
returned	vay·ya·shav	𐤅𐤉𐤔𐤁	Genesis 37:29
When Reuben	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
to	el	𐤀𐤋	

the pit	hab·bo·wr	הבור	
and saw	ve·hin·neh	והנה	
was not there	en	אין	
that Joseph	yo·w·seph	יוסף	
	bab·bo·wr	בבור	
he tore	vay·yiq·ra	ויקרע	
-	et	את	
his clothes	be·ga·daw	בגדיו	
returned	vay·ya·shav	וישב	Genesis 37:30
to	el	אל	
his brothers	e·chaw	אחיו	
and said	vay·yo·mar	ויאמר	
“ The boy	hay·ye·led	הילד	
is gone !	e·nen·nu	איננו	
What am I going to do	va·a·nee	ואני	
	a·nah	אנה	
	a·nee	אני	
? ”	va	בא	
Then they took	vay·yiq·chu	ויקחו	Genesis 37:31
-	et	את	
robe	ke·to·net	כתנת	
Joseph’s	yo·w·seph	יוסף	
slaughtered	vay·yish·cha·tu	וישחטו	
a young goat	se·eer	שעיר	
	iz·zeem	עזים	
and dipped	vay·yit·be·lu	ויטבלו	
-	et	את	

the robe	hak·kut·to·net	𐤄𐤊𐤕𐤍𐤕	
in its blood	bad·dam	𐤁𐤃𐤌	
They sent	vay·shal·le·chu	𐤅𐤉𐤔𐤋𐤇𐤅	Genesis 37:32
-	et	𐤀𐤕	
the robe	ke·to·net	𐤊𐤕𐤍𐤕	
of many colors	hap·pas·seem	𐤄𐤐𐤎𐤉𐤌	
	vay·ya·vee·u	𐤅𐤉𐤁𐤉𐤀𐤅	
to	el	𐤀𐤋	
their father	a·vee·hem	𐤀𐤁𐤉𐤄𐤌	
and said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
this	zot	𐤆𐤀𐤕	
“ We found	ma·tsa·nu	𐤌𐤑𐤀𐤍𐤅	
Examine it	hak·ker	𐤄𐤊𐤓	
to see whether	na	𐤍𐤀	
robe	hak·ke·to·net	𐤄𐤊𐤕𐤍𐤕	
your son’s	bin·kha	𐤁𐤍𐤊	
it [is]	hee	𐤄𐤅𐤀	
or	im	𐤀𐤌	
not ”	lo	𐤋𐤀	
His father recognized it	vay·yak·kee·rah	𐤅𐤉𐤊𐤉𐤓𐤄	Genesis 37:33
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
robe !	ke·to·net	𐤊𐤕𐤍𐤕	
“ It is my son’s	be·nee	𐤁𐤍𐤉	
animal	chay·yah	𐤇𐤉𐤄	
A vicious	ra·ah	𐤓𐤏𐤄	
has devoured him	a·kha·la·te·hu	𐤀𐤊𐤋𐤕𐤄𐤅	
has surely been torn to pieces	ta·roph	𐤈𐤓𐤐	

! ”	to·raph	𐤈𐤓𐤐	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
tore	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤏	Genesis 37:34
Then Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
his clothes	sim·lo·taw	𐤔𐤌𐤋𐤕𐤉𐤅	
put	vay·ya·sem	𐤅𐤉𐤔𐤌	
sackcloth	saq	𐤔𐤒	
around his waist	be·ma·te·naw	𐤁𐤌𐤕𐤍𐤉𐤅	
and mourned	vay·yit·ab·bel	𐤅𐤉𐤕𐤀𐤁𐤋	
for	al	𐤏𐤋	
his son	be·no	𐤁𐤍𐤅	
days	ya·meem	𐤉𐤌𐤉𐤌	
many	rab·beem	𐤓𐤁𐤉𐤌	
-	vay·ya·qu·mu	𐤅𐤉𐤒𐤌𐤅	Genesis 37:35
All	khal	𐤊𐤋	
his sons	ba·naw	𐤁𐤍𐤉𐤅	
	ve·khal	𐤅𐤊𐤋	
and daughters	be·no·taw	𐤁𐤍𐤕𐤉𐤅	
tried to comfort him	le·na·cha·mo	𐤋𐤍𐤇𐤌𐤅	
but he refused	vay·ma·en	𐤅𐤉𐤌𐤀𐤍	
to be comforted	le·hit·na·chem	𐤋𐤄𐤕𐤍𐤇𐤌	
“ No, ” he said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	kee	𐤊𐤉	
“ I will go down	e·red	𐤀𐤓𐤃	
for	el	𐤀𐤋	
my son ”	be·nee	𐤁𐤍𐤉	
mourning	a·vel	𐤀𐤁𐤋	

to Sheol	she·o·lah		
wept	vay·ye·vek	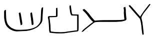	
for him	o·to		
So his father	a·vee	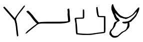	
Meanwhile, the Midianites	ve·ham·me·da·neem		Genesis 37:36
sold	ma·khe·ru		
[Joseph]	o·to		
in	el		
Egypt	mits·ra·yim		
to Potiphar	le·pho·w·tee·phar	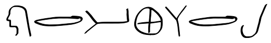	
an officer	se·rees	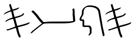	
of Pharaoh	par·oh		
[and] captain	sar	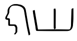	
of the guard	hat·tab·ba·cheem	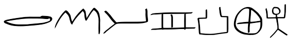	
About	vay·hee	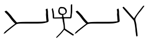	Genesis 38:1
time	ba·et		
that	ha·hi·w	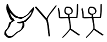	
left	vay·ye·red	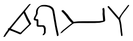	
Judah	ye·hu·dah	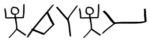	
	me·et		
his brothers	e·chaw	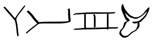	
and settled	vay·yet	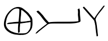	
near	ad		
a man	eesh	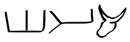	
an Adullamite	a·dul·la·mee	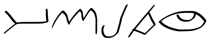	
named	u·she·mo	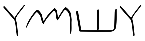	
Hirah	chee·rah	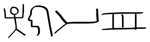	

saw	vay·yar	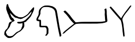	Genesis 38:2
There	sham	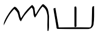	
Judah	ye·hu·dah	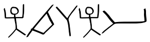	
the daughter	bat	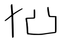	
man	eesh	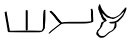	
of a Canaanite	ke·na·a·nee	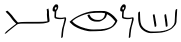	
named	u·she·mo	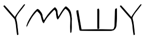	
Shua	shu·a	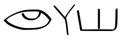	
and he took her as a wife	vay·yiq·qa·che·ha	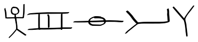	
and slept with	vay·ya·vo	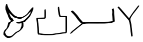	
her	e·le·ha	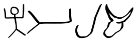	
So she conceived	vat·ta·har	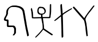	Genesis 38:3
and gave birth to	vat·te·led	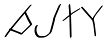	
a son	ben	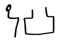	
and [Judah] named	vay·yiq·ra	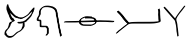	
-	et	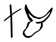	
him	she·mo	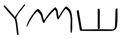	
Er	er	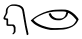	
she conceived	vat·ta·har	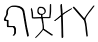	Genesis 38:4
Again	o·wd	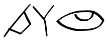	
and gave birth to	vat·te·led	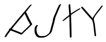	
a son	ben	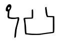	
and she named	vat·tiq·ra	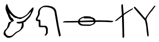	
-	et	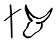	
him	she·mo	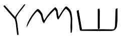	
Onan	o·w·nan	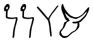	
another	vat·to·seph	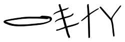	Genesis 38:5

	o·wd	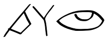	
Then she gave birth to	vat·te·led	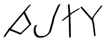	
son	ben	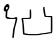	
and named	vat·tiq·ra	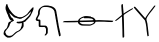	
-	et	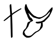	
him	she·mo	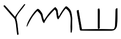	
Shelah	she·lah	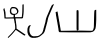	
it was	ve·ha·yah	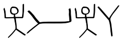	
at Chezib	vikh·zeev	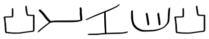	
that she gave birth to him	be·lid·tah	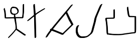	
-	o·to	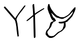	
acquired	vay·yiq·qach	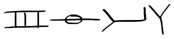	Genesis 38:6
Now Judah	ye·hu·dah	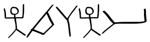	
a wife	ish·shah	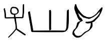	
for Er	le·er	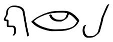	
his firstborn	be·kho·w·ro	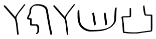	
and her name	u·she·mah	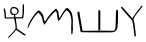	
was Tamar	ta·mar	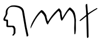	
But	vay·hee	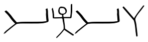	Genesis 38:7
Er	er	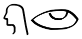	
firstborn	be·kho·wr	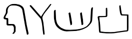	
Judah’s	ye·hu·dah	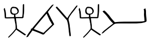	
was wicked	ra	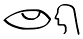	
in the sight	be·e·ne	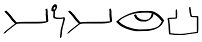	
of the LORD	YHVH	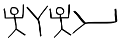	
put him to death	vay·mi·te·hu	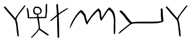	
so the LORD	YHVH	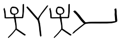	

said	vay·yo·mer		Genesis 38:8
Then Judah	ye·hu·dah		
to Onan	le·o·w·nan		
“ Sleep with	bo		
	el		
wife	e·shet	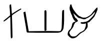	
your brother’s	a·chee·kha	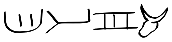	
Perform your duty as her brother-in-law	ve·yab·bem	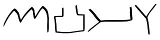	
-	o·tah		
and raise up	ve·ha·qem	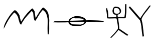	
offspring	ze·ra		
for your brother ”	le·a·chee·kha	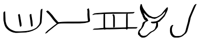	
knew	vay·ye·da		Genesis 38:9
But Onan	o·w·nan		
that	kee	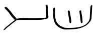	
would not	lo		
to him	lo		
belong	yih·yeh	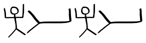	
the offspring	haz·za·ra		
	ve·ha·yah	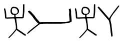	
so whenever	im		
he would sleep with	ba		
	el		
wife	e·shet	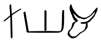	
his brother’s	a·chee	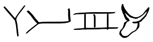	
he would spill his seed	ve·shi·chet		
on the ground	ar·tsah		

so that he would not	le·vil·tee	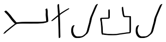	
produce	ne·tan	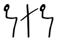	
offspring	ze·ra	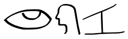	
for his brother	le·a·chee	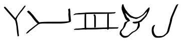	
was wicked	vay·ye·ra	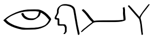	Genesis 38:10
in the sight	be·e·ne	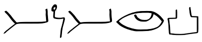	
of the LORD	YHVH	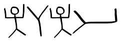	
What	a·sher	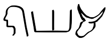	
he did	a·sah	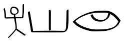	
so He put [Onan] to death	vay·ya·met	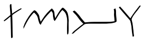	
as well	gam	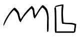	
-	o·to	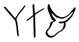	
said	vay·yo·mer	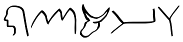	Genesis 38:11
Then Judah	ye·hu·dah	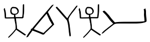	
Tamar	le·ta·mar	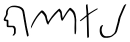	
to his daughter-in-law	kal·la·to	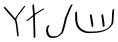	
“ Live	she·vee	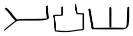	
as a widow	al·ma·nah	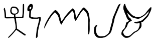	
house	vet	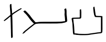	
in your father’s	a·veekh	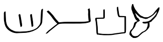	
until	ad	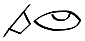	
grows up ”	yig·dal	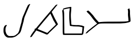	
Shelah	she·lah	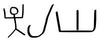	
my son	ve·nee	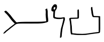	
For	kee	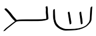	
he thought	a·mar	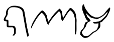	
may	pen	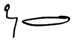	

die	ya·mut	ימות	
too	gam	גם	
“ He	hu	הוא	
like his brothers ”	ke·e·chaw	כאחיו	
went	vat·te·lekh	ותלך	
So Tamar	ta·mar	תמר	
to live	vat·te·shev	ותשב	
house	bet	בית	
in her father’s	a·vee·ha	אביה	
After a long	vay·yir·bu	וירבו	Genesis 38:12
time	hay·ya·meem	הימים	
died	vat·ta·mat	ותמת	
the daughter	bat	בת	
of Shua	shu·a	שוע	
wife	e·shet	אשת	
Judah’s	ye·hu·dah	יהודה	
had finished mourning	vay·yin·na·chem	וינחם	
When Judah	ye·hu·dah	יהודה	
went up	vay·ya·al	ויעל	
to	al	על	
his sheepshearers	go·za·ze	גזזי	
	tso·no	צאנו	
he	hu	הוא	
Hirah	ve·chee·rah	וחירה	
and his friend	re·e·hu	רעהו	
the Adullamite	ha·a·dul·la·mee	העדלמי	
at Timnah	tim·na·tah	תמנתה	

was told	vay·yug·gad	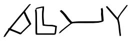	Genesis 38:13
When Tamar	le·ta·mar	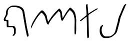	
	le·mor		
	hin·neh		
“ Your father-in-law	cha·meekh	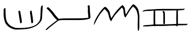	
is going up	o·leh		
to Timnah	tim·na·tah		
to shear	la·goz		
his sheep ”	tso·no		
she removed	vat·ta·sar		Genesis 38:14
garments	big·de		
widow’s	al·me·nu·tah	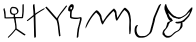	
her	me·a·le·ha		
to disguise herself	vat·te·khas	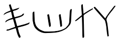	
with a veil	bats·tsa·eeph		
covered her face	vat·tit·al·laph		
and sat	vat·te·shev		
at the entrance	be·phe·tach		
to Enaim	e·na·yim	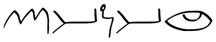	
which	a·sher		
is on	al		
the way	de·rekh		
to Timnah	tim·na·tah		
For	kee	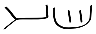	
she saw	ra·a·tah		
that	kee	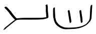	
had grown up	ga·dal		

although Shelah	she·lah	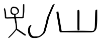	
she	ve·hi·w		
had not	lo		
been given	nit·te·nah	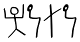	
to him	lo	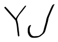	
as a wife	le·ish·shah		
saw her	vay·yir·e·ha		Genesis 38:15
When Judah	ye·hu·dah	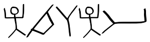	
he thought	vay·yach·she·ve·ha		
she was a prostitute	le·zo·w·nah		
because	kee	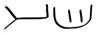	
she had covered	khis·se·tah		
her face	pa·ne·ha	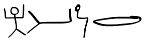	
he went over	vay·yet	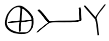	Genesis 38:16
to her	e·le·ha	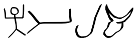	
you ”	el		
-	had·de·rekh		
and said	vay·yo·mer		
“ Come	ha·vah	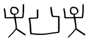	
now	na		
let me sleep with	a·vo·w		
you ? ”	e·la·yikh	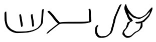	
-	kee	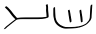	
Not	lo		
realizing	ya·da	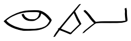	
that	kee	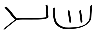	
was his daughter-in-law	khal·la·to	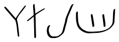	

she	hee		
she inquired	vat·to·mer		
“ What	mah	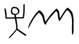	
will you give	tit·ten		
me	lī	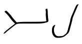	
for	kee	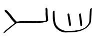	
sleeping with	ta·vo·w		
	e·lay	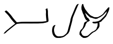	
[Judah] answered	vay·yo·mer		Genesis 38:17
“ I	a·no·khee		
will send you	a·shal·lach	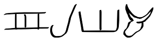	
a young goat	ge·dee		
	iz·zeem	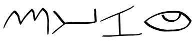	
from	min		
my flock ”	hats·tson		
But she replied	vat·to·mer		
“ Only if	im		
you leave me	tit·ten		
something as a pledge	e·ra·vo·wn		
until	ad		
you send it ”	sha·le·che·kha	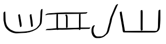	
he asked	vay·yo·mer		Genesis 38:18
“ What	mah	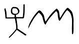	
pledge	ha·e·ra·vo·wn		
-	a·sher		
should I give	et·ten		
you ? ”	lakh	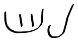	

She answered	vat·to·mer		
“ Your seal	cho·ta·me·kha	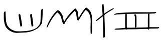	
and your cord	u·phe·tee·le·kha	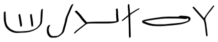	
and the staff	u·mat·te·kha		
-	a·sher		
in your hand ”	be·ya·de·kha	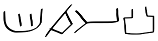	
So he gave them	vay·yit·ten	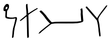	
to her	lah		
and slept with	vay·ya·vo	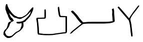	
her	e·le·ha	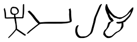	
and she became pregnant	vat·ta·har		
by him	lo		
Then Tamar got up	vat·ta·qam	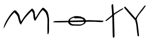	Genesis 38:19
and departed	vat·te·lekh	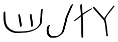	
And she removed	vat·ta·sar		
her veil	tse·ee·phah	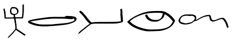	
	me·a·le·ha		
again	vat·til·bash	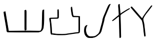	
garments	big·de		
and put on her widow’s	al·me·nu·tah		
sent	vay·yish·lach		Genesis 38:20
Now when Judah	ye·hu·dah	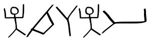	
-	et		
the young goat	ge·dee		
	ha·iz·zeem	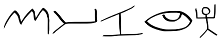	
with	be·yad	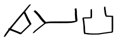	
his friend [Hirah]	re·e·hu		

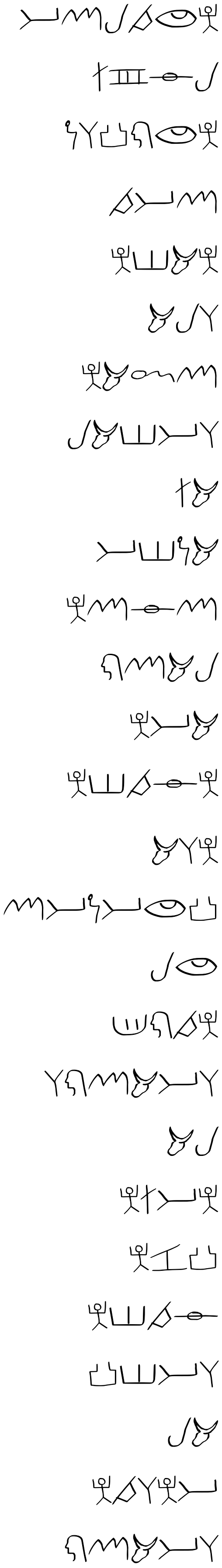

the Adullamite	ha·a·dul·la·mee	
to collect	la·qa·chat	
the items he had left with	ha·e·ra·vo·wn	
	mee·yad	
the woman	ha·ish·shah	
he could not	ve·lo	
find her	me·tsa·ah	
He asked	vay·yish·al	Genesis 38:21
-	et	
the men	an·she	
of that place	me·qo·mah	
	le·mor	
“ Where	ay·yeh	
is the shrine prostitute	haq·qe·de·shah	
who	hee	
at Enaim ? ”	va·e·na·yim	
was beside	al	
the road	had·da·rekh	
they answered	vay·yo·me·ru	
“ No	lo	
has been	ha·ye·tah	
here ”	va·zeh	
shrine prostitute	qe·de·shah	
So [Hirah] returned	vay·ya·shav	Genesis 38:22
to	el	
Judah	ye·hu·dah	
and said	vay·yo·mer	

“ I could not	lo		
find her	me·tsa·tee·ha		
and furthermore	ve·gam		
the men	an·she		
of that place	ham·ma·qo·wm	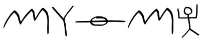	
said	a·me·ru		
‘ No	lo		
has been	ha·ye·tah	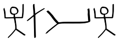	
here ’”	va·zeh	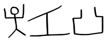	
shrine prostitute	qe·de·shah		
replied	vay·yo·mer		Genesis 38:23
Judah	ye·hu·dah	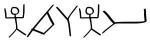	
keep the items ”	tiq·qach	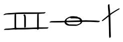	
“ Let her	lah		
“ Otherwise	pen		
we will become	nih·yeh	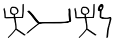	
a laughingstock	la·vuz		
After all	hin·neh		
I did send her	sha·lach·tee	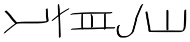	
young goat	hag·ge·dee		
this	haz·zeh		
but you	ve·at·tah		
could not	lo		
find her ”	me·tsa·tah		
About	vay·hee	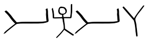	Genesis 38:24
three	ke·mish·losh	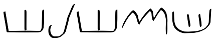	
months later	cho·da·sheem	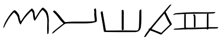	

was told	vay·yug·gad	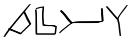	
Judah	lee·hu·dah		
	le·mor		
has prostituted herself	za·ne·tah	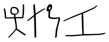	
Tamar	ta·mar		
“ Your daughter-in-law	kal·la·te·kha		
and	ve·gam		
now	hin·neh		
she is pregnant	ha·rah	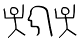	
”	liz·nu·neem		
replied	vay·yo·mer		
Judah	ye·hu·dah	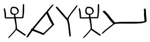	
“ Bring her out ! ”	ho·w·tsee·u·ha		
“ Let her be burned to death ! ”	ve·tis·sa·reph	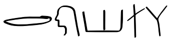	
As she	hee		Genesis 38:25
was being brought out	mu·tset		
[Tamar]	ve·hee	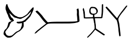	
sent	sha·le·chah	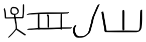	
to her	el		
father-in-law :	cha·mee·ha		
a message	le·mor	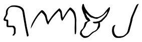	
	le·eesh	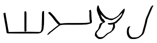	
by the man to whom	a·sher		
these items	el·leh	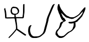	
belong ”	lo		
“ I am	a·no·khee		

pregnant	ha·rah	𐤄𐤓𐤄	
And she added	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
examine them	hak·ker	𐤄𐤊𐤓	
“ Please	na	𐤍𐤀	
Whose	le·mee	𐤋𐤌𐤉	
seal	ha·cho·te·met	𐤄𐤇𐤕𐤌𐤕	
and cord	ve·hap·pe·tee·leem	𐤅𐤄𐤐𐤕𐤉𐤋𐤉𐤌	
and staff	ve·ham·mat·teh	𐤅𐤄𐤌𐤈𐤄	
are these ? ”	ha·el·leh	𐤄𐤀𐤋𐤄	
recognized [the items]	vay·yak·ker	𐤅𐤉𐤊𐤓	Genesis 38:26
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ She is more righteous	tsa·de·qah	𐤑𐤃𐤒𐤄	
than I	mim·men·nee	𐤌𐤌𐤍𐤉	
since	kee	𐤊𐤉	
	al	𐤏𐤋	
	ken	𐤊𐤍	
I did not	lo	𐤋𐤀	
give her	ne·tat·tee·ha	𐤍𐤕𐤕𐤉𐤄	
Shelah ”	le·she·lah	𐤋𐤔𐤋𐤄	
to my son	ve·nee	𐤁𐤍𐤉	
And he did not	ve·lo	𐤅𐤋𐤀	
again	ya·saph	𐤉𐤎𐤐	
	o·wd	𐤏𐤅𐤃	
have relations with her	le·daʿ·tah	𐤋𐤃𐤏𐤕𐤄	
came	vay·hee	𐤅𐤉𐤄𐤉	Genesis 38:27

When the time	be·et		
for [Tamar] to give birth	lid·tah		
there	ve·hin·neh		
were twins	te·o·w·meem		
in her womb	be·vit·nah		
And	vay·hee	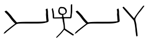	Genesis 38:28
as she was giving birth	ve·lid·tah		
one of them put out	vay·yit·ten	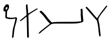	
his hand	yad	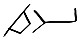	
took	vat·tiq·qach	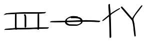	
so the midwife	ham·yal·le·det	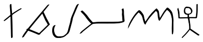	
and tied [it]	vat·tiq·shor		
around	al		
his wrist	ya·do	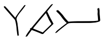	
a scarlet thread	sha·nee	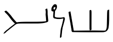	
she announced	le·mor		
“ This	zeh	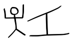	
one came out	ya·tsa		
first ”	ri·sho·nah		
-	vay·hee	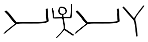	Genesis 38:29
back	ke·me·sheev		
But when he pulled his hand	ya·do	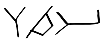	
	ve·hin·neh		
came out	ya·tsa		
and his brother	a·chee	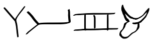	
she said	vat·to·mer		

	mah	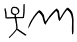	
“ You have broken out first	pa·rats·ta		
	a·le·kha	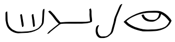	
! ”	pa·rets	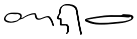	
So he was named	vay·yiq·ra	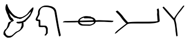	
	she·mo		
Perez	pa·rets	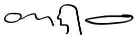	
Then	ve·a·char		Genesis 38:30
came out	ya·tsa		
his brother	a·chee	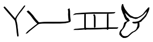	
with	a·sher		
around	al		
his wrist	ya·do	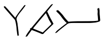	
the scarlet thread	hash·sha·nee	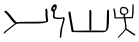	
and he was named	vay·yiq·ra	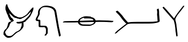	
	she·mo		
Zerah	za·rach		
Meanwhile, Joseph	ve·yo·w·seph		Genesis 39:1
had been taken down	hu·rad		
to Egypt	mits·ra·ye·mah		
bought him	vay·yiq·ne·hu	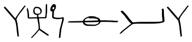	
named Potiphar	po·w·tee·phar	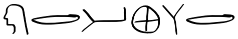	
an officer	se·rees	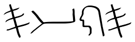	
of Pharaoh	par·oh		
and captain	sar		
of the guard	hat·tab·ba·cheem	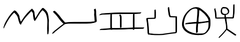	
	eesh	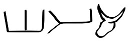	

where an Egyptian	mits·ree		
from	mee·yad	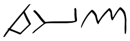	
the Ishmaelites	hay·yish·me·e·leem		
who	a·sher		
had taken him	ho·w·ri·du·hu		
there	sham·mah		
was	vay·hee	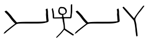	Genesis 39:2
And the LORD	YHVH		
with	et		
Joseph	yo·w·seph		
and he became	vay·hee	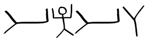	
man	eesh	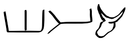	
a successful	mats·lee·ach	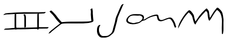	
serving	vay·hee	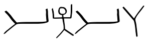	
in the household	be·vet	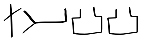	
master	a·do·naw	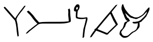	
of his Egyptian	ham·mits·ree		
saw	vay·yar	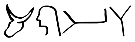	Genesis 39:3
When his master	a·do·naw	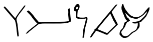	
that	kee	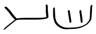	
the LORD	YHVH		
[was] with him	it·to		
in all	ve·khol		
-	a·sher		
he	hu		
did	o·seh		
[and]	YHVH		

made him prosper	mats·lee·ach	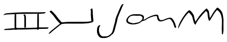	
	be·ya·do	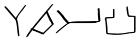	
found	vay·yim·tsa		Genesis 39:4
Joseph	yo·w·seph		
favor	chen	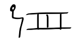	
in his sight	be·e·naw	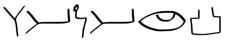	
and became his personal attendant	vay·sha·ret		
-	o·to		
Potiphar put him	vay·yaph·qi·de·hu	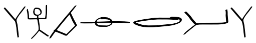	
in charge of	al		
his household	be·to	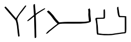	
with everything	ve·khal		
he owned	yesh	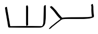	
	lo		
and entrusted	na·tan		
him	be·ya·do	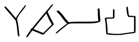	
	vay·hee	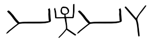	Genesis 39:5
From the time	me·az		
that he put [Joseph] in charge	hiph·qeed	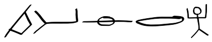	
-	o·to		
of his household	be·ve·to	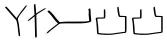	
and	ve·al		
all	kal	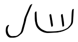	
-	a·sher		
he owned	yesh	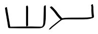	
-	lo	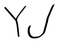	
blessed	vay·va·rekh		

the LORD	YHVH		
-	et		
household	bet	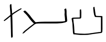	
the Egyptian’s	ham·mits·ree		
on account of	big·lal	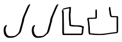	
[him]	yo·w·seph		
	vay·hee	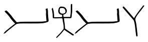	
blessing	bir·kat		
The LORD’s	YHVH		
[was] on everything	be·khal		
-	a·sher		
he owned	yesh	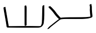	
	lo		
both in his house	bab·ba·yit	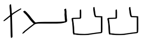	
and in his field	u·vas·sa·deh		
So [Potiphar] left	vay·ya·a·zov		Genesis 39:6
all	kal	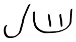	
that	a·sher		
he owned	lo		
care	be·yad	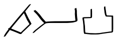	
in Joseph’s	yo·w·seph		
he did not	ve·lo		
concern himself	ya·da	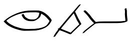	
	it·to		
with anything	me·u·mah		
except	kee	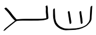	
	im		

the food	hal·le·chem	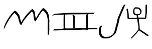	
-	a·sher	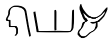	
he	hu		
ate	o·w·khel		
was	vay·hee	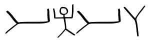	
Now Joseph	yo·w·seph		
well-built	ye·pheh	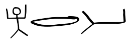	
	to·ar		
and handsome	vee·pheh	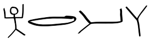	
	mar·eh		
and	vay·hee	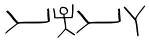	Genesis 39:7
after some time	a·char	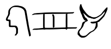	
	had·de·va·reem	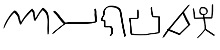	
	ha·el·leh		
cast	vat·tis·sa	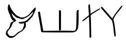	
wife	e·shet		
his master's	a·do·naw		
-	et		
her eyes	e·ne·ha	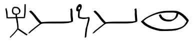	
upon	el		
Joseph	yo·w·seph		
and said	vat·to·mer		
" Sleep	shikh·vah	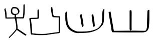	
with me "	im·mee		
But he refused	vay·ma·en		Genesis 39:8
he said	vay·yo·mer		
to	el		

wife	e·shet	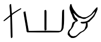	
his master’s	a·do·naw	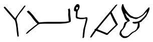	
“ Look ”	hen		
my master	a·do·nee	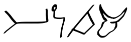	
does not	lo	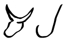	
concern himself	ya·da	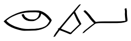	
“ with me here	it·tee	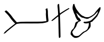	
with anything	mah	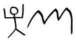	
in his house	bab·ba·yit	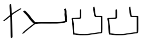	
everything	ve·khol	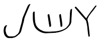	
-	a·sher	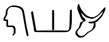	
he owns	yesh	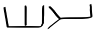	
to	lo	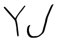	
and he has entrusted	na·tan	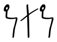	
my care	be·ya·dee	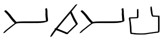	
No	e·nen·nu	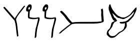	Genesis 39:9
is greater	ga·do·wl	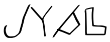	
house	bab·ba·yit	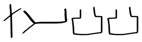	
one in this	haz·zeh	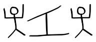	
than I am	mim·men·nee	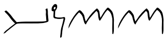	
nothing	ve·lo	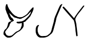	
He has withheld	cha·sakh	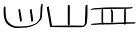	
from me	mim·men·nee	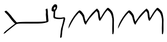	
	me·u·mah	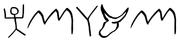	
except	kee	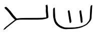	
you	im	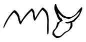	
-	o·w·takh	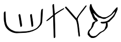	

because	ba·a·sher		
you	at		
are his wife	ish·to		
So how	ve·ekh	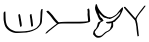	
could I do	e·e·seh		
evil	ha·ra·ah		
a great	hag·ge·do·lah		
such	haz·zot		
and sin	ve·cha·ta·tee		
against God ? ”	le·lo·heem		
Although	vay·hee	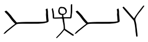	Genesis 39:10
[Potiphar’s wife] spoke	ke·dab·be·rah	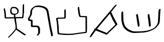	
to	el		
Joseph	yo·w·seph		
day	yo·wm		
after day	yo·wm		
he refused	ve·lo		
	sha·ma		
	e·le·ha	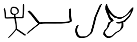	
to go to bed	lish·kav	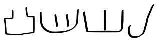	
with her	ets·lah		
[or even] be	lih·yo·wt	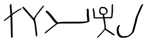	
near her	im·mah		
however	vay·hee	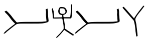	Genesis 39:11
One day	ke·hay·yo·wm	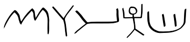	
	haz·zeh		
[Joseph] went	vay·ya·vo	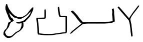	

into the house	hab·bay·tah	הביתה	
to attend to	la·a·so·wt	לעשות	
his work	me·lakh·to	מלאכתו	
and not	ve·en	ואין	
a single	eesh	איש	
servant	me·an·she	מאנשי	
household	hab·ba·yit	הבית	
[was]	sham	שם	
inside	bab·ba·yit	בבית	
She grabbed [Joseph]	vat·tit·pe·se·hu	ותתפשהו	Genesis 39:12
by his cloak	be·vig·do	בבגדו	
and said	le·mor	לאמר	
“ Sleep	shikh·vah	שכבה	
with me ! ”	im·mee	עמי	
But leaving	vay·ya·a·zov	ויעזב	
his cloak	big·do	בגדו	
in her hand	be·ya·dah	בידה	
he escaped	vay·ya·nas	וינס	
and ran	vay·ye·tse	ויצא	
outside	ha·chu·tsah	החוצה	
-	vay·hee	ויהי	Genesis 39:13
When she saw	kir·o·w·tah	כראותה	
that	kee	כי	
he had left	a·zav	עזב	
his cloak	big·do	בגדו	
in her hand	be·ya·dah	בידה	
and had run	vay·ya·nas	וינס	

out [of the house]	ha·chu·tsah	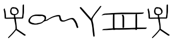	
she called	vat·tiq·ra	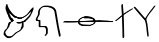	Genesis 39:14
servants	le·an·she	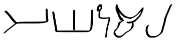	
her household	ve·tah	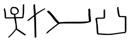	
she said	vat·to·mer	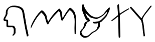	
	la·hem	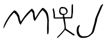	
-	le·mor	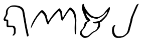	
“ Look ”	re·u	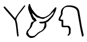	
has been brought	he·vee	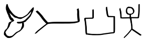	
to us	la·nu	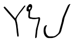	
	eesh	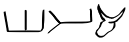	
“ this Hebrew	iv·ree	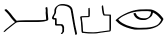	
to make sport	le·tsa·cheq	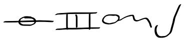	
of us	ba·nu	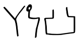	
He came	ba	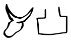	
to me	e·lay	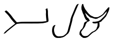	
so he could sleep	lish·kav	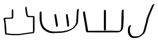	
with me	im·mee	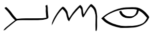	
but I screamed	va·eq·ra	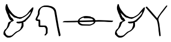	
as loud	be·qo·wl	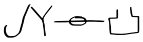	
as I could	ga·do·wl	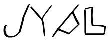	
-	vay·hee	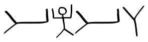	Genesis 39:15
When he heard me	khe·sha·me·o	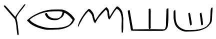	
	kee	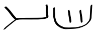	
scream for help	ha·ree·mo·tee	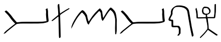	
	qo·w·lee	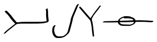	
	va·eq·ra	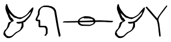	

he left	vay·ya·a·zov		
his cloak	big·do		
beside me	ets·lee		
and ran	vay·ya·nas	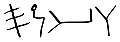	
	vay·ye·tse	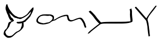	
out [of the house] ”	ha·chu·tsah	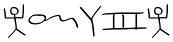	
So [Potiphar’s wife] kept	vat·tan·nach	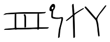	Genesis 39:16
Joseph’s cloak	big·do		
beside her	ets·lah		
until	ad		
came	bo·w		
his master	a·do·naw	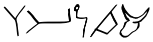	
	el		
home	be·to	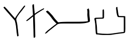	
Then she told him	vat·te·dab·ber		Genesis 39:17
	e·law	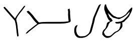	
story :	kad·de·va·reem		
the same	ha·el·leh		
	le·mor	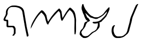	
you brought	ba		
us	e·lay	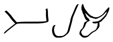	
slave	ha·e·ved		
“ The Hebrew	ha·iv·ree		
-	a·sher		
came	he·ve·ta	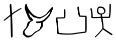	
to me	la·nu	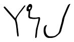	
to make sport	le·tsa·cheq		

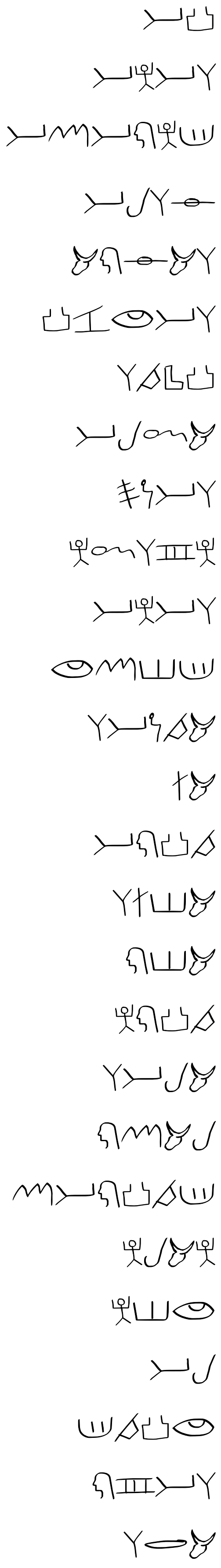

of me	bee	
-	vay·hee	Genesis 39:18
but when I screamed for help	ka·ha·ree·mee	
	qo·w·lee	
	va·eq·ra	
he left	vay·ya·a·zov	
his cloak	big·do	
beside me	ets·lee	
and ran	vay·ya·nas	
out [of the house] ”	ha·chu·tsah	
When	vay·hee	Genesis 39:19
heard	khish·mo·a	
his master	a·do·naw	
-	et	
the story	div·re	
his wife	ish·to	
-	a·sher	
told	dib·be·rah	
him	e·law	
saying	le·mor	
is what	kad·de·va·reem	
“ This	ha·el·leh	
did	ʿa·sah	
to me ”	lee	
your slave	av·de·kha	
he burned	vay·yi·char	
with anger	ap·po	

took	vay·yiq·qach	ויקח	Genesis 39:20
master	a·do·ne	אדני	
So Joseph’s	yo·w·seph	יוסף	
him	o·to	אתו	
and had him thrown	vay·yit·te·ne·hu	ויתנהו	
into	el	אל	
the prison	bet	בית	
	has·so·har	הסהר	
where	me·qo·wm	מקום	
-	a·sher	אשר	
were confined	ʾa·su·rē	אסורי	
the king’s	ham·me·lekh	המלך	
prisoners	a·su·reem	אסורים	
While [Joseph] was	vay·hee	ויהי	
there	sham	שם	
in the prison	be·vet	בבית	
	has·so·har	הסהר	
was	vay·hee	ויהי	Genesis 39:21
the LORD	YHVH	יהוה	
with	et	את	
[him]	yo·w·seph	יוסף	
and extended	vay·yet	ויט	
to him	e·law	אליו	
kindness	cha·sed	חסד	
granting him	vay·yit·ten	ויתן	
favor	chin·no	חנו	
in the eyes	be·e·ne	בעיני	

warden	sar		
of the prison	bet	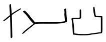	
	has·so·har		
put	vay·yit·ten	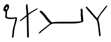	Genesis 39:22
And the warden	sar		
	bet	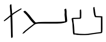	
	has·so·har		
care	be·yad	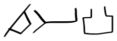	
under Joseph’s	yo·w·seph		
-	et		
all	kal		
the prisoners	ha·a·see·rim	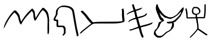	
	a·sher		
in	be·vet	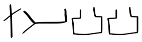	
the prison	has·so·har		
-	ve·et		
for all	kal	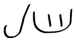	
that	a·sher		
responsible	o·seem	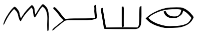	
-	sham		
so that he	hu		
was	ha·yah	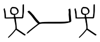	
was done	o·seh		
did not	en	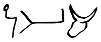	Genesis 39:23
The warden	sar	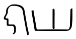	
	bet	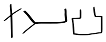	
	has·so·har		

concern himself	ro·eh		
-	et		
with anything	kal		
	me·u·mah		
under Joseph's care	be·ya·do	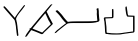	
because	ba·a·sher		
the LORD	YHVH		
was with [Joseph]	it·to		
in whatever	va·a·sher		
he	hu		
did	o·seh		
-	YHVH		
and gave him success	mats·lee·ach	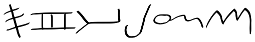	
-	vay·hee	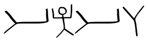	Genesis 40:1
Some time later	a·char	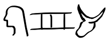	
	had·de·va·reem	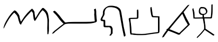	
	ha·el·leh		
offended	cha·te·u		
cupbearer	mash·qeh	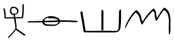	
the king's	me·lekh	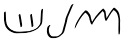	
-	mits·ra·yim		
and baker	ve·ha·o·pheh		
their master	la·a·do·ne·hem		
the king	le·me·lekh		
of Egypt	mits·ra·yim		
was angry	vay·yiq·tsoph	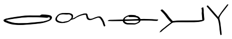	Genesis 40:2
Pharaoh	par·oh		

with	al	𐤏𐤋	
his two	she·ne	𐤔𐤍𐤉	
officers	sa·ree·saw	𐤎𐤓𐤉𐤎𐤉𐤅	
	al	𐤏𐤋	
the chief	sar	𐤔𐤓	
cupbearer	ham·mash·qeem	𐤄𐤌𐤔𐤒𐤉𐤌	
	ve·al	𐤅𐤏𐤋	
and the chief	sar	𐤔𐤓	
baker	ha·o·w·pheem	𐤄𐤀𐤅𐤐𐤉𐤌	
and imprisoned them	vay·yit·ten	𐤅𐤉𐤕𐤍	Genesis 40:3
-	o·tam	𐤀𐤕𐤌	
-	be·mish·mar	𐤁𐤌𐤔𐤌𐤓	
in the house	bet	𐤁𐤉𐤕	
of the captain	sar	𐤔𐤓	
of the guard	ha·tab·ba·chīm	𐤄𐤈𐤁𐤇𐤉𐤌	
	el	𐤀𐤋	
the same prison	bet	𐤁𐤉𐤕	
	has·so·har	𐤄𐤎𐤄𐤓	
	me·qo·wm	𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
was confined	a·sur	𐤀𐤎𐤅𐤓	
	sham	𐤔𐤌	
assigned	vay·yiph·qod	𐤅𐤉𐤐𐤒𐤃	Genesis 40:4
The captain	sar	𐤔𐤓	
of the guard	hat·tab·ba·cheem	𐤄𐤈𐤁𐤇𐤉𐤌	
-	et	𐤀𐤕	

to Joseph	yo·w·seph		
them	it·tam		
and he became their personal attendant	vay·sha·ret		
-	o·tam		
After they had been	vay·yih·yu		
for some time	ya·meem	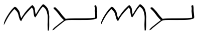	
in custody	be·mish·mar		
had a dream	vay·ya·chal·mu	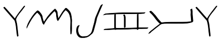	Genesis 40:5
	cha·lo·wm		
both	she·ne·hem	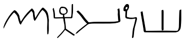	
of these men —	eesh	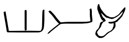	
	cha·lo·mo	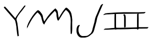	
night	be·lay·lah	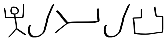	
on the same	e·chad	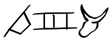	
	eesh	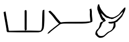	
had its own meaning	ke·phit·ro·wn		
and each dream	cha·lo·mo	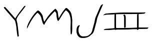	
cupbearer	ham·mash·qeh		
and baker	ve·ha·o·pheh	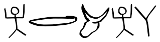	
who	a·sher		
king’s	le·me·lekh		
the Egyptian	mits·ra·yim		
-	a·sher		
were being held	a·su·reem		
in the prison	be·vet	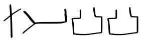	
—	has·so·har		
came	vay·ya·vo	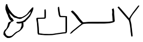	Genesis 40:6

to them	a·le·hem	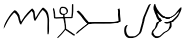	
When Joseph	yo·w·seph	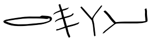	
in the morning	bab·bo·qer	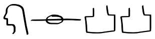	
he saw	vay·yar	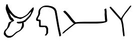	
-	o·tam	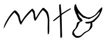	
-	ve·hin·nam	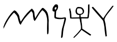	
that they were distraught	zo·a·pheem	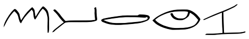	
So he asked	vay·yish·al	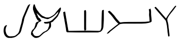	Genesis 40:7
-	et	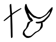	
the officials	se·ree·se	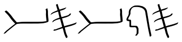	
of Pharaoh	phar·oh	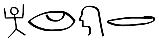	
who	a·sher	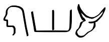	
with him	it·to	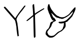	
were in custody	ve·mish·mar	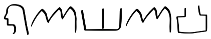	
house	bet	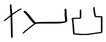	
in his master's	a·do·naw	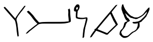	
	le·mor	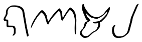	
" Why	mad·du·a	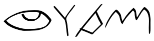	
are your faces	pe·ne·khem	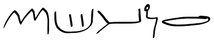	
so downcast	ra·eem	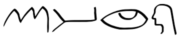	
today ? "	hay·yo·wm	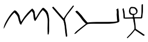	
they replied	vay·yo·me·ru	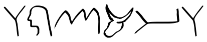	Genesis 40:8
	e·law	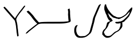	
" We both had dreams	cha·lo·wm	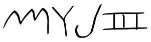	
"	cha·lam·nu	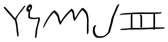	
to interpret them "	u·pho·ter	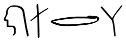	
" but there is no one	en	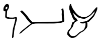	

-	o·to		
said	vay·yo·mer		
to them	a·le·hem	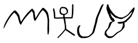	
Then Joseph	yo·w·seph		
“ Don’t	ha·lo·w		
belong to God ?	le·lo·heem		
interpretations	pit·ro·neem	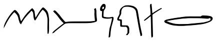	
Tell me your dreams	sap·pe·ru		
	na		
”	lee	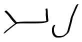	
told	vay·sap·per		Genesis 40:9
So the chief	sar	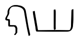	
cupbearer	ham·mash·qeem	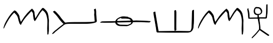	
-	et		
his dream	cha·lo·mo	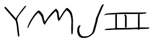	
Joseph	le·yo·w·seph		
	vay·yo·mer		
:	lo		
“ In my dream	ba·cha·lo·w·mee		
there	ve·hin·neh		
was a vine	ge·phen		
before me	le·pha·nay		
and on the vine	u·vag·ge·phen	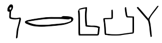	Genesis 40:10
were three	she·lo·shah	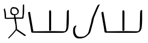	
branches	sa·ree·gim	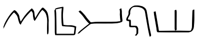	
As it	ve·hee	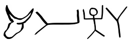	
budded	khe·pho·ra·chat		

opened	a·le·tah	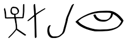	
its blossoms	nits·tsah		
ripened	hiv·shee·lu	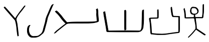	
and its clusters	ash·ke·lo·te·ha	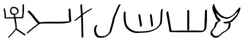	
into grapes	a·na·veem	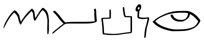	
cup	ve·kho·ws		Genesis 40:11
Pharaoh’s	par·oh		
was in my hand	be·ya·dee	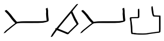	
and I took	va·eq·qach	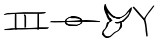	
-	et		
the grapes	ha·a·na·veem		
squeezed	va·es·chat	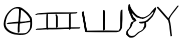	
them	o·tam		
into	el		
cup	ko·ws		
[his]	par·oh		
and placed	va·et·ten		
-	et		
the cup	hak·ko·ws		
in	al		
hand ”	kaph		
[his]	par·oh		
replied	vay·yo·mer		Genesis 40:12
	lo		
Joseph	yo·w·seph		
“ This [is]	zeh	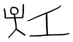	
the interpretation :	pit·ro·no	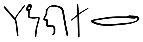	

The three	she·lo·shet	שלשת	
branches	has·sa·ri·geem	השרגים	
are three	she·lo·shet	שלשת	
days	ya·meem	ימים	
	hem	הם	
Within	be·o·wd	בעוד	Genesis 40:13
three	she·lo·shet	שלשת	
days	ya·meem	ימים	
will lift up	yis·sa	ישא	
Pharaoh	phar·oh	פרעה	
-	et	את	
your head	ro·she·kha	ראשך	
and restore	va·ha·shee·ve·kha	והשיבך	
your	al	על	
position	kan·ne·kha	כנך	
You will put	ve·na·ta·ta	ונתת	
cup	kho·ws	כוס	
Pharaoh’s	par·oh	פרעה	
in his hand	be·ya·do	בידו	
just as	kam·mish·pat	כמשפט	
you did	ha·ri·sho·wn	הראשון	
when	a·sher	אשר	
you were	ha·yee·ta	היית	
his cupbearer	mash·qe·hu	משקהו	
But	kee	כי	Genesis 40:14
	im	אם	
remember	ze·khar·ta·nee	זכרתני	

me	it·te·kha	
when	ka·a·sher	
it goes well	yee·tav	
for you	lakh	
and show	ve·a·see·ta	
please	na	
me	im·ma·dee	
kindness	cha·sed	
by mentioning me	ve·hiz·kar·ta·nee	
to	el	
Pharaoh	par·oh	
that he might bring me out	ve·ho·w·tse·ta·nee	
of	min	
prison	hab·ba·yit	
this	haz·zeh	
For	kee	Genesis 40:15
I was kidnapped	gun·nov	
	gun·nav·tee	
from the land	me·e·rets	
of the Hebrews	ha·iv·reem	
and even	ve·gam	
here	poh	
nothing	lo	
I have done	a·see·tee	
	me·u·mah	
for which	kee	
they should have put	sa·mu	

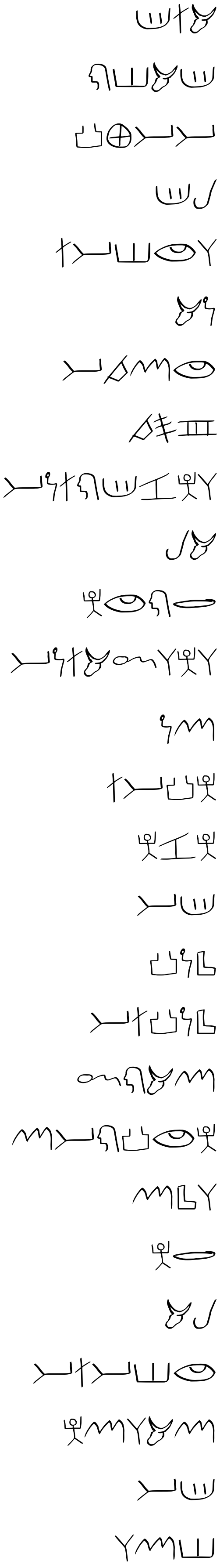

me	o·tee	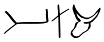	
in this dungeon ”	bab·bo·wr	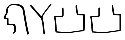	
saw	vay·yar	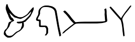	Genesis 40:16
When the chief	sar	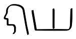	
baker	ha·o·pheem	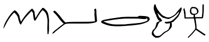	
that	kee	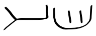	
was favorable	to·wv	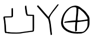	
the interpretation	pa·tar	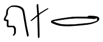	
he said	vay·yo·mer	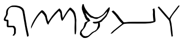	
to	el	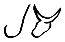	
Joseph	yo·w·seph	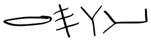	
too	aph	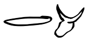	
“ I	a·nee	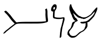	
had a dream :	ba·cha·lo·w·mee	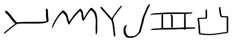	
There were	ve·hin·neh	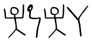	
three	she·lo·shah	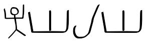	
baskets	sal·le	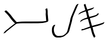	
of white bread	cho·ree	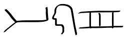	
on	al	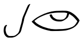	
my head	ro·shee	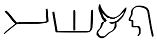	
basket	u·vas·sal	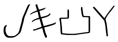	Genesis 40:17
In the top	ha·el·yo·wn	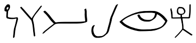	
were all sorts of	mik·kol	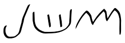	
goods	ma·a·khal	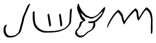	
for Pharaoh	par·oh	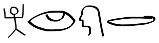	
	ma·a·seh	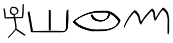	
baked	o·pheh	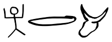	

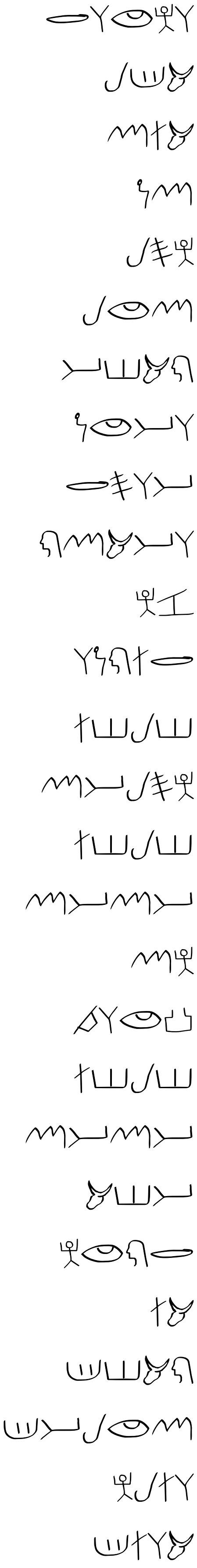

but the birds	ve·ha·o·wph	
were eating	o·khel	
them	o·tam	
out of	min	
the basket	has·sal	
on	me·al	
my head ”	ro·shee	
replied	vay·ya·an	Genesis 40:18
Joseph	yo·w·seph	
	vay·yo·mer	
“ This	zeh	
is the interpretation :	pit·ro·no	
The three	she·lo·shet	
baskets	has·sal·leem	
are three	she·lo·shet	
days	ya·meem	
	hem	
Within	be·o·wd	Genesis 40:19
three	she·lo·shet	
days	ya·meem	
will lift off	yis·sa	
Pharaoh	phar·oh	
-	et	
your head	ro·she·kha	
	me·a·le·kha	
and hang	ve·ta·lah	
you	o·wt·kha	

on	al		
a tree	ets		
will eat	ve·a·khal		
Then the birds	ha·o·wph		
-	et		
the flesh	be·sa·re·kha		
of your body ”	me·a·le·kha	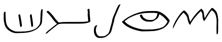	
-	vay·hee	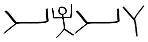	Genesis 40:20
day	bay·yo·wm	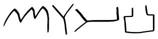	
On the third	hash·she·lee·shee	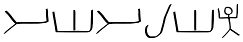	
birthday	yo·wm		
	hul·le·det		
-	et		
which was Pharaoh’s	par·oh		
he held	vay·ya·as		
a feast	mish·teh		
for all	le·khal		
his officials	a·va·daw		
he lifted up	vay·yis·sa	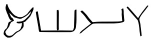	
-	et		
the heads	rosh		
of the chief	sar		
cupbearer	ham·mash·qeem	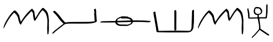	
-	ve·et		
-	rosh		
and the chief	sar		
baker	ha·o·pheem		

and in	be·to·wkh		
[their presence]	a·va·daw		
Pharaoh restored	vay·ya·shev		Genesis 40:21
-	et		
the chief	sar		
cupbearer	ham·mash·qeem	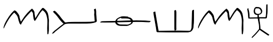	
to	al		
his position	mash·qe·hu	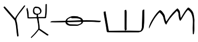	
so that he once again placed	vay·yit·ten	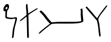	
the cup	hak·ko·ws		
in	al		
hand	kaph		
Pharaoh’s	par·oh		
But	ve·et		Genesis 40:22
the chief	sar		
baker	ha·o·pheem		
Pharaoh hanged	ta·lah	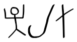	
just as	ka·a·sher		
had described	pa·tar		
to them {in his interpretation}	la·hem		
Joseph	yo·w·seph		
however, did not	ve·lo		Genesis 40:23
remember	za·khar	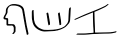	
The chief	sar		
cupbearer	ham·mash·qeem	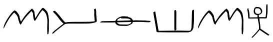	
-	et		
Joseph	yo·w·seph		

he forgot all about him	vay·yish·ka·che·hu	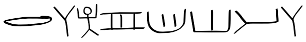	
After	vay·hee	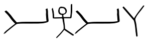	Genesis 41:1
had passed	miq·qets	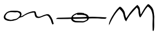	
two full years	she·na·ta·yim	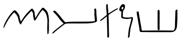	
	ya·meem	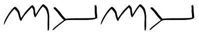	
Pharaoh	u·phar·oh		
had a dream :	cho·lem	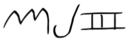	
	ve·hin·neh		
He was standing	o·med	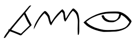	
beside	al		
the Nile	hay·or	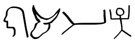	
-	ve·hin·neh		Genesis 41:2
from	min		
the river	hay·or	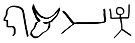	
came up	o·lot		
when seven	she·va		
cows	pa·ro·wt		
sleek	ye·pho·wt		
	mar·eh		
and well-fed	u·ve·ree·ot	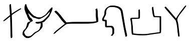	
	ba·sar		
and began to graze	vat·tir·e·nah		
among the reeds	ba·a·chu		
-	ve·hin·neh		Genesis 41:3
seven	she·va		
cows	pa·ro·wt		
other	a·che·ro·wt	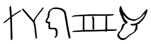	

came up	o·lo·wt	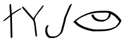	
After them	a·cha·re·hen	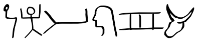	
from	min		
the Nile	hay·or	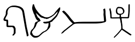	
sickly	ra·o·wt		
	mar·eh		
and thin	ve·daq·qo·wt	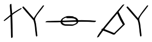	
	ba·sar		
and stood	vat·ta·a·mo·de·nah		
beside	e·tsel		
the [well-fed] cows	hap·pa·ro·wt		
on	al		
the bank	se·phat		
of the river	hay·or	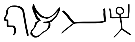	
devoured	vat·to·khal·nah		Genesis 41:4
And the cows	hap·pa·ro·wt	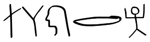	
[that were] sickly	ra·o·wt		
	ham·mar·eh		
and thin	ve·daq·qot	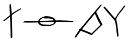	
	hab·ba·sar	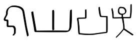	
-	et		
the seven	she·va		
cows	hap·pa·ro·wt		
sleek	ye·phot	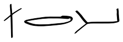	
	ham·mar·eh		
well-fed	ve·hab·be·ree·ot		
woke up	vay·yee·qats	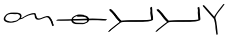	

Then Pharaoh	par·oh	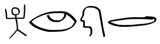	
but he fell back asleep	vay·yee·shan	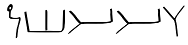	Genesis 41:5
and dreamed	vay·ya·cha·lom	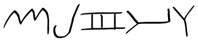	
a second time :	she·neet	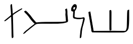	
	ve·hin·neh	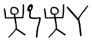	
Seven	she·va	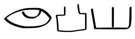	
heads of grain	shib·bo·leem	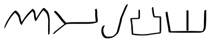	
came up	o·lo·wt	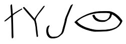	
stalk	be·qa·neh	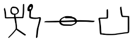	
on one	e·chad	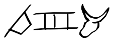	
plump	be·ree·o·wt	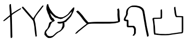	
and ripe	ve·to·vo·wt	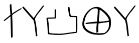	
-	ve·hin·neh	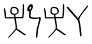	Genesis 41:6
seven other	she·va	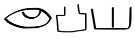	
heads of grain	shib·bo·leem	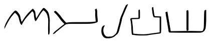	
thin	daq·qo·wt	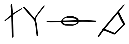	
and scorched	u·she·du·phot	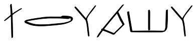	
by the east wind	qa·deem	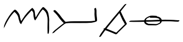	
sprouted	tso·me·cho·wt	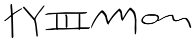	
After them	a·cha·re·hen	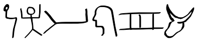	
swallowed up	vat·tiv·la·nah	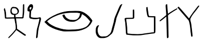	Genesis 41:7
heads of grain	hash·shib·bo·leem	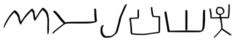	
And the thin	had·daq·qo·wt	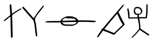	
-	et	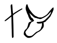	
the seven	she·va	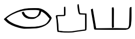	
ones	hash·shib·bo·leem	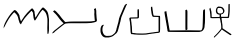	
plump	hab·be·ree·o·wt	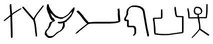	

ripe	ve·ham·me·le·o·wt		
awoke	vay·yee·qats	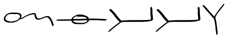	
Then Pharaoh	par·oh		
and realized	ve·hin·neh	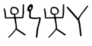	
it was a dream	cha·lo·wm	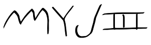	
	vay·hee	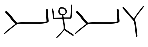	Genesis 41:8
In the morning	vab·bo·qer	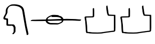	
was troubled	vat·tip·pa·em		
his spirit	ru·cho	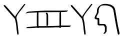	
so he summoned	vay·yish·lach		
	vay·yiq·ra	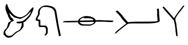	
-	et		
all	kal	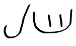	
the magicians	char·tum·me		
of Egypt	mits·ra·yim	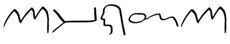	
-	ve·et		
and	kal	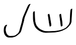	
wise men	cha·kha·me·ha		
told	vay·sap·per		
Pharaoh	par·oh		
them	la·hem	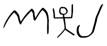	
-	et		
his dreams	cha·lo·mo	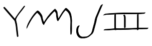	
but no one	ve·en		
could interpret	po·w·ter		
them	o·w·tam		
for him	le·phar·oh		

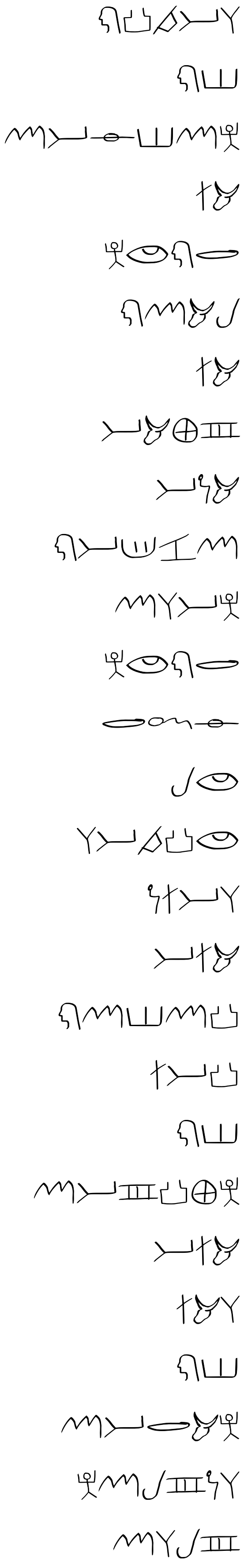

said	vay·dab·ber	Genesis 41:9
Then the chief	sar	
cupbearer	ham·mash·qeem	
to	et	
Pharaoh	par·oh	
	le·mor	
-	et	
my failures	cha·ta·ay	
I	a·nee	
recall	maz·keer	
“ Today	hay·yo·wm	
Pharaoh	par·oh	Genesis 41:10
was once angry	qa·tsaph	
with	al	
his servants	a·va·daw	
and he put	vay·yit·ten	
-	o·tee	
in the custody	be·mish·mar	
	bet	
the chief	sar	
of the guard	hat·tab·ba·cheem	
me	o·tee	
and	ve·et	
of the captain	sar	
baker	ha·o·pheem	
had dreams	van·na·chal·mah	Genesis 41:11
	cha·lo·wm	

night	be·lay·lah	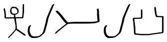	
One	e·chad	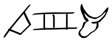	
and I	a·nee	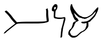	
both [the chief baker]	va·hu	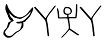	
[and] each	eesh	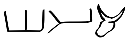	
had its own meaning	ke·phit·ro·wn	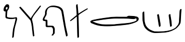	
dream	cha·lo·mo	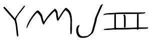	
	cha·la·me·nu	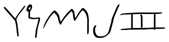	
was there	ve·sham	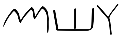	Genesis 41:12
with us	it·ta·nu	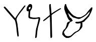	
Now a young	na·ar	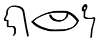	
Hebrew	iv·ree	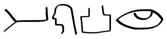	
a servant	e·ved	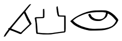	
of the captain	le·sar	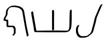	
of the guard	hat·tab·ba·cheem	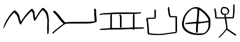	
We told him	van·ne·sap·per	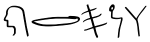	
[our dreams]	lo	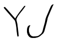	
and he interpreted	vay·yiph·tar	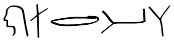	
for	la·nu	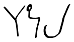	
us	et	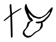	
[them]	cha·lo·mo·te·nu	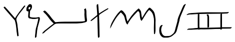	
individually	eesh	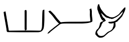	
	ka·cha·lo·mo	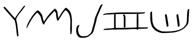	
	pa·tar	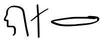	
And it happened	vay·hee	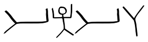	Genesis 41:13
just as	ka·a·sher	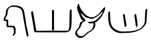	
he had interpreted :	pa·tar	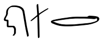	

to us	la·nu	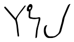	
	ken	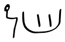	
	ha·yah	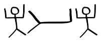	
-	o·tee	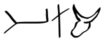	
I was restored	he·sheev	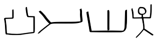	
to	al	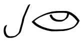	
my position	kan·nee	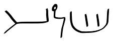	
-	ve·o·to	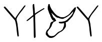	
and the other man was hanged ”	ta·lah	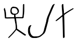	
sent for	vay·yish·lach	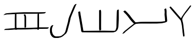	Genesis 41:14
So Pharaoh	par·oh	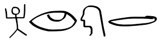	
	vay·yiq·ra	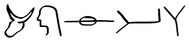	
-	et	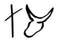	
Joseph	yo·w·seph	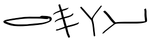	
who was quickly brought	vay·ree·tsu·hu	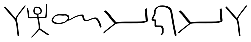	
out of	min	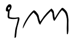	
the dungeon	hab·bo·wr	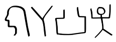	
After he had shaved	vay·gal·lach	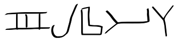	
and changed	vay·chal·leph	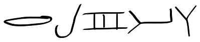	
his clothes	sim·lo·taw	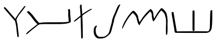	
he went in	vay·ya·vo	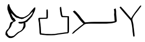	
before	el	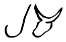	
Pharaoh	par·oh	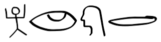	
said	vay·yo·mer	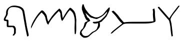	Genesis 41:15
Pharaoh	par·oh	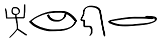	
to	el	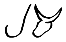	
Joseph	yo·w·seph	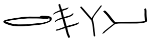	

“ I had a dream	cha·lo·wm	
	cha·lam·tee	
one can interpret it	u·pho·ter	
and no	en	
-	o·to	
But I	va·a·nee	
have heard	sha·ma·tee	
of you	a·le·kha	
it said	le·mor	
that when you hear	tish·ma	
a dream	cha·lo·wm	
you can interpret it	liph·tor	
- ”	o·to	
replied	vay·ya·an	Genesis 41:16
Joseph	yo·w·seph	
-	et	
	par·oh	
	le·mor	
“ I myself cannot do it ”	bil·a·day	
“ but God	e·lo·heem	
answer	ya·a·neh	
- ”	et	
a sound	she·lo·wm	
{ will give } Pharaoh	par·oh	
said	vay·dab·ber	Genesis 41:17
Then Pharaoh	par·oh	
to	el	

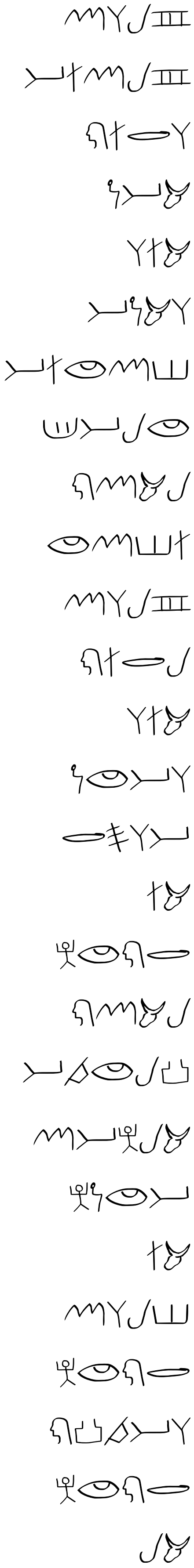

Joseph :	yo·w·seph	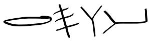	
“ In my dream	ba·cha·lo·mee	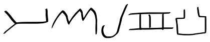	
	hin·nee	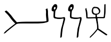	
I was standing	o·med	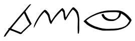	
on	al	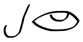	
the bank	se·phat	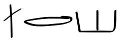	
of the Nile	hay·or	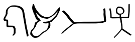	
-	ve·hin·neh	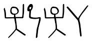	Genesis 41:18
from	min	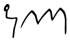	
the river	hay·or	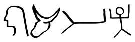	
came up	o·lot	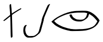	
when seven	she·va	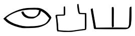	
cows	pa·ro·wt	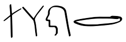	
well-fed	be·ree·o·wt	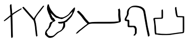	
	ba·sar	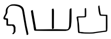	
and sleek	vee·phot	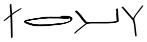	
	to·ar	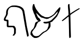	
and began to graze	vat·tir·e·nah	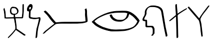	
among the reeds	ba·a·chu	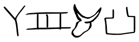	
-	ve·hin·neh	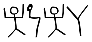	Genesis 41:19
seven	she·va	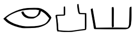	
cows —	pa·ro·wt	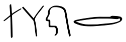	
other	a·che·ro·wt	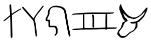	
came up	o·lo·wt	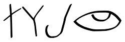	
After them	a·cha·re·hen	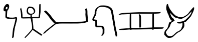	
	dal·lo·wt	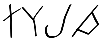	
sickly	ve·ra·o·wt	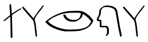	

ugly	to·ar		
	me·od		
and thin	ve·raq·qo·wt		
—	ba·sar		
I have never	lo		
seen	ra·ee·tee	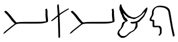	
[cows]	kha·hen·nah		
in all	be·khal		
the land	e·rets		
of Egypt !	mits·ra·yim	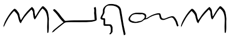	
such ugly	la·ro·a		
devoured	vat·to·khal·nah		Genesis 41:20
cows	hap·pa·ro·wt		
Then the thin	ha·raq·qo·wt	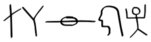	
ugly	ve·ha·ra·o·wt		
-	et		
the seven	she·va		
cows	hap·pa·ro·wt		
that were there first	ha·ri·sho·no·wt		
well-fed	hab·be·ree·ot	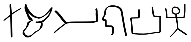	
When they had devoured	vat·ta·vo·nah		Genesis 41:21
	el		
them, however	qir·be·nah		
no one could	ve·lo		
tell	no·w·da		
that	kee	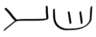	
they had [done so]	va·u		

	el		
	qir·be·nah		
their appearance	u·mar·e·hen		
was as ugly	ra		
as	ka·a·sher		
it had been before	bat·te·chil·lah	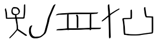	
Then I awoke	va·ee·qats	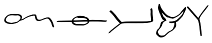	
I also saw	va·e·re		Genesis 41:22
In my dream	ba·cha·lo·mee	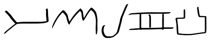	
	ve·hin·neh		
seven	she·va		
heads of grain	shib·bo·leem	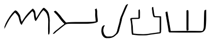	
growing on	o·lot		
stalk	be·qa·neh	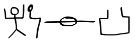	
a single	e·chad	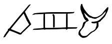	
plump	me·le·ot		
and ripe	ve·to·vo·wt		
-	ve·hin·neh		Genesis 41:23
seven other	she·va		
heads of grain	shib·bo·leem	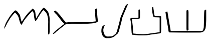	
withered	tse·nu·mo·wt	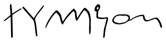	
thin	daq·qo·wt	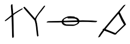	
and scorched	she·du·pho·wt		
by the east wind	qa·deem	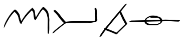	
sprouted —	tso·me·cho·wt	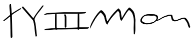	
After them	a·cha·re·hem	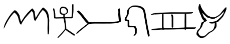	
swallowed	vat·tiv·la·na	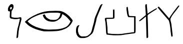	Genesis 41:24

heads of grain	ha·shib·bo·līm	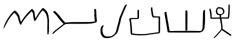	
And the thin	had·daq·qot	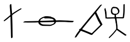	
-	et		
the seven	she·va		
ones	ha·shib·bo·leem	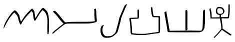	
plump	hat·to·vo·wt	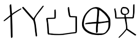	
I told	va·o·mar		
this [dream] to	el		
the magicians	ha·char·tum·meem		
but no	ve·en		
one could explain it	mag·geed	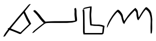	
to me ”	lee	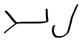	
said	vay·yo·mer		Genesis 41:25
At this, Joseph	yo·w·seph		
to	el		
Pharaoh	par·oh		
“ The dreams	cha·lo·wm		
of Pharaoh	par·oh		
are one and the same	e·chad	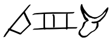	
	hu		
-	et		
what	a·sher		
God	ha·e·lo·heem		
He is about to do	o·seh		
has revealed	hig·geed	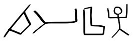	
to Pharaoh	le·phar·oh		
The seven	she·va		Genesis 41:26

cows	pa·rot		
good	hat·to·vot		
are seven	she·va		
years	sha·neem	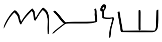	
	hen·nah		
and the seven	ve·she·va	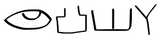	
heads of grain	hash·shib·bo·leem	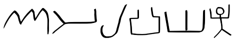	
ripe	hat·to·vot		
are seven	she·va		
years	sha·neem	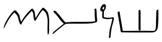	
	hen·nah		
The dreams	cha·lo·wm		
have the same meaning	e·chad	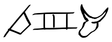	
	hu		
Moreover, the seven	ve·she·va	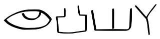	Genesis 41:27
cows	hap·pa·ro·wt		
thin	ha·raq·qo·wt	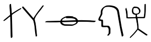	
ugly	ve·ha·ra·ot		
that came up	ha·o·lot		
after them	a·cha·re·hen	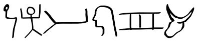	
are seven	she·va		
years	sha·neem	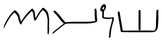	
and so are	hen·nah		
the seven	ve·she·va	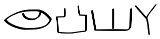	
heads of grain	ha·shib·bo·leem	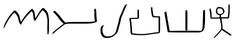	
worthless	ha·re·qo·wt	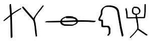	
scorched	she·du·pho·wt		

by the east wind —	haq·qa·deem		
they are	yih·yu		
seven	she·va		
years	she·ne	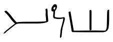	
of famine	ra·av		
It	hu		Genesis 41:28
	had·da·var		
is just as	a·sher		
I said	dib·bar·tee		
to	el		
Pharaoh :	par·oh		
what	a·sher		
God	ha·e·lo·heem		
He is about to do	o·seh		
has shown	her·ah		
-	et		
Pharaoh	par·oh		
Behold	hin·neh		Genesis 41:29
seven	she·va		
years	sha·neem	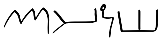	
are coming	ba·o·wt		
abundance	sa·va		
of great	ga·do·wl		
throughout	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
will follow	ve·qa·mu	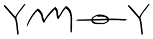	Genesis 41:30

but seven	she·va		
years	she·ne	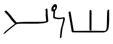	
of famine	ra·av		
them	a·cha·re·hen	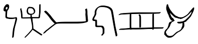	
will be forgotten	ve·nish·kach	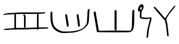	
Then all	kal	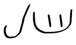	
the abundance	has·sa·va	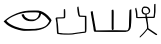	
in the land	be·e·rets		
of Egypt	mits·ra·yim	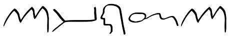	
will devastate	ve·khil·lah	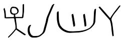	
and the famine	ha·ra·av		
-	et		
the land	ha·a·rets		
will not	ve·lo		Genesis 41:31
be remembered	yiw·va·da		
The abundance	has·sa·va		
in the land	ba·a·rets		
since	mip·pe·ne		
famine	ha·ra·av		
the	ha·hu	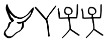	
that follows	a·cha·re	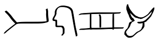	
it	khen	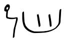	
-	kee	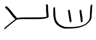	
severe	kha·ved		
-	hu		
[will be] so	me·od		
Moreover	ve·al		Genesis 41:32

in two versions	hish·sha·no·wt	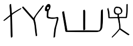	
the dream	ha·cha·lo·wm	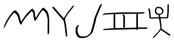	
to	el		
Pharaoh	par·oh		
was given	pa·a·ma·yim		
because	kee	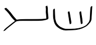	
has been decreed	na·kho·wn		
the matter	had·da·var		
by	me·im		
God	ha·e·lo·heem	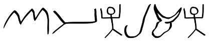	
shortly	u·me·ma·her		
and He	ha·e·lo·heem	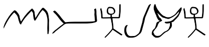	
will carry it out	la·a·so·to		
Now, therefore	ve·at·tah		Genesis 41:33
should look for	ye·re		
Pharaoh	phar·oh		
man	eesh	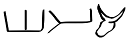	
a discerning	na·vo·wn		
and wise	ve·cha·kham	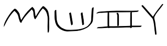	
and set him	vee·shee·te·hu	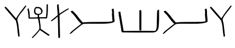	
over	al		
the land	e·rets		
of Egypt	mits·ra·yim	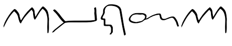	
take action	ya·a·seh		Genesis 41:34
Let Pharaoh	phar·oh		
and appoint	ve·yaph·qed		
commissioners	pe·qi·deem	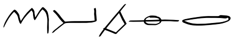	

over	al		
the land	ha·a·rets		
to take a fifth	ve·chim·mesh	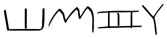	
-	et		
of the harvest	e·rets		
of Egypt	mits·ra·yim		
during the seven	be·she·va		
years	she·ne	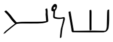	
of abundance	has·sa·va	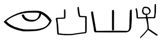	
let them collect	ve·yiq·be·tsu	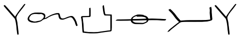	Genesis 41:35
-	et		
all	kal		
the excess food	o·khel		
years	hash·sha·neem	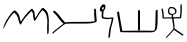	
good	hat·to·vot		
that they may come	hab·ba·ot	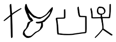	
from these	ha·el·leh		
and lay up	ve·yits·be·ru		
the grain	var		
Under	ta·chat	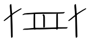	
the authority	yad	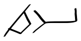	
of Pharaoh	par·oh		
as food	o·khel		
in the cities	be·a·reem		
to be preserved	ve·sha·ma·ru		
will be	ve·ha·yah	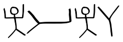	Genesis 41:36
This food	ha·o·khel		

a reserve	le·phiq·qa·do·wn	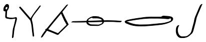	
for the land	la·a·rets		
during the seven	le·she·va		
years	she·ne	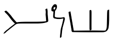	
of famine	ha·ra·av		
-	a·sher		
to come	tih·ye·na	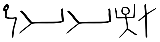	
upon the land	be·e·rets		
of Egypt	mits·ra·yim		
will not	ve·lo		
perish	tik·ka·ret		
Then the country	ha·a·rets		
in the famine ”	ba·ra·av		
pleased	vay·yee·tav	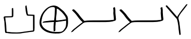	Genesis 41:37
This proposal	had·da·var		
	be·e·ne	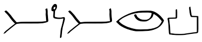	
Pharaoh	phar·oh		
	u·ve·e·ne	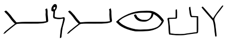	
and all	kal		
his officials	a·va·daw		
asked	vay·yo·mer		Genesis 41:38
So Pharaoh	par·oh		
	el		
[them]	a·va·daw	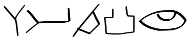	
“ Can we find	ha·nim·tsa		
anyone like this	kha·zeh	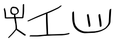	
man	eesh	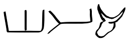	

in whom	a·sher		
the Spirit	ru·ach		
of God	e·lo·heem		
[abides] ?”	bo		
said	vay·yo·mer		Genesis 41:39
Then Pharaoh	par·oh		
to	el		
Joseph	yo·w·seph		
“ Since	a·cha·re	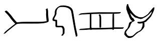	
known to you	ho·w·dee·a	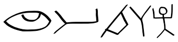	
God	e·lo·heem		
-	o·wt·kha		
-	et		
has made all	kal		
this	zot		
there is no one	en	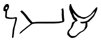	
as discerning	na·vo·wn		
and wise	ve·cha·kham	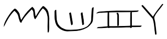	
as you	ka·mo·w·kha		
You	at·tah		Genesis 41:40
shall be	tih·yeh	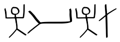	
in charge of	al		
my house	be·tee	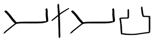	
	ve·al		
your commands	pee·kha	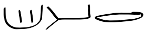	
are to obey	yish·shaq		
and all	kal		

my people	am·mee		
Only	raq	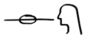	
with regard to the throne	hak·kis·se		
will I be greater	eg·dal		
than you ”	mim·me·ka		
also told	vay·yo·mer		Genesis 41:41
Pharaoh	par·oh		
	el		
Joseph	yo·w·seph		
“	re·eh		
I hereby place	na·tat·tee		
-	o·te·kha	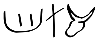	
you over	al		
all	kal	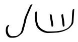	
the land	e·rets		
of Egypt ”	mits·ra·yim	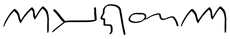	
removed	vay·ya·sar	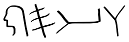	Genesis 41:42
Then Pharaoh	par·oh		
-	et		
the signet ring	tab·ba·to	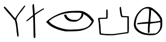	
from	me·al		
his finger	ya·do	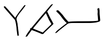	
put	vay·yit·ten	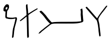	
-	o·tah		
it on	al		
finger	yad	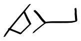	
Joseph’s	yo·w·seph		

clothed	vay·yal·besh	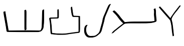	
him	o·to		
in garments	big·de		
of fine linen	shesh		
and placed	vay·ya·sem		
chain	re·vid		
a gold	haz·za·hav		
around	al		
his neck	tsaw·va·ro		
He had Joseph ride	vay·yar·kev	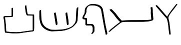	Genesis 41:43
-	o·to		
chariot	be·mir·ke·vet	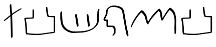	
in his second	ham·mish·neh		
-	a·sher	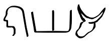	
-	lo	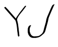	
with men calling out	vay·yiq·re·u	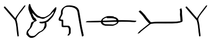	
before him	le·pha·naw	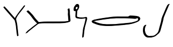	
“ Bow the knee ! ”	av·rekh		
So he placed	ve·na·to·wn		
him	o·to		
over	al		
all	kal	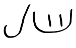	
the land	e·rets		
of Egypt	mits·ra·yim	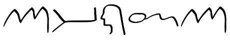	
declared	vay·yo·mer		Genesis 41:44
And Pharaoh	par·oh		
to	el		

Joseph	yo·w·seph		
“ I	a·nee	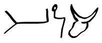	
am Pharaoh	phar·oh		
but without your permission	u·vil·a·de·kha		
no	lo		
shall lift	ya·reem	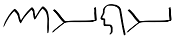	
one	eesh	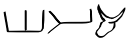	
-	et		
his hand	ya·do	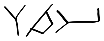	
or	ve·et		
foot ”	rag·lo	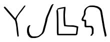	
in all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
gave	vay·yiq·ra	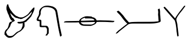	Genesis 41:45
Pharaoh	phar·oh		
the name	shem	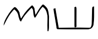	
Joseph	yo·w·seph		
	tsa·phe·nat		
Zaphenath-paneah	pa·ne·ach		
and he gave	vay·yit·ten	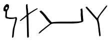	
him	lo		
-	et		
Asenath	a·se·nat		
daughter	bat		
	po·w·tee		
of Potiphera	phe·ra		

priest	ko·hen		
of On	on		
to be his wife	le·ish·shah		
took charge	vay·ye·tse	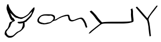	
And Joseph	yo·w·seph		
of [all]	al		
the land	e·rets		
of Egypt	mits·ra·yim		
Now Joseph	ve·yo·w·seph		Genesis 41:46
years old	ben		
was thirty	she·lo·sheem		
	sha·nah	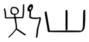	
when he entered the service	be·a·me·do		
	liph·ne		
of Pharaoh	par·oh		
king	me·lekh	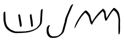	
of Egypt	mits·ra·yim	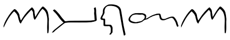	
left	vay·ye·tse	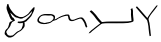	
And Joseph	yo·w·seph		
presence	mil·liph·ne		
Pharaoh’s	phar·oh		
and traveled	vay·yaʿ·vor		
throughout	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim	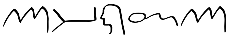	
brought forth	vat·ta·as		Genesis 41:47
the land	ha·a·rets		

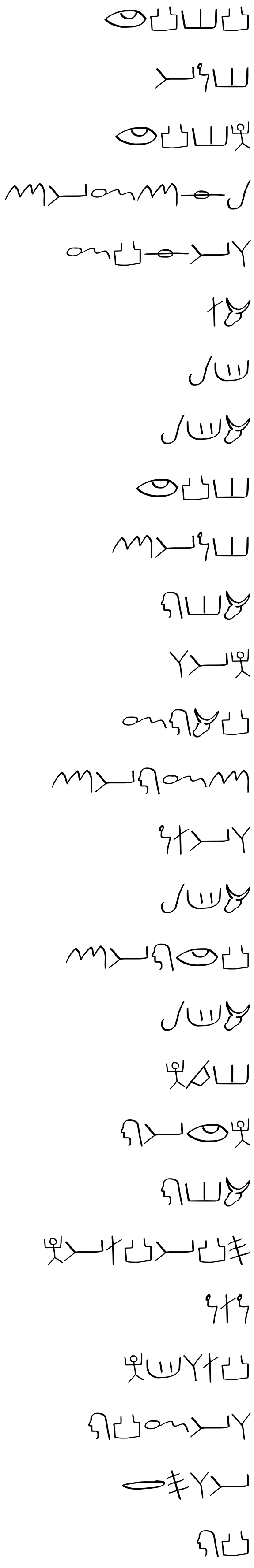

During the seven	be·she·va	
years	she·ne	
of abundance	has·sa·va	
bountifully	liq·ma·tseem	
Joseph collected	vay·yiq·bots	Genesis 41:48
-	et	
all	kal	
the excess food	o·khel	
During those seven	she·va	
years	sha·neem	
-	a·sher	
-	ha·yu	
in the land	be·e·rets	
of Egypt	mits·ra·yim	
and stored	vay·yit·ten	
it	o·khel	
in the cities	be·a·reem	
the food	o·khel	
from the fields	se·deh	
In every city	ha·eer	
-	a·sher	
around it	se·vee·vo·te·ha	
he laid up	na·tan	
	be·to·w·khah	
stored up	vay·yits·bor	Genesis 41:49
So Joseph	yo·w·seph	
grain	bar	

like the sand	ke·cho·wl	
of the sea	hay·yam	
in such abundance	har·beh	
	me·od	
	ad	
that	kee	
he stopped	cha·dal	
keeping track of it	lis·por	
for	kee	
it was beyond	en	
measure	mis·par	
to Joseph	u·le·yo·w·seph	Genesis 41:50
were born	yul·lad	
two	she·ne	
sons	va·neem	
Before	be·te·rem	
arrived	ta·vo·w	
the years	she·nat	
of famine	ha·ra·av	
-	a·sher	
-	ya·le·dah	
-	lo	
by Asenath	a·se·nat	
daughter	bat	
	po·w·tee	
of Potiphera	phe·ra	
priest	ko·hen	

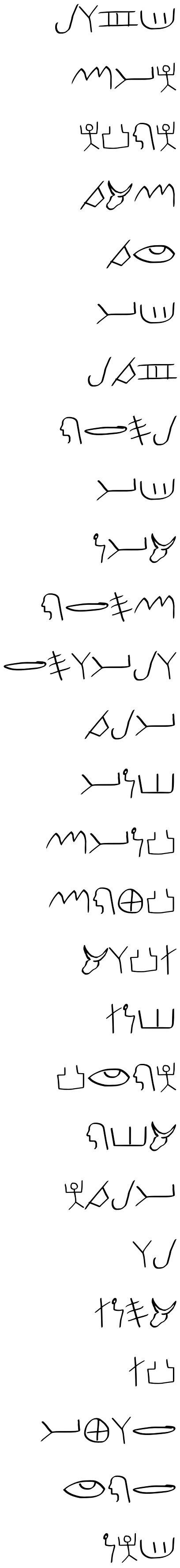

of On	o·wn	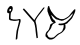	
named	vay·yiq·ra	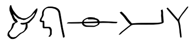	Genesis 41:51
Joseph	yo·w·seph	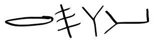	
-	et	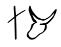	
	shem	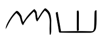	
the firstborn	hab·be·kho·wr	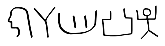	
Manasseh	me·nash·sheh	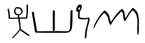	
saying	kee	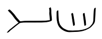	
has made me forget	nash·sha·nee	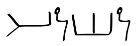	
“ God	e·lo·heem	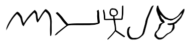	
-	et	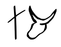	
all	kal	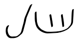	
my hardship	a·ma·lee	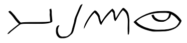	
-	ve·et	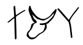	
and all	kal	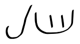	
household ”	bet	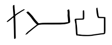	
my father’s	a·vee	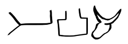	
-	ve·et	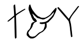	Genesis 41:52
he named	shem	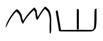	
And the second [son]	hash·she·nee	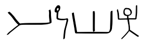	
	qa·ra	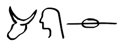	
Ephraim	eph·ra·yim	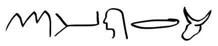	
saying	kee	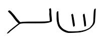	
has made me fruitful	hiph·ra·nee	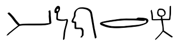	
“ God	e·lo·heem	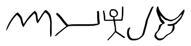	
in the land	be·e·rets	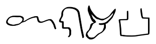	
of my affliction ”	a·ne·yee	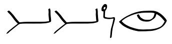	

came to an end	vat·tikh·le·nah	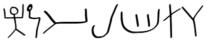	Genesis 41:53
When the seven	she·va		
years	she·ne	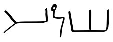	
of abundance	has·sa·va		
-	a·sher		
-	ha·yah	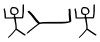	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
began	vat·te·chil·le·nah	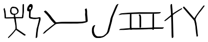	Genesis 41:54
the seven	she·va		
years	she·ne	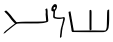	
of famine	ha·ra·av		
	la·vo·w		
just as	ka·a·sher		
had said	a·mar		
Joseph	yo·w·seph		
And although there was	vay·hee	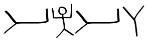	
famine	ra·av		
in every	be·khal		
country	ha·a·ra·tso·wt		
throughout	u·ve·khal	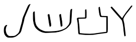	
the land	e·rets		
of Egypt	mits·ra·yim		
there was	ha·yah	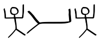	
food	la·chem	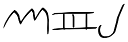	
When extreme hunger	vat·tir·av		Genesis 41:55
came to all	kal	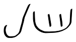	

the land	e·rets	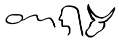	
of Egypt	mits·ra·yim	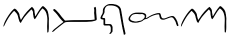	
cried out	vay·yits·aq	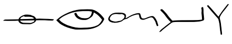	
and the people	ha·am	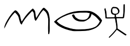	
to	el	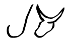	
Pharaoh	par·oh	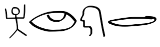	
for food	lal·la·chem	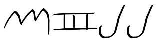	
told	vay·yo·mer	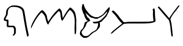	
[he]	par·oh	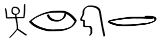	
all	le·khal	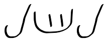	
the Egyptians	mits·ra·yim	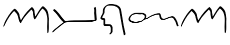	
“ Go	le·khu	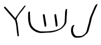	
to	el	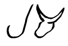	
Joseph	yo·w·seph	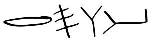	
whatever	a·sher	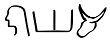	
he tells	yo·mar	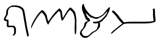	
you ”	la·khem	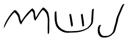	
and do	ta·a·su	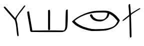	
When the famine	ve·ha·ra·av	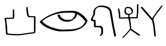	Genesis 41:56
had spread	ha·yah	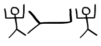	
over	al	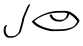	
all	kal	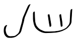	
the	pe·ne	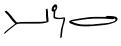	
land	ha·a·rets	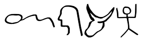	
opened up	vay·yiph·tach	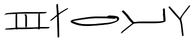	
Joseph	yo·w·seph	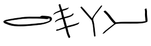	
-	et	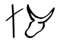	

all	kal	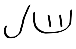	
the storehouses	a·sher	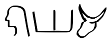	
	ba·hem		
and sold grain	vay·yish·bor	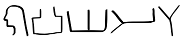	
to the Egyptians	le·mits·ra·yim		
was severe	vay·ye·che·zaq	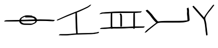	
for the famine	ha·ra·av		
in the land	be·e·rets		
of Egypt	mits·ra·yim	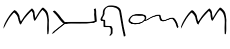	
And every	ve·khal		Genesis 41:57
nation	ha·a·rets		
came	ba·u		
in Egypt	mits·ray·mah	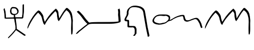	
to buy grain	lish·bor		
to	el		
Joseph	yo·w·seph		
because	kee	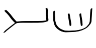	
was severe	cha·zaq		
the famine	ha·ra·av		
over all	be·khal		
the earth	ha·a·rets		
learned	vay·yar	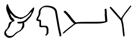	Genesis 42:1
When Jacob	ya·a·qov	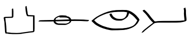	
that	kee	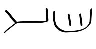	
there was	yesh	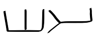	
grain	she·ver		
in Egypt	be·mits·ra·yim	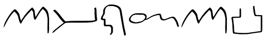	

said	vay·yo·mer		
he	ya·a·qov		
to his sons	le·va·naw	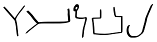	
“ Why	lam·mah		
are you staring at one another ? ”	tit·ra·u		
he added	vay·yo·mer		Genesis 42:2
“ Look ”	hin·neh		
“ I have heard	sha·ma·tee		
that	kee	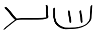	
there is	yesh	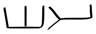	
grain	she·ver	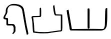	
in Egypt	be·mits·ra·yim		
Go down	re·du		
there	sham·mah		
and buy	ve·shiv·ru		
some for us	la·nu		
	mish·sham		
so that we may live	ve·nich·yeh	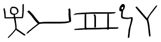	
and not	ve·lo		
die ”	na·mut		
went down	vay·ye·re·du		Genesis 42:3
brothers	a·che	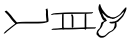	
of Joseph’s	yo·w·seph		
So ten	a·sa·rah		
to buy	lish·bor		
grain	bar		
from Egypt	mim·mits·ra·yim		

-	ve·et		Genesis 42:4
Benjamin	bin·ya·meen	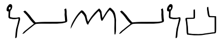	
brother	a·chee	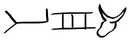	
Joseph’s	yo·w·seph		
did not	lo		
send	sha·lach	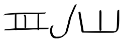	
But Jacob	ya·a·qov	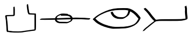	
with	et		
his brothers	e·chaw	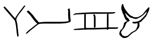	
for	kee	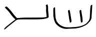	
he said	a·mar		
“ I am afraid that	pen		
might befall him ”	yiq·ra·en·nu	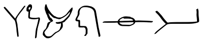	
harm	a·so·wn		
came	vay·ya·vo·u	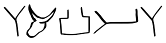	Genesis 42:5
So the sons	be·ne	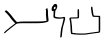	
of Israel	yis·ra·el	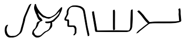	
to buy grain	lish·bor	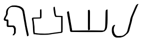	
were among	be·to·wkh		
those who	hab·ba·eem		
since	kee	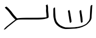	
had [also] spread	ha·yah	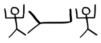	
the famine	ha·ra·av		
to the land	be·e·rets		
of Canaan	ke·na·an		
Now Joseph	ve·yo·w·seph		Genesis 42:6
was	hu		

the ruler	hash·shal·leet	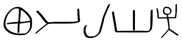	
of	al		
the land	ha·a·rets		
[he was the one] who	hu		
sold grain	ham·mash·beer		
to all	le·khal		
people	am		
its	ha·a·rets		
arrived	vay·ya·vo·u	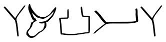	
brothers	a·che	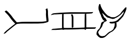	
So when [his]	yo·w·seph		
they bowed down	vay·yish·ta·cha·wu		
before him	lo		
with their faces	ap·pa·yim	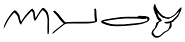	
to the ground	a·re·tsah		
saw	vay·yar	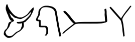	Genesis 42:7
And when Joseph	yo·w·seph		
-	et		
his brothers	e·chaw	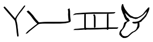	
he recognized them	vay·yak·ki·rem		
but he treated them as strangers	vay·yit·nak·ker	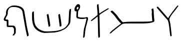	
	a·le·hem	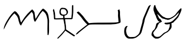	
and spoke	vay·dab·ber		
to them	it·tam		
harshly	qa·sho·wt	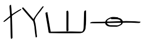	
he asked	vay·yo·mer		
	a·le·hem		

“ Where	me·a·yin	מאין	
have you come from ? ”	ba·tem	באתם	
they replied	vay·yo·me·ru	ויאמרו	
“ From the land	me·e·rets	מארץ	
of Canaan ”	ke·na·an	כנען	
“ [We are here] to buy	lish·bar	לשבר	
food ”	o·khel	אכל	
recognized	vay·yak·ker	ויכר	Genesis 42:8
Although Joseph	yo·w·seph	יוסף	
-	et	את	
his brothers	e·chaw	אחיו	
they	ve·hem	והם	
did not	lo	לא	
recognize him	hik·ki·ru·hu	הכרהו	
remembered	vay·yiz·kor	ויזכר	Genesis 42:9
Joseph	yo·w·seph	יוסף	
-	et	את	
his dreams	ha·cha·lo·mo·wt	החלמות	
-	a·sher	אשר	
-	cha·lam	חלם	
about them	la·hem	להם	
and said	vay·yo·mer	ויאמר	
	a·le·hem	אלהם	
are spies !	me·rag·ge·leem	מרגלים	
“ You	at·tem	אתם	
to see	lir·o·wt	לראות	
-	et	את	

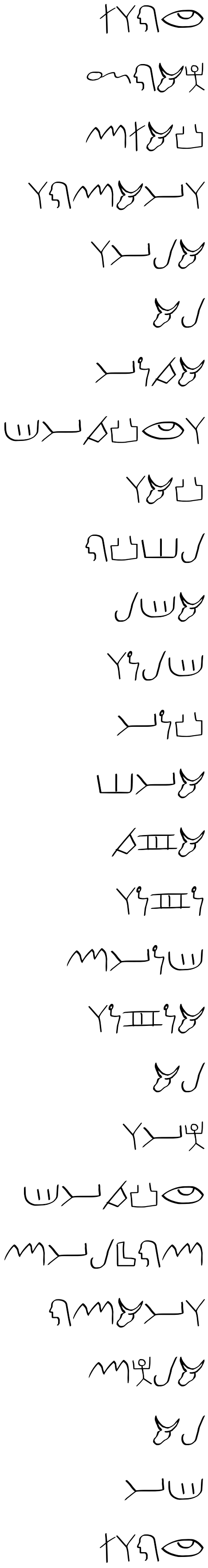

[is] vulnerable ”	er·vat	
if our land	ha·a·rets	
You have come	ba·tem	
they replied	vay·yo·me·ru	Genesis 42:10
	e·law	
“ Not so	lo	
my lord ”	a·do·nee	
“ Your servants	va·a·va·de·kha	
have come	ba·u	
to buy	lish·bar	
food	o·khel	
are all	kul·la·nu	Genesis 42:11
sons	be·ne	
man	eesh	
of one	e·chad	
We	na·che·nu	
honest [men]	ke·neem	
	a·nach·nu	
not	lo	
are	ha·yu	
Your servants	a·va·de·kha	
spies ”	me·rag·ge·leem	
he told	vay·yo·mer	Genesis 42:12
them	a·le·hem	
“ No ”	lo	
	kee	
[is] vulnerable ”	er·vat	

if our land	ha·a·rets		
“ You have come	ba·tem		
to see	lir·o·wt		
But they answered	vay·yo·me·ru		Genesis 42:13
are twelve	she·nem	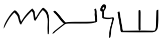	
	a·sar		
“ Your servants	a·va·de·kha		
brothers	a·cheem	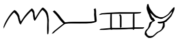	
	a·nach·nu	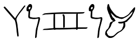	
the sons	be·ne	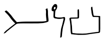	
man	eesh	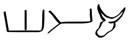	
of one	e·chad	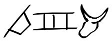	
in the land	be·e·rets		
of Canaan	ke·na·an		
	ve·hin·neh		
The youngest	haq·qa·ton	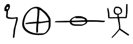	
with	et		
our father	a·vee·nu	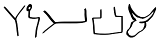	
is now	hay·yo·wm	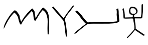	
and one	ve·ha·e·chad		
is no more ”	e·nen·nu	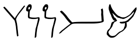	
declared	vay·yo·mer		Genesis 42:14
	a·le·hem	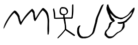	
Then Joseph	yo·w·seph		
	hu		
-	a·sher		
“ Just as I said	dib·bar·tee		

	a·le·khem	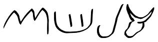	
	le·mor	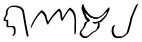	
are spies !	me·rag·ge·leem	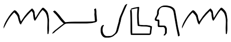	
you	at·tem	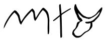	
And this is how	be·zot	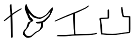	Genesis 42:15
you will be tested :	tib·ba·che·nu	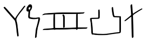	
lives	che	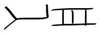	
As surely as Pharaoh	phar·oh	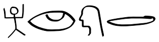	
you shall not	im	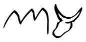	
leave	te·tse·u	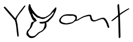	
this	miz·zeh	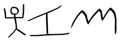	
place unless	kee	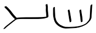	
	im	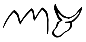	
comes	be·vo·w	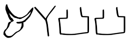	
brother	a·chee·khem	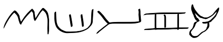	
your youngest	haq·qa·ton	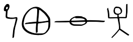	
here	hen·nah	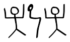	
Send	shil·chu	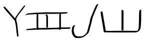	Genesis 42:16
of your number	mik·kem	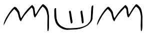	
one	e·chad	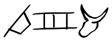	
to get	ve·yiq·qach	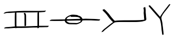	
-	et	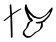	
your brother	a·chee·khem	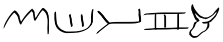	
the rest of you	ve·at·tem	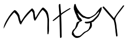	
will be confined	he·a·se·ru	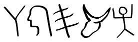	
may be tested	ve·yib·ba·cha·nu	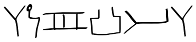	
of your words	div·re·khem	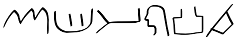	

so that the truth	ha·e·met		
	it·te·khem		
If	ve·im		
they are untrue	lo		
lives	che	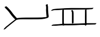	
then as surely as Pharaoh	phar·oh		
	kee		
are spies ! ”	me·rag·ge·leem	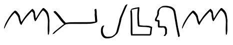	
you	at·tem		
So Joseph imprisoned them	vay·ye·e·soph		Genesis 42:17
-	o·tam	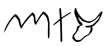	
-	el		
	mish·mar	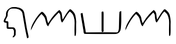	
for three	she·lo·shet	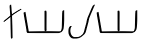	
days	ya·meem	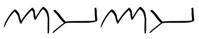	
said	vay·yo·mer	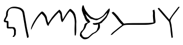	Genesis 42:18
to them	a·le·hem		
[he]	yo·w·seph		
day	bay·yo·wm	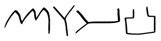	
and on the third	hash·she·lee·shee	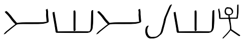	
this	zot		
So do	a·su		
and you will live :	wich·yu	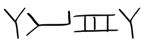	
-	et		
God	ha·e·lo·heem		
“ I	a·nee	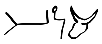	
fear	ya·re		

If	im		Genesis 42:19
are honest	ke·neem	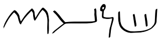	
you	at·tem		
	a·chee·khem	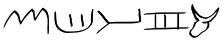	
leave one	e·chad	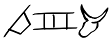	
of your brothers in custody	ye·a·ser		
	be·vet	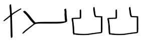	
	mish·mar·khem		
while the rest of you	ve·at·tem		
go	le·khu		
and take back	ha·vee·u	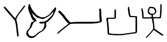	
grain	she·ver	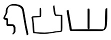	
to relieve the hunger	ra·a·vo·wn		
of your households	bat·te·khem	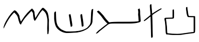	
Then	ve·et		Genesis 42:20
brother	a·chee·khem	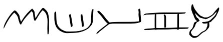	
your youngest	haq·qa·ton	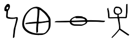	
bring	ta·vee·u	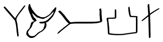	
to me	e·lay	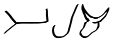	
can be verified	ve·ye·a·me·nu		
so that your words	div·re·khem	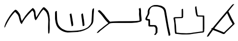	
that you may not	ve·lo		
die ”	ta·mu·tu		
they consented	vay·ya·a·su		
And to this	khen	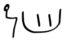	
Then they said	vay·yo·me·ru		Genesis 42:21
one	eesh	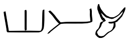	

to	el	
another	a·chee	
“ Surely	a·val	
are being punished	a·she·meem	
we	a·nach·nu	
because of	al	
our brother	a·chee·nu	
-	a·sher	
We saw	ra·ee·nu	
anguish	tsa·rat	
his	naph·sho	
when he pleaded	be·hit·chan·no	
with us	e·le·nu	
but we would not	ve·lo	
listen	sha·ma·e·nu	
That is why	al	
	ken	
has come	ba·ah	
upon us ”	e·le·nu	
distress	hats·tsa·rah	
this	haz·zot	
responded	vay·ya·an	Genesis 42:22
And Reuben	re·u·ven	
-	o·tam	
I tell	le·mor	
“ Didn’t	ha·lo·w	
	a·mar·tee	

	a·le·khem	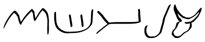	
	le·mor		
you not	al		
to sin against	te·chet·u	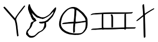	
the boy ?	vay·ye·led	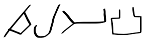	
But you would not	ve·lo		
listen	she·ma·tem		
	ve·gam		
his blood ! ”	da·mo		
Now	hin·neh		
we must account for	nid·rash	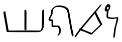	
They	ve·hem	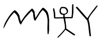	Genesis 42:23
did not	lo		
realize	ya·de·u		
that	kee	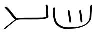	
understood them	sho·me·a		
Joseph	yo·w·seph		
since	kee	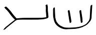	
there was an interpreter	ham·me·leets	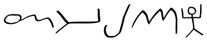	
between them	be·no·tam	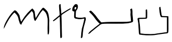	
And he turned away	vay·yis·sov	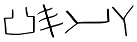	Genesis 42:24
from them	me·a·le·hem	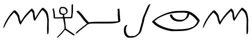	
and wept	vay·ye·vek	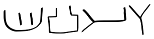	
When he turned back	vay·ya·shav		
to them	a·le·hem		
and spoke	vay·dab·ber		
	a·le·hem	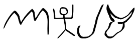	

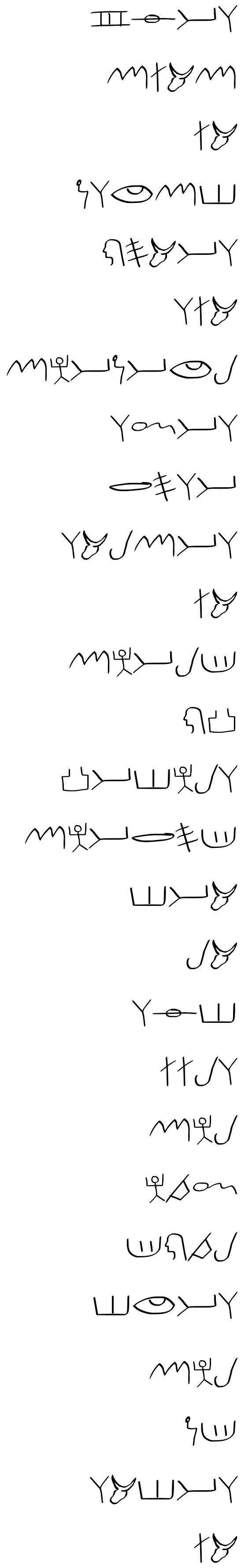

he took	vay·yiq·qach	
from them	me·it·tam	
-	et	
Simeon	shim·o·wn	
and had him bound	vay·ye·e·sor	
-	o·to	
before their eyes	le·e·ne·hem	
gave orders	vay·tsaw	Genesis 42:25
Then Joseph	yo·w·seph	
with	vay·mal·u	
-	et	
to fill their bags	ke·le·hem	
grain	bar	
to return	u·le·ha·sheev	
silver	kas·pe·hem	
each man’s	eesh	
to	el	
his sack	saq·qo	
and to give	ve·la·tet	
them	la·hem	
provisions	tse·dah	
for their journey	lad·da·rekh	
order was carried out	vay·ya·as	
	la·hem	
This	ken	
and they loaded	vay·yis·u	Genesis 42:26
-	et	

the grain	shiv·ram	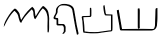	
on	al	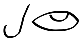	
their donkeys	cha·mo·re·hem	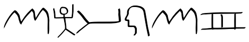	
and departed	vay·ye·le·khu	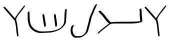	
	mish·sham	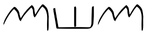	
of them opened	vay·yiph·tach	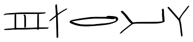	Genesis 42:27
one	ha·e·chad	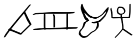	
-	et	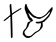	
his sack	saq·qo	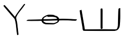	
to get	la·tet	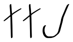	
feed	mis·po·w	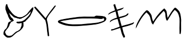	
for his donkey	la·cha·mo·ro	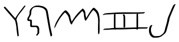	
At the place where they lodged for the night	bam·ma·lo·wn	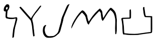	
and he saw	vay·yar	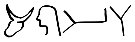	
-	et	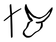	
his silver	kas·po	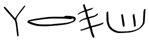	
	ve·hin·neh	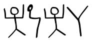	
	hu	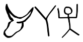	
in the mouth	be·phee	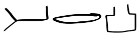	
of the sack	am·tach·to	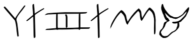	
he said	vay·yo·mer	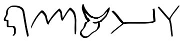	Genesis 42:28
to	el	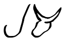	
his brothers	e·chaw	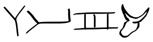	
has been returned ! ”	hu·shav	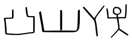	
“ My silver	kas·pee	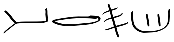	
	ve·gam	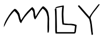	

“ It is here	hin·neh		
in my sack ”	ve·am·tach·tee	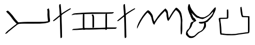	
sank	vay·ye·tse		
Their hearts	lib·bam		
and trembling	vay·ye·cher·du	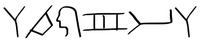	
one	eesh	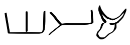	
they turned to	el		
another	a·chee	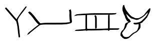	
and said	le·mor		
“ What	mah		
is this	zot		
has done	a·sah		
that God	e·lo·heem		
to us ? ”	la·nu		
When they reached	vay·ya·vo·u	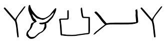	Genesis 42:29
	el		
Jacob	ya·a·qov	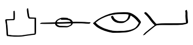	
their father	a·vee·hem	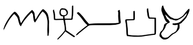	
in the land	ar·tsah		
of Canaan	ke·na·an		
they described	vay·yag·gee·du	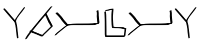	
to	lo		
him	et		
all	kal	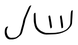	
that had happened to them	haq·qo·rot	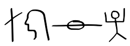	
-	o·tam		
- :	le·mor		

spoke	dib·ber	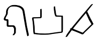	Genesis 42:30
“ The man	ha·eesh	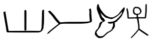	
who is lord	a·do·ne	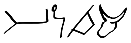	
of the land	ha·a·rets	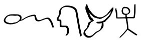	
to us	it·ta·nu	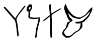	
harshly	qa·sho·wt	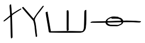	
	vay·yit·ten	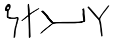	
-	o·ta·nu	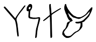	
and accused us of spying	kim·rag·ge·leem	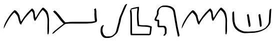	
-	et	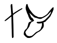	
on the country	ha·a·rets	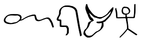	
But we told	van·no·mer	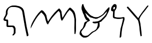	Genesis 42:31
him	e·law	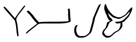	
honest men	ke·neem	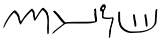	
‘ We	a·na·che·nu	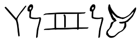	
not	lo	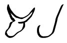	
are	ha·yee·nu	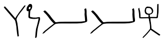	
spies	me·rag·ge·leem	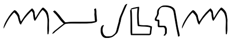	
are twelve	she·nem	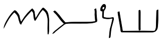	Genesis 42:32
	a·sar	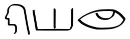	
We	a·nach·nu	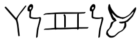	
brothers	a·cheem	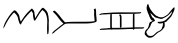	
sons	be·ne	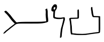	
of one father	a·vee·nu	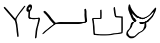	
One	ha·e·chad	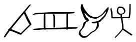	
is no more	e·nen·nu	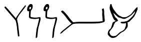	
and the youngest	ve·haq·qa·ton	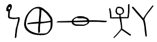	

is now	hay·yo·wm	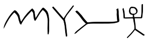	
with	et		
our father	a·vee·nu	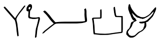	
in the land	be·e·rets		
of Canaan ’	ke·na·an		
said	vay·yo·mer		Genesis 42:33
to us	e·le·nu	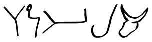	
Then the man	ha·eesh	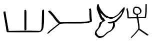	
who is lord	a·do·ne		
of the land	ha·a·rets		
‘ This is how	be·zot		
I will know	e·da		
whether	kee	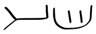	
are honest :	khe·neem	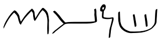	
you	at·tem		
brother	a·chee·khem	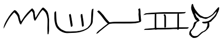	
one	ha·e·chad		
Leave	han·nee·chu	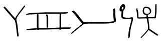	
with me	it·tee	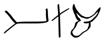	
-	ve·et		
food to relieve the hunger	ra·a·vo·wn		
of your households	bat·te·khem	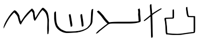	
take	qe·chu	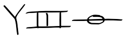	
and go	va·le·khu	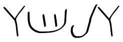	
But bring	ve·ha·vee·u	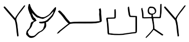	Genesis 42:34
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brother	a·chee·khem	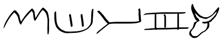	

your youngest	haq·qa·ton	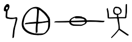	
back to me	e·lay	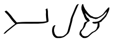	
so I will know	ve·e·de·ah		
that	kee	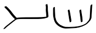	
are not	lo		
spies	me·rag·ge·leem	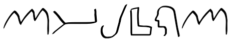	
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but	kee	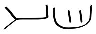	
honest men	khe·neem	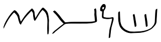	
	at·tem		
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your brother	a·chee·khem	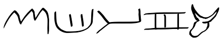	
Then I will give	et·ten		
back to you	la·khem		
-	ve·et		
in the land '"	ha·a·rets		
and you can trade	tis·cha·ru	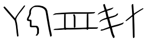	
-	vay·hee	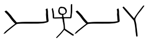	Genesis 42:35
As they	hem	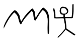	
began emptying	me·ree·qeem	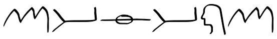	
their sacks	saq·qe·hem	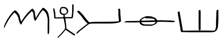	
there	ve·hin·neh		
in each man's	eesh	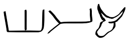	
was his bag	tse·ro·wr	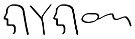	
of silver !	kas·po		
sack	be·saq·qo	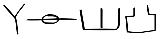	
saw	vay·yir·u		

-	et		
the bags	tse·ro·ro·wt		
of silver	kas·pe·hem	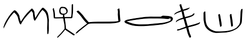	
And when they	hem·mah		
and their father	va·a·vee·hem	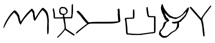	
they were dismayed	vay·yee·ra·u	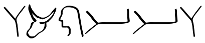	
said	vay·yo·mer		Genesis 42:36
to them	a·le·hem	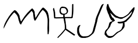	
Jacob	ya·a·qov		
Their father	a·vee·hem	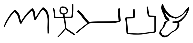	
-	o·tee	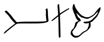	
“ You have deprived me of my sons	shik·kal·tem	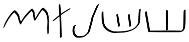	
Joseph	yo·w·seph		
is gone	e·nen·nu	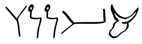	
and Simeon	ve·shim·o·wn		
is no more	e·nen·nu	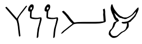	
-	ve·et		
Benjamin	bin·ya·min	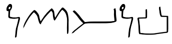	
Now you want to take	tiq·qa·chu	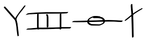	
against me ! ”	a·lay	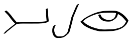	
is going	ha·yu	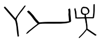	
Everything	khul·la·nah	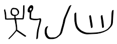	
said	vay·yo·mer		Genesis 42:37
Then Reuben	re·u·ven		
to	el		
his father	a·vee	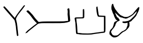	
	le·mor		

-	et		
my two	she·ne	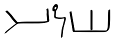	
sons	va·nay	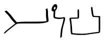	
“ You may kill	ta·meet	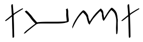	
if	im		
I fail	lo		
to bring him back	a·vee·en·nu	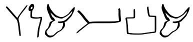	
to you	e·le·kha	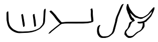	
Put	te·nah		
him	o·to		
in	al		
my care	ya·dee	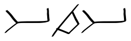	
and I	va·a·nee		
will return him	a·shee·ven·nu	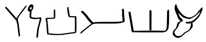	
”	e·le·kha	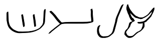	
But Jacob replied	vay·yo·mer		Genesis 42:38
will not	lo		
go down there	ye·red		
“ My son	be·nee	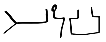	
with you	im·ma·khem		
for	kee	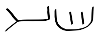	
his brother	a·chee	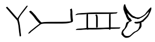	
is dead	met		
and he	ve·hu	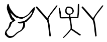	
alone	le·vad·do	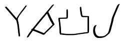	
is left	nish·ar		
If any harm comes	u·qe·ra·a·hu		

	a·so·wn		
journey	bad·de·rekh		
to him on your	a·sher		
	te·le·khu	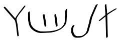	
	vah		
down	ve·ho·w·rad·tem		
-	et		
{you will bring} my gray hair	se·va·tee	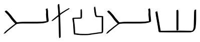	
in sorrow ”	be·ya·go·wn	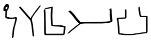	
to Sheol	she·o·w·lah		
Now the famine	ve·ha·ra·av		Genesis 43:1
was still severe	ka·ved	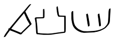	
in the land	ba·a·rets		
-	vay·hee	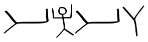	Genesis 43:2
So when	ka·a·sher		
[Jacob’s sons] had eaten all	kil·lu	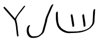	
	le·e·khol		
-	et		
the grain	hash·she·ver		
-	a·sher		
they had brought	he·vee·u	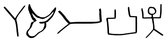	
from Egypt	mim·mits·ra·yim		
said	vay·yo·mer		
to them	a·le·hem	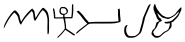	
their father	a·vee·hem	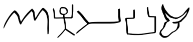	
“ Go back	shu·vu		
and buy	shiv·ru		

us	la·nu	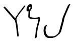	
a little more	me·at		
food ”	o·khel		
replied	vay·yo·mer		Genesis 43:3
	e·law	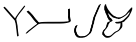	
But Judah	ye·hu·dah	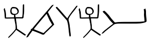	
	le·mor	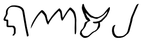	
solemnly warned	ha·ed		
	he·id		
us	ba·nu	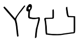	
“ The man	ha·eesh	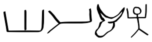	
	le·mor		
‘ You will not	lo		
see	tir·u		
my face	pha·nay	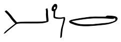	
again unless	bil·tee	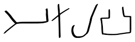	
your brother	a·chee·khem	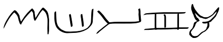	
is with you ’	it·te·khem		
If	im		Genesis 43:4
	yesh·kha		
you will send	me·shal·le·ach	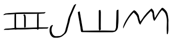	
-	et		
our brother	a·chee·nu	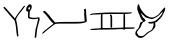	
with us	it·ta·nu		
we will go down	ne·re·dah		
and buy	ve·nish·be·rah		
for you	le·kha	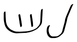	

food	o·khel		
But if	ve·im		Genesis 43:5
you will not	e·ne·kha	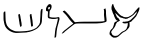	
send him	me·shal·le·ach	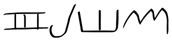	
we will not	lo		
go	ne·red		
for	kee	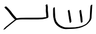	
the man	ha·eesh	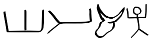	
told	a·mar		
us	e·le·nu	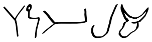	
‘ You will not	lo		
see	tir·u		
my face	pha·nay	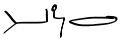	
again unless	bil·tee	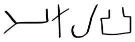	
your brother	a·chee·khem	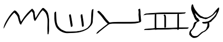	
is with you ’”	it·te·khem		
asked	vay·yo·mer		Genesis 43:6
Israel	yis·ra·el	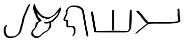	
“ Why	la·mah		
did you bring this trouble	ha·re·o·tem		
upon me ? ”	lee	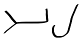	
“ Why did you tell	le·hag·geed	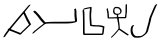	
the man	la·eesh		
you had another	ha·o·wd		
	la·khem		
brother ? ”	ach	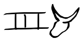	
They replied	vay·yo·me·ru		Genesis 43:7

questioned	sha·o·wl		
in detail	sha·al		
“ The man	ha·eesh	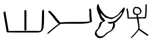	
us	la·nu		
about ourselves and our family	u·le·mo·w·lad·te·nu		
:	le·mor		
still	ha·o·wd		
‘ Is your father	a·vee·khem	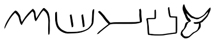	
alive ?	chay	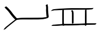	
Do you have	ha·yesh	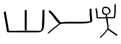	
	la·khem		
another brother ? ’	ach		
And we answered	va·nag·ged		
him	lo	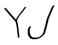	
accordingly	al		
	pee	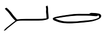	
	had·de·va·reem	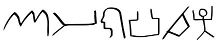	
	ha·el·leh		
How could we possibly know	ha·ya·do·w·a	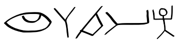	
	ne·da		
that	kee		
he would say	yo·mar		
‘ Bring	ho·w·ree·du	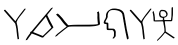	
-	et		
your brother here ’? ”	a·chee·khem	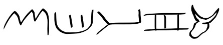	
said	vay·yo·mer	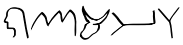	Genesis 43:8

And Judah	ye·hu·dah
to	el
Israel	yis·ra·el
his father	a·vee
“ Send	shil·chah
the boy	han·na·ar
with me	it·tee
	ve·na·qu·mah
and we will go at once	ve·ne·le·khah
so that we may live	ve·nich·yeh
and not	ve·lo
die —	na·mut
	gam
neither we	a·nach·nu
	gam
nor you	at·tah
	gam
nor our children	tap·pe·nu
I	a·no·khee
will guarantee his safety	e·er·ven·nu
personally responsible	mee·ya·dee
You may hold me	te·vaq·shen·nu
If	im
I do not	lo
bring him back	ha·vee·o·tee
-	e·le·kha

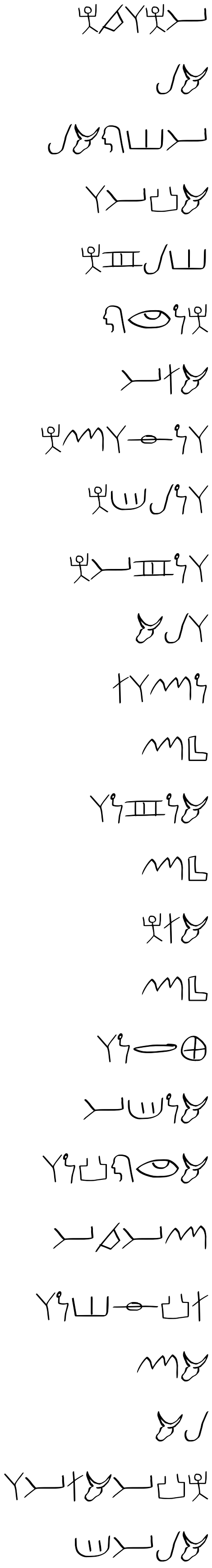

Genesis 43:9

and set him	ve·hits·tsag·tee		
before you	le·pha·ne·kha	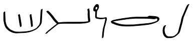	
bear the guilt before you	ve·cha·ta·tee		
then may I	le·kha	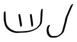	
all my life	kal		
	hay·ya·meem		
If we had not	kee	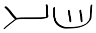	Genesis 43:10
	lu·le		
delayed	hit·mah·ma·he·nu		
	kee	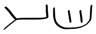	
by now ”	at·tah		
we could have come and gone	shav·nu		
	zeh	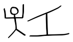	
twice	pha·a·ma·yim		
said	vay·yo·mer		Genesis 43:11
to them	a·le·hem		
Israel	yis·ra·el	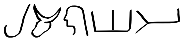	
Then their father	a·vee·hem	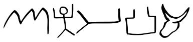	
“ If	im		
it must be so	ken	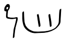	
then	e·pho·w		
this :	zot		
do	a·su		
Put	qe·chu	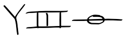	
some of the best products	miz·zim·rat	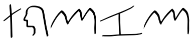	
of the land	ha·a·rets		

in your packs	bikh·le·khem	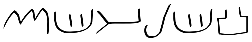	
and carry them down	ve·ho·w·ree·du	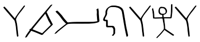	
for the man —	la·eesh	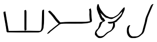	
as a gift	min·chah	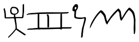	
a little	me·at	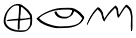	
balm	tso·ree	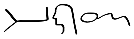	
and a little	u·me·at	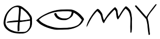	
honey	de·vash	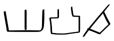	
spices	ne·khot	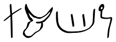	
and myrrh	va·lot	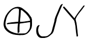	
pistachios	ba·te·neem	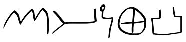	
and almonds	u·she·qe·deem	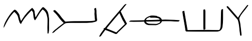	
the silver	ve·khe·seph	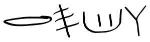	Genesis 43:12
double	mish·neh	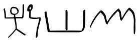	
Take	qe·chu	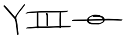	
with you	ve·yed·khem	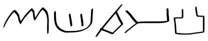	
so that	ve·et	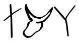	
the silver	hak·ke·seph	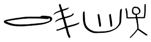	
you may return	ham·mu·shav	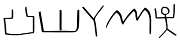	
into the mouths	be·phee	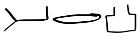	
of your sacks	am·te·cho·te·khem	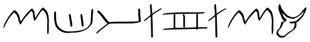	
that was put back	ta·shee·vu	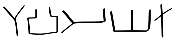	
	ve·yed·khem	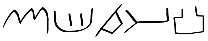	
Perhaps	u·lay	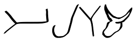	
was a mistake	mish·geh	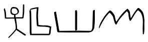	
it	hu	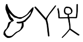	
-	ve·et	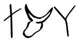	Genesis 43:13

your brother as well	a·chee·khem	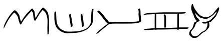	
Take	qa·chu	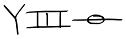	
at once	ve·qu·mu	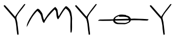	
and return	shu·vu		
to	el		
the man	ha·eesh	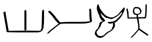	
May God	ve·el		Genesis 43:14
Almighty	shad·day	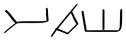	
grant	yit·ten	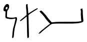	
you	la·khem		
mercy	ra·cha·meem		
before	liph·ne		
the man	ha·eesh	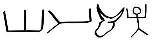	
that he may release	ve·shil·lach		
your	la·khem		
-	et		
brother	a·chee·khem	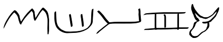	
other	a·cher	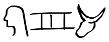	
-	ve·et		
along with Benjamin	bin·ya·meen	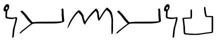	
As for me	va·a·nee		
if	ka·a·sher		
I am bereaved	sha·kho·le·tee	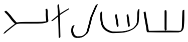	
I am bereaved ”	sha·kha·le·tee	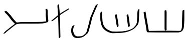	
took	vay·yiq·chu	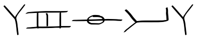	Genesis 43:15
So the men	ha·a·na·sheem	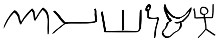	
-	et		

gifts	ham·min·chah	𐤄𐤌𐤍𐤇𐤄	
these	haz·zot	𐤄𐤆𐤀𐤕	
along with double	u·mish·neh	𐤅𐤌𐤔𐤍𐤄	
the amount of silver	ke·seph	𐤊𐤎𐤐	
	la·qe·chu	𐤋𐤒𐤇𐤅	
	ve·ya·dam	𐤁𐤉𐤃𐤌	
and	ve·et	𐤅𐤀𐤕	
Benjamin as well	bin·ya·min	𐤁𐤍𐤉𐤌𐤍	
	vay·ya·qu·mu	𐤅𐤉𐤒𐤌𐤅	
Then they hurried down	vay·ye·re·du	𐤅𐤉𐤓𐤃𐤅	
to Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and stood	vay·ya·am·du	𐤅𐤉𐤏𐤌𐤃𐤅	
before	liph·ne	𐤋𐤐𐤍𐤉	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
saw	vay·yar	𐤅𐤉𐤓𐤀	Genesis 43:16
When Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
with [his brothers]	it·tam	𐤀𐤕𐤌	
-	et	𐤀𐤕	
Benjamin	bin·ya·meen	𐤁𐤍𐤉𐤌𐤉𐤍	
he said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to the steward	la·a·sher	𐤋𐤀𐤔𐤓	
of	al	𐤏𐤋	
his house	be·to	𐤁𐤉𐤕𐤅	
“ Take	ha·ve	𐤄𐤁𐤀	
	et	𐤀𐤕	
these men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
to my house	hab·ba·ye·tah	𐤄𐤁𐤉𐤕𐤄	

Slaughter	u·te·vo·ach	וטבח	
an animal	te·vach	טבח	
and prepare it	ve·ha·khen	והכן	
for	kee	כי	
with me	it·tee	אתי	
they shall dine	yo·khe·lu	יאכלו	
	ha·a·na·sheem	האנשים	
at noon ”	bats·tsa·ho·ra·yim	בצהרים	
did	vay·ya·as	ויעש	Genesis 43:17
The man	ha·eesh	האיש	
as	ka·a·sher	כאשר	
had commanded	a·mar	אמר	
Joseph	yo·w·seph	יוסף	
and took	vay·ya·ve	ויבא	
[the brothers]	ha·eesh	האיש	
-	et	את	
-	ha·a·na·sheem	האנשים	
house	be·tah	ביתה	
to Joseph’s	yo·w·seph	יוסף	
were frightened	vay·yee·re·u	וייראו	Genesis 43:18
But the [brothers]	ha·a·na·sheem	האנשים	
that	kee	כי	
they had been taken	hu·ve·u	הובאו	
house	bet	בית	
to Joseph’s	yo·w·seph	יוסף	
they said	vay·yo·me·ru	ויאמרו	
here because of	al	על	

	de·var	דבר	
the silver	hak·ke·seph	הכסף	
that was returned	hash·shav	השב	
in our bags	be·am·te·cho·te·nu	באמתחתינו	
the first time ”	bat·te·chil·lah	בתחלה	
“ We	a·nach·nu	אנחנו	
have been brought	mu·va·eem	מובאים	
“ They intend	le·hit·go·lel	להתגלל	
	a·le·nu	עלינו	
to overpower	u·le·hit·nap·pel	ולהתנפל	
us	a·le·nu	עלינו	
and take	ve·la·qa·chat	ולקחת	
us	o·ta·nu	אתנו	
as slaves	la·a·va·deem	לעבדים	
along with	ve·et	ואת	
our donkeys ”	cha·mo·re·nu	חמרינו	
So they approached	vay·yig·ge·shu	ויגשו	Genesis 43:19
	el	אל	
steward	ha·eesh	האיש	
-	a·sher	אשר	
-	al	על	
	bet	בית	
Joseph’s	yo·w·seph	יוסף	
and spoke	vay·dab·be·ru	וידברו	
to him	e·law	אליו	
at the entrance	pe·tach	פתח	
to the house	hab·ba·yit	הבית	

they said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Genesis 43:20
“ Please	bee	𐤁𐤉	
sir ”	a·do·nee	𐤀𐤃𐤍𐤉	
“ we really did come down	ya·rod	𐤉𐤓𐤃	
	ya·rad·nu	𐤉𐤓𐤃𐤍𐤅	
here the first time	bat·te·chil·lah	𐤁𐤕𐤇𐤋𐤄	
to buy	lish·bar	𐤋𐤔𐤁𐤓	
food	o·khel	𐤀𐤊𐤋	
But	vay·hee	𐤅𐤉𐤄𐤉	Genesis 43:21
when	kee	𐤊𐤉	
we came	va·nu	𐤁𐤀𐤍𐤅	
to	el	𐤀𐤋	
the place we lodged for the night	ham·ma·lo·wn	𐤄𐤌𐤋𐤅𐤍	
we opened	van·niph·te·chah	𐤅𐤍𐤐𐤕𐤇𐤄	
-	et	𐤀𐤕	
our sacks	am·te·cho·te·nu	𐤀𐤌𐤕𐤇𐤕𐤉𐤍𐤅	
and, behold	ve·hin·neh	𐤅𐤄𐤍𐤄	
his silver	khe·seph	𐤊𐤎𐤐	
each of us [found]	eesh	𐤀𐤉𐤔	
in the mouth	be·phee	𐤁𐤐𐤉	
of his sack !	am·tach·to	𐤀𐤌𐤕𐤇𐤕𐤅	
of our silver	kas·pe·nu	𐤊𐤎𐤐𐤍𐤅	
It was the full amount	be·mish·qa·lo	𐤁𐤌𐤔𐤒𐤋𐤅	
and we have brought it back	van·na·shev	𐤅𐤍𐤔𐤁	
-	o·to	𐤀𐤕𐤅	
with us	be·ya·de·nu	𐤁𐤉𐤃𐤍𐤅	

silver	ve·khe·seph	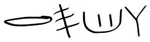	Genesis 43:22
additional	a·cher	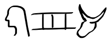	
We have brought	ho·w·rad·nu	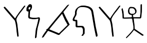	
with us	ve·ya·de·nu	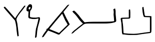	
to buy	lish·bar	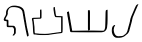	
food	o·khel	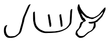	
We do not	lo	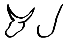	
know	ya·da·nu	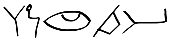	
who	mee	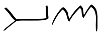	
put	sam	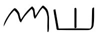	
our silver	kas·pe·nu	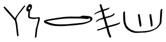	
in our sacks ”	be·am·te·cho·te·nu	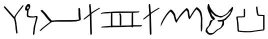	
said the steward	vay·yo·mer	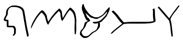	Genesis 43:23
“ It is fine	sha·lo·wm	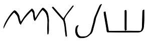	
”	la·khem	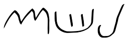	
“ Do not	al	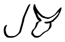	
be afraid	tee·ra·u	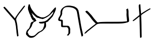	
Your God	e·lo·he·khem	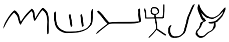	
the God	ve·lo·he	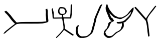	
of your father	a·vee·khem	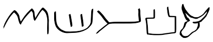	
gave	na·tan	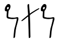	
you	la·khem	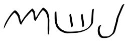	
the treasure	mat·mo·wn	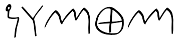	
[that was] in your sacks	be·am·te·cho·te·khem	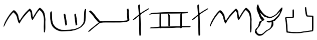	
your silver ”	kas·pe·khem	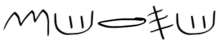	
I received	ba	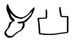	
	e·lay	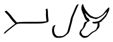	

out	vay·yo·w·tse	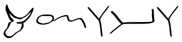	
to them	a·le·hem		
-	et		
Then he brought Simeon	shim·o·wn		
took	vay·ya·ve	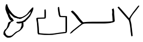	Genesis 43:24
And the [steward]	ha·eesh	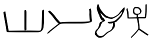	
-	et		
the men	ha·a·na·sheem	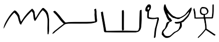	
house	be·tah	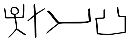	
into Joseph’s	yo·w·seph		
gave them	vay·yit·ten	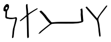	
water	ma·yim	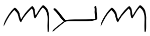	
to wash	vay·yir·cha·tsu	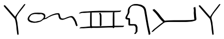	
their feet	rag·le·hem	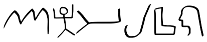	
and provided	vay·yit·ten	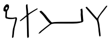	
food	mis·po·w	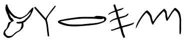	
for their donkeys	la·cha·mo·re·hem		
they prepared	vay·ya·khee·nu		Genesis 43:25
-	et		
their gift	ham·min·chah	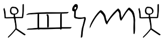	
for	ad		
arrival	bo·w		
Joseph’s	yo·w·seph		
at noon	bats·tsa·ho·ra·yim		
Since	kee	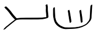	
[the brothers] had been told	sha·me·u		
that	kee	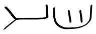	

there	sham		
they were going to eat	yo·khe·lu		
a meal	la·chem	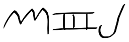	
came	vay·ya·vo	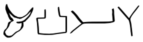	Genesis 43:26
When Joseph	yo·w·seph		
home	hab·bay·tah	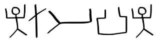	
they presented	vay·ya·vee·u	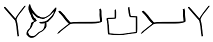	
	lo		
him	et		
with the gifts	ham·min·chah	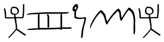	
-	a·sher		
they had brought	be·ya·dam	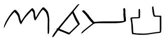	
	hab·ba·ye·tah	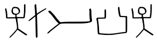	
and they bowed	vay·yish·ta·cha·wu		
	lo		
to the ground before him	a·re·tsah		
He asked	vay·yish·al		Genesis 43:27
	la·hem		
if they were well	le·sha·lo·wm	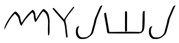	
and then he asked	vay·yo·mer		
“	ha·sha·lo·wm		
father	a·vee·khem	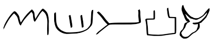	
How is your elderly	haz·za·qen	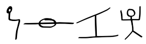	
-	a·sher		
you told [me about] ?	a·mar·tem		
Is he still	ha·o·w·den·nu		

alive ? ”	chay	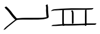	
they answered	vay·yo·me·ru		Genesis 43:28
is well ”	sha·lo·wm		
“ Your servant	le·av·de·kha		
our father	le·a·vee·nu	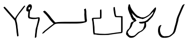	
“ He is still	o·w·den·nu		
alive ”	chay	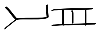	
And they bowed down	vay·yiq·qe·du	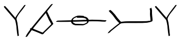	
to honor him	vay·yish·ta·chu		
When [Joseph] looked up	vay·yis·sa	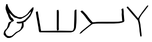	Genesis 43:29
	e·naw		
and saw	vay·yar	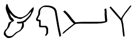	
-	et		
Benjamin	bin·ya·meen	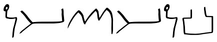	
his brother	a·chee	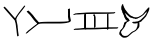	
son	ben		
his own mother’s	im·mo	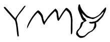	
he asked	vay·yo·mer		
“ Is this	ha·zeh		
brother	a·chee·khem	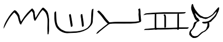	
your youngest	haq·qa·ton	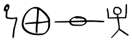	
the one	a·sher		
you told me about ? ”	a·mar·tem	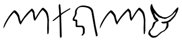	
	e·lay	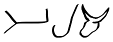	
Then he declared	vay·yo·mar		
“ May God	e·lo·heem		

be gracious to you	ya·che·ne·kha	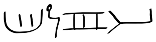	
my son ”	be·nee	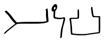	
hurried	vay·ma·her	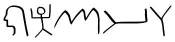	Genesis 43:30
Joseph	yo·w·seph	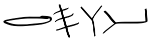	
out because	kee	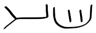	
he was moved	nikh·me·ru	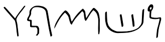	
	ra·cha·maw	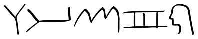	
for	el	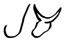	
his brother	a·chee	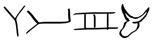	
to tears	vay·vaq·qesh	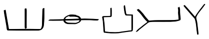	
	liv·ko·wt	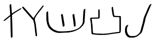	
and he went	vay·ya·vo	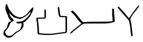	
to a private room	ha·chad·rah	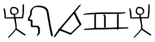	
to weep	vay·ye·vek	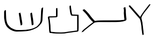	
	sham·mah	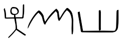	
Then he washed	vay·yir·chats	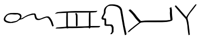	Genesis 43:31
his face	pa·naw	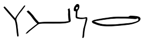	
and came back out	vay·ye·tse	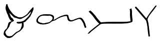	
Regaining his composure	vay·yit·ap·paq	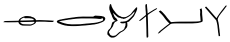	
he said	vay·yo·mer	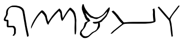	
“ Serve	see·mu	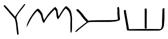	
the meal ”	la·chem	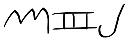	
They separately served	vay·ya·see·mu	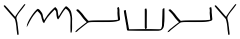	Genesis 43:32
	lo	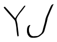	
Joseph	le·vad·do	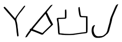	
	ve·la·hem	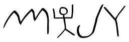	
[his brothers]	le·vad·dam	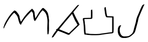	

and the Egyptians	ve·lam·mits·reem	𐤅𐤋𐤌𐤑𐤓𐤉𐤌	
They ate	ha·o·khe·leem	𐤄𐤀𐤊𐤋𐤉𐤌	
-	it·to	𐤀𐤕𐤅	
separately	le·vad·dam	𐤋𐤁𐤃𐤌	
because	kee	𐤊𐤉	
not	lo	𐤋𐤀	
would	yu·khe·lun	𐤉𐤅𐤊𐤋𐤅𐤍	
the Egyptians	ham·mits·reem	𐤄𐤌𐤑𐤓𐤉𐤌	
eat	le·e·khol	𐤋𐤀𐤊𐤋	
with	et	𐤀𐤕	
the Hebrews	ha·iv·reem	𐤄𐤏𐤁𐤓𐤉𐤌	
	le·chem	𐤋𐤇𐤌	
since	kee	𐤊𐤉	
was detestable	to·w·e·vah	𐤕𐤅𐤏𐤁𐤄	
that	hee	𐤄𐤅𐤀	
to them	le·mits·ra·yim	𐤋𐤌𐤑𐤓𐤉𐤌	
They were seated	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	Genesis 43:33
before [Joseph]	le·pha·naw	𐤋𐤐𐤍𐤉𐤅	
from the firstborn	hab·be·khor	𐤄𐤁𐤊𐤓	
in order by age	kiv·kho·ra·to	𐤊𐤁𐤊𐤓𐤕𐤅	
to the youngest	ve·hats·tsa·eer	𐤅𐤄𐤑𐤏𐤉𐤓	
	kits·i·ra·to	𐤊𐤑𐤏𐤓𐤕𐤅	
in astonishment	vay·yit·me·hu	𐤅𐤉𐤕𐤌𐤄𐤅	
and the men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
one	eesh	𐤀𐤉𐤔	
looked at	el	𐤀𐤋	
another	re·e·hu	𐤓𐤏𐤄𐤅	

were served	vay·yis·sa	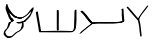	Genesis 43:34
When the portions	mas·ot		
	me·et		
from Joseph’s table	pa·naw	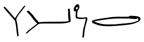	
to them	a·le·hem		
larger than	vat·te·rev	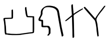	
portion	mas·at		
Benjamin’s	bin·ya·min	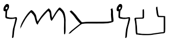	
	mim·mas·ot		
any of the others	kul·lam	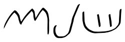	
was five	cha·mesh		
times	ya·do·wt	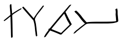	
So they feasted	vay·yish·tu	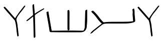	
and drank freely	vay·yish·ke·ru	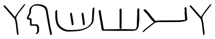	
with [Joseph]	im·mo		
Then Joseph instructed	vay·tsaw	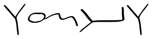	Genesis 44:1
-	et		
his steward	a·sher		
	al		
	be·to	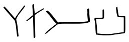	
:	le·mor		
with	mal·le		
-	et		
sacks	am·te·chot	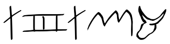	
“ Fill the men’s	ha·a·na·sheem	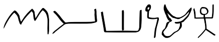	
as much food	o·khel		
as	ka·a·sher		

they can	yu·khe·lun		
carry	se·et		
and put	ve·seem		
silver	ke·seph		
each one’s	eesh		
in the mouth	be·phee		
of his sack	am·tach·to		
-	ve·et		Genesis 44:2
my cup	ge·vee·ee		
one	ge·vee·a		
the silver	hak·ke·seph		
Put	ta·seem		
in the mouth	be·phee		
sack	am·ta·chat		
of the youngest one’s	haq·qa·ton		
-	ve·et		
along with the silver	ke·seph		
for his grain ”	shiv·ro		
So [the steward] did	vay·ya·as		
	kid·var		
as Joseph	yo·w·seph		
-	a·sher		
had instructed	dib·ber		
At daybreak	hab·bo·qer		Genesis 44:3
	o·wr		
the men	ve·ha·a·na·sheem		
were sent on their way	shul·le·chu		

	hem·mah	המה	
with their donkeys	va·cha·mo·re·hem	וחמריהם	
They	hem	הם	Genesis 44:4
gone	ya·tse·u	יצאו	
-	et	את	
from the city	ha·eer	העיר	
had not	lo	לא	
far	hir·chee·qu	הרחיקו	
when Joseph	ve·yo·w·seph	ויוסף	
told	a·mar	אמר	
his steward	la·a·sher	לאשר	
	al	על	
	be·to	ביתו	
at once	qum	קום	
“ Pursue	re·doph	רדף	
	a·cha·re	אחרי	
the men	ha·a·na·sheem	האנשים	
and when you overtake them	ve·his·sag·tam	והשגתם	
ask	ve·a·mar·ta	ואמרת	
	a·le·hem	אלהם	
‘ Why	lam·mah	למה	
have you repaid	shil·lam·tem	שלמתם	
with evil ?	ra·ah	רעה	
	ta·chat	תחת	
good	to·w·vah	טובה	
Is this not [the cup]	ha·lo·w	הלוא	Genesis 44:5
	zeh	זה	

-	a·sher	אשר	
drinks from	yish·teh	ישתה	
my master	a·do·nee	אדני	
	bo	בו	
-	ve·hu	והוא	
and uses for divination	na·chesh	נחש	
?	ye·na·chesh	ינחש	
	bo	בו	
is wicked ! ’”	ha·re·o·tem	הרעתם	
What	a·sher	אשר	
you have done	a·see·tem	עשיתם	
When [the steward] overtook them	vay·yas·si·gem	וישגם	Genesis 44:6
he relayed	vay·dab·ber	וידבר	
to them	a·le·hem	אלהם	
-	et	את	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
they asked	vay·yo·me·ru	ויאמרו	Genesis 44:7
	e·law	אליו	
“ Why	lam·mah	למה	
say	ye·dab·ber	ידבר	
does my lord	a·do·nee	אדני	
things ? ”	kad·de·va·reem	כדברים	
these	ha·el·leh	האלה	
could not possibly	cha·lee·lah	חלילה	
“ Your servants	la·a·va·de·kha	לעבדיך	
do	me·a·so·wt	מעשות	

a thing	kad·da·var		
such	haz·zeh		
	hen		Genesis 44:8
the silver	ke·seph		
-	a·sher		
we found	ma·tsa·nu		
in the mouths	be·phee		
of our sacks	am·te·cho·te·nu	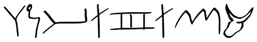	
We even brought back	he·shee·vo·nu	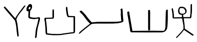	
to you	e·le·kha	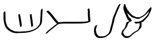	
from the land	me·e·rets		
of Canaan	ke·na·an		
Why	ve·ekh	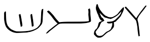	
would we steal	nig·nov	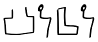	
house ?	mib·bet	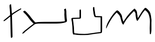	
from your master’s	a·do·ne·kha	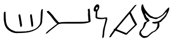	
silver	ke·seph		
or	o		
gold	za·hav	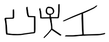	
If any	a·sher		Genesis 44:9
is found	yim·ma·tse		
to have it	it·to		
of your servants	me·a·va·de·kha	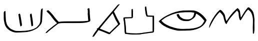	
he must die	va·met		
	ve·gam		
and the rest	a·nach·nu	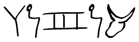	
will become	nih·yeh	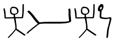	

of my lord ”	la·do·nee	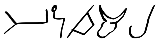	
slaves	la·a·va·deem		
replied the steward	vay·yo·mer		Genesis 44:10
“	gam		
	at·tah		
As you say ”	khe·div·re·khem	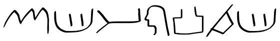	
	ken	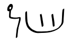	
“ But only the one	hu		
who	a·sher		
is found	yim·ma·tse		
with [the cup]	it·to		
will be	yih·yeh	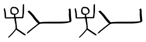	
my	lee	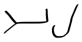	
slave	a·ved	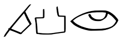	
and the rest of you	ve·at·tem		
shall be	tih·yu	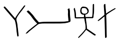	
free of blame ”	ne·qee·yim	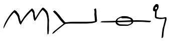	
one quickly	vay·ma·ha·ru		Genesis 44:11
lowered	vay·yo·w·ri·du		
So each	eesh	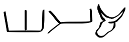	
-	et		
his sack	am·tach·to		
to the ground	a·re·tsah		
and opened	vay·yiph·te·chu		
	eesh	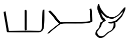	
it	am·tach·to		
The steward searched	vay·chap·pes		Genesis 44:12

with the oldest	bag·ga·do·wl		
beginning	he·chel	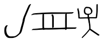	
with the youngest —	u·vaq·qa·ton	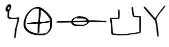	
and ending	kil·lah	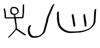	
was found	vay·yim·ma·tse		
and the cup	hag·ga·vee·a	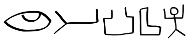	
sack	be·am·ta·chat		
in Benjamin’s	bin·ya·min	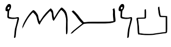	
Then they all tore	vay·yiq·re·u	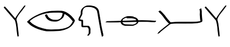	Genesis 44:13
their clothes	sim·lo·tam	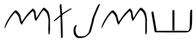	
loaded	vay·ya·a·mos		
-	eesh	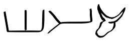	
-	al		
their donkeys	cha·mo·ro		
and returned	vay·ya·shu·vu		
to the city	ha·ee·rah	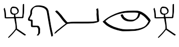	
arrived at	vay·ya·vo	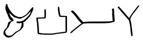	Genesis 44:14
When Judah	ye·hu·dah	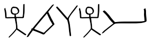	
and his brothers	ve·e·chaw	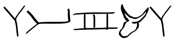	
house	be·tah	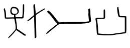	
Joseph’s	yo·w·seph		
he	ve·hu	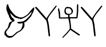	
was still	o·w·den·nu		
there	sham		
and they fell	vay·yip·pe·lu	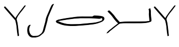	
before him	le·pha·naw	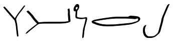	
to the ground	a·re·tsah		

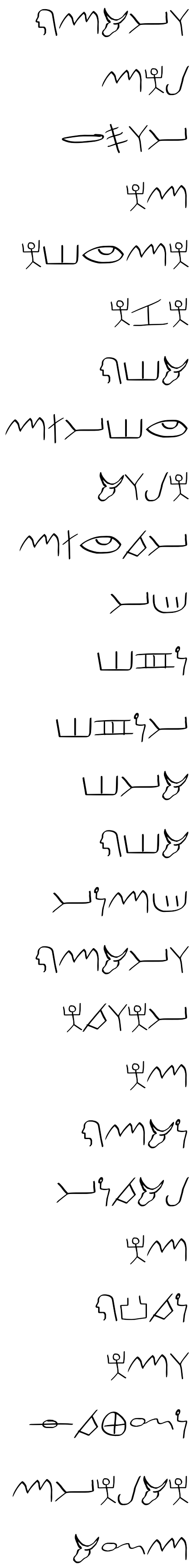

declared	vay·yo·mer	Genesis 44:15
	la·hem	
Joseph	yo·w·seph	
“ What	mah	
deed	ham·ma·a·seh	
is this	haz·zeh	
-	a·sher	
you have done ? ”	a·see·tem	
“ Do you not	ha·lo·w	
know	ye·da·tem	
that	kee	
can surely divine the truth	na·chesh	
? ”	ye·na·chesh	
a man	eesh	
-	a·sher	
like me	ka·mo·nee	
can we say	vay·yo·mer	Genesis 44:16
Judah	ye·hu·dah	
“ What	mah	
replied	no·mar	
to my lord ? ”	la·do·nee	
“ How	mah	
can we plead ?	ne·dab·ber	
How	u·mah	
can we justify ourselves ?	nits·tad·daq	
God	ha·e·lo·heem	
has exposed	ma·tsa	

-	et		
the iniquity	a·won		
of your servants	a·va·de·kha		
We are now	hin·nen·nu	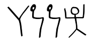	
slaves —	a·va·deem	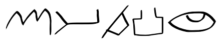	
my lord’s	la·do·nee		
both	gam		
we	a·nach·nu	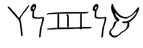	
and	gam		
the one	a·sher		
who was found	nim·tsa		
the cup ”	hag·ga·vee·a	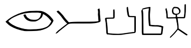	
with	be·ya·do	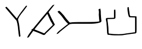	
But Joseph replied	vay·yo·mer		Genesis 44:17
“ Far be it	cha·lee·lah	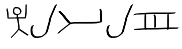	
from me	lee	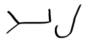	
to do	me·a·so·wt		
this	zot		
The man	ha·eesh	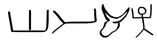	
who	a·sher		
was found	nim·tsa		
the cup	hag·ga·vee·a	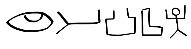	
with	be·ya·do	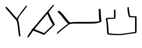	
	hu		
will be	yih·yeh		
my	lee	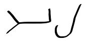	
slave	a·ved		

The rest of you	ve·at·tem		
may return	a·lu		
in peace ”	le·sha·lo·wm	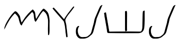	
to	el		
your father	a·vee·khem		
approached	vay·yig·gash	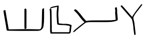	Genesis 44:18
[Joseph]	e·law	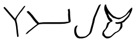	
Then Judah	ye·hu·dah	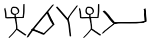	
and said	vay·yo·mer	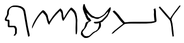	
“ Sir	bee	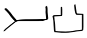	
	a·do·nee		
speak	ye·dab·ber		
please	na		
let your servant	av·de·kha	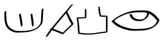	
	da·var		
	be·a·ze·ne		
personally to my lord	a·do·nee		
Do not	ve·al		
be angry	yi·char	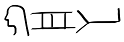	
	ap·pe·kha		
with your servant	be·av·de·kha		
for	kee	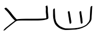	
you are equal to	kha·mo·w·kha		
Pharaoh himself	ke·phar·oh		
My lord	a·do·nee		Genesis 44:19
asked	sha·al		
-	et		

his servants	a·va·daw		
	le·mor		
‘ Do you have	ha·yesh	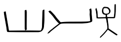	
	la·khem		
a father	av		
or	o		
a brother ? ’	ach	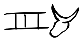	
And we answered	van·no·mer		Genesis 44:20
	el		
	a·do·nee		
‘ We have	yesh	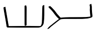	
	la·nu		
father	av		
an elderly	za·qen	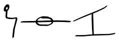	
the child	ve·ye·led	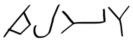	
of his old age	ze·qu·neem	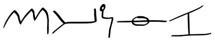	
and a younger brother	qa·tan	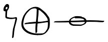	
The boy’s brother	ve·a·chee	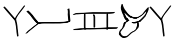	
is dead	met		
sons left	vay·yiw·va·ter	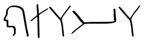	
He	hu		
is the only	le·vad·do	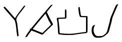	
one of his mother’s	le·im·mo		
and his father	ve·a·vee	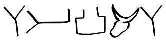	
loves him ’	a·he·vo		
Then you told	vat·to·mer		Genesis 44:21
	el		

your servants	a·va·de·kha		
‘ Bring him down	ho·w·ri·du·hu		
to me	e·lay	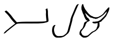	
so that I can see	ve·a·see·mah	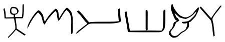	
for myself ’	e·nee	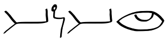	
him	a·law	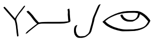	
So we said	van·no·mer		Genesis 44:22
to	el		
my lord	a·do·nee		
cannot	lo		
	yu·khal		
‘ The boy	han·na·ar		
leave	la·a·zov		
-	et		
his father	a·vee	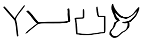	
If he were to leave	ve·a·zav		
-	et		
his father	a·vee	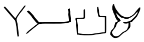	
would die ’	va·met		
But you said	vat·to·mer		Genesis 44:23
to	el		
your servants	a·va·de·kha		
‘	im		
Unless	lo		
comes down	ye·red		
brother	a·chee·khem	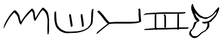	
your younger	haq·qa·ton	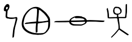	

with you	it·te·khem	𐤀𐤕𐤊𐤌	
you will not	lo	𐤋𐤀	
again ’	to·si·phun	𐤕𐤎𐤐𐤅𐤍	
see	lir·o·wt	𐤋𐤓𐤀𐤅𐤕	
my face	pa·nay	𐤐𐤍𐤉	
Now when	vay·hee	𐤅𐤉𐤄𐤉	Genesis 44:24
	kee	𐤊𐤉	
we returned	a·lee·nu	𐤏𐤋𐤉𐤍𐤅	
to	el	𐤀𐤋	
your servant	av·de·kha	𐤏𐤁𐤃𐤊	
my father	a·vee	𐤀𐤁𐤉	
we relayed	van·nag·ged	𐤅𐤍𐤂𐤃	
to	lo	𐤋𐤅	
him	et	𐤀𐤕	
your words	div·re	𐤃𐤁𐤓𐤉	
	a·do·nee	𐤀𐤃𐤍𐤉	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 44:25
Then our father	a·vee·nu	𐤀𐤁𐤉𐤍𐤅	
‘ Go back	shu·vu	𐤔𐤁𐤅	
and buy	shiv·ru	𐤔𐤁𐤓𐤅	
us	la·nu	𐤋𐤍𐤅	
some	me·at	𐤌𐤏𐤈	
food ’	o·khel	𐤀𐤊𐤋	
But we answered	van·no·mer	𐤅𐤍𐤀𐤌𐤓	Genesis 44:26
‘ We cannot	lo	𐤋𐤀	
	nu·khal	𐤍𐤅𐤊𐤋	
go down there	la·re·det	𐤋𐤓𐤃𐤕	

unless	im	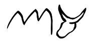	
	yesh	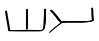	
brother	a·chee·nu	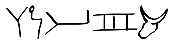	
our younger	haq·qa·ton	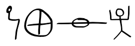	
with us	it·ta·nu	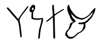	
goes	ve·ya·rad·nu	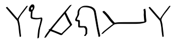	
	kee	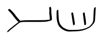	
we cannot	lo	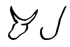	
	nu·khal	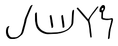	
see	lir·o·wt	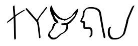	
	pe·ne	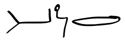	
the man ’	ha·eesh	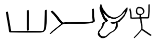	
brother	ve·a·chee·nu	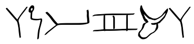	
So if our younger	haq·qa·ton	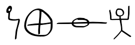	
is not	e·nen·nu	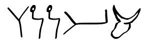	
with us	it·ta·nu	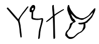	
said	vay·yo·mer	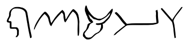	Genesis 44:27
And your servant	av·de·kha	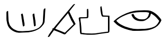	
my father	a·vee	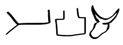	
to us	e·le·nu	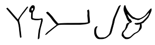	
‘ You	at·tem	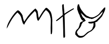	
know	ye·da·tem	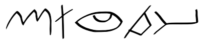	
that	kee	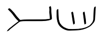	
two sons	she·na·yim	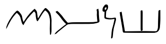	
bore	ya·le·dah	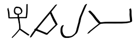	
me	lee	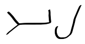	
my wife	ish·tee	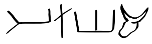	

was gone	vay·ye·tse	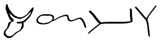	Genesis 44:28
When one of them	ha·e·chad		
	me·it·tee		
I said :	va·o·mar		
“ Surely	akh		
he has been torn to pieces	ta·roph		
”	to·raph		
And I have not	ve·lo		
seen him	re·ee·tee	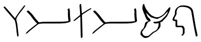	
	ad		
since	hen·nah		
Now if you also take	u·le·qach·tem	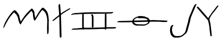	Genesis 44:29
-	gam		
-	et		
this one	zeh	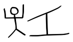	
from	me·im		
me	pa·nay	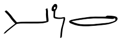	
comes to him	ve·qa·ra·hu	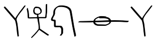	
and harm	a·so·wn		
down	ve·ho·w·rad·tem		
-	et		
you will bring my gray hair	se·va·tee	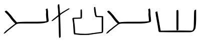	
in sorrow ’	be·ra·ah		
to Sheol	she·o·lah		
So	ve·at·tah		Genesis 44:30
when I return	ke·vo·ee		
to	el		

your servant	av·de·kha	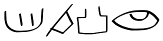	
and [if] my father	a·vee	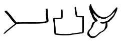	
if the boy	ve·han·na·ar		
is not	e·nen·nu	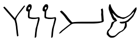	
with us	it·ta·nu		
whose life	ve·naph·sho		
is wrapped up	qe·shu·rah		
in the boy’s life	ve·naph·sho		
-	ve·ha·yah	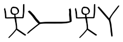	Genesis 44:31
sees	kir·o·w·to		
that	kee	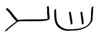	
[is] not [with us]	en	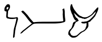	
the boy	han·na·ar		
he will die	va·met		
down	ve·ho·w·ree·du	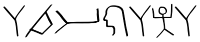	
Then your servants	a·va·de·kha		
-	et		
will have brought the gray hair	se·vat	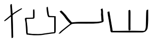	
of your servant	av·de·kha	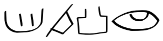	
our father	a·vee·nu	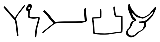	
in sorrow	be·ya·go·wn	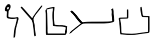	
to Sheol	she·o·lah		
Indeed	kee	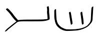	Genesis 44:32
your servant	av·de·kha	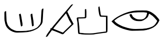	
guaranteed	a·rav		
-	et		
the boy’s safety	han·na·ar		

to	me·im		
my father	a·vee	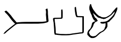	
saying	le·mor		
‘ If	im		
I do not	lo		
return him	a·vee·en·nu	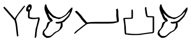	
to you	e·le·kha	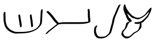	
bear the guilt	ve·cha·ta·tee		
before you, my father	le·a·vee		
I will	kal	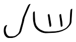	
all my life ’	hay·ya·meem		
Now	ve·at·tah		Genesis 44:33
stay here	ye·shev	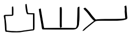	
please	na		
let your servant	av·de·kha		
in place of	ta·chat	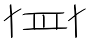	
the boy	han·na·ar		
slave	e·ved	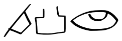	
as my lord’s	la·do·nee	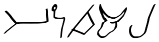	
	ve·han·na·ar		
Let him return	ya·al		
with	im		
his brothers	e·chaw	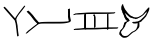	
For	kee	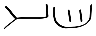	Genesis 44:34
how	ekh	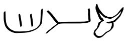	
can I go back	e·e·leh		
to	el		

my father	a·vee	אבי	
the boy ?	ve·han·na·ar	והנער	
without	e·nen·nu	איננו	
	it·tee	אתי	
I could not bear	pen	פן	
to see	er·eh	אראה	
the misery	va·ra	ברע	
that	a·sher	אשר	
would overwhelm	yim·tsa	ימצא	
-	et	את	
[him] ”	a·vee	אבי	
no longer	ve·lo	ולא	Genesis 45:1
could	ya·khol	יכל	
Then Joseph	yo·w·seph	יוסף	
control himself	le·hit·ap·peq	להתאפק	
before all	le·khol	לכל	
his attendants	han·nits·tsa·veem	הנצבים	
	a·law	עליו	
and he cried out	vay·yiq·ra	ויקרא	
away	ho·w·tsee·u	הוציאו	
“ Send everyone	khal	כל	
	eesh	איש	
from me ! ”	me·a·lay	מעלי	
So none	ve·lo	ולא	
[of them] were with	a·mad	עמד	
	eesh	איש	
[Joseph]	it·to	אתו	

made himself known	be·hit·vad·da		
when he	yo·w·seph		
to	el		
his brothers	e·chaw	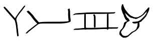	
so loudly	vay·yit·ten	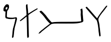	Genesis 45:2
-	et		
-	qo·lo	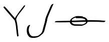	
But he wept	biv·khee	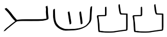	
heard him	vay·yish·me·u	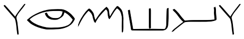	
that the Egyptians	mits·ra·yim		
[soon] heard of it	vay·yish·ma	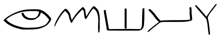	
household	bet	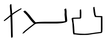	
and Pharaoh’s	par·oh		
said	vay·yo·mer		Genesis 45:3
Joseph	yo·w·seph		
to	el		
his brothers	e·chaw	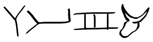	
“ I	a·nee	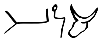	
am Joseph !	yo·w·seph		
still	ha·o·wd		
Is my father	a·vee	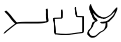	
alive ? ”	chay	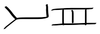	
were unable	ve·lo		
	ya·khe·lu		
But they	e·chaw	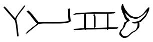	
to answer	la·a·no·wt		
him	o·to		

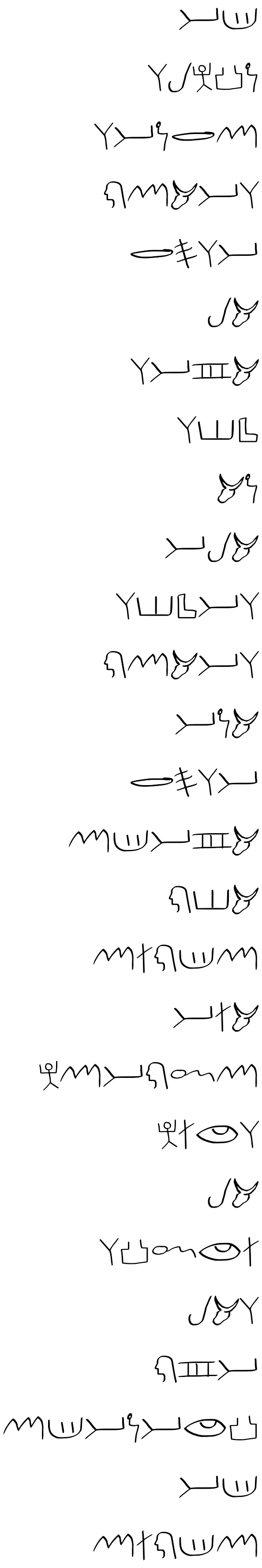

because	kee	
they were terrified	niv·ha·lu	
in his presence	mip·pa·naw	
said	vay·yo·mer	Genesis 45:4
Then Joseph	yo·w·seph	
to	el	
his brothers	e·chaw	
come near me ”	ge·shu	
“ Please	na	
	e·lay	
And they [did so]	vay·yig·ga·shu	
he said	vay·yo·mer	
“ I	a·nee	
am Joseph	yo·w·seph	
your brother ”	a·chee·khem	
“ the one	a·sher	
you sold	me·khar·tem	
-	o·tee	
into Egypt !	mits·ra·ye·mah	
And now	ve·at·tah	Genesis 45:5
do not	al	
be distressed	te·a·tse·vu	
	ve·al	
or angry	yi·char	
with yourselves	be·e·ne·khem	
that	kee	
you sold	me·khar·tem	

me	o·tee	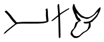	
into this place	hen·nah		
because	kee	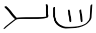	
it was to save lives	le·mich·yah	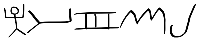	
sent me	she·la·cha·nee	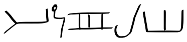	
that God	e·lo·heem		
before you	liph·ne·khem	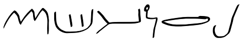	
For	kee	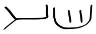	Genesis 45:6
these	zeh	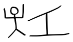	
two years	she·na·ta·yim	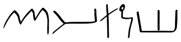	
the famine	ha·ra·av		
has covered	be·qe·rev	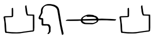	
the land	ha·a·rets		
more	ve·o·wd		
and there will be five	cha·mesh		
years	sha·neem	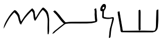	
-	a·sher		
without	en	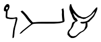	
plowing	cha·reesh	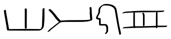	
or harvesting	ve·qats·tsīr		
sent me	vay·yish·la·che·nee	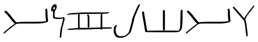	Genesis 45:7
God	e·lo·heem		
before you	liph·ne·khem	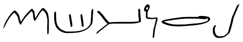	
to preserve	la·sum		
you	la·khem		
as a remnant	she·e·reet		
on the earth	ba·a·rets		

and to save your lives	u·le·ha·cha·yo·wt	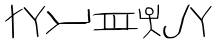	
	la·khem		
deliverance	liph·le·tah	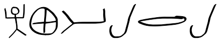	
by a great	ge·do·lah		
Therefore	ve·at·tah		Genesis 45:8
it was not	lo		
you	at·tem		
who sent	she·lach·tem	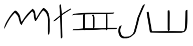	
me	o·tee	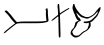	
here	hen·nah		
but	kee	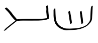	
God	ha·e·lo·heem	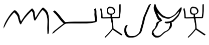	
who has made me	vay·see·me·nee	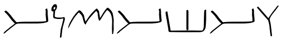	
a father	le·av		
to Pharaoh —	le·phar·oh		
lord	u·le·a·do·wn		
of all	le·khal		
his household	be·to	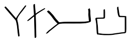	
and ruler	u·mo·shel	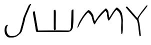	
over all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim	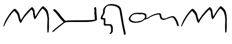	
quickly	ma·ha·ru		Genesis 45:9
Now return	va·a·lu		
to	el		
my father	a·vee		
and tell	va·a·mar·tem	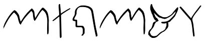	

him	e·law	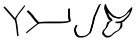	
‘ This is what	koh	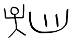	
says :	a·mar		
your son	bin·kha	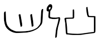	
Joseph	yo·w·seph		
has made me	sa·ma·nee		
God	e·lo·heem	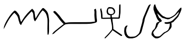	
lord	le·a·do·wn		
of all	le·khal		
Egypt	mits·ra·yim	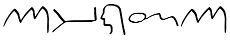	
Come down	re·dah	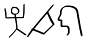	
to me	e·lay	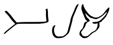	
without	al		
delay	ta·a·mod		
You shall settle	ve·ya·shav·ta	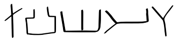	Genesis 45:10
in the land	ve·e·rets		
of Goshen	go·shen		
and be	ve·ha·yee·ta	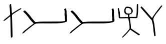	
near me —	qa·ro·wv	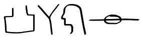	
	e·lay	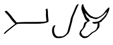	
you	at·tah		
and your children	u·va·ne·kha		
and grandchildren	u·ve·ne		
	va·ne·kha	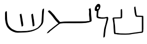	
your flocks	ve·tso·ne·kha		
and herds	u·ve·qa·re·kha	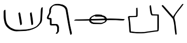	
and everything you own	ve·khal		

-	a·sher		
	lakh	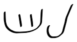	
I will provide	ve·khil·kal·tee		Genesis 45:11
for you	o·te·kha	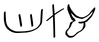	
And there	sham		
because	kee	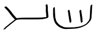	
more	o·wd		
there will be five	cha·mesh		
years	sha·neem	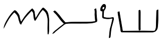	
of famine	ra·av		
Otherwise	pen		
will come to destitution ’	tiw·va·resh	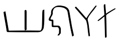	
you	at·tah		
and your household	u·ve·te·kha	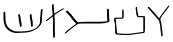	
and everything	ve·khal		
-	a·sher		
you own	lakh	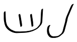	
Behold !	ve·hin·neh		Genesis 45:12
You	e·ne·khem	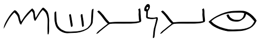	
can see	ro·o·wt		
	ve·e·ne	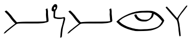	
and my brother	a·chee	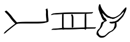	
Benjamin	vin·ya·meen	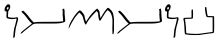	
that	kee	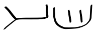	
I, [Joseph],	phee		
am [the one] speaking	ham·dab·ber		
with you	a·le·khem	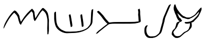	

Tell	ve·hig·gad·tem	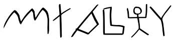	Genesis 45:13
my father	le·a·vee		
-	et		
about all	kal		
my splendor	ke·vo·w·dee		
in Egypt	be·mits·ra·yim		
-	ve·et		
and everything	kal	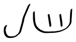	
-	a·sher		
you have seen	re·ee·tem	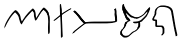	
quickly ”	u·mi·har·tem		
And bring	ve·ho·w·rad·tem		
-	et		
my father	a·vee	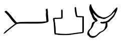	
down here	hen·nah	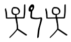	
Then Joseph threw his arms around	vay·yip·pol	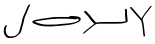	Genesis 45:14
	al		
	tsaw·ve·re		
Benjamin	vin·ya·min	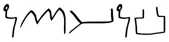	
his brother	a·chee	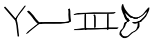	
and wept	vay·ye·vek	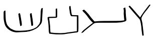	
and Benjamin	u·vin·ya·min	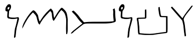	
wept	ba·khah		
as	al		
they embraced	tsaw·va·raw		
Joseph kissed	vay·nash·sheq	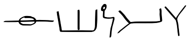	Genesis 45:15
each	le·khal		

of his brothers	e·chaw	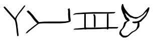	
as he wept	vay·ye·vek	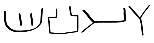	
over them	a·le·hem	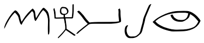	
And afterward	ve·a·cha·re		
	khen		
talked	dib·be·ru		
his brothers	e·chaw	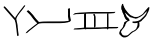	
with him	it·to		
When the news	ve·haq·qol	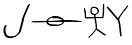	Genesis 45:16
reached	nish·ma		
house	bet	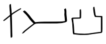	
Pharaoh’s	par·oh		
	le·mor		
had come	ba·u		
brothers	a·che		
that Joseph’s	yo·w·seph		
were pleased	vay·yee·tav	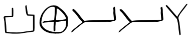	
	be·e·ne	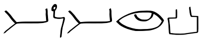	
Pharaoh	phar·oh		
	u·ve·e·ne	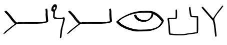	
and his servants	a·va·daw		
said	vay·yo·mer		Genesis 45:17
Pharaoh	par·oh		
to	el		
Joseph	yo·w·seph		
“ Tell	e·mor		
	el		

your brothers	a·che·kha	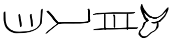	
as follows :	zot		
‘ Do	a·su		
Load	ta·a·nu		
-	et		
your animals	be·ee·re·khem	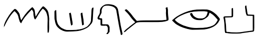	
and return	u·le·khu	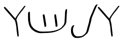	
	vo·u		
to the land	ar·tsah		
of Canaan	ke·na·an		
Then bring	u·qe·chu	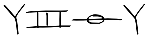	Genesis 45:18
-	et		
your father	a·vee·khem	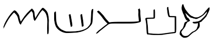	
-	ve·et		
and your families	bat·te·khem	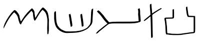	
and return	u·vo·u		
to me	e·lay	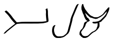	
I will give	ve·et·te·nah		
-	la·khem		
you	et		
the best	tuv		
of the land	e·rets		
of Egypt	mits·ra·yim		
and you shall eat	ve·ikh·lu		
-	et		
from the fat	che·lev	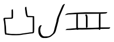	
of the land ’	ha·a·rets		

You	ve·at·tah	Genesis 45:19
are also directed to tell them	tsuw·ve·tah	
:	zot	
	a·su	
‘ Take	qe·chu	
-	la·khem	
from the land	me·e·rets	
of Egypt	mits·ra·yim	
wagons	a·ga·lo·wt	
for your young children	le·tap·pe·khem	
and your wives	ve·lin·she·khem	
and bring	u·ne·sa·tem	
-	et	
your father	a·vee·khem	
and come back	u·va·tem	
But pay no regard	ve·e·ne·khem	Genesis 45:20
	al	
	ta·chos	
to	al	
your belongings	ke·le·khem	
for	kee	
the best	tuv	
of all	kal	
the land	e·rets	
of Egypt	mits·ra·yim	
yours ’”	la·khem	
is	hu	

did	vay·ya·a·su		Genesis 45:21
[as they were told]	khen	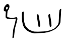	
So the sons	be·ne	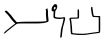	
of Israel	yis·ra·el	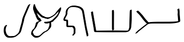	
gave	vay·yit·ten	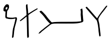	
them	la·hem		
Joseph	yo·w·seph		
wagons	a·ga·lo·wt		
as	al		
had instructed	pee		
Pharaoh	phar·oh		
and he also gave	vay·yit·ten	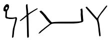	
them	la·hem		
provisions	tse·dah		
for their journey	lad·da·rekh		
-	le·khul·lam		Genesis 45:22
He gave	na·tan	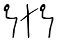	
to each of them	la·eesh		
new	cha·li·pho·wt		
garments	se·ma·lot		
but to Benjamin	u·le·vin·ya·min	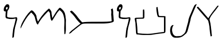	
he gave	na·tan	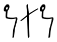	
three	she·losh	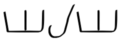	
hundred [shekels]	me·o·wt		
of silver	ke·seph		
and five	ve·cha·mesh	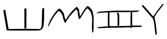	
sets	cha·li·phot		

of clothes	se·ma·lot		
to his father	u·le·a·vee		Genesis 45:23
And he sent	sha·lach	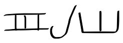	
the following :	ke·zot		
ten	a·sa·rah		
donkeys	cha·mo·reem	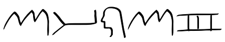	
loaded	no·se·eem		
with the best	mit·tuv		
of Egypt	mits·ra·yim		
and ten	ve·e·ser		
female donkeys	a·to·not		
loaded	no·se·ot		
with grain	bar	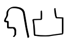	
and bread	va·le·chem	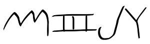	
and provisions	u·ma·zo·wn		
for his father’s	le·a·vee		
journey	lad·da·rekh		
on their way	vay·shal·lach		Genesis 45:24
-	et		
Then Joseph sent his brothers	e·chaw	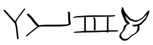	
and as they were leaving	vay·ye·le·khu	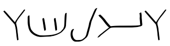	
he said	vay·yo·mer		
to them	a·le·hem		
“ Do not	al		
quarrel	tir·ge·zu		
on the way ! ”	bad·da·rekh		

So [the brothers] went up	vay·ya·a·lu	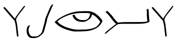	Genesis 45:25
out of Egypt	mim·mits·ra·yim	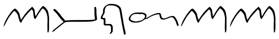	
and came	vay·ya·vo·u	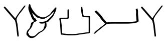	
in the land	e·rets	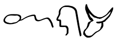	
of Canaan	ke·na·an	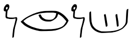	
to	el	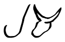	
Jacob	ya·a·qov	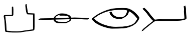	
their father	a·vee·hem	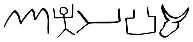	
they said	vay·yag·gi·du	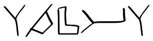	Genesis 45:26
	lo	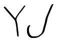	
-	le·mor	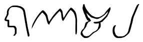	
is still	o·wd	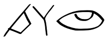	
“ Joseph	yo·w·seph	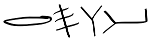	
alive ”	chay	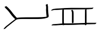	
“ and	ve·khee	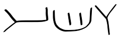	
he	hu	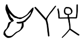	
is ruler	mo·shel	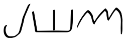	
over all	be·khal	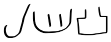	
the land	e·rets	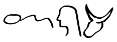	
of Egypt ! ”	mits·ra·yim	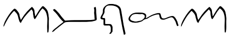	
But Jacob was stunned	vay·ya·phag	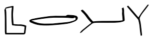	
	lib·bo	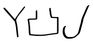	
for	kee	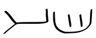	
he did not	lo	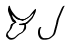	
believe	he·e·meen	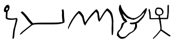	
them	la·hem	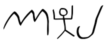	

However, when they relayed	vay·dab·be·ru	וידברו	Genesis 45:27
	e·law	אליו	
-	et	את	
all	kal	כל	
	div·re	דברי	
Joseph	yo·w·seph	יוסף	
that	a·sher	אשר	
had told	dib·ber	דבר	
them	a·le·hem	אלהם	
and when he saw	vay·yar	וירא	
-	et	את	
the wagons	ha·a·ga·lo·wt	העגלות	
that	a·sher	אשר	
had sent	sha·lach	שלח	
Joseph	yo·w·seph	יוסף	
to carry him	la·set	לשאת	
back	o·to	אתו	
was revived	vat·te·chee	ותחי	
the spirit	ru·ach	רוח	
Jacob	ya·a·qov	יעקב	
of their father	a·vee·hem	אביהם	
declared	vay·yo·mer	ויאמר	Genesis 45:28
Israel	yis·ra·el	ישראל	
“ Enough ! ”	rav	רב	
is still	o·wd	עוד	
Joseph	yo·w·seph	יוסף	
“ My son	be·nee	בני	

alive !	chay	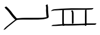	
I will go	e·le·khah	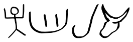	
to see him	ve·er·en·nu		
before	be·te·rem		
I die ”	a·mut		
set out	vay·yis·sa		Genesis 46:1
So Israel	yis·ra·el	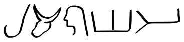	
with all	ve·khal		
that	a·sher		
he had	lo	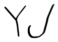	
and when he came	vay·ya·vo	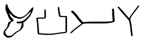	
to	be·e·rah		
Beersheba	sha·va		
he offered	vay·yiz·bach		
sacrifices	ze·va·cheem	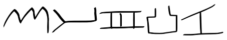	
to the God	le·lo·he	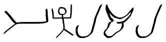	
of his father	a·vee	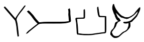	
Isaac	yits·chaq		
spoke	vay·yo·mer		Genesis 46:2
God	e·lo·heem		
to Israel	le·yis·ra·el		
in a vision :	be·mar·ot	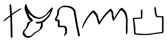	
And that night	hal·lay·lah	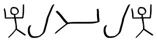	
He said	vay·yo·mer		
“ Jacob	ya·a·qov		
Jacob ! ”	ya·a·qov		
replied Jacob	vay·yo·mer		

“ Here I am ”	hin·ne·nee	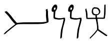	
He said	vay·yo·mer		Genesis 46:3
“ I	a·no·khee		
am God ”	ha·el		
“ the God	e·lo·he		
of your father	a·vee·kha	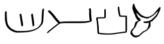	
Do not	al		
be afraid	tee·ra	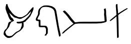	
to go down	me·re·dah		
to Egypt	mits·ray·mah		
for	kee	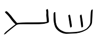	
nation	le·go·w		
you into a great	ga·do·wl		
I will make	a·see·me·kha	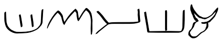	
there	sham	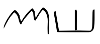	
I	a·no·khee		Genesis 46:4
will go down	e·red		
with	im·me·kha	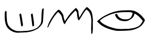	
you to Egypt	mits·ray·mah		
and I	ve·a·no·khee		
bring you back	a·al·kha		
will surely	gam		
	a·loh		
And Joseph’s	ve·yo·w·seph		
will close	ya·sheet		
own hands	ya·do	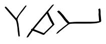	
	al		

your eyes ”	e·ne·kha	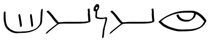	
departed	vay·ya·qam	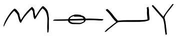	Genesis 46:5
Then Jacob	ya·a·qov	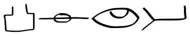	
from	mib·be·er		
Beersheba	sha·va		
took	vay·yis·u		
and the sons	ve·ne	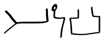	
of Israel	yis·ra·el	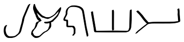	
-	et		
Jacob	ya·a·qov		
their father	a·vee·hem	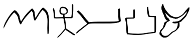	
-	ve·et		
along with their children	tap·pam		
-	ve·et		
and wives	ne·she·hem	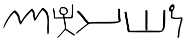	
in the wagons	ba·a·ga·lo·wt		
-	a·sher		
had sent	sha·lach	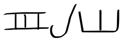	
Pharaoh	par·oh		
to carry him	la·set		
-	o·to		
They also took	vay·yiq·chu	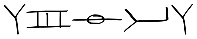	Genesis 46:6
-	et		
the livestock	miq·ne·hem		
-	ve·et		
and possessions	re·khu·sham		
-	a·sher		

they had acquired	ra·khe·shu	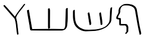	
in the land	be·e·rets	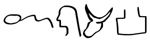	
of Canaan	ke·na·an	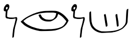	
went	vay·ya·vo·u	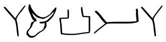	
to Egypt	mits·ra·ye·mah	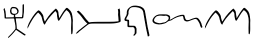	
and Jacob	ya·a·qov	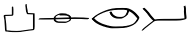	
and all	ve·khal	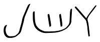	
his offspring	zar·o	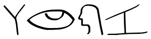	
-	it·to	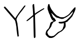	
his sons	ba·naw	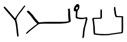	Genesis 46:7
and grandsons	u·ve·ne	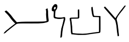	
	va·naw	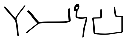	
-	it·to	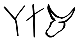	
[and] his daughters	be·no·taw	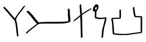	
and granddaughters	u·ve·no·wt	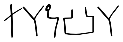	
—	ba·naw	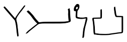	
all	ve·khal	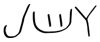	
his offspring	zar·o	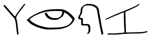	
[Jacob] took	he·vee	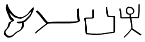	
with him	it·to	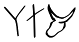	
to Egypt	mits·ra·ye·mah	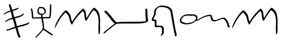	
Now these	ve·el·leh	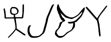	Genesis 46:8
are the names	she·mo·wt	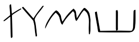	
of the sons	be·ne	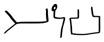	
of Israel	yis·ra·el	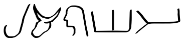	
who went	hab·ba·eem	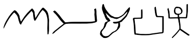	
to Egypt :	mits·ray·mah	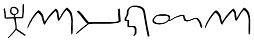	

(Jacob	ya·a·qov		
and his descendants)	u·va·naw	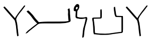	
firstborn	be·khor		
Jacob's	ya·a·qov	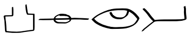	
Reuben	re·u·ven		
The sons	u·ve·ne		Genesis 46:9
of Reuben :	re·u·ven		
Hanoch	cha·no·wkh		
Pallu	u·phal·lu		
Hezron	ve·chets·ro·wn		
and Carmi	ve·khar·mee	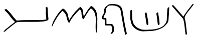	
The sons	u·ve·ne		Genesis 46:10
of Simeon :	shim·o·wn		
Jemuel	ye·mu·el		
Jamin	ve·ya·meen		
Ohad	ve·o·had		
Jachin	ve·ya·kheen		
Zohar	ve·tso·char		
and Shaul	ve·sha·ul		
the son	ben		
of a Canaanite woman	hak·ke·na·a·neet		
The sons	u·ve·ne		Genesis 46:11
of Levi :	le·vee		
Gershon	ge·re·sho·wn	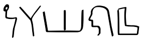	
Kohath	qe·hat	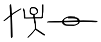	
and Merari	u·me·ra·ree	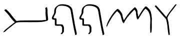	
The sons	u·ve·ne		Genesis 46:12

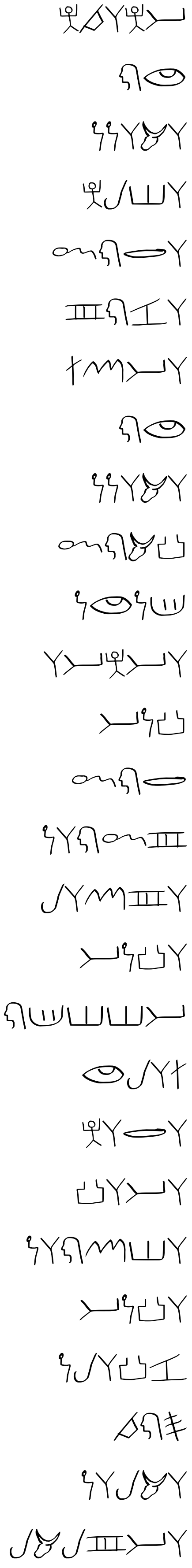

of Judah :	ye·hu·dah	
Er	er	
Onan	ve·o·w·nan	
Shelah	ve·she·lah	
Perez	va·phe·rets	
and Zerah	va·za·rach	
died	vay·ya·mat	
but Er	er	
and Onan	ve·o·w·nan	
in the land	be·e·rets	
of Canaan	ke·na·an	
	vay·yih·yu	
The sons	ve·ne	
of Perez :	phe·rets	
Hezron	chets·ro·wn	
and Hamul	ve·cha·mul	
The sons	u·ve·ne	Genesis 46:13
of Issachar :	yi·sa·sh·khar	
Tola	to·w·la	
Puvah	u·phuw·vah	
Job	ve·yo·wv	
and Shimron	ve·shim·ro·wn	
The sons	u·ve·ne	Genesis 46:14
of Zebulun :	ze·vu·lun	
Sered	se·red	
Elon	ve·e·lo·wn	
and Jahleel	ve·yach·le·el	

These	el·leh	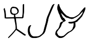	Genesis 46:15
are the sons	be·ne	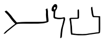	
of Leah	le·ah		
-	a·sher		
born	ya·le·dah	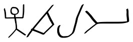	
to Jacob	le·ya·a·qov		
in	be·phad·dan		
Paddan-aram	a·ram		
	ve·et		
Dinah	dee·nah	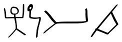	
in addition to his daughter	vit·to		
The total	kal		
number	ne·phesh		
of sons	ba·naw	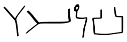	
and daughters	u·ve·no·w·taw		
[was] thirty-three	she·lo·sheem	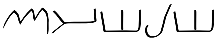	
	ve·sha·losh		
The sons	u·ve·ne		Genesis 46:16
of Gad :	gad		
Ziphion	tsiph·yo·wn		
Haggi	ve·chag·gee		
Shuni	shu·nee		
Ezbon	ve·ets·bon		
Eri	e·ree		
Arodi	va·a·ro·w·dee		
and Areli	ve·ar·e·lee		
The children	u·ve·ne		Genesis 46:17

of Asher :	a·sher		
Imnah	yim·nah	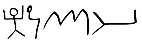	
Ishvah	ve·yish·vah	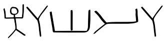	
Ishvi	ve·yish·vee		
Beriah	u·ve·ree·ah	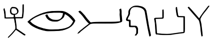	
Serah	ve·se·rach		
and their sister	a·cho·tam	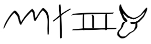	
The sons	u·ve·ne		
of Beriah :	ve·ree·ah	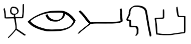	
Heber	che·ver	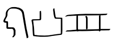	
and Malchiel	u·mal·kee·el		
These	el·leh	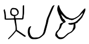	Genesis 46:18
are the sons	be·ne	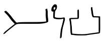	
to Zilpah —	zil·pah		
whom	a·sher		
gave	na·tan	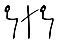	
Laban	la·van		
Leah —	le·le·ah		
to his daughter	vit·to		
born	vat·te·led	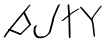	
-	et		
-	el·leh	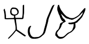	
of Jacob	le·ya·a·qov		
sixteen	shesh		
	es·reh		
in all	na·phesh		
The sons	be·ne	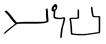	Genesis 46:19

Rachel :	ra·chel	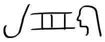	
wife	e·shet	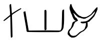	
of Jacob’s	ya·a·qov	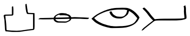	
Joseph	yo·w·seph		
and Benjamin	u·vin·ya·min	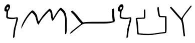	
were born	vay·yiw·va·led	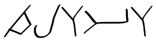	Genesis 46:20
to Joseph	le·yo·w·seph		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
-	a·sher		
-	ya·le·dah	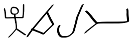	
-	lo		
by Asenath	a·se·nat		
daughter	bat		
	po·w·tee		
of Potiphera	phe·ra		
priest	ko·hen		
of On	on		
-	et		
Manasseh	me·nash·sheh	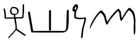	
-	ve·et		
and Ephraim	eph·ra·yim		
The sons	u·ve·ne		Genesis 46:21
of Benjamin :	vin·ya·min	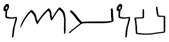	
Bela	be·la		
Becher	va·ve·kher	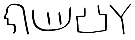	
Ashbel	ve·ash·bel		

Gera	ge·ra	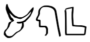	
Naaman	ve·na·a·man	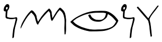	
Ehi	e·chee	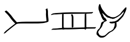	
Rosh	va·rosh	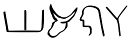	
Muppim	mup·peem	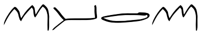	
Huppim	ve·chup·peem	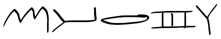	
and Ard	va·a·red	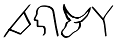	
These	el·leh	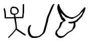	Genesis 46:22
are the sons	be·ne	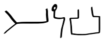	
of Rachel	ra·chel	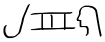	
-	a·sher	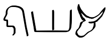	
born	yul·lad	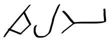	
to Jacob —	le·ya·a·qov	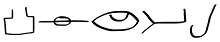	
	kal	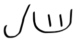	
in all	ne·phesh	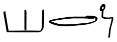	
fourteen	ar·ba·ah	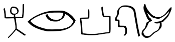	
	a·sar	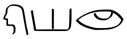	
The son	u·ve·ne	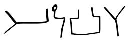	Genesis 46:23
of Dan :	dan	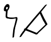	
Hushim	chu·sheem	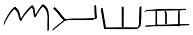	
The sons	u·ve·ne	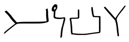	Genesis 46:24
of Naphtali :	naph·ta·lee	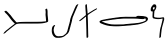	
Jahzeel	yach·tse·el	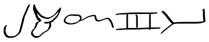	
Guni	ve·gu·nee	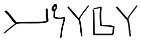	
Jezer	ve·ye·tser	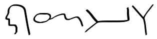	
and Shillem	ve·shil·lem	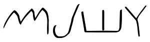	
These	el·leh	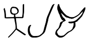	Genesis 46:25

are the sons	be·ne	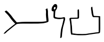	
to Bilhah	vil·hah	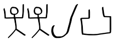	
whom	a·sher		
gave	na·tan	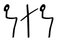	
Laban	la·van	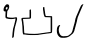	
Rachel —	le·ra·chel	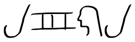	
to his daughter	bit·to		
born	vat·te·led		
-	et		
-	el·leh	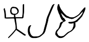	
of Jacob	le·ya·a·qov		
in all	kal		
	ne·phesh		
seven	shiv·ah	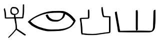	
All those	kal	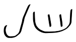	Genesis 46:26
persons	han·ne·phesh		
who came	hab·ba·ah		
belonging to Jacob	le·ya·a·qov		
to Egypt —	mits·ray·mah		
his direct descendants	yo·tse·e		
	ye·re·kho		
besides	mil·le·vad	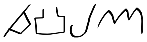	
the wives	ne·she	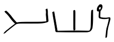	
sons —	ve·ne	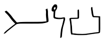	
of Jacob's	ya·a·qov		
	kal	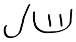	
	ne·phesh		

[numbered] sixty-six	shish·sheem	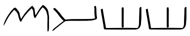	
	va·shesh		
sons	u·ve·ne		Genesis 46:27
Joseph	yo·w·seph		
who	a·sher		
had been born	yul·lad	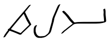	
to	lo		
in Egypt	ve·mits·ra·yim		
-	ne·phesh		
And with the two	she·na·yim	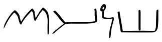	
in all	kal		
the members	han·ne·phesh		
family	le·vet	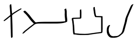	
of Jacob’s	ya·a·qov	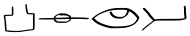	
who went	hab·ba·ah		
to Egypt [were]	mits·ray·mah		
seventy	shiv·eem	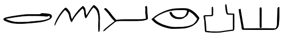	
-	ve·et		Genesis 46:28
Judah	ye·hu·dah	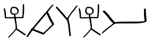	
Now Jacob had sent	sha·lach	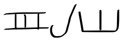	
ahead of him	le·pha·naw	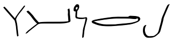	
to	el		
Joseph	yo·w·seph		
to get directions	le·ho·w·rot		
	le·pha·naw	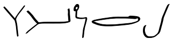	
to Goshen	go·she·nah	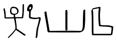	
When [Jacob’s family] arrived	vay·ya·vo·u	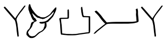	

in the land	ar·tsah		
of Goshen	go·shen		
prepared	vay·ye·sor		Genesis 46:29
Joseph	yo·w·seph		
his chariot	mer·kav·to		
and went	vay·ya·al	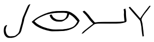	
to meet	liq·rat	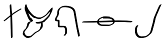	
Israel	yis·ra·el	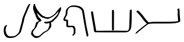	
his father	a·vee	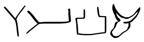	
[there]	go·she·nah	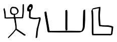	
Joseph presented himself	vay·ye·ra	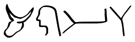	
to him	e·law	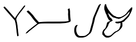	
embraced	vay·yip·pol	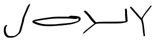	
	al		
him	tsaw·va·raw		
and wept	vay·ye·vek	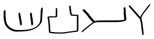	
	al		
	tsaw·va·raw		
profusely	o·wd		
said	vay·yo·mer		Genesis 46:30
Then Israel	yis·ra·el	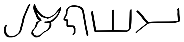	
to	el		
Joseph	yo·w·seph		
“ Finally I can die	a·mu·tah		
now	hap·pa·am		
	a·cha·re	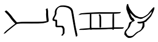	
that I have seen	re·o·w·tee		

-	et		
your face	pa·ne·kha	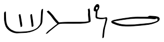	
[and know] that	kee	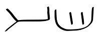	
you are still	o·wd·kha		
alive ! ”	chay	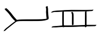	
said	vay·yo·mer	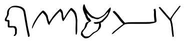	Genesis 46:31
Joseph	yo·w·seph		
to	el		
his brothers	e·chaw	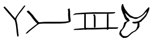	
and to	ve·el		
household	bet	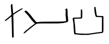	
his father’s	a·vee	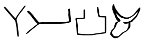	
“ I will go up	e·e·leh		
and inform	ve·ag·gee·dah	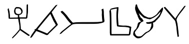	
Pharaoh	le·phar·oh		
-	ve·o·me·rah		
:	e·law	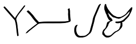	
‘ My brothers	a·chay	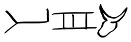	
household	u·vet	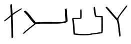	
and my father’s	a·vee	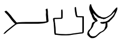	
-	a·sher		
from the land	be·e·rets		
of Canaan	ke·na·an		
have come	ba·u		
to me	e·lay	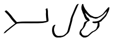	
The men	ve·ha·a·na·sheem		Genesis 46:32
are shepherds	ro·e		

	tson	
-	kee	
-	an·she	
they raise livestock	miq·neh	
	ha·yu	
their flocks	ve·tso·nam	
and herds	u·ve·qa·ram	
and all	ve·khal	
that	a·sher	
they own ’	la·hem	
and they have brought	he·vee·u	
-	ve·ha·yah	Genesis 46:33
When	kee	
summons	yiq·ra	
you	la·khem	
Pharaoh	par·oh	
and asks	ve·a·mar	
‘ What	mah	
is your occupation ? ’	ma·a·se·khem	
you are to say	va·a·mar·tem	Genesis 46:34
	an·she	
have raised livestock	miq·neh	
	ha·yu	
‘ Your servants	a·va·de·kha	
ever since our youth	min·ne·u·re·nu	
	ve·ad	
—	at·tah	

both	gam	
we	a·nach·nu	
and	gam	
our fathers ’	a·vo·te·nu	
Then	ba·a·vur	
you will be allowed to settle	te·she·vu	
in the land	be·e·rets	
of Goshen	go·shen	
since	kee	
are detestable	to·w·a·vat	
to the Egyptians ”	mits·ra·yim	
all	kal	
shepherds	ro·eh	
	tson	
went	vay·ya·vo	Genesis 47:1
So Joseph	yo·w·seph	
and told	vay·yag·ged	
Pharaoh	le·phar·oh	
:	vay·yo·mer	
“ My father	a·vee	
and my brothers	ve·a·chay	
with their flocks	ve·tso·nam	
and herds	u·ve·qa·ram	
and all	ve·khal	
they own	a·sher	
	la·hem	
have come	ba·u	

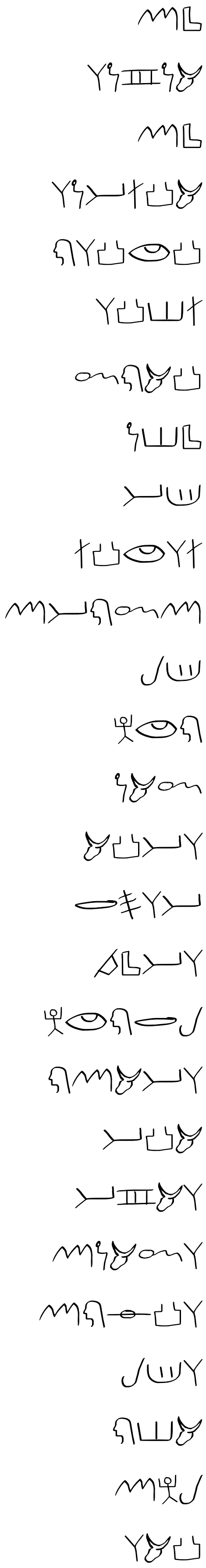

from the land	me·e·rets	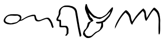	
of Canaan	ke·na·an	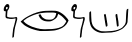	
and are now	ve·hin·nam	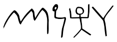	
	be·e·rets	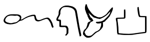	
in Goshen ”	go·shen	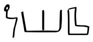	
-	u·miq·tseh	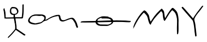	Genesis 47:2
his brothers	e·chaw	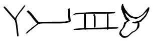	
And he chose	la·qach	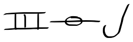	
five	cha·mish·shah	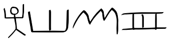	
of	a·na·sheem	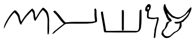	
and presented them	vay·yats·tsi·gem	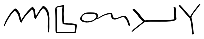	
before	liph·ne	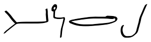	
Pharaoh	phar·oh	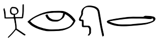	
asked	vay·yo·mer	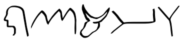	Genesis 47:3
Pharaoh	par·oh	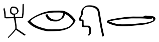	
	el	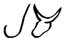	
[Joseph’s] brothers	e·chaw	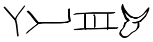	
“ What	mah	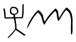	
is your occupation ? ”	ma·a·se·khem	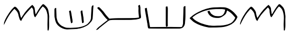	
they replied	vay·yo·me·ru	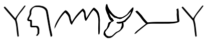	
	el	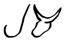	
	par·oh	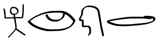	
are shepherds	ro·eh	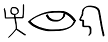	
”	tson	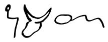	
“ Your servants	a·va·de·kha	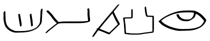	
“ both	gam	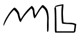	
we	a·nach·nu	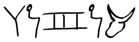	

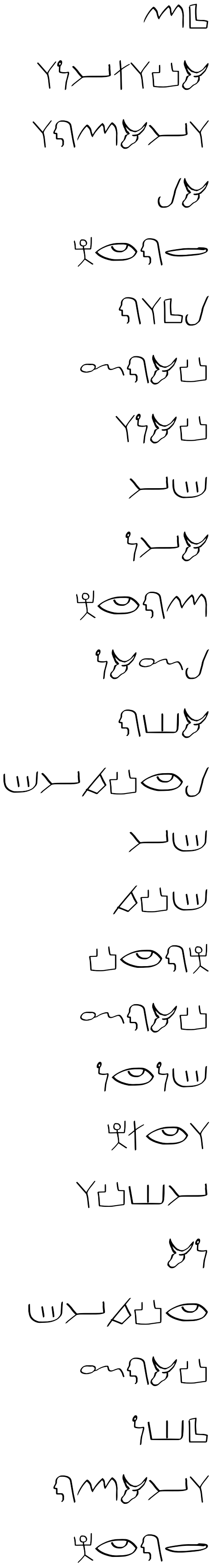

and	gam	
our fathers ”	a·vo·w·te·nu	
Then they said	vay·yo·me·ru	Genesis 47:4
to	el	
Pharaoh	par·oh	
for a time	la·gur	
to live in the land	ba·a·rets	
“ We have come	ba·nu	
because	kee	
there is no	en	
pasture	mir·eh	
for the flocks	lats·tson	
-	a·sher	
of your servants	la·a·va·de·kha	
since	kee	
has been severe	kha·ved	
the famine	ha·ra·av	
in the land	be·e·rets	
of Canaan	ke·na·an	
So now	ve·at·tah	
to settle	ye·she·vu	
please	na	
allow your servants	a·va·de·kha	
in the land	be·e·rets	
of Goshen ”	go·shen	
said	vay·yo·mer	Genesis 47:5
Pharaoh	par·oh	

to	el		
Joseph	yo·w·seph		
	le·mor		
“ Now that your father	a·vee·kha	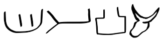	
and brothers	ve·a·che·kha	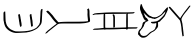	
have come	ba·u		
to you	e·le·kha	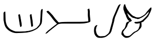	
the land	e·rets		Genesis 47:6
of Egypt	mits·ra·yim	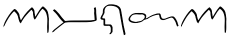	
is before you	le·pha·ne·kha	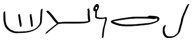	
	hee		
in the best	be·me·tav	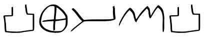	
part of the land	ha·a·rets		
settle	ho·wo·shev		
-	et		
your father	a·vee·kha	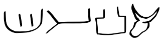	
-	ve·et		
and brothers	a·che·kha	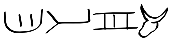	
They may dwell	ye·she·vu	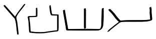	
in the land	be·e·rets		
of Goshen	go·shen		
And if	ve·im		
you know of	ya·da·ta		
	ve·yesh	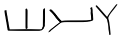	
	bam	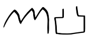	
men among them	an·she		
any talented	cha·yil	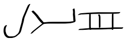	

put them	ve·sam·tam	ושמתם	
in charge of	sa·re	שרי	
my own livestock	miq·neh	מקנה	
	al	על	
-	a·sher	אשר	
”	lee	לי	
brought in	vay·ya·ve	ויבא	Genesis 47:7
Then Joseph	yo·w·seph	יוסף	
-	et	את	
Jacob	ya·a·qov	יעקב	
his father	a·vee	אביו	
and presented him	vay·ya·a·mi·de·hu	ויעמדהו	
before	liph·ne	לפני	
Pharaoh	phar·oh	פרעה	
blessed	vay·va·rekh	ויברך	
and Jacob	ya·a·qov	יעקב	
-	et	את	
Pharaoh	par·oh	פרעה	
asked	vay·yo·mer	ויאמר	Genesis 47:8
Pharaoh	par·oh	פרעה	
	el	אל	
	ya·a·qov	יעקב	
“ How many	kam·mah	כמה	
years	ye·me	ימי	
	she·ne	שני	
have you lived ? ”	chay·ye·kha	חייך	
replied	vay·yo·mer	ויאמר	Genesis 47:9

Jacob	ya·a·qov	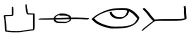	
	el		
	par·oh		
“ My years	ye·me		
years ”	she·ne	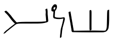	
“ My travels	me·gu·ray		
	she·lo·sheem		
[have lasted] 130	u·me·at		
	sha·nah	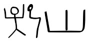	
few	me·at		
and hard	ve·ra·eem		
have been	ha·yu	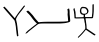	
the years	ye·me		
	she·ne	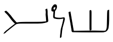	
	chay·yay	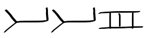	
and they have not	ve·lo		
matched	his·see·gu	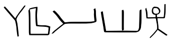	
-	et		
	ye·me		
	she·ne	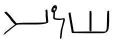	
	chay·ye	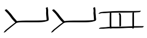	
of my fathers ”	a·vo·tay		
	bee·me	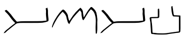	
of the travels	me·gu·re·hem		
blessed	vay·va·rekh		Genesis 47:10
Then Jacob	ya·a·qov		
-	et		

Pharaoh	par·oh		
and departed	vay·ye·tse	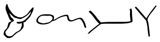	
presence	mil·liph·ne		
from [his]	phar·oh		
settled	vay·yo·wo·shev		Genesis 47:11
So Joseph	yo·w·seph		
-	et		
his father	a·vee	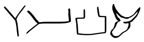	
-	ve·et		
and brothers	e·chaw	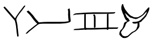	
	vay·yit·ten	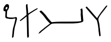	
and gave them	la·hem		
property	a·chuz·zah	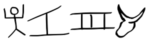	
in the land	be·e·rets		
of Egypt	mits·ra·yim	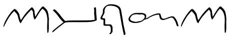	
in the best	be·me·tav	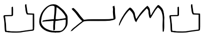	
part of the land	ha·a·rets		
the district	be·e·rets		
of Rameses	ra·me·ses		
as	ka·a·sher		
had commanded	tsiw·vah		
Pharaoh	phar·oh		
provided	vay·khal·kel		Genesis 47:12
Joseph also	yo·w·seph		
-	et		
his father	a·vee	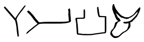	
and	ve·et		

brothers	e·chaw	𐤀𐤇𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
household	bet	𐤁𐤉𐤕	
his father’s	a·vee	𐤀𐤁𐤉𐤅	
with food	le·chem	𐤋𐤇𐤌	
for	le·phee	𐤋𐤐𐤉	
[their] families	hat·taph	𐤄𐤈𐤐	
food, however	ve·le·chem	𐤅𐤋𐤇𐤌	Genesis 47:13
There was no	en	𐤀𐤉𐤍	
in all	be·khal	𐤁𐤊𐤋	
that region	ha·a·rets	𐤄𐤀𐤓𐤑	
because	kee	𐤊𐤉	
severe	kha·ved	𐤊𐤁𐤃	
the famine	ha·ra·av	𐤄𐤓𐤏𐤁	
was so	me·od	𐤌𐤀𐤃	
had been exhausted	vat·te·lah	𐤅𐤕𐤋𐤄	
the lands	e·rets	𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and	ve·e·rets	𐤅𐤀𐤓𐤑	
Canaan	ke·na·an	𐤊𐤍𐤏𐤍	
by	mip·pe·ne	𐤌𐤐𐤍𐤉	
the famine	ha·ra·av	𐤄𐤓𐤏𐤁	
collected	vay·laq·qet	𐤅𐤉𐤋𐤒𐤈	Genesis 47:14
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	

the money	hak·ke·seph	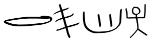	
to be found	han·nim·tsa	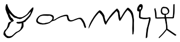	
in the land	ve·e·rets	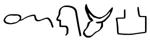	
of Egypt	mits·ra·yim	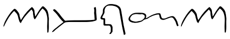	
and the land	u·ve·e·rets	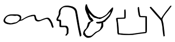	
of Canaan	ke·na·an	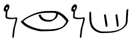	
in exchange for the grain	bash·she·ver	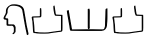	
-	a·sher	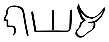	
they	hem	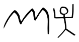	
were buying	sho·ve·reem	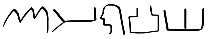	
brought	vay·ya·ve	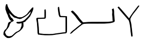	
and he	yo·w·seph	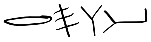	
-	et	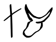	
[it]	hak·ke·seph	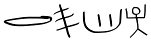	
palace	be·tah	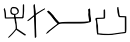	
into Pharaoh’s	phar·oh	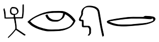	
was gone	vay·yit·tom	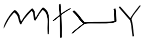	Genesis 47:15
When the money	hak·ke·seph	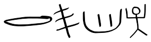	
from the lands	me·e·rets	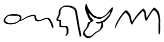	
of Egypt	mits·ra·yim	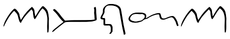	
and	u·me·e·rets	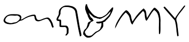	
Canaan	ke·na·an	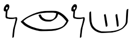	
came	vay·ya·vo·u	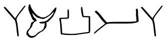	
all	khal	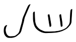	
the Egyptians	mits·ra·yim	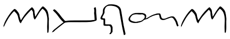	
to	el	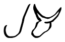	
Joseph	yo·w·seph	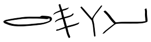	

and said	le·mor	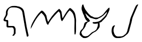	
“ Give	ha·vah		
us	la·nu		
food	le·chem	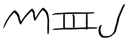	
Why	ve·lam·mah	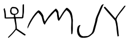	
should we die	na·mut		
before your eyes ?	neg·de·kha		
For	kee	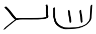	
have run out ! ”	a·phes		
our funds	ka·seph		
said	vay·yo·mer		Genesis 47:16
Joseph	yo·w·seph		
“ Then bring me	ha·vu		
your livestock ”	miq·ne·khem	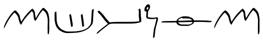	
I will sell	ve·et·te·nah		
you food	la·khem		
in exchange for your livestock ”	be·miq·ne·khem	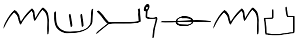	
“ Since	im		
is gone	a·phes		
the money	ka·seph		
So they brought	vay·ya·vee·u		Genesis 47:17
-	et		
their livestock	miq·ne·hem	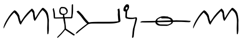	
to	el		
Joseph	yo·w·seph		
gave	vay·yit·ten	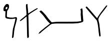	
them	la·hem		

and he	yo·w·seph		
food	le·chem	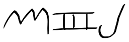	
in exchange for their horses	bas·su·seem		
	u·ve·miq·neh	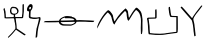	
their flocks	hats·tson		
-	u·ve·miq·neh	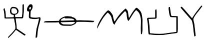	
and herds	hab·ba·qar	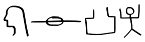	
and their donkeys	u·va·cha·mo·reem		
he provided them	vay·na·ha·lem		
with food	bal·le·chem	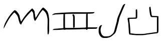	
in exchange for all	be·khal		
their livestock	miq·ne·hem	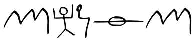	
year	bash·sha·nah		
Throughout that	ha·hi·w	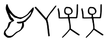	
was over	vat·tit·tom		Genesis 47:18
year	hash·sha·nah	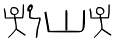	
When that	ha·hi·w	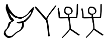	
they came	vay·ya·vo·u	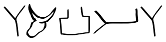	
to him	e·law	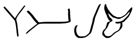	
year	bash·sha·nah		
the second	hash·she·neet	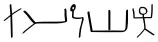	
and said	vay·yo·me·ru		
	lo		
“ We cannot	lo		
hide	ne·kha·ched		
from our lord	me·a·do·nee		
that	kee	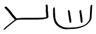	

	im		
is gone	tam		
our money	hak·ke·seph		
and all our livestock	u·miq·neh	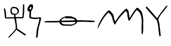	
	hab·be·he·mah	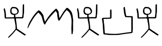	
belongs to	el		
[you]	a·do·nee		
There is nothing	lo		
left	nish·ar		
for	liph·ne		
our lord	a·do·nee		
except	bil·tee	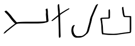	
	im		
our bodies	ge·vee·ya·te·nu	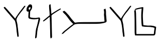	
and our land	ve·ad·ma·te·nu		
Why	lam·mah		Genesis 47:19
should we perish	na·mut		
before your eyes —	le·e·ne·kha	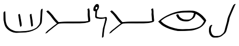	
as well ?	gam		
we	a·nach·nu	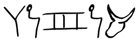	
and	gam		
our land	ad·ma·te·nu		
Purchase	qe·neh	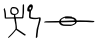	
us	o·ta·nu		
and	ve·et		
our land	ad·ma·te·nu		
in exchange for food	bal·la·chem	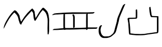	

will be	ve·nih·yeh		
Then we	a·nach·nu	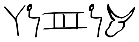	
along with our land	ve·ad·ma·te·nu		
slaves	a·va·deem		
to Pharaoh	le·phar·oh		
Give us	ve·ten		
seed	ze·ra		
that we may live	ve·nich·yeh	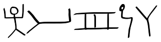	
and not	ve·lo		
die	na·mut		
and that the land	ve·ha·a·da·mah		
may not	lo		
become desolate ”	te·sham	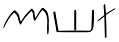	
acquired	vay·yi·qen	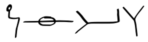	Genesis 47:20
So Joseph	yo·w·seph		
-	et		
all	kal	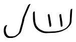	
the land	ad·mat		
in Egypt	mits·ra·yim		
for Pharaoh	le·phar·oh		
-	kee	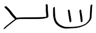	
sold	ma·khe·ru		
the Egyptians	mits·ra·yim	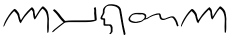	
one and all	eesh	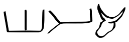	
their fields	sa·de·hu	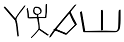	
because	kee	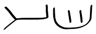	
was so severe	cha·zaq		

upon them	a·le·hem		
the famine	ha·ra·av		
became Pharaoh’s	vat·te·hee		
The land	ha·a·rets		
	le·phar·oh		
-	ve·et		Genesis 47:21
the people	ha·am		
and Joseph reduced	he·e·veer		
-	o·to		
to servitude	le·a·reem		
from one end	miq·tseh	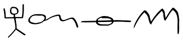	
	ge·vul		
of Egypt	mits·ra·yim		
to	ve·ad		
the other	qa·tse·hu		
However	raq	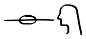	Genesis 47:22
of the land	ad·mat		
the priests’ portion	hak·ko·ha·neem	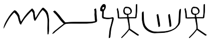	
he did not	lo		
acquire	qa·nah	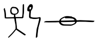	
for	kee	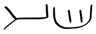	
-	choq	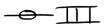	
	lak·ko·ha·neem	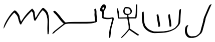	
	me·et		
it had been given to them by Pharaoh	par·oh		
They ate	ve·a·khe·lu		
-	et		

the rations that	chuq·qam	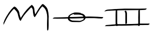	
-	a·sher		
supplied	na·tan	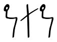	
	la·hem		
Pharaoh	par·oh		
so	al		
	ken	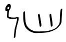	
they did not	lo		
sell	ma·khe·ru		
-	et		
their land	ad·ma·tam		
said	vay·yo·mer		Genesis 47:23
Then Joseph	yo·w·seph		
to	el		
the people	ha·am		
“ Now that	hen		
I have acquired	qa·nee·tee	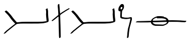	
-	et·khem		
this day	hay·yo·wm	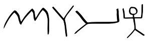	
-	ve·et		
you and your land	ad·mat·khem	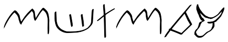	
for Pharaoh	le·phar·oh		
here	he		
for you	la·khem		
is seed	ze·ra		
to sow	u·ze·ra·tem		
-	et		

in the land	ha·a·da·mah		
	ve·ha·yah	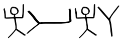	Genesis 47:24
At harvest time	bat·te·vu·ot		
you are to give	u·ne·tat·tem		
a fifth	cha·mee·sheet	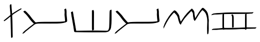	
of it to Pharaoh	le·phar·oh		
and four-fifths	ve·ar·ba		
	hay·ya·dot	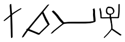	
will be	yih·yeh	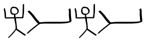	
yours	la·khem		
as seed	le·ze·ra		
for the field	has·sa·deh		
and food for yourselves	u·le·a·khe·le·khem	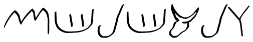	
-	ve·la·a·sher		
and your households	be·vat·te·khem	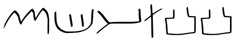	
	ve·le·e·khol		
and children ”	le·tap·pe·khem		
they said	vay·yo·me·ru		Genesis 47:25
“ You have saved our lives ”	he·che·yi·ta·nu	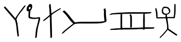	
“ We have found	nim·tsa		
favor	chen	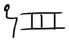	
eyes	be·e·ne	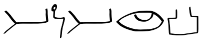	
in our lord’s	a·do·nee		
and we will be	ve·ha·yee·nu	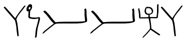	
servants ”	a·va·deem		
Pharaoh’s	le·phar·oh		

established	vay·ya·sem		Genesis 47:26
-	o·tah		
So Joseph	yo·w·seph		
a law	le·choq	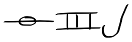	
and it is in effect	ad		
day	hay·yo·wm	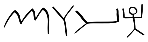	
to this	haz·zeh		
in	al		
the land	ad·mat		
of Egypt	mits·ra·yim		
of the produce belongs to Pharaoh	le·phar·oh		
that a fifth	la·cho·mesh	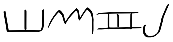	
Only	raq	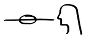	
land	ad·mat		
the priests’	hak·ko·ha·neem	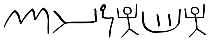	
	le·vad·dam	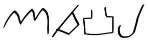	
does not	lo		
belong to	ha·ye·tah	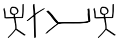	
Pharaoh	le·phar·oh		
settled	vay·ye·shev	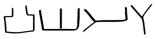	Genesis 47:27
Now the Israelites	yis·ra·el	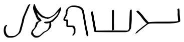	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
in the region	be·e·rets		
of Goshen	go·shen		
They acquired property	vay·ye·a·cha·zu		
there	vah		

and became fruitful	vay·yiph·ru	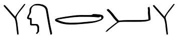	
in number	vay·yir·bu	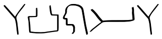	
and increased greatly	me·od	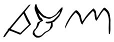	
lived	vay·chee	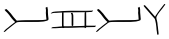	Genesis 47:28
And Jacob	ya·a·qov	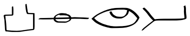	
in the land	be·e·rets	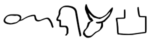	
of Egypt	mits·ra·yim	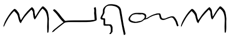	
	she·va	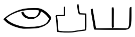	
seventeen	es·reh	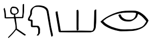	
years	sha·nah	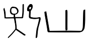	
was	vay·hee	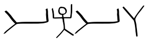	
	ye·me	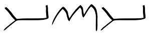	
	ya·a·qov	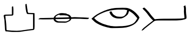	
and the length of his life	she·ne	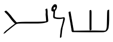	
	chay·yaw	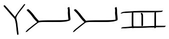	
	she·va	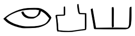	
years	sha·neem	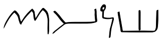	
	ve·ar·ba·eem	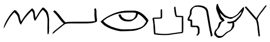	
147	u·me·at	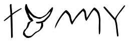	
	sha·nah	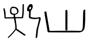	
drew near	vay·yiq·re·vu	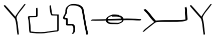	Genesis 47:29
When the time	ye·me	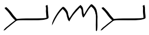	
for Israel	yis·ra·ʾēl	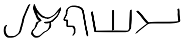	
to die	la·mut	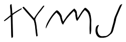	
he called	vay·yiq·ra	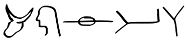	
his son	liv·no	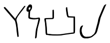	
Joseph	le·yo·w·seph	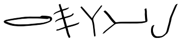	

and said	vay·yo·mer		
to him	lo		
“ If	im		
	na		
I have found	ma·tsa·tee		
favor	chen	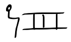	
in your eyes	be·e·ne·kha	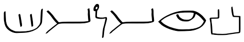	
put	seem	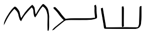	
	na		
your hand	ya·de·kha		
under	ta·chat	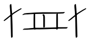	
my thigh	ye·re·khee	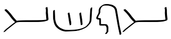	
and promise to show	ve·a·see·ta		
me	im·ma·dee		
kindness	che·sed		
and faithfulness	ve·e·met		
Do not	al		
	na		
bury me	tiq·be·re·nee		
in Egypt	be·mits·ra·yim		
but when I lie down	ve·sha·khav·tee	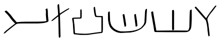	Genesis 47:30
with	im		
my fathers	a·vo·tay		
carry me	u·ne·sa·ta·nee		
out of Egypt	mim·mits·ra·yim		
and bury me	u·qe·var·ta·nee	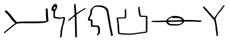	
with them ”	biq·vu·ra·tam		

Joseph answered	vay·yo·mar		
“ I	a·no·khee		
will do	e·e·seh		
as you have requested ”	khid·va·re·kha	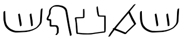	
Jacob said	vay·yo·mer		Genesis 47:31
“ Swear	hish·sha·ve·ah		
to me ”	lee	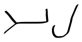	
So Joseph swore	vay·yish·sha·va	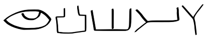	
to him	lo		
bowed [in worship]	vay·yish·ta·chu		
and Israel	yis·ra·el	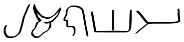	
at	al		
the head	rosh		
of his bed	ham·mit·tah		
-	vay·hee	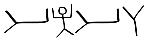	Genesis 48:1
Some time later	a·cha·re	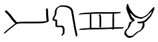	
	had·de·va·reem	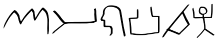	
	ha·el·leh		
was told	vay·yo·mer		
Joseph	le·yo·w·seph		
	hin·neh		
“ Your father	a·vee·kha	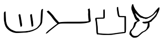	
is ill ”	cho·leh	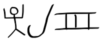	
So he set out	vay·yiq·qach	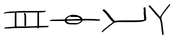	
-	et		
his two	she·ne	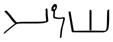	
sons	va·naw	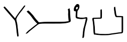	

with	im·mo		
-	et		
Manasseh	me·nash·sheh	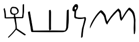	
-	ve·et		
and Ephraim	eph·ra·yim		
was told	vay·yag·ged	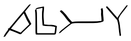	Genesis 48:2
When Jacob	le·ya·a·qov		
	vay·yo·mer		
	hin·neh		
“ Your son	bin·kha	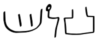	
Joseph	yo·w·seph		
has come	ba		
to you ”	e·le·kha	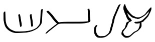	
rallied his strength	vay·yit·chaz·zeq	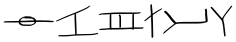	
Israel	yis·ra·el	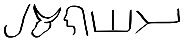	
and sat up	vay·ye·shev		
in	al		
bed	ham·mit·tah		
said	vay·yo·mer		Genesis 48:3
Jacob	ya·a·qov	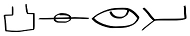	
to	el		
Joseph	yo·w·seph		
“ God	el		
Almighty	shad·day	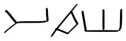	
appeared	nir·ah		
to me	e·lay	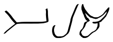	
at Luz	be·luz		

in the land	be·e·rets	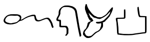	
of Canaan	ke·na·an	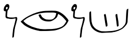	
and there He blessed	vay·va·rekh	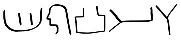	
me	o·tee	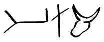	
and told	vay·yo·mer	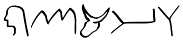	Genesis 48:4
me	e·lay	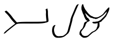	
‘ Behold	hin·nee	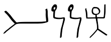	
I will make you fruitful	maph·re·kha	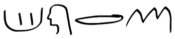	
and multiply you	ve·hir·bee·ti·kha	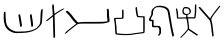	
I will make you	u·ne·tat·tee·kha	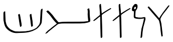	
a multitude	liq·hal	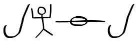	
of peoples	am·meem	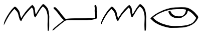	
and will give	ve·na·tat·tee	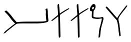	
-	et	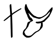	
land	ha·a·rets	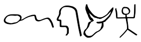	
this	haz·zot	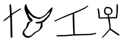	
to your descendants	le·zar·a·kha	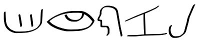	
after you	a·cha·re·kha	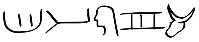	
possession ’	a·chuz·zat	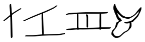	
as an everlasting	o·w·lam	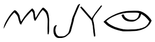	
And now	ve·at·tah	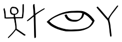	Genesis 48:5
your two	she·ne	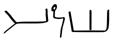	
sons	va·ne·kha	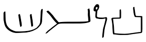	
born	han·no·w·la·deem	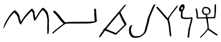	
to you	le·kha	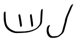	
	be·e·rets	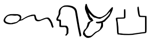	
in Egypt	mits·ra·yim	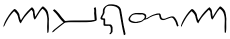	

before	ad		
I came	bo·ee		
to you	e·le·kha	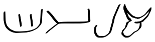	
[here]	mits·ray·mah	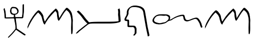	
mine	lee	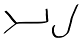	
[shall be reckoned as]	hem	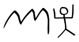	
Ephraim	eph·ra·yim		
and Manasseh	u·me·nash·sheh	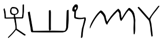	
just as Reuben	kir·u·ven		
and Simeon [are mine]	ve·shim·o·wn		
shall be	yih·yu		
mine	lee	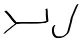	
Any children	u·mo·w·lad·te·kha	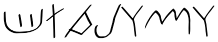	Genesis 48:6
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born	ho·w·lad·ta	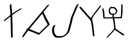	
after them	a·cha·re·hem	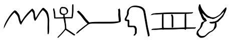	
to you	le·kha	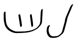	
shall be yours	yih·yu		
by	al		
the names	shem		
of their brothers	a·che·hem	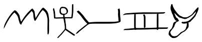	
and they shall be called	yiq·qa·re·u	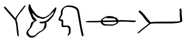	
in the territory they inherit	be·na·cha·la·tam	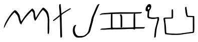	
Now as for me	va·a·nee		Genesis 48:7
when I was returning	be·vo·ee		
from Paddan	mip·pad·dan		

died	me·tah	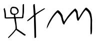	
to my sorrow	a·lay	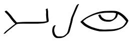	
Rachel	ra·chel	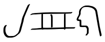	
in the land	be·e·rets	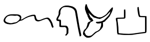	
of Canaan	ke·na·an	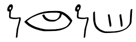	
along the way	bad·de·rekh	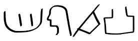	
	be·o·wd	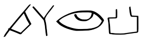	
some distance	kiv·rat	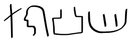	
	e·rets	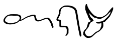	
	la·vo	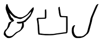	
from Ephrath	eph·ra·tah	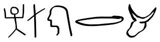	
So I buried her	va·eq·be·re·ha	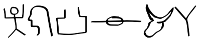	
there	sham	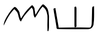	
beside the road	be·de·rekh	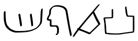	
to Ephrath ”	eph·rat	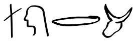	
(that	hee	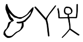	
[is]	bet	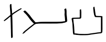	
Bethlehem).	la·chem	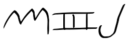	
saw	vay·yar	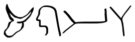	Genesis 48:8
When Israel	yis·ra·el	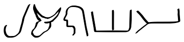	
-	et	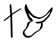	
the sons	be·ne	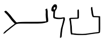	
of Joseph	yo·w·seph	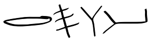	
he asked	vay·yo·mer	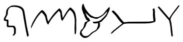	
“ Who	mee	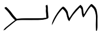	
are these ? ”	el·leh	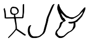	
said	vay·yo·mer	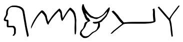	Genesis 48:9

Joseph	yo·w·seph		
to	el		
his father	a·vee	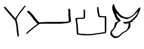	
are the sons	ba·nay	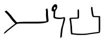	
“ They	hem	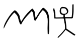	
-	a·sher	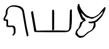	
has given	na·tan		
me	lee	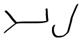	
God	e·lo·heem		
in this [place] ”	ba·zeh		
So Jacob said	vay·yo·mar		
bring them	qa·chem	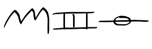	
“ Please	na		
to me	e·lay	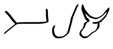	
that I may bless [them] ”	va·a·va·ra·khem		
eyesight	ve·e·ne	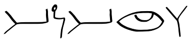	Genesis 48:10
Now Israel’s	yis·ra·el	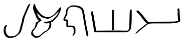	
was poor	ka·ve·du		
because of old age	miz·zo·qen		
hardly	lo		
he could	yu·khal		
see	lir·o·wt		
Joseph brought	vay·yag·gesh	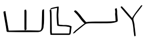	
-	o·tam		
[his sons] to him	e·law	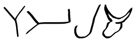	
and [his father] kissed	vay·yish·shaq		
them	la·hem	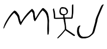	

and embraced	vay·chab·beq	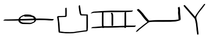	
them	la·hem		
said	vay·yo·mer		Genesis 48:11
Israel	yis·ra·el	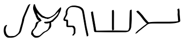	
to	el		
Joseph	yo·w·seph		
to see	re·oh		
your face again ”	pha·ne·kha	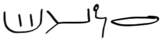	
“ I never	lo		
expected	phil·la·le·tee		
“ but now	ve·hin·neh		
has let me see	her·ah		
-	o·tee	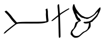	
God	e·lo·heem		
as well ”	gam		
-	et		
your children	zar·e·kha		
removed [his sons]	vay·yo·w·tse	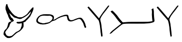	Genesis 48:12
Then Joseph	yo·w·seph		
-	o·tam		
from	me·im		
[his father’s] knees	bir·kaw		
and bowed	vay·yish·ta·chu		
facedown	le·ap·paw		
	a·re·tsah		
took	vay·yiq·qach	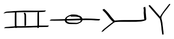	Genesis 48:13
And Joseph	yo·w·seph		

-	et		
both	she·ne·hem	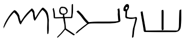	
of them —	et		
with Ephraim	eph·ra·yim		
in his right hand	bee·mee·no		
left hand	mis·se·mol		
toward Israel’s	yis·ra·el	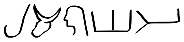	
-	ve·et		
and Manasseh	me·nash·sheh	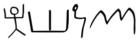	
in his left hand	vis·mo·lo		
right hand —	mee·meen		
toward Israel’s	yis·ra·el	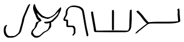	
and brought them close	vay·yag·gesh	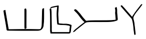	
to him	e·law	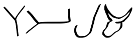	
stretched out	vay·yish·lach		Genesis 48:14
But Israel	yis·ra·el	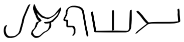	
-	et		
his right hand	ye·mee·no	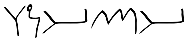	
and put	vay·ya·shet	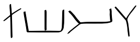	
it on	al		
the head	rosh		
of Ephraim	eph·ra·yim		
	ve·hu		
the younger	hats·tsa·eer		
-	ve·et		
he put his left	se·mo·lo		
on	al		

head	rosh		
Manasseh’s	me·nash·sheh	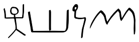	
and crossing	sik·kel		
-	et		
his hands	ya·daw		
although	kee	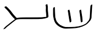	
Manasseh	me·nash·sheh	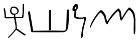	
was the firstborn	hab·be·kho·wr		
Then he blessed	vay·va·rekh	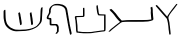	Genesis 48:15
-	et		
Joseph	yo·w·seph		
and said :	vay·yo·mar		
“ May the God	ha·e·lo·heem		
whom	a·sher		
walked	hit·hal·le·khu	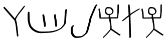	
my fathers	a·vo·tay		
before	le·pha·naw	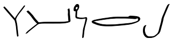	
Abraham	av·ra·ham	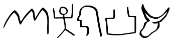	
and Isaac	ve·yits·chaq		
the God	ha·e·lo·heem		
who has been my shepherd	ha·ro·eh		
-	o·tee	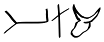	
all my life	me·o·w·dee		
to	ad		
day	hay·yo·wm	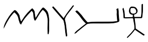	
this	haz·zeh		
the angel	ham·mal·akh		Genesis 48:16

who has redeemed	hag·go·el		
me	o·tee	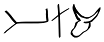	
from all	mik·kal		
harm —	ra		
may He bless	ye·va·rekh		
-	et		
these boys	han·ne·a·reem	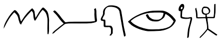	
And may they be called	ve·yiq·qa·re	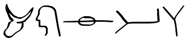	
	va·hem		
by my name	she·mee		
and the names	ve·shem		
of my fathers	a·vo·tay		
Abraham	av·ra·ham	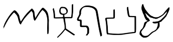	
and Isaac	ve·yits·chaq		
and may they grow	ve·yid·gu	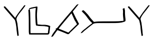	
into a multitude	la·rov		
upon	be·qe·rev	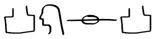	
the earth ”	ha·a·rets		
saw	vay·yar	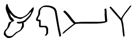	Genesis 48:17
When Joseph	yo·w·seph		
that	kee	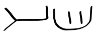	
had placed	ya·sheet	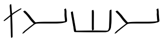	
his father	a·vee	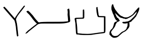	
hand	yad	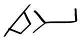	
his right	ye·mee·no	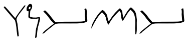	
on	al		
head	rosh		

Ephraim’s	eph·ra·yim	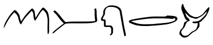	
he was displeased	vay·ye·ra	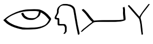	
	be·e·naw	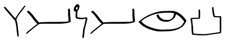	
and took	vay·yit·mokh		
hand	yad	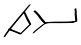	
his father’s	a·vee	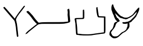	
to move	le·ha·seer		
it	o·tah		
from	me·al		
head	rosh		
Ephraim’s	eph·ra·yim	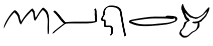	
to	al		
	rosh		
Manasseh’s	me·nash·sheh	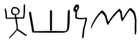	
said	vay·yo·mer		Genesis 48:18
Joseph	yo·w·seph		
-	el		
-	a·vee	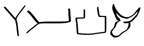	
“ Not	lo		
so	khen	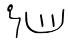	
my father ! ”	a·vee		
“ -	kee	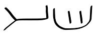	
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one is the firstborn	hab·be·khor	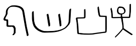	
put	seem	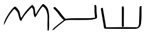	
your right hand	ye·mee·ne·kha	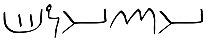	
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his head ”	ro·sho	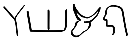	
refused	vay·ma·en	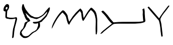	Genesis 48:19
But his father	a·vee	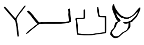	
he said	vay·yo·mer	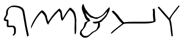	
“ I know	ya·da·tee	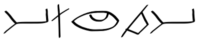	
my son	ve·nee	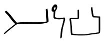	
I know ! ”	ya·da·tee	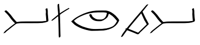	
too	gam	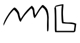	
“ He	hu	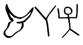	
shall become	yih·yeh	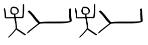	
a people	le·am	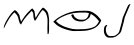	
too	ve·gam	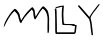	
and he	hu	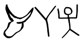	
shall be great	yig·dal	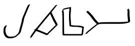	
nevertheless	ve·u·lam	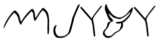	
brother	a·chee	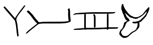	
his younger	haq·qa·ton	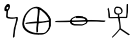	
shall be greater	yig·dal	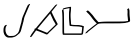	
than he	mim·men·nu	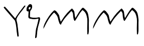	
and his offspring	ve·zar·o	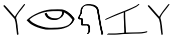	
shall become	yih·yeh	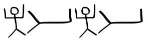	
a multitude	me·lo	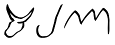	
of nations ”	hag·go·w·yim	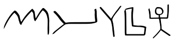	
[Jacob] blessed	vay·va·ra·khem	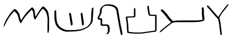	Genesis 48:20
So that day	bay·yo·wm	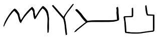	
them	ha·hu	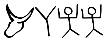	
pronounce	le·mo·wr	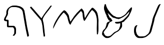	

“ By you	be·kha	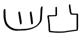	
this blessing :	ye·va·rekh	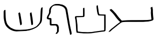	
shall Israel	yis·ra·el	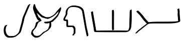	
and said :	le·mor		
make	ye·sim·kha	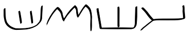	
‘ May God	e·lo·heem		
you like Ephraim	ke·eph·ra·yim		
and Manasseh ’”	ve·khim·nash·sheh		
So he put	vay·ya·sem		
-	et		
Ephraim	eph·ra·yim		
before	liph·ne		
Manasseh	me·nash·sheh	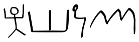	
said	vay·yo·mer		Genesis 48:21
Then Israel	yis·ra·el	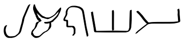	
to	el		
Joseph	yo·w·seph		
“ Look	hin·neh		
I	a·no·khee		
am about to die	met		
will be	ve·ha·yah	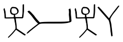	
but God	e·lo·heem		
with you	im·ma·khem	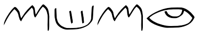	
and bring	ve·he·sheev	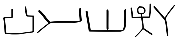	
you	et·khem		
back to	el		
the land	e·rets		

of your fathers	a·vo·te·khem	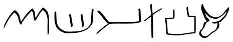	
I	va·a·nee	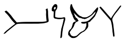	Genesis 48:22
give	na·tat·tee	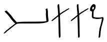	
And to you	le·kha	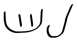	
ridge of land	she·khem	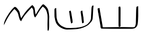	
the	a·chad	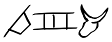	
as one who is above	al	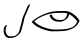	
your brothers	a·che·kha	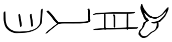	
that	a·sher	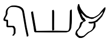	
I took	la·qach·tee	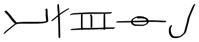	
from	mee·yad	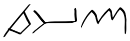	
the Amorites	ha·e·mo·ree	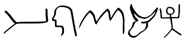	
with my sword	be·char·bee	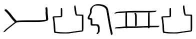	
and bow ”	u·ve·qash·tee	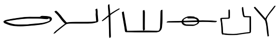	
called for	vay·yiq·ra	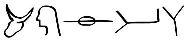	Genesis 49:1
Then Jacob	ya·a·qov	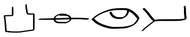	
	el	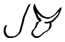	
his sons	ba·naw	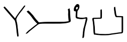	
and said	vay·yo·mer	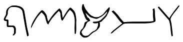	
“ Gather around	he·a·se·phu	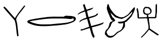	
so that I can tell	ve·ag·gee·dah	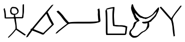	
you	la·khem	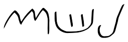	
	et	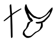	
what	a·sher	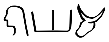	
will happen	yiq·ra	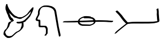	
to you	et·khem	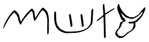	
to come :	be·a·cha·reet	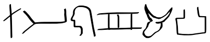	

in the days	hay·ya·meem	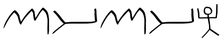	
Come together	hiq·qa·ve·tsu	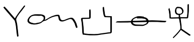	Genesis 49:2
and listen	ve·shim·u	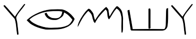	
O sons	be·ne	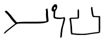	
of Jacob	ya·a·qov	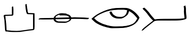	
listen	ve·shim·u	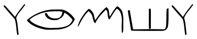	
to	el	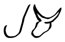	
Israel	yis·ra·el	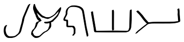	
your father	a·vee·khem	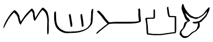	
Reuben	re·u·ven	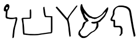	Genesis 49:3
are my firstborn	be·kho·ree	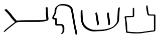	
you	at·tah	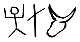	
my might	ko·chee	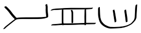	
and the beginning	ve·re·sheet	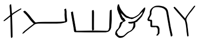	
of my strength	o·w·nee	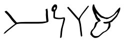	
excelling	ye·ter	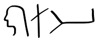	
in honor	se·et	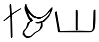	
excelling	ve·ye·ter	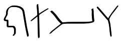	
in power	az	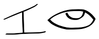	
Uncontrolled	pa·chaz	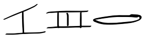	Genesis 49:4
as the waters	kam·ma·yim	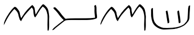	
you will no	al	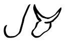	
longer excel	to·w·tar	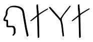	
because	kee	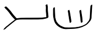	
you went up	a·lee·ta	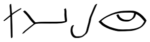	
bed	mish·ke·ve	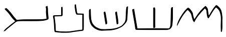	
to your father’s	a·vee·kha	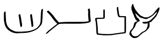	

and	az		
defiled it	chil·lal·ta	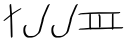	
my couch	ye·tsu·ee		
onto	a·lah		
Simeon	shim·o·wn		Genesis 49:5
and Levi	ve·le·vee		
are brothers	a·cheem	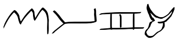	
are weapons	ke·le	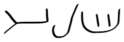	
of violence	cha·mas	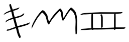	
their swords	me·khe·ro·te·hem	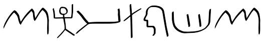	
their council	be·so·dam		Genesis 49:6
never	al		
enter	ta·vo		
May I	naph·shee	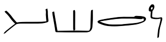	
their assembly	biq·ha·lam	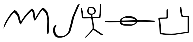	
never	al		
join	te·chad	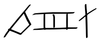	
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For	kee	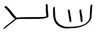	
in their anger	ve·ap·pam	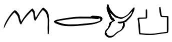	
they kill	ha·re·gu		
men	eesh	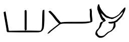	
on a whim	u·vir·tso·nam		
and hamstring	iq·qe·ru	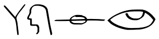	
oxen	sho·wr		
Cursed [be]	a·rur		Genesis 49:7
their anger	ap·pam		

for	kee	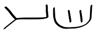	
it is strong	az		
and their wrath	ve·ev·ra·tam		
for	kee	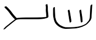	
it is cruel !	qa·sha·tah		
I will disperse them	a·chal·le·qem	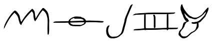	
in Jacob	be·ya·a·qov		
and scatter them	va·a·phee·tsem	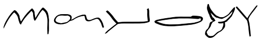	
in Israel	be·yis·ra·el	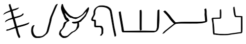	
Judah	ye·hu·dah	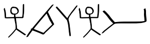	Genesis 49:8
	at·tah		
shall praise you	yo·w·du·kha	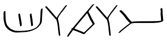	
your brothers	a·che·kha	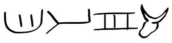	
Your hand	ya·de·kha	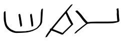	
shall be on the necks	be·o·reph		
of your enemies	o·ye·ve·kha		
shall bow down	yish·ta·chaw·wu		
to you	le·kha	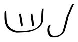	
sons	be·ne	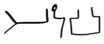	
your father’s	a·vee·kha	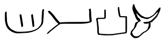	
is a young	gur		Genesis 49:9
lion —	ar·yeh	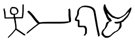	
Judah	ye·hu·dah	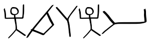	
from the prey	mit·te·reph		
my son	be·nee	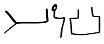	
you return	a·lee·ta	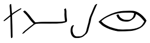	
he crouches	ka·ra		

[and] lies down	ra·vats	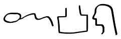	
Like a lion	ke·ar·yeh		
like a lioness	u·khe·la·vee	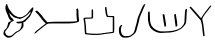	
who	mee	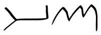	
dares to rouse him ?	ye·qee·men·nu	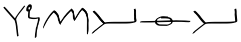	
will not	lo		Genesis 49:10
depart	ya·sur		
The scepter	she·vet	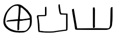	
from Judah	mee·hu·dah	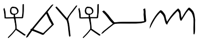	
nor the staff	u·me·cho·qeq	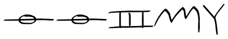	
from between	mib·ben	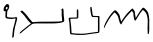	
his feet	rag·law	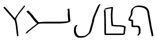	
until	ad		
	kee	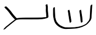	
comes	ya·vo	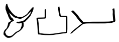	
Shiloh	shī·loh	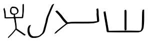	
is his	ve·lo		
and the allegiance	yiq·qe·hat	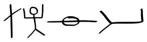	
of the nations	am·meem	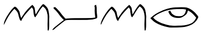	
He ties	o·se·ree		Genesis 49:11
to the vine	lag·ge·phen	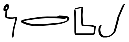	
his donkey	ʿī·roh	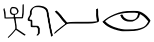	
to the choicest branch	ve·las·so·re·qah		
his colt	be·nee	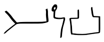	
	a·to·no		
He washes	kib·bes	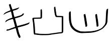	
in wine	bay·ya·yin	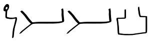	

his garments	le·vu·sho	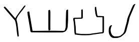	
in the blood	u·ve·dam		
of grapes	a·na·veem	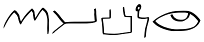	
his robes	su·toh		
are darker	chakh·lee·lee	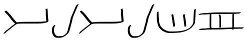	Genesis 49:12
His eyes	e·na·yim	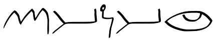	
than wine	mee·ya·yin	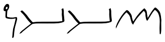	
are whiter	u·le·ven	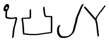	
and his teeth	shin·na·yim	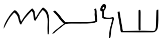	
than milk	me·cha·lav	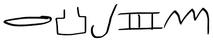	
Zebulun	ze·vu·lun		Genesis 49:13
by the seashore	le·cho·wph		
	yam·meem	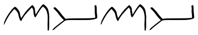	
shall dwell	yish·kon	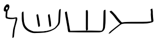	
	ve·hu	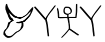	
and become a harbor	le·cho·wph		
for ships	o·nee·yo·wt	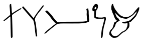	
his border	ve·yar·kha·to		
shall extend	al		
to Sidon	tsee·don	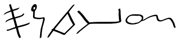	
Issachar	yis·sa·sh·khar		Genesis 49:14
donkey	cha·mor	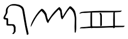	
[is] a strong	ga·rem	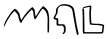	
lying down	ro·vets	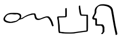	
between	ben	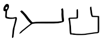	
the sheepfolds	ham·mish·pe·ta·yim		
He saw	vay·yar	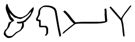	Genesis 49:15

his resting place	me·nu·chah	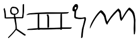	
that	kee	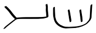	
was good	to·wv		
-	ve·et		
his land	ha·a·rets		
and that	kee	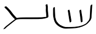	
was pleasant	na·e·mah		
so he bent	vay·yet	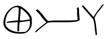	
his shoulder	shikh·mo		
to the burden	lis·bol		
and submitted	vay·hee	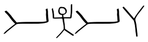	
to labor	le·mas		
as a servant	o·ved		
Dan	dan		Genesis 49:16
shall provide justice	ya·deen		
for his people	am·mo		
as one	ke·a·chad		
of the tribes	shiv·te	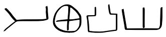	
of Israel	yis·ra·el	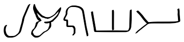	
will be	ye·hee		Genesis 49:17
He	dan		
a snake	na·chash		
by	a·le	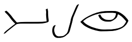	
the road	de·rekh		
a viper	she·phee·phon	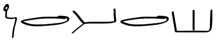	
in	a·le	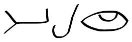	
the path	o·rach		

that bites	han·no·shekh	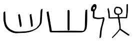	
heels	iq·qe·ve	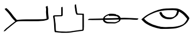	
the horse's	sus	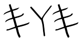	
tumbles	vay·yip·pol	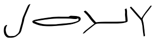	
so that its rider	ro·khe·vo	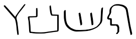	
backward	a·cho·wr	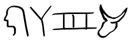	
Your salvation	lee·shu·a·te·kha	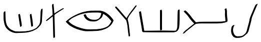	Genesis 49:18
I await	qiw·vee·tee	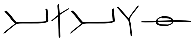	
O LORD	YHVH	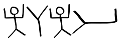	
Gad	gad	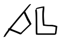	Genesis 49:19
by raiders	ge·dud	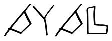	
will be attacked	ye·gu·den·nu	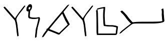	
but he	ve·hu	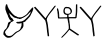	
will attack	ya·gud	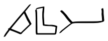	
their heels	a·qev	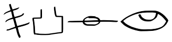	
Asher's	me·a·sher	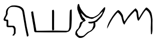	Genesis 49:20
will be rich	she·me·nah	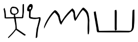	
food	lach·mo	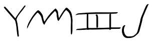	
he	ve·hu	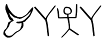	
shall provide	yit·ten	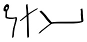	
delicacies	ma·a·dan·ne	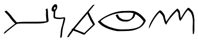	
royal	me·lekh	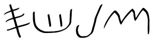	
Naphtali	naph·ta·lee	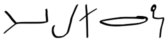	Genesis 49:21
is a doe	ay·ya·lah	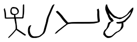	
set free	she·lu·chah	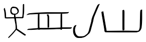	
that bears	han·no·ten	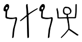	
fawns	im·re	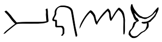	

beautiful	sha·pher	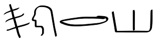	
vine —	ben	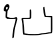	Genesis 49:22
is a fruitful	po·rat	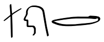	
Joseph	yo·w·seph	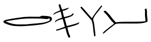	
vine	ben	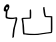	
a fruitful	po·rat	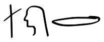	
by	a·le	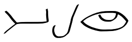	
a spring	a·yin	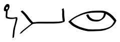	
whose branches	ba·no·wt	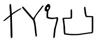	
scale	tsa·a·dah	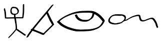	
	a·le	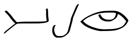	
the wall	shur	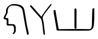	
attacked him with bitterness	vay·ma·ra·ru·hu	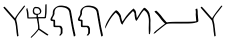	Genesis 49:23
they aimed at him	va·rob·bu	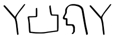	
in hostility	vay·yis·te·mu·hu	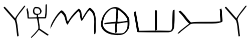	
The archers	ba·a·le	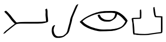	
	chits·tseem	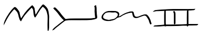	
Yet he steadied	vat·te·shev	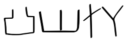	Genesis 49:24
	be·e·tan	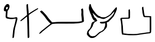	
his bow	qash·to	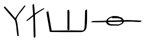	
were tempered	vay·ya·phoz·zu	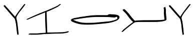	
and his strong arms	ze·ro·e	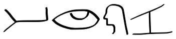	
	ya·daw	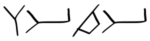	
by the hands	mee·de	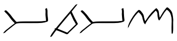	
of the Mighty One	a·veer	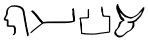	
of Jacob	ya·a·qov	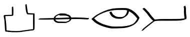	
in the name of	mish·sham	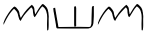	

the Shepherd	ro·eh		
the Rock	e·ven		
of Israel	yis·ra·el	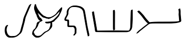	
by the God	me·el		Genesis 49:25
of your father	a·vee·kha	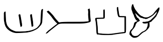	
who helps you	ve·ya·ze·re·ka		
-	ve·et		
and by the Almighty	shad·day	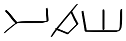	
who blesses you	vee·va·re·khe·ka	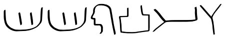	
with blessings	bir·khot		
of the heavens	sha·ma·yim	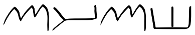	
above	me·al		
with blessings	bir·khot		
of the depths	te·ho·wm		
	ro·ve·tset		
below	ta·chat	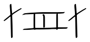	
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of the breasts	sha·da·yim	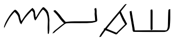	
and womb	va·ra·cham	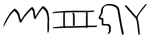	
The blessings	bir·khot		Genesis 49:26
of your father	a·vee·kha	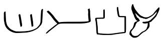	
have surpassed	ga·ve·ru		
	al		
the blessings	bir·khot		
of the ancient mountains	ho·w·ray	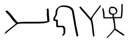	
	ad		
and the bounty	ta·a·vat		

hills	giv·ot	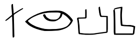	
of the everlasting	o·w·lam		
May they rest	tih·yɛn	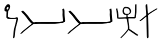	
on the head	le·rosh		
of Joseph	yo·w·seph		
on the brow	u·le·qa·de·qod	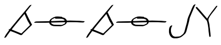	
of the prince	ne·zeer	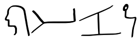	
of his brothers	e·chaw	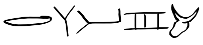	
Benjamin	bin·ya·meen		Genesis 49:27
is a ravenous wolf	ze·ev		
	yit·raph		
in the morning	bab·bo·qer	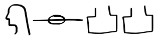	
he devours	yo·khal		
the prey	ad		
in the evening	ve·la·e·rev		
he divides	ye·chal·leq	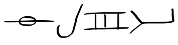	
the plunder ”	sha·lal	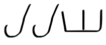	
in all	kal	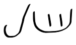	Genesis 49:28
These	el·leh	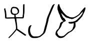	
are the tribes	shiv·te	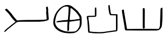	
of Israel	yis·ra·el	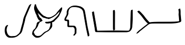	
twelve	she·nem	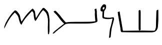	
	a·sar		
and this	ve·zot		
was what	a·sher		
said	dib·ber		
to them	la·hem		

their father	a·vee·hem	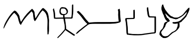	
He blessed them	vay·va·rekh	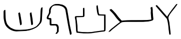	
-	o·w·tam		
-	eesh	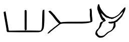	
each one	a·sher		
with a suitable blessing	ke·vir·kha·to	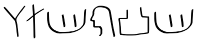	
and he blessed	be·rakh		
-	o·tam		
Then [Jacob] instructed them	vay·tsaw	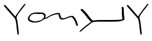	Genesis 49:29
-	o·w·tam		
-	vay·yo·mer		
to	a·le·hem		
“ I	a·nee	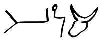	
am about to be gathered	ne·e·saph		
with	el		
my people	am·mee		
Bury	qiv·ru		
me	o·tee	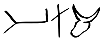	
in	el		
my fathers	a·vo·tay		
	el		
the cave	ham·me·a·rah		
-	a·sher		
in the field	bis·deh		
of Ephron	eph·ro·wn		
the Hittite	ha·chit·tee		

The cave	bam·me·a·rah		Genesis 49:30
	a·sher		
is in the field	bis·deh	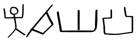	
of Machpelah	ham·makh·pe·lah		
-	a·sher		
near	al		
	pe·ne	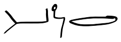	
Mamre	mam·re		
in the land	be·e·rets		
of Canaan	ke·na·an		
This	a·sher		
purchased	qa·nah	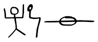	
Abraham	av·ra·ham	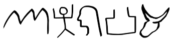	
-	et		
is the field	has·sa·deh	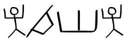	
from	me·et		
Ephron	eph·ron		
the Hittite	ha·chit·tee		
site	la·a·chuz·zat	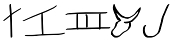	
as a burial	qa·ver	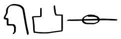	
There	sham·mah		Genesis 49:31
are buried	qa·ve·ru		
-	et		
Abraham	av·ra·ham	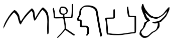	
-	ve·et		
Sarah	sa·rah		
and his wife	ish·to		

there	mah		
are buried	qa·ve·ru		
-	et		
Isaac	yits·chaq		
-	ve·et		
Rebekah	riv·qah	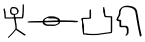	
and his wife	ish·to		
and there	ve·sham·mah	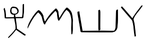	
I buried	qa·var·tee		
-	et		
Leah	le·ah		
were purchased	miq·neh	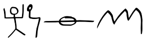	Genesis 49:32
The field	has·sa·deh		
and the cave	ve·ham·me·a·rah		
that is	a·sher		
in it	bo		
	me·et		
from the Hittites	be·ne	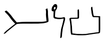	
”	chet	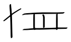	
had finished	vay·khal	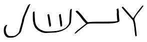	Genesis 49:33
When Jacob	ya·a·qov	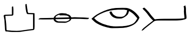	
instructing	le·tsaw·wot		
-	et		
his sons	ba·naw	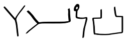	
he pulled	vay·ye·e·soph		
his feet	rag·law	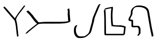	
into	el		

the bed	ham·mit·tah	𐤄𐤌𐤈𐤄	
and breathed his last	vay·yig·va	𐤅𐤉𐤂𐤅𐤏	
and he was gathered	vay·ye·a·seph	𐤅𐤉𐤀𐤎𐤐	
to	el	𐤀𐤋	
his people	am·maw	𐤏𐤌𐤅	
fell	vay·yip·pol	𐤅𐤉𐤐𐤋	Genesis 50:1
Then Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
upon	al	𐤏𐤋	
face	pe·ne	𐤐𐤍𐤉	
his father’s	a·vee	𐤀𐤁𐤉𐤅	
wept	vay·ye·vek	𐤅𐤉𐤁𐤊	
over him	a·law	𐤏𐤋𐤉𐤅	
and kissed	vay·yish·shaq	𐤅𐤉𐤔𐤒	
him	lo	𐤋𐤅	
directed	vay·tsaw	𐤅𐤉𐤑𐤅	Genesis 50:2
And Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
-	et	𐤀𐤕	
in his service	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
-	et	𐤀𐤕	
the physicians	ha·ro·phe·eem	𐤄𐤓𐤐𐤀𐤉𐤌	
to embalm	la·cha·not	𐤋𐤇𐤍𐤈	
-	et	𐤀𐤕	
his father	a·vee	𐤀𐤁𐤉𐤅	
embalmed him	vay·ya·chan·tu	𐤅𐤉𐤇𐤍𐤈𐤅	
So they	ha·ro·phe·eem	𐤄𐤓𐤐𐤀𐤉𐤌	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

required to complete	vay·yim·le·u	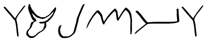	Genesis 50:3
	lo	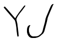	
taking the forty	ar·ba·eem	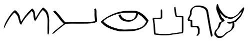	
days	yo·wm	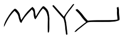	
-	kee	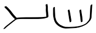	
-	ken	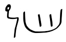	
	yim·le·u	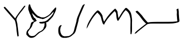	
	ye·me	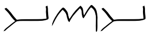	
the embalming	ha·cha·nu·teem	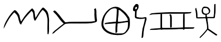	
mourned	vay·yiv·ku	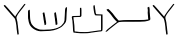	
-	o·to	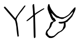	
And the Egyptians	mits·ra·yim	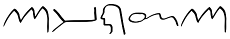	
for him seventy	shiv·eem	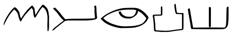	
days	yo·wm	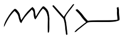	
had passed	vay·ya·av·ru	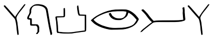	Genesis 50:4
When the days	ye·me	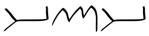	
of mourning	ve·khee·to	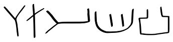	
said	vay·dab·ber	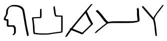	
Joseph	yo·w·seph	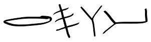	
to	el	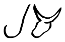	
court	bet	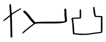	
Pharaoh’s	par·oh	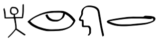	
	le·mor	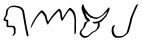	
“ If	im	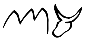	
please	na	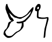	
I have found	ma·tsa·tee	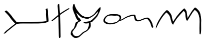	
favor	chen	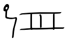	

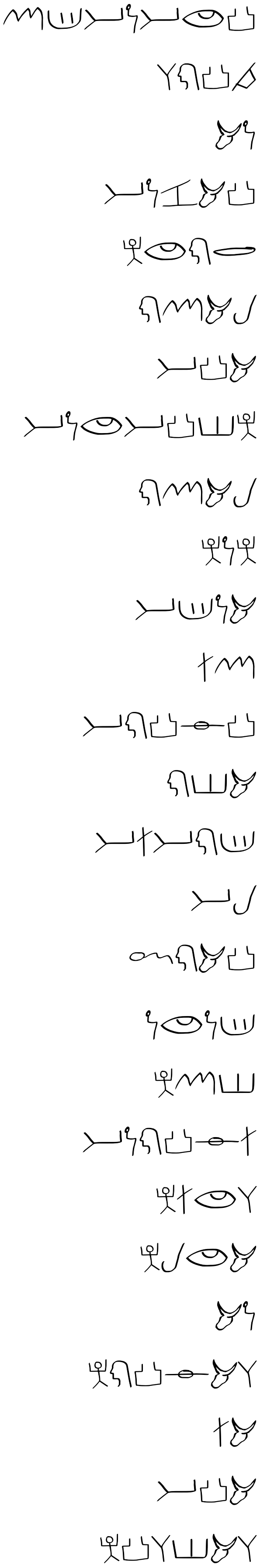

Genesis 50:5

in your eyes	be·e·ne·khem
tell	dab·be·ru
	na
	be·a·ze·ne
Pharaoh that	phar·oh
	le·mor
my father	a·vee
made me swear an oath	hish·bee·a·nee
when he said	le·mor
‘	hin·neh
I	a·no·khee
am about to die	met
in the tomb	be·qiv·ree
that	a·sher
I dug	ka·ree·tee
	lee
for myself in the land	be·e·rets
of Canaan ’	ke·na·an
	sham·mah
You must bury me	tiq·be·re·nee
Now	ve·at·tah
let me go	e·e·leh
	na
and bury	ve·eq·be·rah
-	et
my father	a·vee
and then return ”	ve·a·shu·vah

replied	vay·yo·mer	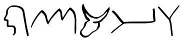	Genesis 50:6
Pharaoh	par·oh	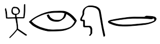	
“ Go up	a·leh	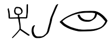	
and bury	u·qe·vor	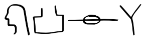	
-	et	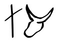	
your father	a·vee·kha	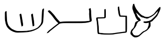	
as	ka·a·sher	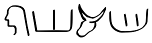	
he made you swear [to do] ”	hish·bee·e·kha	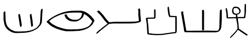	
went	vay·ya·al	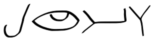	Genesis 50:7
Then Joseph	yo·w·seph	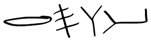	
to bury	liq·bor	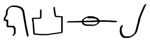	
-	et	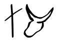	
his father	a·vee	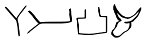	
accompanied	vay·ya·a·lu	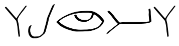	
him —	it·to	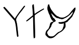	
and all	kal	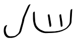	
the servants	av·de	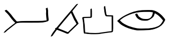	
of Pharaoh	phar·oh	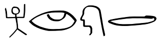	
the elders	ziq·ne	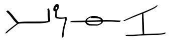	
of Pharaoh’s household	ve·to	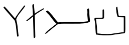	
and all	ve·khol	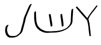	
the elders	ziq·ne	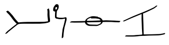	
of the land	e·rets	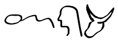	
of Egypt —	mits·ra·yim	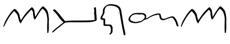	
along with all	ve·khol	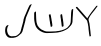	Genesis 50:8
household	bet	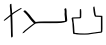	
of Joseph’s	yo·w·seph	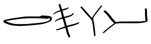	

and his brothers	ve·e·chaw	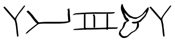	
household	u·vet	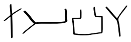	
and his father’s	a·vee	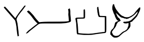	
Only	raq	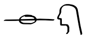	
their children	tap·pam		
and flocks	ve·tso·nam		
and herds	u·ve·qa·ram	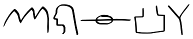	
were left	a·ze·vu		
	be·e·rets		
in Goshen	go·shen		
went up	vay·ya·al	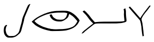	Genesis 50:9
with him	im·mo		
alike	gam		
Chariots	re·khev		
and	gam		
horsemen	pa·ra·sheem		
and it was	vay·hee	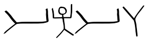	
procession	ham·ma·cha·neh	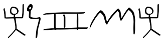	
large	ka·ved	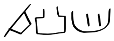	
an exceedingly	me·od		
When they reached	vay·ya·vo·u	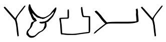	Genesis 50:10
	ad		
the threshing floor	go·ren		
of Atad	ha·a·tad		
which	a·sher		
is across	be·e·ver		
the Jordan	hay·yar·den		

they lamented	vay·yis·pe·du		
	sham		
and wailed	mis·ped		
loudly	ga·do·wl		
	ve·kha·ved	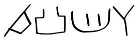	
	me·od		
and Joseph mourned	vay·ya·as		
for his father	le·a·vee		
	e·vel	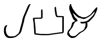	
seven	shiv·at		
days	ya·meem	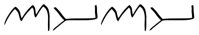	
saw	vay·yar	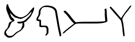	Genesis 50:11
	yo·wo·shev		
of the land	ha·a·rets		
When the Canaanites	hak·ke·na·a·nee		
-	et		
the mourning	ha·e·vel		
	be·go·ren		
at the threshing floor of Atad	ha·a·tad		
they said	vay·yo·me·ru		
ceremony of mourning	e·vel	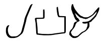	
is a solemn	ka·ved	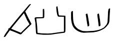	
“ This	zeh	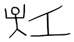	
by the Egyptians ”	le·mits·ra·yim		
Thus	al		
	ken	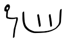	

is called	qa·ra	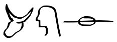	
	she·mah		
	a·vel		
Abel-mizraim	mits·ra·yim		
the place	a·sher		
across	be·e·ver		
the Jordan	hay·yar·den		
did	vay·ya·a·su		Genesis 50:12
So Jacob’s sons	va·naw	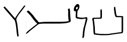	
	lo		
-	ken	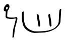	
as	ka·a·sher		
he had charged them	tsiw·vam		
carried	vay·yis·u		Genesis 50:13
him	o·to		
They	va·naw	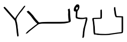	
to the land	ar·tsah		
of Canaan	ke·na·an		
and buried	vay·yiq·be·ru	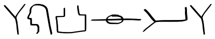	
him	o·to		
in the cave	bim·a·rat		
in the field	se·deh		
at Machpelah	ham·makh·pe·lah		
which	a·sher		
had purchased	qa·nah	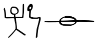	
Abraham	av·ra·ham	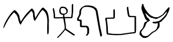	
-	et		

-	has·sa·deh	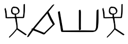	
site	la·a·chuz·zat	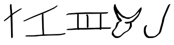	
as a burial	qe·ver	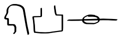	
	me·et		
from Ephron	eph·ron		
the Hittite	ha·chit·tee	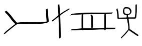	
near	al		
	pe·ne	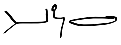	
Mamre	mam·re		
he returned	vay·ya·shav	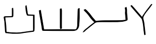	Genesis 50:14
Joseph	yo·w·seph		
to Egypt	mits·ray·mah	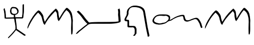	
	hu		
with his brothers	ve·e·chaw	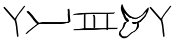	
and all	ve·khal		
who had gone	ha·o·leem	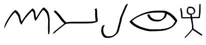	
with him	it·to		
had buried	liq·bor	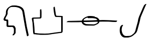	
-	et		
his father	a·vee	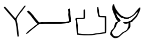	
After	a·cha·re	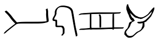	
	qa·ve·ro		
-	et		
to bury his father	a·vee	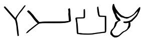	
saw	vay·yir·u		Genesis 50:15
brothers	a·che	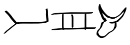	
When Joseph’s	yo·w·seph		

that	kee	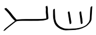	
was dead	met		
their father	a·vee·hem	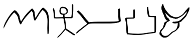	
they said	vay·yo·me·ru		
“ What if	lu		
bears a grudge ?	yis·te·me·nu		
Joseph	yo·w·seph		
Then he will surely repay	ve·ha·shev	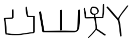	
	ya·sheev	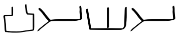	
us	la·nu	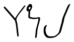	
-	et		
for all	kal		
the evil	ha·ra·ah		
that	a·sher		
we did	ga·mal·nu		
to him ”	o·to		
So they sent word	vay·tsaw·wu	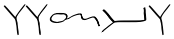	Genesis 50:16
to	el		
Joseph	yo·w·seph		
saying	le·mor		
your father	a·vee·kha	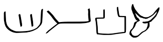	
commanded	tsiw·vah		
“ Before	liph·ne		
he died	mo·w·to		
	le·mor	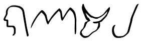	
‘ This is what	koh	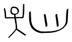	Genesis 50:17
you are to say	to·me·ru		

to Joseph :	le·yo·w·seph	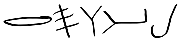	
I beg you	an·na	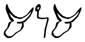	
forgive	sa	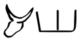	
please	na	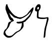	
the transgression	pe·sha	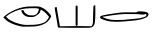	
of your brothers	a·che·kha	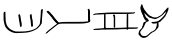	
and sin	ve·chat·ta·tam	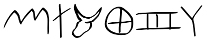	
for	kee	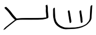	
you wrong ’	ra·ah	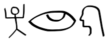	
they did	ge·ma·lu·kha	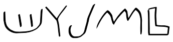	
So now, [Joseph]	ve·at·tah	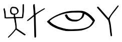	
forgive	sa	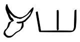	
please	na	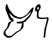	
the transgression	le·phe·sha	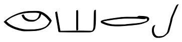	
of the servants	av·de	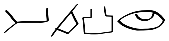	
of the God	e·lo·he	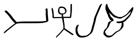	
of your father ”	a·vee·kha	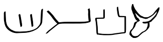	
wept	vay·ye·vek	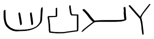	
Joseph	yo·w·seph	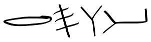	
When their message	be·dab·be·ram	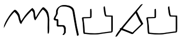	
came to him	e·law	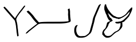	
came to him	vay·ye·le·khu	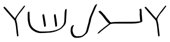	Genesis 50:18
also	gam	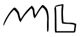	
His brothers	e·chaw	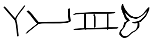	
bowed down	vay·yip·pe·lu	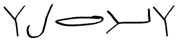	
before him	le·pha·naw	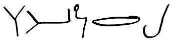	
and said	vay·yo·me·ru	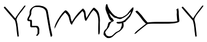	

	hin·nen·nu	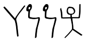	
	le·kha	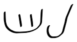	
“ We are your slaves ! ”	la·a·va·deem		
replied	vay·yo·mer		Genesis 50:19
	a·le·hem		
But Joseph	yo·w·seph		
“ Do not	al		
be afraid	tee·ra·u		
	kee	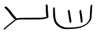	
in the place of	ha·ta·chat		
God ?	e·lo·heem		
Am I	a·nee	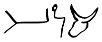	
As for you	ve·at·tem		Genesis 50:20
what you intended	cha·shav·tem		
against me	a·lay	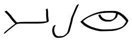	
for evil	ra·ah		
God	e·lo·heem		
intended	cha·sha·vah	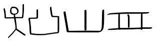	
for good	le·to·vah		
in order to	le·ma·an		
accomplish	a·soh		
a day	kay·yo·wm	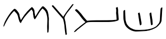	
like this —	haz·zeh		
to preserve the lives	le·ha·cha·yot	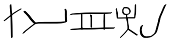	
people	am		
of many	rav	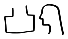	
Therefore	ve·at·tah		Genesis 50:21

do not	al	אל	
be afraid	tee·ra·u	תיראו	
I	a·no·khee	אנכי	
will provide for	a·khal·kel	אכלכל	
you	et·khem	אתכם	
-	ve·et	ואת	
and your little ones ”	tap·pe·khem	טפכם	
So [Joseph] reassured	vay·na·chem	וינחם	
[his brothers]	o·w·tam	אותם	
and spoke	vay·dab·ber	וידבר	
kindly to them	al	על	
	lib·bam	לבם	
remained	vay·ye·shev	וישב	Genesis 50:22
Now Joseph	yo·w·seph	יוסף	
in Egypt	be·mits·ra·yim	במצרים	
	hu	הוא	
household	u·vet	ובית	
and his father’s	a·vee	אביו	
lived	vay·chee	ויחי	
and Joseph	yo·w·seph	יוסף	
of 110	me·ah	מאה	
	va·e·ser	ועשר	
to the age	sha·neem	שנים	
saw	vay·yar	וירא	Genesis 50:23
He	yo·w·seph	יוסף	
Ephraim’s	le·eph·ra·yim	לאפרים	
sons	be·ne	בני	

to the third generation	shil·le·sheem	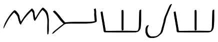	
and indeed	gam		
the sons	be·ne	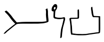	
of Machir	ma·kheer		
son	ben		
of Manasseh	me·nash·sheh	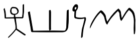	
were brought up	yul·le·du	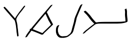	
on	al		
knees	bir·ke		
Joseph’s	yo·w·seph		
said	vay·yo·mer		Genesis 50:24
Then Joseph	yo·w·seph		
to	el		
his brothers	e·chaw	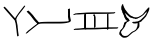	
“ I	a·no·khee		
am about to die	met		
but God	ve·lo·heem		
will surely	pa·qod	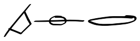	
visit	yiph·qod		
you	et·khem		
and bring you up	ve·he·e·lah		
-	et·khem		
from	min		
land	ha·a·rets		
this	haz·zot		
to	el		
the land	ha·a·rets		

-	a·sher		
He promised on oath	nish·ba		
to Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob ”	u·le·ya·a·qov		
take an oath	vay·yash·ba	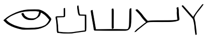	Genesis 50:25
And Joseph	yo·w·seph		
-	et		
made the sons	be·ne	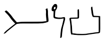	
of Israel	yis·ra·el	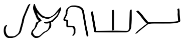	
and said	le·mor	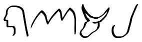	
will surely attend to	pa·qod	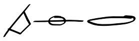	
	yiph·qod		
“ God	e·lo·heem		
you	et·khem		
and then you must carry	ve·ha·a·li·tem		
	et		
my bones	ats·mo·tay		
up from this place ”	miz·zeh		
died	vay·ya·mat	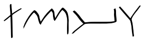	Genesis 50:26
So Joseph	yo·w·seph		
at the age	ben		
of 110	me·ah		
	va·e·ser		
	sha·neem	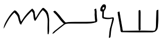	
And they embalmed	vay·ya·chan·tu	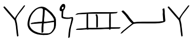	
[his body]	o·to		

and placed it	vay·yee·sem	ויישם	
in a coffin	ba·a·ro·wn	בארון	
in Egypt	be·mits·ra·yim	במצרים	

Exodus

BSB Translation	Transliteration	Original Hebrew	
These	ve·el·leh	ואלה	Exodus 1:1
are the names	she·mo·wt	שמות	
of the sons	be·ne	בני	
of Israel	yis·ra·el	ישראל	
who went	hab·ba·eem	הבאים	
to Egypt	mits·ra·ye·mah	מצרימה	
with	et	את	
Jacob	ya·a·qov	יעקב	
each	eesh	איש	
with his family :	u·ve·to	וביתו	
-	ba·u	באו	
Reuben	re·u·ven	ראובן	Exodus 1:2
Simeon	shim·o·wn	שמעון	
Levi	le·vee	לוי	
and Judah	vee·hu·dah	ויהודה	
Issachar	yis·sa·sh·khar	יששכר	Exodus 1:3
Zebulun	ze·vu·lun	זבלן	
and Benjamin	u·ve·ne·ya·min	ובנימן	
Dan	dan	דן	Exodus 1:4
and Naphtali	ve·naph·ta·lee	ונפתלי	
Gad	gad	גד	

and Asher	ve·a·sher	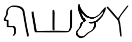	
numbered	vay·hee	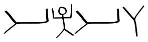	Exodus 1:5
in all	kal	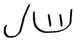	
The descendants	ne·phesh	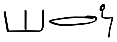	
	yo·tse·e	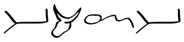	
	ye·rekh	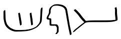	
of Jacob	ya·a·qov	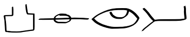	
seventy	shiv·eem	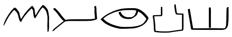	
	na·phesh	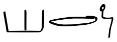	
including Joseph	ve·yo·w·seph	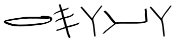	
who was	ha·yah	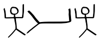	
already in Egypt	ve·mits·ra·yim	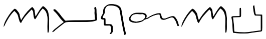	
died	vay·ya·mat	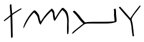	Exodus 1:6
Now Joseph	yo·w·seph	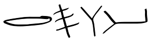	
and all	ve·khal	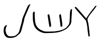	
his brothers	e·chaw	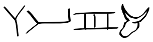	
and all	ve·khol	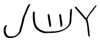	
generation	had·do·wr	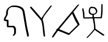	
that	ha·hu	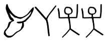	
but the Israelites	u·ve·ne	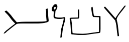	Exodus 1:7
	yis·ra·el	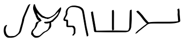	
were fruitful	pa·ru	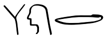	
and increased rapidly	vay·yish·re·tsu	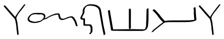	
they multiplied	vay·yir·bu	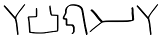	
numerous	vay·ya·ats·mu	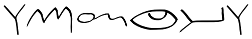	
and became exceedingly	bim·od	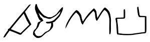	
	me·od	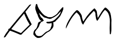	

was filled with them	vat·tim·ma·le		
so that the land	ha·a·rets		
	o·tam		
came to power	vay·ya·qam	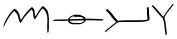	Exodus 1:8
king	me·lekh	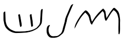	
Then a new	cha·dash	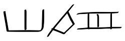	
in	al		
Egypt	mits·ra·yim		
who	a·sher		
did not	lo		
know	ya·da		
-	et		
Joseph	yo·w·seph		
he said	vay·yo·mer		Exodus 1:9
to	el		
his people	am·mo		
“ Look ”	hin·neh		
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“ the Israelites	be·ne	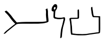	
	yis·ra·el	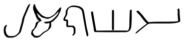	
[have become] too numerous	rav	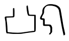	
and too powerful	ve·a·tsum		
for us	mim·men·nu	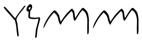	
Come	ha·vah	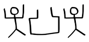	Exodus 1:10
let us deal shrewdly	nit·chak·ke·mah	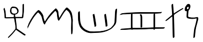	
with them	lo		
or	pen		

they will increase even more	yir·beh		
and if	ve·ha·yah	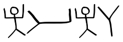	
	kee	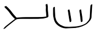	
breaks out	tiq·re·nah	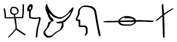	
a war	mil·cha·mah	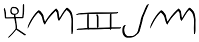	
may join	ve·no·w·saph		
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our enemies	so·ne·e·nu		
fight	ve·nil·cham	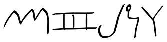	
against us	ba·nu	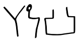	
and leave	ve·a·lah		
	min		
the country ”	ha·a·rets		
So [the Egyptians] appointed	vay·ya·see·mu	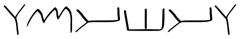	Exodus 1:11
over	a·law	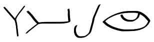	
taskmasters	sa·re	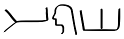	
	mis·seem	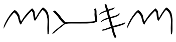	
the Israelites to	le·ma·an		
oppress them	an·no·to		
with forced labor	be·siv·lo·tam	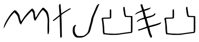	
As a result, they built	vay·yi·ven	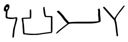	
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as store	mis·ke·no·wt	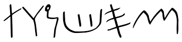	
for Pharaoh	le·phar·oh		

-	et		
Pithom	pi·tom		
-	ve·et		
and Rameses	ra·am·ses		
-	ve·kha·a·sher		Exodus 1:12
But the more they were oppressed	ye·an·nu		
-	o·to		
-	ken	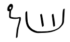	
the more they multiplied	yir·beh		
	ve·khen		
and flourished	yiph·rots		
so the Egyptians came to dread	vay·ya·qu·tsu	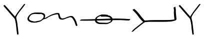	
	mip·pe·ne		
the Israelites	be·ne	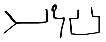	
	yis·ra·el	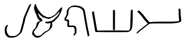	
They worked	vay·ya·a·vi·du		Exodus 1:13
	mits·ra·yim		
-	et		
the Israelites	be·ne	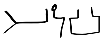	
	yis·ra·el	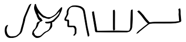	
ruthlessly	be·pha·rekh		
bitter	vay·ma·re·ru		Exodus 1:14
-	et		
and made their lives	chay·ye·hem	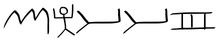	
labor	ba·a·vo·dah	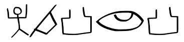	
with hard	qa·shah	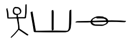	

and mortar	be·cho·mer	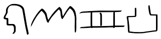	
in brick	u·vil·ve·neem	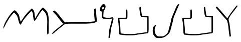	
and with all kinds	u·ve·khal	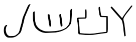	
of work	a·vo·dah	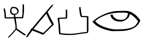	
in the fields	bas·sa·deh	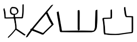	
-	et	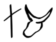	
Every	kal	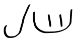	
service	a·vo·da·tam	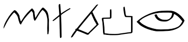	
-	a·sher	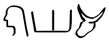	
they imposed	a·ve·du	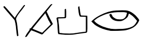	
	va·hem	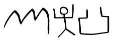	
was harsh	be·pha·rekh	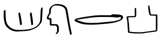	
said	vay·yo·mer	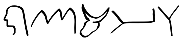	Exodus 1:15
Then the king	me·lekh	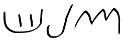	
of Egypt	mits·ra·yim	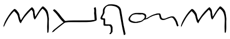	
midwives	lam·yal·le·dot	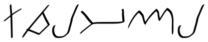	
to the Hebrew	ha·iv·ree·yot	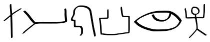	
whose	a·sher	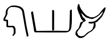	
names were	shem	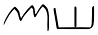	
	ha·a·chat	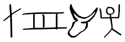	
Shiphrah	shiph·rah	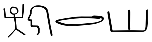	
	ve·shem	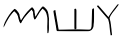	
and	hash·she·neet	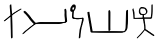	
Puah	pu·ah	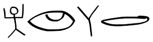	
-	vay·yo·mer	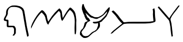	Exodus 1:16
women give birth	be·yal·led·khen	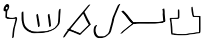	
-	et	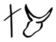	

“ When you help the Hebrew	ha·iv·ree·yo·wt	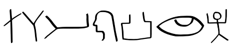	
observe [them]	u·re·ee·ten	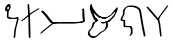	
on	al	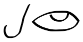	
the birthstools	ha·a·ve·na·yim	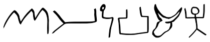	
If	im	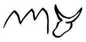	
is a son	ben	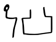	
[the child]	hu	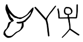	
kill	va·ha·mit·ten	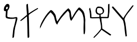	
him	o·to	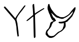	
but if	ve·im	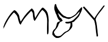	
a daughter	bat	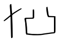	
it is	hee	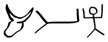	
let her live ”	va·cha·yah	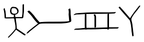	
feared	vat·tee·re·na	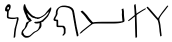	Exodus 1:17
The midwives, however	ham·yal·le·dot	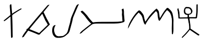	
-	et	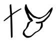	
God	ha·e·lo·heem	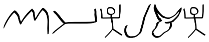	
and did not	ve·lo	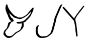	
do	a·su	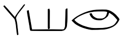	
as	ka·a·sher	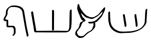	
had instructed	dib·ber	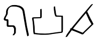	
	a·le·hen	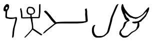	
the king	me·lekh	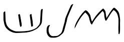	
of Egypt	mits·ra·yim	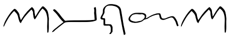	
live	vat·te·chay·ye·na	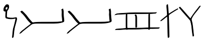	
-	et	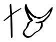	
they let the boys	hay·la·deem	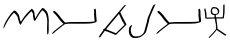	

summoned	vay·yiq·ra	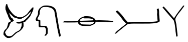	Exodus 1:18
So the king	me·lekh	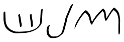	
of Egypt	mits·ra·yim	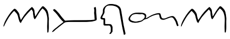	
the midwives	lam·yal·le·dot	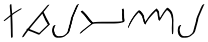	
and asked	vay·yo·mer	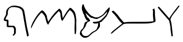	
them	la·hen	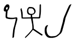	
“ Why	mad·du·a	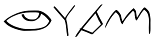	
have you done	a·see·ten	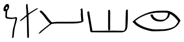	
	had·da·var	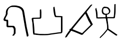	
this ?	haz·zeh	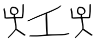	
live ? ”	vat·te·chay·ye·na	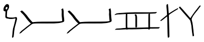	
-	et	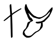	
Why have you let the boys	hay·la·deem	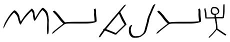	
answered	vat·to·mar·na	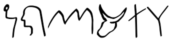	Exodus 1:19
The midwives	ham·yal·le·dot	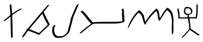	
	el	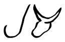	
Pharaoh	par·oh	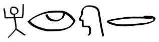	
for	kee	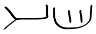	
are not	lo	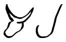	
women	khan·na·sheem	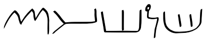	
like the Egyptian	ham·mits·ree·yot	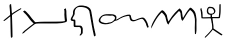	
“ The Hebrew women	ha·iv·ree·yot	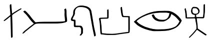	
	kee	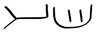	
are vigorous	cha·yo·wt	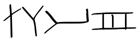	
they	hen·nah	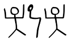	
before	be·te·rem	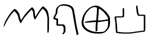	
arrives	ta·vo·w	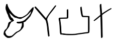	

”	a·le·hen	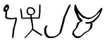	
and give birth	ham·yal·le·det	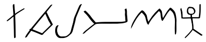	
a midwife	ve·ya·la·du		
was good	vay·ye·tev	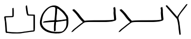	Exodus 1:20
So God	e·lo·heem		
to the midwives	lam·yal·le·dot	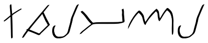	
multiplied	vay·yi·rev	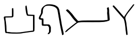	
and the people	ha·am		
numerous	vay·ya·ats·mu		
and became even more	me·od		
-	vay·hee	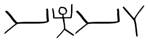	Exodus 1:21
And because	kee	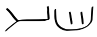	
feared	ya·re·u		
the midwives	ham·yal·le·dot	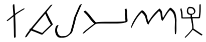	
-	et		
God	ha·e·lo·heem		
He gave	vay·ya·as		
them	la·hem		
families of their own	bat·teem	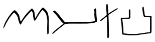	
commanded	vay·tsaw	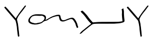	Exodus 1:22
Then Pharaoh	par·oh		
all	le·khal		
his people	am·mo		
:	le·mor		
“ Every	kal		
son	hab·ben	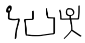	
born [to the Hebrews]	hay·yil·lo·wd	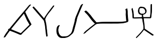	

into the Nile	hay·o·rah		
you must throw	tash·lee·khu·hu	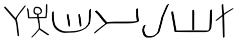	
but every	ve·khal		
daughter	hab·bat		
you may allow to live ”	te·chay·yun	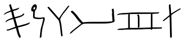	
-	vay·ye·lekh	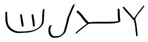	Exodus 2:1
Now a man	eesh	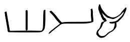	
of the house	mib·bet	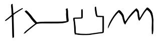	
of Levi	le·vee		
married	vay·yiq·qach	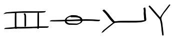	
a	et		
daughter	bat		
of Levi	le·vee		
conceived	vat·ta·har		Exodus 2:2
and she	ha·ish·shah		
and gave birth to	vat·te·led		
a son	ben		
When she saw	vat·te·re	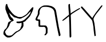	
-	o·to		
that	kee	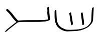	
beautiful [child]	to·wv		
he [was a]	hu		
she hid him	vat·tits·pe·ne·hu		
for three	she·lo·shah	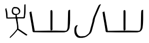	
months	ye·ra·cheem	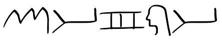	
no	ve·lo		Exodus 2:3
But when she could	ya·khe·lah		

longer	o·wd	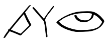	
hide him	hats·tse·phee·no	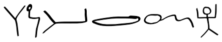	
she got	vat·tiq·qach	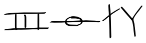	
him	lo	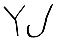	
basket	te·vat	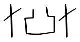	
a papyrus	go·me	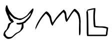	
and coated it	vat·tach·me·rah	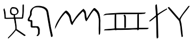	
with tar	va·che·mar	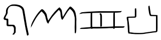	
and pitch	u·vaz·za·phet	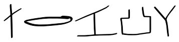	
Then she placed	vat·ta·sem	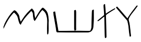	
in	bah	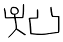	
[the basket]	et	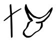	
the child	hay·ye·led	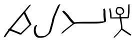	
and set	vat·ta·sem	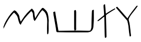	
it among the reeds	bas·suph	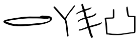	
along	al	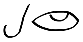	
the bank	se·phat	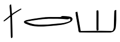	
of the Nile	hay·or	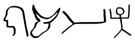	
stood	vat·te·tats·tsav	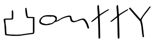	Exodus 2:4
And his sister	a·cho·to	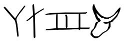	
at a distance	me·ra·choq	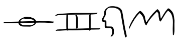	
to see	le·de·ah	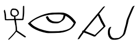	
what	mah	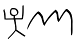	
would happen	ye·a·seh	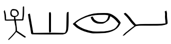	
to him	lo	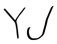	
went down	vat·te·red	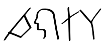	Exodus 2:5
Soon the daughter	bat	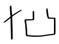	

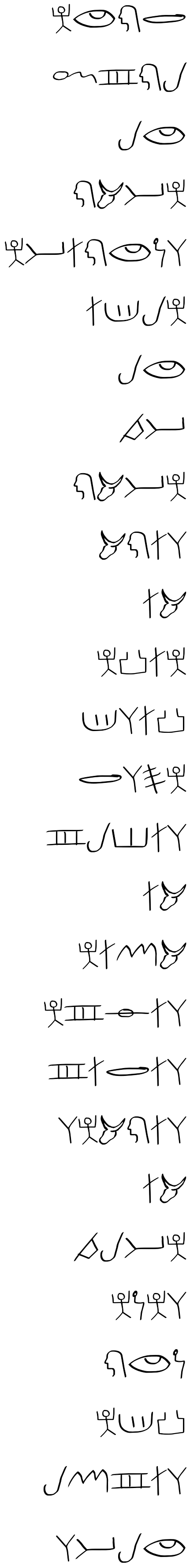

of Pharaoh	par·oh	
to bathe	lir·chots	
in	al	
the Nile	hay·or	
and her attendants	ve·na·a·ro·te·ha	
were walking	ho·le·khot	
along	al	
the riverbank	yad	
	hay·or	
And when she saw	vat·te·re	
-	et	
the basket	hat·te·vah	
among	be·to·wkh	
the reeds	has·suph	
she sent	vat·tish·lach	
-	et	
her maidservant	a·ma·tah	
to retrieve it	vat·tiq·qa·chɛ·ha	
When she opened it	vat·tiph·tach	Exodus 2:6
she saw	vat·tir·e·hu	
-	et	
the child	hay·ye·led	
and behold	ve·hin·neh	
the little boy	na·ar	
was crying	bo·kheh	
So she had compassion	vat·tach·mol	
on him	a·law	

and said	vat·to·mer		
children ”	mee·yal·de	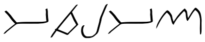	
the Hebrew	ha·iv·reem		
“ This is one of	zeh	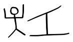	
said	vat·to·mer		Exodus 2:7
Then his sister	a·cho·to	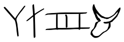	
to	el		
daughter	bat		
Pharaoh’s	par·oh		
“ Shall I go	ha·e·lekh		
and call	ve·qa·ra·tee		
	lakh	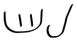	
women	ish·shah		
	me·ne·qet	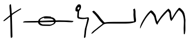	
one of	min		
the Hebrew	ha·iv·ree·yot		
to nurse	ve·te·niq	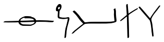	
for you ? ”	lakh	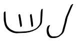	
-	et		
the child	hay·ya·led	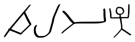	
told	vat·to·mer		Exodus 2:8
her	lah		
daughter	bat		
Pharaoh’s	par·oh		
“ Go ahead ”	le·khee		
went	vat·te·lekh	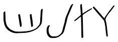	
And the girl	ha·al·mah	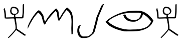	

and called	vat·tiq·ra	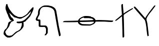	
-	et		
mother	em		
the boy’s	hay·ya·led	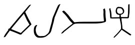	
said	vat·to·mer		Exodus 2:9
to her	lah	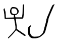	
daughter	bat		
Pharaoh’s	par·oh		
“ Take	he·lee·khee	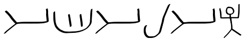	
-	et		
child	hay·ye·led	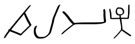	
this	haz·zeh		
and nurse him	ve·he·ni·qi·hu	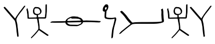	
for me	lee	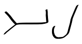	
and I	va·a·nee		
will pay	et·ten		
-	et		
your wages ”	se·kha·rekh	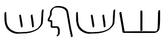	
took	vat·tiq·qach	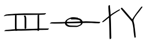	
So the woman	ha·ish·shah		
the boy	hay·ye·led	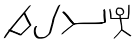	
and nursed him	vat·te·nee·qe·hu	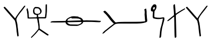	
had grown older	va·yig·dal	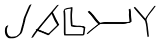	Exodus 2:10
When the child	hay·ye·led	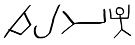	
she brought him	vat·te·vi·e·hu		
daughter	le·vat		
to Pharaoh’s	par·oh		

and he became	vay·hee	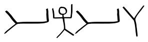	
her	lah	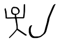	
son	le·ven	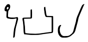	
She named him	vat·tiq·ra	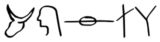	
	she·mo	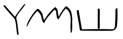	
Moses	mo·sheh	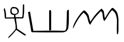	
and explained	vat·to·mer	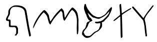	
	kee	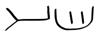	
of	min	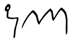	
the water ”	ham·ma·yim	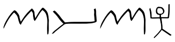	
“ I drew him out	me·shee·ti·hu	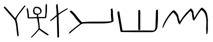	
-	vay·hee	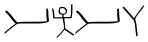	Exodus 2:11
One day	bay·ya·meem	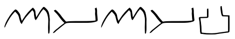	
	ha·hem	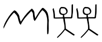	
had grown up	vay·yig·dal	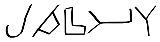	
after Moses	mo·sheh	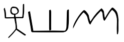	
he went out	vay·ye·tse	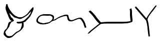	
to	el	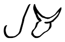	
his own people	e·chaw	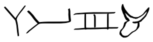	
and observed	vay·yar	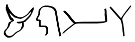	
their hard labor	be·siv·lo·tam	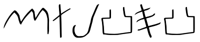	
He saw	vay·yar	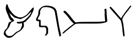	
	eesh	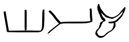	
an Egyptian	mits·ree	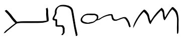	
beating	mak·keh	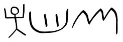	
	eesh	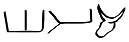	
a Hebrew	iv·ree	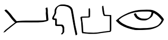	

one of his own people	me·e·chaw	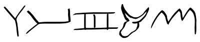	
After looking	vay·yi·phen	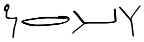	Exodus 2:12
this way	koh	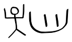	
[and] that	va·khoh		
and seeing	vay·yar	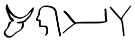	
	kee	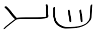	
no	en	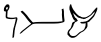	
one	eesh	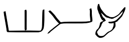	
he struck down	vay·yakh	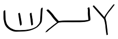	
-	et		
the Egyptian	ham·mits·ree		
and hid his body	vay·yit·me·ne·hu		
in the sand	ba·cho·wl	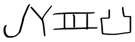	
[Moses] went out	vay·ye·tse		Exodus 2:13
day	bay·yo·wm	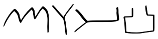	
The next	hash·she·nee	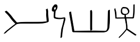	
and saw	ve·hin·neh		
two	she·ne	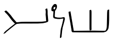	
	a·na·sheem	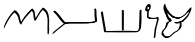	
Hebrews	iv·reem		
fighting	nits·tseem	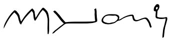	
He asked	vay·yo·mer		
the one in the wrong	la·ra·sha		
“ Why	lam·mah		
are you attacking	tak·keh		
your companion ? ”	re·e·kha		
But the man replied	vay·yo·mer		Exodus 2:14

“ Who	mee	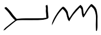	
made	sa·me·kha		
you	le·eesh		
ruler	sar		
and judge	ve·sho·phet		
over us ?	a·le·nu	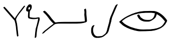	
to kill me	hal·ha·re·ge·nee		
Are you	at·tah		
planning	o·mer		
as	ka·a·sher		
you killed	ha·rag·ta		
-	et		
the Egyptian ? ”	ham·mits·ree		
was afraid	vay·yee·ra	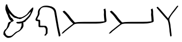	
Then Moses	mo·sheh	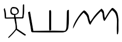	
and thought	vay·yo·mar		
has surely	a·khen		
become known ”	no·w·da		
“ This thing I have done	had·da·var		
heard	vay·yish·ma		Exodus 2:15
When Pharaoh	par·oh		
-	et		
-	had·da·var		
about this matter	haz·zeh		
he sought	vay·vaq·qesh	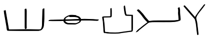	
to kill	la·ha·rog		
-	et		

Moses	mo·sheh		
fled	vay·yiv·rach		
But Moses	mo·sheh	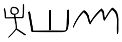	
from	mip·pe·ne		
Pharaoh	phar·oh		
and settled	vay·ye·shev		
in the land	be·e·rets		
of Midian	mid·yan		
where he sat down	vay·ye·shev	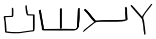	
beside	al		
a well	hab·be·er		
Now the priest	u·le·kho·hen		Exodus 2:16
of Midian	mid·yan		
had seven	she·va		
daughters	ba·no·wt		
and they came	vat·ta·vo·nah		
to draw water	vat·tid·le·nah		
and fill	vat·te·mal·le·nah		
-	et		
the troughs	ha·re·ha·teem		
to water	le·hash·qo·wt	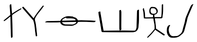	
flock	tson		
their father's	a·vee·hen	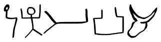	
came along	vay·ya·vo·u	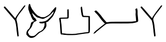	Exodus 2:17
And when some shepherds	ha·ro·eem		
and drove them away	vay·ga·re·shum		
rose up	vay·ya·qam	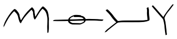	

Moses	mo·sheh	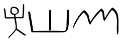	
to help them	vay·yo·wo·shi·an	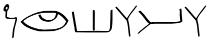	
and watered	vay·yashq	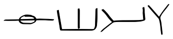	
-	et	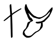	
their flock	tso·nam	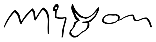	
When [the daughters] returned	vat·ta·vo·nah	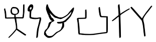	Exodus 2:18
to	el	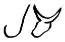	
Reuel	re·u·el	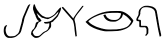	
their father	a·vee·hen	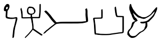	
he asked them	vay·yo·mer	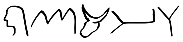	
“ Why	mad·du·a	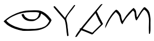	
so early	mi·har·ten	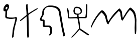	
have you returned	bo	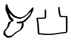	
today ? ”	hay·yo·wm	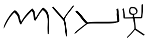	
they replied	vat·to·mar·na	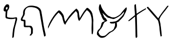	Exodus 2:19
“	eesh	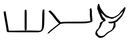	
“ An Egyptian	mits·ree	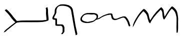	
rescued us	hits·tsee·la·nu	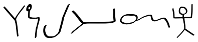	
from	mee·yad	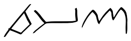	
the shepherds ”	ha·ro·eem	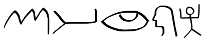	
He even	ve·gam	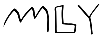	
drew water	da·loh	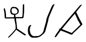	
	da·lah	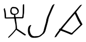	
for us	la·nu	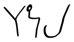	
and watered	vay·yashq	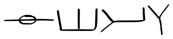	
-	et	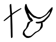	
the flock ”	hats·tson	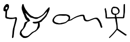	

[their father] asked	vay·yo·mer	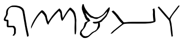	Exodus 2:20
	el	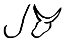	
	be·no·taw	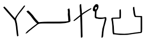	
“ So where is he ? ”	ve·ay·yo	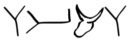	
“ Why	lam·mah	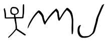	
	zeh	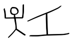	
behind ?	a·zav·ten	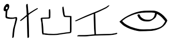	
-	et	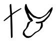	
did you leave the man	ha·eesh	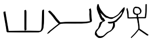	
Invite	qir·en	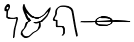	
him	lo	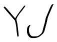	
to have something to eat	ve·yo·khal	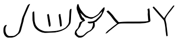	
”	la·chem	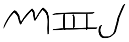	
agreed	vay·yo·w·el	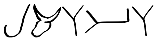	Exodus 2:21
Moses	mo·sheh	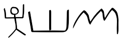	
to stay	la·she·vet	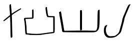	
with	et	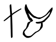	
the man	ha·eesh	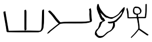	
and he gave	vay·yit·ten	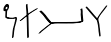	
-	et	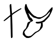	
Zipporah	tsip·po·rah	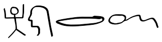	
his daughter	vit·to	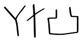	
to Moses in marriage	le·mo·sheh	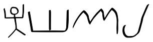	
And she gave birth to	vat·te·led	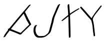	Exodus 2:22
a son	ben	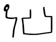	
and [Moses] named him	vay·yiq·ra	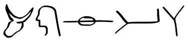	

	et	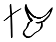	
	she·mo	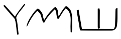	
Gershom	ge·re·shom	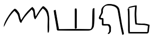	
-	kee	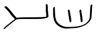	
saying	a·mar	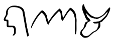	
a foreigner	ger	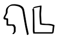	
“ I have become	ha·yee·tee	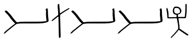	
land ”	be·e·rets	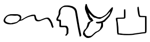	
in a foreign	na·khe·ree·yah	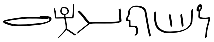	
-	vay·hee	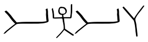	Exodus 2:23
time	vay·ya·meem	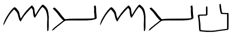	
After a long	ha·rab·beem	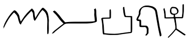	
	ha·hem	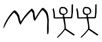	
died	vay·ya·mat	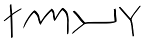	
the king	me·lekh	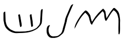	
of Egypt	mits·ra·yim	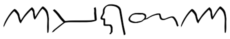	
groaned	vay·ye·a·ne·chu	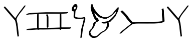	
The Israelites	ve·ne	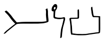	
	yis·ra·el	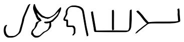	
under their	min	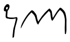	
burden of slavery	ha·a·vo·dah	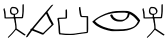	
and cried out	vay·yiz·a·qu	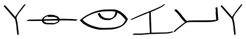	
ascended	vat·ta·al	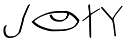	
and their cry for deliverance	shaw·a·tam	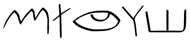	
to	el	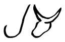	
God	ha·e·lo·heem	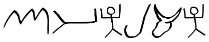	
from	min	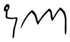	

bondage	ha·a·vo·dah	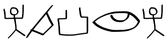	
heard	vay·yish·ma		Exodus 2:24
So God	e·lo·heem	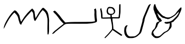	
-	et		
their groaning	na·a·qa·tam	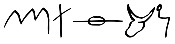	
remembered	vay·yiz·kor		
and He	e·lo·heem		
-	et		
His covenant	be·ree·to	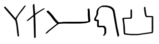	
with	et		
Abraham	av·ra·ham		
	et		
Isaac	yits·chaq		
	ve·et		
and Jacob	ya·a·qov		
saw	vay·yar	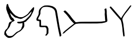	Exodus 2:25
God	e·lo·heem		
-	et		
the Israelites	be·ne	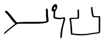	
	yis·ra·el	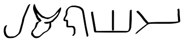	
took notice	vay·ye·da	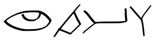	
and	e·lo·heem	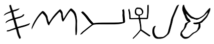	
Meanwhile, Moses	u·mo·sheh		Exodus 3:1
was	ha·yah	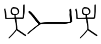	
shepherding	ro·eh		
-	et		
the flock	tson		

Jethro	yit·ro		
of his father-in-law	cho·te·no	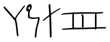	
the priest	ko·hen		
of Midian	mid·yan		
He led	vay·yin·hag	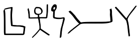	
-	et		
the flock	hats·tson		
to the far side	a·char	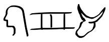	
of the wilderness	ham·mid·bar		
and came	vay·ya·vo	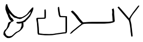	
to	el		
the mountain	har		
of God	ha·e·lo·heem		
Horeb	cho·re·vah		
appeared	vay·ye·ra	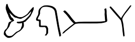	Exodus 3:2
There the angel	mal·akh		
of the LORD	YHVH		
to him	e·law	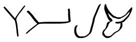	
in a blazing	be·lab·bat	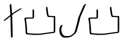	
fire	esh		
from within	mit·to·wkh		
a bush	has·se·neh		
Moses saw	vay·yar	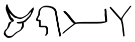	
	ve·hin·neh		
the bush	has·se·neh		
ablaze	bo·er		
with fire	ba·esh		

	ve·has·se·neh		
but it was not	e·nen·nu	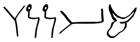	
consumed	uk·kal		
thought	vay·yo·mer		Exodus 3:3
So Moses	mo·sheh	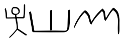	
“ I must go over	a·su·rah		
	na		
and see	ve·er·eh		
-	et		
sight	ham·mar·eh		
marvelous	hag·ga·dol		
this	haz·zeh		
Why is	mad·du·a		
not	lo		
burning up ? ”	yiv·ar	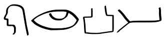	
the bush	has·se·neh		
saw	vay·yar	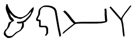	Exodus 3:4
When the LORD	YHVH		
that	kee	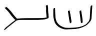	
he had gone over	sar		
to look	lir·o·wt		
called out	vay·yiq·ra	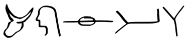	
to him	e·law	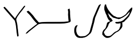	
God	e·lo·heem		
from within	mit·to·wkh		
the bush	has·se·neh		
I am ”	vay·yo·mer		

“ Moses	mo·sheh	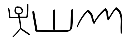	
Moses ! ”	mo·sheh	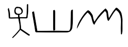	
he answered	vay·yo·mer		
“ Here	hin·ne·nee	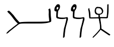	
[God] said	vay·yo·mer		Exodus 3:5
“ Do not	al		
come	tiq·rav	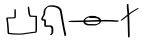	
any closer ”	ha·lom	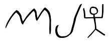	
“ Take off	shal	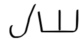	
your sandals	ne·a·le·kha	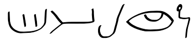	
	me·al		
	rag·le·kha	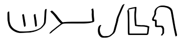	
for	kee	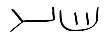	
the place	ham·ma·qo·wm	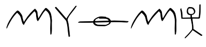	
where	a·sher		
you	at·tah		
are standing	o·w·med		
	a·law	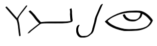	
ground ”	ad·mat		
is holy	qo·desh	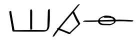	
	hu		
Then He said	vay·yo·mer		Exodus 3:6
“ I	a·no·khee		
am the God	e·lo·he		
of your father	a·vee·kha	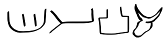	
the God	e·lo·he		
of Abraham	av·ra·ham		

the God	e·lo·he		
of Isaac	yits·chaq		
and the God	ve·lo·he		
of Jacob ”	ya·a·qov	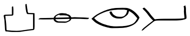	
hid	vay·yas·ter		
At this, Moses	mo·sheh	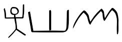	
his face	pa·naw	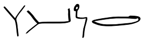	
for	kee	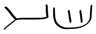	
he was afraid	ya·re		
to look	me·hab·beet		
at	el		
God	ha·e·lo·heem		
said	vay·yo·mer		Exodus 3:7
The LORD	YHVH		
“ I have indeed seen	ra·oh		
	ra·ee·tee	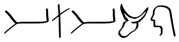	
-	et		
the affliction	o·nee	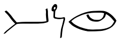	
of My people	am·mee		
-	a·sher		
in Egypt	be·mits·ra·yim		
-	ve·et		
crying out	tsa·a·qa·tam	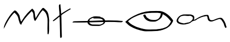	
I have heard them	sha·ma·tee		
because of	mip·pe·ne		
their oppressors	no·ge·saw	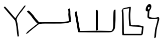	
and	kee	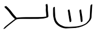	

I am aware	ya·da·tee	
-	et	
of their sufferings	makh·o·vaw	
I have come down	va·e·red	Exodus 3:8
to rescue them	le·hats·tsee·lo	
the hand	mee·yad	
of the Egyptians	mits·ra·yim	
and to bring them up	u·le·ha·a·lo·to	
from	min	
land	ha·a·rets	
out of that	ha·hi·w	
to	el	
land	e·rets	
a good	to·w·vah	
and spacious	u·re·cha·vah	
	el	
a land	e·rets	
flowing	za·vat	
with milk	cha·lav	
and honey —	u·de·vash	
	el	
the home	me·qo·wm	
of the Canaanites	hak·ke·na·a·nee	
Hittites	ve·ha·chit·tee	
Amorites	ve·ha·e·mo·ree	
Perizzites	ve·hap·pe·riz·zee	
Hivites	ve·ha·chiw·vee	

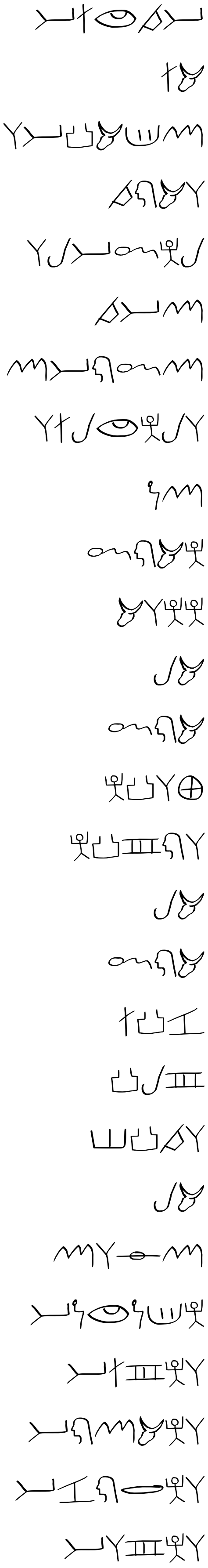

and Jebusites	ve·hay·vu·see	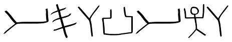	
And now	ve·at·tah		Exodus 3:9
	hin·neh		
the cry	tsa·a·qat		
	be·ne	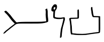	
of the Israelites	yis·ra·el	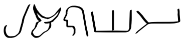	
has reached	ba·ah		
Me	e·lay	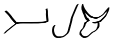	
and I have	ve·gam		
seen	ra·ee·tee	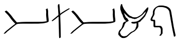	
-	et		
how severely	hal·la·chats	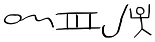	
-	a·sher		
the Egyptians	mits·ra·yim		
are oppressing them	lo·cha·tseem		
-	o·tam		
Therefore	ve·at·tah		Exodus 3:10
go !	le·khah		
I am sending	ve·esh·la·cha·kha	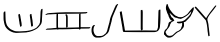	
you to	el		
Pharaoh	par·oh		
to bring	ve·ho·w·tse		
-	et		
My people	am·mee		
the Israelites	ve·ne	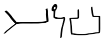	
	yis·ra·el	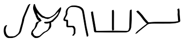	
out of Egypt ”	mim·mits·ra·yim		

asked	vay·yo·mer		Exodus 3:11
But Moses	mo·sheh		
	el		
God	ha·e·lo·heem		
“ Who	mee		
am I	a·no·khee		
that	kee	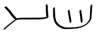	
I should go	e·lekh	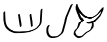	
to	el		
Pharaoh	par·oh		
and	ve·khee		
bring	o·w·tsee		
-	et		
the Israelites	be·ne	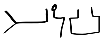	
	yis·ra·el	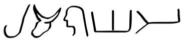	
out of Egypt ? ”	mim·mits·ra·yim		
[God] said	vay·yo·mer		Exodus 3:12
“ I will surely	kee	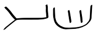	
be	eh·yeh	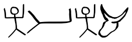	
with you ”	im·makh		
“ and this	ve·zeh		
to you	le·kha	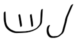	
will be the sign	ha·o·wt		
that	kee	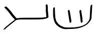	
I	a·no·khee		
have sent you :	she·lach·tee·kha	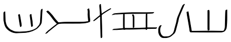	
out	be·ho·w·tsee·a·kha		

-	et		
When you have brought the people	ha·am		
of Egypt	mim·mits·ra·yim		
all of you will worship	ta·av·dun	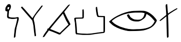	
-	et		
God	ha·e·lo·heem		
on	al		
mountain ”	ha·har		
this	haz·zeh		
asked	vay·yo·mer		Exodus 3:13
Then Moses	mo·sheh		
	el		
God	ha·e·lo·heem		
“ Suppose	hin·neh		
I	a·no·khee		
go	va		
to	el		
the Israelites	be·ne	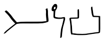	
	yis·ra·el	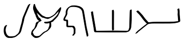	
and say	ve·a·mar·tee	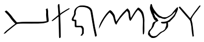	
to them	la·hem		
‘ The God	e·lo·he		
of your fathers	a·vo·w·te·khem	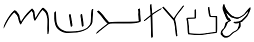	
has sent me	she·la·cha·nee	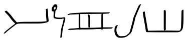	
to you ’	a·le·khem	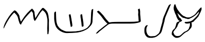	
and they ask	ve·a·me·ru		
me	lee	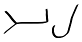	

‘ What	mah		
is His name ? ’	she·mo		
What	mah	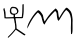	
should I tell	o·mar		
them ? ”	a·le·hem		
said	vay·yo·mer		Exodus 3:14
God	e·lo·heem		
to	el		
Moses	mo·sheh		
“ I AM	eh·yeh	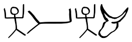	
WHO	a·sher		
I AM	eh·yeh		
you are to say	vay·yo·mer		
This is what	koh	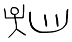	
	to·mar		
to the Israelites	liv·ne	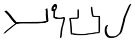	
:	yis·ra·el	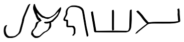	
‘ I AM	eh·yeh	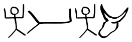	
has sent me	she·la·cha·nee	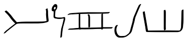	
to you ’”	a·le·khem	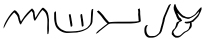	
told	vay·yo·mer		Exodus 3:15
also	o·wd		
God	e·lo·heem		
	el		
Moses	mo·sheh		
-	koh	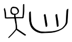	
“ Say	to·mar		

to	el	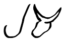	
the Israelites	be·ne	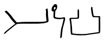	
	yis·ra·el	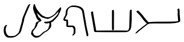	
‘ The LORD	YHVH	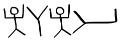	
the God	e·lo·he	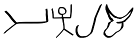	
of your fathers —	a·vo·te·khem	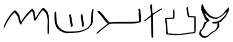	
the God	e·lo·he	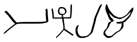	
of Abraham	av·ra·ham	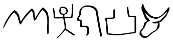	
the God	e·lo·he	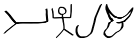	
of Isaac	yits·chaq	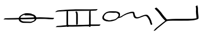	
and the God	ve·lo·he	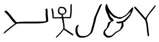	
of Jacob —	ya·a·qov	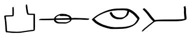	
has sent me	she·la·cha·nee	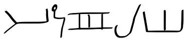	
to you ’	a·le·khem	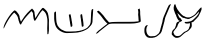	
This	zeh	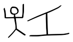	
is My name	she·mee	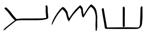	
forever	le·o·lam	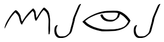	
and this	ve·zeh	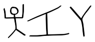	
is how I am to be remembered	zikh·ree	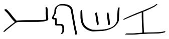	
in every generation	le·dor	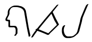	
	dor	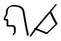	
Go	lekh	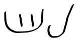	Exodus 3:16
assemble	ve·a·saph·ta	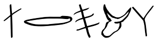	
-	et	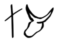	
the elders	ziq·ne	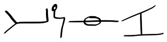	
of Israel	yis·ra·el	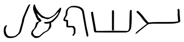	
and say	ve·a·mar·ta	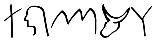	

to them	a·le·hem		
‘ The LORD	YHVH		
the God	e·lo·he		
of your fathers —	a·vo·te·khem	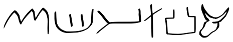	
has appeared	nir·ah		
to me	e·lay	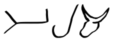	
the God	e·lo·he		
of Abraham	av·ra·ham	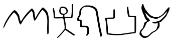	
Isaac	yits·chaq		
and Jacob —	ve·ya·a·qov		
and said :	le·mor		
I have surely	pa·qod	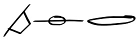	
attended	pa·qad·tee	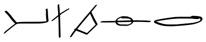	
-	et·khem		
to you	ve·et		
and [have seen] what has been done	he·a·sui		
to you	la·khem		
in Egypt	be·mits·ra·yim		
And I have promised	va·o·mar		Exodus 3:17
to bring you up	a·a·leh		
-	et·khem		
out of your affliction	me·o·nee		
in Egypt	mits·ra·yim		
into	el		
the land	e·rets		
of the Canaanites	hak·ke·na·a·nee		
Hittites	ve·ha·chit·tee	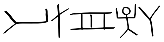	

Amorites	ve·ha·e·mo·ree		
Perizzites	ve·hap·pe·riz·zee		
Hivites	ve·ha·chiw·vee	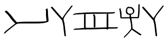	
and Jebusites —	ve·hay·vu·see	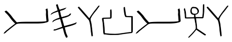	
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a land	e·rets		
flowing	za·vat	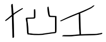	
with milk	cha·lav	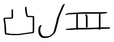	
and honey ’	u·de·vash		
[The elders of Israel] will listen	ve·sha·me·u		Exodus 3:18
to what you say	le·qo·le·kha	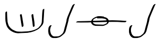	
must go	u·va·ta		
and you	at·tah		
with [them]	ve·ziq·ne	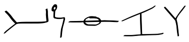	
	yis·ra·el	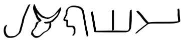	
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the king	me·lekh	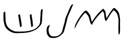	
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and tell	va·a·mar·tem	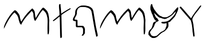	
him	e·law	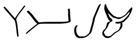	
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the God	e·lo·he		
of the Hebrews	ha·iv·ree·yeem	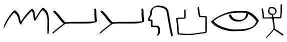	
has met	niq·rah	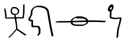	
with us	a·le·nu	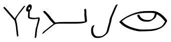	
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let us take	ne·la·khah	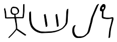	

please	na	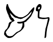	
journey	de·rekh	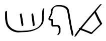	
a three-day	she·lo·shet	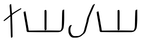	
	ya·meem	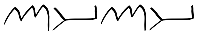	
into the wilderness	bam·mid·bar	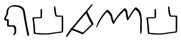	
so that we may sacrifice	ve·niz·be·chah	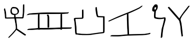	
to the LORD	la·YHVH	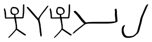	
our God ’	e·lo·he·nu	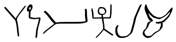	
But I	va·a·nee	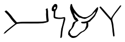	Exodus 3:19
know	ya·da·tee	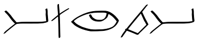	
that	kee	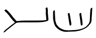	
will not	lo	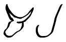	
allow	yit·ten	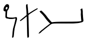	
-	et·khem	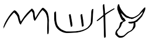	
the king	me·lekh	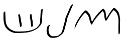	
of Egypt	mits·ra·yim	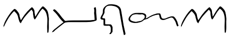	
you to go	la·ha·lokh	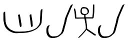	
unless	ve·lo	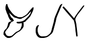	
	be·yad	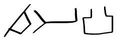	
a mighty hand compels him	cha·za·qah	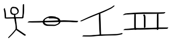	
So I will stretch out	ve·sha·lach·tee	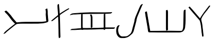	Exodus 3:20
-	et	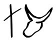	
My hand	ya·dee	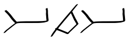	
and strike	ve·hik·ke·tee	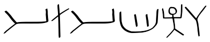	
-	et	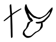	
the Egyptians	mits·ra·yim	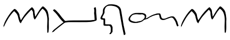	
with all	be·khol	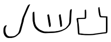	

the wonders	niph·le·o·tay		
-	a·sher		
I will perform	e·e·seh		
among them	be·qir·bo	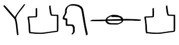	
And after	ve·a·cha·re		
that	khen		
he will release	ye·shal·lach	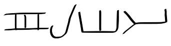	
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And I will grant	ve·na·tat·tee	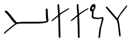	Exodus 3:21
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such favor	chen	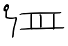	
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this	haz·zeh	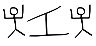	
in the sight	be·e·ne	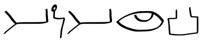	
of the Egyptians	mits·ra·yim	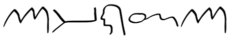	
	ve·ha·yah	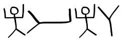	
that when	kee	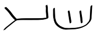	
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you will not	lo		
go away	te·le·khu		
empty-handed	re·qam	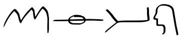	
woman shall ask	ve·sha·a·lah		Exodus 3:22
Every	ish·shah		
her neighbor	mish·she·khen·tah		
and any woman staying	u·mig·ga·rat		
in her house	be·tah	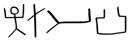	
jewelry	ke·le	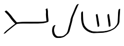	

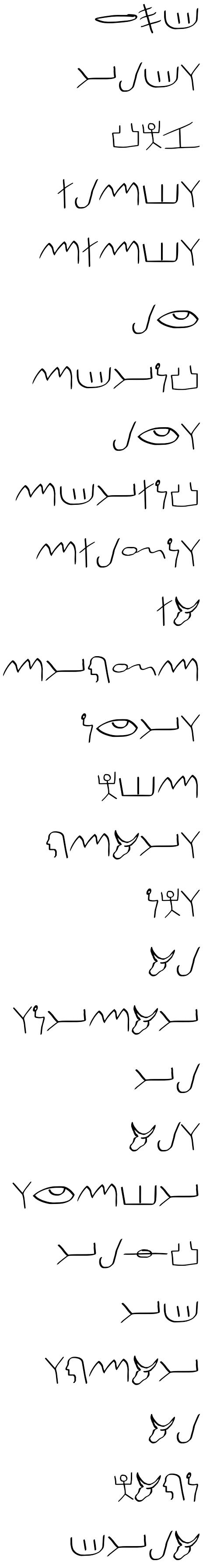

for silver	khe·seph	
	u·khe·le	
and gold	za·hav	
and clothing	u·se·ma·lot	
and you will put them	ve·sam·tem	
on	al	
your sons	be·ne·khem	
	ve·al	
and daughters	be·no·te·khem	
So you will plunder	ve·nits·tsal·tem	
-	et	
the Egyptians ”	mits·ra·yim	
answered	vay·ya·an	Exodus 4:1
Then Moses	mo·sheh	
-	vay·yo·mer	
“ What if	ve·hen	
they do not	lo	
believe	ya·a·mee·nu	
me	lee	
or	ve·lo	
listen	yish·me·u	
to my voice ?	be·qo·lee	
For	kee	
they may say	yo·me·ru	
has not	lo	
appeared	nir·ah	
to you’ ”	e·le·kha	

‘ The LORD	YHVH	𐤉𐤄𐤅𐤄	
asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 4:2
him	e·law	𐤀𐤋𐤉𐤅	
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ What is that	maz·zɛh	𐤌𐤆𐤄	
in your hand ? ”	ve·ya·de·kha	𐤁𐤉𐤃𐤊	
he replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ A staff ”	mat·teh	𐤌𐤈𐤄	
said [the LORD]	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 4:3
“ Throw	hash·lee·khe·hu	𐤄𐤔𐤋𐤉𐤊𐤄𐤅	
it on the ground ”	ar·tsah	𐤀𐤓𐤑𐤄	
So [Moses] threw	vay·yash·lee·khe·hu	𐤅𐤉𐤔𐤋𐤉𐤊𐤄𐤅	
it on the ground	ar·tsah	𐤀𐤓𐤑𐤄	
and it became	vay·hee	𐤅𐤉𐤄𐤉	
a snake	le·na·chash	𐤋𐤍𐤇𐤔	
ran	vay·ya·nas	𐤅𐤉𐤍𐤎	
and [he]	mo·sheh	𐤌𐤔𐤄	
from it	mip·pa·naw	𐤌𐤐𐤍𐤉𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 4:4
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
“ Stretch out	she·lach	𐤔𐤋𐤇	
your hand	ya·de·kha	𐤉𐤃𐤊	
and grab it	ve·e·choz	𐤅𐤀𐤇𐤆	
by the tail ”	biz·na·vo	𐤁𐤆𐤍𐤁𐤅	
[who] reached out	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	

his hand	ya·do	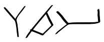	
and caught	vay·ya·cha·zeq	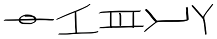	
[the snake]	bo		
and it turned back	vay·hee	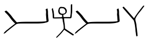	
into a staff	le·mat·teh		
in his hand	be·khap·po	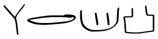	
“ This is so that	le·ma·an		Exodus 4:5
they may believe	ya·a·mee·nu		
that	kee	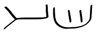	
has appeared	nir·ah		
to you ”	e·le·kha	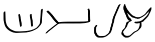	
the LORD	YHVH		
the God	e·lo·he		
of their fathers —	a·vo·tam		
the God	e·lo·he		
of Abraham	av·ra·ham	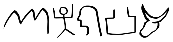	
the God	e·lo·he		
of Isaac	yits·chaq		
and the God	ve·lo·he		
of Jacob —	ya·a·qov	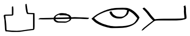	
said	vay·yo·mer		Exodus 4:6
the LORD	YHVH		
to [Moses]	lo		
Furthermore	o·wd		
“ Put	ha·ve		
	na		
your hand	ya·de·kha		

inside your cloak ”	be·che·qe·kha	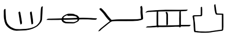	
So he put	vay·ya·ve	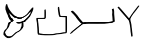	
his hand	ya·do	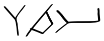	
inside his cloak	be·che·qo	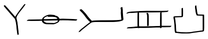	
and when he took it out	vay·yo·w·tsi·ah		
	ve·hin·neh		
his hand	ya·do	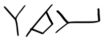	
[was] leprous	me·tso·ra·at		
white as snow	kash·sha·leg		
said [the LORD]	vay·yo·mer		Exodus 4:7
back	ha·shev	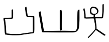	
“ Put your hand	ya·de·kha		
inside	el		
your cloak ”	che·qe·kha	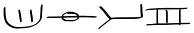	
back	vay·ya·shev		
So [Moses] put his hand	ya·do	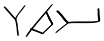	
inside	el		
his cloak	che·qo	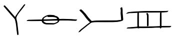	
and when he took it out	vay·yo·w·tsi·ah		
	me·che·qo	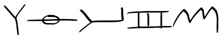	
	ve·hin·neh		
it was restored	sha·vah	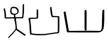	
like the rest of his skin	kiv·sa·ro	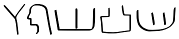	
[And the LORD said,]	ve·ha·yah	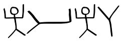	Exodus 4:8
“ If	im		
they refuse	lo		

to believe	ya·a·mee·nu	
you	lakh	
or	ve·lo	
heed	yish·me·u	
the witness	le·qol	
sign	ha·ot	
of the first	ha·ri·sho·wn	
they may believe	ve·he·e·mee·nu	
[that]	le·qol	
	ha·ot	
of the second	ha·a·cha·ro·wn	
But	ve·ha·yah	Exodus 4:9
if	im	
they do not	lo	
believe	ya·a·mee·nu	
even	gam	
two	lish·ne	
signs	ha·o·to·wt	
these	ha·el·leh	
	ve·lo	
or listen	yish·me·un	
to your voice	le·qo·le·kha	
take	ve·la·qach·ta	
some water	mim·me·me	
from the Nile	hay·or	
and pour	ve·sha·phakh·ta	
it on the dry ground	hay·yab·ba·shah	

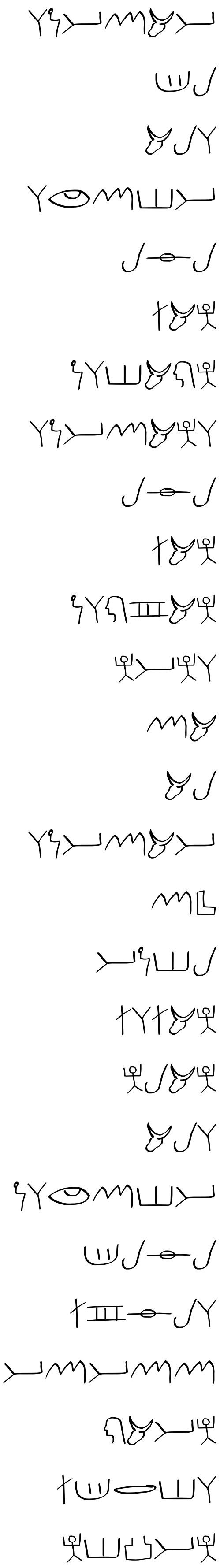

Then	ve·ha·yu	𐤅𐤄𐤉𐤅	
the water	ham·ma·yim	𐤄𐤌𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
you take	tiq·qach	𐤕𐤒𐤇	
from	min	𐤌𐤍	
the Nile	hay·or	𐤄𐤉𐤀𐤓	
will become	ve·ha·yu	𐤅𐤄𐤉𐤅	
blood	le·dam	𐤋𐤃𐤌	
on the ground ”	bay·yab·ba·shet	𐤁𐤉𐤁𐤔𐤕	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 4:10
Moses	mo·sheh	𐤌𐤔𐤄	
	el	𐤀𐤋	
	YHVH	𐤉𐤄𐤅𐤄	
“ Please	bee	𐤁𐤉	
Lord ”	a·do·nay	𐤀𐤃𐤍𐤉	
have never	lo	𐤋𐤀	
	eesh	𐤀𐤉𐤔	
been eloquent	de·va·reem	𐤃𐤁𐤓𐤉𐤌	
“ I	a·no·khee	𐤀𐤍𐤊𐤉	
neither	gam	𐤂𐤌	
in the past	mit·te·mo·wl	𐤌𐤕𐤌𐤅𐤋	
	gam	𐤂𐤌	
-	mish·shil·shom	𐤌𐤔𐤋𐤔𐤌	
nor	gam	𐤂𐤌	
since	me·az	𐤌𐤀𐤆	
You have spoken	dab·bɛr·kha	𐤃𐤁𐤓𐤊	
to	el	𐤀𐤋	

Your servant	av·de·kha	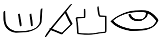	
for	kee	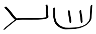	
am slow	khe·vad	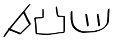	
of speech	peh	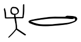	
and	u·khe·vad	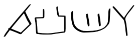	
tongue ”	la·sho·wn		
I	a·no·khee		
said	vay·yo·mer		Exodus 4:11
And the LORD	YHVH		
to him	e·law	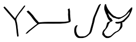	
“ Who	mee	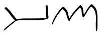	
gave	sam		
his mouth ?	peh	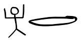	
man	la·a·dam		
Or	o		
who	mee	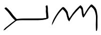	
makes	ya·sum	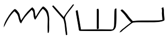	
the mute	il·lem	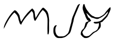	
or	o		
the deaf	che·resh		
	o		
the sighted	phiq·qe·ach	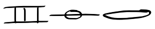	
or	o		
the blind ?	iw·ver		
Is it not	ha·lo	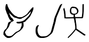	
I	a·no·khee		
the LORD ?	YHVH		

Now	ve·at·tah	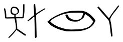	Exodus 4:12
go !	lekh	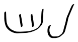	
I	ve·a·no·khee	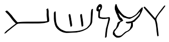	
will help you	eh·yeh	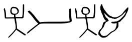	
	im	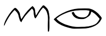	
as you speak	pee·kha	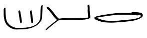	
and I will teach you	ve·ho·w·re·tee·kha	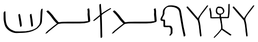	
what	a·sher	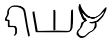	
to say ”	te·dab·ber	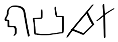	
But Moses replied	vay·yo·mer	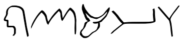	Exodus 4:13
“ Please	bee	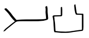	
Lord	a·do·nay	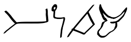	
send	she·lach	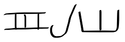	
	na	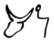	
someone else	be·yad	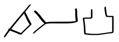	
”	tish·lach	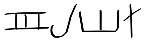	
burned	vay·yi·char	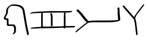	Exodus 4:14
Then the anger	aph	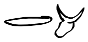	
of the LORD	YHVH	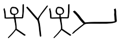	
against Moses	be·mo·sheh	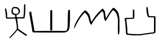	
and He said	vay·yo·mer	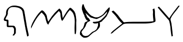	
“ Is not	ha·lo	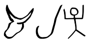	
Aaron	a·ha·ron	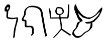	
your brother ?	a·chee·kha	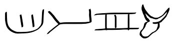	
the Levite	hal·le·vee	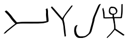	
I know	ya·da·tee	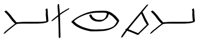	
that	kee	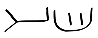	

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well	ye·dab·ber	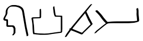	
he	hu		
and	ve·gam		
is now	hin·neh		
he	hu		
on his way	yo·tse		
to meet you	liq·ra·te·kha		
When he sees you	ve·ra·a·kha		
he will be glad	ve·sa·mach		
in his heart	be·lib·bo	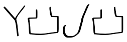	
You are to speak	ve·dib·bar·ta		Exodus 4:15
to him	e·law	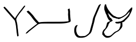	
and put	ve·sam·ta		
-	et		
the words	had·de·va·reem	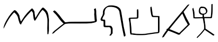	
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I	ve·a·no·khee	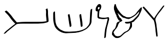	
will help	eh·yeh	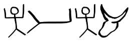	
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both of you to speak	pee·kha	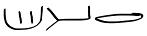	
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	pee·hu	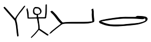	
and I will teach	ve·ho·w·re·tee	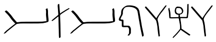	
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what	a·sher		

to do	ta·a·sun	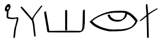	
will speak	ve·dib·ber	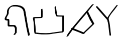	Exodus 4:16
He	hu	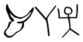	
for you	le·kha	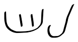	
to	el	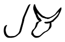	
the people	ha·am	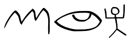	
will be	ve·ha·yah	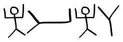	
He	hu	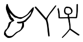	
	yih·yeh	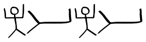	
your	le·kha	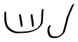	
spokesman	le·pheh	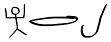	
as if you were	ve·at·tah	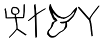	
and it will be	tih·yeh	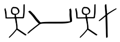	
to him	lo	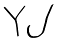	
God	le·lo·heem	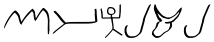	
But	ve·et	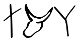	Exodus 4:17
staff	ham·mat·teh	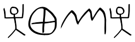	
this	haz·zeh	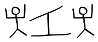	
take	tiq·qach	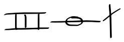	
in your hand	be·ya·de·kha	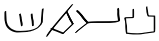	
so	a·sher	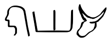	
you can perform	ta·a·seh	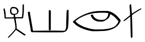	
	bo	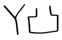	
-	et	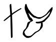	
signs with it ”	ha·o·tot	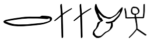	
went	vay·ye·lekh	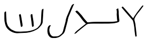	Exodus 4:18
Then Moses	mo·sheh	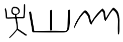	

back	vay·ya·shav	
to	el	
Jethro	ye·ter	
his father-in-law	cho·te·no	
and said	vay·yo·mer	
to him	lo	
	e·le·khah	
“ Please	na	
let me return	ve·a·shu·vah	
to	el	
my brothers	a·chay	
-	a·sher	
in Egypt	be·mits·ra·yim	
to see	ve·er·eh	
if they are still	ha·o·w·dam	
alive ”	chay·yeem	
[Jethro] replied	vay·yo·mer	
	yit·ro	
	le·mo·sheh	
“ Go	lekh	
in peace ”	le·sha·lo·wm	
had said	vay·yo·mer	Exodus 4:19
Now the LORD	YHVH	
to	el	
Moses	mo·sheh	
in Midian	be·mid·yan	
“ Go	lekh	

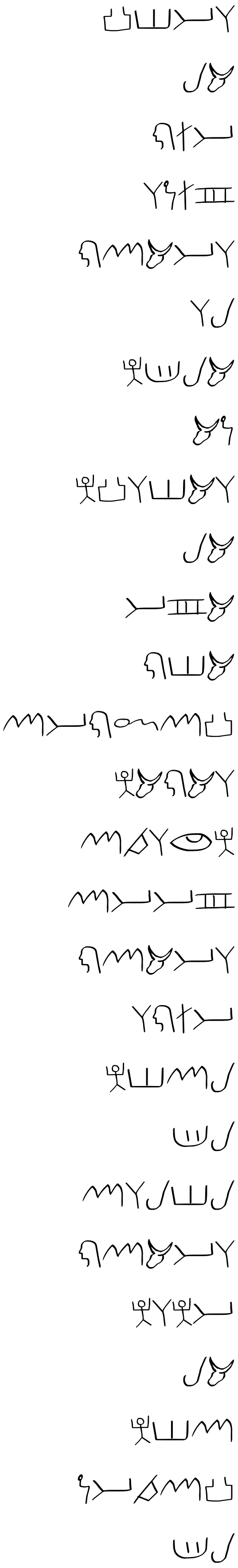

back	shuv		
to Egypt	mits·ra·yim	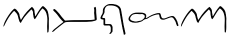	
for	kee	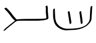	
are dead ”	me·tu		
all	kal	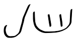	
the men	ha·a·na·sheem	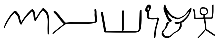	
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-	et		
to kill you	naph·she·kha	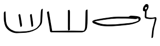	
took	vay·yiq·qach	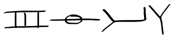	Exodus 4:20
So Moses	mo·sheh	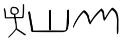	
-	et		
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-	ve·et		
and sons	ba·naw		
put them	vay·yar·ki·vem		
on	al		
a donkey	ha·cha·mor	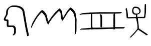	
and headed back	vay·ya·shav	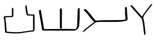	
	ar·tsah		
to Egypt	mits·ra·yim	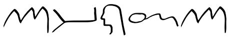	
took	vay·yiq·qach	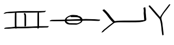	
And [he]	mo·sheh		
-	et		
the staff	mat·teh		
of God	ha·e·lo·heem	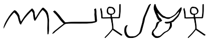	
in his hand	be·ya·do	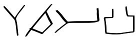	

instructed	vay·yo·mer		Exodus 4:21
The LORD	YHVH		
	el		
Moses	mo·sheh	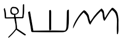	
“ When you go	be·lekh·te·kha		
back	la·shuv		
to Egypt	mits·ray·mah		
see that	re·eh		
all	kal	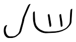	
the wonders	ham·mo·phe·teem		
that	a·sher		
I have put	sam·tee		
within your power	ve·ya·de·kha	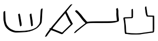	
you perform	va·a·see·tam	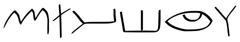	
before	liph·ne		
Pharaoh	phar·oh		
But I	va·a·nee		
will harden	a·chaz·zeq	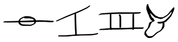	
-	et		
his heart	lib·bo	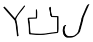	
so that he will not	ve·lo		
go	ye·shal·lach	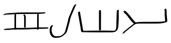	
-	et		
let the people	ha·am		
Then tell	ve·a·mar·ta		Exodus 4:22
	el		
Pharaoh [that]	par·oh		

this is what	koh	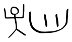	
says :	a·mar		
the LORD	YHVH		
son	be·nee	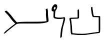	
is My firstborn	ve·kho·ree	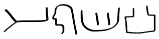	
‘ Israel	yis·ra·el	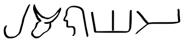	
and I told you	va·o·mar		Exodus 4:23
	e·le·kha	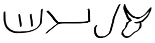	
go	shal·lach	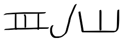	
-	et		
to let My son	be·nee	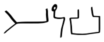	
so that he may worship Me	ve·ya·av·de·nee	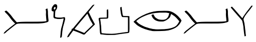	
But [since] you have refused	vat·te·ma·en		
to let him go	le·shal·le·cho	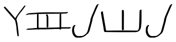	
behold	hin·neh		
I	a·no·khee		
will kill	ho·reg	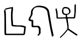	
-	et		
son ! ’”	bin·kha	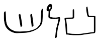	
your firstborn	be·kho·re·kha	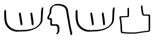	
	vay·hee	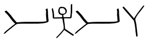	Exodus 4:24
along the way	vad·de·rekh		
Now at a lodging place	bam·ma·lo·wn		
met [Moses]	vay·yiph·ge·she·hu	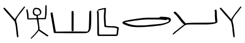	
the LORD	YHVH		
and was about	vay·vaq·qesh	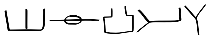	

to kill him	ha·mee·to	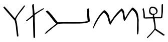	
took	vat·tiq·qach	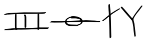	Exodus 4:25
But Zipporah	tsip·po·rah		
a flint knife	tsor		
cut off	vat·tikh·rot		
-	et		
foreskin	a·re·lat		
her son’s	be·nah		
and touched it	vat·tag·ga	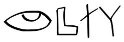	
to [Moses’] feet	le·rag·law	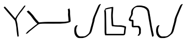	
she said	vat·to·mer		
“ Surely	kee	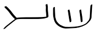	
a bridegroom	cha·tan	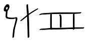	
of blood	da·meem	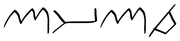	
you [are]	at·tah		
to me ”	lee	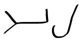	
So [the LORD] let him alone	vay·yi·reph	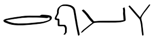	Exodus 4:26
	mim·men·nu	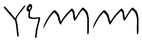	
(When	az		
she said	a·me·rah		
“ bridegroom	cha·tan	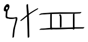	
of blood ”	da·meem	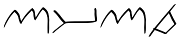	
she was referring to the circumcision)	lam·mu·lot		
had said	vay·yo·mer		Exodus 4:27
Meanwhile, the LORD	YHVH		
to	el		

Aaron	a·ha·ron	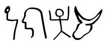	
“ Go	lekh	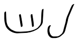	
and meet	liq·rat	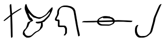	
Moses	mo·sheh	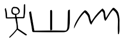	
in the wilderness ”	ham·mid·ba·rah		
So he went	vay·ye·lekh	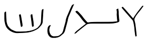	
and met [Moses]	vay·yiph·ge·she·hu		
at the mountain	be·har		
of God	ha·e·lo·heem	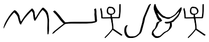	
and kissed	vay·yish·shaq	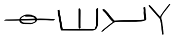	
him	lo	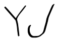	
told	vay·yag·ged	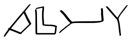	Exodus 4:28
And Moses	mo·sheh	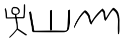	
Aaron	le·a·ha·ron		
-	et		
everything	kal	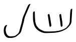	
	div·re		
the LORD	YHVH		
-	a·sher		
had sent him	she·la·cho	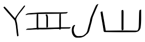	
to say	ve·et		
and all	kal		
the signs	ha·o·tot		
-	a·sher		
He had commanded him to perform	tsiw·va·hu		
went	vay·ye·lekh	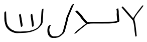	Exodus 4:29
Then Moses	mo·sheh		

and Aaron	ve·a·ha·ron		
and assembled	vay·ya·as·phu		
-	et		
all	kal		
the elders	ziq·ne	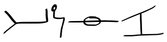	
	be·ne	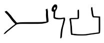	
of the Israelites	yis·ra·el	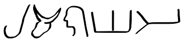	
relayed	vay·dab·ber	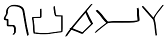	Exodus 4:30
and Aaron	a·ha·ron	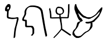	
-	et		
everything	kal		
	had·de·va·reem	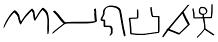	
	a·sher		
had said	dib·ber		
the LORD	YHVH		
to	el		
Moses	mo·sheh	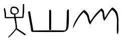	
And [Moses] performed	vay·ya·as		
the signs	ha·o·tot		
before	le·e·ne	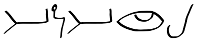	
the people	ha·am		
believed	vay·ya·a·men		Exodus 4:31
and [they]	ha·am		
And when they heard	vay·yish·me·u		
that	kee	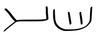	
had attended	pha·qad	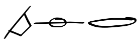	
the LORD	YHVH		

-	et		
to the Israelites	be·ne	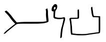	
	yis·ra·el	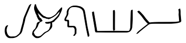	
and	ve·khee		
had seen	ra·ah		
-	et		
their affliction	a·ne·yam	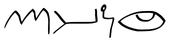	
they bowed down	vay·yiq·qe·du	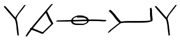	
and worshiped	vay·yish·ta·chaw·wu		
After that	ve·a·char	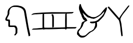	Exodus 5:1
went	ba·u		
Moses	mo·sheh	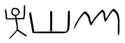	
and Aaron	ve·a·ha·ron		
and said	vay·yo·me·ru		
to	el		
Pharaoh	par·oh		
“ This is what	koh	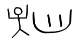	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	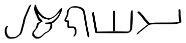	
go	shal·lach	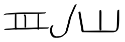	
-	et		
‘ Let My people	am·mee		
so that they may hold a feast	ve·ya·chog·gu	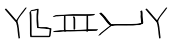	
to Me	lee	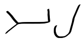	
in the wilderness ’”	bam·mid·bar		

replied	vay·yo·mer	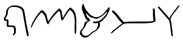	Exodus 5:2
But Pharaoh	par·oh	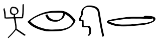	
“ Who	mee	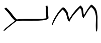	
is the LORD	YHVH	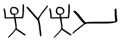	
that	a·sher	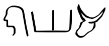	
I should obey	esh·ma	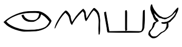	
His voice	be·qo·lo	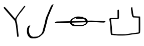	
go ?	le·shal·lach	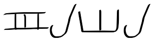	
-	et	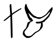	
[and] let Israel	yis·ra·el	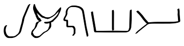	
I do not	lo	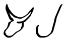	
know	ya·da·tee	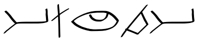	
-	et	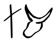	
the LORD	YHVH	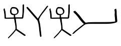	
and	ve·gam	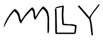	
-	et	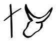	
let Israel	yis·ra·el	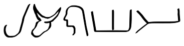	
I will not	lo	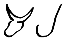	
go ”	a·shal·le·ach	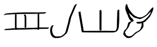	
they answered	vay·yo·me·ru	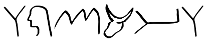	Exodus 5:3
“ The God	e·lo·he	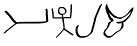	
of the Hebrews	ha·iv·reem	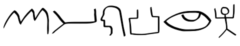	
has met	niq·ra	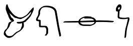	
with us ”	a·le·nu	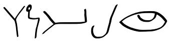	
let us go on	ne·la·khah	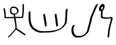	
“ Please	na	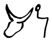	
journey	de·rekh	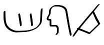	

a three-day	she·lo·shet	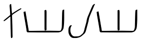	
	ya·meem	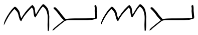	
into the wilderness	bam·mid·bar		
to sacrifice	ve·niz·be·chah	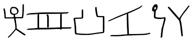	
to the LORD	la·YHVH	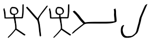	
our God	e·lo·he·nu		
or	pen		
He may strike us	yiph·ga·e·nu		
with plagues	bad·de·ver		
or	o		
with the sword ”	ve·cha·rev	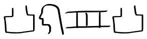	
said	vay·yo·mer		Exodus 5:4
to them	a·le·hem		
But the king	me·lekh	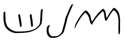	
of Egypt	mits·ra·yim	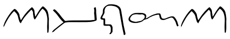	
why	lam·mah		
“ Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
do you draw	taph·ree·u	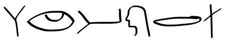	
-	et		
the people	ha·am		
away from their work ?	mim·ma·a·saw		
Get back	le·khu		
to your labor ! ”	le·siv·lo·te·khem		
also said	vay·yo·mer		Exodus 5:5
Pharaoh	par·oh		
“ Look	hen		

are now numerous	rab·beem	רבים	
	at·tah	עתה	
the people	am	עם	
of the land	ha·a·rets	הארץ	
and you would be stopping	ve·hish·bat·tem	והשבתם	
them	o·tam	אתם	
from their labor ”	mis·siv·lo·tam	מסבלתם	
commanded	vay·tsaw	ויצו	Exodus 5:6
Pharaoh	par·oh	פרעה	
day	bay·yo·wm	ביום	
That same	ha·hu	ההוא	
-	et	את	
the taskmasters	han·no·ge·seem	הנגשים	
of the people	ba·am	בעם	
-	ve·et	ואת	
and their foremen	sho·te·raw	שטריו	
:	le·mor	לאמר	
“ You shall no	lo	לא	Exodus 5:7
longer	to·si·phun	תאספון	
supply	la·tet	לתת	
with straw	te·ven	תבן	
the people	la·am	לעם	
for making	lil·bon	ללבן	
bricks	hal·le·ve·neem	הלבנים	
-	kit·mo·wl	כתמול	
-	shil·shom	שלשם	
They	hem	הם	

must go	ye·le·khu	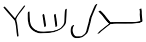	
and gather	ve·qo·she·shu	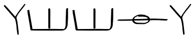	
their own	la·hem	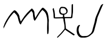	
straw	te·ven	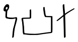	
-	ve·et	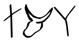	Exodus 5:8
the same quota	mat·ko·net	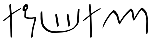	
of bricks	hal·le·ve·neem	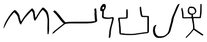	
-	a·sher	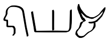	
as	hem	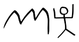	
-	o·seem	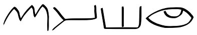	
before	te·mo·wl	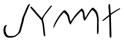	
	shil·shom	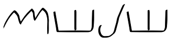	
But require	ta·see·mu	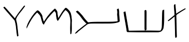	
of them	a·le·hem	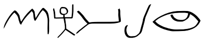	
do not	lo	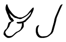	
reduce it	tig·re·u	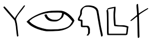	
	mim·men·nu	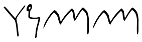	
For	kee	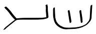	
are lazy	nir·peem	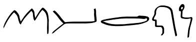	
they	hem	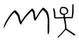	
that is why	al	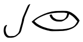	
	ken	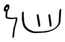	
they	hem	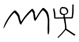	
are crying out	tso·a·qeem	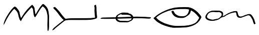	
	le·mor	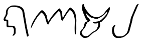	
‘ Let us go	ne·le·khah	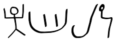	
and sacrifice	niz·be·chah	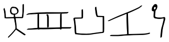	

to our God ’	le·lo·he·nu		
Make the work harder	tikh·bad	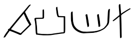	Exodus 5:9
	ha·a·vo·dah	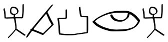	
on	al		
the men	ha·a·na·sheem		
so they will be occupied	ve·ya·a·su		
	vah		
	ve·al		
and pay no attention	yish·u		
”	be·div·re		
to [these] lies	sha·qer	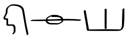	
went out	vay·ye·tse·u		Exodus 5:10
So the taskmasters	no·ge·se		
of the people	ha·am		
and foremen	ve·sho·te·raw		
and said	vay·yo·me·ru		
to	el		
them	ha·am		
says :	le·mor	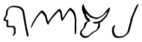	
“ This is what	koh	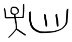	
	a·mar		
Pharaoh	par·oh		
‘ I am no longer	e·nen·nee	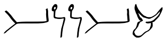	
giving	no·ten	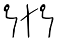	
you	la·khem		
straw	te·ven		

-	at·tem	𐤀𐤕𐤌	Exodus 5:11
Go	le·khu	𐤋𐤊𐤅	
and get	qe·chu	𐤒𐤇𐤅	
your own	la·khem	𐤋𐤊𐤌	
straw	te·ven	𐤕𐤁𐤍	
wherever	me·a·sher	𐤌𐤀𐤔𐤓	
you can find it	tim·tsa·u	𐤕𐤌𐤑𐤀𐤅	
but	kee	𐤊𐤉	
will in no way	en	𐤀𐤉𐤍	
be reduced ’”	nig·ra	𐤍𐤂𐤓𐤏	
your workload	me·a·vo·dat·khem	𐤌𐤏𐤁𐤃𐤕𐤊𐤌	
	da·var	𐤃𐤁𐤓	
scattered	vay·ya·phets	𐤅𐤉𐤐𐤑	Exodus 5:12
So the people	ha·am	𐤄𐤏𐤌	
all over	be·khal	𐤁𐤊𐤋	
the land	e·rets	𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
to gather	le·qo·shesh	𐤋𐤒𐤔𐤔	
stubble	qash	𐤒𐤔	
for straw	lat·te·ven	𐤋𐤕𐤁𐤍	
The taskmasters	ve·han·no·ge·seem	𐤅𐤄𐤍𐤂𐤔𐤉𐤌	Exodus 5:13
kept pressing them	a·tseem	𐤀𐤑𐤉𐤌	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Fulfill	kal·lu	𐤊𐤋𐤅	
	ma·a·se·khem	𐤌𐤏𐤔𐤉𐤊𐤌	
your quota	de·var	𐤃𐤁𐤓	
each day	yo·wm	𐤉𐤅𐤌	

	be·yo·w·mo		
just as you did when	ka·a·sher		
was provided ”	bih·yo·wt	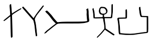	
straw	hat·te·ven	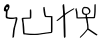	
were beaten	vay·yuk·ku	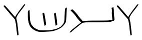	Exodus 5:14
foremen	sho·te·re		
Then the Israelite	be·ne	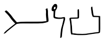	
	yis·ra·el	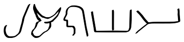	
whom	a·sher		
had set	sa·mu		
over the people	a·le·hem		
taskmasters	no·ge·se		
Pharaoh’s	phar·oh		
and asked	le·mor	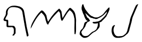	
“ Why	mad·du·a		
have you not	lo		
fulfilled	khil·lee·tem	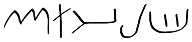	
your quota	cha·qe·khem	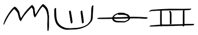	
of bricks	lil·bon	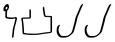	
yesterday	kit·mo·wl		
? ”	shil·shom	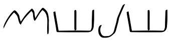	
or today	gam		
as you did before	te·mo·wl		
	gam		
	hay·yo·wm	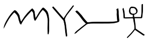	
went	vay·ya·vo·u	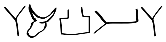	Exodus 5:15
foremen	sho·te·re		

So the Israelite	be·ne	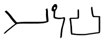	
	yis·ra·el	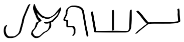	
and appealed	vay·yits·a·qu	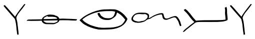	
to	el	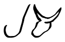	
Pharaoh :	par·oh	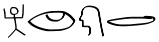	
	le·mor	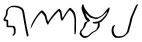	
“ Why	lam·mah	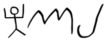	
are you treating	ta·a·seh	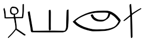	
this way ?	khoh	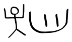	
your servants	la·a·va·de·kha	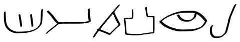	
straw	te·ven	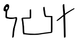	Exodus 5:16
No	en	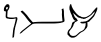	
has been given	nit·tan	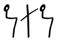	
to your servants	la·a·va·de·kha	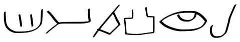	
bricks ! ’	u·le·ve·neem	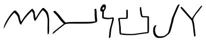	
yet we are told	o·me·reem	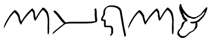	
	la·nu	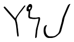	
‘ Make	a·su	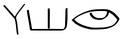	
Look	ve·hin·neh	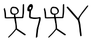	
your servants	a·va·de·kha	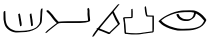	
are being beaten	muk·keem	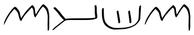	
but the fault	ve·cha·tat	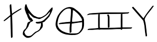	
[is] with your own people ”	am·me·kha	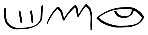	
Pharaoh replied	vay·yo·mer	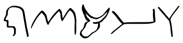	Exodus 5:17
are slackers ! ”	nir·peem	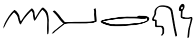	
“ You	at·tem	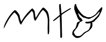	
“ Slackers !	nir·peem	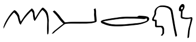	

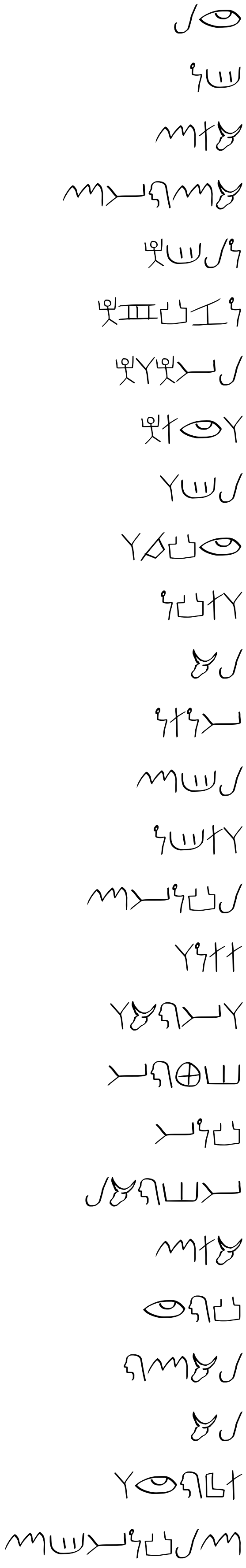

That is why	al	
	ken	
you	at·tem	
keep saying	o·me·reem	
‘ Let us go	ne·le·khah	
and sacrifice	niz·be·chah	
to the LORD ’	la·YHVH	
Now	ve·at·tah	Exodus 5:18
get to	le·khu	
work	iv·du	
straw	ve·te·ven	
no	lo	
will be given	yin·na·ten	
You	la·khem	
the full quota	ve·to·khen	
of bricks ”	le·ve·neem	
yet you must deliver	tit·ten·nu	
realized	vay·yir·u	Exodus 5:19
foremen	sho·te·re	
The Israelite	ve·ne	
	yis·ra·el	
-	o·tam	
they were in trouble	be·ra	
when they were told	le·mor	
“ You must not	lo	
reduce	tig·re·u	
of bricks ”	mil·liv·ne·khem	

quota	de·var	𐤃𐤁𐤓	
your daily	yo·wm	𐤉𐤅𐤌	
	be·yo·w·mo	𐤁𐤉𐤅𐤌𐤅	
they confronted	vay·yiph·ge·u	𐤅𐤉𐤐𐤂𐤏𐤅	Exodus 5:20
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
-	ve·et	𐤅𐤀𐤕	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
who stood	nits·tsa·veem	𐤍𐤑𐤁𐤉𐤌	
waiting to meet them	liq·ra·tam	𐤋𐤒𐤓𐤀𐤕𐤌	
When they left	be·tse·tam	𐤁𐤑𐤀𐤕𐤌	
	me·et	𐤌𐤀𐤕	
Pharaoh	par·oh	𐤐𐤓𐤏𐤄	
[the foremen] said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Exodus 5:21
	a·le·hem	𐤀𐤋𐤄𐤌	
look upon you	ye·re	𐤉𐤓𐤀	
“ May the LORD	YHVH	𐤉𐤄𐤅𐤄	
	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
and judge you ”	ve·yish·pot	𐤅𐤉𐤔𐤐𐤈	
“ for	a·sher	𐤀𐤔𐤓	
you have made us a stench	hiv·ash·tem	𐤄𐤁𐤀𐤔𐤕𐤌	
-	et	𐤀𐤕	
-	re·che·nu	𐤓𐤉𐤇𐤍𐤅	
before	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
Pharaoh	phar·oh	𐤐𐤓𐤏𐤄	
	u·ve·e·ne	𐤅𐤁𐤏𐤉𐤍𐤉	
and his officials	a·va·daw	𐤏𐤁𐤃𐤉𐤅	

you have placed	la·tet	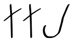	
a sword	che·rev		
in their hand	be·ya·dam	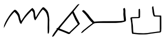	
to kill us ! ”	le·ha·re·ge·nu		
returned	vay·ya·shav		Exodus 5:22
So Moses	mo·sheh	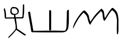	
to	el		
the LORD	YHVH		
and asked	vay·yo·mar		
“ Lord	a·do·nay		
why	la·mah		
have You brought trouble	ha·re·o·tah		
people ?	la·am		
upon this	haz·zeh		
why	lam·mah		
Is this	zeh	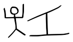	
You sent me ?	she·lach·ta·nee	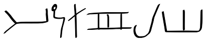	
Ever since	u·me·az		Exodus 5:23
I went	ba·tee		
to	el		
Pharaoh	par·oh		
to speak	le·dab·ber		
in Your name	bish·me·kha		
he has brought trouble	he·ra		
people	la·am		
on this	haz·zeh		
delivered	ve·hats·tsel		

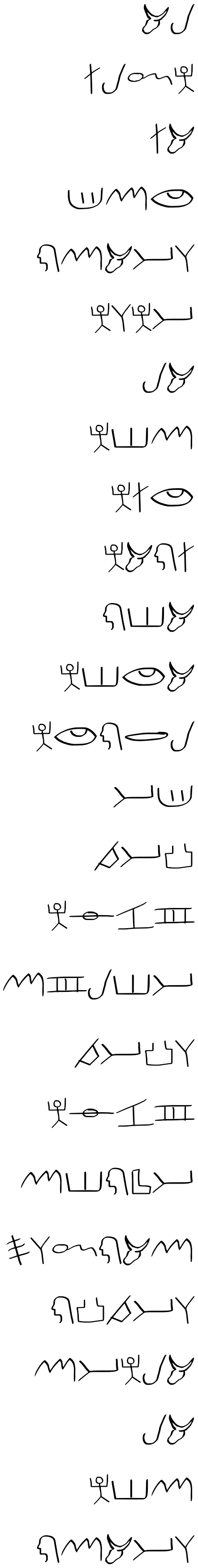

and You have not	lo	
in any way ”	hits·tsal·ta	
-	et	
Your people	am·me·kha	
said	vay·yo·mer	Exodus 6:1
But the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Now	at·tah	
you will see	tir·eh	
what	a·sher	
I will do	e·e·seh	
to Pharaoh	le·phar·oh	
for	kee	
hand	ve·yad	
because of My mighty	cha·za·qah	
he will let [the people] go	ye·shal·le·chem	
hand	u·ve·yad	
because of My strong	cha·za·qah	
he will drive them out of	ye·ga·re·shem	
his land ”	me·ar·tso	
told	vay·dab·ber	Exodus 6:2
God also	e·lo·heem	
	el	
Moses	mo·sheh	
-	vay·yo·mer	

-	e·law	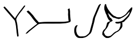	
“ I	a·nee	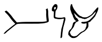	
am the LORD	YHVH		
I appeared	va·e·ra		Exodus 6:3
to	el		
Abraham	av·ra·ham	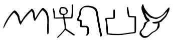	
to	el		
Isaac	yits·chaq		
and to	ve·el		
Jacob	ya·a·qov		
as God	be·el		
Almighty	shad·day	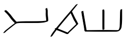	
but [by] My name	u·she·mee		
the LORD	YHVH		
I did not	lo		
make Myself known	no·w·da·tee		
to them	la·hem		
I also	ve·gam		Exodus 6:4
established	ha·qi·mo·tee		
-	et		
My covenant	be·ree·tee	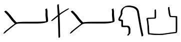	
with them	it·tam		
to give	la·tet	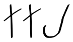	
them	la·hem		
-	et		
the land	e·rets		
of Canaan	ke·na·an		

-	et		
the land	e·rets		
	me·gu·re·hem	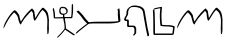	
where	a·sher		
they lived as foreigners	ga·ru		
	vah		
Furthermore	ve·gam		Exodus 6:5
I	a·nee	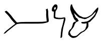	
have heard	sha·ma·tee		
-	et		
the groaning	na·a·qat		
	be·ne	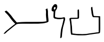	
of the Israelites	yis·ra·el	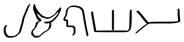	
whom	a·sher		
the Egyptians	mits·ra·yim		
are enslaving	ma·a·vi·deem		
-	o·tam		
and I have remembered	va·ez·kor	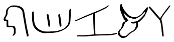	
-	et		
My covenant	be·ree·tee	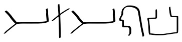	
Therefore	la·khen		Exodus 6:6
tell	e·mor		
the Israelites	liv·ne		
:	yis·ra·ʾēl	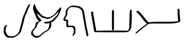	
‘ I	a·nee	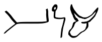	
am the LORD	YHVH		
and I will bring	ve·ho·w·tse·tee		

you	et·khem	אתכם	
out from under	mit·ta·chat	מתחת	
the yoke	siv·lot	סבלת	
of the Egyptians	mits·ra·yim	מצרים	
and deliver	ve·hits·tsal·tee	והצלתי	
you	et·khem	אתכם	
from their bondage	me·a·vo·da·tam	מעבדתם	
I will redeem	ve·ga·al·tee	וגאלתי	
you	et·khem	אתכם	
arm	biz·ro·w·a	בזרוע	
with an outstretched	ne·tu·yah	נטויה	
acts of judgment	u·vish·pha·teem	ובשפטים	
and with mighty	ge·do·leem	גדלים	
I will take	ve·la·qach·tee	ולקחתי	Exodus 6:7
you	et·khem	אתכם	
as My own	lee	לי	
people	le·am	לעם	
and I will be	ve·ha·yee·tee	והייתי	
your	la·khem	לכם	
God	le·lo·heem	לאלהים	
Then you will know	vee·da·tem	וידעתם	
that	kee	כי	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
who brought	ham·mo·w·tsee	המוציא	
you	et·khem	אתכם	

out from under	mit·ta·chat		
the yoke	siv·lo·wt	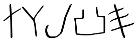	
of the Egyptians	mits·ra·yim		
And I will bring	ve·he·ve·tee		Exodus 6:8
you	et·khem		
into	el		
the land	ha·a·rets		
that	a·sher		
I swore	na·sa·tee		
-	et		
-	ya·dee	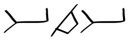	
to give	la·tet	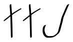	
-	o·tah		
to Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob	u·le·ya·a·qov		
I will give	ve·na·tat·tee	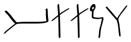	
it	o·tah		
to you	la·khem		
as a possession	mo·w·ra·shah	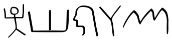	
I	a·nee	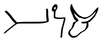	
am the LORD ! ’”	YHVH		
relayed	vay·dab·ber	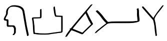	Exodus 6:9
Moses	mo·sheh		
this [message]	ken	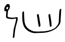	
to	el		
the Israelites	be·ne	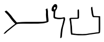	

	yis·ra·el	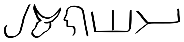	
they did not	ve·lo		
listen	sha·me·u		
to	el		
[him]	mo·sheh	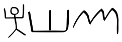	
but on account of their broken	miq·qo·tser	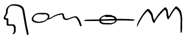	
spirit	ru·ach		
bondage	u·me·a·vo·dah		
and cruel	qa·shah	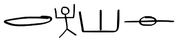	
said	vay·dab·ber		Exodus 6:10
So the LORD	YHVH		
to	el		
Moses	mo·sheh	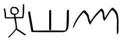	
	le·mor		
“ Go	bo		Exodus 6:11
and tell	dab·ber		
	el		
Pharaoh	par·oh		
king	me·lekh	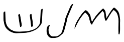	
of Egypt	mits·ra·yim		
go out	vee·shal·lach		
-	et		
to let the Israelites	be·ne	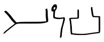	
	yis·ra·el	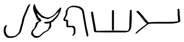	
of his land ”	me·ar·tso		
replied	vay·dab·ber		Exodus 6:12
Moses	mo·sheh		

presence	liph·ne		
But in the LORD’s	YHVH		
	le·mor		
“ If	hen		
the Israelites	be·ne	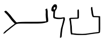	
	yis·ra·el	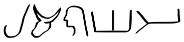	
will not	lo		
listen	sha·me·u		
to me	e·lay	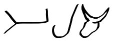	
then why	ve·ekh	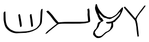	
listen to me	yish·ma·e·nee		
would Pharaoh	phar·oh		
since I	va·a·nee		
am unskilled	a·ral		
in speech ? ”	se·pha·ta·yim	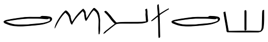	
spoke	vay·dab·ber		Exodus 6:13
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
concerning	ve·el		
and Aaron	a·ha·ron	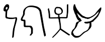	
and gave them a charge	vay·tsaw·vem		
	el		
both the Israelites	be·ne	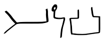	
	yis·ra·el	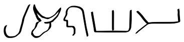	
	ve·el		
and Pharaoh	par·oh		

king	me·lekh	
of Egypt	mits·ra·yim	
to bring	le·ho·w·tsee	
-	et	
the Israelites	be·ne	
	yis·ra·el	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
These	el·leh	Exodus 6:14
were the heads	ra·she	
houses :	vet	
of their fathers’	a·vo·tam	
The sons	be·ne	
of Reuben	re·u·ven	
the firstborn	be·khor	
of Israel, [were]	yis·ra·el	
Hanoch	cha·no·wkh	
and Pallu	u·phal·lu	
Hezron	chets·ro·wn	
and Carmi	ve·khar·mee	
These	el·leh	
were the clans	mish·pe·chot	
of Reuben	re·u·ven	
The sons	u·ve·ne	Exodus 6:15
of Simeon [were]	shim·o·wn	
Jemuel	ye·mu·el	
Jamin	ve·ya·meen	

Ohad	ve·o·had		
Jachin	ve·ya·kheen		
Zohar	ve·tso·char		
and Shaul	ve·sha·ul		
the son	ben		
of a Canaanite woman.	hak·ke·na·a·neet		
These	el·leh	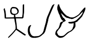	
were the clans	mish·pe·chot	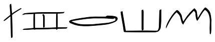	
of Simeon	shim·o·wn		
These	ve·el·leh		Exodus 6:16
were the names	she·mo·wt		
of the sons	be·ne	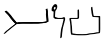	
of Levi	le·vee		
according to their records :	le·to·le·do·tam	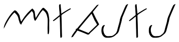	
Gershon	ge·re·sho·wn	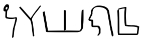	
Kohath	u·qe·hat	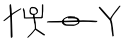	
and Merari	u·me·ra·ree	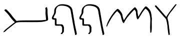	
-	u·she·ne	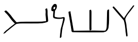	
lived	chay·ye	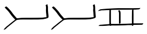	
Levi	le·vee		
137	she·va		
	u·she·lo·sheem		
	u·me·at		
years	sha·nah	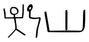	
The sons	be·ne	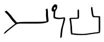	Exodus 6:17
of Gershon [were]	ge·re·sho·wn	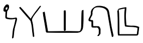	
Libni	liv·nee	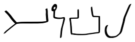	

and Shimei	ve·shim·ee	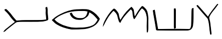	
by their clans	le·mish·pe·cho·tam	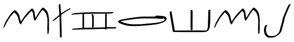	
The sons	u·ve·ne	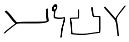	Exodus 6:18
of Kohath [were]	qe·hat	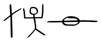	
Amram	am·ram	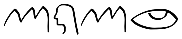	
Izhar	ve·yits·har	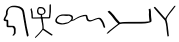	
Hebron	ve·chev·ro·wn	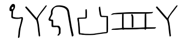	
and Uzziel	ve·uz·zee·el	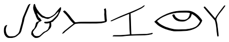	
	u·she·ne	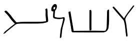	
lived	chay·ye	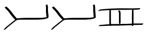	
Kohath	qe·hat	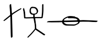	
133	sha·losh	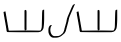	
	u·she·lo·sheem	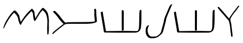	
	u·me·at	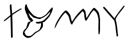	
years	sha·nah	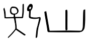	
The sons	u·ve·ne	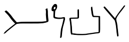	Exodus 6:19
of Merari [were]	me·ra·ree	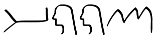	
Mahli	mach·lee	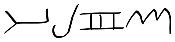	
and Mushi	u·mu·shee	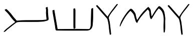	
These	el·leh	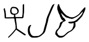	
were the clans	mish·pe·chot	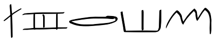	
of the Levites	hal·le·vee	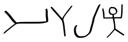	
according to their records	le·to·le·do·tam	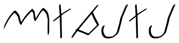	
married	vay·yiq·qach	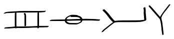	Exodus 6:20
And Amram	am·ram	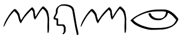	
-	et	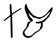	
Jochebed	yo·w·khe·ved	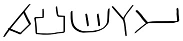	

his father's sister	do·da·to		
	lo		
	le·ish·shah		
and she bore	vat·te·led		
him	lo		
-	et		
Aaron	a·ha·ron	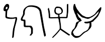	
-	ve·et		
and Moses	mo·sheh		
	u·she·ne	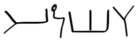	
lived	chay·ye	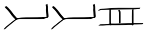	
Amram	am·ram		
137	she·va		
	u·she·lo·sheem		
	u·me·at		
years	sha·nah	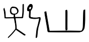	
The sons	u·ve·ne		Exodus 6:21
of Izhar [were]	yits·har		
Korah	qo·rach	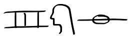	
Nepheg	va·ne·pheg		
and Zichri	ve·zikh·ree		
The sons	u·ve·ne		Exodus 6:22
of Uzziel [were]	uz·zee·el	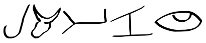	
Mishael	mee·sha·el	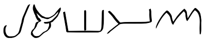	
Elzaphan	ve·el·tsa·phan		
and Sithri	ve·sit·ree	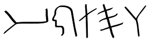	
married	vay·yiq·qach	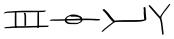	Exodus 6:23

And Aaron	a·ha·ron	
-	et	
Elisheba	e·lee·she·va	
the daughter	bat	
of Amminadab	am·mee·na·dav	
and sister	a·cho·wt	
of Nahshon	nach·sho·wn	
	lo	
	le·ish·shah	
and she bore	vat·te·led	
him	lo	
-	et	
Nadab	na·dav	
-	ve·et	
and Abihu	a·vee·hu	
-	et	
Eleazar	el·a·zar	
-	ve·et	
and Ithamar	ee·ta·mar	
The sons	u·ve·ne	Exodus 6:24
of Korah [were]	qo·rach	
Assir	as·seer	
Elkanah	ve·el·qa·nah	
and Abiasaph	va·a·vee·a·saph	
These	el·leh	
were the clans	mish·pe·chot	
of the Korahites	haq·qa·re·chee	

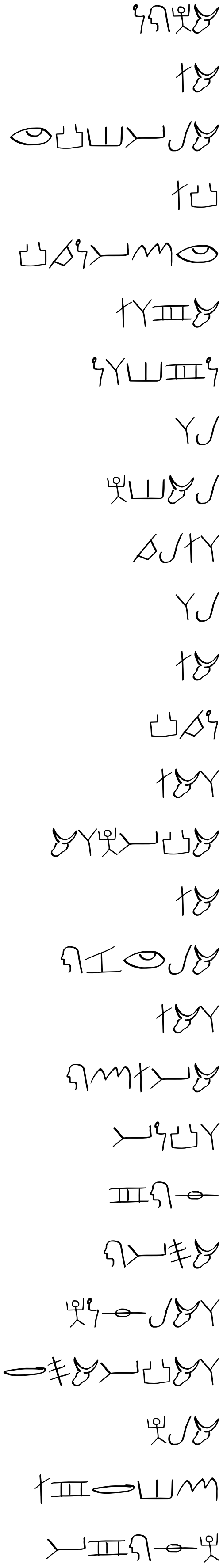

Eleazar	ve·el·a·zar		Exodus 6:25
son	ben		
Aaron’s	a·ha·ron	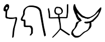	
married	la·qach	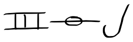	
	lo		
[one] of the daughters	mib·be·no·wt	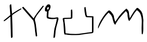	
of Putiel	pu·tee·el	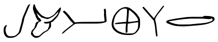	
	lo		
-	le·ish·shah		
and she bore	vat·te·led		
him	lo		
-	et		
Phinehas	pee·ne·chas	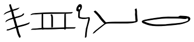	
These	el·leh	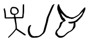	
were the heads	ra·she	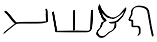	
families	a·vo·wt		
of the Levite	hal·vee·yim		
by their clans	le·mish·pe·cho·tam		
It was this	hu		Exodus 6:26
Aaron	a·ha·ron	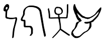	
and Moses	u·mo·sheh		
to whom	a·sher		
said	a·mar		
the LORD	YHVH		
	la·hem		
out	ho·w·tsee·u		
-	et		

“ Bring the Israelites	be·ne	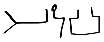	
	yis·ra·el	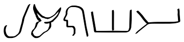	
of the land	me·e·rets		
of Egypt	mits·ra·yim		
by	al		
their divisions ”	tsiv·o·tam		
-	hem	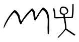	Exodus 6:27
were the ones who spoke	ham·dab·be·reem	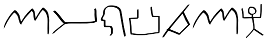	
to	el		
Pharaoh	par·oh		
king	me·lekh	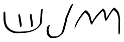	
of Egypt	mits·ra·yim		
in order to bring	le·ho·w·tsee		
-	et		
the Israelites	be·ne	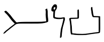	
	yis·ra·el	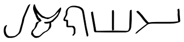	
out of Egypt	mim·mits·ra·yim		
	hu		
Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
Now	vay·hee	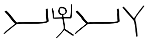	Exodus 6:28
on the day that	be·yo·wm	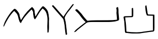	
spoke	dib·ber		
the LORD	YHVH		
to	el		
Moses	mo·sheh		
	be·e·rets		

in Egypt	mits·ra·yim	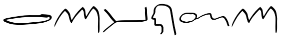	
said	vay·dab·ber	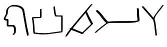	Exodus 6:29
He	YHVH	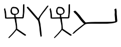	
to	el		
him	mo·sheh		
	le·mor		
“ I	a·nee	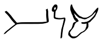	
am the LORD	YHVH	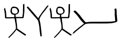	
tell	dab·ber		
	el		
Pharaoh	par·oh		
king	me·lekh	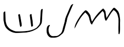	
of Egypt	mits·ra·yim	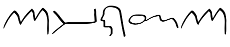	
-	et		
everything	kal	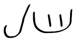	
-	a·sher		
I	a·nee	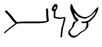	
say	do·ver		
to you ”	e·le·kha	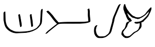	
replied	vay·yo·mer		Exodus 6:30
Moses	mo·sheh	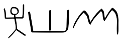	
presence	liph·ne		
But in the LORD’s	YHVH	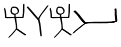	
“ Since	hen		
I	a·nee	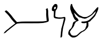	
am unskilled	a·ral		
in speech	se·pha·ta·yim		

why	ve·ekh	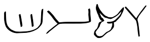	
listen	yish·ma	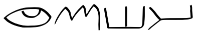	
to me ? ”	e·lay	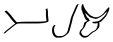	
would Pharaoh	par·oh		
answered	vay·yo·mer		Exodus 7:1
The LORD	YHVH		
	el		
Moses	mo·sheh		
“ See	re·eh		
I have made	ne·tat·tee·kha	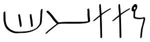	
you like God	e·lo·heem		
to Pharaoh	le·phar·oh		
Aaron	ve·a·ha·ron		
and your brother	a·chee·kha	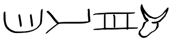	
will be	yih·yeh		
your prophet	ne·vee·e·kha	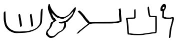	
You	at·tah		Exodus 7:2
are to speak	te·dab·ber	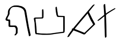	
-	et		
all	kal	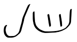	
that	a·sher		
I command you	a·tsaw·ve·ka		
Aaron	ve·a·ha·ron		
and your brother	a·chee·kha	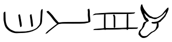	
is to tell	ye·dab·ber		
-	el		
Pharaoh	par·oh		

go	ve·shil·lach		
-	et		
to let the Israelites	be·ne	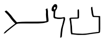	
	yis·ra·el	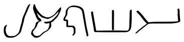	
out of his land	me·ar·tso		
But I	va·a·nee		Exodus 7:3
will harden	aq·sheh		
-	et		
heart	lev	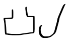	
Pharaoh’s	par·oh		
and though I will multiply	ve·hir·be·tee	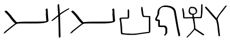	
-	et		
My signs	o·to·tay	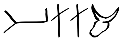	
-	ve·et		
and wonders	mo·wph·tay		
in the land	be·e·rets		
of Egypt	mits·ra·yim	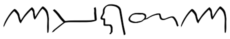	
will not	ve·lo		Exodus 7:4
listen	yish·ma		
to you	a·le·khem		
Pharaoh	par·oh		
Then I will lay	ve·na·tat·tee	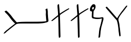	
-	et		
My hand	ya·dee	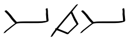	
on Egypt	be·mits·ra·yim		
I will bring	ve·ho·w·tse·tee		
-	et		

the divisions	tsiv·o·tay	𐤑𐤁𐤀𐤕𐤉	
-	et	𐤀𐤕	
of My people	am·mee	𐤏𐤌𐤉	
the Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
out of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
acts of judgment	bish·pha·teem	𐤁𐤔𐤐𐤈𐤉𐤌	
and by mighty	ge·do·leem	𐤂𐤃𐤋𐤉𐤌	
will know	ve·ya·de·u	𐤅𐤉𐤃𐤏𐤅	Exodus 7:5
And the Egyptians	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
when I stretch out	bin·to·tee	𐤁𐤍𐤈𐤕𐤉	
-	et	𐤀𐤕	
My hand	ya·dee	𐤉𐤃𐤉	
against	al	𐤏𐤋	
Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and bring	ve·ho·w·tse·tee	𐤅𐤄𐤅𐤑𐤀𐤕𐤉	
-	et	𐤀𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
out from among them „	mit·to·w·kham	𐤌𐤕𐤅𐤊𐤌	
did	vay·ya·as	𐤅𐤉𐤏𐤔	Exodus 7:6
So Moses	mo·sheh	𐤌𐤔𐤄	
and Aaron	ve·a·ha·ron	𐤅𐤀𐤄𐤓𐤍	

just as	ka·a·sher		
had commanded them	tsiw·vah		
the LORD	YHVH		
-	o·tam		
	ken	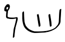	
	a·su		
Moses	u·mo·sheh		Exodus 7:7
years old	ben		
was eighty	she·mo·neem	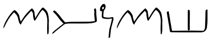	
	sha·nah	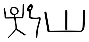	
and Aaron	ve·a·ha·ron		
	ben		
was eighty-three	sha·losh	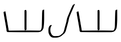	
	u·she·mo·neem	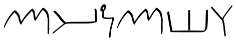	
	sha·nah	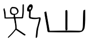	
when they spoke	be·dab·be·ram		
to	el		
Pharaoh	par·oh		
said	vay·yo·mer		Exodus 7:8
The LORD	YHVH		
to	el		
Moses	mo·sheh	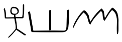	
	ve·el		
and Aaron	a·ha·ron	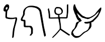	
	le·mor		
“ When	kee	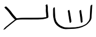	Exodus 7:9
tells you	ye·dab·ber	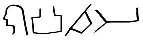	

	a·le·khem		
Pharaoh	par·oh		
	le·mor	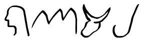	
‘ Perform	te·nu		
	la·khem		
a miracle ’	mo·w·phet		
you are to say	ve·a·mar·ta		
	el		
to Aaron	a·ha·ron	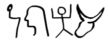	
‘ Take	qach	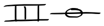	
-	et		
your staff	mat·te·kha		
and throw it down	ve·hash·lekh	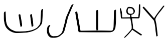	
before	liph·ne		
Pharaoh ’	phar·oh		
[and] it {will} become	ye·hee	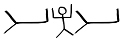	
a serpent ”	le·tan·neen	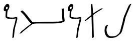	
went	vay·ya·vo	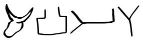	Exodus 7:10
So Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
to	el		
Pharaoh	par·oh		
and did	vay·ya·ʿa·su		
	khen	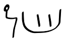	
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		

threw	vay·yash·lekh	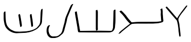	
Aaron	a·ha·ron	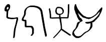	
-	et	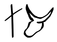	
his staff {down}	mat·te·hu	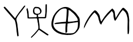	
before	liph·ne	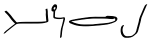	
Pharaoh	phar·oh	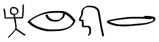	
	ve·liph·ne	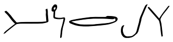	
and his officials	a·va·daw	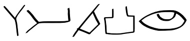	
and it became	vay·hee	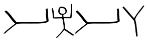	
a serpent	le·tan·neen	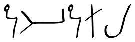	
called	vay·yiq·ra	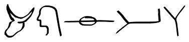	Exodus 7:11
	gam	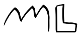	
But Pharaoh	par·oh	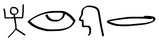	
the wise men	la·cha·kha·meem	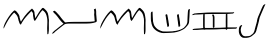	
and sorcerers	ve·lam·khash·she·pheem	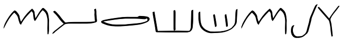	
did	vay·ya·a·su	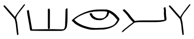	
also	gam	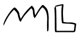	
and they	hem	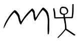	
and magicians	char·tum·me	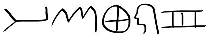	
of Egypt	mits·ra·yim	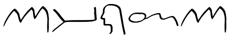	
by their magic arts	be·la·ha·te·hem	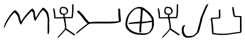	
the same things	ken	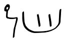	
one threw down	vay·yash·lee·khu	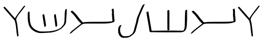	Exodus 7:12
Each	eesh	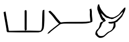	
his staff	mat·te·hu	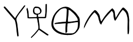	
and it became	vay·yih·yu	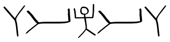	
a serpent	le·tan·nee·nim	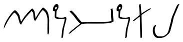	

swallowed up	vay·yiv·la	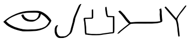	
staff	mat·teh	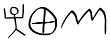	
But Aaron’s	a·ha·ron	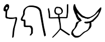	
-	et	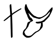	
[the other] staffs	mat·to·tam	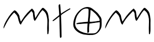	
was hardened	vay·ye·che·zaq	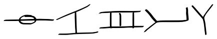	Exodus 7:13
heart	lev	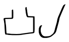	
Still, Pharaoh’s	par·oh	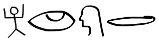	
and he would not	ve·lo	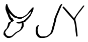	
listen	sha·ma	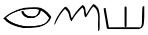	
to them	a·le·hem	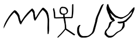	
just as	ka·a·sher	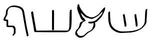	
had said	dib·ber	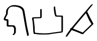	
the LORD	YHVH	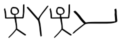	
said	vay·yo·mer	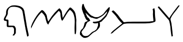	Exodus 7:14
Then the LORD	YHVH	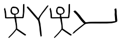	
to	el	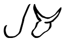	
Moses	mo·sheh	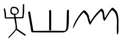	
[is] unyielding	ka·ved	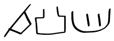	
heart	lev	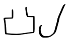	
“ Pharaoh’s	par·oh	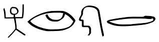	
he refuses	me·en	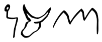	
go	le·shal·lach	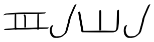	
to let the people	ha·am	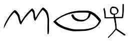	
Go	lekh	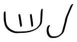	Exodus 7:15
to	el	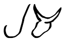	
Pharaoh	par·oh	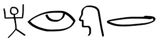	

in the morning	bab·bo·qer	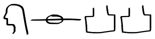	
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walking out	yo·tse		
to the water	ham·may·mah	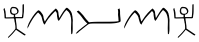	
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to meet him	liq·ra·to	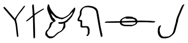	
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of the Nile	hay·or	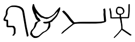	
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was changed	neh·pakh		
into a snake	le·na·chash	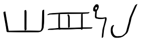	
and take	tiq·qach	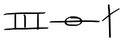	
in your hand	be·ya·de·kha	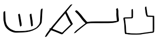	
Then say	ve·a·mar·ta		Exodus 7:16
to him	e·law	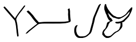	
‘ The LORD	YHVH		
the God	e·lo·he		
of the Hebrews	ha·iv·reem		
has sent me	she·la·cha·nee	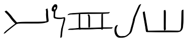	
	e·le·kha	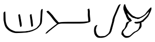	
to tell you :	le·mor	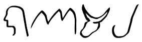	
go	shal·lach	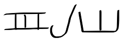	
-	et		
Let My people	am·mee		
so that they may worship Me	ve·ya·av·du·nee	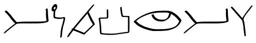	

in the wilderness	bam·mid·bar	
But	ve·hin·neh	
you have not	lo	
listened	sha·ma·ta	
until	ad	
now	koh	
This is what	koh	Exodus 7:17
says :	a·mar	
the LORD	YHVH	
By this	be·zot	
you will know	te·da	
that	kee	
I	a·nee	
am the LORD	YHVH	
Behold	hin·neh	
I	a·no·khee	
will strike	mak·keh	
with the staff	bam·mat·teh	
-	a·sher	
in my hand	be·ya·dee	
	al	
the water	ham·ma·yim	
-	a·sher	
of the Nile	bay·or	
and it will turn	ve·ne·heph·khu	
to blood	le·dam	
The fish	ve·had·da·gah	Exodus 7:18

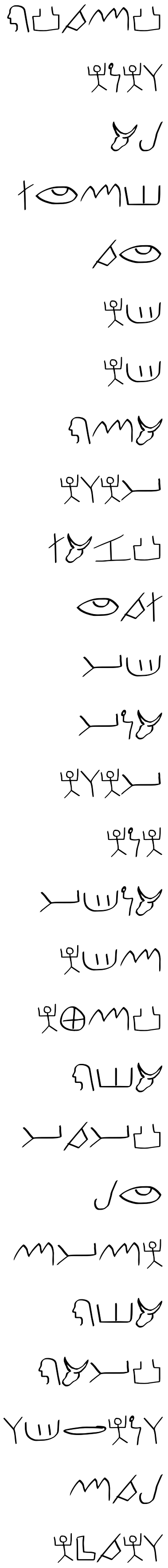

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in the Nile	bay·or	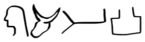	
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will stink	u·va·ash		
the river	hay·or	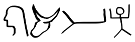	
will be unable	ve·nil·u		
and the Egyptians	mits·ra·yim	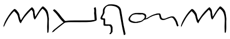	
to drink	lish·to·wt		
water ’”	ma·yim	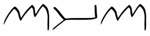	
	min		
its	hay·or		
said	vay·yo·mer		Exodus 7:19
And the LORD	YHVH		
to	el		
Moses	mo·sheh	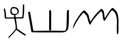	
“ Tell	e·mor		
	el		
Aaron	a·ha·ron	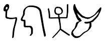	
‘ Take	qach	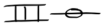	
your staff	mat·te·kha		
and stretch out	u·ne·teh		
your hand	ya·de·kha		
over	al		
the waters	me·me	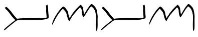	
of Egypt —	mits·ra·yim		
over	al		
their rivers	na·ha·ro·tam		

	al		
[and] canals	ye·o·re·hem	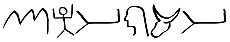	
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and ponds	ag·me·hem	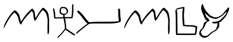	
and	ve·al		
	kal	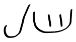	
reservoirs —	miq·veh	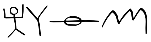	
	me·me·hem		
that they may become	ve·yih·yu		
blood ’	dam		
There will be	ve·ha·yah	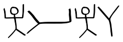	
blood	dam		
throughout	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
even in the vessels of wood	u·va·e·tseem		
and stone ”	u·va·a·va·neem		
did	vay·ya·a·su		Exodus 7:20
	khen	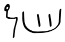	
Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
[Aaron] raised	vay·ya·rem	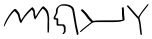	
the staff	bam·mat·teh		
and struck	vay·yakh	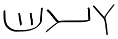	

-	et	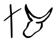	
the water	ham·ma·yim	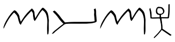	
-	a·sher	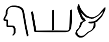	
of the Nile	bay·or	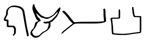	
in the presence	le·e·ne	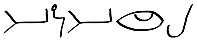	
of Pharaoh	phar·oh	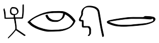	
	u·le·e·ne	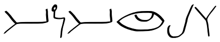	
and his officials	a·va·daw	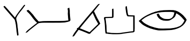	
was turned	vay·ye·ha·phe·khu	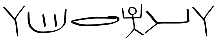	
and all	kal	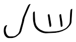	
the water	ham·ma·yim	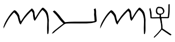	
-	a·sher	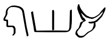	
-	bay·or	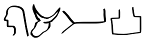	
to blood	le·dam	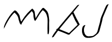	
The fish	ve·had·da·gah	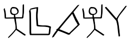	Exodus 7:21
-	a·sher	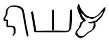	
in the Nile	bay·or	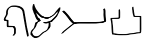	
died	me·tah	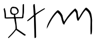	
smelled so bad	vay·yiv·ash	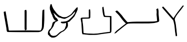	
and the river	hay·or	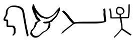	
not	ve·lo	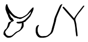	
could	ya·khe·lu	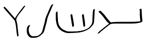	
that the Egyptians	mits·ra·yim	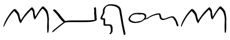	
drink	lish·to·wt	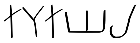	
water	ma·yim	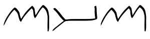	
	min	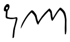	
its	hay·or	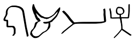	

And there was	vay·hee	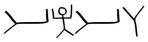	
blood	had·dam	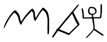	
throughout	be·khal	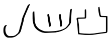	
the land	e·rets	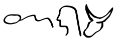	
of Egypt	mits·ra·yim	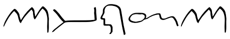	
did	vay·ya·a·su	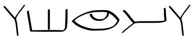	Exodus 7:22
the same things	khen	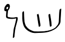	
But the magicians	char·tum·me	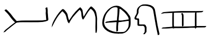	
of Egypt	mits·ra·yim	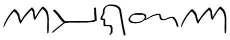	
by their magic arts	be·la·te·hem	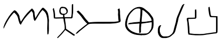	
was hardened	vay·ye·che·zaq	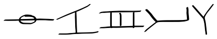	
heart	lev	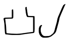	
So Pharaoh’s	par·oh	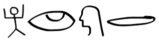	
and he would not	ve·lo	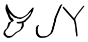	
listen	sha·ma	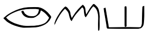	
to [Moses and Aaron]	a·le·hem	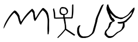	
just as	ka·a·sher	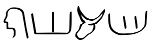	
had said	dib·ber	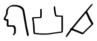	
the LORD	YHVH	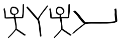	
turned around	vay·yi·phen	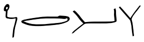	Exodus 7:23
Instead, Pharaoh	par·oh	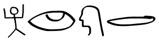	
went	vay·ya·vo	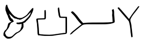	
into	el	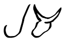	
his palace	be·to	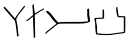	
and did not	ve·lo	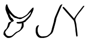	
take	shat	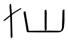	
to heart	lib·bo	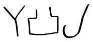	

any	gam		
of this	la·zot		
dug	vay·yach·pe·ru	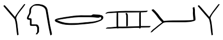	Exodus 7:24
So all	khal		
the Egyptians	mits·ra·yim		
around	se·vee·vot	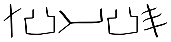	
the Nile	hay·or	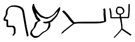	
for water	ma·yim	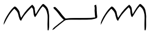	
to drink	lish·to·wt		
because	kee	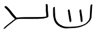	
not	lo		
they could	ya·khe·lu		
drink	lish·tot		
the water	mim·me·me	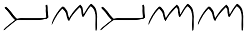	
from the river	hay·or	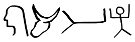	
passed	vay·yim·ma·le		Exodus 7:25
And seven	shiv·at		
full days	ya·meem	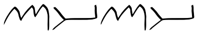	
after	a·cha·re	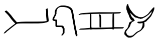	
had struck	hak·ko·wt		
the LORD	YHVH		
-	et		
the Nile	hay·or		
said	vay·yo·mer		Exodus 8:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		

“ Go	bo	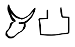	
to	el	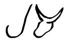	
Pharaoh	par·oh	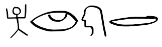	
and tell him that	ve·a·mar·ta	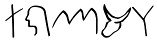	
	e·law	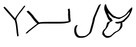	
this is what	koh	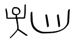	
says :	a·mar	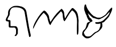	
the LORD	YHVH	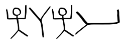	
go	shal·lach	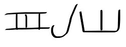	
-	et	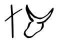	
‘ Let My people	am·mee	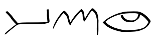	
so that they may worship Me	ve·ya·av·du·nee	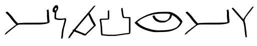	
But if	ve·im	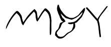	Exodus 8:2
refuse	ma·en	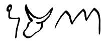	
you	at·tah	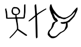	
to let them go	le·shal·le·ach	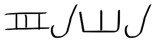	
-	hin·neh	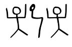	
I	a·no·khee	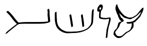	
will plague	no·geph	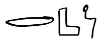	
-	et	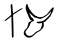	
	kal	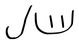	
your whole country	ge·vu·le·kha	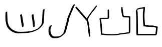	
with frogs	bats·phar·de·eem	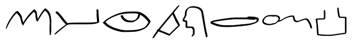	
will teem	ve·sha·rats	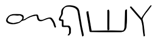	Exodus 8:3
The Nile	hay·or	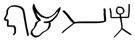	
with frogs	tse·phar·de·eem	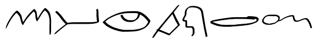	
and they will come	ve·a·lu	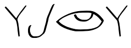	

	u·va·u		
into your palace	be·ve·te·kha	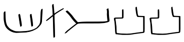	
and up to your bedroom	u·va·cha·dar	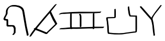	
	mish·ka·ve·kha		
and onto	ve·al		
your bed	mit·ta·te·kha		
into the houses	u·ve·vet		
of your officials	a·va·de·kha		
and your people	u·ve·am·me·kha		
and into your ovens	u·ve·tan·nu·re·kha		
and kneading bowls	u·ve·mish·a·ro·w·te·kha		
on you	u·ve·khah		Exodus 8:4
and your people	u·ve·am·me·kha		
and all	u·ve·khal	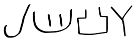	
your officials ’”	a·va·de·kha		
will come up	ya·a·lu		
The frogs	hats·phar·de·eem		
said	vay·yo·mer		Exodus 8:5
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Tell	e·mor		
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Aaron	a·ha·ron	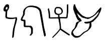	
‘ Stretch out	ne·teh		
-	et		
your hand	ya·de·kha		

with your staff	be·mat·te·kha		
over	al		
the rivers	han·ne·ha·rot		
-	al		
and canals	hay·o·reem		
	ve·al		
and ponds	ha·a·gam·meem	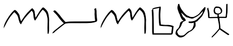	
to come up onto	ve·ha·al		
-	et		
and cause the frogs	hats·phar·de·eem		
	al		
the land	e·rets		
of Egypt ’”	mits·ra·yim	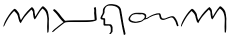	
stretched out	vay·yet	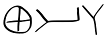	Exodus 8:6
So Aaron	a·ha·ron	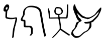	
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his hand	ya·do	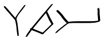	
over	al		
the waters	me·me	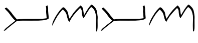	
of Egypt	mits·ra·yim	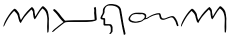	
came up	vat·ta·al		
and the frogs	hats·tse·phar·de·a		
and covered	vat·te·khas		
-	et		
the land	e·rets		
of Egypt	mits·ra·yim	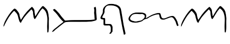	
did	vay·ya·a·su		Exodus 8:7

the same thing	khen	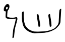	
But the magicians	ha·char·tum·meem		
by their magic arts	be·la·te·hem	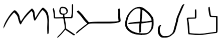	
up	vay·ya·a·lu		
-	et		
and they also brought frogs	hats·phar·de·eem		
onto	al		
the land	e·rets		
of Egypt	mits·ra·yim	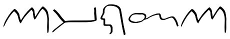	
summoned	vay·yiq·ra	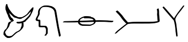	Exodus 8:8
Pharaoh	phar·oh		
Moses	le·mo·sheh		
and Aaron	u·le·a·ha·ron		
and said	vay·yo·mer		
“ Pray	ha·tee·ru		
to	el		
the LORD	YHVH		
to take	ve·ya·ser	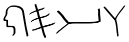	
the frogs	hats·phar·de·eem		
away from me	mim·men·nee		
and my people	u·me·am·mee		
go	va·a·shal·le·chah		
-	et		
Then I will let your people	ha·am		
that they may sacrifice	ve·yiz·be·chu		
to the LORD ”	la·YHVH	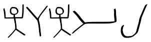	

said	vay·yo·mer		Exodus 8:9
Moses	mo·sheh		
to Pharaoh	le·phar·oh		
“ You may have the honor	hit·pa·er		
over me	a·lay	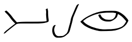	
When	le·ma·tay		
shall I pray	a·teer		
for you	le·kha	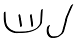	
and your officials	ve·la·a·va·de·kha	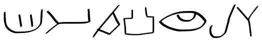	
and your people	u·le·am·me·kha		
may be taken away	le·hakh·reet	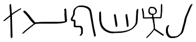	
that the frogs	ha·tsa·phar·de·eem		
from	mim·me·kha		
you and your houses ? ”	u·mib·bat·te·kha		
	raq	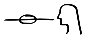	
in the Nile)	bay·or	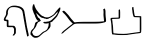	
(except for those	tish·sha·ar·nah		
[Pharaoh] answered	vay·yo·mer		Exodus 8:10
“ Tomorrow ”	le·ma·char	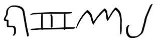	
Moses replied	vay·yo·mer		
“ [May it be] as you say ”	kid·va·re·kha	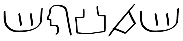	
“ so that	le·ma·an		
you may know	te·da		
that	kee	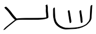	
there is no one	en	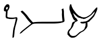	
like the LORD	ka·YHVH	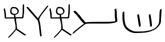	

our God	e·lo·he·nu		
will depart	ve·sa·ru		Exodus 8:11
The frogs	hats·phar·de·eem		
from you	mim·me·kha		
and your houses	u·mib·bat·te·kha		
and your officials	u·me·a·va·de·kha		
and your people	u·me·am·me·kha		
only	raq	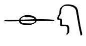	
in the Nile ”	bay·or	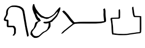	
they will remain	tish·sha·ar·nah		
had left	vay·ye·tse	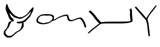	Exodus 8:12
After Moses	mo·sheh	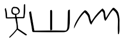	
and Aaron	ve·a·ha·ron		
	me·im		
Pharaoh	par·oh		
for help	vay·yits·aq		
Moses	mo·sheh	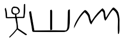	
cried out to	el		
the LORD	YHVH	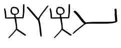	
	al		
with	de·var		
the frogs	hats·phar·de·eem		
that	a·sher		
He had brought	sam		
against Pharaoh	le·phar·oh		
did	vay·ya·as		Exodus 8:13
And the LORD	YHVH	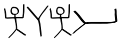	

requested	kid·var	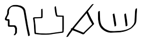	
as Moses	mo·sheh		
died	vay·ya·mu·tu		
and the frogs	hats·phar·de·eem		
in	min	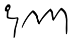	
the houses	hab·bat·teem	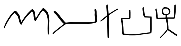	
	min	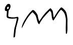	
the courtyards	ha·cha·tse·rot		
	u·min		
and the fields	has·sa·dot		
They were piled	vay·yits·be·ru		Exodus 8:14
	o·tam		
into countless heaps	cho·ma·rim		
	cho·ma·rim		
and there was a terrible stench	vat·tiv·ash		
in the land	ha·a·rets		
saw that	vay·yar	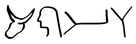	Exodus 8:15
When Pharaoh	par·oh		
	kee	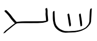	
there was	ha·ye·tah	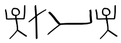	
relief, however	ha·re·va·chah		
he hardened	ve·hakh·bed		
-	et		
his heart	lib·bo	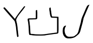	
and would not	ve·lo		
listen	sha·ma		
to [Moses and Aaron]	a·le·hem	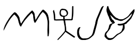	

just as	ka·a·sher		
had said	dib·ber		
the LORD	YHVH		
said	vay·yo·mer		Exodus 8:16
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Tell	e·mor		
	el		
Aaron	a·ha·ron	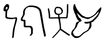	
‘ Stretch out	ne·teh		
-	et		
your staff	mat·te·kha		
and strike	ve·hakh		
-	et		
the dust	a·phar		
of the earth	ha·a·rets		
that it may turn into	ve·ha·yah	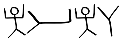	
swarms of gnats	le·khin·nim	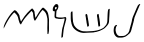	
throughout	be·khal		
the land	e·rets		
of Egypt ’”	mits·ra·yim		
This they did	vay·ya·a·su		Exodus 8:17
	khen	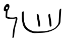	
stretched out	vay·yet	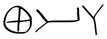	
and when Aaron	a·ha·ron	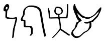	
-	et		

his hand	ya·do	ידו	
with his staff	ve·mat·te·hu	במטהו	
and struck	vay·yakh	ויך	
-	et	את	
the dust	a·phar	עפר	
of the earth	ha·a·rets	הארץ	
came upon	vat·te·hee	ותהי	
gnats	hak·kin·nam	הכנם	
man	ba·a·dam	באדם	
and beast	u·vab·be·he·mah	ובבהמה	
All	kal	כל	
the dust	a·phar	עפר	
of the earth	ha·a·rets	הארץ	
turned into	ha·yah	היה	
gnats	khin·neem	כנים	
throughout	be·khal	בכל	
the land	e·rets	ארץ	
of Egypt	mits·ra·yim	מצרים	
tried	vay·ya·a·su	ויעשו	Exodus 8:18
	khen	כן	
The magicians	ha·char·tum·meem	החרטמים	
using their magic arts	be·la·te·hem	בלטיהם	
to produce	le·ho·w·tsee	להוציא	
-	et	את	
gnats	hak·kin·neem	הכנים	
not	ve·lo	ולא	
but they could	ya·kho·lu	יכלו	

remained	vat·te·hee	
And the gnats	hak·kin·nam	
on man	ba·a·dam	
and beast	u·vab·be·he·mah	
said	vay·yo·me·ru	Exodus 8:19
the magicians	ha·char·tum·meem	
to	el	
Pharaoh	par·oh	
is the finger	ets·ba	
of God ”	e·lo·heem	
“ This	hee	
was hardened	vay·ye·che·zaq	
heart	lev	
But Pharaoh’s	par·oh	
and he would not	ve·lo	
listen	sha·ma	
to them	a·le·hem	
just as	ka·a·sher	
had said	dib·ber	
the LORD	YHVH	
said	vay·yo·mer	Exodus 8:20
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Get up early	hash·kem	
in the morning	bab·bo·qer	
stand	ve·hit·yats·tsev	

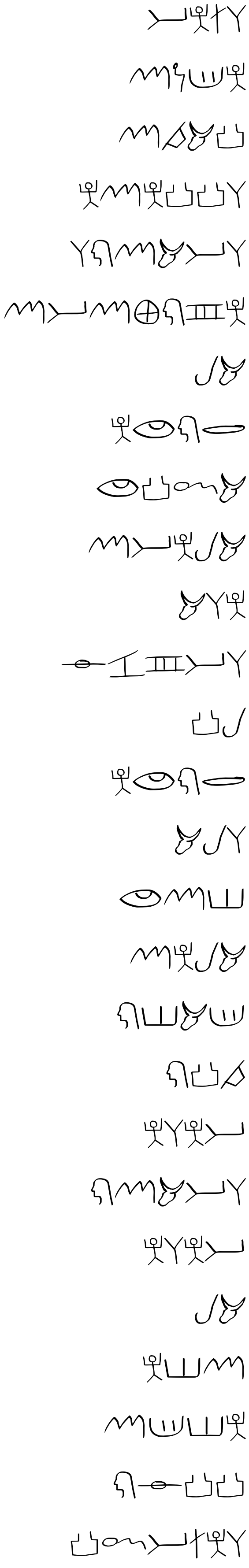

before him	liph·ne	
and when Pharaoh	phar·oh	
	hin·neh	
goes out	yo·w·tse	
to the water	ham·ma·ye·mah	
and tell him	ve·a·mar·ta	
that	e·law	
this is what	koh	
says :	a·mar	
the LORD	YHVH	
go	shal·lach	
‘ Let My people	am·mee	
so that they may worship Me	ve·ya·av·du·nee	
But	kee	Exodus 8:21
if	im	
you will not	e·ne·kha	
go	me·shal·le·ach	
-	et	
let My people	am·mee	
	hin·nee	
I will send	mash·lee·ach	
upon you	be·kha	
and your officials	u·va·a·va·de·kha	
and your people	u·ve·am·me·kha	
and your houses	u·ve·vat·te·kha	
-	et	
swarms [of flies]	he·a·rov	

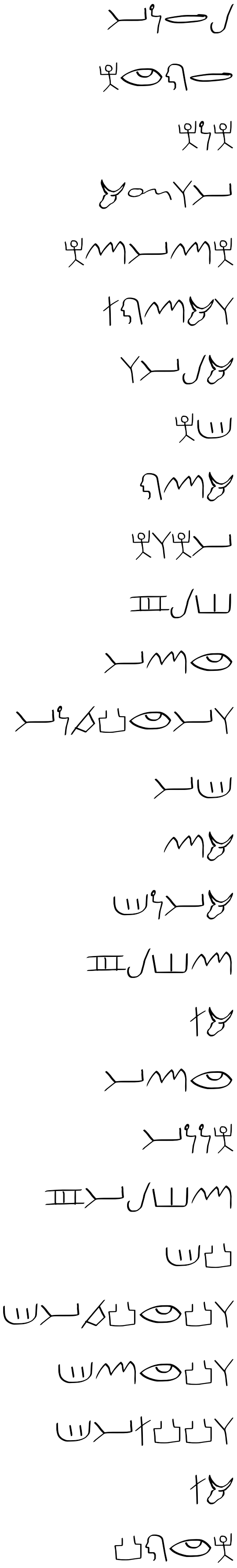

will be full	u·ma·le·u		
The houses	bat·te		
of the Egyptians	mits·ra·yim		
-	et		
of flies	he·a·rov		
and even	ve·gam		
the ground	ha·a·da·mah		
-	a·sher		
where they [stand]	hem	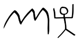	
	a·le·ha	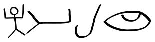	
I will give special treatment	ve·hiph·le·tee	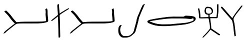	Exodus 8:22
day	vay·yo·wm	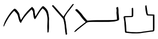	
But on that	ha·hu	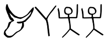	
-	et		
to the land	e·rets		
of Goshen	go·shen		
where	a·sher		
My people	am·mee		
live	o·med	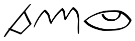	
	a·le·ha	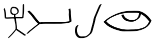	
no	le·vil·tee	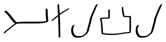	
will be [found]	he·yo·wt	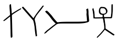	
there	sham		
swarms [of flies]	a·rov		
In this way	le·ma·an		
you will know	te·da		
that	kee	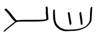	

I	a·nee	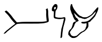	
the LORD	YHVH		
am in	be·qe·rev	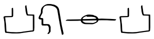	
the land	ha·a·rets		
I will make	ve·sam·tee		Exodus 8:23
a distinction	phe·dut		
between	ben	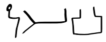	
My people	am·mee		
	u·ven	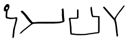	
and your people	am·me·kha		
tomorrow ’”	le·ma·char		
will take place	yih·yeh	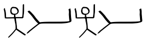	
sign	ha·ot		
This	haz·zeh		
did	vay·ya·as		Exodus 8:24
And the LORD	YHVH		
so	ken	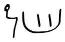	
poured	vay·ya·vo	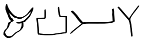	
swarms [of flies]	a·rov		
Thick	ka·ved		
palace	be·tah	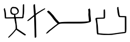	
into Pharaoh’s	phar·oh		
and into the houses	u·vet	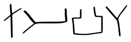	
of his officials	a·va·daw	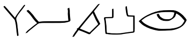	
Throughout	u·ve·khal	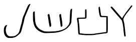	
the land	e·rets		
Egypt	mits·ra·yim		

was ruined	tish·sha·chet		
	ha·a·rets		
by	mip·pe·ne		
swarms [of flies]	he·a·rov		
summoned	vay·yiq·ra	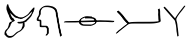	Exodus 8:25
Then Pharaoh	phar·oh		
	el		
Moses	mo·sheh		
and Aaron	u·le·a·ha·ron		
and said	vay·yo·mer		
“ Go	le·khu		
sacrifice	ziv·chu	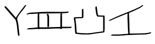	
to your God	le·lo·he·khem	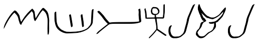	
within this land ”	ba·a·rets		
replied	vay·yo·mer		Exodus 8:26
But Moses	mo·sheh	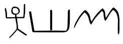	
“ It would not	lo		
be right	na·kho·wn		
to do	la·a·so·wt		
that	ken	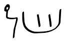	
because	kee	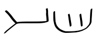	
would be detestable	to·w·a·vat		
to the Egyptians	mits·ra·yim	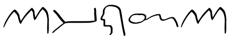	
the sacrifices we offer	niz·bach		
to the LORD	la·YHVH	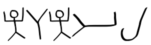	
our God	e·lo·he·nu		
If	hen		

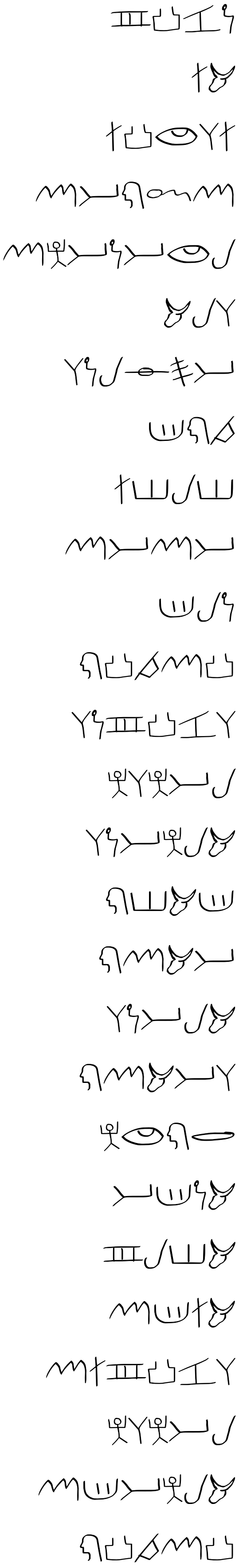

we offer sacrifices	niz·bach	
that are	et	
detestable	to·w·a·vat	
the Egyptians	mits·ra·yim	
before	le·e·ne·hem	
will they not	ve·lo	
stone us ?	yis·qe·lu·nu	
journey	de·rekh	Exodus 8:27
a three-day	she·lo·shet	
	ya·meem	
We must make	ne·lekh	
into the wilderness	bam·mid·bar	
and sacrifice	ve·za·vach·nu	
to the LORD	la·YHVH	
our God	e·lo·he·nu	
as	ka·a·sher	
He commands us	yo·mar	
”	e·le·nu	
answered	vay·yo·mer	Exodus 8:28
Pharaoh	par·oh	
“ I	a·no·khee	
will let you go	a·shal·lach	
-	et·khem	
and sacrifice	u·ze·vach·tem	
to the LORD	la·YHVH	
your God	e·lo·he·khem	
in the wilderness	bam·mid·bar	

but	raq	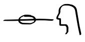	
very far	har·cheq	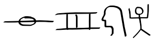	
you must not	lo		
	tar·chee·qu	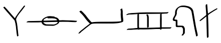	
go	la·le·khet	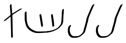	
Now pray	ha·tee·ru		
for me ”	ba·a·dee		
said	vay·yo·mer		Exodus 8:29
Moses	mo·sheh		
	hin·neh		
“ As soon as I	a·no·khee		
leave you ”	yo·w·tse		
	me·im·makh		
“ I will pray	ve·ha·tar·tee		
to	el		
the LORD	YHVH		
will depart	ve·sar		
the swarms [of flies]	he·a·rov		
from Pharaoh	mip·par·oh		
and his officials	me·a·va·daw		
and his people	u·me·am·mo		
so that tomorrow	ma·char	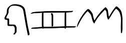	
But	raq	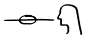	
must not	al		
again	yo·seph		
Pharaoh	par·oh		
act deceitfully	ha·tel	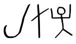	

by refusing	le·vil·tee	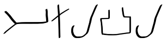	
go	shal·lach	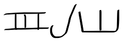	
-	et		
to let the people	ha·am		
and sacrifice	liz·bo·ach	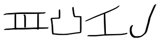	
to the LORD ”	la·YHVH	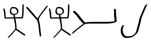	
left	vay·ye·tse	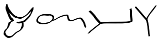	Exodus 8:30
Then Moses	mo·sheh		
	me·im		
Pharaoh	par·oh		
and prayed	vay·ye·tar		
to	el		
the LORD	YHVH		
did	vay·ya·as		Exodus 8:31
and the LORD	YHVH		
requested	kid·var		
as Moses	mo·sheh		
He removed	vay·ya·sar	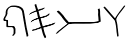	
the swarms [of flies]	he·a·rov		
from Pharaoh	mip·par·oh		
and his officials	me·a·va·daw		
and his people	u·me·am·mo		
not	lo		
remained	nish·ar		
one [fly]	e·chad	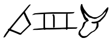	
hardened	vay·yakh·bed		Exodus 8:32
But Pharaoh	par·oh		

-	et		
his heart	lib·bo	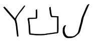	
as well	gam		
time	bap·pa·am		
this	haz·zot		
and he would not	ve·lo		
go	shil·lach	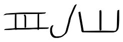	
-	et		
let the people	ha·am		
said	vay·yo·mer		Exodus 9:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	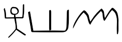	
“ Go	bo		
to	el		
Pharaoh	par·oh		
and tell him	ve·dib·bar·ta		
that	e·law	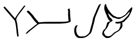	
this is what	koh	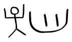	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of the Hebrews	ha·iv·reem		
go	shal·lach	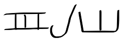	
-	et		
‘ Let My people	am·mee		
so that they may worship Me	ve·ya·av·du·nee	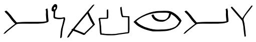	

But	kee	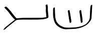	Exodus 9:2
if	im		
and refuse	ma·en		
you	at·tah		
to let them go	le·shal·le·ach		
continue	ve·o·wd·kha		
to restrain	ma·cha·zeeq		
them	bam		
then	hin·neh		Exodus 9:3
the hand	yad	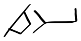	
of the LORD	YHVH		
will bring	ho·w·yah	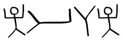	
on your livestock	be·miq·ne·kha	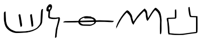	
-	a·sher		
in the field —	bas·sa·deh	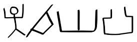	
on your horses	bas·su·seem		
donkeys	ba·cha·mo·reem	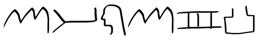	
camels	bag·ge·mal·leem		
herds	bab·ba·qar	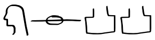	
and flocks	u·vats·tson		
plague	de·ver		
a severe	ka·ved		
	me·od		
will make a distinction	ve·hiph·lah		Exodus 9:4
But the LORD	YHVH		
between	ben	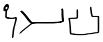	
the livestock	miq·neh	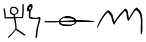	

of Israel	yis·ra·el	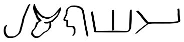	
	u·ven	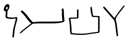	
and the livestock	miq·neh	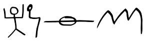	
of Egypt	mits·ra·yim		
so that no [animal]	ve·lo		
will die ’”	ya·mut		
belonging to	mik·kal		
the Israelites	liv·ne		
	yis·ra·el	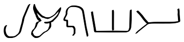	
	da·var		
set	vay·ya·sem		Exodus 9:5
The LORD	YHVH		
a time	mo·w·ed		
saying	le·mor	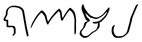	
“ Tomorrow	ma·char	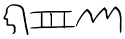	
will do	ya·a·seh		
the LORD	YHVH		
	had·da·var		
this	haz·zeh		
in the land ”	ba·a·rets		
did	vay·ya·as		Exodus 9:6
the LORD	YHVH		
-	et		
-	had·da·var		
just that	haz·zeh		
And the next day	mim·ma·cho·rat		
died	vay·ya·mat	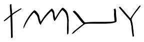	

All	kol	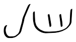	
the livestock	miq·neh	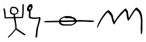	
of the Egyptians	mits·ra·yim		
animal	u·mim·miq·neh		
belonging to the Israelites	ve·ne	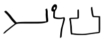	
	yis·ra·el	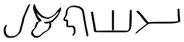	
but not	lo		
died	met		
one	e·chad	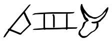	
sent officials	vay·yish·lach		Exodus 9:7
Pharaoh	par·oh		
and found that	ve·hin·neh		
none	lo		
had died	met		
of the livestock	mim·miq·neh	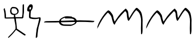	
	yis·ra·el	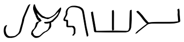	
of the Israelites	ad		
	e·chad	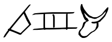	
was hardened	vay·yikh·bad		
heart	lev	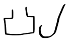	
But Pharaoh’s	par·oh		
and he would not	ve·lo		
go	shil·lach	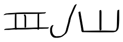	
-	et		
let the people	ha·am		
said	vay·yo·mer		Exodus 9:8
Then the LORD	YHVH		

to	el		
Moses	mo·sheh		
	ve·el		
and Aaron	a·ha·ron	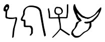	
“ Take	qe·chu	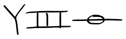	
	la·khem		
handfuls	me·lo		
	cha·phe·ne·khem	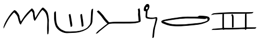	
of soot	pee·ach	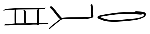	
from the furnace	kiv·shan	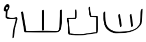	
is to toss it	u·ze·ra·qo	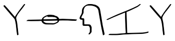	
Moses	mo·sheh	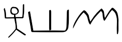	
into the air	hash·sha·may·mah	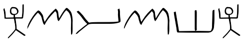	
in the sight	le·e·ne	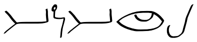	
of Pharaoh	phar·oh		
It will become	ve·ha·yah	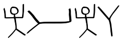	Exodus 9:9
fine dust	le·a·vaq		
over	al		
all the	kal		
land	e·rets		
of Egypt	mits·ra·yim		
and	ve·ha·yah	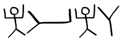	
on	al		
man	ha·a·dam		
	ve·al		
and beast	hab·be·he·mah		
boils	lish·cheen	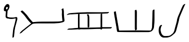	

will break out	po·re·ach		
festering	a·va·bu·ot		
throughout	be·khal		
the land	e·rets		
”	mits·ra·yim		
So they took	vay·yiq·chu	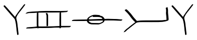	Exodus 9:10
-	et		
soot	pee·ach	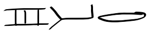	
from the furnace	hak·kiv·shan		
and stood	vay·ya·am·du		
before	liph·ne		
Pharaoh	phar·oh		
tossed	vay·yiz·roq		
it	o·to		
Moses	mo·sheh	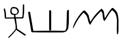	
into the air	hash·sha·ma·ye·mah	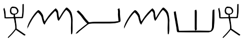	
and	vay·hee	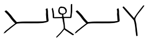	
boils	she·cheen	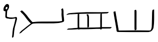	
festering	a·va·bu·ot		
broke out	po·re·ach		
on man	ba·a·dam		
and beast	u·vab·be·he·mah		
not	ve·lo		Exodus 9:11
could	ya·khe·lu		
The magicians	ha·char·tum·meem		
stand	la·a·mod		
before	liph·ne		

Moses	mo·sheh		
because	mip·pe·ne		
the boils	hash·she·cheen	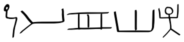	
-	kee	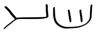	
had broken out	ha·yah	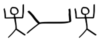	
-	hash·she·cheen	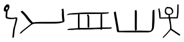	
on [them]	ba·char·tum·mim		
and on all	u·ve·khal	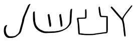	
the Egyptians	mits·ra·yim		
hardened	vay·chaz·zeq	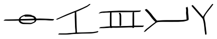	Exodus 9:12
But the LORD	YHVH		
-	et		
heart	lev	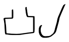	
Pharaoh’s	par·oh		
and he would not	ve·lo		
listen	sha·ma		
to them	a·le·hem		
just as	ka·a·sher		
had said	dib·ber		
the LORD	YHVH		
	el		
to Moses	mo·sheh		
said	vay·yo·mer		Exodus 9:13
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Get up early	hash·kem		

in the morning	bab·bo·qer	
stand	ve·hit·yats·tsev	
before	liph·ne	
Pharaoh	phar·oh	
and tell him	ve·a·mar·ta	
that	e·law	
this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of the Hebrews	ha·iv·reem	
go	shal·lach	
-	et	
‘ Let My people	am·mee	
so that they may worship Me	ve·ya·av·du·nee	
Otherwise	kee	Exodus 9:14
	bap·pa·am	
	haz·zot	
I	a·nee	
will send	sho·le·ach	
-	et	
all	kal	
My plagues	mag·ge·pho·tay	
against	el	
you	lib·be·kha	
and your officials	u·va·a·va·de·kha	
and your people	u·ve·am·me·kha	

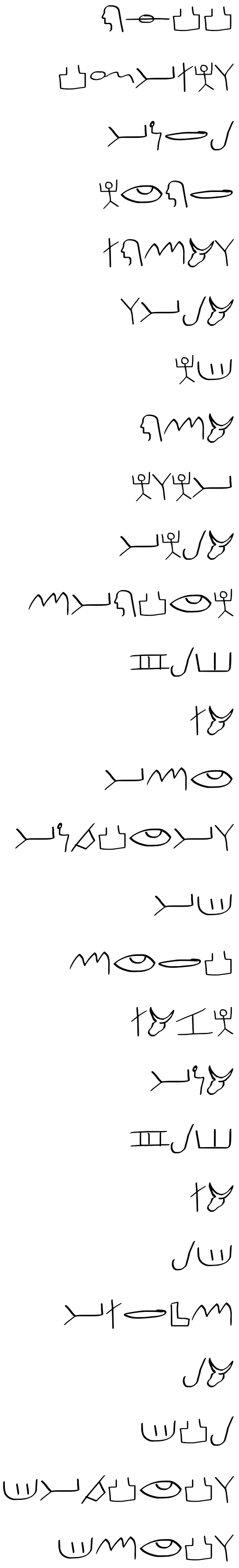

so	ba·a·vur		
you may know	te·da		
that	kee	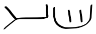	
[there is] no one	en	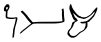	
like Me	ka·mo·nee	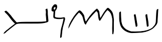	
in all	be·khal		
the earth	ha·a·rets		
For	kee	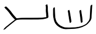	Exodus 9:15
by this time	at·tah		
I could have stretched out	sha·lach·tee	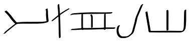	
-	et		
My hand	ya·dee	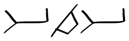	
and struck	va·akh		
you	o·wt·kha		
and	ve·et		
your people	am·me·kha		
with a plague	bad·da·ver		
to wipe you	vat·tik·ka·ched	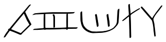	
off	min		
the earth	ha·a·rets		
But	ve·u·lam		Exodus 9:16
	ba·a·vur		
for this very purpose	zot		
I have raised you up	he·e·mad·tee·kha		
that	ba·a·vur		
I might display	har·o·te·kha		
to you	et		

My power	ko·chee	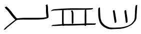	
and that	u·le·ma·an		
might be proclaimed	sap·per		
My name	she·mee		
in all	be·khal		
the earth	ha·a·rets		
Still	o·wd·kha		Exodus 9:17
you lord it	mis·to·w·lel		
over My people	be·am·mee		
and do not	le·vil·tee	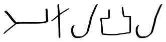	
allow them to go	shal·le·cham	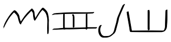	
Behold	hin·nee	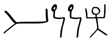	Exodus 9:18
I will rain down	mam·teer		
at this time	ka·et		
tomorrow	ma·char	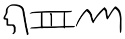	
hail	ba·rad		
the worst	ka·ved	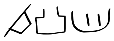	
	me·od		
that	a·sher		
has ever	lo		
fallen	ha·yah	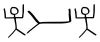	
	kha·mo·hu		
on Egypt	be·mits·ra·yim		
from	le·min		
the day	hay·yo·wm	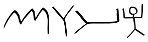	
it was founded	hiw·va·se·dah		
until	ve·ad		

now	at·tah		
So	ve·at·tah		Exodus 9:19
give orders {now}	she·lach	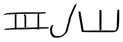	
to shelter	ha·ez		
-	et		
your livestock	miq·ne·kha	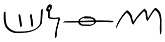	
-	ve·et		
and everything	kal	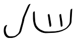	
-	a·sher		
you	le·kha	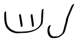	
have in the field	bas·sa·deh	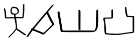	
Every	kal		
man	ha·a·dam		
or beast	ve·hab·be·he·mah		
that	a·sher		
remains	yim·ma·tse		
in the field	vas·sa·deh	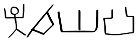	
and is not	ve·lo		
brought	ye·a·seph		
inside	hab·bay·tah	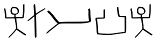	
comes down	ve·ya·rad	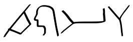	
upon them ’”	a·le·hem		
when the hail	hab·ba·rad	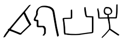	
will die	va·me·tu		
who feared	hay·ya·re	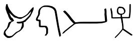	Exodus 9:20
-	et		
the word	de·var		

of the LORD	YHVH	𐤉𐤄𐤅𐤄	
officials	me·av·de	𐤌𐤏𐤁𐤃𐤉	
Those among Pharaoh’s	par·oh	𐤐𐤓𐤏𐤄	
hurried to bring	he·nees	𐤄𐤍𐤉𐤎	
-	et	𐤀𐤕	
their servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and livestock	miq·ne·hu	𐤌𐤒𐤍𐤄𐤅	
to	el	𐤀𐤋	
shelter	hab·bat·teem	𐤄𐤁𐤕𐤉𐤌	
but those who	va·a·sher	𐤅𐤀𐤔𐤓	Exodus 9:21
	lo	𐤋𐤀	
disregarded	sam	𐤔𐤌	
	lib·bo	𐤋𐤁𐤅	
	el	𐤀𐤋	
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
left	vay·ya·a·zov	𐤅𐤉𐤏𐤆𐤁	
-	et	𐤀𐤕	
their servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and livestock	miq·ne·hu	𐤌𐤒𐤍𐤄𐤅	
in the field	bas·sa·deh	𐤁𐤔𐤃𐤄𐤐	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 9:22
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	

“ Stretch out	ne·teh	
-	et	
your hand	ya·de·kha	
toward	al	
heaven	hash·sha·ma·yim	
may fall	vee·hee	
so that hail	va·rad	
on all	be·khal	
the land	e·rets	
of Egypt —	mits·ra·yim	
on	al	
man	ha·a·dam	
	ve·al	
and beast	hab·be·he·mah	
	ve·al	
and every	kal	
plant	e·sev	
of the field	has·sa·deh	
throughout the land	be·e·rets	
of Egypt ”	mits·ra·yim	
stretched out	vay·yet	Exodus 9:23
So Moses	mo·sheh	
-	et	
his staff	mat·te·hu	
toward	al	
heaven	hash·sha·ma·yim	
and the LORD	va·YHVH	

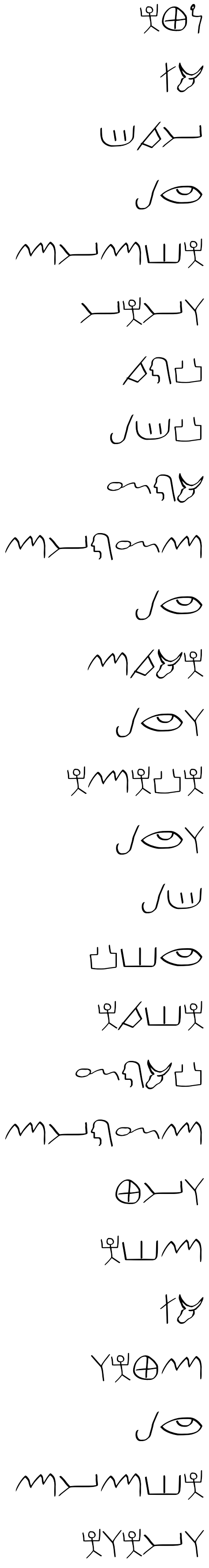

sent	na·tan	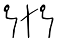	
thunder	qo·lot	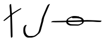	
and hail	u·va·rad	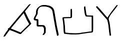	
struck	vat·ti·ha·lakh		
and lightning	esh		
the earth	a·re·tsah		
rained down	vay·yam·ter	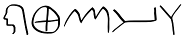	
So the LORD	YHVH		
hail	ba·rad		
upon	al		
the land	e·rets		
of Egypt	mits·ra·yim		
fell	vay·hee	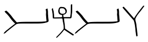	Exodus 9:24
The hail	va·rad		
and the lightning	ve·esh		
continued flashing	mit·laq·qa·chat	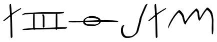	
through it	be·to·wkh		
The hail	hab·ba·rad	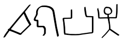	
severe	ka·ved	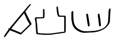	
was so	me·od		
that	a·sher		
nothing	lo		
had ever been [seen]	ha·yah	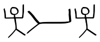	
like it	kha·mo·hu		
in all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		

from the time	me·az		
it became	ha·ye·tah	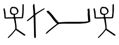	
a nation	le·go·w		
struck down	vay·yakh	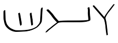	Exodus 9:25
the hail	hab·ba·rad	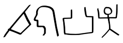	
Throughout	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim	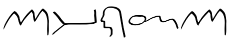	
-	et		
everything	kal		
-	a·sher		
in the field	bas·sa·deh		
both man	me·a·dam		
and	ve·ad		
beast	be·he·mah	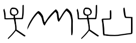	
-	ve·et		
every	kal	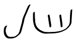	
plant	e·sev		
of the field	has·sa·deh	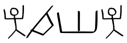	
beat down	hik·kah		
[it]	hab·ba·rad	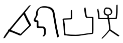	
-	ve·et		
every	kal	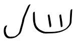	
tree	ets		
	has·sa·deh		
and stripped	shib·ber		
The only	raq	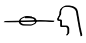	Exodus 9:26

in the land	be·e·rets		
of Goshen	go·shen		
where	a·sher		
[lived]	sham		
the Israelites	be·ne	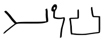	
	yis·ra·el	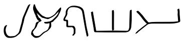	
place where it did not	lo		
was	ha·yah	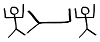	
hail	ba·rad		
summoned	vay·yish·lach		Exodus 9:27
Then Pharaoh	par·oh		
	vay·yiq·ra	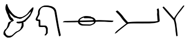	
Moses	le·mo·sheh		
and Aaron	u·le·a·ha·ron		
he said	vay·yo·mer		
	a·le·hem		
I have sinned ”	cha·ta·tee		
“ This time	hap·pa·am		
“ The LORD	YHVH		
[is] righteous	hats·tsad·deeq		
and I	va·a·nee		
and my people	ve·am·mee		
[are] wicked	ha·re·sha·eem		
Pray	ha·tee·ru		Exodus 9:28
to	el		
the LORD	YHVH		
enough	ve·rav		

for there has been	mih·yot	
thunder	qo·lot	
of God’s	e·lo·heem	
and hail	u·va·rad	
I will let you go	va·a·shal·le·chah	
-	et·khem	
you do not	ve·lo	
any longer ”	to·si·phun	
need to stay	la·a·mod	
said	vay·yo·mer	Exodus 9:29
to him	e·law	
Moses	mo·sheh	
“ When I have left	ke·tse·tee	
-	et	
the city	ha·eer	
I will spread out	eph·ros	
-	et	
my hands	kap·pay	
to	el	
the LORD	YHVH	
The thunder	haq·qo·lo·wt	
will cease	yech·da·lun	
hail	ve·hab·ba·rad	
no	lo	
and there will be	yih·yeh	
more	o·wd	
so that	le·ma·an	

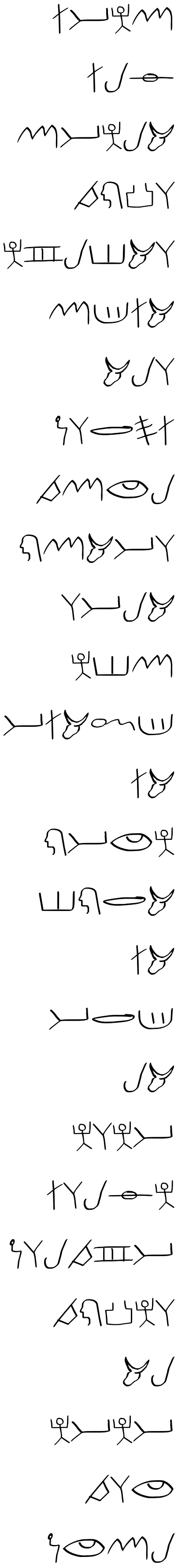

you may know	te·da		
that	kee	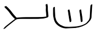	
[is] the LORD’s	la·YHVH	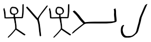	
the earth	ha·a·rets		
But as for you	ve·at·tah		Exodus 9:30
and your officials	va·a·va·de·kha		
I know	ya·da·tee		
that	kee	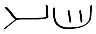	
you still do not	te·rem		
fear	tee·re·un		
	mip·pe·ne		
the LORD	YHVH		
our God ”	e·lo·heem		
(Now the flax	ve·hap·pish·tah		Exodus 9:31
and barley	ve·has·se·o·rah		
were destroyed	nuk·ka·tah		
since	kee	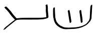	
the barley	has·se·o·rah		
	a·veev	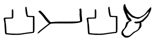	
was ripe and the flax	ve·hap·pish·tah		
[was] in bloom	giv·ol	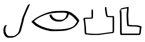	
but the wheat	ve·ha·chit·tah	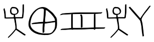	Exodus 9:32
and spelt	ve·hak·kus·se·met		
were not	lo		
destroyed	nuk·ku		
because	kee	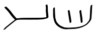	
are late crops)	a·phee·lot	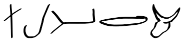	

they	hen·nah	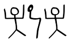	
departed	vay·ye·tse	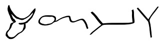	Exodus 9:33
Then Moses	mo·sheh	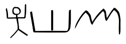	
from	me·im	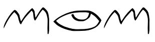	
Pharaoh	par·oh	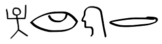	
-	et	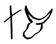	
[went] out of the city	ha·eer	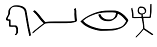	
and spread out	vay·yiph·ros	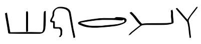	
his hands	kap·paw	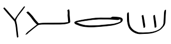	
to	el	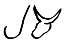	
the LORD	YHVH	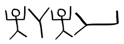	
ceased	vay·yach·de·lu	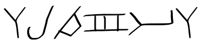	
The thunder	haq·qo·lo·wt	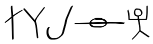	
and hail	ve·hab·ba·rad	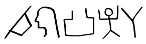	
and the rain	u·ma·tar	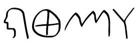	
no longer	lo	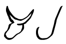	
poured down	nit·takh	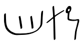	
on the land	a·re·tsah	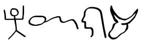	
saw	vay·yar	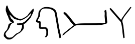	Exodus 9:34
When Pharaoh	par·oh	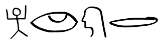	
that	kee	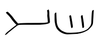	
had ceased	cha·dal	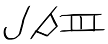	
the rain	ham·ma·tar	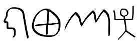	
and hail	ve·hab·ba·rad	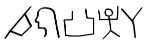	
and thunder	ve·haq·qo·lot	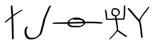	
again	vay·yo·seph	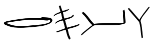	
he sinned	la·cha·to	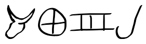	

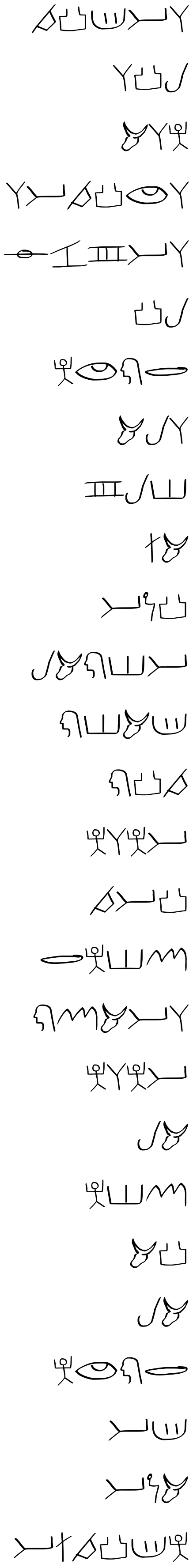

and hardened	vay·yakh·bed	
his heart —	lib·bo	
he	hu	
and his officials	va·a·va·daw	
was hardened	vay·ye·che·zaq	Exodus 9:35
heart	lev	
So Pharaoh’s	par·oh	
and he would not	ve·lo	
go	shil·lach	
-	et	
let the Israelites	be·ne	
	yis·ra·el	
just as	ka·a·sher	
had said	dib·ber	
the LORD	YHVH	
through	be·yad	
Moses	mo·sheh	
said	vay·yo·mer	Exodus 10:1
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Go	bo	
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Pharaoh	par·oh	
for	kee	
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his heart	lib·bo	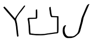	
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and the hearts	lev	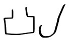	
of his officials	a·va·daw	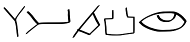	
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I may perform	shi·tee	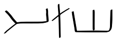	
miraculous signs of Mine	o·to·tay	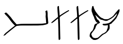	
these	el·leh	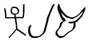	
among them	be·qir·bo	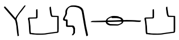	
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you may tell	te·sap·per	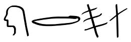	
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your children	vin·kha	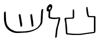	
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	bin·kha	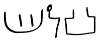	
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how	a·sher		
severely I dealt	hit·al·lal·tee	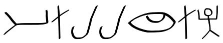	
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miraculous signs	o·to·tay	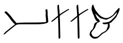	
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when I performed	sam·tee		
among them	vam	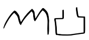	
so that all of you may know	vee·da·tem		
that	kee	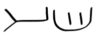	

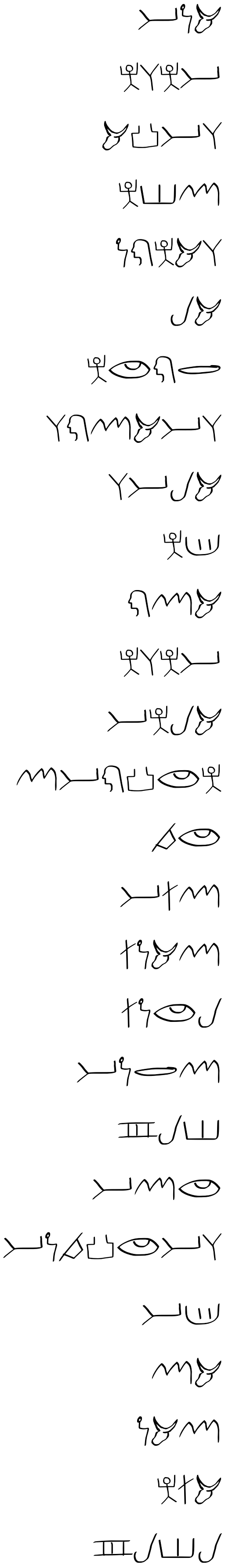

I	a·nee	
am the LORD ”	YHVH	
went	vay·ya·vo	Exodus 10:3
So Moses	mo·sheh	
and Aaron	ve·a·ha·ron	
to	el	
Pharaoh	par·oh	
and told	vay·yo·me·ru	
him	e·law	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of the Hebrews	ha·iv·reem	
‘ How long	ad	
	ma·tay	
will you refuse	me·an·ta	
to humble yourself	le·a·not	
before Me ?	mip·pa·nay	
go	shal·lach	
Let My people	am·mee	
so that they may worship Me	ve·ya·av·du·nee	
But	kee	Exodus 10:4
if	im	
refuse	ma·en	
you	at·tah	
go	le·shal·le·ach	

-	et		
to let My people	am·mee		
	hin·nee	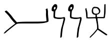	
I will bring	me·vee	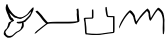	
tomorrow	ma·char	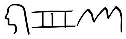	
locusts	ar·beh		
into your territory	big·vu·le·kha		
They will cover	ve·khis·sah		Exodus 10:5
-	et		
the face	en	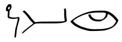	
of the land	ha·a·rets		
so that no	ve·lo		
one can	yu·khal		
see	lir·ot		
-	et		
[it]	ha·a·rets		
They will devour	ve·a·khal		
-	et		
whatever is	ye·ter	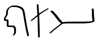	
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left	han·nish·e·ret		
	la·khem		
	min		
the hail	hab·ba·rad	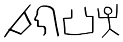	
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tree	ha·ets	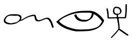	
that grows	hats·tso·me·ach	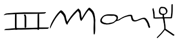	
in your	la·khem	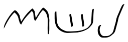	
	min	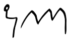	
fields	has·sa·deh	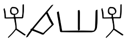	
They will fill	u·ma·le·u	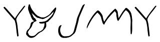	Exodus 10:6
your houses	vat·te·kha	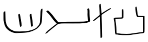	
and the houses	u·vat·te	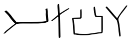	
of all	khal	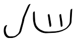	
your officials	a·va·de·kha	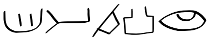	
and	u·vat·te	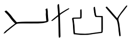	
every	khal	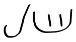	
Egyptian —	mits·ra·yim	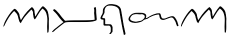	
something	a·sher	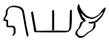	
neither	lo	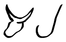	
have seen	ra·u	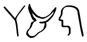	
your fathers	a·vo·te·kha	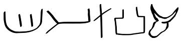	
nor your grandfathers	va·a·vo·wt	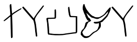	
	a·vo·te·kha	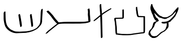	
since the day	mee·yo·wm	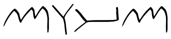	
they came into	he·yo·w·tam	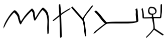	
	al	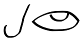	
this land	ha·a·da·mah	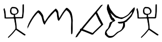	
	ad	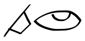	
’”	hay·yo·wm	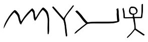	
	haz·zeh	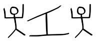	
Then [Moses] turned	vay·yi·phen	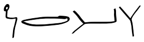	

and left	vay·ye·tse	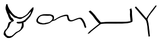	
	me·im		
Pharaoh’s presence	par·oh		
asked him	vay·yo·me·ru		Exodus 10:7
officials	av·de		
Pharaoh’s	phar·oh		
	e·law	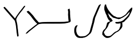	
“ How long	ad		
	ma·tay		
man be	yih·yeh	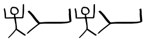	
will this	zeh	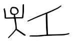	
to us ?	la·nu		
a snare	le·mo·w·qesh	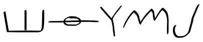	
go	shal·lach	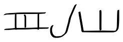	
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Let the people	ha·a·na·sheem	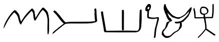	
so that they may worship	ve·ya·av·du		
-	et		
the LORD	YHVH		
their God	e·lo·he·hem	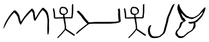	
	ha·te·rem		
Do you not yet realize	te·da		
that	kee	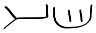	
is in ruins ? ”	a·ve·dah		
Egypt	mits·ra·yim		
were brought back	vay·yu·shav		Exodus 10:8
-	et		

So Moses	mo·sheh		
-	ve·et		
and Aaron	a·ha·ron	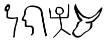	
to	el		
Pharaoh	par·oh		
[he] said	vay·yo·mer		
	a·le·hem		
“ Go	le·khu		
worship	iv·du	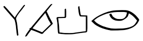	
-	et		
the LORD	YHVH		
your God ”	e·lo·he·khem	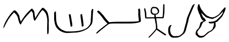	
“ But who exactly	mee	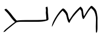	
	va·mee		
will be going ? ”	ha·ho·le·kheem		
replied	vay·yo·mer		Exodus 10:9
Moses	mo·sheh	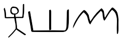	
with our young	bin·a·re·nu		
and old ”	u·viz·qe·ne·nu	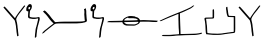	
“ We will go	ne·lekh	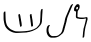	
with our sons	be·va·ne·nu	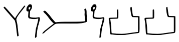	
and daughters	u·viv·no·w·te·nu	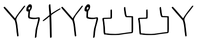	
and with our flocks	be·tso·ne·nu		
and herds	u·viv·qa·re·nu	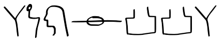	
“ We will go	ne·lekh	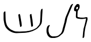	
for	kee	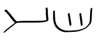	
[we must hold] a feast	chag	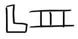	

to the LORD	YHVH		
”	la·nu		
Then [Pharaoh]	vay·yo·mer		Exodus 10:10
told them	a·le·hem		
be	ye·hee		
	khen	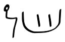	
“ May the LORD	YHVH		
with you	im·ma·khem	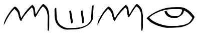	
if I ever	ka·a·sher		
let you go	a·shal·lach	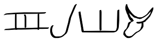	
-	et·khem		
-	ve·et		
with your little ones	tap·pe·khem	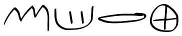	
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	kee	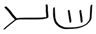	
on evil	ra·ah		
you are bent	ne·ged		
	pe·ne·khem	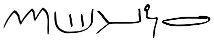	
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	khen	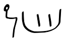	
may go	le·khu		
	na		
only the men	hag·ge·va·reem		
and worship	ve·iv·du	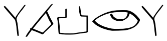	
-	et		
the LORD	YHVH		
since	kee	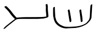	

-	o·tah	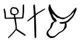	
that is what you	at·tem	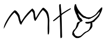	
have been requesting ”	me·vaq·sheem	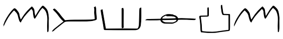	
And [Moses and Aaron] were driven	vay·ga·resh	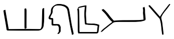	
-	o·tam	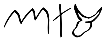	
from	me·et	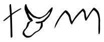	
presence	pe·ne	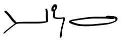	
Pharaoh’s	phar·oh	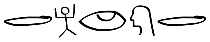	
said	vay·yo·mer	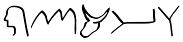	Exodus 10:12
Then the LORD	YHVH	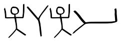	
to	el	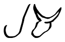	
Moses	mo·sheh	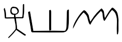	
“ Stretch out	ne·teh	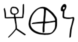	
your hand	ya·de·kha	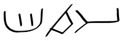	
over	al	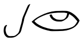	
the land	e·rets	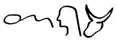	
of Egypt	mits·ra·yim	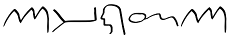	
so that the locusts	ba·ar·beh	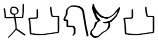	
may swarm	ve·ya·al	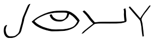	
over	al	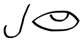	
it	e·rets	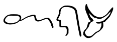	
	mits·ra·yim	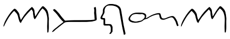	
and devour	ve·yo·khal	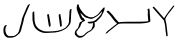	
-	et	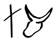	
every	kal	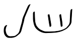	
plant	e·sev	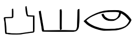	
in the land —	ha·a·rets	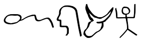	

-	et	
everything	kal	
that	a·sher	
has left behind ”	hish·eer	
the hail	hab·ba·rad	
stretched out	vay·yet	Exodus 10:13
So Moses	mo·sheh	
-	et	
his staff	mat·te·hu	
over	al	
the land	e·rets	
of Egypt	mits·ra·yim	
the LORD	va·YHVH	
sent	ni·hag	
wind	ru·ach	
an east	qa·deem	
across the land	ba·a·rets	
and throughout	kal	
day	hay·yo·wm	
that	ha·hu	
	ve·khal	
and night	hal·la·ye·lah	
By morning	hab·bo·qer	
	ha·yah	
wind	ve·ru·ach	
the east	haq·qa·deem	
had brought	na·sa	

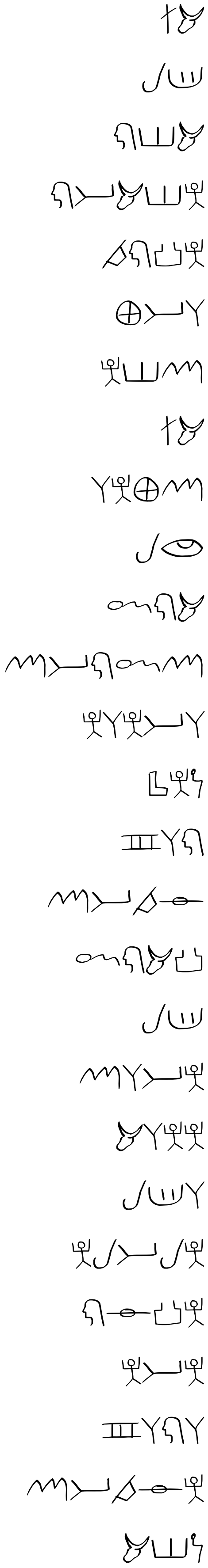

-	et		
the locusts	ha·ar·beh		
swarmed	vay·ya·al	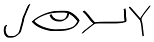	Exodus 10:14
The locusts	ha·ar·beh		
across	al		
	kal	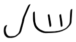	
the land	e·rets		
-	mits·ra·yim		
and settled	vay·ya·nach	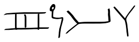	
over the entire	be·khol		
territory	ge·vul		
of Egypt	mits·ra·yim		
many	ka·ved		
	me·od		
before	le·pha·naw	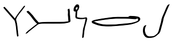	
Never	lo		
had there been	ha·yah	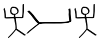	
so	khen	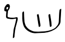	
locusts	ar·beh		
	ka·mo·hu		
	ve·a·cha·raw	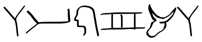	
and never	lo		
again will there be	yih·yeh	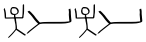	
	ken	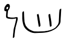	
They covered	vay·khas	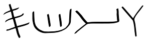	Exodus 10:15
-	et		
the face	en	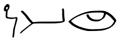	

of all	kal	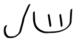	
the land	ha·a·rets		
was black	vat·tech·shakh		
until [it]	ha·a·rets		
and they consumed	vay·yo·khal		
-	et		
all	kal	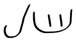	
the plants	e·sev	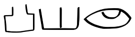	
on the ground	ha·a·rets		
-	ve·et		
and all	kal		
the fruit	pe·ree		
on the trees	ha·ets		
that	a·sher		
had left behind	ho·w·teer		
the hail	hab·ba·rad	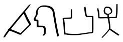	
Nothing	ve·lo		
was left	no·w·tar		
	kal		
green	ye·req	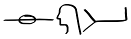	
on any tree	ba·ets		
or plant	u·ve·e·sev		
	has·sa·deh	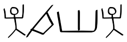	
in all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
quickly	vay·ma·her	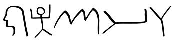	Exodus 10:16

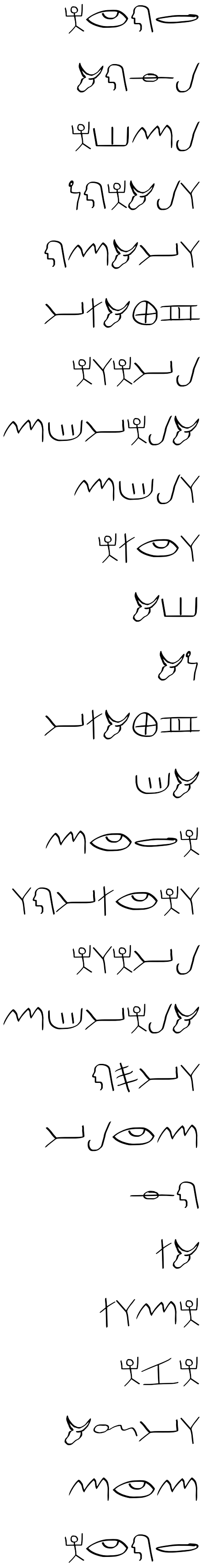

Pharaoh	par·oh	
summoned	liq·ro	
Moses	le·mo·sheh	
and Aaron	u·le·a·ha·ron	
and said	vay·yo·mer	
“ I have sinned	cha·ta·tee	
against the LORD	la·YHVH	
your God	e·lo·he·khem	
and against you	ve·la·khem	
Now	ve·at·tah	Exodus 10:17
forgive	sa	
please	na	
my sin	chat·ta·tee	
once more	akh	
	hap·pa·am	
and appeal	ve·ha·tee·ru	
to the LORD	la·YHVH	
your God	e·lo·he·khem	
that He may remove	ve·ya·ser	
from me ”	me·a·lay	
	raq	
-	et	
death	ham·ma·vet	
this	haz·zeh	
So Moses left	vay·ye·tse	Exodus 10:18
	me·im	
Pharaoh’s	par·oh	

presence and appealed	vay·ye·tar		
to	el		
the LORD	YHVH		
changed the wind	vay·ya·ha·phokh	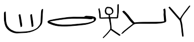	Exodus 10:19
And the LORD	YHVH		
wind	ru·ach		
west	yam	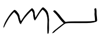	
to a very strong	cha·zaq		
	me·od		
that carried off	vay·yis·sa	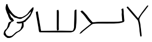	
-	et		
the locusts	ha·ar·beh		
and blew them	vay·yit·qa·e·hu	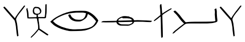	
Sea	yam·mah	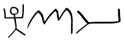	
into the Red	suph		
Not	lo		
remained	nish·ar		
locust	ar·beh		
a single	e·chad	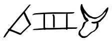	
anywhere	be·khol		
in	ge·vul		
Egypt	mits·ra·yim		
hardened	vay·chaz·zeq	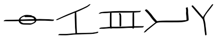	Exodus 10:20
But the LORD	YHVH		
-	et		
heart	lev	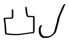	
Pharaoh’s	par·oh		

and he would not	ve·lo		
go	shil·lach	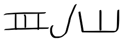	
-	et		
let the Israelites	be·ne	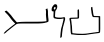	
	yis·ra·el		
said	vay·yo·mer		Exodus 10:21
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Stretch out	ne·teh		
your hand	ya·de·kha		
toward	al		
heaven	hash·sha·ma·yim		
may spread	vee·hee	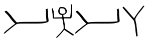	
so that darkness	cho·shekh		
over	al		
the land	e·rets		
of Egypt —	mits·ra·yim		
a palpable	ve·ya·mesh	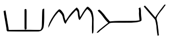	
darkness ”	cho·shekh		
stretched out	vay·yet	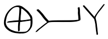	Exodus 10:22
So Moses	mo·sheh	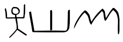	
-	et		
his hand	ya·do	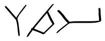	
toward	al		
heaven	hash·sha·ma·yim		
covered	vay·hee	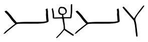	

darkness	cho·shekh		
and total	a·phe·lah		
all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
for three	she·lo·shet	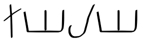	
days	ya·meem	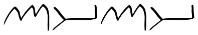	
No	lo		Exodus 10:23
could see	ra·u		
one	eesh	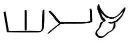	
-	et		
anyone else	a·chee	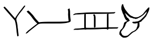	
no one	ve·lo		
left	qa·mu	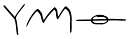	
	eesh	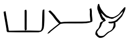	
his place	mit·tach·taw	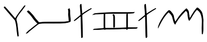	
and for three	she·lo·shet	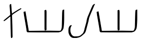	
days	ya·meem	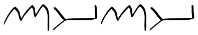	
Yet all	u·le·khal	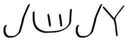	
the Israelites	be·ne	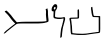	
	yis·ra·el	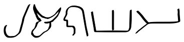	
had	ha·yah	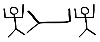	
light	o·wr		
in their dwellings	be·mo·wo·she·vo·tam		
summoned	vay·yiq·ra	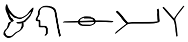	Exodus 10:24
Then Pharaoh	phar·oh		
	el		

Moses	mo·sheh	
and said	vay·yo·mer	
“ Go	le·khu	
worship	iv·du	
-	et	
the LORD	YHVH	
only	raq	
your flocks	tso·ne·khem	
and herds	u·ve·qar·khem	
must stay behind ”	yuts·tsag	
Even	gam	
your little ones	tap·pe·khem	
may go	ye·lekh	
with you	im·ma·khem	
replied	vay·yo·mer	Exodus 10:25
But Moses	mo·sheh	
must also	gam	
“ You	at·tah	
provide us	tit·ten	
with	be·ya·de·nu	
sacrifices	ze·va·cheem	
and burnt offerings	ve·o·lo·wt	
to present	ve·a·see·nu	
to the LORD	la·YHVH	
our God	e·lo·he·nu	
Even	ve·gam	Exodus 10:26
our livestock	miq·ne·nu	

must go	ye·lekh	
with us	im·ma·nu	
not	lo	
will be left behind	tish·sha·er	
a hoof	par·sah	
for	kee	
some of them	mim·men·nu	
we will need	niq·qach	
to worship	la·a·vod	
-	et	
the LORD	YHVH	
our God	e·lo·he·nu	
and we will	va·a·nach·nu	
not	lo	
know	ne·da	
how	mah	
we are to worship	na·a·vod	
-	et	
the LORD	YHVH	
until	ad	
we arrive	bo·e·nu	
”	sham·mah	
hardened	vay·chaz·zeq	Exodus 10:27
But the LORD	YHVH	
-	et	
heart	lev	
Pharaoh’s	par·oh	

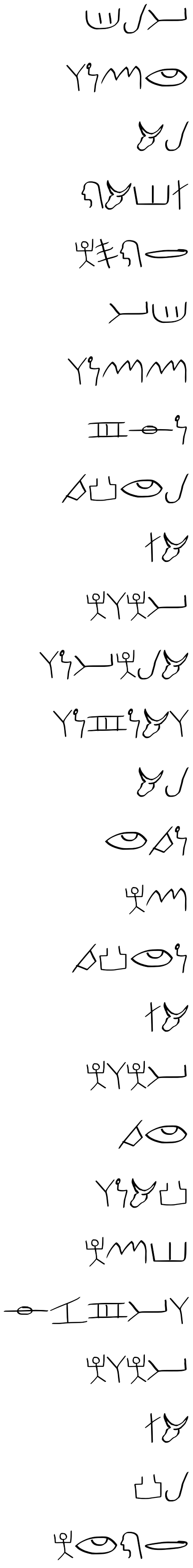

and he was unwilling	ve·lo	
	a·vah	
to let them go	le·shal·le·cham	
said	vay·yo·mer	Exodus 10:28
to [Moses]	lo	
Pharaoh	phar·oh	
“ Depart	lekh	
from me ! ”	me·a·lay	
“ Make sure	hish·sha·mer	
you	le·kha	
never	el	
again	to·seph	
see	re·o·wt	
my face	pa·nay	
for	kee	
on the day	be·yo·wm	
you see	re·o·te·kha	
my face	pha·nay	
you will die ”	ta·mut	
replied	vay·yo·mer	Exodus 10:29
Moses	mo·sheh	
“ As	ken	
you say ”	dib·bar·ta	
“ I will never	lo	
again	o·siph	
”	o·wd	
see	re·o·wt	

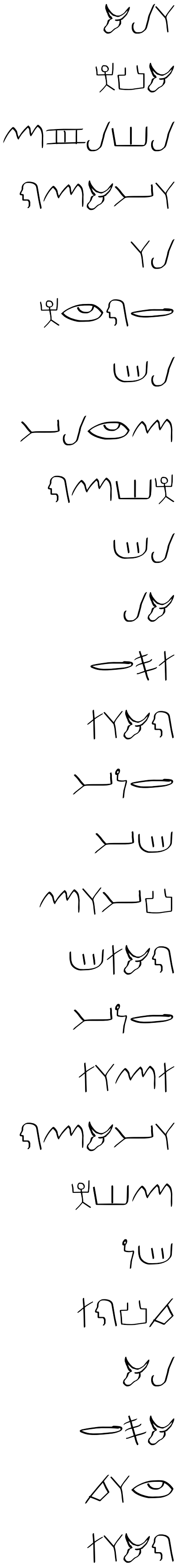

your face	pa·ne·kha	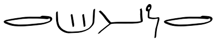	
said	vay·yo·mer		Exodus 11:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	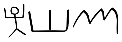	
more	o·wd		
plague	ne·ga		
one	e·chad	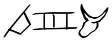	
“ I will bring	a·vee	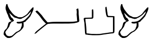	
upon	al		
Pharaoh	par·oh		
and	ve·al		
Egypt	mits·ra·yim		
After	a·cha·re	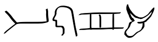	
that	khen	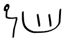	
he will allow you to leave	ye·shal·lach	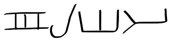	
	et·khem		
this place	miz·zeh		
And when he lets you go	ke·shal·le·cho	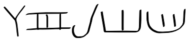	
completely	ka·lah	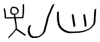	
he will drive you out	ga·resh		
	ye·ga·resh		
-	et·khem		
-	miz·zeh		
announce	dab·ber		Exodus 11:2
Now	na		
	be·a·ze·ne		

to the people	ha·am	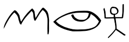	
should ask	ve·yish·a·lu	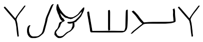	
that men	eesh	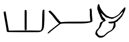	
	me·et	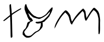	
	re·e·hu	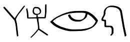	
and women alike	ve·ish·shah	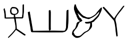	
	me·et	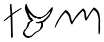	
their neighbors	re·u·tah	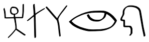	
for articles	ke·le	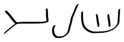	
of silver	khe·seph	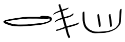	
	u·khe·le	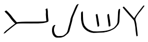	
and gold ”	za·hav	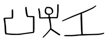	
gave	vay·yit·ten	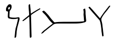	Exodus 11:3
And the LORD	YHVH	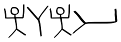	
-	et	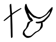	
favor	chen	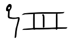	
the people	ha·am	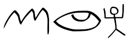	
in the sight	be·e·ne	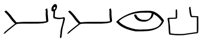	
of the Egyptians	mits·ra·yim	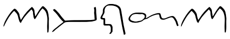	
Moreover	gam	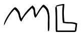	
himself	ha·eesh	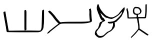	
Moses	mo·sheh	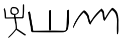	
regarded	ga·do·wl	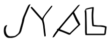	
was highly	me·od	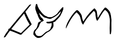	
	be·e·rets	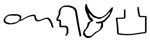	
in Egypt	mits·ra·yim	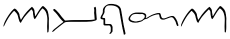	
by	be·e·ne	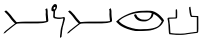	

officials	av·de	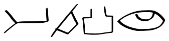	
Pharaoh’s	phar·oh		
	u·ve·e·ne	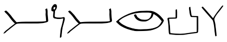	
and by the people	ha·am		
declared	vay·yo·mer		Exodus 11:4
So Moses	mo·sheh	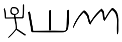	
“ This is what	koh	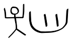	
says :	a·mar		
the LORD	YHVH		
‘ About midnight	ka·cha·tsot	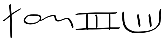	
	hal·lay·lah	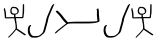	
I	a·nee	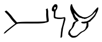	
will go	yo·w·tse		
throughout	be·to·wkh		
Egypt	mits·ra·yim	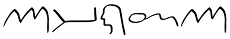	
will die	u·met		Exodus 11:5
and every	kal	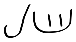	
firstborn son	be·kho·wr		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
from the firstborn	mib·be·kho·wr	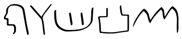	
of Pharaoh	par·oh		
who sits	hay·yo·shev	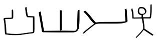	
on	al		
his throne	kis·o		
to	ad		
the firstborn	be·kho·wr		

of the servant girl	hash·shiph·chah		
-	a·sher		
behind	a·char	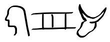	
the hand mill	ha·re·cha·yim	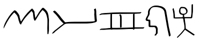	
of all	ve·khol		
as well as the firstborn	be·kho·wr		
the cattle	be·he·mah	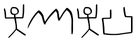	
will go out	ve·ha·ye·tah	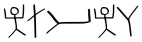	Exodus 11:6
cry	tse·a·qah		
Then a great	ge·do·lah		
over all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
Such	a·sher		
[an outcry]	ka·mo·hu		
has never	lo		
been heard before	nih·ya·tah	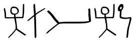	
[be heard]	ve·kha·mo·hu	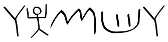	
and will never	lo		
again	to·siph		
But among all	u·le·khol	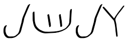	Exodus 11:7
the Israelites	be·ne	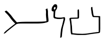	
	yis·ra·el	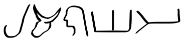	
not	lo		
will snarl	ye·che·rats	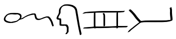	
even a dog	ke·lev	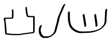	
	le·sho·no	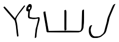	

at man	le·me·eesh		
	ve·ad		
or beast ’	be·he·mah	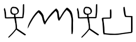	
Then	le·ma·an		
you will know	te·de·un		
that	a·sher		
makes a distinction	yaph·leh		
the LORD	YHVH		
between	ben	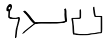	
Egypt	mits·ra·yim		
	u·ven	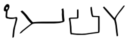	
and Israel	yis·ra·el	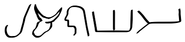	
of yours will come	ve·ya·re·du		Exodus 11:8
And all	khal	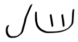	
officials	a·va·de·kha		
these	el·leh	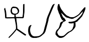	
-	e·lay	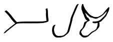	
and bow	ve·hish·ta·chaw·wu	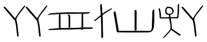	
before me	lī	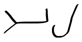	
saying	le·mor		
‘ Go	tse		
you	at·tah		
and all	ve·khal		
the people	ha·am		
who	a·sher		
follow you ! ’	be·rag·le·kha	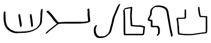	
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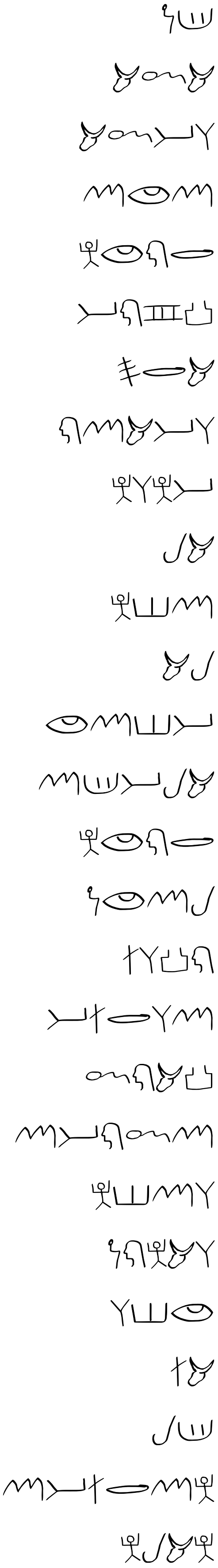

that	khen	
I will depart ”	e·tse	
[Moses] left	vay·ye·tse	
presence	me·im	
Pharaoh’s	par·oh	
And hot	ba·cho·ree	
with anger	aph	
said	vay·yo·mer	Exodus 11:9
The LORD	YHVH	
to	el	
Moses	mo·sheh	
will not	lo	
listen	yish·ma	
to you	a·le·khem	
“ Pharaoh	par·oh	
so that	le·ma·an	
may be multiplied	re·vo·wt	
My wonders	mo·wph·tay	
in the land	be·e·rets	
of Egypt ”	mits·ra·yim	
Moses	u·mo·sheh	Exodus 11:10
and Aaron	ve·a·ha·ron	
did	a·su	
-	et	
all	kal	
wonders	ham·mo·phe·teem	
these	ha·el·leh	

before	liph·ne	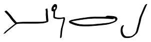	
Pharaoh	phar·oh	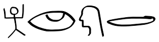	
hardened	vay·chaz·zeq	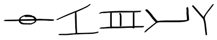	
but the LORD	YHVH	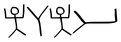	
-	et	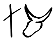	
heart	lev	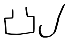	
Pharaoh’s	par·oh	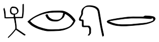	
so that he would not	ve·lo	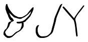	
go out	shil·lach	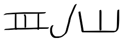	
-	et	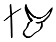	
let the Israelites	be·ne	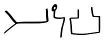	
	yis·ra·el	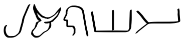	
of his land	me·ar·tso	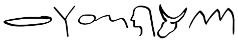	
said	vay·yo·mer	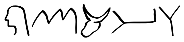	Exodus 12:1
Now the LORD	YHVH	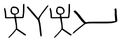	
to	el	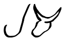	
Moses	mo·sheh	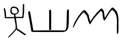	
	ve·el	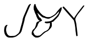	
and Aaron	a·ha·ron	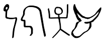	
in the land	be·e·rets	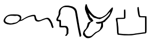	
of Egypt	mits·ra·yim	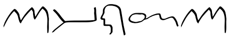	
	le·mor	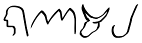	
month	ha·cho·desh	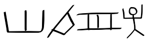	Exodus 12:2
“ This	haz·zeh	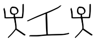	
for you	la·khem	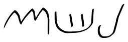	
is the beginning	rosh	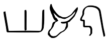	
of months	cho·da·sheem	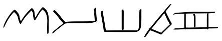	

the first	ri·sho·wn		
it [shall be]	hu		
of your	la·khem		
month	le·cha·de·she		
year	hash·sha·nah	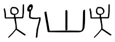	
Tell	dab·be·ru		Exodus 12:3
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the whole	kal	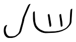	
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of Israel	yis·ra·el	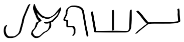	
	le·mor		
that on the tenth	be·a·sor		
month	la·cho·desh	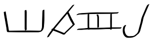	
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must select	ve·yiq·chu	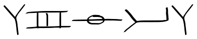	
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each man	eesh	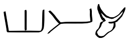	
a lamb	seh	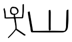	
	le·vet	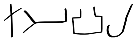	
for his family	a·vot		
one	seh	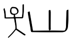	
per household	lab·ba·yit	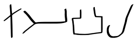	
If	ve·im		Exodus 12:4
is too small	yim·at		
the household	hab·ba·yit	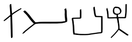	
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share with	ve·la·qach	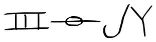	
they are to	hu	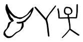	
neighbor	u·she·khe·no	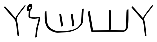	
the nearest	haq·qa·rov	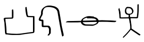	
	el	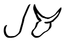	
	be·to	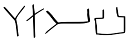	
based on the number	be·mikh·sat	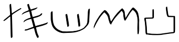	
of people	ne·pha·shot	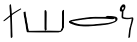	
accordingly	eesh	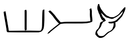	
	le·phee	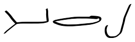	
-	a·khe·lo	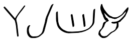	
and apportion	ta·khos·su	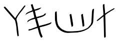	
	al	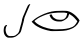	
the lamb	has·seh	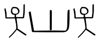	
lamb	seh	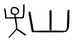	Exodus 12:5
an unblemished	ta·meem	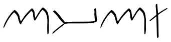	
male	za·khar	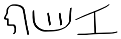	
year-old	ben	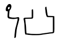	
	sha·nah	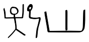	
must be	yih·yeh	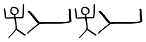	
Your	la·khem	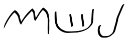	
it from	min	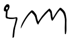	
the sheep	hak·ke·va·seem	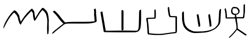	
	u·min	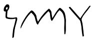	
or the goats	ha·iz·zeem	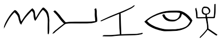	
[and] you may take	tiq·qa·chu	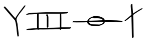	
You must	ve·ha·yah	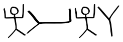	Exodus 12:6

it	la·khem	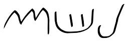	
keep	le·mish·me·ret	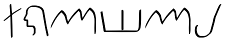	
until	ad	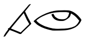	
the fourteenth	ar·ba·ah	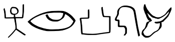	
	a·sar	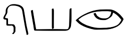	
day	yo·wm	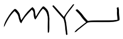	
month	la·cho·desh	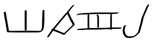	
of the	haz·zeh	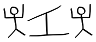	
will slaughter	ve·sha·cha·tu	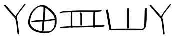	
[the animals]	o·to	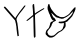	
when the whole	kol	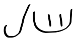	
assembly	qe·hal	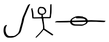	
of the congregation	a·dat	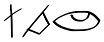	
of Israel	yis·ra·el	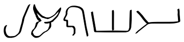	
at	ben	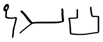	
twilight	ha·ar·ba·yim	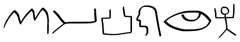	
They are to take	ve·la·qe·chu	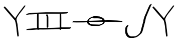	Exodus 12:7
some of	min	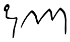	
the blood	had·dam	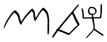	
and put	ve·na·te·nu	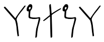	
it on	al	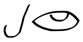	
	she·te	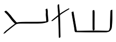	
the sides	ham·me·zu·zot	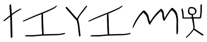	
and	ve·al	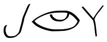	
tops of the doorframes	ham·mash·qo·wph	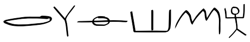	
of	al	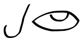	
the houses	hab·bat·teem	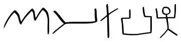	

where	a·sher		
they eat [the lambs]	yo·khe·lu		
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They are to eat	ve·a·khe·lu		Exodus 12:8
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the meat	hab·ba·sar	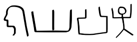	
night	bal·lay·lah	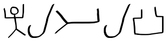	
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roasted	tse·lee	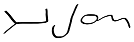	
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along with unleavened bread	u·mats·tso·wt		
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and bitter herbs	me·ro·reem	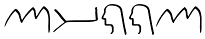	
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Do not	al		Exodus 12:9
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any of	mim·men·nu	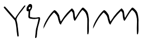	
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in boiling	u·va·shel	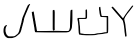	
or cooked	me·vush·shal	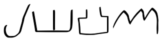	
water	bam·ma·yim	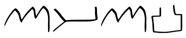	
but only	kee	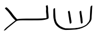	
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roasted	tse·lee	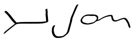	
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Do not	ve·lo		Exodus 12:10
leave	to·w·tee·ru	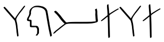	
any of it	mim·men·nu	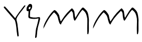	
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morning	bo·qer	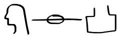	
that is left over	ve·han·no·tar	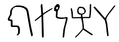	
any part	mim·men·nu	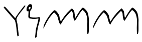	
before	ad		
the morning	bo·qer	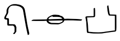	
you must burn up	ba·esh		
	tis·ro·phu		
This is how	ve·kha·khah	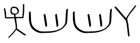	Exodus 12:11
you are to eat it :	to·khe·lu		
-	o·to		
You must be fully dressed for travel	ma·te·ne·khem	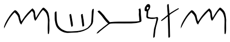	
	cha·gu·reem		
with your sandals	na·a·le·khem	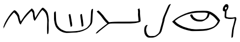	
on your feet	be·rag·le·khem	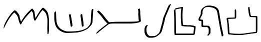	
and your staff	u·maq·qel·khem	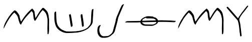	
in your hand	be·yed·khem		
You are to eat	va·a·khal·tem	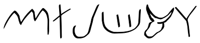	
-	o·to		
in haste	be·chip·pa·zo·wn		

Passover	pe·sach		
it	hu		
is the LORD’s	la·YHVH	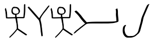	
I will pass	ve·a·var·tee		Exodus 12:12
through the land	ve·e·rets		
of Egypt	mits·ra·yim		
night	bal·lay·lah	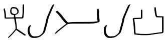	
On that	haz·zeh		
and strike down	ve·hik·ke·tee	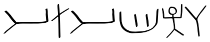	
every	khal		
firstborn male	be·kho·wr		
-	be·e·rets		
-	mits·ra·yim		
both man	me·a·dam		
and	ve·ad		
beast	be·he·mah	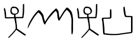	
against all	u·ve·khal	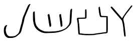	
the gods	e·lo·he		
of Egypt	mits·ra·yim		
and I will execute	e·e·seh		
judgment	she·pha·teem		
I	a·nee	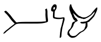	
am the LORD	YHVH		
will	ve·ha·yah	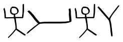	Exodus 12:13
The blood	had·dam		
	la·khem		
distinguish them	le·ot		

on	al	𐤏𐤋	
the houses	hab·bat·teem	𐤄𐤁𐤕𐤉𐤌	
where	a·sher	𐤀𐤔𐤓	
you	at·tem	𐤀𐤕𐤌	
are staying	sham	𐤔𐤌	
when I see	ve·ra·ee·tee	𐤅𐤓𐤀𐤉𐤕𐤉	
-	et	𐤀𐤕	
the blood	had·dam	𐤄𐤃𐤌	
I will pass	u·pha·sach·tee	𐤅𐤐𐤎𐤇𐤕𐤉	
over you	a·le·khem	𐤏𐤋𐤊𐤌	
No	ve·lo	𐤅𐤋𐤀	
will fall	yih·yeh	𐤉𐤄𐤉𐤄	
on you	va·khem	𐤁𐤊𐤌	
plague	ne·geph	𐤍𐤂𐤐	
to destroy you	le·mash·cheet	𐤋𐤌𐤔𐤇𐤉𐤕	
when I strike	be·hak·ko·tee	𐤁𐤄𐤊𐤕𐤉	
the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
will be	ve·ha·yah	𐤅𐤄𐤉𐤄	Exodus 12:14
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
And this	haz·zeh	𐤄𐤆𐤄	
for you	la·khem	𐤋𐤊𐤌	
a memorial	le·zik·ka·ro·wn	𐤋𐤆𐤊𐤓𐤅𐤍	
and you are to celebrate	ve·chag·go·tem	𐤅𐤇𐤂𐤕𐤌	
it	o·to	𐤀𐤕𐤅	
as a feast	chag	𐤇𐤂	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	

for the generations to come	le·do·ro·te·khem	
statute	chuq·qat	
as a permanent	o·w·lam	
-	te·chag·gu·hu	
For seven	shiv·at	Exodus 12:15
days	ya·meem	
unleavened bread	mats·tso·wt	
you must eat	to·khe·lu	
	akh	
day	bay·yo·wm	
On the first	ha·ri·sho·wn	
you are to remove	tash·bee·tu	
the leaven	se·or	
from your houses	mib·bat·te·khem	
	kee	
Whoever	kal	
eats	o·khel	
anything leavened	cha·mets	
must be cut off	ve·nikh·re·tah	
	han·ne·phesh	
	ha·hi·w	
from Israel	mee·yis·ra·el	
day	mee·yo·wm	
from the first	ha·ri·shon	
through	ad	
	yo·wm	
the seventh	hash·she·vi·ee	

day	u·vay·yo·wm	Exodus 12:16
On the first	ha·ri·sho·wn	
assembly	miq·ra	
a sacred	qo·desh	
day	u·vay·yo·wm	
on the seventh	hash·she·vee·ee	
	miq·ra	
and another	qo·desh	
you are to hold	yih·yeh	
	la·khem	
-	kal	
any work	me·la·khah	
not	lo	
do	ye·a·seh	
You must	va·hem	
on those days	akh	
except to prepare	a·sher	
the meals	ye·a·khel	
- —	le·khal	
-	ne·phesh	
that	hu	
is all	le·vad·do	
you may do	ye·a·seh	
	la·khem	
So you are to keep	u·she·mar·tem	Exodus 12:17
-	et	
the Feast of Unleavened Bread	ham·mats·tso·wt	

for	kee	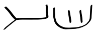	
very	be·e·tsem	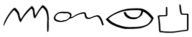	
day	hay·yo·wm	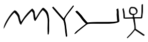	
on this	haz·zeh		
I brought	ho·w·tse·tee		
-	et		
your divisions	tsiv·o·w·te·khem		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
You must keep	u·she·mar·tem		
-	et		
day	hay·yo·wm	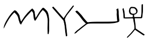	
this	haz·zeh		
for the generations to come	le·do·ro·te·khem	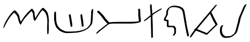	
statute	chuq·qat	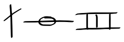	
as a permanent	o·w·lam		
In the first [month]	ba·ri·shon		Exodus 12:18
of the fourteenth	be·ar·ba·ah		
	a·sar		
day	yo·wm		
	la·cho·desh	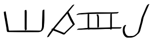	
from the evening	ba·e·rev		
you are to eat	to·khe·lu		
unleavened bread	mats·tsot		
until	ad		
day	yo·wm		
of the twenty-first	ha·e·chad		

	ve·es·reem		
	la·cho·desh	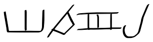	
the evening	ba·a·rev		
For seven	shiv·at		Exodus 12:19
days	ya·meem	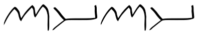	
leaven	se·or		
there must be no	lo		
found	yim·ma·tse		
in your houses	be·vat·te·khem	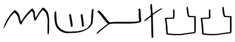	
If	kee	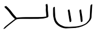	
anyone	kal		
eats	o·khel		
something leavened	mach·me·tset	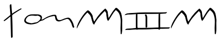	
must be cut off	ve·nikh·re·tah	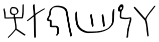	
person	han·ne·phesh		
that	ha·hi·w	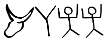	
from the congregation	me·a·dat		
of Israel	yis·ra·el	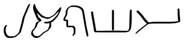	
whether a foreigner	bag·ger		
or native	u·ve·ez·rach		
of the land	ha·a·rets		
anything	kal		Exodus 12:20
leavened	mach·me·tset	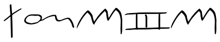	
{You are} not	lo		
to eat	to·khe·lu		
in all	be·khol		
your homes ”	mo·wo·she·vo·te·khem		

eat	to·khe·lu	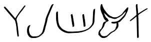	
unleavened bread	mats·tso·wt	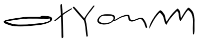	
summoned	vay·yiq·ra	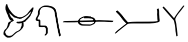	Exodus 12:21
Then Moses	mo·sheh	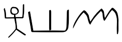	
all	le·khal	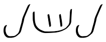	
the elders	ziq·ne	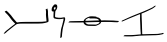	
of Israel	yis·ra·el	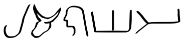	
and told	vay·yo·mer	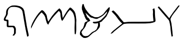	
them	a·le·hem	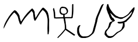	
“ Go at once	mish·khu	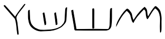	
and select	u·qe·chu	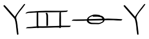	
for yourselves	la·khem	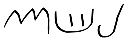	
a lamb	tson	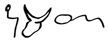	
for each family	le·mish·pe·cho·te·khem	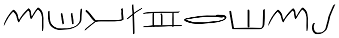	
and slaughter	ve·sha·cha·tu	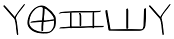	
the Passover lamb	hap·pa·sach	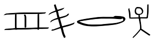	
Take	u·le·qach·tem	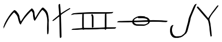	Exodus 12:22
a cluster	a·gud·dat	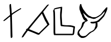	
of hyssop	e·zo·wv	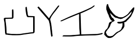	
dip	u·te·val·tem	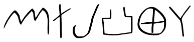	
it into the blood	bad·dam	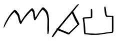	
-	a·sher	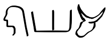	
in the basin	bas·saph	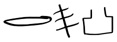	
and brush	ve·hig·ga·tem	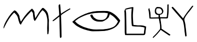	
on	el	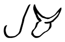	
the top	ham·mash·qo·wph	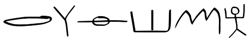	
and	ve·el	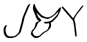	

	she·te	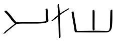	
sides of the doorframe	ham·me·zu·zot	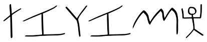	
-	min		
the blood	had·dam		
-	a·sher		
-	bas·saph		
of you	ve·at·tem		
None	lo		
shall go out	te·tse·u		
	eesh	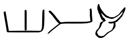	
the door	mip·pe·tach		
of his house	be·to	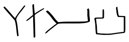	
until	ad		
morning	bo·qer	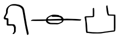	
passes through	ve·a·var		Exodus 12:23
When the LORD	YHVH		
to strike down	lin·goph	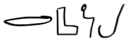	
-	et		
the Egyptians	mits·ra·yim		
He will see	ve·ra·ah		
-	et		
the blood	had·dam		
on	al		
the top	ham·mash·qo·wph	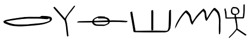	
and	ve·al		
	she·te	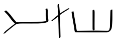	
sides of the doorframe	ham·me·zu·zot	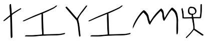	

and will pass	u·pha·sach		
-	YHVH	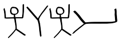	
over	al		
that doorway	hap·pe·tach		
so He will not	ve·lo		
allow	yit·ten	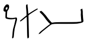	
the destroyer	ham·mash·cheet	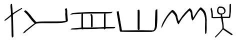	
to enter	la·vo		
	el		
your houses	bat·te·khem	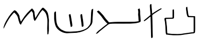	
and strike you down	lin·goph		
And you are to keep	u·she·mar·tem		Exodus 12:24
-	et		
command	had·da·var		
this	haz·zeh	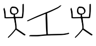	
statute	le·chaq	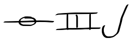	
for you	le·kha	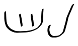	
and your descendants	u·le·va·ne·kha		
as a	ad		
permanent	o·w·lam		
-	ve·ha·yah	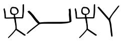	Exodus 12:25
When	kee	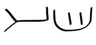	
you enter	ta·vo·u		
	el		
the land	ha·a·rets		
that	a·sher		
will give	yit·ten	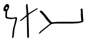	

the LORD	YHVH		
you	la·khem		
as	ka·a·sher		
He promised	dib·ber		
you are to keep	u·she·mar·tem		
-	et		
service	ha·a·vo·dah	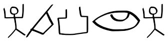	
this	haz·zot		
-	ve·ha·yah	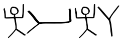	Exodus 12:26
When	kee	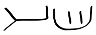	
ask you	yo·me·ru		
	a·le·khem	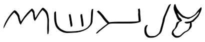	
your children	be·ne·khem	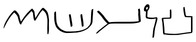	
‘ What	mah	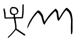	
does this service	ha·a·vo·dah	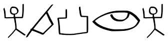	
mean	haz·zot		
to you ? ’	la·khem		
you are to reply	va·a·mar·tem	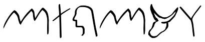	Exodus 12:27
sacrifice	ze·vach		
is the Passover	pe·sach		
‘ It	hu		
to the LORD	la·YHVH	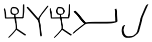	
who	a·sher		
passed	pa·sach		
over	al		
the houses	bat·te		
	ve·ne	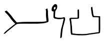	

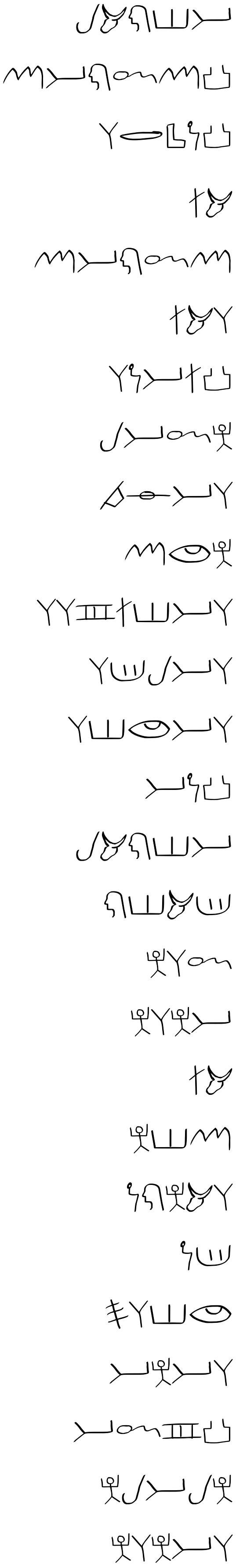

of the Israelites	yis·ra·el	
in Egypt	be·mits·ra·yim	
when He struck down	be·na·ge·po	
-	et	
-	mits·ra·yim	
the Egyptians	ve·et	
our homes ’”	bat·te·nu	
and spared	hits·tseel	
bowed down	vay·yiq·qod	
Then the people	ha·am	
and worshiped	vay·yish·ta·chaw·wu	
went	vay·ye·le·khu	Exodus 12:28
and did	vay·ya·a·su	
And the Israelites	be·ne	
	yis·ra·el	
just what	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
Moses	mo·sheh	
and Aaron	ve·a·ha·ron	
-	ken	
-	a·su	
Now	vay·hee	Exodus 12:29
at midnight	ba·cha·tsee	
	hal·lay·lah	
the LORD	va·YHVH	

struck down	hik·kah		
every	khal	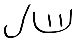	
firstborn	be·kho·wr		
male in the land	be·e·rets		
of Egypt	mits·ra·yim	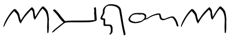	
from the firstborn	mib·be·khor	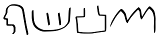	
of Pharaoh	par·oh		
who sat	hay·yo·shev	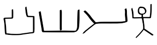	
on	al		
his throne	kis·o		
to	ad		
the firstborn	be·kho·wr		
of the prisoner	hash·she·vee		
-	a·sher		
in the dungeon	be·vet	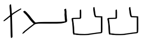	
	hab·bo·wr		
as well as all	ve·khol		
the firstborn	be·kho·wr		
among the livestock	be·he·mah	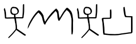	
got up —	vay·ya·qam	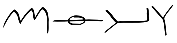	Exodus 12:30
Pharaoh	par·oh		
During the night	lay·lah	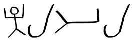	
he	hu		
and all	ve·khal		
his officials	a·va·daw		
and all	ve·khal		
	mits·ra·yim	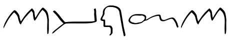	

and there was	vat·te·hee		
wailing	tse·a·qah		
loud	ge·do·lah		
the Egyptians —	be·mits·ra·yim		
in Egypt	kee	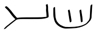	
for there was no	en		
house	ba·yit	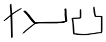	
-	a·sher		
without	en	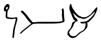	
	sham	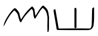	
someone dead	met		
Then [Pharaoh] summoned	vay·yiq·ra	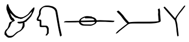	Exodus 12:31
Moses	le·mo·sheh		
and Aaron	u·le·a·ha·ron		
by night	lay·lah	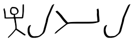	
and said	vay·yo·mer		
“ Get up	qu·mu		
leave	tse·u		
	mit·to·wkh		
my people	am·mee		
both	gam		
you	at·tem		
and	gam		
the Israelites	be·ne	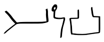	
!	yis·ra·el	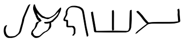	
Go	u·le·khu	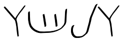	
worship	iv·du	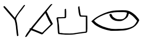	

-	et	את	
the LORD	YHVH	יהוה	
as you have requested	ke·dab·ber·khem	כדברכם	
as well	gam	גם	Exodus 12:32
your flocks	tso·ne·khem	צאנכם	
and	gam	גם	
herds	be·qar·khem	בקרכם	
Take	qe·chu	קחו	
just as	ka·a·sher	כאשר	
you have said	dib·bar·tem	דברתם	
and depart !	va·le·khu	ולכו	
And bless	u·ve·rakh·tem	וברכתם	
also ”	gam	גם	
me	o·tee	אתי	
urged	vat·te·che·zaq	ותחזק	Exodus 12:33
the Egyptians	mits·ra·yim	מצרים	
	al	על	
the people on	ha·am	העם	
quickly	le·ma·her	למהר	
And in order to send them	le·shal·le·cham	לשלחם	
out of	min	מן	
the land	ha·a·rets	הארץ	
“ For [otherwise] ”	kee	כי	
they said	a·me·ru	אמרו	
“ we are all	kul·la·nu	כלנו	
going to die ! ”	me·teem	מתים	
took	vay·yis·sa	וישא	Exodus 12:34

So the people	ha·am	𐤄𐤏𐤌	
-	et	𐤀𐤕	
their dough	be·tse·qo	𐤁𐤑𐤒𐤅	
before	te·rem	𐤈𐤓𐤌	
it was leavened	yech·mats	𐤉𐤇𐤌𐤑	
in kneading bowls	mish·a·ro·tam	𐤌𐤔𐤀𐤓𐤕𐤌	
wrapped	tse·ru·rot	𐤑𐤓𐤓𐤕	
in clothing	be·sim·lo·tam	𐤁𐤔𐤌𐤋𐤕𐤌	
[carrying it] on	al	𐤏𐤋	
their shoulders	shikh·mam	𐤔𐤊𐤌𐤌	
Furthermore, the Israelites	u·ve·ne	𐤅𐤁𐤍𐤉	Exodus 12:35
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
acted	a·su	𐤏𐤔𐤅	
word	kid·var	𐤊𐤃𐤁𐤓	
on Moses’	mo·sheh	𐤌𐤔𐤄	
and asked	vay·yish·a·lu	𐤅𐤉𐤔𐤀𐤋𐤅	
the Egyptians	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
for articles	ke·le	𐤊𐤋𐤉	
of silver	khe·seph	𐤊𐤎𐤐	
and	u·khe·le	𐤅𐤊𐤋𐤉	
gold	za·hav	𐤆𐤄𐤁	
and for clothing	u·se·ma·lot	𐤅𐤔𐤌𐤋𐤕	
And the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	Exodus 12:36
gave	na·tan	𐤍𐤕𐤍	
-	et	𐤀𐤕	
such favor	chen	𐤇𐤍	
the people	ha·am	𐤄𐤏𐤌	

in the sight	be·e·ne	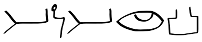	
of the Egyptians	mits·ra·yim		
that they granted their request	vay·yash·i·lum		
In this way they plundered	vay·nats·tse·lu		
-	et		
the Egyptians	mits·ra·yim	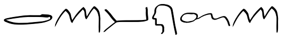	
journeyed	vay·yis·u		Exodus 12:37
The Israelites	ve·ne	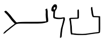	
	yis·ra·el	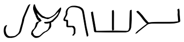	
from Rameses	me·ra·me·ses		
to Succoth	suk·ko·tah		
with about 600,000	ke·shesh		
	me·o·wt		
	e·leph	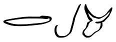	
on foot	rag·lee	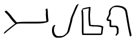	
men	hag·ge·va·reem		
besides	le·vad		
women and children	mit·taph		
also	ve·gam		Exodus 12:38
And a mixed	e·rev		
multitude	rav	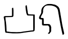	
went up	a·lah		
with them	it·tam		
both flocks	ve·tson		
and herds	u·va·qar	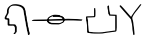	
livestock	miq·neh	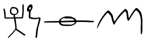	

along with great droves of	ka·ved	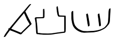	
	me·od	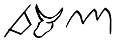	
the people baked	vay·yo·phu	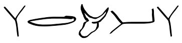	Exodus 12:39
-	et	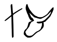	
their dough	hab·ba·tseq	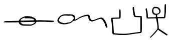	
-	a·sher	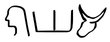	
what they had brought	ho·w·tsee·u	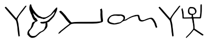	
out of Egypt	mim·mits·ra·yim	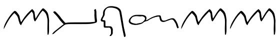	
loaves	u·got	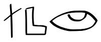	
into unleavened	mats·tso·wt	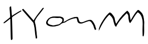	
Since	kee	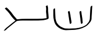	
had no	lo	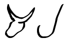	
leaven	cha·mets	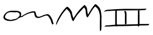	
For	kee	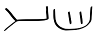	
when they had been driven out	go·re·shu	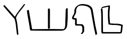	
of Egypt	mim·mits·ra·yim	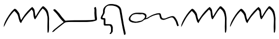	
not	ve·lo	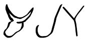	
they could	ya·khe·lu	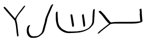	
delay	le·hit·mah·me·ah	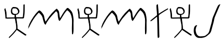	
and	ve·gam	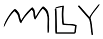	
any provisions	tse·dah	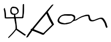	
had not	lo	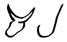	
prepared	a·su	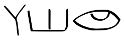	
for themselves	la·hem	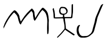	
Now the duration	u·mo·wo·shav	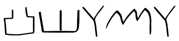	Exodus 12:40
	be·ne	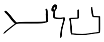	

of the Israelites’	yis·ra·el	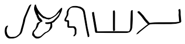	
-	a·sher		
stay	ya·she·vu	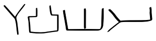	
in Egypt	be·mits·ra·yim		
was 430	she·lo·sheem		
years	sha·nah	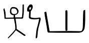	
	ve·ar·ba		
	me·o·wt		
	sha·nah	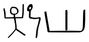	
-	vay·hee	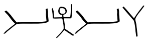	Exodus 12:41
At the end	miq·qets	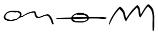	
of the 430	she·lo·sheem		
years	sha·nah	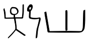	
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	me·o·wt		
	sha·nah	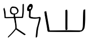	
	vay·hee	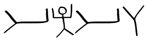	
very	be·e·tsem		
day	hay·yo·wm	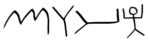	
to the	haz·zeh		
went out	ya·tse·u		
all	kal		
divisions	tsiv·o·wt	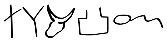	
the LORD’s	YHVH		
of the land	me·e·rets		
of Egypt	mits·ra·yim	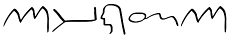	
night	lel	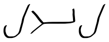	Exodus 12:42

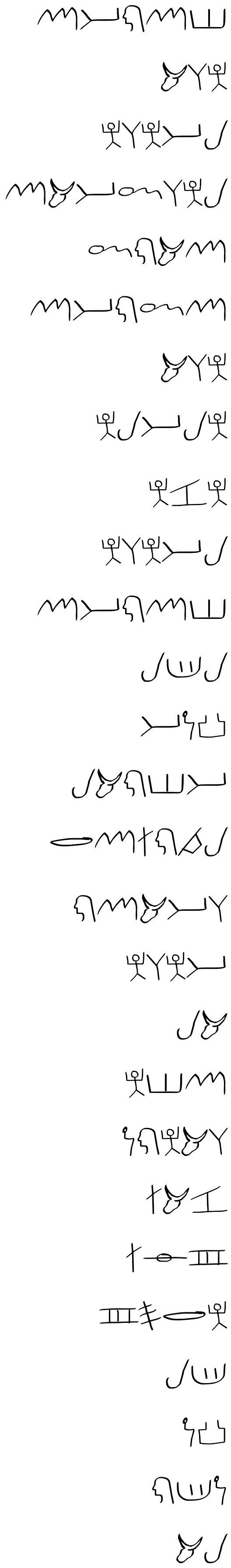

kept a vigil	shim·mu·reem	
that	hu	
Because the LORD	la·YHVH	
to bring them	le·ho·w·tsee·am	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
	hu	
night [is to be a vigil]	hal·lay·lah	
this same	haz·zeh	
to the LORD	la·YHVH	
to be observed	shim·mu·reem	
by all	le·khal	
the Israelites	be·ne	
	yis·ra·el	
for the generations to come	le·do·ro·tam	
said	vay·yo·mer	Exodus 12:43
And the LORD	YHVH	
to	el	
Moses	mo·sheh	
and Aaron	ve·a·ha·ron	
“ This	zot	
is the statute	chuq·qat	
of the Passover :	hap·pa·sach	
No	kal	
foreigner	ben	
	ne·khar	
	lo	

is to eat	yo·khal	𐤉𐤀𐤊𐤋	
of it	bo	𐤁𐤅	
But any	ve·khal	𐤅𐤊𐤋	Exodus 12:44
slave [who]	e·ved	𐤏𐤁𐤃	
	eesh	𐤀𐤉𐤔	
has been purchased	miq·nat	𐤌𐤒𐤍𐤕	
	ka·seph	𐤊𐤎𐤐	
after you have circumcised him	u·mal·tah	𐤅𐤌𐤋𐤕𐤄	
-	o·to	𐤀𐤕𐤅	
-	az	𐤀𐤆	
may eat	yo·khal	𐤉𐤀𐤊𐤋	
of it	bo	𐤁𐤅	
A temporary resident	to·wo·shav	𐤕𐤅𐤔𐤁	Exodus 12:45
or hired hand	ve·sa·kheer	𐤅𐤔𐤊𐤉𐤓	
shall not	lo	𐤋𐤀	
eat	yo·khal	𐤉𐤀𐤊𐤋	
[the Passover]	bo	𐤁𐤅	
house	be·va·yit	𐤁𐤁𐤉𐤕	Exodus 12:46
inside one	e·chad	𐤀𐤇𐤃	
It must be eaten	ye·a·khel	𐤉𐤀𐤊𐤋	
You are not	lo	𐤋𐤀	
to take	to·w·tsee	𐤕𐤅𐤑𐤉𐤀	
any of	min	𐤌𐤍	
the house	hab·ba·yit	𐤄𐤁𐤉𐤕	
outside	min	𐤌𐤍	
the meat	hab·ba·sar	𐤄𐤁𐤔𐤓	
	chu·tsah	𐤇𐤅𐤑𐤄	

any of the bones	ve·e·tsem		
and you may not	lo		
break	tish·be·ru		
	vo		
The whole	kal		Exodus 12:47
congregation	a·dat		
of Israel	yis·ra·el	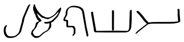	
must celebrate	ya·a·su		
it	o·to		
If	ve·khee		Exodus 12:48
resides	ya·gur		
with	it·te·kha	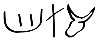	
a foreigner	ger		
you and wants to celebrate	ve·a·sah		
Passover	phe·sach		
the LORD’s	la·YHVH	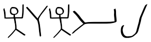	
must be circumcised	him·mo·wl		
	lo		
all the	khal	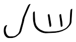	
males [in the household]	za·khar	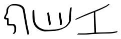	
then	ve·az		
he may come near	yiq·rav	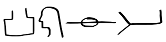	
to celebrate it	la·a·so·to		
and he shall be	ve·ha·yah	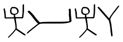	
like a native	ke·ez·rach		
of the land	ha·a·rets		
	ve·khal		

uncircumcised man	a·rel		
But no	lo		
may eat	yo·khal		
of it	bo		
law	to·w·rah		Exodus 12:49
The same	a·chat	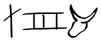	
shall apply	yih·yeh	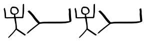	
to both the native	la·ez·rach		
and the foreigner	ve·lag·ger	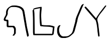	
who resides	hag·gar		
among you ”	be·to·wkh·khem		
did	vay·ya·a·su		Exodus 12:50
Then all	kal		
the Israelites	be·ne	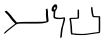	
	yis·ra·el	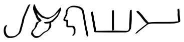	
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	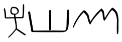	
-	ve·et		
and Aaron	a·ha·ron	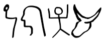	
this —	ken	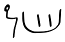	
they did	a·su		
And	vay·hee	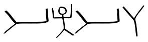	Exodus 12:51
very	be·e·tsem	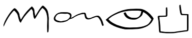	
day	hay·yo·wm	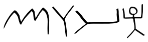	

on that	haz·zeh		
brought	ho·w·tsee		
the LORD	YHVH		
-	et		
the Israelites	be·ne	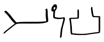	
	yis·ra·el	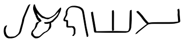	
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
by	al		
their divisions	tsiv·o·tam		
said	vay·dab·ber		Exodus 13:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	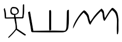	
	le·mor	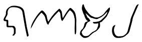	
“ Consecrate	qad·desh	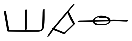	Exodus 13:2
to Me	lee	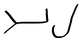	
every	khal		
firstborn male	be·kho·wr		
The firstborn	pe·ter		
from every	kal		
womb	re·chem	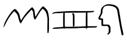	
among the Israelites	biv·ne		
	yis·ra·el	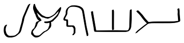	
[both] of man	ba·a·dam		
and beast ”	u·vab·be·he·mah		
to Me	lee	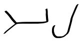	

belongs	hu	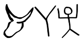	
told	vay·yo·mer	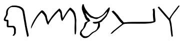	Exodus 13:3
So Moses	mo·sheh	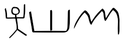	
	el	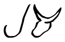	
the people	ha·am	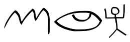	
“ Remember	za·kho·wr	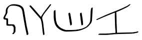	
-	et	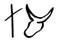	
day	hay·yo·wm	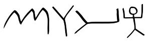	
this	haz·zeh	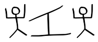	
[the day]	a·sher	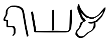	
you came out	ye·tsa·tem	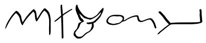	
of Egypt	mim·mits·ra·yim	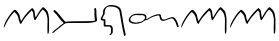	
out of the house	mib·bet	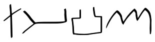	
of slavery	a·va·deem	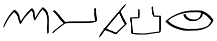	
for	kee	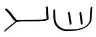	
by the strength	be·cho·zeq	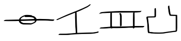	
of His hand	yad	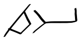	
brought you out	ho·w·tsee	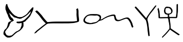	
the LORD	YHVH	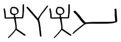	
-	et·khem	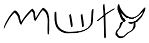	
of it	miz·zeh	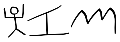	
And nothing	ve·lo	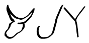	
shall be eaten	ye·a·khel	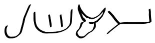	
leavened	cha·mets	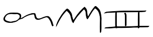	
Today	hay·yo·wm	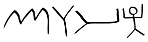	Exodus 13:4
you	at·tem	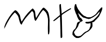	
are leaving	yo·tse·eem	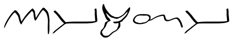	

in the month	be·cho·desh	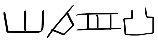	
of Abib	ha·a·veev	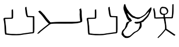	
And	ve·ha·yah	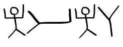	Exodus 13:5
when	khee	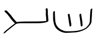	
brings	ye·vee·a·kha	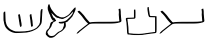	
the LORD	YHVH	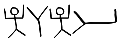	
you into	el		
the land	e·rets		
of the Canaanites	hak·ke·na·a·nee		
Hittites	ve·ha·chit·tee	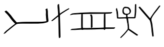	
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Hivites	ve·ha·chiw·vee	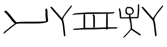	
and Jebusites —	ve·hay·vu·see	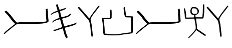	
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He swore	nish·ba		
to your fathers	la·a·vo·te·kha		
that He would give	la·tet		
you	lakh	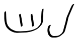	
a land	e·rets		
flowing	za·vat	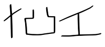	
with milk	cha·lav	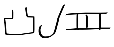	
and honey —	u·de·vash		
you shall keep	ve·a·vad·ta		
-	et		
service	ha·a·vo·dah	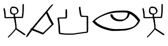	
this	haz·zot		
month	ba·cho·desh	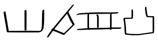	

in this	haz·zeh		
For seven	shiv·at		Exodus 13:6
days	ya·meem	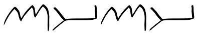	
you are to eat	to·khal		
unleavened bread	mats·tsot		
day	u·vay·yo·wm	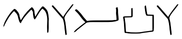	
and on the seventh	hash·she·vee·ee	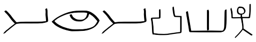	
there shall be a feast	chag	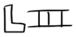	
to the LORD	la·YHVH	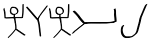	
Unleavened bread	mats·tso·wt		Exodus 13:7
shall be eaten	ye·a·khel		
-	et		
during those seven	shiv·at		
days	hay·ya·meem		
Nothing	ve·lo		
may be found	ye·ra·eh		
among you	le·kha	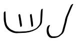	
leavened	cha·mets		
nor shall	ve·lo		
be found	ye·ra·eh		
your	le·kha	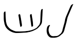	
leaven	se·or		
anywhere within	be·khal		
borders	ge·vu·le·kha	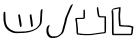	
you are to explain	ve·hig·gad·ta	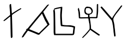	Exodus 13:8
to your son	le·vin·kha		
day	bay·yo·wm	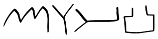	

And on that	ha·hu	
	le·mor	
‘ This is because of	ba·a·vur	
what	zeh	
did	a·sah	
the LORD	YHVH	
for me	lee	
when I came out	be·tse·tee	
of Egypt ’	mim·mits·ra·yim	
It shall be	ve·ha·yah	Exodus 13:9
for you	le·kha	
a sign	le·o·wt	
on	al	
your hand	ya·de·kha	
and a reminder	u·le·zik·ka·ro·wn	
on your forehead	ben	
	e·ne·kha	
that	le·ma·an	
is to be	tih·yeh	
the Law	to·w·rat	
of the LORD	YHVH	
on your lips	be·phee·kha	
For	kee	
hand	be·yad	
with a mighty	cha·za·qah	
brought you out	ho·w·tsi·a·kha	
the LORD	YHVH	

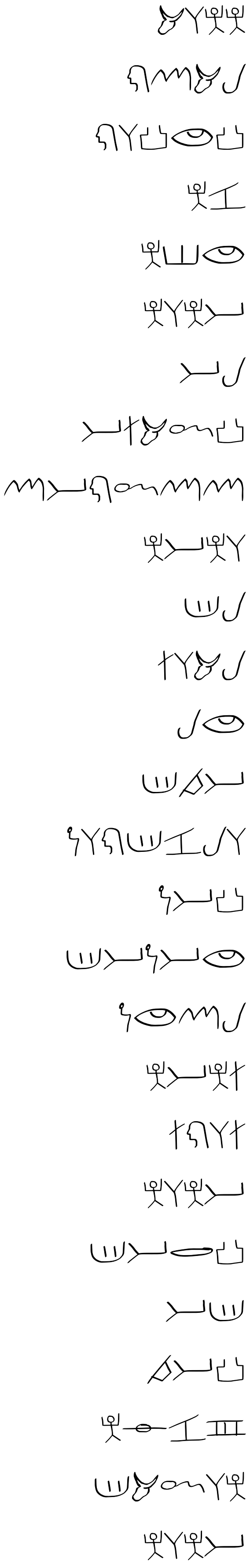

of Egypt	mim·mits·ra·yim		
Therefore you shall keep	ve·sha·mar·ta		Exodus 13:10
-	et		
statute	ha·chuq·qah	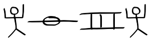	
this	haz·zot		
at the appointed time	le·mo·w·a·dah		
year	mee·ya·meem		
after year	ya·mee·mah	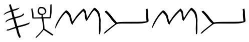	
And	ve·ha·yah	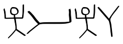	Exodus 13:11
after	kee	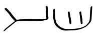	
brings	ye·vi·a·kha		
the LORD	YHVH		
you into	el		
the land	e·rets		
of the Canaanites	hak·ke·na·a·nee		
as	ka·a·sher		
He swore	nish·ba		
to you	le·kha	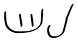	
and your fathers	ve·la·a·vo·te·kha		
and gives it	u·ne·ta·nah	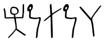	
to you	lakh	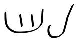	
you are to present	ve·ha·a·var·ta		Exodus 13:12
of every	khal		
the firstborn male	pe·ter		
womb	re·chem	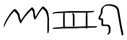	
to the LORD	la·YHVH	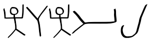	
All	ve·khal		

the firstborn	pe·ter		
	she·ger		
livestock	be·he·mah	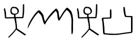	
-	a·sher		
of your	yih·yeh	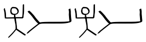	
	le·kha	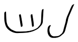	
males	haz·ze·kha·reem		
[belong to] the LORD	la·YHVH	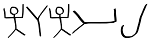	
every	ve·khal		Exodus 13:13
firstborn	pe·ter		
donkey	cha·mor	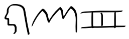	
You must redeem	tiph·deh	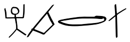	
with a lamb	ve·seh		
and if	ve·im		
you do not	lo		
redeem it	tiph·deh	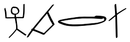	
you are to break its neck	va·a·raph·to		
And every	ve·khol		
firstborn	be·kho·wr		
	a·dam		
of your sons	be·va·ne·kha	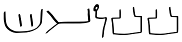	
you must redeem	tiph·deh	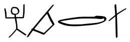	
-	ve·ha·yah	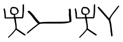	Exodus 13:14
when	kee	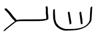	
asks you	yish·a·le·kha		
your son	vin·kha	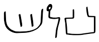	
In the future	ma·char	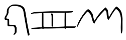	

mean ?’	le·mor		
‘ What	mah	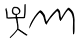	
does this	zot		
you are to tell	ve·a·mar·ta	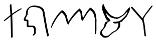	
him	e·law	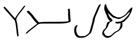	
‘ With a mighty	be·cho·zeq	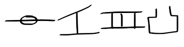	
hand	yad	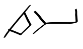	
brought us out	ho·w·tsee·a·nu	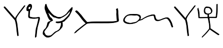	
the LORD	YHVH	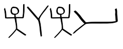	
of Egypt	mim·mits·ra·yim		
out of the house	mib·bet		
of slavery	a·va·deem		
And	vay·hee	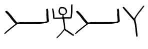	Exodus 13:15
when	kee	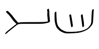	
stubbornly refused	hiq·shah	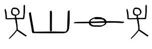	
Pharaoh	phar·oh		
to let us go	le·shal·le·che·nu	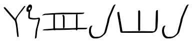	
killed	vay·ya·ha·rog	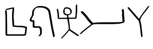	
the LORD	YHVH	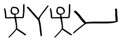	
every	kal	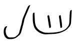	
firstborn	be·kho·wr		
in the land	be·e·rets		
of Egypt	mits·ra·yim	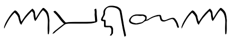	
both	mib·be·khor		
of man	a·dam		
and	ve·ad		
-	be·kho·wr		

beast	be·he·mah	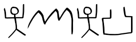	
This is why	al	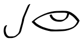	
	ken	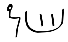	
I	a·nee	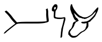	
sacrifice	zo·ve·ach	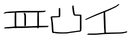	
to the LORD	la·YHVH	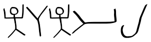	
of every	kal	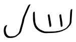	
the firstborn	pe·ter	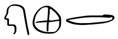	
womb	re·chem	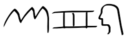	
male	haz·ze·kha·reem	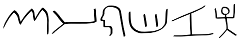	
all	ve·khal	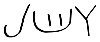	
the firstborn	be·kho·wr	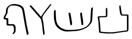	
of my sons ’	ba·nay	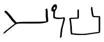	
but I redeem	eph·deh	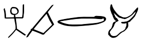	
So it shall serve as	ve·ha·yah	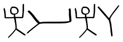	Exodus 13:16
a sign	le·o·wt	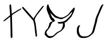	
on	al	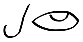	
your hand	ya·de·khah	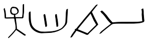	
and a symbol	u·le·to·w·ta·phot	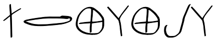	
on your forehead	ben	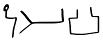	
	e·ne·kha	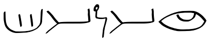	
for	kee	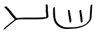	
with a mighty	be·cho·zeq	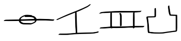	
hand	yad	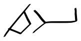	
brought us out	ho·w·tsee·a·nu	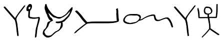	
the LORD	YHVH	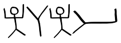	
of Egypt ”	mim·mits·ra·yim	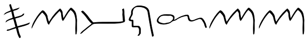	

-	vay·hee	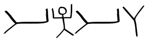	Exodus 13:17
go	be·shal·lach	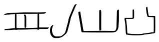	
When Pharaoh	par·oh		
-	et		
let the people	ha·am		
did not	ve·lo		
lead them	na·cham	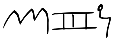	
God	e·lo·heem		
along the road	de·rekh		
through the land	e·rets		
of the Philistines	pe·lish·teem		
though	kee	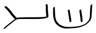	
was shorter	qa·ro·wv	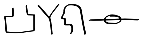	
it	hu		
For	kee	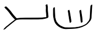	
said	a·mar		
God	e·lo·heem		
	pen		
might change their minds	yin·na·chem	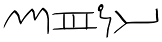	
[they]	ha·am		
“ If [the people] face	bir·o·tam		
war	mil·cha·mah	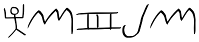	
and return	ve·sha·vu		
to Egypt ”	mits·ra·ye·mah	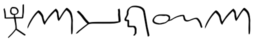	
around	vay·yas·sev		Exodus 13:18
So God	e·lo·heem		
-	et		

led the people	ha·am		
by the way	de·rekh	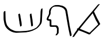	
of the wilderness	ham·mid·bar		
Sea	yam	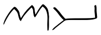	
toward the Red	suph		
arrayed for battle	va·cha·mu·sheem	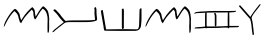	
left	a·lu		
And the Israelites	ve·ne	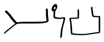	
	yis·ra·el	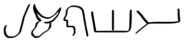	
the land	me·e·rets		
of Egypt	mits·ra·yim		
took	vay·yiq·qach	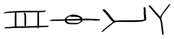	Exodus 13:19
Moses	mo·sheh	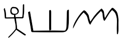	
-	et		
the bones	ats·mo·wt		
of Joseph	yo·w·seph		
with him	im·mo		
because	kee	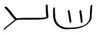	
swear a solemn oath	hash·be·a		
	hish·bee·a	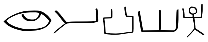	
-	et		
{Joseph had made} the sons	be·ne	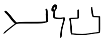	
of Israel	yis·ra·el	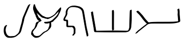	
when he said	le·mor	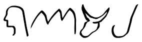	
will surely attend to	pa·qod	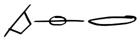	
	yiph·qod		
“ God	e·lo·heem		

you	et·khem		
and then you must carry	ve·ha·a·lee·tem	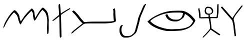	
-	et		
my bones	ats·mo·tay		
from this place ”	miz·zeh		
with you	it·te·khem		
They set out	vay·yis·u		Exodus 13:20
from Succoth	mis·suk·kot		
and camped	vay·ya·cha·nu	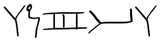	
at Etham	ve·e·tam		
on the edge	biq·tseh	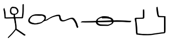	
of the wilderness	ham·mid·bar		
And the LORD	va·YHVH	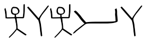	Exodus 13:21
went	ho·lekh	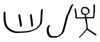	
before them	liph·ne·hem	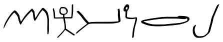	
by day	yo·w·mam		
in a pillar	be·am·mud	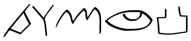	
of cloud	a·nan		
to guide	lan·cho·tam	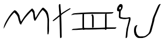	
their way	had·de·rekh		
by night	ve·lay·lah	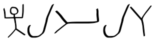	
and in a pillar	be·am·mud		
of fire	esh		
to give them light	le·ha·eer		
	la·hem		
so that they could travel	la·le·khet	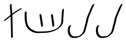	
by day	yo·w·mam		

or night	va·la·ye·lah	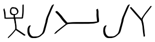	
Neither	lo	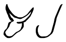	Exodus 13:22
left	ya·meesh	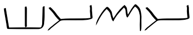	
the pillar	am·mud	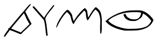	
of cloud	he·a·nan	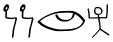	
by day	yo·w·mam	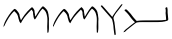	
nor the pillar	ve·am·mud	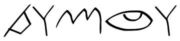	
of fire	ha·esh	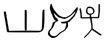	
by night	la·ye·lah	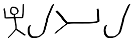	
its place before	liph·ne	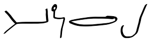	
the people	ha·am	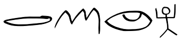	
said	vay·dab·ber	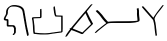	Exodus 14:1
Then the LORD	YHVH	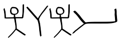	
to	el	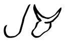	
Moses	mo·sheh	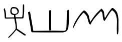	
	le·mor	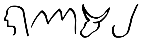	
“ Tell	dab·ber	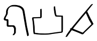	Exodus 14:2
to	el	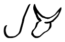	
the Israelites	be·ne	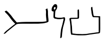	
	yis·ra·el	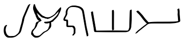	
turn back	ve·ya·shu·vu	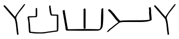	
and encamp	ve·ya·cha·nu	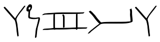	
before	liph·ne	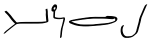	
	pee	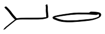	
Pi-hahiroth	ha·chee·rot	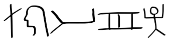	
between	ben	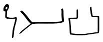	
Migdol	mig·dol	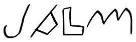	

	u·ven	
and the sea	hay·yam	
directly opposite	liph·ne	
	ba·al	
Baal-zephon	tse·phon	
	nikh·cho	
You are to encamp	ta·cha·nu	
by	al	
the sea	hay·yam	
will say	ve·a·mar	Exodus 14:3
For Pharaoh	par·oh	
	liv·ne	
of the Israelites	yis·ra·el	
in confusion	ne·vu·kheem	
‘ They	hem	
are wandering the land	ba·a·rets	
has boxed them	sa·gar	
in ’	a·le·hem	
the wilderness	ham·mid·bar	
And I will harden	ve·chiz·zaq·tee	Exodus 14:4
-	et	
heart	lev	
Pharaoh’s	par·oh	
so that he will pursue	ve·ra·daph	
them	a·cha·re·hem	
But I will gain honor	ve·ik·ka·ve·dah	

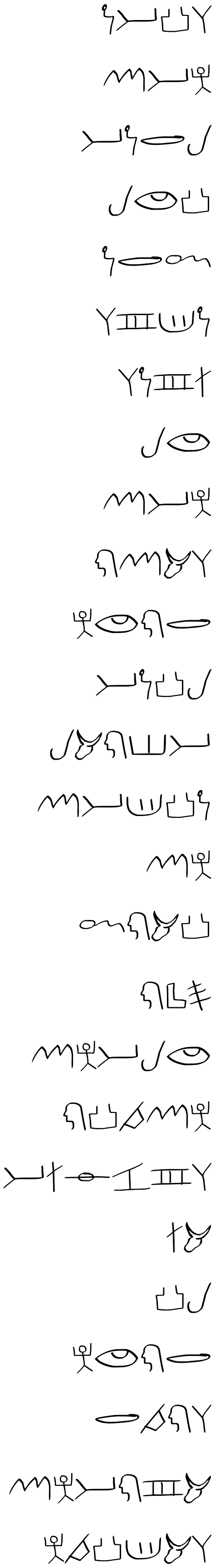

by means of Pharaoh	be·phar·oh	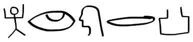	
and all	u·ve·khal	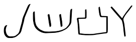	
his army	che·lo	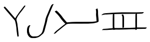	
will know	ve·ya·de·u	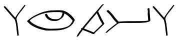	
and the Egyptians	mits·ra·yim	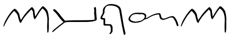	
that	kee	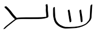	
I	a·nee	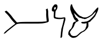	
am the LORD ”	YHVH	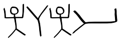	
the Israelites did	vay·ya·a·su	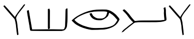	
So this is what	khen	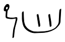	
was told	vay·yug·gad	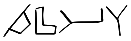	Exodus 14:5
When the king	le·me·lekh	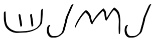	
of Egypt	mits·ra·yim	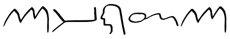	
that	kee	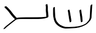	
had fled	va·rach	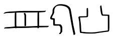	
the people	ha·am	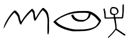	
changed	vay·ye·ha·phekh	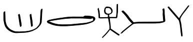	
their minds	le·vav	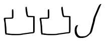	
Pharaoh	par·oh	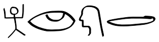	
and his officials	va·a·va·daw	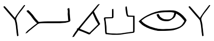	
about	el	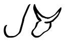	
[them]	ha·am	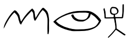	
and said	vay·yo·m·ru	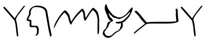	
“ What	mah	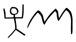	
	zot	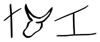	
have we done ?	a·see·nu	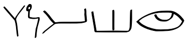	
	kee	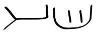	

We have released	shil·lach·nu	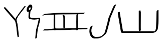	
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Israel	yis·ra·el	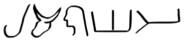	
from serving us ”	me·a·ve·de·nu	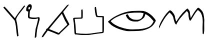	
So [Pharaoh] prepared	vay·ye·sor		Exodus 14:6
-	et		
his chariot	rikh·bo		
-	ve·et		
his army	am·mo		
and took	la·qach	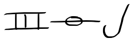	
with him	im·mo		
He took	vay·yiq·qach	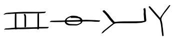	Exodus 14:7
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chariots	re·khev		
of the best	ba·chur	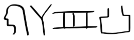	
and all	ve·khol		
the other chariots	re·khev		
of Egypt	mits·ra·yim		
with officers	ve·sha·li·shim	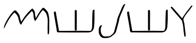	
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all of them	kul·lo	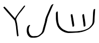	
hardened	vay·chaz·zeq	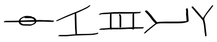	Exodus 14:8
And the LORD	YHVH		
-	et		
the heart	lev	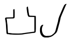	
of Pharaoh	par·oh		

king	me·lekh	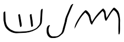	
of Egypt	mits·ra·yim		
so that he pursued	vay·yir·doph		
	a·cha·re	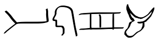	
the Israelites	be·ne	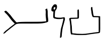	
	yis·ra·el	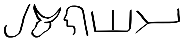	
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-	yis·ra·el	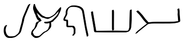	
who were marching out	yo·tse·eem		
defiantly	be·yad	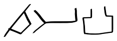	
	ra·mah		
pursued [the Israelites]	vay·yir·de·phu		Exodus 14:9
The Egyptians —	mits·ra·yim		
and	a·cha·re·hem	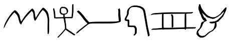	
overtook	vay·yas·see·gu	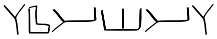	
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as they camped	cho·neem	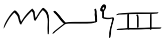	
by	al		
the sea	hay·yam	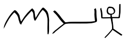	
all	kal	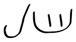	
horses	sus		
and chariots	re·khev		
Pharaoh’s	par·oh		
horsemen	u·pha·ra·shaw		
and troops —	ve·che·lo	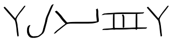	
near	al		
	pee		

Pi-hahiroth	ha·chee·rot	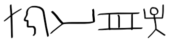	
opposite	liph·ne		
	ba·al		
Baal-zephon	tse·phon		
As Pharaoh	u·phar·oh		Exodus 14:10
approached	hiq·reev	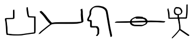	
looked up	vay·yis·u		
the Israelites	ve·ne	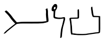	
	yis·ra·el	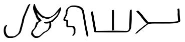	
-	et		
	e·ne·hem	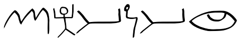	
and saw	ve·hin·neh		
the Egyptians	mits·ra·yim		
marching	no·se·a		
after them	a·cha·re·hem	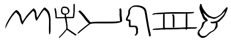	
were terrified	vay·yee·re·u	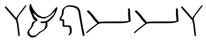	
	me·od		
and cried out	vay·yits·a·qu		
and [they]	ve·ne	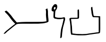	
	yis·ra·el	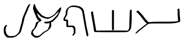	
to	el		
the LORD	YHVH		
They said	vay·yo·me·ru		Exodus 14:11
to	el		
Moses	mo·sheh	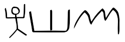	
there were no	ha·mib·be·lee		
“ Was it because	en	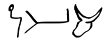	

graves	qe·va·reem	קברים	
in Egypt	be·mits·ra·yim	במצרים	
that you brought us	le·qach·ta·nu	לקחתנו	
to die ?	la·mut	למות	
into the wilderness	bam·mid·bar	במדבר	
What	mah	מה	
	zot	זאת	
have you done	a·see·ta	עשית	
to us	la·nu	לנו	
by bringing us out	le·ho·w·tsee·a·nu	להוציאנו	
of Egypt ?	mim·mits·ra·yim	ממצרים	
{Did we} not	ha·lo	הלא	Exodus 14:12
-	zeh	זה	
-	had·da·var	הדבר	
-	a·sher	אשר	
say	dib·bar·nu	דברנו	
to you	e·le·kha	אליך	
in Egypt	ve·mits·ra·yim	במצרים	
	le·mor	לאמר	
‘ Leave us alone	cha·dal	חדל	
	mim·men·nu	ממנו	
so that we may serve	ve·na·av·dah	ונעבדה	
-	et	את	
the Egyptians ’?	mits·ra·yim	מצרים	
For	kee	כי	
it would have been better	to·wv	טוב	
for us	la·nu	לנו	

to serve	a·vod	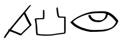	
-	et		
the Egyptians	mits·ra·yim		
than to die	mim·mu·te·nu		
in the wilderness ”	bam·mid·bar		
told	vay·yo·mer		Exodus 14:13
But Moses	mo·sheh		
	el		
the people	ha·am		
“ Do not	al		
be afraid	tee·ra·u		
Stand firm	hit·yats·vu		
and you will see	u·re·u		
-	et		
salvation	ye·shu·at		
the LORD’s	YHVH		
-	a·sher		
which He will accomplish	ya·a·seh		
for you	la·khem		
today	hay·yo·wm	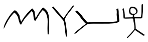	
for	kee	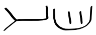	
the Egyptians	a·sher		
you see today	re·ee·tem	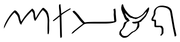	
-	et		
-	mits·ra·yim		
	hay·yo·wm	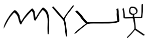	
you will never	lo		

again	to·see·phu	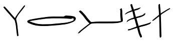	
see	lir·o·tam	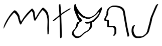	
	o·wd	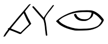	
	ad	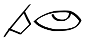	
	o·w·lam	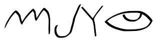	
The LORD	YHVH	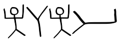	Exodus 14:14
will fight	yil·la·chem	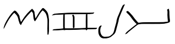	
for you	la·khem	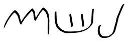	
you	ve·at·tem	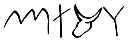	
need only to be still ”	ta·cha·ree·shun	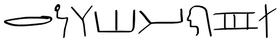	
said	vay·yo·mer	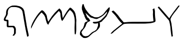	Exodus 14:15
Then the LORD	YHVH	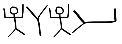	
to	el	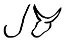	
Moses	mo·sheh	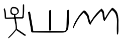	
“ Why	mah	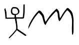	
are you crying out	tits·aq	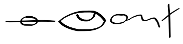	
to Me ?	e·lay	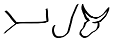	
Tell	dab·ber	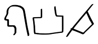	
	el	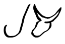	
the Israelites	be·ne	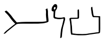	
	yis·ra·el	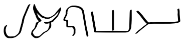	
to go forward	ve·yis·sa·u	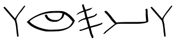	
And as for you	ve·at·tah	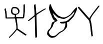	Exodus 14:16
lift up	ha·rem	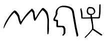	
-	et	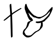	
your staff	mat·te·kha	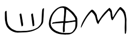	
and stretch out	u·ne·teh	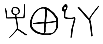	

-	et		
your hand	ya·de·kha		
over	al		
the sea	hay·yam	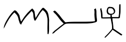	
and divide it	u·ve·qa·e·hu	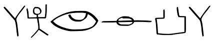	
can go	ve·ya·vo·u	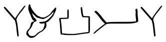	
so that the Israelites	ve·ne	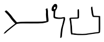	
	yis·ra·el	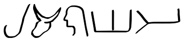	
through	be·to·wkh		
the sea	hay·yam	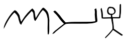	
on dry ground	bay·yab·ba·shah	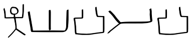	
And I	va·a·nee		Exodus 14:17
	hin·nee	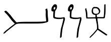	
will harden	me·chaz·zeq	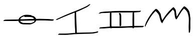	
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the hearts	lev	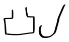	
of the Egyptians	mits·ra·yim		
so that they will go in	ve·ya·vo·u	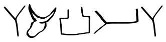	
after them	a·cha·re·hem	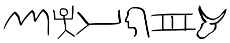	
Then I will gain honor	ve·ik·ka·ve·dah	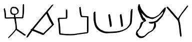	
by means of Pharaoh	be·phar·oh		
and all	u·ve·khal	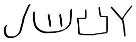	
his army	che·lo	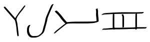	
and chariots	be·rikh·bo		
and horsemen	u·ve·pha·ra·shaw	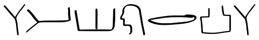	
will know	ve·ya·de·u		Exodus 14:18

The Egyptians	mits·ra·yim		
that	kee	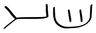	
I	a·nee	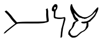	
am the LORD	YHVH		
when I am honored	be·hik·ka·ve·dee	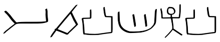	
through Pharaoh	be·phar·oh		
his chariots	be·rikh·bo		
and his horsemen ”	u·ve·pha·ra·shaw	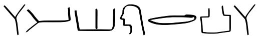	
withdrew	vay·yis·sa		Exodus 14:19
And the angel	mal·akh		
of God	ha·e·lo·heem		
who had gone	ha·ho·lekh	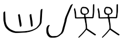	
before	liph·ne		
the camp	ma·cha·neh	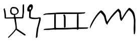	
of Israel	yis·ra·el	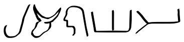	
and went	vay·ye·lekh	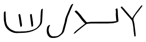	
behind them	me·a·cha·re·hem	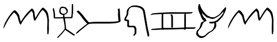	
also moved	vay·yis·sa		
The pillar	am·mud		
of cloud	he·a·nan		
from before them	mip·pe·ne·hem	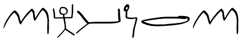	
and stood	vay·ya·a·mod		
behind them	me·a·cha·re·hem	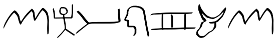	
so that it came	vay·ya·vo	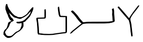	Exodus 14:20
between	ben	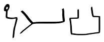	
the camps	ma·cha·neh	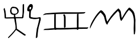	
of Egypt	mits·ra·yim		

and	u·ven	
	ma·cha·neh	
Israel	yis·ra·el	
was	vay·hee	
The cloud	he·a·nan	
there in the darkness	ve·ha·cho·shekh	
but it lit up	vay·ya·er	
-	et	
the night	hal·la·ye·lah	
neither [camp]	ve·lo	
went near	qa·rav	
the other	zeh	
	el	
	zeh	
So all	kal	
night long	hal·la·ye·lah	
stretched out	vay·yet	Exodus 14:21
Then Moses	mo·sheh	
-	et	
his hand	ya·do	
over	al	
the sea	hay·yam	
drove back	vay·yo·w·lekh	
the LORD	YHVH	
-	et	
the sea	hay·yam	
wind	be·ru·ach	

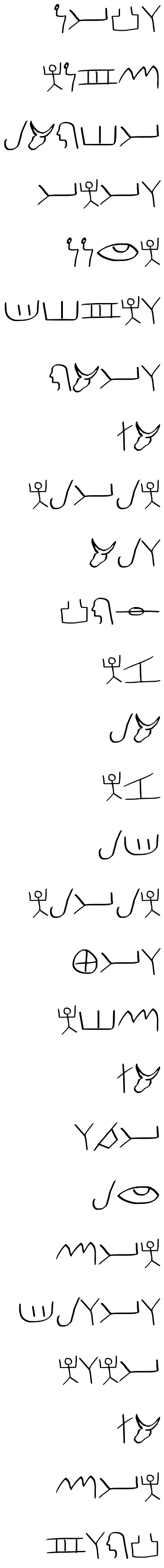

east	qa·deem	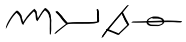	
with a strong	az·zah	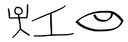	
and all	kal		
that night	hal·lay·lah	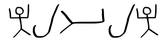	
that turned	vay·ya·sem		
-	et		
[it]	hay·yam	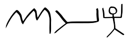	
into dry land	le·cha·ra·vah		
were divided	vay·yib·ba·qe·u	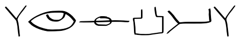	
So the waters	ham·ma·yim	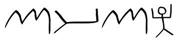	
went	vay·ya·vo·u	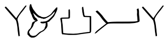	Exodus 14:22
and the Israelites	ve·ne	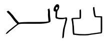	
	yis·ra·el	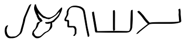	
through	be·to·wkh		
the sea	hay·yam	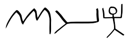	
on dry ground	bay·yab·ba·shah	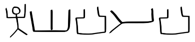	
of water	ve·ham·ma·yim	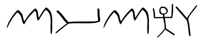	
on their	la·hem	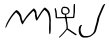	
with walls	cho·mah	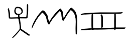	
right	mee·mee·nam		
and on their left	u·mis·se·mo·lam		
chased after them —	vay·yir·de·phu		Exodus 14:23
And the Egyptians	mits·ra·yim	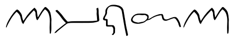	
and followed	vay·ya·vo·u	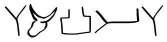	
them	a·cha·re·hem	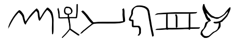	
all	kol		
horses	sus		

Pharaoh’s	par·oh		
chariots	rikh·bo	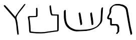	
and horsemen —	u·pha·ra·shaw	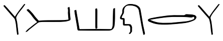	
into	el		
	to·wkh		
the sea	hay·yam	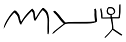	
however	vay·hee	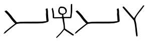	Exodus 14:24
watch	be·ash·mo·ret		
At morning	hab·bo·qer	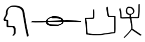	
looked down	vay·yash·qeph	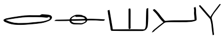	
the LORD	YHVH		
on	el		
the army	ma·cha·neh	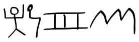	
of the Egyptians	mits·ra·yim		
from the pillar	be·am·mud		
of fire	esh		
and cloud	ve·a·nan		
and He threw their camp into confusion	vay·ya·ham	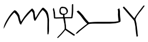	
-	et		
-	ma·cha·neh	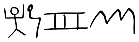	
	mits·ra·yim		
to wobble	vay·ya·sar	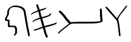	Exodus 14:25
-	et		
wheels	o·phan		
He caused their chariot	mar·ke·vo·taw	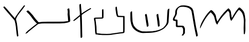	
driving	vay·na·ha·ge·hu		

so that they had difficulty	bikh·ve·dut	
said	vay·yo·mer	
the Egyptians	mits·ra·yim	
“ Let us flee	a·nu·sah	
from	mip·pe·ne	
the Israelites ”	yis·ra·el	
“ for	kee	
the LORD	YHVH	
is fighting	nil·cham	
for them	la·hem	
against Egypt ! ”	be·mits·ra·yim	
said	vay·yo·mer	Exodus 14:26
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Stretch out	ne·teh	
-	et	
your hand	ya·de·kha	
over	al	
the sea	hay·yam	
may flow back	ve·ya·shu·vu	
so that the waters	ham·ma·yim	
over	al	
the Egyptians	mits·ra·yim	
[and]	al	
their chariots	rikh·bo	
	ve·al	

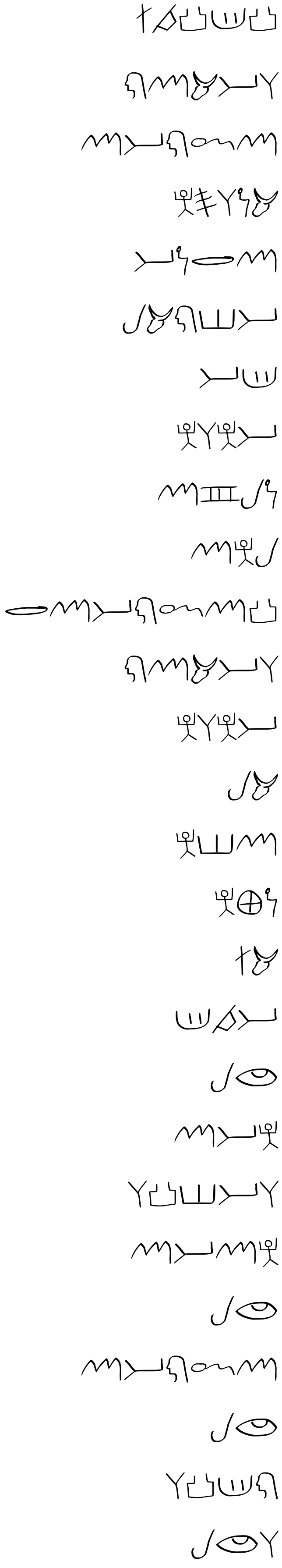

and horsemen ”	pa·ra·shaw	𐤐𐤓𐤔𐤉𐤅	
stretched out	vay·yet	𐤅𐤉𐤈	Exodus 14:27
So Moses	mo·sheh	𐤌𐤔𐤄	
-	et	𐤀𐤕	
his hand	ya·do	𐤉𐤃𐤅	
over	al	𐤏𐤋	
the sea	hay·yam	𐤄𐤉𐤌	
returned	vay·ya·shav	𐤅𐤉𐤔𐤁	
the sea	hay·yam	𐤄𐤉𐤌	
and at daybreak	liph·no·wt	𐤋𐤐𐤍𐤅𐤕	
	bo·qer	𐤁𐤒𐤓	
to its normal state	le·e·ta·no	𐤋𐤀𐤉𐤕𐤍𐤅	
As the Egyptians	u·mits·ra·yim	𐤅𐤌𐤑𐤓𐤉𐤌	
were retreating	na·seem	𐤍𐤎𐤉𐤌	
-	liq·ra·to	𐤋𐤒𐤓𐤀𐤕𐤅	
swept them	vay·na·er	𐤅𐤉𐤍𐤏𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
-	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
into	be·to·wkh	𐤁𐤕𐤅𐤊	
the sea	hay·yam	𐤄𐤉𐤌	
flowed back	vay·ya·shu·vu	𐤅𐤉𐤔𐤁𐤅	Exodus 14:28
The waters	ham·ma·yim	𐤄𐤌𐤉𐤌	
and covered	vay·khas·su	𐤅𐤉𐤊𐤎𐤅	
-	et	𐤀𐤕	
the chariots	ha·re·khev	𐤄𐤓𐤊𐤁	
-	ve·et	𐤅𐤀𐤕	

and horsemen —	hap·pa·ra·sheem	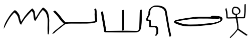	
the entire	le·khol	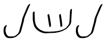	
army	chel	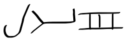	
of Pharaoh	par·oh	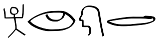	
that had chased	hab·ba·eem	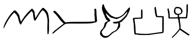	
[the Israelites]	a·cha·re·hem	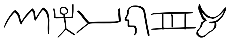	
into the sea	bay·yam	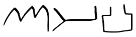	
Not	lo	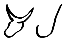	
survived	nish·ar	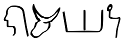	
of them	ba·hem	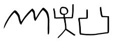	
	ad	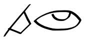	
one	e·chad	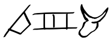	
But the Israelites	u·ve·ne	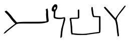	Exodus 14:29
	yis·ra·el	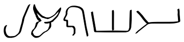	
had walked	ha·le·khu	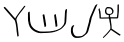	
on dry ground	vay·yab·ba·shah	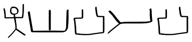	
through	be·to·wkh	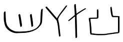	
the sea	hay·yam	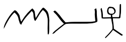	
of water	ve·ham·ma·yim	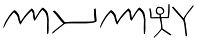	
on their	la·hem	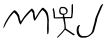	
with walls	cho·mah	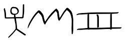	
right	mee·mee·nam	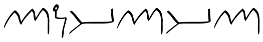	
and on their left	u·mis·se·mo·lam	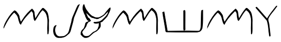	
saved	vay·yo·wo·sha	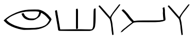	Exodus 14:30
the LORD	YHVH	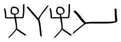	
day	bay·yo·wm	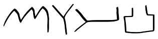	
That	ha·hu	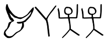	

-	et	את	
Israel	yis·ra·el	ישראל	
from the hand	mee·yad	מיד	
of the Egyptians	mits·ra·yim	מצרים	
saw	vay·yar	וירא	
and Israel	yis·ra·el	ישראל	
-	et	את	
the Egyptians	mits·ra·yim	מצרים	
dead	met	מת	
on	al	על	
the shore	se·phat	שפת	
	hay·yam	הים	
saw	vay·yar	וירא	Exodus 14:31
When Israel	yis·ra·el	ישראל	
-	et	את	
power	hay·yad	היד	
the great	hag·ge·do·lah	הגדלה	
that	a·sher	אשר	
had exercised	a·sah	עשה	
the LORD	YHVH	יהוה	
over the Egyptians	be·mits·ra·yim	במצרים	
feared	vay·yee·re·u	וייראו	
the people	ha·am	העם	
-	et	את	
the LORD	YHVH	יהוה	
and believed	vay·ya·a·mee·nu	ויאמינו	
in Him	ba·YHVH	ביהוה	

Moses	u·ve·mo·sheh		
and in His servant	av·do		
Then	az		Exodus 15:1
sang	ya·sheer	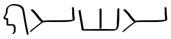	
Moses	mo·sheh	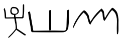	
and the Israelites	u·ve·ne		
	yis·ra·el	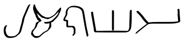	
-	et		
song	hash·shee·rah	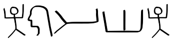	
this	haz·zot		
to the LORD	la·YHVH	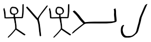	
- :	vay·yo·me·ru		
-	le·mor		
“ I will sing	a·shee·rah	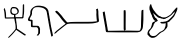	
to the LORD	la·YHVH	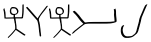	
for	kee	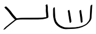	
He is highly exalted	ga·oh		
	ga·ah		
The horse	sus		
and rider	ve·ro·khe·vo		
He has thrown	ra·mah		
into the sea	vay·yam	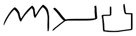	
is my strength	az·zee		Exodus 15:2
and my song	ve·zim·rat	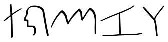	
The LORD	yah	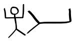	
and He has become	vay·hee	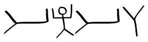	
my	lee	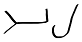	

salvation	lee·shu·ah	
He [is]	zeh	
my God	e·lee	
and I will praise Him	ve·an·ve·hu	
God	e·lo·he	
my father's	a·vee	
and I will exalt Him	va·a·ro·me·men·hu	
The LORD	YHVH	Exodus 15:3
is a warrior	eesh	
	mil·cha·mah	
the LORD	YHVH	
is His name	she·mo	
chariots	mar·ke·vot	Exodus 15:4
Pharaoh's	par·oh	
and army	ve·che·lo	
He has cast	ya·rah	
into the sea	vay·yam	
the finest	u·miv·char	
of his officers	sha·li·shaw	
are drowned	tub·be·u	
Sea	ve·yam	
in the Red	suph	
The depths	te·ho·mot	Exodus 15:5
have covered them	ye·khas·yu·mu	
they sank	ya·re·du	
[there]	vim·tso·w·lot	
like	ke·mo	

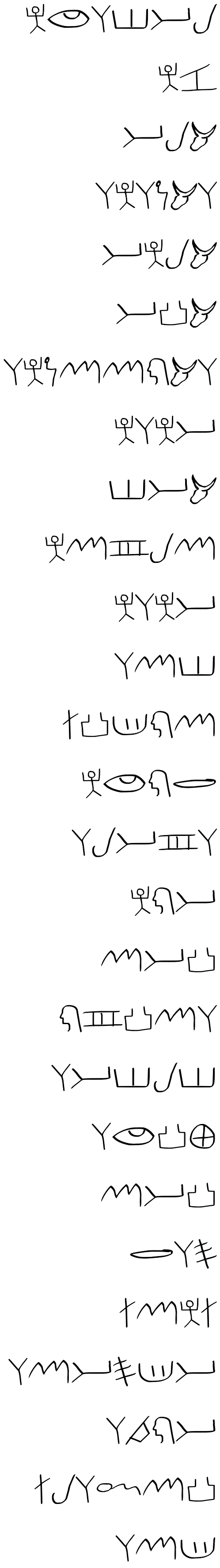

a stone	a·ven	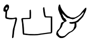	
Your right hand	ye·mee·ne·kha	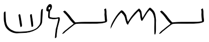	Exodus 15:6
O LORD	YHVH	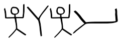	
is majestic	ne·da·ree	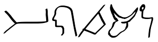	
in power	bak·ko·ach	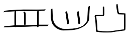	
Your right hand	ye·mee·ne·kha	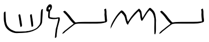	
O LORD	YHVH	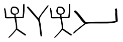	
has shattered	tir·ats	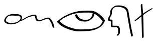	
the enemy	o·w·yev	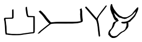	
by Your great	u·ve·rov	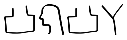	Exodus 15:7
majesty	ge·o·wn·kha	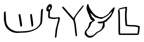	
You overthrew	ta·ha·ros	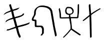	
Your adversaries	qa·me·kha	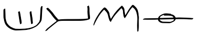	
You unleashed	te·shal·lach	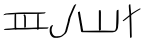	
Your burning wrath	cha·ro·ne·kha	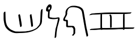	
it consumed them	yo·khe·le·mo	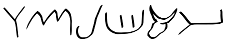	
like stubble	kaq·qash	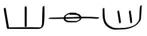	
At the blast	u·ve·ru·ach	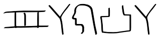	Exodus 15:8
of Your nostrils	ap·pe·kha	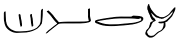	
piled up	ne·er·mu	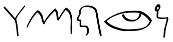	
the waters	ma·yim	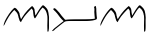	
stood firm	nits·tse·vu	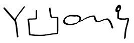	
like	khe·mo	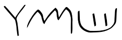	
a wall	ned	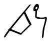	
the currents	no·ze·leem	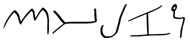	
congealed	qa·phe·u	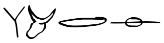	
the depths	te·ho·mot	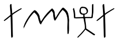	

in the heart	be·lev	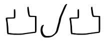	
of the sea	yam	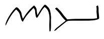	
declared	a·mar	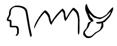	Exodus 15:9
The enemy	o·w·yev	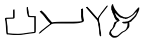	
‘ I will pursue	er·doph	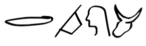	
I will overtake	as·seeg	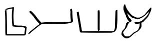	
I will divide	a·chal·leq	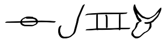	
the spoils	sha·lal	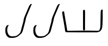	
I will gorge myself on them	tim·la·e·mo	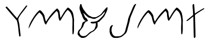	
	naph·shee	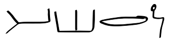	
I will draw	a·reeq	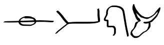	
my sword	char·bee	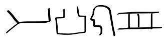	
will destroy them ’	to·w·ree·she·mo	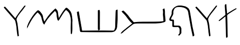	
my hand	ya·dee	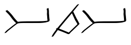	
But You blew	na·shaph·ta	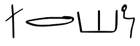	Exodus 15:10
with Your breath	ve·ru·cha·kha	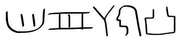	
covered them	kis·sa·mo	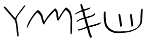	
and the sea	yam	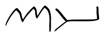	
They sank	tsa·la·lu	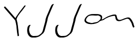	
like lead	ka·o·w·phe·ret	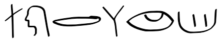	
waters	be·ma·yim	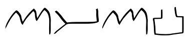	
in the mighty	ad·dee·reem	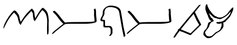	
Who	mee	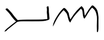	Exodus 15:11
is like You	kha·mo·khah	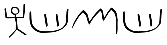	
among the gods	ba·e·lim	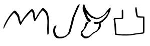	
O LORD ?	YHVH	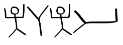	
Who	mee	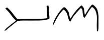	

is like You —	ka·mo·khah	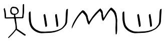	
majestic	ne·dar	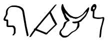	
in holiness	baq·qo·desh	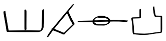	
revered	no·w·ra	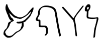	
with praises	te·hil·lot	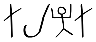	
performing	o·seh	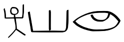	
wonders ?	phe·le	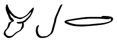	
You stretched out	na·tee·ta	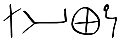	Exodus 15:12
Your right hand	ye·mee·ne·kha	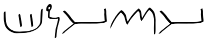	
swallowed them up	tiv·la·e·mo	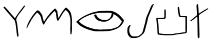	
and the earth	a·rets	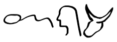	
You will lead	na·chee·ta	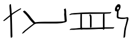	Exodus 15:13
With loving devotion	ve·chas·de·kha	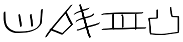	
the people	am	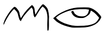	
	zu	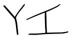	
You have redeemed	ga·a·le·ta	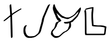	
You will guide them	ne·hal·ta	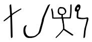	
with Your strength	ve·az·ze·kha	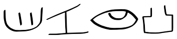	
to	el	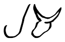	
dwelling	ne·veh	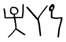	
Your holy	qad·she·kha	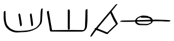	
will hear	sha·me·u	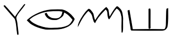	Exodus 15:14
The nations	am·meem	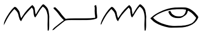	
[and] tremble	yir·ga·zun	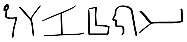	
anguish	cheel	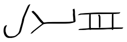	
will grip	a·chaz	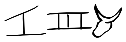	
the dwellers	yo·she·ve	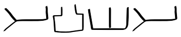	

of Philistia	pe·la·shet	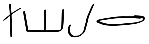	
Then	az	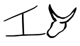	Exodus 15:15
will be dismayed	niv·ha·lu	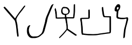	
the chiefs	al·lu·phe	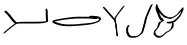	
of Edom	e·do·wm	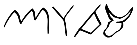	
the leaders	e·le	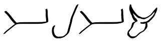	
of Moab	mo·w·av	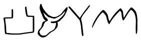	
will seize	yo·cha·ze·mo	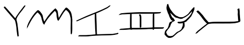	
trembling	ra·ad	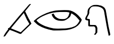	
will melt away	na·mo·gu	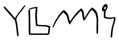	
	kol	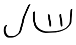	
those who dwell	yo·she·ve	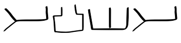	
in Canaan	khe·na·an	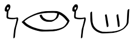	
will fall	tip·pol	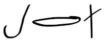	Exodus 15:16
on them	a·le·hem	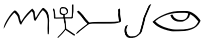	
and terror	e·ma·tah	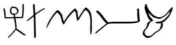	
and dread	va·pha·chad	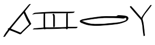	
By the power	big·dol	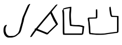	
of Your arm	ze·ro·w·a·kha	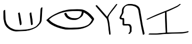	
they will be as still	yid·de·mu	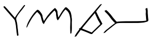	
as a stone	ka·a·ven	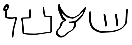	
until	ad	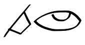	
pass by	ya·a·vor	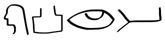	
Your people	am·me·kha	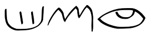	
O LORD	YHVH	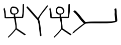	
until	ad	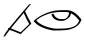	
pass by	ya·a·vor	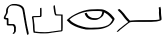	

the people	am		
-	zu		
You have bought	qa·nee·ta	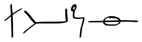	
You will bring them in	te·vi·e·mo		Exodus 15:17
and plant them	ve·tit·ta·e·mo		
on the mountain	be·har		
of Your inheritance —	na·cha·la·te·kha	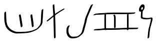	
the place	ma·kho·wn		
for Your dwelling	le·shiv·te·kha		
You have prepared	pa·al·ta		
O LORD	YHVH		
the sanctuary	miq·qe·dash	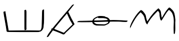	
O Lord	a·do·nay		
have established	ko·wn·nu		
Your hands	ya·de·kha	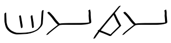	
The LORD	YHVH		Exodus 15:18
will reign	yim·lokh		
forever	le·o·lam		
and ever ! ”	va·ed		
For when	kee		Exodus 15:19
went	va		
horses	sus		
Pharaoh’s	par·oh		
chariots	be·rikh·bo		
and horsemen	u·ve·pha·ra·shaw	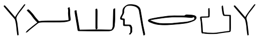	
into the sea	bay·yam	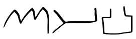	
back	vay·ya·shev	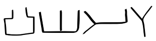	

the LORD	YHVH	יהוה	
over them	a·le·hem	עלהם	
-	et	את	
brought the waters	me	מי	
of the sea	hay·yam	הים	
But the Israelites	u·ve·ne	ובני	
	yis·ra·el	ישראל	
walked	ha·le·khu	הלכו	
on dry ground	vay·yab·ba·shah	ביבשה	
through	be·to·wkh	בתוך	
the sea	hay·yam	הים פ	
took	vat·tiq·qach	ותקח	Exodus 15:20
Then Miriam	mir·yam	מרים	
the prophetess	han·ne·vee·ah	הנביאה	
sister	a·cho·wt	אחות	
Aaron’s	a·ha·ron	אהרן	
-	et	את	
a tambourine	hat·toph	התף	
in her hand	be·ya·dah	בידה	
followed her	vat·te·tse·na	ותצאן	
and all	khal	כל	
the women	han·na·sheem	הנשים	
	a·cha·re·ha	אחריה	
with tambourines	be·tup·peem	בתפים	
and dancing	u·vim·cho·lot	ובמחלת	
sang back	vat·ta·an	ותען	Exodus 15:21
to them :	la·hem	להם	

And Miriam	mir·yam	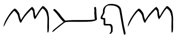	
“ Sing	shee·ru	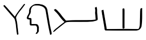	
to the LORD	la·YHVH	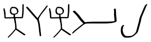	
for	kee	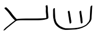	
He is highly exalted	ga·oh		
	ga·ah		
the horse	sus		
and rider	ve·ro·khe·vo		
He has thrown	ra·mah		
into the sea ”	vay·yam	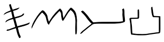	
led	vay·yas·sa		Exodus 15:22
Then Moses	mo·sheh	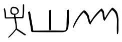	
-	et		
Israel	yis·ra·el	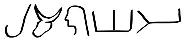	
Sea	mee·yam	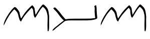	
from the Red	suph		
and they went out	vay·ye·tse·u		
into	el		
the Desert	mid·bar		
of Shur	shur		
they walked	vay·ye·le·khu	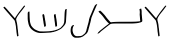	
For three	she·lo·shet	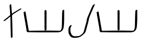	
days	ya·meem	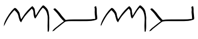	
in the desert	bam·mid·bar		
without	ve·lo		
finding	ma·tse·u		
water	ma·yim	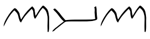	

And when they came	vay·ya·vo·u	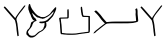	Exodus 15:23
to Marah	ma·ra·tah		
not	ve·lo		
they could	ya·khe·lu		
drink	lish·tot		
the water	ma·yim	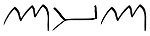	
[there]	mim·ma·rah		
because	kee	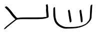	
was bitter	ma·reem	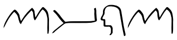	
it	hem	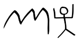	
(That is why	al		
	ken	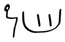	
it was named	qa·ra	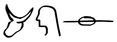	
	she·mah		
Marah)	ma·rah	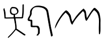	
grumbled	vay·yil·lo·nu	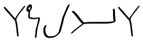	Exodus 15:24
So the people	ha·am		
against	al		
Moses	mo·sheh		
saying	le·mor		
“ What	mah	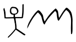	
are we to drink ? ”	nish·teh		
And [Moses] cried out	vay·yits·aq		Exodus 15:25
to	el		
the LORD	YHVH		
showed him	vay·yo·w·re·hu		
and the LORD	YHVH		

a log	ets		
And when he cast it	vay·yash·lekh		
into	el		
the waters	ham·ma·yim	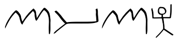	
were sweetened	vay·yim·te·qu		
[they]	ham·ma·yim	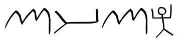	
There	sham		
[the LORD] made	sam		
for them	lo		
a statute	choq	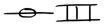	
and an ordinance	u·mish·pat	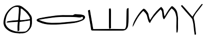	
and there	ve·sham		
He tested them	nis·sa·hu		
saying	vay·yo·mer		Exodus 15:26
“ If	im		
you will listen carefully	sha·mo·w·a		
	tish·ma		
to the voice	le·qo·wl	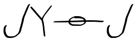	
of the LORD	YHVH		
your God	e·lo·he·kha		
what is right	ve·hay·ya·shar	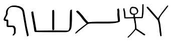	
in His eyes	be·e·naw	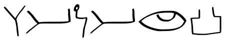	
and do	ta·a·seh		
and pay attention	ve·ha·a·zan·ta		
to His commands	le·mits·wo·taw		
and keep	ve·sha·mar·ta		
all	kal	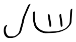	

His statutes	chuq·qaw	חקיו	
any	kal	כל	
of the diseases	ham·ma·cha·lah	המחלה	
-	a·sher	אשר	
bring	sam·tee	שמתי	
on the Egyptians	ve·mits·ra·yim	במצרים	
[then] I will not	lo	לא	
I inflicted	a·seem	אשים	
on you	a·le·kha	עליך	
For	kee	כי	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
who heals you ”	ro·phe·e·kha	רפאך	
Then they came	vay·ya·vo·u	ויבאו	Exodus 15:27
to Elim	e·li·mah	אילמה	
where	ve·sham	ושם	
there were twelve	she·tem	שתים	
	es·reh	עשרה	
springs	e·not	עינת	
of water	ma·yim	מים	
and seventy	ve·shiv·eem	ושבעים	
palm trees	te·ma·reem	תמרים	
and they camped	vay·ya·cha·nu	ויחנו	
there	sham	שם	
by	al	על	
the waters	ham·ma·yim	המים	
set out	vay·yis·u	ויסעו	Exodus 16:1

from Elim	me·e·lim	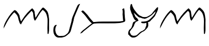	
and came	vay·ya·vo·u	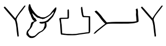	
the whole	kal	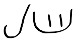	
congregation	a·dat		
	be·ne	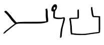	
of Israel	yis·ra·el	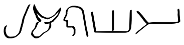	
to	el		
the Desert	mid·bar		
of Sin	seen	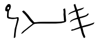	
which	a·sher		
is between	ben	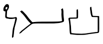	
Elim	e·lim	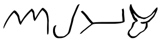	
	u·ven	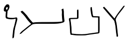	
and Sinai	see·nay		
On the fifteenth	ba·cha·mish·shah	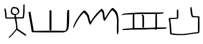	
	a·sar		
day	yo·wm		
month	la·cho·desh	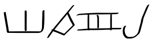	
of the second	hash·she·nee	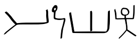	
after they had left	le·tse·tam		
the land	me·e·rets		
of Egypt	mits·ra·yim	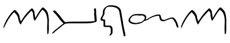	
grumbled	vay·yil·lī·nu	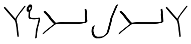	Exodus 16:2
[they all]	kal	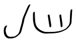	
	a·dat		
	be·ne	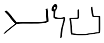	
	yis·ra·el	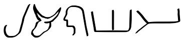	

against	al	𐤏𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·al	𐤅𐤏𐤋	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
[And there] in the desert	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Exodus 16:3
	a·le·hem	𐤀𐤋𐤄𐤌	
[they said]	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ If only	mee	𐤌𐤉	
	yit·ten	𐤉𐤕𐤍	
we had died	mu·te·nu	𐤌𐤅𐤕𐤍𐤅	
hand	ve·yad	𐤁𐤉𐤃	
by the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Egypt ! ”	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
“ There we sat	be·shiv·te·nu	𐤁𐤔𐤁𐤕𐤍𐤅	
by	al	𐤏𐤋	
pots	seer	𐤎𐤉𐤓	
of meat	hab·ba·sar	𐤄𐤁𐤔𐤓	
and ate	be·a·khe·le·nu	𐤁𐤀𐤊𐤋𐤍𐤅	
of bread	le·chem	𐤋𐤇𐤌	
our fill	la·so·va	𐤋𐤔𐤁𐤏	
but	kee	𐤊𐤉	
you have brought	ho·w·tse·tem	𐤄𐤅𐤑𐤀𐤕𐤌	
us	o·ta·nu	𐤀𐤕𐤍𐤅	
into	el	𐤀𐤋	

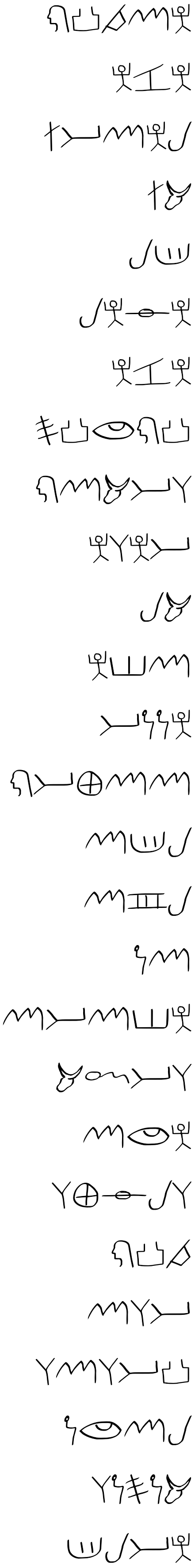

desert	ham·mid·bar	
this	haz·zeh	
to death ! ”	le·ha·meet	
-	et	
whole	kal	
assembly	haq·qa·hal	
this	haz·zeh	
to starve	ba·ra·av	
said	vay·yo·mer	Exodus 16:4
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Behold	hin·nee	
I will rain down	mam·teer	
for you	la·khem	
bread	le·chem	
from	min	
heaven	hash·sha·ma·yim	
are to go out	ve·ya·tsa	
the people	ha·am	
and gather	ve·la·qe·tu	
enough for that day	de·var	
Each day	yo·wm	
	be·yo·w·mo	
In this way	le·ma·an	
I will test	a·nas·sen·nu	
they will follow	ha·ye·lekh	

My instructions	be·to·w·ra·tee	𐤁𐤕𐤅𐤓𐤕𐤉	
whether	im	𐤀𐤌	
or not	lo	𐤋𐤀	
Then	ve·ha·yah	𐤅𐤄𐤉𐤄	Exodus 16:5
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
on the sixth	hash·shish·shee	𐤄𐤔𐤔𐤉	
when they prepare	ve·he·khee·nu	𐤅𐤄𐤊𐤉𐤍𐤅	
-	et	𐤀𐤕	
what	a·sher	𐤀𐤔𐤓	
they bring in	ya·vee·u	𐤉𐤁𐤉𐤀𐤅	
it will be	ve·ha·yah	𐤅𐤄𐤉𐤄	
twice	mish·neh	𐤌𐤔𐤍𐤄	
as	al	𐤏𐤋	
much	a·sher	𐤀𐤔𐤓	
as they gather	yil·qe·tu	𐤉𐤋𐤒𐤈𐤅	
on the other days ”	yo·wm	𐤉𐤅𐤌	
	yo·wm	𐤉𐤅𐤌 𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 16:6
So Moses	mo·sheh	𐤌𐤔𐤄	
and Aaron	ve·a·ha·ron	𐤅𐤀𐤄𐤓𐤍	
to	el	𐤀𐤋	
all	kal	𐤊𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ This evening	e·rev	𐤏𐤓𐤁	
you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	
that	kee	𐤊𐤉	

it was the LORD	YHVH	𐤉𐤄𐤅𐤄	
who brought	ho·w·tsee	𐤄𐤅𐤑𐤉𐤀	
you	et·khem	𐤀𐤕𐤊𐤌	
out of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and in the morning	u·vo·qer	𐤅𐤁𐤒𐤓	Exodus 16:7
you will see	u·re·ee·tem	𐤅𐤓𐤀𐤉𐤕𐤌	
-	et	𐤀𐤕	
glory	ke·vo·wd	𐤊𐤁𐤅𐤃	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
because He has heard	be·sha·me·o	𐤁𐤔𐤌𐤏𐤅	
-	et	𐤀𐤕	
your grumbling	te·lun·no·te·khem	𐤕𐤋𐤍𐤕𐤉𐤊𐤌	
against	al	𐤏𐤋	
Him	YHVH	𐤉𐤄𐤅𐤄	
	ve·nach·nu	𐤅𐤍𐤇𐤍𐤅	
For who	mah	𐤌𐤄	
are we that	kee	𐤊𐤉	
you should grumble	tal·lo·nu	𐤕𐤋𐤅𐤍𐤅	
against us ? ”	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
added	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 16:8
And Moses	mo·sheh	𐤌𐤔𐤄	
will give	be·tet	𐤁𐤕𐤕	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
you	la·khem	𐤋𐤊𐤌	
this evening	ba·e·rev	𐤁𐤏𐤓𐤁	
meat	ba·sar	𐤁𐤔𐤓	

to eat	le·e·khol	לאכל	
and bread	ve·le·chem	ולחם	
in the morning	bab·bo·qer	בבקר	
to fill you	lis·bo·a	לשבע	
has heard	bish·mo·a	בשמע	
for He	YHVH	יהוה	
-	et	את	
your grumbling	te·lun·no·te·khem	תלנתיכם	
-	a·sher	אשר	
-	at·tem	אתם	
Your grumblings	mal·lee·nim	מלינים	
against Him	a·law	עליו	
are we ?	ve·nach·nu	ונחנו	
Who	mah	מה	
are not	lo	לא	
against us	a·le·nu	עלינו	
	te·lun·no·te·khem	תלנתיכם	
but	kee	כי	
against	al	על	
the LORD ”	YHVH	יהוה	
said to	vay·yo·mer	ויאמר	Exodus 16:9
Then Moses	mo·sheh	משה	
	el	אל	
Aaron	a·ha·ron	אהרן	
“ Tell	e·mor	אמר	
	el	אל	
the whole	kal	כל	

congregation	a·dat	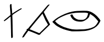	
	be·ne	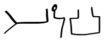	
of Israel	yis·ra·el	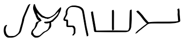	
‘ Come	qir·vu	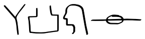	
before	liph·ne	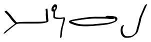	
the LORD	YHVH	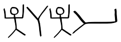	
for	kee	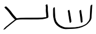	
He has heard	sha·ma	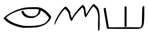	
-	et	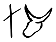	
your grumbling ’”	te·lun·no·te·khem	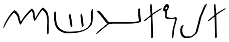	
And as	vay·hee	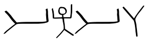	Exodus 16:10
was speaking	ke·dab·ber	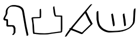	
Aaron	a·ha·ron	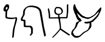	
to	el	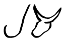	
the whole	kal	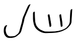	
congregation	a·dat	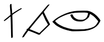	
	be·ne	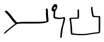	
of Israel	yis·ra·el	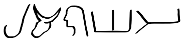	
they looked	vay·yiph·nu	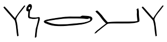	
toward	el	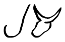	
the desert	ham·mid·bar	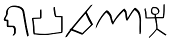	
and there	ve·hin·neh	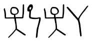	
the glory	ke·vo·wd	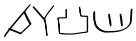	
of the LORD	YHVH	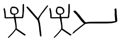	
appeared	nir·ah	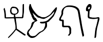	
in a cloud	be·a·nan	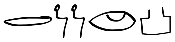	
said	vay·dab·ber	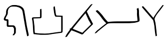	Exodus 16:11

Then the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“ I have heard	sha·ma·tee	שמעתי	Exodus 16:12
-	et	את	
the grumbling	te·lun·not	תלונת	
	be·ne	בני	
of the Israelites	yis·ra·el	ישראל	
Tell them	dab·ber	דבר	
	a·le·hem	אלהם	
	le·mor	לאמר	
‘ At	ben	בין	
twilight	ha·ar·ba·yim	הערבים	
you will eat	to·khe·lu	תאכלו	
meat	va·sar	בשר	
and in the morning	u·vab·bo·qer	ובבקר	
you {will} be filled	tis·be·u	תשבעו	
with bread	la·chem	לחם	
Then you will know	vee·da·tem	וידעתם	
that	kee	כי	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
your God ’”	e·lo·he·khem	אלהיכם	
	vay·hee	ויהי	Exodus 16:13
That evening	va·e·rev	בערב	
came	vat·ta·al	ותעל	

quail	has·se·law	
and covered	vat·te·khas	
-	et	
the camp	ham·ma·cha·neh	
and in the morning	u·vab·bo·qer	
there was	ha·ye·tah	
a layer	shikh·vat	
of dew	hat·tal	
around	sa·veev	
the camp	lam·ma·cha·neh	
had evaporated	vat·ta·al	Exodus 16:14
When the layer	shikh·vat	
of dew	hat·tal	
there	ve·hin·neh	
on	al	
floor	pe·ne	
the desert	ham·mid·bar	
were thin	daq	
flakes	me·chus·pas	
as fine	daq	
as frost	kak·ke·phor	
on	al	
the ground	ha·a·rets	
saw it	vay·yir·u	Exodus 16:15
When the Israelites	ve·ne	
	yis·ra·el	
they asked	vay·yo·me·ru	

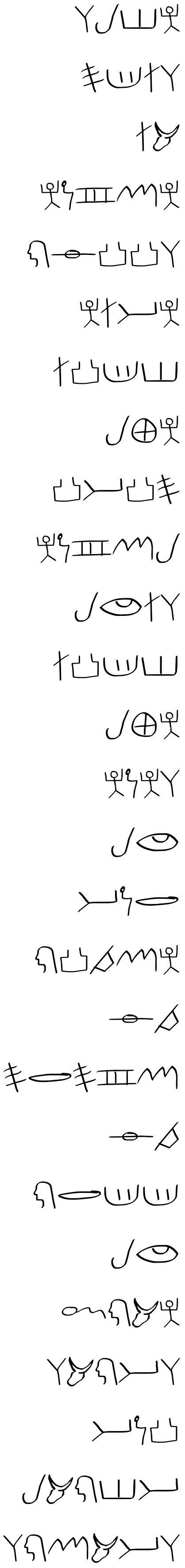

one	eesh	𐤀𐤉𐤔	
	el	𐤀𐤋	
another	a·chee	𐤀𐤇𐤉𐤅	
“ What	man	𐤌𐤍	
is it ? ”	hu	𐤄𐤅𐤀	
For	kee	𐤊𐤉	
they did not	lo	𐤋𐤀	
know	ya·de·u	𐤉𐤃𐤏𐤅	
what	mah	𐤌𐤄	
it was	hu	𐤄𐤅𐤀	
told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
So Moses	mo·sheh	𐤌𐤔𐤄	
them	a·le·hem	𐤀𐤋𐤄𐤌	
“ It	hu	𐤄𐤅𐤀	
is the bread	hal·le·chem	𐤄𐤋𐤇𐤌	
that	a·sher	𐤀𐤔𐤓	
has given	na·tan	𐤍𐤕𐤍	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
you	la·khem	𐤋𐤊𐤌	
to eat	le·akh·lah	𐤋𐤀𐤊𐤋𐤄	
This	zeh	𐤆𐤄	Exodus 16:16
	had·da·var	𐤄𐤃𐤁𐤓	
is what	a·sher	𐤀𐤔𐤓	
has commanded :	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
is to gather	liq·tu	𐤋𐤒𐤈𐤅	
as much	mim·men·nu	𐤌𐤌𐤍𐤅	

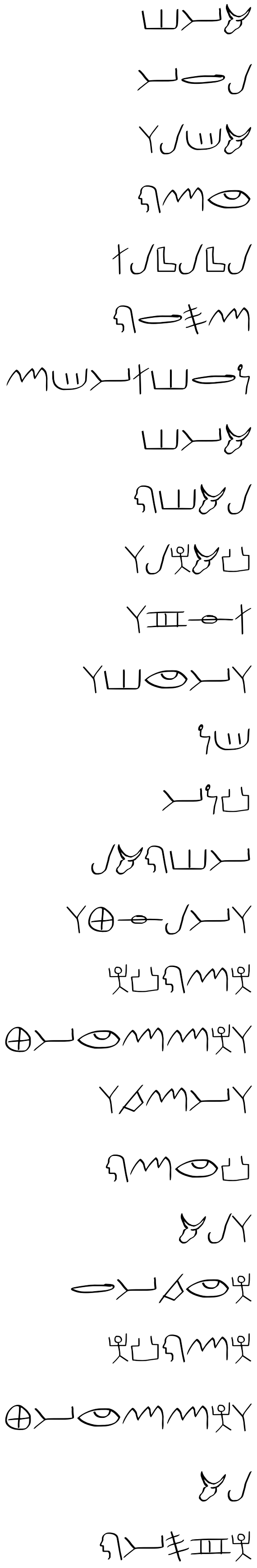

‘ Each one	eesh	
as	le·phee	
he needs	a·khe·lo	
an omer	o·mer	
for each	lag·gul·go·let	
	mis·par	
person	naph·sho·te·khem	
	eesh	
-	la·a·sher	
in your tent ’”	be·a·ho·lo	
You may take	tiq·qa·chu	
did	vay·ya·a·su	Exodus 16:17
this	khen	
So the Israelites	be·ne	
	yis·ra·el	
Some gathered	vay·yil·qe·tu	
more	ham·mar·beh	
and some less	ve·ham·mam·eet	
When they measured it	vay·ya·mod·du	Exodus 16:18
by the omer	va·o·mer	
had no	ve·lo	
excess	he·deeph	
he who gathered much	ham·mar·beh	
and he who gathered little	ve·ham·mam·eet	
had no	lo	
shortfall	hech·seer	

Each one	eesh	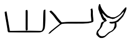	
as	le·phee	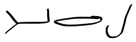	
much as he needed to eat	a·khe·lo		
gathered	la·qa·tu	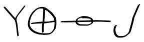	
said	vay·yo·mer		Exodus 16:19
Then Moses	mo·sheh	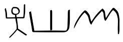	
to them	a·le·hem	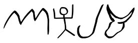	
one	eesh	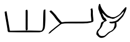	
“ No	al		
may keep	yo·w·ter		
any of it	mim·men·nu		
until	ad		
morning ”	bo·qer	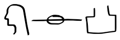	
But they did not	ve·lo		Exodus 16:20
listen	sha·me·u		
to	el		
Moses	mo·sheh		
left	vay·yo·w·ti·ru		
some people	a·na·sheem	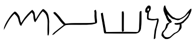	
part of	mim·men·nu	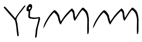	
it until	ad		
morning	bo·qer	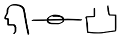	
and it became infested	vay·ya·rum		
with maggots	to·w·la·eem		
and began to smell	vay·yiv·ash		
was angry	vay·yiq·tsoph	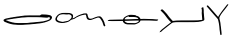	
with them	a·le·hem		

So Moses	mo·sheh		
gathered	vay·yil·qe·tu	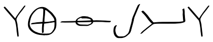	Exodus 16:21
-	o·to		
Every morning	bab·bo·qer	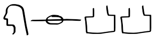	
	bab·bo·qer	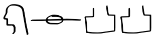	
each one	eesh	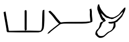	
as much	ke·phee		
as was needed	a·khe·lo		
grew hot	ve·cham	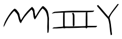	
and when the sun	hash·she·mesh		
it melted away	ve·na·mas		
-	vay·hee	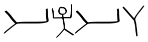	Exodus 16:22
day	bay·yo·wm	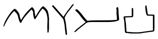	
On the sixth	hash·shish·shee		
they gathered	la·qe·tu	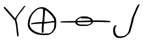	
as much food —	le·chem	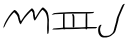	
twice	mish·neh		
two	she·ne	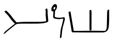	
omers	ha·o·mer		
per person —	la·e·chad		
came	vay·ya·vo·u	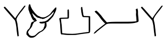	
and all	kal		
the leaders	ne·see·e	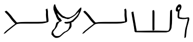	
of the congregation	ha·e·dah		
and reported	vay·yag·gee·du	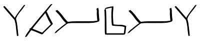	
this to Moses	le·mo·sheh		
He told them	vay·yo·mer		Exodus 16:23

	a·le·hem	
“ This	hu	
is what	a·sher	
has said :	dib·ber	
the LORD	YHVH	
[is to be] a day of complete rest	shab·ba·to·wn	
Sabbath	shab·bat	
a holy	qo·desh	
to the LORD	la·YHVH	
‘ Tomorrow	ma·char	
So	et	
what	a·sher	
bake	to·phu	
you want to bake	e·phu	
and	ve·et	
what	a·sher	
boil	te·vash·she·lu	
you want to boil	bash·she·lu	
-	ve·et	
whatever	kal	
remains	ha·o·deph	
Then set aside	han·nee·chu	
	la·khem	
and keep it	le·mish·me·ret	
until	ad	
morning ’”	hab·bo·qer	
So they set it aside	vay·yan·nee·chu	Exodus 16:24

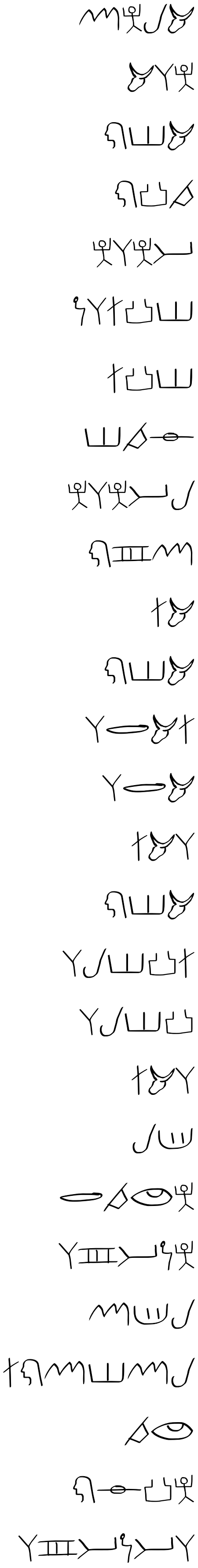

-	o·to		
until	ad		
morning	hab·bo·qer	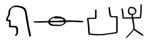	
as	ka·a·sher		
had commanded	tsiw·vah		
Moses	mo·sheh		
and it did not	ve·lo		
smell	hiv·eesh	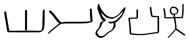	
any maggots	ve·rim·mah	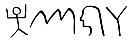	
[or]	lo		
contain	ha·ye·tah	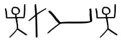	
	bo		
said	vay·yo·mer		Exodus 16:25
Moses	mo·sheh	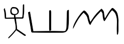	
“ Eat it today	ikh·lu·hu	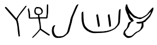	
”	hay·yo·wm	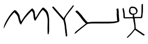	
“ because	kee	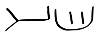	
is a Sabbath	shab·bat		
today	hay·yo·wm	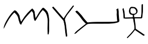	
to the LORD	la·YHVH	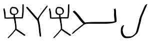	
Today	hay·yo·wm	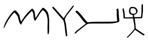	
you will not	lo		
find anything	tim·tsa·u·hu		
in the field	bas·sa·deh		
For six	she·shet		Exodus 16:26
days	ya·meem	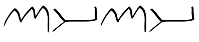	
you may gather	til·qe·tu·hu	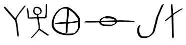	

day	u·vay·yo·wm	וביום	
but on the seventh	hash·she·vee·ee	השביעי	
the Sabbath	shab·bat	שבת	
”	lo	לא	
it will not be [there]	yih·yeh	יהיה	
	bo	בו	
Yet	vay·hee	ויהי	Exodus 16:27
day	bay·yo·wm	ביום	
on the seventh	hash·she·vee·ee	השביעי	
went out	ya·tse·u	יצאו	
some of	min	מן	
the people	ha·am	העם	
to gather	lil·qot	ללקט	
but they did not	ve·lo	ולא	
find anything	ma·tsa·u	מצאו׃	
said	vay·yo·mer	ויאמר	Exodus 16:28
Then the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
“ How long	ad	עד	
	a·nah	אנה	
will you refuse	me·an·tem	מאנתם	
to keep	lish·mor	לשמר	
My commandments	mits·wo·tay	מצותי	
and instructions ?	ve·to·w·ro·tay	ותורתי	
Understand	re·u	ראו	Exodus 16:29
that	kee	כי	

the LORD	YHVH	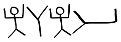	
has given	na·tan	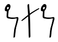	
you	la·khem	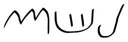	
the Sabbath	hash·shab·bat	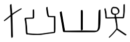	
that is why	al	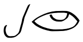	
	ken	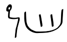	
He	hu	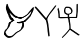	
will give	no·ten	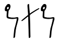	
you	la·khem	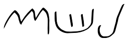	
day	bay·yo·wm	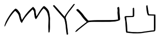	
on the sixth	hash·shish·shee	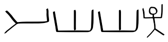	
bread	le·chem	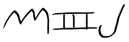	
for two days	yo·w·ma·yim	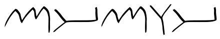	
must stay	she·vu	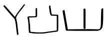	
everyone	eesh	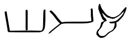	
where he is	tach·taw	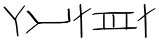	
no	al	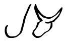	
may leave	ye·tse	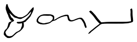	
one	eesh	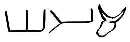	
his place ”	mim·me·qo·mo	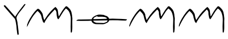	
day	bay·yo·wm	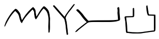	
On the seventh	hash·she·vee·ee	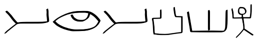	
rested	vay·yish·be·tu	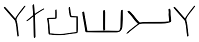	Exodus 16:30
So the people	ha·am	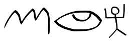	
day	bay·yo·wm	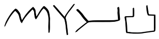	
on the seventh	hash·she·vi·ee	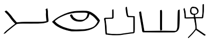	
called [the bread]	vay·yiq·re·u	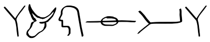	Exodus 16:31

Now the house	vet	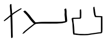	
of Israel	yis·ra·el	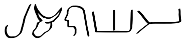	
-	et	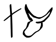	
	she·mo	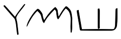	
manna	man	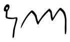	
It	ve·hu	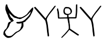	
seed	ke·ze·ra	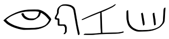	
like coriander	gad	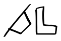	
was white	la·van	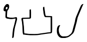	
and tasted	ve·ta·mo	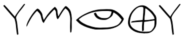	
like wafers	ke·tsap·pee·chit	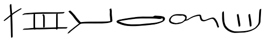	
made with honey	bid·vash	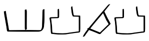	
said	vay·yo·mer	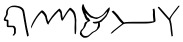	Exodus 16:32
Moses	mo·sheh	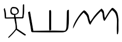	
“ This	zeh	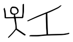	
	had·da·var	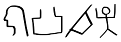	
is what	a·sher	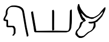	
has commanded :	tsiw·vah	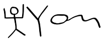	
the LORD	YHVH	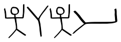	
	me·lo	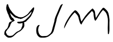	
an omer	ha·o·mer	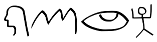	
of [manna]	mim·men·nu	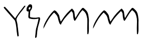	
‘ Keep	le·mish·me·ret	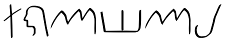	
for the generations to come	le·do·ro·te·khem	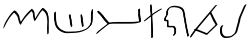	
so that	le·ma·an	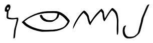	
they may see	yir·u	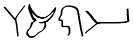	
-	et	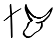	

the bread	hal·le·chem	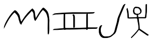	
-	a·sher	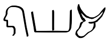	
I fed	he·e·khal·tee	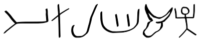	
-	et·khem	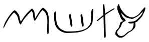	
you in the wilderness	bam·mid·bar	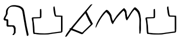	
when I brought you	be·ho·w·tsee·ee	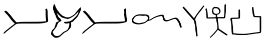	
-	et·khem	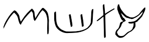	
out of the land	me·e·rets	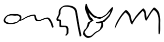	
of Egypt ’”	mits·ra·yim	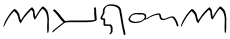	
told	vay·yo·mer	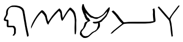	Exodus 16:33
So Moses	mo·sheh	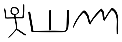	
	el	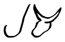	
Aaron	a·ha·ron	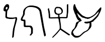	
“ Take	qach	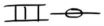	
jar	tsin·tse·net	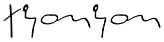	
a	a·chat	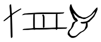	
and fill it	ve·ten	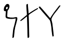	
	sham·mah	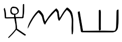	
	me·lo	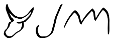	
with an omer	ha·o·mer	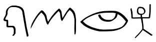	
of manna	man	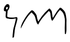	
Then place	ve·han·nach	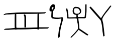	
it	o·to	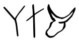	
before	liph·ne	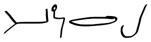	
the LORD	YHVH	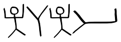	
to be preserved	le·mish·me·ret	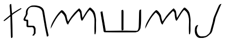	
for the generations to come ”	le·do·ro·te·khem	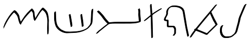	

just as	ka·a·sher		Exodus 16:34
had commanded	tsiw·vah		
the LORD	YHVH		
	el		
Moses	mo·sheh	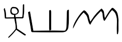	
placed it	vay·yan·nee·che·hu	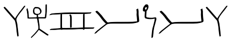	
And Aaron	a·ha·ron	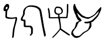	
in front of	liph·ne		
the Testimony	ha·e·dut		
to be preserved	le·mish·ma·ret	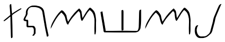	
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	yis·ra·el	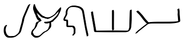	
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-	et		
manna	ham·man		
forty	ar·ba·eem		
years	sha·nah	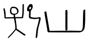	
until	ad		
they came	bo·am		
to	el		
a land	e·rets		
where they could settle	no·wo·sha·vet	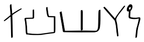	
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manna	ham·man		
they ate	a·khe·lu		
until	ad		
they reached	bo·am		

	el	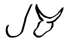	
the border	qe·tseh	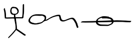	
	e·rets	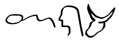	
of Canaan	ke·na·an	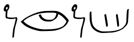	
(Now an omer	ve·ha·o·mer	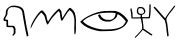	Exodus 16:36
is a tenth	a·si·reet	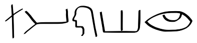	
of an ephah	ha·e·phah	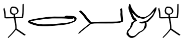	
)	hu	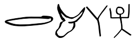	
left	vay·yis·u	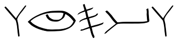	Exodus 17:1
Then the whole	kal	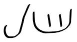	
congregation	a·dat	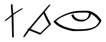	
	be·ne	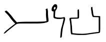	
of Israel	yis·ra·el	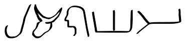	
the Desert	mim·mid·bar	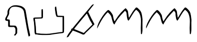	
of Sin	seen	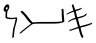	
moving from place to place	le·mas·e·hem	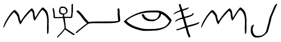	
as	al	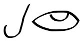	
commanded	pee	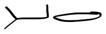	
the LORD	YHVH	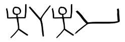	
They camped	vay·ya·cha·nu	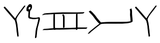	
at Rephidim	bir·phee·deem	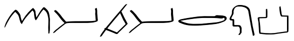	
but there was no	ve·en	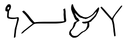	
water	ma·yim	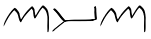	
to drink	lish·tot	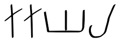	
for the people	ha·am	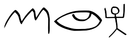	
contended	vay·ya·rev	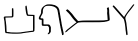	Exodus 17:2
So the people	ha·am	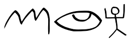	

with	im	
Moses	mo·sheh	
	vay·yo·me·ru	
“ Give	te·nu	
us	la·nu	
water	ma·yim	
to drink ”	ve·nish·teh	
replied	vay·yo·mer	
	la·hem	
Moses	mo·sheh	
“ Why	mah	
do you contend	te·ree·vun	
with me ? ”	im·ma·dee	
“ Why	mah	
do you test	te·nas·sun	
-	et	
the LORD ? ”	YHVH	
thirsted	vay·yits·ma	Exodus 17:3
there	sham	
But the people	ha·am	
for water	lam·ma·yim	
and they grumbled	vay·ya·len	
	ha·am	
against	al	
Moses	mo·sheh	
:	vay·yo·mer	
“ Why	lam·mah	

-	zeh	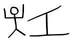	
have you brought us	he·e·lee·ta·nu	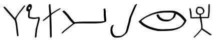	
out of Egypt —	mim·mits·ra·yim	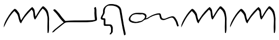	
to make	le·ha·meet	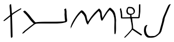	
us	o·tee	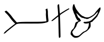	
and	ve·et	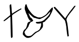	
our children	ba·nay	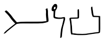	
-	ve·et	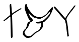	
and livestock	miq·nay	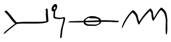	
{die} of thirst ? ”	bats·tsa·ma	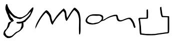	
cried out	vay·yits·aq	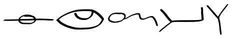	Exodus 17:4
Then Moses	mo·sheh	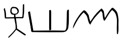	
to	el	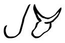	
the LORD	YHVH	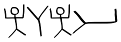	
	le·mor	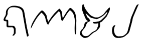	
“ What	mah	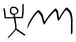	
should I do	e·e·seh	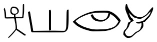	
people ?	la·am	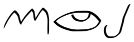	
with these	haz·zeh	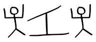	
A little more	o·wd	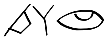	
	me·at	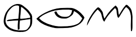	
and they will stone me ! ”	u·se·qa·lu·nee	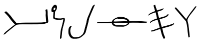	
said	vay·yo·mer	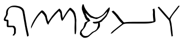	Exodus 17:5
And the LORD	YHVH	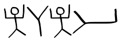	
to	el	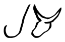	
Moses	mo·sheh	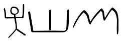	
“ Walk on	a·vor	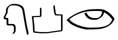	

ahead of	liph·ne	
the people	ha·am	
and take	ve·qach	
with you	it·te·kha	
some of the elders	miz·ziq·ne	
of Israel	yis·ra·el	
the staff	u·mat·te·kha	
with which	a·sher	
you struck	hik·kee·ta	
	bo	
-	et	
the Nile	hay·or	
Take along	qach	
in your hand	be·ya·de·kha	
and go	ve·ha·la·khe·ta	
Behold	hin·nee	Exodus 17:6
I will stand	o·med	
before	le·pha·ne·kha	
there	sham	
you	al	
by the rock	hats·tsur	
at Horeb	be·cho·rev	
And when you strike	ve·hik·kee·ta	
the rock	vats·tsur	
will come out	ve·ya·tse·u	
of it	mim·men·nu	
water	ma·yim	

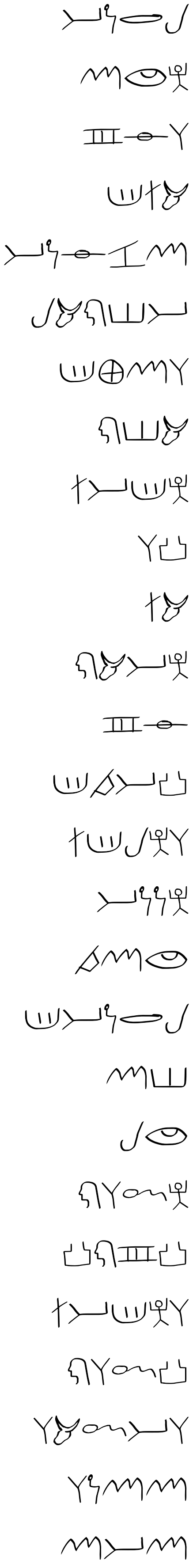

to drink ”	ve·sha·tah	𐤅𐤔𐤕𐤄	
for the people	ha·am	𐤄𐤏𐤌	
did	vay·ya·as	𐤅𐤉𐤏𐤔	
this	ken	𐤊𐤍	
So Moses	mo·sheh	𐤌𐤔𐤄	
in the sight	le·e·ne	𐤋𐤏𐤉𐤍𐤉	
of the elders	ziq·ne	𐤆𐤒𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
He named	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	Exodus 17:7
	shem	𐤔𐤌	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
Massah	mas·sah	𐤌𐤎𐤄	
and Meribah	u·me·ree·vah	𐤅𐤌𐤓𐤉𐤁𐤄	
because	al	𐤏𐤋	
quarreled	reev	𐤓𐤉𐤁	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and because	ve·al	𐤅𐤏𐤋	
they tested	nas·so·tam	𐤍𐤎𐤕𐤌	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Is	ha·yesh	𐤄𐤉𐤔	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
among us	be·qir·be·nu	𐤁𐤒𐤓𐤁𐤍𐤅	
or	im	𐤀𐤌	
not ? ”	a·yin	𐤀𐤉𐤍	

came	vay·ya·vo	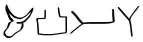	Exodus 17:8
After this, the Amalekites	a·ma·leq		
and attacked	vay·yil·la·chem	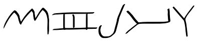	
	im		
the Israelites	yis·ra·el	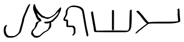	
at Rephidim	bir·phee·dim	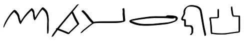	
said	vay·yo·mer		Exodus 17:9
So Moses	mo·sheh	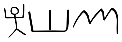	
to	el		
Joshua	ye·ho·wo·shu·a		
“ Choose	be·char	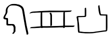	
	la·nu		
some of our men	a·na·sheem	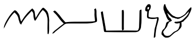	
and go out	ve·tse		
to fight	hil·la·chem	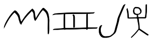	
the Amalekites	ba·a·ma·leq		
Tomorrow	ma·char	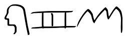	
I	a·no·khee		
will stand	nits·tsav		
on	al		
the hilltop	rosh		
	hag·giv·ah		
with the staff	u·mat·teh		
of God	ha·e·lo·heem		
in my hand ”	be·ya·dee	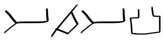	
did	vay·ya·as		Exodus 17:10
Joshua	ye·ho·wo·shu·a		

as	ka·a·sher	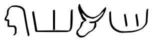	
had instructed	a·mar	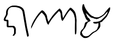	
him	lo	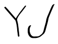	
Moses	mo·sheh	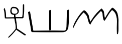	
and fought	le·hil·la·chem	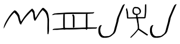	
against the Amalekites	ba·a·ma·leq	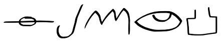	
while Moses	u·mo·sheh	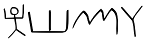	
Aaron	a·ha·ron	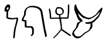	
and Hur	ve·chur	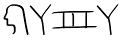	
went up	a·lu	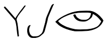	
to the top	rosh	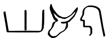	
of the hill	hag·giv·ah	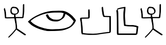	
-	ve·ha·yah	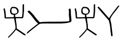	Exodus 17:11
As long as	ka·a·sher	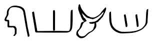	
held up	ya·reem	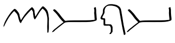	
Moses	mo·sheh	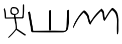	
his hands	ya·do	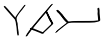	
prevailed	ve·ga·var	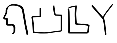	
Israel	yis·ra·el	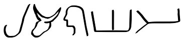	
but when	ve·kha·a·sher	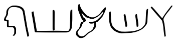	
he lowered	ya·nee·ach	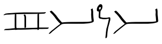	
[them]	ya·do	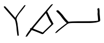	
prevailed	ve·ga·var	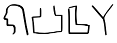	
Amalek	a·ma·leq	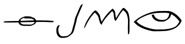	
hands	vee·de	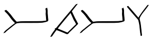	Exodus 17:12
When Moses'	mo·sheh	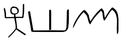	
grew heavy	ke·ve·deem	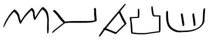	

they took	vay·yiq·chu	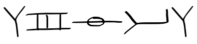	
a stone	e·ven	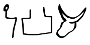	
and put	vay·ya·see·mu	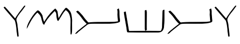	
it under him	tach·taw	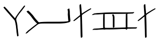	
and he sat	vay·ye·shev	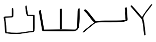	
on it	a·le·ha	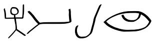	
Then Aaron	ve·a·ha·ron	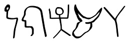	
and Hur	ve·chur	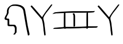	
held	ta·me·khu	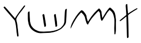	
his hands up	ve·ya·daw	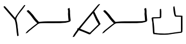	
one	miz·zeh	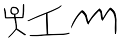	
on each	e·chad	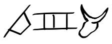	
	u·miz·zeh	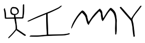	
side	e·chad	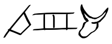	
remained	vay·hee	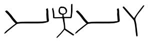	
so that his hands	ya·daw	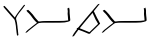	
steady	e·mu·nah	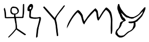	
until	ad	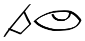	
went down	bo	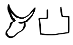	
the sun	hash·sha·mesh	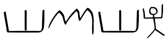	
overwhelmed	vay·ya·cha·losh	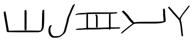	Exodus 17:13
So Joshua	ye·ho·wo·shu·a	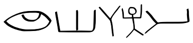	
-	et	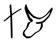	
Amalek	a·ma·leq	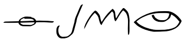	
-	ve·et	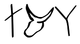	
and his army	am·mo	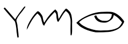	
	le·phee	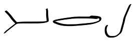	

with the sword	cha·rev		
said	vay·yo·mer		Exodus 17:14
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	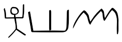	
“ Write this	ke·tov		
	zot		
as a reminder	zik·ka·ro·wn		
on a scroll	bas·se·pher		
and recite	ve·seem	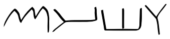	
	be·a·ze·ne		
it to Joshua	ye·ho·wo·shu·a		
because	kee	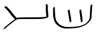	
I will utterly blot out	ma·choh	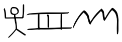	
	em·cheh		
-	et		
the memory	ze·kher	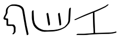	
of Amalek	a·ma·leq		
from under	mit·ta·chat		
heaven ”	hash·sha·ma·yim		
built	vay·yi·ven	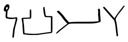	Exodus 17:15
And Moses	mo·sheh	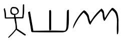	
an altar	miz·be·ach		
and named	vay·yiq·ra	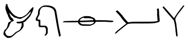	
it	she·mo		
The LORD	YHVH		
Is My Banner	nis·see		

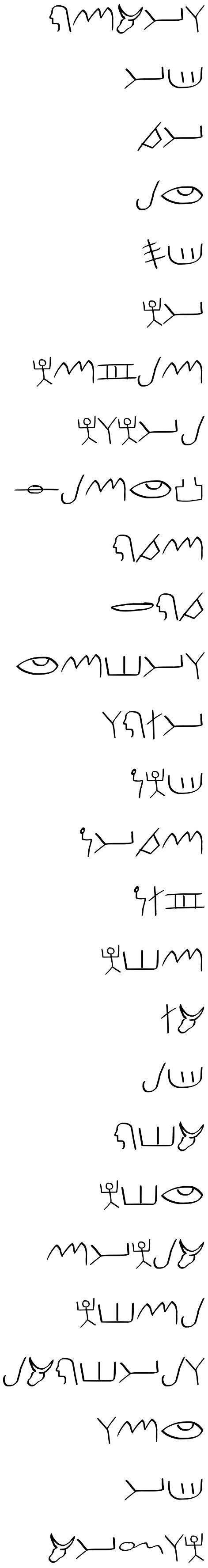

he said	vay·yo·mer	Exodus 17:16
“ Indeed ”	kee	
“ a hand	yad	
was lifted up toward	al	
the throne	kes	
of the LORD	yah	
will war	mil·cha·mah	
The LORD	la·YHVH	
against Amalek	ba·a·ma·leq	
from generation	mid·dor	
to generation ”	dor	
heard	vay·yish·ma	Exodus 18:1
Jethro	yit·ro	
the priest	kho·hen	
of Midian	mid·yan	
father-in-law	cho·ten	
Now Moses’	mo·sheh	
-	et	
about all	kal	
that	a·sher	
had done	a·sah	
God	e·lo·heem	
for Moses	le·mo·sheh	
Israel	u·le·yis·ra·el	
and His people	am·mo	
and how	kee	
had brought	ho·w·tsee	

the LORD	YHVH		
-	et		
Israel	yis·ra·el	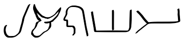	
out of Egypt	mim·mits·ra·yim		
had received her	vay·yiq·qach	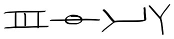	Exodus 18:2
Jethro	yit·ro		
father-in-law	cho·ten	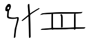	
[his]	mo·sheh		
-	et		
Zipporah	tsip·po·rah		
his wife	e·shet	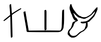	
Moses	mo·sheh	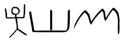	
After	a·char	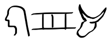	
had sent back	shil·lu·che·ha	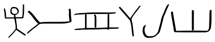	
along with	ve·et		Exodus 18:3
her two	she·ne	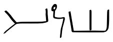	
sons	va·ne·ha	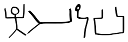	
[son]	a·sher		
was named	shem	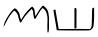	
One	ha·e·chad		
Gershom	ge·re·shom		
for	kee	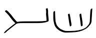	
Moses had said	a·mar		
a foreigner	ger		
“ I have been	ha·yee·tee	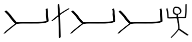	
land ”	be·e·rets		
in a foreign	na·khe·ree·yah		

was named	ve·shem	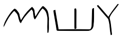	Exodus 18:4
The other [son]	ha·e·chad		
Eliezer	e·lee·e·zer		
for [Moses had said]	kee	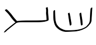	
“ The God	e·lo·he	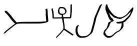	
of my father	a·vee		
was my helper	be·ez·ree		
and delivered me	vay·yats·tsi·le·nee		
from the sword	me·che·rev	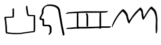	
of Pharaoh ”	par·oh		
came	vay·ya·vo	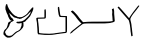	Exodus 18:5
Jethro	yit·ro	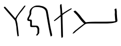	
Moses’ father-in-law	cho·ten	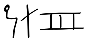	
along with Moses’	mo·sheh	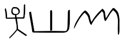	
and sons	u·va·naw	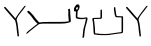	
wife	ve·ish·to	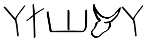	
to	el		
him	mo·sheh	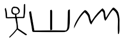	
in	el		
the desert	ham·mid·bar		
where	a·sher		
he	hu		
was encamped	cho·neh	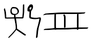	
	sham		
at the mountain	har		
of God	ha·e·lo·heem	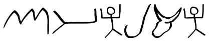	
He sent word	vay·yo·mer		Exodus 18:6

to	el		
Moses	mo·sheh		
“ I	a·nee	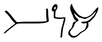	
your father-in-law	cho·ten·kha	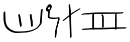	
Jethro	yit·ro		
am coming	ba		
to	e·le·kha	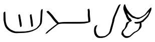	
you with your wife	ve·ish·te·kha		
two	u·she·ne	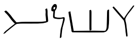	
sons ”	va·ne·ha	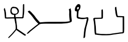	
and her	im·mah		
went out to meet	vay·ye·tse		Exodus 18:7
So Moses	mo·sheh	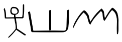	
	liq·rat	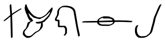	
his father-in-law	cho·te·no	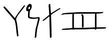	
and bowed down	vay·yish·ta·chu		
and kissed	vay·yish·shaq	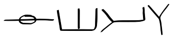	
him	lo		
They greeted	vay·yish·a·lu		
each	eesh	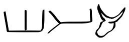	
other	le·re·e·hu		
	le·sha·lo·wm	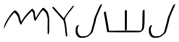	
and went	vay·ya·vo·u	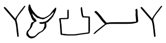	
into the tent	ha·o·he·lah		
recounted	vay·sap·per		Exodus 18:8
Then Moses	mo·sheh		
to his father-in-law	le·cho·te·no	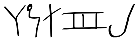	

-	et	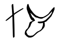	
all	kal	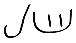	
that	a·sher	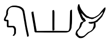	
had done	a·sah	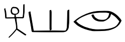	
the LORD	YHVH	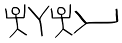	
to Pharaoh	le·phar·oh	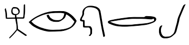	
and the Egyptians	u·le·mits·ra·yim	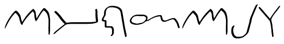	
for	al	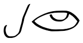	
sake	o·w·dot	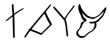	
Israel’s	yis·ra·el	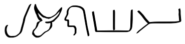	
-	et	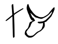	
all	kal	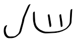	
the hardships	hat·te·la·ah	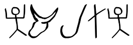	
-	a·sher	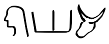	
they had encountered	me·tsa·a·tam	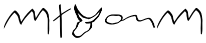	
along the way	bad·de·rekh	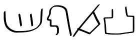	
had delivered them	vay·yats·tsi·lem	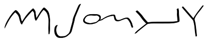	
and how the LORD	YHVH	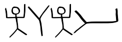	
rejoiced	vay·yi·chad	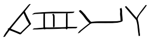	Exodus 18:9
And Jethro	yit·ro	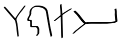	
over	al	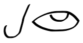	
all	kal	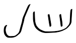	
the good things	hat·to·w·vah	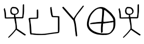	
-	a·sher	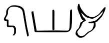	
had done	a·sah	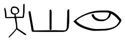	
the LORD	YHVH	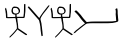	
for Israel	le·yis·ra·el	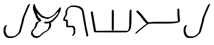	

whom	a·sher	אשר	
He had rescued	hits·tsee·lo	הצילו	
from the hand	mee·yad	מיד	
of the Egyptians	mits·ra·yim	מצרים	
declared	vay·yo·mer	ויאמר	Exodus 18:10
Jethro	yit·ro	יתרו	
“ Blessed [be]	ba·rukh	ברוך	
the LORD	YHVH	יהוה	
who	a·sher	אשר	
has delivered	hits·tseel	הציל	
you	et·khem	אתכם	
from the hand	mee·yad	מיד	
of the Egyptians	mits·ra·yim	מצרים	
-	u·mee·yad	ומיד	
and of Pharaoh	par·oh	פרעה	
and who	a·sher	אשר	
has delivered	hits·tseel	הציל	
-	et	את	
the people	ha·am	העם	
from	mit·ta·chat	מתחת	
the hand	yad	יד	
of the Egyptians	mits·ra·yim	מצרים	
Now	at·tah	עתה	Exodus 18:11
I know	ya·da·tee	ידעתי	
that	kee	כי	
is greater	ga·do·wl	גדול	
the LORD	YHVH	יהוה	

than all other	mik·kal		
gods	ha·e·lo·heem		
for	kee	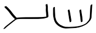	
He did this	vad·da·var		
when they	a·sher		
treated Israel with arrogance	za·du	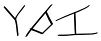	
”	a·le·hem	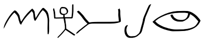	
brought	vay·yiq·qach	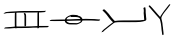	Exodus 18:12
Jethro	yit·ro		
father-in-law	cho·ten	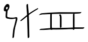	
Then Moses’	mo·sheh		
a burnt offering	o·lah		
and sacrifices	u·ze·va·cheem	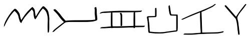	
to God	le·lo·heem		
came	vay·ya·vo	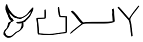	
and Aaron	a·ha·ron	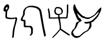	
with all	ve·khol		
the elders	ziq·ne	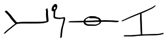	
of Israel	yis·ra·el	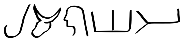	
to eat	le·e·khal		
bread	le·chem	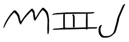	
with	im		
father-in-law	cho·ten	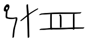	
Moses’	mo·sheh	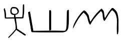	
in the presence	liph·ne		
of God	ha·e·lo·heem	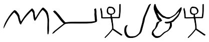	
-	vay·hee	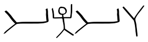	Exodus 18:13

The next day	mim·ma·cho·rat		
took his seat	vay·ye·shev	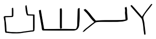	
Moses	mo·sheh	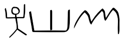	
to judge	lish·pot		
-	et		
the people	ha·am		
and they stood	vay·ya·a·mod		
	ha·am		
around	al		
[him]	mo·sheh		
from	min		
morning	hab·bo·qer	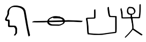	
until	ad		
evening	ha·a·rev		
saw	vay·yar	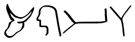	Exodus 18:14
father-in-law	cho·ten	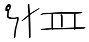	
When [his]	mo·sheh		
-	et		
all	kal	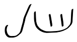	
that	a·sher		
[Moses]	hu		
was doing	o·seh		
for the people	la·am		
he asked	vay·yo·mer		
“ What	mah		
-	had·da·var		
is this	haz·zeh		

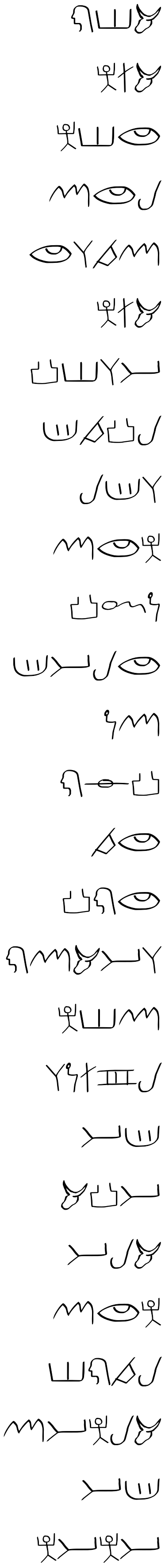

that	a·sher	
you are	at·tah	
doing	o·seh	
for the people ?	la·am	
Why	mad·du·a	
do you	at·tah	
sit	yo·wo·shev	
alone [as judge]	le·vad·de·kha	
with all	ve·khal	
the people	ha·am	
standing	nits·tsav	
around	a·le·kha	
you from	min	
morning	bo·qer	
till	ad	
evening ? ”	a·rev	
replied	vay·yo·mer	Exodus 18:15
Moses	mo·sheh	
-	le·cho·te·no	
“ Because	kee	
come	ya·vo	
to me	e·lay	
the people	ha·am	
to inquire	lid·rosh	
of God ”	e·lo·heem	
“ Whenever	kee	Exodus 18:16
they have	yih·yeh	

	la·hem	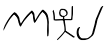	
a dispute	da·var	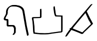	
it is brought	ba	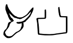	
to me	e·lay	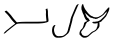	
to judge	ve·sha·phat·tee	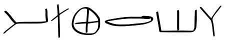	
between	ben	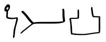	
one man	eesh	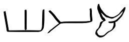	
	u·ven	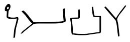	
and another	re·e·hu	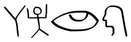	
and I make known	ve·ho·w·da·tee	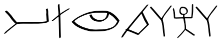	
to them	et	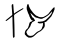	
the statutes	chuq·qe	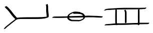	
of God ”	ha·e·lo·heem	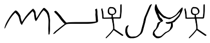	
and	ve·et	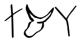	
laws	to·w·ro·taw	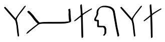	
said	vay·yo·mer	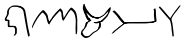	Exodus 18:17
father-in-law	cho·ten	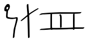	
But Moses’	mo·sheh	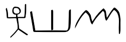	
to him	e·law	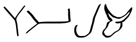	
is not	lo	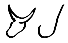	
good	to·wv	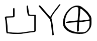	
“ What	had·da·var	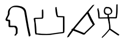	
-	a·sher	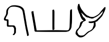	
you are	at·tah	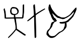	
doing	o·seh	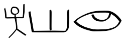	
will wear yourselves out	na·vol	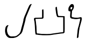	Exodus 18:18
	tib·bol	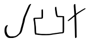	

Surely	gam	
you	at·tah	
and	gam	
people	ha·am	
these	haz·zeh	
-	a·sher	
with you	im·makh	
because	kee	
is too heavy	kha·ved	
for you	mim·me·kha	
the task	had·da·var	
You cannot	lo	
	tu·khal	
handle	a·so·hu	
it alone	le·vad·de·kha	
Now	at·tah	Exodus 18:19
listen to me	she·ma	
	be·qo·lee	
I will give you some advice	ee·a·tse·kha	
be	vee·hee	
and may God	e·lo·heem	
with you	im·makh	
must be	he·yeh	
You	at·tah	
the people’s representative	la·am	
before	mul	
God	ha·e·lo·heem	

and bring	ve·he·ve·ta	𐤅𐤄𐤁𐤀𐤕	
	at·tah	𐤀𐤕𐤄	
-	et	𐤀𐤕	
their causes	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
to	el	𐤀𐤋	
Him	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
Teach	ve·hiz·har·tah	𐤅𐤄𐤆𐤄𐤓𐤕𐤄	Exodus 18:20
-	et·hem	𐤀𐤕𐤄𐤌	
them	et	𐤀𐤕	
the statutes	ha·chuq·qeem	𐤄𐤇𐤒𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and laws	hat·to·w·rot	𐤄𐤕𐤅𐤓𐤕	
and show	ve·ho·w·da·ta	𐤅𐤄𐤅𐤃𐤏𐤕	
them	la·hem	𐤋𐤄𐤌	
-	et	𐤀𐤕	
the way	had·de·rekh	𐤄𐤃𐤓𐤊	
to live	ye·le·khu	𐤉𐤋𐤊𐤅	
-	vah	𐤁𐤄	
-	ve·et	𐤅𐤀𐤕	
and the work	ham·ma·a·seh	𐤄𐤌𐤏𐤔𐤄	
-	a·sher	𐤀𐤔𐤓	
they must do	ya·a·sun	𐤉𐤏𐤔𐤅𐤍	
Furthermore	ve·at·tah	𐤅𐤀𐤕𐤄	Exodus 18:21
select	te·che·zeh	𐤕𐤇𐤆𐤄	
from among	mik·kal	𐤌𐤊𐤋	
the people —	ha·am	𐤄𐤏𐤌	
men	an·she	𐤀𐤍𐤔𐤉	

capable	cha·yil	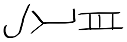	
God-fearing	yir·e	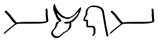	
	e·lo·heem	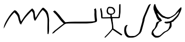	
	an·she	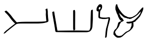	
trustworthy men	e·met	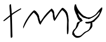	
who are averse	so·ne·e	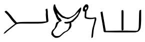	
to dishonest gain	va·tsa	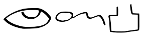	
Appoint them	ve·sam·ta	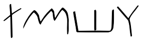	
over [the people]	a·le·hem	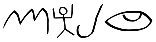	
as leaders	sa·re	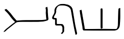	
of thousands	a·la·pheem	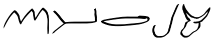	
	sa·re	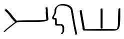	
of hundreds	me·o·wt	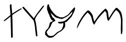	
	sa·re	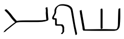	
of fifties	cha·mish·sheem	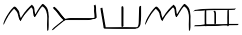	
	ve·sa·re	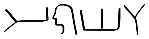	
and of tens	a·sa·rot	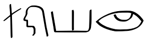	
Have [these men] judge	ve·sha·phe·tu	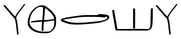	Exodus 18:22
-	et	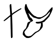	
the people	ha·am	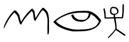	
at all	be·khal	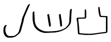	
times	et	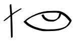	
Then	ve·ha·yah	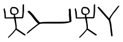	
any	kal	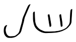	
issue	had·da·var	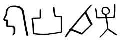	
major	hag·ga·dol	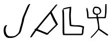	
they can bring	ya·vee·u	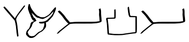	

you	e·le·kha	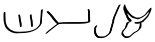	
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cases	had·da·var		
minor	haq·qa·ton	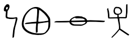	
they can judge	yish·pe·tu		
on their own	hem	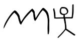	
so that your load may be lightened	ve·ha·qel	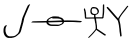	
	me·a·le·kha	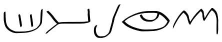	
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it with you	it·takh	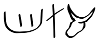	
If	im		Exodus 18:23
-	et		
advice	had·da·var		
this	haz·zeh		
you follow	ta·a·seh		
so directs you	ve·tsiw·ve·kha		
and God	e·lo·heem		
then you will be able	ve·ya·kha·le·ta	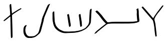	
to endure	a·mod	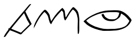	
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home	me·qo·mo	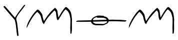	
can go	ya·vo	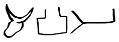	
in peace ”	ve·sha·lo·wm	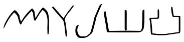	

listened	vay·yish·ma		Exodus 18:24
Moses	mo·sheh		
	le·qo·wl	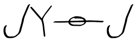	
to his father-in-law	cho·te·no	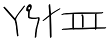	
and did	vay·ya·as		
everything	kol	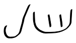	
-	a·sher		
he said	a·mar		
chose	vay·yiv·char	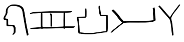	Exodus 18:25
So Moses	mo·sheh		
men	an·she		
capable	cha·yil	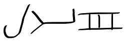	
from all	mik·kal		
Israel	yis·ra·el	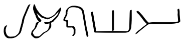	
and made	vay·yit·ten	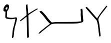	
them	o·tam		
heads	ra·sheem	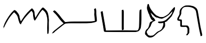	
over	al		
the people	ha·am		
as leaders	sa·re	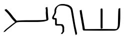	
of thousands	a·la·pheem		
	sa·re	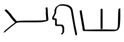	
of hundreds	me·o·wt		
	sa·re	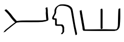	
of fifties	cha·mish·sheem		
	ve·sa·re		
and of tens	a·sa·rot		

And they judged	ve·sha·phe·tu	ושפטו	Exodus 18:26
-	et	את	
the people	ha·am	העם	
at all	be·khal	בכל	
times	et	עת	
-	et	את	
cases	had·da·var	הדבר	
the difficult	haq·qa·sheh	הקשה	
they would bring	ye·vee·un	יביאון	
to	el	אל	
Moses	mo·sheh	משה	
but any	ve·khal	וכל	
issue	had·da·var	הדבר	
minor	haq·qa·ton	הקטן	
they would judge	yish·pu·tu	ישפוטו	
themselves	hem	הם	
sent	vay·shal·lach	וישלח	Exodus 18:27
Then Moses	mo·sheh	משה	
-	et	את	
his father-in-law {on his way}	cho·te·no	חתנו	
and [Jethro] returned	vay·ye·lekh	וילך	
	lo	לו	
to	el	אל	
his own land	ar·tso	ארצו פ	
month	ba·cho·desh	בחדש	Exodus 19:1
In the third	hash·she·lee·shee	השלישי	
had left	le·tset	לצאת	

that the Israelites	be·ne	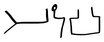	
	yis·ra·el	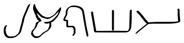	
the land	me·e·rets	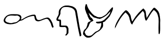	
of Egypt	mits·ra·yim	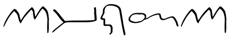	
day [of the month]	bay·yo·wm	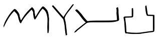	
on the same	haz·zeh	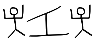	
they came	ba·u	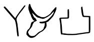	
[to] the Wilderness	mid·bar	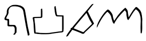	
of Sinai	see·nay	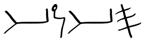	
After they had set out	vay·yis·u	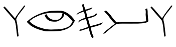	Exodus 19:2
from Rephidim	me·re·phee·deem	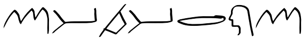	
they entered	vay·ya·vo·u	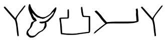	
the Wilderness	mid·bar	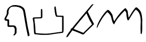	
of Sinai	see·nay	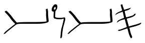	
-	vay·ya·cha·nu	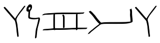	
-	bam·mid·bar	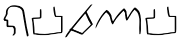	
camped	vay·yi·chan	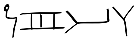	
there	sham	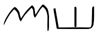	
and Israel	yis·ra·el	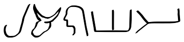	
in front of	ne·ged	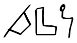	
the mountain	ha·har	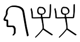	
Then Moses	u·mo·sheh	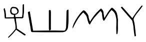	Exodus 19:3
went up	a·lah	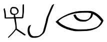	
to	el	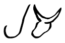	
God	ha·e·lo·heem	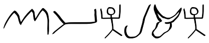	
called	vay·yiq·ra	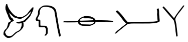	
to him	e·law	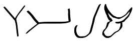	

and the LORD	YHVH	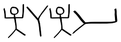	
from	min	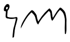	
the mountain	ha·har	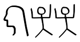	
you are to tell	le·mor	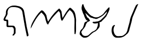	
“ This is what	koh	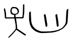	
	to·mar	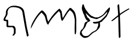	
the house	le·vet	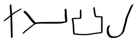	
of Jacob	ya·a·qov	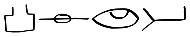	
and explain	ve·tag·ged	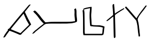	
to the sons	liv·ne	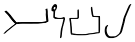	
of Israel :	yis·ra·el	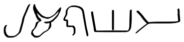	
‘ You	at·tem	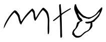	Exodus 19:4
have seen for yourselves	re·ee·tem	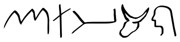	
what	a·sher	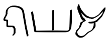	
I did	a·see·tee	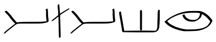	
to Egypt	le·mits·ra·yim	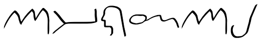	
and how I carried	va·es·sa	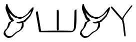	
-	et·khem	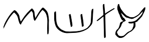	
you on	al	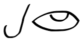	
wings	kan·phe	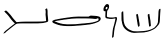	
eagles’	ne·sha·reem	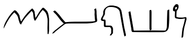	
and brought	va·a·vi	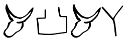	
you	et·khem	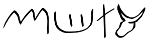	
to Myself	e·lay	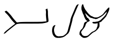	
Now	ve·at·tah	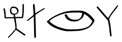	Exodus 19:5
if	im	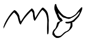	
you will indeed	sha·mo·w·a	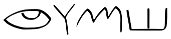	

obey	tish·me·u		
My voice	be·qo·lee	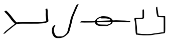	
and keep	u·she·mar·tem		
-	et		
My covenant	be·ree·tee	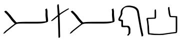	
you will be	wih·yee·tem	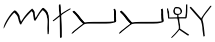	
My	lee	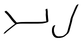	
treasured possession	se·gul·lah	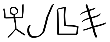	
out of all	mik·kal		
the nations —	ha·am·meem		
for	kee	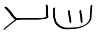	
is Mine	lee	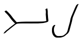	
the whole	kal		
earth	ha·a·rets		
you	ve·at·tem		Exodus 19:6
shall be	tih·yu	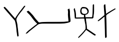	
And unto Me	lee	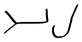	
a kingdom	mam·le·khet		
of priests	ko·ha·neem	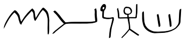	
nation ’	ve·go·w		
and a holy	qa·do·wosh		
These	el·leh	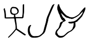	
are the words	had·de·va·reem	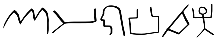	
that	a·sher		
you are to speak	te·dab·ber	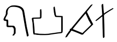	
to	el		
the Israelites	be·ne	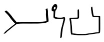	

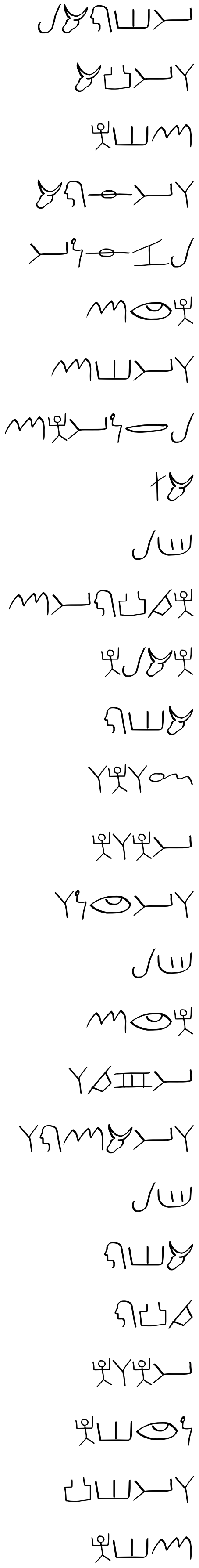

”	yis·ra·el	
went back	vay·ya·vo	Exodus 19:7
So Moses	mo·sheh	
and summoned	vay·yiq·ra	
the elders	le·ziq·ne	
of the people	ha·am	
and set	vay·ya·sem	
before	liph·ne·hem	
them	et	
all	kal	
words	had·de·va·reem	
these	ha·el·leh	
that	a·sher	
had commanded him	tsiw·va·hu	
the LORD	YHVH	
answered	vay·ya·a·nu	Exodus 19:8
And all	khal	
the people	ha·am	
together	yach·daw	
	vay·yo·me·ru	
everything	kol	
that	a·sher	
has spoken ”	dib·ber	
the LORD	YHVH	
“ We will do	na·a·seh	
brought	vay·ya·shev	
So Moses	mo·sheh	

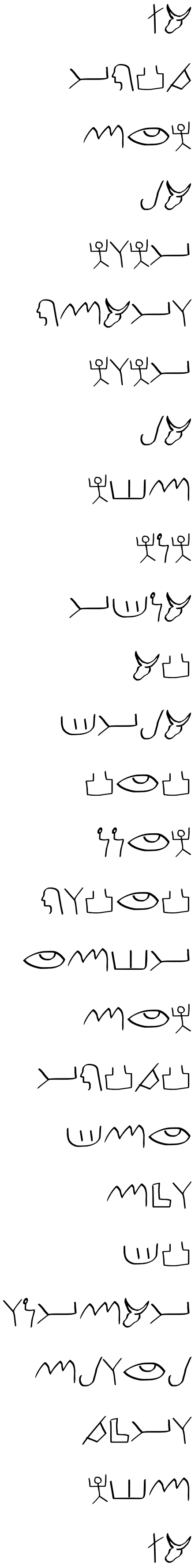

-	et	
words	div·re	
[their]	ha·am	
back to	el	
the LORD	YHVH	
said	vay·yo·mer	Exodus 19:9
The LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Behold	hin·neh	
I	a·no·khee	
will come	ba	
to	e·le·kha	
you in a dense	be·av	
cloud	he·a·nan	
so that	ba·a·vur	
will hear	yish·ma	
the people	ha·am	
when I speak	be·dab·be·ree	
with you	im·makh	
and	ve·gam	
in you ”	be·kha	
put their trust	ya·a·mee·nu	
they will always	le·o·w·lam	
relayed	vay·yag·ged	
And Moses	mo·sheh	
-	et	

had said	div·re	
[what] the people	ha·am	
to	el	
the LORD	YHVH	
said	vay·yo·mer	Exodus 19:10
Then the LORD	YHVH	
to	el	
to Moses	mo·sheh	
“ Go	lekh	
	el	
the people	ha·am	
and consecrate them	ve·qid·dash·tam	
today	hay·yo·wm	
and tomorrow	u·ma·char	
They must wash	ve·khib·be·su	
their clothes	sim·lo·tam	
and be	ve·ha·yu	Exodus 19:11
prepared	ne·kho·neem	
day	lay·yo·wm	
by the third	hash·she·lee·shee	
for	kee	
day	bay·yo·wm	
on the third	hash·she·lee·shee	
will come down	ye·red	
the LORD	YHVH	
in the sight	le·e·ne	
of all	khal	

the people	ha·am		
on	al		
Mount	har		
Sinai	see·nay		
And you are to set up a boundary	ve·hig·bal·ta	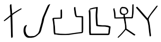	Exodus 19:12
-	et		
for the people	ha·am		
around [the mountain]	sa·veev	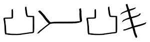	
and tell them	le·mor	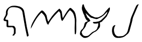	
‘ Be careful	hish·sha·me·ru		
	la·khem		
not to go up	a·lo·wt	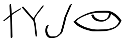	
on the mountain	ba·har		
or touch	u·ne·go·a		
its base	be·qa·tse·hu	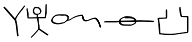	
Whoever	kal		
touches	han·no·ge·a	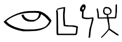	
the mountain	ba·har		
shall surely	mo·wt		
be put to death	yu·mat		
No	lo		Exodus 19:13
shall touch	tig·ga		
him	bo		
hand	yad	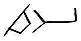	
but	kee	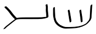	
he shall surely	sa·qo·wl	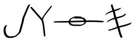	
be stoned	yis·sa·qel		

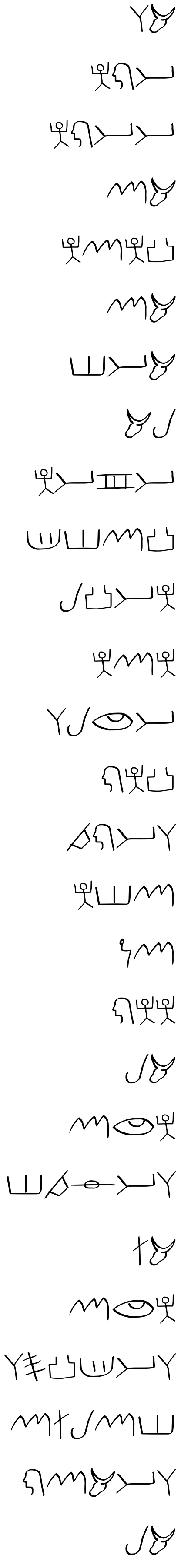

or	o	
shot	ya·roh	
with arrows —	yee·ya·reh	
whether	im	
beast	be·he·mah	
or	im	
man	eesh	
he must not	lo	
live ’	yich·yeh	
sounds a long blast	bim·shokh	
Only when the ram’s horn	hay·yo·vel	
may they	hem·mah	
approach	ya·a·lu	
the mountain ”	va·har	
came down	vay·ye·red	Exodus 19:14
When Moses	mo·sheh	
from	min	
the mountain	ha·har	
to	el	
the people	ha·am	
he consecrated them	vay·qad·desh	
-	et	
-	ha·am	
and they washed	vay·khab·be·su	
their clothes	sim·lo·tam	
he said	vay·yo·mer	Exodus 19:15
to	el	

the people	ha·am	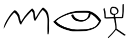	
“ Be	he·yu	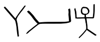	
prepared	ne·kho·neem	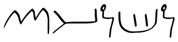	
for the third	lish·lo·shet	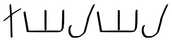	
day ”	ya·meem	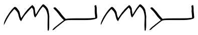	
“ Do not	al	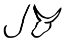	
draw near	tig·ge·shu	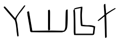	
to	el	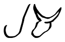	
a woman ”	ish·shah	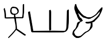	
came	vay·hee	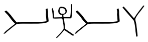	Exodus 19:16
day	vay·yo·wm	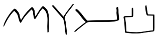	
On the third	hash·she·lee·shee	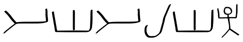	
there was	bih·yot	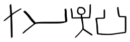	
when morning	hab·bo·qer	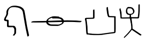	
	vay·hee	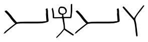	
thunder	qo·lot	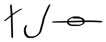	
and lightning	u·ve·ra·qeem	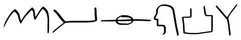	
cloud	ve·a·nan	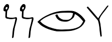	
A thick	ka·ved	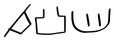	
was upon	al	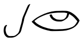	
the mountain	ha·har	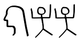	
blast	ve·qol	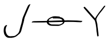	
of the ram’s horn [went out]	sho·phar	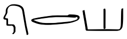	
and a very loud	cha·zaq	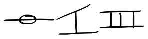	
	me·od	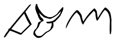	
trembled	vay·ye·che·rad	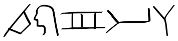	
so that all	kal	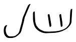	

the people	ha·am	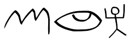	
-	a·sher	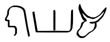	
in the camp	bam·ma·cha·neh	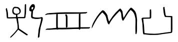	
brought	vay·yo·w·tse	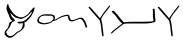	Exodus 19:17
Then Moses	mo·sheh	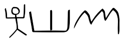	
-	et	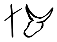	
the people	ha·am	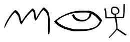	
to meet	liq·rat	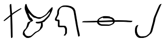	
with God	ha·e·lo·heem	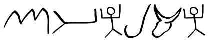	
out of	min	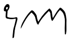	
the camp	ham·ma·cha·neh	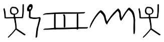	
and they stood	vay·yit·yats·tse·vu	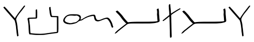	
at the foot	be·tach·teet	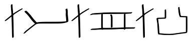	
of the mountain	ha·har	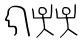	
Mount	ve·har	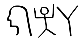	Exodus 19:18
Sinai	see·nay	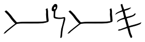	
enveloped in smoke	a·shan	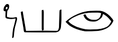	
was completely	kul·lo	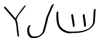	
because	mip·pe·ne	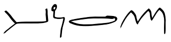	
-	a·sher	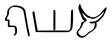	
had descended	ya·rad	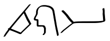	
on it	a·law	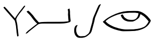	
the LORD	YHVH	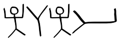	
in fire	ba·esh	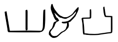	
rose	vay·ya·al	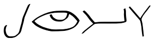	
And the smoke	a·sha·no	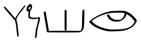	
like the smoke	ke·e·shen	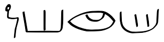	

of a furnace	hak·kiv·shan	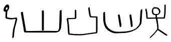	
quaked	vay·ye·che·rad	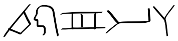	
and the whole	kal	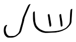	
mountain	ha·har	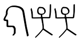	
violently	me·od	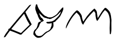	
And as	vay·hee	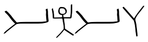	Exodus 19:19
the sound	qo·wl	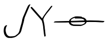	
of the ram’s horn	hash·sho·w·phar	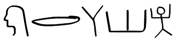	
grew louder	ho·w·lekh	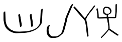	
	ve·cha·zeq	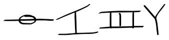	
and louder	me·od	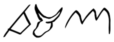	
Moses	mo·sheh	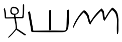	
spoke	ye·dab·ber	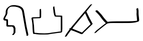	
and God	ve·ha·e·lo·heem	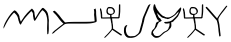	
answered him	ya·a·nen·nu	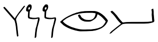	
in the thunder	ve·qo·wl	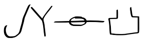	
descended	vay·ye·red	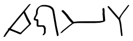	Exodus 19:20
The LORD	YHVH	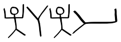	
of	al	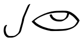	
Mount	har	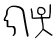	
Sinai	see·nay	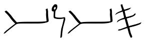	
to	el	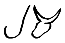	
the top	rosh	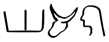	
-	ha·har	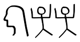	
called	vay·yiq·ra	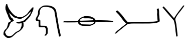	
[and]	YHVH	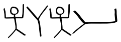	
Moses	le·mo·sheh	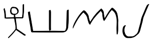	

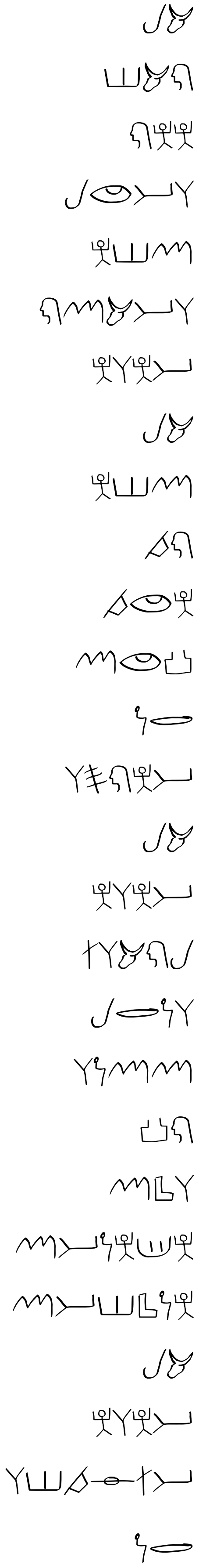

to	el	
the summit	rosh	
	ha·har	
went up	vay·ya·al	
So [Moses]	mo·sheh	
said	vay·yo·mer	Exodus 19:21
and the LORD	YHVH	
	el	
to [him]	mo·sheh	
“ Go down	red	
and warn	ha·ed	
the people	ba·am	
not	pen	
to break through	ye·her·su	
	el	
the LORD	YHVH	
to see	lir·o·wt	
perish	ve·na·phal	
of them	mim·men·nu	
[lest] many	rav	
Even	ve·gam	Exodus 19:22
the priests	hak·ko·ha·neem	
who approach	han·nig·ga·sheem	
	el	
the LORD	YHVH	
must consecrate themselves	yit·qad·da·shu	
or	pen	

will break out	yiph·rots	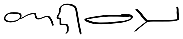	
against them ”	ba·hem	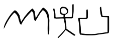	
the LORD	YHVH	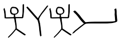	
said	vay·yo·mer	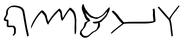	Exodus 19:23
But Moses	mo·sheh	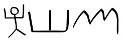	
to	el	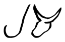	
the LORD	YHVH	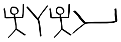	
cannot	lo	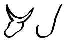	
	yu·khal	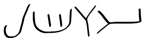	
“ The people	ha·am	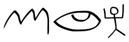	
come up	la·a·lot	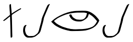	
	el	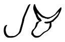	
Mount	har	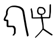	
Sinai	see·nay	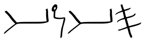	
for	kee	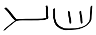	
You	at·tah	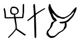	
solemnly warned	ha·e·do·tah	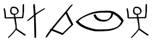	
us	ba·nu	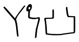	
	le·mor	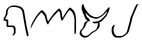	
‘ Put a boundary around	hag·bel	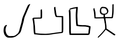	
-	et	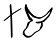	
the mountain	ha·har	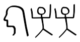	
and set it apart as holy ’”	ve·qid·dash·to	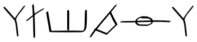	
replied	vay·yo·mer	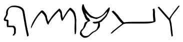	Exodus 19:24
-	e·law	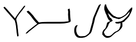	
And the LORD	YHVH	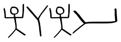	
“ Go	lekh	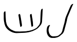	

down	red	
and bring	ve·a·lee·ta	
you	at·tah	
Aaron	ve·a·ha·ron	
with	im·makh	
But the priests	ve·hak·ko·ha·neem	
and the people	ve·ha·am	
must not	al	
break through	ye·her·su	
to come up	la·a·lot	
to	el	
the LORD	YHVH	
or	pen	
He will break out	yiph·rats	
against them ”	bam	
went down	vay·ye·red	Exodus 19:25
So Moses	mo·sheh	
to	el	
the people	ha·am	
and spoke	vay·yo·mer	
to them	a·le·hem	
spoke	vay·dab·ber	Exodus 20:1
And God	e·lo·heem	
-	et	
all	kal	
words :	had·de·va·reem	
these	ha·el·leh	

	le·mor		
“ I	a·no·khee		Exodus 20:2
am the LORD	YHVH		
your God	e·lo·he·kha		
who	a·sher		
brought you out	ho·w·tse·tee·kha		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
out of the house	mib·bet	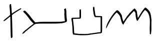	
of slavery	ʿa·va·dīm		
no	lo		Exodus 20:3
shall have	yih·yeh	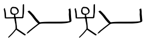	
You	le·kha	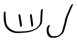	
gods	e·lo·heem		
other	a·che·reem	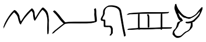	
before	al		
Me	pa·na·ya	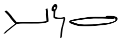	
{You shall} not	lo		Exodus 20:4
make	ta·a·seh		
for yourself	le·kha	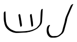	
an idol	phɛ·sɛl		
in the form	ve·khal		
of anything	te·mu·nah		
-	ʾa·shɛr		
in the heavens	bash·sha·ma·yim		
above	mim·ma·al		
-	va·a·sher		

on the earth	ba·a·rets		
below	mit·ta·chat		
-	va·a·sher		
or in the waters	bam·ma·yim	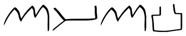	
beneath	mit·ta·chat		
	la·ʾa·rɛts		
You shall not	lo		Exodus 20:5
bow down	tish·tach·wɛh		
to them	la·hem		
or	ve·lo		
worship them	ta·a·ve·dem		
for	kee	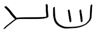	
I	a·no·khee		
the LORD	YHVH		
your God	e·lo·he·kha		
God	el		
am a jealous	qan·na	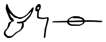	
visiting	po·qed	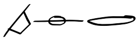	
the iniquity	a·won		
of the fathers	a·vot		
on	al		
[their] children	ba·neem	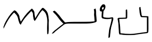	
to	al		
the third	shil·le·sheem		
	ve·al		
and fourth [generations]	rib·be·eem		
of those who hate Me	le·so·ne·ʾay		

but showing	ve·o·seh	𐤅𐤏𐤔𐤄	Exodus 20:6
loving devotion	che·sed	𐤇𐤎𐤃	
to a thousand [generations]	la·a·la·pheem	𐤋𐤀𐤋𐤐𐤉𐤌	
of those who love Me	le·o·ha·vay	𐤋𐤀𐤄𐤁𐤉	
and keep	u·le·sho·me·re	𐤅𐤋𐤔𐤌𐤓𐤉	
My commandments	mits·wo·tay	𐤌𐤑𐤅𐤕𐤉𐤎	
You {shall} not	lo	𐤋𐤀	Exodus 20:7
take	tis·sa	𐤕𐤔𐤀	
-	et	𐤀𐤕	
the name	shem	𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
in vain	lash·shaw	𐤋𐤔𐤅𐤀	
for	kee	𐤊𐤉	
will not	lo	𐤋𐤀	
leave anyone unpunished	ye·naq·qeh	𐤉𐤍𐤒𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
who	a·sher	𐤀𐤔𐤓	
takes	yis·sa	𐤉𐤔𐤀	
-	et	𐤀𐤕	
His name	she·mo	𐤔𐤌𐤅	
in vain	lash·shaw	𐤋𐤔𐤅𐤀𐤐	
Remember	za·kho·wr	𐤆𐤊𐤅𐤓	Exodus 20:8
-	et	𐤀𐤕	
day	yo·wm	𐤉𐤅𐤌	

the Sabbath	hash·shab·bat		
by keeping it holy	le·qad·de·sho	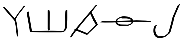	
Six	she·shet	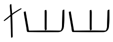	Exodus 20:9
days	ya·meem	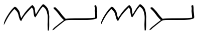	
you shall labor	ta·ʿa·vod		
and do	ve·a·see·ta		
all	kal	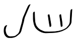	
your work	me·lakh·tɛ·kha		
day	ve·yo·wm	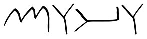	Exodus 20:10
but the seventh	hash·she·vee·ee	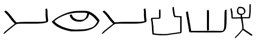	
is a Sabbath	shab·bat		
to the LORD	la·YHVH	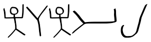	
your God	e·lo·he·kha		
on which you must not	lo		
do	ta·a·seh		
any	khal	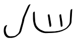	
work —	me·la·khah		
neither you	at·tah		
nor your son	u·vin·kha		
or daughter	u·vit·te·kha		
nor your manservant	av·de·kha		
or maidservant	va·a·ma·te·kha		
or livestock	u·ve·hem·te·kha	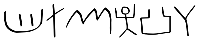	
nor the foreigner	ve·ge·re·kha		
within	a·sher		
your gates	bish·ʿa·rɛ·kha		
For	kee	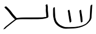	Exodus 20:11

[in] six	she·shet	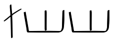	
days	ya·meem	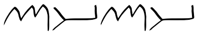	
made	a·sah	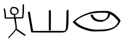	
the LORD	YHVH	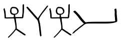	
-	et	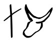	
the heavens	hash·sha·ma·yim	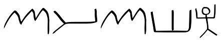	
-	ve·et	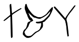	
and the earth	ha·a·rets	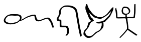	
-	et	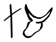	
and the sea	hay·yam	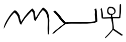	
and	ve·et	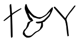	
all	kal	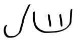	
that	a·sher	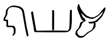	
[is] in them	bam	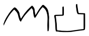	
He rested	vay·ya·nach	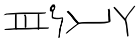	
day	bay·yo·wm	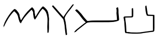	
but on the seventh	hash·she·vee·ee	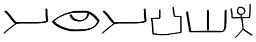	
Therefore	al	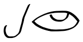	
	ken	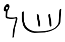	
blessed	be·rakh	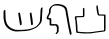	
the LORD	YHVH	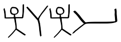	
-	et	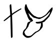	
day	yo·wm	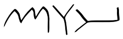	
the Sabbath	hash·shab·bat	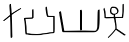	
and set it apart as holy	vay·qad·de·she·hu	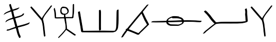	
Honor	kab·bed	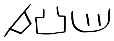	Exodus 20:12
-	et	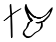	

your father	a·vee·kha	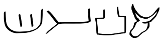	
-	ve·et		
and mother	im·me·kha		
so that	le·ma·an		
may be long	ya·a·ri·khun	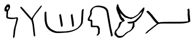	
your days	ya·me·kha	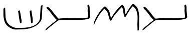	
in	al		
the land	ha·a·da·mah		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	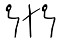	
you	lakh		
You shall not	lo		Exodus 20:13
murder	tir·tsach		
You shall not	lo		Exodus 20:14
commit adultery	tin·'aph	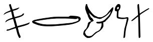	
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steal	tig·nov	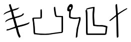	
You shall not	lo		Exodus 20:16
bear	ta·a·neh		
against your neighbor	ve·re·a·kha		
witness	ed		
false	sha·qer	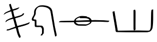	
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covet	tach·mod	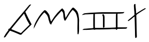	
house	bet	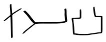	

your neighbor’s	re·e·kha	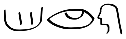	
You shall not	lo	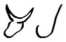	
covet	tach·mod	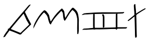	
wife	e·shet	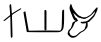	
your neighbor’s	re·e·kha	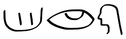	
or his manservant	ve·av·do	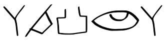	
or maidservant	va·a·ma·to	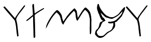	
or his ox	ve·sho·w·ro	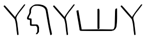	
or donkey	va·cha·mo·ro	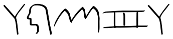	
or anything	ve·khol	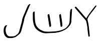	
that	a·sher	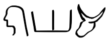	
belongs to your neighbor ”	le·re·e·kha	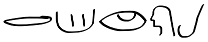	
When all	ve·khal	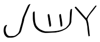	Exodus 20:18
the people	ha·am	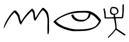	
witnessed	ro·eem	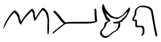	
-	et	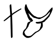	
the thunder	haq·qo·w·lot	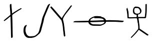	
-	ve·et	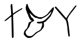	
and lightning	hal·lap·pee·dim	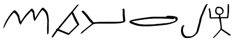	
-	ve·et	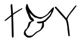	
the sounding	qo·wl	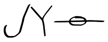	
of the ram’s horn	hash·sho·phar	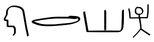	
-	ve·et	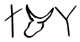	
and the mountain	ha·har	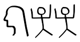	
enveloped in smoke	a·shen	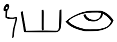	
-	vay·yar	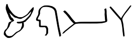	
-	ha·am	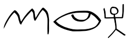	

they trembled	vay·ya·nu·u	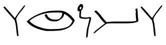	
and stood	vay·ya·am·du		
at a distance	me·ra·choq	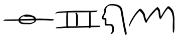	
they said	vay·yo·me·ru		Exodus 20:19
to	el		
Moses	mo·sheh	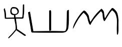	
“ Speak	dab·ber		
yourself	at·tah		
to us	im·ma·nu		
and we will listen ”	ve·nish·ma·ah		
“ But do not	ve·al		
speak	ye·dab·ber	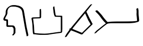	
to us	im·ma·nu		
let God	e·lo·heem	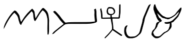	
or	pen		
we will die ”	na·mut		
replied	vay·yo·mer		Exodus 20:20
Moses	mo·sheh	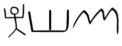	
-	el		
-	ha·am		
“ Do not	al		
be afraid ”	tee·ra·u		
“ For	kee	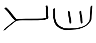	
to	le·va·a·vur		
test you	nas·so·wt		
-	et·khem		
has come	ba		

God	ha·e·lo·heem	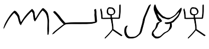	
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	tih·yeh	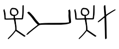	
the fear of Him	yir·a·to		
may be before	al		
you	pe·ne·khem	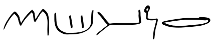	
to keep	le·vil·tee	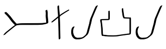	
you from sinning ”	te·che·ta·u	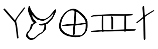	
stood	vay·ya·a·mod		Exodus 20:21
And the people	ha·am		
at a distance	me·ra·choq	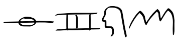	
as Moses	u·mo·sheh		
approached	nig·gash		
	el		
the thick darkness	ha·a·ra·phel		
where	a·sher	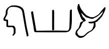	
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God was	ha·e·lo·heem	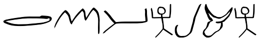	
said	vay·yo·mer		Exodus 20:22
Then the LORD	YHVH	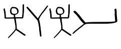	
to	el		
Moses	mo·sheh		
“ This is what	koh		
you are to tell	to·mar		
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the Israelites	be·ne	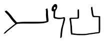	
:	yis·ra·el	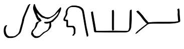	

‘ You	at·tem		
have seen for yourselves	re·ee·tem	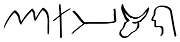	
that	kee	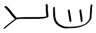	
you from	min		
heaven	hash·sha·ma·yim		
I have spoken	dib·bar·tee		
to	im·ma·khem	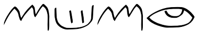	
You are not	lo		Exodus 20:23
to make	ta·a·sun		
alongside Me	it·tee	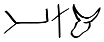	
any gods	e·lo·he		
of silver	khe·seph		
gods	ve·lo·he		
or gold	za·hav	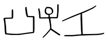	
you are not	lo		
to make	ta·a·su		
for yourselves	la·khem		
an altar	miz·bach		Exodus 20:24
of earth	a·da·mah		
You are to make	ta·a·seh		
for Me	lee	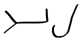	
and sacrifice	ve·za·vach·ta	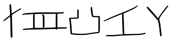	
on it	a·law	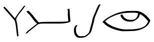	
-	et		
your burnt offerings	o·lo·te·kha	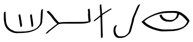	
-	ve·et		
and peace offerings	she·la·me·kha		

-	et		
your sheep and goats	tso·ne·kha		
-	ve·et		
and cattle	be·qa·re·kha	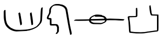	
In every	be·khal		
place	ham·ma·qo·wm	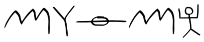	
where	a·sher		
to be remembered	az·keer		
-	et		
I cause My name	she·mee		
I will come	a·vo·w		
to you	e·le·kha	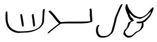	
and bless you	u·ve·rakh·tee·kha		
Now if	ve·im		Exodus 20:25
an altar	miz·bach		
of stones	a·va·neem	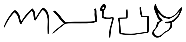	
you make	ta·a·seh		
for Me	lee	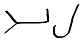	
you must not	lo		
build	tiv·neh		
it	et·hen		
with stones shaped by tools	ga·zeet	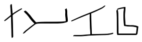	
for if	kee	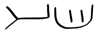	
a chisel	char·be·kha		
you use	he·naph·ta		
on it	a·le·ha	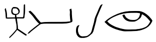	
you will defile it	vat·te·chal·le·ha	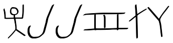	

And you must not	ve·lo		Exodus 20:26
go up	ta·a·leh		
on steps	ve·ma·a·lot		
to	al		
My altar	miz·be·chee		
lest	a·sher		
	lo		
be exposed	tig·ga·leh		
your nakedness	er·va·te·kha		
on it ’ [”]	a·law	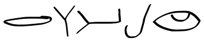	
[“] These	ve·el·leh		Exodus 21:1
are the ordinances	ham·mish·pa·teem		
that	a·sher		
you are to set	ta·seem	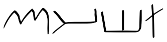	
before them :	liph·ne·hem	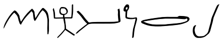	
If	kee	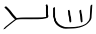	Exodus 21:2
you buy	tiq·neh	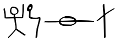	
servant	e·ved	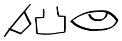	
a Hebrew	iv·ree		
for six	shesh		
years	sha·neem	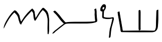	
he is to serve you	ya·a·vod		
But in the seventh [year]	u·vash·she·vi·it		
he shall go	ye·tse		
free	la·cha·phe·shee		
without paying anything	chin·nam	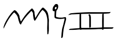	
If	im		Exodus 21:3

	be·gap·po	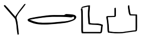	
he arrived alone	ya·vo	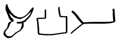	
	be·gap·po	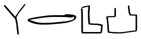	
he is to leave alone	ye·tse	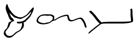	
if	im	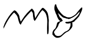	
	ba·al	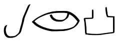	
arrived with a wife	ish·shah	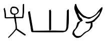	
he	hu	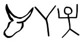	
is to leave	ve·ya·tse·ah	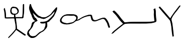	
[she]	ish·to	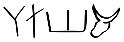	
with him	im·mo	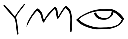	
If	im	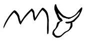	Exodus 21:4
his master	a·do·naw	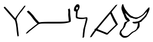	
gives	yit·ten	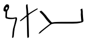	
him	lo	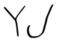	
a wife	ish·shah	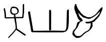	
and she bears	ve·ya·le·dah	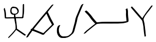	
him	lo	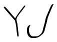	
sons	va·neem	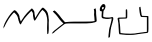	
or	o	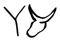	
daughters	va·no·wt	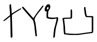	
the woman	ha·ish·shah	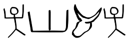	
and her children	vee·la·de·ha	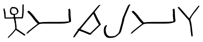	
shall belong to	tih·yeh	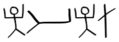	
her master	la·do·ne·ha	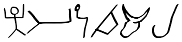	
and [only] the man	ve·hu	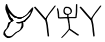	
shall go free	ye·tse	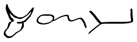	

	ve·gap·po	בגפו	
But if	ve·im	ואם	Exodus 21:5
declares	a·mor	אמר	
	yo·mar	יאמר	
the servant	ha·e·ved	העבד	
‘ I love	a·hav·tee	אהבתי	
-	et	את	
my master	a·do·nee	אדני	
-	et	את	
and my wife	ish·tee	אשתי	
-	ve·et	ואת	
and children	ba·nay	בני	
I do not	lo	לא	
want to go	e·tse	אצא	
free ’	cha·phe·shee	חפשי	
is to bring him	ve·hig·gee·sho	והגישו	Exodus 21:6
then his master	a·do·naw	אדניו	
before	el	אל	
the judges	ha·e·lo·heem	האלהים	
And he shall take him	ve·hig·gee·sho	והגישו	
to	el	אל	
the door	had·de·let	הדלת	
or	o	או	
	el	אל	
doorpost	ham·me·zu·zah	המזוזה	
and pierce	ve·ra·tsa	ורצע	
-	a·do·naw	אדניו	

-	et	
his ear	a·ze·no	
with an awl	bam·mar·tse·a	
Then he shall serve his master	va·a·va·do	
for life	le·o·lam	
And if	ve·khee	Exodus 21:7
sells	yim·kor	
a man	eesh	
-	et	
his daughter	bit·to	
as a servant	le·a·mah	
she is not	lo	
to go free	te·tse	
	ke·tset	
as the menservants do	ha·a·va·deem	
If	im	Exodus 21:8
she is displeasing	ra·ah	
in the eyes	be·e·ne	
of her master	a·do·ne·ha	
who	a·sher	
He has no	lo	
had designated her for himself	ye·a·dah	
he must allow her to be redeemed	ve·heph·dah	
to foreigners	le·am	
	na·khe·ree	
	lo	

right	yim·shol		
to sell her	le·ma·khe·rah	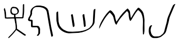	
since he has broken faith	be·vig·do		
with her	vah		
And if	ve·im		Exodus 21:9
for his son	liv·no	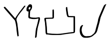	
he chooses her	yee·a·den·nah		
as with	ke·mish·pat		
a daughter	hab·ba·no·wt	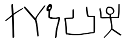	
he must deal	ya·a·seh		
with her	lah		
If	im		Exodus 21:10
another wife	a·che·ret		
he takes	yiq·qach	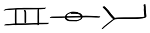	
	lo	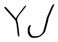	
the food	she·e·rah		
clothing	ke·su·tah		
or marital rights [of his first wife]	ve·o·na·tah		
he must not	lo		
reduce	yig·ra		
If, however	ve·im		Exodus 21:11
three things	she·lash	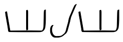	
with these	el·leh	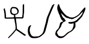	
he does not	lo		
provide	ya·a·seh		
her	lah		
she is free to go	ve·ya·tse·ah		

	chin·nam	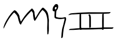	
without	en	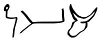	
monetary payment	ka·seph		
Whoever strikes	mak·keh	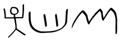	Exodus 21:12
a man	eesh	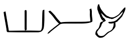	
and kills	va·met		
must surely	mo·wt		
be put to death	yu·mat		
If, however	va·a·sher		Exodus 21:13
he did not	lo		
lie in wait	tsa·dah		
but God	ve·ha·e·lo·heem		
allowed it to happen	in·nah		
	le·ya·do	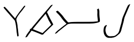	
then I will appoint	ve·sam·tee		
for you	le·kha	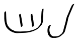	
a place	ma·qo·wm	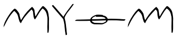	
where	a·sher		
he may flee	ya·nus		
	sham·mah		
But if	ve·khee		Exodus 21:14
and acts willfully	ya·zid	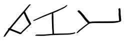	
a man	eesh	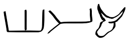	
against	al		
his neighbor	re·e·hu		
to kill him	le·ha·re·go	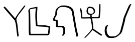	
schemes	ve·a·re·mah		

away from	me·im	𐤌𐤏𐤌	
My altar	miz·be·chee	𐤌𐤆𐤁𐤇𐤉	
you must take him	tiq·qa·chen·nu	𐤕𐤒𐤇𐤍𐤅	
to be put to death	la·mut	𐤋𐤌𐤅𐤕׃	
Whoever strikes	u·mak·keh	𐤅𐤌𐤊𐤄	Exodus 21:15
his father	a·vee	𐤀𐤁𐤉𐤅	
or mother	ve·im·mo	𐤅𐤀𐤌𐤅	
must surely	mo·wt	𐤌𐤅𐤕	
be put to death	yu·mat	𐤉𐤅𐤌𐤕	
Whoever kidnaps	ve·go·nev	𐤅𐤂𐤍𐤁	Exodus 21:16
another man	eesh	𐤀𐤉𐤔	
whether he sells him	u·me·kha·ro	𐤅𐤌𐤊𐤓𐤅	
or the man is found	ve·nim·tsa	𐤅𐤍𐤌𐤑𐤀	
in his possession	ve·ya·do	𐤁𐤉𐤃𐤅	
must be put to death	mo·wt	𐤌𐤅𐤕	
	yu·mat	𐤉𐤅𐤌𐤕׃	
Anyone who curses	u·me·qal·lel	𐤅𐤌𐤒𐤋𐤋	Exodus 21:17
his father	a·vee	𐤀𐤁𐤉𐤅	
or mother	ve·im·mo	𐤅𐤀𐤌𐤅	
must surely	mo·wt	𐤌𐤅𐤕	
be put to death	yu·mat	𐤉𐤅𐤌𐤕׃	
If	ve·khee	𐤅𐤊𐤉	Exodus 21:18
are quarreling	ye·ree·vun	𐤉𐤓𐤉𐤁𐤍	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
strikes	ve·hik·kah	𐤅𐤄𐤊𐤄	
and one	eesh	𐤀𐤉𐤔	
-	et	𐤀𐤕	

the other	re·e·hu	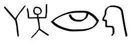	
with a stone	be·e·ven	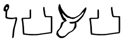	
or	o	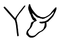	
a fist	ve·eg·roph	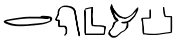	
and he does not	ve·lo	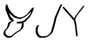	
die	ya·mut	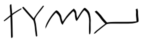	
but is confined	ve·na·phal	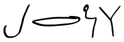	
to bed	le·mish·kav	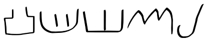	
as long as	im	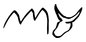	Exodus 21:19
the other can get up	ya·qum	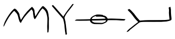	
and walk around	ve·hit·hal·lekh	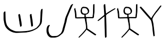	
outside	ba·chuts	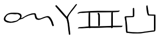	
with	al	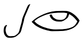	
his staff	mish·an·to	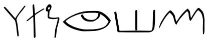	
shall go unpunished	ve·niq·qah	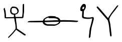	
then the one who struck him	ham·mak·keh	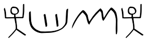	
Nevertheless	raq	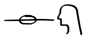	
the man for his lost work	shiv·to	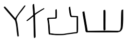	
he must compensate	yit·ten	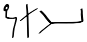	
and see that he is completely	ve·rap·po	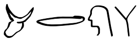	
healed	ye·rap·pe	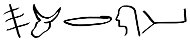	
If	ve·khee	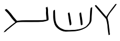	Exodus 21:20
strikes	yak·keh	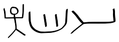	
a man	eesh	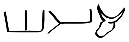	
-	et	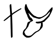	
his manservant	av·do	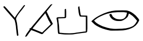	

or	o		
-	et		
maidservant	a·ma·to		
with a rod	bash·she·vet		
and the servant dies	u·met		
by	ta·chat	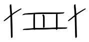	
his hand	ya·do	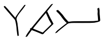	
he shall surely	na·qom	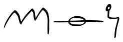	
be punished	yin·na·qem	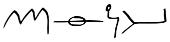	
However	akh		Exodus 21:21
if	im		
after a day	yo·wm		
or	o		
two	yo·w·ma·yim		
[the servant] gets up	ya·a·mod		
the owner shall not	lo		
be punished	yuq·qam	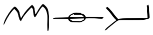	
since	kee	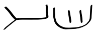	
his property	khas·po		
[the servant is]	hu		
If	ve·khee		Exodus 21:22
who are fighting	yin·na·tsu		
men	a·na·sheem	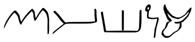	
strike	ve·na·ge·phu	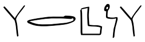	
woman	ish·shah		
a pregnant	ha·rah	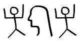	
is born prematurely	ve·ya·tse·u		

and her child	ye·la·de·ha	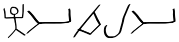	
no [further]	ve·lo		
but there is	yih·yeh	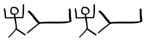	
injury	a·so·wn		
he shall surely be fined	a·no·wosh		
	ye·a·nesh		
as	ka·a·sher		
demands	ya·sheet	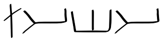	
-	a·law	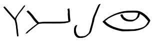	
husband	ba·al		
the woman’s	ha·ish·shah		
and as the court allows	ve·na·tan		
	biph·li·leem		
But if	ve·im		Exodus 21:23
a serious injury	a·so·wn		
results	yih·yeh	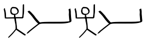	
then you must require	ve·na·tat·tah	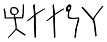	
a life	ne·phesh		
for	ta·chat	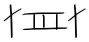	
a life —	na·phesh		
eye	a·yin	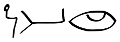	Exodus 21:24
for	ta·chat	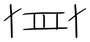	
eye	a·yin	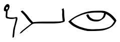	
tooth	shen	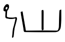	
for	ta·chat	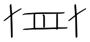	
tooth	shen	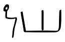	

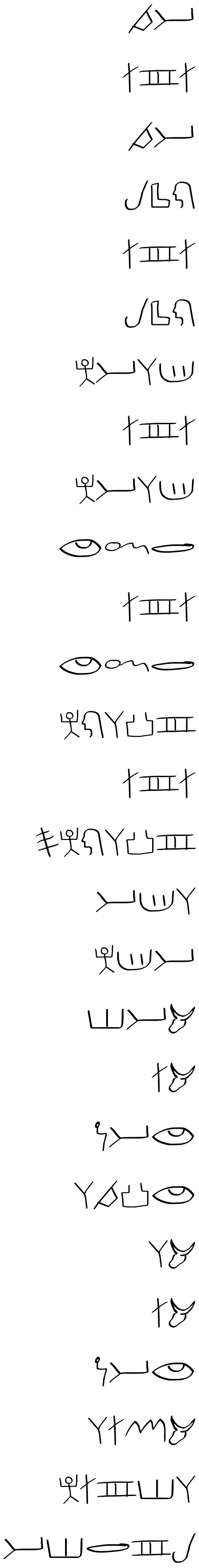

hand	yad	
for	ta·chat	
hand	yad	
foot	re·gel	
for	ta·chat	
foot	ra·gel	
burn	ke·vee·yah	Exodus 21:25
for	ta·chat	
burn	ke·vee·yah	
wound	pe·tsa	
for	ta·chat	
wound	pa·tsa	
[and] stripe	chab·bu·rah	
for	ta·chat	
stripe	chab·bu·rah	
If	ve·khee	Exodus 21:26
strikes	yak·keh	
a man	eesh	
-	et	
the eye	en	
of his manservant	av·do	
or	o	
-	et	
the eye	en	
maidservant	a·ma·to	
and blinds	ve·shi·cha·tah	
free	la·cha·phe·shee	

he must let the servant go	ye·shal·le·chen·nu	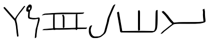	
as compensation for	ta·chat	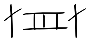	
	e·no	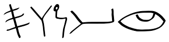	
And if	ve·im		Exodus 21:27
the tooth	shen	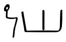	
of his manservant	av·do	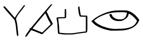	
or	o		
the tooth	shen	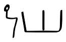	
maidservant	a·ma·to		
he knocks out	yap·peel	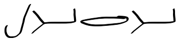	
free	la·cha·phe·shee		
he must let the servant go	ye·shal·le·chen·nu	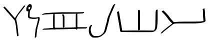	
as compensation for	ta·chat	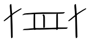	
	shin·no		
If	ve·khee		Exodus 21:28
gores	yig·gach	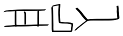	
an ox	sho·wr		
-	et		
a man	eesh	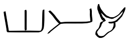	
or	o		
-	et		
woman	ish·shah		
to death	va·met		
must surely	sa·qo·wl	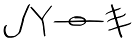	
be stoned	yis·sa·qel		
the ox	hash·sho·wr		
must not	ve·lo		

be eaten	ye·a·khel		
-	et		
and its meat	be·sa·ro		
But the owner	u·va·al		
of the ox	hash·sho·wr		
shall not be held responsible	na·qee	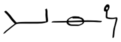	
But if	ve·im		Exodus 21:29
the ox	sho·wr		
of goring	nag·gach	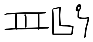	
	hu		
has a habit	mit·te·mol		
	shil·shom	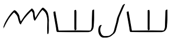	
has been warned	ve·hu·ad		
and its owner	biv·a·law		
yet does not	ve·lo		
restrain it	yish·me·ren·nu		
and it kills	ve·he·meet		
a man	eesh	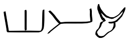	
or	o		
woman	ish·shah		
then the ox	hash·sho·wr		
must be stoned	yis·sa·qel		
must also	ve·gam		
and its owner	be·a·law		
be put to death	yu·mat		
If	im		Exodus 21:30
payment	ko·pher		

is demanded	yu·shat	יושת	
of him {instead}	a·law	עליו	
by paying	ve·na·tan	ונתן	
he may redeem	pid·yon	פדיון	
his life	naph·sho	נפשו	
the full	ke·khol	ככל	
-	a·sher	אשר	
amount demanded	yu·shat	יושת	
of him	a·law	עליו	
If	o	או	Exodus 21:31
a son	ben	בן	
[the ox] gores	yig·gach	יגח	
or	o	או	
a daughter	vat	בת	
	yig·gach	יגח	
rule	kam·mish·pat	כמשפט	
according to the same	haz·zeh	הזה	
it shall be done	ye·a·seh	יעשה	
to him	lo	לו	
If	im	אם	Exodus 21:32
a manservant	e·ved	עבד	
gores	yig·gach	יגח	
the ox	hash·sho·wr	השור	
or	o	או	
maidservant	a·mah	אמה	
of silver	ke·seph	כסף	
thirty	she·lo·sheem	שלשים	

shekels	she·qa·leem	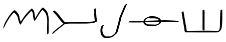	
[the owner] must pay	yit·ten	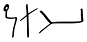	
to the master of that servant	la·do·naw		
and the ox	ve·hash·sho·wr		
must be stoned	yis·sa·qel	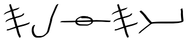	
If	ve·khee		Exodus 21:33
opens	yiph·tach		
a man	eesh	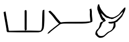	
-	bo·wr		
or	o		
	kee	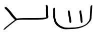	
digs	yikh·reh		
	eesh	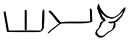	
a pit	bor		
and fails	ve·lo		
to cover it	ye·khas·sen·nu		
falls	ve·na·phal		
into it	sham·mah		
and an ox	sho·wr		
or	o		
a donkey	cha·mo·wr		
the owner	ba·al		Exodus 21:34
of the pit	hab·bo·wr		
shall make restitution	ye·shal·lem	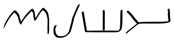	
	ke·seph		
he must pay	ya·sheev	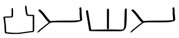	

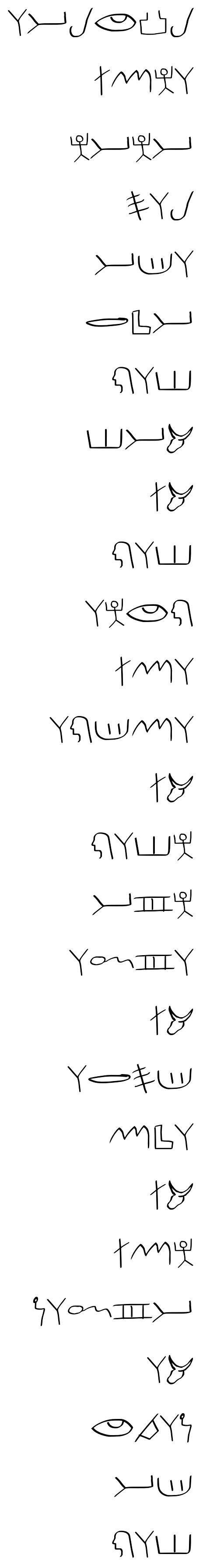

its owner	liv·a·law	
and the dead [animal]	ve·ham·met	
will be	yih·yeh	
his	lo	
If	ve·khee	Exodus 21:35
injures	yig·goph	
ox	sho·wr	
a man's	eesh	
-	et	
ox	sho·wr	
his neighbor's	re·e·hu	
and it dies	va·met	
they must sell	u·ma·khe·ru	
-	et	
[one]	hash·sho·wr	
the live	ha·chay	
and divide	ve·cha·tsu	
-	et	
the proceeds	kas·po	
they also must	ve·gam	
-	et	
the dead animal	ham·met	
divide	ye·che·tsun	
But if	o	Exodus 21:36
it was known	no·w·da	
that	kee	
the ox	sho·wr	

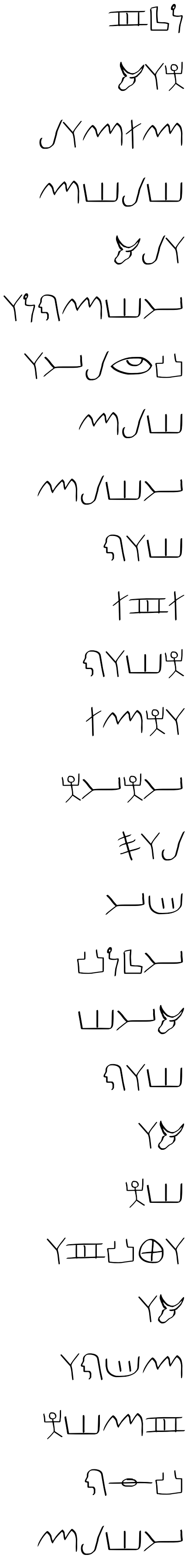

of goring	nag·gach	
	hu	
had a habit	mit·te·mo·wl	
	shil·shom	
failed	ve·lo	
to restrain it	yish·me·ren·nu	
yet its owner	be·a·law	
he shall pay full compensation	shal·lem	
	ye·shal·lem	
ox	sho·wr	
for	ta·chat	
ox	hash·sho·wr	
and the dead [animal]	ve·ham·met	
will be	yih·yeh	
his [’’]	lo	
[“] If	kee	Exodus 22:1
steals	yig·nov	
a man	eesh	
an ox	sho·wr	
or	o	
a sheep	seh	
and slaughters	u·te·va·cho	
or	o	
sells it	me·kha·ro	
five	cha·mish·shah	
oxen	va·qar	
he must repay	ye·shal·lem	

for	ta·chat	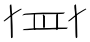	
an ox	hash·sho·wr		
and four	ve·ar·ba	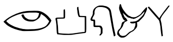	
for a sheep	tson		
	ta·chat	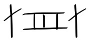	
sheep	has·seh		
If	im		Exodus 22:2
breaking in	bam·mach·te·ret	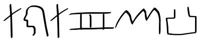	
is caught	yim·ma·tse		
a thief	hag·gan·nav	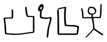	
and is beaten	ve·huk·kah	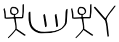	
to death	va·met		
no one	en	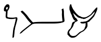	
	lo		
shall be guilty of bloodshed	da·meem	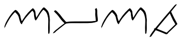	
But if	im		Exodus 22:3
it happens after sunrise	za·re·chah		
	hash·she·mesh		
	a·law	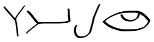	
there is guilt for his bloodshed	da·meem	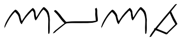	
	lo		
A thief must make full restitution	shal·lem	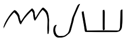	
	ye·shal·lem	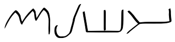	
if	im		
he has nothing	en	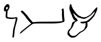	
	lo	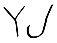	

he himself shall be sold	ve·nim·kar	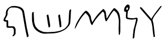	
for his theft	big·ne·va·to	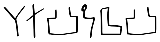	
If what was stolen	im	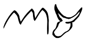	Exodus 22:4
is actually found	him·ma·tse	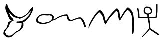	
	tim·ma·tse	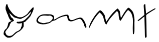	
in his possession —	ve·ya·do	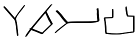	
	hag·ge·ne·vah	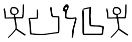	
whether ox	mish·sho·wr	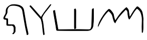	
or	ad	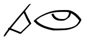	
donkey	cha·mo·wr	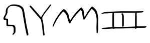	
or	ad	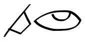	
sheep —	seh	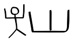	
alive	chay·yeem	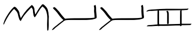	
double	she·na·yim	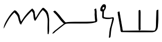	
he must pay back	ye·shal·lem	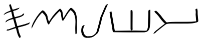	
If	kee	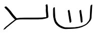	Exodus 22:5
grazes his livestock	yav·er	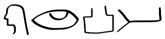	
a man	eesh	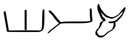	
in a field	sa·deh	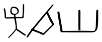	
or	o	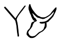	
vineyard	khe·rem	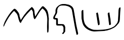	
to stray	ve·shil·lach	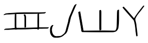	
-	et	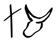	
and allows them	be·'ī·roh	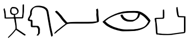	
so that they graze	u·vi·er	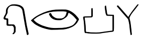	
field	bis·deh	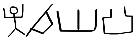	
in someone else’s	a·cher	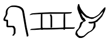	

from the best	me·tav	𐤌𐤉𐤈𐤁	
of his own field	sa·de·hu	𐤔𐤃𐤄𐤅	
	u·me·tav	𐤅𐤌𐤉𐤈𐤁	
or vineyard	kar·mo	𐤊𐤓𐤌𐤅	
he must make restitution	ye·shal·lem	𐤉𐤔𐤋𐤌𐤎	
If	kee	𐤊𐤉	Exodus 22:6
breaks out	te·tse	𐤕𐤑𐤀	
a fire	esh	𐤀𐤔	
and spreads	u·ma·tse·ah	𐤅𐤌𐤑𐤀𐤄	
to thornbushes	qo·tseem	𐤒𐤑𐤉𐤌	
so that it consumes	ve·ne·e·khal	𐤅𐤍𐤀𐤊𐤋	
stacked	ga·deesh	𐤂𐤃𐤉𐤔	
or	o	𐤀𐤅	
standing grain	haq·qa·mah	𐤄𐤒𐤌𐤄	
or	o	𐤀𐤅	
the whole field	has·sa·deh	𐤄𐤔𐤃𐤄	
must make full restitution	shal·lem	𐤔𐤋𐤌	
	ye·shal·lem	𐤉𐤔𐤋𐤌	
the one who started	ham·mav·ir	𐤄𐤌𐤁𐤏𐤓	
-	et	𐤀𐤕	
the fire	hab·be·e·rah	𐤄𐤁𐤏𐤓𐤄𐤎	
If	kee	𐤊𐤉	Exodus 22:7
gives	yit·ten	𐤉𐤕𐤍	
a man	eesh	𐤀𐤉𐤔	
	el	𐤀𐤋	
his neighbor	re·e·hu	𐤓𐤏𐤄𐤅	
money	ke·seph	𐤊𐤎𐤐	

or	o		
goods	khe·leem	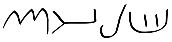	
for safekeeping	lish·mor	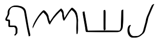	
and they are stolen	ve·gun·nav	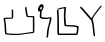	
house	mib·bet	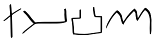	
from the neighbor’s	ha·eesh	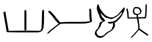	
if	im		
caught	yim·ma·tse		
the thief	hag·gan·nav		
must pay back	ye·shal·lem	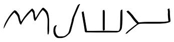	
double	she·na·yim	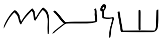	
If	im		Exodus 22:8
is not	lo		
found	yim·ma·tse		
the thief	hag·gan·nav	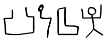	
must appear	ve·niq·rav	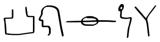	
the owner	ba·al		
of the house	hab·ba·yit	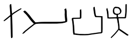	
before	el		
the judges	ha·e·lo·heem		
to determine whether	im		
	lo		
he has taken	sha·lach	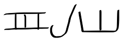	
	ya·do	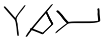	
property	bim·le·khet		
his neighbor’s	re·e·hu		
In	al		Exodus 22:9

all	kal	כל
cases	de·var	דבר
of illegal possession	pe·sha	פשע
of	al	על
an ox	sho·wr	שור
	al	על
a donkey	cha·mo·wr	חמור
	al	על
a sheep	seh	שה
	al	על
a garment	sal·mah	שלמה
	al	על
or any	kal	כל
lost item	a·ve·dah	אבדה
that	a·sher	אשר
someone claims	yo·mar	יאמר
	kee	כי
is mine ’	hu	הוא
‘ This	zeh	זה
before	ad	עד
the judges	ha·e·lo·heem	האלהים
shall bring	ya·vo	יבא
their cases	de·var	דבר
both parties	she·ne·hem	שניהם
-	a·sher	אשר
find guilty	yar·shee·un	ירשיען
The one whom the judges	e·lo·heem	אלהים

must pay back	ye·shal·lem	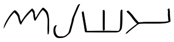	
double	she·na·yim	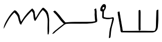	
to his neighbor	le·re·e·hu		
If	kee	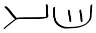	Exodus 22:10
gives	yit·ten	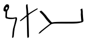	
a man	eesh	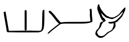	
	el		
by his neighbor	re·e·hu		
a donkey	cha·mo·wr		
	o		
an ox	sho·wr		
-	o		
a sheep	seh	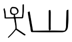	
or any	ve·khal		
other animal	be·he·mah	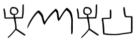	
to be cared for	lish·mor		
but it dies	u·met		
or	o		
is injured	nish·bar		
or	o		
stolen	nish·bah		
while no	en	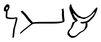	
one is watching	ro·eh		
an oath	she·vu·at		Exodus 22:11
before the LORD	YHVH		
shall be made	tih·yeh	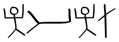	
between	ben	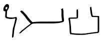	

the parties	she·ne·hem	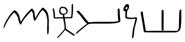	
to determine whether	im		
or not	lo		
the man has taken	sha·lach	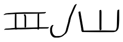	
	ya·do	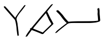	
property	bim·le·khet		
his neighbor’s	re·e·hu		
must accept [the oath]	ve·la·qach	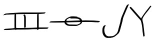	
The owner	be·a·law		
and require no	ve·lo		
restitution	ye·shal·lem	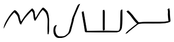	
But if	ve·im		Exodus 22:12
[the animal] was actually	ga·nov		
stolen	yig·ga·nev		
from [the neighbor]	me·im·mo		
he must make restitution	ye·shal·lem	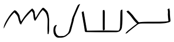	
to the owner	liv·a·law		
If	im		Exodus 22:13
[the animal] was torn to pieces	ta·roph		
	yit·ta·reph		
he shall bring	ye·vi·e·hu		
it as evidence	ed		
for the torn carcass	hat·te·re·phah		
he need not	lo		
make restitution	ye·shal·lem	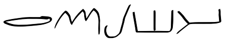	
If	ve·khee		Exodus 22:14

borrows	yish·al	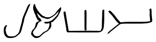	
a man	eesh	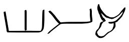	
[an animal]	me·im		
from his neighbor	re·e·hu		
and it is injured	ve·nish·bar		
or	o		
dies	met		
while its owner	be·a·law		
is not	en	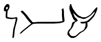	
present	im·mo		
he must make full restitution	shal·lem	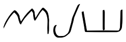	
	ye·shal·lem	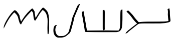	
If	im		Exodus 22:15
the owner	be·a·law		
was present	im·mo		
no	lo		
restitution is required	ye·shal·lem	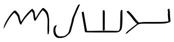	
If	im		
was rented	sa·kheer		
[the animal]	hu		
	ba		
the fee covers the loss	bis·kha·ro		
If	ve·khee		Exodus 22:16
seduces	ye·phat·teh		
a man	eesh	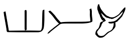	
a virgin	be·tu·lah		

who	a·sher		
is not	lo		
pledged in marriage	o·ra·sah		
and sleeps	ve·sha·khav	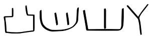	
with her	im·mah		
he must pay the full dowry	ma·hor	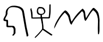	
	yim·ha·ren·nah		
for her	lo		
to be his wife	le·ish·shah		
If	im		Exodus 22:17
absolutely refuses	ma·en		
	ye·ma·en		
her father	a·vee·ha	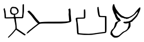	
to give her	le·tit·tah	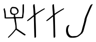	
to him	lo		
an amount comparable	ke·seph		
[the man] still must pay	yish·qol	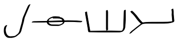	
to the bridal price	ke·mo·har		
of a virgin	hab·be·tu·lot		
allow a sorceress	me·khash·she·phah	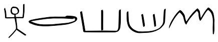	Exodus 22:18
You must not	lo		
to live	te·chay·yeh	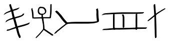	
Whoever	kal		Exodus 22:19
lies	sho·khev		
with	im		
an animal	be·he·mah	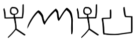	

must surely be put to death	mo·wt	מות	
	yu·mat	יומת ס	
[If] anyone sacrifices	zo·ve·ach	זבח	Exodus 22:20
to any god	la·e·lo·heem	לאלהים	
he must be set apart for destruction	ya·cho·ram	יחרם	
other than	bil·tee	בלתי	
the LORD	la·YHVH	ליהוה	
alone	le·vad·do	לבדו	
a foreign resident	ve·ger	וגר	Exodus 22:21
You must not	lo	לא	
exploit	to·w·neh	תונה	
or	ve·lo	ולא	
oppress	til·cha·tsen·nu	תלחצנו	
for	kee	כי	
foreigners	ge·reem	גרים	
you [yourselves] were	he·yee·tem	הייתם	
in the land	be·e·rets	בארץ	
of Egypt	mits·ra·yim	מצרים	
any	kal	כל	Exodus 22:22
widow	al·ma·nah	אלמנה	
or orphan	ve·ya·to·wm	ויתום	
You must not	lo	לא	
mistreat	te·an·nun	תענון	
If	im	אם	Exodus 22:23
you do mistreat	an·neh	ענה	
them	te·an·neh	תענה	

-	o·to		
-	kee	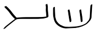	
	im		
[and] they cry out	tsa·oq		
in distress	yits·aq		
to Me	e·lay	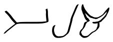	
I will surely hear	sha·mo·a		
	esh·ma		
their cry	tsa·a·qa·to	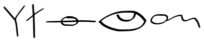	
will be kindled	ve·cha·rah	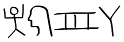	Exodus 22:24
My anger	ap·pee		
and I will kill	ve·ha·rag·tee		
you	et·khem		
with the sword	be·cha·rev	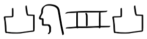	
will become	ve·ha·yu	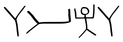	
then your wives	ne·she·khem	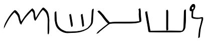	
widows	al·ma·no·wt		
and your children	u·ve·ne·khem	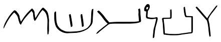	
[will be] fatherless	ye·to·meem	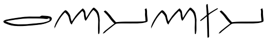	
If	im		Exodus 22:25
money	ke·seph		
you lend	tal·veh		
-	et		
to [one of] My people	am·mee		
-	et		
[who is] poor	he·a·nee		
among you	im·makh		

you must not	lo		
act	tih·yeh	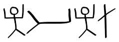	
to him	lo		
as a creditor	ke·no·sheh	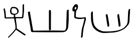	
	lo		
you are not to charge	te·see·mun	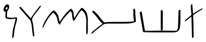	
him	a·law	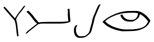	
interest	ne·shekh	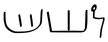	
If	im		Exodus 22:26
as collateral	cha·vol	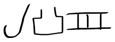	
	tach·bol		
cloak	sal·mat	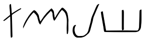	
you take your neighbor’s	re·e·kha		
by	ad		
sunset	bo		
	hash·she·mesh		
return it	te·shee·ven·nu	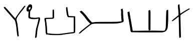	
to him	lo		
because	kee	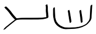	Exodus 22:27
[his cloak]	hee		
covering	khe·su·tah		
is the only	le·vad·dah	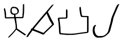	
he has	hee		
[for]	sim·la·to	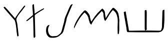	
his body	le·o·ro		
What else	bam·meh		
will he sleep in ?	yish·kav	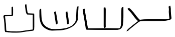	

	ve·ha·yah	
And if	kee	
he cries out	yits·aq	
to Me	e·lay	
I will hear	ve·sha·ma·tee	
for	kee	
am compassionate	chan·nun	
I	a·nee	
God	e·lo·heem	Exodus 22:28
You must not	lo	
blaspheme	te·qal·lel	
the ruler	ve·na·see	
of your people	ve·am·me·kha	
	lo	
or curse	ta·or	
[offerings] from your granaries	me·le·a·te·kha	Exodus 22:29
or vats	ve·dim·a·kha	
You must not	lo	
hold back	te·a·cher	
the firstborn	be·kho·wr	
of your sons	ba·ne·kha	
You are to give	tit·ten	
Me	lee	
likewise	ken	Exodus 22:30
You shall do	ta·a·seh	
with your cattle	le·sho·re·kha	
and your sheep	le·tso·ne·kha	

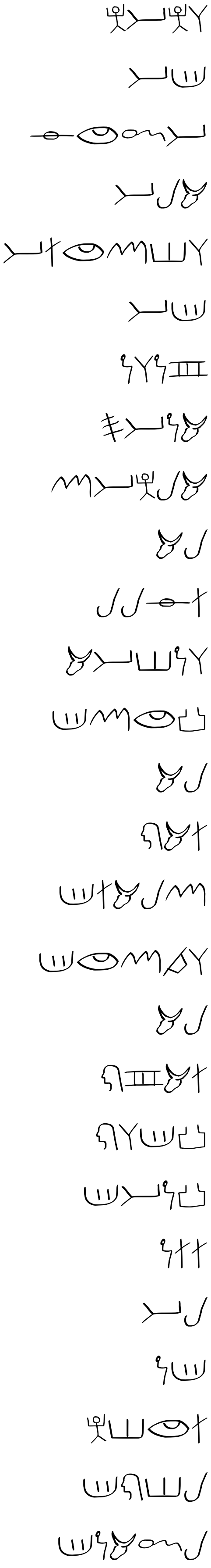

for seven	shiv·at		
days	ya·meem	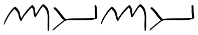	
Let them stay	yih·yeh	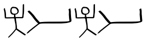	
with	im		
their mothers	im·mo	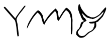	
day	bay·yo·wm	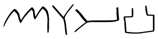	
but on the eighth	hash·she·mee·nee	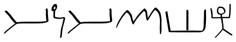	
you are to give them	tit·te·no		
to Me	lee	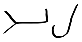	
people	ve·an·she	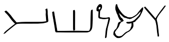	Exodus 22:31
holy	qo·desh	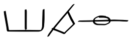	
You are to be	tih·yun	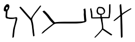	
My	lee	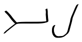	
the meat	u·va·sar	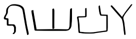	
found in the field	bas·sa·deh	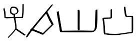	
of a mauled animal	te·re·phah		
You must not	lo		
eat	to·khe·lu		
to the dogs [’’]	lak·ke·lev	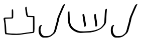	
you are to throw	tash·li·khun	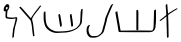	
it	o·to		
[“] You shall not	lo		Exodus 23:1
spread	tis·sa		
report	she·ma		
a false	shaw		
Do not	al		
join	ta·shet		

	ya·de·kha	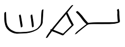	
	im		
the wicked	ra·sha		
by being	lih·yot	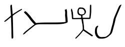	
witness	ed		
a malicious	cha·mas		
You shall not	lo		Exodus 23:2
follow	tih·yeh	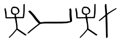	
	a·cha·re	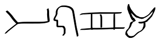	
the crowd	rab·beem	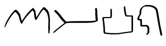	
in wrongdoing	le·ra·ot		
do not	ve·lo		
When you testify	ta·a·neh		
in	al		
a lawsuit	riv		
by siding	lin·tot	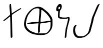	
with	a·cha·re	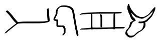	
the crowd	rab·beem	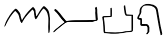	
pervert justice	le·hat·tot		
to a poor man	ve·dal		Exodus 23:3
And do not	lo		
show favoritism	teh·dar	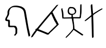	
in his lawsuit	be·ree·vo	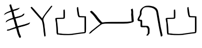	
If	kee	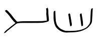	Exodus 23:4
you encounter	tiph·ga		
ox	sho·wr		
your enemy’s	o·yiv·kha	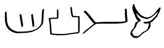	

or	o		
donkey	cha·mo·ro		
stray	to·eh		
you must return it	ha·shev	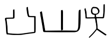	
	te·shee·ven·nu	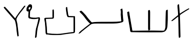	
to him	lo		
If	kee	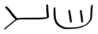	Exodus 23:5
you see	tir·eh		
the donkey	cha·mo·wr		
of one who hates you	so·na·a·kha		
fallen	ro·vets	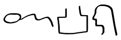	
under	ta·chat	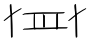	
its load	mas·sa·o	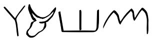	
do not	ve·cha·dal·ta	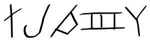	
leave	me·a·zov		
it there	lo	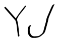	
you must help him	a·zov	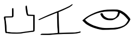	
	ta·a·zov		
with it	im·mo		
You shall not	lo		Exodus 23:6
deny	tat·teh	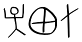	
justice	mish·pat	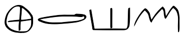	
to the poor	ev·yo·ne·kha	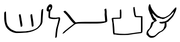	
in their lawsuits	be·ree·vo	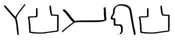	
accusation	mid·de·var		Exodus 23:7
from a false	she·qer	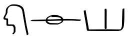	
Stay far away	tir·chaq	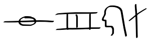	

the innocent	ve·na·qee	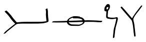	
or the just	ve·tsad·deeq		
Do not	al		
kill	ta·ha·rog		
for	kee	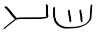	
I will not	lo		
acquit	ats·deeq		
the guilty	ra·sha		
a bribe	ve·sho·chad	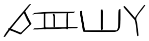	Exodus 23:8
Do not	lo		
accept	tiq·qach	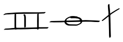	
for	kee	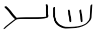	
a bribe	hash·sho·chad	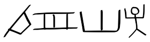	
blinds	ye·aw·ver		
those who see	piq·cheem	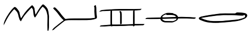	
and twists	vee·sal·leph		
the words	div·re		
of the righteous	tsad·dee·qeem	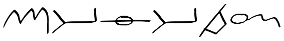	
a foreign resident	ve·ger		Exodus 23:9
Do not	lo		
oppress	til·chats	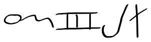	
since you	ve·at·tem		
yourselves know	ye·da·tem		
-	et		
-	ne·phesh		
how it feels to be foreigners	hag·ger		
for	kee	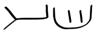	

foreigners	ge·reem	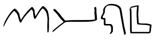	
you were	he·yee·tem	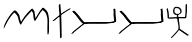	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
For six	ve·shesh		Exodus 23:10
years	sha·neem	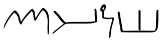	
you are to sow	tiz·ra		
-	et		
your land	ar·tse·kha		
and gather	ve·a·saph·ta		
-	et		
its produce	te·vu·a·tah		
but in the seventh [year]	ve·hash·she·vee·it	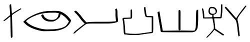	Exodus 23:11
you must let it rest	tish·me·ten·nah		
and lie fallow	u·ne·tash·tah		
may eat	ve·a·khe·lu		
so that the poor	ev·yo·ne	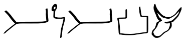	
among your people	am·me·kha		
what they leave	ve·yit·ram	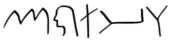	
may consume	to·khal		
and the wild animals	chay·yat	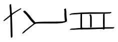	
from the field	has·sa·deh		
the same	ken	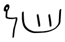	
Do	ta·a·seh		
with your vineyard	le·khar·me·kha		
and olive grove	le·ze·te·kha	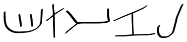	
For six	she·shet		Exodus 23:12

days	ya·meem	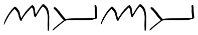	
you are to do	ta·a·seh		
your work	ma·a·se·kha		
day	u·vay·yo·wm	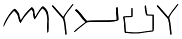	
but on the seventh	hash·she·vee·ee	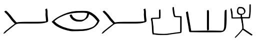	
you must cease	tish·bot		
so that	le·ma·an		
may rest	ya·nu·ach	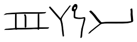	
your ox	sho·wr·kha		
and your donkey	va·cha·mo·re·kha		
may be refreshed	ve·yin·na·phesh		
and the son	ben		
of your maidservant	a·ma·te·kha		
as well as the foreign resident	ve·hag·ger		
to everything	u·ve·khol	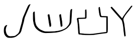	Exodus 23:13
-	a·sher		
I have said	a·mar·tee		
to you	a·le·khem	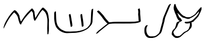	
Pay close attention	tish·sha·me·ru		
the names	ve·shem		
gods	e·lo·heem		
of other	a·che·reem	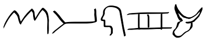	
You must not	lo		
invoke	taz·kee·ru	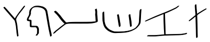	
they must not	lo		
be heard	yish·sha·ma	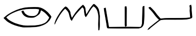	
on	al		

your lips	pee·kha	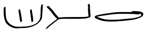	
Three	sha·losh	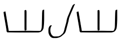	Exodus 23:14
times	re·ga·leem	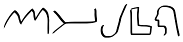	
you are to celebrate a feast	ta·chog	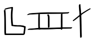	
to Me	lee	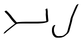	
a year	bash·sha·nah		
-	et		Exodus 23:15
the Feast	chag	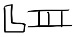	
of Unleavened Bread	ham·mats·tso·wt		
You are to keep	tish·mor		
for seven	shiv·at		
days	ya·meem	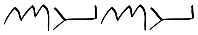	
you are to eat	to·khal		
unleavened bread	mats·tso·wt		
as	ka·a·sher		
I commanded you :	tsiw·vee·ti·kha	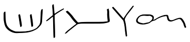	
At the appointed time	le·mo·w·ed		
in the month	cho·desh	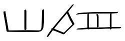	
of Abib	ha·a·veev	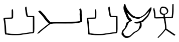	
because	kee	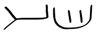	
that [was the month]	vo		
you came out	ya·tsa·ta		
of Egypt	mim·mits·ra·yim		
No one	ve·lo		
may appear	ye·ra·u		
before Me	pha·nay	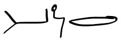	

empty-handed	re·qam	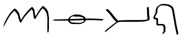	
[You are also to keep] the Feast	ve·chag	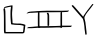	Exodus 23:16
of Harvest	haq·qa·tseer		
with the firstfruits	bik·ku·re		
of the produce	ma·a·se·kha		
from what	a·sher		
you sow	tiz·ra		
in the field	bas·sa·deh	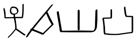	
And [keep] the Feast	ve·chag	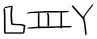	
of Ingathering	ha·a·siph		
at the end	be·tset		
of the year	hash·sha·nah	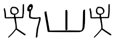	
when you gather	be·a·se·pe·kha		
-	et		
your produce	ma·a·se·kha		
from	min		
the field	has·sa·deh		
Three	sha·losh	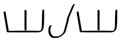	Exodus 23:17
times	pe·a·meem		
a year	bash·sha·nah		
are to appear	ye·ra·eh		
all	kal		
your males	ze·khu·re·kha		
before	el		
	pe·ne	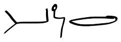	
the Lord	ha·a·don		
GOD	YHVH		

You must not	lo	𐤋𐤀	Exodus 23:18
offer	tiz·bach	𐤕𐤆𐤁𐤇	
with	al	𐤏𐤋	
anything leavened	cha·mets	𐤇𐤌𐤑	
the blood	dam	𐤃𐤌	
of My sacrifices	ziv·chee	𐤆𐤁𐤇𐤉	
nor may	ve·lo	𐤅𐤋𐤀	
remain	ya·leen	𐤉𐤋𐤉𐤍	
the fat	che·lev	𐤇𐤋𐤁	
of My feast	chag·gee	𐤇𐤂𐤉	
until	ad	𐤏𐤃	
morning	bo·qer	𐤁𐤒𐤓	
the best	re·sheet	𐤓𐤀𐤔𐤉𐤕	Exodus 23:19
of the firstfruits	bik·ku·re	𐤁𐤊𐤅𐤓𐤉	
of your soil	ad·ma·te·kha	𐤀𐤃𐤌𐤕𐤊	
Bring	ta·vee	𐤕𐤁𐤉𐤀	
to the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
You must not	lo	𐤋𐤀	
cook	te·vash·shel	𐤕𐤁𐤔𐤋	
a young goat	ge·dee	𐤂𐤃𐤉	
milk	ba·cha·lev	𐤁𐤇𐤋𐤁	
in its mother’s	im·mo	𐤀𐤌𐤅𐤎	
Behold	hin·neh	𐤄𐤍𐤄	Exodus 23:20
I	a·no·khee	𐤀𐤍𐤊𐤉	
am sending	sho·le·ach	𐤔𐤋𐤇	

an angel	mal·akh		
before you	le·pha·ne·kha	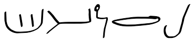	
to protect you	lish·ma·re·kha		
along the way	bad·da·rekh		
and to bring you	ve·la·ha·vee·a·kha	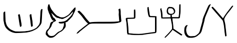	
to	el		
the place	ham·ma·qo·wm	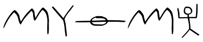	
-	a·sher		
I have prepared	ha·khi·no·tee	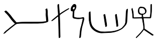	
Pay attention	hish·sha·mer		Exodus 23:21
to him	mip·pa·naw		
and listen	u·she·ma		
to his voice	be·qo·lo	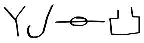	
do not	al		
defy	tam·mer		
him	bo		
for	kee	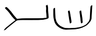	
he will not	lo		
forgive	yis·sa	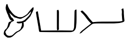	
rebellion	le·phish·a·khem		
since	kee	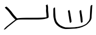	
My Name	she·mee		
is in him	be·qir·bo	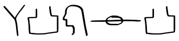	
But	kee	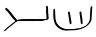	Exodus 23:22
if	im		
you will listen carefully	sha·mo·a		
	tish·ma		

to his voice	be·qo·lo	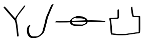	
and do	ve·a·see·ta	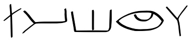	
everything	kol	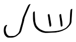	
-	a·sher	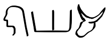	
I say	a·dab·ber	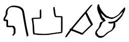	
to your enemies	ve·a·yav·tee	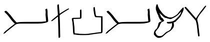	
-	et	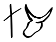	
I will be an enemy	o·ye·ve·kha	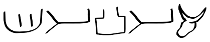	
and a foe	ve·tsar·tee	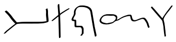	
-	et	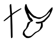	
to your foes	tso·re·re·kha	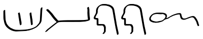	
For	kee	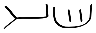	Exodus 23:23
will go	ye·lekh	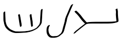	
My angel	mal·a·khee	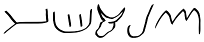	
before you	le·pha·ne·kha	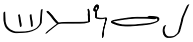	
and bring you	ve·he·vee·a·kha	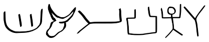	
into	el	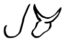	
the land of the Amorites	ha·e·mo·ree	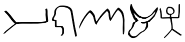	
Hittites	ve·ha·chit·tee	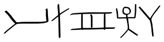	
Perizzites	ve·hap·pe·riz·zee	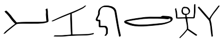	
Canaanites	ve·hak·ke·na·a·nee	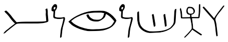	
Hivites	ha·chiw·vee	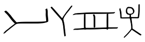	
and Jebusites	ve·hay·vu·see	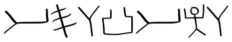	
and I will annihilate them	ve·hikh·chad·tee	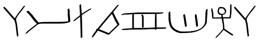	
You must not	lo	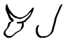	Exodus 23:24
bow down	tish·ta·cha·veh	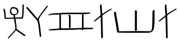	
to their gods	le·lo·he·hem	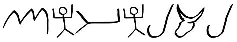	

or	ve·lo	
or serve them	ta·a·ve·dem	
	ve·lo	
follow	ta·a·seh	
their practices	ke·ma·a·se·hem	
Instead	kee	
you are to demolish them	ha·res	
	te·ha·re·sem	
to pieces	ve·shab·ber	
	te·shab·ber	
and smash their sacred stones	mats·tse·vo·te·hem	
So you shall serve	va·a·vad·tem	Exodus 23:25
-	et	
the LORD	YHVH	
your God	e·lo·he·khem	
and He will bless	u·ve·rakh	
-	et	
your bread	lach·me·kha	
and	ve·et	
your water	me·me·kha	
And I will take away	va·ha·si·ro·tee	
sickness	ma·cha·lah	
from among you	miq·qir·be·kha	
No	lo	Exodus 23:26
	tih·yeh	
will miscarry	me·shak·ke·lah	
or be barren	va·a·qa·rah	

{woman} in your land	be·ar·tse·kha		
-	et		
the number	mis·par		
of your days	ya·me·kha		
I will fulfill	a·mal·le		
-	et		Exodus 23:27
My terror	e·ma·tee	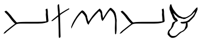	
I will send	a·shal·lach	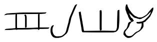	
ahead of you	le·pha·ne·kha	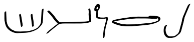	
and throw into confusion	ve·ham·mo·tee		
-	et		
every	kal	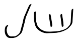	
nation	ha·am		
-	a·sher		
you encounter	ta·vo		
	ba·hem		
turn	ve·na·tat·tee	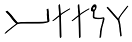	
-	et		
I will make all	kal	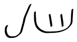	
your enemies	o·ye·ve·kha		
and run	e·le·kha	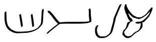	
	o·reph		
I will send	ve·sha·lach·tee	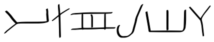	Exodus 23:28
-	et		
the hornet	hats·tsir·ah		
before you	le·pha·ne·kha	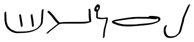	
to drive	ve·ge·re·shah		

-	et		
the Hivites	ha·chiw·vee		
-	et		
and Canaanites	hak·ke·na·a·nee		
-	ve·et		
and Hittites	ha·chit·tee		
out of your way	mil·le·pha·ne·kha		
I will not	lo		Exodus 23:29
drive them out	a·ga·re·shen·nu		
before you	mip·pa·ne·kha	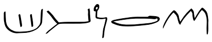	
year	be·sha·nah		
in a single	e·chat	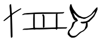	
otherwise	pen		
would become	tih·yeh	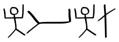	
the land	ha·a·rets		
desolate	she·ma·mah		
would multiply	ve·rab·bah	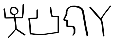	
against you	a·le·kha	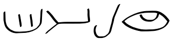	
animals	chay·yat	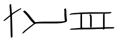	
and wild	has·sa·deh	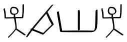	
Little	me·at		Exodus 23:30
by little	me·at		
I will drive them out	a·ga·re·shen·nu		
ahead of you	mip·pa·ne·kha	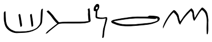	
until	ad		
-	a·sher		
you become fruitful	tiph·reh		

and possess	ve·na·chal·ta	ונחלת	
-	et	את	
the land	ha·a·rets	הארץ	
And I will establish	ve·shat·tee	ושתי	Exodus 23:31
-	et	את	
your borders	ge·vul·kha	גבלך	
Sea	mee·yam	מים	
from the Red	suph	סוף	
to	ve·ad	ועד	
the Sea	yam	ים	
of the Philistines	pe·lish·teem	פלשתים	
and from the desert	u·mim·mid·bar	וממדבר	
to	ad	עד	
the [Euphrates]	han·na·har	הנהר	
For	kee	כי	
I will deliver	et·ten	אתן	
into your hand	be·yed·khem	בידכם	
-	et	את	
the inhabitants	yo·she·ve	ישבי	
	ha·a·rets	הארץ	
and you will drive them out	ve·ge·rash·ta·mo	וגרשתמו	
before you	mip·pa·ne·kha	מפניך	
no	lo	לא	Exodus 23:32
You shall make	tikh·rot	תכרת	
with them	la·hem	להם	
or with their gods	ve·le·lo·he·hem	ולאלהיהם	
covenant	be·reet	ברית	

They must not	lo		Exodus 23:33
remain	ye·she·vu	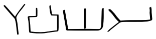	
in your land	be·ar·tse·kha		
lest	pen		
they cause you to sin	ya·cha·tee·u		
-	o·te·kha	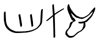	
against Me	lee	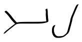	
For	kee	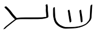	
if you serve	ta·a·vod		
-	et		
their gods	e·lo·he·hem	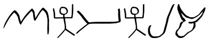	
it will surely	kee	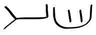	
be	yih·yeh	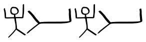	
to you ”	le·kha	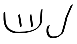	
a snare	le·mo·w·qesh	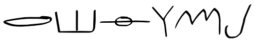	
to	ve·el		Exodus 24:1
Moses	mo·sheh		
Then [the LORD] said	a·mar		
“ Come up	a·leh		
to	el		
the LORD —	YHVH		
you	at·tah		
and Aaron	ve·a·ha·ron		
Nadab	na·dav		
and Abihu	va·a·vee·hu	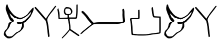	
and seventy	ve·shiv·eem		
elders —	miz·ziq·ne	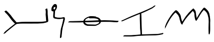	

of Israel’s	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and you are to worship	ve·hish·ta·cha·vee·tem	𐤅𐤄𐤔𐤕𐤇𐤅𐤉𐤕𐤌	
at a distance	me·ra·choq	𐤌𐤓𐤇𐤒	
shall approach	ve·nig·gash	𐤅𐤍𐤂𐤔	Exodus 24:2
Moses	mo·sheh	𐤌𐤔𐤄	
alone	le·vad·do	𐤋𐤁𐤃𐤅	
	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
but the others	ve·hem	𐤅𐤄𐤌	
{must} not	lo	𐤋𐤀	
come near	yig·ga·shu	𐤉𐤂𐤔𐤅	
And the people	ve·ha·am	𐤅𐤄𐤏𐤌	
may not	lo	𐤋𐤀	
go up	ya·a·lu	𐤉𐤏𐤋𐤅	
with him ”	im·mo	𐤏𐤌𐤅	
came	vay·ya·vo	𐤅𐤉𐤁𐤀	Exodus 24:3
When Moses	mo·sheh	𐤌𐤔𐤄	
and told	vay·sap·per	𐤅𐤉𐤎𐤐𐤓	
the people	la·am	𐤋𐤏𐤌	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the words	div·re	𐤃𐤁𐤓𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	ve·et	𐤅𐤀𐤕	
and	kal	𐤊𐤋	
ordinances	ham·mish·pa·teem	𐤄𐤌𐤔𐤐𐤈𐤉𐤌	
responded	vay·ya·an	𐤅𐤉𐤏𐤍	

all	kal	כל	
[they]	ha·am	העם	
voice :	qo·wl	קול	
with one	e·chad	אחד	
	vay·yo·me·ru	ויאמרו	
“ All	kal	כל	
the words	had·de·va·reem	הדברים	
that	a·sher	אשר	
has spoken	dib·ber	דבר	
the LORD	YHVH	יהוה	
we will do ”	na·a·seh	נעשה	
wrote down	vay·yikh·tov	ויכתב	Exodus 24:4
And Moses	mo·sheh	משה	
-	et	את	
all	kal	כל	
the words	div·re	דברי	
of the LORD	YHVH	יהוה	
he got up	vay·yash·kem	וישכם	
{Early} the next morning	bab·bo·qer	בבקר	
and built	vay·yi·ven	ויבן	
an altar	miz·be·ach	מזבח	
at the base of	ta·chat	תחת	
the mountain	ha·har	ההר	
along with twelve	u·she·tem	ושתים	
	es·reh	עשרה	
pillars	mats·tse·vah	מצבה	
for the twelve	lish·nem	לשנים	

	a·sar	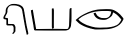	
tribes	shiv·te	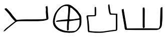	
of Israel	yis·ra·el	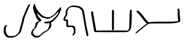	
Then he sent out	vay·yish·lach	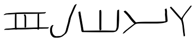	Exodus 24:5
-	et	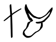	
some young men	na·a·re	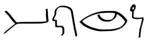	
	be·ne	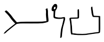	
of Israel	yis·ra·el	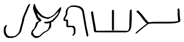	
and they offered	vay·ya·a·lu	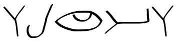	
burnt offerings	o·lot	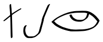	
and sacrificed	vay·yiz·be·chu	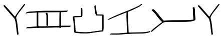	
offerings	ze·va·cheem	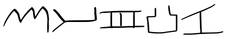	
as peace	she·la·meem	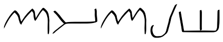	
to the LORD	la·YHVH	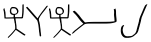	
young bulls	pa·reem	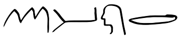	
took	vay·yiq·qach	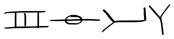	Exodus 24:6
Moses	mo·sheh	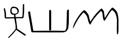	
half	cha·tsee	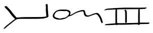	
of the blood	had·dam	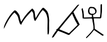	
and put [it]	vay·ya·sem	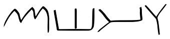	
in bowls	ba·ag·ga·not	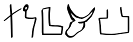	
and the other half	va·cha·tsee	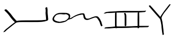	
	had·dam	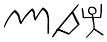	
he sprinkled	za·raq	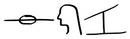	
on	al	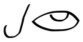	
the altar	ham·miz·be·ach	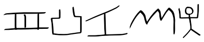	
Then he took	vay·yiq·qach	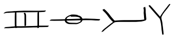	Exodus 24:7

the Book	se·pher		
of the Covenant	hab·be·reet	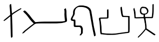	
and read it	vay·yiq·ra	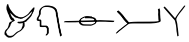	
	be·a·ze·ne		
to the people	ha·am		
who replied	vay·yo·me·ru		
“ All	kol	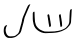	
that	a·sher		
has spoken	dib·ber		
the LORD	YHVH		
we will do	na·a·seh		
and we will be obedient ”	ve·nish·ma		
took	vay·yiq·qach	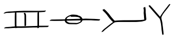	Exodus 24:8
So Moses	mo·sheh	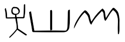	
-	et		
the blood	had·dam		
sprinkled	vay·yiz·roq		
it on	al		
the people	ha·am		
and said	vay·yo·mer		
“ This	hin·neh		
is the blood	dam		
of the covenant	hab·be·reet	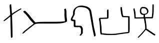	
that	a·sher		
has made	ka·rat	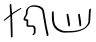	
the LORD	YHVH		
with you	im·ma·khem		

in accordance with	al	
all	kal	
words ”	had·de·va·reem	
these	ha·el·leh	
went up	vay·ya·al	Exodus 24:9
Then Moses	mo·sheh	
with Aaron	ve·a·ha·ron	
Nadab	na·dav	
and Abihu	va·a·vee·hu	
and seventy	ve·shiv·eem	
of the elders	miz·ziq·ne	
of Israel	yis·ra·el	
and they saw	vay·yir·u	Exodus 24:10
-	et	
the God	e·lo·he	
of Israel	yis·ra·el	
Under	ve·ta·chat	
His feet	rag·law	
was a work	ke·ma·a·seh	
like a pavement	liv·nat	
made of sapphire	has·sap·peer	
	u·khe·e·tsem	
as the sky itself	hash·sha·ma·yim	
as clear	la·to·har	
But	ve·el	Exodus 24:11
on the nobles	a·tsee·le	
-	be·ne	

of Israel	yis·ra·el	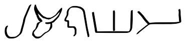	
did not	lo		
lay	sha·lach	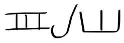	
His hand	ya·do	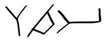	
they saw	vay·ye·che·zu	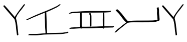	
Him	et		
God	ha·e·lo·heem		
and they ate	vay·yo·khe·lu		
and drank	vay·yish·tu		
said	vay·yo·mer		Exodus 24:12
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	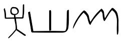	
“ Come up	a·leh		
to Me	e·lay	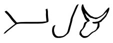	
on the mountain	ha·ha·rah		
and stay	veh·yeh	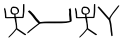	
here	sham	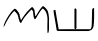	
so that I may give	ve·et·te·nah		
you	le·kha	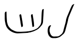	
-	et		
the tablets	lu·chot	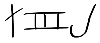	
of stone	ha·e·ven		
with the law	ve·hat·to·w·rah		
and commandments	ve·ham·mits·vah		
-	a·sher		
I have written	ka·tav·tee		

for their instruction ”	le·ho·w·ro·tam		
set out	vay·ya·qam	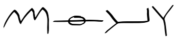	Exodus 24:13
So Moses	mo·sheh		
with Joshua	vee·ho·wo·shu·a	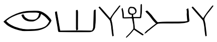	
his attendant	me·sha·re·to		
and went up	vay·ya·al		
	mo·sheh		
on	el		
the mountain	har		
of God	ha·e·lo·heem	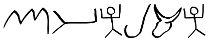	
And	ve·el		Exodus 24:14
to the elders	haz·ze·qe·neem	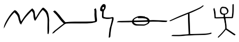	
he said	a·mar		
“ Wait	she·vu		
for us	la·nu		
here	va·zeh		
until	ad		
-	a·sher		
we return	na·shuv		
to you	a·le·khem	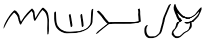	
are here	ve·hin·neh		
Aaron	a·ha·ron		
and Hur	ve·chur	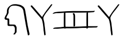	
with you	im·ma·khem	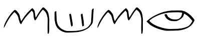	
Whoever	mee	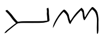	
	va·al		
has a dispute	de·va·reem	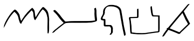	

can go	yig·gash		
to them ”	a·le·hem		
went up	vay·ya·al	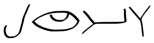	Exodus 24:15
When Moses	mo·sheh	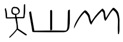	
	el		
on the mountain	ha·har		
covered it	vay·khas	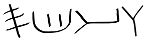	
the cloud	he·a·nan		
-	et		
	ha·har		
settled	vay·yish·kon	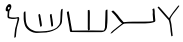	Exodus 24:16
and the glory	ke·vo·wd		
of the LORD	YHVH		
on	al		
Mount	har		
Sinai	see·nay		
covered it	vay·khas·se·hu		
the cloud	he·a·nan		
For six	she·shet		
days	ya·meem	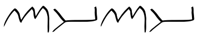	
[the LORD] called	vay·yiq·ra	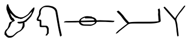	
to	el		
Moses	mo·sheh	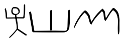	
day	bay·yo·wm	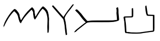	
and on the seventh	hash·she·vee·ee	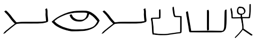	
from within	mit·to·wkh		
the cloud	he·a·nan		

And the sight	u·mar·eh		Exodus 24:17
of the glory	ke·vo·wd		
of the LORD	YHVH		
fire	ke·esh		
was like a consuming	o·khe·let		
on the mountaintop	be·rosh		
	ha·har		
in the eyes	le·e·ne	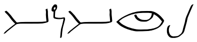	
	be·ne	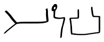	
of the Israelites	yis·ra·el	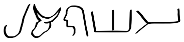	
entered	vay·ya·vo	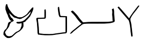	Exodus 24:18
Moses	mo·sheh		
	be·to·wkh		
the cloud	he·a·nan		
as he went up	vay·ya·al		
on	el		
the mountain	ha·har		
remained	vay·hee	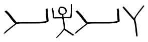	
and he	mo·sheh		
on the mountain	ba·har		
forty	ar·ba·eem		
days	yo·wm		
and forty	ve·ar·ba·eem		
nights	la·ye·lah	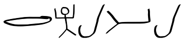	
said	vay·dab·ber	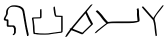	Exodus 25:1
Then the LORD	YHVH		
to	el		

Moses	mo·sheh	𐤌𐤔𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
“ Tell	dab·ber	𐤃𐤁𐤓	Exodus 25:2
-	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to bring	ve·yiq·chu	𐤅𐤉𐤒𐤇𐤅	
Me	lee	𐤋𐤉	
an offering	te·ru·mah	𐤕𐤓𐤅𐤌𐤄	
	me·et	𐤌𐤀𐤕	
from every	kal	𐤊𐤋	
man	eesh	𐤀𐤉𐤔	
whose	a·sher	𐤀𐤔𐤓	
compels him	yid·de·ven·nu	𐤉𐤃𐤁𐤍𐤅	
heart	lib·bo	𐤋𐤁𐤅	
You are to receive	tiq·chu	𐤕𐤒𐤇𐤅	
-	et	𐤀𐤕	
My offering	te·ru·ma·tee	𐤕𐤓𐤅𐤌𐤕𐤉	
This	ve·zot	𐤅𐤆𐤀𐤕	Exodus 25:3
is the offering	hat·te·ru·mah	𐤄𐤕𐤓𐤅𐤌𐤄	
-	a·sher	𐤀𐤔𐤓	
you are to accept	tiq·chu	𐤕𐤒𐤇𐤅	
from them :	me·it·tam	𐤌𐤀𐤕𐤌	
gold	za·hav	𐤆𐤄𐤁	
silver	va·khe·seph	𐤅𐤊𐤎𐤐	
and bronze	u·ne·cho·shet	𐤅𐤍𐤇𐤔𐤕	
blue	u·te·khe·let	𐤅𐤕𐤊𐤋𐤕	Exodus 25:4

purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	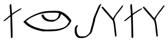	
	sha·nee	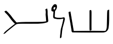	
fine linen	ve·shesh		
and goat hair	ve·iz·zeem	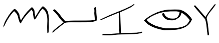	
skins	ve·o·rot		Exodus 25:5
ram	e·lim	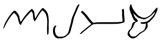	
dyed red	me·ad·da·meem	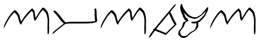	
	ve·o·rot		
and fine leather	te·cha·sheem	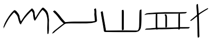	
wood	va·a·tse		
acacia	shit·teem	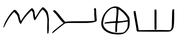	
olive oil	she·men		Exodus 25:6
for the light	lam·ma·or		
spices	be·sa·meem	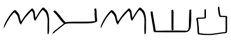	
oil	le·she·men		
for the anointing	ham·mish·chah		
incense	ve·liq·to·ret	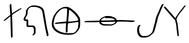	
and for the fragrant	has·sam·meem		
and onyx stones	av·ne		Exodus 25:7
	sho·ham		
and gemstones	ve·av·ne	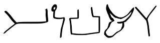	
to be mounted	mil·lu·eem	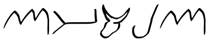	
on the ephod	la·e·phod		
and breastpiece	ve·la·cho·shen	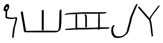	
And they are to make	ve·a·su		Exodus 25:8
for Me	lee	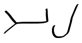	

a sanctuary	miq·dash	מקדש	
so that I may dwell	ve·sha·khan·tee	ושכנתי	
among them	be·to·w·kham	בתוכם	
according to	ke·khol	ככל	Exodus 25:9
	a·sher	אשר	
I	a·nee	אני	
show	mar·eh	מראה	
you	o·wt·kha	אותך	
-	et	את	
the pattern	tav·neet	תבנית	
the tabernacle	ham·mish·kan	המשכן	
and	ve·et	ואת	
design	tav·neet	תבנית	
all	kal	כל	
its furnishings	ke·law	כליו	
	ve·khen	וכן	
You must make	ta·a·su	תעשו׃	
And they are to construct	ve·a·su	ועשו	Exodus 25:10
an ark	a·ro·wn	ארון	
wood	a·tse	עצי	
of acacia	shit·teem	שטים	
two	am·ma·ta·yim	אמתים	
and a half cubits	va·che·tsee	וחצי	
long	a·re·ko	ארכו	
a cubit	ve·am·mah	ואמה	
and a half	va·che·tsee	וחצי	
wide	ra·che·bo	רחבו	

and a cubit	ve·am·mah		
and a half	va·che·tsee	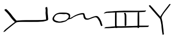	
high	qo·ma·to	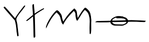	
Overlay	ve·tsip·pee·ta		Exodus 25:11
-	o·to		
gold	za·hav	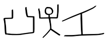	
it with pure	ta·ho·wr		
both inside	mib·ba·yit	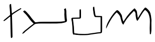	
and out	u·mi·chuts	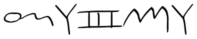	
-	te·tsap·pen·nu		
and make	ve·a·see·ta		
	a·law	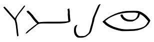	
molding	zer		
a gold	za·hav	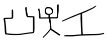	
around it	sa·veev	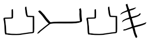	
Cast	ve·ya·tsaq·ta		Exodus 25:12
for it	lo		
four	ar·ba		
rings	tab·be·ot		
gold	za·hav	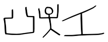	
and fasten them	ve·na·tat·tah	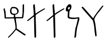	
to	al		
its four	ar·ba		
feet	pa·a·mo·taw		
two	u·she·te		
rings	tab·ba·ot	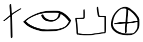	
on	al		

side	tsal·o		
one	ha·e·chat		
and two	u·she·te		
-	tab·ba·ot		
on	al		
-	tsal·o		
the other	hash·she·neet	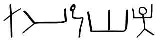	
And make	ve·a·see·ta		Exodus 25:13
poles	vad·de		
wood	a·tse		
of acacia	shit·teem	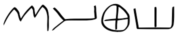	
and overlay	ve·tsip·pee·ta		
them	o·tam		
with gold	za·hav	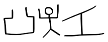	
Insert	ve·he·ve·ta		Exodus 25:14
-	et		
the poles	hab·bad·deem		
into the rings	bat·tab·ba·ot		
on	al		
the sides	tsal·ot		
of the ark	ha·a·ron		
in order to carry	la·set		
-	et		
[it]	ha·a·ron		
-	ba·hem		
in the rings	be·tab·be·ot		Exodus 25:15
of the ark	ha·a·ron		

are to remain	yih·yu	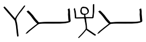	
The poles	hab·bad·deem	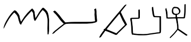	
they must not	lo	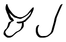	
be removed	ya·su·ru	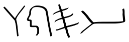	
-	mim·men·nu	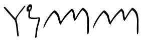	
And place	ve·na·ta·ta	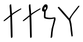	Exodus 25:16
inside	el	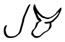	
the ark	ha·a·ron	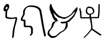	
-	et	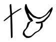	
the Testimony	ha·e·dut	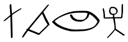	
which	a·sher	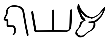	
I will give	et·ten	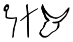	
you	e·le·kha	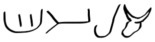	
And you are to construct	ve·a·see·ta	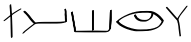	Exodus 25:17
a mercy seat	khap·po·ret	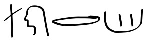	
gold	za·hav	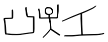	
of pure	ta·ho·wr	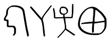	
two	am·ma·ta·yim	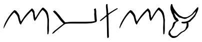	
and a half cubits	va·che·tsee	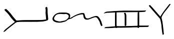	
long	a·re·kah	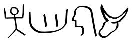	
and a cubit	ve·am·mah	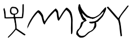	
and a half	va·che·tsee	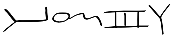	
wide	ra·che·bah	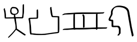	
Make	ve·a·see·ta	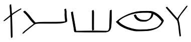	Exodus 25:18
two	she·na·yim	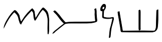	
cherubim	ke·ru·veem	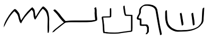	
gold	za·hav	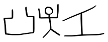	

of hammered	miq·shah	𐤌𐤒𐤔𐤄	
-	ta·a·seh	𐤕𐤏𐤔𐤄	
-	o·tam	𐤀𐤕𐤌	
[at the]	mish·she·ne	𐤌𐤔𐤍𐤉	
ends	qe·tso·wt	𐤒𐤑𐤅𐤕	
of the mercy seat	hak·kap·po·ret	𐤄𐤊𐤐𐤓𐤕	
-	va·a·seh	𐤅𐤏𐤔𐤄	Exodus 25:19
cherub	ke·ruv	𐤊𐤓𐤅𐤁	
one	e·chad	𐤀𐤇𐤃	
end	miq·qa·tsah	𐤌𐤒𐤑𐤄	
on one	miz·zeh	𐤌𐤆𐤄	
-	u·khe·ruv	𐤅𐤊𐤓𐤅𐤁	
and one	e·chad	𐤀𐤇𐤃	
on the other	miq·qa·tsah	𐤌𐤒𐤑𐤄	
-	miz·zeh	𐤌𐤆𐤄	
	min	𐤌𐤍	
	hak·kap·po·ret	𐤄𐤊𐤐𐤓𐤕	
[all] made	ta·a·su	𐤕𐤏𐤔𐤅	
-	et	𐤀𐤕	
	hak·ke·ru·veem	𐤄𐤊𐤓𐤁𐤉𐤌	
-	al	𐤏𐤋	
-	she·ne	𐤔𐤍𐤉	
[from one piece of gold]	qe·tso·w·taw	𐤒𐤑𐤅𐤕𐤉𐤅	
are to have	ve·ha·yu	𐤅𐤄𐤉𐤅	Exodus 25:20
And the cherubim	hak·ke·ru·veem	𐤄𐤊𐤓𐤁𐤉𐤌	
that spread	po·re·se	𐤐𐤓𐤔𐤉	
wings	khe·na·pha·yim	𐤊𐤍𐤐𐤉𐤌	

upward	le·ma·lah		
overshadowing	so·khe·kheem	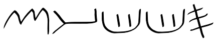	
-	be·khan·phe·hem	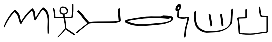	
-	al		
the mercy seat	hak·kap·po·ret		
[The cherubim] are to face	u·phe·ne·hem	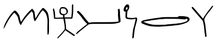	
each	eesh	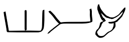	
toward	el		
other	a·chee	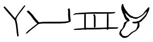	
	el		
the mercy seat	hak·kap·po·ret		
looking	yih·yu		
-	pe·ne	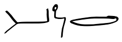	
-	hak·ke·ru·veem		
Set	ve·na·ta·ta	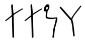	Exodus 25:21
-	et		
the mercy seat	hak·kap·po·ret		
atop	al		
the ark	ha·a·ron		
	mil·ma·e·lah		
into	ve·el		
the ark	ha·a·ron		
and put	tit·ten		
-	et		
the Testimony	ha·e·dut		
that	a·sher		
I will give	et·ten		

you	e·le·kha	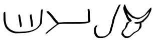	
And I will meet	ve·no·w·ad·tee		Exodus 25:22
with you	le·kha	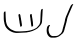	
there	sham		
I will speak	ve·dib·bar·tee		
with you	it·te·kha	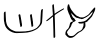	
above	me·al		
the mercy seat	hak·kap·po·ret		
between	mib·ben	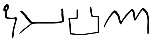	
the two	she·ne	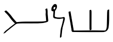	
cherubim	hak·ke·ru·veem		
that	a·sher		
are over	al		
the ark	a·ron		
of the Testimony	ha·e·dut		
-	et		
about all	kal	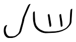	
that	a·sher		
I command	a·tsaw·veh		
you	o·wt·kha		
regarding	el		
the Israelites	be·ne	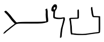	
	yis·ra·el		
You are also to make	ve·a·see·ta		Exodus 25:23
a table	shul·chan	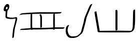	
wood	a·tse		
of acacia	shit·teem	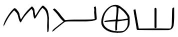	

two cubits	am·ma·ta·yim		
long	a·re·ko	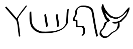	
a cubit	ve·am·mah		
wide	ra·che·bo	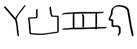	
and a cubit	ve·am·mah		
and a half	va·che·tsee		
high	qo·ma·to	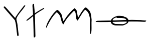	
Overlay	ve·tsip·pee·ta		Exodus 25:24
it	o·to		
gold	za·hav		
with pure	ta·ho·wr	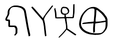	
and make	ve·a·see·ta		
	lo	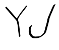	
molding	zer	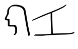	
a gold	za·hav		
around it	sa·veev	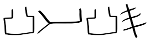	
And make	ve·a·see·ta		Exodus 25:25
	lo	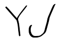	
a rim	mis·ge·ret		
a handbreadth wide	to·phach		
around it	sa·veev	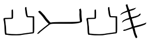	
and put	ve·a·see·ta		
molding	zer	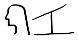	
a gold	za·hav		
the rim	le·mis·gar·to		
on	sa·veev	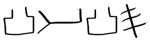	
Make	ve·a·see·ta		Exodus 25:26

for [the table]	lo	𐤋𐤅	
four	ar·ba	𐤀𐤓𐤁𐤏	
rings	tab·be·ot	𐤈𐤁𐤏𐤕	
gold	za·hav	𐤆𐤄𐤁	
and fasten	ve·na·ta·ta	𐤅𐤍𐤕𐤕	
-	et	𐤀𐤕	
[them]	hat·tab·ba·ot	𐤄𐤈𐤁𐤏𐤕	
to	al	𐤏𐤋	
the four	ar·ba	𐤀𐤓𐤁𐤏	
corners	hap·pe·ot	𐤄𐤐𐤀𐤕	
-	a·sher	𐤀𐤔𐤓	
at its four	le·ar·ba	𐤋𐤀𐤓𐤁𐤏	
legs	rag·law	𐤓𐤂𐤋𐤉𐤅	
close	le·um·mat	𐤋𐤏𐤌𐤕	Exodus 25:27
to the rim	ham·mis·ge·ret	𐤄𐤌𐤎𐤂𐤓𐤕	
are to be	tih·ye·na	𐤕𐤄𐤉𐤉𐤍	
The rings	hat·tab·ba·ot	𐤄𐤈𐤁𐤏𐤕	
to serve as holders	le·vat·teem	𐤋𐤁𐤕𐤉𐤌	
for the poles	le·vad·deem	𐤋𐤁𐤃𐤉𐤌	
used to carry	la·set	𐤋𐤔𐤀𐤕	
-	et	𐤀𐤕	
the table	hash·shul·chan	𐤄𐤔𐤋𐤇𐤍	
Make	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	Exodus 25:28
-	et	𐤀𐤕	
the poles	hab·bad·deem	𐤄𐤁𐤃𐤉𐤌	
wood	a·tse	𐤏𐤑𐤉	
of acacia	shit·teem	𐤔𐤈𐤉𐤌	

and overlay	ve·tsip·pee·ta	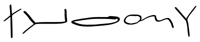	
them	o·tam	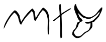	
with gold	za·hav	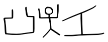	
may be carried	ve·nis·sa	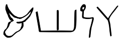	
with them	vam	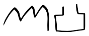	
	et	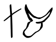	
so that the table	hash·shul·chan	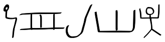	
You are also to make	ve·a·see·ta	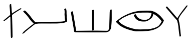	Exodus 25:29
the plates	qe·a·ro·taw	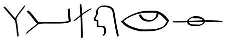	
and dishes	ve·khap·po·taw	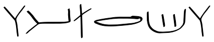	
as well as the pitchers	u·qe·so·w·taw	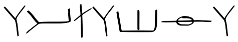	
and bowls	u·me·naq·qee·yo·taw	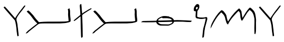	
-	a·sher	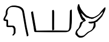	
for pouring drink offerings	yus·sakh	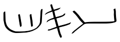	
	ba·hen	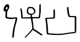	
gold	za·hav	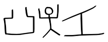	
out of pure	ta·ho·wr	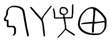	
Make	ta·a·seh	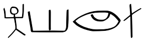	
them	o·tam	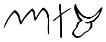	
And place	ve·na·ta·ta	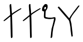	Exodus 25:30
on	al	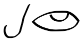	
the table	hash·shul·chan	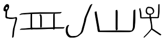	
the Bread	le·chem	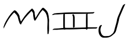	
of the Presence	pa·neem	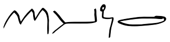	
before Me	le·pha·nay	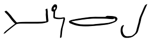	
at all times	ta·meed	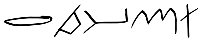	

Then you are to make	ve·a·see·ta	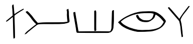	Exodus 25:31
a lampstand	me·no·rat	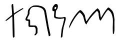	
gold	za·hav	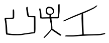	
of pure	ta·ho·wr	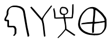	
hammered	miq·shah	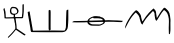	
shall be made	te·a·seh	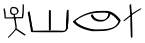	
It	ham·me·no·w·rah	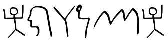	
its base	ye·re·khah	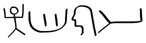	
and shaft	ve·qa·nah	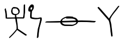	
its cups	ge·vee·e·ha	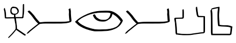	
and its buds	kaph·to·re·ha	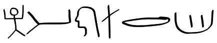	
and petals	u·phe·ra·che·ha	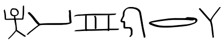	
of one piece	mim·men·nah	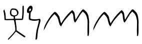	
including	yih·yu	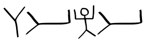	
Six	ve·shish·shah	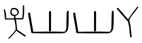	Exodus 25:32
branches	qa·neem	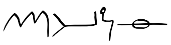	
are to extend	yo·tse·eem	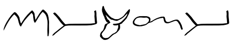	
from the sides	mits·tsid·de·ha	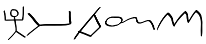	
three	she·lo·shah	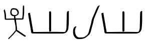	
-	qe·ne	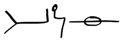	
of the lampstand —	me·no·rah	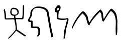	
side	mits·tsid·dah	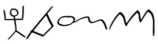	
on one	ha·e·chad	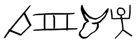	
and three	u·she·lo·shah	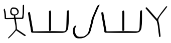	
-	qe·ne	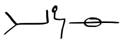	
-	me·no·rah	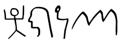	
-	mits·tsid·dah	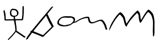	

on the other	hash·she·nee	
There are to be three	she·lo·shah	Exodus 25:33
cups	ge·vi·eem	
shaped like almond blossoms	me·shuq·qa·deem	
branch	baq·qa·neh	
on the first	ha·e·chad	
each with buds	kaph·tor	
and petals	va·phe·rach	
three	u·she·lo·shah	
-	ge·vi·eem	
-	me·shuq·qa·deem	
branch	baq·qa·neh	
on the next	ha·e·chad	
-	kaph·tor	
-	va·pha·rach	
and the same	ken	
for all six	le·she·shet	
branches	haq·qa·neem	
that extend	hay·yo·tse·eem	
from	min	
the lampstand	ham·me·no·rah	
And on the lampstand	u·vam·me·no·rah	Exodus 25:34
there shall be four	ar·ba·ah	
cups	ge·vi·eem	
shaped like almond blossoms	me·shuq·qa·deem	
with buds	kaph·to·re·ha	

and petals	u·phe·ra·che·ha	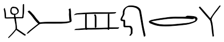	
a bud	ve·khaph·tor		Exodus 25:35
must be under	ta·chat	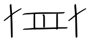	
the first pair	she·ne	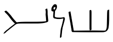	
	haq·qa·neem	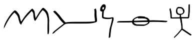	
	mim·men·nah		
a bud	ve·khaph·tor		
under	ta·chat	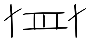	
the second pair	she·ne	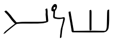	
of branches	haq·qa·neem	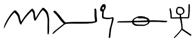	
-	mim·men·nah		
and a bud	ve·khaph·tor		
under	ta·chat	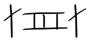	
the third pair	she·ne	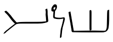	
-	haq·qa·neem	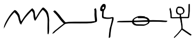	
-	mim·men·nah	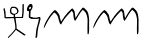	
For the six	le·she·shet		
branches	haq·qa·neem	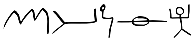	
that extend	hay·yo·tse·eem		
from	min		
the lampstand	ham·me·no·rah	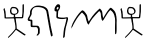	
The buds	kaph·to·re·hem	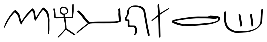	Exodus 25:36
and branches	u·qe·no·tam	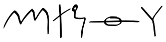	
	mim·men·nah	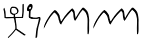	
are to be	yih·yu		
all	kul·lah	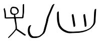	
hammered	miq·shah	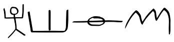	

of one piece [with the lampstand]	a·chat	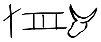	
gold	za·hav	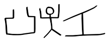	
out of pure	ta·ho·wr	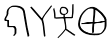	
Make	ve·a·see·ta	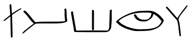	Exodus 25:37
-	et	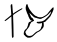	
lamps	ne·ro·te·ha	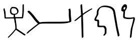	
seven	shiv·ah	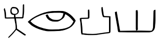	
and set them up	ve·he·e·lah	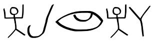	
on [the lampstand]	et	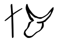	
so that [they]	ne·ro·te·ha	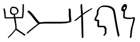	
illuminate	ve·he·eer	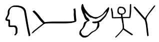	
in	al	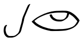	
the area	e·ver	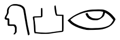	
front of it	pa·ne·ha	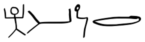	
The wick trimmers	u·mal·qa·che·ha	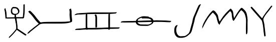	Exodus 25:38
and their trays	u·mach·to·te·ha	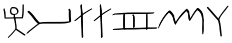	
gold	za·hav	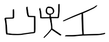	
must be of pure	ta·ho·wr	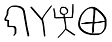	
a talent	kik·kar	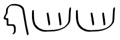	Exodus 25:39
gold	za·hav	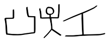	
of pure	ta·ho·wr	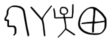	
shall be made	ya·a·seh	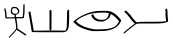	
[The lampstand]	o·tah	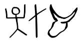	
from	et	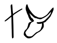	
and all	kal	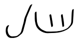	
utensils	hak·ke·leem	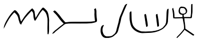	
these	ha·el·leh	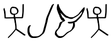	

See to it that	u·re·eh	וראה	Exodus 25:40
you make [everything]	va·a·seh	ועשה	
according to the pattern	be·tav·nee·tam	בתבניתם	
-	a·sher	אשר	
you	at·tah	אתה	
shown	ma·re·eh	מראה	
on the mountain [’’]	ba·har	בהר׃	
[“] -	ve·et	ואת	Exodus 26:1
the tabernacle [itself]	ham·mish·kan	המשכן	
You are to construct	ta·a·seh	תעשה	
[with] ten	e·ser	עשר	
curtains	ye·ree·ot	יריעת	
linen	shesh	שש	
of finely spun	ma·she·zar	משזר	
[each] with blue	u·te·khe·let	ותכלת	
purple	ve·ar·ga·man	וארגמן	
and scarlet yarn	ve·to·la·at	ותלעת	
	sha·nee	שני	
[and] cherubim	ke·ru·veem	כרבים	
worked	ma·a·seh	מעשה	
skillfully	cho·shev	חשב	
	ta·a·seh	תעשה	
into them	o·tam	אתם	
long	o·rekh	ארך	Exodus 26:2
curtain	hay·ree·ah	היריעה	
Each	ha·a·chat	האחת	

shall be twenty-eight	she·mo·neh	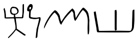	
	ve·es·reem	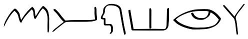	
cubits	ba·am·mah	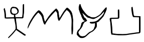	
wide —	ve·ro·chav	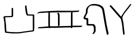	
and four	ar·ba	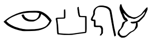	
cubits	ba·am·mah	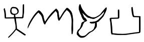	
-	hay·ree·ah	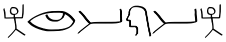	
-	ha·e·chat	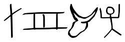	
size	mid·dah	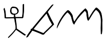	
the same	a·chat	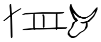	
all	le·khal	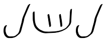	
curtains	hay·ree·ot	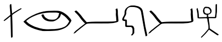	
Five	cha·mesh	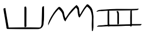	Exodus 26:3
of the curtains	hay·ree·ot	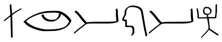	
are to be	tih·ye·na	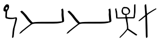	
joined	cho·ve·rot	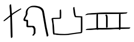	
together	ish·shah	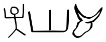	
	el	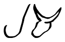	
	a·cho·tah	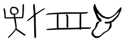	
and the other five	ve·cha·mesh	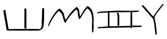	
-	ye·ree·ot	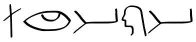	
joined	cho·ve·rot	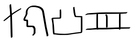	
[as well]	ish·shah	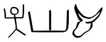	
	el	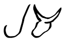	
	a·cho·tah	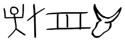	
Make	ve·a·see·ta	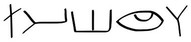	Exodus 26:4
loops	lul·ot	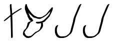	

of blue [material]	te·khe·let	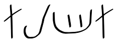	
on	al		
the edge	se·phat		
curtain	hay·ree·ah	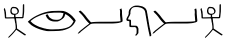	
in the first	ha·e·chat		
of the end	miq·qa·tsah	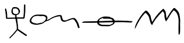	
set	ba·cho·va·ret	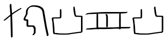	
the same	ve·khen		
and do	ta·a·seh		
	bis·phat	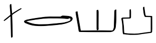	
curtain	hay·ree·ah	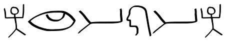	
for the end	haq·qee·tso·w·nah	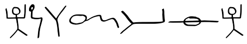	
set	bam·mach·be·ret	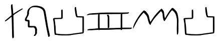	
in the second	hash·she·neet	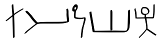	
fifty	cha·mish·sheem		Exodus 26:5
loops	lu·la·ot		
Make	ta·a·seh		
curtain	bay·ree·ah	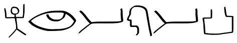	
on one	ha·e·chat		
and fifty	va·cha·mish·sheem	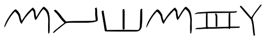	
loops	lu·la·ot		
-	ta·a·seh		
on the end	biq·tseh	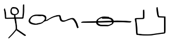	
curtain	hay·ree·ah	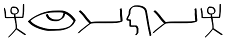	
-	a·sher		
set	bam·mach·be·ret	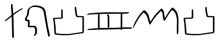	
of the second	hash·she·neet	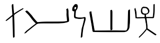	

line up	maq·bee·lot		
so that the loops	hal·lu·la·ot		
opposite	ish·shah		
	el		
one another	a·cho·tah	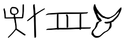	
Make	ve·a·see·ta		Exodus 26:6
fifty	cha·mish·sheem		
clasps {as well}	qar·se		
gold	za·hav	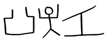	
and join	ve·chib·bar·ta	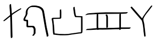	
-	et		
the curtains	hay·ree·ot	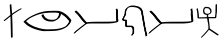	
together	ish·shah		
	el		
	a·cho·tah	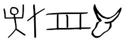	
with the clasps	baq·qe·ra·seem		
will be	ve·ha·yah	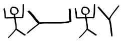	
so that the tabernacle	ham·mish·kan		
a unit	e·chad	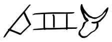	
You are to make	ve·a·see·ta		Exodus 26:7
curtains	ye·ree·ot	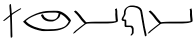	
of goat hair	iz·zeem	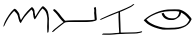	
for the tent	le·o·hel		
over	al		
the tabernacle —	ham·mish·kan		
eleven	ash·te		
	es·reh		

curtains [in all]	ye·ree·ot	
-	ta·a·seh	
-	o·tam	
long	o·rekh	Exodus 26:8
-	hay·ree·ah	
Each	ha·a·chat	
thirty	she·lo·sheem	
cubits	ba·am·mah	
wide	ve·ro·chav	
[and] four	ar·ba	
cubits	ba·am·mah	
-	hay·ree·ah	
-	ha·e·chat	
size —	mid·dah	
[is to be] the same	a·chat	
of the eleven	le·ash·te	
	es·reh	
curtains	ye·ree·ot	
Join	ve·chib·bar·ta	Exodus 26:9
-	et	
five	cha·mesh	
of the curtains	hay·ree·ot	
into one set	le·vad	
-	ve·et	
and the other six	shesh	
into another	hay·ree·ot	
	le·vad	

double	ve·kha·phal·ta		
-	et		
curtain {over}	hay·ree·ah	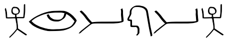	
Then fold the sixth	hash·shish·sheet		
at	el		
the front	mul		
	pe·ne	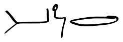	
of the tent	ha·o·hel		
Make	ve·a·see·ta		Exodus 26:10
fifty	cha·mish·sheem		
loops	lu·la·ot		
along	al		
the edge	se·phat		
curtain	hay·ree·ah	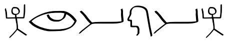	
of the	ha·e·chat		
end	haq·qee·tso·nah	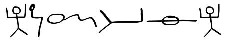	
in the first set	ba·cho·va·ret		
and fifty	va·cha·mish·sheem	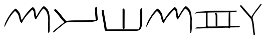	
loops	lu·la·ot		
along	al		
the edge	se·phat		
of the corresponding curtain	hay·ree·ah	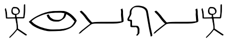	
set	ha·cho·ve·ret	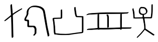	
in the second	hash·she·neet	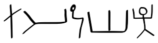	
Make	ve·a·see·ta		Exodus 26:11
clasps	qar·se		
bronze	ne·cho·shet		

fifty	cha·mish·sheem		
and put	ve·he·ve·ta	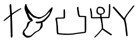	
-	et		
[them]	haq·qe·ra·seem		
through the loops	bal·lu·la·ot		
to join	ve·chib·bar·ta	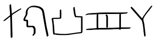	
-	et		
the tent	ha·o·hel		
together	ve·ha·yah	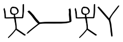	
as a unit	e·chad	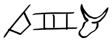	
As for the overlap	ve·se·rach		Exodus 26:12
that remains	ha·o·deph		
curtains	bee·ree·ot	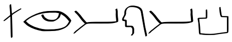	
of the tent	ha·o·hel		
the half	cha·tsee		
curtain	hay·ree·ah	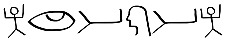	
that is left over	ha·o·de·phet		
shall hang down	tis·rach	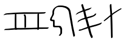	
over	al		
the back	a·cho·re	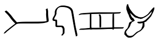	
of the tabernacle	ham·mish·kan		
a cubit	ve·ha·am·mah		Exodus 26:13
on either side	miz·zeh		
	ve·ha·am·mah		
	miz·zeh		
and the excess	ba·o·deph		
longer	be·o·rekh		

curtains [will be]	ye·ree·ot	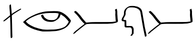	
And the tent	ha·o·hel		
will	yih·yeh	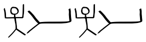	
hang	sa·ru·ach	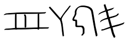	
over	al		
the sides	tsid·de		
of the tabernacle	ham·mish·kan		
	miz·zeh		
	u·miz·zeh		
to cover it	le·khas·so·to		
Also make	ve·a·see·ta		Exodus 26:14
a covering	mikh·seh		
for the tent	la·o·hel		
skins	o·rot		
out of ram	e·lim	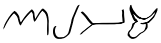	
dyed red	me·ad·da·meem	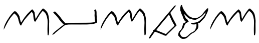	
a covering	u·mikh·seh	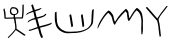	
	o·rot		
of fine leather	te·cha·sheem	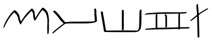	
and over that	mil·ma·e·lah		
You are to construct	ve·a·see·ta		Exodus 26:15
-	et		
frames	haq·qe·ra·sheem		
for the tabernacle	lam·mish·kan		
wood	a·tse		
of acacia	shit·teem	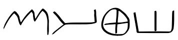	
upright	o·me·deem		

is to be ten	e·ser		Exodus 26:16
cubits	am·mo·wt		
long	o·rekh	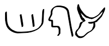	
Each frame	haq·qa·resh	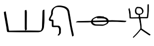	
and a cubit	ve·am·mah		
and a half	va·cha·tsee		
	ha·am·mah		
wide	ro·chav	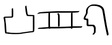	
-	haq·qe·resh	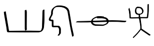	
-	ha·e·chad		
Two	she·te		Exodus 26:17
tenons	ya·do·wt	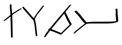	
frame	laq·qe·resh	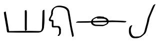	
for each	ha·e·chad	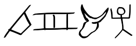	
must be connected	me·shul·la·vot	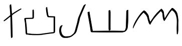	
each	ish·shah		
to	el		
other	a·cho·tah	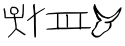	
in this way	ken		
Make	ta·a·seh		
all	le·khol		
the frames	qar·she	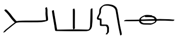	
of the tabernacle	ham·mish·kan		
Construct	ve·a·see·ta		Exodus 26:18
-	et		
-	haq·qe·ra·sheem		
of the tabernacle	lam·mish·kan	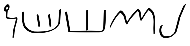	

twenty	es·reem	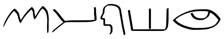	
frames	qe·resh	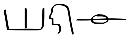	
side	liph·at		
for the south	neg·bah	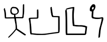	
	te·ma·nah		
forty	ve·ar·ba·eem		Exodus 26:19
bases	ad·ne		
silver	khe·seph		
[with]	ta·a·seh		
under	ta·chat	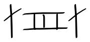	
the twenty	es·reem	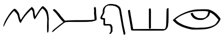	
frames —	haq·qa·resh	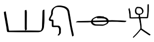	
two	she·ne	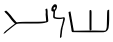	
bases	a·da·neem	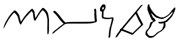	
-	ta·chat	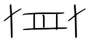	
frame	haq·qe·resh	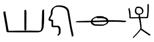	
[for each]	ha·e·chad		
one under each	lish·te		
tenon	ye·do·taw		
	u·she·ne	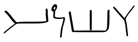	
	a·da·neem	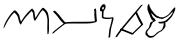	
	ta·chat	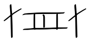	
	haq·qe·resh	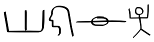	
	ha·e·chad		
-	lish·te		
-	ye·do·taw		
side	u·le·tse·la		Exodus 26:20

of the tabernacle	ham·mish·kan		
For the second	hash·she·neet		
side	liph·at		
the north	tsa·pho·wn		
[make] twenty	es·reem	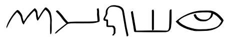	
frames	qa·resh	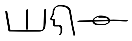	
and forty	ve·ar·ba·eem		Exodus 26:21
bases —	ad·ne·hem	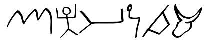	
silver	ka·seph		
two	she·ne	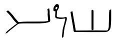	
bases	a·da·neem	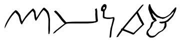	
under	ta·chat	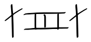	
frame	haq·qe·resh	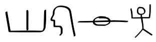	
each	ha·e·chad		
	u·she·ne	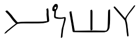	
	a·da·neem	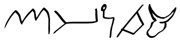	
	ta·chat	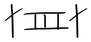	
	haq·qe·resh	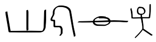	
	ha·e·chad		
for the rear	u·le·yar·ke·te		Exodus 26:22
of the tabernacle	ham·mish·kan		
the west side	yam·mah	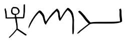	
Make	ta·a·seh		
six	shish·shah		
frames	qe·ra·sheem	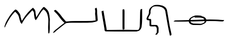	
two	u·she·ne	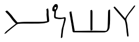	Exodus 26:23
frames	qe·ra·sheem	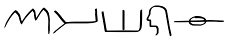	

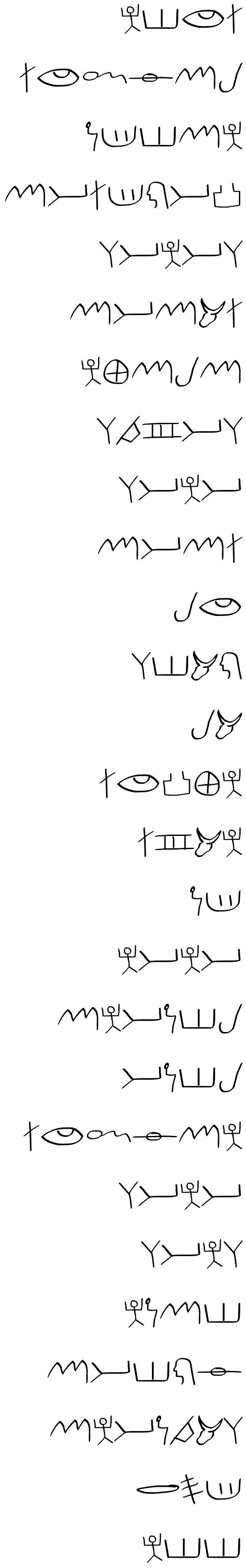

[and]	ta·a·seh	
corners	lim·quts·ot	
of the tabernacle	ham·mish·kan	
for the two back	bay·yar·kha·ta·yim	
-	ve·yih·yu	Exodus 26:24
coupled	to·a·meem	
bottom	mil·le·mat·tah	
together	ve·yach·daw	
	yih·yu	
	tam·meem	
from	al	
to top	ro·sho	
and fitted into	el	
ring	hat·tab·ba·at	
a single	ha·e·chat	
-	ken	
-	yih·yeh	
These	lish·ne·hem	
the two	lish·ne	
corners	ham·miq·tso·ot	
will serve as	yih·yu	
So there are to be	ve·ha·yu	Exodus 26:25
eight	she·mo·nah	
frames	qe·ra·sheem	
bases —	ve·ad·ne·hem	
silver	ke·seph	
and sixteen	shish·shah	

	a·sar		
	a·da·neem	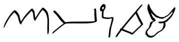	
two	she·ne	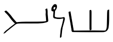	
-	a·da·neem	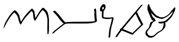	
under	ta·chat	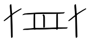	
frame	haq·qe·resh	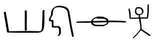	
each	ha·e·chad		
	u·she·ne	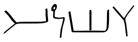	
	a·da·neem	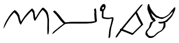	
	ta·chat	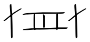	
	haq·qe·resh	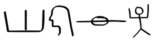	
	ha·e·chad		
You are also to make	ve·a·see·ta		Exodus 26:26
crossbars	ve·ree·chim	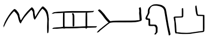	
wood	a·tse		
of acacia	shit·teem	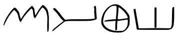	
five	cha·mish·shah		
for the frames	le·qar·she	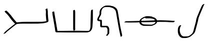	
side	tse·la	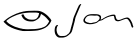	
of the tabernacle	ham·mish·kan		
on one	ha·e·chad		
five	va·cha·mish·shah		Exodus 26:27
-	ve·ree·chim	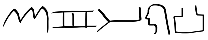	
for [those]	le·qar·she	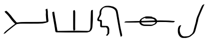	
side	tse·la	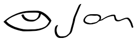	
-	ham·mish·kan		
on the other	hash·she·neet	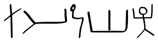	

and five	va·cha·mish·shah		
-	ve·ree·chim	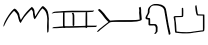	
for those	le·qar·she	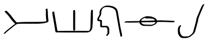	
side	tse·la	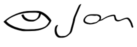	
of the tabernacle	ham·mish·kan		
on the rear	lay·yar·kha·ta·yim		
to the west	yam·mah		
crossbar	ve·hab·be·ree·ach	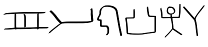	Exodus 26:28
The central	hat·tee·khon	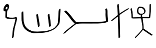	
in the middle	be·to·wkh		
of the frames	haq·qe·ra·sheem		
shall extend	mav·ri·ach	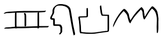	
from	min		
one end	haq·qa·tseh	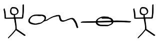	
to the other	el		
	haq·qa·tseh	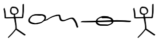	
-	ve·et		Exodus 26:29
the frames	haq·qe·ra·sheem		
Overlay	te·tsap·peh		
with gold	za·hav		
-	ve·et		
rings	tab·be·o·te·hem		
and make	ta·a·seh		
gold	za·hav		
to hold	bat·teem	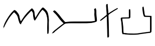	
the crossbars	lab·be·ree·chim	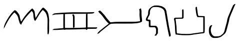	
Also overlay	ve·tsip·pee·ta		

-	et	את	
the crossbars	hab·be·ree·chim	הבריחם	
with gold	za·hav	זהב	
So you are to set up	va·ha·qe·mo·ta	והקמת	Exodus 26:30
-	et	את	
the tabernacle	ham·mish·kan	המשכן	
according to the pattern	ke·mish·pa·to	כמשפטו	
-	a·sher	אשר	
shown you	ha·re·e·ta	הראית	
on the mountain	ba·har	בהר׃	
Make	ve·a·see·ta	ועשית	Exodus 26:31
a veil	pha·ro·khet	פרכת	
of blue	te·khe·let	תכלת	
purple	ve·ar·ga·man	וארגמן	
and scarlet yarn	ve·to·w·la·at	ותולעת	
	sha·nee	שני	
linen	ve·shesh	ושש	
and finely spun	ma·she·zar	משזר	
worked	ma·a·seh	מעשה	
skillfully	cho·shev	חשב	
into it	ya·a·seh	יעשה	
-	o·tah	אתה	
with cherubim	ke·ru·veem	כרבים	
Hang	ve·na·tat·tah	ונתתה	Exodus 26:32
it	o·tah	אתה	
on	al	על	
four	ar·ba·ah	ארבעה	

posts	am·mu·de		
of acacia wood	shit·teem	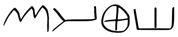	
overlaid	me·tsup·peem		
with gold	za·hav	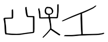	
hooks	va·ve·hem	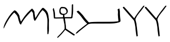	
with gold	za·hav	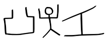	
[and] standing on	al		
four	ar·ba·ah		
bases	ad·ne		
silver	kha·seph		
And hang	ve·na·tat·tah	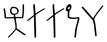	Exodus 26:33
-	et		
the veil	hap·pa·ro·khet		
from	ta·chat	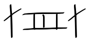	
the clasps	haq·qe·ra·seem		
and place	ve·he·ve·ta		
-	sham·mah		
behind	mib·bet	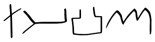	
the veil	lap·pa·ro·khet		
-	et		
the ark	a·ro·wn	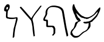	
of the Testimony	ha·e·dut		
will separate	ve·hiv·dee·lah		
So the veil	hap·pa·ro·khet		
	la·khem		
	ben	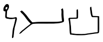	
the Holy Place	haq·qo·desh	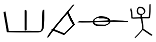	

	u·ven	𐤅𐤁𐤉𐤍	
from the Most Holy Place	qo·desh	𐤒𐤃𐤔	
	haq·qo·da·sheem	𐤄𐤒𐤃𐤔𐤉𐤌	
Put	ve·na·ta·ta	𐤅𐤍𐤕𐤕	Exodus 26:34
-	et	𐤀𐤕	
the mercy seat	hak·kap·po·ret	𐤄𐤊𐤐𐤓𐤕	
on	al	𐤏𐤋	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the Testimony	ha·e·dut	𐤄𐤏𐤃𐤕	
in the Most Holy Place	be·qo·desh	𐤁𐤒𐤃𐤔	
	haq·qo·da·sheem	𐤄𐤒𐤃𐤔𐤉𐤌	
And place	ve·sam·ta	𐤅𐤔𐤌𐤕	Exodus 26:35
-	et	𐤀𐤕	
the table	hash·shul·chan	𐤄𐤔𐤋𐤇𐤍	
outside	mi·chuts	𐤌𐤇𐤅𐤑	
the veil	lap·pa·ro·khet	𐤋𐤐𐤓𐤊𐤕	
and	ve·et	𐤅𐤀𐤕	
the lampstand	ham·me·no·rah	𐤄𐤌𐤍𐤓𐤄	
opposite	no·khach	𐤍𐤊𐤇	
the table	hash·shul·chan	𐤄𐤔𐤋𐤇𐤍	
on	al	𐤏𐤋	
side	tse·la	𐤑𐤋𐤏	
of the tabernacle	ham·mish·kan	𐤄𐤌𐤔𐤊𐤍	
the south	te·ma·nah	𐤕𐤉𐤌𐤍𐤄	
-	ve·hash·shul·chan	𐤅𐤄𐤔𐤋𐤇𐤍	
put	tit·ten	𐤕𐤕𐤍	
on	al	𐤏𐤋	

side	tse·la	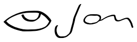	
the north	tsa·pho·wn		
you are to make	ve·a·see·ta		Exodus 26:36
a curtain	ma·sakh		
For the entrance	le·phe·tach		
to the tent	ha·o·hel		
with blue	te·khe·let	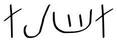	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	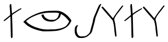	
	sha·nee	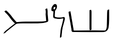	
linen	ve·shesh		
and finely spun	ma·she·zar		
	ma·a·seh		
embroidered	ro·qem	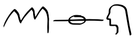	
Make	ve·a·see·ta		Exodus 26:37
for the curtain	lam·ma·sakh		
five	cha·mish·shah		
posts	am·mu·de		
of acacia wood	shit·teem	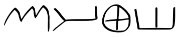	
overlay	ve·tsip·pee·ta		
them	o·tam		
with gold	za·hav	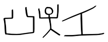	
hooks	va·ve·hem	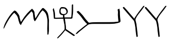	
-	za·hav	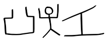	
and cast	ve·ya·tsaq·ta		
for them ['']	la·hem		
five	cha·mish·shah		

bases	ad·ne	
bronze	ne·cho·shet	
[“] You are to build	ve·a·see·ta	Exodus 27:1
-	et	
an altar	ham·miz·be·ach	
wood	a·tse	
of acacia	shit·teem	
five	cha·mesh	
cubits	am·mo·wt	
long	o·rekh	
five	ve·cha·mesh	
cubits	am·mo·wt	
wide	ro·chav	
square	ra·vu·a	
must be	yih·yeh	
The altar	ham·miz·be·ach	
and three	ve·sha·losh	
cubits	am·mo·wt	
high	qo·ma·to	
Make	ve·a·see·ta	Exodus 27:2
a horn	qar·no·taw	
on each of	al	
its four	ar·ba	
corners	pin·no·taw	
of one piece	mim·men·nu	
are	tih·ye·na	
so that the horns	qar·no·taw	

and overlay	ve·tsip·pee·ta		
-	o·to		
it with bronze	ne·cho·shet		
Make	ve·a·see·ta		Exodus 27:3
its pots	see·ro·taw		
for removing ashes	le·dash·she·no		
its shovels	ve·ya·aw		
its sprinkling bowls	u·miz·re·qo·taw		
its meat forks	u·miz·le·go·taw	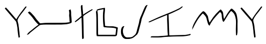	
and its firepans	u·mach·to·taw	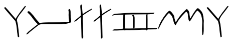	
all	le·khal		
its utensils	ke·law	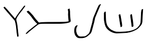	
	ta·a·seh		
of bronze —	ne·cho·shet		
Construct	ve·a·see·ta		Exodus 27:4
for it	lo	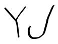	
a grate	mikh·bar	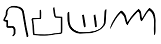	
	ma·a·seh		
mesh	re·shet		
of bronze	ne·cho·shet		
and make a	ve·a·see·ta		
of	al		
the mesh	ha·re·shet		
-	ar·ba		
ring	tab·be·ot		
bronze	ne·cho·shet		
at	al		

each of the four	ar·ba		
corners	qe·tso·w·taw		
Set	ve·na·tat·tah	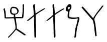	Exodus 27:5
[the grate]	o·tah		
-	ta·chat	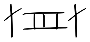	
the ledge	kar·kov	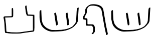	
of the altar	ham·miz·be·ach	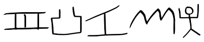	
beneath	mil·le·mat·tah	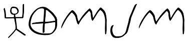	
comes	ve·ha·ye·tah	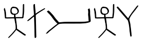	
so that the mesh	ha·re·shet		
up	ad		
halfway	cha·tsee		
the altar	ham·miz·be·ach	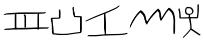	
Additionally, make	ve·a·see·ta		Exodus 27:6
poles	vad·deem	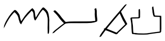	
for the altar	lam·miz·be·ach		
-	bad·de		
wood	a·tse		
of acacia	shit·teem	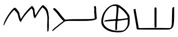	
and overlay	ve·tsip·pee·ta		
them	o·tam		
with bronze	ne·cho·shet		
are to be inserted	ve·hu·va		Exodus 27:7
-	et		
The poles	bad·daw		
into the rings	bat·tab·ba·ot		
are	ve·ha·yu	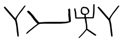	

so that the poles	hab·bad·deem		
on	al		
two	she·te	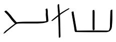	
sides	tsal·ot		
of the altar	ham·miz·be·ach	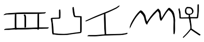	
when it is carried	bis·et		
-	o·to		
so that it is hollow	ne·vuv		Exodus 27:8
with boards	lu·chot	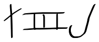	
Construct	ta·a·seh		
the altar	o·to		
just as	ka·a·sher		
you were shown	her·ah		
-	o·te·kha	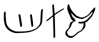	
on the mountain	ba·har		
	ken	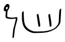	
It is to be made	ya·a·su		
You are also to make	ve·a·see·ta		Exodus 27:9
-	et		
a courtyard	cha·tsar		
for the tabernacle	ham·mish·kan		
side	liph·at		
On the south	ne·gev		
	te·ma·nah	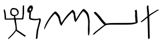	
make curtains	qe·la·eem		
of the courtyard	le·cha·tser	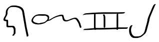	
linen	shesh		

of finely spun	ma·she·zar	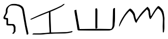	
a hundred	me·ah		
cubits	va·am·mah		
long	o·rekh	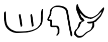	
side	lap·pe·ah		
on one	ha·e·chat		
posts	ve·am·mu·daw		Exodus 27:10
with twenty	es·reem	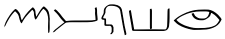	
bases	ve·ad·ne·hem	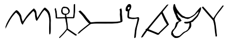	
and twenty	es·reem	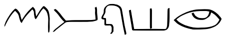	
bronze	ne·cho·shet		
hooks	va·ve		
on the posts	ha·am·mu·deem		
and bands	va·cha·shu·qe·hem	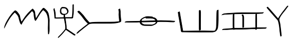	
and silver	ka·seph		
Likewise	ve·khen		Exodus 27:11
side	liph·at		
on the north	tsa·pho·wn		
long	ba·o·rekh		
[there are to be] curtains	qe·la·eem		
a hundred	me·ah		
[cubits]	o·rekh	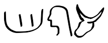	
posts	ve·ʿam·du		
with twenty	es·reem		
bases	ve·ad·ne·hem	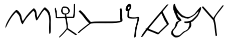	
and twenty	es·reem	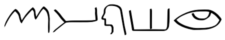	
bronze	ne·cho·shet		

hooks	va·ve	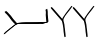	
on the posts	ha·am·mu·deem		
and bands	va·cha·shu·qe·hem	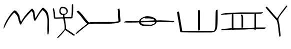	
and with silver	ka·seph		
wide	ve·ro·chav	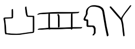	Exodus 27:12
of the courtyard	he·cha·tser		
side	liph·at		
on the west	yam	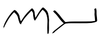	
The curtains	qe·la·eem		
shall be fifty	cha·mish·sheem		
cubits	am·mah	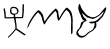	
posts	am·mu·de·hem	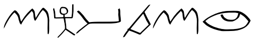	
with ten	a·sa·rah		
bases	ve·ad·ne·hem		
and ten	a·sa·rah		
wide	ve·ro·chav	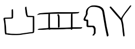	Exodus 27:13
of the courtyard	he·cha·tser		
side	liph·at		
The east	qe·de·mah		
toward the sunrise	miz·ra·chah		
[is to be] fifty	cha·mish·sheem		
cubits	am·mah	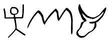	
fifteen	va·cha·mesh	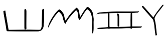	Exodus 27:14
	es·reh		
cubits long	am·mah	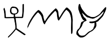	
Make the curtains	qe·la·eem		
on one side	lak·ka·teph		

posts	am·mu·de·hem		
with three	she·lo·shah	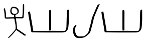	
bases	ve·ad·ne·hem	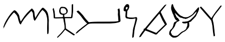	
and three	she·lo·shah	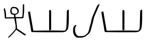	
side	ve·lak·ka·teph		Exodus 27:15
on the other	hash·she·neet	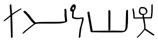	
fifteen cubits long	che·mēsh		
	es·reh		
and the curtains	qe·la·eem		
posts	am·mu·de·hem		
with three	she·lo·shah	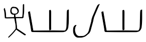	
bases	ve·ad·ne·hem	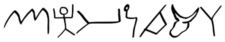	
and three	she·lo·shah	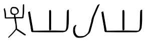	
The gate	u·le·sha·ar		Exodus 27:16
of the courtyard	he·cha·tser	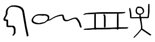	
with a curtain	ma·sakh		
shall be twenty	es·reem	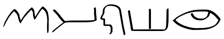	
cubits [long]	am·mah	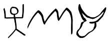	
with blue	te·khe·let	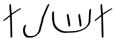	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	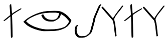	
	sha·nee	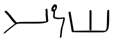	
linen	ve·shesh		
and finely spun	ma·she·zar		
	ma·a·seh		
embroidered	ro·qem	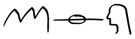	
posts	am·mu·de·hem		

It shall have four	ar·ba·ah	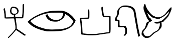	
bases	ve·ad·ne·hem	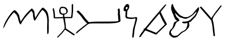	
and four	ar·ba·ah	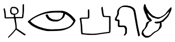	
All	kal		Exodus 27:17
the posts	am·mu·de		
the courtyard	he·cha·tser	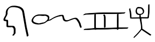	
around	sa·veev	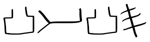	
shall have silver bands	me·chush·sha·qeem	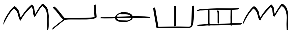	
	ke·seph		
hooks	va·ve·hem	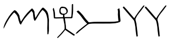	
silver	ka·seph		
bases	ve·ad·ne·hem	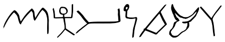	
and bronze	ne·cho·shet		
long	o·rekh	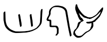	Exodus 27:18
courtyard	he·cha·tser	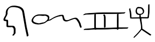	
[shall be] a hundred	me·ah		
cubits	va·am·mah		
wide	ve·ro·chav	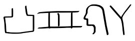	
and fifty [cubits]	cha·mish·sheem		
The entire	ba·cha·mish·sheem	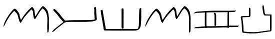	
high	ve·qo·mah	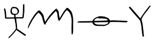	
five	cha·mesh		
cubits	am·mo·wt		
linen	shesh		
[with curtains] of finely spun	ma·she·zar		
bases	ve·ad·ne·hem	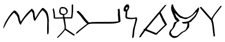	
and with bronze	ne·cho·shet		

All	le·khol		Exodus 27:19
the utensils	ke·le	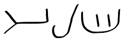	
of the tabernacle	ham·mish·kan		
for every	be·khol		
use	a·vo·da·to	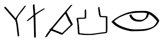	
including all	ve·khal		
its tent pegs	ye·te·do·taw		
and	ve·khal		
the tent pegs	yit·dot		
of the courtyard	he·cha·tser	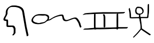	
shall be made of bronze	ne·cho·shet	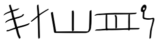	
And you	ve·at·tah		Exodus 27:20
are to command	te·tsaw·veh		
-	et		
the Israelites	be·ne	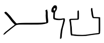	
	yis·ra·el	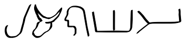	
to bring	ve·yiq·chu	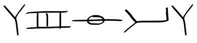	
you	e·le·kha	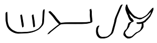	
oil	she·men		
olives	za·yit	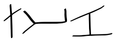	
pure	zakh	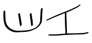	
of pressed	ka·teet		
for the light	lam·ma·o·wr		
burning	le·ha·a·lot		
to keep the lamps	ner		
continually	ta·meed	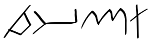	
In the Tent	be·o·hel		Exodus 27:21

of Meeting	mo·w·ed		
outside	mi·chuts	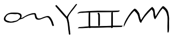	
the veil	lap·pa·ro·khet		
that [is]	a·sher		
in front of	al		
the Testimony	ha·e·dut		
are to tend	ya·a·rokh		
the lamps	o·to		
Aaron	a·ha·ron	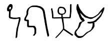	
and his sons	u·va·naw	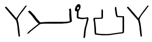	
from evening	me·e·rev		
until	ad		
morning	bo·qer	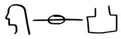	
before	liph·ne		
the LORD	YHVH		
statute	chuq·qat	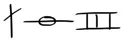	
This is to be a permanent	o·w·lam		
for the generations to come [”]	le·do·ro·tam	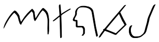	
	me·et		
for the Israelites	be·ne	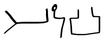	
	yis·ra·el	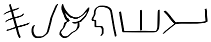	
[“] Next	ve·at·tah		Exodus 28:1
brought	haq·rev	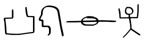	
to you	e·le·kha	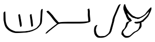	
-	et		
Aaron	a·ha·ron	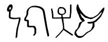	
{have} your brother	a·chee·kha	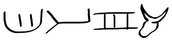	

-	ve·et	ואת	
his sons	ba·naw	בניו	
along with	it·to	אתו	
from among	mit·to·wkh	מתוך	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
to serve Me as priests	le·kha·ha·no	לכהנו	
	lee	לי	
-	a·ha·ron	אהרן	
Nadab	na·dav	נדב	
Abihu	va·a·vee·hu	ואביהוא	
Eleazar	el·a·zar	אלעזר	
and Ithamar	ve·ee·ta·mar	ואיתמר	
-	be·ne	בני	
-	a·ha·ron	אהרן	
Make	ve·a·see·ta	ועשית	Exodus 28:2
garments	vig·de	בגדי	
holy	qo·desh	קדש	
Aaron	le·a·ha·ron	לאהרן	
for your brother	a·chee·kha	אחיך	
to give him glory	le·kha·vo·wd	לכבוד	
and splendor	u·le·tiph·a·ret	ולתפארת	
You	ve·at·tah	ואתה	Exodus 28:3
are to instruct	te·dab·ber	תדבר	
	el	אל	
all	kal	כל	
the skilled craftsmen	chakh·me	חכמי	

	lev	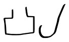	
whom	a·sher	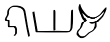	
I have filled	mil·le·tee	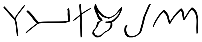	
with a spirit	ru·ach	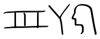	
of wisdom	chakh·mah	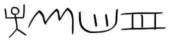	
to make	ve·a·su	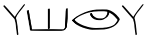	
-	et	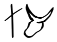	
garments	big·de	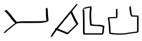	
for Aaron’s	a·ha·ron	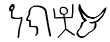	
consecration	le·qad·de·sho	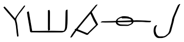	
so that he may serve Me as priest	le·kha·ha·no	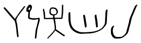	
	lee	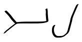	
These	ve·el·leh	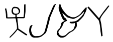	Exodus 28:4
are the garments	hab·be·ga·deem	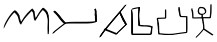	
that	a·sher	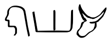	
they shall make :	ya·a·su	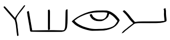	
a breastpiece	cho·shen	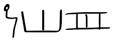	
an ephod	ve·e·pho·wd	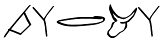	
a robe	u·me·eel	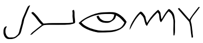	
tunic	u·khe·to·net	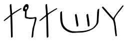	
a woven	tash·bets	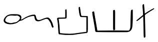	
a turban	mits·ne·phet	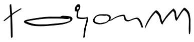	
and a sash	ve·av·net	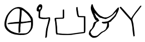	
They are to make	ve·a·su	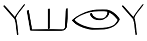	
garments	vig·de	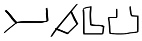	
[these] holy	qo·desh	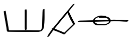	
Aaron	le·a·ha·ron	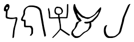	

for your brother	a·chee·kha	
and his sons	u·le·va·naw	
so that they may serve Me as priests	le·kha·ha·no	
	lee	
They	ve·hem	Exodus 28:5
shall use	yiq·chu	
-	et	
gold	haz·za·hav	
along with	ve·et	
blue	hat·te·khe·let	
-	ve·et	
purple	ha·ar·ga·man	
-	ve·et	
and scarlet yarn	to·w·la·at	
	hash·sha·nee	
-	ve·et	
and fine linen	hash·shesh	
They are to make	ve·a·su	Exodus 28:6
-	et	
the ephod	ha·e·phod	
with gold	za·hav	
and with blue	te·khe·let	
purple	ve·ar·ga·man	
and scarlet yarn	to·w·la·at	
	sha·nee	
linen	ve·shesh	
of finely spun	ma·she·zar	

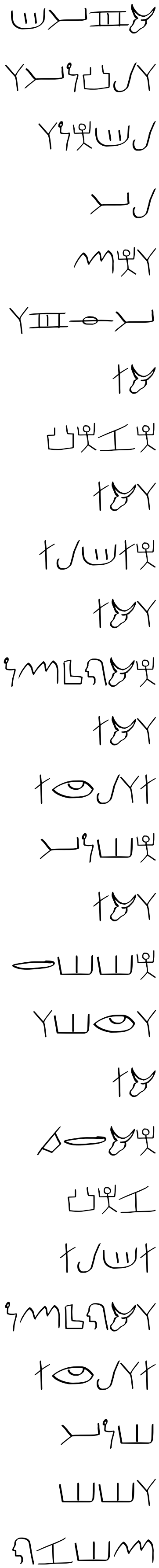

embroidered	ma·a·seh		
	cho·shev	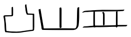	
two	she·te	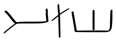	Exodus 28:7
shoulder pieces	khe·te·phot		
attached	cho·ve·rot		
It shall have	yih·yeh	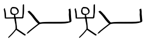	
	lo		
at	el		
two	she·ne	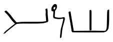	
of its corners	qe·tso·w·taw		
so it can be fastened	ve·chub·bar	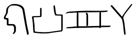	
And the skillfully woven waistband	ve·che·shev		Exodus 28:8
the ephod	a·phud·da·to		
-	a·sher		
of	a·law	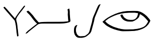	
of the same workmanship —	ke·ma·a·se·hu		
of one piece	mim·men·nu	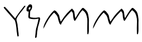	
must be	yih·yeh	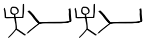	
with gold	za·hav	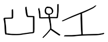	
with blue	te·khe·let	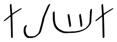	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	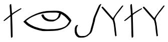	
	sha·nee	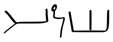	
linen	ve·shesh		
and with finely spun	ma·she·zar		
Take	ve·la·qach·ta	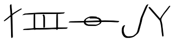	Exodus 28:9
-	et		

two	she·te	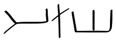	
stones	av·ne		
onyx	sho·ham		
and engrave	u·phit·tach·ta		
on them	a·le·hem	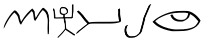	
the names	she·mo·wt		
of the sons	be·ne	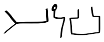	
of Israel :	yis·ra·el	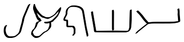	
six	shish·shah		Exodus 28:10
of their names	mish·she·mo·tam		
on	al		
stone	ha·e·ven		
one	ha·e·chat		
-	ve·et		
-	she·mo·wt		
six	hash·shish·shah		
and the remaining	han·no·w·ta·reem		
on	al		
-	ha·e·ven		
the other	hash·she·neet	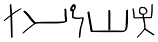	
in the order of their birth	ke·to·wl·do·tam		
-	ma·a·seh		Exodus 28:11
cutter	cha·rash		
the way a gem	e·ven		
engraves	pit·tu·che		
a seal	cho·tam	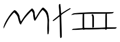	
Engrave	te·phat·tach		

-	et	𐤀𐤕	
on the two	she·te	𐤔𐤕𐤉	
stones	ha·a·va·neem	𐤄𐤀𐤁𐤍𐤉𐤌	
-	al	𐤏𐤋	
the names	she·mot	𐤔𐤌𐤕	
of the sons	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Then mount	mu·sab·bot	𐤌𐤎𐤁𐤕	
filigree settings	mish·be·tso·wt	𐤌𐤔𐤁𐤑𐤅𐤕	
in gold	za·hav	𐤆𐤄𐤁	
	ta·a·seh	𐤕𐤏𐤔𐤄	
[the stones]	o·tam	𐤀𐤕𐤌	
Fasten	ve·sam·ta	𐤅𐤔𐤌𐤕	Exodus 28:12
-	et	𐤀𐤕	
both	she·te	𐤔𐤕𐤉	
stones	ha·a·va·neem	𐤄𐤀𐤁𐤍𐤉𐤌	
on	al	𐤏𐤋	
the shoulder pieces	kit·phot	𐤊𐤕𐤐𐤕	
of the ephod	ha·e·phod	𐤄𐤀𐤐𐤃	
stones	av·ne	𐤀𐤁𐤍𐤉	
as memorial	zik·ka·ron	𐤆𐤊𐤓𐤍	
for the sons	liv·ne	𐤋𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
is to bear	ve·na·sa	𐤅𐤍𐤔𐤀	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
-	et	𐤀𐤕	
their names	she·mo·w·tam	𐤔𐤌𐤅𐤕𐤌	

before	liph·ne		
the LORD	YHVH		
on	al		
his two	she·te	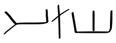	
shoulders	khe·te·phaw		
as a memorial	le·zik·ka·ron		
Fashion	ve·a·see·ta		Exodus 28:13
filigree settings	mish·be·tsot	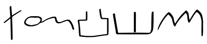	
gold	za·hav		
and two	u·she·te		Exodus 28:14
chains	shar·she·rot	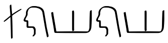	
gold	za·hav		
of pure	ta·ho·wr		
of braided	mig·ba·lot	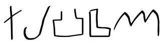	
made	ta·a·seh		
-	o·tam		
work	ma·a·seh		
cord	a·vot	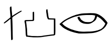	
and attach	ve·na·tat·tah	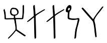	
-	et		
chains	shar·she·rot	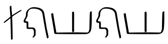	
[these]	ha·a·vo·tot		
to	al		
the settings	ham·mish·be·tsot		
You are also to make	ve·a·see·ta		Exodus 28:15
a breastpiece	cho·shen		
of judgment	mish·pat	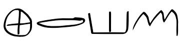	

with the same workmanship	ma·a·seh	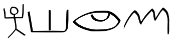	
	cho·shev	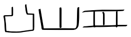	
	ke·ma·a·seh	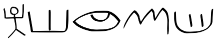	
as the ephod	e·phod	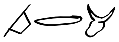	
-	ta·a·sen·nu	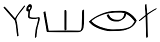	
with gold	za·hav	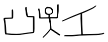	
with blue	te·khe·let	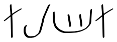	
purple	ve·ar·ga·man	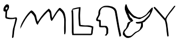	
and scarlet yarn	ve·to·w·la·at	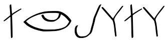	
	sha·nee	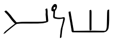	
linen	ve·shesh	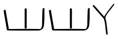	
and with finely spun	ma·she·zar	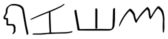	
Construct	ta·a·seh	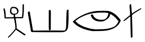	
it	o·to	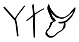	
square	ra·vu·a	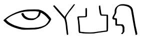	Exodus 28:16
It must be	yih·yeh	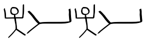	
when folded over double	ka·phul	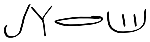	
a span	ze·ret	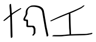	
long	a·re·ko	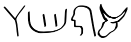	
and a span	ve·ze·ret	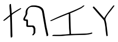	
wide	ra·che·bo	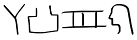	
And mount	u·mil·le·ta	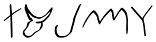	Exodus 28:17
on it	vo	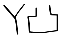	
a setting	mil·lu·at	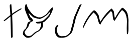	
of gemstones	e·ven	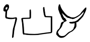	
four	ar·ba·ah	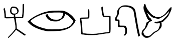	
rows	tu·reem	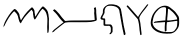	

of stones :	a·ven	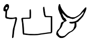	
row there shall be	tur		
a ruby	o·dem		
a topaz	pit·dah		
and an emerald	u·va·re·qet	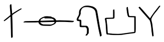	
-	hat·tur		
In the first	ha·e·chad		
row	ve·hat·tur	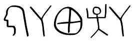	Exodus 28:18
in the second	hash·she·nee	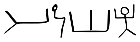	
a turquoise	no·phekh		
a sapphire	sap·peer		
and a diamond	ve·ya·ha·lom		
row	ve·hat·tur		Exodus 28:19
in the third	hash·she·lee·shee	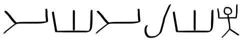	
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an agate	she·vo	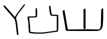	
and an amethyst	ve·ach·la·mah	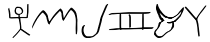	
row	ve·hat·tur	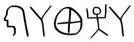	Exodus 28:20
and in the fourth	ha·re·vee·ee	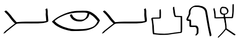	
a beryl	tar·sheesh	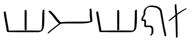	
an onyx	ve·sho·ham		
and a jasper	ve·ya·she·pheh		
	me·shub·ba·tseem	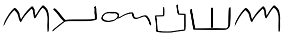	
in gold	za·hav	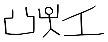	
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filigree settings	be·mil·lu·o·tam		
stones	ve·ha·a·va·neem	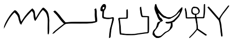	Exodus 28:21

are	tih·ye·na	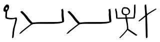	
to	al	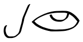	
correspond to the names	she·mot	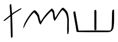	
of the sons	be·ne	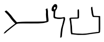	
of Israel	yis·ra·el	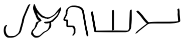	
The twelve	she·tem	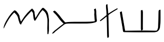	
	es·reh	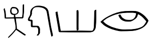	
with	al	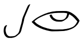	
the name	she·mo·tam	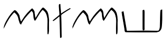	
engraved	pit·tu·che	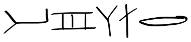	
like a seal	cho·w·tam	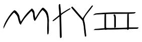	
each	eesh	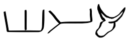	
	al	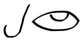	
	she·mo	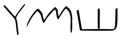	
	tih·ye·na	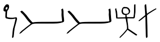	
of one of the twelve	lish·ne	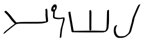	
	a·sar	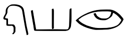	
tribes	sha·vet	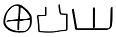	
make	ve·a·see·ta	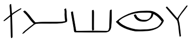	Exodus 28:22
	al	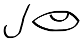	
For the breastpiece	ha·cho·shen	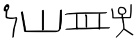	
	shar·shot	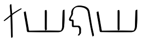	
braided chains	gav·lut	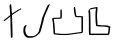	
like cords	ma·a·seh	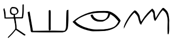	
	a·vot	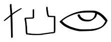	
gold	za·hav	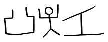	
of pure	ta·ho·wr	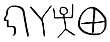	

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two	she·te	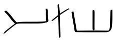	
rings	tab·be·o·wt	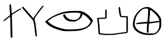	
gold	za·hav	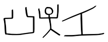	
and fasten	ve·na·ta·ta	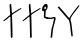	
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them	she·te	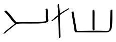	
	hat·tab·ba·o·wt	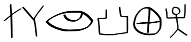	
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the two	she·ne	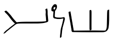	
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of the breastpiece	ha·cho·shen	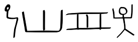	
Then fasten	ve·na·tat·tah	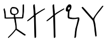	Exodus 28:24
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the two	she·te	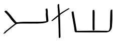	
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gold	haz·za·hav	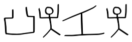	
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the two	she·te	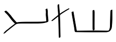	
gold rings	hat·tab·ba·ot	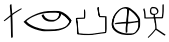	
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the other	she·te		

ends	qe·tso·wt	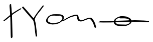	
of the two	she·te	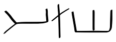	
chains	ha·a·vo·tot	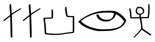	
and fasten	tit·ten	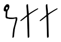	
to	al	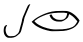	
the two	she·te	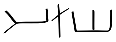	
filigree settings	ham·mish·be·tso·wt	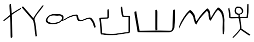	
attaching them	ve·na·tat·tah	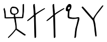	
to	al	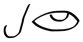	
the shoulder pieces	kit·pho·wt	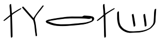	
of the ephod	ha·e·phod	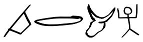	
at	el	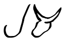	
the front	mul	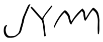	
	pa·naw	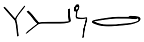	
Make	ve·a·see·ta	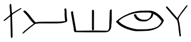	Exodus 28:26
two [more]	she·te	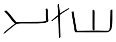	
rings	tab·be·o·wt	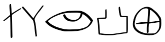	
gold	za·hav	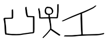	
and attach	ve·sam·ta	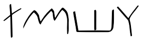	
them	o·tam	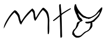	
to	al	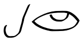	
the other two	she·ne	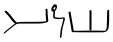	
corners	qe·tso·wt	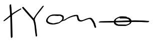	
of the breastpiece	ha·cho·shen	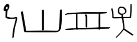	
on	al	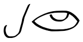	
edge	se·pha·to	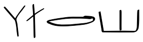	
-	a·sher	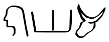	

next to	el	𐤀𐤋	
	e·ver	𐤏𐤁𐤓	
the ephod	ha·e·phod	𐤄𐤀𐤐𐤃	
the inside	ba·ye·tah	𐤁𐤉𐤕𐤄	
Make	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	Exodus 28:27
two [additional]	she·te	𐤔𐤕𐤉	
rings	tab·be·o·wt	𐤈𐤁𐤏𐤅𐤕	
gold	za·hav	𐤆𐤄𐤁	
and attach	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	
them	o·tam	𐤀𐤕𐤌	
to	al	𐤏𐤋	
of the two	she·te	𐤔𐤕𐤉	
shoulder pieces	khit·pho·wt	𐤊𐤕𐤐𐤅𐤕	
of the ephod	ha·e·pho·wd	𐤄𐤀𐤐𐤅𐤃	
the bottom	mil·le·mat·tah	𐤌𐤋𐤌𐤈𐤄	
on its front	mim·mul	𐤌𐤌𐤅𐤋	
	pa·naw	𐤐𐤍𐤉𐤅	
near	le·um·mat	𐤋𐤏𐤌𐤕	
its seam	mech·bar·to	𐤌𐤇𐤁𐤓𐤕𐤅	
just above	mim·ma·al	𐤌𐤌𐤏𐤋	
its woven waistband	le·che·shev	𐤋𐤇𐤔𐤁	
	ha·e·pho·wd	𐤄𐤀𐤐𐤅𐤃	
shall be tied	ve·yir·ke·su	𐤅𐤉𐤓𐤊𐤎𐤅	Exodus 28:28
-	et	𐤀𐤕	
of the breastpiece	ha·cho·shen	𐤄𐤇𐤔𐤍	
The rings	mit·tab·be·ʿo·to	𐤌𐤈𐤁𐤏𐤕𐤅	
to	el	𐤀𐤋	

the rings	tab·be·ot	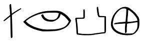	
of the ephod	ha·e·phod	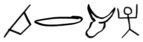	
with a cord	biph·teel	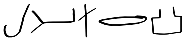	
of blue yarn	te·khe·let	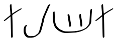	
is	lih·yo·wt	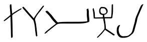	
above	al	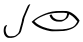	
the waistband	che·shev	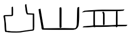	
of the ephod	ha·e·pho·wd	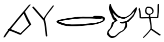	
and does not	ve·lo	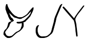	
swing out	yiz·zach	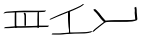	
so that the breastpiece	ha·cho·shen	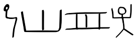	
from	me·al	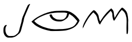	
the ephod	ha·e·pho·wd	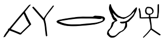	
shall bear	ve·na·sa	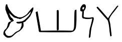	Exodus 28:29
[he]	a·ha·ron	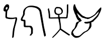	
-	et	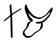	
the names	she·mo·wt	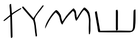	
of the sons	be·ne	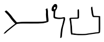	
of Israel	yis·ra·el	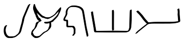	
on the breastpiece	be·cho·shen	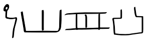	
of judgment	ham·mish·pat	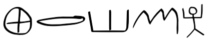	
over	al	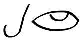	
his heart	lib·bo	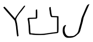	
Whenever [Aaron] enters	be·vo·o	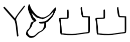	
	el	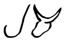	
the Holy [Place]	haq·qo·desh	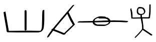	
reminder	le·zik·ka·ron	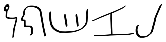	

Exodus 28:30

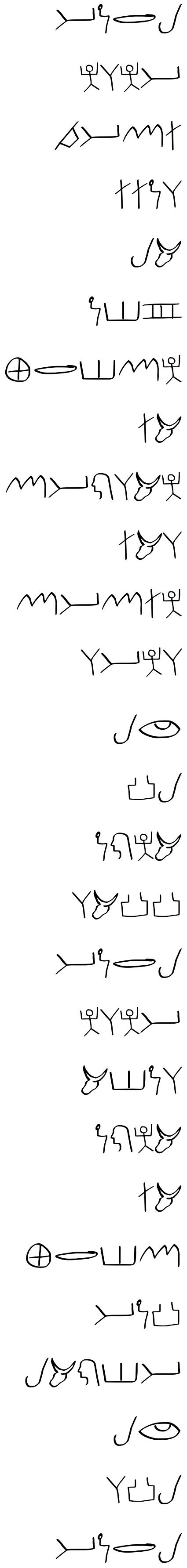

before	liph·ne
the LORD	YHVH
as a continual	ta·meed
And place	ve·na·ta·ta
in	el
the breastpiece	cho·shen
of judgment	ham·mish·pat
-	et
the Urim	ha·u·reem
-	ve·et
and Thummim	hat·tum·meem
so that they will also be	ve·ha·yu
over	al
heart	lev
Aaron’s	a·ha·ron
whenever he comes	be·vo·o
before	liph·ne
the LORD	YHVH
carry	ve·na·sa
Aaron	a·ha·ron
-	et
the judgment	mish·pat
of the sons	be·ne
of Israel	yis·ra·el
over	al
his heart	lib·bo
before	liph·ne

the LORD	YHVH		
will continually	ta·meed	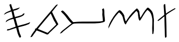	
You are to make	ve·a·see·ta		Exodus 28:31
-	et		
the robe	me·eel		
of the ephod	ha·e·pho·wd		
entirely	ke·leel	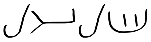	
of blue cloth	te·khe·let	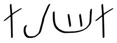	
with	ve·ha·yah	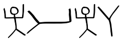	Exodus 28:32
an opening	phee		
at its top	ro·sho		
in the center	be·to·w·kho		
collar	sa·phah		
shall be	yih·yeh	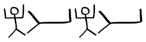	
with an opening	le·phee		
Around [the opening]	sa·veev	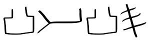	
a woven	ma·a·seh		
	o·reg		
like that	ke·phee		
of a garment	tach·ra	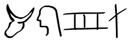	
so that	yih·yeh	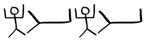	
it	lo		
will not	lo		
tear	yiq·qa·re·a	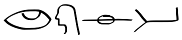	
Make	ve·a·see·ta		Exodus 28:33
-	al		
hem	shu·law	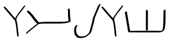	

pomegranates	rim·mo·ne		
of blue	te·khe·let	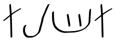	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	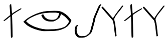	
	sha·nee	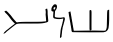	
	al		
	shu·law	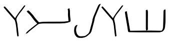	
all the way around the lower	sa·veev	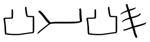	
bells	u·pha·a·mo·ne		
with gold	za·hav	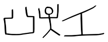	
between	be·to·w·kham	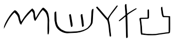	
them	sa·veev	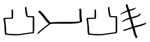	
bells	pa·a·mon		Exodus 28:34
the gold	za·hav	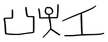	
and pomegranates	ve·rim·mo·wn		
	pa·a·mon		
	za·hav	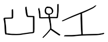	
	ve·rim·mo·wn		
	al		
{around} the lower hem	shu·le		
of the robe	ham·me·eel		
alternating	sa·veev	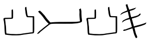	
	ve·ha·yah	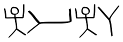	Exodus 28:35
must wear [the robe]	al		
Aaron	a·ha·ron	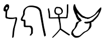	
whenever he ministers	le·sha·ret		

will be heard	ve·nish·ma		
and its sound	qo·w·lo	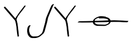	
when he enters	be·vo·o		
	el		
the sanctuary	haq·qo·desh	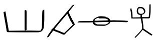	
before	liph·ne		
the LORD	YHVH		
or exits	u·ve·tse·to		
so that he will not	ve·lo		
die	ya·mut		
You are to make	ve·a·see·ta		Exodus 28:36
a plate	tseets	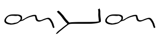	
gold	za·hav	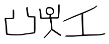	
of pure	ta·ho·wr		
and engrave	u·phit·tach·ta		
on it	a·law	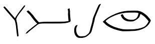	
[as]	pit·tu·che		
on a seal :	cho·tam	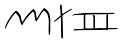	
HOLY	qo·desh	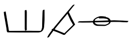	
TO THE LORD	la·YHVH	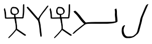	
Fasten	ve·sam·ta	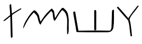	Exodus 28:37
-	o·to		
to it	al		
cord	pe·teel		
a blue	te·khe·let	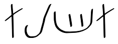	
it shall be	ve·ha·yah	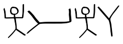	
to mount it on	al		

the turban	ham·mits·na·phet		
on	el		
the front	mul		
	pe·ne	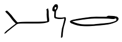	
of the turban	ham·mits·ne·phet		
	yih·yeh	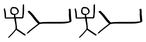	
And it will be [worn]	ve·ha·yah	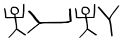	Exodus 28:38
on	al		
forehead	me·tsach		
Aaron's	a·ha·ron	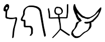	
may bear	ve·na·sa		
so that [he]	a·ha·ron	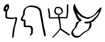	
-	et		
the iniquity	a·won		
of the holy things	haq·qo·da·sheem		
that	a·sher		
consecrate	yaq·dee·shu		
the sons	be·ne	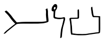	
of Israel	yis·ra·el	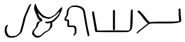	
with regard to all	le·khal		
gifts	mat·te·not		
their holy	qa·de·she·hem	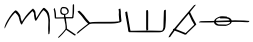	
be	ve·ha·yah	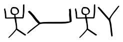	
on	al		
his forehead	mits·cho		
It shall always	ta·meed		
so that they may be acceptable	le·ra·tso·wn		

	la·hem		
before	liph·ne		
the LORD	YHVH		
You are to weave	ve·shib·bats·ta		Exodus 28:39
the tunic	hak·ke·to·net		
with fine linen	shesh		
make	ve·a·see·ta		
the turban	mits·ne·phet		
of fine linen	shesh		
sash	ve·av·net		
and fashion	ta·a·seh		
	ma·a·seh		
an embroidered	ro·qem	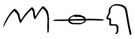	
sons	ve·liv·ne	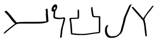	Exodus 28:40
for Aaron’s	a·ha·ron	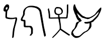	
Make	ta·a·seh		
tunics	khut·to·not	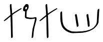	
to give	ve·a·see·ta		
them	la·hem		
sashes	av·ne·teem		
and headbands	u·mig·ba·o·wt		
	ta·a·seh		
	la·hem		
glory	le·kha·vo·wd	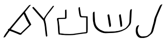	
and splendor	u·le·tiph·a·ret		
After you put	ve·hil·bash·ta		Exodus 28:41
[these garments]	o·tam		

-	et		
Aaron	a·ha·ron	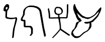	
on your brother	a·chee·kha	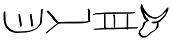	
-	ve·et		
and his sons	ba·naw	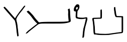	
	it·to		
anoint	u·ma·shach·ta		
them	o·tam		
ordain	u·mil·le·ta		
them	et		
	ya·dam	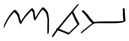	
and consecrate	ve·qid·dash·ta	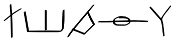	
them	o·tam		
so that they may serve Me as priests	ve·khi·ha·nu		
	lee	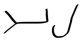	
Make	va·a·seh		Exodus 28:42
their	la·hem		
undergarments	mikh·ne·se	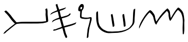	
linen	vad		
to cover	le·khas·so·wt		
flesh	be·sar		
bare	er·vah		
from waist	mim·ma·te·na·yim	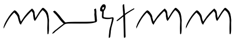	
to	ve·ad		
thigh	ye·re·kha·yim		
extending	yih·yu		
must wear them	ve·ha·yu	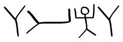	Exodus 28:43

	al		
Aaron	a·ha·ron	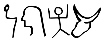	
	ve·al		
and his sons	ba·naw	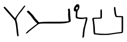	
whenever they enter	be·vo·am		
	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
or	o		
approach	ve·gish·tam		
	el		
the altar	ham·miz·be·ach	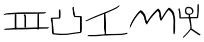	
to minister	le·sha·ret		
in the Holy [Place]	baq·qo·desh	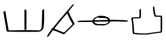	
so that they will not	ve·lo		
incur	yis·u		
guilt	a·won		
and die	va·me·tu		
statute	chuq·qat	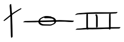	
This is to be a permanent	o·w·lam		
	lo		
and his descendants [’’]	u·le·zar·o		
for Aaron	a·cha·raw	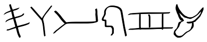	
[“] Now this	ve·zeh		Exodus 29:1
	had·da·var		
is what	a·sher		
you are to do	ta·a·seh		

	la·hem	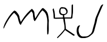	
to consecrate	le·qad·desh	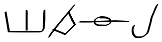	
[Aaron and his sons]	o·tam	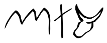	
to serve Me as priests	le·kha·hen	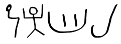	
:	lee	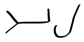	
Take	le·qach	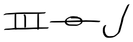	
bull	par	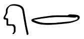	
a	e·chad	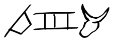	
young	ben	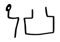	
	ba·qar	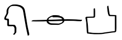	
rams	ve·e·lim	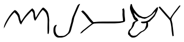	
and two	she·na·yim	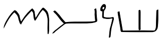	
without blemish	te·mee·mim	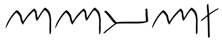	
bread	ve·le·chem	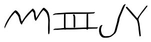	Exodus 29:2
along with unleavened	mats·tso·wt	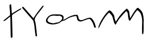	
cakes	ve·chal·lot	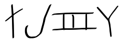	
unleavened	mats·tsot	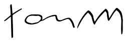	
mixed	be·lu·lot	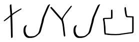	
with oil	bash·she·men	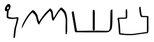	
wafers	u·re·qee·qe	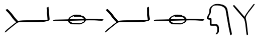	
and unleavened	mats·tso·wt	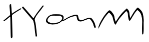	
anointed	me·shu·cheem	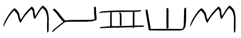	
with oil	bash·sha·men	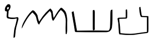	
flour	so·let	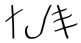	
out of fine wheat	chit·teem	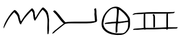	
Make	ta·a·seh	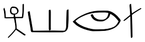	
them	o·tam	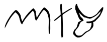	

put	ve·na·ta·ta	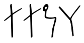	Exodus 29:3
them	o·w·tam	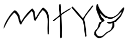	
in	al	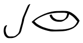	
basket	sal	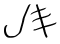	
a	e·chad	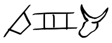	
and present	ve·hiq·rav·ta	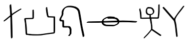	
them	o·tam	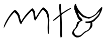	
in the basket	bas·sal	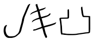	
	ve·et	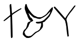	
along with the bull	hap·par	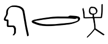	
-	ve·et	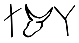	
and the two	she·ne	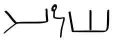	
rams	ha·e·lim	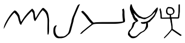	
Then	ve·et	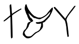	Exodus 29:4
Aaron	a·ha·ron	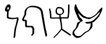	
-	ve·et	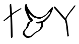	
and his sons	ba·naw	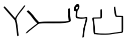	
present	taq·reev	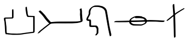	
at	el	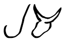	
the entrance	pe·tach	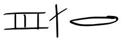	
to the Tent	o·hel	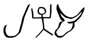	
of Meeting	mo·w·ed	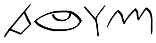	
and wash	ve·ra·chats·ta	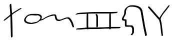	
them	o·tam	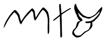	
with water	bam·ma·yim	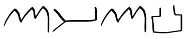	
Take	ve·la·qach·ta	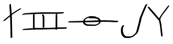	Exodus 29:5
-	et	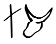	

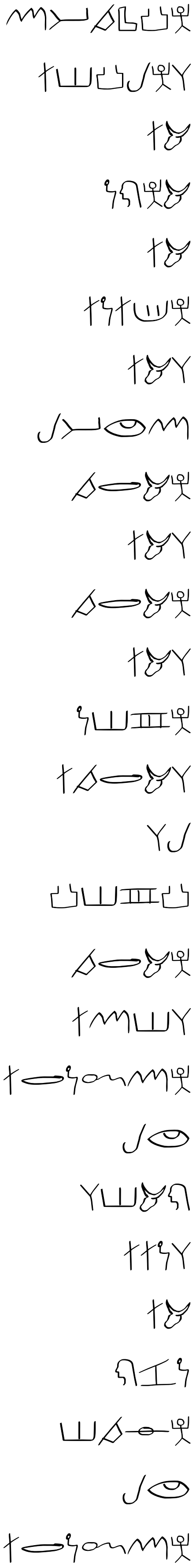

the garments	hab·be·ga·deem	
and clothe	ve·hil·bash·ta	
-	et	
Aaron	a·ha·ron	
-	et	
with the tunic	hak·kut·to·net	
-	ve·et	
the robe	me·eel	
of the ephod	ha·e·phod	
-	ve·et	
the ephod itself	ha·e·phod	
-	ve·et	
and the breastplate	ha·cho·shen	
Fasten	ve·a·phad·ta	
on him	lo	
with its woven waistband	be·che·shev	
the ephod	ha·e·phod	
Put	ve·sam·ta	Exodus 29:6
the turban	ham·mits·ne·phet	
on	al	
his head	ro·sho	
and attach	ve·na·ta·ta	
-	et	
diadem	ne·zer	
the holy	haq·qo·desh	
to	al	
the turban	ham·mits·na·phet	

Then take	ve·la·qach·ta	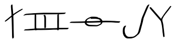	Exodus 29:7
-	et		
oil	she·men	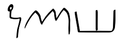	
the anointing	ham·mish·chah		
by pouring	ve·ya·tsaq·ta		
it on	al		
his head	ro·sho		
and anoint him	u·ma·shach·ta		
-	o·to		
as well	ve·et		Exodus 29:8
his sons	ba·naw		
Present	taq·reev	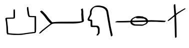	
and clothe them	ve·hil·bash·tam		
with tunics	kut·to·not	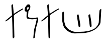	
Wrap	ve·cha·gar·ta		Exodus 29:9
-	o·tam		
the sashes	av·net		
around Aaron	a·ha·ron		
and his sons	u·va·naw	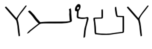	
and tie	ve·cha·vash·ta	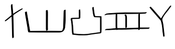	
on them	la·hem		
headbands	mig·ba·ot		
shall be	ve·ha·ye·tah	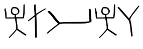	
theirs	la·hem	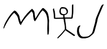	
The priesthood	ke·hun·nah		
statute	le·chuq·qat	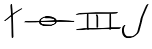	
by a permanent	o·w·lam		

In this way you are to ordain	u·mil·le·ta	𐤅𐤌𐤋𐤀𐤕	
	yad	𐤉𐤃	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
	ve·yad	𐤅𐤉𐤃	
and his sons	ba·naw	𐤁𐤍𐤉𐤅	
You are to present	ve·hiq·rav·ta	𐤅𐤄𐤒𐤓𐤁𐤕	Exodus 29:10
-	et	𐤀𐤕	
the bull	hap·par	𐤄𐤐𐤓	
at the front	liph·ne	𐤋𐤐𐤍𐤉	
of the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
are to lay	ve·sa·makh	𐤅𐤎𐤌𐤊	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
and his sons	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
-	et	𐤀𐤕	
their hands	ye·de·hem	𐤉𐤃𐤉𐤄𐤌	
on	al	𐤏𐤋	
head	rosh	𐤓𐤀𐤔	
[its]	hap·par	𐤄𐤐𐤓	
And you shall slaughter	ve·sha·chat·ta	𐤅𐤔𐤇𐤈𐤕	Exodus 29:11
-	et	𐤀𐤕	
the bull	hap·par	𐤄𐤐𐤓	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
at the entrance	pe·tach	𐤐𐤕𐤇	
to the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	

Take some	ve·la·qach·ta	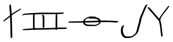	Exodus 29:12
of the blood	mid·dam		
of the bull	hap·par		
and put	ve·na·tat·tah	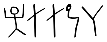	
[it] on	al		
the horns	qar·not	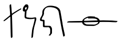	
of the altar	ham·miz·be·ach	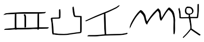	
with your finger	be·ets·ba·e·kha	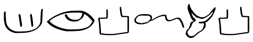	
-	ve·et		
the rest	kal		
of the blood	had·dam		
then pour out	tish·pokh		
at	el		
the base	ye·so·wd		
of the altar	ham·miz·be·ach	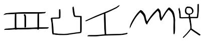	
Take	ve·la·qach·ta	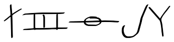	Exodus 29:13
-	et		
all	kal		
the fat	ha·che·lev	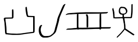	
that covers	ham·khas·seh	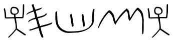	
-	et		
the entrails	haq·qe·rev	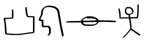	
and	ve·et		
the lobe	hay·yo·te·ret	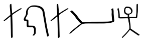	
of	al		
the liver	hak·ka·ved		
-	ve·et		

and both	she·te	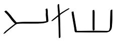	
kidneys	hak·ke·la·yot	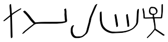	
-	ve·et		
with the fat	ha·che·lev	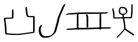	
-	a·sher		
on them	a·le·hen	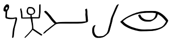	
and burn them	ve·hiq·tar·ta	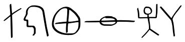	
on the altar	ham·miz·be·chah		
But	ve·et		Exodus 29:14
the flesh	be·sar		
of the bull	hap·par		
and	ve·et		
its hide	o·ro		
-	ve·et		
and dung	pir·sho		
burn	tis·roph		
	ba·esh		
outside	mi·chuts	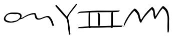	
the camp	lam·ma·cha·neh		
a sin offering	chat·tat	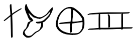	
it [is]	hu		
-	ve·et		Exodus 29:15
of the rams	ha·a·yil	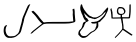	
one	ha·e·chad		
Take	tiq·qach	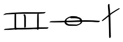	
shall lay	ve·sa·me·khu		
and Aaron	a·ha·ron	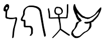	

and his sons	u·va·naw	ובניו	
-	et	את	
their hands	ye·de·hem	ידיהם	
on	al	על	
head	rosh	ראש	
[its]	ha·a·yil	האיל	
You are to slaughter	ve·sha·chat·ta	ושחטת	Exodus 29:16
-	et	את	
the ram	ha·a·yil	האיל	
take	ve·la·qach·ta	ולקחת	
-	et	את	
its blood	da·mo	דמו	
and sprinkle	ve·za·raq·ta	וזרקת	
it on	al	על	
of the altar	ham·miz·be·ach	המזבח	
all sides	sa·veev	סביב	
-	ve·et	ואת	Exodus 29:17
the ram	ha·a·yil	האיל	
Cut	te·nat·te·ach	תנתח	
into pieces	lin·ta·chaw	לנתחיו	
wash	ve·ra·chats·ta	ורחצת	
the entrails	qir·bo	קרבו	
and legs	u·khe·ra·aw	וכרעיו	
and place them	ve·na·ta·ta	ונתת	
with	al	על	
and other pieces	ne·ta·chaw	נתחיו	
	ve·al	ועל	

its head	ro·sho		
Then burn	ve·hiq·tar·ta	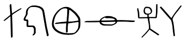	Exodus 29:18
-	et		
the entire	kal		
ram	ha·a·yil	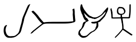	
on the altar	ham·miz·be·chah		
is a burnt offering	o·lah		
it	hu		
to the LORD	la·YHVH	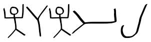	
aroma	re·ach	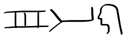	
a pleasing	nee·cho·w·ach	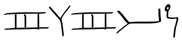	
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	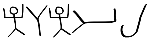	
-	hu		
Take	ve·la·qach·ta	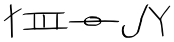	Exodus 29:19
-	et		
ram	ha·a·yil	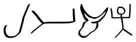	
the second	hash·she·nee	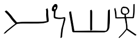	
are to lay	ve·sa·makh		
and Aaron	a·ha·ron	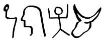	
and his sons	u·va·naw	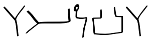	
-	et		
their hands	ye·de·hem	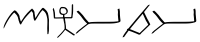	
on	al		
head	rosh		
[its]	ha·a·yil	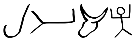	
Slaughter	ve·sha·chat·ta	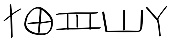	Exodus 29:20

-	et	
the ram	ha·a·yil	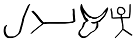
take	ve·la·qach·ta	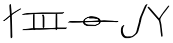
some of its blood	mid·da·mo	
and put	ve·na·tat·tah	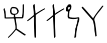
it on	al	
the right earlobes	te·nukh	
	o·zen	
of Aaron	a·ha·ron	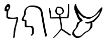
and	ve·al	
-	te·nukh	
-	o·zen	
his sons	ba·naw	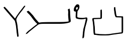
-	hay·ma·neet	
on	ve·al	
the thumbs	bo·hen	
hands	ya·dam	
of their right	hay·ma·neet	
and on	ve·al	
the big toes	bo·hen	
feet	rag·lam	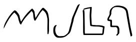
of their right	hay·ma·neet	
Sprinkle	ve·za·raq·ta	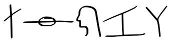
-	et	
the remaining blood	had·dam	
on	al	
of the altar	ham·miz·be·ach	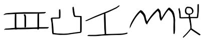

all sides	sa·veev	
And take	ve·la·qach·ta	Exodus 29:21
some of	min	
the blood	had·dam	
-	a·sher	
on	al	
the altar	ham·miz·be·ach	
oil	u·mish·she·men	
and some of the anointing	ham·mish·chah	
and sprinkle	ve·hiz·ze·ta	
[it] on	al	
Aaron	a·ha·ron	
as well as on	ve·al	
and his garments	be·ga·daw	
	ve·al	
his sons	ba·naw	
	ve·al	
and their garments	big·de	
as well as his sons	va·naw	
	it·to	
will be consecrated	ve·qa·dash	
Then he	hu	
and his garments	u·ve·ga·daw	
and their	u·va·naw	
garments	u·vig·de	
	va·naw	
	it·to	

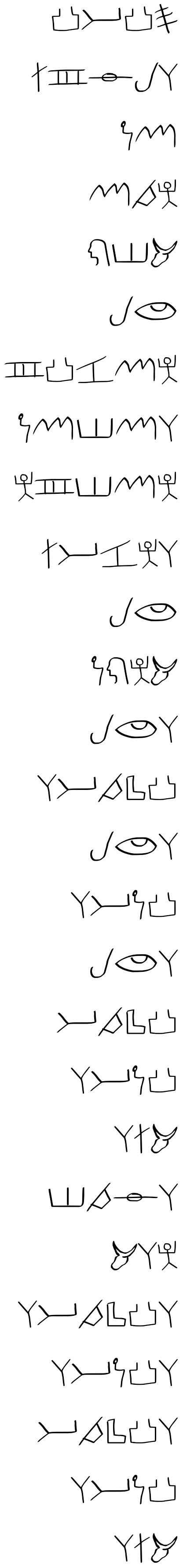

Take	ve·la·qach·ta	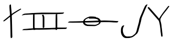	Exodus 29:22
from	min		
the ram	ha·a·yil	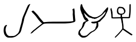	
the fat	ha·che·lev	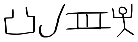	
the fat tail	ve·ha·al·yah	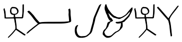	
-	ve·et		
the fat	ha·che·lev	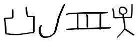	
covering	ham·khas·seh	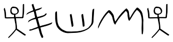	
-	et		
the entrails	haq·qe·rev	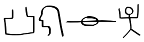	
-	ve·et		
the lobe	yo·te·ret		
of the liver	hak·ka·ved		
-	ve·et		
both	she·te	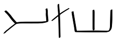	
kidneys	hak·ke·la·yot	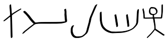	
	ve·et		
with the fat	ha·che·lev	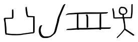	
-	a·sher		
on them	a·le·hen	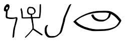	
-	ve·et		
thigh	sho·wq		
and the right	hay·ya·meen		
(since	kee	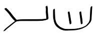	
is a ram	el	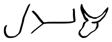	
for ordination)	mil·lu·eem		
this	hu		

loaf	ve·khik·kar		Exodus 29:23
of bread	le·chem	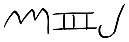	
along with one	a·chat	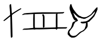	
cake	va·chal·lat	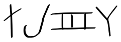	
of bread	le·chem	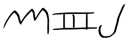	
made with oil	she·men		
one	a·chat	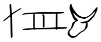	
wafer	ve·ra·qeeq	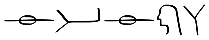	
and one	e·chad	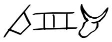	
from the basket	mis·sal		
of unleavened bread	ham·mats·tso·wt		
that	a·sher		
is before	liph·ne		
the LORD	YHVH		
Put	ve·sam·ta	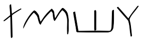	Exodus 29:24
all these	hak·kol		
in	al		
the hands	kap·pe		
of Aaron	a·ha·ron	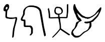	
	ve·al		
	kap·pe		
and his sons	va·naw	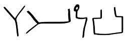	
and wave	ve·he·naph·ta	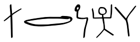	
them	o·tam		
as a wave offering	te·nu·phah	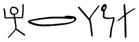	
before	liph·ne		
the LORD	YHVH		

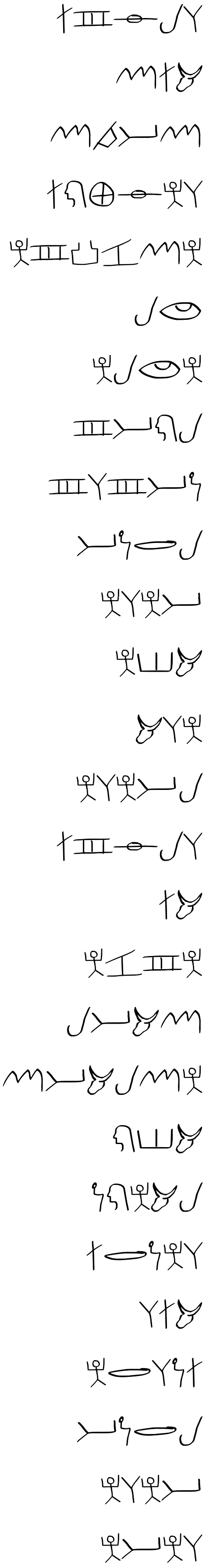

Then take	ve·la·qach·ta	Exodus 29:25
them	o·tam	
from their hands	mee·ya·dam	
and burn them	ve·hiq·tar·ta	
on the altar	ham·miz·be·chah	
atop	al	
the burnt offering	ha·o·lah	
aroma	le·re·ach	
as a pleasing	nee·cho·w·ach	
before	liph·ne	
the LORD	YHVH	
is an offering made by fire	ish·sheh	
it	hu	
to the LORD	la·YHVH	
Take	ve·la·qach·ta	Exodus 29:26
-	et	
the breast	he·cha·zeh	
of the ram	me·el	
ordination	ham·mil·lu·eem	
-	a·sher	
of Aaron’s	le·a·ha·ron	
and wave	ve·he·naph·ta	
it	o·to	
as a wave offering	te·nu·phah	
before	liph·ne	
the LORD	YHVH	
and it will be	ve·ha·yah	

your	le·kha	𐤋𐤊	
portion	le·ma·nah	𐤋𐤌𐤍𐤄	
Consecrate	ve·qid·dash·ta	𐤅𐤒𐤃𐤔𐤕	Exodus 29:27
-	et	𐤀𐤕	
the breast	cha·zeh	𐤇𐤆𐤄	
of the wave offering	hat·te·nu·phah	𐤄𐤕𐤍𐤅𐤐𐤄	
-	ve·et	𐤅𐤀𐤕	
and the thigh	sho·wq	𐤔𐤅𐤒	
of the heave offering	hat·te·ru·mah	𐤄𐤕𐤓𐤅𐤌𐤄	
that	a·sher	𐤀𐤔𐤓	
is waved	hu·naph	𐤄𐤅𐤍𐤐	
that	va·a·sher	𐤅𐤀𐤔𐤓	
is lifted up	hu·ram	𐤄𐤅𐤓𐤌	
from the ram	me·el	𐤌𐤀𐤉𐤋	
of ordination	ham·mil·lu·eem	𐤄𐤌𐤋𐤀𐤉𐤌	
-	me·a·sher	𐤌𐤀𐤔𐤓	
for Aaron	le·a·ha·ron	𐤋𐤀𐤄𐤓𐤍	
-	u·me·a·sher	𐤅𐤌𐤀𐤔𐤓	
and his sons	le·va·naw	𐤋𐤁𐤍𐤉𐤅	
This will belong to	ve·ha·yah	𐤅𐤄𐤉𐤄	Exodus 29:28
Aaron	le·a·ha·ron	𐤋𐤀𐤄𐤓𐤍	
and his sons	u·le·va·naw	𐤅𐤋𐤁𐤍𐤉𐤅	
portion	le·chaq	𐤋𐤇𐤒	
as a regular	o·w·lam	𐤏𐤅𐤋𐤌	
	me·et	𐤌𐤀𐤕	
from the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

for	kee	
is the heave offering	te·ru·mah	
it	hu	
will make	u·te·ru·mah	
-	yih·yeh	
-	me·et	
the Israelites	be·ne	
	yis·ra·el	
	miz·ziv·che	
from their peace offerings	shal·me·hem	
-	te·ru·ma·tam	
to the LORD	la·YHVH	
garments	u·vig·de	Exodus 29:29
The holy	haq·qo·desh	
that	a·sher	
belong to Aaron	le·a·ha·ron	
will belong	yih·yu	
to his sons	le·va·naw	
after him	a·cha·raw	
so they can be anointed	le·ma·she·chah	
	va·hem	
and ordained	u·le·mal·le	
	vam	
-	et	
in them	ya·dam	
for seven	shiv·at	Exodus 29:30
days	ya·meem	

must wear them	yil·ba·sham	ילבשם	
as priest	hak·ko·hen	הכהן	
succeeds him	tach·taw	תחתיו	
The son	mib·ba·naw	מבניו	
who	a·sher	אשר	
and enters	ya·vo	יבא	
	el	אל	
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
to minister	le·sha·ret	לשרת	
in the Holy [Place]	baq·qo·desh	בקדש	
-	ve·et	ואת	Exodus 29:31
the ram	el	איל	
of ordination	ham·mil·lu·eem	המלאים	
You are to take	tiq·qach	תקח	
and boil	u·vish·shal·ta	ובשלת	
-	et	את	
its flesh	be·sa·ro	בשרו	
place	be·ma·qom	במקם	
in a holy	qa·dosh	קדש	
are to eat	ve·a·khal	ואכל	Exodus 29:32
Aaron	a·ha·ron	אהרן	
and his sons	u·va·naw	ובניו	
-	et	את	
the meat	be·sar	בשר	
of the ram	ha·a·yil	האיל	
-	ve·et	ואת	

and the bread	hal·le·chem	
that [is]	a·sher	
in the basket	bas·sal	
At the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
They must eat	ve·a·khe·lu	Exodus 29:33
-	o·tam	
those things by which	a·sher	
atonement was made	kup·par	
	ba·hem	
for their ordination	le·mal·le	
-	et	
-	ya·dam	
and consecration	le·qad·desh	
-	o·tam	
outsider	ve·zar	
But no	lo	
may eat them	yo·khal	
because	kee	
things are sacred	qo·desh	
these	hem	
And if	ve·im	Exodus 29:34
is left	yiw·va·ter	
the meat	mib·be·sar	
of ordination	ham·mil·lu·eem	
any of	u·min	

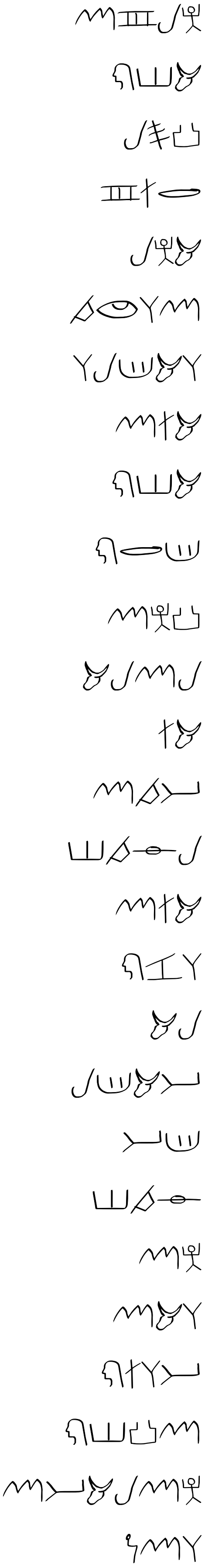

or any bread	hal·le·chem	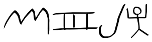	
until	ad		
the morning	hab·bo·qer	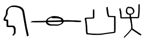	
you are to burn up	ve·sa·raph·ta		
-	et		
the remainder	han·no·w·tar		
-	ba·esh		
It must not	lo		
be eaten	ye·a·khel		
because	kee	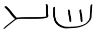	
is sacred	qo·desh	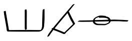	
it	hu		
you are to do	ve·a·see·ta		Exodus 29:35
for Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
This is what	ka·khah		
based on all	ke·khol		
that	a·sher		
I have commanded	tsiw·vee·tee	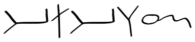	
you	o·ta·khah	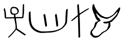	
taking seven	shiv·at		
days	ya·meem	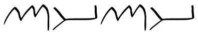	
to ordain	te·mal·le		
them	ya·dam		
a bull	u·phar		Exodus 29:36
as a sin offering	chat·tat	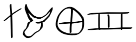	
Sacrifice	ta·a·seh		

each day	lay·yo·wm	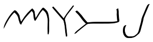	
for	al		
atonement	hak·kip·pu·reem		
Purify	ve·chit·te·ta	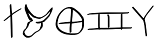	
for it	al		
the altar	ham·miz·be·ach	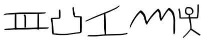	
by making atonement	be·khap·per·kha		
	a·law	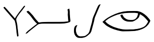	
and anoint	u·ma·shach·ta		
it	o·to		
to consecrate it	le·qad·de·sho	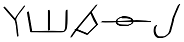	
For seven	shiv·at		Exodus 29:37
days	ya·meem	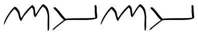	
you shall make atonement	te·khap·per	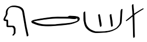	
for	al		
the altar	ham·miz·be·ach	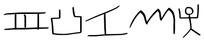	
and consecrate	ve·qid·dash·ta	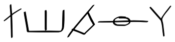	
it	o·to		
will become	ve·ha·yah	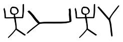	
Then the altar	ham·miz·be·ach	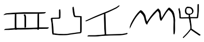	
most holy	qo·desh	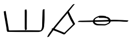	
	qa·da·sheem	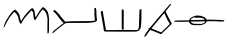	
whatever	kal		
touches	han·no·ge·a	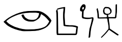	
the altar	bam·miz·be·ach		
will be holy	yiq·dash	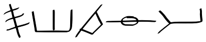	
This	ve·zeh		Exodus 29:38

is what	a·sher		
you are to offer	ta·a·seh		
on	al		
the altar	ham·miz·be·ach	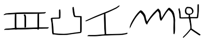	
lambs	ke·va·seem	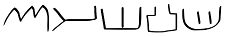	
[that are] a year old	be·ne	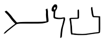	
	sha·nah	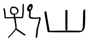	
two	she·na·yim	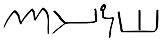	
each day :	lay·yo·wm	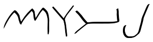	
regularly	ta·meed		
-	et		Exodus 29:39
lamb	hak·ke·ves	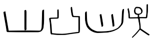	
one	ha·e·chad		
Offer	ta·a·seh		
in the morning	vab·bo·qer	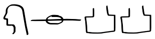	
-	ve·et		
-	hak·ke·ves	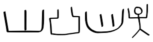	
and the other	hash·she·nee	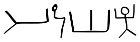	
-	ta·a·seh		
at	ben	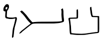	
twilight	ha·ar·ba·yim		
[offer] a tenth [of an ephah]	ve·is·sa·ron		Exodus 29:40
of fine flour	so·let		
mixed	ba·lul	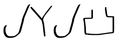	
of oil	be·she·men		
from pressed [olives]	ka·teet		
with a quarter	re·va	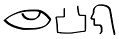	

hin	ha·heen	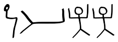	
and a drink offering	ve·ne·sekh		
of a quarter	re·vi·eet		
hin	ha·heen		
of wine	ya·yin	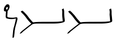	
lamb	lak·ke·ves	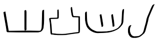	
With the first	ha·e·chad		
And	ve·et		Exodus 29:41
lamb	hak·ke·ves	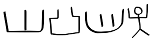	
the second	hash·she·nee	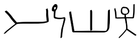	
offer	ta·a·seh		
at	ben	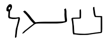	
twilight	ha·ar·ba·yim		
grain offering	ke·min·chat		
as in the morning	hab·bo·qer	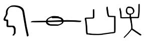	
and drink offering	u·khe·nis·kah		
with	ta·a·seh		
the same	lah		
aroma	le·re·ach	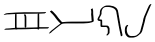	
as a pleasing	nee·cho·ach	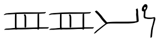	
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	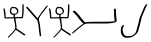	
this burnt offering	o·lat		Exodus 29:42
shall be made regularly	ta·meed		
For the generations to come	le·do·ro·te·khem	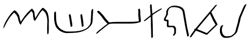	
at the entrance	pe·tach	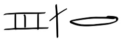	

to the Tent	o·hel	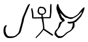	
of Meeting	mo·w·ed	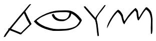	
before	liph·ne	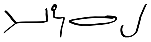	
the LORD	YHVH	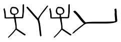	
where	a·sher	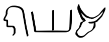	
I will meet	iw·va·ed	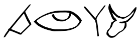	
you	la·khem	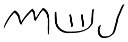	
-	sham·mah	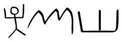	
to speak	le·dab·ber	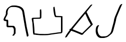	
with you	e·le·kha	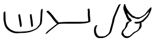	
	sham	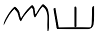	
I will also meet	ve·no·ad·tee	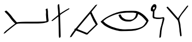	Exodus 29:43
there	sham·mah	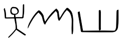	
with the Israelites	liv·ne	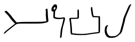	
	yis·ra·el	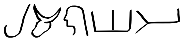	
and that place will be consecrated	ve·niq·dash	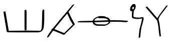	
by My glory	bikh·vo·dee	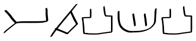	
So I will consecrate	ve·qid·dash·tee	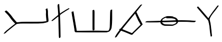	Exodus 29:44
-	et	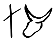	
the Tent	o·hel	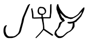	
of Meeting	mo·w·ed	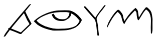	
-	ve·et	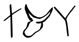	
and the altar	ham·miz·be·ach	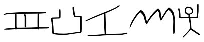	
-	ve·et	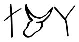	
Aaron	a·ha·ron	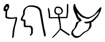	
-	ve·et	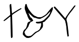	
and his sons	ba·naw	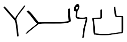	

and I will consecrate	a·qad·desh	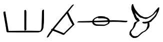	
to serve Me as priests	le·kha·hen		
	lee	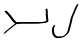	
Then I will dwell	ve·sha·khan·tee	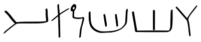	Exodus 29:45
among	be·to·wkh		
the Israelites	be·ne	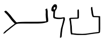	
	yis·ra·el	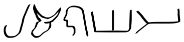	
and be	ve·ha·yee·tee	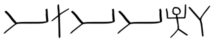	
their	la·hem		
God	le·lo·heem		
And they will know	ve·ya·de·u		Exodus 29:46
that	kee	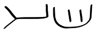	
I	a·nee	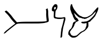	
am the LORD	YHVH		
their God	e·lo·he·hem	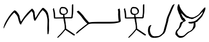	
who	a·sher		
brought them out	ho·w·tse·tee		
-	o·tam		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
so that I might dwell	le·sha·khe·nee		
among them	ve·to·w·kham	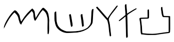	
I	a·nee	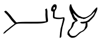	
am the LORD	YHVH		
their God [’’]	e·lo·he·hem	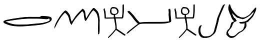	
[“] You are also to make	ve·a·see·ta		Exodus 30:1
an altar	miz·be·ach		

for the burning	miq·tar	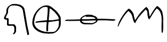	
of incense	qe·to·ret	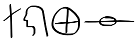	
wood	a·tse	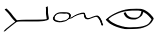	
of acacia	shit·teem	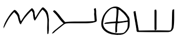	
-	ta·a·seh	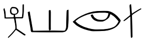	
-	o·to	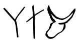	
a cubit	am·mah	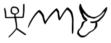	Exodus 30:2
long	a·re·ko	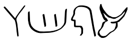	
a cubit	ve·am·mah	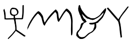	
wide	ra·che·bo	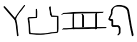	
square	ra·vu·a	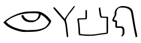	
It is to be	yih·yeh	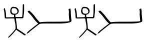	
and two cubits	ve·am·ma·ta·yim	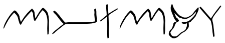	
high	qo·ma·to	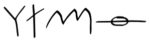	
must be of one piece	mim·men·nu	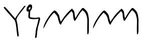	
Its horns	qar·no·taw	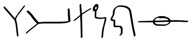	
Overlay	ve·tsip·pee·ta	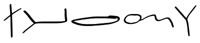	Exodus 30:3
-	o·to	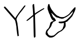	
gold	za·hav	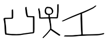	
with pure	ta·ho·wr	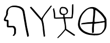	
-	et	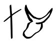	
the top	gag·go	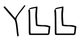	
-	ve·et	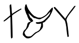	
the sides	qee·ro·taw	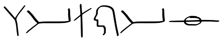	
and all	sa·veev	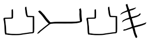	
-	ve·et	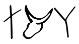	
and horns	qar·no·taw	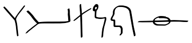	

and make	ve·a·see·ta		
	lo		
a molding	zer		
of gold	za·hav	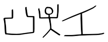	
around it	sa·veev	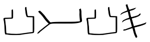	
two	u·she·te		Exodus 30:4
rings	tab·be·ot	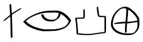	
gold	za·hav	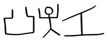	
And make	ta·a·seh		
-	lo		
below	mit·ta·chat		
the molding	le·ze·ro		
-	al		
-	she·te	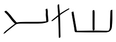	
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-	ta·a·seh		
on	al		
	she·ne	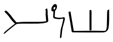	
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to	ve·ha·yah	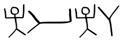	
hold	le·vat·teem		
the poles	le·vad·deem	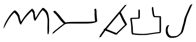	
used to carry it	la·set		
-	o·to		
-	ba·hem·mah	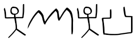	
Make	ve·a·see·ta		Exodus 30:5
-	et		

the poles	hab·bad·deem		
wood	a·tse		
of acacia	shit·teem	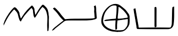	
and overlay	ve·tsip·pee·ta		
them	o·tam		
with gold	za·hav	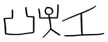	
Place	ve·na·tat·tah	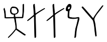	Exodus 30:6
[the altar]	o·to		
in front	liph·ne		
of the veil	hap·pa·ro·khet		
that	a·sher		
is before	al		
the ark	a·ron		
of the Testimony —	ha·e·dut		
before	liph·ne		
the mercy seat	hak·kap·po·ret		
that	a·sher		
is over	al		
the Testimony —	ha·e·dut		
where	a·sher		
I will meet	iw·va·ed		
with you	le·kha	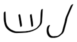	
	sham·mah		
is to burn	ve·hiq·teer	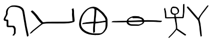	Exodus 30:7
on it	a·law	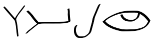	
And Aaron	a·ha·ron	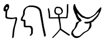	
incense	qe·to·ret	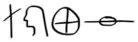	

fragrant	sam·meem	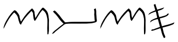	
every morning	bab·bo·qer	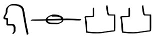	
	bab·bo·qer	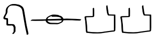	
when he tends	be·he·tee·vo	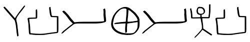	
-	et	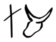	
the lamps	han·ne·rot	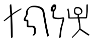	
-	yaq·tee·ren·nah	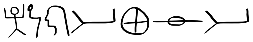	
sets up	u·ve·ha·a·lot	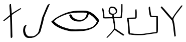	Exodus 30:8
When Aaron	a·ha·ron	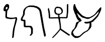	
-	et	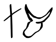	
the lamps	han·ne·rot	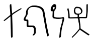	
at	ben	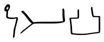	
twilight	ha·ar·ba·yim	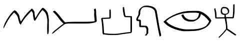	
he must burn	yaq·tee·ren·nah	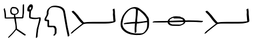	
the incense	qe·to·ret	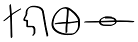	
perpetually	ta·meed	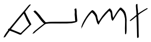	
before	liph·ne	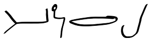	
the LORD	YHVH	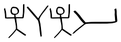	
for the generations to come	le·do·ro·te·khem	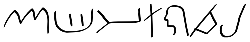	
you must not	lo	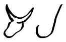	Exodus 30:9
offer	ta·a·lu	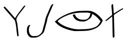	
On [this altar]	a·law	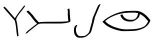	
incense	qe·to·ret	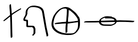	
unauthorized	za·rah	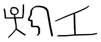	
or a burnt offering	ve·o·lah	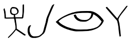	
or grain offering	u·min·chah	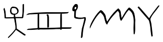	
a drink offering	ve·ne·sekh	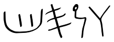	

nor are you	lo	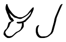	
to pour	tis·se·khu	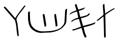	
on it	a·law	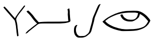	
shall make atonement	ve·khip·per	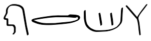	Exodus 30:10
Aaron	a·ha·ron	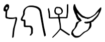	
on	al	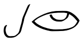	
the horns [of the altar]	qar·no·taw	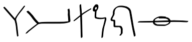	
Once	a·chat	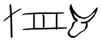	
a year	bash·sha·nah	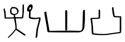	
with the blood	mid·dam	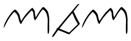	
of the sin offering	chat·tat	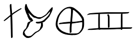	
of atonement	hak·kip·pu·reem	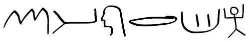	
annually	a·chat	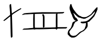	
	bash·sha·nah	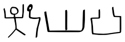	
he shall make atonement	ye·khap·per	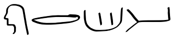	
on it	a·law	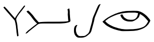	
Throughout your generations	le·do·ro·te·khem	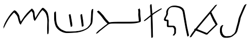	
most	qo·desh	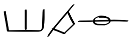	
holy	qa·da·sheem	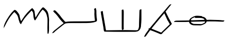	
The altar [is]	hu	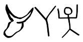	
to the LORD ”	la·YHVH	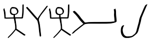	
said	vay·dab·ber	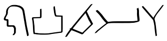	Exodus 30:11
Then the LORD	YHVH	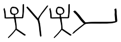	
to	el	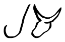	
Moses	mo·sheh	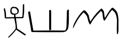	
	le·mor	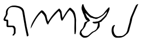	

“ When	kee	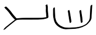	Exodus 30:12
you take a census	tis·sa	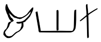	
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	be·ne	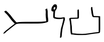	
of the Israelites	yis·ra·ʾēl	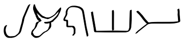	
to number them	liph·qu·de·hem	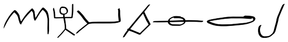	
must pay	ve·na·te·nu	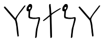	
each man	eesh	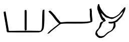	
a ransom	ko·pher		
for his life	naph·sho		
the LORD	la·YHVH	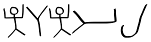	
when he is counted	biph·qod	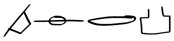	
-	o·tam		
Then no	ve·lo		
will come	yih·yeh	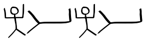	
upon them	va·hem		
plague	ne·geph	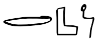	
when they are numbered	biph·qod		
-	o·tam		
-	zeh	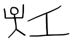	Exodus 30:13
must pay	yit·te·nu	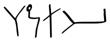	
Everyone	kal		
who crosses	ha·o·ver		
over	al		
to those counted	hap·pe·qu·deem	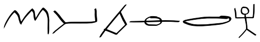	
a half	ma·cha·tseet	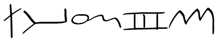	

shekel	hash·she·qel	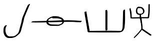	
shekel	be·she·qel	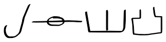	
according to the sanctuary	haq·qo·desh	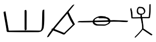	
twenty	es·reem	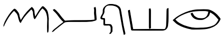	
gerahs	ge·rah	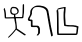	
[which weighs]	hash·she·qel	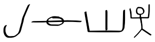	
This half	ma·cha·tseet	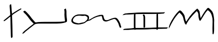	
shekel	hash·she·qel	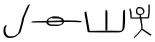	
is an offering	te·ru·mah		
to the LORD	la·YHVH	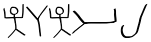	
Everyone	kol		Exodus 30:14
who crosses	ha·o·ver		
over	al		
-	hap·pe·qu·deem	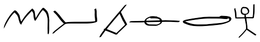	
of age	mib·ben	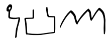	
twenty years	es·reem	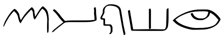	
	sha·nah	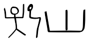	
or older	va·ma·e·lah		
must give	yit·ten	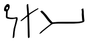	
this offering	te·ru·mat		
to the LORD	YHVH		
the rich	he·a·sheer		Exodus 30:15
shall not	lo		
give more	yar·beh		
the poor	ve·had·dal	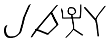	
nor shall	lo		
give less	yam·eet		

than a half	mim·ma·cha·tseet	
shekel	hash·sha·qel	
In making	la·tet	
-	et	
the offering	te·ru·mat	
to the LORD	YHVH	
to atone	le·khap·per	
for	al	
your lives	naph·sho·te·khem	
Take	ve·la·qach·ta	Exodus 30:16
-	et	
money	ke·seph	
the atonement	hak·kip·pu·reem	
	me·et	
from the Israelites	be·ne	
	yis·ra·el	
and use	ve·na·ta·ta	
-	o·to	
it for	al	
the service	a·vo·dat	
of the Tent	o·hel	
of Meeting	mo·w·ed	
It will serve as	ve·ha·yah	
for the Israelites	liv·ne	
	yis·ra·el	
a memorial	le·zik·ka·ro·wn	
before	liph·ne	

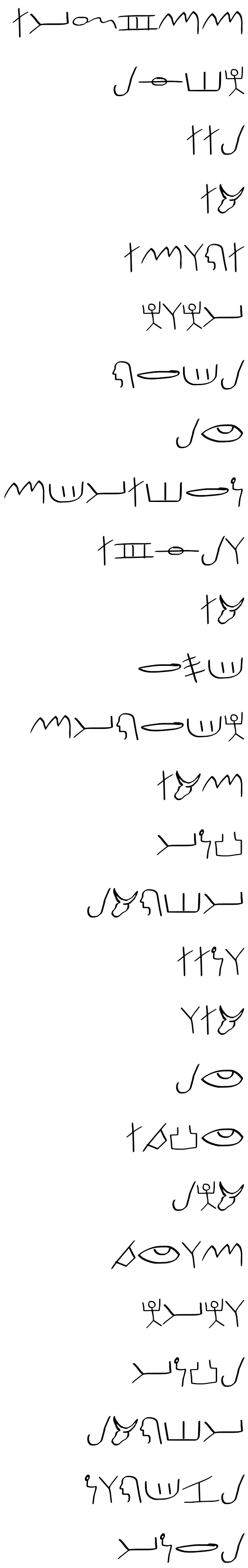

the LORD	YHVH		
to make atonement	le·khap·per	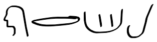	
for	al		
your lives ”	naph·sho·te·khem	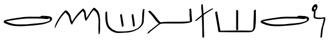	
said	vay·dab·ber	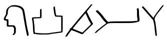	Exodus 30:17
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
-	le·mor		
“ You are to make	ve·a·see·ta		Exodus 30:18
basin	kee·yo·wr	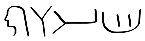	
a bronze	ne·cho·shet		
stand	ve·khan·no	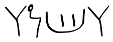	
with a bronze	ne·cho·shet		
for washing	le·ra·che·tsah	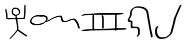	
Set	ve·na·ta·ta	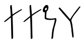	
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it between	ben	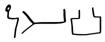	
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of Meeting	mo·w·ed		
	u·ven	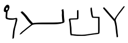	
and the altar	ham·miz·be·ach	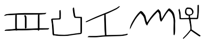	
and put	ve·na·ta·ta	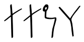	
in it	sham·mah		
water	ma·yim	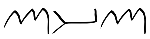	
are to wash	ve·ra·cha·tsu	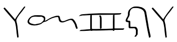	Exodus 30:19
Aaron	a·ha·ron	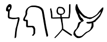	

and his sons	u·va·naw	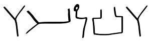	
with which	mim·men·nu	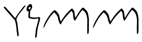	
-	et		
their hands	ye·de·hem	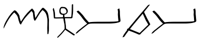	
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and feet	rag·le·hem	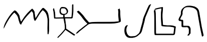	
Whenever they enter	be·vo·am		Exodus 30:20
	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
they must wash	yir·cha·tsu	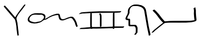	
with water	ma·yim	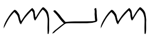	
so that they will not	ve·lo		
die	ya·mu·tu		
or	o		
approach	ve·gish·tam		
	el		
the altar	ham·miz·be·ach	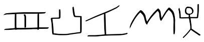	
to minister	le·sha·ret		
by presenting an offering	le·haq·teer	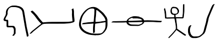	
made by fire	ish·sheh		
to the LORD	la·YHVH	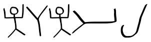	
Thus they are to wash	ve·ra·cha·tsu	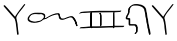	Exodus 30:21
their hands	ye·de·hem	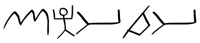	
and feet	ve·rag·le·hem	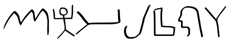	
so that they will not	ve·lo		

die	ya·mu·tu		
this shall be	ve·ha·ye·tah	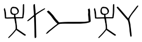	
	la·hem		
statute	chaq	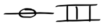	
a permanent	o·w·lam		
	lo		
for Aaron and his descendants	u·le·zar·o		
for the generations to come ”	le·do·ro·tam		
said	vay·dab·ber	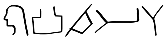	Exodus 30:22
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor		
-	ve·at·tah		Exodus 30:23
“ Take	qach	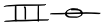	
	le·kha	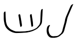	
spices :	be·sa·meem		
the finest	rosh		
myrrh	mar		
of liquid	de·ro·wr		
500 shekels	cha·mesh		
	me·o·wt		
cinnamon	ve·qin·ne·man	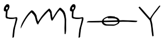	
of fragrant	be·sem		
half [that amount]	ma·cha·tsee·to		
(250 shekels)	cha·mish·sheem		
	u·ma·ta·yim		

cane	u·qe·neh	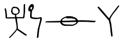	
of fragrant	vo·sem		
250 shekels	cha·mish·sheem		
	u·ma·ta·yim		
of cassia —	ve·qid·dah	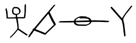	Exodus 30:24
500 shekels	cha·mesh		
	me·o·wt		
shekel —	be·she·qel	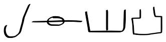	
all according to the sanctuary	haq·qo·desh	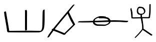	
oil	ve·she·men		
of olive	za·yit	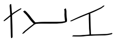	
and a hin	heen	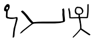	
Prepare	ve·a·see·ta		Exodus 30:25
-	o·to		
oil	men		
anointing	mish·chat	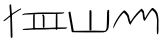	
from these a sacred	qo·desh	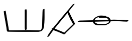	
a fragrant blend	ro·qach	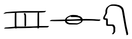	
	mir·qa·chat	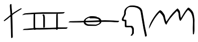	
the work	ma·a·seh		
of a perfumer	ro·qe·ach	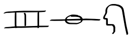	
oil	she·men		
anointing	mish·chat	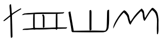	
a sacred	qo·desh	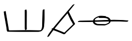	
it will be	yih·yeh	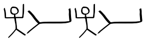	
Use [this oil] to anoint	u·ma·shach·ta		Exodus 30:26
	vo		

-	et		
the Tent	o·hel		
of Meeting	mo·w·ed		
-	ve·et		
the ark	a·ro·wn		
of the Testimony	ha·e·dut		
-	ve·et		Exodus 30:27
the table	hash·shul·chan	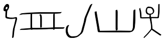	
and	ve·et		
all	kal	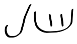	
its utensils	ke·law	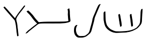	
-	ve·et		
the lampstand	ham·me·no·rah	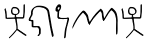	
and	ve·et		
its utensils	ke·le·ha	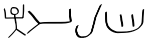	
-	ve·et		
the altar	miz·bach		
of incense	haq·qe·to·ret	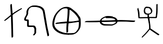	
-	ve·et		Exodus 30:28
the altar	miz·bach		
of burnt offering	ha·o·lah		
and	ve·et		
all	kal	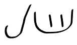	
its utensils	ke·law	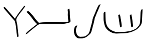	
-	ve·et		
and the basin	hak·kee·yor	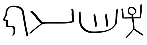	
-	ve·et		

with its stand	kan·no	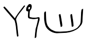	
You are to consecrate	ve·qid·dash·ta	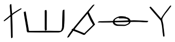	Exodus 30:29
them	o·tam		
so that they will be	ve·ha·yu	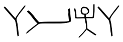	
most	qo·desh	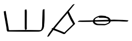	
holy	qa·da·sheem	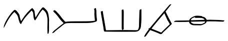	
Whatever	kal		
touches	han·no·ge·a	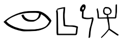	
them	ba·hem		
{shall} be holy	yiq·dash	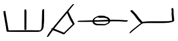	
-	ve·et		Exodus 30:30
Aaron	a·ha·ron	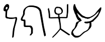	
-	ve·et		
and his sons	ba·naw	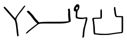	
Anoint	tim·shach	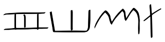	
and consecrate	ve·qid·dash·ta	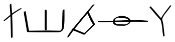	
them	o·tam		
to serve Me as priests	le·kha·hen	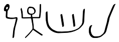	
	lee	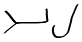	
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the Israelites	be·ne	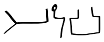	
	yis·ra·el	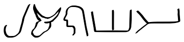	
And you are to tell	te·dab·ber	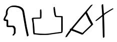	
	le·mor		
oil	men		
anointing	mish·chat	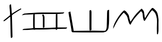	
sacred	qo·desh	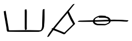	

will be	yih·yeh	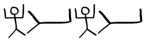	
‘ This	zeh	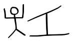	
My	lee	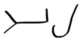	
for the generations to come	le·do·ro·te·khem	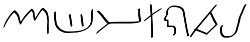	
	al		Exodus 30:32
	be·sar		
an ordinary man	a·dam		
It must not	lo		
be used to anoint	yee·sakh	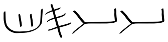	
with the same formula	u·ve·mat·kun·to	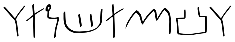	
and you must not	lo		
make	ta·a·su		
anything like it	ka·mo·hu		
is holy	qo·desh	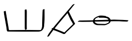	
It	hu		
holy	qo·desh	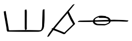	
and it must be	yih·yeh	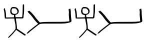	
to you	la·khem		
Anyone	eesh	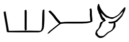	Exodus 30:33
who	a·sher		
mixes perfume	yir·qach	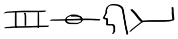	
like it	ka·mo·hu		
-	va·a·sher		
or puts	yit·ten	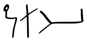	
-	mim·men·nu	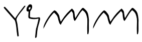	
it on	al		
an outsider	zar		

shall be cut off	ve·nikh·rat		
from his people ’”	me·am·maw		
said	vay·yo·mer		Exodus 30:34
The LORD also	YHVH		
to	el		
Moses	mo·sheh	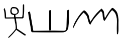	
“ Take	qach	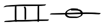	
	le·kha	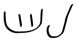	
fragrant spices —	sam·meem	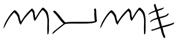	
gum resin	na·taph	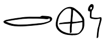	
onycha	u·she·che·let	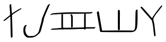	
galbanum	ve·chel·be·nah	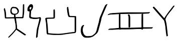	
-	sam·meem	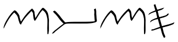	
frankincense —	u·le·vo·nah		
and pure	zak·kah	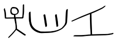	
in equal measures	bad		
	be·vad		
-	yih·yeh	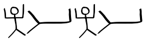	
and make	ve·a·see·ta		Exodus 30:35
-	o·tah		
a fragrant blend of incense	qe·to·ret	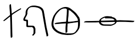	
	ro·qach	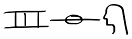	
-	ma·a·seh		
the work of a perfumer	ro·w·qe·ach	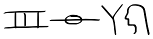	
seasoned with salt	me·mul·lach	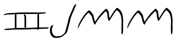	
pure	ta·ho·wr		
and holy	qo·desh	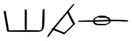	

Grind	ve·sha·chaq·ta	𐤅𐤔𐤇𐤒𐤕	Exodus 30:36
some of it	mim·men·nah	𐤌𐤌𐤍𐤄	
into fine powder	ha·deq	𐤄𐤃𐤒	
and place	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	
it	mim·men·nah	𐤌𐤌𐤍𐤄	
in front of	liph·ne	𐤋𐤐𐤍𐤉	
the Testimony	ha·e·dut	𐤄𐤏𐤃𐤕	
in the Tent	be·o·hel	𐤁𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
where	a·sher	𐤀𐤔𐤓	
I will meet	iw·va·ed	𐤀𐤅𐤏𐤃	
with you	le·kha	𐤋𐤊	
	sham·mah	𐤔𐤌𐤄	
most	qo·desh	𐤒𐤃𐤔	
holy	qa·da·sheem	𐤒𐤃𐤔𐤉𐤌	
It shall be	tih·yeh	𐤕𐤄𐤉𐤄	
to you	la·khem	𐤋𐤊𐤌	
incense	ve·haq·qe·to·ret	𐤅𐤄𐤒𐤈𐤓𐤕	Exodus 30:37
-	a·sher	𐤀𐤔𐤓	
You are never to use	ta·a·seh	𐤕𐤏𐤔𐤄	
this formula	be·mat·kun·tah	𐤁𐤌𐤕𐤊𐤍𐤕𐤄	
	lo	𐤋𐤀	
to make	ta·a·su	𐤕𐤏𐤔𐤅	
for yourselves	la·khem	𐤋𐤊𐤌	
you shall regard it as holy	qo·desh	𐤒𐤃𐤔	
	tih·yeh	𐤕𐤄𐤉𐤄	
to	le·kha	𐤋𐤊	

the LORD	la·YHVH	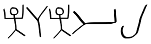	
Anyone	eesh	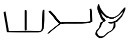	Exodus 30:38
who	a·sher		
makes	ya·a·seh		
something like	kha·mo·w·ha		
it to enjoy	le·ha·ree·ach	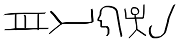	
its fragrance	bah		
shall be cut off	ve·nikh·rat		
from his people ”	me·am·maw		
said	vay·dab·ber		Exodus 31:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	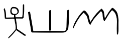	
	le·mor		
“ See	re·eh		Exodus 31:2
I have called	qa·ra·tee		
by name	ve·shem	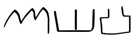	
Bezalel	be·tsal·el		
son	ben		
of Uri	u·ree		
the son	ben		
of Hur	chur		
of the tribe	le·mat·teh		
of Judah	ye·hu·dah	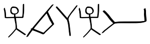	
And I have filled	va·a·mal·le		Exodus 31:3
him	o·to		
with the Spirit	ru·ach		

of God	e·lo·heem		
with skill	be·cha·khe·mah	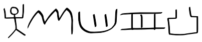	
ability	u·vit·vu·nah		
and knowledge	u·ve·da·at		
in all kinds	u·ve·khal	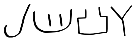	
of craftsmanship	me·la·khah		
to design	lach·shov		Exodus 31:4
artistic	ma·cha·sha·vot		
works	la·a·so·wt		
in gold	baz·za·hav	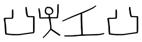	
silver	u·vak·ke·seph		
and bronze	u·van·ne·cho·shet	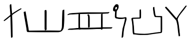	
to cut	u·va·cha·ro·shet	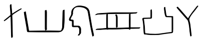	Exodus 31:5
gemstones	e·ven		
for settings	le·mal·lot		
and to carve	u·va·cha·ro·shet	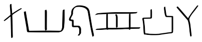	
wood	ets		
so that he may be a master	la·a·so·wt		
of every	be·khal		
craft	me·la·khah		
Moreover, I	va·a·nee		Exodus 31:6
	hin·neh		
have selected	na·tat·tee		
as his assistant	it·to		
-	et		
Oholiab	a·ho·lee·av	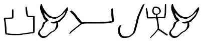	
son	ben		

of Ahisamach	a·chee·sa·makh		
of the tribe	le·mat·teh		
of Dan	dan		
	u·ve·lev		
to all	kal		
the craftsmen	cha·kham		
	lev	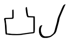	
I have also given	na·tat·tee		
skill	chakh·mah		
that they may fashion	ve·a·su		
-	et		
all	kal		
that	a·sher		
I have commanded you :	tsiw·vee·ti·kha	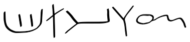	
-	et		Exodus 31:7
the Tent	o·hel		
of Meeting	mo·w·ed		
-	ve·et		
the ark	ha·a·ron		
of the Testimony	la·e·dut		
and	ve·et		
the mercy seat	hak·kap·po·ret		
-	a·sher		
upon it	a·law	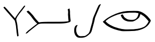	
-	ve·et		
and all	kal	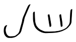	

the other furnishings	ke·le	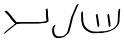	
of the tent —	ha·o·hel		
-	ve·et		Exodus 31:8
the table	hash·shul·chan	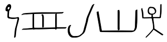	
-	ve·et		
with its utensils	ke·law	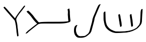	
-	ve·et		
gold lampstand	ham·me·no·rah	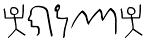	
the pure	hat·te·ho·rah		
-	ve·et		
with all	kal		
its utensils	ke·le·ha	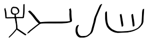	
-	ve·et		
the altar	miz·bach		
of incense	haq·qe·to·ret	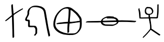	
-	ve·et		Exodus 31:9
the altar	miz·bach		
of burnt offering	ha·o·lah		
-	ve·et		
with all	kal		
its utensils	ke·law	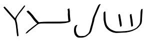	
and	ve·et		
the basin	hak·kee·yo·wr	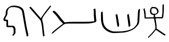	
-	ve·et		
with its stand —	kan·no	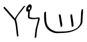	
as well as	ve·et		Exodus 31:10
garments	big·de		

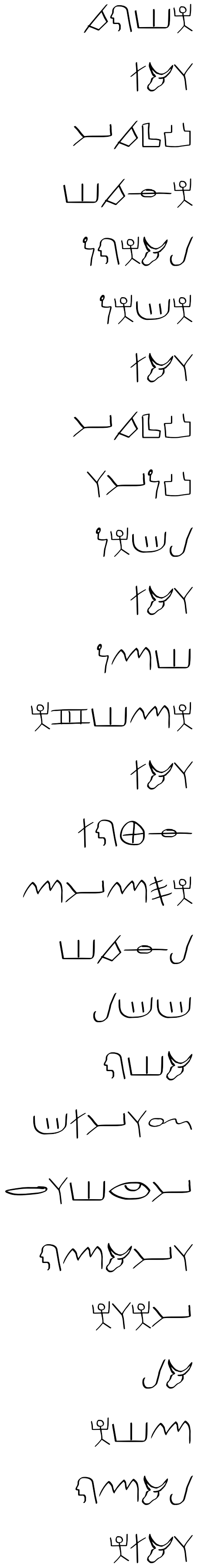

the woven	has·se·rad	
-	ve·et	
garments	big·de	
both the holy	haq·qo·desh	
for Aaron	le·a·ha·ron	
the priest	hak·ko·hen	
-	ve·et	
and the garments	big·de	
for his sons	va·naw	
to serve as priests	le·kha·hen	
in addition to	ve·et	Exodus 31:11
oil	she·men	
the anointing	ham·mish·chah	
-	ve·et	
incense	qe·to·ret	
and fragrant	has·sam·meem	
for the Holy Place	laq·qo·desh	
according to all	ke·khol	
that	a·sher	
I have commanded you ”	tsiw·vee·ti·kha	
They are to make them	ya·a·su	
said	vay·yo·mer	Exodus 31:12
And the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
-	ve·at·tah	Exodus 31:13

“ Tell	dab·ber		
	el		
the Israelites	be·ne	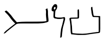	
	yis·ra·el	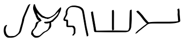	
	le·mor		
‘ Surely	akh		
-	et		
My Sabbaths	shab·be·to·tay		
you must keep	tish·mo·ru		
for	kee	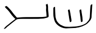	
will be a sign	o·wt		
this	hee		
and you	be·nee	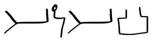	
between Me	u·ve·ne·khem	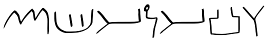	
for the generations to come	le·do·ro·te·khem	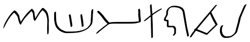	
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that	kee	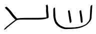	
I	a·nee	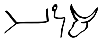	
am the LORD	YHVH		
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for	kee	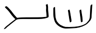	
is holy	qo·desh	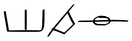	
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Anyone who profanes it	me·chal·le·ha	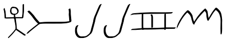	
must surely	mo·wt	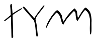	
be put to death	yu·mat	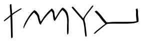	
-	kee	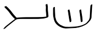	
Whoever	kal	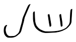	
does	ha·o·seh	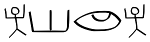	
on [that day]	vah	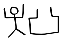	
any work	me·la·khah	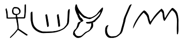	
must be cut off	ve·nikh·re·tah	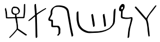	
-	han·ne·phesh	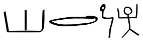	
-	ha·hi·w	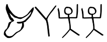	
from among	miq·qe·rev	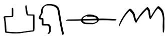	
his people	am·me·ha	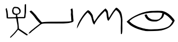	
For six	she·shet	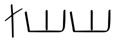	Exodus 31:15
days	ya·meem	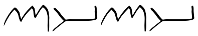	
may be done	ye·a·seh	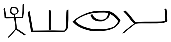	
work	me·la·khah	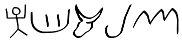	
day	u·vay·yo·wm	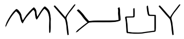	
but the seventh	hash·she·vee·ee	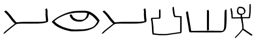	
is a Sabbath	shab·bat	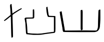	
of complete rest	shab·ba·to·wn	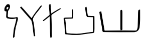	
holy	qo·desh	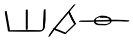	
to the LORD	la·YHVH	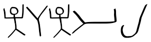	
Whoever	kal	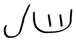	
does	ha·o·seh	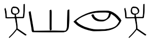	
[any] work	me·la·khah	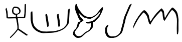	
day	be·yo·wm	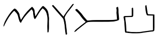	

on the Sabbath	hash·shab·bat	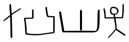	
must surely	mo·wt	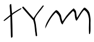	
be put to death	yu·mat	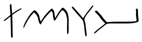	
must keep	ve·sha·me·ru	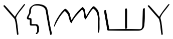	Exodus 31:16
The Israelites	ve·ne	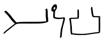	
	yis·ra·el	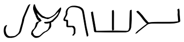	
-	et	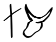	
the Sabbath	hash·shab·bat	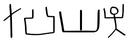	
celebrating	la·a·so·wt	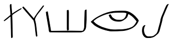	
-	et	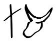	
it	hash·shab·bat	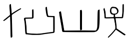	
for the generations to come	le·do·ro·tam	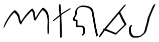	
covenant	be·reet	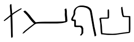	
as a permanent	o·w·lam	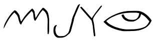	
between Me	be·nee	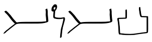	Exodus 31:17
	u·ven	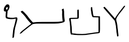	
and the Israelites	be·ne	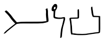	
	yis·ra·el	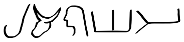	
is a sign	o·wt	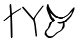	
It	hee	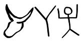	
forever	le·o·lam	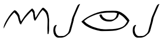	
for	kee	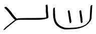	
in six	she·shet	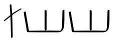	
days	ya·meem	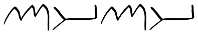	
made	a·sah	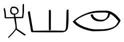	
the LORD	YHVH	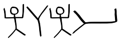	
-	et	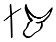	

the heavens	hash·sha·ma·yim	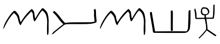	
-	ve·et	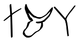	
and the earth	ha·a·rets	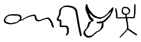	
day	u·vay·yo·wm	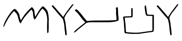	
but on the seventh	hash·she·vee·ee	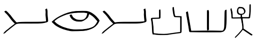	
He rested	sha·vat	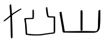	
and was refreshed ’”	vay·yin·na·phash	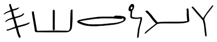	
He gave	vay·yit·ten	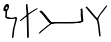	Exodus 31:18
	el	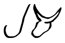	
[him]	mo·sheh	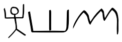	
When [the LORD] had finished	ke·khal·lo·to	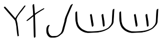	
speaking	le·dab·ber	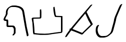	
with [Moses]	it·to	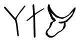	
on Mount	be·har	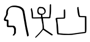	
Sinai	see·nay	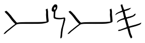	
the two	she·ne	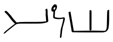	
tablets	lu·chot	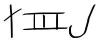	
of the Testimony	ha·e·dut	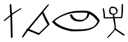	
tablets	lu·chot	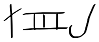	
of stone	e·ven	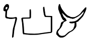	
inscribed	ke·tu·veem	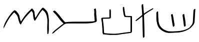	
by the finger	be·ets·ba	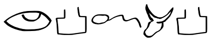	
of God	e·lo·heem	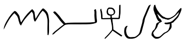	
saw	vay·yar	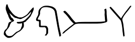	Exodus 32:1
Now when the people	ha·am	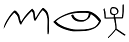	
that	kee	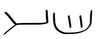	
was delayed	vo·shesh	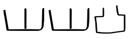	

Moses	mo·sheh	
in coming down	la·re·det	
from	min	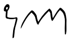
the mountain	ha·har	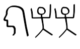
gathered	vay·yiq·qa·hel	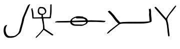
they	ha·am	
around	al	
Aaron	a·ha·ron	
and said	vay·yo·me·ru	
-	e·law	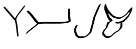
“ Come	qum	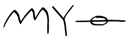
make	a·seh	
us	la·nu	
gods	e·lo·heem	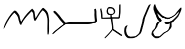
who	a·sher	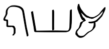
will go	ye·le·khu	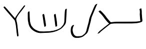
before us	le·pha·ne·nu	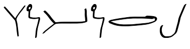
As for	kee	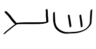
this	zeh	
Moses	mo·sheh	
-	ha·eesh	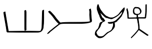
who	a·sher	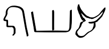
brought us up	he·e·la·nu	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	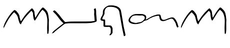
we do not	lo	
know	ya·da·nu	

what	meh	מה	
has happened	ha·yah	היה	
to him ! ”	lo	לו	
told	vay·yo·mer	ויאמר	Exodus 32:2
them	a·le·hem	אלהם	
So Aaron	a·ha·ron	אהרן	
“ Take off	pa·re·qu	פרקו	
earrings	niz·me	נזמי	
the gold	haz·za·hav	הזהב	
that	a·sher	אשר	
are on	be·a·ze·ne	באזני	
your wives	ne·she·khem	נשיכם	
and sons	be·ne·khem	בניכם	
and daughters	u·ve·no·te·khem	ובנתיכם	
and bring them	ve·ha·vee·u	והביאו	
to me ”	e·lay	אלי	
took off	vay·yit·pa·re·qu	ויתפרקו	Exodus 32:3
Then all	kal	כל	
the people	ha·am	העם	
-	et	את	
earrings	niz·me	נזמי	
their gold	haz·za·hav	הזהב	
-	a·sher	אשר	
-	be·a·ze·ne·hem	באזניהם	
and brought them	vay·ya·vee·u	ויביאו	
to	el	אל	
Aaron	a·ha·ron	אהרן	

He took [the gold]	vay·yiq·qach	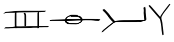	Exodus 32:4
from their hands	mee·ya·dam	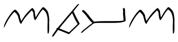	
and	vay·ya·tsar	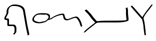	
it	o·to	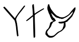	
with an engraving tool	ba·che·ret	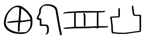	
he fashioned	vay·ya·a·se·hu	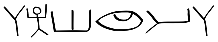	
calf	e·gel	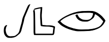	
into a molten	mas·se·khah	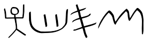	
And they said	vay·yo·me·ru	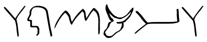	
“ These	el·leh	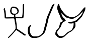	
are your gods	e·lo·he·kha	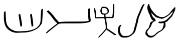	
O Israel	yis·ra·el	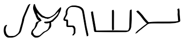	
who	a·sher	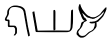	
brought you up	he·e·lu·kha	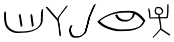	
out of the land	me·e·rets	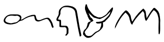	
of Egypt ! ”	mits·ra·yim	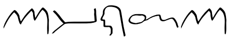	
saw this	vay·yar	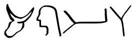	Exodus 32:5
When Aaron	a·ha·ron	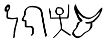	
he built	vay·yi·ven	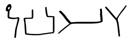	
an altar	miz·be·ach	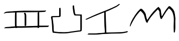	
before [the calf]	le·pha·naw	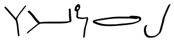	
and proclaimed :	vay·yiq·ra	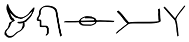	
	a·ha·ron	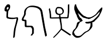	
	vay·yo·mar	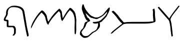	
[shall be] a feast	chag	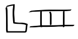	
to the LORD ”	la·YHVH	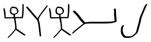	
“ Tomorrow	ma·char	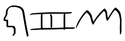	

they arose	vay·yash·kee·mu	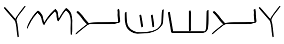	Exodus 32:6
So the next day	mim·ma·cho·rat	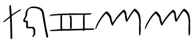	
offered	vay·ya·a·lu	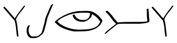	
burnt offerings	o·lot	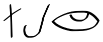	
and presented	vay·yag·gi·shu	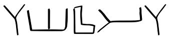	
peace offerings	she·la·meem	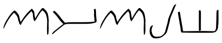	
sat down	vay·ye·shev	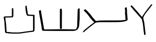	
And the people	ha·am	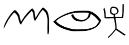	
to eat	le·e·khol	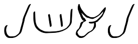	
and drink	ve·sha·to	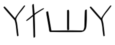	
and got up	vay·ya·qu·mu	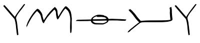	
to indulge in revelry	le·tsa·cheq	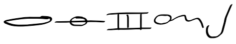	
said	vay·dab·ber	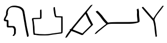	Exodus 32:7
Then the LORD	YHVH	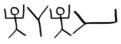	
to	el	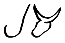	
Moses	mo·sheh	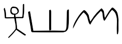	
“ Go down at once	lekh	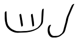	
	red	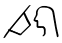	
for	kee	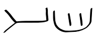	
have corrupted themselves	shi·chet	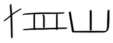	
your people	am·me·kha	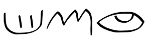	
whom	a·sher	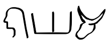	
you brought up	he·e·le·ta	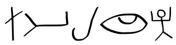	
out of the land	me·e·rets	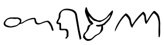	
of Egypt	mits·ra·yim	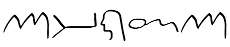	
turned aside	sa·ru	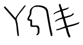	Exodus 32:8
How quickly they have	ma·her	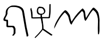	

from	min	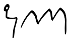	
the way	had·de·rekh	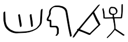	
that	a·sher	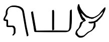	
I commanded them !	tsiw·vee·tim	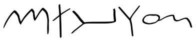	
They have made	a·su	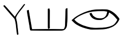	
for themselves	la·hem	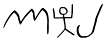	
calf	e·gel	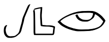	
a molten	mas·se·khah	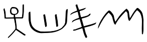	
and have bowed down	vay·yish·ta·cha·wu	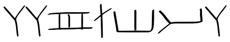	
to it	lo	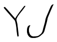	
They have sacrificed	vay·yiz·be·chu	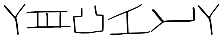	
to it	lo	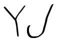	
and said	vay·yo·me·ru	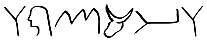	
‘ These	el·leh	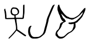	
are your gods	e·lo·he·kha	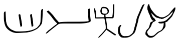	
O Israel	yis·ra·el	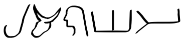	
who	a·sher	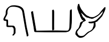	
brought you up	he·e·lu·kha	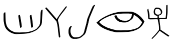	
out of the land	me·e·rets	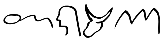	
of Egypt ’”	mits·ra·yim	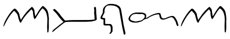	
also said	vay·yo·mer	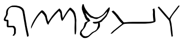	Exodus 32:9
The LORD	YHVH	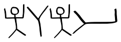	
to	el	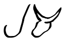	
Moses	mo·sheh	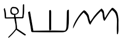	
“ I have seen	ra·ee·tee	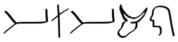	
-	et	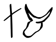	
people	ha·am	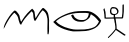	

this	haz·zeh	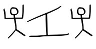	
are indeed	ve·hin·neh		
people	am		
a stiff-necked	qe·sheh	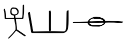	
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and they	hu	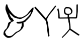	
Now	ve·at·tah		Exodus 32:10
alone	han·nee·chah	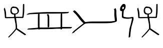	
leave Me	lee	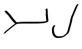	
may burn	ve·yi·char	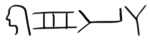	
so that My anger	ap·pee	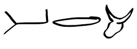	
against them	va·hem		
and consume them	va·a·khal·lem	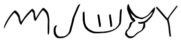	
Then I will make	ve·e·e·seh		
you	o·wt·kha		
nation ”	le·go·w		
into a great	ga·do·wl		
sought the favor	vay·chal	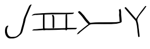	Exodus 32:11
But Moses	mo·sheh		
-	et		
	pe·ne		
of the LORD	YHVH	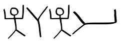	
his God	e·lo·haw		
saying	vay·yo·mer		
why	la·mah		
“ O LORD	YHVH	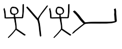	
burn	ye·che·reh		

does Your anger	ap·pe·kha	
against Your people	be·am·me·kha	
whom	a·sher	
You brought	ho·w·tse·ta	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
power	be·kho·ach	
with great	ga·do·wl	
hand ?	u·ve·yad	
and a mighty	cha·za·qah	
Why	lam·mah	Exodus 32:12
should the Egyptians declare	yo·me·ru	
	mits·ra·yim	
	le·mor	
with evil intent	be·ra·ah	
‘ He brought them out	ho·w·tsee·am	
to kill	la·ha·rog	
them	o·tam	
in the mountains	be·ha·reem	
and wipe them	u·le·khal·lo·tam	
from	me·al	
the face	pe·ne	
of the earth ’?	ha·a·da·mah	
Turn	uv	
from Your fierce	me·cha·ro·wn	
anger	ap·pe·kha	
and relent	ve·hin·na·chem	

from {doing}	al	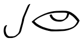	
harm	ha·ra·ah	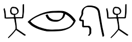	
to Your people	le·am·me·kha	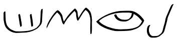	
Remember	ze·khor	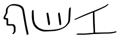	Exodus 32:13
Abraham	le·av·ra·ham	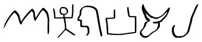	
Isaac	le·yits·chaq	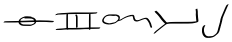	
and Israel	u·le·yis·ra·el	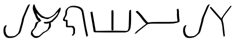	
Your servants	a·va·de·kha	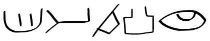	
whom	a·sher	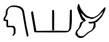	
You swore	nish·ba·ta	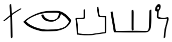	
to	la·hem	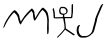	
by Your very self	bakh	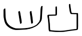	
when You declared	vat·te·dab·ber	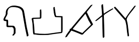	
	a·le·hem	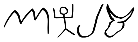	
as numerous	ar·beh	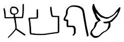	
-	et	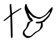	
‘ {I will make} your descendants	zar·a·khem	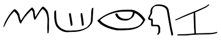	
as the stars	ke·kho·wkh·ve	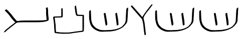	
in the sky	hash·sha·ma·yim	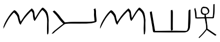	
all	ve·khal	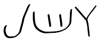	
land	ha·a·rets	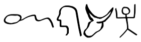	
this	haz·zot	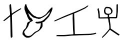	
that	a·sher	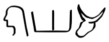	
I have promised	a·mar·tee	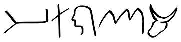	
and I will give	et·ten	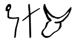	
your descendants	le·zar·a·khem	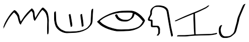	
and it shall be their inheritance	ve·na·cha·lu	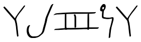	

forever ’”	le·o·lam	לעלם	
relented	vay·yin·na·chem	וינחם	Exodus 32:14
So the LORD	YHVH	יהוה	
from	al	על	
the calamity	ha·ra·ah	הרעה	
-	a·sher	אשר	
He had threatened	dib·ber	דבר	
to bring	la·a·so·wt	לעשות	
on His people	le·am·mo	לעמופ	
turned	vay·yi·phen	ויפן	Exodus 32:15
and went down	vay·ye·red	וירד	
Then Moses	mo·sheh	משה	
	min	מן	
the mountain	ha·har	ההר	
with the two	u·she·ne	ושני	
tablets	lu·chot	לחת	
of the Testimony	ha·e·dut	העדת	
in his hands	be·ya·do	בידו	
	lu·chot	לחת	
They were inscribed	ke·tu·veem	כתבים	
on both	mish·she·ne	משני	
sides	ev·re·hem	עבריהם	
front	miz·zeh	מזה	
and back	u·miz·zeh	ומזה	
	hem	הם	
-	ke·tu·veem	כתבים	
The tablets	ve·hal·lu·chot	והלחת	Exodus 32:16

were the work	ma·a·seh	מעשה	
of God	e·lo·heem	אלהים	
	hem·mah	המה	
and the writing	ve·ham·mikh·tav	והמכתב	
[was] the writing	mikh·tav	מכתב	
of God	e·lo·heem	אלהים	
	hu	הוא	
engraved	cha·rut	חרות	
on	al	על	
the tablets	hal·lu·chot	הלחת	
heard	vay·yish·ma	וישמע	Exodus 32:17
When Joshua	ye·ho·wo·shu·a	יהושע	
-	et	את	
the sound	qo·wl	קול	
of the people	ha·am	העם	
shouting	be·rē·ʿoh	ברעה	
he said	vay·yo·mer	ויאמר	
to	el	אל	
Moses	mo·sheh	משה	
“ The sound	qo·wl	קול	
of war	mil·cha·mah	מלחמה	
[is] in the camp ”	bam·ma·cha·nɛh	במחנה	
But Moses replied :	vay·yo·mer	ויאמר	Exodus 32:18
“ It is neither	en	אין	
the cry	qo·wl	קול	
	a·no·wt	ענות	
of victory	ge·vu·rah	גבורה	

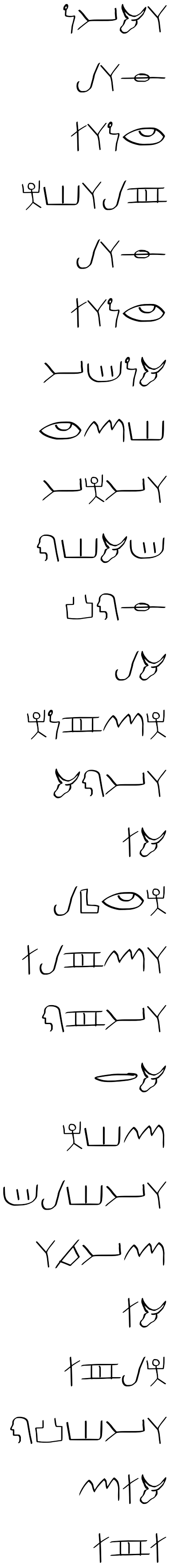

nor	ve·en	
the cry	qo·wl	
	a·no·wt	
of defeat	cha·lu·shah	
the sound	qo·wl	
of singing ! ”	an·no·wt	
I	a·no·khee	
hear	sho·me·a	
-	vay·hee	Exodus 32:19
As	ka·a·sher	
[Moses] approached	qa·rav	
	el	
the camp	ham·ma·cha·neh	
and saw	vay·yar	
-	et	
the calf	ha·e·gel	
and the dancing	u·me·cho·lot	
burned	vay·yi·char	
with anger	aph	
he	mo·sheh	
and threw	vay·yash·lekh	
out of his hands	mī·ya·do	
-	et	
the tablets	hal·lu·chot	
shattering	vay·shab·ber	
them	o·tam	
at the base of	ta·chat	

the mountain	ha·har		
Then he took	vay·yiq·qach	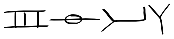	Exodus 32:20
-	et		
the calf	ha·e·gel		
	a·sher		
they had made	a·su		
burned it	vay·yis·roph		
in the fire	ba·esh		
ground [it]	vay·yit·chan	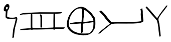	
to	ad		
-	a·sher		
powder	daq	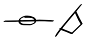	
and scattered [the powder]	vay·yi·zer	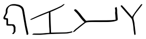	
over	al		
the face	pe·ne	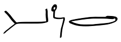	
of the water	ham·ma·yim	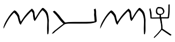	
to drink	vay·yashq	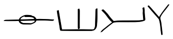	
it	et		
Then he forced	be·ne	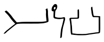	
the Israelites	yis·ra·el	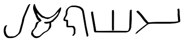	
asked	vay·yo·mer		Exodus 32:21
Moses	mo·sheh	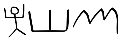	
	el		
Aaron	a·ha·ron	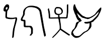	
“ What	meh	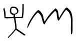	
do	a·sah		
to you ”	le·kha	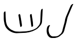	

people	ha·am		
did this	haz·zeh		
“ that	kee	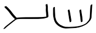	
you have led them	he·ve·ta	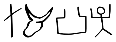	
into	a·law	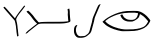	
a sin ? ”	cha·ta·ah		
so great	ge·do·lah		
replied	vay·yo·mer		Exodus 32:22
Aaron	a·ha·ron	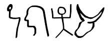	
“ Do not	al		
be enraged	yi·char	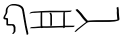	
	aph		
my lord ”	a·do·nee		
“ You	at·tah		
yourself know	ya·da·ta		
-	et		
that the people	ha·am		
	kee	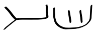	
are intent on evil	ve·ra		
	hu		
They told	vay·yo·me·ru		Exodus 32:23
me	lee	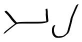	
‘ Make	a·seh		
us	la·nu		
gods	e·lo·heem		
who	a·sher		
will go	ye·le·khu	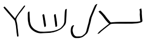	

before us	le·pha·ne·nu	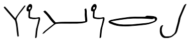	
As for	kee	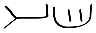	
this	zeh	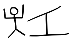	
Moses	mo·sheh	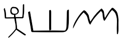	
-	ha·eesh	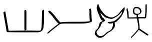	
who	a·sher		
brought us up	he·e·la·nu		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
we do not	lo		
know	ya·da·nu		
what	meh	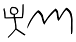	
has happened	ha·yah	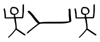	
to him ! ’	lo		
So I said	va·o·mar		Exodus 32:24
to them	la·hem		
‘ Whoever	le·mee		
has gold	za·hav	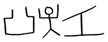	
let him take it off ’	hit·pa·ra·qu		
and they gave it	vay·yit·te·nu	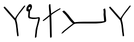	
to me	lee	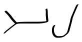	
And when I threw it	va·ash·li·khe·hu	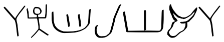	
into the fire	va·esh		
out came	vay·ye·tse	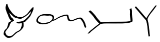	
calf ! ”	ha·e·gel		
this	haz·zeh		
saw	vay·yar	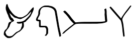	Exodus 32:25

Moses	mo·sheh	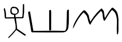	
-	et	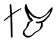	
that the people	ha·am	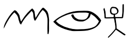	
for	kee	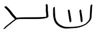	
were out of control	pha·ru·a	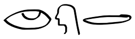	
	hu	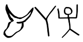	
	kee	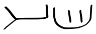	
had let them run wild	phe·ra·oh	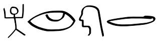	
Aaron	a·ha·ron	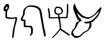	
and become a laughingstock	le·shim·tsah	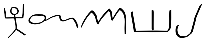	
to their enemies	be·qa·me·hem	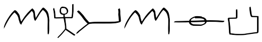	
stood	vay·ya·a·mod	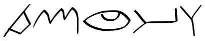	Exodus 32:26
So Moses	mo·sheh	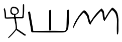	
at the entrance	be·sha·ar	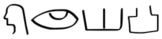	
to the camp	ham·ma·cha·neh	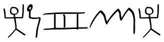	
and said	vay·yo·mer	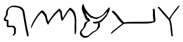	
“ Whoever	mee	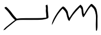	
is for the LORD	la·YHVH	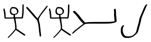	
come to me ”	e·lay	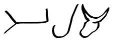	
gathered	vay·ye·a·se·phu	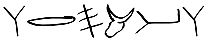	
around him	e·law	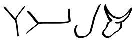	
And all	kal	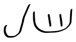	
the Levites	be·ne	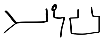	
	le·vee	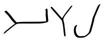	
He told	vay·yo·mer	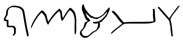	Exodus 32:27
them	la·hem	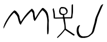	
“ This is what	koh	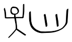	

says :	a·mar	אמר	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
is to fasten	see·mu	שימו	
‘ Each of you men	eesh	איש	
his sword	char·bo	חרבו	
to	al	על	
his side	ye·re·kho	ירכו	
go back and forth	iv·ru	עברו	
	va·shu·vu	ושובו	
from gate	mish·sha·ar	משער	
to gate	la·sha·ar	לשער	
through the camp	bam·ma·cha·neh	במחנה	
and slay	ve·hir·gu	והרגו	
-	eesh	איש	
-	et	את	
his brother	a·chee	אחיו	
	ve·eesh	ואיש	
-	et	את	
his friend	re·e·hu	רעהו	
	ve·eesh	ואיש	
-	et	את	
and his neighbor ’”	qe·ro·vo	קרבו	
did	vay·ya·a·su	ויעשו	Exodus 32:28
The Levites	ve·ne	בני	
	le·vee	לוי	

commanded	kid·var	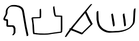	
as Moses	mo·sheh	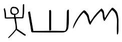	
fell dead	vay·yip·pol	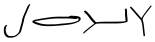	
of	min	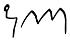	
the people	ha·am	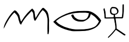	
day	bay·yo·wm	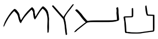	
and that	ha·hu	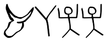	
about three	kish·lo·shet	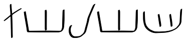	
thousand	al·phe	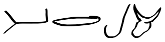	
-	eesh	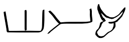	
said	vay·yo·mer	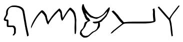	Exodus 32:29
Afterward, Moses	mo·sheh	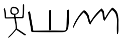	
you have been ordained	mil·u	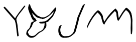	
for service	yed·khem	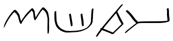	
“ Today	hay·yo·wm	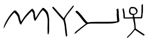	
to the LORD	la·YHVH	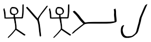	
since	kee	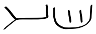	
each man	eesh	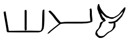	
went against his son	biv·no	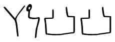	
and his brother	u·ve·a·chee	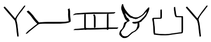	
so [the LORD] has bestowed	ve·la·tet	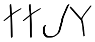	
on you	a·le·khem	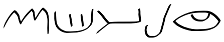	
this day ”	hay·yo·wm	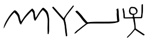	
a blessing	be·ra·khah	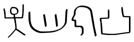	
-	vay·hee	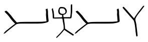	Exodus 32:30
The next day	mim·ma·cho·rat	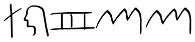	
said	vay·yo·mer	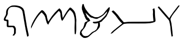	

Moses	mo·sheh		
to	el		
the people	ha·am		
“ You	at·tem		
have committed	cha·ta·tem		
sin	cha·ta·ah		
a great	ge·do·lah		
Now	ve·at·tah		
I will go up	e·e·leh		
to	el		
the LORD	YHVH		
perhaps	u·lay	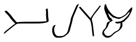	
I can make atonement	a·khap·pe·rah		
for	be·ad		
your sin ”	chat·tat·khem		
returned	vay·ya·shav		Exodus 32:31
So Moses	mo·sheh		
to	el		
the LORD	YHVH		
and said	vay·yo·mar		
“ Oh	an·na		
have committed !	cha·ta	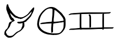	
people	ha·am		
these	haz·zeh		
sin	cha·ta·ah		
what a great	ge·do·lah		
They have made	vay·ya·a·su		

for themselves	la·hem		
gods	e·lo·he		
of gold	za·hav	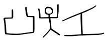	
Yet now	ve·at·tah		Exodus 32:32
if	im		
You would only forgive	tis·sa		
their sin..	chat·ta·tam		
But if	ve·im		
not	a·yin	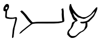	
blot me	me·che·nee	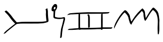	
please	na		
out of the book	mis·siph·re·kha		
that	a·sher		
You have written ”	ka·ta·ve·ta	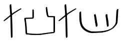	
replied	vay·yo·mer		Exodus 32:33
The LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Whoever	mee	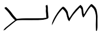	
-	a·sher		
has sinned	cha·ta	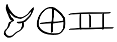	
against Me	lee	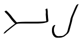	
I will blot out	em·chen·nu	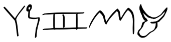	
of My book	mis·siph·ree		
Now	ve·at·tah		Exodus 32:34
go	lekh	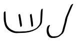	
lead	ne·cheh	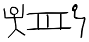	

-	et		
the people	ha·am		
to [the place]	el		
-	a·sher		
I described	dib·bar·tee		
-	lakh	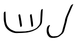	
Behold	hin·neh		
My angel	mal·a·khee		
shall go	ye·lekh	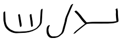	
before you	le·pha·ne·kha	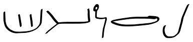	
But on the day	u·ve·yo·wm	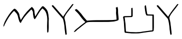	
I settle accounts	pa·qe·dee	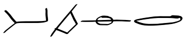	
I will punish them	u·pha·qad·tee	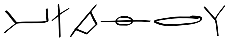	
	a·le·hem	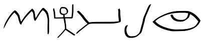	
for their sin ”	chat·ta·tam		
sent a plague	vay·yig·goph	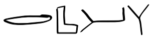	Exodus 32:35
And the LORD	YHVH		
-	et		
on the people	ha·am		
because of	al		
what	a·sher		
they had done	a·su		
-	et		
with the calf	ha·e·gel		
that	a·sher		
had made	a·sah		
Aaron	a·ha·ron		

said	vay·dab·ber		Exodus 33:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	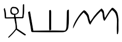	
“ Leave	lekh	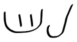	
	a·leh		
this place	miz·zeh		
you	at·tah		
and the people	ve·ha·am		
-	a·sher		
you brought up	he·e·lee·ta	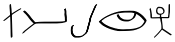	
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
[and go] to	el		
the land	ha·a·rets		
that	a·sher		
I promised	nish·ba·tee		
to Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob	u·le·ya·a·qov		
when I said	le·mor		
to your descendants ’	le·zar·a·kha		
‘ I will give it	et·te·nen·nah	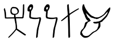	
And I will send	ve·sha·lach·tee	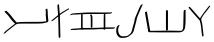	Exodus 33:2
before you	le·pha·ne·kha	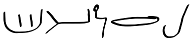	
an angel	mal·akh		
and I will drive out	ve·ge·rash·tee		

-	et		
the Canaanites	hak·ke·na·a·nee		
Amorites	ha·e·mo·ree		
Hittites	ve·ha·chit·tee	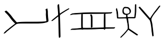	
Perizzites	ve·hap·pe·riz·zee		
Hivites	ha·chiw·vee		
and Jebusites	ve·hay·vu·see	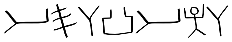	
Go up to	el		Exodus 33:3
a land	e·rets		
flowing	za·vat	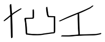	
with milk	cha·lav	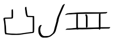	
and honey	u·de·vash		
But	kee	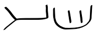	
I will not	lo		
go	e·e·leh		
with you	be·qir·be·kha	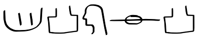	
because	kee	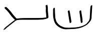	
people	am		
are a stiff-necked	qe·sheh	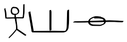	
	o·reph		
you	at·tah		
otherwise	pen		
I might destroy	a·khel·kha	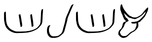	
you on the way ”	bad·da·rekh		
heard	vay·yish·ma		Exodus 33:4
When the people	ha·am		
-	et		

tidings	had·da·var		
bad	ha·ra		
these	haz·zeh		
they went into mourning	vay·yit·ab·ba·lu		
and no	ve·lo		
put on	sha·tu		
one	eesh	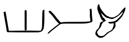	
any of his jewelry	ed·yo		
	a·law	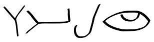	
had said	vay·yo·mer		Exodus 33:5
For the LORD	YHVH		
to	el		
Moses	mo·sheh	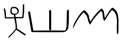	
“ Tell	e·mor		
	el		
the Israelites	be·ne	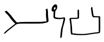	
	yis·ra·el	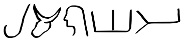	
‘ You	at·tem		
people	am		
are a stiff-necked	qe·sheh	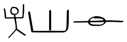	
	o·reph		
moment	re·ga	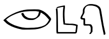	
for a single	e·chad	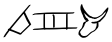	
If I should go	e·e·leh		
with you	ve·qir·be·kha	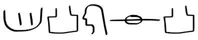	
I would destroy you	ve·khil·lee·tee·kha	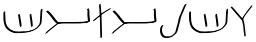	
Now	ve·at·tah		

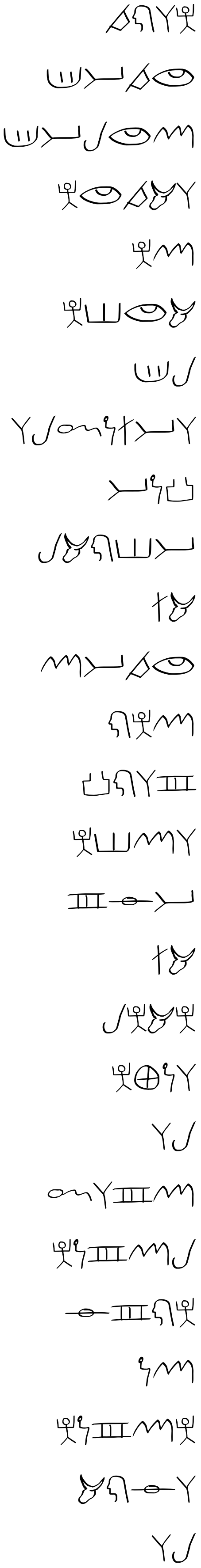

take off	ho·w·red	
your jewelry	ed·ye·kha	
	me·a·le·kha	
and I will decide	ve·e·de·ah	
what	mah	
to do	e·e·seh	
with you ’”	lakh	
stripped themselves	vay·yit·nats·tse·lu	Exodus 33:6
So the Israelites	ve·ne	
	yis·ra·el	
-	et	
of their jewelry	ed·yam	
from Mount	me·har	
Horeb [onward]	cho·w·rev	
Now Moses	u·mo·sheh	Exodus 33:7
used to take	yiq·qach	
-	et	
the tent	ha·o·hel	
and pitch	ve·na·tah	
it	lo	
	mi·chuts	
	lam·ma·cha·neh	
at a distance	har·cheq	
outside	min	
the camp	ham·ma·cha·neh	
He called	ve·qa·ra	
it	lo	

the Tent	o·hel		
of Meeting	mo·w·ed		
and	ve·ha·yah	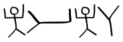	
anyone	kal		
inquiring of	me·vaq·qesh	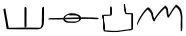	
the LORD	YHVH		
would go	ye·tse		
to	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
-	a·sher		
outside	mi·chuts	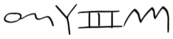	
the camp	lam·ma·cha·neh		
Then	ve·ha·yah	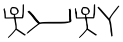	Exodus 33:8
went out	ke·tset		
whenever Moses	mo·sheh		
to	el		
the tent	ha·o·hel		
would stand	ya·qu·mu	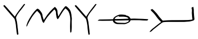	
all	kal		
the people	ha·am		
	ve·nits·tse·vu		
-	eesh	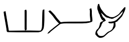	
at the entrances	pe·tach	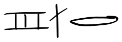	
to their [own] tents	a·ho·lo		
and watch	ve·hib·bee·tu	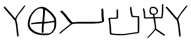	
	a·cha·re	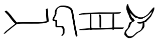	

Moses	mo·sheh	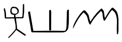	
until	ad	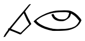	
he entered	bo·o	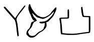	
the tent	ha·o·he·lah	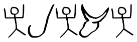	
As	ve·ha·yah	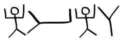	Exodus 33:9
entered	ke·vo	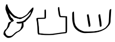	
Moses	mo·sheh	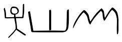	
the tent	ha·o·he·lah	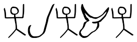	
would come down	ye·red	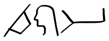	
the pillar	am·mud	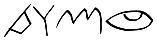	
of cloud	he·a·nan	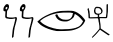	
and remain	ve·a·mad	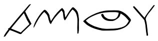	
at the entrance	pe·tach	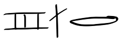	
-	ha·o·hel	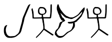	
and the LORD would speak	ve·dib·ber	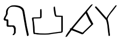	
with	im	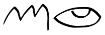	
Moses	mo·sheh	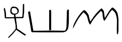	
saw	ve·ra·ah	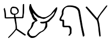	Exodus 33:10
When all	khal	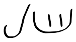	
the people	ha·am	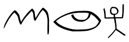	
-	et	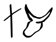	
the pillar	am·mud	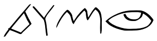	
of cloud	he·a·nan	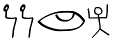	
standing	o·med	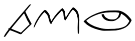	
at the entrance	pe·tach	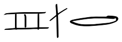	
to the tent	ha·o·hel	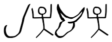	
would stand up	ve·qam	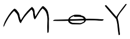	

they	kal	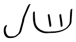	
	ha·am	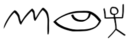	
and worship	ve·hish·ta·chaw·wu	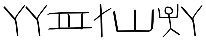	
each one	eesh	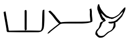	
at the entrance	pe·tach	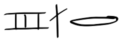	
to his [own] tent	a·ho·lo	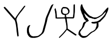	
would speak	ve·dib·ber	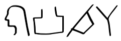	Exodus 33:11
Thus the LORD	YHVH	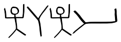	
to	el	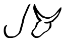	
Moses	mo·sheh	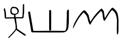	
face	pa·neem	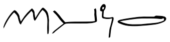	
to	el	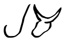	
face	pa·neem	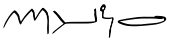	
as	ka·a·sher	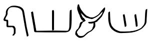	
speaks	ye·dab·ber	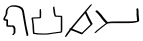	
a man	eesh	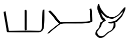	
to	el	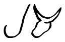	
his friend	re·e·hu	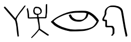	
Then Moses would return	ve·shav	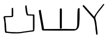	
to	el	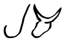	
the camp	ham·ma·cha·neh	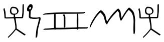	
assistant	u·me·sha·re·to	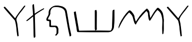	
Joshua	ye·ho·wo·shu·a	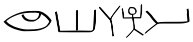	
son	bin	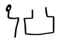	
of Nun	nun	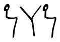	
but his young	na·ar	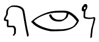	
would not	lo	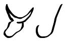	

leave	ya·meesh	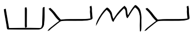	
	mit·to·wkh	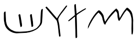	
the tent	ha·o·hel	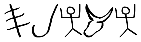	
said	vay·yo·mer	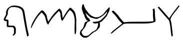	Exodus 33:12
Then Moses	mo·sheh	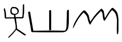	
to	el	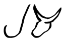	
the LORD	YHVH	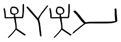	
“ Look	re·eh	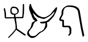	
You	at·tah	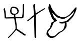	
have been telling me	o·mer	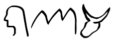	
	e·lay	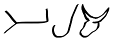	
‘ Lead	ha·al	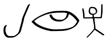	
-	et	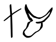	
people up ’	ha·am	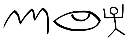	
this	haz·zeh	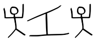	
but You	ve·at·tah	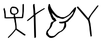	
have not	lo	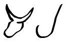	
let me know	ho·w·da·ta·nee	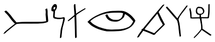	
-	et	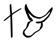	
whom	a·sher	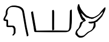	
You will send	tish·lach	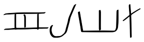	
with me	im·mee	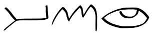	
Yet You	ve·at·tah	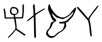	
have said	a·mar·ta	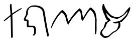	
‘ I know	ye·da·tee·kha	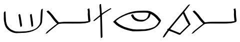	
you by name	ve·shem	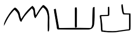	
and you have	ve·gam	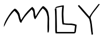	

found	ma·tsa·ta	𐤌𐤑𐤀𐤕	
favor	chen	𐤇𐤍	
in My sight ’	be·e·nay	𐤁𐤏𐤉𐤍𐤉	
Now	ve·at·tah	𐤅𐤏𐤕𐤄	Exodus 33:13
if	im	𐤀𐤌	
indeed	na	𐤍𐤀	
I have found	ma·tsa·tee	𐤌𐤑𐤀𐤕𐤉	
favor	chen	𐤇𐤍	
in Your sight	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
let me know	ho·w·di·e·nee	𐤄𐤅𐤃𐤏𐤍𐤉	
please	na	𐤍𐤀	
-	et	𐤀𐤕	
Your ways	de·ra·khe·kha	𐤃𐤓𐤊𐤊	
that I may know You	ve·e·da·a·kha	𐤅𐤀𐤃𐤏𐤊	
	le·ma·an	𐤋𐤌𐤏𐤍	
and find	em·tsa	𐤀𐤌𐤑𐤀	
favor	chen	𐤇𐤍	
in Your sight	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
Remember	u·re·eh	𐤅𐤓𐤀𐤄	
that	kee	𐤊𐤉	
is Your people ”	am·me·kha	𐤏𐤌𐤊	
nation	hag·go·w	𐤄𐤂𐤅𐤉	
this	haz·zeh	𐤄𐤆𐤄	
And [the LORD] answered	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	Exodus 33:14
“ My Presence	pa·nay	𐤐𐤍𐤉	
will go [with you]	ye·le·khu	𐤉𐤋𐤊𐤅	
and I will give you rest	va·ha·ni·cho·tee	𐤅𐤄𐤍𐤇𐤕𐤉	

”	lakh	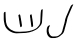	
Moses replied	vay·yo·mer		Exodus 33:15
	e·law	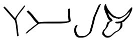	
“ If	im		
does not	en	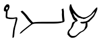	
Your Presence	pa·ne·kha	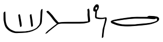	
go [with us] ”	ho·le·kheem	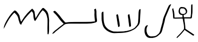	
“ do not	al		
lead us up	ta·a·le·nu		
from here	miz·zeh		
For how then	u·vam·meh	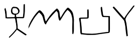	Exodus 33:16
can it be known	yiw·va·da		
	e·pho·w		
that	kee	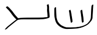	
have found	ma·tsa·tee		
favor	chen	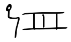	
in Your sight	be·e·ne·kha	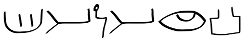	
and I	a·nee	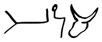	
Your people	ve·am·me·kha	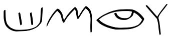	
unless	ha·lo·w		
You go	be·lekh·te·kha		
with us ?	im·ma·nu	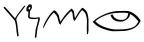	
be distinguished	ve·niph·lē·nu	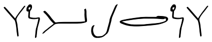	
[How else will] we	a·nee	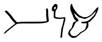	
	ve·am·me·kha	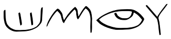	
from all	mik·kal		
the other people	ha·am		

-	a·sher		
on	al		
the face	pe·ne	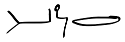	
of the earth ? ”	ha·a·da·mah	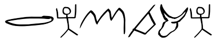	
said	vay·yo·mer		Exodus 33:17
So the LORD	YHVH		
to	el		
Moses	mo·sheh	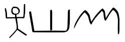	
very	gam		
-	et		
thing	had·da·var		
this	haz·zeh		
-	a·sher		
you have asked	dib·bar·ta		
“ I will do	e·e·seh		
for	kee	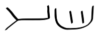	
you have found	ma·tsa·ta		
favor	chen	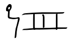	
in My sight	be·e·nay	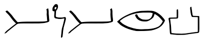	
and I know	va·e·da·a·kha		
you by name ”	be·shem	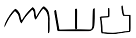	
Then Moses said	vay·yo·mar		Exodus 33:18
show me	har·e·nee		
“ Please	na		
-	et		
Your glory ”	ke·vo·de·kha		
[the LORD] replied	vay·yo·mer		Exodus 33:19

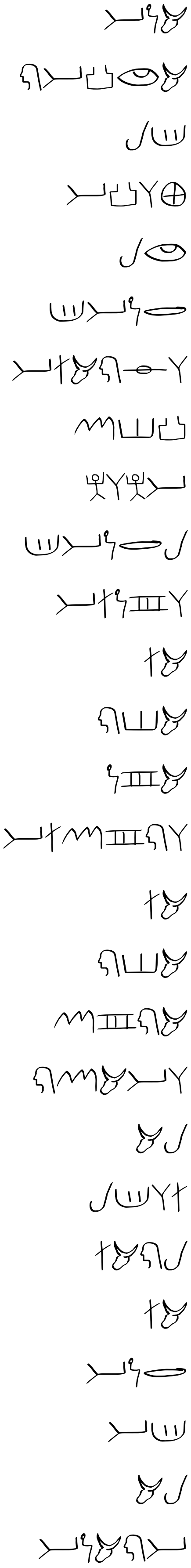

“ I	a·nee	
to pass	a·a·veer	
will cause all	kal	
My goodness	tu·vee	
before	al	
you ”	pa·ne·kha	
“ and I will proclaim	ve·qa·ra·tee	
[My] name —	ve·shem	
the LORD —	YHVH	
in your presence	le·pha·ne·kha	
I will have mercy	ve·chan·no·tee	
-	et	
on whom	a·sher	
I have mercy	a·chon	
and I will have compassion	ve·ri·cham·tee	
-	et	
on whom	a·sher	
I have compassion ”	a·ra·chem	
But He added	vay·yo·mer	Exodus 33:20
“ You cannot	lo	
	tu·khal	
see	lir·ot	
-	et	
My face	pa·nay	
for	kee	
no	lo	
can see [Me]	yir·a·nee	

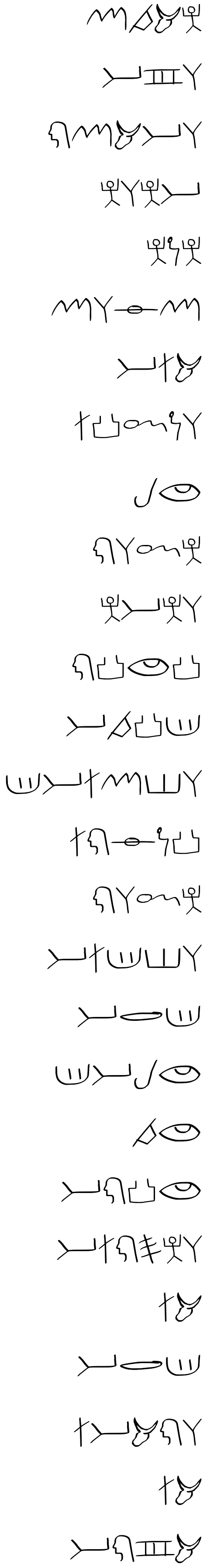

one	ha·a·dam	
and live ”	va·chay	
continued	vay·yo·mer	Exodus 33:21
The LORD	YHVH	
“ There	hin·neh	
is a place	ma·qo·wm	
near Me	it·tee	
where you are to stand	ve·nits·tsav·ta	
upon	al	
a rock	hats·tsur	
and when	ve·ha·yah	Exodus 33:22
passes by	ba·a·vor	
My glory	ke·vo·dee	
I will put you	ve·sam·tee·kha	
in a cleft	be·niq·rat	
of the rock	hats·tsur	
and cover you	ve·sak·ko·tee	
with My hand	khap·pee	
	a·le·kha	
until	ad	
I have passed by	a·ve·ree	
away	va·ha·si·ro·tee	Exodus 33:23
-	et	
Then I will take My hand	kap·pee	
and you will see	ve·ra·ee·ta	
-	et	
My back	a·cho·ray	

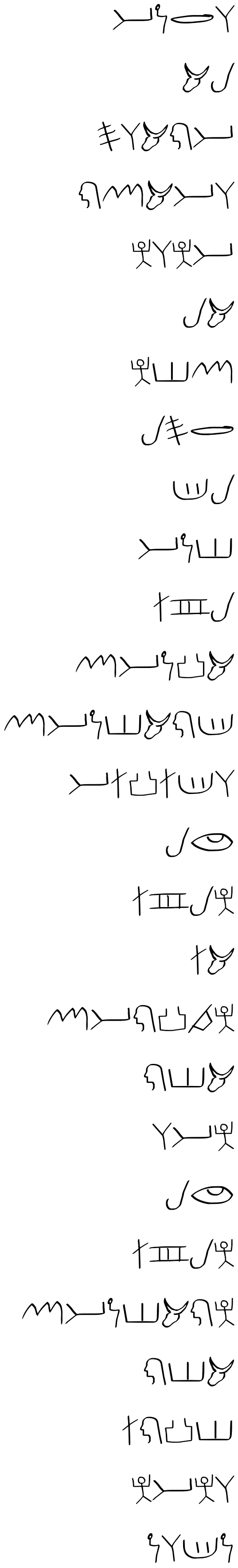

but My face	u·pha·nay	
must not	lo	
be seen ”	ye·ra·u	
said	vay·yo·mer	Exodus 34:1
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Chisel out	pe·sal	
	le·kha	
two	she·ne	
tablets	lu·chot	
stone	a·va·neem	
like the originals	ka·ri·sho·neem	
and I will write	ve·kha·tav·tee	
on	al	
them	hal·lu·chot	
-	et	
the words	had·de·va·reem	
that	a·sher	
were	ha·yu	
on	al	
tablets	hal·lu·chot	
the first	ha·ri·sho·neem	
which	a·sher	
you broke	shib·bar·ta	
Be	veh·yeh	Exodus 34:2
ready	na·kho·wn	

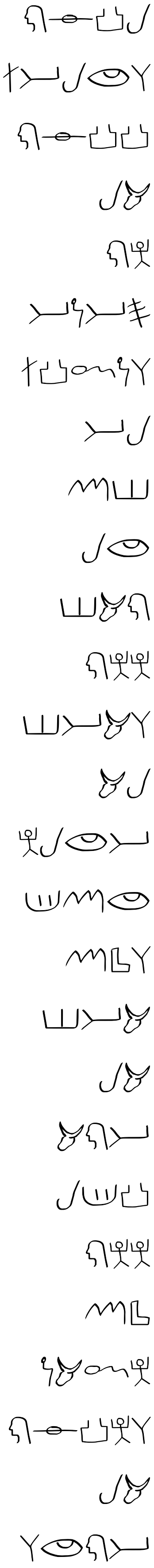

in the morning	lab·bo·qer	
and come up	ve·a·lee·ta	
-	vab·bo·qer	
	el	
on Mount	har	
Sinai	see·nay	
to present yourself	ve·nits·tsav·ta	
before Me	lee	
	sham	
on	al	
the mountaintop	rosh	
	ha·har	
one	ve·eesh	Exodus 34:3
No	lo	
may go up	ya·a·leh	
with you	im·makh	
in fact	ve·gam	
one	eesh	
no	al	
may be seen	ye·ra	
anywhere	be·khal	
on the mountain —	ha·har	
even	gam	
the flocks	hats·tson	
or herds	ve·hab·ba·qar	
not	al	
may graze	yir·u	

in front of	el		
	mul		
mountain ”	ha·har		
the	ha·hu	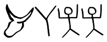	
chiseled out	vay·yiph·sol		Exodus 34:4
two	she·ne	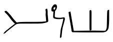	
tablets	lu·chot	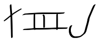	
stone	a·va·neem	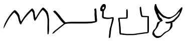	
like the originals	ka·ri·sho·neem	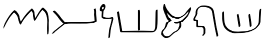	
He rose early	vay·yash·kem	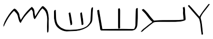	
So Moses	mo·sheh	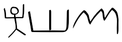	
in the morning	vab·bo·qer	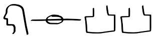	
he went up	vay·ya·al		
	el		
Mount	har		
Sinai	see·nay		
as	ka·a·sher		
had commanded him	tsiw·vah		
the LORD	YHVH		
-	o·to		
and taking	vay·yiq·qach	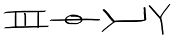	
in his hands	be·ya·do	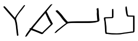	
the two	she·ne	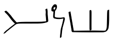	
tablets	lu·chot	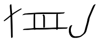	
stone	a·va·neem	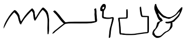	
descended	vay·ye·red	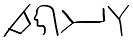	Exodus 34:5
And the LORD	YHVH		

in a cloud	be·a·nan		
stood	vay·yit·yats·tsev	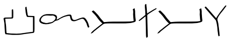	
with him	im·mo		
there	sham		
and proclaimed	vay·yiq·ra	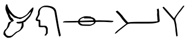	
His name	ve·shem		
the LORD	YHVH		
passed	vay·ya·a·vor		Exodus 34:6
Then the LORD	YHVH		
in front of	al		
[Moses]	pa·naw	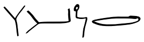	
and called out :	vay·yiq·ra	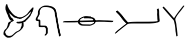	
“ The LORD	YHVH		
the LORD	YHVH		
God	el		
is compassionate	ra·chum		
and gracious	ve·chan·nun	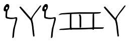	
slow	e·rekh	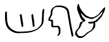	
to anger	ap·pa·yim	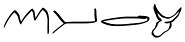	
abounding	ve·rav		
in loving devotion	che·sed		
and faithfulness	wɛ·ʾĕ·mɛt		
maintaining	no·tser		Exodus 34:7
loving devotion	che·sed		
to a thousand [generations]	la·a·la·pheem		
forgiving	no·se		
iniquity	a·won		

transgression	va·phe·sha		
and sin	ve·chat·ta·ah	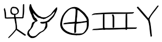	
	ve·naq·qeh	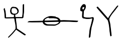	
Yet He will by no means	lo		
leave [the guilty] unpunished	ye·naq·qeh		
He will visit	po·qed	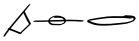	
the iniquity	a·won		
of the fathers	a·vo·wt		
on	al		
their children	ba·neem	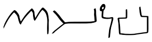	
and	ve·al		
grandchildren	be·ne	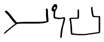	
	va·neem	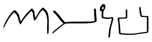	
to	al		
the third	shil·le·sheem		
	ve·al		
and fourth generations ”	rib·be·eem		
immediately	vay·ma·her	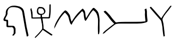	Exodus 34:8
Moses	mo·sheh	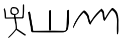	
bowed down	vay·yiq·qod	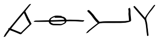	
to the ground	ar·tsah		
and worshiped	vay·yish·ta·chu		
he said	vay·yo·mer		Exodus 34:9
“ if	im		
please	na		
I have indeed found	ma·tsa·tee		

favor	chen	𐤇𐤍	
in Your sight	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
“ O Lord ”	a·do·nay	𐤀𐤃𐤍𐤉	
go	ye·lekh	𐤉𐤋𐤊	
	na	𐤍𐤀	
my Lord	a·do·nay	𐤀𐤃𐤍𐤉	
with us	be·qir·be·nu	𐤁𐤒𐤓𐤁𐤍𐤅	
Although	kee	𐤊𐤉	
people	am	𐤏𐤌	
is a stiff-necked	qe·sheh	𐤒𐤔𐤄	
	o·reph	𐤏𐤓𐤐	
this	hu	𐤄𐤅𐤀	
forgive	ve·sa·lach·ta	𐤅𐤎𐤋𐤇𐤕	
our iniquity	la·a·wo·ne·nu	𐤋𐤏𐤅𐤍𐤍𐤅	
and sin	u·le·chat·ta·te·nu	𐤅𐤋𐤇𐤈𐤀𐤕𐤍𐤅	
and take us as Your inheritance ”	u·ne·chal·ta·nu	𐤅𐤍𐤇𐤋𐤕𐤍𐤅	
And [the LORD] said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 34:10
“ Behold	hin·neh	𐤄𐤍𐤄	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am making	ko·ret	𐤊𐤓𐤕	
a covenant	be·reet	𐤁𐤓𐤉𐤕	
Before	ne·ged	𐤍𐤂𐤃	
all	kal	𐤊𐤋	
your people	am·me·kha	𐤏𐤌𐤊	
I will perform	e·e·seh	𐤀𐤏𐤔𐤄	
wonders	niph·la·ot	𐤍𐤐𐤋𐤀𐤕	
that	a·sher	𐤀𐤔𐤓	

have never	lo		
been done	niv·re·u		
in all	ve·khal		
the world	ha·a·rets		
in any	u·ve·khal	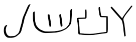	
nation	hag·go·w·yim	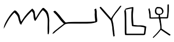	
will see	ve·ra·ah		
All	khal	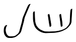	
the people	ha·am		
-	a·sher		
	at·tah		
among whom you live	ve·qir·bo	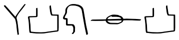	
-	et		
work	ma·a·seh		
the LORD’s	YHVH		
for	kee	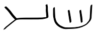	
an awesome [thing]	no·w·ra		
it [is]	hu		
that	a·sher		
I	a·nee	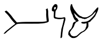	
am doing	o·seh		
with you	im·makh		
Observe	she·mar		Exodus 34:11
	le·kha	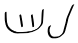	
-	et		
what	a·sher		
I	a·no·khee		

command you	me·tsaw·ve·kha	𐤌𐤑𐤅𐤊	
this day	hay·yo·wm	𐤄𐤉𐤅𐤌	
	hin·nee	𐤄𐤍𐤍𐤉	
I will drive out	go·resh	𐤂𐤓𐤔	
before you	mip·pa·ne·kha	𐤌𐤐𐤍𐤉𐤊	
-	et	𐤀𐤕	
the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
Canaanites	ve·hak·ke·na·a·nee	𐤅𐤄𐤊𐤍𐤏𐤍𐤉	
Hittites	ve·ha·chit·tee	𐤅𐤄𐤇𐤕𐤉	
Perizzites	ve·hap·pe·riz·zee	𐤅𐤄𐤐𐤓𐤆𐤉	
Hivites	ve·ha·chiw·vee	𐤅𐤄𐤇𐤅𐤉	
and Jebusites	ve·hay·vu·see	𐤅𐤄𐤉𐤁𐤅𐤎𐤉	
Be careful	hish·sha·mer	𐤄𐤔𐤌𐤓	Exodus 34:12
	le·kha	𐤋𐤊	
not	pen	𐤐𐤍	
to make	tikh·rot	𐤕𐤊𐤓𐤕	
a treaty	be·reet	𐤁𐤓𐤉𐤕	
with the inhabitants	le·yo·wo·shev	𐤋𐤉𐤅𐤔𐤁	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
-	a·sher	𐤀𐤔𐤓	
you	at·tah	𐤀𐤕𐤄	
are entering	ba	𐤁𐤀	
	a·le·ha	𐤏𐤋𐤉𐤄	
lest	pen	𐤐𐤍	
they become	yih·yeh	𐤉𐤄𐤉𐤄	
a snare	le·mo·w·qesh	𐤋𐤌𐤅𐤒𐤔	
in your midst	be·qir·be·kha	𐤁𐤒𐤓𐤁𐤊	

Rather	kee	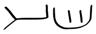	Exodus 34:13
-	et		
their altars	miz·be·cho·tam	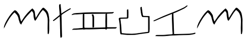	
you must tear down	tit·to·tsun		
-	ve·et		
their sacred stones	mats·tse·vo·tam		
smash	te·shab·be·run		
-	ve·et		
their Asherah poles	a·she·raw		
and chop down	tikh·ro·tun	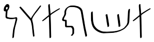	
For	kee	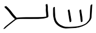	Exodus 34:14
you must not	lo		
worship	tish·ta·cha·veh		
god	le·el		
any other	a·cher	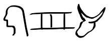	
for	kee	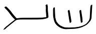	
the LORD	YHVH		
Jealous	qan·na	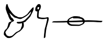	
whose name [is]	she·mo		
God	el		
[is] a jealous	qan·na	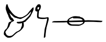	
	hu		
Do not	pen		Exodus 34:15
make	tikh·rot		
a covenant	be·reet	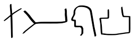	
with the inhabitants	le·yo·wo·shev		
of the land	ha·a·rets		

for when they prostitute themselves	ve·za·nu	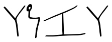	
to	a·cha·re	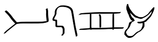	
their gods	e·lo·he·hem	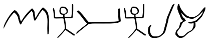	
and sacrifice	ve·za·ve·chu		
to [them]	le·lo·he·hem		
they will invite	ve·qa·ra	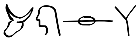	
you	le·kha	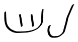	
and you will eat	ve·a·khal·ta		
their sacrifices	miz·ziv·cho	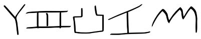	
And when you take	ve·la·qach·ta	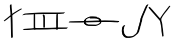	Exodus 34:16
some of their daughters	mib·be·no·taw	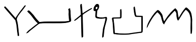	
as brides for your sons	le·va·ne·kha	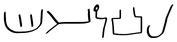	
will prostitute themselves	ve·za·nu	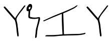	
their daughters	ve·no·taw		
to	a·cha·re	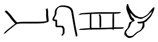	
their gods	e·lo·he·hen		
[to do the same]	ve·hiz·nu		
-	et		
and cause your sons	ba·ne·kha	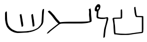	
-	a·cha·re	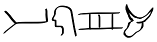	
	e·lo·he·hen		
gods	e·lo·he		Exodus 34:17
molten	mas·se·khah		
no	lo		
You shall make	ta·a·seh		
for yourselves	lakh	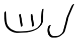	

-	et	𐤀𐤕	Exodus 34:18
the Feast	chag	𐤇𐤂	
of Unleavened Bread	ham·mats·tso·wt	𐤄𐤌𐤑𐤅𐤕	
You are to keep	tish·mor	𐤕𐤔𐤌𐤓	
For seven	shiv·at	𐤔𐤁𐤏𐤕	
days	ya·meem	𐤉𐤌𐤉𐤌	
you are to eat	to·khal	𐤕𐤀𐤊𐤋	
unleavened bread	mats·tso·wt	𐤌𐤑𐤅𐤕	
as	a·sher	𐤀𐤔𐤓	
I commanded you	tsiw·vee·ti·kha	𐤑𐤅𐤉𐤕𐤊	
at the appointed time	le·mo·w·ed	𐤋𐤌𐤅𐤏𐤃	
in the month	cho·desh	𐤇𐤃𐤔	
of Abib	ha·a·veev	𐤄𐤀𐤁𐤉𐤁	
For	kee	𐤊𐤉	
in the month	be·cho·desh	𐤁𐤇𐤃𐤔	
of Abib	ha·a·veev	𐤄𐤀𐤁𐤉𐤁	
you came out	ya·tsa·ta	𐤉𐤑𐤀𐤕	
of Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
of every	kal	𐤊𐤋	Exodus 34:19
The first offspring	pe·ter	𐤐𐤈𐤓	
womb	re·chem	𐤓𐤇𐤌	
belongs to Me	lee	𐤋𐤉	
including all	ve·khal	𐤅𐤊𐤋	
among your livestock	miq·ne·kha	𐤌𐤒𐤍𐤊	
males	tiz·za·khar	𐤕𐤆𐤊𐤓	
the firstborn	pe·ter	𐤐𐤈𐤓	
[whether] cattle	sho·wr	𐤔𐤅𐤓	

or sheep	va·seh	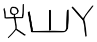	
the firstborn	u·phe·ter	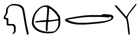	Exodus 34:20
of a donkey	cha·mo·wr	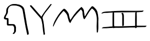	
You must redeem	tiph·deh	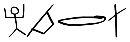	
with a lamb	ve·seh	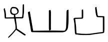	
but if	ve·im	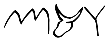	
you do not	lo	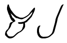	
redeem it	tiph·deh	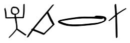	
you are to break its neck	va·a·raph·to	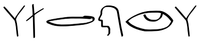	
all	kol	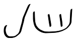	
the firstborn	be·kho·wr	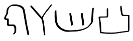	
of your sons	ba·ne·kha	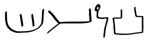	
You must redeem	tiph·deh	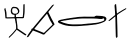	
No	ve·lo	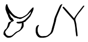	
one shall appear	ye·ra·u	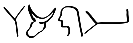	
before Me	pha·nay	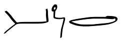	
empty-handed	re·qam	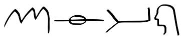	
Six	she·shet	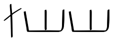	Exodus 34:21
days	ya·meem	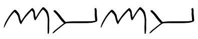	
you shall labor	ta·a·vod	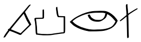	
day	u·vay·yo·wm	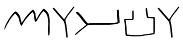	
but on the seventh	hash·she·vee·ee	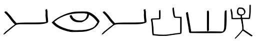	
you shall rest	tish·bot	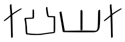	
even in the seasons of plowing	be·cha·reesh	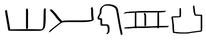	
and harvesting	u·vaq·qa·tseer	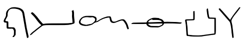	
you must rest	tish·bot	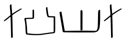	
the Feast	ve·chag	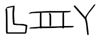	Exodus 34:22

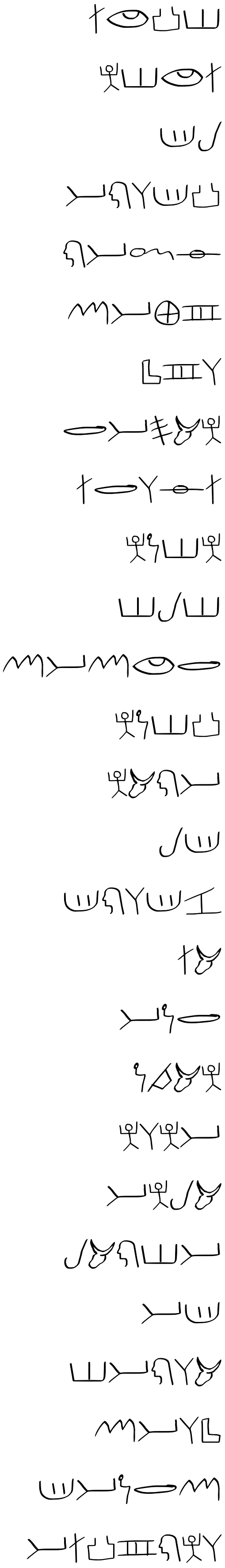

of Weeks	sha·vu·ot	
are to celebrate	ta·a·seh	
And you	le·kha	
with the firstfruits	bik·ku·re	
harvest	qe·tseer	
of the wheat	chit·teem	
and the Feast	ve·chag	
of Ingathering	ha·a·seeph	
at the turn	te·qu·phat	
of the year	hash·sha·nah	
Three	sha·losh	Exodus 34:23
times	pe·a·meem	
a year	bash·sha·nah	
are to appear	ye·ra·eh	
all	kal	
your males	ze·khu·re·kha	
	et	
before	pe·ne	
the Lord	ha·a·don	
GOD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
For	kee	Exodus 34:24
I will drive out	o·w·reesh	
the nations	go·w·yim	
before you	mip·pa·ne·kha	
and enlarge	ve·hir·chav·tee	

-	et		
your borders	ge·vu·le·kha		
and no	ve·lo		
will covet	yach·mod	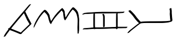	
one	eesh	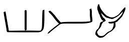	
-	et		
your land	ar·tse·kha		
when you go up	ba·a·lo·te·kha		
to appear	le·ra·o·wt		
-	et		
before	pe·ne	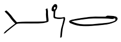	
the LORD	YHVH		
your God	e·lo·he·kha		
three	sha·losh	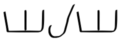	
times	pe·a·meem		
a year	bash·sha·nah		
Do not	lo		Exodus 34:25
offer	tish·chat	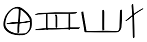	
along with	al		
anything leavened	cha·mets		
the blood	dam		
of a sacrifice to Me	ziv·chee	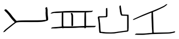	
and do not let	ve·lo		
remain	ya·leen	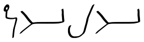	
until morning	lab·bo·qer	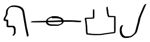	
any of the sacrifice	ze·vach		
Feast	chag	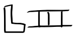	

from the Passover	hap·pa·sach		
the best	re·sheet		Exodus 34:26
of the firstfruits	bik·ku·re		
of your soil	ad·ma·te·kha		
Bring	ta·vee	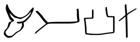	
to the house	bet	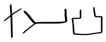	
of the LORD	YHVH		
your God	e·lo·he·kha		
You must not	lo		
cook	te·vash·shel	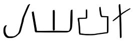	
a young goat	ge·dee		
milk ”	ba·cha·lev	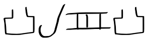	
in its mother’s	im·mo		
also said	vay·yo·mer		Exodus 34:27
The LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Write down	ke·tav	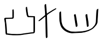	
	le·kha	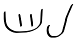	
-	et		
words	had·de·va·reem	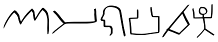	
these	ha·el·leh		
for	kee	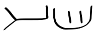	
in accordance with	al		
	pee		
words	had·de·va·reem	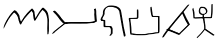	
these	ha·el·leh		

I have made	ka·rat·tee	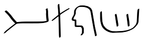	
with	it·te·kha	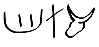	
a covenant	be·reet	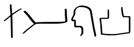	
you and with	ve·et		
Israel ”	yis·ra·el	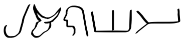	
So Moses was	vay·hee	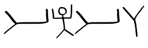	Exodus 34:28
there	sham		
with	im		
the LORD	YHVH	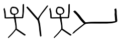	
forty	ar·ba·eem		
days	yo·wm		
and forty	ve·ar·ba·eem		
nights	lay·lah	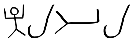	
bread	le·chem	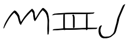	
without	lo		
eating	a·khal		
water	u·ma·yim	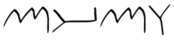	
	lo		
or drinking	sha·tah		
	vay·yikh·tov		
[He wrote] on	al		
the tablets	hal·lu·chot	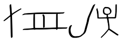	
-	et		
Commandments	div·re		
of the covenant —	hab·be·reet	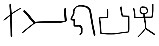	
the Ten	a·se·ret		
the words	had·de·va·reem		

And	vay·hee	ויהי	Exodus 34:29
came down	be·re·det	ברדת	
when Moses	mo·sheh	משה	
from Mount	me·har	מהר	
Sinai	see·nay	סיני	
with the two	u·she·ne	ושני	
tablets	lu·chot	לחת	
of the Testimony	ha·e·dut	העדת	
hands	be·yad	ביד	
in his	mo·sheh	משה	
-	be·rid·to	ברדתו	
-	min	מן	
-	ha·har	ההר	
he	u·mo·sheh	ומשה	
	lo	לא	
was unaware	ya·da	ידע	
that	kee	כי	
had become radiant	qa·ran	קרן	
	o·wr	עור	
his face	pa·naw	פניו	
from speaking	be·dab·be·ro	בדברו	
with [the LORD]	it·to	אתו	
looked at	vay·yar	וירא	Exodus 34:30
Aaron	a·ha·ron	אהרן	
and all	ve·khal	וכל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	

-	et		
Moses	mo·sheh		
and behold	ve·hin·neh		
was radiant	qa·ran	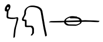	
	o·wr		
his face	pa·naw	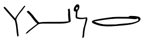	
And they were afraid	vay·yee·re·u	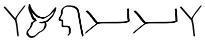	
to approach	mig·ge·shet		
him	e·law	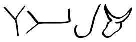	
called out	vay·yiq·ra	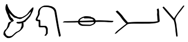	Exodus 34:31
to them	a·le·hem		
But Moses	mo·sheh	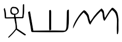	
returned	vay·ya·shu·vu	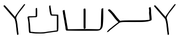	
to him	e·law	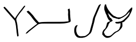	
so Aaron	a·ha·ron	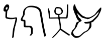	
and all	ve·khal		
the leaders	han·ne·si·eem		
of the congregation	ba·e·dah		
spoke	vay·dab·ber		
and Moses	mo·sheh	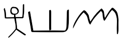	
to them	a·le·hem		
And after	ve·a·cha·re		Exodus 34:32
this	khen	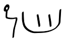	
came near	nig·ge·shu		
all	kal	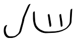	
the Israelites	be·ne	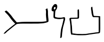	
	yis·ra·el	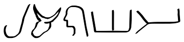	

and [Moses] commanded	vay·tsaw·vem	𐤅𐤉𐤑𐤅𐤌	
them	et	𐤀𐤕	
to do everything	kal	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
had told him	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	it·to	𐤀𐤕𐤅	
on Mount	be·har	𐤁𐤄𐤓	
Sinai	see·nay	𐤎𐤉𐤍𐤉	
had finished	vay·khal	𐤅𐤉𐤊𐤋	Exodus 34:33
When Moses	mo·sheh	𐤌𐤔𐤄	
speaking	mid·dab·ber	𐤌𐤃𐤁𐤓	
with them	it·tam	𐤀𐤕𐤌	
he put	vay·yit·ten	𐤅𐤉𐤕𐤍	
over	al	𐤏𐤋	
his face	pa·naw	𐤐𐤍𐤉𐤅	
a veil	mas·veh	𐤌𐤎𐤅𐤄	
went in	u·ve·vo	𐤅𐤁𐤁𐤀	Exodus 34:34
But whenever Moses	mo·sheh	𐤌𐤔𐤄	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to speak	le·dab·ber	𐤋𐤃𐤁𐤓	
with Him	it·to	𐤀𐤕𐤅	
he would remove	ya·seer	𐤉𐤎𐤉𐤓	
-	et	𐤀𐤕	
the veil	ham·mas·veh	𐤄𐤌𐤎𐤅𐤄	
until	ad	𐤏𐤃	

he came out	tse·to		
And when he came out	ve·ya·tsa	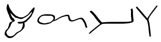	
he would tell	ve·dib·ber		
	el		
the Israelites	be·ne	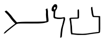	
	yis·ra·el	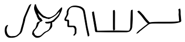	
-	et		
what	a·sher		
he had been commanded	ye·tsuw·veh		
would see	ve·ra·u		Exodus 34:35
and the Israelites	ve·ne	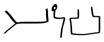	
	yis·ra·el	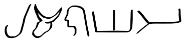	
-	et		
the face	pe·ne	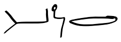	
of Moses	mo·sheh	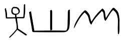	
that	kee	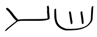	
was radiant	qa·ran	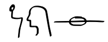	
	o·wr		
his face	pe·ne	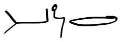	
So Moses	mo·sheh	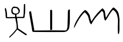	
back	ve·he·sheev	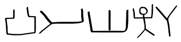	
	mo·sheh	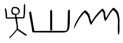	
-	et		
would put the veil	ham·mas·veh		
over	al		
	pa·naw	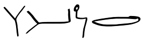	
until	ad		

he went in	bo·o		
to speak	le·dab·ber		
with [the LORD]	it·to		
assembled	vay·yaq·hel	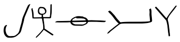	Exodus 35:1
Then Moses	mo·sheh	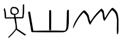	
-	et		
the whole	kal	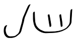	
congregation	a·dat		
	be·ne	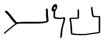	
of Israel	yis·ra·el	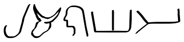	
and said	vay·yo·mer		
to them	a·le·hem		
“ These	el·leh	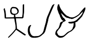	
are the things	had·de·va·reem	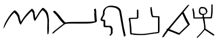	
that	a·sher		
has commanded	tsiw·vah		
the LORD	YHVH		
you to do :	la·a·sot		
-	o·tam		
For six	she·shet	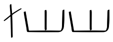	Exodus 35:2
days	ya·meem	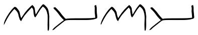	
may be done	te·a·seh		
work	me·la·khah		
day	u·vay·yo·wm	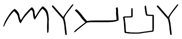	
but the seventh	hash·she·vee·ee	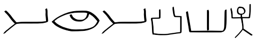	
shall be	yih·yeh	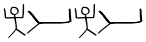	
your	la·khem		

holy day	qo·desh	𐤒𐤃𐤔	
a Sabbath	shab·bat	𐤔𐤁𐤕	
of complete rest	shab·ba·to·wn	𐤔𐤁𐤕𐤅𐤍	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
Whoever	kal	𐤊𐤋	
does	ha·o·seh	𐤄𐤏𐤔𐤄	
on [that day]	vo	𐤁𐤅	
any work	me·la·khah	𐤌𐤋𐤀𐤊𐤄	
must be put to death	yu·mat	𐤉𐤅𐤌𐤕	
Do not	lo	𐤋𐤀	Exodus 35:3
light	te·va·a·ru	𐤕𐤁𐤏𐤓𐤅	
a fire	esh	𐤀𐤔	
in any	be·khol	𐤁𐤊𐤋	
of your dwellings	mo·she·vo·te·khem	𐤌𐤔𐤁𐤕𐤉𐤊𐤌	
day ”	be·yo·wm	𐤁𐤉𐤅𐤌	
on the Sabbath	hash·shab·bat	𐤄𐤔𐤁𐤕׃	
told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 35:4
Moses also	mo·sheh	𐤌𐤔𐤄	
-	el	𐤀𐤋	
the whole	kal	𐤊𐤋	
congregation	a·dat	𐤏𐤃𐤕	
	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	le·mor	𐤋𐤀𐤌𐤓	
“ This	zeh	𐤆𐤄	
	had·da·var	𐤄𐤃𐤁𐤓	
is what	a·sher	𐤀𐤔𐤓	

has commanded :	tsiw·vah		
the LORD	YHVH		
	le·mor		
Take	qe·chu	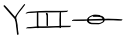	Exodus 35:5
from among you	me·it·te·khem	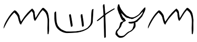	
an offering	te·ru·mah		
to the LORD	la·YHVH	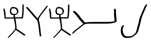	
Let everyone	kol	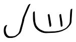	
is willing	ne·deev	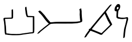	
whose heart	lib·bo	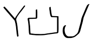	
bring	ye·vee·e·ha	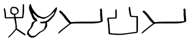	
-	et		
an offering	te·ru·mat		
to the LORD :	YHVH		
gold	za·hav	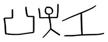	
silver	va·khe·seph		
and bronze	u·ne·cho·shet		
blue	u·te·khe·let		Exodus 35:6
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	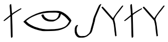	
	sha·nee	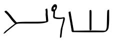	
fine linen	ve·shesh		
and goat hair	ve·iz·zeem		
skins	ve·o·rot		Exodus 35:7
ram	e·lim	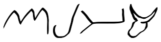	
dyed red	me·ad·da·meem	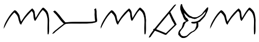	
	ve·o·rot		

and fine leather	te·cha·sheem	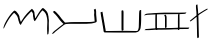	
wood	va·a·tse	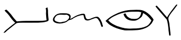	
acacia	sit·tīm	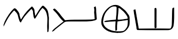	
olive oil	ve·she·men	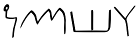	Exodus 35:8
for the light	lam·ma·o·wr	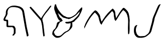	
spices	u·ve·sa·meem	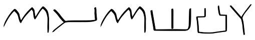	
oil	le·she·men	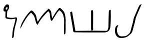	
for the anointing	ham·mish·chah	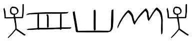	
incense	ve·liq·to·ret	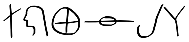	
and for the fragrant	has·sam·meem	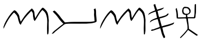	
and onyx stones	ve·av·ne	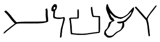	Exodus 35:9
	sho·ham	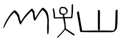	
and gemstones	ve·av·ne	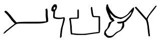	
to be mounted	mil·lu·eem	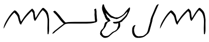	
on the ephod	la·e·pho·wd	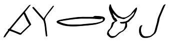	
and breastpiece	ve·la·cho·shen	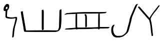	
Let every	ve·khal	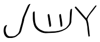	Exodus 35:10
skilled craftsman	cha·kham	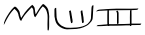	
	lev	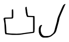	
among you	ba·khem	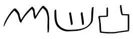	
come	ya·vo·u	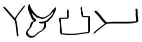	
and make	ve·ya·a·su	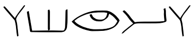	
-	et	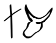	
everything	kal	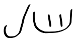	
that	a·sher	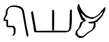	
has commanded :	tsiw·vah	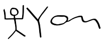	
the LORD	YHVH	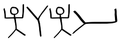	

-	et		Exodus 35:11
the tabernacle	ham·mish·kan		
-	et		
with its tent	a·ho·lo		
-	ve·et		
and covering	mikh·se·hu		
-	et		
its clasps	qe·ra·saw		
-	ve·et		
and frames	qe·ra·shaw	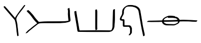	
-	et		
its crossbars	be·rī·chaw	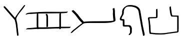	
-	et		
posts	am·mu·daw		
-	ve·et		
and bases	a·da·naw	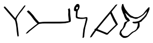	
-	et		Exodus 35:12
the ark	ha·a·ron		
-	ve·et		
with its poles	bad·daw		
-	et		
and mercy seat	hak·kap·po·ret		
-	ve·et		
and the veil	pa·ro·khet	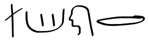	
to shield it	ham·ma·sakh		
-	et		Exodus 35:13
the table	hash·shul·chan	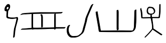	

-	ve·et	ואת	
with its poles	bad·daw	בדיו	
-	ve·et	ואת	
all	kal	כל	
its utensils	ke·law	כליו	
-	ve·et	ואת	
and the Bread	le·chem	לחם	
of the Presence	hap·pa·neem	הפנים	
-	ve·et	ואת	Exodus 35:14
the lampstand	me·no·rat	מנרת	
for light	ham·ma·o·wr	המאור	
-	ve·et	ואת	
with its accessories	ke·le·ha	כליה	
-	ve·et	ואת	
and lamps	ne·ro·te·ha	נרתיה	
-	ve·et	ואת	
and oil	she·men	שמן	
for the light	ham·ma·o·wr	המאור	
-	ve·et	ואת	Exodus 35:15
the altar	miz·bach	מזבח	
of incense	haq·qe·to·ret	הקטרת	
-	ve·et	ואת	
with its poles	bad·daw	בדיו	
-	ve·et	ואת	
oil	she·men	שמן	
the anointing	ham·mish·chah	המשחה	
-	ve·et	ואת	

incense	qe·to·ret	𐤒𐤈𐤓𐤕	
and fragrant	has·sam·meem	𐤄𐤎𐤌𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the curtain	ma·sakh	𐤌𐤎𐤊	
for the doorway	hap·pe·tach	𐤄𐤐𐤕𐤇	
at the entrance	le·phe·tach	𐤋𐤐𐤕𐤇	
to the tabernacle	ham·mish·kan	𐤄𐤌𐤔𐤊𐤍	
-	et	𐤀𐤕	Exodus 35:16
the altar	miz·bach	𐤌𐤆𐤁𐤇	
of burnt offering	ha·o·lah	𐤄𐤏𐤋𐤄	
	ve·et	𐤅𐤀𐤕	
grate	mikh·bar	𐤌𐤊𐤁𐤓	
with its bronze	han·ne·cho·shet	𐤄𐤍𐤇𐤔𐤕	
-	a·sher	𐤀𐤔𐤓	
-	lo	𐤋𐤅	
-	et	𐤀𐤕	
its poles	bad·daw	𐤁𐤃𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
its utensils	ke·law	𐤊𐤋𐤉𐤅	
-	et	𐤀𐤕	
the basin	hak·kee·yor	𐤄𐤊𐤉𐤓	
-	ve·et	𐤅𐤀𐤕	
with its stand	kan·no	𐤊𐤍𐤅	
-	et	𐤀𐤕	Exodus 35:17
the curtains	qal·e	𐤒𐤋𐤏𐤉	
of the courtyard	he·cha·tser	𐤄𐤇𐤑𐤓	

-	et	
with its posts	am·mu·daw	
-	ve·et	
and bases	a·da·ne·ha	
-	ve·et	
and the curtain	ma·sakh	
for the gate	sha·ar	
of the courtyard	he·cha·tser	
-	et	Exodus 35:18
the tent pegs	yit·dot	
for the tabernacle	ham·mish·kan	
-	ve·et	
[and]	yit·dot	
for the courtyard	he·cha·tser	
-	ve·et	
along with their ropes	me·te·re·hem	
-	et	Exodus 35:19
garments	big·de	
and the woven	has·se·rad	
for ministering	le·sha·ret	
in the holy [place] —	baq·qo·desh	
-	et	
garments	big·de	
both the holy	haq·qo·desh	
for Aaron	le·a·ha·ron	
the priest	hak·ko·hen	
-	ve·et	

and the garments	big·de	בגדי	
for his sons	va·naw	בניו	
to serve as priests ”	le·kha·hen	לכהן	
withdrew	vay·ye·tse·u	ויצאו	Exodus 35:20
Then the whole	kal	כל	
congregation	a·dat	עדת	
	be·ne	בני	
of Israel	yis·ra·el	ישראל	
from the presence	mil·liph·ne	מלפני	
of Moses	mo·sheh	משה	
came	vay·ya·vo·u	ויבאו	Exodus 35:21
And everyone	kal	כל	
	eesh	איש	
whose	a·sher	אשר	
stirred him	ne·sa·o	נשאו	
heart	lib·bo	לבו	
and	ve·khol	וכל	
whose	a·sher	אשר	
prompted	na·de·vah	נדבה	
spirit	ru·cho	רוחו	
him	o·to	אתו	
and brought	he·vee·u	הביאו	
-	et	את	
an offering	te·ru·mat	תרומת	
to the LORD	YHVH	יהוה	
for the work	lim·le·khet	למלאכת	
on the Tent	o·hel	אהל	

of Meeting	mo·w·ed	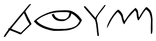	
for all	u·le·khal	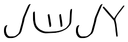	
its services	a·vo·da·to	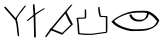	
garments	u·le·vig·de	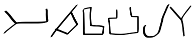	
and for the holy	haq·qo·desh	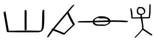	
came	vay·ya·vo·u	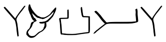	Exodus 35:22
both men	ha·a·na·sheem	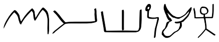	
and	al	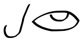	
women	han·na·sheem	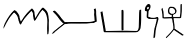	
So all	kol	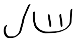	
who had willing	ne·deev	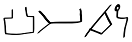	
hearts	lev	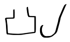	
[and] brought	he·vee·u	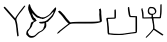	
brooches	chach	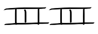	
and earrings	va·ne·zem	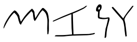	
rings	ve·tab·ba·at	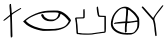	
and necklaces	ve·khu·maz	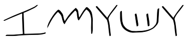	
and all kinds	kal	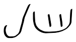	
jewelry	ke·lee	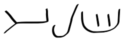	
of gold	za·hav	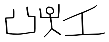	
And they all	ve·khal	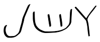	
	eesh	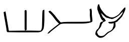	
-	a·sher	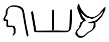	
presented	he·neeph	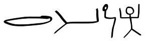	
as a wave offering	te·nu·phat	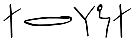	
their gold	za·hav	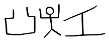	
to the LORD	la·YHVH	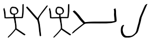	

Everyone	ve·khal		Exodus 35:23
	eesh	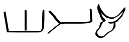	
who	a·sher		
	nim·tsa		
had	it·to		
blue	te·khe·let	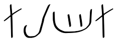	
purple	ve·ar·ga·man		
or scarlet yarn	ve·to·w·la·at	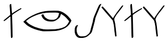	
	sha·nee	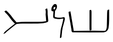	
or fine linen	ve·shesh		
goat hair	ve·iz·zeem	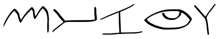	
skins	ve·o·rot		
ram	e·lim	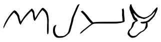	
dyed red	me·ad·da·meem	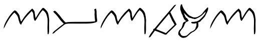	
	ve·o·rot		
or articles of fine leather	te·cha·sheem	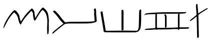	
brought them	he·vee·u	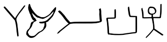	
And all	kal	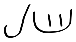	Exodus 35:24
who could present	me·reem	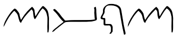	
an offering	te·ru·mat		
of silver	ke·seph		
or bronze	u·ne·cho·shet	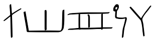	
brought	he·vee·u	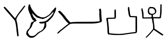	
it	et		
as a contribution	te·ru·mat		
to the LORD	YHVH		
Also, everyone	ve·khol		

who	a·sher	
had	nim·tsa	
	it·to	
wood	a·tse	
acacia	shit·teem	
for any	le·khal	
part	me·le·khet	
of the service	ha·a·vo·dah	
brought it	he·vee·u	
Every	ve·khal	Exodus 35:25
woman	ish·shah	
skilled	chakh·mat	
	lev	
with her hands	be·ya·de·ha	
spun	ta·wu	
and brought	vay·ya·vee·u	
what she had spun :	mat·veh	
-	et	
blue	hat·te·khe·let	
-	ve·et	
purple	ha·ar·ga·man	
-	et	
or scarlet yarn	to·w·la·at	
	hash·sha·nee	
-	ve·et	
or fine linen	hash·shesh	
And all	ve·khal	Exodus 35:26

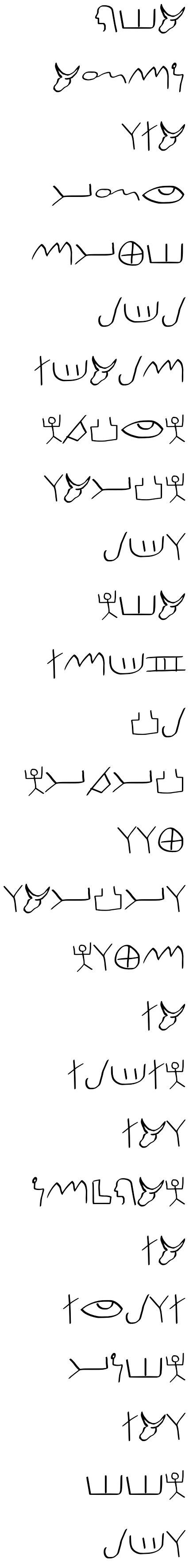

the skilled women	han·na·sheem	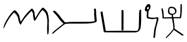	
whose	a·sher		
were stirred	na·sa		
hearts	lib·ban	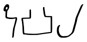	
-	o·ta·nah		
	be·cha·khe·mah	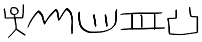	
spun	ta·wu		
-	et		
the goat hair	ha·iz·zeem	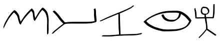	
The leaders	ve·han·ne·si·im		Exodus 35:27
brought	he·vee·u	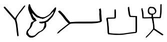	
-	et		
stones	av·ne		
onyx	hash·sho·ham		
-	ve·et		
and gemstones	av·ne	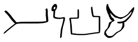	
to mount	ham·mil·lu·eem		
on the ephod	la·e·pho·wd		
and breastpiece	ve·la·cho·shen	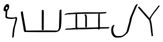	
-	ve·et		Exodus 35:28
as well as spices	hab·bo·sem		
-	ve·et		
and olive oil	hash·sha·men	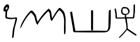	
for the light	le·ma·o·wr		
oil	u·le·she·men	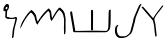	
for the anointing	ham·mish·chah		
incense	ve·liq·to·ret	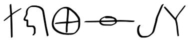	

and for the fragrant	has·sam·meem	𐤄𐤎𐤌𐤉𐤌	
So all	kal	𐤊𐤋	Exodus 35:29
the men	eesh	𐤀𐤉𐤔	
and women	ve·ish·shah	𐤅𐤀𐤔𐤄	
whose	a·sher	𐤀𐤔𐤓	
prompted	na·dav	𐤍𐤃𐤁	
hearts	lib·bam	𐤋𐤁𐤌	
them	o·tam	𐤀𐤕𐤌	
brought	le·ha·vee	𐤋𐤄𐤁𐤉𐤀	
for all	le·khal	𐤋𐤊𐤋	
the work	ham·me·la·khah	𐤄𐤌𐤋𐤀𐤊𐤄	
that	a·sher	𐤀𐤔𐤓	
had commanded them	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to do	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
through	be·yad	𐤁𐤉𐤃	
Moses	mo·sheh	𐤌𐤔𐤄	
-	he·vee·u	𐤄𐤁𐤉𐤀𐤅	
	ve·ne	𐤁𐤍𐤉	
of the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
a freewill offering	ne·da·vah	𐤍𐤃𐤁𐤄	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 35:30
Then Moses	mo·sheh	𐤌𐤔𐤄	
to	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

“ See	re·u		
has called	qa·ra	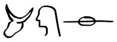	
the LORD	YHVH		
by name	be·shem		
Bezalel	be·tsal·el		
son	ben		
of Uri	u·ree		
the son	ben		
of Hur	chur		
of the tribe	le·mat·teh		
of Judah	ye·hu·dah	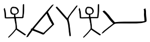	
And He has filled	vay·mal·le	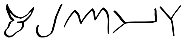	Exodus 35:31
him	o·to		
with the Spirit	ru·ach		
of God	e·lo·heem		
with skill	be·cha·khe·mah	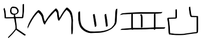	
ability	bit·vu·nah	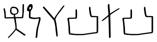	
and knowledge	u·ve·da·at		
in all kinds	u·ve·khal	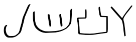	
of craftsmanship	me·la·khah		
to design	ve·lach·shov	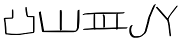	Exodus 35:32
artistic	ma·cha·sha·vot		
works	la·a·sot		
in gold	baz·za·hav	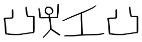	
silver	u·vak·ke·seph		
and bronze	u·van·ne·cho·shet	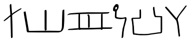	
to cut	u·va·cha·ro·shet	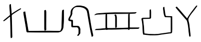	Exodus 35:33

gemstones	e·ven	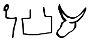	
for settings	le·mal·lot		
and to carve	u·va·cha·ro·shet	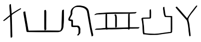	
wood	ets		
so that he may be a master	la·a·so·wt		
of every	be·khal		
craft	me·le·khet		
artistic	ma·cha·sha·vet		
the ability to teach others	u·le·ho·w·rot		Exodus 35:34
has given	na·tan	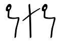	
And [the LORD]	be·lib·bo	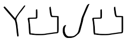	
both him	hu		
and Oholiab	ve·a·ho·lee·av	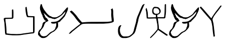	
son	ben		
of Ahisamach	a·chee·sa·makh		
of the tribe	le·mat·teh		
of Dan	dan		
He has filled	mil·le		Exodus 35:35
them	o·tam		
with skill	cha·khe·mat		
	lev	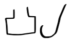	
to do	la·a·so·wt		
all kinds	kal		
of work	me·le·khet		
as engravers	cha·rash		
designers	ve·cho·shev		
embroiderers	ve·ro·qem	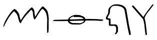	

in blue	bat·te·khe·let		
purple	u·va·ar·ga·man		
and scarlet yarn	be·to·w·la·at	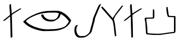	
	hash·sha·nee	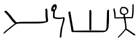	
and fine linen	u·vash·shesh	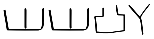	
and as weavers —	ve·o·reg		
as artistic designers	o·se		
of every kind	kal	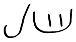	
of craft [”]	me·la·khah		
	ve·cho·she·ve	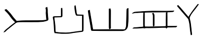	
	ma·cha·sha·vot		
are to carry out	ve·a·sah		Exodus 36:1
[“] So Bezalel	ve·tsal·el		
Oholiab	ve·a·ho·lee·av	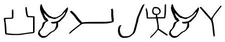	
and every	ve·khol		
person	eesh	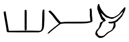	
skilled	cha·kham		
	lev	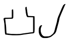	
-	a·sher		
has given	na·tan	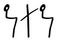	
[who]	YHVH		
skill	chakh·mah		
and ability	u·te·vu·nah		
them	ba·hem·mah	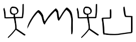	
to know	la·da·at		
how to perform	la·a·sot		
-	et		

all	kal	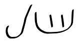	
the work	me·le·khet		
of constructing	a·vo·dat	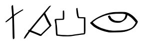	
the sanctuary ”	haq·qo·desh	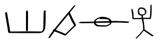	
everything	le·khol		
-	a·sher		
commanded	tsiw·vah		
by the LORD	YHVH	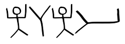	
summoned	vay·yiq·ra	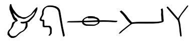	Exodus 36:2
Then Moses	mo·sheh	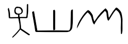	
	el		
Bezalel	be·tsal·ʾēl		
	ve·el		
Oholiab	a·ho·lee·av	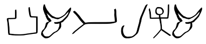	
	ve·el		
and every	kal	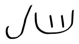	
person	eesh	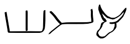	
skilled	cha·kham		
	lev	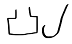	
whom	a·sher		
had gifted	na·tan		
the LORD	YHVH		
—	chakh·mah		
	be·lib·bo	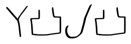	
everyone	kol	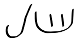	
whose	a·sher		
stirred him	ne·sa·o		

heart	lib·bo	
to come	le·qa·re·vah	
	el	
the work	ham·me·la·khah	
and do	la·a·sot	
-	o·tah	
They received	vay·yiq·chu	Exodus 36:3
from	mil·liph·ne	
Moses	mo·sheh	
	et	
all	kal	
the contributions	hat·te·ru·mah	
that	a·sher	
had brought	he·vee·u	
the Israelites	be·ne	
	yis·ra·el	
to carry out	lim·le·khet	
the service	a·vo·dat	
the sanctuary	haq·qo·desh	
of constructing	la·a·sot	
-	o·tah	
Meanwhile, the people	ve·hem	
continued to bring	he·vee·u	
	e·law	
	o·wd	
freewill offerings	ne·da·vah	
morning	bab·bo·qer	

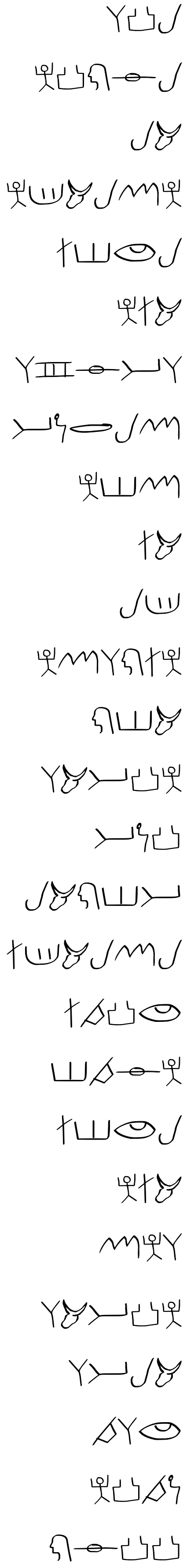

after morning	bab·bo·qer	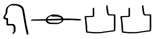	
left	vay·ya·vo·u	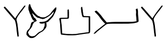	Exodus 36:4
so that all	kal	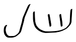	
the skilled craftsmen	ha·cha·kha·meem	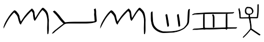	
who were doing	ha·o·seem	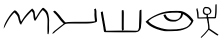	
-	et	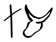	
all	kal	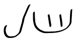	
the work	me·le·khet	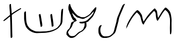	
on the sanctuary	haq·qo·desh	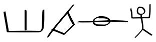	
-	eesh	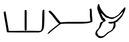	
-	eesh	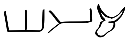	
their work	mim·me·lakh·to	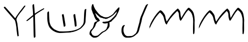	
-	a·sher	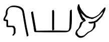	
-	hem·mah	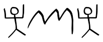	
	o·seem	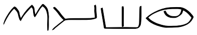	
and said	vay·yo·me·ru	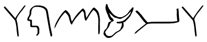	Exodus 36:5
to	el	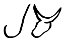	
Moses	mo·sheh	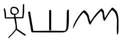	
	le·mor	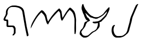	
more	mar·beem	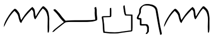	
“ The people	ha·am	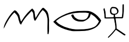	
are bringing	le·ha·vee	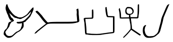	
than enough	mid·de	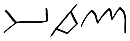	
for doing	ha·a·vo·dah	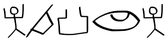	
the work	lam·me·la·khah	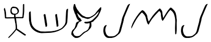	
-	a·sher	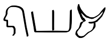	
has commanded	tsiw·vah	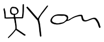	

the LORD	YHVH	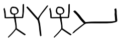	
to do ”	la·a·sot		
us	o·tah		
had given an order	vay·tsaw	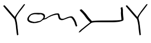	Exodus 36:6
After Moses	mo·sheh	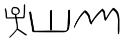	
they sent	vay·ya·a·vee·ru		
a proclamation	qo·wl	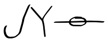	
throughout the camp :	bam·ma·cha·neh	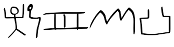	
	le·mor		
man	eesh	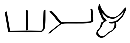	
or woman	ve·ish·shah		
“ No	al		
should make	ya·a·su		
else	o·wd		
anything	me·la·khah		
as an offering	lit·ru·mat		
for the sanctuary ”	haq·qo·desh	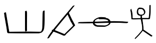	
were restrained	vay·yik·ka·le	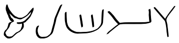	
So the people	ha·am		
from bringing more	me·ha·vee		
the work	ve·ham·me·la·khah		Exodus 36:7
since what they already had	ha·ye·tah	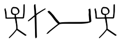	
than enough	day·yam	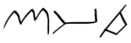	
all	le·khal		
	ham·me·la·khah		
to perform	la·a·so·wt		
-	o·tah		

was more	ve·ho·w·ter	והותרס	
among the workmen	vay·ya·a·su	ויעשו	Exodus 36:8
All	khal	כל	
the skilled craftsmen	cha·kham	חכם	
	lev	לב	
made	be·o·se	בעשי	
	ham·me·la·khah	המלאכה	
-	et	את	
for the tabernacle	ham·mish·kan	המשכן	
the ten	e·ser	עשר	
curtains	ye·ree·ot	יריעת	
linen	shesh	שש	
of finely spun	ma·she·zar	משזר	
as well as blue	u·te·khe·let	ותכלת	
purple	ve·ar·ga·man	וארגמן	
and scarlet yarn	ve·to·w·la·at	ותולעת	
	sha·nee	שני	
with cherubim	ke·ru·veem	כרבים	
worked into them	ma·a·seh	מעשה	
skillfully	cho·shev	חשב	
They were made	a·sah	עשה	
-	o·tam	אתם	
long	o·rekh	ארך	Exodus 36:9
curtain	hay·ree·ah	היריעה	
Each	ha·a·chat	האחת	
was twenty-eight	she·mo·neh	שמנה	
	ve·es·reem	ועשרים	

cubits	ba·am·mah		
wide	ve·ro·chav	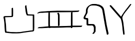	
[and] four	ar·ba		
cubits	ba·am·mah		
-	hay·ree·ah	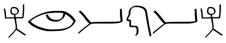	
-	ha·e·chat		
size	mid·dah		
[were] the same	a·chat	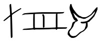	
all	le·khal		
the curtains	hay·ree·ot	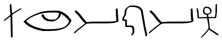	
And he joined	vay·chab·ber	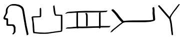	Exodus 36:10
-	et		
five	cha·mesh		
of the curtains	hay·ree·ot	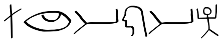	
	a·chat	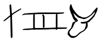	
together	el		
	e·chat	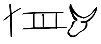	
and the other five	ve·cha·mesh	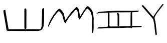	
-	ye·ree·ot	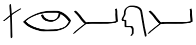	
he joined	chib·bar	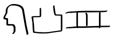	
	a·chat	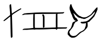	
as well	el		
	e·chat	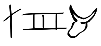	
He made	vay·ya·as		Exodus 36:11
loops	lul·ot		
of blue [material]	te·khe·let	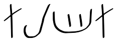	
on	al		

the edge	se·phat	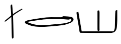	
curtain	hay·ree·ah	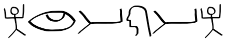	
in the first	ha·e·chat		
of the end	miq·qa·tsah	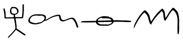	
set	bam·mach·ba·ret	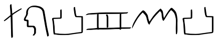	
	ken		
and also	a·sah		
	bis·phat	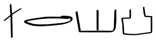	
curtain	hay·ree·ah	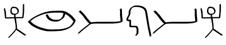	
on the end	haq·qee·tso·w·nah	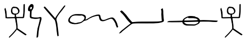	
set	bam·mach·be·ret		
in the second	hash·she·neet		
fifty	cha·mish·sheem		Exodus 36:12
loops	lu·la·ot		
He made	a·sah		
curtain	bay·ree·ah	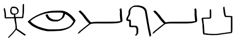	
on one	ha·e·chat		
and fifty	va·cha·mish·sheem	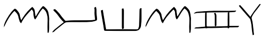	
loops	lu·la·ot		
	a·sah		
on the end	biq·tseh	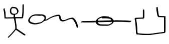	
curtain	hay·ree·ah	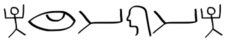	
-	a·sher		
set	bam·mach·be·ret		
of the second	hash·she·neet		
lined up	maq·bee·lot	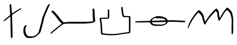	
so that the loops	hal·lu·la·ot	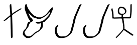	

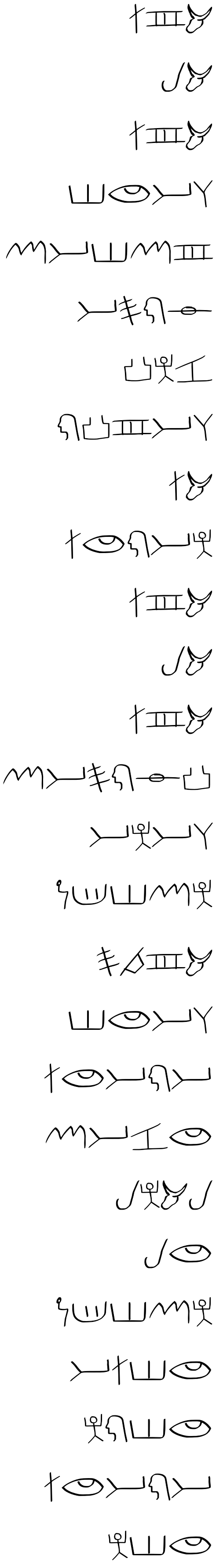

one	a·chat	
opposite	el	
another	e·chat	
He also made	vay·ya·as	Exodus 36:13
fifty	cha·mish·sheem	
clasps	qar·se	
gold	za·hav	
to join	vay·chab·ber	
-	et	
the curtains	hay·ri·ot	
	a·chat	
together	el	
	a·chat	
	baq·qe·ra·seem	
was	vay·hee	
so that the tabernacle	ham·mish·kan	
a unit	e·chad	
He then made	vay·ya·as	Exodus 36:14
curtains	ye·ree·ot	
of goat hair	iz·zeem	
for the tent	le·o·hel	
over	al	
the tabernacle —	ham·mish·kan	
eleven	ash·te	
	es·reh	
curtains	ye·ree·ot	
in all	a·sah	

-	o·tam		
long	o·rekh	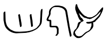	Exodus 36:15
-	hay·ree·ah	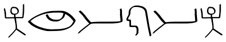	
-	ha·a·chat		
thirty	she·lo·sheem		
cubits	ba·am·mah		
and four	ve·ar·ba		
cubits	am·mo·wt		
wide	ro·chav	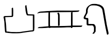	
-	hay·ree·ah	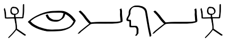	
Each	ha·e·chat		
size —	mid·dah		
was the same	a·chat	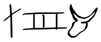	
of the eleven	le·ash·te		
	es·reh		
curtains	ye·ree·ot	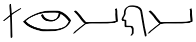	
He joined	vay·chab·ber	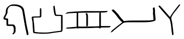	Exodus 36:16
-	et		
five	cha·mesh		
of the curtains	hay·ree·ot	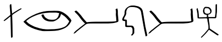	
into one set	le·vad		
-	ve·et		
six	shesh		
and the other	hay·ree·ot	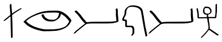	
into another	le·vad	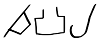	
He made	vay·ya·as		Exodus 36:17
loops	lu·la·ot		

fifty	cha·mish·sheem	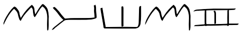	
along	al	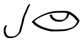	
the edge	se·phat	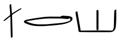	
curtain	hay·ree·ah	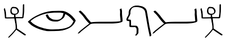	
of the end	haq·qee·tso·nah	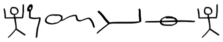	
in the first set	bam·mach·ba·ret	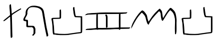	
and fifty	va·cha·mish·sheem	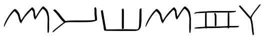	
loops	lu·la·ot	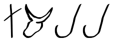	
	a·sah	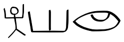	
along	al	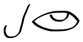	
the edge	se·phat	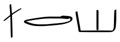	
of the corresponding curtain	hay·ree·ah	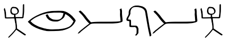	
set	ha·cho·ve·ret	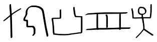	
in the second	hash·she·neet	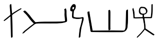	
He also made	vay·ya·as	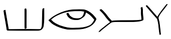	Exodus 36:18
clasps	qar·se	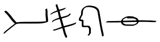	
bronze	ne·cho·shet	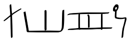	
fifty	cha·mish·sheem	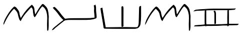	
together	le·chab·ber	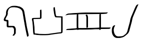	
-	et	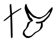	
to join the tent	ha·o·hel	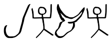	
	lih·yot	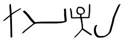	
as a unit	e·chad	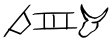	
Additionally, he made	vay·ya·as	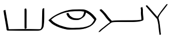	Exodus 36:19
a covering	mikh·seh	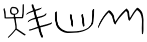	
for the tent	la·o·hel	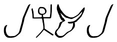	

skins	o·rot	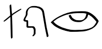	
of ram	e·leem	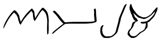	
dyed red	me·ad·da·meem	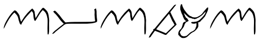	
a covering	u·mikh·seh	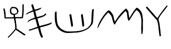	
	o·rot	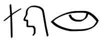	
of fine leather	te·cha·sheem	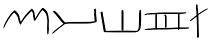	
and over that	mil·ma·e·lah	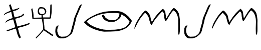	
Next, he constructed	vay·ya·as	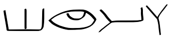	Exodus 36:20
-	et	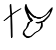	
frames	haq·qe·ra·sheem	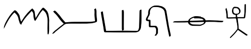	
for the tabernacle	lam·mish·kan	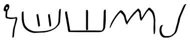	
wood	a·tse	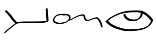	
of acacia	shit·teem	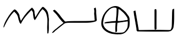	
upright	o·me·deem	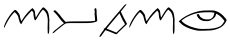	
[was] ten	e·ser	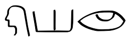	Exodus 36:21
cubits	ʾam·mo·wt	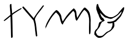	
long	o·rekh	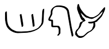	
Each frame	haq·qa·resh	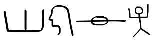	
and a cubit	ve·am·mah	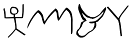	
and a half	va·cha·tsee	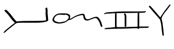	
	ha·am·mah	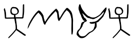	
wide	ro·chav	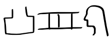	
	haq·qe·resh	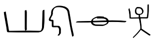	
	ha·e·chad	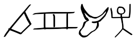	
Two	she·te	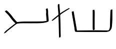	Exodus 36:22
tenons	ya·dot	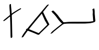	
frame	laq·qe·resh	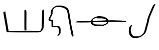	

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were connected	me·shul·la·vot	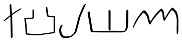	
other	a·chat	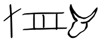	
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for each	e·chat	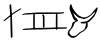	
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He made	a·sah	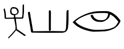	
all	le·khol	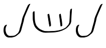	
the frames	qar·she	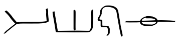	
of the tabernacle	ham·mish·kan		
He constructed	vay·ya·as		Exodus 36:23
-	et		
-	haq·qe·ra·sheem		
of the tabernacle	lam·mish·kan	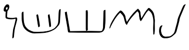	
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frames	qe·ra·sheem		
side	liph·at		
for the south	ne·gev		
	te·ma·nah		
forty	ve·ar·ba·eem		Exodus 36:24
bases	ad·ne		
silver	khe·seph		
[with]	a·sah		
to put under	ta·chat	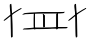	
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two	she·ne	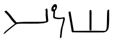	

bases	a·da·neem	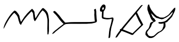	
-	ta·chat	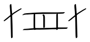	
for each frame	haq·qe·resh	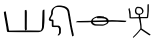	
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-	lish·te		
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-	u·she·ne	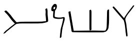	
-	a·da·neem	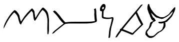	
under	ta·chat	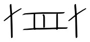	
-	haq·qe·resh	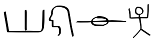	
each	ha·e·chad		
-	lish·te		
tenon	ye·do·taw		
side	u·le·tse·la		Exodus 36:25
of the tabernacle	ham·mish·kan		
For the second	hash·she·neet	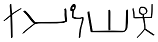	
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the north	tsa·pho·wn		
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twenty	es·reem	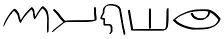	
frames	qe·ra·sheem	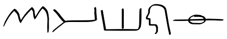	
and forty	ve·ar·ba·eem		Exodus 36:26
bases —	ad·ne·hem	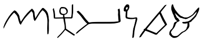	
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two	she·ne	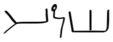	
bases	a·da·neem	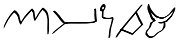	
under	ta·chat	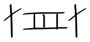	

-	haq·qe·resh	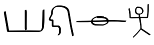	
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-	u·she·ne		
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frame	haq·qe·resh	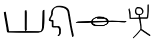	
each	ha·e·chad		
for the rear	u·le·yar·ke·te	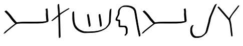	Exodus 36:27
of the tabernacle	ham·mish·kan		
the west side	yam·mah	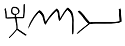	
He made	a·sah		
six	shish·shah	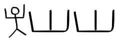	
frames	qe·ra·sheem	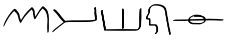	
two	u·she·ne		Exodus 36:28
frames	qe·ra·sheem	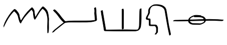	
[and]	a·sah		
corners	lim·quts·ot	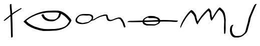	
of the tabernacle	ham·mish·kan		
for the two back	bay·yar·kha·ta·yim		
-	ve·ha·yu	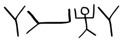	Exodus 36:29
coupled together	to·w·a·mim		
from bottom	mil·le·mat·tah	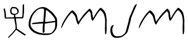	
	ve·yach·daw	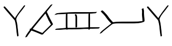	
	yih·yu		
	tam·meem	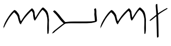	
to	el		
top	ro·sho		

and fitted into	el		
ring	hat·tab·ba·at	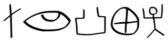	
a single	ha·e·chat		
in this way	ken		
He made	a·sah		
both	lish·ne·hem	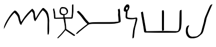	
-	lish·ne		
corners	ham·miq·tso·ot	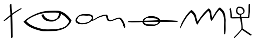	
So there were	ve·ha·yu	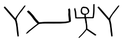	Exodus 36:30
eight	she·mo·nah		
frames	qe·ra·sheem	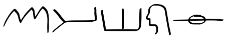	
bases —	ve·ad·ne·hem		
silver	ke·seph		
and sixteen	shish·shah		
	a·sar	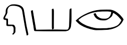	
-	a·da·neem		
two	she·ne	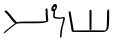	
	a·da·neem		
	she·ne	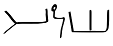	
	a·da·neem		
under	ta·chat		
frame	haq·qe·resh	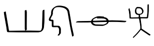	
each	ha·e·chad	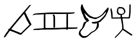	
He also made	vay·ya·as		Exodus 36:31
crossbars	be·ree·che	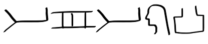	
wood	a·tse		
of acacia	shit·teem	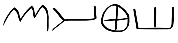	

five	cha·mish·shah		
for the frames	le·qar·she	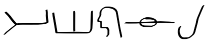	
side	tse·la	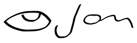	
of the tabernacle	ham·mish·kan	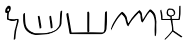	
on one	ha·e·chat		
five	va·cha·mish·shah		Exodus 36:32
-	ve·ree·chim	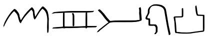	
for [those]	le·qar·she	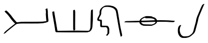	
side	tse·la	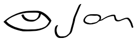	
-	ham·mish·kan		
on the other	hash·she·neet	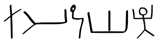	
and five	va·cha·mish·shah		
-	ve·ree·chim	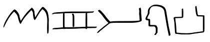	
for those	le·qar·she	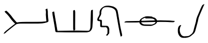	
of the tabernacle	ham·mish·kan		
on the rear side	lay·yar·kha·ta·yim		
to the west	yam·mah	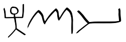	
He made	vay·ya·as		Exodus 36:33
-	et		
crossbar	hab·be·ree·ach	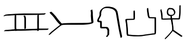	
the central	hat·tee·khon	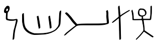	
to run through	liv·ro·ach		
the center	be·to·wkh		
of the frames	haq·qe·ra·sheem		
from	min		
one end	haq·qa·tseh	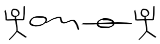	
to	el		

the other	haq·qa·tseh	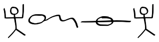	
And	ve·et		Exodus 36:34
the frames	haq·qe·ra·sheem		
he overlaid	tsip·pah		
with gold	za·hav	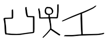	
-	ve·et		
rings	tab·be·o·tam		
and made	a·sah		
gold	za·hav	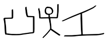	
to hold	bat·teem	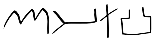	
the crossbars	lab·be·ree·chim	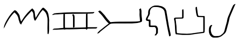	
He also overlaid	vay·tsaph		
-	et		
the crossbars	hab·be·ree·chim	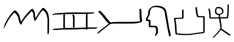	
with gold	za·hav	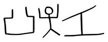	
Next, he made	vay·ya·as		Exodus 36:35
-	et		
the veil	hap·pa·ro·khet		
[of] blue	te·khe·let	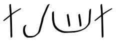	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	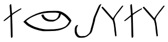	
	sha·nee	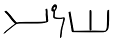	
linen	ve·shesh		
and finely spun	ma·she·zar		
worked [into it]	ma·a·seh		
skillfully	cho·shev	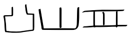	
-	a·sah		

-	o·tah	
[with] cherubim	ke·ru·veem	
He also made	vay·ya·as	Exodus 36:36
for it	lah	
four	ar·ba·ah	
posts	am·mu·de	
of acacia wood	shit·teem	
and overlaid them	vay·tsap·pem	
with gold	za·hav	
hooks	va·ve·hem	
along with gold	za·hav	
and he cast	vay·yi·tsoq	
for the posts	la·hem	
four	ar·ba·ah	
bases	ad·ne	
silver	kha·seph	
he made	vay·ya·as	Exodus 36:37
a curtain	ma·sakh	
For the entrance	le·phe·tach	
to the tent	ha·o·hel	
with blue	te·khe·let	
purple	ve·ar·ga·man	
and scarlet yarn	ve·to·w·la·at	
	sha·nee	
linen	ve·shesh	
and finely spun	ma·she·zar	
	ma·a·seh	

embroidered	ro·qem	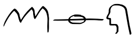	
together with	ve·et		Exodus 36:38
posts	am·mu·daw		
five	cha·mish·shah		
-	ve·et		
and their hooks	va·ve·hem	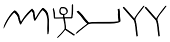	
He overlaid	ve·tsip·pah		
the tops	ra·she·hem	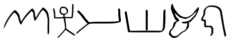	
of the posts and their bands	va·cha·shu·qe·hem	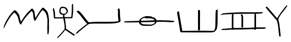	
with gold	za·hav	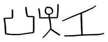	
bases	ve·ad·ne·hem	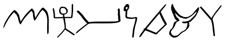	
and their five	cha·mish·shah		
were bronze	ne·cho·shet		
to construct	vay·ya·as		Exodus 37:1
Bezalel went on	be·tsal·el		
-	et		
the ark	ha·a·ron		
wood	a·tse		
of acacia	shit·teem	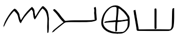	
two	am·ma·ta·yim		
and a half cubits	va·che·tsee	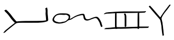	
long	a·re·ko	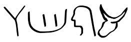	
a cubit	ve·am·mah		
and a half	va·che·tsee	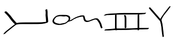	
wide	ra·che·bo	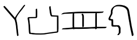	
and a cubit	ve·am·mah		
and a half	va·che·tsee		

high	qo·ma·to	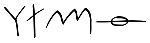	
He overlaid	vay·tsap·pe·hu		Exodus 37:2
gold	za·hav	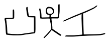	
it with pure	ta·ho·wr		
both inside	mib·ba·yit	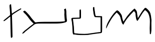	
and out	u·mi·chuts	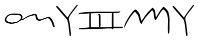	
and made	vay·ya·as		
	lo	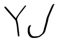	
molding	zer		
a gold	za·hav		
around it	sa·veev	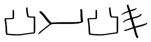	
And he cast	vay·yi·tsoq		Exodus 37:3
	lo		
four	ar·ba		
rings	tab·be·ot	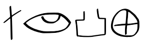	
gold	za·hav		
for	al		
its four	ar·ba		
feet	pa·a·mo·taw	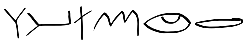	
two	u·she·te		
rings	tab·ba·ot	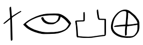	
on	al		
side	tsal·o		
one	ha·e·chat		
and two	u·she·te		
-	tab·ba·o·wt		
on	al		

-	tsal·o	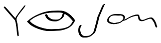	
the other	hash·she·neet	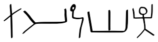	
Then he made	vay·ya·as	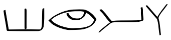	Exodus 37:4
poles	bad·de	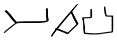	
wood	a·tse	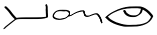	
of acacia	shit·teem	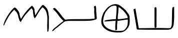	
and overlaid	vay·tsaph	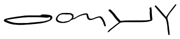	
them	o·tam	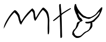	
with gold	za·hav	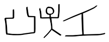	
He inserted	vay·ya·ve	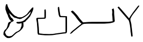	Exodus 37:5
-	et	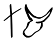	
the poles	hab·bad·deem	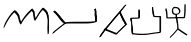	
into the rings	bat·tab·ba·ot	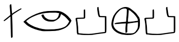	
on	al	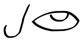	
the sides	tsal·ot	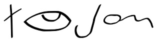	
of the ark	ha·a·ron	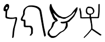	
in order to carry	la·set	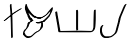	
-	et	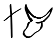	
[it]	ha·a·ron	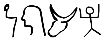	
He constructed	vay·ya·as	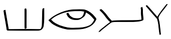	Exodus 37:6
a mercy seat	kap·po·ret	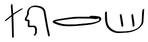	
gold	za·hav	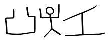	
of pure	ta·ho·wr	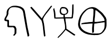	
two	am·ma·ta·yim	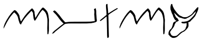	
and a half cubits	va·che·tsee	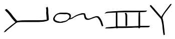	
long	a·re·kah	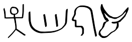	
and a cubit	ve·am·mah	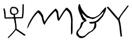	

and a half	va·che·tsee	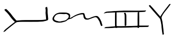	
wide	ra·che·bah	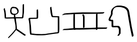	
He made	vay·ya·as		Exodus 37:7
two	she·ne	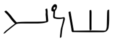	
cherubim	khe·ru·veem	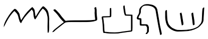	
gold	za·hav	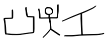	
of hammered	miq·shah	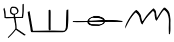	
-	a·sah		
-	o·tam		
[at the]	mish·she·ne	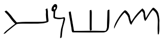	
ends	qe·tso·wt		
of the mercy seat	hak·kap·po·ret		
cherub	ke·ruv		Exodus 37:8
one	e·chad	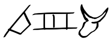	
end	miq·qa·tsah	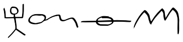	
on one	miz·zeh		
-	u·khe·ruv	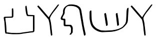	
and one	e·chad	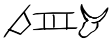	
-	miq·qa·tsah	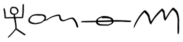	
on the other	miz·zeh		
-	min		
-	hak·kap·po·ret		
[all] made	a·sah		
-	et		
	hak·ke·ru·veem		
-	mish·she·ne	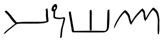	
[from one piece of gold]	qits·wo·to		

-	vay·yih·yu	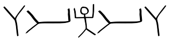	Exodus 37:9
And the cherubim	hak·ke·ru·veem		
that spread	po·re·se		
had wings	khe·na·pha·yim		
upward	le·ma·lah		
overshadowing	so·khe·kheem		
-	be·khan·phe·hem	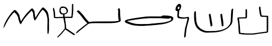	
-	al		
the mercy seat	hak·kap·po·ret		
[The cherubim] faced	u·phe·ne·hem	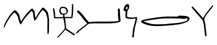	
each	eesh	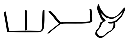	
	el		
other	a·chee	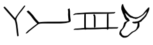	
looking toward	el		
the mercy seat	hak·kap·po·ret		
	ha·yu	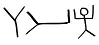	
-	pe·ne	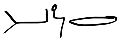	
-	hak·ke·ru·veem	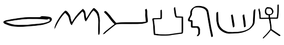	
He also made	vay·ya·as		Exodus 37:10
-	et		
the table	hash·shul·chan	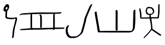	
wood	a·tse		
of acacia	shit·teem	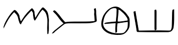	
two cubits	am·ma·ta·yim		
long	a·re·ko	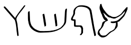	
a cubit	ve·am·mah		
wide	ra·che·bo		

and a cubit	ve·am·mah		
and a half	va·che·tsee	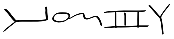	
high	qo·ma·to	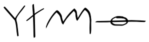	
He overlaid	vay·tsaph		Exodus 37:11
it	o·to		
gold	za·hav	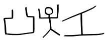	
with pure	ta·ho·wr		
and made	vay·ya·as		
	lo		
molding	zer		
a gold	za·hav	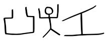	
around it	sa·veev	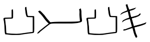	
And he made	vay·ya·as		Exodus 37:12
it	lo		
a rim	mis·ge·ret		
a handbreadth wide	to·phach		
around	sa·veev	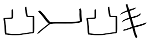	
and put	vay·ya·as		
molding	zer		
a gold	za·hav	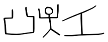	
the rim	le·mis·gar·to		
on	sa·veev	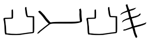	
He cast	vay·yi·tsoq		Exodus 37:13
for [the table]	lo		
four	ar·ba		
rings	tab·be·ot	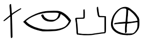	
gold	za·hav	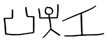	

and fastened	vay·yit·ten	ויתן	
-	et	את	
[them]	hat·tab·ba·ot	הטבעת	
to	al	על	
the four	ar·ba	ארבע	
corners	hap·pe·ot	הפאת	
-	a·sher	אשר	
at its four	le·ar·ba	לארבע	
legs	rag·law	רגליו	
close	le·um·mat	לעמת	Exodus 37:14
to the rim	ham·mis·ge·ret	המסגרת	
were placed	ha·yu	היו	
The rings	hat·tab·ba·ot	הטבעת	
to serve as holders	bat·teem	בתים	
for the poles	lab·bad·deem	לבדים	
used to carry	la·set	לשאת	
-	et	את	
the table	hash·shul·chan	השלחן	
He made	vay·ya·as	ויעש	Exodus 37:15
-	et	את	
the poles	hab·bad·deem	הבדים	
wood	a·tse	עצי	
[of] acacia	shit·teem	שטים	
and overlaid	vay·tsaph	ויצף	
them	o·tam	אתם	
with gold	za·hav	זהב	
for carrying	la·set	לשאת	

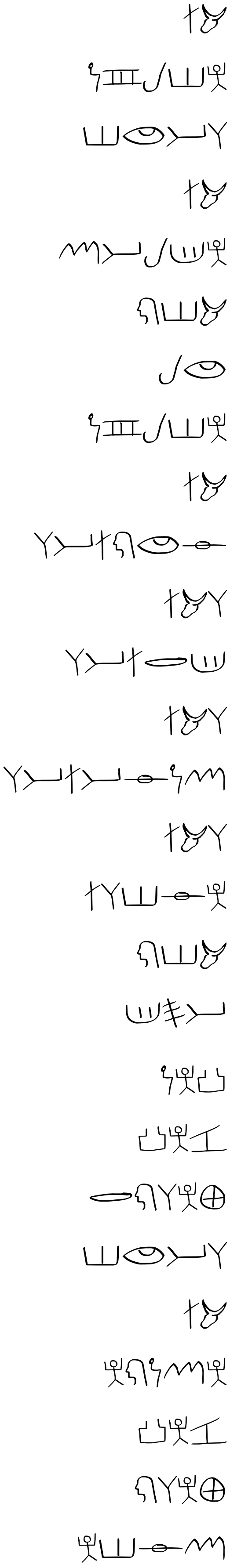

-	et	
the table	hash·shul·chan	
He also made	vay·ya·as	Exodus 37:16
-	et	
the utensils	hak·ke·leem	
-	a·sher	
for	al	
the table	hash·shul·chan	
-	et	
its plates	qe·a·ro·taw	
-	ve·et	
and dishes	kap·po·taw	
-	ve·et	
as well as its bowls	me·naq·qee·yo·taw	
-	ve·et	
and pitchers	haq·qe·sa·wot	
-	a·sher	
for pouring drink offerings	yus·sakh	
	ba·hen	
gold :	za·hav	
out of pure	ta·ho·wr	
Then he made	vay·ya·as	Exodus 37:17
-	et	
the lampstand	ham·me·no·rah	
gold	za·hav	
out of pure	ta·ho·wr	
hammered	miq·shah	

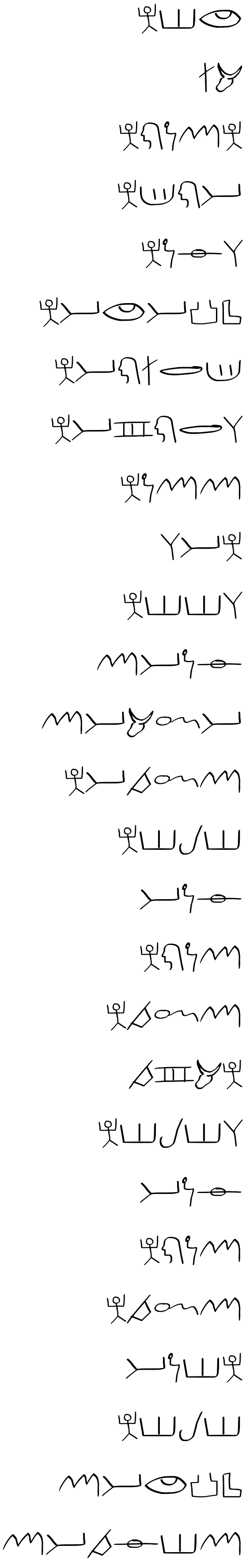

-	a·sah	
-	et	
-	ham·me·no·rah	
its base	ye·re·khah	
and shaft	ve·qa·nah	
its cups	ge·vee·e·ha	
and its buds	kaph·to·re·ha	
and petals	u·phe·ra·che·ha	
all of one piece	mim·men·nah	
:	ha·yu	
Six	ve·shish·shah	Exodus 37:18
branches	qa·neem	
extended	yo·tse·eem	
from the sides	mits·tsid·de·ha	
three	she·lo·shah	
-	qe·ne	
-	me·no·rah	
side	mits·tsid·dah	
on one	ha·e·chad	
and three	u·she·lo·shah	
-	qe·ne	
-	me·no·rah	
-	mits·tsid·dah	
on the other	hash·she·nee	
There were three	she·lo·shah	Exodus 37:19
cups	ge·vi·eem	
shaped like almond blossoms	me·shuq·qa·deem	

branch	baq·qa·neh	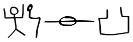	
on the first	ha·e·chad		
each with buds	kaph·tor		
and petals	va·phe·rach		
three	u·she·lo·shah	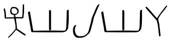	
-	ge·vi·eem		
-	me·shuq·qa·deem	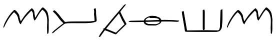	
branch	be·qa·neh	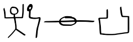	
on the next	e·chad	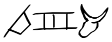	
-	kaph·tor		
-	va·pha·rach		
and the same	ken	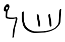	
for all six	le·she·shet		
branches	haq·qa·neem	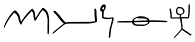	
that extended	hay·yo·tse·eem		
from	min		
the lampstand	ham·me·no·rah	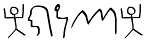	
And on the lampstand	u·vam·me·no·rah		Exodus 37:20
were four	ar·ba·ah	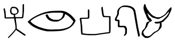	
cups	ge·vi·eem		
shaped like almond blossoms	me·shuq·qa·deem	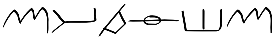	
with buds	kaph·to·re·ha		
and petals	u·phe·ra·che·ha	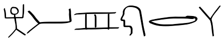	
A bud	ve·khaph·tor		Exodus 37:21
was under	ta·chat	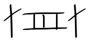	
the first pair	she·ne	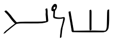	
of branches	haq·qa·neem	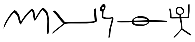	

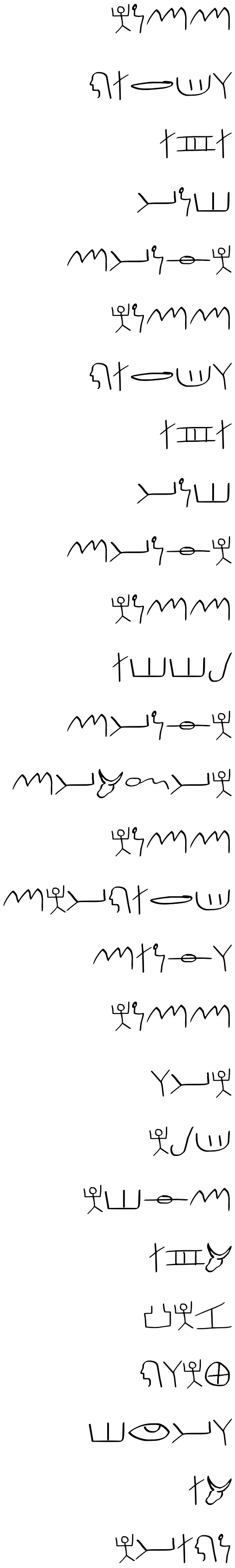

from [the lampstand]	mim·men·nah	
a bud	ve·khaph·tor	
under	ta·chat	
the second pair	she·ne	
	haq·qa·neem	
-	mim·men·nah	
and a bud	ve·khaph·tor	
under	ta·chat	
the third pair	she·ne	
-	haq·qa·neem	
-	mim·men·nah	
-	le·she·shet	
-	haq·qa·neem	
that extended	hay·yo·tse·eem	
-	mim·men·nah	
The buds	kaph·to·re·hem	Exodus 37:22
and branches	u·qe·no·tam	
of one piece [with the lampstand]	mim·men·nah	
were	ha·yu	
all	kul·lah	
hammered	miq·shah	
-	a·chat	
gold	za·hav	
out of pure	ta·ho·wr	
He also made	vay·ya·as	Exodus 37:23
-	et	
lamps	ne·ro·te·ha	

its seven	shiv·ah	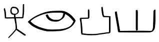	
its wick trimmers	u·mal·qa·che·ha	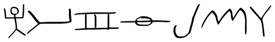	
and trays	u·mach·to·te·ha	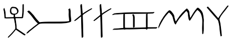	
gold	za·hav	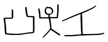	
of pure	ta·ho·wr	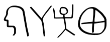	
from a talent	kik·kar	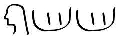	Exodus 37:24
gold	za·hav	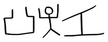	
of pure	ta·ho·wr	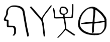	
He made	a·sah	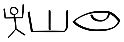	
[the lampstand]	o·tah	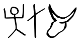	
-	ve·et	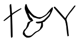	
and all	kal	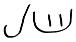	
its utensils	ke·le·ha	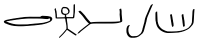	
He made	vay·ya·as	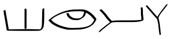	Exodus 37:25
-	et	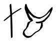	
the altar	miz·bach	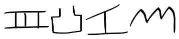	
of incense	haq·qe·to·ret	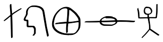	
wood	a·tse	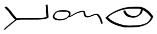	
out of acacia	shit·teem	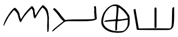	
a cubit	am·mah	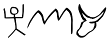	
long	a·re·ko	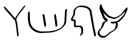	
a cubit	ve·am·mah	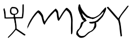	
wide	ra·che·bo	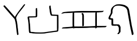	
It was square	ra·vu·a	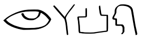	
and two cubits	ve·am·ma·ta·yim	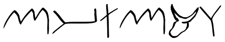	
high	qo·ma·to	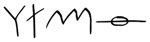	
of one piece	mim·men·nu	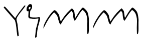	

were	ha·yu	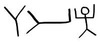	
Its horns	qar·no·taw	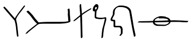	
And he overlaid	vay·tsaph		Exodus 37:26
-	o·to		
gold	za·hav	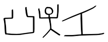	
with pure	ta·ho·wr		
-	et		
the top	gag·go		
-	ve·et		
the sides	qee·ro·taw		
all	sa·veev	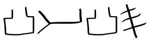	
and	ve·et		
and horns	qar·no·taw	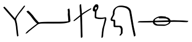	
Then he made	vay·ya·as		
	lo		
a molding	zer		
of gold	za·hav	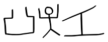	
around it	sa·veev	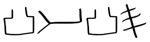	
two	u·she·te		Exodus 37:27
rings	tab·be·ot		
gold	za·hav	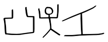	
He made	a·sah		
	lo		
below	mit·ta·chat		
the molding	le·ze·ro		
on	al		
-	she·te		

-	tsal·o·taw	צלעתיו	
-	al	על	
-	she·ne	שני	
opposite sides	tsid·daw	צדיו	
to hold	le·vat·teem	לבתים	
the poles	le·vad·deem	לבדים	
used to carry	la·set	לשאת	
it	o·to	אתו	
	ba·hem	בהם	
And he made	vay·ya·as	ויעש	Exodus 37:28
-	et	את	
the poles	hab·bad·deem	הבדים	
wood	a·tse	עצי	
of acacia	shit·teem	שטים	
and overlaid	vay·tsaph	ויצף	
them	o·tam	אתם	
with gold	za·hav	זהב	
He also made	vay·ya·as	ויעש	Exodus 37:29
-	et	את	
oil	she·men	שמן	
anointing	ham·mish·chah	המשחה	
the sacred	qo·desh	קדש	
-	ve·et	ואת	
incense	qe·to·ret	קטרת	
fragrant	has·sam·meem	הסמים	
and the pure	ta·ho·wr	טהור	
	ma·a·seh	מעשה	

[the work] of a perfumer	ro·qe·ach	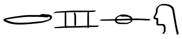	
[Bezalel] constructed	vay·ya·as	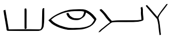	Exodus 38:1
-	et	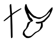	
the altar	miz·bach	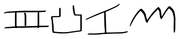	
of burnt offering	ha·o·lah	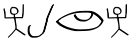	
wood	a·tse	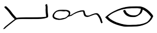	
from acacia	shit·teem	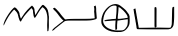	
five	cha·mesh	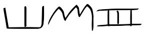	
cubits	am·mo·wt	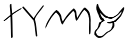	
long	a·re·ko	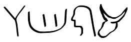	
five	ve·cha·mesh	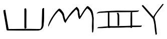	
cubits	am·mo·wt	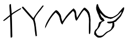	
wide	ra·che·bo	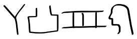	
It was square	ra·vu·a	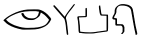	
and three	ve·sha·losh	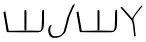	
cubits	am·mo·wt	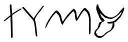	
high	qo·ma·to	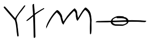	
He made	vay·ya·as	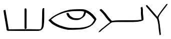	Exodus 38:2
a horn	qar·no·taw	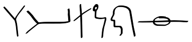	
at each of	al	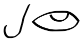	
its four	ar·ba	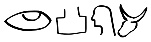	
corners	pin·no·taw	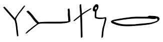	
of one piece	mim·men·nu	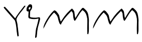	
were	ha·yu	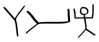	
so that the horns [and altar]	qar·no·taw	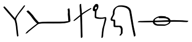	
and he overlaid	vay·tsaph	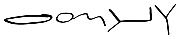	
-	o·to	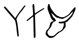	

[the altar] with bronze	ne·cho·shet		
He made	vay·ya·as		Exodus 38:3
-	et		
all	kal	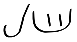	
utensils	ke·le	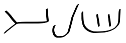	
the altar’s	ham·miz·be·ach	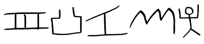	
-	et		
its pots	has·see·rot	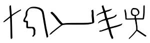	
-	ve·et		
shovels	hay·ya·eem		
-	ve·et		
sprinkling bowls	ham·miz·ra·qot		
-	et		
meat forks	ham·miz·la·got		
-	ve·et		
and firepans	ham·mach·tot		
-	kal	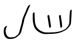	
-	ke·law	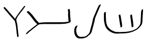	
-	a·sah		
of bronze —	ne·cho·shet		
He made	vay·ya·as		Exodus 38:4
for the altar	lam·miz·be·ach		
a grate	mikh·bar	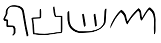	
	ma·a·seh		
mesh	re·shet		
of bronze	ne·cho·shet		
under	ta·chat	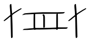	

its ledge	kar·kub·bo		
up from the bottom	mil·le·mat·tah	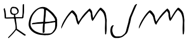	
	ad		
halfway	chets·yo		
he cast	vay·yi·tsoq	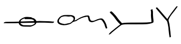	Exodus 38:5
At the four	ar·ba		
rings	tab·ba·ot		
four	be·ar·ba		
corners	haq·qe·tsa·wot	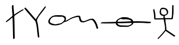	
grate	le·mikh·bar		
of the bronze	han·ne·cho·shet	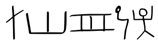	
as holders	bat·teem	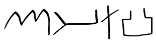	
for the poles	lab·bad·deem		
And he made	vay·ya·as		Exodus 38:6
-	et		
the poles	hab·bad·deem		
wood	a·tse		
of acacia	shit·teem	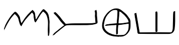	
and overlaid	vay·tsaph	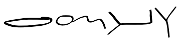	
them	o·tam		
with bronze	ne·cho·shet		
Then he inserted	vay·ya·ve	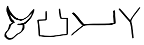	Exodus 38:7
-	et		
the poles	hab·bad·deem	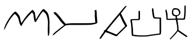	
into the rings	bat·tab·ba·ot		
on	al		
the sides	tsal·ot		

of the altar	ham·miz·be·ach	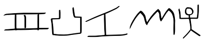	
for carrying	la·set		
it	o·to		
	ba·hem	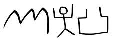	
so that it was hollow	ne·vuv		
with boards	lu·chot	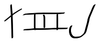	
He made	a·sah		
[the altar]	o·to		
Next he made	vay·ya·as		Exodus 38:8
-	et		
basin	hak·kee·yo·wr	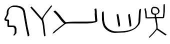	
the bronze	ne·cho·shet		
-	ve·et		
and its stand	kan·no	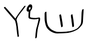	
	ne·cho·shet		
from the mirrors	be·mar·ot	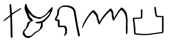	
served	hats·tso·ve·ot		
of the women who	a·sher		
	tsa·ve·u		
at the entrance	pe·tach		
to the Tent	o·hel		
of Meeting	mo·w·ed		
Then he constructed	vay·ya·as		Exodus 38:9
-	et		
the courtyard	he·cha·tser	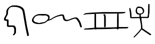	
side	liph·at		
The south	ne·gev		

	te·ma·nah	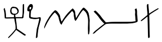	
[and had] curtains	qal·e	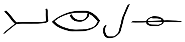	
of the courtyard	he·cha·tser	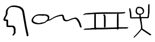	
linen	shesh	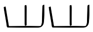	
of finely spun	ma·she·zar	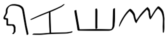	
was a hundred	me·ah	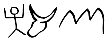	
cubits [long]	ba·am·mah	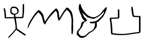	
posts	am·mu·de·hem	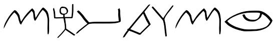	Exodus 38:10
with twenty	es·reem	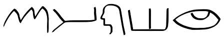	
bases	ve·ad·ne·hem	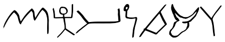	
and twenty	es·reem	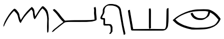	
bronze	ne·cho·shet	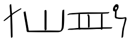	
hooks	va·ve	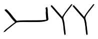	
on the posts	ha·am·mu·deem	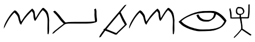	
and bands	va·cha·shu·qe·hem	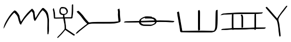	
and with silver	ka·seph	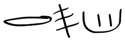	
side	ve·liph·at	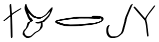	Exodus 38:11
The north	tsa·pho·wn	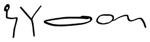	
[was also] a hundred	me·ah	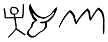	
cubits [long]	va·am·mah	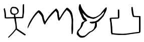	
posts	am·mu·de·hem	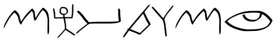	
with twenty	es·reem	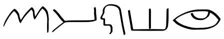	
bases	ve·ad·ne·hem	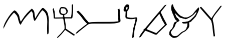	
and twenty	es·reem	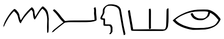	
bronze	ne·cho·shet	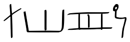	
The hooks	va·ve	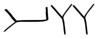	
of the posts	ha·am·mu·deem	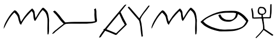	

and bands	va·cha·shu·qe·hem	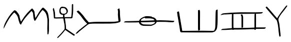	
were silver	ka·seph	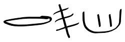	
side	ve·liph·at	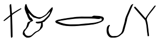	Exodus 38:12
The west	yam	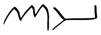	
[and had] curtains	qe·la·eem	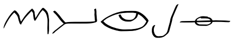	
[was] fifty	cha·mish·sheem	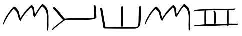	
cubits long	ba·am·mah	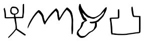	
posts	am·mu·de·hem	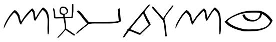	
with ten	a·sa·rah	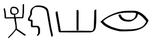	
bases	ve·ad·ne·hem	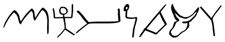	
and ten	a·sa·rah	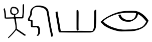	
The hooks	va·ve	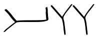	
of the posts	ha·am·mu·deem	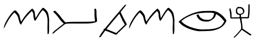	
and bands	va·cha·shu·qe·hem	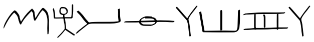	
were silver	ka·seph	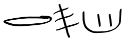	
side	ve·liph·at	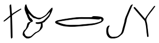	Exodus 38:13
And the east	qe·de·mah	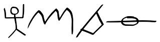	
toward the sunrise	miz·ra·chah	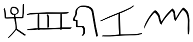	
[was also] fifty	cha·mish·sheem	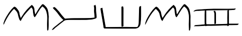	
cubits [long]	am·mah	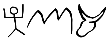	
The curtains	qe·la·eem	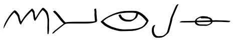	Exodus 38:14
[of the entrance were] fifteen	cha·mesh	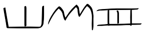	
	es·reh	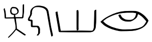	
cubits [long]	am·mah	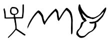	
on	el	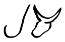	
one side	hak·ka·teph	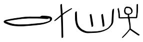	
posts	am·mu·de·hem	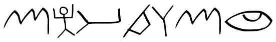	

with three	she·lo·shah	שלשה	
bases	ve·ad·ne·hem	ואדניהם	
and three	she·lo·shah	שלשה	
side	ve·lak·ka·teph	ולכתף	Exodus 38:15
on the other	hash·she·neet	השנית	
[as well]	miz·zeh	מזה	
	u·miz·zeh	ומזה	
	le·sha·ar	לשער	
	he·cha·tser	החצר	
And the curtains	qe·la·eem	קלעים	
were also fifteen	cha·mesh	חמש	
-	es·reh	עשרה	
cubits long	am·mah	אמה	
posts	am·mu·de·hem	עמדיהם	
with three	she·lo·shah	שלשה	
bases	ve·ad·ne·hem	ואדניהם	
and three	she·lo·shah	שלשה	
All	kal	כל	Exodus 38:16
the curtains	qal·e	קלעי	
the courtyard	he·cha·tser	החצר	
around	sa·veev	סביב	
linen	shesh	שש	
were made of finely spun	ma·she·zar	משזר	
The bases	ve·ha·a·da·neem	והאדנים	Exodus 38:17
for the posts	la·am·mu·deem	לעמדים	
were bronze	ne·cho·shet	נחשת	
the hooks	va·ve	ווי	

-	ha·am·mu·deem		
and bands	va·cha·shu·qe·hem	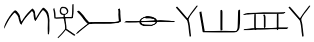	
were silver	ke·seph		
and the plating	ve·tsip·pui		
for the tops	ra·she·hem	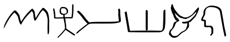	
of the posts was silver	ka·seph		
	ve·hem	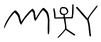	
were banded	me·chush·sha·qeem	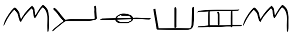	
with silver	ke·seph		
So all	kol	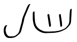	
the posts	am·mu·de		
of the courtyard	he·cha·tser	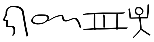	
The curtain	u·ma·sakh		Exodus 38:18
for the entrance	sha·ar		
to the courtyard	he·cha·tser	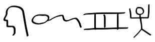	
	ma·a·seh		
was embroidered	ro·qem	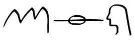	
with blue	te·khe·let	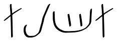	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	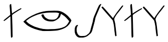	
	sha·nee	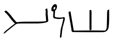	
linen	ve·shesh		
and finely spun	ma·she·zar		
[It was] twenty	ve·es·reem		
cubits	am·mah		
long	o·rekh	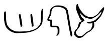	
high	ve·qo·w·mah	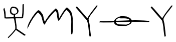	

	ve·ro·chav	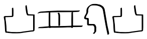	
five	cha·mesh		
cubits	am·mo·wt		
and, like	le·um·mat		
the curtains	qal·e		
of the courtyard	he·cha·tser	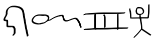	
posts	ve·am·mu·de·hem		Exodus 38:19
with four	ar·ba·ah		
bases	ve·ad·ne·hem	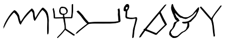	
and four	ar·ba·ah		
bronze	ne·cho·shet		
Their hooks	va·ve·hem	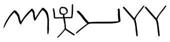	
were silver	ke·seph		
and the plating	ve·tsip·pui		
of their tops	ra·she·hem	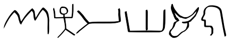	
as well as the bands	va·cha·shu·qe·hem	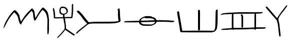	
-	ka·seph		
All	ve·khal		Exodus 38:20
the tent pegs	hay·te·dot	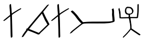	
for the tabernacle	lam·mish·kan	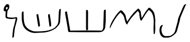	
courtyard	ve·le·cha·tser	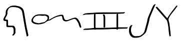	
and for the surrounding	sa·veev	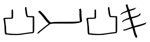	
were bronze	ne·cho·shet	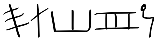	
This	el·leh	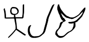	Exodus 38:21
is the inventory	phe·qu·de	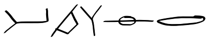	
for the tabernacle	ham·mish·kan		
the tabernacle	mish·kan		

of the Testimony	ha·e·dut	
as	a·sher	
recorded	puq·qad	
at	al	
command	pee	
Moses’	mo·sheh	
by	a·vo·dat	
the Levites	hal·vee·yim	
under the direction	be·yad	
of Ithamar	ee·ta·mar	
son	ben	
of Aaron	a·ha·ron	
the priest	hak·ko·hen	
Bezalel	u·ve·tsal·el	Exodus 38:22
son	ben	
of Uri	u·ree	
the son	ben	
of Hur	chur	
of the tribe	le·mat·teh	
of Judah	ye·hu·dah	
made	a·sah	
-	et	
everything	kal	
that	a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	

Moses	mo·sheh	𐤌𐤔𐤄	
With him [was]	ve·it·to	𐤅𐤀𐤕𐤅	Exodus 38:23
Oholiab	a·ho·lee·av	𐤀𐤄𐤋𐤉𐤀𐤁	
son	ben	𐤁𐤍	
of Ahisamach	a·chee·sa·makh	𐤀𐤇𐤉𐤎𐤌𐤊	
of the tribe	le·mat·teh	𐤋𐤌𐤈𐤄	
of Dan	dan	𐤃𐤍	
an engraver	cha·rash	𐤇𐤓𐤔	
designer	ve·cho·shev	𐤅𐤇𐤔𐤁	
and embroiderer	ve·ro·qem	𐤅𐤓𐤒𐤌	
in blue	bat·te·khe·let	𐤁𐤕𐤊𐤋𐤕	
purple	u·va·ar·ga·man	𐤅𐤁𐤀𐤓𐤂𐤌𐤍	
and scarlet yarn	u·ve·to·w·la·at	𐤅𐤁𐤕𐤅𐤋𐤏𐤕	
	hash·sha·nee	𐤄𐤔𐤍𐤉	
and fine linen	u·vash·shesh	𐤅𐤁𐤔𐤔	
All	kal	𐤊𐤋	Exodus 38:24
the gold	haz·za·hav	𐤄𐤆𐤄𐤁	
used	he·a·sui	𐤄𐤏𐤔𐤅𐤉	
for the work	lam·me·la·khah	𐤋𐤌𐤋𐤀𐤊𐤄	
	be·khol	𐤁𐤊𐤋	
	me·le·khet	𐤌𐤋𐤀𐤊𐤕	
on the sanctuary	haq·qo·desh	𐤄𐤒𐤃𐤔	
totaled	vay·hee	𐤅𐤉𐤄𐤉	
	ze·hav	𐤆𐤄𐤁	
from the wave offering	hat·te·nu·phah	𐤄𐤕𐤍𐤅𐤐𐤄	
29	te·sha	𐤕𐤔𐤏	
	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	

talents	kik·kar	𐤊𐤊𐤓	
and 730	u·she·va	𐤅𐤔𐤁𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	u·she·lo·sheem	𐤅𐤔𐤋𐤔𐤉𐤌	
shekels	she·qel	𐤔𐤒𐤋	
shekel	be·she·qel	𐤁𐤔𐤒𐤋	
according to the sanctuary	haq·qo·desh	𐤄𐤒𐤃𐤔	
The silver	ve·khe·seph	𐤅𐤊𐤎𐤐	Exodus 38:25
from those numbered	pe·qu·de	𐤐𐤒𐤅𐤃𐤉	
among the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
totaled 100	me·at	𐤌𐤀𐤕	
talents	kik·kar	𐤊𐤊𐤓	
and 1,775	ve·e·leph	𐤅𐤀𐤋𐤐	
	u·she·va	𐤅𐤔𐤁𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	va·cha·mish·shah	𐤅𐤇𐤌𐤔𐤄	
	ve·shiv·eem	𐤅𐤔𐤁𐤏𐤉𐤌	
shekels	she·qel	𐤔𐤒𐤋	
shekel —	be·she·qel	𐤁𐤔𐤒𐤋	
according to the sanctuary	haq·qo·desh	𐤄𐤒𐤃𐤔	
a beka	be·qa	𐤁𐤒𐤏	Exodus 38:26
per person	lag·gul·go·let	𐤋𐤂𐤋𐤂𐤋𐤕	
[that is], half	ma·cha·tseet	𐤌𐤇𐤑𐤉𐤕	
a shekel	hash·she·qel	𐤄𐤔𐤒𐤋	
shekel	be·she·qel	𐤁𐤔𐤒𐤋	
according to the sanctuary	haq·qo·desh	𐤄𐤒𐤃𐤔	

from everyone	le·khol		
who had crossed over	ha·o·ver		
to	al		
be numbered	hap·pe·qu·deem	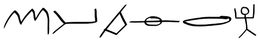	
of age	mib·ben	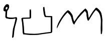	
twenty	es·reem		
years	sha·nah	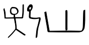	
or older	va·ma·lah		
a total of 603,550	le·shesh		
	me·o·wt		
	e·leph	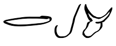	
	u·she·lo·shet	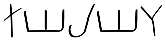	
	a·la·pheem	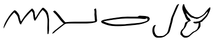	
	va·cha·mesh	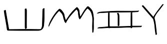	
	me·o·wt		
men	va·cha·mish·sheem	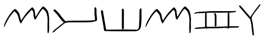	
were	vay·hee	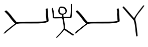	Exodus 38:27
The hundred	me·at		
talents	kik·kar		
of silver	hak·ke·seph		
used to cast	la·tse·qet	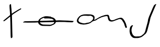	
-	et		
the bases	ad·ne		
of the sanctuary	haq·qo·desh	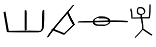	
-	ve·et		
and the bases	ad·ne		
of the veil —	hap·pa·ro·khet		

100	me·at		
bases	a·da·neem	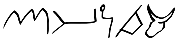	
from the 100	lim·at		
talents	hak·kik·kar		
one talent	kik·kar		
per base	la·a·den		
-	ve·et		Exodus 38:28
With the 1,775 [shekels] [of silver]	ha·e·leph	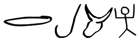	
	u·she·va		
	ham·me·o·wt		
	va·cha·mish·shah		
	ve·shiv·eem		
he made	a·sah		
the hooks	va·veem	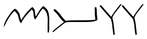	
for the posts	la·am·mu·deem		
overlaid	ve·tsip·pah		
their tops	ra·she·hem	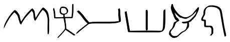	
and supplied bands	ve·chish·shaq	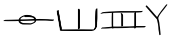	
for them	o·tam		
The bronze	u·ne·cho·shet	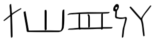	Exodus 38:29
from the wave offering	hat·te·nu·phah		
totaled 70	shiv·eem		
talents	kik·kar		
and 2,400	ve·al·pa·yim		
	ve·ar·ba		
	me·o·wt		
shekels	sha·qel	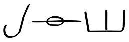	

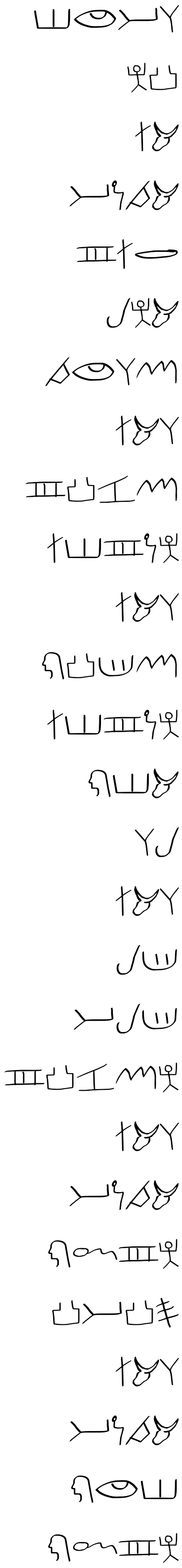

He used it to make	vay·ya·as	Exodus 38:30
	bah	
-	et	
the bases	ad·ne	
for the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
-	ve·et	
altar	miz·bach	
the bronze	han·ne·cho·shet	
-	ve·et	
grating	mikh·bar	
and its bronze	han·ne·cho·shet	
-	a·sher	
	lo	
-	ve·et	
all	kal	
the utensils	ke·le	
for the altar	ham·miz·be·ach	
-	ve·et	Exodus 38:31
the bases	ad·ne	
courtyard	he·cha·tser	
for the surrounding	sa·veev	
-	ve·et	
[and]	ad·ne	
its gate	sha·ar	
	he·cha·tser	

and	ve·et	ואת	
all	kal	כל	
the tent pegs	yit·dot	יתדת	
for the tabernacle	ham·mish·kan	המשכן	
-	ve·et	ואת	
and	kal	כל	
-	yit·dot	יתדת	
courtyard	he·cha·tser	החצר	
its surrounding	sa·veev	סביב	
From	u·min	ומן	Exodus 39:1
the blue	hat·te·khe·let	התכלת	
purple	ve·ha·ar·ga·man	והארגמן	
and scarlet yarn	ve·to·w·la·at	ותולעת	
	hash·sha·nee	השני	
they made	a·su	עשו	
garments	vig·de	בגדי	
specially woven	se·rad	שרד	
for ministry	le·sha·ret	לשרת	
in the sanctuary	baq·qo·desh	בקדש	
	vay·ya·a·su	ויעשו	
-	et	את	
garments	big·de	בגדי	
as well as the holy	haq·qo·desh	הקדש	
just as	a·sher	אשר	
for Aaron	le·a·ha·ron	לאהרן	
-	ka·a·sher	כאשר	
had commanded	tsiw·vah	צוה	

the LORD	YHVH		
-	et		
Moses	mo·sheh	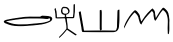	
[Bezalel] made	vay·ya·as		Exodus 39:2
-	et		
the ephod	ha·e·phod		
embroidered with gold	za·hav	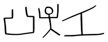	
and with blue	te·khe·let	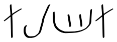	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	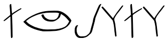	
	sha·nee	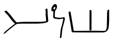	
linen	ve·shesh		
of finely spun	ma·she·zar		
They hammered out	vay·raq·qe·u	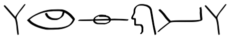	Exodus 39:3
-	et		
thin sheets	pa·che	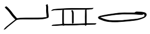	
of gold	haz·za·hav	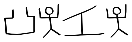	
and cut	ve·qits·tsets		
threads from them	pe·tee·lim	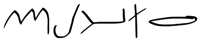	
to interweave	la·a·so·wt		
	be·to·wkh		
with the blue	hat·te·khe·let		
	u·ve·to·wkh		
purple	ha·ar·ga·man		
	u·ve·to·wkh		
and scarlet yarn	to·w·la·at		
	hash·sha·nee	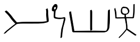	

	u·ve·to·wkh		
and fine linen —	hash·shesh		
the work	ma·a·seh		
of a skilled craftsman	cho·shev	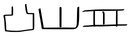	
shoulder pieces	ke·te·phot		Exodus 39:4
They made	a·su		
for [the ephod]	lo		
which were attached	cho·ve·rot		
at	al		
two	she·ne	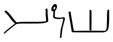	
of its corners	qits·wo·to		
so it could be fastened	chub·bar	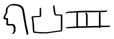	
And the skillfully woven waistband	ve·che·shev		Exodus 39:5
the ephod	a·phud·da·to		
-	a·sher		
of	a·law	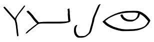	
was of one piece with the ephod	mim·men·nu	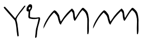	
of the same	hu		
workmanship —	ke·ma·a·se·hu		
with gold	za·hav	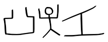	
with blue	te·khe·let	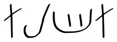	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	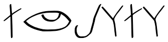	
	sha·nee	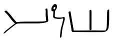	
linen	ve·shesh		
and with finely spun	ma·she·zar		

just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	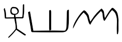	
They mounted	vay·ya·a·su		Exodus 39:6
-	et		
stones	av·ne	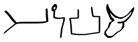	
the onyx	hash·sho·ham		
	mu·sab·bot		
filigree settings	mish·be·tsot	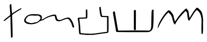	
in gold	za·hav	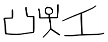	
engraved	me·phut·ta·chot		
	pit·tu·che		
like a seal	cho·w·tam		
with	al		
the names	she·mo·wt		
of the sons	be·ne	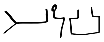	
of Israel	yis·ra·el	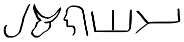	
Then they fastened	vay·ya·sem		Exodus 39:7
them	o·tam		
on	al		
the shoulder pieces	kit·phot		
of the ephod	ha·e·phod		
stones	av·ne	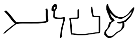	
as memorial	zik·ka·ro·wn		
for the sons	liv·ne		

of Israel	yis·ra·el	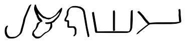	
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	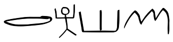	
He made	vay·ya·as		Exodus 39:8
-	et		
the breastpiece	ha·cho·shen		
with the same workmanship	ma·a·seh		
	cho·shev	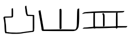	
	ke·ma·a·seh		
as the ephod	e·phod		
with gold	za·hav	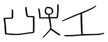	
with blue	te·khe·let	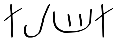	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at		
	sha·nee	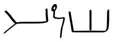	
linen	ve·shesh		
and with finely spun	ma·she·zar	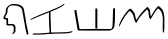	
was square	ra·vu·a		Exodus 39:9
	ha·yah	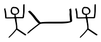	
when folded over double	ka·phul		
[It]	a·su		
-	et		
-	ha·cho·shen		
a span	ze·ret		

long	a·re·ko	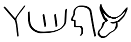	
and a span	ve·ze·ret		
wide	ra·che·bo	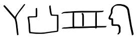	
	ka·phul		
And they mounted	vay·mal·u		Exodus 39:10
on it	vo		
four	ar·ba·ah		
rows	tu·re	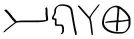	
of gemstones :	a·ven	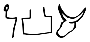	
row [had]	tur		
a ruby	o·dem		
a topaz	pit·dah		
and an emerald	u·va·re·qet	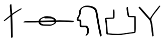	
	hat·tur		
The first	ha·e·chad		
row [had]	ve·hat·tur	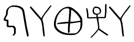	Exodus 39:11
the second	hash·she·nee	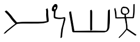	
a turquoise	no·phekh		
a sapphire	sap·peer		
and a diamond	ve·ya·ha·lom		
row [had]	ve·hat·tur		Exodus 39:12
the third	hash·she·lee·shee	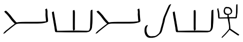	
a jacinth	le·shem		
an agate	she·vo		
and an amethyst	ve·ach·la·mah	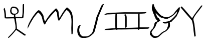	
row [had]	ve·hat·tur	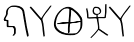	Exodus 39:13
and the fourth	ha·re·vee·ee	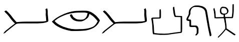	

a beryl	tar·sheesh	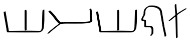	
an onyx	sho·ham		
and a jasper	ve·ya·she·pheh		
These [stones] were mounted	mu·sab·bot		
filigree	mish·be·tso·wt		
in gold	za·hav	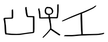	
settings	be·mil·lu·o·tam		
stones	ve·ha·a·va·neem		Exodus 39:14
corresponded to	al		
the names	she·mot		
of the sons	be·ne	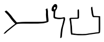	
of Israel	yis·ra·el	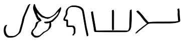	
	hen·nah		
The twelve	she·tem	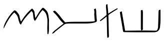	
	es·reh		
	al		
	she·mo·tam		
stone was engraved	pit·tu·che		
like a seal	cho·tam	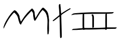	
Each	eesh	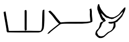	
with	al		
the name	she·mo		
of one of the twelve	lish·nem	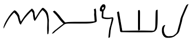	
	a·sar		
tribes	sha·vet		
they made	vay·ya·a·su		Exodus 39:15
For	al		

the breastpiece	ha·cho·shen		
	shar·she·rot	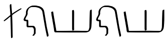	
like cords	gav·lut	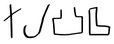	
braided	ma·a·seh		
chains	a·vot	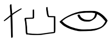	
gold	za·hav		
of pure	ta·ho·wr		
They also made	vay·ya·a·su		Exodus 39:16
two	she·te		
filigree settings	mish·be·tsot		
gold	za·hav	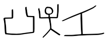	
and two	u·she·te		
rings	tab·be·ot	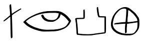	
gold	za·hav	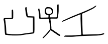	
and fastened	vay·yit·te·nu	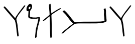	
-	et		
the two	she·te	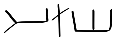	
rings	hat·tab·ba·ot		
to	al		
the two	she·ne	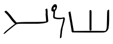	
corners	qe·tso·wt		
of the breastpiece	ha·cho·shen		
Then they fastened	vay·yit·te·nu	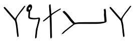	Exodus 39:17
the two	she·te	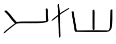	
chains	ha·a·vo·tot		
gold	haz·za·hav	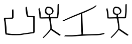	
to	al		

the two	she·te	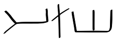	
gold rings	hat·tab·ba·ot	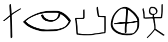	
at	al		
the corners	qe·tso·wt		
of the breastpiece	ha·cho·shen		
and	ve·et		Exodus 39:18
the other	she·te	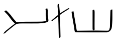	
ends	qe·tso·wt		
of the two	she·te	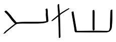	
chains	ha·a·vo·tot		
they fastened	na·te·nu	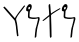	
to	al		
the two	she·te	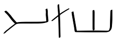	
filigree settings	ham·mish·be·tsot		
attaching them	vay·yit·te·num	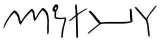	
to	al		
the shoulder pieces	kit·phot		
of the ephod	ha·e·phod		
at	el		
the front	mul		
	pa·naw	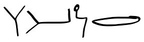	
They made	vay·ya·a·su		Exodus 39:19
two [more]	she·te	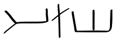	
rings	tab·be·ot	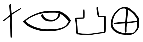	
gold	za·hav	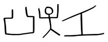	
and attached them	vay·ya·see·mu	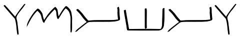	
to	al		

the other two	she·ne	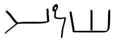	
corners	qe·tso·wt		
of the breastpiece	ha·cho·shen		
on	al		
edge	se·pha·to		
-	a·sher		
next to	el		
	e·ver	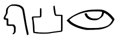	
the ephod	ha·e·phod		
the inside	ba·ye·tah	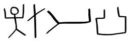	
They made	vay·ya·a·su		Exodus 39:20
two [additional]	she·te	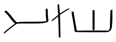	
rings	tab·be·ot		
gold	za·hav	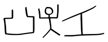	
and attached them	vay·yit·te·num	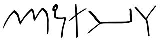	
to	al		
of the two	she·te	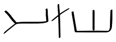	
shoulder pieces	khit·phot		
of the ephod	ha·e·phod		
the bottom	mil·mat·tah	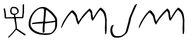	
on its front	mim·mul		
	pa·naw	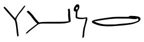	
near	le·um·mat		
the seam	mech·bar·to	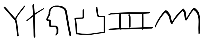	
just above	mim·ma·al		
its woven waistband	le·che·shev		
	ha·e·phod		

Then they tied	vay·yir·ke·su	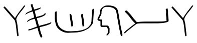	Exodus 39:21
-	et		
of the breastpiece	ha·cho·shen		
the rings	mit·tab·be·o·taw		
to	el		
the rings	tab·be·ot		
of the ephod	ha·e·phod		
with a cord	biph·teel		
of blue yarn	te·khe·let	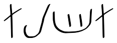	
was	lih·yot		
above	al		
the waistband	che·shev	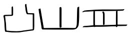	
of the ephod	ha·e·phod		
and would not	ve·lo		
swing out	yiz·zach		
so that the breastpiece	ha·cho·shen		
from	me·al		
the ephod	ha·e·phod		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	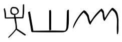	
They made	vay·ya·as		Exodus 39:22
-	et		
the robe	me·eel		
of the ephod	ha·e·phod		

the work	ma·a·seh		
of a weaver	o·reg		
entirely	ke·leel	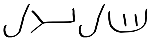	
of blue cloth	te·khe·let	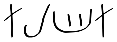	
with an opening	u·phee		Exodus 39:23
of the robe	ham·me·eel		
in the center	be·to·w·kho		
like that	ke·phee		
of a garment	tach·ra	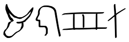	
with a collar	sa·phah		
the opening	le·phee		
around	sa·veev	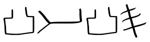	
so that it would not	lo		
tear	yiq·qa·re·a	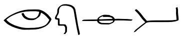	
They made	vay·ya·a·su		Exodus 39:24
on	al		
the lower hem	shu·le		
of the robe	ham·me·eel		
pomegranates	rim·mo·w·ne		
of blue	te·khe·let	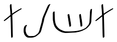	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at		
	sha·nee	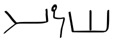	
and finely spun linen	ma·she·zar		
They also made	vay·ya·a·su		Exodus 39:25
bells	pha·a·mo·ne		
gold	za·hav	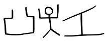	

of pure	ta·ho·wr	𐤈𐤄𐤅𐤓	
and attached	vay·yit·te·nu	𐤅𐤉𐤕𐤍𐤅	
-	et	𐤀𐤕	
[them]	hap·pa·a·mo·neem	𐤄𐤐𐤏𐤌𐤍𐤉𐤌	
-	be·to·wkh	𐤁𐤕𐤅𐤊	
-	ha·rim·mo·neem	𐤄𐤓𐤌𐤍𐤉𐤌	
-	al	𐤏𐤋	
the hem	shu·le	𐤔𐤅𐤋𐤉	
-	ham·me·eel	𐤄𐤌𐤏𐤉𐤋	
around	sa·veev	𐤎𐤁𐤉𐤁	
between	be·to·wkh	𐤁𐤕𐤅𐤊	
the pomegranates	ha·rim·mo·neem	𐤄𐤓𐤌𐤍𐤉𐤌	
the bells	pa·a·mon	𐤐𐤏𐤌𐤍	Exodus 39:26
and pomegranates	ve·rim·mon	𐤅𐤓𐤌𐤍	
	pa·a·mon	𐤐𐤏𐤌𐤍	
	ve·rim·mon	𐤅𐤓𐤌𐤍	
	al	𐤏𐤋	
{around} the lower hem	shu·le	𐤔𐤅𐤋𐤉	
of the robe	ham·me·eel	𐤄𐤌𐤏𐤉𐤋	
alternating	sa·veev	𐤎𐤁𐤉𐤁	
to be worn for ministry	le·sha·ret	𐤋𐤔𐤓𐤕	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄𐤎	
they made	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	Exodus 39:27

-	et	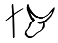	
tunics	hak·ka·te·not	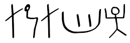	
of fine linen	shesh	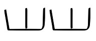	
the work	ma·a·seh	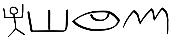	
of a weaver	o·reg	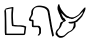	
For Aaron	le·a·ha·ron	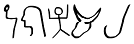	
and his sons	u·le·va·naw	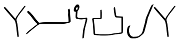	
as well as	ve·et	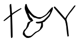	Exodus 39:28
the turban	ham·mits·ne·phet	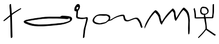	
of fine linen	shesh	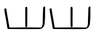	
-	ve·et	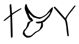	
the ornate	pa·a·re	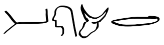	
headbands	ham·mig·ba·ot	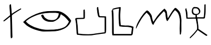	
	shesh	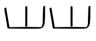	
and	ve·et	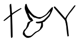	
undergarments	mikh·ne·se	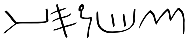	
	hab·bad	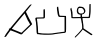	
linen	shesh	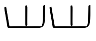	
[of] finely spun	ma·she·zar	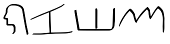	
-	ve·et	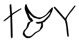	Exodus 39:29
and the sash	ha·av·net	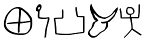	
linen	shesh	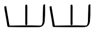	
of finely spun	ma·she·zar	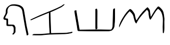	
blue	u·te·khe·let	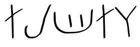	
purple	ve·ar·ga·man	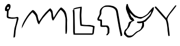	
and scarlet yarn	ve·to·w·la·at	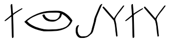	
	sha·nee	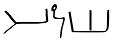	

-	ma·a·seh	מעשה	
embroidered with	ro·qem	רקם	
just as	ka·a·sher	כאשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
Moses	mo·sheh	משה ס	
They also made	vay·ya·a·su	ויעשו	Exodus 39:30
-	et	את	
the plate	tseets	ציץ	
crown	ne·zer	נזר	
of the holy	haq·qo·desh	הקדש	
gold	za·hav	זהב	
[of] pure	ta·ho·wr	טהור	
and they engraved	vay·yikh·te·vu	ויכתבו	
on it	a·law	עליו	
like an inscription	mikh·tav	מכתב	
	pit·tu·che	פתוחי	
on a seal :	cho·w·tam	חותם	
HOLY	qo·desh	קדש	
TO THE LORD	la·YHVH	ליהוה	
Then they fastened	vay·yit·te·nu	ויתנו	Exodus 39:31
to it	a·law	עליו	
cord	pe·teel	פתיל	
a blue	te·khe·let	תכלת	
to mount it	la·tet	לתת	
on	al	על	

the turban	ham·mits·ne·phet		
	mil·ma·e·lah		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH	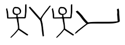	
-	et		
Moses	mo·sheh		
was completed	vat·te·khel	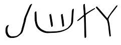	Exodus 39:32
So all	kal	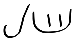	
the work	a·vo·dat		
for the tabernacle	mish·kan		
the Tent	o·hel		
of Meeting	mo·w·ed		
did	vay·ya·a·su		
The Israelites	be·ne	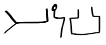	
	yis·ra·el	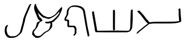	
everything	ke·khol		
just as	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
	ken		
	a·su		
Then they brought	vay·ya·vee·u	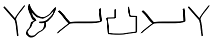	Exodus 39:33
-	et		
the tabernacle	ham·mish·kan		

to	el		
Moses :	mo·sheh	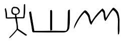	
-	et		
the tent	ha·o·hel		
-	ve·et		
with all	kal	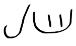	
its furnishings	ke·law	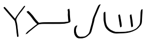	
its clasps	qe·ra·saw		
its frames	qe·ra·shaw		
its crossbars	be·rī·cho	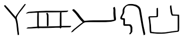	
and its posts	ve·am·mu·daw		
and bases	va·a·da·naw		
-	ve·et		Exodus 39:34
the covering	mikh·seh		
skins	o·w·rot		
of ram	ha·e·lim	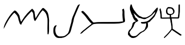	
dyed red	ham·ad·da·meem		
-	ve·et		
the covering	mikh·seh		
	o·rot		
of fine leather	hat·te·cha·sheem		
and	ve·et		
the veil	pa·ro·khet	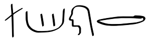	
of the covering	ham·ma·sakh		
-	et		Exodus 39:35
the ark	a·ron		
of the Testimony	ha·e·dut		

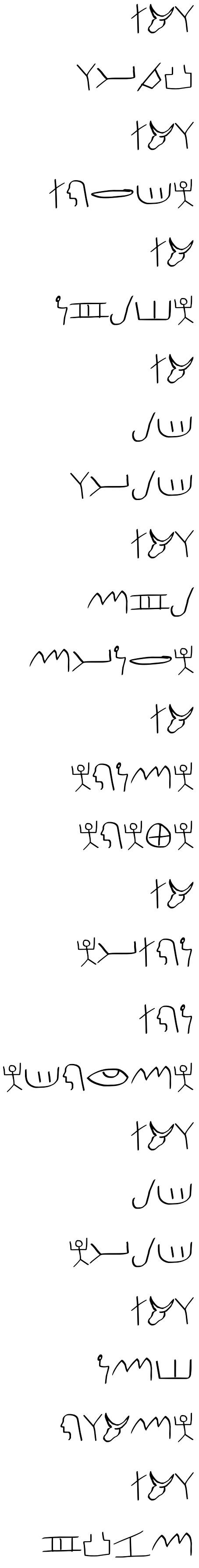

-	ve·et	
with its poles	bad·daw	
-	ve·et	
and the mercy seat	hak·kap·po·ret	
-	et	Exodus 39:36
the table	hash·shul·chan	
-	et	
with all	kal	
its utensils	ke·law	
-	ve·et	
and the Bread	le·chem	
of the Presence	hap·pa·neem	
-	et	Exodus 39:37
gold lampstand	ham·me·no·rah	
the pure	hat·te·ho·rah	
-	et	
with its row of lamps	ne·ro·te·ha	
	ne·rot	
	ham·ma·a·ra·khah	
-	ve·et	
and all	kal	
its utensils	ke·le·ha	
-	ve·et	
as well as the oil	she·men	
for the light	ham·ma·o·wr	
-	ve·et	Exodus 39:38
altar	miz·bach	

the gold	haz·za·hav	
-	ve·et	
oil	she·men	
the anointing	ham·mish·chah	
-	ve·et	
incense	qe·to·ret	
the fragrant	has·sam·meem	
-	ve·et	
and the curtain	ma·sakh	
for the entrance	pe·tach	
to the tent	ha·o·hel	
-	et	Exodus 39:39
altar	miz·bach	
the bronze	han·ne·cho·shet	
-	ve·et	
grating	mikh·bar	
with its bronze	han·ne·cho·shet	
-	a·sher	
-	lo	
-	et	
its poles	bad·daw	
-	ve·et	
and all	kal	
its utensils	ke·law	
-	et	
the basin	hak·kee·yor	
-	ve·et	

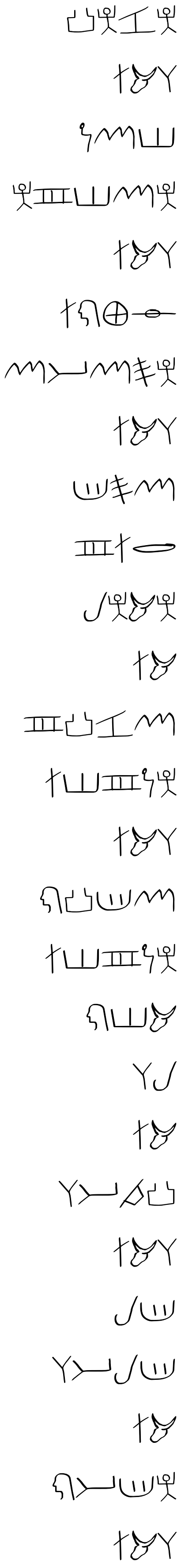

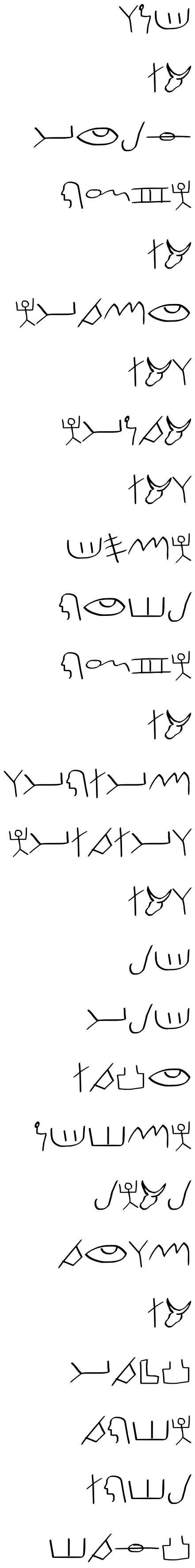

with its stand	kan·no	
-	et	Exodus 39:40
the curtains	qal·e	
of the courtyard	he·cha·tser	
-	et	
with its posts	am·mu·de·ha	
-	ve·et	
and bases	a·da·ne·ha	
-	ve·et	
the curtain	ham·ma·sakh	
for the gate	le·sha·ar	
of the courtyard	he·cha·tser	
-	et	
its ropes	me·ta·raw	
and tent pegs	vee·te·do·te·ha	
-	ve·et	
and all	kal	
the equipment	ke·le	
for the service	a·vo·dat	
of the tabernacle	ham·mish·kan	
the Tent	le·o·hel	
of Meeting	mo·w·ed	
-	et	Exodus 39:41
garments	big·de	
and the woven	has·se·rad	
for ministering	le·sha·ret	
in the sanctuary	baq·qo·desh	

-	et		
garments	big·de		
both the holy	haq·qo·desh	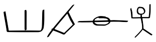	
for Aaron	le·a·ha·ron		
the priest	hak·ko·hen		
-	ve·et		
and the garments	big·de		
for his sons	va·naw	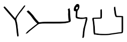	
to serve as priests	le·kha·hen		
all	ke·khol		Exodus 39:42
-	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	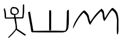	
	ken	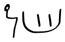	
had done	a·su		
The Israelites	be·ne	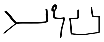	
	yis·ra·el	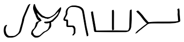	
-	et		
just as	kal		
the work	ha·a·vo·dah	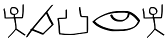	
inspected	vay·yar	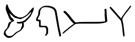	Exodus 39:43
And Moses	mo·sheh		
-	et		
all	kal	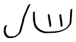	
the work	ham·me·la·khah		

and saw that	ve·hin·neh		
they had accomplished	a·su		
it	o·tah		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
	ken	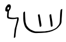	
-	a·su		
blessed	vay·va·rekh	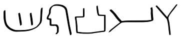	
them	o·tam		
So Moses	mo·sheh	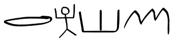	
said	vay·dab·ber		Exodus 40:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	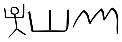	
	le·mor	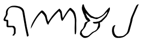	
day	be·yo·wm	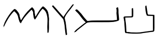	Exodus 40:2
month	ha·cho·desh	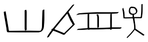	
of the first	ha·ri·sho·wn		
“ On the first	be·e·chad		
	la·cho·desh	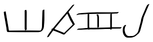	
you are to set up	ta·qeem		
-	et		
the tabernacle	mish·kan	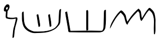	
the Tent	o·hel		
of Meeting	mo·w·ed		
Put	ve·sam·ta		Exodus 40:3

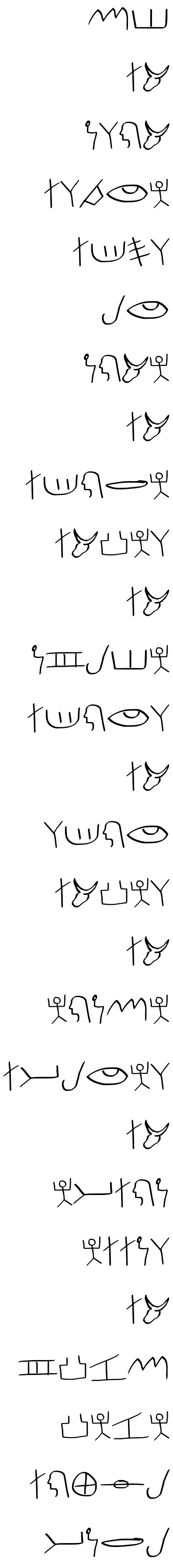

in it	sham	
-	et	
the ark	a·ro·wn	
of the Testimony	ha·e·dut	
and screen	ve·sak·ko·ta	
off	al	
the ark	ha·a·ron	
-	et	
with the veil	hap·pa·ro·khet	
Then bring in	ve·he·ve·ta	Exodus 40:4
-	et	
the table	hash·shul·chan	
and set out	ve·a·rakh·ta	
-	et	
its arrangement	er·ko	
bring in	ve·he·ve·ta	
-	et	
the lampstand {as well}	ham·me·no·rah	
and set up	ve·ha·a·le·ta	
-	et	
its lamps	ne·ro·te·ha	
Place	ve·na·tat·tah	Exodus 40:5
-	et	
altar	miz·bach	
the gold	haz·za·hav	
of incense	liq·to·ret	
in front	liph·ne	

of the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the Testimony	ha·e·dut	𐤄𐤏𐤃𐤕	
and hang	ve·sam·ta	𐤅𐤔𐤌𐤕	
-	et	𐤀𐤕	
the curtain	ma·sakh	𐤌𐤎𐤊	
at the entrance	hap·pe·tach	𐤄𐤐𐤕𐤇	
to the tabernacle	lam·mish·kan	𐤋𐤌𐤔𐤊𐤍	
Place	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	Exodus 40:6
-	et	𐤀𐤕	
the altar	miz·bach	𐤌𐤆𐤁𐤇	
of burnt offering	ha·o·lah	𐤄𐤏𐤋𐤄	
in front	liph·ne	𐤋𐤐𐤍𐤉	
of the entrance	pe·tach	𐤐𐤕𐤇	
to the tabernacle	mish·kan	𐤌𐤔𐤊𐤍	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
And place	ve·na·ta·ta	𐤅𐤍𐤕𐤕	Exodus 40:7
-	et	𐤀𐤕	
the basin	hak·kee·yor	𐤄𐤊𐤉𐤓	
between	ben	𐤁𐤉𐤍	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
	u·ven	𐤅𐤁𐤉𐤍	
and the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
and put	ve·na·ta·ta	𐤅𐤍𐤕𐤕	
	sham	𐤔𐤌	
water in it	ma·yim	𐤌𐤉𐤌	

Set up	ve·sam·ta		Exodus 40:8
-	et		
courtyard	he·cha·tser	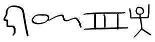	
the surrounding	sa·veev	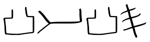	
and hang	ve·na·ta·ta	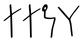	
-	et		
the curtain	ma·sakh		
for the entrance	sha·ar		
to the courtyard	he·cha·tser	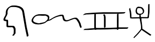	
Take	ve·la·qach·ta	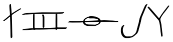	Exodus 40:9
-	et		
oil	she·men		
the anointing	ham·mish·chah		
and anoint	u·ma·shach·ta		
-	et		
the tabernacle	ham·mish·kan		
-	ve·et		
and everything	kal		
-	a·sher		
in it	bo		
consecrate	ve·qid·dash·ta	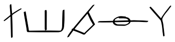	
it	o·to		
along with	ve·et		
all	kal	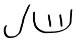	
its furnishings	ke·law	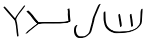	
and it shall be	ve·ha·yah	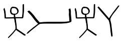	
holy	qo·desh	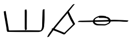	

Anoint	u·ma·shach·ta		Exodus 40:10
-	et		
the altar	miz·bach		
of burnt offering	ha·o·lah		
-	ve·et		
and all	kal	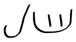	
its utensils	ke·law	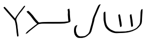	
consecrate	ve·qid·dash·ta	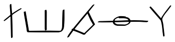	
-	et		
the altar	ham·miz·be·ach	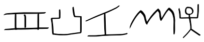	
and it shall be	ve·ha·yah	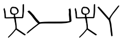	
	ham·miz·be·ach	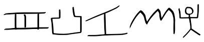	
most	qo·desh	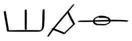	
holy	qa·da·sheem	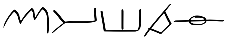	
Anoint	u·ma·shach·ta		Exodus 40:11
-	et		
the basin	hak·kee·yor	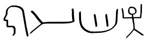	
-	ve·et		
and its stand	kan·no	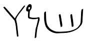	
and consecrate them	ve·qid·dash·ta	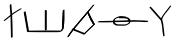	
-	o·to		
Then bring	ve·hiq·rav·ta	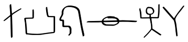	Exodus 40:12
-	et		
Aaron	a·ha·ron	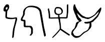	
-	ve·et		
and his sons	ba·naw	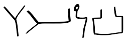	
to	el		

the entrance	pe·tach	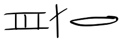	
to the Tent	o·hel		
of Meeting	mo·w·ed		
and wash	ve·ra·chats·ta	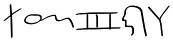	
them	o·tam		
with water	bam·ma·yim	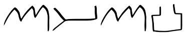	
And you are to clothe	ve·hil·bash·ta		Exodus 40:13
-	et		
Aaron	a·ha·ron	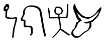	
-	et		
garments	big·de		
with the holy	haq·qo·desh	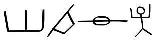	
anoint him	u·ma·shach·ta		
-	o·to		
and consecrate him	ve·qid·dash·ta	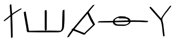	
-	o·to		
so that he may serve Me as a priest	ve·khi·hen		
	lee	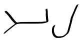	
-	ve·et		Exodus 40:14
Bring his sons	ba·naw	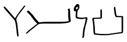	
forward	taq·reev		
and clothe	ve·hil·bash·ta		
them	o·tam		
with tunics	kut·to·not	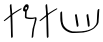	
Anoint	u·ma·shach·ta		Exodus 40:15
them	o·tam		
just as	ka·a·sher		

you anointed	ma·shach·ta	𐤌𐤔𐤇𐤕	
-	et	𐤀𐤕	
their father	a·vee·hem	𐤀𐤁𐤉𐤄𐤌	
so that they may also serve Me as priests	ve·khi·ha·nu	𐤅𐤊𐤄𐤍𐤅	
	lee	𐤋𐤉	
will qualify	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	
	lih·yot	𐤋𐤄𐤉𐤕	
them	la·hem	𐤋𐤄𐤌	
Their anointing	ma·she·cha·tam	𐤌𐤔𐤇𐤕𐤌	
priesthood	likh·hun·nat	𐤋𐤊𐤄𐤍𐤕	
for a permanent	o·w·lam	𐤏𐤅𐤋𐤌	
throughout their generations ”	le·do·ro·tam	𐤋𐤃𐤓𐤕𐤌	
did	vay·ya·as	𐤅𐤉𐤏𐤔	Exodus 40:16
Moses	mo·sheh	𐤌𐤔𐤄	
everything	ke·khol	𐤊𐤊𐤋	
just as	a·sher	𐤀𐤔𐤓	
had commanded him	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	o·to	𐤀𐤕𐤅	
-	ken	𐤊𐤍	
	a·sah	𐤏𐤔𐤄𐤎	
So	vay·hee	𐤅𐤉𐤄𐤉	Exodus 40:17
month	ba·cho·desh	𐤁𐤇𐤃𐤔	
of the first	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
year	bash·sha·nah	𐤁𐤔𐤍𐤄	
of the second	hash·she·neet	𐤄𐤔𐤍𐤉𐤕	

on the first	be·e·chad		
day	la·cho·desh	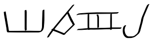	
was set up	hu·qam	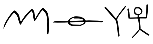	
the tabernacle	ham·mish·kan		
set up	vay·ya·qem	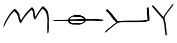	Exodus 40:18
When Moses	mo·sheh	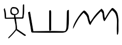	
-	et		
the tabernacle	ham·mish·kan		
he laid	vay·yit·ten	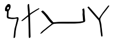	
-	et		
its bases	a·da·naw	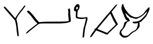	
positioned	vay·ya·sem		
-	et		
its frames	qe·ra·shaw		
inserted	vay·yit·ten	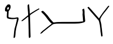	
-	et		
its crossbars	be·ree·chaw	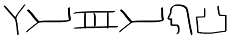	
and set up	vay·ya·qem	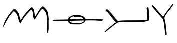	
-	et		
its posts	am·mu·daw		
Then he spread	vay·yiph·ros		Exodus 40:19
-	et		
the tent	ha·o·hel		
over	al		
the tabernacle	ham·mish·kan		
and put	vay·ya·sem	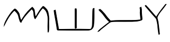	
-	et		

the covering	mikh·seh		
over the tent	ha·o·hel		
	a·law	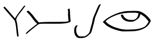	
	mil·ma·e·lah		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH	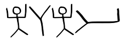	
-	et		
[him]	mo·sheh	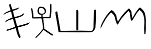	
Moses took	vay·yiq·qach	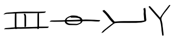	Exodus 40:20
and placed	vay·yit·ten	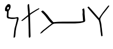	
-	et		
the Testimony	ha·e·dut		
it in	el		
the ark	ha·a·ron		
attaching	vay·ya·sem		
-	et		
the poles	hab·bad·deem	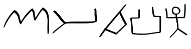	
to	al		
the ark	ha·a·ron		
and he set	vay·yit·ten	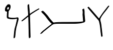	
-	et		
the mercy seat	hak·kap·po·ret		
atop	al		
the ark	ha·a·ron		
	mil·ma·e·lah		
Then he brought	vay·ya·ve	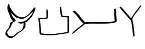	Exodus 40:21

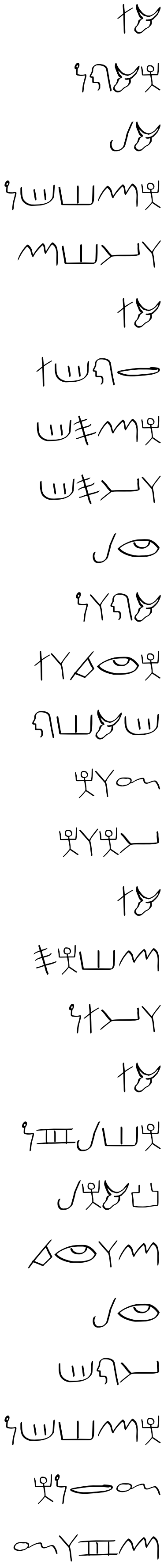

-	et	
the ark	ha·a·ron	
into	el	
the tabernacle	ham·mish·kan	
put up	vay·ya·sem	
-	et	
the veil	pa·ro·khet	
for the screen	ham·ma·sakh	
and shielded	vay·ya·sekh	
off	al	
the ark	a·ro·wn	
of the Testimony	ha·e·dut	
just as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
him	mo·sheh	
Moses placed	vay·yit·ten	Exodus 40:22
-	et	
the table	hash·shul·chan	
in the Tent	be·o·hel	
of Meeting	mo·w·ed	
on	al	
side	ye·rekh	
of the tabernacle	ham·mish·kan	
the north	tsa·pho·nah	
outside	mi·chuts	

the veil	lap·pa·ro·khet	𐤋𐤐𐤓𐤊𐤕	
He arranged	vay·ya·a·rokh	𐤅𐤉𐤏𐤓𐤊	Exodus 40:23
on it	a·law	𐤏𐤋𐤉𐤅	
	e·rekh	𐤏𐤓𐤊	
the bread	le·chem	𐤋𐤇𐤌	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
him	mo·sheh	𐤌𐤔𐤄‡	
He also placed	vay·ya·sem	𐤅𐤉𐤔𐤌	Exodus 40:24
-	et	𐤀𐤕	
the lampstand	ham·me·no·rah	𐤄𐤌𐤍𐤓𐤄	
in the Tent	be·o·hel	𐤁𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
opposite	no·khach	𐤍𐤊𐤇	
the table	hash·shul·chan	𐤄𐤔𐤋𐤇𐤍	
on	al	𐤏𐤋	
side	ye·rekh	𐤉𐤓𐤊	
of the tabernacle	ham·mish·kan	𐤄𐤌𐤔𐤊𐤍	
the south	neg·bah	𐤍𐤂𐤁𐤄	
and set up	vay·ya·al	𐤅𐤉𐤏𐤋	Exodus 40:25
the lamps	han·ne·rot	𐤄𐤍𐤓𐤕	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

just as	ka·a·sher	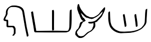	
had commanded	tsiw·vah	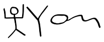	
the LORD	YHVH	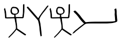	
-	et	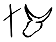	
him	mo·sheh	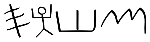	
Moses placed	vay·ya·sem	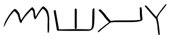	Exodus 40:26
-	et	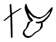	
altar	miz·bach	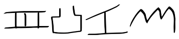	
the gold	haz·za·hav	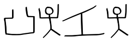	
in the Tent	be·o·hel	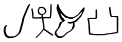	
of Meeting	mo·w·ed	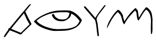	
in front	liph·ne	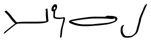	
of the veil	hap·pa·ro·khet	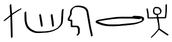	
and he burned	vay·yaq·ter	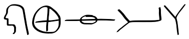	Exodus 40:27
on it	a·law	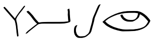	
incense	qe·to·ret	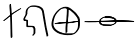	
fragrant	sam·meem	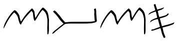	
just as	ka·a·sher	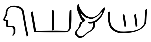	
had commanded	tsiw·vah	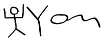	
the LORD	YHVH	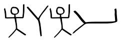	
-	et	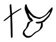	
him	mo·sheh	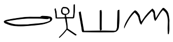	
Then he put up	vay·ya·sem	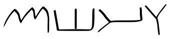	Exodus 40:28
-	et	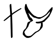	
the curtain	ma·sakh	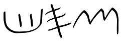	
at the entrance	hap·pe·tach	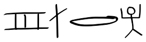	
to the tabernacle	lam·mish·kan	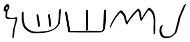	

-	ve·et	𐤅𐤀𐤕	Exodus 40:29
the altar	miz·bach	𐤌𐤆𐤁𐤇	
of burnt offering	ha·o·lah	𐤄𐤏𐤋𐤄	
He placed	sam	𐤔𐤌	
near the entrance	pe·tach	𐤐𐤕𐤇	
to the tabernacle	mish·kan	𐤌𐤔𐤊𐤍	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
and offered	vay·ya·al	𐤅𐤉𐤏𐤋	
on it	a·law	𐤏𐤋𐤉𐤅	
-	et	𐤀𐤕	
the burnt offering	ha·o·lah	𐤄𐤏𐤋𐤄	
-	ve·et	𐤅𐤀𐤕	
and the grain offering	ham·min·chah	𐤄𐤌𐤍𐤇𐤄	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
him	mo·sheh	𐤌𐤔𐤄‡	
He placed	vay·ya·sem	𐤅𐤉𐤔𐤌	Exodus 40:30
-	et	𐤀𐤕	
the basin	hak·kee·yor	𐤄𐤊𐤉𐤓	
between	ben	𐤁𐤉𐤍	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
	u·ven	𐤅𐤁𐤉𐤍	
and the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	

and put	vay·yit·ten	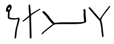	
in it	sham·mah		
water	ma·yim	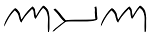	
for washing	le·ra·che·tsah	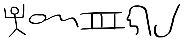	
washed	ve·ra·cha·tsu	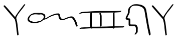	Exodus 40:31
and from it	mim·men·nu		
Moses	mo·sheh		
Aaron	ve·a·ha·ron		
and his sons	u·va·naw	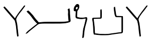	
-	et		
their hands	ye·de·hem	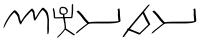	
-	ve·et		
and feet	rag·le·hem	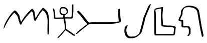	
whenever they entered	be·vo·am		Exodus 40:32
	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
or approached	u·ve·qa·re·va·tam	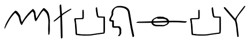	
	el		
the altar	ham·miz·be·ach	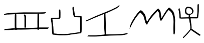	
They washed	yir·cha·tsu	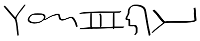	
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	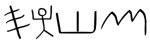	
And Moses set up	vay·ya·qem	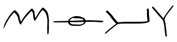	Exodus 40:33

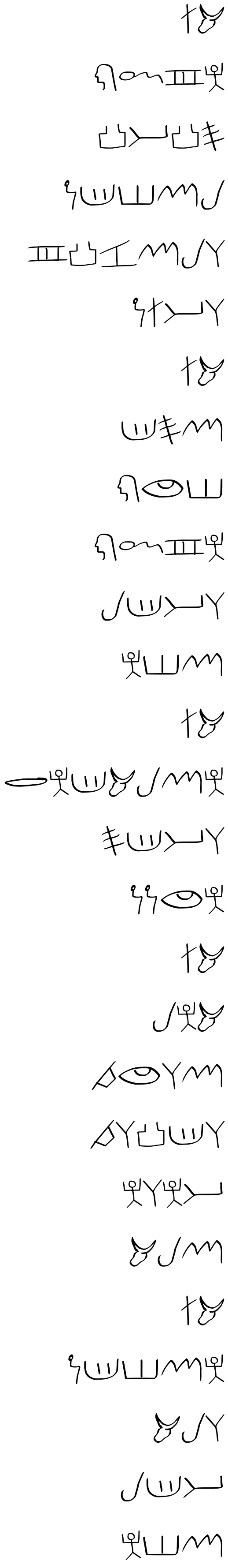

-	et	
the courtyard	he·cha·tser	
around	sa·veev	
the tabernacle	lam·mish·kan	
and the altar	ve·lam·miz·be·ach	
and he hung	vay·yit·ten	
-	et	
the curtain	ma·sakh	
for the entrance	sha·ar	
to the courtyard	he·cha·tser	
finished	vay·khal	
So Moses	mo·sheh	
-	et	
the work	ham·me·la·khah	
covered	vay·khas	Exodus 40:34
Then the cloud	he·a·nan	
-	et	
the Tent	o·hel	
of Meeting	mo·w·ed	
and the glory	u·khe·vo·wd	
of the LORD	YHVH	
filled	ma·le	
-	et	
the tabernacle	ham·mish·kan	
was unable	ve·lo	Exodus 40:35
	ya·khol	
Moses	mo·sheh	

to enter	la·vo·w	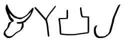	
	el	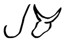	
the Tent	o·hel	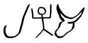	
of Meeting	mo·w·ed	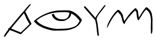	
because	kee	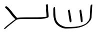	
had settled	sha·khan	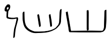	
on it	a·law	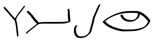	
the cloud	he·a·nan	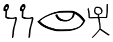	
and the glory	u·khe·vo·wd	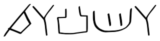	
of the LORD	YHVH	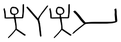	
filled	ma·le	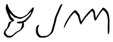	
-	et	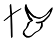	
the tabernacle	ham·mish·kan	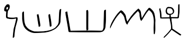	
was lifted	u·ve·he·a·lo·wt	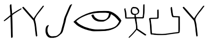	Exodus 40:36
Whenever the cloud	he·a·nan	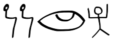	
from	me·al	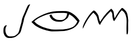	
above the tabernacle	ham·mish·kan	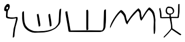	
would set out	yis·u	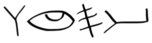	
the Israelites	be·ne	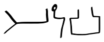	
	yis·ra·el	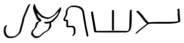	
through all	be·khol	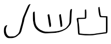	
the stages of their journey	mas·e·hem	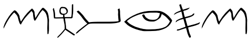	
If	ve·im	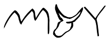	Exodus 40:37
was not	lo	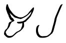	
lifted	ye·a·leh	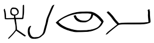	
the cloud	he·a·nan	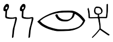	
they would not	ve·lo	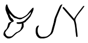	

set out	yis·u	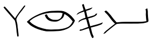	
until	ad	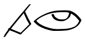	
the day	yo·wm	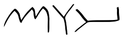	
it was taken up	he·a·lo·to	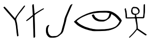	
For	kee	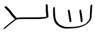	Exodus 40:38
the cloud	a·nan	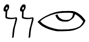	
of the LORD	YHVH	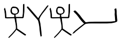	
was over	al	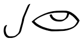	
the tabernacle	ham·mish·kan	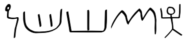	
by day	yo·w·mam	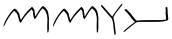	
and fire	ve·esh	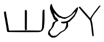	
was	tih·yeh	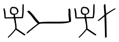	
by night	lay·lah	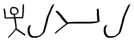	
in the cloud	bo	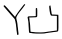	
in the sight	le·e·ne	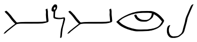	
of all	khal	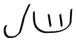	
the house	bet	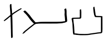	
of Israel	yis·ra·el	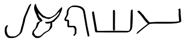	
through all	be·khal	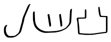	
their journeys	mas·e·hem	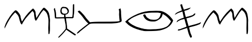	

Leviticus

BSB Translation	**Transliteration**	**Original Hebrew**	
called to	vay·yiq·ra	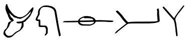	Leviticus 1:1
to him	el	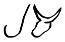	
Moses	mo·sheh	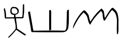	
and spoke	vay·dab·ber	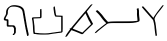	

Then the LORD	YHVH	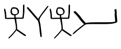	
	e·law	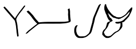	
from the Tent	me·o·hel		
of Meeting	mo·w·ed		
saying	le·mor		
“ Speak	dab·ber		Leviticus 1:2
to	el		
the Israelites	be·ne	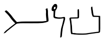	
	yis·ra·el	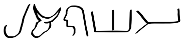	
and tell	ve·a·mar·ta	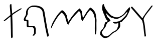	
them :	a·le·hem	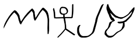	
any	a·dam		
When	kee	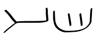	
you brings	yaq·reev	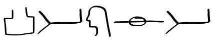	
of	mik·kem	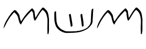	
an offering	qar·ban		
to the LORD	la·YHVH	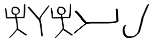	
an	min	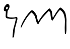	
animal	hab·be·he·mah		
from	min	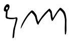	
the herd	hab·ba·qar	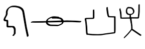	
	u·min	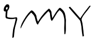	
or the flock	hats·tson		
you may bring	taq·ree·vu	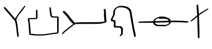	
-	et		
as your offering	qa·re·ban·khem		
If	im		Leviticus 1:3

is a burnt offering	o·lah	עלה	
[one’s] offering	qa·re·ba·no	קרבנו	
from	min	מן	
the herd	hab·ba·qar	הבקר	
male	za·khar	זכר	
an unblemished	ta·meem	תמים	
he is to present	yaq·ree·ven·nu	יקריבנו	
to	el	אל	
the entrance	pɛ·tach	פתח	
to the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
He must bring	yaq·reev	יקריב	
it	o·to	אתו	
for its acceptance	lir·tso·no	לרצנו	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
He is to lay	ve·sa·makh	וסמך	Leviticus 1:4
his hand	ya·do	ידו	
on	al	על	
the head	rosh	ראש	
of the burnt offering	ha·o·lah	העלה	
so it can be accepted	ve·nir·tsah	ונרצה	
on his behalf	lo	לו	
to make atonement	le·khap·per	לכפר	
for him	a·law	עליו	
And he shall slaughter	ve·sha·chat	ושחט	Leviticus 1:5
-	et	את	

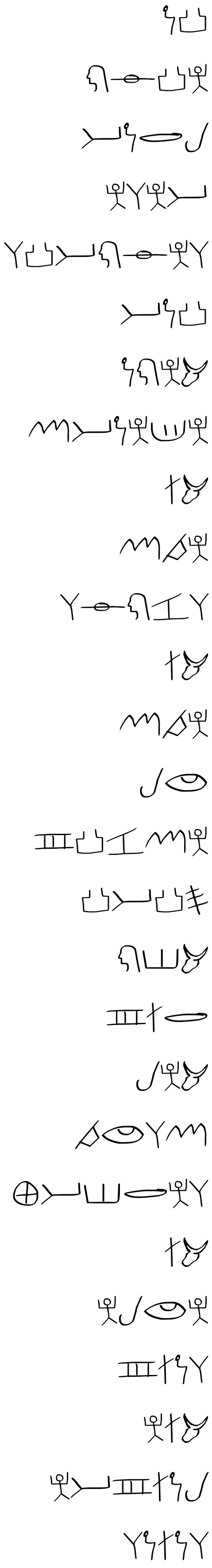

the young	ben	
bull	hab·ba·qar	
before	liph·ne	
the LORD	YHVH	
are to present	ve·hiq·ree·vu	
sons	be·ne	
and Aaron’s	a·ha·ron	
the priests	hak·ko·ha·neem	
-	et	
the blood	had·dam	
and sprinkle	ve·za·re·qu	
-	et	
it	had·dam	
of	al	
the altar	ham·miz·be·ach	
on all sides	sa·veev	
-	a·sher	
at the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
Next, he is to skin	ve·hiph·sheet	Leviticus 1:6
-	et	
the burnt offering	ha·o·lah	
and cut	ve·nit·tach	
-	o·tah	
it into pieces	lin·ta·che·ha	
shall put	ve·na·te·nu	Leviticus 1:7

The sons	be·ne	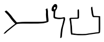	
of Aaron	a·ha·ron	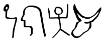	
the priest	hak·ko·hen		
a fire	esh		
on	al		
the altar	ham·miz·be·ach	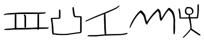	
and arrange	ve·a·re·khu		
wood	e·tseem		
on	al		
the fire	ha·esh		
are to arrange	ve·a·re·khu		Leviticus 1:8
sons	be·ne	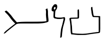	
Then Aaron’s	a·ha·ron	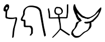	
the priests	hak·ko·ha·neem	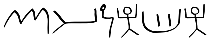	
-	et		
the pieces	han·ne·ta·cheem	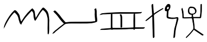	
-	et		
including the head	ha·rosh		
-	ve·et		
and the fat	hap·pa·der	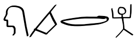	
atop	al		
wood	ha·e·tseem		
-	a·sher		
on	al		
the burning	ha·esh		
-	a·sher		
-	al		

the altar	ham·miz·be·ach	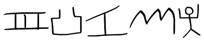	
The entrails	ve·qir·bo	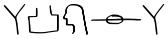	Leviticus 1:9
and legs	u·khe·ra·aw		
must be washed	yir·chats	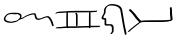	
with water	bam·ma·yim	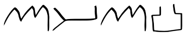	
shall burn	ve·hiq·teer	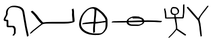	
and the priest	hak·ko·hen		
-	et		
all of it	hak·kol		
on the altar	ham·miz·be·chah		
as a burnt offering	o·lah		
an offering made by fire	ish·sheh		
aroma	re·ach	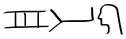	
a pleasing	nee·cho·w·ach	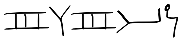	
to the LORD	la·YHVH		
If, however	ve·im		Leviticus 1:10
from	min		
the flock —	hats·tson		
one’s offering	qa·re·ba·no		
from	min		
the sheep	hak·ke·sa·veem		
or	o		
	min		
goats —	ha·iz·zeem	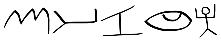	
is a burnt offering	le·o·lah		
male	za·khar	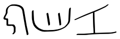	
an unblemished	ta·meem	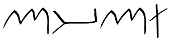	

he is to present	yaq·ree·ven·nu	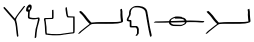	
He shall slaughter	ve·sha·chat	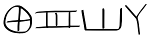	Leviticus 1:11
-	o·to	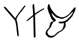	
it on	al	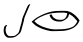	
side	ye·rekh	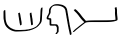	
of the altar	ham·miz·be·ach	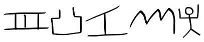	
the north	tsa·pho·nah	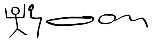	
before	liph·ne	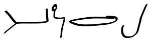	
the LORD	YHVH	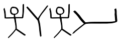	
are to sprinkle	ve·za·re·qu	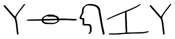	
sons	be·ne	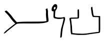	
and Aaron’s	a·ha·ron	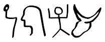	
the priests	hak·ko·ha·neem	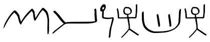	
-	et	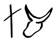	
its blood	da·mo	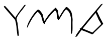	
against	al	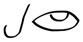	
the altar	ham·miz·be·ach	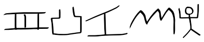	
on all sides	sa·veev	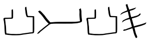	
He is to cut	ve·nit·tach	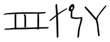	Leviticus 1:12
[the animal]	o·to	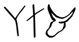	
into pieces	lin·ta·chaw	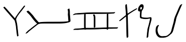	
including	ve·et	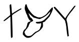	
the head	ro·sho	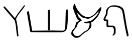	
-	ve·et	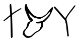	
and fat	pid·ro	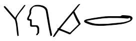	
shall arrange	ve·a·rakh	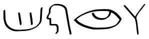	
and the priest	hak·ko·hen	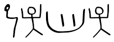	

them	o·tam	אתם	
atop	al	על	
wood	ha·e·tseem	העצים	
that	a·sher	אשר	
[is] on	al	על	
the burning	ha·esh	האש	
-	a·sher	אשר	
-	al	על	
the altar	ham·miz·be·ach	המזבח	
The entrails	ve·haq·qe·rev	והקרב	Leviticus 1:13
and legs	ve·hak·ke·ra·a·yim	והכרעים	
must be washed	yir·chats	ירחץ	
with water	bam·ma·yim	במים	
shall bring	ve·hiq·reev	והקריב	
and the priest	hak·ko·hen	הכהן	
-	et	את	
all of it	hak·kol	הכל	
and burn [it]	ve·hiq·teer	והקטיר	
on the altar	ham·miz·be·chah	המזבחה	
is a burnt offering	o·lah	עלה	
it	hu	הוא	
an offering made by fire	ish·sheh	אשה	
aroma	re·ach	ריח	
a pleasing	nee·cho·ach	ניחח	
to the LORD	la·YHVH	ליהוה	
If, instead	ve·im	ואם	Leviticus 1:14
of	min	מן	

birds	ha·o·wph	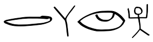	
is a burnt offering	o·lah	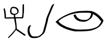	
one’s offering	qa·re·ba·no	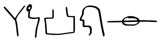	
to the LORD	la·YHVH	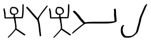	
he is to present	ve·hiq·reev	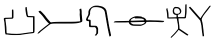	
	min	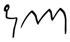	
a turtledove	hat·to·reem	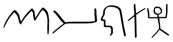	
or	o	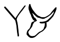	
	min	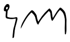	
a young	be·ne	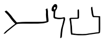	
pigeon	hay·yo·w·nah	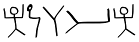	
-	et	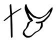	
	qa·re·ba·no	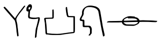	
shall bring	ve·hiq·ree·vo	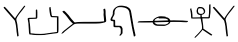	Leviticus 1:15
Then the priest	hak·ko·hen	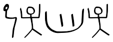	
it to	el	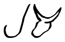	
the altar	ham·miz·be·ach	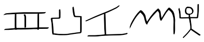	
twist off	u·ma·laq	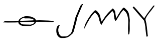	
-	et	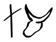	
its head	ro·sho	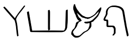	
and burn	ve·hiq·teer	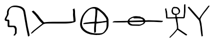	
it on the altar	ham·miz·be·chah	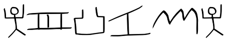	
should be drained out	ve·nim·tsah	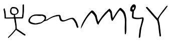	
its blood	da·mo	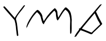	
on	al	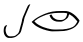	
the side	qeer	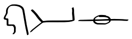	
of the altar	ham·miz·be·ach	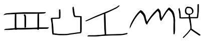	

And he is to remove	ve·he·seer	והסיר	Leviticus 1:16
-	et	את	
the crop	mur·a·to	מראתו	
with its contents	be·no·tsa·tah	בנצתה	
and throw	ve·hish·leekh	והשליך	
it	o·tah	אתה	
side	e·tsel	אצל	
of the altar	ham·miz·be·ach	המזבח	
to the east	qe·de·mah	קדמה	
in	el	אל	
the place	me·qo·wm	מקום	
for ashes	had·da·shen	הדשן	
He shall tear it open	ve·shis·sa	ושסע	Leviticus 1:17
-	o·to	אתו	
by its wings	vikh·na·phaw	בכנפיו	
without	lo	לא	
dividing [the bird] completely	yav·deel	יבדיל	
is to burn	ve·hiq·teer	והקטיר	
it	o·to	אתו	
And the priest	hak·ko·hen	הכהן	
on the altar	ham·miz·be·chah	המזבחה	
atop	al	על	
wood	ha·e·tseem	העצים	
-	a·sher	אשר	
-	al	על	
the burning	ha·esh	האש	
is a burnt offering	o·lah	עלה	

It	hu		
an offering made by fire	ish·sheh		
aroma	re·ach	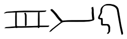	
a pleasing	nee·cho·ach	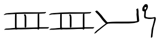	
to the LORD [”]	la·YHVH	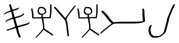	
anyone	ve·ne·phesh		Leviticus 2:1
[“] When	kee	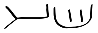	
brings	taq·reev	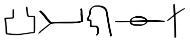	
a grain offering	qa·re·ban		
	min·chah	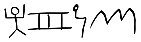	
to the LORD	la·YHVH	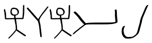	
must consist of fine flour	so·let		
	yih·yeh	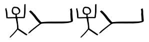	
his offering	qa·re·ba·no		
He is to pour	ve·ya·tsaq	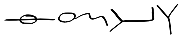	
on it	a·le·ha	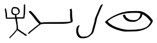	
olive oil	she·men		
put	ve·na·tan		
on it	a·le·ha	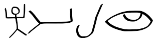	
frankincense	le·vo·nah	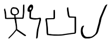	
and bring	ve·he·vee·ah	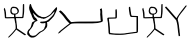	Leviticus 2:2
it to	el		
sons	be·ne	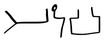	
Aaron’s	a·ha·ron	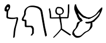	
the priests	hak·ko·ha·neem	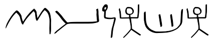	
shall take a handful	ve·qa·mats	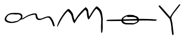	
	mish·sham		

	me·lo		
	qum·tso		
of the flour	mis·sa·le·tah		
and oil	u·mish·sham·nah		
together with	al		
all	kal	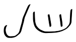	
the frankincense	le·vo·na·tah		
and burn this	ve·hiq·teer	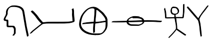	
The priest	hak·ko·hen		
-	et		
as a memorial portion	az·ka·ra·tah		
on the altar	ham·miz·be·chah		
an offering made by fire	ish·sheh		
aroma	re·ach	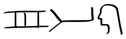	
a pleasing	nee·cho·ach	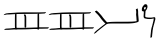	
to the LORD	la·YHVH	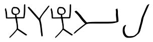	
The remainder	ve·han·no·w·te·ret		Leviticus 2:3
of	min		
the grain offering	ham·min·chah	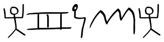	
shall belong to Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
it is a most	qo·desh	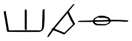	
holy part	qa·da·sheem	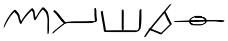	
of the offerings made by fire	me·ish·she		
to the LORD	YHVH		
Now if	ve·khee		Leviticus 2:4

you bring	taq·riv	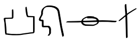	
an offering of grain	qa·re·ban	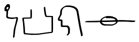	
	min·chah	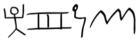	
baked	ma·a·pheh		
in an oven	tan·nur		
it must consist of fine flour	so·let		
cakes	chal·lo·wt	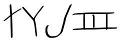	
either unleavened	mats·tsot		
mixed	be·lu·lot		
with oil	bash·she·men		
wafers	u·re·qee·qe	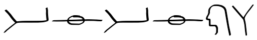	
or unleavened	mats·tso·wt		
coated	me·shu·cheem	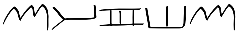	
with oil	bash·sha·men		
If	ve·im		Leviticus 2:5
is a grain offering	min·chah	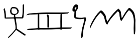	
prepared on	al		
a griddle	ham·ma·cha·vat	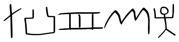	
your offering	qa·re·ba·ne·kha		
made of fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
unleavened bread	mats·tsah		
it must be	tih·yeh	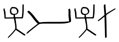	
Crumble it	pa·to·wt		Leviticus 2:6
-	o·tah		
-	pit·teem	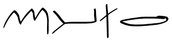	

and pour	ve·ya·tsaq·ta		
on it	a·le·ha	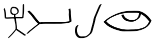	
oil	sha·men		
is a grain offering	min·chah	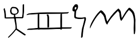	
it	hee		
If	ve·im		Leviticus 2:7
is a grain offering	min·chat	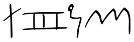	
[cooked] in a pan	mar·che·shet	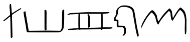	
your offering	qa·re·ba·ne·kha		
of fine flour	so·let		
with oil	bash·she·men		
it must consist	te·a·seh		
When you bring	ve·he·ve·ta		Leviticus 2:8
-	et		
the grain offering	ham·min·chah	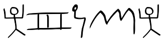	
-	a·sher		
made	ye·a·seh		
in any of these ways	me·el·leh		
to the LORD	la·YHVH	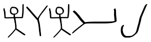	
it is to be presented	ve·hiq·ree·vah	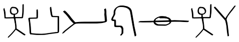	
to	el		
the priest	hak·ko·hen		
and he shall take	ve·hig·gee·shah	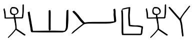	
it to	el		
the altar	ham·miz·be·ach	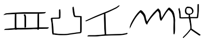	
is to remove	ve·he·reem	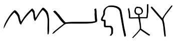	Leviticus 2:9
The priest	hak·ko·hen		

from	min		
the grain offering	ham·min·chah	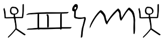	
-	et		
the memorial portion	az·ka·ra·tah		
and burn	ve·hiq·teer	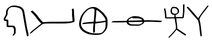	
it on the altar	ham·miz·be·chah		
as an offering made by fire	ish·sheh		
aroma	re·ach	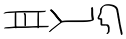	
a pleasing	nee·cho·ach	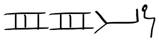	
to the LORD	la·YHVH	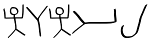	
But the remainder	ve·han·no·w·te·ret		Leviticus 2:10
of	min		
the grain offering	ham·min·chah	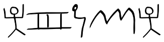	
shall belong to Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
it is a most	qo·desh	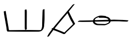	
holy	qa·da·sheem	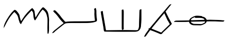	
part of the offerings made by fire	me·ish·she		
to the LORD	YHVH		
No	kal	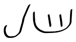	Leviticus 2:11
grain offering	ham·min·chah	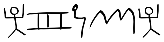	
that	a·sher		
you present	taq·ree·vu	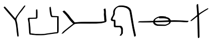	
to the LORD	la·YHVH	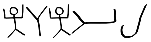	
	lo		
may be made	te·a·seh		

with leaven	cha·mets		
for	kee	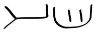	
any	khal		
leaven	se·or		
	ve·khal		
or honey	de·vash	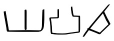	
you are not	lo		
to burn	taq·tee·ru		
	mim·men·nu	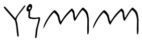	
as an offering made by fire	ish·sheh		
to the LORD	la·YHVH	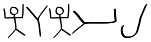	
as an offering	qa·re·ban	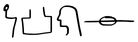	Leviticus 2:12
of firstfruits	re·sheet		
You may bring	taq·ree·vu	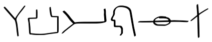	
them	o·tam		
to the LORD	la·YHVH	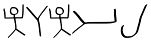	
on	ve·el		
the altar	ham·miz·be·ach	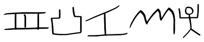	
but they are not	lo		
to be offered	ya·a·lu		
aroma	le·re·ach	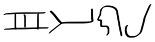	
as a pleasing	nee·cho·ach	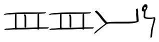	
each	ve·khal		Leviticus 2:13
of your grain offerings	qa·re·ban	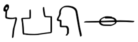	
	min·cha·te·kha	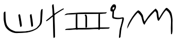	
with salt	bam·me·lach		

And you shall season	tim·lach		
You must not	ve·lo		
leave	tash·beet		
the salt	me·lach	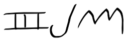	
of the covenant	be·reet	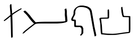	
of your God	e·lo·he·kha		
out of	me·al		
your grain offering	min·cha·te·kha	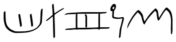	
to	al		
each	kal	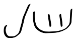	
of your offerings	qa·re·ba·ne·kha		
you are to add	taq·reev		
salt	me·lach	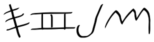	
If	ve·im		Leviticus 2:14
you bring	taq·reev		
a grain offering	min·chat	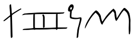	
of firstfruits	bik·ku·reem		
to the LORD	la·YHVH	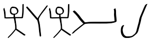	
heads of new grain	a·veev	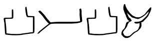	
roasted	qa·lui	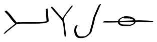	
on the fire	ba·esh		
crushed	ge·res		
	kar·mel	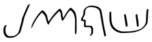	
you shall offer	taq·reev		
-	et		
-	min·chat	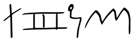	
-	bik·ku·re·kha		

And you are to put	ve·na·ta·ta	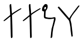	Leviticus 2:15
on it	a·le·ha	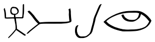	
oil	she·men		
	ve·sam·ta		
	a·le·ha	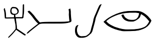	
and frankincense	le·vo·nah	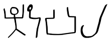	
is a grain offering	min·chah	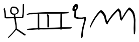	
it	hee		
shall then burn	ve·hiq·teer	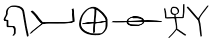	Leviticus 2:16
The priest	hak·ko·hen		
-	et		
the memorial portion	az·ka·ra·tah		
of the crushed grain	mig·gir·sah		
and the oil	u·mish·sham·nah		
together with	al		
all	kal	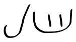	
its frankincense	le·vo·na·tah		
as an offering made by fire	ish·sheh		
to the LORD [’’]	la·YHVH	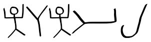	
[“] If	ve·im		Leviticus 3:1
	ze·vach		
[is] a peace offering	she·la·meem		
one’s offering	qa·re·ba·no		
whether	im		
an animal from	min		
the herd	hab·ba·qar	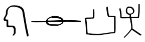	
and he	hu		

offers	maq·reev
or	im
male	za·khar
	im
female	ne·qe·vah
it without blemish	ta·meem
he must present	yaq·ree·ven·nu
before	liph·ne
the LORD	YHVH
He is to lay	ve·sa·makh
his hand	ya·do
on	al
the head	rosh
of the offering	qa·re·ba·no
and slaughter	u·she·cha·to
it at the entrance	pe·tach
to the Tent	o·hel
of Meeting	mo·w·ed
shall sprinkle	ve·za·re·qu
sons	be·ne
Then Aaron’s	a·ha·ron
the priests	hak·ko·ha·neem
-	et
the blood	had·dam
of	al
the altar	ham·miz·be·ach
on all sides	sa·veev

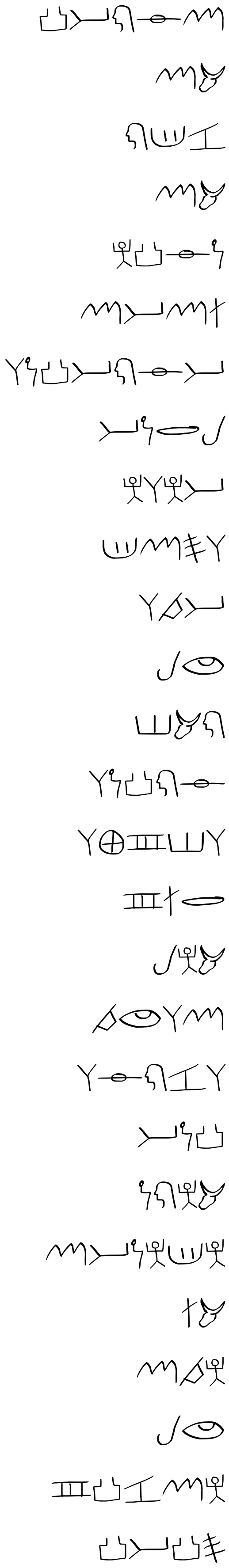

Leviticus 3:2

he is to bring	ve·hiq·reev	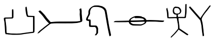	Leviticus 3:3
	miz·ze·vach		
From the peace offering	hash·she·la·meem		
an offering made by fire	ish·sheh		
to the LORD :	la·YHVH	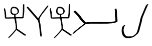	
-	et		
the fat	ha·che·lev	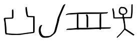	
that covers	ham·khas·seh	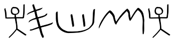	
-	et		
the entrails	haq·qe·rev	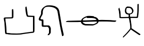	
-	ve·et		
all	kal	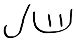	
the fat	ha·che·lev	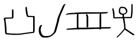	
that	a·sher		
is on	al		
[them]	haq·qe·rev	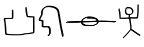	
-	ve·et		Leviticus 3:4
both	she·te		
kidneys	hak·ke·la·yot	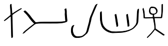	
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with the fat	ha·che·lev	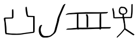	
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on them	a·le·hen	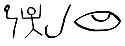	
-	a·sher		
near	al		
the loins	hak·ke·sa·leem	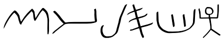	
and	ve·et		

the lobe	hay·yo·te·ret	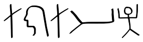	
of	al		
the liver	hak·ka·ved		
with	al		
the kidneys	hak·ke·la·yo·wt	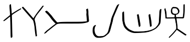	
which he is to remove	ye·see·ren·nah	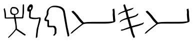	
are to burn	ve·hiq·tee·ru	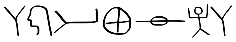	Leviticus 3:5
it	o·to		
sons	ve·ne	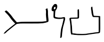	
Then Aaron’s	a·ha·ron	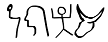	
on the altar	ham·miz·be·chah		
atop	al		
the burnt offering	ha·o·lah		
that	a·sher		
is on	al		
wood	ha·e·tseem		
-	a·sher		
-	al		
the burning	ha·esh		
as an offering made by fire	ish·sheh		
aroma	re·ach	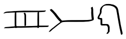	
a pleasing	nee·cho·ach	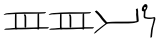	
to the LORD	la·YHVH	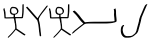	
If, however	ve·im		Leviticus 3:6
is from	min		
the flock	hats·tson		
	qa·re·ba·no		

	le·ze·vach	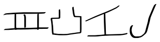	
one’s peace offering	she·la·meem		
to the LORD	la·YHVH	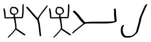	
a male	za·khar	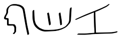	
or	o		
female	ne·qe·vah	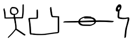	
without blemish	ta·meem	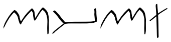	
he must present	yaq·ree·ven·nu	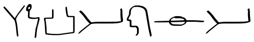	
If	im		Leviticus 3:7
a lamb	ke·sev		
he	hu		
is presenting	maq·reev	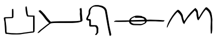	
-	et		
for his offering	qa·re·ba·no		
he must present	ve·hiq·reev	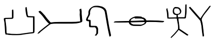	
-	o·to		
it before	liph·ne		
the LORD	YHVH		
He is to lay	ve·sa·makh		Leviticus 3:8
-	et		
his hand	ya·do	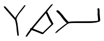	
on	al		
the head	rosh		
of his offering	qa·re·ba·no		
and slaughter	ve·sha·chat		
it	o·to		
in front of	liph·ne		

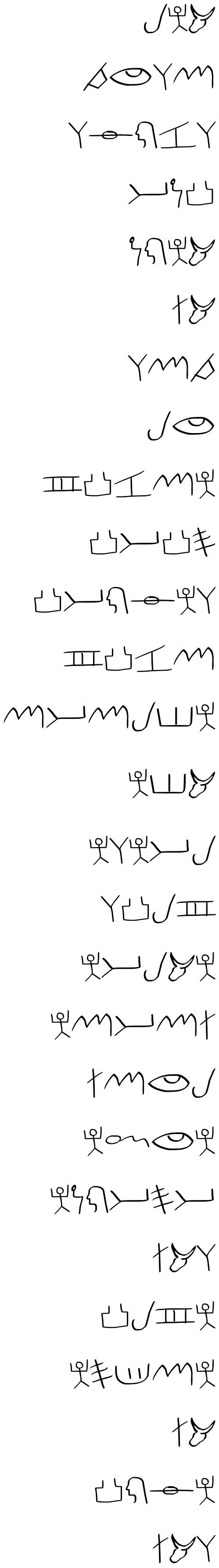

the Tent	o·hel	
of Meeting	mo·w·ed	
shall sprinkle	ve·za·re·qu	
sons	be·ne	
Then Aaron’s	a·ha·ron	
-	et	
its blood	da·mo	
of	al	
the altar	ham·miz·be·ach	
on all sides	sa·veev	
he shall bring	ve·hiq·reev	Leviticus 3:9
	miz·ze·vach	
And from the peace offering	hash·she·la·meem	
an offering made by fire	ish·sheh	
to the LORD	la·YHVH	
consisting of its fat :	chel·bo	
fat tail	ha·al·yah	
the entire	te·mee·mah	
close to	le·um·mat	
the backbone	he·a·tseh	
cut off	ye·see·ren·nah	
-	ve·et	
the fat	ha·che·lev	
that covers	ham·khas·seh	
-	et	
the entrails	haq·qe·rev	
-	ve·et	

all	kal	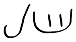	
the fat	ha·che·lev	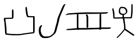	
that [is]	a·sher		
on	al		
[them]	haq·qe·rev	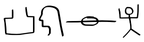	
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both	she·te	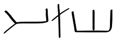	
kidneys	hak·ke·la·yot	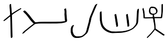	
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with the fat	ha·che·lev	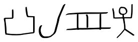	
-	a·sher		
on them	a·le·hen	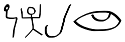	
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the loins	hak·ke·sa·leem	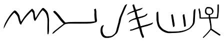	
and	ve·et		
the lobe	hay·yo·te·ret	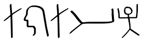	
of	al		
the liver	hak·ka·ved		
with	al		
the kidneys	hak·ke·la·yot	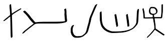	
which he is to remove	ye·see·ren·nah	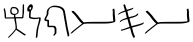	
is to burn them	ve·hiq·tee·ro	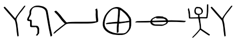	Leviticus 3:11
Then the priest	hak·ko·hen		
on the altar	ham·miz·be·chah		
as food	le·chem	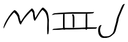	
an offering made by fire	ish·sheh		

to the LORD	la·YHVH	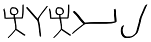	
If	ve·im		Leviticus 3:12
is a goat	ez		
one’s offering	qa·re·ba·no		
he is to present	ve·hiq·ree·vo	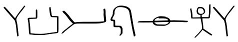	
it before	liph·ne		
the LORD	YHVH		
He must lay	ve·sa·makh		Leviticus 3:13
-	et		
his hand	ya·do	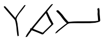	
on	al		
its head	ro·sho		
and slaughter	ve·sha·chat	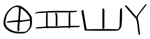	
it	o·to		
in front of	liph·ne		
the Tent	o·hel		
of Meeting	mo·w·ed		
shall sprinkle	ve·za·re·qu	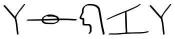	
sons	be·ne	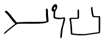	
Then Aaron’s	a·ha·ron	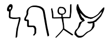	
-	et		
its blood	da·mo		
of	al		
the altar	ham·miz·be·ach	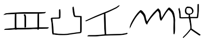	
on all sides	sa·veev	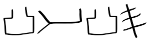	
he shall present	ve·hiq·reev	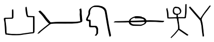	Leviticus 3:14
And from	mim·men·nu	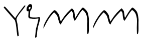	

his offering	qa·re·ba·no		
an offering made by fire	ish·sheh		
to the LORD :	la·YHVH	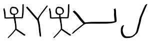	
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the fat	ha·che·lev	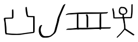	
that covers	ham·khas·seh	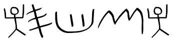	
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the entrails	haq·qe·rev	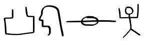	
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all	kal	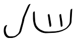	
the fat	ha·che·lev	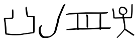	
that	a·sher		
is on	al		
[them]	haq·qe·rev	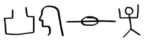	
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both	she·te	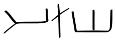	
kidneys	hak·ke·la·yot	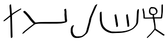	
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with the fat	ha·che·lev	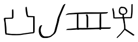	
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on them	a·le·hen	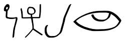	
-	a·sher		
near	al		
the loins	hak·ke·sa·leem	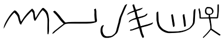	
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the lobe	hay·yo·te·ret	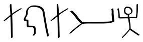	
of	al		

the liver	hak·ka·ved		
with	al		
the kidneys	hak·ke·la·yot	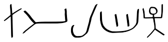	
which he is to remove	ye·see·ren·nah	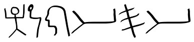	
is to burn	ve·hiq·tee·ram		Leviticus 3:16
Then the priest	hak·ko·hen	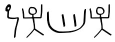	
on the altar	ham·miz·be·chah	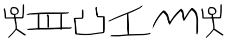	
the food	le·chem	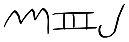	
as an offering made by fire	ish·sheh		
aroma	le·re·ach	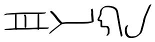	
a pleasing	nee·cho·ach	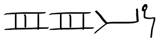	
All	kal	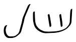	
the fat	che·lev	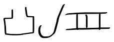	
[is] the LORD’s	la·YHVH	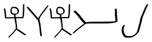	
statute	chuq·qat	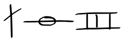	Leviticus 3:17
This is a permanent	o·w·lam		
for the generations to come	le·do·ro·te·khem	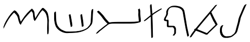	
wherever	be·khol		
you live :	mo·wo·she·vo·te·khem		
any	kal	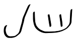	
fat	che·lev	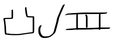	
or any	ve·khal		
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eat	to·khe·lu	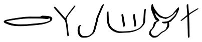	
said	vay·dab·ber	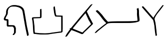	Leviticus 4:1

Then the LORD	YHVH	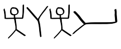	
to	el		
Moses	mo·sheh	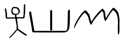	
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“ Tell	dab·ber		Leviticus 4:2
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the Israelites	be·ne	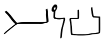	
	yis·ra·ʾēl	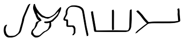	
to	le·mor		
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do as follows	kee	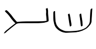	
who sins	te·che·ta	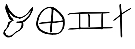	
unintentionally	vish·ga·gah		
against any	mik·kol		
commandments	mits·wot		
of the LORD’s	YHVH	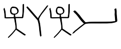	
-	a·sher	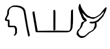	
forbidden	lo		
and does	te·a·se·nah	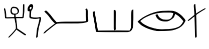	
	ve·a·sah		
what is	me·a·chat		
by them :	me·hen·nah		
If	im		Leviticus 4:3
priest	hak·ko·hen	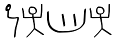	
the anointed	ham·ma·shee·ach		
sins	ye·che·ta	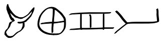	
bringing guilt	le·ash·mat	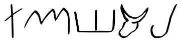	

on the people	ha·am		
he must bring	ve·hiq·reev	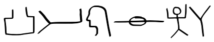	
as	al		
a sin offering	chat·ta·to		
-	a·sher		
he has committed	cha·ta		
a young bull	par		
	ben		
	ba·qar	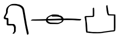	
without blemish	ta·meem	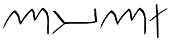	
to the LORD	la·YHVH	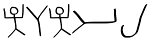	
for the sin	le·chat·tat	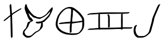	
He must bring	ve·he·vee	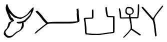	Leviticus 4:4
-	et		
the bull	hap·par		
to	el		
the entrance	pe·tach	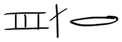	
to the Tent	o·hel		
of Meeting	mo·w·ed		
before	liph·ne		
the LORD	YHVH		
lay	ve·sa·makh		
-	et		
his hand	ya·do	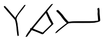	
on	al		
head	rosh		
the bull’s	hap·par		

and slaughter	ve·sha·chat	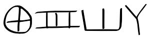	
-	et		
it	hap·par		
before	liph·ne		
the LORD	YHVH		
shall take	ve·la·qach	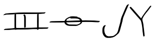	Leviticus 4:5
priest	hak·ko·hen		
Then the anointed	ham·ma·shee·ach	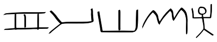	
blood	mid·dam		
some of the bull’s	hap·par		
and bring	ve·he·vee	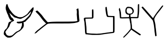	
it	o·to		
into	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
is to dip	ve·ta·val	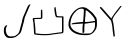	Leviticus 4:6
The priest	hak·ko·hen		
-	et		
his finger	ets·ba·o		
in the blood	bad·dam		
and sprinkle	ve·hiz·zah	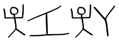	
some of	min		
it	had·dam		
seven	she·va		
times	pe·a·meem		
before	liph·ne		
the LORD	YHVH		

	et		
in front of	pe·ne	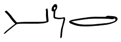	
the veil	pa·ro·khet	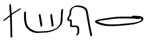	
of the sanctuary	haq·qo·desh	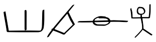	
must then put	ve·na·tan	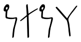	Leviticus 4:7
The priest	hak·ko·hen	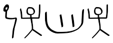	
some of	min		
the blood	had·dam		
on	al		
the horns	qar·no·wt	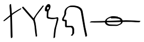	
of the altar	miz·bach		
incense	qe·to·ret	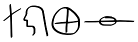	
of fragrant	has·sam·meem		
that is before	liph·ne		
the LORD	YHVH		
-	a·sher		
in the Tent	be·o·hel		
of Meeting	mo·w·ed		
And	ve·et		
the rest	kal		
blood	dam		
of the bull’s	hap·par		
he is to pour out	yish·pokh		
at	el		
the base	ye·so·wd		
of the altar	miz·bach		
of burnt offering	ha·o·lah		

-	a·sher		
at the entrance	pe·tach	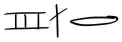	
to the Tent	o·hel		
of Meeting	mo·w·ed		
Then	ve·et		Leviticus 4:8
all	kal	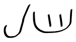	
the fat	che·lev	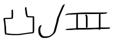	
the bull	par		
of the sin offering —	ha·chat·tat		
he shall remove	ya·reem	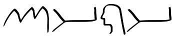	
from	mim·men·nu	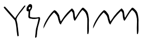	
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the fat	ha·che·lev	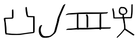	
that covers	ham·khas·seh	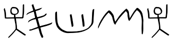	
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the entrails	haq·qe·rev	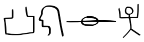	
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all	kal		
the fat	ha·che·lev	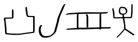	
that	a·sher		
is on	al		
[them]	haq·qe·rev	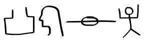	
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both	she·te	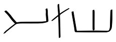	
kidneys	hak·ke·la·yot	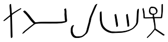	
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with the fat	ha·che·lev	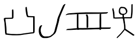	

-	a·sher		
on them	a·le·hen	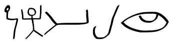	
-	a·sher		
near	al		
the loins	hak·ke·sa·leem	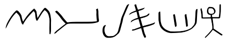	
and	ve·et		
the lobe	hay·yo·te·ret		
of	al		
the liver	hak·ka·ved		
with	al		
the kidneys —	hak·ke·la·yo·wt	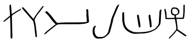	
which he is to remove	ye·see·ren·nah	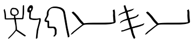	
just as	ka·a·sher		Leviticus 4:10
the fat is removed	yu·ram		
from the ox	mish·sho·wr		
	ze·vach		
of the peace offering	hash·she·la·meem		
shall burn them	ve·hiq·tee·ram		
Then the priest	hak·ko·hen		
on	al		
the altar	miz·bach		
of burnt offering	ha·o·lah		
-	ve·et		Leviticus 4:11
But the hide	o·wr		
of the bull	hap·par		
-	ve·et		
and all	kal	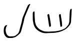	

its flesh	be·sa·ro		
with	al		
its head	ro·sho		
	ve·al		
and legs	ke·ra·aw		
and its entrails	ve·qir·bo	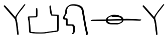	
and dung —	u·phir·sho		
he must take	ve·ho·w·tsee		Leviticus 4:12
-	et		
all	kal		
the rest of the bull —	hap·par		
to	el		
outside	mi·chuts	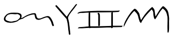	
the camp	lam·ma·cha·neh		
where	el		
place	ma·qo·wm	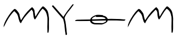	
a ceremonially clean	ta·ho·wr		
	el		
are poured out	she·phekh		
the ashes	had·de·shen		
and there he must burn	ve·sa·raph		
-	o·to		
it on	al		
a wood	e·tseem		
fire	ba·esh		
on	al		
heap	she·phekh		

the ash	had·de·shen		
-	yis·sa·reph		
Now if	ve·im		Leviticus 4:13
the whole	kal		
congregation	a·dat		
of Israel	yis·ra·el	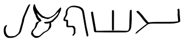	
strays unintentionally	yish·gu		
escapes	ve·ne·lam		
and the matter	da·var		
the notice	me·e·ne	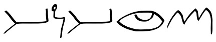	
of the assembly	haq·qa·hal	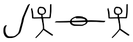	
so that they violate	ve·a·su		
any	a·chat	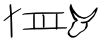	
	mik·kal		
commandments	mits·wot		
of the LORD’s	YHVH		
by doing what	a·sher		
is forbidden	lo		
	te·a·se·nah	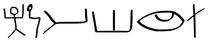	
and incur guilt	ve·a·she·mu	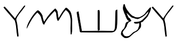	
when they become aware	ve·no·wd·ah		Leviticus 4:14
of the sin	ha·chat·tat		
-	a·sher		
they have committed	cha·te·u		
	a·le·ha	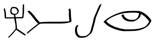	
must bring	ve·hiq·ree·vu	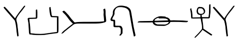	

then the assembly	haq·qa·hal	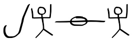	
	par		
a young	ben		
bull	ba·qar	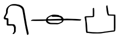	
as a sin offering	le·chat·tat	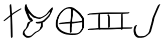	
and present	ve·he·vee·u	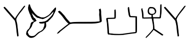	
it	o·to		
before	liph·ne		
the Tent	o·hel		
of Meeting	mo·w·ed		
are to lay	ve·sa·me·khu		Leviticus 4:15
The elders	ziq·ne	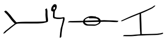	
of the congregation	ha·e·dah		
-	et		
their hands	ye·de·hem	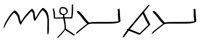	
on	al		
head	rosh		
the bull’s	hap·par		
before	liph·ne		
the LORD	YHVH		
shall be slaughtered	ve·sha·chat	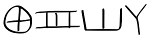	
-	et		
and it	hap·par		
before	liph·ne		
the LORD	YHVH		
is to bring	ve·he·vee	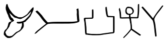	Leviticus 4:16
priest	hak·ko·hen		

Then the anointed	ham·ma·shee·ach	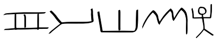	
blood	mid·dam	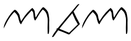	
some of the bull’s	hap·par	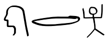	
into	el	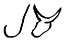	
the Tent	o·hel	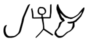	
of Meeting	mo·w·ed	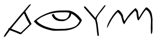	
is to dip	ve·ta·val	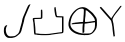	Leviticus 4:17
and [he]	hak·ko·hen	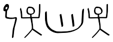	
his finger	ets·ba·o	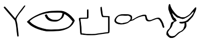	
in	min	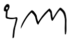	
the blood	had·dam	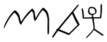	
and sprinkle	ve·hiz·zah	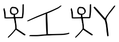	
it seven	she·va	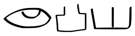	
times	pe·a·meem	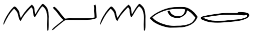	
before	liph·ne	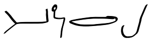	
the LORD	YHVH	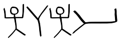	
	et	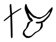	
in front	pe·ne	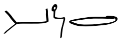	
of the veil	hap·pa·ro·khet	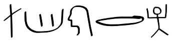	
some of	u·min	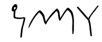	Leviticus 4:18
the blood	had·dam	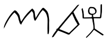	
He is also to put	yit·ten	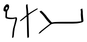	
on	al	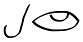	
the horns	qar·not	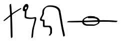	
of the altar	ham·miz·be·ach	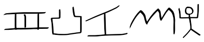	
that	a·sher	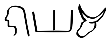	
is before	liph·ne	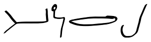	

the LORD	YHVH		
-	a·sher		
in the Tent	be·o·hel		
of Meeting	mo·w·ed		
and	ve·et		
the rest	kal	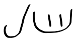	
of the blood	had·dam		
he must pour out	yish·pokh		
at	el		
the base	ye·so·wd		
of the altar	miz·bach		
of burnt offering	ha·o·lah		
-	a·sher		
at the entrance	pe·tach	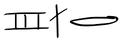	
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of Meeting	mo·w·ed		
And	ve·et		Leviticus 4:19
all	kal		
the fat	chel·bo	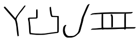	
he is to remove	ya·reem	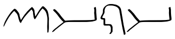	
from it	mim·men·nu	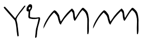	
and burn [it]	ve·hiq·teer	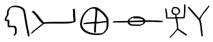	
on the altar	ham·miz·be·chah		
He shall offer	ve·a·sah		Leviticus 4:20
this bull	lap·par		
just as	ka·a·sher		
he did	a·sah		

the bull	le·phar	𐤋𐤐𐤓	
for the sin offering	ha·chat·tat	𐤄𐤇𐤈𐤀𐤕	
in this way	ken	𐤊𐤍	
-	ya·a·seh	𐤉𐤏𐤔𐤄	
	lo	𐤋𐤅	
will make atonement	ve·khip·per	𐤅𐤊𐤐𐤓	
on their behalf	a·le·hem	𐤏𐤋𐤄𐤌	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
and they will be forgiven	ve·nis·lach	𐤅𐤍𐤎𐤋𐤇	
	la·hem	𐤋𐤄𐤌	
Then he is to take	ve·ho·w·tsee	𐤅𐤄𐤅𐤑𐤉𐤀	Leviticus 4:21
-	et	𐤀𐤕	
the bull	hap·par	𐤄𐤐𐤓	
	el	𐤀𐤋	
outside	mi·chuts	𐤌𐤇𐤅𐤑	
the camp	lam·ma·cha·neh	𐤋𐤌𐤇𐤍𐤄	
and burn	ve·sa·raph	𐤅𐤔𐤓𐤐	
it	o·to	𐤀𐤕𐤅	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
he burned	sa·raph	𐤔𐤓𐤐	
-	et	𐤀𐤕	
bull	hap·par	𐤄𐤐𐤓	
the first	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
is the sin offering	chat·tat	𐤇𐤈𐤀𐤕	
for the assembly	haq·qa·hal	𐤄𐤒𐤄𐤋	
It	hu	𐤄𐤅𐤀𐤐	
When	a·sher	𐤀𐤔𐤓	Leviticus 4:22

a leader	na·see	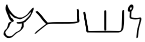	
sins	ye·che·ta	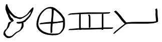	
and does	ve·a·sah		
by any	a·chat	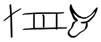	
of	mik·kal		
the commandments	mits·wot		
of the LORD	YHVH		
his God	e·lo·haw		
what	a·sher		
is prohibited	lo		
	te·a·se·nah	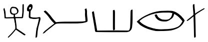	
unintentionally	bish·ga·gah		
he incurs guilt	ve·a·shem		
-	o		Leviticus 4:23
When he becomes aware	ho·w·da		
	e·law	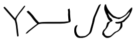	
of the sin	chat·ta·to		
-	a·sher		
he has committed	cha·ta	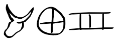	
	bah		
he must bring	ve·he·vee	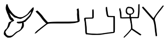	
-	et		
as his offering	qa·re·ba·no		
male goat	se·eer		
	iz·zeem	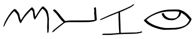	
	za·khar	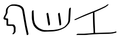	
an unblemished	ta·meem	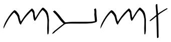	

He is to lay	ve·sa·makh		Leviticus 4:24
his hand	ya·do	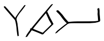	
on	al		
the head	rosh		
of the goat	has·sa·eer		
and slaughter	ve·sha·chat	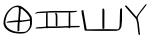	
-	o·to		
it at the place	bim·qo·wm		
where	a·sher		
is slaughtered	yish·chat	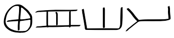	
-	et		
the burnt offering	ha·o·lah		
before	liph·ne		
the LORD	YHVH		
is a sin offering	chat·tat	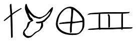	
It	hu		
is to take	ve·la·qach	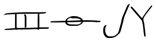	Leviticus 4:25
Then the priest	hak·ko·hen		
some of the blood	mid·dam		
of the sin offering	ha·chat·tat		
with his finger	be·ets·ba·o		
put it	ve·na·tan	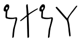	
on	al		
the horns	qar·not	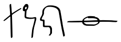	
of the altar	miz·bach		
of burnt offering	ha·o·lah		
and	ve·et		

the rest of the blood	da·mo		
pour out	yish·pokh		
at	el		
the base	ye·so·wd		
of the altar	miz·bach		
-	ha·o·lah		
-	ve·et		Leviticus 4:26
all	kal	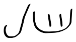	
its fat	chel·bo	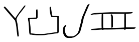	
He must burn	yaq·teer	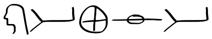	
on the altar	ham·miz·be·chah		
like the fat	ke·che·lev	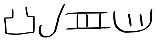	
	ze·vach		
of the peace offerings	hash·she·la·meem		
will make atonement	ve·khip·per	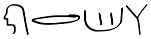	
for	a·law	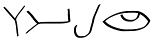	
thus the priest	hak·ko·hen		
that man’s sin	me·chat·ta·to		
and he will be forgiven	ve·nis·lach		
	lo	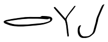	
And if	ve·im		Leviticus 4:27
one	ne·phesh		
	a·chat	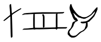	
sins	te·che·ta	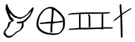	
unintentionally	vish·ga·gah		
people	me·am		

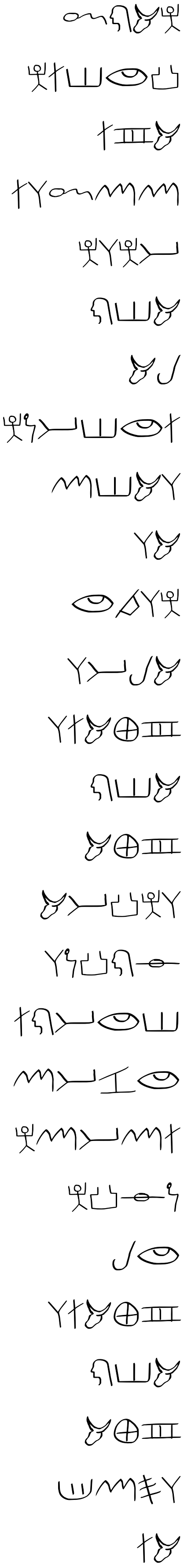

of the common	ha·a·rets	
-	ba·a·so·tah	
by any	a·chat	
commandments	mim·mits·wot	
of the LORD’s	YHVH	
and does what	a·sher	
is prohibited	lo	
	te·a·se·nah	
he incurs guilt	ve·a·shem	
-	o	Leviticus 4:28
When he becomes aware	ho·w·da	
	e·law	
of the sin	chat·ta·to	
	a·sher	
he has committed	cha·ta	
he must bring	ve·he·vee	
as his offering	qa·re·ba·no	
goat	se·ee·rat	
	iz·zeem	
an unblemished	te·mee·mah	
female	ne·qe·vah	
for	al	
that sin	chat·ta·to	
	a·sher	
	cha·ta	
He is to lay	ve·sa·makh	Leviticus 4:29
-	et	

his hand	ya·do	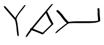	
on	al		
the head	rosh		
of the sin offering	ha·chat·tat	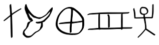	
and slaughter	ve·sha·chat	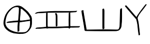	
-	et		
it	ha·chat·tat		
at the place	bim·qo·wm	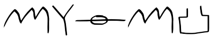	
of the burnt offering	ha·o·lah		
is to take	ve·la·qach	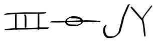	Leviticus 4:30
Then the priest	hak·ko·hen	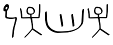	
some of its blood	mid·da·mah		
with his finger	be·ets·ba·o		
put it	ve·na·tan		
on	al		
the horns	qar·not	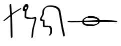	
of the altar	miz·bach		
of burnt offering	ha·o·lah		
and	ve·et		
the rest	kal	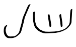	
of the blood	da·mah	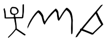	
pour out	yish·pokh		
at	el		
the base	ye·so·wd		
of the altar	ham·miz·be·ach	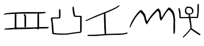	
Then	ve·et		Leviticus 4:31
all	kal	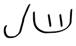	

the fat	chel·bah	
he is to remove	ya·seer	
just as	ka·a·sher	
is removed	hu·sar	
[it]	che·lev	
from	me·al	
	ze·vach	
the peace offering	hash·she·la·meem	
is to burn	ve·hiq·teer	
and the priest	hak·ko·hen	
it on the altar	ham·miz·be·chah	
aroma	le·re·ach	
as a pleasing	nee·cho·ach	
to the LORD	la·YHVH	
will make atonement	ve·khip·per	
for him	a·law	
In this way the priest	hak·ko·hen	
and he will be forgiven	ve·nis·lach	
	lo	
If, however	ve·im	Leviticus 4:32
a lamb	ke·ves	
he brings	ya·vee	
-	qa·re·ba·no	
as a sin offering	le·chat·tat	
female	ne·qe·vah	
an unblemished	te·mee·mah	

he must bring	ye·vee·en·nah	
And he is to lay	ve·sa·makh	Leviticus 4:33
-	et	
his hand	ya·do	
on	al	
the head	rosh	
of the sin offering	ha·chat·tat	
and slaughter	ve·sha·chat	
it	o·tah	
as a sin offering	le·chat·tat	
at the place	bim·qo·wm	
where	a·sher	
is slaughtered	yish·chat	
-	et	
the burnt offering	ha·o·lah	
is to take	ve·la·qach	Leviticus 4:34
Then the priest	hak·ko·hen	
some of the blood	mid·dam	
of the sin offering	ha·chat·tat	
with his finger	be·ets·ba·o	
put it	ve·na·tan	
on	al	
the horns	qar·not	
of the altar	miz·bach	
of burnt offering	ha·o·lah	
and	ve·et	
the rest	kal	

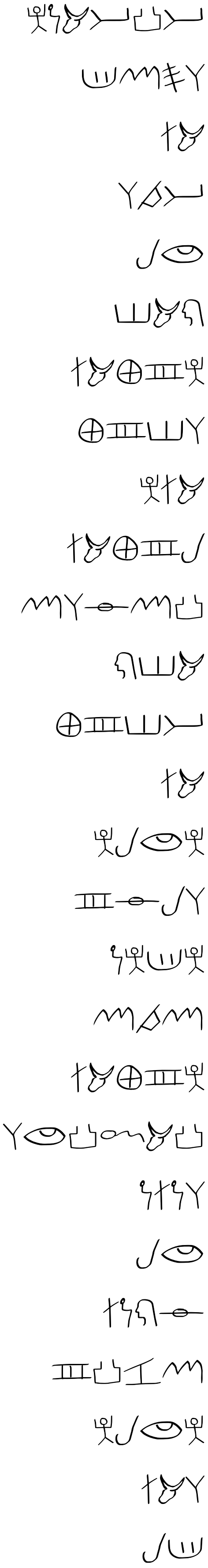

of its blood	da·mah		
pour out	yish·pokh		
at	el		
the base	ye·so·wd		
of the altar	ham·miz·be·ach	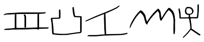	
And	ve·et		Leviticus 4:35
all	kal	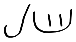	
the fat	chel·bah	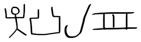	
he shall remove	ya·seer		
just as	ka·a·sher		
is removed	yu·sar		
the fat	che·lev	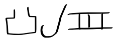	
of the lamb	hak·ke·sev		
	miz·ze·vach		
from the peace offerings	hash·she·la·meem		
shall burn	ve·hiq·teer	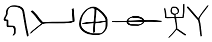	
and [he]	hak·ko·hen	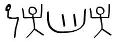	
-	o·tam		
it on the altar	ham·miz·be·chah		
along with	al		
the offerings made by fire	ish·she	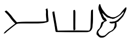	
to the LORD	YHVH		
will make atonement	ve·khip·per	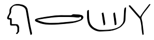	
for him	a·law	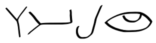	
In this way the priest	hak·ko·hen	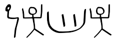	
for	al		

the sin	chat·ta·to		
-	a·sher		
he has committed	cha·ta	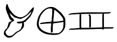	
and he will be forgiven	ve·nis·lach		
[’’]	lo		
someone	ve·ne·phesh		Leviticus 5:1
[“] If	kee	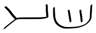	
sins	te·che·ta	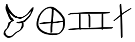	
when he hears	ve·sha·me·ah		
a public	qo·wl	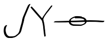	
charge	a·lah	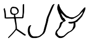	
about something he	ve·hu		
has witnessed	ed		
whether	o		
he has seen it	ra·ah		
or	o		
learned of it	ya·da		
	im		
by failing	lo·w		
to testify	yag·geed	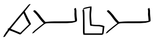	
he shall bear	ve·na·sa		
the iniquity	a·wo·no		
Or	o		Leviticus 5:2
if a person	ne·phesh		
-	a·sher		
touches	tig·ga		
anything	be·khal		

	da·var		
unclean —	ta·me		
-	o		
whether the carcass	ve·niv·lat		
wild animal	chay·yah	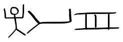	
of [any] unclean	te·me·ah		
or	o		
	be·niv·lat	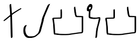	
livestock	be·he·mah	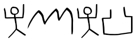	
-	te·me·ah		
or	o		
	be·niv·lat		
crawling creature —	she·rets		
-	ta·me		
even if he is unaware	ve·ne·lam		
of it	mim·men·nu	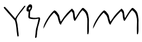	
he	ve·hu		
is unclean	ta·me		
and guilty	ve·a·shem		
Or	o		Leviticus 5:3
if	khee	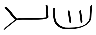	
he touches	yig·ga	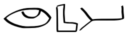	
uncleanness —	be·tum·at	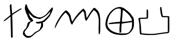	
human	a·dam		
anything	le·khol		
-	tum·a·to		
by which	a·sher		

one becomes unclean	yit·ma		
—	bah		
even if he is unaware	ve·ne·lam		
of it	mim·men·nu	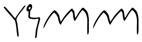	
when he	ve·hu		
realizes it	ya·da		
he is guilty	ve·a·shem		
Or	o		Leviticus 5:4
someone	ne·phesh		
if	kee	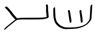	
swears	tish·sha·va		
thoughtlessly	le·vat·te	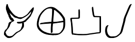	
with his lips	vis·pha·ta·yim		
evil —	le·ha·ra		
or	o		
to do anything good	le·he·teev		
in	le·khol		
whatever matter	a·sher		
may rashly pronounce	ye·vat·te		
a man	ha·a·dam		
an oath —	bish·vu·ah		
even if he is unaware	ve·ne·lam		
of it	mim·men·nu	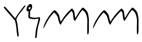	
when he	ve·hu		
realizes it	ya·da		
he is guilty	ve·a·shem		

	le·a·chat		
in [the matter]	me·el·leh		
-	ve·ha·yah	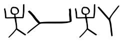	Leviticus 5:5
If	khee	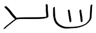	
someone incurs guilt	ye·sham		
in one	le·a·chat		
of these ways	me·el·leh		
he must confess	ve·hit·vad·dah		
-	a·sher		
the sin he has committed	cha·ta	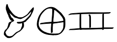	
	a·le·ha	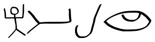	
and he must bring	ve·he·vee	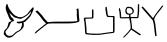	Leviticus 5:6
-	et		
his guilt offering	a·sha·mo	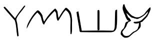	
to the LORD	la·YHVH	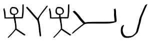	
for	al		
the sin	chat·ta·to		
-	a·sher		
he has committed :	cha·ta	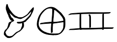	
a female	ne·qe·vah	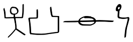	
from	min		
the flock	hats·tson		
lamb	kis·bah	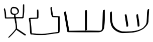	
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goat	se·ee·rat		
	iz·zeem	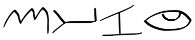	
as a sin offering	le·chat·tat	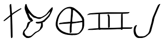	

will make atonement	ve·khip·per	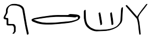	
for him	a·law	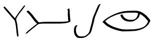	
And the priest	hak·ko·hen		
concerning his sin	me·chat·ta·to		
If, however	ve·im		Leviticus 5:7
he cannot	lo		
afford	tag·gīʿ	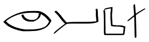	
	ya·do	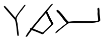	
	de	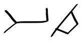	
a lamb	seh	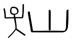	
he may bring	ve·he·vee	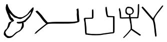	
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as restitution	a·sha·mo	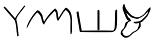	
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for his sin	cha·ta	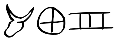	
two	she·te	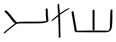	
turtledoves	to·reem	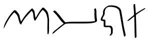	
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two	she·ne	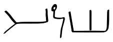	
young	ve·ne	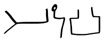	
pigeons —	yo·w·nah		
to the LORD	la·YHVH	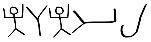	
one	e·chad	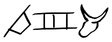	
as a sin offering	le·chat·tat	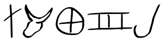	
and the other	ve·e·chad		
as a burnt offering	le·o·lah		
He is to bring	ve·he·vee	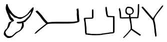	Leviticus 5:8

them	o·tam		
to	el		
the priest	hak·ko·hen		
present	ve·hiq·reev	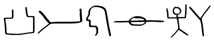	
-	et		
the one	a·sher		
for the sin offering	la·chat·tat	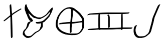	
who shall first	ri·sho·w·nah		
He is to twist	u·ma·laq		
-	et		
its head	ro·sho		
at the front	mim·mul		
of its neck	a·re·po		
without	ve·lo		
severing it	yav·deel	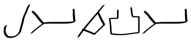	
then he is to sprinkle	ve·hiz·zah	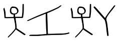	Leviticus 5:9
some of the blood	mid·dam		
of the sin offering	ha·chat·tat		
on	al		
the side	qeer	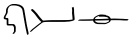	
of the altar	ham·miz·be·ach	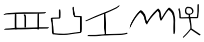	
while the rest	ve·han·nish·ar		
of the blood	bad·dam		
is drained out	yim·ma·tseh		
at	el		
the base	ye·so·wd		
of the altar	ham·miz·be·ach	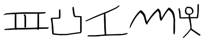	

a sin offering	chat·tat	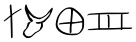	
It [is]	hu		
And	ve·et		Leviticus 5:10
the second [bird]	hash·she·nee	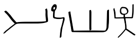	
[the priest] must prepare	ya·a·seh		
as a burnt offering	o·lah		
according to the ordinance	kam·mish·pat	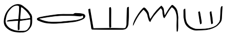	
will make atonement	ve·khip·per	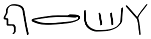	
for him	a·law	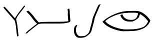	
In this way the priest	hak·ko·hen		
for the sin	me·chat·ta·to		
-	a·sher		
he has committed	cha·ta	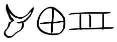	
and he will be forgiven	ve·nis·lach		
	lo		
But if	ve·im		Leviticus 5:11
he cannot	lo		
afford	tas·seeg	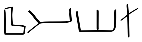	
	ya·do	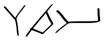	
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turtledoves	to·reem	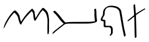	
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two	lish·ne	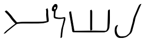	
young	ve·ne	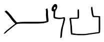	
pigeons	yo·w·nah		
he may bring	ve·he·vee	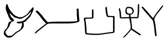	

-	et	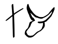	
-	qa·re·ba·no	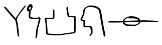	
-	a·sher	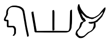	
-	cha·ta	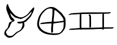	
a tenth	a·see·rit	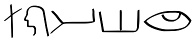	
of an ephah	ha·e·phah	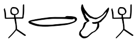	
of fine flour	so·let	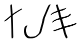	
as a sin offering	le·chat·tat	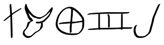	
He must not	lo	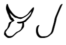	
put	ya·seem	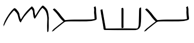	
on it	a·le·ha	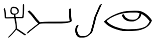	
olive oil	she·men	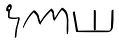	
	ve·lo	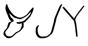	
	yit·ten	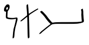	
	a·le·ha	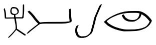	
or frankincense	le·vo·nah	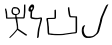	
because	kee	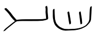	
[is] a sin offering	chat·tat	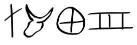	
it	hee	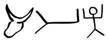	
He is to bring	ve·he·vee·ah	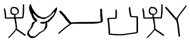	Leviticus 5:12
it to	el	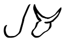	
the priest	hak·ko·hen	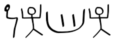	
who shall take	ve·qa·mats	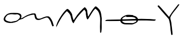	
	hak·ko·hen	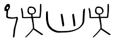	
from it	mim·men·nah	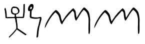	
a handful	me·lo·w	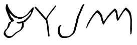	
	qum·tso	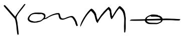	

-	et		
as a memorial portion	az·ka·ra·tah		
and burn [it]	ve·hiq·teer	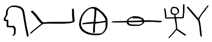	
on the altar	ham·miz·be·chah		
atop	al		
the offerings made by fire	ish·she	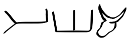	
to the LORD	YHVH		
is a sin offering	chat·tat	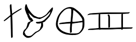	
it	hee		
will make atonement	ve·khip·per	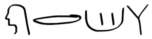	Leviticus 5:13
for him	a·law	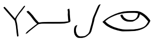	
In this way the priest	hak·ko·hen		
for	al		
sins	chat·ta·to		
-	a·sher		
he has committed	cha·ta	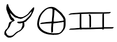	
any	me·a·chat		
of these	me·el·leh		
and he will be forgiven	ve·nis·lach		
	lo		
The remainder will belong to	ve·ha·ye·tah	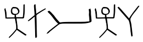	
the priest	lak·ko·hen		
like the grain offering ”	kam·min·chah	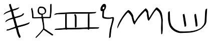	
said	vay·dab·ber		Leviticus 5:14
Then the LORD	YHVH		
to	el		

Moses	mo·sheh	
	le·mor	
someone	ne·phesh	Leviticus 5:15
“ If	kee	
acts	tim·ol	
unfaithfully	ma·al	
and sins	ve·cha·te·ah	
unintentionally against	bish·ga·gah	
holy things	miq·qa·de·she	
any of the LORD’s	YHVH	
he must bring	ve·he·vee	
-	et	
his guilt offering	a·sha·mo	
to the LORD :	la·YHVH	
ram	a·yil	
an unblemished	ta·meem	
from	min	
the flock	hats·tson	
of proper value	be·er·ke·kha	
in silver	ke·seph	
shekels	she·qa·leem	
shekel	be·she·qel	
according to the sanctuary	haq·qo·desh	
it is a guilt offering	le·a·sham	
-	ve·et	Leviticus 5:16
-	a·sher	
he has harmed	cha·ta	

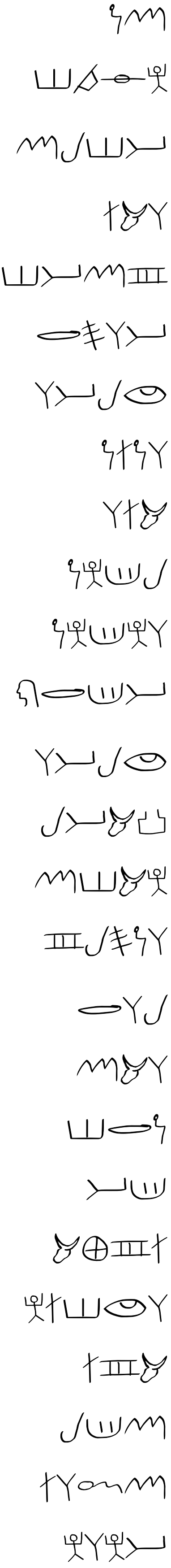

	min	
Regarding any holy thing	haq·qo·desh	
he must make restitution	ye·shal·lem	
-	ve·et	
a fifth	cha·mee·shi·to	
by adding	yo·w·seph	
of its value to it	a·law	
and giving	ve·na·tan	
-	o·to	
it to the priest	lak·ko·hen	
[who]	ve·hak·ko·hen	
will make atonement	ye·khap·per	
on his behalf	a·law	
with the ram	be·el	
as a guilt offering	ha·a·sham	
and he will be forgiven	ve·nis·lach	
	lo	
If	ve·im	Leviticus 5:17
someone	ne·phesh	
	kee	
sins	te·che·ta	
and violates	ve·a·se·tah	
any	a·chat	
	mik·kal	
commandments	mits·wot	
of the LORD’s	YHVH	

-	a·sher	
even though he was	lo	
	te·a·se·nah	
	ve·lo	
unaware	ya·da	
he is guilty	ve·a·shem	
and shall bear	ve·na·sa	
his punishment	a·wo·no	
He is to bring	ve·he·vee	Leviticus 5:18
ram	a·yil	
an unblemished	ta·meem	
from	min	
the flock	hats·tson	
of proper value	be·er·ke·kha	
as a guilt offering	le·a·sham	
to	el	
the priest	hak·ko·hen	
will make atonement	ve·khip·per	
on his behalf	a·law	
Then the priest	hak·ko·hen	
for	al	
the wrong	shig·ga·to	
-	a·sher	
he has committed	sha·gag	
	ve·hu	
in ignorance	lo	
	ya·da	

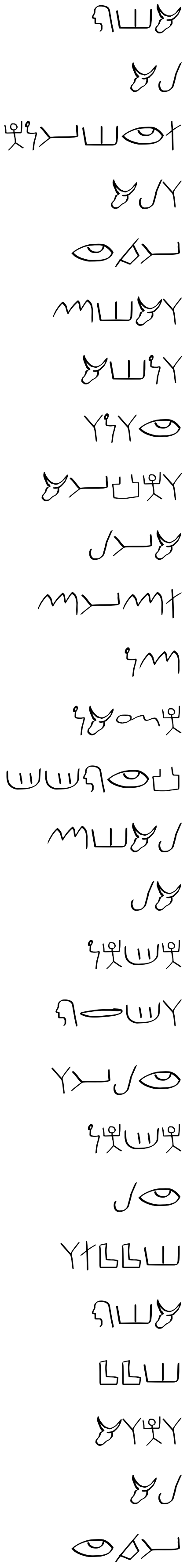

and he will be forgiven	ve·nis·lach		
	lo		
is a guilt offering	a·sham		Leviticus 5:19
It	hu		
he was certainly guilty	a·shom	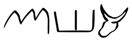	
	a·sham	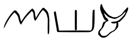	
before the LORD ”	la·YHVH	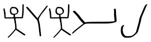	
said	vay·dab·ber	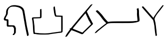	Leviticus 6:1
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	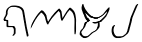	
someone	ne·phesh		Leviticus 6:2
“ If	kee	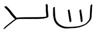	
sins	te·che·ta	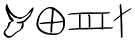	
and acts	u·ma·a·lah		
unfaithfully	ma·al		
against the LORD	ba·YHVH	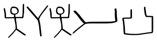	
by deceiving	ve·khi·chesh	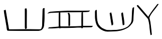	
his neighbor	ba·a·mee·to		
in regard to a deposit	be·phiq·qa·do·wn	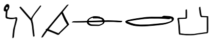	
or	o		
or security	vit·su·met		
entrusted to him	yad	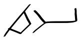	
or	o		
stolen	ve·ga·zel		

	o		
if he extorts	a·shaq		
-	et		
his neighbor	a·mee·to	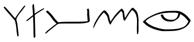	
or	o		Leviticus 6:3
finds	ma·tsa		
lost property	a·ve·dah	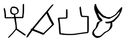	
and lies	ve·khi·chesh	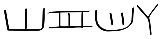	
about it	bah		
and swears	ve·nish·ba		
-	al		
falsely	sha·qer	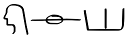	
-	al		
	a·chat	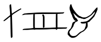	
	mik·kol		
that	a·sher		
might commit —	ya·a·seh		
a man	ha·a·dam		
or if he commits any such sin	la·cha·to	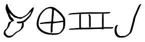	
	va·hen·nah		
-	ve·ha·yah	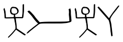	Leviticus 6:4
once	kee	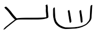	
he has sinned	ye·che·ta	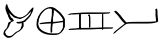	
and becomes guilty	ve·a·shem		
he must return	ve·he·sheev	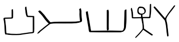	
-	et		
he has stolen	hag·ge·ze·lah		

what	a·sher	אשר	
	ga·zal	גזל	
or	o	או	
-	et	את	
-	ha·o·sheq	העשק	
-	a·sher	אשר	
taken by extortion	a·shaq	עשק	
or	o	או	
-	et	את	
the deposit	hap·piq·qa·do·wn	הפקדון	
-	a·sher	אשר	
entrusted	ha·phe·qad	הפקד	
to him	it·to	אתו	
or	o	או	
-	et	את	
the lost property	ha·a·ve·dah	האבדה	
-	a·sher	אשר	
he found	ma·tsa	מצא	
or	o	או	Leviticus 6:5
anything else	mik·kol	מכל	
which	a·sher	אשר	
he has sworn	yish·sha·va	ישבע	
about	a·law	עליו	
falsely	lash·she·qer	לשקר	
restitution in full	ve·shil·lam	ושלם	
-	o·to	אתו	
He must make	be·ro·sho	בראשו	

a fifth	va·cha·mi·shi·taw	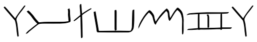	
add	yo·seph	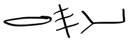	
of the value	a·law	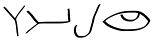	
to the owner	la·a·sher	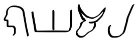	
	hu	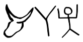	
	lo	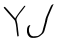	
and pay it	yit·te·nen·nu	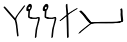	
on the day	be·yo·wm	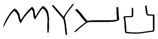	
[he acknowledges] his guilt	ash·ma·to	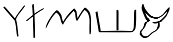	
-	ve·et	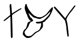	Leviticus 6:6
his guilt offering	a·sha·mo	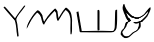	
Then he must bring	ya·vee	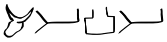	
to the LORD :	la·YHVH	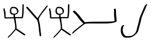	
ram	a·yil	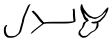	
an unblemished	ta·meem	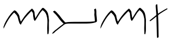	
from	min	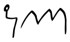	
the flock	hats·tson	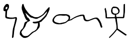	
of proper value	be·er·ke·kha	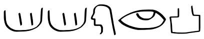	
-	le·a·sham	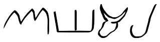	
to	el	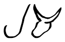	
the priest	hak·ko·hen	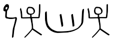	
will make atonement	ve·khip·per	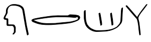	Leviticus 6:7
for him	a·law	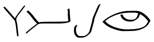	
In this way the priest	hak·ko·hen	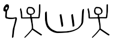	
before	liph·ne	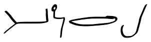	
the LORD	YHVH	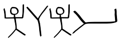	

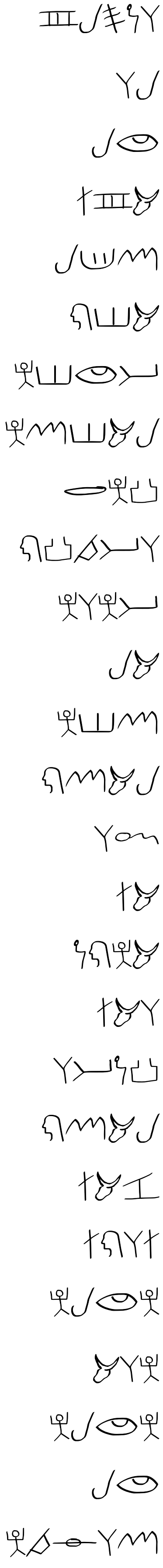

and he will be forgiven	ve·nis·lach	
	lo	
for	al	
anything	a·chat	
	mik·kol	
-	a·sher	
he may have done	ya·a·seh	
to incur guilt	le·ash·mah	
”	vah	
said	vay·dab·ber	Leviticus 6:8
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Command	tsaw	Leviticus 6:9
-	et	
Aaron	a·ha·ron	
-	ve·et	
and his sons	ba·naw	
	le·mor	
[that] this	zot	
is the law	to·w·rat	
of the burnt offering :	ha·o·lah	
	hee	
The burnt offering	ha·o·lah	
is to remain	al	
the hearth	mo·wq·dah	

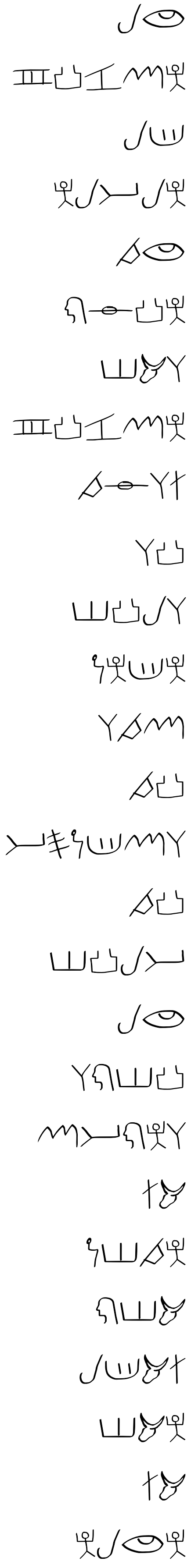

on	al	
of the altar	ham·miz·be·ach	
all	kal	
night	hal·lay·lah	
until	ad	
morning	hab·bo·qer	
and the fire	ve·esh	
on the altar	ham·miz·be·ach	
must be kept burning	tu·qad	
	bo	
shall put on	ve·la·vash	Leviticus 6:10
And the priest	hak·ko·hen	
robe	mid·do	
his linen	vad	
undergarments	u·mikh·ne·se	
and linen	vad	
	yil·bash	
	al	
	be·sa·ro	
and he shall remove	ve·he·reem	
-	et	
the ashes	had·de·shen	
-	a·sher	
has consumed	to·khal	
that the fire	ha·esh	
-	et	
of the burnt offering	ha·o·lah	

	al		
from the altar	ham·miz·be·ach	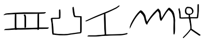	
and place them	ve·sa·mo		
beside	e·tsel		
[it]	ham·miz·be·ach	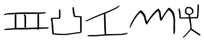	
Then he must take off	u·pha·shat		Leviticus 6:11
-	et		
his garments	be·ga·daw		
put on	ve·la·vash	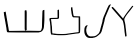	
clothes	be·ga·deem		
other	a·che·reem		
and carry	ve·ho·w·tsee		
-	et		
the ashes	had·de·shen		
to	el		
outside	mi·chuts	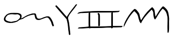	
the camp	lam·ma·cha·neh		
	el		
place	ma·qo·wm	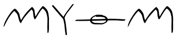	
a ceremonially clean	ta·ho·wr		
The fire	ve·ha·esh		Leviticus 6:12
on	al		
the altar	ham·miz·be·ach	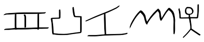	
shall be kept burning	tu·qad	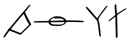	
	bo		
it must not	lo		
be extinguished	tikh·beh	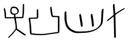	

is to add	u·vi·er		
to the fire	a·le·ha	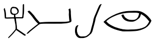	
the priest	hak·ko·hen		
wood	e·tseem		
Every morning	bab·bo·qer	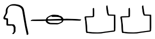	
	bab·bo·qer	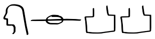	
arrange	ve·a·rakh	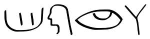	
on it	a·le·ha	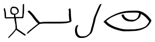	
the burnt offering	ha·o·lah		
and burn	ve·hiq·teer	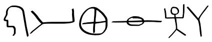	
on it	a·le·ha	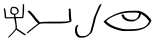	
the fat portions	chel·ve	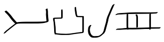	
of the peace offerings	hash·she·la·meem		
The fire	esh		Leviticus 6:13
continually	ta·meed		
shall be kept burning	tu·qad	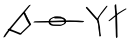	
on	al		
the altar	ham·miz·be·ach	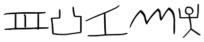	
it must not	lo		
be extinguished	tikh·vɛh	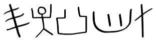	
Now this	ve·zot		Leviticus 6:14
is the law	to·w·rat		
of the grain offering :	ham·min·chah	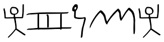	
shall present	haq·rev	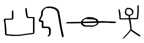	
it	o·tah		
sons	be·ne	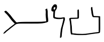	

Aaron’s	a·ha·ron	
before	liph·ne	
the LORD	YHVH	
in	el	
front	pe·ne	
of the altar	ham·miz·be·ach	
The priest is to remove	ve·he·reem	Leviticus 6:15
of	mim·men·nu	
a handful	be·qum·tso	
fine flour	mis·so·let	
-	ham·min·chah	
and olive oil	u·mish·sham·nah	
-	ve·et	
together with all	kal	
the frankincense	hal·le·vo·nah	
	a·sher	
	al	
from the grain offering	ham·min·chah	
and burn	ve·hiq·teer	
on the altar	ham·miz·be·ach	
aroma	re·ach	
as a pleasing	nee·cho·ach	
the memorial portion	az·ka·ra·tah	
to the LORD	la·YHVH	
the remainder	ve·han·no·w·te·ret	Leviticus 6:16
	mim·men·nah	

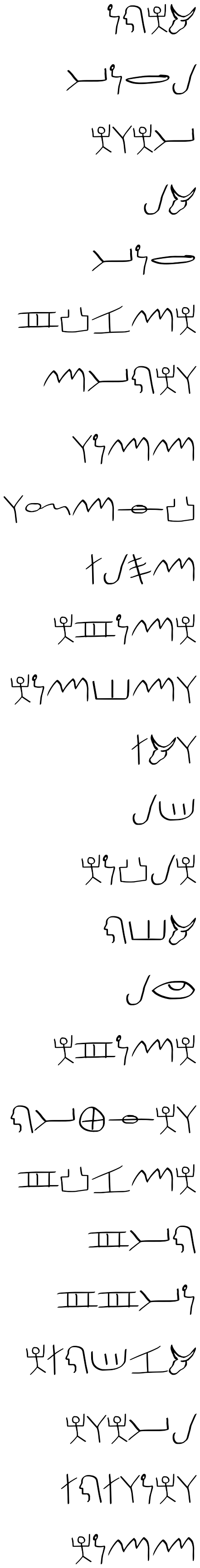

are to eat	yo·khe·lu		
Aaron	a·ha·ron	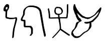	
and his sons	u·va·naw	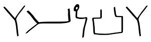	
without leaven	mats·tso·wt		
It must be eaten	te·a·khel		
place	be·ma·qo·wm		
in a holy	qa·dosh	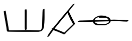	
in the courtyard	ba·cha·tsar	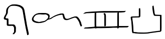	
of the Tent	o·hel		
of Meeting	mo·w·ed		
they are to eat it	yo·khe·lu·ha		
It must not	lo		Leviticus 6:17
be baked	te·a·pheh		
with leaven	cha·mets		
it as their portion	chel·qam	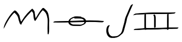	
I have assigned	na·tat·tee		
-	o·tah		
of My offerings made by fire	me·ish·shay		
most	qo·desh	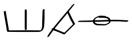	
holy	qa·da·sheem	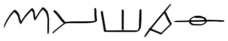	
It [is]	hee		
like the sin offering	ka·chat·tat	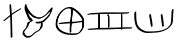	
and the guilt offering	ve·kha·a·sham		
Any	kal		Leviticus 6:18
male	za·khar	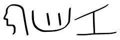	
among the sons	biv·ne		
of Aaron	a·ha·ron	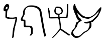	

may eat it	yo·kha·len·nah	
portion	chaq	
This is a permanent	o·w·lam	
for the generations to come	le·do·ro·te·khem	
from the offerings made by fire	me·ish·she	
to the LORD	YHVH	
Anything	kol	
that	a·sher	
touches	yig·ga	
them	ba·hem	
will become holy ”	yiq·dash	
said	vay·dab·ber	Leviticus 6:19
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ This	zeh	Leviticus 6:20
is the offering	qa·re·ban	
that Aaron	a·ha·ron	
and his sons	u·va·naw	
-	a·sher	
must present	yaq·ree·vu	
to the LORD	la·YHVH	
on the day	be·yo·wm	
he is anointed :	him·ma·shach	
-	o·to	
a tenth	a·see·rit	

of an ephah	ha·e·phah		
of fine flour	so·let		
grain offering	min·chah	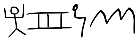	
as a regular	ta·meed		
half	ma·cha·tsee·tah		
of it in the morning	bab·bo·qer	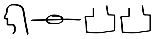	
and half	u·ma·cha·tsee·tah		
in the evening	ba·a·rev		
on	al		Leviticus 6:21
a griddle	ma·cha·vat	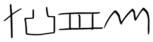	
with oil	bash·she·men		
It shall be prepared	te·a·seh		
well-kneaded	mur·be·khet		
you are to bring it	te·vee·en·nah	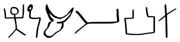	
broken	tu·phee·ne	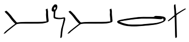	
as a grain offering	min·chat	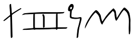	
in pieces	pit·teem	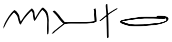	
and present it	taq·reev		
aroma	re·ach	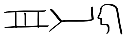	
a pleasing	nee·cho·ach	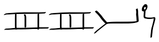	
to the LORD	la·YHVH	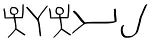	
The priest	ve·hak·ko·hen		Leviticus 6:22
and will be anointed	ham·ma·shee·ach	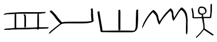	
to take his place	tach·taw	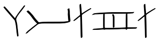	
who is one of Aaron's sons	mib·ba·naw		
is to prepare it	ya·a·seh		
-	o·tah		

portion	chaq	
As a permanent	o·w·lam	
for the LORD	la·YHVH	
completely	ka·leel	
it must be burned	ta·qe·tar	
Every	ve·khal	Leviticus 6:23
grain offering	min·chat	
for a priest	ko·hen	
completely	ka·leel	
shall be burned	tih·yeh	
it is not	lo	
to be eaten ”	te·a·khel	
said	vay·dab·ber	Leviticus 6:24
And the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Tell	dab·ber	Leviticus 6:25
	el	
Aaron	a·ha·ron	
	ve·el	
and his sons	ba·naw	
	le·mor	
[that] this	zot	
is the law	to·w·rat	
of the sin offering :	ha·chat·tat	
In the place	bim·qo·wm	

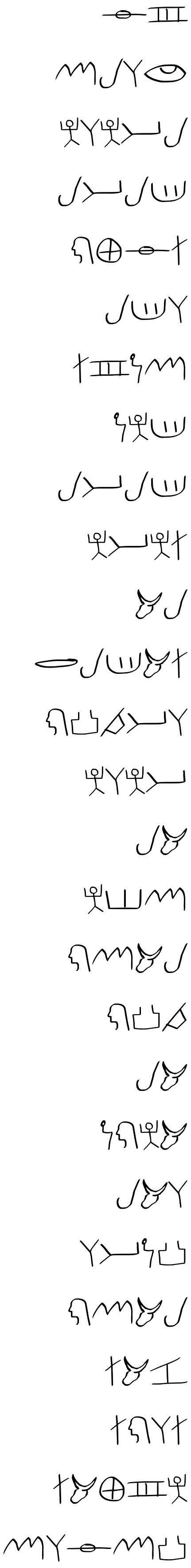

where	a·sher	אשר	
is slaughtered	tish·sha·chet	תשחט	
the burnt offering	ha·o·lah	העלה	
shall be slaughtered	tish·sha·chet	תשחט	
the sin offering	ha·chat·tat	החטאת	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
it [is] most	qo·desh	קדש	
holy	qa·da·sheem	קדשים	
	hee	הוא	
The priest	hak·ko·hen	הכהן	Leviticus 6:26
who offers	ham·chat·te	המחטא	
it	o·tah	אתה	
shall eat it	yo·kha·len·nah	יאכלנה	
place	be·ma·qo·wm	במקום	
in a holy	qa·dosh	קדש	
it must be eaten	te·a·khel	תאכל	
in the courtyard	ba·cha·tsar	בחצר	
of the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
Anything	kol	כל	Leviticus 6:27
that	a·sher	אשר	
touches	yig·ga	יגע	
its flesh	biv·sa·rah	בבשרה	
will become holy	yiq·dash	יקדש	
and if	va·a·sher	ואשר	
is spattered	yiz·zeh	יזה	

any of the blood	mid·da·mah		
on	al		
a garment	hab·be·ged		
it	a·sher		
	yiz·zeh		
	a·le·ha	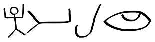	
you must wash	te·khab·bes	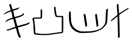	
place	be·ma·qo·wm		
in a holy	qa·dosh	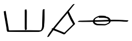	
pot	u·khe·lee	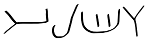	Leviticus 6:28
The clay	che·res		
in which	a·sher		
[the sin offering] is boiled	te·vush·shal		
	bo		
must be broken	yish·sha·ver	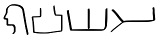	
if	ve·im		
pot	bikh·lee	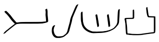	
in a bronze	ne·cho·shet		
it is boiled	bush·sha·lah	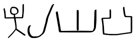	
[the pot] must be scoured	u·mo·raq		
and rinsed	ve·shut·taph		
with water	bam·ma·yim	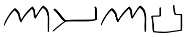	
Any	kal		Leviticus 6:29
male	za·khar	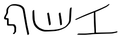	
among the priests	bak·ko·ha·neem		
may eat it	yo·khal		
-	o·tah		

most	qo·desh	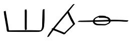	
holy	qa·da·sheem	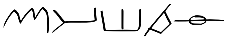	
it [is]	hee		
-	ve·khal		Leviticus 6:30
sin offering	chat·tat	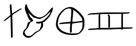	
-	a·sher		
has been brought	yu·va		
if its blood	mid·da·mah		
into	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
to make atonement	le·khap·per	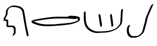	
in the Holy Place	baq·qo·desh	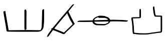	
But no	lo		
may be eaten	te·a·khel		
	ba·esh		
it must be burned [’’]	tis·sa·reph		
[“] Now this	ve·zot		Leviticus 7:1
is the law	to·w·rat		
of the guilt offering	ha·a·sham		
most	qo·desh	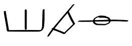	
holy :	qa·da·sheem	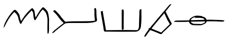	
which [is]	hu		
in the place	bim·qo·wm	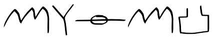	Leviticus 7:2
where	a·sher		
must be slaughtered	yish·cha·tu	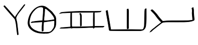	
-	et		

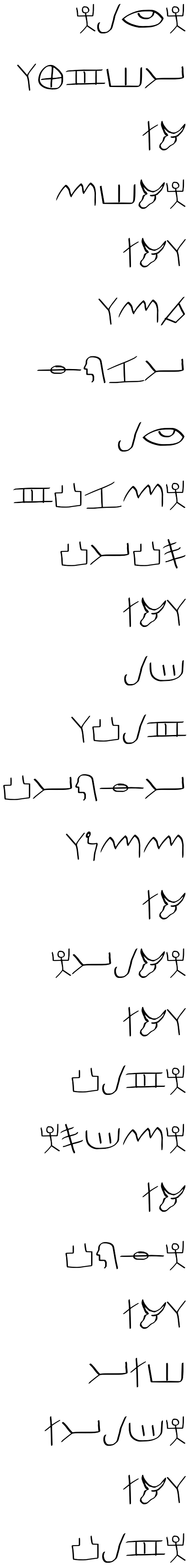

the burnt offering	ha·o·lah	
is slaughtered	yish·cha·tu	
-	et	
The guilt offering	ha·a·sham	
-	ve·et	
its blood	da·mo	
and [the priest] shall sprinkle	yiz·roq	
of	al	
the altar	ham·miz·be·ach	
on all sides	sa·veev	
And	ve·et	Leviticus 7:3
all	kal	
the fat	chel·bo	
shall be offered :	yaq·reev	
from	mim·men·nu	
it	et	
the fat tail	ha·al·yah	
-	ve·et	
the fat	ha·che·lev	
that covers	ham·khas·seh	
-	et	
the entrails	haq·qe·rev	
-	ve·et	Leviticus 7:4
both	she·te	
kidneys	hak·ke·la·yot	
-	ve·et	
with the fat	ha·che·lev	

-	a·sher	𐤀𐤔𐤓	
on them	a·le·hen	𐤏𐤋𐤉𐤄𐤍	
-	a·sher	𐤀𐤔𐤓	
near	al	𐤏𐤋	
the loins	hak·ke·sa·leem	𐤄𐤊𐤎𐤋𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and the lobe	hay·yo·te·ret	𐤄𐤉𐤕𐤓𐤕	
of	al	𐤏𐤋	
the liver	hak·ka·ved	𐤄𐤊𐤁𐤃	
with	al	𐤏𐤋	
the kidneys	hak·ke·la·yot	𐤄𐤊𐤋𐤉𐤕	
which is to be removed	ye·see·ren·nah	𐤉𐤎𐤉𐤓𐤍𐤄	
shall burn	ve·hiq·teer	𐤅𐤄𐤒𐤈𐤉𐤓	Leviticus 7:5
them	o·tam	𐤀𐤕𐤌	
The priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
on the altar	ham·miz·be·chah	𐤄𐤌𐤆𐤁𐤇𐤄	
as an offering made by fire	ish·sheh	𐤀𐤔𐤄	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
is a guilt offering	a·sham	𐤀𐤔𐤌	
it	hu	𐤄𐤅𐤀	
Every	kal	𐤊𐤋	Leviticus 7:6
male	za·khar	𐤆𐤊𐤓	
among the priests	bak·ko·ha·neem	𐤁𐤊𐤄𐤍𐤉𐤌	
may eat of it	yo·khe·len·nu	𐤉𐤀𐤊𐤋𐤍𐤅	
place	be·ma·qo·wm	𐤁𐤌𐤒𐤅𐤌	
in a holy	qa·do·wosh	𐤒𐤃𐤅𐤔	
It must be eaten	ye·a·khel	𐤉𐤀𐤊𐤋	

most	qo·desh	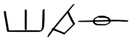	
holy	qa·da·sheem	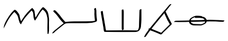	
it [is]	hu		
is like the sin offering	ka·chat·tat	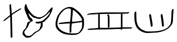	Leviticus 7:7
The guilt offering	ka·a·sham		
law	to·w·rah		
the same	a·chat	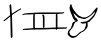	
applies to both	la·hem		
the priest	hak·ko·hen		
who	a·sher		
makes atonement	ye·khap·per		
with it	bo		
	lo		
It belongs to	yih·yeh	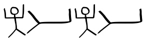	
As for the priest	ve·hak·ko·hen		Leviticus 7:8
who presents	ham·maq·reev	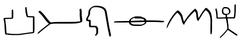	
-	et		
a burnt offering	o·lat		
for anyone	eesh	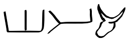	
the hide	o·wr		
of [that] offering	ha·o·lah		
-	a·sher		
-	hiq·reev	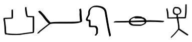	
	lak·ko·hen		
belongs to him	lo		
	yih·yeh	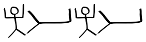	
Likewise every	ve·khal		Leviticus 7:9

grain offering	min·chah	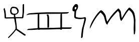	
that	a·sher		
is baked	te·a·pheh		
in an oven	bat·tan·nur		
	ve·khal		
or cooked	na·a·sah		
in a pan	vam·mar·che·shet		
or on	ve·al		
a griddle	ma·cha·vat	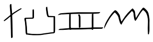	
the priest	lak·ko·hen		
who presents	ham·maq·reev	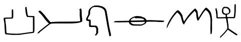	
it	o·tah		
to	lo		
belongs	tih·yeh	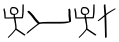	
and every	ve·khal		Leviticus 7:10
grain offering	min·chah	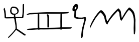	
or mixed	ve·lu·lah		
with oil	vash·she·men		
whether dry	va·cha·re·vah		
all	le·khal		
the sons	be·ne	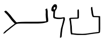	
of Aaron	a·ha·ron	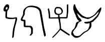	
to	tih·yeh	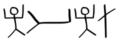	
belongs equally	eesh	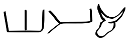	
	ke·a·chee	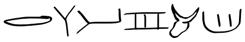	
Now this	ve·zot		Leviticus 7:11
is the law	to·w·rat		

	ze·vach	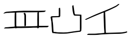	
of the peace offering	hash·she·la·meem		
that	a·sher		
one may present	yaq·reev	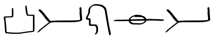	
to the LORD :	la·YHVH	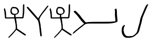	
If	im		Leviticus 7:12
in	al		
thanksgiving	to·w·dah		
he offers it	yaq·ree·ven·nu	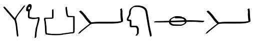	
he shall offer	ve·hiq·reev	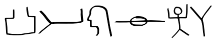	
then along with	al		
the sacrifice	ze·vach	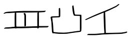	
of thanksgiving	hat·to·w·dah		
cakes	chal·lo·wt	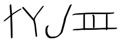	
unleavened	mats·tso·wt		
mixed	be·lu·lot		
with olive oil	bash·she·men		
wafers	u·re·qee·qe	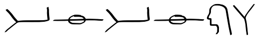	
unleavened	mats·tso·wt		
coated	me·shu·cheem	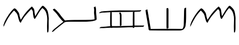	
with oil	bash·sha·men	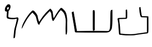	
of fine flour	ve·so·let		
and well-kneaded	mur·be·khet		
cakes	chal·lot	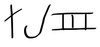	
mixed	be·lu·lot		
with oil	bash·sha·men	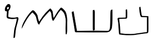	
Along	al		Leviticus 7:13

with cakes	chal·lot	𐤇𐤋𐤕	
bread	le·chem	𐤋𐤇𐤌	
of leavened	cha·mets	𐤇𐤌𐤑	
he is to present	yaq·reev	𐤉𐤒𐤓𐤉𐤁	
an offering	qa·re·ba·no	𐤒𐤓𐤁𐤍𐤅	
with	al	𐤏𐤋	
	ze·vach	𐤆𐤁𐤇	
of thanksgiving	to·w·dat	𐤕𐤅𐤃𐤕	
his peace offering	she·la·maw	𐤔𐤋𐤌𐤉𐤅	
the cakes he must present	ve·hiq·reev	𐤅𐤄𐤒𐤓𐤉𐤁	Leviticus 7:14
From	mim·men·nu	𐤌𐤌𐤍𐤅	
one	e·chad	𐤀𐤇𐤃	
portion of each	mik·kal	𐤌𐤊𐤋	
offering	qar·ban	𐤒𐤓𐤁𐤍	
as a contribution	te·ru·mah	𐤕𐤓𐤅𐤌𐤄	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the priest	lak·ko·hen	𐤋𐤊𐤄𐤍	
who sprinkles	haz·zo·req	𐤄𐤆𐤓𐤒	
-	et	𐤀𐤕	
the blood	dam	𐤃𐤌	
of the peace offering	hash·she·la·meem	𐤄𐤔𐤋𐤌𐤉𐤌	
to	lo	𐤋𐤅	
It belongs	yih·yeh	𐤉𐤄𐤉𐤄	
The meat	u·ve·sar	𐤅𐤁𐤔𐤓	Leviticus 7:15
of the sacrifice	ze·vach	𐤆𐤁𐤇	
of thanksgiving	to·w·dat	𐤕𐤅𐤃𐤕	
of his peace offering	she·la·maw	𐤔𐤋𐤌𐤉𐤅	

on the day	be·yo·wm	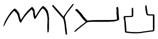	
he offers it	qa·re·ba·no		
must be eaten	ye·a·khel		
none	lo		
may be left	yan·nee·ach	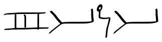	
of it	mim·men·nu	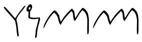	
until	ad		
morning	bo·qer	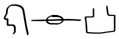	
If, however	ve·im		Leviticus 7:16
is a vow	ne·der		
or	o		
a freewill offering	ne·da·vah	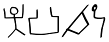	
the sacrifice	ze·vach		
he offers	qa·re·ba·no		
on the day	be·yo·wm	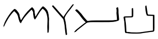	
he presents	haq·ree·vo	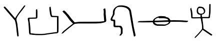	
-	et		
his sacrifice	ziv·cho	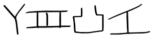	
it shall be eaten	ye·a·khel		
the next day	u·mim·ma·cho·rat	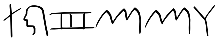	
but the remainder	ve·han·no·w·tar	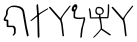	
on	mim·men·nu	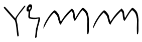	
may be eaten	ye·a·khel		
remaining	ve·han·no·w·tar	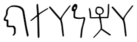	Leviticus 7:17
But any meat	mib·be·sar	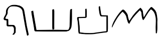	
of the sacrifice	haz·za·vach	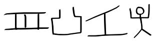	
day	bay·yo·wm	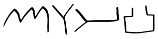	

until the third	hash·she·lee·shee	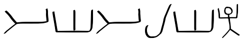	
	ba·esh		
must be burned up	yis·sa·reph	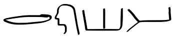	
If	ve·im		Leviticus 7:18
any of	he·a·khol		
is eaten	ye·a·khel		
the meat	mib·be·sar	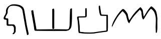	
	ze·vach		
from his peace offering	she·la·maw		
day	bay·yo·wm	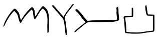	
on the third	hash·she·lee·shee	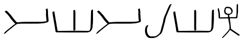	
it will not	lo		
be accepted	ye·ra·tseh		
the one who presented it	ham·maq·reev	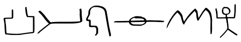	
-	o·to		
It will not	lo		
be credited	ye·cha·shev		
to	lo		
an abomination	pig·gul	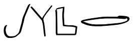	
it shall be	yih·yeh	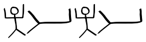	
and the one	ve·han·ne·phesh		
who eats	ha·o·khe·let		
of it	mim·men·nu	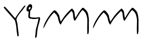	
his iniquity	a·wo·nah		
shall bear	tis·sa		
Meat	ve·hab·ba·sar	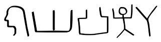	Leviticus 7:19
that	a·sher		

touches	yig·ga		
anything	be·khal		
unclean	ta·me		
must not	lo		
be eaten	ye·a·khel		
	ba·esh		
it is to be burned up	yis·sa·reph	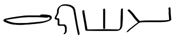	
any other meat	ve·hab·ba·sar	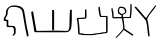	
anyone	kal	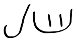	
who is ceremonially clean	ta·ho·wr		
may eat it	yo·khal		
As for	ba·sar		
But if anyone	ve·han·ne·phesh		Leviticus 7:20
who	a·sher		
eats	to·khal		
meat	ba·sar		
	miz·ze·vach		
from the peace offering	hash·she·la·meem		
that	a·sher		
belongs to the LORD	la·YHVH	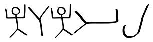	
is unclean	ve·tum·a·to		
	a·law	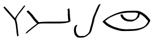	
must be cut off	ve·nikh·re·tah	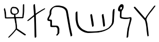	
person	han·ne·phesh		
that	ha·hi·w		
from his people	me·am·me·ha		
one	ve·ne·phesh		Leviticus 7:21

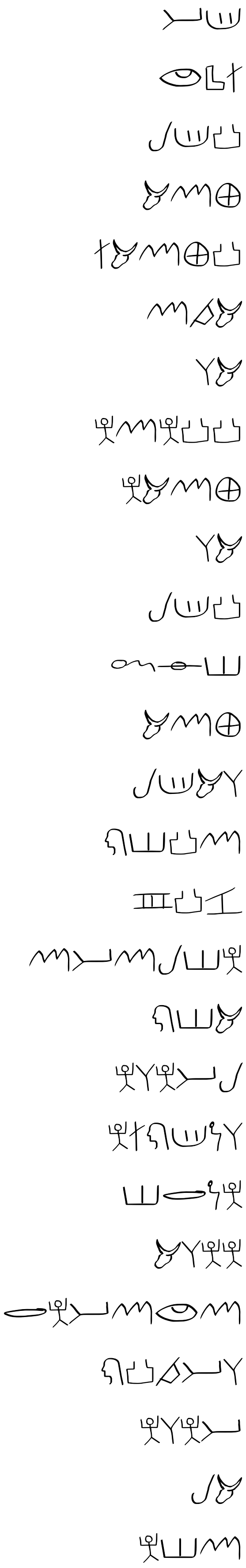

If	kee	
touches	tig·ga	
anything	be·khal	
unclean	ta·me	
uncleanness	be·tum·at	
human	a·dam	
whether	o	
animal	biv·he·mah	
an unclean	te·me·ah	
or	o	
any	be·khal	
detestable thing	she·qets	
unclean	ta·me	
and then eats	ve·a·khal	
any of the meat	mib·be·sar	
	ze·vach	
of the peace offering	hash·she·la·meem	
that	a·sher	
belongs to the LORD	la·YHVH	
must be cut off	ve·nikh·re·tah	
person	han·ne·phesh	
that	ha·hi·w	
from his people ”	me·am·me·ha	
said	vay·dab·ber	Leviticus 7:22
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	

	le·mor	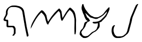	
“ Speak	dab·ber		Leviticus 7:23
to	el		
the Israelites	be·ne	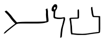	
	yis·ra·el	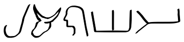	
[and] say	le·mor	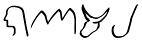	
any	kal	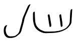	
of the fat	che·lev	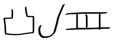	
of an ox	sho·wr		
a sheep	ve·khe·sev		
or a goat	va·ez		
‘ You are not	lo		
to eat	to·khe·lu		
The fat	ve·che·lev	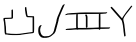	Leviticus 7:24
of an animal found dead	ne·ve·lah	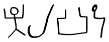	
	ve·che·lev	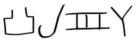	
or mauled by wild beasts	te·re·phah		
may be used	ye·a·seh		
for any other	le·khal		
purpose	me·la·khah		
eat	ve·a·khol		
but you must not	lo		
it	to·khe·lu·hu		
If	kee	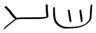	Leviticus 7:25
anyone	kal		
eats	o·khel		
the fat	che·lev	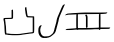	

from which	min		
of an animal	hab·be·he·mah	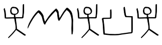	
-	a·sher		
may be presented	yaq·reev	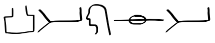	
	mim·men·nah		
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	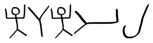	
must be cut off	ve·nikh·re·tah	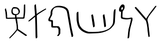	
the one	han·ne·phesh		
who eats it	ha·o·khe·let		
from his people	me·am·me·ha		
	ve·khal		Leviticus 7:26
the blood	dam		
You must not	lo		
eat	to·khe·lu		
in any	be·khol		
of your dwellings	mo·wo·she·vo·te·khem		
of any bird	la·o·wph		
or animal	ve·lab·be·he·mah		
If anyone	kal	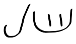	Leviticus 7:27
	ne·phesh		
-	a·sher		
eats	to·khal		
-	kal	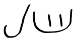	
blood	dam		
must be cut off	ve·nikh·re·tah	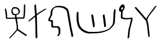	
person	han·ne·phesh		

that	ha·hi·w		
from his people ’”	me·am·me·ha		
said	vay·dab·ber	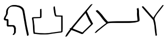	Leviticus 7:28
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	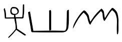	
	le·mor	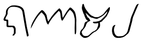	
“ Speak	dab·ber	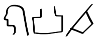	Leviticus 7:29
to	el		
the Israelites	be·ne	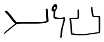	
	yis·ra·el	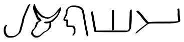	
[and] say	le·mor		
‘ Anyone who presents	ham·maq·reev	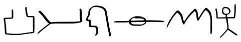	
-	et		
	ze·vach		
a peace offering	she·la·maw		
to the LORD	la·YHVH	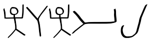	
must bring	ya·vee	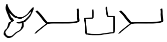	
-	et		
[it]	qa·re·ba·no		
to the LORD	la·YHVH	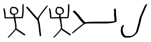	
as his sacrifice	miz·ze·vach		
	she·la·maw		
With his own hands	ya·daw		Leviticus 7:30
he is to bring	te·vee·e·nah		
-	et		
the offerings made by fire	ish·she	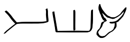	

to the LORD	YHVH		
-	et		
the fat	ha·che·lev	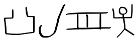	
together with	al		
the breast	he·cha·zeh	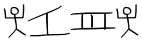	
he shall bring	ye·vee·en·nu	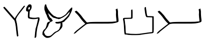	
-	et		
the breast	he·cha·zeh	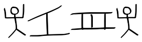	
and wave	le·ha·neeph	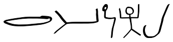	
-	o·to		
as a wave offering	te·nu·phah	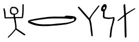	
before	liph·ne		
the LORD	YHVH		
is to burn	ve·hiq·teer	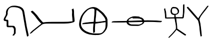	Leviticus 7:31
The priest	hak·ko·hen		
-	et		
the fat	ha·che·lev	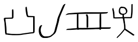	
on the altar	ham·miz·be·chah		
belongs to	ve·ha·yah	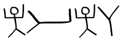	
but the breast	he·cha·zeh	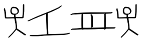	
Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
And	ve·et		Leviticus 7:32
thigh	sho·wq		
the right	hay·ya·meen		
you are to give	tit·te·nu		
as a contribution	te·ru·mah		

to the priest	lak·ko·hen	לכהן	
	miz·ziv·che	מזבחי	
from your peace offering	shal·me·khem	שלמיכם	
who presents	ham·maq·reev	המקריב	Leviticus 7:33
-	et	את	
the blood	dam	דם	
of the peace offering	hash·she·la·meem	השלמים	
and	ve·et	ואת	
fat	ha·che·lev	החלב	
The son	mib·be·ne	מבני	
of Aaron	a·ha·ron	אהרן	
	lo	לו	
shall have	tih·yeh	תהיה	
thigh	sho·wq	שוק	
the right	hay·ya·meen	הימין	
as a portion	le·ma·nah	למנה	
-	kee	כי	Leviticus 7:34
-	et	את	
the breast	cha·zeh	חזה	
of the wave offering	hat·te·nu·phah	התנופה	
-	ve·et	ואת	
and the thigh	sho·wq	שוק	
of the contribution	hat·te·ru·mah	התרומה	
I have taken	la·qach·tee	לקחתי	
-	me·et	מאת	
from the sons	be·ne	בני	
of Israel	yis·ra·el	ישראל	

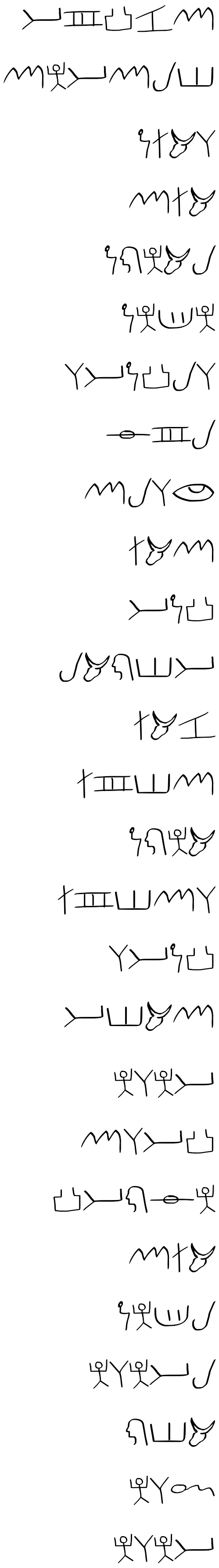

	miz·ziv·che	
of their peace offerings	shal·me·hem	
and I have given	va·et·ten	
them	o·tam	
to Aaron	le·a·ha·ron	
the priest	hak·ko·hen	
and his sons	u·le·va·naw	
portion	le·chaq	
as a permanent	o·w·lam	
	me·et	
from the sons	be·ne	
of Israel ’”	yis·ra·el	
This	zot	Leviticus 7:35
is the portion	mish·chat	
for Aaron	a·ha·ron	
-	u·mish·chat	
and his sons	ba·naw	
of the offerings made by fire	me·ish·she	
to the LORD	YHVH	
since the day	be·yo·wm	
they were presented	hiq·reev	
-	o·tam	
as priests	le·kha·hen	
to serve the LORD	la·YHVH	
this	a·sher	Leviticus 7:36
commanded that	tsiw·vah	
the LORD	YHVH	

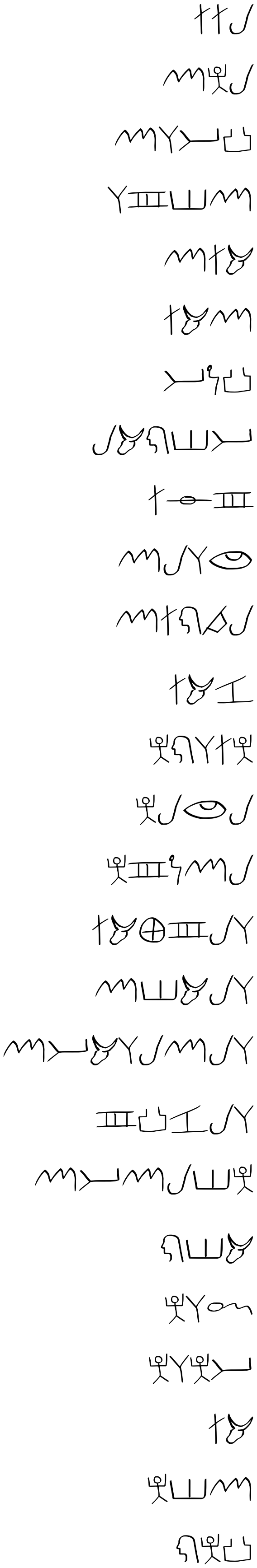

be given	la·tet	
by	la·hem	
On the day	be·yo·wm	
they were anointed	ma·she·cho	
them	o·tam	
	me·et	
the sons	be·ne	
of Israel	yis·ra·el	
portion	chuq·qat	
It is a permanent	o·w·lam	
for the generations to come	le·do·ro·tam	
This	zot	Leviticus 7:37
is the law	hat·to·w·rah	
of the burnt offering	la·o·lah	
the grain offering	lam·min·chah	
the sin offering	ve·la·chat·tat	
the guilt offering	ve·la·a·sham	
the ordination offering	ve·lam·mil·lu·eem	
	u·le·ze·vach	
and the peace offering	hash·she·la·meem	
which	a·sher	Leviticus 7:38
gave	tsiw·vah	
the LORD	YHVH	
-	et	
Moses	mo·sheh	
on Mount	be·har	

Sinai	see·nay	
on the day	be·yo·wm	
He commanded	tsaw·wo·to	
-	et	
the Israelites	be·ne	
	yis·ra·el	
to present	le·haq·reev	
-	et	
their offerings	qa·re·be·ne·hem	
to the LORD	la·YHVH	
in the Wilderness	be·mid·bar	
of Sinai	see·nay	
said	vay·dab·ber	Leviticus 8:1
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Take	qach	Leviticus 8:2
-	et	
Aaron	a·ha·ron	
and	ve·et	
his sons	ba·naw	
-	it·to	
-	ve·et	
their garments	hab·be·ga·deem	
-	ve·et	
oil	she·men	

the anointing	ham·mish·chah		
-	ve·et		
the bull	par		
of the sin offering	ha·chat·tat		
-	ve·et		
the two	she·ne	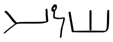	
rams	ha·e·leem	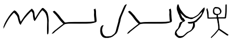	
-	ve·et		
and the basket	sal		
of unleavened bread	ham·mats·tso·wt		
-	ve·et		Leviticus 8:3
the whole	kal		
congregation	ha·e·dah		
and assemble	haq·hel	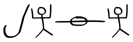	
at	el		
the entrance	pe·tach	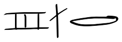	
to the Tent	o·hel		
of Meeting ”	mo·w·ed		
did	vay·ya·as		Leviticus 8:4
So Moses	mo·sheh	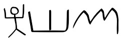	
as	ka·a·sher		
had commanded him	tsiw·vah		
the LORD	YHVH		
-	o·to		
gathered	vat·tiq·qa·hel	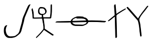	
and the assembly	ha·e·dah		
at	el		

the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
said	vay·yo·mer	Leviticus 8:5
And Moses	mo·sheh	
to them	el	
	ha·e·dah	
“ This	zeh	
	had·da·var	
is what	a·sher	
has commanded	tsiw·vah	
the LORD	YHVH	
to be done ”	la·a·so·wt	
presented	vay·yaq·rev	Leviticus 8:6
Then Moses	mo·sheh	
-	et	
Aaron	a·ha·ron	
-	ve·et	
and his sons	ba·naw	
and washed	vay·yir·chats	
them	o·tam	
with water	bam·ma·yim	
He put	vay·yit·ten	Leviticus 8:7
on Aaron	a·law	
-	et	
the tunic	hak·kut·to·net	
around him	vay·yach·gor	

-	o·to	אתו	
tied the sash	ba·av·net	באבנט	
clothed	vay·yal·besh	וילבש	
-	o·to	אתו	
him	et	את	
with the robe	ham·me·eel	המעיל	
and put	vay·yit·ten	ויתן	
on him	a·law	עליו	
-	et	את	
the ephod	ha·e·phod	האפד	
around	vay·yach·gor	ויחגר	
him	o·to	אתו	
He tied the woven band	be·che·shev	בחשב	
of the ephod	ha·e·phod	האפד	
and fastened it	vay·ye·pod	ויאפד	
to him	lo	לו	
	bo	בו	
Then he put	vay·ya·sem	וישם	Leviticus 8:8
on	a·law	עליו	
him	et	את	
the breastpiece	ha·cho·shen	החשן	
and placed	vay·yit·ten	ויתן	
in	el	אל	
the breastpiece	ha·cho·shen	החשן	
-	et	את	
the Urim	ha·u·reem	האורים	
-	ve·et	ואת	

and Thummim	hat·tum·meem	
[Moses] also put	vay·ya·sem	Leviticus 8:9
-	et	
the turban	ham·mits·ne·phet	
on	al	
[Aaron's] head	ro·sho	
and set	vay·ya·sem	
	al	
of the turban	ham·mits·ne·phet	
on	el	
the front	mul	
	pa·naw	
-	et	
plate	tseets	
the gold	haz·za·hav	
diadem	ne·zer	
the holy	haq·qo·desh	
as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
[him]	mo·sheh	
took	vay·yiq·qach	Leviticus 8:10
Next, Moses	mo·sheh	
-	et	
oil	she·men	
the anointing	ham·mish·chah	

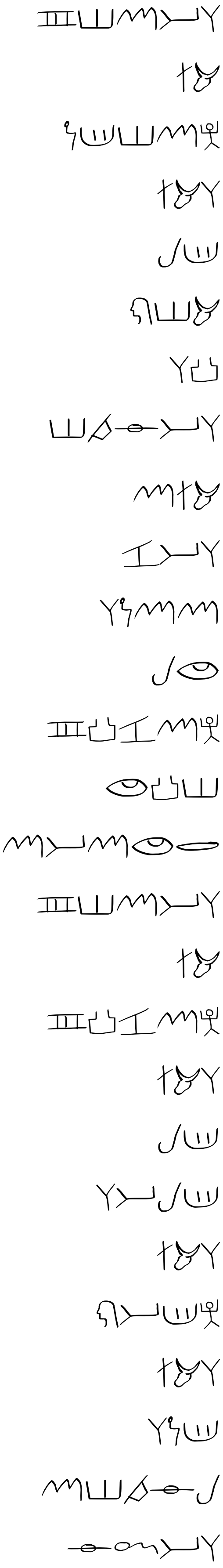

and anointed	vay·yim·shach	
-	et	
the tabernacle	ham·mish·kan	
-	ve·et	
and everything	kal	
-	a·sher	
in it	bo	
and so he consecrated	vay·qad·desh	
them	o·tam	
He sprinkled	vay·yaz	Leviticus 8:11
some of	mim·men·nu	
the oil on	al	
the altar	ham·miz·be·ach	
seven	she·va	
times	pe·a·meem	
anointing	vay·yim·shach	
-	et	
the altar	ham·miz·be·ach	
-	ve·et	
and all	kal	
its utensils	ke·law	
-	ve·et	
and the basin	hak·kee·yor	
-	ve·et	
with its stand	kan·no	
to consecrate them	le·qad·de·sham	
He also poured	vay·yi·tsoq	Leviticus 8:12

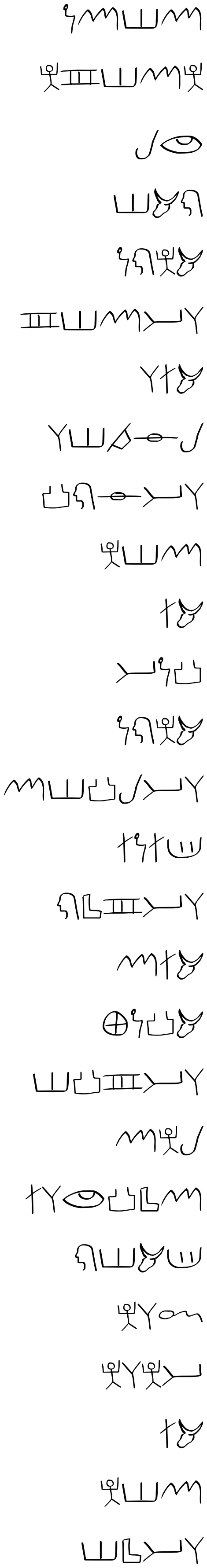

oil	mish·she·men	
some of the anointing	ham·mish·chah	
on	al	
head	rosh	
Aaron’s	a·ha·ron	
and anointed	vay·yim·shach	
him	o·to	
to consecrate him	le·qad·de·sho	
presented	vay·yaq·rev	Leviticus 8:13
Then Moses	mo·sheh	
-	et	
sons	be·ne	
Aaron’s	a·ha·ron	
put	vay·yal·bi·shem	
tunics on them	kut·to·not	
around them	vay·yach·gor	
-	o·tam	
wrapped sashes	av·net	
and tied	vay·ya·cha·vosh	
on them	la·hem	
headbands	mig·ba·o·wt	
just as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
[him]	mo·sheh	
near	vay·yag·gesh	Leviticus 8:14

-	et	𐤀𐤕	
[Moses] then brought the bull	par	𐤐𐤓	
for the sin offering	ha·chat·tat	𐤄𐤇𐤈𐤀𐤕	
laid	vay·yis·mokh	𐤅𐤉𐤎𐤌𐤊	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
and his sons	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
-	et	𐤀𐤕	
their hands	ye·de·hem	𐤉𐤃𐤉𐤄𐤌	
on	al	𐤏𐤋	
its head	rosh	𐤓𐤀𐤔	
-	par	𐤐𐤓	
-	ha·chat·tat	𐤄𐤇𐤈𐤀𐤕	
slaughtered [the bull]	vay·yish·chat	𐤅𐤉𐤔𐤇𐤈	Leviticus 8:15
took	vay·yiq·qach	𐤅𐤉𐤒𐤇	
Moses	mo·sheh	𐤌𐤔𐤄	
-	et	𐤀𐤕	
some of the blood	had·dam	𐤄𐤃𐤌	
and applied	vay·yit·ten	𐤅𐤉𐤕𐤍	
to	al	𐤏𐤋	
horns	qar·no·wt	𐤒𐤓𐤍𐤅𐤕	
of the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
all [four]	sa·veev	𐤎𐤁𐤉𐤁	
it with his finger	be·ets·ba·o	𐤁𐤀𐤑𐤁𐤏𐤅	
purifying	vay·chat·te	𐤅𐤉𐤇𐤈𐤀	
-	et	𐤀𐤕	
the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
-	ve·et	𐤅𐤀𐤕	

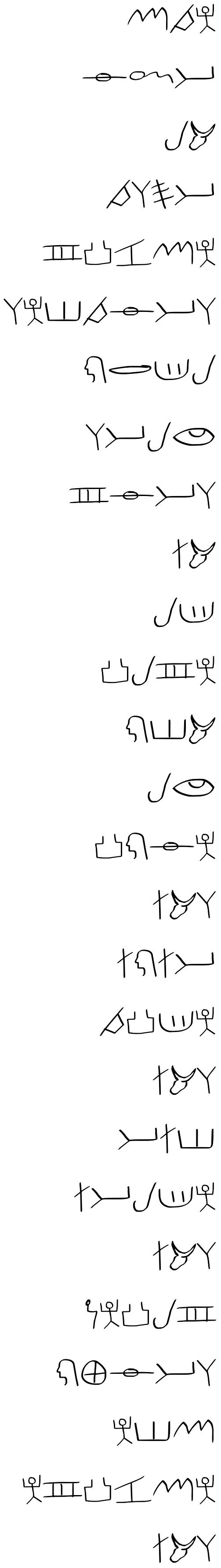

the rest of the blood	had·dam	
He poured out	ya·tsaq	
at	el	
the base	ye·so·wd	
of the altar	ham·miz·be·ach	
and consecrated it	vay·qad·de·she·hu	
so that atonement could be made	le·khap·per	
on it	a·law	
took	vay·yiq·qach	Leviticus 8:16
-	et	
all	kal	
the fat	ha·che·lev	
that	a·sher	
was on	al	
the entrails	haq·qe·rev	
-	ve·et	
the lobe	yo·te·ret	
of the liver	hak·ka·ved	
-	ve·et	
and both	she·te	
kidneys	hak·ke·la·yot	
and	ve·et	
their fat	chel·be·hen	
and burned [it all]	vay·yaq·ter	
Moses also	mo·sheh	
on the altar	ham·miz·be·chah	
But	ve·et	Leviticus 8:17

the bull	hap·par	
-	ve·et	
with its hide	o·ro	
-	ve·et	
flesh	be·sa·ro	
-	ve·et	
and dung	pir·sho	
he burned	sa·raph	
	ba·esh	
outside	mi·chuts	
the camp	lam·ma·cha·neh	
as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
[him]	mo·sheh	
Then [Moses] presented	vay·yaq·rev	Leviticus 8:18
-	et	
the ram	el	
for the burnt offering	ha·o·lah	
laid	vay·yis·me·khu	
and Aaron	a·ha·ron	
and his sons	u·va·naw	
-	et	
their hands	ye·de·hem	
on	al	
its head	rosh	

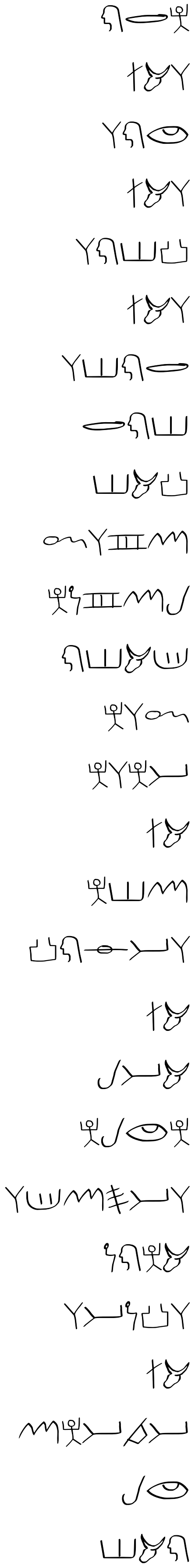

-	ha·a·yil	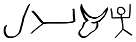	
slaughtered [the ram]	vay·yish·chat	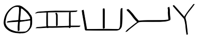	Leviticus 8:19
and sprinkled	vay·yiz·roq		
Moses	mo·sheh	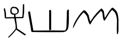	
-	et		
the blood	had·dam		
of	al		
the altar	ham·miz·be·ach	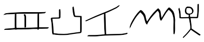	
on all sides	sa·veev	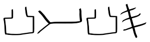	
-	ve·et		Leviticus 8:20
the ram	ha·a·yil	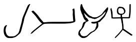	
cut	nit·tach		
into pieces	lin·ta·chaw	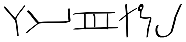	
and burned	vay·yaq·ter	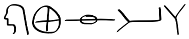	
[He]	mo·sheh	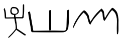	
-	et		
the head	ha·rosh		
-	ve·et		
the pieces	han·ne·ta·cheem	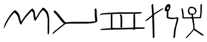	
-	ve·et		
and the fat	hap·pa·der	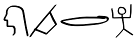	
-	ve·et		Leviticus 8:21
the entrails	haq·qe·rev	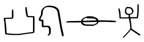	
-	ve·et		
and legs	hak·ke·ra·a·yim		
He washed	ra·chats	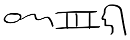	
with water	bam·ma·yim	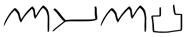	

and burned	vay·yaq·ter	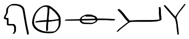	
-	mo·sheh		
-	et		
the entire	kal		
ram	ha·a·yil	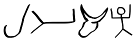	
on the altar	ham·miz·be·chah		
as a burnt offering	o·lah		
-	hu		
aroma	le·re·ach	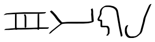	
a pleasing	nee·cho·ach	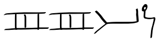	
an offering made by fire	ish·sheh		
	hu		
to the LORD	la·YHVH	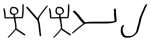	
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
After that, [Moses] presented	vay·yaq·rev	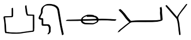	Leviticus 8:22
-	et		
ram	ha·a·yil	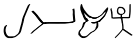	
the other	hash·she·nee	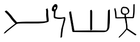	
the ram	el	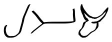	
of ordination	ham·mil·lu·eem		
laid	vay·yis·me·khu		
and Aaron	a·ha·ron	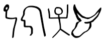	
and his sons	u·va·naw	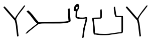	

-	et	
their hands	ye·de·hem	
on	al	
head	rosh	
[its]	ha·a·yil	
slaughtered [the ram]	vay·yish·chat	Leviticus 8:23
and took	vay·yiq·qach	
Moses	mo·sheh	
some of its blood	mid·da·mo	
and put	vay·yit·ten	
it on	al	
earlobe	te·nukh	
	o·zen	
Aaron’s	a·ha·ron	
right	hay·ma·neet	
on	ve·al	
the thumb	bo·hen	
hand	ya·do	
of his right	hay·ma·neet	
and on	ve·al	
the big toe	bo·hen	
foot	rag·lo	
of his right	hay·ma·neet	
also presented	vay·yaq·rev	Leviticus 8:24
-	et	
sons	be·ne	
Aaron’s	a·ha·ron	

and put	vay·yit·ten	
Moses	mo·sheh	
some of	min	
the blood	had·dam	
on	al	
earlobes	te·nukh	
	a·ze·nam	
their right	hay·ma·neet	
on	ve·al	
the thumbs	bo·hen	
hands	ya·dam	
of their right	hay·ma·neet	
and on	ve·al	
the big toes	bo·hen	
feet	rag·lam	
of their right	hay·ma·neet	
sprinkled	vay·yiz·roq	
Then [he]	mo·sheh	
-	et	
the blood	had·dam	
of	al	
the altar	ham·miz·be·ach	
on all sides	sa·veev	
And [Moses] took	vay·yiq·qach	Leviticus 8:25
-	et	
the fat —	ha·che·lev	
-	ve·et	

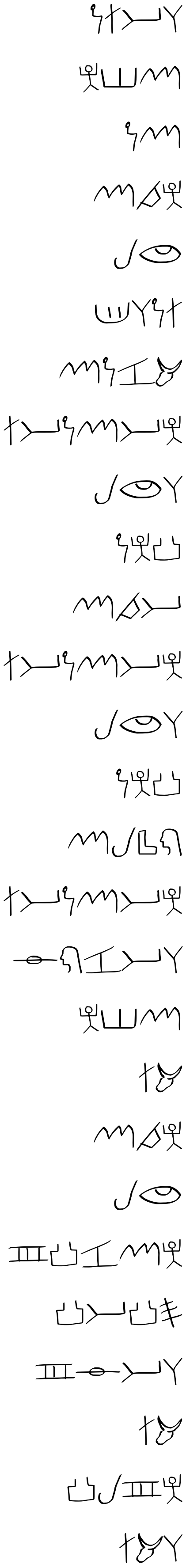

the fat tail	ha·al·yah	האליה	
-	ve·et	ואת	
all	kal	כל	
the fat	ha·che·lev	החלב	
that	a·sher	אשר	
was on	al	על	
the entrails	haq·qe·rev	הקרב	
-	ve·et	ואת	
the lobe	yo·te·ret	יתרת	
of the liver	hak·ka·ved	הכבד	
-	ve·et	ואת	
and both	she·te	שתי	
kidneys	hak·ke·la·yot	הכליות	
with their	ve·et	ואת	
fat —	chel·be·hen	חלבהן	
-	ve·et	ואת	
thigh	sho·wq	שוק	
as well as the right	hay·ya·meen	הימין	
And from the basket	u·mis·sal	ומסל	Leviticus 8:26
of unleavened bread	ham·mats·tso·wt	המצות	
that	a·sher	אשר	
was before	liph·ne	לפני	
the LORD	YHVH	יהוה	
he took	la·qach	לקח	
cake	chal·lat	חלת	
of unleavened bread	mats·tsah	מצה	
one	a·chat	אחת	

cake	ve·chal·lat	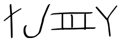	
of bread	le·chem	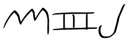	
made with oil	she·men		
one	a·chat	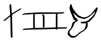	
wafer	ve·ra·qeeq	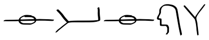	
and one	e·chad	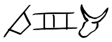	
and he placed them	vay·ya·sem		
on	al		
the fat portions	ha·cha·la·veem	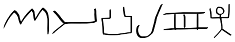	
and on	ve·al		
thigh	sho·wq		
the right	hay·ya·meen		
He put	vay·yit·ten	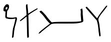	Leviticus 8:27
-	et		
all [these]	hak·kol		
in	al		
the hands	kap·pe		
of Aaron	a·ha·ron	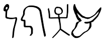	
	ve·al		
	kap·pe		
and his sons	va·naw	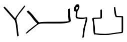	
and waved	vay·ya·neph	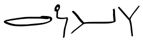	
them	o·tam		
as a wave offering	te·nu·phah	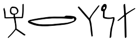	
before	liph·ne		
the LORD	YHVH		
took these	vay·yiq·qach	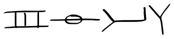	Leviticus 8:28

Then Moses	mo·sheh		
-	o·tam		
from	me·al		
their hands	kap·pe·hem	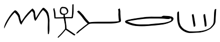	
and burned them	vay·yaq·ter	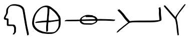	
on the altar	ham·miz·be·chah		
with	al		
the burnt offering	ha·o·lah		
was an ordination offering	mil·lu·eem		
This	hem	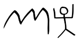	
aroma	le·re·ach	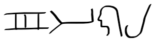	
a pleasing	nee·cho·ach	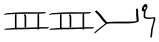	
an offering made by fire	ish·sheh		
	hu		
to the LORD	la·YHVH	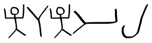	
took	vay·yiq·qach	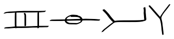	Leviticus 8:29
He also	mo·sheh	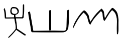	
-	et		
the breast —	he·cha·zeh	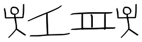	
and waved	vay·nee·phe·hu	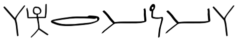	
as a wave offering	te·nu·phah	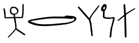	
it before	liph·ne		
the LORD	YHVH		
of the ram	me·el		
of ordination —	ham·mil·lu·eem		
Moses’	le·mo·sheh		
-	ha·yah	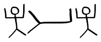	

portion	le·ma·nah		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
him	mo·sheh	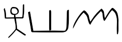	
took	vay·yiq·qach	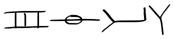	Leviticus 8:30
Next, Moses	mo·sheh		
oil	mish·she·men	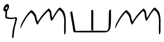	
the anointing	ham·mish·chah		
some of	u·min		
and some of the blood	had·dam		
that	a·sher		
was on	al		
the altar	ham·miz·be·ach	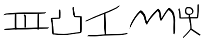	
and sprinkled them	vay·yaz	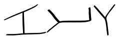	
on	al		
Aaron	a·ha·ron	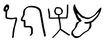	
-	al		
and his garments	be·ga·daw		
and on	ve·al		
his sons	ba·naw	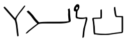	
	ve·al		
garments	big·de		
and their	va·naw	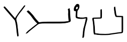	
	it·to		
So he consecrated	vay·qad·desh	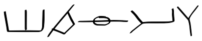	

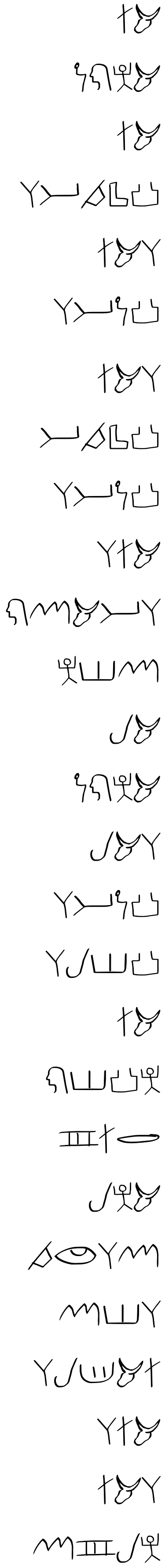

-	et	
Aaron	a·ha·ron	
-	et	
and his garments	be·ga·daw	
-	ve·et	
as well as [Aaron's] sons	ba·naw	
-	ve·et	
garments	big·de	
and their	va·naw	
	it·to	
said	vay·yo·mer	Leviticus 8:31
And Moses	mo·sheh	
to	el	
Aaron	a·ha·ron	
	ve·el	
and his sons	ba·naw	
" Boil	bash·she·lu	
-	et	
the meat	hab·ba·sar	
at the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
there	ve·sham	
and eat	to·khe·lu	
-	o·to	
it	ve·et	
with the bread	hal·le·chem	

that	a·sher		
is in the basket	be·sal		
of ordination offerings	ham·mil·lu·eem		
as	ka·a·sher		
I commanded	tsiw·ve·tee	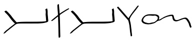	
saying	le·mor		
‘ Aaron	a·ha·ron	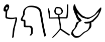	
and his sons	u·va·naw	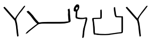	
are to eat it ’	yo·khe·lu·hu		
the remainder	ve·han·no·w·tar	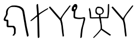	Leviticus 8:32
of the meat	bab·ba·sar	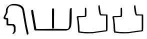	
and bread	u·val·la·chem	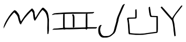	
Then you must burn up	ba·esh		
	tis·ro·phu		
the entrance	u·mip·pe·tach		Leviticus 8:33
to the Tent	o·hel		
of Meeting	mo·w·ed		
You must not	lo		
go outside	te·tse·u		
for seven	shiv·at		
days	ya·meem	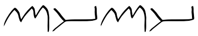	
until	ad		
the days	yo·wm		
are complete	me·lot		
	ye·me		
of your ordination	mil·lu·e·khem	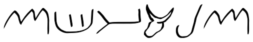	
for	kee	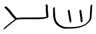	

it will take seven	shiv·at		
days	ya·meem	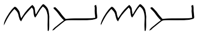	
to ordain	ye·mal·le		
-	et		
you	yed·khem	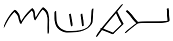	
What	ka·a·sher		Leviticus 8:34
has been done	a·sah		
today	bay·yo·wm	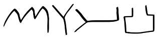	
-	haz·zeh		
has been commanded	tsiw·vah		
by the LORD	YHVH		
	la·a·sot		
in order to make atonement	le·khap·per	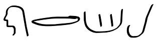	
on your behalf	a·le·khem	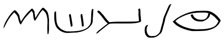	
at the entrance	u·phe·tach		Leviticus 8:35
to the Tent	o·hel		
of Meeting	mo·w·ed		
You must remain	te·she·vu		
day	yo·w·mam		
and night	va·lay·lah	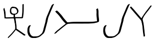	
for seven	shiv·at		
days	ya·meem	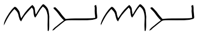	
and keep	u·she·mar·tem		
-	et		
charge	mish·me·ret	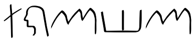	
the LORD's	YHVH		
so that you will not	ve·lo		

die	ta·mu·tu	𐤕𐤌𐤅𐤕𐤅	
for	kee	𐤊𐤉	
this is what	khen	𐤊𐤍	
I have been commanded ”	tsuw·ve·tee	𐤑𐤅𐤉𐤕𐤉	
did	vay·ya·as	𐤅𐤉𐤏𐤔	Leviticus 8:36
So Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
and his sons	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
-	et	𐤀𐤕	
everything	kal	𐤊𐤋	
	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
through	be·yad	𐤁𐤉𐤃	
Moses	mo·sheh	𐤌𐤔𐤄𐤎	
-	vay·hee	𐤅𐤉𐤄𐤉	Leviticus 9:1
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
On the eighth	hash·she·mee·nee	𐤄𐤔𐤌𐤉𐤍𐤉	
summoned	qa·ra	𐤒𐤓𐤀	
Moses	mo·sheh	𐤌𐤔𐤄	
Aaron	le·a·ha·ron	𐤋𐤀𐤄𐤓𐤍	
and his sons	u·le·va·naw	𐤅𐤋𐤁𐤍𐤉𐤅	
and the elders	u·le·ziq·ne	𐤅𐤋𐤆𐤒𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
He said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Leviticus 9:2
to	el	𐤀𐤋	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	

“ Take	qach	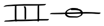	
for yourself	le·kha	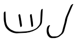	
a young bull	e·gel		
	ben		
	ba·qar	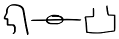	
for a sin offering	le·chat·tat	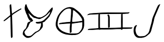	
and a ram	ve·a·yil	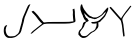	
for a burnt offering	le·o·lah		
both without blemish	te·mee·mim	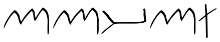	
and present them	ve·haq·rev	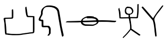	
before	liph·ne		
the LORD	YHVH		
to	ve·el		Leviticus 9:3
the Israelites	be·ne	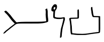	
	yis·ra·el	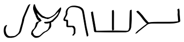	
Then speak	te·dab·ber	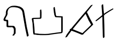	
[and] say	le·mor	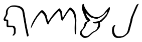	
‘ Take	qe·chu	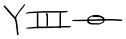	
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	iz·zeem	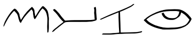	
for a sin offering	le·chat·tat	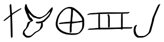	
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and a lamb —	va·khe·ves	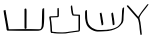	
both a year old	be·ne	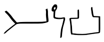	
	sha·nah	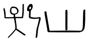	
[and] without blemish —	te·mee·mim	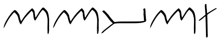	
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an ox	ve·sho·wr	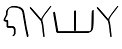	Leviticus 9:4
and a ram	va·a·yil	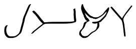	
for a peace offering	lish·la·meem	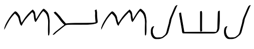	
to sacrifice	liz·bo·ach	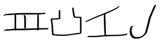	
before	liph·ne	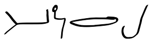	
the LORD	YHVH	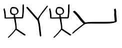	
and a grain offering	u·min·chah	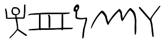	
mixed	be·lu·lah	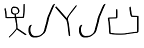	
with oil	vash·sha·men	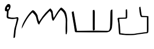	
For	kee	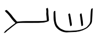	
today	hay·yo·wm	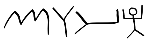	
the LORD	YHVH	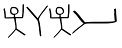	
will appear	nir·ah	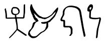	
to you ’”	a·le·khem	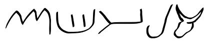	
So they took	vay·yiq·chu	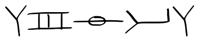	Leviticus 9:5
-	et	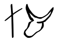	
what	a·sher	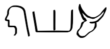	
had commanded	tsiw·vah	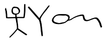	
Moses	mo·sheh	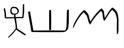	
to	el	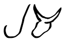	
the front	pe·ne	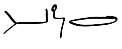	
of the Tent	o·hel	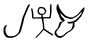	
of Meeting	mo·w·ed	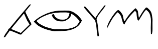	
drew near	vay·yiq·re·vu	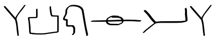	
and the whole	kal	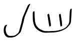	
congregation	ha·e·dah	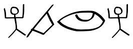	
and stood	vay·ya·am·du	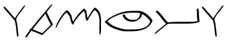	

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the LORD	YHVH	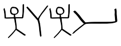	
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And Moses	mo·sheh	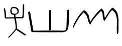	
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the LORD	YHVH	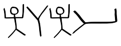	
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may appear	ve·ye·ra	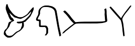	
to you ”	a·le·khem	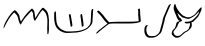	
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of the LORD	YHVH	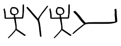	
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Then Moses	mo·sheh		
to	el		
Aaron	a·ha·ron	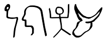	
“ Approach	qe·rav	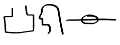	
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the altar	ham·miz·be·ach	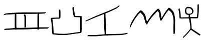	
and sacrifice	va·a·seh		
-	et		
your sin offering	chat·ta·te·kha		
-	ve·et		
and your burnt offering	o·la·te·kha	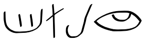	
to make atonement	ve·khap·per		

for yourself	ba·ad·kha		
and for	u·ve·ad		
the people	ha·am		
And sacrifice	va·a·seh		
-	et		
offering	qa·re·ban	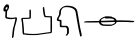	
the people's	ha·am		
to make atonement	ve·khap·per	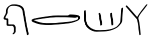	
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as	ka·a·sher		
has commanded ”	tsiw·vah		
the LORD	YHVH		
approached	vay·yiq·rav	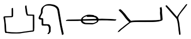	Leviticus 9:8
So Aaron	a·ha·ron	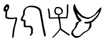	
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the altar	ham·miz·be·ach	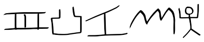	
and slaughtered	vay·yish·chat		
-	et		
the calf	e·gel		
as a sin offering	ha·chat·tat		
-	a·sher		
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brought	vay·yaq·ri·vu	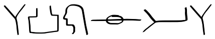	Leviticus 9:9
The sons	be·ne	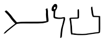	
of Aaron	a·ha·ron	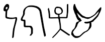	
-	et		
the blood	had·dam		

to him	e·law	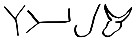	
and he dipped	vay·yit·bol		
his finger	ets·ba·o		
in the blood	bad·dam		
and applied	vay·yit·ten	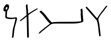	
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the horns	qar·no·wt	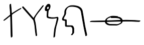	
of the altar	ham·miz·be·ach		
And	ve·et		
the rest of the blood	had·dam		
he poured out	ya·tsaq		
at	el		
the base	ye·so·wd		
of the altar	ham·miz·be·ach	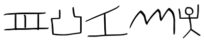	
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the fat	ha·che·lev	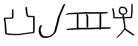	
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the kidneys	hak·ke·la·yot	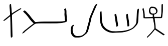	
and	ve·et		
the lobe	hay·yo·te·ret	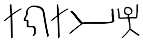	
of	min	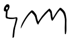	
the liver	hak·ka·ved	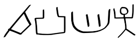	
from	min	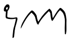	
the sin offering	ha·chat·tat		
he burned	hiq·teer	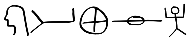	
On the altar	ham·miz·be·chah		
as	ka·a·sher		

had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
Moses	mo·sheh	משה	
But	ve·et	ואת	Leviticus 9:11
the flesh	hab·ba·sar	הבשר	
-	ve·et	ואת	
and the hide	ha·o·wr	העור	
he burned up	sa·raph	שרף	
	ba·esh	באש	
outside	mi·chuts	מחוץ	
the camp	lam·ma·cha·neh	למחנה	
Then [Aaron] slaughtered	vay·yish·chat	וישחט	Leviticus 9:12
-	et	את	
the burnt offering	ha·o·lah	העלה	
brought him	vay·yam·tsi·u	וימצאו	
sons	be·ne	בני	
[His]	a·ha·ron	אהרן	
	e·law	אליו	
-	et	את	
the blood	had·dam	הדם	
and he sprinkled	vay·yiz·re·qe·hu	ויזרקהו	
it on	al	על	
of the altar	ham·miz·be·ach	המזבח	
all sides	sa·veev	סביב	
-	ve·et	ואת	Leviticus 9:13
the burnt offering	ha·o·lah	העלה	

They brought	him·tsee·u	המציאו	
him	e·law	אליו	
piece by piece	lin·ta·che·ha	לנתחיה	
including	ve·et	ואת	
the head	ha·rosh	הראש	
and he burned them	vay·yaq·ter	ויקטר	
on	al	על	
the altar	ham·miz·be·ach	המזבח	
He washed	vay·yir·chats	וירחץ	Leviticus 9:14
-	et	את	
the entrails	haq·qe·rev	הקרב	
-	ve·et	ואת	
and the legs	hak·ke·ra·a·yim	הכרעים	
and burned [them]	vay·yaq·ter	ויקטר	
atop	al	על	
the burnt offering	ha·o·lah	העלה	
on the altar	ham·miz·be·chah	המזבחה	
Aaron then presented	vay·yaq·rev	ויקרב	Leviticus 9:15
-	et	את	
offering	qa·re·ban	קרבן	
the people’s	ha·am	העם	
He took	vay·yiq·qach	ויקח	
-	et	את	
the male goat	se·eer	שעיר	
sin offering	ha·chat·tat	החטאת	
-	a·sher	אשר	
for the people’s	la·am	לעם	

slaughtered it	vay·yish·cha·te·hu		
and offered it for sin	vay·chat·te·e·hu	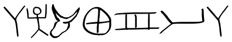	
like the first one	ka·ri·sho·wn		
He presented	vay·yaq·rev	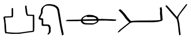	Leviticus 9:16
-	et		
the burnt offering	ha·o·lah		
and offered it	vay·ya·a·se·ha		
according to the ordinance	kam·mish·pat		
Next he presented	vay·yaq·rev	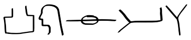	Leviticus 9:17
-	et		
the grain offering	ham·min·chah	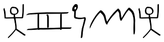	
took	vay·mal·le	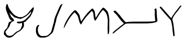	
a handful	khap·po		
of it	mim·men·nah		
and burned	vay·yaq·ter	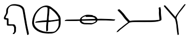	
it on	al		
the altar	ham·miz·be·ach	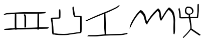	
in addition to	mil·le·vad	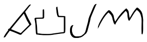	
burnt offering	o·lat		
the morning's	hab·bo·qer	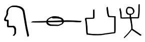	
Then he slaughtered	vay·yish·chat		Leviticus 9:18
-	et		
the ox	hash·sho·wr		
-	ve·et		
and the ram	ha·a·yil	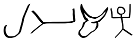	
	ze·vach	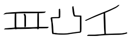	
peace offering	hash·she·la·meem		

-	a·sher		
as the people’s	la·am		
brought him	vay·yam·tsi·u		
sons	be·ne	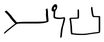	
[His]	a·ha·ron	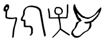	
-	et		
the blood	had·dam		
	e·law	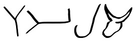	
and he sprinkled	vay·yiz·re·qe·hu	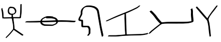	
it on	al		
of the altar	ham·miz·be·ach	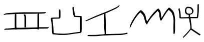	
all sides	sa·veev	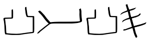	
-	ve·et		Leviticus 9:19
They also brought the fat portions	ha·cha·la·veem	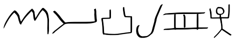	
from	min		
the ox	hash·sho·wr		
	u·min		
and the ram —	ha·a·yil	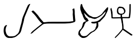	
the fat tail	ha·al·yah	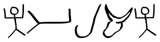	
[the fat] covering	ve·ham·khas·seh	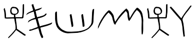	
the entrails, the kidneys	ve·hak·ke·la·yot		
and the lobe	ve·yo·te·ret	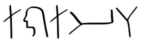	
of the liver —	hak·ka·ved		
and placed	vay·ya·see·mu	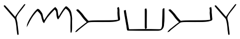	Leviticus 9:20
-	et		
these	ha·cha·la·veem		
on	al		

the breasts	he·cha·zo·wt	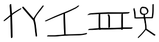	
Aaron burned	vay·yaq·ter	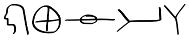	
the fat portions	ha·cha·la·veem	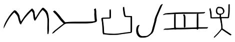	
on the altar	ham·miz·be·chah		
but	ve·et		Leviticus 9:21
the breasts	he·cha·zo·wt	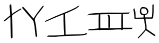	
-	ve·et		
thigh	sho·wq	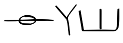	
and the right	hay·ya·meen	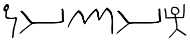	
waved	he·neeph	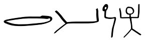	
[he]	a·ha·ron	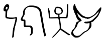	
as a wave offering	te·nu·phah	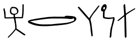	
before	liph·ne		
the LORD	YHVH		
as	ka·a·sher		
had commanded	tsiw·vah		
Moses	mo·sheh		
lifted up	vay·yis·sa	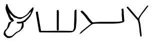	Leviticus 9:22
Aaron	a·ha·ron	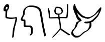	
-	et		
his hands	ya·do	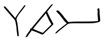	
toward	el		
the people	ha·am		
and blessed them	vay·va·re·khem		
he stepped down	vay·ye·red	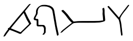	
And having made	me·a·sot		
the sin offering	ha·chat·tat		

the burnt offering	ve·ha·o·lah		
and the peace offering	ve·hash·she·la·meem	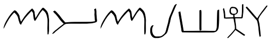	
then entered	vay·ya·vo	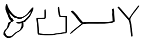	Leviticus 9:23
Moses	mo·sheh	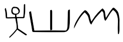	
and Aaron	ve·a·ha·ron		
	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
When they came out	vay·ye·tse·u		
they blessed	vay·va·ra·khu	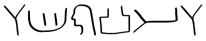	
-	et		
the people	ha·am		
appeared	vay·ye·ra	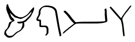	
and the glory	khe·vo·wd		
of the LORD	YHVH		
to	el		
all	kal	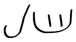	
the people	ha·am		
came	vat·te·tse		Leviticus 9:24
Fire	esh		
out from the presence	mil·liph·ne		
of the LORD	YHVH		
and consumed	vat·to·khal		
on	al		
the altar	ham·miz·be·ach	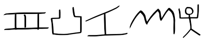	
-	et		
the burnt offering	ha·o·lah		

-	ve·et		
and the fat portions	ha·cha·la·veem		
saw it	vay·yar	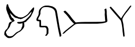	
And when all	kal	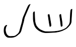	
the people	ha·am		
they shouted for joy	vay·ya·ron·nu	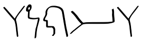	
and fell	vay·yip·pe·lu	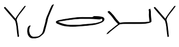	
facedown	al		
	pe·ne·hem	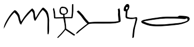	
took	vay·yiq·chu	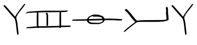	Leviticus 10:1
sons	ve·ne	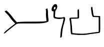	
Now Aaron’s	a·ha·ron		
Nadab	na·dav		
and Abihu	va·a·vee·hu	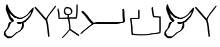	
-	eesh	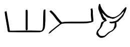	
their censers	mach·ta·to	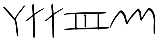	
put	vay·yit·te·nu	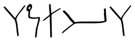	
in them	va·hen		
fire	esh		
and added	vay·ya·see·mu	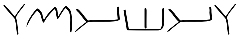	
-	a·le·ha	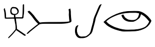	
incense	qe·to·ret	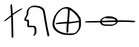	
and offered	vay·yaq·ri·vu	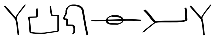	
before	liph·ne		
the LORD	YHVH	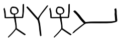	
fire	esh		
unauthorized	za·rah		

-	a·sher	𐤀𐤔𐤓	
contrary to	lo	𐤋𐤀	
His command	tsiw·vah	𐤑𐤅𐤄	
-	o·tam	𐤀𐤕𐤌	
came out	vat·te·tse	𐤅𐤕𐤑𐤀	Leviticus 10:2
So fire	esh	𐤀𐤔	
from the presence	mil·liph·ne	𐤌𐤋𐤐𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and consumed	vat·to·khal	𐤅𐤕𐤀𐤊𐤋	
them	o·w·tam	𐤀𐤅𐤕𐤌	
and they died	vay·ya·mu·tu	𐤅𐤉𐤌𐤕𐤅	
in the presence of	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Leviticus 10:3
Then Moses	mo·sheh	𐤌𐤔𐤄	
to	el	𐤀𐤋	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
“ This	hu	𐤄𐤅𐤀	
is what	a·sher	𐤀𐤔𐤓	
meant	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
when He said :	le·mor	𐤋𐤀𐤌𐤓	
‘ To those who come near Me	biq·ro·vay	𐤁𐤒𐤓𐤁𐤉	
I will show My holiness	eq·qa·desh	𐤀𐤒𐤃𐤔	
and in	ve·al	𐤅𐤏𐤋	
the sight of	pe·ne	𐤐𐤍𐤉	
all	khal	𐤊𐤋	

the people	ha·am	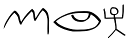	
I will reveal My glory ’”	ek·ka·ved	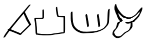	
remained silent	vay·yid·dom	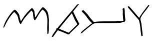	
But Aaron	a·ha·ron	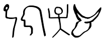	
summoned	vay·yiq·ra	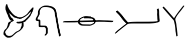	Leviticus 10:4
Moses	mo·sheh	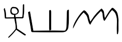	
	el	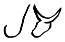	
Mishael	mee·sha·el	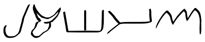	
-	ve·el	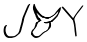	
and Elzaphan	el·tsa·phan	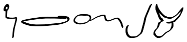	
sons	be·ne	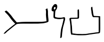	
Uzziel	uz·zee·el	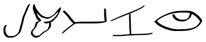	
uncle	dod	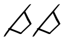	
of Aaron’s	a·ha·ron	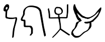	
and said	vay·yo·mer	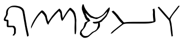	
to them	a·le·hem	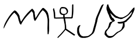	
“ Come here	qir·vu	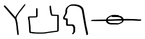	
carry	se·u	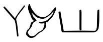	
-	et	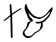	
the bodies of your cousins	a·che·khem	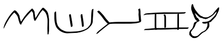	
-	me·et	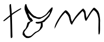	
away from the front	pe·ne	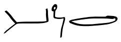	
of the sanctuary	haq·qo·desh	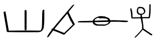	
”	el	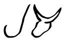	
outside	mi·chuts	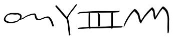	
the camp	lam·ma·cha·neh	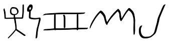	

So they came forward	vay·yiq·re·vu	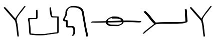	Leviticus 10:5
and carried them	vay·yis·sa·um		
still in their tunics	be·khut·to·no·tam	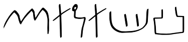	
	el		
outside	mi·chuts	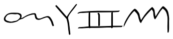	
the camp	lam·ma·cha·neh		
as	ka·a·sher		
had directed	dib·ber		
Moses	mo·sheh		
said	vay·yo·mer		Leviticus 10:6
Then Moses	mo·sheh		
to	el		
Aaron	a·ha·ron	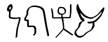	
Eleazar	u·le·el·a·zar		
and Ithamar	u·le·ee·ta·mar	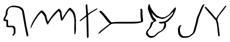	
and his sons	ba·naw	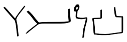	
let your hair	ra·she·khem	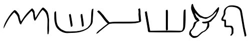	
“ Do not	al		
become disheveled	tiph·ra·u		
your garments	u·vig·de·khem	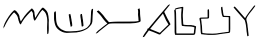	
and do not	lo		
tear	tiph·ro·mu		
or else	ve·lo		
you will die	ta·mu·tu		
with	ve·al		
the whole	kal	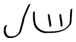	
congregation	ha·e·dah		

and the LORD will be angry	yiq·tsoph	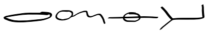	
But your brothers	va·a·che·khem	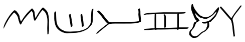	
the whole	kal		
house	bet	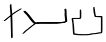	
of Israel	yis·ra·el	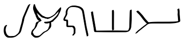	
may mourn [on account of]	yiv·ku	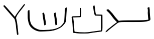	
-	et		
the fire	has·se·re·phah		
that	a·sher		
has ignited	sa·raph		
the LORD	YHVH		
the entrance	u·mip·pe·tach		Leviticus 10:7
to the Tent	o·hel		
of Meeting	mo·w·ed		
You shall not	lo		
go outside	te·tse·u		
or	pen		
you will die	ta·mu·tu		
for	kee	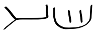	
oil	she·men		
anointing	mish·chat	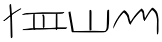	
the LORD's	YHVH		
is on you "	a·le·khem	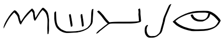	
So they did	vay·ya·a·su		
instructed	kid·var		
as Moses	mo·sheh	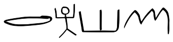	
said	vay·dab·ber		Leviticus 10:8

Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
	le·mor	𐤋𐤀𐤌𐤓	
wine	ya·yin	𐤉𐤉𐤍	Leviticus 10:9
or strong drink	ve·she·khar	𐤅𐤔𐤊𐤓	
are not	al	𐤀𐤋	
to drink	te·shet	𐤕𐤔𐤕	
“ You	at·tah	𐤀𐤕𐤄	
and your sons	u·va·ne·kha	𐤅𐤁𐤍𐤉𐤊	
	it·takh	𐤀𐤕𐤊	
when you enter	be·vo·a·khem	𐤁𐤁𐤀𐤊𐤌	
	el	𐤀𐤋	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
or else	ve·lo	𐤅𐤋𐤀	
you will die	ta·mu·tu	𐤕𐤌𐤕𐤅	
statute	chuq·qat	𐤇𐤒𐤕	
this is a permanent	o·w·lam	𐤏𐤅𐤋𐤌	
for the generations to come	le·do·ro·te·khem	𐤋𐤃𐤓𐤕𐤉𐤊𐤌	
You must distinguish	u·la·hav·deel	𐤅𐤋𐤄𐤁𐤃𐤉𐤋	Leviticus 10:10
between	ben	𐤁𐤉𐤍	
the holy	haq·qo·desh	𐤄𐤒𐤃𐤔	
	u·ven	𐤅𐤁𐤉𐤍	
and the common	ha·chol	𐤄𐤇𐤋	
between	u·ven	𐤅𐤁𐤉𐤍	
and the unclean	hat·ta·me	𐤄𐤈𐤌𐤀	

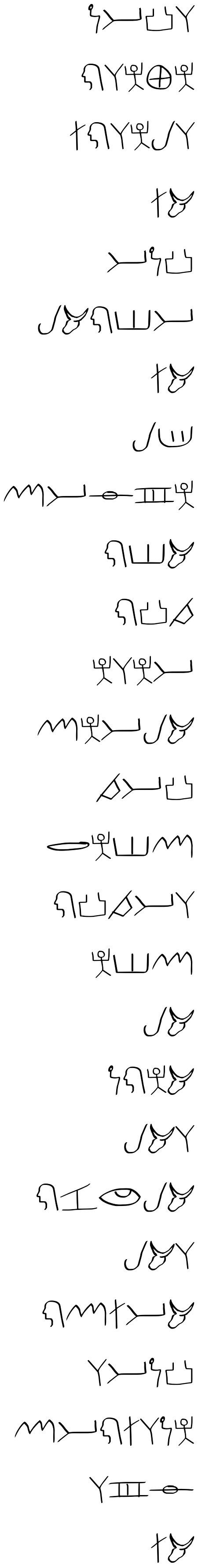

	u·ven	
the clean	hat·ta·ho·wr	
so that you may teach	u·le·ho·w·rot	Leviticus 10:11
-	et	
the Israelites	be·ne	
	yis·ra·el	
-	et	
all	kal	
the statutes	ha·chuq·qeem	
that	a·sher	
has given	dib·ber	
the LORD	YHVH	
them	a·le·hem	
through	be·yad	
Moses ”	mo·sheh	
said	vay·dab·ber	Leviticus 10:12
And Moses	mo·sheh	
to	el	
Aaron	a·ha·ron	
	ve·el	
Eleazar	el·a·zar	
	ve·el	
and Ithamar	ee·ta·mar	
sons	ba·naw	
and his remaining	han·no·w·ta·reem	
“ Take	qe·chu	
-	et	

the grain offering	ham·min·chah	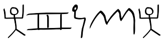	
that remains	han·no·w·te·ret		
from the offerings made by fire	me·ish·she		
to the LORD	YHVH		
and eat it	ve·ikh·lu·ha		
without leaven	mats·tso·wt		
beside	e·tsel		
the altar	ham·miz·be·ach	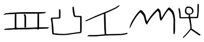	
because	kee	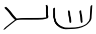	
most	qo·desh	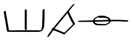	
holy	qa·da·sheem	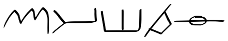	
it [is]	hee		
You shall eat	va·a·khal·tem	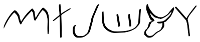	Leviticus 10:13
-	o·tah		
place	be·ma·qo·wm		
it in a holy	qa·dosh	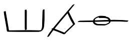	
because	kee	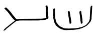	
is your share	cha·qe·kha	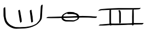	
	ve·chaq	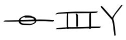	
and your sons' share	ba·ne·kha	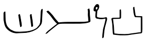	
it	hee		
of the offerings made by fire	me·ish·she		
to the LORD	YHVH		
for	kee	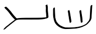	
this is what	khen	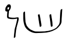	
I have been commanded	tsuw·ve·tee	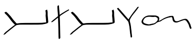	

And	ve·et		Leviticus 10:14
the breast	cha·zeh	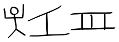	
of the wave offering	hat·te·nu·phah		
-	ve·et		
and the thigh	sho·wq		
of the contribution	hat·te·ru·mah		
may eat	to·khe·lu		
place	be·ma·qo·wm		
in a ceremonially clean	ta·ho·wr		
you	at·tah		
and your sons	u·va·ne·kha	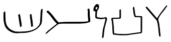	
and daughters	u·ve·no·te·kha	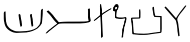	
	it·takh	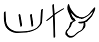	
because	kee	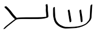	
these portions	cha·qe·kha	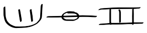	
	ve·chaq	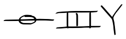	
to you and your children	ba·ne·kha	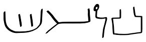	
have been assigned	nit·te·nu	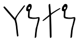	
	miz·ziv·che		
from the peace offerings	shal·me	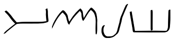	
of the sons	be·ne	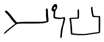	
of Israel	yis·ra·el	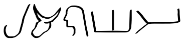	
the thigh	sho·wq		Leviticus 10:15
of the contribution	hat·te·ru·mah		
and the breast	va·cha·zeh	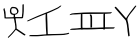	
of the wave offering	hat·te·nu·phah		

together with	al		
of the offerings made by fire	ish·she	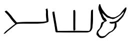	
the fat portions	ha·cha·la·veem	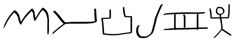	
They are to bring	ya·vee·u	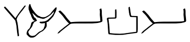	
to wave	le·ha·neeph	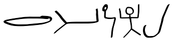	
as a wave offering	te·nu·phah	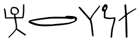	
before	liph·ne		
the LORD	YHVH		
to	ve·ha·yah	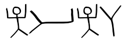	
	le·kha	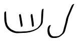	
you and your children	u·le·va·ne·kha	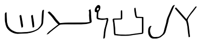	
	it·te·kha	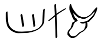	
	le·chaq	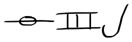	
It will belong permanently	o·w·lam		
as	ka·a·sher		
has commanded ”	tsiw·vah		
the LORD	YHVH		
Later	ve·et		Leviticus 10:16
for the goat	se·eer		
of the sin offering	ha·chat·tat		
searched	da·rosh		
carefully	da·rash		
Moses	mo·sheh		
and behold	ve·hin·neh		
it had been burned up	so·raph		
He was angry	vay·yiq·tsoph	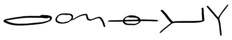	

with	al		
Eleazar	el·a·zar		
	ve·al		
and Ithamar	ee·ta·mar		
sons	be·ne	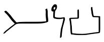	
Aaron’s	a·ha·ron	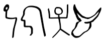	
remaining	han·no·w·ta·rim		
and asked	le·mor	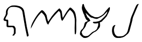	
“ Why	mad·du·a		Leviticus 10:17
didn’t you	lo		
eat	a·khal·tem	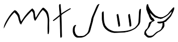	
-	et		
the sin offering	ha·chat·tat		
place ?	bim·qo·wm		
in the holy	haq·qo·desh	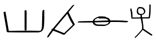	
For	kee	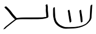	
is most	qo·desh	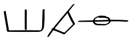	
holy	qa·da·sheem	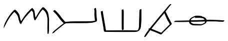	
it	hee		
-	ve·o·tah		
it was given	na·tan	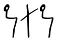	
to you	la·khem		
to take away	la·set		
-	et		
the guilt	a·won		
of the congregation	ha·e·dah		
by making atonement	le·khap·per	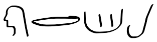	

for them	a·le·hem	
before	liph·ne	
the LORD	YHVH	
Since	hen	Leviticus 10:18
was not	lo	
brought	hu·va	
-	et	
its blood	da·mah	
	el	
the holy [place]	haq·qo·desh	
inside	pe·nee·mah	
you should have eaten	a·kho·wl	
	to·khe·lu	
-	o·tah	
it in the sanctuary area	baq·qo·desh	
as	ka·a·sher	
I commanded ”	tsiw·ve·tee	
replied	vay·dab·ber	Leviticus 10:19
But Aaron	a·ha·ron	
to	el	
Moses	mo·sheh	
“ Behold	hen	
this very day	hay·yo·wm	
they presented	hiq·ree·vu	
-	et	
their sin offering	chat·ta·tam	
-	ve·et	

and their burnt offering	o·la·tam	
before	liph·ne	
the LORD	YHVH	
have happened to me	vat·tiq·re·nah	
-	o·tee	
Since these things	ka·el·leh	
if I had eaten	ve·a·khal·tee	
the sin offering	chat·tat	
today	hay·yo·wm	
would it have been acceptable	hay·yee·tav	
in the sight	be·e·ne	
of the LORD ? ”	YHVH	
heard this [explanation]	vay·yish·ma	Leviticus 10:20
And when Moses	mo·sheh	
he was satisfied	vay·yee·tav	
	be·e·naw	
spoke again	vay·dab·ber	Leviticus 11:1
The LORD	YHVH	
to	el	
Moses	mo·sheh	
	ve·el	
and Aaron	a·ha·ron	
telling	le·mor	
them	a·le·hem	
“ Say	dab·be·ru	Leviticus 11:2
to	el	

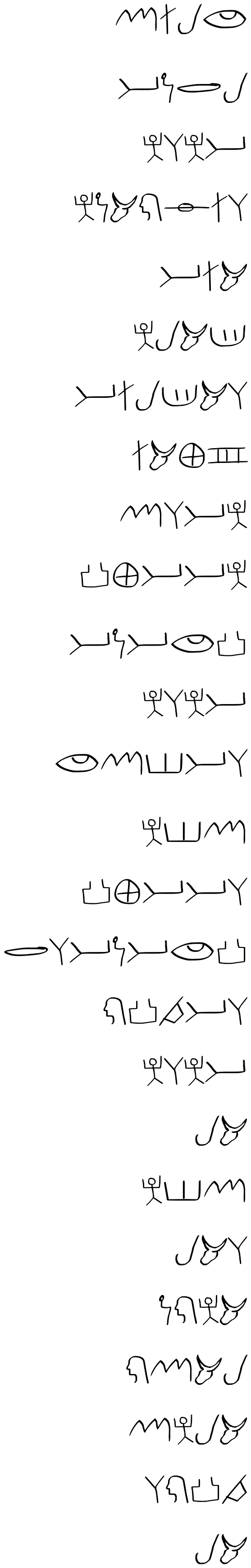

the Israelites	be·ne	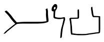	
	yis·ra·el	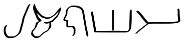	
-	le·mor		
‘ -	zot		
[these ones]	ha·chay·yah	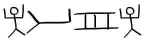	
-	a·sher		
you may eat :	to·khe·lu		
Of all	mik·kal		
the beasts	hab·be·he·mah		
-	a·sher		
of	al		
the earth	ha·a·rets		
any	kol		Leviticus 11:3
-	maph·re·set		
hoof	par·sah		
completely divided	ve·sho·sa·at		
[that has] a split	she·sa		
	pe·ra·sot		
and that chews	ma·a·lat		
the cud	ge·rah	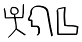	
animal	bab·be·he·mah		
-	o·tah		
You may eat	to·khe·lu		
But	akh		Leviticus 11:4
of those	et		
the following :	zeh	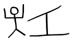	
you are not	lo		

to eat	to·khe·lu		
that [only] chew	mim·ma·a·le		
the cud	hag·ge·rah		
or [only] have a divided	u·mim·maph·ree·se		
hoof	hap·par·sah		
-	et		
The camel	hag·ga·mal		
though	kee	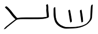	
chews	ma·a·leh		
the cud	ge·rah		
it	hu		
hoof	u·phar·sah		
does not	e·nen·nu	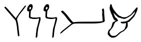	
have a divided	maph·rees		
is unclean	ta·me		
it	hu		
for you	la·khem		
-	ve·et		Leviticus 11:5
The rock badger	hash·sha·phan		
though	kee	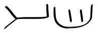	
chews	ma·a·leh		
the cud	ge·rah		
it	hu		
hoof	u·phar·sah		
does not	lo		
have a divided	yaph·rees		
is unclean	ta·me		

it	hu	הוא	
for you	la·khem	לכם	
-	ve·et	ואת	Leviticus 11:6
The rabbit	ha·ar·ne·vet	הארנבת	
though	kee	כי	
chews	ma·a·lat	מעלת	
the cud	ge·rah	גרה	
it	hee	הוא	
hoof	u·phar·sah	ופרסה	
does not	lo	לא	
have a divided	hiph·ree·sah	הפריסה	
is unclean	te·me·ah	טמאה	
it	hee	הוא	
for you	la·khem	לכם	
And	ve·et	ואת	Leviticus 11:7
the pig	ha·cha·zeer	החזיר	
though	kee	כי	
completely divided	maph·rees	מפריס	
hoof	par·sah	פרסה	
it [has]	hu	הוא	
	ve·sho·sa	ושסע	
a split	she·sa	שסע	
-	par·sah	פרסה	
-	ve·hu	והוא	
the cud	ge·rah	גרה	
does not	lo	לא	
chew	yig·gar	יגר	

unclean	ta·me	𐤈𐤌𐤀	
it [is]	hu	𐤄𐤅𐤀	
for you	la·khem	𐤋𐤊𐤌	
their meat	mib·be·sa·ram	𐤌𐤁𐤔𐤓𐤌	Leviticus 11:8
	lo	𐤋𐤀	
You must not eat	to·khe·lu	𐤕𐤀𐤊𐤋𐤅	
their carcasses	u·ve·niv·la·tam	𐤅𐤁𐤍𐤁𐤋𐤕𐤌	
	lo	𐤋𐤀	
or touch	tig·ga·u	𐤕𐤂𐤏𐤅	
are unclean	te·me·eem	𐤈𐤌𐤀𐤉𐤌	
they	hem	𐤄𐤌	
for you	la·khem	𐤋𐤊𐤌	
-	et	𐤀𐤕	Leviticus 11:9
-	zeh	𐤆𐤄	
you may eat	to·khe·lu	𐤕𐤀𐤊𐤋𐤅	
Of all [the creatures]	mik·kol	𐤌𐤊𐤋	
that [live]	a·sher	𐤀𐤔𐤓	
in the water	bam·ma·yim	𐤁𐤌𐤉𐤌	
anything	kol	𐤊𐤋	
	a·sher	𐤀𐤔𐤓	
	lo	𐤋𐤅	
with fins	se·nap·peer	𐤎𐤍𐤐𐤉𐤓	
and scales	ve·qas·qe·set	𐤅𐤒𐤔𐤒𐤔𐤕	
	bam·ma·yim	𐤁𐤌𐤉𐤌	
whether in the seas	bay·yam·meem	𐤁𐤉𐤌𐤉𐤌	
or in the streams	u·van·ne·cha·leem	𐤅𐤁𐤍𐤇𐤋𐤉𐤌	
-	o·tam	𐤀𐤕𐤌	

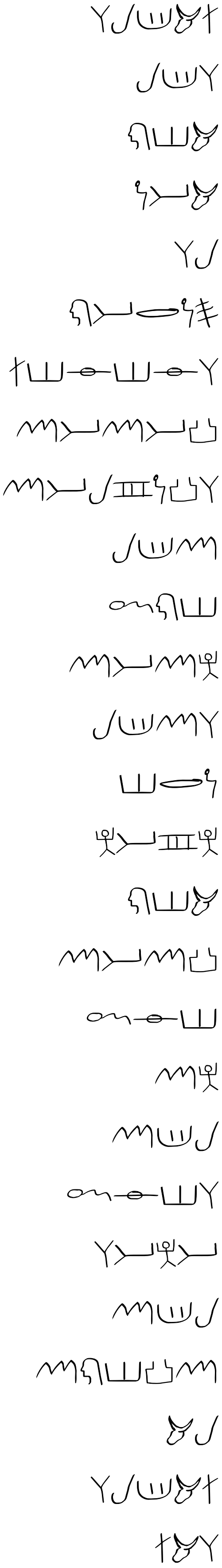

-	to·khe·lu	
everything	ve·khol	Leviticus 11:10
that	a·sher	
does not	en	
	lo	
have fins	se·nap·peer	
and scales	ve·qas·qe·set	
in the seas	bay·yam·meem	
or streams	u·van·ne·cha·leem	
among all	mik·kol	
the teeming	she·rets	
in the water	ham·ma·yim	
	u·mik·kol	
and creatures	ne·phesh	
life	ha·chay·yah	
-	a·sher	
-	bam·ma·yim	
are detestable	she·qets	
But the following	hem	
to you :	la·khem	
an abomination	ve·she·qets	Leviticus 11:11
They shall be	yih·yu	
to you	la·khem	
their meat	mib·be·sa·ram	
you must not	lo	
eat	to·khe·lu	
-	ve·et	

their carcasses	niv·la·tam		
and you must detest	te·shaq·qe·tsu	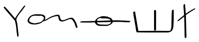	
Everything	kol		Leviticus 11:12
that	a·sher		
does not	en	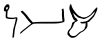	
have	lo		
fins	se·nap·peer		
and scales	ve·qas·qe·set	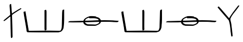	
in the water	bam·ma·yim	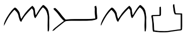	
shall be detestable	she·qets	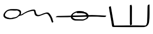	
	hu		
to you	la·khem		
Additionally	ve·et		Leviticus 11:13
the following	el·leh	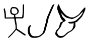	
you are to detest	te·shaq·qe·tsu	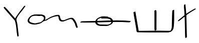	
	min		
birds	ha·o·wph		
and they must not	lo		
be eaten	ye·a·khe·lu		
are detestable :	she·qets	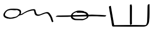	
because they	hem	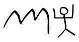	
-	et		
the eagle	han·ne·sher	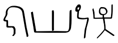	
-	ve·et		
the bearded vulture	hap·pe·res		
-	ve·et		
the black vulture	ha·a·ze·nee·yah	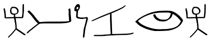	

-	ve·et		Leviticus 11:14
the kite	had·da·ah		
-	ve·et		
of falcon	ha·ay·yah	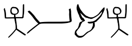	
any kind	le·mee·nah	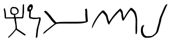	
-	et		Leviticus 11:15
any	kal	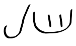	
of raven	o·rev		
kind	le·mee·no	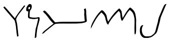	
-	ve·et		Leviticus 11:16
	bat		
the ostrich	hay·ya·a·nah		
-	ve·et		
the screech owl	hat·tach·mas	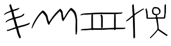	
-	ve·et		
the gull	hash·sha·chaph	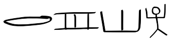	
-	ve·et		
of hawk	han·nets		
any kind	le·mee·ne·hu	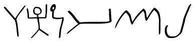	
-	ve·et		Leviticus 11:17
the little owl	hak·ko·ws		
-	ve·et		
the cormorant	hash·sha·lakh		
-	ve·et		
the great owl	hay·yan·shuph	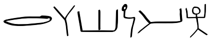	
-	ve·et		Leviticus 11:18
the white owl	hat·tin·she·met		

-	ve·et	
the desert owl	haq·qa·at	
-	ve·et	
the osprey	ha·ra·cham	
-	ve·et	Leviticus 11:19
the stork	ha·cha·see·dah	
of heron	ha·a·na·phah	
any kind	le·mee·nah	
-	ve·et	
the hoopoe	had·du·khee·phat	
and	ve·et	
the bat	ha·a·tal·leph	
All	kol	Leviticus 11:20
insects	she·rets	
flying	ha·o·wph	
that walk	ha·ho·lekh	
on	al	
[all] fours	ar·ba	
are detestable	she·qets	
	hu	
to you	la·khem	
However	akh	Leviticus 11:21
-	et	
the following	zeh	
you may eat	to·khe·lu	
kinds of	mik·kol	
insects	she·rets	

flying	ha·o·wph	
that walk	ha·ho·lekh	
on	al	
all fours :	ar·ba	
those	a·sher	
-	lo	
having jointed legs	khe·ra·a·yim	
above	mim·ma·al	
their feet	le·rag·law	
for hopping	le·nat·ter	
	ba·hen	
on	al	
the ground	ha·a·rets	
-	et	Leviticus 11:22
Of these	el·leh	
-	me·hem	
you may eat	to·khe·lu	
-	et	
of locust	ha·ar·beh	
any kind	le·mee·no	
-	ve·et	
katydid	has·sa·le·am	
	le·mee·ne·hu	
-	ve·et	
cricket	ha·char·gol	
	le·mee·ne·hu	
-	ve·et	

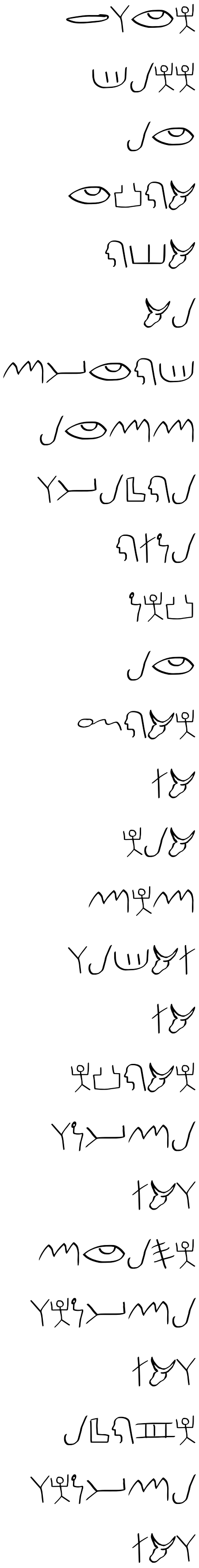

or grasshopper	he·cha·gav		
	le·mee·ne·hu	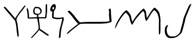	
All [other]	ve·khol		Leviticus 11:23
insects	she·rets		
flying	ha·o·wph		
that	a·sher		
have	lo		
four	ar·ba		
legs	rag·la·yim	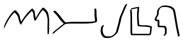	
are detestable	she·qets	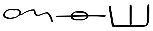	
	hu		
to you	la·khem		
These [creatures]	u·le·el·leh		Leviticus 11:24
will make you unclean	tit·tam·ma·u		
Whoever	kal		
touches	han·no·ge·a	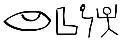	
their carcasses	be·niv·la·tam	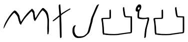	
will be unclean	yit·ma		
until	ad		
evening	ha·a·rev		
and whoever	ve·khal		Leviticus 11:25
picks up	han·no·se	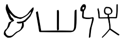	
one of their carcasses	min·niv·la·tam	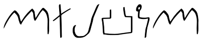	
must wash	ye·khab·bes	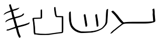	
his clothes	be·ga·daw		
and he will be unclean	ve·ta·me		

until	ad		
evening	ha·a·rev		
Every	le·khal		Leviticus 11:26
animal	hab·be·he·mah		
with	a·sher		
	hee		
completely divided	maph·re·set		
hooves	par·sah		
	ve·she·sa		
not	e·nen·nah	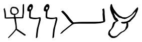	
	sho·sa·at		
the cud	ve·ge·rah		
or that does not	e·nen·nah	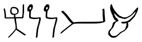	
chew	ma·a·lah		
is unclean	te·me·eem		
	hem	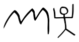	
for you	la·khem		
Whoever	kal		
touches	han·no·ge·a	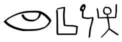	
any of them	ba·hem		
will be unclean	yit·ma		
All	ve·khol		Leviticus 11:27
the four-footed	ho·w·lekh	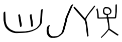	
	al		
their paws	kap·paw		
	be·khal		
animals	ha·chay·yah	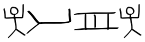	

that walk	ha·ho·le·khet	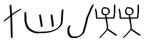	
on	al		
	ar·ba		
are unclean	te·me·eem		
	hem	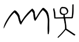	
for you	la·khem		
whoever	kal	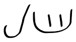	
touches	han·no·ge·a		
their carcasses	be·niv·la·tam	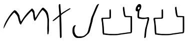	
will be unclean	yit·ma		
until	ad		
evening	ha·a·rev		
and anyone who picks up	ve·han·no·se	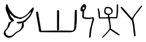	Leviticus 11:28
-	et		
a carcass	niv·la·tam	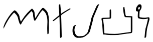	
must wash	ye·khab·bes	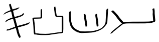	
his clothes	be·ga·daw		
and he will be unclean	ve·ta·me		
until	ad		
evening	ha·a·rev		
are unclean	te·me·eem		
They	hem·mah		
for you	la·khem		
The following	ve·zeh		Leviticus 11:29
for you :	la·khem		
are unclean	hat·ta·me		
creatures	bash·she·rets	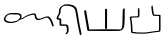	

that move	hash·sho·rets		
along	al		
the ground	ha·a·rets		
the mole	ha·cho·led	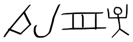	
the mouse	ve·ha·akh·bar	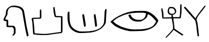	
of great lizard	ve·hats·tsav		
any kind	le·mee·ne·hu	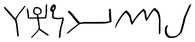	
the gecko	ve·ha·a·na·qah	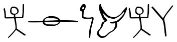	Leviticus 11:30
the monitor lizard	ve·hak·ko·ach		
the common lizard	ve·hal·le·ta·ah		
the skink	ve·ha·cho·met	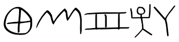	
and the chameleon	ve·hat·tin·sha·met	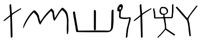	
These [animals]	el·leh	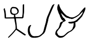	Leviticus 11:31
are unclean	hat·te·me·eem		
for you	la·khem		
among all	be·khal		
the crawling creatures	hash·sha·rets		
Whoever	kal	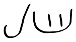	
touches	han·no·ge·a		
them	ba·hem		
when they are dead	be·mo·tam		
shall be unclean	yit·ma		
until	ad		
evening	ha·a·rev		
When	ve·khol		Leviticus 11:32
one of them	a·sher		
and falls	yip·pol	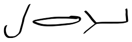	

on	a·law	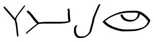
something	me·hem	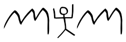
dies	be·mo·tam	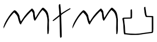
[that article] becomes unclean	yit·ma	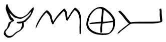
any	mik·kal	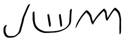
article	ke·lee	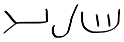
of wood	ets	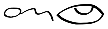
	o	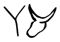
clothing	ve·ged	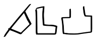
	o	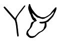
leather	o·wr	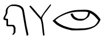
	o	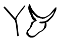
sackcloth	saq	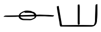
or any	kal	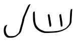
implement	ke·lee	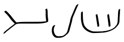
-	a·sher	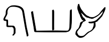
used	ye·a·seh	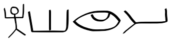
for work	me·la·khah	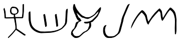
	ba·hem	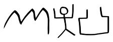
must be rinsed with water	bam·ma·yim	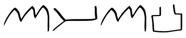
	yu·va	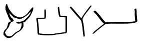
and will remain unclean	ve·ta·me	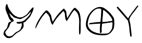
until	ad	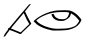
evening	ha·e·rev	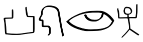
then it will be clean	ve·ta·her	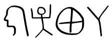
a	ve·khal	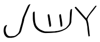

Leviticus 11:33

pot	ke·lee	כלי	
clay	che·res	חרש	
-	a·sher	אשר	
falls	yip·pol	יפל	
If any of them	me·hem	מהם	
into	el	אל	
	to·w·kho	תוכו	
everything	kol	כל	
-	a·sher	אשר	
in	be·to·w·kho	בתוכו	
it will be unclean	yit·ma	יטמא	
-	ve·o·to	ואתו	
you must break [the pot]	tish·bo·ru	תשברו	
Any	mik·kal	מכל	Leviticus 11:34
food	ha·o·khel	האכל	
-	a·sher	אשר	
	ye·a·khel	יאכל	
	a·sher	אשר	
coming	ya·vo·w	יבוא	
into contact	a·law	עליו	
with water [from that pot]	ma·yim	מים	
will be unclean	yit·ma	יטמא	
and any	ve·khal	וכל	
	mash·qeh	משקה	
-	a·sher	אשר	
drink	yish·sha·teh	ישתה	
in such a	be·khal	בכל	

container	ke·lee	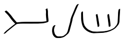	
will be unclean	yit·ma		
Anything	ve·khol		Leviticus 11:35
upon which	a·sher		
falls	yip·pol	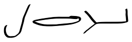	
one of their carcasses	min·niv·la·tam	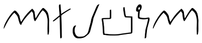	
-	a·law	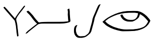	
will be unclean	yit·ma		
If it is an oven	tan·nur		
or cooking pot	ve·khee·ra·yim		
it must be smashed	yut·tats		
is unclean	te·me·eem		
it	hem	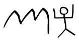	
unclean	u·te·me·eem		
and will remain	yih·yu		
for you	la·khem		
Nevertheless	akh		Leviticus 11:36
a spring	ma·yan		
or cistern	u·vo·wr		
containing	miq·veh	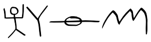	
water	ma·yim	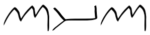	
will remain	yih·yeh	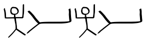	
clean	ta·ho·wr		
but one who touches	ve·no·ge·a		
a carcass in it	be·niv·la·tam	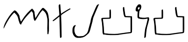	
will be unclean	yit·ma		
If	ve·khee		Leviticus 11:37

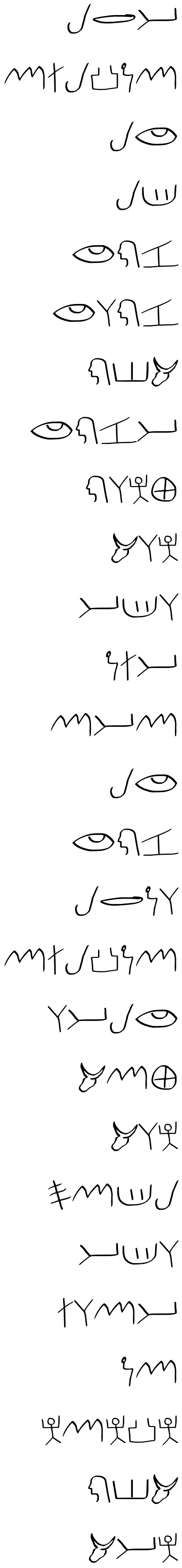

falls	yip·pol	
a carcass	min·niv·la·tam	
on	al	
any	kal	
seed	ze·ra	
for sowing	ze·ru·a	
-	a·sher	
-	yiz·za·re·a	
is clean	ta·ho·wr	
[the seed]	hu	
but if	ve·khee	Leviticus 11:38
has been put	yut·tan	
water	ma·yim	
on	al	
the seed	ze·ra	
falls	ve·na·phal	
and a carcass	min·niv·la·tam	
on it	a·law	
is unclean	ta·me	
it	hu	
for you	la·khem	
If	ve·khee	Leviticus 11:39
dies	ya·mut	
an	min	
animal	hab·be·he·mah	
that	a·sher	
	hee	

you	la·khem	לכם	
may eat	le·akh·lah	לאכלה	
anyone who touches	han·no·ge·a	הנגע	
the carcass	be·niv·la·tah	בנבלתה	
will be unclean	yit·ma	יטמא	
until	ad	עד	
evening	ha·a·rev	הערב	
Whoever eats	ve·ha·o·khel	והאכל	Leviticus 11:40
from the carcass	min·niv·la·tah	מנבלתה	
must wash	ye·khab·bes	יכבס	
his clothes	be·ga·daw	בגדיו	
and will be unclean	ve·ta·me	וטמא	
until	ad	עד	
evening	ha·a·rev	הערב	
and anyone who picks up	ve·han·no·se	והנשא	
-	et	את	
the carcass	niv·la·tah	נבלתה	
must wash	ye·khab·bes	יכבס	
his clothes	be·ga·daw	בגדיו	
and will be unclean	ve·ta·me	וטמא	
until	ad	עד	
evening	ha·a·rev	הערב	
Every	ve·khal	וכל	Leviticus 11:41
creature	hash·she·rets	השרץ	
that moves	hash·sho·rets	השרץ	
along	al	על	
the ground	ha·a·rets	הארץ	

is detestable	she·qets	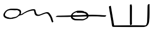	
it	hu		
must not	lo		
be eaten	ye·a·khel		
whether	kol		Leviticus 11:42
it crawls	ho·w·lekh	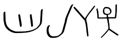	
on	al		
its belly	ga·chon	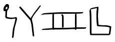	
or	ve·khol		
walks	ho·w·lekh	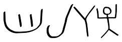	
on	al		
four	ar·ba		
or	ad		
	kal		
more	mar·beh		
feet	rag·la·yim	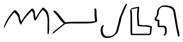	
	le·khal		
any creature	hash·she·rets		
that moves	hash·sho·rets		
along	al		
the ground	ha·a·rets		
Do not	lo		
eat	to·khe·lum	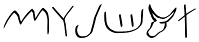	
for	kee	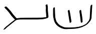	
are detestable	she·qets	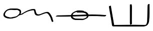	
such [creatures]	hem	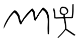	
Do not	al		Leviticus 11:43

defile	te·shaq·qe·tsu	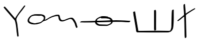	
-	et		
yourselves	naph·sho·te·khem		
by any	be·khal		
crawling creature	hash·she·rets		
	hash·sho·rets		
do not	ve·lo		
become unclean	tit·tam·me·u		
	ba·hem		
or defiled	ve·nit·me·tem		
by them	bam		
For	kee	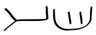	Leviticus 11:44
I	a·nee	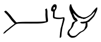	
am the LORD	YHVH		
your God	e·lo·he·khem	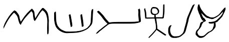	
consecrate yourselves, therefore	ve·hit·qad·dish·tem	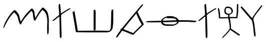	
and be	wih·yee·tem	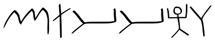	
holy	qe·do·sheem	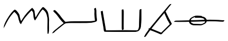	
because	kee	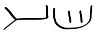	
am holy	qa·do·wosh		
I	a·nee	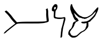	
You must not	ve·lo		
defile	te·tam·me·u		
-	et		
yourselves	naph·sho·te·khem		
by any	be·khal		
creature	hash·she·rets		

that crawls	ha·ro·mes	𐤄𐤓𐤌𐤔	
along	al	𐤏𐤋	
the ground	ha·a·rets	𐤄𐤀𐤓𐤑	
For	kee	𐤊𐤉	Leviticus 11:45
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
who brought you up	ham·ma·a·leh	𐤄𐤌𐤏𐤋𐤄	
-	et·khem	𐤀𐤕𐤊𐤌	
out of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
so that I would be	lih·yot	𐤋𐤄𐤉𐤕	
your	la·khem	𐤋𐤊𐤌	
God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
therefore be	wih·yee·tem	𐤅𐤄𐤉𐤉𐤕𐤌	
holy	qe·do·sheem	𐤒𐤃𐤔𐤉𐤌	
because	kee	𐤊𐤉	
am holy	qa·do·wosh	𐤒𐤃𐤅𐤔	
I	a·nee	𐤀𐤍𐤉	
This	zot	𐤆𐤀𐤕	Leviticus 11:46
is the law	to·w·rat	𐤕𐤅𐤓𐤕	
regarding animals	hab·be·he·mah	𐤄𐤁𐤄𐤌𐤄	
birds	ve·ha·o·wph	𐤅𐤄𐤏𐤅𐤐	
all	ve·khol	𐤅𐤊𐤋	
creatures	ne·phesh	𐤍𐤐𐤔	
living	ha·chay·yah	𐤄𐤇𐤉𐤄	
that move	ha·ro·me·set	𐤄𐤓𐤌𐤔𐤕	
in the water	bam·ma·yim	𐤁𐤌𐤉𐤌	

and all	u·le·khal	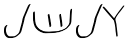	
creatures	ne·phesh		
that crawl	hash·sho·re·tset	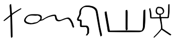	
along	al		
the ground	ha·a·rets		
You must distinguish	le·hav·deel		Leviticus 11:47
between	ben	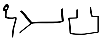	
the unclean	hat·ta·me		
between	u·ven	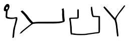	
and the clean	hat·ta·hor		
	u·ven	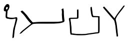	
animals	ha·chay·yah	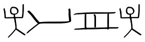	
that may be eaten	han·ne·e·khe·let		
	u·ven	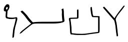	
and those	ha·chay·yah	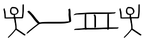	
that	a·sher		
may not	lo		
- ’”	te·a·khel	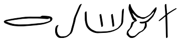	
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Then the LORD	YHVH		
to	el		
Moses	mo·sheh	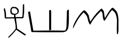	
	le·mor		
“ Say	dab·ber		Leviticus 12:2
to	el		
the Israelites	be·ne	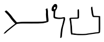	
	yis·ra·el	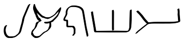	

-	le·mor	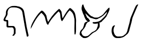	
A woman who	ish·shah	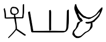	
‘ -	kee	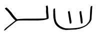	
becomes pregnant	taz·ree·a	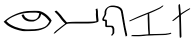	
and gives birth to	ve·ya·le·dah	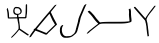	
a son	za·khar	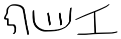	
will be unclean	ve·ta·me·ah	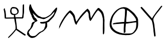	
for seven	shiv·at	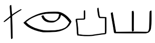	
days	ya·meem	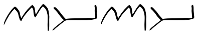	
as she is during the days	kee·me	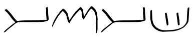	
of her menstruation	nid·dat	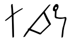	
	de·wo·tah	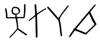	
	tit·ma	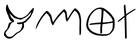	
day	u·vay·yo·wm	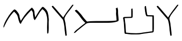	Leviticus 12:3
And on the eighth	hash·she·mee·nee	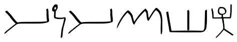	
is to be circumcised	yim·mo·wl	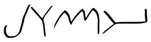	
the flesh	be·sar	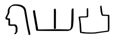	
of [the boy’s] foreskin	a·re·la·to	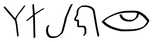	
for thirty-three	u·she·lo·sheem	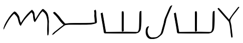	Leviticus 12:4
days	yo·wm	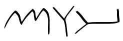	
	u·she·lo·shet	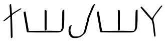	
	ya·meem	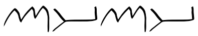	
The woman shall continue	te·shev	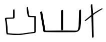	
from her bleeding	bid·me	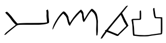	
in purification	ta·ho·rah	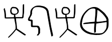	
anything	be·khal	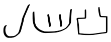	

sacred	qo·desh	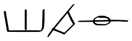	
She must not	lo		
touch	tig·ga		
into	ve·el		
the sanctuary	ham·miq·dash	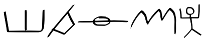	
	lo		
or go	ta·vo		
until	ad		
are complete	me·lot		
the days	ye·me		
of her purification	ta·ho·rah		
If, however	ve·im		Leviticus 12:5
a daughter	ne·qe·vah	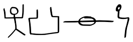	
she gives birth to	te·led	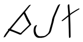	
[the woman] will be unclean	ve·ta·me·ah		
for two weeks	she·vu·a·yim		
as she is during her menstruation	ke·nid·da·tah		
for sixty-six	ve·shish·sheem	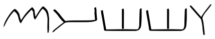	
	yo·wm		
	ve·she·shet	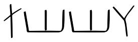	
days	ya·meem	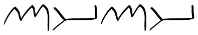	
Then she must continue	te·shev	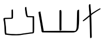	
in	al		
from her bleeding	de·me		
purification	ta·ho·rah		
are complete	u·vim·lot		Leviticus 12:6

When the days	ye·me		
of her purification	ta·ho·rah		
whether for a son	le·ven	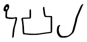	
or	o		
for a daughter	le·vat		
she is to bring	ta·vee	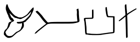	
lamb	ke·ves		
a year-old	ben		
	she·na·to	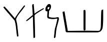	
for a burnt offering	le·o·lah		
and a young	u·ven		
pigeon	yo·w·nah		
or	o		
a turtledove	tor	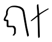	
for a sin offering	le·chat·tat	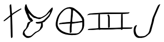	
at	el		
the entrance	pe·tach	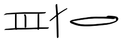	
to the Tent	o·hel		
of Meeting	mo·w·ed		
to	el		
the priest	hak·ko·hen		
And [the priest] will present them	ve·hiq·ree·vo	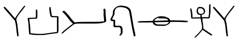	Leviticus 12:7
before	liph·ne		
the LORD	YHVH		
and make atonement	ve·khip·per	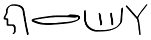	
for her	a·le·ha	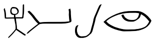	

and she shall be ceremonially cleansed	ve·ta·ha·rah		
from her flow	mim·me·qor	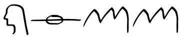	
of blood	da·me·ha	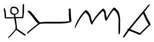	
This	zot		
is the law	to·w·rat		
for a woman giving birth	hay·yo·le·det	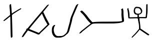	
whether to a male	laz·za·khar	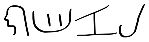	
or	o		
to a female	lan·ne·qe·vah	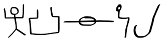	
But if	ve·im		Leviticus 12:8
she cannot	lo		
afford	tim·tsa		
	ya·dah	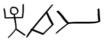	
	de	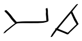	
a lamb	seh	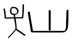	
she shall bring	ve·la·qe·chah	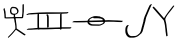	
two	she·te	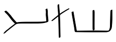	
turtledoves	to·reem	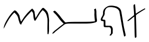	
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two	she·ne	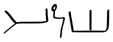	
young	be·ne	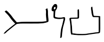	
pigeons	yo·w·nah		
one	e·chad	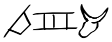	
for a burnt offering	le·o·lah		
and the other	ve·e·chad		
for a sin offering	le·chat·tat	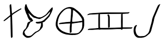	

will make atonement	ve·khip·per	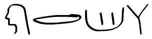	
for her	a·le·ha	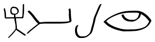	
Then the priest	hak·ko·hen	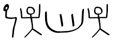	
and she will be clean ’”	ve·ta·he·rah	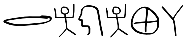	
said	vay·dab·ber	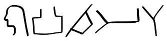	Leviticus 13:1
Then the LORD	YHVH	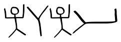	
to	el	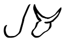	
Moses	mo·sheh	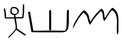	
	ve·el	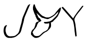	
and Aaron	a·ha·ron	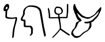	
	le·mor	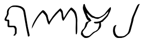	
someone	a·dam	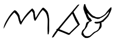	Leviticus 13:2
“ When	kee	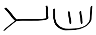	
has	yih·yeh	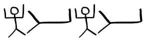	
on his skin	ve·o·wr	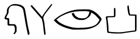	
	be·sa·ro	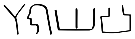	
a swelling	se·et	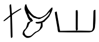	
or	o	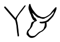	
rash	sap·pa·chat	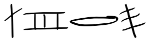	
or	o	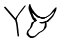	
bright spot	va·he·ret	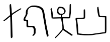	
that could become	ve·ha·yah	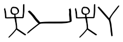	
skin	ve·o·wr	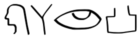	
	be·sa·ro	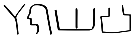	
disease	le·ne·ga	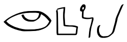	
an infectious	tsa·ra·at	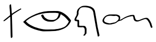	
he must be brought	ve·hu·va	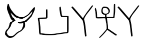	

to	el	
Aaron	a·ha·ron	
the priest	hak·ko·hen	
or	o	
to	el	
one	a·chad	
of his sons	mib·ba·naw	
who is a priest	hak·ko·ha·neem	
is to examine	ve·ra·ah	Leviticus 13:3
The priest	hak·ko·hen	
-	et	
the infection	han·ne·ga	
on his skin	be·o·wr	
	hab·ba·sar	
and if the hair	ve·se·ar	
in the infection	ban·ne·ga	
has turned	ha·phakh	
white	la·van	
appears	u·mar·eh	
and the sore	han·ne·ga	
to be deeper	a·moq	
than the skin	me·o·wr	
	be·sa·ro	
	ne·ga	
is a skin disease	tsa·ra·at	
it	hu	
examines him	ve·ra·a·hu	

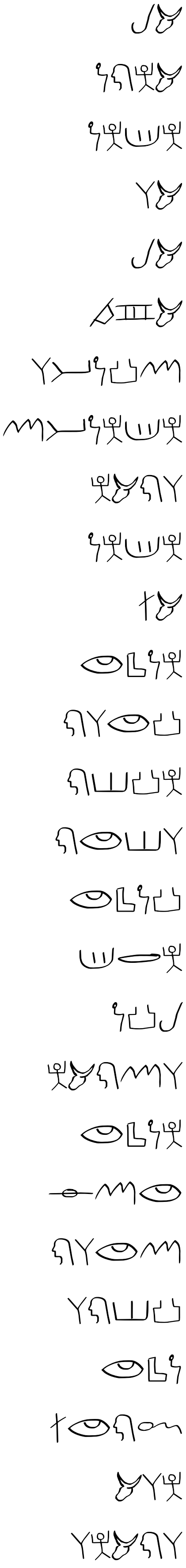

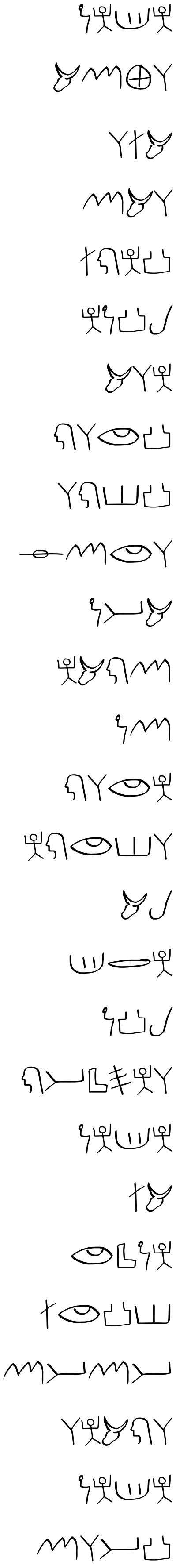

After the priest	hak·ko·hen	
he must pronounce him unclean	ve·tim·me	
-	o·to	
If, however	ve·im	Leviticus 13:4
the spot	ba·he·ret	
is white	le·va·nah	
	hee	
on his skin	be·o·wr	
	be·sa·ro	
to be deeper	ve·a·moq	
and does not	en	
appear	mar·e·ha	
than	min	
the skin	ha·o·wr	
and the hair in it	u·se·a·rah	
has not	lo	
turned	ha·phakh	
white	la·van	
shall isolate	ve·his·geer	
the priest	hak·ko·hen	
-	et	
the infected person	han·ne·ga	
for seven	shiv·at	
days	ya·meem	
is to reexamine him	ve·ra·a·hu	Leviticus 13:5
the priest	hak·ko·hen	
day	bay·yo·wm	

On the seventh	hash·she·vee·ee	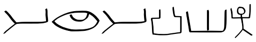	
and if	ve·hin·neh		
that the infection	han·ne·ga	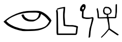	
is unchanged	a·mad	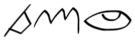	
he sees	be·e·naw	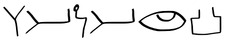	
and has not	lo		
spread	pha·sah	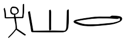	
	han·ne·ga		
on the skin	ba·o·wr		
must isolate him	ve·his·gee·ro	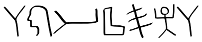	
the priest	hak·ko·hen		
seven	shiv·at		
days	ya·meem	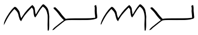	
for another	she·neet	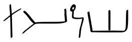	
will examine him	ve·ra·ah		Leviticus 13:6
The priest	hak·ko·hen		
-	o·to		
day	bay·yo·wm	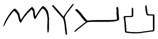	
on the seventh	hash·she·vee·ee	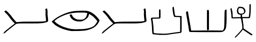	
again	she·neet	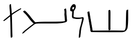	
and if	ve·hin·neh		
has faded	ke·hah		
the sore	han·ne·ga	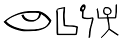	
and has not	ve·lo		
spread	pha·sah	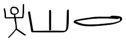	
	han·ne·ga		
on the skin	ba·o·wr		

shall pronounce him clean	ve·ti·ha·ro		
the priest	hak·ko·hen		
is a rash	mis·pa·chat		
it	hee	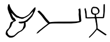	
The person must wash	ve·khib·bes		
his clothes	be·ga·daw		
and be clean	ve·ta·her		
But if	ve·im		Leviticus 13:7
spreads	pa·soh	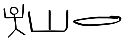	
	tiph·seh		
the rash	ham·mis·pa·chat		
further on his skin	ba·o·wr		
after	a·cha·re	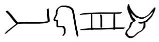	
he has shown himself	he·ra·o·to		
to	el		
the priest	hak·ko·hen	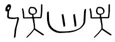	
for his cleansing	le·ta·ho·ra·to		
he must present himself	ve·nir·ah		
again	she·neet	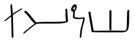	
to	el		
the priest	hak·ko·hen	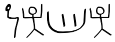	
will reexamine him	ve·ra·ah		Leviticus 13:8
The priest	hak·ko·hen		
and if	ve·hin·neh		
has spread	pa·se·tah		
the rash	ham·mis·pa·chat		

on the skin	ba·o·wr	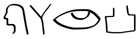	
must pronounce him unclean	ve·tim·me·o	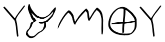	
the priest	hak·ko·hen	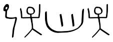	
has a skin disease	tsa·ra·at	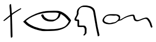	
he	hee	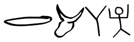	
a skin disease	ne·ga	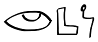	Leviticus 13:9
	tsa·ra·at	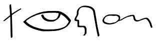	
When	kee	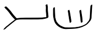	
develops	tih·yeh	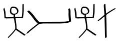	
anyone	be·a·dam	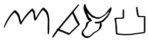	
he must be brought	ve·hu·va	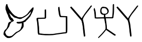	
to	el	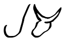	
the priest	hak·ko·hen	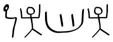	
will examine him	ve·ra·ah	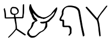	Leviticus 13:10
The priest	hak·ko·hen	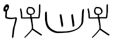	
and if	ve·hin·neh	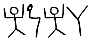	
swelling	se·et	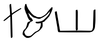	
there is a white	le·va·nah	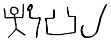	
on the skin	ba·o·wr	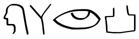	
that	ve·hee	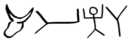	
has turned	ha·phe·khah	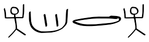	
the hair	se·ar	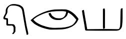	
white	la·van	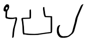	
	u·mich·yat	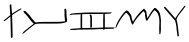	
flesh	ba·sar	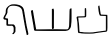	
and there is raw	chay	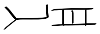	
in the swelling	bas·et	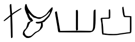	

skin disease	tsa·ra·at		Leviticus 13:11
is a chronic	no·wo·she·net		
it	hee		
	be·o·wr		
	be·sa·ro		
must pronounce him unclean	ve·tim·me·o		
and the priest	hak·ko·hen		
He need not	lo		
isolate him	yas·gi·ren·nu		
for	kee	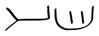	
is unclean	ta·me		
he	hu		
But if	ve·im		Leviticus 13:12
breaks out	pa·ro·w·ach		
	tiph·rach		
the skin disease	hats·tsa·ra·at		
all over his skin	ba·o·wr		
covers	ve·khis·se·tah		
so that it	hats·tsa·ra·at		
-	et		
all	kal		
the skin	o·wr		
of the infected person	han·ne·ga	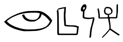	
from head	me·ro·sho		
to	ve·ad		
foot	rag·law	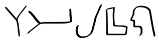	
	le·khal		

can see	mar·eh		
	e·ne	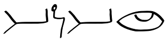	
as far as the priest	hak·ko·hen		
shall examine him	ve·ra·ah		Leviticus 13:13
the priest	hak·ko·hen		
and if	ve·hin·neh		
has covered	khis·se·tah		
the disease	hats·tsa·ra·at		
-	et		
his entire	kal		
body	be·sa·ro		
clean	ve·ti·har		
-	et		
he is to pronounce the infected person	han·na·ga	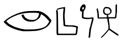	
	kul·lo	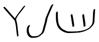	
Since it has all turned	ha·phakh		
white	la·van	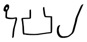	
is clean	ta·ho·wr		
he	hu		
But whenever	u·ve·yo·wm	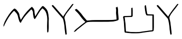	Leviticus 13:14
appears	he·ra·o·wt		
on [someone]	bo		
flesh	ba·sar		
raw	chay	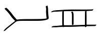	
he will be unclean	yit·ma		
sees	ve·ra·ah		Leviticus 13:15
When the priest	hak·ko·hen		

-	et	את	
flesh	hab·ba·sar	הבשר	
the raw	ha·chay	החי	
he must pronounce him unclean	ve·tim·me·o	וטמאו	
flesh	hab·ba·sar	הבשר	
The raw	ha·chay	החי	
is unclean	ta·me	טמא	
it	hu	הוא	
is a skin disease	tsa·ra·at	צרעת	
	hu	הוא	
But	o	או	Leviticus 13:16
if	khee	כי	
changes	ya·shuv	ישוב	
flesh	hab·ba·sar	הבשר	
the raw	ha·chay	החי	
and turns	ve·neh·pakh	ונהפך	
white	le·la·van	ללבן	
he must go	u·va	ובא	
to	el	אל	
the priest	hak·ko·hen	הכהן	
will reexamine him	ve·ra·a·hu	וראהו	Leviticus 13:17
The priest	hak·ko·hen	הכהן	
and if	ve·hin·neh	והנה	
has turned	neh·pakh	נהפך	
the infection	han·ne·ga	הנגע	
white	le·la·van	ללבן	
clean	ve·ti·har	וטהר	

the priest	hak·ko·hen		
-	et		
is to pronounce the infected person	han·ne·ga	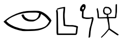	
is clean	ta·ho·wr		
then he	hu		
	u·va·sar	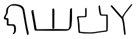	Leviticus 13:18
When	kee	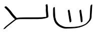	
appears	yih·yeh	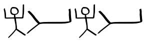	
	vo		
on someone’s skin	ve·o·ro		
a boil	she·cheen	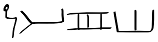	
and it heals	ve·nir·pa		
develops	ve·ha·yah	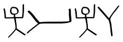	Leviticus 13:19
where	bim·qo·wm		
the boil was	hash·she·cheen	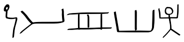	
swelling	se·et		
and a white	le·va·nah	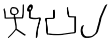	
or	o		
spot	va·he·ret		
a reddish-white	le·va·nah	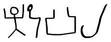	
	a·dam·da·met		
he must present himself	ve·nir·ah		
to	el		
the priest	hak·ko·hen		
shall examine it	ve·ra·ah		Leviticus 13:20
The priest	hak·ko·hen		
and if	ve·hin·neh		

it appears	mar·e·ha	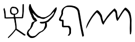	
to be beneath	sha·phal	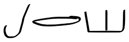	
	min	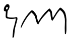	
the skin	ha·o·wr	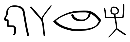	
and the hair in it	u·se·a·rah	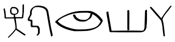	
has turned	ha·phakh	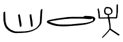	
white	la·van	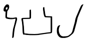	
shall pronounce him unclean	ve·tim·me·o	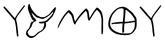	
the priest	hak·ko·hen	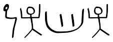	
	ne·ga	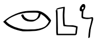	
is a diseased infection	tsa·ra·at	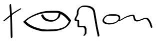	
it	hee	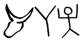	
in the boil	bash·she·cheen	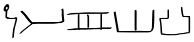	
that has broken out	pa·ra·chah	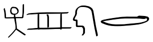	
But when	ve·im	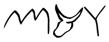	Leviticus 13:21
examines it	yir·en·nah	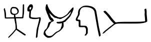	
the priest	hak·ko·hen	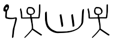	
if	ve·hin·neh	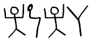	
there is no	en	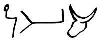	
in it	bah	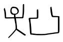	
hair	se·ar	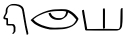	
white	la·van	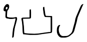	
beneath	u·she·pha·lah	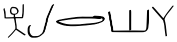	
and it is not	e·nen·nah	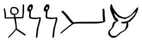	
	min	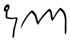	
the skin	ha·o·wr	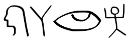	
	ve·hee	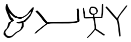	

and has faded	khe·hah		
shall isolate him	ve·his·gee·ro	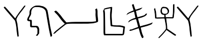	
the priest	hak·ko·hen		
for seven	shiv·at		
days	ya·meem	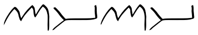	
If	ve·im		Leviticus 13:22
it spreads	pa·soh	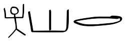	
any	tiph·seh		
further on the skin	ba·o·wr		
must pronounce him unclean	ve·tim·me		
the priest	hak·ko·hen		
-	o·to		
is an infection	ne·ga		
it	hee		
But if	ve·im		Leviticus 13:23
unchanged	tach·te·ha	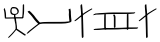	
remains	ta·a·mod		
the spot	hab·ba·he·ret		
and does not	lo		
spread	pha·sa·tah		
is only the scar	tsa·re·vet		
from the boil	hash·she·cheen	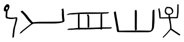	
it	hee		
shall pronounce him clean	ve·ti·ha·ro		
and the priest	hak·ko·hen	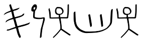	
	o		Leviticus 13:24
-	va·sar		

When	kee	
there is	yih·yeh	
on someone’s skin	ve·o·ro	
a burn	mikh·vat	
	esh	
becomes	ve·ha·ye·tah	
and the raw	mich·yat	
[area] of the burn	ham·mikh·vah	
	ba·he·ret	
reddish-white	le·va·nah	
	a·dam·de·met	
or	o	
white	le·va·nah	
must examine it	ve·ra·ah	Leviticus 13:25
-	o·tah	
the priest	hak·ko·hen	
If	ve·hin·neh	
has turned	neh·pakh	
the hair	se·ar	
white	la·van	
in the spot	bab·ba·he·ret	
and the spot appears	u·mar·e·ha	
to be deeper	a·moq	
than	min	
the skin	ha·o·wr	
is a disease	tsa·ra·at	
it	hee	

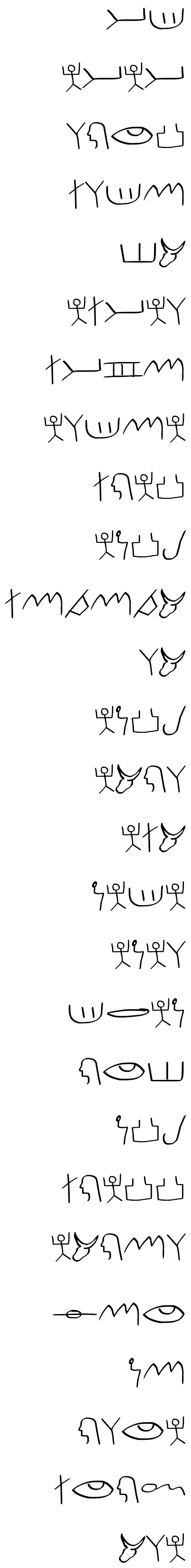

in the burn	bam·mikh·vah	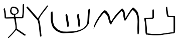	
that has broken out	pa·ra·chah		
must pronounce him unclean	ve·tim·me		
-	o·to		
The priest	hak·ko·hen	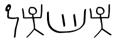	
	ne·ga		
is a diseased infection	tsa·ra·at		
it	hee		
But if	ve·im		Leviticus 13:26
examines it	yir·en·nah		
the priest	hak·ko·hen		
and there is	ve·hin·neh		
no	en	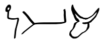	
in the spot	bab·be·he·ret		
hair	se·ar		
white	la·van	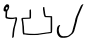	
beneath	u·she·pha·lah		
and it is not	e·nen·nah	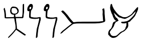	
	min		
the skin	ha·o·wr		
	ve·hi·w		
but has faded	khe·hah		
shall isolate him	ve·his·gee·ro	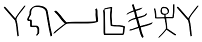	
the priest	hak·ko·hen	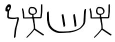	
for seven	shiv·at		
days	ya·meem	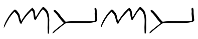	
is to reexamine him	ve·ra·a·hu		Leviticus 13:27

the priest	hak·ko·hen	הכהן	
day	bay·yo·wm	ביום	
On the seventh	hash·she·vee·ee	השביעי	
and if	im	אם	
it has spread	pa·soh	פשה	
	tiph·seh	תפשה	
further on the skin	ba·o·wr	בעור	
must pronounce him unclean	ve·tim·me	וטמא	
the priest	hak·ko·hen	הכהן	
-	o·to	אתו	
-	ne·ga	נגע	
is a diseased infection	tsa·ra·at	צרעת	
it	hee	הוא	
But if	ve·im	ואם	Leviticus 13:28
	tach·te·ha	תחתיה	
is unchanged	ta·a·mod	תעמד	
the spot	hab·ba·he·ret	הבהרת	
and has not	lo	לא	
spread	pha·se·tah	פשתה	
on the skin	va·o·wr	בעור	
it	ve·hi·w	והוא	
but has faded	khe·hah	כהה	
is a swelling	se·et	שאת	
from the burn	ham·mikh·vah	המכוה	
it	hee	הוא	
is to pronounce him clean	ve·ti·ha·ro	וטהרו	

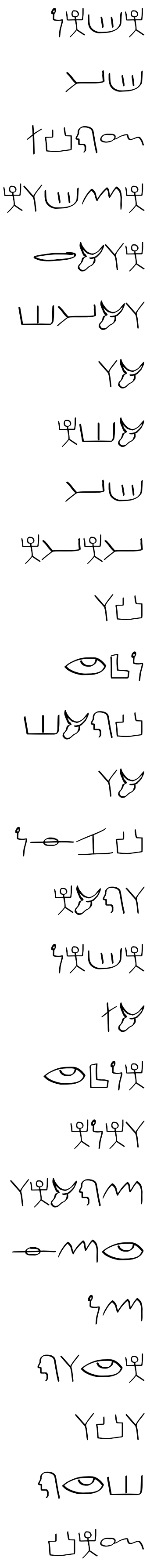

and the priest	hak·ko·hen	
for	kee	
is only the scar	tsa·re·vet	
from the burn	ham·mikh·vah	
	hee	
a man	ve·eesh	Leviticus 13:29
or	o	
woman	ish·shah	
If	kee	
has	yih·yeh	
	vo	
an infection	na·ga	
on the head	be·rosh	
or	o	
chin	ve·za·qan	
shall examine	ve·ra·ah	Leviticus 13:30
the priest	hak·ko·hen	
-	et	
the infection	han·ne·ga	
and if	ve·hin·neh	
it appears	mar·e·hu	
to be deeper	a·moq	
than	min	
the skin	ha·o·wr	
and	u·vo	
the hair in it	se·ar	
is yellow	tsa·hov	

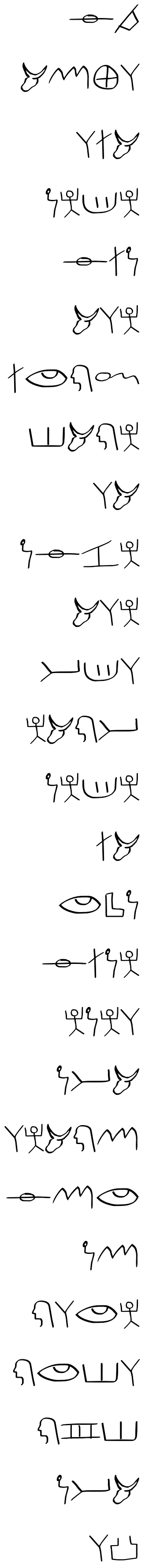

and thin	daq	
must pronounce him unclean	ve·tim·me	
-	o·to	
the priest	hak·ko·hen	
is a scaly outbreak	ne·teq	
it	hu	
an infectious disease	tsa·ra·at	
of the head	ha·rosh	
or	o	
chin	haz·za·qan	
	hu	
But if	ve·khee	Leviticus 13:31
examines	yir·eh	
the priest	hak·ko·hen	
-	et	
infection	ne·ga	
the scaly	han·ne·teq	
and	ve·hin·neh	
it does not	en	
appear	mar·e·hu	
to be deeper	a·moq	
than	min	
the skin	ha·o·wr	
hair	ve·se·ar	
black	sha·chor	
and there is no	en	
in it	bo	

shall isolate	ve·his·geer		
the priest	hak·ko·hen		
-	et		
	ne·ga		
the infected person	han·ne·teq	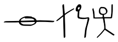	
for seven	shiv·at		
days	ya·meem	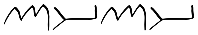	
is to reexamine	ve·ra·ah		Leviticus 13:32
the priest	hak·ko·hen		
-	et		
the infection	han·ne·ga	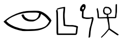	
day	bay·yo·wm	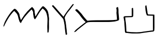	
On the seventh	hash·she·vee·ee	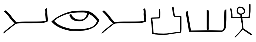	
and if	ve·hin·neh		
has not	lo		
spread	pha·sah	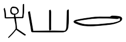	
the scaly outbreak	han·ne·teq	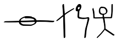	
no	ve·lo		
and there is	ha·yah	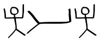	
in it	vo		
hair	se·ar		
yellow	tsa·hov		
appear	u·mar·eh		
and it	han·ne·teq	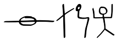	
does not	en	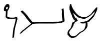	
to be deeper	a·moq		
than	min		

the skin	ha·o·wr		
then the person must shave himself	ve·hit·gal·lach	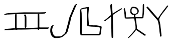	Leviticus 13:33
except for	ve·et		
the scaly area	han·ne·teq	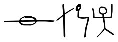	
	lo		
-	ye·gal·le·ach		
shall isolate	ve·his·geer		
Then the priest	hak·ko·hen		
-	et		
[him]	han·ne·teq	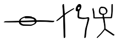	
seven	shiv·at		
days	ya·meem	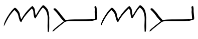	
for another	she·neet	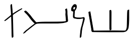	
shall examine	ve·ra·ah		Leviticus 13:34
the priest	hak·ko·hen		
-	et		
the scaly outbreak	han·ne·teq	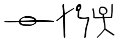	
day	bay·yo·wm	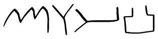	
On the seventh	hash·she·vee·ee	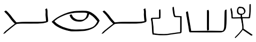	
and if	ve·hin·neh		
has not	lo		
spread	pha·sah	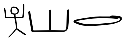	
it	han·ne·teq	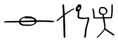	
on the skin	ba·o·wr		
appear to be	u·mar·e·hu		
and does not	e·nen·nu	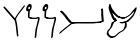	
deeper	a·moq		

than	min	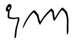	
the skin	ha·o·wr	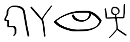	
is to pronounce him clean	ve·ti·har	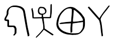	
-	o·to	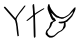	
the priest	hak·ko·hen	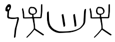	
He must wash	ve·khib·bes	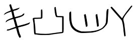	
his clothes	be·ga·daw	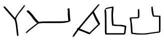	
and he will be clean	ve·ta·her	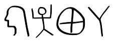	
If, however	ve·im	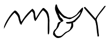	Leviticus 13:35
spreads	pa·soh	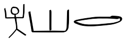	
further	yiph·seh	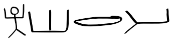	
the scaly outbreak	han·ne·teq	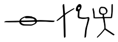	
on the skin	ba·o·wr	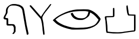	
after	a·cha·re	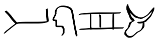	
his cleansing	ta·ho·ra·to	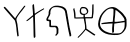	
is to examine him	ve·ra·a·hu	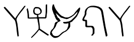	Leviticus 13:36
the priest	hak·ko·hen	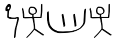	
and if	ve·hin·neh	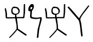	
has spread	pa·sah	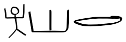	
the scaly outbreak	han·ne·teq	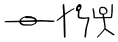	
on the skin	ba·o·wr	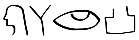	
need not	lo	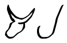	
look for	ye·vaq·qer	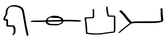	
the priest	hak·ko·hen	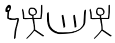	
hair	las·se·ar	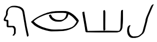	
yellow	hats·tsa·hov	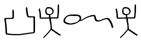	
is unclean	ta·me	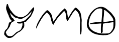	

the person	hu		
If, however	ve·im		Leviticus 13:37
in his sight	be·e·naw	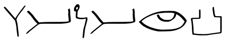	
is unchanged	a·mad		
the scaly outbreak	han·ne·teq	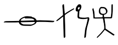	
hair	ve·se·ar		
and black	sha·chor	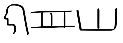	
has grown	tsa·mach		
in it	bo		
has healed	nir·pa		
then it	han·ne·teq	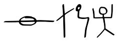	
is clean	ta·ho·wr	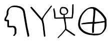	
He	hu		
is to pronounce him [clean]	ve·ti·ha·ro		
and the priest	hak·ko·hen		
a man	ve·eesh	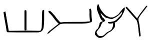	Leviticus 13:38
or	o		
a woman	ish·shah		
When	kee	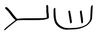	
	yih·yeh		
on the skin	ve·o·wr		
	be·sa·ram	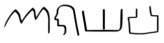	
spots	be·ha·rot		
	be·ha·rot		
has white	le·va·not	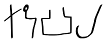	
shall examine them	ve·ra·ah		Leviticus 13:39
the priest	hak·ko·hen	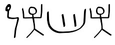	

and if	ve·hin·neh	והנה	
-	ve·o·wr	בעור	
-	be·sa·ram	בשרם	
the spots	be·ha·rot	בהרת	
are dull	ke·ho·wt	כהות	
white	le·va·not	לבנת	
is a harmless rash	bo·haq	בהק	
it	hu	הוא	
that has broken out	pa·rach	פרח	
on the skin	ba·o·wr	בעור	
is clean	ta·ho·wr	טהור	
the person	hu	הואס	
a man	ve·eesh	ואיש	Leviticus 13:40
Now if	kee	כי	
loses his hair	yim·ma·ret	ימרט	
	ro·sho	ראשו	
[and] is bald	qe·re·ach	קרח	
	hu	הוא	
clean	ta·ho·wr	טהור	
he is still	hu	הוא	
Or if	ve·im	ואם	Leviticus 13:41
his hairline	mip·pe·at	מפאת	
	pa·naw	פניו	
recedes	yim·ma·ret	ימרט	
	ro·sho	ראשו	
is bald on his forehead	gib·be·ach	גבח	
and he	hu	הוא	

clean	ta·ho·wr	טהור	
he is still	hu	הוא	
But if	ve·khee	וכי	Leviticus 13:42
there is	yih·yeh	יהיה	
on the bald head	vaq·qa·ra·chat	בקרחת	
or	o	או	
forehead	vag·gab·ba·chat	בגבחת	
sore	ne·ga	נגע	
a reddish-white	la·van	לבן	
	a·dam·dam	אדמדם	
is an infectious disease	tsa·ra·at	צרעת	
breaking out	po·ra·chat	פרחת	
it	hee	הוא	
[on it]	be·qa·rach·to	בקרחתו	
	o	או	
	ve·gab·bach·to	בגבחתו	
is to examine him	ve·ra·ah	וראה	Leviticus 13:43
-	o·to	אתו	
The priest	hak·ko·hen	הכהן	
and if	ve·hin·neh	והנה	
the swelling	se·et	שאת	
of the infection	han·ne·ga	הנגע	
is reddish-white	le·va·nah	לבנה	
	a·dam·de·met	אדמדמת	
on his bald head	be·qa·rach·to	בקרחתו	
or	o	או	
forehead	ve·gab·bach·to	בגבחתו	

like	ke·mar·eh	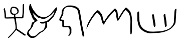	
disease	tsa·ra·at		
a skin	o·wr		
-	ba·sar		
the man	eesh	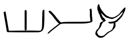	Leviticus 13:44
is diseased	tsa·ru·a		
he	hu		
is unclean	ta·me		
	hu		
must pronounce him unclean	tam·me		
	ye·tam·me·en·nu	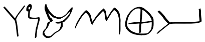	
The priest	hak·ko·hen		
on his head	be·ro·sho		
because of the infection	nig·o		
	ve·hats·tsa·ru·a		Leviticus 13:45
-	a·sher		
-	bo		
A diseased person	han·ne·ga		
must wear torn clothes	be·ga·daw		
	yih·yu		
	phe·ru·meem		
and let his hair	ve·ro·sho		
	yih·yeh	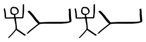	
hang loose	pha·ru·a		
	ve·al		
his mouth	sa·pham		

and he must cover	ya·teh		
‘ Unclean	ve·ta·me		
unclean ! ’	ta·me		
and cry out	yiq·ra	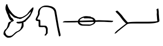	
As	kal	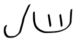	Leviticus 13:46
long as	ye·me		
-	a·sher		
he has the infection	han·ne·ga		
	bo		
he remains	yit·ma		
unclean	ta·me		
	hu		
	ba·dad	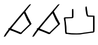	
He must live alone	ye·shev		
outside	mi·chuts	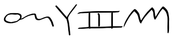	
the camp	lam·ma·cha·neh	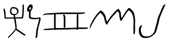	
in a place	mo·wo·sha·vo	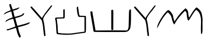	
any fabric	ve·hab·be·ged		Leviticus 13:47
If	kee	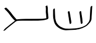	
is	yih·yeh	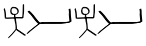	
	vo		
contaminated	ne·ga		
with mildew —	tsa·ra·at		
garment	be·ve·ged	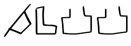	
any wool	tse·mer		
or	o		
	be·ve·ged		

linen	pish·teem	
-	o	Leviticus 13:48
any weave	vish·tee	
or	o	
knit	ve·e·rev	
of linen	lap·pish·teem	
or wool	ve·lats·tsa·mer	
or	o	
any article of leather	ve·o·wr	
	o	
	be·khal	
-	me·le·khet	
- —	o·wr	
is	ve·ha·yah	Leviticus 13:49
and if the mark	han·ne·ga	
green	ye·raq·raq	
or	o	
red	a·dam·dam	
in the fabric	bab·be·ged	
	o	
leather	va·o·wr	
-	o	
weave	vash·she·tee	
-	o	
knit	va·e·rev	
or	o	
-	ve·khal	

article	ke·lee	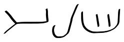	
leather	o·wr		
contaminated	ne·ga		
with mildew	tsa·ra·at		
then it is	hu		
and must be shown	ve·ha·re·ah		
-	et		
to the priest	hak·ko·hen	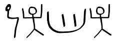	
is to examine	ve·ra·ah		Leviticus 13:50
And the priest	hak·ko·hen	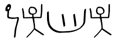	
-	et		
the mildew	han·na·ga	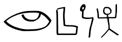	
and isolate	ve·his·geer		
-	et		
the contaminated [fabric]	han·ne·ga	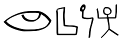	
for seven	shiv·at		
days	ya·meem	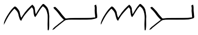	
the priest shall reexamine	ve·ra·ah		Leviticus 13:51
it	et		
the mildew	han·ne·ga		
day	bay·yo·wm	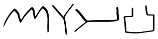	
On the seventh	hash·she·vee·ee	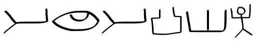	
and if	kee	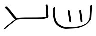	
has spread	pha·sah	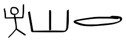	
-	han·ne·ga	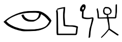	
in the fabric	bab·be·ged		
or	o		

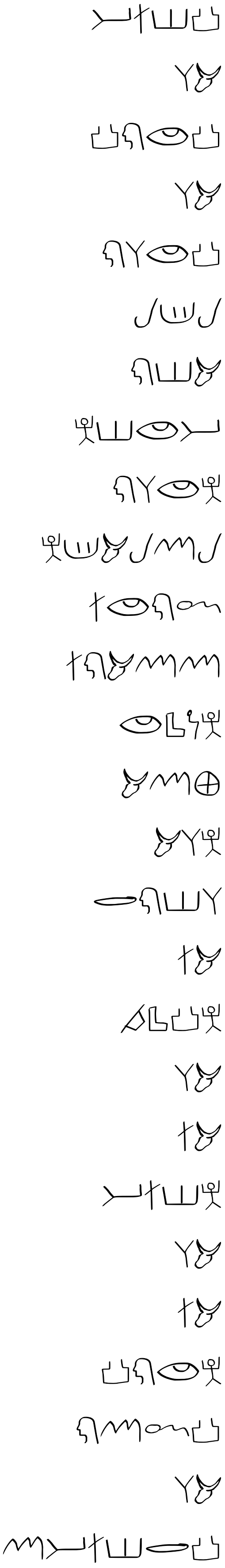

weave	vash·she·tee	
	o	
knit	va·e·rev	
	o	
leather	va·o·wr	
then regardless of	le·khol	
how	a·sher	
is used	ye·a·seh	
it	ha·o·wr	
	lim·la·khah	
mildew	tsa·ra·at	
is a harmful	mam·e·ret	
[it]	han·ne·ga	
is unclean	ta·me	
[the article]	hu	
He is to burn	ve·sa·raph	Leviticus 13:52
-	et	
the fabric	hab·be·ged	
whether	o	
-	et	
weave	hash·she·tee	
or	o	
-	et	
knit	ha·e·rev	
wool	bats·tse·mer	
or	o	
or linen	vap·pish·teem	

	o		
-	et		
-	kal		
-	ke·lee	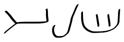	
leather	ha·o·wr		
	a·sher		
	yih·yeh	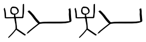	
	vo		
the contaminated item [is]	han·na·ga		
Since	kee	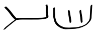	
the mildew	tsa·ra·at		
is harmful	mam·e·ret		
[the article]	hee		
must be burned up	ba·esh		
	tis·sa·reph		
But when	ve·im		Leviticus 13:53
reexamines it	yir·eh		
the priest	hak·ko·hen		
if	ve·hin·neh		
has not	lo		
spread	pha·sah	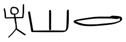	
the mildew	han·ne·ga	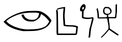	
in the fabric	bab·be·ged		
-	o		
weave	vash·she·tee		
or	o		
knit	va·e·rev		

	o	
-	be·khal	
article	ke·lee	
leather	o·wr	
is to order	ve·tsiw·vah	Leviticus 13:54
the priest	hak·ko·hen	
to be washed	ve·khib·be·su	
-	et	
the	a·sher	
	bo	
contaminated [article]	han·na·ga	
and isolated	ve·his·gee·ro	
seven	shiv·at	
days	ya·meem	
for another	she·neet	
is to reexamine it	ve·ra·ah	Leviticus 13:55
the priest	hak·ko·hen	
After	a·cha·re	
it has been washed	huk·kab·bes	
-	et	
the mildewed	han·ne·ga	
and if	ve·hin·neh	
has not	lo	
changed	ha·phakh	
article	han·ne·ga	
-	et	
in appearance	e·no	

Even though the mildew	ve·han·ne·ga	𐤅𐤄𐤍𐤂𐤏	
has not	lo	𐤋𐤀	
spread	pha·sah	𐤐𐤔𐤄	
is unclean	ta·me	𐤈𐤌𐤀	
it	hu	𐤄𐤅𐤀	
	ba·esh	𐤁𐤀𐤔	
you must burn it	tis·re·phen·nu	𐤕𐤔𐤓𐤐𐤍𐤅	
the rot is	pe·che·tet	𐤐𐤇𐤕𐤕	
whether	hee	𐤄𐤅𐤀	
back	be·qa·rach·to	𐤁𐤒𐤓𐤇𐤕𐤅	
or	o	𐤀𐤅	
on the front	ve·gab·bach·to	𐤁𐤂𐤁𐤇𐤕𐤅	
If	ve·im	𐤅𐤀𐤌	Leviticus 13:56
examines it	ra·ah	𐤓𐤀𐤄	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
	ve·hin·neh	𐤅𐤄𐤍𐤄	
has faded	ke·hah	𐤊𐤄𐤄	
and the mildew	han·ne·ga	𐤄𐤍𐤂𐤏	
after	a·cha·re	𐤀𐤇𐤓𐤉	
it has been washed	huk·kab·bes	𐤄𐤊𐤁𐤎	
-	o·to	𐤀𐤕𐤅	
he must cut the contaminated section out	ve·qa·ra	𐤅𐤒𐤓𐤏	
-	o·to	𐤀𐤕𐤅	
of	min	𐤌𐤍	
the fabric	hab·be·ged	𐤄𐤁𐤂𐤃	
-	o	𐤀𐤅	

-	min		
leather	ha·o·wr		
or	o		
	min	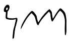	
weave	hash·she·tee		
	o		
	min	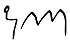	
knit	ha·e·rev		
But if	ve·im		Leviticus 13:57
it reappears	te·ra·eh		
	o·wd		
in the fabric	bab·be·ged		
or	o		
weave	vash·she·tee		
or	o		
knit	va·e·rev		
	o		
on any	ve·khal	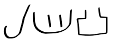	
article	ke·lee	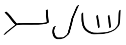	
leather	o·wr		
is spreading	po·ra·chat	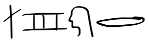	
it	hee		
	ba·esh		
You must burn	tis·re·phen·nu		
-	et		
article	a·sher		
	bo		

the contaminated	han·na·ga	𐤄𐤍𐤂𐤏	
the fabric	ve·hab·be·ged	𐤅𐤄𐤁𐤂𐤃	Leviticus 13:58
or	o	𐤀𐤅	
weave	hash·she·tee	𐤄𐤔𐤕𐤉	
or	o	𐤀𐤅	
knit	ha·e·rev	𐤄𐤏𐤓𐤁	
	o	𐤀𐤅	
any	khal	𐤊𐤋	
article	ke·lee	𐤊𐤋𐤉	
leather	ha·o·wr	𐤄𐤏𐤅𐤓	
after	a·sher	𐤀𐤔𐤓	
washing	te·khab·bes	𐤕𐤊𐤁𐤎	
disappears	ve·sar	𐤅𐤎𐤓	
from	me·hem	𐤌𐤄𐤌	
If the mildew	han·na·ga	𐤄𐤍𐤂𐤏	
then it is to be washed	ve·khub·bas	𐤅𐤊𐤁𐤎	
again	she·neet	𐤔𐤍𐤉𐤕	
and it will be clean	ve·ta·her	𐤅𐤈𐤄𐤓	
This	zot	𐤆𐤀𐤕	Leviticus 13:59
is the law	to·w·rat	𐤕𐤅𐤓𐤕	
contamination	ne·ga	𐤍𐤂𐤏	
concerning a mildew	tsa·ra·at	𐤑𐤓𐤏𐤕	
fabric	be·ged	𐤁𐤂𐤃	
in wool	hats·tse·mer	𐤄𐤑𐤌𐤓	
or	o	𐤀𐤅	
linen	hap·pish·teem	𐤄𐤐𐤔𐤕𐤉𐤌	
-	o	𐤀𐤅	

weave	hash·she·tee	השתי	
or	o	או	
knit	ha·e·rev	הערב	
or	o	או	
any	kal	כל	
article	ke·lee	כלי	
leather	o·wr	עור	
for pronouncing it clean	le·ta·ha·ro	לטהרו	
or	o	או	
unclean ”	le·tam·me·o	לטמאו׃	
said	vay·dab·ber	וידבר	Leviticus 14:1
Then the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“ This	zot	זאת	Leviticus 14:2
is	tih·yeh	תהיה	
the law	to·w·rat	תורת	
for the one afflicted with a skin disease	ham·me·tso·ra	המצרע	
on the day	be·yo·wm	ביום	
of his cleansing	ta·ho·ra·to	טהרתו	
when he is brought	ve·hu·va	והובא	
to	el	אל	
the priest	hak·ko·hen	הכהן	
is to go	ve·ya·tsa	ויצא	Leviticus 14:3
The priest	hak·ko·hen	הכהן	
	el	אל	

outside	mi·chuts	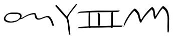	
the camp	lam·ma·cha·neh		
to examine him	ve·ra·ah		
	hak·ko·hen		
and if	ve·hin·neh		
has healed	nir·pa		
	ne·ga		
the skin disease	hats·tsa·ra·at		
of	min		
the afflicted person	hats·tsa·ru·a		
shall order	ve·tsiw·vah		Leviticus 14:4
the priest	hak·ko·hen		
be brought	ve·la·qach	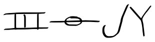	
for the one to be cleansed	lam·mit·ta·her		
that two	she·te	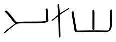	
birds	tsip·po·reem		
live	chay·yo·wt	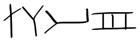	
clean	te·ho·ro·wt		
wood	ve·ets		
cedar	e·rez	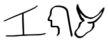	
scarlet yarn	u·she·nee	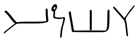	
	to·w·la·at		
and hyssop	ve·e·zov		
shall command	ve·tsiw·vah		Leviticus 14:5
Then the priest	hak·ko·hen		
be slaughtered	ve·sha·chat		
-	et		

of the birds	hats·tsip·po·wr		
that one	ha·e·chat		
in	el		
pot	ke·lee	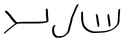	
a clay	che·res		
over	al		
water	ma·yim	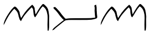	
fresh	chay·yeem	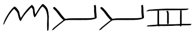	
-	et		Leviticus 14:6
bird	hats·tsip·por		
the live	ha·chay·yah	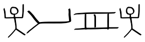	
And he is to take	yiq·qach	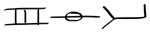	
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-	ve·et		
wood	ets		
together with the cedar	ha·e·rez		
-	ve·et		
scarlet yarn	she·nee	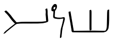	
	hat·to·w·la·at	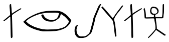	
-	ve·et		
and hyssop	ha·e·zov		
and dip	ve·ta·val		
-	o·w·tam		
them	ve·et		
of the bird	hats·tsip·por		
	ha·chay·yah	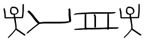	
into the blood	be·dam		

	hats·tsip·por		
that was slaughtered	hash·she·chu·tah		
over	al		
water	ham·ma·yim	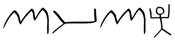	
the fresh	ha·chay·yeem	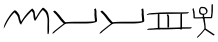	
he shall sprinkle	ve·hiz·zah	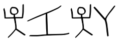	Leviticus 14:7
	al		
the one to be cleansed	ham·mit·ta·her		
of	min		
the skin disease	hats·tsa·ra·at		
Seven	she·va		
times	pe·a·meem		
Then he shall pronounce him clean	ve·ti·ha·ro		
and release	ve·shil·lach		
-	et		
bird	hats·tsip·por		
the live	ha·chay·yah	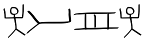	
into	al		
the open	pe·ne	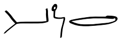	
field	has·sa·deh		
must wash	ve·khib·bes	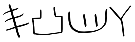	Leviticus 14:8
The one being cleansed	ham·mit·ta·her		
-	et		
his clothes	be·ga·daw		
shave off	ve·gil·lach	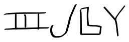	
-	et		

all	kal	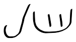	
his hair	se·a·ro	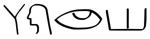	
and bathe	ve·ra·chats	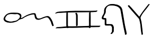	
with water	bam·ma·yim	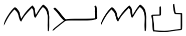	
then he will be ceremonially clean	ve·ta·her	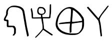	
Afterward	ve·a·char	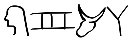	
he may enter	ya·vo·w	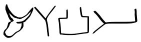	
	el	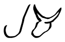	
the camp	ham·ma·cha·neh	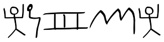	
but he must remain	ve·ya·shav	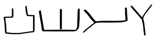	
outside	mi·chuts	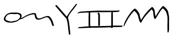	
his tent	le·a·ho·lo	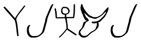	
for seven	shiv·at	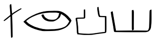	
days	ya·meem	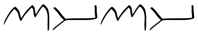	
	ve·ha·yah	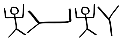	Leviticus 14:9
day	vay·yo·wm	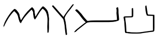	
On the seventh	hash·she·vee·ee	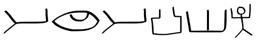	
he must shave off	ye·gal·lach	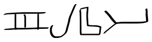	
-	et	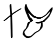	
all	kal	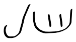	
his hair —	se·a·ro	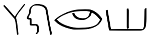	
-	et	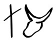	
his head	ro·sho	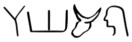	
-	ve·et	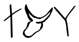	
his beard	ze·qa·no	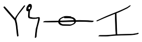	
-	ve·et	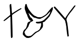	
his eyebrows	gab·bot	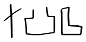	

	e·naw	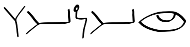	
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and the rest	kal	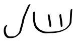	
of his hair	se·a·ro		
	ye·gal·le·ach		
He must wash	ve·khib·bes		
-	et		
his clothes	be·ga·daw		
and bathe	ve·ra·chats		
-	et		
himself	be·sa·ro	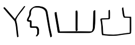	
with water	bam·ma·yim	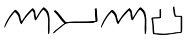	
and he will be clean	ve·ta·her		
day	u·vay·yo·wm	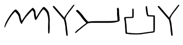	Leviticus 14:10
On the eighth	hash·she·mee·nee	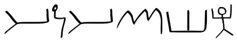	
he is to bring	yiq·qach	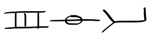	
two	she·ne	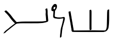	
male lambs	khe·va·seem	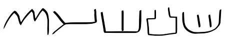	
unblemished	te·mee·meem	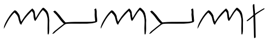	
ewe lamb	ve·khav·sah	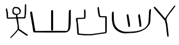	
an	a·chat	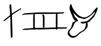	
a year old	bat		
	she·na·tah		
unblemished	te·mee·mah	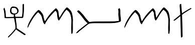	
of three-tenths [of an ephah]	u·she·lo·shah	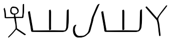	
	es·ro·neem		
of fine flour	so·let		

a grain offering	min·chah	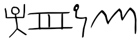	
mixed	be·lu·lah		
with olive oil	vash·she·men		
log	ve·log	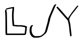	
and one	e·chad	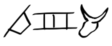	
of olive oil	sha·men		
shall present	ve·he·e·meed		Leviticus 14:11
The priest	hak·ko·hen	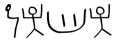	
who performs the cleansing	ham·ta·her		
-	et		
the one	ha·eesh	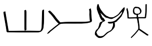	
to be cleansed	ham·mit·ta·her		
together with these offerings	ve·o·tam		
before	liph·ne		
the LORD	YHVH	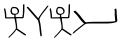	
at the entrance	pe·tach	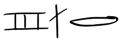	
to the Tent	o·hel		
of Meeting	mo·w·ed		
is to take	ve·la·qach	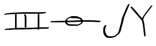	Leviticus 14:12
Then the priest	hak·ko·hen		
-	et		
of the male lambs	hak·ke·ves	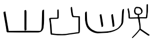	
one	ha·e·chad	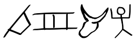	
and present	ve·hiq·reev	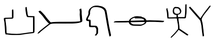	
-	o·to		
it as a guilt offering	le·a·sham		
-	ve·et		

along with the log	log	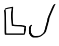	
of olive oil	hash·sha·men	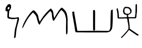	
and he must wave	ve·he·neeph	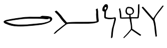	
them	o·tam		
as a wave offering	te·nu·phah	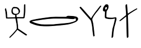	
before	liph·ne		
the LORD	YHVH	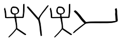	
Then he is to slaughter	ve·sha·chat	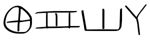	Leviticus 14:13
-	et		
the lamb	hak·ke·ves	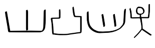	
	bim·qo·wm	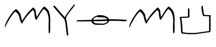	
where	a·sher		
are slaughtered	yish·chat	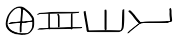	
-	et		
the sin offering	ha·chat·tat	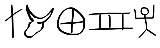	
-	ve·et		
and burnt offering	ha·o·lah		
area	bim·qo·wm	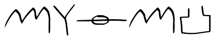	
in the sanctuary	haq·qo·desh	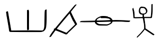	
Like	kee	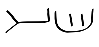	
the sin offering	ka·chat·tat	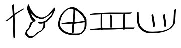	
the guilt offering	ha·a·sham	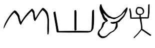	
it	hu		
belongs to the priest	lak·ko·hen	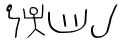	
[is] most	qo·desh	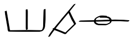	
holy	qa·da·sheem	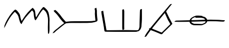	
	hu		

is to take	ve·la·qach	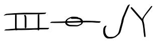	Leviticus 14:14
The priest	hak·ko·hen		
[some] of the blood	mid·dam		
from the guilt offering	ha·a·sham		
and put it	ve·na·tan		
	hak·ko·hen		
on	al		
	te·nukh		
earlobe	o·zen		
of the one to be cleansed	ham·mit·ta·her		
the right	hay·ma·neet		
on	ve·al		
the thumb	bo·hen		
hand	ya·do	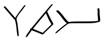	
of his right	hay·ma·neet		
and on	ve·al		
the big toe	bo·hen		
foot	rag·lo	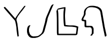	
of his right	hay·ma·neet	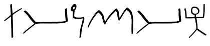	
shall take	ve·la·qach	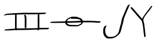	Leviticus 14:15
Then the priest	hak·ko·hen		
[some] of the log	mil·log		
of olive oil	hash·sha·men	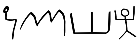	
pour	ve·ya·tsaq	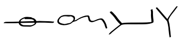	
it into	al		
palm	kaph		
his	hak·ko·hen		

left	has·se·ma·leet	𐤄𐤔𐤌𐤀𐤋𐤉𐤕	
dip	ve·ta·val	𐤅𐤈𐤁𐤋	Leviticus 14:16
-	hak·ko·hen	𐤄𐤊𐤄𐤍	
-	et	𐤀𐤕	
forefinger	ets·ba·o	𐤀𐤑𐤁𐤏𐤅	
his right	hay·ma·neet	𐤄𐤉𐤌𐤍𐤉𐤕	
into	min	𐤌𐤍	
the oil	hash·she·men	𐤄𐤔𐤌𐤍	
-	a·sher	𐤀𐤔𐤓	
in	al	𐤏𐤋	
palm	kap·po	𐤊𐤐𐤅	
his left	has·se·ma·leet	𐤄𐤔𐤌𐤀𐤋𐤉𐤕	
and sprinkle	ve·hiz·zah	𐤅𐤄𐤆𐤄	
some of	min	𐤌𐤍	
the oil	hash·she·men	𐤄𐤔𐤌𐤍	
with his finger	be·ets·ba·o	𐤁𐤀𐤑𐤁𐤏𐤅	
seven	she·va	𐤔𐤁𐤏	
times	pe·a·meem	𐤐𐤏𐤌𐤉𐤌	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
remaining	u·mee·ye·ter	𐤅𐤌𐤉𐤕𐤓	Leviticus 14:17
of the oil	hash·she·men	𐤄𐤔𐤌𐤍	
-	a·sher	𐤀𐤔𐤓	
in	al	𐤏𐤋	
his palm	kap·po	𐤊𐤐𐤅	
is to put	yit·ten	𐤉𐤕𐤍	
And the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	

some	al		
	te·nukh		
earlobe	o·zen		
of the one to be cleansed	ham·mit·ta·her		
on the right	hay·ma·neet		
on	ve·al		
the thumb	bo·hen		
hand	ya·do	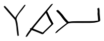	
of his right	hay·ma·neet		
and on	ve·al		
the big toe	bo·hen		
foot	rag·lo	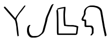	
of his right	hay·ma·neet		
on top of	al		
the blood	dam		
of the guilt offering	ha·a·sham		
The rest	ve·han·no·w·tar	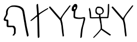	Leviticus 14:18
of the oil	bash·she·men		
-	a·sher		
in his	al		
palm	kaph		
the priest	hak·ko·hen		
is to put	yit·ten	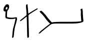	
on	al		
the head	rosh		
of the one to be cleansed	ham·mit·ta·her		
to make atonement	ve·khip·per	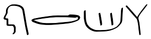	

for him	a·law	עליו	
-	hak·ko·hen	הכהן	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
is to sacrifice	ve·a·sah	ועשה	Leviticus 14:19
Then the priest	hak·ko·hen	הכהן	
-	et	את	
the sin offering	ha·chat·tat	החטאת	
and make atonement	ve·khip·per	וכפר	
for	al	על	
the one to be cleansed	ham·mit·ta·her	המטהר	
from his uncleanness	mit·tum·a·to	מטמאתו	
After that	ve·a·char	ואחר	
[the priest] shall slaughter	yish·chat	ישחט	
-	et	את	
the burnt offering	ha·o·lah	העלה	
and offer	ve·he·e·lah	והעלה	Leviticus 14:20
-	hak·ko·hen	הכהן	
-	et	את	
[it]	ha·o·lah	העלה	
with	ve·et	ואת	
the grain offering	ham·min·chah	המנחה	
on the altar	ham·miz·be·chah	המזבחה	
to make atonement	ve·khip·per	וכפר	
for him	a·law	עליו	
-	hak·ko·hen	הכהן	

and he will be clean	ve·ta·her	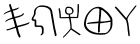	
If, however	ve·im	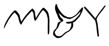	Leviticus 14:21
is poor	dal	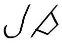	
[the person]	hu	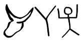	
and cannot	ve·en	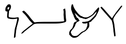	
afford these [offerings]	ya·do	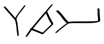	
	mas·se·get	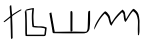	
he is to take	ve·la·qach	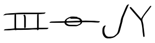	
male lamb	ke·ves	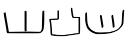	
one	e·chad	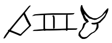	
as a guilt offering	a·sham	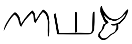	
to be waved	lit·nu·phah	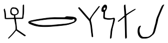	
to make atonement	le·khap·per	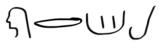	
for him	a·law	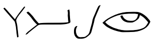	
along with a tenth [of an ephah]	ve·is·sa·ro·wn	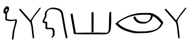	
of fine flour	so·let	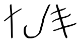	
	e·chad	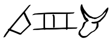	
mixed	ba·lul	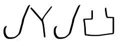	
with olive oil	bash·she·men	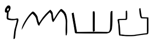	
for a grain offering	le·min·chah	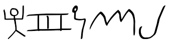	
a log	ve·log	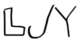	
of olive oil	sha·men	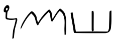	
and two	u·she·te	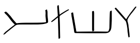	Leviticus 14:22
turtledoves	to·reem	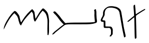	
or	o	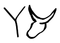	
two	she·ne	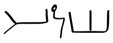	
young	be·ne	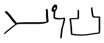	

pigeons	yo·w·nah		
whichever	a·sher		
he can afford	tas·seeg	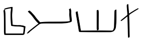	
	ya·do	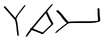	
to be	ve·ha·yah	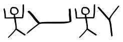	
one	e·chad	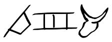	
a sin offering	chat·tat	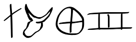	
and the other	ve·ha·e·chad		
a burnt offering	o·lah		
he is to bring	ve·he·vee	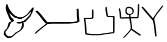	Leviticus 14:23
them	o·tam		
day	bay·yo·wm	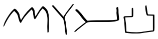	
On the eighth	hash·she·mee·nee	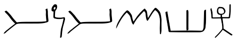	
for his cleansing	le·ta·ho·ra·to		
to	el		
the priest	hak·ko·hen		
at	el		
the entrance	pe·tach	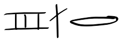	
to the Tent	o·hel		
of Meeting	mo·w·ed		
before	liph·ne		
the LORD	YHVH		
shall take	ve·la·qach	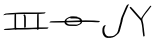	Leviticus 14:24
The priest	hak·ko·hen		
-	et		
the lamb	ke·ves		
for the guilt offering	ha·a·sham		

along with	ve·et		
the log	log	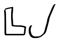	
of olive oil	hash·sha·men		
and wave	ve·he·neeph	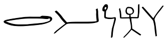	
them	o·tam		
	hak·ko·hen		
as a wave offering	te·nu·phah	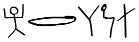	
before	liph·ne		
the LORD	YHVH		
And after he slaughters	ve·sha·chat	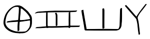	Leviticus 14:25
-	et		
the lamb	ke·ves		
for the guilt offering	ha·a·sham		
is to take	ve·la·qach	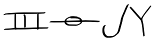	
the priest	hak·ko·hen		
[some] of the blood	mid·dam		
of the guilt offering	ha·a·sham		
and put	ve·na·tan	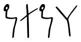	
it on	al		
earlobe	te·nukh		
	o·zen		
of the one to be cleansed	ham·mit·ta·her		
the right	hay·ma·neet		
on	ve·al		
the thumb	bo·hen		
hand	ya·do	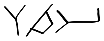	
of his right	hay·ma·neet		

and on	ve·al	ועל	
the big toe	bo·hen	בהן	
foot	rag·lo	רגלו	
of his right	hay·ma·neet	הימנית	
some of	u·min	ומן	Leviticus 14:26
the oil	hash·she·men	השמן	
is to pour	yi·tsoq	יצק	
Then the priest	hak·ko·hen	הכהן	
into	al	על	
palm	kaph	כף	
his	hak·ko·hen	הכהן	
left	has·se·ma·leet	השמאלית	
and sprinkle	ve·hiz·zah	והזה	Leviticus 14:27
-	hak·ko·hen	הכהן	
forefinger	be·ets·ba·o	באצבעו	
with his right	hay·ma·neet	הימנית	
some of	min	מן	
the oil	hash·she·men	השמן	
-	a·sher	אשר	
in	al	על	
palm	kap·po	כפו	
his left	has·se·ma·leet	השמאלית	
seven	she·va	שבע	
times	pe·a·meem	פעמים	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
shall also put	ve·na·tan	ונתן	Leviticus 14:28

The priest	hak·ko·hen	
some of	min	
the oil	hash·she·men	
-	a·sher	
in	al	
his palm	kap·po	
on	al	
earlobe	te·nukh	
	o·zen	
of the one to be cleansed	ham·mit·ta·her	
the right	hay·ma·neet	
on	ve·al	
the thumb	bo·hen	
hand	ya·do	
of his right	hay·ma·neet	
and on	ve·al	
the big toe	bo·hen	
foot —	rag·lo	
of his right	hay·ma·neet	
on	al	
the same places	me·qo·wm	
as the blood	dam	
of the guilt offering	ha·a·sham	
The rest	ve·han·no·w·tar	Leviticus 14:29
of	min	
the oil	hash·she·men	
-	a·sher	

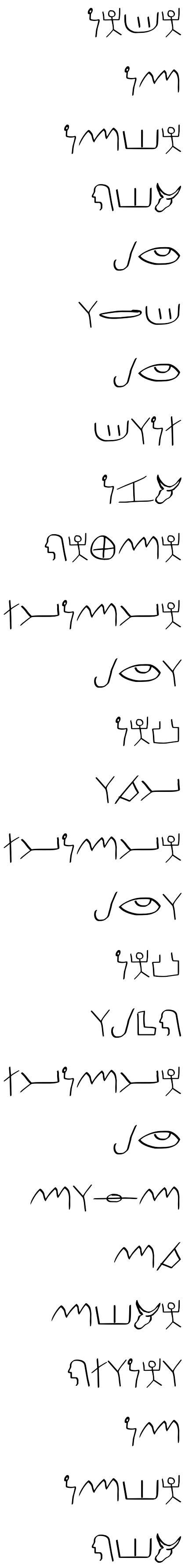

in his	al	על	
palm	kaph	כף	
the priest	hak·ko·hen	הכהן	
is to put	yit·ten	יתן	
on	al	על	
the head	rosh	ראש	
of the one to be cleansed	ham·mit·ta·her	המטהר	
to make atonement	le·khap·per	לכפר	
for him	a·law	עליו	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
Then he must sacrifice	ve·a·sah	ועשה	Leviticus 14:30
-	et	את	
-	ha·e·chad	האחד	
-	min	מן	
the turtledoves	hat·to·reem	התרים	
or	o	או	
	min	מן	
young	be·ne	בני	
pigeons	hay·yo·w·nah	היונה	
whichever	me·a·sher	מאשר	
he can afford	tas·seeg	תשיג	
	ya·do	ידו	
-	et	את	Leviticus 14:31
-	a·sher	אשר	
-	tas·seeg	תשיג	
-	ya·do	ידו	

-	et		
one	ha·e·chad		
as a sin offering	chat·tat	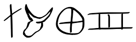	
-	ve·et		
and the other	ha·e·chad		
as a burnt offering	o·lah		
together with	al		
the grain offering	ham·min·chah	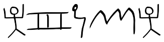	
will make atonement	ve·khip·per	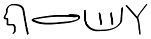	
In this way the priest	hak·ko·hen		
for	al		
the one to be cleansed	ham·mit·ta·her		
before	liph·ne		
the LORD	YHVH		
This	zot		Leviticus 14:32
is the law	to·w·rat		
for someone who has	a·sher		
	bo		
	ne·ga		
a skin disease	tsa·ra·at		
-	a·sher		
and cannot	lo		
afford	tas·seeg	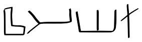	
	ya·do	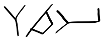	
the cost of his cleansing ”	be·ta·ho·ra·to	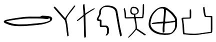	
said	vay·dab·ber	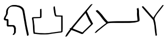	Leviticus 14:33

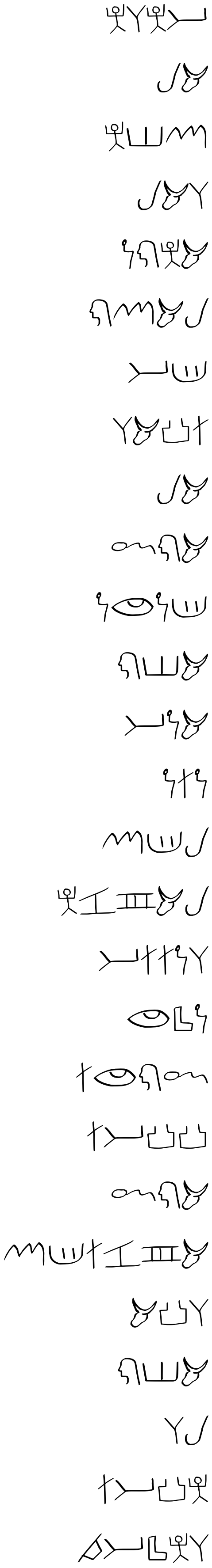

Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	ve·el	
and Aaron	a·ha·ron	
	le·mor	
“ When	kee	Leviticus 14:34
you enter	ta·vo·u	
	el	
the land	e·rets	
of Canaan	ke·na·an	
which	a·sher	
I	a·nee	
am giving	no·ten	
you	la·khem	
as your possession	la·a·chuz·zah	
and I put	ve·na·tat·tee	
a contamination	ne·ga	
of mildew	tsa·ra·at	
into a house	be·vet	
in that land	e·rets	
-	a·chuz·zat·khem	
shall come	u·va	Leviticus 14:35
the owner	a·sher	
	lo	
of the house	hab·ba·yit	
and tell	ve·hig·geed	

the priest	lak·ko·hen		
	le·mor		
‘ Something like mildew	ke·ne·ga		
has appeared	nir·ah		
in my	lee	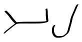	
house ’	bab·ba·yit	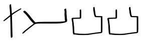	
must order that	ve·tsiw·vah		Leviticus 14:36
The priest	hak·ko·hen		
be cleared	u·phin·nu		
-	et		
the house	hab·ba·yit	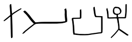	
before	be·te·rem		
enters it	ya·vo	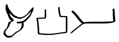	
he	hak·ko·hen		
to examine	lir·o·wt		
-	et		
the mildew	han·ne·ga		
so that nothing	ve·lo		
will become unclean	yit·ma		
	kal		
-	a·sher		
in the house	bab·ba·yit	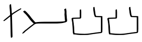	
After	ve·a·char	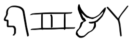	
this	ken	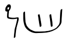	
shall go in	ya·vo	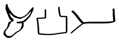	
the priest	hak·ko·hen		
to inspect	lir·o·wt		

-	et		
the house	hab·ba·yit	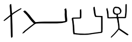	
He is to examine	ve·ra·ah		Leviticus 14:37
-	et		
[the house]	han·ne·ga	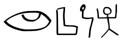	
and if	ve·hin·neh		
the mildew	han·ne·ga		
on the walls	be·qee·rot	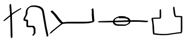	
-	hab·ba·yit	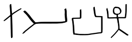	
depressions	she·qa·a·ru·rot		
consists of green	ye·raq·raq·qot	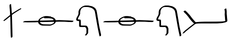	
or	o		
red	a·dam·dam·mot		
that appear	u·mar·e·hen		
to be beneath	sha·phal		
	min		
the surface of the wall	haq·qeer	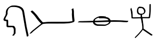	
shall go outside	ve·ya·tsa	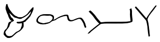	Leviticus 14:38
the priest	hak·ko·hen		
	min		
-	hab·ba·yit	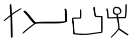	
-	el		
the doorway	pe·tach	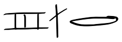	
of the house	hab·ba·yit	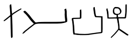	
and close	ve·his·geer		
-	et		
[it] up	hab·ba·yit	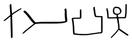	

for seven	shiv·at		
days	ya·meem	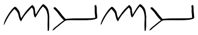	
is to return	ve·shav	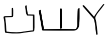	Leviticus 14:39
the priest	hak·ko·hen		
day	bay·yo·wm	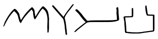	
On the seventh	hash·she·vee·ee	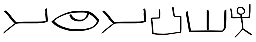	
and inspect [the house]	ve·ra·ah		
If	ve·hin·neh		
has spread	pa·sah	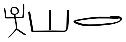	
the mildew	han·ne·ga		
on the walls	be·qee·rot	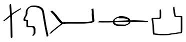	
-	hab·ba·yit	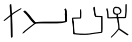	
must order	ve·tsiw·vah		Leviticus 14:40
[he]	hak·ko·hen		
be pulled out	ve·chil·le·tsu	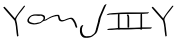	
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stones	ha·a·va·neem	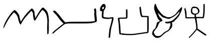	
that	a·sher		
-	ba·hen		
the contaminated	han·na·ga		
and thrown	ve·hish·lee·khu	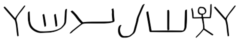	
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into	el		
outside	mi·chuts	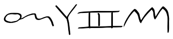	
the city	la·eer		
	el		
place	ma·qo·wm	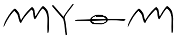	

an unclean	ta·me		
And	ve·et		Leviticus 14:41
{he shall have} the inside	hab·ba·yit	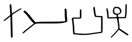	
scraped	yaq·tsi·a	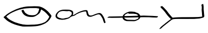	
of the house	mib·ba·yit	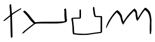	
completely	sa·veev	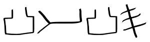	
dumped	ve·sha·phe·khu		
-	et		
and the plaster	he·a·phar		
that	a·sher		
is scraped off	hiq·tsu	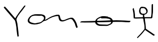	
into	el		
outside	mi·chuts	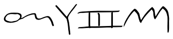	
the city	la·eer		
	el		
place	ma·qo·wm	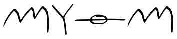	
an unclean	ta·me		
must be obtained	ve·la·qe·chu	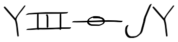	Leviticus 14:42
stones	a·va·neem	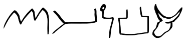	
So different	a·che·ro·wt	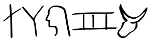	
to replace	ve·he·vee·u	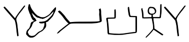	
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	ta·chat	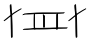	
the [contaminated] ones	ha·a·va·neem	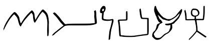	
mortar	ve·a·phar		
as well as additional	a·cher	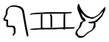	
-	yiq·qach	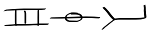	

to replaster	ve·tach		
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the house	hab·ba·yit	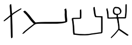	
If	ve·im		Leviticus 14:43
reappears	ya·shuv		
the mildew	han·ne·ga	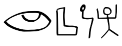	
	u·pha·rach		
in the house	bab·ba·yit	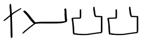	
after	a·char	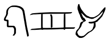	
have been torn out	chil·lets	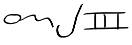	
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the stones	ha·a·va·neem	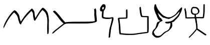	
and	ve·a·cha·re		
has been scraped	hiq·tso·wt	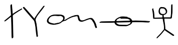	
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the house	hab·ba·yit	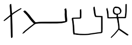	
	ve·a·cha·re		
and replastered	hit·to·w·ach		
must come	u·va	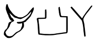	Leviticus 14:44
the priest	hak·ko·hen	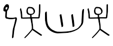	
and inspect it	ve·ra·ah		
If	ve·hin·neh	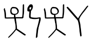	
has spread	pa·sah		
the mildew	han·ne·ga		
in the house	bab·ba·yit	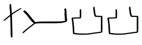	
mildew	tsa·ra·at		
a destructive	mam·e·ret		

it [is]	hee		
the house	bab·ba·yit	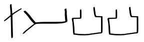	
is unclean	ta·me		
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must be torn down	ve·na·tats	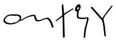	Leviticus 14:45
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It	hab·ba·yit	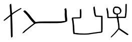	
-	et		
with its stones	a·va·naw		
-	ve·et		
its timbers	e·tsaw		
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and all	kal	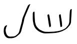	
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its	hab·ba·yit	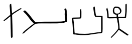	
and taken	ve·ho·w·tsee		
to	el		
outside	mi·chuts	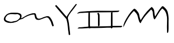	
the city	la·eer		
	el		
place	ma·qo·wm	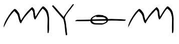	
an unclean	ta·me		
Anyone who enters	ve·hab·ba	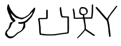	Leviticus 14:46
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the house	hab·ba·yit	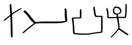	
during any	kal	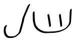	
of the days	ye·me		

that it is closed up	his·geer	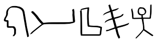	
-	o·to		
will be unclean	yit·ma		
until	ad		
evening	ha·a·rev		
And anyone who sleeps	ve·hash·sho·khev	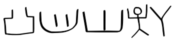	Leviticus 14:47
in the house	bab·ba·yit	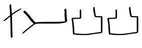	
-	ye·khab·bes		
-	et		
-	be·ga·daw		
or eats	ve·ha·o·khel		
in it	bab·ba·yit	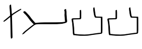	
must wash	ye·khab·bes		
-	et		
his clothes	be·ga·daw		
If, however	ve·im		Leviticus 14:48
comes	bo		
	ya·vo		
the priest	hak·ko·hen		
and inspects it	ve·ra·ah		
and	ve·hin·neh		
has not	lo		
spread	pha·sah	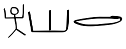	
the mildew	han·ne·ga		
-	bab·ba·yit	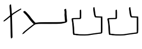	
after	a·cha·re		
has been replastered	hit·to·ach	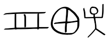	

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the house	hab·ba·yit	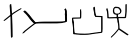	
clean	ve·ti·har		
he	hak·ko·hen	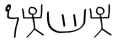	
-	et		
shall pronounce the house	hab·ba·yit	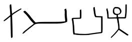	
because	kee	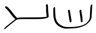	
is gone	nir·pa		
the mildew	han·na·gaʿ		
He is to take	ve·la·qach	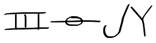	Leviticus 14:49
to purify	le·chat·te	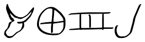	
-	et		
the house	hab·ba·yit	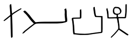	
two	she·te		
birds	tsip·po·reem		
wood	ve·ets		
cedar	e·rez	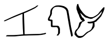	
scarlet yarn	u·she·nee	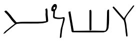	
	to·w·la·at		
and hyssop	ve·e·zov		
and he shall slaughter	ve·sha·chat	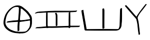	Leviticus 14:50
-	et		
of the birds	hats·tsip·por		
one	ha·e·chat		
over	el		
pot	ke·lee	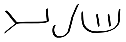	
in a clay	che·res		

	al		
water	ma·yim	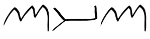	
fresh	chay·yeem	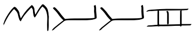	
Then he shall take	ve·la·qach	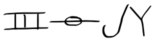	Leviticus 14:51
-	et		
wood	ets		
the cedar	ha·e·rez		
-	ve·et		
the hyssop	ha·e·zov		
-	ve·et		
the scarlet yarn	she·nee	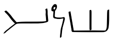	
	hat·to·w·la·at	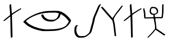	
-	ve·et		
bird	hats·tsip·por		
and the live	ha·chay·yah	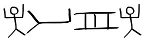	
dip	ve·ta·val	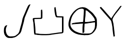	
them	o·tam		
in the blood	be·dam		
bird	hats·tsip·por		
of the slaughtered	hash·she·chu·tah	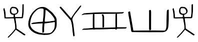	
water	u·vam·ma·yim	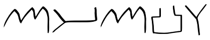	
and the fresh	ha·chay·yeem	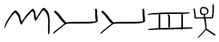	
and sprinkle	ve·hiz·zah	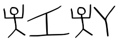	
	el		
the house	hab·ba·yit	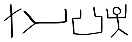	
seven	she·va		
times	pe·a·meem		

And he shall cleanse	ve·chit·te	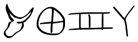	Leviticus 14:52
-	et	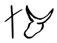	
the house	hab·ba·yit	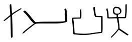	
blood	be·dam	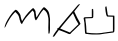	
with the bird’s	hats·tsip·po·wr	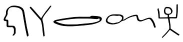	
water	u·vam·ma·yim	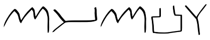	
the fresh	ha·chay·yeem	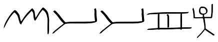	
bird	u·vats·tsip·por	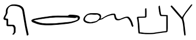	
the live	ha·chay·yah	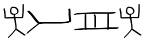	
wood	u·ve·ets	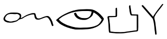	
the cedar	ha·e·rez	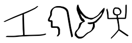	
the hyssop	u·va·e·zov	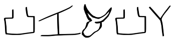	
and the scarlet yarn	u·vish·nee	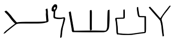	
	hat·to·w·la·at	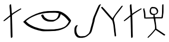	
Finally, he is to release	ve·shil·lach	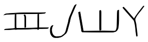	Leviticus 14:53
-	et	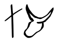	
bird	hats·tsip·por	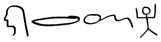	
the live	ha·chay·yah	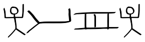	
into	el	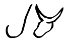	
outside	mi·chuts	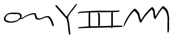	
the city	la·eer	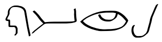	
	el	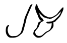	
the open	pe·ne	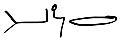	
fields	has·sa·deh	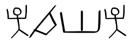	
In this way he will make atonement	ve·khip·per	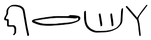	
for	al	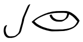	
the house	hab·ba·yit	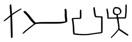	

and it will be clean	ve·ta·her		
This	zot		Leviticus 14:54
is the law	hat·to·w·rah		
for any	le·khal		
	ne·ga		
infectious skin disease	hats·tsa·ra·at		
for a scaly outbreak	ve·lan·na·teq	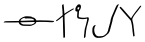	
for mildew	u·le·tsa·ra·at		Leviticus 14:55
in clothing	hab·be·ged		
or in a house	ve·lab·ba·yit	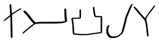	
and for a swelling	ve·las·et		Leviticus 14:56
rash	ve·las·sap·pa·chat		
or spot	ve·lab·be·ha·ret		
to determine	le·ho·w·rot		Leviticus 14:57
when	be·yo·wm	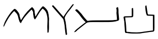	
or unclean	hat·ta·me		
	u·ve·yo·wm	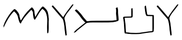	
something is clean	hat·ta·hor		
This	zot		
is the law	to·w·rat		
regarding skin diseases and mildew ”	hats·tsa·ra·at		
said	vay·dab·ber	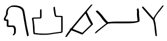	Leviticus 15:1
And the LORD	YHVH		
to	el		
Moses	mo·sheh	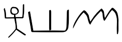	
	ve·el		

and Aaron	a·ha·ron	אהרן	
	le·mor	לאמר	
“ Say	dab·be·ru	דברו	Leviticus 15:2
to	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
-	va·a·mar·tem	ואמרתם	
-	a·le·hem	אלהם	
any	eesh	איש	
man	eesh	איש	
‘ When	kee	כי	
has	yih·yeh	יהיה	
discharge	zav	זב	
a bodily	mib·be·sa·ro	מבשרו	
the discharge	zo·w·vo	זובו	
is unclean	ta·me	טמא	
-	hu	הוא	
This	ve·zot	וזאת	Leviticus 15:3
is	tih·yeh	תהיה	
uncleanness	tum·a·to	טמאתו	
from his discharge	be·zo·w·vo	בזובו	
allows	rar	רר	
whether his body	be·sa·ro	בשרו	
-	et	את	
the discharge {to flow}	zo·w·vo	זובו	
or	o	או	
blocks it	hech·teem	החתים	

-	be·sa·ro	בשרו	
So his discharge	miz·zo·w·vo	מזובו	
uncleanness	tum·a·to	טמאתו	
will bring about	hee	הוא	
Any	kal	כל	Leviticus 15:4
bed	ham·mish·kav	המשכב	
which	a·sher	אשר	
lies	yish·kav	ישכב	
on	a·law	עליו	
the man with the discharge	haz·zav	הזב	
will be unclean	yit·ma	יטמא	
and any	ve·khal	וכל	
furniture	hak·ke·lee	הכלי	
which	a·sher	אשר	
he sits	ye·shev	ישב	
on	a·law	עליו	
will be unclean	yit·ma	יטמא	
Anyone	ve·eesh	ואיש	Leviticus 15:5
who	a·sher	אשר	
touches	yig·ga	יגע	
his bed	be·mish·ka·vo	במשכבו	
must wash	ye·khab·bes	יכבס	
his clothes	be·ga·daw	בגדיו	
and bathe	ve·ra·chats	ורחץ	
with water	bam·ma·yim	במים	
and he will be unclean	ve·ta·me	וטמא	
until	ad	עד	

evening	ha·a·rev	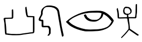	
Whoever sits	ve·hay·yo·shev	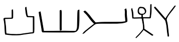	Leviticus 15:6
on	al	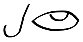	
furniture	hak·ke·lee	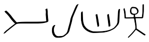	
which	a·sher	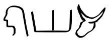	
was sitting	ye·shev	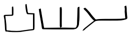	
on	a·law	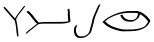	
the man with the discharge	haz·zav	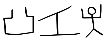	
must wash	ye·khab·bes	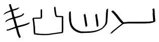	
his clothes	be·ga·daw	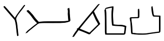	
and bathe	ve·ra·chats	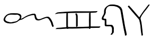	
with water	bam·ma·yim	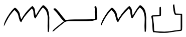	
and he will be unclean	ve·ta·me	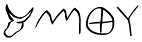	
until	ad	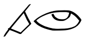	
evening	ha·a·rev	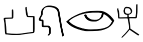	
Whoever touches	ve·han·no·ge·a	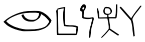	Leviticus 15:7
the body	biv·sar	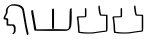	
of the man with a discharge	haz·zav	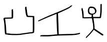	
must wash	ye·khab·bes	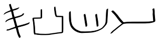	
his clothes	be·ga·daw	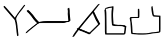	
and bathe	ve·ra·chats	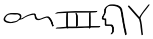	
with water	bam·ma·yim	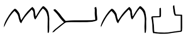	
and he will be unclean	ve·ta·me	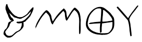	
until	ad	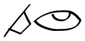	
evening	ha·a·rev	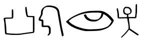	
If	ve·khee	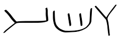	Leviticus 15:8

spits	ya·roq	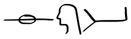	
the man with the discharge	haz·zav	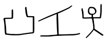	
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[that person] must wash	ve·khib·bes	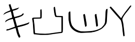	
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and bathe	ve·ra·chats	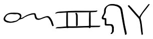	
with water	bam·ma·yim	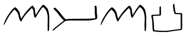	
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until	ad		
evening	ha·a·rev		
Any	ve·khal		Leviticus 15:9
saddle	ham·mer·kav	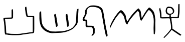	
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rides	yir·kav	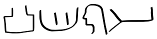	
on	a·law	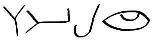	
the man with the discharge	haz·zav	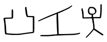	
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touches	han·no·ge·a	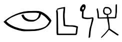	
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was	yih·yeh	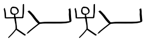	
under him	tach·taw	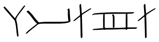	
will be unclean	yit·ma		
until	ad		
evening	ha·a·rev		

and whoever carries	ve·han·no·w·se		
such things	o·w·tam		
must wash	ye·khab·bes	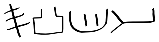	
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and bathe	ve·ra·chats	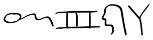	
with water	bam·ma·yim	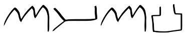	
and he will be unclean	ve·ta·me		
until	ad		
evening	ha·a·rev		
anyone	ve·khol		Leviticus 15:11
-	a·sher		
touches	yig·ga		
	bo		
If the man with the discharge	haz·zav	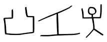	
his hands	ve·ya·daw	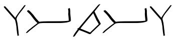	
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first rinsing	sha·taph		
with water	bam·ma·yim	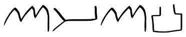	
the one who was touched must wash	ve·khib·bes	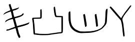	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	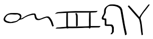	
with water	bam·ma·yim	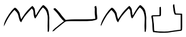	
and he will be unclean	ve·ta·me		
until	ad		
evening	ha·a·rev		
pot	u·khe·lee	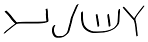	Leviticus 15:12

Any clay	che·res		
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touches	yig·ga		
	bo		
the man with the discharge	haz·zav	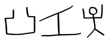	
must be broken	yish·sha·ver	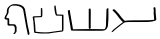	
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utensil	ke·lee	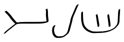	
wooden	ets		
must be rinsed	yish·sha·teph		
with water	bam·ma·yim	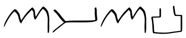	
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has been cleansed	yit·har	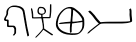	
the man	haz·zav	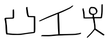	
from his discharge	miz·zo·w·vo		
he must count off	ve·sa·phar	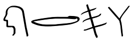	
for his	lo	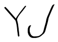	
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days	ya·meem	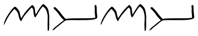	
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wash	ve·khib·bes		
his clothes	be·ga·daw		
and bathe	ve·ra·chats	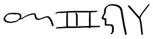	
himself	be·sa·ro		
water	be·ma·yim	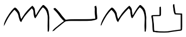	
in fresh	chay·yeem	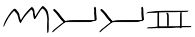	
and he shall be clean	ve·ta·her		

day	u·vay·yo·wm	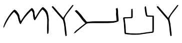	Leviticus 15:14
On the eighth	hash·she·mee·nee	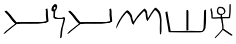	
he is to take	yiq·qach	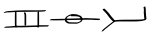	
	lo	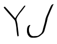	
two	she·te	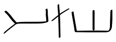	
turtledoves	to·reem	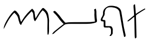	
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two	she·ne	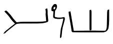	
young	be·ne	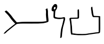	
pigeons	yo·w·nah		
come	u·va		
before	liph·ne		
the LORD	YHVH		
at	el		
the entrance	pe·tach	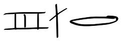	
to the Tent	o·hel		
of Meeting	mo·w·ed		
and give them	u·ne·ta·nam		
to	el		
the priest	hak·ko·hen	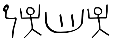	
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them	o·tam		
The priest	hak·ko·hen	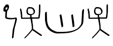	
one	e·chad	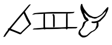	
as a sin offering	chat·tat	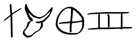	
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as a burnt offering	o·lah		

will make atonement	ve·khip·per	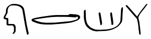	
for	a·law	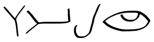	
In this way the priest	hak·ko·hen	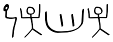	
[the man] before	liph·ne	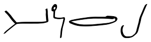	
the LORD	YHVH	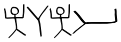	
because of his discharge	miz·zo·w·vo	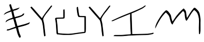	
a man	ve·eesh	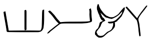	Leviticus 15:16
When	kee	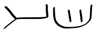	
	te·tse	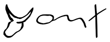	
	mim·men·nu	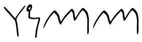	
has an emission	shikh·vat	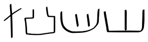	
of semen	za·ra	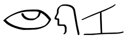	
he must bathe	ve·ra·chats	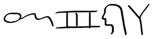	
with water	bam·ma·yim	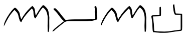	
-	et	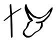	
his whole	kal	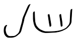	
body	be·sa·ro	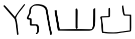	
and he will be unclean	ve·ta·me	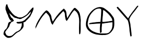	
until	ad	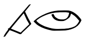	
evening	ha·a·rev	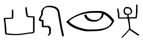	
Any	ve·khal	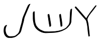	Leviticus 15:17
clothing	be·ged	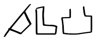	
	ve·khal	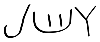	
or leather	o·wr	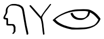	
which	a·sher	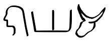	
there is	yih·yeh	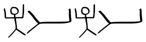	

on	a·law	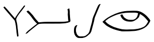	
an emission	shikh·vat	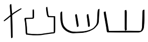	
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must be washed	ve·khub·bas		
with water	bam·ma·yim	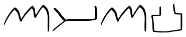	
and it will remain unclean	ve·ta·me		
until	ad		
evening	ha·a·rev		
a woman	ve·ish·shah		Leviticus 15:18
-	a·sher		
lies with	yish·kav	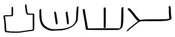	
If a man	eesh	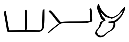	
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and there is an emission	shikh·vat	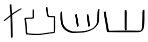	
of semen	za·ra		
both must bathe	ve·ra·cha·tsu	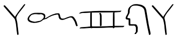	
with water	vam·ma·yim	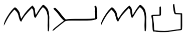	
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until	ad		
evening	ha·a·rev		
a woman	ve·ish·shah		Leviticus 15:19
When	kee	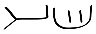	
has	tih·yeh	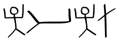	
a discharge	za·vah	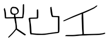	
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consisting	yih·yeh	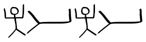	

-	zo·vah	זבה	
from her body	biv·sa·rah	בבשרה	
for seven	shiv·at	שבעת	
days	ya·meem	ימים	
she will be	tih·yeh	תהיה	
unclean due to her menstruation	ve·nid·da·tah	בנדתה	
and anyone	ve·khal	וכל	
who touches	han·no·ge·a	הנגע	
her	bah	בה	
will be unclean	yit·ma	יטמא	
until	ad	עד	
evening	ha·a·rev	הערב	
Anything	ve·khol	וכל	Leviticus 15:20
which	a·sher	אשר	
she lies	tish·kav	תשכב	
on	a·law	עליו	
during her menstruation	be·nid·da·tah	בנדתה	
will be unclean	yit·ma	יטמא	
-	ve·khol	וכל	
-	a·sher	אשר	
or sits	te·shev	תשב	
-	a·law	עליו	
-	yit·ma	יטמא	
and anyone	ve·khal	וכל	Leviticus 15:21
who touches	han·no·ge·a	הנגע	
her bed	be·mish·ka·vah	במשכבה	
must wash	ye·khab·bes	יכבס	

his clothes	be·ga·daw	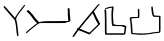	
and bathe	ve·ra·chats	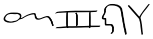	
with water	bam·ma·yim	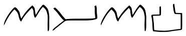	
and he will be unclean	ve·ta·me	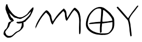	
until	ad	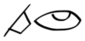	
evening	ha·a·rev	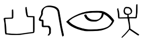	
Whoever	ve·khal	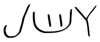	Leviticus 15:22
touches	han·no·ge·a	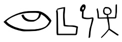	
any	be·khal	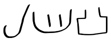	
furniture	ke·lee	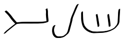	
which	a·sher	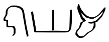	
she was sitting	te·shev	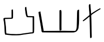	
on	a·law	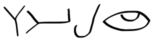	
must wash	ye·khab·bes	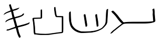	
his clothes	be·ga·daw	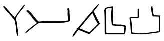	
and bathe	ve·ra·chats	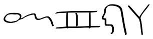	
with water	bam·ma·yim	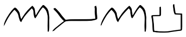	
and he will be unclean	ve·ta·me	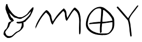	
until	ad	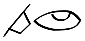	
evening	ha·a·rev	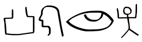	
And whether	ve·im	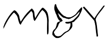	Leviticus 15:23
	al	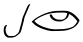	
a bed	ham·mish·kav	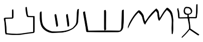	
it is	hu	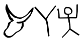	
or	o	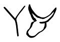	
on	al	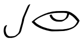	
furniture	hak·ke·lee	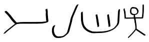	

which	a·sher	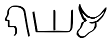	
she	hee	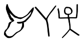	
was sitting	yo·she·vet	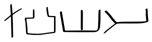	
	a·law	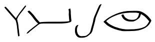	
whoever touches	be·na·ge·o	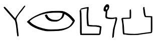	
it	vo	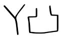	
will be unclean	yit·ma	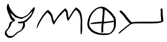	
until	ad	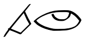	
evening	ha·a·rev	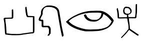	
If	ve·im	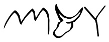	Leviticus 15:24
lies with	sha·khov	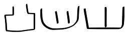	
her	yish·kav	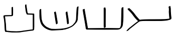	
a man	eesh	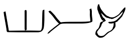	
	o·tah	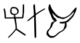	
touches	u·te·hee	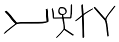	
and her menstrual flow	nid·da·tah	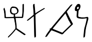	
him	a·law	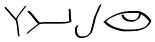	
he will be unclean	ve·ta·me	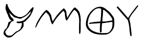	
for seven	shiv·at	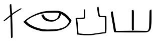	
days	ya·meem	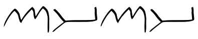	
and any	ve·khal	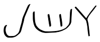	
bed	ham·mish·kav	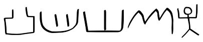	
which	a·sher	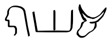	
he lies	yish·kav	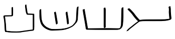	
on	a·law	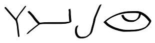	
will become unclean	yit·ma	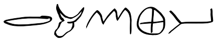	
a woman	ve·ish·shah	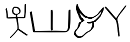	Leviticus 15:25

When	kee	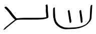	
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	zo·wv	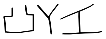	
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days	ya·meem	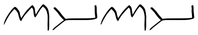	
for many	rab·beem	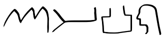	
other than	be·lo	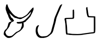	
at a time	et		
her menstrual period	nid·da·tah		
or	o		
if	khee	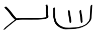	
it continues	ta·zuv		
beyond	al		
her period	nid·da·tah		
all	kal		
the days	ye·me		
discharge	zo·wv	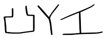	
of her unclean	tum·a·tah		
just as she is during the days	kee·me	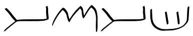	
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will be	tih·yeh	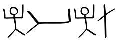	
unclean	te·me·ah		
she	hee		
Any	kal		Leviticus 15:26
bed	ham·mish·kav		
which	a·sher		
she lies	tish·kav		

on	a·law	𐤏𐤋𐤉𐤅	
or any	kal	𐤊𐤋	
during the days	ye·me	𐤉𐤌𐤉	
of her discharge	zo·w·vah	𐤆𐤅𐤁𐤄	
like her bed	ke·mish·kav	𐤊𐤌𐤔𐤊𐤁	
-	nid·da·tah	𐤍𐤃𐤕𐤄	
-	yih·yeh	𐤉𐤄𐤉𐤄	
	lah	𐤋𐤄	
-	ve·khal	𐤅𐤊𐤋	
furniture	hak·ke·lee	𐤄𐤊𐤋𐤉	
which	a·sher	𐤀𐤔𐤓	
she sits	te·shev	𐤕𐤔𐤁	
on	a·law	𐤏𐤋𐤉𐤅	
unclean	ta·me	𐤈𐤌𐤀	
will be	yih·yeh	𐤉𐤄𐤉𐤄	
during her menstrual period	ke·tum·at	𐤊𐤈𐤌𐤀𐤕	
	nid·da·tah	𐤍𐤃𐤕𐤄	
Anyone	ve·khal	𐤅𐤊𐤋	Leviticus 15:27
who touches	han·no·w·ge·a	𐤄𐤍𐤅𐤂𐤏	
these things	bam	𐤁𐤌	
will be unclean	yit·ma	𐤉𐤈𐤌𐤀	
he must wash	ve·khib·bes	𐤅𐤊𐤁𐤎	
his clothes	be·ga·daw	𐤁𐤂𐤃𐤉𐤅	
and bathe	ve·ra·chats	𐤅𐤓𐤇𐤑	
with water	bam·ma·yim	𐤁𐤌𐤉𐤌	
and he will be unclean	ve·ta·me	𐤅𐤈𐤌𐤀	
until	ad	𐤏𐤃	

evening	ha·a·rev		
When	ve·im		Leviticus 15:28
[a woman] is cleansed	ta·ha·rah		
of her discharge	miz·zo·w·vah		
she must count off	ve·sa·phe·rah		
	lah		
seven	shiv·at		
days	ya·meem		
and after that	ve·a·char		
she will be ceremonially clean	tit·har		
day	u·vay·yo·wm		Leviticus 15:29
On the eighth	hash·she·mee·nee		
she is to take	tiq·qach		
	lah		
two	she·te		
turtledoves	to·reem		
or	o		
two	she·ne		
young	be·ne		
pigeons	yo·w·nah		
and bring	ve·he·vee·ah		
them	o·w·tam		
to	el		
the priest	hak·ko·hen		
at	el		
the entrance	pe·tach		
to the Tent	o·hel		

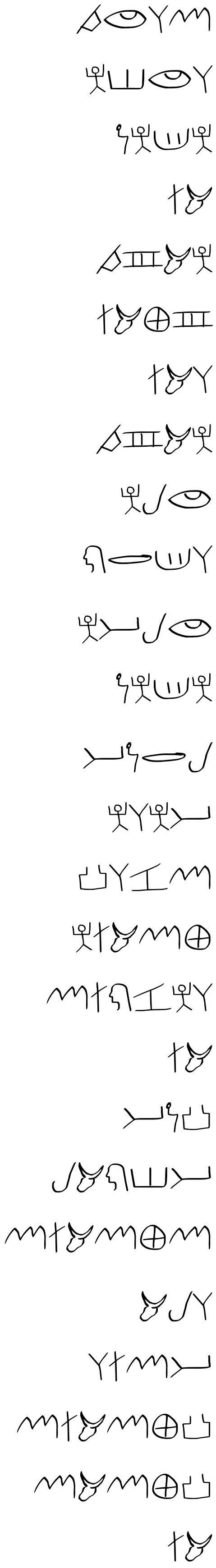

of Meeting	mo·w·ed	
is to sacrifice	ve·a·sah	Leviticus 15:30
The priest	hak·ko·hen	
-	et	
one	ha·e·chad	
as a sin offering	chat·tat	
-	ve·et	
and the other	ha·e·chad	
as a burnt offering	o·lah	
will make atonement	ve·khip·per	
for her	a·le·ha	
In this way the priest	hak·ko·hen	
before	liph·ne	
the LORD	YHVH	
discharge	miz·zo·wv	
for her unclean	tum·a·tah	
You must keep	ve·hiz·zar·tem	Leviticus 15:31
-	et	
the children	be·ne	
of Israel {separate}	yis·ra·el	
from their uncleanness	mit·tum·a·tam	
so that they do not	ve·lo	
die	ya·mu·tu	
	be·tum·a·tam	
by defiling	be·tam·me·am	
-	et	

My tabernacle	mish·ka·nee		
which	a·sher		
is among them	be·to·w·kham	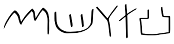	
This	zot		Leviticus 15:32
is the law	to·w·rat		
of him who has a discharge	haz·zav		
of the man who	va·a·sher		
has	te·tse		
	mim·men·nu	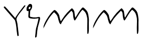	
an emission	shikh·vat	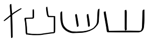	
of semen	ze·ra		
he is unclean	le·ta·me·ah		
whereby	vah		
of a woman	ve·had·da·vah	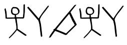	Leviticus 15:33
in her menstrual period	be·nid·da·tah		
who has a discharge	ve·haz·zav	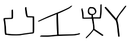	
-	et		
-	zo·w·vo		
of any male	laz·za·khar	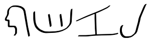	
or female	ve·lan·ne·qe·vah	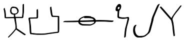	
and of a man	u·le·eesh		
who	a·sher		
lies	yish·kav	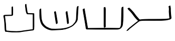	
with	im		
an unclean woman ’”	te·me·ah		
spoke	vay·dab·ber	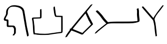	Leviticus 16:1

Now the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
after	a·cha·re	אחרי	
the death	mo·wt	מות	
of two	she·ne	שני	
sons	be·ne	בני	
of Aaron’s	a·ha·ron	אהרן	
when they approached	be·qa·re·va·tam	בקרבתם	
the presence	liph·ne	לפני	
of the LORD	YHVH	יהוה	
-	vay·ya·mu·tu	וימתו	
said	vay·yo·mer	ויאמר	Leviticus 16:2
And the LORD	YHVH	יהוה	
to	el	אל	
Moses :	mo·sheh	משה	
“ Tell	dab·ber	דבר	
	el	אל	
Aaron	a·ha·ron	אהרן	
your brother	a·chee·kha	אחיך	
not	ve·al	ואל	
to enter	ya·vo	יבא	
freely	ve·khal	בכל	
	et	עת	
into	el	אל	
the Most Holy Place	haq·qo·desh	הקדש	
behind	mib·bet	מבית	

the veil	lap·pa·ro·khet		
in	el		
front	pe·ne	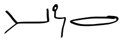	
of the mercy seat	hak·kap·po·ret		
-	a·sher		
on	al		
the ark	ha·a·ron		
or else	ve·lo		
he will die	ya·mut		
because	kee	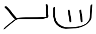	
in the cloud	be·a·nan		
I appear	e·ra·eh		
above	al		
the mercy seat	hak·kap·po·ret		
This is how	be·zot		Leviticus 16:3
is to enter	ya·vo	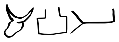	
Aaron	a·ha·ron	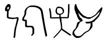	
	el		
the Holy Place :	haq·qo·desh	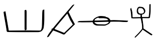	
with a young bull	be·phar		
	ben		
	ba·qar	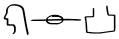	
for a sin offering	le·chat·tat	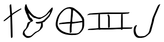	
and a ram	ve·a·yil	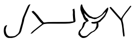	
for a burnt offering	le·o·lah		
tunic	ke·to·net	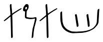	Leviticus 16:4
linen	bad		

the sacred	qo·desh	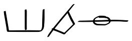	
He is to wear	yil·bash	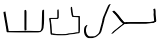	
undergarments	u·mikh·ne·se	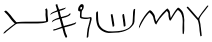	
with linen	vad		
-	yih·yu		
-	al		
-	be·sa·ro		
sash	u·ve·av·net		
a linen	bad		
He must tie	yach·gor	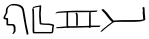	
turban	u·ve·mits·ne·phet		
around him	bad		
and put on the linen	yits·noph		
garments	big·de		
[are] holy	qo·desh	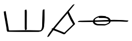	
These	hem	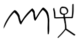	
and he must bathe	ve·ra·chats	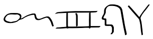	
with water	bam·ma·yim	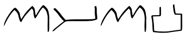	
-	et		
himself	be·sa·ro		
before he wears them	u·le·ve·sham	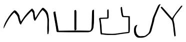	
And	u·me·et		Leviticus 16:5
from the congregation	a·dat		
	be·ne	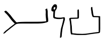	
of Israel	yis·ra·el	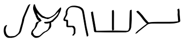	
he shall take	yiq·qach	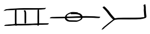	
two	she·ne	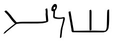	

male goats	se·ee·re	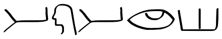	
	iz·zeem	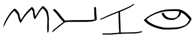	
for a sin offering	le·chat·tat	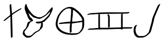	
ram	ve·a·yil	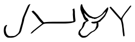	
and one	e·chad	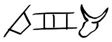	
for a burnt offering	le·o·lah		
is to present	ve·hiq·reev	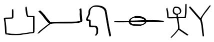	Leviticus 16:6
Aaron	a·ha·ron	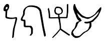	
-	et		
the bull	par		
for his sin offering	ha·chat·tat		
-	a·sher		
	lo		
and make atonement	ve·khip·per	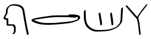	
for	ba·a·do		
himself	u·ve·ad		
and his household	be·to	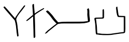	
Then he shall take	ve·la·qach	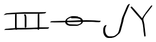	Leviticus 16:7
-	et		
the two	she·ne	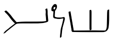	
goats	has·se·ee·rim	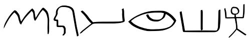	
and present	ve·he·e·meed		
them	o·tam		
before	liph·ne		
the LORD	YHVH		
at the entrance	pe·tach	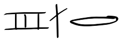	
to the Tent	o·hel		

of Meeting	mo·w·ed	מועד	
casts	ve·na·tan	ונתן	Leviticus 16:8
After Aaron	a·ha·ron	אהרן	
for	al	על	
the two	she·ne	שני	
goats	has·se·ee·rim	השעירם	
lots	go·w·ra·lo·wt	גורלות	
-	go·w·ral	גורל	
one	e·chad	אחד	
for the LORD	la·YHVH	ליהוה	
	ve·go·w·ral	וגורל	
and the other	e·chad	אחד	
for the scapegoat	la·a·za·zel	לעזאזל	
shall present	ve·hiq·reev	והקריב	Leviticus 16:9
he	a·ha·ron	אהרן	
-	et	את	
the goat	has·sa·eer	השעיר	
-	a·sher	אשר	
chosen	a·lah	עלה	
	a·law	עליו	
by lot	hag·go·w·ral	הגורל	
for the LORD	la·YHVH	ליהוה	
and sacrifice	ve·a·sa·hu	ועשהו	
it as a sin offering	chat·tat	חטאת	
But the goat	ve·has·sa·eer	והשעיר	Leviticus 16:10
-	a·sher	אשר	
chosen	a·lah	עלה	

by	a·law	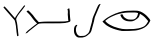	
lot	hag·go·w·ral		
as the scapegoat	la·a·za·zel		
shall be presented	ya·o·mad		
alive	chay	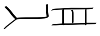	
before	liph·ne		
the LORD	YHVH	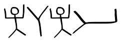	
to make atonement	le·khap·per	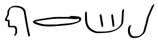	
	a·law	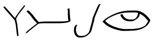	
by sending	le·shal·lach		
-	o·to		
as the scapegoat	la·a·za·zel		
it into the wilderness	ham·mid·ba·rah		
presents	ve·hiq·reev	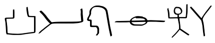	Leviticus 16:11
When Aaron	a·ha·ron	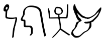	
-	et		
the bull	par		
for his sin offering	ha·chat·tat		
-	a·sher		
	lo	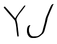	
and makes atonement	ve·khip·per		
for himself	ba·a·do		
	u·ve·ad		
and his household	be·to	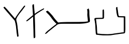	
he is to slaughter	ve·sha·chat	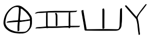	
-	et		
the bull	par		

for his own sin offering	ha·chat·tat		
-	a·sher		
	lo		
Then he must take	ve·la·qach	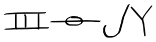	Leviticus 16:12
full	me·lo		
a censer	ham·mach·tah	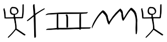	
coals	ga·cha·le	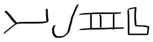	
of burning	esh		
from	me·al		
the altar	ham·miz·be·ach	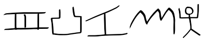	
before	mil·liph·ne		
the LORD	YHVH		
and two handfuls	u·me·lo		
	cha·phe·naw		
incense	qe·to·ret	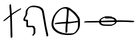	
fragrant	sam·meem	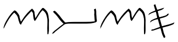	
of finely ground	daq·qah	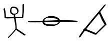	
and take them	ve·he·vee	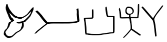	
inside	mib·bet	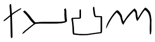	
the veil	lap·pa·ro·khet		
He is to put	ve·na·tan		Leviticus 16:13
-	et		
the incense	haq·qe·to·ret	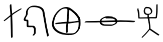	
on	al		
the fire	ha·esh		
before	liph·ne		
the LORD	YHVH		

will cover	ve·khis·sah		
and the cloud	a·nan		
of incense	haq·qe·to·ret	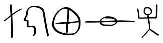	
-	et		
the mercy seat	hak·kap·po·ret		
-	a·sher		
above	al		
the Testimony	ha·e·dut		
so that he will not	ve·lo		
die	ya·mut		
And he is to take	ve·la·qach	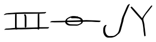	Leviticus 16:14
blood	mid·dam		
some of the bull’s	hap·par		
and sprinkle	ve·hiz·zah	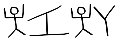	
it with his finger	ve·ets·ba·o	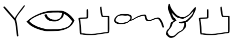	
on	al		
side	pe·ne	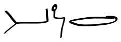	
of the mercy seat	hak·kap·po·ret		
the east	qe·de·mah		
before	ve·liph·ne		
the mercy seat	hak·kap·po·ret		
then he shall sprinkle	yaz·zeh		
seven	she·va		
times	pe·a·meem		
some of	min		
[it]	had·dam		
with his finger	be·ets·ba·o		

[Aaron] shall then slaughter	ve·sha·chat	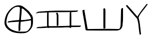	Leviticus 16:15
-	et		
the goat	se·eer		
for the sin offering	ha·chat·tat	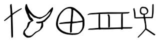	
-	a·sher		
for the people	la·am		
and bring	ve·he·vee	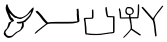	
-	et		
its blood	da·mo		
	el		
behind	mib·bet	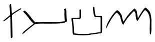	
the veil	lap·pa·ro·khet		
he must do	ve·a·sah		
	et		
and with its blood	da·mo		
as	ka·a·sher		
he did	a·sah		
blood :	le·dam		
with the bull’s	hap·par		
He is to sprinkle	ve·hiz·zah	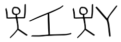	
-	o·to		
it against	al		
the mercy seat	hak·kap·po·ret		
and in front	ve·liph·ne		
of it	hak·kap·po·ret		
So he shall make atonement	ve·khip·per	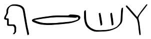	Leviticus 16:16
for	al		

the Most Holy Place	haq·qo·desh	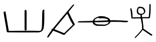	
because of the impurities	mit·tum·ot		
	be·ne	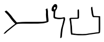	
of the Israelites	yis·ra·el	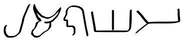	
and rebellious acts	u·mip·pish·e·hem		
in regard to all	le·khal		
their sins	chat·to·tam		
the same	ve·khen		
He is to do	ya·a·seh		
for the Tent	le·o·hel		
of Meeting	mo·w·ed		
which abides	hash·sho·khen	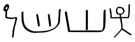	
among them	it·tam		
because it is surrounded by	be·to·wkh		
their impurities	tum·o·tam		
No	ve·khal		Leviticus 16:17
one	a·dam		
	lo		
may be	yih·yeh	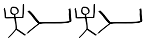	
in the Tent	be·o·hel		
of Meeting	mo·w·ed		
from the time [Aaron] goes in	be·vo·o	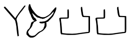	
to make atonement	le·khap·per	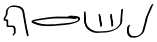	
in the Most Holy Place	baq·qo·desh	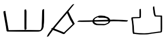	
until	ad		
he leaves	tse·to		

after he has made atonement	ve·khip·per	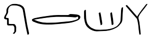	
for himself	ba·a·do		
	u·ve·ad		
his household	be·to	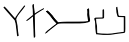	
	u·ve·ad		
and the whole	kal		
assembly	qe·hal	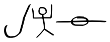	
of Israel	yis·ra·el	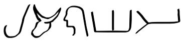	
Then he shall go out	ve·ya·tsa		Leviticus 16:18
to	el		
the altar	ham·miz·be·ach	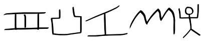	
that	a·sher		
is before	liph·ne		
the LORD	YHVH		
and make atonement	ve·khip·per	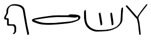	
for it	a·law	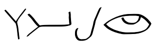	
He is to take	ve·la·qach	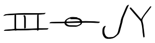	
blood	mid·dam		
some of the bull’s	hap·par		
blood	u·mid·dam		
and some of the goat’s	has·sa·eer		
and put it	ve·na·tan		
on	al		
the horns	qar·no·wt		
of the altar	ham·miz·be·ach	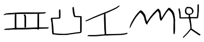	
all	sa·veev	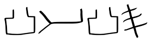	

He is to sprinkle	ve·hiz·zah	𐤅𐤄𐤆𐤄	Leviticus 16:19
on it	a·law	𐤏𐤋𐤉𐤅	
some of	min	𐤌𐤍	
the blood	had·dam	𐤄𐤃𐤌	
with his finger	be·ets·ba·o	𐤁𐤀𐤑𐤁𐤏𐤅	
seven	she·va	𐤔𐤁𐤏	
times	pe·a·meem	𐤐𐤏𐤌𐤉𐤌	
to cleanse it	ve·ti·ha·ro	𐤅𐤈𐤄𐤓𐤅	
and consecrate it	ve·qid·de·sho	𐤅𐤒𐤃𐤔𐤅	
from the uncleanness	mit·tum·ot	𐤌𐤈𐤌𐤀𐤕	
	be·ne	𐤁𐤍𐤉	
of the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
When [Aaron] has finished	ve·khil·lah	𐤅𐤊𐤋𐤄	Leviticus 16:20
purifying	mik·kap·per	𐤌𐤊𐤐𐤓	
-	et	𐤀𐤕	
the Most Holy Place	haq·qo·desh	𐤄𐤒𐤃𐤔	
-	ve·et	𐤅𐤀𐤕	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
-	ve·et	𐤅𐤀𐤕	
and the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
he is to bring forward	ve·hiq·reev	𐤅𐤄𐤒𐤓𐤉𐤁	
-	et	𐤀𐤕	
goat	has·sa·eer	𐤄𐤔𐤏𐤉𐤓	
the live	he·chay	𐤄𐤇𐤉	
is to lay	ve·sa·makh	𐤅𐤎𐤌𐤊	Leviticus 16:21

Then [he]	a·ha·ron	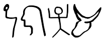
-	et	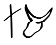
both	she·te	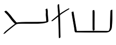
hands	ya·do	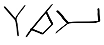
on	al	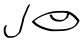
the head	rosh	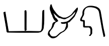
goat	has·sa·eer	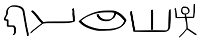
of the live	ha·chay	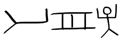
and confess	ve·hit·vad·dah	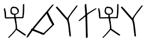
over	a·law	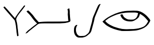
it	et	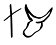
all	kal	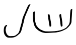
the iniquities	a·wo·not	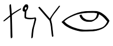
	be·ne	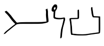
of the Israelites	yis·ra·el	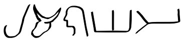
-	ve·et	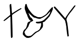
all	kal	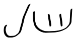
and rebellious acts	pish·e·hem	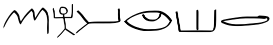
in regard to	le·khal	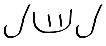
their sins	chat·to·tam	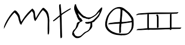
He is to put	ve·na·tan	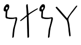
them	o·tam	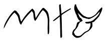
on	al	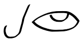
head	rosh	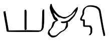
the goat’s	has·sa·eer	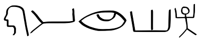
and send it away	ve·shil·lach	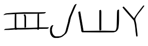
by the hand	be·yad	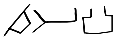

of a man	eesh	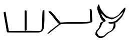	
appointed for the task	it·tee		
into the wilderness	ham·mid·ba·rah		
will carry	ve·na·sa		Leviticus 16:22
The goat	has·sa·eer		
on	a·law	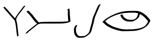	
itself	et		
all	kal	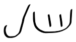	
their iniquities	a·wo·no·tam		
into	el		
place	e·rets		
a solitary	ge·ze·rah		
and [the man] will release	ve·shil·lach		
-	et		
[it]	has·sa·eer		
into the wilderness	bam·mid·bar		
is to enter	u·va		Leviticus 16:23
Then Aaron	a·ha·ron	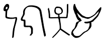	
	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
take off	u·pha·shat		
-	et		
garments	big·de		
the linen	hab·bad		
-	a·sher		
he put on	la·vash	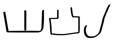	

before entering	be·vo·o		
	el		
the Most Holy Place	haq·qo·desh	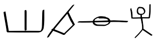	
and leave them	ve·hin·nee·cham	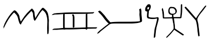	
there	sham		
He is to bathe	ve·ra·chats		Leviticus 16:24
-	et		
himself	be·sa·ro	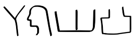	
with water	vam·ma·yim	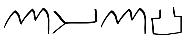	
place	be·ma·qo·wm	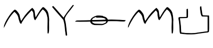	
in a holy	qa·do·wosh		
and put on	ve·la·vash	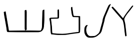	
-	et		
his own clothes	be·ga·daw		
Then he must go out	ve·ya·tsa	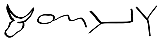	
and sacrifice	ve·a·sah		
-	et		
his burnt offering	o·la·to	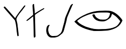	
-	ve·et		
burnt offering	o·lat		
and the people’s	ha·am		
to make atonement	ve·khip·per		
for	ba·a·do		
himself	u·ve·ad		
and for the people	ha·am		
-	ve·et		Leviticus 16:25
the fat	che·lev	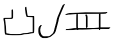	

of the sin offering	ha·chat·tat	החטאת	
He is also to burn	yaq·teer	יקטיר	
on the altar	ham·miz·be·chah	המזבחה	
The man who released	ve·ham·shal·le·ach	והמשלח	Leviticus 16:26
-	et	את	
the goat	has·sa·eer	השעיר	
as the scapegoat	la·a·za·zel	לעזאזל	
must wash	ye·khab·bes	יכבס	
his clothes	be·ga·daw	בגדיו	
and bathe	ve·ra·chats	ורחץ	
-	et	את	
himself	be·sa·ro	בשרו	
with water	bam·ma·yim	במים	
afterward	ve·a·cha·re	ואחרי	
	khen	כן	
he may reenter	ya·vo·w	יבוא	
	el	אל	
the camp	ham·ma·cha·neh	המחנה	
-	ve·et	ואת	Leviticus 16:27
The bull	par	פר	
for the sin offering	ha·chat·tat	החטאת	
-	ve·et	ואת	
and the goat	se·eer	שעיר	
for the sin offering	ha·chat·tat	החטאת	
whose	a·sher	אשר	
was brought	hu·va	הובא	
-	et	את	

blood	da·mam	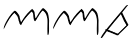	
to make atonement	le·khap·per	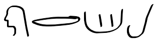	
into the Most Holy Place	baq·qo·desh	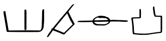	
must be taken	yo·w·tsee	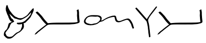	
outside	el	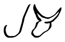	
	mi·chuts	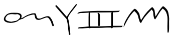	
the camp	lam·ma·cha·neh	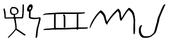	
must be burned up	ve·sa·re·phu	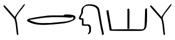	
	va·esh	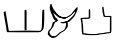	
-	et	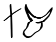	
and their hides	o·ro·tam	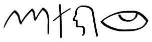	
-	ve·et	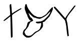	
flesh	be·sa·ram	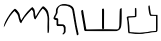	
-	ve·et	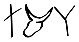	
and dung	pir·sham	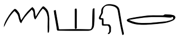	
The one who burns	ve·has·so·reph	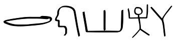	Leviticus 16:28
them	o·tam	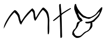	
must wash	ye·khab·bes	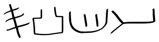	
his clothes	be·ga·daw	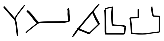	
and bathe	ve·ra·chats	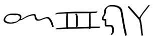	
-	et	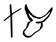	
himself	be·sa·ro	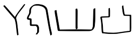	
with water	bam·ma·yim	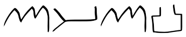	
and afterward	ve·a·cha·re	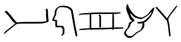	
	khen	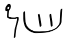	
he may reenter	ya·vo·w	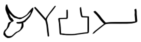	
	el	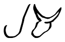	

the camp	ham·ma·cha·neh	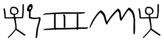	
This is to be	ve·ha·ye·tah	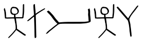	Leviticus 16:29
for you :	la·khem		
statute	le·chuq·qat	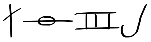	
a permanent	o·w·lam		
month	ba·cho·desh	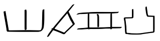	
of the seventh	hash·she·vee·ee	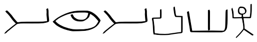	
On the tenth	be·a·so·wr		
day	la·cho·desh	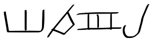	
you shall humble	te·an·nu		
	et		
yourselves	naph·sho·te·khem		
any	ve·khal		
work —	me·la·khah		
	lo		
and not do	ta·a·su		
whether the native	ha·ez·rach		
or the foreigner	ve·hag·ger		
who resides	hag·gar		
among you —	be·to·wkh·khem		
because	kee	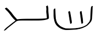	Leviticus 16:30
day	vay·yo·wm	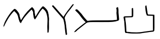	
on this	haz·zeh		
atonement will be made	ye·khap·per		
for you	a·le·khem	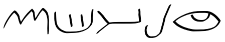	
to cleanse	le·ta·her		
you	et·khem		

from all	mik·kol		
your sins	chat·to·te·khem	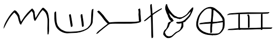	
before	liph·ne		
the LORD	YHVH		
and you will be clean	tit·ha·ru		
is a Sabbath	shab·bat		Leviticus 16:31
of complete rest	shab·ba·to·wn	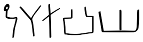	
It	hee	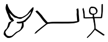	
for you	la·khem		
that you may humble	ve·in·nee·tem	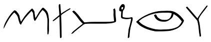	
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yourselves	naph·sho·te·khem	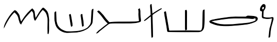	
statute	chuq·qat	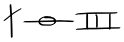	
it is a permanent	o·w·lam		
shall make atonement	ve·khip·per	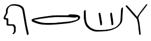	Leviticus 16:32
The priest	hak·ko·hen		
who	a·sher		
is anointed	yim·shach	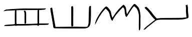	
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-	va·a·sher		
and ordained	ye·mal·le		
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-	ya·do	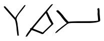	
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	ta·chat	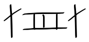	
his father {as high priest}	a·vee	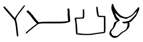	

He will put on	ve·la·vash	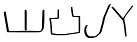	
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garments	big·de		
linen	hab·bad		
-	big·de		
the sacred	haq·qo·desh	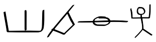	
and make atonement	ve·khip·per	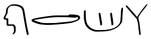	Leviticus 16:33
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for the Most Holy Place	miq·dash	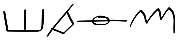	
	haq·qo·desh	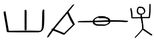	
-	ve·et		
the Tent	o·hel		
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and the altar	ham·miz·be·ach	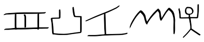	
-	ye·khap·per	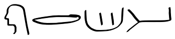	
and for	ve·al		
the priests	hak·ko·ha·neem	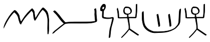	
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and all	kal	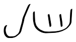	
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of the assembly	haq·qa·hal	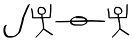	
-	ye·khap·per	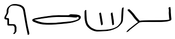	
is to be	ve·ha·ye·tah	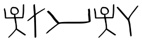	Leviticus 16:34
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statute	le·chuq·qat	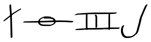	

a permanent	o·w·lam	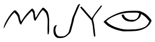	
to make atonement	le·khap·per	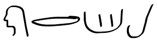	
for	al	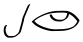	
the Israelites	be·ne	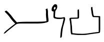	
	yis·ra·el	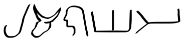	
because of all	mik·kal	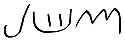	
their sins ”	chat·to·tam	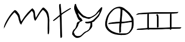	
once	a·chat	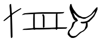	
a year	bash·sha·nah	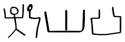	
And all this was done	vay·ya·as	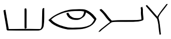	
as	ka·a·sher	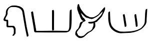	
had commanded	tsiw·vah	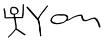	
the LORD	YHVH	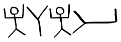	
-	et	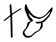	
Moses	mo·sheh	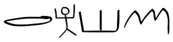	
said	vay·dab·ber	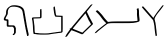	Leviticus 17:1
Then the LORD	YHVH	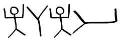	
to	el	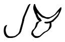	
Moses	mo·sheh	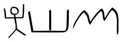	
	le·mor	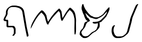	
“ Speak	dab·ber	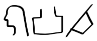	Leviticus 17:2
to	el	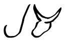	
Aaron	a·ha·ron	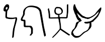	
	ve·el	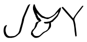	
his sons	ba·naw	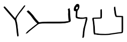	
	ve·el	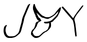	
and all	kal	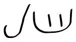	

the Israelites	be·ne	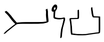	
	yis·ra·el	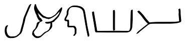	
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them	a·le·hem	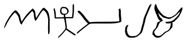	
this	zeh	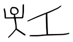	
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	le·mor	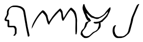	
‘ Anyone	eesh	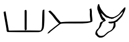	Leviticus 17:3
	eesh	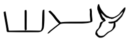	
from the house	mib·bet	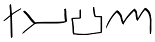	
of Israel	yis·ra·el	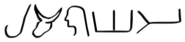	
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in the camp	bam·ma·cha·neh	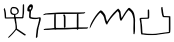	
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or outside	mi·chuts	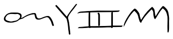	
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the entrance	pe·tach	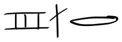	
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bringing	he·vee·o	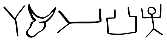	
to present	le·haq·reev	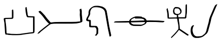	
it as an offering	qar·ban	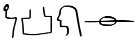	
to the LORD	la·YHVH	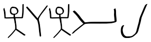	
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tabernacle —	mish·kan	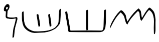	
His	YHVH		
bloodguilt	dam		
shall incur	ye·cha·shev		
man	la·eesh		
that	ha·hu	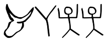	
blood	dam		
He has shed	sha·phakh		
and must be cut off	ve·nikh·rat		
	ha·eesh	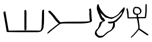	
	ha·hu	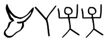	
from among	miq·qe·rev	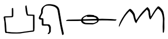	
his people	am·mo		
For this reason	le·ma·an		Leviticus 17:5
-	a·sher		
will bring	ya·vee·u	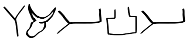	
the Israelites	be·ne	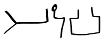	

	yis·ra·el	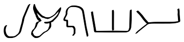	
-	et		
the sacrifices	ziv·che·hem	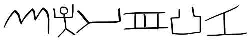	
-	a·sher		
they	hem	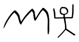	
have been offering	zo·ve·cheem	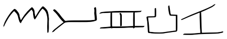	
in	al		
the open	pe·ne	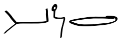	
fields	has·sa·deh		
They are to bring them	ve·he·vee·um	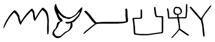	
to the LORD	la·YHVH	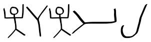	
to	el		
the entrance	pe·tach	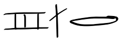	
to the Tent	o·hel		
of Meeting	mo·w·ed		
at	el		
the priest	hak·ko·hen		
and offer	ve·za·ve·chu		
as sacrifices	ziv·che	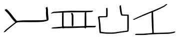	
of peace	she·la·meem		
to the LORD	la·YHVH	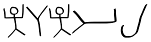	
them	o·w·tam		
will then sprinkle	ve·za·raq		Leviticus 17:6
The priest	hak·ko·hen		
-	et		
the blood	had·dam		
on	al		

the altar	miz·bach		
of the LORD	YHVH		
at the entrance	pe·tach	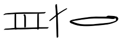	
to the Tent	o·hel		
of Meeting	mo·w·ed		
and burn	ve·hiq·teer	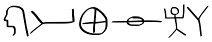	
the fat	ha·che·lev	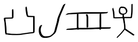	
aroma	le·re·ach	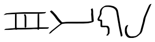	
as a pleasing	nee·cho·ach	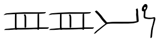	
to the LORD	la·YHVH	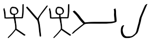	
They must no	ve·lo		Leviticus 17:7
offer	yiz·be·chu	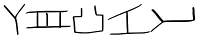	
longer	o·wd		
-	et		
their sacrifices	ziv·che·hem	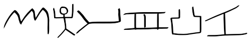	
to the goat demons	las·se·ee·rim		
to which	a·sher		
they	hem	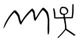	
have prostituted	zo·neem	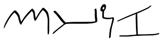	
themselves	a·cha·re·hem	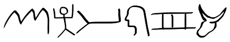	
statute	chuq·qat	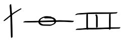	
a permanent	o·w·lam		
will be	tih·yeh	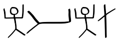	
This	zot		
for them	la·hem		
for the generations to come ’	le·do·ro·tam	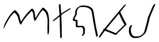	
them	va·a·le·hem	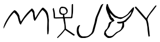	Leviticus 17:8

Tell	to·mar	
that if anyone	eesh	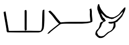
	eesh	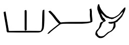
the house	mib·bet	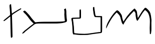
of Israel	yis·ra·el	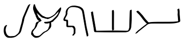
from	u·min	
or any foreigner	hag·ger	
-	a·sher	
living	ya·gur	
among them	be·to·w·kham	
-	a·sher	
offers	ya·a·leh	
a burnt offering	o·lah	
or	o	
a sacrifice	za·vach	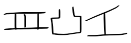
it to	ve·el	
the entrance	pe·tach	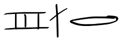
to the Tent	o·hel	
of Meeting	mo·w·ed	
but does not	lo	
bring	ye·vee·en·nu	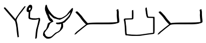
to sacrifice	la·a·so·wt	
it	o·to	
to the LORD	la·YHVH	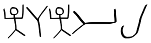
must be cut off	ve·nikh·rat	
man	ha·eesh	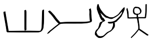
that	ha·hu	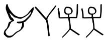

Leviticus 17:9

from his people	me·am·maw		
If anyone	ve·eesh	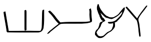	Leviticus 17:10
	eesh	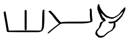	
the house	mib·bet	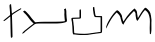	
of Israel	yis·ra·el	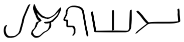	
from	u·min		
or a foreigner	hag·ger		
living	hag·gar		
among them	be·to·w·kham	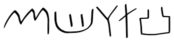	
-	a·sher		
eats	yo·khal		
any	kal	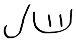	
blood	dam		
I will set	ve·na·tat·tee	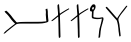	
My face	pha·nay	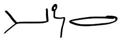	
against that person	ban·ne·phesh		
-	ha·o·khe·let		
-	et		
-	had·dam		
and cut him off	ve·hikh·rat·tee		
-	o·tah		
from among	miq·qe·rev	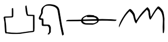	
his people	am·mah		
For	kee	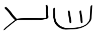	Leviticus 17:11
the life	ne·phesh		
of the flesh	hab·ba·sar	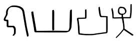	
is in the blood	bad·dam		

it	hee		
and I	va·a·nee		
have given	ne·tat·tee		
to you	la·khem		
upon	al		
the altar	ham·miz·be·ach	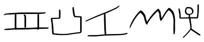	
to make atonement	le·khap·per		
for	al		
your souls	naph·sho·te·khem		
for	kee	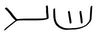	
the blood	had·dam		
it [is]	hu		
for the soul	ban·ne·phesh		
[that] makes atonement	ye·khap·per	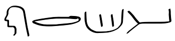	
Therefore	al		Leviticus 17:12
	ken		
I say	a·mar·tee		
to the Israelites	liv·ne		
	yis·ra·el	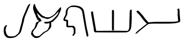	
‘ None	kal	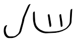	
	ne·phesh		
of you	mik·kem		
	lo		
may eat	to·khal		
blood	dam		
any foreigner	ve·hag·ger		
living	hag·gar		

among you	be·to·wkh·khem		
nor may	lo		
eat	yo·khal		
blood ’	dam		
And if any	ve·eesh	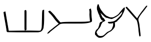	Leviticus 17:13
	eesh	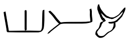	
Israelite	mib·be·ne	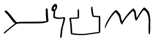	
	yis·ra·el	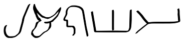	
	u·min		
or foreigner	hag·ger		
living	hag·gar		
among them	be·to·w·kham	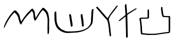	
-	a·sher		
hunts down	ya·tsud		
animal	tsed	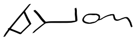	
a wild	chay·yah	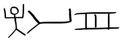	
or	o		
bird	o·wph		
that	a·sher		
may be eaten	ye·a·khel		
he must drain	ve·sha·phakh		
-	et		
its blood	da·mo		
and cover	ve·khis·sa·hu		
it with dirt	be·a·phar		
For	kee	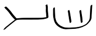	Leviticus 17:14
the life	ne·phesh		

of all	kal	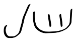	
flesh	ba·sar		
is its blood	da·mo		
	ve·naph·sho		
-	hu		
Therefore I have told	va·o·mar		
the Israelites	liv·ne		
	yis·ra·el	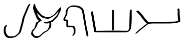	
the blood	dam		
of any	kal		
living thing	ba·sar		
‘ You must not	lo		
eat	to·khe·lu		
because	kee	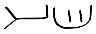	
the life	ne·phesh		
of all	kal	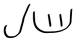	
flesh	ba·sar		
is its blood	da·mo		
whoever	hee		
	kal		
eats it	o·khe·law	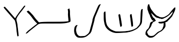	
must be cut off ’	yik·ka·ret		
And any	ve·khal		Leviticus 17:15
person	ne·phesh		
who	a·sher		
eats	to·khal		
anything found dead	ne·ve·lah	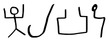	

or mauled by wild beasts	u·te·re·phah		
whether native	ba·ez·rach		
or foreigner	u·vag·ger		
must wash	ve·khib·bes	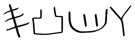	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	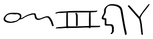	
with water	bam·ma·yim	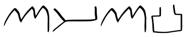	
and he will be unclean	ve·ta·me		
until	ad		
evening	ha·e·rev		
then he will be clean	ve·ta·her		
But if	ve·im		Leviticus 17:16
he does not	lo		
wash	ye·khab·bes	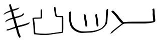	
himself	u·ve·sa·ro		
	lo		
his clothes and bathe	yir·chats	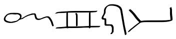	
then he shall bear	ve·na·sa		
his iniquity ”	a·wo·no	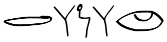	
said	vay·dab·ber	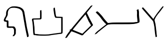	Leviticus 18:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor		
“ Speak	dab·ber		Leviticus 18:2
to	el		

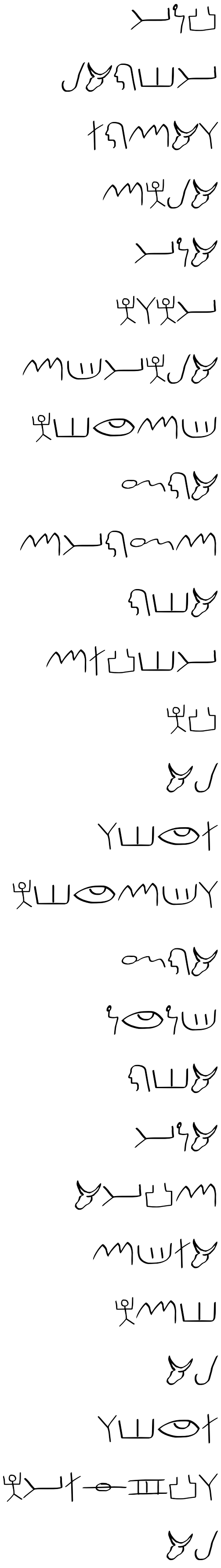

the Israelites	be·ne	
	yis·ra·el	
[and] tell	ve·a·mar·ta	
them :	a·le·hem	
I	a·nee	
am the LORD	YHVH	
your God	e·lo·he·khem	
the practices	ke·ma·a·seh	Leviticus 18:3
of the land	e·rets	
of Egypt	mits·ra·yim	
where	a·sher	
you used to live	ye·shav·tem	
	bah	
	lo	
You must not follow	ta·a·su	
[and you must not follow] the practices	u·khe·ma·a·seh	
of the land	e·rets	
of Canaan	ke·na·an	
into which	a·sher	
I	a·nee	
am bringing you	me·vee	
-	et·khem	
-	sham·mah	
not	lo	
You must	ta·a·su	
in their customs	u·ve·chuq·qo·te·hem	
	lo	

walk	te·le·khu	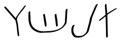	
-	et		Leviticus 18:4
My judgments	mish·pa·tay		
You are to practice	ta·a·su		
-	ve·et		
My statutes	chuq·qo·tay	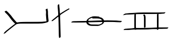	
and keep	tish·me·ru		
by walking	la·le·khet	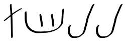	
in them	ba·hem		
I	a·nee	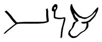	
am the LORD	YHVH		
your God	e·lo·he·khem	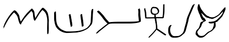	
Keep	u·she·mar·tem		Leviticus 18:5
-	et		
My statutes	chuq·qo·tay	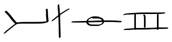	
and	ve·et		
My judgments	mish·pa·tay		
[for]	a·sher		
who does these things	ya·a·seh		
-	o·tam		
the man	ha·a·dam		
will live	va·chay	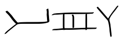	
by them	ba·hem		
I	a·nee	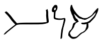	
am the LORD	YHVH		
None of	eesh	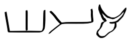	Leviticus 18:6
	eesh	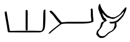	

	el		
any	kal		
close relative	she·er		
	be·sa·ro		
	lo		
you are to approach	tiq·re·vu	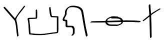	
to have sexual relations	le·gal·lo·wt	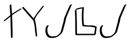	
	er·vah		
I	a·nee	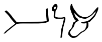	
am the LORD	YHVH		
expose the nakedness	er·vat		Leviticus 18:7
of your father	a·vee·kha	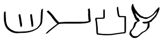	
-	ve·er·vat		
your mother	im·me·kha		
You must not	lo		
by having sexual relations with	te·gal·leh		
is your mother	im·me·kha		
She	hee		
you must not	lo		
have sexual relations with her	te·gal·leh		
	er·va·tah		
have sexual relations with	er·vat		Leviticus 18:8
wife	e·shet	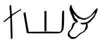	
your father’s	a·vee·kha	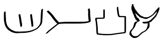	
You must not	lo		
	te·gal·leh		

would dishonor	er·vat		
your father	a·vee·kha	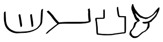	
it	hee		
-	er·vat		Leviticus 18:9
your sister	a·cho·wt·kha	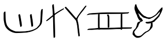	
daughter	vat		
either your father’s	a·vee·kha	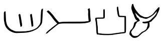	
or	o		
	vat		
your mother’s daughter	im·me·kha		
whether she was born	mo·w·le·det		
in the same home	ba·yit	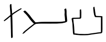	
or	o		
-	mo·w·le·det		
elsewhere	chuts	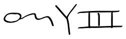	
You must not	lo		
have sexual relations with	te·gal·leh		
	er·va·tan		
	er·vat		Leviticus 18:10
daughter	bat		
your son’s	bin·kha	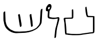	
or	o		
your daughter’s	vat		
daughter	bit·te·kha	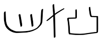	
You must not	lo		
have sexual relations with	te·gal·leh		

would shame your family	er·va·tan		
for	kee	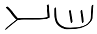	
	er·va·te·kha		
that	hen·nah		
have sexual relations with	er·vat		Leviticus 18:11
the daughter	bat		
wife	e·shet	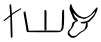	
of your father’s	a·vee·kha	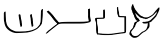	
born	mo·w·le·det		
to your father	a·vee·kha	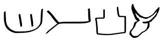	
is your sister	a·cho·wt·kha	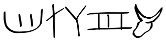	
she	hee		
You must not	lo		
	te·gal·leh		
	er·va·tah		
have sexual relations with	er·vat		Leviticus 18:12
sister	a·cho·wt	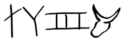	
your father’s	a·vee·kha	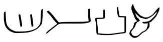	
You must not	lo		
	te·gal·leh		
close relative	she·er		
is your father’s	a·vee·kha	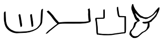	
she	hee		
have sexual relations with	er·vat		Leviticus 18:13
sister	a·cho·wt	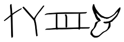	
your mother’s	im·me·kha		

You must not	lo		
	te·gal·leh		
for	kee	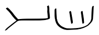	
close relative	she·er		
is your mother’s	im·me·kha		
she	hee		
	er·vat		Leviticus 18:14
brother	a·chee	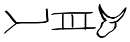	
your father’s	a·vee·kha	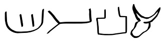	
You must not {dishonor}	lo		
to have sexual relations with her	te·gal·leh	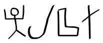	
	el		
his wife	ish·to		
-	lo		
by approaching	tiq·rav	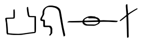	
your aunt	do·da·te·kha		
she [is]	hee		
have sexual relations with	er·vat		Leviticus 18:15
your daughter-in-law	kal·la·te·kha	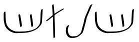	
You must not	lo		
	te·gal·leh	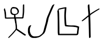	
wife	e·shet	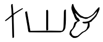	
is your son’s	bin·kha	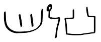	
She	hee		
you are not	lo		
to have sexual relations with her	te·gal·leh	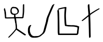	

	er·va·tah		
have sexual relations with	er·vat		Leviticus 18:16
wife	e·shet	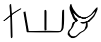	
your brother’s	a·chee·kha	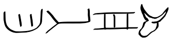	
You must not	lo		
	te·gal·leh		
would shame	er·vat		
your brother	a·chee·kha	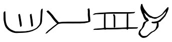	
that	hee		
have sexual relations with both	er·vat		Leviticus 18:17
a woman	ish·shah		
and her daughter	u·vit·tah		
You must not	lo		
	te·gal·leh		
-	et		
daughter	bat		
her son’s	be·nah		
-	ve·et		
or her daughter’s	bat		
daughter	bit·tah		
You are not	lo		
to marry	tiq·qach	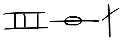	
and have sexual relations with her	le·gal·lo·wt	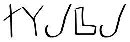	
	er·va·tah		
are close relatives	sha·a·rah		
They	hen·nah		

is depraved	zim·mah	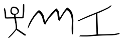	
it	hī		
your wife’s	ve·ish·shah		Leviticus 18:18
-	el		
sister	a·cho·tah	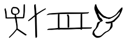	
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take	tiq·qach	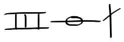	
as a rival wife	lits·ror		
and have sexual relations with her	le·gal·lo·wt	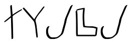	
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	a·le·ha	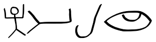	
while your wife is still alive	be·chay·ye·ha	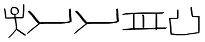	
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a woman	ish·shah	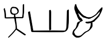	
during her menstrual period	be·nid·dat		
	tum·a·tah		
You must not	lo		
approach	tiq·rav	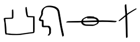	
to have sexual relations with her	le·gal·lo·wt	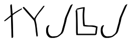	
	er·va·tah		
with	ve·el		Leviticus 18:20
wife	e·shet	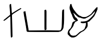	
your neighbor’s	a·mee·te·kha		
You must not	lo		
lie	tit·ten		
carnally	she·kha·ve·te·kha	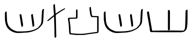	

	le·za·ra		
and thus defile yourself	le·ta·me·ah		
with her	vah		
any of your children	u·miz·zar·a·kha	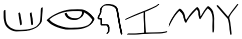	Leviticus 18:21
You must not	lo		
give	tit·ten		
to be sacrificed	le·ha·a·veer	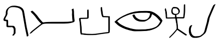	
to Molech	lam·mo·lekh		
for you must not	ve·lo		
profane	te·chal·lel	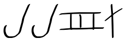	
-	et		
the name	shem		
of your God	e·lo·he·kha		
I	a·nee	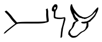	
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with	ve·et		Leviticus 18:22
a man	za·khar	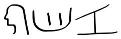	
You must not	lo		
lie	tish·kav		
as with	mish·ke·ve		
a woman	ish·shah		
[is] an abomination	to·w·e·vah		
that	hee		
with any	u·ve·khal	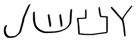	Leviticus 18:23
animal	be·he·mah	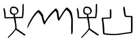	
You must not	lo		
lie	tit·ten		

carnally	she·kha·ve·te·kha	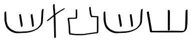	
thus defiling yourself	le·ta·me·ah	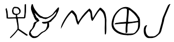	
with it	vah	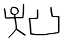	
a woman	ve·ish·shah	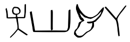	
must not	lo	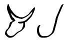	
stand	ta·a·mod	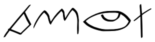	
before	liph·ne	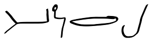	
an animal	ve·he·mah	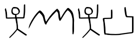	
to mate with it	le·riv·ah	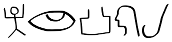	
is a perversion	te·vel	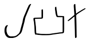	
that	hu	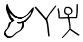	
Do not	al	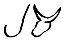	Leviticus 18:24
defile	tit·tam·me·u	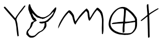	
yourselves by any	be·khal	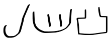	
of these practices	el·leh	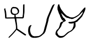	
for	kee	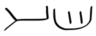	
by all	ve·khal	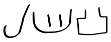	
these things	el·leh	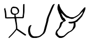	
have defiled themselves	nit·me·u	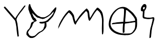	
the nations	hag·go·w·yim	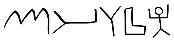	
-	a·sher	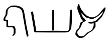	
I	a·nee	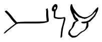	
am driving out	me·shal·le·ach	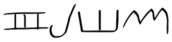	
before you	mip·pe·ne·khem	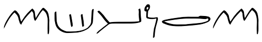	
has become defiled	vat·tit·ma	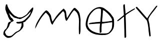	Leviticus 18:25
Even the land	ha·a·rets	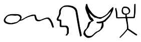	
so I am punishing it	va·eph·qod	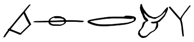	

for its sin	a·wo·nah	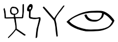	
	a·le·ha	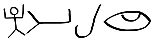	
will vomit out	vat·ta·qi	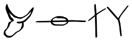	
and the land	ha·a·rets	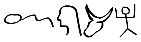	
its	et	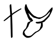	
inhabitants	yo·she·ve·ha	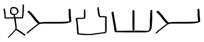	
are to keep	u·she·mar·tem	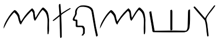	Leviticus 18:26
But you	at·tem	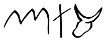	
-	et	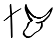	
My statutes	chuq·qo·tay	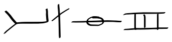	
-	ve·et	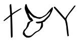	
and ordinances	mish·pa·tay	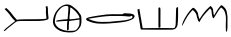	
and you must not	ve·lo	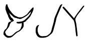	
commit	ta·a·su	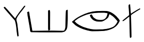	
any	mik·kol	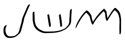	
abominations —	hat·to·w·e·vot	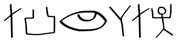	
of these	ha·el·leh	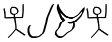	
neither your native-born	ha·ez·rach	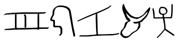	
nor the foreigner	ve·hag·ger	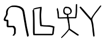	
who lives	hag·gar	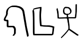	
among you	be·to·wkh·khem	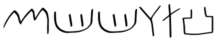	
For	kee	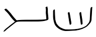	Leviticus 18:27
-	et	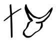	
all	kal	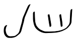	
abominations	hat·to·w·e·vot	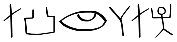	
these	ha·el	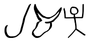	
committed	a·su	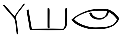	

the men	an·she	אנשי	
who were in the land	ha·a·rets	הארץ	
-	a·sher	אשר	
before you	liph·ne·khem	לפניכם	
has become defiled	vat·tit·ma	ותטמא	
and the land	ha·a·rets	הארץ	
	ve·lo	ולא	Leviticus 18:28
it will vomit you out	ta·qee	תקיא	
the land	ha·a·rets	הארץ	
-	et·khem	אתכם	
So if you defile	be·tam·ma·a·khem	בטמאכם	
-	o·tah	אתה	
as	ka·a·sher	כאשר	
it spewed out	qa·ah	קאה	
-	et	את	
the nations	hag·go·w	הגוי	
-	a·sher	אשר	
before you	liph·ne·khem	לפניכם	
Therefore	kee	כי	Leviticus 18:29
anyone	kal	כל	
who	a·sher	אשר	
commits	ya·a·seh	יעשה	
any	mik·kol	מכל	
abominations	hat·to·w·e·vo·wt	התועבות	
of these	ha·el·leh	האלה	
must be cut off	ve·nikh·re·tu	ונכרתו	
	han·ne·pha·sho·wt	הנפשות	

	ha·o·sot	העשת	
from among	miq·qe·rev	מקרב	
his people	am·mam	עמם	
You must keep	u·she·mar·tem	ושמרתם	Leviticus 18:30
-	et	את	
My charge	mish·mar·tee	משמרתי	
not	le·vil·tee	לבלתי	
to practice	a·so·wt	עשות	
customs	me·chuq·qo·wt	מחקות	
[any] of the abominable	hat·to·w·e·vot	התועבת	
that	a·sher	אשר	
were practiced	na·a·su	נעשו	
before you	liph·ne·khem	לפניכם	
so that you do not	ve·lo	ולא	
defile yourselves	tit·tam·me·u	תטמאו	
by them	ba·hem	בהם	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
your God ”	e·lo·he·khem	אלהיכם	
said	vay·dab·ber	וידבר	Leviticus 19:1
Then the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	lē·mor	לאמר	
“ Speak	dab·ber	דבר	Leviticus 19:2
to	el	אל	
the whole	kal	כל	

congregation	a·dat	
	be·ne	
of Israel	yis·ra·el	
and tell	ve·a·mar·ta	
them :	a·le·hem	
holy	qe·do·sheem	
Be	tih·yu	
because	kee	
am holy	qa·do·wosh	
I	a·nee	
the LORD	YHVH	
your God	e·lo·he·khem	
Each	eesh	Leviticus 19:3
his mother	im·mo	
and father	ve·a·vee	
of you must respect	tee·ra·u	
-	ve·et	
My Sabbaths	shab·be·to·tay	
and you must keep	tish·mo·ru	
I	a·nee	
am the LORD	YHVH	
your God	e·lo·he·khem	
Do not	al	Leviticus 19:4
turn	tiph·nu	
to	el	
idols	ha·e·lee·leem	
gods	ve·lo·he	

molten	mas·se·khah		
	lo		
or make	ta·a·su		
for yourselves	la·khem		
I	a·nee	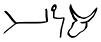	
am the LORD	YHVH		
your God	e·lo·he·khem	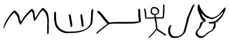	
When	ve·khee		Leviticus 19:5
you sacrifice	tiz·be·chu		
	ze·vach		
a peace offering	she·la·meem		
to the LORD	la·YHVH	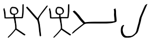	
for your acceptance	lir·tso·ne·khem		
you shall offer it	tiz·ba·chu·hu	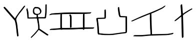	
on the day	be·yo·wm	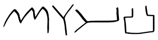	Leviticus 19:6
you sacrifice it	ziv·cha·khem	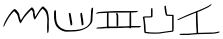	
It shall be eaten	ye·a·khel		
or on the next day	u·mim·ma·cho·rat	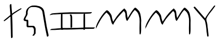	
but what remains	ve·han·no·w·tar	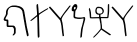	
	ad		
day	yo·wm		
on the third	hash·she·lee·shee	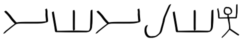	
must be burned up	ba·esh		
	yis·sa·reph	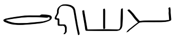	
If	ve·im		Leviticus 19:7
any of it	he·a·khol		
is eaten	ye·a·khel		

day	bay·yo·wm	ביום	
on the third	hash·she·lee·shee	השלישי	
is tainted	pig·gul	פגול	
it	hu	הוא	
and will not	lo	לא	
be accepted	ye·ra·tseh	ירצה	
Whoever eats	ve·o·khe·law	ואכליו	Leviticus 19:8
his iniquity	a·wo·no	עונו	
it will bear	yis·sa	ישא	
for	kee	כי	
-	et	את	
what is holy	qo·desh	קדש	
to the LORD	YHVH	יהוה	
he has profaned	chil·lel	חלל	
must be cut off	ve·nikh·re·tah	ונכרתה	
person	han·ne·phesh	הנפש	
That	ha·hi·w	ההוא	
from his people	me·am·me·ha	מעמיה	
When you reap	u·ve·quts·re·khem	ובקצרכם	Leviticus 19:9
-	et	את	
the harvest	qe·tseer	קציר	
of your land	ar·tse·khem	ארצכם	
you are not	lo	לא	
to reap	te·khal·leh	תכלה	
to the very edges	pe·at	פאת	
of your field	sa·de·kha	שדך	
	liq·tsor	לקצר	

the gleanings	ve·le·qet	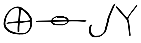	
of your harvest	qe·tsee·re·kha		
	lo		
or gather	te·laq·qet	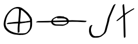	
strip your vineyard	ve·khar·me·kha		Leviticus 19:10
You must not	lo		
bare	te·o·w·lel		
fallen grapes	u·phe·ret		
its	kar·me·kha		
	lo		
or gather	te·laq·qet	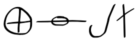	
for the poor	le·a·nee		
and the foreigner	ve·lag·ger	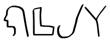	
Leave	ta·a·zov		
them	o·tam		
I	a·nee	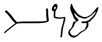	
am the LORD	YHVH		
your God	e·lo·he·khem	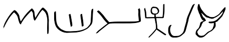	
You must not	lo		Leviticus 19:11
steal	tig·no·vu	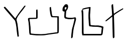	
You must not	ve·lo		
lie	te·kha·cha·shu	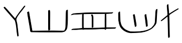	
	ve·lo		
or deceive	te·shaq·qe·ru	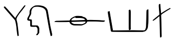	
one	eesh	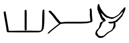	
another	ba·a·mee·to		
You must not	ve·lo		Leviticus 19:12

swear	tish·sha·ve·u		
by My name	vish·mee	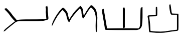	
falsely	lash·sha·qer	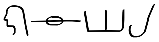	
and so profane	ve·chil·lal·ta	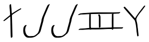	
-	et		
the name	shem		
of your God	e·lo·he·kha		
I	a·nee	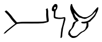	
am the LORD	YHVH		
You must not	lo		Leviticus 19:13
defraud	ta·a·shoq		
-	et		
your neighbor	re·a·kha		
or	ve·lo		
rob him	tig·zol	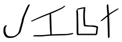	
must not	lo		
withhold	ta·leen	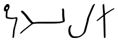	
the wages	pe·ul·lat		
due a hired hand	sa·kheer		
You	it·te·kha	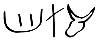	
until	ad		
morning	bo·qer	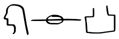	
You must not	lo		Leviticus 19:14
curse	te·qal·lel	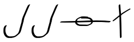	
the deaf	che·resh		
before	ve·liph·ne		
the blind	iw·ver		

	lo	לא	
or place	tit·ten	תתן	
a stumbling block	mikh·shol	מכשל	
but you shall fear	ve·ya·re·ta	ויראת	
your God	me·e·lo·he·kha	מאלהיך	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
You must not	lo	לא	Leviticus 19:15
pervert	ta·a·su	תעשו	
	a·vel	עול	
justice	bam·mish·pat	במשפט	
you must not	lo	לא	
show partiality	tis·sa	תשא	
	phe·ne	פני	
to the poor	dal	דל	
or	ve·lo	ולא	
favoritism	teh·dar	תהדר	
	pe·ne	פני	
to the rich	ga·do·wl	גדול	
fairly	be·tse·deq	בצדק	
you are to judge	tish·pot	תשפט	
your neighbor	a·mee·te·kha	עמיתך	
You must not	lo	לא	Leviticus 19:16
go	te·lekh	תלך	
about spreading slander	ra·kheel	רכיל	
among your people	be·am·me·kha	בעמך	
You must not	lo	לא	

endanger	ta·a·mod	𐤕𐤏𐤌𐤃	
	al	𐤏𐤋	
the life	dam	𐤃𐤌	
of your neighbor	re·e·kha	𐤓𐤏𐤊	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
You must not	lo	𐤋𐤀	Leviticus 19:17
harbor hatred	tis·na	𐤕𐤔𐤍𐤀	
-	et	𐤀𐤕	
against your brother	a·chee·kha	𐤀𐤇𐤉𐤊	
in your heart	bil·va·ve·kha	𐤁𐤋𐤁𐤁𐤊	
Directly	ho·w·khe·ach	𐤄𐤅𐤊𐤇	
rebuke	to·w·khee·ach	𐤕𐤅𐤊𐤉𐤇	
-	et	𐤀𐤕	
your neighbor	a·mee·te·kha	𐤏𐤌𐤉𐤕𐤊	
so that you will not	ve·lo	𐤅𐤋𐤀	
incur	tis·sa	𐤕𐤔𐤀	
on account of him	a·law	𐤏𐤋𐤉𐤅	
guilt	chet	𐤇𐤈𐤀	
Do not	lo	𐤋𐤀	Leviticus 19:18
seek revenge	tiq·qom	𐤕𐤒𐤌	
	ve·lo	𐤅𐤋𐤀	
or bear a grudge	tit·tor	𐤕𐤈𐤓	
-	et	𐤀𐤕	
against any	be·ne	𐤁𐤍𐤉	
of your people	am·me·kha	𐤏𐤌𐤊	
but love	ve·a·hav·ta	𐤅𐤀𐤄𐤁𐤕	

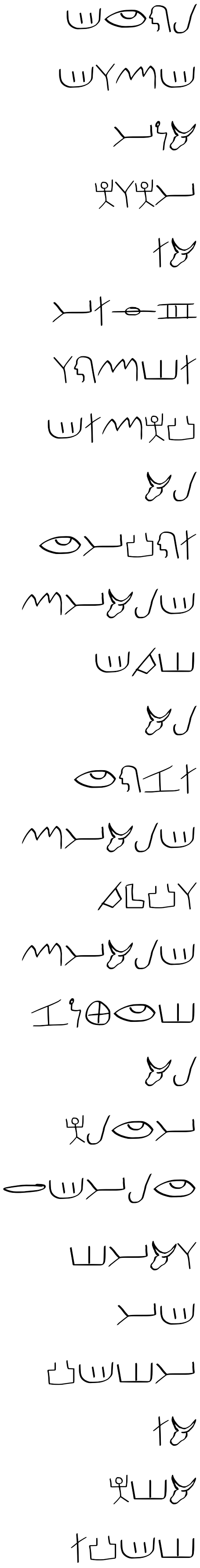

your neighbor	le·re·a·kha	
as yourself	ka·mo·w·kha	
I	a·nee	
am the LORD	YHVH	
-	et	Leviticus 19:19
My statutes	chuq·qo·tay	
You are to keep	tish·mo·ru	
of livestock	be·hem·te·kha	
You shall not	lo	
crossbreed	tar·bee·a	
two different kinds	kil·a·yim	
your fields	sa·de·kha	
	lo	
you shall not sow	tiz·ra	
with two kinds	kil·a·yim	
clothing	u·ve·ged	
made of two kinds	kil·a·yim	
of material	sha·at·nez	
	lo	
of seed	ya·a·leh	
and you shall not wear	a·le·kha	
a man	ve·eesh	Leviticus 19:20
If	kee	
lies	yish·kav	
-	et	
-	ish·shah	
-	shikh·vat	

carnally	ze·ra		
	ve·hi·w	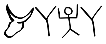	
with a slave girl	shiph·chah		
promised	ne·che·re·phet		
to another man	le·eesh		
been redeemed	ve·ha·phe·deh		
but who has not	lo		
	niph·da·tah		
or	o		
freedom	chuph·shah		
[But] they are not	lo		
given	nit·tan	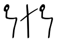	
her	lah	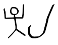	
due punishment	biq·qo·ret	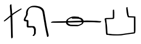	
there must be	tih·yeh	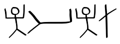	
she had not	lo		
to be put to death	yu·me·tu		
because	kee	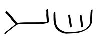	
	lo		
been freed	chup·pa·shah		
[The man,] however, must bring	ve·he·vee	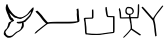	Leviticus 19:21
-	et		
as his guilt offering	a·sha·mo	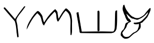	
to the LORD	la·YHVH	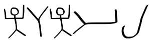	
to	el		
the entrance	pe·tach	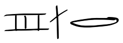	
to the Tent	o·hel		

of Meeting	mo·w·ed		
a ram	el	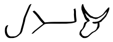	
	a·sham	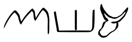	
shall make atonement	ve·khip·per	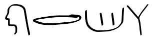	Leviticus 19:22
on his behalf	a·law	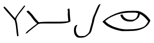	
The priest	hak·ko·hen		
with the ram	be·el		
of the guilt offering	ha·a·sham		
before	liph·ne		
the LORD	YHVH		
for	al		
the sin	chat·ta·to		
-	a·sher		
he has committed	cha·ta	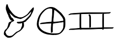	
and he will be forgiven	ve·nis·lach		
	lo		
the sin	me·chat·ta·to		
-	a·sher		
he has committed	cha·ta		
When	ve·khee		Leviticus 19:23
you enter	ta·vo·u		
	el		
the land	ha·a·rets		
and plant	u·ne·ta·tem		
any	kal	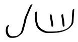	
kind of tree	ets		
for food	ma·a·khal		

you shall regard	va·a·ral·tem	𐤅𐤏𐤓𐤋𐤕𐤌	
as forbidden	a·re·la·to	𐤏𐤓𐤋𐤕𐤅	
-	et	𐤀𐤕	
the fruit	pir·yo	𐤐𐤓𐤉𐤅	
For three	sha·losh	𐤔𐤋𐤔	
years	sha·neem	𐤔𐤍𐤉𐤌	
it will be	yih·yeh	𐤉𐤄𐤉𐤄	
to you	la·khem	𐤋𐤊𐤌	
forbidden	a·re·leem	𐤏𐤓𐤋𐤉𐤌	
and must not	lo	𐤋𐤀	
be eaten	ye·a·khel	𐤉𐤀𐤊𐤋	
year	u·vash·sha·nah	𐤅𐤁𐤔𐤍𐤄	Leviticus 19:24
In the fourth	ha·re·vee·it	𐤄𐤓𐤁𐤉𐤏𐤕	
must be	yih·yeh	𐤉𐤄𐤉𐤄	
all	kal	𐤊𐤋	
its fruit	pir·yo	𐤐𐤓𐤉𐤅	
consecrated	qo·desh	𐤒𐤃𐤔	
as a praise offering	hil·lu·leem	𐤄𐤋𐤅𐤋𐤉𐤌	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
year	u·vash·sha·nah	𐤅𐤁𐤔𐤍𐤄	Leviticus 19:25
But in the fifth	ha·cha·mee·shit	𐤄𐤇𐤌𐤉𐤔𐤕	
you may eat	to·khe·lu	𐤕𐤀𐤊𐤋𐤅	
-	et	𐤀𐤕	
its fruit	pir·yo	𐤐𐤓𐤉𐤅	
will be increased	le·ho·w·seeph	𐤋𐤄𐤅𐤎𐤉𐤐	
thus your	la·khem	𐤋𐤊𐤌	
harvest	te·vu·a·to	𐤕𐤁𐤅𐤀𐤕𐤅	

I	a·nee	
am the LORD	YHVH	
your God	e·lo·he·khem	
You must not	lo	Leviticus 19:26
eat	to·khe·lu	
anything with	al	
blood still in it	had·dam	
You must not	lo	
practice divination	te·na·cha·shu	
or	ve·lo	
sorcery	te·o·w·ne·nu	
You must not	lo	Leviticus 19:27
cut off the hair	taq·qi·phu	
at the sides	pe·at	
of your head	ro·she·khem	
	ve·lo	
or clip off	tash·cheet	
-	et	
the edges	pe·at	
of your beard	ze·qa·ne·kha	
make any cuts	ve·se·ret	Leviticus 19:28
for the dead	la·ne·phesh	
You must not	lo	
	tit·te·nu	
in your bodies	biv·sar·khem	
marks	u·khe·to·vet	
tattoo	qa·a·qa	

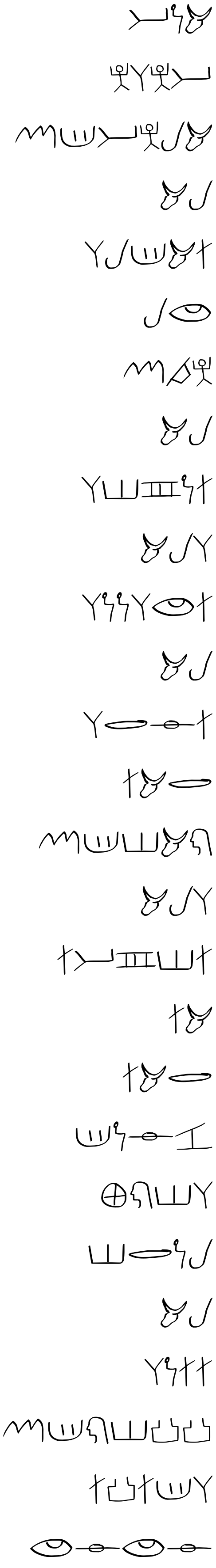

	lo		
or put	tit·te·nu	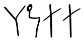	
on yourselves	ba·khem	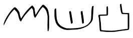	
I	a·nee	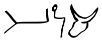	
am the LORD	YHVH		
You must not	al		Leviticus 19:29
defile	te·chal·lel	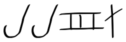	
-	et		
your daughter	bit·te·kha	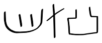	
by making her a prostitute	le·haz·no·w·tah	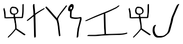	
or	ve·lo		
will be prostituted	tiz·neh	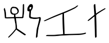	
the land	ha·a·rets		
and filled	u·ma·le·ah		
	ha·a·rets		
with depravity	zim·mah	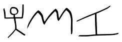	
-	et		Leviticus 19:30
My Sabbaths	shab·be·to·tay		
You must keep	tish·mo·ru		
My sanctuary	u·miq·da·shee	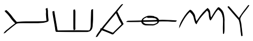	
and have reverence for	tee·ra·u	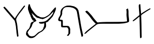	
I	a·nee	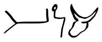	
am the LORD	YHVH		
You must not	al		Leviticus 19:31
turn	tiph·nu		
to	el		
mediums	ha·o·vot		

[or]	ve·el		
spiritists	hay·yid·de·o·neem		
	al		
do not seek them out	te·vaq·shu	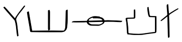	
or you will be defiled	le·ta·me·ah	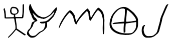	
by them	va·hem		
I	a·nee	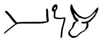	
am the LORD	YHVH		
your God	e·lo·he·khem	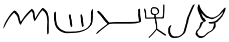	
in the presence	mip·pe·ne		Leviticus 19:32
of the elderly	se·vah	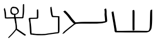	
You are to rise	ta·qum	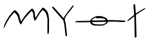	
honor	ve·ha·dar·ta		
	pe·ne	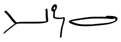	
the aged	za·qen	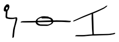	
and fear	ve·ya·re·ta		
your God	me·e·lo·he·kha		
I	a·nee	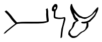	
am the LORD	YHVH		
When	ve·khee		Leviticus 19:33
resides	ya·gur		
with you	it·te·kha	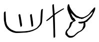	
a foreigner	ger		
in your land	be·ar·tse·khem		
you must not	lo		
oppress	to·w·nu		
him	o·to		

as native-born	ke·ez·rach		Leviticus 19:34
	mik·kem		
You must treat	yih·yeh	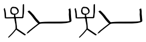	
	la·khem		
the foreigner	hag·ger		
living	hag·gar		
among you	it·te·khem		
and love	ve·a·hav·ta		
him	lo		
as yourself	ka·mo·w·kha		
for	kee	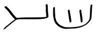	
foreigners	ge·reem	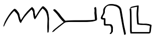	
you were	he·yee·tem	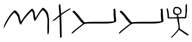	
in the land	be·e·rets		
of Egypt	mits·ra·yim	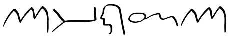	
I	a·nee	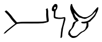	
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your God	e·lo·he·khem	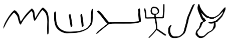	
You must not	lo		Leviticus 19:35
use	ta·a·su		
dishonest	a·vel		
measures	bam·mish·pat		
of length	bam·mid·dah		
weight	bam·mish·qal		
or volume	u·vam·me·su·rah		
scales	mo·ze·ne		Leviticus 19:36
honest	tse·deq	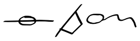	

weights	av·ne	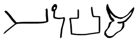	
[and]	tse·deq	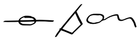	
ephah	e·phat	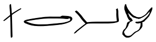	
an honest	tse·deq	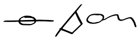	
hin	ve·heen	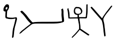	
[and] an honest	tse·deq	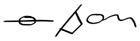	
You shall maintain	yih·yeh	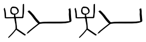	
	la·khem	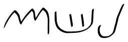	
I	a·nee	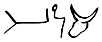	
am the LORD	YHVH	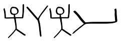	
your God	e·lo·he·khem	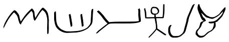	
who	a·sher	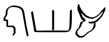	
brought	ho·w·tse·tee	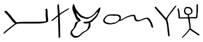	
you	et·khem	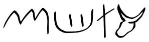	
out of the land	me·e·rets	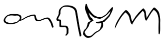	
of Egypt	mits·ra·yim	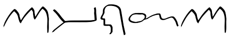	
You must keep	u·she·mar·tem	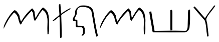	Leviticus 19:37
-	et	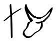	
all	kal	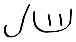	
My statutes	chuq·qo·tay	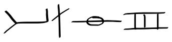	
-	ve·et	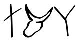	
and all	kal	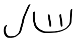	
My ordinances	mish·pa·tay	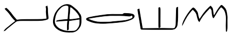	
and follow	va·a·see·tem	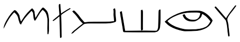	
them	o·tam	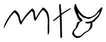	
I	a·nee	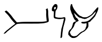	
am the LORD ”	YHVH	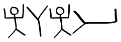	

said	vay·dab·ber	וידבר	Leviticus 20:1
Then the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
	ve·el	ואל	Leviticus 20:2
the Israelites	be·ne	בני	
	yis·ra·ʾēl	ישראל	
“ Tell	to·mar	תאמר	
‘ Any	eesh	איש	
	eesh	איש	
Israelite	mib·be·ne	מבני	
	yis·ra·el	ישראל	
or	u·min	ומן	
foreigner	hag·ger	הגר	
living	hag·gar	הגר	
in Israel	be·yis·ra·el	בישראל	
who	a·sher	אשר	
gives	yit·ten	יתן	
any of his children	miz·zar·o	מזרעו	
to Molech	lam·mo·lekh	למלך	
must be put to death	mo·wt	מות	
	yu·mat	יומת	
The people	am	עם	
of the land	ha·a·rets	הארץ	
are to stone	yir·ge·mu·hu	ירגמהו	
him	va·a·ven	באבן	

And I	va·a·nee		Leviticus 20:3
will set	et·ten		
-	et		
My face	pa·nay	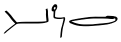	
man	ba·eesh	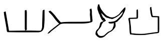	
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and cut him off	ve·hikh·rat·tee		
-	o·to		
from	miq·qe·rev	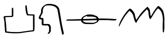	
his people	am·mo		
because	kee	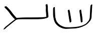	
his offspring	miz·zar·o		
by giving	na·tan	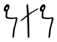	
to Molech	lam·mo·lekh		
	le·ma·an		
he has defiled	tam·me		
-	et		
My sanctuary	miq·da·shee	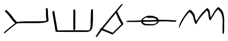	
and profaned	u·le·chal·lel	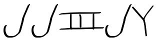	
-	et		
name	shem		
My holy	qad·shee		
And if	ve·im		Leviticus 20:4
ever hide	ha·lem		
	ya·lee·mu	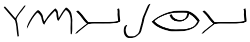	
the people	am		
of the land	ha·a·rets		

-	et		
their eyes	e·ne·hem	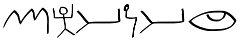	
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the man	ha·eesh	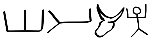	
who	ha·hu		
gives	be·tit·to		
one of his children	miz·zar·o		
to Molech	lam·mo·lekh		
and fail	le·vil·tee	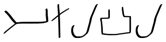	
to put to death	ha·meet	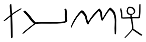	
-	o·to		
will set	ve·sam·tee		Leviticus 20:5
then I	a·nee	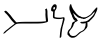	
-	et		
My face	pa·nay	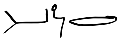	
man	ba·eesh	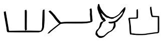	
against that	ha·hu		
and his family	u·ve·mish·pach·to	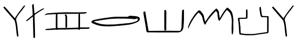	
and cut off	ve·hikh·rat·tee	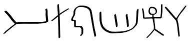	
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-	ve·et		
both him and all	kal		
in prostituting themselves	haz·zo·neem	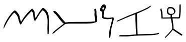	
who follow him	a·cha·raw	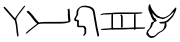	
	liz·no·wt	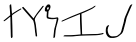	
with	a·cha·re	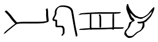	
Molech	ham·mo·lekh		

from among	miq·qe·rev	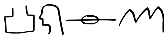	
their people	am·mam	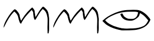	
Whoever	ve·han·ne·phesh	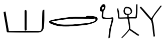	Leviticus 20:6
	a·sher	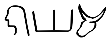	
turns	tiph·neh	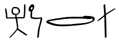	
to	el	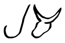	
mediums	ha·o·vot	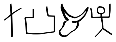	
	ve·el	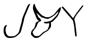	
or spiritists	hay·yid·de·o·neem	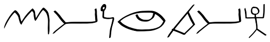	
to prostitute himself	liz·no·wt	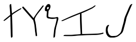	
with them	a·cha·re·hem	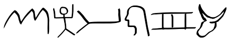	
I will also set	ve·na·tat·tee	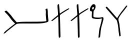	
	et	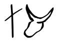	
My face	pa·nay	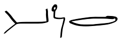	
against that person	ban·ne·phesh	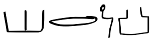	
	ha·hi·w	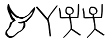	
and cut him off	ve·hikh·rat·tee	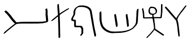	
-	o·to	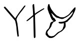	
from	miq·qe·rev	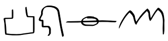	
his people	am·mo	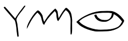	
Consecrate yourselves	ve·hit·qad·dish·tem	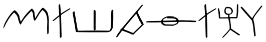	Leviticus 20:7
therefore, and be	wih·yee·tem	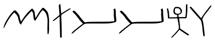	
holy	qe·do·sheem	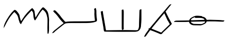	
because	kee	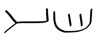	
I	a·nee	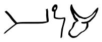	
am the LORD	YHVH	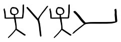	
your God	e·lo·he·khem	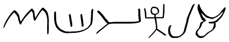	

And you shall keep	u·she·mar·tem	𐤅𐤔𐤌𐤓𐤕𐤌	Leviticus 20:8
-	et	𐤀𐤕	
My statutes	chuq·qo·tay	𐤇𐤒𐤕𐤉	
and practice them	va·a·see·tem	𐤅𐤏𐤔𐤉𐤕𐤌	
-	o·tam	𐤀𐤕𐤌	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
who sanctifies you	me·qad·dish·khem	𐤌𐤒𐤃𐤔𐤊𐤌	
If	kee	𐤊𐤉	Leviticus 20:9
anyone	eesh	𐤀𐤉𐤔	
	eesh	𐤀𐤉𐤔	
-	a·sher	𐤀𐤔𐤓	
curses	ye·qal·lel	𐤉𐤒𐤋𐤋	
-	et	𐤀𐤕	
his father	a·vee	𐤀𐤁𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
or mother	im·mo	𐤀𐤌𐤅	
he must be put to death	mo·wt	𐤌𐤅𐤕	
	yu·mat	𐤉𐤅𐤌𐤕	
his father	a·vee	𐤀𐤁𐤉𐤅	
or mother	ve·im·mo	𐤅𐤀𐤌𐤅	
He has cursed	qil·lel	𐤒𐤋𐤋	
his blood	da·maw	𐤃𐤌𐤉𐤅	
[shall be] upon him	bo	𐤁𐤅	
If a man	ve·eesh	𐤅𐤀𐤉𐤔	Leviticus 20:10
-	a·sher	𐤀𐤔𐤓	
commits adultery	yin·aph	𐤉𐤍𐤀𐤐	

with	et	𐤀𐤕	
wife —	e·shet	𐤀𐤔𐤕	
[another] man’s	eesh	𐤀𐤉𐤔	
-	a·sher	𐤀𐤔𐤓	
-	yin·aph	𐤉𐤍𐤀𐤐	
with	et	𐤀𐤕	
the wife	e·shet	𐤀𐤔𐤕	
of his neighbor —	re·e·hu	𐤓𐤏𐤄𐤅	
must surely	mo·wt	𐤌𐤅𐤕	
be put to death	yu·mat	𐤉𐤅𐤌𐤕	
both the adulterer	han·no·eph	𐤄𐤍𐤀𐤐	
and the adulteress	ve·han·no·a·phet	𐤅𐤄𐤍𐤀𐤐𐤕	
If a man	ve·eesh	𐤅𐤀𐤉𐤔	Leviticus 20:11
-	a·sher	𐤀𐤔𐤓	
lies	yish·kav	𐤉𐤔𐤊𐤁	
with	et	𐤀𐤕	
wife	e·shet	𐤀𐤔𐤕	
his father’s	a·vee	𐤀𐤁𐤉𐤅	
nakedness	er·vat	𐤏𐤓𐤅𐤕	
his father’s	a·vee	𐤀𐤁𐤉𐤅	
he has uncovered	gil·lah	𐤂𐤋𐤄	
must surely	mo·wt	𐤌𐤅𐤕	
be put to death	yu·me·tu	𐤉𐤅𐤌𐤕𐤅	
Both	she·ne·hem	𐤔𐤍𐤉𐤄𐤌	
their blood	de·me·hem	𐤃𐤌𐤉𐤄𐤌	
[is] upon them	bam	𐤁𐤌	
If a man	ve·eesh	𐤅𐤀𐤉𐤔	Leviticus 20:12

-	a·sher	𐤀𐤔𐤓	
lies	yish·kav	𐤉𐤔𐤊𐤁	
with	et	𐤀𐤕	
his daughter-in-law	kal·la·to	𐤊𐤋𐤕𐤅	
must surely	mo·wt	𐤌𐤅𐤕	
be put to death	yu·me·tu	𐤉𐤅𐤌𐤕𐤅	
both	she·ne·hem	𐤔𐤍𐤉𐤄𐤌	
perversely	te·vel	𐤕𐤁𐤋	
They have acted	a·su	𐤏𐤔𐤅	
their blood	de·me·hem	𐤃𐤌𐤉𐤄𐤌	
[is] upon them	bam	𐤁𐤌	
If a man	ve·eesh	𐤅𐤀𐤉𐤔	Leviticus 20:13
-	a·sher	𐤀𐤔𐤓	
lies	yish·kav	𐤉𐤔𐤊𐤁	
with	et	𐤀𐤕	
a man	za·khar	𐤆𐤊𐤓	
	mish·ke·ve	𐤌𐤔𐤊𐤁𐤉	
as with a woman	ish·shah	𐤀𐤔𐤄	
an abomination	to·w·e·vah	𐤕𐤅𐤏𐤁𐤄	
committed	a·su	𐤏𐤔𐤅	
they have both	she·ne·hem	𐤔𐤍𐤉𐤄𐤌	
They must surely	mo·wt	𐤌𐤅𐤕	
be put to death	yu·ma·tu	𐤉𐤅𐤌𐤕𐤅	
their blood	de·me·hem	𐤃𐤌𐤉𐤄𐤌	
[is] upon them	bam	𐤁𐤌	
If a man	ve·eesh	𐤅𐤀𐤉𐤔	Leviticus 20:14
-	a·sher	𐤀𐤔𐤓	

marries	yiq·qach	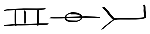	
-	et		
both a woman	ish·shah		
-	ve·et		
and her mother	im·mah		
is depraved	zim·mah	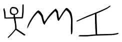	
it	hee		
in the fire	ba·esh		
must be burned	yis·re·phu		
and they	o·to		
Both he	ve·et·hen		
no	ve·lo		
so that there will be	tih·yeh	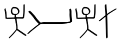	
depravity	zim·mah	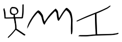	
among you	be·to·wkh·khem		
If a man	ve·eesh	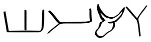	Leviticus 20:15
-	a·sher		
lies	yit·ten	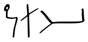	
carnally	she·kha·ve·to	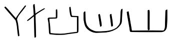	
with an animal	biv·he·mah		
he must be put to death	mo·wt		
	yu·mat		
And	ve·et		
the animal	hab·be·he·mah	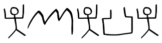	
you are also to kill	ta·ha·ro·gu	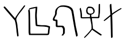	
If a woman	ve·ish·shah		Leviticus 20:16
-	a·sher		

approaches	tiq·rav	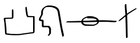	
	el		
any	kal		
animal	be·he·mah	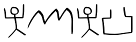	
to mate	le·riv·ah		
with it	o·tah		
you must kill	ve·ha·rag·ta	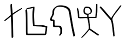	
both	et		
the woman	ha·ish·shah		
and	ve·et		
the animal	hab·be·he·mah		
They must surely	mo·wt		
be put to death	yu·ma·tu		
their blood	de·me·hem	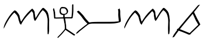	
[is] upon them	bam		
If a man	ve·eesh	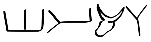	Leviticus 20:17
-	a·sher		
marries	yiq·qach	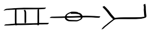	
-	et		
his sister	a·cho·to	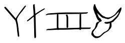	
whether the daughter	bat		
of his father	a·vee	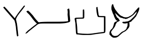	
or	o		
-	vat		
of his mother	im·mo	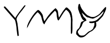	
and they have sexual relations	ve·ra·ah		
	et		

	er·va·tah		
	ve·hee	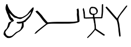	
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	et		
	er·va·to		
is a disgrace	che·sed		
it	hu		
They must be cut off	ve·nikh·re·tu	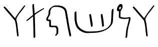	
in the sight	le·e·ne	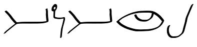	
of	be·ne	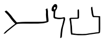	
their people	am·mam		
the nakedness	er·vat		
of his sister	a·cho·to	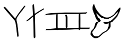	
He has uncovered	gil·lah	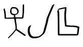	
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he shall bear	yis·sa	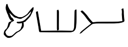	
If a man	ve·eesh	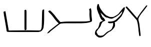	Leviticus 20:18
-	a·sher	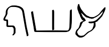	
lies	yish·kav	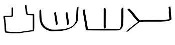	
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woman	ish·shah	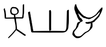	
a menstruating	da·vah		
and has sexual relations with her	ve·gil·lah		
-	et		
-	er·va·tah		
-	et		
the source of her flow	me·qo·rah	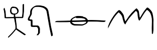	

he has exposed	he·e·rah		
and she	ve·hee	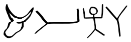	
has uncovered	gil·le·tah		
-	et		
the source	me·qo·wr	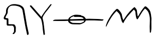	
of her blood	da·me·ha	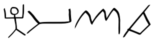	
of them must be cut off	ve·nikh·re·tu	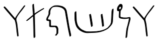	
Both	she·ne·hem	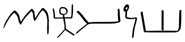	
from among	miq·qe·rev	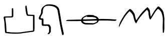	
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have sexual relations with	ve·er·vat		Leviticus 20:19
the sister	a·cho·wt	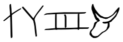	
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-	va·a·cho·wt	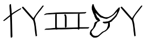	
or your father	a·vee·kha	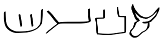	
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	te·gal·leh		
for	kee	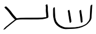	
-	et		
one’s own kin	she·e·ro		
it is exposing	he·e·rah		
their iniquity	a·wo·nam		
both shall bear	yis·sa·u		
If a man	ve·eesh	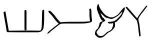	Leviticus 20:20
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lies	yish·kav	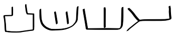	
with	et		

his uncle’s wife	do·da·to		
the nakedness	er·vat		
of his uncle	do·do	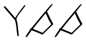	
he has uncovered	gil·lah	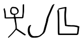	
their sin	chet·am		
They will bear	yis·sa·u		
childless	a·ree·reem	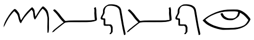	
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If a man	ve·eesh	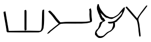	Leviticus 20:21
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marries	yiq·qach	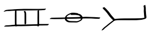	
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wife	e·shet	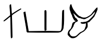	
his brother’s	a·chee	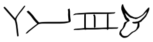	
is an act of impurity	nid·dah	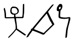	
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of his brother	a·chee	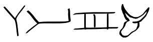	
He has uncovered	gil·lah	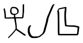	
childless	a·ree·reem	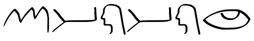	
they shall be	yih·yu		
You are therefore to keep	u·she·mar·tem		Leviticus 20:22
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all	kal	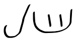	
My statutes	chuq·qo·tay	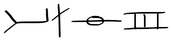	
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and	kal	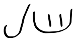	

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-	va·a·see·tem	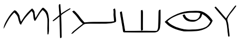	
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will not	ve·lo		
vomit you out	ta·qee	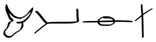	
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so that the land	ha·a·rets		
where	a·sher		
I	a·nee	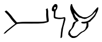	
am bringing	me·vee	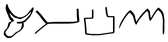	
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follow	te·le·khu	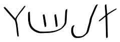	
the statutes	be·chuq·qot	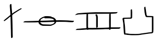	
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I	a·nee	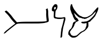	
am driving out	me·shal·le·ach	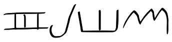	
before you	mip·pe·ne·khem	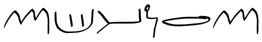	
Because	kee	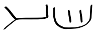	
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all	kal	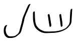	
these things	el·leh	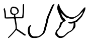	
they did	a·su		

I abhorred	va·a·quts	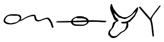	
them	bam		
But I have told	va·o·mar		Leviticus 20:24
you	la·khem		
that you	at·tem		
will inherit	tee·re·shu	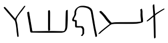	
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will give	et·te·nen·nah	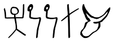	
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as an inheritance —	la·re·shet	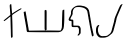	
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flowing	za·vat	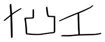	
with milk	cha·lav	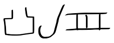	
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I	a·nee	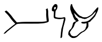	
am the LORD	YHVH		
your God	e·lo·he·khem	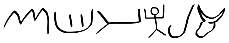	
who	a·sher		
has set you apart	hiv·dal·tee		
-	et·khem		
from	min		
the peoples	ha·am·meem		
You are therefore to distinguish	ve·hiv·dal·tem		Leviticus 20:25
between	ben	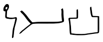	

animals	hab·be·he·mah		
clean	hat·te·ho·rah		
and unclean	lat·te·me·ah	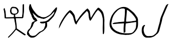	
and	u·ven	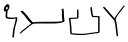	
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-	hat·ta·me		
-	lat·ta·hor		
Do not	ve·lo		
become contaminated	te·shaq·qe·tsu	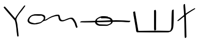	
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by any animal	bab·be·he·mah		
or bird	u·va·o·wph		
or by anything	u·ve·khol	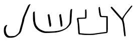	
that	a·sher		
crawls	tir·mos		
on the ground	ha·a·da·mah		
I have set these	a·sher		
apart	hiv·dal·tee		
for you	la·khem		
as unclean	le·tam·me		
You are to be	wih·yee·tem	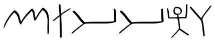	Leviticus 20:26
to Me	lee	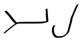	
holy	qe·do·sheem	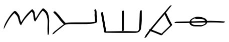	
because	kee	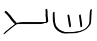	
am holy	qa·do·wosh		
I	a·nee	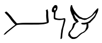	

the LORD	YHVH		
and I have set you apart	va·av·dil	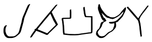	
-	et·khem		
from	min		
the nations	ha·am·meem		
to be	lih·yo·wt	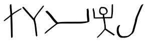	
My own	lee	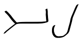	
A man	ve·eesh	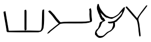	Leviticus 20:27
or	o		
a woman	ish·shah		
	kee	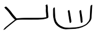	
who is	yih·yeh	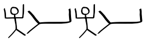	
	va·hem		
a medium	o·wv		
or	o		
spiritist	yid·de·o·nee		
must surely	mo·wt		
be put to death	yu·ma·tu		
	ba·e·ven		
They shall be stoned	yir·ge·mu		
-	o·tam		
their blood	de·me·hem	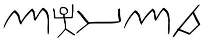	
[is] upon them ’”	bam		
said	vay·yo·mer		Leviticus 21:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		

“ Speak	e·mor	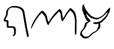	
to	el		
the priests	hak·ko·ha·neem	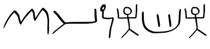	
sons	be·ne	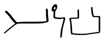	
Aaron’s	a·ha·ron		
and tell	ve·a·mar·ta	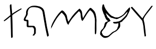	
them [that]	a·le·hem	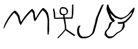	
for a dead person	le·ne·phesh		
[a priest] is not	lo		
to defile himself	yit·tam·ma		
among his people	be·am·maw		
except	kee	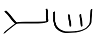	Leviticus 21:2
	im		
family —	lish·e·ro		
for his immediate	haq·qa·rov	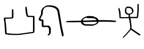	
	e·law	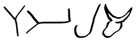	
his mother	le·im·mo		
father	u·le·a·vee		
son	ve·liv·no		
daughter	u·le·vit·to		
or brother	u·le·a·chee	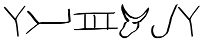	
sister	ve·la·a·cho·to		Leviticus 21:3
or his unmarried	hab·be·tu·lah		
who is near	haq·qe·ro·w·vah	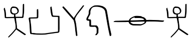	
to him	e·law	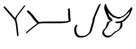	
since	a·sher	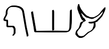	
no	lo		

she has	ha·ye·tah	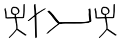	
husband	le·eesh		
-	lah		
-	yit·tam·ma		
He is not	lo		Leviticus 21:4
to defile himself	yit·tam·ma		
for those related to him by marriage	ba·al		
	be·am·maw		
and so profane himself	le·he·chal·lo	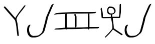	
Priests must not	lo		Leviticus 21:5
make bald	yiq·re·chah	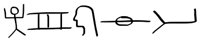	
	qa·re·chah		
spots on their heads	be·ro·sham		
shave off the edges	u·phe·at		
of their beards	ze·qa·nam	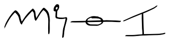	
	lo		
	ye·gal·le·chu	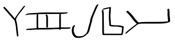	
in their bodies	u·viv·sa·ram		
	lo		
or make	yis·re·tu	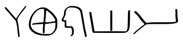	
cuts	sa·ra·tet		
holy	qe·do·sheem	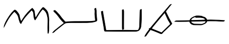	Leviticus 21:6
They must be	yih·yu	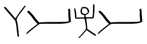	
to their God	le·lo·he·hem		
and not	ve·lo		
profane	ye·chal·le·lu	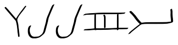	
the name	shem	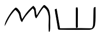	

of their God	e·lo·he·hem	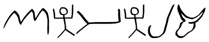	
Because	kee	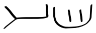	
-	et		
the offerings made by fire	ish·she	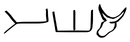	
to the LORD	YHVH		
the food	le·chem	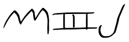	
of their God	e·lo·he·hem	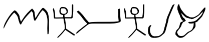	
they	hem	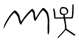	
present	maq·ree·vim	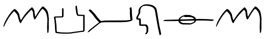	
they must be	ve·ha·yu	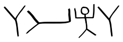	
holy	qo·desh	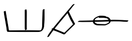	
a woman	ish·shah		Leviticus 21:7
by prostitution	zo·nah	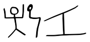	
defiled	va·cha·la·lah	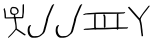	
[A priest] must not	lo		
marry	yiq·qa·chu	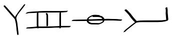	
	ve·ish·shah		
divorced	ge·ru·shah		
by her husband	me·ee·shah	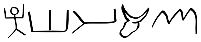	
or	lo		
-	yiq·qa·chu	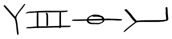	
for	kee	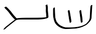	
is holy	qa·dosh	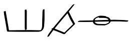	
[the priest]	hu		
to his God	le·lo·haw		
You are to regard him as holy	ve·qid·dash·to		Leviticus 21:8
since	kee	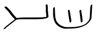	

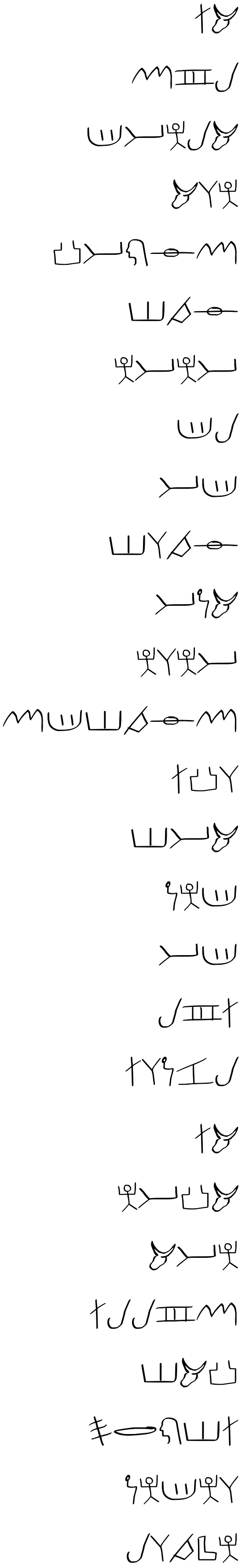

-	et	
the food	le·chem	
of your God	e·lo·he·kha	
he	hu	
presents	maq·reev	
holy	qa·dosh	
He shall be	yih·yeh	
to you	lakh	
because	kee	
am holy —	qa·do·wosh	
I	a·nee	
the LORD	YHVH	
I who set you apart	me·qad·dish·khem	
daughter	u·vat	Leviticus 21:9
	eesh	
a priest’s	ko·hen	
If	kee	
defiles herself	te·chel	
by prostituting herself	liz·no·wt	
-	et	
her father	a·vee·ha	
she	hee	
profanes	me·chal·le·let	
in the fire	ba·esh	
she must be burned	tis·sa·reph	
The priest	ve·hak·ko·hen	Leviticus 21:10
who is highest	hag·ga·do·wl	

among his brothers	me·e·chaw	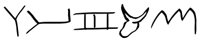	
who	asher		
poured	yu·tsaq		
on	al		
his head	ro·sho		
oil	she·men		
has had the anointing	ham·mish·chah		
and has been ordained	u·mil·le		
-	et		
-	ya·do	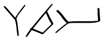	
to wear	lil·bosh		
-	et		
the priestly garments	hab·be·ga·deem		
-	et		
his hair	ro·sho		
must not {let}	lo		
hang loose	yiph·ra		
his garments	u·ve·ga·daw		
	lo		
or tear	yiph·rom		
-	ve·al		Leviticus 21:11
near any	kal		
body	naph·shot		
dead	met		
He must not	lo		
go	ya·vo	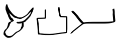	

even for his father	le·a·vee		
or mother	u·le·im·mo		
he must not	lo		
defile himself	yit·tam·ma		
-	u·min		Leviticus 21:12
-	ham·miq·dash	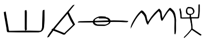	
He must not	lo		
leave	ye·tse		
	ve·lo		
or desecrate	ye·chal·lel	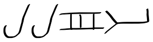	
-	et		
the sanctuary	miq·dash	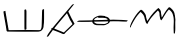	
of his God	e·lo·haw		
for	kee	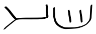	
the consecration	ne·zer		
oil	she·men		
of the anointing	mish·chat	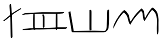	
of his God	e·lo·haw		
is on him	a·law	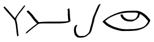	
I	a·nee	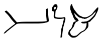	
am the LORD	YHVH		
he	ve·hu		Leviticus 21:13
The woman	ish·shah		
must be a virgin	viv·tu·le·ha		
marries	yiq·qach	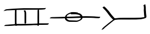	
a widow	al·ma·nah	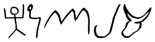	Leviticus 21:14
a divorced woman	u·ge·ru·shah		

or one defiled	va·cha·la·lah	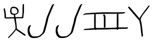	
by prostitution	zo·nah		
-	et		
-	el·leh	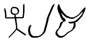	
He is not	lo		
to marry	yiq·qach	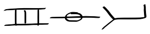	
	kee	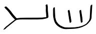	
	im		
a virgin	be·tu·lah		
from his own people	me·am·maw		
He is to marry	yiq·qach	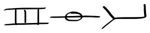	
	ish·shah		
so that he does not	ve·lo		Leviticus 21:15
defile	ye·chal·lel	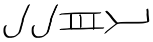	
his offspring	zar·o		
among his people	be·am·maw		
for	kee	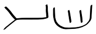	
I	a·nee	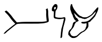	
am the LORD	YHVH		
who sanctifies him ”	me·qad·de·sho		
said	vay·dab·ber	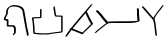	Leviticus 21:16
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor		
“ Say	dab·ber		Leviticus 21:17
to	el		

Aaron	a·ha·ron	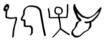	
-	le·mor	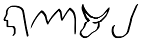	
-	eesh	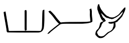	
of your descendants	miz·zar·a·kha	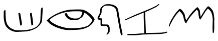	
‘ For the generations to come	le·do·ro·tam	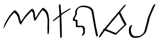	
who	a·sher	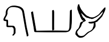	
has	yih·yeh	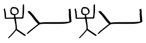	
	vo	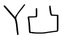	
a physical defect	mum	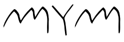	
none	lo	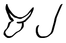	
may approach	yiq·rav	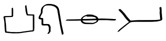	
to offer	le·haq·reev	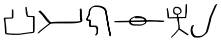	
the food	le·chem	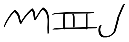	
of his God	e·lo·haw	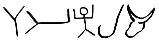	
-	kee	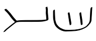	Leviticus 21:18
No	khal	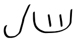	
man	eesh	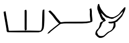	
who	a·sher	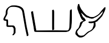	
	bo	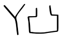	
has any defect	mum	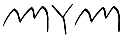	
	lo	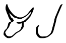	
may approach —	yiq·rav	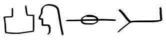	
no man	eesh	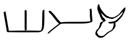	
who is blind	iw·ver	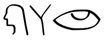	
or	o	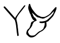	
lame	phis·se·ach	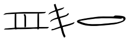	
	o	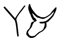	

disfigured	cha·rum	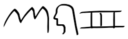	
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deformed	sa·ru·a		
	o		Leviticus 21:19
no man	eesh	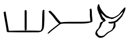	
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has	yih·yeh	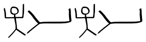	
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a broken	she·ver	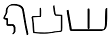	
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	she·ver	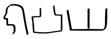	
hand	yad	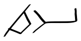	
or	o		Leviticus 21:20
who is a hunchback	gib·ben		
or	o		
dwarf	daq	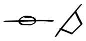	
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defect	te·val·lul	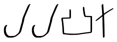	
who has an eye	be·e·no	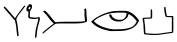	
or	o		
a festering rash	ga·rav		
	o		
scabs	yal·le·phet		
	o		
a crushed	me·ro·w·ach		
testicle	a·shekh		

No	kal	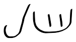	Leviticus 21:21
	eesh	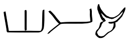	
who	a·sher		
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has a defect	mum		
descendant	miz·ze·ra		
of Aaron	a·ha·ron	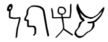	
the priest	hak·ko·hen		
	lo		
shall approach	yig·gash		
to present	le·haq·reev	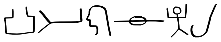	
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the offerings made by fire	ish·she	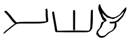	
to the LORD	YHVH		
[Since] he has a defect	mum		
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-	et		
the food	le·chem	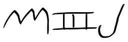	
of his God	e·lo·haw		
he is not	lo		
to come near	yig·gash		
to offer	le·haq·reev	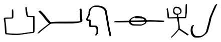	
food	le·chem	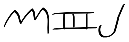	Leviticus 21:22
of his God	e·lo·haw		
the most	miq·qa·de·she	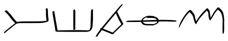	
holy	haq·qo·da·sheem		
as well as	u·min		

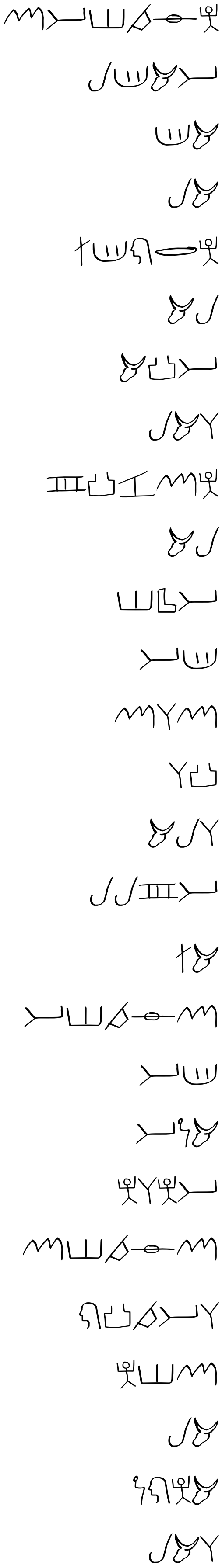

the holy [food]	haq·qo·da·sheem	
He may eat	yo·khel	
but	akh	Leviticus 21:23
near	el	
the veil	hap·pa·ro·khet	
he must not	lo	
go	ya·vo	
	ve·el	
the altar	ham·miz·be·ach	
	lo	
or approach	yig·gash	
because	kee	
he has a defect	mum	
	bo	
-	ve·lo	
so as not to desecrate	ye·chal·lel	
-	et	
My sanctuaries	miq·da·shay	
For	kee	
I	a·nee	
am the LORD	YHVH	
who sanctifies them ’”	me·qad·de·sham	
told	vay·dab·ber	Leviticus 21:24
Moses	mo·sheh	
this to	el	
Aaron	a·ha·ron	
and to	ve·el	

and his sons	ba·naw	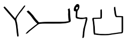	
	ve·el		
all	kal		
the Israelites	be·ne	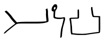	
	yis·ra·el		
said	vay·dab·ber	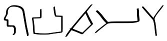	Leviticus 22:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	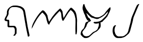	
“ Tell	dab·ber		Leviticus 22:2
	el		
Aaron	a·ha·ron	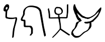	
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and his sons	ba·naw	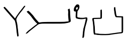	
to treat with respect	ve·yin·na·ze·ru	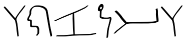	
the sacred offerings	miq·qa·de·she	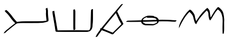	
that the Israelites	ve·ne	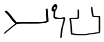	
	yis·ra·el	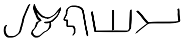	
so that they do not	ve·lo		
profane	ye·chal·le·lu	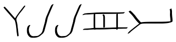	
-	et		
name	shem		
My holy	qad·shee		
	a·sher		
-	hem	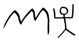	
have consecrated to Me	maq·di·sheem		

	lee	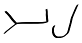	
I	a·nee	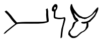	
am the LORD	YHVH	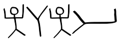	
Tell	e·mor	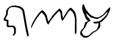	Leviticus 22:3
them [that]	a·le·hem	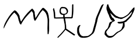	
for the generations to come	le·do·ro·te·khem	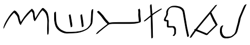	
if any	kal	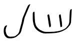	
-	eesh	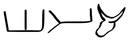	
	a·sher	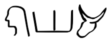	
approaches	yiq·rav	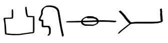	
-	mik·kal	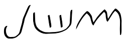	
of [their] descendants	zar·a·khem	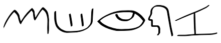	
	el	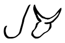	
the sacred offerings	haq·qo·da·sheem	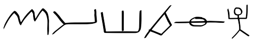	
that	a·sher	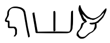	
consecrate	yaq·dee·shu	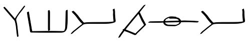	
the Israelites	ve·ne	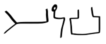	
	yis·ra·el	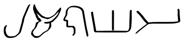	
to the LORD	la·YHVH	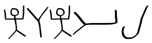	
in a state of uncleanness	ve·tum·a·to	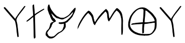	
	a·law	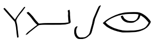	
must be cut off	ve·nikh·re·tah	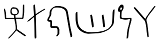	
person	han·ne·phesh	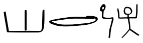	
that	ha·hi·w	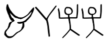	
from My presence	mil·le·pha·nay	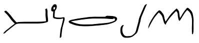	
I	a·nee	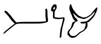	

am the LORD	YHVH		
	eesh	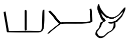	Leviticus 22:4
	eesh	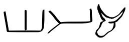	
If a descendant	miz·ze·ra		
of Aaron	a·ha·ron	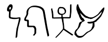	
	ve·hu		
has a skin disease	tsa·ru·a		
or	o		
a discharge	zav		
the sacred offerings	baq·qo·da·sheem		
	lo		
he may not eat	yo·khal		
until	ad		
-	a·sher		
he is clean	yit·har	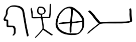	
Whoever touches	ve·han·no·ge·a		
anything	be·khal		
defiled	te·me		
by a corpse	ne·phesh		
or	o		
by a man	eesh	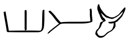	
who	a·sher		
has	te·tse		
	mim·men·nu	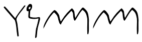	
an emission	shikh·vat	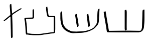	
of semen	za·ra		
or	o		Leviticus 22:5

whoever	eesh	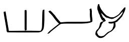	
-	a·sher		
touches	yig·ga		
a	be·khal		
crawling creature	she·rets		
-	a·sher		
-	yit·ma		
	lo		
or	o		
a person	ve·a·dam		
that	a·sher		
makes him unclean	yit·ma		
	lo		
whatever	le·khol		
the uncleanness may be —	tum·a·to		
the man	ne·phesh		Leviticus 22:6
who	a·sher		
touches	tig·ga		
any of these	bo		
will remain unclean	ve·ta·me·ah		
until	ad		
evening	ha·a·rev		
He must not	ve·lo		
eat	yo·khal		
from	min		
the sacred offerings	haq·qo·da·sheem		
unless	kee	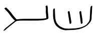	

	im	אם	
he has bathed	ra·chats	רחץ	
himself	be·sa·ro	בשרו	
with water	bam·ma·yim	במים	
has set	u·va	ובא	Leviticus 22:7
When the sun	hash·she·mesh	השמש	
he will become clean	ve·ta·her	וטהר	
and then	ve·a·char	ואחר	
he may eat	yo·khal	יאכל	
from	min	מן	
the sacred offerings	haq·qo·da·sheem	הקדשים	
for	kee	כי	
are his food	lach·mo	לחמו	
they	hu	הוא	
anything found dead	ne·ve·lah	נבלה	Leviticus 22:8
or torn by wild animals	u·te·re·phah	וטרפה	
He must not	lo	לא	
eat	yo·khal	יאכל	
which would make him unclean	le·ta·me·ah	לטמאה	
	vah	בה	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
[The priests] must keep	ve·sha·me·ru	ושמרו	Leviticus 22:9
-	et	את	
My charge	mish·mar·tee	משמרתי	
lest	ve·lo	ולא	

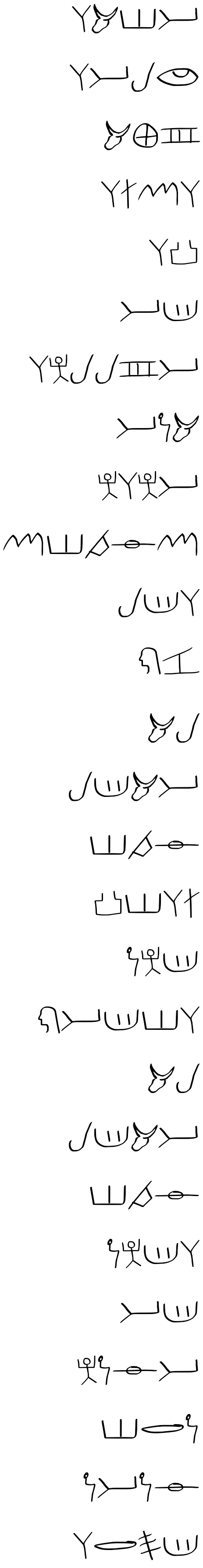

they bear	yis·u	
-	a·law	
the guilt	chet	
and die	u·me·tu	
	vo	
because	kee	
they profane it	ye·chal·le·lu·hu	
I	a·nee	
am the LORD	YHVH	
who sanctifies them	me·qad·de·sham	
one	ve·khal	Leviticus 22:10
outside [a priest's family]	zar	
No	lo	
may eat	yo·khal	
the sacred offering	qo·desh	
may the guest	to·wo·shav	
of a priest	ko·hen	
or his hired hand	ve·sa·kheer	
nor	lo	
eat	yo·khal	
[it]	qo·desh	
a priest	ve·kho·hen	Leviticus 22:11
But if	kee	
buys	yiq·neh	
a slave	ne·phesh	
with	qin·yan	
his own money	kas·po	

that [slave]	hu	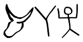	
may eat	yo·khal	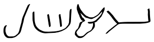	
	bo	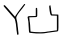	
is born	vee·leed	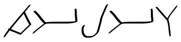	
in his household	be·to	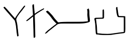	
or if [a slave]	hem	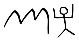	
-	yo·khe·lu	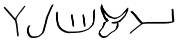	
his food	ve·lach·mo	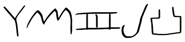	
daughter	u·vat	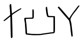	Leviticus 22:12
the priest’s	ko·hen	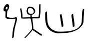	
If	kee	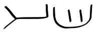	
is married	tih·yeh	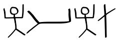	
to a man	le·eesh	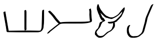	
other [than a priest]	zar	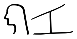	
she	hee	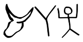	
contributions	bit·ru·mat	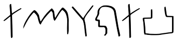	
of the sacred	haq·qo·da·sheem	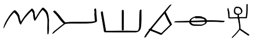	
is not	lo	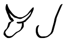	
to eat	to·khel	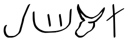	
daughter	u·vat	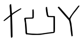	Leviticus 22:13
a priest’s	ko·hen	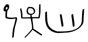	
But if	kee	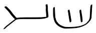	
becomes	tih·yeh	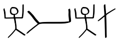	
widowed	al·ma·nah	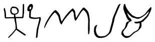	
or divorced	u·ge·ru·shah	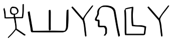	
children	ve·ze·ra	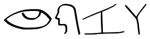	
with no	en	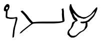	

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house	bet	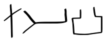	
her father’s	a·vee·ha	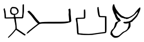	
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food	mil·le·chem	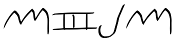	
her father’s	a·vee·ha	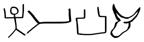	
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anyone	ve·eesh	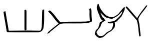	Leviticus 22:14
If	kee	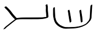	
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a sacred offering	qo·desh	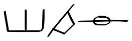	
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to	a·law	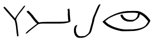	
its value and give	ve·na·tan	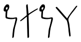	
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the sacred offering	haq·qo·desh	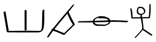	
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profane	ye·chal·le·lu	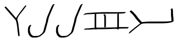	
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the sacred offerings	qa·de·she		
[that] the Israelites	be·ne	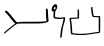	
	yis·ra·el	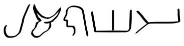	
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present	ya·ree·mu	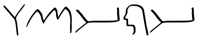	
to the LORD	la·YHVH	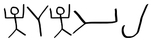	
and thus to bear	ve·his·see·u	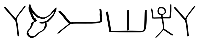	Leviticus 22:16
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for guilt	ash·mah	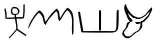	
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the sacred offerings	qa·de·she·hem	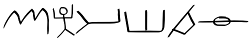	
For	kee	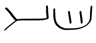	
I	a·nee	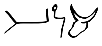	
am the LORD	YHVH	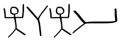	
who sanctifies them ”	me·qad·de·sham		
said	vay·dab·ber	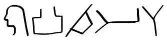	Leviticus 22:17
Then the LORD	YHVH	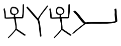	
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Moses	mo·sheh	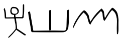	
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and all	kal	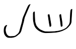
the Israelites	be·ne	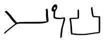
	yis·ra·el	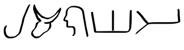
and tell	ve·a·mar·ta	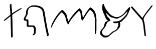
them	a·le·hem	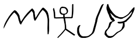
‘ Any man	eesh	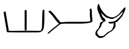
	eesh	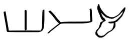
the house	mib·bet	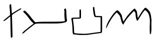
of Israel	yis·ra·el	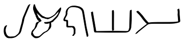
of	u·min	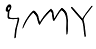
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who	a·sher	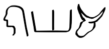
presents	yaq·reev	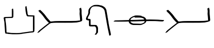
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whether to fulfill a vow	nid·re·hem	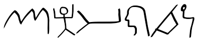
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-	a·sher	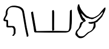
	yaq·ree·vu	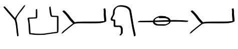
to the LORD	la·YHVH	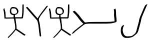
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in order for it to be accepted on your behalf	lir·tso·ne·khem		Leviticus 22:19
must offer an unblemished	ta·meem	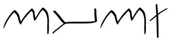	
male	za·khar	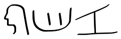	
from the cattle	bab·ba·qar	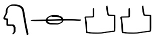	
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or goats	u·va·iz·zeem	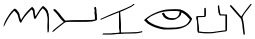	
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present	taq·ree·vu	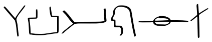	
because	kee	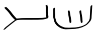	
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be	yih·yeh	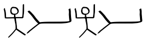	
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a man	ve·eesh	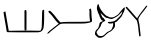	Leviticus 22:21
When	kee	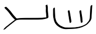	
presents	yaq·reev	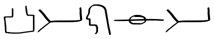	
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a peace offering	she·la·meem		
to the LORD	la·YHVH	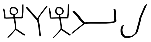	
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as a freewill offering	lin·da·vah	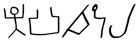	
from the herd	bab·ba·qar	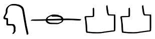	
or	o	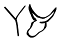	
flock	vats·tson	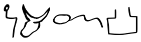	
without blemish	ta·meem	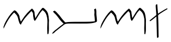	
it must be	yih·yeh	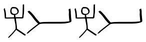	
to be acceptable	le·ra·tso·wn	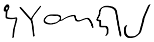	
-	kal	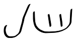	
[or] defect	mum	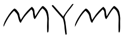	
-	lo	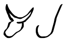	
	yih·yeh	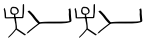	
	bo	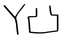	
that is blind	aw·ve·ret	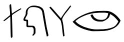	Leviticus 22:22
or	o	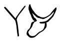	
injured	sha·vur	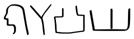	
or	o	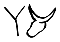	
maimed	cha·ruts	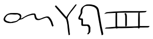	
	o	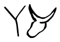	
anything with a running sore	yab·be·let	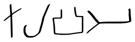	
	o	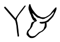	
a festering rash	ga·rav	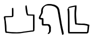	
	o	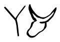	
or a scab	yal·le·phet	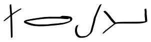	
You are not	lo	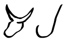	
to present	taq·ree·vu	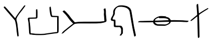	
[any animal]	el·leh	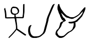	
to the LORD	la·YHVH	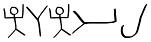	

as an offering made by fire	ve·ish·sheh		
you must not	lo		
put	tit·te·nu	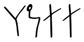	
any of these	me·hem		
on	al		
the altar	ham·miz·be·ach	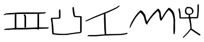	
to the LORD	la·YHVH	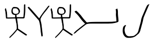	
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or sheep	va·seh		
that has a deformed	sa·ru·a		
or stunted limb	ve·qa·lut	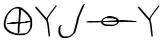	
as a freewill offering	ne·da·vah	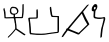	
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-	o·to		
in fulfillment of a vow	u·le·ne·der	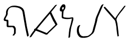	
but it is not	lo		
acceptable	ye·ra·tseh		
[an animal whose testicles are] bruised	u·ma·ukh		Leviticus 22:24
crushed	ve·kha·tut		
torn	ve·na·tuq		
or cut	ve·kha·rut	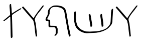	
You are not	lo		
to present	taq·ree·vu	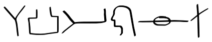	
to the LORD	la·YHVH	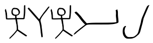	
in your land	u·ve·ar·tse·khem		
you are not to	lo		

sacrifice them	ta·a·su		
-	u·mee·yad	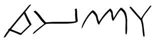	Leviticus 22:25
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shall present	taq·ree·vu	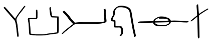	
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food	le·chem	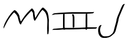	
to your God	e·lo·he·khem	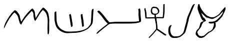	
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such [animal]	el·leh	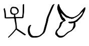	
because	kee	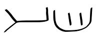	
they are deformed	ma·she·cha·tam	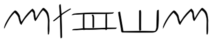	
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	bam	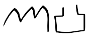	
They will not	lo		
be accepted	ye·ra·tsu		
on your behalf	la·khem		
said	vay·dab·ber	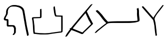	Leviticus 22:26
Then the LORD	YHVH	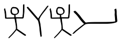	
to	el		
Moses	mo·sheh		
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“ When	kee	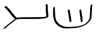	
is born	yiw·va·led	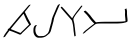	
it must remain	ve·ha·yah	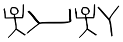	
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days	ya·meem	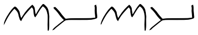	
with	ta·chat	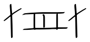	
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day	u·mee·yo·wm	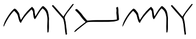	
From the eighth	hash·she·mee·nee	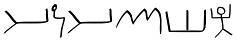	
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it will be acceptable	ye·ra·tseh		
as an offering	le·qa·re·ban	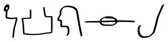	
made by fire	ish·sheh		
to the LORD	la·YHVH	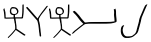	
an ox	ve·sho·wr		Leviticus 22:28
or	o		
a sheep	seh	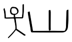	
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as its young	be·no	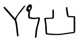	
But you must not	lo		
slaughter	tish·cha·tu	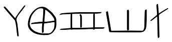	
day	be·yo·wm	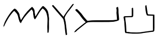	
on the same	e·chad	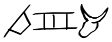	
When	ve·khee		Leviticus 22:29

you sacrifice	tiz·be·chu		
offering	ze·vach		
a thank	to·w·dah		
to the LORD	la·YHVH	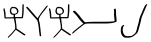	
so that it may be acceptable on your behalf	lir·tso·ne·khem		
offer it	tiz·ba·chu		
day	bay·yo·wm	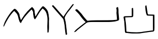	Leviticus 22:30
that same	ha·hu		
It must be eaten	ye·a·khel		
Do not	lo		
leave	to·w·tee·ru	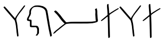	
any of it	mim·men·nu	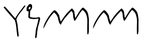	
until	ad		
morning	bo·qer	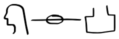	
I	a·nee	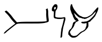	
am the LORD	YHVH		
You are to keep	u·she·mar·tem		Leviticus 22:31
My commandments	mits·wo·tay		
and practice	va·a·see·tem	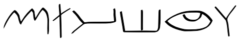	
them	o·tam		
I	a·nee	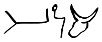	
am the LORD	YHVH		
You must not	ve·lo		Leviticus 22:32
profane	te·chal·le·lu	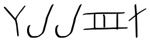	
-	et		
name	shem		

My holy	qad·shee		
I must be acknowledged as holy	ve·niq·dash·tee		
among	be·to·wkh		
the Israelites	be·ne	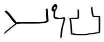	
	yis·ra·el	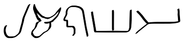	
I	a·nee	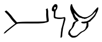	
am the LORD	YHVH		
who sanctifies you	me·qad·dish·khem		
who brought you out	ham·mo·w·tsee		Leviticus 22:33
-	et·khem		
of the land	me·e·rets		
of Egypt	mits·ra·yim	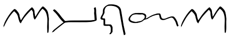	
to be	lih·yo·wt	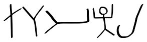	
your	la·khem		
God	le·lo·heem		
I	a·nee	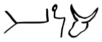	
am the LORD ”	YHVH		
said	vay·dab·ber	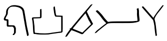	Leviticus 23:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	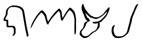	
“ Speak	dab·ber		Leviticus 23:2
to	el		
the Israelites	be·ne	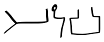	
	yis·ra·el	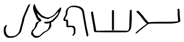	

and say	ve·a·mar·ta	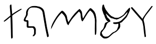	
to them	a·le·hem	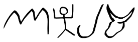	
the feasts	mo·w·a·de	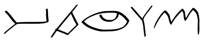	
of the LORD	YHVH	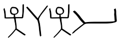	
that	a·sher	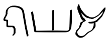	
you are to proclaim	tiq·re·u	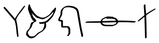	
-	o·tam	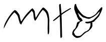	
assemblies	miq·ra·e	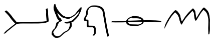	
as sacred	qo·desh	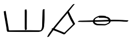	
‘ These	el·leh	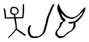	
are	hem	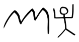	
My appointed feasts	mo·w·a·day	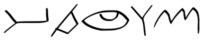	
For six	she·shet	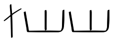	Leviticus 23:3
days	ya·meem	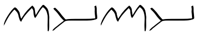	
may be done	te·a·seh	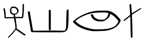	
work	me·la·khah	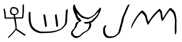	
day	u·vay·yo·wm	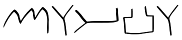	
but the seventh	hash·she·vee·ee	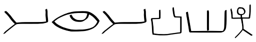	
is a Sabbath	shab·bat	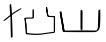	
of complete rest	shab·ba·to·wn	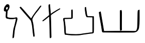	
assembly	miq·ra	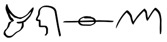	
a day of sacred	qo·desh	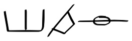	
any	kal	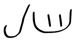	
work	me·la·khah	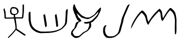	
You must not	lo	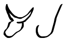	
do	ta·a·su	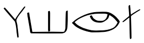	
is a Sabbath	shab·bat	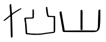	

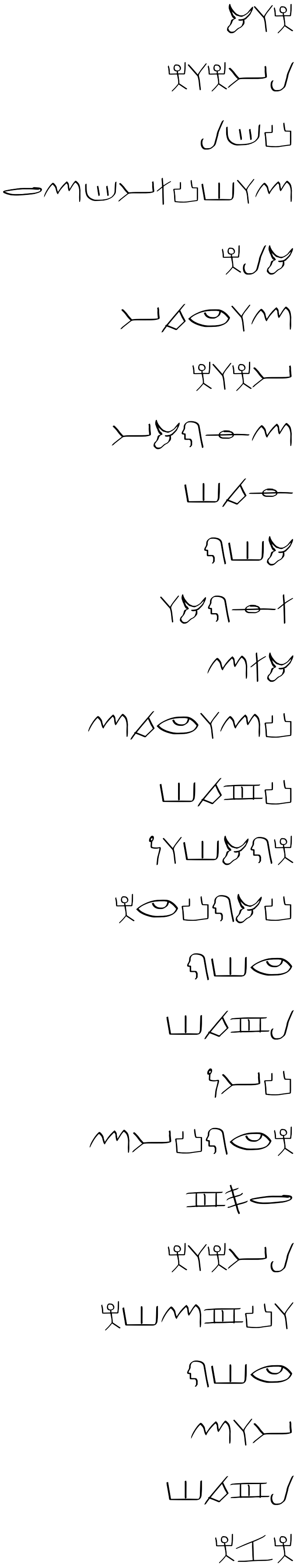

it	hee	
to the LORD	la·YHVH	
wherever	be·khol	
you live	mo·wo·she·vo·te·khem	
These	el·leh	Leviticus 23:4
appointed feasts	mo·w·a·de	
are the LORD’s	YHVH	
assemblies	miq·ra·e	
the sacred	qo·desh	
-	a·sher	
you are to proclaim	tiq·re·u	
-	o·tam	
at their appointed times	be·mo·w·a·dam	
month	ba·cho·desh	Leviticus 23:5
of the first	ha·ri·sho·wn	
on the fourteenth	be·ar·ba·ah	
	a·sar	
day	la·cho·desh	
begins at	ben	
twilight	ha·ar·ba·yim	
The Passover	pe·sach	
to the LORD	la·YHVH	
On the fifteenth	u·va·cha·mish·shah	Leviticus 23:6
	a·sar	
day	yo·wm	
month [begins]	la·cho·desh	
of the same	haz·zeh	

the Feast	chag	חג	
of Unleavened Bread	ham·mats·tso·wt	המצות	
to the LORD	la·YHVH	ליהוה	
For seven	shiv·at	שבעת	
days	ya·meem	ימים	
unleavened bread	mats·tso·wt	מצות	
you must eat	to·khe·lu	תאכלו	
day	bay·yo·wm	ביום	Leviticus 23:7
On the first	ha·ri·sho·wn	הראשון	
assembly	miq·ra	מקרא	
a sacred	qo·desh	קדש	
you are to hold	yih·yeh	יהיה	
	la·khem	לכם	
any	kal	כל	
work	me·le·khet	מלאכת	
regular	a·vo·dah	עבדה	
you are not	lo	לא	
to do	ta·a·su	תעשו	
you are to present	ve·hiq·rav·tem	והקרבתם	Leviticus 23:8
an offering made by fire	ish·sheh	אשה	
to the LORD	la·YHVH	ליהוה	
For seven	shiv·at	שבעת	
days	ya·meem	ימים	
day	bay·yo·wm	ביום	
On the seventh	hash·she·vee·ee	השביעי	
assembly	miq·ra	מקרא	
there shall be a sacred	qo·desh	קדש	

any	kal	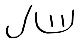	
work ’”	me·le·khet		
regular	a·vo·dah		
you must not	lo		
do	ta·a·su		
said	vay·dab·ber	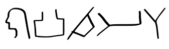	Leviticus 23:9
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor		
“ Speak	dab·ber		Leviticus 23:10
to	el		
the Israelites	be·ne	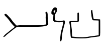	
	yis·ra·el		
and say	ve·a·mar·ta	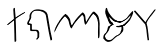	
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‘ When	kee	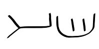	
you enter	ta·vo·u		
	el		
the land	ha·a·rets		
that	a·sher	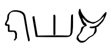	
I	a·nee	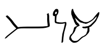	
am giving	no·ten		
you	la·khem		
and you reap	u·qe·tsar·tem		
-	et		
its harvest	qe·tsee·rah		

you are to bring	va·ha·ve·tem		
-	et		
a sheaf	o·mer		
of the firstfruits	re·sheet		
of your harvest	qe·tsee·re·khem	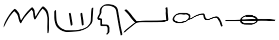	
to	el		
the priest	hak·ko·hen		
And he shall wave	ve·he·neeph	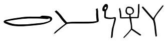	Leviticus 23:11
-	et		
the sheaf	ha·o·mer		
before	liph·ne		
the LORD	YHVH		
so that it may be accepted on your behalf	lir·tso·ne·khem		
on the day after	mim·ma·cho·rat	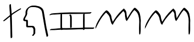	
the Sabbath	hash·shab·bat		
is to wave it	ye·nee·phen·nu	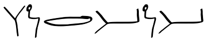	
the priest	hak·ko·hen		
you shall offer	va·a·see·tem	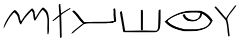	Leviticus 23:12
On the day	be·yo·wm	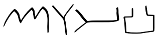	
you wave	ha·nee·phe·khem		
-	et		
the sheaf	ha·o·mer		
lamb	ke·ves		
without blemish	ta·meem	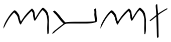	
a year-old	ben		
	she·na·to	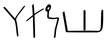	

as a burnt offering	le·o·lah	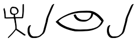	
to the LORD	la·YHVH	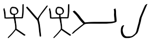	
along with its grain offering	u·min·cha·to	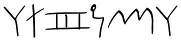	Leviticus 23:13
of two-tenths of an ephah	she·ne	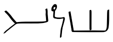	
	es·ro·neem	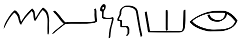	
of fine flour	so·let	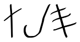	
mixed	be·lu·lah	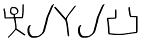	
with oil —	vash·she·men	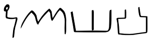	
an offering made by fire	ish·sheh	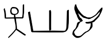	
to the LORD	la·YHVH	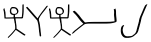	
aroma —	re·ach	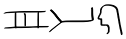	
a pleasing	nee·cho·ach	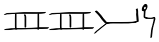	
and its drink offering	ve·nis·koh	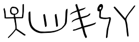	
of wine	ya·yin	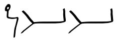	
of a quarter	re·vee·it	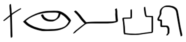	
hin	ha·heen	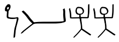	
any bread	ve·le·chem	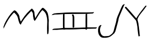	Leviticus 23:14
or roasted	ve·qa·lee	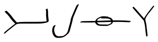	
or new grain	ve·khar·mel	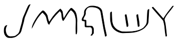	
You must not	lo	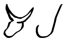	
eat	to·khe·lu	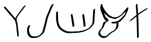	
until	ad	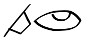	
very	e·tsem	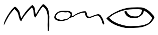	
day	hay·yo·wm	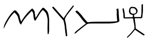	
the	haz·zeh	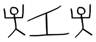	
-	ad	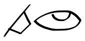	

you have brought	ha·vee·a·khem		
this	et		
offering	qa·re·ban	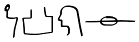	
to your God	e·lo·he·khem	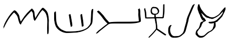	
statute	chuq·qat	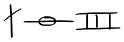	
This is to be a permanent	o·w·lam		
for the generations to come	le·do·ro·te·khem	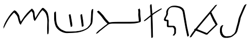	
wherever	be·khol		
you live	mo·she·vo·te·khem	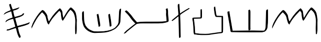	
you are to count off	u·se·phar·tem		Leviticus 23:15
	la·khem		
From the day after	mim·ma·cho·rat		
the Sabbath	hash·shab·bat		
the day	mee·yo·wm	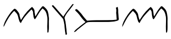	
you brought	ha·vee·a·khem		
-	et		
the sheaf	o·mer		
of the wave offering	hat·te·nu·phah		
seven	she·va		
weeks	shab·ba·to·wt		
full	te·mee·mot	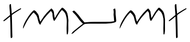	
	tih·ye·nah	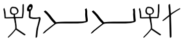	
until	ad		Leviticus 23:16
the day after	mim·ma·cho·rat		
Sabbath	hash·shab·bat		
the seventh	hash·she·vee·it	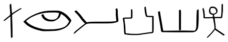	
You shall count off	tis·pe·ru		

fifty	cha·mish·sheem	חמשים	
days	yo·wm	יום	
and then present	ve·hiq·rav·tem	והקרבתם	
grain	min·chah	מנחה	
an offering of new	cha·da·shah	חדשה	
to the LORD	la·YHVH	ליהוה	
from your dwellings	mim·mo·wo·she·vo·te·khem	ממושבתיכם	Leviticus 23:17
Bring	ta·vee·u	תביאו	
loaves of bread	le·chem	לחם	
as a wave offering	te·nu·phah	תנופה	
two	ta·yim	שתים	
[each made] from two-tenths of an ephah	she·ne	שני	
	es·ro·neem	עשרנים	
of fine flour	so·let	סלת	
	tih·ye·nah	תהיינה	
with leaven	cha·mets	חמץ	
baked	te·a·phe·nah	תאפינה	
as the firstfruits	bik·ku·reem	בכורים	
to the LORD	la·YHVH	ליהוה	
you are to present	ve·hiq·rav·tem	והקרבתם	Leviticus 23:18
Along with	al	על	
the bread	hal·le·chem	הלחם	
seven	shiv·at	שבעת	
male lambs	ke·va·seem	כבשים	
unblemished	te·mee·mim	תמימם	
a year old	be·ne	בני	

	sha·nah	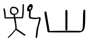	
young bull	u·phar		
	ben		
	ba·qar	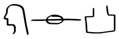	
one	e·chad	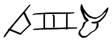	
rams	ve·e·lim	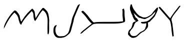	
and two	she·na·yim	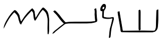	
They will be	yih·yu		
a burnt offering	o·lah		
to the LORD	la·YHVH	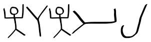	
together with their grain offerings	u·min·cha·tam	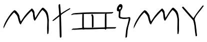	
and drink offerings —	ve·nis·ke·hem		
an offering made by fire	ish·sheh		
aroma	re·ach	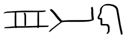	
a pleasing	nee·cho·ach	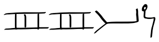	
to the LORD	la·YHVH	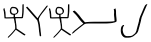	
You shall also prepare	va·a·see·tem	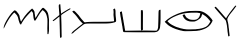	Leviticus 23:19
male goat	se·eer		
	iz·zeem	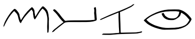	
one	e·chad	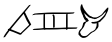	
as a sin offering	le·chat·tat	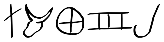	
and two	u·she·ne	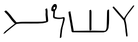	
male lambs	khe·va·seem	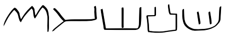	
a year old	be·ne	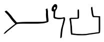	
	sha·nah	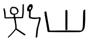	
	le·ze·vach	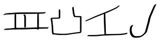	

as a peace offering	she·la·meem		
is to wave	ve·he·neeph	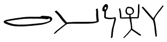	Leviticus 23:20
The priest	hak·ko·hen		
[the lambs]	o·tam		
together with	al		
the bread	le·chem	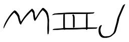	
of the firstfruits	hab·bik·ku·reem		
as a wave offering	te·nu·phah	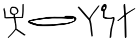	
before	liph·ne		
the LORD	YHVH		
-	al		
The bread and the two	she·ne	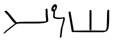	
lambs	ke·va·seem	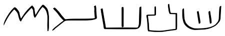	
holy	qo·desh	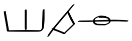	
shall be	yih·yu		
to the LORD	la·YHVH	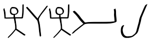	
for the priest	lak·ko·hen		
you are to proclaim	u·qe·ra·tem		Leviticus 23:21
same	be·e·tsem	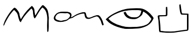	
day	hay·yo·wm	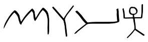	
On that	haz·zeh		
assembly	miq·ra	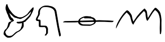	
a sacred	qo·desh	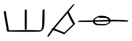	
	yih·yeh	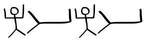	
and	la·khem		
any	kal	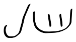	
regular work	me·le·khet		

	a·vo·dah	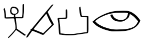	
you must not	lo		
do	ta·a·su		
statute	chuq·qat	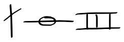	
This is to be a permanent	o·w·lam		
wherever	be·khal		
you live	mo·wo·she·vo·te·khem		
for the generations to come	le·do·ro·te·khem	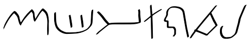	
When you reap	u·ve·quts·re·khem		Leviticus 23:22
-	et		
the harvest	qe·tseer		
of your land	ar·tse·khem		
do not	lo		
all the way	te·khal·leh	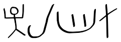	
to the edges	pe·at		
of your field	sa·de·kha		
reap	be·quts·re·kha		
the gleanings	ve·le·qet	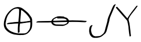	
of your harvest	qe·tsee·re·kha		
	lo		
or gather	te·laq·qet	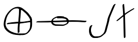	
for the poor	le·a·nee		
and the foreign resident	ve·lag·ger	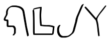	
Leave	ta·a·zov	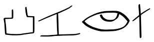	
them	o·tam		
I	a·nee	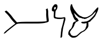	

am the LORD	YHVH		
your God '"	e·lo·he·khem	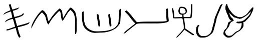	
said	vay·dab·ber		Leviticus 23:23
The LORD also	YHVH		
to	el		
Moses	mo·sheh	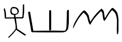	
	le·mor		
" Speak	dab·ber	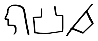	Leviticus 23:24
to	el		
the Israelites	be·ne	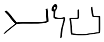	
	yis·ra·el	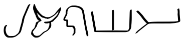	
[and] say	le·mor		
month	ba·cho·desh	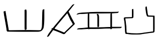	
of the seventh	hash·she·vee·ee	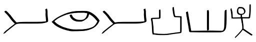	
' On the first	be·e·chad		
day	la·cho·desh	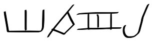	
you are to have	yih·yeh	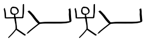	
	la·khem		
a day of rest	shab·ba·to·wn		
announced	zikh·ro·wn		
by [trumpet] blasts	te·ru·ah		
assembly	miq·ra	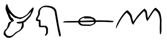	
a sacred	qo·desh	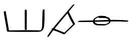	
any	kal	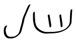	Leviticus 23:25
regular work	me·le·khet		
	a·vo·dah		
You must not	lo		

do	ta·a·su	תעשו	
but you are to present	ve·hiq·rav·tem	והקרבתם	
an offering made by fire	ish·sheh	אשה	
to the LORD ’”	la·YHVH	ליהוה ס	
said	vay·dab·ber	וידבר	Leviticus 23:26
Again the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“	akh	אך	Leviticus 23:27
The tenth	be·a·so·wr	בעשור	
month	la·cho·desh	לחדש	
seventh	hash·she·vee·ee	השביעי	
day of this	haz·zeh	הזה	
is the Day	yo·wm	יום	
of Atonement	hak·kip·pu·reem	הכפרים	
	hu	הוא	
assembly	miq·ra	מקרא	
a sacred	qo·desh	קדש	
You shall hold	yih·yeh	יהיה	
	la·khem	לכם	
and humble	ve·in·nee·tem	ועניתם	
-	et	את	
yourselves	naph·sho·te·khem	נפשתיכם	
and present	ve·hiq·rav·tem	והקרבתם	
an offering made by fire	ish·sheh	אשה	

to the LORD	la·YHVH	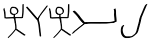	
any	ve·khal		Leviticus 23:28
work	me·la·khah		
you are not	lo		
to do	ta·a·su		
	be·e·tsem		
day	hay·yo·wm	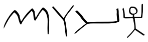	
On this	haz·zeh		
for	kee	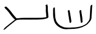	
is the Day	yo·wm		
of Atonement	kip·pu·reem	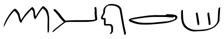	
it	hu		
when atonement is made	le·khap·per	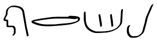	
for you	a·le·khem	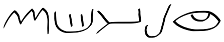	
before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·khem	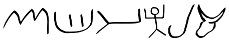	
If	kee	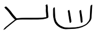	Leviticus 23:29
anyone	khal	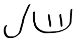	
	han·ne·phesh		
-	a·sher		
does not	lo		
humble himself	te·un·neh		
	be·e·tsem	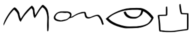	
day	hay·yo·wm	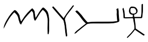	
on this	haz·zeh		
he must be cut off	ve·nikh·re·tah	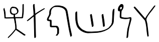	

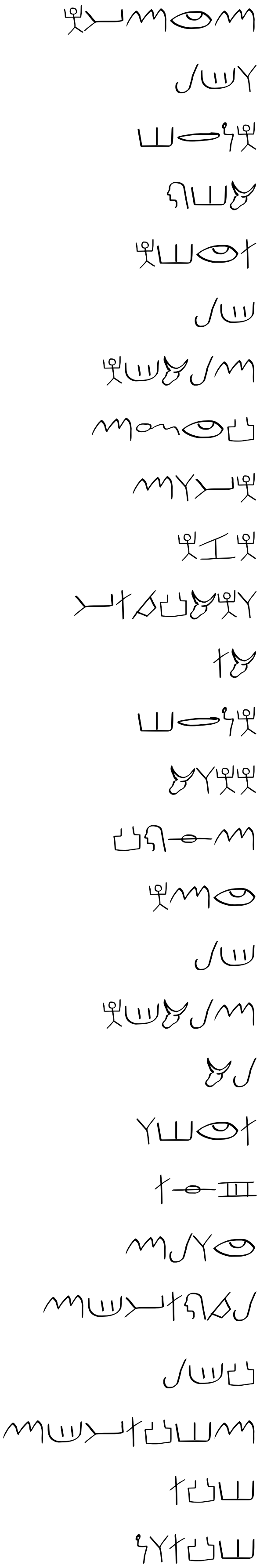

from his people	me·am·me·ha	
anyone	ve·khal	Leviticus 23:30
	han·ne·phesh	
who	a·sher	
does	ta·a·seh	
any	kal	
work	me·la·khah	
	be·e·tsem	
day	hay·yo·wm	
on this	haz·zeh	
I will destroy	ve·ha·a·vad·tee	
-	et	
-	han·ne·phesh	
	ha·hi·w	
from among	miq·qe·rev	
his people	am·mah	
any	kal	Leviticus 23:31
work {at all}	me·la·khah	
You are not	lo	
to do	ta·a·su	
statute	chuq·qat	
This is a permanent	o·w·lam	
for the generations to come	le·do·ro·te·khem	
wherever	be·khol	
you live	mo·she·vo·te·khem	
will be a Sabbath	shab·bat	Leviticus 23:32
of complete rest	shab·ba·to·wn	

It	hu		
for you	la·khem		
and you shall humble	ve·in·nee·tem	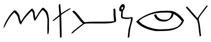	
-	et		
yourselves	naph·sho·te·khem		
of the ninth	be·tish·ah		
day of the month	la·cho·desh	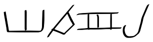	
From the evening	ba·e·rev		
the following evening	me·e·rev		
until	ad		
	e·rev		
you are to keep	tish·be·tu		
your Sabbath ”	shab·bat·te·khem		
said	vay·dab·ber	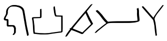	Leviticus 23:33
And the LORD	YHVH		
to	el		
Moses	mo·sheh	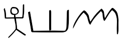	
	le·mor	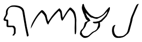	
“ Speak	dab·ber		Leviticus 23:34
to	el		
the Israelites	be·ne	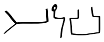	
	yis·ra·el	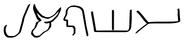	
[and] say	le·mor		
‘ On the fifteenth	ba·cha·mish·shah	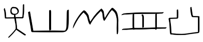	
	a·sar		
day	yo·wm		
month	la·cho·desh	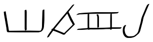	

seventh	hash·she·vee·ee	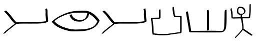	
of the	haz·zeh		
the Feast	chag	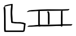	
of Tabernacles	has·suk·ko·wt	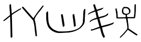	
and it continues for seven	shiv·at		
days	ya·meem	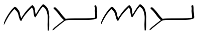	
to the LORD [begins]	la·YHVH	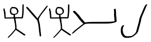	
day	bay·yo·wm	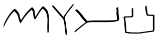	Leviticus 23:35
On the first	ha·ri·sho·wn		
assembly	miq·ra	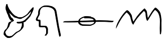	
[there shall be] a sacred	qo·desh	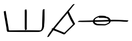	
any	kal	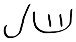	
regular work	me·le·khet		
	a·vo·dah	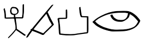	
You must not	lo		
do	ta·a·su		
For seven	shiv·at		Leviticus 23:36
days	ya·meem	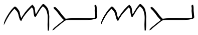	
you are to present	taq·ree·vu	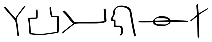	
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	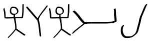	
day	bay·yo·wm	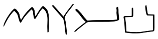	
On the eighth	hash·she·mee·nee	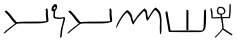	
assembly	miq·ra	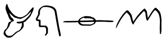	
a sacred	qo·desh	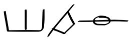	
you are to hold	yih·yeh	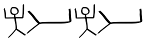	

	la·khem	
and present	ve·hiq·rav·tem	
an offering made by fire	ish·sheh	
to the LORD	la·YHVH	
a solemn assembly	a·tse·ret	
It [is]	hee	
any	kal	
regular work	me·le·khet	
	a·vo·dah	
you must not	lo	
do	ta·a·su	
These	el·leh	Leviticus 23:37
appointed feasts	mo·w·a·de	
are the LORD’s	YHVH	
which	a·sher	
you are to proclaim	tiq·re·u	
-	o·tam	
assemblies	miq·ra·e	
as sacred	qo·desh	
for presenting	le·haq·reev	
offerings by fire	ish·sheh	
to the LORD —	la·YHVH	
burnt offerings	o·lah	
and grain offerings	u·min·chah	
sacrifices	ze·vach	
and drink offerings	u·ne·sa·kheem	
each on	de·var	

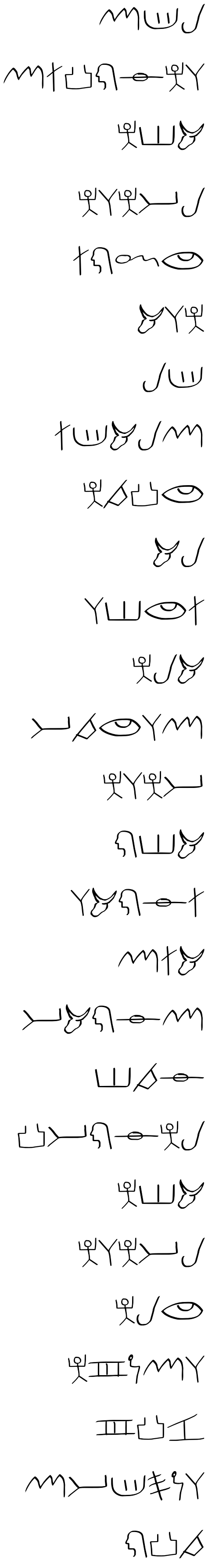

its designated	yo·wm		
day	be·yo·w·mo		
[These offerings are] in addition to	mil·le·vad	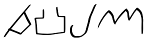	Leviticus 23:38
Sabbaths	shab·be·tot		
the offerings for the LORD’s	YHVH		
	u·mil·le·vad	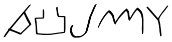	
[and in addition] to your gifts	mat·te·no·w·te·khem	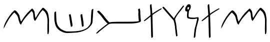	
	u·mil·le·vad	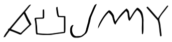	
to all	kal		
your vow offerings	nid·re·khem	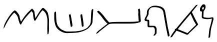	
	u·mil·le·vad	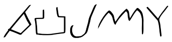	
and to all	kal	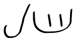	
the freewill offerings	nid·vo·w·te·khem	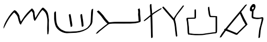	
-	a·sher		
you give	tit·te·nu	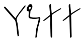	
to the LORD	la·YHVH	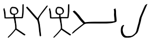	
-	akh		Leviticus 23:39
On the fifteenth	ba·cha·mish·shah	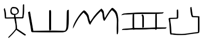	
	a·sar		
day	yo·wm		
month	la·cho·desh	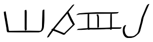	
of the seventh	hash·she·vee·ee	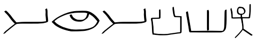	
after you have gathered	be·a·se·pe·khem		
-	et		
the produce	te·vu·at		
of the land	ha·a·rets		

you are to celebrate	ta·chog·gu	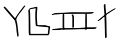	
-	et		
a feast	chag	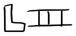	
to the LORD	YHVH		
for seven	shiv·at		
days	ya·meem	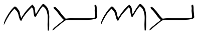	
day	bay·yo·wm	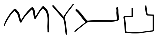	
on the first	ha·ri·sho·wn		
There shall be complete rest	shab·ba·to·wn	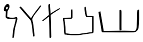	
day	u·vay·yo·wm	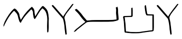	
on the eighth	hash·she·mee·nee	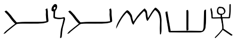	
and [also]	shab·ba·to·wn	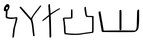	
you are to gather	u·le·qach·tem	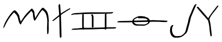	Leviticus 23:40
	la·khem		
day	bay·yo·wm	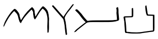	
On the first	ha·ri·sho·wn		
the fruit	pe·ree		
trees	ets		
of majestic	ha·dar		
the branches	kap·pot	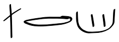	
of palm trees	te·ma·reem	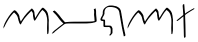	
and the boughs	va·a·naph		
trees	ets		
of leafy	a·vot	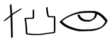	
and of willows	ve·ar·ve		
of the brook	na·chal	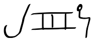	
And you are to rejoice	u·se·mach·tem		

before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·khem	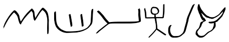	
for seven	shiv·at		
days	ya·meem	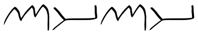	
You are to celebrate	ve·chag·go·tem	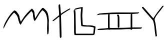	Leviticus 23:41
this	o·to		
as a feast	chag	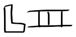	
to the LORD	la·YHVH	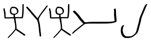	
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days	ya·meem	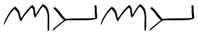	
each year	bash·sha·nah		
statute	chuq·qat	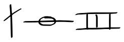	
This is a permanent	o·w·lam		
for the generations to come	le·do·ro·te·khem	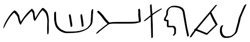	
month	ba·cho·desh	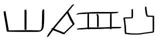	
in the seventh	hash·she·vee·ee	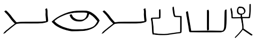	
you are to celebrate	ta·chog·gu	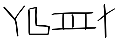	
it	o·to		
in booths	bas·suk·kot		Leviticus 23:42
You are to dwell	te·she·vu		
for seven	shiv·at		
days	ya·meem	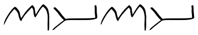	
All	kal	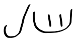	
the native-born	ha·ez·rach		
of Israel	be·yis·ra·el		
must dwell	ye·she·vu	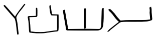	

in booths	bas·suk·kot		
so that	le·ma·an		Leviticus 23:43
may know	ye·de·u		
your descendants	do·ro·te·khem	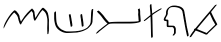	
that	kee	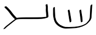	
in booths	vas·suk·ko·wt	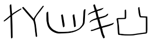	
dwell	ho·wo·shav·tee		
-	et		
I made the Israelites	be·ne	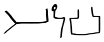	
	yis·ra·el	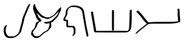	
when I brought them out	be·ho·w·tsee·ee		
-	o·w·tam		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
I	a·nee	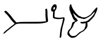	
am the LORD	YHVH		
your God ’”	e·lo·he·khem	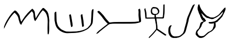	
announced	vay·dab·ber		Leviticus 23:44
So Moses	mo·sheh		
-	et		
the appointed [feasts]	mo·a·de		
of the LORD	YHVH		
to	el		
the Israelites	be·ne	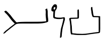	
	yis·ra·el		
said	vay·dab·ber	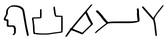	Leviticus 24:1
Then the LORD	YHVH		

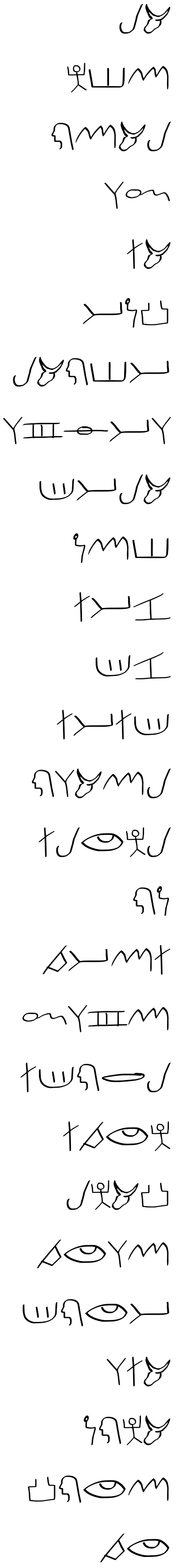

to	el	
Moses	mo·sheh	
	le·mor	
“ Command	tsaw	Leviticus 24:2
-	et	
the Israelites	be·ne	
	yis·ra·el	
to bring	ve·yiq·chu	
you	e·le·kha	
oil	she·men	
olives	za·yit	
pure	zakh	
of pressed	ka·teet	
for the light	lam·ma·o·wr	
burning	le·ha·a·lot	
to keep the lamps	ner	
continually	ta·meed	
Outside	mi·chuts	Leviticus 24:3
the veil	le·pha·ro·khet	
of the Testimony	ha·e·dut	
in the Tent	be·o·hel	
of Meeting	mo·w·ed	
is to tend	ya·a·rokh	
the lamps	o·to	
Aaron	a·ha·ron	
from evening	me·e·rev	
until	ad	

morning	bo·qer	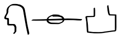	
before	liph·ne		
the LORD	YHVH		
continually	ta·meed		
statute	chuq·qat	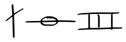	
This is to be a permanent	o·w·lam		
for the generations to come	le·do·ro·te·khem	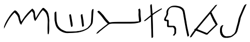	
on	al		Leviticus 24:4
lampstand	ham·me·no·rah	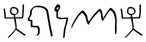	
the pure [gold]	hat·te·ho·rah		
He shall tend	ya·a·rokh		
-	et		
the lamps	han·ne·ro·wt		
before	liph·ne		
the LORD	YHVH		
continually	ta·meed	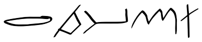	
You are also to take	ve·la·qach·ta	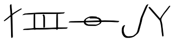	Leviticus 24:5
fine flour	so·let		
and bake	ve·a·phee·ta		
-	o·tah		
twelve	she·tem	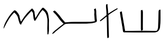	
	es·reh		
loaves	chal·lo·wt	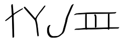	
two-tenths of an ephah	she·ne	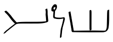	
	es·ro·neem		
using	yih·yeh		

loaf	ha·chal·lah	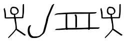	
for each	ha·e·chat		
and set	ve·sam·ta		Leviticus 24:6
them	o·w·tam		
in two	she·ta·yim	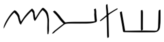	
rows —	ma·a·ra·kho·wt		
six	shesh		
per row —	ham·ma·a·ra·khet		
on	al		
the table	hash·shul·chan	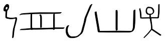	
of pure gold	hat·ta·hor		
before	liph·ne		
the LORD	YHVH		
And you are to place	ve·na·ta·ta	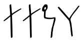	Leviticus 24:7
near	al		
each row	ham·ma·a·re·khet		
frankincense	le·vo·nah	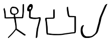	
pure	zak·kah	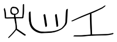	
so that it may serve	ve·ha·ye·tah	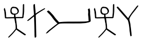	
for the bread	lal·le·chem	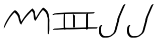	
as a memorial portion	le·az·ka·rah	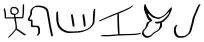	
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	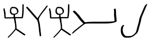	
Every Sabbath day	be·yo·wm	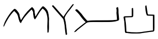	Leviticus 24:8
	hash·shab·bat		
	be·yo·wm	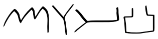	
	hash·shab·bat		

the bread is to be set out	ya·ar·khen·nu		
before	liph·ne		
the LORD	YHVH		
	ta·meed		
	me·et		
	be·ne	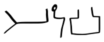	
on behalf of the Israelites	yis·ra·el	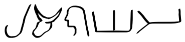	
covenant	be·reet	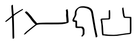	
as a permanent	o·w·lam		
It belongs to	ve·ha·ye·tah	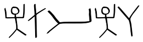	Leviticus 24:9
Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
who are to eat	va·a·kha·lu·hu		
place	be·ma·qo·wm		
it in a holy	qa·dosh	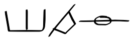	
for	kee	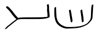	
a most	qo·desh	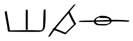	
holy [part]	qa·da·sheem	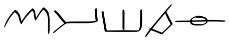	
it [is]	hu		
to him	lo		
of the offerings made by fire	me·ish·she		
to the LORD —	YHVH		
[his] portion	chaq	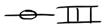	
forever ”	o·w·lam	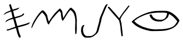	
went out	vay·ye·tse	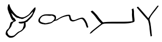	Leviticus 24:10
Now the son	ben		

mother	ish·shah	אשה	
of an Israelite	yis·re·e·leet	ישראלית	
	ve·hu	והוא	
	ben	בן	
father	eesh	איש	
and an Egyptian	mits·ree	מצרי	
among	be·to·wkh	בתוך	
	be·ne	בני	
the Israelites	yis·ra·el	ישראל	
and a fight broke out	vay·yin·na·tsu	וינצו	
in the camp	bam·ma·cha·neh	במחנה	
[between him]	ben	בן	
	hay·yis·re·e·leet	הישראלית	
-	ve·eesh	ואיש	
and an Israelite	hay·yis·re·e·lee	הישראלי	
blasphemed	vay·yiq·qov	ויקב	Leviticus 24:11
The son	ben	בן	
woman	ha·ish·shah	האשה	
of the Israelite	hay·yis·re·e·leet	הישראלית	
	et	את	
the Name	hash·shem	השם	
with a curse	vay·qal·lel	ויקלל	
So they brought	vay·ya·vee·u	ויביאו	
him	o·to	אתו	
to	el	אל	
Moses	mo·sheh	משה	
name	ve·shem	ושם	

(His mother’s	im·mo		
was Shelomith	she·lo·meet		
daughter	bat		
of Dibri	div·ree		
of the tribe	le·mat·teh		
of Dan)	dan		
They placed him	vay·yan·nee·chu·hu	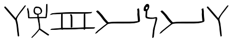	Leviticus 24:12
in custody	bam·mish·mar		
should be made clear	liph·rosh	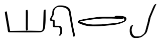	
to them	la·hem		
	al		
until the will	pee		
of the LORD	YHVH		
said	vay·dab·ber	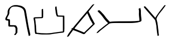	Leviticus 24:13
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	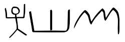	
	le·mor		
“ Take	ho·w·tse		Leviticus 24:14
-	et		
the blasphemer	ham·qal·lel	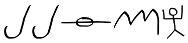	
-	el		
outside	mi·chuts	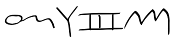	
the camp	lam·ma·cha·neh		
lay	ve·sa·me·khu		
and have all	khal	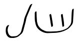	
who heard	hash·sho·me·eem		

him	et		
their hands	ye·de·hem	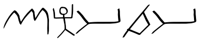	
on	al		
his head	ro·sho		
stone	ve·ra·ge·mu		
him	o·to		
then have the whole	kal	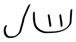	
assembly	ha·e·dah		
-	ve·el		Leviticus 24:15
the Israelites	be·ne	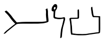	
	yis·ra·el	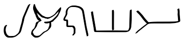	
And you are to tell	te·dab·ber	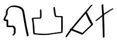	
	le·mor		
anyone	eesh	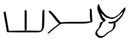	
	eesh	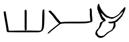	
‘ If	kee	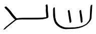	
curses	ye·qal·lel	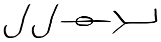	
his God	e·lo·haw		
he shall bear the consequences	ve·na·sa		
of his sin	chet·o		
Whoever blasphemes	ve·no·qev	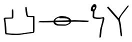	Leviticus 24:16
the name	shem		
of the LORD	YHVH		
must surely be put to death	mo·wt		
	yu·mat		
must surely stone	ra·go·wm		

	yir·ge·mu		
him	vo		
the whole	kal		
assembly	ha·e·dah		
whether he is a foreign resident	kag·ger		
or native	ka·ez·rach		
if he blasphemes	be·na·qe·vo	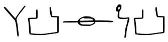	
the Name	shem		
he must be put to death	yu·mat		
a man	ve·eesh	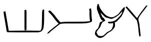	Leviticus 24:17
And if	kee	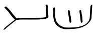	
takes the life	yak·keh	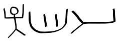	
of anyone else	kal		
	ne·phesh		
	a·dam		
he must surely be put to death	mo·wt		
	yu·mat		
Whoever kills	u·mak·keh	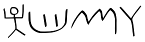	Leviticus 24:18
life	ne·phesh		
an animal	be·he·mah	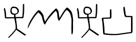	
must make restitution —	ye·shal·le·men·nah	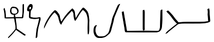	
life	ne·phesh		
for	ta·chat	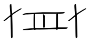	
	na·phesh		
anyone	ve·eesh	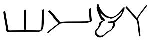	Leviticus 24:19
If	kee	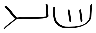	

injures	yit·ten	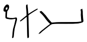	
	mum		
his neighbor	ba·a·mee·to		
whatever	ka·a·sher		
he has done	a·sah		
	ken	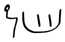	
must be done	ye·a·seh		
to him :	lo		
fracture	ver	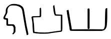	Leviticus 24:20
for	ta·chat	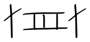	
fracture	she·ver	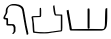	
eye	a·yin	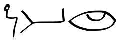	
for	ta·chat	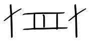	
eye	a·yin	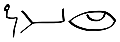	
tooth	shen	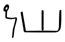	
for	ta·chat	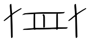	
tooth	shen	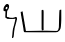	
Just as	ka·a·sher		
he injured	yit·ten	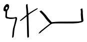	
	mum		
the other person	ba·a·dam		
the same	ken	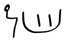	
must be inflicted	yin·na·ten		
on him	bo		
Whoever kills	u·mak·keh	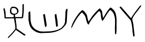	Leviticus 24:21
an animal	ve·he·mah	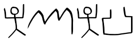	
must make restitution	ye·shal·le·men·nah	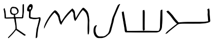	

but whoever kills	u·mak·keh	𐤅𐤌𐤊𐤄	
a man	a·dam	𐤀𐤃𐤌	
must be put to death	yu·mat	𐤉𐤅𐤌𐤕	
standard of law	mish·pat	𐤌𐤔𐤐𐤈	Leviticus 24:22
the same	e·chad	𐤀𐤇𐤃	
You are to have	yih·yeh	𐤉𐤄𐤉𐤄	
	la·khem	𐤋𐤊𐤌	
for the foreign resident	kag·ger	𐤊𐤂𐤓	
and the native	ka·ez·rach	𐤊𐤀𐤆𐤓𐤇	
	yih·yeh	𐤉𐤄𐤉𐤄	
for	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God ’”	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
spoke	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Leviticus 24:23
Then Moses	mo·sheh	𐤌𐤔𐤄	
to	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and they took	vay·yo·w·tsee·u	𐤅𐤉𐤅𐤑𐤉𐤀𐤅	
-	et	𐤀𐤕	
the blasphemer	ham·qal·lel	𐤄𐤌𐤒𐤋𐤋	
	el	𐤀𐤋	
outside	mi·chuts	𐤌𐤇𐤅𐤑	
the camp	lam·ma·cha·neh	𐤋𐤌𐤇𐤍𐤄	
and stoned	vay·yir·ge·mu	𐤅𐤉𐤓𐤂𐤌𐤅	
-	o·to	𐤀𐤕𐤅	

him	a·ven	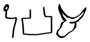	
So the Israelites	u·ve·ne		
	yis·ra·el	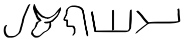	
did	a·su		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	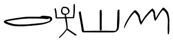	
said	vay·dab·ber		Leviticus 25:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	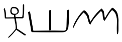	
on Mount	be·har		
Sinai	see·nay		
-	le·mor		
“ Speak	dab·ber		Leviticus 25:2
to	el		
the Israelites	be·ne	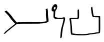	
	yis·ra·el	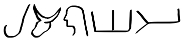	
and say to them :	ve·a·mar·ta		
	a·le·hem		
When	kee	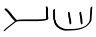	
you enter	ta·vo·u		
	el		
the land	ha·a·rets		
that	a·sher		

I	a·nee	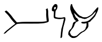	
am giving	no·ten	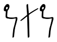	
you	la·khem		
must observe	ve·sha·ve·tah		
the land itself	ha·a·rets		
a Sabbath	shab·bat		
to the LORD	la·YHVH	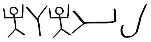	
For six	shesh		Leviticus 25:3
years	sha·neem	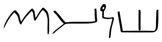	
you may sow	tiz·ra		
your field	sa·de·kha		
-	ve·shesh		
-	sha·neem	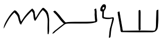	
and prune	tiz·mor	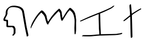	
your vineyard	kar·me·kha	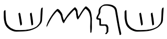	
and gather	ve·a·saph·ta		
-	et		
its crops	te·vu·a·tah		
year	u·vash·sha·nah	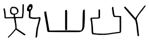	Leviticus 25:4
But in the seventh	hash·she·vee·it	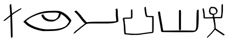	
a Sabbath	shab·bat		
of complete rest	shab·ba·to·wn		
{there shall} be	yih·yeh	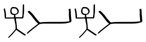	
for the land —	la·a·rets		
a Sabbath	shab·bat		
to the LORD	la·YHVH	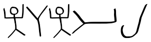	
your field	sa·de·kha		

You are not	lo	𐤋𐤀	
to sow	tiz·ra	𐤕𐤆𐤓𐤏	
your vineyard	ve·khar·me·kha	𐤅𐤊𐤓𐤌𐤊	
	lo	𐤋𐤀	
or prune	tiz·mor	𐤕𐤆𐤌𐤓	
-	et	𐤀𐤕	Leviticus 25:5
the aftergrowth	se·phee·ach	𐤎𐤐𐤉𐤇	
of your harvest	qe·tsee·re·kha	𐤒𐤑𐤉𐤓𐤊	
You are not	lo	𐤋𐤀	
to reap	tiq·tso·wr	𐤕𐤒𐤑𐤅𐤓	
-	ve·et	𐤅𐤀𐤕	
the grapes	in·ne·ve	𐤏𐤍𐤁𐤉	
of your untended vines	ne·zee·re·kha	𐤍𐤆𐤉𐤓𐤊	
	lo	𐤋𐤀	
or gather	tiv·tsor	𐤕𐤁𐤑𐤓	
a year	she·nat	𐤔𐤍𐤕	
of complete rest	shab·ba·to·wn	𐤔𐤁𐤕𐤅𐤍	
must have	yih·yeh	𐤉𐤄𐤉𐤄	
The land	la·a·rets	𐤋𐤀𐤓𐤑	
shall be	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	Leviticus 25:6
during the Sabbath year	shab·bat	𐤔𐤁𐤕	
Whatever the land	ha·a·rets	𐤄𐤀𐤓𐤑	
yields	la·khem	𐤋𐤊𐤌	
food for you —	le·akh·lah	𐤋𐤀𐤊𐤋𐤄	
for yourself	le·kha	𐤋𐤊	
your manservant	u·le·av·de·kha	𐤅𐤋𐤏𐤁𐤃𐤊	
and maidservant	ve·la·a·ma·te·kha	𐤅𐤋𐤀𐤌𐤕𐤊	

the hired hand	ve·lis·khee·re·kha		
or foreigner	u·le·to·wo·sha·ve·kha		
who stays	hag·ga·reem	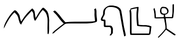	
with you	im·makh		
and for your livestock	ve·liv·hem·te·kha	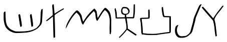	Leviticus 25:7
and the wild animals	ve·la·chay·yah	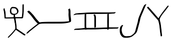	
-	a·sher		
in your land	be·ar·tse·kha		
may serve	tih·yeh	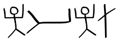	
All	khal	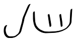	
its growth	te·vu·a·tah		
as food	le·e·khol		
shall count off	ve·sa·phar·ta		Leviticus 25:8
And you	le·kha	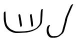	
seven	va		
Sabbaths	shab·be·tot		
of years —	sha·neem	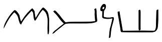	
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years —	sha·neem	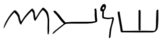	
seven	she·va		
times	pe·a·meem		
	ve·ha·yu	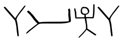	
-	le·kha	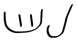	
	ye·me		
so that the seven	va		
Sabbaths	shab·be·tot		
of years	hash·sha·neem	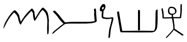	

	te·sha	
amount to forty-nine	ve·ar·ba·eem	
years	sha·nah	
Then you are to sound	ve·ha·a·var·ta	Leviticus 25:9
the horn	sho·w·phar	
far and wide	te·ru·ah	
month	ba·cho·desh	
of the seventh	hash·she·vi·ee	
on the tenth day	be·a·so·wr	
-	la·cho·desh	
the Day	be·yo·wm	
of Atonement	hak·kip·pu·reem	
You shall sound	ta·a·vee·ru	
[it]	sho·w·phar	
throughout	be·khal	
your land	ar·tse·khem	
So you are to consecrate	ve·qid·dash·tem	Leviticus 25:10
-	et	
year	she·nat	
the fiftieth	ha·cha·mish·sheem	
	sha·nah	
and proclaim	u·qe·ra·tem	
liberty	de·ro·wr	
in the land	ba·a·rets	
for all	le·khal	
its inhabitants	yo·she·ve·ha	

Jubilee	yo·w·vel	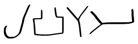	
It	hee	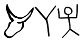	
shall be	tih·yeh	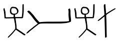	
your	la·khem	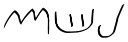	
of you is to return	ve·shav·tem	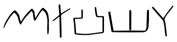	
when each	eesh	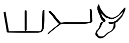	
to	el	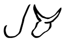	
his property	a·chuz·za·to	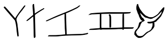	
[and]	ve·eesh	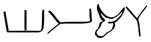	
to	el	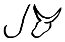	
his clan	mish·pach·to	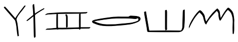	
	ta·shu·vu	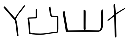	
a Jubilee	yo·w·vel	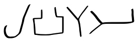	Leviticus 25:11
	hee	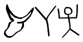	
year	she·nat	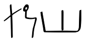	
The fiftieth	ha·cha·mish·sheem	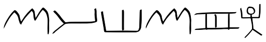	
	sha·nah	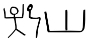	
will be	tih·yeh	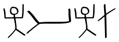	
for you	la·khem	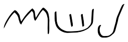	
you are not	lo	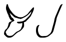	
to sow [the land]	tiz·ra·u	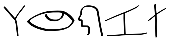	
or	ve·lo	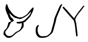	
reap	tiq·tse·ru	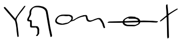	
-	et	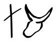	
its aftergrowth	se·phee·che·ha	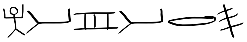	
	ve·lo	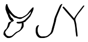	
or harvest	tiv·tse·ru	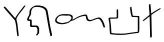	

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the untended vines	ne·zi·re·ha	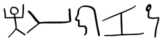	
For	kee	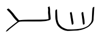	Leviticus 25:12
a Jubilee	yo·w·vel		
it [is]	hee		
holy	qo·desh	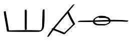	
it shall be	tih·yeh	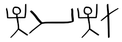	
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the field	has·sa·deh	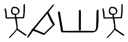	
You may eat only	to·khe·lu		
-	et		
the crops taken	te·vu·a·tah		
Year	bish·nat		Leviticus 25:13
of Jubilee	hay·yo·w·vel	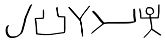	
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of you shall return	ta·shu·vu		
each	eesh	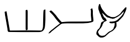	
to	el		
his own property	a·chuz·za·to	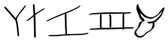	
If	ve·khee		Leviticus 25:14
you make a sale	tim·ke·ru		
	mim·kar		
to your neighbor	la·a·mee·te·kha		
or	o		
a purchase	qa·noh	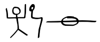	
from	mee·yad	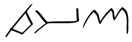	

him	a·mee·te·kha		
you must not	al		
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of each	eesh	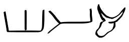	
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other	a·chee	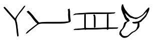	
according to the number	be·mis·par		Leviticus 25:15
of years	sha·neem	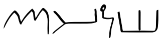	
since	a·char	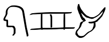	
the last Jubilee	hay·yo·w·vel	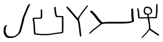	
You are to buy	tiq·neh	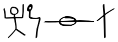	
from	me·et		
your neighbor	a·mee·te·kha		
according to the number	be·mis·par		
years {remaining}	she·ne	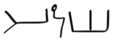	
of harvest	te·vu·ot		
he is to sell	yim·kar		
to you	lakh	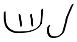	
in proportion	le·phee		Leviticus 25:16
to a greater number	rov	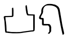	
of years	hash·sha·neem	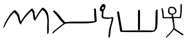	
You shall increase	tar·beh		
the price	miq·na·to	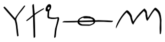	
in proportion to	u·le·phee		
or decrease	me·ot		
number of years	hash·sha·neem	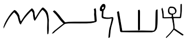	
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[it]	miq·na·to	𐤌𐤒𐤍𐤕𐤅	
for	kee	𐤊𐤉	
a given number of	mis·par	𐤌𐤎𐤐𐤓	
harvests	te·vu·ot	𐤕𐤁𐤅𐤀𐤕	
he	hu	𐤄𐤅𐤀	
is selling	mo·kher	𐤌𐤊𐤓	
you	lakh	𐤋𐤊	
Do not	ve·lo	𐤅𐤋𐤀	Leviticus 25:17
take advantage	to·w·nu	𐤕𐤅𐤍𐤅	
of each	eesh	𐤀𐤉𐤔	
-	et	𐤀𐤕	
other	a·mee·to	𐤏𐤌𐤉𐤕𐤅	
but fear	ve·ya·re·ta	𐤅𐤉𐤓𐤀𐤕	
your God	me·e·lo·he·kha	𐤌𐤀𐤋𐤄𐤉𐤊	
for	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
You are to keep	va·a·see·tem	𐤅𐤏𐤔𐤉𐤕𐤌	Leviticus 25:18
-	et	𐤀𐤕	
My statutes	chuq·qo·tay	𐤇𐤒𐤕𐤉	
and	ve·et	𐤅𐤀𐤕	
My judgments	mish·pa·tay	𐤌𐤔𐤐𐤈𐤉	
carefully	tish·me·ru	𐤕𐤔𐤌𐤓𐤅	
observe	va·a·see·tem	𐤅𐤏𐤔𐤉𐤕𐤌	
-	o·tam	𐤀𐤕𐤌	
so that you may dwell	vee·shav·tem	𐤅𐤉𐤔𐤁𐤕𐤌	

in	al		
the land	ha·a·rets		
securely	la·ve·tach	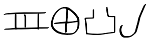	
will yield	ve·na·te·nah	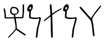	Leviticus 25:19
Then the land	ha·a·rets		
its fruit	pir·yah	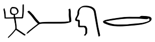	
so that you can eat	va·a·khal·tem	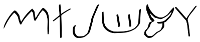	
your fill	la·so·va	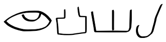	
and dwell	vee·shav·tem		
in safety	la·ve·tach	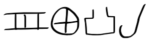	
in the land	a·le·ha	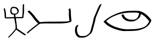	
Now	ve·khee		Leviticus 25:20
you may wonder	to·me·ru		
‘ What	mah	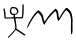	
will we eat	no·khal		
year	bash·sha·nah		
in the seventh	hash·she·vee·it	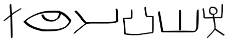	
if	hen		
we do not	lo		
sow	niz·ra		
	ve·lo		
or gather	ne·e·soph		
-	et		
our produce ? ’	te·vu·a·te·nu		
But I will send	ve·tsiw·vee·tee	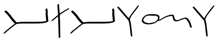	Leviticus 25:21
-	et		
My blessing	bir·kha·tee		

upon you	la·khem		
year	bash·sha·nah		
in the sixth	hash·shish·sheet		
so that [the land] will yield	ve·a·sat		
-	et		
a crop	hat·te·vu·ah		
sufficient for three	lish·losh		
years	hash·sha·neem	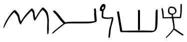	
While you are sowing	u·ze·ra·tem		Leviticus 25:22
-	et		
year	hash·sha·nah	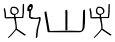	
in the eighth	hash·she·mee·nit		
you will be eating	va·a·khal·tem	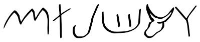	
from	min		
harvest	hat·te·vu·ah		
the previous	ya·shan		
until	ad		
year’s	hash·sha·nah	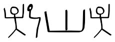	
the ninth	hat·te·shee·it	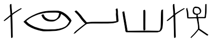	
-	ad		
comes in	bo·w		
harvest	te·vu·a·tah		
-	to·khe·lu		
-	ya·shan		
The land	ve·ha·a·rets		Leviticus 25:23
must not	lo		
be sold	tim·ma·kher	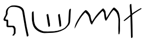	

permanently	lits·mi·tut		
because	kee	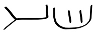	
[is] Mine	lee	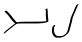	
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and	kee	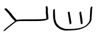	
are but foreigners	ge·reem	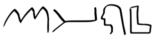	
and residents	ve·to·wo·sha·veem		
you	at·tem		
with Me	im·ma·dee		
Thus for every	u·ve·khol	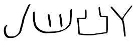	Leviticus 25:24
piece of property	e·rets		
you possess	a·chuz·zat·khem	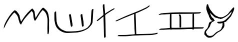	
the redemption	ge·ul·lah		
you must provide for	tit·te·nu		
of the land	la·a·rets		
If	kee	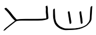	Leviticus 25:25
becomes impoverished	ya·mukh		
your brother	a·chee·kha	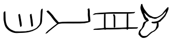	
and sells	u·ma·khar	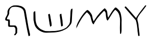	
some of his property	me·a·chuz·za·to	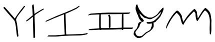	
may come	u·va		
of kin	go·a·lo		
his nearest	haq·qa·rov	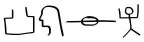	
	e·law	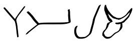	
and redeem	ve·ga·al		
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has sold	mim·kar		

what his brother	a·chee	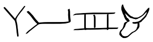	
a man	ve·eesh	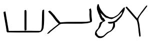	Leviticus 25:26
Or if	kee	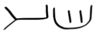	
no one	lo	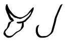	
has	yih·yeh	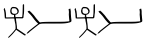	
for him	lo	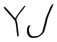	
to redeem it	go·el	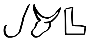	
but he prospers	ve·his·see·gah	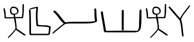	
	ya·do	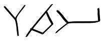	
and acquires	u·ma·tsa	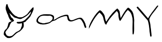	
enough	ke·de	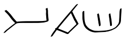	
to redeem his land	ge·ul·la·to	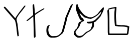	
he shall calculate	ve·chish·shav	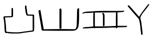	Leviticus 25:27
-	et	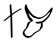	
the years	she·ne	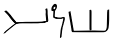	
since its sale	mim·ka·ro	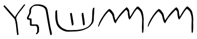	
repay	ve·he·sheev	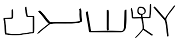	
-	et	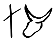	
the balance	ha·o·deph	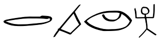	
to the man	la·eesh	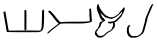	
whom	a·sher	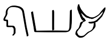	
he sold it	ma·khar	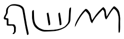	
to	lo	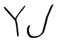	
and return	ve·shav	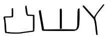	
to his property	la·a·chuz·za·to	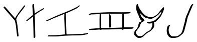	
But if	ve·im	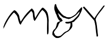	Leviticus 25:28
he cannot	lo	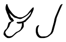	

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	ya·do	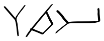	
enough	de	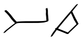	
to repay	ha·sheev	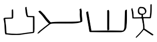	
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will remain	ve·ha·yah	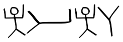	
what he sold	mim·ka·ro	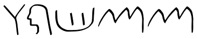	
in possession	be·yad	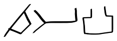	
of the buyer	haq·qo·neh	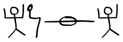	
-	o·to		
until	ad		
the Year	she·nat	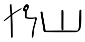	
of Jubilee	hay·yo·w·vel	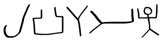	
however, it is to be released	ve·ya·tsa	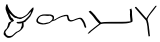	
In the Jubilee	bay·yo·vel	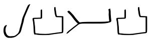	
so that he may return	ve·shav	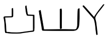	
to his property	la·a·chuz·za·to	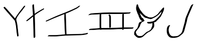	
a man	ve·eesh	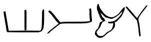	Leviticus 25:29
If	kee	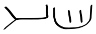	
sells	yim·kor		
a house	bet	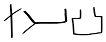	
	mo·wo·shav		
city	eer	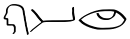	
in a walled	cho·w·mah		
he retains	ve·ha·ye·tah	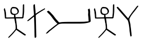	
his right of redemption	ge·ul·la·to		

until	ad		
a full	tom	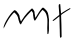	
year	she·nat	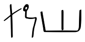	
after its sale	mim·ka·ro	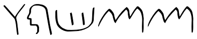	
during that year	ya·meem	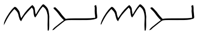	
it may be	tih·yeh	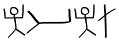	
redeemed	ge·ul·la·to		
If	ve·im		Leviticus 25:30
it is not	lo		
redeemed	yig·ga·el		
by the end	ad		
	me·lot		
of	lo		
year	sha·nah	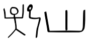	
a full	te·mee·mah	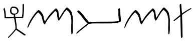	
	ve·qam	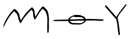	
then the house	hab·ba·yit	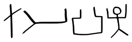	
-	a·sher		
city	ba·eer		
-	a·sher		
-	lo		
in the walled	cho·mah	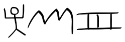	
is permanently	lats·tse·mee·tut		
transferred to its buyer	laq·qo·neh	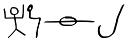	
-	o·to		
and his descendants	le·do·ro·taw	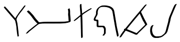	
It is not	lo		

to be released	ye·tse		
in the Jubilee	bay·yo·vel	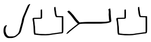	
But houses	u·vat·te		Leviticus 25:31
in villages	ha·cha·tse·reem		
with	a·sher		
no	en	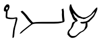	
	la·hem		
walls	cho·mah	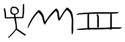	
around them	sa·veev	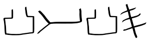	
	al		
as open fields	se·deh		
	ha·a·rets		
are to be considered	ye·cha·shev		
They may be redeemed	ge·ul·lah		
and they shall be	tih·yeh	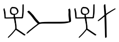	
	lo		
in the Jubilee	u·vay·yo·vel	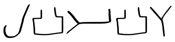	
released	ye·tse		
As for the cities	ve·a·re	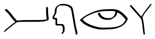	Leviticus 25:32
of the Levites	hal·vee·yim	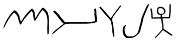	
their houses	bat·te		
in the cities	a·re		
they possess	a·chuz·za·tam	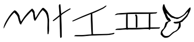	
the right to redeem	ge·ul·lat		
always	o·w·lam		
have	tih·yeh	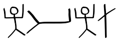	
the Levites	lal·vee·yim	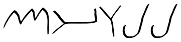	

So whatever	va·a·sher	𐤅𐤀𐤔𐤓	Leviticus 25:33
may be redeemed —	yig·al	𐤉𐤂𐤀𐤋	
belongs to	min	𐤌𐤍	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
and must be released	ve·ya·tsa	𐤅𐤉𐤑𐤀	
sold	mim·kar	𐤌𐤌𐤊𐤓	
a house	ba·yit	𐤁𐤉𐤕	
in a city	ve·eer	𐤅𐤏𐤉𐤓	
they possess —	a·chuz·za·to	𐤀𐤇𐤆𐤕𐤅	
in the Jubilee	bay·yo·vel	𐤁𐤉𐤁𐤋	
because	kee	𐤊𐤉	
the houses	vat·te	𐤁𐤕𐤉	
in the cities	a·re	𐤏𐤓𐤉	
of the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
	hee	𐤄𐤅𐤀	
are their possession	a·chuz·za·tam	𐤀𐤇𐤆𐤕𐤌	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
But the open	u·se·deh	𐤅𐤔𐤃𐤄	Leviticus 25:34
pastureland	mig·rash	𐤌𐤂𐤓𐤔	
around their cities	a·re·hem	𐤏𐤓𐤉𐤄𐤌	
may not	lo	𐤋𐤀	
be sold	yim·ma·kher	𐤉𐤌𐤊𐤓	
for	kee	𐤊𐤉	
possession	a·chuz·zat	𐤀𐤇𐤆𐤕	
permanent	o·w·lam	𐤏𐤅𐤋𐤌	

this	hu	
is their	la·hem	
Now if	ve·khee	Leviticus 25:35
becomes destitute	ya·mukh	
your countryman	a·chee·kha	
and cannot support himself	u·ma·tah	
	ya·do	
among you	im·makh	
then you are to help	ve·he·che·zaq·ta	
him	bo	
{as you would} a foreigner	ger	
or stranger	ve·to·wo·shav	
so that he can continue to live	va·chay	
among you	im·makh	
Do not	al	Leviticus 25:36
take	tiq·qach	
from him	me·it·to	
any interest	ne·shekh	
or profit	ve·tar·beet	
but fear	ve·ya·re·ta	
your God	me·e·lo·he·kha	
may live	ve·che	
that your countryman	a·chee·kha	
among you	im·makh	
him	et	Leviticus 25:37
your silver	kas·pe·kha	

You must not	lo	לא	
lend	tit·ten	תתן	
-	lo	לו	
at interest	be·ne·shekh	בנשך	
for profit	u·ve·mar·beet	ובמרבית	
or	lo	לא	
sell him	tit·ten	תתן	
your food	a·khe·le·kha	אכלך	
I	a·nee	אני	Leviticus 25:38
am the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
who	a·sher	אשר	
brought you	ho·w·tse·tee	הוצאתי	
-	et·khem	אתכם	
out of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
to give	la·tet	לתת	
you	la·khem	לכם	
-	et	את	
the land	e·rets	ארץ	
of Canaan	ke·na·an	כנען	
and to be	lih·yo·wt	להיות	
your	la·khem	לכם	
God	le·lo·heem	לאלהים ס	
If	ve·khee	וכי	Leviticus 25:39
becomes destitute	ya·mukh	ימוך	
a countryman	a·chee·kha	אחיך	

among you	im·makh		
and sells himself	ve·nim·kar		
to you	lakh	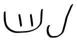	
then you must not	lo		
force him	ta·a·vod		
into	bo		
labor	a·vo·dat		
slave	a·ved	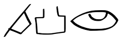	
as a hired worker	ke·sa·kheer		Leviticus 25:40
or temporary resident	ke·to·wo·shav		
Let him stay	yih·yeh	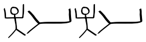	
with you	im·makh		
you until	ad		
the Year	she·nat	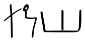	
of Jubilee	hay·yo·vel	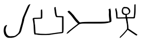	
he is to work	ya·a·vod		
for	im·makh		
are to be released	ve·ya·tsa	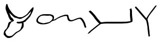	Leviticus 25:41
-	me·im·makh		
Then he	hu		
and his children	u·va·naw	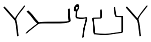	
	im·mo		
and he may return	ve·shav	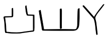	
to	el		
his clan	mish·pach·to		
and to	ve·el		
the property	a·chuz·zat	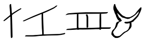	

of his fathers	a·vo·taw	אבתיו	
	ya·shuv	ישוב	
Because	kee	כי	Leviticus 25:42
My servants	a·va·day	עבדי	
[the Israelites are]	hem	הם	
whom	a·sher	אשר	
I brought	ho·w·tse·tee	הוצאתי	
-	o·tam	אתם	
out of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
they are not	lo	לא	
to be sold	yim·ma·khe·ru	ימכרו	
	mim·ke·ret	ממכרת	
as slaves	a·ved	עבד	
You are not	lo	לא	Leviticus 25:43
to rule	tir·deh	תרדה	
over them	vo	בו	
harshly	be·pha·rekh	בפרך	
but you shall fear	ve·ya·re·ta	ויראת	
your God	me·e·lo·he·kha	מאלהיך	
Your menservants	ve·av·de·kha	ועבדך	Leviticus 25:44
and maidservants	va·a·ma·te·kha	ואמתך	
-	a·sher	אשר	
shall come	yih·yu	יהיו	
	lakh	לך	
from	me·et	מאת	
the nations	hag·go·w·yim	הגוים	

-	a·sher		
around you	se·vee·vo·te·khem		
from [whom]	me·hem	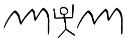	
you may purchase	tiq·nu	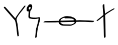	
[them]	e·ved	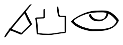	
	ve·a·mah		
You may also	ve·gam		Leviticus 25:45
from the	mib·be·ne		
foreigners	hat·to·wo·sha·veem		
residing	hag·ga·reem	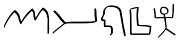	
among you	im·ma·khem	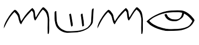	
	me·hem	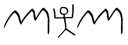	
purchase them	tiq·nu	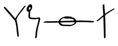	
or their clans	u·mim·mish·pach·tam	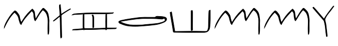	
-	a·sher		
living among you	im·ma·khem	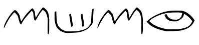	
who	a·sher		
are born	ho·w·lee·du	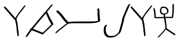	
in your land	be·ar·tse·khem		
These may become	ve·ha·yu	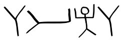	
your	la·khem		
property	la·a·chuz·zah	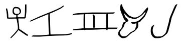	
You may leave	ve·hit·na·chal·tɛm	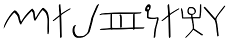	Leviticus 25:46
them	o·tam		
to your sons	liv·ne·khem	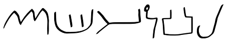	
after	a·cha·re·khem	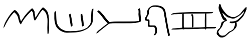	
you to inherit	la·re·shet	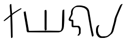	

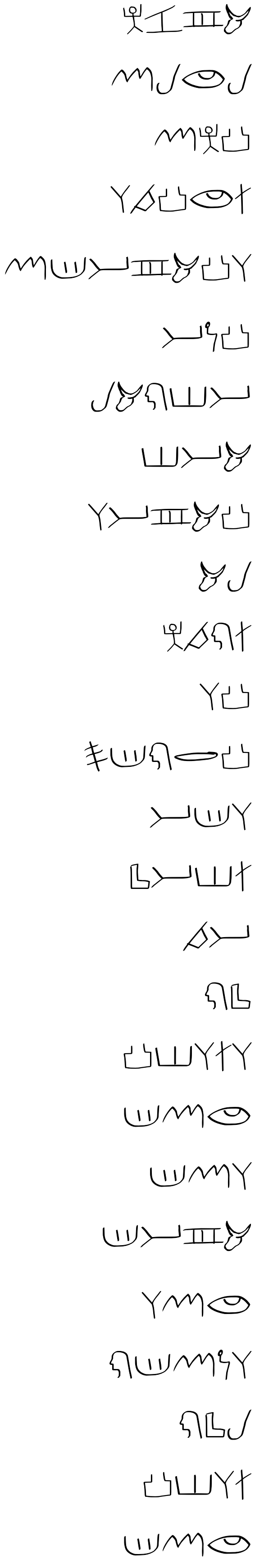

as property	a·chuz·zah	
for life	le·o·lam	
	ba·hem	
you can make them slaves	ta·a·vo·du	
But as for your brothers	u·ve·a·che·khem	
the Israelites	be·ne	
	yis·ra·el	
man	eesh	
over his brother	be·a·chee	
no	lo	
may rule	tir·deh	
	vo	
harshly	be·pha·rekh	
If	ve·khee	Leviticus 25:47
prospers	tas·seeg	
	yad	
a foreigner	ger	
residing	ve·to·wo·shav	
among you	im·makh	
becomes destitute	u·makh	
but your countryman	a·chee·kha	
dwelling near him	im·mo	
and sells himself	ve·nim·kar	
to the foreigner	le·ger	
-	to·wo·shav	
-	im·makh	

or	o		
to a member	le·e·qer	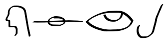	
clan	mish·pa·chat	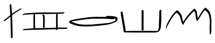	
of [his]	ger		
after	a·cha·re	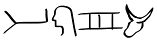	Leviticus 25:48
he has sold himself	nim·kar	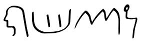	
the right of redemption	ge·ul·lah		
he retains	tih·yeh	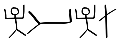	
	lo	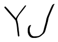	
One	e·chad	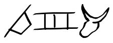	
of his brothers	me·e·chaw	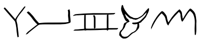	
may redeem him :	yig·a·len·nu		
either	o		Leviticus 25:49
his uncle	do·do	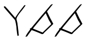	
or	o		
cousin	ben		
	do·do	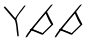	
-	yig·a·len·nu		
or	o		
any close relative	mish·she·er		
	be·sa·ro		
from his clan	mim·mish·pach·to		
may redeem him	yig·a·len·nu		
Or if	o		
he prospers	his·see·gah	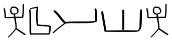	
	ya·do	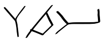	
he may redeem himself	ve·nig·al		

will then count the time	ve·chish·shav		Leviticus 25:50
He and	im		
his purchaser	qo·ne·hu	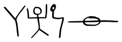	
from the year	mish·she·nat		
he sold	him·ma·khe·ro	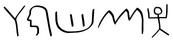	
himself	lo	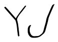	
up to	ad		
the Year	she·nat	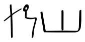	
of Jubilee	hay·yo·vel	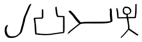	
will be	ve·ha·yah	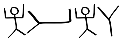	
The price	ke·seph		
of his sale	mim·ka·ro		
determined by the number	be·mis·par		
of years	sha·neem	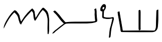	
the daily	kee·me		
wages of a hired hand	sa·kheer		
based on	yih·yeh	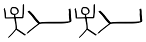	
-	im·mo		
If	im		Leviticus 25:51
remain	o·wd		
many	rab·bo·wt		
years	bash·sha·neem	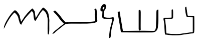	
in proportion to	le·phee·hen	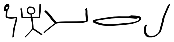	
he must pay	ya·sheev	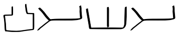	
for his redemption	ge·ul·la·to		
price	mik·ke·seph		

his purchase	miq·na·to	𐤌𐤒𐤍𐤕𐤅	
If	ve·im	𐤅𐤀𐤌	Leviticus 25:52
only a few	me·at	𐤌𐤏𐤈	
remain	nish·ar	𐤍𐤔𐤀𐤓	
years	bash·sha·neem	𐤁𐤔𐤍𐤉𐤌	
until	ad	𐤏𐤃	
the Year	she·nat	𐤔𐤍𐤕	
of Jubilee	hay·yo·vel	𐤄𐤉𐤁𐤋	
he is to calculate	ve·chish·shav	𐤅𐤇𐤔𐤁	
	lo	𐤋𐤅	
according to	ke·phee	𐤊𐤐𐤉	
his remaining years	sha·naw	𐤔𐤍𐤉𐤅	
and pay	ya·sheev	𐤉𐤔𐤉𐤁	
-	et	𐤀𐤕	
his redemption	ge·ul·la·to	𐤂𐤀𐤋𐤕𐤅	
like a man hired	kis·kheer	𐤊𐤔𐤊𐤉𐤓	Leviticus 25:53
from year	sha·nah	𐤔𐤍𐤄	
to year	be·sha·nah	𐤁𐤔𐤍𐤄	
He shall be treated	yih·yeh	𐤉𐤄𐤉𐤄	
	im·mo	𐤏𐤌𐤅	
but [a foreign owner] must not	lo	𐤋𐤀	
rule over him	yir·den·nu	𐤉𐤓𐤃𐤍𐤅	
harshly	be·phe·rekh	𐤁𐤐𐤓𐤊	
in your sight	le·e·ne·kha	𐤋𐤏𐤉𐤍𐤉𐤊	
Even if	ve·im	𐤅𐤀𐤌	Leviticus 25:54
he is not	lo	𐤋𐤀	
redeemed	yig·ga·el	𐤉𐤂𐤀𐤋	

in any of these ways	be·el·leh		
shall be released	ve·ya·tsa	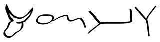	
in the Year	bish·nat		
of Jubilee	hay·yo·vel	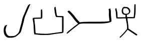	
he	hu		
and his children	u·va·naw	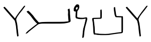	
	im·mo		
For	kee	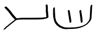	Leviticus 25:55
are My	lee	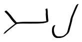	
the Israelites	ve·ne	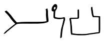	
	yis·ra·el	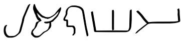	
servants	a·va·deem		
are My servants	a·va·day	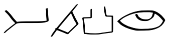	
They	hem	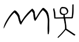	
whom	a·sher		
I brought	ho·w·tse·tee		
-	o·w·tam		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
I	a·nee	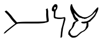	
am the LORD	YHVH		
your God [”]	e·lo·he·khem	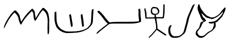	
[“] You must not	lo		Leviticus 26:1
make	ta·a·su		
for yourselves	la·khem		
idols	e·lee·lim	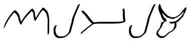	
a carved image	u·phe·sel		

or sacred pillar	u·mats·tse·vah		
you must not	lo		
or set up	ta·qee·mu	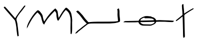	
	la·khem		
stone	ve·e·ven		
a sculpted	mas·keet	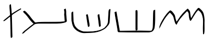	
	lo		
place	tit·te·nu		
in your land	be·ar·tse·khem		
to bow down	le·hish·ta·cha·wot	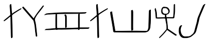	
to it	a·le·ha	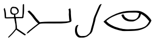	
For	kee	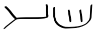	
I	a·nee	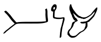	
am the LORD	YHVH		
your God	e·lo·he·khem	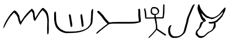	
-	et		Leviticus 26:2
My Sabbaths	shab·be·to·tay		
You must keep	tish·mo·ru		
My sanctuary	u·miq·da·shee	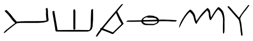	
and have reverence for	tee·ra·u		
I	a·nee	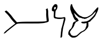	
am the LORD	YHVH		
If	im		Leviticus 26:3
My statutes	be·chuq·qo·tay	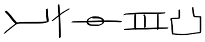	
you follow	te·le·khu	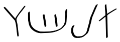	
-	ve·et		
My commandments	mits·wo·tay		

and carefully keep	tish·me·ru		
	va·a·see·tem	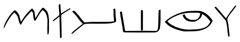	
-	o·tam		
I will give	ve·na·tat·tee	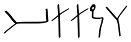	Leviticus 26:4
you rains	gish·me·khem	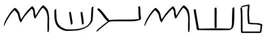	
in their season	be·it·tam		
will yield	ve·na·te·nah	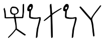	
and the land	ha·a·rets		
its produce	ye·vu·lah		
and the trees	ve·ets		
of the field	has·sa·deh	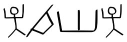	
will bear	yit·ten	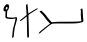	
their fruit	pir·yo	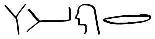	
will continue	ve·his·seeg	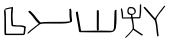	Leviticus 26:5
Your	la·khem		
threshing	da·yish	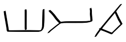	
-	et		
until the grape harvest	ba·tseer		
and the grape harvest	u·va·tseer		
will continue	yas·seeg		
-	et		
until sowing time	za·ra		
to eat	va·a·khal·tem	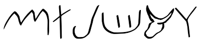	
food	lach·me·khem		
you will have your fill of	la·so·va		
and will dwell	vee·shav·tem	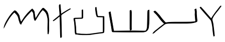	

securely	la·ve·tach	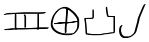	
in your land	be·ar·tse·khem		
And I will give	ve·na·tat·tee	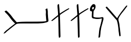	Leviticus 26:6
peace	sha·lo·wm		
to the land	ba·a·rets		
and you will lie down	u·she·khav·tem	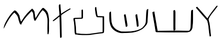	
with nothing	ve·en		
to fear	ma·cha·reed		
I will rid	ve·hish·bat·tee		
animals	chay·yah	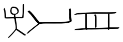	
of dangerous	ra·ah		
-	min		
the land	ha·a·rets		
sword	ve·che·rev		
and no	lo		
will pass	ta·a·vor		
through your land	be·ar·tse·khem		
You will pursue	u·re·daph·tem		Leviticus 26:7
-	et		
your enemies	o·ye·ve·khem	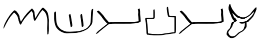	
and they will fall	ve·na·phe·lu		
before you	liph·ne·khem	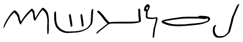	
by the sword	lɛ·cha·rɛv	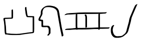	
will pursue	ve·ra·de·phu		Leviticus 26:8
of you	mik·kem		
Five	cha·mish·shah		
a hundred	me·ah		

and a hundred	u·me·ah		
of you	mik·kem		
ten thousand	re·va·vah		
will pursue	yir·do·phu		
will fall	ve·na·phe·lu		
and your enemies	o·ye·ve·khem	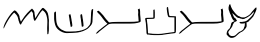	
before you	liph·ne·khem	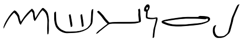	
by the sword	le·cha·rev	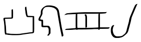	
I will turn	u·pha·nee·tee	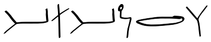	Leviticus 26:9
toward you	a·le·khem	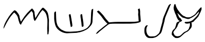	
and make you fruitful	ve·hiph·re·tee		
-	et·khem		
and multiply	ve·hir·be·tee	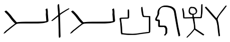	
you	et·khem		
and I will establish	va·ha·qee·mo·tee	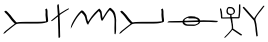	
-	et		
My covenant	be·ree·tee	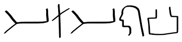	
with you	it·te·khem		
You will still be eating	va·a·khal·tem	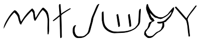	Leviticus 26:10
the old	ya·shan	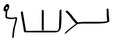	
supply of grain	no·wo·shan		
	ve·ya·shan	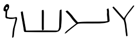	
to make room for	mip·pe·ne		
the new	cha·dash	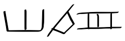	
when you need to clear it out	to·w·tsee·u		
And I will make	ve·na·tat·tee	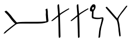	Leviticus 26:11

My dwelling place	mish·ka·nee		
among you	be·to·wkh·khem		
will not	ve·lo		
despise	tig·al		
and My soul	naph·shee	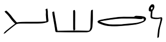	
you	et·khem		
I will walk	ve·hit·hal·lakh·tee	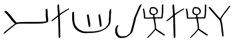	Leviticus 26:12
among you	be·to·wkh·khem		
and be	ve·ha·yee·tee	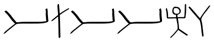	
your	la·khem		
God	le·lo·heem		
and you	ve·at·tem		
will be	tih·yu	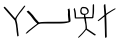	
My	lee	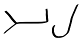	
people	le·am		
I	a·nee	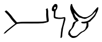	Leviticus 26:13
am the LORD	YHVH		
your God	e·lo·he·khem	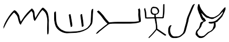	
who	a·sher		
brought	ho·w·tse·tee		
you	et·khem		
out of the land	me·e·rets		
of Egypt	mits·ra·yim	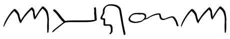	
so that you would no longer be	mih·yot		
to [the Egyptians]	la·hem		
slaves	a·va·deem		
I broke	va·esh·bor		

the bars	mo·tot	𐤌𐤈𐤕	
of your yoke	ul·le·khem	𐤏𐤋𐤊𐤌	
and enabled you to walk	va·o·w·lekh	𐤅𐤀𐤅𐤋𐤊	
-	et·khem	𐤀𐤕𐤊𐤌	
in uprightness	qo·wm·mee·yut	𐤒𐤅𐤌𐤌𐤉𐤅𐤕𐤐	
If, however	ve·im	𐤅𐤀𐤌	Leviticus 26:14
you fail	lo	𐤋𐤀	
to obey	tish·me·u	𐤕𐤔𐤌𐤏𐤅	
Me	lee	𐤋𐤉	
	ve·lo	𐤅𐤋𐤀	
and to carry out	ta·a·su	𐤕𐤏𐤔𐤅	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
commandments	ham·mits·wot	𐤄𐤌𐤑𐤅𐤕	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
and if	ve·im	𐤅𐤀𐤌	Leviticus 26:15
My statutes	be·chuq·qo·tay	𐤁𐤇𐤒𐤕𐤉	
you reject	tim·a·su	𐤕𐤌𐤀𐤎𐤅	
	ve·im	𐤅𐤀𐤌	
-	et	𐤀𐤕	
My ordinances	mish·pa·tay	𐤌𐤔𐤐𐤈𐤉	
despise	tig·al	𐤕𐤂𐤏𐤋	
	naph·she·khem	𐤍𐤐𐤔𐤊𐤌	
and neglect	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
to carry out	a·so·wt	𐤏𐤔𐤅𐤕	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	

My commandments	mits·wo·tay	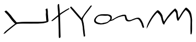	
and so break	le·haph·re·khem	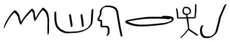	
-	et	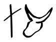	
My covenant	be·ree·tee	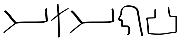	
then	aph	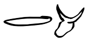	Leviticus 26:16
I	a·nee	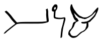	
will do	e·e·seh	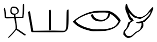	
this is what	zot	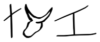	
to you :	la·khem	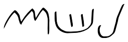	
I will bring	ve·hiph·qad·tee	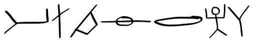	
upon you	a·le·khem	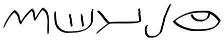	
sudden terror	be·ha·lah	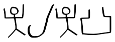	
-	et	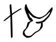	
wasting disease	hash·sha·che·phet	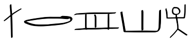	
and	ve·et	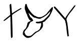	
fever	haq·qad·da·chat	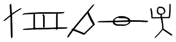	
that will destroy	me·khal·lo·wt	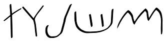	
your sight	e·na·yim	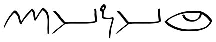	
and drain	u·me·dee·vot	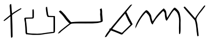	
your life	na·phesh	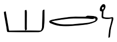	
You will sow	u·ze·ra·tem	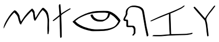	
in vain	la·reeq	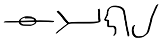	
your seed	zar·a·khem	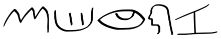	
will eat it	va·a·kha·lu·hu	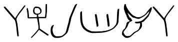	
because your enemies	o·ye·ve·khem	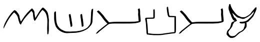	
And I will set	ve·na·tat·tee	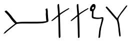	Leviticus 26:17
My face	pha·nay	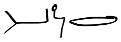	

against you	ba·khem		
so that you will be defeated	ve·nig·gaph·tem		
by	liph·ne		
your enemies	o·ye·ve·khem	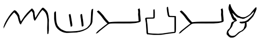	
will rule	ve·ra·du		
over you	va·khem		
Those who hate you	so·ne·e·khem	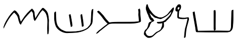	
and you will flee	ve·nas·tem		
when no one	ve·en		
pursues	ro·deph		
you	et·khem		
And if	ve·im		Leviticus 26:18
after	ad		
all this	el·leh	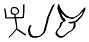	
you will not	lo		
obey	tish·me·u		
Me	lee	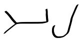	
I will proceed	ve·ya·saph·tee		
to punish	le·yas·se·rah		
you	et·khem		
sevenfold	she·va		
for	al		
your sins	chat·to·te·khem	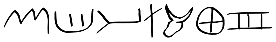	
I will break down	ve·sha·var·tee	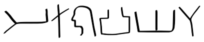	Leviticus 26:19
-	et		
pride	ge·o·wn		
your stubborn	uz·ze·khem	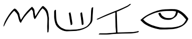	

and make	ve·na·tat·tee	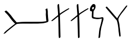	
-	et		
your sky	she·me·khem	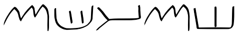	
like iron	kab·bar·zel		
-	ve·et		
and your land	ar·tse·khem		
like bronze	kan·ne·chu·shah	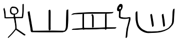	
will be spent	ve·tam		Leviticus 26:20
in vain	la·reeq	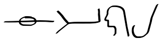	
and your strength	ko·cha·khem		
will not	ve·lo		
yield	tit·ten		
For your land	ar·tse·khem		
its	et		
produce	ye·vu·lah		
and the trees	ve·ets		
of the land	ha·a·rets		
will not	lo		
bear	yit·ten	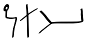	
their fruit	pir·yo		
If	ve·im		Leviticus 26:21
you walk	te·le·khu	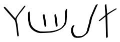	
toward Me	im·mee		
in hostility	qe·ree	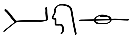	
and refuse	ve·lo		
	to·vu		
to obey	lish·mo·a		

Me	lee	לי	
I will multiply	ve·ya·saph·tee	ויספתי	
	a·le·khem	עליכם	
your plagues	mak·kah	מכה	
seven times	she·va	שבע	
according to your sins	ke·chat·to·te·khem	כחטאתיכם	
I will send	ve·hish·lach·tee	והשלחתי	Leviticus 26:22
against you	va·khem	בכם	
-	et	את	
animals	chay·yat	חית	
wild	has·sa·deh	השדה	
to rob you of your children	ve·shik·ke·lah	ושכלה	
-	et·khem	אתכם	
destroy	ve·hikh·ree·tah	והכריתה	
-	et	את	
your livestock	be·hem·te·khem	בהמתכם	
and reduce	ve·him·ee·tah	והמעיטה	
your numbers	et·khem	אתכם	
lie desolate	ve·na·sham·mu	ונשמו	
until your roads	dar·khe·khem	דרכיכם	
And if	ve·im	ואם	Leviticus 26:23
in spite of these	be·el·leh	באלה	
things you do not	lo	לא	
accept My discipline	tiw·va·se·ru	תוסרו	
	lee	לי	
but continue to walk	va·ha·lakh·tem	והלכתם	
toward Me	im·mee	עמי	

in hostility	qe·ree	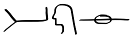	
will act	ve·ha·lakh·tee		Leviticus 26:24
	aph		
then I	a·nee	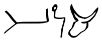	
toward you	im·ma·khem	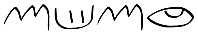	
with hostility	be·qe·ree	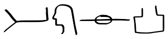	
will strike	ve·hik·ke·tee	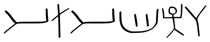	
you	et·khem		
and	gam		
I	a·nee	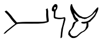	
sevenfold	she·va		
for	al		
your sins	chat·to·te·khem	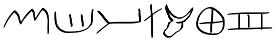	
And I will bring	ve·he·ve·tee		Leviticus 26:25
against you	a·le·khem	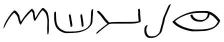	
a sword	che·rev		
to execute	no·qe·met	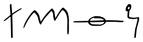	
the vengeance	ne·qam	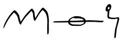	
of the covenant	be·reet	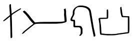	
Though you withdraw	ve·ne·e·saph·tem		
into	el		
your cities	a·re·khem	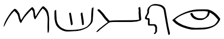	
I will send	ve·shil·lach·tee	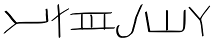	
a plague	de·ver		
among you	be·to·wkh·khem		
and you will be delivered	ve·nit·tat·tem		
into the hand	be·yad	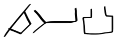	

of the enemy	o·w·yev	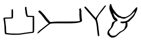	
When I cut off	be·shiv·ree	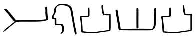	Leviticus 26:26
your	la·khem	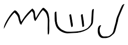	
supply	mat·teh	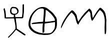	
of bread	le·chem	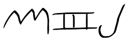	
will bake	ve·a·phu	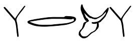	
ten	e·ser	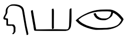	
women	na·sheem	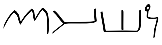	
your bread	lach·me·khem	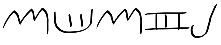	
oven	be·tan·nur	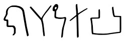	
in a single	e·chad	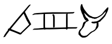	
and dole out	ve·he·shee·vu	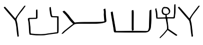	
your bread	lach·me·khem	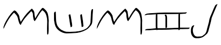	
by weight	bam·mish·qal	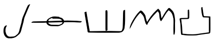	
so that you will eat	va·a·khal·tem	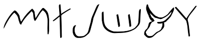	
but not	ve·lo	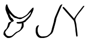	
be satisfied	tis·ba·u	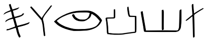	
But if	ve·im	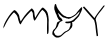	Leviticus 26:27
in spite of all this	be·zot	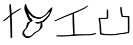	
you do not	lo	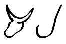	
obey	tish·me·u	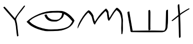	
Me	lee	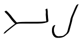	
but continue to walk	va·ha·lakh·tem	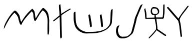	
toward Me	im·mee	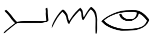	
in hostility	be·qe·ree	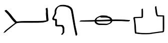	
then I will walk	ve·ha·lakh·tee	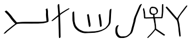	Leviticus 26:28
you	im·ma·khem	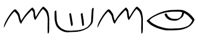	

in fury	ba·cha·mat	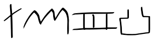	
against	qe·ree	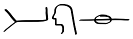	
will punish	ve·yis·sar·tee		
you	et·khem		
even I	aph		
and I	a·nee	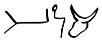	
sevenfold	she·va		
for	al		
your sins	chat·to·tē·khɛm	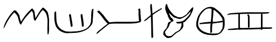	
You will eat	va·a·khal·tem	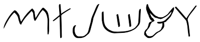	Leviticus 26:29
the flesh	be·sar		
of your own sons	be·ne·khem	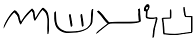	
[and]	u·ve·sar	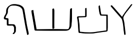	
daughters	be·no·te·khem	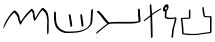	
-	to·khe·lu		
I will destroy	ve·hish·mad·tee		Leviticus 26:30
-	et		
your high places	ba·mo·te·khem	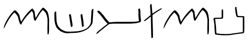	
cut down	ve·hikh·rat·tee	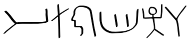	
-	et		
your incense altars	cham·ma·ne·khem	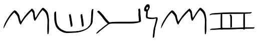	
and heap	ve·na·tat·tee	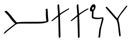	
-	et		
your lifeless bodies	pig·re·khem	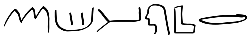	
on	al		
the lifeless remains	pig·re		
of your idols	gil·lu·le·khem	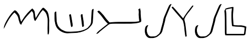	

will despise	ve·ga·a·lah		
and My soul	naph·shee		
you	et·khem		
I will reduce	ve·na·tat·tee	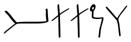	Leviticus 26:31
-	et		
your cities	a·re·khem	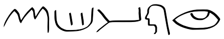	
to rubble	cha·re·bah		
and lay waste	va·ha·shim·mo·w·tee		
-	et		
your sanctuaries	miq·de·she·khem		
and I will refuse	ve·lo		
to smell	a·ree·ach	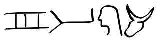	
aroma of your sacrifices	be·re·ach	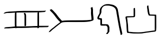	
the pleasing	nee·cho·cha·khem	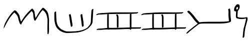	
will lay waste	va·ha·shim·mo·tee		Leviticus 26:32
And I	a·nee	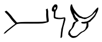	
-	et		
the land	ha·a·rets		
will be appalled	ve·sha·me·mu		
	a·le·ha	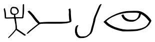	
so that your enemies	o·ye·ve·khem	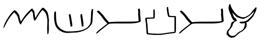	
who dwell	hay·yo·she·veem		
in it	bah		
But	ve·et·khem	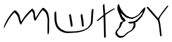	Leviticus 26:33
I will scatter	e·za·reh		
you among the nations	vag·go·w·yim	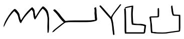	

and will draw out	va·ha·ree·qo·tee	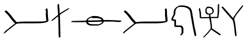	
after you	a·cha·re·khem	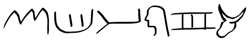	
a sword	cha·rev	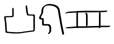	
becomes	ve·ha·ye·tah	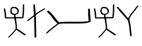	
as your land	ar·tse·khem		
desolate	she·ma·mah	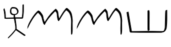	
and your cities	ve·a·re·khem	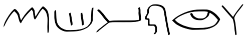	
are laid	yih·yu		
waste	cha·re·bah	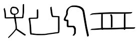	
Then	az		Leviticus 26:34
shall enjoy	tir·tseh		
the land	ha·a·rets		
its	et		
Sabbaths	shab·be·to·te·ha		
all	kol	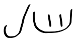	
the days	ye·me		
it lies desolate	hosh·sham·mah	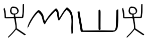	
while you	ve·at·tem		
are in the land	be·e·rets		
of your enemies	o·ye·ve·khem	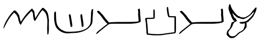	
At that time	az		
will rest	tish·bat		
the land	ha·a·rets		
and enjoy	ve·hir·tsat		
its	et		
Sabbaths	shab·be·to·te·ha		
As long as	kal	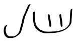	Leviticus 26:35

	ye·me		
it lies desolate	hash·sham·mah	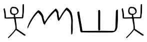	
[the land] will have the rest	tish·bot		
-	et		
-	a·sher		
it did not	lo		
receive	sha·ve·tah		
during the Sabbaths	be·shab·be·to·te·khem		
when you lived	be·shiv·te·khem		
in it	a·le·ha	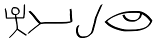	
As for those of you who survive	ve·han·nish·a·reem		Leviticus 26:36
	ba·khem		
I will send	ve·he·ve·tee		
a faintness	mo·rekh		
into their hearts	bil·va·vam		
in the lands	be·ar·tsot	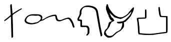	
of their enemies	o·ye·ve·hem	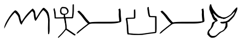	
will put them to flight	ve·ra·daph		
-	o·tam		
so that even the sound	qo·wl	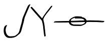	
leaf	a·leh		
of a windblown	nid·daph		
And they will flee	ve·na·su		
as one flees	me·nu·sat	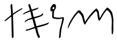	
the sword	che·rev	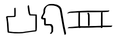	
and fall	ve·na·phe·lu		

when no one	ve·en		
pursues them	ro·deph		
They will stumble	ve·kha·she·lu		Leviticus 26:37
over one	eesh	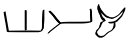	
another	be·a·chee	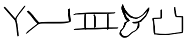	
as before	ke·mip·pe·ne		
the sword	che·rev		
is behind them	ve·ro·deph		
though no one	a·yin	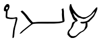	
So	ve·lo		
be	tih·yeh	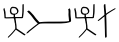	
you will not	la·khem		
able to stand	te·qu·mah		
against	liph·ne		
your enemies	o·ye·ve·khem	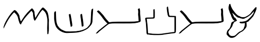	
You will perish	va·a·vad·tem		Leviticus 26:38
among the nations	bag·go·w·yim	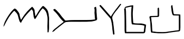	
will consume	ve·a·khe·lah		
you	et·khem		
and the land	e·rets		
of your enemies	o·ye·ve·khem	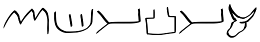	
Those of you who survive	ve·han·nish·a·reem		Leviticus 26:39
	ba·khem		
will waste away	yim·maq·qu	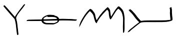	
in their iniquity	ba·a·wo·nam		
in the lands	be·ar·tsot	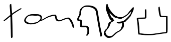	
of your enemies	o·ye·ve·khem	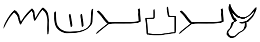	

and	ve·aph	𐤅𐤀𐤐	
in the sins	ba·a·wo·not	𐤁𐤏𐤅𐤍𐤕	
of their fathers	a·vo·tam	𐤀𐤁𐤕𐤌	
	it·tam	𐤀𐤕𐤌	
will decay	yim·maq·qu	𐤉𐤌𐤒𐤅	
But if they will confess	ve·hit·vad·du	𐤅𐤄𐤕𐤅𐤃𐤅	Leviticus 26:40
-	et	𐤀𐤕	
their iniquity	a·wo·nam	𐤏𐤅𐤍𐤌	
-	ve·et	𐤅𐤀𐤕	
and [that]	a·won	𐤏𐤅𐤍	
of their fathers	a·vo·tam	𐤀𐤁𐤕𐤌	
in the unfaithfulness	be·ma·a·lam	𐤁𐤌𐤏𐤋𐤌	
that	a·sher	𐤀𐤔𐤓	
they practiced	ma·a·lu	𐤌𐤏𐤋𐤅	
against Me	vee	𐤁𐤉	
	ve·aph	𐤅𐤀𐤐	
by which	a·sher	𐤀𐤔𐤓	
they have also walked	ha·le·khu	𐤄𐤋𐤊𐤅	
toward Me —	im·mee	𐤏𐤌𐤉	
in hostility	be·qe·ree	𐤁𐤒𐤓𐤉	
and	aph	𐤀𐤐	Leviticus 26:41
I	a·nee	𐤀𐤍𐤉	
acted	e·lekh	𐤀𐤋𐤊	
toward them	im·mam	𐤏𐤌𐤌	
with hostility	be·qe·ree	𐤁𐤒𐤓𐤉	
and brought	ve·he·ve·tee	𐤅𐤄𐤁𐤀𐤕𐤉	
them	o·tam	𐤀𐤕𐤌	

into the land	be·e·rets	בארץ	
of their enemies —	o·ye·ve·hem	איביהם	
and	o	או	
	az	אז	
will be humbled	yik·ka·na	יכנע	
hearts	le·va·vam	לבבם	
if their uncircumcised	he·a·rel	הערל	
	ve·az	ואז	
and they will make amends	yir·tsu	ירצו	
-	et	את	
for their iniquity	a·wo·nam	עונם	
then I will remember	ve·za·khar·tee	וזכרתי	Leviticus 26:42
-	et	את	
My covenant	be·ree·tee	בריתי	
with Jacob	ya·a·qo·wv	יעקוב	
and	ve·aph	ואף	
-	et	את	
My covenant	be·ree·tee	בריתי	
with Isaac	yits·chaq	יצחק	
	ve·aph	ואף	
-	et	את	
and My covenant	be·ree·tee	בריתי	
with Abraham	av·ra·ham	אברהם	
-	ez·kor	אזכר	
the land	ve·ha·a·rets	והארץ	
and I will remember	ez·kor	אזכר	
For the land	ve·ha·a·rets	והארץ	Leviticus 26:43

will be abandoned	te·a·zev		
by them	me·hem		
and it will enjoy	ve·ti·rets	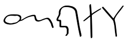	
-	et		
its Sabbaths	shab·be·to·te·ha	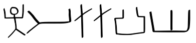	
by lying desolate	ba·he·sham·mah	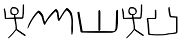	
without them	me·hem		
And they	ve·hem	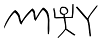	
will pay the penalty	yir·tsu		
-	et		
for their iniquity	a·wo·nam	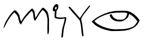	
because	ya·an		
	u·ve·ya·an	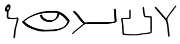	
My ordinances	be·mish·pa·tay		
they rejected	ma·a·su		
-	ve·et		
My statutes	chuq·qo·tay	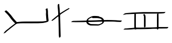	
and abhorred	ga·a·lah		
	naph·sham	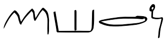	
Yet	ve·aph		Leviticus 26:44
in spite of	gam		
this	zot		
when they are	bih·yo·w·tam	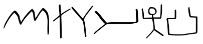	
in the land	be·e·rets		
of their enemies	o·ye·ve·hem	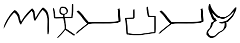	
I will not	lo		
reject	me·as·teem		

or	ve·lo	𐤅𐤋𐤀	
despise them	ge·al·teem	𐤂𐤏𐤋𐤕𐤉𐤌	
so as to destroy them	le·khal·lo·tam	𐤋𐤊𐤋𐤕𐤌	
and break	le·ha·pher	𐤋𐤄𐤐𐤓	
My covenant	be·ree·tee	𐤁𐤓𐤉𐤕𐤉	
with them	it·tam	𐤀𐤕𐤌	
for	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
their God	e·lo·he·hem	𐤀𐤋𐤄𐤉𐤄𐤌	
I will remember	ve·za·khar·tee	𐤅𐤆𐤊𐤓𐤕𐤉	Leviticus 26:45
But for their sake	la·hem	𐤋𐤄𐤌	
the covenant	be·reet	𐤁𐤓𐤉𐤕	
with their fathers	ri·sho·neem	𐤓𐤀𐤔𐤍𐤉𐤌	
whom	a·sher	𐤀𐤔𐤓	
I brought out	ho·w·tse·tee	𐤄𐤅𐤑𐤀𐤕𐤉	
-	o·tam	𐤀𐤕𐤌	
of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
in the sight	le·e·ne	𐤋𐤏𐤉𐤍𐤉	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that I might be	lih·yot	𐤋𐤄𐤉𐤕	
their	la·hem	𐤋𐤄𐤌	
God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
I	a·nee	𐤀𐤍𐤉	
am the LORD ”	YHVH	𐤉𐤄𐤅𐤄	
These	el·leh	𐤀𐤋𐤄	Leviticus 26:46

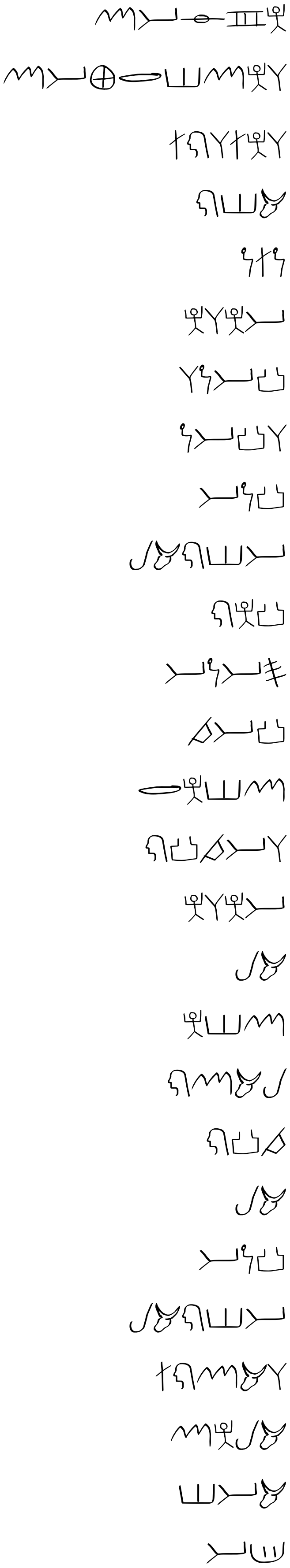

are the statutes	ha·chuq·qeem	
ordinances	ve·ham·mish·pa·teem	
and laws	ve·hat·to·w·rot	
that	a·sher	
established	na·tan	
the LORD	YHVH	
between Himself	be·no	
	u·ven	
and the Israelites	be·ne	
	yis·ra·el	
on Mount	be·har	
Sinai	see·nay	
through	be·yad	
Moses	mo·sheh	
said	vay·dab·ber	Leviticus 27:1
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Speak	dab·ber	Leviticus 27:2
to	el	
the Israelites	be·ne	
	yis·ra·el	
and say	ve·a·mar·ta	
to them	a·le·hem	
someone	eesh	
‘ When	kee	

makes a special	yaph·li		
vow	ne·der		
involving the value	be·er·ke·kha	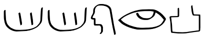	
of persons	ne·pha·shot		
to the LORD	la·YHVH	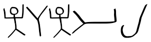	
concerns	ve·ha·yah	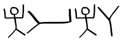	Leviticus 27:3
if the valuation	er·ke·kha	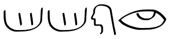	
a male	haz·za·khar	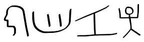	
	mib·ben	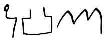	
from twenty	es·reem	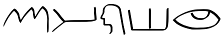	
-	sha·nah	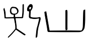	
to	ve·ad		
	ben		
sixty	shish·sheem	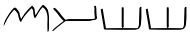	
years of age	sha·nah	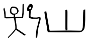	
shall be	ve·ha·yah	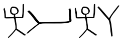	
then your valuation	er·ke·kha	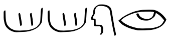	
fifty	cha·mish·sheem		
shekels	she·qel	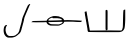	
of silver	ke·seph		
shekel	be·she·qel	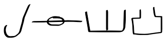	
according to the sanctuary	haq·qo·desh	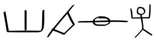	
Or if	ve·im		Leviticus 27:4
is a female	ne·qe·vah	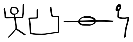	
it	hee		
shall be	ve·ha·yah	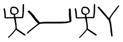	
then your valuation	er·ke·kha	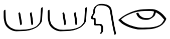	

thirty	she·lo·sheem	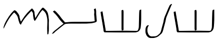	
shekels	sha·qel	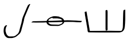	
And if [the person is]	ve·im		Leviticus 27:5
years of age	mib·ben	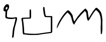	
from five	cha·mesh		
	sha·neem	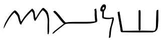	
to	ve·ad		
	ben		
twenty	es·reem	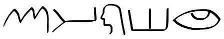	
	sha·nah	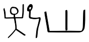	
shall be	ve·ha·yah	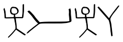	
then your valuation	er·ke·kha	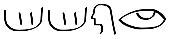	
for the male	haz·za·khar	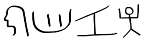	
twenty	es·reem	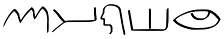	
shekels	she·qa·leem	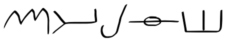	
and for the female	ve·lan·ne·qe·vah	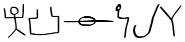	
ten	a·se·ret		
shekels	she·qa·leem	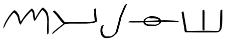	
Now if [the person is]	ve·im		Leviticus 27:6
-	mib·ben	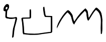	
from one month	cho·desh		
to	ve·ad		
	ben		
five	cha·mesh		
years of age	sha·neem	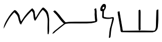	
shall be	ve·ha·yah	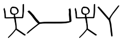	
then your valuation	er·ke·kha	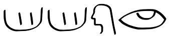	

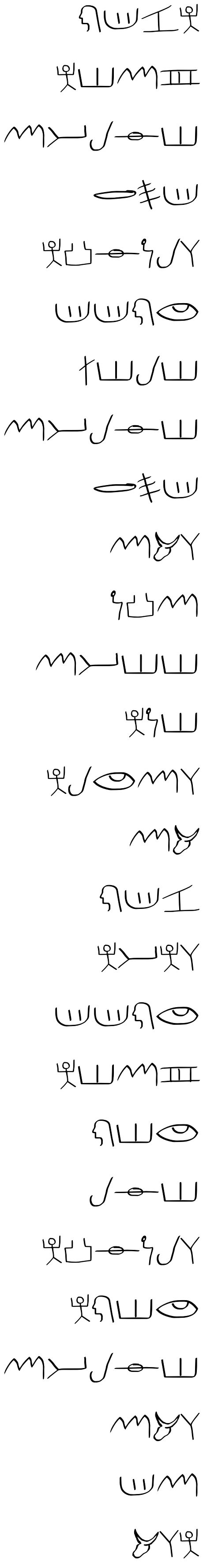

for the male	haz·za·khar	
five	cha·mish·shah	
shekels	she·qa·leem	
of silver	ka·seph	
and for the female	ve·lan·ne·qe·vah	
-	er·ke·kha	
three	she·lo·shet	
shekels	she·qa·leem	
of silver	ka·seph	
And if [the person is]	ve·im	Leviticus 27:7
	mib·ben	
sixty	shish·sheem	
years of age	sha·nah	
or older	va·ma·lah	
	im	
for the male	za·khar	
shall be	ve·ha·yah	
then your valuation	er·ke·kha	
fifteen	cha·mish·shah	
	a·sar	
shekels	sha·qel	
for the female	ve·lan·ne·qe·vah	
and ten	a·sa·rah	
shekels	she·qa·leem	
But if	ve·im	Leviticus 27:8
is too poor to pay	makh	
[the one making the vow]	hu	

the valuation	me·er·ke·kha		
he is to present [the person]	ve·he·e·mee·do		
before	liph·ne		
the priest	hak·ko·hen		
shall set the value	ve·he·e·reekh		
-	o·to		
[who]	hak·ko·hen		
according to	al		
	pee		
what	a·sher		
can afford	tas·seeg	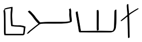	
	yad	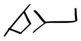	
the one making the vow	han·no·der		
-	ya·a·ree·khen·nu	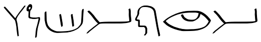	
-	hak·ko·hen		
If [he vows]	ve·im		Leviticus 27:9
animal	be·he·mah	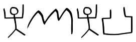	
that	a·sher		
may be brought	yaq·ree·vu	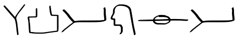	
an	mim·men·nah	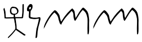	
as an offering	qar·ban	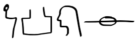	
to the LORD	la·YHVH	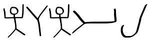	
any	kol		
-	a·sher		
given	yit·ten	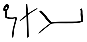	
such [animal]	mim·men·nu	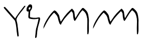	
to the LORD	la·YHVH	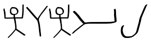	

shall be	yih·yeh	𐤉𐤄𐤉𐤄	
holy	qo·desh	𐤒𐤃𐤔	
He must not	lo	𐤋𐤀	Leviticus 27:10
replace it	ya·cha·lee·phen·nu	𐤉𐤇𐤋𐤉𐤐𐤍𐤅	
	ve·lo	𐤅𐤋𐤀	
or exchange it	ya·meer	𐤉𐤌𐤉𐤓	
-	o·to	𐤀𐤕𐤅	
either good	to·wv	𐤈𐤅𐤁	
for bad	be·ra	𐤁𐤓𐤏	
or	o	𐤀𐤅	
bad	ra	𐤓𐤏	
for good	be·to·wv	𐤁𐤈𐤅𐤁	
But if	ve·im	𐤅𐤀𐤌	
he does substitute	ha·mer	𐤄𐤌𐤓	
	ya·meer	𐤉𐤌𐤉𐤓	
one animal	be·he·mah	𐤁𐤄𐤌𐤄	
for another	biv·he·mah	𐤁𐤁𐤄𐤌𐤄	
will be	ve·ha·yah	𐤅𐤄𐤉𐤄	
both that animal	hu	𐤄𐤅𐤀	
and its substitute	u·te·mu·ra·to	𐤅𐤕𐤌𐤅𐤓𐤕𐤅	
	yih·yeh	𐤉𐤄𐤉𐤄	
holy	qo·desh	𐤒𐤃𐤔	
But if	ve·im	𐤅𐤀𐤌	Leviticus 27:11
the vow involves any	kal	𐤊𐤋	
animals	be·he·mah	𐤁𐤄𐤌𐤄	
of the unclean	te·me·ah	𐤈𐤌𐤀𐤄	
that	a·sher	𐤀𐤔𐤓	

may not	lo		
be brought	yaq·ree·vu	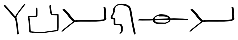	
	mim·men·nah		
as an offering	qar·ban	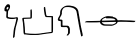	
to the LORD	la·YHVH	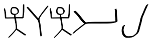	
must be presented	ve·he·e·meed		
-	et		
the animal	hab·be·he·mah	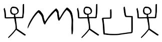	
before	liph·ne		
the priest	hak·ko·hen		
shall set its value	ve·he·e·reekh		Leviticus 27:12
The priest	hak·ko·hen		
-	o·tah		
-	ben	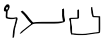	
whether high	to·wv		
	u·ven	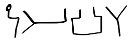	
or low	ra		
values it	ke·er·ke·kha		
as the priest	hak·ko·hen		
the price	ken	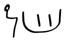	
will be set	yih·yeh	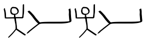	
If, however, [the owner]	ve·im		Leviticus 27:13
decides to redeem [the animal]	ga·ol		
	yig·a·len·nah		
he must add	ve·ya·saph		
a fifth	cha·mee·shi·to	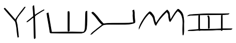	
to	al		

its value	er·ke·kha	𐤏𐤓𐤊𐤊	
a man	ve·eesh	𐤅𐤀𐤉𐤔	Leviticus 27:14
Now if	kee	𐤊𐤉	
consecrates	yaq·dish	𐤉𐤒𐤃𐤔	
-	et	𐤀𐤕	
his house	be·to	𐤁𐤉𐤕𐤅	
as holy	qo·desh	𐤒𐤃𐤔	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
shall value it	ve·he·e·ree·kho	𐤅𐤄𐤏𐤓𐤉𐤊𐤅	
then the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
either as	ben	𐤁𐤉𐤍	
good	to·wv	𐤈𐤅𐤁	
or	u·ven	𐤅𐤁𐤉𐤍	
bad	ra	𐤓𐤏	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
values	ya·a·reekh	𐤉𐤏𐤓𐤉𐤊	
it	o·to	𐤀𐤕𐤅	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
	ken	𐤊𐤍	
The price will stand	ya·qum	𐤉𐤒𐤅𐤌	
But if	ve·im	𐤅𐤀𐤌	Leviticus 27:15
he who consecrated	ham·maq·deesh	𐤄𐤌𐤒𐤃𐤉𐤔	
redeems	yig·al	𐤉𐤂𐤀𐤋	
it	et	𐤀𐤕	
his house	be·to	𐤁𐤉𐤕𐤅	
he must add	ve·ya·saph	𐤅𐤉𐤎𐤐	
a fifth	cha·mee·sheet	𐤇𐤌𐤉𐤔𐤉𐤕	

value	ke·seph		
the assessed	er·ke·kha	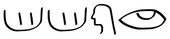	
to	a·law	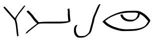	
and it will belong	ve·ha·yah	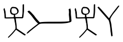	
to him	lo		
If	ve·im		Leviticus 27:16
a parcel	mis·se·deh		
of his land	a·chuz·za·to	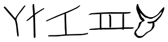	
consecrates	yaq·deesh	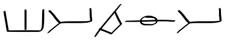	
a man	eesh	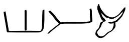	
to the LORD	la·YHVH	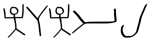	
shall be	ve·ha·yah	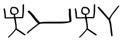	
then your valuation	er·ke·kha	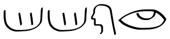	
proportional	le·phee	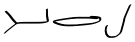	
to the seed required for it —	zar·o		
seed	ze·ra		
for every homer	cho·mer	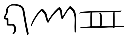	
of barley	se·o·reem	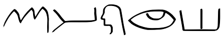	
fifty	ba·cha·mish·sheem	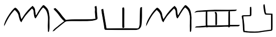	
shekels	she·qel	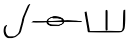	
of silver	ka·seph		
If	im		Leviticus 27:17
during the Year	mish·she·nat		
of Jubilee	hay·yo·vel	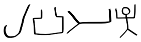	
he consecrates	yaq·deesh	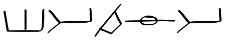	
his field	sa·de·hu	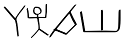	
according to your valuation	ke·er·ke·kha		

the price will stand	ya·qum	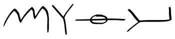	
But if	ve·im		Leviticus 27:18
after	a·char	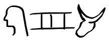	
the Jubilee	hay·yo·vel	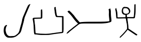	
he consecrates	yaq·deesh	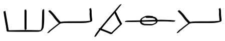	
his field	sa·de·hu	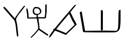	
is to calculate	ve·chish·shav		
	lo		
the priest	hak·ko·hen		
-	et		
the price	hak·ke·seph		
in proportion to	al		
	pee		
the years	hash·sha·neem	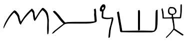	
left	han·no·w·ta·rot		
until	ad		
the next Year	she·nat	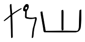	
of Jubilee	hay·yo·vel	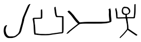	
will be reduced	ve·nig·ra		
so that your valuation	me·er·ke·kha		
And if	ve·im		Leviticus 27:19
decides to redeem	ga·ol		
it	yig·al		
-	et		
the field	has·sa·deh		
the one who consecrated	ham·maq·deesh	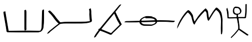	
-	o·to		

he must add	ve·ya·saph		
a fifth	cha·mi·sheet	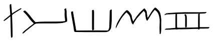	
value	ke·seph		
the assessed	er·ke·kha	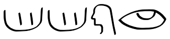	
to	a·law	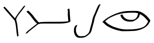	
and it shall belong	ve·qam	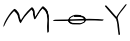	
to him	lo		
If, however	ve·im		Leviticus 27:20
he does not	lo		
redeem	yig·al		
-	et		
the field	has·sa·deh		
or if	ve·im		
he has sold	ma·khar	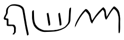	
-	et		
it	has·sa·deh		
man	le·eesh		
to another	a·cher	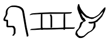	
it may no	lo		
be redeemed	yig·ga·el		
longer	o·wd		
it will become	ve·ha·yah	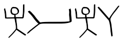	Leviticus 27:21
When the field	has·sa·deh	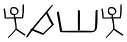	
is released	be·tse·to		
in the Jubilee	vay·yo·vel	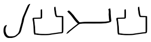	
holy	qo·desh	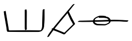	
to the LORD	la·YHVH	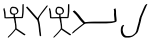	

like a field	kis·deh	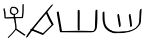	
devoted	ha·che·rem		
of the priests	lak·ko·hen		
it becomes	tih·yeh	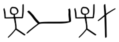	
the property	a·chuz·za·to	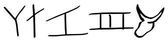	
Now if	ve·im		Leviticus 27:22
	et		
a field	se·deh		
he has purchased	miq·na·to	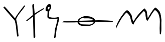	
which	a·sher		
is not	lo		
a part	mis·se·deh		
of his own property	a·chuz·za·to	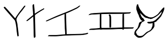	
[a man] consecrates	yaq·deesh	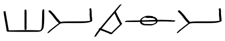	
to the LORD	la·YHVH	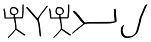	
shall calculate	ve·chish·shav		Leviticus 27:23
	lo	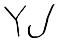	
then the priest	hak·ko·hen		
-	et		
for him the value	mikh·sat		
	ha·er·ke·kha	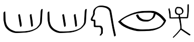	
up to	ad		
the Year	she·nat	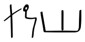	
of Jubilee	hay·yo·vel	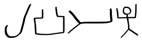	
and [the man] shall pay	ve·na·tan		
-	et		
the assessed value	ha·er·ke·kha		

day	bay·yo·wm	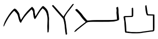	
on that	ha·hu		
as a sacred offering	qo·desh	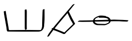	
to the LORD	la·YHVH	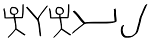	
In the Year	bish·nat		Leviticus 27:24
of Jubilee	hay·yo·w·vel	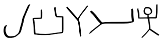	
shall return	ya·shuv		
the field	has·sa·deh		
to the one from whom	la·a·sher		
it was bought —	qa·na·hu	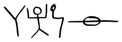	
	me·it·to		
-	la·a·sher		
-	lo		
the original owner	a·chuz·zat	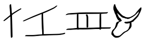	
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Every	ve·khal		Leviticus 27:25
valuation	er·ke·kha	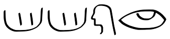	
will be	yih·yeh	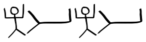	
shekel	be·she·qel	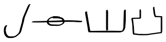	
according to the sanctuary	haq·qo·desh	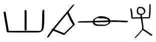	
twenty	es·reem	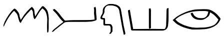	
gerahs	ge·rah	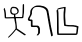	
	yih·yeh	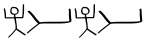	
to the shekel	hash·sha·qel	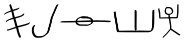	
But	akh		Leviticus 27:26
a firstborn	be·kho·wr		
because	a·sher		

a firstborn	ye·vuk·kar	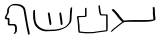	
belongs to the LORD	la·YHVH	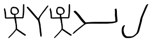	
of the livestock	biv·he·mah	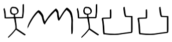	
no	lo	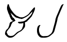	
may consecrate	yaq·deesh	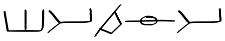	
one	eesh	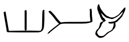	
-	o·to	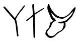	
Whether [it is]	im	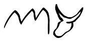	
an ox	sho·wr	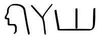	
or	im	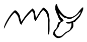	
a sheep	seh	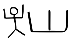	
the LORD’s	la·YHVH	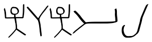	
it [is]	hu	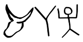	
But if	ve·im	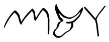	Leviticus 27:27
animals	bab·be·he·mah	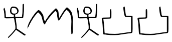	
[it is] among the unclean	hat·te·me·ah	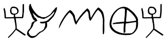	
then he may redeem	u·pha·dah	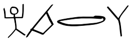	
it according to your valuation	ve·er·ke·kha	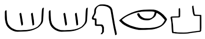	
and add	ve·ya·saph	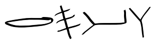	
a fifth	cha·mi·shi·to	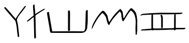	
of its value	a·law	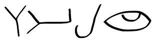	
If	ve·im	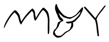	
it is not	lo	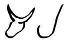	
redeemed	yig·ga·el	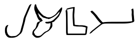	
then it shall be sold	ve·nim·kar	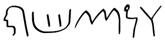	
according to your valuation	be·er·ke·kha	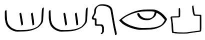	

-	akh	Leviticus 27:28
Nothing	kal	
sets apart	che·rem	
that	a·sher	
	ya·cha·rim	
a man	eesh	
to the LORD	la·YHVH	
from all he owns —	mik·kal	
-	a·sher	
	lo	
whether a man	me·a·dam	
an animal	u·ve·he·mah	
or his inherited land	u·mis·se·deh	
—	a·chuz·za·to	
-	lo	
can be sold	yim·ma·kher	
	ve·lo	
or redeemed	yig·ga·el	
everything	kal	
so devoted	che·rem	
[is] most	qo·desh	
holy	qa·da·sheem	
	hu	
to the LORD	la·YHVH	
No	kal	Leviticus 27:29
	che·rem	
-	a·sher	

set apart for destruction	ya·cho·ram	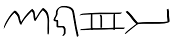	
	min		
person	ha·a·dam		
-	lo		
may be ransomed	yip·pa·deh		
he must surely	mo·wt		
be put to death	yu·mat		
Thus any	ve·khal		Leviticus 27:30
tithe	ma·sar		
from the land	ha·a·rets		
[whether] from the seed	miz·ze·ra		
of the land	ha·a·rets		
or the fruit	mip·pe·ree		
of the trees	ha·ets		
belongs to the LORD	la·YHVH	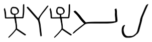	
it	hu		
is holy	qo·desh	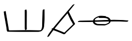	
to the LORD	la·YHVH	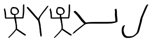	
If	ve·im		Leviticus 27:31
wishes	ga·ol		
to redeem	yig·al		
a man	eesh	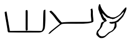	
part of his tithe	mim·ma·as·ro		
a fifth	cha·mi·shee·to		
he must add	yo·seph		
to its value	a·law	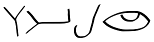	
Every	ve·khal		Leviticus 27:32

tenth	ma·sar	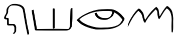	
animal from the herd	ba·qar	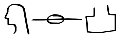	
or flock	va·tson	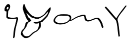	
	kol	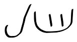	
that	a·sher	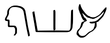	
passes	ya·a·vor	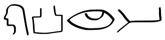	
under	ta·chat	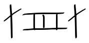	
the shepherd’s rod	hash·sha·vet	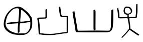	
	ha·a·see·ree	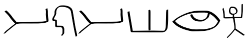	
will be	yih·yeh	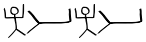	
holy	qo·desh	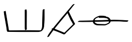	
to the LORD	la·YHVH	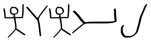	
He must not	lo	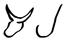	Leviticus 27:33
inspect	ye·vaq·qer	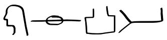	
or	ben	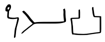	
whether it is good	to·wv	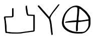	
bad	la·ra	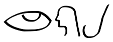	
and he shall not	ve·lo	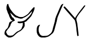	
make any substitution	ye·mee·ren·nu	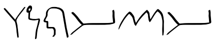	
But if	ve·im	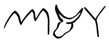	
he does make a substitution	ha·mer	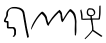	
	ye·mee·ren·nu	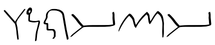	
shall become	ve·ha·yah	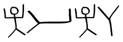	
both the animal	hu	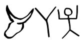	
and its substitute	u·te·mu·ra·to	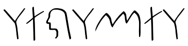	
	yih·yeh	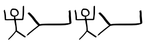	

holy	qo·desh	קדש	
they cannot	lo	לא	
be redeemed ’”	yig·ga·el	יגאל	
These	el·leh	אלה	Leviticus 27:34
are the commandments	ham·mits·wot	המצות	
that	a·sher	אשר	
gave	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
to Moses	mo·sheh	משה	
for	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
on Mount	be·har	בהר	
Sinai	see·nay	סיני	

Numbers

BSB Translation	Transliteration	Original Hebrew	
spoke	vay·dab·ber	וידבר	Numbers 1:1
the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
in the Wilderness	be·mid·bar	במדבר	
of Sinai	see·nay	סיני	
in the Tent	be·o·hel	באהל	
of Meeting	mo·w·ed	מועד	
On the first	be·e·chad	באחד	

month	la·cho·desh	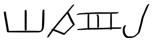	
day of the second	hash·she·nee	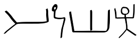	
year	bash·sha·nah	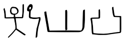	
of the second	hash·she·neet	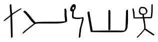	
after [the Israelites] had come out	le·tse·tam	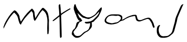	
of the land	me·e·rets	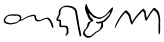	
of Egypt	mits·ra·yim	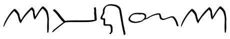	
He said :	le·mor	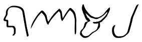	
“ Take a census	se·u	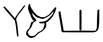	Numbers 1:2
-	et	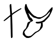	
-	rosh	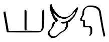	
of the whole	kal	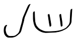	
congregation	a·dat	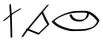	
	be·ne	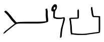	
of Israel	yis·ra·el	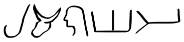	
by their clans	le·mish·pe·cho·tam	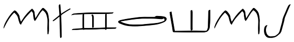	
	le·vet	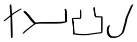	
and families	a·vo·tam	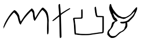	
listing	be·mis·par	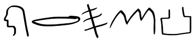	
by name	she·mo·wt	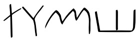	
every	kal	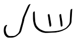	
man	za·khar	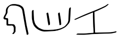	
one by one	le·gul·ge·lo·tam	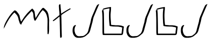	
years of age	mib·ben	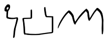	Numbers 1:3
who are twenty	es·reem	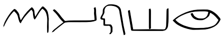	
	sha·nah	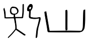	
or older	va·ma·lah	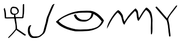	

everyone	kal	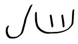	
who can serve	yo·tse	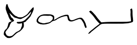	
by their divisions —	tsa·va	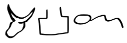	
in Israel’s	be·yis·ra·el		
are to number	tiph·qe·du	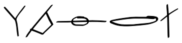	
those	o·tam		
army	le·tsiv·o·tam		
You	at·tah		
and Aaron	ve·a·ha·ron		
with you	ve·it·te·khem	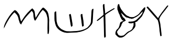	Numbers 1:4
must be there	yih·yu		
And one man	eesh	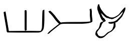	
	eesh	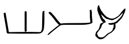	
from each tribe	lam·mat·teh		
-	eesh	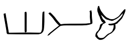	
the head	rosh		
	le·vet	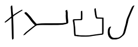	
of each family	a·vo·taw		
	hu		
These	ve·el·leh		Numbers 1:5
are the names	she·mo·wt		
of the men	ha·a·na·sheem		
who	a·sher		
are to assist	ya·am·du		
you :	it·te·khem		
From [the tribe of] Reuben	lir·u·ven		
Elizur	e·lee·tsur	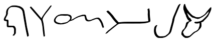	

son	ben	בן	
of Shedeur	she·de·ur	שדיאור	
from Simeon	le·shim·o·wn	לשמעון	Numbers 1:6
Shelumiel	she·lu·mee·el	שלמיאל	
son	ben	בן	
of Zurishaddai	tsu·ree·shad·day	צורישדי	
from Judah	lee·hu·dah	ליהודה	Numbers 1:7
Nahshon	nach·sho·wn	נחשון	
son	ben	בן	
of Amminadab	am·mee·na·dav	עמינדב	
from Issachar	le·yis·sa·sh·khar	ליששכר	Numbers 1:8
Nethanel	ne·tan·el	נתנאל	
son	ben	בן	
of Zuar	tsu·ar	צוער	
from Zebulun	liz·vu·lun	לזבולן	Numbers 1:9
Eliab	e·lee·av	אליאב	
son	ben	בן	
of Helon	che·lon	חלן	
from the sons	liv·ne	לבני	Numbers 1:10
of Joseph :	yo·w·seph	יוסף	
from Ephraim	le·eph·ra·yim	לאפרים	
Elishama	e·lee·sha·ma	אלישמע	
son	ben	בן	
of Ammihud	am·mee·hud	עמיהוד	
and from Manasseh	lim·nash·sheh	למנשה	
Gamaliel	gam·lee·el	גמליאל	
son	ben	בן	

of Pedahzur	pe·da·h·tsur		
from Benjamin	le·vin·ya·min	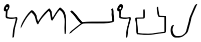	Numbers 1:11
Abidan	a·vee·dan	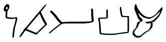	
son	ben		
of Gideoni	gid·o·nee		
from Dan	le·dan		Numbers 1:12
Ahiezer	a·chee·e·zer	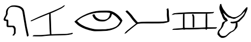	
son	ben		
of Ammishaddai	am·mee·shad·day	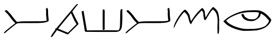	
from Asher	le·a·sher		Numbers 1:13
Pagiel	pag·ee·el		
son	ben		
of Ocran	a·khe·ran		
from Gad	le·gad	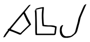	Numbers 1:14
Eliasaph	el·ya·saph	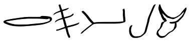	
son	ben		
of Deuel	de·u·el		
[and] from Naphtali	le·naph·ta·lee		Numbers 1:15
Ahira	a·chee·ra	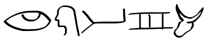	
son	ben		
of Enan ”	e·nan	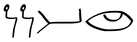	
These men	el·leh		Numbers 1:16
were appointed	qe·rī·ʾē	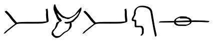	
from the congregation	ha·e·dah		
the leaders	ne·see·e	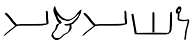	
of the tribes	mat·to·wt	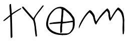	
of their fathers	a·vo·w·tam		

the heads	ra·she	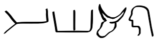	
of the clans	al·phe		
of Israel	yis·ra·el	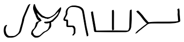	
they [were]	hem	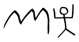	
took	vay·yiq·qach	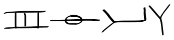	Numbers 1:17
So Moses	mo·sheh	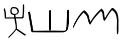	
and Aaron	ve·a·ha·ron		
-	et		
-	ha·a·na·sheem	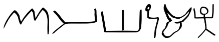	
these men	ha·el·leh		
who	a·sher		
had been designated	niq·qe·vu	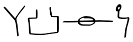	
by name	be·she·mo·wt		
and	ve·et		Numbers 1:18
the whole	kal	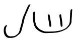	
congregation	ha·e·dah		
they assembled	hiq·hee·lu		
on the first	be·e·chad		
month	la·cho·desh	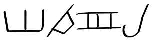	
day of the second	hash·she·nee	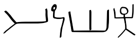	
and recorded their ancestry	vay·yit·yal·du	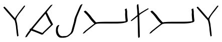	
by	al		
clans	mish·pe·cho·tam		
	le·vet	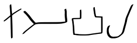	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mo·wt		

years of age	mib·ben	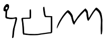	
of those twenty	es·reem	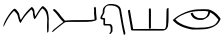	
	sha·nah	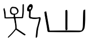	
or older	va·ma·lah		
one by one	le·gul·ge·lo·tam	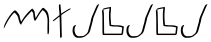	
just as	ka·a·sher		Numbers 1:19
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
So [Moses] numbered them	vay·yiph·qe·dem	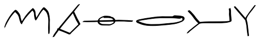	
in the Wilderness	be·mid·bar		
of Sinai :	see·nay	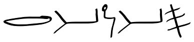	
-	vay·yih·yu		Numbers 1:20
From the sons	ve·ne	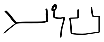	
of Reuben	re·u·ven		
the firstborn	be·khor		
of Israel	yis·ra·el	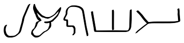	
according to the records	to·wl·do·tam	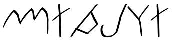	
of their clans	le·mish·pe·cho·tam		
	le·vet	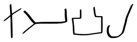	
and families	a·vo·tam		
counting	be·mis·par		
by one the names	she·mo·wt		
one	le·gul·ge·lo·tam	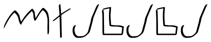	
of every	kal	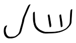	
male	za·khar	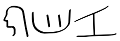	

years of age	mib·ben	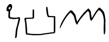	
twenty	es·reem	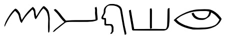	
	sha·nah	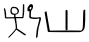	
or older	va·ma·lah	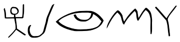	
-	kol	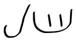	
who could serve	yo·tse	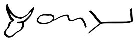	
in the army	tsa·va	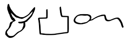	
those registered	pe·qu·de·hem	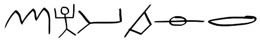	Numbers 1:21
to the tribe	le·mat·teh	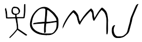	
of Reuben	re·u·ven	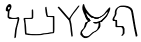	
numbered 46,500	shish·shah	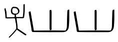	
	ve·ar·ba·eem	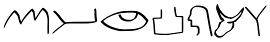	
	e·leph	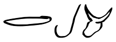	
	va·cha·mesh	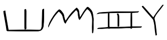	
	me·o·wt	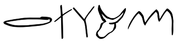	
From the sons	liv·ne	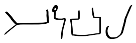	Numbers 1:22
of Simeon	shim·o·wn	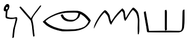	
according to the records	to·wl·do·tam	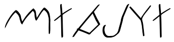	
of their clans	le·mish·pe·cho·tam	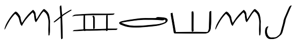	
	le·vet	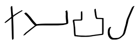	
and families	a·vo·tam	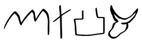	
	pe·qu·daw	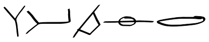	
counting	be·mis·par	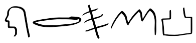	
the names	she·mo·wt	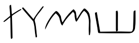	
one by one	le·gul·ge·lo·tam	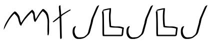	
of every	kal	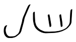	
male	za·khar	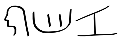	

years of age	mib·ben	מבן	
twenty	es·reem	עשרים	
	sha·nah	שנה	
or older	va·ma·lah	ומעלה	
-	kol	כל	
who could serve	yo·tse	יצא	
in the army	tsa·va	צבא	
those registered	pe·qu·de·hem	פקדיהם	Numbers 1:23
to the tribe	le·mat·teh	למטה	
of Simeon	shim·o·wn	שמעון	
numbered 59,300	tish·ah	תשעה	
	va·cha·mish·sheem	וחמשים	
	e·leph	אלף	
	u·she·losh	ושלש	
	me·o·wt	מאות	
From the sons	liv·ne	לבני	Numbers 1:24
of Gad	gad	גד	
according to the records	to·wl·do·tam	תולדתם	
of their clans	le·mish·pe·cho·tam	למשפחתם	
	le·vet	לבית	
and families	a·vo·tam	אבתם	
counting	be·mis·par	במספר	
the names	she·mo·wt	שמות	
years of age	mib·ben	מבן	
twenty	es·reem	עשרים	
	sha·nah	שנה	
or older	va·ma·lah	ומעלה	

of all those	kol	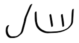	
who could serve	yo·tse		
in the army	tsa·va	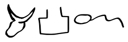	
those registered	pe·qu·de·hem		Numbers 1:25
to the tribe	le·mat·teh		
of Gad	gad		
numbered 45,650	cha·mish·shah		
	ve·ar·ba·eem		
	e·leph		
	ve·shesh		
	me·o·wt		
	va·cha·mish·sheem	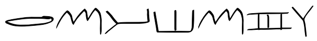	
From the sons	liv·ne		Numbers 1:26
of Judah	ye·hu·dah	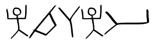	
according to the records	to·wl·do·tam	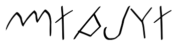	
of their clans	le·mish·pe·cho·tam		
	le·vet	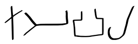	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mot		
years of age	mib·ben	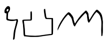	
twenty	es·reem	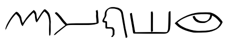	
	sha·nah	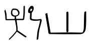	
or older	va·ma·lah		
of all those	kol	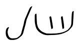	
who could serve	yo·tse		
in the army	tsa·va	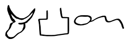	

those registered	pe·qu·de·hem		Numbers 1:27
to the tribe	le·mat·teh		
of Judah	ye·hu·dah	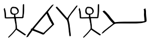	
numbered 74,600	ar·ba·ah		
	ve·shiv·eem		
	e·leph	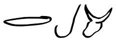	
	ve·shesh		
	me·o·wt		
From the sons	liv·ne		Numbers 1:28
of Issachar	yis·sa·sh·khar		
according to the records	to·wl·do·tam	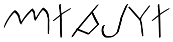	
of their clans	le·mish·pe·cho·tam		
	le·vet	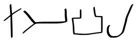	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mot		
years of age	mib·ben	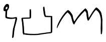	
twenty	es·reem	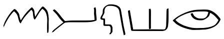	
	sha·nah	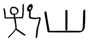	
or older	va·ma·lah		
of all those	kol		
who could serve	yo·tse	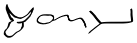	
in the army	tsa·va	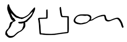	
those registered	pe·qu·de·hem		Numbers 1:29
to the tribe	le·mat·teh		
of Issachar	yis·sa·sh·khar		
numbered 54,400	ar·ba·ah	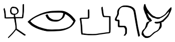	

	va·cha·mish·sheem	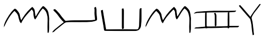	
	e·leph	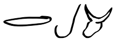	
	ve·ar·ba	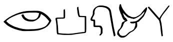	
	me·o·wt		
From the sons	liv·ne		Numbers 1:30
of Zebulun	ze·vu·lun		
according to the records	to·wl·do·tam		
of their clans	le·mish·pe·cho·tam		
	le·vet	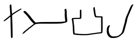	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mot		
years of age	mib·ben	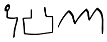	
twenty	es·reem	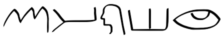	
	sha·nah	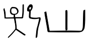	
or older	va·ma·lah		
of all those	kol	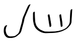	
who could serve	yo·tse		
in the army	tsa·va	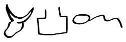	
those registered	pe·qu·de·hem		Numbers 1:31
to the tribe	le·mat·teh		
of Zebulun	ze·vu·lun		
numbered 57,400	shiv·ah		
	va·cha·mish·sheem	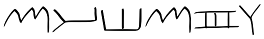	
	e·leph	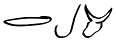	
	ve·ar·ba		
	me·o·wt		

From the sons	liv·ne		Numbers 1:32
of Joseph :	yo·w·seph		
From the sons	liv·ne		
of Ephraim	eph·ra·yim		
according to the records	to·wl·do·tam		
of their clans	le·mish·pe·cho·tam		
	le·vet	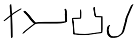	
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counting	be·mis·par		
the names	she·mot		
years of age	mib·ben	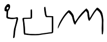	
twenty	es·reem	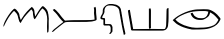	
	sha·nah	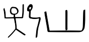	
or older	va·ma·lah		
of all those	kol		
who could serve	yo·tse		
in the army	tsa·va	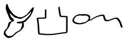	
those registered	pe·qu·de·hem		Numbers 1:33
to the tribe	le·mat·teh		
of Ephraim	eph·ra·yim		
numbered 40,500	ar·ba·eem		
	e·leph	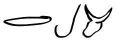	
	va·cha·mesh	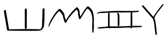	
	me·o·wt		
And from the sons	liv·ne		Numbers 1:34
of Manasseh	me·nash·sheh	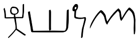	
according to the records	to·wl·do·tam	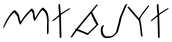	

of their clans	le·mish·pe·cho·tam		
	le·vet	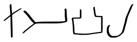	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mo·wt		
years of age	mib·ben	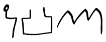	
twenty	es·reem	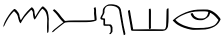	
	sha·nah	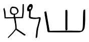	
or older	va·ma·lah		
of all those	kol		
who could serve	yo·tse		
in the army	tsa·va	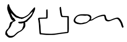	
those registered	pe·qu·de·hem		Numbers 1:35
to the tribe	le·mat·teh		
of Manasseh	me·nash·sheh	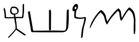	
numbered 32,200	she·na·yim	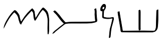	
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	e·leph	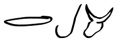	
	u·ma·ta·yim	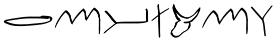	
From the sons	liv·ne		Numbers 1:36
of Benjamin	vin·ya·min	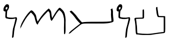	
according to the records	to·wl·do·tam	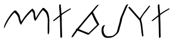	
of their clans	le·mish·pe·cho·tam		
	le·vet	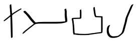	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mot		

years of age	mib·ben	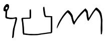	
twenty	es·reem	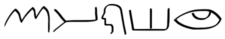	
	sha·nah	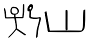	
or older	va·ma·lah	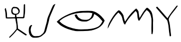	
of all those	kol	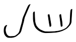	
who could serve	yo·tse	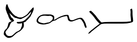	
in the army	tsa·va	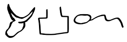	
those registered	pe·qu·de·hem	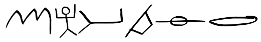	Numbers 1:37
to the tribe	le·mat·teh	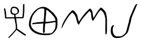	
of Benjamin	vin·ya·min	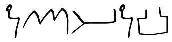	
numbered 35,400	cha·mish·shah	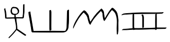	
	u·she·lo·sheem	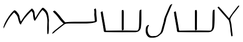	
	e·leph	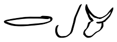	
	ve·ar·ba	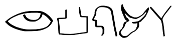	
	me·o·wt	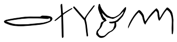	
From the sons	liv·ne	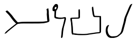	Numbers 1:38
of Dan	dan	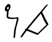	
according to the records	to·wl·do·tam	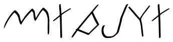	
of their clans	le·mish·pe·cho·tam	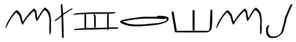	
	le·vet	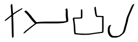	
and families	a·vo·tam	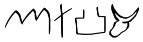	
counting	be·mis·par	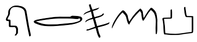	
the names	she·mot	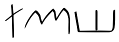	
years of age	mib·ben	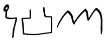	
twenty	es·reem	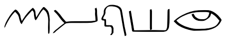	
	sha·nah	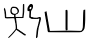	
or older	va·ma·lah	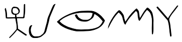	

of all those	kol	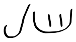	
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in the army	tsa·va	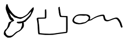	
those registered	pe·qu·de·hem		Numbers 1:39
to the tribe	le·mat·teh		
of Dan	dan		
numbered 62,700	she·na·yim	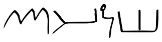	
	ve·shish·sheem	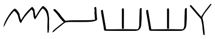	
	e·leph	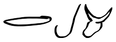	
	u·she·va	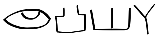	
	me·o·wt		
From the sons	liv·ne		Numbers 1:40
of Asher	a·sher		
according to the records	to·wl·do·tam		
of their clans	le·mish·pe·cho·tam		
	le·vet	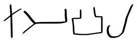	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mot		
years of age	mib·ben	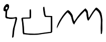	
twenty	es·reem	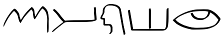	
	sha·nah	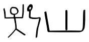	
or older	va·ma·lah		
of all those	kol	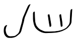	
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in the army	tsa·va	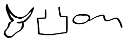	
those registered	pe·qu·de·hem		Numbers 1:41

to the tribe	le·mat·teh	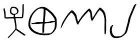	
of Asher	a·sher	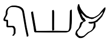	
numbered 41,500	e·chad	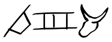	
	ve·ar·ba·eem	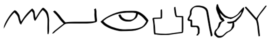	
	e·leph	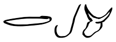	
	va·cha·mesh	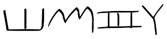	
	me·o·wt	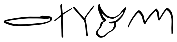	
From the sons	be·ne	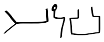	Numbers 1:42
of Naphtali	naph·ta·lee	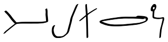	
according to the records	to·wl·do·tam	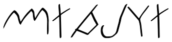	
of their clans	le·mish·pe·cho·tam	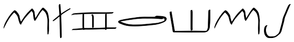	
	le·vet	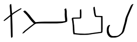	
and families	a·vo·tam	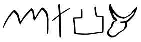	
counting	be·mis·par	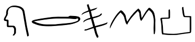	
the names	she·mot	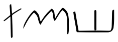	
years of age	mib·ben	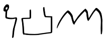	
twenty	es·reem	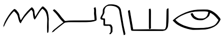	
	sha·nah	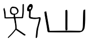	
or older	va·ma·lah	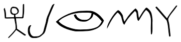	
of all those	kol	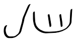	
who could serve	yo·tse	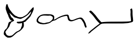	
in the army	tsa·va	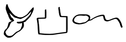	
those registered	pe·qu·de·hem	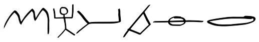	Numbers 1:43
to the tribe	le·mat·teh	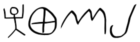	
of Naphtali	naph·ta·lee	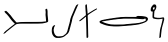	
numbered 53,400	she·lo·shah	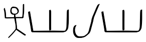	
	va·cha·mish·sheem	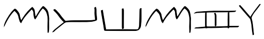	

	e·leph	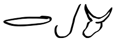	
	ve·ar·ba		
	me·o·wt		
These	el·leh	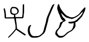	Numbers 1:44
-	hap·pe·qu·deem	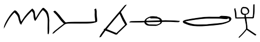	
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numbered	pa·qad	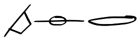	
by Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
leaders	u·ne·see·e	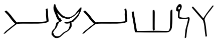	
of Israel	yis·ra·el	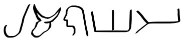	
with the assistance of the twelve	she·nem	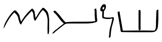	
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	eesh	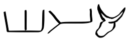	
	eesh	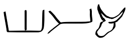	
each one	e·chad	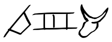	
	le·vet	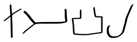	
representing his family	a·vo·taw		
	ha·yu	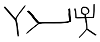	
were	vay·yih·yu		Numbers 1:45
So all	kal		
counted	pe·qu·de	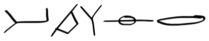	
the Israelites	ve·ne	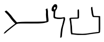	
	yis·ra·el	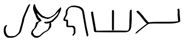	
	le·vet	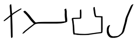	
according to their families	a·vo·tam		

years of age	mib·ben	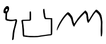	
twenty	es·reem	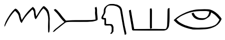	
	sha·nah	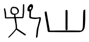	
or older	va·ma·lah		
-	kal		
who could serve	yo·tse		
army	tsa·va	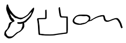	
in Israel’s	be·yis·ra·el		
And	vay·yih·yu		Numbers 1:46
all	kal		
those counted	hap·pe·qu·deem	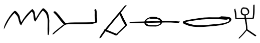	
totaled 603,550	shesh		
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	e·leph	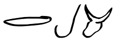	
	u·she·lo·shet	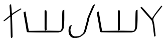	
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	va·cha·mesh	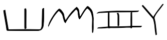	
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	va·cha·mish·sheem	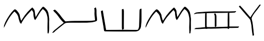	
The Levites, however	ve·hal·vee·yim		Numbers 1:47
by the tribe	le·mat·teh		
of their fathers	a·vo·tam		
were not	lo		
numbered	ha·te·pa·qe·du	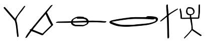	
along with them	be·to·w·kham		
had said to	vay·dab·ber	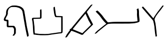	Numbers 1:48
For the LORD	YHVH		

	el		
Moses	mo·sheh		
:	le·mor		
“ -	akh		Numbers 1:49
-	et		
the tribe	mat·teh		
of Levi	le·vee		
Do not	lo		
number	tiph·qod	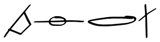	
-	ve·et		
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	lo		
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with	be·to·wkh		
the other Israelites	be·ne	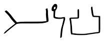	
	yis·ra·el	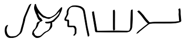	
Instead	ve·at·tah		Numbers 1:50
you are to appoint	haph·qed	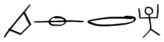	
-	et		
the Levites	hal·vee·yim	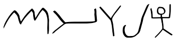	
over	al		
the tabernacle	mish·kan	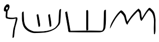	
of the Testimony	ha·e·dut		
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all	kal	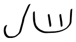	
its furnishings	ke·law	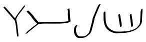	
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and everything	kal	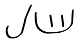	
-	a·sher	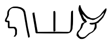	
in it	lo	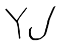	
They	hem·mah		
shall carry	yis·u		
-	et		
the tabernacle	ham·mish·kan		
-	ve·et		
and all	kal	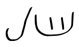	
its articles	ke·law	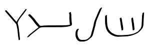	
	ve·hem	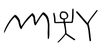	
care for it	ye·sha·re·tu·hu		
around	ve·sa·veev	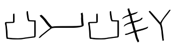	
it	lam·mish·kan		
and camp	ya·cha·nu	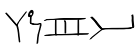	
is to move	u·vin·so·a		Numbers 1:51
Whenever the tabernacle	ham·mish·kan		
are to take it down	yo·w·ree·du	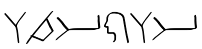	
-	o·to		
the Levites	hal·vee·yim	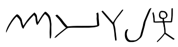	
is to be pitched	u·va·cha·not	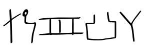	
and whenever it	ham·mish·kan		
are to set it up	ya·qee·mu	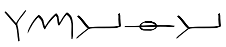	
-	o·to		
the Levites	hal·vee·yim	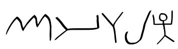	
Any outsider	ve·haz·zar	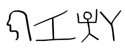	
who goes near it	haq·qa·rev	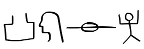	

must be put to death	yu·mat		
are to camp	ve·cha·nu	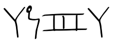	Numbers 1:52
The Israelites	be·ne	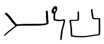	
	yis·ra·el	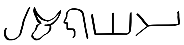	
each man	eesh	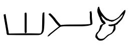	
in	al		
his own camp	ma·cha·ne·hu	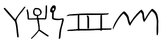	
	ve·eesh	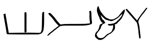	
and under	al		
his own standard	dig·lo	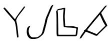	
by their divisions	le·tsiv·o·tam		
But the Levites	ve·hal·vee·yim		Numbers 1:53
are to camp	ya·cha·nu	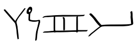	
around	sa·veev	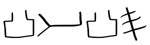	
the tabernacle	le·mish·kan	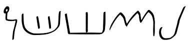	
of the Testimony	ha·e·dut		
so that no	ve·lo		
will fall	yih·yeh	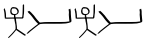	
wrath	qe·tseph		
on	al		
the congregation	a·dat		
	be·ne	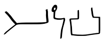	
of Israel	yis·ra·el	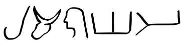	
and watch over it	ve·sha·me·ru		
So the Levites	hal·vee·yim	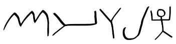	
	et		
are responsible	mish·me·ret		

for the tabernacle	mish·kan	𐤌𐤔𐤊𐤍	
of the Testimony ”	ha·e·dut	𐤄𐤏𐤃𐤅𐤕	
did	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	Numbers 1:54
Thus the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
everything	ke·khol	𐤊𐤊𐤋	
just as	a·sher	𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
	ken	𐤊𐤍	
	a·su	𐤏𐤔𐤅𐤟	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 2:1
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·el	𐤅𐤀𐤋	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
:	le·mor	𐤋𐤀𐤌𐤓	
each [man]	eesh	𐤀𐤉𐤔	Numbers 2:2
under	al	𐤏𐤋	
his standard	dig·lo	𐤃𐤂𐤋𐤅	
with the banners	ve·o·tot	𐤁𐤀𐤕𐤕	
	le·vet	𐤋𐤁𐤉𐤕	
of his family	a·vo·tam	𐤀𐤁𐤕𐤌	
are to camp	ya·cha·nu	𐤉𐤇𐤍𐤅	

“ The Israelites	be·ne	
	yis·ra·el	
at a distance from it	min·ne·ged	
around	sa·veev	
the Tent	le·o·hel	
of Meeting	mo·w·ed	
-	ya·cha·nu	
are to camp	ve·ha·cho·neem	Numbers 2:3
On the east side	qe·de·mah	
toward the sunrise	miz·ra·chah	
under their standard	de·gel	
:	ma·cha·neh	
of Judah	ye·hu·dah	
the divisions	le·tsiv·o·tam	
The leader	ve·na·see	
of the descendants	liv·ne	
of Judah	ye·hu·dah	
is Nahshon	nach·sho·wn	
son	ben	
of Amminadab	am·mee·na·dav	
and his division	u·tse·va·o	Numbers 2:4
numbers	u·phe·qu·de·hem	
74600	ar·ba·ah	
	ve·shiv·eem	
	e·leph	
	ve·shesh	
	me·o·wt	

will camp	ve·ha·cho·neem	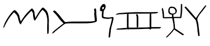	Numbers 2:5
next to it	a·law	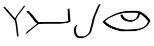	
The tribe	mat·teh	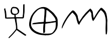	
of Issachar	yis·sa·sh·khar	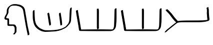	
The leader	ve·na·see	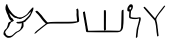	
of the Issacharites	liv·ne	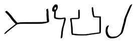	
	yis·sa·sh·khar	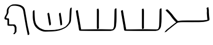	
is Nethanel	ne·tan·el	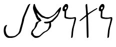	
son	ben	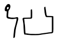	
of Zuar	tsu·ar	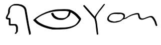	
and his division	u·tse·va·o	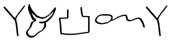	Numbers 2:6
numbers	u·phe·qu·daw	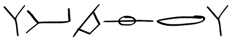	
54400	ar·ba·ah	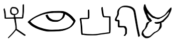	
	va·cha·mish·sheem	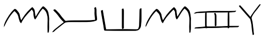	
	e·leph	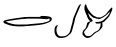	
	ve·ar·ba	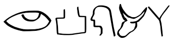	
	me·o·wt	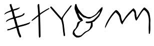	
[Next will be] the tribe	mat·teh	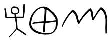	Numbers 2:7
of Zebulun	ze·vu·lun	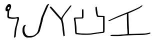	
The leader	ve·na·see	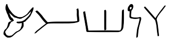	
of the Zebulunites	liv·ne	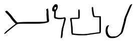	
	ze·vu·lun	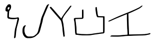	
is Eliab	e·lee·av	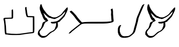	
son	ben	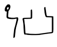	
of Helon	che·lon	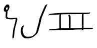	
and his division	u·tse·va·o	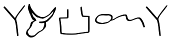	Numbers 2:8
numbers	u·phe·qu·daw	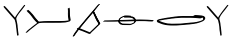	

57400	shiv·ah	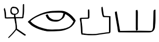	
	va·cha·mish·sheem	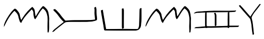	
	e·leph	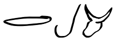	
	ve·ar·ba	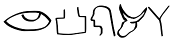	
	me·o·wt	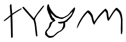	
The total	kal	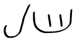	Numbers 2:9
number of men	hap·pe·qu·deem	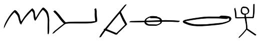	
of the camp	le·ma·cha·neh	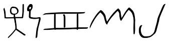	
of Judah	ye·hu·dah	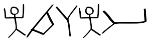	
is 186,400	me·at	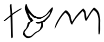	
	e·leph	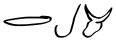	
	u·she·mo·neem	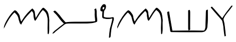	
	e·leph	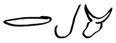	
	ve·she·shet	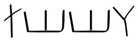	
	a·la·pheem	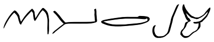	
	ve·ar·ba	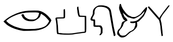	
	me·o·wt	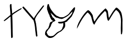	
in the divisions	le·tsiv·o·tam	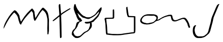	
first	ri·sho·nah	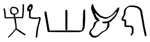	
they shall set out	yis·sa·u	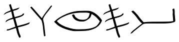	
under their standard :	de·gel	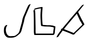	Numbers 2:10
are to camp	ma·cha·neh	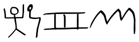	
of Reuben	re·u·ven	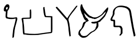	
On the south side	te·ma·nah	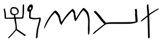	
the divisions	le·tsiv·o·tam	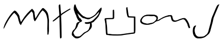	
The leader	ve·na·see	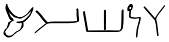	
of the Reubenites	liv·ne	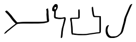	

	re·u·ven		
is Elizur	e·lee·tsur	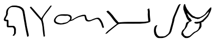	
son	ben		
of Shedeur	she·de·ur	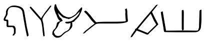	
and his division	u·tse·va·o	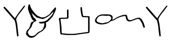	Numbers 2:11
numbers	u·phe·qu·daw	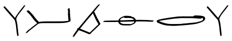	
46500	shish·shah		
	ve·ar·ba·eem		
	e·leph	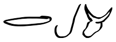	
	va·cha·mesh	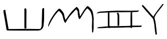	
	me·o·wt		
will camp	ve·ha·cho·w·nim		Numbers 2:12
next to it	a·law	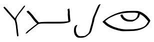	
The tribe	mat·teh		
of Simeon	shim·o·wn		
The leader	ve·na·see	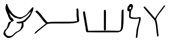	
of the Simeonites	liv·ne		
	shim·o·wn		
is Shelumiel	she·lu·mee·el		
son	ben		
	tsu·ree		
of Zurishaddai	shad·day	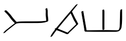	
and his division	u·tse·va·o	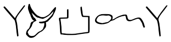	Numbers 2:13
numbers	u·phe·qu·de·hem	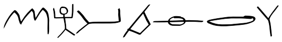	
59300	tish·ah		
	va·cha·mish·sheem	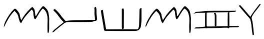	
	e·leph	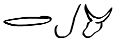	

	u·she·losh		
	me·o·wt		
[Next will be] the tribe	ve·mat·teh		Numbers 2:14
of Gad	gad		
The leader	ve·na·see	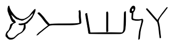	
of the Gadites	liv·ne		
	gad		
is Eliasaph	el·ya·saph	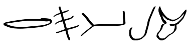	
son	ben		
of Deuel	re·u·el		
and his division	u·tse·va·o		Numbers 2:15
numbers	u·phe·qu·de·hem	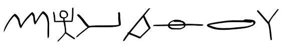	
45650	cha·mish·shah		
	ve·ar·ba·eem		
	e·leph	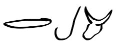	
	ve·shesh		
	me·o·wt		
	va·cha·mish·sheem	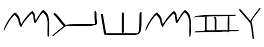	
The total	kal	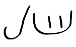	Numbers 2:16
number of men	hap·pe·qu·deem	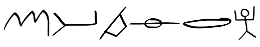	
of the camp	le·ma·cha·neh		
of Reuben	re·u·ven		
is 151,450	me·at		
	e·leph	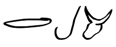	
	ve·e·chad	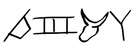	
	va·cha·mish·sheem	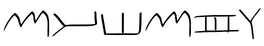	
	e·leph	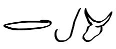	

	ve·ar·ba	
	me·o·wt	
	va·cha·mish·sheem	
in the divisions	le·tsiv·o·tam	
second	u·she·nee·yim	
they shall set out	yis·sa·u	
is to travel	ve·na·sa	Numbers 2:17
the Tent	o·hel	
of Meeting	mo·w·ed	
with the camp	ma·cha·neh	
of the Levites	hal·vee·yim	
In the middle	be·to·wkh	
of the camps	ham·ma·cha·not	
in the order	ka·a·sher	
they encamped	ya·cha·nu	
	ken	
They are to set out	yis·sa·u	
each	eesh	
in	al	
his own place	ya·do	
under his standard	le·dig·le·hem	
under their standard :	de·gel	Numbers 2:18
are to camp	ma·cha·neh	
of Ephraim	eph·ra·yim	
the divisions	le·tsiv·o·tam	
On the west side	yam·mah	
The leader	ve·na·see	

of the Ephraimites	liv·ne	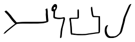	
	eph·ra·yim	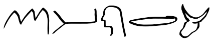	
is Elishama	e·lee·sha·ma	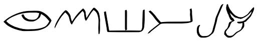	
son	ben	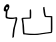	
of Ammihud	am·mee·hud	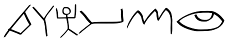	
and his division	u·tse·va·o	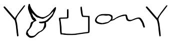	Numbers 2:19
numbers	u·phe·qu·de·hem	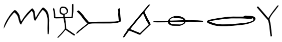	
40500	ar·ba·eem	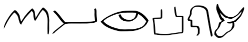	
	e·leph	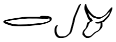	
	va·cha·mesh	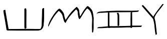	
	me·o·wt	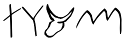	
will be next to it	ve·a·law	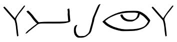	Numbers 2:20
The tribe	mat·teh	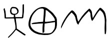	
of Manasseh	me·nash·sheh	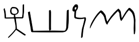	
The leader	ve·na·see	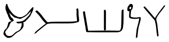	
of the Manassites	liv·ne	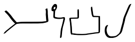	
	me·nash·sheh	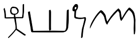	
is Gamaliel	gam·lee·el	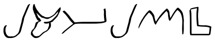	
son	ben	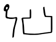	
of Pedahzur	pe·da·h·tsur	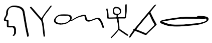	
and his division	u·tse·va·o	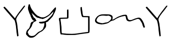	Numbers 2:21
numbers	u·phe·qu·de·hem	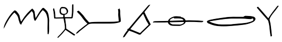	
32200	she·na·yim	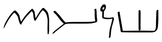	
	u·she·lo·sheem	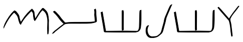	
	e·leph	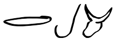	
	u·ma·ta·yim	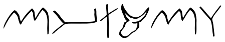	
[Next will be] the tribe	u·mat·teh	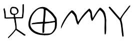	Numbers 2:22

of Benjamin	bin·ya·min	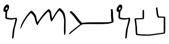	
The leader	ve·na·see	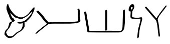	
of the Benjamites	liv·ne		
	vin·ya·min	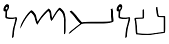	
is Abidan	a·vee·dan	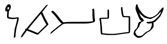	
son	ben		
of Gideoni	gid·o·nee		
and his division	u·tse·va·o		Numbers 2:23
numbers	u·phe·qu·de·hem	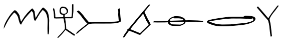	
35400	cha·mish·shah		
	u·she·lo·sheem		
	e·leph	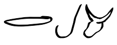	
	ve·ar·ba		
	me·o·wt		
The total	kal	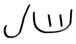	Numbers 2:24
number of men	hap·pe·qu·deem	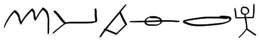	
of the camp	le·ma·cha·neh	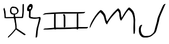	
of Ephraim	eph·ra·yim		
[is] 108,100	me·at		
	e·leph	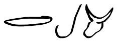	
	u·she·mo·nat		
	a·la·pheem		
	u·me·ah		
in the divisions	le·tsiv·o·tam		
third	u·she·li·sheem		
they shall set out	yis·sa·u		
under their standard :	de·gel		Numbers 2:25

are to camp	ma·cha·neh	
of Dan	dan	
On the north side	tsa·pho·nah	
the divisions	le·tsiv·o·tam	
The leader	ve·na·see	
of the Danites	liv·ne	
	dan	
is Ahiezer	a·chee·e·zer	
son	ben	
of Ammishaddai	am·mee·shad·day	
and his division	u·tse·va·o	Numbers 2:26
numbers	u·phe·qu·de·hem	
62700	she·na·yim	
	ve·shish·sheem	
	e·leph	
	u·she·va	
	me·o·wt	
will camp	ve·ha·cho·neem	Numbers 2:27
next to it	a·law	
The tribe	mat·teh	
of Asher	a·sher	
The leader	ve·na·see	
of the Asherites	liv·ne	
	a·sher	
is Pagiel	pag·ee·el	
son	ben	
of Ocran	a·khe·ran	

and his division	u·tse·va·o		Numbers 2:28
numbers	u·phe·qu·de·hem	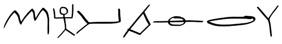	
41500	e·chad	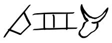	
	ve·ar·ba·eem		
	e·leph	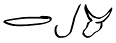	
	va·cha·mesh	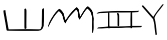	
	me·o·wt		
[Next will be] the tribe	u·mat·teh		Numbers 2:29
of Naphtali	naph·ta·lee		
The leader	ve·na·see	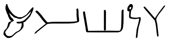	
of the Naphtalites	liv·ne		
	naph·ta·lee	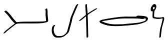	
is Ahira	a·chee·ra	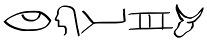	
son	ben		
of Enan	e·nan	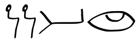	
and his division	u·tse·va·o		Numbers 2:30
numbers	u·phe·qu·de·hem	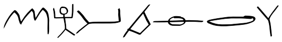	
53400	she·lo·shah	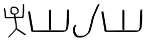	
	va·cha·mish·sheem	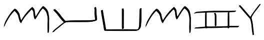	
	e·leph	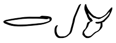	
	ve·ar·ba	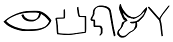	
	me·o·wt		
The total	kal	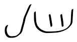	Numbers 2:31
number of men	hap·pe·qu·deem	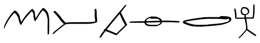	
in the camp	le·ma·cha·neh		
of Dan	dan		
is 157,600	me·at		

	e·leph	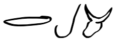	
	ve·shiv·ah		
	va·cha·mish·sheem	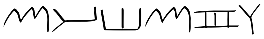	
	e·leph	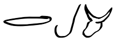	
	ve·shesh		
	me·o·wt		
last	la·a·cha·ro·nah	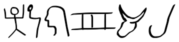	
they shall set out	yis·u		
under their standards ”	le·dig·le·hem	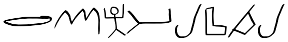	
These	el·leh	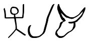	Numbers 2:32
numbered	pe·qu·de	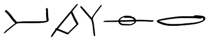	
are the Israelites	ve·ne	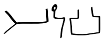	
	yis·ra·el	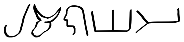	
	le·vet	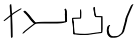	
according to their families	a·vo·tam		
The total	kal		
of those counted	pe·qu·de	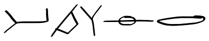	
in the camps	ham·ma·cha·not		
by their divisions	le·tsiv·o·tam	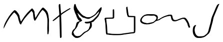	
was 603,550	shesh		
	me·o·wt		
	e·leph	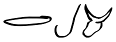	
	u·she·lo·shet	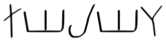	
	a·la·pheem		
	va·cha·mesh	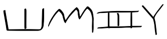	
	me·o·wt		
	va·cha·mish·sheem	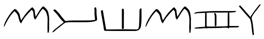	

But the Levites	ve·hal·vee·yim		Numbers 2:33
were not	lo		
counted	ha·te·pa·qe·du	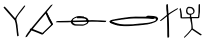	
among	be·to·wkh		
the other Israelites	be·ne	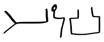	
	yis·ra·el	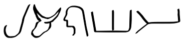	
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	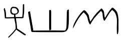	
did	vay·ya·a·su		Numbers 2:34
So the Israelites	be·ne	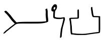	
	yis·ra·el	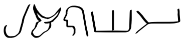	
everything	ke·khol		
-	a·sher		
commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	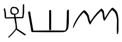	
in this way	ken	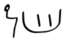	
they camped	cha·nu	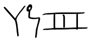	
under their standards	le·dig·le·hem	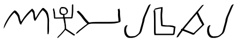	
in the same way	ve·khen		
and set out	na·sa·u	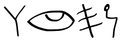	
each man	eesh	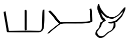	
with his clan	le·mish·pe·cho·taw		

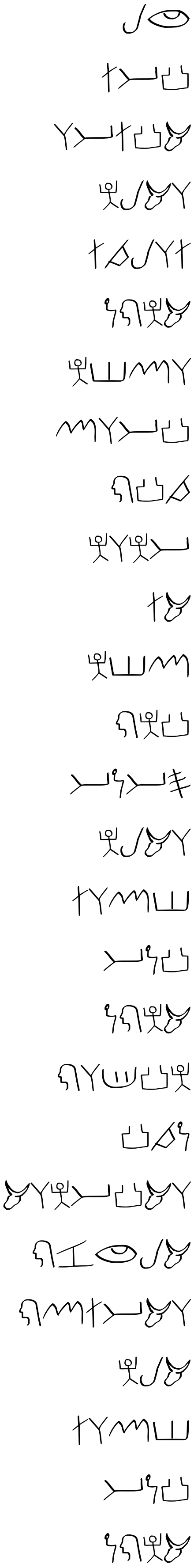

and	al	
	bet	
his family	a·vo·taw	
This	ve·el·leh	Numbers 3:1
is the account	to·wl·dot	
of Aaron	a·ha·ron	
and Moses	u·mo·sheh	
at the time	be·yo·wm	
spoke	dib·ber	
the LORD	YHVH	
with	et	
Moses	mo·sheh	
on Mount	be·har	
Sinai	see·nay	
These	ve·el·leh	Numbers 3:2
are the names	she·mo·wt	
of the sons	be·ne	
of Aaron :	a·ha·ron	
the firstborn	hab·be·kho·wr	
Nadab	na·dav	
then Abihu	va·a·vee·hu	
Eleazar	el·a·zar	
and Ithamar	ve·ee·ta·mar	
These	el·leh	Numbers 3:3
-	she·mo·wt	
sons	be·ne	
[were] Aaron’s	a·ha·ron	

priests	hak·ko·ha·neem	הכהנים	
the anointed	ham·me·shu·cheem	המשחים	
who	a·sher	אשר	
were ordained	mil·le	מלא	
	ya·dam	ידם	
to serve as priests	le·kha·hen	לכהן	
died	vay·ya·mat	וימת	Numbers 3:4
Nadab	na·dav	נדב	
and Abihu, however	va·a·vee·hu	ואביהוא	
in the presence of	liph·ne	לפני	
the LORD	YHVH	יהוה	
when they offered	be·haq·ri·vam	בהקרבם	
fire	esh	אש	
unauthorized	za·rah	זרה	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
in the Wilderness	be·mid·bar	במדבר	
of Sinai	see·nay	סיני	
sons	u·va·neem	ובנים	
no	lo	לא	
And since they had	ha·yu	היו	
	la·hem	להם	
served as priests	vay·kha·hen	ויכהן	
only Eleazar	el·a·zar	אלעזר	
and Ithamar	ve·ee·ta·mar	ואיתמר	
during	al	על	
the lifetime	pe·ne	פני	

Aaron	a·ha·ron		
of their father	a·vee·hem	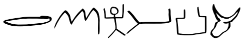	
said	vay·dab·ber	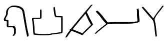	Numbers 3:5
Then the LORD	YHVH	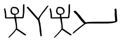	
to	el		
Moses	mo·sheh		
	le·mor		
“ Bring	haq·rev	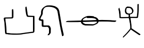	Numbers 3:6
-	et		
the tribe	mat·teh		
of Levi	le·vee	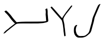	
and present	ve·ha·a·mad·ta		
them	o·to		
to	liph·ne		
Aaron	a·ha·ron		
the priest	hak·ko·hen		
to assist him	ve·she·re·tu	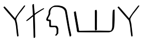	
-	o·to		
They are to perform	ve·sha·me·ru		Numbers 3:7
-	et		
duties for him	mish·mar·to	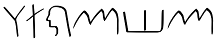	
-	ve·et		
-	mish·me·ret		
and for the whole	kal	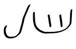	
congregation	ha·e·dah		
before	liph·ne		
the Tent	o·hel		

of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
attending	la·a·vod	𐤋𐤏𐤁𐤃	
-	et	𐤀𐤕	
to the service	a·vo·dat	𐤏𐤁𐤃𐤕	
of the tabernacle	ham·mish·kan	𐤄𐤌𐤔𐤊𐤍	
They shall take care of	ve·sha·me·ru	𐤅𐤔𐤌𐤓𐤅	Numbers 3:8
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the furnishings	ke·le	𐤊𐤋𐤉	
of the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
and	ve·et	𐤅𐤀𐤕	
fulfill obligations	mish·me·ret	𐤌𐤔𐤌𐤓𐤕	
for the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
by attending	la·a·vod	𐤋𐤏𐤁𐤃	
-	et	𐤀𐤕	
to the service	a·vo·dat	𐤏𐤁𐤃𐤕	
of the tabernacle	ham·mish·kan	𐤄𐤌𐤔𐤊𐤍	
Assign	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	Numbers 3:9
-	et	𐤀𐤕	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
to Aaron	le·a·ha·ron	𐤋𐤀𐤄𐤓𐤍	
and his sons	u·le·va·naw	𐤅𐤋𐤁𐤍𐤉𐤅	
have been given exclusively	ne·tu·nim	𐤍𐤕𐤅𐤍𐤌	
	ne·tu·nim	𐤍𐤕𐤅𐤍𐤌	
they	hem·mah	𐤄𐤌𐤄	

to him	lo	𐤋𐤅	
from among	me·et	𐤌𐤀𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
So	ve·et	𐤅𐤀𐤕	Numbers 3:10
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
-	ve·et	𐤅𐤀𐤕	
and his sons	ba·naw	𐤁𐤍𐤉𐤅	
you shall appoint	tiph·qod	𐤕𐤐𐤒𐤃	
to carry out	ve·sha·me·ru	𐤅𐤔𐤌𐤓𐤅	
-	et	𐤀𐤕	
the duties of the priesthood	ke·hun·na·tam	𐤊𐤄𐤍𐤕𐤌	
but any outsider	ve·haz·zar	𐤅𐤄𐤆𐤓	
who approaches [the tabernacle]	haq·qa·rev	𐤄𐤒𐤓𐤁	
must be put to death ”	yu·mat	𐤉𐤅𐤌𐤕𐤐	
spoke	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 3:11
Again the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
saying	le·mor	𐤋𐤀𐤌𐤓	
I	va·a·nee	𐤅𐤀𐤍𐤉	Numbers 3:12
“ Behold	hin·neh	𐤄𐤍𐤄	
have taken	la·qach·tee	𐤋𐤒𐤇𐤕𐤉	
-	et	𐤀𐤕	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
from among	mit·to·wkh	𐤌𐤕𐤅𐤊	

the children	be·ne	
of Israel	yis·ra·el	
in place of	ta·chat	
every	kal	
	be·kho·wr	
firstborn	pe·ter	
from the womb	re·chem	
Israelite	mib·be·ne	
	yis·ra·el	
belong	ve·ha·yu	
to Me	lee	
The Levites	hal·vee·yim	
for	kee	Numbers 3:13
[are] Mine	lee	
all	kal	
the firstborn	be·kho·wr	
On the day	be·yo·wm	
I struck down	hak·ko·tee	
every	khal	
firstborn	be·kho·wr	
in the land	be·e·rets	
of Egypt	mits·ra·yim	
I consecrated	hiq·dash·tee	
to Myself	lee	
all	khal	
the firstborn	be·kho·wr	
in Israel	be·yis·ra·el	

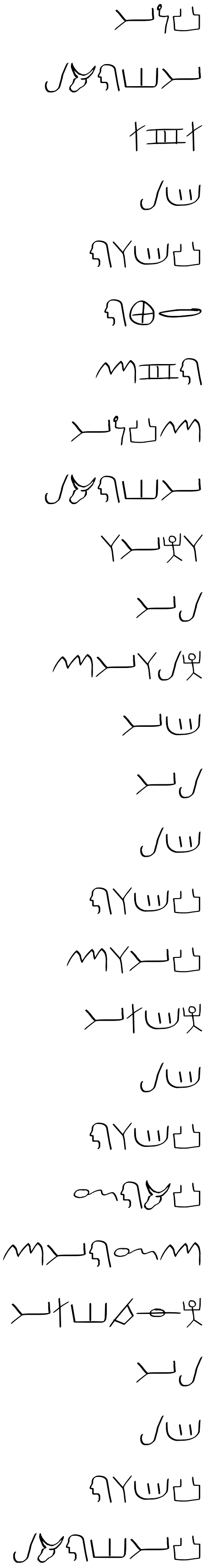

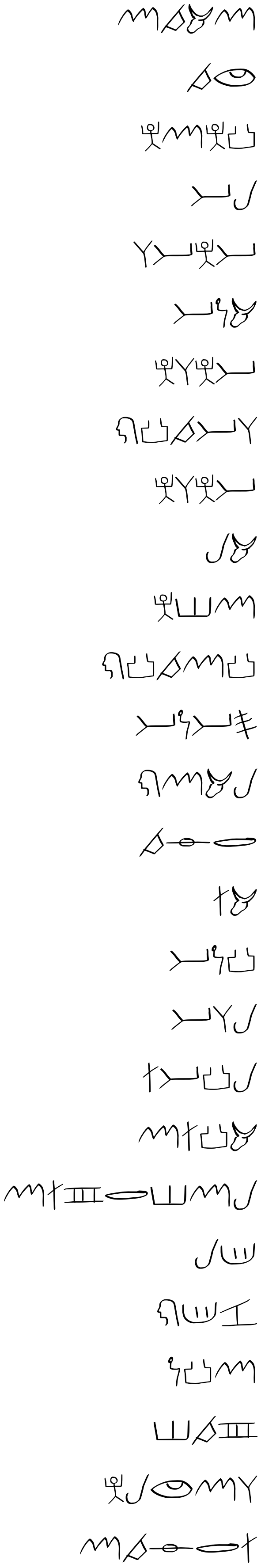

both man	me·a·dam	
and	ad	
beast	be·he·mah	
Mine	lee	
They are	yih·yu	
I	a·nee	
am the LORD ”	YHVH	
spoke	vay·dab·ber	Numbers 3:14
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
in the Wilderness	be·mid·bar	
of Sinai	see·nay	
saying	le·mor	
“ Number	pe·qod	Numbers 3:15
-	et	
the Levites	be·ne	
	le·vee	
	le·vet	
by their families	a·vo·tam	
and clans	le·mish·pe·cho·tam	
every	kal	
male	za·khar	
old	mib·ben	
a month	cho·desh	
or more ”	va·ma·lah	
You are to count	tiph·qe·dem	

numbered	vay·yiph·qod		Numbers 3:16
them	o·tam		
So Moses	mo·sheh	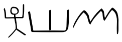	
according to	al		
the word	pee		
of the LORD	YHVH		
as	ka·a·sher		
he had been commanded	tsuw·vah		
were	vay·yih·yu		Numbers 3:17
These	el·leh	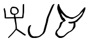	
the sons	ve·ne	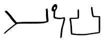	
of Levi	le·vee		
by name :	bish·mo·tam	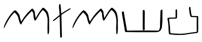	
Gershon	ge·re·sho·wn	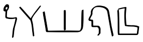	
Kohath	u·qe·hat	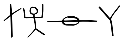	
and Merari	u·me·ra·ree	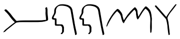	
These	ve·el·leh		Numbers 3:18
were the names	she·mo·wt		
of the sons	be·ne	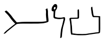	
of Gershon	ge·re·sho·wn	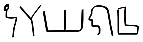	
by their clans :	le·mish·pe·cho·tam		
Libni	liv·nee		
and Shimei	ve·shim·ee		
The sons	u·ve·ne		Numbers 3:19
of Kohath	qe·hat	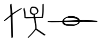	
by their clans	le·mish·pe·cho·tam		
were Amram	am·ram		

Izhar	ve·yits·har	
Hebron	chev·ro·wn	
and Uzziel	ve·uz·zee·el	
And the sons	u·ve·ne	Numbers 3:20
of Merari	me·ra·ree	
by their clans	le·mish·pe·cho·tam	
were Mahli	mach·lee	
and Mushi	u·mu·shee	
These	el·leh	
were	hem	
the clans	mish·pe·chot	
of the Levites	hal·le·vee	
	le·vet	
according to their families	a·vo·tam	
From Gershon came	le·ge·re·sho·wn	Numbers 3:21
clan	mish·pa·chat	
the Libnite	hal·liv·nee	
clan	u·mish·pa·chat	
and the Shimeite	hash·shim·ee	
these	el·leh	
	hem	
clans	mish·pe·chot	
were the Gershonite	hag·ge·re·shun·nee	
The number	pe·qu·de·hem	Numbers 3:22
	be·mis·par	
of all	kal	
the males	za·khar	

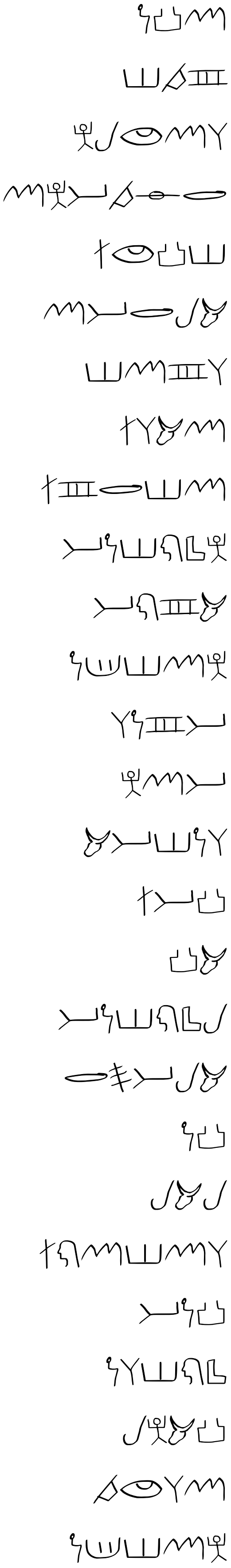

old	mib·ben	
a month	cho·desh	
or more	va·ma·e·lah	
was	pe·qu·de·hem	
7500	shiv·at	
	a·la·pheem	
	va·cha·mesh	
	me·o·wt	
clans	mish·pe·chot	Numbers 3:23
The Gershonite	hag·ge·re·shun·nee	
behind	a·cha·re	
the tabernacle	ham·mish·kan	
were to camp	ya·cha·nu	
on the west	yam·mah	
and the leader	u·ne·see	Numbers 3:24
of the families	vet	
	av	
of the Gershonites	lag·ge·re·shun·nee	
was Eliasaph	el·ya·saph	
son	ben	
of Lael	la·el	
The duties	u·mish·me·ret	Numbers 3:25
of the Gershonites	be·ne	
	ge·re·sho·wn	
at the Tent	be·o·hel	
of Meeting	mo·w·ed	
[were] the tabernacle	ham·mish·kan	

and tent	ve·ha·o·hel		
its covering	mikh·se·hu	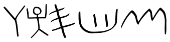	
the curtain	u·ma·sakh		
for the entrance	pe·tach	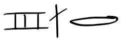	
to the Tent	o·hel		
of Meeting	mo·w·ed		
the curtains	ve·qal·e		Numbers 3:26
of the courtyard	he·cha·tser	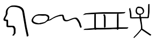	
-	ve·et		
the curtain	ma·sakh		
for the entrance	pe·tach	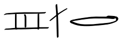	
to the courtyard	he·cha·tser	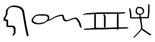	
that	a·sher		
surrounds	al		
the tabernacle	ham·mish·kan		
	ve·al		
and altar	ham·miz·be·ach		
	sa·veev	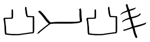	
-	ve·et		
and the cords —	me·ta·raw		
all	le·khol		
the service [for these items]	a·vo·da·to	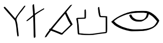	
From Kohath came	ve·liq·hat	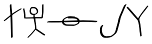	Numbers 3:27
the clans	mish·pa·chat		
of the Amramites	ha·am·ra·mee	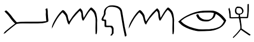	
	u·mish·pa·chat		
the Izharites	hay·yits·ha·ree		

	u·mish·pa·chat		
the Hebronites	ha·chev·ro·nee		
	u·mish·pa·chat		
and the Uzzielites	ha·az·zee·e·lee	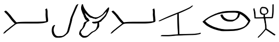	
these	el·leh	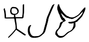	
	hem	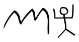	
were the clans	mish·pe·chot	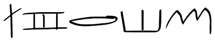	
of the Kohathites	haq·qe·ha·tee	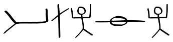	
The number	be·mis·par		Numbers 3:28
of all	kal		
the males	za·khar	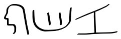	
old	mib·ben	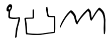	
a month	cho·desh	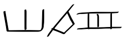	
or more	va·ma·e·lah		
was 8,600	she·mo·nat		
	a·la·pheem		
	ve·shesh		
	me·o·wt		
They were responsible for	sho·me·re		
the duties	mish·me·ret		
of the sanctuary	haq·qo·desh	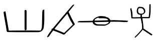	
The clans	mish·pe·chot	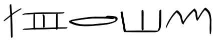	Numbers 3:29
of the Kohathites	be·ne	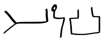	
	qe·hat	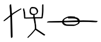	
were to camp	ya·cha·nu	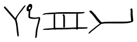	
on	al		
side	ye·rekh		

of the tabernacle	ham·mish·kan		
the south	te·ma·nah		
and the leader	u·ne·see	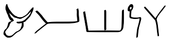	Numbers 3:30
of the families	vet	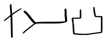	
	av		
	le·mish·pe·chot	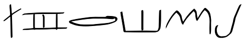	
of the Kohathites	haq·qe·ha·tee	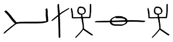	
was Elizaphan	ʾɛ·lī·tsa·phan		
son	ben		
of Uzziel	uz·zee·el	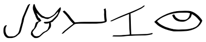	
Their duties	u·mish·mar·tam		Numbers 3:31
[were] the ark	ha·a·ron		
the table	ve·hash·shul·chan		
the lampstand	ve·ham·me·no·rah		
the altars	ve·ham·miz·be·chot		
the articles	u·khe·le	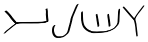	
of the sanctuary	haq·qo·desh	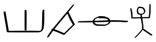	
-	a·sher		
used	ye·sha·re·tu		
with them	ba·hem		
and the curtain —	ve·ham·ma·sakh		
all	ve·khol		
the service [for these items]	a·vo·da·to	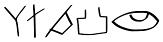	
The chief	u·ne·see	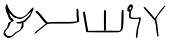	Numbers 3:32
of the leaders	ne·see·e	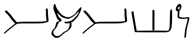	
of the Levites	hal·le·vee		
was Eleazar	el·a·zar		

son	ben	
of Aaron	a·ha·ron	
the priest	hak·ko·hen	
he oversaw	pe·qud·dat	
those responsible for	sho·me·re	
the duties	mish·me·ret	
of the sanctuary	haq·qo·desh	
From Merari came	lim·ra·ree	Numbers 3:33
the clans	mish·pa·chat	
of the Mahlites	ham·mach·lee	
	u·mish·pa·chat	
and Mushites	ham·mu·shee	
these	el·leh	
	hem	
clans	mish·pe·chot	
were the Merarite	me·ra·ree	
The number	u·phe·qu·de·hem	Numbers 3:34
	be·mis·par	
of all	kal	
the males	za·khar	
old	mib·ben	
a month	cho·desh	
or more	va·ma·e·lah	
was 6,200	she·shet	
	a·la·pheem	
	u·ma·ta·yim	
The leader	u·ne·see	Numbers 3:35

of the families	vet	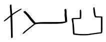	
	av		
-	le·mish·pe·chot	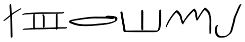	
of the Merarites	me·ra·ree		
was Zuriel	tsu·ree·el	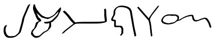	
son	ben		
of Abihail	a·vee·cha·yil	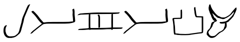	
on	al		
side	ye·rekh		
of the tabernacle	ham·mish·kan		
they were to camp	ya·cha·nu	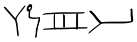	
the north	tsa·pho·nah		
assigned	u·phe·qud·dat	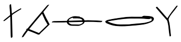	Numbers 3:36
The duties	mish·me·ret	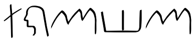	
to the sons	be·ne	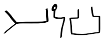	
of Merari	me·ra·ree		
frames	qar·she		
were the tabernacle’s	ham·mish·kan		
crossbars	u·ve·ree·chaw	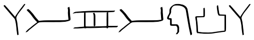	
posts	ve·am·mu·daw		
bases	va·a·da·naw		
and all	ve·khal		
its equipment —	ke·law	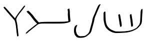	
all	ve·khol		
the service for these [items]	a·vo·da·to	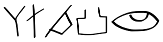	
as well as the posts	ve·am·mu·de		Numbers 3:37
courtyard	he·cha·tser	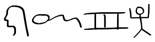	

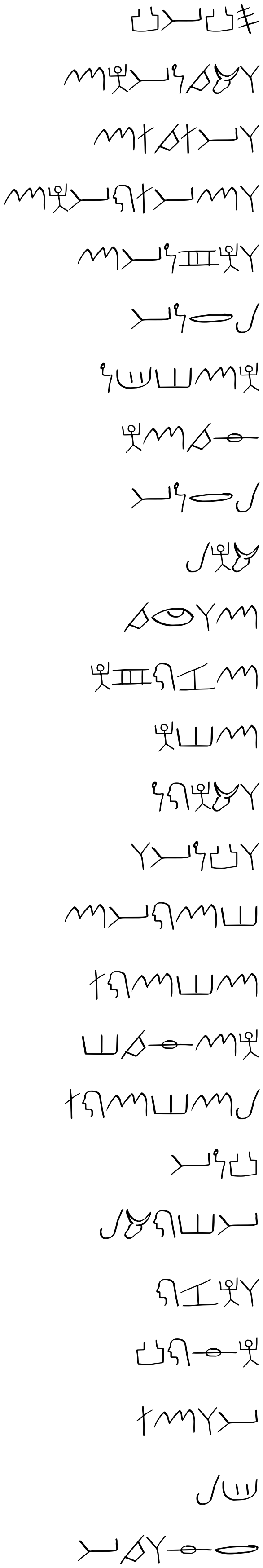

of the surrounding	sa·veev	
with their bases	ve·ad·ne·hem	
tent pegs	vee·te·do·tam	
and ropes	u·me·te·re·hem	
were to camp	ve·ha·cho·neem	Numbers 3:38
	liph·ne	
of the tabernacle	ham·mish·kan	
to the east	qe·de·mah	
before	liph·ne	
the Tent	o·hel	
of Meeting	mo·w·ed	
toward the sunrise	miz·ra·chah	
Moses	mo·sheh	
Aaron	ve·a·ha·ron	
and [Aaron's sons]	u·va·naw	
They were to perform	sho·me·reem	
the duties	mish·me·ret	
of the sanctuary	ham·miq·dash	
as a service	le·mish·me·ret	
	be·ne	
on behalf of the Israelites	yis·ra·el	
but any outsider	ve·haz·zar	
who approached [the sanctuary]	haq·qa·rev	
was to be put to death	yu·mat	
The total	kal	Numbers 3:39
number	pe·qu·de	

of Levites	hal·vee·yim	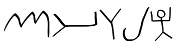	
that	a·sher		
counted	pa·qad	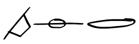	
Moses	mo·sheh	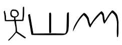	
and Aaron	ve·ʾa·ha·ron		
at	al		
command	pee		
the LORD’s	YHVH		
by their clans	le·mish·pe·cho·tam		
including all	kal	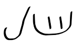	
the males	za·khar	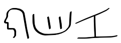	
old	mib·ben	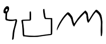	
a month	cho·desh	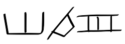	
or more	va·ma·lah		
was 22,000	she·na·yim	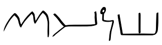	
	ve·es·reem		
	a·leph		
said	vay·yo·mer		Numbers 3:40
Then the LORD	YHVH		
	el		
to Moses	mo·sheh	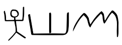	
“ Number	pe·qod	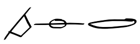	
every	kal	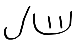	
firstborn	be·khor		
male	za·khar	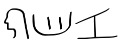	
	liv·ne		
of the Israelites	yis·ra·el	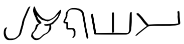	

old	mib·ben	מבן	
a month	cho·desh	חדש	
or more	va·ma·e·lah	ומעלה	
and list	ve·sa	ושא	
-	et	את	
-	mis·par	מספר	
their names	she·mo·tam	שמתם	
You are to take	ve·la·qach·ta	ולקחת	Numbers 3:41
-	et	את	
the Levites	hal·vee·yim	הלוים	
for Me —	lee	לי	
I	a·nee	אני	
am the LORD —	YHVH	יהוה	
in place of	ta·chat	תחת	
all	kal	כל	
the firstborn	be·khor	בכר	
	biv·ne	בבני	
of Israel	yis·ra·el	ישראל	
-	ve·et	ואת	
and the livestock	be·he·mat	בהמת	
of the Levites	hal·vee·yim	הלוים	
in place of	ta·chat	תחת	
all	kal	כל	
the firstborn	be·kho·wr	בכור	
of the livestock	be·ve·he·mat	בבהמת	
	be·ne	בני	
of the Israelites ”	yis·ra·el	ישראל	

numbered	vay·yiph·qod		Numbers 3:42
So Moses	mo·sheh		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
him	o·to		
-	et		
all	kal	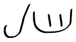	
the firstborn	be·khor		
	biv·ne		
of the Israelites	yis·ra·el	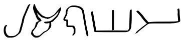	
was	vay·hee	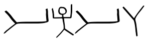	Numbers 3:43
The total	khal		
of the firstborn	be·kho·wr		
males	za·khar	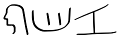	
listed	be·mis·par		
by name	she·mo·wt		
old	mib·ben	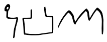	
a month	cho·desh		
or more	va·ma·lah		
number	liph·qu·de·hem	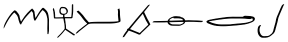	
22273	she·na·yim	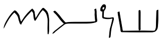	
	ve·es·reem	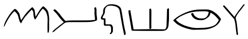	
	e·leph	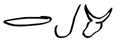	
	she·lo·shah	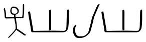	
	ve·shiv·eem		
	u·ma·ta·yim	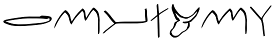	

spoke	vay·dab·ber		Numbers 3:44
Again the LORD	YHVH		
to	el		
Moses	mo·sheh		
saying	le·mor		
“ Take	qach	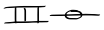	Numbers 3:45
-	et		
the Levites	hal·vee·yim	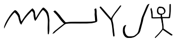	
in place	ta·chat	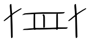	
of all	kal	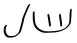	
the firstborn	be·kho·wr		
	biv·ne	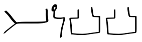	
of Israel	yis·ra·el	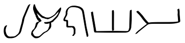	
and	ve·et		
the livestock	be·he·mat	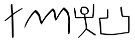	
of the Levites	hal·vee·yim	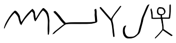	
in place	ta·chat	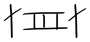	
of their livestock	be·hem·tam		
belong	ve·ha·yu	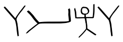	
to Me	lee	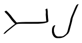	
The Levites	hal·vee·yim	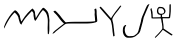	
I	a·nee	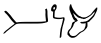	
am the LORD	YHVH		
-	ve·et		Numbers 3:46
To redeem	pe·du·ye		
the 273	hash·she·lo·shah	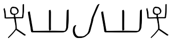	
	ve·hash·shiv·eem		

	ve·ham·ma·ta·yim	𐤅𐤄𐤌𐤀𐤕𐤉𐤌	
who outnumber	ha·o·de·pheem	𐤄𐤏𐤃𐤐𐤉𐤌	
	al	𐤏𐤋	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
firstborn	mib·be·kho·wr	𐤌𐤁𐤊𐤅𐤓	
Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
you are to collect	ve·la·qach·ta	𐤅𐤋𐤒𐤇𐤕	Numbers 3:47
five	cha·me·shet	𐤇𐤌𐤔𐤕	
	cha·me·shet	𐤇𐤌𐤔𐤕	
shekels	she·qa·leem	𐤔𐤒𐤋𐤉𐤌	
for each one	lag·gul·go·let	𐤋𐤂𐤋𐤂𐤋𐤕	
shekel	be·she·qel	𐤁𐤔𐤒𐤋	
according to the sanctuary	haq·qo·desh	𐤄𐤒𐤃𐤔	
	tiq·qach	𐤕𐤒𐤇	
of twenty	es·reem	𐤏𐤔𐤓𐤉𐤌	
gerahs	ge·rah	𐤂𐤓𐤄	
	hash·sha·qel	𐤄𐤔𐤒𐤋	
Give	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	Numbers 3:48
the money	hak·ke·seph	𐤄𐤊𐤎𐤐	
to Aaron	le·a·ha·ron	𐤋𐤀𐤄𐤓𐤍	
and his sons	u·le·va·naw	𐤅𐤋𐤁𐤍𐤉𐤅	
as the redemption price	pe·du·ye	𐤐𐤃𐤅𐤉𐤉	
for the excess	ha·o·de·pheem	𐤄𐤏𐤃𐤐𐤉𐤌	
among [the Israelites] „	ba·hem	𐤁𐤄𐤌	
collected	vay·yiq·qach	𐤅𐤉𐤒𐤇	Numbers 3:49

So Moses	mo·sheh	
-	et	
money	ke·seph	
the redemption	hap·pid·yo·wm	
	me·et	
from those in excess	ha·o·de·pheem	
of	al	
the number redeemed	pe·du·ye	
by the Levites	hal·vee·yim	
-	me·et	Numbers 3:50
from the firstborn	be·kho·wr	
	be·ne	
of the Israelites :	yis·ra·el	
He collected	la·qach	
-	et	
the money	hak·ka·seph	
1365	cha·mish·shah	
	ve·shish·sheem	
	u·she·losh	
	me·o·wt	
	va·e·leph	
shekels	be·she·qel	
according to the sanctuary shekel	haq·qo·desh	
gave	vay·yit·ten	Numbers 3:51
And Moses	mo·sheh	
-	et	
money	ke·seph	

the redemption	hap·pe·du·yim		
to Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
in obedience to	al		
the word	pee		
of the LORD	YHVH		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
[him]	mo·sheh	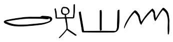	
said	vay·dab·ber	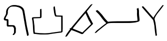	Numbers 4:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	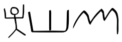	
	ve·el		
and Aaron	a·ha·ron	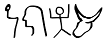	
	le·mor	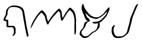	
“ Take	na·so		Numbers 4:2
-	et		
a census	rosh		
	be·ne	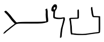	
of the Kohathites	qe·hat	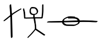	
among	mit·to·wkh		
	be·ne	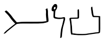	
the Levites	le·vee		
by their clans	le·mish·pe·cho·tam		

	le·vet	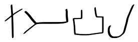	
and families	a·vo·tam		
	mib·ben	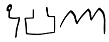	Numbers 4:3
men from thirty	she·lo·sheem		
	sha·nah	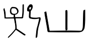	
	va·ma·lah		
to	ve·ad		
years old	ben		
fifty	cha·mish·sheem		
—	sha·nah	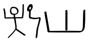	
everyone	kal		
who is qualified	ba		
to serve	lats·tsa·va		
	la·a·so·wt		
in the work	me·la·khah		
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
This	zot		Numbers 4:4
service	a·vo·dat		
of the Kohathites	be·ne	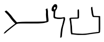	
	qe·hat	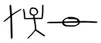	
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
regards the most	qo·desh	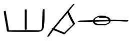	
holy things	haq·qo·da·sheem		
are to go in	u·va		Numbers 4:5
Aaron	a·ha·ron	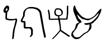	

and his sons	u·va·naw	ובניו	
sets out	bin·so·a	בנסע	
Whenever the camp	ham·ma·cha·neh	המחנה	
take down	ve·ho·w·ri·du	והורדו	
-	et	את	
the veil	pa·ro·khet	פרכת	
of the curtain	ham·ma·sakh	המסך	
and cover	ve·khis·su	וכסו	
with it	vah	בה	
-	et	את	
the ark	a·ron	ארן	
of the Testimony	ha·e·dut	העדת	
They are to place	ve·na·te·nu	ונתנו	Numbers 4:6
over	a·law	עליו	
this a covering	ke·sui	כסוי	
	o·wr	עור	
of fine leather	ta·chash	תחש	
spread	u·pha·re·su	ופרשו	
cloth	ve·ged	בגד	
a solid	ke·leel	כליל	
blue	te·khe·let	תכלת	
over it	mil·ma·e·lah	מלמעלה	
and insert	ve·sa·mu	ושמו	
its poles	bad·daw	בדיו	
Over	ve·al	ועל	Numbers 4:7
the table	shul·chan	שלחן	
of the Presence	hap·pa·neem	הפנים	

they are to spread	yiph·re·su	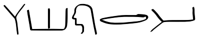	
cloth	be·ged	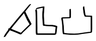	
a blue	te·khe·let	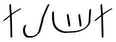	
and place	ve·na·te·nu	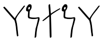	
on it	a·law	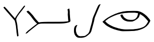	
along with	et	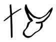	
the plates	haq·qe·a·rot	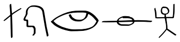	
-	ve·et	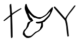	
and cups	hak·kap·pot	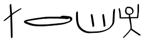	
-	ve·et	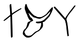	
the bowls	ham·me·naq·qee·yot	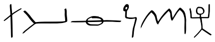	
-	ve·et	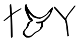	
and pitchers	qe·so·wt	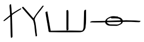	
for the drink offering	han·na·sekh	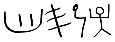	
bread	ve·le·chem	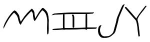	
The regular	hat·ta·meed	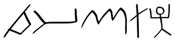	
on it	a·law	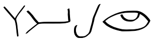	
offering is to remain	yih·yeh	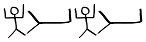	
And they shall spread	u·pha·re·su	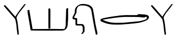	Numbers 4:8
over them	a·le·hem	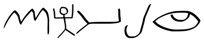	
cloth	be·ged	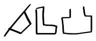	
a scarlet	to·w·la·at	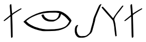	
	sha·nee	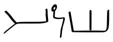	
cover	ve·khis·su	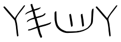	
them	o·to	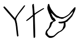	
with	be·mikh·seh	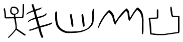	
	o·wr	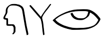	

fine leather	ta·chash	תחש	
and insert	ve·sa·mu	ושמו	
-	et	את	
the poles	bad·daw	בדיו	
They are to take	ve·la·qe·chu	ולקחו	Numbers 4:9
cloth	be·ged	בגד	
a blue	te·khe·let	תכלת	
and cover	ve·khis·su	וכסו	
-	et	את	
the lampstand	me·no·rat	מנרת	
used for light	ham·ma·o·wr	המאור	
together	ve·et	ואת	
with its lamps	ne·ro·te·ha	נרתיה	
-	ve·et	ואת	
wick trimmers	mal·qa·che·ha	מלקחיה	
-	ve·et	ואת	
and trays	mach·to·te·ha	מחתתיה	
-	ve·et	ואת	
-	kal	כל	
as well as the jars	ke·le	כלי	
of oil	sham·nah	שמנה	
with which	a·sher	אשר	
to supply	ye·sha·re·tu	ישרתו	
it	lah	לה	
-	ba·hem	בהם	
Then they shall wrap	ve·na·te·nu	ונתנו	Numbers 4:10
-	o·tah	אתה	

it	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
its utensils	ke·le·ha	𐤊𐤋𐤉𐤄	
inside	el	𐤀𐤋	
a covering	mikh·seh	𐤌𐤊𐤎𐤄	
	o·wr	𐤏𐤅𐤓	
of fine leather	ta·chash	𐤕𐤇𐤔	
and put	ve·na·te·nu	𐤅𐤍𐤕𐤍𐤅	
[it] on	al	𐤏𐤋	
the carrying frame	ham·mo·wt	𐤄𐤌𐤅𐤈	
Over	ve·al	𐤅𐤏𐤋	Numbers 4:11
altar	miz·bach	𐤌𐤆𐤁𐤇	
the gold	haz·za·hav	𐤄𐤆𐤄𐤁	
they are to spread	yiph·re·su	𐤉𐤐𐤓𐤔𐤅	
cloth	be·ged	𐤁𐤂𐤃	
a blue	te·khe·let	𐤕𐤊𐤋𐤕	
cover	ve·khis·su	𐤅𐤊𐤎𐤅	
it	o·to	𐤀𐤕𐤅	
with	be·mikh·seh	𐤁𐤌𐤊𐤎𐤄	
	o·wr	𐤏𐤅𐤓	
fine leather	ta·chash	𐤕𐤇𐤔	
and insert	ve·sa·mu	𐤅𐤔𐤌𐤅	
-	et	𐤀𐤕	
the poles	bad·daw	𐤁𐤃𐤉𐤅	
They are to take	ve·la·qe·chu	𐤅𐤋𐤒𐤇𐤅	Numbers 4:12
-	et	𐤀𐤕	
all	kal	𐤊𐤋	

the utensils	ke·le	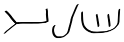	
for serving	hash·sha·ret		
-	a·sher		
-	ye·sha·re·tu		
in	vam		
the sanctuary	baq·qo·desh	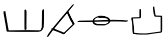	
place them	ve·na·te·nu	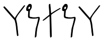	
in	el		
cloth	be·ged		
a blue	te·khe·let	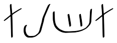	
cover	ve·khis·su	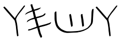	
them	o·w·tam		
with	be·mikh·seh	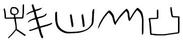	
	o·wr		
fine leather	ta·chash	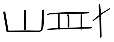	
and put them	ve·na·te·nu	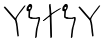	
on	al		
the carrying frame	ham·mo·wt		
Then they shall remove the ashes	ve·dish·she·nu		Numbers 4:13
-	et		
from the bronze altar	ham·miz·be·ach	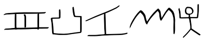	
spread	u·pha·re·su		
over it	a·law	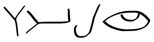	
cloth	be·ged		
a purple	ar·ga·man		
and place	ve·na·te·nu		Numbers 4:14
on it	a·law	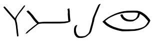	

-	et	
all	kal	
the vessels	ke·law	
-	a·sher	
used to serve	ye·sha·re·tu	
there	a·law	
:	ba·hem	
-	et	
the firepans	ham·mach·tot	
-	et	
meat forks	ham·miz·la·got	
-	ve·et	
shovels	hay·ya·eem	
-	ve·et	
and sprinkling bowls —	ham·miz·ra·qot	
all	kol	
the equipment	ke·le	
of the altar	ham·miz·be·ach	
They are to spread	u·pha·re·su	
over it	a·law	
a covering	ke·sui	
	o·wr	
of fine leather	ta·chash	
and insert	ve·sa·mu	
the poles	vad·daw	
have finished	ve·khil·lah	Numbers 4:15
When Aaron	a·ha·ron	

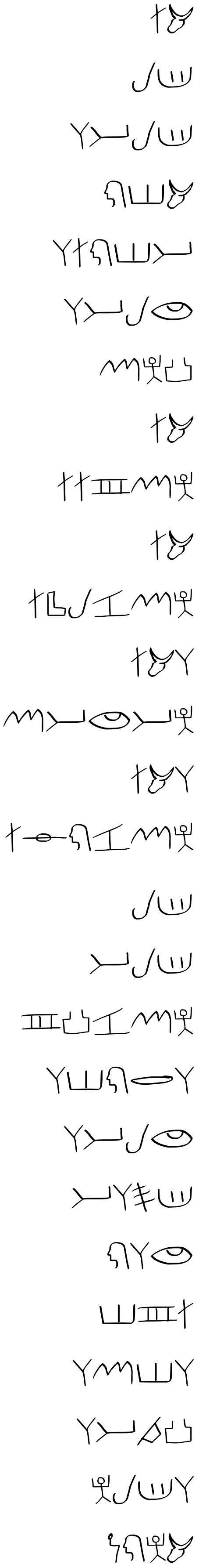

and his sons	u·va·naw	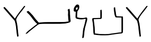
covering	le·khas·sot	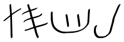
-	et	
the holy objects	haq·qo·desh	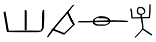
-	ve·et	
and all	kal	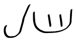
their equipment	ke·le	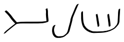
	haq·qo·desh	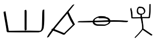
is ready to move	bin·so·a	
as soon as the camp	ham·ma·cha·neh	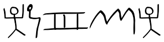
	ve·a·cha·re	
	khen	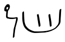
shall come	ya·vo·u	
the Kohathites	ve·ne	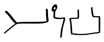
	qe·hat	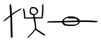
and do the carrying	la·set	
But they must not	ve·lo	
touch	yig·ge·u	
	el	
the holy objects	haq·qo·desh	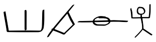
or they will die	va·me·tu	
These	el·leh	
are the transportation duties	mas·sa	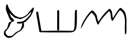
of the Kohathites	ve·ne	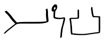
	qe·hat	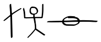
regarding the Tent	be·o·hel	
of Meeting	mo·w·ed	

shall oversee	u·phe·qud·dat	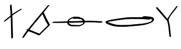	Numbers 4:16
Eleazar	el·a·zar		
son	ben		
of Aaron	a·ha·ron		
the priest	hak·ko·hen		
the oil	she·men		
for the light	ham·ma·o·wr		
incense	u·qe·to·ret	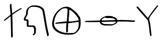	
the fragrant	has·sam·meem	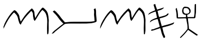	
grain offering	u·min·chat	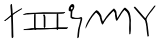	
the daily	hat·ta·meed	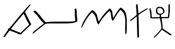	
oil	ve·she·men	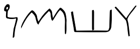	
and the anointing	ham·mish·chah		
He has oversight	pe·qud·dat	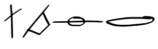	
of the entire	kal	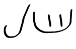	
tabernacle	ham·mish·kan	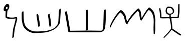	
and everything	ve·khal		
-	a·sher	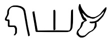	
in it	bo		
including the holy objects	be·qo·desh	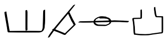	
and their utensils ”	u·ve·khe·law	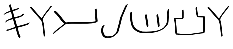	
said	vay·dab·ber	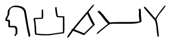	Numbers 4:17
Then the LORD	YHVH	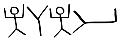	
to	el		
Moses	mo·sheh		
	ve·el		
and Aaron	a·ha·ron		

	le·mor	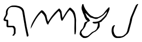	
“ Do not	al		Numbers 4:18
to be cut off	takh·ree·tu	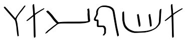	
-	et		
tribal	she·vet		
clans	mish·pe·chot		
allow the Kohathite	haq·qe·ha·tee	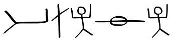	
from among	mit·to·wkh		
the Levites	hal·vee·yim	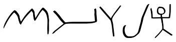	
this	ve·zot		Numbers 4:19
do	a·su		
for them :	la·hem		
In order that they may live	ve·cha·yu	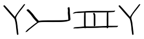	
and not	ve·lo		
die	ya·mu·tu		
when they come near	be·gish·tam		
-	et		
the most	qo·desh	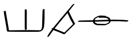	
holy things	haq·qo·da·sheem		
Aaron	a·ha·ron	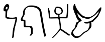	
and his sons	u·va·naw	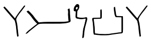	
are to go in	ya·vo·u		
and assign	ve·sa·mu		
-	o·w·tam		
each man	eesh	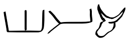	
	eesh	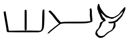	
	al		

his task	a·vo·da·to	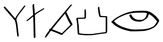	
	ve·el		
and what he is to carry	mas·sa·o	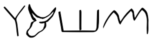	
But [the Kohathites] are not	ve·lo		Numbers 4:20
to go in	ya·vo·u		
and look	lir·o·wt		
even for a moment	ke·val·la	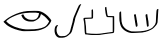	
-	et		
at the holy objects	haq·qo·desh	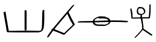	
or they will die ”	va·me·tu		
said	vay·dab·ber		Numbers 4:21
And the LORD	YHVH		
to	el		
Moses	mo·sheh	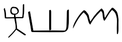	
	le·mor		
“ Take a census	na·so		Numbers 4:22
-	et		
-	rosh		
of the Gershonites	be·ne	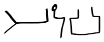	
	ge·re·sho·wn	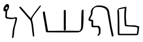	
as well	gam		
	hem	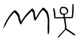	
	le·vet	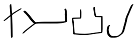	
by their families	a·vo·tam		
and clans	le·mish·pe·cho·tam		
-	mib·ben	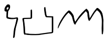	Numbers 4:23
from thirty	she·lo·sheem		

-	sha·nah	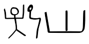	
-	va·ma·lah		
to	ad		
years old	ben		
fifty	cha·mish·sheem		
	sha·nah	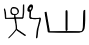	
counting	tiph·qod	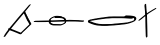	
-	o·w·tam		
everyone	kal	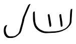	
who comes	hab·ba	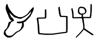	
to serve	lits·vo		
	tsa·va		
	la·a·vod		
in the work	a·vo·dah		
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
This	zot		Numbers 4:24
is the service	a·vo·dat		
clans	mish·pe·chot		
of the Gershonite	hag·ge·re·shun·nee	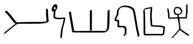	
regarding work	la·a·vod		
and transport :	u·le·mas·sa		
They are to carry	ve·na·se·u		Numbers 4:25
-	et		
the curtains	ye·ree·ot	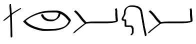	
of the tabernacle	ham·mish·kan		
-	ve·et		

the Tent	o·hel	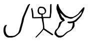	
of Meeting	mo·w·ed	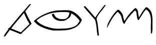	
with the covering	mikh·se·hu	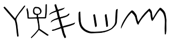	
	u·mikh·seh	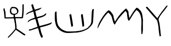	
of fine leather	hat·ta·chash	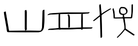	
-	a·sher	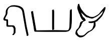	
over	a·law	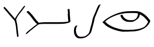	
it	mil·ma·e·lah	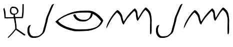	
-	ve·et	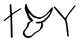	
the curtains	ma·sakh	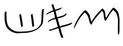	
for the entrance	pe·tach	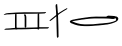	
to the Tent	o·hel	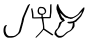	
of Meeting	mo·w·ed	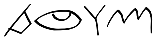	
-	ve·et	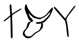	Numbers 4:26
the curtains	qal·e	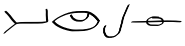	
of the courtyard	he·cha·tser	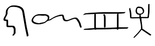	
and	ve·et	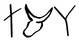	
the curtains	ma·sakh	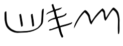	
for the entrance	pe·tach	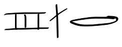	
at the gate	sha·ar	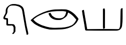	
of the courtyard	he·cha·tser	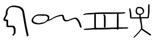	
that	a·sher	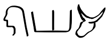	
surrounds	al	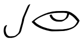	
the tabernacle	ham·mish·kan	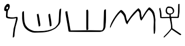	
	ve·al	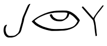	
and altar	ham·miz·be·ach	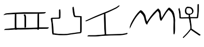	
	sa·veev	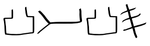	

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along with their ropes	me·te·re·hem	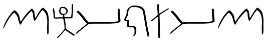	
-	ve·et		
and all	kal		
the equipment	ke·le	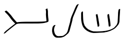	
for their service	a·vo·da·tam	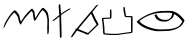	
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all	kal	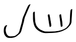	
that	a·sher		
needs to be done	ye·a·seh		
with these items	la·hem		
[The Gershonites] will do	ve·a·va·du	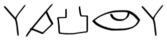	
is to be done at	al		Numbers 4:27
the direction	pee		
of Aaron	a·ha·ron	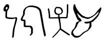	
of the Gershonites	u·va·naw	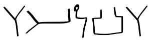	
	tih·yeh	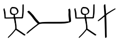	
All	kal	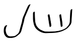	
the service	a·vo·dat		
and his sons	be·ne	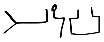	
—	hag·ge·re·shun·nee		
all	le·khal		
their transport duties	mas·sa·am		
and	u·le·khol	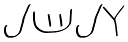	
other work —	a·vo·da·tam	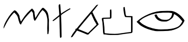	
you are to assign	u·phe·qad·tem	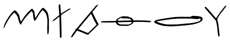	

to them	a·le·hem		
that they are responsible	be·mish·me·ret	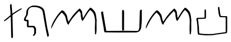	
-	et		
all	kal		
to carry	mas·sa·am		
This	zot		Numbers 4:28
is the service	a·vo·dat		
clans	mish·pe·chot		
of the Gershonite	be·ne	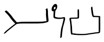	
	hag·ge·re·shun·nee		
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
and their duties	u·mish·mar·tam		
shall be under the direction	be·yad	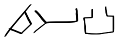	
of Ithamar	ee·ta·mar		
son	ben		
of Aaron	a·ha·ron		
the priest	hak·ko·hen		
As for the sons	be·ne	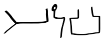	Numbers 4:29
of Merari	me·ra·ree		
by their clans	le·mish·pe·cho·tam		
	le·vet	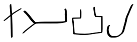	
and families	a·vo·tam		
you are to number	tiph·qod	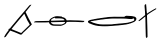	
them	o·tam		
	mib·ben	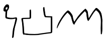	Numbers 4:30
from thirty	she·lo·sheem		

	sha·nah	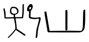	
	va·ma·lah		
to	ve·ad		
years old	ben		
fifty	cha·mish·sheem		
	sha·nah	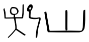	
counting	tiph·qe·dem	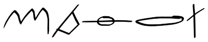	
everyone	kal	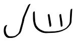	
who comes	hab·ba		
to serve	lats·tsa·va		
	la·a·vod		
-	et		
in the work	a·vo·dat		
of the Tent	o·hel		
of Meeting	mo·w·ed		
This	ve·zot	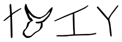	Numbers 4:31
is the duty	mish·me·ret	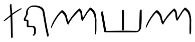	
to carry	mas·sa·am		
for all	le·khal		
their service	a·vo·da·tam	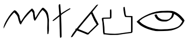	
at the Tent	be·o·hel		
of Meeting :	mo·w·ed		
the frames	qar·she		
of the tabernacle	ham·mish·kan		
with its crossbars	u·ve·ree·chaw	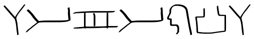	
posts	ve·am·mu·daw		
and bases	va·a·da·naw		

and the posts	ve·am·mu·de	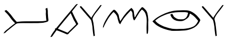	Numbers 4:32
courtyard	he·cha·tser	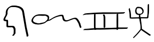	
of the surrounding	sa·veev	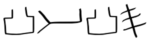	
with their bases	ve·ad·ne·hem	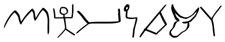	
tent pegs	vee·te·do·tam	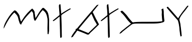	
and ropes	u·me·te·re·hem	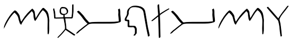	
including all	le·khal	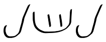	
their equipment	ke·le·hem	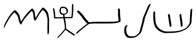	
and everything	u·le·khol	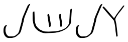	
related to their use	a·vo·da·tam	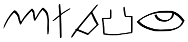	
by name	u·ve·she·mot	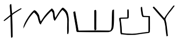	
You shall assign	tiph·qe·du	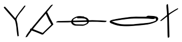	
-	et	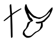	
the items	ke·le	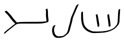	
that they are responsible	mish·me·ret	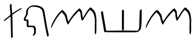	
to carry	mas·sa·am	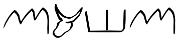	
This	zot	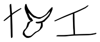	Numbers 4:33
is the service	a·vo·dat	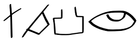	
clans	mish·pe·chot	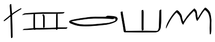	
of the Merarite	be·ne	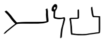	
	me·ra·ree	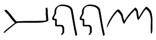	
according to all	le·khal	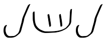	
their work	a·vo·da·tam	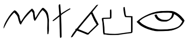	
at the Tent	be·o·hel	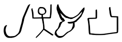	
of Meeting	mo·w·ed	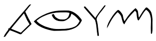	
under the direction	be·yad	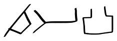	
of Ithamar	ee·ta·mar	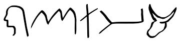	

son	ben	בן	
of Aaron	a·ha·ron	אהרן	
the priest ”	hak·ko·hen	הכהן	
numbered	vay·yiph·qod	ויפקד	Numbers 4:34
So Moses	mo·sheh	משה	
Aaron	ve·a·ha·ron	ואהרן	
and the leaders	u·ne·see·e	ונשיאי	
of the congregation	ha·e·dah	העדה	
-	et	את	
the Kohathites	be·ne	בני	
	haq·qe·ha·tee	הקהתי	
by their clans	le·mish·pe·cho·tam	למשפחתם	
	u·le·vet	ולבית	
and families	a·vo·tam	אבתם	
-	mib·ben	מבן	Numbers 4:35
from thirty	she·lo·sheem	שלשים	
-	sha·nah	שנה	
-	va·ma·lah	ומעלה	
to	ve·ad	ועד	
years old	ben	בן	
fifty	cha·mish·sheem	חמשים	
	sha·nah	שנה	
everyone	kal	כל	
who came	hab·ba	הבא	
to serve	lats·tsa·va	לצבא	
in the work	la·a·vo·dah	לעבדה	
at the Tent	be·o·hel	באהל	

of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
And those	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	Numbers 4:36
numbered	phe·qu·de·hem	𐤐𐤒𐤃𐤉𐤄𐤌	
by their clans	le·mish·pe·cho·tam	𐤋𐤌𐤔𐤐𐤇𐤕𐤌	
totaled 2,750	al·pa·yim	𐤀𐤋𐤐𐤉𐤌	
	she·va	𐤔𐤁𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	va·cha·mish·sheem	𐤅𐤇𐤌𐤔𐤉𐤌	
These	el·leh	𐤀𐤋𐤄	Numbers 4:37
were counted	phe·qu·de	𐤐𐤒𐤅𐤃𐤉	
clans	mish·pe·chot	𐤌𐤔𐤐𐤇𐤕	
from the Kohathite	haq·qe·ha·tee	𐤄𐤒𐤄𐤕𐤉	
everyone	kal	𐤊𐤋	
who could serve	ha·o·ved	𐤄𐤏𐤁𐤃	
at the Tent	be·o·hel	𐤁𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
them	a·sher	𐤀𐤔𐤓	
numbered	pa·qad	𐤐𐤒𐤃	
Moses	mo·sheh	𐤌𐤔𐤄	
and Aaron	ve·a·ha·ron	𐤅𐤀𐤄𐤓𐤍	
according to	al	𐤏𐤋	
the command	pee	𐤐𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
through	be·yad	𐤁𐤉𐤃	
Moses	mo·sheh	𐤌𐤔𐤄𐤎	
were numbered	u·phe·qu·de	𐤅𐤐𐤒𐤅𐤃𐤉	Numbers 4:38
Then the Gershonites	be·ne	𐤁𐤍𐤉	

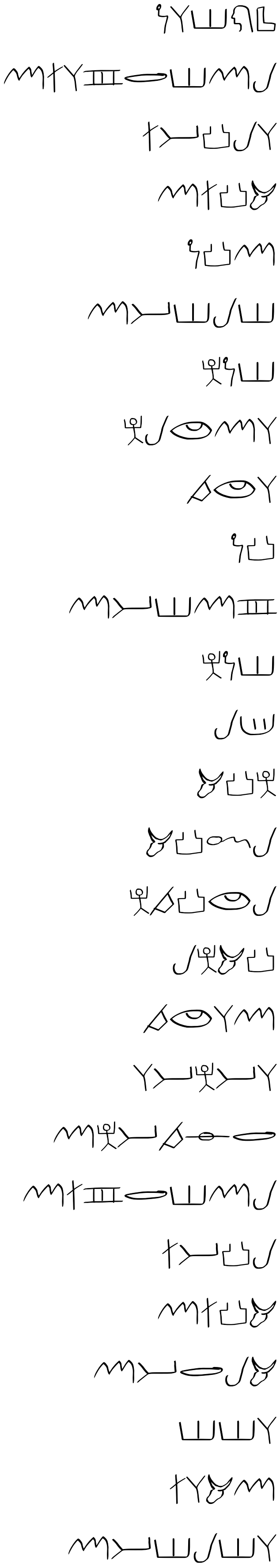

	ge·re·sho·wn	
by their clans	le·mish·pe·cho·w·tam	
	u·le·vet	
and families	a·vo·tam	
-	mib·ben	Numbers 4:39
from thirty	she·lo·sheem	
-	sha·nah	
-	va·ma·lah	
to	ve·ad	
years old	ben	
fifty	cha·mish·sheem	
	sha·nah	
everyone	kal	
who came	hab·ba	
to serve	lats·tsa·va	
in the work	la·a·vo·dah	
at the Tent	be·o·hel	
of Meeting	mo·w·ed	
And those	vay·yih·yu	Numbers 4:40
numbered	pe·qu·de·hem	
by their clans	le·mish·pe·cho·tam	
	le·vet	
and families	a·vo·tam	
totaled 2,630	al·pa·yim	
	ve·shesh	
	me·o·wt	
	u·she·lo·sheem	

These	el·leh	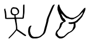	Numbers 4:41
were counted	phe·qu·de	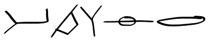	
clans	mish·pe·chot		
	be·ne	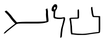	
from the Gershonite	ge·re·sho·wn	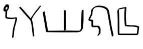	
	kal	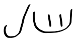	
who served	ha·o·ved		
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
whom	a·sher	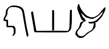	
counted	pa·qad	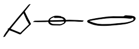	
Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
at	al		
command	pee	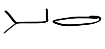	
the LORD’s	YHVH	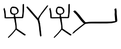	
were numbered	u·phe·qu·de	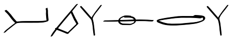	Numbers 4:42
	mish·pe·chot		
	be·ne	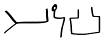	
And the Merarites	me·ra·ree		
by their clans	le·mish·pe·cho·tam		
	le·vet	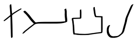	
and families	a·vo·tam		
-	mib·ben	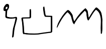	Numbers 4:43
from thirty	she·lo·sheem	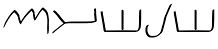	
-	sha·nah	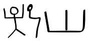	
-	va·ma·lah		

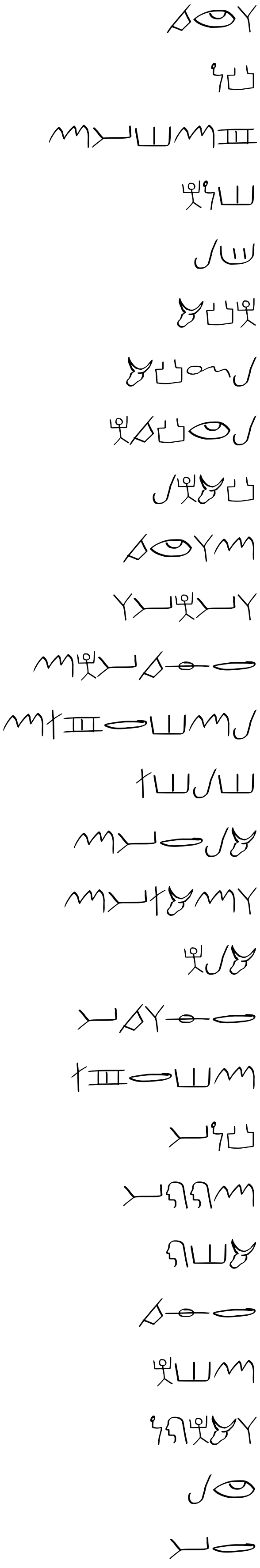

to	ve·ad	
years old	ben	
fifty	cha·mish·sheem	
	sha·nah	
everyone	kal	
who came	hab·ba	
to serve	lats·tsa·va	
in the work	la·a·vo·dah	
at the Tent	be·o·hel	
of Meeting	mo·w·ed	
-	vay·yih·yu	Numbers 4:44
The men registered	phe·qu·de·hem	
by their clans	le·mish·pe·cho·tam	
numbered 3,200	she·lo·shet	
	a·la·pheem	
	u·ma·ta·yim	
These	el·leh	Numbers 4:45
were counted	phe·qu·de	
clans	mish·pe·chot	
	be·ne	
from the Merarite	me·ra·ree	
whom	a·sher	
numbered	pa·qad	
Moses	mo·sheh	
and Aaron	ve·a·ha·ron	
at	al	
command	pee	

the LORD’s	YHVH		
through	be·yad	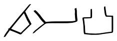	
Moses	mo·sheh	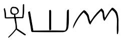	
all	kal		Numbers 4:46
numbered	hap·pe·qu·deem	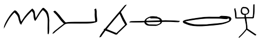	
-	a·sher		
-	pa·qad	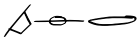	
So Moses	mo·sheh		
Aaron	ve·a·ha·ron		
and the leaders	u·ne·see·e	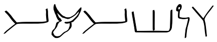	
of Israel	yis·ra·el	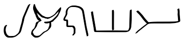	
-	et		
the Levites	hal·vee·yim	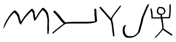	
by their clans	le·mish·pe·cho·tam		
	u·le·vet		
and families	a·vo·tam		
-	mib·ben	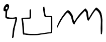	Numbers 4:47
from thirty	she·lo·sheem	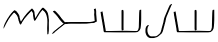	
-	sha·nah	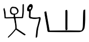	
-	va·ma·lah		
to	ve·ad		
years old	ben		
fifty	cha·mish·sheem		
	sha·nah	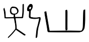	
-	kal	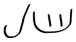	
who came	hab·ba		
to do	la·a·vod		

the work	a·vo·dat	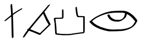	
of serving	a·vo·dah	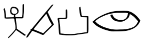	
	va·a·vo·dat	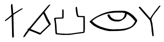	
and carrying	mas·sa	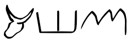	
the Tent	be·o·hel		
of Meeting	mo·w·ed		
And	vay·yih·yu		Numbers 4:48
the number of men	pe·qu·de·hem		
was 8,580	she·mo·nat	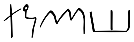	
	a·la·pheem		
	va·cha·mesh	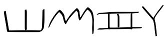	
	me·o·wt		
	u·she·mo·neem	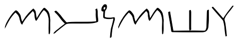	
At	al		Numbers 4:49
command	pee	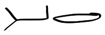	
the LORD’s	YHVH		
they were numbered	pa·qad	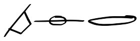	
-	o·w·tam		
through	be·yad	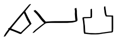	
Moses	mo·sheh	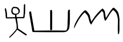	
and each one	eesh	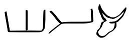	
	eesh	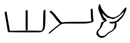	
-	al		
his work	a·vo·da·to	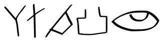	
	ve·al		
and burden	mas·sa·o	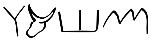	
was assigned	u·phe·qu·daw	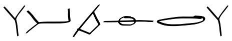	

as	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	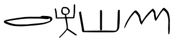	
said	vay·dab·ber	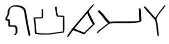	Numbers 5:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	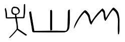	
	le·mor		
“ Command	tsaw		Numbers 5:2
-	et		
the Israelites	be·ne	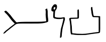	
	yis·ra·el	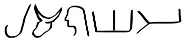	
to send away	vee·shal·le·chu	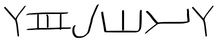	
from	min		
the camp	ham·ma·cha·neh	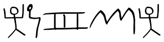	
anyone	kal	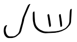	
with a skin disease	tsa·ru·a		
anyone	ve·khal		
who has a bodily discharge	zav		
and anyone	ve·khol		
who is defiled	ta·me		
by a dead body	la·na·phesh		
male	miz·za·khar	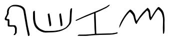	Numbers 5:3
and	ad		
female alike	ne·qe·vah	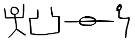	

You must send away	te·shal·le·chu	תשלחו	
	el	אל	
outside	mi·chuts	מחוץ	
the camp	lam·ma·cha·neh	למחנה	
send them	te·shal·le·chum	תשלחום	
so they will not	ve·lo	ולא	
defile	ye·tam·me·u	יטמאו	
-	et	את	
their camp	ma·cha·ne·hem	מחניהם	
where	a·sher	אשר	
I	a·nee	אני	
dwell	sho·khen	שכן	
among them ”	be·to·w·kham	בתוכם	
did	vay·ya·a·su	ויעשו	Numbers 5:4
this	khen	כן	
So the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
sending	vay·shal·le·chu	וישלחו	
[such people]	o·w·tam	אותם	
	el	אל	
outside	mi·chuts	מחוץ	
the camp	lam·ma·cha·neh	למחנה	
just as	ka·a·sher	כאשר	
had instructed	dib·ber	דבר	
the LORD	YHVH	יהוה	
	el	אל	
Moses	mo·sheh	משה	

	ken	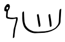	
did	a·su		
[They]	be·ne	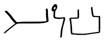	
	yis·ra·el		
said	vay·dab·ber	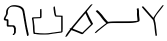	Numbers 5:5
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	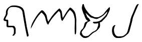	
“ Tell	dab·ber		Numbers 5:6
	el		
the Israelites that	be·ne	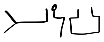	
	yis·ra·el	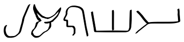	
a man	eesh	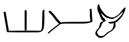	
or	o		
woman	ish·shah		
when	kee	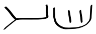	
by committing	ya·a·su		
any	mik·kal		
sin	chat·tot	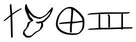	
against another	ha·a·dam		
acts	lim·ol		
unfaithfully	ma·al		
against the LORD	ba·YHVH	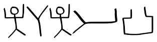	
is guilty	ve·a·she·mah		
person	han·ne·phesh		
that	ha·hi·w		

and must confess	ve·hit·vad·du		Numbers 5:7
-	et		
the sin	chat·ta·tam		
-	a·sher		
he has committed	a·su		
He must make full restitution	ve·he·sheev	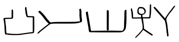	
-	et		
-	a·sha·mo	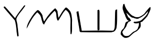	
	be·ro·sho		
a fifth	va·cha·mee·shi·to	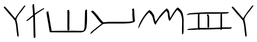	
add	yo·seph		
to its value	a·law	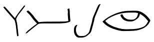	
and give all this	ve·na·tan		
to the one	la·a·sher		
he has wronged	a·sham	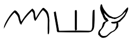	
	lo		
But if	ve·im		Numbers 5:8
has no	en	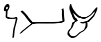	
the man	la·eesh		
relative	go·el		
to whom restitution can be made for	le·ha·sheev	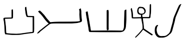	
the wrong	ha·a·sham		
	e·law	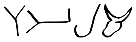	
	ha·a·sham		
the restitution	ham·mu·shav		
belongs to the LORD	la·YHVH	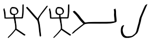	

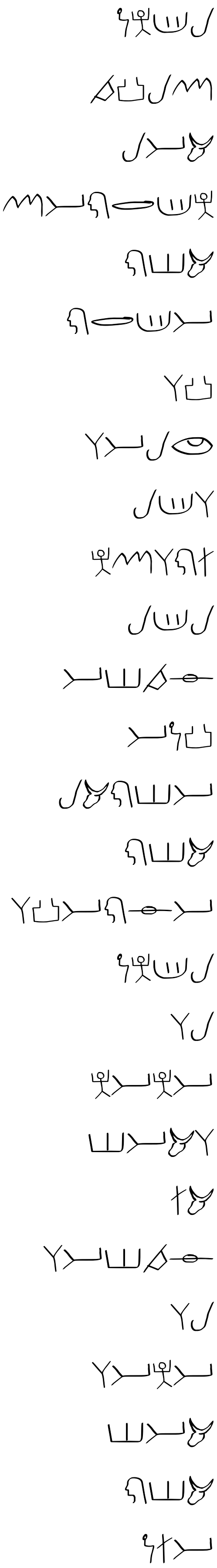

and must be given to the priest	lak·ko·hen	
along with	mil·le·vad	
the ram	el	
of atonement	hak·kip·pu·reem	
by which	a·sher	
the atonement is made	ye·khap·per	
for	bo	
him	a·law	
Every	ve·khal	Numbers 5:9
contribution	te·ru·mah	
	le·khal	
sacred	qa·de·she	
the Israelites	ve·ne	
	yis·ra·el	
-	a·sher	
bring	yaq·ree·vu	
to the priest	lak·ko·hen	
to him	lo	
shall belong	yih·yeh	
Each man's	ve·eesh	Numbers 5:10
-	et	
sacred gifts	qo·da·shaw	
are his own	lo	
-	yih·yu	
[he]	eesh	
[but] whatever	a·sher	
gives	yit·ten	

to the priest	lak·ko·hen	לכהן	
[the priest] ”	lo	לו	
will belong to	yih·yeh	יהיה	
said	vay·dab·ber	וידבר	Numbers 5:11
Then the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“ Speak	dab·ber	דבר	Numbers 5:12
to	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
and tell them that	ve·a·mar·ta	ואמרת	
	a·le·hem	אלהם	
any man’s	eesh	איש	
	eesh	איש	
if	kee	כי	
goes astray	tis·teh	תשטה	
wife	ish·to	אשתו	
and is unfaithful	u·ma·a·lah	ומעלה	
to him	vo	בו	
	ma·al	מעל	
by sleeping with	ve·sha·khav	ושכב	Numbers 5:13
another man	eesh	איש	
	o·tah	אתה	
	shikh·vat	שכבת	
	ze·ra	זרע	

and it is concealed	ve·ne·lam	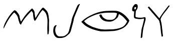	
from	me·e·ne	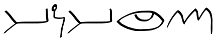	
her husband	ee·shah	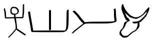	
is undetected	ve·nis·te·rah	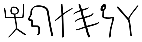	
and her	ve·hee	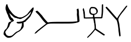	
impurity	nit·ma·ah	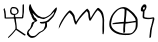	
witness against her	ve·ed	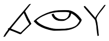	
(since there is no	en	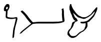	
-	bah	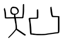	
and she	ve·hi·w	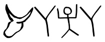	
was not	lo	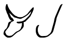	
caught in the act),	nit·pa·sah	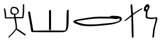	
comes over	ve·a·var	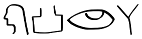	Numbers 5:14
[her husband]	a·law	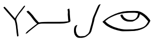	
and if a feeling	ru·ach	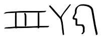	
of jealousy	qin·ah	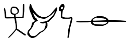	
and he suspects	ve·qin·ne	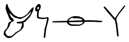	
-	et	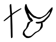	
his wife	ish·to	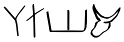	
who	ve·hi·w	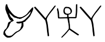	
has defiled herself —	nit·ma·ah	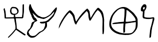	
or	o	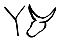	
comes over	a·var	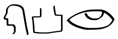	
him	a·law	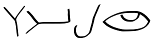	
if a feeling	ru·ach	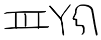	
of jealousy	qin·ah	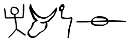	
and he suspects	ve·qin·ne	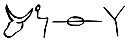	

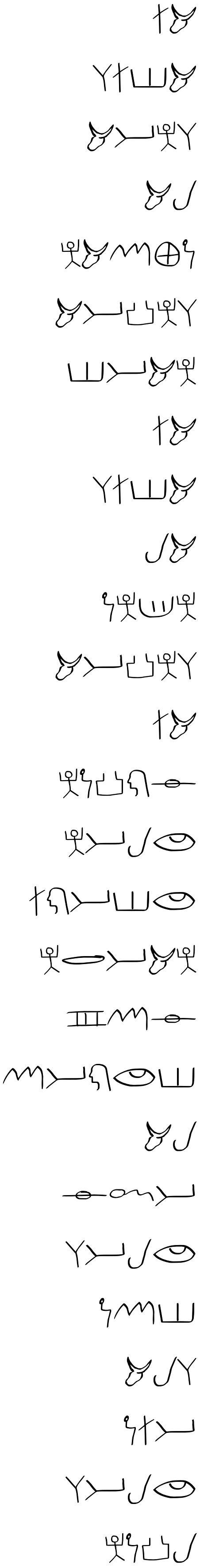

-	et	
her	ish·to	
even though she	ve·hee	
has not	lo	
defiled herself —	nit·ma·ah	
is to bring	ve·he·vee	Numbers 5:15
then [he]	ha·eesh	
-	et	
his wife	ish·to	
to	el	
the priest	hak·ko·hen	
He must also bring	ve·he·vee	
-	et	
an offering	qa·re·ba·nah	
for her	a·le·ha	
of a tenth	a·see·rit	
of an ephah	ha·e·phah	
flour	qe·mach	
of barley	se·o·reem	
He is not	lo	
to pour	yi·tsoq	
over	a·law	
oil	she·men	
	ve·lo	
it or put	yit·ten	
on it	a·law	
frankincense	le·vo·nah	

because	kee	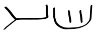	
is a grain offering	min·chat	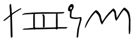	
for jealousy	qe·na·ot	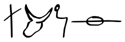	
it	hu		
an offering	min·chat	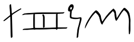	
of memorial	zik·ka·ro·wn		
as a reminder	maz·ke·ret	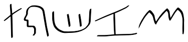	
of iniquity	a·won		
is to bring [the wife] forward	ve·hiq·reev	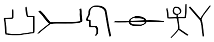	Numbers 5:16
-	o·tah		
The priest	hak·ko·hen		
and have her stand	ve·he·e·mi·dah		
before	liph·ne		
the LORD	YHVH		
is to take	ve·la·qach	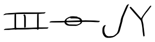	Numbers 5:17
Then [he]	hak·ko·hen		
water	ma·yim	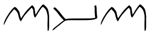	
[some] holy	qe·do·sheem	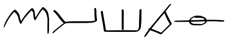	
jar	bikh·lee	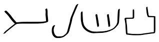	
in a clay	cha·res		
some of	u·min		
the dust	he·a·phar		
-	a·sher		
-	yih·yeh	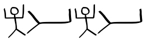	
floor	be·qar·qa	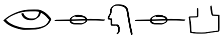	
from the tabernacle	ham·mish·kan		
-	yiq·qach	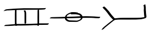	

-	hak·ko·hen	
and put	ve·na·tan	
into	el	
the water	ham·ma·yim	
stand	ve·he·e·meed	Numbers 5:18
After the priest	hak·ko·hen	
-	et	
has the woman	ha·ish·shah	
before	liph·ne	
the LORD	YHVH	
he is to let down	u·pha·ra	
-	et	
hair	rosh	
her	ha·ish·shah	
and place	ve·na·tan	
in	al	
her hands	kap·pe·ha	
-	et	
the grain offering	min·chat	
of memorial	haz·zik·ka·ro·wn	
is the grain offering	min·chat	
for jealousy	qe·na·ot	
which	hee	
to hold	u·ve·yad	
The priest	hak·ko·hen	
is	yih·yu	
water	me	

the bitter	ham·ma·reem		
that brings a curse	ham·a·ra·reem		
is to put the woman under oath	ve·hish·bee·a		Numbers 5:19
-	o·tah		
And [he]	hak·ko·hen		
and say	ve·a·mar		
to	el		
her	ha·ish·shah		
‘ If	im		
no other	lo		
has slept with you	sha·khav		
man	eesh	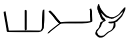	
	o·takh	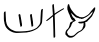	
and	ve·im		
you have not	lo		
gone astray	sa·teet		
and become defiled	tum·ah		
while under	ta·chat	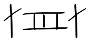	
your husband’s authority	ee·shekh	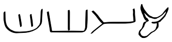	
may you be immune	hin·na·qee	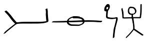	
water	mim·me		
bitter	ham·ma·reem	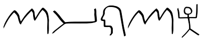	
that brings a curse	ham·a·ra·reem		
to this	ha·el·leh		
you	ve·at		Numbers 5:20
But if	kee	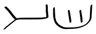	
have gone astray	sa·teet		

while under	ta·chat	תחת	
your husband's authority	ee·shekh	אישך	
and	ve·khee	וכי	
have defiled yourself	nit·met	נטמאת	
and lain	vay·yit·ten	ויתן	
with a man	eesh	איש	
	bakh	בך	
-	et	את	
carnally	she·kha·ve·to	שכבתו	
other than	mib·bal·a·de	מבלעדי	
your husband '—	ee·shekh	אישך	
swear	ve·hish·bee·a	והשביע	Numbers 5:21
and the priest	hak·ko·hen	הכהן	
	et	את	
shall have the woman	ha·ish·shah	האשה	
under the oath	bish·vu·at	בשבעת	
of the curse	ha·a·lah	האלה	
-	ve·a·mar	ואמר	
-	hak·ko·hen	הכהן	
- —	la·ish·shah	לאשה	
make	yit·ten	יתן	
' then may the LORD	YHVH	יהוה	
you	o·w·takh	אותך	
an attested	le·a·lah	לאלה	
curse	ve·lish·vu·ah	ולשבעה	
among	be·to·wkh	בתוך	
your people	am·mekh	עמך	

by making	be·tet		
-	YHVH		
	et		
your thigh	ye·re·khekh		
shrivel	no·phe·let		
-	ve·et		
and your belly	bit·nekh		
swell	tsa·vah	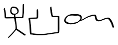	
enter	u·va·u		Numbers 5:22
water	ham·ma·yim	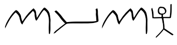	
that brings a curse	ham·a·re·reem	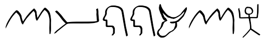	
May this	ha·el·leh		
your stomach	be·me·a·yikh		
to swell	lats·bo·wt		
and cause your belly	be·ten	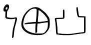	
to shrivel ’	ve·lan·pil		
and your thigh	ya·rekh	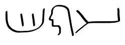	
is to say	ve·a·me·rah		
Then the woman	ha·ish·shah		
‘ Amen	a·men	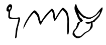	
Amen ’	a·men	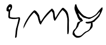	
shall write	ve·kha·tav		Numbers 5:23
-	et		
curses	ha·a·lot		
these	ha·el·leh		
And the priest	hak·ko·hen	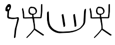	
on a scroll	bas·se·pher		

and wash them off	u·ma·chah	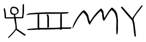	
into	el		
water	me		
the bitter	ham·ma·reem	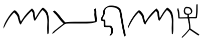	
drink	ve·hish·qah	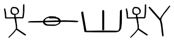	Numbers 5:24
-	et		
He is to have the woman	ha·ish·shah		
-	et		
water	me	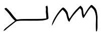	
the bitter	ham·ma·reem		
that brings a curse	ham·a·ra·reem		
will enter	u·va·u		
her	vah		
and it	ham·ma·yim	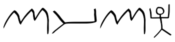	
suffering	ham·a·ra·reem		
and cause her bitter	le·ma·reem		
shall take	ve·la·qach	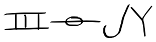	Numbers 5:25
The priest	hak·ko·hen	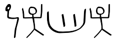	
hand	mee·yad	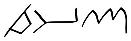	
from [her]	ha·ish·shah		
-	et		
the grain offering	min·chat	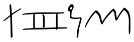	
for jealousy	haq·qe·na·ot	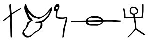	
wave	ve·he·neeph	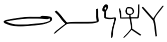	
-	et		
[it]	ham·min·chah	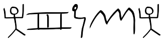	
before	liph·ne		

the LORD	YHVH		
and bring	ve·hiq·reev	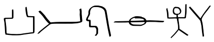	
-	o·tah		
it to	el		
the altar	ham·miz·be·ach	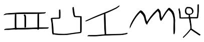	
is to take a handful	ve·qa·mats	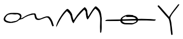	Numbers 5:26
Then the priest	hak·ko·hen		
of	min		
the grain offering	ham·min·chah	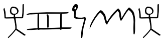	
-	et		
as a memorial portion	az·ka·ra·tah		
and burn	ve·hiq·teer	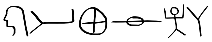	
it on the altar	ham·miz·be·chah		
after that	ve·a·char		
drink	yash·qeh	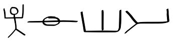	
-	et		
he is to have the woman	ha·ish·shah		
-	et		
the water	ham·ma·yim	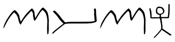	
When he has made her drink	ve·hish·qah	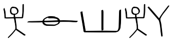	Numbers 5:27
-	et		
the water	ham·ma·yim	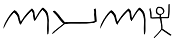	
	ve·ha·ye·tah	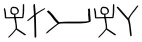	
if	im		
she has defiled herself	nit·me·ah		
and been unfaithful	vat·tim·ol		

	ma·al	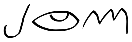	
to her husband	be·ee·shah	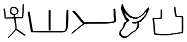	
will enter	u·va·u	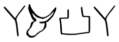	
her	vah	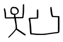	
then the water	ham·ma·yim	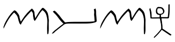	
that brings a curse	ham·a·ra·reem	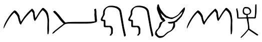	
and cause bitter suffering	le·ma·reem	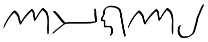	
will swell	ve·tsa·ve·tah	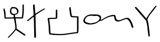	
her belly	vit·nah	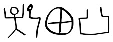	
will shrivel	ve·na·phe·lah	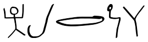	
her thigh	ye·re·khah	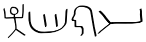	
and she will become	ve·ha·ye·tah	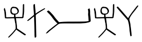	
	ha·ish·shah	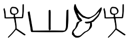	
accursed	le·a·lah	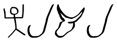	
among	be·qe·rev	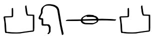	
her people	am·mah	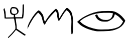	
But if	ve·im	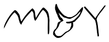	Numbers 5:28
has not	lo	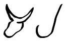	
defiled herself	nit·me·ah	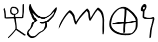	
the woman	ha·ish·shah	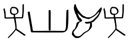	
and is clean	u·te·ho·rah	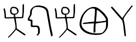	
she	hee	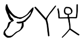	
will be unaffected	ve·niq·qe·tah	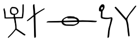	
and able to conceive	ve·niz·re·ah	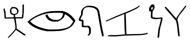	
children	za·ra	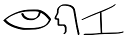	
This	zot	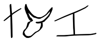	Numbers 5:29
is the law	to·w·rat	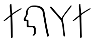	

of jealousy	haq·qe·na·ot	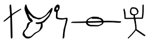	
when	a·sher		
goes astray	tis·teh		
a wife	ish·shah		
while under	ta·chat	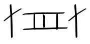	
her husband's authority	ee·shah	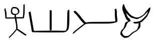	
and defiles herself	ve·nit·ma·ah		
or	o		Numbers 5:30
a husband	eesh	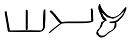	
when	a·sher		
comes over	ta·a·vor		
	a·law	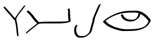	
a feeling	ru·ach		
of jealousy	qin·ah	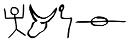	
and he suspects	ve·qin·ne	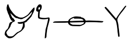	
-	et		
his wife	ish·to		
stand	ve·he·e·meed		
-	et		
He is to have the woman	ha·ish·shah		
before	liph·ne		
the LORD	YHVH		
is to apply	ve·a·sah		
to her	lah	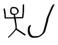	
and the priest	hak·ko·hen	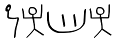	
-	et		
entire	kal	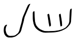	

law	hat·to·w·rah	התורה	
this	haz·zot	הזאת	
will be free	ve·niq·qah	ונקה	Numbers 5:31
The husband	ha·eesh	האיש	
from guilt	me·a·won	מעון	
woman	ve·ha·ish·shah	והאשה	
but the	ha·hi·w	ההוא	
shall bear	tis·sa	תשא	
her	et	את	
iniquity ”	a·wo·nah	עונה פ	
said	vay·dab·ber	וידבר	Numbers 6:1
And the LORD	YHVH	יהוה	
	el	אל	
to Moses	mo·sheh	משה	
	le·mor	לאמר	
“ Speak	dab·ber	דבר	Numbers 6:2
to	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
and tell	ve·a·mar·ta	ואמרת	
them that	a·le·hem	אלהם	
a man	eesh	איש	
or	o	או	
woman	ish·shah	אשה	
if	kee	כי	
makes a special	yaph·li	יפלא	
vow	lin·dor	לנדר	

the vow	ne·der		
of a Nazirite	na·zeer	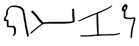	
to separate himself	le·haz·zeer		
to the LORD	la·YHVH	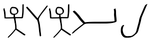	
from wine	mee·ya·yin	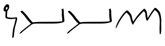	Numbers 6:3
and strong drink	ve·she·khar		
he is to abstain	yaz·zeer	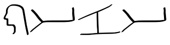	
vinegar	cho·mets		
made from wine	ya·yin	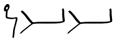	
	ve·cho·mets	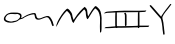	
[or] strong drink	she·khar		
He must not	lo		
drink	yish·teh	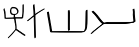	
any	ve·khal		
juice	mish·rat		
grape	a·na·veem	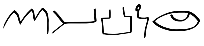	
and he must not	lo		
drink	yish·teh	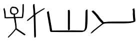	
grapes	va·a·na·veem	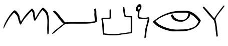	
fresh	la·cheem	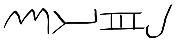	
or raisins	vee·ve·sheem		
	lo		
or eat	yo·khel		
All	kol	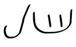	Numbers 6:4
the days	ye·me		
of his separation	niz·ro	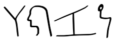	
	mik·kol		

	a·sher	
anything that comes from	ye·a·seh	
the grapevine	mig·ge·phen	
	hay·ya·yin	
not even the seeds	me·char·tsan·neem	
or	ve·ad	
skins	zag	
he is not	lo	
to eat	yo·khel	
For the entire	kal	Numbers 6:5
period	ye·me	
of his vow	ne·der	
of separation	niz·ro	
razor	ta·ar	
no	lo	
shall pass	ya·a·vor	
over	al	
his head	ro·sho	
until	ad	
is complete	me·lot	
the time	hay·ya·mim	
of	a·sher	
his separation	yaz·zeer	
to the LORD	la·YHVH	
holy	qa·dosh	
He must be	yih·yeh	
grow	gad·del	

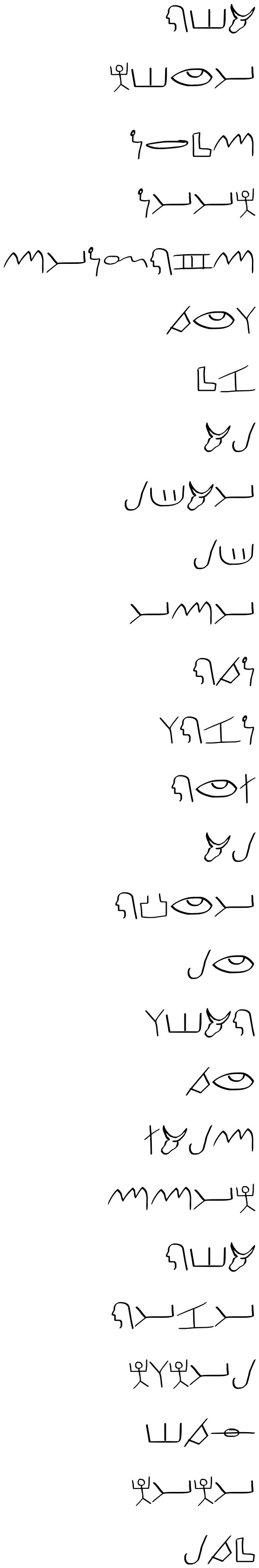

long	pe·ra	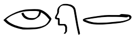	
he must let the hair	se·ar	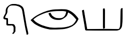	
of his head	ro·sho	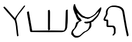	
Throughout	kal	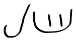	Numbers 6:6
the days	ye·me	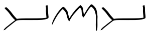	
of his separation	haz·zee·ro	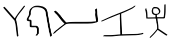	
to the LORD	la·YHVH	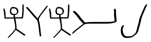	
near	al	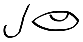	
body	ne·phesh	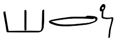	
a dead	met	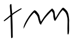	
he must not	lo	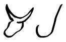	
go	ya·vo	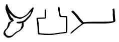	
Even if his father	le·a·vee	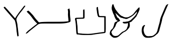	Numbers 6:7
or mother	u·le·im·mo	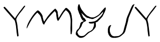	
or brother	le·a·chee	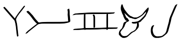	
or sister	u·le·a·cho·to	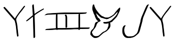	
he is not	lo	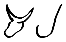	
to defile himself	yit·tam·ma	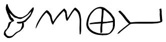	
	la·hem	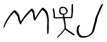	
should die	be·mo·tam	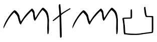	
because	kee	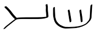	
the crown of consecration	ne·zer	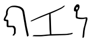	
to his God	e·lo·haw	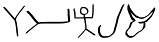	
is upon	al	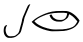	
his head	ro·sho	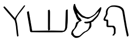	
Throughout the time	kol	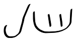	Numbers 6:8
	ye·me	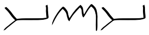	

of his separation	niz·ro	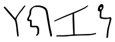	
is holy	qa·dosh	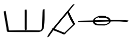	
he	hu	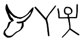	
to the LORD	la·YHVH	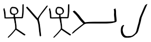	
If	ve·khee	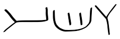	Numbers 6:9
dies	ya·mut	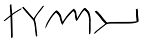	
	met	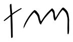	
in his presence	a·law	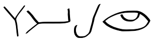	
someone suddenly	be·phe·ta	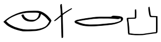	
	pit·om	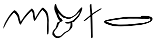	
and defiles	ve·tim·me	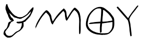	
his consecrated head	rosh	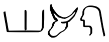	
of hair	niz·ro	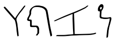	
he must shave	ve·gil·lach	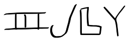	
his head	ro·sho	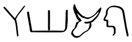	
on the day	be·yo·wm	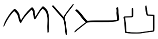	
of his cleansing —	ta·ho·ra·to	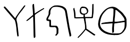	
day	bay·yo·wm	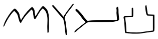	
the seventh	hash·she·vee·ee	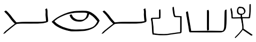	
-	ye·gal·le·chen·nu	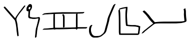	
day	u·vay·yo·wm	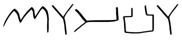	Numbers 6:10
On the eighth	hash·she·mee·nee	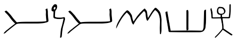	
he must bring	ya·vi	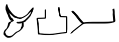	
two	she·te	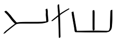	
turtledoves	to·reem	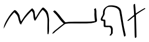	
or	o	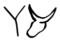	
two	she·ne	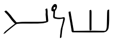	

young	be·ne	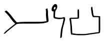	
pigeons	yo·w·nah	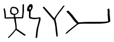	
to	el	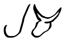	
the priest	hak·ko·hen	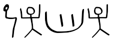	
at	el	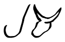	
the entrance	pe·tach	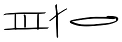	
to the Tent	o·hel	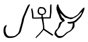	
of Meeting	mo·w·ed	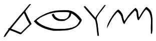	
is to offer	ve·a·sah	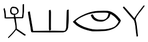	Numbers 6:11
And the priest	hak·ko·hen	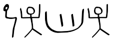	
one	e·chad	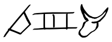	
as a sin offering	le·chat·tat	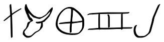	
and the other	ve·e·chad	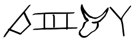	
as a burnt offering	le·o·lah	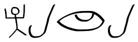	
to make atonement	ve·khip·per	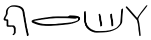	
for him	a·law	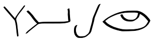	
because	me·a·sher	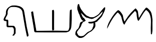	
he has sinned	cha·ta	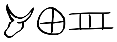	
by being in the presence	al	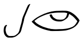	
of the dead body	han·na·phesh	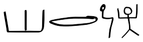	
he must consecrate	ve·qid·dash	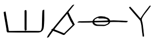	
-	et	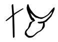	
his head again	ro·sho	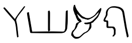	
day	bay·yo·wm	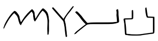	
On that	ha·hu	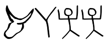	
He must rededicate	ve·hiz·zeer	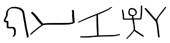	Numbers 6:12
to the LORD	la·YHVH	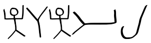	

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of separation	niz·ro	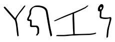	
and bring	ve·he·vee	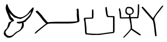	
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	she·na·to	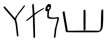	
as a guilt offering	le·a·sham	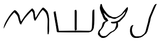	
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But the preceding	ha·ri·sho·neem	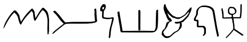	
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because	kee	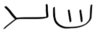	
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his separation	niz·ro	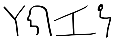	
Now this	ve·zot	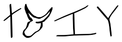	Numbers 6:13
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of the Nazirite	han·na·zeer	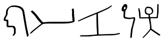	
when	be·yo·wm	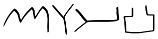	
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of separation	niz·ro	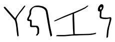	
He must be brought	ya·vee	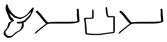	
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the entrance	pe·tach	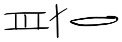	
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and he is to present	ve·hiq·reev	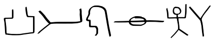	Numbers 6:14
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to the LORD	la·YHVH	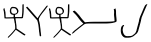	
male lamb	ke·ves		
year-old	ben		
	she·na·to	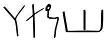	
unblemished	ta·meem	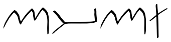	
of an	e·chad	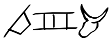	
as a burnt offering	le·o·lah		
female lamb	ve·khav·sah		
an	a·chat	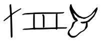	
year-old	bat		
	she·na·tah	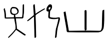	
unblemished	te·mee·mah	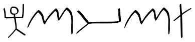	
as a sin offering	le·chat·tat	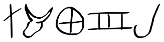	
ram	ve·a·yil	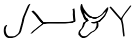	
and an	e·chad	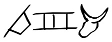	
unblemished	ta·meem	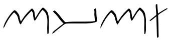	
as a peace offering —	lish·la·meem		
and a basket	ve·sal		Numbers 6:15
of unleavened	mats·tso·wt		
made from fine flour	so·let		
cakes	chal·lot		
mixed	be·lu·lot		
with oil	bash·she·men		
wafers	u·re·qee·qe	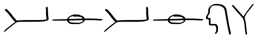	

and unleavened	mats·tso·wt		
coated	me·shu·cheem	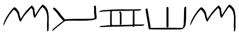	
with oil	bash·sha·men		
together with their grain offerings	u·min·cha·tam	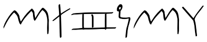	
and drink offerings —	ve·nis·ke·hem		
is to present all these	ve·hiq·reev	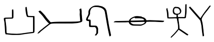	Numbers 6:16
The priest	hak·ko·hen		
before	liph·ne		
the LORD	YHVH		
and make	ve·a·sah		
-	et		
the sin offering	chat·ta·to		
and	ve·et		
the burnt offering	o·la·to	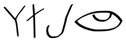	
-	ve·et		Numbers 6:17
the ram	ha·a·yil	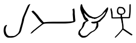	
He shall also offer	ya·a·seh		
	ze·vach	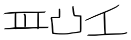	
as a peace offering	she·la·meem		
to the LORD	la·YHVH	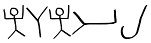	
along with	al		
the basket	sal		
of unleavened bread	ham·mats·tso·wt		
is to offer	ve·a·sah		
And the priest	hak·ko·hen		
-	et		

the accompanying grain offering	min·cha·to	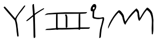	
-	ve·et		
and drink offering	nis·ko	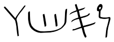	
is to shave	ve·gil·lach	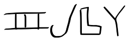	Numbers 6:18
the Nazirite	han·na·zeer	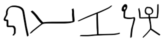	
Then at the entrance	pe·tach	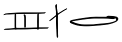	
to the Tent	o·hel		
of Meeting	mo·w·ed		
-	et		
head	rosh		
his consecrated	niz·ro	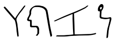	
take	ve·la·qach	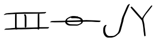	
-	et		
the hair	se·ar		
-	rosh		
-	niz·ro	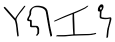	
and put	ve·na·tan	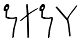	
it on	al		
the fire	ha·esh		
-	a·sher		
under	ta·chat	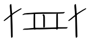	
	ze·vach		
the peace offering	hash·she·la·meem		
is to take	ve·la·qach	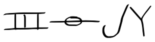	Numbers 6:19
And the priest	hak·ko·hen		
-	et		
shoulder	haz·ze·ro·a		

the boiled	be·she·lah	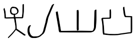	
from	min		
the ram	ha·a·yil	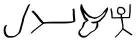	
cake	ve·chal·lat	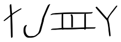	
unleavened	mats·tsah		
one	a·chat	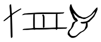	
from	min		
the basket	has·sal		
wafer	u·re·qeeq	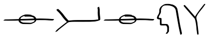	
unleavened	mats·tsah		
and one	e·chad	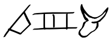	
and put them	ve·na·tan	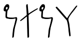	
into	al		
the hands	kap·pe		
of the Nazirite	han·na·zeer	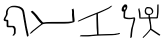	
who has just	a·char	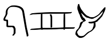	
shaved	hit·gal·le·cho	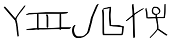	
-	et		
[the hair of] his consecration	niz·ro	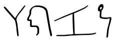	
shall then wave	ve·he·neeph	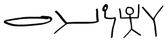	Numbers 6:20
them	o·w·tam		
The priest	hak·ko·hen		
as a wave offering	te·nu·phah	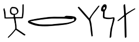	
before	liph·ne		
the LORD	YHVH		
is a holy	qo·desh	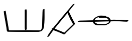	
This	hu		

portion for the priest	lak·ko·hen		
in addition to	al		
the breast	cha·zeh	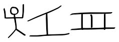	
of the wave offering	hat·te·nu·phah		
	ve·al		
and the thigh	sho·wq		
that was presented	hat·te·ru·mah		
After that	ve·a·char	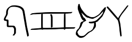	
may drink	yish·teh		
the Nazirite	han·na·zeer	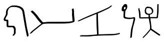	
wine	ya·yin	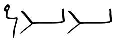	
This	zot		Numbers 6:21
[is] the law	to·w·rat		
of the Nazirite	han·na·zeer	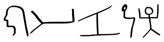	
who	a·sher		
vows	yid·dor	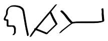	
his offering	qa·re·ba·no		
to the LORD	la·YHVH	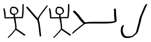	
for	al		
his separation	niz·ro	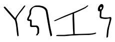	
in addition to	mil·le·vad	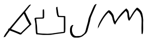	
whatever else	a·sher		
he can afford	tas·seeg	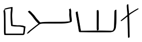	
	ya·do	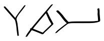	
	ke·phee		
vow	nid·ro		
whatever	a·sher		

he makes	yid·dor	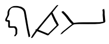	
	ken	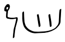	
he must fulfill	ya·a·seh		
according to	al		
the law	to·w·rat		
of his separation ”	niz·ro		
said	vay·dab·ber		Numbers 6:22
Then the LORD	YHVH	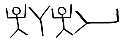	
to	el		
Moses	mo·sheh	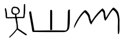	
	le·mor		
“ Tell	dab·ber		Numbers 6:23
	el		
Aaron	a·ha·ron	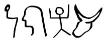	
	ve·el		
and his sons :	ba·naw	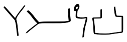	
	le·mor		
	koh	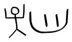	
This is how you are to bless	te·va·ra·khu	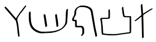	
-	et		
the Israelites	be·ne	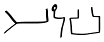	
	yis·ra·el	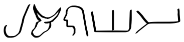	
Say	a·mo·wr		
to them :	la·hem	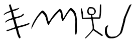	
bless you	ye·va·rekh·kha	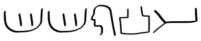	Numbers 6:24
‘ May the LORD	YHVH		
and keep you	ve·yish·me·re·kha		

to shine	ya·er		Numbers 6:25
may the LORD	YHVH		
cause His face	pa·naw	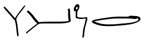	
upon you	e·le·kha	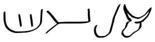	
and be gracious to you	vee·chun·ne·ka	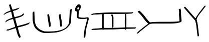	
lift up	yis·sa		Numbers 6:26
may the LORD	YHVH		
His countenance	pa·naw	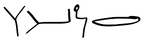	
toward you	e·le·kha	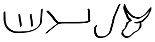	
and give	ve·ya·sem	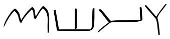	
you	le·kha	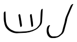	
peace ’	sha·lo·wm		
So they shall put	ve·sa·mu		Numbers 6:27
-	et		
My name	she·mee		
on	al		
the Israelites	be·ne	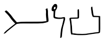	
	yis·ra·el	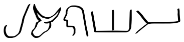	
and I	va·a·nee		
will bless them ”	a·va·ra·khem		
-	vay·hee	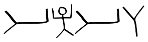	Numbers 7:1
On the day	be·yo·wm	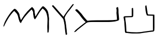	
finished	kal·lo·wt	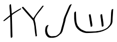	
Moses	mo·sheh	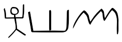	
setting up	le·ha·qeem	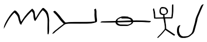	
-	et		
the tabernacle	ham·mish·kan		

he anointed	vay·yim·shach		
-	o·to		
and consecrated	vay·qad·desh	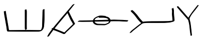	
it	o·to		
-	ve·et		
and all	kal	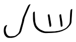	
its furnishings	ke·law	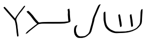	
along with	ve·et		
the altar	ham·miz·be·ach	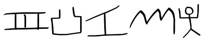	
and	ve·et		
all	kal		
its utensils	ke·law	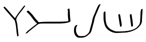	
-	vay·yim·sha·chem		
-	vay·qad·desh	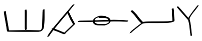	
-	o·tam		
presented an offering	vay·yaq·ree·vu	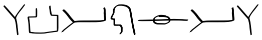	Numbers 7:2
And the leaders	ne·see·e	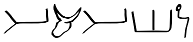	
of Israel	yis·ra·el	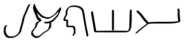	
the heads	ra·she	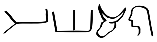	
	bet	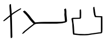	
of their families	a·vo·tam		
These [men]	hem	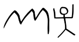	
leaders	ne·see·e	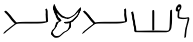	
were the tribal	ham·mat·tot		
	hem	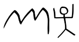	
who had supervised	ha·o·me·deem		
	al		

the registration	hap·pe·qu·deem	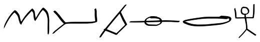	
They brought	vay·ya·vee·u		Numbers 7:3
-	et		
as their offering	qa·re·ba·nam	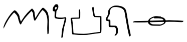	
before	liph·ne		
the LORD	YHVH		
six	shesh		
carts	eg·lot		
covered	tsav		
and twelve	u·she·ne	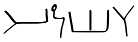	
	a·sar		
oxen —	ba·qar	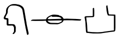	
and a cart	a·ga·lah	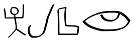	
from	al		
every two	she·ne	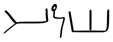	
leaders —	han·ne·si·eem		
an ox	ve·sho·wr		
from each [leader]	le·e·chad		
and presented	vay·yaq·ree·vu	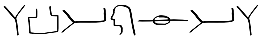	
them	o·w·tam		
before	liph·ne		
the tabernacle	ham·mish·kan		
said	vay·yo·mer		Numbers 7:4
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor		

“ Accept these [gifts]	qach	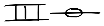	Numbers 7:5
from them	me·it·tam		
that they may be	ve·ha·yu	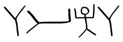	
used	la·a·vod		
-	et		
in the work	a·vo·dat		
of the Tent	o·hel		
of Meeting	mo·w·ed		
And give	ve·na·tat·tah	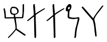	
them	o·w·tam		
to	el		
the Levites	hal·vee·yim	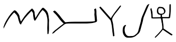	
to each man	eesh	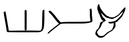	
according to	ke·phee		
his service ”	a·vo·da·to		
took	vay·yiq·qach	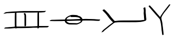	Numbers 7:6
So Moses	mo·sheh		
-	et		
the carts	ha·a·ga·lot		
-	ve·et		
and oxen	hab·ba·qar	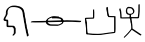	
and gave	vay·yit·ten	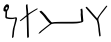	
them	o·w·tam		
to	el		
the Levites	hal·vee·yim	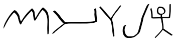	
-	et		Numbers 7:7
two	she·te		

carts	ha·a·ga·lot	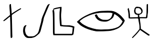	
-	ve·et		
and four	ar·ba·at		
oxen	hab·ba·qar	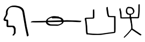	
He gave	na·tan	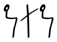	
the Gershonites	liv·ne		
	ge·re·sho·wn	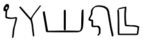	
required	ke·phee		
as their service	a·vo·da·tam	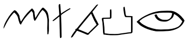	
and	ve·et		Numbers 7:8
four	ar·ba		
carts	ha·a·ga·lot		
-	ve·et		
and eight	she·mo·nat		
oxen	hab·ba·qar	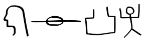	
he gave	na·tan	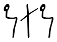	
the Merarites	liv·ne		
	me·ra·ree		
required	ke·phee		
as their service	a·vo·da·tam	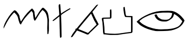	
all under the direction	be·yad	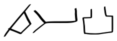	
of Ithamar	ee·ta·mar		
son	ben		
of Aaron	a·ha·ron	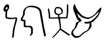	
the priest	hak·ko·hen		
to the Kohathites	ve·liv·ne	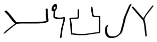	Numbers 7:9
	qe·hat	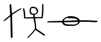	

But he did not	lo	לא	
give [any]	na·tan	נתן	
since	kee	כי	
for which they were responsible	a·vo·dat	עבדת	
the holy objects	haq·qo·desh	הקדש	
on their	a·le·hem	עלהם	
shoulders	bak·ka·teph	בכתף	
they were to carry	yis·sa·u	ישאו	
approached	vay·yaq·ree·vu	ויקריבו	Numbers 7:10
the leaders	han·ne·si·eem	הנשאים	
-	et	את	
for [its] dedication	cha·nuk·kat	חנכת	
	ham·miz·be·ach	המזבח	
When	be·yo·wm	ביום	
[the altar] was anointed	him·ma·shach	המשח	
-	o·to	אתו	
presented them	vay·yaq·ree·vu	ויקריבו	
[and]	han·ne·see·im	הנשיאם	
-	et	את	
with their offerings	qa·re·ba·nam	קרבנם	
before	liph·ne	לפני	
the altar	ham·miz·be·ach	המזבח	
said	vay·yo·mer	ויאמר	Numbers 7:11
And the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
leader	na·see	נשיא	

one	e·chad	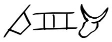	
“ Each day	lay·yo·wm	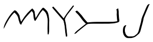	
	na·see	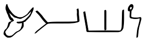	
	e·chad	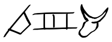	
	lay·yo·wm	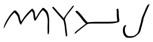	
is to present	yaq·ree·vu	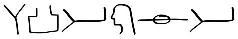	
-	et		
his offering	qa·re·ba·nam		
for the dedication	la·cha·nuk·kat	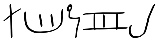	
of the altar ”	ham·miz·be·ach		
-	vay·hee	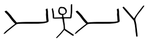	Numbers 7:12
drew near	ham·maq·reev	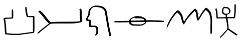	
day	bay·yo·wm	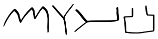	
On the first	ha·ri·sho·wn		
-	et		
with his offering	qa·re·ba·no		
Nahshon	nach·sho·wn	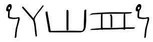	
son	ben		
of Amminadab	am·mee·na·dav	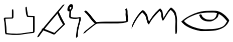	
from the tribe	le·mat·teh		
of Judah	ye·hu·dah	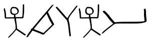	
His offering	ve·qa·re·ba·no	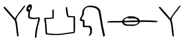	Numbers 7:13
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	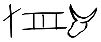	
a hundred and thirty [shekels]	she·lo·sheem	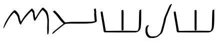	
	u·me·ah		

weighing	mish·qa·lah	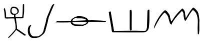	
bowl	miz·raq		
and one	e·chad	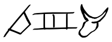	
silver	ke·seph		
weighing seventy	shiv·eem		
shekels	she·qel	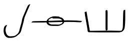	
shekel	be·she·qel	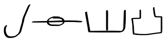	
both according to the sanctuary	haq·qo·desh	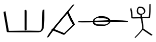	
[and]	she·ne·hem	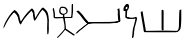	
filled with	me·le·eem	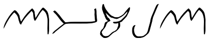	
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	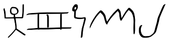	
dish	kaph		Numbers 7:14
one	a·chat	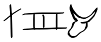	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	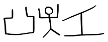	
filled with	me·le·ah		
incense	qe·to·ret	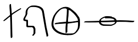	
bull	par		Numbers 7:15
one	e·chad	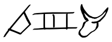	
young	ben		
	ba·qar	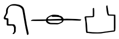	
ram	a·yil	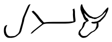	
one	e·chad	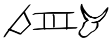	
male lamb	ke·ves		

and one	e·chad	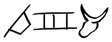	
a year old	ben		
	she·na·to		
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:16
	iz·zeem	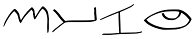	
one	e·chad	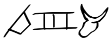	
for a sin offering	le·chat·tat	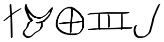	
	u·le·ze·vach		Numbers 7:17
and a peace offering	hash·she·la·meem		
oxen	ba·qar	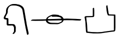	
of two	she·na·yim	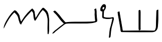	
rams	e·lim	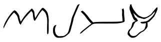	
five	cha·mish·shah		
male goats	at·tu·deem	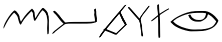	
five	cha·mish·shah		
male lambs	ke·va·seem	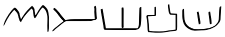	
a year old	be·ne	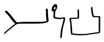	
	sha·nah	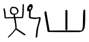	
and five	cha·mish·shah		
This	zeh	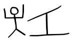	
was the offering	qa·re·ban	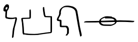	
of Nahshon	nach·sho·wn	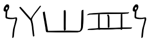	
son	ben		
of Amminadab	am·mee·na·dav	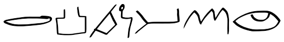	
day	bay·yo·wm	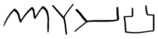	Numbers 7:18
On the second	hash·she·nee		

drew near	hiq·reev	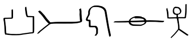	
Nethanel	ne·tan·el		
son	ben		
of Zuar	tsu·ar		
the leader	ne·see	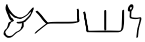	
of Issachar	yis·sa·sh·khar		
he presented	hiq·riv	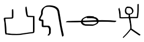	Numbers 7:19
-	et		
The offering	qa·re·ba·no		
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	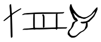	
a hundred and thirty [shekels]	she·lo·sheem		
	u·me·ah		
weighing	mish·qa·lah	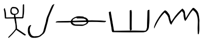	
bowl	miz·raq		
and one	e·chad	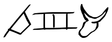	
silver	ke·seph		
weighing seventy	shiv·eem		
shekels	she·qel	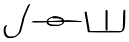	
shekel	be·she·qel	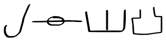	
both according to the sanctuary	haq·qo·desh	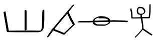	
[and]	she·ne·hem	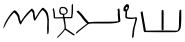	
filled with	me·le·eem	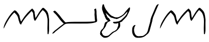	
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		

for a grain offering	le·min·chah	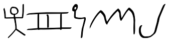	
dish	kaph	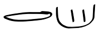	Numbers 7:20
one	a·chat	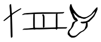	
weighing ten [shekels]	a·sa·rah	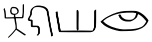	
gold	za·hav	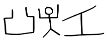	
filled with	me·le·ah	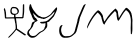	
incense	qe·to·ret	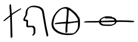	
bull	par	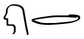	Numbers 7:21
one	e·chad	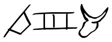	
young	ben	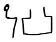	
	ba·qar	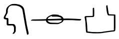	
ram	a·yil	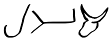	
one	e·chad	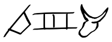	
male lamb	ke·ves	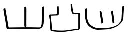	
and one	e·chad	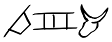	
a year old	ben	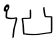	
	she·na·to	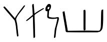	
for a burnt offering	le·o·lah	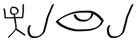	
male goat	se·eer	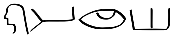	Numbers 7:22
	iz·zeem	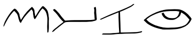	
one	e·chad	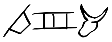	
for a sin offering	le·chat·tat	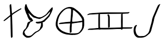	
	u·le·ze·vach	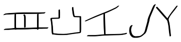	Numbers 7:23
and a peace offering	hash·she·la·meem	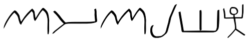	
oxen	ba·qar	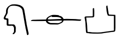	
of two	she·na·yim	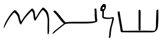	
rams	e·lim	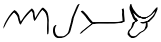	

five	cha·mish·shah	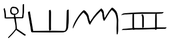	
male goats	at·tu·deem	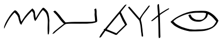	
five	cha·mish·shah	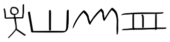	
male lambs	ke·va·seem	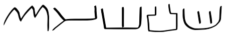	
a year old	be·ne	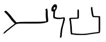	
	sha·nah	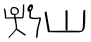	
and five	cha·mish·shah	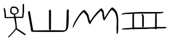	
This	zeh	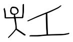	
was the offering	qa·re·ban	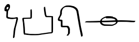	
of Nethanel	ne·tan·el	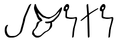	
son	ben	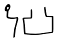	
of Zuar	tsu·ar	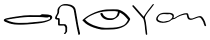	
day	bay·yo·wm	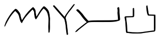	Numbers 7:24
On the third	hash·she·lee·shee	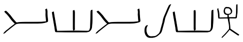	
the leader	na·see	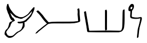	
son	liv·ne	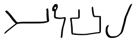	
	ze·vu·lun	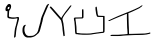	
Eliab	e·lee·av	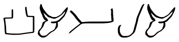	
of the Zebulunites, [drew near]	ben	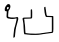	
of Helon	che·lon	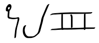	
His offering	qa·re·ba·no	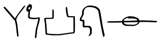	Numbers 7:25
platter	qa·a·rat	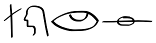	
silver	ke·seph	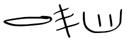	
was one	a·chat	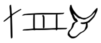	
a hundred and thirty [shekels]	she·lo·sheem	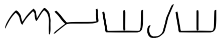	
	u·me·ah	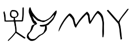	
weighing	mish·qa·lah	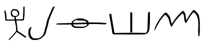	

bowl	miz·raq	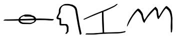	
and one	e·chad	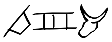	
silver	ke·seph	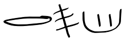	
weighing seventy	shiv·eem	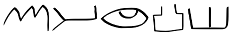	
shekels	she·qel	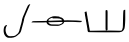	
shekel	be·she·qel	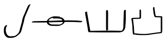	
both according to the sanctuary	haq·qo·desh	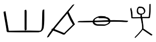	
[and]	she·ne·hem	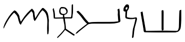	
filled with	me·le·eem	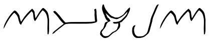	
fine flour	so·let	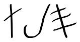	
mixed	be·lu·lah	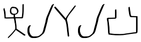	
with oil	vash·she·men	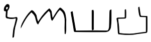	
for a grain offering	le·min·chah	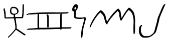	
dish	kaph	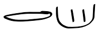	Numbers 7:26
one	a·chat	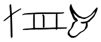	
weighing ten [shekels]	a·sa·rah	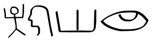	
gold	za·hav	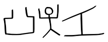	
filled with	me·le·ah	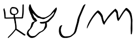	
incense	qe·to·ret	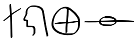	
bull	par	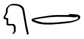	Numbers 7:27
one	e·chad	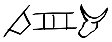	
young	ben	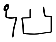	
	ba·qar	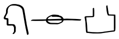	
ram	a·yil	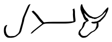	
one	e·chad	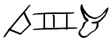	
male lamb	ke·ves	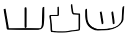	
and one	e·chad	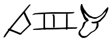	

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male goat	se·eer		Numbers 7:28
	iz·zeem	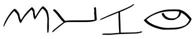	
one	e·chad	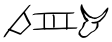	
for a sin offering	le·chat·tat	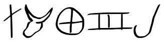	
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oxen	ba·qar	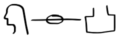	
of two	she·na·yim	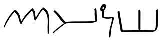	
rams	e·lim	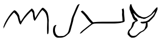	
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male goats	at·tu·deem	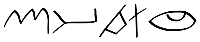	
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male lambs	ke·va·seem	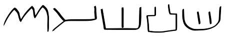	
a year old	be·ne	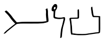	
	sha·nah	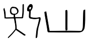	
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This	zeh	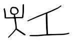	
was the offering	qa·re·ban	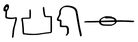	
of Eliab	e·lee·av	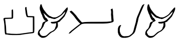	
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of Helon	che·lon	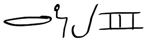	
day	bay·yo·wm	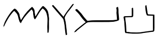	Numbers 7:30
On the fourth	ha·re·vee·ee	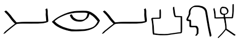	
the leader	na·see	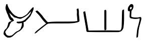	

son	liv·ne	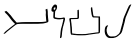	
	re·u·ven	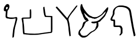	
Elizur	e·lee·tsur	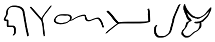	
of the Reubenites, [drew near]	ben	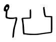	
of Shedeur	she·de·ur	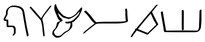	
His offering	qa·re·ba·no	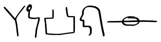	Numbers 7:31
platter	qa·a·rat	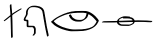	
silver	ke·seph	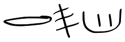	
was one	a·chat	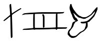	
a hundred and thirty [shekels]	she·lo·sheem	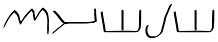	
	u·me·ah	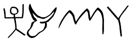	
weighing	mish·qa·lah	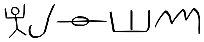	
bowl	miz·raq	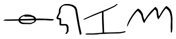	
and one	e·chad	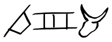	
silver	ke·seph	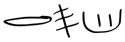	
weighing seventy	shiv·eem	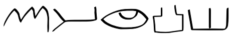	
shekels	she·qel	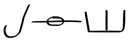	
shekel	be·she·qel	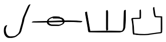	
both according to the sanctuary	haq·qo·desh	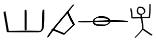	
[and]	she·ne·hem	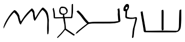	
filled with	me·le·eem	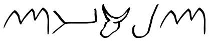	
fine flour	so·let	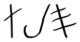	
mixed	be·lu·lah	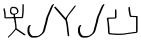	
with oil	vash·she·men	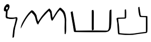	
for a grain offering	le·min·chah	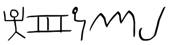	
dish	kaph	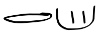	Numbers 7:32

one	a·chat	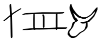	
weighing ten [shekels]	a·sa·rah	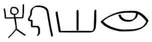	
gold	za·hav	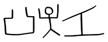	
filled with	me·le·ah	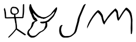	
incense	qe·to·rεt	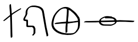	
bull	par	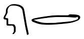	Numbers 7:33
one	e·chad	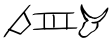	
young	ben	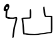	
	ba·qar	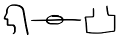	
ram	a·yil	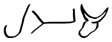	
one	e·chad	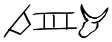	
male lamb	ke·ves	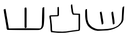	
and one	e·chad	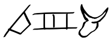	
a year old	ben	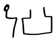	
	she·na·to	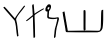	
for a burnt offering	le·o·lah	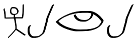	
male goat	se·eer	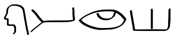	Numbers 7:34
	iz·zeem	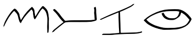	
one	e·chad	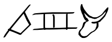	
for a sin offering	le·chat·tat	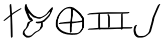	
	u·le·ze·vach	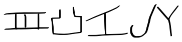	Numbers 7:35
and a peace offering	hash·she·la·meem	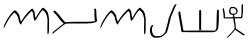	
oxen	ba·qar	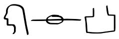	
of two	she·na·yim	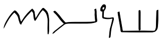	
rams	e·lim	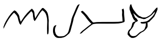	
five	cha·mish·shah	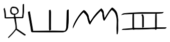	
male goats	at·tu·deem	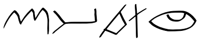	

five	cha·mish·shah		
male lambs	ke·va·seem	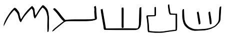	
a year old	be·ne	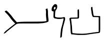	
	sha·nah	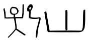	
and five	cha·mish·shah		
This	zeh	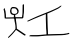	
was the offering	qa·re·ban	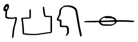	
of Elizur	e·lee·tsur	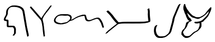	
son	ben		
of Shedeur	she·de·ur		
day	bay·yo·wm	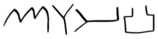	Numbers 7:36
On the fifth	ha·cha·mee·shee	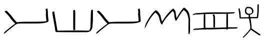	
the leader	na·see	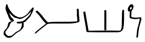	
son	liv·ne		
[drew near]	shim·o·wn		
Shelumiel	she·lu·mee·el		
of the Simeonites	ben		
of Zurishaddai	tsu·ree·shad·day	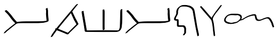	
His offering	qa·re·ba·no		Numbers 7:37
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	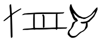	
a hundred and thirty [shekels]	she·lo·sheem	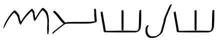	
	u·me·ah		
weighing	mish·qa·lah	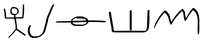	
bowl	miz·raq		
and one	e·chad	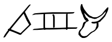	

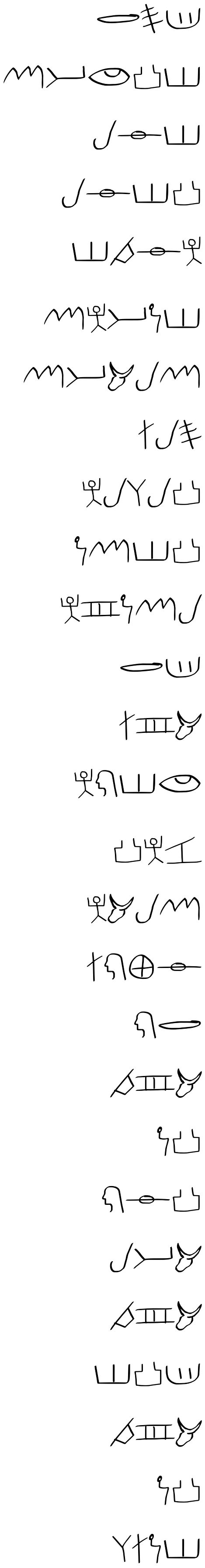

silver	ke·seph	
weighing seventy	shiv·eem	
shekels	she·qel	
shekel	be·she·qel	
both according to the sanctuary	haq·qo·desh	
[and]	she·ne·hem	
filled with	me·le·eem	
fine flour	so·let	
mixed	be·lu·lah	
with oil	vash·she·men	
for a grain offering	le·min·chah	
dish	kaph	Numbers 7:38
one	a·chat	
weighing ten [shekels]	a·sa·rah	
gold	za·hav	
filled with	me·le·ah	
incense	qe·to·ret	
bull	par	Numbers 7:39
one	e·chad	
young	ben	
	ba·qar	
ram	a·yil	
one	e·chad	
male lamb	ke·ves	
and one	e·chad	
a year old	ben	
	she·na·to	

for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:40
	iz·zeem	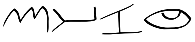	
one	e·chad	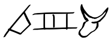	
for a sin offering	le·chat·tat	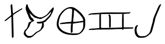	
	u·le·ze·vach	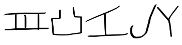	Numbers 7:41
and a peace offering	hash·she·la·meem		
oxen	ba·qar	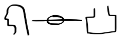	
of two	she·na·yim	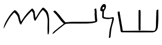	
rams	e·lim	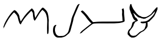	
five	cha·mish·shah		
male goats	at·tu·deem	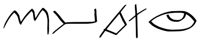	
five	cha·mish·shah		
male lambs	ke·va·seem	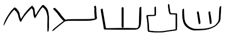	
a year old	be·ne	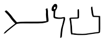	
	sha·nah	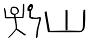	
and five	cha·mish·shah		
This	zeh	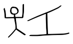	
was the offering	qa·re·ban		
of Shelumiel	she·lu·mee·el		
son	ben		
of Zurishaddai	tsu·ree·shad·day		
day	bay·yo·wm	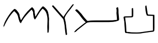	Numbers 7:42
On the sixth	hash·shish·shee		
the leader	na·see	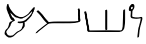	
son	liv·ne		
	gad		

Eliasaph	el·ya·saph	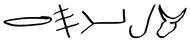	
of the Gadites, [drew near]	ben		
of Deuel	de·u·el		
His offering	qa·re·ba·no		Numbers 7:43
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	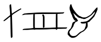	
a hundred and thirty [shekels]	she·lo·sheem		
	u·me·ah		
weighing	mish·qa·lah	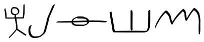	
bowl	miz·raq		
and one	e·chad	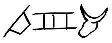	
silver	ke·seph		
weighing seventy	shiv·eem		
shekels	she·qel	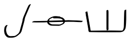	
shekel	be·she·qel	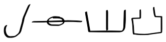	
both according to the sanctuary	haq·qo·desh	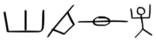	
[and]	she·ne·hem	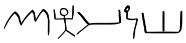	
filled with	me·le·eem		
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	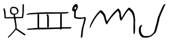	
dish	kaph		Numbers 7:44
one	a·chat	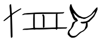	
weighing ten [shekels]	a·sa·rah		

gold	za·hav		
filled with	me·le·ah		
incense	qe·to·ret	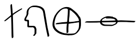	
bull	par		Numbers 7:45
one	e·chad	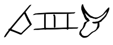	
young	ben		
	ba·qar	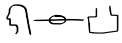	
ram	a·yil	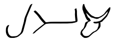	
one	e·chad	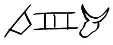	
male lamb	ke·ves	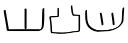	
and one	e·chad	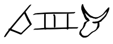	
a year old	ben		
	she·na·to		
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:46
	iz·zeem	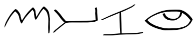	
one	e·chad	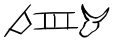	
for a sin offering	le·chat·tat		
	u·le·ze·vach	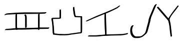	Numbers 7:47
and a peace offering	hash·she·la·meem		
oxen	ba·qar	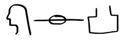	
of two	she·na·yim	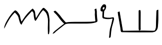	
rams	e·lim	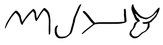	
five	cha·mish·shah		
male goats	at·tu·deem	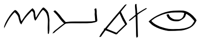	
five	cha·mish·shah		
male lambs	ke·va·seem		

a year old	be·ne	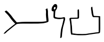	
	sha·nah	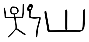	
and five	cha·mish·shah		
This	zeh	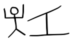	
was the offering	qa·re·ban	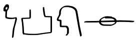	
of Eliasaph	el·ya·saph	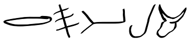	
son	ben		
of Deuel	de·u·el		
day	bay·yo·wm	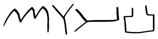	Numbers 7:48
On the seventh	hash·she·vee·ee	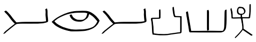	
the leader	na·see	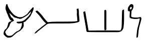	
son	liv·ne		
	eph·ra·yim		
Elishama	e·lee·sha·ma		
of the Ephraimites, [drew near]	ben		
of Ammihud	am·mee·hud	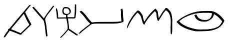	
His offering	qa·re·ba·no		Numbers 7:49
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	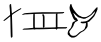	
a hundred and thirty [shekels]	she·lo·sheem		
	u·me·ah		
weighing	mish·qa·lah	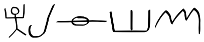	
bowl	miz·raq		
and one	e·chad	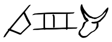	
silver	ke·seph		
weighing seventy	shiv·eem		

shekels	she·qel	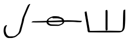	
shekel	be·she·qel	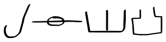	
both according to the sanctuary	haq·qo·desh	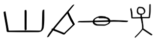	
[and]	she·ne·hem	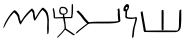	
filled with	me·le·eem	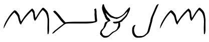	
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	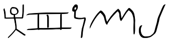	
dish	kaph		Numbers 7:50
one	a·chat	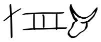	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	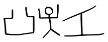	
filled with	me·le·ah		
incense	qe·to·ret	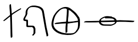	
bull	par		Numbers 7:51
one	e·chad	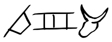	
young	ben		
	ba·qar	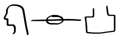	
ram	a·yil	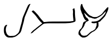	
one	e·chad	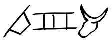	
male lamb	ke·ves		
and one	e·chad	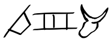	
a year old	ben		
	she·na·to	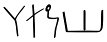	
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:52

	iz·zeem	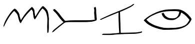	
one	e·chad	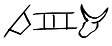	
for a sin offering	le·chat·tat		
	u·le·ze·vach		Numbers 7:53
and a peace offering	hash·she·la·meem		
oxen	ba·qar	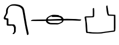	
of two	she·na·yim	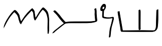	
rams	e·lim	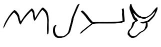	
five	cha·mish·shah		
male goats	at·tu·deem	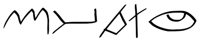	
five	cha·mish·shah		
male lambs	ke·va·seem	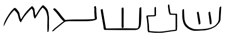	
a year old	be·ne	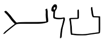	
	sha·nah	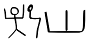	
and five	cha·mish·shah		
This	zeh		
was the offering	qa·re·ban		
of Elishama	e·lee·sha·ma		
son	ben		
of Ammihud	am·mee·hud	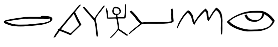	
day	bay·yo·wm	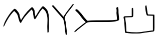	Numbers 7:54
On the eighth	hash·she·mee·nee	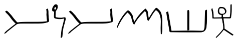	
the leader	na·see	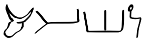	
son	liv·ne		
	me·nash·sheh	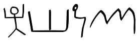	
Gamaliel	gam·lee·el	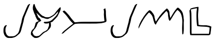	
of the Manassites, [drew near]	ben		

	pe·dah		
of Pedahzur	tsur		
His offering	qa·re·ba·no		Numbers 7:55
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	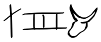	
a hundred and thirty [shekels]	she·lo·sheem		
	u·me·ah		
weighing	mish·qa·lah	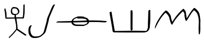	
bowl	miz·raq		
and one	e·chad	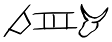	
silver	ke·seph		
weighing seventy	shiv·eem		
shekels	she·qel	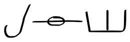	
shekel	be·she·qel	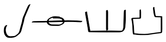	
both according to the sanctuary	haq·qo·desh	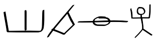	
[and]	she·ne·hem	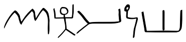	
filled with	me·le·eem		
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	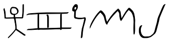	
dish	kaph		Numbers 7:56
one	a·chat	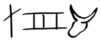	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	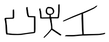	

filled with	me·le·ah		
incense	qe·to·ret	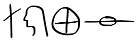	
bull	par		Numbers 7:57
one	e·chad	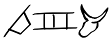	
young	ben		
	ba·qar	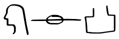	
ram	a·yil	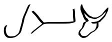	
one	e·chad	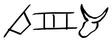	
male lamb	ke·ves		
and one	e·chad	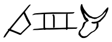	
a year old	ben		
	she·na·to		
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:58
	iz·zeem	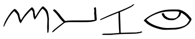	
one	e·chad	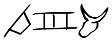	
for a sin offering	le·chat·tat	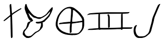	
	u·le·ze·vach		Numbers 7:59
and a peace offering	hash·she·la·meem		
oxen	ba·qar	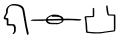	
of two	she·na·yim	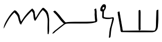	
rams	e·lim	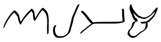	
five	cha·mish·shah		
male goats	at·tu·deem	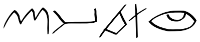	
five	cha·mish·shah		
male lambs	ke·va·seem	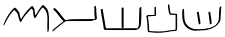	
a year old	be·ne	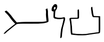	

	sha·nah	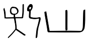	
and five	cha·mish·shah		
This	zeh	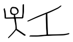	
was the offering	qa·re·ban	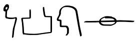	
of Gamaliel	gam·lee·el	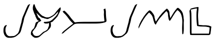	
son	ben		
of Pedahzur	pe·da·h·tsur		
	tsur		
day	bay·yo·wm	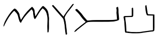	Numbers 7:60
On the ninth	hat·te·shee·ee	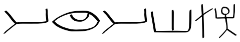	
the leader	na·see	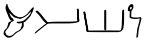	
son	liv·ne		
	vin·ya·min	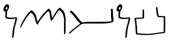	
Abidan	a·vee·dan	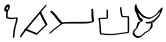	
of the Benjamites, [drew near]	ben		
of Gideoni	gid·o·nee		
His offering	qa·re·ba·no		Numbers 7:61
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	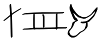	
a hundred and thirty [shekels]	she·lo·sheem		
	u·me·ah		
weighing	mish·qa·lah	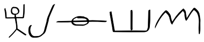	
bowl	miz·raq		
and one	e·chad	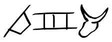	
silver	ke·seph		
weighing seventy	shiv·eem		

shekels	she·qel	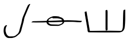	
shekel	be·she·qel	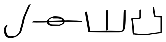	
both according to the sanctuary	haq·qo·desh	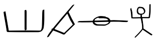	
[and]	she·ne·hem	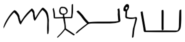	
filled with	me·le·eem	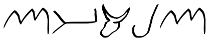	
fine flour	so·let	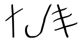	
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	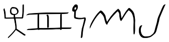	
dish	kaph		Numbers 7:62
one	a·chat	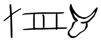	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	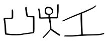	
filled with	me·le·ah		
incense	qe·to·ret	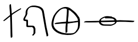	
bull	par		Numbers 7:63
one	e·chad	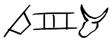	
young	ben		
	ba·qar	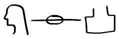	
ram	a·yil	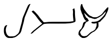	
one	e·chad	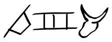	
male lamb	ke·ves		
and one	e·chad	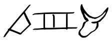	
a year old	ben		
	she·na·to	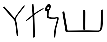	
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:64

	iz·zeem	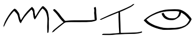	
one	e·chad	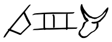	
for a sin offering	le·chat·tat	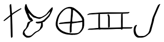	
	u·le·ze·vach	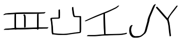	Numbers 7:65
and a peace offering	hash·she·la·meem	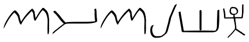	
oxen	ba·qar	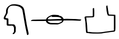	
of two	she·na·yim	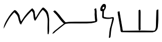	
rams	e·lim	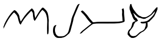	
five	cha·mish·shah	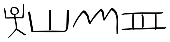	
male goats	at·tu·deem	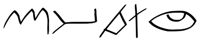	
five	cha·mish·shah	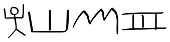	
male lambs	ke·va·seem	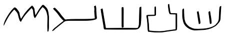	
a year old	be·ne	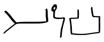	
	sha·nah	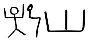	
and five	cha·mish·shah	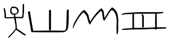	
This	zeh	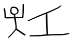	
was the offering	qa·re·ban	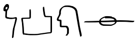	
of Abidan	a·vee·dan	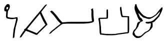	
son	ben	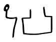	
of Gideoni	gid·o·nee	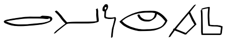	
day	bay·yo·wm	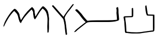	Numbers 7:66
On the tenth	ha·a·see·ree	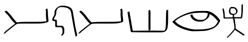	
the leader	na·see	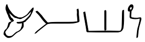	
son	liv·ne	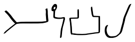	
	dan	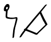	
Ahiezer	a·chee·e·zer	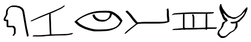	
of the Danites, [drew near]	ben	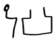	

of Ammishaddai	am·mee·shad·day	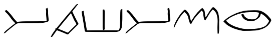	
His offering	qa·re·ba·no	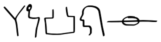	Numbers 7:67
platter	qa·a·rat	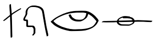	
silver	ke·seph	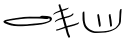	
was one	a·chat	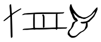	
a hundred and thirty [shekels]	she·lo·sheem	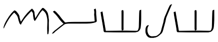	
	u·me·ah	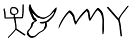	
weighing	mish·qa·lah	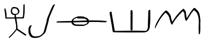	
bowl	miz·raq	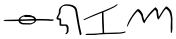	
and one	e·chad	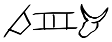	
silver	ke·seph	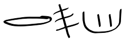	
weighing seventy	shiv·eem	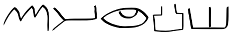	
shekels	she·qel	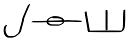	
shekel	be·she·qel	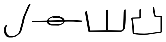	
both according to the sanctuary	haq·qo·desh	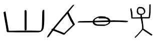	
[and]	she·ne·hem	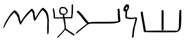	
filled with	me·le·eem	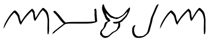	
fine flour	so·let	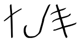	
mixed	be·lu·lah	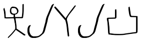	
with oil	vash·she·men	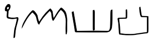	
for a grain offering	le·min·chah	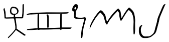	
dish	kaph	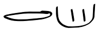	Numbers 7:68
one	a·chat	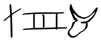	
weighing ten [shekels]	a·sa·rah	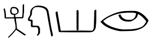	
gold	za·hav	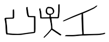	
filled with	me·le·ah	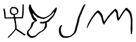	

incense	qe·to·rɛt	קטרת	
bull	par	פר	Numbers 7:69
one	e·chad	אחד	
young	ben	בן	
	ba·qar	בקר	
ram	a·yil	איל	
one	e·chad	אחד	
male lamb	ke·ves	כבש	
and one	e·chad	אחד	
a year old	ben	בן	
	she·na·to	שנתו	
for a burnt offering	le·o·lah	לעלה	
male goat	se·eer	שעיר	Numbers 7:70
	iz·zeem	עזים	
one	e·chad	אחד	
for a sin offering	le·chat·tat	לחטאת	
	u·le·ze·vach	ולזבח	Numbers 7:71
and a peace offering	hash·she·la·meem	השלמים	
oxen	ba·qar	בקר	
of two	she·na·yim	שנים	
rams	e·lim	אילם	
five	cha·mish·shah	חמשה	
male goats	at·tu·deem	עתדים	
five	cha·mish·shah	חמשה	
male lambs	ke·va·seem	כבשים	
a year old	be·ne	בני	
	sha·nah	שנה	

and five	cha·mish·shah		
This	zeh	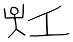	
was the offering	qa·re·ban	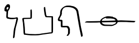	
of Ahiezer	a·chee·e·zer	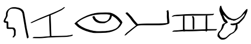	
son	ben		
of Ammishaddai	am·mee·shad·day		
day	be·yo·wm	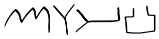	Numbers 7:72
On the eleventh	ash·te		
	a·sar		
	yo·wm		
the leader	na·see	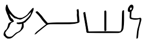	
son	liv·ne		
	a·sher		
Pagiel	pag·ee·el		
of the Asherites, [drew near]	ben		
of Ocran	a·khe·ran		
His offering	qa·re·ba·no		Numbers 7:73
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	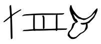	
a hundred and thirty [shekels]	she·lo·sheem	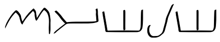	
	u·me·ah		
weighing	mish·qa·lah	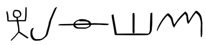	
bowl	miz·raq	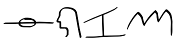	
and one	e·chad	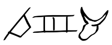	
silver	ke·seph		
weighing seventy	shiv·eem		

shekels	she·qel	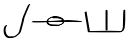	
shekel	be·she·qel	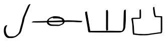	
both according to the sanctuary	haq·qo·desh	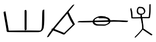	
[and]	she·ne·hem	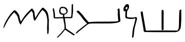	
filled with	me·le·eem	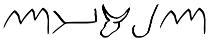	
fine flour	so·let	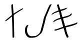	
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	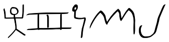	
dish	kaph		Numbers 7:74
one	a·chat	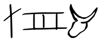	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	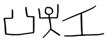	
filled with	me·le·ah		
incense	qe·to·ret	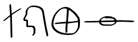	
bull	par		Numbers 7:75
one	e·chad	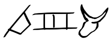	
young	ben		
	ba·qar	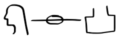	
ram	a·yil	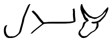	
one	e·chad	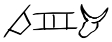	
male lamb	ke·ves		
and one	e·chad	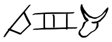	
a year old	ben		
	she·na·to	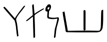	
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:76

	iz·zeem	
one	e·chad	
for a sin offering	le·chat·tat	
	u·le·ze·vach	Numbers 7:77
and a peace offering	hash·she·la·meem	
oxen	ba·qar	
of two	she·na·yim	
rams	e·lim	
five	cha·mish·shah	
male goats	at·tu·deem	
five	cha·mish·shah	
male lambs	ke·va·seem	
a year old	be·ne	
	sha·nah	
and five	cha·mish·shah	
This	zeh	
was the offering	qa·re·ban	
of Pagiel	pag·ee·el	
son	ben	
of Ocran	a·khe·ran	
day	be·yo·wm	Numbers 7:78
On the twelfth	she·nem	
	a·sar	
	yo·wm	
the leader	na·see	
son	liv·ne	
	naph·ta·lee	

Ahira	a·chee·ra	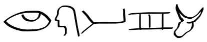	
of the Naphtalites, [drew near]	ben	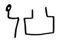	
of Enan	e·nan	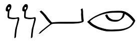	
His offering	qa·re·ba·no	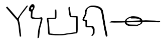	Numbers 7:79
platter	qa·a·rat	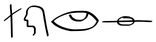	
silver	ke·seph	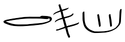	
was one	a·chat	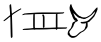	
a hundred and thirty [shekels]	she·lo·sheem	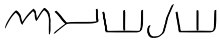	
	u·me·ah	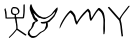	
weighing	mish·qa·lah	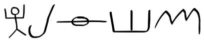	
bowl	miz·raq	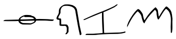	
and one	e·chad	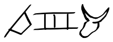	
silver	ke·seph	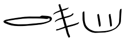	
weighing seventy	shiv·eem	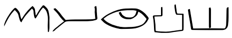	
shekels	she·qel	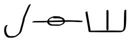	
shekel	be·she·qel	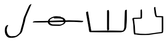	
both according to the sanctuary	haq·qo·desh	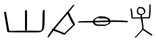	
[and]	she·ne·hem	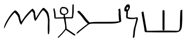	
filled with	me·le·eem	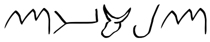	
fine flour	so·let	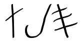	
mixed	be·lu·lah	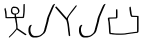	
with oil	vash·she·men	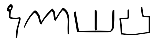	
for a grain offering	le·min·chah	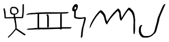	
dish	kaph	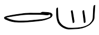	Numbers 7:80
one	a·chat	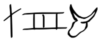	
weighing ten [shekels]	a·sa·rah	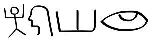	

gold	za·hav	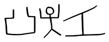	
filled with	me·le·ah	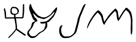	
incense	qe·to·ret	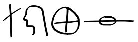	
bull	par	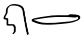	Numbers 7:81
one	e·chad	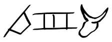	
young	ben	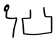	
	ba·qar	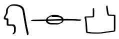	
ram	a·yil	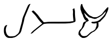	
one	e·chad	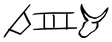	
male lamb	ke·ves	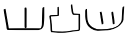	
and one	e·chad	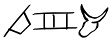	
a year old	ben	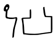	
	she·na·to	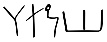	
for a burnt offering	le·o·lah	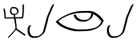	
male goat	se·eer	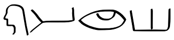	Numbers 7:82
	iz·zeem	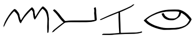	
one	e·chad	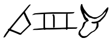	
for a sin offering	le·chat·tat	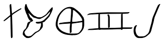	
	u·le·ze·vach	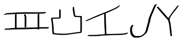	Numbers 7:83
and a peace offering	hash·she·la·meem	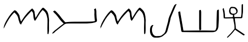	
oxen	ba·qar	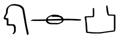	
of two	she·na·yim	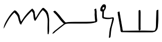	
rams	e·lim	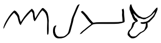	
five	cha·mish·shah	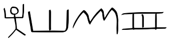	
male goats	at·tu·deem	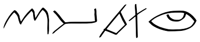	
five	cha·mish·shah	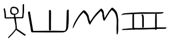	
male lambs	ke·va·seem	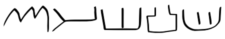	

a year old	be·ne	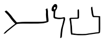	
	sha·nah	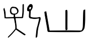	
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This	zeh	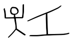	
was the offering	qa·re·ban	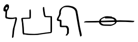	
of Ahira	a·chee·ra	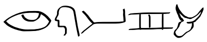	
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for the dedication	cha·nuk·kat	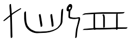	
of the altar	ham·miz·be·ach	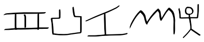	
	be·yo·wm	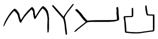	
when it was anointed :	him·ma·shach	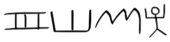	
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from the leaders	ne·see·e	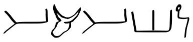	
of Israel	yis·ra·el	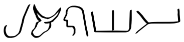	
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twelve	she·tem	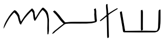	
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bowls	miz·re·qe	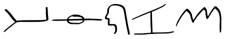	
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twelve	she·nem	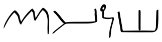	
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dishes	kap·po·wt		
gold	za·hav	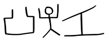	

and twelve	she·tem	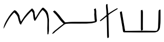	
	es·reh		
weighed a hundred and thirty shekels	she·lo·sheem		Numbers 7:85
	u·me·ah		
platter	haq·qe·a·rah	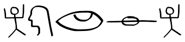	
Each	ha·a·chat		
silver	ke·seph		
seventy [shekels]	ve·shiv·eem		
[silver] bowl	ham·miz·raq	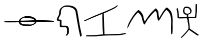	
and each	ha·e·chad		
The total weight	kol		
of the silver	ke·seph		
articles	hak·ke·leem	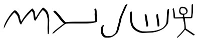	
[was] two thousand	al·pa·yim		
four	ve·ar·ba		
hundred [shekels]	me·o·wt		
shekel	be·she·qel	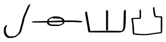	
according to the sanctuary	haq·qo·desh	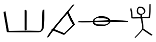	
dishes	kap·po·wt		Numbers 7:86
gold	za·hav	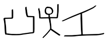	
The twelve	she·tem	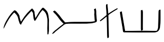	
	es·reh		
filled with	me·le·ot		
incense	qe·to·ret	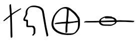	
[weighed] ten [shekels]	a·sa·rah		
each	a·sa·rah		

	hak·kaph		
shekel	be·she·qel	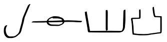	
according to the sanctuary	haq·qo·desh	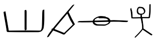	
The total	kal	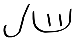	
weight of the gold	ze·hav	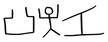	
dishes	hak·kap·po·wt	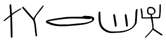	
and twenty [shekels]	es·reem	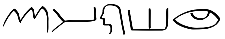	
[was] a hundred	u·me·ah		
All	kal	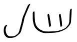	Numbers 7:87
the livestock	hab·ba·qar	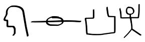	
for the burnt offering	la·o·lah		
totaled twelve	she·nem	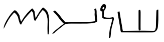	
	a·sar		
bulls	pa·reem	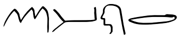	
rams	e·lim	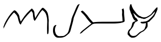	
twelve	she·nem	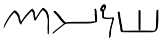	
	a·sar		
male lambs	ke·va·seem	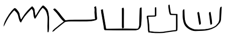	
a year old	be·ne	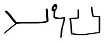	
—	sha·nah	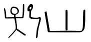	
and twelve	she·nem	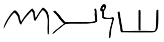	
	a·sar		
together with their grain offerings —	u·min·cha·tam	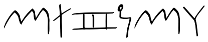	
male goats	u·se·ee·re	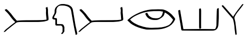	
	iz·zeem	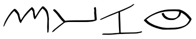	
and twelve	she·nem	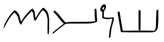	

	a·sar		
for the sin offering	le·chat·tat	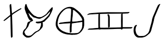	
All	ve·khol		Numbers 7:88
the livestock	be·qar	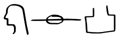	
sacrificed	ze·vach		
for the peace offering	hash·she·la·meem		
totaled twenty-four	es·reem	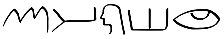	
	ve·ar·ba·ah		
bulls	pa·reem	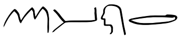	
rams	e·lim	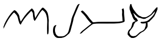	
sixty	shish·sheem	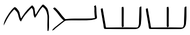	
male goats	at·tu·deem	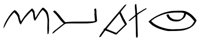	
sixty	shish·sheem	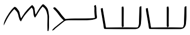	
male lambs	ke·va·seem	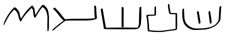	
a year old	be·ne	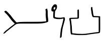	
	sha·nah	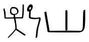	
and sixty	shish·sheem	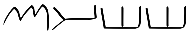	
This	zot		
was the dedication offering	cha·nuk·kat	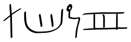	
for the altar	ham·miz·be·ach	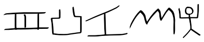	
after	a·cha·re	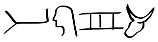	
it was anointed	him·ma·shach	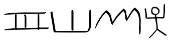	
-	o·to		
entered	u·ve·vo		Numbers 7:89
When Moses	mo·sheh	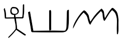	
	el		
the Tent	o·hel		

of Meeting	mo·w·ed		
to speak	le·dab·ber		
with [the LORD]	it·to		
he heard	vay·yish·ma		
-	et		
the voice	haq·qo·wl	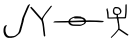	
speaking	mid·dab·ber		
to him	e·law	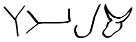	
above	me·al		
the mercy seat	hak·kap·po·ret		
-	a·sher		
on	al		
the ark	a·ron		
of the Testimony	ha·e·dut		
from between	mib·ben	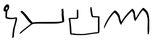	
the two	she·ne	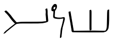	
cherubim	hak·ke·ru·veem		
Thus [the LORD] spoke	vay·dab·ber		
to him	e·law	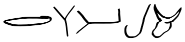	
said	vay·dab·ber		Numbers 8:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	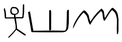	
	le·mor	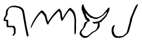	
“ Speak	dab·ber		Numbers 8:2
to	el		
Aaron	a·ha·ron	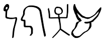	

and tell	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	
him :	e·law	𐤀𐤋𐤉𐤅	
‘ When you set up	be·ha·a·lo·te·kha	𐤁𐤄𐤏𐤋𐤕𐤊	
-	et	𐤀𐤕	
-	han·ne·rot	𐤄𐤍𐤓𐤕	
-	el	𐤀𐤋	
in front	mul	𐤌𐤅𐤋	
	pe·ne	𐤐𐤍𐤉	
of the lampstand ’”	ham·me·no·w·rah	𐤄𐤌𐤍𐤅𐤓𐤄	
they are to light [the area]	ya·ee·ru	𐤉𐤀𐤉𐤓𐤅	
the seven	shiv·at	𐤔𐤁𐤏𐤕	
lamps	han·ne·ro·wt	𐤄𐤍𐤓𐤅𐤕	
did	vay·ya·as	𐤅𐤉𐤏𐤔	Numbers 8:3
so	ken	𐤊𐤍	
And Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
toward	el	𐤀𐤋	
the front	mul	𐤌𐤅𐤋	
facing	pe·ne	𐤐𐤍𐤉	
of the lampstand	ham·me·no·w·rah	𐤄𐤌𐤍𐤅𐤓𐤄	
he set up	he·e·lah	𐤄𐤏𐤋𐤄	
the lamps	ne·ro·te·ha	𐤍𐤓𐤕𐤉𐤄	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
This is how	ve·zeh	𐤅𐤆𐤄	Numbers 8:4

was constructed :	ma·a·seh		
the lampstand	ham·me·no·rah	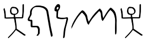	
it was made of hammered	miq·shah	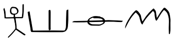	
gold	za·hav	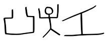	
from	ad		
its base	ye·re·khah		
to	ad		
its blossoms	pir·chah		
-	miq·shah	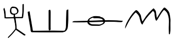	
-	hee		
according to the pattern	kam·mar·eh	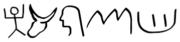	
-	a·sher		
had shown	her·ah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	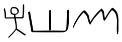	
	ken	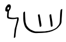	
fashioned	a·sah		
-	et		
-	ham·me·no·rah		
spoke	vay·dab·ber		Numbers 8:5
Again the LORD	YHVH		
to	el		
Moses	mo·sheh	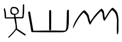	
saying	le·mor	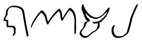	
“ Take	qach	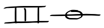	Numbers 8:6
-	et		

the Levites	hal·vee·yim	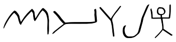	
from among	mit·to·wkh		
the Israelites	be·ne	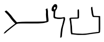	
	yis·ra·el	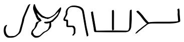	
and make them ceremonially clean	ve·ti·har·ta		
-	o·tam		
This is what	ve·khoh		Numbers 8:7
you must do	ta·a·seh		
	la·hem		
to cleanse them :	le·ta·ha·ram		
Sprinkle	haz·zeh		
them	a·le·hem	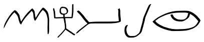	
with the water	me	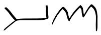	
of purification	chat·tat	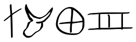	
Have them shave	ve·he·e·vee·ru	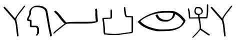	
	ta·ar		
	al		
their whole	kal	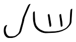	
bodies	be·sa·ram	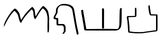	
and wash	ve·khib·be·su	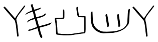	
their clothes	vig·de·hem	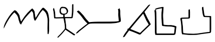	
and so purify themselves	ve·hit·te·ha·ru		
Then have them take	ve·la·qe·chu	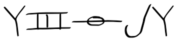	Numbers 8:8
a young bull	par		
	ben		
	ba·qar	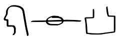	

with its grain offering	u·min·cha·to	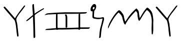	
of fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·sha·men		
young bull	u·phar		
a second	she·nee	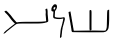	
	ben		
	ba·qar	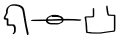	
and you are to take	tiq·qach	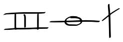	
for a sin offering	le·chat·tat	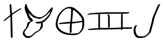	
Bring	ve·hiq·rav·ta	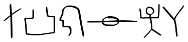	Numbers 8:9
-	et		
the Levites	hal·vee·yim	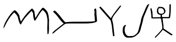	
before	liph·ne		
the Tent	o·hel		
of Meeting	mo·w·ed		
and assemble	ve·hiq·hal·ta	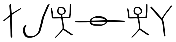	
-	et		
the whole	kal	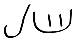	
congregation	a·dat		
	be·ne	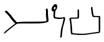	
of Israel	yis·ra·el	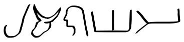	
You are to present	ve·hiq·rav·ta	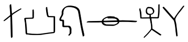	Numbers 8:10
-	et		
the Levites	hal·vee·yim		
before	liph·ne		
the LORD	YHVH		

lay	ve·sa·me·khu		
and have the Israelites	ve·ne	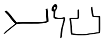	
	yis·ra·el	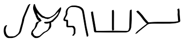	
-	et		
their hands	ye·de·hem	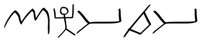	
upon	al		
[them]	hal·vee·yim		
is to present	ve·he·neeph	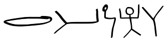	Numbers 8:11
Aaron	a·ha·ron		
-	et		
the Levites	hal·vee·yim	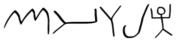	
as a wave offering	te·nu·phah	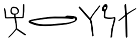	
before	liph·ne		
the LORD	YHVH		
	me·et		
from the sons	be·ne	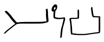	
of Israel	yis·ra·el	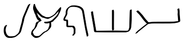	
	ve·ha·yu	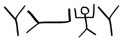	
so that they may perform	la·a·vod		
-	et		
the service	a·vo·dat		
of the LORD	YHVH		
And the Levites	ve·hal·vee·yim		Numbers 8:12
are to lay	yis·me·khu		
-	et		
their hands	ye·de·hem	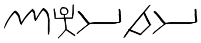	
on	al		

the heads	rosh		
of the bulls	hap·pa·reem	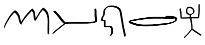	
and offer	va·a·seh		
-	et		
one	ha·e·chad	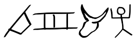	
as a sin offering	chat·tat	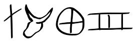	
-	ve·et		
and the other	ha·e·chad	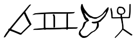	
as a burnt offering	o·lah		
to the LORD	la·YHVH	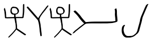	
to make atonement	le·khap·per	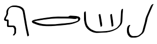	
for	al		
the Levites	hal·vee·yim	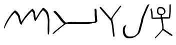	
stand	ve·ha·a·mad·ta		Numbers 8:13
-	et		
You are to have the Levites	hal·vee·yim	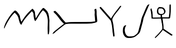	
before	liph·ne		
Aaron	a·ha·ron	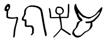	
	ve·liph·ne		
and his sons	va·naw		
and then present	ve·he·naph·ta	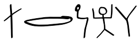	
them	o·tam		
as a wave offering	te·nu·phah	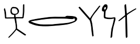	
before the LORD	la·YHVH	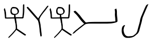	
In this way you shall separate	ve·hiv·dal·ta		Numbers 8:14
-	et		
the Levites	hal·vee·yim	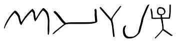	

from	mit·to·wkh	𐤌𐤕𐤅𐤊	
	be·ne	𐤁𐤍𐤉	
the rest of the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
will belong	ve·ha·yu	𐤅𐤄𐤉𐤅	
to Me	lee	𐤋𐤉	
and the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
After	ve·a·cha·re	𐤅𐤀𐤇𐤓𐤉	Numbers 8:15
-	khen	𐤊𐤍	
may come	ya·vo·u	𐤉𐤁𐤀𐤅	
[they]	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
to serve	la·a·vod	𐤋𐤏𐤁𐤃	
-	et	𐤀𐤕	
at the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
you have cleansed	ve·ti·har·ta	𐤅𐤈𐤄𐤓𐤕	
them	o·tam	𐤀𐤕𐤌	
and presented	ve·he·naph·ta	𐤅𐤄𐤍𐤐𐤕	
them	o·tam	𐤀𐤕𐤌	
as a wave offering	te·nu·phah	𐤕𐤍𐤅𐤐𐤄	
For	kee	𐤊𐤉	Numbers 8:16
have been wholly given	ne·tu·neem	𐤍𐤕𐤍𐤉𐤌	
	ne·tu·neem	𐤍𐤕𐤍𐤉𐤌	
[the Levites]	hem·mah	𐤄𐤌𐤄	
to Me	lee	𐤋𐤉	
from among	mit·to·wkh	𐤌𐤕𐤅𐤊	
the sons	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

in place of	ta·chat	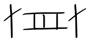	
who come first	pit·rat	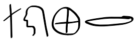	
all	kal		
from the womb	re·chem	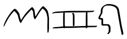	
the firstborn	be·kho·wr		
of all	kol	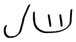	
the sons	mib·be·ne	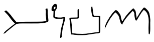	
of Israel	yis·ra·el	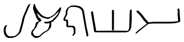	
I have taken	la·qach·tee	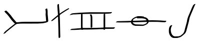	
them	o·tam		
for Myself	lee	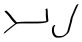	
For	kee	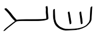	Numbers 8:17
is Mine	lee	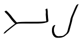	
every	khal		
firstborn	be·kho·wr		
male	biv·ne		
in Israel	yis·ra·el	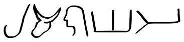	
both man	ba·a·dam		
and beast	u·vab·be·he·mah		
on the day	be·yo·wm	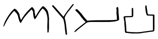	
I struck down	hak·ko·tee		
all	khal		
the firstborn	be·kho·wr		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
I set them apart	hiq·dash·tee		
-	o·tam		

for Myself	lee	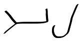	
But I have taken	va·eq·qach	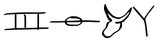	Numbers 8:18
-	et		
the Levites	hal·vee·yim	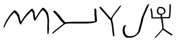	
in place of	ta·chat	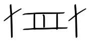	
all	kal	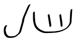	
the firstborn	be·kho·wr		
among the sons	biv·ne		
of Israel	yis·ra·el	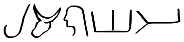	
And I have given	va·et·te·nah		Numbers 8:19
	et		
the Levites	hal·vee·yim	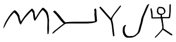	
as a gift	ne·tu·neem	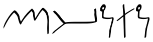	
to Aaron	le·a·ha·ron		
	u·le·va·naw		
from among	mit·to·wkh		
[and] his sons	be·ne	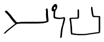	
the Israelites	yis·ra·el	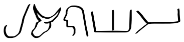	
to perform	la·a·vod		
-	et		
the service	a·vo·dat		
for the Israelites	be·ne	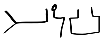	
	yis·ra·el	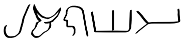	
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
and to make atonement	u·le·khap·per		
behalf	al		

on their	be·ne	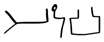	
	yis·ra·el	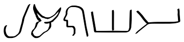	
so that no	ve·lo		
will come	yih·yeh	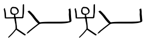	
against the Israelites	biv·ne		
	yis·ra·el	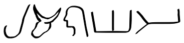	
plague	ne·geph	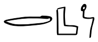	
approach	be·ge·shet		
when they	be·ne	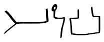	
	yis·ra·el	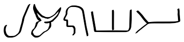	
	el		
the sanctuary ”	haq·qo·desh	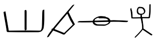	
did	vay·ya·as		Numbers 8:20
So Moses	mo·sheh	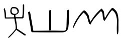	
Aaron	ve·a·ha·ron		
and the whole	ve·khal		
congregation	a·dat		
	be·ne	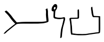	
of Israel	yis·ra·el	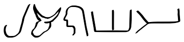	
with the Levites	lal·vee·yim	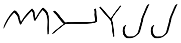	
everything	ke·khol		
that	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
-	lal·vee·yim	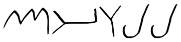	

	ken	
should do	a·su	
-	la·hem	
[they]	be·ne	
	yis·ra·el	
purified	vay·yit·chat·te·u	Numbers 8:21
The Levites	hal·vee·yim	
themselves and washed	vay·khab·be·su	
their clothes	big·de·hem	
presented	vay·ya·neph	
and Aaron	a·ha·ron	
them	o·tam	
as a wave offering	te·nu·phah	
before	liph·ne	
the LORD	YHVH	
also made atonement	vay·khap·per	
for them	a·le·hem	
Aaron	a·ha·ron	
to cleanse them	le·ta·ha·ram	
After	ve·a·cha·re	Numbers 8:22
that	khen	
came	ba·u	
the Levites	hal·vee·yim	
to perform	la·a·vod	
	et	
their service	a·vo·da·tam	
at the Tent	be·o·hel	

of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
in the presence	liph·ne	𐤋𐤐𐤍𐤉	
of Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
	ve·liph·ne	𐤅𐤋𐤐𐤍𐤉	
and his sons	va·naw	𐤁𐤍𐤉𐤅	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
-	al	𐤏𐤋	
with the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
Thus	ken	𐤊𐤍	
they did	a·su	𐤏𐤔𐤅	
	la·hem	𐤋𐤄𐤌𐤎	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 8:23
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
-	le·mor	𐤋𐤀𐤌𐤓	
“ This	zot	𐤆𐤀𐤕	Numbers 8:24
applies	a·sher	𐤀𐤔𐤓	
to the Levites :	lal·vee·yim	𐤋𐤋𐤅𐤉𐤌	
years of age	mib·ben	𐤌𐤁𐤍	
Men twenty-five	cha·mesh	𐤇𐤌𐤔	
	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
	sha·nah	𐤔𐤍𐤄	

or older	va·ma·lah		
shall enter	ya·vo·w		
to perform	lits·vo		
the service	tsa·va	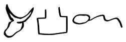	
in the work	ba·a·vo·dat		
at the Tent	o·hel		
of Meeting	mo·w·ed		
But at the age	u·mib·ben		Numbers 8:25
of fifty	cha·mish·sheem		
	sha·nah	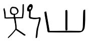	
they must retire	ya·shuv	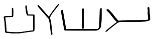	
from performing	mits·tse·va		
the work	ha·a·vo·dah	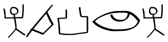	
and no	ve·lo		
serve	ya·a·vod		
longer	o·wd		
After that, they may assist	ve·she·ret		Numbers 8:26
-	et		
their brothers	e·chaw	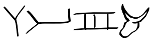	
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
in fulfilling	lish·mor		
their duties	mish·me·ret	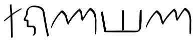	
the work	va·a·vo·dah	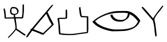	
but they themselves are not	lo		
to do	ya·a·vod		
This is how	ka·khah		

you are to assign	ta·a·seh		
to the Levites ”	lal·vee·yim	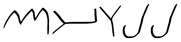	
responsibilities	be·mish·me·ro·tam		
spoke	vay·dab·ber		Numbers 9:1
the LORD	YHVH		
	el		
to Moses	mo·sheh	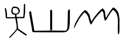	
in the Wilderness	ve·mid·bar		
of Sinai :	see·nay	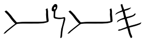	
year	bash·sha·nah		
of the second	hash·she·neet	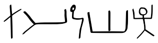	
after [Israel] had come out	le·tse·tam		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
month	ba·cho·desh	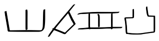	
In the first	ha·ri·sho·wn		
	le·mor		
are to observe	ve·ya·a·su		Numbers 9:2
“ The Israelites	ve·ne	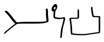	
	yis·ra·el	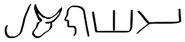	
-	et		
the Passover	hap·pa·sach		
at its appointed time	be·mo·w·a·do		
on the fourteenth	be·ar·ba·ah		Numbers 9:3
	a·sar		
day	yo·wm		
month	ba·cho·desh	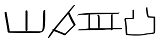	

of this	haz·zeh		
at	ben	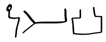	
twilight	ha·ʿar·ba·yim		
You are to observe	ta·a·su		
it	o·to		
at the appointed time	be·mo·w·a·do		
in accordance with	ke·khal		
its statutes	chuq·qo·taw	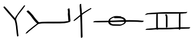	
	u·khe·khal	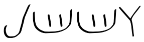	
and ordinances ”	mish·pa·taw		
-	ta·a·su		
-	o·to		
told	vay·dab·ber	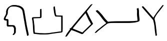	Numbers 9:4
So Moses	mo·sheh	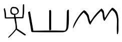	
	el		
the Israelites	be·ne	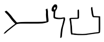	
	yis·ra·el	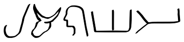	
to observe	la·a·sot		
the Passover	hap·pa·sach		
and they [did so]	vay·ya·a·su		Numbers 9:5
-	et		
-	hap·pe·sach		
of the first	ba·ri·sho·wn		
on the fourteenth	be·ar·ba·ah		
	a·sar		
day	yo·wm		
month	la·cho·desh	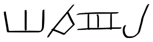	

at	ben	𐤁𐤉𐤍	
twilight	ha·ar·ba·yim	𐤄𐤏𐤓𐤁𐤉𐤌	
in the Wilderness	be·mid·bar	𐤁𐤌𐤃𐤁𐤓	
of Sinai	see·nay	𐤎𐤉𐤍𐤉	
everything	ke·khol	𐤊𐤊𐤋	
just as	a·sher	𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
	ken	𐤊𐤍	
did	a·su	𐤏𐤔𐤅	
The Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
But there were	vay·hee	𐤅𐤉𐤄𐤉	Numbers 9:6
some men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
were	ha·yu	𐤄𐤉𐤅	
unclean	te·me·eem	𐤈𐤌𐤀𐤉𐤌	
	le·ne·phesh	𐤋𐤍𐤐𐤔	
due to a dead body	a·dam	𐤀𐤃𐤌	
not	ve·lo	𐤅𐤋𐤀	
so they could	ya·khe·lu	𐤉𐤊𐤋𐤅	
observe	la·a·sot	𐤋𐤏𐤔𐤕	
the Passover	hap·pe·sach	𐤄𐤐𐤎𐤇	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
on that	ha·hu	𐤄𐤄𐤅𐤀	

And they came	vay·yiq·re·vu	ויקרבו	
before	liph·ne	לפני	
Moses	mo·sheh	משה	
	ve·liph·ne	ולפני	
and Aaron	a·ha·ron	אהרן	
day	bay·yo·wm	ביום	
that same	ha·hu	ההוא	
and said	vay·yo·me·ru	ויאמרו	Numbers 9:7
	ha·a·na·sheem	האנשים	
	ha·hem·mah	ההמה	
to [Moses]	e·law	אליו	
“ We	a·nach·nu	אנחנו	
are unclean	te·me·eem	טמאים	
	le·ne·phesh	לנפש	
because of a dead body	a·dam	אדם	
but why	lam·mah	למה	
should we be excluded	nig·ga·ra	נגרע	
from	le·vil·tee	לבלתי	
presenting	haq·riv	הקרב	
-	et	את	
offering	qa·re·ban	קרבן	
the LORD’s	YHVH	יהוה	
at the appointed time ? ”	be·mo·a·do	במעדו	
with	be·to·wkh	בתוך	
the other Israelites	be·ne	בני	
	yis·ra·el	ישראל	

replied	vay·yo·mer	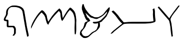	Numbers 9:8
-	a·le·hem	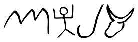	
Moses	mo·sheh	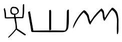	
“ Wait here	im·du	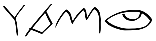	
until I find out	ve·esh·me·ah	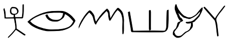	
what	mah	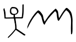	
commands	ye·tsaw·veh	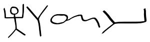	
the LORD	YHVH	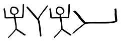	
concerning you ”	la·khem	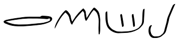	
said	vay·dab·ber	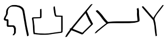	Numbers 9:9
Then the LORD	YHVH	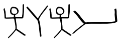	
to	el	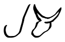	
Moses	mo·sheh	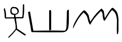	
-	le·mor	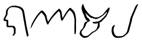	
“ Tell	dab·ber	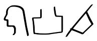	Numbers 9:10
	el	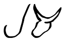	
the Israelites	be·ne	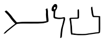	
:	yis·ra·el	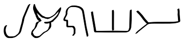	
	le·mor	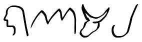	
any one	eesh	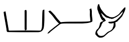	
	eesh	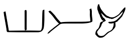	
‘ When	kee	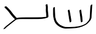	
is	yih·yeh	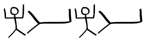	
unclean	ta·me	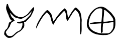	
because of a dead body	la·ne·phesh	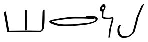	
of you or	o	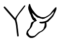	
on a journey	ve·de·rekh	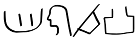	

is away	re·cho·qah	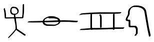	
	la·khem		
or	o		
your descendants	le·do·ro·te·khem	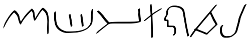	
he may still observe	ve·a·sah		
the Passover	phe·sach		
to the LORD	la·YHVH	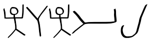	
month	ba·cho·desh	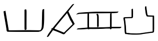	Numbers 9:11
of the second	hash·she·nee	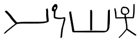	
on the fourteenth	be·ar·ba·ah		
	a·sar		
day	yo·wm		
at	ben	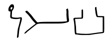	
twilight	ha·ar·ba·yim		
Such people are to observe	ya·a·su		
it	o·to		
together with	al		
unleavened bread	mats·tso·wt		
and bitter herbs	u·me·ro·reem		
They are to eat [the lamb]	yo·khe·lu·hu		
they may not	lo		Numbers 9:12
leave	yash·ee·ru		
any of	mim·men·nu	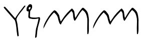	
it until	ad		
morning	bo·qer	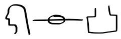	
bones	ve·e·tsem		
	lo		

or break	yish·be·ru		
any of its	vo		
according to all	ke·khal		
its statutes	chuq·qat	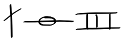	
the Passover	hap·pe·sach		
They must observe	ya·a·su		
-	o·to		
But [if] a man	ve·ha·eesh	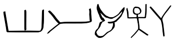	Numbers 9:13
who	a·sher		
is	hu		
ceremonially clean	ta·ho·wr		
on a journey	u·ve·de·rekh		
not	lo		
[and] is	ha·yah	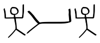	
still fails	ve·cha·dal	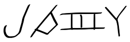	
to observe	la·a·so·wt		
the Passover	hap·pe·sach		
he must be cut off	ve·nikh·re·tah	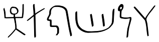	
	han·ne·phesh		
	ha·hi·w	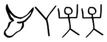	
from his people	me·am·me·ha		
because	kee	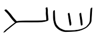	
offering	qa·re·ban	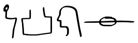	
the LORD’s	YHVH		
he did not	lo		
present	hiq·reev	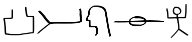	
at its appointed time	be·mo·a·do		

the consequences of his sin	chet·o		
will bear	yis·sa	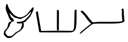	
man	ha·eesh	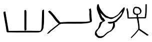	
That	ha·hu	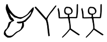	
If	ve·khee		Numbers 9:14
dwelling	ya·gur		
among you	it·te·khem		
a foreigner	ger		
wants to observe	ve·a·sah		
the Passover	phe·sach		
to the LORD	la·YHVH	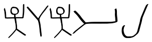	
statute	ke·chuq·qat	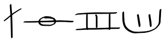	
according to the Passover	hap·pe·sach		
and its ordinances	u·khe·mish·pa·to		
so	ken	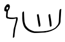	
he is to do	ya·a·seh		
statute	chuq·qah	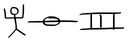	
the same	a·chat	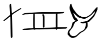	
You are to apply	yih·yeh	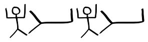	
	la·khem		
to both the foreigner	ve·lag·ger	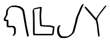	
and the native	u·le·ez·rach		
of the land ’”	ha·a·rets		
On the day that	u·ve·yo·wm	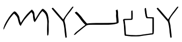	Numbers 9:15
was set up	ha·qeem	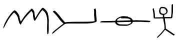	
-	et		

the tabernacle	ham·mish·kan		
covered	kis·sah		
the cloud	he·a·nan		
-	et		
[it]	ham·mish·kan		
the Tent	le·o·hel		
of the Testimony	ha·e·dut		
from evening	u·va·e·rev		
	yih·yeh	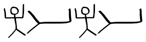	
above	al		
the tabernacle	ham·mish·kan	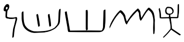	
and appeared	ke·mar·eh	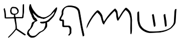	
like fire	esh		
until	ad		
morning	bo·qer	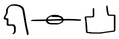	
that way	ken	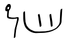	Numbers 9:16
It remained	yih·yeh	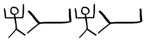	
continually	ta·meed		
the cloud	he·a·nan		
would cover [the tabernacle] [by day]	ye·khas·sen·nu		
it would appear	u·mar·eh		
like fire	esh		
and at night	la·ye·lah	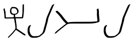	
Whenever	u·le·phee		Numbers 9:17
was lifted	he·a·lot		
the cloud	he·a·nan		
from above	me·al		

the Tent	ha·o·hel	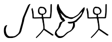	
	ve·a·cha·re	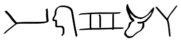	
	khen	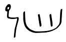	
would set out	yis·u	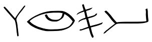	
the Israelites	be·ne	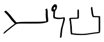	
	yis·ra·el	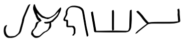	
and wherever	u·vim·qo·wm	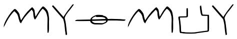	
-	a·sher	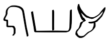	
settled	yish·kan	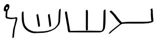	
there	sham	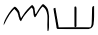	
the cloud	he·a·nan	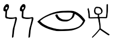	
	sham	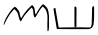	
would camp	ya·cha·nu	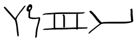	
the Israelites	be·ne	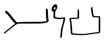	
	yis·ra·el	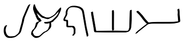	
At	al	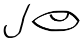	Numbers 9:18
command	pee	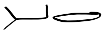	
the LORD’s	YHVH	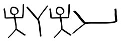	
set out	yis·u	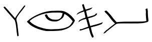	
the Israelites	be·ne	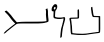	
	yis·ra·el	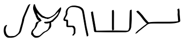	
and at	ve·al	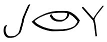	
command	pee	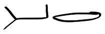	
the LORD’s	YHVH	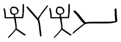	
they camped	ya·cha·nu	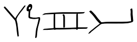	
As long as	kal	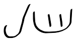	
	ye·me	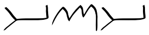	

-	a·sher		
remained	yish·kon	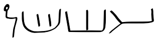	
the cloud	he·a·nan		
over	al		
the tabernacle	ham·mish·kan		
they remained encamped	ya·cha·nu	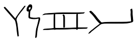	
lingered	u·ve·ha·a·reekh		Numbers 9:19
Even when the cloud	he·a·nan		
over	al		
the tabernacle	ham·mish·kan		
days	ya·meem	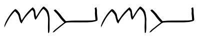	
for many	rab·beem	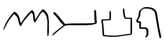	
kept	ve·sha·me·ru		
the Israelites	ve·ne	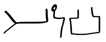	
	yis·ra·el	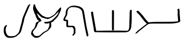	
-	et		
charge	mish·me·ret		
the LORD’s	YHVH		
and did not	ve·lo		
set out	yis·sa·u		
Sometimes	ve·yesh	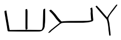	Numbers 9:20
-	a·sher		
remained	yih·yeh		
the cloud	he·a·nan		
days	ya·meem	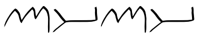	
for only a few	mis·par		
over	al		

the tabernacle	ham·mish·kan	𐤄𐤌𐤔𐤊𐤍	
at	al	𐤏𐤋	
command	pee	𐤐𐤉	
the LORD's	YHVH	𐤉𐤄𐤅𐤄	
and they would camp	ya·cha·nu	𐤉𐤇𐤍𐤅	
at	ve·al	𐤅𐤏𐤋	
command	pee	𐤐𐤉	
the LORD's	YHVH	𐤉𐤄𐤅𐤄	
and set out	yis·sa·u	𐤉𐤎𐤏𐤅	
Sometimes	ve·yesh	𐤅𐤉𐤔	Numbers 9:21
-	a·sher	𐤀𐤔𐤓	
remained	yih·yeh	𐤉𐤄𐤉𐤄	
the cloud	he·a·nan	𐤄𐤏𐤍𐤍	
only from evening	me·e·rev	𐤌𐤏𐤓𐤁	
until	ad	𐤏𐤃	
morning	bo·qer	𐤁𐤒𐤓	
lifted	ve·na·a·lah	𐤅𐤍𐤏𐤋𐤄	
and when [it]	he·a·nan	𐤄𐤏𐤍𐤍	
in the morning	bab·bo·qer	𐤁𐤁𐤒𐤓	
they would set out	ve·na·sa·u	𐤅𐤍𐤎𐤏𐤅	
Whether	o	𐤀𐤅	
[it was] by day	yo·w·mam	𐤉𐤅𐤌𐤌	
or by night	va·lay·lah	𐤅𐤋𐤉𐤋𐤄	
was taken up	ve·na·a·lah	𐤅𐤍𐤏𐤋𐤄	
when the cloud	he·a·nan	𐤄𐤏𐤍𐤍	
they would set out	ve·na·sa·u	𐤅𐤍𐤎𐤏𐤅	
Whether	o	𐤀𐤅	Numbers 9:22

for two days	yo·ma·yim
or longer	o
a month	cho·desh
	o
	ya·meem
[the cloud] lingered	be·ha·a·reekh
as long as the cloud	he·a·nan
over	al
the tabernacle	ham·mish·kan
remained	lish·kon
	a·law
camped	ya·cha·nu
the Israelites	ve·ne
	yis·ra·el
and did not	ve·lo
set out	yis·sa·u
but when it was lifted	u·ve·he·a·lo·to
they would set out	yis·sa·u
at	al
command	pee
the LORD's	YHVH
They camped	ya·cha·nu
at	ve·al
command	pee
the LORD's	YHVH
and they set out	yis·sa·u
-	et

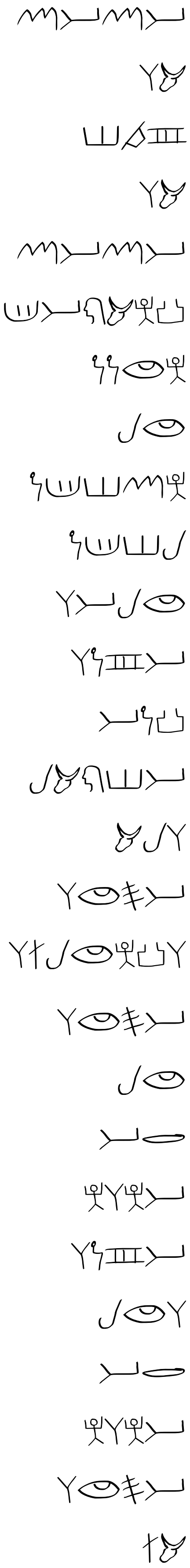

Numbers 9:23

charge	mish·me·ret	𐤌𐤔𐤌𐤓𐤕	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
they carried out	sha·ma·ru	𐤔𐤌𐤓𐤅	
according to	al	𐤏𐤋	
command	pee	𐤐𐤉	
His	YHVH	𐤉𐤄𐤅𐤄	
through	be·yad	𐤁𐤉𐤃	
Moses	mo·sheh	𐤌𐤔𐤄𐤐	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 10:1
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
-	le·mor	𐤋𐤀𐤌𐤓	
“ Make	a·seh	𐤏𐤔𐤄	Numbers 10:2
	le·kha	𐤋𐤊	
two	she·te	𐤔𐤕𐤉	
trumpets	cha·tso·wts·rot	𐤇𐤑𐤅𐤑𐤓𐤕	
silver	ke·seph	𐤊𐤎𐤐	
of hammered	miq·shah	𐤌𐤒𐤔𐤄	
	ta·a·seh	𐤕𐤏𐤔𐤄	
-	o·tam	𐤀𐤕𐤌	
to be used	ve·ha·yu	𐤅𐤄𐤉𐤅	
	le·kha	𐤋𐤊	
for calling	le·miq·ra	𐤋𐤌𐤒𐤓𐤀	
the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
set out	u·le·mas·sa	𐤅𐤋𐤌𐤎𐤏	
-	et	𐤀𐤕	

and for having the camps	ham·ma·cha·no·wt	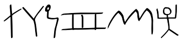	
When both are sounded	ve·ta·qe·u	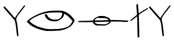	Numbers 10:3
	ba·hen		
is to assemble	ve·no·w·a·du		
before	e·le·kha	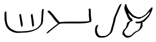	
the whole	kal		
congregation	ha·e·dah		
you at	el		
the entrance	pe·tach	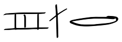	
to the Tent	o·hel		
of Meeting	mo·w·ed		
But if	ve·im		Numbers 10:4
[only] one	be·a·chat		
is sounded	yit·qa·u	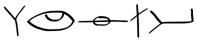	
are to gather	ve·no·w·a·du		
before you	e·le·kha	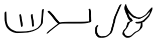	
then the leaders	han·ne·see·eem	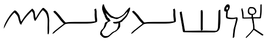	
the heads	ra·she	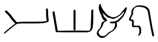	
of the clans	al·phe		
of Israel	yis·ra·el	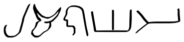	
When you sound	u·te·qa·tem	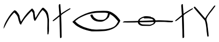	Numbers 10:5
short blasts	te·ru·ah		
are to set out	ve·na·se·u		
the camps	ham·ma·cha·no·wt	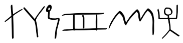	
that lie	ha·cho·neem	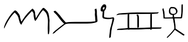	
on the east side	qe·de·mah		
When you sound	u·te·qa·tem	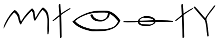	Numbers 10:6

the short blasts	te·ru·ah		
a second time	she·neet	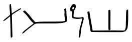	
are to set out	ve·na·se·u		
the camps	ham·ma·cha·no·wt	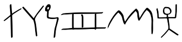	
that lie	ha·cho·neem	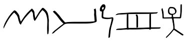	
on the south side	te·ma·nah		
The blasts	te·ru·ah		
are to signal them	yit·qe·u	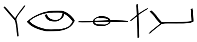	
to set out	le·mas·e·hem		
To convene	u·ve·haq·heel	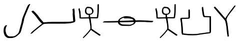	Numbers 10:7
-	et		
the assembly	haq·qa·hal	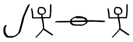	
you are to sound long blasts	tit·qe·u	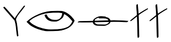	
not	ve·lo		
short ones	ta·ree·u	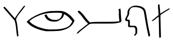	
The sons	u·ve·ne		Numbers 10:8
of Aaron	a·ha·ron	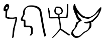	
the priests	hak·ko·ha·neem	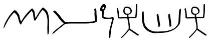	
are to sound	yit·qe·u	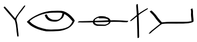	
the trumpets	ba·cha·tso·tse·ro·wt		
This shall be	ve·ha·yu	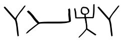	
for you	la·khem		
statute	le·chuq·qat	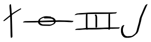	
a permanent	o·w·lam		
[and] the generations to come	le·do·ro·te·khem	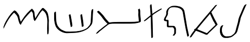	
When	ve·khee		Numbers 10:9
you enter	ta·vo·u		

into battle	mil·cha·mah	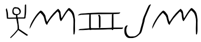	
in your land	be·ar·tse·khem		
against	al		
an adversary	hats·tsar		
who attacks	hats·tso·rer		
you	et·khem		
sound short blasts	va·ha·re·o·tem		
on the trumpets	ba·cha·tso·tse·ro·wt		
and you will be remembered	va·niz·kar·tɛm		
before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·khem	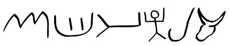	
and saved	ve·no·wo·sha·tem		
from your enemies	me·o·ye·ve·khem		
occasions	u·ve·yo·wm	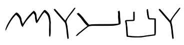	Numbers 10:10
And on your joyous	sim·chat·khem	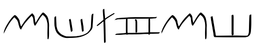	
your appointed feasts	u·ve·mo·w·a·de·khem		
and the beginning	u·ve·ra·she		
of each month	cha·de·she·khem	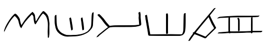	
you are to blow	u·te·qa·tem	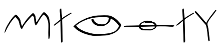	
the trumpets	ba·cha·tso·tse·rot		
over	al		
your burnt offerings	o·lo·te·khem	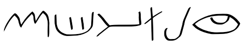	
	ve·al		
offerings	ziv·che	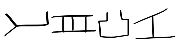	
and fellowship	shal·me·khem	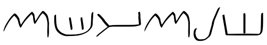	
to serve	ve·ha·yu	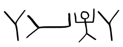	

for you	la·khem	
as a reminder	le·zik·ka·ro·wn	
before	liph·ne	
your God	e·lo·he·khem	
I	a·nee	
am the LORD	YHVH	
your God ”	e·lo·he·khem	
-	vay·hee	Numbers 10:11
year	bash·sha·nah	
of the second	hash·she·neet	
month	ba·cho·desh	
of the second	hash·she·nee	
On the twentieth	be·es·reem	
day	ba·cho·desh	
was lifted	na·a·lah	
the cloud	he·a·nan	
from above	me·al	
the tabernacle	mish·kan	
of the Testimony	ha·e·dut	
set out	vay·yis·u	Numbers 10:12
and the Israelites	ve·ne	
	yis·ra·el	
traveling from place to place	le·mas·e·hem	
from the Wilderness	mim·mid·bar	
of Sinai	see·nay	
settled	vay·yish·kon	
until the cloud	he·a·nan	

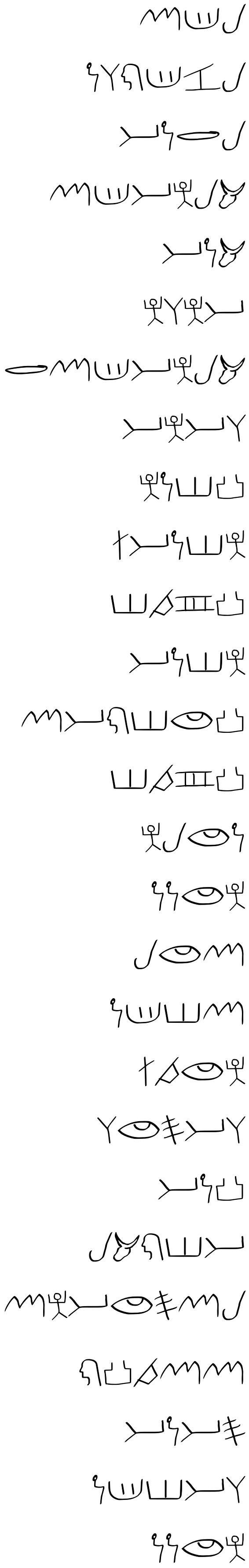

in the Wilderness	be·mid·bar		
of Paran	pa·ran		
They set out	vay·yis·u		Numbers 10:13
this first time	ba·ri·sho·nah		
according to	al		
command	pee	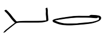	
the LORD's	YHVH	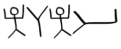	
through	be·yad	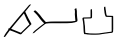	
Moses	mo·sheh	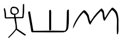	
set out	vay·yis·sa		Numbers 10:14
under their standard	de·gel		
of the camp	ma·cha·neh		
of Judah	ve·ne	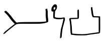	
	ye·hu·dah	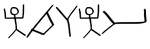	
First	ba·ri·sho·nah		
the divisions	le·tsiv·o·tam		
in command	ve·al		
	tse·va·o		
with Nahshon	nach·sho·wn	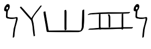	
son	ben		
of Amminadab	am·mee·na·dav	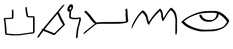	
was over	ve·al		Numbers 10:15
the division	tse·va		
of the tribe	mat·teh		
son	be·ne	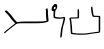	
of Issachar	yi·sa·sh·khar	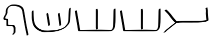	
Nethanel	ne·tan·el		

	ben		
of Zuar	tsu·ar		
was over	ve·al		Numbers 10:16
the division	tse·va	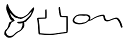	
of the tribe	mat·teh		
son	be·ne	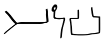	
of Zebulun	ze·vu·lun		
and Eliab	e·lee·av	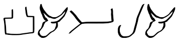	
	ben		
of Helon	che·lo·wn	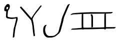	
was taken down	ve·hu·rad	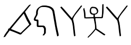	Numbers 10:17
Then the tabernacle	ham·mish·kan		
set out	ve·na·se·u		
and the Gershonites	ve·ne	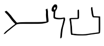	
	ge·re·sho·wn	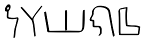	
and the Merarites	u·ve·ne		
	me·ra·ree		
transporting	no·se·e		
[it]	ham·mish·kan	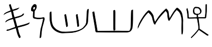	
set out	ve·na·sa		Numbers 10:18
under their standard	de·gel		
of the camp	ma·cha·neh		
of Reuben	re·u·ven		
Then the divisions	le·tsiv·o·tam		
in command	ve·al		
	tse·va·o		
with Elizur	e·lee·tsur	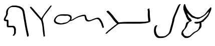	

son	ben	
of Shedeur	she·de·ur	
was over	ve·al	Numbers 10:19
the division	tse·va	
of the tribe	mat·teh	
son	be·ne	
of Simeon	shim·o·wn	
Shelumiel	she·lu·mee·el	
	ben	
	tsu·ree	
of Zurishaddai	shad·day	
was over	ve·al	Numbers 10:20
the division	tse·va	
of the tribe	mat·teh	
son	ve·ne	
	gad	
and Eliasaph	el·ya·saph	
of Gad	ben	
of Deuel	de·u·el	
set out	ve·na·se·u	Numbers 10:21
Then the Kohathites	haq·qe·ha·teem	
transporting	no·se·e	
the holy objects	ham·miq·dash	
was to be set up	ve·he·qee·mu	
-	et	
the tabernacle	ham·mish·kan	
before	ad	

their arrival	bo·am	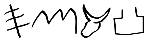	
set out	ve·na·sa	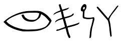	Numbers 10:22
under their standard	de·gel	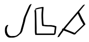	
of the camp	ma·cha·neh	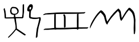	
of Ephraim	ve·ne	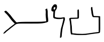	
	eph·ra·yim	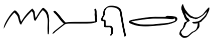	
Next, the divisions	le·tsiv·o·tam	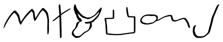	
in command	ve·al	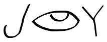	
	tse·va·o	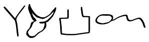	
with Elishama	e·lee·sha·ma	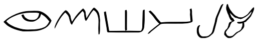	
son	ben	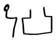	
of Ammihud	am·mee·hud	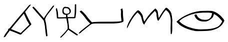	
was over	ve·al	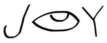	Numbers 10:23
the division	tse·va	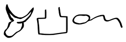	
of the tribe	mat·teh	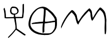	
son	be·ne	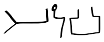	
	me·nash·sheh	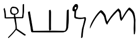	
Gamaliel	gam·lee·el	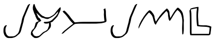	
of Manasseh	ben	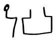	
of Pedahzur	pe·dah	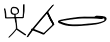	
	tsur	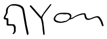	
was over	ve·al	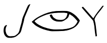	Numbers 10:24
the division	tse·va	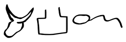	
of the tribe	mat·teh	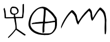	
son	be·ne	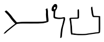	
of Benjamin	vin·ya·min	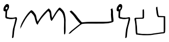	
and Abidan	a·vee·dan	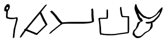	

	ben	בן	
of Gideoni	gid·o·w·nee	גדעוניס	
set out	ve·na·sa	ונסע	Numbers 10:25
under their standard	de·gel	דגל	
of the camp	ma·cha·neh	מחנה	
of Dan	ve·ne	בני	
	dan	דן	
serving as the rear guard	me·as·seph	מאסף	
for all	le·khal	לכל	
units	ham·ma·cha·not	המחנת	
Finally, the divisions	le·tsiv·o·tam	לצבאתם	
in command	ve·al	ועל	
	tse·va·o	צבאו	
with Ahiezer	a·chee·e·zer	אחיעזר	
son	ben	בן	
of Ammishaddai	am·mee·shad·day	עמישדי	
was over	ve·al	ועל	Numbers 10:26
the division	tse·va	צבא	
of the tribe	mat·teh	מטה	
son	be·ne	בני	
	a·sher	אשר	
Pagiel	pag·ee·el	פגעיאל	
of Asher	ben	בן	
of Ocran	a·khe·ran	עכרן	
was over	ve·al	ועל	Numbers 10:27
the division	tse·va	צבא	
of the tribe	mat·teh	מטה	

son	be·ne	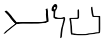	
	naph·ta·lee	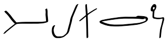	
and Ahira	a·chee·ra	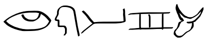	
of Naphtali	ben	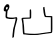	
of Enan	e·nan	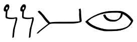	
This	el·leh	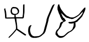	Numbers 10:28
was the order of march	mas·e	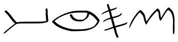	
for the Israelite	ve·ne	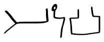	
	yis·ra·el	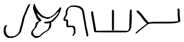	
divisions	le·tsiv·o·tam	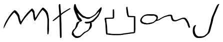	
as they set out	vay·yis·sa·u	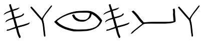	
said	vay·yo·mer	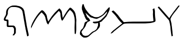	Numbers 10:29
Then Moses	mo·sheh	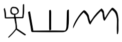	
to Hobab	le·cho·vav	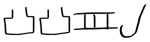	
the son	ben	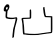	
Reuel	re·u·el	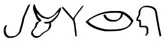	
the Midianite	ham·mid·ya·nee	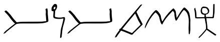	
father-in-law	cho·ten	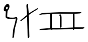	
of Moses’	mo·sheh	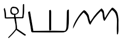	
setting out	no·se·eem	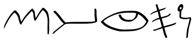	
“ We are	a·nach·nu	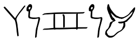	
for	el	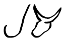	
the place	ham·ma·qo·wm	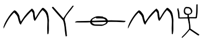	
of which	a·sher	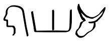	
said :	a·mar	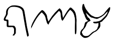	
the LORD	YHVH	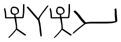	
-	o·to	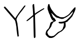	

‘ I will give it	et·ten		
to you ’	la·khem		
Come	le·khah		
with us	it·ta·nu		
and we will treat you well	ve·he·tav·nu		
	lakh	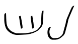	
for	kee	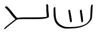	
the LORD	YHVH		
has promised	dib·ber		
good	to·wv		
things to	al		
Israel ”	yis·ra·el	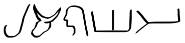	
[Hobab] replied	vay·yo·mer		Numbers 10:30
-	e·law	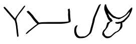	
“ I will not	lo		
go ”	e·lekh	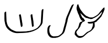	
“ Instead	kee	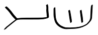	
	im		
to	el		
my own land	ar·tsee		
	ve·el		
and my own people ”	mo·w·lad·tee		
I am going back	e·lekh	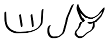	
Moses said	vay·yo·mer		Numbers 10:31
do not	al		
“ Please	na		
leave us ”	ta·a·zov		

-	o·ta·nu		
“ since	kee	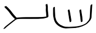	
	al		
	ken	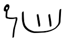	
you know	ya·da·ta		
where we should camp	cha·no·te·nu	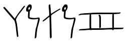	
in the wilderness	bam·mid·bar		
and you can serve	ve·ha·yee·ta	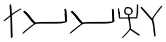	
as our	la·nu		
eyes	le·e·na·yim	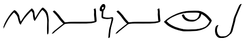	
-	ve·ha·yah	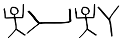	Numbers 10:32
If	kee	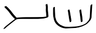	
you come	te·lekh	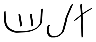	
with us	im·ma·nu	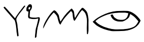	
-	ve·ha·yah	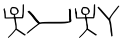	
good things	hat·to·wv		
	ha·hu	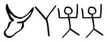	
whatever	a·sher		
	ye·teev		
the LORD	YHVH		
gives us ”	im·ma·nu	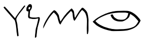	
we will share	ve·he·tav·nu		
with you	lakh	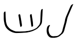	
So they set out	vay·yis·u		Numbers 10:33
from the mountain	me·har	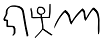	
of the LORD	YHVH		
journey	de·rekh		

on a three-day	she·lo·shet	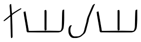	
	ya·meem	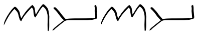	
with the ark	va·a·ro·wn		
of the covenant	be·reet	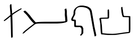	
of the LORD	YHVH		
traveling	no·se·a		
ahead of them	liph·ne·hem	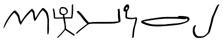	
	de·rekh		
for those three	she·lo·shet	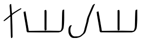	
days	ya·meem	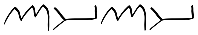	
to seek	la·tur		
for them	la·hem		
a resting place	me·nu·chah		
And the cloud	va·a·nan		Numbers 10:34
of the LORD	YHVH		
was over them	a·le·hem	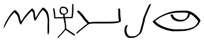	
by day	yo·w·mam		
when they set out	be·na·se·am		
from	min		
the camp	ham·ma·cha·nɛ·hs	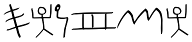	
Whenever	vay·hee	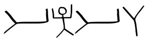	Numbers 10:35
set out	bin·so·a		
the ark	ha·a·ron		
would say	vay·yo·mer		
Moses	mo·sheh		
“ Rise up	qu·mah		
O LORD !	YHVH		

be scattered	ve·ya·phu·tsu	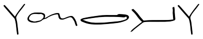	
May Your enemies	o·ye·ve·kha	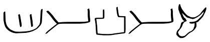	
flee	ve·ya·nu·su	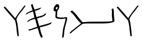	
may those who hate You	me·san·e·kha	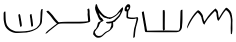	
before You ”	mip·pa·ne·kha	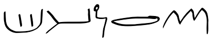	
And when it came to rest	u·ve·nu·choh	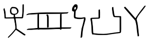	Numbers 10:36
he would say :	yo·mar	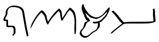	
“ Return	shu·vah	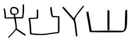	
O LORD	YHVH	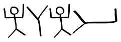	
to the countless	riv·vo·wt	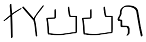	
thousands	al·phe	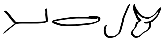	
of Israel ”	yis·ra·ʾē·ls	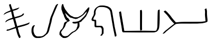	
Soon	vay·hee	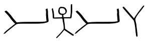	Numbers 11:1
the people	ha·am	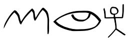	
began to complain	ke·mit·o·ne·neem	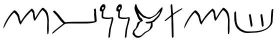	
about their hardship	ra	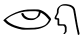	
in the hearing	be·a·ze·ne	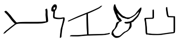	
of the LORD	YHVH	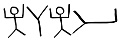	
heard [them]	vay·yish·ma	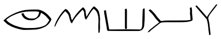	
and when He	YHVH	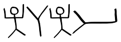	
was kindled	vay·yi·char	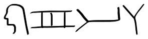	
His anger	ap·po	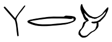	
blazed	vat·tiv·ar	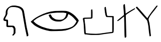	
among them	bam	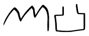	
and fire	esh	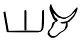	
from the LORD	YHVH	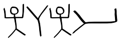	
and consumed	vat·to·khal	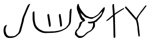	

the outskirts	biq·tseh	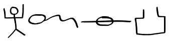	
of the camp	ham·ma·cha·neh	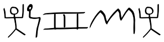	
cried out	vay·yits·aq		Numbers 11:2
And the people	ha·am		
to	el		
Moses	mo·sheh	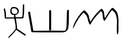	
prayed	vay·yit·pal·lel		
and he	mo·sheh		
to	el		
the LORD	YHVH		
died down	vat·tish·qa	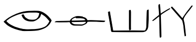	
and the fire	ha·esh		
was called	vay·yiq·ra	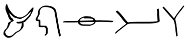	Numbers 11:3
	shem		
place	ham·ma·qo·wm	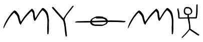	
So that	ha·hu	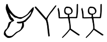	
Taberah	tav·e·rah		
because	kee	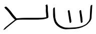	
had burned	va·a·rah		
among them	vam		
the fire	esh		
of the LORD	YHVH		
Meanwhile, the rabble	ve·ha·saph·suph		Numbers 11:4
-	a·sher		
among them	be·qir·bo	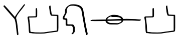	
had a strong craving for other food	hit·aw·wu		
	ta·a·vah		

again	vay·ya·shu·vu	𐤅𐤉𐤔𐤁𐤅	
wept	vay·yiv·ku	𐤅𐤉𐤁𐤊𐤅	
and	gam	𐤂𐤌	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
“ Who	mee	𐤌𐤉	
will feed us	ya·a·khi·le·nu	𐤉𐤀𐤊𐤋𐤍𐤅	
meat ?	ba·sar	𐤁𐤔𐤓	
We remember	za·khar·nu	𐤆𐤊𐤓𐤍𐤅	Numbers 11:5
-	et	𐤀𐤕	
the fish	had·da·gah	𐤄𐤃𐤂𐤄	
-	a·sher	𐤀𐤔𐤓	
we ate	no·khal	𐤍𐤀𐤊𐤋	
in Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
freely	chin·nam	𐤇𐤍𐤌	
-	et	𐤀𐤕	
along with the cucumbers	haq·qish·shu·eem	𐤄𐤒𐤔𐤀𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
melons	ha·a·vat·ti·cheem	𐤄𐤀𐤁𐤈𐤇𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
leeks	he·cha·tseer	𐤄𐤇𐤑𐤉𐤓	
-	ve·et	𐤅𐤀𐤕	
onions	hab·be·tsa·leem	𐤄𐤁𐤑𐤋𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and garlic	hash·shu·meem	𐤄𐤔𐤅𐤌𐤉𐤌	
But now	ve·at·tah	𐤅𐤏𐤕𐤄	Numbers 11:6

our appetite	naph·she·nu	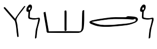	
is gone	ye·ve·shah	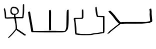	
there is nothing	en	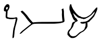	
	kol	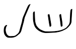	
but	bil·tee	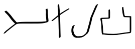	
	el		
this manna ! ”	ham·man	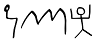	
to see	e·ne·nu	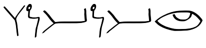	
Now the manna	ve·ham·man		Numbers 11:7
seed	kiz·ra		
resembled coriander	gad		
	hu		
and its appearance	ve·e·no	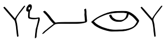	
was like that	ke·en		
of gum resin	hab·be·do·lach		
walked around	sha·tu		Numbers 11:8
The people	ha·am		
and gathered it	ve·la·qe·tu	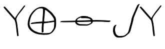	
ground it	ve·ta·cha·nu	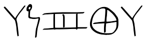	
on a handmill	va·re·cha·yim	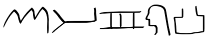	
or	o		
crushed it	da·khu		
in a mortar	bam·me·do·khah		
then boiled	u·vish·she·lu	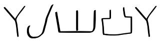	
it in a cooking pot	bap·pa·rur		
or shaped it into	ve·a·su		
-	o·to		

cakes	u·go·wt		
	ve·ha·yah	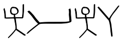	
It tasted	ta·mo		
	ke·ta·am		
like pastry	le·shad		
baked with fine oil	hash·sha·men		
fell	u·ve·re·det		Numbers 11:9
When the dew	hat·tal		
on	al		
the camp	ham·ma·cha·neh	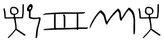	
at night	la·ye·lah	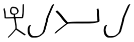	
would fall	ye·red		
the manna	ham·man		
with it	a·law	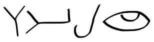	
heard	vay·yish·ma		Numbers 11:10
Then Moses	mo·sheh		
-	et		
the people	ha·am		
weeping	bo·kheh		
of family	le·mish·pe·cho·taw		
after family	eesh	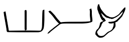	
at the entrances	le·phe·tach		
to their tents	a·ho·lo		
was kindled	vay·yi·char	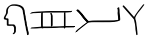	
and the anger	aph		
of the LORD	YHVH		
greatly	me·od		

was also displeased	u·ve·e·ne	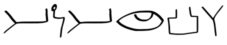	
and Moses	mo·sheh	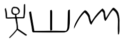	
	ra		
asked	vay·yo·mer		Numbers 11:11
So Moses	mo·sheh	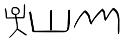	
	el		
the LORD	YHVH	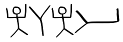	
“ Why	la·mah		
have You brought this trouble	ha·re·o·ta		
on Your servant ?	le·av·de·kha		
Why	ve·lam·mah	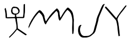	
have I not	lo		
found	ma·tsa·tee		
favor	chen	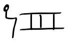	
in Your sight	be·e·ne·kha	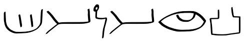	
that You have laid	la·sum		
	et		
the burden	mas·sa	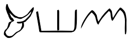	
of all	kal		
people ?	ha·am		
these	haz·zeh		
upon me	a·lay	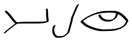	
Did I	he·a·no·khee	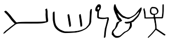	Numbers 11:12
conceive	ha·ree·tee	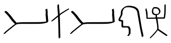	
-	et		
all	kal		
people ?	ha·am		

these	haz·zeh	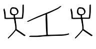	
	im		
Did I	a·no·khee		
give them birth	ye·lid·tee·hu		
so that	kee	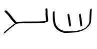	
You should tell	to·mar		
me	e·lay	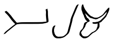	
‘ Carry them	sa·e·hu		
in your bosom	ve·che·qe·kha	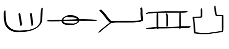	
as	ka·a·sher		
carries	yis·sa		
a nurse	ha·o·men		
-	et		
an infant ’	hay·yo·neq	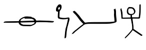	
to	al		
the land	ha·a·da·mah		
that	a·sher	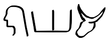	
You swore to give	nish·ba·ta		
their fathers ?	la·a·vo·taw		
Where	me·a·yin		Numbers 11:13
	lee	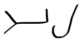	
can I get meat	ba·sar	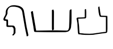	
for	la·tet		
all	le·khal	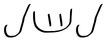	
people ?	ha·am		
these	haz·zeh	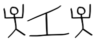	
For	kee	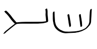	

they keep crying out	yiv·ku	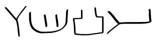	
to me	a·lay	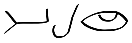	
	le·mor	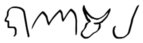	
‘ Give	te·nah	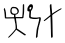	
us	la·nu	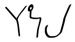	
meat	va·sar	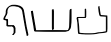	
to eat ! ’	ve·no·khe·lah	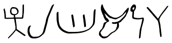	
cannot	lo	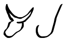	Numbers 11:14
	u·khal	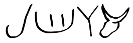	
I	a·no·khee	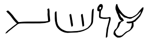	
by myself	le·vad·dee	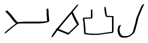	
carry	la·set	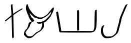	
-	et	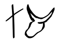	
all	kal	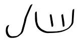	
people	ha·am	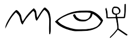	
these	haz·zeh	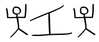	
[it is]	kee	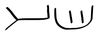	
too burdensome	kha·ved	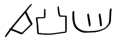	
for me	mim·men·nee	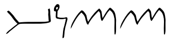	
If	ve·im	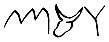	Numbers 11:15
this is how	ka·khah	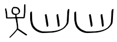	
You	at	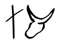	
are going to treat	o·seh	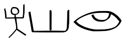	
me	lee	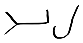	
—	ha·re·ge·nee	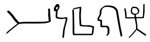	
please	na	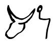	
kill me right now	ha·rog	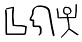	

if	im	
I have found	ma·tsa·tee	
favor	chen	
in Your eyes —	be·e·ne·kha	
and let me not	ve·al	
see	er·eh	
my own wretchedness ”	be·ra·a·tee	
said	vay·yo·mer	Numbers 11:16
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Bring	es·phah	
Me	lee	
seventy	shiv·eem	
	eesh	
of the elders	miz·ziq·ne	
of Israel	yis·ra·el	
-	a·sher	
known to you	ya·da·ta	
	kee	
	hem	
as leaders	ziq·ne	
of the people	ha·am	
and officers	ve·sho·te·raw	
Bring	ve·la·qach·ta	
them	o·tam	
to	el	

the Tent	o·hel		
of Meeting	mo·w·ed		
and have them stand	ve·hit·yats·tse·vu	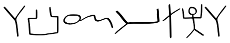	
there	sham		
with you	im·makh		
And I will come down	ve·ya·rad·tee		Numbers 11:17
and speak	ve·dib·bar·tee		
with you	im·me·kha		
there	sham	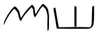	
and I will take	ve·a·tsal·tee		
some of	min		
the Spirit	ha·ru·ach		
that [is]	a·sher		
on you	a·le·kha	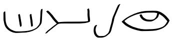	
and put	ve·sam·tee		
[that Spirit] on them	a·le·hem	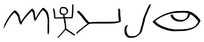	
They will help you bear	ve·na·se·u		
	it·te·kha	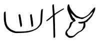	
the burden	be·mas·sa		
of the people	ha·am		
do not	ve·lo		
have to bear it	tis·sa		
so that you	at·tah		
by yourself	le·vad·de·kha		
And	ve·el		Numbers 11:18
to the people :	ha·am		

say	to·mar		
Consecrate yourselves	hit·qad·de·shu	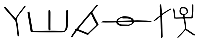	
for tomorrow	le·ma·char	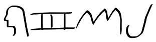	
and you will eat	va·a·khal·tem	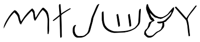	
meat	ba·sar		
because	kee	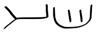	
you have cried out	be·khee·tem	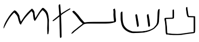	
in the hearing	be·a·ze·ne		
of the LORD	YHVH		
saying :	le·mor	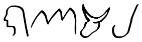	
‘ Who	mee	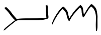	
will feed us	ya·a·khi·le·nu		
meat ?	ba·sar		
For	kee	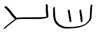	
we were better off	to·wv		
	la·nu		
in Egypt ! ’	be·mits·ra·yim		
will give	ve·na·tan	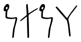	
Therefore the LORD	YHVH		
you	la·khem		
meat	ba·sar		
and you will eat	va·a·khal·tem	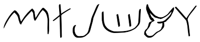	
not	lo		Numbers 11:19
-	yo·wm		
for one	e·chad	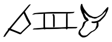	
You will eat it	to·khe·lun		
	ve·lo		

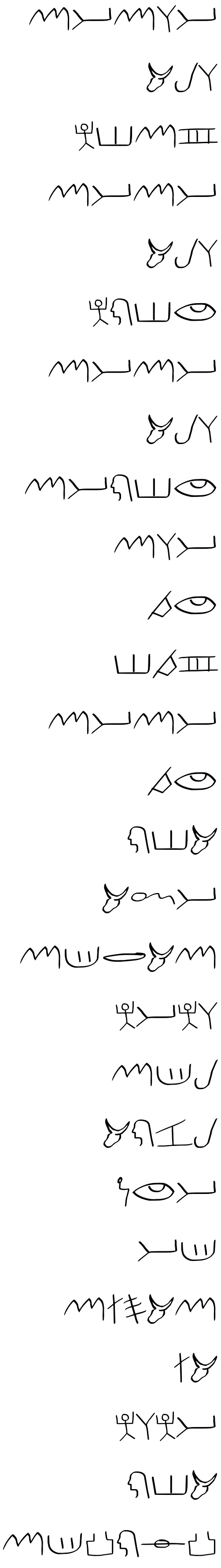

or two days	yo·w·ma·yim	
nor	ve·lo	
for five	cha·mish·shah	
-	ya·meem	
-	ve·lo	
or ten	a·sa·rah	
-	ya·meem	
-	ve·lo	
or twenty	es·reem	
days	yo·wm	
but for	ad	Numbers 11:20
a whole month	cho·desh	
—	ya·meem	
until	ad	
-	a·sher	
it comes out	ye·tse	
of your nostrils	me·ap·pe·khem	
and makes	ve·ha·yah	
you	la·khem	
nauseous —	le·za·ra	
because	ya·an	
	kee	
you have rejected	me·as·tem	
-	et	
the LORD	YHVH	
who	a·sher	
is among you	be·qir·be·khem	

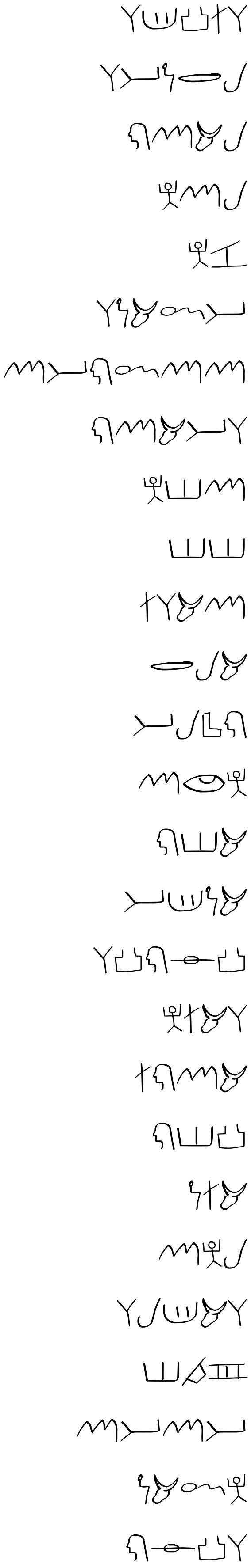

and have cried out	vat·tiv·ku	
before Him	le·pha·naw	
saying	le·mor	
‘ Why	lam·mah	
did we ever	zeh	
leave	ya·tsa·nu	
Egypt ? ’”	mim·mits·ra·yim	
replied	vay·yo·mer	Numbers 11:21
But Moses	mo·sheh	
600,000 {}	shesh	
	me·o·wt	
	e·leph	
on foot	rag·lee	
men	ha·am	
-	a·sher	
“ Here I am	a·no·khee	
among	be·qir·bo	
yet You	ve·at·tah	
say	a·mar·ta	
meat	ba·sar	
‘ I will give	et·ten	
them	la·hem	
and they will eat	ve·a·khe·lu	
for a month	cho·desh	
’	ya·meem	
If [all our] flocks	ha·tson	Numbers 11:22
and herds	u·va·qar	

were slaughtered	yish·sha·chet		
for them	la·hem		
would they have enough	u·ma·tsa		
?	la·hem		
Or if	im		
-	et		
all	kal		
the fish	de·ge	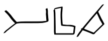	
in the sea	hay·yam	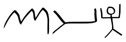	
were caught	ye·a·seph		
for them	la·hem		
would they have enough	u·ma·tsa		
? ”	la·hem		
answered	vay·yo·mer		Numbers 11:23
The LORD	YHVH		
	el		
Moses	mo·sheh	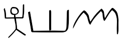	
arm	ha·yad	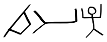	
“ Is the LORD’s	YHVH		
too short ?	tiq·tsar	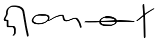	
Now	at·tah		
you will see	tir·eh		
will come to pass ”	ha·yiq·re·kha	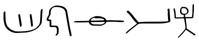	
My word	de·va·ree		
whether or	im		
not	lo		
went out	vay·ye·tse	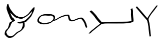	Numbers 11:24

So Moses	mo·sheh		
and relayed	vay·dab·ber	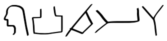	
to	el		
the people	ha·am		
-	et		
the words	div·re		
of the LORD	YHVH		
and he gathered	vay·ye·e·soph		
seventy	shiv·eem		
	eesh	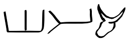	
of the elders	miz·ziq·ne	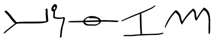	
of the people	ha·am		
and had them stand	vay·ya·a·med		
-	o·tam		
around	se·vee·vot	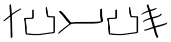	
the tent	ha·o·hel		
came down	vay·ye·red	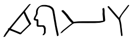	Numbers 11:25
Then the LORD	YHVH		
in the cloud	be·a·nan		
and spoke	vay·dab·ber		
to him	e·law	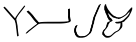	
and He took	vay·ya·tsel		
some of	min		
the Spirit	ha·ru·ach		
that	a·sher		
was on [Moses]	a·law	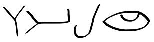	
and placed	vay·yit·ten	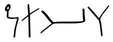	

that Spirit on	al	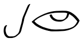	
the seventy	shiv·eem	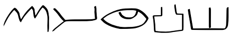	
	eesh	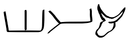	
elders	haz·ze·qe·neem	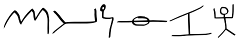	
	vay·hee	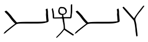	
rested	ke·no·w·ach	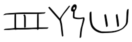	
on them	a·le·hem	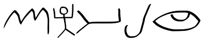	
As the Spirit	ha·ru·ach	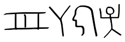	
they prophesied —	vay·yit·nab·be·u	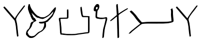	
but they never	ve·lo	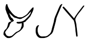	
did so again	ya·sa·phu	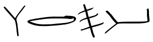	
however, had remained	vay·yish·sha·a·ru	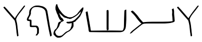	Numbers 11:26
Two	she·ne	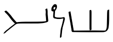	
men	a·na·sheem	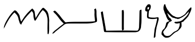	
in the camp —	bam·ma·cha·neh	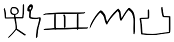	
named	shem	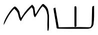	
one	ha·e·chad	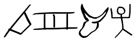	
Eldad	el·dad	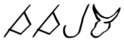	
	ve·shem	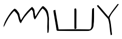	
and the other	hash·she·nee	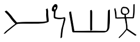	
Medad —	me·dad	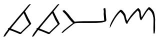	
rested	vat·ta·nach	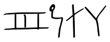	
on them	a·le·hem	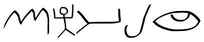	
and the Spirit	ha·ru·ach	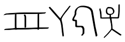	
They	ve·hem·mah	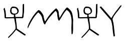	
were among those listed	bak·ke·tu·veem	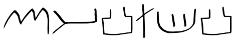	
but they had not	ve·lo	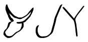	

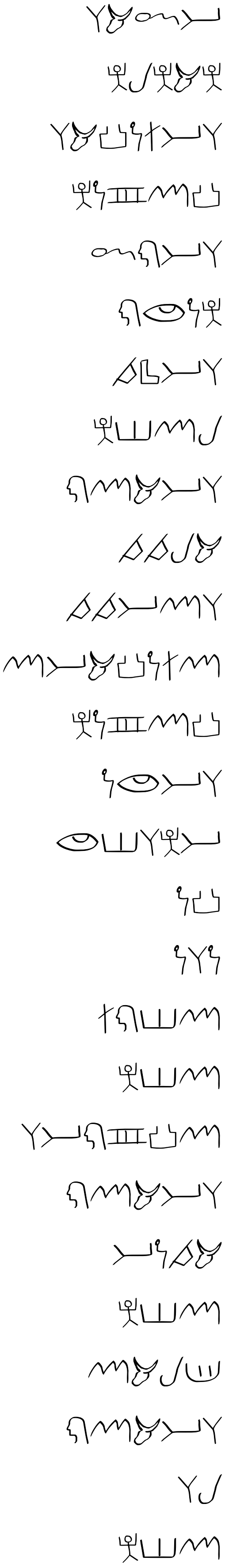

gone out	ya·tse·u	
to the tent	ha·o·he·lah	
and they prophesied	vay·yit·nab·be·u	
in the camp	bam·ma·cha·neh	
ran	vay·ya·rats	Numbers 11:27
A young man	han·na·ar	
and reported	vay·yag·ged	
to Moses	le·mo·sheh	
	vay·yo·mar	
“ Eldad	el·dad	
and Medad	u·me·dad	
are prophesying	mit·nab·be·eem	
in the camp ”	bam·ma·cha·neh	
spoke up	vay·ya·an	Numbers 11:28
Joshua	ye·ho·wo·shu·a	
son	bin	
of Nun	nun	
the attendant	me·sha·ret	
to Moses	mo·sheh	
since youth	mib·be·chu·raw	
and said	vay·yo·mar	
my lord	a·do·nee	
“ Moses	mo·sheh	
stop them ! ”	ke·la·em	
replied	vay·yo·mer	Numbers 11:29
	lo	
But Moses	mo·sheh	

jealous	ham·qan·ne	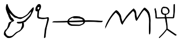	
“ Are you	at·tah		
on my	lee	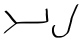	
account ?	u·mee		
I wish that	yit·ten	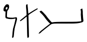	
all	kal	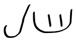	
people	am		
the LORD’s	YHVH		
were prophets	ne·vee·eem		
and that	kee	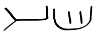	
would place	yit·ten	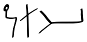	
the LORD	YHVH		
-	et		
His Spirit	ru·cho	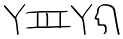	
on them ! ”	a·le·hem	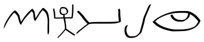	
returned	vay·ye·a·seph		Numbers 11:30
Then Moses	mo·sheh		
to	el		
the camp	ham·ma·cha·neh	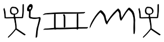	
	hu		
along with the elders	ve·ziq·ne	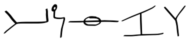	
of Israel	yis·ra·el	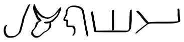	
Now a wind	ve·ru·ach	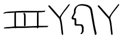	Numbers 11:31
came up	na·sa		
from	me·et		
the LORD	YHVH		
drove in	vay·ya·gaz	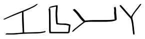	

quail	sal·veem
sent by	min
the sea	hay·yam
and brought them	vay·yit·tosh
near	al
the camp	ham·ma·cha·neh
journey	ke·de·rekh
for a day’s	yo·wm
in every direction	koh
	u·khe·de·rekh
	yo·wm
	koh
around	se·vee·vo·wt
the camp	ham·ma·cha·neh
about two cubits	u·khe·am·ma·ta·yim
above	al
the surface	pe·ne
of the ground	ha·a·rets
stayed up	vay·ya·qam
the people	ha·am
All	kal
day	hay·yo·wm
that	ha·hu
and all	ve·khal
and night	hal·lay·lah
	ve·khol
day	yo·wm

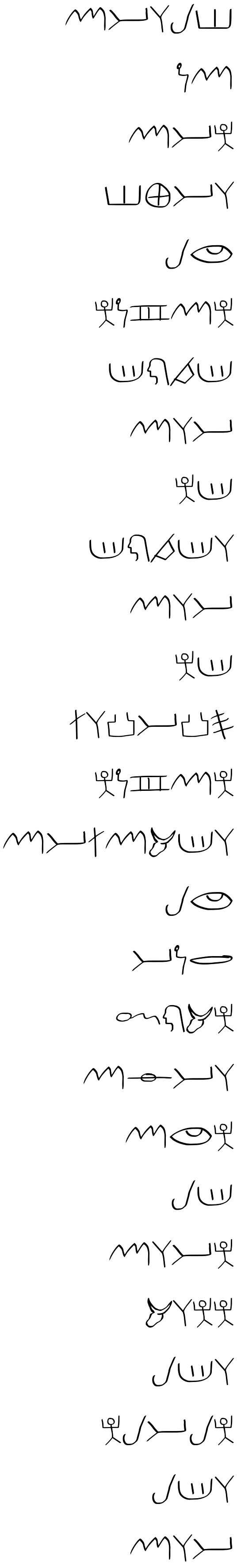

Numbers 11:32

the next	ham·ma·cho·rat	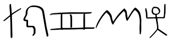	
gathering	vay·ya·as·phu		
-	et		
the quail	has·se·law	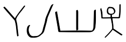	
less than	ham·mam·eet		
No one gathered	a·saph		
ten	a·sa·rah		
homers	cho·ma·reem	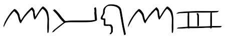	
and they spread them out	vay·yish·te·chu		
	la·hem		
-	sha·to·w·ach		
all around	se·vee·vo·wt	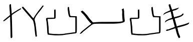	
the camp	ham·ma·cha·neh	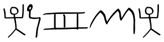	
the meat	hab·ba·sar	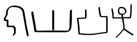	Numbers 11:33
But while	o·w·den·nu		
was still between	ben	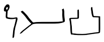	
their teeth	shin·ne·hem	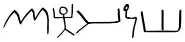	
before	te·rem		
it was chewed	yik·ka·ret		
the anger	ve·aph		
of the LORD	YHVH		
burned	cha·rah		
against the people	va·am		
struck	vay·yakh	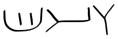	
and the LORD	YHVH		
them	ba·am		
plague	mak·kah	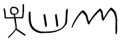	

with a severe	rab·bah	𐤓𐤁𐤄	
	me·od	𐤌𐤀𐤃	
So they called	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	Numbers 11:34
-	et	𐤀𐤕	
-	shem	𐤔𐤌	
place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
that	ha·hu	𐤄𐤄𐤅𐤀	
	qiv·ro·wt	𐤒𐤁𐤓𐤅𐤕	
Kibroth-hattaavah	hat·ta·a·vah	𐤄𐤕𐤀𐤅𐤄	
because	kee	𐤊𐤉	
there	sham	𐤔𐤌	
they buried	qa·ve·ru	𐤒𐤁𐤓𐤅	
-	et	𐤀𐤕	
the people	ha·am	𐤄𐤏𐤌	
who had craved other food	ham·mit·aw·veem	𐤄𐤌𐤕𐤀𐤅𐤉𐤌	
From	miq·qiv·ro·wt	𐤌𐤒𐤁𐤓𐤅𐤕	Numbers 11:35
Kibroth-hattaavah	hat·ta·a·vah	𐤄𐤕𐤀𐤅𐤄	
moved on	na·se·u	𐤍𐤎𐤏𐤅	
the people	ha·am	𐤄𐤏𐤌	
to Hazeroth	cha·tse·ro·wt	𐤇𐤑𐤓𐤅𐤕	
where they remained for some time	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	
	ba·cha·tse·ro·wt	𐤁𐤇𐤑𐤓𐤅𐤕	
criticized	vat·te·dab·ber	𐤅𐤕𐤃𐤁𐤓	Numbers 12:1
Then Miriam	mir·yam	𐤌𐤓𐤉𐤌	
and Aaron	ve·a·ha·ron	𐤅𐤀𐤄𐤓𐤍	
Moses	be·mo·sheh	𐤁𐤌𐤔𐤄	

because of	al		
	o·do·wt		
woman	ha·ish·shah		
the Cushite	hak·ku·sheet		
-	a·sher		
he had married	la·qach	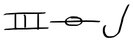	
for	kee	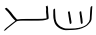	
wife	ish·shah		
a Cushite	khu·sheet	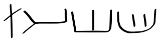	
he had taken	la·qach	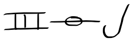	
they said	vay·yo·me·ru		Numbers 12:2
only	ha·raq	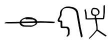	
	akh		
through Moses ? ”	be·mo·sheh		
speak	dib·ber		
“ Does the LORD	YHVH		
“ Does He not	ha·lo		
also	gam		
through us ? ”	ba·nu	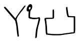	
speak	dib·ber		
heard this	vay·yish·ma		
And the LORD	YHVH		
man	ve·ha·eesh	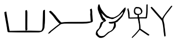	Numbers 12:3
Now Moses	mo·sheh	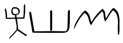	
humble	ʿa·naw		
was a very	me·od		
more so than any	mik·kol		

man	ha·a·dam		
-	a·sher		
on	al		
the face	pe·ne	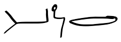	
of the earth	ha·a·da·mah		
said	vay·yo·mer		Numbers 12:4
the LORD	YHVH		
And suddenly	pit·om		
to	el		
Moses	mo·sheh		
	ve·el		
Aaron	a·ha·ron	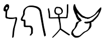	
	ve·el		
and Miriam	mir·yam	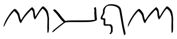	
come out	tse·u		
“ You three	she·la·she·te·khem		
to	el		
the Tent	o·hel		
of Meeting ”	mo·w·ed		
went out	vay·ye·tse·u	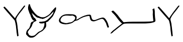	
So the three	she·la·she·tam		
came down	vay·ye·red	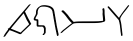	Numbers 12:5
and the LORD	YHVH		
in a pillar	be·am·mud	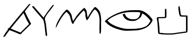	
of cloud	a·nan		
stood	vay·ya·a·mod		
at the entrance	pe·tach	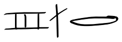	

to the Tent	ha·o·hel		
and summoned	vay·yiq·ra	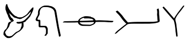	
Aaron	a·ha·ron	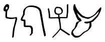	
and Miriam	u·mir·yam	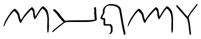	
of them had stepped forward	vay·ye·tse·u		
When both	she·ne·hem	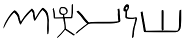	
He said	vay·yo·mer		Numbers 12:6
“ Hear	shim·u		
now	na		
My words :	de·va·ray		
If	im		
there is	yih·yeh	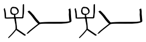	
a prophet [among you]	ne·vee·a·khem		
[I], the LORD	YHVH		
in a vision	bam·mar·ah	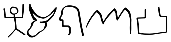	
to him	e·law	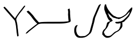	
will reveal Myself	et·vad·da		
in a dream	ba·cha·lo·wm	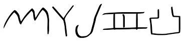	
I will speak	a·dab·ber	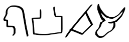	
to him	bo		
[But this is] not	lo		Numbers 12:7
so	khen	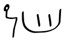	
with My servant	av·dee	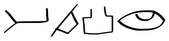	
Moses	mo·sheh	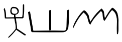	
in all	be·khal		
My house	be·tee	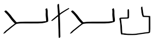	
is faithful	ne·e·man		

he	hu		
face	peh	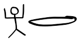	Numbers 12:8
to	el		
face	peh	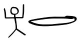	
I speak	a·dab·ber	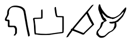	
with him	bo		
clearly	u·mar·eh		
and not	ve·lo		
in riddles	ve·chee·dot	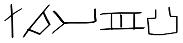	
the form	u·te·mu·nat		
of the LORD	YHVH		
he sees	yab·beet	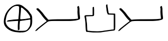	
Why then	u·mad·du·a	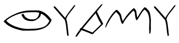	
	lo		
were you unafraid	ye·re·tem		
to speak	le·dab·ber	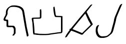	
against My servant	be·av·dee		
Moses ? ”	ve·mo·sheh		
burned	vay·yi·char	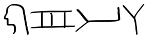	Numbers 12:9
So the anger	aph		
of the LORD	YHVH		
against them	bam		
and He departed	vay·ye·lakh	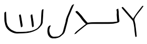	
As the cloud	ve·he·a·nan		Numbers 12:10
lifted	sar		
from above	me·al		
the Tent	ha·o·hel		

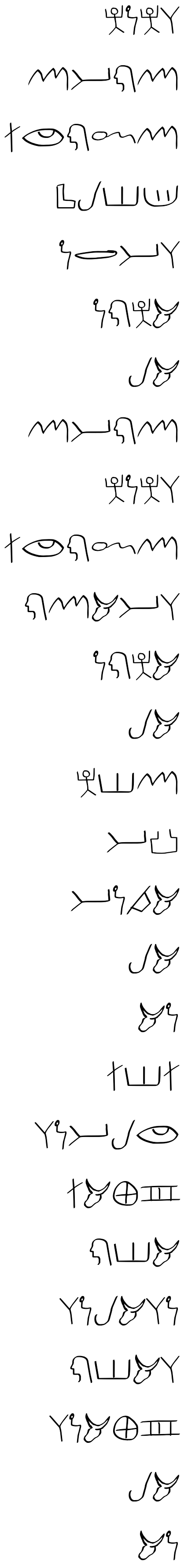

suddenly	ve·hin·neh	
Miriam	mir·yam	
[became] leprous	me·tso·ra·at	
[white] as snow	kash·sha·leg	
turned	vay·yi·phen	
Aaron	a·ha·ron	
toward	el	
her	mir·yam	
saw that	ve·hin·neh	
she [was] leprous	me·tso·ra·at	
and said	vay·yo·mer	Numbers 12:11
	a·ha·ron	
to	el	
Moses	mo·sheh	
	bee	
“ My lord	a·do·nee	
do not	al	
please	na	
hold	ta·shet	
against us	a·le·nu	
this sin	chat·tat	
-	a·sher	
we have so foolishly	no·w·al·nu	
-	va·a·sher	
committed	cha·ta·nu	
do not	al	Numbers 12:12
Please	na	

let her be	te·hee	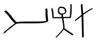	
like a stillborn infant	kam·met		
whose	a·sher		
when he comes out	be·tse·to		
womb ”	me·re·chem	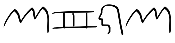	
of his mother’s	im·mo	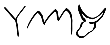	
consumed	vay·ye·a·khel		
is half	cha·tsee		
flesh	ve·sa·ro		
cried out	vay·yits·aq		Numbers 12:13
So Moses	mo·sheh	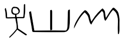	
to	el		
the LORD	YHVH		
	le·mor		
“ O God	el		
please	na		
heal	re·pha		
-	na		
her ! ”	lah		
answered	vay·yo·mer		Numbers 12:14
But the LORD	YHVH		
	el		
Moses	mo·sheh	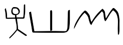	
“ If her father	ve·a·vee·ha	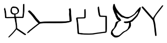	
had but	ya·roq	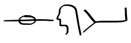	
spit	ya·raq	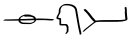	
in her face	be·pha·ne·ha		

would she not	ha·lo	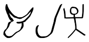	
have been in disgrace	tik·ka·lem	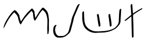	
for seven	shiv·at		
days ?	ya·meem	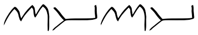	
Let her be confined	tis·sa·ger		
for seven	shiv·at		
days	ya·meem	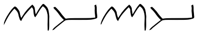	
outside	mi·chuts	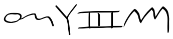	
the camp	lam·ma·cha·neh		
after that	ve·a·char		
she may be brought back in ”	te·a·seph		
was confined	vat·tis·sa·ger		Numbers 12:15
So Miriam	mir·yam	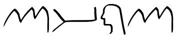	
outside	mi·chuts	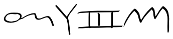	
the camp	lam·ma·cha·neh		
for seven	shiv·at		
days	ya·meem	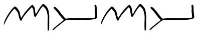	
and the people	ve·ha·am		
did not	lo		
move on	na·sa		
until	ad		
was brought in again	he·a·seph		
[she]	mir·yam	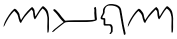	
After that	ve·a·char		Numbers 12:16
set out	na·se·u		
the people	ha·am		
from Hazeroth	me·cha·tse·ro·wt		

and camped	vay·ya·cha·nu	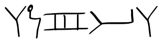	
in the Wilderness	be·mid·bar	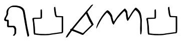	
of Paran	pa·ran	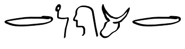	
said	vay·dab·ber	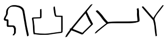	Numbers 13:1
And the LORD	YHVH	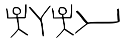	
to	el	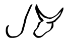	
Moses	mo·sheh	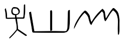	
-	le·mor	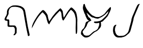	
“ Send out	she·lach	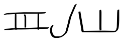	Numbers 13:2
for yourself	le·kha	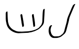	
men	a·na·sheem	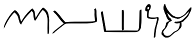	
to spy out	ve·ya·tu·ru	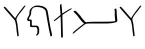	
-	et	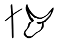	
the land	e·rets	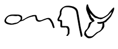	
of Canaan	ke·na·an	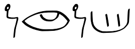	
which	a·sher	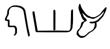	
I	a·nee	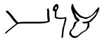	
am giving	no·ten	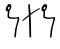	
to the Israelites	liv·ne	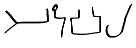	
	yis·ra·el	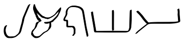	
	eesh	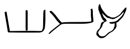	
one	e·chad	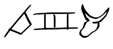	
man	eesh	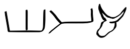	
	e·chad	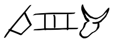	
tribes	le·mat·teh	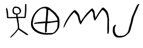	
of their fathers’	a·vo·taw	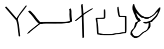	
send	tish·la·chu	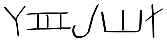	

From each	kol	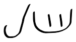	
who is a leader	na·see	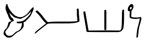	
among them ”	va·hem		
sent them	vay·yish·lach		Numbers 13:3
out	o·tam		
Moses	mo·sheh	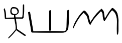	
from the Wilderness	mim·mid·bar		
of Paran	pa·ran		
So at	al		
the consent	pee	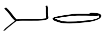	
of the LORD	YHVH		
All	kul·lam	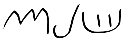	
the men	a·na·sheem	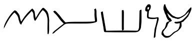	
were leaders	ra·she	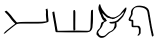	
	ve·ne	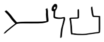	
of the Israelites	yis·ra·el	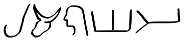	
-	hem·mah		
and these	ve·el·leh		Numbers 13:4
were their names :	she·mo·w·tam		
From the tribe	le·mat·teh		
of Reuben	re·u·ven		
Shammua	sham·mu·a		
son	ben		
of Zaccur	zak·kur		
from the tribe	le·mat·teh		Numbers 13:5
of Simeon	shim·o·wn		
Shaphat	sha·phat		

son	ben		
of Hori	cho·w·ree		
from the tribe	le·mat·teh		Numbers 13:6
of Judah	ye·hu·dah	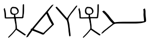	
Caleb	ka·lev	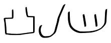	
son	ben		
of Jephunneh	ye·phun·neh		
from the tribe	le·mat·teh		Numbers 13:7
of Issachar	yis·sa·sh·khar		
Igal	yig·al		
son	ben		
of Joseph	yo·w·seph		
from the tribe	le·mat·teh		Numbers 13:8
of Ephraim	eph·ra·yim		
Hoshea	ho·wo·she·a		
son	bin		
of Nun	nun		
from the tribe	le·mat·teh		Numbers 13:9
of Benjamin	vin·ya·min	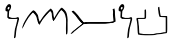	
Palti	pal·tee		
son	ben		
of Raphu	ra·phu		
from the tribe	le·mat·teh		Numbers 13:10
of Zebulun	ze·vu·lun		
Gaddiel	gad·dee·el	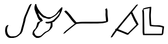	
son	ben		
of Sodi	so·w·dee		

from the tribe	le·mat·teh		Numbers 13:11
of Joseph),	yo·w·seph		
(a tribe	le·mat·teh		
of Manasseh	me·nash·sheh	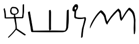	
Gaddi	gad·dee		
son	ben		
of Susi	su·see		
from the tribe	le·mat·teh		Numbers 13:12
of Dan	dan		
Ammiel	am·mee·el	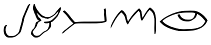	
son	ben		
of Gemalli	ge·mal·lee		
from the tribe	le·mat·teh		Numbers 13:13
of Asher	a·sher		
Sethur	se·tur		
son	ben		
of Michael	mee·kha·el	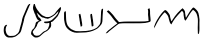	
from the tribe	le·mat·teh		Numbers 13:14
of Naphtali	naph·ta·lee		
Nahbi	nach·bee		
son	ben		
of Vophsi	va·phe·see		
[and] from the tribe	le·mat·teh		Numbers 13:15
of Gad	gad		
Geuel	ge·u·el		
son	ben		
of Machi	ma·khee		

These	el·leh	𐤀𐤋𐤄	Numbers 13:16
were the names	she·mo·wt	𐤔𐤌𐤅𐤕	
of the men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
sent	sha·lach	𐤔𐤋𐤇	
Moses	mo·sheh	𐤌𐤔𐤄	
to spy out	la·tur	𐤋𐤕𐤅𐤓	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
gave	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
and Moses	mo·sheh	𐤌𐤔𐤄	
to Hoshea	le·ho·wo·she·a	𐤋𐤄𐤅𐤔𐤏	
son	bin	𐤁𐤍	
of Nun	nun	𐤍𐤅𐤍	
{the name} Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	Numbers 13:17
them	o·tam	𐤀𐤕𐤌	
When Moses	mo·sheh	𐤌𐤔𐤄	
to spy out	la·tur	𐤋𐤕𐤅𐤓	
-	et	𐤀𐤕	
the land	e·rets	𐤀𐤓𐤑	
of Canaan	ke·na·an	𐤊𐤍𐤏𐤍	
he told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
them	a·le·hem	𐤀𐤋𐤄𐤌	
“ Go up	a·lu	𐤏𐤋𐤅	
-	zeh	𐤆𐤄	
through the Negev	ban·ne·gev	𐤁𐤍𐤂𐤁	

and	va·a·lee·tem	ועליתם	
-	et	את	
into the hill country	ha·har	ההר	
See	u·re·ee·tem	וראיתם	Numbers 13:18
-	et	את	
the land	ha·a·rets	הארץ	
what	mah	מה	
is like	hee	הוא	
and	ve·et	ואת	
whether its people	ha·am	העם	
	hay·yo·shev	הישב	
	a·le·ha	עליה	
are strong	he·cha·zaq	החזק	
	hu	הוא	
or weak	ha·ra·pheh	הרפה	
few	ham·at	המעט	
	hu	הוא	
or	im	אם	
many	rav	רב	
-	u·mah	ומה	Numbers 13:19
Is the land	ha·a·rets	הארץ	
where	a·sher	אשר	
they	hu	הוא	
live	yo·shev	ישב	
	bah	בה	
good	ha·to·w·vah	הטובה	
	hee	הוא	

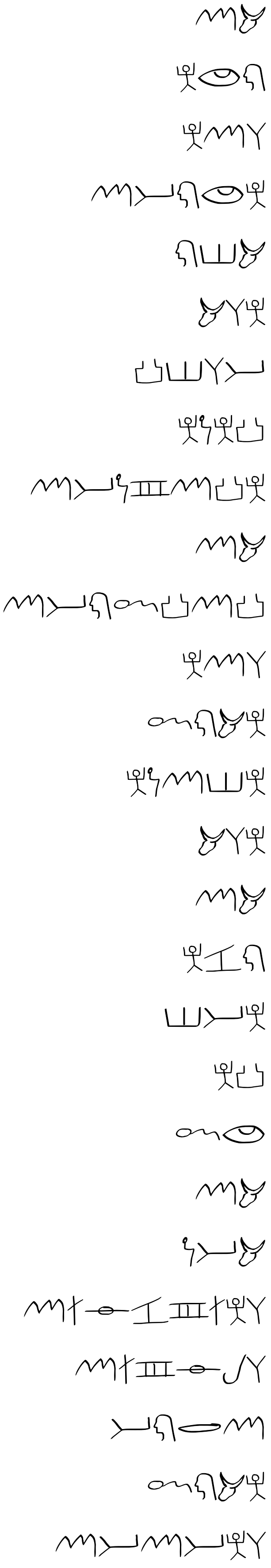

or	im	
bad ?	ra·ah	
	u·mah	
Are the cities	he·a·reem	
where	a·sher	
they	hu	
dwell	yo·wo·shev	
	ba·hen·nah	
open camps	hab·be·ma·cha·neem	
or	im	
fortifications ?	be·miv·tsa·reem	
-	u·mah	Numbers 13:20
Is the soil	ha·a·rets	
fertile	hash·she·me·nah	
	hee	
or	im	
unproductive ?	ra·zah	
Are there	ha·yesh	
in it	bah	
trees	ets	
or	im	
not ?	a·yin	
Be courageous	ve·hit·chaz·zaq·tem	
and bring back	u·le·qach·tem	
some of the fruit	mip·pe·ree	
of the land ”	ha·a·rets	
(It was the season	ve·hay·ya·meem	

	ye·me		
for the first ripe	bik·ku·re		
grapes)	a·na·veem	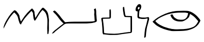	
So they went up	vay·ya·a·lu		Numbers 13:21
and spied out	vay·ya·tu·ru	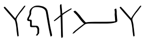	
-	et		
the land	ha·a·rets		
from the Wilderness	mim·mid·bar		
of Zin	tsin		
as	ad		
far as Rehob	re·chov	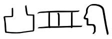	
	le·vo		
toward Lebo-hamath	cha·mat	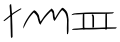	
They went up	vay·ya·a·lu		Numbers 13:22
through the Negev	van·ne·gev		
and came	vay·ya·vo	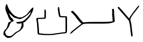	
to	ad		
Hebron	chev·ro·wn		
where	ve·sham		
Ahiman	a·chee·man	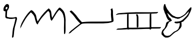	
Sheshai	she·shay		
and Talmai	ve·tal·may	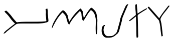	
the descendants	ye·lee·de	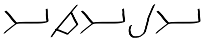	
of Anak	ha·a·naq		
dwelled	ve·chev·ro·wn	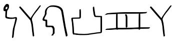	
seven	she·va		
years	sha·neem	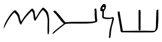	

It had been built	niv·ne·tah		
before	liph·ne		
Zoan	tso·an		
in Egypt	mits·ra·yim	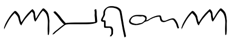	
When they came	vay·ya·vo·u		Numbers 13:23
to	ad		
the Valley	na·chal	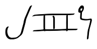	
of Eshcol	esh·kol	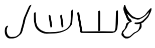	
they cut down	vay·yikh·re·tu	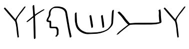	
	mish·sham		
a branch	ze·mo·w·rah		
cluster	ve·esh·ko·wl	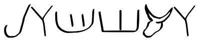	
of grapes	a·na·veem	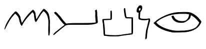	
with a single	e·chad		
which they carried	vay·yis·sa·u·hu		
on a pole	vam·mo·wt	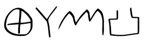	
between two men	bish·na·yim	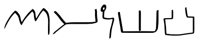	
They also took some	u·min	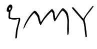	
pomegranates	ha·rim·mo·neem		
	u·min	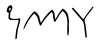	
and figs	hat·te·e·neem	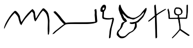	
place	lam·ma·qo·wm	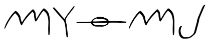	Numbers 13:24
that	ha·hu	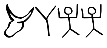	
was called	qa·ra	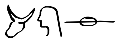	
the Valley	na·chal	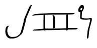	
of Eshcol	esh·ko·wl		
Because of	al		

	o·do·wt	אדות	
the cluster	ha·esh·ko·wl	האשכול	
-	a·sher	אשר	
cut	ka·re·tu	כרתו	
there	mish·sham	משם	
of grapes the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
[the men] returned	vay·ya·shu·vu	וישבו	Numbers 13:25
from spying out	mit·tur	מתור	
the land	ha·a·rets	הארץ	
After	miq·qets	מקץ	
forty	ar·ba·eem	ארבעים	
days	yo·wm	יום	
and they went back	vay·ye·le·khu	וילכו	Numbers 13:26
	vay·ya·vo·u	ויבאו	
to	el	אל	
Moses	mo·sheh	משה	
-	ve·el	ואל	
Aaron	a·ha·ron	אהרן	
	ve·el	ואל	
and the whole	kal	כל	
congregation	a·dat	עדת	
	be·ne	בני	
of Israel	yis·ra·el	ישראל	
in	el	אל	
the Wilderness	mid·bar	מדבר	
of Paran	pa·ran	פארן	

at Kadesh	qa·de·shah	קדשה	
They brought back	vay·ya·shee·vu	וישיבו	
-	o·w·tam	אותם	
a report	da·var	דבר	
-	ve·et	ואת	
for the whole	kal	כל	
congregation	ha·e·dah	העדה	
and showed	vay·yar·um	ויראם	
them	et	את	
the fruit	pe·ree	פרי	
of the land	ha·a·rets	הארץ	
And they gave this account	vay·sap·pe·ru	ויספרו	Numbers 13:27
to [Moses]	lo	לו	
:	vay·yo·me·ru	ויאמרו	
“ We went	ba·nu	באנו	
into	el	אל	
the land	ha·a·rets	הארץ	
to which	a·sher	אשר	
you sent us	she·lach·ta·nu	שלחתנו	
and indeed	ve·gam	וגם	
is flowing	za·vat	זבת	
with milk	cha·lav	חלב	
and honey	u·de·vash	ודבש	
it	hee	היא	
Here is	ve·zeh	וזה	
some of its fruit !	pir·yah	פריה	
Nevertheless	e·phes	אפס	Numbers 13:28

	kee	
are strong	az	
the people	ha·am	
living	hay·yo·shev	
in the land	ba·a·rets	
and the cities	ve·he·a·reem	
	be·tsu·ro·wt	
are large	ge·do·lot	
and fortified	me·od	
We even	ve·gam	
the descendants	ye·li·de	
of Anak	ha·a·naq	
saw	ra·ee·nu	
there	sham	
The Amalekites	a·ma·leq	Numbers 13:29
live	yo·wo·shev	
in the land	be·e·rets	
of the Negev	han·ne·gev	
the Hittites	ve·ha·chit·tee	
Jebusites	ve·hay·vu·see	
and Amorites	ve·ha·e·mo·ree	
live	yo·wo·shev	
in the hill country	ba·har	
and the Canaanites	ve·hak·ke·na·a·nee	
live	yo·shev	
by	al	
the sea	hay·yam	

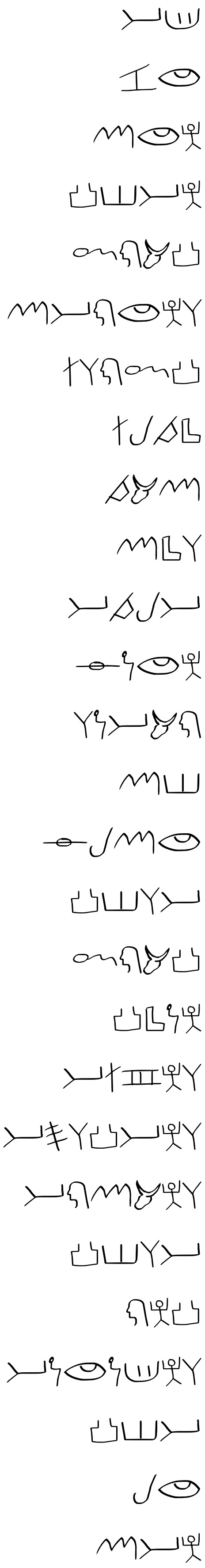

and along	ve·al	ועל	
	yad	יד	
the Jordan ”	hay·yar·den	הירדן	
quieted	vay·ya·has	ויהס	Numbers 13:30
Then Caleb	ka·lev	כלב	
-	et	את	
the people	ha·am	העם	
before	el	אל	
Moses	mo·sheh	משה	
and said	vay·yo·mer	ויאמר	
“ We must go up	a·loh	עלה	
	na·a·leh	נעלה	
and take possession of	ve·ya·rash·nu	וירשנו	
[the land]	o·tah	אתה	
for	kee	כי	
we can certainly conquer	ya·kho·wl	יכול	
	nu·khal	נוכל	
it ! ”	lah	לה	
But the men	ve·ha·a·na·sheem	והאנשים	Numbers 13:31
who	a·sher	אשר	
had gone up	a·lu	עלו	
with him	im·mo	עמו	
replied	a·me·ru	אמרו	
“ We cannot	lo	לא	
	nu·khal	נוכל	
go up	la·a·lo·wt	לעלות	
against	el	אל	

the people	ha·am		
for	kee	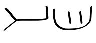	
are stronger	cha·zaq		
they	hu		
than we are ! ”	mim·men·nu		
So they gave	vay·yo·w·tsee·u		Numbers 13:32
a bad report	dib·bat		
about the land	ha·a·rets		
that	a·sher		
they had spied out :	ta·ru		
-	o·tah		
-	el		
the Israelites	be·ne	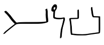	
	yis·ra·el	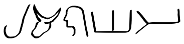	
	le·mor		
“ The land	ha·a·rets		
-	a·sher		
we explored	a·var·nu		
	vah		
	la·tur		
-	o·tah		
-	e·rets		
devours	o·khe·let		
its inhabitants	yo·wo·she·ve·ha		
	hee		
and all	ve·khal		
the people	ha·am		

-	a·sher	
we saw	ra·ee·nu	
there	ve·to·w·khah	
	an·she	
are great in stature	mid·do·wt	
there —	ve·sham	Numbers 13:33
We even saw	ra·ee·nu	
-	et	
the Nephilim	han·ne·phee·leem	
the descendants	be·ne	
of Anak	a·naq	
that come from	min	
the Nephilim !	han·ne·phi·leem	
We seemed	van·ne·hee	
in our own sight	ve·e·ne·nu	
like grasshoppers	ka·cha·ga·veem	
the same to them ! ”	ve·khen	
and we must have seemed	ha·yee·nu	
	be·e·ne·hem	
lifted up	vat·tis·sa	Numbers 14:1
Then the whole	kal	
congregation	ha·e·dah	
and cried out	vay·yit·te·nu	
	et	
their voices	qo·w·lam	
wept	vay·yiv·ku	
the people	ha·am	

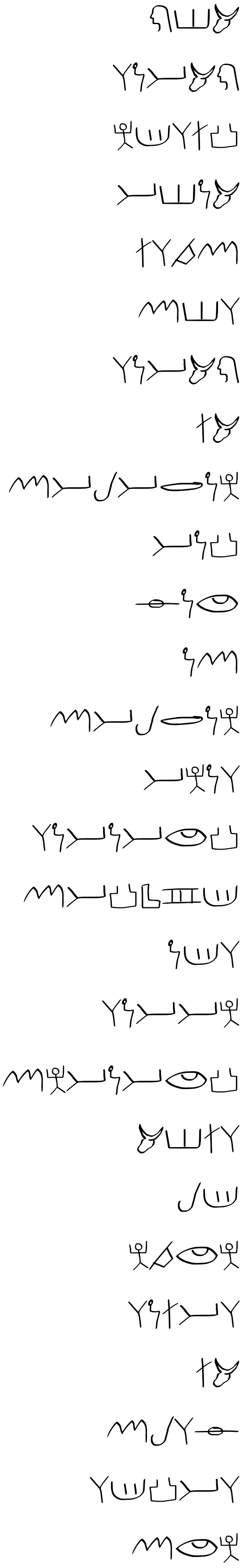

night	bal·lay·lah	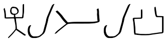	
and that	ha·hu	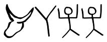	
grumbled	vay·yil·lo·nu	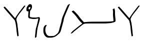	Numbers 14:2
against	al	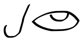	
Moses	mo·sheh	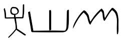	
	ve·al	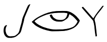	
and Aaron	a·ha·ron	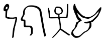	
All	kol	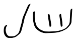	
the Israelites	be·ne	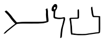	
	yis·ra·el	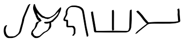	
said	vay·yo·me·ru	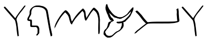	
to them	a·le·hem	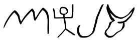	
and the whole	kal	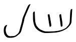	
congregation	ha·e·dah	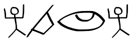	
“ If only	lu	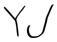	
we had died	mat·nu	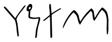	
in the land	be·e·rets	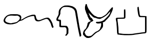	
of Egypt	mits·ra·yim	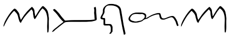	
or	o	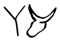	
wilderness !	bam·mid·bar	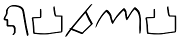	
in this	haz·zeh	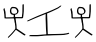	
if only	lu	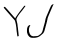	
we had died	ma·te·nu	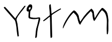	
Why	ve·la·mah	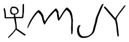	Numbers 14:3
is the LORD	YHVH	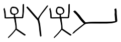	
bringing	me·vee	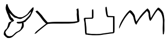	
us	o·ta·nu	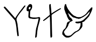	

into	el		
land	ha·a·rets		
this	haz·zot		
to fall	lin·pol		
by the sword ?	ba·che·rev	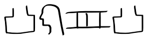	
Our wives	na·she·nu	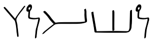	
and children	ve·tap·pe·nu		
will become	yih·yu		
plunder	la·vaz		
Would it not	ha·lo·w		
be better	to·wv		
for us	la·nu	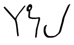	
to go back	shuv		
to Egypt ? ”	mits·ra·ye·mah	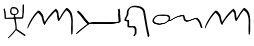	
So they said	vay·yo·me·ru		Numbers 14:4
one	eesh	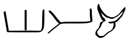	
to	el		
another	a·chee	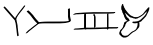	
“ Let us appoint	nit·te·nah		
a leader	rosh		
and return	ve·na·shu·vah		
to Egypt ”	mits·ra·ye·mah	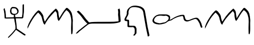	
fell	vay·yip·pol	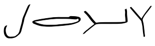	Numbers 14:5
Then Moses	mo·sheh	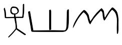	
and Aaron	ve·a·ha·ron		
	al		
facedown	pe·ne·hem	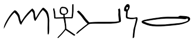	

before	liph·ne		
the whole	kal		
assembly	qe·hal	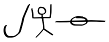	
of the congregation	a·dat		
	be·ne	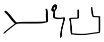	
of Israel	yis·ra·el	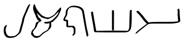	
Joshua	vee·ho·wo·shu·a	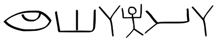	Numbers 14:6
son	bin		
of Nun	nun		
and Caleb	ve·kha·lev	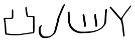	
son	ben		
of Jephunneh	ye·phun·neh		
who were	min		
among those who had spied out	hat·ta·reem	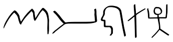	
-	et		
the land	ha·a·rets		
tore	qa·re·u		
their clothes	big·de·hem	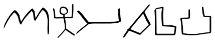	
and said	vay·yo·me·ru		Numbers 14:7
to	el		
the whole	kal		
congregation	a·dat		
	be·ne	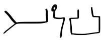	
of Israel	yis·ra·el	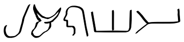	
	le·mor	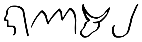	
“ The land	ha·a·rets		
-	a·sher		

we passed through	a·var·nu		
	vah		
and explored	la·tur		
-	o·tah		
good	to·w·vah		
land	ha·a·rets		
[is] an exceedingly	me·od		
	me·od		
If	im		Numbers 14:8
delights	cha·phets		
in us	ba·nu	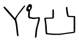	
the LORD	YHVH		
He will bring	ve·he·vee	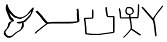	
us	o·ta·nu		
into	el		
land	ha·a·rets		
this	haz·zot		
and He will give it	u·ne·ta·nah	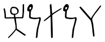	
to us	la·nu		
a land	e·rets		
-	a·sher		
-	hee		
flowing	za·vat	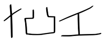	
with milk	cha·lav	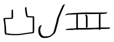	
and honey	u·de·vash		
Only	akh		Numbers 14:9
against the LORD	ba·YHVH	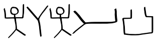	

do not	al	𐤀𐤋	
rebel	tim·ro·du	𐤕𐤌𐤓𐤃𐤅	
	ve·at·tem	𐤅𐤀𐤕𐤌	
and do not	al	𐤀𐤋	
be afraid	tee·re·u	𐤕𐤉𐤓𐤀𐤅	
-	et	𐤀𐤕	
of the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
for	kee	𐤊𐤉	
they will be like bread for us	lach·me·nu	𐤋𐤇𐤌𐤍𐤅	
	hem	𐤄𐤌	
has been removed	sar	𐤎𐤓	
Their protection	tsil·lam	𐤑𐤋𐤌	
	me·a·le·hem	𐤌𐤏𐤋𐤉𐤄𐤌	
and the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
is with us	it·ta·nu	𐤀𐤕𐤍𐤅	
Do not	al	𐤀𐤋	
be afraid of them ! ”	tee·ra·um	𐤕𐤉𐤓𐤀𐤌	
threatened	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Numbers 14:10
But the whole	kal	𐤊𐤋	
congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
to stone	lir·go·wm	𐤋𐤓𐤂𐤅𐤌	
-	o·tam	𐤀𐤕𐤌	
[Joshua and Caleb]	ba·a·va·neem	𐤁𐤀𐤁𐤍𐤉𐤌	
Then the glory	u·khe·vo·wd	𐤅𐤊𐤁𐤅𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
appeared	nir·ah	𐤍𐤓𐤀𐤄	

at the Tent	be·o·hel		
of Meeting	mo·w·ed		
to	el		
all	kal	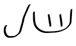	
the Israelites	be·ne	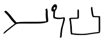	
	yis·ra·el		
said	vay·yo·mer		Numbers 14:11
And the LORD	YHVH	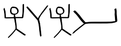	
to	el		
Moses	mo·sheh		
“ How long	ad		
	a·nah		
treat Me with contempt ?	ye·na·a·tsu·nee		
people	ha·am		
will this	haz·zeh	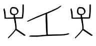	
How long	ve·ad		
	a·nah		
will they refuse	lo		
to believe	ya·a·mee·nu		
in Me	vee	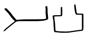	
despite all	be·khol		
the signs	ha·o·to·wt		
-	a·sher		
I have performed	a·see·tee	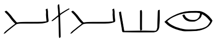	
among them ?	be·qir·bo	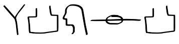	
I will strike them	ak·ken·nu		Numbers 14:12
with a plague	vad·de·ver		

and destroy them —	ve·o·w·ri·shen·nu	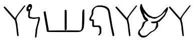	
and I will make	ve·e·e·seh		
you	o·te·kha	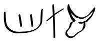	
into a nation	le·go·w		
greater	ga·do·wl		
and mightier	ve·a·tsum		
than they are ”	mim·men·nu	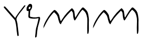	
said	vay·yo·mer		Numbers 14:13
But Moses	mo·sheh	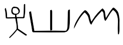	
to	el		
the LORD	YHVH		
will hear	ve·sha·me·u		
“ The Egyptians	mits·ra·yim	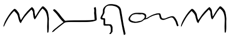	
of it	kee	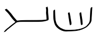	
You brought	he·e·lee·ta	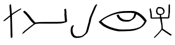	
for by Your strength	ve·kho·cha·kha	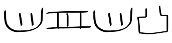	
-	et		
people	ha·am		
this	haz·zeh		
from among them	miq·qir·bo	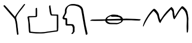	
And they will tell it	ve·a·me·ru		Numbers 14:14
to	el		
the inhabitants	yo·wo·shev		
land	ha·a·rets		
of this	haz·zot		
They have already heard	sha·me·u		
that	kee	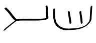	

You	at·tah		
O LORD	YHVH		
are in the midst	be·qe·rev	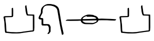	
people	ha·am		
of this	haz·zeh		
that	a·sher		
face	a·yin	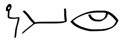	
to face	be·a·yin		
have been seen	nir·ah		
You	at·tah		
O LORD	YHVH		
[that] Your cloud	va·a·na·ne·kha	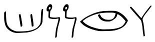	
stands	o·med		
over them	a·le·hem		
in a pillar	u·ve·am·mud		
of cloud	a·nan		
and [that] You	at·tah		
go	ho·lekh	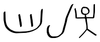	
before them	liph·ne·hem	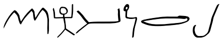	
by day	yo·w·mam		
and a pillar	u·ve·am·mud		
of fire	esh		
by night	la·ye·lah	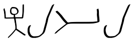	
If You kill	ve·he·mat·tah		Numbers 14:15
-	et		
people	ha·am		
this	haz·zeh		

man	ke·eesh	𐤊𐤀𐤉𐤔	
as one	e·chad	𐤀𐤇𐤃	
will say	ve·a·me·ru	𐤅𐤀𐤌𐤓𐤅	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
have heard	sha·me·u	𐤔𐤌𐤏𐤅	
-	et	𐤀𐤕	
of Your fame	shim·a·kha	𐤔𐤌𐤏𐤊	
	le·mor	𐤋𐤀𐤌𐤓	
	mib·bil·tee	𐤌𐤁𐤋𐤕𐤉	Numbers 14:16
was unable	ye·kho·let	𐤉𐤊𐤋𐤕	
‘ Because the LORD	YHVH	𐤉𐤄𐤅𐤄	
to bring	le·ha·vee	𐤋𐤄𐤁𐤉𐤀	
-	et	𐤀𐤕	
people	ha·am	𐤄𐤏𐤌	
this	haz·zeh	𐤄𐤆𐤄	
into	el	𐤀𐤋	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
-	a·sher	𐤀𐤔𐤓	
He swore to give	nish·ba	𐤍𐤔𐤁𐤏	
them	la·hem	𐤋𐤄𐤌	
He has slaughtered them	vay·yish·cha·tem	𐤅𐤉𐤔𐤇𐤈𐤌	
in the wilderness ’	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
So now	ve·at·tah	𐤅𐤏𐤕𐤄	Numbers 14:17
be magnified	yig·dal	𐤉𐤂𐤃𐤋	
I pray	na	𐤍𐤀	
may the power	ko·ach	𐤊𐤇	

of my Lord	a·do·nay		
just as	ka·a·sher		
You have declared	dib·bar·ta		
:	le·mor		
‘ The LORD	YHVH		Numbers 14:18
is slow	e·rekh	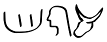	
to anger	ap·pa·yim	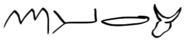	
and abounding	ve·rav		
in loving devotion	che·sed		
forgiving	no·se		
iniquity	a·won		
and transgression	va·pha·sha		
leave the guilty unpunished	ve·naq·qeh	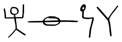	
Yet He will by no means	lo		
	ye·naq·qeh		
He will visit	po·qed	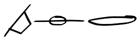	
the iniquity	a·won		
of the fathers	a·vo·wt		
upon	al		
their children	ba·neem	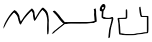	
to	al		
the third	shil·le·sheem		
	ve·al		
and fourth [generation] ’	rib·be·eem		
Pardon	se·lach	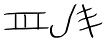	Numbers 14:19
I pray	na		

the iniquity	la·a·won		
people	ha·am		
of this	haz·zeh		
in keeping with the greatness	ke·go·del		
of Your loving devotion	chas·de·kha		
just as	ve·kha·a·sher		
You have forgiven	na·sa·tah		
[them]	la·am		
	haz·zeh		
[they left] Egypt ”	mim·mits·ra·yim		
ever	ve·ad		
since	hen·nah		
replied	vay·yo·mer		Numbers 14:20
the LORD	YHVH		
“ I have pardoned them	sa·lach·tee	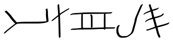	
as you requested ”	kid·va·re·kha	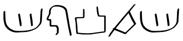	
“ Yet	ve·u·lam		Numbers 14:21
live	chay	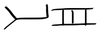	
as surely as I	a·nee	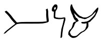	
is filled	ve·yim·ma·le		
with the glory	khe·vo·wd	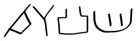	
of the LORD	YHVH		
-	et		
and as surely as the whole	kal		
earth	ha·a·rets		
-	kee	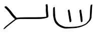	Numbers 14:22

[not one]	khal	
of the men	ha·a·na·sheem	
who have seen	ha·ro·eem	
-	et	
My glory	ke·vo·dee	
-	ve·et	
and the signs	o·to·tay	
-	a·sher	
I performed	a·see·tee	
in Egypt	ve·mits·ra·yim	
and in the wilderness —	u·vam·mid·bar	
yet have tested	vay·nas·su	
Me	o·tee	
these	zeh	
ten	e·ser	
times —	pe·a·meem	
	ve·lo	
and disobeyed	sha·me·u	
Me	be·qo·w·lee	
not one	im	Numbers 14:23
will ever see	yir·u	
-	et	
the land	ha·a·rets	
that	a·sher	
I swore	nish·ba·tee	
to give their fathers	la·a·vo·tam	
None	ve·khal	

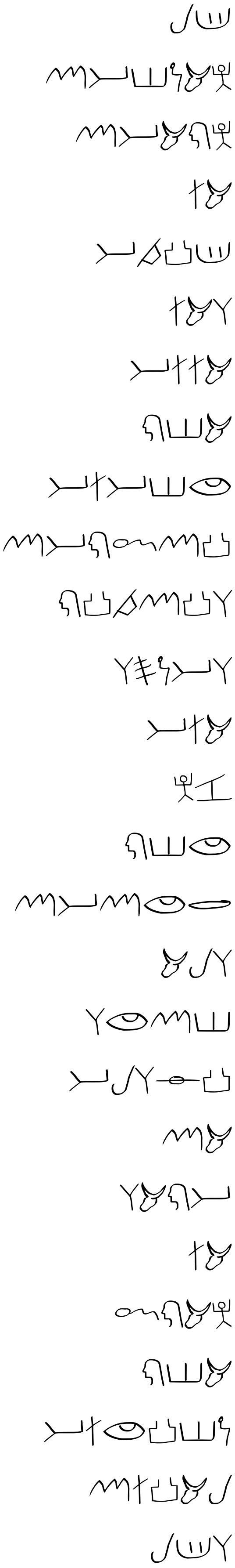

of those who have treated Me with contempt	me·na·a·tsay		
	lo		
will see it	yir·u·ha		
My servant	ve·av·dee		Numbers 14:24
Caleb	kha·lev	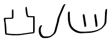	
But because	e·qev		
has	ha·ye·tah	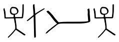	
spirit	ru·ach		
a different	a·che·ret		
	im·mo		
wholeheartedly	vay·mal·le		
and has followed Me	a·cha·ray	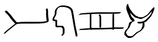	
I will bring him	va·ha·vee·o·tee	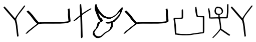	
into	el		
the land	ha·a·rets		
	a·sher		
he has entered	ba		
	sham·mah		
and his descendants	ve·zar·o		
will inherit it	yo·w·ri·shen·nah		
Now since the Amalekites	ve·ha·a·ma·le·qee		Numbers 14:25
and Canaanites	ve·hak·ke·na·a·nee		
are living	yo·wo·shev		
in the valleys	ba·e·meq	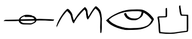	
tomorrow	ma·char	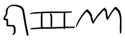	
turn back	pe·nu		

and head for	u·se·u	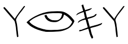	
	la·khem	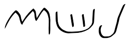	
the wilderness	ham·mid·bar	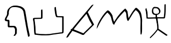	
along the route to	de·rekh	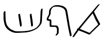	
Sea ”	yam	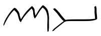	
the Red	suph	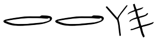	
said	vay·dab·ber	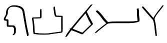	Numbers 14:26
Then the LORD	YHVH	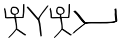	
to	el	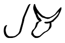	
Moses	mo·sheh	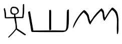	
	ve·el	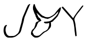	
and Aaron	a·ha·ron	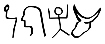	
	le·mor	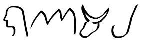	
“ How long	ad	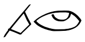	Numbers 14:27
	ma·tay	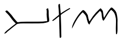	
congregation	la·e·dah	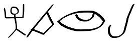	
wicked	ha·ra·ah	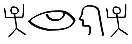	
will this	haz·zot	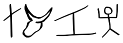	
	a·sher	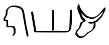	
-	hem·mah	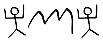	
grumble	mal·lee·neem	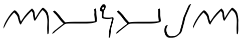	
against	a·lay	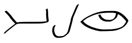	
Me ?	et	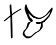	
the complaints	te·lun·no·wt	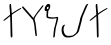	
the Israelites	be·ne	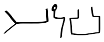	
	yis·ra·el	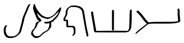	
that	a·sher	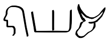	

	hem·mah		
	mal·lee·neem		
{are making} against Me	a·lay	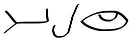	
I have heard	sha·ma·e·tee		
So tell them	e·mor		Numbers 14:28
:	a·le·hem		
live	chay	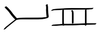	
As surely as I	a·nee	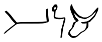	
declares	ne·um		
the LORD	YHVH		
exactly	im		
	lo		
as	ka·a·sher		
you say	dib·bar·tem		
I heard	be·a·ze·nay		
	ken	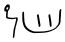	
I will do	e·e·seh		
to you	la·khem		
wilderness —	bam·mid·bar		Numbers 14:29
in this	haz·zeh		
will fall	yip·pe·lu		
Your bodies	phig·re·khem	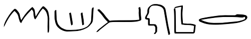	
all	ve·khal		
who were numbered	pe·qu·de·khem	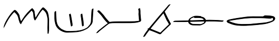	
everyone	le·khal		
in the census	mis·par·khem		
years of age	mib·ben	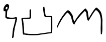	

twenty	es·reem	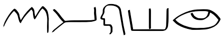	
	sha·nah	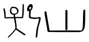	
or older —	va·ma·e·lah		
because	a·sher		
you have grumbled	ha·lee·no·tem	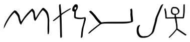	
against Me	a·lay	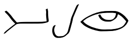	
Surely none	im		Numbers 14:30
of you	at·tem		
will enter	ta·vo·u		
	el		
the land	ha·a·rets		
in which	a·sher		
I swore	na·sa·tee		
	et		
	ya·dee	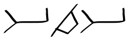	
to settle you	le·shak·ken	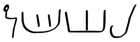	
-	et·khem		
	bah		
except	kee	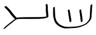	
	im		
Caleb	ka·lev	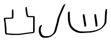	
son	ben		
of Jephunneh	ye·phun·neh		
and Joshua	vee·ho·wo·shu·a	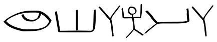	
son	bin		
of Nun	nun		
But I will bring your children	ve·tap·pe·khem		Numbers 14:31

whom	a·sher		
you said	a·mar·tem	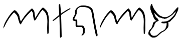	
plunder	la·vaz		
would become	yih·yeh	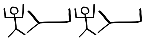	
into	ve·he·ve·tee	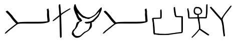	
-	o·tam		
and they will enjoy it	ve·ya·de·u		
-	et		
the land	ha·a·rets		
-	a·sher		
you have rejected	me·as·tem		
—	bah		
however, your bodies	u·phig·re·khem	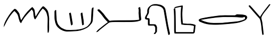	Numbers 14:32
As for you	at·tem		
will fall	yip·pe·lu		
wilderness	bam·mid·bar		
in this	haz·zeh		
Your children	u·ve·ne·khem	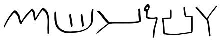	Numbers 14:33
will be	yih·yu		
shepherds	ro·eem	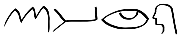	
in the wilderness	bam·mid·bar		
for forty	ar·ba·eem		
years	sha·nah	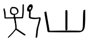	
and they will suffer	ve·na·se·u		
	et		
[for] your unfaithfulness	ze·nu·te·khem	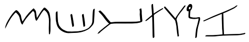	
until the last	ad		

lies	tom	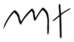	
of your bodies	pig·re·khem	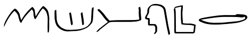	
in the wilderness	bam·mid·bar		
In keeping with the	be·mis·par		Numbers 14:34
days	hay·ya·meem		
-	a·sher		
you spied	tar·tem	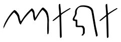	
	et		
out the land	ha·a·rets		
forty	ar·ba·eem		
-	yo·wm		
- —	yo·wm		
for each day	lash·sha·nah	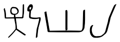	
-	yo·wm		
a year	lash·sha·nah	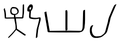	
you shall bear	tis·u		
	et		
your guilt	a·wo·no·te·khem	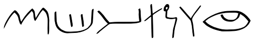	
forty	ar·ba·eem		
years —	sha·nah	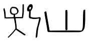	
and you will experience	vee·da·tem		
-	et		
My alienation	te·nu·a·tee		
I	a·nee	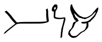	Numbers 14:35
the LORD	YHVH		
have spoken	dib·bar·tee		
and I will surely	im		

	lo	𐤋𐤀	
these things	zot	𐤆𐤀𐤕	
do	e·e·seh	𐤀𐤏𐤔𐤄	
to this entire	le·khal	𐤋𐤊𐤋	
congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
wicked	ha·ra·ah	𐤄𐤓𐤏𐤄	
	haz·zot	𐤄𐤆𐤀𐤕	
which has conspired	han·no·w·a·deem	𐤄𐤍𐤅𐤏𐤃𐤉𐤌	
against Me	a·lay	𐤏𐤋𐤉	
in the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
	haz·zeh	𐤄𐤆𐤄	
They will meet their end	yit·tam·mu	𐤉𐤕𐤌𐤅	
and there	ve·sham	𐤅𐤔𐤌	
they will die ”	ya·mu·tu	𐤉𐤌𐤕𐤅	
So the men	ve·ha·a·na·sheem	𐤅𐤄𐤀𐤍𐤔𐤉𐤌	Numbers 14:36
who	a·sher	𐤀𐤔𐤓	
had sent	sha·lach	𐤔𐤋𐤇	
Moses	mo·sheh	𐤌𐤔𐤄	
to spy out	la·tur	𐤋𐤕𐤅𐤓	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
had returned	vay·ya·shu·vu	𐤅𐤉𐤔𐤁𐤅	
grumble	vay·yil·lo·nu	𐤅𐤉𐤋𐤅𐤍𐤅	
against him	a·law	𐤏𐤋𐤉𐤅	
-	et	𐤀𐤕	
and made the whole	kal	𐤊𐤋	
congregation	ha·e·dah	𐤄𐤏𐤃𐤄	

by bringing out	le·ho·w·tsee		
a bad report	dib·bah		
about	al		
the land —	ha·a·rets		
were struck down	vay·ya·mu·tu	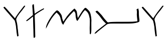	Numbers 14:37
those men	ha·a·na·sheem	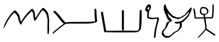	
who had brought out	mo·w·tsi·e		
report	dib·bat		
about the land —	ha·a·rets		
the bad	ra·ah		
by a plague	bam·mag·ge·phah		
before	liph·ne		
the LORD	YHVH		
only Joshua	vee·ho·wo·shu·a	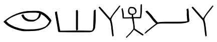	Numbers 14:38
son	bin		
of Nun	nun	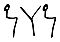	
and Caleb	ve·kha·lev	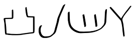	
son	ben		
of Jephunneh	ye·phun·neh		
remained alive	cha·yu	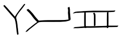	
Of	min		
men	ha·a·na·sheem		
those	ha·hem	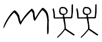	
who had gone	ha·ho·le·kheem		
to spy out	la·tur		
-	et		
the land	ha·a·rets		

relayed	vay·dab·ber	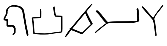	Numbers 14:39
And when Moses	mo·sheh	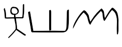	
-	et	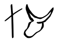	
words	had·de·va·reem	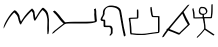	
these	ha·el·leh	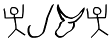	
to	el	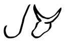	
all	kal	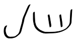	
the Israelites	be·ne	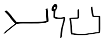	
	yis·ra·el	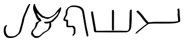	
mourned	vay·yit·ab·be·lu	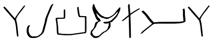	
the people	ha·am	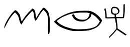	
bitterly	me·od	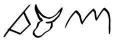	
they got up	vay·yash·ki·mu	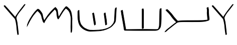	Numbers 14:40
Early the next morning	vab·bo·qer	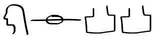	
and went up	vay·ya·a·lu	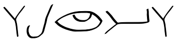	
toward	el	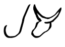	
the ridge	rosh	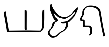	
of the hill country	ha·har	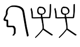	
they said	le·mor	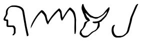	
“ We have indeed	hin·nen·nu	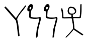	
“ but we will go	ve·a·lee·nu	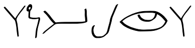	
to	el	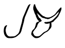	
the place	ham·ma·qo·wm	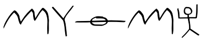	
-	a·sher	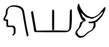	
has promised ”	a·mar	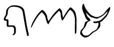	
the LORD	YHVH	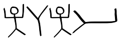	
	kee	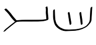	

sinned ”	cha·ta·nu	
said	vay·yo·mer	Numbers 14:41
But Moses	mo·sheh	
“ Why	lam·mah	
	zeh	
are you	at·tem	
transgressing	o·ve·reem	
-	et	
the commandment	pee	
of the LORD ?	YHVH	
This	ve·hi·w	
will not	lo	
succeed !	tits·lach	
Do not	al	Numbers 14:42
go up	ta·a·lu	
because	kee	
is not	en	
the LORD	YHVH	
among you	be·qir·be·khem	
lest	ve·lo	
you be struck down	tin·na·ge·phu	
by	liph·ne	
your enemies	o·ye·ve·khem	
For	kee	Numbers 14:43
the Amalekites	ha·a·ma·le·qee	
and Canaanites	ve·hak·ke·na·a·nee	
there	sham	

will face you	liph·ne·khem	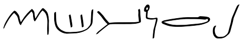	
and you will fall	u·ne·phal·tem	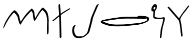	
by the sword	be·cha·rev	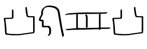	
Because	kee	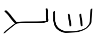	
	al		
	ken	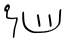	
you have turned	shav·tem		
away	me·a·cha·re	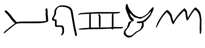	
from the LORD	YHVH	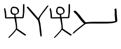	
will not	ve·lo		
be	yih·yeh		
[He]	YHVH	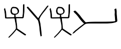	
with you ”	im·ma·khem		
But they dared	vay·ya·pi·lu		Numbers 14:44
to go up	la·a·lo·wt		
to	el		
the ridge	rosh		
of the hill country	ha·har	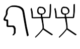	
[nor] the ark	va·a·ro·wn		
of the covenant	be·reet	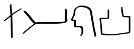	
of the LORD	YHVH	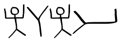	
Moses	u·mo·sheh		
though neither	lo		
moved	ma·shu		
from	miq·qe·rev	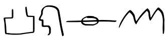	
the camp	ham·ma·cha·neh	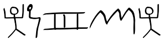	
came down	vay·ye·red	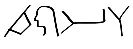	Numbers 14:45

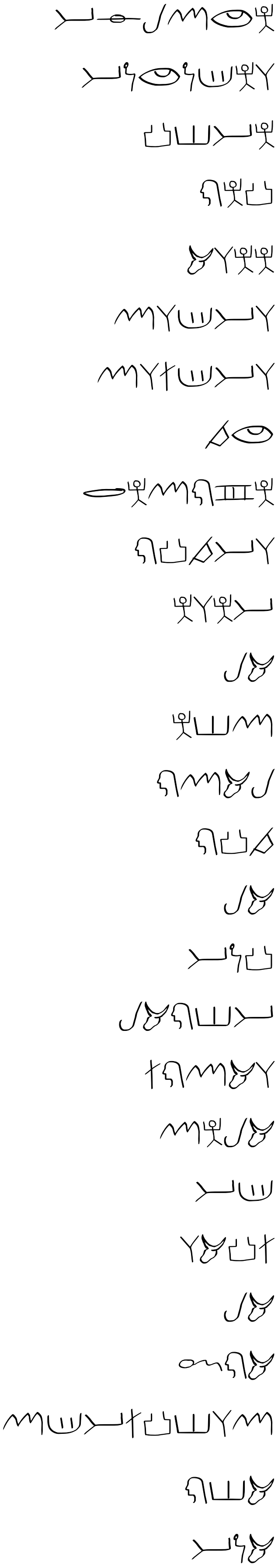

Then the Amalekites	ha·a·ma·le·qee	
and Canaanites	ve·hak·ke·na·a·nee	
who lived	hay·yo·shev	
part of the hill country	ba·har	
in that	ha·hu	
attacked them	vay·yak·kum	
and routed them	vay·yak·ke·tum	
all the way	ad	
to Hormah	ha·cha·re·mah	
said	vay·dab·ber	Numbers 15:1
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Speak	dab·ber	Numbers 15:2
to	el	
the Israelites	be·ne	
	yis·ra·el	
and tell them :	ve·a·mar·ta	
	a·le·hem	
After	kee	
you enter	ta·vo·u	
	el	
the land	e·rets	
as a home	mo·wo·she·vo·te·khem	
that	a·sher	
I	a·nee	

am giving	no·ten	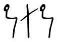	
you	la·khem		
and you present	va·a·see·tem	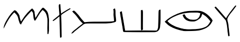	Numbers 15:3
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	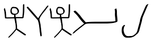	
either a burnt offering	o·lah		
or	o		
a sacrifice	ze·vach	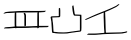	
for a special	le·phal·le		
vow	ne·der		
or	o		
freewill offering	vin·da·vah	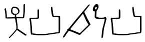	
or	o		
appointed feast —	be·mo·a·de·khem		
to produce	la·a·so·wt		
aroma	re·ach	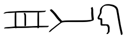	
a pleasing	nee·cho·ach	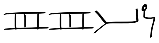	
to the LORD —	la·YHVH	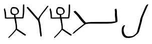	
from	min		
the herd	hab·ba·qar	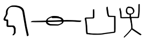	
or	o		
	min		
flock	hats·tson		
then the one presenting	ve·hiq·reev	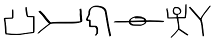	Numbers 15:4
shall also present	ham·maq·reev	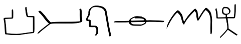	
his offering	qa·re·ba·no		

to the LORD	la·YHVH	ליהוה	
a grain offering	min·chah	מנחה	
of fine flour	so·let	סלת	
of a tenth of an ephah	is·sa·ro·wn	עשרון	
mixed	ba·lul	בלול	
with a quarter	bir·vi·eet	ברבעית	
hin	ha·heen	ההין	
of olive oil	sha·men	שמן	
of wine	ve·ya·yin	ויין	Numbers 15:5
as a drink offering	lan·ne·sekh	לנסך	
a quarter	re·vee·eet	רביעית	
hin	ha·heen	ההין	
you are to prepare	ta·a·seh	תעשה	
With	al	על	
the burnt offering	ha·o·lah	העלה	
or	o	או	
sacrifice	laz·za·vach	לזבח	
lamb	lak·ke·ves	לכבש	
of each	ha·e·chad	האחד	
-	o	או	Numbers 15:6
With a ram	la·a·yil	לאיל	
you are to prepare	ta·a·seh	תעשה	
a grain offering	min·chah	מנחה	
of fine flour	so·let	סלת	
of two-tenths [of an ephah]	she·ne	שני	
	es·ro·neem	עשרנים	
mixed	be·lu·lah	בלולה	

of olive oil	vash·she·men		
with a third	she·li·sheet		
of a hin	ha·heen	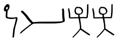	
of wine	ve·ya·yin	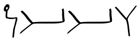	Numbers 15:7
as a drink offering	lan·ne·sekh		
a third	she·li·sheet		
of a hin	ha·heen	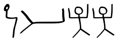	
[and]	taq·reev		
aroma	re·ach	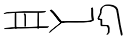	
a pleasing	nee·cho·ach	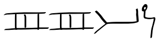	
to the LORD	la·YHVH	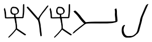	
When	ve·khee		Numbers 15:8
you prepare	ta·a·seh		
a young	ben		
bull	ba·qar	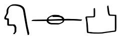	
as a burnt offering	o·lah		
or	o		
sacrifice	za·vach	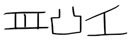	
to fulfill	le·phal·le		
a vow	ne·der		
or	o		
as a peace offering	she·la·meem		
to the LORD	la·YHVH	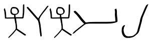	
present	ve·hiq·reev	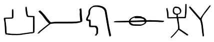	Numbers 15:9
with	al		
	ben		
the bull	hab·ba·qar	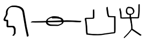	

a grain offering	min·chah	מנחה	
of fine flour	so·let	סלת	
of three-tenths [of an ephah]	she·lo·shah	שלשה	
	es·ro·neem	עשרנים	
mixed	ba·lul	בלול	
of olive oil	bash·she·men	בשמן	
with half	cha·tsee	חצי	
a hin	ha·heen	ההין	
of wine	ve·ya·yin	ויין	Numbers 15:10
Also present	taq·reev	תקריב	
as a drink offering	lan·ne·sekh	לנסך	
half	cha·tsee	חצי	
a hin	ha·heen	ההין	
It is an offering made by fire	ish·sheh	אשה	
aroma	re·ach	ריח	
a pleasing	nee·cho·ach	ניחח	
to the LORD	la·YHVH	ליהוה	
This	ka·khah	ככה	Numbers 15:11
is to be done	ye·a·seh	יעשה	
bull	lash·sho·wr	לשור	
for each	ha·e·chad	האחד	
	o	או	
ram	la·a·yil	לאיל	
	ha·e·chad	האחד	
	o	או	
lamb	las·seh	לשה	
	vak·ke·va·seem	בכבשים	

or	o		
goat	va·iz·zeem		
many	kam·mis·par		Numbers 15:12
no matter how	a·sher		
you must prepare	ta·a·su		
This is how	ka·khah		
	ta·a·su		
each one	la·e·chad	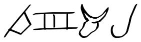	
	ke·mis·pa·ram		
Everyone	kal		Numbers 15:13
who is native-born	ha·ez·rach		
shall prepare	ya·a·seh		
things in this way	ka·khah		
-	et		
these	el·leh	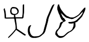	
when he presents	le·haq·reev	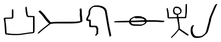	
an offering made by fire	ish·sheh		
aroma	re·ach	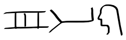	
as a pleasing	nee·cho·ach	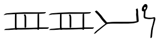	
to the LORD	la·YHVH	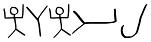	
if	ve·khee		Numbers 15:14
residing	ya·gur		
with	it·te·khem		
a foreigner	ger		
you or	o		
someone else	a·sher		
among you	be·to·wkh·khem		

And for the generations to come	le·do·ro·te·khem	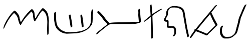	
wants to prepare	ve·a·sah		
an offering made by fire	ish·sheh		
aroma	re·ach	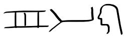	
as a pleasing	nee·cho·ach	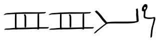	
to the LORD	la·YHVH	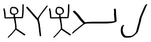	
exactly as	ka·a·sher		
he is to do	ta·a·su		
	ken	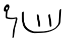	
you do	ya·a·seh		
The assembly	haq·qa·hal	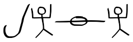	Numbers 15:15
statute	chuq·qah	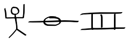	
is to have the same	a·chat	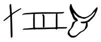	
both for you	la·khem		
and for the foreign resident	ve·lag·ger	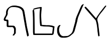	
	hag·gar		
statute	chuq·qat	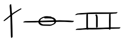	
it is a permanent	o·w·lam		
for the generations to come	le·do·ro·te·khem	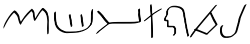	
	ka·khem		
You and the foreigner	kag·ger		
shall be	yih·yeh	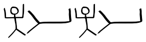	
the same before	liph·ne		
the LORD	YHVH		
law	to·w·rah		Numbers 15:16
The same	a·chat	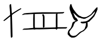	

ordinance	u·mish·pat	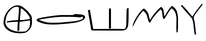	
and the same	e·chad	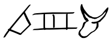	
will apply	yih·yeh	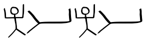	
both to you	la·khem		
and to the foreigner	ve·lag·ger	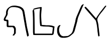	
residing	hag·gar		
with you ”	it·te·khem	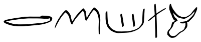	
said	vay·dab·ber	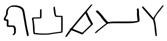	Numbers 15:17
Then the LORD	YHVH		
	el		
to Moses	mo·sheh	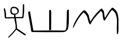	
	le·mor		
“ Speak	dab·ber		Numbers 15:18
to	el		
the Israelites	be·ne	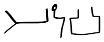	
	yis·ra·el	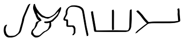	
and tell them :	ve·a·mar·ta		
	a·le·hem		
When you enter	be·vo·a·khem		
	el		
the land	ha·a·rets		
to which	a·sher		
I	a·nee	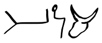	
am bringing you	me·vee	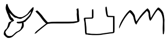	
-	et·khem		
-	sham·mah		
	ve·ha·yah	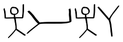	Numbers 15:19

and you eat	ba·a·kha·le·khem	באכלכם	
the food	mil·le·chem	מלחם	
of the land	ha·a·rets	הארץ	
you shall lift	ta·ree·mu	תרימו	
up an offering	te·ru·mah	תרומה	
to the LORD	la·YHVH	ליהוה	
From the first	re·sheet	ראשית	Numbers 15:20
of your dough	a·ri·so·te·khem	ערסתכם	
up a cake	chal·lah	חלה	
you are to lift	ta·ree·mu	תרימו	
as a contribution	te·ru·mah	תרומה	
an offering	kit·ru·mat	כתרומת	
from the threshing floor	go·ren	גרן	
just like	ken	כן	
offer	ta·ree·mu	תרימו	
it	o·tah	אתה	
from the first	me·re·sheet	מראשית	Numbers 15:21
of your dough	a·ri·so·te·khem	ערסתיכם	
you are to give	tit·te·nu	תתנו	
the LORD	la·YHVH	ליהוה	
an offering	te·ru·mah	תרומה	
Throughout your generations	le·do·ro·te·khem	לדרתיכם	
Now if	ve·khee	וכי	Numbers 15:22
you stray unintentionally	tish·gu	תשגו	
and do not	ve·lo	ולא	
obey	ta·a·su	תעשו	

-	et	את	
all	kal	כל	
commandments	ham·mits·wot	המצות	
these	ha·el·leh	האלה	
that	a·sher	אשר	
has spoken	dib·ber	דבר	
the LORD	YHVH	יהוה	
to	el	אל	
Moses —	mo·sheh	משה	
-	et	את	Numbers 15:23
all	kal	כל	
that	a·sher	אשר	
has commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
	a·le·khem	אליכם	
you through	be·yad	ביד	
Moses	mo·sheh	משה	
from	min	מן	
the day	hay·yo·wm	היום	
-	a·sher	אשר	
gave them	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
and continuing through	va·ha·le·ah	והלאה	
the generations to come —	le·do·ro·te·khem	לדרתיכם	
-	ve·ha·yah	והיה	Numbers 15:24
and if	im	אם	

without the knowledge	me·e·ne	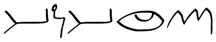	
of the congregation	ha·e·dah		
it was done	ne·es·tah		
unintentionally	lish·ga·gah		
is to prepare	ve·a·su		
then the whole	khal		
congregation	ha·e·dah		
young bull	par		
	ben		
	ba·qar	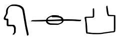	
one	e·chad	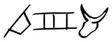	
as a burnt offering	le·o·lah		
aroma	le·re·ach	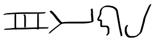	
a pleasing	nee·cho·ach	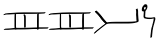	
to the LORD	la·YHVH	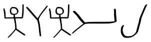	
with its grain offering	u·min·cha·to	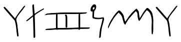	
and drink offering	ve·nis·ko		
according to the regulation	kam·mish·pat	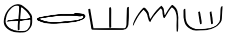	
male goat	u·se·eer		
	iz·zeem	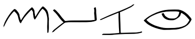	
and one	e·chad	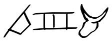	
as a sin offering	le·chat·tat	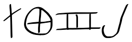	
is to make atonement	ve·khip·per	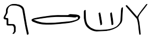	Numbers 15:25
The priest	hak·ko·hen		
for	al		
the whole	kal		

congregation	a·dat	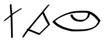	
	be·ne	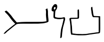	
of Israel	yis·ra·el	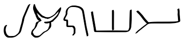	
so that they may be forgiven	ve·nis·lach	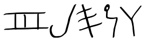	
	la·hem	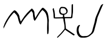	
for	kee	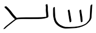	
was unintentional	she·ga·gah	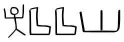	
[the sin]	hee	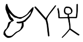	
and they	ve·hem	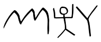	
have brought	he·vee·u	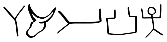	
-	et	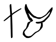	
an offering	qa·re·ba·nam	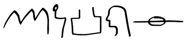	
made by fire	ish·sheh	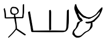	
to the LORD	la·YHVH	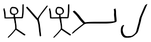	
and a sin offering	ve·chat·ta·tam	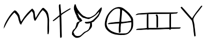	
[presented] before	liph·ne	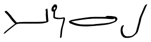	
the LORD	YHVH	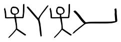	
for	al	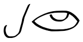	
their unintentional sin	shig·ga·tam	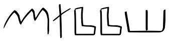	
will be forgiven	ve·nis·lach	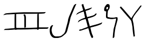	Numbers 15:26
Then the whole	le·khal	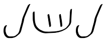	
congregation	a·dat	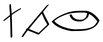	
	be·ne	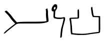	
of Israel	yis·ra·el	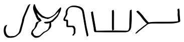	
and the foreigners	ve·lag·ger	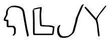	
residing	hag·gar	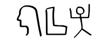	
among them	be·to·w·kham	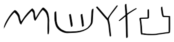	

since	kee	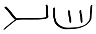	
it happened to all	le·khal		
the people	ha·am		
unintentionally	bish·ga·gah		
Also, if	ve·im		Numbers 15:27
person	ne·phesh		
one	a·chat	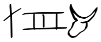	
sins	te·che·ta	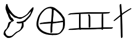	
unintentionally	vish·ga·gah		
he is to present	ve·hiq·ree·vah	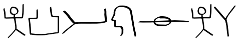	
female goat	ez		
a year-old	bat		
	she·na·tah	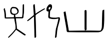	
as a sin offering	le·chat·tat	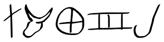	
shall make atonement	ve·khip·per	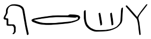	Numbers 15:28
And the priest	hak·ko·hen		
on behalf of	al		
the person	han·ne·phesh		
by sinning unintentionally	hash·sho·ge·get		
	be·chet·ah	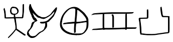	
who erred	vish·ga·gah		
before	liph·ne		
the LORD	YHVH		
and when atonement has been made	le·khap·per	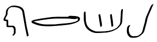	
for him	a·law	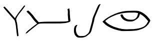	
he will be forgiven	ve·nis·lach		

	lo		
whether he is a native-born	ha·ez·rach		Numbers 15:29
Israelite	biv·ne		
	yis·ra·el	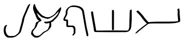	
or a foreigner	ve·lag·ger	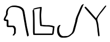	
residing	hag·gar		
among you	be·to·w·kham	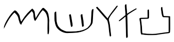	
law	to·w·rah		
the same	a·chat	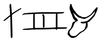	
shall have	yih·yeh	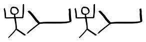	
You	la·khem		
for the one who acts	la·o·seh		
in error	bish·ga·gah		
But the person	ve·han·ne·phesh		Numbers 15:30
who	a·sher		
	ta·a·seh		
sins defiantly	be·yad	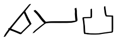	
	ra·mah		
whether	min		
a native	ha·ez·rach		
or	u·min		
foreigner	hag·ger		
-	et		
the LORD	YHVH		
That	hu		
blasphemes	me·gad·deph		
shall be cut off	ve·nikh·re·tah	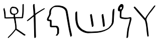	

person	han·ne·phesh		
	ha·hi·w		
from among	miq·qe·rev	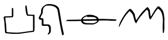	
his people	am·mah		
because	kee	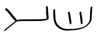	Numbers 15:31
the word	de·var		
of the LORD	YHVH		
he has despised	ba·zah	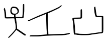	
and	ve·et		
His commandment	mits·va·to		
broken	he·phar		
shall certainly be cut off	hik·ka·ret		
	tik·ka·ret		
He	han·ne·phesh		
	ha·hi·w		
his guilt [remains]	a·wo·nah		
on him ”	vah		
were	vay·yih·yu		Numbers 15:32
While the Israelites	ve·ne	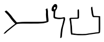	
	yis·ra·el	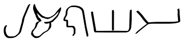	
in the wilderness	bam·mid·bar		
was found	vay·yim·tse·u		
a man	eesh	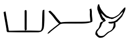	
gathering	me·qo·shesh	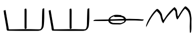	
wood	e·tseem		
day	be·yo·wm	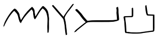	
on the Sabbath	hash·shab·bat		

brought	vay·yaq·ree·vu	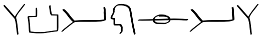	Numbers 15:33
him	o·to		
Those who found	ham·mo·tse·eem		
[the man]	o·to		
gathering	me·qo·shesh	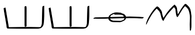	
wood	e·tseem		
to	el		
Moses	mo·sheh		
	ve·el		
Aaron	a·ha·ron	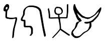	
	ve·el		
and the whole	kal		
congregation	ha·e·dah		
they placed	vay·yan·nee·chu	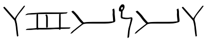	Numbers 15:34
him	o·to		
in custody	bam·mish·mar		
and because	kee	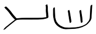	
it had not been	lo		
declared	pho·rash		
what	mah	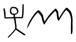	
should be done	ye·a·seh		
to him	lo		
said	vay·yo·mer		Numbers 15:35
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
must surely be put to death	mo·wt		

	yu·mat		
“ The man	ha·eesh	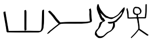	
is to stone	ra·go·wm		
him	o·to		
	va·a·va·neem		
The whole	kal	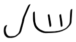	
congregation	ha·e·dah		
outside	mi·chuts	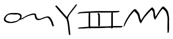	
the camp ”	lam·ma·cha·neh		
took	vay·yo·tsee·u		Numbers 15:36
[the man]	o·to		
So the whole	kal		
congregation	ha·e·dah		
	el		
outside	mi·chuts	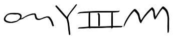	
the camp	lam·ma·cha·neh		
and stoned	vay·yir·ge·mu	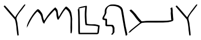	
-	o·to		
him	ba·a·va·neem		
to death	vay·ya·mot	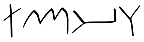	
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	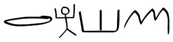	
said	vay·yo·mer		Numbers 15:37
Later, the LORD	YHVH		

to	el	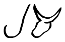	
Moses	mo·sheh	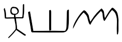	
	le·mor	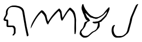	
“ Speak	dab·ber	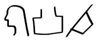	Numbers 15:38
to	el	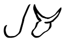	
the Israelites	be·ne	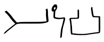	
	yis·ra·el	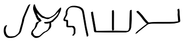	
and tell them	ve·a·mar·ta	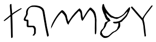	
that	a·le·hem	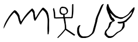	
they are to make	ve·a·su	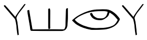	
for themselves	la·hem	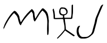	
tassels	tsee·tsit	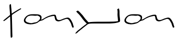	
for	al	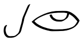	
the corners	kan·phe	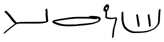	
of their garments	vig·de·hem	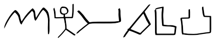	
throughout the generations to come	le·do·ro·tam	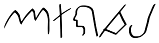	
with	ve·na·te·nu	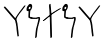	
on	al	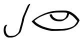	
each tassel	tsee·tsit	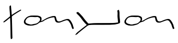	
	hak·ka·naph	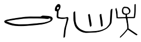	
cord	pe·teel	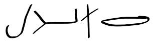	
a blue	te·khe·let	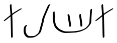	
These will serve	ve·ha·yah	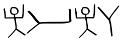	Numbers 15:39
	la·khem	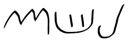	
as tassels	le·tsee·tsit	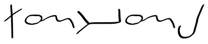	
for you to look at	u·re·ee·tem	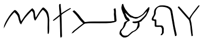	
-	o·to	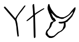	

so that you may remember	u·ze·khar·tem	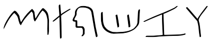	
-	et	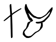	
all	kal	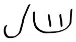	
the commandments	mits·wot	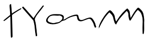	
of the LORD	YHVH	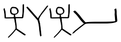	
that you may obey	va·a·see·tem	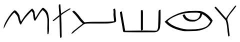	
them	o·tam	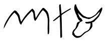	
and not	ve·lo	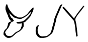	
by following	ta·tu·ru	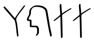	
	a·cha·re	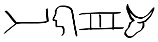	
your own heart	le·vav·khem	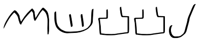	
	ve·a·cha·re	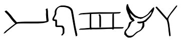	
and your own eyes	e·ne·khem	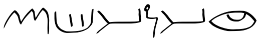	
-	a·sher	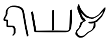	
-	at·tem	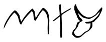	
prostitute yourselves	zo·neem	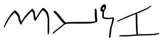	
	a·cha·re·hem	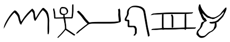	
Then	le·ma·an	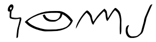	Numbers 15:40
you will remember	tiz·ke·ru	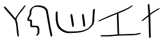	
and obey	va·a·see·tem	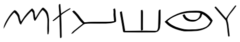	
-	et	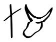	
all	kal	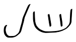	
My commandments	mits·wo·tay	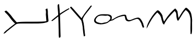	
and you will be	wih·yee·tem	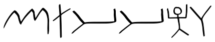	
holy	qe·do·sheem	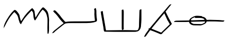	
to your God	le·lo·he·khem	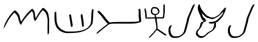	
I	a·nee	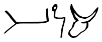	Numbers 15:41

am the LORD	YHVH	
your God	e·lo·he·khem	
who	a·sher	
brought you out	ho·w·tse·tee	
-	et·khem	
of the land	me·e·rets	
of Egypt	mits·ra·yim	
to be	lih·yo·wt	
your	la·khem	
God	le·lo·heem	
I	a·nee	
am the LORD	YHVH	
your God ”	e·lo·he·khem	
conducted	vay·yiq·qach	Numbers 16:1
Now Korah	qo·rach	
son	ben	
of Izhar	yits·har	
the son	ben	
of Kohath	qe·hat	
son	ben	
of Levi	le·vee	
Dathan	ve·da·tan	
and Abiram	va·a·vee·ram	
sons	be·ne	
of Eliab	e·lee·av	
and On	ve·o·wn	
son	ben	

of Peleth —	pe·let	𐤐𐤋𐤕	
	be·ne	𐤁𐤍𐤉	
along with some Reubenites —	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
a rebellion	vay·ya·qu·mu	𐤅𐤉𐤒𐤌𐤅	Numbers 16:2
against	liph·ne	𐤋𐤐𐤍𐤉	
Moses	mo·sheh	𐤌𐤔𐤄	
	va·a·na·sheem	𐤅𐤀𐤍𐤔𐤉𐤌	
	mib·be·ne	𐤌𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
along with 250	cha·mish·sheem	𐤇𐤌𐤔𐤉𐤌	
	u·ma·ta·yim	𐤅𐤌𐤀𐤕𐤉𐤌	
as leaders	ne·see·e	𐤍𐤔𐤉𐤀𐤉	
of the congregation	e·dah	𐤏𐤃𐤄	
and representatives	qe·ri·e	𐤒𐤓𐤀𐤉	
in the assembly	mo·w·ed	𐤌𐤅𐤏𐤃	
men	an·she	𐤀𐤍𐤔𐤉	
renowned	shem	𐤔𐤌	
They came together	vay·yiq·qa·ha·lu	𐤅𐤉𐤒𐤄𐤋𐤅	Numbers 16:3
against	al	𐤏𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
and	ve·al	𐤅𐤏𐤋	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
and told them	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
	a·le·hem	𐤀𐤋𐤄𐤌	
“ [You have taken] too much	rav	𐤓𐤁	
upon yourselves !	la·khem	𐤋𐤊𐤌	
For	kee	𐤊𐤉	

everyone	khal	
congregation	ha·e·dah	
in the entire	kul·lam	
is holy	qe·do·sheem	
is in their midst	u·ve·to·w·kham	
and the LORD	YHVH	
Why	u·mad·du·a	
then do you exalt	tit·nas·se·u	
yourselves above	al	
the assembly	qe·hal	
of the LORD ? ”	YHVH	
heard this	vay·yish·ma	Numbers 16:4
When Moses	mo·sheh	
he fell	vay·yip·pol	
facedown	al	
	pa·naw	
Then he said	vay·dab·ber	Numbers 16:5
to	el	
Korah	qo·rach	
	ve·el	
and all	kal	
his followers	a·da·to	
	le·mor	
“ Tomorrow morning	bo·qer	
will reveal	ve·yo·da	
the LORD	YHVH	
-	et	

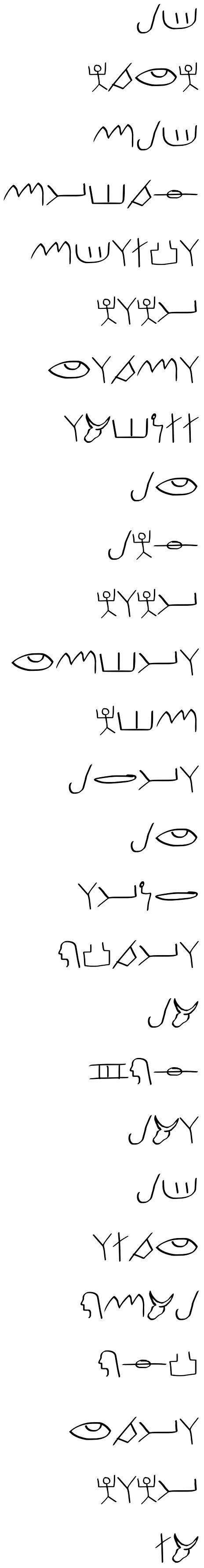

who belongs	a·sher		
to Him	lo		
and	ve·et		
who is holy	haq·qa·do·wosh	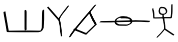	
and He will bring that person near	ve·hiq·reev	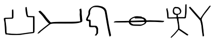	
to Himself	e·law	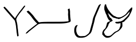	
-	ve·et		
The one	a·sher		
He chooses	yiv·char	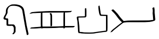	
	bo		
He will bring near	yaq·reev	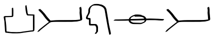	
to Himself	e·law	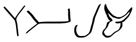	
as follows :	zot		Numbers 16:6
are to do	a·su		
Take	qe·chu	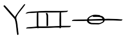	
	la·khem		
censers	mach·to·wt	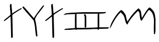	
[You,] Korah	qo·rach	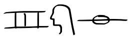	
and all	ve·khal		
your followers	a·da·to	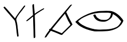	
you are to place	u·te·nu		Numbers 16:7
in them	va·hen		
fire	esh		
-	ve·see·mu	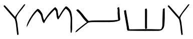	
-	a·le·hen	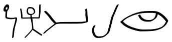	
and incense	qe·to·ret	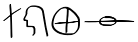	
in the presence	liph·ne		

of the LORD	YHVH	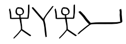	
and tomorrow	ma·char	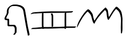	
will be	ve·ha·yah	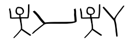	
Then the man	ha·eesh	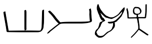	
-	a·sher		
chooses	yiv·char	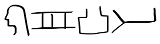	
the LORD	YHVH	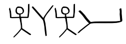	
the one	hu		
who is holy	haq·qa·do·wosh	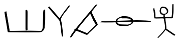	
who have taken too much	rav	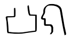	
upon yourselves ! ”	la·khem		
It is you sons	be·ne	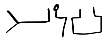	
of Levi	le·vee		
also said	vay·yo·mer		Numbers 16:8
Moses	mo·sheh		
to	el		
Korah	qo·rach	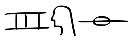	
listen	shim·u		
“ Now	na		
you sons	be·ne	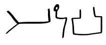	
of Levi !	le·vee		
Is it not enough	ham·at		Numbers 16:9
for	mik·kem		
you that	kee	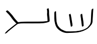	
has separated you	hiv·deel	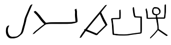	
the God	e·lo·he		
of Israel	yis·ra·el	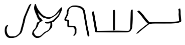	

-	et·khem	אתכם	
from the congregation	me·a·dat	מעדת	
of Israel	yis·ra·el	ישראל	
and brought you near	le·haq·reev	להקריב	
-	et·khem	אתכם	
to Himself	e·law	אליו	
to perform	la·a·vod	לעבד	
-	et	את	
the work	a·vo·dat	עבדת	
tabernacle	mish·kan	משכן	
at the LORD's	YHVH	יהוה	
and to stand	ve·la·a·mod	ולעמד	
before	liph·ne	לפני	
the congregation	ha·e·dah	העדה	
to minister to them ?	le·sha·re·tam	לשרתם	
He has brought you near	vay·yaq·rev	ויקרב	Numbers 16:10
-	o·te·kha	אתך	
-	ve·et	ואת	
[you] and all	kal	כל	
your fellow	a·che·kha	אחיך	
Levites	ve·ne	בני	
	le·vee	לוי	
-	it·takh	אתך	
but you are seeking	u·viq·qash·tem	ובקשתם	
as well	gam	גם	
the priesthood	ke·hun·nah	כהנה	

Therefore	la·khen		Numbers 16:11
it is you	at·tah		
and all	ve·khal		
your followers	a·da·te·kha		
who have conspired	han·no·a·deem	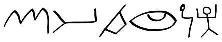	
against	al		
the LORD !	YHVH		
As for Aaron	ve·a·ha·ron		
who	mah	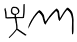	
is he	hu		
that	kee	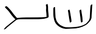	
you should grumble	til·lo·nu		
against him ? ”	a·law	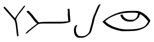	
summoned	vay·yish·lach		Numbers 16:12
Then Moses	mo·sheh	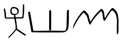	
	liq·ro	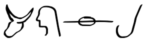	
Dathan	le·da·tan		
and Abiram	ve·la·a·vee·ram	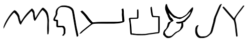	
the sons	be·ne	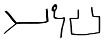	
of Eliab	e·lee·av	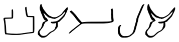	
but they said	vay·yo·me·ru		
“ We will not	lo		
come !	na·a·leh		
Is it not enough	ham·at		Numbers 16:13
that	kee	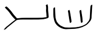	
you have brought us up	he·e·lee·ta·nu	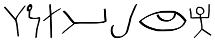	
out of a land	me·e·rets		

flowing	za·vat	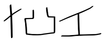	
with milk	cha·lav	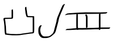	
and honey	u·de·vash		
to kill us	la·ha·mee·te·nu	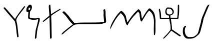	
in the wilderness ?	bam·mid·bar		
	kee	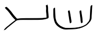	
appoint yourself as ruler	tis·ta·rer		
over us ?	a·le·nu	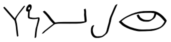	
Must you also	gam		
	his·ta·rer		
Moreover	aph		Numbers 16:14
you have not	lo		
into	el		
a land	e·rets		
flowing	za·vat	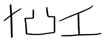	
with milk	cha·lav	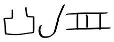	
and honey	u·de·vash		
brought us	ha·vee·o·ta·nu	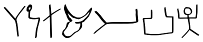	
or given	vat·tit·ten		
us	la·nu		
an inheritance	na·cha·lat	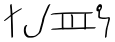	
of fields	sa·deh		
and vineyards	va·kha·rem	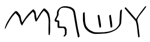	
the eyes	ha·e·ne	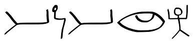	
men ?	ha·a·na·sheem	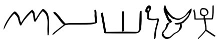	
of these	ha·hem	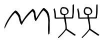	
Will you gouge out	te·naq·qer	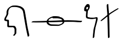	

No, we will not	lo		
come ! ”	na·a·leh		
angry	vay·yi·char	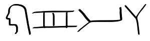	Numbers 16:15
Then Moses	le·mo·sheh		
became very	me·od		
and said	vay·yo·mer		
to	el		
the LORD	YHVH		
“ Do not	al		
regard	te·phen		
	el		
their offering	min·cha·tam	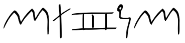	
I have not	lo		
donkey	cha·mo·wr		
one	e·chad	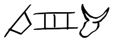	
from them	me·hem	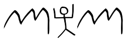	
taken	na·sa·tee		
	ve·lo		
or mistreated	ha·re·o·tee		
-	et		
a single	a·chad	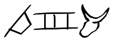	
one of them ”	me·hem		
said	vay·yo·mer		Numbers 16:16
And Moses	mo·sheh	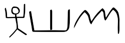	
to	el		
Korah	qo·rach	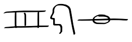	
“ You	at·tah		

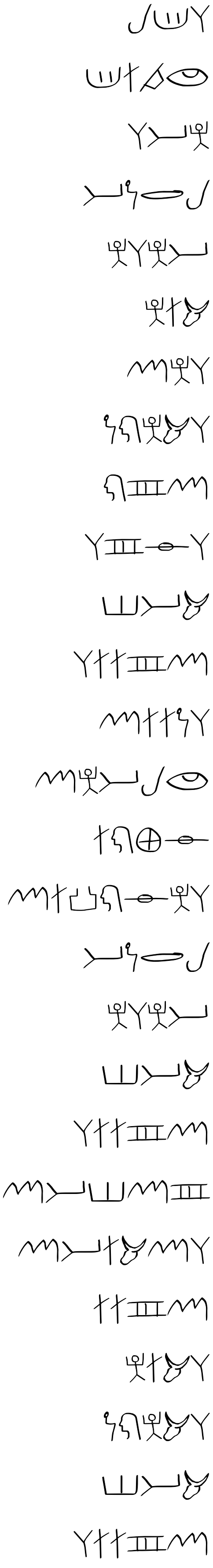

and all	ve·khal	
your followers	a·da·te·kha	
are to appear	he·yu	
before	liph·ne	
the LORD	YHVH	
you	at·tah	
and they	va·hem	
and Aaron	ve·a·ha·ron	
tomorrow —	ma·char	
is to take	u·qe·chu	Numbers 16:17
Each man	eesh	
his censer	mach·ta·to	
place	u·ne·tat·tem	
in it	a·le·hem	
incense	qe·to·ret	
and present	ve·hiq·rav·tem	
before	liph·ne	
the LORD —	YHVH	
-	eesh	
[it]	mach·ta·to	
250	cha·mish·sheem	
	u·ma·ta·yim	
censers	mach·tot	
You	ve·at·tah	
and Aaron	ve·a·ha·ron	
	eesh	
are to present your censers as well ”	mach·ta·to	

took	vay·yiq·chu	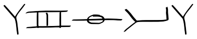	Numbers 16:18
So each man	eesh	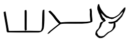	
his censer	mach·ta·to	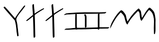	
put	vay·yit·te·nu	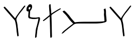	
-	a·le·hem	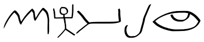	
fire	esh		
-	vay·ya·see·mu	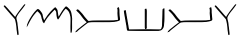	
in it	a·le·hem	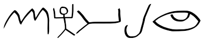	
and incense	qe·to·ret	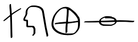	
and stood	vay·ya·am·du		
at the entrance	pe·tach	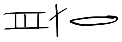	
to the Tent	o·hel		
of Meeting	mo·w·ed		
with Moses	u·mo·sheh		
and Aaron	ve·a·ha·ron		
had gathered	vay·yaq·hel	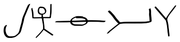	Numbers 16:19
against them	a·le·hem	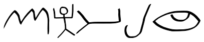	
When Korah	qo·rach	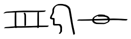	
-	et		
his whole	kal		
assembly	ha·e·dah		
at	el		
the entrance	pe·tach	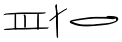	
to the Tent	o·hel		
of Meeting	mo·w·ed		
appeared	vay·ye·ra	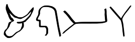	
the glory	khe·vo·wd		

of the LORD	YHVH	
to	el	
the whole	kal	
congregation	ha·e·dah	
said	vay·dab·ber	Numbers 16:20
And the LORD	YHVH	
to	el	
Moses	mo·sheh	
	ve·el	
and Aaron	a·ha·ron	
	le·mor	
“ Separate yourselves	hib·ba·de·lu	Numbers 16:21
from	mit·to·wkh	
congregation	ha·e·dah	
this	haz·zot	
so that I may consume	va·ʾa·khal·lɛh	
them	o·tam	
in an instant ”	ke·ra·ga	
But Moses and Aaron fell	vay·yip·pe·lu	Numbers 16:22
facedown	al	
	pe·ne·hem	
and said	vay·yo·me·ru	
“ O God	el	
the God	e·lo·he	
of the spirits	ha·ru·chot	
of all	le·khal	

flesh	ba·sar		
man	ha·eesh	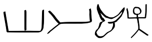	
when one	e·chad	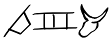	
sins	ye·che·ta	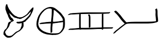	
with	ve·al		
the whole	kal	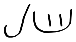	
congregation ? ”	ha·e·dah		
will You be angry	tiq·tsoph		
said	vay·dab·ber		Numbers 16:23
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	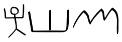	
	le·mor		
“ Tell	dab·ber		Numbers 16:24
	el		
the congregation	ha·e·dah		
	le·mor	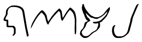	
to move away	he·a·lu		
from	mis·sa·veev		
the dwellings	le·mish·kan	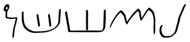	
of Korah	qo·rach	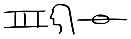	
Dathan	da·tan		
and Abiram ”	va·a·vee·ram	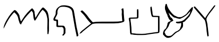	
got up	vay·ya·qam	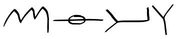	Numbers 16:25
So Moses	mo·sheh		
and went	vay·ye·lekh	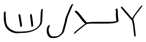	
to	el		

Dathan	da·tan		
and Abiram	va·a·vee·ram	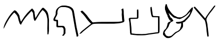	
followed	vay·ye·le·khu	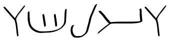	
him	a·cha·raw	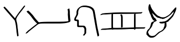	
and the elders	ziq·ne	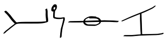	
of Israel	yis·ra·el	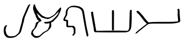	
And he warned	vay·dab·ber	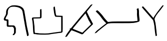	Numbers 16:26
	el		
the congregation	ha·e·dah		
	le·mor		
“ Move away	su·ru		
now	na		
from	me·al		
the tents	a·ho·le	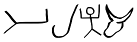	
men	ha·a·na·sheem	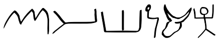	
wicked	ha·re·sha·eem		
of these	ha·el·leh		
Do not	ve·al		
touch	tig·ge·u		
anything	be·khal		
that belongs	a·sher		
to them	la·hem		
or	pen		
you will be swept away	tis·sa·phu	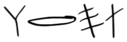	
because of all	be·khal		
their sins ”	chat·to·tam		
So they moved away	vay·ye·a·lu		Numbers 16:27

from	me·al		
the dwellings	mish·kan	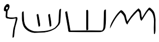	
of Korah	qo·rεch	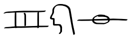	
Dathan	da·tan		
and Abiram	va·a·vee·ram	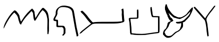	
Meanwhile	mis·sa·veev		
Dathan	ve·da·tan		
and Abiram	va·a·vee·ram	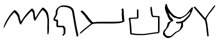	
had come out	ya·tse·u		
and stood	nits·tsa·veem	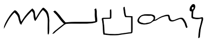	
at the entrances	pe·tach	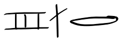	
to their tents	a·ho·le·hem	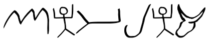	
with their wives	u·ne·she·hem	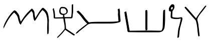	
and children	u·ve·ne·hem	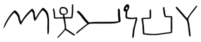	
and infants	ve·tap·pam		
said	vay·yo·mer		Numbers 16:28
Then Moses	mo·sheh		
“ This is how	be·zot		
you will know	te·de·un		
that	kee	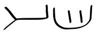	
the LORD	YHVH		
has sent me	she·la·cha·nee	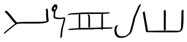	
to do	la·a·so·wt		
-	et		
all	kal	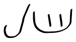	
things	ham·ma·a·seem		
these	ha·el·leh		

for	kee	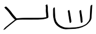	
it was not	lo		
my own doing :	mil·lib·bee	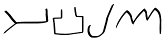	
If	im		Numbers 16:29
a natural death	ke·mo·wt		
-	kal	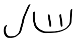	
-	ha·a·dam		
men die	ye·mu·tun		
these	el·leh	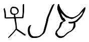	
the fate	u·phe·qud·dat	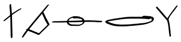	
of all	kal		
men	ha·a·dam		
or if they suffer	yip·pa·qed	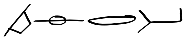	
	a·le·hem	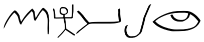	
has not	lo		
then the LORD	YHVH		
sent me	she·la·cha·nee	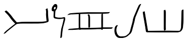	
But if	ve·im		Numbers 16:30
something unprecedented	be·ree·ah	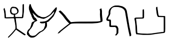	
brings about	yiv·ra		
the LORD	YHVH		
opens	u·pha·tse·tah		
and the earth	ha·a·da·mah		
-	et		
its mouth	pee·ha	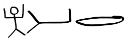	
and swallows	u·va·le·ah		
them	o·tam		

and	ve·et		
all	kal		
that	a·sher		
belongs to them	la·hem		
so that they go down	ve·ya·re·du		
alive	chay·yeem	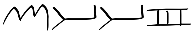	
into Sheol	she·o·lah		
then you will know	vee·da·tem		
that	kee	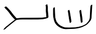	
have treated	ni·a·tsu		
men	ha·a·na·sheem	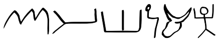	
these	ha·el·leh		
-	et		
the LORD {with contempt} ”	YHVH		
-	vay·hee	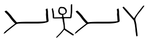	Numbers 16:31
As soon as [Moses] had finished	ke·khal·lo·to	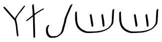	
saying	le·dab·ber		
-	et		
all	kal	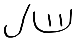	
	had·de·va·reem	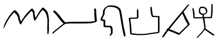	
this	ha·el·leh		
split open	vat·tib·ba·qa	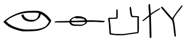	
the ground	ha·a·da·mah		
-	a·sher		
beneath them	tach·te·hem	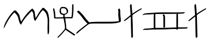	
opened	vat·tiph·tach		Numbers 16:32

and the earth	ha·a·rets		
-	et		
its mouth	pee·ha	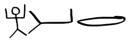	
and swallowed	vat·tiv·la	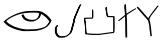	
them	o·tam		
and	ve·et		
their households —	bat·te·hem	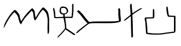	
-	ve·et		
all	kal	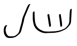	
men	ha·a·dam		
-	a·sher		
Korah’s	le·qo·rach	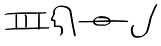	
-	ve·et		
and all	kal	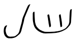	
their possessions	ha·ra·khush		
went down	vay·ye·re·du		Numbers 16:33
They	hem	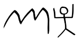	
with all	ve·khal		
they owned	a·sher		
	la·hem	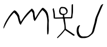	
alive	chay·yeem	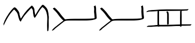	
into Sheol	she·o·lah		
closed	vat·te·khas		
over them	a·le·hem	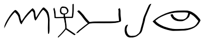	
The earth	ha·a·rets		
and they vanished	vay·yo·ve·du		
from	mit·to·wkh		

the assembly	haq·qa·hal	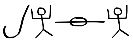	
all	ve·khal		Numbers 16:34
the people of Israel	yis·ra·el	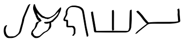	
who [were]	a·sher	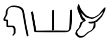	
around them	se·vee·vo·te·hem		
fled	na·su		
At their cries	le·qo·lam	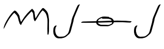	
-	kee	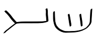	
saying	a·me·ru		
may	pen	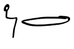	
swallow us too ! ”	tiv·la·e·nu		
“ The earth	ha·a·rets		
And fire	ve·esh		Numbers 16:35
came forth	ya·tse·ah		
-	me·et		
from the LORD	YHVH	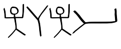	
and consumed	vat·to·khal		
-	et		
the 250	ha·cha·mish·sheem	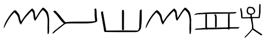	
	u·ma·ta·yim		
men	eesh	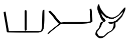	
who were offering	maq·ree·ve	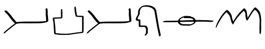	
the incense	haq·qe·to·ret		
said	vay·dab·ber	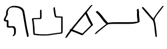	Numbers 16:36
Then the LORD	YHVH	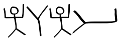	
to	el		
Moses	mo·sheh		

	le·mor	𐤋𐤀𐤌𐤓	
“ Tell	e·mor	𐤀𐤌𐤓	Numbers 16:37
	el	𐤀𐤋	
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
son	ben	𐤁𐤍	
of Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
to remove	ve·ya·rem	𐤅𐤉𐤓𐤌	
-	et	𐤀𐤕	
the censers	ham·mach·tot	𐤄𐤌𐤇𐤕𐤕	
from	mib·ben	𐤌𐤁𐤉𐤍	
the flames	has·se·re·phah	𐤄𐤔𐤓𐤐𐤄	
and	ve·et	𐤅𐤀𐤕	
the coals	ha·esh	𐤄𐤀𐤔	
to scatter	ze·reh	𐤆𐤓𐤄	
far away	ha·le·ah	𐤄𐤋𐤀𐤄	
because	kee	𐤊𐤉	
[the censers] are holy	qa·de·shu	𐤒𐤃𐤔𐤅	
-	et	𐤀𐤕	Numbers 16:38
As for the censers	mach·to·wt	𐤌𐤇𐤕𐤅𐤕	
who sinned	ha·chat·ta·eem	𐤄𐤇𐤈𐤀𐤉𐤌	
of those	ha·el·leh	𐤄𐤀𐤋𐤄	
at the cost of their own lives	be·naph·sho·tam	𐤁𐤍𐤐𐤔𐤕𐤌	
	ve·a·su	𐤅𐤏𐤔𐤅	
	o·tam	𐤀𐤕𐤌	
hammer them into	riq·qu·e	𐤓𐤒𐤏𐤉	
sheets	pha·cheem	𐤐𐤇𐤉𐤌	

to overlay	tsip·pui		
the altar	lam·miz·be·ach		
for	kee	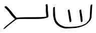	
these were presented	hiq·ree·vum	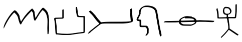	
before	liph·ne		
the LORD	YHVH		
and so have become holy	vay·yiq·da·shu	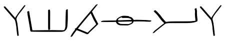	
They will serve as	ve·yih·yu		
a sign	le·o·wt		
to the Israelites	liv·ne		
”	yis·ra·el	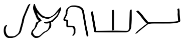	
took	vay·yiq·qach	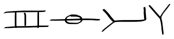	Numbers 16:39
So Eleazar	el·a·zar		
the priest	hak·ko·hen		
-	et		
censers	mach·to·wt	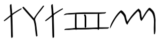	
the bronze	han·ne·cho·shet	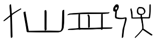	
-	a·sher		
brought	hiq·ree·vu	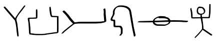	
by those who had been burned up	has·se·ru·pheem		
and he had them hammered out	vay·raq·qe·um	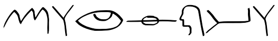	
to overlay	tsip·pui	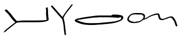	
the altar	lam·miz·be·ach		
This was to be a reminder	zik·ka·ro·wn		Numbers 16:40
to the Israelites	liv·ne		
	yis·ra·el	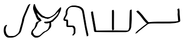	

that	le·ma·an	
just as	a·sher	
no	lo	
should approach	yiq·rav	
	eesh	
outsider	zar	
who	a·sher	
not	lo	
a descendant	miz·ze·ra	
of Aaron	a·ha·ron	
is	hu	
to offer	le·haq·teer	
incense	qe·to·ret	
before	liph·ne	
the LORD	YHVH	
	ve·lo	
lest he become	yih·yeh	
like Korah	khe·qo·rach	
and his followers	ve·kha·a·da·to	
-	ka·a·sher	
commanded him	dib·ber	
the LORD	YHVH	
through	be·yad	
Moses	mo·sheh	
	lo	
grumbled	vay·yil·lo·nu	Numbers 16:41
the whole	kal	

congregation	a·dat		
	be·ne	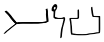	
of Israel	yis·ra·el	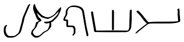	
The next day	mim·ma·cho·rat		
against	al		
Moses	mo·sheh	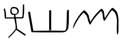	
	ve·al		
and Aaron	a·ha·ron	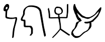	
saying	le·mor	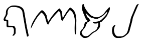	
“ You	at·tem		
have killed	ha·mit·tem		
-	et		
people ! ”	am		
the LORD’s	YHVH		
But	vay·hee	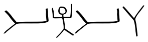	Numbers 16:42
gathered	be·hiq·qa·hel	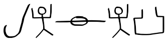	
when the congregation	ha·e·dah		
against them	al		
Moses	mo·sheh		
	ve·al		
and Aaron	a·ha·ron	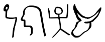	
turned	vay·yiph·nu	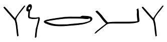	
toward	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
	ve·hin·neh		
covered it	khis·sa·hu		

and suddenly the cloud	he·a·nan		
appeared	vay·ye·ra	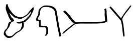	
and the glory	ke·vo·wd		
of the LORD	YHVH		
went	vay·ya·vo	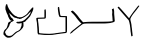	Numbers 16:43
Then Moses	mo·sheh	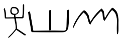	
and Aaron	ve·a·ha·ron		
to	el		
the front	pe·ne	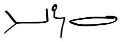	
of the Tent	o·hel		
of Meeting	mo·w·ed		
said	vay·dab·ber		Numbers 16:44
and the LORD	YHVH		
to	el		
Moses	mo·sheh	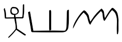	
	le·mor	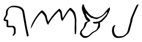	
“ Get away	he·rom·mu	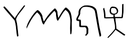	Numbers 16:45
from	mit·to·wkh		
congregation	ha·e·dah		
this	haz·zot		
so that I may consume	va·a·khal·leh		
them	o·tam		
in an instant ”	ke·ra·ga		
And [Moses and Aaron] fell	vay·yip·pe·lu	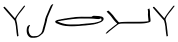	
facedown	al		
	pe·ne·hem	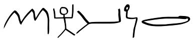	

Numbers 16:46

said	vay·yo·mer
Moses	mo·sheh
to	el
Aaron	a·ha·ron
“ Take	qach
-	et
your censer	ham·mach·tah
place	ve·ten
from	a·le·ha
fire	esh
in it	me·al
the altar	ham·miz·be·ach
	ve·seem
and add incense	qe·to·ret
Go	ve·ho·w·lekh
quickly	me·he·rah
to	el
the congregation	ha·e·dah
and make atonement	ve·khap·per
for them	a·le·hem
because	kee
has come	ya·tsa
wrath	haq·qe·tseph
out from	mil·liph·ne
the LORD	YHVH
has begun ”	he·chel
the plague	han·na·geph

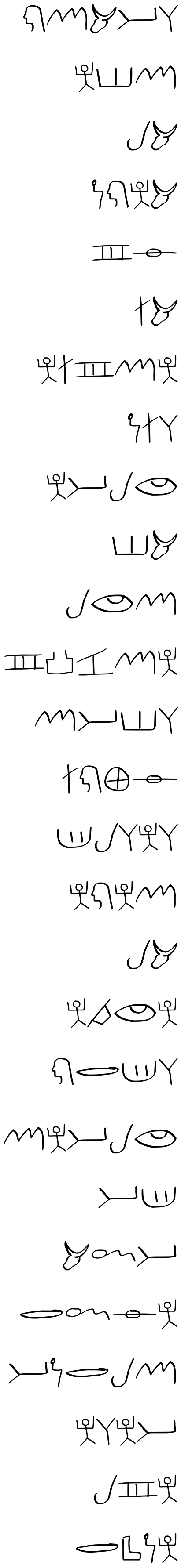

took [the censer]	vay·yiq·qach	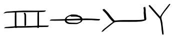	Numbers 16:47
So Aaron	a·ha·ron	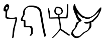	
as	ka·a·sher		
had ordered	dib·ber		
Moses	mo·sheh	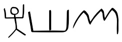	
and ran	vay·ya·rats		
into	el		
the midst	tokh		
of the assembly	haq·qa·hal	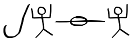	
	ve·hin·neh		
had begun	he·chel	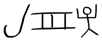	
And seeing that the plague	han·ne·geph	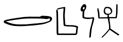	
among the people	ba·am		
	vay·yit·ten	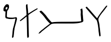	
-	et		
he offered the incense	haq·qe·to·ret	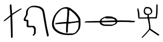	
and made atonement	vay·khap·per		
for	al		
the people	ha·am		
He stood	vay·ya·a·mod		Numbers 16:48
between	ben	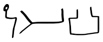	
and the dead	ham·me·teem		
	u·ven	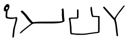	
the living	ha·chay·yeem	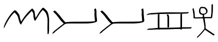	
was halted	vat·te·a·tsar		
and the plague	ham·mag·ge·phah		

-	vay·yih·yu		Numbers 16:49
But those who died	ham·me·teem		
from the plague	bam·mag·ge·phah		
numbered 14,700	ar·ba·ah		
	a·sar		
	e·leph		
	u·she·va		
	me·o·wt		
in addition to	mil·le·vad		
those who had died	ham·me·teem		
on	al		
account	de·var		
of Korah	qo·rach		
returned	vay·ya·shav		Numbers 16:50
Then Aaron	a·ha·ron		
to	el		
Moses	mo·sheh		
at	el		
the entrance	pe·tach		
to the Tent	o·hel		
of Meeting	mo·w·ed		
since the plague	ve·ham·mag·ge·phah		
had been halted	ne·e·tsa·rah		
said to	vay·dab·ber		Numbers 17:1
And the LORD	YHVH		
	el		
Moses	mo·sheh		

	le·mor	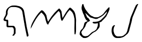	
“ Speak	dab·ber	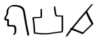	Numbers 17:2
to	el	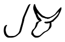	
the Israelites	be·ne	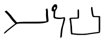	
	yis·ra·el	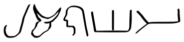	
and take	ve·qach	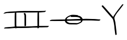	
from them	me·it·tam	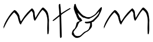	
[one]	mat·teh	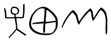	
	mat·teh	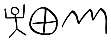	
	le·vet	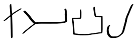	
-	av	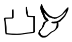	
-	me·et	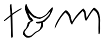	
of each	kal	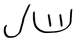	
from the leader	ne·see·e·hem	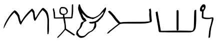	
	le·vet	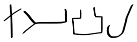	
tribe	a·vo·tam	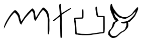	
twelve	she·nem	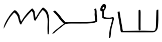	
	a·sar	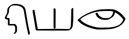	
staffs	mat·to·wt	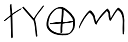	
each	eesh	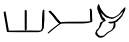	
-	et	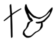	
man’s name	she·mo	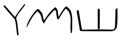	
Write	tikh·tov	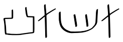	
on	al	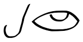	
his staff	mat·te·hu	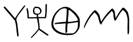	
and	ve·et	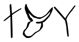	Numbers 17:3
name	shem	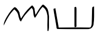	

Aaron's	a·ha·ron	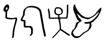	
write	tikh·tov		
on	al		
the staff	mat·teh		
of Levi	le·vee		
because	kee	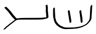	
staff	mat·teh		
there must be one	e·chad	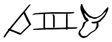	
for the head	le·rosh		
	bet	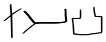	
of each tribe	a·vo·w·tam		
Place [the staffs]	ve·hin·nach·tam	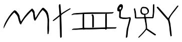	Numbers 17:4
in the Tent	be·o·hel		
of Meeting	mo·w·ed		
in front of	liph·ne		
the Testimony	ha·e·dut		
where	a·sher		
I meet	iw·va·ed		
with you	la·khem		
	sham·mah		
-	ve·ha·yah	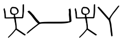	Numbers 17:5
belonging to the man	ha·eesh	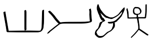	
-	a·sher		
I choose	ev·char	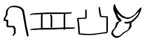	
	bo		
The staff	mat·te·hu		
will sprout	yiph·rach		

and I will rid	va·ha·shik·ko·tee	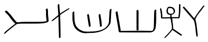	
Myself	me·a·lay	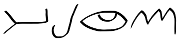	
-	et	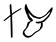	
of the constant grumbling	te·lun·no·wt	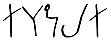	
	be·ne	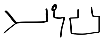	
of the Israelites	yis·ra·el	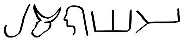	
-	a·sher	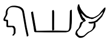	
-	hem	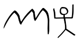	
-	mal·lee·nim	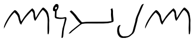	
against you ”	a·le·khem	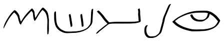	
spoke	vay·dab·ber	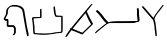	Numbers 17:6
So Moses	mo·sheh	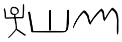	
to	el	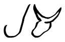	
the Israelites	be·ne	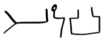	
	yis·ra·el	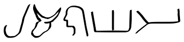	
gave him	vay·yit·te·nu	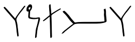	
	e·law	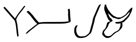	
and each	kal	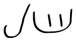	
of their leaders	ne·see·e·hem	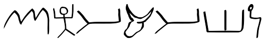	
staff —	mat·teh	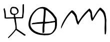	
	le·na·see	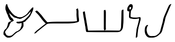	
a	e·chad	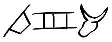	
one	mat·teh	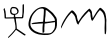	
of the leaders	le·na·see	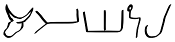	
for each	e·chad	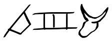	
	le·vet	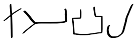	
of their tribes	a·vo·tam	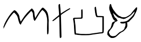	

twelve	she·nem	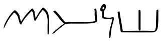	
	a·sar		
staffs in all	mat·to·wt	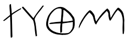	
staff	u·mat·teh		
And Aaron’s	a·ha·ron	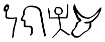	
was among	be·to·wkh		
[them]	mat·to·w·tam		
placed	vay·yan·nach	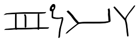	Numbers 17:7
Then Moses	mo·sheh		
-	et		
the staffs	ham·mat·tot		
before	liph·ne		
the LORD	YHVH		
in the Tent	be·o·hel		
of the Testimony	ha·e·dut		
-	vay·hee	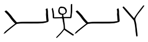	Numbers 17:8
The next day	mim·ma·cho·rat		
entered	vay·ya·vo	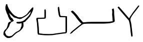	
Moses	mo·sheh		
	el		
the Tent	o·hel		
of the Testimony	ha·e·dut		
and saw	ve·hin·neh		
had sprouted	pa·rach		
staff	mat·teh		
that Aaron’s	a·ha·ron	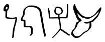	
representing the house	le·vet	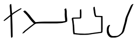	

of Levi	le·vee	
put forth	vay·yo·tse	
buds	phe·rach	
blossomed	vay·ya·tsets	
	tseets	
and produced	vay·yig·mol	
almonds	she·qe·deem	
brought out	vay·yo·tse	Numbers 17:9
Then Moses	mo·sheh	
-	et	
all	kal	
the staffs	ham·mat·tot	
presence	mil·liph·ne	
from the LORD’s	YHVH	
to	el	
all	kal	
the Israelites	be·ne	
	yis·ra·el	
They saw them	vay·yir·u	
took	vay·yiq·chu	
and each man	eesh	
his own staff	mat·te·hu	
said	vay·yo·mer	Numbers 17:10
The LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Put	ha·shev	

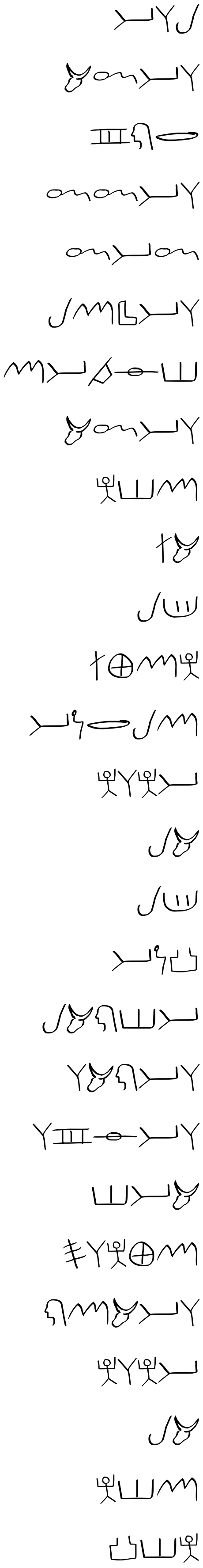

-	et	את	
staff	mat·teh	מטה	
Aaron’s	a·ha·ron	אהרן	
{back} in front of	liph·ne	לפני	
the Testimony	ha·e·dut	העדות	
to be kept	le·mish·me·ret	למשמרת	
as a sign	le·o·wt	לאות	
for the rebellious	liv·ne	לבני	
	me·ree	מרי	
so that you may put an end	u·te·khal	ותכל	
to their grumbling	te·lun·no·tam	תלונתם	
against Me	me·a·lay	מעלי	
lest	ve·lo	ולא	
they die ”	ya·mu·tu	ימתו	
did	vay·ya·as	ויעש	Numbers 17:11
So Moses	mo·sheh	משה	
as	ka·a·sher	כאשר	
had commanded him	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	o·to	אתו	
-	ken	כן	
	a·sah	עשה ס	
declared	vay·yo·me·ru	ויאמרו	Numbers 17:12
Then the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
to	el	אל	
Moses	mo·sheh	משה	

	le·mor		
“ Look	hen		
we are perishing !	ga·va·nu		
We are lost	a·vad·nu		
we are all	kul·la·nu	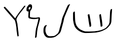	
lost !	a·vad·nu		
Anyone	kol	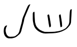	Numbers 17:13
who comes near	haq·qa·rev	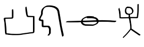	
	haq·qa·rev	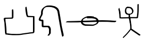	
	el		
the tabernacle	mish·kan	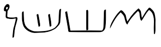	
of the LORD	YHVH	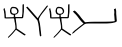	
will die	ya·mut		
	ha·im		
Are we all	tam·nu		
going to perish ? ”	lig·wo·a		
said	vay·yo·mer		Numbers 18:1
So the LORD	YHVH	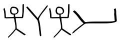	
to	el		
Aaron	a·ha·ron		
“ You	at·tah		
and your sons	u·va·ne·kha	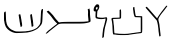	
house	u·vet	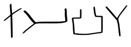	
and your father’s	a·vee·kha	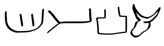	
	it·takh	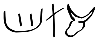	
must bear	tis·u		
-	et		

the iniquity [involving]	a·won		
the sanctuary	ham·miq·dash	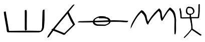	
And you	ve·at·tah		
and your sons	u·va·ne·kha	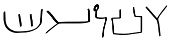	
[alone]	it·takh	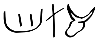	
must bear	tis·u		
-	et		
the iniquity [involving]	a·won		
your priesthood	ke·hun·nat·khem		
also	ve·gam		Numbers 18:2
	et		
your brothers	a·che·kha	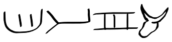	
from the tribe	mat·teh		
of Levi	le·vee		
the tribe	she·vet		
of your father	a·vee·kha	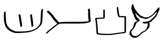	
But bring	haq·rev	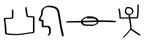	
with you	it·takh		
that they may join	ve·yil·la·wu	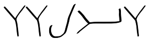	
you	a·le·kha	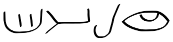	
and assist	vee·sha·re·tu·kha	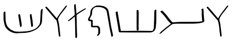	
you	ve·at·tah		
and your sons	u·va·ne·kha	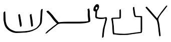	
	it·takh	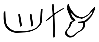	
before	liph·ne		
the Tent	o·hel		
of the Testimony	ha·e·dut		

And they shall attend	ve·sha·me·ru		Numbers 18:3
to your duties	mish·mar·te·kha		
and to all the duties	u·mish·me·ret		
	kal		
of the Tent	ha·o·hel		
	akh		
but	el		
to the furnishings	ke·le	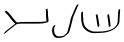	
of the sanctuary	haq·qo·desh	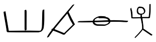	
or	ve·el		
the altar	ham·miz·be·ach	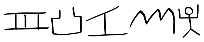	
they must not	lo		
come near	yiq·ra·vu	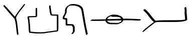	
or	ve·lo		
will die	ya·mu·tu		
both	gam		
they	hem	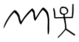	
and	gam		
you	at·tem		
They are to join	ve·nil·wu	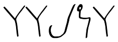	Numbers 18:4
you	a·le·kha	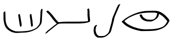	
and attend	ve·sha·me·ru		
	et		
to the duties	mish·me·ret	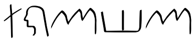	
of the Tent	o·hel		
of Meeting	mo·w·ed		
doing all	le·khol		

the work	a·vo·dat	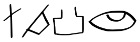	
at the Tent	ha·o·hel	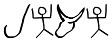	
outsider	ve·zar	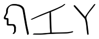	
but no	lo	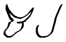	
may come near	yiq·rav	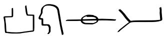	
you	a·le·khem	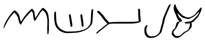	
And you shall attend	u·she·mar·tem	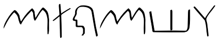	Numbers 18:5
	et	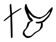	
to the duties	mish·me·ret	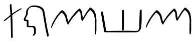	
of the sanctuary	haq·qo·desh	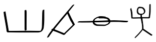	
[and]	ve·et	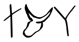	
	mish·me·ret	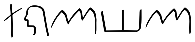	
of the altar	ham·miz·be·ach	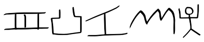	
may not	ve·lo	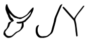	
fall	yih·yeh	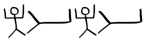	
again	o·wd	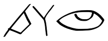	
so that wrath	qe·tseph	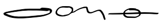	
on	al	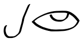	
the Israelites	be·ne	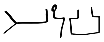	
	yis·ra·el	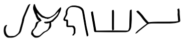	
I Myself	va·a·nee	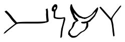	Numbers 18:6
Behold	hin·neh	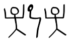	
have selected	la·qach·tee	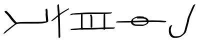	
-	et	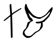	
your fellow	a·che·khem	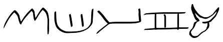	
Levites	hal·vee·yim	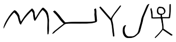	
from	mit·to·wkh	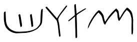	

the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to you	la·khem	𐤋𐤊𐤌	
as a gift	mat·ta·nah	𐤌𐤕𐤍𐤄	
dedicated	ne·tu·neem	𐤍𐤕𐤍𐤉𐤌	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
to perform	la·a·vod	𐤋𐤏𐤁𐤃	
	et	𐤀𐤕	
the service	a·vo·dat	𐤏𐤁𐤃𐤕	
for the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
But only you	ve·at·tah	𐤅𐤀𐤕𐤄	Numbers 18:7
and your sons	u·va·ne·kha	𐤅𐤁𐤍𐤉𐤊	
	it·te·kha	𐤀𐤕𐤊	
shall attend	tish·me·ru	𐤕𐤔𐤌𐤓𐤅	
-	et	𐤀𐤕	
to your priesthood	ke·hun·nat·khem	𐤊𐤄𐤍𐤕𐤊𐤌	
for everything	le·khal	𐤋𐤊𐤋	
concerning	de·var	𐤃𐤁𐤓	
the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
and what is inside	u·le·mib·bet	𐤅𐤋𐤌𐤁𐤉𐤕	
the veil	lap·pa·ro·khet	𐤋𐤐𐤓𐤊𐤕	
and you are to perform that service	va·a·vad·tem	𐤅𐤏𐤁𐤃𐤕𐤌	
you the work	a·vo·dat	𐤏𐤁𐤃𐤕	
as a gift	mat·ta·nah	𐤌𐤕𐤍𐤄	
I am giving	et·ten	𐤀𐤕𐤍	
-	et	𐤀𐤕	

of the priesthood	ke·hun·nat·khem	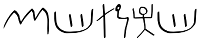	
but any outsider	ve·haz·zar	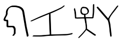	
who comes near [the sanctuary]	haq·qa·rev	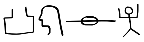	
must be put to death ”	yu·mat	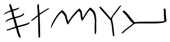	
said	vay·dab·ber	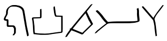	Numbers 18:8
Then the LORD	YHVH	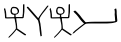	
to	el	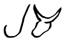	
Aaron	a·ha·ron	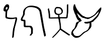	
I	va·a·nee	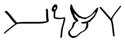	
“ Behold	hin·neh	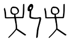	
have put	na·tat·tee	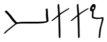	
you	le·kha	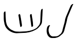	
-	et	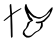	
in charge	mish·me·ret	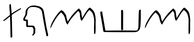	
of My offerings	te·ru·mo·tay	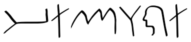	
As for all	le·khal	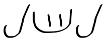	
the sacred offerings	qa·de·she	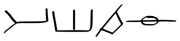	
	ve·ne	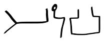	
of the Israelites	yis·ra·el	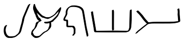	
to you	le·kha	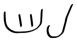	
I have given them	ne·tat·teem	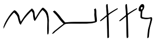	
as a portion	le·ma·she·chah	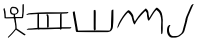	
and your sons	u·le·va·ne·kha	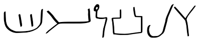	
statute	le·chaq	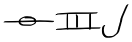	
and a permanent	o·w·lam	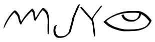	
-	zeh	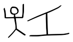	Numbers 18:9
will be	yih·yeh	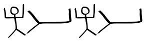	

yours	le·kha	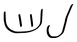	
the most holy offerings	miq·qo·desh	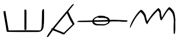	
	haq·qo·da·sheem		
A portion of	min		
[reserved] from the fire	ha·esh		
From all	kal		
the offerings	qa·re·ba·nam	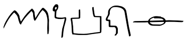	
	le·khal		
whether grain offerings	min·cha·tam	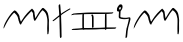	
	u·le·khal	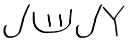	
or sin offerings	chat·ta·tam		
	u·le·khal	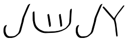	
or guilt offerings	a·sha·mam		
-	a·sher		
they render	ya·shee·vu	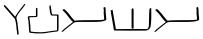	
to Me	lee	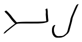	
as most holy [offerings]	qo·desh	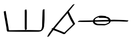	
	qa·da·sheem	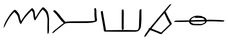	
to you	le·kha	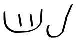	
[that part] belongs	hu		
and your sons	u·le·va·ne·kha	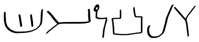	
as a most holy [offering]	be·qo·desh	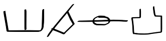	Numbers 18:10
	haq·qo·da·sheem		
You are to eat it	to·kha·len·nu		
[and] every	kal		
male	za·khar	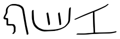	

may eat	yo·khal	𐤉𐤀𐤊𐤋	
it	o·to	𐤀𐤕𐤅	
as holy	qo·desh	𐤒𐤃𐤔	
You shall regard it	yih·yeh	𐤉𐤄𐤉𐤄	
-	lakh	𐤋𐤊	
And this	ve·zeh	𐤅𐤆𐤄	Numbers 18:11
is yours as well :	le·kha	𐤋𐤊	
the offering	te·ru·mat	𐤕𐤓𐤅𐤌𐤕	
of their gifts	mat·ta·nam	𐤌𐤕𐤍𐤌	
along with all	le·khal	𐤋𐤊𐤋	
the wave offerings	te·nu·phot	𐤕𐤍𐤅𐤐𐤕	
	be·ne	𐤁𐤍𐤉	
of the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to you	le·kha	𐤋𐤊	
I have given this	ne·tat·teem	𐤍𐤕𐤕𐤉𐤌	
and your sons	u·le·va·ne·kha	𐤅𐤋𐤁𐤍𐤉𐤊	
and daughters	ve·liv·no·te·kha	𐤅𐤋𐤁𐤍𐤕𐤉𐤊	
	it·te·kha	𐤀𐤕𐤊	
statute	le·chaq	𐤋𐤇𐤒	
as a permanent	o·w·lam	𐤏𐤅𐤋𐤌	
Every	kal	𐤊𐤋	
ceremonially clean person	ta·ho·wr	𐤈𐤄𐤅𐤓	
in your household	be·ve·te·kha	𐤁𐤁𐤉𐤕𐤊	
may eat it	yo·khal	𐤉𐤀𐤊𐤋	
-	o·to	𐤀𐤕𐤅	
all	kol	𐤊𐤋	Numbers 18:12
the freshest	che·lev	𐤇𐤋𐤁	

olive oil	yits·har		
and all	ve·khal		
the finest	che·lev	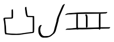	
new wine	tee·ro·wosh		
and grain	ve·da·gan		
as their firstfruits	re·shee·tam	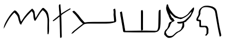	
that	a·sher		
I give you	yit·te·nu	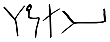	
to the LORD	la·YHVH	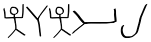	
	le·kha	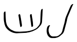	
the Israelites give	ne·tat·teem	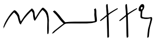	
The firstfruits	bik·ku·re		Numbers 18:13
of everything	kal		
-	a·sher		
in their land	be·ar·tsam		
that	a·sher		
they bring	ya·vee·u	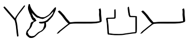	
to the LORD	la·YHVH	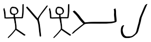	
to you	le·kha	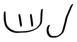	
will belong	yih·yeh	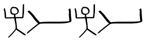	
Every	kal		
ceremonially clean person	ta·ho·wr		
in your household	be·ve·te·kha	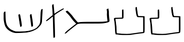	
may eat them	yo·kha·len·nu		
Every	kal	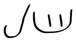	Numbers 18:14
devoted thing	che·rem	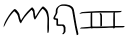	
in Israel	be·yis·ra·el		

	le·kha	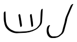	
belongs to you	yih·yeh	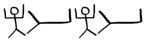	
of every	kal		Numbers 18:15
The firstborn	pe·ter		
	re·chem	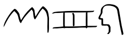	
	le·khal		
womb	ba·sar		
whether	a·sher		
that is offered	yaq·ree·vu	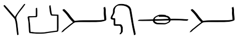	
to the LORD	la·YHVH	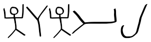	
man	ba·a·dam		
or beast	u·vab·be·he·mah		
belongs	yih·yeh	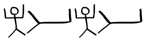	
to you	lakh	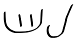	
But	akh		
you must surely redeem	pa·doh		
	tiph·deh	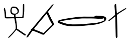	
-	et		
every firstborn	be·kho·wr		
son	ha·a·dam		
-	ve·et		
every firstborn male	be·kho·wr		
animals	hab·be·he·mah		
of unclean	hat·te·me·ah		
[and]	tiph·deh		
You are to pay the redemption price	u·phe·du·yaw		Numbers 18:16

for a month-old male	mib·ben	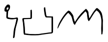	
	cho·desh	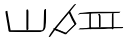	
	tiph·deh	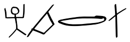	
according to your valuation :	be·er·ke·kha	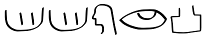	
of silver	ke·seph		
five	cha·me·shet		
shekels	she·qa·leem	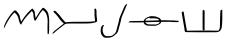	
shekel	be·she·qel	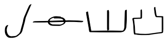	
according to the sanctuary	haq·qo·desh	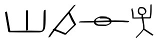	
is twenty	es·reem	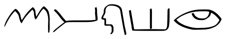	
gerahs	ge·rah	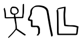	
which	hu		
But	akh		Numbers 18:17
the firstborn	be·kho·wr		
of an ox	sho·wr		
or	o		
	ve·kho·wr		
a sheep	ke·sev		
	o		
	ve·kho·wr		
a goat	ez		
you must not	lo		
redeem	tiph·deh	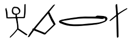	
are holy	qo·desh	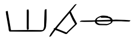	
they	hem	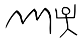	
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their blood	da·mam	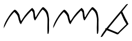	
You are to sprinkle	tiz·roq	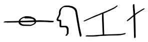	
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the altar	ham·miz·be·ach	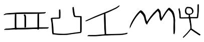	
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their fat	chel·bam	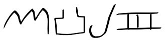	
and burn	taq·teer	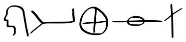	
as an offering made by fire	ish·sheh		
aroma	le·re·ach	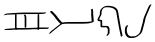	
a pleasing	nee·cho·ach	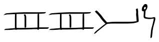	
to the LORD	la·YHVH	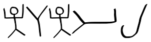	
And their meat	u·ve·sa·ram		Numbers 18:18
belongs	yih·yeh	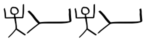	
to you	lakh	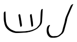	
just as the breast	ka·cha·zeh	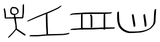	
of the wave offering	hat·te·nu·phah		
thigh	u·khe·sho·wq	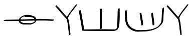	
and right	hay·ya·meen		
to you	le·kha	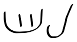	
belong	yih·yeh	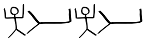	
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offerings	te·ru·mot		
the holy	haq·qo·da·sheem		
that	a·sher		
present	ya·ree·mu	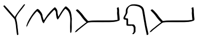	
	ve·ne	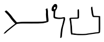	
the Israelites	yis·ra·el	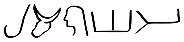	

to the LORD	la·YHVH	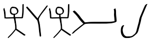	
I give	na·tat·tee	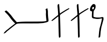	
to you	le·kha	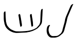	
and to your sons	u·le·va·ne·kha	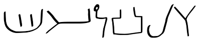	
and daughters	ve·liv·no·te·kha	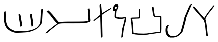	
	it·te·kha	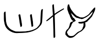	
statute	le·chaq	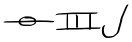	
as a permanent	o·w·lam	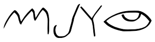	
covenant	be·reet	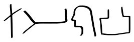	
of salt	me·lach	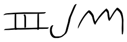	
is a permanent	o·w·lam	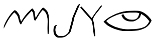	
It	hee	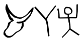	
before	liph·ne	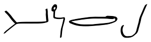	
the LORD	YHVH	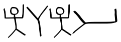	
for you	le·kha	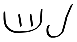	
and your offspring	u·le·zar·a·kha	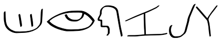	
”	it·takh	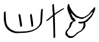	
said	vay·yo·mer	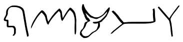	Numbers 18:20
Then the LORD	YHVH	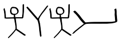	
	el	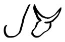	
to Aaron	a·ha·ron	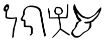	
in their land	be·ar·tsam	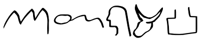	
“ You will have no	lo	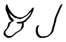	
inheritance	tin·chal	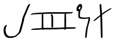	
any portion	ve·che·leq	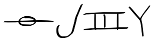	
nor	lo	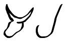	
will you have	yih·yeh	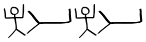	

	le·kha	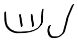	
among them	be·to·w·kham	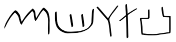	
I	a·nee	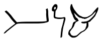	
am your portion	chel·qe·kha	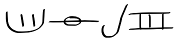	
and your inheritance	ve·na·cha·la·te·kha	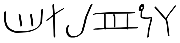	
among	be·to·wkh		
the Israelites	be·ne	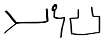	
	yis·ra·el		
to the Levites	ve·liv·ne	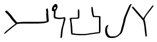	Numbers 18:21
	le·vee		
Behold	hin·neh		
I have given	na·tat·tee		
all	kal	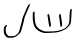	
the tithes	ma·a·ser		
in Israel	be·yis·ra·el		
as an inheritance	le·na·cha·lah	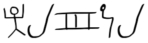	
in return for	che·leph	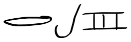	
the work	a·vo·da·tam	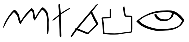	
-	a·sher		
they	hem	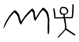	
do	o·ve·deem		
-	et		
the service	a·vo·dat	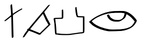	
of the Tent	o·hel		
of Meeting	mo·w·ed		
No	ve·lo		Numbers 18:22
near	yiq·re·vu	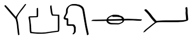	

longer	o·wd		
may the Israelites	be·ne	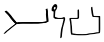	
	yis·ra·el	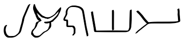	
come	el		
to the Tent	o·hel		
of Meeting	mo·w·ed		
or they will incur	la·set		
guilt	chet	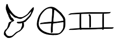	
and die	la·mut		
are to perform	ve·a·vad		Numbers 18:23
The Levites	hal·le·vee		
	hu		
-	et		
the work	a·vo·dat		
of the Tent	o·hel		
of Meeting	mo·w·ed		
and they	ve·hem	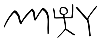	
must bear	yis·u		
their iniquity	a·wo·nam		
statute	chuq·qat	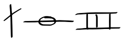	
This is a permanent	o·w·lam		
for the generations to come	le·do·ro·te·khem	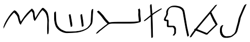	
among	u·ve·to·wkh		
the Israelites	be·ne	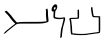	
	yis·ra·el	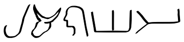	
The Levites will not	lo		
receive an inheritance	yin·cha·lu	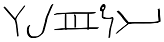	

	na·cha·lah	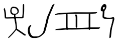	
For	kee	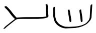	Numbers 18:24
-	et		
the tithe	ma·sar		
the Israelites	be·ne	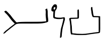	
	yis·ra·el	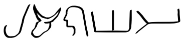	
that	a·sher		
present	ya·ree·mu	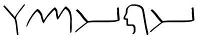	
to the LORD	la·YHVH	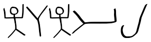	
as a contribution	te·ru·mah		
I have given	na·tat·tee		
to the Levites	lal·vee·yim	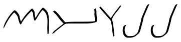	
as their inheritance	le·na·cha·lah	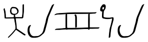	
That is why	al		
	ken	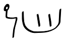	
I told them	a·mar·tee		
	la·hem		
among	be·to·wkh		
the Israelites	be·ne	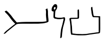	
”	yis·ra·el	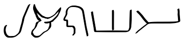	
that they would not	lo		
receive an inheritance	yin·cha·lu	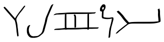	
	na·cha·lah		
instructed	vay·dab·ber	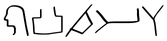	Numbers 18:25
And the LORD	YHVH		
	el		
Moses	mo·sheh		

	le·mor	לאמר	
to	ve·el	ואל	Numbers 18:26
the Levites	hal·vee·yim	הלוים	
“ Speak	te·dab·ber	תדבר	
and tell them	ve·a·mar·ta	ואמרת	
:	a·le·hem	אלהם	
‘ When	kee	כי	
you receive	tiq·chu	תקחו	
from	me·et	מאת	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
-	et	את	
the tithe	ham·ma·a·ser	המעשר	
that	a·sher	אשר	
I have given	na·tat·tee	נתתי	
you	la·khem	לכם	
	me·it·tam	מאתם	
as your inheritance	be·na·cha·lat·khem	בנחלתכם	
you must present	va·ha·re·mo·tem	והרמתם	
of it	mim·men·nu	ממנו	
as an offering	te·ru·mat	תרומת	
to the LORD —	YHVH	יהוה	
a tithe	ma·a·ser	מעשר	
part	min	מן	
of the tithe	ham·ma·a·ser	המעשר	
will be reckoned	ve·nech·shav	ונחשב	Numbers 18:27
to you	la·khem	לכם	

Your offering	te·ru·mat·khem	𐤕𐤓𐤅𐤌𐤕𐤊𐤌	
as grain	kad·da·gan	𐤊𐤃𐤂𐤍	
from	min	𐤌𐤍	
the threshing floor	hag·go·ren	𐤄𐤂𐤓𐤍	
or juice	ve·kham·le·ah	𐤅𐤊𐤌𐤋𐤀𐤄	
from	min	𐤌𐤍	
the winepress	hay·ya·qev	𐤄𐤉𐤒𐤁	
So	ken	𐤊𐤍	Numbers 18:28
are to present	ta·ree·mu	𐤕𐤓𐤉𐤌𐤅	
	gam	𐤂𐤌	
you	at·tem	𐤀𐤕𐤌	
an offering	te·ru·mat	𐤕𐤓𐤅𐤌𐤕	
to the LORD	YHVH	𐤉𐤄𐤅𐤄	
from all	mik·kol	𐤌𐤊𐤋	
the tithes	ma·se·ro·te·khem	𐤌𐤏𐤔𐤓𐤕𐤉𐤊𐤌	
-	a·sher	𐤀𐤔𐤓	
you receive	tiq·chu	𐤕𐤒𐤇𐤅	
	me·et	𐤌𐤀𐤕	
from the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
you are to give	u·ne·tat·tem	𐤅𐤍𐤕𐤕𐤌	
and from [these]	mim·men·nu	𐤌𐤌𐤍𐤅	
-	et	𐤀𐤕	
offering	te·ru·mat	𐤕𐤓𐤅𐤌𐤕	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
to Aaron	le·a·ha·ron	𐤋𐤀𐤄𐤓𐤍	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	

of every	mik·kol	מכל	Numbers 18:29
gift	mat·te·no·te·khem	מתנתיכם	
You must present	ta·ree·mu	תרימו	
-	et	את	
all	kal	כל	
the offering	te·ru·mat	תרומת	
due the LORD	YHVH	יהוה	
from	mik·kal	מכל	
the best	chel·bo	חלבו	
-	et	את	
the holiest part	miq·de·sho	מקדשו	
of it ’	mim·men·nu	ממנו	
Therefore say	ve·a·mar·ta	ואמרת	Numbers 18:30
to [the Levites]	a·le·hem	אלהם	
‘ When you have presented	ba·ha·ree·me·khem	בהרימכם	
-	et	את	
the best part	chel·bo	חלבו	
-	mim·men·nu	ממנו	
it will be reckoned	ve·nech·shav	ונחשב	
[to you]	lal·vee·yim	ללוים	
as the produce	kit·vu·at	כתבואת	
of the threshing floor	go·ren	גרן	
	ve·khit·vu·at	וכתבואת	
or winepress	ya·qev	יקב	
may eat [the rest of it] anywhere	va·a·khal·tem	ואכלתם	Numbers 18:31
-	o·to	אתו	

-	be·khal	𐤁𐤊𐤋	
	ma·qo·wm	𐤌𐤒𐤅𐤌	
And you	at·tem	𐤀𐤕𐤌	
and your households	u·ve·te·khem	𐤅𐤁𐤉𐤕𐤊𐤌	
	kee	𐤊𐤉	
is the compensation	sa·khar	𐤔𐤊𐤓	
it	hu	𐤄𐤅𐤀	
	la·khem	𐤋𐤊𐤌	
for	che·leph	𐤇𐤋𐤐	
your work	a·vo·dat·khem	𐤏𐤁𐤃𐤕𐤊𐤌	
at the Tent	be·o·hel	𐤁𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
you will not	ve·lo	𐤅𐤋𐤀	Numbers 18:32
incur	tis·u	𐤕𐤔𐤀𐤅	
because of it	a·law	𐤏𐤋𐤉𐤅	
guilt	chet	𐤇𐤈𐤀	
Once you have presented	ba·ha·ree·me·khem	𐤁𐤄𐤓𐤉𐤌𐤊𐤌	
-	et	𐤀𐤕	
the best part	chel·bo	𐤇𐤋𐤁𐤅	
of it	mim·men·nu	𐤌𐤌𐤍𐤅	
But	ve·et	𐤅𐤀𐤕	
the sacred offerings	qa·de·she	𐤒𐤃𐤔𐤉	
	ve·ne	𐤁𐤍𐤉	
of the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
you must not	lo	𐤋𐤀	
defile	te·chal·le·lu	𐤕𐤇𐤋𐤋𐤅	
or else	ve·lo	𐤅𐤋𐤀	

you will die ’”	ta·mu·tu		
said	vay·dab·ber	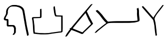	Numbers 19:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	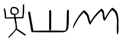	
	ve·el		
and Aaron	a·ha·ron	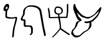	
	le·mor		
“ This	zot		Numbers 19:2
is the statute	chuq·qat	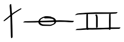	
of the law	hat·to·w·rah		
that	a·sher		
has commanded :	tsiw·vah		
the LORD	YHVH		
	le·mor		
Instruct	dab·ber		
	el		
the Israelites	be·ne	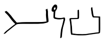	
	yis·ra·el	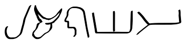	
to bring	ve·yiq·chu	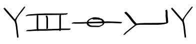	
you	e·le·kha	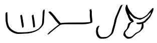	
heifer	pha·rah		
red	a·dum·mah		
an unblemished	te·mee·mah	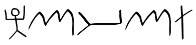	
that	a·sher		
has no	en		
	bah		

defect	mum		
-	a·sher		
and has never	lo		
been placed	a·lah		
	a·le·ha	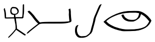	
under a yoke	ol		
Give	u·ne·tat·tem		Numbers 19:3
-	o·tah		
it to	el		
Eleazar	el·a·zar		
the priest	hak·ko·hen		
and he will have it brought	ve·ho·w·tsee		
-	o·tah		
-	el		
outside	mi·chuts	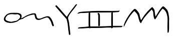	
the camp	lam·ma·cha·neh		
and slaughtered	ve·sha·chat		
-	o·tah		
in his presence	le·pha·naw	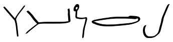	
is to take	ve·la·qach	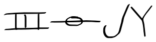	Numbers 19:4
Eleazar	el·a·zar		
the priest	hak·ko·hen		
some of its blood	mid·da·mah		
on his finger	be·ets·ba·o		
and sprinkle	ve·hiz·zah	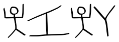	
toward	el		
	no·khach	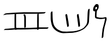	

the front	pe·ne	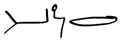	
of the Tent	o·hel		
of Meeting	mo·w·ed		
[it]	mid·da·mah		
seven	she·va		
times	pe·a·meem		
must be burned	ve·sa·raph		Numbers 19:5
-	et		
Then the heifer	hap·pa·rah		
in his sight	le·e·naw	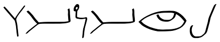	
-	et		
Its hide	o·rah		
-	ve·et		
its flesh	be·sa·rah		
-	ve·et		
and its blood	da·mah		
along with	al		
its dung	pir·shah		
are to be burned	yis·roph	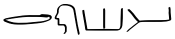	
is to take	ve·la·qach	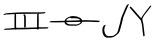	Numbers 19:6
The priest	hak·ko·hen		
wood	ets		
cedar	e·rez	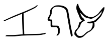	
hyssop	ve·e·zo·wv		
and scarlet wool	u·she·nee	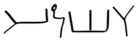	
	to·w·la·at		
and throw	ve·hish·leekh	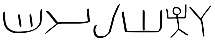	

them	el		
onto	to·wkh		
the burning	se·re·phat		
heifer	hap·pa·rah		
must wash	ve·khib·bes		Numbers 19:7
his clothes	be·ga·daw		
Then the priest	hak·ko·hen		
and bathe	ve·ra·chats	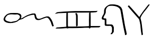	
his body	be·sa·ro		
in water	bam·ma·yim	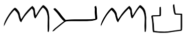	
after that	ve·a·char		
he may enter	ya·vo·w		
	el		
the camp	ham·ma·cha·neh	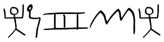	
will be ceremonially unclean	ve·ta·me		
but he	hak·ko·hen		
until	ad		
evening	ha·a·rev		
The one who burned	ve·has·so·reph	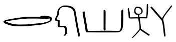	Numbers 19:8
[the heifer]	o·tah		
must also wash	ye·khab·bes	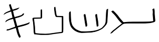	
his clothes	be·ga·daw		
in water	bam·ma·yim	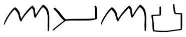	
and bathe	ve·ra·chats	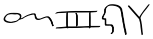	
his body	be·sa·ro		
	bam·ma·yim	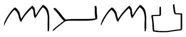	
and he too will be ceremonially unclean	ve·ta·me		

until	ad		
evening	ha·a·rev		
is to gather up	ve·a·saph		Numbers 19:9
Then a man	eesh	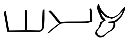	
who is ceremonially clean	ta·ho·wr		
-	et		
the ashes	e·pher		
of the heifer	hap·pa·rah		
and store [them]	ve·hin·nee·ach	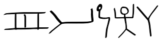	
outside	mi·chuts	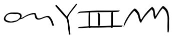	
the camp	lam·ma·cha·neh		
place	be·ma·qo·wm		
in a ceremonially clean	ta·ho·wr		
They must be	ve·ha·ye·tah	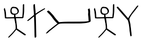	
by the congregation	la·a·dat		
	be·ne	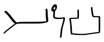	
of Israel	yis·ra·el	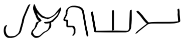	
kept	le·mish·me·ret	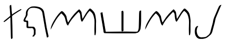	
for preparing the water	le·me		
of purification	nid·dah	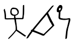	
for purification from sin	chat·tat	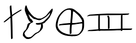	
this [is]	hee		
must also wash	ve·khib·bes	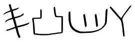	Numbers 19:10
The man who has gathered up	ha·o·seph		
-	et		
the ashes	e·pher		

of the heifer	hap·pa·rah		
-	et		
his clothes	be·ga·daw		
and he will be ceremonially unclean	ve·ta·me		
until	ad		
evening	ha·a·rev		
This	ve·ha·ye·tah	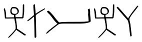	
for the Israelites	liv·ne		
	yis·ra·el	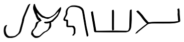	
and for the foreigner	ve·lag·ger	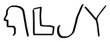	
residing	hag·gar		
among them	be·to·w·kham	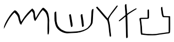	
statute	le·chuq·qat	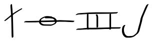	
is a permanent	o·w·lam		
Whoever touches	han·no·ge·a	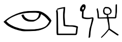	Numbers 19:11
dead	be·met		
any	le·khal		
body	ne·phesh		
	a·dam		
will be unclean	ve·ta·me		
for seven	shiv·at		
days	ya·meem	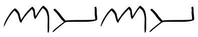	
He	hu		Numbers 19:12
must purify himself	yit·chat·ta	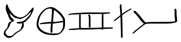	
with [the water]	vo		
day	bay·yo·wm	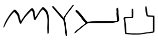	
on the third	hash·she·lee·shee	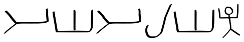	

day	u·vay·yo·wm	
and on the seventh	hash·she·vee·ee	
then he will be clean	yit·har	
But if	ve·im	
he does not	lo	
purify himself	yit·chat·ta	
days	bay·yo·wm	
on the third	hash·she·lee·shee	
	u·vay·yo·wm	
and seventh	hash·she·vee·ee	
he will not	lo	
be clean	yit·har	
Anyone	kal	Numbers 19:13
who touches	han·no·ge·a	
corpse	be·met	
	be·ne·phesh	
a human	ha·a·dam	
-	a·sher	
-	ya·mut	
and fails	ve·lo	
to purify	yit·chat·ta	
himself	et	
the tabernacle	mish·kan	
of the LORD	YHVH	
defiles	tim·me	
must be cut off	ve·nikh·re·tah	
person	han·ne·phesh	

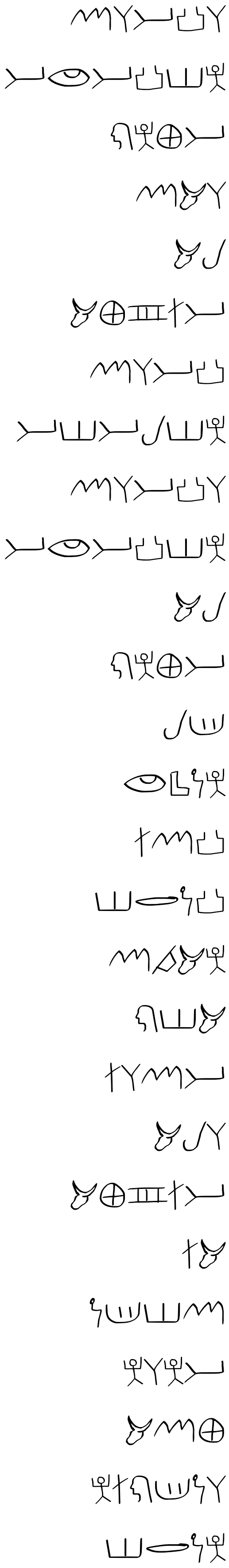

That	ha·hi·w	𐤄𐤄𐤅𐤀	
from Israel	mee·yis·ra·el	𐤌𐤉𐤔𐤓𐤀𐤋	
because	kee	𐤊𐤉	
the water	me	𐤌𐤉	
of purification	nid·dah	𐤍𐤃𐤄	
has not	lo	𐤋𐤀	
been sprinkled	zo·raq	𐤆𐤓𐤒	
on him	a·law	𐤏𐤋𐤉𐤅	
unclean	ta·me	𐤈𐤌𐤀	
He remains	yih·yeh	𐤉𐤄𐤉𐤄	
is still on him	o·wd	𐤏𐤅𐤃	
and his uncleanness	tum·a·to	𐤈𐤌𐤀𐤕𐤅	
	vo	𐤁𐤅	
This	zot	𐤆𐤀𐤕	Numbers 19:14
is the law	hat·to·w·rah	𐤄𐤕𐤅𐤓𐤄	
a person	a·dam	𐤀𐤃𐤌	
when	kee	𐤊𐤉	
dies	ya·mut	𐤉𐤌𐤅𐤕	
in a tent :	be·o·hel	𐤁𐤀𐤄𐤋	
Everyone	kal	𐤊𐤋	
who enters	hab·ba	𐤄𐤁𐤀	
	el	𐤀𐤋	
the tent	ha·o·hel	𐤄𐤀𐤄𐤋	
and everyone	ve·khal	𐤅𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
already in the tent	ba·o·hel	𐤁𐤀𐤄𐤋	
will be unclean	yit·ma	𐤉𐤈𐤌𐤀	

for seven	shiv·at		
days	ya·meem	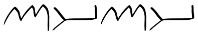	
and any	ve·khol		Numbers 19:15
container	ke·lee	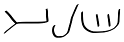	
open	pha·tu·ach		
-	a·sher		
without	en	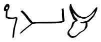	
a lid	tsa·meed		
fastened	pa·teel		
on it	a·law	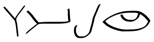	
is unclean	ta·me		
	hu		
Anyone	ve·khol		Numbers 19:16
who	a·sher		
touches	yig·ga		
in	al		
the open field	pe·ne	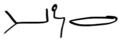	
	has·sa·deh		
someone who has been killed	ba·cha·lal	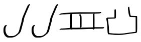	
by the sword	che·rev		
or	o		
has died of natural causes	ve·met		
or	o		
bone	ve·e·tsem	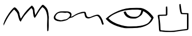	
anyone who touches a human	a·dam		
or	o		

a grave	ve·qa·ver	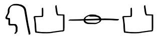	
will be unclean	yit·ma		
for seven	shiv·at		
days	ya·meem	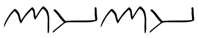	
take	ve·la·qe·chu	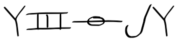	Numbers 19:17
[For the purification] of the unclean person,	lat·ta·me		
some of the ashes	me·a·phar		
of the burnt	se·re·phat		
sin offering	ha·chat·tat		
put them	ve·na·tan		
over them	a·law	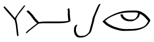	
water	ma·yim	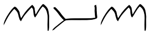	
and pour fresh	chay·yeem	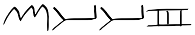	
in	el		
a jar	ke·lee	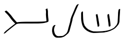	
is to take	ve·la·qach	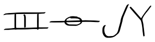	Numbers 19:18
some hyssop	e·zo·wv		
dip	ve·ta·val	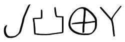	
it in the water	bam·ma·yim	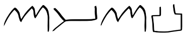	
Then a man	eesh	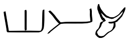	
who is ceremonially clean	ta·ho·wr		
and sprinkle	ve·hiz·zah	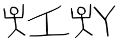	
	al		
the tent	ha·o·hel		
	ve·al		
all	kal		

the furnishings	hak·ke·leem	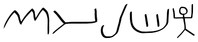	
	ve·al	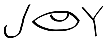	
and the people	han·ne·pha·sho·wt	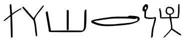	
who	a·sher	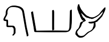	
were	ha·yu	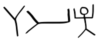	
there	sham	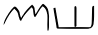	
	ve·al	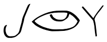	
He is also to sprinkle the one who touched	han·no·ge·a	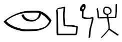	
a bone	ba·e·tsem	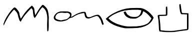	
or	o	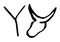	
been slain	ve·cha·lal	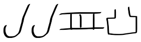	
	o	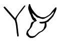	
or a person who has died	vam·met	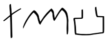	
	o	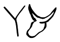	
a grave	vaq·qa·ver	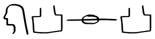	
is to sprinkle	ve·hiz·zah	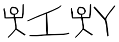	Numbers 19:19
The man who is ceremonially clean	hat·ta·hor	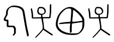	
	al	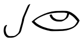	
the unclean person	hat·ta·me	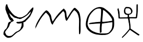	
day	bay·yo·wm	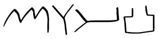	
on the third	hash·she·lee·shee	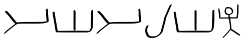	
day	u·vay·yo·wm	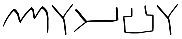	
and on the seventh	hash·she·vee·ee	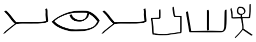	
After he purifies	ve·chit·te·o	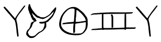	
day	bay·yo·wm	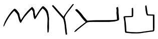	
the unclean person on the seventh	hash·she·vee·ee	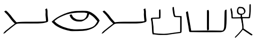	

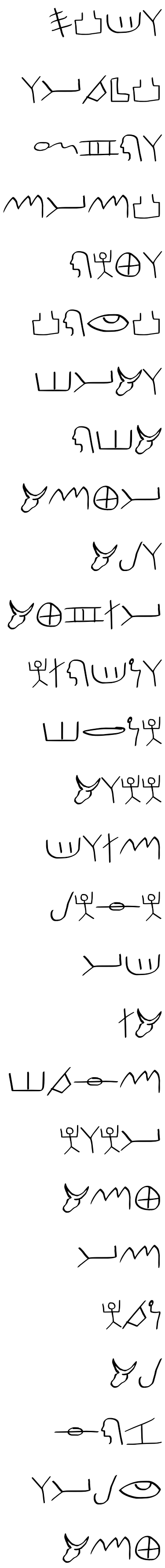

[the one being cleansed] must wash	ve·khib·bes	
his clothes	be·ga·daw	
and bathe	ve·ra·chats	
in water	bam·ma·yim	
he will be clean	ve·ta·her	
and that evening	ba·a·rev	
But if a person	ve·eesh	Numbers 19:20
who	a·sher	
is unclean	yit·ma	
does not	ve·lo	
purify	yit·chat·ta	
will be cut off	ve·nikh·re·tah	
[he]	han·ne·phesh	
himself	ha·hi·w	
from	mit·to·wkh	
the assembly	haq·qa·hal	
because	kee	
-	et	
the sanctuary	miq·dash	
of the LORD	YHVH	
he has defiled	tim·me	
The water	me	
of [purification]	nid·dah	
has not	lo	
been sprinkled	zo·raq	
on him	a·law	
is unclean	ta·me	

he	hu		
This	ve·ha·ye·tah	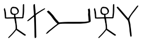	Numbers 19:21
for [the people] :	la·hɛm		
statute	le·chuq·qat	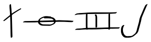	
is a permanent	o·w·lam		
The one who sprinkles	u·maz·zeh		
the water	me		
of [purification]	han·nid·dah		
must wash	ye·khab·bes	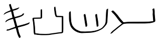	
his clothes	be·ga·daw		
and whoever touches	ve·han·no·ge·a		
the water	be·me		
of [purification]	han·nid·dah		
will be unclean	yit·ma		
until	ad		
evening	ha·a·rev		
Anything	ve·khol		Numbers 19:22
-	a·sher		
person touches	yig·ga		
	bo		
the unclean	hat·ta·me		
will become unclean	yit·ma		
and anyone	ve·han·ne·phesh		
who touches it	han·no·ga·at		
will be unclean	tit·ma		
until	ad		
evening ”	ha·a·rev		

entered	vay·ya·vo·u	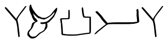	Numbers 20:1
	ve·ne	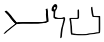	
of Israel	yis·ra·el	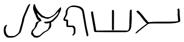	
the whole	kal		
congregation	ha·e·dah		
the Wilderness	mid·bar	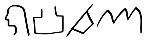	
of Zin	tsin		
month	ba·cho·desh	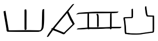	
In the first	ha·ri·sho·wn		
stayed	vay·ye·shev	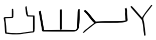	
[and]	ha·am		
in Kadesh	be·qa·desh	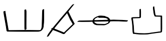	
died	vat·ta·mat		
There	sham		
Miriam	mir·yam	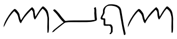	
and was buried	vat·tiq·qa·ver	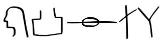	
	sham		
no	ve·lo		Numbers 20:2
Now there was	ha·yah	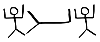	
water	ma·yim	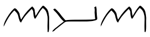	
for the congregation	la·e·dah		
so they gathered	vay·yiq·qa·ha·lu	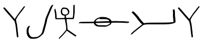	
against	al		
Moses	mo·sheh		
	ve·al		
and Aaron	a·ha·ron	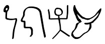	
quarreled	vay·ya·rev	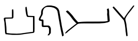	Numbers 20:3

The people	ha·am	
with	im	
Moses	mo·sheh	
and said	vay·yo·me·ru	
	le·mor	
“ If only	ve·lu	
we had perished	ga·va·nu	
	big·va	
with our brothers	a·che·nu	
before	liph·ne	
the LORD !	YHVH	
Why	ve·la·mah	Numbers 20:4
have you brought	ha·ve·tem	
-	et	
assembly	qe·hal	
the LORD’s	YHVH	
into	el	
wilderness	ham·mid·bar	
this	haz·zeh	
to die	la·mut	
here ?	sham	
for us	a·nach·nu	
and our livestock	u·ve·ee·re·nu	
Why	ve·la·mah	Numbers 20:5
have you led us up	he·e·lee·tu·nu	
out of Egypt	mim·mits·ra·yim	
to bring	le·ha·vee	

us	o·ta·nu	
to	el	
place ?	ham·ma·qo·wm	
wretched	ha·ra	
this	haz·zeh	
It is not	lo	
a place	me·qo·wm	
of grain	ze·ra	
figs	u·te·e·nah	
vines	ve·ge·phen	
or pomegranates —	ve·rim·mo·wn	
water	u·ma·yim	
and there is no	a·yin	
to drink ! ”	lish·to·wt	
went	vay·ya·vo	Numbers 20:6
Then Moses	mo·sheh	
and Aaron	ve·a·ha·ron	
from the presence	mip·pe·ne	
of the assembly	haq·qa·hal	
to	el	
the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
They fell facedown	vay·yip·pe·lu	
	al	
	pe·ne·hem	
appeared	vay·ye·ra	

and the glory	khe·vo·wd		
of the LORD	YHVH		
to them	a·le·hem	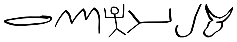	
said	vay·dab·ber	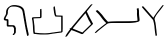	Numbers 20:7
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	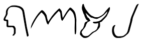	
“ Take	qach	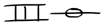	Numbers 20:8
-	et		
the staff	ham·mat·teh		
and assemble	ve·haq·hel	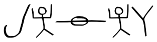	
-	et		
the congregation	ha·e·dah		
You	at·tah		
Aaron	ve·a·ha·ron		
and your brother	a·chee·kha	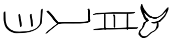	
are to speak	ve·dib·bar·tem		
to	el		
the rock	has·se·la	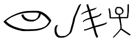	
while they watch	le·e·ne·hem	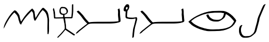	
and it will pour out	ve·na·tan	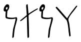	
its water	me·maw	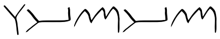	
You will bring out	ve·ho·w·tse·ta		
	la·hem		
water	ma·yim	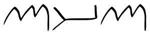	
from	min		

the rock	has·se·la	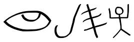	
and provide drink	ve·hish·qee·ta	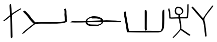	
-	et		
for the congregation	ha·e·dah		
-	ve·et		
and their livestock ”	be·ee·ram	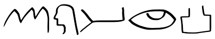	
took	vay·yiq·qach	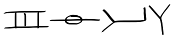	Numbers 20:9
So Moses	mo·sheh		
-	et		
the staff	ham·mat·teh		
presence	mil·liph·ne		
from the LORD’s	YHVH		
just as	ka·a·sher		
he had been commanded	tsiw·va·hu		
gathered	vay·yaq·hi·lu	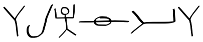	Numbers 20:10
Then Moses	mo·sheh	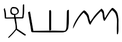	
and Aaron	ve·a·ha·ron		
-	et		
the assembly	haq·qa·hal	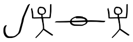	
in	el		
front	pe·ne	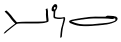	
of the rock	has·sa·la	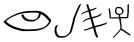	
and [Moses] said	vay·yo·mer		
to them	la·hem		
“ Listen	shim·u		
now	na		
you rebels	ham·mo·reem		

of	ha·min	𐤄𐤌𐤍	
rock ? ”	has·se·la	𐤄𐤎𐤋𐤏	
this	haz·zeh	𐤄𐤆𐤄	
out	no·w·tsee	𐤍𐤅𐤑𐤉𐤀	
	la·khem	𐤋𐤊𐤌	
must we bring you water	ma·yim	𐤌𐤉𐤌	
raised	vay·ya·rem	𐤅𐤉𐤓𐤌	Numbers 20:11
Then Moses	mo·sheh	𐤌𐤔𐤄	
-	et	𐤀𐤕	
his hand	ya·do	𐤉𐤃𐤅	
and struck	vay·yakh	𐤅𐤉𐤊	
-	et	𐤀𐤕	
the rock	has·se·la	𐤄𐤎𐤋𐤏	
with his staff	be·mat·te·hu	𐤁𐤌𐤈𐤄𐤅	
twice	pa·a·ma·yim	𐤐𐤏𐤌𐤉𐤌	
gushed out	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	
water	ma·yim	𐤌𐤉𐤌	
so that a great amount of	rab·beem	𐤓𐤁𐤉𐤌	
were able to drink	vat·te·shet	𐤅𐤕𐤔𐤕	
and the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
and their livestock	u·ve·ee·ram	𐤅𐤁𐤏𐤉𐤓𐤌𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 20:12
But the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
and	ve·el	𐤅𐤀𐤋	

Aaron	a·ha·ron	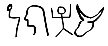	
“ Because	ya·an		
you did not	lo		
trust	he·e·man·tem		
Me	bee	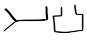	
to show My holiness	le·haq·dee·she·nee	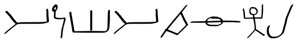	
in the sight	le·e·ne	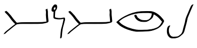	
	be·ne	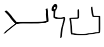	
of the Israelites	yis·ra·el	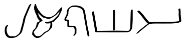	
	la·khen		
you will not	lo		
bring	ta·vee·u	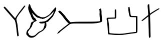	
-	et		
assembly	haq·qa·hal	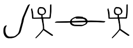	
this	haz·zeh	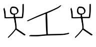	
	el		
into the land	ha·a·rets		
that	a·sher	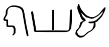	
I have given	na·tat·tee		
them ”	la·hem	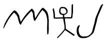	
These	hem·mah		Numbers 20:13
were the waters	me	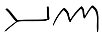	
of Meribah	me·ree·vah	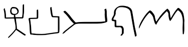	
where	a·sher	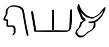	
quarreled	ra·vu		
the Israelites	ve·ne	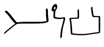	
	yis·ra·el	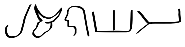	

with	et		
the LORD	YHVH		
and He showed His holiness	vay·yiq·qa·desh	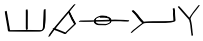	
among them	bam		
sent	vay·yish·lach		Numbers 20:14
Moses	mo·sheh	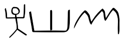	
messengers	mal·a·kheem		
From Kadesh	miq·qa·desh	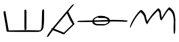	
to [tell]	el		
the king	me·lekh	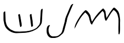	
of Edom	e·do·wm		
“ This is what	koh	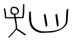	
says :	a·mar		
your brother	a·chee·kha	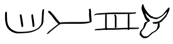	
Israel	yis·ra·el	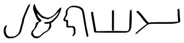	
You	at·tah		
know	ya·da·ta		
-	et		
all	kal	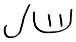	
the hardship	hat·te·la·ah		
that	a·sher		
has befallen us	me·tsa·a·te·nu		
went down	vay·ye·re·du		Numbers 20:15
how our fathers	a·vo·te·nu		
to Egypt	mits·ray·mah		
where we lived	van·ne·shev		
-	be·mits·ra·yim		

years	ya·meem	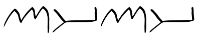	
many	rab·beem	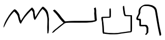	
mistreated	vay·ya·re·u		
us	la·nu		
The Egyptians	mits·ra·yim		
and our fathers	ve·la·a·vo·te·nu		
and when we cried out	van·nits·aq		Numbers 20:16
to	el		
the LORD	YHVH		
He heard	vay·yish·ma		
our voice	qo·le·nu	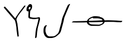	
sent	vay·yish·lach		
an angel	mal·akh		
and brought us	vay·yo·tsi·e·nu		
out of Egypt	mim·mits·ra·yim		
Now look	ve·hin·neh		
we	a·nach·nu	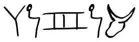	
are in Kadesh	ve·qa·desh	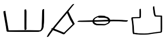	
a city	eer	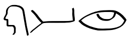	
on the edge	qe·tseh	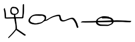	
of your territory	ge·vu·le·kha		
let us pass	na·be·rah		Numbers 20:17
Please	na		
through your land	ve·ar·tse·kha		
We will not	lo		
cut	na·a·vor		
through any field	be·sa·deh	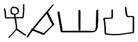	

or vineyard	u·ve·khe·rem		
[or]	ve·lo		
drink	nish·teh		
water	me	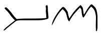	
from any well	ve·er		
Highway	de·rekh		
the King’s	ham·me·lekh		
We will stay on	ne·lekh	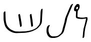	
we will not	lo		
turn	nit·teh		
to the right	ya·meen		
or to the left	u·se·mo·wl		
until	ad		
-	a·sher		
we have passed through	na·a·vor		
your territory ”	ge·vu·le·kha		
answered	vay·yo·mer		Numbers 20:18
	e·law	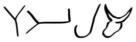	
But Edom	e·do·wm		
“ You may not	lo		
travel	ta·a·vor		
through our land	bee	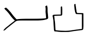	
	pen		
with the sword ”	ba·che·rev	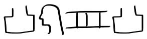	
or we will come out	e·tse		
and confront you	liq·ra·te·kha		
replied	vay·yo·me·ru		Numbers 20:19

-	e·law	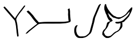	
the Israelites	be·ne	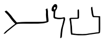	
	yis·ra·ʾēl	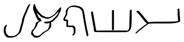	
on the main road ”	bam·sil·lah		
“ We will stay	na·a·leh		
“ and if	ve·im		
your water	me·me·kha		
drink	nish·teh		
we	a·nee	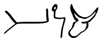	
or our herds	u·miq·nay	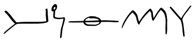	
we will pay	ve·na·tat·tee	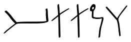	
for it	mikh·ram		
only	raq	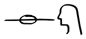	
There will be no	en	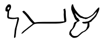	
problem	da·var		
on foot ”	be·rag·lay	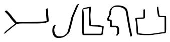	
let us pass through	e·e·vo·rah	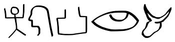	
insisted	vay·yo·mer		Numbers 20:20
“ You may not	lo		
pass through ”	ta·a·vor		
And they came out	vay·ye·tse	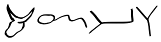	
But Edom	e·do·wm		
to confront [the Israelites]	liq·ra·to	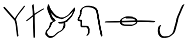	
army	be·am		
with a large	ka·ved	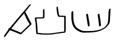	
hand	u·ve·yad	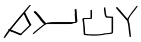	
and a strong	cha·za·qah	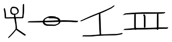	

refused	vay·ma·en	𐤅𐤉𐤌𐤀𐤍	Numbers 20:21
So Edom	e·do·wm	𐤀𐤃𐤅𐤌	
to allow	ne·ton	𐤍𐤕𐤍	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to pass	a·vor	𐤏𐤁𐤓	
through their territory	big·vu·lo	𐤁𐤂𐤁𐤋𐤅	
turned away	vay·yet	𐤅𐤉𐤈	
and Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from them	me·a·law	𐤌𐤏𐤋𐤉𐤅־	
After they had set out	vay·yis·u	𐤅𐤉𐤎𐤏𐤅	Numbers 20:22
from Kadesh	miq·qa·desh	𐤌𐤒𐤃𐤔	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
	ve·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
the whole	kal	𐤊𐤋	
congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
Hor	hor	𐤄𐤓	
to Mount	ha·har	𐤄𐤄𐤓	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 20:23
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·el	𐤅𐤀𐤋	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
Hor	be·hor	𐤁𐤄𐤓	
And at Mount	ha·har	𐤄𐤄𐤓	

near	al		
the border	ge·vul		
of the land	e·rets		
of Edom	e·do·wm		
-	le·mor		
will be gathered	ye·a·seph		Numbers 20:24
“ Aaron	a·ha·ron		
to	el		
his people	am·maw	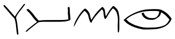	
	kee	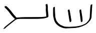	
he will not	lo		
enter	ya·vo	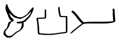	
	el		
the land	ha·a·rets		
that	a·sher		
I have given	na·tat·tee		
the Israelites	liv·ne		
	yis·ra·el	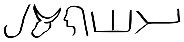	
because	al		
-	a·sher		
both of you rebelled	me·ree·tem	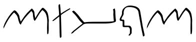	
-	et		
against My command	pee		
at the waters	le·me		
of Meribah	me·ree·vah	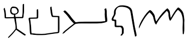	
Take	qach	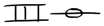	Numbers 20:25
-	et		

Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
-	ve·et	𐤅𐤀𐤕	
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
and his son	be·no	𐤁𐤍𐤅	
and bring them up	ve·ha·al	𐤅𐤄𐤏𐤋	
-	o·tam	𐤀𐤕𐤌	
Hor	hor	𐤄𐤓	
Mount	ha·har	𐤄𐤄𐤓	
Remove	ve·haph·shet	𐤅𐤄𐤐𐤔𐤈	Numbers 20:26
-	et	𐤀𐤕	
Aaron’s	a·ha·ron	𐤀𐤄𐤓𐤍	
-	et	𐤀𐤕	
priestly garments	be·ga·daw	𐤁𐤂𐤃𐤉𐤅	
and put them on	ve·hil·bash·tam	𐤅𐤄𐤋𐤁𐤔𐤕𐤌	
-	et	𐤀𐤕	
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
his son	be·no	𐤁𐤍𐤅	
Aaron	ve·a·ha·ron	𐤅𐤀𐤄𐤓𐤍	
will be gathered [to his people]	ye·a·seph	𐤉𐤀𐤎𐤐	
and will die	u·met	𐤅𐤌𐤕	
there ”	sham	𐤔𐤌	
did	vay·ya·as	𐤅𐤉𐤏𐤔	Numbers 20:27
So Moses	mo·sheh	𐤌𐤔𐤄	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and they climbed	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	

	el	
Hor	hor	
Mount	ha·har	
in the sight	le·e·ne	
of the whole	kal	
congregation	ha·e·dah	
had removed	vay·yaph·shet	Numbers 20:28
After Moses	mo·sheh	
-	et	
Aaron’s	a·ha·ron	
-	et	
garments	be·ga·daw	
and put them on	vay·yal·besh	
	o·tam	
-	et	
Eleazar	el·a·zar	
his son	be·no	
died	vay·ya·mat	
Aaron	a·ha·ron	
there	sham	
on top	be·rosh	
of the mountain	ha·har	
came down	vay·ye·red	
Then Moses	mo·sheh	
and Eleazar	ve·el·a·zar	
from	min	
the mountain	ha·har	

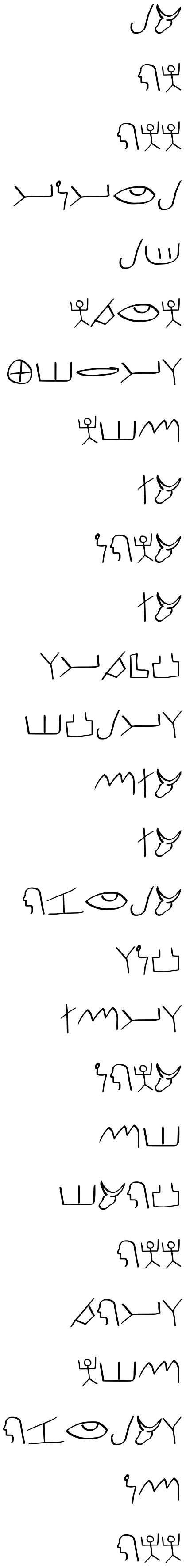

saw	vay·yir·u		Numbers 20:29
When the whole	kal		
congregation	ha·e·dah		
that	kee	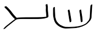	
had died	ga·va		
Aaron	a·ha·ron	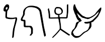	
mourned	vay·yiv·ku	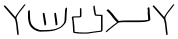	
-	et		
for him	a·ha·ron	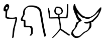	
thirty	she·lo·sheem	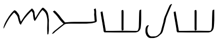	
days	yo·wm		
the entire	kol		
house	bet	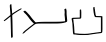	
of Israel	yis·ra·el	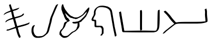	
heard	vay·yish·ma		Numbers 21:1
When the Canaanite	hak·ke·na·a·nee		
king	me·lekh	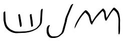	
of Arad	a·rad		
who lived	yo·shev		
in the Negev	han·ne·gev	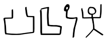	
that	kee	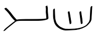	
was coming	ba		
Israel	yis·ra·el	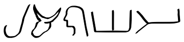	
along the road	de·rekh		
to Atharim	ha·a·ta·reem		
he attacked	vay·yil·la·chem	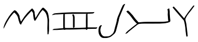	
Israel	be·yis·ra·el		

and captured	vay·yishb	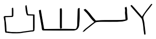	
some	mim·men·nu	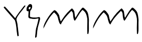	
prisoners	she·vee		
made	vay·yid·dar	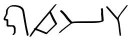	Numbers 21:2
So Israel	yis·ra·el	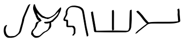	
a vow	ne·der		
to the LORD	la·YHVH	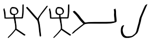	
:	vay·yo·mar		
“ If	im		
You will deliver	na·ton	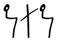	
	tit·ten		
-	et		
people	ha·am		
this	haz·zeh		
into our hands	be·ya·dee	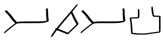	
we will devote	ve·ha·cha·ram·tee		
-	et		
their cities {to destruction} ”	a·re·hem	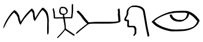	
heard	vay·yish·ma		Numbers 21:3
And the LORD	YHVH		
plea	be·qo·wl	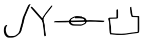	
Israel’s	yis·ra·el	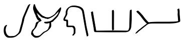	
and delivered up	vay·yit·ten	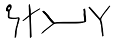	
-	et		
the Canaanites	hak·ke·na·a·nee		
[Israel] devoted	vay·ya·cha·rem	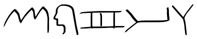	
them	et·hem		

and	ve·et	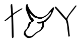	
their cities {to destruction}	a·re·hem	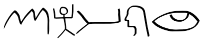	
so they named	vay·yiq·ra	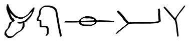	
	shem	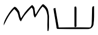	
the place	ham·ma·qo·wm	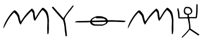	
Hormah	cha·re·mah	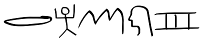	
Then they set out	vay·yis·u	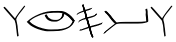	Numbers 21:4
Hor	me·hor	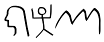	
from Mount	ha·har	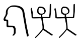	
along the route	de·rekh	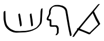	
Sea	yam	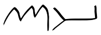	
to the Red	suph	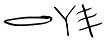	
in order to bypass	lis·vov	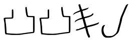	
-	et	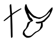	
the land	e·rets	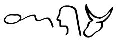	
of Edom	e·do·wm	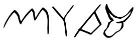	
grew impatient	vat·tiq·tsar	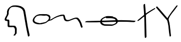	
	ne·phesh	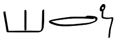	
But the people	ha·am	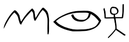	
on the journey	bad·da·rekh	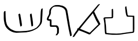	
and spoke	vay·dab·ber	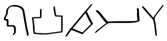	Numbers 21:5
-	ha·am	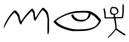	
against God	be·lo·heem	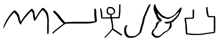	
and against Moses :	u·ve·mo·sheh	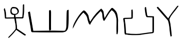	
“ Why	la·mah	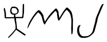	
have you led us up	he·e·lee·tu·nu	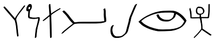	
out of Egypt	mim·mits·ra·yim	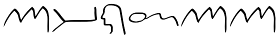	

to die	la·mut		
in the wilderness ?	bam·mid·bar		
	kee	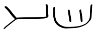	
There is no	en	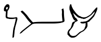	
bread	le·chem	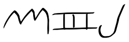	
	ve·en		
or water	ma·yim	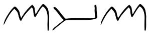	
and we	ve·naph·she·nu		
detest	qa·tsah	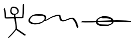	
food ! ”	bal·le·chem	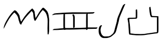	
this wretched	haq·qe·lo·qel	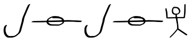	
sent	vay·shal·lach		Numbers 21:6
So the LORD	YHVH		
among [the people]	ba·am		
-	et		
snakes	han·ne·cha·sheem		
venomous	has·se·ra·pheem		
were bitten	vay·nash·she·khu	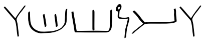	
-	et		
-	ha·am		
and died	vay·ya·mat	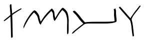	
	am		
and many	rav	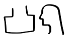	
of the Israelites	mee·yis·ra·el		
came	vay·ya·vo	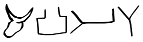	Numbers 21:7
Then the people	ha·am		
to	el		

Moses	mo·sheh	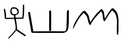	
and said	vay·yo·me·ru		
“ We have sinned	cha·ta·nu		
by	kee	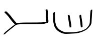	
speaking	dib·bar·nu		
against the LORD	va·YHVH	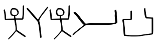	
and against you	va·vakh	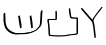	
Intercede	hit·pal·lel		
with	el		
the LORD	YHVH		
so He will take	ve·ya·ser	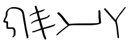	
away from us ”	me·a·le·nu		
-	et		
the snakes	han·na·chash	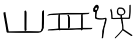	
interceded	vay·yit·pal·lel		
So Moses	mo·sheh	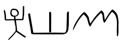	
for	be·ad		
the people	ha·am		
said	vay·yo·mer		Numbers 21:8
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	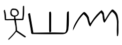	
“ Make	a·seh		
	le·kha	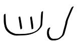	
a fiery serpent	sa·raph		
and mount	ve·seem	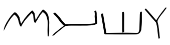	
it	o·to		

on	al		
a pole	nes		
	ve·ha·yah	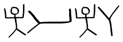	
When anyone	kal		
who is bitten	han·na·shukh		
looks at it	ve·ra·ah		
-	o·to		
he will live ”	va·chay	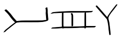	
made	vay·ya·as		Numbers 21:9
So Moses	mo·sheh		
snake	ne·chash		
a bronze	ne·cho·shet		
and mounted	vay·si·me·hu		
it on	al		
a pole	han·nes	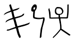	
	ve·ha·yah	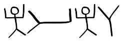	
If	im		
was bitten	na·shakh	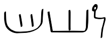	
snake	han·na·chash	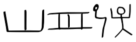	
-	et		
anyone who	eesh	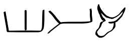	
looked	ve·hib·beet	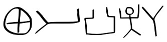	
at	el		
	ne·chash		
the bronze	han·ne·cho·shet	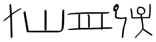	
he would live	va·chay	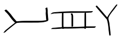	
set out	vay·yis·u		Numbers 21:10

Then the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
at Oboth	be·o·vot	𐤁𐤀𐤁𐤕	
They journeyed	vay·yis·u	𐤅𐤉𐤎𐤏𐤅	Numbers 21:11
from Oboth	me·o·vot	𐤌𐤀𐤁𐤕	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
	be·ee·ye	𐤁𐤏𐤉𐤉	
at Iye-abarim	ha·a·va·reem	𐤄𐤏𐤁𐤓𐤉𐤌	
in the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
-	a·sher	𐤀𐤔𐤓	
opposite	al	𐤏𐤋	
	pe·ne	𐤐𐤍𐤉	
Moab	mo·w·av	𐤌𐤅𐤀𐤁	
to the east	mim·miz·rach	𐤌𐤌𐤆𐤓𐤇	
	hash·sha·mesh	𐤄𐤔𐤌𐤔	
From there	mish·sham	𐤌𐤔𐤌	Numbers 21:12
they set	na·sa·u	𐤍𐤎𐤏𐤅	
out and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
in the Valley	be·na·chal	𐤁𐤍𐤇𐤋	
of Zered	za·red	𐤆𐤓𐤃	
From there	mish·sham	𐤌𐤔𐤌	Numbers 21:13
they moved on	na·sa·u	𐤍𐤎𐤏𐤅	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
on the other side	me·e·ver	𐤌𐤏𐤁𐤓	
of the Arnon	ar·no·wn	𐤀𐤓𐤍𐤅𐤍	
-	a·sher	𐤀𐤔𐤓	

in the wilderness	bam·mid·bar		
that extends	hay·yo·tse	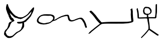	
territory	mig·ge·vul	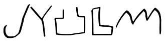	
into the Amorite	ha·e·mo·ree		
Now	kee	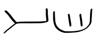	
the Arnon	ar·no·wn		
is the border	ge·vul		
-	mo·w·av		
between	ben	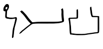	
the Moabites	mo·w·av		
and	u·ven	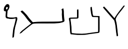	
the Amorites	ha·e·mo·ree		
Therefore	al		Numbers 21:14
	ken	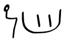	
it is stated	ye·a·mar		
in the Book	be·se·pher		
of the Wars	mil·cha·mot	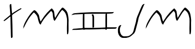	
of the LORD	YHVH	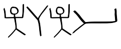	
:	et		
“ Waheb	va·hev		
in Suphah	be·su·phah	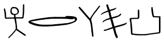	
and	ve·et		
the wadis	han·ne·cha·leem	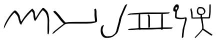	
of the Arnon	ar·no·wn		
even the slopes	ve·e·shed		Numbers 21:15
of the wadis	han·ne·cha·leem	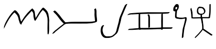	
that	a·sher	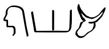	

extend	na·tah		
to the site	le·she·vet		
of Ar	ar		
and lie	ve·nish·an		
along the border	lig·vul		
of Moab ”	mo·w·av		
From there	u·mish·sham		Numbers 21:16
[they went on] to Beer	be·e·rah		
	hee		
the well	hab·be·er		
where	a·sher		
said	a·mar		
the LORD	YHVH		
to Moses	le·mo·sheh		
“ Gather	e·soph		
-	et		
the people	ha·am		
so that I may give	ve·et·te·nah		
them	la·hem		
water ”	ma·yim	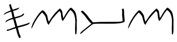	
Then	az		Numbers 21:17
sang	ya·sheer	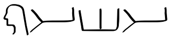	
Israel	yis·ra·el	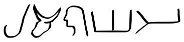	
-	et		
song :	hash·shee·rah	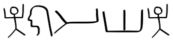	
this	haz·zot		
“ Spring up	a·lee	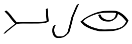	

O well	ve·er		
all of you sing	e·nu		
to it !	lah		
the well	be·er		Numbers 21:18
dug	cha·pha·ru·ha		
The princes	sa·reem	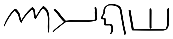	
hollowed it out	ka·ru·ha	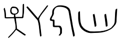	
the nobles	ne·dee·ve	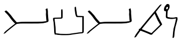	
of the people	ha·am		
with their scepters	bim·cho·qeq	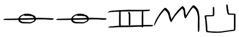	
and with their staffs ”	be·mish·a·no·tam		
From the wilderness [the Israelites went on]	u·mim·mid·bar		
to Mattanah	mat·ta·nah		
and from Mattanah	u·mim·mat·ta·nah	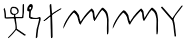	Numbers 21:19
to Nahaliel	na·cha·lee·el	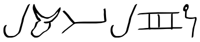	
and from Nahaliel	u·min·na·cha·lee·el	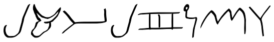	
to Bamoth	ba·mo·wt		
and from Bamoth	u·mib·ba·mo·wt		Numbers 21:20
to the valley	hag·gay	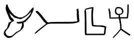	
-	a·sher		
[in]	bis·deh	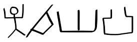	
Moab	mo·w·av		
where the top	rosh		
of Pisgah	hap·pis·gah		
overlooks	ve·nish·qa·phah	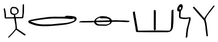	
	al		

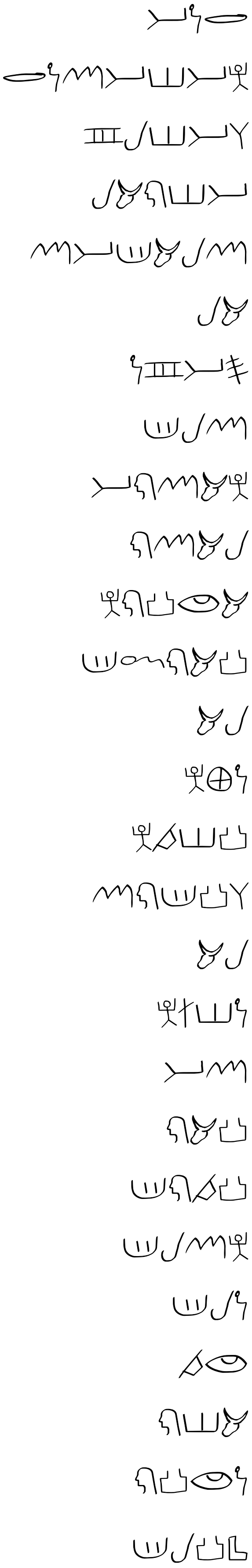

	pe·ne	
the wasteland	hay·shee·mon	
sent	vay·yish·lach	Numbers 21:21
Then Israel	yis·ra·el	
messengers	mal·a·kheem	
to	el	
Sihon	see·chon	
king	me·lekh	
of the Amorites	ha·e·mo·ree	
saying	le·mor	
“ Let us pass	e·be·rah	Numbers 21:22
through your land	ve·ar·tse·kha	
We will not	lo	
cut through	nit·teh	
any field	be·sa·deh	
or vineyard	u·ve·khe·rem	
[or]	lo	
drink	nish·teh	
water	me	
from any well	ve·er	
Highway	be·de·rekh	
the King’s	ham·me·lekh	
We will stay on	ne·lekh	
until	ad	
-	a·sher	
we have passed through	na·a·vor	
your territory ”	ge·vu·le·kha	

would not	ve·lo	𐤅𐤋𐤀	Numbers 21:23
let	na·tan	𐤍𐤕𐤍	
But Sihon	see·chon	𐤎𐤉𐤇𐤍	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
pass	a·vor	𐤏𐤁𐤓	
through his territory	big·vu·lo	𐤁𐤂𐤁𐤋𐤅	
gathered	vay·ye·e·soph	𐤅𐤉𐤀𐤎𐤐	
Instead, he	see·chon	𐤎𐤉𐤇𐤍	
-	et	𐤀𐤕	
his whole	kal	𐤊𐤋	
army	am·mo	𐤏𐤌𐤅	
and went out	vay·ye·tse	𐤅𐤉𐤑𐤀	
to confront	liq·rat	𐤋𐤒𐤓𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in the wilderness	ham·mid·ba·rah	𐤄𐤌𐤃𐤁𐤓𐤄	
When he came	vay·ya·vo	𐤅𐤉𐤁𐤀	
to Jahaz	ya·he·tsah	𐤉𐤄𐤑𐤄	
he fought	vay·yil·la·chem	𐤅𐤉𐤋𐤇𐤌	
against Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
put him	vay·yak·ke·hu	𐤅𐤉𐤊𐤄𐤅	Numbers 21:24
And Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	le·phee	𐤋𐤐𐤉	
to the sword	cha·rev	𐤇𐤓𐤁	
and took possession of	vay·yee·rash	𐤅𐤉𐤉𐤓𐤔	
-	et	𐤀𐤕	
his land	ar·tso	𐤀𐤓𐤑𐤅	

from the Arnon	me·ar·non		
to	ad		
the Jabbok —	yab·boq		
but only up to	ad		
of the Ammonites	be·ne	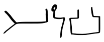	
	am·mo·wn		
because	kee	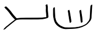	
it was fortified	az		
the border	ge·vul		
	be·ne	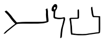	
	am·mo·wn		
captured	vay·yiq·qach	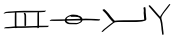	Numbers 21:25
Israel	yis·ra·el	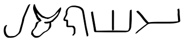	
-	et		
all	kal	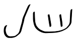	
the cities	he·a·reem		
	ha·el·leh		
and occupied	vay·ye·shev	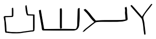	
-	yis·ra·el	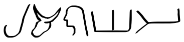	
[them]	be·khal		
-	a·re		
of the Amorites	ha·e·mo·ree		
including Heshbon	be·chesh·bo·wn		
and all	u·ve·khal	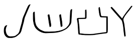	
its villages	be·no·te·ha	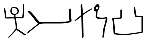	
-	kee	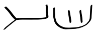	Numbers 21:26
Heshbon	chesh·bo·wn	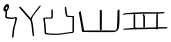	

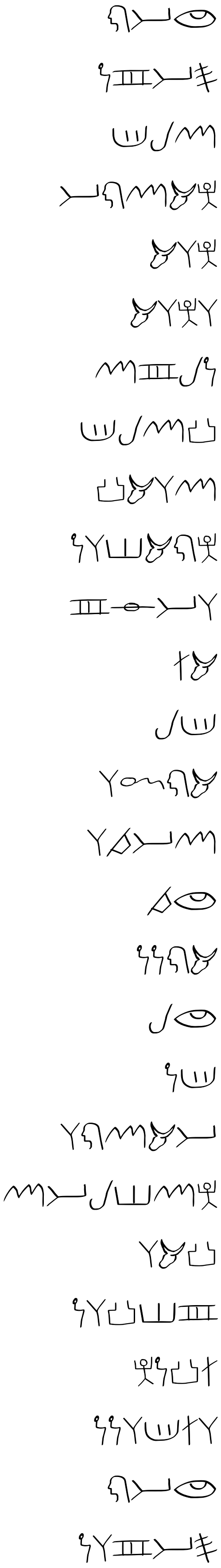

was the city	eer	
of Sihon	see·chon	
king	me·lekh	
of the Amorites	ha·e·mo·ree	
who	hee	
	ve·hu	
had fought	nil·cham	
king	be·me·lekh	
of Moab	mo·w·av	
against the former	ha·ri·sho·wn	
and taken	vay·yiq·qach	
-	et	
all	kal	
his land	ar·tso	
	mee·ya·do	
as	ad	
far as the Arnon	ar·non	
That is why	al	Numbers 21:27
	ken	
say :	yo·me·ru	
the poets	ham·mo·she·leem	
“ Come	bo·u	
to Heshbon	chesh·bo·wn	
let it be rebuilt	tib·ba·neh	
be restored	ve·tik·ko·w·nen	
let the city	eer	
of Sihon	see·cho·wn	

For	kee	𐤊𐤉	Numbers 21:28
a fire	esh	𐤀𐤔	
went out	ya·tse·ah	𐤉𐤑𐤀𐤄	
from Heshbon	me·chesh·bo·wn	𐤌𐤇𐤔𐤁𐤅𐤍	
a blaze	le·ha·vah	𐤋𐤄𐤁𐤄	
from the city	miq·qir·yat	𐤌𐤒𐤓𐤉𐤕	
of Sihon	see·chon	𐤎𐤉𐤇𐤍	
It consumed	a·khe·lah	𐤀𐤊𐤋𐤄	
Ar	ar	𐤏𐤓	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
the rulers	ba·a·le	𐤁𐤏𐤋𐤉	
heights	ba·mo·wt	𐤁𐤌𐤅𐤕	
of Arnon’s	ar·non	𐤀𐤓𐤍𐤍	
Woe	o·w	𐤀𐤅𐤉	Numbers 21:29
to you	le·kha	𐤋𐤊	
O Moab !	mo·w·av	𐤌𐤅𐤀𐤁	
You are destroyed	a·vad·ta	𐤀𐤁𐤃𐤕	
O people	am	𐤏𐤌	
of Chemosh !	ke·mo·wosh	𐤊𐤌𐤅𐤔	
He gave up	na·tan	𐤍𐤕𐤍	
his sons	ba·naw	𐤁𐤍𐤉𐤅	
as refugees	pe·le·tim	𐤐𐤋𐤉𐤈𐤌	
and his daughters	u·ve·no·taw	𐤅𐤁𐤍𐤕𐤉𐤅	
into captivity	bash·she·veet	𐤁𐤔𐤁𐤉𐤕	
king	le·me·lekh	𐤋𐤌𐤋𐤊	
of the Amorites	e·mo·ree	𐤀𐤌𐤓𐤉	
to Sihon	see·cho·wn	𐤎𐤉𐤇𐤅𐤍	

But we have overthrown them	van·nee·ram	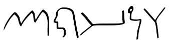	Numbers 21:30
is destroyed	a·vad		
Heshbon	chesh·bo·wn	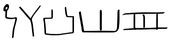	
as far as	ad		
Dibon	dee·vo·wn	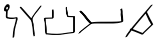	
We demolished them	van·nash·sheem	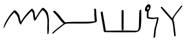	
as	ad		
far as Nophah	no·phach		
which	ʾa·shɛr		
reaches to	ad		
Medeba ”	me·de·va	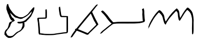	
lived	vay·ye·shev		Numbers 21:31
So Israel	yis·ra·el	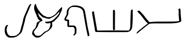	
in the land	be·e·rets		
of the Amorites	ha·e·mo·ree		
had sent	vay·yish·lach		Numbers 21:32
After Moses	mo·sheh	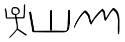	
spies	le·rag·gel		
-	et		
to Jazer	ya·zer		
Israel captured	vay·yil·ke·du	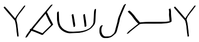	
its villages	be·no·te·ha		
and drove out	vay·yī·rɛsh	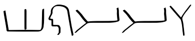	
-	et		
the Amorites	ha·e·mo·ree		
who	a·sher		
were there	sham	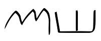	

Then they turned	vay·yiph·nu	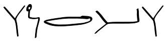	Numbers 21:33
and went up	vay·ya·a·lu		
the road	de·rekh		
to Bashan	hab·ba·shan	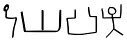	
came out	vay·ye·tse	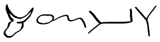	
and Og	o·wg		
king	me·lekh	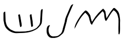	
of Bashan	hab·ba·shan	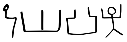	
to meet	liq·ra·tam		
them	hu		
and his whole	ve·khal		
army	am·mo		
in battle	lam·mil·cha·mah	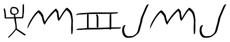	
at Edrei	ed·re·ee		
said	vay·yo·mer		Numbers 21:34
But the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Do not	al		
fear him	tee·ra	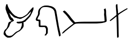	
-	o·to		
for	kee	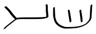	
into your hand	ve·ya·de·kha	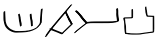	
I have delivered	na·tat·tee		
him	o·to		
along with	ve·et		
all	kal		

his people	am·mo	עמו	
-	ve·et	ואת	
and his land	ar·tso	ארצו	
Do	ve·a·see·ta	ועשית	
to him	lo	לו	
as	ka·a·sher	כאשר	
you did	a·see·ta	עשית	
to Sihon	le·see·chon	לסיחן	
king	me·lekh	מלך	
of the Amorites	ha·e·mo·ree	האמרי	
who	a·sher	אשר	
lived	yo·wo·shev	יושב	
in Heshbon ”	be·chesh·bo·wn	בחשבון	
So they struck down [Og]	vay·yak·ku	ויכו	Numbers 21:35
-	o·to	אתו	
along with	ve·et	ואת	
his sons	ba·naw	בניו	
-	ve·et	ואת	
and his whole	kal	כל	
army	am·mo	עמו	
until	ad	עד	
no	bil·tee	בלתי	
remnant was left	hish·eer	השאיר	
	lo	לו	
-	sa·reed	שריד	
And they took possession of	vay·yee·re·shu	ויירשו	
-	et	את	

his land	ar·tso		
traveled on	vay·yis·u		Numbers 22:1
Then the Israelites	be·ne	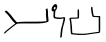	
	yis·ra·el	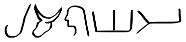	
and camped	vay·ya·cha·nu	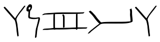	
in the plains	be·ar·vo·wt		
of Moab	mo·w·av		
across from	me·e·ver		
near the Jordan	le·yar·den	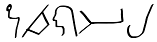	
Jericho	ye·re·cho	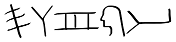	
saw	vay·yar	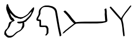	Numbers 22:2
Now Balak	ba·laq	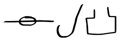	
son	ben		
of Zippor	tsip·po·wr		
-	et		
all	kal	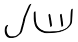	
that	a·sher		
had done	a·sah		
Israel	yis·ra·el	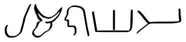	
to the Amorites	la·e·mo·ree		
was terrified	vay·ya·gar	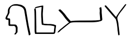	Numbers 22:3
and Moab	mo·w·av		
of	mip·pe·ne		
the people	ha·am		
	me·od		
because	kee		
were numerous	rav	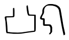	

they	hu	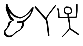	
dreaded	vay·ya·qats	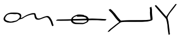	
Indeed, Moab	mo·w·av	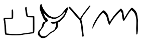	
	mip·pe·ne	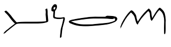	
the Israelites	be·ne	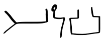	
	yis·ra·el	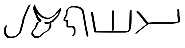	
said	vay·yo·mer	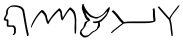	Numbers 22:4
So the Moabites	mo·w·av	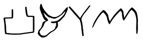	
to	el	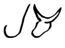	
the elders	ziq·ne	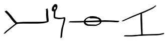	
of Midian	mid·yan	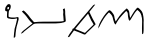	
	at·tah	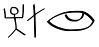	
will devour	ye·la·cha·khu	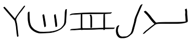	
“ This horde	haq·qa·hal	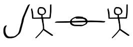	
-	et	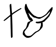	
everything	kal	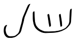	
around us	se·vee·vo·te·nu	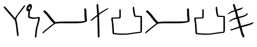	
licks up	kil·chokh	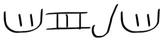	
as an ox	hash·sho·wr	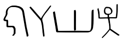	
-	et	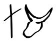	
the grass	ye·req	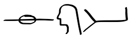	
of the field ”	has·sa·deh	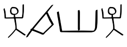	
Since Balak	u·va·laq	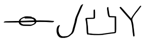	
son	ben	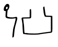	
of Zippor	tsip·po·wr	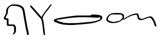	
was king	me·lekh	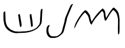	
of Moab	le·mo·w·av	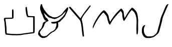	

time	ba·et		
at that	ha·hi·w		
he sent	vay·yish·lach		Numbers 22:5
messengers	mal·a·kheem		
to	el		
Balaam	bil·am		
son	ben		
of Beor	be·o·wr		
at Pethor	pe·to·w·rah		
which	a·sher		
is by	al		
the Euphrates	han·na·har		
in the land	e·rets		
of his people	be·ne	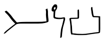	
	am·mo		
said Balak	liq·ro	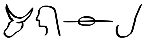	
	lo		
-	le·mor	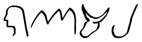	
“ Behold	hin·neh		
a people	am		
has come out	ya·tsa		
of Egypt ”	mim·mits·ra·yim		
“ -	hin·neh		
They cover	khis·sah		
-	et		
the face	en	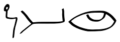	
of the land	ha·a·rets		

	ve·hu	
and have settled	yo·shev	
next to me	mim·mu·lee	
now	ve·at·tah	Numbers 22:6
come	le·khah	
So please	na	
and put a curse	a·rah	
	lee	
-	et	
people	ha·am	
on this	haz·zeh	
because	kee	
are too mighty	a·tsum	
they	hu	
for me	mim·men·nee	
Perhaps I may	u·lay	
be able	u·khal	
to defeat	nak·keh	
them	bo	
and drive them out	va·a·ga·re·shen·nu	
of	min	
the land	ha·a·rets	
for	kee	
I know	ya·da·tee	
-	et	
that those	a·sher	
you bless	te·va·rekh	

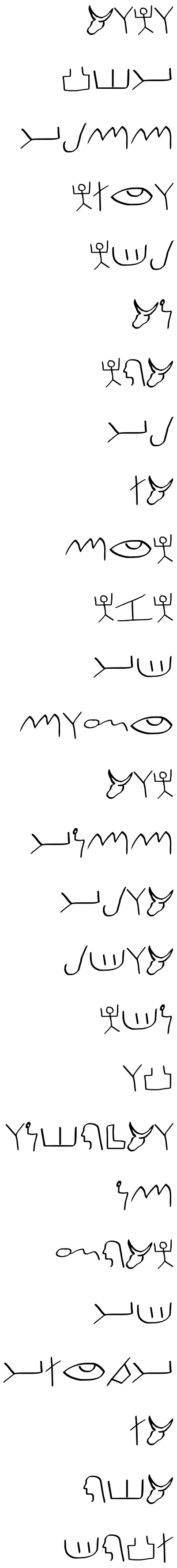

are blessed	me·vo·rakh		
and those	va·a·sher		
you curse	ta·or		
are cursed ”	yu·ar		
departed	vay·ye·le·khu	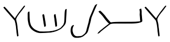	Numbers 22:7
The elders	ziq·ne	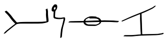	
of Moab	mo·w·av		
	ve·ziq·ne	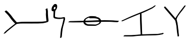	
and Midian	mid·yan		
with the fees for divination	u·qe·sa·meem		
in hand	be·ya·dam	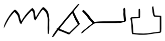	
They came	vay·ya·vo·u	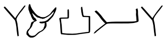	
to	el		
Balaam	bil·am		
and relayed	vay·dab·be·ru		
to him	e·law	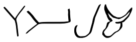	
the words	div·re		
of Balak	va·laq	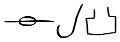	
[Balaam] replied	vay·yo·mer		Numbers 22:8
	a·le·hem	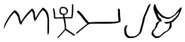	
“ Spend	lee·nu	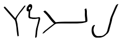	
here ”	phoh	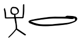	
the night	hal·lay·lah	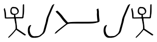	
“ and I will give	va·ha·shi·vo·tee		
-	et·khem		
you the answer	da·var		
that	ka·a·sher		

speaks	ye·dab·ber	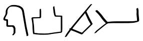	
the LORD	YHVH		
to me ”	e·lay	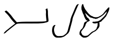	
stayed	vay·ye·she·vu	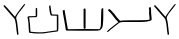	
So the princes	sa·re	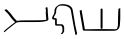	
of Moab	mo·w·av		
with	im		
Balaam	bil·am		
came	vay·ya·vo	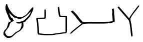	Numbers 22:9
Then God	e·lo·heem		
to	el		
Balaam	bil·am		
and asked	vay·yo·mer		
“ Who	mee		
men	ha·a·na·sheem	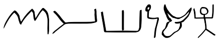	
are these	ha·el·leh		
with you ? ”	im·makh		
said	vay·yo·mer		Numbers 22:10
And Balaam	bil·am		
to	el		
God	ha·e·lo·heem		
“ Balak	ba·laq	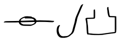	
son	ben		
of Zippor	tsip·por		
king	me·lekh	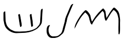	
of Moab	mo·w·av		
sent me	sha·lach	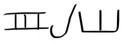	

this message :	e·lay	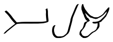	
‘ Behold	hin·neh		Numbers 22:11
a people	ha·am		
has come out	hay·yo·tse		
of Egypt	mim·mits·ra·yim		
and they cover	vay·khas	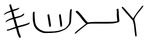	
-	et		
the face	en	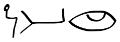	
of the land	ha·a·rets		
Now	at·tah		
come	le·khah		
and put a curse	qa·vah	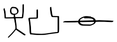	
for me	lee	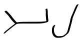	
on them	o·to		
Perhaps I may	u·lay	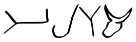	
be able	u·khal	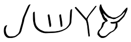	
to fight	le·hil·la·chem	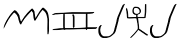	
against them	bo		
and drive them away ’”	ve·ge·rash·tee		
said	vay·yo·mer		Numbers 22:12
But God	e·lo·heem		
to	el		
Balaam	bil·am		
“ Do not	lo		
go	te·lekh	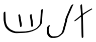	
with them	im·ma·hem	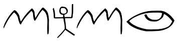	
You are not	lo		

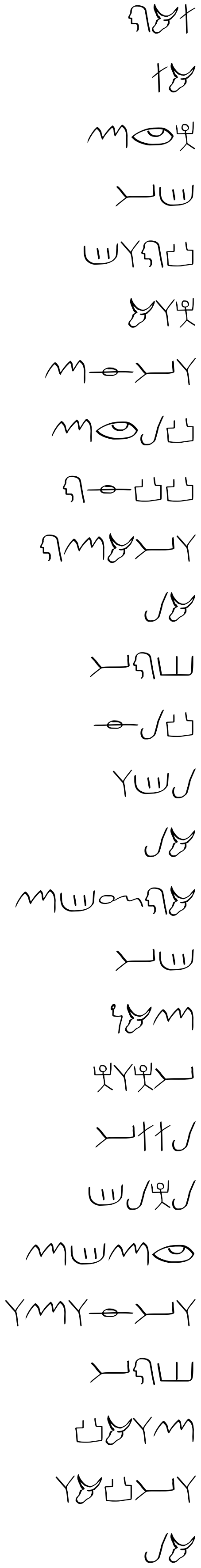

to curse	ta·or	
-	et	
this people	ha·am	
for	kee	
are blessed ”	va·rukh	
they	hu	
got up	vay·ya·qam	Numbers 22:13
So Balaam	bil·am	
the next morning	bab·bo·qer	
and said	vay·yo·mer	
to	el	
princes	sa·re	
Balak’s	va·laq	
“ Go back	le·khu	
to	el	
your homeland	ar·tse·khem	
because	kee	
has refused	me·en	
the LORD	YHVH	
to let me	le·tit·tee	
go	la·ha·lokh	
with you ”	im·ma·khem	
arose	vay·ya·qu·mu	Numbers 22:14
And the princes	sa·re	
of Moab	mo·w·av	
returned	vay·ya·vo·u	
to	el	

Balak	ba·laq	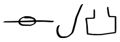	
and said	vay·yo·me·ru		
refused	me·en		
“ Balaam	bil·am		
to come	ha·lokh	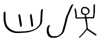	
with us ”	im·ma·nu	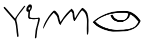	
other	vay·yo·seph		Numbers 22:15
	o·wd		
Then Balak	ba·laq	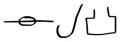	
sent	she·lo·ach	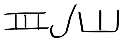	
princes	sa·reem	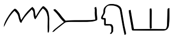	
more numerous	rab·beem	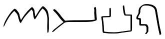	
and more distinguished	ve·nikh·ba·deem		
than the [first messengers]	me·el·leh		
They came	vay·ya·vo·u	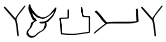	Numbers 22:16
to	el		
Balaam	bil·am		
and said	vay·yo·me·ru		
	lo		
“ This is what	koh	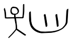	
says :	a·mar		
Balak	ba·laq	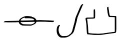	
son	ben		
of Zippor	tsip·po·wr		
let nothing	al		
‘ Please	na		
hinder	tim·ma·na	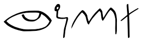	

you from coming	me·ha·lokh	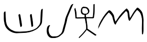	
to me	e·lay	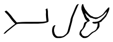	
for	kee	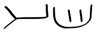	Numbers 22:17
I will honor you	khab·bed	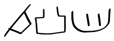	
	a·khab·bed·kha	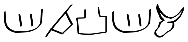	
richly	me·od	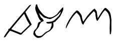	
whatever	ve·khol	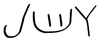	
-	a·sher	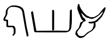	
you say	to·mar	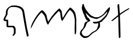	
	e·lay	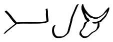	
and do	e·e·seh	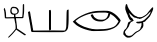	
come	u·le·khah	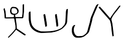	
So please	na	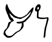	
and put a curse	qa·vah	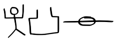	
	lee	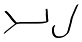	
-	et	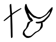	
people for me ! ’”	ha·am	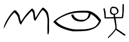	
on this	haz·zeh	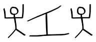	
replied	vay·ya·an	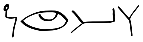	Numbers 22:18
But Balaam	bil·am	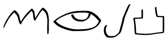	
	vay·yo·mer	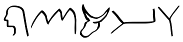	
to	el	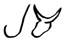	
the servants	av·de	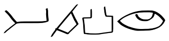	
of Balak	va·laq	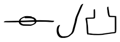	
“ If	im	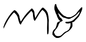	
were to give	yit·ten	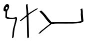	
me	lee	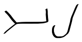	

Balak	va·laq	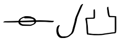	
full	me·lo		
his house	ve·to	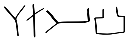	
of silver	ke·seph		
and gold	ve·za·hav	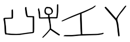	
not	lo		
I could	u·khal	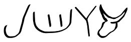	
to go beyond	la·a·vor		
-	et		
the command	pee		
of the LORD	YHVH		
my God	e·lo·hay		
do	la·a·so·wt		
anything small	qe·tan·nah	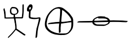	
or	o		
great	ge·do·w·lah		
So now	ve·at·tah		Numbers 22:19
stay	she·vu		
please	na		
here	va·zeh	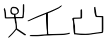	
as the others did	gam		
	at·tem		
overnight	hal·la·ye·lah	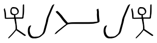	
that I may find out	ve·e·de·ah		
what	mah	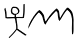	
else	yo·seph		
the LORD	YHVH		

has to tell me	dab·ber		
”	im·mee		
came	vay·ya·vo	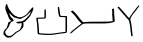	Numbers 22:20
God	e·lo·heem		
to	el		
Balaam	bil·am		
That night	lay·lah	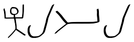	
and said	vay·yo·mer		
	lo		
“ Since	im		
to summon	liq·ro	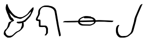	
you	le·kha	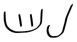	
have come	ba·u		
these men	ha·a·na·sheem		
get up	qum	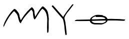	
and go	lekh	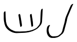	
with them	it·tam		
but you must only	ve·akh		
-	et		
-	had·da·var		
what	a·sher		
I tell you	a·dab·ber	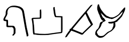	
	e·le·kha	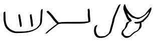	
- ”	o·to		
do	ta·a·seh		
got up	vay·ya·qam	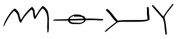	Numbers 22:21
Balaam	bil·am		

So in the morning	bab·bo·qer	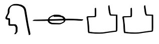	
saddled	vay·ya·cha·vosh	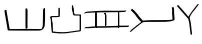	
-	et	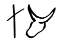	
his donkey	a·to·no	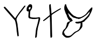	
and went	vay·ye·lekh	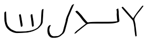	
with	im	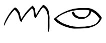	
the princes	sa·re	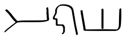	
of Moab	mo·w·av	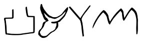	
was kindled	vay·yi·char	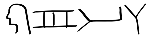	Numbers 22:22
anger	aph	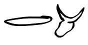	
Then God’s	e·lo·heem	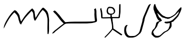	
because	kee	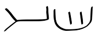	
was going along	ho·w·lekh	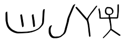	
Balaam	hu	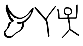	
stood	vay·yit·yats·tsev	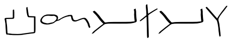	
and the angel	mal·akh	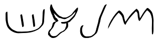	
of the LORD	YHVH	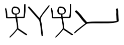	
in the road	bad·de·rekh	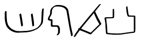	
to oppose	le·sa·tan	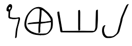	
him	lo	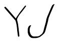	
Balaam	ve·hu	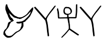	
was riding	ro·khev	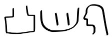	
	al	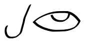	
his donkey	a·to·no	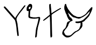	
and his two	u·she·ne	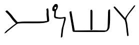	
servants	ne·a·raw	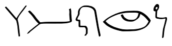	
were with him	im·mo	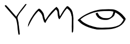	

saw	vat·te·re	ותרא	Numbers 22:23
When the donkey	ha·a·to·wn	האתון	
-	et	את	
the angel	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
standing	nits·tsav	נצב	
in the road	bad·de·rekh	בדרך	
sword	ve·char·bo	וחרבו	
with a drawn	she·lu·phah	שלופה	
in his hand	be·ya·do	בידו	
turned	vat·tet	ותט	
she	ha·a·to·wn	האתון	
off	min	מן	
the path	had·de·rekh	הדרך	
and went	vat·te·lekh	ותלך	
into a field	bas·sa·deh	בשדה	
beat	vay·yakh	ויך	
So Balaam	bil·am	בלעם	
-	et	את	
her	ha·a·to·wn	האתון	
to return her	le·hat·to·tah	להטתה	
to the path	had·da·rekh	הדרך	
stood	vay·ya·a·mod	ויעמד	Numbers 22:24
Then the angel	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
in a narrow passage	be·mish·o·wl	במשעול	
between two vineyards	hak·ke·ra·meem	הכרמים	

with walls	ga·der	גדר	
on either side	miz·zeh	מזה	
	ve·ga·der	וגדר	
	miz·zeh	מזה	
saw	vat·te·re	ותרא	Numbers 22:25
And the donkey	ha·a·to·wn	האתון	
-	et	את	
the angel	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
and pressed herself	vat·til·la·chets	ותלחץ	
against	el	אל	
the wall	haq·qeer	הקיר	
crushing	vat·til·chats	ותלחץ	
-	et	את	
foot	re·gel	רגל	
Balaam’s	bil·am	בלעם	
against	el	אל	
it	haq·qeer	הקיר	
once again	vay·yo·seph	ויסף	
So he beat her	le·hak·ko·tah	להכתה	
on ahead	vay·yo·w·seph	ויוסף	Numbers 22:26
And the angel	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
moved	a·vo·wr	עבור	
and stood	vay·ya·a·mod	ויעמד	
place	be·ma·qo·wm	במקום	
in a narrow	tsar	צר	

where	a·sher		
there was no	en	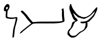	
room	de·rekh		
to turn	lin·to·wt		
to the right	ya·meen	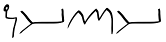	
or left	u·se·mo·wl		
saw	vat·te·re	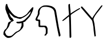	Numbers 22:27
When the donkey	ha·a·to·wn		
-	et		
the angel	mal·akh		
of the LORD	YHVH		
she lay down	vat·tir·bats	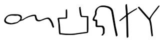	
under	ta·chat	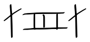	
Balaam	bil·am		
became furious	vay·yi·char	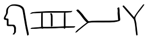	
	aph		
and [he]	bil·am		
and beat	vay·yakh	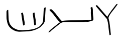	
-	et		
[her]	ha·a·to·wn		
with his staff	bam·maq·qel	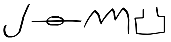	
opened	vay·yiph·tach		Numbers 22:28
Then the LORD	YHVH		
-	et		
mouth	pee		
the donkey’s	ha·a·to·wn		
and she said	vat·to·mer		

to Balaam	le·vil·am		
“ What	meh		
have I done	a·see·tee	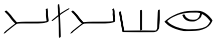	
to you	le·kha	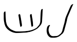	
that	kee	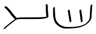	
you have beaten me	hik·kee·ta·nee	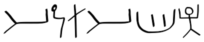	
these	zeh	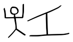	
three	sha·losh	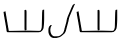	
times ? ”	re·ga·leem	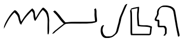	
answered	vay·yo·mer		Numbers 22:29
Balaam	bil·am		
the donkey	la·a·to·wn		
	kee	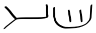	
“ You have made a fool	hit·al·lalt		
of me !	bee	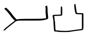	
If	lu		
I had	yesh	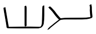	
a sword	che·rev		
in my hand	be·ya·dee	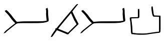	
	kee	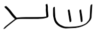	
right now ! ”	at·tah		
I would kill you	ha·rag·teekh		
said	vat·to·mer		Numbers 22:30
But the donkey	ha·a·to·wn		
	el		
to Balaam	bil·am		
not	ha·lo·w		

“ Am I	a·no·khee		
the donkey	a·to·ne·kha	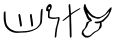	
-	a·sher		
you have ridden	ra·khav·ta		
	a·lay	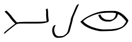	
all your life	me·o·wd·kha		
until today	ad		
?	hay·yo·wm	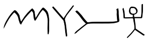	
	haz·zeh		
before	ha·has·ken		
? ”	his·kan·tee	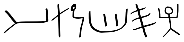	
Have I ever treated	la·a·so·wt		
you	le·kha	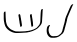	
this way	koh	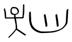	
he replied	vay·yo·mer		
“ No ”	lo		
opened	vay·gal	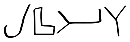	Numbers 22:31
Then the LORD	YHVH		
-	et		
eyes	e·ne	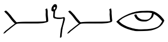	
Balaam’s	vil·am		
and he saw	vay·yar	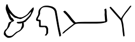	
-	et		
the angel	mal·akh		
of the LORD	YHVH		
standing	nits·tsav		
in the road	bad·de·rekh		

sword	ve·char·bo	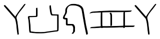	
with a drawn	she·lu·phah		
in his hand	be·ya·do	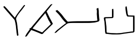	
	vay·yiq·qod	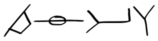	
And Balaam bowed low	vay·yish·ta·chu		
and fell facedown	le·ap·paw		
asked him	vay·yo·mer		Numbers 22:32
	e·law	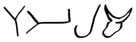	
The angel	mal·akh		
of the LORD	YHVH		
“ Why	al		
	mah	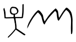	
have you beaten	hik·kee·ta	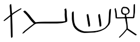	
-	et		
your donkey	a·to·ne·kha	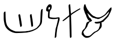	
these	zeh	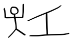	
three	sha·lo·wosh		
times ?	re·ga·leem	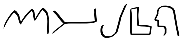	
Behold	hin·neh		
I	a·no·khee		
have come out	ya·tsa·tee		
to oppose you	le·sa·tan		
because	kee	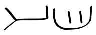	
is perverse	ya·rat		
your way	had·de·rekh		
before me	le·neg·dee		
saw me	vat·tir·a·nee		Numbers 22:33

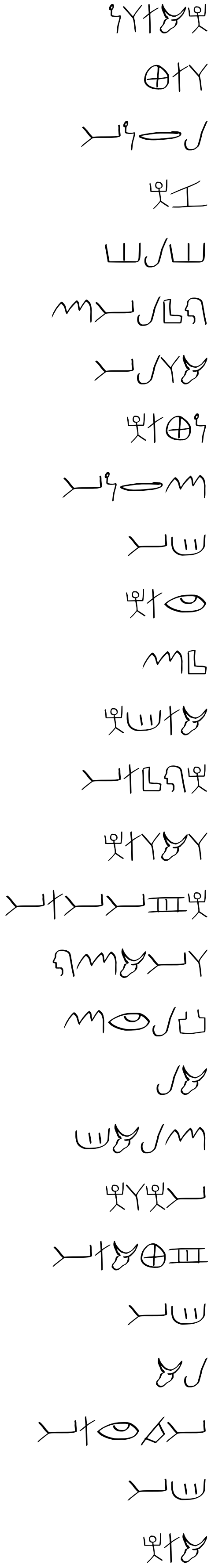

The donkey	ha·a·to·wn	
and turned away	vat·tet	
from me	le·pha·nay	
these	zeh	
three	sha·losh	
times	re·ga·leem	
If she had not	u·lay	
turned away	na·te·tah	
-	mip·pa·nay	
	kee	
then by now	at·tah	
	gam	
you	o·te·khah	
I would surely have killed	ha·rag·tee	
and {let} her	ve·o·w·tah	
live ”	he·che·ye·tee	
said	vay·yo·mer	Numbers 22:34
Balaam	bil·am	
to	el	
the angel	mal·akh	
of the LORD	YHVH	
“ I have sinned ”	cha·ta·tee	
“ for	kee	
I did not	lo	
realize	ya·da·tee	
that	kee	
you	at·tah	

were standing	nits·tsav		
to confront me	liq·ra·tee		
in the road	bad·da·rekh		
And now	ve·at·tah		
if	im		
this is displeasing	ra		
in your sight	be·e·ne·kha	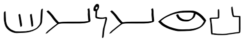	
I will go back	a·shu·vah		
[home] ”	lee	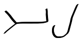	
said	vay·yo·mer		Numbers 22:35
But the angel	mal·akh		
of the LORD	YHVH		
to	el		
Balaam	bil·am		
“ Go	lekh	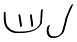	
with	im		
the men	ha·a·na·sheem	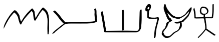	
only	ve·e·phes		
-	et		
-	had·da·var		
what	a·sher		
but you are to speak	a·dab·ber	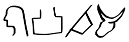	
	e·le·kha	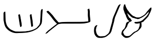	
-	o·to		
I tell you ”	te·dab·ber	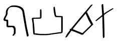	
went	vay·ye·lekh	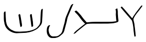	
So Balaam	bil·am		

with	im	עם	
the princes	sa·re	שרי	
of Balak	va·laq	בלק	
heard	vay·yish·ma	וישמע	Numbers 22:36
When Balak	ba·laq	בלק	
that	kee	כי	
was coming	va	בא	
Balaam	vil·am	בלעם	
he went out	vay·ye·tse	ויצא	
to meet him	liq·ra·to	לקראתו	
at	el	אל	
city	eer	עיר	
the Moabite	mo·w·av	מואב	
-	a·sher	אשר	
on	al	על	
border	ge·vul	גבול	
the Arnon	ar·non	ארנן	
-	a·sher	אשר	
at the edge	biq·tseh	בקצה	
of his territory	hag·ge·vul	הגבול	
said	vay·yo·mer	ויאמר	Numbers 22:37
And [he]	ba·laq	בלק	
to	el	אל	
Balaam	bil·am	בלעם	
“ Did I not	ha·lo	הלא	
send you an urgent summons	sha·lo·ach	שלח	
	sha·lach·tee	שלחתי	

	e·le·kha	
	liq·ro	
?	lakh	
Why	lam·mah	
	lo	
did you not come	ha·lakh·ta	
to me ?	e·lay	
Am I really	ha·um·nam	
not	lo	
able	u·khal	
to richly reward you ? ”	kab·be·de·kha	
replied	vay·yo·mer	Numbers 22:38
Balaam	bil·am	
-	el	
-	ba·laq	
“ See	hin·neh	
I have come	va·tee	
to you ”	e·le·kha	
“ -	at·tah	
	ha·ya·kho·wl	
but can	u·khal	
I say	dab·ber	
just anything ?	me·u·mah	
only the word	had·da·var	
that	a·sher	
puts	ya·seem	
God	e·lo·heem	

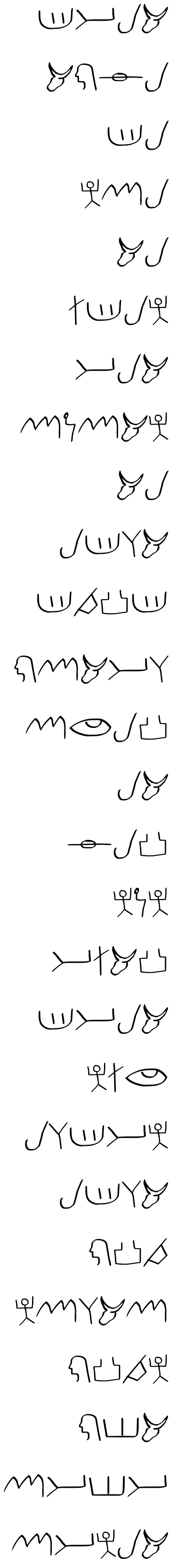

in my mouth ”	be·phee		
-	o·to		
I must speak	a·dab·ber	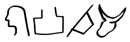	
accompanied	vay·ye·lekh	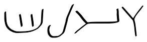	Numbers 22:39
So Balaam	bil·am		
-	im		
Balak	ba·laq	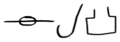	
and they came	vay·ya·vo·u	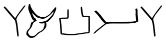	
	qir·yat		
to Kiriath-huzoth	chu·tso·wt		
sacrificed	vay·yiz·bach		Numbers 22:40
Balak	ba·laq	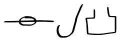	
cattle	ba·qar	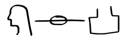	
and sheep	va·tson		
and he gave [portions]	vay·shal·lach		
to Balaam	le·vil·am		
and the princes	ve·las·sa·reem	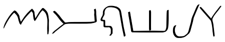	
who	a·sher		
were with him	it·to		
	vay·hee	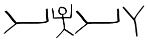	Numbers 22:41
The next morning	vab·bo·qer	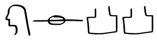	
took	vay·yiq·qach	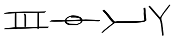	
Balak	ba·laq	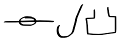	
-	et		
Balaam	bil·am		
and brought him	vay·ya·a·le·hu		
up to	ba·mo·wt		

Bamoth-baal	ba·al		
he could see	vay·yar	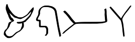	
From there	mish·sham		
the outskirts of the camp	qe·tseh	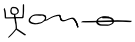	
of the people	ha·am		
said	vay·yo·mer		Numbers 23:1
Then Balaam	bil·am		
to	el		
Balak	ba·laq	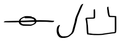	
“ Build	be·neh		
for me	lee	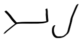	
here	va·zeh	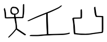	
seven	shiv·ah		
altars	miz·be·chot	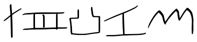	
and prepare	ve·ha·khen		
for me	lee	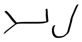	
	ba·zeh	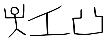	
seven	shiv·ah	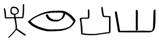	
bulls	pha·reem	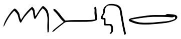	
and seven	ve·shiv·ah		
rams ”	e·leem	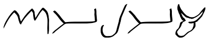	
did	vay·ya·as		Numbers 23:2
So Balak	ba·laq	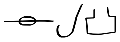	
as	ka·a·sher		
had instructed	dib·ber		
Balaam	bil·am		
offered	vay·ya·al		

and Balak	ba·laq	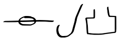	
and Balaam	u·vil·am		
a bull	par		
and a ram	va·a·yil	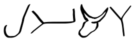	
on each altar	bam·miz·be·ach		
said	vay·yo·mer	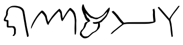	Numbers 23:3
Balaam	bil·am		
to Balak	le·va·laq	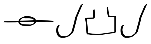	
“ Stay	hit·yats·tsev	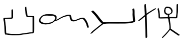	
here by	al		
your burnt offering	o·la·te·kha		
while I am gone ”	ve·e·le·khah	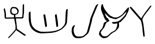	
“ Perhaps	u·lay	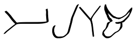	
	yiq·qa·reh	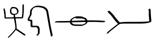	
the LORD	YHVH		
will meet with me	liq·ra·tee		
	u·de·var	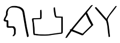	
And whatever	mah		
He reveals to me	yar·e·nee		
I will tell	ve·hig·gad·tee	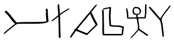	
you ”	lakh	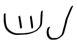	
So [Balaam] went off	vay·ye·lekh	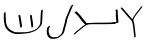	
to a barren height	she·phee		
met	vay·yiq·qar	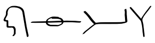	Numbers 23:4
and God	e·lo·heem		
with	el		
him	bil·am		

Balaam said	vay·yo·mer		
-	e·law	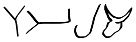	
-	et		
seven	shiv·at		
altars ”	ham·miz·be·chot		
“ I have set up	a·rakh·tee		
I have offered	va·a·al		
a bull	par		
and a ram ”	va·a·yil	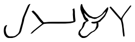	
“ and on each altar	bam·miz·be·ach		
put	vay·ya·sem		Numbers 23:5
Then the LORD	YHVH		
a message	da·var		
mouth	be·phee		
in Balaam’s	vil·am		
saying	vay·yo·mer		
“ Return	shuv		
to	el		
Balak	ba·laq	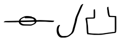	
and	ve·khoh		
give him this message ”	te·dab·ber	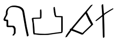	
So he returned	vay·ya·shav		Numbers 23:6
to Balak	e·law	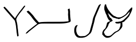	
there	ve·hin·neh		
was standing	nits·tsav		
beside	al		
his burnt offering	o·la·to	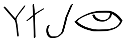	

who	hu		
with all	ve·khal		
the princes	sa·re	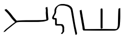	
of Moab	mo·w·av		
And Balaam lifted up	vay·yis·sa	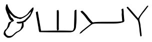	Numbers 23:7
an oracle	me·sha·lo		
saying :	vay·yo·mar		
from	min		
Aram	a·ram		
brought me	yan·che·nee	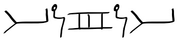	
“ Balak	va·laq	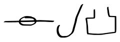	
the king	me·lekh	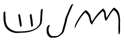	
of Moab	mo·w·av		
from the mountains	me·har·re	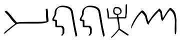	
of the east	qe·dem	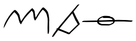	
‘ Come,’ he said	le·khah		
‘ put a curse	a·rah		
for me	lee	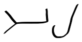	
on Jacob	ya·a·qov	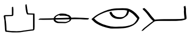	
come	u·le·khah	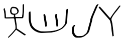	
[and] denounce	zo·a·mah		
Israel ! ’	yis·ra·el	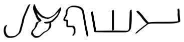	
How	mah	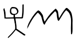	Numbers 23:8
cursed ?	eq·qov	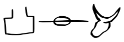	
has not	lo		
can I curse [what]	qab·boh	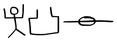	
God	el		

How	u·mah		
can I denounce [what]	ez·om		
has not	lo		
denounced ?	za·am		
the LORD	YHVH		
For	kee	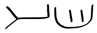	Numbers 23:9
from atop	me·rosh		
the rocky cliffs	tsu·reem	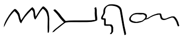	
I see them	er·en·nu		
from the hills	u·mig·ge·va·o·wt		
and I watch them	a·shu·ren·nu		
Behold	hen		
a people	am		
apart	le·va·dad		
dwelling	yish·kon	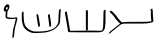	
among the nations	u·vag·go·w·yim		
not	lo		
reckoning themselves	yit·chash·shav	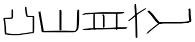	
Who	mee	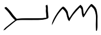	Numbers 23:10
can count	ma·nah	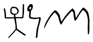	
the dust	a·phar		
of Jacob	ya·a·qov	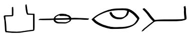	
or number	u·mis·par		
-	et		
[even] a fourth	ro·va	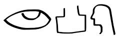	
of Israel ?	yis·ra·el	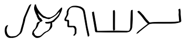	
die	ta·mot		

Let me	naph·shee	
the death	mo·wt	
of the righteous	ye·sha·reem	
be	u·te·hee	
let my end	a·cha·ree·tee	
like theirs ! ”	ka·mo·hu	
said	vay·yo·mer	Numbers 23:11
Then Balak	ba·laq	
to	el	
Balaam	bil·am	
“ What	meh	
have you done	a·see·ta	
to me ?	lee	
to curse	la·qov	
my enemies	o·ye·vay	
I brought you [here]	le·qach·tee·kha	
and behold	ve·hin·neh	
you have only blessed	be·rakh·ta	
them ! ”	va·rekh	
But [Balaam] replied	vay·ya·an	Numbers 23:12
	vay·yo·mar	
“ Should I not	ha·lo	
-	et	
exactly what	a·sher	
puts	ya·seem	
the LORD	YHVH	
in my mouth	be·phee	

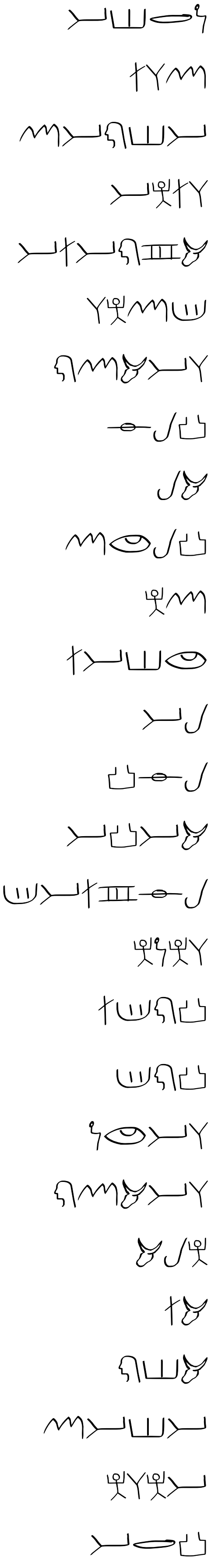

-	o·to	𐤀𐤕𐤅	
- ? ”	esh·mor	𐤀𐤔𐤌𐤓	
speak	le·dab·ber	𐤋𐤃𐤁𐤓	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 23:13
to him	e·law	𐤀𐤋𐤉𐤅	
Then Balak	ba·laq	𐤁𐤋𐤒	
“ Please come	le·kha	𐤋𐤊	
		𐤍𐤀	
with me	it·tee	𐤀𐤕𐤉	
to	el	𐤀𐤋	
place	ma·qo·wm	𐤌𐤒𐤅𐤌	
another	a·cher	𐤀𐤇𐤓	
where	a·sher	𐤀𐤔𐤓	
you can see them	tir·en·nu	𐤕𐤓𐤀𐤍𐤅	
	mish·sham	𐤌𐤔𐤌	
You will only	e·phes	𐤀𐤐𐤎	
the outskirts of their camp —	qa·tse·hu	𐤒𐤑𐤄𐤅	
see	tir·eh	𐤕𐤓𐤀𐤄	
all of them	ve·khul·lo	𐤅𐤊𐤋𐤅	
not	lo	𐤋𐤀	
-	tir·eh	𐤕𐤓𐤀𐤄	
curse them	ve·qa·ve·no	𐤅𐤒𐤁𐤍𐤅	
for me ”	lee	𐤋𐤉	
And from there	mish·sham	𐤌𐤔𐤌	
So Balak took him	vay·yiq·qa·che·hu	𐤅𐤉𐤒𐤇𐤄𐤅	Numbers 23:14
to the field	se·deh	𐤔𐤃𐤄	
of Zophim	tso·pheem	𐤑𐤐𐤉𐤌	

to the	el	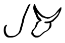	
top	rosh	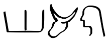	
of Pisgah	hap·pis·gah	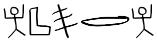	
where he built	vay·yi·ven	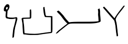	
seven	shiv·ah	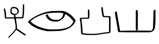	
altars	miz·be·chot	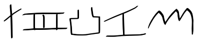	
and offered	vay·ya·al	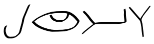	
a bull	par	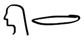	
and a ram	va·a·yil	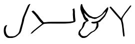	
on each altar	bam·miz·be·ach	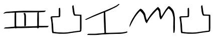	
Balaam said	vay·yo·mer	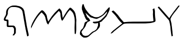	Numbers 23:15
to	el	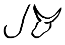	
Balak	ba·laq	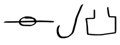	
“ Stay	hit·yats·tsev	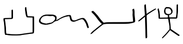	
here	koh	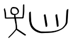	
beside	al	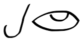	
your burnt offering	o·la·te·kha	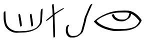	
while I	ve·a·no·khee	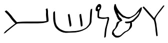	
meet [the LORD]	iq·qa·reh	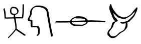	
over there ”	koh	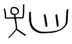	
met	vay·yiq·qar	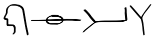	Numbers 23:16
And the LORD	YHVH	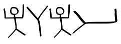	
with	el	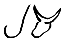	
Balaam	bil·am	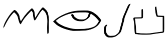	
and put	vay·ya·sem	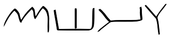	
a message	da·var	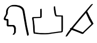	
in his mouth	be·phee	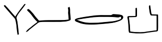	

saying	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Return	shuv	𐤔𐤅𐤁	
to	el	𐤀𐤋	
Balak	ba·laq	𐤁𐤋𐤒	
what I tell you ”	ve·khoh	𐤅𐤊𐤄	
and speak	te·dab·ber	𐤕𐤃𐤁𐤓	
So he returned	vay·ya·vo	𐤅𐤉𐤁𐤀	Numbers 23:17
to Balak	e·law	𐤀𐤋𐤉𐤅	
there	ve·hin·no	𐤅𐤄𐤍𐤅	
who was standing	nits·tsav	𐤍𐤑𐤁	
by	al	𐤏𐤋	
his burnt offering	o·la·to	𐤏𐤋𐤕𐤅	
the princes	ve·sa·re	𐤅𐤔𐤓𐤉	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
with	it·to	𐤀𐤕𐤅	
asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	lo	𐤋𐤅	
Balak	ba·laq	𐤁𐤋𐤒	
“ What	mah	𐤌𐤄	
say ? ”	dib·ber	𐤃𐤁𐤓	
did the LORD	YHVH	𐤉𐤄𐤅𐤄	
Then Balaam lifted up	vay·yis·sa	𐤅𐤉𐤔𐤀	Numbers 23:18
an oracle	me·sha·lo	𐤌𐤔𐤋𐤅	
saying :	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	
“ Arise	qum	𐤒𐤅𐤌	
O Balak	ba·laq	𐤁𐤋𐤒	
and listen	u·sha·ma	𐤅𐤔𐤌𐤏	

give	ha·a·zee·nah	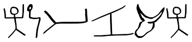	
ear to me	a·day	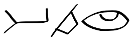	
O son	be·no	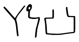	
of Zippor	tsip·por		
is not	lo		Numbers 23:19
a man	eesh	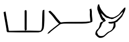	
God	el		
that He should lie	vee·khaz·zev		
or a son	u·ven		
of man	a·dam		
that He should change His mind	ve·yit·ne·cham	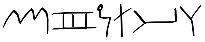	
Does He	ha·hu	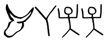	
speak	a·mar		
and not	ve·lo		
act ?	ya·a·seh		
Does He promise	ve·dib·ber		
and not	ve·lo		
fulfill ?	ye·qee·men·nah	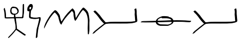	
I have indeed	hin·neh		Numbers 23:20
a command to bless	va·rekh		
received	la·qa·che·tee	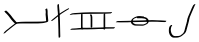	
He has blessed	u·ve·rekh		
and I cannot	ve·lo		
change it	a·shee·ven·nah	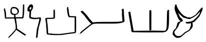	
no	lo		Numbers 23:21
He considers	hib·beet	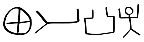	
disaster	a·ven		

for Jacob	be·ya·a·qov	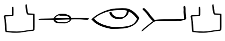	
no	ve·lo	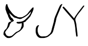	
He sees	ra·ah	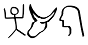	
trouble	a·mal	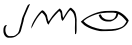	
for Israel	be·yis·ra·el	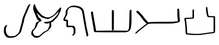	
The LORD	YHVH	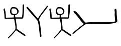	
their God	e·lo·haw	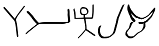	
is with them	im·mo	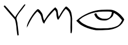	
and the shout	u·te·ru·at	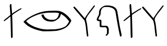	
of the King	me·lekh	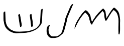	
is among them	bo	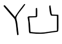	
God	el	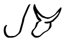	Numbers 23:22
brought them out	mo·w·tsee·am	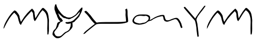	
of Egypt	mim·mits·ra·yim	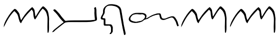	
with strength	ke·to·w·a·phot	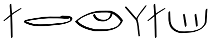	
like a wild ox	re·em	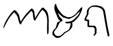	
	lo	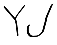	
For	kee	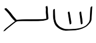	Numbers 23:23
there is no	lo	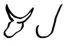	
spell	na·chash	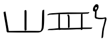	
against Jacob	be·ya·a·qov	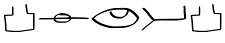	
and no	ve·lo	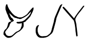	
divination	qe·sem	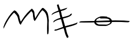	
against Israel	be·yis·ra·el	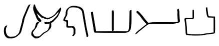	
It will now	ka·et	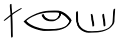	
be said	ye·a·mer	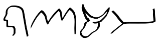	
of Jacob	le·ya·a·qov	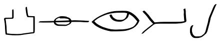	

and Israel	u·le·yis·ra·el	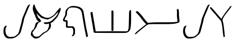	
‘ What	mah	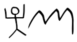	
has done ! ’	pa·al		
great things God	el		
Behold	hen		Numbers 23:24
the people	am		
like a lioness	ke·la·vee		
rise	ya·qum	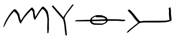	
like a lion	ve·kha·a·ree		
they rouse themselves	yit·nas·sa	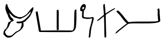	
not	lo		
resting	yish·kav	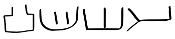	
until	ad		
they devour	yo·khal		
their prey	te·reph		
the blood	ve·dam		
of the slain ”	cha·la·leem	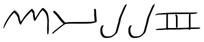	
and drink	yish·teh		
said	vay·yo·mer		Numbers 23:25
Now Balak	ba·laq	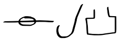	
to	el		
Balaam	bil·am		
“ Then	gam		
at all	qov	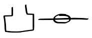	
neither	lo		
curse them	tiq·qo·ven·nu	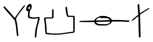	
	gam		

bless them	ba·rekh	ברך	
nor	lo	לא	
at all ! ”	te·va·ra·khen·nu	תברכנו	
replied	vay·ya·an	ויען	Numbers 23:26
But Balaam	bil·am	בלעם	
	vay·yo·mer	ויאמר	
	el	אל	
-	ba·laq	בלק	
“ Did I not	ha·lo	הלא	
tell you that	dib·bar·tee	דברתי	
	e·le·kha	אליך	
	le·mor	לאמר	
whatever	kol	כל	
-	a·sher	אשר	
says	ye·dab·ber	ידבר	
the LORD	YHVH	יהוה	
-	o·to	אתו	
I must do ? ”	e·e·seh	אעשה	
said	vay·yo·mer	ויאמר	Numbers 23:27
Balak	ba·laq	בלק	
-	el	אל	
-	bil·am	בלעם	
come ”	le·khah	לכה	
“ Please	na	נא	
“ I will take	eq·qa·cha·kha	אקחך	
you to	el	אל	
place	ma·qo·wm	מקום	

another	a·cher	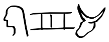	
Perhaps	u·lay	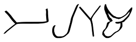	
it will please	yee·shar	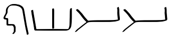	
	be·e·ne	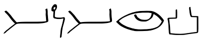	
God	ha·e·lo·heem		
that you curse them	ve·qab·bo·to	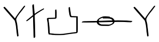	
for me	lee	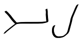	
from there ”	mish·sham		
took	vay·yiq·qach	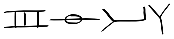	Numbers 23:28
And Balak	ba·laq	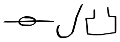	
-	et		
Balaam	bil·am		
to the top	rosh		
of Peor	hap·pe·o·wr		
which overlooks	han·nish·qaph	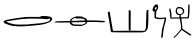	
	al		
	pe·ne	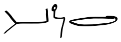	
the wasteland	hay·shee·mon	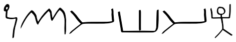	
said	vay·yo·mer		Numbers 23:29
Then Balaam	bil·am		
	el		
-	ba·laq	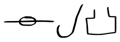	
“ Build	be·neh		
for me	lee	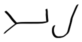	
here	va·zeh	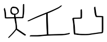	
seven	shiv·ah		
altars	miz·be·chot	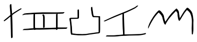	

and prepare	ve·ha·khen	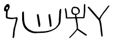	
for me	lee	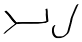	
	ba·zeh	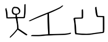	
seven	shiv·ah	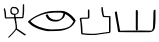	
bulls	pha·reem	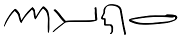	
and seven	ve·shiv·ah	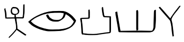	
rams ”	e·leem	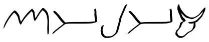	
did	vay·ya·as	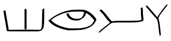	Numbers 23:30
So Balak	ba·laq	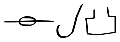	
as	ka·a·sher	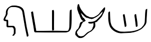	
had instructed	a·mar	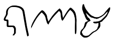	
Balaam	bil·am	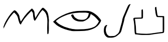	
and he offered	vay·ya·al	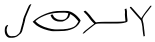	
a bull	par	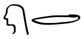	
and a ram	va·a·yil	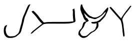	
on each altar	bam·miz·be·ach	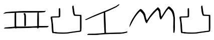	
saw	vay·yar	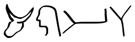	Numbers 24:1
And when Balaam	bil·am	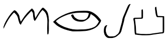	
that	kee	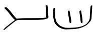	
it pleased	to·wv	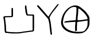	
	be·e·ne	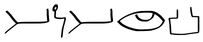	
the LORD	YHVH	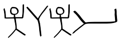	
to bless	le·va·rekh	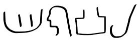	
-	et	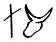	
Israel	yis·ra·el	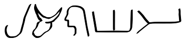	
he did not	ve·lo	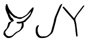	
resort	ha·lakh	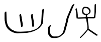	

as on previous occasions	ke·pha·am		
	be·pha·am		
	liq·rat	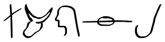	
to sorcery	ne·cha·sheem	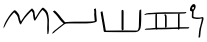	
but he turned	vay·ya·shet	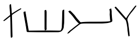	
toward	el		
the wilderness	ham·mid·bar		
his face	pa·naw	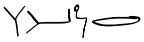	
looked up	vay·yis·sa	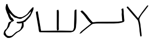	Numbers 24:2
When Balaam	vil·am		
-	et		
	e·naw		
and saw	vay·yar	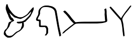	
-	et		
Israel	yis·ra·el	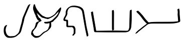	
encamped	sho·khen	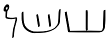	
tribe by tribe	lish·va·taw		
came	vat·te·hee		
upon him	a·law	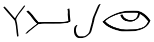	
the Spirit	ru·ach		
of God	e·lo·heem		
and he lifted up	vay·yis·sa	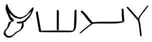	Numbers 24:3
an oracle	me·sha·lo		
saying :	vay·yo·mar		
“ [This is] the prophecy	ne·um		
of Balaam	bil·am		
son	be·no	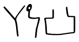	

of Beor	ve·or	בער	
the prophecy	u·ne·um	ונאם	
of a man	hag·ge·ver	הגבר	
are open	she·tum	שתם	
whose eyes	ha·a·yin	העין	
the prophecy	ne·um	נאם	Numbers 24:4
of one who hears	sho·me·a	שמע	
the words	im·re	אמרי	
of God	el	אל	
who	a·sher	אשר	
a vision	ma·cha·zeh	מחזה	
from the Almighty	shad·day	שדי	
sees	ye·che·zeh	יחזה	
who bows down	no·phel	נפל	
wide open :	u·ge·lui	וגלוי	
with eyes	e·na·yim	עינים	
How	mah	מה	Numbers 24:5
lovely are	to·vu	טבו	
your tents	o·ha·le·kha	אהליך	
O Jacob	ya·a·qov	יעקב	
your dwellings	mish·ke·no·te·kha	משכנתיך	
O Israel !	yis·ra·el	ישראל	
like palm groves	kin·cha·leem	כנחלים	Numbers 24:6
They spread out	nit·ta·yu	נטיו	
like gardens	ke·gan·not	כגנת	
beside	a·le	עלי	
a stream	na·har	נהר	

like aloes	ka·a·ha·leem	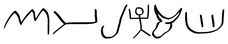	
has planted	na·ta		
the LORD	YHVH		
like cedars	ka·a·ra·zeem	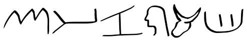	
beside	a·le	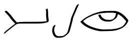	
the waters	ma·yim	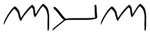	
will flow	yiz·zal		Numbers 24:7
Water	ma·yim	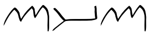	
from his buckets	mid·da·le·yaw		
and his seed	ve·zar·o		
water	be·ma·yim	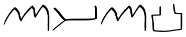	
will have abundant	rab·beem	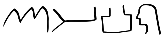	
will be greater	ve·ya·rom	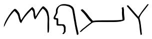	
than Agag	me·a·gag		
His king	mal·ko	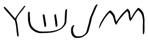	
will be exalted	ve·tin·nas·se	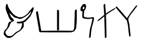	
and his kingdom	mal·khu·to	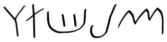	
God	el		Numbers 24:8
brought him	mo·w·tsee·o		
out of Egypt	mim·mits·ra·yim		
with strength	ke·to·w·a·phot		
like a wild ox	re·em		
	lo		
to devour	yo·khal		
nations	go·w·yim	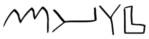	
hostile	tsa·raw		
their bones	ve·ats·mo·te·hem		

and crush	ye·ga·rem		
with arrows	ve·chits·tsaw		
to pierce them	yim·chats	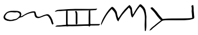	
He crouches	ka·ra		Numbers 24:9
he lies down	sha·khav		
like a lion	ka·a·ree		
like a lioness	u·khe·la·vee	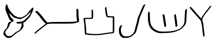	
who	mee	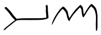	
dares to rouse him ?	ye·qee·men·nu	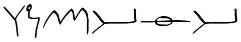	
those who bless you	me·va·ra·khe·kha	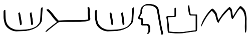	
Blessed are	va·rukh		
those who curse you ”	ve·o·re·re·kha	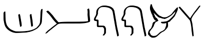	
and cursed are	a·rur		
burned	vay·yi·char	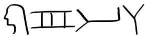	Numbers 24:10
anger	aph		
Then Balak’s	ba·laq	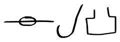	
against	el		
Balaam	bil·am		
together	vay·yis·poq		
-	et		
and he struck his hands	kap·paw		
and said	vay·yo·mer		
	ba·laq	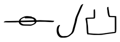	
to	el		
Balaam	bil·am		
to curse	la·qov	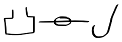	
my enemies	o·ye·vay	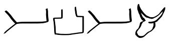	

“ I summoned you	qe·ra·tee·kha		
but behold	ve·hin·neh		
you have persisted	be·rakh·ta		
in blessing	va·rekh		
[them] these	zeh	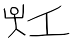	
three	sha·losh	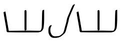	
times	pe·a·meem		
at once	ve·at·tah		Numbers 24:11
Therefore flee	be·rach		
your	le·kha	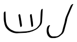	
to	el		
home !	me·qo·w·me·kha	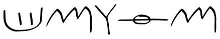	
I said	a·mar·tee		
I would richly reward you	kab·bed	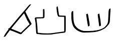	
	a·khab·bed·kha		
but instead	ve·hin·neh		
has denied	me·na·a·kha		
the LORD	YHVH		
your reward ”	mik·ka·vo·wd		
answered	vay·yo·mer		Numbers 24:12
Balaam	bil·am		
	el		
Balak	ba·laq	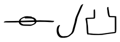	
“ Did I not	ha·lo		
already	gam		
	el		
the messengers	mal·a·khe·kha		

-	a·sher	
you sent me	sha·lach·ta	
	e·lay	
tell	dib·bar·tee	
	le·mor	
that even if	im	Numbers 24:13
were to give	yit·ten	
me	lee	
Balak	va·laq	
full	me·lo	
his house	ve·to	
of silver	ke·seph	
and gold	ve·za·hav	
not	lo	
I could	u·khal	
to go beyond	la·a·vor	
-	et	
the command	pee	
of the LORD ?	YHVH	
do	la·a·so·wt	
good	to·w·vah	
or	o	
bad	ra·ah	
anything of my own accord	mil·lib·bee	
whatever	a·sher	
I will speak	ye·dab·ber	
the LORD	YHVH	

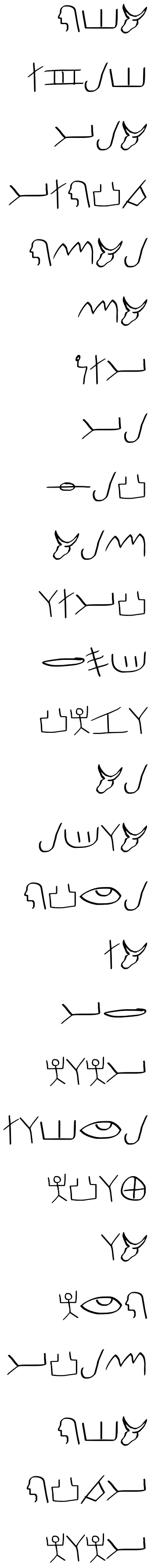

-	o·to		
says	a·dab·ber	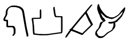	
Now	ve·at·tah		Numbers 24:14
	hin·nee	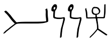	
I am going back	ho·w·lekh	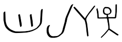	
to my people	le·am·mee		
but come	le·khah		
let me warn you	ee·a·tse·kha		
what	a·sher		
will do	ya·a·seh		
people	ha·am		
this	haz·zeh		
to your people	le·am·me·kha		
to come ”	be·a·cha·reet	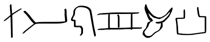	
in the days	hay·ya·meem		
Then [Balaam] lifted up	vay·yis·sa	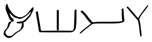	Numbers 24:15
an oracle	me·sha·lo		
saying	vay·yo·mar		
“ [This is] the prophecy	ne·um		
of Balaam	bil·am		
son	be·no	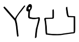	
of Beor	ve·or		
the prophecy	u·ne·um		
of a man	hag·ge·ver	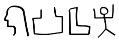	
are open	she·tum		
whose eyes	ha·a·yin		
the prophecy	ne·um		Numbers 24:16

of one who hears	sho·me·a		
the words	im·re	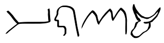	
of God	el		
who has knowledge	ve·yo·de·a	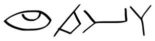	
	da·at		
from the Most High	el·yo·wn	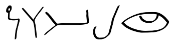	
a vision	ma·cha·zeh	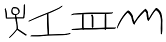	
from the Almighty	shad·day	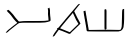	
who sees	ye·che·zeh	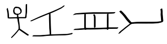	
who bows down	no·phel		
wide open :	u·ge·lui	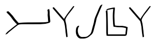	
with eyes	e·na·yim	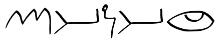	
I see him	er·en·nu		Numbers 24:17
but not	ve·lo		
now	at·tah		
I behold him	a·shu·ren·nu		
but not	ve·lo		
near	qa·ro·wv		
will come forth	da·rakh		
A star	ko·w·khav		
from Jacob	mee·ya·a·qov		
will arise	ve·qam	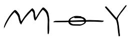	
and a scepter	she·vet		
from Israel	mee·yis·ra·el		
He will crush	u·ma·chats	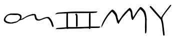	
the skulls	pa·a·te		
of Moab	mo·w·av		

and strike down	ve·qar·qar	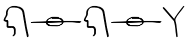	
all	kal	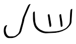	
the sons	be·ne	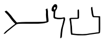	
of Sheth	shēt		
will become	ve·ha·yah	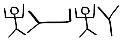	Numbers 24:18
Edom	e·do·wm		
a possession	ye·re·shah		
will	ve·ha·yah	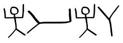	
[as]	ye·re·shah		
Seir	se·eer		
his enemy	o·ye·vaw		
but Israel	ve·yis·ra·el	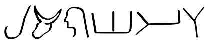	
will perform	o·seh		
with valor	cha·yil	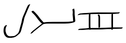	
A ruler will come	ve·ye·red	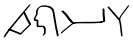	Numbers 24:19
from Jacob	mee·ya·a·qov		
and destroy	ve·he·e·veed	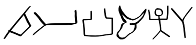	
the survivors	sa·reed	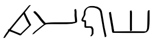	
of the city ”	me·eer		
Then Balaam saw	vay·yar	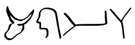	Numbers 24:20
-	et		
Amalek	a·ma·leq		
and lifted up	vay·yis·sa	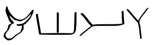	
an oracle	me·sha·lo		
saying :	vay·yo·mar		
was first	re·sheet		
among the nations	go·w·yim	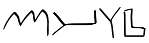	

“ Amalek	a·ma·leq	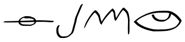	
but his end	ve·a·cha·ree·to	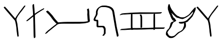	
	a·de	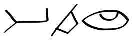	
[is] destruction ”	o·ved	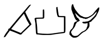	
Next he saw	vay·yar	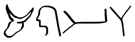	Numbers 24:21
-	et	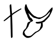	
the Kenites	haq·qe·nee	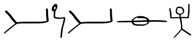	
and lifted up	vay·yis·sa	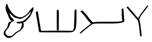	
an oracle	me·sha·lo	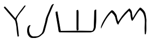	
saying :	vay·yo·mar	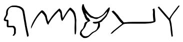	
is secure	e·tan	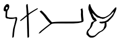	
“ Your dwelling place	mo·wo·sha·ve·kha	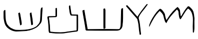	
is set	ve·seem	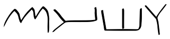	
in a cliff	bas·se·la	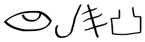	
and your nest	qin·ne·kha	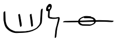	
Yet	kee	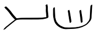	Numbers 24:22
	im	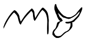	
will be	yih·yeh	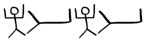	
destroyed	le·va·er	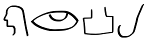	
Kain	qa·yin	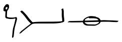	
when	ad	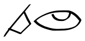	
	mah	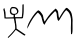	
Asshur	ash·shur	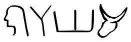	
takes you captive ”	tish·be·ka	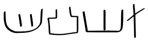	
Once more [Balaam] lifted up	vay·yis·sa	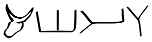	Numbers 24:23
an oracle	me·sha·lo	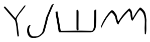	
saying :	vay·yo·mar	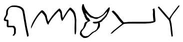	

“ Ah	o·w		
who	mee	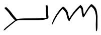	
can live	yich·yeh	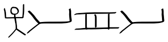	
has ordained it ?	mis·su·mo	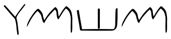	
unless God	el		
Ships	ve·tseem		Numbers 24:24
[will come] from the coasts	mee·yad	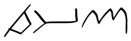	
of Cyprus	kit·teem	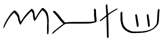	
they will subdue	ve·in·nu		
Asshur	ash·shur	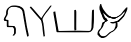	
	ve·in·nu		
and Eber	e·ver	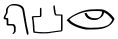	
too	ve·gam		
but they	hu		
forever ”	a·de	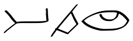	
will perish	o·ved		
arose	vay·ya·qam	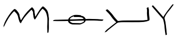	Numbers 24:25
Then Balaam	bil·am		
	vay·ye·lekh	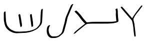	
and returned	vay·ya·shav	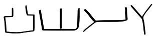	
to his homeland	lim·qo·mo	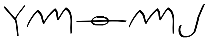	
also	ve·gam		
and Balak	ba·laq	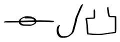	
went	ha·lakh	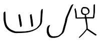	
on his way	le·dar·ko	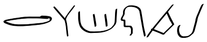	
was staying	vay·ye·shev		Numbers 25:1
While Israel	yis·ra·el	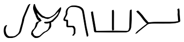	

in Shittim	bash·shit·teem		
began	vay·ya·chel	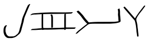	
the men	ha·am		
to indulge in sexual immorality	liz·no·wt	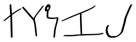	
with	el		
the daughters	be·no·wt	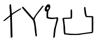	
of Moab	mo·w·av		
who also invited	vat·tiq·re·na	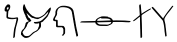	Numbers 25:2
them	la·am		
to the sacrifices	le·ziv·che	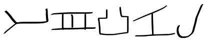	
for their gods	e·lo·he·hen		
ate	vay·yo·khal		
And the people	ha·am		
and bowed down	vay·yish·ta·chaw·wu		
to these gods	le·lo·he·hen		
joined in worshiping	vay·yits·tsa·med		Numbers 25:3
So Israel	yis·ra·el	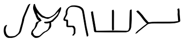	
	le·va·al	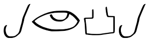	
Baal of Peor	pe·o·wr		
burned	vay·yi·char	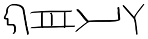	
and the anger	aph		
of the LORD	YHVH		
against [them]	be·yis·ra·el		
said	vay·yo·mer		Numbers 25:4
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		

“ Take	qach	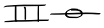	
-	et		
all	kal		
the leaders	ra·she	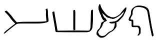	
of the people	ha·am		
and execute	ve·ho·w·qa	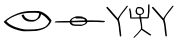	
them	o·w·tam		
before the LORD	la·YHVH	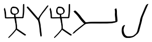	
in	ne·ged		
broad daylight	hash·sha·mesh		
may turn away	ve·ya·shov		
fierce	cha·ro·wn	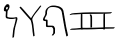	
anger	aph		
so that [His]	YHVH		
from Israel ”	mee·yis·ra·el		
told	vay·yo·mer		Numbers 25:5
So Moses	mo·sheh		
	el		
the judges	sho·phe·te		
of Israel	yis·ra·el	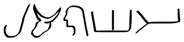	
“ Each of you must kill	hir·gu		
all of his men	eesh	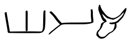	
	a·na·shaw	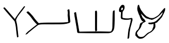	
who have joined in worshiping	han·nits·ma·deem		
	le·va·al	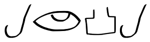	
Baal of Peor ”	pe·o·wr		
Just then	ve·hin·neh		Numbers 25:6

man	eesh	
an Israelite	mib·be·ne	
	yis·ra·el	
	ba	
brought	vay·yaq·rev	
to	el	
his family	e·chaw	
-	et	
a Midianite woman	ham·mid·ya·neet	
in the sight	le·e·ne	
of Moses	mo·sheh	
[and]	u·le·e·ne	
the whole	kal	
congregation	a·dat	
	be·ne	
of Israel	yis·ra·el	
while they	ve·hem·mah	
were weeping	vo·kheem	
at the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
On seeing this	vay·yar	Numbers 25:7
Phinehas	pee·ne·chas	
son	ben	
of Eleazar	el·a·zar	
the son	ben	
of Aaron	a·ha·ron	

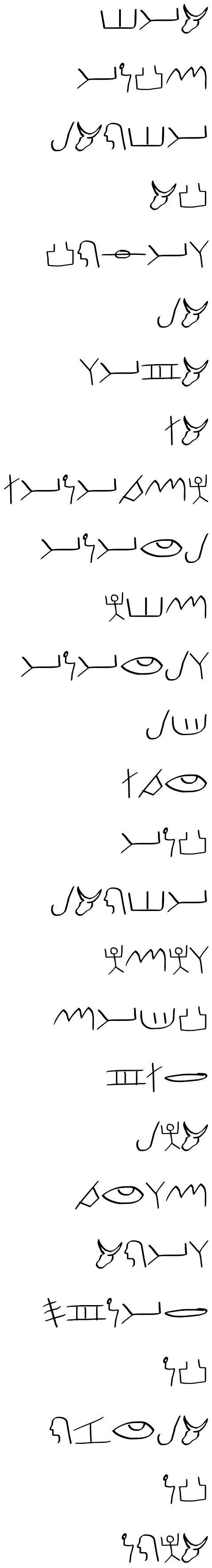

the priest	hak·ko·hen		
got up	vay·ya·qam	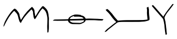	
from	mit·to·wkh		
the assembly	ha·e·dah		
took	vay·yiq·qach	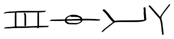	
a spear	ro·mach	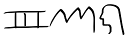	
in his hand	be·ya·do	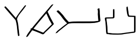	
followed	vay·ya·vo	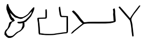	Numbers 25:8
	a·char	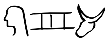	
	eesh	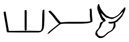	
the Israelite	yis·ra·el	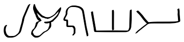	
into	el		
his tent	haq·qub·bah	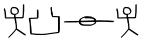	
and drove [the spear] through	vay·yid·qor	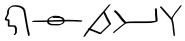	
-	et		
both of them —	she·ne·hem	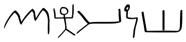	
-	et		
	eesh	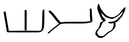	
through the Israelite	yis·ra·el	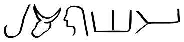	
-	ve·et		
of the woman	ha·ish·shah		
and on through	el		
the belly	qo·va·tah	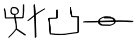	
was halted	vat·te·a·tsar		
So the plague	ham·mag·ge·phah		
against	me·al		
the Israelites	be·ne	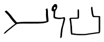	

	yis·ra·el	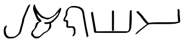	
-	vay·yih·yu	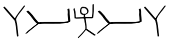	Numbers 25:9
but those who died	ham·me·teem		
in the plague	bam·mag·ge·phah		
numbered 24,000	ar·ba·ah		
	ve·es·reem		
	a·leph		
said	vay·dab·ber	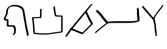	Numbers 25:10
Then the LORD	YHVH	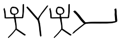	
to	el		
Moses	mo·sheh		
	le·mor		
“ Phinehas	pee·ne·chas	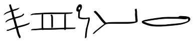	Numbers 25:11
son	ben		
of Eleazar	el·a·zar		
the son	ben		
of Aaron	a·ha·ron		
the priest	hak·ko·hen	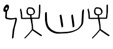	
has turned	he·sheev	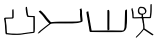	
-	et		
My wrath	cha·ma·tee		
away from	me·al		
the Israelites	be·ne	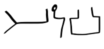	
	yis·ra·el	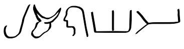	
for he was zealous	be·qan·o	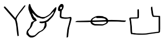	
-	et		
[for My sake]	qin·a·tee		

among them	be·to·w·kham	בתוכם	
so that I did not	ve·lo	ולא	
consume	khil·lee·tee	כליתי	
-	et	את	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
in My zeal	be·qin·a·tee	בקנאתי	
therefore	la·khen	לכן	Numbers 25:12
Declare	e·mor	אמר	
that	hin·nee	הנני	
I am granting	no·ten	נתן	
him	lo	לו	
-	et	את	
My covenant	be·ree·tee	בריתי	
of peace	sha·lo·wm	שלום	
It will be	ve·ha·ye·tah	והיתה	Numbers 25:13
for him	lo	לו	
and his descendants	u·le·zar·o	ולזרעו	
	a·cha·raw	אחריו	
a covenant	be·reet	ברית	
priesthood	ke·hun·nat	כהנת	
of permanent	o·w·lam	עולם	
because	ta·chat	תחת	
-	a·sher	אשר	
he was zealous	qin·ne	קנא	
for his God	le·lo·haw	לאלהיו	
and made atonement	vay·khap·per	ויכפר	

for	al		
the Israelites	be·ne	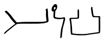	
”	yis·ra·el	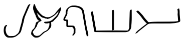	
The name	ve·shem		Numbers 25:14
	eesh	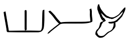	
of the Israelite	yis·ra·el	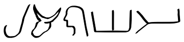	
who was slain	ham·muk·keh	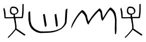	
-	a·sher		
-	huk·kah		
with	et		
the Midianite woman	ham·mid·ya·neet	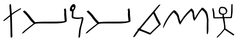	
was Zimri	zim·ree		
son	ben		
of Salu	sa·lu		
the leader	ne·see	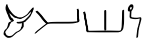	
	vet	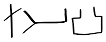	
family	av		
of a Simeonite	lash·shim·o·nee		
And the name	ve·shem		Numbers 25:15
woman	ha·ish·shah		
of the slain	ham·muk·kah	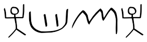	
Midianite	ham·mid·ya·neet	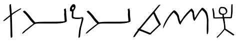	
was Cozbi	ka·ze·bee		
the daughter	vat		
of Zur	tsur		
chief	rosh		
a tribal	um·mo·wt		

	bet	𐤁𐤉𐤕	
family	av	𐤀𐤁	
of a Midianite	be·mid·yan	𐤁𐤌𐤃𐤉𐤍	
	hu	𐤄𐤅𐤀	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 25:16
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
	el	𐤀𐤋	
to Moses	mo·sheh	𐤌𐤔𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
“ Attack	tsa·ro·wr	𐤑𐤓𐤅𐤓	Numbers 25:17
-	et	𐤀𐤕	
the Midianites	ham·mid·ya·neem	𐤄𐤌𐤃𐤉𐤍𐤉𐤌	
and strike them dead	ve·hik·kee·tem	𐤅𐤄𐤊𐤉𐤕𐤌	
-	o·w·tam	𐤀𐤅𐤕𐤌	
For	kee	𐤊𐤉	Numbers 25:18
assailed	tso·re·reem	𐤑𐤓𐤓𐤉𐤌	
they	hem	𐤄𐤌	
you	la·khem	𐤋𐤊𐤌	
deceitfully	be·nikh·le·hem	𐤁𐤍𐤊𐤋𐤉𐤄𐤌	
when	a·sher	𐤀𐤔𐤓	
they seduced	nik·ke·lu	𐤍𐤊𐤋𐤅	
you	la·khem	𐤋𐤊𐤌	
in	al	𐤏𐤋	
the matter	de·var	𐤃𐤁𐤓	
of Peor	pe·o·wr	𐤐𐤏𐤅𐤓	
and	ve·al	𐤅𐤏𐤋	
-	de·var	𐤃𐤁𐤓	

Cozbi	ka·ze·bee		
the daughter	vat		
leader	ne·see	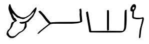	
of the Midianite	mid·yan		
their sister	a·cho·tam	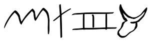	
[the woman] who was killed	ham·muk·kah		
on the day	ve·yo·wm	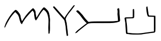	
the plague	ham·mag·ge·phah		
came	al		
because of	de·var		
Peor ”	pe·o·wr		
-	vay·hee	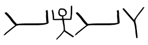	Numbers 26:1
After	a·cha·re	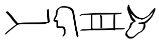	
the plague [had ended]	ham·mag·gē·phah ph		
said	vay·yo·mer		
the LORD	YHVH		
to	el		
Moses	mo·sheh	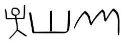	
	ve·el		
and Eleazar	el·a·zar		
son	ben		
of Aaron	a·ha·ron	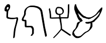	
the priest	hak·ko·hen	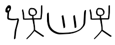	
	le·mor		
“ Take a census	se·u		Numbers 26:2
-	et		
-	rosh		

of the whole	kal	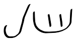	
congregation	a·dat		
	be·ne	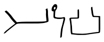	
of Israel	yis·ra·el	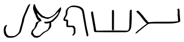	
years of age	mib·ben	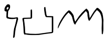	
twenty	es·reem	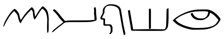	
	sha·nah	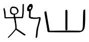	
or older	va·ma·lah		
by the houses	le·vet	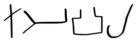	
of their fathers —	a·vo·tam		
all [those]	kal		
who can serve	yo·tse		
in the army	tsa·va	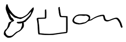	
of Israel ”	be·yis·ra·el		
issued	vay·dab·ber	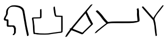	Numbers 26:3
Moses	mo·sheh		
and Eleazar	ve·el·a·zar		
the priest	hak·ko·hen		
	o·tam		
So on the plains	be·ar·vot		
of Moab	mo·w·av		
by	al		
the Jordan	yar·den		
across from Jericho	ye·re·cho		
the instruction	le·mor	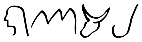	
years of age	mib·ben	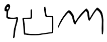	Numbers 26:4
“ [Take a census of the men] twenty	es·reem	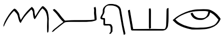	

	sha·nah	שנה	
or older	va·ma·e·lah	ומעלה	
as	ka·a·sher	כאשר	
has commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
Moses ”	mo·sheh	משה	
And [these were] the Israelites	u·ve·ne	ובני	
	yis·ra·el	ישראל	
who came out	hay·yo·tse·eem	היצאים	
of the land	me·e·rets	מארץ	
of Egypt :	mits·ra·yim	מצרים	
Reuben	re·u·ven	ראובן	Numbers 26:5
was the firstborn	be·kho·wr	בכור	
of Israel	yis·ra·el	ישראל	
[These were] the descendants	be·ne	בני	
of Reuben :	re·u·ven	ראובן	
from Hanoch	cha·no·wkh	חנוך	
clan	mish·pa·chat	משפחת	
The Hanochite	ha·cha·no·khee	החנכי	
from Pallu	le·phal·lu	לפלוא	
clan	mish·pa·chat	משפחת	
the Palluite	hap·pal·lu·ee	הפלאי	
from Hezron	le·chets·ron	לחצרן	Numbers 26:6
clan	mish·pa·chat	משפחת	
the Hezronite	ha·chets·ro·w·nee	החצרוני	
[and] the Carmite	le·khar·mee	לכרמי	

clan	mish·pa·chat		
from Carmi	hak·kar·mee		
These	el·leh	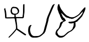	Numbers 26:7
clans	mish·pe·chot	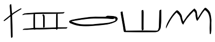	
of Reuben	ha·ru·ʾu·vē·nī		
were the	vay·yih·yu		
and their registration	phe·qu·de·hem		
numbered 43,730	she·lo·shah	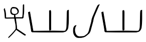	
	ve·ar·ba·eem		
	e·leph	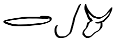	
	u·she·va	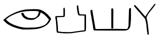	
	me·o·wt		
	u·she·lo·sheem		
Now the son	u·ve·ne		Numbers 26:8
of Pallu	phal·lu	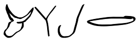	
was Eliab	e·lee·av	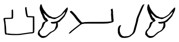	
and the sons	u·ve·ne		Numbers 26:9
of Eliab	e·lee·av	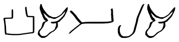	
were Nemuel	ne·mu·el		
Dathan	ve·da·tan		
and Abiram	va·a·vee·ram	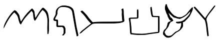	
It	hu		
was Dathan	da·tan		
and Abiram	va·a·vee·ram	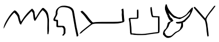	
chosen	qe·ru·ʾē		
by the congregation	ha·e·dah		
who	a·sher		

fought	hits·tsu	
against	al	
Moses	mo·sheh	
and	ve·al	
Aaron	a·ha·ron	
with the followers	ba·a·dat	
of Korah	qo·rach	
who rebelled	be·hats·tso·tam	
against	al	
the LORD	YHVH	
opened	vat·tiph·tach	Numbers 26:10
And the earth	ha·a·rets	
-	et	
its mouth	pee·ha	
and swallowed	vat·tiv·la	
them	o·tam	
-	ve·et	
along with Korah	qo·rach	
died	be·mo·wt	
whose followers	ha·e·dah	
consumed	ba·a·khol	
when the fire	ha·esh	
-	et	
250	cha·mish·sheem	
	u·ma·ta·yim	
men	eesh	
They serve	vay·yih·yu	

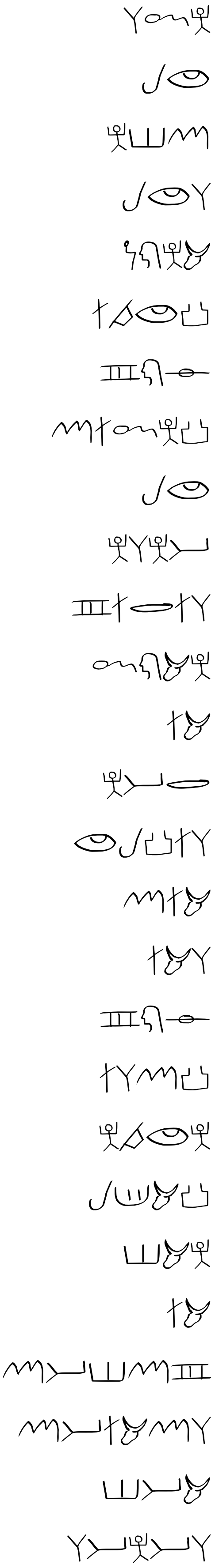

as a warning sign	le·nes	לנס	
However, the line	u·ve·ne	ובני	Numbers 26:11
of Korah	qo·rach	קרח	
did not	lo	לא	
die out	me·tu	מתוס	
[These were] the descendants	be·ne	בני	Numbers 26:12
of Simeon	shim·o·wn	שמעון	
by their clans :	le·mish·pe·cho·tam	למשפחתם	
from Nemuel	lin·mu·el	לנמואל	
clan	mish·pa·chat	משפחת	
The Nemuelite	han·ne·mu·e·lee	הנמואלי	
from Jamin	le·ya·meen	לימין	
clan	mish·pa·chat	משפחת	
the Jaminite	hay·ya·mee·nee	הימיני	
from Jachin	le·ya·kheen	ליכין	
clan	mish·pa·chat	משפחת	
the Jachinite	hay·ya·khee·nee	היכיני	
from Zerah	le·ze·rach	לזרח	Numbers 26:13
clan	mish·pa·chat	משפחת	
the Zerahite	haz·zar·chee	הזרחי	
from Shaul	le·sha·ul	לשאול	
clan	mish·pa·chat	משפחת	
[and] the Shaulite	hash·sha·u·lee	השאולי	
These	el·leh	אלה	Numbers 26:14
were the clans	mish·pe·chot	משפחת	
of Simeon	hash·shim·o·nee	השמעני	
[and there were] 22,200	she·na·yim	שנים	

	ve·es·reem		
	e·leph	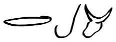	
men.	u·ma·ta·yim	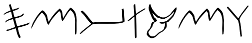	
[These were] the descendants	be·ne	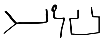	Numbers 26:15
of Gad	gad		
by their clans :	le·mish·pe·cho·tam		
from Zephon	lits·pho·wn		
clan	mish·pa·chat		
The Zephonite	hats·tse·pho·w·nee		
the Haggite	le·chag·gee		
clan	mish·pa·chat	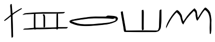	
from Haggi	ha·chag·gee		
from Shuni	le·shu·nee		
clan	mish·pa·chat		
the Shunite	hash·shu·nee		
the Oznite	le·a·ze·nee		Numbers 26:16
clan	mish·pa·chat	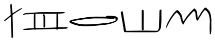	
from Ozni	ha·a·ze·nee	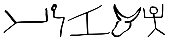	
from Eri	le·e·ree		
clan	mish·pa·chat		
the Erite	ha·e·ree		
from Arod	la·a·ro·wd		Numbers 26:17
clan	mish·pa·chat		
the Arodite	ha·a·ro·w·dee		
[and] the Arelite	le·ar·e·lee		
clan	mish·pa·chat		
from Areli	ha·ar·e·lee		

These	el·leh	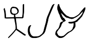	Numbers 26:18
[were] the clans	mish·pe·chot	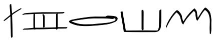	
	be·ne	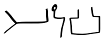	
of Gad	gad		
and their registration numbered	liph·qu·de·hem	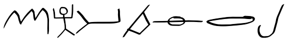	
40,500	ar·ba·eem		
	e·leph	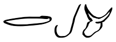	
	va·cha·mesh	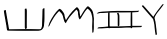	
	me·o·wt		
The sons	be·ne	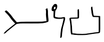	Numbers 26:19
of Judah	ye·hu·dah	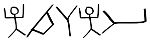	
[were] Er	er		
and Onan	ve·o·w·nan		
died	vay·ya·mat	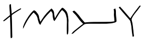	
but they	er		
	ve·o·w·nan		
in the land	be·e·rets		
of Canaan	ke·na·an		
These were	vay·yih·yu		Numbers 26:20
the descendants	ve·ne	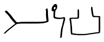	
of Judah	ye·hu·dah		
by their clans :	le·mish·pe·cho·tam		
from Shelah	le·she·lah	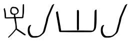	
clan	mish·pa·chat	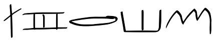	
The Shelanite	hash·she·la·nee	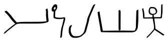	
from Perez	le·phe·rets		

clan	mish·pa·chat	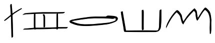	
the Perezite	hap·par·tsee	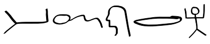	
from Zerah	le·ze·rach	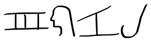	
clan	mish·pa·chat	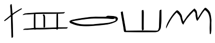	
[and] the Zerahite	haz·zar·chee	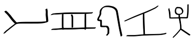	
And [these were]	vay·yih·yu	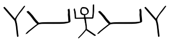	Numbers 26:21
the descendants	ve·ne	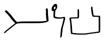	
of Perez :	phe·rets	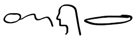	
from Hezron	le·chets·ron	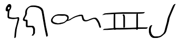	
clan	mish·pa·chat	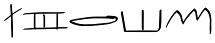	
the Hezronite	ha·chets·ro·nee	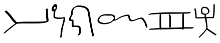	
from Hamul	le·cha·mul	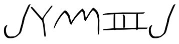	
clan	mish·pa·chat	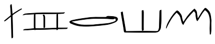	
[and] the Hamulite	he·cha·mu·lee	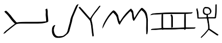	
These	el·leh	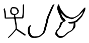	Numbers 26:22
[were] the clans	mish·pe·chot	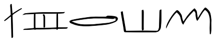	
of Judah	ye·hu·dah	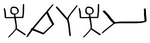	
and their registration numbered	liph·qu·de·hem	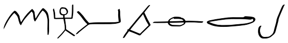	
76,500	shish·shah	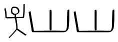	
	ve·shiv·eem	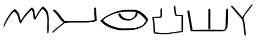	
	e·leph	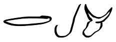	
	va·cha·mesh	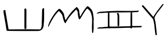	
	me·o·wt	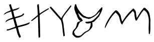	
[These were] the descendants	be·ne	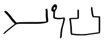	Numbers 26:23
of Issachar	yis·sa·sh·khar	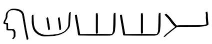	
by their clans :	le·mish·pe·cho·tam	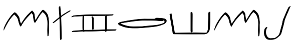	

from Tola	to·w·la	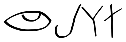	
clan	mish·pa·chat	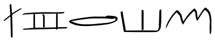	
The Tolaite	hat·to·w·la·ee		
from Puvah	le·phu·vah		
clan	mish·pa·chat	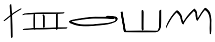	
the Punite	hap·pu·nee		
from Jashub	le·ya·shuv	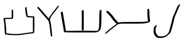	Numbers 26:24
clan	mish·pa·chat	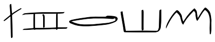	
the Jashubite	hay·ya·shu·vee		
from Shimron	le·shim·ron		
clan	mish·pa·chat	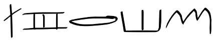	
[and] the Shimronite	hash·shim·ro·nee		
These	el·leh	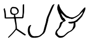	Numbers 26:25
[were] the clans	mish·pe·chot	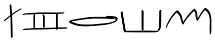	
of Issachar	yis·sa·sh·khar		
and their registration numbered	liph·qu·de·hem	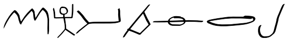	
64,300	ar·ba·ah	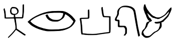	
	ve·shish·sheem	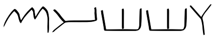	
	e·leph	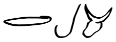	
	u·she·losh		
	me·o·wt		
[These were] the descendants	be·ne	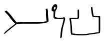	Numbers 26:26
of Zebulun	ze·vu·lun		
by their clans :	le·mish·pe·cho·tam		
from Sered	le·se·red		
clan	mish·pa·chat	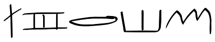	

The Seredite	has·sar·dee		
from Elon	le·e·lo·wn		
clan	mish·pa·chat	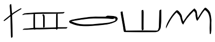	
the Elonite	ha·e·lo·nee	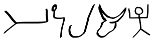	
from Jahleel	le·yach·le·el	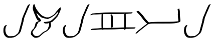	
clan	mish·pa·chat		
[and] the Jahleelite	hay·yach·le·e·lee	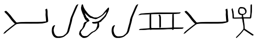	
These [were]	el·leh	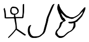	Numbers 26:27
the clans	mish·pe·chot	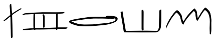	
of Zebulun	haz·ze·vu·lo·nee		
and their registration numbered	liph·qu·de·hem	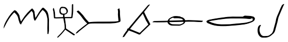	
60,500	shish·sheem	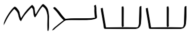	
	e·leph	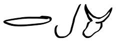	
	va·cha·mesh	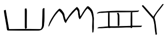	
	me·o·wt		
The descendants	be·ne	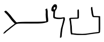	Numbers 26:28
of Joseph	yo·w·seph		
[included] the clans	le·mish·pe·cho·tam		
of Manasseh	me·nash·sheh	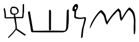	
and Ephraim	ve·eph·ra·yim		
[These were] the descendants	be·ne	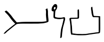	Numbers 26:29
of Manasseh :	me·nash·sheh	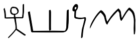	
from Machir	le·ma·kheer		
clan	mish·pa·chat	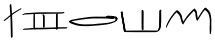	
The Machirite	ham·ma·khee·ree	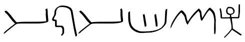	
-	u·ma·kheer		

the father of	ho·w·leed	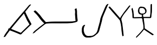	
-	et		
Gilead	gil·ad		
from Gilead	le·gil·ad		
clan	mish·pa·chat		
[and] the Gileadite	hag·gil·a·dee		
These [were]	el·leh	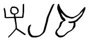	Numbers 26:30
the descendants	be·ne	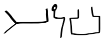	
of Gilead :	gil·ad		
from Iezer	ee·e·zer		
clan	mish·pa·chat		
the Iezerite	ha·ee·ez·ree		
from Helek	le·che·leq	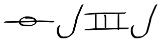	
clan	mish·pa·chat		
the Helekite	ha·chel·qee		
from Asriel	ve·as·ree·el	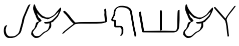	Numbers 26:31
clan	mish·pa·chat	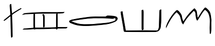	
the Asrielite	ha·as·ri·e·lee		
from Shechem	ve·she·khem		
clan	mish·pa·chat		
the Shechemite	hash·shikh·mee		
from Shemida	u·she·mee·da	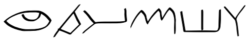	Numbers 26:32
clan	mish·pa·chat		
the Shemidaite	hash·she·mee·da·ee	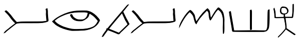	
from Hepher	ve·che·pher		
clan	mish·pa·chat		
[and] the Hepherite	ha·cheph·ree		

Now Zelophehad	u·tse·la·phe·chad		Numbers 26:33
son	ben		
of Hepher	che·pher		
no	lo		
had	ha·yu	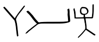	
	lo		
sons	ba·neem	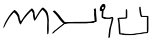	
but only	kee	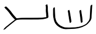	
	im		
daughters	ba·no·wt		
The names	ve·shem		
of [his] daughters	be·no·wt	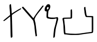	
	tse·la·phe·chad		
were Mahlah	mach·lah	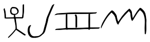	
Noah	ve·no·ah		
Hoglah	cha·ge·lah	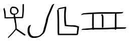	
Milcah	mil·kah	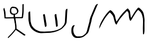	
and Tirzah	ve·tir·tsah		
These	el·leh	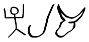	Numbers 26:34
[were] the clans	mish·pe·chot	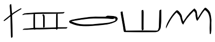	
of Manasseh	me·nash·sheh	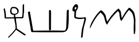	
and their registration numbered	u·phe·qu·de·hem	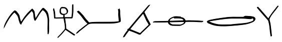	
52,700	she·na·yim	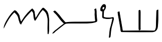	
	va·cha·mish·sheem	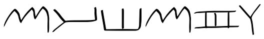	
	e·leph	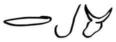	
	u·she·va		

	me·o·wt	
These [were]	el·leh	Numbers 26:35
the descendants	ve·ne	
of Ephraim	eph·ra·yim	
by their clans :	le·mish·pe·cho·tam	
from Shuthelah	le·shu·te·lach	
clan	mish·pa·chat	
The Shuthelahite	hash·shu·tal·chee	
from Becher	le·ve·kher	
clan	mish·pa·chat	
the Becherite	hab·bakh·ree	
from Tahan	le·ta·chan	
clan	mish·pa·chat	
[and] the Tahanite	hat·ta·cha·nee	
And	ve·el·leh	Numbers 26:36
the descendants	be·ne	
of Shuthelah [were]	shu·ta·lach	
from Eran	le·e·ran	
clan	mish·pa·chat	
the Eranite	ha·e·ra·nee	
These [were]	el·leh	Numbers 26:37
the clans	mish·pe·chot	
	be·ne	
of Ephraim	eph·ra·yim	
and their registration numbered	liph·qu·de·hem	
32,500	she·na·yim	

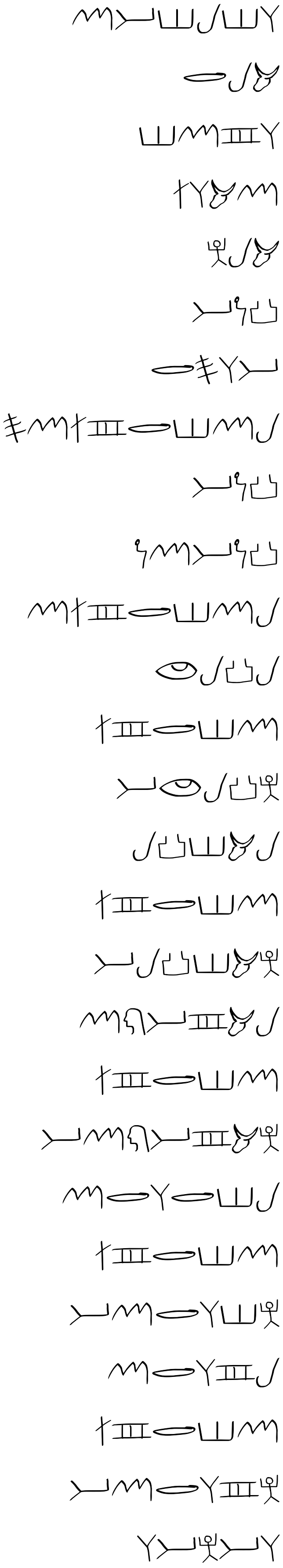

	u·she·lo·sheem	
	e·leph	
	va·cha·mesh	
	me·o·wt	
These	el·leh	
the descendants	ve·ne	
of Joseph	yo·w·seph	
clans [were]	le·mish·pe·cho·tam	
[These were] the descendants	be·ne	Numbers 26:38
of Benjamin	vin·ya·min	
by their clans :	le·mish·pe·cho·tam	
from Bela	le·ve·la	
clan	mish·pa·chat	
The Belaite	hab·bal·ee	
from Ashbel	le·ash·bel	
clan	mish·pa·chat	
the Ashbelite	ha·ash·be·lee	
from Ahiram	la·a·chee·ram	
clan	mish·pa·chat	
the Ahiramite	ha·a·chee·ra·mee	
from Shupham	lish·phu·pham	Numbers 26:39
clan	mish·pa·chat	
the Shuphamite	hash·shu·pha·mee	
from Hupham	le·chu·pham	
clan	mish·pa·chat	
[and] the Huphamite	ha·chu·pha·mee	
And	vay·yih·yu	Numbers 26:40

the descendants	ve·ne	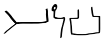	
of Bela	ve·la	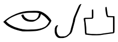	
from Ard	ard	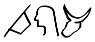	
and Naaman [were]	ve·na·a·man	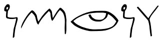	
clan [from Ard]	mish·pa·chat	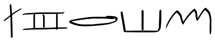	
the Ardite	ha·ar·dee	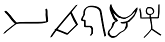	
from Naaman	le·na·a·man	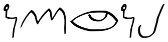	
clan	mish·pa·chat	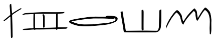	
[and] the Naamite	han·na·a·mee	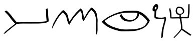	
These [were]	el·leh	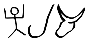	Numbers 26:41
	ve·ne	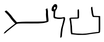	
of Benjamin	vin·ya·min	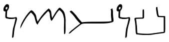	
the clans	le·mish·pe·cho·tam	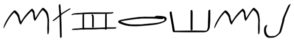	
and their registration numbered	u·phe·qu·de·hem	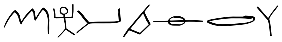	
45,600	cha·mish·shah	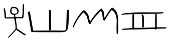	
	ve·ar·ba·eem	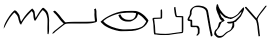	
	e·leph	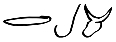	
	ve·shesh	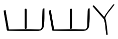	
	me·o·wt	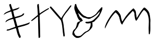	
These [were]	el·leh	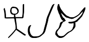	Numbers 26:42
the descendants	ve·ne	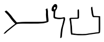	
of Dan	dan	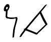	
by their clans :	le·mish·pe·cho·tam	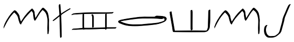	
from Shuham	le·shu·cham	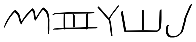	
clan	mish·pa·chat	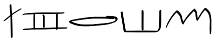	
The Shuhamite	hash·shu·cha·mee	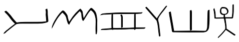	

These	el·leh	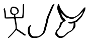	
were the clans	mish·pe·chot	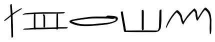	
of Dan	dan		
-	le·mish·pe·cho·tam		
All [of them]	kal		Numbers 26:43
clans	mish·pe·chot		
[were] Shuhamite	hash·shu·cha·mee	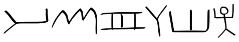	
and their registration numbered	liph·qu·de·hem	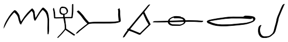	
64,400	ar·ba·ah	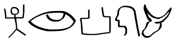	
	ve·shish·sheem	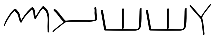	
	e·leph	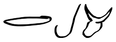	
	ve·ar·ba		
	me·o·wt		
[These were] the descendants	be·ne	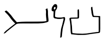	Numbers 26:44
of Asher	a·sher		
by their clans :	le·mish·pe·cho·tam		
The Imnite	le·yim·nah	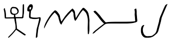	
clan	mish·pa·chat		
from Imnah	hay·yim·nah		
from Ishvi	le·yish·vee		
clan	mish·pa·chat	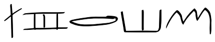	
the Ishvite	hay·yish·vee		
from Beriah	liv·ree·ah	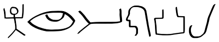	
clan	mish·pa·chat	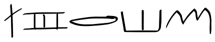	
[and] the Beriite	hab·be·ree·ee	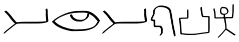	
[And these were] the descendants	liv·ne		Numbers 26:45

of Beriah :	ve·ree·ah	
from Heber	le·che·ver	
clan	mish·pa·chat	
the Heberite	ha·chev·ree	
from Malchiel	le·mal·kee·el	
clan	mish·pa·chat	
[and] the Malchielite	ham·mal·kee·e·lee	
And the name	ve·shem	Numbers 26:46
daughter	bat	
of Asher’s	a·sher	
was Serah	sa·rach	
These [were]	el·leh	Numbers 26:47
the clans	mish·pe·chot	
	be·ne	
of Asher	a·sher	
and their registration numbered	liph·qu·de·hem	
53,400	she·lo·shah	
	va·cha·mish·sheem	
	e·leph	
	ve·ar·ba	
	me·o·wt	
[These were] the descendants	be·ne	Numbers 26:48
of Naphtali	naph·ta·lee	
by their clans :	le·mish·pe·cho·tam	
from Jahzeel	le·yach·tse·el	
clan	mish·pa·chat	

The Jahzeelite	hay·yach·tse·e·lee	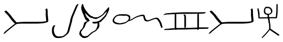	
from Guni	le·gu·nee	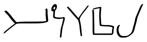	
clan	mish·pa·chat	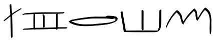	
the Gunite	hag·gu·nee	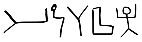	
from Jezer	le·ye·tser	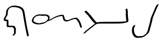	Numbers 26:49
clan	mish·pa·chat	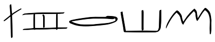	
the Jezerite	hay·yits·ree	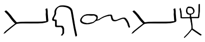	
from Shillem	le·shil·lem	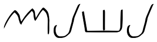	
clan	mish·pa·chat	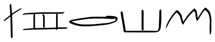	
[and] the Shillemite	hash·shil·le·mee	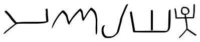	
These [were]	el·leh	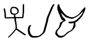	Numbers 26:50
the clans	mish·pe·chot	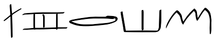	
of Naphtali	naph·ta·lee	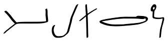	
	le·mish·pe·cho·tam	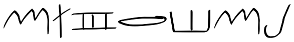	
and their registration numbered	u·phe·qu·de·hem	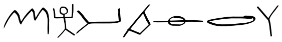	
45,400	cha·mish·shah	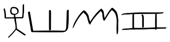	
	ve·ar·ba·eem	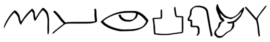	
	e·leph	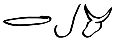	
	ve·ar·ba	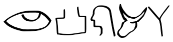	
	me·o·wt	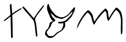	
These	el·leh	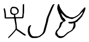	Numbers 26:51
numbered	pe·qu·de	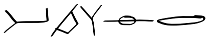	
men	be·ne	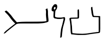	
of Israel	yis·ra·el	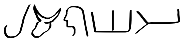	
601,730 [in all]	shesh	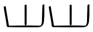	
	me·o·wt	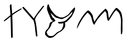	

	e·leph	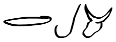	
	va·a·leph		
	she·va		
	me·o·wt		
	u·she·lo·sheem	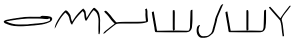	
said	vay·dab·ber	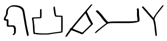	Numbers 26:52
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor		
among [the tribes]	la·el·leh		Numbers 26:53
is to be divided	te·cha·leq	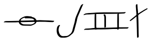	
“ The land	ha·a·rets		
as an inheritance	be·na·cha·lah	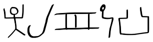	
according to the number	be·mis·par		
of names	she·mo·wt		
for a large [tribe]	la·rav		Numbers 26:54
Increase	tar·beh		
the inheritance	na·cha·la·to	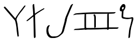	
for a small one	ve·lam·at		
and decrease	tam·eet		
it	na·cha·la·to	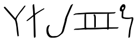	
each [tribe]	eesh	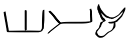	
according to	le·phee	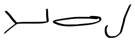	
the number of those registered	phe·qu·daw	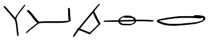	
is to receive	yut·tan	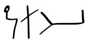	
its inheritance	na·cha·la·to	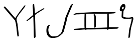	

Indeed	akh	Numbers 26:55
by lot	be·go·w·ral	
must be divided	ye·cha·leq	
-	et	
the land	ha·a·rets	
according to the names	lish·mo·wt	
of the tribes	mat·to·wt	
of their fathers	a·vo·tam	
they shall receive their inheritance	yin·cha·lu	
by	al	Numbers 26:56
	pee	
lot	hag·go·w·ral	
is to be divided	te·cha·leq	
Each inheritance	na·cha·la·to	
among	ben	
the larger	rav	
and smaller tribes ”	lim·at	
Now these	ve·el·leh	Numbers 26:57
numbered	phe·qu·de	
were the Levites	hal·le·vee	
by their clans :	le·mish·pe·cho·tam	
from Gershon	le·ge·re·sho·wn	
clan	mish·pa·chat	
The Gershonite	hag·ge·re·shun·nee	
from Kohath	liq·hat	
clan	mish·pa·chat	
the Kohathite	haq·qe·ha·tee	

from Merari	lim·ra·ree		
clan	mish·pa·chat	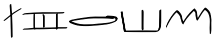	
and the Merarite	ham·me·ra·ree		
These [were]	el·leh	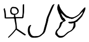	Numbers 26:58
the families	mish·pe·chot	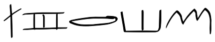	
of the Levites :	le·vee		
clan	mish·pa·chat	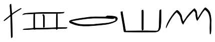	
The Libnite	hal·liv·nee	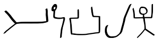	
clan	mish·pa·chat	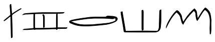	
the Hebronite	ha·chev·ro·nee	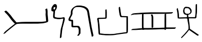	
clan	mish·pa·chat	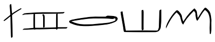	
the Mahlite	ham·mach·lee	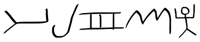	
clan	mish·pa·chat	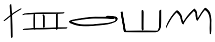	
the Mushite	ham·mu·shee		
clan	mish·pa·chat	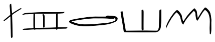	
and the Korahite	haq·qa·re·chee		
Now Kohath	u·qe·hat	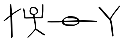	
was the father of	ho·w·lid		
-	et		
Amram	am·ram		
was named	ve·shem		Numbers 26:59
wife	e·shet	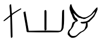	
and Amram’s	am·ram		
Jochebed	yo·w·khe·ved		
She was also a daughter	bat		
of Levi	le·vee		
-	a·sher		

born	ya·le·dah	
-	o·tah	
to Levi	le·le·vee	
in Egypt	be·mits·ra·yim	
she bore	vat·te·led	
To Amram	le·am·ram	
-	et	
Aaron	a·ha·ron	
-	ve·et	
Moses	mo·sheh	
-	ve·et	
Miriam	mir·yam	
and their sister	a·cho·tam	
were born	vay·yiw·va·led	Numbers 26:60
to Aaron	le·a·ha·ron	
-	et	
Nadab	na·dav	
-	ve·et	
Abihu	a·vee·hu	
-	et	
Eleazar	el·a·zar	
-	ve·et	
and Ithamar	ee·ta·mar	
died	vay·ya·mat	Numbers 26:61
but Nadab	na·dav	
and Abihu	va·a·vee·hu	
when they offered	be·haq·ree·vam	

fire	esh		
unauthorized	za·rah		
before	liph·ne		
the LORD	YHVH		
totaled	vay·yih·yu		Numbers 26:62
The registration [of the Levites]	phe·qu·de·hem		
23,000 {}	she·lo·shah	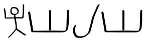	
	ve·es·reem		
	e·leph	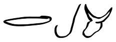	
every	kal	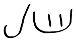	
male	za·khar	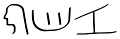	
old	mib·ben	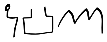	
a month	cho·desh	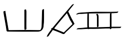	
or more	va·ma·e·lah		
	kee	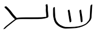	
they were not	lo		
numbered	ha·te·pa·qe·du	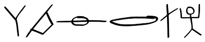	
among	be·to·wkh		
the other Israelites	be·ne	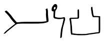	
	yis·ra·el	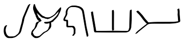	
because	kee	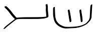	
no	lo		
was given	nit·tan	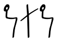	
	la·hem		
inheritance	na·cha·lah	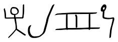	
to them among	be·to·wkh		
the Israelites	be·ne	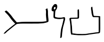	

	yis·ra·el	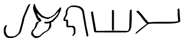	
These	el·leh	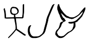	Numbers 26:63
were the ones numbered	pe·qu·de	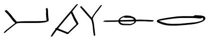	
by Moses	mo·sheh	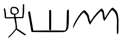	
and Eleazar	ve·el·a·zar		
the priest	hak·ko·hen		
when	a·sher		
they counted	pa·qe·du	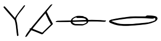	
-	et		
the Israelites	be·ne	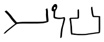	
	yis·ra·el	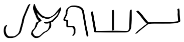	
on the plains	be·ar·vot		
of Moab	mo·w·av		
by	al		
the Jordan	yar·den		
across from Jericho	ye·re·cho		
Among all these, however	u·ve·el·leh		Numbers 26:64
not	lo		
there was	ha·yah	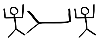	
one	eesh	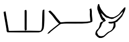	
who had been numbered	mip·pe·qu·de	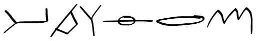	
by Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
the priest	hak·ko·hen		
when	a·sher		
they counted	pa·qe·du	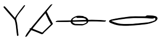	

-	et		
the Israelites	be·ne	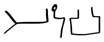	
	yis·ra·el	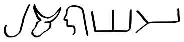	
in the Wilderness	be·mid·bar		
of Sinai	see·nay		
For	kee	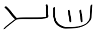	Numbers 26:65
had told	a·mar		
the LORD	YHVH		
them	la·hem		
that they would surely die	mo·wt		
	ya·mu·tu		
in the wilderness	bam·mid·bar		
Not one	ve·lo		
was left	no·w·tar		
	me·hem		
	eesh	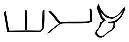	
except	kee	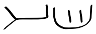	
	im		
Caleb	ka·lev	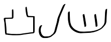	
son	ben		
of Jephunneh	ye·phun·neh		
and Joshua	vee·ho·wo·shu·a	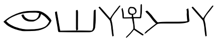	
son	bin		
of Nun	nun		
They approached	vat·tiq·rav·nah	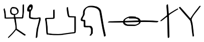	Numbers 27:1
Now the daughters	be·no·wt		
of Zelophehad	tse·la·phe·chad		

son	ben	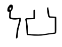	
of Hepher	che·pher	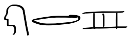	
the son	ben	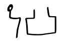	
of Gilead	gil·ad	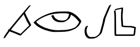	
the son	ben	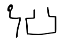	
of Machir	ma·kheer	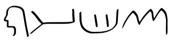	
the son	ben	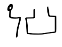	
of Manasseh	me·nash·sheh	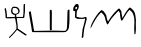	
belonged to the clans	le·mish·pe·chot	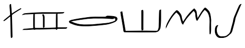	
of Manasseh	me·nash·sheh	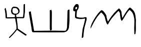	
son	ben	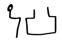	
of Joseph	yo·w·seph	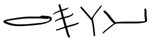	
These	ve·el·leh	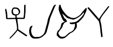	
were the names	she·mo·wt	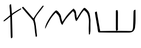	
of his daughters :	be·no·taw	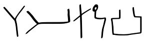	
Mahlah	mach·lah	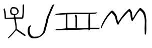	
Noah	no·ah	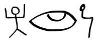	
Hoglah	ve·cha·ge·lah	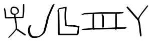	
Milcah	u·mil·kah	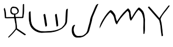	
and Tirzah	ve·tir·tsah	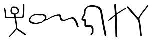	
stood	vat·ta·a·mo·de·nah	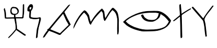	Numbers 27:2
before	liph·ne	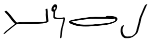	
Moses	mo·sheh	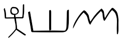	
	ve·liph·ne	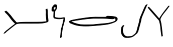	
Eleazar	el·a·zar	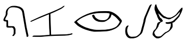	
the priest	hak·ko·hen	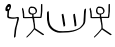	
	ve·liph·ne	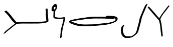	

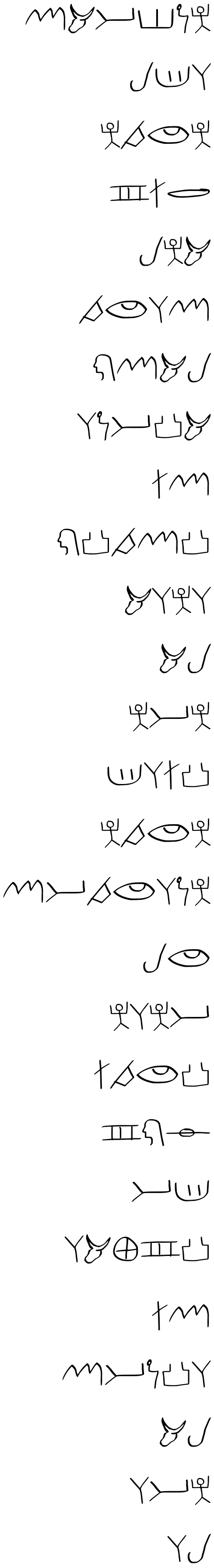

the leaders	han·ne·see·im	
and the whole	ve·khal	
congregation	ha·e·dah	
the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
and said	le·mor	
“ Our father	a·vee·nu	Numbers 27:3
died	met	
in the wilderness	bam·mid·bar	
but he	ve·hu	
not	lo	
was	ha·yah	
among	be·to·wkh	
the followers	ha·e·dah	
who gathered together	han·no·w·a·deem	
against	al	
the LORD	YHVH	
	ba·a·dat	
of Korah	qo·rach	
Instead	kee	
because of his own sin	ve·chet·o	
he died	met	
sons	u·va·neem	
no	lo	
and he had	ha·yu	
	lo	

Why	lam·mah		Numbers 27:4
disappear	yig·ga·ra		
should the name	shem		
of our father	a·vee·nu	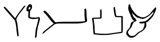	
from	mit·to·wkh		
his clan	mish·pach·to		
because	kee	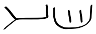	
he had no	en	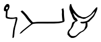	
	lo		
sons ?	ben		
Give	te·nah		
us	la·nu		
property	a·chuz·zah	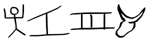	
among	be·to·wkh		
brothers ”	a·che	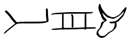	
our father’s	a·vee·nu	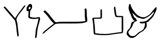	
brought	vay·yaq·rev	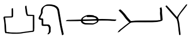	Numbers 27:5
So Moses	mo·sheh		
-	et		
their case	mish·pa·tan		
before	liph·ne		
the LORD	YHVH		
answered	vay·yo·mer		Numbers 27:6
and the LORD	YHVH		
	el		
him	mo·sheh		
	le·mor		

correctly	ken	Numbers 27:7
“ The daughters	be·no·wt	
of Zelophehad	tse·la·phe·chad	
speak	do·ve·rot	
You certainly must give	na·ton	
	tit·ten	
them	la·hem	
property	a·chuz·zat	
as an inheritance	na·cha·lah	
among	be·to·wkh	
brothers	a·che	
their father’s	a·vee·hem	
and transfer	ve·ha·a·var·ta	
their	et	
inheritance	na·cha·lat	
father’s	a·vee·hen	
to them	la·hen	
Furthermore	ve·el	Numbers 27:8
to the Israelites	be·ne	
	yis·ra·el	
you shall say	te·dab·ber	
	le·mor	
a man	eesh	
‘ If	kee	
dies	ya·mut	
son	u·ven	
and leaves no	en	

	lo	לו	
you are to transfer	ve·ha·a·var·tem	והעברתם	
-	et	את	
his inheritance	na·cha·la·to	נחלתו	
to his daughter	le·vit·to	לבתו	
If	ve·im	ואם	Numbers 27:9
he has no	en	אין	
	lo	לו	
daughter	bat	בת	
give	u·ne·tat·tem	ונתתם	
-	et	את	
his inheritance	na·cha·la·to	נחלתו	
to his brothers	le·ʾɛ·chaw	לאחיו	
If	ve·im	ואם	Numbers 27:10
he has no	en	אין	
	lo	לו	
brothers	a·cheem	אחים	
give	u·ne·tat·tem	ונתתם	
-	et	את	
his inheritance	na·cha·la·to	נחלתו	
brothers	la·a·che	לאחי	
to his father’s	a·vee	אביו	
And if	ve·im	ואם	Numbers 27:11
has no	en	אין	
brothers	a·cheem	אחים	
his father	le·a·vee	לאביו	
give	u·ne·tat·tem	ונתתם	

-	et		
his inheritance	na·cha·la·to	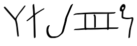	
of kin	lish·e·ro		
to the next	haq·qa·rov	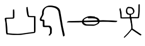	
	e·law	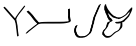	
from his clan	mim·mish·pach·to	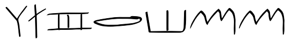	
that he may take possession of it	ve·ya·rash	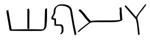	
-	o·tah		
This is to be	ve·ha·ye·tah	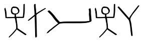	
for the Israelites	liv·ne		
	yis·ra·el	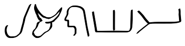	
a statutory	le·chuq·qat	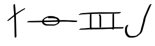	
ordinance	mish·pat	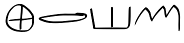	
as	ka·a·sher		
has commanded	tsiw·vah		
the LORD	YHVH	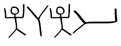	
-	et		
Moses ’”	mo·sheh	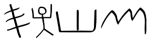	
said	vay·yo·mer		Numbers 27:12
Then the LORD	YHVH	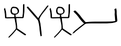	
to	el		
Moses	mo·sheh		
“ Go up	a·leh		
	el		
mountain	har		
of the Abarim range	ha·a·va·reem		
this	haz·zeh	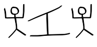	

and see	u·re·eh	וראה	
-	et	את	
the land	ha·a·rets	הארץ	
that	a·sher	אשר	
I have given	na·tat·tee	נתתי	
the Israelites	liv·ne	לבני	
	yis·ra·el	ישראל	
After you have seen it	ve·ra·ee·tah	וראיתה	Numbers 27:13
-	o·tah	אתה	
be gathered	ve·ne·e·saph·ta	ונאספת	
to	el	אל	
your people	am·me·kha	עמיך	
too will	gam	גם	
you	at·tah	אתה	
as	ka·a·sher	כאשר	
was	ne·e·saph	נאסף	
Aaron	a·ha·ron	אהרן	
your brother	a·chee·kha	אחיך	
for	ka·a·sher	כאשר	Numbers 27:14
both of you rebelled	me·ree·tem	מריתם	
against My command	pee	פי	
in the Wilderness	be·mid·bar	במדבר	
of Zin	tsin	צן	
contended	bim·ree·vat	במריבת	
when the congregation	ha·e·dah	העדה	
to show My holiness	le·haq·dee·she·nee	להקדישני	

regarding the waters ”	vam·ma·yim	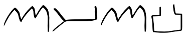	
in their sight	le·e·ne·hem	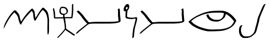	
Those	hem	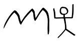	
were the waters	me	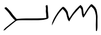	
of Meribah	me·ree·vat	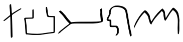	
in Kadesh	qa·desh	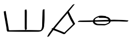	
in the Wilderness	mid·bar		
of Zin	tsin	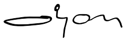	
appealed	vay·dab·ber		Numbers 27:15
So Moses	mo·sheh		
to	el		
the LORD	YHVH		
	le·mor		
appoint	yiph·qod	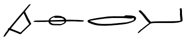	Numbers 27:16
“ May the LORD	YHVH		
the God	e·lo·he		
of the spirits	ha·ru·chot		
of all	le·khal		
flesh	ba·sar		
a man	eesh	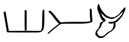	
over	al		
the congregation	ha·e·dah		
who	a·sher		Numbers 27:17
will go out	ye·tse		
-	liph·ne·hem	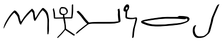	
and who	va·a·sher		
and come in	ya·vo	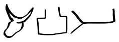	

before them	liph·ne·hem	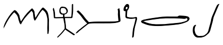	
-	va·a·sher	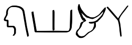	
will lead them out	yo·w·tsee·em	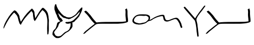	
-	va·a·sher	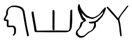	
and bring them in	ye·vee·em	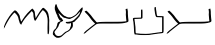	
will not	ve·lo	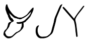	
be	tih·yeh	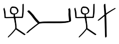	
so that the congregation	a·dat	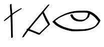	
of the LORD	YHVH	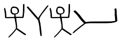	
like sheep	kats·tson	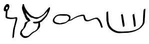	
-	a·sher	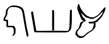	
without	en	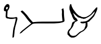	
	la·hem	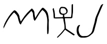	
a shepherd ”	ro·eh	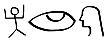	
replied	vay·yo·mer	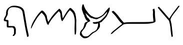	Numbers 27:18
And the LORD	YHVH	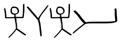	
to	el	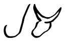	
Moses	mo·sheh	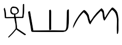	
“ Take	qach	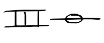	
	le·kha	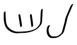	
-	et	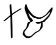	
Joshua	ye·ho·wo·shu·a	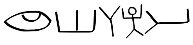	
son	bin	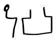	
of Nun	nun	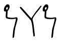	
a man with	eesh	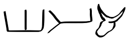	
	a·sher	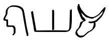	
the Spirit	ru·ach	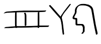	

in him	bo	בו	
and lay	ve·sa·makh·ta	וסמכת	
-	et	את	
your hands	ya·de·kha	ידך	
on him	a·law	עליו	
Have him stand	ve·ha·a·mad·ta	והעמדת	Numbers 27:19
-	o·to	אתו	
before	liph·ne	לפני	
Eleazar	el·a·zar	אלעזר	
the priest	hak·ko·hen	הכהן	
	ve·liph·ne	ולפני	
and the whole	kal	כל	
congregation	ha·e·dah	העדה	
and commission	ve·tsiw·vee·tah	וצויתה	
him	o·to	אתו	
in their sight	le·e·ne·hem	לעיניהם	
Confer	ve·na·tat·tah	ונתתה	Numbers 27:20
[some of] your authority	me·ho·wd·kha	מהודך	
on him	a·law	עליו	
so that	le·ma·an	למען	
will obey him	yish·me·u	ישמעו	
the whole	kal	כל	
congregation	a·dat	עדת	
	be·ne	בני	
of Israel	yis·ra·el	ישראל	
before	ve·liph·ne	ולפני	Numbers 27:21
Eleazar	el·a·zar	אלעזר	

the priest	hak·ko·hen		
He shall stand	ya·a·mod		
who will seek counsel	ve·sha·al		
for him	lo		
by the judgment	be·mish·pat		
of the Urim	ha·u·reem	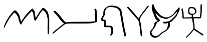	
	liph·ne		
before the LORD	YHVH		
At	al		
his command	pee	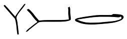	
will go out	ye·tse·u		
	ve·al		
	pee	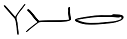	
and come in ”	ya·vo·u		
he	hu		
and all	ve·khal		
the Israelites	be·ne	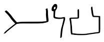	
	yis·ra·el	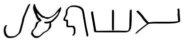	
with him —	it·to		
the entire	ve·khal		
congregation —	ha·e·dah		
did	vay·ya·as		Numbers 27:22
Moses	mo·sheh	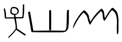	
as	ka·a·sher		
had commanded him	tsiw·vah		
the LORD	YHVH		
-	o·to		

He took	vay·yiq·qach	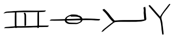	
-	et		
Joshua	ye·ho·wo·shu·a		
had him stand	vay·ya·a·mi·de·hu		
before	liph·ne		
Eleazar	el·a·zar		
the priest	hak·ko·hen		
	ve·liph·ne		
and the whole	kal	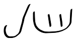	
congregation	ha·e·dah		
and laid	vay·yis·mokh		Numbers 27:23
-	et		
his hands	ya·daw		
on him	a·law	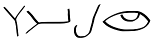	
and commissioned him	vay·tsaw·ve·hu		
as	ka·a·sher		
had instructed	dib·ber		
the LORD	YHVH		
through	be·yad	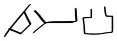	
Moses	mo·sheh	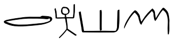	
said	vay·dab·ber	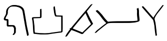	Numbers 28:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	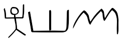	
	le·mor		
“ Command	tsaw		Numbers 28:2
-	et		

the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and say	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	
to them	a·le·hem	𐤀𐤋𐤄𐤌	
- :	et	𐤀𐤕	
for My offerings	qa·re·ba·nee	𐤒𐤓𐤁𐤍𐤉	
the food	lach·mee	𐤋𐤇𐤌𐤉	
by fire	le·ish·shay	𐤋𐤀𐤔𐤉	
aroma to Me	re·ach	𐤓𐤉𐤇	
as a pleasing	nee·cho·chee	𐤍𐤉𐤇𐤇𐤉	
See	tish·me·ru	𐤕𐤔𐤌𐤓𐤅	
that you present	le·haq·reev	𐤋𐤄𐤒𐤓𐤉𐤁	
to Me	lee	𐤋𐤉	
at its appointed time	be·mo·w·a·do	𐤁𐤌𐤅𐤏𐤃𐤅	
And tell them	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Numbers 28:3
[that]	la·hem	𐤋𐤄𐤌	
this [is]	zeh	𐤆𐤄	
the offering made by fire	ha·ish·sheh	𐤄𐤀𐤔𐤄	
-	a·sher	𐤀𐤔𐤓	
you are to present	taq·ree·vu	𐤕𐤒𐤓𐤉𐤁𐤅	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
male lambs	ke·va·seem	𐤊𐤁𐤔𐤉𐤌	
year-old	be·ne	𐤁𐤍𐤉	
	sha·nah	𐤔𐤍𐤄	
unblemished	te·mee·mim	𐤕𐤌𐤉𐤌𐤌	
two	she·na·yim	𐤔𐤍𐤉𐤌	
each day :	lay·yo·wm	𐤋𐤉𐤅𐤌	

burnt offering	o·lah	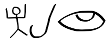	
as a regular	ta·meed	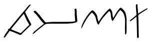	
-	et	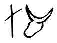	Numbers 28:4
lamb	hak·ke·ves	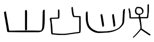	
one	e·chad	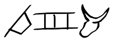	
Offer	ta·a·seh	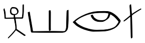	
in the morning	vab·bo·qer	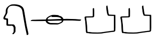	
-	ve·et	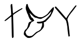	
-	hak·ke·ves	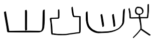	
and the other	hash·she·nee	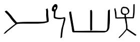	
	ta·a·seh	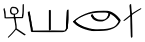	
at	ben	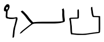	
twilight	ha·ar·ba·yim	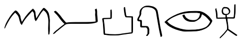	
along with a tenth	va·a·see·reet	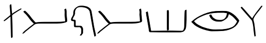	Numbers 28:5
of an ephah	ha·e·phah	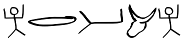	
of fine flour	so·let	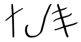	
as a grain offering	le·min·chah	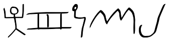	
mixed	be·lu·lah	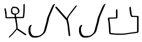	
of oil	be·she·men	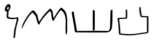	
from pressed [olives]	ka·teet	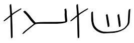	
with a quarter	re·vee·it	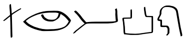	
hin	ha·heen	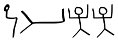	
burnt offering	o·lat	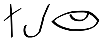	Numbers 28:6
This is a regular	ta·meed	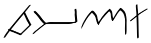	
established	ha·a·su·yah	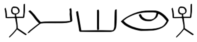	
at Mount	be·har	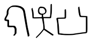	
Sinai	see·nay	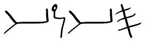	

aroma	le·re·ach	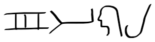	
as a pleasing	nee·cho·ach	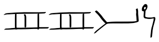	
an offering made by fire	ish·sheh	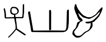	
to the LORD	la·YHVH	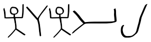	
The drink offering	ve·nis·ko	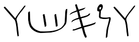	Numbers 28:7
[shall be] a quarter	re·vee·it	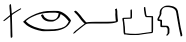	
hin	ha·heen	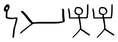	
lamb	lak·ke·ves	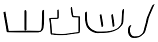	
accompanying each	ha·e·chad	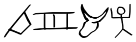	
in the sanctuary area	baq·qo·desh	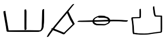	
Pour out	has·sekh	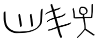	
the offering	ne·sekh	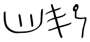	
of fermented drink	she·khar	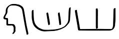	
to the LORD	la·YHVH	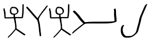	
And	ve·et	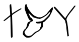	Numbers 28:8
lamb	hak·ke·ves	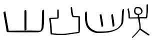	
the second	hash·she·nee	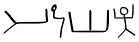	
offer	ta·a·seh	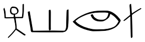	
at	ben	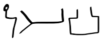	
twilight	ha·ar·ba·yim	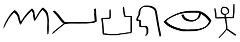	
with the same grain offering	ke·min·chat	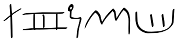	
as in the morning	hab·bo·qer	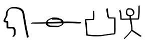	
and drink offering	u·khe·nis·ko	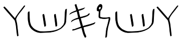	
	ta·a·seh	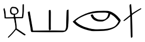	
It is an offering made by fire	ish·sheh	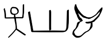	
aroma	re·ach	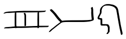	

a pleasing	nee·cho·ach	ניחח	
to the LORD	la·YHVH	ליהוה	
day	u·ve·yo·wm	וביום	Numbers 28:9
On the Sabbath	hash·shab·bat	השבת	
present two	she·ne	שני	
male lambs	khe·va·seem	כבשים	
year-old	be·ne	בני	
	sha·nah	שנה	
unblemished	te·mee·mim	תמימם	
of two-tenths of an ephah	u·she·ne	ושני	
	es·ro·neem	עשרנים	
of fine flour	so·let	סלת	
accompanied by a grain offering	min·chah	מנחה	
mixed	be·lu·lah	בלולה	
with oil	vash·she·men	בשמן	
as well as a drink offering	ve·nis·ko	ונסכו	
This is the burnt offering	o·lat	עלת	Numbers 28:10
for every Sabbath	shab·bat	שבת	
	be·shab·bat·to	בשבתו	
in addition to	al	על	
burnt offering	o·lat	עלת	
the regular	hat·ta·meed	התמיד	
and its drink offering	ve·nis·kah	ונסכהס	
At the beginning	u·ve·ra·she	ובראשי	Numbers 28:11
of every month	cha·de·she·khem	חדשיכם	
you are to present	taq·ree·vu	תקריבו	

a burnt offering	o·lah		
to the LORD	la·YHVH	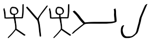	
bulls	pa·reem	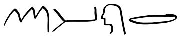	
young	be·ne	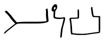	
	va·qar	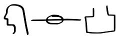	
of two	she·na·yim	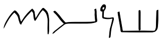	
ram	ve·a·yil	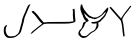	
one	e·chad	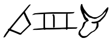	
male lambs	ke·va·seem	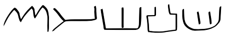	
a year old	be·ne	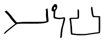	
	sha·nah	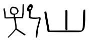	
and seven	shiv·ah		
all unblemished	te·mee·mim	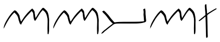	
along with three-tenths [of an ephah]	u·she·lo·shah	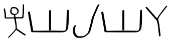	Numbers 28:12
	es·ro·neem		
of fine flour	so·let		
as a grain offering	min·chah	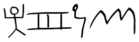	
mixed	be·lu·lah		
with oil	vash·she·men		
bull	lap·par		
with each	ha·e·chad		
two-tenths [of an ephah]	u·she·ne	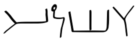	
	es·ro·neem		
of fine flour	so·let		
as a grain offering	min·chah	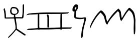	
mixed	be·lu·lah		
with oil	vash·she·men		

with the ram	la·a·yil	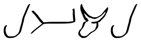	
	ha·e·chad		
and a tenth [of an ephah]	ve·is·sa·ron		Numbers 28:13
	is·sa·ro·wn		
of fine flour	so·let		
as a grain offering	min·chah	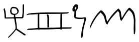	
mixed	be·lu·lah		
with oil	vash·she·men		
lamb	lak·ke·ves	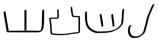	
with each	ha·e·chad		
This is a burnt offering	o·lah		
aroma	re·ach	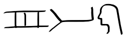	
a pleasing	nee·cho·ach	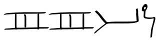	
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	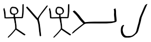	
Their drink offerings	ve·nis·ke·hem		Numbers 28:14
half	cha·tsee		
a hin	ha·heen		
shall be	yih·yeh	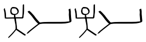	
with each bull	lap·par		
a third	u·she·lee·shit	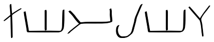	
of a hin	ha·heen	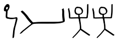	
with the ram	la·a·yil	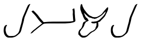	
and a quarter	u·re·vee·it	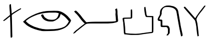	
hin	ha·heen		
with each lamb	lak·ke·ves	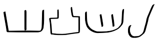	

of wine	ya·yin	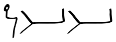	
This	zot		
burnt offering	o·lat		
is the monthly	cho·desh	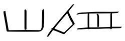	
to be made at each new moon	be·cha·de·sho	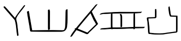	
	le·cha·de·she		
throughout the year	hash·sha·nah	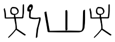	
male goat	u·se·eer		Numbers 28:15
	iz·zeem	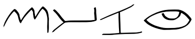	
one	e·chad	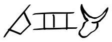	
as a sin offering	le·chat·tat	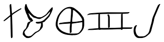	
to the LORD	la·YHVH	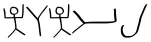	
In addition to	al		
burnt offering	o·lat		
the regular	hat·ta·meed		
is to be presented	ye·a·seh		
with its drink offering	ve·nis·ko	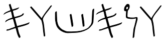	
month	u·va·cho·desh	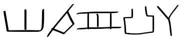	Numbers 28:16
of the first	ha·ri·sho·wn		
The fourteenth	be·ar·ba·ah		
	a·sar		
day	yo·wm		
-	la·cho·desh	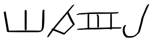	
Passover	pe·sach		
is the LORD's	la·YHVH	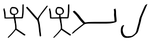	
On the fifteenth	u·va·cha·mish·shah	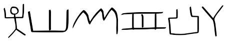	Numbers 28:17
	a·sar		

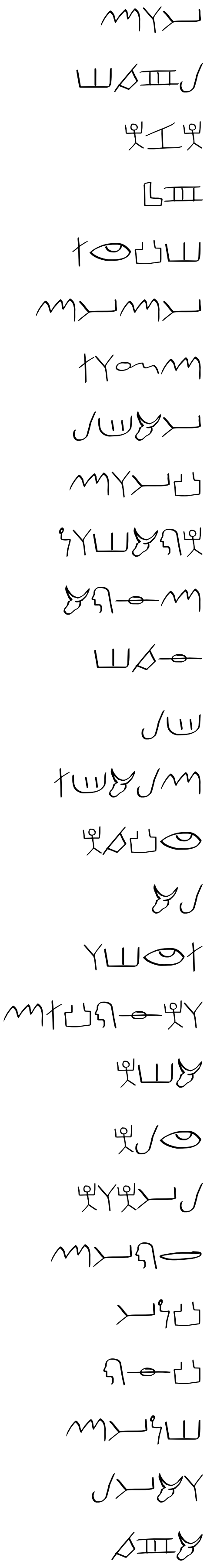

day	yo·wm	
month	la·cho·desh	
of this	haz·zeh	
there shall be a feast	chag	
for seven	shiv·at	
days	ya·meem	
unleavened bread	mats·tso·wt	
is to be eaten	ye·a·khel	
day	bay·yo·wm	Numbers 28:18
On the first	ha·ri·sho·wn	
assembly	miq·ra	
there is to be a sacred	qo·desh	
any	kal	
regular work	me·le·khet	
	a·vo·dah	
you must not	lo	
do	ta·a·su	
Present	ve·hiq·rav·tem	Numbers 28:19
an offering made by fire	ish·sheh	
a burnt offering	o·lah	
to the LORD	la·YHVH	
bulls	pa·reem	
young	be·ne	
	va·qar	
of two	she·na·yim	
ram	ve·a·yil	
one	e·chad	

and seven	ve·shiv·ah	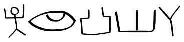	
male lambs	khe·va·seem	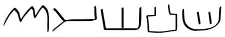	
a year old	be·ne	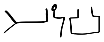	
	sha·nah	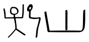	
unblemished	te·mee·mim	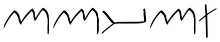	
all	yih·yu	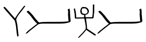	
	la·khem	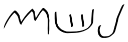	
The grain offering	u·min·cha·tam	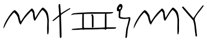	Numbers 28:20
shall consist of fine flour	so·let	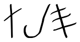	
mixed	be·lu·lah	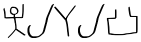	
with oil	vash·sha·men	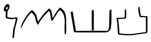	
three-tenths [of an ephah]	she·lo·shah	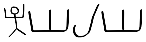	
	es·ro·neem	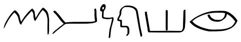	
with each bull	lap·par	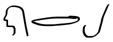	
two-tenths [of an ephah]	u·she·ne	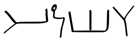	
	es·ro·neem	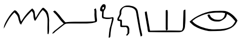	
with the ram	la·a·yil	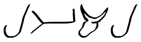	
offer	ta·a·su	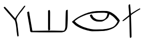	
a tenth [of an ephah]	is·sa·ro·wn	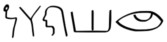	Numbers 28:21
	is·sa·ro·wn	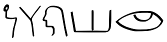	
and	ta·a·seh	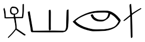	
lambs	lak·ke·ves	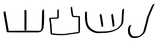	
with each	ha·e·chad	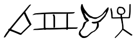	
of the seven	le·shiv·at	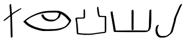	
	hak·ke·va·seem	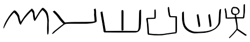	
male goat	u·se·eer	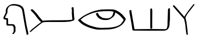	Numbers 28:22

as a sin offering	chat·tat	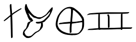	
Include one	e·chad	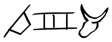	
to make atonement	le·khap·per	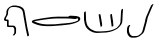	
for you	a·le·khem	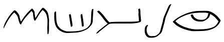	
in addition to	mil·le·vad	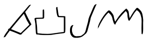	Numbers 28:23
burnt offering	o·lat	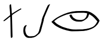	
morning	hab·bo·qer	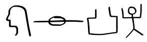	
the	a·sher	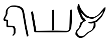	
-	le·o·lat	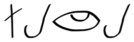	
regular	hat·ta·meed	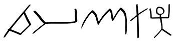	
You are to present	ta·a·su	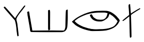	
-	et	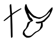	
these	el·leh	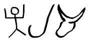	
the same	ka·el·leh	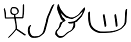	Numbers 28:24
Offer	ta·a·su	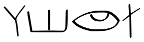	
each day	lay·yo·wm	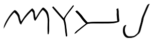	
for seven	shiv·at	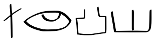	
days	ya·meem	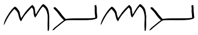	
food	le·chem	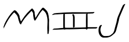	
as an offering made by fire	ish·sheh	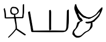	
aroma	re·ach	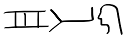	
a pleasing	nee·cho·ach	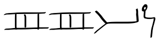	
to the LORD	la·YHVH	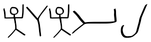	
with	al	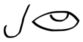	
burnt offering	o·w·lat	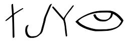	
and the regular	hat·ta·meed	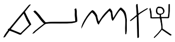	
It is to be offered	ye·a·seh	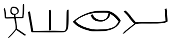	

its drink offering	ve·nis·ko	ונסכו	
day	u·vay·yo·wm	וביום	Numbers 28:25
On the seventh	hash·she·vee·ee	השביעי	
assembly	miq·ra	מקרא	
a sacred	qo·desh	קדש	
you shall hold	yih·yeh	יהיה	
	la·khem	לכם	
any	kal	כל	
regular work	me·le·khet	מלאכת	
	a·vo·dah	עבדה	
you must not	lo	לא	
do	ta·a·su	תעשוס	
On the day	u·ve·yo·wm	וביום	Numbers 28:26
of firstfruits	hab·bik·ku·reem	הבכורים	
when you present	be·haq·ree·ve·khem	בהקריבכם	
grain	min·chah	מנחה	
an offering of new	cha·da·shah	חדשה	
to the LORD	la·YHVH	ליהוה	
during the Feast of Weeks	be·sha·vu·o·te·khem	בשבעתיכם	
assembly	miq·ra	מקרא	
a sacred	qo·desh	קדש	
you are to hold	yih·yeh	יהיה	
	la·khem	לכם	
any	kal	כל	
regular work	me·le·khet	מלאכת	
	a·vo·dah	עבדה	
you must not	lo	לא	

do	ta·a·su		
Present	ve·hiq·rav·tem		Numbers 28:27
a burnt offering	o·w·lah		
aroma	le·re·ach	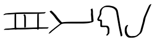	
as a pleasing	nee·cho·ach	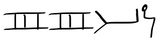	
to the LORD	la·YHVH	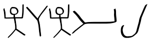	
bulls	pa·reem	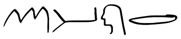	
young	be·ne	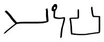	
	va·qar	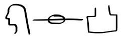	
of two	she·na·yim	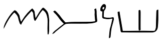	
ram	a·yil	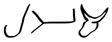	
one	e·chad	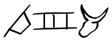	
and seven	shiv·ah		
male lambs	khe·va·seem	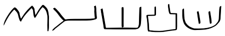	
a year old	be·ne	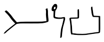	
	sha·nah	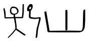	
together with their grain offerings	u·min·cha·tam	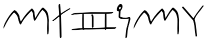	Numbers 28:28
of fine flour	so·let		
mixed	be·lu·lah		
with oil —	vash·sha·men		
three-tenths [of an ephah]	she·lo·shah	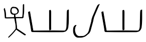	
	es·ro·neem		
bull	lap·par		
with each	ha·e·chad		
two-tenths [of an ephah]	she·ne	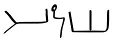	
	es·ro·neem		

with the ram	la·a·yil	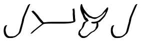	
	ha·e·chad		
and a tenth [of an ephah]	is·sa·ro·wn		Numbers 28:29
	is·sa·ro·wn	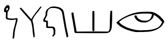	
lambs	lak·ke·ves	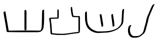	
with each	ha·e·chad		
of the seven	le·shiv·at		
	hak·ke·va·seem		
male goat	se·eer		Numbers 28:30
	iz·zeem	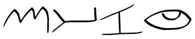	
Include one	e·chad	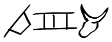	
to make atonement	le·khap·per	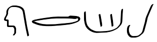	
for you	a·le·khem	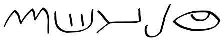	
in addition to	mil·le·vad	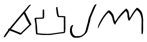	Numbers 28:31
burnt offering	o·lat		
the regular	hat·ta·meed		
and its grain offering	u·min·cha·to	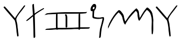	
Offer them	ta·a·su		
unblemished ['']	te·mee·mim	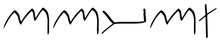	
The animals must be	yih·yu		
	la·khem		
with their drink offerings	ve·nis·ke·hem	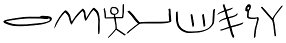	
month	u·va·cho·desh	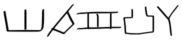	Numbers 29:1
of the seventh	hash·she·vee·ee	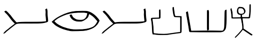	
["] On the first	be·e·chad		
day	la·cho·desh	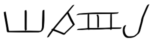	
assembly	miq·ra	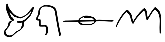	

a sacred	qo·desh	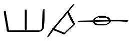	
you are to hold	yih·yeh	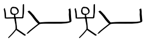	
	la·khem	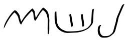	
any	kal	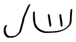	
regular work	me·le·khet	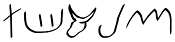	
	a·vo·dah	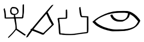	
and you must not	lo	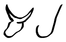	
do	ta·a·su	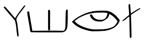	
a day	yo·wm	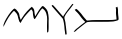	
to sound the trumpets	te·ru·ah	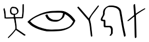	
This will be	yih·yeh	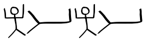	
for you	la·khem	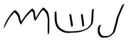	
you are to present	va·a·see·tem	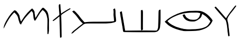	Numbers 29:2
a burnt offering	o·lah	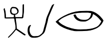	
aroma	le·re·ach	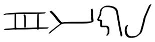	
As a pleasing	nee·cho·ach	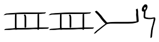	
to the LORD	la·YHVH	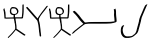	
bull	par	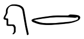	
young	ben	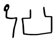	
	ba·qar	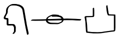	
of one	e·chad	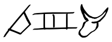	
ram	a·yil	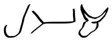	
one	e·chad	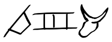	
male lambs	ke·va·seem	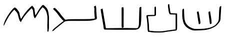	
a year old	be·ne	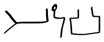	
	sha·nah	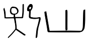	
and seven	shiv·ah	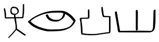	

all unblemished	te·mee·mim	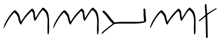	
together with their grain offerings	u·min·cha·tam	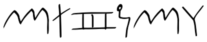	Numbers 29:3
of fine flour	so·let		
mixed	be·lu·lah		
with oil —	vash·sha·men		
three-tenths [of an ephah]	she·lo·shah	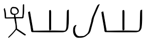	
	es·ro·neem		
with the bull	lap·par		
two-tenths [of an ephah]	she·ne	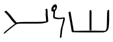	
	es·ro·neem		
with the ram	la·a·yil	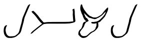	
and a tenth [of an ephah]	ve·is·sa·ro·wn		Numbers 29:4
	e·chad	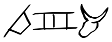	
male lambs	lak·ke·ves	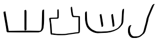	
with each	ha·e·chad		
of the seven	le·shiv·at		
	hak·ke·va·seem		
male goat	u·se·eer		Numbers 29:5
	iz·zeem	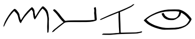	
Include one	e·chad	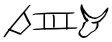	
as a sin offering	chat·tat	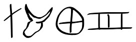	
to make atonement	le·khap·per		
for you	a·le·khem	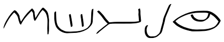	
These are in addition to	mil·le·vad	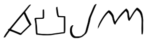	Numbers 29:6
burnt offerings	o·lat		
the monthly	ha·cho·desh	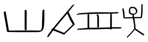	

grain offerings	u·min·cha·tah	ומנחתה	
	ve·o·lat	ועלת	
and daily	hat·ta·meed	התמיד	
	u·min·cha·tah	ומנחתה	
and drink offerings	ve·nis·ke·hem	ונסכיהם	
with their prescribed	ke·mish·pa·tam	כמשפטם	
aroma	le·re·ach	לריח	
They are a pleasing	nee·cho·ach	ניחח	
an offering made by fire	ish·sheh	אשה	
to the LORD	la·YHVH	ליהוהס	
On the tenth	u·ve·a·so·wr	ובעשור	Numbers 29:7
month	la·cho·desh	לחדש	
seventh	hash·she·vee·ee	השביעי	
day of this	haz·zeh	הזה	
assembly	miq·ra	מקרא	
a sacred	qo·desh	קדש	
you are to hold	yih·yeh	יהיה	
	la·khem	לכם	
and you shall humble	ve·in·nee·tem	ועניתם	
	et	את	
yourselves	naph·sho·te·khem	נפשתיכם	
any	kal	כל	
work	me·la·khah	מלאכה	
you must not	lo	לא	
do	ta·a·su	תעשו	
Present	ve·hiq·rav·tem	והקרבתם	Numbers 29:8
a burnt offering	o·lah	עלה	

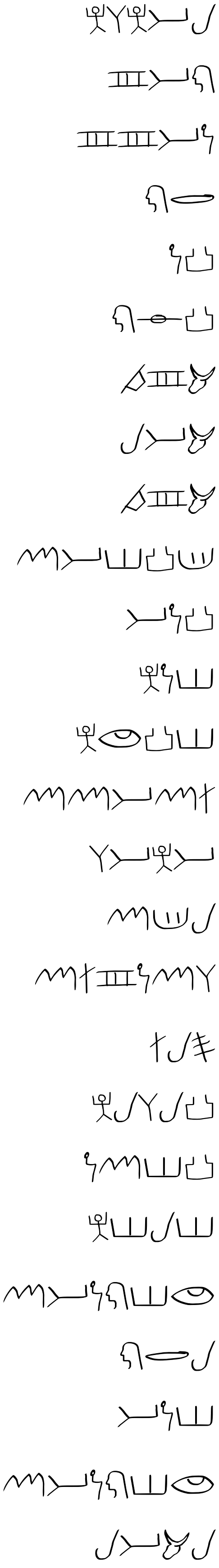

to the LORD	la·YHVH	
aroma	re·ach	
as a pleasing	nee·cho·ach	
bull	par	
young	ben	
	ba·qar	
of one	e·chad	
ram	a·yil	
one	e·chad	
male lambs	ke·va·seem	
a year old	be·ne	
	sha·nah	
and seven	shiv·ah	
unblemished	te·mee·mim	
all	yih·yu	
	la·khem	
together with their grain offerings	u·min·cha·tam	Numbers 29:9
of fine flour	so·let	
mixed	be·lu·lah	
with oil —	vash·sha·men	
three-tenths [of an ephah]	she·lo·shah	
	es·ro·neem	
with the bull	lap·par	
two-tenths [of an ephah]	she·ne	
	es·ro·neem	
with the ram	la·a·yil	

	ha·e·chad		
and a tenth [of an ephah]	is·sa·ro·wn	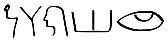	Numbers 29:10
	is·sa·ro·wn		
lambs	lak·ke·ves	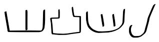	
with each	ha·e·chad		
of the seven	le·shiv·at		
	hak·ke·va·seem		
male goat	se·eer		Numbers 29:11
	iz·zeem	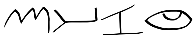	
Include one	e·chad	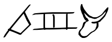	
for a sin offering	chat·tat	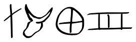	
in addition to	mil·le·vad	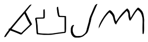	
the sin offering	chat·tat	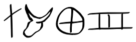	
of atonement	hak·kip·pu·reem		
burnt offering	ve·o·lat		
and the regular	hat·ta·meed		
with its grain offering	u·min·cha·tah	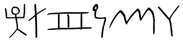	
and drink offerings	ve·nis·ke·hem	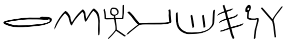	
On the fifteenth	u·va·cha·mish·shah	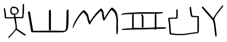	Numbers 29:12
	a·sar		
day	yo·wm		
month	la·cho·desh		
of the seventh	hash·she·vee·ee	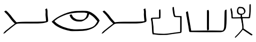	
assembly	miq·ra	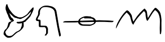	
a sacred	qo·desh	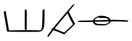	
you are to hold	yih·yeh	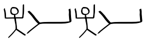	
	la·khem		

any	kal	
regular work	me·le·khet	
	a·vo·dah	
you must not	lo	
do	ta·a·su	
and you shall observe	ve·chag·go·tem	
a feast	chag	
to the LORD	la·YHVH	
for seven	shiv·at	
days	ya·meem	
you are to present	ve·hiq·rav·tem	Numbers 29:13
a burnt offering	o·lah	
an offering made by fire	ish·sheh	
aroma	re·ach	
As a pleasing	nee·cho·ach	
to the LORD	la·YHVH	
bulls	pa·reem	
young	be·ne	
	va·qar	
of thirteen	she·lo·shah	
	a·sar	
rams	e·lim	
two	she·na·yim	
male lambs	ke·va·seem	
a year old	be·ne	
	sha·nah	
[and] fourteen	ar·ba·ah	

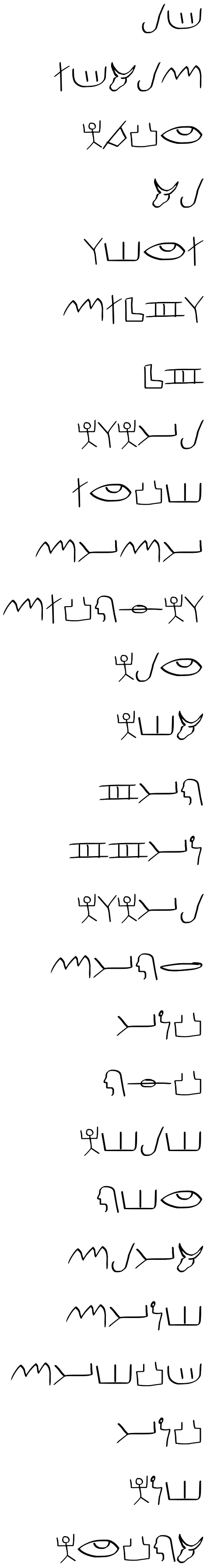

	a·sar	עשר	
unblemished	te·mee·mim	תמימם	
all	yih·yu	יהיו	
along with the grain offering	u·min·cha·tam	ומנחתם	Numbers 29:14
of fine flour	so·let	סלת	
mixed	be·lu·lah	בלולה	
with oil	vash·sha·men	בשמן	
of three-tenths [of an ephah]	she·lo·shah	שלשה	
	es·ro·neem	עשרנים	
bulls	lap·par	לפר	
with each	ha·e·chad	האחד	
of the thirteen	lish·lo·shah	לשלשה	
	a·sar	עשר	
	pa·reem	פרים	
two-tenths [of an ephah]	she·ne	שני	
	es·ro·neem	עשרנים	
rams	la·a·yil	לאיל	
with each	ha·e·chad	האחד	
of the two	lish·ne	לשני	
	ha·e·lim	האילם	
and a tenth [of an ephah]	ve·ʿis·sa·ron	ועשרון	Numbers 29:15
	is·sa·ro·wn	עשרון	
lambs	lak·ke·ves	לכבש	
with each	ha·e·chad	האחד	
of the fourteen	le·ar·ba·ah	לארבעה	
	a·sar	עשר	

	ke·va·seem	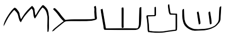	
male goat	u·se·eer		Numbers 29:16
	iz·zeem	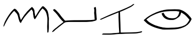	
Include one	e·chad	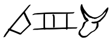	
as a sin offering	chat·tat	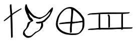	
in addition to	mil·le·vad	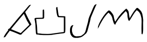	
burnt offering	o·lat		
the regular	hat·ta·meed		
with its grain offering	min·cha·tah	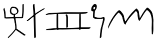	
and drink offering	ve·nis·kah	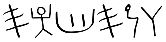	
day	u·vay·yo·wm	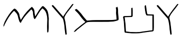	Numbers 29:17
On the second	hash·she·nee	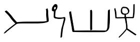	
young bulls	pa·reem	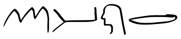	
	be·ne	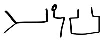	
	va·qar	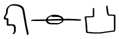	
[you are to present] twelve	she·nem	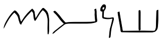	
	a·sar		
rams	e·lim	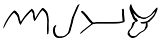	
two	she·na·yim	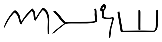	
male lambs	ke·va·seem	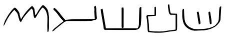	
	be·ne	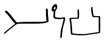	
a year old	sha·nah	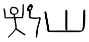	
[and] fourteen	ar·ba·ah	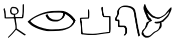	
	a·sar		
all unblemished	te·mee·mim	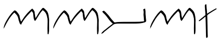	
along with the grain and drink offerings	u·min·cha·tam	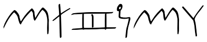	Numbers 29:18

	ve·nis·ke·hem	𐤅𐤍𐤎𐤊𐤉𐤄𐤌	
for the bulls	lap·pa·reem	𐤋𐤐𐤓𐤉𐤌	
rams	la·e·lim	𐤋𐤀𐤉𐤋𐤌	
and lambs	ve·lak·ke·va·seem	𐤅𐤋𐤊𐤁𐤔𐤉𐤌	
according to the number	be·mis·pa·ram	𐤁𐤌𐤎𐤐𐤓𐤌	
prescribed	kam·mish·pat	𐤊𐤌𐤔𐤐𐤈	
male goat	u·se·eer	𐤅𐤔𐤏𐤉𐤓	Numbers 29:19
	iz·zeem	𐤏𐤆𐤉𐤌	
Include one	e·chad	𐤀𐤇𐤃	
as a sin offering	chat·tat	𐤇𐤈𐤀𐤕	
in addition to	mil·le·vad	𐤌𐤋𐤁𐤃	
burnt offering	o·lat	𐤏𐤋𐤕	
the regular	hat·ta·meed	𐤄𐤕𐤌𐤉𐤃	
with its grain offering	u·min·cha·tah	𐤅𐤌𐤍𐤇𐤕𐤄	
and drink offering	ve·nis·ke·hem	𐤅𐤍𐤎𐤊𐤉𐤄𐤌𐤎	
day	u·vay·yo·wm	𐤅𐤁𐤉𐤅𐤌	Numbers 29:20
On the third	hash·she·lee·shee	𐤄𐤔𐤋𐤉𐤔𐤉	
bulls	pa·reem	𐤐𐤓𐤉𐤌	
[you are to present] eleven	ash·te	𐤏𐤔𐤕𐤉	
	a·sar	𐤏𐤔𐤓	
rams	e·lim	𐤀𐤉𐤋𐤌	
two	she·na·yim	𐤔𐤍𐤉𐤌	
male lambs	ke·va·seem	𐤊𐤁𐤔𐤉𐤌	
a year old	be·ne	𐤁𐤍𐤉	
	sha·nah	𐤔𐤍𐤄	
[and] fourteen	ar·ba·ah	𐤀𐤓𐤁𐤏𐤄	

	a·sar		
all unblemished	te·mee·mim	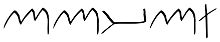	
along with the grain and drink offerings	u·min·cha·tam	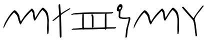	Numbers 29:21
	ve·nis·ke·hem		
for the bulls	lap·pa·reem		
rams	la·e·lim	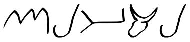	
and lambs	ve·lak·ke·va·seem	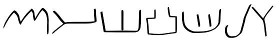	
according to the number	be·mis·pa·ram		
prescribed	kam·mish·pat		
male goat	u·se·eer		Numbers 29:22
as a sin offering	chat·tat	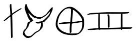	
Include one	e·chad	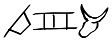	
in addition to	mil·le·vad	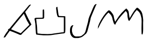	
burnt offering	o·lat		
the regular	hat·ta·meed		
with its grain offering	u·min·cha·tah	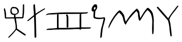	
and drink offering	ve·nis·kah	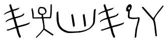	
day	u·vay·yo·wm	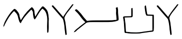	Numbers 29:23
On the fourth	ha·re·vee·ee	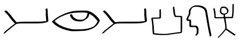	
bulls	pa·reem	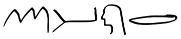	
[you are to present] ten	a·sa·rah		
rams	e·lim	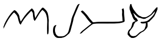	
two	she·na·yim	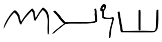	
male lambs	ke·va·seem	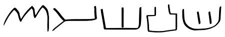	
a year old	be·ne	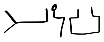	
	sha·nah	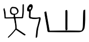	

[and] fourteen	ar·ba·ah	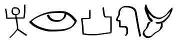	
	a·sar		
all unblemished	te·mee·mim	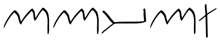	
along with the grain and drink offerings	min·cha·tam	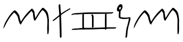	Numbers 29:24
	ve·nis·ke·hem		
for the bulls	lap·pa·reem		
rams	la·e·lim	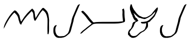	
and lambs	ve·lak·ke·va·seem	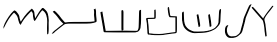	
according to the number	be·mis·pa·ram		
prescribed	kam·mish·pat	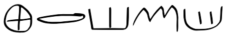	
male goat	u·se·eer		Numbers 29:25
	iz·zeem	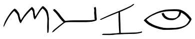	
Include one	e·chad	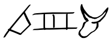	
as a sin offering	chat·tat	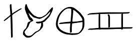	
in addition to	mil·le·vad	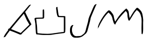	
burnt offering	o·lat		
the regular	hat·ta·meed		
with its grain offering	min·cha·tah	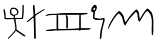	
and drink offering	ve·nis·kah	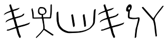	
day	u·vay·yo·wm	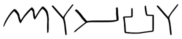	Numbers 29:26
On the fifth	ha·cha·mee·shee	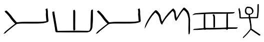	
bulls	pa·reem	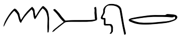	
[you are to present] nine	tish·ah		
rams	e·lim	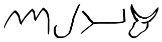	
two	she·na·yim	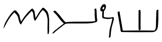	
male lambs	ke·va·seem	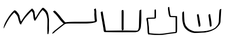	

a year old	be·ne	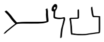	
	sha·nah	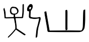	
[and] fourteen	ar·ba·ah	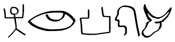	
	a·sar		
all unblemished	te·mee·mim	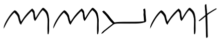	
along with the grain and drink offerings	u·min·cha·tam	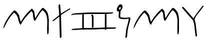	Numbers 29:27
	ve·nis·ke·hem		
for the bulls	lap·pa·reem		
rams	la·e·lim	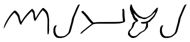	
and lambs	ve·lak·ke·va·seem	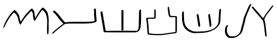	
according to the number	be·mis·pa·ram		
prescribed	kam·mish·pat	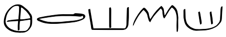	
male goat	u·se·eer		Numbers 29:28
as a sin offering	chat·tat	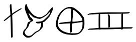	
Include one	e·chad	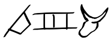	
in addition to	mil·le·vad	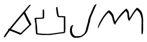	
burnt offering	o·lat		
the regular	hat·ta·meed		
with its grain offering	u·min·cha·tah	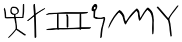	
and drink offering	ve·nis·kah	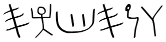	
day	u·vay·yo·wm	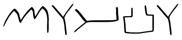	Numbers 29:29
On the sixth	hash·shish·shee	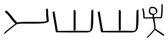	
bulls	pa·reem	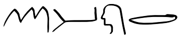	
[you are to present] eight	she·mo·nah		
rams	e·lim	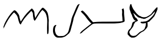	
two	she·na·yim	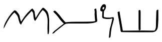	

male lambs	ke·va·seem	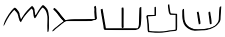	
a year old	be·ne	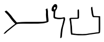	
	sha·nah	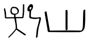	
[and] fourteen	ar·ba·ah	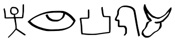	
	a·sar	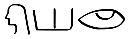	
all unblemished	te·mee·mim	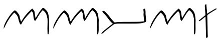	
along with the grain and drink offerings	u·min·cha·tam	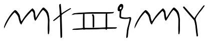	Numbers 29:30
	ve·nis·ke·hem	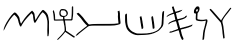	
for the bulls	lap·pa·reem	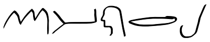	
rams	la·e·lim	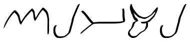	
and lambs	ve·lak·ke·va·seem	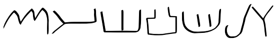	
according to the number	be·mis·pa·ram	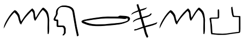	
prescribed	kam·mish·pat	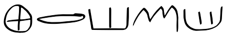	
male goat	u·se·eer	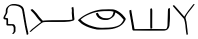	Numbers 29:31
as a sin offering	chat·tat	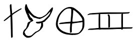	
Include one	e·chad	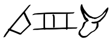	
in addition to	mil·le·vad	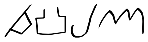	
burnt offering	o·lat	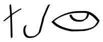	
the regular	hat·ta·meed	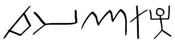	
with its grain offering	min·cha·tah	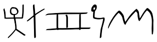	
and drink offering	u·ne·sa·khe·ha	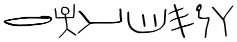	
day	u·vay·yo·wm	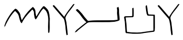	Numbers 29:32
On the seventh	hash·she·vee·ee	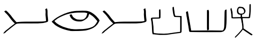	
bulls	pa·reem	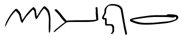	
[you are to present] seven	shiv·ah	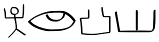	
rams	e·lim	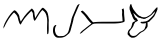	

two	she·na·yim	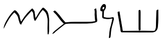	
male lambs	ke·va·seem	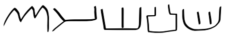	
a year old	be·ne	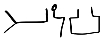	
	sha·nah	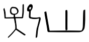	
[and] fourteen	ar·ba·ah	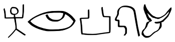	
	a·sar	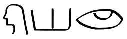	
all unblemished	te·mee·mim	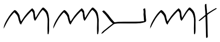	
along with the grain and drink offerings	u·min·cha·tam	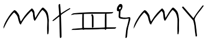	Numbers 29:33
	ve·nis·ke·hem	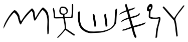	
for the bulls	lap·pa·reem	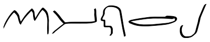	
rams	la·e·lim	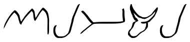	
and lambs	ve·lak·ke·va·seem	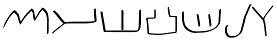	
according to the number	be·mis·pa·ram	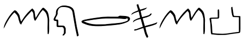	
prescribed	ke·mish·pa·tam	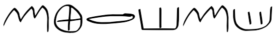	
male goat	u·se·eer	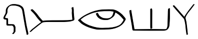	Numbers 29:34
as a sin offering	chat·tat	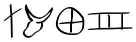	
Include one	e·chad	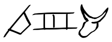	
in addition to	mil·le·vad	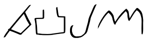	
burnt offering	o·lat	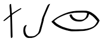	
the regular	hat·ta·meed	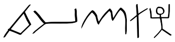	
with its grain offering	min·cha·tah	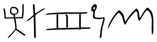	
and drink offering	ve·nis·kah	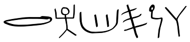	
day	bay·yo·wm	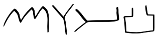	Numbers 29:35
On the eighth	hash·she·mee·nee	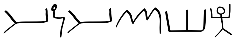	
a solemn assembly	a·tse·ret	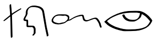	
you are to hold	tih·yeh	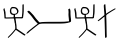	

	la·khem		
any	kal		
regular work	me·le·khet		
	a·vo·dah		
you must not	lo		
do	ta·a·su		
you are to present	ve·hiq·rav·tem		Numbers 29:36
a burnt offering	o·lah		
an offering made by fire	ish·sheh		
aroma	re·ach	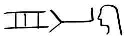	
As a pleasing	nee·cho·ach	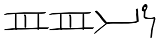	
to the LORD	la·YHVH	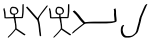	
bull	par		
of one	e·chad	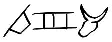	
ram	a·yil	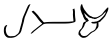	
one	e·chad	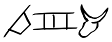	
male lambs	ke·va·seem	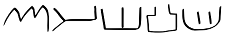	
a year old	be·ne	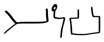	
	sha·nah	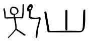	
[and] seven	shiv·ah		
all unblemished	te·mee·mim	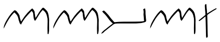	
along with the grain and drink offerings	min·cha·tam	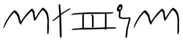	Numbers 29:37
	ve·nis·ke·hem		
for the bulls	lap·par		
rams	la·a·yil	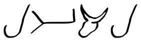	
and lambs	ve·lak·ke·va·seem	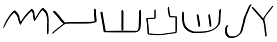	

according to the number	be·mis·pa·ram	𐤁𐤌𐤎𐤐𐤓𐤌	
prescribed	kam·mish·pat	𐤊𐤌𐤔𐤐𐤈	
male goat	u·se·eer	𐤅𐤔𐤏𐤉𐤓	Numbers 29:38
as a sin offering	chat·tat	𐤇𐤈𐤀𐤕	
Include one	e·chad	𐤀𐤇𐤃	
in addition to	mil·le·vad	𐤌𐤋𐤁𐤃	
burnt offering	o·lat	𐤏𐤋𐤕	
the regular	hat·ta·meed	𐤄𐤕𐤌𐤉𐤃	
with its grain offering	u·min·cha·tah	𐤅𐤌𐤍𐤇𐤕𐤄	
and drink offering	ve·nis·kah	𐤅𐤍𐤎𐤊𐤄	
these [offerings]	el·leh	𐤀𐤋𐤄	Numbers 29:39
You are to present	ta·a·su	𐤕𐤏𐤔𐤅	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
at your appointed times	be·mo·w·a·de·khem	𐤁𐤌𐤅𐤏𐤃𐤉𐤊𐤌	
in addition to	le·vad	𐤋𐤁𐤃	
your vow	min·nid·re·khem	𐤌𐤍𐤃𐤓𐤉𐤊𐤌	
and freewill offerings	ve·nid·vo·te·khem	𐤅𐤍𐤃𐤁𐤕𐤉𐤊𐤌	
whether burnt offerings	le·o·lo·te·khem	𐤋𐤏𐤋𐤕𐤉𐤊𐤌	
grain offerings	u·le·min·cho·te·khem	𐤅𐤋𐤌𐤍𐤇𐤕𐤉𐤊𐤌	
drink offerings	u·le·nis·ke·khem	𐤅𐤋𐤍𐤎𐤊𐤉𐤊𐤌	
or peace offerings ”	u·le·shal·me·khem	𐤅𐤋𐤔𐤋𐤌𐤉𐤊𐤌	
spoke	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 29:40
So Moses	mo·sheh	𐤌𐤔𐤄	
	el	𐤀𐤋	
to the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

all this	ke·khol	ככל	
just as	a·sher	אשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
him	mo·sheh	משה׃	
said	vay·dab·ber	וידבר	Numbers 30:1
Then Moses	mo·sheh	משה	
	el	אל	
to the heads	ra·she	ראשי	
of the tribes	ham·mat·to·wt	המטות	
	liv·ne	לבני	
of Israel	yis·ra·el	ישראל	
	le·mor	לאמר	
“ This	zeh	זה	
	had·da·var	הדבר	
is what	a·sher	אשר	
has commanded :	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
a man	eesh	איש	Numbers 30:2
If	kee	כי	
makes	yid·dor	ידר	
a vow	ne·der	נדר	
to the LORD	la·YHVH	ליהוה	
or	o	או	
swears	hish·sha·va	השבע	
an oath	she·vu·ah	שבעה	

to obligate	le·sor		
by a pledge	is·sar		
-	al		
himself	naph·sho		
he must not	lo		
break	ya·chel	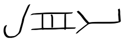	
his word	de·va·ro	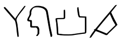	
everything	ke·khal		
he has promised	hay·yo·tse	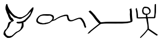	
	mip·pee	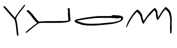	
he must do	ya·a·seh		
a woman	ve·ish·shah		Numbers 30:3
And if	kee	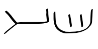	
makes	tid·dor		
a vow	ne·der	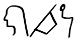	
to the LORD	la·YHVH	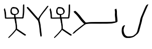	
or obligates herself	ve·a·se·rah		
by a pledge	is·sar		
house	be·vet	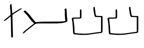	
in her father’s	a·vee·ha	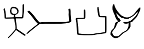	
during her youth	bin·u·re·ha		
hears about	ve·sha·ma		Numbers 30:4
and her father	a·vee·ha	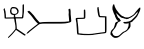	
-	et		
her vow	nid·rah		
or pledge	ve·e·sa·rah		
-	a·sher	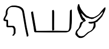	

-	a·se·rah	אסרה	
-	al	על	
-	naph·shah	נפשה	
says nothing	ve·he·che·reesh	והחריש	
to her	lah	לה	
[but]	a·vee·ha	אביה	
shall stand	ve·qa·mu	וקמו	
then all	kal	כל	
the vows	ne·da·re·ha	נדריה	
or	ve·khal	וכל	
pledges	is·sar	אסר	
by which	a·sher	אשר	
she has bound	a·se·rah	אסרה	
	al	על	
herself	naph·shah	נפשה	
	ya·qum	יקום	
But if	ve·im	ואם	Numbers 30:5
prohibits her	he·nee	הניא	
her father	a·vee·ha	אביה	
-	o·tah	אתה	
on the day	be·yo·wm	ביום	
he hears	sha·me·o	שמעו	
about it	kal	כל	
of the vows	ne·da·re·ha	נדריה	
or pledges	ve·e·sa·re·ha	ואסריה	
by which	a·sher	אשר	
she has bound	a·se·rah	אסרה	

-	al	
herself	naph·shah	
then none	lo	
shall stand	ya·qum	
The LORD	va·YHVH	
will absolve	yis·lach	
her	lah	
because	kee	
has prohibited her	he·nee	
her father	a·vee·ha	
-	o·tah	
If	ve·im	Numbers 30:6
a woman marries	ha·yo	
	tih·yeh	
	le·eesh	
while under a vow	u·ne·da·re·ha	
	a·le·ha	
or	o	
rash promise	miv·ta	
	se·pha·te·ha	
by which	a·sher	
has bound	a·se·rah	
herself	al	
she	naph·shah	
hears of it	ve·sha·ma	Numbers 30:7
and her husband	ee·shah	
on that day	be·yo·wm	

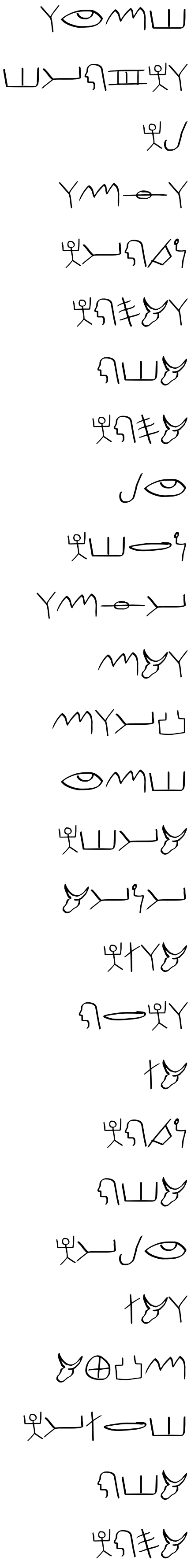

-	sha·me·o	
but says nothing	ve·he·che·reesh	
to her	lah	
-	ve·qa·mu	
then the vows	ne·da·re·ha	
or pledges	ve·e·sa·re·ha	
by which	a·sher	
has bound	a·se·rah	
herself	al	
she	naph·shah	
shall stand	ya·qu·mu	
But if	ve·im	Numbers 30:8
when	be·yo·wm	
he hears of it	she·mo·a	
her husband	ee·shah	
prohibits	ya·nee	
her	o·w·tah	
he nullifies	ve·he·pher	
-	et	
the vow	nid·rah	
that	a·sher	
binds her	a·le·ha	
-	ve·et	
or the rash promise	miv·ta	
	se·pha·te·ha	
-	a·sher	
has made	a·se·rah	

	al		
she	naph·shah		
and the LORD	va·YHVH	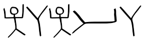	
will absolve	yis·lach		
her	lah		
vow	ve·ne·der		Numbers 30:9
a widow	al·ma·nah	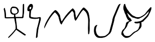	
or divorced woman	u·ge·ru·shah		
Every	kol	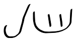	
-	a·sher		
pledges to fulfill	a·se·rah		
	al		
	naph·shah		
is binding	ya·qum	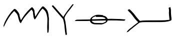	
on her	a·le·ha	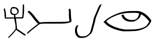	
If	ve·im		Numbers 30:10
house	bet	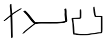	
a woman in her husband’s	ee·shah	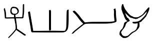	
has made a vow	na·da·rah		
or	o		
an obligation	a·se·rah		
	is·sar		
under	al		
put herself	naph·shah		
with an oath	bish·vu·ah		
hears of it	ve·sha·ma		Numbers 30:11
and her husband	ee·shah	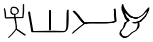	

but says nothing	ve·he·che·rish	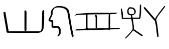	
to her	lah	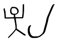	
and does not	lo	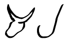	
prohibit her	he·nee	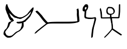	
-	o·tah	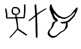	
-	ve·qa·mu	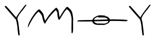	
then all	kal	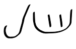	
the vows	ne·da·re·ha	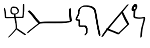	
or	ve·khal	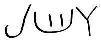	
pledges	is·sar	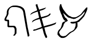	
by which	a·sher	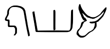	
she has bound	a·se·rah	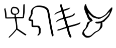	
	al	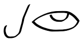	
herself	naph·shah	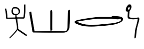	
shall stand	ya·qum	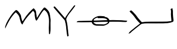	
But if	ve·im	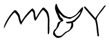	Numbers 30:12
nullifies them	ha·pher	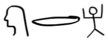	
has nullified them	ya·pher	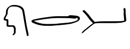	
-	o·tam	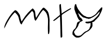	
her husband	ee·shah	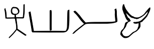	
on the day	be·yo·wm	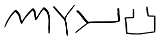	
he hears of them	sha·me·o	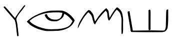	
then nothing	kal	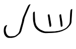	
that came from	mo·w·tsa	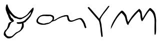	
her lips	se·pha·te·ha	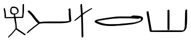	
whether her vows	lin·da·re·ha	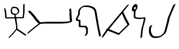	
or pledges	u·le·is·sar	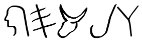	

-	naph·shah		
	lo		
shall stand	ya·qum	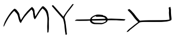	
Her husband	ee·shah	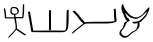	
	ha·phe·ram		
and the LORD	va·YHVH	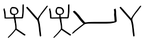	
will absolve	yis·lach		
her	lah		
any	kal	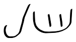	Numbers 30:13
vow	ne·der		
or any	ve·khal		
sworn	she·vu·at		
pledge	is·sar		
to deny	le·an·not		
herself	na·phesh		
Her husband	ee·shah	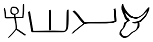	
may confirm	ye·qee·men·nu	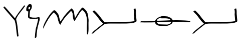	
	ve·ee·shah	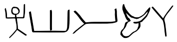	
or nullify	ye·phe·ren·nu		
But if	ve·im		Numbers 30:14
says nothing	ha·cha·resh		
	ya·cha·reesh	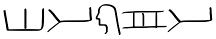	
to her	lah		
her husband	ee·shah	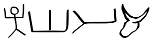	
from day	mee·yo·wm	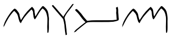	
to	el		
day	yo·wm		

then he confirms	ve·he·qeem	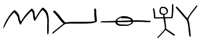	
-	et		
all	kal		
the vows	ne·da·re·ha	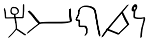	
and	o		
-	et		
-	kal	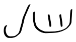	
pledges	e·sa·re·ha	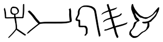	
that	a·sher		
bind her	a·le·ha	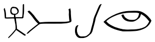	
He has confirmed	he·qeem	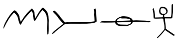	
them	o·tam		
because	kee	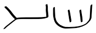	
he said nothing	he·che·rish		
to her	lah		
on the day	be·yo·wm	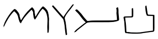	
he heard about them	sha·me·o		
But if	ve·im		Numbers 30:15
he nullifies	ha·pher		
	ya·pher	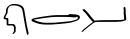	
them	o·tam		
after	a·cha·re	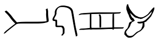	
he hears of them	sha·me·o		
then he will bear	ve·na·sa		
her	et		
iniquity ”	a·wo·nah		
These	el·leh	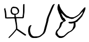	Numbers 30:16

are the statutes	ha·chuq·qeem	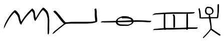	
that	a·sher		
commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	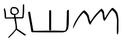	
concerning the relationship between	ben	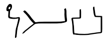	
a man	eesh	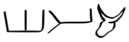	
and his wife	le·ish·to		
and between	ben	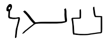	
a father	av		
and a young daughter	le·vit·to	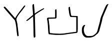	
	bin·u·re·ha		
home	bet	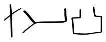	
still in his	a·vee·ha	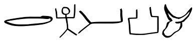	
said	vay·dab·ber	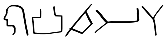	Numbers 31:1
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	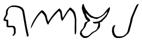	
“ Take vengeance	ne·qom	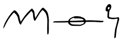	Numbers 31:2
	niq·mat	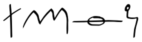	
for the Israelites	be·ne	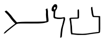	
	yis·ra·el	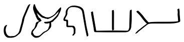	
on	me·et		
the Midianites	ham·mid·ya·neem	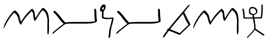	
After that	a·char	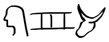	

you will be gathered	te·a·seph		
to	el		
your people ”	am·me·kha	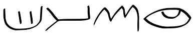	
told	vay·dab·ber	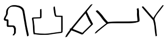	Numbers 31:3
So Moses	mo·sheh	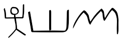	
	el		
the people	ha·am		
	le·mor		
“ Arm	he·cha·le·tsu	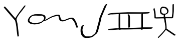	
	me·it·te·khem	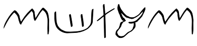	
some of your men	a·na·sheem	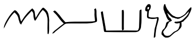	
for war	lats·tsa·va		
that they may go	ve·yih·yu	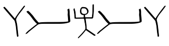	
against	al		
the Midianites	mid·yan	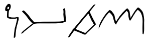	
and execute	la·tet	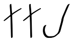	
vengeance	niq·mat	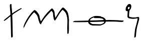	
the LORD’s	YHVH	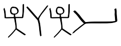	
on them	be·mid·yan		
a thousand men	e·leph	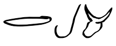	Numbers 31:4
-	lam·mat·teh		
-	e·leph	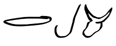	
”	lam·mat·teh		
from each	le·khol		
tribe	mat·to·wt	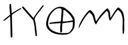	
of Israel	yis·ra·el	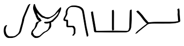	
Send	tish·le·chu	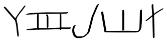	

into battle	lats·tsa·va		
were recruited	vay·yim·ma·se·ru		Numbers 31:5
So a thousand men	me·al·phe		
of Israel —	yis·ra·el	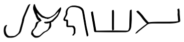	
-	e·leph	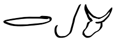	
from each tribe	lam·mat·teh		
twelve	she·nem	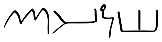	
	a·sar		
thousand	e·leph	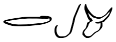	
armed	cha·lu·tse		
for war	tsa·va	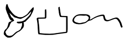	
sent	vay·yish·lach		Numbers 31:6
-	o·tam		
And Moses	mo·sheh	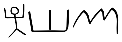	
the thousand	e·leph	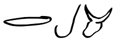	
from each tribe	lam·mat·teh		
into battle	lats·tsa·va		
-	o·tam		
along with	ve·et		
Phinehas	pee·ne·chas	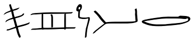	
son	ben		
of Eleazar	el·a·zar		
the priest	hak·ko·hen		
	lats·tsa·va		
the vessels	u·khe·le	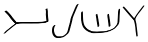	
of the sanctuary	haq·qo·desh	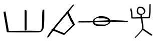	
and the trumpets	va·cha·tso·tse·ro·wt		

for signaling	hat·te·ru·ah	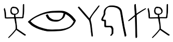	
who took with him	be·ya·do	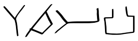	
Then they waged war	vay·yits·be·u	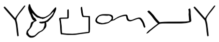	Numbers 31:7
against	al	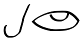	
Midian	mid·yan	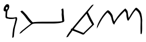	
as	ka·a·sher	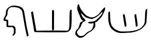	
had commanded	tsiw·vah	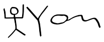	
the LORD	YHVH	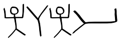	
-	et	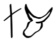	
Moses	mo·sheh	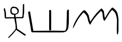	
and they killed	vay·ya·har·gu	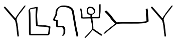	
every	kal	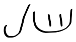	
male	za·khar	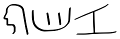	
-	ve·et	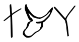	Numbers 31:8
-	mal·khe	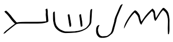	
-	mid·yan	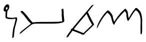	
[were]	ha·re·gu	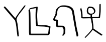	
Among	al	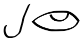	
the slain	chal·le·hem	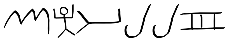	
	et	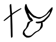	
Evi	e·vee	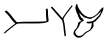	
-	ve·et	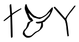	
Rekem	re·qem	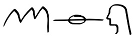	
-	ve·et	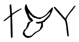	
Zur	tsur	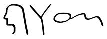	
-	ve·et	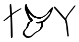	
Hur	chur	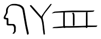	

-	ve·et		
and Reba —	re·va		
the five	cha·me·shet		
kings	mal·khe	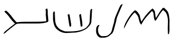	
of Midian	mid·yan	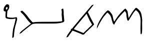	
-	ve·et		
Balaam	bil·am		
son	ben		
of Beor	be·o·wr		
They also killed	ha·re·gu		
with the sword	be·cha·rev	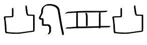	
captured	vay·yish·bu		Numbers 31:9
The Israelites	ve·ne	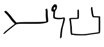	
	yis·ra·el	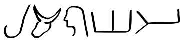	
-	et		
women	ne·she	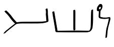	
the Midianite	mid·yan	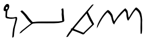	
-	ve·et		
and their children	tap·pam		
-	ve·et		
all	kal	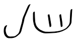	
their herds	be·hem·tam		
-	ve·et		
-	kal	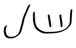	
flocks	miq·ne·hem	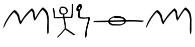	
-	ve·et		
-	kal	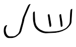	

and goods	che·lam	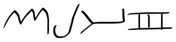	
and they plundered	ba·za·zu	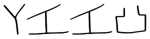	
Then	ve·et		Numbers 31:10
all	kal		
the cities	a·re·hem	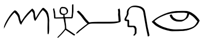	
where [the Midianites] had lived	be·mo·wo·she·vo·tam		
-	ve·et		
as well as all	kal	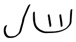	
their encampments	tee·ro·tam		
they burned	sa·re·phu		
	ba·esh		
and carried away	vay·yiq·chu	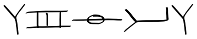	Numbers 31:11
-	et		
all	kal		
the plunder	hash·sha·lal	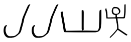	
-	ve·et		
and	kal	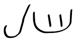	
spoils	ham·mal·qo·w·ach	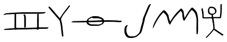	
both people	ba·a·dam		
and animals	u·vab·be·he·mah		
They brought	vay·ya·vi·u	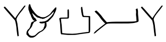	Numbers 31:12
to	el		
Moses	mo·sheh	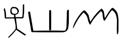	
to	ve·el		
Eleazar	el·a·zar		
the priest	hak·ko·hen	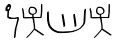	
and to	ve·el		

the congregation	a·dat	עדת	
	be·ne	בני	
of Israel	yis·ra·el	ישראל	
	et	את	
the captives	hash·she·vee	השבי	
-	ve·et	ואת	
spoils	ham·mal·qo·w·ach	המלקוח	
-	ve·et	ואת	
and plunder	hash·sha·lal	השלל	
at	el	אל	
the camp	ham·ma·cha·neh	המחנה	
on	el	אל	
the plains	ar·vot	ערבת	
of Moab	mo·w·av	מואב	
-	a·sher	אשר	
by	al	על	
the Jordan	yar·den	ירדן	
across from Jericho	ye·re·cho	ירחוס	
went	vay·ye·tse·u	ויצאו	Numbers 31:13
And Moses	mo·sheh	משה	
Eleazar	ve·el·a·zar	ואלעזר	
the priest	hak·ko·hen	הכהן	
and all	ve·khal	וכל	
the leaders	ne·see·e	נשיאי	
of the congregation	ha·e·dah	העדה	
to meet them	liq·ra·tam	לקראתם	
	el	אל	

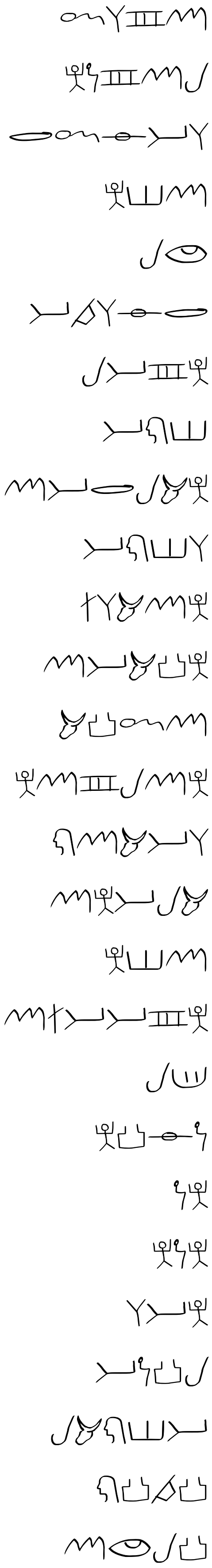

outside	mi·chuts	
the camp	lam·ma·cha·neh	
was angry	vay·yiq·tsoph	Numbers 31:14
But Moses	mo·sheh	
with	al	
the officers	pe·qu·de	
of the army —	he·cha·yil	
the commanders	sa·re	
of thousands	ha·a·la·pheem	
and commanders	ve·sa·re	
of hundreds —	ham·me·o·wt	
who were returning	hab·ba·eem	
from	mits·tse·va	
the battle	ham·mil·cha·mah	
asked them	vay·yo·mer	Numbers 31:15
	a·le·hem	
he	mo·sheh	
“ Have you spared	ha·chee·yee·tem	
all	kal	
the women ? ”	ne·qe·vah	
“ Look	hen	Numbers 31:16
these women	hen·nah	
caused	ha·yu	
the sons	liv·ne	
of Israel	yis·ra·el	
through the counsel	bid·var	
of Balaam	bil·am	

to turn	lim·sar	
unfaithfully	ma·al	
against the LORD	ba·YHVH	
at	al	
-	de·var	
Peor	pe·o·wr	
struck	vat·te·hee	
so that the plague	ham·mag·ge·phah	
the congregation	ba·a·dat	
of the LORD	YHVH	
So now	ve·at·tah	Numbers 31:17
kill	hir·gu	
all	khal	
the boys	za·khar	
	bat·taph	
every	ve·khal	
woman	ish·shah	
who has had relations with	yo·da·at	
	eesh	
	le·mish·kav	
a man	za·khar	
as well as	ha·ro·gu	
every	ve·khol	Numbers 31:18
girl	hat·taph	
	ban·na·sheem	
who	a·sher	
has never	lo	

had relations	ya·de·u		
	mish·kav	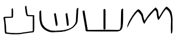	
with a man	za·khar	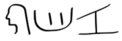	
but spare	ha·cha·yu	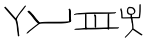	
for yourselves	la·khem		
-	ve·at·tem		Numbers 31:19
are to remain	cha·nu	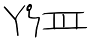	
outside	mi·chuts	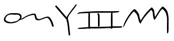	
the camp	lam·ma·cha·neh		
for seven	shiv·at		
days	ya·meem	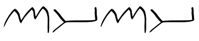	
All of you	kol	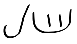	
who have killed	ho·reg	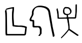	
a person	ne·phesh		
	ve·khol		
or touched	no·ge·a		
the dead	be·cha·lal	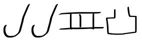	
you are to purify	tit·chat·te·u	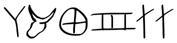	
day	bay·yo·wm	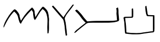	
On the third	hash·she·lee·shee	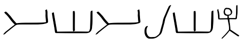	
day	u·vay·yo·wm	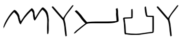	
and the seventh	hash·she·vee·ee	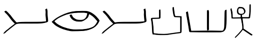	
[both] yourselves	at·tem		
and your captives	u·she·vee·khem	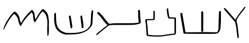	
every	ve·khal		Numbers 31:20
garment	be·ged		
-	ve·khal		

good	ke·lee	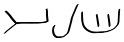	
and leather	o·wr		
	ve·khal		
everything	ma·a·seh		
made of goat’s hair	iz·zeem	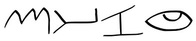	
and every	ve·khal		
article	ke·lee	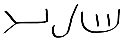	
of wood ”	ets		
And purify	tit·chat·ta·u	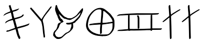	
said	vay·yo·mer		Numbers 31:21
Then Eleazar	el·a·zar		
the priest	hak·ko·hen		
to	el		
the soldiers	an·she		
	hats·tsa·va	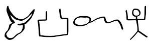	
who had gone	hab·ba·eem		
into battle	lam·mil·cha·mah	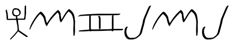	
“ This	zot		
is the statute	chuq·qat	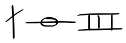	
of the law	hat·to·w·rah		
which	a·sher		
has commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses :	mo·sheh		
Only	akh		Numbers 31:22
-	et		

the gold	haz·za·hav	
-	ve·et	
silver	hak·ka·seph	
-	et	
bronze	han·ne·cho·shet	
-	et	
iron	hab·bar·zel	
-	et	
tin	hab·be·deel	
-	ve·et	
and lead —	ha·o·pha·ret	
everything	kal	Numbers 31:23
	da·var	
that	a·sher	
can withstand	ya·vo	
the fire —	va·esh	
must be put	ta·a·vee·ru	
through the fire	va·esh	
and it will be clean	ve·ta·her	
But	akh	
with the water	be·me	
of purification	nid·dah	
it must still be purified	yit·chat·ta	
And everything	ve·khol	
that	a·sher	
cannot	lo	
withstand	ya·vo	

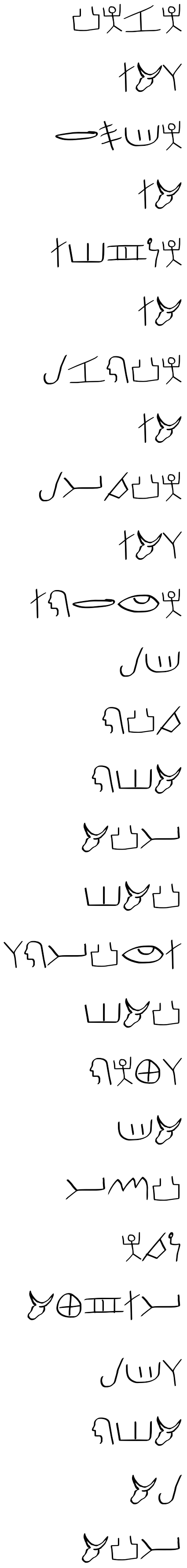

the fire	ba·esh	באש	
must pass	ta·a·vee·ru	תעבירו	
through the water	vam·ma·yim	במים	
you are to wash	ve·khib·bas·tem	וכבסתם	Numbers 31:24
your clothes	big·de·khem	בגדיכם	
day	bay·yo·wm	ביום	
On the seventh	hash·she·vee·ee	השביעי	
and you will be clean	u·te·har·tem	וטהרתם	
After that	ve·a·char	ואחר	
you may enter	ta·vo·u	תבאו	
	el	אל	
the camp ”	ham·ma·cha·neh	המחנה	
said	vay·yo·mer	ויאמר	Numbers 31:25
The LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
are to take a count	sa	שא	Numbers 31:26
-	et	את	
-	rosh	ראש	
of what was captured	mal·qo·w·ach	מלקוח	
	hash·she·vee	השבי	
[both] of man	ba·a·dam	באדם	
and beast	u·vab·be·he·mah	ובבהמה	
“ You	at·tah	אתה	
and Eleazar	ve·el·a·zar	ואלעזר	
the priest	hak·ko·hen	הכהן	

heads	ve·ra·she	𐤅𐤓𐤀𐤔𐤉	
and the family	a·vo·wt	𐤀𐤁𐤅𐤕	
of the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
Then divide	ve·cha·tsee·ta	𐤅𐤇𐤑𐤉𐤕	Numbers 31:27
-	et	𐤀𐤕	
the captives	ham·mal·qo·w·ach	𐤄𐤌𐤋𐤒𐤅𐤇	
between	ben	𐤁𐤉𐤍	
the troops	to·phe·se	𐤕𐤐𐤔𐤉	
	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
who went out	hay·yo·tse·eem	𐤄𐤉𐤑𐤀𐤉𐤌	
to battle	lats·tsa·va	𐤋𐤑𐤁𐤀	
	u·ven	𐤅𐤁𐤉𐤍	
and the rest of	kal	𐤊𐤋	
the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
Set aside	va·ha·re·mo·ta	𐤅𐤄𐤓𐤌𐤕	Numbers 31:28
a tribute	me·khes	𐤌𐤊𐤎	
for the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
from what belongs	me·et	𐤌𐤀𐤕	
	an·she	𐤀𐤍𐤔𐤉	
to the soldiers	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
who went	hay·yo·tse·eem	𐤄𐤉𐤑𐤀𐤉𐤌	
into battle :	lats·tsa·va	𐤋𐤑𐤁𐤀	
one	e·chad	𐤀𐤇𐤃	
	ne·phesh	𐤍𐤐𐤔	
every five	me·cha·mesh	𐤌𐤇𐤌𐤔	
hundred	ham·me·o·wt	𐤄𐤌𐤀𐤅𐤕	
-	min	𐤌𐤍	

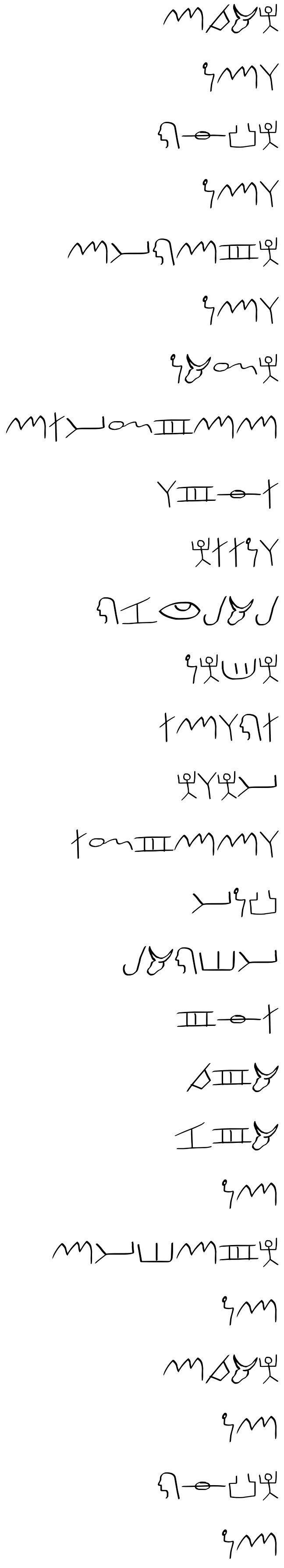

whether persons	ha·a·dam	
out of	u·min	
cattle	hab·ba·qar	
	u·min	
donkeys	ha·cha·mo·reem	
	u·min	
or sheep	hats·tson	
from their half	mim·ma·cha·tsee·tam	Numbers 31:29
Take it	tiq·qa·chu	
and give	ve·na·tat·tah	
it to Eleazar	le·el·a·zar	
the priest	hak·ko·hen	
as an offering	te·ru·mat	
to the LORD	YHVH	
half	u·mim·ma·cha·tsit	Numbers 31:30
the Israelites'	be·ne	
	yis·ra·el	
take	tiq·qach	
one	e·chad	
	a·chuz	
From	min	
every fifty	ha·cha·mish·sheem	
out of	min	
whether persons	ha·a·dam	
	min	
cattle	hab·ba·qar	
	min	

donkeys	ha·cha·mo·reem	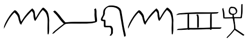	
	u·min	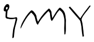	
sheep	hats·tson	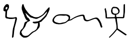	
[or] other	mik·kal	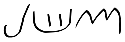	
animals	hab·be·he·mah	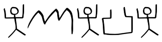	
and give	ve·na·tat·tah	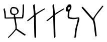	
them	o·tam	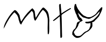	
to the Levites	lal·vee·yim	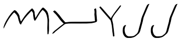	
who keep	sho·me·re	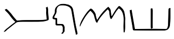	
charge	mish·me·ret	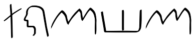	
of the tabernacle	mish·kan	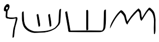	
of the LORD ”	YHVH	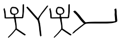	
did	vay·ya·as	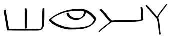	Numbers 31:31
So Moses	mo·sheh	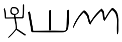	
and Eleazar	ve·el·a·zar	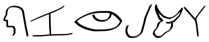	
the priest	hak·ko·hen	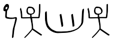	
as	ka·a·sher	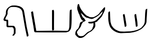	
had commanded	tsiw·vah	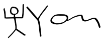	
the LORD	YHVH	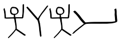	
-	et	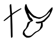	
Moses	mo·sheh	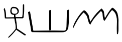	
[and]	vay·hee	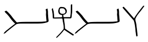	Numbers 31:32
this plunder	ham·mal·qo·w·ach	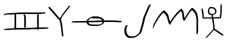	
remained	ye·ter	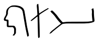	
from the spoils	hab·baz	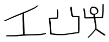	
-	a·sher	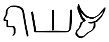	
had taken :	ba·ze·zu	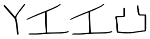	

the soldiers	am		
	hats·tsa·va		
sheep	tson		
675,000 {}	shesh		
	me·o·wt		
	e·leph	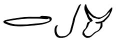	
	ve·shiv·eem		
	e·leph	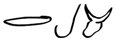	
	va·cha·me·shet		
	a·la·pheem		
cattle	u·va·qar	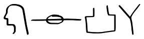	Numbers 31:33
72,000 {}	she·na·yim	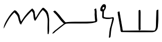	
	ve·shiv·eem		
	a·leph	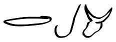	
donkeys	va·cha·mo·reem	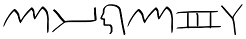	Numbers 31:34
61,000 {}	e·chad	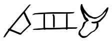	
	ve·shish·sheem	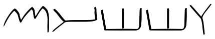	
	a·leph	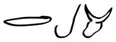	
and	ve·ne·phesh		Numbers 31:35
-	a·dam		
-	min		
women	han·na·sheem	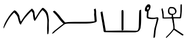	
who	a·sher		
had not	lo		
slept with	ya·de·u		
	mish·kav	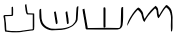	
a man	za·khar	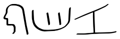	

-	kal	
-	ne·phesh	
32,000 {}	she·na·yim	
	u·she·lo·sheem	
	a·leph	
-	vat·te·hee	Numbers 31:36
This [was] the half	ham·me·che·tsah	
portion	che·leq	
for those who had gone	hay·yo·tse·eem	
to war	bats·tsa·va	
- :	mis·par	
sheep	hats·tson	
337500	she·losh	
	me·o·wt	
	e·leph	
	u·she·lo·sheem	
	e·leph	
	ve·shiv·at	
	a·la·pheem	
	va·cha·mesh	
	me·o·wt	
including	vay·hee	Numbers 31:37
a tribute	ham·me·khes	
to the LORD	la·YHVH	
-	min	
-	hats·tson	
of 675	shesh	

	me·o·wt	מאות	
	cha·mesh	חמש	
	ve·shiv·eem	ושבעים	
cattle	ve·hab·ba·qar	והבקר	Numbers 31:38
36,000 {}	shish·shah	ששה	
	u·she·lo·sheem	ושלשים	
	a·leph	אלף	
including a tribute	u·mikh·sam	ומכסם	
to the LORD	la·YHVH	ליהוה	
of 72	she·na·yim	שנים	
	ve·shiv·eem	ושבעים	
donkeys	va·cha·mo·reem	וחמרים	Numbers 31:39
{} 30,500	she·lo·sheem	שלשים	
	e·leph	אלף	
	va·cha·mesh	וחמש	
	me·o·wt	מאות	
including a tribute	u·mikh·sam	ומכסם	
to the LORD	la·YHVH	ליהוה	
of 61	e·chad	אחד	
	ve·shish·sheem	וששים	
people	ve·ne·phesh	ונפש	Numbers 31:40
	a·dam	אדם	
and 16,000	shish·shah	ששה	
	a·sar	עשר	
	a·leph	אלף	
including a tribute	u·mikh·sam	ומכסם	
to the LORD	la·YHVH	ליהוה	

of 32	she·na·yim	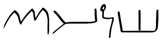	
	u·she·lo·sheem		
-	na·phesh		
gave	vay·yit·ten	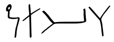	Numbers 31:41
Moses	mo·sheh	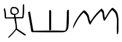	
-	et		
the tribute	me·khes		
as an offering	te·ru·mat		
for the LORD	YHVH		
to Eleazar	le·el·a·zar		
the priest	hak·ko·hen		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
half	u·mim·ma·cha·tseet	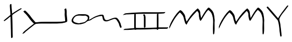	Numbers 31:42
the Israelites’	be·ne	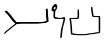	
	yis·ra·el	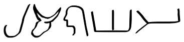	
which	a·sher		
had set apart	cha·tsah		
Moses	mo·sheh	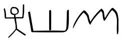	
From	min		
from the men	ha·a·na·sheem	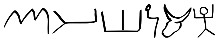	
who had gone to war	hats·tso·ve·eem		
-	vat·te·hee		Numbers 31:43
this half belonged to	me·che·tsat	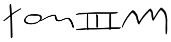	

the congregation	ha·e·dah		
:	min		
sheep	hats·tson		
337500	she·losh	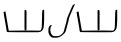	
	me·o·wt		
	e·leph	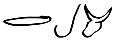	
	u·she·lo·sheem		
	e·leph	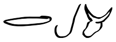	
	shiv·at		
	a·la·pheem		
	va·cha·mesh	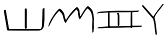	
	me·o·wt		
cattle	u·va·qar	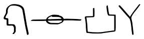	Numbers 31:44
36,000 {}	shish·shah		
	u·she·lo·sheem		
	a·leph	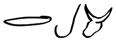	
donkeys	va·cha·mo·reem		Numbers 31:45
30500	she·lo·sheem	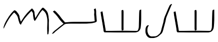	
	e·leph	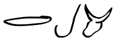	
	va·cha·mesh	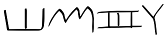	
	me·o·wt		
people	ve·ne·phesh		Numbers 31:46
	a·dam		
and 16,000	shish·shah		
	a·sar		
	a·leph	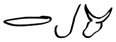	
	vay·yiq·qach	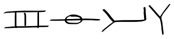	Numbers 31:47

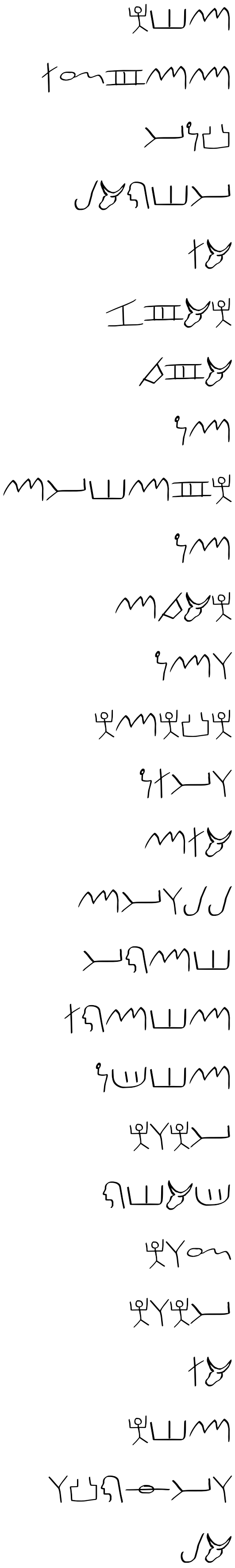

Moses	mo·sheh	
half	mim·ma·cha·tsit	
From the Israelites’	be·ne	
	yis·ra·el	
-	et	
took	ha·a·chuz	
one	e·chad	
out of	min	
every fifty	ha·cha·mish·sheem	
-	min	
persons	ha·a·dam	
and	u·min	
animals	hab·be·he·mah	
and gave	vay·yit·ten	
them	o·tam	
to the Levites	lal·vee·yim	
who kept	sho·me·re	
charge	mish·me·ret	
of the tabernacle	mish·kan	
of the LORD	YHVH	
as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
him	mo·sheh	
approached	vay·yiq·re·vu	Numbers 31:48
	el	

Moses	mo·sheh	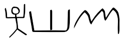	
Then the officers	hap·pe·qu·deem	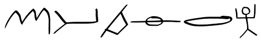	
who	a·sher		
were over the units	le·al·phe		
of the army —	hats·tsa·va		
the commanders	sa·re	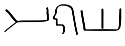	
of thousands	ha·a·la·pheem		
	ve·sa·re		
and of hundreds —	ham·me·o·wt		
and said	vay·yo·me·ru		Numbers 31:49
	el		
-	mo·sheh	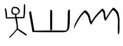	
“ Your servants	a·va·de·kha	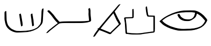	
have counted	na·se·u		
-	et		
-	rosh		
-	an·she		
the soldiers	ham·mil·cha·mah	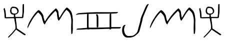	
-	a·sher		
under our command	be·ya·de·nu	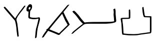	
and not	ve·lo		
is missing	niph·qad	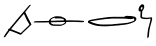	
of us	mim·men·nu		
one	eesh	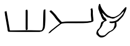	
So we have brought	van·naq·rev	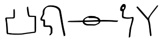	Numbers 31:50
-	et		
an offering	qa·re·ban		

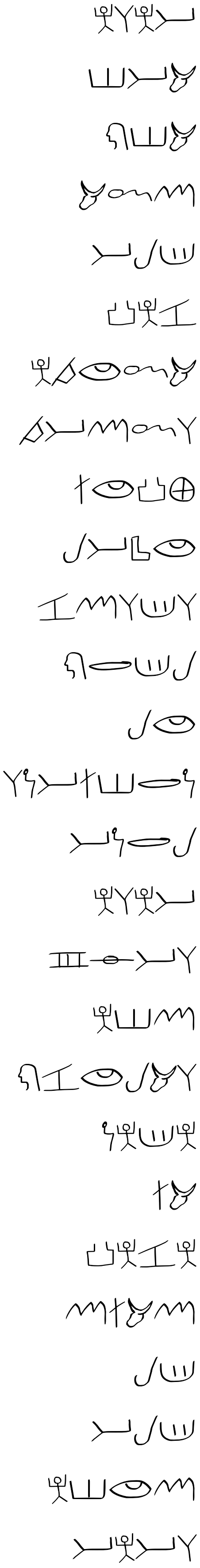

to the LORD	YHVH	
each man	eesh	
-	a·sher	
acquired —	ma·tsa	
articles	khe·lee	
of the gold	za·hav	
armlets	ets·a·dah	
bracelets	ve·tsa·meed	
rings	tab·ba·at	
earrings	a·geel	
and necklaces —	ve·khu·maz	
to make atonement	le·khap·per	
for	al	
ourselves	naph·sho·te·nu	
before	liph·ne	
the LORD ”	YHVH	
received	vay·yiq·qach	Numbers 31:51
So Moses	mo·sheh	
and Eleazar	ve·el·a·zar	
the priest	hak·ko·hen	
	et	
out of gold	haz·za·hav	
from them	me·it·tam	
all	kol	
the articles	ke·lee	
made	ma·a·seh	
-	vay·hee	Numbers 31:52

All	kal	כל	
the gold	ze·hav	זהב	
as an offering	hat·te·ru·mah	התרומה	
-	a·sher	אשר	
presented	he·ree·mu	הרימו	
to the LORD	la·YHVH	ליהוה	
weighed 16,750	shish·shah	ששה	
	a·sar	עשר	
	e·leph	אלף	
	she·va	שבע	
	me·o·wt	מאות	
	va·cha·mish·sheem	וחמשים	
shekels	sha·qel	שקל	
	me·et	מאת	
that the commanders	sa·re	שרי	
of thousands	ha·a·la·pheem	האלפים	
	u·me·et	ומאת	
	sa·re	שרי	
and of hundreds	ham·me·o·wt	המאות	
Each	an·she	אנשי	Numbers 31:53
	hats·tsa·va	הצבא	
had taken plunder	ba·ze·zu	בזזו	
of the soldiers	eesh	איש	
for himself	lo	לו	
received	vay·yiq·qach	ויקח	Numbers 31:54
And Moses	mo·sheh	משה	
and Eleazar	ve·el·a·zar	ואלעזר	

the priest	hak·ko·hen	הכהן	
-	et	את	
the gold	haz·za·hav	הזהב	
	me·et	מאת	
from the commanders	sa·re	שרי	
of thousands	ha·a·la·pheem	האלפים	
and of hundreds	ve·ham·me·o·wt	והמאות	
and brought	vay·ya·vi·u	ויבאו	
-	o·to	אתו	
it into	el	אל	
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
as a memorial	zik·ka·ro·wn	זכרון	
for the Israelites	liv·ne	לבני	
	yis·ra·el	ישראל	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
herds and flocks	u·miq·neh	ומקנה	Numbers 32:1
-	rav	רב	
who had	ha·yah	היה	
Now the Reubenites	liv·ne	לבני	
	re·u·ven	ראובן	
and Gadites	ve·liv·ne	ולבני	
	gad	גד	
large	a·tsum	עצום	
very	me·od	מאד	
surveyed	vay·yir·u	ויראו	

-	et		
the lands	e·rets		
of Jazer	ya·zer		
-	ve·et		
-	e·rets		
and Gilead	gil·ad		
and they saw	ve·hin·neh		
that the region	ham·ma·qo·wm	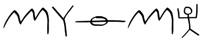	
was suitable	me·qo·wm	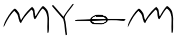	
for livestock	miq·neh	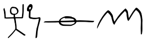	
came	vay·ya·vo·u	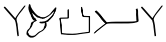	Numbers 32:2
So the Gadites	ve·ne	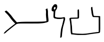	
	gad		
and Reubenites	u·ve·ne		
	re·u·ven		
-	vay·yo·me·ru		
to	el		
Moses	mo·sheh		
	ve·el		
Eleazar	el·a·zar		
the priest	hak·ko·hen		
	ve·el		
and the leaders	ne·see·e	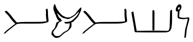	
of the congregation	ha·e·dah		
and said	le·mor	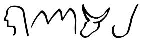	
“ Ataroth	a·ta·ro·wt		Numbers 32:3
Dibon	ve·dee·von	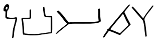	

Jazer	ve·ya·zer		
Nimrah	ve·nim·rah		
Heshbon	ve·chesh·bo·wn		
Elealeh	ve·el·a·leh		
Sebam	u·se·vam		
Nebo	u·ne·vo	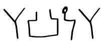	
and Beon	u·ve·on	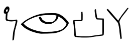	
-	ha·a·rets		Numbers 32:4
which	a·sher	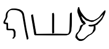	
conquered	hik·kah	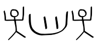	
the LORD	YHVH	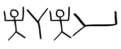	
before	liph·ne		
the congregation	a·dat		
of Israel	yis·ra·el	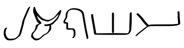	
are suitable	e·rets		
for livestock	miq·neh	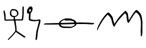	
—	hee	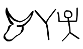	
and your servants	ve·la·a·va·de·kha		
have livestock ”	miq·neh	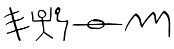	
they said	vay·yo·me·ru		Numbers 32:5
“ If	im		
we have found	ma·tsa·nu		
favor	chen	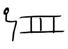	
in your sight ”	be·e·ne·kha	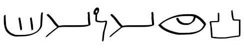	
be given	yut·tan	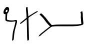	
-	et		
land	ha·a·rets		

“ let this	haz·zot	
to your servants	la·a·va·de·kha	
as a possession	la·a·chuz·zah	
Do not	al	
make us cross	ta·a·vi·re·nu	
-	et	
the Jordan ”	hay·yar·den	
asked	vay·yo·mer	Numbers 32:6
But Moses	mo·sheh	
the Gadites	liv·ne	
	gad	
and Reubenites	ve·liv·ne	
	re·u·ven	
“ Shall your brothers	ha·a·che·khem	
go	ya·vo·u	
to war	lam·mil·cha·mah	
while you	ve·at·tem	
sit	te·she·vu	
here ?	phoh	
Why	ve·lam·mah	Numbers 32:7
are you discouraging	te·nu·ʾun	
-	et	
-	lev	
the Israelites	be·ne	
	yis·ra·el	
from crossing	me·a·vor	
into	el	

the land	ha·a·rets		
that	a·sher		
has given	na·tan	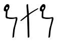	
them ?	la·hem		
the LORD	YHVH		
This is what	koh	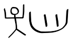	Numbers 32:8
did	a·su		
your fathers	a·vo·te·khem	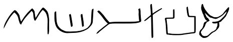	
when I sent	be·sha·le·chee	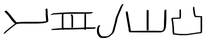	
-	o·tam		
them	miq·qa·desh	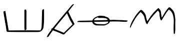	
from Kadesh-barnea	bar·ne·a	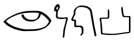	
to inspect	lir·o·wt		
-	et		
the land	ha·a·rets		
For when [your fathers] went up	vay·ya·a·lu		Numbers 32:9
to	ad		
the Valley	na·chal	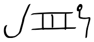	
of Eshcol	esh·ko·wl	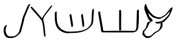	
and saw	vay·yir·u		
-	et		
the land	ha·a·rets		
they discouraged	vay·ya·nee·u		
-	et		
-	lev	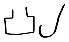	
the Israelites	be·ne	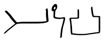	
	yis·ra·el	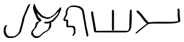	

from	le·vil·tee	
entering	vo	
	el	
the land	ha·a·rets	
that	a·sher	
had given	na·tan	
them	la·hem	
the LORD	YHVH	
was kindled	vay·yi·char	Numbers 32:10
So the anger	aph	
of the LORD	YHVH	
day	bay·yo·wm	
that	ha·hu	
and He swore an oath	vay·yish·sha·va	
saying	le·mor	
not one	im	Numbers 32:11
will see	yir·u	
of the men	ha·a·na·sheem	
who came	ha·o·leem	
out of Egypt	mim·mits·ra·yim	
years of age	mib·ben	
twenty	es·reem	
	sha·nah	
or older	va·ma·lah	
-	et	
the land	ha·a·da·mah	
that	a·sher	

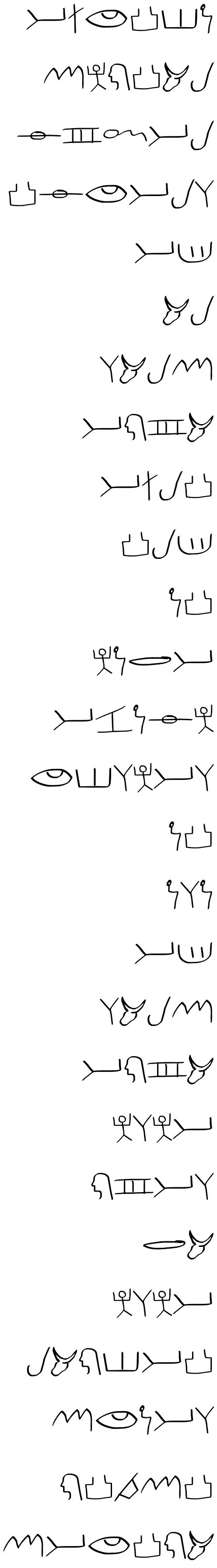

I swore	nish·ba·tee	
to give Abraham	le·av·ra·ham	
Isaac	le·yits·chaq	
and Jacob —	u·le·ya·a·qov	
‘ Because	kee	
they did not	lo	
wholeheartedly	mil·u	
follow Me	a·cha·ray	
not one except	bil·tee	Numbers 32:12
Caleb	ka·lev	
son	ben	
of Jephunneh	ye·phun·neh	
the Kenizzite	haq·qe·niz·zee	
and Joshua	vee·ho·wo·shu·a	
son	bin	
of Nun —	nun	
because	kee	
wholeheartedly ’	mil·u	
they did follow	a·cha·re	
the LORD	YHVH	
burned	vay·yi·char	Numbers 32:13
The anger	aph	
of the LORD	YHVH	
against Israel	be·yis·ra·el	
and He made them wander	vay·ni·em	
in the wilderness	bam·mid·bar	
forty	ar·ba·eem	

years	sha·nah	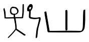	
until	ad		
was gone	tom	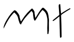	
the whole	kal		
generation	had·do·wr		
who had done	ha·o·seh		
evil	ha·ra		
sight	be·e·ne	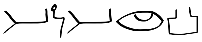	
in [His]	YHVH		
Now behold	ve·hin·neh		Numbers 32:14
have risen up	qam·tem		
in place	ta·chat	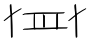	
of your fathers	a·vo·te·khem	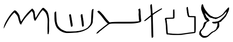	
you, a brood	tar·but		
	a·na·sheem	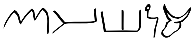	
of sinners	chat·ta·eem		
stoke	lis·po·wt		
to further	o·wd		
	al		
the burning	cha·ro·wn	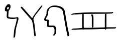	
anger	aph		
of the LORD	YHVH		
against	el		
Israel	yis·ra·el	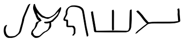	
For if	kee	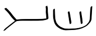	Numbers 32:15
you turn away	te·shu·vun		
from following Him	me·a·cha·raw	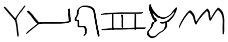	

He will once again	ve·ya·saph		
	o·wd		
leave	le·han·nee·cho	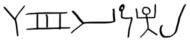	
in the wilderness	bam·mid·bar		
and you will be the cause of their destruction	ve·shi·chat·tem	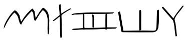	
”	le·khal		
people	ha·am		
this	haz·zeh	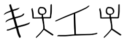	
Then [the Gadites and Reubenites] approached	vay·yig·ge·shu		Numbers 32:16
[Moses]	e·law	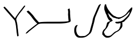	
and said	vay·yo·me·ru		
sheepfolds	gid·rot		
	tson		
“ We want to build	niv·neh		
for our livestock	le·miq·ne·nu	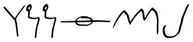	
here	poh	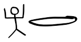	
and cities	ve·a·reem		
for our little ones	le·tap·pe·nu		
But we	va·a·nach·nu	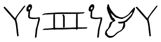	Numbers 32:17
will arm ourselves	ne·cha·lets	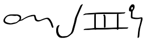	
and be ready	chu·sheem	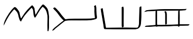	
to go ahead of	liph·ne		
the Israelites	be·ne	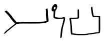	
	yis·ra·el	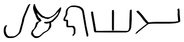	
until	ad		

-	a·sher	אשר	
-	im	אם	
we have brought them	ha·vee·o·num	הביאנם	
into	el	אל	
their place	me·qo·w·mam	מקומם	
will remain	ve·ya·shav	וישב	
Meanwhile, our little ones	tap·pe·nu	טפנו	
cities	be·a·re	בערי	
in the fortified	ham·miv·tsar	המבצר	
for protection from	mip·pe·ne	מפני	
the inhabitants	yo·she·ve	ישבי	
of the land	ha·a·rets	הארץ	
We will not	lo	לא	Numbers 32:18
return	na·shuv	נשוב	
to	el	אל	
our homes	bat·te·nu	בתינו	
until	ad	עד	
has taken possession of	hit·na·chel	התנחל	
Israelite	be·ne	בני	
	yis·ra·el	ישראל	
every	eesh	איש	
his inheritance	na·cha·la·to	נחלתו	
Yet	kee	כי	Numbers 32:19
we will not	lo	לא	
have an inheritance	nin·chal	ננחל	
with them	it·tam	אתם	

across	me·e·ver		
the Jordan	lay·yar·den	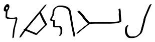	
and beyond	va·ha·le·ah		
because	kee	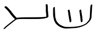	
	va·ah		
our inheritance	na·cha·la·te·nu	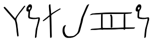	
has come to us	e·le·nu	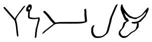	
side	me·e·ver		
of the Jordan ”	hay·yar·den		
on the east	miz·ra·chah	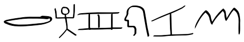	
replied	vay·yo·mer		Numbers 32:20
-	a·le·hem	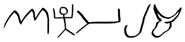	
Moses	mo·sheh	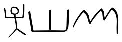	
“ If	im		
you will do	ta·a·sun		
-	et		
-	had·da·var		
this —	haz·zeh		
if	im		
you will arm yourselves	te·cha·le·tsu	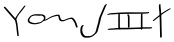	
before	liph·ne		
the LORD	YHVH		
for battle	lam·mil·cha·mah	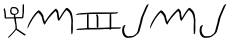	
crosses	ve·a·var		Numbers 32:21
	la·khem		
and if every one	kal	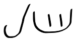	
of your armed men	cha·luts		

-	et	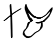	
the Jordan	hay·yar·den	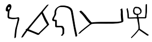	
before	liph·ne	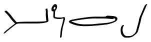	
the LORD	YHVH	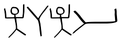	
until	ad	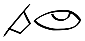	
He has driven	ho·w·ree·sho	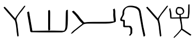	
-	et	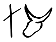	
His enemies	o·ye·vaw	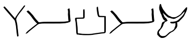	
out before Him	mip·pa·naw	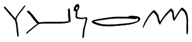	
is subdued	ve·nikh·be·shah	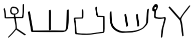	Numbers 32:22
then when the land	ha·a·rets	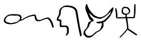	
before	liph·ne	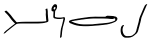	
the LORD	YHVH	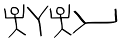	
-	ve·a·char	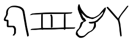	
you may return	ta·shu·vu	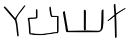	
and be	wih·yee·tem	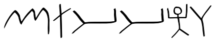	
free	ne·qee·yeem	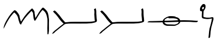	
of obligation to the LORD	meh·YHVH	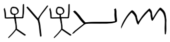	
and to Israel	u·mee·yis·ra·el	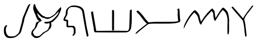	
will belong	ve·ha·ye·tah	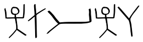	
land	ha·a·rets	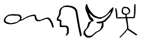	
And this	haz·zot	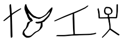	
to you	la·khem	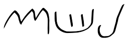	
as a possession	la·a·chuz·zah	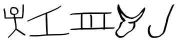	
before	liph·ne	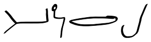	
the LORD	YHVH	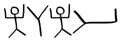	
But if	ve·im	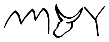	Numbers 32:23

you do not	lo	𐤋𐤀	
do	ta·a·sun	𐤕𐤏𐤔𐤅𐤍	
this	ken	𐤊𐤍	
you will certainly	hin·neh	𐤄𐤍𐤄	
sin	cha·ta·tem	𐤇𐤈𐤀𐤕𐤌	
against the LORD —	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
and be assured that	u·de·u	𐤅𐤃𐤏𐤅	
your sin	chat·tat·khem	𐤇𐤈𐤀𐤕𐤊𐤌	
-	a·sher	𐤀𐤔𐤓	
will find you out	tim·tsa	𐤕𐤌𐤑𐤀	
-	et·khem	𐤀𐤕𐤊𐤌	
Build	be·nu	𐤁𐤍𐤅	Numbers 32:24
for your	la·khem	𐤋𐤊𐤌	
cities	a·reem	𐤏𐤓𐤉𐤌	
little ones	le·tap·pe·khem	𐤋𐤈𐤐𐤊𐤌	
and folds	u·ge·de·rot	𐤅𐤂𐤃𐤓𐤕	
for your flocks	le·tso·na·a·khem	𐤋𐤑𐤍𐤀𐤊𐤌	
what you have promised	ve·hay·yo·tse	𐤅𐤄𐤉𐤑𐤀	
”	mip·pee·khem	𐤌𐤐𐤉𐤊𐤌	
but do	ta·a·su	𐤕𐤏𐤔𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 32:25
The Gadites	be·ne	𐤁𐤍𐤉	
	gad	𐤂𐤃	
and Reubenites	u·ve·ne	𐤅𐤁𐤍𐤉	
	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	

	le·mor	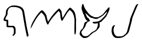	
“ Your servants	a·va·de·kha		
will do	ya·a·su		
just as	ka·a·sher		
our lord	a·do·nee		
commands	me·tsaw·veh		
Our children	tap·pe·nu		Numbers 32:26
our wives	na·she·nu	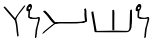	
our livestock	miq·ne·nu	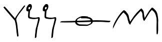	
and all	ve·khal		
our animals	be·hem·te·nu		
will remain	yih·yu		
here	sham		
in the cities	be·a·re		
of Gilead	hag·gil·ad		
But your servants	va·a·va·de·kha	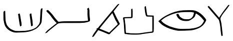	Numbers 32:27
will cross over	ya·av·ru		
and every man	kal		
are equipped	cha·luts		
for war	tsa·va	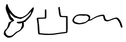	
before	liph·ne		
the LORD	YHVH		
to the battle	lam·mil·cha·mah	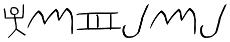	
just as	ka·a·sher		
our lord	a·do·nee		
says ”	do·ver		
gave orders	vay·tsaw	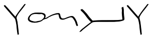	Numbers 32:28

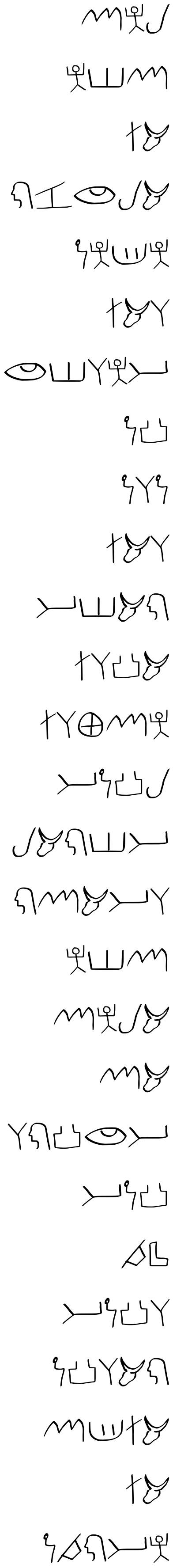

about them	la·hem	
So Moses	mo·sheh	
-	et	
to Eleazar	el·a·zar	
the priest	hak·ko·hen	
-	ve·et	
to Joshua	ye·ho·wo·shu·a	
son	bin	
of Nun	nun	
-	ve·et	
leaders	ra·she	
and to the family	a·vo·wt	
of the tribes	ham·mat·to·wt	
	liv·ne	
of Israel	yis·ra·el	
said	vay·yo·mer	Numbers 32:29
And Moses	mo·sheh	
to them	a·le·hem	
“ If	im	
cross	ya·av·ru	
the Gadites	ve·ne	
	gad	
and Reubenites	u·ve·ne	
	re·u·ven	
with you	it·te·khem	
-	et	
the Jordan	hay·yar·den	

with every	kal	כל	
man armed	cha·luts	חלוץ	
for battle	lam·mil·cha·mah	למלחמה	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
is subdued	ve·nikh·be·shah	ונכבשה	
and the land	ha·a·rets	הארץ	
before you	liph·ne·khem	לפניכם	
then you are to give	u·ne·tat·tem	ונתתם	
them	la·hem	להם	
-	et	את	
the land	e·rets	ארץ	
of Gilead	hag·gil·ad	הגלעד	
as a possession	la·a·chuz·zah	לאחזה	
But if	ve·im	ואם	Numbers 32:30
they do not	lo	לא	
[and] go across	ya·av·ru	יעברו	
arm themselves	cha·lu·tseem	חלוצים	
with you	it·te·khem	אתכם	
then they must accept their possession	ve·no·cha·zu	ונאחזו	
among you	ve·to·khe·khɛm	בתככם	
in the land	be·e·rets	בארץ	
of Canaan ”	ke·na·an	כנען	
replied	vay·ya·a·nu	ויענו	Numbers 32:31
The Gadites	ve·ne	בני	
	gad	גד	

and Reubenites	u·ve·ne		
	re·u·ven		
	le·mor		
-	et		
“ As	a·sher		
has spoken	dib·ber		
the LORD	YHVH		
to	el		
your servants	a·va·de·kha		
so	ken	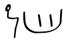	
we will do	na·a·seh		
We	nach·nu	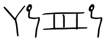	Numbers 32:32
will cross over	na·a·vor		
armed	cha·lu·tseem		
before	liph·ne		
the LORD	YHVH		
into the land	e·rets		
of Canaan	ke·na·an		
that	ve·it·ta·nu		
	a·chuz·zat	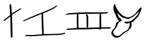	
we may have our inheritance	na·cha·la·te·nu	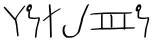	
on this side	me·e·ver		
of the Jordan ”	lay·yar·den	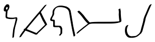	
gave	vay·yit·ten	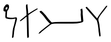	Numbers 32:33
to	la·hem		
So Moses	mo·sheh		
the Gadites	liv·ne		

	gad	גד	
to the Reubenites	ve·liv·ne	ולבני	
	re·u·ven	ראובן	
and to the half-tribe	ve·la·cha·tsee	ולחצי	
	she·vet	שבט	
of Manasseh	me·nash·sheh	מנשה	
son	ben	בן	
of Joseph	yo·w·seph	יוסף	
-	et	את	
the kingdom	mam·le·khet	ממלכת	
of Sihon	see·chon	סיחן	
king	me·lekh	מלך	
of the Amorites	ha·e·mo·ree	האמרי	
-	ve·et	ואת	
and the kingdom	mam·le·khet	ממלכת	
of Og	o·wg	עוג	
king	me·lekh	מלך	
of Bashan —	hab·ba·shan	הבשן	
the land	ha·a·rets	הארץ	
including its cities	le·a·re·ha	לעריה	
and the territory	big·vu·lot	בגבלת	
them	a·re	ערי	
	ha·a·rets	הארץ	
surrounding	sa·veev	סביב	
built up	vay·yiv·nu	ויבנו	Numbers 32:34
And the Gadites	ve·ne	ובני	
	gad	גד	

-	et		
Dibon	dee·von	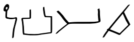	
-	ve·et		
Ataroth	a·ta·rot		
-	ve·et		
Aroer	a·ro·er		
-	ve·et		Numbers 32:35
	at·rot		
Atroth-shophan	sho·w·phan		
-	ve·et		
Jazer	ya·zer		
Jogbehah	ve·ya·ge·bo·hah	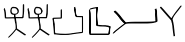	
-	ve·et		Numbers 32:36
	bet	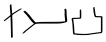	
Beth-nimrah	nim·rah		
-	ve·et		
	bet	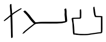	
and Beth-haran	ha·ran	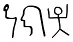	
cities	a·re		
as fortified	miv·tsar	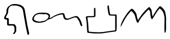	
and they built folds	ve·gid·rot		
for their flocks	tson		
The Reubenites	u·ve·ne		Numbers 32:37
	re·u·ven		
built up	ba·nu	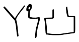	
-	et		
Heshbon	chesh·bo·wn	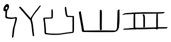	

-	ve·et		
Elealeh	el·a·le		
-	ve·et		
Kiriathaim	qir·ya·ta·yim	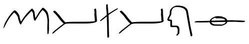	
-	ve·et		Numbers 32:38
as well as Nebo	ne·vo		
-	ve·et		
	ba·al		
and Baal-meon	me·o·wn		
were changed),	mu·sab·bot		
(whose names	shem	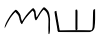	
-	ve·et		
and Sibmah	siv·mah		
And they renamed	vay·yiq·re·u	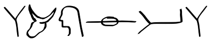	
	ve·she·mot		
-	et		
-	she·mo·wt		
the cities	he·a·reem	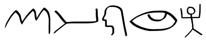	
-	a·sher		
they rebuilt	ba·nu		
went	vay·ye·le·khu	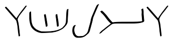	Numbers 32:39
The descendants	be·ne	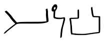	
of Machir	ma·kheer	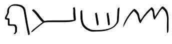	
son	ben		
of Manasseh	me·nash·sheh	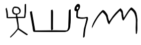	
to Gilead	gil·a·dah		
captured it	vay·yil·ke·du·ha	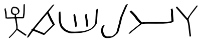	

and drove out	vay·yo·w·resh		
-	et		
the Amorites	ha·e·mo·ree		
who were	a·sher		
there	bah		
gave	vay·yit·ten	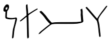	Numbers 32:40
So Moses	mo·sheh		
-	et		
Gilead	hag·gil·ad		
to the clan of Machir	le·ma·kheer		
son	ben		
of Manasseh	me·nash·sheh	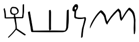	
and they settled	vay·ye·shev		
there	bah		
Jair	ve·ya·eer		Numbers 32:41
a descendant	ben		
of Manasseh	me·nash·sheh	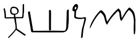	
went	ha·lakh	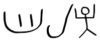	
and captured	vay·yil·kod	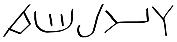	
-	et		
their villages	chaw·wo·te·hem	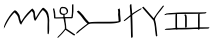	
and called	vay·yiq·ra	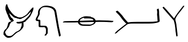	
-	et·hen		
them	chaw·wot		
Havvoth-jair	ya·eer		
And Nobah	ve·no·vach		Numbers 32:42
went	ha·lakh	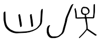	

and captured	vay·yil·kod	
-	et	
Kenath	qe·nat	
-	ve·et	
and its villages	be·no·te·ha	
and called	vay·yiq·ra	
it	lah	
Nobah	no·vach	
after his own name	bish·mo	
These	el·leh	Numbers 33:1
[are] the journeys	mas·e	
	ve·ne	
of the Israelites	yis·ra·el	
when	a·sher	
they came out	ya·tse·u	
of the land	me·e·rets	
of Egypt	mits·ra·yim	
by their divisions	le·tsiv·o·tam	
under the leadership	be·yad	
of Moses	mo·sheh	
and Aaron	ve·a·ha·ron	
recorded	vay·yikh·tov	Numbers 33:2
Moses	mo·sheh	
-	et	
the stages	mo·w·tsa·e·hem	
of their journey	le·mas·e·hem	
At	al	

command	pee		
the LORD’s	YHVH		
These	ve·el·leh		
are the stages	mas·e·hem		
listed by their starting points :	le·mo·w·tsa·e·hem		
[the Israelites] set out	vay·yis·u		Numbers 33:3
from Rameses	me·ra·me·ses		
month	ba·cho·desh	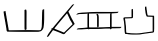	
of the first	ha·ri·sho·wn		
On the fifteenth	ba·cha·mish·shah	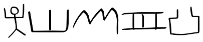	
	a·sar		
day	yo·wm		
-	la·cho·desh	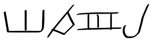	
on	ha·ri·sho·wn		
the day after	mim·ma·cho·rat		
the Passover	hap·pe·sach		
marched out	ya·tse·u		
[They]	ve·ne	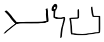	
	yis·ra·el	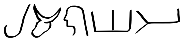	
defiantly	be·yad	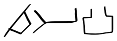	
	ra·mah		
in full view	le·e·ne	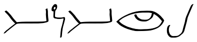	
of all	kal		
the Egyptians	mits·ra·yim		
[who]	u·mits·ra·yim		Numbers 33:4
were burying	me·qab·be·reem		
-	et		

-	a·sher		
had struck down	hik·kah		
whom the LORD	YHVH		
among them	ba·hem		
all	kal		
[their] firstborn	be·kho·wr		
against their gods	u·ve·lo·he·hem		
had executed	a·sah		
for the LORD	YHVH		
judgment	she·pha·teem		
set out	vay·yis·u		Numbers 33:5
The Israelites	ve·ne	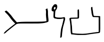	
	yis·ra·el	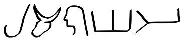	
from Rameses	me·ra·me·ses		
and camped	vay·ya·cha·nu	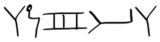	
at Succoth	be·suk·kot		
They set out	vay·yis·u		Numbers 33:6
from Succoth	mis·suk·kot		
and camped	vay·ya·cha·nu	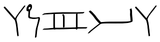	
at Etham	ve·e·tam		
-	a·sher		
on the edge	biq·tseh	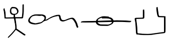	
of the wilderness	ham·mid·bar		
They set out	vay·yis·u		Numbers 33:7
from Etham	me·e·tam		
and turned back	vay·ya·shav	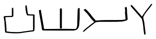	
to	al		

	pee		
Pi-hahiroth	ha·chee·rot	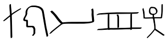	
-	a·sher		
opposite	al		
	pe·ne	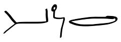	
	ba·al		
Baal-zephon	tse·pho·wn		
and they camped	vay·ya·cha·nu	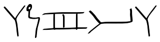	
near	liph·ne		
Migdol	mig·dol		
They set out	vay·yis·u		Numbers 33:8
from	mip·pe·ne		
Pi-hahiroth	ha·chee·rot	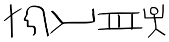	
and crossed	vay·ya·av·ru		
through	ve·to·wkh		
the sea	hay·yam	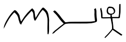	
into the wilderness	ham·mid·ba·rah		
	vay·ye·le·khu	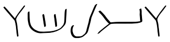	
	de·rekh		
and they journeyed three days	she·lo·shet	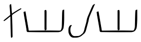	
	ya·meem	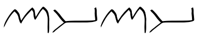	
into the Wilderness	be·mid·bar		
of Etham	e·tam		
and camped	vay·ya·cha·nu	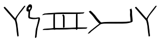	
at Marah	be·ma·rah		
They set out	vay·yis·u		Numbers 33:9
from Marah	mim·ma·rah		

and came	vay·ya·vo·u	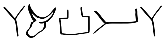	
to Elim	e·li·mah	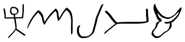	
	u·ve·e·lim	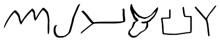	
where there were twelve	she·tem	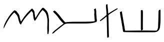	
	es·reh		
springs	e·not	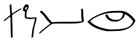	
	ma·yim	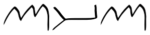	
and seventy	ve·shiv·eem		
palm trees	te·ma·reem	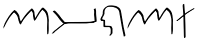	
and they camped	vay·ya·cha·nu	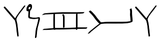	
there	sham		
They set out	vay·yis·u		Numbers 33:10
from Elim	me·e·lim	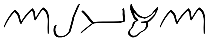	
and camped	vay·ya·cha·nu	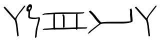	
by	al		
Sea	yam	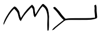	
the Red	suph		
They set out	vay·yis·u		Numbers 33:11
Sea	mee·yam	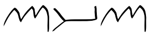	
from the Red	suph		
and camped	vay·ya·cha·nu	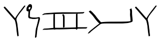	
in the Desert	be·mid·bar		
of Sin	seen	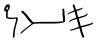	
They set out	vay·yis·u		Numbers 33:12
from the Desert	mim·mid·bar		
of Sin	seen	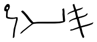	
and camped	vay·ya·cha·nu	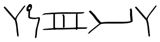	

at Dophkah	be·da·phe·qah		
They set out	vay·yis·u		Numbers 33:13
from Dophkah	mid·da·phe·qah		
and camped	vay·ya·cha·nu	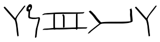	
at Alush	be·a·lush	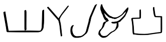	
They set out	vay·yis·u		Numbers 33:14
from Alush	me·a·lush		
and camped	vay·ya·cha·nu	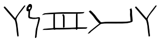	
at Rephidim	bir·phee·dim	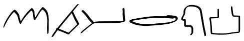	
no	ve·lo		
there was	ha·yah	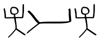	
where	sham		
water	ma·yim	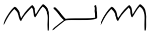	
for the people	la·am		
to drink	lish·to·wt		
They set out	vay·yis·u		Numbers 33:15
from Rephidim	me·re·phee·dim		
and camped	vay·ya·cha·nu	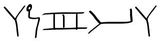	
in the Wilderness	be·mid·bar		
of Sinai	see·nay		
They set out	vay·yis·u		Numbers 33:16
from the Wilderness	mim·mid·bar		
of Sinai	see·nay		
and camped	vay·ya·cha·nu	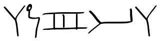	
	be·qiv·rot	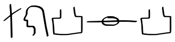	
at Kibroth-hattaavah	hat·ta·a·vah		
They set out	vay·yis·u		Numbers 33:17

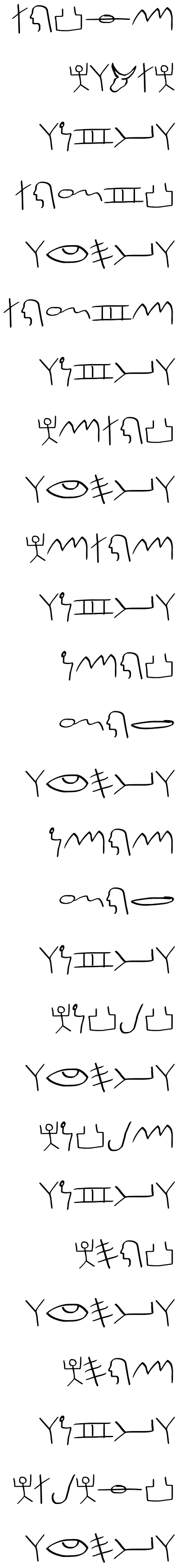

from	miq·qiv·rot	
Kibroth-hattaavah	hat·ta·a·vah	
and camped	vay·ya·cha·nu	
at Hazeroth	ba·cha·tse·rot	
They set out	vay·yis·u	Numbers 33:18
from Hazeroth	me·cha·tse·rot	
and camped	vay·ya·cha·nu	
at Rithmah	be·rit·mah	
They set out	vay·yis·u	Numbers 33:19
from Rithmah	me·rit·mah	
and camped	vay·ya·cha·nu	
	be·rim·mon	
at Rimmon-perez	pa·rets	
They set out	vay·yis·u	Numbers 33:20
from	me·rim·mon	
Rimmon-perez	pa·rets	
and camped	vay·ya·cha·nu	
at Libnah	be·liv·nah	
They set out	vay·yis·u	Numbers 33:21
from Libnah	mil·liv·nah	
and camped	vay·ya·cha·nu	
at Rissah	be·ris·sah	
They set out	vay·yis·u	Numbers 33:22
from Rissah	me·ris·sah	
and camped	vay·ya·cha·nu	
at Kehelathah	biq·he·la·tah	
They set out	vay·yis·u	Numbers 33:23

from Kehelathah	miq·qe·he·la·tah	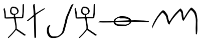	
and camped	vay·ya·cha·nu	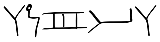	
at Mount	be·har		
Shepher	sha·pher		
They set out	vay·yis·u		Numbers 33:24
from Mount	me·har	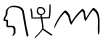	
Shepher	sha·pher		
and camped	vay·ya·cha·nu	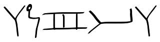	
at Haradah	ba·cha·ra·dah	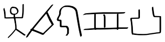	
They set out	vay·yis·u		Numbers 33:25
from Haradah	me·cha·ra·dah	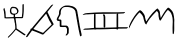	
and camped	vay·ya·cha·nu	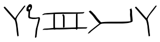	
at Makheloth	be·maq·he·lot	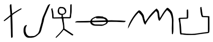	
They set out	vay·yis·u		Numbers 33:26
from Makheloth	mim·maq·he·lot	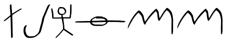	
and camped	vay·ya·cha·nu	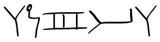	
at Tahath	be·ta·chat		
They set out	vay·yis·u		Numbers 33:27
from Tahath	mit·ta·chat		
and camped	vay·ya·cha·nu	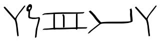	
at Terah	be·ta·rach	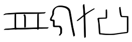	
They set out	vay·yis·u		Numbers 33:28
from Terah	mit·ta·rach	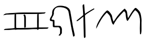	
and camped	vay·ya·cha·nu	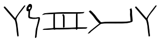	
at Mithkah	be·mit·qah		
They set out	vay·yis·u		Numbers 33:29
from Mithkah	mim·mit·qah		

and camped	vay·ya·cha·nu	ויחנו	
at Hashmonah	be·chash·mo·nah	בחשמנה	
They set out	vay·yis·u	ויסעו	Numbers 33:30
from Hashmonah	me·chash·mo·nah	מחשמנה	
and camped	vay·ya·cha·nu	ויחנו	
at Moseroth	be·mo·se·ro·wt	במסרות	
They set out	vay·yis·u	ויסעו	Numbers 33:31
from Moseroth	mim·mo·se·ro·wt	ממסרות	
and camped	vay·ya·cha·nu	ויחנו	
	biv·ne	בבני	
at Bene-jaakan	ya·a·qan	יעקן	
They set out	vay·yis·u	ויסעו	Numbers 33:32
from	mib·be·ne	מבני	
Bene-jaakan	ya·a·qan	יעקן	
and camped	vay·ya·cha·nu	ויחנו	
	be·chor	בחר	
at Hor-haggidgad	hag·gid·gad	הגדגד	
They set out	vay·yis·u	ויסעו	Numbers 33:33
from	me·chor	מחר	
Hor-haggidgad	hag·gid·gad	הגדגד	
and camped	vay·ya·cha·nu	ויחנו	
at Jotbathah	be·ya·te·va·tah	ביטבתה	
They set out	vay·yis·u	ויסעו	Numbers 33:34
from Jotbathah	mee·ya·te·va·tah	מיטבתה	
and camped	vay·ya·cha·nu	ויחנו	
at Abronah	be·av·ro·nah	בעברנה	
They set out	vay·yis·u	ויסעו	Numbers 33:35

from Abronah	me·av·ro·nah	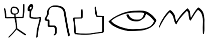	
and camped	vay·ya·cha·nu	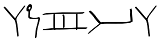	
	be·ets·yo·wn	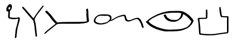	
at Ezion-geber	ga·ver	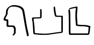	
They set out	vay·yis·u	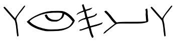	Numbers 33:36
from	me·ets·yo·wn	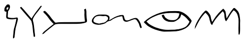	
Ezion-geber	ga·ver	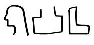	
and camped	vay·ya·cha·nu	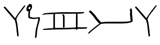	
in the Wilderness	ve·mid·bar	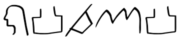	
of Zin	tsin	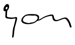	
-	hee	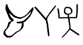	
at Kadesh	qa·desh	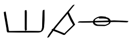	
They set out	vay·yis·u	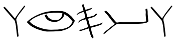	Numbers 33:37
from Kadesh	miq·qa·desh	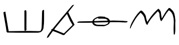	
and camped	vay·ya·cha·nu	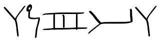	
Hor	be·hor	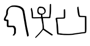	
at Mount	ha·har	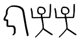	
on the outskirts	biq·tseh	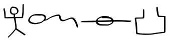	
of the land	e·rets	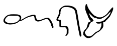	
of Edom	e·do·wm	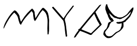	
climbed	vay·ya·al	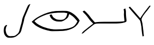	Numbers 33:38
Aaron	a·ha·ron	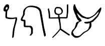	
the priest	hak·ko·hen	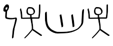	
	el	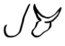	
Hor	hor	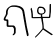	
Mount	ha·har	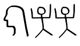	
At	al	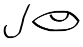	

command	pee		
the LORD’s	YHVH		
and died	vay·ya·mat	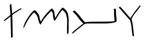	
there	sham		
year	bish·nat		
in the fortieth	ha·ar·ba·eem		
had come out	le·tset		
after the Israelites	be·ne	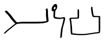	
	yis·ra·el	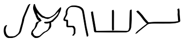	
of the land	me·e·rets		
of Egypt	mits·ra·yim		
month	ba·cho·desh	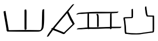	
[day] of the fifth	ha·cha·mee·shee	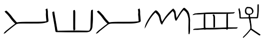	
on the first	be·e·chad		
	la·cho·desh	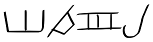	
Aaron	ve·a·ha·ron		Numbers 33:39
years old	ben		
was 123	sha·losh	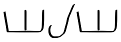	
	ve·es·reem		
	u·me·at		
	sha·nah	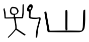	
when he died	be·mo·to		
Hor	be·hor		
on Mount	ha·har		
heard	vay·yish·ma		Numbers 33:40
Now the Canaanite	hak·ke·na·a·nee		
king	me·lekh	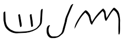	

of Arad	a·rad		
	ve·hu		
who lived	yo·shev		
in the Negev	ban·ne·gev		
in the land	be·e·rets		
of Canaan	ke·na·an		
were coming	be·vo		
that the Israelites	be·ne	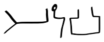	
	yis·ra·el	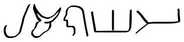	
And [the Israelites] set out	vay·yis·u		Numbers 33:41
Hor	me·hor		
from Mount	ha·har		
and camped	vay·ya·cha·nu	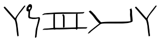	
at Zalmonah	be·tsal·mo·nah	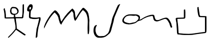	
They set out	vay·yis·u		Numbers 33:42
from Zalmonah	mits·tsal·mo·nah		
and camped	vay·ya·cha·nu	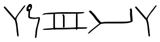	
at Punon	be·phu·non		
They set out	vay·yis·u		Numbers 33:43
from Punon	mip·pu·non		
and camped	vay·ya·cha·nu	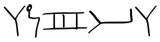	
at Oboth	be·o·vot		
They set out	vay·yis·u		Numbers 33:44
from Oboth	me·o·vot		
and camped	vay·ya·cha·nu	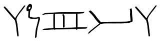	
	be·ee·ye	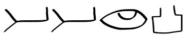	
at Iye-abarim	ha·a·va·reem		

on the border	big·vul		
of Moab	mo·w·av		
They set out	vay·yis·u		Numbers 33:45
from Iyim	me·ee·yeem	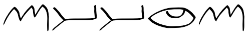	
and camped	vay·ya·cha·nu	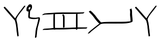	
at Dibon-gad	be·dee·von	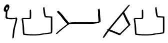	
	gad		
They set out	vay·yis·u		Numbers 33:46
from Dibon-gad	mid·dee·von	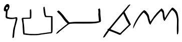	
	gad		
and camped	vay·ya·cha·nu	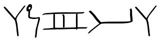	
	be·al·mon		
at Almon-diblathaim	div·la·ta·ye·mah		
They set out	vay·yis·u		Numbers 33:47
from	me·al·mon		
Almon-diblathaim	div·la·ta·ye·mah		
and camped	vay·ya·cha·nu	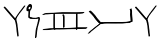	
in the mountains	be·ha·re		
of Abarim	ha·a·va·reem		
facing	liph·ne		
Nebo	ne·vo		
They set out	vay·yis·u		Numbers 33:48
from the mountains	me·ha·re		
of Abarim	ha·a·va·reem		
and camped	vay·ya·cha·nu	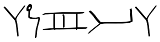	
on the plains	be·ar·vot		
of Moab	mo·w·av		

by	al		
the Jordan	yar·den		
across from Jericho	ye·re·cho	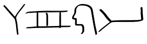	
they camped	vay·ya·cha·nu	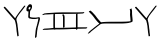	Numbers 33:49
by	al		
the Jordan	hay·yar·den		
	mib·bet	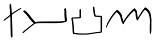	
from Beth-jeshimoth	hay·shi·mot		
to	ad		
	a·vel		
Abel-shittim	hash·shit·teem	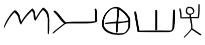	
And there on the plains	be·ar·vot		
of Moab	mo·w·av		
said	vay·dab·ber	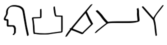	Numbers 33:50
the LORD	YHVH	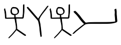	
to	el		
Moses	mo·sheh		
On the plains	be·ar·vot		
of Moab	mo·w·av		
by	al		
the Jordan	yar·den		
across from Jericho	ye·re·cho	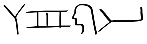	
	le·mor		
“ Speak	dab·ber		Numbers 33:51
to	el		
the Israelites	be·ne	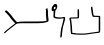	
	yis·ra·el	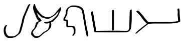	

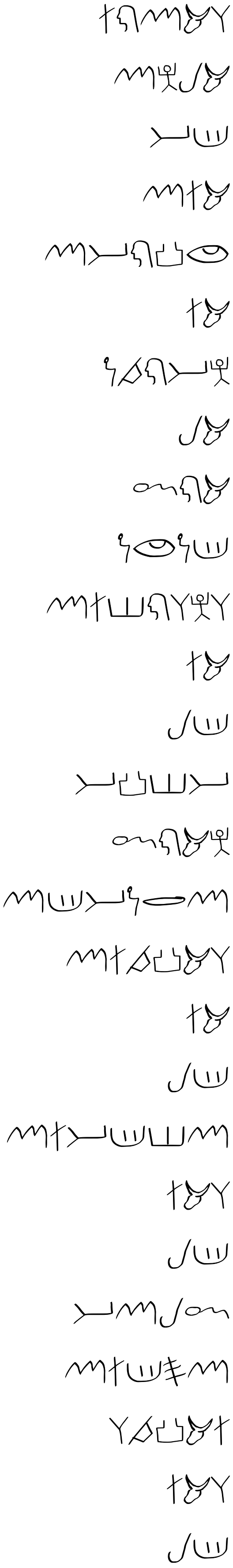

and tell	ve·a·mar·ta	
them :	a·le·hem	
When	kee	
you	at·tem	
cross	o·ve·reem	
-	et	
the Jordan	hay·yar·den	
into	el	
the land	e·rets	
of Canaan	ke·na·an	
you must drive out	ve·ho·w·rash·tem	Numbers 33:52
-	et	
all	kal	
the inhabitants	yo·she·ve	
of the land	ha·a·rets	
before you	mip·pe·ne·khem	
destroy	ve·ib·bad·tem	
-	et	
all	kal	
their carved images	mas·kee·yo·tam	
-	ve·et	
-	kal	
idols	tsal·me	
and cast	mas·se·kho·tam	
-	te·ab·be·du	
and	ve·et	
all	kal	

their high places	ba·mo·tam	𐤁𐤌𐤕𐤌	
demolish	tash·mee·du	𐤕𐤔𐤌𐤉𐤃𐤅	
You are to take possession of	ve·ho·w·rash·tem	𐤅𐤄𐤅𐤓𐤔𐤕𐤌	Numbers 33:53
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
and settle	vee·shav·tem	𐤅𐤉𐤔𐤁𐤕𐤌	
in it	bah	𐤁𐤄	
for	kee	𐤊𐤉	
you	la·khem	𐤋𐤊𐤌	
I have given	na·tat·tee	𐤍𐤕𐤕𐤉	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
to possess	la·re·shet	𐤋𐤓𐤔𐤕	
-	o·tah	𐤀𐤕𐤄	
And you are to divide	ve·hit·na·chal·tem	𐤅𐤄𐤕𐤍𐤇𐤋𐤕𐤌	Numbers 33:54
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
by lot	be·go·w·ral	𐤁𐤂𐤅𐤓𐤋	
according to your clans	le·mish·pe·cho·te·khem	𐤋𐤌𐤔𐤐𐤇𐤕𐤉𐤊𐤌	
to a larger clan	la·rav	𐤋𐤓𐤁	
Give a larger	tar·bu	𐤕𐤓𐤁𐤅	
-	et	𐤀𐤕	
inheritance	na·cha·la·to	𐤍𐤇𐤋𐤕𐤅	
to a smaller one	ve·lam·at	𐤅𐤋𐤌𐤏𐤈	
and a smaller	tam·eet	𐤕𐤌𐤏𐤉𐤈	
-	et	𐤀𐤕	

inheritance	na·cha·la·to	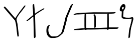	
	el		
Whatever	a·sher		
falls	ye·tse		
to each one	lo		
	sham·mah		
by lot	hag·go·w·ral		
his	lo		
will be	yih·yeh	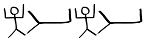	
according to the tribes	le·mat·to·wt		
of your fathers	a·vo·te·khem	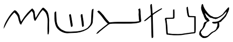	
You will receive an inheritance	tit·ne·cha·lu	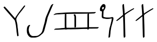	
But if	ve·im		Numbers 33:55
you do not	lo		
drive out	to·w·ree·shu	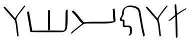	
-	et		
the inhabitants	yo·she·ve		
of the land	ha·a·rets		
before you	mip·pe·ne·khem	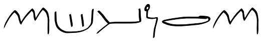	
will become	ve·ha·yah	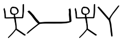	
those	a·sher		
you allow to remain	to·w·tee·ru	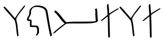	
	me·hem		
barbs	le·sik·keem		
in your eyes	be·e·ne·khem	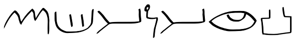	
and thorns	ve·lits·nee·nim	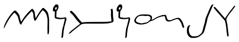	
in your sides	be·tsid·de·khem	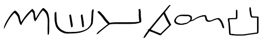	

they will harass	ve·tsa·ra·ru	
-	et·khem	
you in	al	
the land	ha·a·rets	
where	a·sher	
you	at·tem	
settle	yo·she·veem	
	bah	
And then	ve·ha·yah	Numbers 33:56
what	ka·a·sher	
I had planned	dim·mee·tee	
to do	la·a·so·wt	
to them ”	la·hem	
I will do	e·e·seh	
to you	la·khem	
said	vay·dab·ber	Numbers 34:1
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Command	tsaw	Numbers 34:2
-	et	
the Israelites	be·ne	
	yis·ra·el	
and say	ve·a·mar·ta	
to them :	a·le·hem	
When	kee	

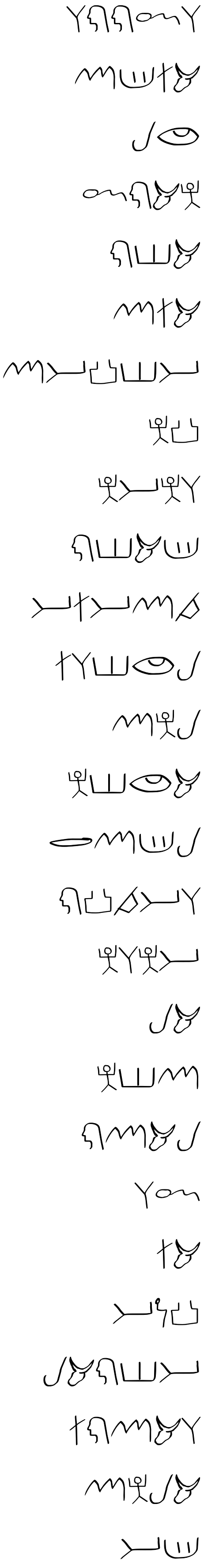

you	at·tem	
enter	ba·eem	
	el	
the land	ha·a·rets	
of Canaan	ke·na·an	
	zot	
it	ha·a·rets	
-	a·sher	
will be allotted	tip·pol	
to you	la·khem	
as an inheritance	be·na·cha·lah	
	e·rets	
	ke·na·an	
with these boundaries :	lig·vu·lo·te·ha	
will extend	ve·ha·yah	Numbers 34:3
Your	la·khem	
border	pe·at	
southern	ne·gev	
from the Wilderness	mim·mid·bar	
of Zin	tsin	
along	al	
the border	ye·de	
of Edom	e·do·wm	
will run	ve·ha·yah	
	la·khem	
border	ge·vul	
your southern	ne·gev	

from the end	miq·tseh	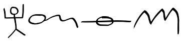	
Sea	yam	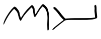	
of the Salt	ham·me·lach		
On the east	qe·de·mah		
cross	ve·na·sav		Numbers 34:4
-	la·khem		
-	hag·ge·vul	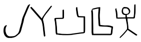	
south	min·ne·gev	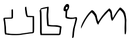	
of the Ascent	le·ma·a·leh		
of Akrabbim	aq·rab·beem		
continue	ve·a·var		
to Zin	tsi·nah		
and go	ve·ha·yah	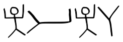	
	to·wts·o·taw		
south	min·ne·gev	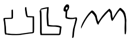	
	le·qa·desh	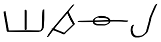	
of Kadesh-barnea	bar·ne·a	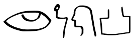	
Then it will go on	ve·ya·tsa	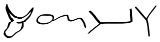	
	cha·tsar		
to Hazar-addar	ad·dar		
and proceed	ve·a·var		
to Azmon	ats·mo·nah		
will turn	ve·na·sav		Numbers 34:5
where [it]	hag·ge·vul	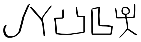	
from Azmon	me·ats·mo·wn		
join the Brook	nach·lah	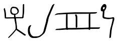	
of Egypt	mits·ra·yim		

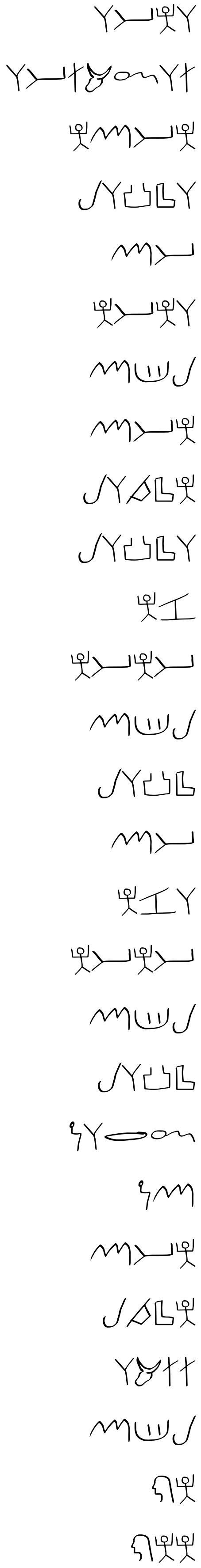

and end	ve·ha·yu	
	to·wts·o·taw	
at the Sea	hay·yam·mah	
border	u·ge·vul	Numbers 34:6
western	yam	
will be	ve·ha·yah	
Your	la·khem	
Sea	hay·yam	
of the Great	hag·ga·do·wl	
the coastline	u·ge·vul	
this	zeh	
will be	yih·yeh	
your	la·khem	
boundary	ge·vul	
on the west	yam	
-	ve·zeh	Numbers 34:7
will run	yih·yeh	
Your	la·khem	
border	ge·vul	
northern	tsa·pho·wn	
from	min	
Sea	hay·yam	
the Great	hag·ga·dol	
directly	te·ta·u	
	la·khem	
Hor	hor	
to Mount	ha·har	

Hor	me·hor		Numbers 34:8
and from Mount	ha·har		
	te·ta·u		
	le·vo		
to Lebo-hamath	cha·mat	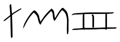	
extend	ve·ha·yu	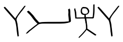	
	to·wts·ot		
[then]	hag·ge·vul	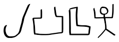	
to Zedad	tse·da·dah	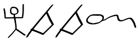	
continue	ve·ya·tsa	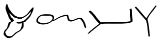	Numbers 34:9
-	hag·ge·vul	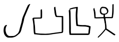	
to Ziphron	ziph·ro·nah		
and end	ve·ha·yu	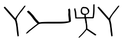	
	to·wts·o·taw		
	cha·tsar	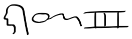	
at Hazar-enan	e·nan	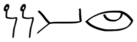	
This	zeh	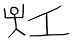	
will be	yih·yeh	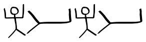	
your	la·khem		
boundary	ge·vul		
on the north	tsa·pho·wn		
will run straight	ve·hit·aw·vee·tem		Numbers 34:10
from	la·khem		
border	lig·vul		
And your eastern	qe·de·mah		
	me·cha·tsar	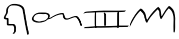	
Hazar-enan	e·nan	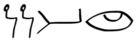	

to Shepham	she·pha·mah		
go down	ve·ya·rad	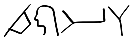	Numbers 34:11
[then]	hag·ge·vul	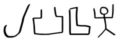	
from Shepham	mish·she·pham		
to Riblah	ha·riv·lah		
on the east side	miq·qe·dem	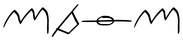	
of Ain	la·a·yin		
and continue along	ve·ya·rad	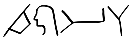	
-	hag·ge·vul	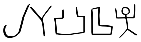	
-	u·ma·chah	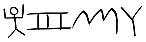	
-	al		
the slopes	ke·teph		
of the Sea	yam	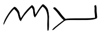	
of Chinnereth	kin·ne·ret	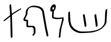	
east	qe·de·mah		
will go down	ve·ya·rad	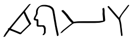	Numbers 34:12
Then the border	hag·ge·vul	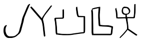	
along the Jordan	hay·yar·de·nah		
and end	ve·ha·yu	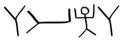	
	to·wts·o·taw		
Sea	yam	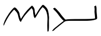	
at the Salt	ham·me·lach		
This	zot		
will be	tih·yeh	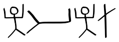	
your	la·khem		
land	ha·a·rets		
defined by its borders	lig·vu·lo·te·ha	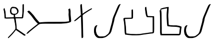	

on all sides ”	sa·veev	סביב	
commanded	vay·tsaw	ויצו	Numbers 34:13
So Moses	mo·sheh	משה	
-	et	את	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
	le·mor	לאמר	
“ {Apportion} this	zot	זאת	
land	ha·a·rets	הארץ	
	a·sher	אשר	
as an inheritance	tit·na·cha·lu	תתנחלו	
-	o·tah	אתה	
by lot	be·go·w·ral	בגורל	
-	a·sher	אשר	
has commanded that	tsiw·vah	צוה	
The LORD	YHVH	יהוה	
it be given	la·tet	לתת	
to the nine	le·tish·at	לתשעת	
tribes	ham·mat·to·wt	המטות	
and a half	va·cha·tsee	וחצי	
	ham·mat·teh	המטה	
For	kee	כי	Numbers 34:14
-	la·qe·chu	לקחו	
the tribes	mat·teh	מטה	
of the Reubenites	ve·ne	בני	
	ha·r·u·ve·nee	הראובני	
-	le·vet	לבית	

-	a·vo·tam	
[and]	u·mat·teh	
Gadites	ve·ne	
	hag·ga·dee	
	le·vet	
	a·vo·tam	
along with the half-tribe	va·cha·tsee	
	mat·teh	
of Manasseh	me·nash·sheh	
have already received	la·qe·chu	
their inheritance	na·cha·la·tam	
These two	she·ne	Numbers 34:15
tribes	ham·mat·to·wt	
and a half	va·cha·tsee	
	ham·mat·teh	
have received	la·qe·chu	
their inheritance	na·cha·la·tam	
across	me·e·ver	
the Jordan	le·yar·den	
from Jericho	ye·re·cho	
	qe·de·mah	
toward the sunrise ”	miz·ra·chah	
said	vay·dab·ber	Numbers 34:16
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	

“ These	el·leh	𐤀𐤋𐤄	Numbers 34:17
are the names	she·mo·wt	𐤔𐤌𐤅𐤕	
of the men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
as an inheritance	yin·cha·lu	𐤉𐤍𐤇𐤋𐤅	
for you :	la·khem	𐤋𐤊𐤌	
-	et	𐤀𐤕	
are to assign the land	ha·a·rets	𐤄𐤀𐤓𐤑	
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
and Joshua	vee·ho·wo·shu·a	𐤅𐤉𐤄𐤅𐤔𐤏	
son	bin	𐤁𐤍	
of Nun	nun	𐤍𐤅𐤍	
leader	ve·na·see	𐤅𐤍𐤔𐤉𐤀	Numbers 34:18
one	e·chad	𐤀𐤇𐤃	
	na·see	𐤍𐤔𐤉𐤀	
from each	e·chad	𐤀𐤇𐤃	
tribe	mim·mat·teh	𐤌𐤌𐤈𐤄	
Appoint	tiq·chu	𐤕𐤒𐤇𐤅	
to distribute	lin·chol	𐤋𐤍𐤇𐤋	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
These	ve·el·leh	𐤅𐤀𐤋𐤄	Numbers 34:19
are their names	she·mo·wt	𐤔𐤌𐤅𐤕	
:	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
from the tribe	le·mat·teh	𐤋𐤌𐤈𐤄	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	

Caleb	ka·lev	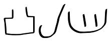	
son	ben		
of Jephunneh	ye·phun·neh		
from the tribe	u·le·mat·teh		Numbers 34:20
son	be·ne	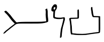	
of Simeon	shim·o·wn		
Shemuel	she·mu·el		
	ben		
of Ammihud	am·mee·hud	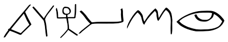	
from the tribe	le·mat·teh		Numbers 34:21
of Benjamin	vin·ya·min	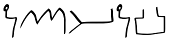	
Elidad	e·lee·dad	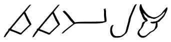	
son	ben		
of Chislon	kis·lo·wn		
from the tribe	u·le·mat·teh		Numbers 34:22
son	ve·ne	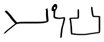	
of Dan	dan		
a leader	na·see	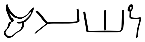	
Bukki	buq·qee	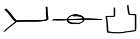	
	ben		
of Jogli	ya·ge·lee		
son	liv·ne		Numbers 34:23
of Joseph	yo·w·seph		
from the tribe	le·mat·teh		
son	ve·ne	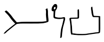	
	me·nash·sheh	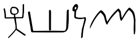	
a leader	na·see	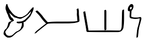	

Hanniel	chan·nee·el	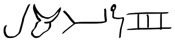	
of Manasseh	ben		
of Ephod	e·phod		
from the tribe	u·le·mat·teh		Numbers 34:24
	ve·ne	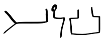	
of Ephraim	eph·ra·yim		
a leader	na·see	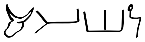	
Kemuel	qe·mu·el		
son	ben		
of Shiphtan	shiph·tan		
from the tribe	u·le·mat·teh		Numbers 34:25
son	ve·ne	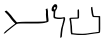	
of Zebulun	ze·vu·lun		
a leader	na·see	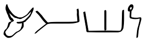	
Eli-zaphan	e·lee·tsa·phan		
	ben		
of Parnach	par·nakh		
from the tribe	u·le·mat·teh		Numbers 34:26
son	ve·ne	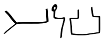	
of Issachar	yi·sa·sh·khar		
a leader	na·see	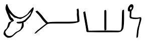	
Paltiel	pal·tee·el	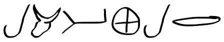	
	ben		
of Azzan	az·zan		
from the tribe	u·le·mat·teh		Numbers 34:27
son	ve·ne	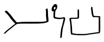	
of Asher	a·sher		

a leader	na·see	
Ahihud	a·chee·hud	
	ben	
of Shelomi	she·lo·mee	
from the tribe	u·le·mat·teh	Numbers 34:28
son	ve·ne	
of Naphtali ”	naph·ta·lee	
a leader	na·see	
and Pedahel	pe·dah·el	
	ben	
of Ammihud	am·mee·hud	
These	el·leh	Numbers 34:29
are the ones whom	a·sher	
commanded	tsiw·vah	
the LORD	YHVH	
to apportion the inheritance	le·na·chel	
-	et	
to the Israelites	be·ne	
	yis·ra·el	
in the land	be·e·rets	
of Canaan	ke·na·an	
spoke	vay·dab·ber	Numbers 35:1
Again the LORD	YHVH	
to	el	
Moses	mo·sheh	
on the plains	be·ar·vot	
of Moab	mo·w·av	

by	al	
the Jordan	yar·den	
across from Jericho	ye·re·cho	
:	le·mor	
“ Command	tsaw	Numbers 35:2
-	et	
the Israelites	be·ne	
	yis·ra·el	
to give	ve·na·te·nu	
for the Levites	lal·vee·yim	
from the inheritance	min·na·cha·lat	
they will possess	a·chuz·za·tam	
cities	a·reem	
to live in	la·sha·vet	
and pasturelands	u·mig·rash	
the cities	le·a·reem	
around	se·vee·vo·te·hem	
	tit·te·nu	
	lal·vee·yim	
will be	ve·ha·yu	Numbers 35:3
The cities	he·a·reem	
for them	la·hem	
to live in	la·sha·vet	
and the pasturelands	u·mig·re·she·hem	
will be	yih·yu	
for their herds	liv·hem·tam	
their flocks	ve·lir·khu·sham	

and all	u·le·khol	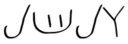	
their other livestock	chay·ya·tam	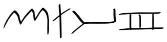	
The pasturelands	u·mig·re·she		Numbers 35:4
around the cities	he·a·reem		
-	a·sher		
you are to give	tit·te·nu		
the Levites	lal·vee·yim	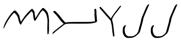	
from the wall	miq·qeer	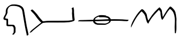	
-	ha·eer		
[will extend]	va·chu·tsah	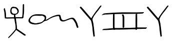	
a thousand	e·leph	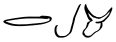	
cubits	am·mah		
on every side	sa·veev	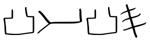	
You are also to measure	u·mad·do·tem	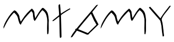	Numbers 35:5
outside	mi·chuts	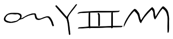	
the city	la·eer		
-	et		
-	pe·at		
on the east	qe·de·mah		
two thousand	al·pa·yim		
cubits	ba·am·mah		
-	ve·et		
-	pe·at		
on the south	ne·gev		
two thousand	al·pa·yim		
-	ba·am·mah		
	ve·et		

-	pe·at	
on the west	yam	
two thousand	al·pa·yim	
-	ba·am·mah	
	ve·et	
-	pe·at	
on the north	tsa·pho·wn	
[and] two thousand	al·pa·yim	
-	ba·am·mah	
with the city	ve·ha·eer	
in the center	bat·ta·vekh	
These areas	zeh	
will serve	yih·yeh	
	la·hem	
as larger pasturelands	mig·re·she	
for the cities	he·a·reem	
-	ve·et	Numbers 35:6
of the cities	he·a·reem	
-	a·sher	
you give	tit·te·nu	
the Levites	lal·vee·yim	
-	et	
Six	shesh	
as cities	a·re	
of refuge	ham·miq·lat	
-	a·sher	
are to be appointed	tit·te·nu	

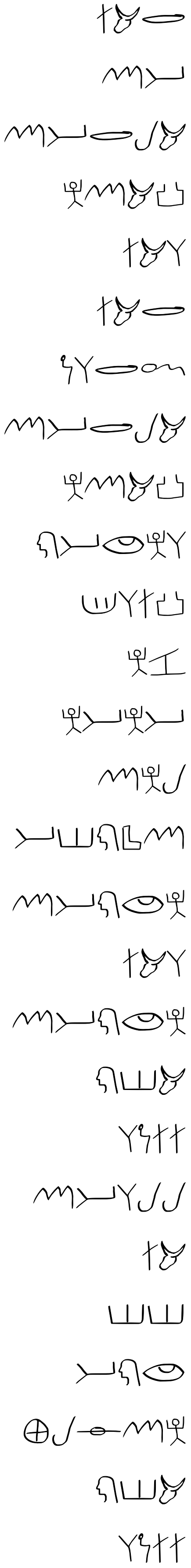

may flee	la·nus	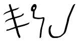	
-	sham·mah		
to which a manslayer	ha·ro·tse·ach		
In addition to these	va·a·le·hem	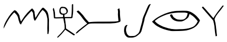	
give [the Levites]	tit·te·nu	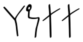	
forty-two	ar·ba·eem		
	u·she·ta·yim		
other cities	eer	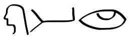	
The total	kal	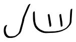	Numbers 35:7
number of cities	he·a·reem		
-	a·sher		
you give	tit·te·nu	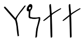	
the Levites	lal·vee·yim	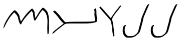	
[will be] forty-eight	ar·ba·eem		
	u·she·mo·neh		
	eer	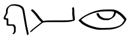	
with their corresponding	et·hen		
-	ve·et		
pasturelands	mig·re·she·hen	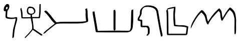	
The cities	ve·he·a·reem	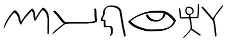	Numbers 35:8
that	a·sher		
you apportion	tit·te·nu	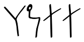	
from the territory	me·a·chuz·zat	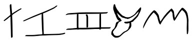	
	be·ne	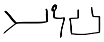	
of the Israelites	yis·ra·el	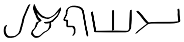	
	me·et		
a larger [tribe]	ha·rav		

more from	tar·bu	𐤕𐤓𐤁𐤅	
	u·me·et	𐤅𐤌𐤀𐤕	
a smaller one ”	ham·at	𐤄𐤌𐤏𐤈	
and less from	tam·ee·tu	𐤕𐤌𐤏𐤉𐤈𐤅	
of each [tribe] :	eesh	𐤀𐤉𐤔	
in proportion to	ke·phee	𐤊𐤐𐤉	
the inheritance	na·cha·la·to	𐤍𐤇𐤋𐤕𐤅	
-	a·sher	𐤀𐤔𐤓	
-	yin·cha·lu	𐤉𐤍𐤇𐤋𐤅	
should be given	yit·ten	𐤉𐤕𐤍	
-	me·a·raw	𐤌𐤏𐤓𐤉𐤅	
to the Levites	lal·vee·yim	𐤋𐤋𐤅𐤉𐤌𐤐	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 35:9
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
“ Speak	dab·ber	𐤃𐤁𐤓	Numbers 35:10
to	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and tell them	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	
:	a·le·hem	𐤀𐤋𐤄𐤌	
When	kee	𐤊𐤉	
you	at·tem	𐤀𐤕𐤌	
cross	o·ve·reem	𐤏𐤁𐤓𐤉𐤌	
-	et	𐤀𐤕	

the Jordan	hay·yar·den	
into the land	ar·tsah	
of Canaan	ke·na·an	
designate	ve·hiq·ree·tem	Numbers 35:11
	la·khem	
cities	a·reem	
cities	a·re	
of refuge	miq·lat	
to serve as	tih·ye·nah	
your	la·khem	
may flee	ve·nas	
there	sham·mah	
so that a person	ro·tse·ach	
who kills	mak·keh	
someone	ne·phesh	
unintentionally	bish·ga·gah	
You are to have	ve·ha·yu	Numbers 35:12
	la·khem	
these cities	he·a·reem	
as a refuge	le·miq·lat	
from the avenger	mig·go·el	
will not	ve·lo	
die	ya·mut	
so that the manslayer	ha·ro·tse·ach	
until	ad	
he stands	a·me·do	
before	liph·ne	

the assembly	ha·e·dah		
trial	lam·mish·pat		
The cities	ve·he·a·reem	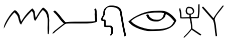	Numbers 35:13
-	a·sher		
you select	tit·te·nu		
six	shesh		
cities	a·re		
of refuge	miq·lat	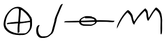	
will be	tih·ye·nah	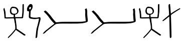	
your	la·khem		
-	et		Numbers 35:14
Select three	she·losh	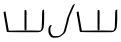	
cities	he·a·reem		
	tit·te·nu		
across	me·e·ver		
the Jordan	lay·yar·den	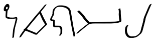	
-	ve·et		
and three	she·losh	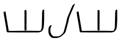	
-	he·a·reem		
-	tit·te·nu	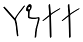	
in the land	be·e·rets		
of Canaan	ke·na·an		
cities	a·re		
of refuge	miq·lat	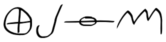	
as	tih·ye·nah	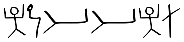	
for the Israelites	liv·ne		Numbers 35:15
	yis·ra·el	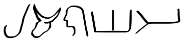	

and for the foreigner	ve·lag·ger	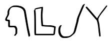	
or stranger	ve·lat·to·wo·shav	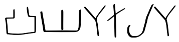	
among them	be·to·w·kham	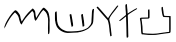	
will serve	tih·ye·nah	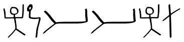	
six	shesh	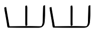	
cities	he·a·reem	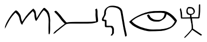	
These	ha·el·leh	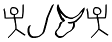	
as a refuge	le·miq·lat	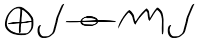	
may flee	la·nus	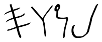	
there	sham·mah	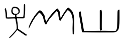	
so that anyone	kal	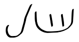	
who kills	mak·keh	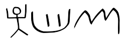	
a person	ne·phesh	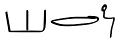	
unintentionally	bish·ga·gah	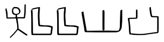	
If, however	ve·im	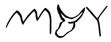	Numbers 35:16
object	bikh·lee	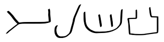	
a person with an iron	var·zel	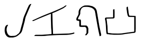	
anyone strikes	hik·ka·hu	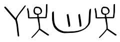	
and kills him	vay·ya·mot	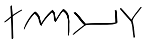	
is a murderer	ro·tse·ach	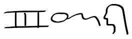	
he	hu	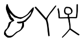	
must surely be put to death	mo·wt	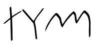	
	yu·mat	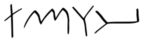	
the murderer	ha·ro·tse·ach	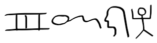	
Or if	ve·im	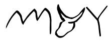	Numbers 35:17
a stone	be·e·ven	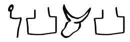	

anyone has in his hand	yad	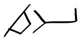	
-	a·sher		
of deadly size	ya·mut		
	bah		
and he strikes	hik·ka·hu		
and kills another	vay·ya·mot	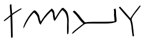	
he is a murderer	ro·tse·ach		
-	hu		
must surely be put to death	mo·wt		
	yu·mat		
the murderer	ha·ro·tse·ach		
If	o		Numbers 35:18
object	bikh·lee	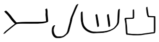	
of wood	ets		
anyone has in his hand	yad	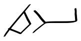	
-	a·sher		
a deadly	ya·mut		
	bo		
and he strikes	hik·ka·hu	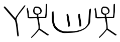	
and kills another	vay·ya·mot	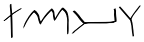	
he is a murderer	ro·tse·ach		
	hu		
must surely be put to death	mo·wt		
	yu·mat		
the murderer	ha·ro·tse·ach		
The avenger	go·el		Numbers 35:19

of blood	had·dam		
-	hu		
to death	ya·meet		
-	et		
{is to put} the murderer	ha·ro·tse·ach		
when he finds	be·phig·o	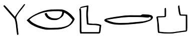	
him	vo		
he	hu		
is to kill him	ye·mee·ten·nu	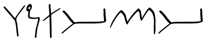	
Likewise, if	ve·im		Numbers 35:20
anyone maliciously	be·sin·ah		
pushes another	yeh·da·phen·nu		
or	o		
throws an object	hish·leekh	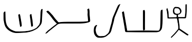	
at him	a·law	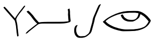	
intentionally	bits·dee·yah		
and kills him	vay·ya·mot	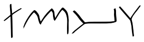	
or	o		Numbers 35:21
if in hostility	ve·e·vah	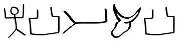	
he strikes him	hik·ka·hu		
with his hand	ve·ya·do	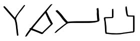	
and he dies	vay·ya·mot	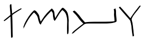	
must surely be put to death	mo·wt		
	yu·mat		
the one who struck him	ham·mak·keh	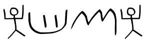	
is a murderer	ro·tse·ach		

he	hu		
When the avenger	go·el		
of blood	had·dam		
he is to kill	ya·meet		
him	et		
the murderer	ha·ro·tse·ach		
finds	be·phig·o	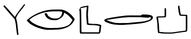	
	vo		
But if anyone	ve·im		Numbers 35:22
suddenly	be·phe·ta		
without	be·lo	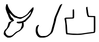	
hostility	e·vah	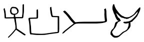	
pushes a person	ha·da·pho		
or	o		
throws	hish·leekh	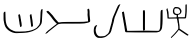	
at him	a·law	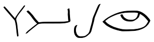	
an	kal	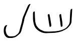	
object	ke·lee	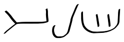	
unintentionally	be·lo	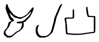	
	tse·dee·yah		
or	o		Numbers 35:23
	ve·khal		
a heavy stone	e·ven		
	a·sher		
	ya·mut		
	bah		
without	be·lo	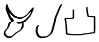	

looking	re·o·wt		
drops	vay·yap·pel	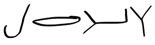	
	a·law	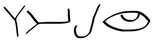	
that kills him	vay·ya·mot	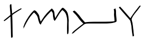	
but he	ve·hu		
was not	lo		
an enemy	o·w·yev	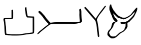	
	lo		
and did not	ve·lo		
intend	me·vaq·qesh	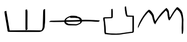	
to harm him	ra·a·to		
must judge	ve·sha·phe·tu		Numbers 35:24
then the congregation	ha·e·dah		
between	ben	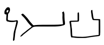	
the slayer	ham·mak·keh		
	u·ven	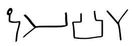	
and the avenger	go·el		
of blood	had·dam		
according to	al		
ordinances	ham·mish·pa·teem		
these	ha·el·leh		
is to protect	ve·hits·tsee·lu		Numbers 35:25
The assembly	ha·e·dah		
-	et		
the manslayer	ha·ro·tse·ach		
from the hand	mee·yad	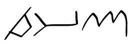	
of the avenger	go·el		

of blood	had·dam	
will return	ve·he·shee·vu	
him	o·to	
Then the assembly	ha·e·dah	
to	el	
the city	eer	
of refuge	miq·la·to	
to which	a·sher	
he fled	nas	
	sham·mah	
and he must live	ve·ya·shav	
there	bah	
until	ad	
the death	mo·wt	
priest	hak·ko·hen	
of the high	hag·ga·dol	
who	a·sher	
was anointed	ma·shach	
-	o·to	
oil	be·she·men	
with the holy	haq·qo·desh	
But if	ve·im	Numbers 35:26
ever goes outside	ya·tso	
	ye·tse	
the manslayer	ha·ro·tse·ach	
-	et	
the limits	ge·vul	

of the city	eer	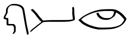	
of refuge	miq·la·to	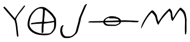	
-	a·sher		
to which he fled	ya·nus		
	sham·mah		
finds	u·ma·tsa		Numbers 35:27
him	o·to		
and the avenger	go·el		
of blood	had·dam		
outside	mi·chuts	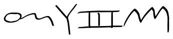	
	lig·vul		
of his city	eer	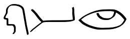	
of refuge	miq·la·to	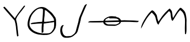	
and kills him	ve·ra·tsach		
[then] the avenger	go·el		
be guilty of bloodshed	had·dam		
-	et		
-	ha·ro·tse·ach		
will not	en	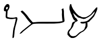	
	lo		
-	dam		
because	kee	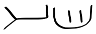	Numbers 35:28
in his city	ve·eer		
of refuge	miq·la·to	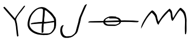	
[the manslayer] must remain	ye·shev		
until	ad		
the death	mo·wt		

priest	hak·ko·hen		
of the high	hag·ga·dol		
Only after	ve·a·cha·re		
the death	mo·wt		
priest	hak·ko·hen		
of the high	hag·ga·dol		
return	ya·shuv		
may [he]	ha·ro·tse·ach		
to	el		
the land	e·rets		
he owns	a·chuz·za·to	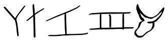	
will be	ve·ha·yu	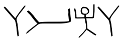	Numbers 35:29
This	el·leh	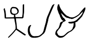	
for you	la·khem		
a statutory	le·chuq·qat	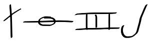	
ordinance	mish·pat		
for the generations to come	le·do·ro·te·khem	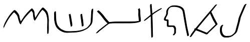	
wherever	be·khol		
you live	mo·wo·she·vo·te·khem		
If anyone	kal	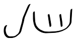	Numbers 35:30
kills	mak·keh	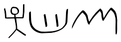	
a person	ne·phesh		
on the testimony	le·phee	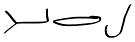	
of the witnesses	e·deem	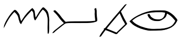	
the murderer	yir·tsach		
-	et		
is to be put to death	ha·ro·tse·ach		

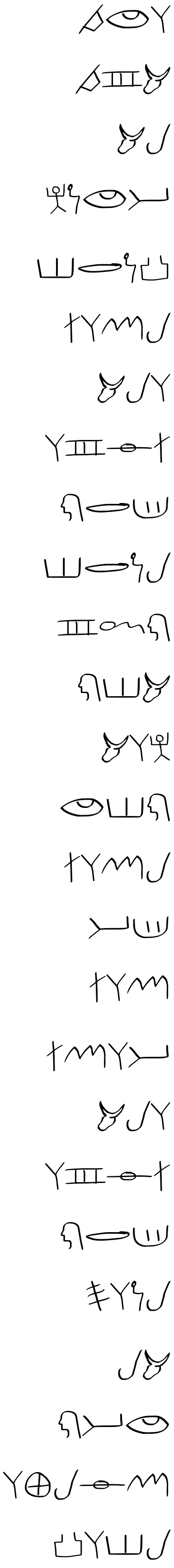

witness	ve·ed	
of a lone	e·chad	
But no	lo	
based on the testimony	ya·a·neh	
one	ve·ne·phesh	
is to be put to death	la·mut	
You are not	ve·lo	Numbers 35:31
to accept	tiq·chu	
a ransom	kho·pher	
for the life	le·ne·phesh	
of a murderer	ro·tse·ach	
who	a·sher	
	hu	
deserves	ra·sha	
to die	la·mut	
	kee	
he must surely be put to death	mo·wt	
	yu·mat	
Nor	ve·lo	Numbers 35:32
should you accept	tiq·chu	
a ransom	kho·pher	
for the person who flees	la·nus	
to	el	
a city	eer	
of refuge	miq·la·to	
and allow him to return	la·shuv	

and live	la·she·vet		
on his own land	ba·a·rets		
before	ad		
the death	mo·wt		
of the high priest	hak·ko·hen		
Do not	ve·lo		Numbers 35:33
pollute	ta·cha·nee·phu	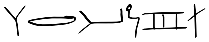	
-	et		
the land	ha·a·rets		
where	a·sher		
you	at·tem		
live	bah		
for	kee	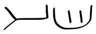	
bloodshed	had·dam		
	hu		
pollutes	ya·cha·neeph	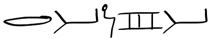	
-	et		
the land	ha·a·rets		
for the land	ve·la·a·rets		
and no	lo		
atonement can be made	ye·khup·par		
on which the blood	lad·dam		
-	a·sher		
is shed	shup·pakh		
	bah		
except	kee	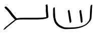	
	im		

by the blood	be·dam	
of the one who shed it	sho·phe·kho	
Do not	ve·lo	Numbers 35:34
defile	te·tam·me	
-	et	
the land	ha·a·rets	
where	a·sher	
you	at·tem	
live	yo·she·veem	
	bah	
and where	a·sher	
I	a·nee	
dwell	sho·khen	
	be·to·w·khah	
For	kee	
I	a·nee	
the LORD	YHVH	
dwell	sho·khen	
among	be·to·wkh	
the Israelites	be·ne	
”	yis·ra·el	
approached	vay·yiq·re·vu	Numbers 36:1
heads	ra·she	
Now the family	ha·a·vo·wt	
of the clan	le·mish·pa·chat	
	be·ne	
of Gilead	gil·ad	

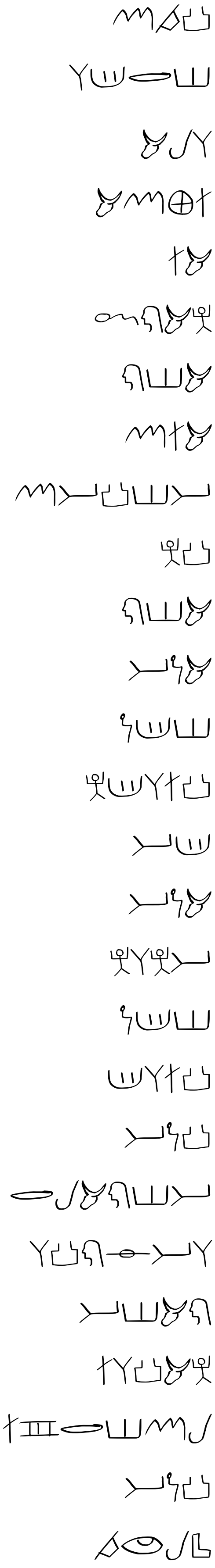

son	ben		
of Machir	ma·kheer		
son	ben		
of Manasseh	me·nash·sheh	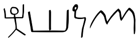	
one of the clans	mim·mish·pe·chot	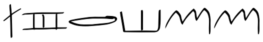	
	be·ne	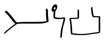	
of Joseph	yo·w·seph		
and addressed them	vay·dab·be·ru		
	liph·ne		
Moses	mo·sheh		
	ve·liph·ne		
and the leaders	han·ne·si·eem		
who were the heads	ra·she	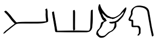	
	a·vo·wt		
of the Israelite	liv·ne		
families	yis·ra·el	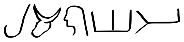	
saying	vay·yo·me·ru		Numbers 36:2
-	et		
my lord	a·do·nee		
commanded	tsiw·vah		
“ When the LORD	YHVH		
to give	la·tet	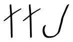	
-	et		
the land	ha·a·rets		
as an inheritance	be·na·cha·lah	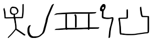	
by lot	be·go·w·ral		
to the Israelites	liv·ne		

	yis·ra·el	
[him]	va·do·nee	
also commanded	tsuw·vah	
[He]	va·YHVH	
to give	la·tet	
-	et	
the inheritance	na·cha·lat	
Zelophehad	tse·la·phe·chad	
of our brother	a·chee·nu	
to his daughters	liv·no·taw	
But if they marry	ve·ha·yu	Numbers 36:3
any of the men	le·e·chad	
	mib·be·ne	
from the [other] tribes	shiv·te	
	ve·ne	
of Israel	yis·ra·el	
-	le·na·sheem	
will be withdrawn	ve·nig·re·ah	
their inheritance	na·cha·la·tan	
from the portion	min·na·cha·lat	
of our fathers	a·vo·te·nu	
and added	ve·no·w·saph	
to	al	
-	na·cha·lat	
the tribe	ham·mat·teh	
into which	a·sher	
they marry	tih·ye·nah	

So our	la·hem	𐤋𐤄𐤌	
allotted	u·mig·go·ral	𐤅𐤌𐤂𐤓𐤋	
inheritance	na·cha·la·te·nu	𐤍𐤇𐤋𐤕𐤍𐤅	
would be taken away	yig·ga·re·a	𐤉𐤂𐤓𐤏	
And when	ve·im	𐤅𐤀𐤌	Numbers 36:4
comes	yih·yeh	𐤉𐤄𐤉𐤄	
the Jubilee	hay·yo·vel	𐤄𐤉𐤁𐤋	
for the Israelites	liv·ne	𐤋𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
will be added	ve·no·ws·phah	𐤅𐤍𐤅𐤎𐤐𐤄	
their inheritance	na·cha·la·tan	𐤍𐤇𐤋𐤕𐤍	
to	al	𐤏𐤋	
-	na·cha·lat	𐤍𐤇𐤋𐤕	
the tribe	ham·mat·teh	𐤄𐤌𐤈𐤄	
into which	a·sher	𐤀𐤔𐤓	
they marry	tih·ye·nah	𐤕𐤄𐤉𐤉𐤍𐤄	
	la·hem	𐤋𐤄𐤌	
[and]	u·min·na·cha·lat	𐤅𐤌𐤍𐤇𐤋𐤕	
from the tribe	mat·teh	𐤌𐤈𐤄	
of our fathers ”	a·vo·te·nu	𐤀𐤁𐤕𐤉𐤍𐤅	
taken away	yig·ga·ra	𐤉𐤂𐤓𐤏	
-	na·cha·la·tan	𐤍𐤇𐤋𐤕𐤍	
commanded	vay·tsaw	𐤅𐤉𐤑𐤅	Numbers 36:5
Moses	mo·sheh	𐤌𐤔𐤄	
-	et	𐤀𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

So at	al
the word	pee
of the LORD	YHVH
:	le·mor
correctly	ken
“ The tribe	mat·teh
of the sons	ve·ne
of Joseph	yo·w·seph
speaks	do·ve·reem
This	zeh
	had·da·var
is what	a·sher
has commanded	tsiw·vah
the LORD	YHVH
concerning the daughters	liv·no·wt
of Zelophehad	tse·la·phe·chad
- :	le·mor
anyone they please	lat·to·wv
	be·e·ne·hem
They may marry	tih·ye·nah
	le·na·sheem
provided	akh
within a clan	le·mish·pa·chat
of the tribe	mat·teh
of their father	a·vee·hem
they marry	tih·ye·nah
	le·na·sheem

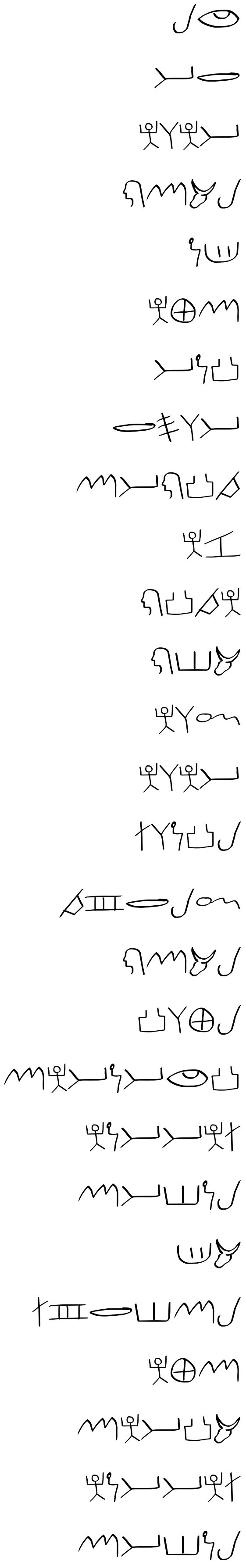

Numbers 36:6

No	ve·lo	Numbers 36:7
may be transferred	tis·sov	
inheritance	na·cha·lah	
in Israel	liv·ne	
	yis·ra·el	
from tribe	mim·mat·teh	
to	el	
tribe	mat·teh	
because	kee	
each	eesh	
the inheritance	be·na·cha·lat	
of the tribe	mat·teh	
of his fathers	a·vo·taw	
is to retain	yid·be·qu	
	be·ne	
of the Israelites	yis·ra·el	
Every	ve·khal	Numbers 36:8
daughter	bat	
who possesses	yo·re·shet	
an inheritance	na·cha·lah	
tribe	mim·mat·to·wt	
	be·ne	
from any Israelite	yis·ra·el	
	le·e·chad	
within a clan	mim·mish·pa·chat	
of the tribe	mat·teh	
of her father	a·vee·ha	

must marry	tih·yeh	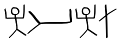	
	le·ish·shah		
so that	le·ma·an		
will possess	yee·re·shu	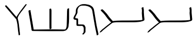	
Israelite	be·ne	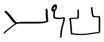	
	yis·ra·el	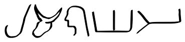	
every	eesh	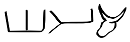	
the inheritance	na·cha·lat	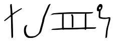	
of his fathers	a·vo·taw		
No	ve·lo		Numbers 36:9
may be transferred	tis·sov		
inheritance	na·cha·lah	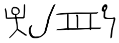	
from one tribe	mim·mat·teh		
to	le·mat·teh		
another	a·cher	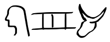	
for	kee	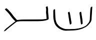	
each	eesh	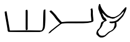	
its inheritance ”	be·na·cha·la·to	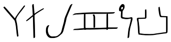	
must retain	yid·be·qu	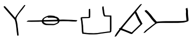	
tribe	mat·to·wt	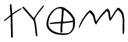	
	be·ne	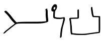	
of Israel	yis·ra·el	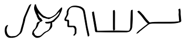	
as	ka·a·sher		Numbers 36:10
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	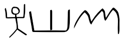	

	ken	כן	
did	a·su	עשו	
So the daughters	be·no·wt	בנות	
of Zelophehad	tse·la·phe·chad	צלפחד	
-	vat·tih·ye·nah	ותהיינה	Numbers 36:11
Mahlah	mach·lah	מחלה	
Tirzah	tir·tsah	תרצה	
Hoglah	ve·cha·ge·lah	וחגלה	
Milcah	u·mil·kah	ומלכה	
and Noah	ve·no·ah	ונעה	
the daughters	be·no·wt	בנות	
of Zelophehad	tse·la·phe·chad	צלפחד	
to cousins on their	liv·ne	לבני	
father's side	do·de·hen	דדיהן	
were married	le·na·sheem	לנשים	
within the clans	mim·mish·pe·chot	ממשפחת	Numbers 36:12
of the descendants	be·ne	בני	
of Manasseh	me·nash·sheh	מנשה	
son	ben	בן	
of Joseph	yo·w·seph	יוסף	
They married	ha·yu	היו	
	le·na·sheem	לנשים	
remained	vat·te·hee	ותהי	
and their inheritance	na·cha·la·tan	נחלתן	
within	al	על	
the tribe	mat·teh	מטה	
clan	mish·pa·chat	משפחת	

of their father's	a·vee·hen	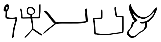	
These	el·leh	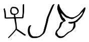	Numbers 36:13
are the commandments	ham·mits·wot		
and ordinances	ve·ham·mish·pa·teem		
that	a·sher		
gave	tsiw·vah		
the LORD	YHVH		
through	be·yad	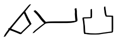	
Moses	mo·sheh	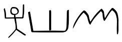	
	el		
the Israelites	be·ne	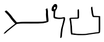	
	yis·ra·el	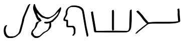	
on the plains	be·ar·vot		
of Moab	mo·w·av		
by	al		
the Jordan	yar·den		
across from Jericho	ye·re·cho		

Deuteronomy

BSB Translation	Transliteration	Original Hebrew	
These	el·leh	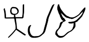	Deuteronomy 1:1
are the words	had·de·va·reem	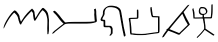	
that	a·sher		
spoke	dib·ber		
Moses	mo·sheh		
to	el		
all	kal		

Israel	yis·ra·el	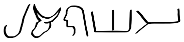	
east of	be·e·ver	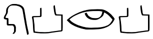	
the Jordan —	hay·yar·den	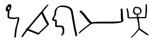	
in the wilderness	bam·mid·bar	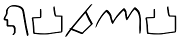	
in the Arabah	ba·a·ra·vah	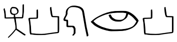	
opposite	mo·wl	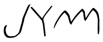	
Suph —	suph	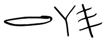	
between	ben	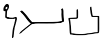	
Paran	pa·ran	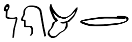	
	u·ven	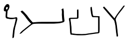	
and Tophel	to·phel	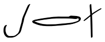	
Laban	ve·la·van	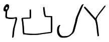	
Hazeroth	va·cha·tse·rot	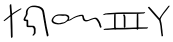	
	ve·dee	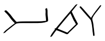	
and Dizahab	za·hav	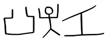	
It is an eleven-day	a·chad	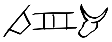	Deuteronomy 1:2
	a·sar	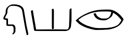	
	yo·wm	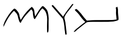	
[journey] from Horeb	me·cho·rev	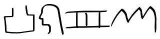	
by way	de·rekh	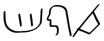	
of Mount	har	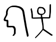	
Seir	se·eer	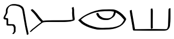	
to	ad	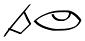	
	qa·desh	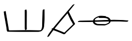	
Kadesh-barnea	bar·ne·a	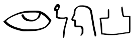	
-	vay·hee	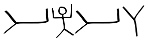	Deuteronomy 1:3
In the fortieth	be·ar·ba·eem	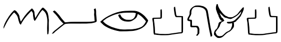	

year	sha·nah	שנה	
of the eleventh	be·ash·te	בעשתי	
	a·sar	עשר	
month	cho·desh	חדש	
on the first day	be·e·chad	באחד	
	la·cho·desh	לחדש	
proclaimed	dib·ber	דבר	
Moses	mo·sheh	משה	
to	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
all	ke·khol	ככל	
that	a·sher	אשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
him	o·to	אתו	
concerning them	a·le·hem	אלהם	
This was after	a·cha·re	אחרי	Deuteronomy 1:4
he had defeated	hak·ko·to	הכתו	
-	et	את	
Sihon	see·chon	סיחן	
king	me·lekh	מלך	
of the Amorites	ha·e·mo·ree	האמרי	
who	a·sher	אשר	
lived	yo·wo·shev	יושב	
in Heshbon	be·chesh·bo·wn	בחשבון	
and then	ve·et	ואת	

Og	o·wg	
king	me·lekh	
of Bashan	hab·ba·shan	
who	a·sher	
lived	yo·wo·shev	
in Ashtaroth	be·ash·ta·rot	
at Edrei [had defeated]	be·ed·re·ee	
On the east side	be·e·ver	Deuteronomy 1:5
of the Jordan	hay·yar·den	
in the land	be·e·rets	
of Moab	mo·w·av	
began	ho·w·eel	
Moses	mo·sheh	
to explain	be·er	
-	et	
law	hat·to·w·rah	
this	haz·zot	
saying :	le·mor	
The LORD	YHVH	Deuteronomy 1:6
our God	e·lo·he·nu	
said	dib·ber	
to us	e·le·nu	
at Horeb	be·cho·rev	
- :	le·mor	
long enough	rav	
	la·khem	
“ You have stayed	she·vet	

mountain	ba·har	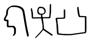	
at this	haz·zeh	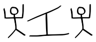	
Resume	pe·nu	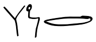	Deuteronomy 1:7
your journey	u·se·u	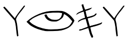	
	la·khem	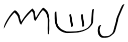	
and go	u·vo·u	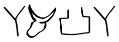	
to the hill country	har	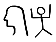	
of the Amorites	ha·e·mo·ree	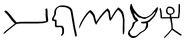	
[go] to	ve·el	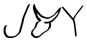	
all	kal	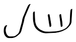	
the neighboring peoples	she·khe·naw	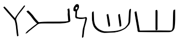	
in the Arabah	ba·a·ra·vah	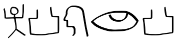	
in the hill country	va·har	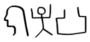	
in the foothills	u·vash·she·phe·lah	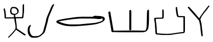	
in the Negev	u·van·ne·gev	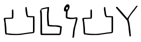	
	u·ve·cho·wph	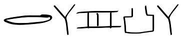	
and along the seacoast	hay·yam	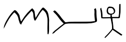	
to the land	e·rets	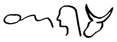	
of the Canaanites	hak·ke·na·a·nee	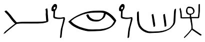	
and to Lebanon	ve·hal·le·va·no·wn	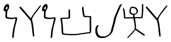	
as far as	ad	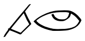	
River	han·na·har	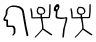	
the great	hag·ga·dol	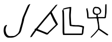	
-	ne·har	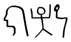	
Euphrates	pe·rat	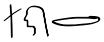	
See	re·eh	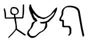	Deuteronomy 1:8
I have placed	na·tat·tee	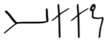	

before you	liph·ne·khem	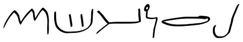	
-	et	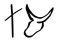	
the land	ha·a·rets	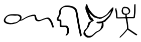	
Enter	bo·u	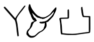	
and possess	u·re·shu	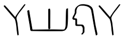	
-	et	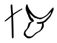	
the land	ha·a·rets	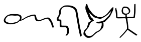	
that	a·sher	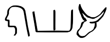	
swore	nish·ba	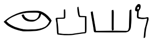	
the LORD	YHVH	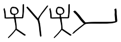	
to your fathers	la·a·vo·te·khem	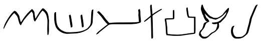	
Abraham	le·av·ra·ham	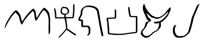	
Isaac	le·yits·chaq	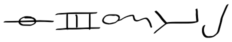	
and Jacob	u·le·ya·a·qov	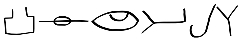	
He would give	la·tet	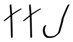	
	la·hem	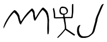	
and to their descendants	u·le·zar·am	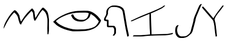	
after them ”	a·cha·re·hem	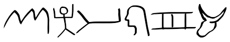	
I said	va·o·mar	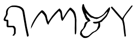	Deuteronomy 1:9
to you	a·le·khem	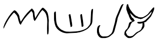	
time	ba·et	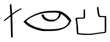	
At that	ha·hi·w	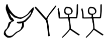	
	le·mor	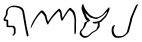	
“ I cannot	lo	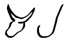	
	u·khal	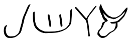	
alone	le·vad·dee	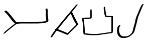	
carry the burden	se·et	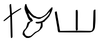	

for you	et·khem		
The LORD	YHVH	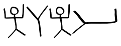	Deuteronomy 1:10
your God	e·lo·he·khem	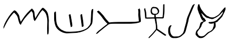	
has multiplied	hir·bah	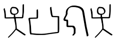	
you	et·khem		
you are	ve·hin·ne·khem		
so that today	hay·yo·wm	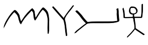	
as the stars	ke·kho·wkh·ve		
in the sky	hash·sha·ma·yim		
as numerous	la·rov		
May the LORD	YHVH	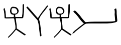	Deuteronomy 1:11
the God	e·lo·he		
of your fathers	a·vo·w·te·khem		
increase you	yo·seph		
	a·le·khem	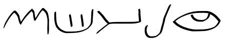	
	ka·khem		
a thousand	e·leph	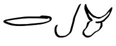	
times over	pe·a·meem		
and bless	vee·va·rekh		
you	et·khem		
as	ka·a·sher		
He has promised	dib·ber		
	la·khem		
But how	e·khah	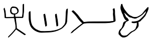	Deuteronomy 1:12
can I bear	es·sa		
all by myself ?	le·vad·dee		
your troubles	ta·re·cha·khem	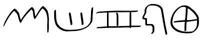	

burdens	u·mas·sa·a·khem	𐤅𐤌𐤔𐤀𐤊𐤌	
and disputes	ve·ree·ve·khem	𐤅𐤓𐤉𐤁𐤊𐤌	
Choose	ha·vu	𐤄𐤁𐤅	Deuteronomy 1:13
for yourselves	la·khem	𐤋𐤊𐤌	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
wise	cha·kha·meem	𐤇𐤊𐤌𐤉𐤌	
understanding	u·ne·vo·neem	𐤅𐤍𐤁𐤍𐤉𐤌	
and respected	vee·du·eem	𐤅𐤉𐤃𐤏𐤉𐤌	
from each of your tribes	le·shiv·te·khem	𐤋𐤔𐤁𐤈𐤉𐤊𐤌	
and I will appoint them	va·a·see·mem	𐤅𐤀𐤔𐤉𐤌𐤌	
as your leaders ”	be·ra·she·khem	𐤁𐤓𐤀𐤔𐤉𐤊𐤌	
And you answered	vat·ta·a·nu	𐤅𐤕𐤏𐤍𐤅	Deuteronomy 1:14
me	o·tee	𐤀𐤕𐤉	
and said	vat·to·me·ru	𐤅𐤕𐤀𐤌𐤓𐤅	
is good	to·wv	𐤈𐤅𐤁	
”	had·da·var	𐤄𐤃𐤁𐤓	
“ What	a·sher	𐤀𐤔𐤓	
you propose	dib·bar·ta	𐤃𐤁𐤓𐤕	
to do	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
So I took	va·eq·qach	𐤅𐤀𐤒𐤇	Deuteronomy 1:15
-	et	𐤀𐤕	
the leaders	ra·she	𐤓𐤀𐤔𐤉	
of your tribes	shiv·te·khem	𐤔𐤁𐤈𐤉𐤊𐤌	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
wise	cha·kha·meem	𐤇𐤊𐤌𐤉𐤌	
and respected	vee·du·eem	𐤅𐤉𐤃𐤏𐤉𐤌	
and appointed	va·et·ten	𐤅𐤀𐤕𐤍	

them	o·tam		
as leaders	ra·sheem	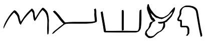	
over you —	a·le·khem	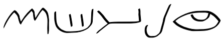	
as commanders	sa·re	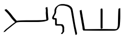	
of thousands	a·la·pheem		
	ve·sa·re		
of hundreds	me·o·wt		
	ve·sa·re		
of fifties	cha·mish·sheem		
	ve·sa·re		
and of tens	a·sa·rot		
and as officers	ve·sho·te·reem		
for your tribes	le·shiv·te·khem	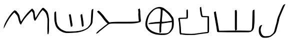	
I charged	va·a·tsaw·veh		Deuteronomy 1:16
-	et		
your judges :	sho·phe·te·khem	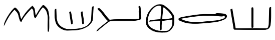	
time	ba·et		
At that	ha·hi·w		
	le·mor		
“ Hear	sha·mo·a		
the disputes between	ben	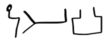	
your brothers	a·che·khem	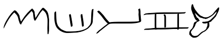	
and judge	u·she·phat·tem		
fairly	tse·deq	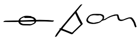	
between	ben	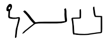	
a man	eesh	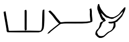	
	u·ven	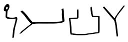	

and his brother	a·chee	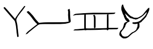	
	u·ven	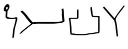	
or a foreign resident	ge·ro		
	lo		Deuteronomy 1:17
Show no partiality	tak·kee·ru	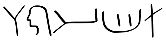	
	pha·neem	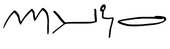	
in judging	bam·mish·pat		
[both] small	kaq·qa·ton	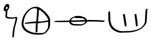	
and great alike	kag·ga·dol		
hear	tish·ma·un		
Do not	lo		
be intimidated	ta·gu·ru		
by	mip·pe·ne	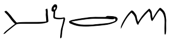	
anyone	eesh	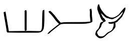	
for	kee	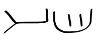	
judgment	ham·mish·pat		
belongs to God	le·lo·heem		
	hu		
any case	ve·had·da·var	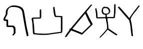	
-	a·sher	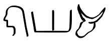	
too difficult	yiq·sheh	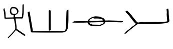	
for you	mik·kem	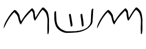	
And bring	taq·ri·vun		
to me	e·lay	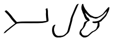	
and I will hear it ”	u·she·ma·tee		
I commanded	va·a·tsaw·veh		Deuteronomy 1:18
you	et·khem		

time	ba·et	בעת	
And at that	ha·hi·w	ההוא	
-	et	את	
all	kal	כל	
the things	had·de·va·reem	הדברים	
-	a·sher	אשר	
you were to do	ta·a·sun	תעשון	
we set out	van·nis·sa	ונסע	Deuteronomy 1:19
from Horeb	me·cho·rev	מחרב	
and went	van·ne·lekh	ונלך	
	et	את	
through all	kal	כל	
wilderness	ham·mid·bar	המדבר	
the vast	hag·ga·do·wl	הגדול	
and terrifying	ve·han·no·w·ra	והנורא	
	ha·hu	ההוא	
And just as	a·sher	אשר	
you have seen	re·ee·tem	ראיתם	
toward	de·rekh	דרך	
the hill country	har	הר	
of the Amorites	ha·e·mo·ree	האמרי	
-	ka·a·sher	כאשר	
had commanded us	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
-	o·ta·nu	אתנו	
When we reached	van·na·vo	ונבא	

	ad	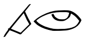	
	qa·desh	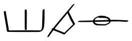	
Kadesh-barnea	bar·ne·a	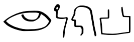	
I said	va·o·mar	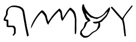	Deuteronomy 1:20
- :	a·le·khem	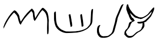	
“ You have reached	ba·tem	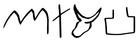	
	ad	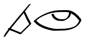	
the hill country	har	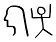	
of the Amorites	ha·e·mo·ree	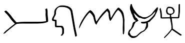	
which	a·sher	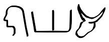	
the LORD	YHVH	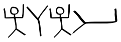	
our God	e·lo·he·nu	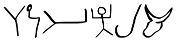	
is giving	no·ten	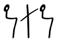	
us	la·nu	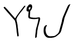	
See	re·eh	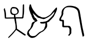	Deuteronomy 1:21
has placed	na·tan	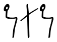	
the LORD	YHVH	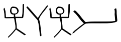	
your God	e·lo·he·kha	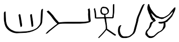	
before you	le·pha·ne·kha	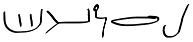	
-	et	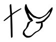	
the land	ha·a·rets	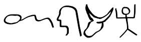	
Go up	a·leh	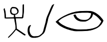	
and take possession of	resh	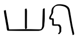	
it as	ka·a·sher	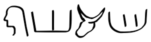	
has told you	dib·ber	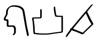	
the LORD	YHVH	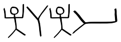	
the God	e·lo·he	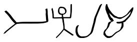	

of your fathers	a·vo·te·kha	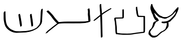	
	lakh	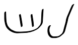	
Do not	al	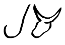	
be afraid	tee·ra	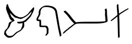	
	ve·al	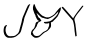	
or discouraged ”	te·chat	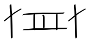	
approached	vat·tiq·re·vun	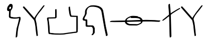	Deuteronomy 1:22
me	e·lay	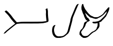	
Then all of you	kul·le·khem	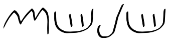	
and said	vat·to·me·ru	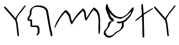	
“ Let us send	nish·le·chah	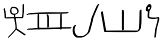	
men	a·na·sheem	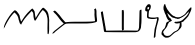	
ahead of us	le·pha·ne·nu	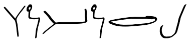	
to search out	ve·yach·pe·ru	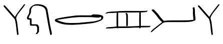	
	la·nu	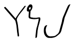	
-	et	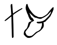	
the land	ha·a·rets	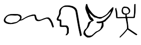	
and bring us	ve·ya·shi·vu	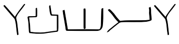	
-	o·ta·nu	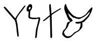	
word	da·var	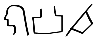	
-	et	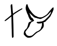	
of what route	had·de·rekh	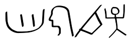	
-	a·sher	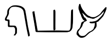	
to follow	na·a·leh	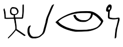	
	bah	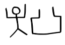	
-	ve·et	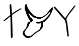	
and which cities	he·a·reem	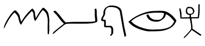	

-	a·sher	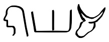	
to enter	na·vo	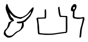	
”	a·le·hen	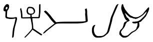	
good to me	vay·yee·tav	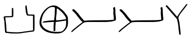	Deuteronomy 1:23
seemed	be·e·nay	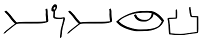	
The plan	had·da·var	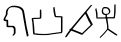	
so I selected	va·eq·qach	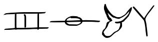	
from among you	mik·kem	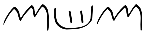	
twelve	she·nem	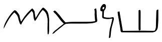	
	a·sar	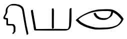	
	a·na·sheem	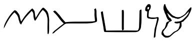	
men	eesh	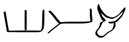	
one	e·chad	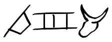	
from each tribe	lash·sha·vet	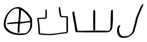	
They left	vay·yiph·nu	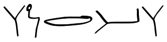	Deuteronomy 1:24
and went up	vay·ya·a·lu	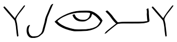	
into the hill country	ha·ha·rah	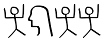	
and came	vay·ya·vo·u	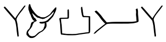	
to	ad	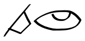	
the Valley	na·chal	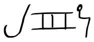	
of Eshcol	esh·kol	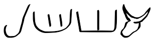	
and spied out [the land]	vay·rag·ge·lu	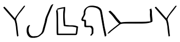	
-	o·tah	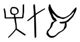	
They took	vay·yiq·chu	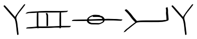	Deuteronomy 1:25
in their hands	ve·ya·dam	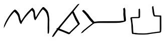	
some of the fruit	mip·pe·ree	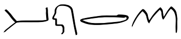	
of the land	ha·a·rets	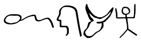	

carried it down	vay·yo·w·ri·du	𐤅𐤉𐤅𐤓𐤃𐤅	
to us	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
and brought us	vay·ya·shi·vu	𐤅𐤉𐤔𐤁𐤅	
-	o·ta·nu	𐤀𐤕𐤍𐤅	
word :	da·var	𐤃𐤁𐤓	
	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
“ It is a good	to·w·vah	𐤈𐤅𐤁𐤄	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
is giving	no·ten	𐤍𐤕𐤍	
us ”	la·nu	𐤋𐤍𐤅	
But you were unwilling	ve·lo	𐤅𐤋𐤀	Deuteronomy 1:26
	a·vee·tem	𐤀𐤁𐤉𐤕𐤌	
to go up	la·a·lot	𐤋𐤏𐤋𐤕	
you rebelled	vat·tam·ru	𐤅𐤕𐤌𐤓𐤅	
-	et	𐤀𐤕	
against the command	pee	𐤐𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
You grumbled	vat·te·ra·ge·nu	𐤅𐤕𐤓𐤂𐤍𐤅	Deuteronomy 1:27
in your tents	ve·a·ho·le·khem	𐤁𐤀𐤄𐤋𐤉𐤊𐤌	
and said	vat·to·me·ru	𐤅𐤕𐤀𐤌𐤓𐤅	
	be·sin·at	𐤁𐤔𐤍𐤀𐤕	
“ Because the LORD	YHVH	𐤉𐤄𐤅𐤄	
hates us	o·ta·nu	𐤀𐤕𐤍𐤅	

He has brought us out	ho·w·tsee·a·nu	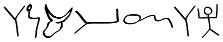	
of the land	me·e·rets	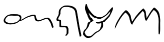	
of Egypt	mits·ra·yim	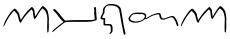	
to deliver	la·tet	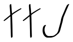	
us	o·ta·nu	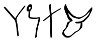	
into the hand	be·yad	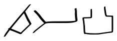	
of the Amorites	ha·e·mo·ree	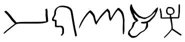	
to be annihilated	le·hash·mee·de·nu	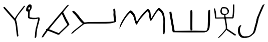	
Where	a·nah	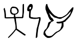	Deuteronomy 1:28
can we	a·nach·nu	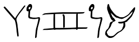	
go ?	o·leem	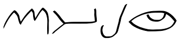	
Our brothers	a·che·nu	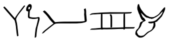	
have made our hearts melt	he·mas·su	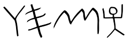	
-	et	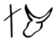	
-	le·va·ve·nu	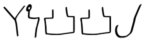	
saying :	le·mor	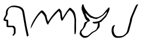	
‘ The people	am	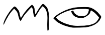	
are larger	ga·do·wl	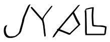	
and taller	va·ram	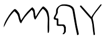	
than we are	mim·men·nu	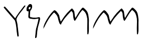	
the cities	a·reem	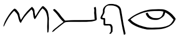	
are large	ge·do·lot	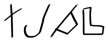	
with walls up	u·ve·tsu·rot	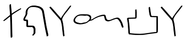	
to the heavens	bash·sha·ma·yim	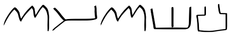	
We even	ve·gam	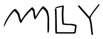	
the descendants	be·ne	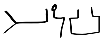	
of the Anakim	a·na·qeem	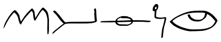	

saw	ra·ee·nu	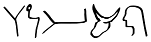	
there ’”	sham		
So I said	va·o·mar		Deuteronomy 1:29
to you :	a·le·khem		
“ Do not	lo		
be terrified	ta·ar·tsun		
	ve·lo		
or afraid	tee·re·un		
of them !	me·hem		
The LORD	YHVH		Deuteronomy 1:30
your God	e·lo·he·khem	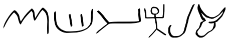	
who goes	ha·ho·lekh	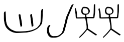	
before you	liph·ne·khem	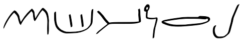	
	hu		
will fight	yil·la·chem	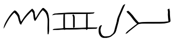	
for you	la·khem		
just as	ke·khol		
-	a·sher		
do	a·sah		
for you	it·te·khem		
in Egypt	be·mits·ra·yim		
you saw Him	le·e·ne·khem	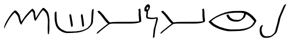	
in the wilderness	u·vam·mid·bar		Deuteronomy 1:31
where	a·sher		
[and]	ra·ee·ta		
as	a·sher		
carried you	ne·sa·a·kha		

the LORD	YHVH	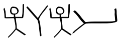	
your God	e·lo·he·kha	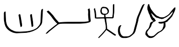	
-	ka·a·sher		
carries	yis·sa		
a man	eesh	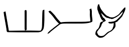	
-	et		
his son	be·no		
all	be·khal		
the way	had·de·rekh		
by which	a·sher	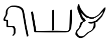	
you traveled	ha·lakh·tem		
until	ad		
you reached	bo·a·khem		
	ad		
place ”	ham·ma·qo·wm	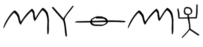	
this	haz·zeh	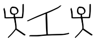	
But in spite	u·vad·da·var		Deuteronomy 1:32
of all this	haz·zeh	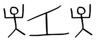	
you did not	e·ne·khem	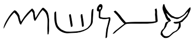	
trust	ma·a·mee·nim	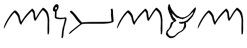	
the LORD	ba·YHVH	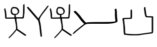	
your God	e·lo·he·khem	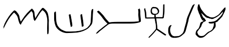	
who went	ha·ho·lekh	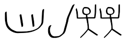	Deuteronomy 1:33
before you	liph·ne·khem	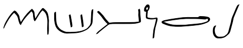	
on the journey	bad·de·rekh		
to seek out	la·tur		
	la·khem		

a place	ma·qo·wm	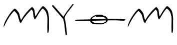	
for you to camp	la·cha·no·te·khem		
in the fire	ba·esh		
by night	lay·lah	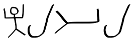	
[and] to show you	lar·o·te·khem	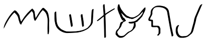	
the road	bad·de·rekh		
-	a·sher	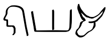	
to travel	te·le·khu		
	vah		
and in the cloud	u·ve·a·nan		
by day	yo·w·mam	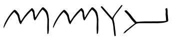	
heard	vay·yish·ma	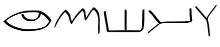	Deuteronomy 1:34
When the LORD	YHVH	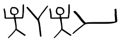	
-	et		
-	qo·wl	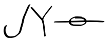	
your words	div·re·khem	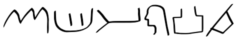	
He grew angry	vay·yiq·tsoph	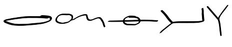	
and swore an oath	vay·yish·sha·va	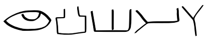	
saying	le·mor		
“ Not	im		Deuteronomy 1:35
shall see	yir·eh		
one	eesh	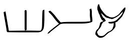	
men	ba·a·na·sheem	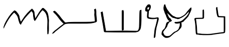	
of the	ha·el·leh		
generation	had·do·wr		
evil	ha·ra		
of this	haz·zeh	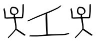	

-	et		
land	ha·a·rets		
the good	hat·to·w·vah		
-	a·sher		
I swore	nish·ba·tee		
to give	la·tet	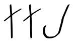	
your fathers	la·a·vo·te·khem		
except	zu·la·tee	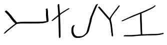	Deuteronomy 1:36
Caleb	ka·lev	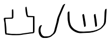	
son	ben		
of Jephunneh	ye·phun·neh		
He	hu		
will see it	yir·en·nah		
	ve·lo	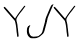	
and I will give	et·ten		
him	et		
the land	ha·a·rets		
on which	a·sher		
he has set foot	da·rakh		
	bah		
and his descendants	u·le·va·naw		
because	ya·an		
-	a·sher		
wholeheartedly ”	mil·le		
he followed	a·cha·re	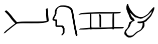	
the LORD	YHVH		
	gam		Deuteronomy 1:37

with me	bee	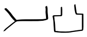	
was also angry	hit·an·naph		
The LORD	YHVH		
on your account	big·lal·khem	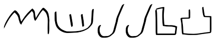	
and He said	le·mor		
even	gam		
you	at·tah		
“ Not	lo		
shall enter	ta·vo		
[the land]	sham		
Joshua	ye·ho·wo·shu·a		Deuteronomy 1:38
son	bin		
of Nun	nun	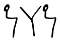	
who stands	ha·o·med		
before you	le·pha·ne·kha	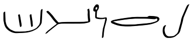	
	hu		
will enter	ya·vo	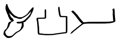	
it	sham·mah		
-	o·to		
Encourage him	chaz·zeq		
for	kee	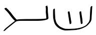	
he	hu		
to inherit	yan·chi·len·nah	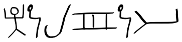	
[the land]	et		
will enable Israel	yis·ra·el	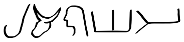	
And the little ones	ve·tap·pe·khem		Deuteronomy 1:39
-	a·sher		

you said	a·mar·tem	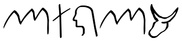	
captives —	la·vaz		
would become	yih·yeh		
your children	u·ve·ne·khem	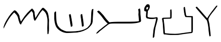	
who	a·sher		
did not	lo		
know	ya·de·u		
on that day	hay·yo·wm	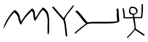	
good	to·wv		
from evil —	va·ra		
	hem·mah		
will enter	ya·vo·u		
[the land that]	sham·mah		
	ve·la·hem		
I will give them	et·te·nen·nah	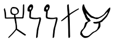	
and they	ve·hem	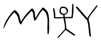	
will possess it	yī·ra·shu·ha		
But you	ve·at·tem		Deuteronomy 1:40
are to turn back	pe·nu		
	la·khem		
and head	u·se·u		
for the wilderness	ham·mid·ba·rah		
along the route	de·rekh		
Sea ”	yam	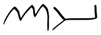	
to the Red	suph		
you replied	vat·ta·a·nu		Deuteronomy 1:41
	vat·to·me·ru		

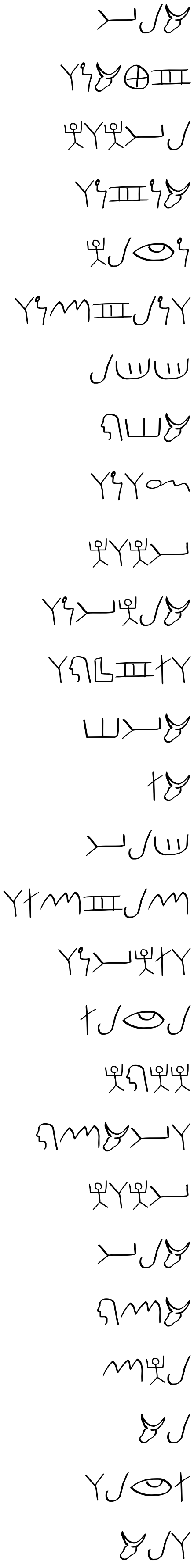

	e·lay	
“ We have sinned	cha·ta·nu	
against the LORD ”	la·YHVH	
“ We	a·nach·nu	
will go up	na·a·leh	
and fight	ve·nil·cham·nu	
as	ke·khol	
-	a·sher	
has commanded us ”	tsiw·va·nu	
the LORD	YHVH	
our God	e·lo·he·nu	
of you put on	vat·tach·ge·ru	
Then each	eesh	
-	et	
his weapons	ke·le	
of war	mil·cham·to	
thinking it easy	vat·ta·hee·nu	
to go up	la·a·lot	
into the hill country	ha·ha·rah	
said	vay·yo·mer	Deuteronomy 1:42
But the LORD	YHVH	
to me	e·lay	
“ Tell	e·mor	
them	la·hem	
not	lo	
to go up	ta·a·lu	
	ve·lo	

and fight	til·la·cha·mu	𐤕𐤋𐤇𐤌𐤅	
for	kee	𐤊𐤉	
I [am] not	e·nen·nee	𐤀𐤉𐤍𐤍𐤉	
with you	be·qir·be·khem	𐤁𐤒𐤓𐤁𐤊𐤌	
to keep you from	ve·lo	𐤅𐤋𐤀	
defeat	tin·na·ge·phu	𐤕𐤍𐤂𐤐𐤅	
by	liph·ne	𐤋𐤐𐤍𐤉	
your enemies ”	o·ye·ve·khem	𐤀𐤉𐤁𐤉𐤊𐤌	
So I spoke	va·a·dab·ber	𐤅𐤀𐤃𐤁𐤓	Deuteronomy 1:43
to you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
but you would not	ve·lo	𐤅𐤋𐤀	
listen	she·ma·tem	𐤔𐤌𐤏𐤕𐤌	
You rebelled against	vat·tam·ru	𐤅𐤕𐤌𐤓𐤅	
-	et	𐤀𐤕	
the command	pee	𐤐𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and presumptuously	vat·ta·zi·du	𐤅𐤕𐤆𐤃𐤅	
went up	vat·ta·a·lu	𐤅𐤕𐤏𐤋𐤅	
into the hill country	ha·ha·rah	𐤄𐤄𐤓𐤄	
came out	vay·ye·tse	𐤅𐤉𐤑𐤀	Deuteronomy 1:44
Then the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
who lived	hay·yo·shev	𐤄𐤉𐤔𐤁	
the hills	ba·har	𐤁𐤄𐤓	
in	ha·hu	𐤄𐤄𐤅𐤀	
against you	liq·rat·khem	𐤋𐤒𐤓𐤀𐤕𐤊𐤌	
and chased	vay·yir·de·phu	𐤅𐤉𐤓𐤃𐤐𐤅	
-	et·khem	𐤀𐤕𐤊𐤌	

you like	ka·a·sher		
	ta·a·se·nah		
a swarm of bees	had·de·vo·reem	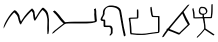	
They routed	vay·yak·ke·tu	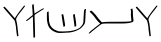	
you	et·khem		
from Seir	be·se·eer		
all the way	ad		
to Hormah	cha·re·mah		
And you returned	vat·ta·shu·vu	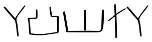	Deuteronomy 1:45
and wept	vat·tiv·ku	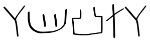	
before	liph·ne		
the LORD	YHVH		
would not	ve·lo		
listen	sha·ma		
but [He]	YHVH		
to your voice	be·qo·le·khem	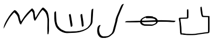	
[or]	ve·lo		
give ear	he·e·zeen	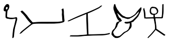	
to you	a·le·khem	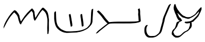	
For this reason you stayed	vat·te·she·vu	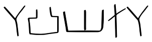	Deuteronomy 1:46
in Kadesh	ve·qa·desh	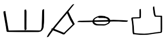	
	ya·meem	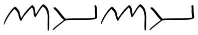	
for a long time —	rab·beem	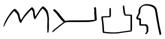	
a very long time	kay·ya·meem		
-	a·sher		
-	ye·shav·tem	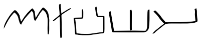	
Then we turned back	van·ne·phen	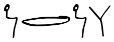	Deuteronomy 2:1

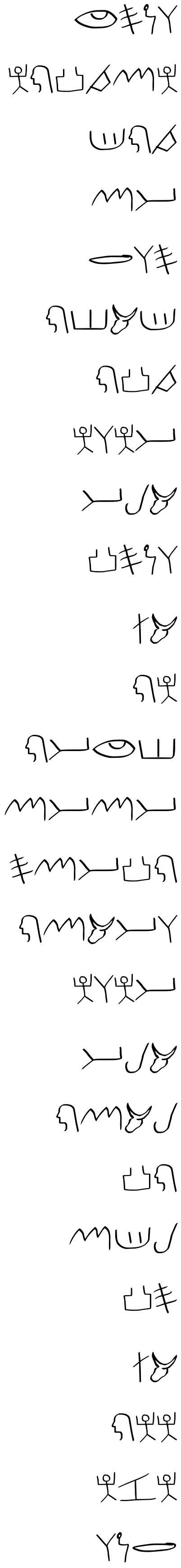

and headed	van·nis·sa	
for the wilderness	ham·mid·ba·rah	
by way	de·rekh	
Sea	yam	
of the Red	suph	
as	ka·a·sher	
had instructed me	dib·ber	
the LORD	YHVH	
	e·lay	
we wandered around	van·na·sav	
-	et	
Mount	har	
Seir	se·eer	
days	ya·meem	
and for many	rab·beem	
said	vay·yo·mer	Deuteronomy 2:2
At this time the LORD	YHVH	
to me	e·lay	
	le·mor	
long enough	rav	Deuteronomy 2:3
	la·khem	
“ You have been wandering around	sov	
-	et	
hill country	ha·har	
this	haz·zeh	
turn	pe·nu	

	la·khem		
to the north	tsa·pho·nah		
-	ve·et		Deuteronomy 2:4
the people :	ha·am		
and command	tsaw		
	le·mor	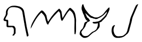	
‘ You	at·tem		
will pass	o·ve·reem		
through the territory	big·vul		
of your brothers	a·che·khem	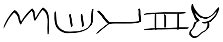	
the descendants	be·ne	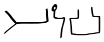	
of Esau	e·saw		
who live	hay·yo·she·veem	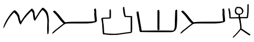	
in Seir	be·se·eer		
They will be afraid	ve·yee·re·u	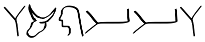	
of you	mik·kem		
careful	ve·nish·mar·tem		
so you must be very	me·od		
Do not	al		Deuteronomy 2:5
provoke	tit·ga·ru		
them	vam		
for	kee	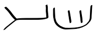	
I will not	lo		
give	et·ten		
you	la·khem		
any of their land	me·ar·tsam		
not even	ad		

a footprint	mid·rakh		
	kaph		
	ra·gel	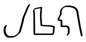	
because	kee	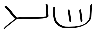	
as [his] possession	ye·rush·shah		
to Esau	le·e·saw		
I have given	na·tat·tee		
-	et		
Mount	har		
Seir	se·eer		
for the food	o·khel		Deuteronomy 2:6
You are to pay	tish·be·ru		
them	me·it·tam		
in silver	bak·ke·seph		
you eat	va·a·khal·tem	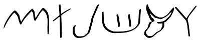	
and	ve·gam		
the water	ma·yim	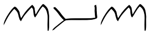	
-	tikh·ru	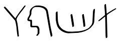	
-	me·it·tam		
-	bak·ke·seph		
you drink ’”	u·she·tee·tem	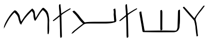	
Indeed	kee	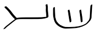	Deuteronomy 2:7
the LORD	YHVH		
your God	e·lo·he·kha		
has blessed	be·rakh·kha	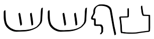	
you in all	be·khol		
the work	ma·a·seh		

of your hands	ya·de·kha		
He has watched over	ya·da		
your journey	lekh·te·kha		
-	et		
wilderness	ham·mid·bar		
vast	hag·ga·dol		
through this	haz·zeh		
these	zeh	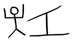	
forty	ar·ba·eem		
years	sha·nah	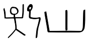	
The LORD	YHVH		
your God	e·lo·he·kha		
has been with you	im·makh		
nothing	lo		
and you have lacked	cha·sar·ta		
	da·var		
So we passed by	van·na·a·vor		Deuteronomy 2:8
	me·et		
our brothers	a·che·nu	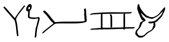	
the descendants	ve·ne	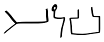	
of Esau	e·saw		
who live	hay·yo·she·veem	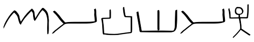	
in Seir	be·se·eer		
road	mid·de·rekh		
from the Arabah	ha·a·ra·vah		
which comes up from Elath	me·e·lat	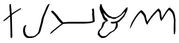	
	u·me·ets·yon		

and Ezion-geber	ga·vɛ·rs	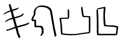	
We turned away	van·ne·phen	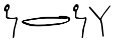	
and traveled	van·na·a·vor		
along the road	de·rekh		
of the Wilderness	mid·bar		
of Moab	mo·w·av		
said	vay·yo·mer		Deuteronomy 2:9
Then the LORD	YHVH		
to me	e·lay	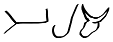	
“ Do not	el		
harass	ta·tsar		
-	et		
the Moabites	mo·w·av		
[or]	ve·al		
provoke	tit·gar		
them	bam		
to war	mil·cha·mah	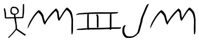	
for	kee	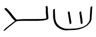	
I will not	lo		
give	et·ten		
you	le·kha	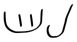	
any of their land	me·ar·tso		
-	ye·rush·shah		
because	kee	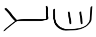	
to the descendants	liv·ne		
of Lot	lo·wt		
I have given	na·tat·tee		

-	et		
Ar	ar		
as [their] possession ”	ye·rush·shah		
(The Emites	ha·e·meem	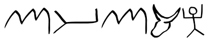	Deuteronomy 2:10
used to	le·pha·neem	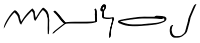	
live	ya·she·vu	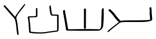	
there	vah		
a people	am		
great	ga·do·wl		
and many	ve·rav	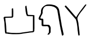	
as tall	va·ram	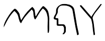	
as the Anakites	ka·a·na·qeem	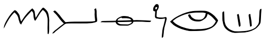	
as Rephaim	re·pha·eem		Deuteronomy 2:11
regarded	ye·cha·she·vu		
they were also	aph		
	hem	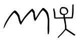	
Like the Anakites	ka·a·na·qeem	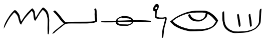	
though the Moabites	ve·ham·mo·a·veem		
called	yiq·re·u	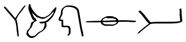	
them	la·hem		
Emites	e·meem	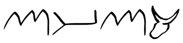	
in Seir	u·ve·se·eer		Deuteronomy 2:12
live	ya·she·vu	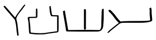	
The Horites	ha·cho·reem	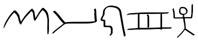	
used to	le·pha·neem	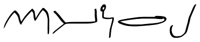	
but the descendants	u·ve·ne		
of Esau	e·saw		

drove them out	yee·ra·shum	
They destroyed [the Horites]	vay·yash·mee·dum	
from before them	mip·pe·ne·hem	
and settled	vay·ye·she·vu	
in their place	tach·tam	
just as	ka·a·sher	
did	a·sah	
Israel	yis·ra·el	
in the land	le·e·rets	
as their possession)	ye·rush·sha·to	
that	a·sher	
gave	na·tan	
the LORD	YHVH	
them	la·hem	
“ Now	at·tah	Deuteronomy 2:13
arise	qu·mu	
and cross over	ve·iv·ru	
	la·khem	
-	et	
the Brook	na·chal	
of Zered ”	za·red	
So we crossed over	van·na·a·vor	
-	et	
the Brook	na·chal	
of Zered	za·red	
The time	ve·hay·ya·meem	Deuteronomy 2:14
-	a·sher	

we spent traveling	ha·lakh·nu		
from	miq·qa·desh	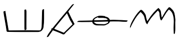	
Kadesh-barnea	bar·ne·a	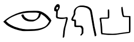	
until	ad		
-	a·sher		
we crossed over	a·var·nu		
-	et		
the Brook	na·chal	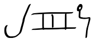	
of Zered	ze·red		
was thirty-eight	she·lo·sheem	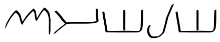	
	u·she·mo·neh		
years	sha·nah	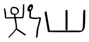	
until	ad		
had perished	tom	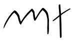	
that entire	kal	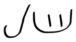	
generation	had·do·wr		
men	an·she		
of fighting	ham·mil·cha·mah	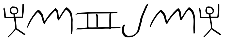	
from	miq·qe·rev	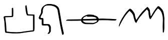	
the camp	ham·ma·cha·neh	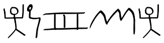	
as	ka·a·sher		
had sworn	nish·ba		
the LORD	YHVH		
to them	la·hem		
Indeed	ve·gam		Deuteronomy 2:15
hand	yad	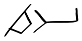	
the LORD’s	YHVH		

was	ha·ye·tah	היתה	
against them	bam	בם	
to eliminate them	le·hum·mam	להמם	
from	miq·qe·rev	מקרב	
the camp	ham·ma·cha·neh	המחנה	
until	ad	עד	
they had all perished	tum·mam	תמם	
Now	vay·hee	ויהי	Deuteronomy 2:16
when	kha·a·sher	כאשר	
	tam·mu	תמו	
all	kal	כל	
men	an·she	אנשי	
the fighting	ham·mil·cha·mah	המלחמה	
had died	la·mut	למות	
among	miq·qe·rev	מקרב	
the people	ha·am	העם ס	
said	vay·dab·ber	וידבר	Deuteronomy 2:17
the LORD	YHVH	יהוה	
to me	e·lay	אלי	
	le·mor	לאמר	
you	at·tah	אתה	Deuteronomy 2:18
are going to cross	o·ver	עבר	
“ Today	hay·yo·wm	היום	
-	et	את	
the border	ge·vul	גבול	
of Moab	mo·w·av	מואב	
-	et	את	

at Ar	ar		
But when you get close	ve·qa·rav·ta	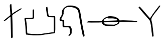	Deuteronomy 2:19
to	mul		
the Ammonites	be·ne	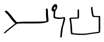	
	am·mo·wn	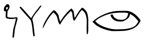	
do not	al		
harass them	te·tsu·rem		
	ve·al		
or provoke	tit·gar		
them	bam		
for	kee	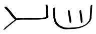	
I will not	lo		
give	et·ten		
any of the land	me·e·rets		
of the Ammonites	be·ne	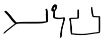	
	am·mo·wn		
you	le·kha	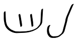	
-	ye·rush·shah		
-	kee	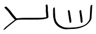	
to the descendants	liv·ne		
of Lot	lo·wt		
I have given it	ne·tat·tee·ha	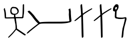	
as [their] possession ”	ye·rush·shah		
as the land	e·rets		Deuteronomy 2:20
of the Rephaim	re·pha·eem		
was regarded	te·cha·shev		
(That too	aph		

	hee		
[who]	re·pha·eem		
used to live	ya·she·vu	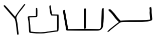	
there	vah		
	le·pha·neem	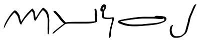	
though the Ammonites	ve·ha·am·mo·neem	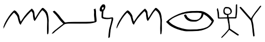	
called	yiq·re·u	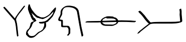	
them	la·hem		
Zamzummites	zam·zum·meem	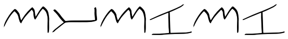	
[They were] a people	am		Deuteronomy 2:21
great	ga·do·wl		
and many	ve·rav		
as tall	va·ram		
as the Anakites	ka·a·na·qeem	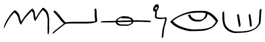	
destroyed them	vay·yash·mee·dem		
But the LORD	YHVH		
from before [the Ammonites]	mip·pe·ne·hem	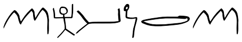	
who drove them out	vay·yee·ra·shum	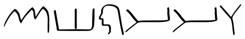	
and settled	vay·ye·she·vu	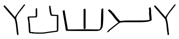	
in their place	tach·tam		
just as	ka·a·sher		Deuteronomy 2:22
He had done	a·sah		
for the descendants	liv·ne		
of Esau	e·saw		
who lived	hay·yo·she·veem	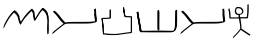	
in Seir	be·se·eer		
when	a·sher		

He destroyed	hish·meed	𐤄𐤔𐤌𐤉𐤃	
-	et	𐤀𐤕	
the Horites	ha·cho·ree	𐤄𐤇𐤓𐤉	
from before them	mip·pe·ne·hem	𐤌𐤐𐤍𐤉𐤄𐤌	
They drove them out	vay·yee·ra·shum	𐤅𐤉𐤉𐤓𐤔𐤌	
and have lived	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
in their place	tach·tam	𐤕𐤇𐤕𐤌	
to	ad	𐤏𐤃	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
this	haz·zeh	𐤄𐤆𐤄	
And the Avvim	ve·ha·aw·veem	𐤅𐤄𐤏𐤅𐤉𐤌	Deuteronomy 2:23
who lived	hay·yo·she·veem	𐤄𐤉𐤔𐤁𐤉𐤌	
in villages	ba·cha·tse·reem	𐤁𐤇𐤑𐤓𐤉𐤌	
as	ad	𐤏𐤃	
far as Gaza	az·zah	𐤏𐤆𐤄	
the Caphtorites	kaph·to·reem	𐤊𐤐𐤕𐤓𐤉𐤌	
who came	hay·yo·tse·eem	𐤄𐤉𐤑𐤀𐤉𐤌	
out of Caphtor	mik·kaph·to·wr	𐤌𐤊𐤐𐤕𐤅𐤓	
were destroyed by	hish·mee·dum	𐤄𐤔𐤌𐤉𐤃𐤌	
and settled	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
in their place)	tach·tam	𐤕𐤇𐤕𐤌	
“ Arise	qu·mu	𐤒𐤅𐤌𐤅	Deuteronomy 2:24
set out	se·u	𐤎𐤏𐤅	
and cross	ve·iv·ru	𐤅𐤏𐤁𐤓𐤅	
-	et	𐤀𐤕	
Valley	na·chal	𐤍𐤇𐤋	
the Arnon	ar·non	𐤀𐤓𐤍𐤍	

See	re·eh
I have delivered	na·tat·tee
into your hand	ve·ya·de·kha
-	et
Sihon	see·chon
king	me·lekh
of Heshbon	chesh·bo·wn
the Amorite	ha·e·mo·ree
-	ve·et
and his land	ar·tso
Begin	ha·chel
to take possession of it	rash
and engage	ve·hit·gar
him	bo
in battle	mil·cha·mah
day	hay·yo·wm
This very	haz·zeh
I will begin	a·chel
to put	tet
the dread	pach·de·kha
and fear	ve·yir·a·te·kha
of you	al
	pe·ne
the nations	ha·am·meem
under	ta·chat
upon all	kal
heaven	hash·sha·ma·yim

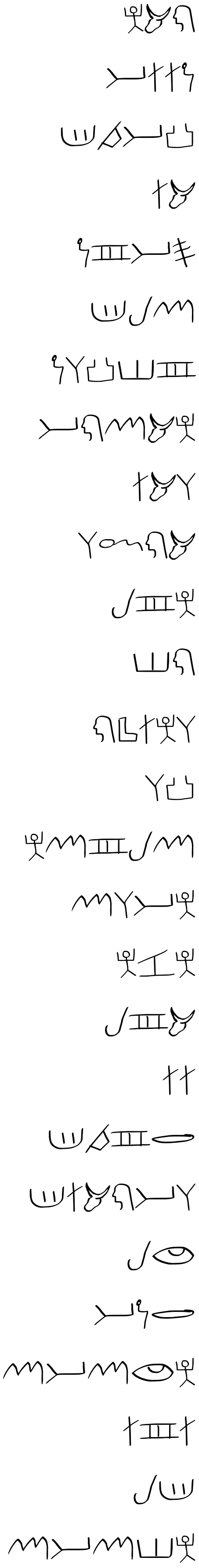

Deuteronomy 2:25

-	a·sher		
They will hear	yish·me·un		
the reports of you	shim·a·kha		
and tremble	ve·ra·ge·zu		
in anguish	ve·cha·lu	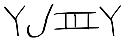	
because of you ”	mip·pa·ne·kha	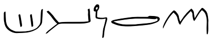	
I sent	va·esh·lach		Deuteronomy 2:26
messengers	mal·a·kheem		
So from the Wilderness	mim·mid·bar		
of Kedemoth	qe·de·mo·wt		
to	el		
Sihon	see·cho·wn	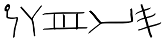	
king	me·lekh	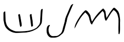	
of Heshbon	chesh·bo·wn		
with an offer	div·re		
of peace	sha·lo·wm		
saying	le·mor	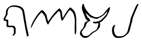	
“ Let us pass	e·be·rah	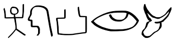	Deuteronomy 2:27
through your land	ve·ar·tse·kha		
we will stay on the main road	bad·de·rekh		
	bad·de·rekh		
	e·lekh	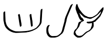	
We will not	lo		
turn	a·sur		
to the right	ya·meen		
or to the left	u·se·mo·wl		
food	o·khel		Deuteronomy 2:28

-	bak·ke·seph		
You can sell us	tash·bi·re·nee	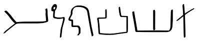	
to eat	ve·a·khal·tee		
water	u·ma·yim	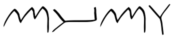	
in exchange for silver	bak·ke·seph		
[and]	tit·ten		
	lee	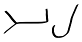	
to drink	ve·sha·tee·tee	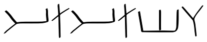	
Only	raq	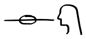	
let us pass through	e·be·rah	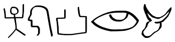	
on foot	ve·rag·lay	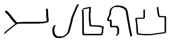	
just as	ka·a·sher		Deuteronomy 2:29
did for us	a·su		
	lee	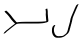	
the descendants	be·ne	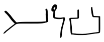	
of Esau	e·saw		
who live	hay·yo·she·veem	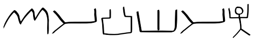	
in Seir	be·se·eer		
and the Moabites	ve·ham·mo·w·a·veem		
who live	hay·yo·she·veem	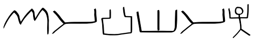	
in Ar	be·ar		
until	ad		
-	a·sher		
we cross	e·e·vor		
-	et		
the Jordan	hay·yar·den		
into	el		

the land	ha·a·rets	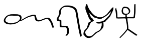	
that	a·sher	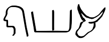	
the LORD	YHVH	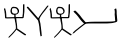	
our God	e·lo·he·nu	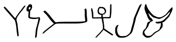	
is giving	no·ten	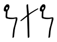	
us ”	la·nu	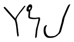	
not	ve·lo	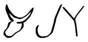	Deuteronomy 2:30
would	a·vah	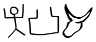	
But Sihon	see·chon	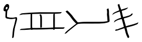	
king	me·lekh	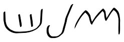	
of Heshbon	chesh·bo·wn	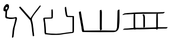	
let us pass	ha·a·vi·re·nu	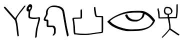	
through	bo	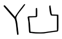	
for	kee	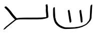	
stubborn	hiq·shah	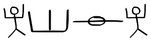	
the LORD	YHVH	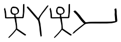	
your God	e·lo·he·kha	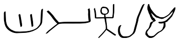	
-	et	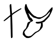	
had made his spirit	ru·cho	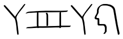	
obstinate	ve·im·mets	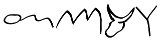	
-	et	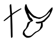	
and his heart	le·va·vo	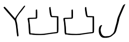	
that	le·ma·an	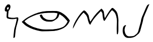	
He might deliver him	tit·to	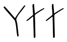	
into your hand	ve·ya·de·kha	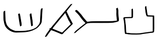	
this day	kay·yo·wm	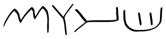	
as is the case	haz·zeh	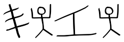	

said	vay·yo·mer		Deuteronomy 2:31
Then the LORD	YHVH		
to me	e·lay	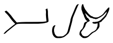	
“ See	re·eh		
I have begun	ha·chil·lo·tee	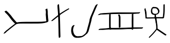	
to deliver	tet		
over to you	le·pha·ne·kha	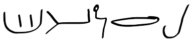	
Now	et		
Sihon	see·chon	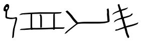	
-	ve·et		
and his land	ar·tso		
begin	ha·chel	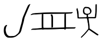	
to conquer	rash		
and possess	la·re·shet	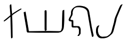	
-	et		
his land ”	ar·tso		
came out	vay·ye·tse		Deuteronomy 2:32
So Sihon	see·chon	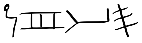	
against us	liq·ra·te·nu		
-	hu		
and his whole	ve·khal		
army	am·mo		
for battle	lam·mil·cha·mah	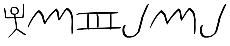	
at Jahaz	ya·he·tsah		
delivered him over	vay·yit·te·ne·hu	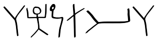	Deuteronomy 2:33
And the LORD	YHVH		
our God	e·lo·he·nu	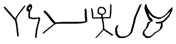	

to us	le·pha·ne·nu	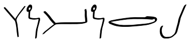	
and we defeated him	van·nakh	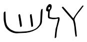	
-	o·to	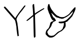	
-	ve·et	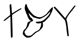	
and his sons	be·no	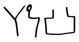	
-	ve·et	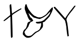	
and his whole	kal	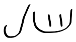	
army	am·mo	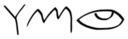	
we captured	van·nil·kod	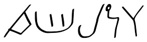	Deuteronomy 2:34
-	et	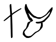	
all	kal	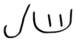	
his cities	a·raw	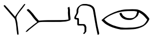	
time	ba·et	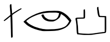	
At that	ha·hi·w	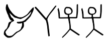	
and devoted to destruction	van·na·cha·rem	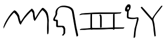	
-	et	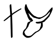	
of every	kal	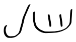	
city	eer	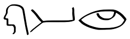	
the people	me·tim	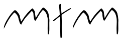	
including women	ve·han·na·sheem	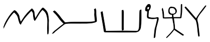	
and children	ve·hat·taph	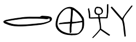	
no	lo	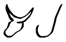	
We left	hish·ar·nu	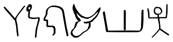	
survivors	sa·reed	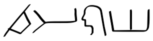	
We carried off for ourselves only	raq	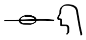	Deuteronomy 2:35
the livestock	hab·be·he·mah	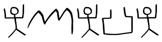	

	ba·zaz·nu		
	la·nu		
and the plunder	u·she·lal	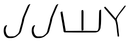	
from the cities	he·a·reem	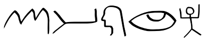	
-	a·sher	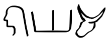	
we captured	la·kha·de·nu		
From Aroer	me·a·ro·er		Deuteronomy 2:36
-	a·sher		
on	al		
the rim	se·phat		
Valley	na·chal	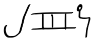	
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-	a·sher		
in the valley	ban·na·chal	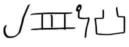	
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far as Gilead	hag·gil·ad		
not one	lo		
[had walls]	ha·ye·tah	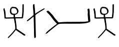	
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-	a·sher	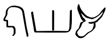	
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for us	mim·men·nu	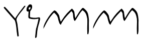	
-	et		
all of them	hak·kol		
gave	na·tan		
The LORD	YHVH	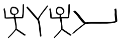	

our God	e·lo·he·nu	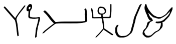	
us	le·pha·ne·nu	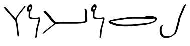	
But	raq	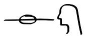	Deuteronomy 2:37
	el		
the land	e·rets		
of the Ammonites	be·ne	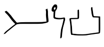	
	am·mo·wn		
you did not	lo		
go near	qa·ra·ve·ta		
or [the land]	kal	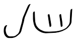	
along the banks	yad	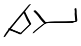	
River	na·chal	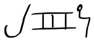	
of the Jabbok	yab·boq	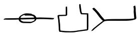	
or the cities	ve·a·re		
of the hill country	ha·har	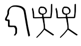	
or any	ve·khol		
place that	a·sher		
had forbidden	tsiw·vah		
the LORD	YHVH	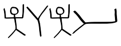	
our God	e·lo·he·nu	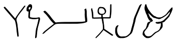	
Then we turned	van·ne·phen		Deuteronomy 3:1
and went up	van·na·al		
the road	de·rekh		
to Bashan	hab·ba·shan		
came out	vay·ye·tse	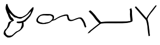	
and Og	o·wg		
king	me·lekh	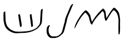	

of Bashan	hab·ba·shan	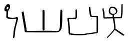	
to meet us	liq·ra·te·nu		
	hu		
and his whole	ve·khal		
army	am·mo		
in battle	lam·mil·cha·mah	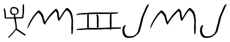	
at Edrei	ed·re·ee		
said	vay·yo·mer		Deuteronomy 3:2
But the LORD	YHVH		
to me	e·lay	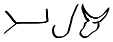	
“ Do not	al		
fear him	tee·ra	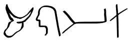	
-	o·to		
for	kee	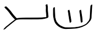	
into your hand	ve·ya·de·kha	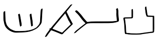	
I have delivered	na·tat·tee		
him	o·to		
along with	ve·et		
all	kal		
his people	am·mo		
-	ve·et		
and his land	ar·tso		
Do	ve·a·see·ta		
to him	lo		
as	ka·a·sher		
you did	a·see·ta	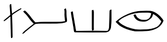	
to Sihon	le·see·chon	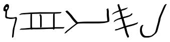	

king	me·lekh	מלך	
of the Amorites	ha·e·mo·ree	האמרי	
who	a·sher	אשר	
lived	yo·wo·shev	יושב	
in Heshbon ”	be·chesh·bo·wn	בחשבון	
delivered	vay·yit·ten	ויתן	Deuteronomy 3:3
So the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
into our hands	be·ya·de·nu	בידנו	
also	gam	גם	
-	et	את	
Og	o·wg	עוג	
king	me·lekh	מלך	
of Bashan	hab·ba·shan	הבשן	
-	ve·et	ואת	
and his whole	kal	כל	
army	am·mo	עמו	
We struck them down	van·nak·ke·hu	ונכהו	
-	ad	עד	
until no	bil·tee	בלתי	
was left	hish·eer	השאיר	
	lo	לו	
survivor	sa·reed	שריד	
we captured	van·nil·kod	ונלכד	Deuteronomy 3:4
-	et	את	
all	kal	כל	
-	a·raw	עריו	

time	ba·et		
At that	ha·hi·w	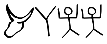	
There was not	lo		
	ha·ye·tah	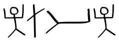	
a single city	qir·yah	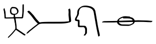	
-	a·sher		
we failed to	lo		
take	la·qach·nu	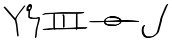	
- —	me·it·tam		
sixty	shish·sheem	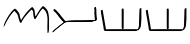	
of his cities	eer	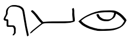	
the entire	kal	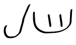	
region	che·vel	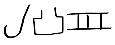	
of Argob	ar·gov		
the kingdom	mam·le·khet		
of Og	o·wg		
in Bashan	bab·ba·shan	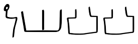	
All	kal	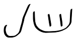	Deuteronomy 3:5
these	el·leh	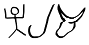	
cities	a·reem	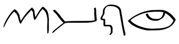	
were fortified	be·tsu·ro·wt		
walls	cho·w·mah		
with high	ge·vo·hah		
and gates	de·la·ta·yim		
and bars	u·ve·ree·ach	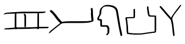	
and there were	le·vad		
	me·a·re		

unwalled villages	hap·pe·ra·zee		
many more	har·beh	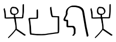	
	me·od		
We devoted them to destruction	van·na·cha·rem	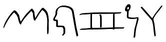	Deuteronomy 3:6
-	o·w·tam		
as	ka·a·sher		
we had done	a·see·nu	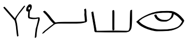	
to Sihon	le·see·chon	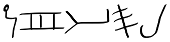	
king	me·lekh	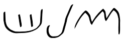	
of Heshbon	chesh·bo·wn	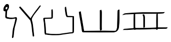	
utterly destroying	ha·cha·rem		
of every	kal		
city	eer	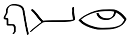	
the men	me·tim		
women	han·na·sheem	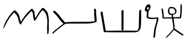	
and children	ve·hat·taph		
But all	ve·khal		Deuteronomy 3:7
the livestock	hab·be·he·mah	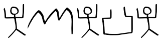	
and plunder	u·she·lal	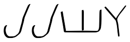	
of the cities	he·a·reem		
we carried off	baz·zo·w·nu		
for ourselves	la·nu		
we took	van·niq·qach	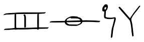	Deuteronomy 3:8
time	ba·et		
At that	ha·hi·w	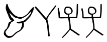	
-	et		
the land	ha·a·rets		

from	mee·yad	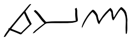	
the two	she·ne	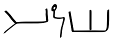	
kings	mal·khe	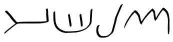	
of the Amorites	ha·e·mo·ree		
-	a·sher		
across	be·e·ver		
the Jordan	hay·yar·den		
Valley	min·na·chal	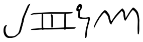	
from the Arnon	ar·non		
as	ad		
far as Mount	har		
Hermon —	cher·mo·wn	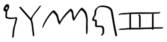	
which the Sidonians	tsee·do·neem		Deuteronomy 3:9
call	yiq·re·u	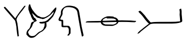	
	le·cher·mo·wn		
Sirion	sir·yon		
but the Amorites	ve·ha·e·mo·ree		
call	yiq·re·u	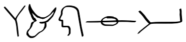	
-	lo		
Senir —	se·neer		
all	kol		Deuteronomy 3:10
the cities	a·re		
of the plateau	ham·mee·shor	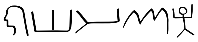	
all	ve·khal		
of Gilead	hag·gil·ad		
and all	ve·khal		
of Bashan	hab·ba·shan	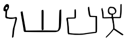	

as far as	ad	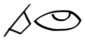	
of Salecah	sal·khah	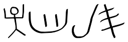	
and Edrei	ve·ed·re·ee	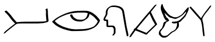	
the cities	a·re	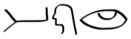	
in the kingdom	mam·le·khet	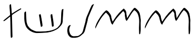	
of Og	o·wg	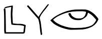	
-	bab·ba·shan	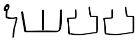	
(For	kee	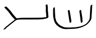	Deuteronomy 3:11
only	raq	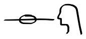	
Og	o·wg	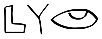	
king	me·lekh	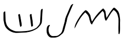	
of Bashan	hab·ba·shan	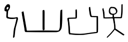	
had remained	nish·ar	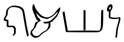	
of the remnant	mee·ye·ter	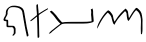	
of the Rephaim	ha·re·pha·eem	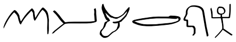	
	hin·neh	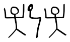	
His bed	ar·so	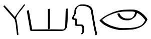	
	e·res	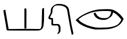	
of iron	bar·zel	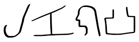	
[is still]	ha·loh	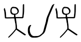	
-	hee	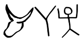	
in Rabbah	be·rab·bat	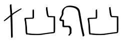	
of the Ammonites	be·ne	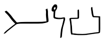	
)	am·mo·wn	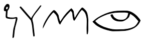	
nine	te·sha	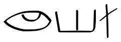	
cubits	am·mo·wt	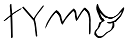	
long	a·re·kah	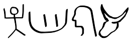	

and four	ve·ar·ba		
cubits	am·mo·wt	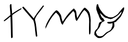	
wide	ra·che·bah	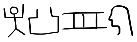	
-	be·am·mat		
-	eesh	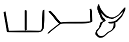	
So	ve·et		Deuteronomy 3:12
land	ha·a·rets		
this	haz·zot		
we took possession of	ya·rash·nu		
time	ba·et		
at that	ha·hi·w		
[the land] beyond Aroer	me·a·ro·er		
-	a·sher		
along	al		
Valley	na·chal	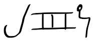	
the Arnon	ar·non	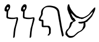	
and half	va·cha·tsee		
the hill country	har		
of Gilead	hag·gil·ad		
along with its cities	ve·a·raw		
I gave	na·tat·tee		
To the Reubenites	la·ru·ʾu·vē·nī		
and Gadites	ve·lag·ga·dee		
the rest	ve·ye·ter	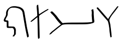	Deuteronomy 3:13
of Gilead	hag·gil·ad		
and all	ve·khal		
of Bashan	hab·ba·shan		

the kingdom	mam·le·khet	
of Og	o·wg	
I gave	na·tat·tee	
To the half-tribe	la·cha·tsee	
	she·vet	
of Manasseh	ham·nash·sheh	
(The entire	kol	
region	che·vel	
of Argob	ha·ar·gov	
the whole	le·khal	
territory of Bashan	hab·ba·shan	
	ha·hu	
used to be called	yiq·qa·re	
the land	e·rets	
of the Rephaim)	re·pha·eem	
Jair	ya·eer	Deuteronomy 3:14
a descendant	ben	
of Manasseh	me·nash·sheh	
took	la·qach	
-	et	
the whole	kal	
region	che·vel	
of Argob	ar·gov	
as far as	ad	
the border	ge·vul	
of the Geshurites	hag·ge·shu·ree	
and Maacathites	ve·ham·ma·a·kha·tee	

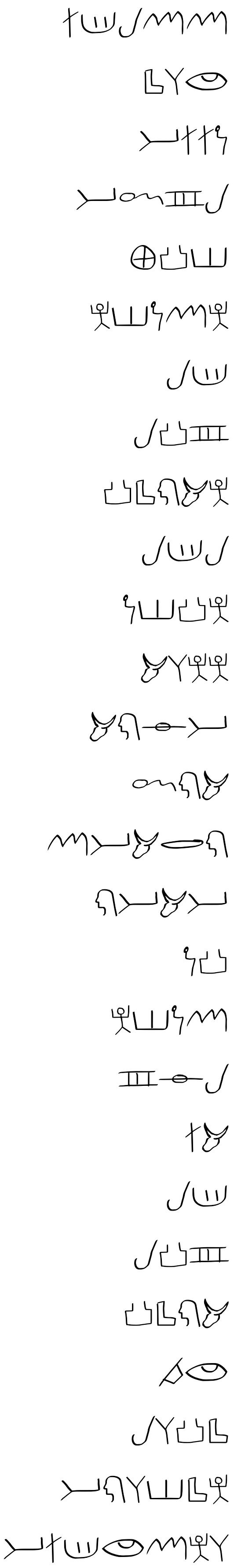

He renamed	vay·yiq·ra	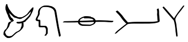	
-	o·tam		
after	al		
himself	she·mo		
-	et		
Bashan	hab·ba·shan	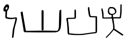	
	chaw·wot		
Havvoth-jair	ya·eer		
	ad		
to this day	hay·yo·wm	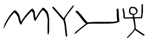	
by which [it is called]	haz·zeh		
To Machir	u·le·ma·kheer	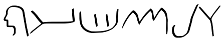	Deuteronomy 3:15
I gave	na·tat·tee		
-	et		
Gilead	hag·gil·ad		
and to the Reubenites	ve·la·ru·ʾu·vē·nī		Deuteronomy 3:16
and Gadites	ve·lag·ga·dee		
I gave	na·tat·tee		
the territory from	min		
Gilead	hag·gil·ad		
to	ve·ad		
Valley	na·chal	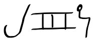	
the Arnon	ar·non		
(the middle	to·wkh		
of the valley	han·na·chal	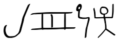	
was the border)	u·ge·vul	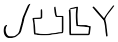	
and up to	ve·ad		

the Jabbok	yab·boq		
River	han·na·chal	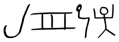	
the border	ge·vul		
of the Ammonites	be·ne	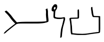	
	am·mo·wn		
in the Arabah	ve·ha·a·ra·vah		Deuteronomy 3:17
The Jordan [River]	ve·hay·yar·den	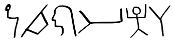	
bordered it	u·ge·vul	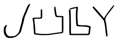	
from Chinnereth	mik·kin·ne·ret	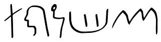	
to	ve·ad		
the Sea	yam	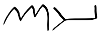	
of the Arabah	ha·a·ra·vah		
(the Salt Sea	yam	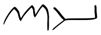	
)	ham·me·lach		
with	ta·chat	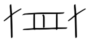	
the slopes	ash·dot	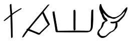	
of Pisgah	hap·pis·gah		
to the east	miz·ra·chah		
I commanded	va·a·tsaw		Deuteronomy 3:18
you :	et·khem		
time	ba·et		
At that	ha·hi·w		
	le·mor	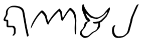	
“ The LORD	YHVH		
your God	e·lo·he·khem	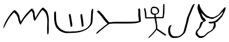	
has given	na·tan	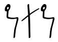	
you	la·khem		

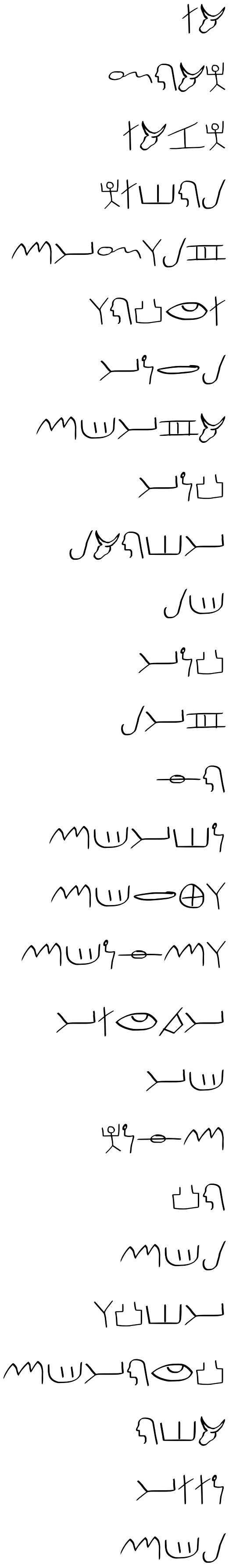

-	et	
land	ha·a·rets	
this	haz·zot	
to possess	le·rish·tah	
armed for battle	cha·lu·tseem	
are to cross over	ta·av·ru	
ahead of	liph·ne	
your brothers	a·che·khem	
the Israelites	be·ne	
	yis·ra·el	
All [your]	kal	
men	be·ne	
of valor	cha·yil	
But	raq	Deuteronomy 3:19
your wives	ne·she·khem	
your children	ve·tap·pe·khem	
and your livestock —	u·miq·ne·khem	
I know	ya·da·tee	
that	kee	
livestock —	miq·neh	
much	rav	
you have	la·khem	
may remain	ye·she·vu	
in the cities	be·a·re·khem	
-	a·sher	
I have given	na·tat·tee	
you	la·khem	

until	ad	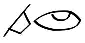	Deuteronomy 3:20
-	a·sher	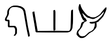	
gives rest	ya·nee·ach	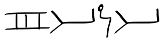	
the LORD	YHVH	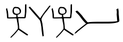	
to your brothers	la·a·che·khem	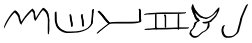	
as He has to you	ka·khem	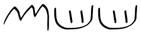	
have taken possession of	ve·ya·re·shu	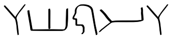	
too	gam	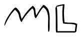	
and they	hem	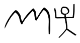	
-	et	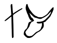	
the land	ha·a·rets	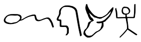	
that	a·sher	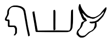	
the LORD	YHVH	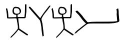	
your God	e·lo·he·khem	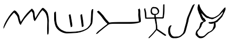	
is giving	no·ten	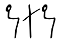	
them	la·hem	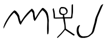	
across	be·e·ver	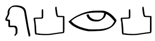	
the Jordan	hay·yar·den	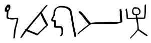	
may return	ve·shav·tem	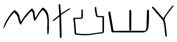	
Then each of you	eesh	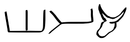	
to the possession	lee·rush·sha·to	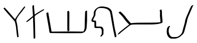	
-	a·sher	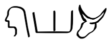	
I have given	na·tat·tee	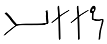	
you ”	la·khem	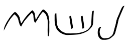	
And	ve·et	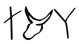	Deuteronomy 3:21
Joshua :	ye·ho·wo·shu·a	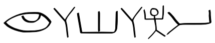	
I commanded	tsiw·ve·tee	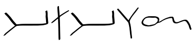	

time	ba·et	בעת	
at that	ha·hi·w	ההוא	
	le·mor	לאמר	
“ Your own eyes	e·ne·kha	עיניך	
have seen	ha·ro·ot	הראת	
-	et	את	
all	kal	כל	
that	a·sher	אשר	
has done	a·sah	עשה	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
two	lish·ne	לשני	
kings	ham·me·la·kheem	המלכים	
to these	ha·el·leh	האלה	
the same	ken	כן	
will do	ya·a·seh	יעשה	
The LORD	YHVH	יהוה	
to all	le·khal	לכל	
the kingdoms	ham·mam·la·kho·wt	הממלכות	
-	a·sher	אשר	
you	at·tah	אתה	
are about to enter	o·ver	עבר	
	sham·mah	שמה	
Do not	lo	לא	Deuteronomy 3:22
be afraid of them	tī·ra·ʾum	תיראום	
for	kee	כי	
the LORD	YHVH	יהוה	

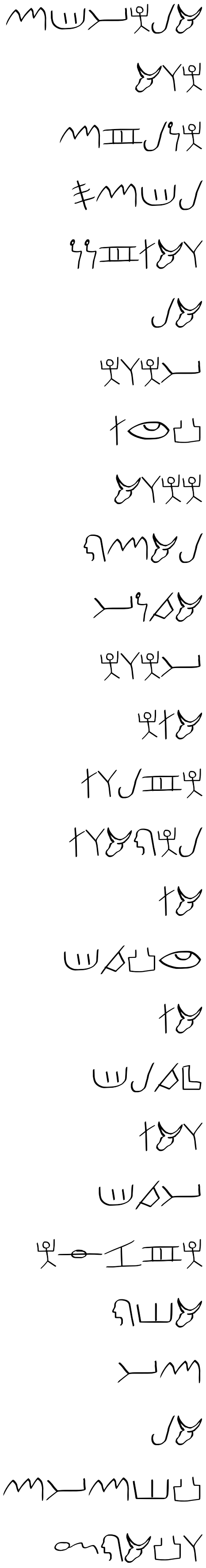

your God	e·lo·he·khem	
Himself	hu	
will fight	han·nil·cham	
for you ”	la·khem	
I also pleaded	va·et·chan·nan	Deuteronomy 3:23
	el	
with the LORD :	YHVH	
time	ba·et	
At that	ha·hi·w	
	le·mor	
“ O Lord	a·do·nay	Deuteronomy 3:24
GOD	YHVH	
You	at·tah	
have begun	ha·chil·lo·w·ta	
to show	le·har·o·wt	
-	et	
to Your servant	av·de·kha	
-	et	
Your greatness	ga·de·le·kha	
-	ve·et	
and power	ya·de·kha	
	ha·cha·za·qah	
For	a·sher	
what	mee	
god	el	
in heaven	bash·sha·ma·yim	
or on earth	u·va·a·rets	

-	a·sher	אשר	
can perform	ya·a·seh	יעשה	
such works	khe·ma·a·se·kha	כמעשיך	
and mighty acts [as Yours] ?	ve·khig·vu·ro·te·kha	וכגבורתך	
let me cross over	e·be·rah	אעברה	Deuteronomy 3:25
Please	na	נא	
and see	ve·er·eh	ואראה	
-	et	את	
land	ha·a·rets	הארץ	
the good	hat·to·w·vah	הטובה	
-	a·sher	אשר	
beyond	be·e·ver	בעבר	
the Jordan —	hay·yar·den	הירדן	
hill country	ha·har	ההר	
pleasant	hat·to·wv	הטוב	
that	haz·zeh	הזה	
as well as Lebanon ! ”	ve·hal·le·va·no·wn	והלבנון	
was angry	vay·yit·ab·ber	ויתעבר	Deuteronomy 3:26
But the LORD	YHVH	יהוה	
with me	bee	בי	
on account of you	le·ma·an·khem	למענכם	
and He would not	ve·lo	ולא	
listen	sha·ma	שמע	
to me	e·lay	אלי	
said	vay·yo·mer	ויאמר	
the LORD	YHVH	יהוה	
to me	e·lay	אלי	

“ That is enough ”	rav	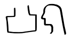	
	lakh	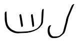	
“ Do not	al	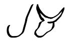	
Me	to·w·seph	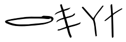	
speak	dab·ber	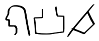	
to	e·lay	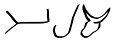	
again	o·wd	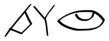	
matter	bad·da·var	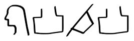	
about this	haz·zeh	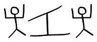	
Go	a·leh	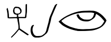	Deuteronomy 3:27
to the top	rosh	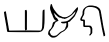	
of Pisgah	hap·pis·gah	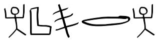	
and look	ve·sa	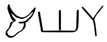	
	e·ne·kha	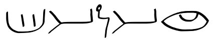	
to the west	yam·mah	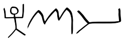	
and north	ve·tsa·pho·nah	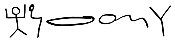	
and south	ve·te·ma·nah	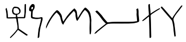	
and east	u·miz·ra·chah	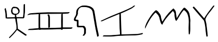	
See [the land]	u·re·eh	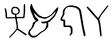	
with your own eyes	ve·e·ne·kha	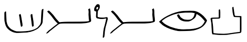	
for	kee	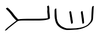	
you will not	lo	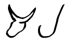	
cross	ta·a·vor	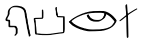	
-	et	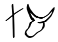	
Jordan	hay·yar·den	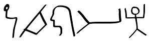	
this	haz·zeh	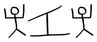	
But commission	ve·tsaw	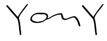	Deuteronomy 3:28

-	et		
Joshua	ye·ho·wo·shu·a		
encourage him	ve·chaz·ze·qe·hu	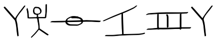	
and strengthen him	ve·am·me·tse·hu		
for	kee	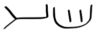	
he	hu		
will cross over	ya·a·vor		
ahead of	liph·ne		
people	ha·am		
the	haz·zeh		
	ve·hu		
and enable them to inherit	yan·cheel	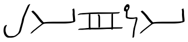	
-	o·w·tam		
-	et		
the land	ha·a·rets		
that	a·sher		
you will see ”	tir·eh		
So we stayed	van·ne·shev		Deuteronomy 3:29
in the valley	bag·gay	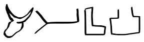	
opposite	mul		
	bet	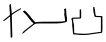	
Beth-peor	pe·o·wr		
now	ve·at·tah		Deuteronomy 4:1
O Israel	yis·ra·el	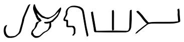	
Hear	she·ma		
	el		
the statutes	ha·chuq·qeem	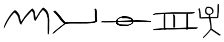	

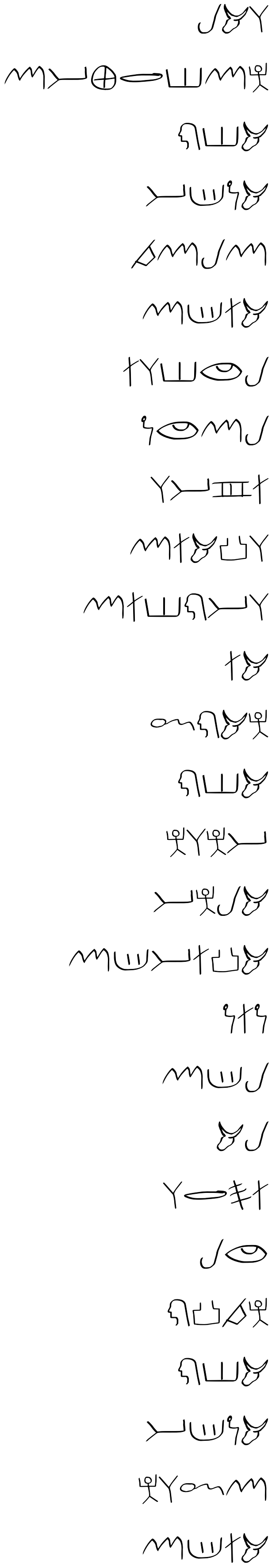

	ve·el	
and ordinances	ham·mish·pa·teem	
-	a·sher	
I	a·no·khee	
am teaching	me·lam·med	
you	et·khem	
to follow	la·a·so·wt	
so that	le·ma·an	
you may live	tich·yu	
and may enter	u·va·tem	
and take possession	vee·rish·tem	
-	et	
of the land	ha·a·rets	
that	a·sher	
the LORD	YHVH	
the God	e·lo·he	
of your fathers	a·vo·te·khem	
is giving	no·ten	
you	la·khem	
You must not	lo	Deuteronomy 4:2
add	to·si·phu	
to	al	
	had·da·var	
what	a·sher	
I	a·no·khee	
command	me·tsaw·veh	
you	et·khem	

	ve·lo		
or subtract	tig·re·u		
from	mim·men·nu	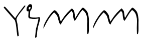	
so that you may keep	lish·mor		
-	et		
the commandments	mits·wot		
of the LORD	YHVH		
your God	e·lo·he·khem	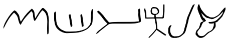	
that	a·sher		
I	a·no·khee		
am giving you	me·tsaw·veh		
-	et·khem		
Your eyes	e·ne·khem	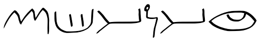	Deuteronomy 4:3
have seen	ha·ro·ot		
-	et		
what	a·sher		
did	a·sah		
the LORD	YHVH		
	be·va·al	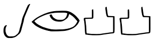	
at Baal-peor	pe·o·wr		
for	kee	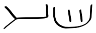	
all	khal		
	ha·eesh	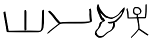	
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followed	ha·lakh	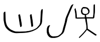	
	a·cha·re	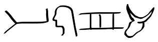	
	va·al		

Baal of Peor	pe·o·wr		
destroyed	hish·mee·do		
the LORD	YHVH		
your God	e·lo·he·kha		
from among you	miq·qir·be·kha	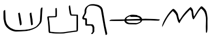	
But you	ve·at·tem		Deuteronomy 4:4
who held fast	had·de·ve·qeem	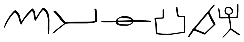	
to the LORD	ba·YHVH	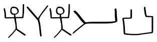	
your God	e·lo·he·khem	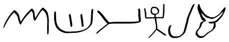	
[are] alive	chay·yeem	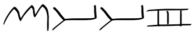	
every one of you	kul·le·khem	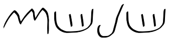	
to this day	hay·yo·wm	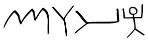	
See	re·eh		Deuteronomy 4:5
I have taught	lim·mad·tee	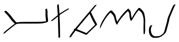	
you	et·khem		
statutes	chuq·qeem	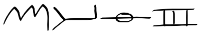	
and ordinances	u·mish·pa·teem		
just as	ka·a·sher		
has commanded me	tsiw·va·nee		
the LORD	YHVH		
my God	e·lo·hay		
so that you may follow them	la·a·so·wt		
	ken	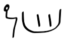	
in	be·qe·rev	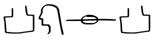	
the land	ha·a·rets		
that	a·sher		
you	at·tem		

are about to enter	ba·eem		
	sham·mah		
and possess	le·rish·tah	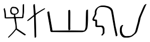	
carefully	u·she·mar·tem		Deuteronomy 4:6
Observe them	va·a·see·tem	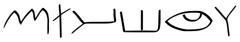	
for	kee	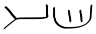	
this	hee		
will show your wisdom	cha·khe·mat·khem		
and understanding	u·vee·nat·khem		
in the sight	le·e·ne	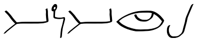	
of the peoples	ha·am·meem		
who	a·sher		
will hear	yish·me·un		
-	et		
of all	kal		
statutes	ha·chuq·qeem	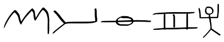	
these	ha·el·leh		
and say	ve·a·me·ru		
“ Surely	raq	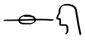	
people ”	am		
[is] a wise	cha·kham		
and understanding	ve·na·vo·wn	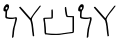	
nation	hag·go·w		
great	hag·ga·do·wl		
this	haz·zeh		
For	kee	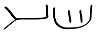	Deuteronomy 4:7
what	mee	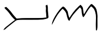	

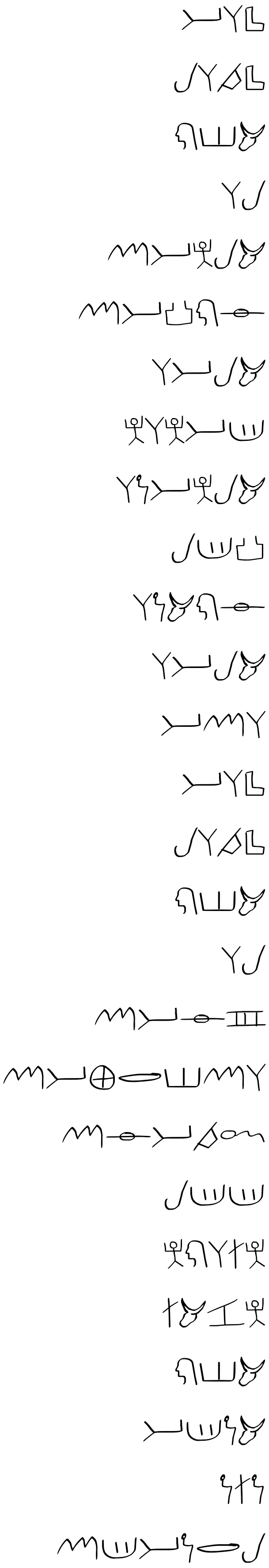

nation [is]	go·w	
great enough	ga·do·wl	
to	a·sher	
have	lo	
a god	e·lo·heem	
[as] near	qe·ro·veem	
to them	e·law	
as the LORD	ka·YHVH	
our God [is to us]	e·lo·he·nu	
whenever	be·khal	
we call	qa·re·ʾē·nu	
on Him ?	e·law	
And what	u·mee	Deuteronomy 4:8
nation [is]	go·w	
great enough	ga·do·wl	
to	a·sher	
have	lo	
statutes	chuq·qeem	
and ordinances	u·mish·pa·teem	
righteous	tsad·dee·qim	
entire	ke·khol	
law	hat·to·w·rah	
like this	haz·zot	
-	a·sher	
I	a·no·khee	
set	no·ten	
before you	liph·ne·khem	

today ?	hay·yo·wm	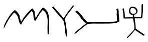	
Only	raq	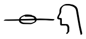	Deuteronomy 4:9
be on your guard	hish·sha·mer	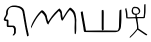	
	le·kha	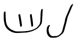	
watch	u·she·mor	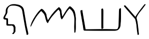	
yourselves	naph·she·kha	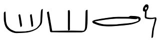	
and diligently	me·od		
so that you do not	pen		
forget	tish·kach		
-	et		
the things	had·de·va·reem	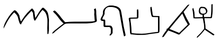	
-	a·sher		
have seen	ra·u		
your eyes	e·ne·kha	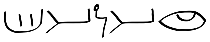	
and so that they do not	u·phen		
slip	ya·su·ru		
from your heart	mil·le·va·ve·kha	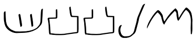	
as	kol	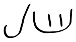	
	ye·me		
long as you live	chay·ye·kha	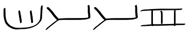	
Teach them	ve·ho·w·da·tam		
to your children	le·va·ne·kha	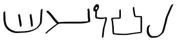	
and grandchildren	ve·liv·ne	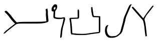	
	va·ne·kha	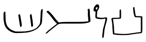	
The day	yo·wm		Deuteronomy 4:10
	a·sher		
you stood	a·mad·ta		

before	liph·ne	
the LORD	YHVH	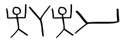
your God	e·lo·he·kha	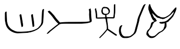
at Horeb	be·cho·rev	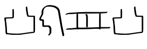
said	be·e·mor	
the LORD	YHVH	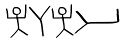
to me	e·lay	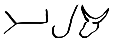
“ Gather	haq·hel	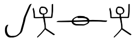
	lee	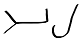
before Me	et	
the people	ha·am	
to hear	ve·ash·mi·em	
-	et	
My words	de·va·ray	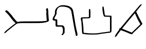
so that	a·sher	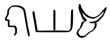
they may learn	yil·me·dun	
to fear	le·yir·ah	
Me	o·tee	
all	kal	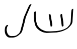
the days	hay·ya·meem	
-	a·sher	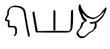
they	hem	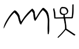
live	chay·yeem	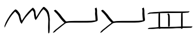
on	al	
the earth	ha·a·da·mah	
and that	ve·et	
to their children ”	be·ne·hem	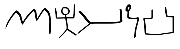

they may teach them	ye·lam·me·dun		
You came near	vat·tiq·re·vun	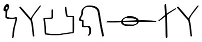	Deuteronomy 4:11
and stood	vat·ta·am·dun		
at the base	ta·chat	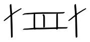	
of the mountain	ha·har		
a mountain	ve·ha·har		
blazing	bo·er		
with fire	ba·esh		
to	ad		
	lev	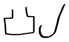	
the heavens	hash·sha·ma·yim		
darkness	cho·shekh		
with black clouds	a·nan		
and deep	va·a·ra·phel		
spoke	vay·dab·ber	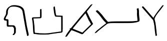	Deuteronomy 4:12
And the LORD	YHVH		
to you	a·le·khem	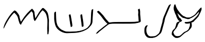	
out of	mit·to·wkh		
the fire	ha·esh		
the sound	qo·wl	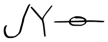	
of the words	de·va·reem	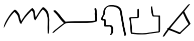	
You	at·tem		
heard	sho·me·eem		
form	u·te·mu·nah		
no	e·ne·khem	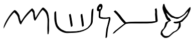	
but saw	ro·eem	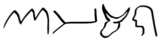	
there was only	zu·la·tee	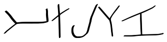	

a voice	qo·wl	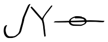	
He declared	vay·yag·ged	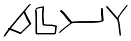	Deuteronomy 4:13
to you	la·khem		
	et		
His covenant	be·ree·to	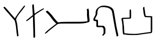	
which	a·sher		
He commanded	tsiw·vah		
-	et·khem		
you to follow —	la·a·so·wt		
the Ten	a·se·ret		
Commandments	had·de·va·reem	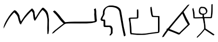	
that He wrote	vay·yikh·te·vem		
on	al		
two	she·ne	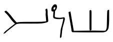	
tablets	lu·cho·wt	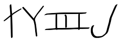	
of stone	a·va·neem	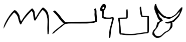	
-	ve·o·tee		Deuteronomy 4:14
commanded me	tsiw·vah		
the LORD	YHVH		
time	ba·et		
At that	ha·hi·w	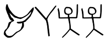	
to teach	le·lam·med	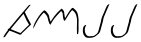	
you	et·khem		
the statutes	chuq·qeem	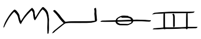	
and ordinances	u·mish·pa·teem		
you are to follow	la·a·so·te·khem		
-	o·tam		

in the land	ba·a·rets		
that	a·sher	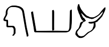	
you	at·tem		
are crossing	o·ve·reem	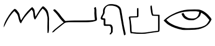	
[the Jordan]	sham·mah		
to possess	le·rish·tah		
be careful	ve·nish·mar·tem		Deuteronomy 4:15
	me·od		
	le·naph·sho·te·khem		
So since	kee	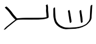	
no	lo		
you saw	re·ee·tem	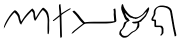	
of any kind	kal	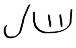	
form	te·mu·nah		
on the day	be·yo·wm	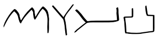	
spoke	dib·ber		
the LORD	YHVH	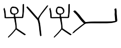	
to you	a·le·khem	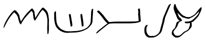	
at Horeb	be·cho·rev	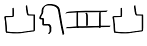	
out of	mit·to·wkh		
the fire	ha·esh		
that you do not	pen		Deuteronomy 4:16
act corruptly	tash·chi·tun	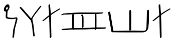	
and make	va·a·see·tem	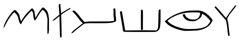	
for yourselves	la·khem		
an idol	pe·sel		
of any form	te·mu·nat		

or	kal	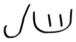	
shape	sa·mel		
whether in the likeness	tav·neet	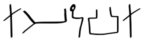	
of a male	za·khar	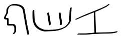	
or	o		
female	ne·qe·vah	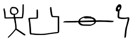	
-	tav·neet	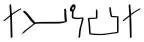	Deuteronomy 4:17
of any	kal	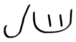	
beast	be·he·mah	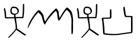	
that [is]	a·sher		
on the earth	ba·a·rets		
	tav·neet	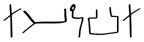	
-	kal		
or bird	tsip·po·wr		
	ka·naph	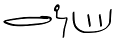	
that	a·sher		
flies	ta·uph		
in the air	bash·sha·ma·yim		
[or]	tav·neet	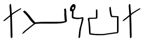	Deuteronomy 4:18
of any	kal		
creature that crawls	ro·mes		
on the ground	ba·a·da·mah		
	tav·neet	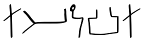	
or	kal	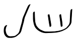	
fish	da·gah		
that [is]	a·sher		
in the waters	bam·ma·yim	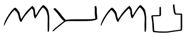	

below	mit·ta·chat	𐤌𐤕𐤇𐤕	
-	la·a·rets	𐤋𐤀𐤓𐤑	
do not be	u·phen	𐤅𐤐𐤍	Deuteronomy 4:19
When you look	tis·sa	𐤕𐤔𐤀	
	e·ne·kha	𐤏𐤉𐤍𐤉𐤊	
to the heavens	hash·sha·may·mah	𐤄𐤔𐤌𐤉𐤌𐤄	
and see	ve·ra·ee·ta	𐤅𐤓𐤀𐤉𐤕	
-	et	𐤀𐤕	
the sun	hash·she·mesh	𐤄𐤔𐤌𐤔	
and	ve·et	𐤅𐤀𐤕	
moon	hay·ya·re·ach	𐤄𐤉𐤓𐤇	
-	ve·et	𐤅𐤀𐤕	
and stars —	hak·ko·w·kha·veem	𐤄𐤊𐤅𐤊𐤁𐤉𐤌	
all	kol	𐤊𐤋	
the host	tse·va	𐤑𐤁𐤀	
of heaven —	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
enticed	ve·nid·dach·ta	𐤅𐤍𐤃𐤇𐤕	
to bow down	ve·hish·ta·cha·vee·ta	𐤅𐤄𐤔𐤕𐤇𐤅𐤉𐤕	
	la·hem	𐤋𐤄𐤌	
and worship	va·a·vad·tam	𐤅𐤏𐤁𐤃𐤕𐤌	
what	a·sher	𐤀𐤔𐤓	
has apportioned	cha·laq	𐤇𐤋𐤒	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
-	o·tam	𐤀𐤕𐤌	
to all	le·khol	𐤋𐤊𐤋	
the nations	ha·am·meem	𐤄𐤏𐤌𐤉𐤌	

under	ta·chat	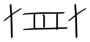	
-	kal	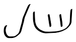	
heaven	hash·sha·ma·yim	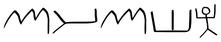	
you	ve·et·khem	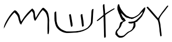	Deuteronomy 4:20
has taken	la·qach	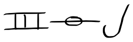	
Yet the LORD	YHVH	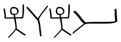	
and brought	vay·yo·w·tsi	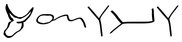	
you	et·khem	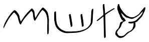	
furnace	mik·kur	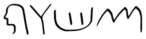	
out of the iron	hab·bar·zel	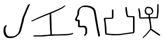	
out of Egypt	mim·mits·ra·yim	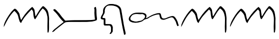	
to be	lih·yo·wt	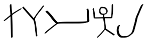	
-	lo	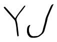	
the people	le·am	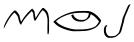	
of His inheritance	na·cha·lah	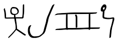	
as you are today	kay·yo·wm	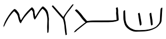	
	haz·zeh	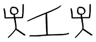	
The LORD, however	va·YHVH	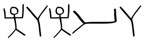	Deuteronomy 4:21
was angry	hit·an·neph	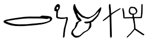	
with me	bī	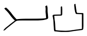	
on account	al	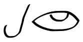	
of you	div·re·khem	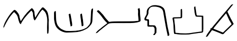	
and He swore	vay·yish·sha·va	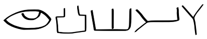	
that I would not	le·vil·tee	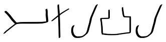	
cross	a·ve·ree	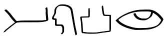	
-	et	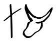	
the Jordan	hay·yar·den	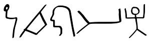	

	u·le·vil·tee	𐤅𐤋𐤁𐤋𐤕𐤉	
to enter	vo	𐤁𐤀	
	el	𐤀𐤋	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
the good	hat·to·w·vah	𐤄𐤈𐤅𐤁𐤄	
that	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is giving	no·ten	𐤍𐤕𐤍	
you	le·kha	𐤋𐤊	
as an inheritance	na·cha·lah	𐤍𐤇𐤋𐤄	
because	kee	𐤊𐤉	Deuteronomy 4:22
I	a·no·khee	𐤀𐤍𐤊𐤉	
must die	met	𐤌𐤕	
land	ba·a·rets	𐤁𐤀𐤓𐤑	
in this	haz·zot	𐤄𐤆𐤀𐤕	
For I will not	e·nen·nee	𐤀𐤉𐤍𐤍𐤉	
be crossing	o·ver	𐤏𐤁𐤓	
-	et	𐤀𐤕	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
But you	ve·at·tem	𐤅𐤀𐤕𐤌	
shall cross over	o·ve·reem	𐤏𐤁𐤓𐤉𐤌	
and take possession of	vee·rish·tem	𐤅𐤉𐤓𐤔𐤕𐤌	
-	et	𐤀𐤕	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
good	hat·to·w·vah	𐤄𐤈𐤅𐤁𐤄	
that	haz·zot	𐤄𐤆𐤀𐤕	

Be careful	hish·sha·me·ru		Deuteronomy 4:23
that you	la·khem		
do not	pen		
forget	tish·ke·chu		
-	et		
the covenant	be·reet	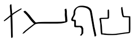	
of the LORD	YHVH		
your God	e·lo·he·khem	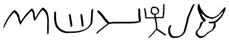	
that	a·sher		
He made	ka·rat		
with you	im·ma·khem		
do not make	va·a·see·tem	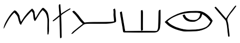	
for yourselves	la·khem		
an idol	pe·sel		
in the form	te·mu·nat		
of anything	kol	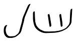	
-	a·sher		
has forbidden you	tsiw·ve·kha		
He	YHVH		
	e·lo·he·kha		
For	kee	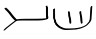	Deuteronomy 4:24
the LORD	YHVH		
your God	e·lo·he·kha		
fire	esh		
is a consuming	o·khe·lah		
	hu		
God	el		

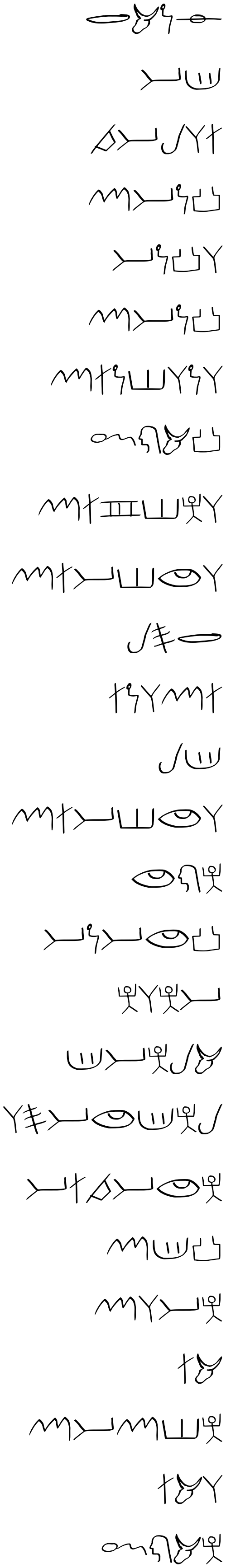

a jealous	qan·na	
After	kee	Deuteronomy 4:25
you have	to·w·leed	
children	ba·neem	
and grandchildren	u·ve·ne	
	va·neem	
a long time	ve·no·wo·shan·tem	
and you have been in the land	ba·a·rets	
if you then act corruptly	ve·hish·chat·tem	
and make	va·a·see·tem	
an idol	pe·sel	
form —	te·mu·nat	
of any	kol	
doing	va·a·see·tem	
evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	
your God	e·lo·he·kha	
[and] provoking Him to anger —	le·hakh·ee·so	
as witnesses	ha·ee·do·tee	Deuteronomy 4:26
against you	va·khem	
this day	hay·yo·wm	
-	et	
I call heaven	hash·sha·ma·yim	
-	ve·et	
and earth	ha·a·rets	

that	kee	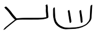	
perish	a·vod	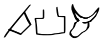	
	to·ve·dun		
you will quickly	ma·her		
from	me·al		
the land	ha·a·rets		
that	a·sher		
you	at·tem		
are crossing	o·ve·reem		
-	et		
the Jordan	hay·yar·den	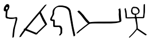	
	sham·mah		
to possess	le·rish·tah	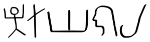	
You will not	lo		
live long	ta·a·ree·khun	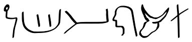	
	ya·meem	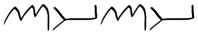	
upon it	a·le·ha	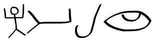	
but	kee	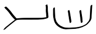	
will be utterly destroyed	hish·sha·med		
	tish·sha·me·dun		
will scatter	ve·he·pheets		Deuteronomy 4:27
Then the LORD	YHVH		
-	et·khem		
you among the peoples	ba·am·meem		
will survive	ve·nish·ar·tem		
and only a few of you	me·te		

	mis·par	𐤌𐤎𐤐𐤓	
among the nations	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
to which	a·sher	𐤀𐤔𐤓	
will drive you	ye·na·heg	𐤉𐤍𐤄𐤂	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et·khem	𐤀𐤕𐤊𐤌	
-	sham·mah	𐤔𐤌𐤄	
you will serve	va·a·vad·tem	𐤅𐤏𐤁𐤃𐤕𐤌	Deuteronomy 4:28
And there	sham	𐤔𐤌	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
man-made	ma·a·seh	𐤌𐤏𐤔𐤄	
	ye·de	𐤉𐤃𐤉	
	a·dam	𐤀𐤃𐤌	
of wood	ets	𐤏𐤑	
and stone	va·e·ven	𐤅𐤀𐤁𐤍	
which	a·sher	𐤀𐤔𐤓	
cannot	lo	𐤋𐤀	
see	yir·un	𐤉𐤓𐤀𐤅𐤍	
[or]	ve·lo	𐤅𐤋𐤀	
hear	yish·me·un	𐤉𐤔𐤌𐤏𐤅𐤍	
[or]	ve·lo	𐤅𐤋𐤀	
eat	yo·khe·lun	𐤉𐤀𐤊𐤋𐤅𐤍	
[or]	ve·lo	𐤅𐤋𐤀	
smell	ye·ree·chun	𐤉𐤓𐤉𐤇𐤍	
you will seek	u·viq·qash·tem	𐤅𐤁𐤒𐤔𐤕𐤌	Deuteronomy 4:29
But if from there	mish·sham	𐤌𐤔𐤌	
-	et	𐤀𐤕	

the LORD	YHVH	
your God	e·lo·he·kha	
you will find	u·ma·tsa·ta	
Him	kee	
if you seek Him	tid·re·shen·nu	
with all	be·khal	
your heart	le·va·ve·kha	
and with all	u·ve·khal	
your soul	naph·she·kha	
When you are in distress	bats·tsar	Deuteronomy 4:30
	le·kha	
have happened to you	u·me·tsa·u·kha	
and all	kol	
things	had·de·va·reem	
these	ha·el·leh	
then in later	be·a·cha·reet	
days	hay·ya·meem	
you will return	ve·shav·ta	
to	ad	
the LORD	YHVH	
your God	e·lo·he·kha	
and listen	ve·sha·ma·ta	
to His voice	be·qo·lo	
For	kee	Deuteronomy 4:31
God	el	
[is] a merciful	ra·chum	
the LORD	YHVH	

your God	e·lo·he·kha	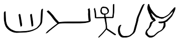	
He will not	lo	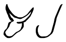	
abandon you	yar·pe·kha	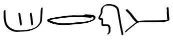	
[or]	ve·lo	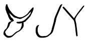	
destroy you	yash·chee·te·kha	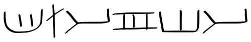	
[or]	ve·lo	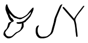	
forget	yish·kach	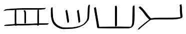	
-	et	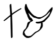	
the covenant	be·reet	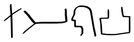	
with your fathers	a·vo·te·kha	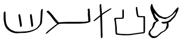	
which	a·sher	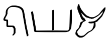	
He swore to them by oath	nish·ba	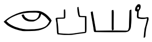	
	la·hem	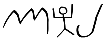	
Indeed	kee	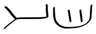	Deuteronomy 4:32
ask	she·al	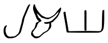	
now	na	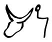	
about the days	le·ya·meem	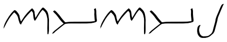	
long	ri·sho·neem	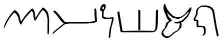	
that	a·sher	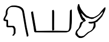	
preceded	ha·yu	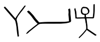	
you	le·pha·ne·kha	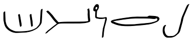	
from	le·min	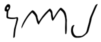	
the day	hay·yo·wm	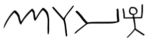	
that	a·sher	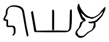	
created	ba·ra	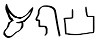	
God	e·lo·heem	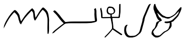	
man	a·dam	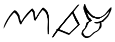	

on	al		
earth :	ha·a·rets		
from one end	u·le·miq·tseh	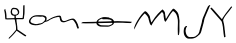	
of the heavens	hash·sha·ma·yim		
to	ve·ad		
[the other]	qe·tseh	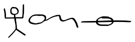	
	hash·sha·ma·yim		
ever happened	ha·nih·yah		
as this	kad·da·var		
great	hag·ga·do·wl	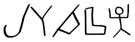	
Has anything as	haz·zeh		
or	o		
been reported ?	ha·nish·ma		
-	ka·mo·hu		
ever heard	ha·sha·ma		Deuteronomy 4:33
Has a people	am		
the voice	qo·wl	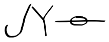	
of God	e·lo·heem		
speaking	me·dab·ber		
out of	mit·to·wkh		
the fire	ha·esh		
as	ka·a·sher		
have	sha·ma·ta		
you	at·tah		
and lived ?	vay·ye·chee	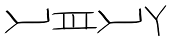	
Or	o		Deuteronomy 4:34
tried	ha·nis·sah		

has any god	e·lo·heem		
	la·vo·w		
to take	la·qa·chat	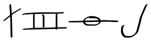	
as his own	lo	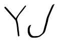	
a nation	go·w		
out of	miq·qe·rev	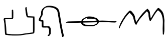	
another nation —	go·w		
by trials	be·mas·sot		
signs	be·o·tot		
wonders	u·ve·mo·wph·teem		
and war	u·ve·mil·cha·mah	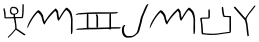	
hand	u·ve·yad	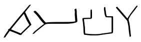	
by a strong	cha·za·qah	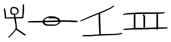	
arm	u·viz·ro·w·a	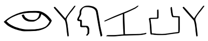	
and an outstretched	ne·tu·yah		
terrors —	u·ve·mo·w·ra·eem		
and by great	ge·do·leem	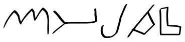	
as	ke·khol		
-	a·sher		
did	a·sah		
for you	la·khem		
the LORD	YHVH		
your God	e·lo·he·khem	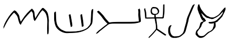	
in Egypt	be·mits·ra·yim		
before your eyes ?	le·e·ne·kha	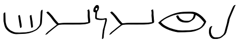	
You	at·tah		Deuteronomy 4:35
were shown [these things]	ha·re·e·ta		

so that you would know	la·da·at	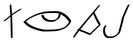	
that	kee	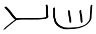	
the LORD	YHVH	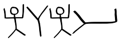	
	hu	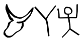	
is God	ha·e·lo·heem	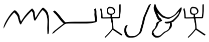	
there is no	en	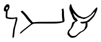	
other	o·wd	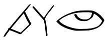	
besides Him	mil·vad·do	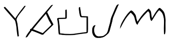	
from	min	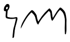	Deuteronomy 4:36
heaven	hash·sha·ma·yim	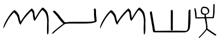	
He let you hear	hish·mee·a·kha	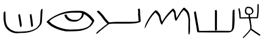	
-	et	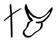	
His voice	qo·lo	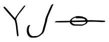	
to discipline you	le·yas·se·re·ka	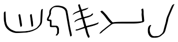	
and on	ve·al	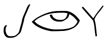	
earth	ha·a·rets	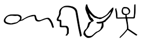	
He showed	her·a·kha	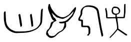	
you	et	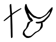	
fire	ish·sho	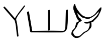	
His great	hag·ge·do·w·lah	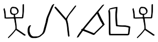	
His words	u·de·va·raw	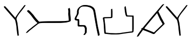	
and you heard	sha·ma·ta	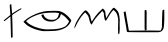	
out of	mit·to·wkh	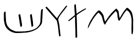	
the fire	ha·esh	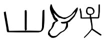	
Because	ve·ta·chat	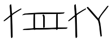	Deuteronomy 4:37
	kee	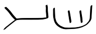	
He loved	a·hav	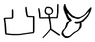	

-	et	את	
your fathers	a·vo·te·kha	אבתיך	
He chose	vay·yiv·char	ויבחר	
their descendants	be·zar·o	בזרעו	
after them	a·cha·raw	אחריו	
and brought you	vay·yo·w·tsi·a·kha	ויוצאך	
by His presence	be·pha·naw	בפניו	
power	be·kho·cho	בכחו	
and great	hag·ga·dol	הגדל	
out of Egypt	mim·mits·ra·yim	ממצרים	
to drive out	le·ho·w·reesh	להוריש	Deuteronomy 4:38
nations	go·w·yim	גוים	
greater	ge·do·leem	גדלים	
and mightier [than you]	va·a·tsu·meem	ועצמים	
before you	mim·me·kha	ממך	
	mip·pa·ne·kha	מפניך	
and to bring you	la·ha·vee·a·kha	להביאך	
and give it to you	la·tet	לתת	
for your	le·kha	לך	
-	et	את	
into their land	ar·tsam	ארצם	
inheritance	na·cha·lah	נחלה	
day	kay·yo·wm	כיום	
as it is this	haz·zeh	הזה	
Know therefore	ve·ya·da·ta	וידעת	Deuteronomy 4:39
this day	hay·yo·wm	היום	
and take	va·ha·she·vo·ta	והשבת	

to	el	
heart	le·va·ve·kha	
that	kee	
the LORD	YHVH	
	hu	
is God	ha·e·lo·heem	
in heaven	bash·sha·ma·yim	
above	mim·ma·al	
and on	ve·al	
the earth	ha·a·rets	
below	mit·ta·chat	
there is no	en	
other	o·wd	
Keep	ve·sha·mar·ta	Deuteronomy 4:40
-	et	
His statutes	chuq·qaw	
-	ve·et	
and commandments	mits·wo·taw	
which	a·sher	
I	a·no·khee	
am giving you today	me·tsaw·ve·kha	
	hay·yo·wm	
so that	a·sher	
may prosper	yee·tav	
	le·kha	
you and your children	u·le·va·ne·kha	
after you	a·cha·re·kha	

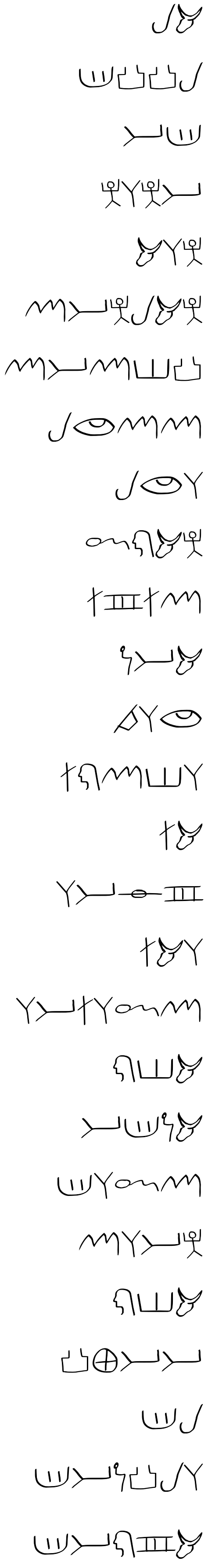

and that	u·le·ma·an		
you may live long	ta·a·reekh	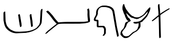	
	ya·meem	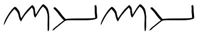	
in	al		
the land	ha·ʾa·da·mah		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	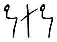	
you	le·kha	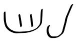	
for all	kal		
time	hay·ya·meem	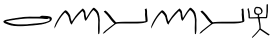	
Then	az		Deuteronomy 4:41
set aside	yav·deel	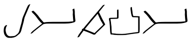	
Moses	mo·sheh	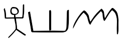	
three	sha·losh	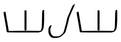	
cities	a·reem	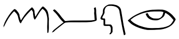	
across	be·e·ver		
the Jordan	hay·yar·den	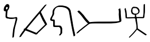	
to the east	miz·re·chah		
	sha·mesh		
could flee	la·nus	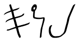	Deuteronomy 4:42
to which	sham·mah		
a manslayer	ro·w·tse·ach		
-	a·sher		
after killing	yir·tsach		
-	et		

his neighbor	re·e·hu		
unintentionally	biv·lee	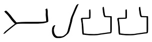	
	da·at		
	ve·hu		
without	lo		
malice	so·ne	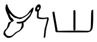	
-	lo		
prior	mit·te·mo·wl	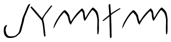	
	shil·sho·wm		
he could flee	ve·nas		
to	el		
one	a·chat	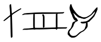	
of	min		
cities :	he·a·reem		
these	ha·el		
To save one’s own life	va·chay	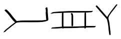	
-	et		Deuteronomy 4:43
Bezer	be·tser		
in the wilderness	bam·mid·bar		
	be·e·rets		
on the plateau	ham·mee·shor	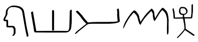	
belonging to the Reubenites	la·ru·ʾu·vē·nī		
-	ve·et		
Ramoth	ra·mot		
in Gilead	bag·gil·ad		
belonging to the Gadites	lag·ga·dee		

-	ve·et		
or Golan	go·w·lan		
in Bashan	bab·ba·shan	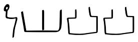	
belonging to the Manassites	lam·nash·shee	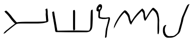	
This	ve·zot		Deuteronomy 4:44
is the law	hat·to·w·rah		
that	a·sher		
set	sam		
Moses	mo·sheh		
before	liph·ne		
the Israelites	be·ne	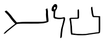	
	yis·ra·el	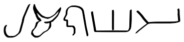	
These [are]	el·leh	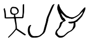	Deuteronomy 4:45
the testimonies	ha·e·dot		
statutes	ve·ha·chuq·qeem	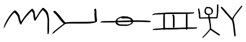	
and ordinances	ve·ham·mish·pa·teem		
that	a·sher		
proclaimed	dib·ber		
Moses	mo·sheh		
to	el		
them	be·ne	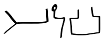	
	yis·ra·el	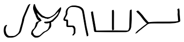	
after they had come out	be·tse·tam		
of Egypt	mim·mits·ra·yim		
across	be·e·ver		Deuteronomy 4:46
the Jordan	hay·yar·den	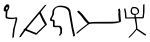	

while they were in the valley	bag·gay	𐤁𐤂𐤉𐤀	
facing	mul	𐤌𐤅𐤋	
	bet	𐤁𐤉𐤕	
Beth-peor	pe·o·wr	𐤐𐤏𐤅𐤓	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Sihon	see·chon	𐤎𐤉𐤇𐤍	
king	me·lekh	𐤌𐤋𐤊	
of the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
who	a·sher	𐤀𐤔𐤓	
lived	yo·wo·shev	𐤉𐤅𐤔𐤁	
in Heshbon	be·chesh·bo·wn	𐤁𐤇𐤔𐤁𐤅𐤍	
-	a·sher	𐤀𐤔𐤓	
and was defeated	hik·kah	𐤄𐤊𐤄	
by Moses	mo·sheh	𐤌𐤔𐤄	
and the Israelites	u·ve·ne	𐤅𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
after they had come out	be·tse·tam	𐤁𐤑𐤀𐤕𐤌	
of Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
They took possession	vay·yee·re·shu	𐤅𐤉𐤉𐤓𐤔𐤅	Deuteronomy 4:47
-	et	𐤀𐤕	
of the land [belonging to Sihon]	ar·tso	𐤀𐤓𐤑𐤅	
and	ve·et	𐤅𐤀𐤕	
-	e·rets	𐤀𐤓𐤑	
to Og	o·wg	𐤏𐤅𐤂	
king	me·lekh	𐤌𐤋𐤊	
of Bashan —	hab·ba·shan	𐤄𐤁𐤔𐤍	

the two	she·ne	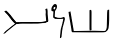	
kings	mal·khe	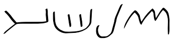	
Amorite	ha·e·mo·ree		
-	a·sher		
across	be·e·ver		
the Jordan	hay·yar·den	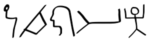	
to the east	miz·rach		
—	sha·mesh		
extending from Aroer	me·a·ro·er		Deuteronomy 4:48
-	a·sher		
on	al		
the rim	se·phat		
Valley	na·chal	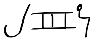	
of the Arnon	ar·non	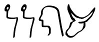	
as far as	ve·ad		
Mount	har		
Siyon	see·on	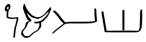	
(that is	hu		
Hermon),	cher·mo·wn	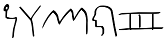	
including all	ve·khal		Deuteronomy 4:49
the Arabah	ha·a·ra·vah		
side	e·ver	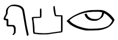	
of the Jordan	hay·yar·den	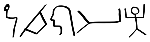	
on the east	miz·ra·chah		
and as far as	ve·ad		
the Sea	yam	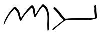	
of the Arabah	ha·a·ra·vah		

below	ta·chat	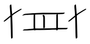	
the slopes	ash·dot	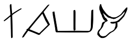	
of Pisgah	hap·pis·gah		
summoned	vay·yiq·ra	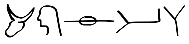	Deuteronomy 5:1
Then Moses	mo·sheh	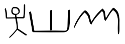	
to them :	el		
all	kal	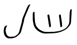	
Israel	yis·ra·el	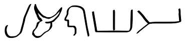	
and said	vay·yo·mer		
	a·le·hem	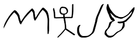	
Hear	she·ma		
O Israel	yis·ra·el	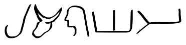	
-	et		
the statutes	ha·chuq·qeem	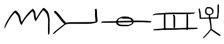	
-	ve·et		
and ordinances	ham·mish·pa·teem		
that	a·sher		
I	a·no·khee		
declare	do·ver		
in your hearing	be·a·ze·ne·khem	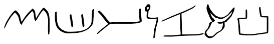	
this day	hay·yo·wm	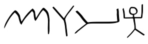	
Learn	u·le·mad·tem		
them	o·tam		
carefully	u·she·mar·tem		
and observe them	la·a·so·tam		
The LORD	YHVH		Deuteronomy 5:2
our God	e·lo·he·nu	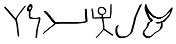	

made	ka·rat	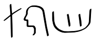	
with us	im·ma·nu	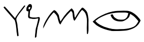	
a covenant	be·reet	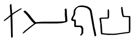	
at Horeb	be·cho·rev	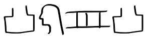	
did not	lo	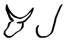	Deuteronomy 5:3
with	et	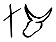	
our fathers	a·vo·te·nu	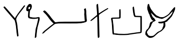	
make	ka·rat	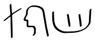	
He	YHVH	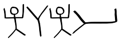	
-	et	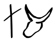	
covenant	hab·be·reet	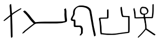	
this	haz·zot	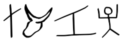	
but	kee	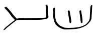	
with	it·ta·nu	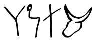	
	a·nach·nu	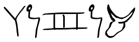	
	el·leh	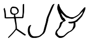	
here today	phoh	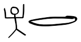	
	hay·yo·wm	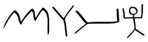	
all	kul·la·nu	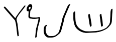	
of us who are alive	chay·yeem	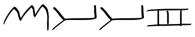	
face	pa·neem	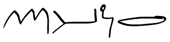	Deuteronomy 5:4
to face	be·pha·neem	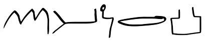	
spoke	dib·ber	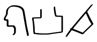	
The LORD	YHVH	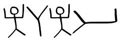	
with you	im·ma·khem	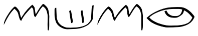	
on the mountain	ba·har	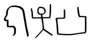	
out of	mit·to·wkh	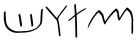	

the fire	ha·esh		
I	a·no·khee		Deuteronomy 5:5
was standing	o·med	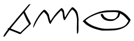	
between	ben	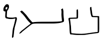	
the LORD	YHVH		
and you	u·ve·ne·khem	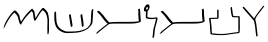	
time	ba·et		
At that	ha·hi·w	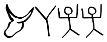	
to declare	le·hag·geed	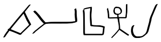	
to you	la·khem		
-	et		
the word	de·var		
of the LORD	YHVH		
because	kee	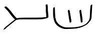	
you were afraid	ye·re·tem		
of	mip·pe·ne		
the fire	ha·esh		
and would not	ve·lo		
go up	a·lee·tem	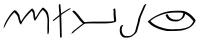	
the mountain	ba·har		
And He said :	le·mor		
“ I	a·no·khee		Deuteronomy 5:6
am the LORD	YHVH		
your God	e·lo·he·kha		
who	a·sher		
brought you out	ho·w·tse·tee·kha		
of the land	me·e·rets		

of Egypt	mits·ra·yim		
out of the house	mib·bēt	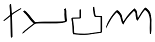	
of slavery	ʿa·va·dīm		
no	lo		Deuteronomy 5:7
You shall have	yih·yeh	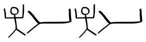	
-	le·kha	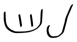	
gods	e·lo·heem		
other	a·che·reem		
before	al		
Me	pa·na·ya	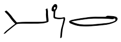	
{You shall} not	lo		Deuteronomy 5:8
make	ta·a·seh		
for yourself	le·kha	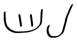	
an idol	phe·sel		
of anything	kal	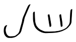	
in the form	te·mu·nah		
-	a·sher		
in the heavens	bash·sha·ma·yim		
above	mim·ma·al		
-	va·a·sher		
on the earth	ba·a·rets		
below	mit·ta·chat		
-	va·a·sher		
or in the waters	bam·ma·yim	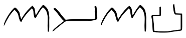	
beneath	mit·ta·chat		
-	la·a·rets		
You shall not	lo		Deuteronomy 5:9

bow down	tish·ta·cha·veh		
to them	la·hem		
	ve·lo		
or worship them	ta·a·ve·dem		
for	kee	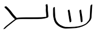	
I	a·no·khee		
the LORD	YHVH		
your God	e·lo·he·kha		
God	el		
am a jealous	qan·na	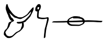	
visiting	po·qed	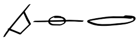	
the iniquity	a·won		
of the fathers	a·vo·wt		
on	al		
their children	ba·neem	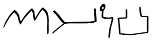	
	ve·al		
to the third	shil·le·sheem	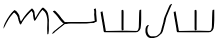	
	ve·al		
and fourth [generations]	rib·be·eem		
of those who hate Me	le·so·ne·ʾay		
but showing	ve·o·seh		Deuteronomy 5:10
loving devotion	che·sed		
to a thousand [generations]	la·a·la·pheem		
of those who love Me	le·o·ha·vay		
and keep	u·le·sho·me·re		
My commandments	mits·wo·to		

You shall not	lo		Deuteronomy 5:11
take	tis·sa	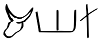	
-	et		
the name	shem		
of the LORD	YHVH		
your God	e·lo·he·kha		
in vain	lash·shaw		
for	kee	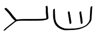	
will not	lo		
leave anyone unpunished	ye·naq·qeh		
the LORD	YHVH		
-	et		
who	a·sher		
takes	yis·sa		
-	et		
His name	she·mo		
in vain	lash·shaw		
Observe	sha·mo·wr		Deuteronomy 5:12
-	et		
day	yo·wm		
the Sabbath	hash·shab·bat		
by keeping it holy	le·qad·de·sho	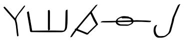	
as	ka·a·sher		
has commanded you	tsiw·ve·kha		
the LORD	YHVH		
your God	ʼĕ·lo·hɛ·kha		
Six	she·shet		Deuteronomy 5:13

days	ya·meem	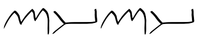	
you shall labor	ta·a·vod		
and do	ve·a·see·ta		
all	kal		
your work	me·lakh·te·kha		
day	ve·yo·wm	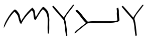	Deuteronomy 5:14
but the seventh	hash·she·vee·ee	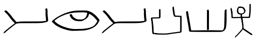	
is a Sabbath	shab·bat		
to the LORD	lash·shēm	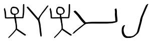	
your God	e·lo·he·kha		
on which you must not	lo		
do	ta·a·seh		
any	khal		
work —	me·la·khah		
neither you	at·tah		
nor your son	u·vin·kha		
[or] daughter	u·vit·te·kha		
nor your manservant	ve·av·de·kha		
[or] maidservant	va·a·ma·te·kha		
nor your ox	ve·sho·wr·kha		
or donkey	va·cha·mo·re·kha		
or any	ve·khal		
of your livestock	be·hem·te·kha		
nor the foreigner	ve·ge·re·kha		
-	a·sher		
within your gates	bish·a·re·kha		
so that	le·ma·an		

may rest	ya·nu·ach	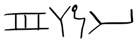	
your manservant	av·de·kha	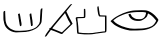	
and maidservant	va·a·ma·te·kha	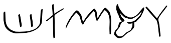	
as you do	ka·mo·kha	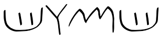	
Remember	ve·za·khar·ta	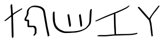	Deuteronomy 5:15
that	kee	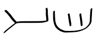	
a slave	e·ved	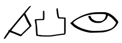	
you were	ha·yee·ta	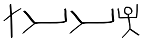	
in the land	be·e·rets	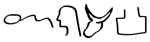	
of Egypt	mits·ra·yim	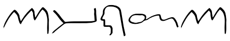	
brought you out	vay·yo·tsi·a·kha	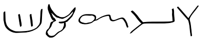	
and that the LORD	YHVH	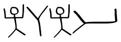	
your God	e·lo·he·kha	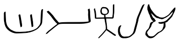	
of there	mish·sham	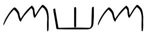	
hand	be·yad	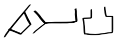	
with a mighty	cha·za·qah	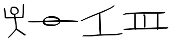	
arm	u·viz·ro·a	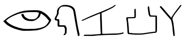	
and an outstretched	ne·tu·yah	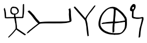	
That is why	al	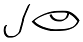	
	ken	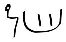	
has commanded	tsiw·ve·kha	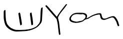	
the LORD	YHVH	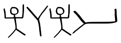	
your God	e·lo·he·kha	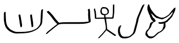	
you to keep	la·a·so·wt	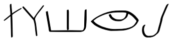	
-	et	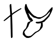	
day	yo·wm	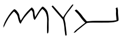	
the Sabbath	ha·shab·bat	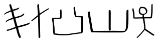	

Honor	kab·bed	כבד	Deuteronomy 5:16
-	et	את	
your father	a·vee·kha	אביך	
-	ve·et	ואת	
and your mother	im·me·kha	אמך	
as	ka·a·sher	כאשר	
has commanded you	tsiw·ve·kha	צוך	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
so that	le·ma·an	למען	
may be long	ya·a·ree·khun	יאריכן	
your days	ya·me·kha	ימיך	
and that	u·le·ma·an	ולמען	
it may go well	yee·tav	ייטב	
with you	lakh	לך	
in	al	על	
the land	ha·a·da·mah	האדמה	
that	a·sher	אשר	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
is giving	no·ten	נתן	
you	lakh	לך׃	
You shall not	lo	לא	Deuteronomy 5:17
murder	tir·tsach	תרצח׃	
You shall not	ve·lo	ולא	Deuteronomy 5:18
commit adultery	tin·ʾaph	תנאף׃	
You shall not	ve·lo	ולא	Deuteronomy 5:19

steal	tig·nov	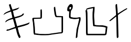	
You shall not	ve·lo		Deuteronomy 5:20
bear	ta·a·neh		
against your neighbor	ve·re·a·kha		
witness	ed		
false	shaw		
You shall not	ve·lo		Deuteronomy 5:21
covet	tach·mod	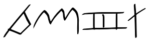	
wife	e·shet	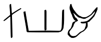	
your neighbor’s	rē·ʿɛ·khas		
	ve·lo		
You shall not covet	tit·aw·veh		
house	bet	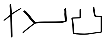	
your neighbor’s	re·e·kha		
or field	sa·de·hu	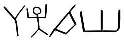	
or his manservant	ve·av·do	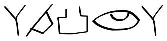	
or maidservant	va·a·ma·to	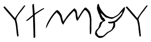	
or his ox	sho·w·ro		
or donkey	va·cha·mo·ro	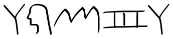	
or anything	ve·khol		
that	a·sher		
belongs to your neighbor ”	le·re·e·kha		
-	et		Deuteronomy 5:22
commandments	had·de·va·reem	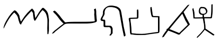	
these	ha·el·leh		
spoke	dib·ber		
The LORD	YHVH		

to	el		
your whole	kal		
assembly	qe·hal·khem	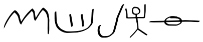	
on the mountain	ba·har		
out of	mit·to·wkh		
the fire	ha·esh		
the cloud	he·a·nan		
and the deep darkness	ve·ha·a·ra·phel		
voice	qo·wl	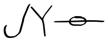	
in a loud	ga·do·wl		
nothing more	ve·lo		
He added	ya·saph		
And He wrote them	vay·yikh·te·vem		
on	al		
two	she·ne	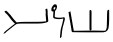	
tablets	lu·chot	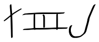	
of stone	a·va·neem	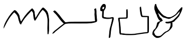	
and gave them	vay·yit·te·nem	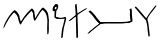	
to me	e·lay	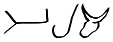	
-	vay·hee	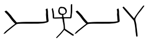	Deuteronomy 5:23
And when you heard	ke·sha·me·a·khem		
-	et		
the voice	haq·qo·wl	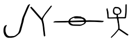	
out of	mit·to·wkh		
the darkness	ha·cho·shekh		
while the mountain	ve·ha·har	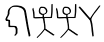	
was blazing	bo·er		

with fire	ba·esh	באש	
approached	vat·tiq·re·vun	ותקרבון	
me	e·lay	אלי	
all	kal	כל	
the heads	ra·she	ראשי	
of your tribes	shiv·te·khem	שבטיכם	
and your elders	ve·ziq·ne·khem	וזקניכם	
and you said	vat·to·me·ru	ותאמרו	Deuteronomy 5:24
“ Behold	hen	הן	
has shown us	her·a·nu	הראנו	
the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
-	et	את	
His glory	ke·vo·do	כבדו	
-	ve·et	ואת	
and greatness	ga·de·lo	גדלו	
-	ve·et	ואת	
His voice	qo·lo	קלו	
and we have heard	sha·ma·nu	שמענו	
out of	mit·to·wkh	מתוך	
the fire	ha·esh	האש	
Today	hay·yo·wm	היום	
	haz·zeh	הזה	
we have seen	ra·ee·nu	ראינו	
that	kee	כי	
speaks	ye·dab·ber	ידבר	
[even if] God	e·lo·heem	אלהים	

with [him]	et	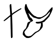	
a man	ha·a·dam	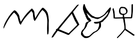	
can live	va·chay	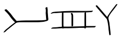	
But now	ve·at·tah	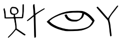	Deuteronomy 5:25
why	lam·mah	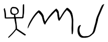	
should we die ?	na·mut	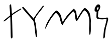	
For	kee	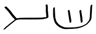	
will consume us	to·khe·le·nu	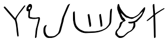	
fire	ha·esh	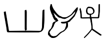	
great	hag·ge·do·lah	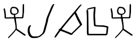	
this	haz·zot	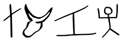	
if	im	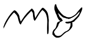	
-	yo·se·pheem	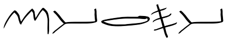	
we	a·nach·nu	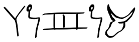	
hear	lish·mo·a	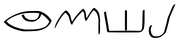	
-	et	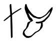	
the voice	qo·wl	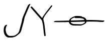	
of the LORD	YHVH	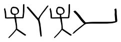	
our God	e·lo·he·nu	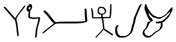	
any longer	o·wd	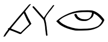	
and we will die	va·ma·te·nu	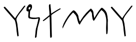	
For	kee	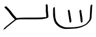	Deuteronomy 5:26
who	mee	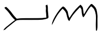	
of all	khal	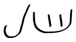	
flesh	ba·sar	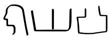	
-	a·sher	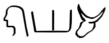	
has heard	sha·ma	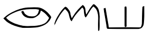	

the voice	qo·wl	𐤒𐤅𐤋	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
of the living	chay·yeem	𐤇𐤉𐤉𐤌	
speaking	me·dab·ber	𐤌𐤃𐤁𐤓	
out of	mit·to·wkh	𐤌𐤕𐤅𐤊	
the fire	ha·esh	𐤄𐤀𐤔	
as we [have]	ka·mo·nu	𐤊𐤌𐤍𐤅	
and survived ?	vay·ye·chee	𐤅𐤉𐤇𐤉	
Go near	qe·rav	𐤒𐤓𐤁	Deuteronomy 5:27
	at·tah	𐤀𐤕𐤄	
and listen	u·sha·ma	𐤅𐤔𐤌𐤏	
-	et	𐤀𐤕	
to all	kal	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
says	yo·mar	𐤉𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
Then you	ve·at	𐤅𐤀𐤕	
can tell	te·dab·ber	𐤕𐤃𐤁𐤓	
	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
us	et	𐤀𐤕	
everything	kal	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
tells you	ye·dab·ber	𐤉𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
	e·le·kha	𐤀𐤋𐤉𐤊	

we will listen	ve·sha·ma·nu		
and obey ”	ve·a·see·nu		
heard	vay·yish·ma	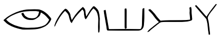	Deuteronomy 5:28
And the LORD	YHVH		
-	et		
-	qo·wl	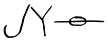	
the words	div·re·khem	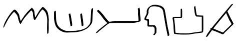	
you spoke	be·dab·ber·khem		
to me	e·lay	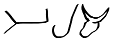	
said	vay·yo·mer		
and [He]	YHVH		
to me	e·lay	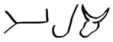	
“ I have heard	sha·ma·tee		
-	et		
-	qo·wl	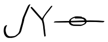	
the words	div·re		
people	ha·am		
these	haz·zeh		
that	a·sher		
have spoken	dib·be·ru	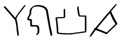	
to you	e·le·kha	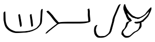	
They have done well	he·tee·vu	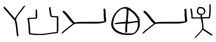	
in all	kal	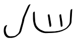	
that	a·sher		
they have spoken	dib·be·ru		
If only	mee	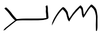	Deuteronomy 5:29
	yit·ten	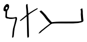	

they had	ve·ha·yah	והיה	
a heart	le·va·vam	לבבם	
such	zeh	זה	
-	la·hem	להם	
to fear	le·yir·ah	ליראה	
Me	o·tee	אתי	
and keep	ve·lish·mor	ולשמר	
-	et	את	
all	kal	כל	
My commandments	mits·wo·tay	מצותי	
always	kal	כל	
	hay·ya·meem	הימים	
so that	le·ma·an	למען	
it might be well	yee·tav	ייטב	
with them	la·hem	להם	
and with their children	ve·liv·ne·hem	ולבניהם	
forever	le·o·lam	לעלם	
Go	lekh	לך	Deuteronomy 5:30
and tell	e·mor	אמר	
them :	la·hem	להם	
‘ Return	shu·vu	שובו	
to your	la·khem	לכם	
tents ’	le·a·ho·le·khem	לאהליכם	
But you	ve·at·tah	ואתה	Deuteronomy 5:31
here	poh	פה	
stand	a·mod	עמד	
with Me	im·ma·dee	עמדי	

that I may speak	va·a·dab·be·rah		
to you	e·le·kha	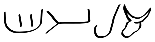	
-	et		
all	kal		
the commandments	ham·mits·vah		
and statutes	ve·ha·chuq·qeem	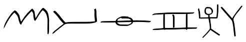	
and ordinances	ve·ham·mish·pa·teem		
-	a·sher		
you are to teach them	te·lam·me·dem		
to follow	ve·a·su		
in the land	va·a·rets		
that	a·sher		
I	a·no·khee		
am giving	no·ten	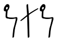	
them	la·hem		
to possess ”	le·rish·tah	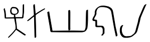	
So be careful	u·she·mar·tem		Deuteronomy 5:32
to do	la·a·so·wt		
as	ka·a·sher		
has commanded you	tsiw·vah		
the LORD	YHVH		
your God	e·lo·he·khem	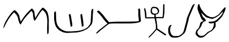	
-	et·khem		
you are not	lo		
to turn aside	ta·su·ru		
to the right	ya·meen		
or to the left	u·se·mol		

in all	be·khal	בכל	Deuteronomy 5:33
the ways	had·de·rekh	הדרך	
that	a·sher	אשר	
has commanded you	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
-	et·khem	אתכם	
You must walk	te·le·khu	תלכו	
so that	le·ma·an	למען	
you may live	tich·yun	תחיון	
and prosper	ve·to·wv	וטוב	
	la·khem	לכם	
and prolong	ve·ha·a·rakh·tem	והארכתם	
[your] days	ya·meem	ימים	
in the land	ba·a·rets	בארץ	
that	a·sher	אשר	
you will possess	tee·ra·shun	תירשון	
These are	ve·zot	וזאת	Deuteronomy 6:1
the commandments	ham·mits·vah	המצוה	
and statutes	ha·chuq·qeem	החקים	
and ordinances	ve·ham·mish·pa·teem	והמשפטים	
that	a·sher	אשר	
has instructed me	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
to teach you	le·lam·med	ללמד	
-	et·khem	אתכם	

to follow	la·a·so·wt	לעשות	
in the land	ba·a·rets	בארץ	
that	a·sher	אשר	
you	at·tem	אתם	
are about to enter	o·ve·reem	עברים	
	sham·mah	שמה	
and possess	le·rish·tah	לרשתה	
so that you	le·ma·an	למען	Deuteronomy 6:2
may fear	tee·ra	תירא	
-	et	את	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
by keeping	lish·mor	לשמר	
-	et	את	
all	kal	כל	
His statutes	chuq·qo·taw	חקתיו	
and commandments	u·mits·wo·taw	ומצותיו	
that	a·sher	אשר	
I	a·no·khee	אנכי	
give	me·tsaw·ve·kha	מצוך	
you	at·tah	אתה	
and your children	u·vin·kha	ובנך	
and grandchildren	u·ven	ובן	
	bin·kha	בנך	
all	kol	כל	
the days	ye·me	ימי	
of your lives	chay·ye·kha	חייך	

and so that	u·le·ma·an	ולמען	
may be prolonged	ya·a·ri·khun	יארכן	
your days	ya·me·kha	ימיך	
Hear	ve·sha·ma·ta	ושמעת	Deuteronomy 6:3
O Israel	yis·ra·el	ישראל	
and be careful	ve·sha·mar·ta	ושמרת	
to observe them	la·a·so·wt	לעשות	
so that	a·sher	אשר	
you may prosper	yee·tav	ייטב	
-	le·kha	לך	
-	va·a·sher	ואשר	
and multiply	tir·bun	תרבון	
greatly	me·od	מאד	
just as	ka·a·sher	כאשר	
has promised	dib·ber	דבר	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of your fathers	a·vo·te·kha	אבתיך	
you	lakh	לך	
in a land	e·rets	ארץ	
flowing	za·vat	זבת	
with milk	cha·lav	חלב	
and honey	u·de·vash	ודבש׃	
Hear	she·maʿ	שמע	Deuteronomy 6:4
O Israel :	yis·ra·el	ישראל	
The LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	

the LORD	YHVH		
is One	ʾɛ·chad	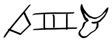	
And you shall love	ve·a·hav·ta		Deuteronomy 6:5
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
with all	be·khal		
your heart	le·va·ve·kha		
and with all	u·ve·khal	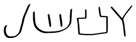	
your soul	naph·she·kha	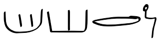	
and with all	u·ve·khal	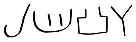	
your strength	me·o·de·kha		
are to be	ve·ha·yu	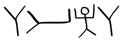	Deuteronomy 6:6
words	had·de·va·reem	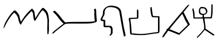	
These	ha·el·leh		
-	a·sher		
I	a·no·khee		
am commanding you	me·tsaw·ve·kha		
today	hay·yo·wm	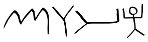	
upon	al		
your hearts	le·va·ve·kha		
And you shall teach them diligently	ve·shin·nan·tam	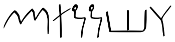	Deuteronomy 6:7
to your children	le·va·ne·kha	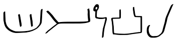	
and speak	ve·dib·bar·ta		
of them	bam		
when you sit	be·shiv·te·kha	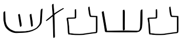	
at home	be·ve·te·kha	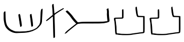	

and when you walk	u·ve·lekh·te·kha	ובלכתך	
along the road	vad·de·rekh	בדרך	
when you lie down	u·ve·sha·khe·be·kha	ובשכבך	
and when you get up	u·ve·qu·me·kha	ובקומך	
Tie them	u·qe·shar·tam	וקשרתם	Deuteronomy 6:8
as reminders	le·o·wt	לאות	
on	al	על	
your hands	ya·de·kha	ידך	
and bind them	ve·ha·yu	והיו	
	le·to·ta·phot	לטטפת	
on your foreheads	ben	בין	
	e·ne·kha	עיניך	
Write them	u·khe·tav·tam	וכתבתם	Deuteronomy 6:9
on	al	על	
the doorposts	me·zu·zot	מזוזת	
of your houses	be·te·kha	ביתך	
and on your gates	u·vish·a·re·kha	ובשעריך ס	
-	ve·ha·yah	והיה	Deuteronomy 6:10
And when	kee	כי	
brings	ye·vee·a·kha	יביאך	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
you into	el	אל	
the land	ha·a·rets	הארץ	
	a·sher	אשר	
He swore	nish·ba	נשבע	
to your fathers	la·a·vo·te·kha	לאבתיך	

to Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob	u·le·ya·a·qov		
that He would give	la·tet	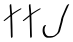	
you —	lakh	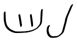	
cities	a·reem	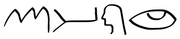	
[a land with] great	ge·do·lot		
and splendid	ve·to·vot		
that	a·sher		
you did not	lo		
build	va·nee·ta	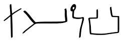	
with houses	u·vat·teem	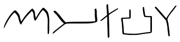	Deuteronomy 6:11
full of	me·le·eem	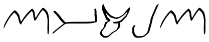	
every	kal		
good	tuv		
thing with which	a·sher		
you did not	lo		
fill them	mil·le·ta		
with wells	u·vo·rot		
	cha·tsu·veem		
that	a·sher		
you did not	lo		
dig	cha·tsav·ta		
and with vineyards	ke·ra·meem		
and olive groves	ve·ze·teem		
that	a·sher		
you did not	lo		

plant —	na·ta·e·ta	נטעת	
and when you eat	ve·a·khal·ta	ואכלת	
and are satisfied	ve·sa·va·e·ta	ושבעת	
be careful	hish·sha·mer	השמר	Deuteronomy 6:12
	le·kha	לך	
not	pen	פן	
to forget	tish·kach	תשכח	
-	et	את	
the LORD	YHVH	יהוה	
who	a·sher	אשר	
brought you out	ho·w·tsee·a·kha	הוציאך	
of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
out of the house	mib·bet	מבית	
of slavery	a·va·deem	עבדים	
-	et	את	Deuteronomy 6:13
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
Fear	tee·ra	תירא	
-	ve·o·to	ואתו	
serve Him [only]	ta·a·vod	תעבד	
in His name	u·vish·mo	ובשמו	
and take your oaths	tish·sha·ve·a	תשבע	
Do not	lo	לא	Deuteronomy 6:14
follow	te·le·khun	תלכון	
	a·cha·re	אחרי	
gods	e·lo·heem	אלהים	

other	a·che·reem		
the gods	me·e·lo·he	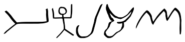	
of the peoples	ha·am·meem		
-	a·sher		
around you	se·vee·vo·w·te·khem		
For	kee	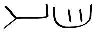	Deuteronomy 6:15
God	el		
is a jealous	qan·na	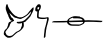	
the LORD	YHVH		
your God	e·lo·he·kha		
who is among you	be·qir·be·kha	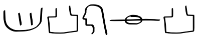	
Otherwise	pen		
will be kindled	ye·che·reh	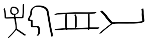	
the anger	aph		
of the LORD	YHVH		
your God	e·lo·he·kha		
against you	bakh	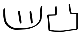	
and He will wipe you	ve·hish·mee·de·kha		
off	me·al		
the face	pe·ne	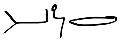	
of the earth	ha·a·da·mah		
Do not	lo		Deuteronomy 6:16
test	te·nas·su		
-	et		
the LORD	YHVH		
your God	e·lo·he·khem	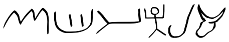	
as	ka·a·sher		

you tested Him	nis·see·tem	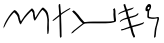	
at Massah	bam·mas·sah		
You are to diligently	sha·mo·wr		Deuteronomy 6:17
keep	tish·me·run		
-	et		
the commandments	mits·wot		
of the LORD	YHVH		
your God	e·lo·he·khem	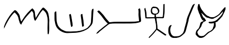	
and the testimonies	ve·e·do·taw		
and statutes	ve·chuq·qaw	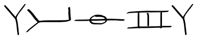	
-	a·sher		
He has given you	tsiw·vakh		
Do	ve·a·see·ta		Deuteronomy 6:18
what is right	hay·ya·shar	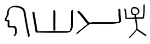	
and good	ve·hat·to·wv		
in the sight	be·e·ne	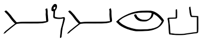	
of the LORD	YHVH		
so that	le·ma·an		
it may be well	yee·tav	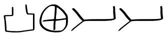	
with you	lakh	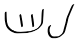	
and that you may enter	u·va·ta		
and possess	ve·yа·rash·ta		
-	et		
land	ha·a·rets		
the good	hat·to·vah		
that	a·sher		
your God swore	nish·ba		

the LORD	YHVH		
to give your fathers	la·a·vo·te·kha		
driving out	la·ha·doph	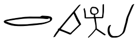	Deuteronomy 6:19
-	et		
all	kal		
your enemies	o·ye·ve·kha	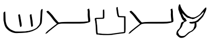	
before you	mip·pa·ne·kha	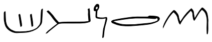	
as	ka·a·sher		
has said	dib·ber		
the LORD	YHVH		
when	kee	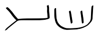	Deuteronomy 6:20
asks	yish·a·le·kha		
your son	vin·kha	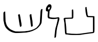	
In the future	ma·char	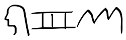	
	le·mor	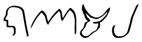	
“ What	mah	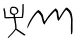	
is the meaning of the decrees	ha·e·dot		
and statutes	ve·ha·chuq·qeem	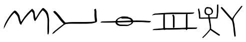	
and ordinances	ve·ham·mish·pa·teem		
that	a·sher		
has commanded you ? ”	tsiw·vah		
the LORD	YHVH		
our God	e·lo·he·nu		
-	et·khem		
then you are to tell	ve·a·mar·ta	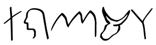	Deuteronomy 6:21
him	le·vin·kha		

slaves	a·va·deem		
“ We were	ha·yee·nu	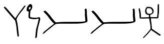	
of Pharaoh	le·phar·oh		
in Egypt	be·mits·ra·yim		
brought us out	vay·yo·w·tsee·e·nu		
but the LORD	YHVH		
of Egypt	mim·mits·ra·yim		
hand	be·yad	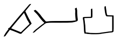	
with a mighty	cha·za·qah	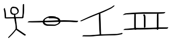	
inflicted	vay·yit·ten	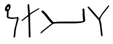	Deuteronomy 6:22
the LORD	YHVH		
signs	o·w·tot		
and wonders	u·mo·phe·teem		
great	ge·do·leem	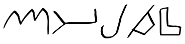	
and devastating	ve·ra·eem		
on Egypt	be·mits·ra·yim		
on Pharaoh	be·phar·oh		
and on all	u·ve·khal	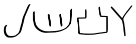	
his household	be·to	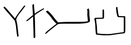	
Before our eyes	le·e·ne·nu	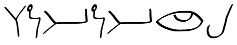	
us out	ve·o·w·ta·nu		Deuteronomy 6:23
But He brought	ho·w·tsee		
from there	mish·sham		
to	le·ma·an		
lead us in	ha·vee	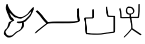	
-	o·ta·nu		
and give	la·tet		

us	la·nu	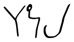	
-	et		
the land	ha·a·rets		
that	a·sher		
He had sworn	nish·ba		
to our fathers	la·a·vo·te·nu		
commanded us	vay·tsaw·ve·nu		Deuteronomy 6:24
And the LORD	YHVH		
to observe	la·a·so·wt		
-	et		
all	kal		
statutes	ha·chuq·qeem	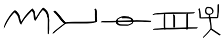	
these	ha·el·leh		
and to fear	le·yir·ah		
-	et		
the LORD	YHVH		
our God	e·lo·he·nu		
that we may always be prosperous	le·to·wv		
	la·nu	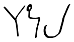	
	kal		
	hay·ya·meem		
and preserved	le·chay·yo·te·nu	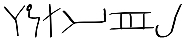	
as [we are] to this day	ke·hay·yo·wm	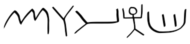	
	haz·zeh		
righteousness ”	u·tse·da·qah	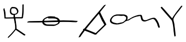	Deuteronomy 6:25
will be	tih·yeh	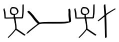	
our	la·nu		

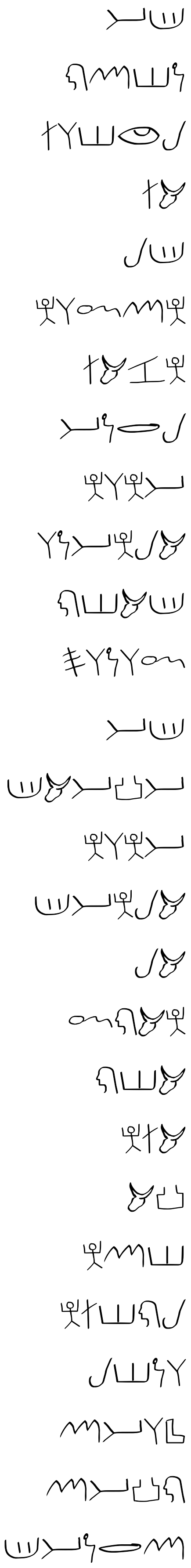

then that	kee	
And if we are careful	nish·mor	
to observe	la·a·so·wt	
-	et	
every	kal	
commandments	ham·mits·vah	
one of these	haz·zot	
before	liph·ne	
the LORD	YHVH	
our God	e·lo·he·nu	
as	ka·a·sher	
He has commanded us	tsiw·va·nu	
When	kee	Deuteronomy 7:1
brings	ye·vee·a·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
you into	el	
the land	ha·a·rets	
that	a·sher	
you	at·tah	
are entering	va	
	sham·mah	
to possess	le·rish·tah	
and He drives out	ve·na·shal	
nations —	go·w·yim	
many	rab·beem	
before you	mip·pa·ne·kha	

the Hittites	ha·chit·tee		
Girgashites	ve·hag·gir·ga·shee		
Amorites	ve·ha·e·mo·ree		
Canaanites	ve·hak·ke·na·a·nee		
Perizzites	ve·hap·pe·riz·zee		
Hivites	ve·ha·chiw·vee	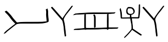	
and Jebusites	ve·hay·vu·see	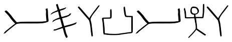	
seven	shiv·ah	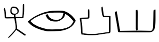	
nations	go·w·yim	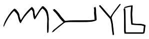	
larger	rab·beem	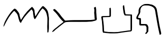	
and stronger	va·a·tsu·meem		
than you —	mim·me·ka		
has delivered them over	u·ne·ta·nam		Deuteronomy 7:2
and when the LORD	YHVH		
your God	e·lo·he·kha		
to you	le·pha·ne·kha	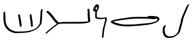	
to defeat them	ve·hik·kee·tam	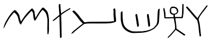	
then you must devote them to complete destruction	ha·cha·rem		
	ta·cha·reem	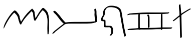	
-	o·tam		
no	lo		
Make	tikh·rot		
with them	la·hem		
treaty	be·reet	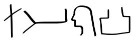	
and show them no	ve·lo		
mercy	te·chan·nem	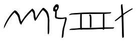	

Do not	ve·lo		Deuteronomy 7:3
intermarry	tit·chat·ten	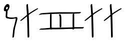	
with them	bam		
your daughters	bit·te·kha	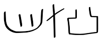	
Do not	lo		
give	tit·ten		
to their sons	liv·no	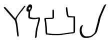	
their daughters	u·vit·to		
or	lo		
take	tiq·qach	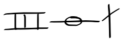	
for your sons	liv·ne·kha		
because	kee	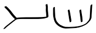	Deuteronomy 7:4
away	ya·seer		
-	et		
they will turn your sons	bin·kha	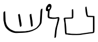	
from following Me	me·a·cha·ray	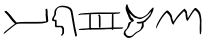	
to serve	ve·a·ve·du	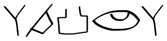	
gods	e·lo·heem		
other	a·che·reem		
will burn	ve·cha·rah	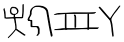	
Then the anger	aph		
of the LORD	YHVH		
against you	ba·khem		
destroy you	ve·hish·mee·de·kha		
and He will swiftly	ma·her	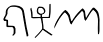	
Instead	kee	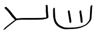	Deuteronomy 7:5
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this is what	koh	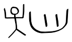	
you are to do to them :	ta·a·su	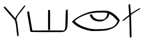	
	la·hem	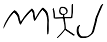	
their altars	miz·be·cho·te·hem	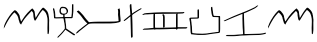	
tear down	tit·to·tsu	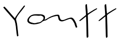	
their sacred pillars	u·mats·tse·vo·tam	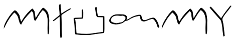	
smash	te·shab·be·ru	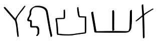	
their Asherah poles	va·a·she·re·hem	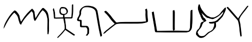	
cut down	te·gad·de·un	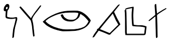	
their idols	u·phe·see·le·hem	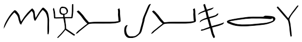	
and burn	tis·re·phun	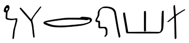	
in the fire	ba·esh	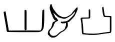	
For	kee	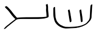	Deuteronomy 7:6
are a people	am	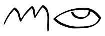	
holy	qa·do·wosh	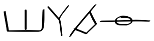	
you	at·tah	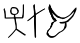	
to the LORD	la·YHVH	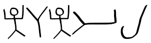	
your God	e·lo·he·kha	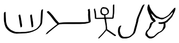	
	be·kha	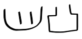	
has chosen you	ba·char	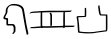	
The LORD	YHVH	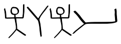	
your God	e·lo·he·kha	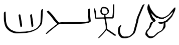	
to be	lih·yo·wt	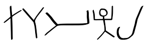	
for His	lo	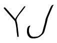	
a people	le·am	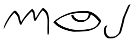	
prized possession	se·gul·lah	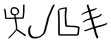	
out of all	mik·kol	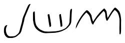	

peoples	ha·am·meem	העמים	
-	a·sher	אשר	
on	al	על	
the face	pe·ne	פני	
of the earth	ha·a·da·mah	האדמה	
did not	lo	לא	Deuteronomy 7:7
because you were more numerous	me·rub·be·khem	מרבכם	
than the other	mik·kal	מכל	
peoples	ha·am·meem	העמים	
set His affection	cha·shaq	חשק	
The LORD	YHVH	יהוה	
on you	ba·khem	בכם	
[and] choose	vay·yiv·char	ויבחר	
you	ba·khem	בכם	
for	kee	כי	
you	at·tem	אתם	
were the fewest	ham·at	המעט	
of all	mik·kal	מכל	
peoples	ha·am·meem	העמים	
But	kee	כי	Deuteronomy 7:8
loved	me·a·ha·vat	מאהבת	
because the LORD	YHVH	יהוה	
you	et·khem	אתכם	
and kept	u·mish·sha·me·ru	ומשמרו	
-	et	את	
the oath	hash·she·vu·ah	השבעה	
-	a·sher	אשר	

He swore	nish·ba	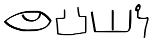	
to your fathers	la·a·vo·te·khem	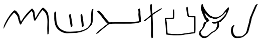	
brought you out	ho·w·tsee	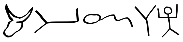	
He	YHVH	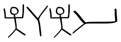	
-	et·khem	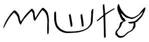	
hand	be·yad	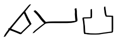	
with a mighty	cha·za·qah	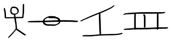	
and redeemed you	vay·yiph·de·kha	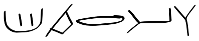	
from the house	mib·bet	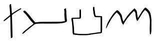	
of slavery	a·va·deem	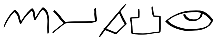	
from the hand	mee·yad	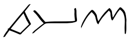	
of Pharaoh	par·oh	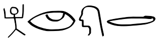	
king	me·lekh	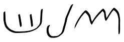	
of Egypt	mits·ra·yim	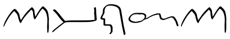	
Know therefore	ve·ya·da·ta	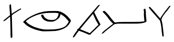	Deuteronomy 7:9
that	kee	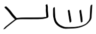	
the LORD	YHVH	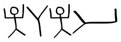	
your God	e·lo·he·kha	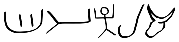	
	hu	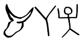	
is God	ha·e·lo·heem	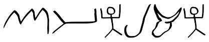	
God	ha·el	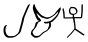	
the faithful	han·ne·e·man	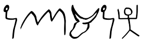	
who keeps	sho·mer	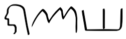	
His covenant	hab·be·reet	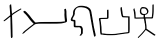	
of loving devotion	ve·ha·che·sed	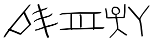	
of those who love Him	le·o·ha·vaw	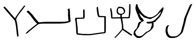	
and keep	u·le·sho·me·re	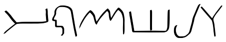	

His commandments	mits·wo·to		
for a thousand	le·e·leph	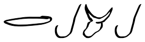	
generations	do·wr		
He repays	u·me·shal·lem		Deuteronomy 7:10
But those who hate Him	le·so·ne·aw		
to	el		
their faces	pa·naw	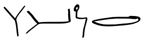	
with destruction	le·ha·a·vee·do	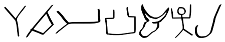	
He will not	lo		
hesitate	ye·a·cher		
the one who hates Him	le·so·ne·o	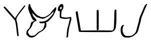	
to	el		
his face	pa·naw	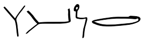	
to repay	ye·shal·lem	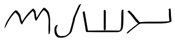	
	lo	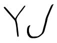	
So keep	ve·sha·mar·ta		Deuteronomy 7:11
-	et		
the commandments	ham·mits·vah		
and	ve·et		
statutes	ha·chuq·qeem	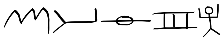	
and	ve·et		
ordinances	ham·mish·pa·teem		
that	a·sher		
I	a·no·khee		
am giving you	me·tsaw·ve·kha		
this day	hay·yo·wm	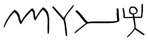	
to follow	la·a·so·w·tam		

-	ve·ha·yah	והיה	Deuteronomy 7:12
If	e·qev	עקב	
you listen to	tish·me·un	תשמעון	
-	et	את	
ordinances	ham·mish·pa·teem	המשפטים	
these	ha·el·leh	האלה	
and keep them carefully	u·she·mar·tem	ושמרתם	
	va·a·see·tem	ועשיתם	
	o·tam	אתם	
will keep	ve·sha·mar	ושמר	
then the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
	le·kha	לך	
-	et	את	
His covenant	hab·be·reet	הברית	
and	ve·et	ואת	
the loving devotion	ha·che·sed	החסד	
that	a·sher	אשר	
He swore	nish·ba	נשבע	
to your fathers	la·a·vo·te·kha	לאבתיך	
He will love you	va·a·he·ve·kha	ואהבך	Deuteronomy 7:13
and bless you	u·ve·rakh·kha	וברכך	
and multiply you	ve·hir·be·kha	והרבך	
He will bless	u·ve·rakh	וברך	
the fruit	pe·ree	פרי	
of your womb	vit·ne·kha	בטנך	
and the produce	u·phe·ree	ופרי	

of your land —	ad·ma·te·kha	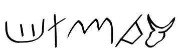	
your grain	de·ga·ne·kha		
new wine	ve·tee·ro·she·kha		
and oil	ve·yits·ha·re·kha		
the young	she·gar		
of your herds	a·la·phe·kha		
and the lambs	ve·ash·te·rot		
of your flocks —	tso·ne·kha		
in	al		
the land	ha·a·da·mah		
that	a·sher	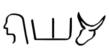	
He swore	nish·ba		
to your fathers	la·a·vo·te·kha		
to give	la·tet		
you	lakh		
blessed	ba·rukh		Deuteronomy 7:14
You will be	tih·yeh	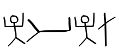	
above all	mik·kal	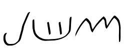	
peoples	ha·am·meem		
no	lo		
there will be	yih·yeh	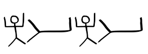	
among you	ve·kha	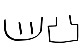	
barren man	a·qar	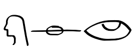	
or woman	va·a·qa·rah	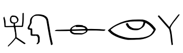	
or livestock	u·viv·hem·te·kha		
will remove	ve·he·seer		Deuteronomy 7:15
And the LORD	YHVH	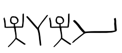	

from you	mim·me·kha		
all	kal		
sickness	cho·lee	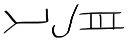	
any	ve·khal		
diseases	mad·ve		
in Egypt	mits·ra·yim		
of the terrible	ha·ra·eem		
-	a·sher		
you knew	ya·da·ta		
He will not	lo		
lay	ye·see·mam	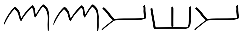	
upon you	bakh	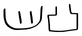	
but He will inflict them	u·ne·ta·nam		
on all	be·khal		
who hate you	so·ne·e·kha		
You must destroy	ve·a·khal·ta		Deuteronomy 7:16
-	et		
all	kal	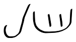	
the peoples	ha·am·meem		
-	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
will deliver	no·ten	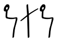	
to you	lakh	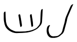	
Do not	lo		
with pity	ta·chos	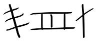	
look	e·ne·kha	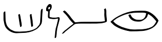	

on them	a·le·hem	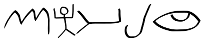	
Do not	ve·lo		
worship	ta·a·vod		
-	et		
their gods	e·lo·he·hem	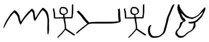	
for	kee	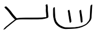	
will be a snare	mo·w·qesh	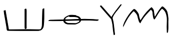	
that	hu		
to you	lakh		
	kee	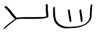	Deuteronomy 7:17
You may say	to·mar		
in your heart	bil·va·ve·kha		
are greater	rab·beem	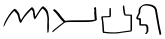	
nations	hag·go·w·yim	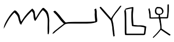	
“ These	ha·el·leh		
than we are	mim·men·nee		
how	e·khah	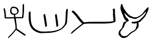	
can	u·khal	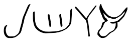	
we drive them out ? ”	le·ho·w·ree·sham	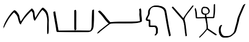	
But do not	lo		Deuteronomy 7:18
be afraid	tee·ra	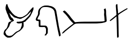	
of them	me·hem		
Be sure to remember	za·khor	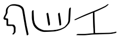	
	tiz·kor	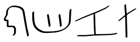	
-	et		
what	a·sher		
did	a·sah		

the LORD	YHVH	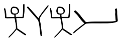	
your God	e·lo·he·kha	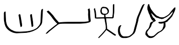	
to Pharaoh	le·phar·oh	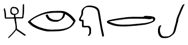	
and all	u·le·khal	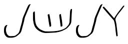	
Egypt :	mits·ra·yim	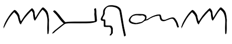	
trials	ham·mas·sot	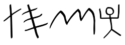	Deuteronomy 7:19
the great	hag·ge·do·lot	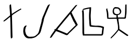	
that	a·sher	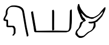	
saw	ra·u	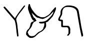	
you	e·ne·kha	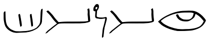	
the signs	ve·ha·o·tot	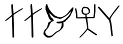	
and wonders	ve·ham·mo·phe·teem	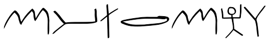	
hand	ve·hay·yad	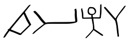	
and the mighty	ha·cha·za·qah	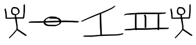	
arm	ve·haz·ze·ro·a	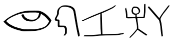	
and outstretched	han·ne·tu·yah	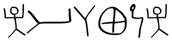	
by which	a·sher	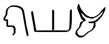	
brought you out	ho·w·tsi·a·kha	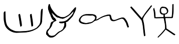	
the LORD	YHVH	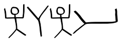	
your God	e·lo·he·kha	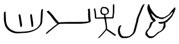	
the same	ken	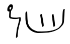	
will do	ya·a·seh	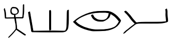	
The LORD	YHVH	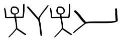	
your God	e·lo·he·kha	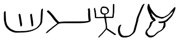	
to all	le·khal	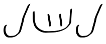	
the peoples	ha·am·meem	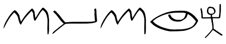	
-	a·sher	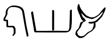	

you	at·tah	
now fear	ya·re	
	mip·pe·ne·hem	
Moreover	ve·gam	Deuteronomy 7:20
	et	
the hornet	hats·tsir·ah	
will send	ye·shal·lach	
the LORD	YHVH	
your God	e·lo·he·kha	
against them	bam	
until	ad	
have perished	a·vod	
even the survivors	han·nish·a·reem	
hiding	ve·han·nis·ta·reem	
from you	mip·pa·ne·kha	
Do not	lo	Deuteronomy 7:21
be terrified	ta·a·rots	
by them	mip·pe·ne·hem	
for	kee	
the LORD	YHVH	
your God	e·lo·he·kha	
who [is] among you	be·qir·be·kha	
God	el	
[is] a great	ga·do·wl	
and awesome	ve·no·w·ra	
will drive out	ve·na·shal	Deuteronomy 7:22
The LORD	YHVH	

your God	e·lo·he·kha		
-	et		
nations	hag·go·w·yim	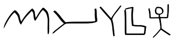	
these	ha·el		
before you	mip·pa·ne·kha	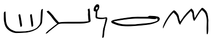	
little	me·at		
by little	me·at		
You will not	lo		
be enabled	tu·khal		
to eliminate them	kal·lo·tam	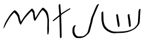	
all at once	ma·her		
or	pen		
would multiply	tir·beh		
around you	a·le·kha	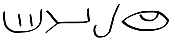	
animals	chay·yat	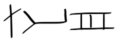	
the wild	has·sa·deh		
will give them over	u·ne·ta·nam		Deuteronomy 7:23
But the LORD	YHVH		
your God	e·lo·he·kha		
to you	le·pha·ne·kha	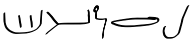	
and throw them	ve·ha·mam		
confusion	me·hu·mah		
into great	ge·do·lah		
until	ad		
they are destroyed	hish·sha·me·dam		
over to	ve·na·tan		Deuteronomy 7:24
He will hand their kings	mal·khe·hem	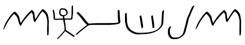	

you	be·ya·de·kha	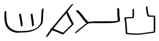	
and you will wipe out	ve·ha·a·vad·ta		
-	et		
their names	she·mam		
from under	mit·ta·chat		
heaven	hash·sha·ma·yim		
No	lo		
will be able to stand	yit·yats·tsev	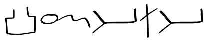	
one	eesh	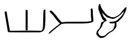	
against you	be·pha·ne·kha	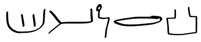	
	ad		
you will annihilate them	hish·mid·kha		
-	o·tam		
the images	pe·see·le	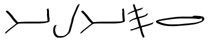	Deuteronomy 7:25
of their gods	e·lo·he·hem	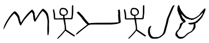	
You must burn up	tis·re·phun		
	ba·esh		
do not	lo		
covet	tach·mod	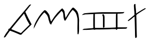	
the silver	ke·seph		
and gold	ve·za·hav	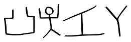	
[that is] on them	a·le·hem	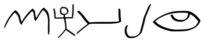	
or take it	ve·la·qach·ta	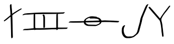	
for yourselves	lakh	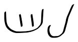	
or	pen		
you will be ensnared	tiw·va·qesh	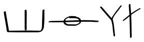	
by it	bo		

for	kee	כי	
is detestable	to·w·a·vat	תועבת	
to the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
it	hu	הוא	
And you must not	ve·lo	ולא	Deuteronomy 7:26
bring	ta·vee	תביא	
any detestable thing	to·w·e·vah	תועבה	
into	el	אל	
your house	be·te·kha	ביתך	
or you,	ve·ha·yee·ta	והיית	
will be set apart for destruction	che·rem	חרם	
like it,	ka·mo·hu	כמהו	
You are to utterly detest	shaq·qets	שקץ	
	te·shaq·qe·tsen·nu	תשקצנו	
and abhor it	ve·ta·ev	ותעב	
	te·ta·a·ven·nu	תתעבנו	
because	kee	כי	
is set apart for destruction	che·rem	חרם	
it	hu	הוא׃	
every	kal	כל	Deuteronomy 8:1
commandment	ham·mits·vah	המצוה	
-	a·sher	אשר	
I	a·no·khee	אנכי	
am giving you	me·tsaw·ve·kha	מצוך	
today	hay·yo·wm	היום	

You must carefully	tish·me·run		
follow	la·a·so·wt		
so that	le·ma·an		
you may live	tich·yun	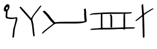	
and multiply	u·re·vee·tem	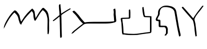	
and enter	u·va·tem		
and possess	vee·rish·tem	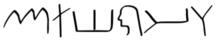	
-	et		
the land	ha·a·rets		
that	a·sher	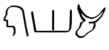	
swore [to give]	nish·ba		
the LORD	YHVH		
your fathers	la·a·vo·te·khem	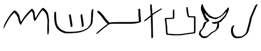	
Remember that	ve·za·khar·ta	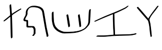	Deuteronomy 8:2
-	et		
all	kal	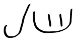	
the way	had·de·rekh		
-	a·sher	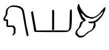	
led you	ho·lee·kha·kha	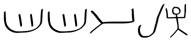	
the LORD	YHVH	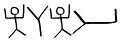	
your God	e·lo·he·kha		
these	zeh		
forty	ar·ba·eem		
years	sha·nah	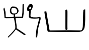	
in the wilderness	bam·mid·bar		
so that	le·ma·an		
He might humble you	an·no·te·kha		

and test you	le·nas·so·te·kha		
in order to know	la·da·at		
-	et		
what	a·sher		
was in your heart	bil·va·ve·kha		
you would keep	ha·tish·mor		
His commandments	mits·wo·to		
whether or	im		
not	lo		
He humbled you	vay·an·ne·kha		Deuteronomy 8:3
and in your hunger	vay·yar·i·ve·kha		
to eat	vay·ya·a·khil·kha		
-	ʾɛt		
He gave you manna	ham·man		
which	a·sher		
neither {you}	lo		
had known	ya·da·ta		
nor	ve·lo		
you might understand	ya·de·un		
your fathers	a·vo·te·kha		
so that	le·ma·an		
	ho·w·di·a·kha		
that	kee	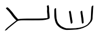	
does not	lo		
on	al		
bread	hal·le·chem	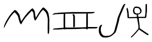	
alone	le·vad·do	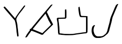	

live	yich·yeh	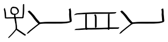	
man	ha·a·dam	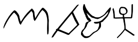	
but	kee	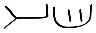	
on	al	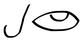	
every	kal	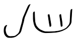	
word that comes from	mo·w·tsa	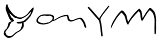	
the mouth	phee	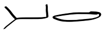	
of the LORD	YHVH	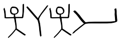	
-	yich·yeh	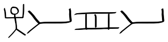	
-	ha·a·dam	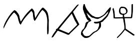	
Your clothing	sim·la·te·kha	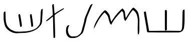	Deuteronomy 8:4
did not	lo	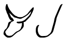	
wear out	va·le·tah	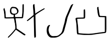	
	me·a·le·kha	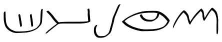	
and your feet	ve·rag·le·kha	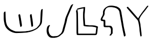	
did not	lo	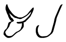	
swell	va·tse·qah	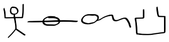	
during these	zeh	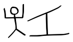	
forty	ar·ba·eem	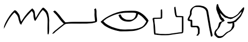	
years	sha·nah	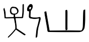	
So know	ve·ya·da·ta	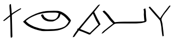	Deuteronomy 8:5
in	im	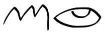	
your heart	le·va·ve·kha	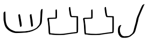	
that	kee	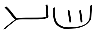	
just as	ka·a·sher	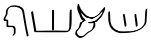	
disciplines	ye·yas·ser	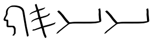	
a man	eesh	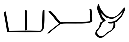	

-	et	𐤀𐤕	
his son	be·no	𐤁𐤍𐤅	
[so] the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
disciplines you	me·yas·se·re·ka	𐤌𐤉𐤎𐤓𐤊	
Therefore you shall keep	ve·sha·mar·ta	𐤅𐤔𐤌𐤓𐤕	Deuteronomy 8:6
-	et	𐤀𐤕	
the commandments	mits·wot	𐤌𐤑𐤅𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
walking	la·le·khet	𐤋𐤋𐤊𐤕	
in His ways	bid·ra·khaw	𐤁𐤃𐤓𐤊𐤉𐤅	
and fearing	u·le·yir·ah	𐤅𐤋𐤉𐤓𐤀𐤄	
Him	o·to	𐤀𐤕𐤅	
For	kee	𐤊𐤉	Deuteronomy 8:7
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is bringing	me·vee·a·kha	𐤌𐤁𐤉𐤀𐤊	
you into	el	𐤀𐤋	
land	e·rets	𐤀𐤓𐤑	
a good	to·w·vah	𐤈𐤅𐤁𐤄	
a land	e·rets	𐤀𐤓𐤑	
of brooks	na·cha·le	𐤍𐤇𐤋𐤉	
	ma·yim	𐤌𐤉𐤌	
and fountains	a·ya·not	𐤏𐤉𐤍𐤕	
and springs	u·te·ho·mot	𐤅𐤕𐤄𐤌𐤕	
that flow	yo·tse·eem	𐤉𐤑𐤀𐤉𐤌	

through the valleys	bab·biq·ah	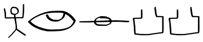	
and hills	u·va·har		
a land	e·rets		Deuteronomy 8:8
of wheat	chit·tah	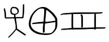	
barley	u·se·o·rah		
vines	ve·ge·phen	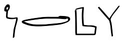	
fig trees	u·te·e·nah		
and pomegranates	ve·rim·mo·wn		
a land	e·rets		
of olive	zet	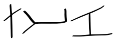	
oil	she·men		
and honey	u·de·vash		
a land	e·rets		Deuteronomy 8:9
where	a·sher		
without	lo		
scarcity	ve·mis·ke·nut		
you will eat	to·khal		
	bah		
food	le·chem	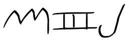	
nothing	lo		
where you will lack	tech·sar	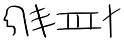	
	kol		
-	bah		
a land	e·rets		
-	a·sher		
whose rocks	a·va·ne·ha	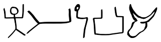	
are iron	var·zel	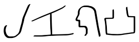	

and whose hills	u·me·ha·ra·re·ha		
are ready to be mined	tach·tsov		
for copper	ne·cho·shet		
When you eat	ve·a·khal·ta		Deuteronomy 8:10
and are satisfied	ve·sa·va·e·ta		
you are to bless	u·ve·rakh·ta	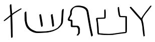	
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
for	al		
land	ha·a·rets		
the good	hat·to·vah		
that	a·sher		
He has given	na·tan	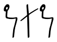	
you	lakh	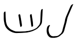	
Be careful	hish·sha·mer	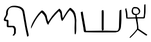	Deuteronomy 8:11
	le·kha	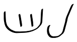	
not	pen		
to forget	tish·kach		
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
by failing	le·vil·tee	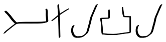	
to keep	she·mor		
His commandments	mits·wo·taw		
and ordinances	u·mish·pa·taw		
and statutes	ve·chuq·qo·taw	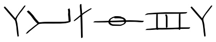	

which	a·sher	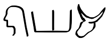	
I	a·no·khee	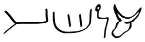	
am giving you	me·tsaw·ve·kha	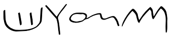	
this day	hay·yo·wm	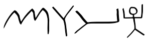	
Otherwise	pen	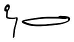	Deuteronomy 8:12
when you eat	to·khal	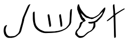	
and are satisfied	ve·sa·va·e·ta	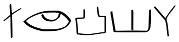	
houses	u·vat·teem	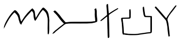	
fine	to·w·veem	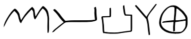	
when you build	tiv·neh	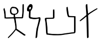	
in which to dwell	ve·ya·sha·ve·ta	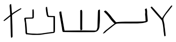	
and when your herds	u·ve·qa·re·kha	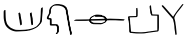	Deuteronomy 8:13
and flocks	ve·tso·ne·kha	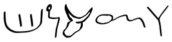	
grow large	yir·be·yun	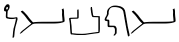	
and your silver	ve·khe·seph	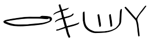	
and gold	ve·za·hav	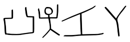	
increase	yir·beh	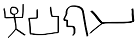	
	lakh	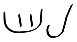	
and all	ve·khol	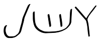	
that	a·sher	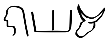	
you have	le·kha	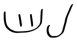	
is multiplied	yir·beh	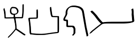	
will become proud	ve·ram	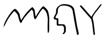	Deuteronomy 8:14
then your heart	le·va·ve·kha	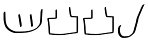	
and you will forget	ve·sha·khach·ta	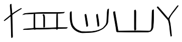	
-	et	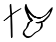	
the LORD	YHVH	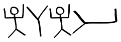	

your God	e·lo·he·kha		
who brought you out	ham·mo·w·tsee·a·kha		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
out of the house	mib·bet	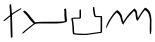	
of slavery	a·va·deem		
He led	ham·mo·w·lee·kha·kha	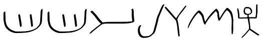	Deuteronomy 8:15
wilderness	bam·mid·bar		
you through the vast	hag·ga·dol		
and terrifying	ve·han·no·w·ra		
snakes	na·chash		
with its venomous	sa·raph		
and scorpions	ve·aq·rav		
a thirsty	ve·tsim·ma·o·wn		
-	a·sher		
	en	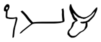	
and waterless [land]	ma·yim	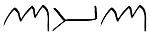	
He brought	ham·mo·w·tsee		
you	le·kha	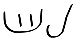	
water	ma·yim	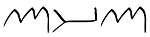	
from the rock	mits·tsur		
of flint	ha·chal·la·meesh		
He fed you	ham·ma·a·khil·kha		Deuteronomy 8:16
with manna	man		
in the wilderness	bam·mid·bar		
that	a·sher		

had not	lo		
known	ya·de·un		
your fathers	a·vo·te·kha		
in order to	le·ma·an		
humble you	an·no·te·kha	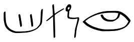	
	u·le·ma·an		
and test you	nas·so·te·kha		
He might cause you to prosper	le·he·tiv·kha		
so that in the end	be·a·cha·ree·te·kha		
You might say	ve·a·mar·ta		Deuteronomy 8:17
in your heart	bil·va·ve·kha		
“ The power	ko·chee	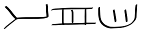	
and strength	ve·o·tsem		
of my hands	ya·dee	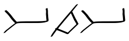	
have made	a·sah		
for me ”	lee	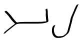	
-	et		
wealth	ha·cha·yil	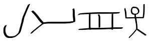	
this	haz·zeh		
But remember	ve·za·khar·ta	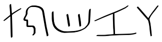	Deuteronomy 8:18
-	et		
that it is the LORD	YHVH		
your God	e·lo·he·kha		
	kee	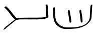	
[who]	hu		
gives	han·no·ten	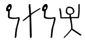	
you	le·kha	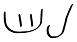	

the power	ko·ach	
to gain	la·a·so·wt	
wealth	cha·yil	
in order to	le·ma·an	
confirm	ha·qeem	
-	et	
His covenant	be·ree·to	
that	a·sher	
He swore	nish·ba	
to your fathers	la·a·vo·te·kha	
day	kay·yo·wm	
even to this	haz·zeh	
-	ve·ha·yah	Deuteronomy 8:19
If	im	
you ever forget	sha·kho·ach	
	tish·kach	
-	et	
the LORD	YHVH	
your God	e·lo·he·kha	
and go	ve·ha·lakh·ta	
after	a·cha·re	
gods	e·lo·heem	
other	a·che·reem	
to worship	va·a·vad·tam	
and bow down	ve·hish·ta·cha·vee·ta	
to them	la·hem	
I testify	ha·i·do·tee	

against you	va·khem		
today	hay·yo·wm	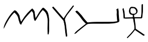	
that	kee	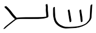	
you will surely	a·vod	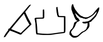	
perish	to·ve·dun		
Like the nations	kag·go·w·yim		Deuteronomy 8:20
that	a·sher		
the LORD	YHVH		
has destroyed	ma·a·veed		
before you	mip·pe·ne·khem	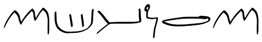	
so	ken	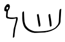	
you will perish	to·ve·dun		
	e·qev		
if you do not	lo		
obey	tish·me·un		
	be·qo·wl	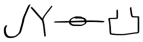	
the LORD	YHVH		
your God	e·lo·he·khem	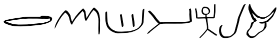	
Hear	she·ma		Deuteronomy 9:1
O Israel :	yis·ra·el	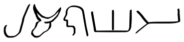	
you	at·tah		
are about to cross	o·ver	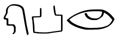	
Today	hay·yo·wm	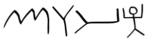	
-	et		
the Jordan	hay·yar·den		
to go in	la·vo		
and dispossess	la·re·shet		

nations	go·w·yim	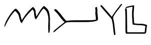	
greater	ge·do·leem	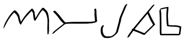	
and stronger	va·a·tsu·meem		
than you	mim·me·ka		
cities	a·reem	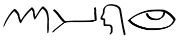	
with large	ge·do·lot		
fortified	u·ve·tsu·rot		
to the heavens	bash·sha·ma·yim		
The people	am		Deuteronomy 9:2
are strong	ga·do·wl		
and tall	va·ram		
the descendants	be·ne	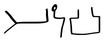	
of the Anakim	a·na·qeem	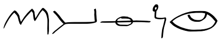	
about them	a·sher		
You	at·tah		
know	ya·da·ta		
and you	ve·at·tah		
have heard it said	sha·ma·ta		
“ Who	mee	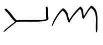	
can stand up	yit·yats·tsev	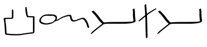	
to	liph·ne		
the sons	be·ne	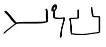	
of Anak ? ”	a·naq	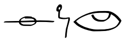	
But understand	ve·ya·da·ta		Deuteronomy 9:3
today	hay·yo·wm	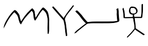	
that	kee	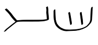	
the LORD	YHVH	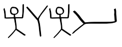	

your God	e·lo·he·kha	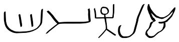	
-	hu	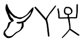	
goes across	ha·o·ver	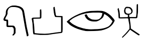	
ahead of you	le·pha·ne·kha	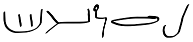	
fire	esh	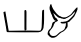	
as a consuming	o·khe·lah	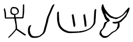	
	hu	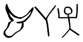	
He will destroy them	yash·mee·dem	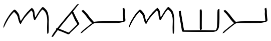	
	ve·hu	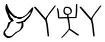	
and subdue them	yakh·nee·em	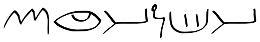	
before you	le·pha·ne·kha	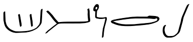	
And you will drive them out	ve·ho·w·rash·tam	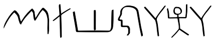	
and annihilate them	ve·ha·ʾa·vad·tam	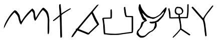	
swiftly	ma·her	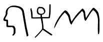	
as	ka·a·sher	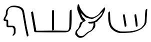	
has promised	dib·ber	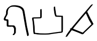	
the LORD	YHVH	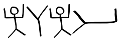	
you	lakh	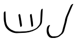	
do not	al	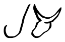	Deuteronomy 9:4
say	to·mar	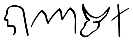	
in your heart	bil·va·ve·kha	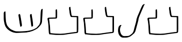	
has driven them out	ba·ha·doph	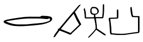	
When the LORD	YHVH	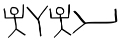	
your God	e·lo·he·kha	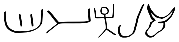	
-	o·tam	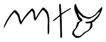	
before you	mil·le·pha·ne·kha	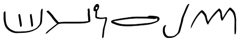	
	le·mor	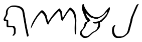	

“ Because of my righteousness	be·tsid·qa·tee	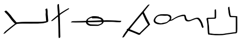	
has brought me in	he·vee·a·nee	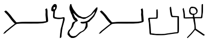	
the LORD	YHVH		
to possess	la·re·shet	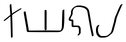	
-	et		
land ”	ha·a·rets		
this	haz·zot		
is driving out	u·ve·rish·at	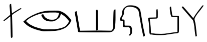	
nations	hag·go·w·yim	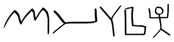	
these	ha·el·leh		
Rather, the LORD	YHVH		
because of their wickedness	mo·w·ree·sham	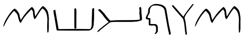	
before you	mip·pa·ne·kha	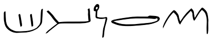	
It is not	lo		Deuteronomy 9:5
because of your righteousness	ve·tsid·qa·te·kha	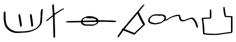	
or uprightness	u·ve·yo·sher	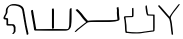	
of heart	le·va·ve·kha		
that you	at·tah		
are going in	va		
to possess	la·re·shet	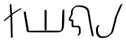	
	et		
their land	ar·tsam		
but [it is] because	kee	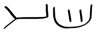	
of their wickedness	be·rish·at		
nations	hag·go·w·yim	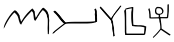	
these	ha·el·leh		

that the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is driving out	mo·w·ree·sham	𐤌𐤅𐤓𐤉𐤔𐤌	
before you	mip·pa·ne·kha	𐤌𐤐𐤍𐤉𐤊	
to	u·le·ma·an	𐤅𐤋𐤌𐤏𐤍	
keep	ha·qeem	𐤄𐤒𐤉𐤌	
-	et	𐤀𐤕	
the promise	had·da·var	𐤄𐤃𐤁𐤓	
-	a·sher	𐤀𐤔𐤓	
swore	nish·ba	𐤍𐤔𐤁𐤏	
He	YHVH	𐤉𐤄𐤅𐤄	
to your fathers	la·a·vo·te·kha	𐤋𐤀𐤁𐤕𐤉𐤊	
to Abraham	le·av·ra·ham	𐤋𐤀𐤁𐤓𐤄𐤌	
Isaac	le·yits·chaq	𐤋𐤉𐤑𐤇𐤒	
and Jacob	u·le·ya·a·qov	𐤅𐤋𐤉𐤏𐤒𐤁	
Understand, then	ve·ya·da·ta	𐤅𐤉𐤃𐤏𐤕	Deuteronomy 9:6
that	kee	𐤊𐤉	
it is not	lo	𐤋𐤀	
because of your righteousness	ve·tsid·qa·te·kha	𐤁𐤑𐤃𐤒𐤕𐤊	
that the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is giving	no·ten	𐤍𐤕𐤍	
you	le·kha	𐤋𐤊	
-	et	𐤀𐤕	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
good	hat·to·w·vah	𐤄𐤈𐤅𐤁𐤄	
this	haz·zot	𐤄𐤆𐤀𐤕	

to possess	le·rish·tah	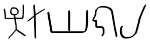	
for	kee	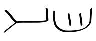	
people	am		
are a stiff-necked	qe·sheh	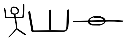	
	o·reph		
you	at·tah		
Remember this	ze·khor	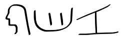	Deuteronomy 9:7
and never	al		
forget	tish·kach	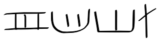	
-	et		
how	a·sher		
you provoked	hiq·tsaph·ta		
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
in the wilderness	bam·mid·bar		
From	le·min	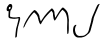	
the day	hay·yo·wm	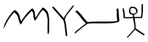	
-	a·sher		
you left	ya·tsa·ta		
the land	me·e·rets		
of Egypt	mits·ra·yim		
until	ad		
you reached	bo·a·khem		
	ad		
place	ham·ma·qo·wm	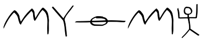	
this	haz·zeh		

rebelling	mam·reem		
you have been	he·yee·tem	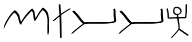	
against	im		
the LORD	YHVH		
At Horeb	u·ve·cho·rev	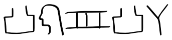	Deuteronomy 9:8
you provoked	hiq·tsaph·tem		
-	et		
the LORD	YHVH		
was angry enough	vay·yit·an·naph		
and He	YHVH		
	ba·khem		
to destroy	le·hash·meed		
you	et·khem		
When I went up	ba·a·lo·tee		Deuteronomy 9:9
on the mountain	ha·ha·rah		
to receive	la·qa·chat	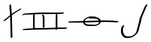	
the tablets	lu·chot	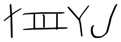	
of stone	ha·a·va·neem	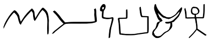	
the tablets	lu·chot	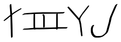	
of the covenant	hab·be·reet	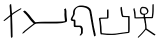	
that	a·sher		
made	ka·rat		
the LORD	YHVH		
with you	im·ma·khem	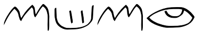	
I stayed	va·e·shev		
on the mountain	ba·har		
forty	ar·ba·eem		

days	yo·wm		
and forty	ve·ar·ba·eem		
nights	lay·lah	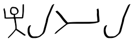	
bread	le·chem	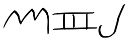	
no	lo		
I ate	a·khal·tee	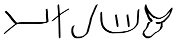	
water	u·ma·yim	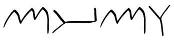	
no	lo		
and drank	sha·tee·tee	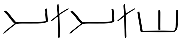	
gave me	vay·yit·ten	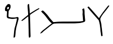	Deuteronomy 9:10
Then the LORD	YHVH		
	e·lay	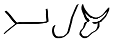	
-	et		
the two	she·ne	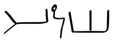	
tablets	lu·chot	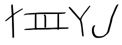	
stone	ha·a·va·neem	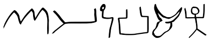	
inscribed	ke·tu·veem	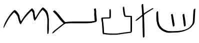	
by the finger	be·ets·ba		
of God	e·lo·heem	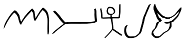	
-	va·a·le·hem	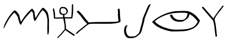	
with the exact	ke·khal		
words	had·de·va·reem	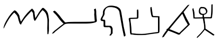	
that	a·sher		
spoke	dib·ber		
the LORD	YHVH		
to you	im·ma·khem	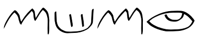	
on the mountain	ba·har		

out of	mit·to·wkh		
the fire	ha·esh		
on the day	be·yo·wm	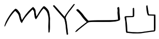	
of the assembly	haq·qa·hal	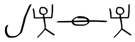	
And	vay·hee	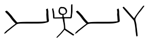	Deuteronomy 9:11
at the end	miq·qets	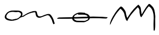	
of forty	ar·ba·eem		
days	yo·wm		
and forty	ve·ar·ba·eem		
nights	la·ye·lah	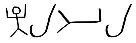	
gave me	na·tan	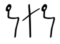	
the LORD	YHVH		
	e·lay	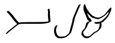	
-	et		
the two	she·ne	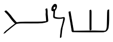	
tablets	lu·chot	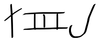	
stone	ha·a·va·neem	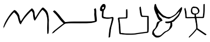	
the tablets	lu·cho·wt	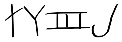	
of the covenant	hab·be·reet	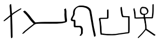	
said	vay·yo·mer		Deuteronomy 9:12
And the LORD	YHVH		
to me	e·lay	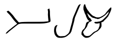	
“ Get up	qum	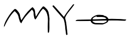	
and go down	red		
at once	ma·her	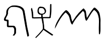	
from here	miz·zeh		
for	kee	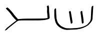	

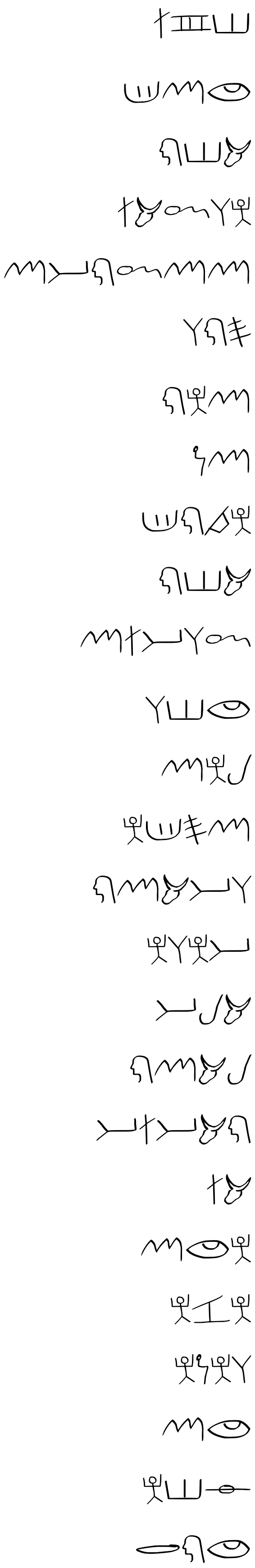

have corrupted [themselves]	shi·chet	
your people	am·me·kha	
whom	a·sher	
you brought	ho·w·tse·ta	
out of Egypt	mim·mits·ra·yim	
they have turned aside	sa·ru	
How quickly	ma·her	
from	min	
the way	had·de·rekh	
that	a·sher	
I commanded them !	tsiw·vee·tim	
They have made	a·su	
for themselves	la·hem	
a molten image ”	mas·se·khah	
also said	vay·yo·mer	Deuteronomy 9:13
The LORD	YHVH	
to me	e·lay	
	le·mor	
“ I have seen	ra·ee·tee	
-	et	
people	ha·am	
this	haz·zeh	
are indeed	ve·hin·neh	
people	am	
a stiff-necked	qe·sheh	
	o·reph	

and they	hu	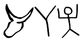	
Leave Me alone	he·reph	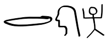	Deuteronomy 9:14
from	mim·men·nee	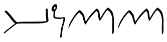	
so that I may destroy them	ve·ash·mee·dem	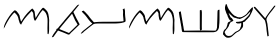	
and blot out	ve·em·cheh	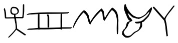	
-	et	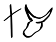	
their name	she·mam	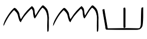	
under	mit·ta·chat	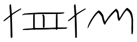	
heaven	hash·sha·ma·yim	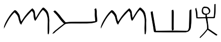	
Then I will make	ve·e·e·seh	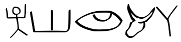	
-	o·wt·kha	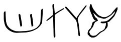	
you into a nation	le·go·w	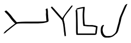	
mightier	a·tsum	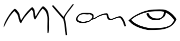	
and greater	va·rav	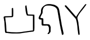	
than they [are] ”	mim·men·nu	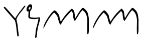	
So I went back	va·e·phen	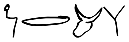	Deuteronomy 9:15
down	va·e·red	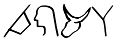	
	min	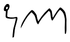	
the mountain	ha·har	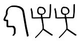	
while it	ve·ha·har	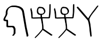	
was blazing	bo·er	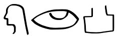	
with fire	ba·esh	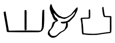	
with the two	u·she·ne	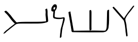	
tablets	lu·chot	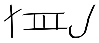	
of the covenant	hab·be·reet	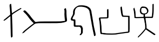	
in	al	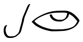	
	she·te	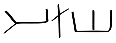	

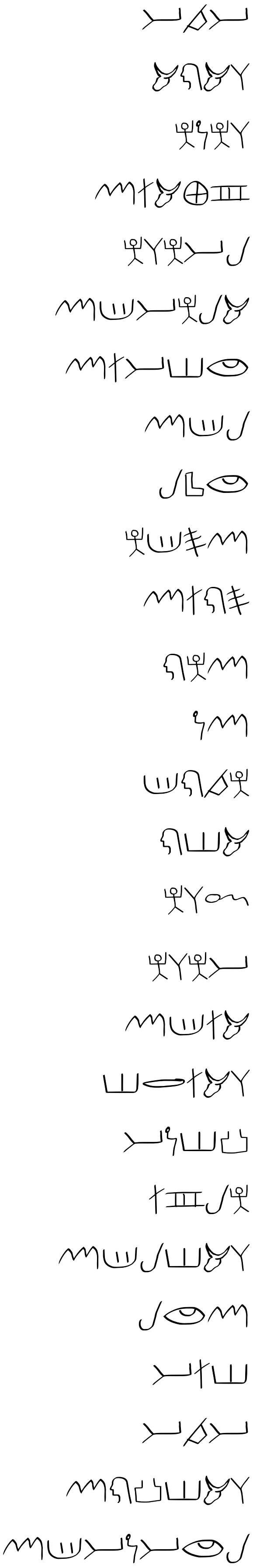

my hands	ya·day	
And I saw	va·e·re	Deuteronomy 9:16
how	ve·hin·neh	
you had sinned	cha·ta·tem	
against the LORD	la·YHVH	
your God	e·lo·he·khem	
you had made	a·see·tem	
for yourselves	la·khem	
calf	e·gel	
a molten	mas·se·khah	
You had turned aside	sar·tem	
quickly	ma·her	
from	min	
the way	had·de·rekh	
that	a·sher	
had commanded you	tsiw·vah	
the LORD	YHVH	
-	et·khem	
So I took	va·et·pos	Deuteronomy 9:17
the two	bish·ne	
tablets	hal·lu·chot	
and threw them	va·ash·li·khem	
out of	me·al	
	she·te	
my hands	ya·day	
shattering them	va·a·shab·be·rem	
before your eyes	le·e·ne·khem	

Then I fell down	va·et·nap·pal	ואתנפל	Deuteronomy 9:18
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
as [I had done] the first time	ka·ri·sho·nah	כראשנה	
for forty	ar·ba·eem	ארבעים	
days	yo·wm	יום	
and forty	ve·ar·ba·eem	וארבעים	
nights	lay·lah	לילה	
bread	le·chem	לחם	
I did not	lo	לא	
eat	a·khal·tee	אכלתי	
water	u·ma·yim	ומים	
	lo	לא	
or drink	sha·tee·tee	שתיתי	
because of	al	על	
all	kal	כל	
the sin	chat·tat·khem	חטאתכם	
-	a·sher	אשר	
you had committed	cha·ta·tem	חטאתם	
in doing	la·a·so·wt	לעשות	
what was evil	ha·ra	הרע	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
and provoking Him to anger	le·hakh·ee·so	להכעיסו	
For	kee	כי	Deuteronomy 9:19
I was afraid	ya·go·re·tee	יגרתי	
	mip·pe·ne	מפני	

of the anger	ha·aph	𐤄𐤀𐤐	
and wrath	ve·ha·che·mah	𐤅𐤄𐤇𐤌𐤄	
that	a·sher	𐤀𐤔𐤓	
had directed	qa·tsaph	𐤒𐤑𐤐	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
against you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
enough to destroy you	le·hash·meed	𐤋𐤄𐤔𐤌𐤉𐤃	
-	et·khem	𐤀𐤕𐤊𐤌	
listened	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏	
But the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me	e·lay	𐤀𐤋𐤉	
as well	gam	𐤂𐤌	
time	bap·pa·am	𐤁𐤐𐤏𐤌	
this	ha·hi·w	𐤄𐤄𐤅𐤀	
with Aaron	u·ve·a·ha·ron	𐤅𐤁𐤀𐤄𐤓𐤍	Deuteronomy 9:20
was angry	hit·an·naph	𐤄𐤕𐤀𐤍𐤐	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
enough	me·od	𐤌𐤀𐤃	
to destroy him	le·hash·mee·do	𐤋𐤄𐤔𐤌𐤉𐤃𐤅	
prayed	va·et·pal·lel	𐤅𐤀𐤕𐤐𐤋𐤋	
I also	gam	𐤂𐤌	
for	be·ad	𐤁𐤏𐤃	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
time	ba·et	𐤁𐤏𐤕	
but at that	ha·hi·w	𐤄𐤄𐤅𐤀	
And	ve·et	𐤅𐤀𐤕	Deuteronomy 9:21
sinful thing	chat·tat·khem	𐤇𐤈𐤀𐤕𐤊𐤌	

that	a·sher		
you had made	a·see·tem	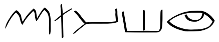	
-	et		
the calf	ha·e·gel		
I took	la·qach·tee	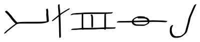	
and burned	va·es·roph		
it	o·to		
in the fire	ba·esh		
Then I crushed it	va·ek·kot		
-	o·to		
[and] ground	ta·cho·wn	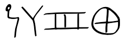	
	he·tev	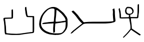	
it to	ad		
-	a·sher		
powder	daq	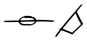	
as fine as dust	le·a·phar		
and I cast	va·ash·likh		
-	et		
it	a·pha·ro		
into	el		
the stream	han·na·chal	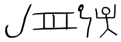	
that came down	hay·yo·red	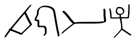	
from	min		
the mountain	ha·har		
at Taberah	u·ve·tav·e·rah		Deuteronomy 9:22
at Massah	u·ve·mas·sah		
	u·ve·qiv·rot	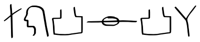	

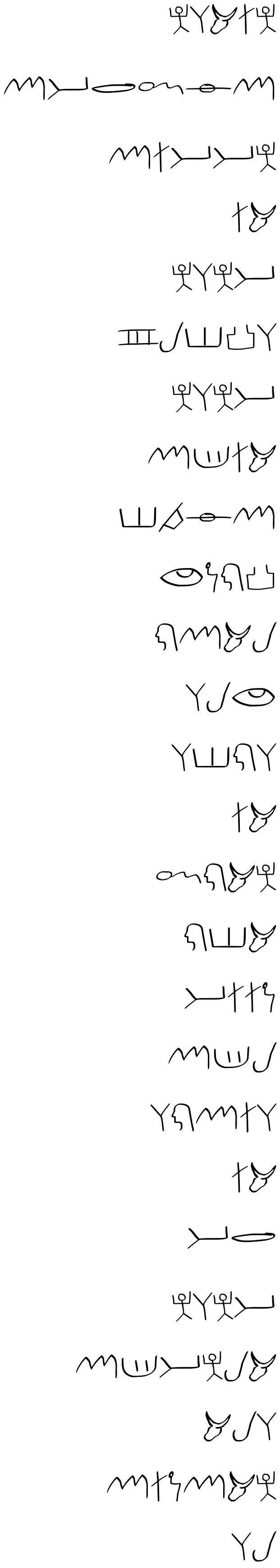

and at Kibroth-hattaavah	hat·ta·a·vah	
You continued to provoke	maq·tsi·pheem	
	he·yee·tem	
-	et	
the LORD	YHVH	
sent you out	u·vish·lo·ach	Deuteronomy 9:23
And when the LORD	YHVH	
-	et·khem	
	miq·qa·desh	
from Kadesh-barnea	bar·ne·a	
He said	le·mor	
“ Go up	a·lu	
and possess	u·re·shu	
-	et	
the land	ha·a·rets	
that	a·sher	
I have given	na·tat·tee	
you ”	la·khem	
But you rebelled	vat·tam·ru	
-	et	
against the command	pee	
of the LORD	YHVH	
your God	e·lo·he·khem	
You neither	ve·lo	
believed	he·e·man·tem	
Him	lo	

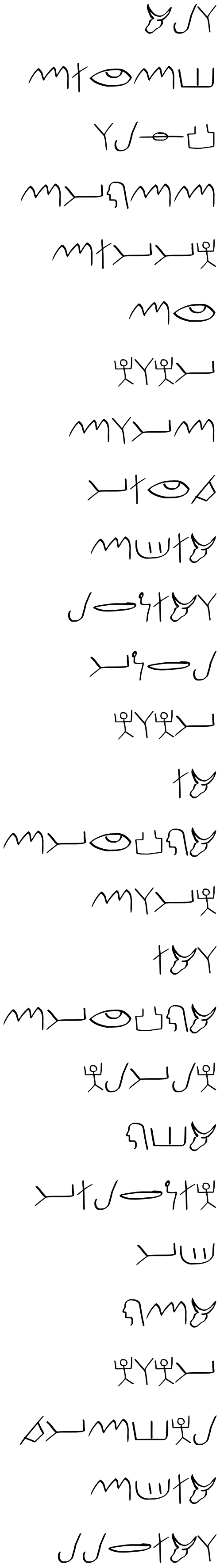

nor	ve·lo	
obeyed	she·ma·tem	
Him	be·qo·lo	
rebelling	mam·reem	Deuteronomy 9:24
You have been	he·yee·tem	
against	im	
the LORD	YHVH	
since the day	mee·yo·wm	
I came to know you	da·tee	
-	et·khem	
So I fell down	va·et·nap·pal	Deuteronomy 9:25
before	liph·ne	
the LORD	YHVH	
-	et	
for forty	ar·ba·eem	
days	hay·yo·wm	
and	ve·et	
forty	ar·ba·eem	
nights	hal·lay·lah	
-	a·sher	
-	hit·nap·pa·le·tee	
because	kee	
had said	a·mar	
the LORD	YHVH	
He would destroy	le·hash·meed	
you	et·khem	
And I prayed	va·et·pal·lel	Deuteronomy 9:26

to	el		
the LORD	YHVH		
and said	va·o·mar		
“ O Lord	a·do·nay		
GOD	YHVH		
do not	al		
destroy	tash·chet		
Your people	am·me·kha		
Your inheritance	ve·na·cha·la·te·kha	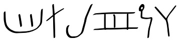	
whom	a·sher		
You redeemed	pa·dee·ta		
through Your greatness	be·ga·de·le·kha		
-	a·sher		
and brought out	ho·w·tse·ta		
of Egypt	mim·mits·ra·yim		
hand	be·yad	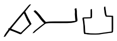	
with a mighty	cha·za·qah	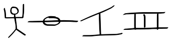	
Remember	ze·khor	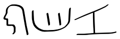	Deuteronomy 9:27
Your servants	la·a·va·de·kha		
Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob	u·le·ya·a·qov		
Overlook	al		
	te·phen		
	el		
the stubbornness	qe·shee		
people	ha·am		

of this	haz·zeh	
	ve·el	
and the wickedness	rish·o	
	ve·el	
of their sin	chat·ta·to	
Otherwise	pen	Deuteronomy 9:28
will say	yo·me·ru	
those in the land	ha·a·rets	
from which	a·sher	
You brought us out	ho·w·tse·ta·nu	
	mish·sham	
was not	mib·be·lee	
able	ye·kho·let	
‘ Because the LORD	YHVH	
to bring them	la·ha·vee·am	
into	el	
the land	ha·a·rets	
-	a·sher	
He had promised	dib·ber	
them	la·hem	
and because He hated	u·mis·sin·a·to	
them	o·w·tam	
He has brought them out	ho·w·tsee·am	
to kill them	la·ha·mi·tam	
in the wilderness ’	bam·mid·bar	
But they	ve·hem	Deuteronomy 9:29
are Your people	am·me·kha	

Your inheritance	ve·na·cha·la·te·kha	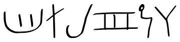	
whom	a·sher		
You brought out	ho·w·tse·ta		
power	be·kho·cha·kha		
by Your great	hag·ga·dol		
arm ”	u·viz·ro·a·kha		
and outstretched	han·ne·tu·yah	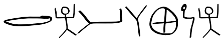	
time	ba·et		Deuteronomy 10:1
At that	ha·hi·w		
said	a·mar		
the LORD	YHVH		
to me	e·lay	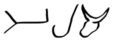	
“ Chisel out	pe·sal		
	le·kha	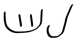	
two	she·ne	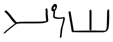	
tablets	lu·w·chot	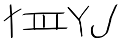	
stone	a·va·neem	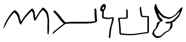	
like the originals	ka·ri·sho·neem	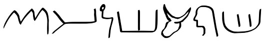	
come up	va·a·leh		
to Me	e·lay	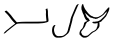	
on the mountain	ha·ha·rah		
and make	ve·a·see·ta		
	le·kha	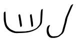	
an ark	a·ro·wn	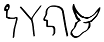	
of wood	ets		
And I will write	ve·ekh·tov		Deuteronomy 10:2
on	al		

the tablets	hal·lu·chot	𐤄𐤋𐤇𐤕	
-	et	𐤀𐤕	
the words	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
were	ha·yu	𐤄𐤉𐤅	
on	al	𐤏𐤋	
tablets	hal·lu·chot	𐤄𐤋𐤇𐤕	
the first	ha·ri·sho·neem	𐤄𐤓𐤀𐤔𐤍𐤉𐤌	
which	a·sher	𐤀𐤔𐤓	
you broke	shib·bar·ta	𐤔𐤁𐤓𐤕	
and you are to place them	ve·sam·tam	𐤅𐤔𐤌𐤕𐤌	
in the ark ”	ba·a·ro·wn	𐤁𐤀𐤓𐤅𐤍	
So I made	va·a·as	𐤅𐤀𐤏𐤔	Deuteronomy 10:3
an ark	a·ro·wn	𐤀𐤓𐤅𐤍	
wood	a·tse	𐤏𐤑𐤉	
of acacia	shit·teem	𐤔𐤈𐤉𐤌	
chiseled out	va·eph·sol	𐤅𐤀𐤐𐤎𐤋	
two	she·ne	𐤔𐤍𐤉	
tablets	lu·chot	𐤋𐤇𐤕	
stone	a·va·neem	𐤀𐤁𐤍𐤉𐤌	
like the originals	ka·ri·sho·neem	𐤊𐤓𐤀𐤔𐤍𐤉𐤌	
and went up	va·a·al	𐤅𐤀𐤏𐤋	
the mountain	ha·ha·rah	𐤄𐤄𐤓𐤄	
with the two	u·she·ne	𐤅𐤔𐤍𐤉	
tablets	hal·lu·chot	𐤄𐤋𐤇𐤕	
in my hands	be·ya·dee	𐤁𐤉𐤃𐤉	
And [the LORD] wrote	vay·yikh·tov	𐤅𐤉𐤊𐤕𐤁	Deuteronomy 10:4

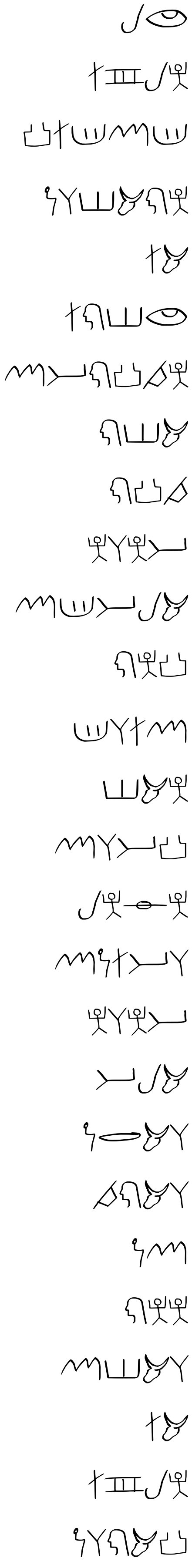

on	al	
the tablets	hal·lu·chot	
what had been written	kam·mikh·tav	
previously	ha·ri·sho·wn	
-	et	
the Ten	a·se·ret	
Commandments	had·de·va·reem	
that	a·sher	
had spoken	dib·ber	
He	YHVH	
to	a·le·khem	
you on the mountain	ba·har	
out of	mit·to·wkh	
the fire	ha·esh	
on the day	be·yo·wm	
of the assembly	haq·qa·hal	
gave them	vay·yit·te·nem	
The LORD	YHVH	
to me	e·lay	
and I went back	va·e·phen	Deuteronomy 10:5
down	va·e·red	
	min	
the mountain	ha·har	
and placed	va·a·sim	
-	et	
the tablets	hal·lu·chot	
in the ark	ba·a·ro·wn	

as	a·sher	אשר	
I had made	a·see·tee	עשיתי	
they have remained	vay·yih·yu	ויהיו	
and there	sham	שם	
-	ka·a·sher	כאשר	
had commanded me	tsiw·va·nee	צוני	
the LORD	YHVH	יהוה	
The Israelites	u·ve·ne	ובני	Deuteronomy 10:6
	yis·ra·el	ישראל	
traveled	na·se·u	נסעו	
from	mib·be·e·rot	מבארת	
	be·ne	בני	
Beeroth Bene-jaakan	ya·a·qan	יעקן	
to Moserah	mo·w·se·rah	מוסרה	
where	sham	שם	
died	met	מת	
Aaron	a·ha·ron	אהרן	
and was buried	vay·yiq·qa·ver	ויקבר	
-	sham	שם	
succeeded him as priest	vay·kha·hen	ויכהן	
and Eleazar	el·a·zar	אלעזר	
his son	be·no	בנו	
	tach·taw	תחתיו	
there	mish·sham	משם	Deuteronomy 10:7
they traveled	na·se·u	נסעו	
to Gudgodah	hag·gud·go·dah	הגדגדה	
From	u·min	ומן	

and from Gudgodah	hag·gud·go·dah	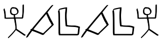	
to Jotbathah	ya·te·va·tah	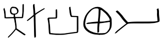	
a land	e·rets	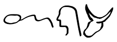	
with streams	na·cha·lē	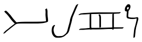	
of water	ma·yim	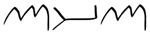	
time	ba·et	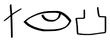	Deuteronomy 10:8
At that	ha·hi·w	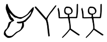	
set apart	hiv·deel	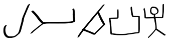	
the LORD	YHVH	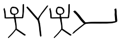	
-	et	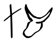	
the tribe	she·vet	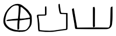	
of Levi	hal·le·vee	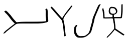	
to carry	la·set	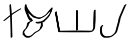	
-	et	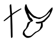	
the ark	a·ro·wn	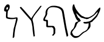	
of the covenant	be·reet	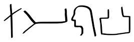	
of the LORD	YHVH	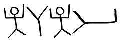	
to stand	la·a·mod	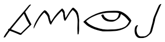	
before	liph·ne	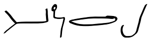	
the LORD	YHVH	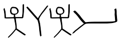	
to serve Him	le·sha·re·to	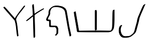	
and to pronounce blessings	u·le·va·rekh	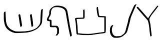	
in His name	bish·mo	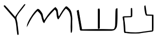	
as [they do] to this day	ad	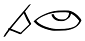	
	hay·yo·wm	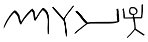	
	haz·zeh	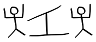	
That is why	al	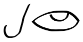	Deuteronomy 10:9

	ken	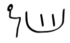	
no	lo	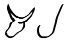	
has	ha·yah	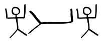	
Levi	le·le·vee	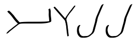	
portion	che·leq	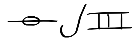	
or inheritance	ve·na·cha·lah	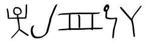	
among	im	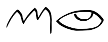	
his brothers	e·chaw	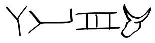	
the LORD	YHVH	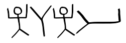	
	hu	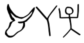	
is his inheritance	na·cha·la·to	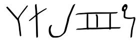	
as	ka·a·sher	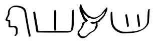	
promised	dib·ber	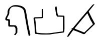	
the LORD	YHVH	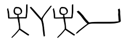	
your God	e·lo·he·kha	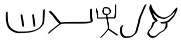	
him	lo	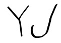	
I	ve·a·no·khee	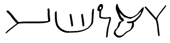	Deuteronomy 10:10
stayed	a·mad·tee	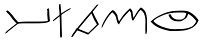	
on the mountain	va·har	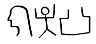	
days	kay·ya·meem	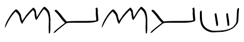	
like the first	ha·ri·sho·neem	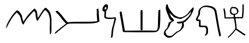	
forty	ar·ba·eem	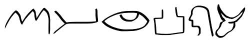	
time	yo·wm	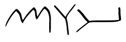	
and forty	ve·ar·ba·eem	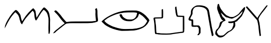	
nights	la·ye·lah	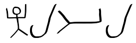	
listened	vay·yish·ma	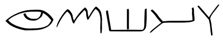	
the LORD	YHVH	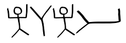	

to me	e·lay	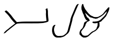	
again	gam		
time	bap·pa·am		
and that	ha·hi·w	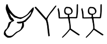	
not	lo		
agreed	a·vah		
[and]	YHVH		
to destroy you	hash·chee·te·kha	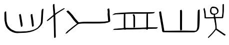	
said	vay·yo·mer		Deuteronomy 10:11
Then the LORD	YHVH		
to me	e·lay	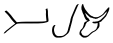	
“ Get up	qum	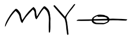	
Continue	lekh	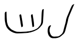	
your journey	le·mas·sa		
ahead of	liph·ne		
the people	ha·am		
that they may enter	ve·ya·vo·u	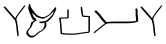	
and possess	ve·yir·shu	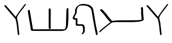	
-	et		
the land	ha·a·rets		
that	a·sher		
I swore	nish·ba·tee		
their fathers	la·a·vo·tam		
to give them ”	la·tet	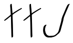	
to	la·hem		
And now	ve·at·tah		Deuteronomy 10:12
O Israel	yis·ra·el	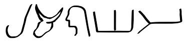	

what	mah	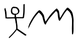	
does the LORD	YHVH		
your God	e·lo·he·kha		
ask	sho·el		
of you	me·im·makh		
but	kee	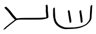	
	im		
to fear	le·yir·ah		
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
by walking	la·le·khet	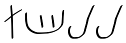	
in all	be·khal		
His ways	de·ra·khaw		
to love Him	u·le·a·ha·vah		
-	o·to		
to serve	ve·la·a·vod		
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
with all	be·khal		
your heart	le·va·ve·kha		
and with all	u·ve·khal	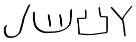	
your soul	naph·she·kha	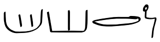	
[and] to keep	lish·mor		Deuteronomy 10:13
-	et		
the commandments	mits·wot		

of the LORD	YHVH		
and	ve·et		
statutes	chuq·qo·taw	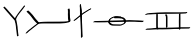	
that	a·sher		
I	a·no·khee		
am giving you	me·tsaw·ve·kha		
this day	hay·yo·wm	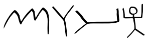	
for your own good	le·to·wv		
?	lakh	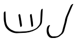	
Behold	hen		Deuteronomy 10:14
to the LORD	la·YHVH	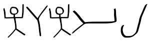	
your God	e·lo·he·kha		
belong the heavens	hash·sha·ma·yim		
even the highest	u·she·me		
heavens	hash·sha·ma·yim		
and the earth	ha·a·rets		
and everything	ve·khal		
-	a·sher		
in it	bah		
Yet	raq	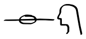	Deuteronomy 10:15
on your fathers	ba·a·vo·te·kha		
has set His affection	cha·shaq		
the LORD	YHVH		
and loved	le·a·ha·vah		
them	o·w·tam		
And He has chosen you	vay·yiv·char	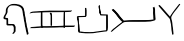	
their descendants	be·zar·am		

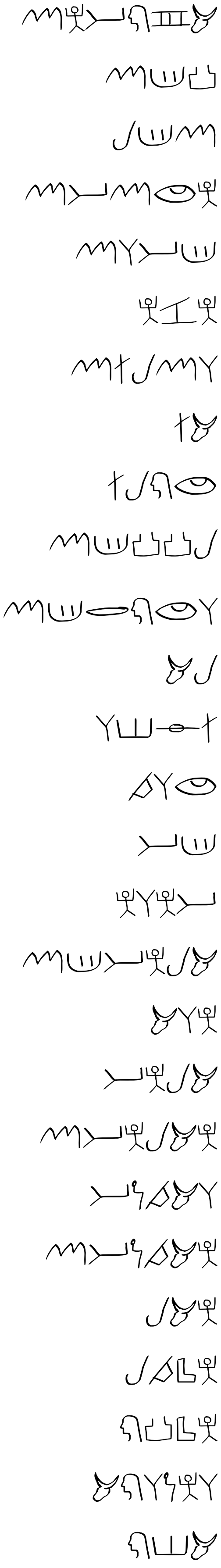

after	a·cha·re·hem	
them	ba·khem	
above all	mik·kal	
the peoples	ha·am·meem	
even to this day	kay·yo·wm	
	haz·zɛh	
Circumcise	u·mal·tem	Deuteronomy 10:16
-	et	
-	a·re·lat	
your hearts, therefore	le·vav·khem	
your necks	ve·a·re·pe·khem	
no	lo	
and stiffen	taq·shu	
more	o·wd	
For	kee	Deuteronomy 10:17
the LORD	YHVH	
your God	e·lo·he·khem	
	hu	
is God	e·lo·he	
of gods	ha·e·lo·heem	
and Lord	va·a·do·ne	
of lords	ha·a·do·neem	
God	ha·el	
the great	hag·ga·dol	
mighty	hag·gib·bor	
and awesome	ve·han·no·w·ra	
-	a·sher	

showing no	lo		
partiality	yis·sa	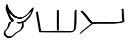	
	pha·neem	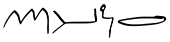	
no	ve·lo		
and accepting	yiq·qach	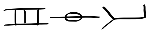	
bribe	sho·chad	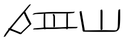	
He executes	o·seh		Deuteronomy 10:18
justice	mish·pat		
for the fatherless	ya·to·wm		
and widow	ve·al·ma·nah	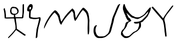	
and He loves	ve·o·hev		
the foreigner	ger		
giving	la·tet	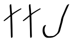	
him	lo		
food	le·chem	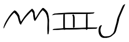	
and clothing	ve·sim·lah		
So you also must love	va·a·hav·tem	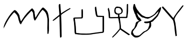	Deuteronomy 10:19
-	et		
the foreigner	hag·ger		
since	kee	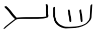	
foreigners	ge·reem	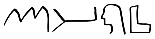	
you yourselves were	he·yee·tem	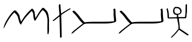	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
-	et		Deuteronomy 10:20
the LORD	YHVH		
your God	e·lo·he·kha		

You are to fear	tee·ra	תירא	
-	o·to	אתו	
and serve	ta·a·vod	תעבד	
Him	u·vo	ובו	
Hold fast to Him	tid·baq	תדבק	
in His name	u·vish·mo	ובשמו	
and take your oaths	tish·sha·ve·a	תשבע	
He	hu	הוא	Deuteronomy 10:21
is your praise	te·hil·la·te·kha	תהלתך	
and He	ve·hu	והוא	
is your God	e·lo·he·kha	אלהיך	
who	a·sher	אשר	
has done	a·sah	עשה	
for you	it·te·kha	אתך	
-	et	את	
great	hag·ge·do·lot	הגדלת	
-	ve·et	ואת	
and awesome wonders	han·no·w·ra·ot	הנוראת	
these	ha·el·leh	האלה	
that	a·sher	אשר	
have seen	ra·u	ראו	
your eyes	e·ne·kha	עיניך	
seventy	be·shiv·eem	בשבעים	Deuteronomy 10:22
in all	ne·phesh	נפש	
went down	ya·re·du	ירדו	
Your fathers	a·vo·te·kha	אבתיך	
to Egypt	mits·ra·ye·mah	מצרימה	

and now	ve·at·tah	𐤅𐤏𐤕𐤄	
has made	sa·me·kha	𐤔𐤌𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
as the stars	ke·kho·wkh·ve	𐤊𐤊𐤅𐤊𐤁𐤉	
in the sky	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
you as numerous	la·rov	𐤋𐤓𐤁	
You shall therefore love	ve·a·hav·ta	𐤅𐤀𐤄𐤁𐤕	Deuteronomy 11:1
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
keep	ve·sha·mar·ta	𐤅𐤔𐤌𐤓𐤕	
His charge	mish·mar·to	𐤌𐤔𐤌𐤓𐤕𐤅	
His statutes	ve·chuq·qo·taw	𐤅𐤇𐤒𐤕𐤉𐤅	
His ordinances	u·mish·pa·taw	𐤅𐤌𐤔𐤐𐤈𐤉𐤅	
and His commandments	u·mits·wo·taw	𐤅𐤌𐤑𐤅𐤕𐤉𐤅	
and always	kal	𐤊𐤋	
	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
Know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	Deuteronomy 11:2
this day	hay·yo·wm	𐤄𐤉𐤅𐤌	
that	kee	𐤊𐤉	
it is not	lo	𐤋𐤀	
-	et	𐤀𐤕	
your children	be·ne·khem	𐤁𐤍𐤉𐤊𐤌	
who	a·sher	𐤀𐤔𐤓	
	lo	𐤋𐤀	
have known	ya·de·u	𐤉𐤃𐤏𐤅	

and	va·a·sher	𐤅𐤀𐤔𐤓	
	lo	𐤋𐤀	
seen	ra·u	𐤓𐤀𐤅	
-	et	𐤀𐤕	
the discipline	mu·sar	𐤌𐤅𐤎𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God :	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
-	et	𐤀𐤕	
His greatness	ga·de·lo	𐤂𐤃𐤋𐤅	
-	et	𐤀𐤕	
hand	ya·do	𐤉𐤃𐤅	
His mighty	ha·cha·za·qah	𐤄𐤇𐤆𐤒𐤄	
arm	u·ze·ro·o	𐤅𐤆𐤓𐤏𐤅	
and His outstretched	han·ne·tu·yah	𐤄𐤍𐤈𐤅𐤉𐤄	
-	ve·et	𐤅𐤀𐤕	Deuteronomy 11:3
the signs	o·to·taw	𐤀𐤕𐤕𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and works	ma·a·saw	𐤌𐤏𐤔𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
He did	a·sah	𐤏𐤔𐤄	
in	be·to·wkh	𐤁𐤕𐤅𐤊	
Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
to Pharaoh	le·phar·oh	𐤋𐤐𐤓𐤏𐤄	
king	me·lekh	𐤌𐤋𐤊	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and all	u·le·khal	𐤅𐤋𐤊𐤋	
his land	ar·tso	𐤀𐤓𐤑𐤅	

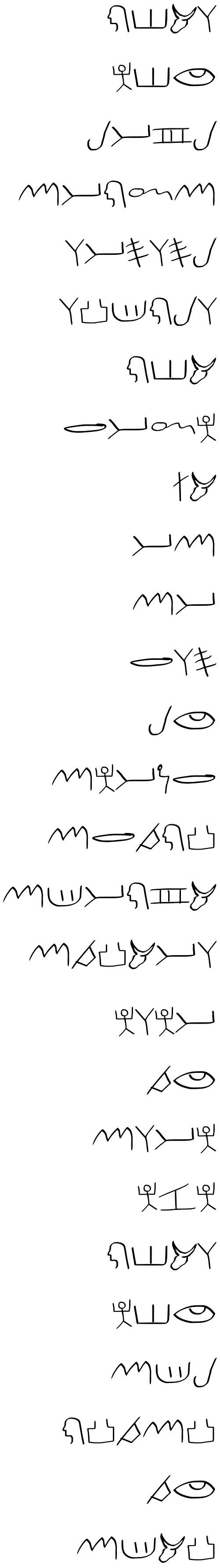

what	va·a·sher	Deuteronomy 11:4
He did	a·sah	
army	le·chel	
to the Egyptian	mits·ra·yim	
and horses	le·su·saw	
and chariots	u·le·rikh·bo	
when	a·sher	
engulf	he·tseeph	
-	et	
He made the waters	me	
Sea	yam	
of the Red	suph	
-	al	
them	pe·ne·hem	
as they pursued you	be·ra·de·pham	
	a·cha·re·khem	
destroyed them completely	vay·ab·be·dem	
and [how] He	YHVH	
even to	ad	
this day	hay·yo·wm	
	haz·zeh	
what	va·a·sher	Deuteronomy 11:5
He did	a·sah	
for you	la·khem	
in the wilderness	bam·mid·bar	
until	ad	
you reached	bo·a·khem	

	ad		
place	ham·ma·qo·wm	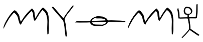	
this	haz·zeh		
and what	va·a·sher		Deuteronomy 11:6
He did	a·sah		
to Dathan	le·da·tan		
and Abiram	ve·la·a·vee·ram	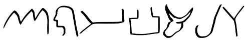	
the sons	be·ne	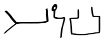	
of Eliab	e·lee·av	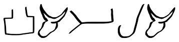	
the Reubenite	ben		
	re·u·ven		
when	a·sher		
opened	pa·tse·tah		
the earth	ha·a·rets		
-	et		
its mouth	pee·ha	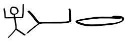	
and swallowed them	vat·tiv·la·em		
-	ve·et		
their households	bat·te·hem	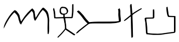	
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their tents	a·ho·le·hem	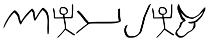	
and	ve·et		
every	kal	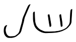	
living thing	hay·qum	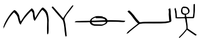	
-	a·sher		
that belonged to them	be·rag·le·hem	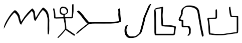	
in the midst	be·qe·rev	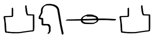	

of all	kal	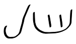	
the Israelites	yis·ra·el	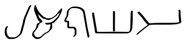	
For [it is]	kee	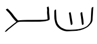	Deuteronomy 11:7
your own eyes	e·ne·khem	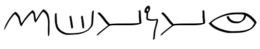	
[that] have seen	ha·ro·ot	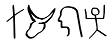	
-	et	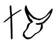	
every	kal	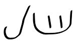	
work	ma·a·seh	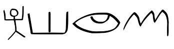	
the LORD	YHVH	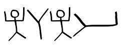	
great	hag·ga·dol	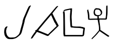	
that	a·sher	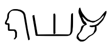	
has done	a·sah	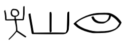	
You shall therefore keep	u·she·mar·tem	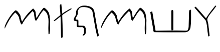	Deuteronomy 11:8
-	et	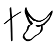	
every	kal	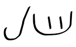	
commandment	ham·mits·vah	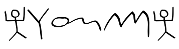	
-	a·sher	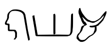	
I	a·no·khee	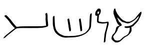	
am giving you today	me·tsaw·ve·kha	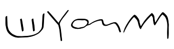	
	hay·yo·wm	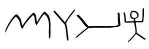	
so that	le·ma·an	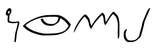	
you may have the strength	te·chez·qu	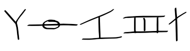	
to go in	u·va·tem	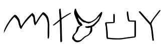	
and possess	vee·rish·tem	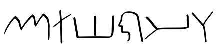	
-	et	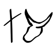	
the land	ha·a·rets	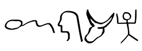	
that	a·sher	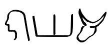	

you	at·tem	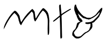	
are crossing	o·ve·reem	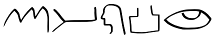	
[the Jordan]	sham·mah	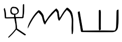	
to possess	le·rish·tah	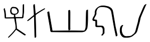	
and so that	u·le·ma·an	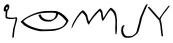	Deuteronomy 11:9
you may live long	ta·a·ree·khu	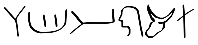	
	ya·meem	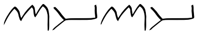	
in	al	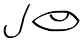	
the land	ha·a·da·mah	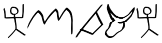	
that	a·sher	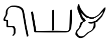	
swore	nish·ba	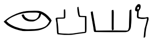	
the LORD	YHVH	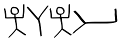	
to your fathers	la·a·vo·te·khem	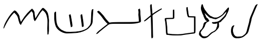	
to give	la·tet	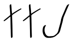	
them	la·hem	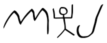	
and their descendants	u·le·zar·am	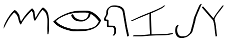	
a land	e·rets	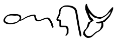	
flowing	za·vat	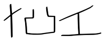	
with milk	cha·lav	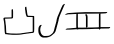	
and honey	u·de·vash	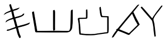	
For	kee	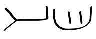	Deuteronomy 11:10
the land	ha·a·rets	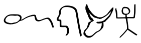	
that	a·sher	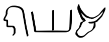	
you	at·tah	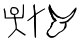	
are entering	va	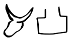	
	sham·mah	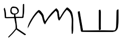	
to possess	le·rish·tah	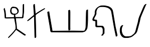	

is not	lo		
like the land	khe·e·rets		
of Egypt	mits·ra·yim		
from which	hee		
where	a·sher		
you have come	ye·tsa·tem		
	mish·sham		
-	a·sher		
you sowed	tiz·ra		
-	et		
your seed	zar·a·kha		
and irrigated	ve·hish·qee·ta	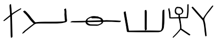	
on foot	ve·rag·le·kha	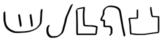	
garden	ke·gan	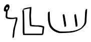	
like a vegetable	hay·ya·raq		
But the land	ve·ha·a·rets		Deuteronomy 11:11
that	a·sher		
you	at·tem		
are crossing	o·ve·reem		
[the Jordan]	sham·mah		
to possess	le·rish·tah	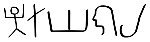	
is a land	e·rets		
of mountains	ha·reem	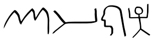	
and valleys	u·ve·qa·ot	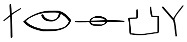	
the rain	lim·tar		
from heaven	hash·sha·ma·yim		
that drinks in	tish·teh		

	ma·yim	
It is a land	e·rets	Deuteronomy 11:12
for which	a·sher	
the LORD	YHVH	
your God	e·lo·he·kha	
cares	do·resh	
-	o·tah	
are always	ta·meed	
the eyes	e·ne	
of the LORD	YHVH	
your God	e·lo·he·kha	
on it	bah	
from the beginning	me·re·sheet	
of the year	hash·sha·nah	
to	ve·ad	
the end	a·cha·reet	
	sha·nah	
So	ve·ha·yah	Deuteronomy 11:13
if	im	
you carefully obey	sha·mo·a	
	tish·me·u	
	el	
the commandments	mits·wo·tay	
-	a·sher	
I	a·no·khee	
am giving you today	me·tsaw·veh	
-	et·khem	

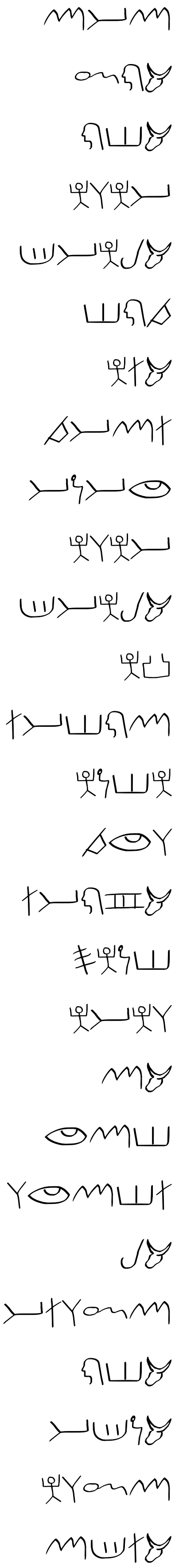

-	hay·yo·wm	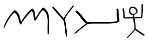	
to love	le·a·ha·vah		
-	et		
the LORD	YHVH		
your God	e·lo·he·khem	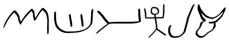	
and to serve Him	u·le·a·ve·do		
with all	be·khal		
your heart	le·vav·khem	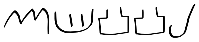	
and with all	u·ve·khal	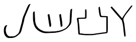	
your soul	naph·she·khem	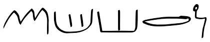	
then I will provide	ve·na·tat·tee	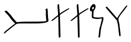	Deuteronomy 11:14
rain	me·tar		
for your land	ar·tse·khem		
in season	be·it·to		
the autumn and spring rains	yo·w·reh		
	u·mal·qo·wosh	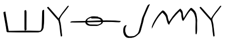	
that you may gather	ve·a·saph·ta		
your grain	de·ga·ne·kha	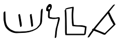	
new wine	ve·tee·ro·she·kha		
and oil	ve·yits·ha·re·kha		
And I will provide	ve·na·tat·tee	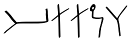	Deuteronomy 11:15
grass	e·sev	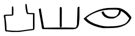	
in the fields	be·sa·de·kha		
for your livestock	liv·hem·te·kha	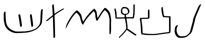	
and you will eat	ve·a·khal·ta		
and be satisfied	ve·sa·va·e·ta		
But be careful	hish·sha·me·ru		Deuteronomy 11:16

	la·khem	
that you are not	pen	
enticed	yiph·teh	
	le·vav·khem	
to turn aside	ve·sar·tem	
to worship	va·a·vad·tem	
gods	e·lo·heem	
to other	a·che·reem	
and bow down	ve·hish·ta·cha·vee·tem	
	la·hem	
will be kindled	ve·cha·rah	Deuteronomy 11:17
or the anger	aph	
of the LORD	YHVH	
against you	ba·khem	
He will shut	ve·a·tsar	
-	et	
the heavens	hash·sha·ma·yim	
no	ve·lo	
so that there will be	yih·yeh	
rain	ma·tar	
the land	ve·ha·a·da·mah	
nor will	lo	
yield	tit·ten	
-	et	
its produce	ye·vu·lah	
and you will soon perish	va·a·vad·tem	
	me·he·rah	

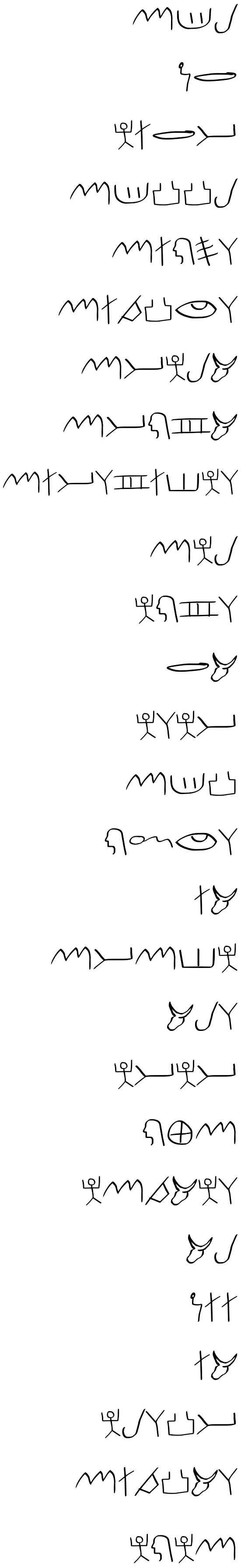

from	me·al		
land	ha·a·rets		
the good	hat·to·vah		
that	a·sher		
the LORD	YHVH	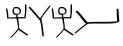	
is giving	no·ten	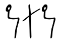	
you	la·khem		
Fix	ve·sam·tem		Deuteronomy 11:18
-	et		
words of mine	de·va·ray		
these	el·leh	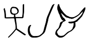	
in your	al		
hearts	le·vav·khem		
and	ve·al		
minds	naph·she·khem	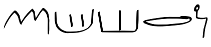	
tie	u·qe·shar·tem		
them	o·tam		
as reminders	le·o·wt		
on	al		
your hands	yed·khem		
and bind them	ve·ha·yu	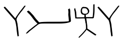	
	le·to·w·ta·phot		
on your foreheads	ben	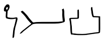	
	e·ne·khem	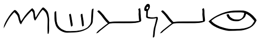	
Teach	ve·lim·mad·tem		Deuteronomy 11:19
them	o·tam		
-	et		

to your children	be·ne·khem	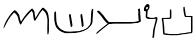	
speaking	le·dab·ber	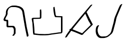	
about them	bam	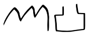	
when you sit	be·shiv·te·kha	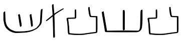	
at home	be·ve·te·kha	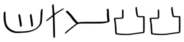	
and when you walk	u·ve·lekh·te·kha	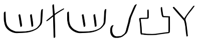	
along the road	vad·de·rekh	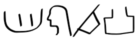	
when you lie down	u·ve·sha·khe·be·kha	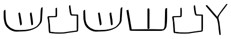	
and when you get up	u·ve·qu·me·kha	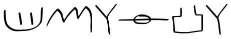	
Write them	u·khe·tav·tam	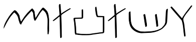	Deuteronomy 11:20
on	al	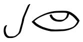	
the doorposts	me·zu·zo·wt	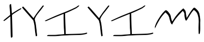	
of your houses	be·te·kha	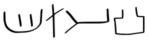	
and on your gates	u·vish·a·re·kha	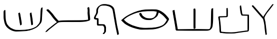	
so that	le·ma·an	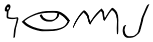	Deuteronomy 11:21
may be multiplied	yir·bu	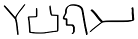	
your days	ye·me·khem	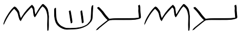	
[and those]	vee·me	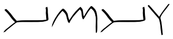	
of your children	ve·ne·khem	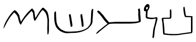	
in	al	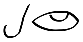	
the land	ha·a·da·mah	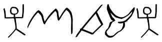	
that	a·sher	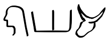	
swore	nish·ba	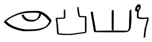	
the LORD	YHVH	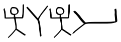	
your fathers	la·a·vo·te·khem	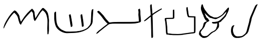	
to give	la·tet	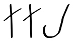	
	la·hem	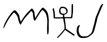	

as long as	kee·me	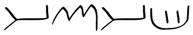	
the heavens	hash·sha·ma·yim	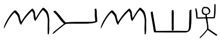	
are above	al	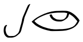	
the earth	ha·a·rets	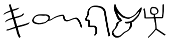	
For	kee	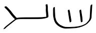	Deuteronomy 11:22
if	im	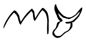	
you carefully keep	sha·mor	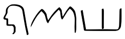	
	tish·me·run	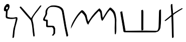	
-	et	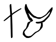	
all	kal	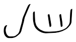	
commandments	ham·mits·vah	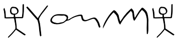	
these	haz·zot	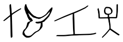	
-	a·sher	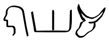	
I	a·no·khee	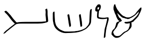	
am giving	me·tsaw·veh	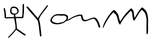	
-	et·khem	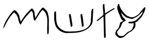	
you to follow —	la·a·so·tah	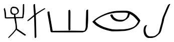	
to love	le·a·ha·vah	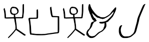	
-	et	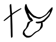	
the LORD	YHVH	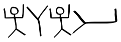	
your God	e·lo·he·khem	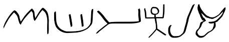	
to walk	la·le·khet	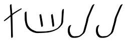	
in all	be·khal	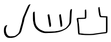	
His ways	de·ra·khaw	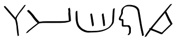	
and to hold fast	u·le·da·ve·qah	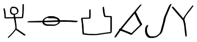	
to Him —	vo	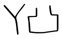	
will drive out	ve·ho·w·reesh	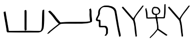	Deuteronomy 11:23

then the LORD	YHVH		
-	et		
all	kal		
nations	hag·go·w·yim	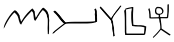	
these	ha·el·leh		
before you	mil·liph·ne·khem	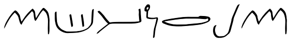	
and you will dispossess	vee·rish·tem		
nations	go·w·yim	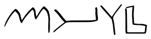	
greater	ge·do·leem	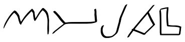	
and stronger	va·a·tsu·meem		
than you	mik·kem		
Every	kal		Deuteronomy 11:24
place	ham·ma·qo·wm	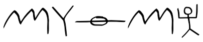	
where	a·sher		
treads	tid·rokh		
the sole	kaph		
of your foot	rag·le·khem	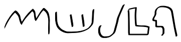	
	bo		
	la·khem		
will be yours	yih·yeh		
from	min		
the wilderness	ham·mid·bar		
to Lebanon	ve·hal·le·va·no·wn	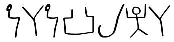	
and from	min		
River	han·na·har		
	ne·har	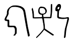	
the Euphrates	pe·rat		

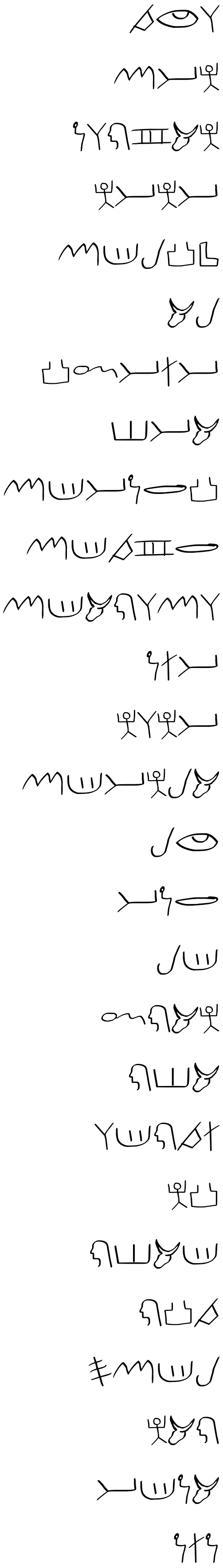

to	ve·ad	
Sea	hay·yam	
the Western	ha·a·cha·ro·wn	
will extend	yih·yeh	
Your territory	ge·vul·khem	
No	lo	Deuteronomy 11:25
will be able to stand	yit·yats·tsev	
man	eesh	
against you	biph·ne·khem	
the fear	pach·de·khem	
and dread	u·mo·w·ra·a·khem	
will put	yit·ten	
the LORD	YHVH	
your God	e·lo·he·khem	
of you	al	
upon	pe·ne	
all	khal	
the land	ha·a·rets	
wherever	a·sher	
you set foot	tid·re·khu	
	vah	
as	ka·a·sher	
He has promised	dib·ber	
you	la·khem	
See	re·eh	Deuteronomy 11:26
I	a·no·khee	
am setting	no·ten	

before you	liph·ne·khem	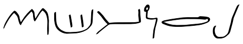	
today	hay·yo·wm	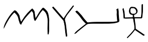	
a blessing	be·ra·khah	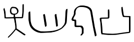	
and a curse —	u·qe·la·lah	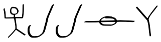	
-	et	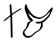	Deuteronomy 11:27
a blessing	hab·be·ra·khah	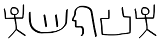	
if	a·sher	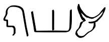	
you obey	tish·me·u	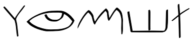	
	el	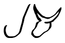	
the commandments	mits·wot	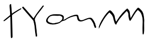	
of the LORD	YHVH	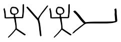	
your God	e·lo·he·khem	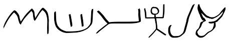	
that	a·sher	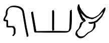	
I	a·no·khee	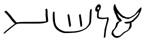	
am giving you today	me·tsaw·veh	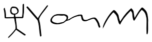	
-	et·khem	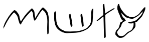	
-	hay·yo·wm	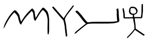	
but a curse	ve·haq·qe·la·lah	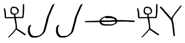	Deuteronomy 11:28
if	im	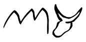	
	lo	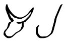	
you disobey	tish·me·u	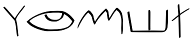	
	el	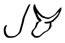	
the commandments	mits·wot	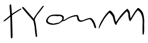	
of the LORD	YHVH	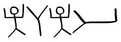	
your God	e·lo·he·khem	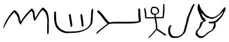	
and turn aside	ve·sar·tem	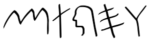	
from	min	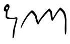	

the path	had·de·rekh	
-	a·sher	
I	a·no·khee	
command	me·tsaw·veh	
you	et·khem	
today	hay·yo·wm	
by following	la·le·khet	
	a·cha·re	
gods	e·lo·heem	
other	a·che·reem	
-	a·sher	
which you have not	lo	
known	ye·da·tem	
-	ve·ha·yah	Deuteronomy 11:29
When	kee	
brings	ye·vee·a·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
you into	el	
the land	ha·a·rets	
-	a·sher	
you	at·tah	
are entering	va	
	sham·mah	
to possess	le·rish·tah	
you are to proclaim	ve·na·tat·tah	
-	et	

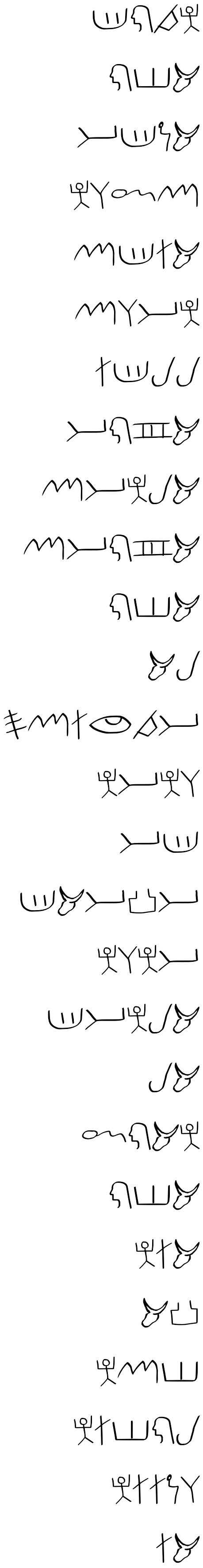

the blessing	hab·be·ra·khah	
on	al	
Mount	har	
Gerizim	ge·ri·zeem	
-	ve·et	
and the curse	haq·qe·la·lah	
on	al	
Mount	har	
Ebal	e·val	
Are not	ha·lo	Deuteronomy 11:30
these mountains	hem·mah	
across	be·e·ver	
the Jordan	hay·yar·den	
toward	a·cha·re	
of the road	de·rekh	
west	me·vo·w	
the sunset	hash·she·mesh	
in the land	be·e·rets	
of the Canaanites	hak·ke·na·a·nee	
who live	hay·yo·shev	
in the Arabah	ba·a·ra·vah	
opposite	mul	
Gilgal	hag·gil·gal	
near	e·tsel	
the Oak	e·lo·w·ne	
of Moreh ?	mo·reh	
For	kee	Deuteronomy 11:31

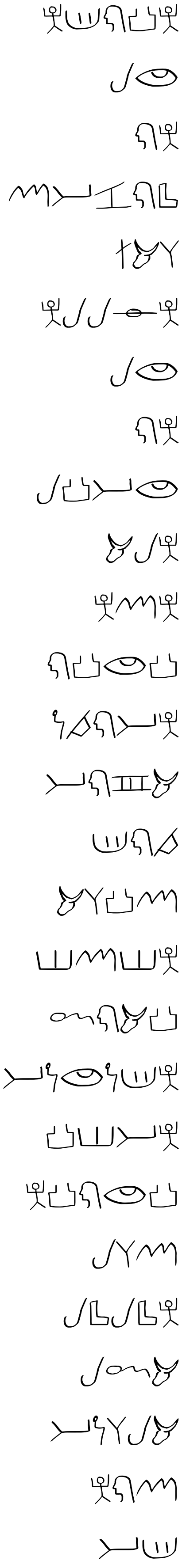

you	at·tem		
are about to cross	o·ve·reem		
-	et		
the Jordan	hay·yar·den	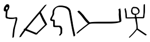	
to enter	la·vo		
and possess	la·re·shet		
-	et		
the land	ha·a·rets		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·khem	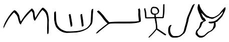	
is giving	no·ten	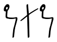	
you	la·khem		
When you take possession	vee·rish·tem		
of it	o·tah		
and settle	vee·shav·tem		
in it	bah		
be careful	u·she·mar·tem		Deuteronomy 11:32
to follow	la·a·so·wt		
-	et		
all	kal		
the statutes	ha·chuq·qeem	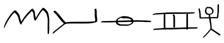	
-	ve·et		
and ordinances	ham·mish·pa·teem		
that	a·sher		
I	a·no·khee		
am setting	no·ten	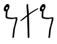	

before you	liph·ne·khem	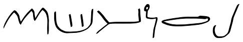	
today	hay·yo·wm	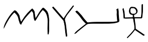	
These [are]	el·leh	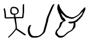	Deuteronomy 12:1
the statutes	ha·chuq·qeem	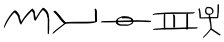	
and ordinances	ve·ham·mish·pa·teem	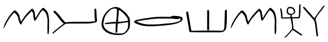	
that	a·sher	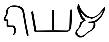	
you must be careful	tish·me·run	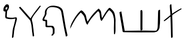	
to follow	la·a·so·wt	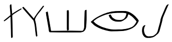	
in the land	ba·a·rets	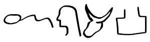	
-	a·sher	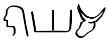	
has given	na·tan	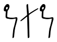	
the LORD	YHVH	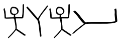	
the God	e·lo·he	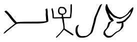	
of your fathers	a·vo·te·kha	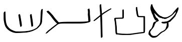	
you	le·kha	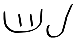	
to possess	le·rish·tah	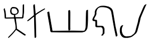	
all	kal	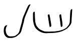	
the days	hay·ya·meem	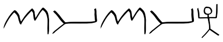	
-	a·sher	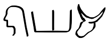	
you	at·tem	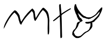	
live	chay·yeem	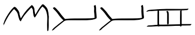	
-	al	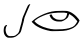	
-	ha·a·da·mah	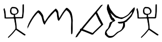	
Destroy completely	ab·bed	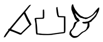	Deuteronomy 12:2
	te·ab·be·dun	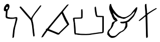	
-	et	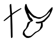	
all	kal	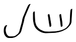	

the places	ham·me·qo·mo·wt	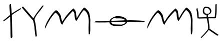	
where	a·sher		
have served	a·ve·du	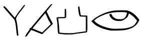	
	sham		
the nations	hag·go·w·yim	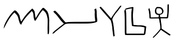	
-	a·sher		
you	at·tem		
are dispossessing	yo·re·sheem	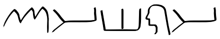	
-	o·tam		
-	et		
their gods —	e·lo·he·hem	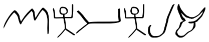	
atop	al		
mountains	he·ha·reem	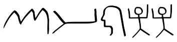	
the high	ha·ra·meem		
on	ve·al		
the hills	hag·ge·va·o·wt	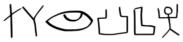	
and under	ve·ta·chat	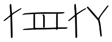	
every	kal		
tree	ets		
green	ra·ʿa·nan		
Tear down	ve·nit·tats·tem		Deuteronomy 12:3
-	et		
their altars	miz·b·cho·tam	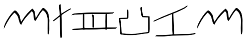	
smash	ve·shib·bar·tem	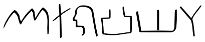	
-	et		
their sacred pillars	mats·tse·vo·tam		
their Asherah poles	va·a·she·re·hem		

burn up	tis·re·phun	𐤕𐤔𐤓𐤐𐤅𐤍	
	ba·esh	𐤁𐤀𐤔	
the idols	u·phe·see·le	𐤅𐤐𐤎𐤉𐤋𐤉	
of their gods	e·lo·he·hem	𐤀𐤋𐤄𐤉𐤄𐤌	
cut down	te·gad·de·un	𐤕𐤂𐤃𐤏𐤅𐤍	
and wipe out	ve·ib·bad·tem	𐤅𐤀𐤁𐤃𐤕𐤌	
-	et	𐤀𐤕	
their names	she·mam	𐤔𐤌𐤌	
from	min	𐤌𐤍	
every place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
	ha·hu	𐤄𐤄𐤅𐤀	
You shall not	lo	𐤋𐤀	Deuteronomy 12:4
worship	ta·a·sun	𐤕𐤏𐤔𐤅𐤍	
in this way	ken	𐤊𐤍	
the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
Instead	kee	𐤊𐤉	Deuteronomy 12:5
	im	𐤀𐤌	
-	el	𐤀𐤋	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
-	a·sher	𐤀𐤔𐤓	
will choose	yiv·char	𐤉𐤁𐤇𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
from among all	mik·kal	𐤌𐤊𐤋	
your tribes	shiv·te·khem	𐤔𐤁𐤈𐤉𐤊𐤌	
to establish	la·sum	𐤋𐤔𐤅𐤌	

-	et	𐤀𐤕	
for His Name	she·mo	𐤔𐤌𐤅	
-	sham	𐤔𐤌	
as a dwelling	le·shikh·no	𐤋𐤔𐤊𐤍𐤅	
you must seek	tid·re·shu	𐤕𐤃𐤓𐤔𐤅	
you must go	u·va·ta	𐤅𐤁𐤀𐤕	
and there	sham·mah	𐤔𐤌𐤄	
you are to bring	va·ha·ve·tem	𐤅𐤄𐤁𐤀𐤕𐤌	Deuteronomy 12:6
To that place	sham·mah	𐤔𐤌𐤄	
your burnt offerings	o·lo·te·khem	𐤏𐤋𐤕𐤉𐤊𐤌	
and sacrifices	ve·ziv·che·khem	𐤅𐤆𐤁𐤇𐤉𐤊𐤌	
-	ve·et	𐤅𐤀𐤕	
your tithes	ma·se·ro·te·khem	𐤌𐤏𐤔𐤓𐤕𐤉𐤊𐤌	
-	ve·et	𐤅𐤀𐤕	
and heave offerings	te·ru·mat	𐤕𐤓𐤅𐤌𐤕	
	yed·khem	𐤉𐤃𐤊𐤌	
your vow offerings	ve·nid·re·khem	𐤅𐤍𐤃𐤓𐤉𐤊𐤌	
and freewill offerings	ve·nid·vo·te·khem	𐤅𐤍𐤃𐤁𐤕𐤉𐤊𐤌	
as well as the firstborn	u·ve·kho·rot	𐤅𐤁𐤊𐤓𐤕	
of your herds	be·qar·khem	𐤁𐤒𐤓𐤊𐤌	
and flocks	ve·tso·ne·khem	𐤅𐤑𐤀𐤍𐤊𐤌	
shall eat	va·a·khal·tem	𐤅𐤀𐤊𐤋𐤕𐤌	Deuteronomy 12:7
There	sham	𐤔𐤌	
in the presence	liph·ne	𐤋𐤐𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
and rejoice	u·se·mach·tem	𐤅𐤔𐤌𐤇𐤕𐤌	

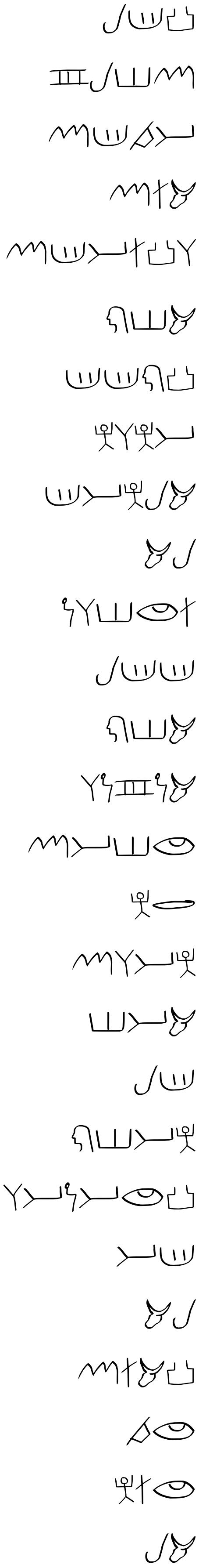

in all	be·khol	
you do	mish·lach	
	yed·khem	
	at·tem	
[you and] your households	u·vat·te·khem	
because	a·sher	
has blessed you	be·rakh·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
You are not	lo	Deuteronomy 12:8
to do	ta·a·sun	
as	ke·khol	
-	a·sher	
we	a·nach·nu	
are doing	o·seem	
here	poh	
today	hay·yo·wm	
[where] everyone	eesh	
[does] what	kal	
seems right	hay·ya·shar	
in his own eyes	be·e·naw	
For	kee	Deuteronomy 12:9
you have not	lo	
come	ba·tem	
yet	ad	
	at·tah	
to	el	

the resting place	ham·me·nu·chah	𐤄𐤌𐤍𐤅𐤇𐤄	
	ve·el	𐤅𐤀𐤋	
and the inheritance	han·na·cha·lah	𐤄𐤍𐤇𐤋𐤄	
that	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is giving	no·ten	𐤍𐤕𐤍	
you	lakh	𐤋𐤊	
When you cross	va·a·var·tem	𐤅𐤏𐤁𐤓𐤕𐤌	Deuteronomy 12:10
-	et	𐤀𐤕	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
and live	vee·shav·tem	𐤅𐤉𐤔𐤁𐤕𐤌	
in the land	ba·a·rets	𐤁𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
is giving you as an inheritance	man·cheel	𐤌𐤍𐤇𐤉𐤋	
-	et·khem	𐤀𐤕𐤊𐤌	
and He gives you rest	ve·he·nee·ach	𐤅𐤄𐤍𐤉𐤇	
	la·khem	𐤋𐤊𐤌	
from all	mik·kal	𐤌𐤊𐤋	
the enemies	o·ye·ve·khem	𐤀𐤉𐤁𐤉𐤊𐤌	
around you	mis·sa·veev	𐤌𐤎𐤁𐤉𐤁	
and you dwell	vee·shav·tem	𐤅𐤉𐤔𐤁𐤕𐤌	
securely	be·tach	𐤁𐤈𐤇	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Deuteronomy 12:11
-	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	

-	a·sher
will choose	yiv·char
then the LORD	YHVH
your God	e·lo·he·khem
	bo
a dwelling	le·shak·ken
for His Name	she·mo
And there	sham
	sham·mah
you are to bring	ta·vee·u
-	et
everything	kal
-	a·sher
I	a·no·khee
command you :	me·tsaw·veh
-	et·khem
your burnt offerings	o·w·lo·te·khem
and sacrifices	ve·ziv·che·khem
your tithes	ma·se·ro·te·khem
and special gifts	u·te·ru·mat
	yed·khem
and all	ve·khol
the choice	miv·char
offerings	nid·re·khem
-	a·sher
you vow	tid·de·ru
to the LORD	la·YHVH

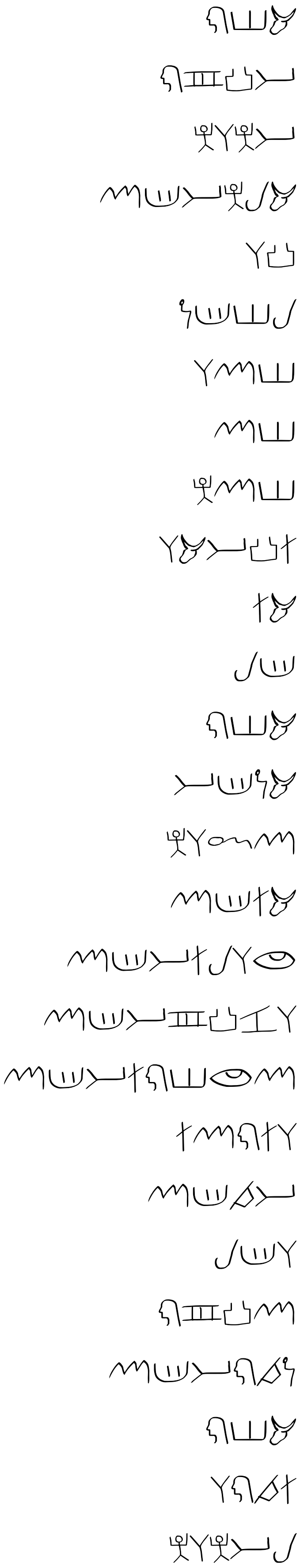

And you shall rejoice	u·se·mach·tem		Deuteronomy 12:12
before	liph·ne		
the LORD	YHVH		
your God —	e·lo·he·khem	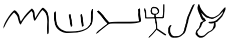	
you	at·tem		
your sons	u·ve·ne·khem	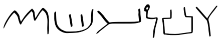	
and daughters	u·ve·no·te·khem	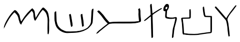	
your menservants	ve·av·de·khem	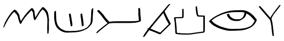	
and maidservants	ve·am·ho·te·khem		
and the Levite	ve·hal·le·vee		
-	a·sher		
within your gates	be·sha·a·re·khem		
since	kee	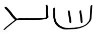	
he has no	en	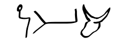	
	lo		
portion	che·leq	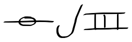	
or inheritance	ve·na·cha·lah	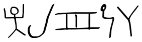	
among you	it·te·khem		
Be careful	hish·sha·mer	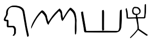	Deuteronomy 12:13
	le·kha	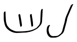	
not	pen		
to offer	ta·a·leh		
your burnt offerings	o·lo·te·kha	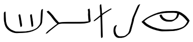	
in just any	be·khal		
place	ma·qo·wm	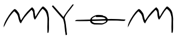	
-	a·sher		
you see	tir·eh		

only	kee	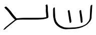	Deuteronomy 12:14
	im		
in the place	bam·ma·qo·wm		
-	a·sher		
will choose	yiv·char	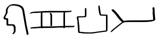	
the LORD	YHVH		
in one	be·a·chad		
of your tribal territories	she·va·te·kha		
and there	sham		
you must offer	ta·a·leh		
[them]	o·lo·te·kha	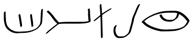	
	ve·sham	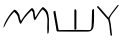	
you shall do	ta·a·seh		
all	kol		
that	a·sher		
I	a·no·khee		
command you	me·tsaw·ve·ka		
But	raq	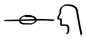	Deuteronomy 12:15
whenever	be·khal		
want	aw·vat		
you	naph·she·kha	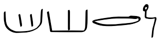	
you may slaughter	tiz·bach	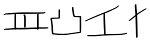	
and eat	ve·a·khal·ta		
meat	va·sar		
according to the blessing	ke·vir·kat		
the LORD	YHVH		
your God	e·lo·he·kha		

-	a·sher		
has given	na·tan	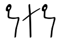	
you	le·kha	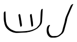	
within any	be·khal		
of your gates	she·a·re·kha		
and unclean	hat·ta·me		
Both the ceremonially clean	ve·hat·ta·ho·wr		
may eat it	yo·khe·len·nu		
as they would a gazelle	kats·tse·vee		
or deer	ve·kha·ay·yal		
but	raq	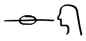	Deuteronomy 12:16
the blood	had·dam		
you must not	lo		
eat	to·khe·lu		
it on	al		
the ground	ha·a·rets		
pour	tish·pe·khen·nu		
like water	kam·ma·yim	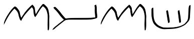	
not	lo		Deuteronomy 12:17
you must	tu·khal		
eat	le·e·khol		
Within your gates	bish·a·re·kha		
the tithe	ma·sar		
of your grain	de·ga·ne·kha	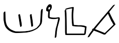	
or new wine	ve·tee·ro·she·kha	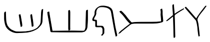	
or oil	ve·yits·ha·re·kha		
the firstborn	u·ve·kho·rot		

of your herds	be·qa·re·kha	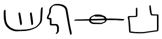	
or flocks	ve·tso·ne·kha		
any	ve·khal		
of the offerings	ne·da·re·kha	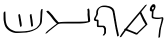	
that	a·sher		
you have vowed to give	tid·dor		
or your freewill offerings	ve·nid·vo·te·kha		
or special gifts	u·te·ru·mat		
	ya·de·kha	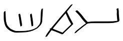	
Instead	kee	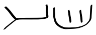	Deuteronomy 12:18
	im		
in the presence	liph·ne		
of the LORD	YHVH		
your God	e·lo·he·kha		
you must eat them	to·khe·len·nu		
at the place	bam·ma·qo·wm		
-	a·sher		
will choose —	yiv·char	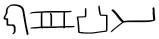	
the LORD	YHVH		
your God	e·lo·he·kha		
	bo		
you	at·tah		
your sons	u·vin·kha		
and daughters	u·vit·te·kha		
your menservants	ve·av·de·kha		
and maidservants	va·a·ma·te·kha		
and the Levite	ve·hal·le·vee	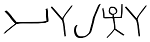	

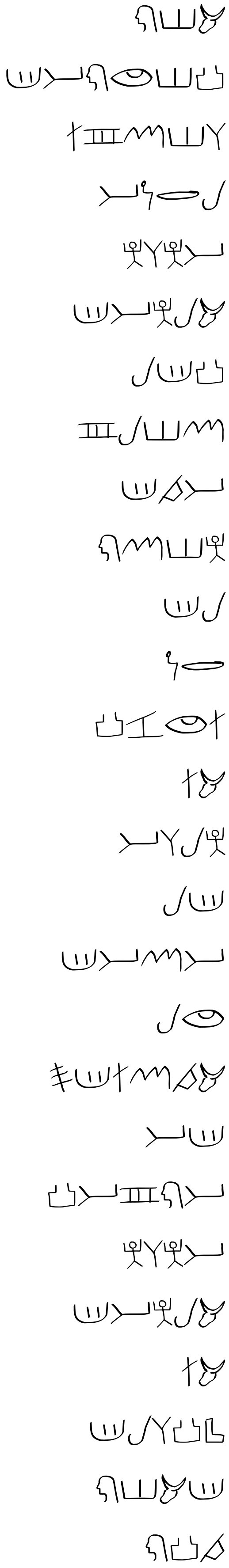

-	a·sher	
within your gates	bish·a·re·kha	
Rejoice	ve·sa·mach·ta	
before	liph·ne	
the LORD	YHVH	
your God	e·lo·he·kha	
in all	be·khol	
you do	mish·lach	
	ya·de·kha	
and be careful	hish·sha·mer	Deuteronomy 12:19
	le·kha	
not	pen	
to neglect	ta·a·zov	
-	et	
the Levites	hal·le·vee	
as	kal	
	ya·me·kha	
long as you live in	al	
your land	ad·ma·te·kha	
When	kee	Deuteronomy 12:20
expands	yar·cheev	
the LORD	YHVH	
your God	e·lo·he·kha	
-	et	
your territory	ge·vu·le·kha	
as	ka·a·sher	
He has promised	dib·ber	

-	lakh	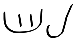	
and say	ve·a·mar·ta		
“ I want to eat	o·khe·lah		
meat ”	va·sar		
-	kee	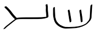	
crave	te·aw·veh		
and you	naph·she·kha	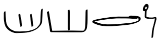	
	le·e·khol		
meat	ba·sar		
whenever	be·khal		
want	aw·vat		
you	naph·she·kha	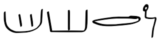	
you may eat	to·khal		
it	ba·sar		
If	kee	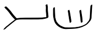	Deuteronomy 12:21
is too far	yir·chaq	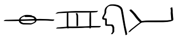	
from you	mim·me·kha		
the place	ham·ma·qo·wm	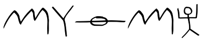	
where	a·sher		
chooses	yiv·char	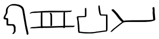	
the LORD	YHVH		
your God	e·lo·he·kha		
to put	la·sum		
His Name	she·mo		
	sham	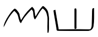	
then you may slaughter	ve·za·vach·ta	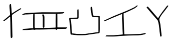	
any of the herd	mib·be·qa·re·kha		

or flock	u·mits·tso·ne·kha		
as	a·sher		
has given	na·tan	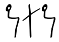	
He	YHVH		
you	le·kha	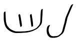	
-	ka·a·sher		
I have commanded you	tsiw·vee·ti·kha	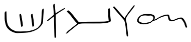	
and you may eat	ve·a·khal·ta		
it within your gates	bish·a·re·kha		
whenever	be·khol		
want	aw·vat		
you	naph·she·kha	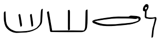	
Indeed	akh		Deuteronomy 12:22
it as	ka·a·sher		
you may eat	ye·a·khel		
-	et		
a gazelle	hats·tse·vee		
-	ve·et		
or deer	ha·ay·yal	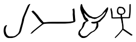	
	ken	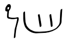	
you would eat	to·khe·len·nu		
the ceremonially unclean	hat·ta·me		
and the clean	ve·hat·ta·ho·wr		
both	yach·daw	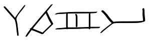	
may eat it	yo·khe·len·nu		
Only	raq	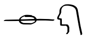	Deuteronomy 12:23
be sure	cha·zaq		

not	le·vil·tee	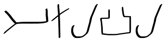	
to eat	a·khol	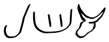	
the blood	had·dam	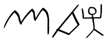	
because	kee	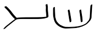	
the blood	had·dam	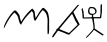	
is	hu	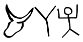	
the life	han·na·phesh	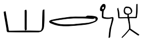	
and you must not	ve·lo	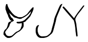	
eat	to·khal	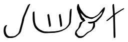	
the life	han·ne·phesh	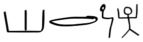	
with	im	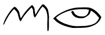	
the meat	hab·ba·sar	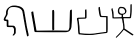	
	lo	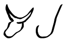	Deuteronomy 12:24
You must not eat [the blood]	to·khe·len·nu	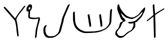	
it on	al	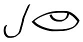	
the ground	ha·a·rets	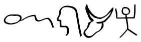	
pour	tish·pe·khen·nu	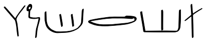	
like water	kam·ma·yim	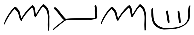	
Do not	lo	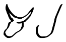	Deuteronomy 12:25
eat it	to·khe·len·nu	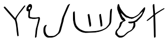	
so that	le·ma·an	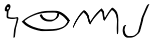	
it may go well	yee·tav	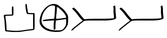	
with you	le·kha	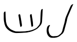	
and your children	u·le·va·ne·kha	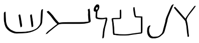	
after you	a·cha·re·kha	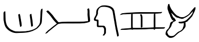	
because	kee	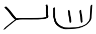	
you will be doing	ta·a·seh	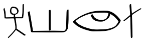	

what is right	hay·ya·shar	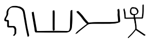	
in the eyes	be·e·ne	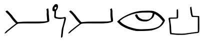	
of the LORD	YHVH	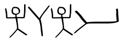	
But	raq	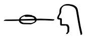	Deuteronomy 12:26
your holy things	qa·da·she·kha	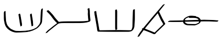	
-	a·sher	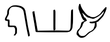	
-	yih·yu	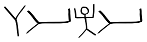	
	le·kha	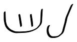	
and your vow offerings	u·ne·da·re·kha	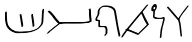	
you are to take	tis·sa	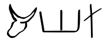	
and go	u·va·ta	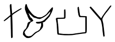	
to	el	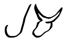	
the place	ham·ma·qo·wm	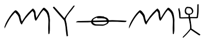	
-	a·sher	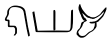	
will choose	yiv·char	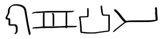	
the LORD	YHVH	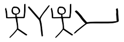	
Present	ve·a·see·ta	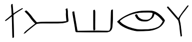	Deuteronomy 12:27
of your burnt offerings	o·lo·te·kha	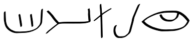	
the meat	hab·ba·sar	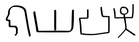	
and blood	ve·had·dam	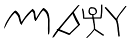	
on	al	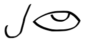	
the altar	miz·bach	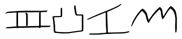	
of the LORD	YHVH	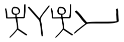	
your God	e·lo·he·kha	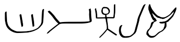	
The blood	ve·dam	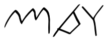	
of your other sacrifices	ze·va·che·kha	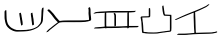	

must be poured out	yish·sha·phekh	
beside	al	
the altar	miz·bach	
of the LORD	YHVH	
your God	e·lo·he·kha	
the meat	ve·hab·ba·sar	
but you may eat	to·khel	
Be careful	she·mor	Deuteronomy 12:28
to obey	ve·sha·ma·ta	
-	et	
all	kal	
things	had·de·va·reem	
these	ha·el·leh	
-	a·sher	
I	a·no·khee	
command you	me·tsaw·ve·ka	
so that	le·ma·an	
it may always go well	yee·tav	
with you	le·kha	
and your children	u·le·va·ne·kha	
after you	a·cha·re·kha	
	ad	
	o·w·lam	
because	kee	
you will be doing	ta·a·seh	
what is good	hat·to·wv	
and right	ve·hay·ya·shar	

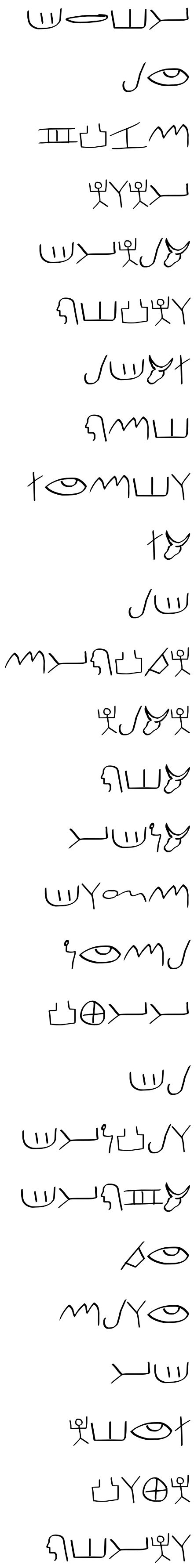

in the eyes	be·e·ne	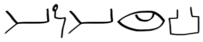	
of the LORD	YHVH		
your God	e·lo·he·kha	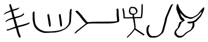	
When	kee	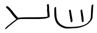	Deuteronomy 12:29
cuts off	yakh·reet	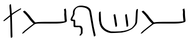	
the LORD	YHVH		
your God	e·lo·he·kha		
-	et		
the nations	hag·go·w·yim	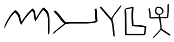	
-	a·sher		
you	at·tah		
are entering	va		
	sham·mah		
to dispossess	la·re·shet		
-	o·w·tam		
before you	mip·pa·ne·kha	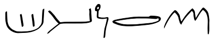	
and you drive them out	ve·ya·rash·ta		
-	o·tam		
and live	ve·ya·shav·ta		
in their land	be·ar·tsam		
be careful	hish·sha·mer	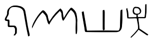	Deuteronomy 12:30
	le·kha	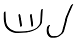	
not	pen		
to be ensnared	tin·na·qesh	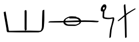	
by their ways	a·cha·re·hem	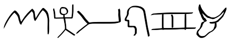	
after	a·cha·re	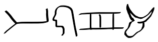	
they have been destroyed	hish·sha·me·dam		

before you	mip·pa·ne·kha	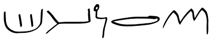	
Do not	u·phen		
inquire	tid·rosh		
about their gods	le·lo·he·hem		
asking	le·mor		
“ How	e·khah	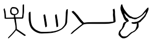	
serve	ya·av·du		
nations	hag·go·w·yim	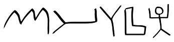	
do these	ha·el·leh		
-	et		
their gods ?	e·lo·he·hem	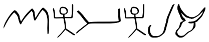	
do	ve·e·e·seh		
	ken	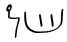	
likewise ”	gam		
I will	a·nee	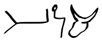	
You must not	lo		Deuteronomy 12:31
[worship]	ta·a·seh		
in this way	khen	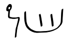	
the LORD	la·YHVH	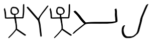	
your God	e·lo·he·kha		
because	kee	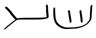	
every	kal	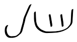	
abomination	to·w·a·vat		
the LORD	YHVH		
which	a·sher		
hates	sa·ne		
they practice	a·su		

for their gods	le·lo·he·hem		
They even	kee	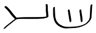	
	gam		
-	et		
their sons	be·ne·hem	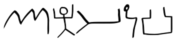	
-	ve·et		
and daughters	be·no·te·hem	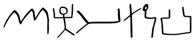	
burn	yis·re·phu		
in the fire	va·esh		
[as sacrifices] to their gods	le·lo·he·hem		
-	et		Deuteronomy 12:32
everything	kal		
	had·da·var		
-	a·sher		
I	a·no·khee		
command you	me·tsaw·veh		
-	et·khem		
	o·to		
See that you do	tish·me·ru		
-	la·a·so·wt		
do not	lo		
add	to·seph		
to it	a·law	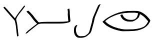	
	ve·lo		
or subtract	tig·ra		
from it	mim·men·nu	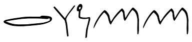	
If	kee	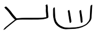	Deuteronomy 13:1

arises	ya·qum	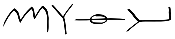	
among you	be·qir·be·kha	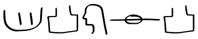	
a prophet	na·vee	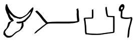	
or	o		
dreamer	cho·lem	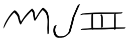	
of dreams	cha·lo·wm		
and proclaims	ve·na·tan	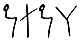	
to you	e·le·kha	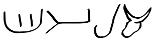	
a sign	o·wt		
or	o		
wonder	mo·w·phet		
comes about	u·va		Deuteronomy 13:2
and if the sign	ha·o·wt		
or wonder	ve·ham·mo·w·phet		
-	a·sher		
he has spoken	dib·ber		
to you	e·le·kha	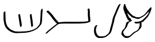	
but he says	le·mor	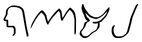	
“ Let us follow	ne·le·khah	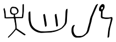	
	a·cha·re	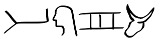	
gods	e·lo·heem		
other	a·che·reem	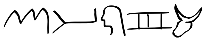	
-	a·sher		
(which you have not	lo		
known)	ye·da·tam		
and let us worship them ”	ve·na·a·ve·dem		
you must not	lo		Deuteronomy 13:3

listen	tish·ma		
to	el		
the words	div·re		
prophet	han·na·vee	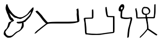	
of that	ha·hu		
or	o		
-	el		
dreamer	cho·w·lem		
	ha·cha·lo·wm	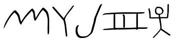	
-	ha·hu		
For	kee	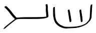	
is testing you	me·nas·seh		
the LORD	YHVH		
your God	e·lo·he·khem	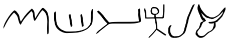	
-	et·khem		
to find out	la·da·at		
whether	ha·yish·khem	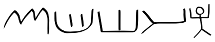	
you love	o·ha·veem	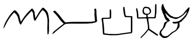	
-	et		
[Him]	YHVH		
	e·lo·he·khem	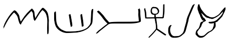	
with all	be·khal		
your heart	le·vav·khem	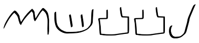	
and with all	u·ve·khal	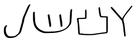	
your soul	naph·she·khem	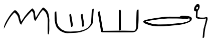	
-	a·cha·re	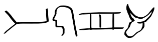	Deuteronomy 13:4
the LORD	YHVH		

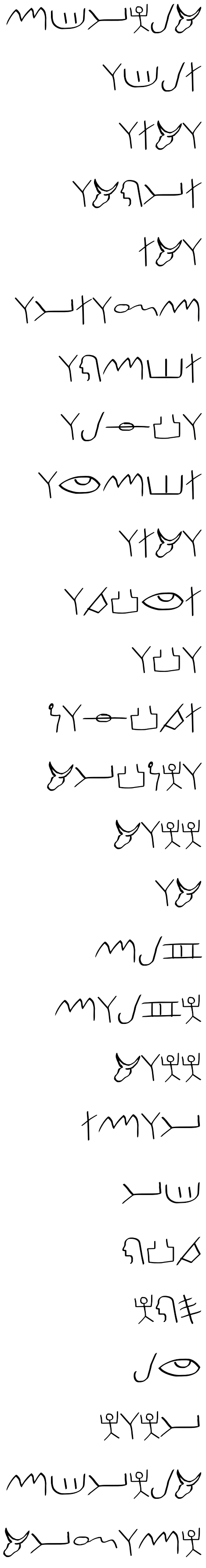

your God	e·lo·he·khem	
You are to follow	te·le·khu	
and	ve·o·to	
fear Him	tee·ra·u	
-	ve·et	
His commandments	mits·wo·taw	
Keep	tish·mo·ru	
to His voice	u·ve·qo·lo	
and listen	tish·ma·u	
-	ve·o·to	
serve Him	ta·a·vo·du	
to Him	u·vo	
and hold fast	tid·ba·qun	
prophet	ve·han·na·vee	Deuteronomy 13:5
Such a	ha·hu	
or	o	
dreamer	cho·lem	
	ha·cha·lo·wm	
	ha·hu	
must be put to death	yu·mat	
because	kee	
he has advocated	dib·ber	
rebellion	sa·rah	
against	al	
the LORD	YHVH	
your God	e·lo·he·khem	
who brought you out	ham·mo·w·tsee	

-	et·khem	𐤀𐤕𐤊𐤌	
of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and redeemed you	ve·hap·po·de·kha	𐤅𐤄𐤐𐤃𐤊	
from the house	mib·bet	𐤌𐤁𐤉𐤕	
of slavery	a·va·deem	𐤏𐤁𐤃𐤉𐤌	
he has tried to turn you	le·had·dee·cha·kha	𐤋𐤄𐤃𐤉𐤇𐤊	
from	min	𐤌𐤍	
the way	had·de·rekh	𐤄𐤃𐤓𐤊	
in which	a·sher	𐤀𐤔𐤓	
has commanded you	tsiw·ve·kha	𐤑𐤅𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
to walk	la·le·khet	𐤋𐤋𐤊𐤕	
	bah	𐤁𐤄	
So you must purge	u·vi·ar·ta	𐤅𐤁𐤏𐤓𐤕	
the evil	ha·ra	𐤄𐤓𐤏	
from among you	miq·qir·be·kha	𐤌𐤒𐤓𐤁𐤊	
If	kee	𐤊𐤉	Deuteronomy 13:6
entices you	ye·see·te·kha	𐤉𐤎𐤉𐤕𐤊	
your very own brother	a·chee·kha	𐤀𐤇𐤉𐤊	
	ben	𐤁𐤍	
	im·me·kha	𐤀𐤌𐤊	
or	o	𐤀𐤅	
your son	vin·kha	𐤁𐤍𐤊	
or	o	𐤀𐤅	
daughter	vit·te·kha	𐤁𐤕𐤊	

or	o	
the wife	e·shet	
you embrace	che·qe·kha	
or	o	
your closest friend	re·a·kha	
-	a·sher	
-	ke·naph·she·kha	
secretly	bas·se·ter	
saying	le·mor	
“ Let us go	ne·le·khah	
and worship	ve·na·av·dah	
gods ”	e·lo·heem	
other	a·che·reem	
(which	a·sher	
nor	lo	
have known	ya·da·ta	
neither you	at·tah	
your fathers	va·a·vo·te·kha	
the gods	me·e·lo·he	Deuteronomy 13:7
of the peoples	ha·am·meem	
-	a·sher	
around you	se·vee·vo·te·khem	
whether near	haq·qe·ro·veem	
	e·le·kha	
or	o	
far	ha·re·cho·qeem	
whether from	mim·me·ka	

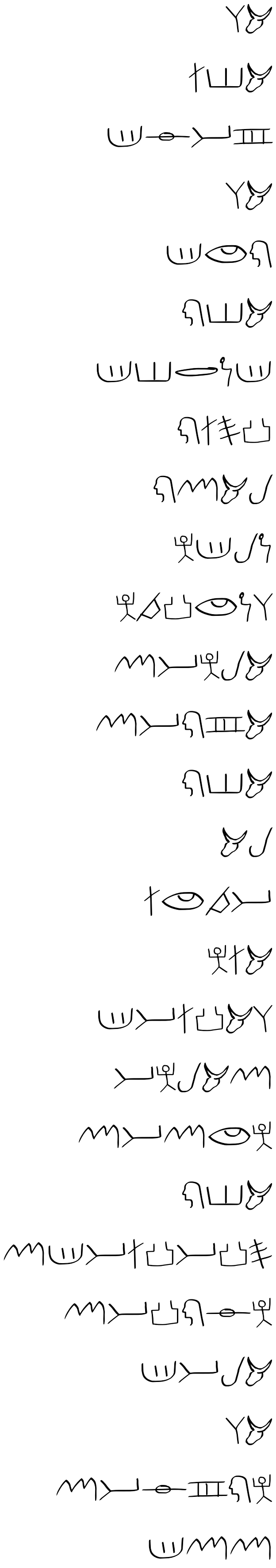

one end	miq·tseh	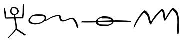	
of the earth	ha·a·rets		
or the other	ve·ad		
	qe·tseh	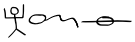	
),	ha·a·rets		
you must not	lo		Deuteronomy 13:8
yield	to·veh		
to him	lo		
Show him no	ve·lo		
or listen	tish·ma		
to him	e·law	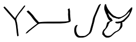	
and do not	ve·lo		
pity	ta·cho·ws	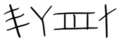	
	e·ne·kha	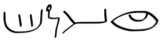	
	a·law	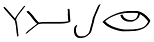	
	ve·lo		
spare	tach·mol	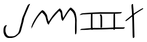	
him	ve·lo		
or shield	te·khas·seh		
him	a·law	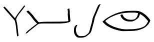	
Instead	kee	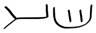	Deuteronomy 13:9
you must surely kill him	ha·rog	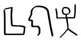	
	ta·har·gen·nu		
Your hand	ya·de·kha	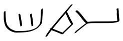	
must be	tih·yeh	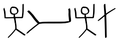	
against him	bo		
the first	va·ri·sho·w·nah		

to put him to death	la·ha·mee·to	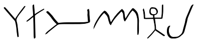	
the hands	ve·yad	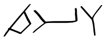	
of all	kal	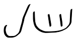	
the people	ha·am	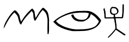	
and then	ba·a·cha·ro·nah	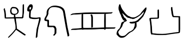	
Stone him	u·se·qal·to	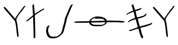	Deuteronomy 13:10
	va·a·va·neem	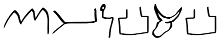	
to death	va·met	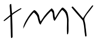	
for	kee	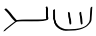	
trying	viq·qesh	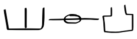	
to turn you	le·had·dee·cha·kha	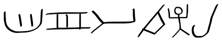	
away from	me·al	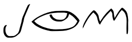	
the LORD	YHVH	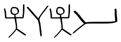	
your God	e·lo·he·kha	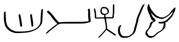	
who brought you out	ham·mo·w·tsee·a·kha	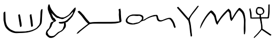	
of the land	me·e·rets	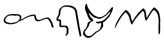	
of Egypt	mits·ra·yim	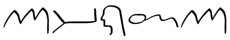	
out of the house	mib·bet	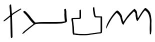	
of slavery	a·va·deem	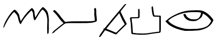	
Then all	ve·khal	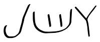	Deuteronomy 13:11
Israel	yis·ra·el	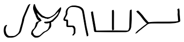	
will hear	yish·me·u	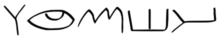	
and be afraid	ve·yi·ra·un	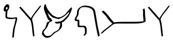	
and will never	ve·lo	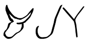	
again	yo·w·si·phu	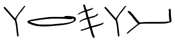	
do	la·a·so·wt	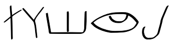	
such	kad·da·var	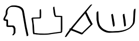	

a wicked	ha·ra		
thing	haz·zeh		
among you	be·qir·be·kha		
If	kee	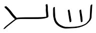	Deuteronomy 13:12
you hear	tish·ma		
regarding one	be·a·chat		
of the cities	a·re·kha	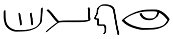	
-	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	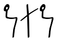	
you	le·kha	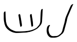	
to inhabit	la·she·vet		
	sham		
it said	le·mor	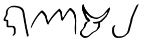	
have arisen	ya·tse·u		Deuteronomy 13:13
men	a·na·sheem	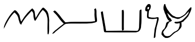	
	be·ne	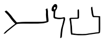	
that wicked	ve·lee·ya·al	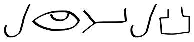	
from among you	miq·qir·be·kha	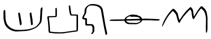	
astray	vay·yad·dee·chu	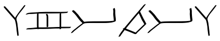	
-	et		
and have led the people	yo·she·ve		
of their city	ee·ram	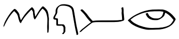	
saying	le·mor	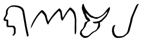	
“ Let us go	ne·le·khah	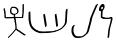	
and serve	ve·na·av·dah		

gods ”	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
(which	a·sher	𐤀𐤔𐤓	
you have not	lo	𐤋𐤀	
known),	ye·da·tem	𐤉𐤃𐤏𐤕𐤌	
then you must inquire	ve·da·rash·ta	𐤅𐤃𐤓𐤔𐤕	Deuteronomy 13:14
investigate	ve·cha·qar·ta	𐤅𐤇𐤒𐤓𐤕	
and interrogate	ve·sha·al·ta	𐤅𐤔𐤀𐤋𐤕	
thoroughly	he·tev	𐤄𐤉𐤈𐤁	
And if	ve·hin·neh	𐤅𐤄𐤍𐤄	
it is established with certainty	e·met	𐤀𐤌𐤕	
	na·kho·wn	𐤍𐤊𐤅𐤍	
	had·da·var	𐤄𐤃𐤁𐤓	
has been committed	ne·es·tah	𐤍𐤏𐤔𐤕𐤄	
abomination	hat·to·w·e·vah	𐤄𐤕𐤅𐤏𐤁𐤄	
that this	haz·zot	𐤄𐤆𐤀𐤕	
among you	be·qir·be·kha	𐤁𐤒𐤓𐤁𐤊	
you must surely put	hak·keh	𐤄𐤊𐤄	Deuteronomy 13:15
	tak·keh	𐤕𐤊𐤄	
-	et	𐤀𐤕	
the inhabitants	yo·she·ve	𐤉𐤔𐤁𐤉	
city	ha·eer	𐤄𐤏𐤉𐤓	
of that	ha·hu	𐤄𐤄𐤅𐤀	
	le·phee	𐤋𐤐𐤉	
to the sword	cha·rev	𐤇𐤓𐤁	
Devote to destruction	ha·cha·rem	𐤄𐤇𐤓𐤌	

-	o·tah		
-	ve·et		
all [its people]	kal		
-	a·sher		
	bah		
-	ve·et		
and livestock	be·hem·tah		
-	le·phee		
-	cha·rev		
And	ve·et		Deuteronomy 13:16
all	kal		
its plunder	she·la·lah	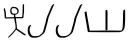	
you are to gather	tiq·bots	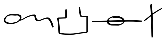	
in	el		
the middle	to·wkh		
of the public square	re·cho·vah		
and completely burn	ve·sa·raph·ta		
	va·esh		
-	et		
the city	ha·eer		
-	ve·et		
and all	kal		
its plunder	she·la·lah	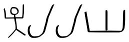	
as a whole burnt offering	ka·leel	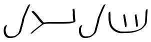	
to the LORD	la·YHVH	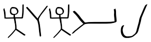	
your God	e·lo·he·kha		
[The city] must remain	ve·ha·ye·tah	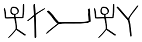	

a mound of ruins	tel	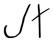	
forever	o·w·lam	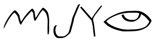	
never	lo	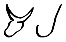	
to be rebuilt	tib·ba·neh	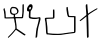	
	o·wd	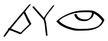	
Nothing	ve·lo	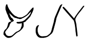	Deuteronomy 13:17
shall cling	yid·baq	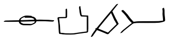	
to your hands	be·ya·de·kha	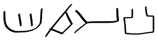	
	me·u·mah	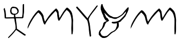	
from	min	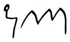	
devoted to destruction	ha·che·rem	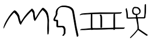	
so that	le·ma·an	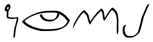	
will turn	ya·shuv	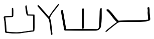	
the LORD	YHVH	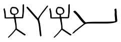	
His fierce anger	me·cha·ro·wn	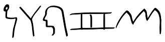	
	ap·po	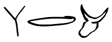	
grant	ve·na·tan	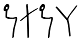	
you	le·kha	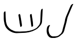	
mercy	ra·cha·meem	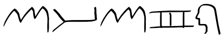	
show you compassion	ve·ri·cham·kha	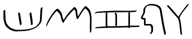	
and multiply you	ve·hir·be·kha	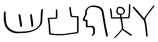	
as	ka·a·sher	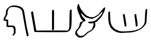	
He swore	nish·ba	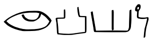	
to your fathers	la·a·vo·te·kha	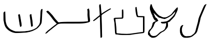	
because	kee	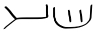	Deuteronomy 13:18
you obey	tish·ma	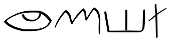	
	be·qo·wl	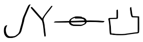	

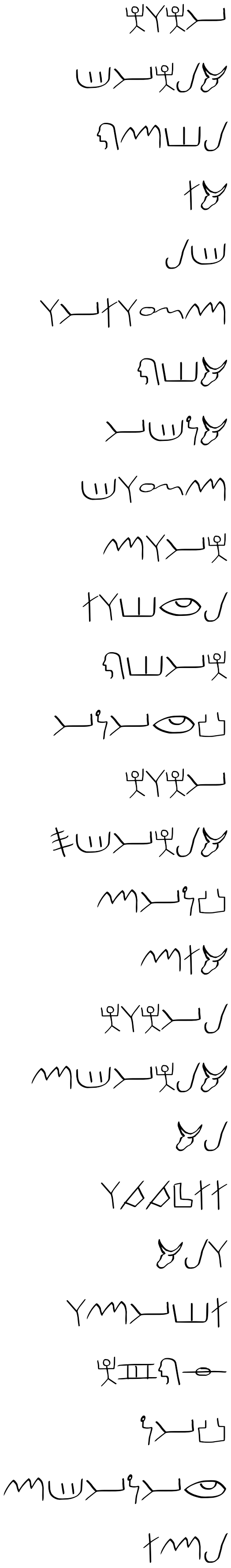

the LORD	YHVH	
your God	e·lo·he·kha	
keeping	lish·mor	
-	et	
all	kal	
His commandments	mits·wo·taw	
-	a·sher	
I	a·no·khee	
am giving you today	me·tsaw·ve·kha	
	hay·yo·wm	
[and] doing	la·a·so·wt	
what is right	hay·ya·shar	
in the eyes	be·e·ne	
of the LORD	YHVH	
your God	e·lo·he·kha	
are sons	ba·neem	Deuteronomy 14:1
You	at·tem	
of the LORD	la·YHVH	
your God	e·lo·he·khem	
do not	lo	
cut	tit·go·de·du	
yourselves	ve·lo	
or shave	ta·see·mu	
	qa·re·chah	
your foreheads	ben	
	e·ne·khem	
on behalf of the dead	la·met	

for	kee	Deuteronomy 14:2
are a people	am	
holy	qa·do·wosh	
you	at·tah	
to the LORD	la·YHVH	
your God	e·lo·he·kha	
	u·ve·kha	
has chosen	ba·char	
The LORD	YHVH	
you to be	lih·yo·wt	
for His	lo	
a people	le·am	
prized possession	se·gul·lah	
out of all	mik·kol	
the peoples	ha·am·meem	
-	a·sher	
on	al	
the face	pe·ne	
of the earth	ha·a·da·mah	
You must not	lo	Deuteronomy 14:3
eat	to·khal	
any	kal	
detestable thing	to·w·e·vah	
These	zot	Deuteronomy 14:4
are the animals	hab·be·he·mah	
that	a·sher	
you may eat :	to·khe·lu	

The ox	sho·wr	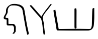	
	seh	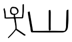	
the sheep	khe·sa·veem	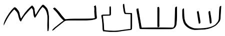	
	ve·seh	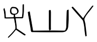	
the goat	iz·zeem	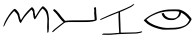	
the deer	ay·yal	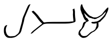	Deuteronomy 14:5
the gazelle	u·tse·vee	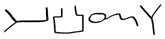	
the roe deer	ve·yach·mur	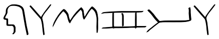	
the wild goat	ve·aq·qo	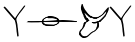	
the ibex	ve·dee·shon	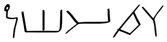	
the antelope	u·te·o	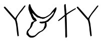	
and the mountain sheep	va·za·mer	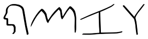	
any	ve·khal	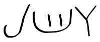	Deuteronomy 14:6
animal	be·he·mah	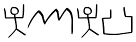	
	maph·re·set	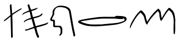	
hoof	par·sah	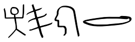	
divided	ve·sho·sa·at	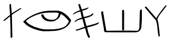	
that has a split	she·sa	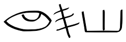	
in two	she·te	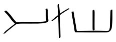	
	phe·ra·so·wt	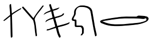	
and that chews	ma·a·lat	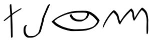	
the cud	ge·rah	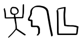	
	bab·be·he·mah	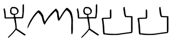	
-	o·tah	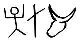	
You may eat	to·khe·lu	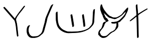	
But	akh	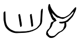	Deuteronomy 14:7
-	et	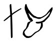	

the following :	zeh	
you are not	lo	
to eat	to·khe·lu	
of those that chew	mim·ma·a·le	
the cud	hag·ge·rah	
or have a completely divided	u·mim·maph·ree·se	
hoof	hap·par·sah	
	hash·she·su·ah	
-	et	
the camel	hag·ga·mal	
-	ve·et	
the rabbit	ha·ar·ne·vet	
[or]	ve·et	
the rock badger	hash·sha·phan	
Although	kee	
chew	ma·a·leh	
the cud	ge·rah	
they	hem·mah	
hoof	u·phar·sah	
they do not	lo	
have a divided	hiph·ree·su	
are unclean	te·me·eem	
They	hem	
for you	la·khem	
as well as	ve·et	Deuteronomy 14:8
the pig	ha·cha·zeer	
	kee	

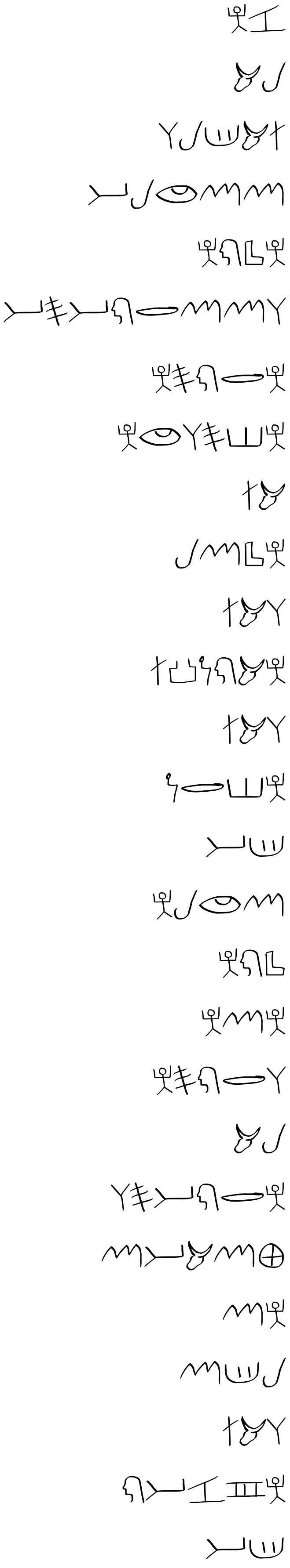

has a divided	maph·rees		
hoof	par·sah		
though it	hu		
it does not	ve·lo		
chew the cud	ge·rah	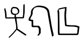	
is unclean	ta·me		
It	hu		
for you	la·khem		
its meat	mib·be·sa·ram		
You must not	lo		
eat	to·khe·lu		
its carcass	u·ve·niv·la·tam	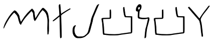	
	lo		
or touch	tig·ga·u		
-	et		Deuteronomy 14:9
-	zeh	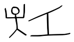	
you may eat	to·khe·lu		
Of all [the creatures]	mik·kol		
that [live]	a·sher		
in the water	bam·ma·yim	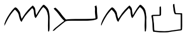	
anything	kol	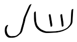	
-	a·sher		
-	lo	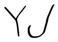	
with fins	se·nap·peer		
and scales	ve·qas·qe·set	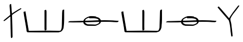	
	to·khe·lu		
anything	ve·khol		Deuteronomy 14:10

that	a·sher		
does not	en	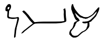	
	lo	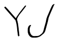	
have fins	se·nap·peer		
and scales	ve·qas·qe·set	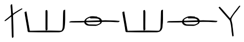	
but you may not	lo		
eat	to·khe·lu		
is unclean	ta·me		
it	hu		
for you	la·khem		
any	kal	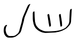	Deuteronomy 14:11
bird	tsip·po·wr		
clean	te·ho·rah		
You may eat	to·khe·lu		
but these	ve·zeh		Deuteronomy 14:12
-	a·sher		
you may not	lo		
eat	to·khe·lu		
:	me·hem		
the eagle	han·ne·sher	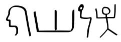	
the bearded vulture	ve·hap·pe·res		
the black vulture	ve·ha·a·ze·nee·yah	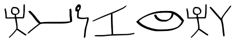	
the red kite	ve·ha·ra·ah		Deuteronomy 14:13
-	ve·et		
the falcon	ha·ay·yah	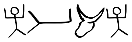	
of kite	ve·had·day·yah		
any kind	le·mee·nah	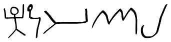	

-	ve·et		Deuteronomy 14:14
any	kal		
of raven	o·rev		
kind	le·mee·no		
-	ve·et		Deuteronomy 14:15
	bat		
the ostrich	hay·ya·a·nah		
-	ve·et		
the screech owl	hat·tach·mas	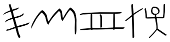	
-	ve·et		
the gull	hash·sha·chaph	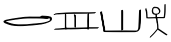	
-	ve·et		
of hawk	han·nets		
any kind	le·mee·ne·hu	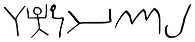	
-	et		Deuteronomy 14:16
the little owl	hak·ko·ws		
-	ve·et		
the great owl	hay·yan·shuph	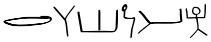	
the white owl	ve·hat·tin·sha·met	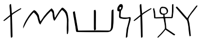	
the desert owl	ve·haq·qa·at	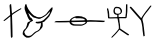	Deuteronomy 14:17
-	ve·et		
the osprey	ha·ra·cha·mah	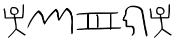	
-	ve·et		
the cormorant	hash·sha·lakh		
the stork	ve·ha·cha·see·dah		Deuteronomy 14:18
of heron	ve·ha·a·na·phah		
any kind	le·mee·nah	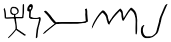	

the hoopoe	ve·had·du·khee·phat		
or the bat	ve·ha·a·tal·leph		
All	ve·khol		Deuteronomy 14:19
insects	she·rets		
flying	ha·o·wph		
are unclean	ta·me		
	hu		
for you	la·khem		
they may not	lo		
be eaten	ye·a·khe·lu		
any	kal		Deuteronomy 14:20
bird	o·wph		
clean	ta·ho·wr		
But you may eat	to·khe·lu		
You are not	lo		Deuteronomy 14:21
to eat	to·khe·lu		
any	khal	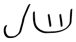	
carcass	ne·ve·lah	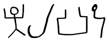	
to the foreigner residing	lag·ger		
-	a·sher		
within your gates	bish·a·re·kha		
you may give it	tit·te·nen·nah	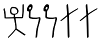	
and he may eat it	va·a·kha·lah		
or	o		
you may sell	ma·khor	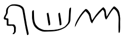	
it to a foreigner	le·na·khe·ree	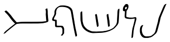	
For	kee	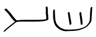	

people	am	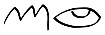	
are a holy	qa·do·wosh	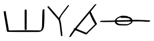	
you	at·tah	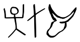	
belonging to the LORD	la·YHVH	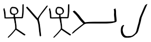	
your God	e·lo·he·kha	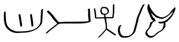	
You must not	lo	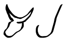	
cook	te·vash·shel	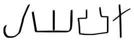	
a young goat	ge·dee	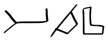	
milk	ba·cha·lev	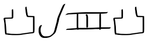	
in its mother's	im·mo	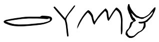	
You must be sure to set aside a tenth	as·ser	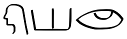	Deuteronomy 14:22
	te·as·ser	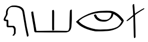	
-	et	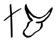	
of all	kal	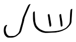	
the produce	te·vu·at	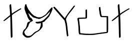	
	zar·e·kha	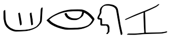	
brought forth	hay·yo·tse	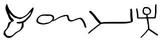	
from your fields	has·sa·deh	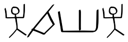	
each year	sha·nah	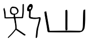	
	sha·nah	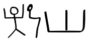	
And you are to eat	ve·a·khal·ta	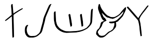	Deuteronomy 14:23
in the presence	liph·ne	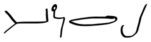	
of the LORD	YHVH	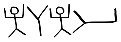	
your God	e·lo·he·kha	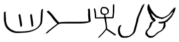	
at the place	bam·ma·qo·wm	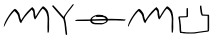	
-	a·sher	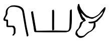	
He will choose	yiv·char	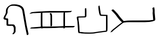	

as a dwelling	le·shak·ken	לשכן	
for His Name	she·mo	שמו	
	sham	שם	
a tenth	ma·sar	מעשר	
of your grain	de·ga·ne·kha	דגנך	
new wine	tee·ro·she·kha	תירשך	
and oil	ve·yits·ha·re·kha	ויצהרך	
and the firstborn	u·ve·kho·rot	ובכרת	
of your herds	be·qa·re·kha	בקרך	
and flocks	ve·tso·ne·kha	וצאנך	
so that	le·ma·an	למען	
you may learn	til·mad	תלמד	
to fear	le·yir·ah	ליראה	
-	et	את	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
always	kal	כל	
	hay·ya·meem	הימים	
But if	ve·khee	וכי	Deuteronomy 14:24
is too great	yir·beh	ירבה	
for	mim·me·kha	ממך	
the distance	had·de·rekh	הדרך	
because	kee	כי	
	lo	לא	
	tu·khal	תוכל	
you to carry	se·e·to	שאתו	
that with which	kee	כי	

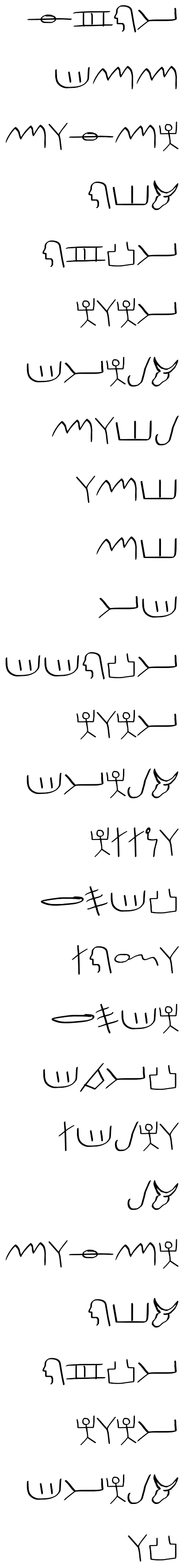

is too far away	yir·chaq	
	mim·me·kha	
the place	ham·ma·qo·wm	
where	a·sher	
will choose	yiv·char	
the LORD	YHVH	
your God	e·lo·he·kha	
to put	la·sum	
His Name	she·mo	
	sham	
	kee	
has blessed you	ye·va·rekh·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
then exchange	ve·na·tat·tah	Deuteronomy 14:25
it for money	bak·ka·seph	
take	ve·tsar·ta	
the money	hak·ke·seph	
in your hand	be·ya·de·kha	
and go	ve·ha·lakh·ta	
to	el	
the place	ham·ma·qo·wm	
-	a·sher	
will choose	yiv·char	
the LORD	YHVH	
your God	e·lo·he·kha	
	bo	

Then you may spend	ve·na·tat·tah	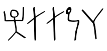	Deuteronomy 14:26
the money	hak·ke·seph		
on anything	be·khol	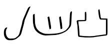	
-	a·sher	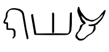	
desire :	te·aw·veh		
you	naph·she·kha		
cattle	bab·ba·qar	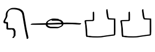	
sheep	u·vats·tson		
wine	u·vay·ya·yin	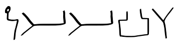	
strong drink	u·vash·she·khar	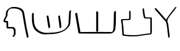	
or anything	u·ve·khol		
-	a·sher		
wish	tish·a·le·kha		
you	naph·she·kha	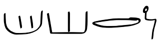	
You are to feast	ve·a·khal·ta		
there	sham		
in the presence	liph·ne		
of the LORD	YHVH	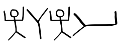	
your God	e·lo·he·kha	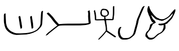	
and rejoice	ve·sa·mach·ta		
	at·tah		
with your household	u·ve·te·kha	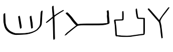	
the Levite	ve·hal·le·vee		Deuteronomy 14:27
-	a·sher	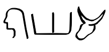	
within your gates	bish·a·re·kha		
And do not	lo		
neglect	ta·az·ven·nu		

since	kee	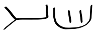	
he has no	en	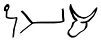	
	lo		
portion	che·leq	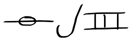	
or inheritance	ve·na·cha·lah	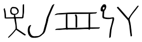	
among you	im·makh		
At the end	miq·tseh	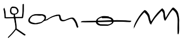	Deuteronomy 14:28
of every three	sha·losh	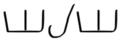	
years	sha·neem	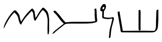	
bring	to·w·tsee		
-	et		
of all	kal		
a tenth	ma·sar		
your produce	te·vu·a·te·kha		
year	bash·sha·nah		
for that	ha·hi·w	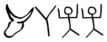	
and lay [it] up	ve·hin·nach·ta	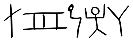	
within your gates	bish·a·re·kha		
may come	u·va		Deuteronomy 14:29
Then the Levite	hal·le·vee		
(because	kee	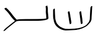	
he has no	en	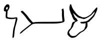	
	lo		
portion	che·leq	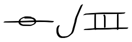	
or inheritance	ve·na·cha·lah	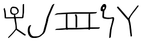	
among you),	im·makh		
the foreigner	ve·hag·ger		

the fatherless	ve·hay·ya·to·wm	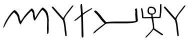	
and the widow	ve·ha·al·ma·nah	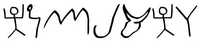	
-	a·sher		
within your gates	bish·a·re·kha		
and eat	ve·a·khe·lu		
and be satisfied	ve·sa·ve·u		
	le·ma·an		
will bless	ye·va·rekh·kha	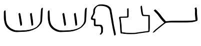	
And the LORD	YHVH	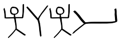	
your God	e·lo·he·kha	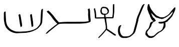	
you in all	be·khal		
the work	ma·a·seh		
of your hands	ya·de·kha		
-	a·sher	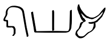	
-	ta·a·seh		
At the end	miq·qets	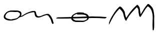	Deuteronomy 15:1
of every seven	she·va	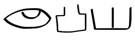	
years	sha·neem	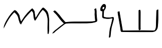	
	ta·a·seh		
you must cancel debts	she·mit·tah		
This	ve·zeh	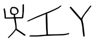	Deuteronomy 15:2
is the manner	de·var		
of remission :	hash·she·mit·tah		
shall cancel	sha·mo·wt		
Every	kal	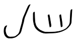	
creditor	ba·al		
	mash·sheh	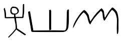	

	ya·do	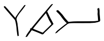	
what	a·sher		
he has loaned	yash·sheh		
to his neighbor	be·re·e·hu		
He is not	lo		
to collect	yig·gos		
anything	et		
from his neighbor	re·e·hu		
-	ve·et		
or brother	a·chee	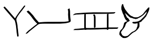	
because	kee	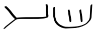	
has been proclaimed	qa·ra	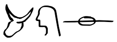	
time of release	she·mit·tah		
the LORD’s	la·YHVH	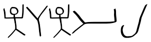	
-	et		Deuteronomy 15:3
something from a foreigner	han·na·khe·ree	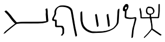	
You may collect	tig·gos		
whatever	va·a·sher		
owes	yih·yeh	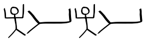	
you	le·kha	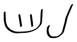	
	et		
your brother	a·chee·kha	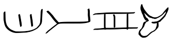	
but you must forgive	tash·met		
	ya·de·kha		
however	e·phes		Deuteronomy 15:4
	kee	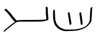	
no	lo		

There will be	yih·yeh	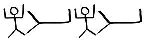	
among you	be·kha	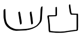	
poor	ev·yo·wn	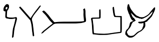	
because	kee	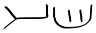	
will surely bless you	va·rekh		
	ye·va·rekh·kha	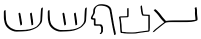	
the LORD	YHVH		
in the land	ba·a·rets		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	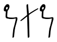	
you	le·kha	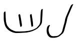	
as an inheritance	na·cha·lah	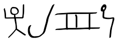	
to possess	le·rish·tah	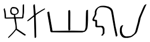	
only	raq	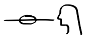	Deuteronomy 15:5
if	im		
you obey	sha·mo·w·a		
	tish·ma		
	be·qo·wl	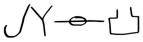	
the LORD	YHVH		
your God	e·lo·he·kha		
and are careful	lish·mor		
to follow	la·a·so·wt		
-	et		
all	kal	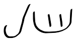	
commandments	ham·mits·vah		

these	haz·zot		
-	a·sher		
I	a·no·khee		
am giving you today	me·tsaw·ve·kha		
	hay·yo·wm	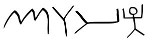	
-	kee	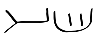	Deuteronomy 15:6
When the LORD	YHVH		
your God	e·lo·he·kha		
blesses you	be·rakh·kha	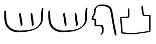	
as	ka·a·sher		
He has promised	dib·ber		
	lakh	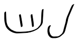	
you will lend	ve·ha·a·vat·ta		
nations	go·w·yim	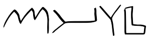	
to many	rab·beem	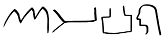	
	ve·at·tah		
from none	lo		
but borrow	ta·a·vot		
you will rule	u·ma·shal·ta	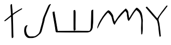	
nations	be·go·w·yim	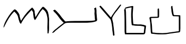	
over many	rab·beem	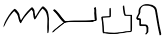	
	u·ve·kha	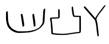	
by none	lo		
but be ruled	yim·sho·lu	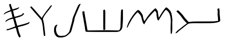	
If	kee	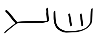	Deuteronomy 15:7
there is	yih·yeh		
among	ve·kha		

a poor man	ev·yo·wn	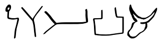	
-	me·a·chad		
your brothers	a·che·kha	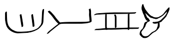	
within any	be·a·chad		
of the gates	she·a·re·kha		
in the land	be·ar·tse·kha		
that	a·sher	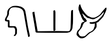	
the LORD	YHVH	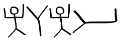	
your God	e·lo·he·kha	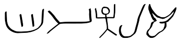	
is giving	no·ten		
you	lakh		
then you are not	lo		
to harden	te·am·mets		
-	et		
your heart	le·va·ve·kha		
[or]	ve·lo		
shut	tiq·pots		
-	et		
your hand	ya·de·kha		
brother	me·a·chee·kha	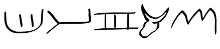	
from your poor	ha·ev·yo·wn	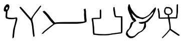	
Instead	kee	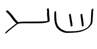	Deuteronomy 15:8
you are to open	pha·to·ach	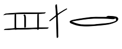	
	tiph·tach		
-	et		
your hand	ya·de·kha		
to him	lo	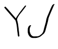	

and freely loan	ve·ha·a·vet		
him	ta·a·vee·ten·nu	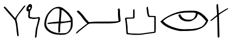	
whatever	de	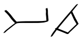	
he needs	mach·so·ro	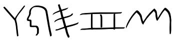	
-	a·sher		
-	yech·sar	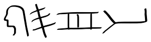	
-	lo		
Be careful	hish·sha·mer	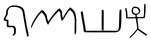	Deuteronomy 15:9
	le·kha	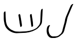	
not to harbor	pen		
	yih·yeh	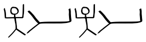	
thought	da·var		
in	im		
your heart :	le·va·ve·kha		
this wicked	ve·lee·ya·al	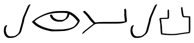	
	le·mor		
is near ”	qa·re·vah		
year	she·nat	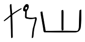	
“ The seventh	hash·she·va		
the year	she·nat	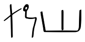	
of release	hash·she·mit·tah		
begrudgingly	ve·ra·ah		
so that you look upon	e·ne·kha	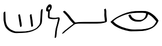	
brother	be·a·chee·kha	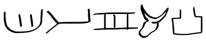	
your poor	ha·ev·yo·wn	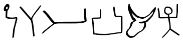	
nothing	ve·lo		
and give him	tit·ten		

	lo	𐤋𐤅	
He will cry out	ve·qa·ra	𐤅𐤒𐤓𐤀	
against you	a·le·kha	𐤏𐤋𐤉𐤊	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and you will be	ve·ha·yah	𐤅𐤄𐤉𐤄	
	ve·kha	𐤁𐤊	
guilty of sin	chet	𐤇𐤈𐤀	
Give generously	na·to·wn	𐤍𐤕𐤅𐤍	Deuteronomy 15:10
	tit·ten	𐤕𐤕𐤍	
to him	lo	𐤋𐤅	
and do not	ve·lo	𐤅𐤋𐤀	
be grieved	ye·ra	𐤉𐤓𐤏	
let your heart	le·va·ve·kha	𐤋𐤁𐤁𐤊	
[when you do so]	be·tit·te·kha	𐤁𐤕𐤕𐤊	
	lo	𐤋𐤅	
	kee	𐤊𐤉	
And because of	big·lal	𐤁𐤂𐤋𐤋	
	had·da·var	𐤄𐤃𐤁𐤓	
this	haz·zeh	𐤄𐤆𐤄	
will bless	ye·va·rekh·kha	𐤉𐤁𐤓𐤊𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
you in all	be·khal	𐤁𐤊𐤋	
your work	ma·a·se·kha	𐤌𐤏𐤔𐤊	
and in everything	u·ve·khol	𐤅𐤁𐤊𐤋	
to which you put	mish·lach	𐤌𐤔𐤋𐤇	

your hand	ya·de·kha	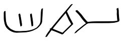	
For	kee	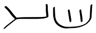	Deuteronomy 15:11
there will never	lo	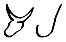	
cease	yech·dal	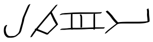	
to be poor	ev·yo·wn	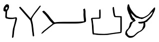	
in	miq·qe·rev	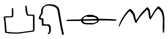	
the land	ha·a·rets	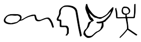	
that is why	al	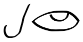	
	ken	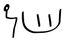	
I	a·no·khee	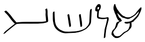	
am commanding you	me·tsaw·ve·kha	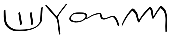	
to	le·mor	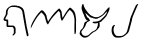	
open	pa·to·ach	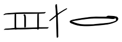	
wide	tiph·tach	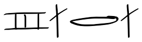	
-	et	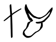	
your hand	ya·de·kha	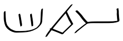	
to your brother	le·a·chee·kha	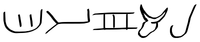	
and to the poor	la·a·nee·ye·kha	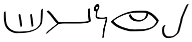	
and needy	u·le·ev·yo·ne·kha	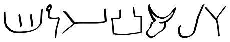	
in your land	be·ar·tse·kha	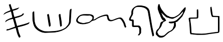	
If	kee	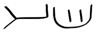	Deuteronomy 15:12
is sold	yim·ma·kher	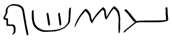	
to you	le·kha	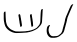	
a fellow	a·chee·kha	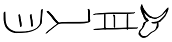	
Hebrew	ha·iv·ree	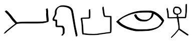	
a man or	o	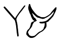	
a woman	ha·iv·ree·yah	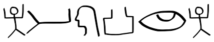	

and serves you	va·a·va·de·kha		
six	shesh		
years	sha·neem	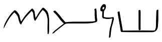	
year	u·vash·sha·nah	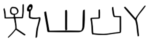	
then in the seventh	hash·she·vee·it	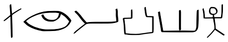	
you must set him	te·shal·le·chen·nu	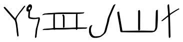	
free	cha·phe·shee		
	me·im·makh		
And when	ve·khee		Deuteronomy 15:13
you release him	te·shal·le·chen·nu	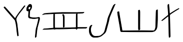	
	cha·phe·shee		
	me·im·makh		
do not	lo		
send him away	te·shal·le·chen·nu	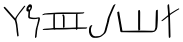	
empty-handed	re·qam	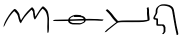	
You are to furnish him	ha·a·neq	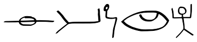	Deuteronomy 15:14
liberally	ta·a·neeq	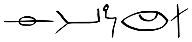	
	lo		
from your flock	mits·tso·ne·kha		
your threshing floor	u·mig·ga·re·ne·kha		
and your winepress	u·mee·yiq·ve·kha	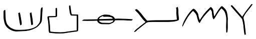	
as	a·sher		
has blessed you	be·rakh·kha	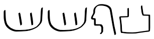	
the LORD	YHVH		
your God	e·lo·he·kha		
You shall give	tit·ten		
to him	lo		

Remember	ve·za·khar·ta	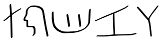	Deuteronomy 15:15
that	kee	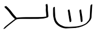	
slaves	e·ved	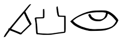	
you were	ha·yee·ta	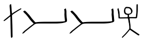	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
redeemed you	vay·yiph·de·kha		
and the LORD	YHVH		
your God	e·lo·he·kha		
that is why	al		
	ken	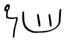	
I	a·no·khee		
am giving	me·tsaw·ve·kha		
you	et		
command	had·da·var		
this	haz·zeh		
today	hay·yo·wm	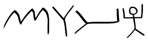	
-	ve·ha·yah	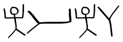	Deuteronomy 15:16
But if	kee	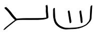	
your servant says	yo·mar		
to you	e·le·kha	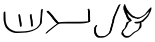	
‘ I do not	lo		
want to leave	e·tse		
you ’	me·im·makh		
because	kee	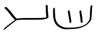	
he loves	a·he·ve·kha	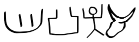	
you	ve·et		

and your household	be·te·kha	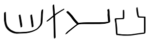	
and	kee	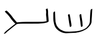	
is well off	to·wv		
	lo	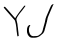	
with you	im·makh		
then take	ve·la·qach·ta	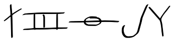	Deuteronomy 15:17
-	et		
an awl	ham·mar·tse·a		
and pierce [it]	ve·na·tat·tah		
through his ear	ve·a·ze·no		
into the door	u·vad·de·let	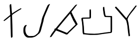	
and he will become	ve·ha·yah	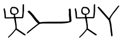	
your	le·kha		
servant	e·ved		
for life	o·w·lam		
And	ve·aph		
your maidservant	la·a·ma·te·kha		
treat	ta·a·seh		
the same way	ken	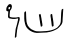	
Do not	lo		Deuteronomy 15:18
as a hardship	yiq·sheh	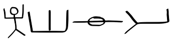	
regard it	ve·e·ne·kha	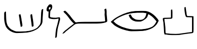	
to set	be·shal·le·cha·kha	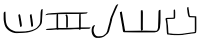	
[your servant]	o·to		
free	cha·phe·shee		
	me·im·makh		
because	kee	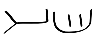	

were worth twice	mish·neh	
the wages	se·khar	
of a hired hand	sa·kheer	
of service	a·va·de·kha	
his six	shesh	
years	sha·neem	
will bless you	u·ve·rakh·kha	
And the LORD	YHVH	
your God	e·lo·he·kha	
in all	be·khol	
-	a·sher	
you do	ta·a·seh	
every	kal	Deuteronomy 15:19
firstborn	hab·be·kho·wr	
-	a·sher	
produced	yiw·va·led	
by your herds	biv·qa·re·kha	
and flocks	u·ve·tso·ne·kha	
male	haz·za·khar	
You must set apart	taq·deesh	
to the LORD	la·YHVH	
your God	e·lo·he·kha	
You are not	lo	
to work	ta·a·vod	
to put the firstborn	biv·khor	
of your oxen	sho·w·re·kha	
nor	ve·lo	

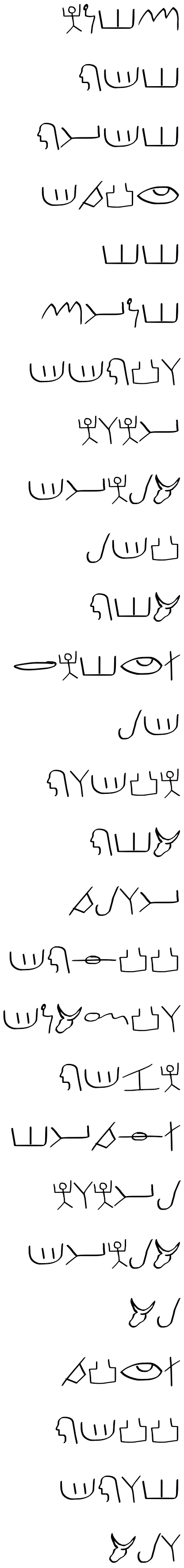

are you to shear	ta·goz		
the firstborn	be·kho·wr		
of your flock	tso·ne·kha		
before	liph·ne		Deuteronomy 15:20
the LORD	YHVH		
your God	e·lo·he·kha		
are to eat it	to·kha·len·nu		
Each year	sha·nah	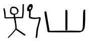	
	ve·sha·nah		
in the place	bam·ma·qo·wm		
-	a·sher		
will choose	yiv·char	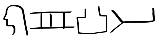	
the LORD	YHVH		
you	at·tah		
and your household	u·ve·te·kha	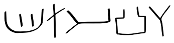	
But if	ve·khee		Deuteronomy 15:21
[an animal] has	yih·yeh	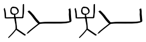	
	vo		
a defect	mum		
is lame	pis·se·ach		
or	o		
blind	iw·ver		
or has any	kol	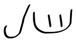	
flaw	mum		
serious	ra		
you must not	lo		
sacrifice	tiz·ba·chen·nu	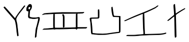	

it to the LORD	la·YHVH	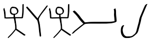	
your God	e·lo·he·kha		
within your gates	bish·a·re·kha		Deuteronomy 15:22
Eat it	to·kha·len·nu		
the ceremonially unclean	hat·ta·me		
and clean [may eat it]	ve·hat·ta·ho·wr		
both	yach·daw	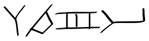	
as [they would] a gazelle	kats·tse·vee		
or a deer	ve·kha·ay·yal		
But	raq	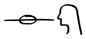	Deuteronomy 15:23
-	et		
the blood	da·mo		
you must not	lo		
eat	to·khel		
it on	al		
the ground	ha·a·rets		
pour	tish·pe·khen·nu		
like water	kam·ma·yim	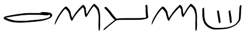	
Observe	sha·mo·wr		Deuteronomy 16:1
-	et		
the month	cho·desh		
of Abib	ha·a·veev	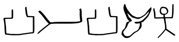	
and celebrate	ve·a·see·ta		
the Passover	pe·sach		
to the LORD	la·YHVH	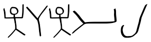	
your God	e·lo·he·kha		

because	kee	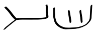	
in the month	be·cho·desh	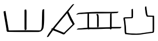	
of Abib	ha·a·veev	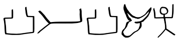	
brought you out	ho·w·tsee·a·kha		
the LORD	YHVH		
your God	e·lo·he·kha		
of Egypt	mim·mits·ra·yim		
by night	la·ye·lah	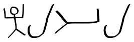	
You are to offer	ve·za·vach·ta	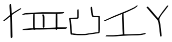	Deuteronomy 16:2
the Passover sacrifice	pe·sach		
to the LORD	la·YHVH	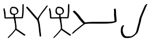	
your God	e·lo·he·kha		
or flock	tson		
from the herd	u·va·qar	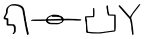	
in the place	bam·ma·qo·wm		
-	a·sher		
will choose	yiv·char	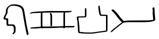	
the LORD	YHVH		
as a dwelling	le·shak·ken	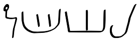	
for His Name	she·mo		
	sham		
You must not	lo		Deuteronomy 16:3
eat	to·khal		
with it	a·law	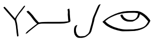	
leavened bread	cha·mets		
for seven	shiv·at		
days	ya·meem	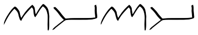	

you are to eat	to·khal		
with it	a·law	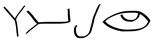	
unleavened bread	mats·tso·wt		
the bread	le·chem	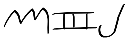	
of affliction	o·nee	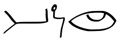	
because	kee	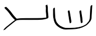	
in haste —	ve·chip·pa·zo·wn		
you left	ya·tsa·ta		
the land	me·e·rets		
of Egypt	mits·ra·yim		
so that	le·ma·an		
you may remember	tiz·kor	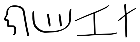	
-	et		
-	yo·wm		
you left	tse·te·kha		
the land	me·e·rets		
of Egypt	mits·ra·yim		
for the rest	kol		
the day	ye·me		
of your life	chay·ye·kha	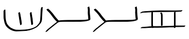	
No	ve·lo		Deuteronomy 16:4
is to be found	ye·ra·eh		
	le·kha	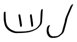	
leaven	se·or		
in all	be·khal		
your land	ge·vul·kha	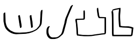	
for seven	shiv·at		

days	ya·meem	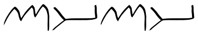	
and none	ve·lo		
shall remain	ya·leen	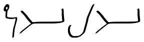	
of	min		
the meat	hab·ba·sar	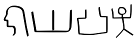	
-	a·sher		
you sacrifice	tiz·bach	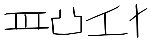	
in the evening	ba·e·rev		
day	bay·yo·wm	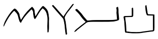	
of the first	ha·ri·sho·wn		
until morning	lab·bo·qer	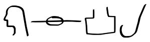	
You are not	lo		Deuteronomy 16:5
	tu·khal		
to sacrifice	liz·bo·ach	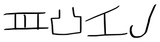	
-	et		
the Passover animal	hap·pa·sach		
in any	be·a·chad		
of the towns	she·a·re·kha		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	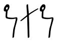	
you	lakh	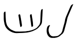	
You must only	kee	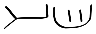	Deuteronomy 16:6
	im		
at	el		
the place	ham·ma·qo·wm	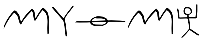	

-	a·sher		
will choose	yiv·char	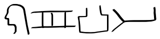	
the LORD	YHVH		
your God	e·lo·he·kha		
as a dwelling	le·shak·ken	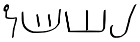	
for His Name	she·mo		
	sham		
offer	tiz·bach	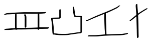	
-	et		
the Passover sacrifice	hap·pe·sach		
Do this in the evening	ba·a·rev		
sets	ke·vo·w		
as the sun	hash·she·mesh		
at the same time	mo·w·ed		
you departed	tse·te·kha		
from Egypt	mim·mits·ra·yim		
And you shall roast it	u·vish·shal·ta		Deuteronomy 16:7
and eat it	ve·a·khal·ta		
in the place	bam·ma·qo·wm		
-	a·sher		
will choose	yiv·char	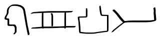	
the LORD	YHVH		
your God	e·lo·he·kha		
	bo		
-	u·pha·nee·ta	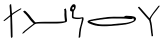	
and in the morning	vab·bo·qer	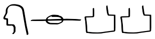	

you shall return	ve·ha·lakh·ta	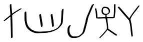	
to your tents	le·o·ha·le·kha	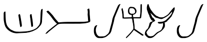	
For six	she·shet	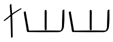	Deuteronomy 16:8
days	ya·meem	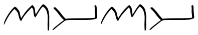	
you must eat	to·khal		
unleavened bread	mats·tso·wt		
day	u·vay·yo·wm	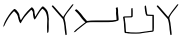	
and on the seventh	hash·she·vee·ee	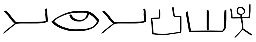	
you shall hold a solemn assembly	a·tse·ret		
to the LORD	la·YHVH	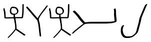	
your God	e·lo·he·kha		
and you must not	lo		
do	ta·a·seh		
any work	me·la·khah		
seven	shiv·ah	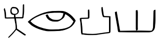	Deuteronomy 16:9
weeks	sha·vu·ot		
You are to count off	tis·par	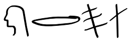	
	lakh	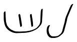	
	me·ha·chel	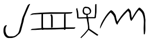	
you first put the sickle	cher·mesh	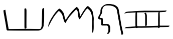	
to the standing grain	baq·qa·mah	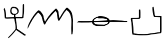	
	ta·chel	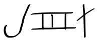	
[from]	lis·por		
	shiv·ah		
[the time]	sha·vu·o·wt	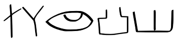	
And you shall celebrate	ve·a·see·ta		Deuteronomy 16:10

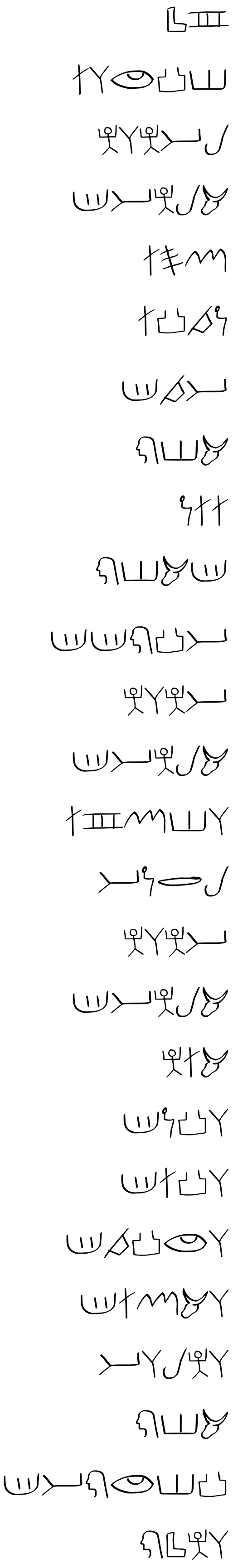

the Feast	chag	
of Weeks	sha·vu·o·wt	
to the LORD	la·YHVH	
your God	e·lo·he·kha	
	mis·sat	
with a freewill offering	nid·vat	
	ya·de·kha	
that	a·sher	
you give	tit·ten	
in proportion to how	ka·a·sher	
has blessed you	ye·va·rekh·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
and you shall rejoice	ve·sa·mach·ta	Deuteronomy 16:11
before	liph·ne	
the LORD	YHVH	
your God	e·lo·he·kha	
you	at·tah	
your sons	u·vin·kha	
and daughters	u·vit·te·kha	
your menservants	ve·av·de·kha	
and maidservants	va·a·ma·te·kha	
and the Levite	ve·hal·le·vee	
-	a·sher	
within your gates	bish·a·re·kha	
as well as the foreigner	ve·hag·ger	

the fatherless	ve·hay·ya·to·wm	𐤅𐤄𐤉𐤕𐤅𐤌	
and the widows	ve·ha·al·ma·nah	𐤅𐤄𐤀𐤋𐤌𐤍𐤄	
-	a·sher	𐤀𐤔𐤓	
among you	be·qir·be·kha	𐤁𐤒𐤓𐤁𐤊	
in the place	bam·ma·qo·wm	𐤁𐤌𐤒𐤅𐤌	
-	a·sher	𐤀𐤔𐤓	
will choose	yiv·char	𐤉𐤁𐤇𐤓	
He	YHVH	𐤉𐤄𐤅𐤄	
	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
as a dwelling	le·shak·ken	𐤋𐤔𐤊𐤍	
for His Name	she·mo	𐤔𐤌𐤅	
—	sham	𐤔𐤌	
Remember	ve·za·khar·ta	𐤅𐤆𐤊𐤓𐤕	Deuteronomy 16:12
that	kee	𐤊𐤉	
slaves	e·ved	𐤏𐤁𐤃	
you were	ha·yee·ta	𐤄𐤉𐤉𐤕	
in Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
and carefully	ve·sha·mar·ta	𐤅𐤔𐤌𐤓𐤕	
follow	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
-	et	𐤀𐤕	
statutes	ha·chuq·qeem	𐤄𐤇𐤒𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
the Feast	chag	𐤇𐤂	Deuteronomy 16:13
of Tabernacles	has·suk·kot	𐤄𐤎𐤊𐤕	
You are to celebrate	ta·a·seh	𐤕𐤏𐤔𐤄	
	le·kha	𐤋𐤊	
for seven	shiv·at	𐤔𐤁𐤏𐤕	

days	ya·meem	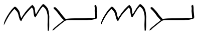	
after you have gathered	be·a·se·pe·kha		
[the produce of] your threshing floor	mig·ga·re·ne·kha		
and your winepress	u·mee·yiq·ve·kha	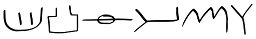	
And you shall rejoice	ve·sa·mach·ta		Deuteronomy 16:14
in your feast —	be·chag·ge·kha	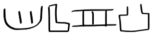	
you	at·tah		
your sons	u·vin·kha		
and daughters	u·vit·te·kha		
your menservants	ve·av·de·kha		
and maidservants	va·a·ma·te·kha		
and the Levite	ve·hal·le·vee	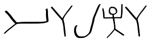	
as well as the foreigner	ve·hag·ger		
the fatherless	ve·hay·ya·to·wm		
and the widows	ve·ha·al·ma·nah	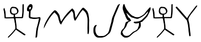	
-	a·sher		
among you	bish·a·re·kha		
For seven	shiv·at		Deuteronomy 16:15
days	ya·meem	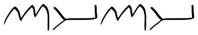	
you shall celebrate a feast	ta·chog	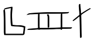	
to the LORD	la·YHVH	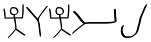	
your God	e·lo·he·kha		
in the place	bam·ma·qo·wm		
-	a·sher		
will choose	yiv·char	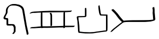	
He	YHVH		

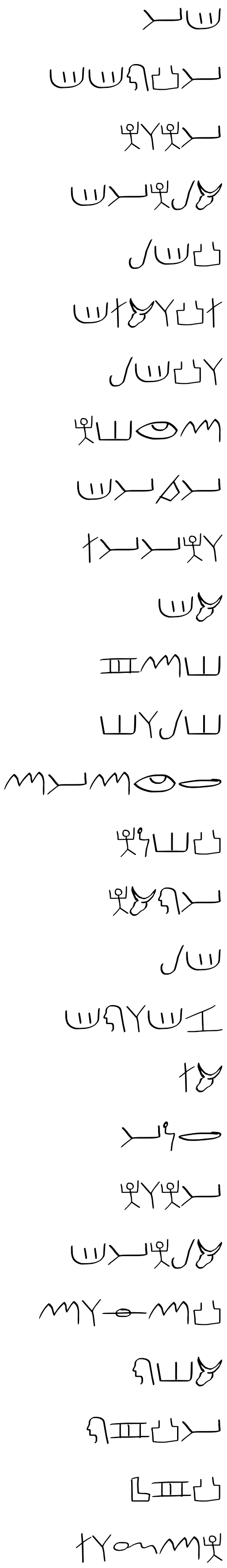

because	kee	
will bless	ye·va·rekh·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
you in all	be·khol	
your produce	te·vu·a·te·kha	
and in all	u·ve·khol	
the work	ma·a·seh	
of your hands	ya·de·kha	
will be	ve·ha·yee·ta	
complete	akh	
so that your joy	sa·me·ach	
Three	sha·lo·wosh	Deuteronomy 16:16
times	pe·a·meem	
a year	bash·sha·nah	
are to appear	ye·ra·eh	
all	khal	
your men	ze·khu·re·kha	
	et	
before	pe·ne	
the LORD	YHVH	
your God	e·lo·he·kha	
in the place	bam·ma·qo·wm	
-	a·sher	
He will choose :	yiv·char	
at the Feast	be·chag	
of Unleavened Bread	ham·mats·tso·wt	

the Feast	u·ve·chag	ובחג	
of Weeks	hash·sha·vu·o·wt	השבעות	
and the Feast	u·ve·chag	ובחג	
of Tabernacles	has·suk·ko·wt	הסכות	
No one	ve·lo	ולא	
should appear	ye·ra·eh	יראה	
	et	את	
before	pe·ne	פני	
the LORD	YHVH	יהוה	
empty-handed	re·qam	ריקם	
Everyone	eesh	איש	Deuteronomy 16:17
must appear with a gift	ke·mat·te·nat	כמתנת	
as he is able	ya·do	ידו	
according to the blessing	ke·vir·kat	כברכת	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
-	a·sher	אשר	
has given	na·tan	נתן	
you	lakh	לך ס	
judges	sho·phe·teem	שפטים	Deuteronomy 16:18
and officials	ve·sho·te·reem	ושטרים	
You are to appoint	tit·ten	תתן	
	le·kha	לך	
in every	be·khal	בכל	
town	she·a·re·kha	שעריך	
that	a·sher	אשר	
the LORD	YHVH	יהוה	

your God	e·lo·he·kha		
is giving	no·ten	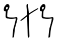	
you	le·kha	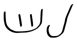	
for your tribes	lish·va·te·kha	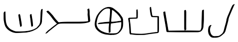	
They are to judge	ve·sha·phe·tu		
-	et		
the people	ha·am		
judgment	mish·pat	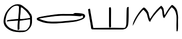	
with righteous	tse·deq	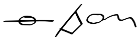	
Do not	lo		Deuteronomy 16:19
deny	tat·teh	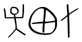	
justice	mish·pat		
Do not	lo		
or show partiality	tak·keer	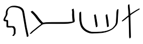	
	pa·neem	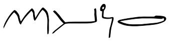	
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accept	tiq·qach	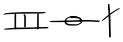	
a bribe	sho·chad		
for	kee	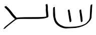	
a bribe	hash·sho·chad	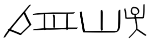	
blinds	ye·aw·ver		
the eyes	e·ne	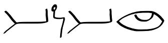	
of the wise	cha·kha·meem		
and twists	vee·sal·leph		
the words	div·re		
of the righteous	tsad·dee·qim	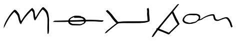	
justice	tse·deq	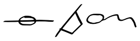	Deuteronomy 16:20

and justice alone	tse·deq	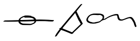	
Pursue	tir·doph	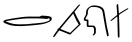	
so that	le·ma·an		
you may live	tich·yeh	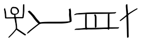	
and you may possess	ve·ya·rash·ta	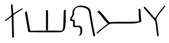	
-	et		
the land	ha·a·rets		
that	a·sher		
the LORD	YHVH	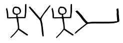	
your God	e·lo·he·kha		
is giving	no·ten	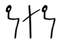	
you	lakh		
Do not	lo		Deuteronomy 16:21
set up	tit·ta		
	le·kha	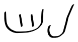	
Asherah pole	a·she·rah		
any	kal	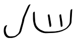	
wooden	ets	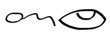	
next to	e·tsel		
the altar	miz·bach		
for the LORD	YHVH		
your God	e·lo·he·kha		
-	a·sher		
you will build	ta·a·seh		
	lakh		
and do not	ve·lo		Deuteronomy 16:22
set up	ta·qeem	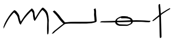	

for yourselves	le·kha	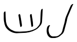	
a sacred pillar	mats·tse·vah		
which	a·sher		
hates	sa·ne	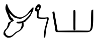	
the LORD	YHVH		
your God	e·lo·he·kha	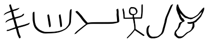	
You shall not	lo		Deuteronomy 17:1
sacrifice	tiz·bach	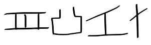	
to the LORD	la·YHVH	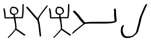	
your God	e·lo·he·kha		
an ox	sho·wr		
or a sheep	va·seh		
-	a·sher		
-	yih·yeh	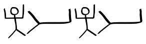	
	vo		
with any defect	mum		
[or]	kol		
flaw	da·var		
serious	ra		
for	kee	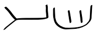	
is detestable	to·w·a·vat		
to the LORD	YHVH		
your God	e·lo·he·kha	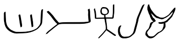	
that	hu		
If	kee	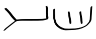	Deuteronomy 17:2
is found	yim·ma·tse		
among you	ve·qir·be·kha	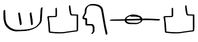	

in one	be·a·chad	
of the towns	she·a·re·kha	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·kha	
gives	no·ten	
you	lakh	
a man	eesh	
or	o	
woman	ish·shah	
-	a·sher	
doing	ya·a·seh	
-	et	
evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	
your God	e·lo·he·kha	
by transgressing	la·a·vor	
His covenant	be·ree·to	
and going	vay·ye·lekh	Deuteronomy 17:3
to worship	vay·ya·a·vod	
gods	e·lo·heem	
other	a·che·reem	
bowing down	vay·yish·ta·chu	
to them	la·hem	
or to the sun	ve·lash·she·mesh	
or	o	

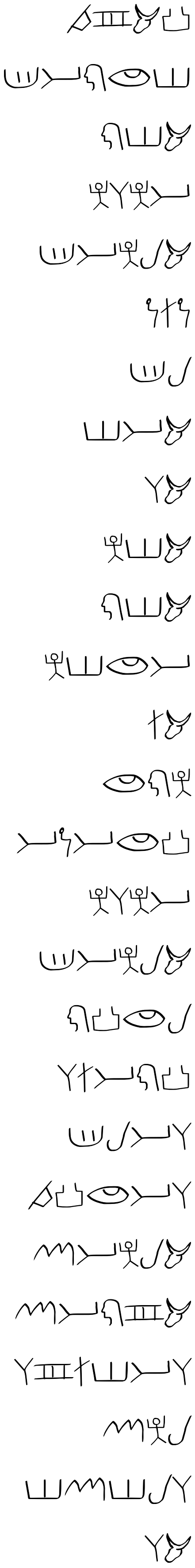

moon	lay·ya·re·ach	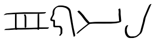	
or	o		
any	le·khal		
of the host	tse·va	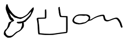	
of heaven —	hash·sha·ma·yim		
which	a·sher		
I have forbidden	lo		
—	tsiw·vee·tee	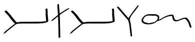	
and if it is reported	ve·hug·gad		Deuteronomy 17:4
	le·kha	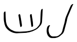	
and you hear about it	ve·sha·ma·e·ta		
you must investigate it	ve·da·rash·ta	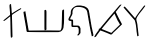	
thoroughly	he·tev	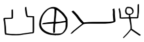	
If	ve·hin·neh		
true	e·met	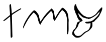	
	na·kho·wn		
the report	had·da·var		
is	ne·es·tah		
an abomination	hat·to·w·e·vah		
and such	haz·zot		
has happened in Israel	be·yis·ra·el		
you must bring out	ve·ho·w·tse·ta		Deuteronomy 17:5
-	et		
the man	ha·eesh	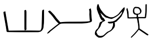	
-	ha·hu		
or	o		

-	et	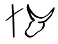	
woman	ha·ish·shah	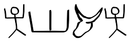	
	ha·hi·w	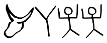	
who	a·sher	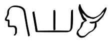	
has done	a·su	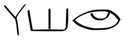	
-	et	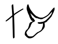	
thing	had·da·var	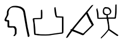	
evil	ha·ra	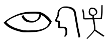	
this	haz·zeh	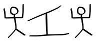	
to	el	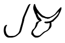	
your gates	she·a·re·kha	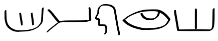	
-	et	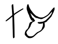	
-	ha·eesh	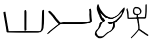	
	o	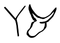	
-	et	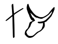	
-	ha·ish·shah	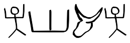	
and you must stone that person	u·se·qal·tam	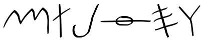	
	ba·a·va·neem	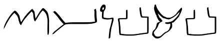	
to death	va·me·tu	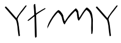	
On	al	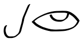	Deuteronomy 17:6
the testimony	pee	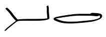	
of two	she·na·yim	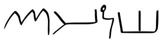	
witnesses	e·deem	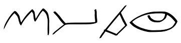	
or	o	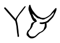	
three	she·lo·shah	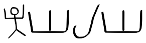	
witness	e·deem	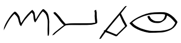	
a man shall be put to death	yu·mat	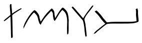	

	ham·met		
but he shall not	lo		
be executed	yu·mat		
on	al		
the testimony	pee		
	ed		
of a lone	e·chad	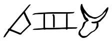	
The hands	yad	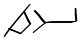	Deuteronomy 17:7
of the witnesses	ha·e·deem		
shall be	tih·yeh	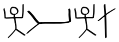	
-	bo		
the first	va·ri·sho·nah		
in putting him to death	la·ha·mee·to		
the hands	ve·yad	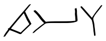	
of all	kal		
the people	ha·am		
and after that	ba·a·cha·ro·nah	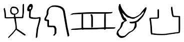	
So you must purge	u·vi·ar·ta		
the evil	ha·ra		
from among you	miq·qir·be·kha		
If	kee	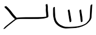	Deuteronomy 17:8
is too difficult	yip·pa·le		
for you	mim·me·kha		
a case	da·var		
to judge	lam·mish·pat		
is regarding	ben	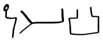	
bloodshed	dam		

	le·dam	לדם	
	ben	בין	
lawsuits	deen	דין	
	le·deen	לדין	
	u·ven	ובין	
or assaults	ne·ga	נגע	
	la·ne·ga	לנגע	
whether	div·re	דברי	
the controversy	ree·vot	ריבת	
within your gates	bish·a·re·kha	בשעריך	
	ve·qam·ta	וקמת	
you must go up	ve·a·lee·ta	ועלית	
to	el	אל	
the place	ham·ma·qo·wm	המקום	
-	a·sher	אשר	
will choose	yiv·char	יבחר	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
-	bo	בו	
You are to go	u·va·ta	ובאת	Deuteronomy 17:9
to	el	אל	
priests	hak·ko·ha·neem	הכהנים	
the Levitical	hal·vee·yim	הלוים	
and to	ve·el	ואל	
the judge	hash·sho·phet	השפט	
who	a·sher	אשר	
	yih·yeh	יהיה	

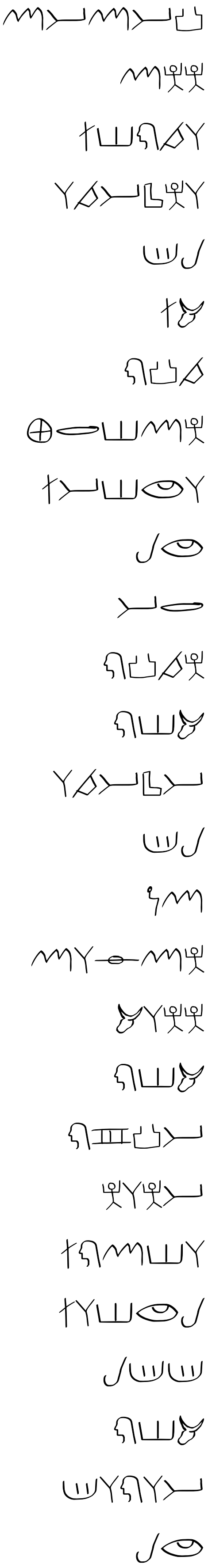

time	bay·ya·meem	
presides at that	ha·hem	
Inquire of them	ve·da·rash·ta	
and they will give	ve·hig·gee·du	
you	le·kha	
-	et	
a verdict	de·var	
in the case	ham·mish·pat	
You must abide by	ve·a·see·ta	Deuteronomy 17:10
	al	
	pee	
the verdict	had·da·var	
-	a·sher	
they give	yag·gee·du	
you	le·kha	
at	min	
the place	ham·ma·qo·wm	
	ha·hu	
-	a·sher	
will choose	yiv·char	
the LORD	YHVH	
Be careful	ve·sha·mar·ta	
to do	la·a·so·wt	
everything	ke·khol	
-	a·sher	
they instruct you	yo·w·ru·kha	
according	al	Deuteronomy 17:11

to the terms	pee		
of law	hat·to·w·rah		
-	a·sher		
they give	yo·w·ru·kha		
	ve·al		
and the verdict	ham·mish·pat	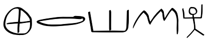	
-	a·sher		
they proclaim	yo·me·ru		
	le·kha	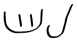	
-	ta·a·seh		
Do not	lo		
turn aside	ta·sur		
from	min		
the decision	had·da·var		
-	a·sher		
they declare	yag·gee·du	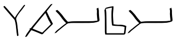	
to you	le·kha	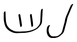	
to the right	ya·meen	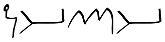	
or to the left	u·se·mol		
But the man	ve·ha·eesh	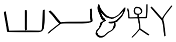	Deuteronomy 17:12
who	a·sher		
acts	ya·a·seh		
presumptuously	ve·za·do·wn	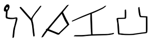	
refusing	le·vil·tee	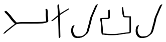	
to listen	she·mo·a		
either to	el		
the priest	hak·ko·hen		

who stands	ha·o·med	
to serve	le·sha·ret	
there	sham	
-	et	
the LORD	YHVH	
your God	e·lo·he·kha	
or	o	
to	el	
the judge	hash·sho·phet	
must be put to death	u·met	
	ha·eesh	
	ha·hu	
You must purge	u·vi·ar·ta	
the evil	ha·ra	
from Israel	mee·yis·ra·el	
Then all	ve·khal	Deuteronomy 17:13
the people	ha·am	
will hear	yish·me·u	
and be afraid	ve·yi·ra·u	
and will no	ve·lo	
behave arrogantly	ye·zee·dun	
longer	o·wd	
When	kee	Deuteronomy 17:14
you enter	ta·vo	
	el	
the land	ha·a·rets	
that	a·sher	

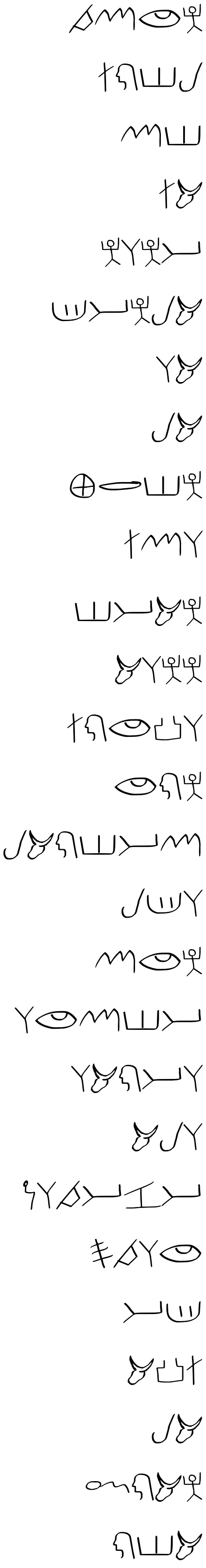

the LORD	YHVH	
your God	e·lo·he·kha	
is giving	no·ten	
you	lakh	
and have taken possession of it	vee·rish·tah	
and settled	ve·ya·shav·tah	
in it	bah	
and you say	ve·a·mar·ta	
“ Let us set	a·see·mah	
over us	a·lay	
a king	me·lekh	
like all	ke·khal	
the nations	hag·go·w·yim	
-	a·sher	
around us ”	se·vee·vo·tay	
you are to appoint	so·wm	Deuteronomy 17:15
Appoint	ta·seem	
over yourselves	a·le·kha	
the king	me·lekh	
whom	a·sher	
shall choose	yiv·char	
the LORD	YHVH	
your God	e·lo·he·kha	
	bo	
from among	miq·qe·rev	
your brothers	a·che·kha	
	ta·seem	

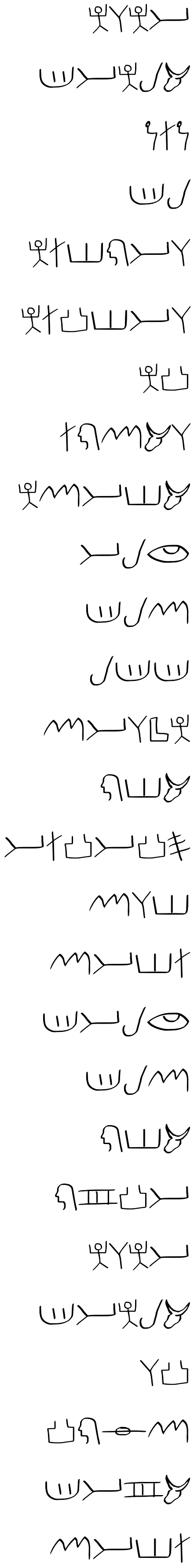

over yourselves	a·le·kha	
a king	me·lekh	
you are not	lo	
	tu·khal	
to set	la·tet	
	a·le·kha	
a foreigner	eesh	
	na·khe·ree	
who	a·sher	
not	lo	
one of your brothers	a·chee·kha	
is	hu	
But	raq	Deuteronomy 17:16
[the king] must not	lo	
acquire many	yar·beh	
for himself	lo	
horses	su·seem	
[or]	ve·lo	
back	ya·sheev	
-	et	
send the people	ha·am	
to Egypt	mits·ray·mah	
to	le·ma·an	
acquire more	har·bo·wt	
horses	sus	
for the LORD	va·YHVH	
has said	a·mar	

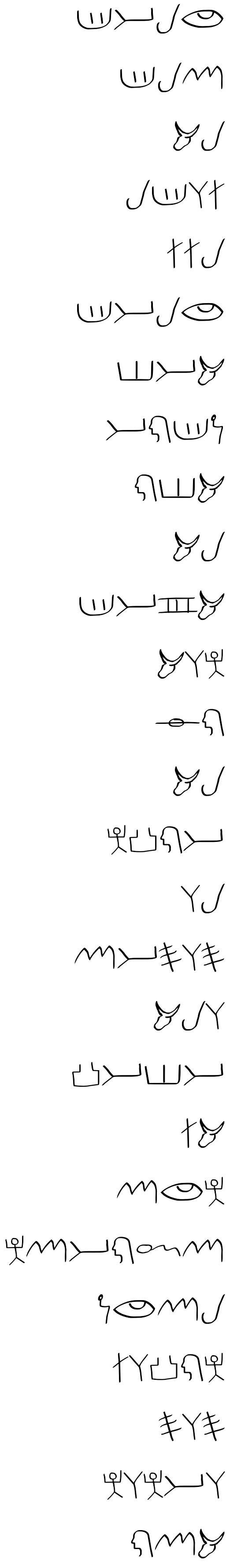

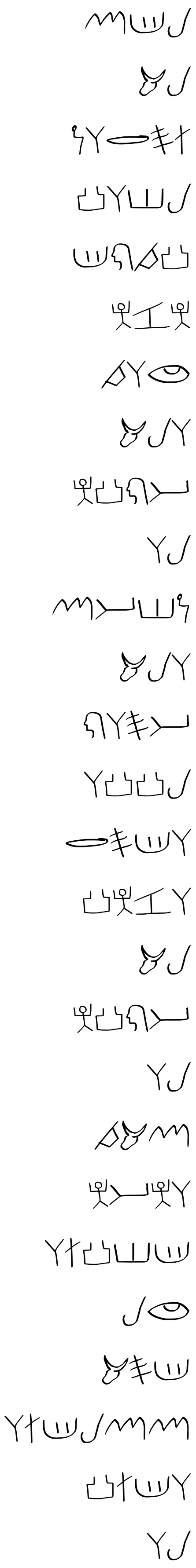

-	la·khem	
never	lo	
‘ You are	to·si·phun	
to go back	la·shuv	
way	bad·de·rekh	
that	haz·zeh	
again ’	o·wd	
He must not	ve·lo	Deuteronomy 17:17
take many	yar·beh	
for himself	lo	
wives	na·sheem	
lest	ve·lo	
go astray	ya·sur	
his heart	le·va·vo	
of silver	ve·khe·seph	
and gold	ve·za·hav	
He must not	lo	
accumulate	yar·beh	
for himself	lo	
large amounts	me·od	
-	ve·ha·yah	Deuteronomy 17:18
When he is seated	khe·shiv·to	
on	al	
throne	kis·se	
his royal	mam·lakh·to	
he must write	ve·kha·tav	
for himself	lo	

	et		
a copy	mish·neh		
instruction	hat·to·w·rah		
of this	haz·zot		
on	al		
a scroll	se·pher		
in the presence	mil·liph·ne		
priests	hak·ko·ha·neem	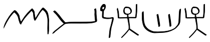	
of the Levitical	hal·vee·yim	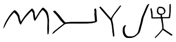	
It is to remain	ve·ha·ye·tah	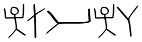	Deuteronomy 17:19
with him	im·mo		
and he is to read	ve·qa·ra	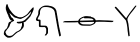	
from it	vo		
all	kal		
the days	ye·me		
of his life	chay·yaw	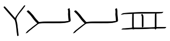	
so that	le·ma·an		
he may learn	yil·mad	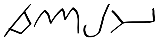	
to fear	le·yir·ah		
-	et		
the LORD	YHVH		
his God	e·lo·haw		
by carefully observing	lish·mor		
-	et		
all	kal	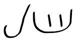	
the words	div·re		
instruction	hat·to·w·rah		

of this	haz·zot		
-	ve·et		
statutes	ha·chuq·qeem	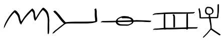	
and these	ha·el·leh		
-	la·a·so·tam		
will not	le·vil·tee	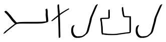	Deuteronomy 17:20
be exalted	rum		
Then his heart	le·va·vo		
his countrymen	me·e·chaw	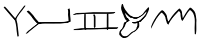	
and he will not	u·le·vil·tee	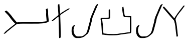	
turn aside	sur		
above	min		
from the commandment	ham·mits·vah		
to the right	ya·meen		
or to the left	u·se·mo·wl		
in order that	le·ma·an		
may reign	ya·a·reekh	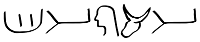	
many years	ya·meem	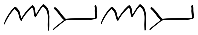	
over	al		
his kingdom	mam·lakh·to		
he	hu		
and his sons	u·va·naw	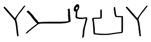	
in	be·qe·rev	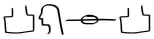	
Israel	yis·ra·el	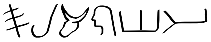	
no	lo		Deuteronomy 18:1
shall have	yih·yeh	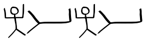	
priests —	lak·ko·ha·neem	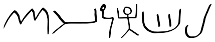	

The Levitical	hal·vee·yim	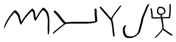	
indeed the whole	kal		
tribe	she·vet	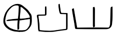	
of Levi —	le·vee		
portion	che·leq	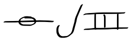	
or inheritance	ve·na·cha·lah	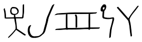	
with	im		
Israel	yis·ra·el	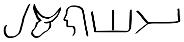	
the offerings made by fire	ish·she	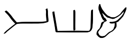	
to the LORD	YHVH		
that is their inheritance	ve·na·cha·la·to	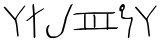	
They are to eat	yo·khe·lun		
inheritance	ve·na·cha·lah	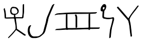	Deuteronomy 18:2
no	lo		
Although they have	yih·yeh	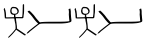	
	lo		
among	be·qe·rev	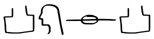	
their brothers	e·chaw	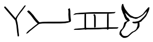	
the LORD	YHVH		
	hu		
[is] their inheritance	na·cha·la·to	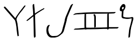	
as	ka·a·sher		
He promised	dib·ber		
them	lo		
This	ve·zeh		Deuteronomy 18:3
shall be	yih·yeh	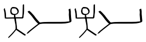	
share	mish·pat		

the priests’	hak·ko·ha·neem	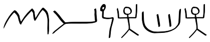	
	me·et		
from the people	ha·am		
	me·et		
who offer	zo·ve·che	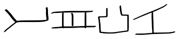	
a sacrifice	haz·ze·vach	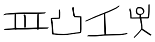	
whether	im		
a bull	sho·wr		
or	im		
a sheep :	seh	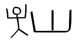	
are to be given	ve·na·tan		
the priests	lak·ko·hen	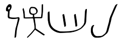	
the shoulder	haz·ze·ro·a		
the jowls	ve·hal·le·cha·ya·yim	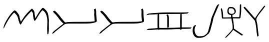	
and the stomach	ve·haq·qe·vah	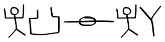	
the firstfruits	re·sheet	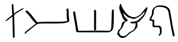	Deuteronomy 18:4
of your grain	de·ga·ne·kha	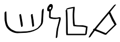	
new wine	tee·ro·she·kha		
and oil	ve·yits·ha·re·kha		
and the first	ve·re·sheet	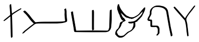	
wool sheared	gez		
from your flock	tso·ne·kha		
You are to give	tit·ten	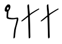	
them	lo		
For	kee	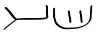	Deuteronomy 18:5
[Levi]	vo		
has chosen	ba·char	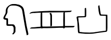	

the LORD	YHVH	
your God	e·lo·he·kha	
out of all	mik·kal	
your tribes	she·va·te·kha	
to stand	la·a·mod	
and minister	le·sha·ret	
name	be·shem	
in [His]	YHVH	
	hu	
and his sons	u·va·naw	
for all	kal	
time	hay·ya·meem	
Now if	ve·khee	Deuteronomy 18:6
moves	ya·vo	
a Levite	hal·le·vee	
from any	me·a·chad	
town	she·a·re·kha	
	mik·kal	
Israel	yis·ra·el	
	a·sher	
	hu	
of residence	gar	
throughout	sham	
and comes	u·va	
in all	be·khal	
earnestness	aw·vat	
	naph·sho	

to	el	
the place	ham·ma·qo·wm	
-	a·sher	
will choose	yiv·char	
the LORD	YHVH	
then he shall serve	ve·she·ret	Deuteronomy 18:7
in the name	be·shem	
of the LORD	YHVH	
his God	e·lo·haw	
like all	ke·khal	
his fellow	e·chaw	
Levites	hal·vee·yim	
who stand	ha·o·me·deem	
there	sham	
before	liph·ne	
the LORD	YHVH	
equal portions	che·leq	Deuteronomy 18:8
	ke·che·leq	
They shall eat	yo·khe·lu	
even though	le·vad	
the sale	mim·ka·raw	
he has received [money] from	al	
of his father’s estate	ha·a·vo·wt	
When	kee	Deuteronomy 18:9
you	at·tah	
enter	ba	
	el	

the land	ha·a·rets		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	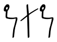	
you	lakh	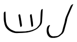	
do not	lo		
	til·mad	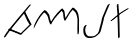	
imitate	la·a·so·wt		
the detestable ways	ke·to·w·a·vot		
of the nations	hag·go·w·yim	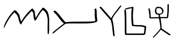	
there	ha·hem	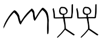	
Let no one	lo		Deuteronomy 18:10
be found	yim·ma·tse		
among you	ve·kha	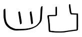	
who sacrifices	ma·a·veer	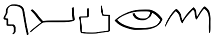	
his son	be·no	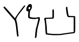	
or daughter	u·vit·to		
in the fire	ba·esh		
	qo·sem		
practices divination	qe·sa·meem		
[or] conjury	me·o·w·nen		
interprets omens	u·me·na·chesh	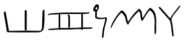	
practices sorcery	u·me·khash·sheph		
casts spells	ve·cho·ver		Deuteronomy 18:11
	cha·ver	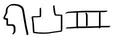	
consults	ve·sho·el		

a medium	o·wv	𐤀𐤅𐤁	
or spiritist	ve·yid·de·o·nee	𐤅𐤉𐤃𐤏𐤍𐤉	
or inquires	ve·do·resh	𐤅𐤃𐤓𐤔	
of	el	𐤀𐤋	
the dead	ham·me·teem	𐤄𐤌𐤕𐤉𐤌	
-	kee	𐤊𐤉	Deuteronomy 18:12
is detestable	to·w·a·vat	𐤕𐤅𐤏𐤁𐤕	
to the LORD	YHVH	𐤉𐤄𐤅𐤄	
For whoever	kal	𐤊𐤋	
does	o·seh	𐤏𐤔𐤄	
these things	el·leh	𐤀𐤋𐤄	
And because	u·vig·lal	𐤅𐤁𐤂𐤋𐤋	
detestable things	hat·to·w·e·vot	𐤄𐤕𐤅𐤏𐤁𐤕	
of these	ha·el·leh	𐤄𐤀𐤋𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is driving out	mo·w·reesh	𐤌𐤅𐤓𐤉𐤔	
-	o·w·tam	𐤀𐤅𐤕𐤌	
[the nations] before you	mip·pa·ne·kha	𐤌𐤐𐤍𐤉𐤊	
blameless	ta·meem	𐤕𐤌𐤉𐤌	Deuteronomy 18:13
You must be	tih·yeh	𐤕𐤄𐤉𐤄	
before	im	𐤏𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊 𐤎	
Though	kee	𐤊𐤉	Deuteronomy 18:14
nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	

which	a·sher		
you	at·tah		
will dispossess	yo·w·resh		
-	o·w·tam		
to	el		
conjurers	me·o·ne·neem	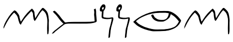	
	ve·el		
and diviners	qo·se·meem		
listen	yish·ma·u		
	ve·at·tah		
has not	lo		
to do so	khen	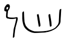	
permitted you	na·tan	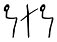	
	le·kha	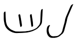	
the LORD	YHVH		
your God	e·lo·he·kha		
a prophet	na·vee	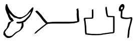	Deuteronomy 18:15
from among	miq·qir·be·kha	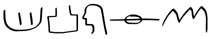	
your brothers	me·a·che·kha	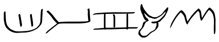	
like me	ka·mo·nee	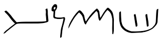	
will raise up	ya·qeem	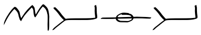	
for you	le·kha	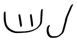	
The LORD	YHVH		
your God	e·lo·he·kha		
to him	e·law	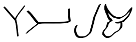	
You must listen	tish·ma·un		
This is what	ke·khol		Deuteronomy 18:16

-	a·sher	אשר	
you asked	sha·al·ta	שאלת	
of	me·im	מעם	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
at Horeb	be·cho·rev	בחרב	
on the day	be·yo·wm	ביום	
of the assembly	haq·qa·hal	הקהל	
when you said	le·mor	לאמר	
“ Let us not	lo	לא	
-	o·seph	אסף	
hear	lish·mo·a	לשמע	
-	et	את	
the voice	qo·wl	קול	
of the LORD	YHVH	יהוה	
our God	e·lo·hay	אלהי	
-	ve·et	ואת	
fire	ha·esh	האש	
great	hag·ge·do·lah	הגדלה	
this	haz·zot	הזאת	
	lo	לא	
or see	er·eh	אראה	
anymore	o·wd	עוד	
so that we will not	ve·lo	ולא	
die ! ”	a·mut	אמות	
said	vay·yo·mer	ויאמר	Deuteronomy 18:17
Then the LORD	YHVH	יהוה	

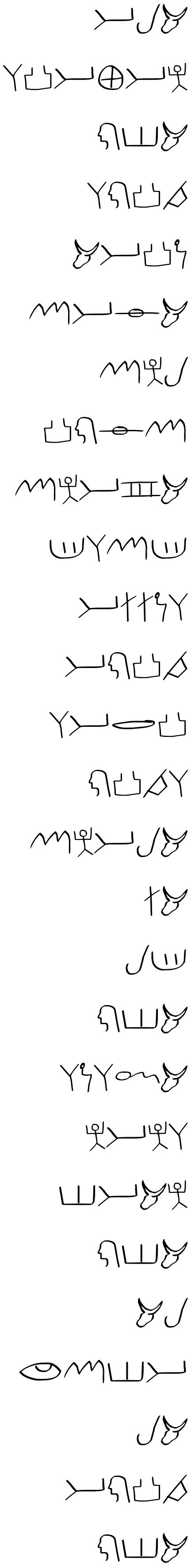

to me	e·lay	
well	he·tee·vu	
-	a·sher	
“ They have spoken	dib·be·ru	
for them a prophet	na·vee	Deuteronomy 18:18
I will raise up	a·qeem	
	la·hem	
from among	miq·qe·rev	
their brothers	a·che·hem	
like you	ka·mo·w·kha	
I will put	ve·na·tat·tee	
My words	de·va·ray	
in his mouth	be·phee	
and he will tell	ve·dib·ber	
them	a·le·hem	
-	et	
everything	kal	
-	a·sher	
I command him	a·tsaw·ven·nu	
-	ve·ha·yah	Deuteronomy 18:19
anyone	ha·eesh	
who	a·sher	
does not	lo	
listen	yish·ma	
to	el	
My words	de·va·ray	
that	a·sher	

[the prophet] speaks	ye·dab·ber	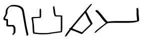	
in My name	bish·mee	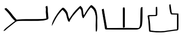	
And I	a·no·khee		
will hold accountable	ed·rosh		
	me·im·mo		
But	akh		Deuteronomy 18:20
if any prophet	han·na·vee	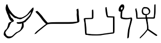	
-	a·sher		
dares	ya·zeed	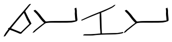	
to speak	le·dab·ber		
a message	da·var		
in My name	bish·mee	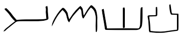	
-	et		
that	a·sher		
I have not	lo		
commanded him	tsiw·vee·tee	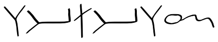	
to speak	le·dab·ber		
[or]	va·a·sher		
to speak	ye·dab·ber	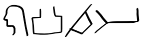	
in the name	be·shem		
gods	e·lo·heem		
of other	a·che·reem	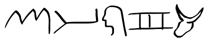	
must be put to death ”	u·met		
prophet	han·na·vee	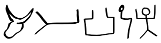	
that	ha·hu		
-	ve·khee		Deuteronomy 18:21
You may ask	to·mar		

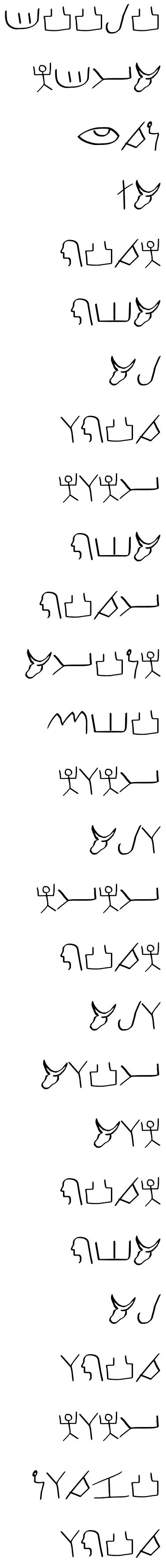

in your heart	bil·va·ve·kha	
“ How	e·khah	
can we recognize	ne·da	
-	et	
a message	had·da·var	
that	a·sher	
has not	lo	
spoken ? ”	dib·be·ro	
the LORD	YHVH	
When	a·sher	Deuteronomy 18:22
speaks	ye·dab·ber	
a prophet	han·na·vee	
in the name	be·shem	
of the LORD	YHVH	
does not	ve·lo	
come to pass	yih·yeh	
and the message	had·da·var	
[or]	ve·lo	
come true	ya·vo·w	
that	hu	
is a message	had·da·var	
-	a·sher	
Do not	lo	
spoken	dib·be·ro	
the LORD	YHVH	
presumptuously	be·za·do·wn	
has spoken	dib·be·ro	

The prophet	han·na·vee	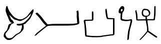	
has not	lo		
be afraid	ta·gur		
of him	mim·men·nu		
When	kee	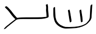	Deuteronomy 19:1
has cut off	yakh·reet	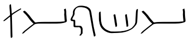	
the LORD	YHVH		
your God	e·lo·he·kha		
-	et		
the nations	hag·go·w·yim	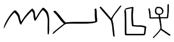	
-	a·sher		
He	YHVH		
	e·lo·he·kha		
is giving	no·ten	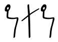	
you	le·kha	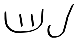	
-	et		
whose land	ar·tsam		
and when you have driven them out	vee·rish·tam		
and settled	ve·ya·shav·ta		
in their cities	ve·a·re·hem	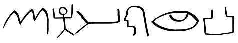	
and houses	u·ve·vat·te·hem		
three	sha·lo·wosh		Deuteronomy 19:2
cities	a·reem	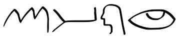	
then you are to set apart	tav·deel		
for yourselves	lakh	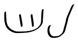	
within	be·to·wkh		
the land	ar·tse·kha		

that	a·sher	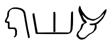	
the LORD	YHVH	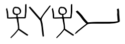	
your God	e·lo·he·kha	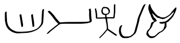	
is giving	no·ten	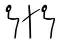	
you	le·kha	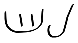	
to possess	le·rish·tah	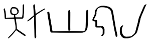	
You are to build	ta·kheen	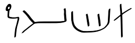	Deuteronomy 19:3
for yourselves	le·kha	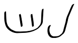	
roads	had·de·rekh	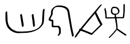	
and divide into three regions	ve·shil·lash·ta	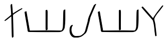	
-	et	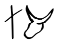	
-	ge·vul	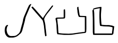	
the land	ar·tse·kha	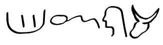	
that	a·sher	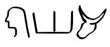	
is giving you as an inheritance	yan·chee·le·kha	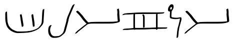	
the LORD	YHVH	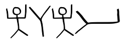	
your God	e·lo·he·kha	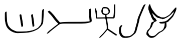	
	ve·ha·yah	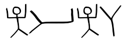	
can flee	la·nus	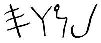	
to these cities	sham·mah	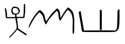	
so that any	kal	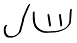	
manslayer	ro·tse·ach	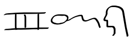	
Now this	ve·zeh	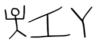	Deuteronomy 19:4
is the situation	de·var	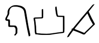	
regarding the manslayer	ha·ro·tse·ach	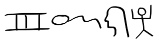	
who	a·sher	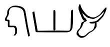	

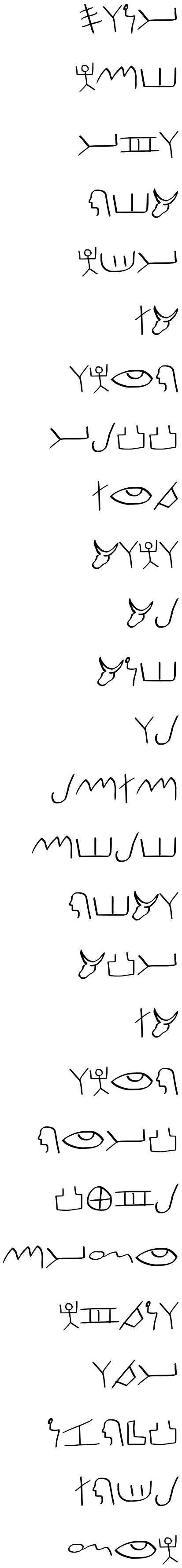

flees	ya·nus	
[to one of these cities]	sham·mah	
to save his life	va·chay	
-	a·sher	
having killed	yak·keh	
-	et	
his neighbor	re·e·hu	
accidentally	biv·lee	
	da·at	
	ve·hu	
without	lo	
intending to harm	so·ne	
him	lo	
-	mit·te·mol	
- :	shil·shom	
If	va·a·sher	Deuteronomy 19:5
he goes	ya·vo	
with	et	
his neighbor	re·e·hu	
into the forest	vay·ya·ar	
to cut	lach·tov	
timber	e·tseem	
and swings	ve·nid·de·chah	
	ya·do	
his axe	vag·gar·zen	
to chop down	likh·rot	
a tree	ha·ets	

but the blade flies off	ve·na·shal	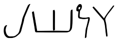	
	hab·bar·zel		
	min		
the handle	ha·ets		
and strikes	u·ma·tsa		
-	et		
his neighbor	re·e·hu		
and kills	va·met		
he	hu		
may flee	ya·nus		
to	el		
one	a·chat	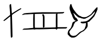	
cities	he·a·reem		
of these	ha·el·leh		
to save his life	va·chay	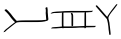	
Otherwise	pen		Deuteronomy 19:6
might pursue	yir·doph		
the avenger	go·el		
of blood	had·dam		
	a·cha·re	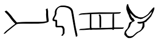	
the manslayer	ha·ro·tse·ach		
-	kee	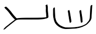	
-	ye·cham	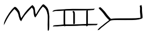	
in a rage	le·va·vo		
overtake him	ve·his·see·go	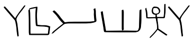	
if	kee	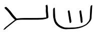	
is great	yir·beh		

the distance	had·de·rekh		
and strike him	ve·hik·ka·hu		
dead	na·phesh		
though he	ve·lo		
did not	en	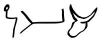	
deserve	mish·pat		
to die	ma·vet		
since	kee	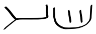	
did not	lo		
intend any harm	so·ne	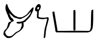	
he	hu		
	lo		
	mit·te·mo·wl		
	shil·sho·wm		
This is why	al		Deuteronomy 19:7
	ken	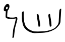	
I	a·no·khee		
am commanding	me·tsaw·ve·kha		
	le·mor		
three	sha·losh	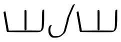	
cities	a·reem	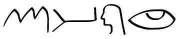	
you to set apart	tav·deel		
for yourselves	lakh		
And if	ve·im		Deuteronomy 19:8
enlarges	yar·cheev	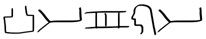	
the LORD	YHVH		
your God	e·lo·he·kha		

-	et		
your territory	ge·vul·kha	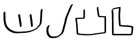	
as	ka·a·sher		
He swore	nish·ba		
to your fathers	la·a·vo·te·kha	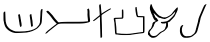	
and gives	ve·na·tan	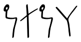	
you	le·kha	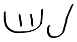	
-	et		
all	kal	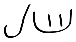	
the land	ha·a·rets		
-	a·sher		
He promised	dib·ber		
	la·tet	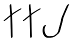	
them	la·a·vo·te·kha	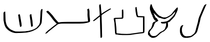	
and if	kee	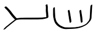	Deuteronomy 19:9
you carefully keep	tish·mor		
-	et		
all	kal		
commandments	ham·mits·vah		
these	haz·zot		
-	la·a·so·tah		
-	a·sher		
I	a·no·khee		
am giving you	me·tsaw·ve·kha		
today	hay·yo·wm	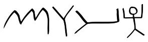	
loving	le·a·ha·vah		
-	et		

the LORD	YHVH	
your God	e·lo·he·kha	
and walking	ve·la·le·khet	
in His ways	bid·ra·khaw	
at all times	kal	
	hay·ya·meem	
then you are to add	ve·ya·saph·ta	
	le·kha	
more	o·wd	
three	sha·losh	
cities	a·reem	
to	al	
three	hash·sha·losh	
these	ha·el·leh	
will not	ve·lo	Deuteronomy 19:10
be shed	yish·sha·phekh	
blood	dam	
Thus innocent	na·qee	
in	be·qe·rev	
the land	ar·tse·kha	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·kha	
is giving	no·ten	
you	le·kha	
[as] an inheritance	na·cha·lah	
so that you will not be	ve·ha·yah	

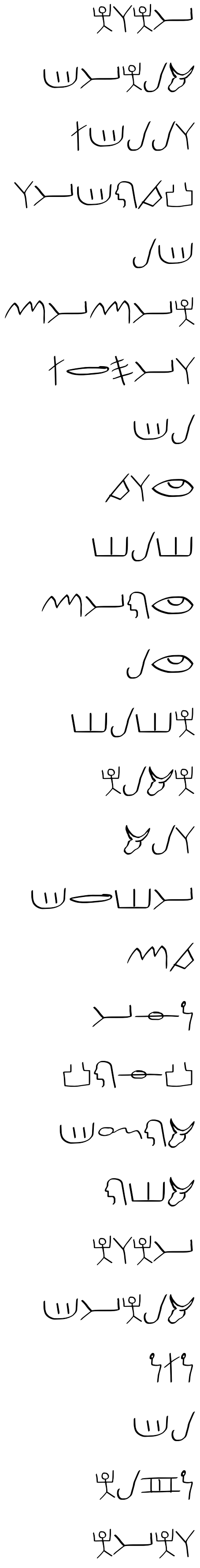

	a·le·kha	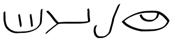	
guilty of bloodshed	da·meem	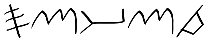	
If, however	ve·khee		Deuteronomy 19:11
	yih·yeh	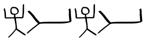	
a man	eesh	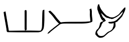	
hates	so·ne	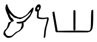	
his neighbor	le·re·e·hu		
and lies in wait	ve·a·rav		
	lo		
attacks	ve·qam	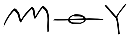	
him	a·law	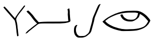	
and kills him	ve·hik·ka·hu		
	ne·phesh		
	va·met		
and then flees	ve·nas		
to	el		
one	a·chat	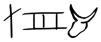	
cities	he·a·reem		
of these	ha·el		
must send for him	ve·sha·le·chu	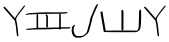	Deuteronomy 19:12
the elders	ziq·ne	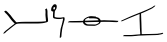	
of his city	ee·ro	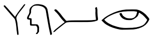	
bring	ve·la·qe·chu	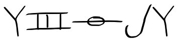	
him	o·to		
back	mish·sham		
and hand him over to	ve·na·te·nu	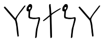	
-	o·to		

-	be·yad	𐤁𐤉𐤃	
the avenger	go·el	𐤂𐤀𐤋	
of blood	had·dam	𐤄𐤃𐤌	
to die	va·met	𐤅𐤌𐤕	
	lo	𐤋𐤀	Deuteronomy 19:13
You must show him no pity	ta·cho·ws	𐤕𐤇𐤅𐤎	
	e·ne·kha	𐤏𐤉𐤍𐤊	
	a·law	𐤏𐤋𐤉𐤅	
You are to purge	u·vi·ar·ta	𐤅𐤁𐤏𐤓𐤕	
blood	dam	𐤃𐤌	
the guilt of shedding innocent	han·na·qee	𐤄𐤍𐤒𐤉	
from Israel	mee·yis·ra·el	𐤌𐤉𐤔𐤓𐤀𐤋	
that it may go well	ve·to·wv	𐤅𐤈𐤅𐤁	
with you	lakh	𐤋𐤊𐤎	
You must not	lo	𐤋𐤀	Deuteronomy 19:14
move	tas·seeg	𐤕𐤎𐤉𐤂	
boundary marker	ge·vul	𐤂𐤁𐤅𐤋	
your neighbor’s	re·a·kha	𐤓𐤏𐤊	
-	a·sher	𐤀𐤔𐤓	
which was set up	ga·ve·lu	𐤂𐤁𐤋𐤅	
by your ancestors	ri·sho·neem	𐤓𐤀𐤔𐤍𐤉𐤌	
[to mark] the inheritance	be·na·cha·la·te·kha	𐤁𐤍𐤇𐤋𐤕𐤊	
-	a·sher	𐤀𐤔𐤓	
you shall receive	tin·chal	𐤕𐤍𐤇𐤋	
in the land	ba·a·rets	𐤁𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	

the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	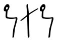	
you	le·kha	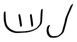	
to possess	le·rish·tah		
is not sufficient	lo		Deuteronomy 19:15
to establish	ya·qum	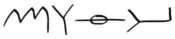	
witness	ed		
A lone	e·chad	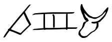	
against a man	be·eesh	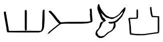	
any	le·khal		
wrongdoing	a·won		
[or]	u·le·khal	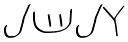	
sin	chat·tat	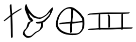	
regardless of what	be·khal		
offense	chet	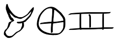	
-	a·sher		
he may have committed	ye·che·ta	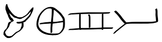	
by	al		
the testimony	pee		
of two	she·ne	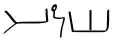	
witnesses	e·deem	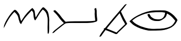	
or	o		
	al		
	pee		
three	she·lo·shah	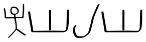	
	e·deem	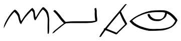	

must be established	ya·qum	
A matter	da·var	
If	kee	Deuteronomy 19:16
	ya·qum	
witness	ed	
a false	cha·mas	
someone	be·eesh	
testifies	la·a·no·wt	
against	bo	
accusing him of a crime	sa·rah	
must stand	ve·a·me·du	Deuteronomy 19:17
both	she·ne	
parties	ha·a·na·sheem	
-	a·sher	
	la·hem	
to the dispute	ha·reev	
in the presence	liph·ne	
of the LORD	YHVH	
before	liph·ne	
the priests	hak·ko·ha·neem	
and judges	ve·hash·sho·phe·teem	
who	a·sher	
are [in office]	yih·yu	
time	bay·ya·meem	
at that	ha·hem	
shall investigate	ve·da·re·shu	Deuteronomy 19:18
The judges	hash·sho·phe·teem	

thoroughly	he·tev	𐤄𐤉𐤈𐤁	
and if	ve·hin·neh	𐤅𐤄𐤍𐤄	
the witness	ed	𐤏𐤃	
is proven to be a liar	she·qer	𐤔𐤒𐤓	
	ha·ed	𐤄𐤏𐤃	
who has falsely	she·qer	𐤔𐤒𐤓	
accused	a·nah	𐤏𐤍𐤄	
his brother	ve·a·chee	𐤁𐤀𐤇𐤉𐤅	
you must do	va·a·see·tem	𐤅𐤏𐤔𐤉𐤕𐤌	Deuteronomy 19:19
to him	lo	𐤋𐤅	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
he intended	za·mam	𐤆𐤌𐤌	
to do	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
to his brother	le·a·chee	𐤋𐤀𐤇𐤉𐤅	
So you must purge	u·vi·ar·ta	𐤅𐤁𐤏𐤓𐤕	
the evil	ha·ra	𐤄𐤓𐤏	
from among you	miq·qir·be·kha	𐤌𐤒𐤓𐤁𐤊	
Then the rest [of the people]	ve·han·nish·a·reem	𐤅𐤄𐤍𐤔𐤀𐤓𐤉𐤌	Deuteronomy 19:20
will hear	yish·me·u	𐤉𐤔𐤌𐤏𐤅	
and be afraid	ve·yi·ra·u	𐤅𐤉𐤓𐤀𐤅	
and they will never	ve·lo	𐤅𐤋𐤀	
again	yo·si·phu	𐤉𐤎𐤐𐤅	
do	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
	o·wd	𐤏𐤅𐤃	
anything	kad·da·var	𐤊𐤃𐤁𐤓	
evil	ha·ra	𐤄𐤓𐤏	
so	haz·zeh	𐤄𐤆𐤄	

among you	be·qir·be·kha	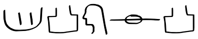	
You must show no pity	ve·lo	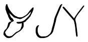	Deuteronomy 19:21
	ta·cho·ws	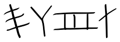	
:	e·ne·kha	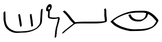	
life	ne·phesh	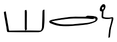	
for life	be·ne·phesh	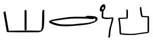	
eye	a·yin	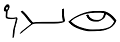	
for eye	be·a·yin	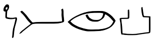	
tooth	shen	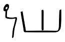	
for tooth	be·shen	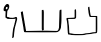	
hand	yad	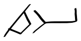	
for hand	be·yad	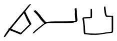	
[and] foot	re·gel	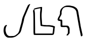	
for foot	be·ra·gel	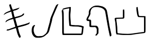	
When	kee	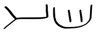	Deuteronomy 20:1
you go out	te·tse	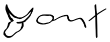	
to war	lam·mil·cha·mah	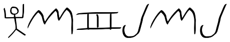	
against	al	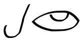	
your enemies	o·ye·ve·kha	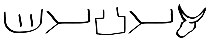	
and see	ve·ra·ee·ta	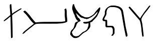	
horses	sus	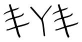	
chariots	va·re·khev	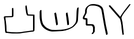	
and an army	am	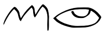	
larger	rav	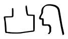	
than yours	mim·me·kha	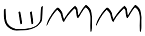	
do not	lo	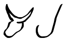	
be afraid	tee·ra	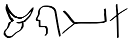	

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for	kee	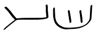	
the LORD	YHVH		
your God	e·lo·he·kha		
is with you	im·makh		
who brought you	ham·ma·al·kha		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
When you are about to	ve·ha·yah	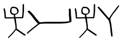	Deuteronomy 20:2
go	ke·qa·ra·ve·khem	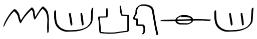	
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battle	ham·mil·cha·mah	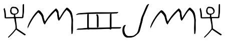	
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the priest	hak·ko·hen	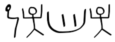	
and address	ve·dib·ber		
	el		
the army	ha·am		
saying	ve·a·mar		Deuteronomy 20:3
to them	a·le·hem		
“ Hear	she·ma		
O Israel	yis·ra·el	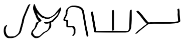	
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are going	qe·re·veem	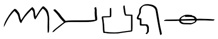	
today	hay·yo·wm	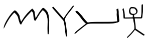	
into battle	lam·mil·cha·mah	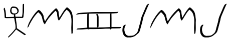	
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your enemies	o·ye·ve·khem	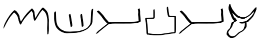	

Do not	al		
be fainthearted	ye·rakh		
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[or]	al		
afraid	tee·re·u		
do not	ve·al		
be alarmed	tach·pe·zu		
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or terrified	ta·ar·tsu		
because of them	mip·pe·ne·hem	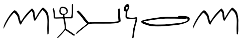	
For	kee	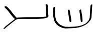	Deuteronomy 20:4
the LORD	YHVH		
your God	e·lo·he·khem	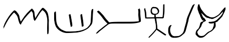	
goes	ha·ho·lekh	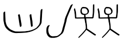	
with you	im·ma·khem	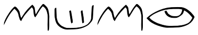	
to fight	le·hil·la·chem	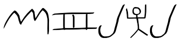	
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against	im		
your enemies	o·ye·ve·khem	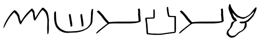	
to give you the victory	le·ho·wo·shee·a	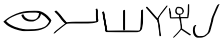	
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Furthermore, the officers	hash·sho·te·reem	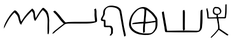	
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saying	le·mor	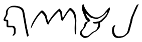	
“ Has any	mee	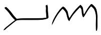	

man	ha·eesh	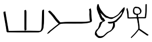	
-	a·sher	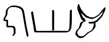	
built	ba·nah	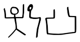	
house	va·yit	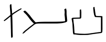	
a new	cha·dash	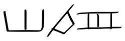	
and not	ve·lo	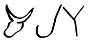	
dedicated it ?	cha·na·kho	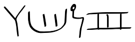	
Let him return	ye·lekh	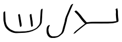	
	ve·ya·shov	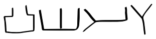	
home	le·ve·to	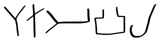	
or	pen	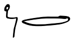	
he may die	ya·mut	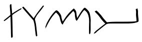	
in battle	bam·mil·cha·mah	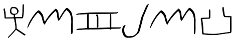	
man	ve·eesh	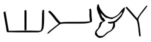	
and another	a·cher	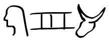	
dedicate it	yach·ne·khen·nu	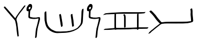	
Has any	u·mee	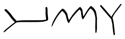	Deuteronomy 20:6
man	ha·eesh	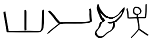	
-	a·sher	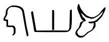	
planted	na·ta	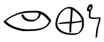	
a vineyard	ke·rem	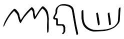	
and not	ve·lo	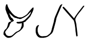	
begun to enjoy its fruit ?	chil·le·lo	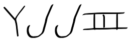	
Let him return	ye·lekh	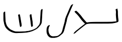	
	ve·ya·shov	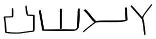	
home	le·ve·to	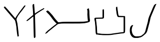	
or	pen	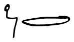	

he may die	ya·mut		
in battle	bam·mil·cha·mah	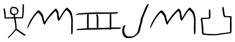	
man	ve·eesh	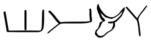	
and another	a·cher	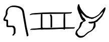	
enjoy its fruit	ye·chal·le·len·nu	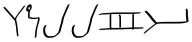	
Has any	u·mee		Deuteronomy 20:7
man	ha·eesh	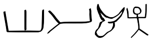	
-	a·sher		
become pledged	e·ras		
to a woman	ish·shah		
and not	ve·lo		
married her ?	le·qa·chah	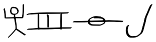	
Let him return	ye·lekh	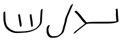	
	ve·ya·shov		
home	le·ve·to	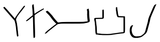	
or	pen		
he may die	ya·mut		
in battle	bam·mil·cha·mah	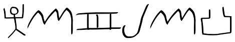	
man	ve·eesh	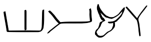	
and another	a·cher	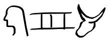	
marry her ”	yiq·qa·chen·nah	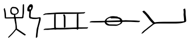	
further	ve·ya·se·phu		Deuteronomy 20:8
Then the officers	hash·sho·te·reem	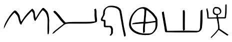	
shall speak	le·dab·ber		
to	el		
the army	ha·am		
saying	ve·a·me·ru		

“ Is any	mee	מי	
man	ha·eesh	האיש	
afraid	hay·ya·re	הירא	
or fainthearted	ve·rakh	ורך	
?	hal·le·vav	הלבב	
Let him return	ye·lekh	ילך	
	ve·ya·shov	וישב	
home	le·ve·to	לביתו	
will not	ve·lo	ולא	
melt	yim·mas	ימס	
-	et	את	
so that the hearts	le·vav	לבב	
of his brothers	e·chaw	אחיו	
like his own ”	kil·va·vo	כלבבו	
-	ve·ha·yah	והיה	Deuteronomy 20:9
have finished	ke·khal·lot	ככלת	
When the officers	hash·sho·te·reem	השטרים	
addressing	le·dab·ber	לדבר	
	el	אל	
the army	ha·am	העם	
they are to appoint	u·pha·qe·du	ופקדו	
commanders	sa·re	שרי	
	tse·va·o·wt	צבאות	
to lead it	be·rosh	בראש	
	ha·am	העם ס	
When	kee	כי	Deuteronomy 20:10
you approach	tiq·rav	תקרב	

	el		
a city	eer	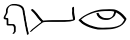	
to fight	le·hil·la·chem	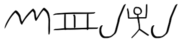	
against it	a·le·ha	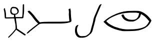	
you are to make an offer	ve·qa·ra·ta	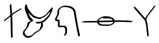	
	e·le·ha	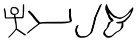	
of peace	le·sha·lo·wm	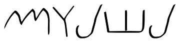	
	ve·ha·yah	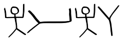	Deuteronomy 20:11
If	im		
your offer of peace	sha·lo·wm		
they accept	ta·an·kha		
and open [their gates]	u·pha·te·chah		
	lakh	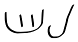	
-	ve·ha·yah	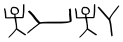	
all	kal		
the people	ha·am		
[there]	han·nim·tsa		
	vah		
will become	yih·yu		
you	le·kha	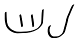	
forced laborers	la·mas		
to serve	va·a·va·du·kha		
But if	ve·im		Deuteronomy 20:12
they refuse	lo		
to make peace	tash·leem	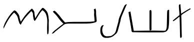	
with you	im·makh		
and wage	ve·a·se·tah		

against you	im·me·kha		
war	mil·cha·mah	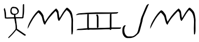	
lay siege	ve·tsar·ta		
to [that city]	ʿa·lɛ·ha	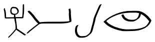	
has delivered it	u·ne·ta·nah	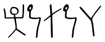	Deuteronomy 20:13
When the LORD	YHVH		
your God	e·lo·he·kha		
into your hand	be·ya·de·kha	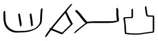	
you must put	ve·hik·kee·ta		
-	et		
every	kal		
male	ze·khu·rah		
	le·phee		
to the sword	cha·rev		
But	raq	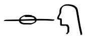	Deuteronomy 20:14
the women	han·na·sheem	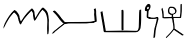	
children	ve·hat·taph		
livestock	ve·hab·be·he·mah		
and whatever	ve·khol		
-	a·sher		
else is	yih·yeh	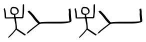	
in the city —	va·eer		
all	kal	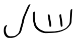	
its spoil —	she·la·lah	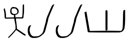	
you may take as plunder	ta·voz	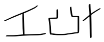	
	lakh	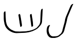	
and you shall use	ve·a·khal·ta		

-	et	את	
the spoil	she·lal	שלל	
of your enemies	o·ye·ve·kha	איביך	
that	a·sher	אשר	
gives	na·tan	נתן	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
you	lakh	לך	
This is how	ken	כן	Deuteronomy 20:15
you are to treat	ta·a·seh	תעשה	
all	le·khal	לכל	
the cities	he·a·reem	הערים	
that are far away	ha·re·cho·qot	הרחקת	
from you	mim·me·kha	ממך	
	me·od	מאד	
-	a·sher	אשר	
and do not	lo	לא	
-	me·a·re	מערי	
nations nearby	hag·go·w·yim	הגוים	
belong to the	ha·el·leh	האלה	
	hen·nah	הנה	
However	raq	רק	Deuteronomy 20:16
in the cities	me·a·re	מערי	
nations	ha·am·meem	העמים	
of the	ha·el·leh	האלה	
that	a·sher	אשר	
the LORD	YHVH	יהוה	

your God	e·lo·he·kha		
is giving	no·ten	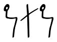	
you	le·kha	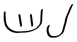	
as an inheritance	na·cha·lah	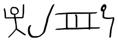	
	lo		
you must not leave alive	te·chay·yeh	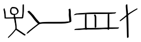	
anything	kal		
that breathes	ne·sha·mah		
For	kee	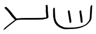	Deuteronomy 20:17
you must devote them to complete destruction	ha·cha·rem		
—	ta·cha·ree·mem	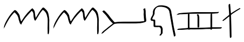	
the Hittites	ha·chit·tee		
Amorites	ve·ha·e·mo·ree		
Canaanites	hak·ke·na·a·nee		
Perizzites	ve·hap·pe·riz·zee		
Hivites	ha·chiw·vee		
and Jebusites —	ve·hay·vu·see	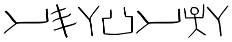	
as	ka·a·sher		
has commanded you	tsiw·ve·kha		
the LORD	YHVH		
your God	e·lo·he·kha		
so that	le·ma·an		Deuteronomy 20:18
-	a·sher		
they cannot	lo		
teach	ye·lam·me·du	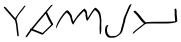	
-	et·khem		

you to do	la·a·so·wt		
all	ke·khol		
the detestable things	to·w·a·vo·tam	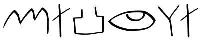	
-	a·sher		
they do	a·su		
for their gods	le·lo·he·hem		
and so cause you to sin	va·cha·ta·tem		
against the LORD	la·YHVH	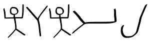	
your God	e·lo·he·khem	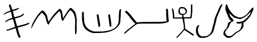	
When	kee	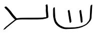	Deuteronomy 20:19
you lay siege	ta·tsur		
to	el		
a city	eer	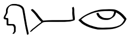	
time	ya·meem	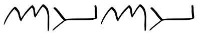	
for an extended	rab·beem	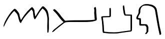	
while fighting	le·hil·la·chem	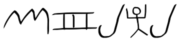	
against it	a·le·ha	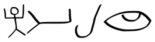	
to capture it	le·ta·phe·sah		
you must not	lo		
destroy	tash·cheet	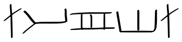	
-	et		
its trees	e·tsah		
by putting	lin·do·ach	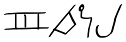	
to them	a·law	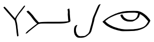	
an axe	gar·zen	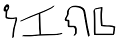	
because	kee	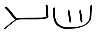	
-	mim·men·nu	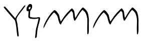	

you can eat their fruit	to·khel		
-	ve·o·to		
You must not	lo		
cut them down	tikh·rot		
	kee	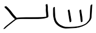	
human	ha·a·dam		
Are the trees	ets		
of the field	has·sa·deh	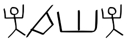	
	la·vo		
	mip·pa·ne·kha	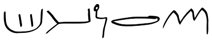	
that you should besiege them ?	bam·ma·tso·wr		
But	raq	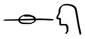	Deuteronomy 20:20
the trees	ets		
that	a·sher		
you know	te·da		
	kee	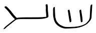	
do not	lo		
	ets		
produce fruit	ma·a·khal		
	hu		
-	o·to		
you may destroy	tash·cheet	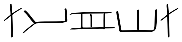	
[Use them]	ve·kha·ra·ta		
to build	u·va·nee·ta		
siege works	ma·tso·wr		
against	al		
the city	ha·eer		

that	a·sher		
	hee		
is waging	o·sah		
against you	im·me·kha		
war	mil·cha·mah	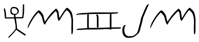	
until	ad		
it falls	rid·tah		
If	kee	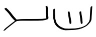	Deuteronomy 21:1
[one] is found	yim·ma·tse		
slain	cha·lal	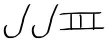	
in the land	ba·a·da·mah		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	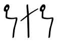	
you	le·kha	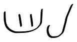	
to possess	le·rish·tah	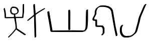	
lying	no·phel		
in a field	bas·sa·deh	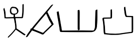	
and it is not	lo		
known	no·w·da		
who	mee	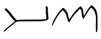	
killed him	hik·ka·hu	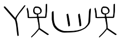	
must come out	ve·ya·tse·u		Deuteronomy 21:2
your elders	ze·qe·ne·kha	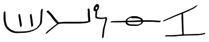	
and judges	ve·sho·phe·te·kha	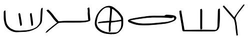	
and measure the distance	u·ma·de·du		

to	el		
cities	he·a·reem		
-	a·sher		
the neighboring	se·vee·vot	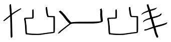	
from the victim	he·cha·lal	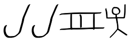	
Then	ve·ha·yah	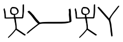	Deuteronomy 21:3
of the city	ha·eer		
nearest	haq·qe·ro·vah	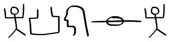	
-	el		
the victim	he·cha·lal	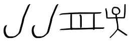	
shall take	ve·la·qe·chu	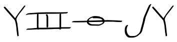	
the elders	ziq·ne	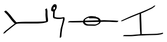	
	ha·eer		
	ha·hi·w		
a heifer	eg·lat		
	ba·qar	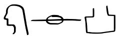	
that	a·sher		
has never	lo		
or used for work	ub·bad	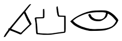	
	bah		
	a·sher		
	lo		
	ma·she·khah	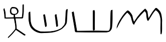	
been yoked	be·ol		
bring	ve·ho·w·ri·du		Deuteronomy 21:4
-	ziq·ne	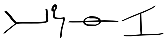	
-	ha·eer		

-	ha·hi·w	
-	et	
the heifer	ha·eg·lah	
to	el	
a valley	na·chal	
with running water	e·tan	
that	a·sher	
has not	lo	
been plowed	ye·a·ved	
	bo	
-	ve·lo	
or sown	yiz·za·re·a	
neck	ve·a·re·phu	
there	sham	
-	et	
and break its	ha·eg·lah	
by the stream	ban·na·chal	
shall come forward	ve·nig·ge·shu	Deuteronomy 21:5
And the priests	hak·ko·ha·neem	
the sons	be·ne	
of Levi	le·vee	
for	kee	
	vam	
has chosen them	ba·char	
the LORD	YHVH	
your God	e·lo·he·kha	
to serve Him	le·sha·re·to	

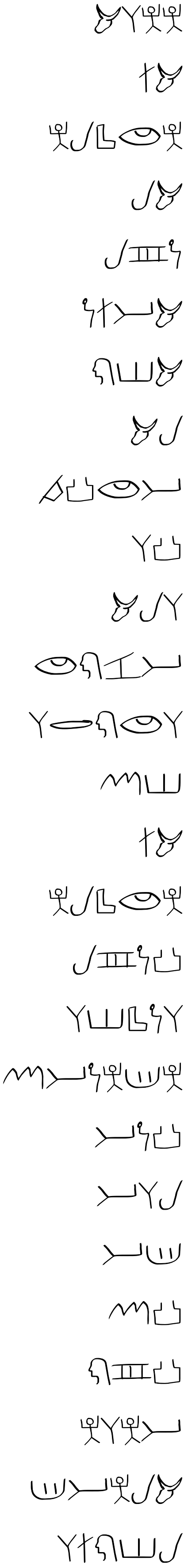

and pronounce blessings	u·le·va·rekh		
name	be·shem		
in His	YHVH		
and to give a ruling	ve·al		
	pee·hem	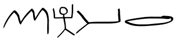	
	yih·yeh	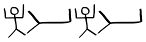	
in every	kal		
dispute	reev	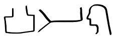	
	ve·khal		
and case of assault	na·ga		
Then all	ve·khol		Deuteronomy 21:6
the elders	ziq·ne	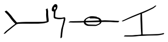	
of the city	ha·eer		
	ha·hi·w	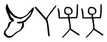	
nearest	haq·qe·ro·veem		
-	el		
the victim	he·cha·lal	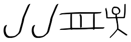	
shall wash	yir·cha·tsu	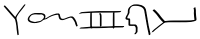	
-	et		
their hands	ye·de·hem	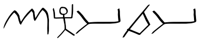	
over	al		
the heifer	ha·eg·lah		
whose neck has been broken	ha·a·ru·phah		
by the stream	van·na·chal	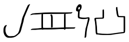	
and they shall declare	ve·a·nu		Deuteronomy 21:7
	ve·a·me·ru		

“ Our hands	ya·de·nu	𐤉𐤃𐤉𐤍𐤅	
did not	lo	𐤋𐤀	
shed	sha·phe·khah	𐤔𐤐𐤊𐤄	
-	et	𐤀𐤕	
blood	had·dam	𐤄𐤃𐤌	
this	haz·zeh	𐤄𐤆𐤄	
our eyes	ve·e·ne·nu	𐤅𐤏𐤉𐤍𐤉𐤍𐤅	
nor did	lo	𐤋𐤀	
see it	ra·u	𐤓𐤀𐤅	
Accept this atonement	kap·per	𐤊𐤐𐤓	Deuteronomy 21:8
for Your people	le·am·me·kha	𐤋𐤏𐤌𐤊	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
whom	a·sher	𐤀𐤔𐤓	
You have redeemed	pa·dee·ta	𐤐𐤃𐤉𐤕	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
and do not	ve·al	𐤅𐤀𐤋	
hold	tit·ten	𐤕𐤕𐤍	
blood	dam	𐤃𐤌	
the shedding of innocent	na·qee	𐤍𐤒𐤉	
against	be·qe·rev	𐤁𐤒𐤓𐤁	
them	am·me·kha	𐤏𐤌𐤊	
”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
will be atoned for	ve·nik·kap·per	𐤅𐤍𐤊𐤐𐤓	
	la·hem	𐤋𐤄𐤌	
And the bloodshed	had·dam	𐤄𐤃𐤌	
So you	ve·at·tah	𐤅𐤀𐤕𐤄	Deuteronomy 21:9
shall purge	te·va·er	𐤕𐤁𐤏𐤓	

blood	had·dam		
the guilt of shedding innocent	han·na·qee	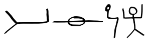	
from among you	miq·qir·be·kha	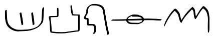	
since	kee	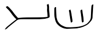	
you have done	ta·a·seh		
what is right	hay·ya·shar	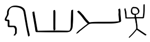	
in the eyes	be·e·ne	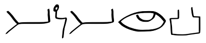	
of the LORD	YHVH		
When	kee	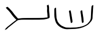	Deuteronomy 21:10
you go	te·tse		
to war	lam·mil·cha·mah	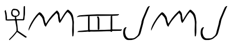	
against	al		
your enemies	o·ye·ve·kha	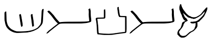	
delivers them	u·ne·ta·no	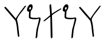	
and the LORD	YHVH		
your God	e·lo·he·kha		
into your hand	be·ya·de·kha	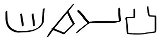	
and you take them	ve·sha·vee·ta		
captive	shiv·yo	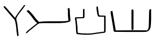	
if you see	ve·ra·ee·ta		Deuteronomy 21:11
among [them]	bash·shiv·yah		
woman	e·shet	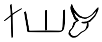	
a beautiful	ye·phat	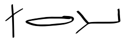	
	to·ar		
and you desire	ve·cha·shaq·ta		
her	vah		
and want to take	ve·la·qach·ta	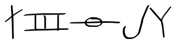	

her	le·kha	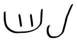	
as your wife	le·ish·shah		
then you shall bring her	va·ha·ve·tah	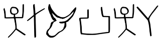	Deuteronomy 21:12
into	el		
	to·wkh		
your house	be·te·kha	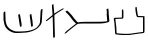	
She must shave	ve·gil·le·chah	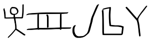	
-	et		
her head	ro·shah		
trim	ve·a·se·tah		
-	et		
her nails	tsip·pa·re·ne·ha		
and put aside	ve·he·see·rah	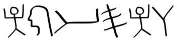	Deuteronomy 21:13
-	et		
the clothing	sim·lat		
of her captivity	shiv·yah	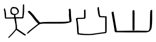	
	me·a·le·ha		
she has lived	ve·ya·she·vah		
in your house	be·ve·te·kha	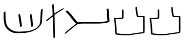	
and mourned	u·va·khe·tah	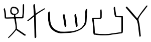	
-	et		
her father	a·vee·ha	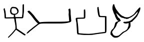	
-	ve·et		
and mother	im·mah		
a full month	ye·rach	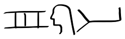	
	ya·meem	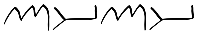	
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	ken	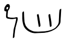	
you may have relations with	ta·vo·w	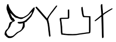	
her	e·le·ha	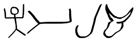	
and be her husband	u·ve·al·tah	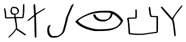	
and she shall be	ve·ha·ye·tah	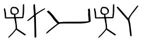	
	le·kha	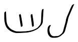	
your wife	le·ish·shah	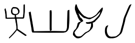	
And	ve·ha·yah	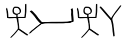	Deuteronomy 21:14
if	im	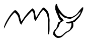	
you are not	lo	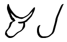	
pleased	cha·phats·ta	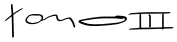	
with her	bah	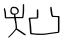	
you are to let her go	ve·shil·lach·tah	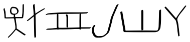	
wherever she wishes	le·naph·shah	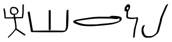	
sell her	u·ma·khor	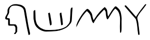	
But you must not	lo	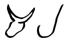	
	tim·ke·ren·nah	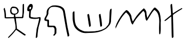	
for money	bak·ka·seph	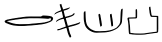	
	lo	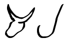	
or treat her as a slave	tit·am·mer	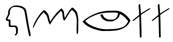	
	bah	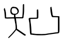	
since	ta·chat	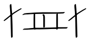	
-	a·sher	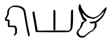	
you have dishonored her	in·nee·tah	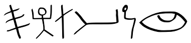	
If	kee	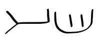	Deuteronomy 21:15
has	tih·ye·na	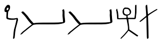	

a man	le·eesh		
two	she·te		
wives	na·sheem	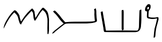	
one	ha·a·chat		
beloved	a·hu·vah	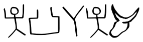	
and the other	ve·ha·a·chat		
unloved	se·nu·ah		
bear	ve·ya·le·du	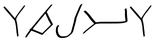	
him	lo		
sons	va·neem	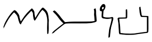	
and [both]	ha·a·hu·vah		
	ve·has·se·nu·ah	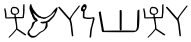	
wife has	ve·ha·yah	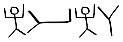	
son	hab·ben	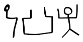	
the firstborn	hab·be·kho·wr		
but the unloved	las·se·nee·ah	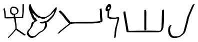	
	ve·ha·yah	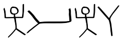	Deuteronomy 21:16
when	be·yo·wm	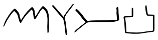	
assigns his inheritance	han·chee·lo	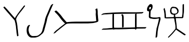	
-	et		
to his sons	ba·naw	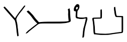	
-	et		
that man	a·sher		
	yih·yeh	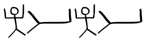	
	lo		
he must not	lo		
appoint	yu·khal		

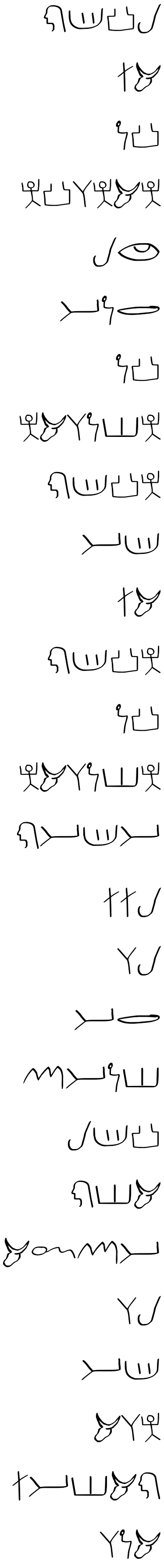

[the son]	le·vak·ker	
-	et	
the son	ben	
of the beloved wife	ha·a·hu·vah	
as	al	
the firstborn	pe·ne	
over	ben	
of the unloved wife	has·se·nu·ah	
	hab·be·khor	
Instead	kee	Deuteronomy 21:17
-	et	
the firstborn	hab·be·khor	
the son	ben	
of his unloved wife	has·se·nu·ah	
he must acknowledge	yak·keer	
by giving	la·tet	
him	lo	
portion	pee	
a double	she·na·yim	
of all	be·khol	
that	a·sher	
he has	yim·ma·tse	
	lo	
For	kee	
[that son]	hu	
is the firstfruits	re·sheet	
of his [father's] strength	o·no	

belongs to him	lo	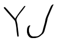	
the right	mish·pat	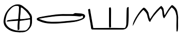	
of the firstborn	hab·be·kho·rah	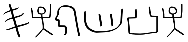	
If	kee	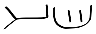	Deuteronomy 21:18
has	yih·yeh	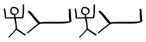	
a man	le·eesh	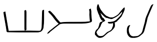	
son	ben	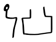	
a stubborn	so·w·rer	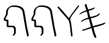	
and rebellious	u·mo·w·reh	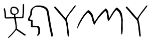	
who does not	e·nen·nu	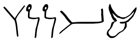	
obey	sho·me·a	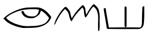	
	be·qo·wl	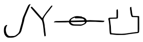	
his father	a·vee	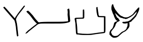	
	u·ve·qo·wl	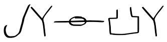	
and mother	im·mo	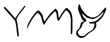	
when disciplined	ws·se·ru	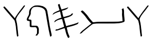	
-	o·to	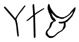	
and	ve·lo	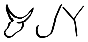	
does not listen	yish·ma	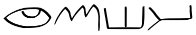	
to them	a·le·hem	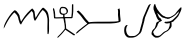	
are to lay hold	ve·ta·phe·su	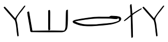	Deuteronomy 21:19
of him	vo	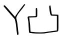	
his father	a·vee	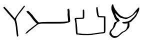	
and mother	ve·im·mo	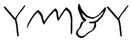	
and bring	ve·ho·w·tsee·u	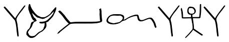	
him	o·to	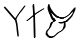	
to	el	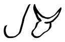	

the elders	ziq·ne	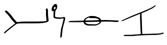	
of his city	ee·ro	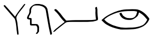	
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the gate	sha·ar		
of his hometown	me·qo·mo	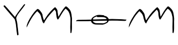	
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the elders	ziq·ne	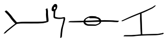	
-	ee·ro	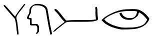	
son of ours	be·ne·nu	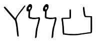	
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is stubborn	so·w·rer		
and rebellious	u·mo·reh		
he does not	e·nen·nu	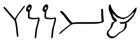	
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	be·qo·le·nu	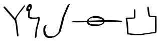	
He is a glutton	zo·w·lel	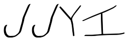	
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will stone him	u·re·ga·mu·hu		Deuteronomy 21:21
Then all	kal	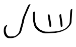	
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of his city	ee·ro	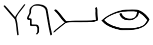	
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to death	va·met		
So you must purge	u·vi·ar·ta		
the evil	ha·ra		
from among you	miq·qir·be·kha	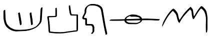	

and all	ve·khal	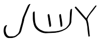	
Israel	yis·ra·el	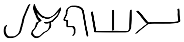	
will hear	yish·me·u	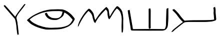	
and be afraid	ve·yi·ra·u	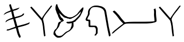	
If	ve·khee	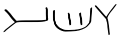	Deuteronomy 21:22
has committed	yih·yeh	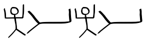	
a man	ve·eesh	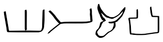	
a sin	chet	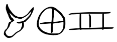	
worthy	mish·pat	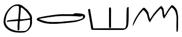	
of death	ma·vet	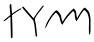	
and he is executed	ve·hu·mat	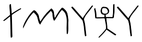	
and you hang	ve·ta·lee·ta	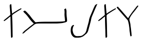	
his body	o·to	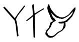	
on	al	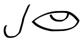	
a tree	ets	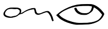	
you must not leave	lo	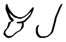	Deuteronomy 21:23
overnight	ta·leen	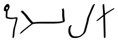	
the body	niv·la·to	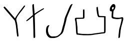	
on	al	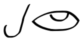	
the tree	ha·ets	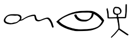	
but	kee	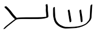	
you must be sure to bury	qa·vo·wr	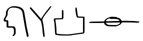	
	tiq·be·ren·nu	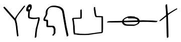	
that day	bay·yo·wm	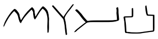	
him	ha·hu	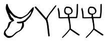	
because	kee	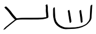	
curse	qil·lat	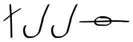	

is under God’s	e·lo·heem	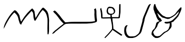	
anyone who is hung [on a tree]	ta·lui	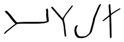	
You must not	ve·lo	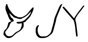	
defile	te·tam·me	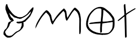	
-	et	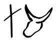	
the land	ad·ma·te·kha	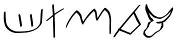	
that	a·sher	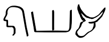	
the LORD	YHVH	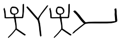	
your God	e·lo·he·kha	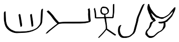	
is giving	no·ten	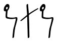	
you	le·kha	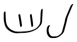	
as an inheritance	na·cha·lah	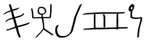	
you must not	lo	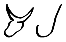	Deuteronomy 22:1
If you see	tir·eh	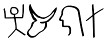	
-	et	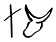	
ox	sho·wr	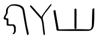	
your brother’s	a·chee·kha	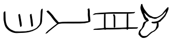	
or	o	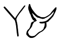	
-	et	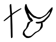	
sheep	se·yo	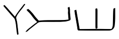	
straying	nid·da·cheem	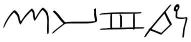	
ignore it	ve·hit·al·lam·ta	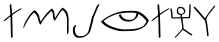	
	me·hem	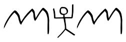	
be sure to return it	ha·shev	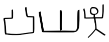	
	te·shee·vem	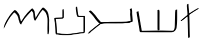	
to your brother	le·a·chee·kha	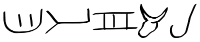	
If	ve·im	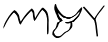	Deuteronomy 22:2

does not	lo	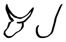	
live near you	qa·ro·wv	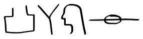	
your brother	a·chee·kha	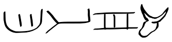	
the animal	e·le·kha	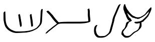	
or if you do not	ve·lo	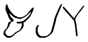	
know who he is	ye·da·to	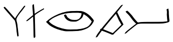	
you are to take	va·a·saph·to	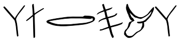	
	el	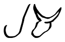	
	to·wkh	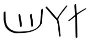	
home	be·te·kha	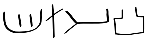	
to remain	ve·ha·yah	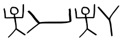	
with you	im·me·kha	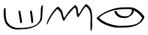	
until	ad	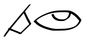	
comes seeking it	de·rosh	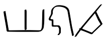	
your brother	a·chee·kha	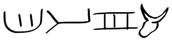	
-	o·to	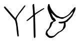	
then you can return it	va·ha·she·vo·to	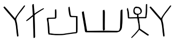	
to him	lo	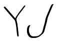	
the same	ve·khen	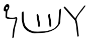	Deuteronomy 22:3
And you shall do	ta·a·seh	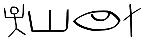	
for his donkey	la·cha·mo·ro	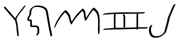	
	ve·khen	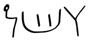	
	ta·a·seh	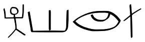	
his cloak	le·sim·la·to	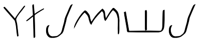	
	ve·khen	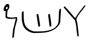	
	ta·a·seh	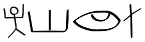	
or anything	le·khal	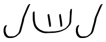	

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your brother	a·chee·kha	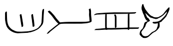	
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	mim·men·nu	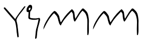	
and you have found	u·me·tsa·tah		
not	lo		
You must	tu·khal		
ignore it	le·hit·al·lem		
you must not	lo		Deuteronomy 22:4
If you see	tir·eh		
-	et		
donkey	cha·mo·wr		
your brother's	a·chee·kha	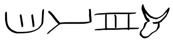	
or	o		
ox	sho·w·ro		
fallen	no·phe·leem	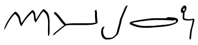	
on the road	bad·de·rekh		
ignore it	ve·hit·al·lam·ta		
	me·hem		
you must help him lift it up	ha·qem	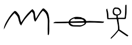	
	ta·qeem	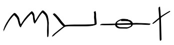	
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must not	lo		Deuteronomy 22:5
wear	yih·yeh	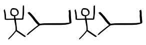	
clothing	khe·lee	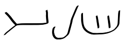	
men's	ge·ver		

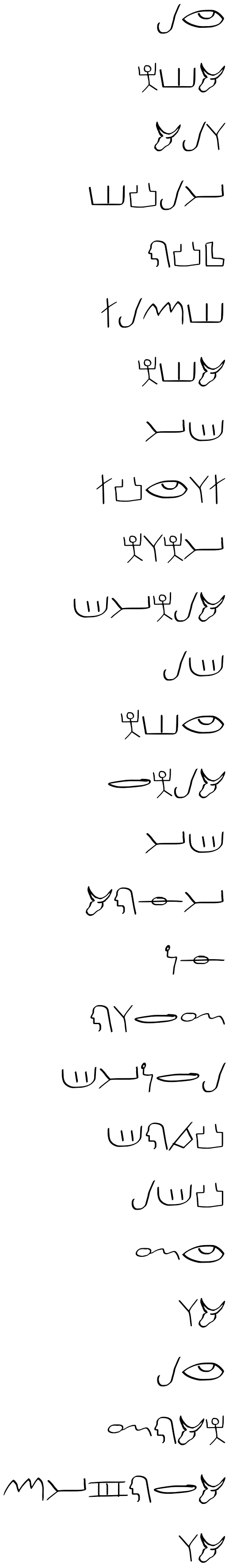

	al	
A woman	ish·shah	
must not	ve·lo	
wear	yil·bash	
and a man	ge·ver	
clothing	sim·lat	
women’s	ish·shah	
for	kee	
is detestable	to·w·a·vat	
to the LORD	YHVH	
your God	e·lo·he·kha	
whoever	kal	
does	o·seh	
these things	el·leh	
If	kee	Deuteronomy 22:6
you come across	yiq·qa·re	
nest	qan	
a bird’s	tsip·po·wr	
	le·pha·ne·kha	
along the road	bad·de·rekh	
	be·khal	
either in a tree	ets	
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the ground	ha·a·rets	
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or	o	

eggs	ve·tseem	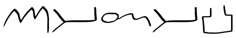	
and the mother	ve·ha·em	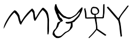	
is sitting	ro·ve·tset	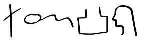	
on	al	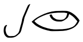	
the chicks	ha·eph·ro·cheem	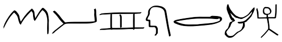	
or	o	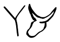	
along with	al	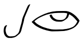	
eggs	hab·be·tseem	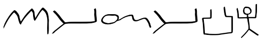	
you must not	lo	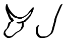	
take	tiq·qach	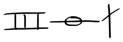	
the mother	ha·em	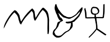	
	al	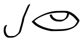	
the young	hab·ba·neem	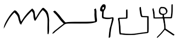	
go	shal·le·ach	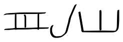	Deuteronomy 22:7
	te·shal·lach	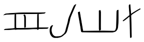	
-	et	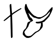	
but be sure to let the mother	ha·em	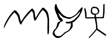	
-	ve·et	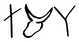	
the young	hab·ba·neem	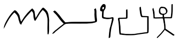	
You may take	tiq·qach	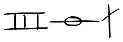	
	lakh	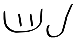	
so that	le·ma·an	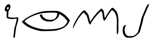	
it may be well	yee·tav	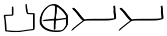	
with you	lakh	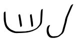	
and that you may prolong	ve·ha·a·rakh·ta	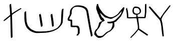	
your days	ya·meem	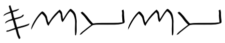	
If	kee	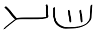	Deuteronomy 22:8

you build	tiv·neh	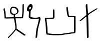	
house	ba·yit	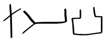	
a new	cha·dash	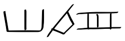	
you are to construct	ve·a·see·ta	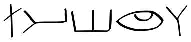	
a railing	ma·a·qeh	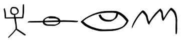	
around your roof	le·gag·ge·kha	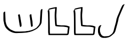	
so that you do not	ve·lo	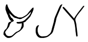	
bring	ta·seem	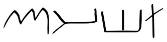	
bloodguilt	da·meem	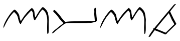	
on your house	be·ve·te·kha	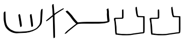	
if	kee	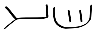	
someone	yip·pol	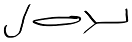	
falls	han·no·phel	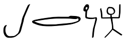	
from it	mim·men·nu	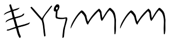	
Do not	lo	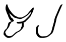	Deuteronomy 22:9
plant	tiz·ra	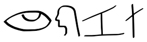	
your vineyard	kar·me·kha	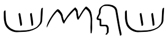	
with two types of seed	kil·a·yim	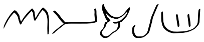	
if you do	pen	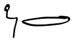	
will be defiled —	tiq·dash	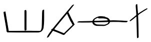	
the entire harvest	ham·le·ah	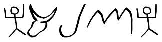	
both the crop	haz·ze·ra	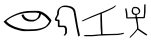	
-	a·sher	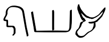	
you plant	tiz·ra	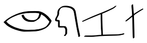	
and the fruit	u·te·vu·at	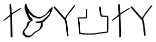	
of your vineyard	hak·ka·rem	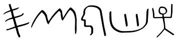	
Do not	lo	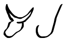	Deuteronomy 22:10

plow	ta·cha·rosh		
with an ox	be·sho·wr		
and a donkey	u·va·cha·mor	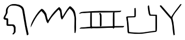	
[yoked] together	yach·daw	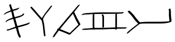	
Do not	lo		Deuteronomy 22:11
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clothes	sha·at·nez		
of wool	tse·mer		
and linen	u·phish·teem		
woven together	yach·daw	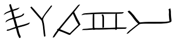	
tassels	ge·di·leem	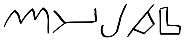	Deuteronomy 22:12
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	lakh	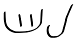	
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the four	ar·ba		
corners	kan·pho·wt		
of the cloak	ke·su·te·kha		
-	a·sher		
you wear	te·khas·seh		
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Suppose	kee	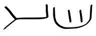	Deuteronomy 22:13
marries	yiq·qach	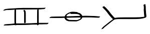	
a man	eesh	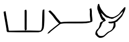	
a woman	ish·shah		
has relations with	u·va		
her	e·le·ha	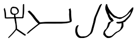	
and comes to hate her	u·se·ne·ah		

and he then accuses	ve·sam	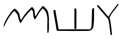	Deuteronomy 22:14
her	lah	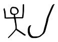	
of shameful conduct	a·lee·lot	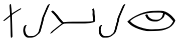	
	de·va·reem	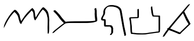	
and gives her	ve·ho·w·tsee	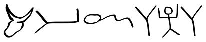	
	a·le·ha	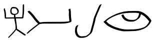	
name	shem	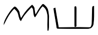	
a bad	ra	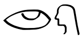	
saying	ve·a·mar	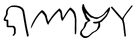	
-	et	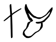	
woman	ha·ish·shah	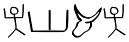	
this	haz·zot	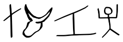	
“ I married	la·qach·tee	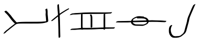	
and had relations with	va·eq·rav	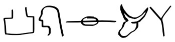	
her	e·le·ha	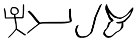	
she was not	ve·lo	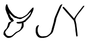	
but I discovered	ma·tsa·tee	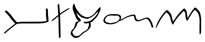	
	lah	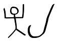	
a virgin ”	be·tu·leem	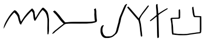	
-	ve·la·qach	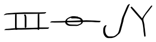	Deuteronomy 22:15
father	a·vee	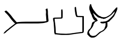	
Then the young woman’s	han·na·ʿar	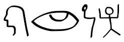	
and mother	ve·im·mah	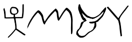	
shall bring	ve·ho·w·tsee·u	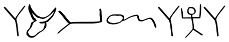	
-	et	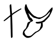	
virginity	be·tu·le	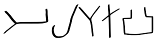	
the proof of her	han·na·ʿar	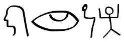	

to	el	𐤀𐤋	
elders	ziq·ne	𐤆𐤒𐤍𐤉	
the city	ha·eer	𐤄𐤏𐤉𐤓	
at the gate	hash·sha·e·rah	𐤄𐤔𐤏𐤓𐤄	
say	ve·a·mar	𐤅𐤀𐤌𐤓	Deuteronomy 22:16
-	a·vee	𐤀𐤁𐤉	
[and]	han·na·ʿar	𐤄𐤍𐤏𐤓	
to	el	𐤀𐤋	
the elders	haz·ze·qe·neem	𐤄𐤆𐤒𐤍𐤉𐤌	
-	et	𐤀𐤕	
my daughter	bit·tee	𐤁𐤕𐤉	
“ I gave	na·tat·tee	𐤍𐤕𐤕𐤉	
man	la·eesh	𐤋𐤀𐤉𐤔	
to this	haz·zeh	𐤄𐤆𐤄	
in marriage	le·ish·shah	𐤋𐤀𐤔𐤄	
but he has come to hate her	vay·yis·na·e·ha	𐤅𐤉𐤔𐤍𐤀𐤄	
And now	ve·hin·neh	𐤅𐤄𐤍𐤄	Deuteronomy 22:17
he	hu	𐤄𐤅𐤀	
has accused her	sam	𐤔𐤌	
of shameful conduct	a·lee·lot	𐤏𐤋𐤉𐤋𐤕	
	de·va·reem	𐤃𐤁𐤓𐤉𐤌	
saying	le·mor	𐤋𐤀𐤌𐤓	
was not	lo	𐤋𐤀	
‘ I discovered that	ma·tsa·tee	𐤌𐤑𐤀𐤕𐤉	
your daughter	le·vit·te·kha	𐤋𐤁𐤕𐤊	
a virgin ’	be·tu·leem	𐤁𐤕𐤅𐤋𐤉𐤌	
But here is the proof	ve·el·leh	𐤅𐤀𐤋𐤄	

virginity ”	be·tu·le	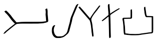	
of [her]	vit·tee	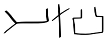	
And they shall spread out	u·pha·re·su	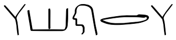	
the cloth	has·sim·lah	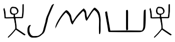	
before	liph·ne	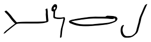	
elders	ziq·ne	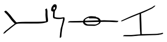	
the city	ha·eer	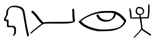	
shall take	ve·la·qe·chu	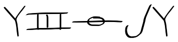	Deuteronomy 22:18
Then the elders	ziq·ne	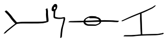	
city	ha·eer	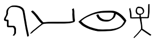	
of that	ha·hi·w	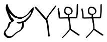	
-	et	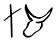	
the man	ha·eesh	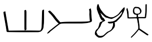	
and punish him	ve·yis·se·ru	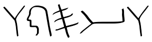	
-	o·to	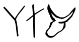	
They are also to fine	ve·a·ne·shu	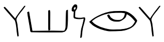	Deuteronomy 22:19
him	o·to	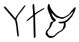	
a hundred [shekels]	me·ah	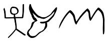	
of silver	khe·seph	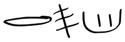	
and give them	ve·na·te·nu	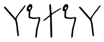	
father	la·a·vee	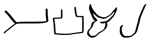	
to the young woman’s	han·na·a·rah	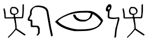	
because	kee	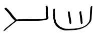	
this man has given	ho·w·tsee	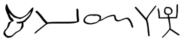	
name	shem	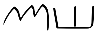	
a bad	ra	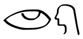	
	al	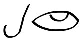	

a virgin	be·tu·lat		
of Israel	yis·ra·el	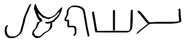	
his	ve·lo	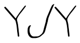	
And she shall remain	tih·yeh	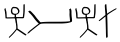	
wife	le·ish·shah		
he must not	lo		
	yu·khal		
divorce her	lesh·shal·le·chah	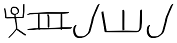	
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long as he lives	ya·maw	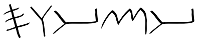	
If, however	ve·im		Deuteronomy 22:20
true	e·met	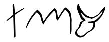	
is	ha·yah	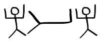	
accusation	had·da·var		
this	haz·zeh		
and no	lo		
can be found	nim·tse·u		
virginity	ve·tu·leem	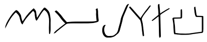	
proof of the young woman’s	lan·na·ʿar		
shall be brought	ve·ho·w·tsee·u		Deuteronomy 22:21
-	et		
[she]	han·na·ʿar		
to	el		
the door	pe·tach	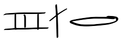	
house	bet	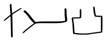	
of her father’s	a·vee·ha	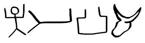	
will stone her	u·se·qa·lu·ha	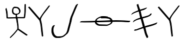	

and there the men	an·she		
of her city	ee·rah	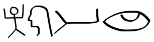	
	ba·a·va·neem		
to death	va·me·tah		
For	kee	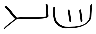	
she has committed	a·se·tah		
an outrage	ne·va·lah	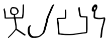	
in Israel	be·yis·ra·el		
by being promiscuous	liz·no·wt		
house	bet	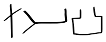	
in her father's	a·vee·ha	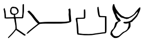	
So you must purge	u·vi·ar·ta		
the evil	ha·ra		
from among you	miq·qir·be·kha		
If	kee	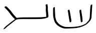	Deuteronomy 22:22
is found	yim·ma·tse		
a man	eesh	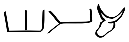	
lying	sho·khev		
with	im		
wife	ish·shah		
	ve·u·lat		
another man's	ba·al		
must die	u·me·tu		
both	gam		
	she·ne·hem	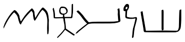	
the man	ha·eesh	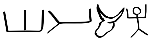	
who slept	hash·sho·khev	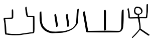	

with	im		
[her]	ha·ish·shah		
and the woman	ve·ha·ish·shah		
You must purge	u·vi·ar·ta		
the evil	ha·ra		
from Israel	mee·yis·ra·el		
If	kee	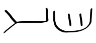	Deuteronomy 22:23
there is	yih·yeh	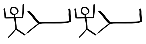	
	na·ʿar		
a virgin	ve·tu·lah		
pledged in marriage	me·o·ra·sah		
to a man	le·eesh	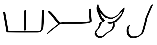	
encounters her	u·me·tsa·ah		
and another man	eesh	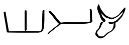	
in the city	ba·eer		
and sleeps	ve·sha·khav		
with her	im·mah		
of them out	ve·ho·w·tse·tem		Deuteronomy 22:24
-	et		
you must take both	she·ne·hem	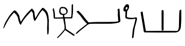	
to	el		
the gate	sha·ar		
city	ha·eer		
of that	ha·hi·w	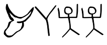	
and stone	u·se·qal·tem	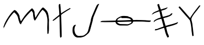	
-	o·tam		
them	ba·a·va·neem		

to death —	va·me·tu	
-	et	
the young woman	han·na·ʿar	
because	al	
	de·var	
-	a·sher	
she did not	lo	
cry out	tsa·a·qah	
in the city	va·eer	
-	ve·et	
and the man	ha·eesh	
because	al	
	de·var	
-	a·sher	
he has violated	in·nah	
-	et	
wife	e·shet	
his neighbor’s	re·e·hu	
So you must purge	u·vi·ar·ta	
the evil	ha·ra	
from among you	miq·qir·be·kha	
But if	ve·im	Deuteronomy 22:25
in the open country	bas·sa·deh	
encounters	yim·tsa	
the man	ha·eesh	
-	et	
woman	han·na·ʿar	

a betrothed	ham·o·ra·sah		
overpowers	ve·he·che·zeeq	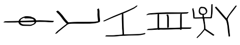	
her	bah		
and he	ha·eesh	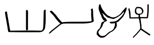	
and lies	ve·sha·khav		
with her	im·mah		
must die	u·met		
the man	ha·eesh	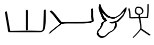	
who	a·sher		
[has done this]	sha·khav		
	im·mah		
only	le·vad·do	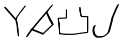	
to the young woman	ve·lan·na·ʿar		Deuteronomy 22:26
nothing	lo		
Do	ta·a·seh		
da·var			
[has committed] no	en	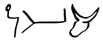	
she	lan·na·ʿar		
sin	chet		
[worthy] of death	ma·vet		
because	kee	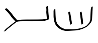	
is just like	ka·a·sher		
attacks	ya·qum	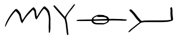	
one in which a man	eesh	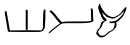	
	al		
his neighbor	re·e·hu		
and murders him	u·re·tsa·cho		

	ne·phesh		
	ken	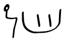	
case	had·da·var		
This	haz·zeh		
When	kee	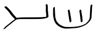	Deuteronomy 22:27
in the field	vas·sa·deh	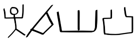	
he found her	me·tsa·ah		
cried out	tsa·a·qah		
woman	han·na·ʿar		
the betrothed	ham·o·ra·sah		
but there was no one	ve·en		
to save	mo·wo·shee·a	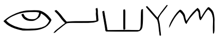	
her	lah		
If	kee	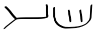	Deuteronomy 22:28
encounters	yim·tsa		
a man	eesh	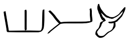	
	na·ʿar		
a virgin	ve·tu·lah		
who	a·sher		
is not	lo		
pledged in marriage	o·ra·sah		
and he seizes her	u·te·pha·sah		
and lies	ve·sha·khav	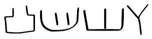	
with her	im·mah		
and they are discovered	ve·nim·tsa·u		
must pay	ve·na·tan		Deuteronomy 22:29
then the man	ha·eesh	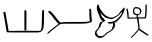	

who lay	hash·sho·khev	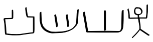	
with her	im·mah		
father	la·a·vee		
the young woman’s	han·na·ʿar		
fifty [shekels]	cha·mish·sheem		
of silver	ka·seph		
and	ve·lo	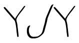	
she must become	tih·yeh	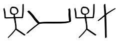	
his wife	le·ish·shah		
because	ta·chat	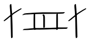	
-	a·sher		
he has violated her	in·nah		
He must not	lo		
	yu·khal		
divorce her	shal·le·chah	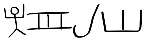	
as	kal	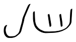	
long as he lives	ya·maw	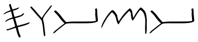	
is not	lo		Deuteronomy 22:30
to marry	yiq·qach	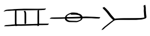	
A man	eesh	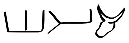	
-	et		
wife	e·shet	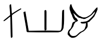	
his father’s	a·vee	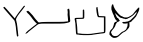	
so that he will not	ve·lo		
dishonor	ye·gal·leh	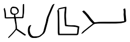	
marriage bed	ke·naph	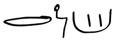	
his father’s	a·vee	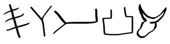	

No man	lo		Deuteronomy 23:1
may enter	ya·vo	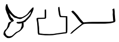	
with crushed	phe·tsu·a		
	dak·ka		
or severed	u·khe·rut	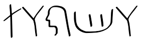	
genitals	sha·phe·khah		
the assembly	biq·hal	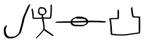	
of the LORD	YHVH		
No	lo		Deuteronomy 23:2
may enter	ya·vo	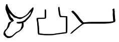	
one of illegitimate birth	mam·zer		
the assembly	biq·hal	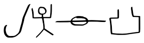	
of the LORD	YHVH		
even	gam		
generation	do·wr		
to the tenth	a·see·ree	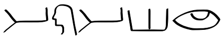	
nor may any of his descendants	lo		
-	ya·vo	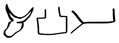	
	lo	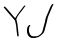	
-	biq·hal	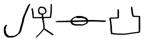	
-	YHVH		
No	lo		Deuteronomy 23:3
may enter	ya·vo	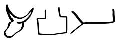	
Ammonite	am·mo·w·nee		
or Moabite	u·mo·w·a·vee		
the assembly	biq·hal	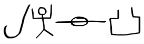	
of the LORD	YHVH		

even	gam		
generation	do·wr		
to the tenth	a·see·ree	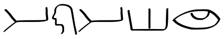	
or any of their descendants	lo		
-	ya·vo	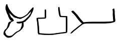	
-	la·hem		
-	biq·hal	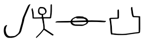	
-	YHVH		
-	ad		
-	o·w·lam		
For	al		Deuteronomy 23:4
	de·var		
-	a·sher		
they did not	lo		
meet	qid·de·mu		
-	et·khem		
you with food	bal·le·chem	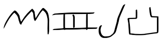	
and water	u·vam·ma·yim	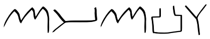	
on your way	bad·de·rekh		
out of	be·tse·te·khem		
Egypt	mim·mits·ra·yim		
[and]	va·a·sher		
they hired	sa·khar		
-	a·le·kha	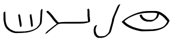	
-	et		
Balaam	bil·am		
son	ben		

of Beor	be·o·wr		
from Pethor	mip·pe·to·wr		
	a·ram		
in Aram-naharaim	na·ha·ra·yim	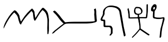	
to curse you	le·qal·le·ka	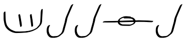	
not	ve·lo		Deuteronomy 23:5
would	a·vah		
Yet the LORD	YHVH		
your God	e·lo·he·kha		
listen	lish·mo·a		
to	el		
Balaam	bil·am		
turned	vay·ya·ha·phokh		
and the LORD	YHVH		
your God	e·lo·he·kha		
for you	le·kha	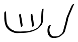	
	et		
the curse	haq·qe·la·lah	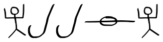	
into a blessing	liv·ra·khah	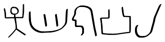	
because	kee	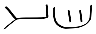	
loves you	a·he·ve·kha	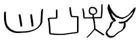	
the LORD	YHVH		
your God	e·lo·he·kha		
You are not to	lo		Deuteronomy 23:6
seek	tid·rosh		
peace	she·lo·mam	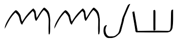	
or prosperity from them	ve·to·va·tam		

as long as you live	kal	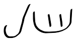	
	ya·me·kha	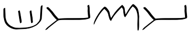	
	le·o·w·lam		
Do not	lo		Deuteronomy 23:7
despise	te·ta·ev		
an Edomite	a·do·mee	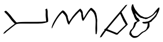	
for	kee	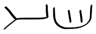	
is your brother	a·chee·kha	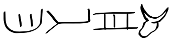	
he	hus		
Do not	lo		
despise	te·ta·ev		
an Egyptian	mits·ree		
because	kee	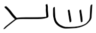	
as a foreigner	ger		
you lived	ha·yee·ta	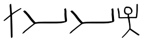	
in his land	ve·ar·tso		
of children	ba·neem	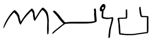	Deuteronomy 23:8
-	a·sher		
born	yiw·va·le·du		
to them	la·hem		
generation	do·wr		
The third	she·lee·shee	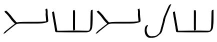	
may enter	ya·vo	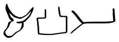	
	la·hem		
the assembly	biq·hal	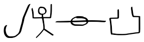	
of the LORD	YHVH		
When	kee	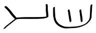	Deuteronomy 23:9

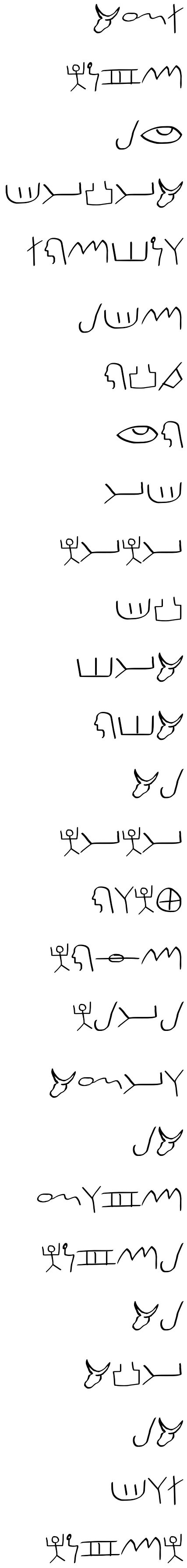

you are encamped	te·tse	
	ma·cha·neh	
against	al	
your enemies	o·ye·ve·kha	
then you shall keep yourself	ve·nish·mar·ta	
from every	mik·kol	
thing	da·var	
wicked	ra	
If	kee	Deuteronomy 23:10
-	yih·yeh	
among you	ve·kha	
any man	eesh	
-	a·sher	
	lo	
becomes	yih·yeh	
unclean	ta·ho·wr	
emission	miq·qe·reh	
because of a nocturnal	la·ye·lah	
he must leave	ve·ya·tsa	
	el	
outside	mi·chuts	
the camp	lam·ma·cha·neh	
-	lo	
[and] stay	ya·vo	
	el	
-	to·wkh	
-	ham·ma·cha·neh	

-	ve·ha·yah	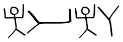	Deuteronomy 23:11
approaches	liph·no·wt		
When evening	e·rev		
he must wash	yir·chats	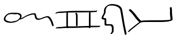	
with water	bam·ma·yim	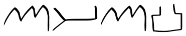	
sets	u·khe·vo		
and when the sun	hash·she·mesh		
he may return	ya·vo	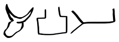	
to	el		
	to·wkh		
the camp	ham·ma·cha·nɛh	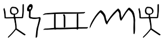	
a place	ve·yad	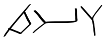	Deuteronomy 23:12
You must have	tih·yeh	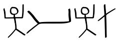	
	le·kha	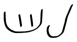	
outside	mi·chuts	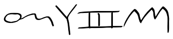	
the camp	lam·ma·cha·neh		
to go	ve·ya·tsa·ta	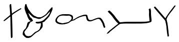	
[and] relieve yourself	sham·mah		
	chuts	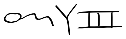	
a digging tool	ve·ya·ted	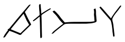	Deuteronomy 23:13
And you must have	tih·yeh	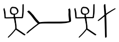	
	le·kha	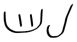	
in	al		
your equipment	a·ze·ne·kha		
so that	ve·ha·yah	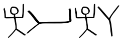	
when you relieve yourself	be·shiv·te·kha	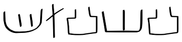	
	chuts	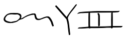	

you can dig a hole	ve·cha·phar·tah	𐤅𐤇𐤐𐤓𐤕𐤄	
	vah	𐤁𐤄	
-	ve·shav·ta	𐤅𐤔𐤁𐤕	
and cover up	ve·khis·see·ta	𐤅𐤊𐤎𐤉𐤕	
-	et	𐤀𐤕	
your excrement	tse·a·te·kha	𐤑𐤀𐤕𐤊	
For	kee	𐤊𐤉	Deuteronomy 23:14
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
walks	mit·hal·lekh	𐤌𐤕𐤄𐤋𐤊	
throughout	be·qe·rev	𐤁𐤒𐤓𐤁	
your camp	ma·cha·ne·kha	𐤌𐤇𐤍𐤊	
to protect you	le·hats·tsee·le·kha	𐤋𐤄𐤑𐤉𐤋𐤊	
and deliver	ve·la·tet	𐤅𐤋𐤕𐤕	
your enemies	o·ye·ve·kha	𐤀𐤉𐤁𐤉𐤊	
to you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
must be	ve·ha·yah	𐤅𐤄𐤉𐤄	
Your camp	ma·cha·ne·kha	𐤌𐤇𐤍𐤉𐤊	
holy	qa·do·wosh	𐤒𐤃𐤅𐤔	
lest	ve·lo	𐤅𐤋𐤀	
He see	yir·eh	𐤉𐤓𐤀𐤄	
among you	ve·kha	𐤁𐤊	
unclean	er·vat	𐤏𐤓𐤅𐤕	
anything	da·var	𐤃𐤁𐤓	
and turn away	ve·shav	𐤅𐤔𐤁	
from you	me·a·cha·re·kha	𐤌𐤀𐤇𐤓𐤉𐤊 𐤎	
Do not	lo	𐤋𐤀	Deuteronomy 23:15

return	tas·geer	
a slave	e·ved	
to	el	
his master	a·do·naw	
-	a·sher	
if he has taken refuge	yin·na·tsel	
with you	e·le·kha	
	me·im	
	a·do·naw	
-	im·me·kha	Deuteronomy 23:16
Let him live	ye·shev	
among you	be·qir·be·kha	
wherever	bam·ma·qo·wm	
-	a·sher	
he chooses	yiv·char	
in	be·a·chad	
the town	she·a·re·kha	
of his pleasing	bat·to·wv	
	lo	
Do not	lo	
oppress him	to·w·nen·nu	
No	lo	Deuteronomy 23:17
is to be	tih·yeh	
	qe·de·shah	
daughter	mib·be·no·wt	
of Israel	yis·ra·el	
or	ve·lo	

-	yih·yeh	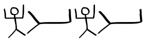	
a shrine prostitute	qa·desh	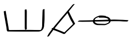	
son	mib·be·ne	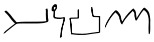	
-	yis·ra·ʾēl	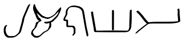	
You must not	lo	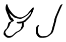	Deuteronomy 23:18
bring	ta·vee	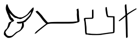	
the wages	et·nan	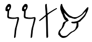	
of a prostitute, whether female	zo·w·nah	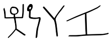	
-	u·me·cheer	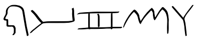	
or male	ke·lev	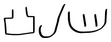	
into the house	bet	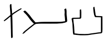	
of the LORD	YHVH	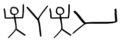	
your God	e·lo·he·kha	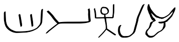	
to fulfill any	le·khal	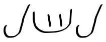	
vow	ne·der	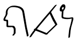	
because	kee	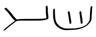	
are detestable	to·w·a·vat	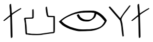	
to the LORD	YHVH	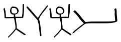	
your God	e·lo·he·kha	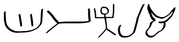	
	gam	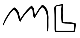	
both	she·ne·hem	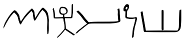	
Do not	lo	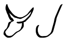	Deuteronomy 23:19
charge	tash·sheekh	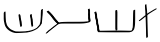	
your brother	le·a·chee·kha	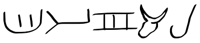	
interest	ne·shekh	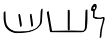	
on money	ke·seph	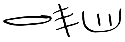	
	ne·shekh	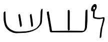	

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	ne·shekh	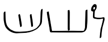	
or any	kal		
other	da·var		
-	a·sher		
type of loan	yish·shakh		
You may charge a foreigner	lan·na·khe·ree	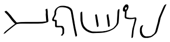	Deuteronomy 23:20
interest	tash·sheekh	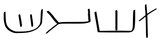	
your brother	u·le·a·chee·kha	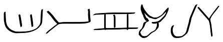	
but not	lo		
-	tash·sheekh	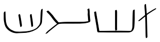	
so that	le·ma·an		
may bless you	ye·va·rekh·kha	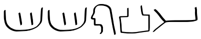	
the LORD	YHVH		
your God	e·lo·he·kha		
in everything	be·khol		
to which you put	mish·lach	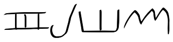	
your hand	ya·de·kha		
in	al		
the land	ha·a·rets		
that	a·sher		
you	at·tah		
are entering	va		
	sham·mah		
to possess	le·rish·tah		
If	kee	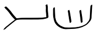	Deuteronomy 23:21
you make	tid·dor		

a vow	ne·der	
to the LORD	la·YHVH	
your God	e·lo·he·kha	
do not	lo	
be slow to keep it	te·a·cher	
	le·shal·le·mo	
because	kee	
will surely require it	da·rosh	
	yid·re·shen·nu	
He	YHVH	
	e·lo·he·kha	
of you	me·im·makh	
and you will be	ve·ha·yah	
	ve·kha	
guilty of sin	chet	
But if	ve·khee	Deuteronomy 23:22
you refrain	tech·dal	
from making a vow	lin·dor	
you will not	lo	
be	yih·yeh	
	ve·kha	
guilty of sin	chet	
on what comes	mo·w·tsa	Deuteronomy 23:23
from your lips	se·pha·te·kha	
Be careful	tish·mor	
to follow through	ve·a·see·ta	
because	ka·a·sher	

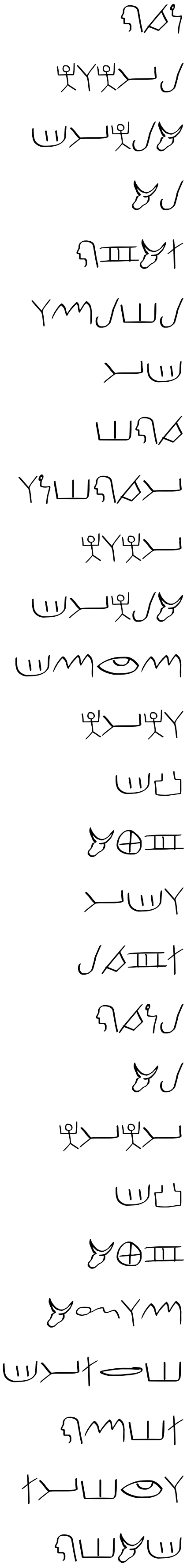

vowed	na·dar·ta	
to the LORD	la·YHVH	
your God	e·lo·he·kha	
you have freely	ne·da·vah	
-	a·sher	
	dib·bar·ta	
with your own mouth	be·phee·kha	
When	kee	Deuteronomy 23:24
you enter	ta·vo	
vineyard	be·khe·rem	
your neighbor’s	re·e·kha	
you may eat	ve·a·khal·ta	
grapes	a·na·veem	
your	ke·naph·she·kha	
fill of	sa·ve·e·kha	
any in	ve·el	
your basket	kel·ye·kha	
but you must not	lo	
put	tit·ten	
When	kee	Deuteronomy 23:25
you enter	ta·vo	
grainfield	be·qa·mat	
your neighbor’s	re·e·kha	
you may pluck	ve·qa·taph·ta	
the heads of grain	me·lee·lot	
with your hand	be·ya·de·kha	
a sickle	ve·cher·mesh	

but you must not	lo	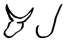	
put	ta·neeph	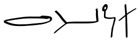	
to	al	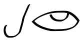	
grain	qa·mat	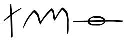	
your neighbor’s	re·e·kha	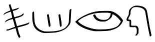	
If	kee	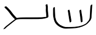	Deuteronomy 24:1
	yiq·qach	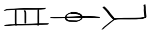	
a man	eesh	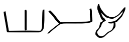	
a woman	ish·shah	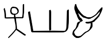	
marries	u·ve·a·lah	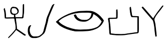	
	ve·ha·yah	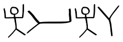	
but	im	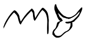	
she becomes displeasing	lo	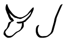	
	tim·tsa	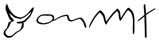	
	chen	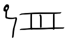	
	be·e·naw	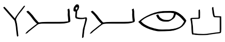	
to him because	kee	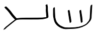	
he finds	ma·tsa	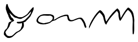	
in her	vah	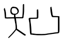	
indecency	er·vat	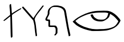	
some	da·var	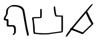	
he may write	ve·kha·tav	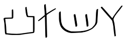	
her	lah	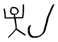	
a certificate	se·pher	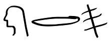	
of divorce	ke·ree·tut	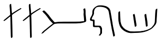	
hand it to	ve·na·tan	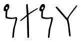	
her	be·ya·dah	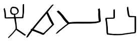	

and send her away	ve·shil·le·chah	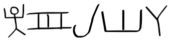	
from his house	mib·be·to	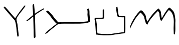	
If, after leaving	ve·ya·tse·ah	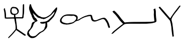	Deuteronomy 24:2
his house	mib·be·to	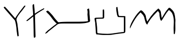	
she goes	ve·ha·le·khah	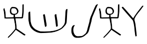	
and becomes	ve·ha·ye·tah	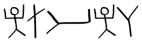	
man’s wife	le·eesh		
another	a·cher	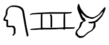	
hates her	u·se·ne·ah	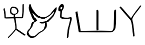	Deuteronomy 24:3
man	ha·eesh	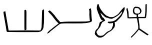	
and the second	ha·a·cha·ro·wn		
writes	ve·kha·tav		
her	lah	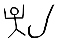	
a certificate	se·pher		
of divorce	ke·ree·tut	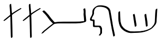	
hands it to	ve·na·tan		
her	be·ya·dah	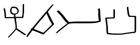	
and sends her away	ve·shil·le·chah	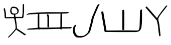	
from his house	mib·be·to	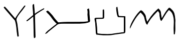	
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if	khee	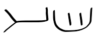	
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	ha·eesh	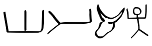	
	ha·a·cha·ro·wn	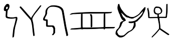	
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-	le·qa·chah	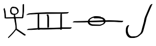	
	lo	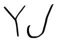	

-	le·ish·shah		
not	lo		Deuteronomy 24:4
may	yu·khal		
then the husband	ba·lah		
first	ha·ri·sho·wn		
who	a·she·ro·shi		
divorced her	le·chah	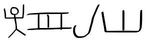	
	la·shuv		
remarry	le·qach·tah	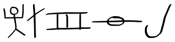	
	lih·yo·wt	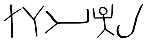	
	lo		
her	le·ish·shah		
after	a·cha·re	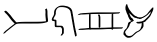	
-	a·sher		
she has been defiled	hut·tam·ma·ah		
for	kee	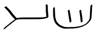	
an abomination	to·w·e·vah		
that [is]	hee		
to	liph·ne		
the LORD	YHVH		
You must not	ve·lo		
bring sin	ta·cha·tee		
-	et		
upon the land	ha·a·rets		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		

is giving	no·ten	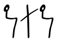	
you	le·kha	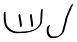	
[as] an inheritance	na·cha·lah	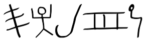	
If	kee	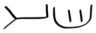	Deuteronomy 24:5
married	yiq·qach	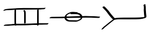	
a man	eesh	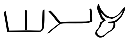	
	ish·shah		
is newly	cha·da·shah		
he must not	lo		
be sent	ye·tse		
to war	bats·tsa·va		
or	ve·lo		
be pressed into	ya·a·vor		
	a·law	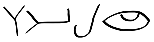	
any	le·khal		
duty	da·var		
free	na·qee	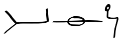	
he is	yih·yeh	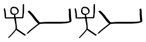	
to stay at home	le·ve·to	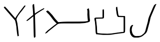	
year	sha·nah	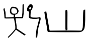	
For one	e·chat	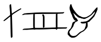	
and bring joy	ve·sim·mach		
-	et		
to the wife	ish·to		
-	a·sher		
he has married	la·qach	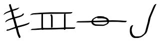	
Do not	lo		Deuteronomy 24:6

as security for a debt	ya·cha·vol	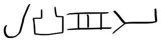	
take a pair of millstones	re·cha·yim	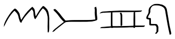	
or even an upper millstone	va·ra·khev		
because	kee	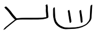	
taking one’s livelihood	ne·phesh		
that would be	hu		
as security	cho·vel	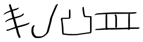	
If	kee	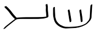	Deuteronomy 24:7
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a man	eesh	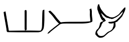	
kidnapping	go·nev		
one	ne·phesh		
brothers	me·e·chaw	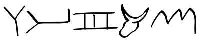	
of his Israelite	mib·be·ne	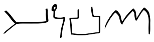	
	yis·ra·el	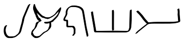	
whether he treats him as a slave	ve·hit·am·mer		
	bo		
or sells him	u·me·kha·ro	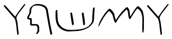	
must die	u·met		
kidnapper	hag·gan·nav	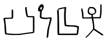	
the	ha·hu		
So you must purge	u·vi·ar·ta		
the evil	ha·ra		
from among you	miq·qir·be·kha	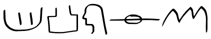	
be careful	hish·sha·mer	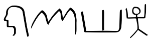	Deuteronomy 24:8
In cases of infectious	be·ne·ga		

skin diseases	hats·tsa·ra·at	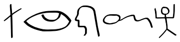	
to diligently	lish·mor	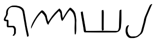	
	me·od	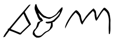	
follow	ve·la·a·so·wt	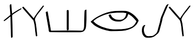	
everything	ke·khol	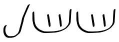	
	a·sher	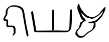	
instruct	yo·w·ru	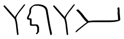	
you	et·khem	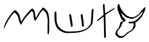	
priests	hak·ko·ha·neem	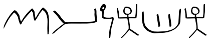	
the Levitical	hal·vee·yim	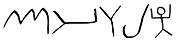	
-	ka·a·sher	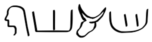	
as I have commanded them	tsiw·vee·tim	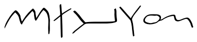	
Be careful	tish·me·ru	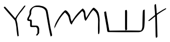	
to do	la·a·so·wt	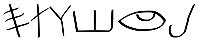	
Remember	za·kho·wr	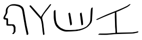	Deuteronomy 24:9
-	et	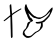	
what	a·sher	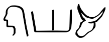	
did	a·sah	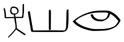	
the LORD	YHVH	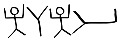	
your God	e·lo·he·kha	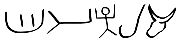	
to Miriam	le·mir·yam	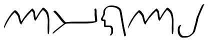	
on the journey	bad·de·rekh	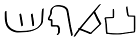	
after you came out	be·tse·te·khem	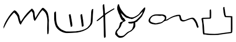	
of Egypt	mim·mits·ra·yim	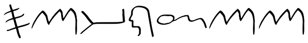	
When	kee	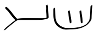	Deuteronomy 24:10
you lend	tash·sheh	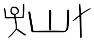	
to your neighbor	ve·rē·ʿa·kha	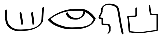	

anything	mash·shat	
	me·u·mah	
do not	lo	
enter	ta·vo	
	el	
his house	be·to	
to collect	la·a·vot	
security	a·vo·to	
outside	ba·chuts	Deuteronomy 24:11
You are to stand	ta·a·mod	
while the man	ve·ha·eesh	
-	a·sher	
to whom	at·tah	
you are lending	no·sheh	
	vo	
brings	yo·w·tsee	
to you	e·le·kha	
-	et	
the security	ha·a·vo·wt	
out	ha·chu·tsah	
If	ve·im	Deuteronomy 24:12
man	eesh	
is a poor	a·nee	
he	hu	
you must not	lo	
go to sleep	tish·kav	
with the security {in your possession}	ba·a·vo·to	

be sure to return	ha·shev	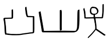	Deuteronomy 24:13
	ta·sheev	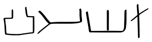	
to him	lo		
-	et		
[it]	ha·a·vo·wt	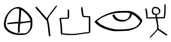	
by sunset	ke·vo		
	hash·she·mesh		
so that he may sleep	ve·sha·khav	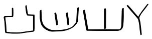	
in his own cloak	be·sal·ma·to	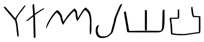	
and bless you	u·ve·ra·khe·ka		
	u·le·kha	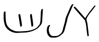	
and this will be	tih·yeh	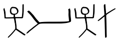	
credited to you as righteousness	tse·da·qah	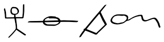	
before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·kha	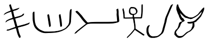	
Do not	lo		Deuteronomy 24:14
oppress	ta·a·shoq		
a hired hand	sa·kheer		
who is poor	a·nee	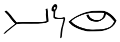	
and needy	ve·ev·yo·wn	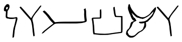	
[whether] he is a brother	me·a·che·kha	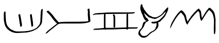	
or	o		
a foreigner residing	mig·ge·re·kha	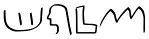	
-	a·sher		
	be·ar·tse·kha		
in one of your towns	bish·a·re·kha		

each day	be·yo·w·mo		Deuteronomy 24:15
You are to pay	tit·ten		
his wages	se·kha·ro		
before	ve·lo		
	ta·vo·w		
	a·law	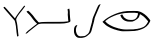	
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because	kee	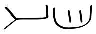	
is poor	a·nee	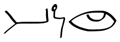	
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	ve·e·law	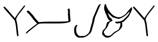	
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Otherwise	ve·lo		
he may cry out	yiq·ra	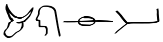	
against you	a·le·kha	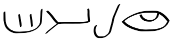	
on them	el		
to the LORD	YHVH		
	ve·ha·yah	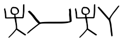	
	ve·kha	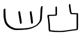	
and you will be guilty of sin	chet		
shall not	lo		Deuteronomy 24:16
be put to death	yu·me·tu		
Fathers	a·vo·wt		
for	al		

their children	ba·neem	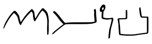	
nor children	u·va·neem	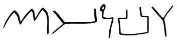	
	lo	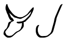	
-	yu·me·tu	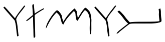	
for	al	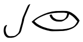	
their fathers	a·vo·wt	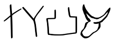	
each	ʾīsh	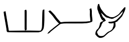	
for his own sin	be·chet·o	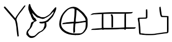	
is to die	yu·ma·tu	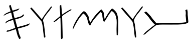	
Do not	lo	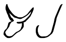	Deuteronomy 24:17
deny	tat·teh	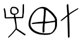	
justice	mish·pat	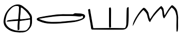	
to the foreigner	ger	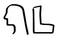	
or the fatherless	ya·to·wm	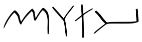	
and do not	ve·lo	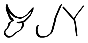	
as security	ta·cha·vol	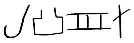	
cloak	be·ged	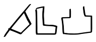	
take a widow’s	al·ma·nah	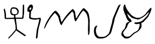	
Remember	ve·za·khar·ta	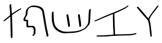	Deuteronomy 24:18
that	kee	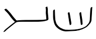	
slaves	e·ved	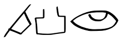	
you were	ha·yee·ta	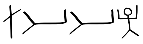	
in Egypt	be·mits·ra·yim	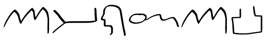	
redeemed you	vay·yiph·de·kha	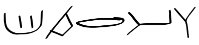	
and the LORD	YHVH	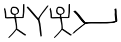	
your God	e·lo·he·kha	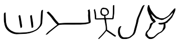	
from that place	mish·sham	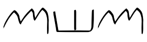	

Therefore	al	
	ken	
I	a·no·khee	
am commanding	me·tsaw·ve·kha	
you to do	la·a·so·wt	
-	et	
-	had·da·var	
this	haz·zeh	
If	kee	Deuteronomy 24:19
you are harvesting	tiq·tsor	
	qe·tsee·re·kha	
in your field	ve·sa·de·kha	
and forget	ve·sha·khach·ta	
a sheaf	o·mer	
[there]	bas·sa·deh	
do not	lo	
go back	ta·shuv	
to get it	le·qach·to	
to be left for the foreigner	lag·ger	
the fatherless	lay·ya·to·wm	
and the widow	ve·la·al·ma·nah	
It is	yih·yeh	
so that	le·ma·an	
may bless	ye·va·rekh·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
you in all	be·khol	

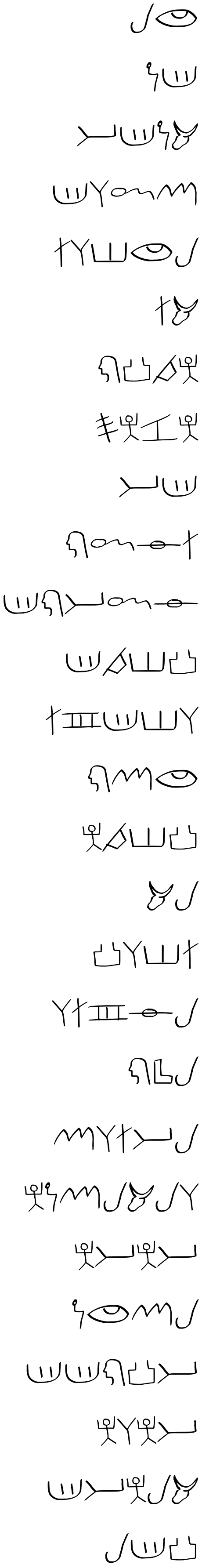

the work	ma·a·seh	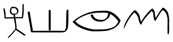	
of your hands	ya·de·kha	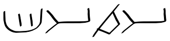	
When	kee	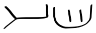	Deuteronomy 24:20
you beat	tach·bot	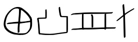	
the olives from your trees	ze·te·kha	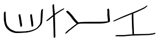	
you must not	lo	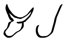	
go over	te·pha·er	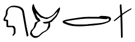	
the branches again	a·cha·re·kha	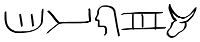	
for the foreigner	lag·ger	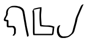	
the fatherless	lay·ya·to·wm	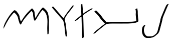	
and the widow	ve·la·al·ma·nah	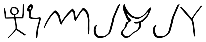	
What remains will be	yih·yeh	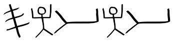	
When	kee	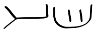	Deuteronomy 24:21
you gather the grapes	tiv·tsor	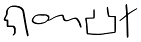	
of your vineyard	kar·me·kha	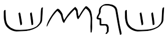	
you must not	lo	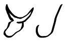	
go over [the vines]	te·o·w·lel	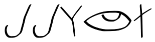	
again	a·cha·re·kha	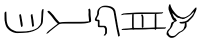	
for the foreigner	lag·ger	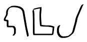	
the fatherless	lay·ya·to·wm	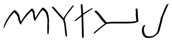	
and the widow	ve·la·al·ma·nah	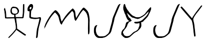	
What remains will be	yih·yeh	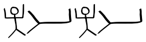	
Remember	ve·za·khar·ta	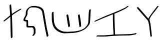	Deuteronomy 24:22
that	kee	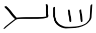	
slaves	e·ved	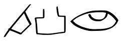	
you were	ha·yee·ta	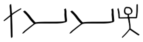	

in the land	be·e·rets	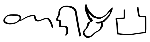	
of Egypt	mits·ra·yim	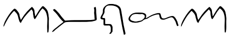	
Therefore	al	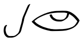	
	ken	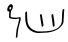	
I	a·no·khee	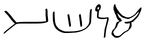	
am commanding	me·tsaw·ve·kha	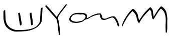	
you to do	la·a·so·wt	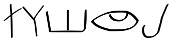	
-	et	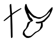	
-	had·da·var	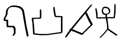	
this	haz·zeh	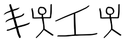	
If	kee	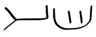	Deuteronomy 25:1
there is	yih·yeh	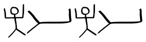	
a dispute	reev	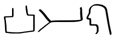	
between	ben	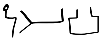	
men	a·na·sheem	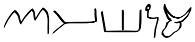	
they are to go	ve·nig·ge·shu	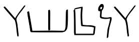	
to	el	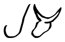	
court	ham·mish·pat	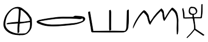	
to be judged	u·she·pha·tum	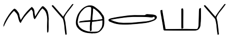	
may be acquitted	ve·hits·dee·qu	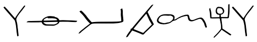	
-	et	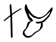	
so that the innocent	hats·tsad·deeq	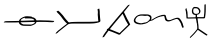	
condemned	ve·hir·shee·u	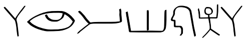	
-	et	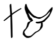	
and the guilty	ha·ra·sha	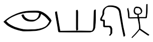	
-	ve·ha·yah	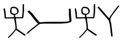	Deuteronomy 25:2
If	im	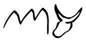	

	bin		
deserves to be beaten	hak·ko·wt		
the guilty man	ha·ra·sha		
shall have him lie down	ve·hip·pee·lo		
the judge	hash·sho·phet		
and be flogged	ve·hik·ka·hu		
in his presence	le·pha·naw	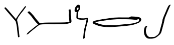	
of lashes	ke·de	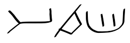	
his crime warrants	rish·a·to		
with the number	be·mis·par		
than forty {lashes}	ar·ba·eem		Deuteronomy 25:3
He may receive	yak·ken·nu	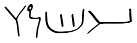	
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more	yo·seeph	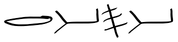	
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any more	yo·seeph	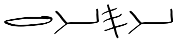	
be beaten	le·hak·ko·to		
than	al		
that	el·leh	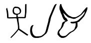	
	mak·kah	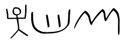	
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and be degraded	ve·niq·lah	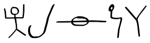	
your brother	a·chee·kha	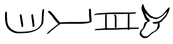	
in your sight	le·e·ne·kha	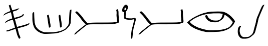	
Do not	lo		Deuteronomy 25:4
muzzle	tach·som		
an ox	sho·wr		

while it is treading out the grain	be·dee·sho	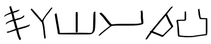	
When	kee	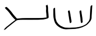	Deuteronomy 25:5
dwell	ye·she·vu	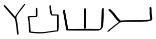	
brothers	a·cheem	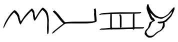	
together	yach·daw	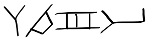	
dies	u·met		
and one	a·chad	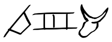	
of them	me·hem		
a son	u·ven		
without	en	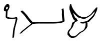	
	lo		
must not	lo		
marry	tih·yeh	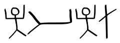	
the widow	e·shet	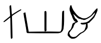	
	ham·met		
outside [the family]	ha·chu·tsah	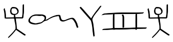	
	le·eesh		
	zar		
Her husband’s brother	ye·va·mah		
	ya·vo	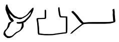	
	a·le·ha	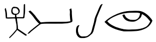	
is to take her	u·le·qa·chah	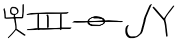	
as his	lo	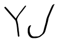	
wife	le·ish·shah		
and fulfill the duty of a brother-in-law for her	ve·yib·be·mah	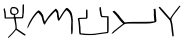	
-	ve·ha·yah	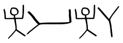	Deuteronomy 25:6

The first son	hab·be·kho·wr		
-	a·sher		
she bears	te·led	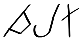	
will carry	ya·qum	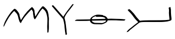	
on	al		
the name	shem		
brother	a·chee	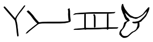	
of the dead	ham·met		
will not	ve·lo		
be blotted out	yim·ma·cheh	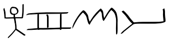	
so that his name	she·mo		
from Israel	mee·yis·ra·el	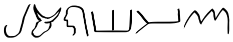	
But if	ve·im		Deuteronomy 25:7
does not	lo		
want	yach·pots		
the man	ha·eesh	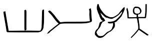	
to marry	la·qa·chat	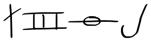	
-	et		
his brother’s widow	ye·vim·to		
is to go	ve·a·le·tah		
she	ye·vim·to		
at the city gate	hash·sha·rah		
to	el		
the elders	haz·ze·qe·neem	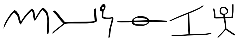	
and say	ve·a·me·rah		
refuses	me·en		
“ My husband’s brother	ye·va·mee	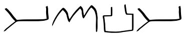	

to preserve	le·ha·qeem	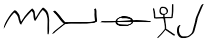	
his brother’s	le·a·chee	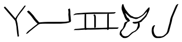	
name	shem	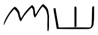	
in Israel	be·yis·ra·el	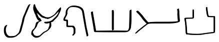	
He is not	lo	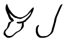	
willing	a·vah	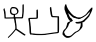	
to perform the duty of a brother-in-law for me ”	yab·be·mee	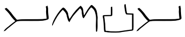	
shall summon	ve·qa·re·u	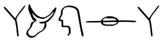	Deuteronomy 25:8
him	lo	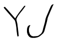	
Then the elders	ziq·ne	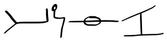	
of his city	ee·ro	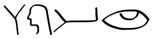	
and speak	ve·dib·be·ru	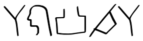	
with him	e·law	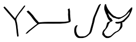	
If he persists	ve·a·mad	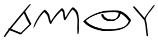	
and says	ve·a·mar	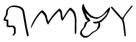	
“ I do not	lo	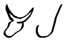	
want	cha·phats·tee	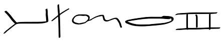	
to marry her ”	le·qach·tah	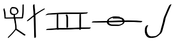	
shall go up	ve·nig·ge·shah	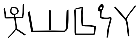	Deuteronomy 25:9
his brother’s widow	ye·vim·to	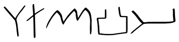	
to him	e·law	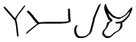	
in the presence	le·e·ne	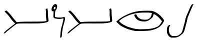	
of the elders	haz·ze·qe·neem	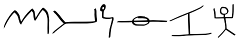	
remove	ve·cha·le·tsah	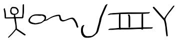	
his sandal	na·a·lo	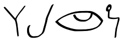	
-	me·al	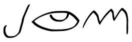	

-	rag·lo	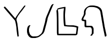	
spit	ve·ya·re·qah	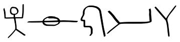	
in his face	be·pha·naw	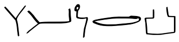	
	ve·a·ne·tah		
and declare	ve·a·me·rah		
“ This is what	ka·khah		
is done	ye·a·seh		
to the man	la·eesh		
who	a·sher		
will not	lo		
maintain	yiv·neh	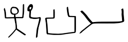	
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line ”	bet	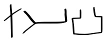	
his brother’s	ʾa·chīw	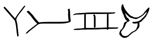	
will be called	ve·niq·ra	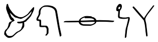	Deuteronomy 25:10
And his family name	she·mo	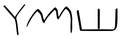	
in Israel	be·yis·ra·el		
“ The House	bet	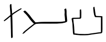	
”	cha·luts		
of the Unsandaled	han·na·al		
If	kee	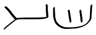	Deuteronomy 25:11
are fighting	yin·na·tsu		
two men	a·na·sheem	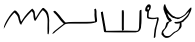	
	yach·daw	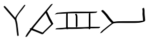	
-	eesh	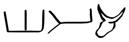	
-	ve·a·chee	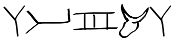	
steps in	ve·qa·re·vah	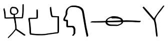	

and the wife	e·shet	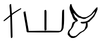	
of one	ha·e·chad		
to rescue	le·hats·tseel		
-	et		
her husband	eesh·shah	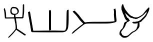	
from	mee·yad	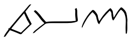	
the one striking him	mak·ke·hu		
and she reaches out	ve·sha·le·chah	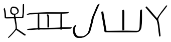	
her hand	ya·dah	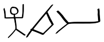	
and grabs	ve·he·che·zee·qah	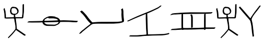	
his genitals	bim·vu·shaw		
you are to cut off	ve·qats·tso·tah	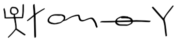	Deuteronomy 25:12
-	et		
her hand	kap·pah		
	lo		
You must show her no pity	ta·cho·ws	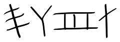	
	e·ne·kha		
You shall not	lo		Deuteronomy 25:13
have	yih·yeh	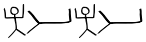	
	le·kha	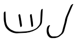	
in your bag	be·khee·se·kha	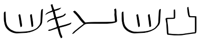	
two differing weights	e·ven		
	va·a·ven		
one heavy	ge·do·w·lah		
and one light	u·qe·tan·nah	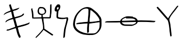	
You shall not	lo		Deuteronomy 25:14
have	yih·yeh	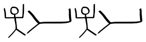	

	le·kha	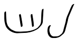	
in your house	be·ve·te·kha	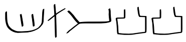	
two differing measures	e·phah	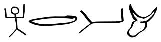	
	ve·e·phah	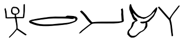	
one large	ge·do·w·lah	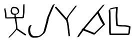	
and one small	u·qe·tan·nah	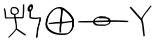	
weights	e·ven	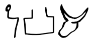	Deuteronomy 25:15
accurate	she·le·mah	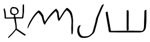	
and honest	va·tse·deq	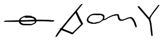	
You must maintain	yih·yeh	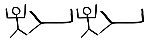	
	lakh	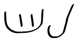	
measures	e·phah	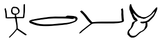	
	she·le·mah	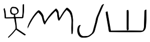	
[and]	va·tse·deq	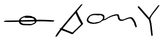	
	yih·yeh	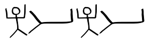	
	lakh	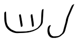	
so that	le·ma·an	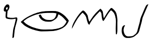	
you may live long	ya·a·ree·khu	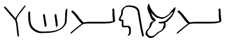	
	ya·me·kha	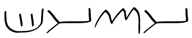	
in	al	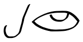	
the land	ha·a·da·mah	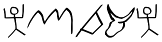	
that	a·sher	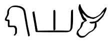	
the LORD	YHVH	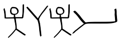	
your God	e·lo·he·kha	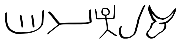	
is giving	no·ten	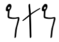	
you	lakh	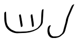	
For	kee	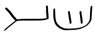	Deuteronomy 25:16

is detestable	to·w·a·vat		
to the LORD	YHVH		
your God	e·lo·he·kha		
everyone	kal		
-	o·seh		
in regard to these things	el·leh	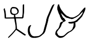	
-	kol		
who behaves	o·seh		
dishonestly	a·vel		
Remember	za·kho·wr		Deuteronomy 25:17
-	et		
what	a·sher		
did	a·sah		
to you	le·kha	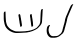	
the Amalekites	a·ma·leq		
along your way	bad·de·rekh		
from	be·tse·te·khem		
Egypt	mim·mits·ra·yim		
how	a·sher		Deuteronomy 25:18
they met you	qa·re·kha	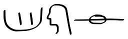	
on your journey	bad·de·rekh		
and they attacked	vay·zan·nev		
-	be·kha	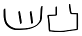	
all	kal	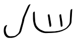	
your stragglers	han·ne·che·sha·leem	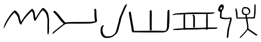	
	ʾa·cha·rɛ·kha	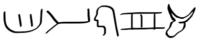	
when you	ve·at·tah		

and weary	a·yeph	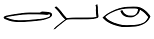	
were tired	ve·ya·ge·a	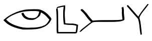	
they had no	ve·lo		
fear	ya·re		
of God	e·lo·heem		
-	ve·ha·yah	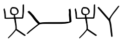	Deuteronomy 25:19
gives you rest	be·ha·nee·ach	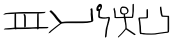	
When the LORD	YHVH		
your God	e·lo·he·kha		
	le·kha	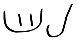	
from	mik·kal		
the enemies	o·ye·ve·kha		
around you	mis·sa·veev		
in the land	ba·a·rets		
that	a·sher		
[He]	YHVH	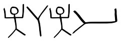	
	e·lo·he·kha		
is giving	no·ten	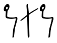	
you	le·kha	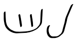	
as an inheritance	na·cha·lah	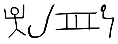	
to possess	le·rish·tah	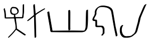	
you are to blot out	tim·cheh	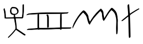	
-	et		
the memory	ze·kher	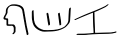	
of Amalek	a·ma·leq		
from under	mit·ta·chat		
heaven	hash·sha·ma·yim		

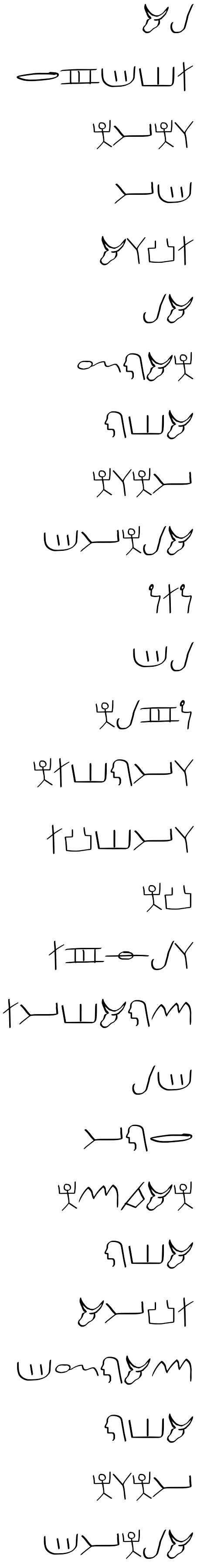

Do not	lo	
forget !	tish·kach	
-	ve·ha·yah	Deuteronomy 26:1
When	kee	
you enter	ta·vo·w	
	el	
the land	ha·a·rets	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·kha	
is giving	no·ten	
you	le·kha	
[as] an inheritance	na·cha·lah	
and you take possession of it	vee·rish·tah	
and settle	ve·ya·shav·ta	
in it	bah	
you are to take	ve·la·qach·ta	Deuteronomy 26:2
some of the firstfruits	me·re·sheet	
of all	kal	
your produce	pe·ree	
from the soil	ha·a·da·mah	
-	a·sher	
-	ta·vee	
of the land	me·ar·tse·kha	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·kha	

is giving	no·ten	
you	lakh	
and put [them]	ve·sam·ta	
in a basket	vat·te·ne	
Then go	ve·ha·lakh·ta	
to	el	
the place	ham·ma·qo·wm	
-	a·sher	
will choose	yiv·char	
the LORD	YHVH	
your God	e·lo·he·kha	
as a dwelling	le·shak·ken	
for His Name	she·mo	
	sham	
-	u·va·ta	Deuteronomy 26:3
to	el	
the priest	hak·ko·hen	
who	a·sher	
is	yih·yeh	
time	bay·ya·meem	
serving at that	ha·hem	
and say	ve·a·mar·ta	
to him	e·law	
“ I declare	hig·gad·tee	
today	hay·yo·wm	
to the LORD	la·YHVH	
your God	e·lo·he·kha	

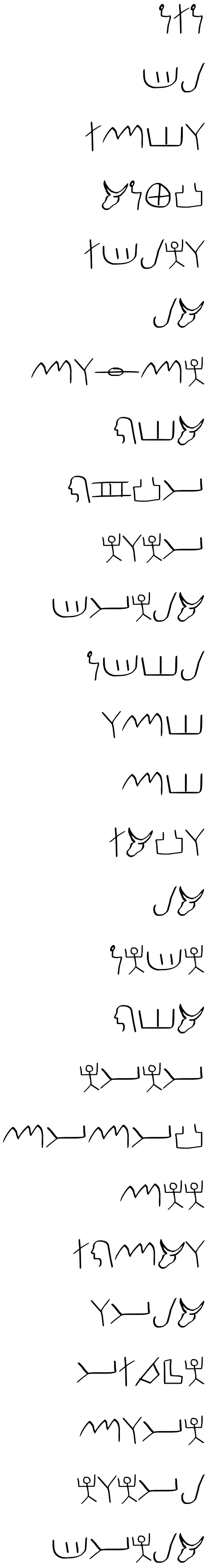

that	kee	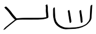	
I have entered	va·tee		
	el		
the land	ha·a·rets		
that	a·sher		
swore	nish·ba		
the LORD	YHVH		
to our fathers	la·a·vo·te·nu		
to give	la·tet	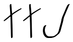	
us ”	la·nu	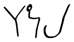	
shall take	ve·la·qach	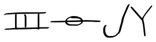	Deuteronomy 26:4
Then the priest	hak·ko·hen		
the basket	hat·te·ne		
from your hands	mee·ya·de·kha	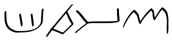	
and place it	ve·hin·nee·cho	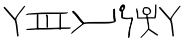	
before	liph·ne		
the altar	miz·bach		
of the LORD	YHVH		
your God	e·lo·he·kha		
and you are to declare	ve·a·nee·ta	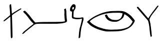	Deuteronomy 26:5
	ve·a·mar·ta	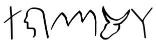	
before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·kha		
Aramean	a·ram·mee		
was a wandering	o·ved	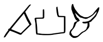	
“ My father	a·vee	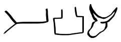	

and he went down	vay·ye·red	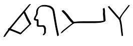	
to Egypt	mits·ray·mah	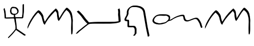	
and lived	vay·ya·gar	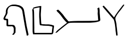	
there	sham	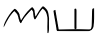	
	bim·te		
few in number	me·at		
and became	vay·hee	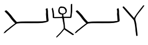	
-	sham	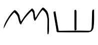	
nation	le·go·w		
a great	ga·do·wl		
mighty	a·tsum		
and numerous	va·rav	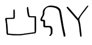	
mistreated us	vay·ya·re·u		Deuteronomy 26:6
-	o·ta·nu		
But the Egyptians	ham·mits·reem	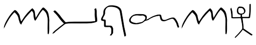	
and afflicted us	vay·an·nu·nu		
putting us	vay·yit·te·nu	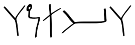	
	a·le·nu	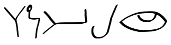	
labor	a·vo·dah		
to hard	qa·shah	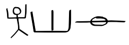	
So we called out	van·nits·aq		Deuteronomy 26:7
to	el		
the LORD	YHVH		
the God	e·lo·he		
of our fathers	a·vo·te·nu	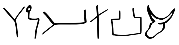	
heard	vay·yish·ma		
and the LORD	YHVH		

-	et		
our voice	qo·le·nu	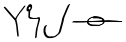	
and saw	vay·yar	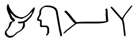	
-	et		
our affliction	a·ne·ye·nu	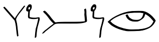	
-	ve·et		
toil	a·ma·le·nu		
-	ve·et		
and oppression	la·cha·tse·nu		
brought us	vay·yo·w·tsi·e·nu		Deuteronomy 26:8
Then the LORD	YHVH		
out of Egypt	mim·mits·ra·yim		
hand	be·yad	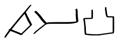	
with a mighty	cha·za·qah	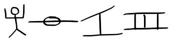	
arm	u·viz·ro·a		
and an outstretched	ne·tu·yah		
terror	u·ve·mo·ra		
with great	ga·dol		
signs	u·ve·o·to·wt		
and wonders	u·ve·mo·phe·teem		
And He brought us	vay·vi·e·nu	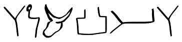	Deuteronomy 26:9
to	el		
place	ham·ma·qo·wm	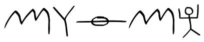	
this	haz·zeh		
and gave	vay·yit·ten	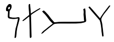	
us	la·nu		
-	et		

land	ha·a·rets		
this	haz·zot		
a land	e·rets		
flowing	za·vat	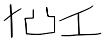	
with milk	cha·lav	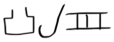	
and honey	u·de·vash		
And now	ve·at·tah		Deuteronomy 26:10
behold	hin·neh	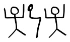	
I have brought	he·ve·tee		
-	et		
	re·sheet		
the firstfruits	pe·ree		
of the land	ha·a·da·mah		
that	a·sher		
have given	na·tat·tah	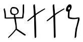	
me ”	lee	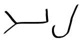	
You, O LORD	YHVH		
Then you are to place [the basket]	ve·hin·nach·to	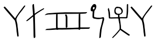	
before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·kha		
and bow down	ve·hish·ta·cha·vee·ta	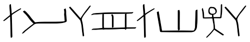	
before	liph·ne		
Him	YHVH		
	e·lo·he·kha		
So you shall rejoice —	ve·sa·mach·ta		Deuteronomy 26:11
in all	ve·khal		

the good	hat·to·wv		
-	a·sher		
has given	na·tan	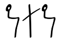	
to you	le·kha	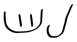	
things the LORD	YHVH		
your God	e·lo·he·kha		
and your household	u·le·ve·te·kha	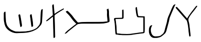	
you	at·tah		
the Levite	ve·hal·le·vee	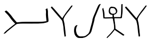	
and the foreigner dwelling	ve·hag·ger		
-	a·sher		
among you —	be·qir·be·kha		
When	kee	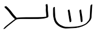	Deuteronomy 26:12
you have finished laying aside	te·khal·leh	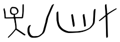	
	la·ser		
-	et		
of all	kal	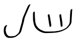	
a tenth	ma·sar		
your produce	te·vu·a·te·kha		
year	bash·sha·nah		
in the third	hash·she·lee·shit	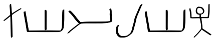	
the year	she·nat	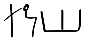	
of the tithe	ham·ma·a·ser		
you are to give	ve·na·tat·tah	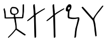	
it to the Levite	lal·le·vee		
the foreigner	lag·ger		
the fatherless	lay·ya·to·wm		

and the widow	ve·la·al·ma·nah	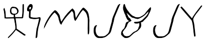	
that they may eat	ve·a·khe·lu		
within your gates	vish·a·re·kha		
and be filled	ve·sa·ve·u		
Then you shall declare	ve·a·mar·ta		Deuteronomy 26:13
in the presence	liph·ne		
of the LORD	YHVH		
your God	e·lo·he·kha		
“ I have removed	bi·ar·tee		
the sacred [portion]	haq·qo·desh	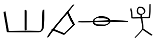	
from	min		
[my] house	hab·ba·yit	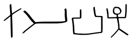	
and	ve·gam		
have given it	ne·tat·tee	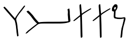	
to the Levite	lal·le·vee		
the foreigner	ve·lag·ger	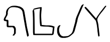	
the fatherless	lay·ya·to·wm		
and the widow	ve·la·al·ma·nah	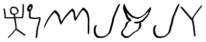	
according to all	ke·khal		
the commandments	mits·va·te·kha		
-	a·sher		
You have given me	tsiw·vee·ta·nee	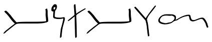	
I have not	lo		
transgressed	a·var·tee		
Your commandments	mim·mits·wo·te·kha		
	ve·lo		
or forgotten	sha·kha·che·tee	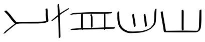	

I have not	lo	𐤋𐤀	Deuteronomy 26:14
eaten	a·khal·tee	𐤀𐤊𐤋𐤕𐤉	
while in mourning	ve·o·nee	𐤁𐤀𐤍𐤉	
any of [the sacred portion]	mim·men·nu	𐤌𐤌𐤍𐤅	
	ve·lo	𐤅𐤋𐤀	
or removed	vi·ar·tee	𐤁𐤏𐤓𐤕𐤉	
any of it	mim·men·nu	𐤌𐤌𐤍𐤅	
while unclean	be·ta·me	𐤁𐤈𐤌𐤀	
	ve·lo	𐤅𐤋𐤀	
or offered	na·tat·tee	𐤍𐤕𐤕𐤉	
any of	mim·men·nu	𐤌𐤌𐤍𐤅	
it for the dead	le·met	𐤋𐤌𐤕	
I have obeyed	sha·ma·tee	𐤔𐤌𐤏𐤕𐤉	
	be·qo·wl	𐤁𐤒𐤅𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
my God	e·lo·hay	𐤀𐤋𐤄𐤉	
I have done	a·see·tee	𐤏𐤔𐤉𐤕𐤉	
everything	ke·khol	𐤊𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
You commanded me	tsiw·vee·ta·nee	𐤑𐤅𐤉𐤕𐤍𐤉	
Look down	hash·qee·phah	𐤄𐤔𐤒𐤉𐤐𐤄	Deuteronomy 26:15
habitation	mim·me·o·wn	𐤌𐤌𐤏𐤅𐤍	
Your holy	qad·she·kha	𐤒𐤃𐤔𐤊	
from	min	𐤌𐤍	
from heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
and bless	u·va·rekh	𐤅𐤁𐤓𐤊	
-	et	𐤀𐤕	

Your people	am·me·kha		
-	et		
Israel	yis·ra·el	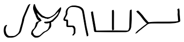	
-	ve·et		
and the land	ha·a·da·mah		
as	a·sher		
You have given	na·tat·tah	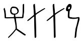	
us	la·nu	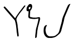	
-	ka·a·sher		
You swore	nish·ba·ta	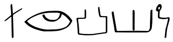	
to our fathers —	la·a·vo·te·nu		
a land	e·rets		
flowing	za·vat	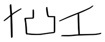	
with milk	cha·lav	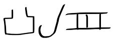	
and honey ”	u·de·vash	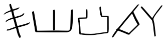	
day	hay·yo·wm	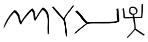	Deuteronomy 26:16
this	haz·zeh		
The LORD	YHVH		
your God	e·lo·he·kha		
commands you	me·tsaw·ve·kha		
to follow	la·a·so·wt		
-	et		
statutes	ha·chuq·qeem	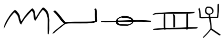	
these	ha·el·leh		
-	ve·et		
and ordinances	ham·mish·pa·teem		
You must be careful	ve·sha·mar·ta		

to follow	ve·a·see·ta	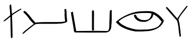	
them	o·w·tam	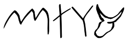	
with all	be·khal	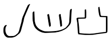	
your heart	le·va·ve·kha	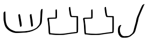	
and with all	u·ve·khal	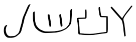	
your soul	naph·she·kha	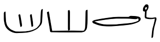	
-	et	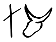	Deuteronomy 26:17
that the LORD	YHVH	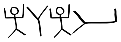	
you have proclaimed	he·e·mar·ta	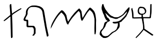	
Today	hay·yo·wm	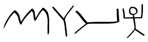	
is	lih·yo·wt	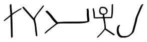	
your	le·kha	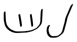	
God	le·lo·heem	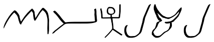	
and that you will walk	ve·la·le·khet	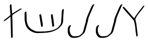	
in His ways	bid·ra·khaw	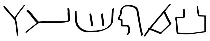	
keep	ve·lish·mor	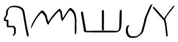	
His statutes	chuq·qaw	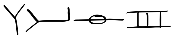	
and commandments	u·mits·wo·taw	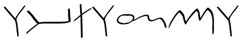	
and ordinances	u·mish·pa·taw	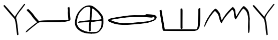	
and listen	ve·lish·mo·a	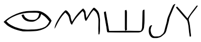	
to His voice	be·qo·lo	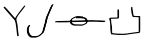	
the LORD	va·YHVH	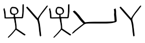	Deuteronomy 26:18
has proclaimed that	he·e·mee·re·kha	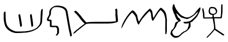	
And today	hay·yo·wm	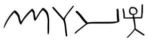	
you are	lih·yo·wt	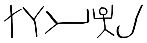	
His	lo	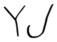	
people	le·am	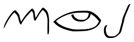	

[and] treasured possession	se·gul·lah	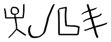	
as	ka·a·sher		
He promised	dib·ber		
	lakh	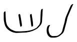	
that you are to keep	ve·lish·mor		
all	kal		
His commandments	mits·wo·taw		
that He will set you	u·le·tit·te·kha		Deuteronomy 26:19
high	el·yo·wn	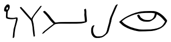	
above	al		
all	kal		
the nations	hag·go·w·yim	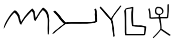	
-	a·sher		
He has made	a·sah		
in praise	lit·hil·lah		
and name	u·le·shem		
and honor	u·le·tiph·a·ret		
and that you will be	ve·lih·yo·te·kha	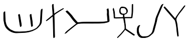	
people	am		
a holy	qa·dosh	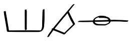	
to the LORD	la·YHVH	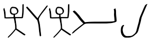	
your God	e·lo·he·kha		
as	ka·a·sher		
He has promised	dib·ber	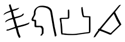	
commanded	vay·tsaw	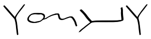	Deuteronomy 27:1
Then Moses	mo·sheh		
and the elders	ve·ziq·ne	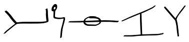	

of Israel	yis·ra·el	
-	et	
the people	ha·am	
:	le·mor	
“ Keep	sha·mor	
-	et	
all	kal	
the commandments	ham·mits·vah	
-	a·sher	
I	a·no·khee	
am giving	me·tsaw·veh	
you	et·khem	
today	hay·yo·wm	
And	ve·ha·yah	Deuteronomy 27:2
on the day	bay·yo·wm	
-	a·sher	
you cross	ta·av·ru	
-	et	
the Jordan	hay·yar·den	
into	el	
the land	ha·a·rets	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·kha	
is giving	no·ten	
you	lakh	
set up	va·ha·qe·mo·ta	

	le·kha	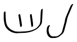	
stones	a·va·neem	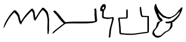	
large	ge·do·lo·wt		
and coat	ve·sad·ta		
them	o·tam		
with plaster	bas·seed	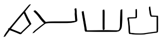	
Write	ve·kha·tav·ta	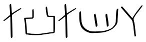	Deuteronomy 27:3
on them	a·le·hen	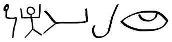	
-	et		
all	kal		
the words	div·re		
law	hat·to·w·rah		
of this	haz·zot		
when you have crossed over	be·a·ve·re·kha	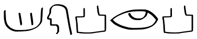	
to	le·ma·an		
-	a·sher		
enter	ta·vo		
	el		
the land	ha·a·rets		
that	asher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	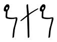	
you	le·kha	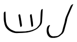	
a land	e·rets		
flowing	za·vat	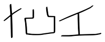	
with milk	cha·lav	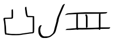	

and honey	u·de·vash		
just as	ka·a·sher		
has promised you	dib·ber		
the LORD	YHVH		
the God	e·lo·he		
of your fathers	a·vo·te·kha		
	lakh	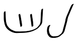	
And	ve·ha·yah	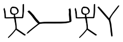	Deuteronomy 27:4
when you have crossed	be·a·ve·re·khem	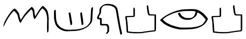	
-	et		
the Jordan	hay·yar·den	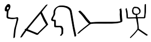	
you are to set up	ta·qee·mu	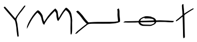	
-	et		
stones	ha·a·va·neem	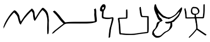	
these	ha·el·leh		
as	a·sher		
I	a·no·khee		
am commanding you today	me·tsaw·veh		
-	et·khem		
-	hay·yo·wm	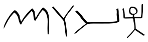	
on Mount	be·har		
Ebal	e·val	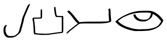	
and you are to coat	ve·sad·ta		
them	o·w·tam		
with plaster	bas·seed	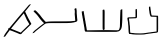	
Moreover, you are to build	u·va·nee·ta	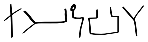	Deuteronomy 27:5

there	sham		
an altar	miz·be·ach		
to the LORD	la·YHVH	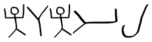	
your God	e·lo·he·kha		
an altar of	miz·bach		
stones	a·va·neem	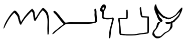	
You must not	lo		
use	ta·neeph	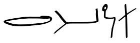	
on them	a·le·hem	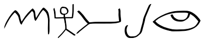	
any iron tool	bar·zel	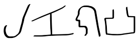	
stones	a·va·neem	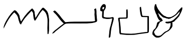	Deuteronomy 27:6
with uncut	she·le·mo·wt	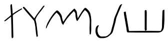	
You shall build	tiv·neh		
-	et		
the altar	miz·bach		
of the LORD	YHVH		
your God	e·lo·he·kha		
and offer	ve·ha·a·lee·ta		
upon it	a·law	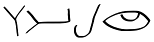	
burnt offerings	o·w·lot		
to the LORD	la·YHVH	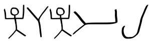	
your God	e·lo·he·kha		
you are to sacrifice	ve·za·vach·ta	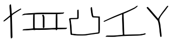	Deuteronomy 27:7
[your] peace offerings	she·la·meem		
eating them	ve·a·khal·ta		
There	sham	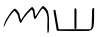	
and rejoicing	ve·sa·mach·ta		

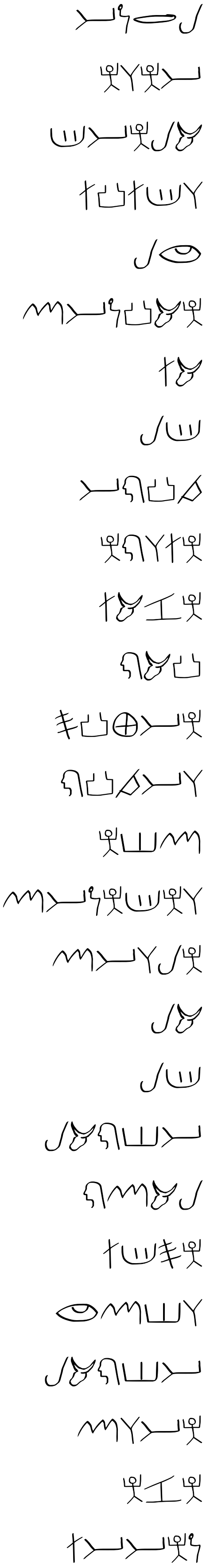

in the presence	liph·ne	
of the LORD	YHVH	
your God	e·lo·he·kha	
And you shall write	ve·kha·tav·ta	Deuteronomy 27:8
upon	al	
these stones	ha·a·va·neem	
-	et	
all	kal	
the words	div·re	
law ”	hat·to·w·rah	
of this	haz·zot	
distinctly	ba·er	
	he·tev	
spoke	vay·dab·ber	Deuteronomy 27:9
Then Moses	mo·sheh	
priests	ve·hak·ko·ha·neem	
and the Levitical	hal·vee·yim	
to	el	
all	kal	
Israel :	yis·ra·el	
	le·mor	
“ Be silent	has·ket	
and listen !	u·she·ma	
O Israel	yis·ra·el	
day	hay·yo·wm	
This	haz·zeh	
you have become	nih·ye·ta	

the people	le·am		
of the LORD	la·YHVH	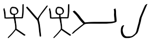	
your God	e·lo·he·kha		
You shall therefore obey	ve·sha·ma·ta		Deuteronomy 27:10
the voice	be·qo·wl	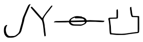	
of the LORD	YHVH		
your God	e·lo·he·kha		
and follow	ve·a·see·ta		
-	et		
His commandments	mits·w·taw		
-	ve·et		
and statutes	chuq·qaw	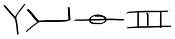	
-	a·sher		
I	a·no·khee		
am giving you today	me·tsaw·ve·kha		
”	hay·yo·wm		
commanded	vay·tsaw	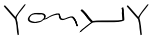	Deuteronomy 27:11
Moses	mo·sheh		
-	et		
the people :	ha·am		
day	bay·yo·wm	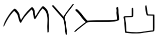	
On that	ha·hu		
	le·mor	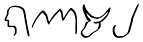	
these [tribes]	el·leh	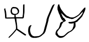	Deuteronomy 27:12
shall stand	ya·am·du		
to bless	le·va·rekh		
-	et		

the people :	ha·am	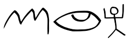	
on	al	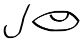	
Mount	har	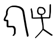	
Gerizim	ge·ri·zeem	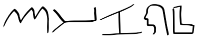	
“ When you have crossed	be·a·ve·re·khem	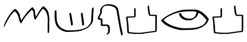	
-	et	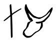	
the Jordan	hay·yar·den	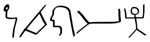	
Simeon	shim·o·wn	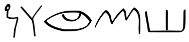	
Levi	ve·le·vee	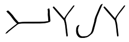	
Judah	vee·hu·dah	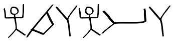	
Issachar	ve·yis·sa·sh·khar	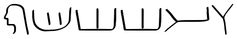	
Joseph	ve·yo·w·seph	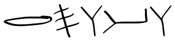	
and Benjamin	u·vin·ya·min	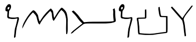	
And these [tribes]	ve·el·leh	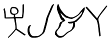	Deuteronomy 27:13
shall stand	ya·am·du	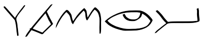	
to	al	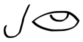	
deliver the curse :	haq·qe·la·lah	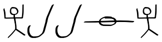	
on Mount	be·har	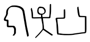	
Ebal	e·val	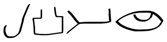	
Reuben	re·u·ven	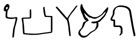	
Gad	gad	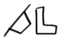	
Asher	ve·a·sher	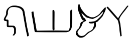	
Zebulun	u·ze·vu·lun	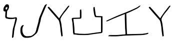	
Dan	dan	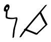	
and Naphtali	ve·naph·ta·lee	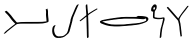	
Then	ve·a·nu	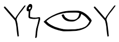	Deuteronomy 27:14
the Levites	hal·vee·yim	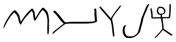	

shall proclaim	ve·a·me·ru	𐤅𐤀𐤌𐤓𐤅	
to	el	𐤀𐤋	
every	kal	𐤊𐤋	
Israelite	eesh	𐤀𐤉𐤔	
:	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
voice	qo·wl	𐤒𐤅𐤋	
in a loud	ram	𐤓𐤌𐤎	
‘ Cursed [is]	a·rur	𐤀𐤓𐤅𐤓	Deuteronomy 27:15
the man	ha·eesh	𐤄𐤀𐤉𐤔	
who	a·sher	𐤀𐤔𐤓	
makes	ya·a·seh	𐤉𐤏𐤔𐤄	
a carved idol	phe·sel	𐤐𐤎𐤋	
or molten image —	u·mas·se·khah	𐤅𐤌𐤎𐤊𐤄	
an abomination	to·w·a·vat	𐤕𐤅𐤏𐤁𐤕	
to the LORD	YHVH	𐤉𐤄𐤅𐤄	
the work of	ma·a·seh	𐤌𐤏𐤔𐤄	
the hands	ye·de	𐤉𐤃𐤉	
of a craftsman —	cha·rash	𐤇𐤓𐤔	
and sets it up	ve·sam	𐤅𐤔𐤌	
in secret ’	bas·sa·ter	𐤁𐤎𐤕𐤓	
say	ve·a·nu	𐤅𐤏𐤍𐤅	
And {let} all	khal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
	ve·a·me·ru	𐤅𐤀𐤌𐤓𐤅	
‘ Amen ! ’	a·men	𐤀𐤌𐤍𐤎	
‘ Cursed [is]	a·rur	𐤀𐤓𐤅𐤓	Deuteronomy 27:16
he who dishonors	maq·leh	𐤌𐤒𐤋𐤄	

his father	a·vee	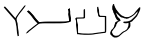	
or mother ’	ve·im·mo		
say	ve·a·mar		
And {let} all	kal	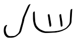	
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed [is]	a·rur		Deuteronomy 27:17
he who moves	mas·seeg		
boundary stone ’	ge·vul		
his neighbor’s	re·e·hu		
say	ve·a·mar		
And {let} all	kal	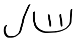	
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed is	a·rur		Deuteronomy 27:18
wander	mash·geh		
he who lets a blind man	iw·ver		
in the road ’	bad·da·rekh		
say	ve·a·mar		
And {let} all	kal	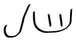	
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed is	a·rur		Deuteronomy 27:19
he who withholds	mat·teh		
justice	mish·pat	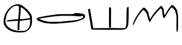	
from the foreigner	ger		
the fatherless	ya·to·wm		

or the widow ’	ve·al·ma·nah	𐤅𐤀𐤋𐤌𐤍𐤄	
say	ve·a·mar	𐤅𐤀𐤌𐤓	
And {let} all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
‘ Amen ! ’	a·men	𐤀𐤌𐤍𐤎	
‘ Cursed is	a·rur	𐤀𐤓𐤅𐤓	Deuteronomy 27:20
he who sleeps	sho·khev	𐤔𐤊𐤁	
with	im	𐤏𐤌	
wife	e·shet	𐤀𐤔𐤕	
his father’s	a·vee	𐤀𐤁𐤉𐤅	
for	kee	𐤊𐤉	
he has violated	gil·lah	𐤂𐤋𐤄	
marriage bed ’	ke·naph	𐤊𐤍𐤐	
his father’s	a·vee	𐤀𐤁𐤉𐤅	
say	ve·a·mar	𐤅𐤀𐤌𐤓	
And {let} all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
‘ Amen ! ’	a·men	𐤀𐤌𐤍𐤎	
‘ Cursed is	a·rur	𐤀𐤓𐤅𐤓	Deuteronomy 27:21
he who lies	sho·khev	𐤔𐤊𐤁	
with	im	𐤏𐤌	
any	kal	𐤊𐤋	
animal ’	be·he·mah	𐤁𐤄𐤌𐤄	
say	ve·a·mar	𐤅𐤀𐤌𐤓	
And {let} all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
‘ Amen ! ’	a·men	𐤀𐤌𐤍𐤎	

‘ Cursed is	a·rur		Deuteronomy 27:22
he who sleeps	sho·khev		
with	im		
his sister	a·cho·to	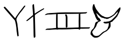	
the daughter of	bat		
his father	a·vee	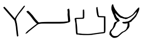	
or	o		
the daughter of	vat		
his mother ’	im·mo		
say	ve·a·mar		
And {let} all	kal		
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed is	a·rur		Deuteronomy 27:23
he who sleeps	sho·khev		
with	im		
his mother-in-law ’	cho·tan·to	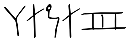	
say	ve·a·mar		
And {let} all	kal		
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed is	a·rur		Deuteronomy 27:24
he who strikes down	mak·keh	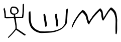	
his neighbor	re·e·hu		
in secret ’	bas·sa·ter		
say	ve·a·mar		
And {let} all	kal		

the people	ha·am	𐤄𐤏𐤌	
‘ Amen ! ’	a·men	𐤀𐤌𐤍𐤎	
‘ Cursed is	a·rur	𐤀𐤓𐤅𐤓	Deuteronomy 27:25
he who accepts	lo·qe·ach	𐤋𐤒𐤇	
a bribe	sho·chad	𐤔𐤇𐤃	
to kill	le·hak·ko·wt	𐤋𐤄𐤊𐤅𐤕	
person	ne·phesh	𐤍𐤐𐤔	
’	dam	𐤃𐤌	
an innocent	na·qee	𐤍𐤒𐤉	
say	ve·a·mar	𐤅𐤀𐤌𐤓	
And {let} all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
‘ Amen ! ’	a·men	𐤀𐤌𐤍𐤎	
‘ Cursed is	a·rur	𐤀𐤓𐤅𐤓	Deuteronomy 27:26
he who	a·sher	𐤀𐤔𐤓	
does not	lo	𐤋𐤀	
put	ya·qeem	𐤉𐤒𐤉𐤌	
-	et	𐤀𐤕	
the words	div·re	𐤃𐤁𐤓𐤉	
law	hat·to·w·rah	𐤄𐤕𐤅𐤓𐤄	
of this	haz·zot	𐤄𐤆𐤀𐤕	
into practice	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
- ’	o·w·tam	𐤀𐤅𐤕𐤌	
say	ve·a·mar	𐤅𐤀𐤌𐤓	
And {let} all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
‘ Amen ! ’ [”]	a·men	𐤀𐤌𐤍𐤐	

[“] Now	ve·ha·yah	והיה	Deuteronomy 28:1
if	im	אם	
you faithfully obey	sha·mo·w·a	שמוע	
	tish·ma	תשמע	
the voice of	be·qo·wl	בקול	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
and are careful	lish·mor	לשמר	
to follow	la·a·so·wt	לעשות	
-	et	את	
all	kal	כל	
His commandments	mits·wo·taw	מצותיו	
-	a·sher	אשר	
I	a·no·khee	אנכי	
am giving you today	me·tsaw·ve·kha	מצוך	
	hay·yo·wm	היום	
will set you	u·ne·ta·ne·kha	ונתנך	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
	el·yo·wn	עליון	
high above	al	על	
all	kal	כל	
the nations	go·w·ye	גויי	
of the earth	ha·a·rets	הארץ	
will come	u·va·u	ובאו	Deuteronomy 28:2
upon you	a·le·kha	עליך	
And all	kal	כל	

blessings	hab·be·ra·kho·wt		
these	ha·el·leh		
and overtake you	ve·his·see·gu·kha	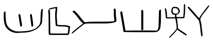	
if	kee	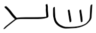	
you will obey	tish·ma		
the voice of	be·qo·wl	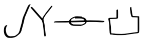	
the LORD	YHVH		
your God :	e·lo·he·kha		
will be blessed	ba·rukh		Deuteronomy 28:3
You	at·tah		
in the city	ba·eer		
and blessed	u·va·rukh		
	at·tah		
in the country	bas·sa·deh	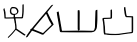	
will be blessed	ba·rukh		Deuteronomy 28:4
The fruit of	pe·ree		
your womb	vit·ne·kha		
as well as the produce	u·phe·ree		
of your land	ad·ma·te·kha		
and the offspring	u·phe·ree		
of your livestock —	ve·hem·te·kha		
the calves	she·gar		
of your herds	a·la·phe·kha		
and the lambs	ve·ash·te·ro·wt		
of your flocks	tso·ne·kha		
will be blessed	ba·rukh		Deuteronomy 28:5
Your basket	tan·a·kha		

and kneading bowl	u·mish·ar·te·kha		
will be blessed	ba·rukh		Deuteronomy 28:6
You	at·tah		
when you come in	be·vo·e·kha		
and blessed	u·va·rukh		
when you	at·tah		
go out	be·tse·te·kha		
will cause	yit·ten	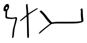	Deuteronomy 28:7
The LORD	YHVH	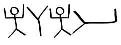	
-	et		
the enemies	o·ye·ve·kha		
who rise up	haq·qa·meem		
against you	a·le·kha	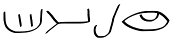	
to be defeated	nig·ga·pheem		
before you	le·pha·ne·kha	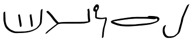	
direction	be·de·rekh		
you in one	e·chad	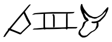	
They will march out	ye·tse·u		
against	e·le·kha	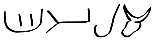	
in seven	u·ve·shiv·ah		
-	de·ra·kheem	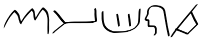	
but flee	ya·nu·su	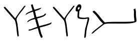	
from you	le·pha·ne·kha	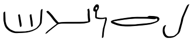	
will decree	ye·tsaw		Deuteronomy 28:8
The LORD	YHVH		
-	it·te·kha	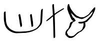	
-	et		

a blessing	hab·be·ra·khah		
on your barns	ba·a·sa·me·kha		
and on everything	u·ve·khol	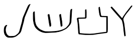	
to which you put	mish·lach	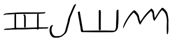	
your hand	ya·de·kha		
will bless you	u·ve·rakh·kha	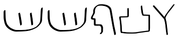	
in the land	ba·a·rets		
-	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
He is giving	no·ten	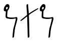	
you	lakh	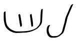	
will establish you	ye·qee·me·kha	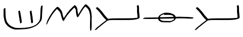	Deuteronomy 28:9
The LORD	YHVH		
	lo		
people	le·am		
as His holy	qa·do·wosh		
just as	ka·a·sher		
He has sworn	nish·ba		
to you	lakh	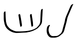	
if	kee	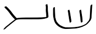	
you keep	tish·mor		
-	et		
the commandments	mits·wot		
of the LORD	YHVH		
your God	e·lo·he·kha		
and walk	ve·ha·lakh·ta	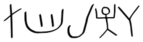	

in His ways	bid·ra·khaw	בדרכיו	
will see	ve·ra·u	וראו	Deuteronomy 28:10
Then all	kal	כל	
the peoples	am·me	עמי	
of the earth	ha·a·rets	הארץ	
that	kee	כי	
by the name of	shem	שם	
the LORD	YHVH	יהוה	
you are called	niq·ra	נקרא	
	a·le·kha	עליך	
and they will stand in awe	ve·ya·re·u	ויראו	
of you	mim·me·ka	ממך	
will make you prosper	ve·ho·w·tir·kha	והותרך	Deuteronomy 28:11
The LORD	YHVH	יהוה	
abundantly —	le·to·w·vah	לטובה	
in the fruit of	biph·ree	בפרי	
your womb	vit·ne·kha	בטנך	
the offspring	u·viph·ree	ובפרי	
of your livestock	ve·ham·te·kha	בהמתך	
and the produce	u·viph·ree	ובפרי	
of your land —	ad·ma·te·kha	אדמתך	
in	al	על	
the land	ha·a·da·mah	האדמה	
that	a·sher	אשר	
swore	nish·ba	נשבע	
the LORD	YHVH	יהוה	
to your fathers	la·a·vo·te·kha	לאבתיך	

to give	la·tet	𐤋𐤕𐤕	
you	lakh	𐤋𐤊	
will open	yiph·tach	𐤉𐤐𐤕𐤇	Deuteronomy 28:12
The LORD	YHVH	𐤉𐤄𐤅𐤄	
	le·kha	𐤋𐤊	
-	et	𐤀𐤕	
storehouse	o·w·tsa·ro	𐤀𐤅𐤑𐤓𐤅	
His abundant	hat·to·wv	𐤄𐤈𐤅𐤁	
-	et	𐤀𐤕	
the heavens	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
to send	la·tet	𐤋𐤕𐤕	
rain	me·tar	𐤌𐤈𐤓	
on your land	ar·tse·kha	𐤀𐤓𐤑𐤊	
in season	be·it·to	𐤁𐤏𐤕𐤅	
and to bless	u·le·va·rekh	𐤅𐤋𐤁𐤓𐤊	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the work	ma·a·seh	𐤌𐤏𐤔𐤄	
of your hands	ya·de·kha	𐤉𐤃𐤊	
You will lend	ve·hil·vee·ta	𐤅𐤄𐤋𐤅𐤉𐤕	
nations	go·w·yim	𐤂𐤅𐤉𐤌	
to many	rab·beem	𐤓𐤁𐤉𐤌	
but	ve·at·tah	𐤅𐤀𐤕𐤄	
from none	lo	𐤋𐤀	
borrow	til·veh	𐤕𐤋𐤅𐤄	
will make	u·ne·ta·ne·kha	𐤅𐤍𐤕𐤍𐤊	Deuteronomy 28:13
The LORD	YHVH	𐤉𐤄𐤅𐤄	

you the head	le·rosh	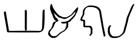	
and not	ve·lo	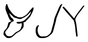	
the tail	le·za·nav	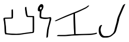	
	ve·ha·yee·ta	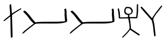	
you will only	raq	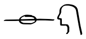	
move upward	le·ma·lah	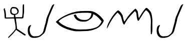	
and never	ve·lo	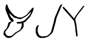	
	tih·yeh	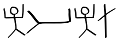	
downward	le·mat·tah	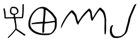	
if	kee	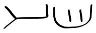	
you hear	tish·ma	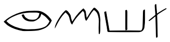	
	el	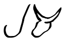	
the commandments	mits·wot	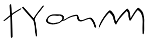	
of the LORD	YHVH	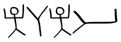	
your God	e·lo·he·kha	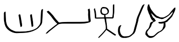	
which	a·sher	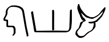	
I	a·no·khee	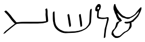	
am giving	me·tsaw·ve·kha	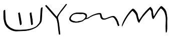	
you today	hay·yo·wm	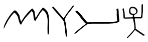	
and carefully	lish·mor	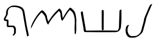	
follow	ve·la·a·so·wt	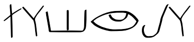	
Do not	ve·lo	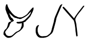	Deuteronomy 28:14
turn aside	ta·sur	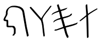	
from any of	mik·kal	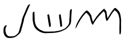	
the words	had·de·va·reem	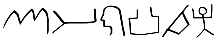	
-	a·sher	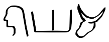	
I	a·no·khee	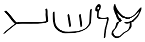	

command	me·tsaw·veh	𐤌𐤑𐤅𐤄	
you	et·khem	𐤀𐤕𐤊𐤌	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
to the right	ya·meen	𐤉𐤌𐤉𐤍	
or to the left	u·se·mo·wl	𐤅𐤔𐤌𐤀𐤅𐤋	
and do not go	la·le·khet	𐤋𐤋𐤊𐤕	
after	a·cha·re	𐤀𐤇𐤓𐤉	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
to serve them	le·a·ve·dam	𐤋𐤏𐤁𐤃𐤌𐤎	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Deuteronomy 28:15
If, however	im	𐤀𐤌	
you do not	lo	𐤋𐤀	
obey	tish·ma	𐤕𐤔𐤌𐤏	
	be·qo·wl	𐤁𐤒𐤅𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
by carefully	lish·mor	𐤋𐤔𐤌𐤓	
following	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
His commandments	mits·wo·taw	𐤌𐤑𐤅𐤕𐤉𐤅	
and statutes	ve·chuq·qo·taw	𐤅𐤇𐤒𐤕𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am giving you today	me·tsaw·ve·kha	𐤌𐤑𐤅𐤊	
	hay·yo·wm	𐤄𐤉𐤅𐤌	

will come	u·va·u	
upon you	a·le·kha	
all	kal	
curses	haq·qe·la·lo·wt	
these	ha·el·leh	
and overtake you :	ve·his·see·gu·kha	
will be cursed	a·rur	Deuteronomy 28:16
You	at·tah	
in the city	ba·eer	
and cursed	ve·a·rur	
	at·tah	
in the country	bas·sa·deh	
will be cursed	a·rur	Deuteronomy 28:17
Your basket	tan·a·kha	
and kneading bowl	u·mish·ar·te·kha	
will be cursed	a·rur	Deuteronomy 28:18
The fruit	pe·ree	
of your womb	vit·ne·kha	
as well as the produce	u·phe·ree	
of your land	ad·ma·te·kha	
the calves	she·gar	
of your herds	a·la·phe·kha	
and the lambs	ve·ash·te·ro·wt	
of your flocks	tso·ne·kha	
will be cursed	a·rur	Deuteronomy 28:19
You	at·tah	
when you come in	be·vo·e·kha	

and cursed	ve·a·rur		
when you	at·tah		
go out	be·tse·te·kha		
will send	ye·shal·lach	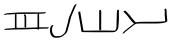	Deuteronomy 28:20
The LORD	YHVH		
upon you	be·kha	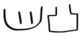	
-	et		
curses	ham·me·e·rah		
-	et		
confusion	ham·me·hu·mah	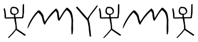	
and	ve·et		
reproof	ham·mig·e·ret		
in all	be·khal		
to which you put	mish·lach	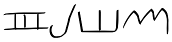	
your hand	ya·de·kha	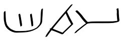	
-	a·sher		
-	ta·a·seh		
until	ad		
you are destroyed	hish·sha·med·kha		
	ve·ad		
perish	a·va·de·kha		
and quickly	ma·her	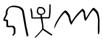	
because of	mip·pe·ne		
the wickedness	ro·a		
you have committed	ma·a·la·le·kha	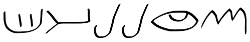	
-	a·sher		
in forsaking Him	a·zav·ta·nee	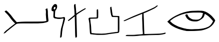	

cling	yad·beq	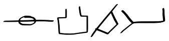	Deuteronomy 28:21
The LORD	YHVH		
to you	be·kha	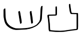	
	et		
will make the plague	had·da·ver		
until	ad		
He has exterminated	kal·lo·to	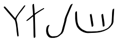	
you	o·te·kha		
from	me·al		
the land	ha·a·da·mah		
that	a·sher		
you	at·tah		
are entering	va		
	sham·mah		
to possess	le·rish·tah	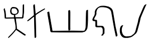	
will strike you	yak·ke·khah		Deuteronomy 28:22
The LORD	YHVH		
with wasting disease	bash·sha·che·phet	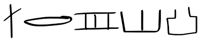	
with fever	u·vaq·qad·da·chat	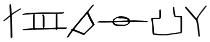	
and inflammation	u·vad·dal·le·qet		
with scorching heat	u·va·char·chur	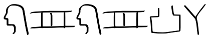	
and drought	u·va·che·rev	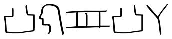	
and with blight	u·vash·shid·da·pho·wn		
and mildew	u·vay·ye·ra·qo·wn		
these will pursue	u·re·da·phu·kha		
you until	ad		
you perish	a·ve·de·kha	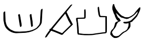	

will be	ve·ha·yu	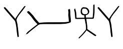	Deuteronomy 28:23
The sky	sha·me·kha	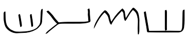	
-	a·sher	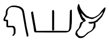	
over	al		
your head	ro·she·kha		
bronze	ne·cho·shet	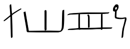	
and the earth	ve·ha·a·rets		
-	a·sher	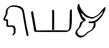	
beneath you	tach·te·kha	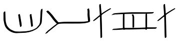	
iron	bar·zel	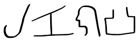	
will turn	yit·ten	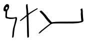	Deuteronomy 28:24
The LORD	YHVH	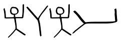	
-	et		
the rain	me·tar		
of your land	ar·tse·kha		
into dust	a·vaq	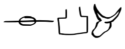	
and powder	ve·a·phar		
from	min	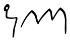	
the sky	hash·sha·ma·yim		
it will descend	ye·red	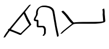	
on you	a·le·kha	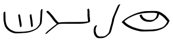	
until	ad		
you are destroyed	hish·sha·me·dakh		
will cause	yit·ten·kha	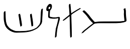	Deuteronomy 28:25
The LORD	YHVH	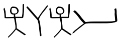	
you to be defeated	nig·gaph	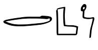	
before	liph·ne		

your enemies	o·ye·ve·kha		
direction	be·de·rekh		
in one	e·chad	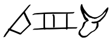	
You will march out	te·tse		
against them	e·law	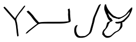	
in seven	u·ve·shiv·ah		
-	de·ra·kheem	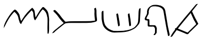	
but flee	ta·nus		
from them	le·pha·naw	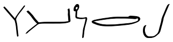	
You will be	ve·ha·yee·ta	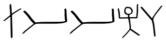	
an object of horror	le·za·a·vah		
to all	le·khol		
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
will be	ve·ha·ye·tah	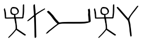	Deuteronomy 28:26
Your corpses	niv·la·te·kha		
food	le·ma·a·khal		
for all	le·khal		
the birds	o·wph		
of the air	hash·sha·ma·yim		
and beasts of	u·le·ve·he·mat		
the earth	ha·a·rets		
with no	ve·en		
one to scare them away	ma·cha·reed		
will afflict	yak·ke·khah		Deuteronomy 28:27
The LORD	YHVH		
you with the boils	bish·cheen	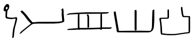	

of Egypt	mits·ra·yim	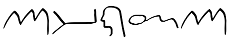	
with tumors	u·va·ʿo·pha·līm		
and scabs	u·vag·ga·rav		
and itch	u·ve·cha·res	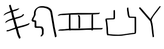	
from which	a·sher	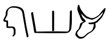	
you cannot	lo		
	tu·khal		
be cured	le·he·ra·phe		
will afflict	yak·ke·khah		Deuteronomy 28:28
The LORD	YHVH	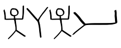	
you with madness	be·shig·ga·o·wn		
blindness	u·ve·iw·va·ro·wn		
and confusion	u·ve·tim·ho·wn	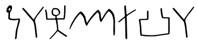	
of mind	le·vav	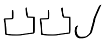	
you will	ve·ha·yee·ta	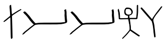	Deuteronomy 28:29
grope about	me·mash·shesh		
and at noon	bats·tsa·ho·ra·yim		
like	ka·a·sher		
-	ye·mash·shesh		
a blind man	ha·iw·ver		
in the darkness	ba·a·phe·lah		
You will not	ve·lo		
prosper	tats·lee·ach	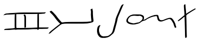	
-	et		
in your ways	de·ra·khe·kha	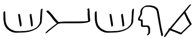	
you will be	ve·ha·yee·ta	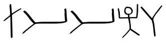	
-	akh		

oppressed	a·shuq		
and plundered	ve·ga·zul		
Day after day	kal		
	hay·ya·meem		
with no one	ve·en		
to save you	mo·wo·shee·a	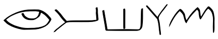	
to a woman	ish·shah		Deuteronomy 28:30
You will be pledged in marriage	te·a·res		
man	ve·eesh	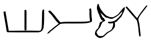	
but another	a·cher	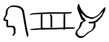	
will violate her	yish·ga·lɛn·nah		
a house	ba·yit	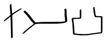	
You will build	tiv·neh		
but will not	ve·lo		
live	te·shev	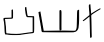	
in it	bo		
a vineyard	ke·rem		
You will plant	tit·ta	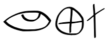	
but will not	ve·lo		
enjoy its fruit	te·chal·lel·lɛn·nu	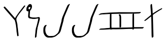	
Your ox	sho·wr·kha		Deuteronomy 28:31
will be slaughtered	ta·vu·ach		
before your eyes	le·e·ne·kha	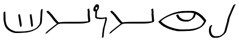	
but you will not	ve·lo		
eat	to·khal		
any of it	mim·men·nu	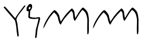	
Your donkey	cha·mo·re·kha		

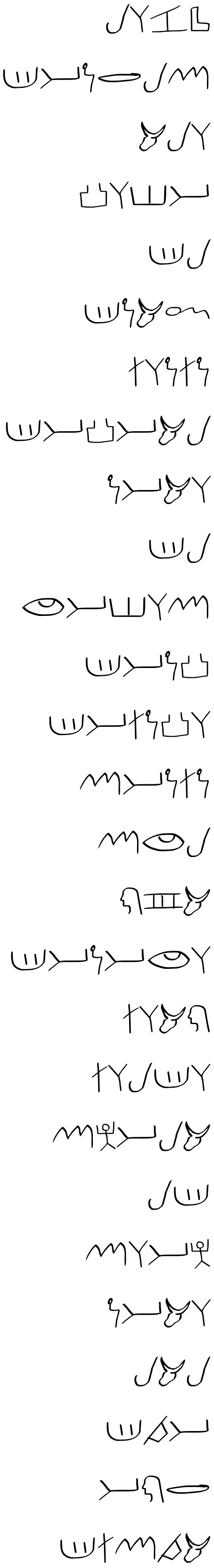

will be taken away	ga·zul	
-	mil·le·pha·ne·kha	
and not	ve·lo	
returned	ya·shuv	
to you	lakh	
Your flock	tso·ne·kha	
will be given	ne·tu·no·wt	
to your enemies	le·o·ye·ve·kha	
and no one	ve·en	
you	le·kha	
will save	mo·wo·shee·a	
Your sons	ba·ne·kha	Deuteronomy 28:32
and daughters	u·ve·no·te·kha	
will be given	ne·tu·neem	
nation	le·am	
to another	a·cher	
while your eyes	ve·e·ne·kha	
looking	ro·o·wt	
grow weary	ve·kha·lo·wt	
for them	a·le·hem	
	kal	
day after day	hay·yo·wm	
with no	ve·en	
power in	le·el	
your hand	ya·de·kha	
the produce	pe·ree	Deuteronomy 28:33
of your land	ad·ma·te·kha	

and of all	ve·khal	
your toil	ye·gee·a·kha	
will eat	yo·khal	
A people	am	
-	a·sher	
you do not	lo	
know	ya·da·e·ta	
you will be	ve·ha·yee·ta	
-	raq	
oppressed	a·shuq	
and crushed	ve·ra·tsuts	
All	kal	
your days	hay·ya·meem	
You will be	ve·ha·yee·ta	Deuteronomy 28:34
driven mad	me·shug·ga	
by the sights	mim·mar·eh	
	e·ne·kha	
-	a·sher	
you see	tir·eh	
will afflict you	yak·ke·khah	Deuteronomy 28:35
The LORD	YHVH	
boils	bish·cheen	
with painful	ra	
on	al	
your knees	hab·bir·ka·yim	
	ve·al	
and thighs	hash·sho·qa·yim	

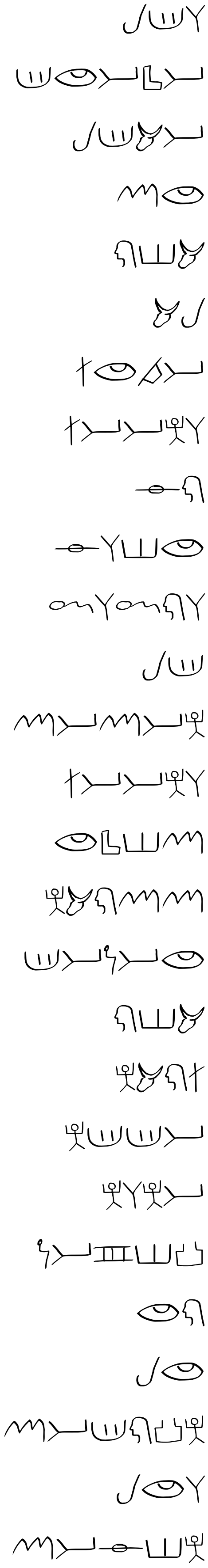

-	a·sher	אשר	
	lo	לא	
incurable	tu·khal	תוכל	
	le·he·ra·phe	להרפא	
from the soles	mik·kaph	מכף	
of your feet	rag·le·kha	רגלך	
to	ve·ad	ועד	
the top of your head	qa·de·qo·de·kha	קדקדך	
will bring	yo·w·lekh	יולך	Deuteronomy 28:36
The LORD	YHVH	יהוה	
you	o·te·kha	אתך	
and	ve·et	ואת	
the king	mal·ke·kha	מלכך	
	a·sher	אשר	
you appoint	ta·qeem	תקים	
	a·le·kha	עליך	
to	el	אל	
a nation	go·w	גוי	
-	a·sher	אשר	
nor	lo	לא	
have known	ya·da·ta	ידעת	
neither you	at·tah	אתה	
your fathers	va·a·vo·te·kha	ואבתיך	
you will worship	ve·a·vad·ta	ועבדת	
and there	sham	שם	
gods —	e·lo·heem	אלהים	
other	a·che·reem	אחרים	

[gods] of wood	ets		
and stone	va·a·ven		
You will become	ve·ha·yee·ta	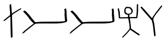	Deuteronomy 28:37
an object of horror	le·sham·mah		
scorn	le·ma·shal		
and ridicule	ve·lish·nee·nah		
among all	be·khol		
the nations	ha·am·meem		
to which	a·sher		
will drive you	ye·na·heg·kha		
the LORD	YHVH		
	sham·mah		
seed	ze·ra		Deuteronomy 28:38
much	rav		
You will sow	to·w·tsee		
in the field	has·sa·deh		
little	u·me·at		
but harvest	te·e·soph		
because	kee	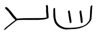	
will consume it	yach·se·len·nu		
the locusts	ha·ar·beh		
vineyards	ke·ra·meem		Deuteronomy 28:39
You will plant	tit·ta	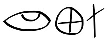	
and cultivate	ve·a·va·de·ta	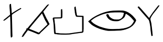	
the wine	ve·ya·yin	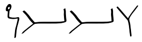	
but will neither	lo		
drink	tish·teh		

nor	ve·lo		
gather [the grapes]	te·e·gor		
because	kee	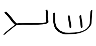	
will eat them	to·khe·len·nu	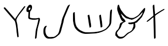	
worms	hat·to·la·at		
olive trees	ze·teem	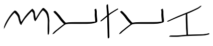	Deuteronomy 28:40
You will have	yih·yu	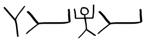	
	le·kha	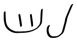	
throughout	be·khal		
your territory	ge·vu·le·kha	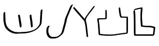	
yourself with oil	ve·she·men	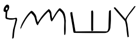	
but will never	lo		
anoint	ta·sukh		
because	kee	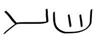	
will drop off	yish·shal		
the olives	ze·te·kha	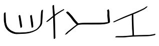	
sons	ba·neem	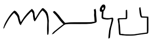	Deuteronomy 28:41
and daughters	u·va·no·wt		
You will father	to·w·leed	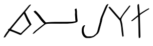	
but they will not	ve·lo		
remain	yih·yu	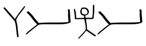	
yours	lakh	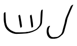	
because	kee	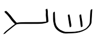	
they will go	ye·le·khu	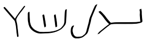	
into captivity	bash·she·vee		
all	kal	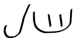	Deuteronomy 28:42
your trees	e·tse·kha		

and the produce	u·phe·ree	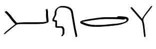	
of your land	ad·ma·te·kha	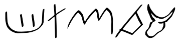	
will consume	ye·ya·resh	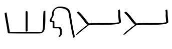	
Swarms of locusts	hats·tse·la·tsal	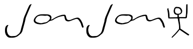	
The foreigner living	hag·ger	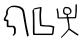	Deuteronomy 28:43
-	a·sher	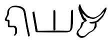	
among you	be·qir·be·kha	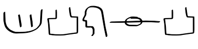	
will rise	ya·a·leh	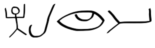	
above you	a·le·kha	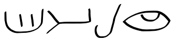	
higher	ma·lah	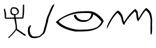	
and higher	ma·e·lah	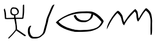	
while you	ve·at·tah	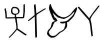	
sink down	te·red	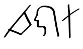	
lower	mat·tah	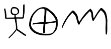	
and lower	mat·tah	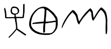	
He	hu	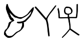	Deuteronomy 28:44
will lend to you	yal·ve·kha	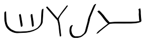	
but you	ve·at·tah	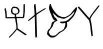	
will not	lo	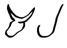	
lend to him	tal·ven·nu	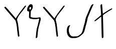	
He	hu	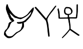	
will be	yih·yeh	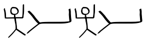	
the head	le·rosh	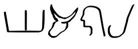	
and you	ve·at·tah	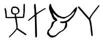	
will be	tih·yeh	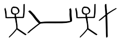	
the tail	le·za·nav	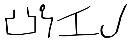	
will come	u·va·u	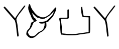	Deuteronomy 28:45

upon you	a·le·kha	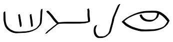	
All	kal		
curses	haq·qe·la·lo·wt	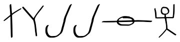	
these	ha·el·leh		
They will pursue you	u·re·da·phu·kha		
and overtake you	ve·his·see·gu·kha	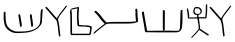	
until	ad		
you are destroyed	hish·sha·me·dakh		
since	kee	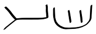	
you did not	lo		
obey	sha·ma·ta		
	be·qo·wl	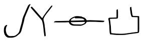	
the LORD	YHVH		
your God	e·lo·he·kha		
and keep	lish·mor		
the commandments	mits·wo·taw		
and statutes	ve·chuq·qo·taw	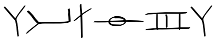	
-	a·sher		
He gave you	tsiw·vakh		
These curses will be	ve·ha·yu	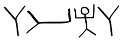	Deuteronomy 28:46
upon you	ve·kha	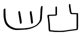	
a sign	le·o·wt		
and a wonder	u·le·mo·w·phet		
and your descendants	u·ve·zar·a·kha		
forever	ad		
	o·w·lam		
Because	ta·chat	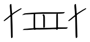	Deuteronomy 28:47

-	a·sher	𐤀𐤔𐤓	
you did not	lo	𐤋𐤀	
serve	a·vad·ta	𐤏𐤁𐤃𐤕	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
with joy	be·sim·chah	𐤁𐤔𐤌𐤇𐤄	
and gladness	u·ve·tuv	𐤅𐤁𐤈𐤅𐤁	
of heart	le·vav	𐤋𐤁𐤁	
your abundance	me·rov	𐤌𐤓𐤁	
in all	kol	𐤊𐤋	
you will serve	ve·a·vad·ta	𐤅𐤏𐤁𐤃𐤕	Deuteronomy 28:48
-	et	𐤀𐤕	
your enemies	o·ye·ve·kha	𐤀𐤉𐤁𐤉𐤊	
-	a·sher	𐤀𐤔𐤓	
will send	ye·shal·le·chen·nu	𐤉𐤔𐤋𐤇𐤍𐤅	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
against you	bakh	𐤁𐤊	
in famine	be·ra·av	𐤁𐤓𐤏𐤁	
thirst	u·ve·tsa·ma	𐤅𐤁𐤑𐤌𐤀	
nakedness	u·ve·e·rom	𐤅𐤁𐤏𐤉𐤓𐤌	
and destitution	u·ve·cho·ser	𐤅𐤁𐤇𐤎𐤓	
	kol	𐤊𐤋	
He will place	ve·na·tan	𐤅𐤍𐤕𐤍	
yoke	ol	𐤏𐤋	
an iron	bar·zel	𐤁𐤓𐤆𐤋	
on	al	𐤏𐤋	

your neck	tsaw·va·re·kha		
until	ad		
He has destroyed	hish·mee·do		
you	o·takh	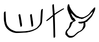	
will bring	yis·sa		Deuteronomy 28:49
The LORD	YHVH		
upon you	a·le·kha	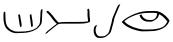	
a nation	go·w		
from afar	me·ra·cho·wq	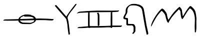	
from the ends of	miq·tseh	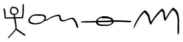	
the earth	ha·a·rets		
like	ka·a·sher		
to swoop down	yid·eh		
an eagle —	han·na·sher	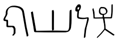	
a nation	go·w		
whose	a·sher		
you will not	lo		
understand	tish·ma		
language	le·sho·no	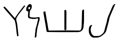	
nation	go·w		Deuteronomy 28:50
a ruthless	az		
	pa·neem	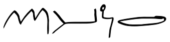	
-	a·sher		
with no	lo		
respect	yis·sa	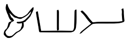	
	pha·neem	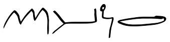	
for the old	le·za·qen	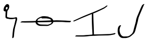	

for the young	ve·na·ar		
and no	lo		
pity	ya·chon	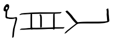	
They will eat	ve·a·khal		Deuteronomy 28:51
the offspring	pe·ree		
of your livestock	ve·hem·te·kha		
and the produce	u·phe·ree		
of your land	ad·ma·te·kha		
until	ad		
you are destroyed	hish·sha·me·dakh		
-	a·sher		
no	lo		
They will leave	yash·eer		
you	le·kha	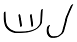	
grain	da·gan		
or new wine	tee·ro·wosh		
or oil	ve·yits·har	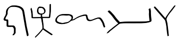	
no calves	she·gar		
of your herds	a·la·phe·kha		
or lambs	ve·ash·te·rot		
of your flocks	tso·ne·kha		
until	ad		
they have caused you to perish	ha·a·vee·do	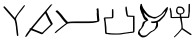	
-	o·takh	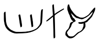	
They will besiege	ve·he·tsar		Deuteronomy 28:52
-	le·kha	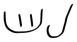	
all	be·khal		

the cities	she·a·re·kha		
until	ad		
have fallen	re·det	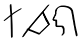	
walls	cho·mo·te·kha	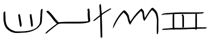	
the high	hag·ge·vo·ho·wt		
and fortified	ve·hab·be·tsu·ro·wt		
in which	a·sher		
you	at·tah		
trust	bo·te·ach	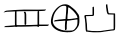	
	ba·hen		
throughout	be·khal		
your land	ar·tse·kha		
They will besiege	ve·he·tsar		
	le·kha	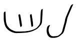	
all	be·khal		
your cities	she·a·re·kha		
throughout	be·khal		
the land	ar·tse·kha		
that	a·sher		
has given	na·tan	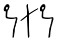	
the LORD	YHVH		
your God	e·lo·he·kha		
you	lakh	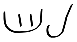	
Then you will eat	ve·a·khal·ta		Deuteronomy 28:53
the fruit	phe·ree		
of your womb	vit·ne·kha		
the flesh	be·sar		

of the sons	ba·ne·kha
and daughters	u·ve·no·te·kha
whom	a·sher
has given	na·tan
you	le·kha
the LORD	YHVH
your God	e·lo·he·kha
in the siege	be·ma·tso·wr
and distress	u·ve·ma·tso·wq
that	a·sher
will inflict	ya·tseeq
on you	le·kha
your enemy	o·ye·ve·kha
man	ha·eesh
gentle	ha·rakh
among you	be·kha
and refined	ve·he·a·nog
The most	me·od
will begrudge	te·ra
	e·no
his brother	ve·a·chee
the wife	u·ve·e·shet
he embraces	che·qo
and the rest	u·ve·ye·ter
of his children	ba·naw
-	a·sher
who have survived	yo·w·teer

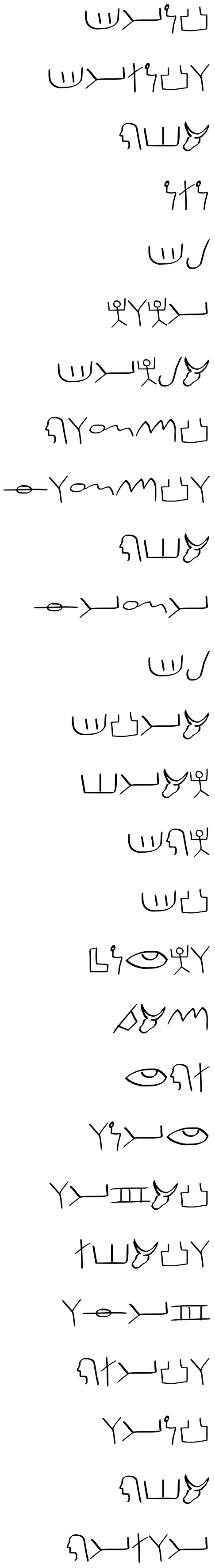

Deuteronomy 28:54

refusing to share	mit·tet		Deuteronomy 28:55
with any	le·a·chad	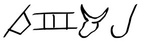	
of them	me·hem		
the flesh	mib·be·sar	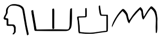	
of his children	ba·naw		
-	a·sher	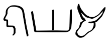	
he will eat	yo·khel		
because he has nothing	mib·be·lee	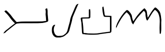	
left	hish·eer		
	lo	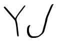	
	kol	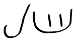	
in the siege	be·ma·tso·wr		
and distress	u·ve·ma·tso·wq		
that	a·sher	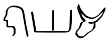	
will inflict	ya·tseeq		
on you	le·kha	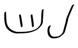	
your enemy	o·yiv·kha	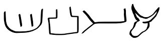	
within all	be·khal		
your gates	she·a·re·kha		
The most gentle	ha·rak·kah	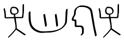	Deuteronomy 28:56
among you	ve·kha	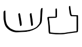	
and refined woman	ve·ha·a·nug·gah		
	a·sher	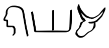	
she would not	lo		
venture	nis·se·tah		
the sole	khaph	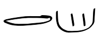	
of her foot	rag·lah		

to set	hats·tseg	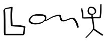	
on	al	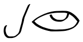	
the ground	ha·a·rets	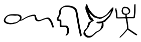	
and refined	me·hit·an·neg	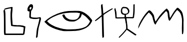	
so gentle	u·me·rokh	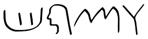	
will begrudge	te·ra	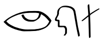	
	e·nah	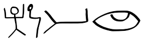	
the husband	be·eesh	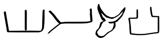	
she embraces	che·qah	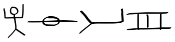	
and her son	u·viv·nah	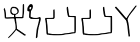	
and daughter	u·ve·vit·tah	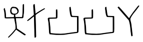	
the afterbirth	u·ve·shil·ya·tah	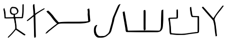	Deuteronomy 28:57
that comes	hay·yo·w·tset	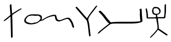	
from between	mib·ben	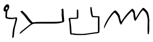	
her legs	rag·le·ha	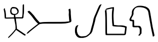	
and the children	u·ve·va·ne·ha	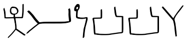	
-	a·sher	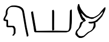	
she bears	te·led	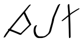	
because	kee	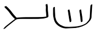	
eat them	to·khe·lem	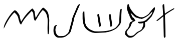	
for lack	be·cho·ser	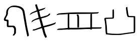	
of anything else	kol	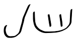	
she will secretly	bas·sa·ter	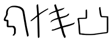	
in the siege	be·ma·tso·wr	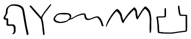	
and distress	u·ve·ma·tso·wq	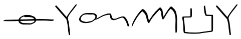	
that	a·sher	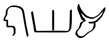	
will inflict	ya·tseeq	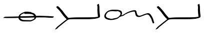	

on you	le·kha	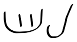	
your enemy	o·yiv·kha	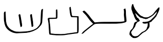	
within your gates	bish·a·re·kha		
If	im		Deuteronomy 28:58
you are not	lo		
careful	tish·mor		
to observe	la·a·so·wt		
-	et		
all	kal	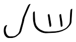	
the words	div·re		
law	hat·to·w·rah		
of this	haz·zot		
which are written	hak·ke·tu·veem		
book	bas·se·pher		
in this	haz·zeh		
that you may fear	le·yir·ah		
-	et		
name —	hash·shem	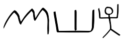	
this glorious	han·nikh·bad		
and awesome	ve·han·no·w·ra		
	haz·zeh		
-	et		
the LORD	YHVH		
your God —	e·lo·he·kha		
extraordinary	ve·hiph·la		Deuteronomy 28:59
He	YHVH		
-	et		

disasters	mak·ko·te·kha	𐤌𐤊𐤕𐤊	
-	ve·et	𐤅𐤀𐤕	
plagues	mak·ko·wt	𐤌𐤊𐤅𐤕	
{will bring} upon you and your descendants	zar·e·kha	𐤆𐤓𐤏𐤊	
	mak·ko·wt	𐤌𐤊𐤅𐤕	
severe	ge·do·lo·wt	𐤂𐤃𐤋𐤅𐤕	
and lasting	ve·ne·e·ma·no·wt	𐤅𐤍𐤀𐤌𐤍𐤅𐤕	
sicknesses	va·cho·la·yim	𐤅𐤇𐤋𐤉𐤌	
and terrible	ra·eem	𐤓𐤏𐤉𐤌	
and chronic	ve·ne·e·ma·neem	𐤅𐤍𐤀𐤌𐤍𐤉𐤌	
He will afflict you again	ve·he·sheev	𐤅𐤄𐤔𐤉𐤁	Deuteronomy 28:60
	be·kha	𐤁𐤊	
-	et	𐤀𐤕	
with all	kal	𐤊𐤋	
the diseases	mad·veh	𐤌𐤃𐤅𐤄	
in Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
you dreaded	ya·go·re·ta	𐤉𐤂𐤓𐤕	
	mip·pe·ne·hem	𐤌𐤐𐤍𐤉𐤄𐤌	
and they will cling	ve·da·ve·qu	𐤅𐤃𐤁𐤒𐤅	
to you	bakh	𐤁𐤊	
will also	gam	𐤂𐤌	Deuteronomy 28:61
every	kal	𐤊𐤋	
sickness	cho·lee	𐤇𐤋𐤉	
	ve·khal	𐤅𐤊𐤋	
and plague	mak·kah	𐤌𐤊𐤄	

-	a·sher	אשר	
not	lo	לא	
recorded	kha·tuv	כתוב	
Book	be·se·pher	בספר	
of the Law	hat·to·w·rah	התורה	
in this	haz·zot	הזאת	
bring	ya·lem	יעלם	
The LORD	YHVH	יהוה	
upon you	a·le·kha	עליך	
until	ad	עד	
you are destroyed	hish·sha·me·dakh	השמדך	
will be left	ve·nish·ar·tem	ונשארתם	Deuteronomy 28:62
in number	bim·te	במתי	
few	me·at	מעט	
-	ta·chat	תחת	
-	a·sher	אשר	
You who were	he·yee·tem	הייתם	
as the stars	ke·kho·wkh·ve	ככוכבי	
in the sky	hash·sha·ma·yim	השמים	
as numerous	la·rov	לרב	
because	kee	כי	
you would not	lo	לא	
obey	sha·ma·ta	שמעת	
the voice of	be·qo·wl	בקול	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
-	ve·ha·yah	והיה	Deuteronomy 28:63

Just as	ka·a·sher	
it pleased	sas	
the LORD	YHVH	
-	a·le·khem	
to make you prosper	le·he·teev	
-	et·khem	
and multiply	u·le·har·bo·wt	
-	et·khem	
so also	ken	
it will please	ya·sees	
Him	YHVH	
	a·le·khem	
to annihilate	le·ha·a·veed	
you	et·khem	
and destroy	u·le·hash·meed	
you	et·khem	
And you will be uprooted	ve·nis·sach·tem	
from	me·al	
the land	ha·a·da·mah	
-	a·sher	
you	at·tah	
are entering	va	
	sham·mah	
to possess	le·rish·tah	
will scatter	ve·he·phee·tse·kha	Deuteronomy 28:64
Then the LORD	YHVH	
you among all	be·khal	

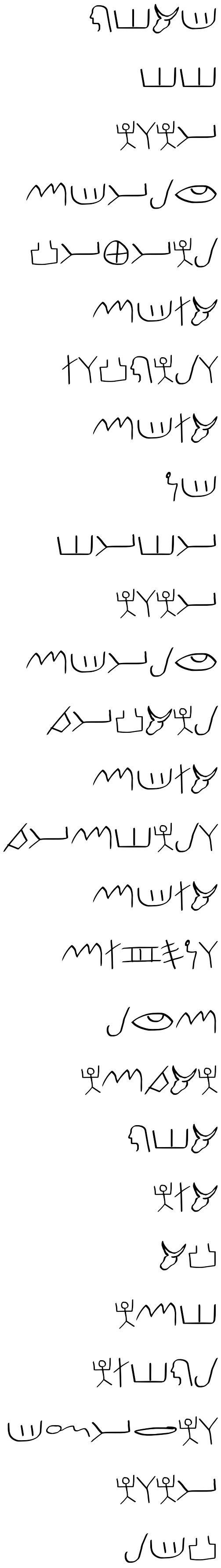

the nations	ha·am·meem	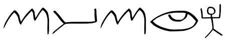	
from one end	miq·tseh	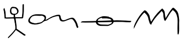	
of the earth	ha·a·rets	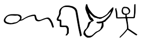	
to	ve·ad	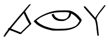	
the other	qe·tseh	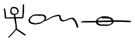	
	ha·a·rets	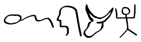	
you will worship	ve·a·vad·ta	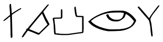	
and there	sham	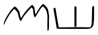	
gods	e·lo·heem	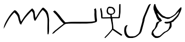	
other	a·che·reem	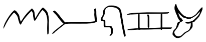	
which	a·sher	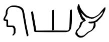	
nor	lo	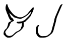	
have known	ya·da·ta	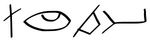	
neither you	at·tah	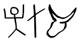	
your fathers	va·a·vo·te·kha	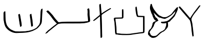	
[gods] of wood	ets	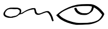	
and stone	va·a·ven	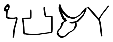	
nations	u·vag·go·w·yim	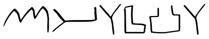	Deuteronomy 28:65
Among those	ha·hem	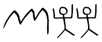	
you will find no	lo	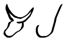	
repose	tar·gee·a	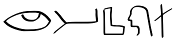	
not even	ve·lo	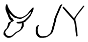	
	yih·yeh	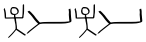	
a resting place	ma·no·w·ach	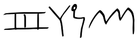	
for the sole	le·khaph	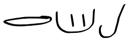	
of your foot	rag·le·kha	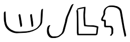	
will give	ve·na·tan	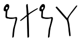	

the LORD	YHVH	
	le·kha	
There	sham	
heart	lev	
you a trembling	rag·gaz	
failing	ve·khil·yo·wn	
eyes	e·na·yim	
and a despairing	ve·da·a·vo·wn	
soul	na·phesh	
-	ve·ha·yu	Deuteronomy 28:66
So your life	chay·ye·kha	
will hang in doubt	te·lu·eem	
	le·kha	
before you	min·ne·ged	
and you will be afraid	u·pha·chad·ta	
night	lay·lah	
and day	ve·yo·w·mam	
never	ve·lo	
certain	ta·a·meen	
of survival	be·chay·ye·kha	
In the morning	bab·bo·qer	Deuteronomy 28:67
you will say	to·mar	
‘ If only	mee	
	yit·ten	
it were evening ! ’	e·rev	
and in the evening	u·va·e·rev	
you will say	to·mar	

‘ If only	mee	
	yit·ten	
it were morning !’—	bo·qer	
because of the dread	mip·pa·chad	
in your hearts	le·va·ve·kha	
of	a·sher	
the terrifying	tiph·chad	
sights	u·mim·mar·eh	
	e·ne·kha	
-	a·sher	
you will see	tir·eh	
will return you	ve·he·shee·ve·kha	Deuteronomy 28:68
The LORD	YHVH	
to Egypt	mits·ra·yim	
in ships	ba·o·nee·yo·wt	
by a route	bad·de·rekh	
that	a·sher	
I said	a·mar·tee	
you {should}	le·kha	
never	lo	
again	to·seeph	
	o·wd	
see	lir·o·tah	
you will sell	ve·hit·mak·kar·tem	
There	sham	
yourselves to your enemies	le·o·ye·ve·kha	
as male	la·a·va·deem	

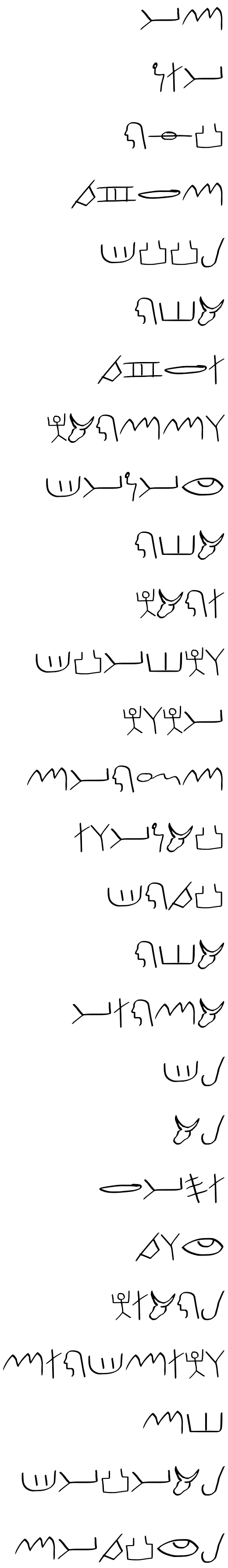

and female slaves	ve·lish·pha·cho·wt		
but no	ve·en		
one will buy you ”	qo·neh	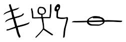	
These	el·leh	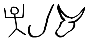	Deuteronomy 29:1
are the words	div·re		
of the covenant	hab·be·reet	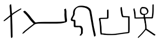	
that	asher		
commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	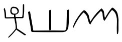	
to make	likh·rot		
with	et		
the Israelites	be·ne	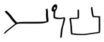	
	yis·ra·el	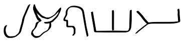	
in the land	be·e·rets		
of Moab	mo·w·av		
in addition to	mil·le·vad	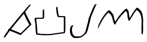	
the covenant	hab·be·reet	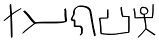	
-	a·sher		
He had made	ka·rat		
with them	it·tam		
at Horeb	be·cho·rev		
summoned	vay·yiq·ra	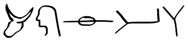	Deuteronomy 29:2
Moses	mo·sheh		
to them	el		
all	kal		

Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and proclaimed	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	a·le·hem	𐤀𐤋𐤄𐤌	
“ You	at·tem	𐤀𐤕𐤌	
have seen	re·ee·tem	𐤓𐤀𐤉𐤕𐤌	
-	et	𐤀𐤕	
everything	kal	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
did	a·sah	𐤏𐤔𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
with your own eyes	le·e·ne·khem	𐤋𐤏𐤉𐤍𐤉𐤊𐤌	
-	be·e·rets	𐤁𐤀𐤓𐤑	
in Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
to Pharaoh	le·phar·oh	𐤋𐤐𐤓𐤏𐤄	
to all	u·le·khal	𐤅𐤋𐤊𐤋	
his officials	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
and to all	u·le·khal	𐤅𐤋𐤊𐤋	
his land	ar·tso	𐤀𐤓𐤑𐤅	
trials	ham·mas·so·wt	𐤄𐤌𐤎𐤅𐤕	Deuteronomy 29:3
the great	hag·ge·do·lot	𐤄𐤂𐤃𐤋𐤕	
-	a·sher	𐤀𐤔𐤓	
You saw	ra·u	𐤓𐤀𐤅	
with your own eyes	e·ne·kha	𐤏𐤉𐤍𐤉𐤊	
signs	ha·o·tot	𐤄𐤀𐤕𐤕	
and wonders	ve·ham·mo·phe·teem	𐤅𐤄𐤌𐤐𐤕𐤉𐤌	
miraculous	hag·ge·do·leem	𐤄𐤂𐤃𐤋𐤉𐤌	
and those	ha·hem	𐤄𐤄𐤌	

has not	ve·lo		Deuteronomy 29:4
given	na·tan	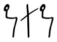	
the LORD	YHVH		
you	la·khem		
a mind	lev	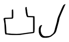	
to understand	la·da·at		
eyes	ve·e·na·yim		
to see	lir·o·wt		
or ears	ve·a·ze·na·yim	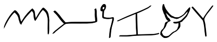	
to hear	lish·mo·a		
Yet to	ad		
day	hay·yo·wm	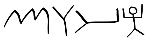	
this	haz·zeh		
I led	va·o·w·lekh		Deuteronomy 29:5
you	et·khem		
For forty	ar·ba·eem		
years	sha·nah	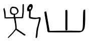	
in the wilderness	bam·mid·bar		
did not	lo		
wear out	va·lu	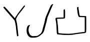	
yet your clothes	sal·mo·te·khem	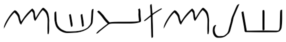	
	me·a·le·khem	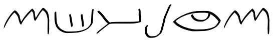	
and sandals	ve·na·al·kha		
	lo		
	va·le·tah		
	me·al		
	rag·le·kha	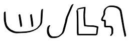	

bread	le·chem	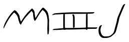	Deuteronomy 29:6
no	lo	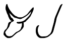	
You ate	a·khal·tem	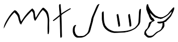	
[no] wine	ve·ya·yin	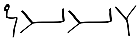	
or strong drink	ve·she·khar	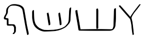	
	lo	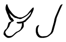	
and drank	she·tee·tem	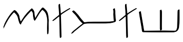	
so that	le·ma·an	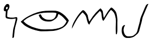	
you might know	te·de·u	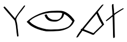	
that	kee	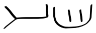	
I	a·nee	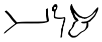	
am the LORD	YHVH	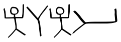	
your God	e·lo·he·khem	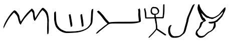	
When you reached	vat·ta·vo·u	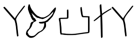	Deuteronomy 29:7
	el	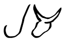	
place	ham·ma·qo·wm	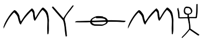	
this	haz·zeh	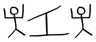	
came out	vay·ye·tse	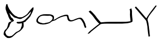	
Sihon	see·chon	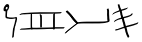	
king	me·lekh	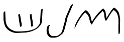	
of Heshbon	chesh·bo·wn	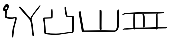	
and Og	ve·o·wg	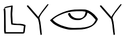	
king	me·lekh	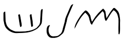	
of Bashan	hab·ba·shan	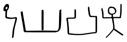	
against us	liq·ra·te·nu	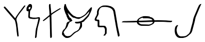	
in battle	lam·mil·cha·mah	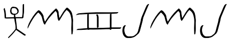	
but we defeated them	van·nak·kem	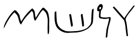	

We took	van·niq·qach	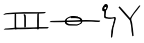	Deuteronomy 29:8
-	et		
their land	ar·tsam		
and gave	van·nit·te·nah	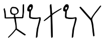	
it as an inheritance	le·na·cha·lah	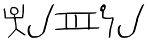	
to the Reubenites	la·r·u·ve·nee	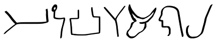	
the Gadites	ve·lag·ga·dee		
and the half-tribe	ve·la·cha·tsee		
	she·vet		
of Manasseh	ham·nash·shee	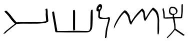	
So keep	u·she·mar·tem		Deuteronomy 29:9
-	et		
the words	div·re		
covenant	hab·be·reet	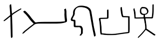	
of this	haz·zot		
and follow	va·a·see·tem	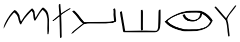	
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that	le·ma·an		
you may prosper	tas·kee·lu	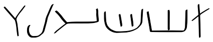	
-	et		
in all	kal		
-	a·sher		
you do	ta·a·sun		
of you	at·tem		Deuteronomy 29:10
are standing	nits·tsa·veem		
today	hay·yo·wm	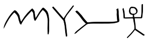	
All	kul·le·khem	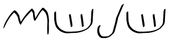	

before	liph·ne		
the LORD	YHVH		
your God —	e·lo·he·khem	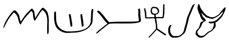	
you leaders	ra·she·khem	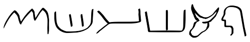	
of tribes	shiv·te·khem	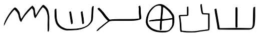	
elders	ziq·ne·khem	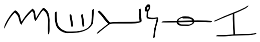	
officials	ve·sho·te·re·khem	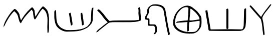	
and all	kol	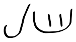	
the men	eesh	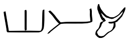	
of Israel	yis·ra·el	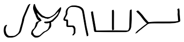	
your children	tap·pe·khem	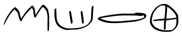	Deuteronomy 29:11
and wives	ne·she·khem	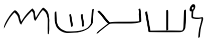	
and the foreigners	ve·ge·re·kha		
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in	be·qe·rev	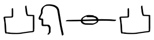	
your camps	ma·cha·ne·kha	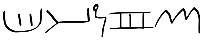	
who cut	me·cho·tev	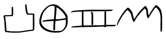	
your wood	e·tse·kha		
	ad		
and draw	sho·ev		
your water —	me·me·kha		
so that you may enter	le·a·ve·re·kha		Deuteronomy 29:12
into the covenant	biv·reet		
of the LORD	YHVH		
your God	e·lo·he·kha		
and into His oath	u·ve·a·la·to		
which	a·sher		

He	YHVH		
	e·lo·he·kha		
is making	ko·ret	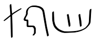	
with you today	im·me·kha		
	hay·yo·wm	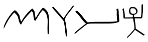	
and so that	le·ma·an		Deuteronomy 29:13
He may establish	ha·qeem	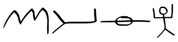	
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today	hay·yo·wm	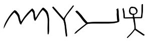	
as His	lo		
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and He	ve·hu		
may be	yih·yeh	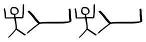	
your	le·kha	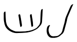	
God	le·lo·heem		
as	ka·a·sher		
He promised	dib·ber		
you	lakh	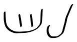	
and as	ve·kha·a·sher		
He swore	nish·ba		
to your fathers	la·a·vo·te·kha	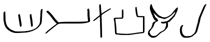	
to Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob	u·le·ya·a·qov		
not	ve·lo		Deuteronomy 29:14
with you	it·te·khem		
only	le·vad·de·khem	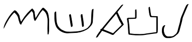	

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am making	ko·ret	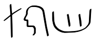	
-	et		
covenant	hab·be·reet	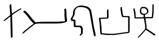	
this	haz·zot		
-	ve·et		
oath	ha·a·lah		
and this	haz·zot		
but	kee	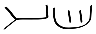	Deuteronomy 29:15
also with	et		
those who	a·sher		
	yesh·no		
here	poh	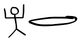	
with us	im·ma·nu	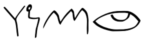	
are standing	o·med	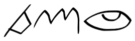	
today	hay·yo·wm	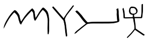	
in the presence	liph·ne		
of the LORD	YHVH		
our God	e·lo·he·nu		
as well as	ve·et		
with those who	a·sher		
are not	e·nen·nu	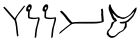	
here today	poh	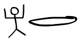	
	im·ma·nu		
	hay·yo·wm	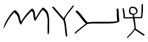	
For	kee	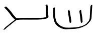	Deuteronomy 29:16
you yourselves	at·tem		

know	ye·da·tem		
-	et		
how	a·sher		
we lived	ya·shav·nu		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
and	ve·et		
how	a·sher		
we passed	a·var·nu		
through	be·qe·rev	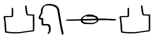	
the nations	hag·go·w·yim	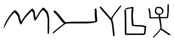	
-	a·sher		
on the way [here]	a·var·tem		
You saw	vat·tir·u		Deuteronomy 29:17
-	et		
the abominations	shiq·qu·tse·hem		
-	ve·et		
and idols	gil·lu·le·hem	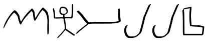	
made of wood	ets		
and stone	va·e·ven		
of silver	ke·seph		
and gold	ve·za·hav	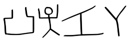	
-	a·sher		
among them	im·ma·hem	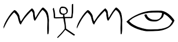	
no	pen		Deuteronomy 29:18
Make sure there is	yesh	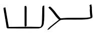	
among you	ba·khem		

man	eesh	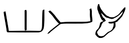
or	o	
or woman	ish·shah	
	o	
clan	mish·pa·chah	
	o	
tribe	she·vet	
whose	a·sher	
heart	le·va·vo	
turns away	pho·neh	
today	hay·yo·wm	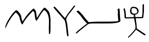
from	me·im	
the LORD	YHVH	
our God	e·lo·he·nu	
to go	la·le·khet	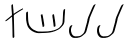
and worship	la·a·vod	
-	et	
the gods	e·lo·he	
nations	hag·go·w·yim	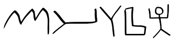
of those	ha·hem	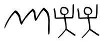
no	pen	
Make sure there is	yesh	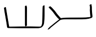
among you	ba·khem	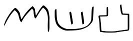
root	sho·resh	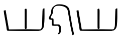
that bears	po·reh	
such poisonous	rosh	
and bitter fruit	ve·la·a·nah	

-	ve·ha·yah	Deuteronomy 29:19
because when such a person hears	be·sha·me·o	
-	et	
the words	div·re	
oath	ha·a·lah	
of this	haz·zot	
he invokes a blessing	ve·hit·ba·rekh	
on himself	bil·va·vo	
saying	le·mor	
peace	sha·lo·wm	
will have	yih·yeh	
‘ I	lee	
even though	kee	
in the stubbornness	bish·ri·rut	
of my own heart ’	lib·bee	
I walk	e·lekh	
	le·ma·an	
This will bring disaster	se·pho·wt	
on the watered [land]	ha·ra·vah	
as well as	et	
the dry	hats·tse·me·ah	
will never	lo	Deuteronomy 29:20
be willing	yo·veh	
The LORD	YHVH	
to forgive	se·lo·ach	
him	lo	

Instead	kee	
	az	
will burn	ye·shan	
anger	aph	
[His]	YHVH	
and jealousy	ve·qin·a·to	
man	ba·eesh	
against that	ha·hu	
will fall	ve·ra·ve·tsah	
upon him	bo	
and every	kal	
curse	ha·a·lah	
written	hak·ke·tu·vah	
book	bas·se·pher	
in this	haz·zeh	
will blot out	u·ma·chah	
The LORD	YHVH	
-	et	
his name	she·mo	
from under	mit·ta·chat	
heaven	hash·sha·ma·yim	
and single him out	ve·hiv·dee·lo	Deuteronomy 29:21
	YHVH	
for disaster	le·ra·ah	
from all	mik·kol	
the tribes	shiv·te	
of Israel	yis·ra·el	

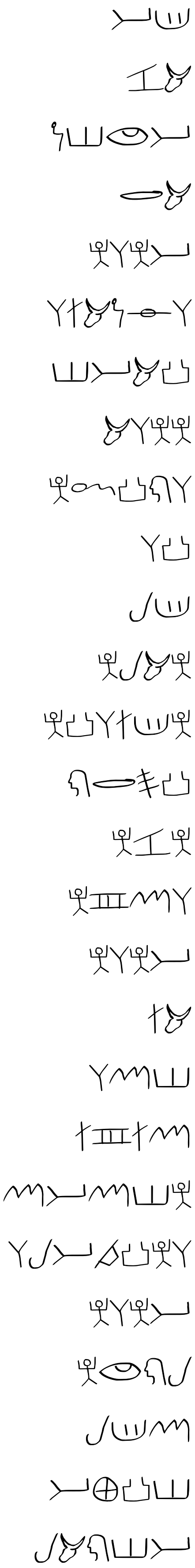

according to all	ke·khol	
the curses	a·lo·wt	
of the covenant	hab·be·reet	
written	hak·ke·tu·vah	
Book	be·se·pher	
of the Law	hat·to·w·rah	
in this	haz·zeh	
-	ve·a·mar	Deuteronomy 29:22
Then the generation	had·do·wr	
to come —	ha·a·cha·ro·wn	
your sons	be·ne·khem	
who	a·sher	
follow	ya·qu·mu	
you	me·a·cha·re·khem	
and the foreigner	ve·han·na·khe·ree	
who	a·sher	
comes	ya·vo	
land —	me·e·rets	
from a distant	re·cho·w·qah	
will see	ve·ra·u	
-	et	
the plagues	mak·ko·wt	
of the land	ha·a·rets	
	ha·hi·w	
-	ve·et	
and the sicknesses	ta·cha·lu·e·ha	
-	a·sher	

has inflicted	chil·lah	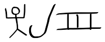	
the LORD	YHVH	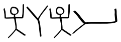	
on it	bah	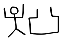	
of sulfur	ga·phe·reet	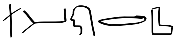	Deuteronomy 29:23
and salt	va·me·lach	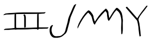	
will be a burning waste	se·re·phah	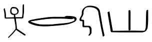	
All	khal	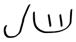	
its soil	ar·tsah	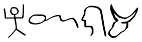	
unsown	lo	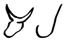	
	tiz·za·ra	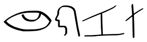	
	ve·lo	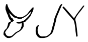	
and unproductive	tats·mi·ach	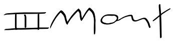	
with no	ve·lo	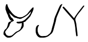	
growing	ya·a·leh	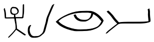	
on it	vah	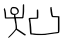	
	kal	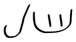	
plant	e·sev	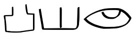	
just like the destruction	ke·mah·pe·khat	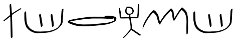	
of Sodom	se·dom	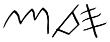	
and Gomorrah	va·a·mo·rah	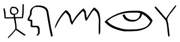	
Admah	ad·mah	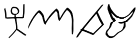	
and Zeboiim	u·tse·v·yīm	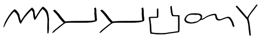	
which	a·sher	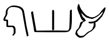	
overthrew	ha·phakh	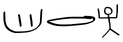	
the LORD	YHVH	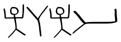	
in His fierce anger	be·ap·po	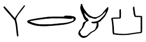	
	u·va·cha·ma·to	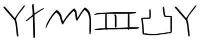	

will ask	ve·a·me·ru		Deuteronomy 29:24
So all	kal		
the nations	hag·go·w·yim	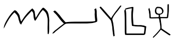	
‘ Why	al		
	meh	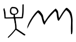	
done	a·sah		
has the LORD	YHVH		
such a thing	ka·khah		
land ?	la·a·rets		
to this	haz·zot		
Why	meh	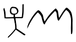	
outburst	cho·ree	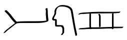	
of anger ? ’	ha·aph		
great	hag·ga·do·wl		
this	haz·zeh		
And [the people] will answer	ve·a·me·ru		Deuteronomy 29:25
‘ It is because	al		
-	a·sher		
they abandoned	a·ze·vu		
-	et		
the covenant	be·reet	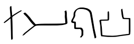	
of the LORD	YHVH		
the God	e·lo·he		
of their fathers	a·vo·tam		
which	a·sher		
He made	ka·rat	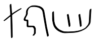	
with them	im·mam		

when He brought	be·ho·w·tsee·o	בהוציאו	
them	o·tam	אתם	
out of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
They went	vay·ye·le·khu	וילכו	Deuteronomy 29:26
and served	vay·ya·av·du	ויעבדו	
gods	e·lo·heem	אלהים	
other	a·che·reem	אחרים	
and they worshiped	vay·yish·ta·chaw·wu	וישתחוו	
	la·hem	להם	
gods	e·lo·heem	אלהים	
-	a·sher	אשר	
they had not	lo	לא	
known —	ye·da·um	ידעום	
gods that [the LORD] had not	ve·lo	ולא	
given	cha·laq	חלק	
to them	la·hem	להם	
burned	vay·yi·char	ויחר	Deuteronomy 29:27
Therefore the anger	aph	אף	
of the LORD	YHVH	יהוה	
land	ba·a·rets	בארץ	
against this	ha·hi·w	ההוא	
and He brought	le·ha·vee	להביא	
upon it	a·le·ha	עליה	
-	et	את	
every	kal	כל	
curse	haq·qe·la·lah	הקללה	

written	hak·ke·tu·vah		
book	bas·se·pher		
in this	haz·zeh		
uprooted them	vay·yit·te·shem		Deuteronomy 29:28
The LORD	YHVH		
from	me·al		
their land	ad·ma·tam		
in His anger	be·aph		
rage	u·ve·che·mah	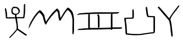	
wrath	u·ve·qe·tseph	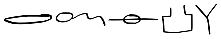	
and great	ga·do·wl		
and He cast them	vay·yash·li·khem	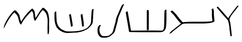	
into	el		
land	e·rets		
another	a·che·ret		
where they are today	kay·yo·wm	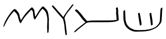	
’	haz·zeh		
The secret [things belong]	han·nis·ta·rot		Deuteronomy 29:29
to the LORD	la·YHVH	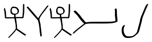	
our God	e·lo·he·nu	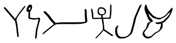	
but the things revealed	ve·han·nig·lot		
belong to us	la·nu	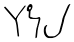	
and to our children	u·le·va·nē·nu	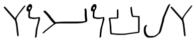	
forever	ad		
	o·w·lam		
so that we may follow	la·a·so·wt		

-	et		
all	kal	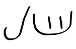	
the words	div·re	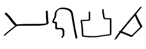	
law [”]	hat·to·w·rah		
of this	haz·zot		
[“] -	ve·ha·yah	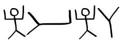	Deuteronomy 30:1
When	khee	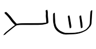	
come	ya·vo·u	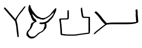	
upon you —	a·le·kha	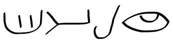	
all	kal	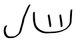	
things	had·de·va·reem	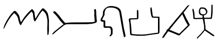	
these	ha·el·leh		
the blessings	hab·be·ra·khah	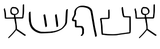	
and curses	ve·haq·qe·la·lah	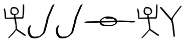	
	a·sher	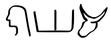	
I have set	na·tat·tee		
before you —	le·pha·ne·kha		
and you call [them]	va·ha·she·vo·ta		
to	el		
mind	le·va·ve·kha	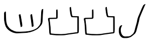	
in all	be·khal		
the nations	hag·go·w·yim	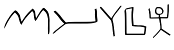	
to which	a·sher	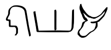	
has banished you	hid·dee·cha·kha	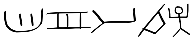	
the LORD	YHVH	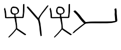	
your God	e·lo·he·kha		
	sham·mah		

return	ve·shav·ta		Deuteronomy 30:2
to	ad		
the LORD	YHVH		
your God	e·lo·he·kha		
and obey	ve·sha·ma·ta		
His voice	ve·qo·lo	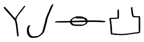	
with all	ke·khol		
-	a·sher		
I	a·no·khee		
am giving you	me·tsaw·ve·kha		
today	hay·yo·wm	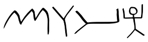	
and when you	at·tah		
and your children	u·va·ne·kha	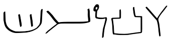	
and all	be·khal		
your heart	le·va·ve·kha		
according to everything	u·ve·khal	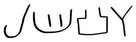	
your soul	naph·she·kha	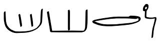	
will restore	ve·shav	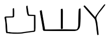	Deuteronomy 30:3
then [He]	YHVH		
	e·lo·he·kha		
-	et		
you from captivity	she·vu·te·kha		
and have compassion on you	ve·ri·cha·me·kha	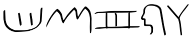	
	ve·shav	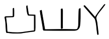	
and gather you	ve·qib·bets·kha		
from all	mik·kal		
the nations	ha·am·meem		

to which	a·sher	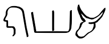	
has scattered you	he·phee·tse·kha	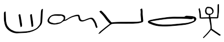	
the LORD	YHVH	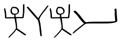	
your God	e·lo·he·kha	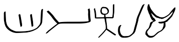	
	sham·mah	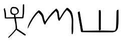	
Even if	im	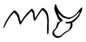	Deuteronomy 30:4
	yih·yeh	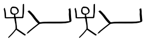	
you have been banished	nid·da·cha·kha	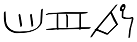	
to the farthest	biq·tseh	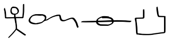	
horizon	hash·sha·ma·yim	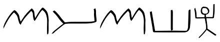	
from there	mish·sham	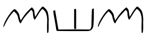	
will gather you	ye·qab·bets·kha	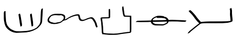	
He	YHVH	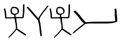	
	e·lo·he·kha	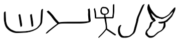	
	u·mish·sham	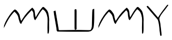	
and return you	yiq·qa·che·kha	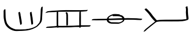	
will bring you	ve·he·vee·a·kha	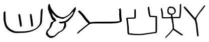	Deuteronomy 30:5
And the LORD	YHVH	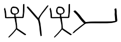	
your God	e·lo·he·kha	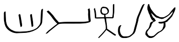	
into	el	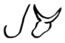	
the land	ha·a·rets	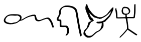	
-	a·sher	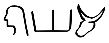	
possessed	ya·re·shu	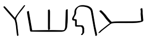	
your fathers	a·vo·te·kha	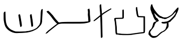	
and you will take possession of it	vee·rish·tah	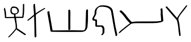	
He will cause you to prosper	ve·he·tiv·kha	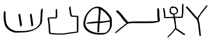	

and multiply	ve·hir·be·kha		
more than your fathers	me·a·vo·te·kha		
will circumcise	u·mal		Deuteronomy 30:6
The LORD	YHVH		
your God	e·lo·he·kha		
-	et		
your hearts	le·va·ve·kha		
-	ve·et		
and the hearts	le·vav		
of your descendants	zar·e·kha		
and you will love	le·a·ha·vah		
-	et		
Him	YHVH		
	e·lo·he·kha		
with all	be·khal		
your heart	le·va·ve·kha		
and with all	u·ve·khal	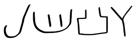	
your soul	naph·she·kha	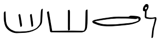	
so that	le·ma·an		
you may live	chay·ye·kha	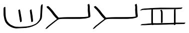	
will put	ve·na·tan		Deuteronomy 30:7
Then the LORD	YHVH		
your God	e·lo·he·kha		
-	et		
all	kal	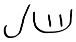	
curses	ha·a·lo·wt		
these	ha·el·leh		

upon	al	𐤏𐤋	
your enemies	o·ye·ve·kha	𐤀𐤉𐤁𐤉𐤊	
	ve·al	𐤅𐤏𐤋	
hate you	so·ne·e·kha	𐤔𐤍𐤀𐤉𐤊	
who	a·sher	𐤀𐤔𐤓	
and persecute you	re·da·phu·kha	𐤓𐤃𐤐𐤅𐤊	
And you	ve·at·tah	𐤅𐤀𐤕𐤄	Deuteronomy 30:8
will again	ta·shuv	𐤕𐤔𐤅𐤁	
obey	ve·sha·ma·ta	𐤅𐤔𐤌𐤏𐤕	
the voice	be·qo·wl	𐤁𐤒𐤅𐤋	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and follow	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
His commandments	mits·wo·taw	𐤌𐤑𐤅𐤕𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am giving you today	me·tsaw·ve·kha	𐤌𐤑𐤅𐤊	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
will make you abound	ve·ho·w·tee·re·kha	𐤅𐤄𐤅𐤕𐤉𐤓𐤊	Deuteronomy 30:9
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
in all	be·khol	𐤁𐤊𐤋	
the work	ma·a·seh	𐤌𐤏𐤔𐤄	
of your hands	ya·de·kha	𐤉𐤃𐤊	
[and] in the fruit	biph·ree	𐤁𐤐𐤓𐤉	
of your womb	vit·ne·kha	𐤁𐤈𐤍𐤊	

the offspring	u·viph·ree	
of your livestock	ve·hem·te·kha	
and the produce	u·viph·ree	
of your land	ad·ma·te·kha	
-	le·to·w·vah	
Indeed,	kee	
will again	ya·shuv	
the LORD	YHVH	
delight	la·sus	
in	a·le·kha	
your goodness	le·to·wv	
as	ka·a·sher	
He delighted	sas	
in	al	
that of your fathers	a·vo·te·kha	
if	kee	Deuteronomy 30:10
you obey	tish·ma	
	be·qo·wl	
the LORD	YHVH	
your God	e·lo·he·kha	
by keeping	lish·mor	
His commandments	mits·wo·taw	
and statutes	ve·chuq·qo·taw	
that are written	hak·ke·tu·vah	
Book	be·se·pher	
of the Law	hat·to·w·rah	
in this	haz·zeh	

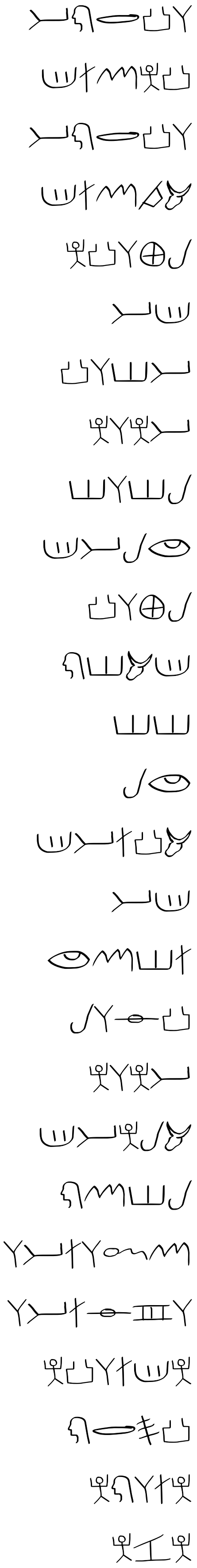

[and] if	kee	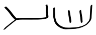	
you turn	ta·shuv		
to	el		
Him	YHVH		
	e·lo·he·kha		
with all	be·khal		
your heart	le·va·ve·kha		
and with all	u·ve·khal	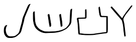	
your soul	naph·she·kha	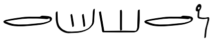	
For	kee	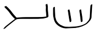	Deuteronomy 30:11
commandment	ham·mits·vah		
this	haz·zot		
-	a·sher		
I	a·no·khee		
give	me·tsaw·ve·kha		
you today	hay·yo·wm	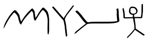	
is not	lo		
too difficult	niph·let		
	hee		
for you	mim·me·kha		
or	ve·lo		
beyond your reach	re·cho·qah	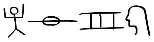	
	hee		
is not	lo		Deuteronomy 30:12
in heaven	vash·sha·ma·yim		
It	hee		
that you should need to ask	le·mor		

‘ Who	mee	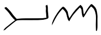	
will ascend	ya·a·leh		
into	la·nu		
heaven	hash·sha·may·mah	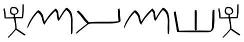	
to get it	ve·yiq·qa·che·ha	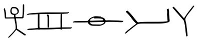	
for us	la·nu		
and proclaim	ve·yash·mi·e·nu		
it	o·tah		
that we may obey it ? ’	ve·na·a·sen·nah		
is not	ve·lo		Deuteronomy 30:13
beyond	me·e·ver		
the sea	lay·yam	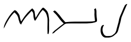	
And it	hee		
that you should need to ask	le·mor		
‘ Who	mee	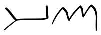	
will cross	ya·a·var		
	la·nu		
	el		
	e·ver	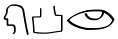	
the sea	hay·yam	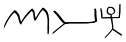	
to get it	ve·yiq·qa·che·ha	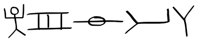	
for us	la·nu		
and proclaim	ve·yash·mi·e·nu		
it	o·tah		
that we may obey it ? ’	ve·na·a·sen·nah		
But	kee	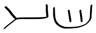	Deuteronomy 30:14

near	qa·ro·wv	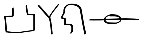	
you	e·le·kha	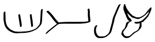	
the word [is]	had·da·var		
very	me·od		
[it is] in your mouth	be·phee·kha		
and in your heart	u·vil·va·ve·kha		
so that you may obey it	la·a·so·to	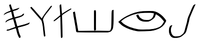	
See	re·eh		Deuteronomy 30:15
I have set	na·tat·tee		
before you	le·pha·ne·kha	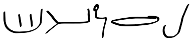	
today	hay·yo·wm	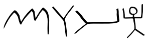	
-	et		
life	ha·chay·yeem	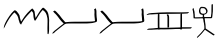	
-	ve·et		
and goodness	hat·to·wv		
as well as	ve·et		
death	ham·ma·vet		
-	ve·et		
and disaster	ha·ra		
For	a·sher		Deuteronomy 30:16
I	a·no·khee		
am commanding	me·tsaw·ve·kha		
you today	hay·yo·wm	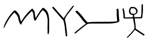	
to love	le·a·ha·vah		
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		

to walk	la·le·khet	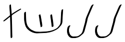	
in His ways	bid·ra·khaw	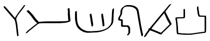	
and to keep	ve·lish·mor	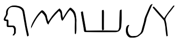	
His commandments	mits·wo·taw	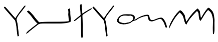	
statutes	ve·chuq·qo·taw	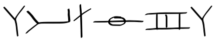	
and ordinances	u·mish·pa·taw	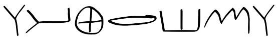	
so that you may live	ve·cha·yee·ta	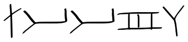	
and increase	ve·ra·vee·ta	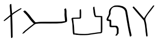	
may bless	u·ve·rakh·kha	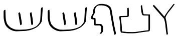	
and the LORD	YHVH	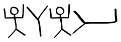	
your God	e·lo·he·kha	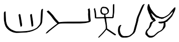	
you in the land	ba·a·rets	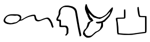	
that	a·sher	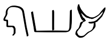	
you	at·tah	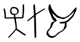	
are entering	va	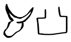	
	sham·mah	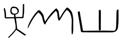	
to possess	le·rish·tah	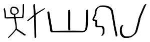	
But if	ve·im	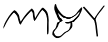	Deuteronomy 30:17
turns away	yiph·neh	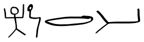	
your heart	le·va·ve·kha	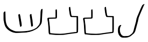	
and you do not	ve·lo	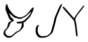	
listen	tish·ma	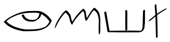	
but are drawn away	ve·nid·dach·ta	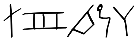	
to bow down	ve·hish·ta·cha·vee·ta	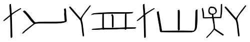	
gods	le·lo·heem	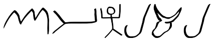	
to other	a·che·reem	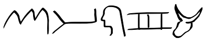	
and worship them	va·a·vad·tam	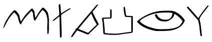	

I declare	hig·gad·tee	הגדתי	Deuteronomy 30:18
to you	la·khem	לכם	
today	hay·yo·wm	היום	
that	kee	כי	
you will surely perish	a·vod	אבד	
	to·ve·dun	תאבדון	
	lo	לא	
you shall not prolong	ta·a·ree·khun	תאריכן	
[your] days	ya·meem	ימים	
in	al	על	
the land	ha·a·da·mah	האדמה	
that	a·sher	אשר	
you	at·tah	אתה	
are crossing	o·ver	עבר	
-	et	את	
the Jordan	hay·yar·den	הירדן	
	la·vo	לבא	
	sham·mah	שמה	
to possess	le·rish·tah	לרשתה	
as witnesses	ha·ee·do·tee	העידתי	Deuteronomy 30:19
against you	va·khem	בכם	
today	hay·yo·wm	היום	
-	et	את	
I call heaven	hash·sha·ma·yim	השמים	
-	ve·et	ואת	
and earth	ha·a·rets	הארץ	
you life	ha·chay·yeem	החיים	

and death	ve·ham·ma·vet		
that I have set	na·tat·tee		
before	le·pha·ne·kha	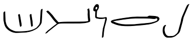	
blessing	hab·be·ra·khah	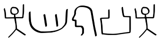	
and cursing	ve·haq·qe·la·lah	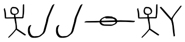	
Therefore choose	u·va·char·ta	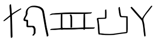	
life	ba·chay·yeem	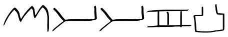	
so that	le·ma·an		
may live	tich·yeh	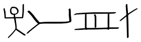	
you	at·tah		
and your descendants	ve·zar·e·kha		
and that you may love	le·a·ha·vah		Deuteronomy 30:20
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
obey Him	lish·mo·a		
	be·qo·lo	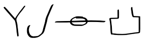	
and hold fast	u·le·da·ve·qah		
to Him	vo		
For	kee	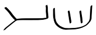	
He [is]	hu		
your life	chay·ye·kha	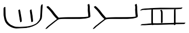	
and He will prolong	ve·o·rekh		
your life	ya·me·kha	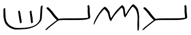	
	la·she·vet		
in	al		
the land	ha·a·da·mah		

that	a·sher		
swore	nish·ba		
the LORD	YHVH		
to your fathers	la·a·vo·te·kha	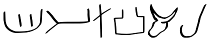	
to Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob ”	u·le·ya·a·qov		
to give	la·tet	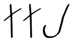	
	la·hem		
had finished	vay·ye·lekh	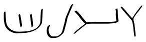	Deuteronomy 31:1
When Moses	mo·sheh	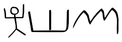	
speaking	vay·dab·ber	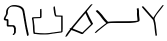	
-	et		
words	had·de·va·reem	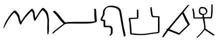	
these	ha·el·leh		
to	el		
all	kal	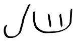	
Israel	yis·ra·el	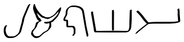	
he said	vay·yo·mer		Deuteronomy 31:2
to them	a·le·hem		
years old	ben		
a hundred	me·ah		
and twenty	ve·es·reem	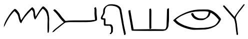	
	sha·nah	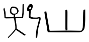	
“ I	a·no·khee		
am now	hay·yo·wm	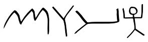	
no	lo		

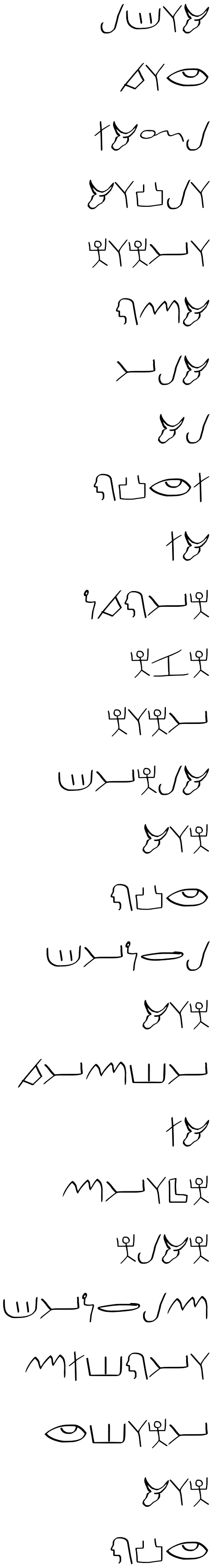

I am	u·khal	
longer	o·wd	
able to come	la·tset	
and go	ve·la·vo·w	
and the LORD	va·YHVH	
has said	a·mar	
to me	e·lay	
‘ You shall not	lo	
cross	ta·a·vor	
-	et	
Jordan ’	hay·yar·den	
the	haz·zeh	
The LORD	YHVH	Deuteronomy 31:3
your God	e·lo·he·kha	
Himself	hu	
will cross over	o·ver	
ahead of you	le·pha·ne·kha	
He	hu	
will destroy	yash·meed	
-	et	
nations	hag·go·w·yim	
these	ha·el·leh	
before you	mil·le·pha·ne·kha	
and you will dispossess them	vee·rish·tam	
Joshua	ye·ho·wo·shu·a	
	hu	
will cross	o·ver	

ahead of you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
has said	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
will do	ve·a·sah	𐤅𐤏𐤔𐤄	Deuteronomy 31:4
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
to them	la·hem	𐤋𐤄𐤌	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
He did	a·sah	𐤏𐤔𐤄	
to Sihon	le·see·cho·wn	𐤋𐤎𐤉𐤇𐤅𐤍	
and Og	u·le·o·wg	𐤅𐤋𐤏𐤅𐤂	
the kings	mal·khe	𐤌𐤋𐤊𐤉	
of the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
along with their land	u·le·ar·tsam	𐤅𐤋𐤀𐤓𐤑𐤌	
when	a·sher	𐤀𐤔𐤓	
He destroyed	hish·meed	𐤄𐤔𐤌𐤉𐤃	
them	o·tam	𐤀𐤕𐤌	
will deliver them over	u·ne·ta·nam	𐤅𐤍𐤕𐤍𐤌	Deuteronomy 31:5
The LORD	YHVH	𐤉𐤄𐤅𐤄	
to you	liph·ne·khem	𐤋𐤐𐤍𐤉𐤊𐤌	
and you must do	va·a·see·tem	𐤅𐤏𐤔𐤉𐤕𐤌	
to them	la·hem	𐤋𐤄𐤌	
exactly as	ke·khal	𐤊𐤊𐤋	
	ham·mits·vah	𐤄𐤌𐤑𐤅𐤄	
-	a·sher	𐤀𐤔𐤓	
I have commanded	tsiw·vee·tee	𐤑𐤅𐤉𐤕𐤉	
you	et·khem	𐤀𐤕𐤊𐤌	

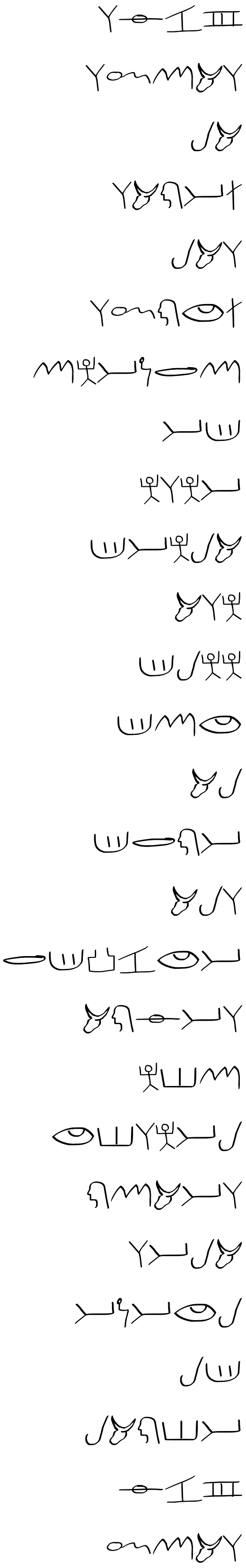

Be strong	chiz·qu	Deuteronomy 31:6
and courageous	ve·im·tsu	
do not	al	
be afraid	tee·re·u	
	ve·al	
or terrified	ta·ar·tsu	
of them	mip·pe·ne·hem	
for	kee	
it is the LORD	YHVH	
your God	e·lo·he·kha	
who	hu	
goes	ha·ho·lekh	
with you	im·makh	
He will never	lo	
leave you	yar·pe·kha	
[nor]	ve·lo	
forsake you ”	ya·az·ve·ka	
called	vay·yiq·ra	Deuteronomy 31:7
Then Moses	mo·sheh	
for Joshua	lee·ho·wo·shu·a	
and said	vay·yo·mer	
to him	e·law	
in the presence	le·e·ne	
of all	khal	
Israel	yis·ra·ʾēl	
“ Be strong	cha·zaq	
and courageous	ve·e·mats	

for	kee	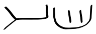	
you	at·tah		
will go	ta·vo·w		
with	et		
people	ha·am		
this	haz·zeh		
into	el		
the land	ha·a·rets		
that	a·sher		
swore	nish·ba		
the LORD	YHVH		
to their fathers	la·a·vo·tam		
to give	la·tet	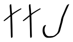	
them	la·hem		
and you	ve·at·tah		
shall give it to them as an inheritance	tan·chee·len·nah	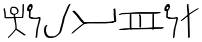	
-	o·w·tam		
The LORD	va·YHVH	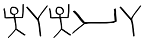	Deuteronomy 31:8
Himself	hu		
goes	ha·ho·lekh	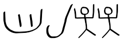	
before you	le·pha·ne·kha	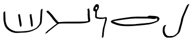	
He	hu		
will be	yih·yeh	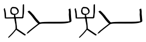	
with you	im·makh		
He will never	lo		
leave you	yar·pe·kha		
nor	ve·lo		

forsake you	ya·az·ve·ka		
Do not	lo		
be afraid	tee·ra	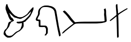	
[or]	ve·lo		
discouraged ”	te·chat	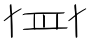	
wrote down	vay·yikh·tov		Deuteronomy 31:9
So Moses	mo·sheh		
-	et		
law	hat·to·w·rah		
this	haz·zot		
and gave	vay·yit·te·nah	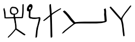	
it to	el		
the priests	hak·ko·ha·neem	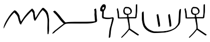	
the sons	be·ne	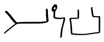	
of Levi	le·vee		
who carried	han·no·se·eem		
-	et		
the ark	a·ro·wn	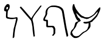	
of the covenant	be·reet	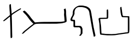	
of the LORD	YHVH		
and to	ve·el		
all	kal		
the elders	ziq·ne	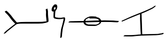	
of Israel	yis·ra·el	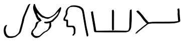	
commanded them	vay·tsaw	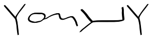	Deuteronomy 31:10
Then Moses	mo·sheh		
-	o·w·tam		

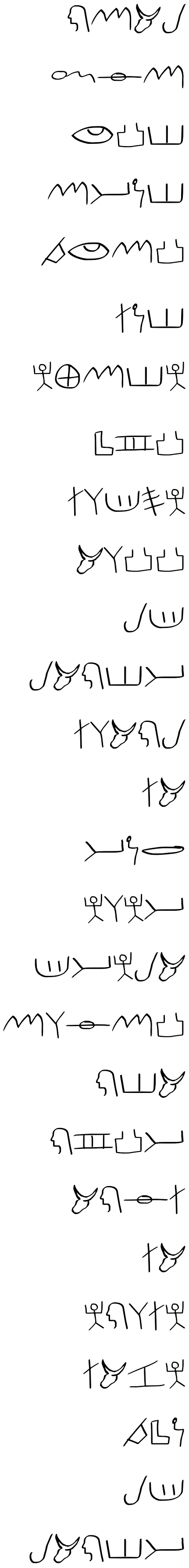

-	le·mor	
“ At the end	miq·qets	
of [every] seven	she·va	
years	sha·neem	
at the appointed time	be·mo·ed	
in the year	she·nat	
of remission [of debt]	hash·she·mit·tah	
during the Feast	be·chag	
of Tabernacles	has·suk·ko·wt	
comes	be·vo·w	Deuteronomy 31:11
when all	khal	
Israel	yis·ra·el	
	le·ra·o·wt	
	et	
before	pe·ne	
the LORD	YHVH	
your God	e·lo·he·kha	
at the place	bam·ma·qo·wm	
-	a·sher	
He will choose	yiv·char	
you are to read	tiq·ra	
-	et	
law	hat·to·w·rah	
this	haz·zot	
of	ne·ged	
all	kal	
Israel	yis·ra·el	

in the hearing	be·a·ze·ne·hem	באזניהם	
Assemble	haq·hel	הקהל	Deuteronomy 31:12
-	et	את	
the people —	ha·am	העם	
men	ha·a·na·sheem	האנשים	
women	ve·han·na·sheem	והנשים	
children	ve·hat·taph	והטף	
and the foreigners	ve·ge·re·kha	וגרך	
-	a·sher	אשר	
within your gates —	bish·a·re·kha	בשעריך	
so that	le·ma·an	למען	
they may listen	yish·me·u	ישמעו	
	u·le·ma·an	ולמען	
and learn	yil·me·du	ילמדו	
to fear	ve·ya·re·u	ויראו	
-	et	את	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
carefully	ve·sha·me·ru	ושמרו	
and to follow	la·a·so·wt	לעשות	
-	et	את	
all	kal	כל	
the words	div·re	דברי	
law	hat·to·w·rah	התורה	
of this	haz·zot	הזאת	
Then their children	u·ve·ne·hem	ובניהם	Deuteronomy 31:13
who	a·sher	אשר	

do not	lo		
know [the law]	ya·de·u		
will listen	yish·me·u		
and learn	ve·la·me·du		
to fear	le·yir·ah		
-	et		
the LORD	YHVH	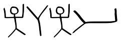	
your God	e·lo·he·khem	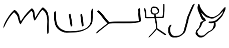	
as	kal	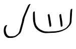	
	hay·ya·meem		
-	a·sher	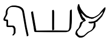	
long as you	at·tem		
live	chay·yeem	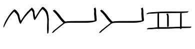	
in	al		
the land	ha·a·da·mah		
that	a·sher	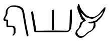	
you	at·tem		
are crossing	o·ve·reem	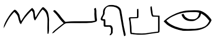	
-	et		
the Jordan	hay·yar·den		
	sham·mah		
to possess ”	le·rish·tah		
said	vay·yo·mer		Deuteronomy 31:14
Then the LORD	YHVH	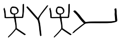	
to	el		
Moses	mo·sheh		
“ Behold	hen		

is near	qa·re·vu	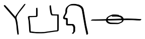	
the time	ya·me·kha	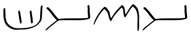	
of your death	la·mut	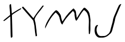	
Call	qe·ra	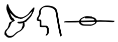	
-	et	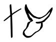	
Joshua	ye·ho·wo·shu·a	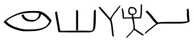	
and present yourselves	ve·hit·yats·tse·vu	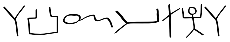	
at the Tent	be·o·hel	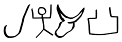	
of Meeting	mo·w·ed	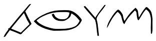	
so that I may commission him ”	va·a·tsaw·ven·nu	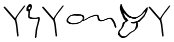	
went	vay·ye·lekh	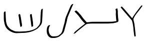	
So Moses	mo·sheh	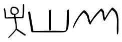	
and Joshua	vee·ho·wo·shu·a	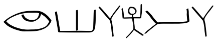	
and presented themselves	vay·yit·yats·tse·vu	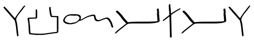	
at the Tent	be·o·hel	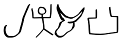	
of Meeting	mo·w·ed	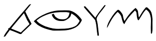	
appeared	vay·ye·ra	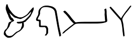	Deuteronomy 31:15
Then the LORD	YHVH	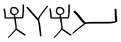	
at the tent	ba·o·hel	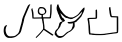	
in a pillar	be·am·mud	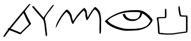	
of cloud	a·nan	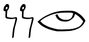	
stood	vay·ya·a·mod	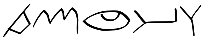	
	am·mud	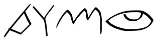	
and the cloud	he·a·nan	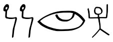	
over	al	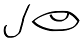	
the entrance	pe·tach	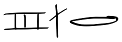	

to the tent	ha·o·hel	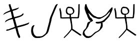	
said	vay·yo·mer	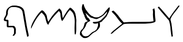	Deuteronomy 31:16
And the LORD	YHVH	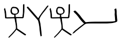	
to	el	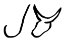	
Moses	mo·sheh	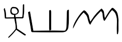	
“ You will soon	hin·ne·kha	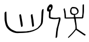	
rest	sho·khev	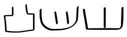	
with	im	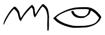	
your fathers	a·vo·te·kha	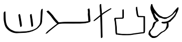	
will rise up	ve·qam	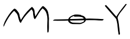	
people	ha·am	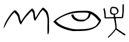	
and these	haz·zeh	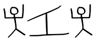	
and prostitute themselves	ve·za·nah	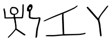	
with	a·cha·re	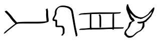	
gods	e·lo·he	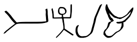	
the foreign	ne·khar	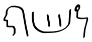	
of the land	ha·a·rets	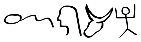	
-	a·sher	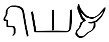	
they	hu	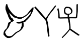	
are entering	va	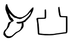	
	sham·mah	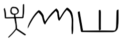	
	be·qir·bo	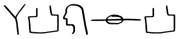	
They will forsake Me	va·a·za·va·nee	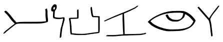	
and break	ve·he·pher	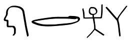	
-	et	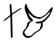	
the covenant	be·ree·tee	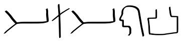	
-	a·sher	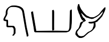	

Deuteronomy 31:17

I have made	ka·rat·tee
with them	it·to
will burn	ve·cha·rah
My anger	ap·pee
against them	vo
day	vay·yo·wm
On that	ha·hu
and I will abandon them	va·a·zav·teem
and hide	ve·his·tar·tee
My face	pha·nay
from them	me·hem
so that they will be	ve·ha·yah
consumed	le·e·khol
will befall them	u·me·tsa·u·hu
troubles	ra·o·wt
and many	rab·bo·wt
and afflictions	ve·tsa·ro·wt
they will say	ve·a·mar
day	bay·yo·wm
On that	ha·hu
‘ Have not	ha·lo
because	al
	kee
is no	en
our God	e·lo·hay
longer with us ? ’	be·qir·bee
come upon us	me·tsa·u·nee

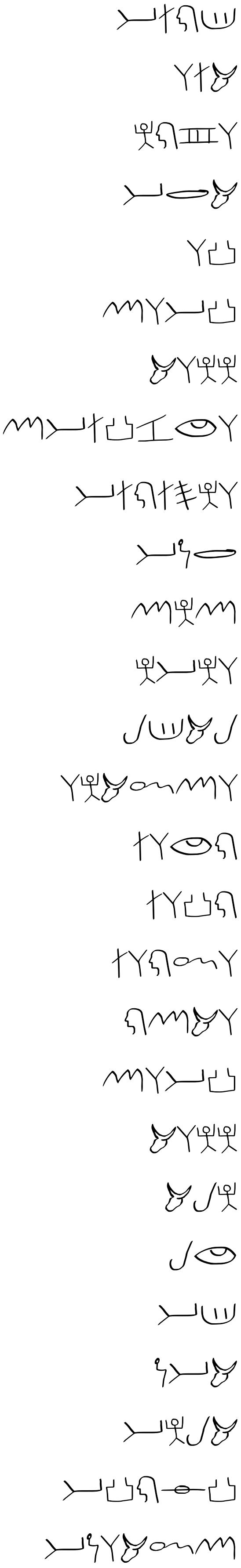

disasters	ha·ra·o·wt		
these	ha·el·leh		
And	ve·a·no·khee		Deuteronomy 31:18
I will surely	has·ter		
hide	as·teer	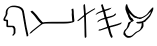	
My face	pa·nay	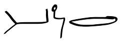	
day	bay·yo·wm	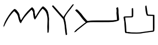	
on that	ha·hu	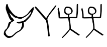	
because of	al		
all	kal	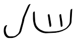	
the evil	ha·ra·ah		
-	a·sher		
they have done	a·sah		
	kee	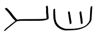	
by turning	pha·nah		
to	el		
gods	e·lo·heem		
other	a·che·reem	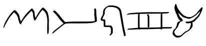	
Now therefore	ve·at·tah		Deuteronomy 31:19
write down	kit·vu		
for yourselves	la·khem		
-	et		
song	hash·shee·rah	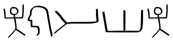	
this	haz·zot		
and teach	ve·lam·me·dah		
-	et		
it to the Israelites	be·ne	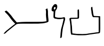	

	yis·ra·el	
have them recite	see·mah	
it	be·phee·hem	
so that	le·ma·an	
may be	tih·yeh	
for Me	lee	
	hash·shee·rah	
[it]	haz·zot	
a witness	le·ed	
against [them]	biv·ne	
	yis·ra·el	
When	kee	Deuteronomy 31:20
I have brought them	a·vee·en·nu	
into	el	
the land	ha·a·da·mah	
that	a·sher	
I swore	nish·ba·tee	
to give their fathers	la·a·vo·taw	
a land flowing	za·vat	
with milk	cha·lav	
and honey	u·de·vash	
they will eat	ve·a·khal	
their fill	ve·sa·va	
and prosper	ve·da·shen	
Then they will turn	u·pha·nah	
to	el	
gods	e·lo·heem	

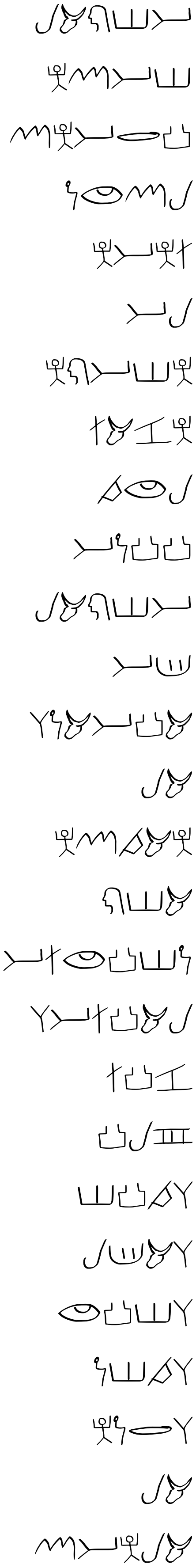

other	a·che·reem	
and worship them	va·a·va·dum	
and they will reject Me	ve·ni·a·tsu·nee	
and break	ve·he·pher	
-	et	
My covenant	be·ree·tee	
-	ve·ha·yah	Deuteronomy 31:21
And when	kee	
have come upon them	tim·tse·na	
-	o·to	
troubles	ra·o·wt	
many	rab·bo·wt	
and afflictions	ve·tsa·ro·wt	
will testify	ve·a·ne·tah	
song	hash·shee·rah	
this	haz·zot	
against them	le·pha·naw	
	le·ed	
because	kee	
	lo	
it will not be forgotten	tish·sha·khach	
from the lips	mip·pee	
of their descendants	zar·o	
For	kee	
I know	ya·da·tee	
-	et	

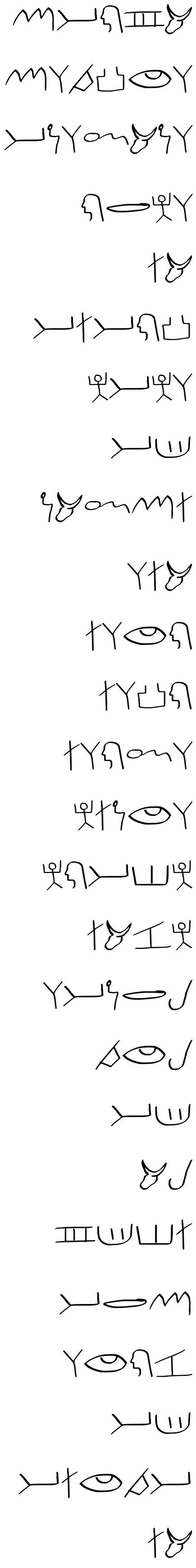

their inclination	yits·ro		
-	a·sher		
-	hu		
	o·seh		
	hay·yo·wm	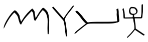	
even before	be·te·rem		
I bring them	a·vee·en·nu	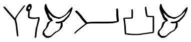	
into	el		
the land	ha·a·rets		
that	a·sher		
I swore to give them ”	nish·ba·e·tee		
wrote down	vay·yikh·tov		Deuteronomy 31:22
Moses	mo·sheh	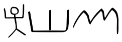	
-	et		
song	hash·shee·rah	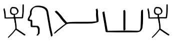	
this	haz·zot		
day	bay·yo·wm	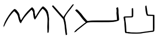	
So that very	ha·hu	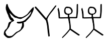	
and taught it	vay·lam·me·dah	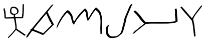	
-	et		
to the Israelites	be·ne	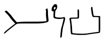	
	yis·ra·el	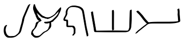	
Then the LORD commissioned	vay·tsaw	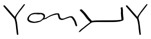	Deuteronomy 31:23
-	et		
Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun		

and said	vay·yo·mer	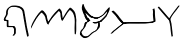	
“ Be strong	cha·zaq	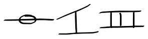	
and courageous	ve·e·mats	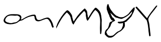	
for	kee	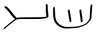	
you	at·tah	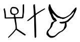	
will bring	ta·vee	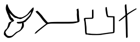	
-	et	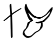	
the Israelites	be·ne	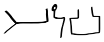	
	yis·ra·el	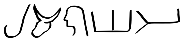	
into	el	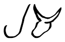	
the land	ha·a·rets	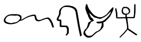	
that	a·sher	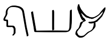	
I swore to give	nish·ba·tee	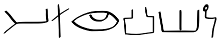	
them	la·hem	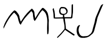	
and I	ve·a·no·khee	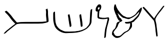	
will be	eh·yeh	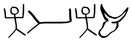	
with you ”	im·makh	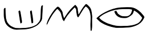	
-	vay·hee	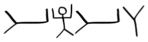	Deuteronomy 31:24
had finished	ke·khal·lo·wt	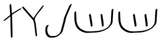	
When Moses	mo·sheh	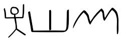	
writing	likh·tov	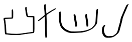	
-	et	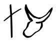	
the words	div·re	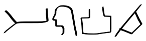	
law	hat·to·w·rah	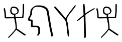	
of this	haz·zot	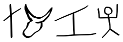	
	al	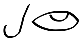	
in a book	se·pher	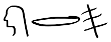	

	ad		
from beginning to end	tum·mam		
he gave this command to	vay·tsaw	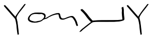	Deuteronomy 31:25
	mo·sheh		
-	et		
the Levites	hal·vee·yim	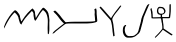	
who carried	no·se·e		
the ark	a·ro·wn	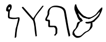	
of the covenant	be·reet	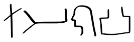	
of the LORD	YHVH		
- :	le·mor	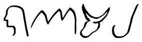	
“ Take	la·qo·ach	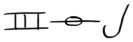	Deuteronomy 31:26
-	et		
Book	se·pher		
of the Law	hat·to·w·rah		
this	haz·zeh		
and place	ve·sam·tem		
it	o·to		
beside	mits·tsad		
the ark	a·ro·wn	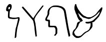	
of the covenant	be·reet	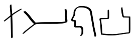	
of the LORD	YHVH		
your God	e·lo·he·khem	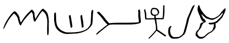	
so that it may remain	ve·ha·yah	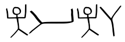	
there	sham	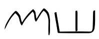	
against you	be·kha	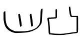	

as a witness	le·ed		
For	kee	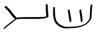	Deuteronomy 31:27
I	a·no·khee		
know	ya·da·tee		
-	et		
how rebellious	mer·ye·kha	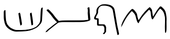	
-	ve·et		
and stiff-necked you are	a·re·pe·kha		
	haq·qa·sheh	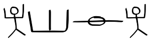	
	hen		
while I am still	be·o·w·den·nee		
alive	chay	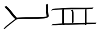	
against	im·ma·khem	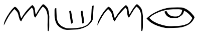	
	hay·yo·wm	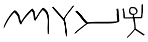	
rebelling	mam·reem	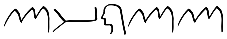	
If you are already	he·yi·tem	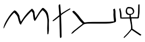	
	im		
the LORD	YHVH		
how much more	ve·aph		
	kee	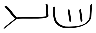	
will you rebel after	a·cha·re	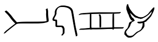	
my death !	mo·w·tee		
Assemble	haq·hee·lu		Deuteronomy 31:28
before me	e·lay	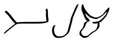	
-	et		
all	kal	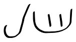	
the elders	ziq·ne	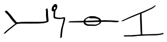	

of your tribes	shiv·te·khem	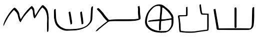	
and [all] your officers	ve·sho·te·re·khem	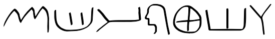	
so that I may speak	va·a·dab·be·rah		
in their hearing	ve·a·ze·ne·hem	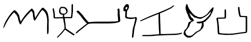	
-	et		
words	had·de·va·reem	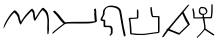	
these	ha·el·leh		
to witness	ve·a·ee·dah		
against them	bam		
-	et		
and call heaven	hash·sha·ma·yim		
-	ve·et		
and earth	ha·a·rets		
For	kee	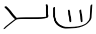	Deuteronomy 31:29
I know	ya·da·tee		
after	a·cha·re	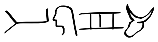	
my death	mo·w·tee		
that	kee	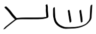	
you will become utterly corrupt	hash·chet	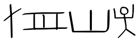	
	tash·chi·tun	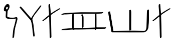	
and turn	ve·sar·tem	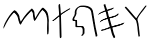	
from	min		
the path	had·de·rekh		
-	a·sher		
I have commanded you	tsiw·vee·tee	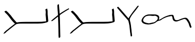	
-	et·khem		

will befall	ve·qa·rat	וקראת	
you	et·khem	אתכם	
disaster	ha·ra·ah	הרעה	
And in	be·a·cha·reet	באחרית	
the days {to come}	hay·ya·meem	הימים	
because	kee	כי	
you will do	ta·a·su	תעשו	
-	et	את	
evil	ha·ra	הרע	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
to provoke Him to anger	le·hakh·ee·so	להכעיסו	
by the work	be·ma·a·seh	במעשה	
of your hands ”	ye·de·khem	ידיכם	
recited aloud	vay·dab·ber	וידבר	Deuteronomy 31:30
Then Moses	mo·sheh	משה	
	be·a·ze·ne	באזני	
to the whole	kal	כל	
assembly	qe·hal	קהל	
of Israel	yis·ra·el	ישראל	
-	et	את	
the words	div·re	דברי	
song	hash·shee·rah	השירה	
of this	haz·zot	הזאת	
[from beginning]	ad	עד	
to end :	tum·mam	תמם׃	
Give ear	ha·a·zee·nu	האזינו	Deuteronomy 32:1

O heavens	hash·sha·ma·yim		
and I will speak	va·a·dab·be·rah		
hear	ve·tish·ma		
O earth	ha·a·rets		
the words	im·re	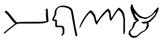	
of my mouth	phee		
fall	ya·a·roph		Deuteronomy 32:2
like rain	kam·ma·tar		
Let my teaching	liq·chee	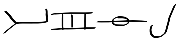	
settle	tiz·zal	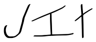	
like dew	kat·tal		
and my speech	im·ra·tee		
like gentle rain	kis·ee·rim		
on	a·le	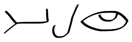	
new grass	de·she		
like showers	ve·khir·vee·veem	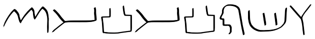	
on	a·le	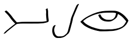	
tender plants	e·sev	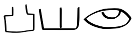	
For	kee	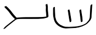	Deuteronomy 32:3
the name	shem		
of the LORD	YHVH		
I will proclaim	eq·ra	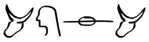	
Ascribe	ha·vu		
greatness	go·del		
to our God !	le·lo·he·nu		
[He is] the Rock	hats·tsur		Deuteronomy 32:4
is perfect	ta·meem	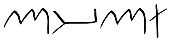	

His work	pa·o·lo		
	kee	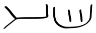	
all	khal		
His ways	de·ra·khaw		
are just	mish·pat		
A God	el		
of faithfulness	e·mu·nah		
without	ve·en		
injustice	a·vel		
righteous	tsad·deeq	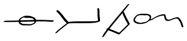	
and upright	ve·ya·shar	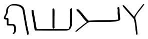	
[is] He	hu		
[His people] have acted corruptly	shi·chet	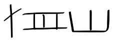	Deuteronomy 32:5
toward Him	lo		
not	lo		
that of His children	ba·naw	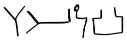	
the spot [on them is]	mu·mam	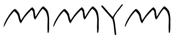	
generation	do·wr		
but of a perverse	iq·qesh	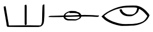	
and crooked	u·phe·tal·tol		
	ha		Deuteronomy 32:6
the LORD	la·YHVH	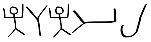	
how you repay	tig·me·lu		
Is this	zot		
people ?	am		
O foolish	na·val		
and senseless	ve·lo		

	cha·kham	חכם	
not	ha·lo·w	הלוא	
Is He	hu	הוא	
your Father	a·vee·kha	אביך	
and Creator ?	qa·ne·kha	קנך	
Has He not	hu	הוא	
made you	a·se·kha	עשך	
and established you ?	vay·kho·ne·ne·kha	ויכננך	
Remember	ze·khor	זכר	Deuteronomy 32:7
the days	ye·mo·wt	ימות	
of old	o·w·lam	עולם	
consider	bee·nu	בינו	
the years	she·no·wt	שנות	
long	do·wr	דור	
past	va·do·wr	ודור	
Ask	she·al	שאל	
your father	a·vee·kha	אביך	
and he will tell you	ve·yag·ge·de·kha	ויגדך	
your elders	ze·qe·ne·kha	זקניך	
and they will inform	ve·yo·me·ru	ויאמרו	
you	lakh	לך	
their inheritance	be·han·chel	בהנחל	Deuteronomy 32:8
When the Most High	el·yo·wn	עליון	
gave the nations	go·w·yim	גוים	
when He divided	be·haph·ree·do	בהפרידו	
the sons	be·ne	בני	
of man	a·dam	אדם	

He set	yats·tsev	𐤉𐤑𐤁	
the boundaries	ge·vu·lot	𐤂𐤁𐤋𐤕	
of the peoples	am·meem	𐤏𐤌𐤉𐤌	
according to the number	le·mis·par	𐤋𐤌𐤎𐤐𐤓	
of the sons	be·ne	𐤁𐤍𐤉	
of God	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
But	kee	𐤊𐤉	Deuteronomy 32:9
portion	che·leq	𐤇𐤋𐤒	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
is His people	am·mo	𐤏𐤌𐤅	
Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
His allotted	che·vel	𐤇𐤁𐤋	
inheritance	na·cha·la·to	𐤍𐤇𐤋𐤕𐤅	
He found him	yim·tsa·e·hu	𐤉𐤌𐤑𐤀𐤄𐤅	Deuteronomy 32:10
land	be·e·rets	𐤁𐤀𐤓𐤑	
in a desert	mid·bar	𐤌𐤃𐤁𐤓	
in a barren	u·ve·to·hu	𐤅𐤁𐤕𐤄𐤅	
howling	ye·lel	𐤉𐤋𐤋	
wilderness	ye·shi·mon	𐤉𐤔𐤌𐤍	
He surrounded him	ye·so·ve·ven·hu	𐤉𐤎𐤁𐤁𐤍𐤄𐤅	
He instructed him	ye·vo·wn·ne·hu	𐤉𐤁𐤅𐤍𐤍𐤄𐤅	
He guarded him	yits·tse·ren·hu	𐤉𐤑𐤓𐤍𐤄𐤅	
as the apple	ke·ee·sho·wn	𐤊𐤀𐤉𐤔𐤅𐤍	
of His eye	e·no	𐤏𐤉𐤍𐤅	
As an eagle	ke·ne·sher	𐤊𐤍𐤔𐤓	Deuteronomy 32:11
stirs up	ya·eer	𐤉𐤏𐤉𐤓	
its nest	qin·no	𐤒𐤍𐤅	

over	al		
its young	go·w·za·law	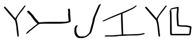	
and hovers	ye·ra·cheph	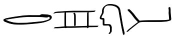	
He spread	yiph·ros		
His wings	ke·na·phaw		
to catch them	yiq·qa·che·hu	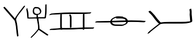	
[and] carried them	yis·sa·e·hu		
on	al		
His pinions	ev·ra·to		
The LORD	YHVH		Deuteronomy 32:12
alone	ba·dad	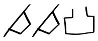	
led him	yan·chen·nu	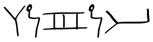	
and no	ve·en		
[was] with him	im·mo		
god	el		
foreign	ne·khar		
He made him ride	yar·ki·ve·hu		Deuteronomy 32:13
on	al		
the heights	ba·mo·tē		
of the land	a·rets		
and fed him	vay·yo·khal		
the produce	te·nu·vot		
of the field	sa·day	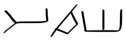	
He nourished him	vay·ye·ni·qe·hu	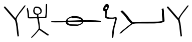	
with honey	de·vash	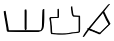	
from the rock	mis·se·la		
and oil	ve·she·men		

from the flinty	me·chal·meesh	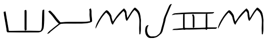	
crag	tsur		
with curds	chem·at		Deuteronomy 32:14
from the herd	ba·qar	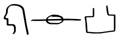	
and milk	va·cha·lev	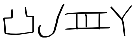	
from the flock	tson		
with	im		
the fat	che·lev	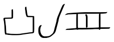	
of lambs	ka·reem	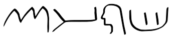	
with rams	ve·e·leem	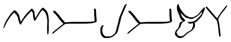	
from Bashan	be·ne	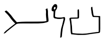	
	va·shan	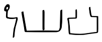	
and goats	ve·at·tu·deem		
with	im		
the choicest	che·lev	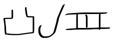	
grains	kil·yo·wt	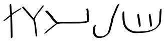	
of wheat	chit·tah	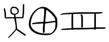	
From the juice	ve·dam		
of the finest grapes	e·nav	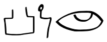	
you drank	tish·teh		
the wine	cha·mer	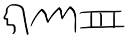	
grew fat	vay·yish·man		Deuteronomy 32:15
But Jeshurun	ye·shu·run		
and kicked —	vay·yiv·at	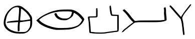	
becoming fat	sha·man·ta		
bloated	a·vee·ta	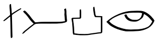	
and gorged	ka·see·ta	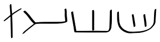	

He abandoned	vay·yit·tosh	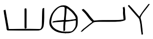	
the God	e·lo·w·ha	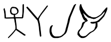	
who made him	a·sa·hu		
and scorned	vay·nab·bel	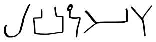	
the Rock	tsur		
of his salvation	ye·shu·a·to		
They provoked His jealousy	yaq·ni·u·hu	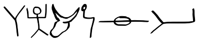	Deuteronomy 32:16
with foreign gods	be·za·reem		
with abominations	be·to·w·e·vot		
they enraged Him	yakh·ee·su·hu		
They sacrificed	yiz·be·chu	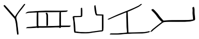	Deuteronomy 32:17
to demons	lash·she·deem		
not	lo		
to God	e·lo·ha	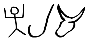	
to gods	e·lo·heem		
they had not	lo		
known	ye·da·um		
to newly arrived [gods]	cha·da·sheem	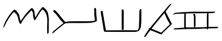	
	miq·qa·rov	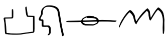	
	ba·u		
did not	lo		
fear	se·a·rum		
which your fathers	a·vo·te·khem	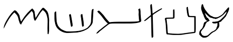	
the Rock	tsur		Deuteronomy 32:18
who brought you forth	ye·la·de·kha		
You ignored	te·shee	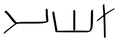	

you forgot	vat·tish·kach		
the God	el		
who gave you birth	me·cho·le·le·kha	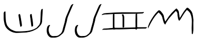	
saw this	vay·yar	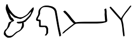	Deuteronomy 32:19
When the LORD	YHVH		
He rejected [them]	vay·yin·ats		
provoked to anger	mik·ka·as		
by His sons	ba·naw	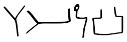	
and daughters	u·ve·no·taw	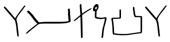	
He said :	vay·yo·mer		Deuteronomy 32:20
“ I will hide	as·tee·rah	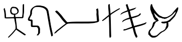	
My face from them	pha·nay	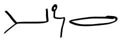	
they	me·hem		
I will see	er·eh		
what [will be]	mah	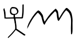	
their end	a·cha·ree·tam	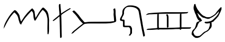	
For	kee	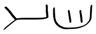	
generation —	do·wr		
are a perverse	tah·pu·khot		
	hem·mah		
children	ba·neem	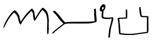	
	lo		
of unfaithfulness	e·mun	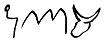	
	bam		
They	hem	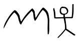	Deuteronomy 32:21
have provoked My jealousy	qin·u·nee		
by [that which is] not	ve·lo	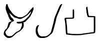	

God	el		
they have enraged Me	ki·a·su·nee		
with their worthless idols	be·hav·le·hem	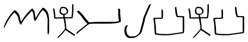	
So I	va·a·nee		
will make them jealous	aq·nee·em	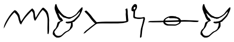	
by those who are not	be·lo	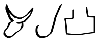	
a people	am		
by a nation	be·go·w		
without understanding	na·val		
I will make them angry	akh·ee·sem		
For	kee	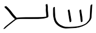	Deuteronomy 32:22
a fire	esh		
has been kindled	qa·de·chah		
by My anger	ve·ap·pee	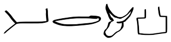	
and it burns	vat·tee·qad	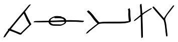	
to	ad		
of Sheol	she·o·wl		
the depths	tach·teet	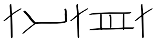	
it consumes	vat·to·khal		
the earth	e·rets		
and its produce	vee·vu·lah	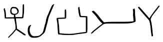	
and scorches	vat·te·la·het		
the foundations	mo·ws·de		
of the mountains	ha·reem	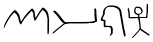	
I will heap	as·peh		Deuteronomy 32:23
upon them	a·le·mo	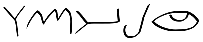	

disasters	ra·o·wt		
My arrows	chits·tsay		
I will spend	a·khal·leh		
against them	bam		
They will be wasted	me·ze		Deuteronomy 32:24
from hunger	ra·av		
and ravaged	u·le·chu·me	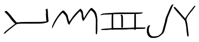	
by pestilence	re·sheph		
plague	ve·qe·tev	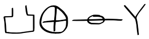	
and bitter	me·ree·ree	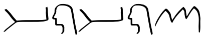	
the fangs	ve·shen		
of wild beasts	be·he·mo·wt	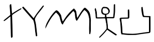	
I will send	a·shal·lach	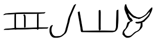	
against them	bam		
with	im		
the venom	cha·mat	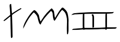	
of vipers that slither	zo·cha·le	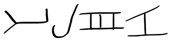	
in the dust	a·phar		
Outside	mi·chuts	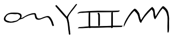	Deuteronomy 32:25
will take their children	te·shak·kel	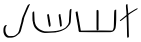	
the sword	che·rev		
and inside	u·me·cha·da·reem		
terror will strike	e·mah	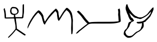	
and	gam		
the young man	ba·chur	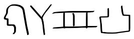	
	gam		
the young woman	be·tu·lah		

the infant	yo·w·neq	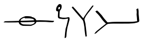	
and	im		
man	eesh	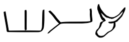	
the gray-haired	se·vah	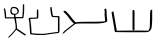	
I would have said that	a·mar·tee		Deuteronomy 32:26
I would cut them to pieces	aph·e·hem		
and blot out	ash·bee·tah	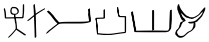	
from mankind	me·e·no·wosh		
their memory	zikh·ram	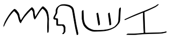	
if I had not	lu·le	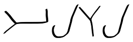	Deuteronomy 32:27
the taunt	ka·as		
of the enemy	o·w·yev	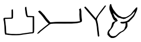	
dreaded	a·gur		
	pen		
misunderstand	ye·nak·ke·ru		
their adversaries	tsa·re·mo	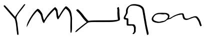	
lest	pen		
and say :	yo·me·ru		
‘ Our own hand	ya·de·nu	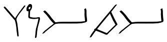	
has prevailed	ra·mah		
it was not	ve·lo		
the LORD	YHVH		
who did	pa·al		
all	kal		
this ’”	zot		
-	kee	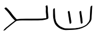	Deuteronomy 32:28
is a nation	go·w		

devoid	o·vad	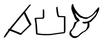	
of counsel	e·tso·wt		
Israel	hem·mah		
with no	ve·en		
among them	ba·hem		
understanding	te·vu·nah		
If only	lu		Deuteronomy 32:29
they were wise	cha·khe·mu		
they would understand	yas·kee·lu		
it	zot		
they would comprehend	ya·vee·nu	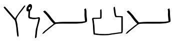	
their fate	le·a·cha·ree·tam	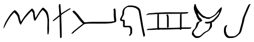	
How	e·khah	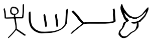	Deuteronomy 32:30
pursue	yir·doph		
could one man	e·chad	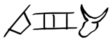	
a thousand	e·leph	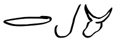	
or two	u·she·na·yim	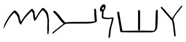	
to flight	ya·nee·su	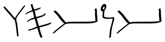	
put ten thousand	re·va·vah		
unless	im		
	lo		
	kee	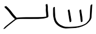	
their Rock	tsu·ram		
had sold them	me·kha·ram		
unless the LORD	va·YHVH	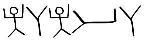	
had given them up ?	his·gee·ram	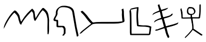	
For	kee	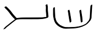	Deuteronomy 32:31

is not	lo		
their rock	khe·tsu·re·nu		
like our Rock	tsu·ram		
even our enemies	ve·o·ye·ve·nu	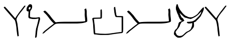	
concede	pe·lee·leem	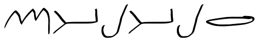	
But	kee	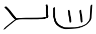	Deuteronomy 32:32
from the vine	mig·ge·phen	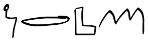	
of Sodom	se·dom		
their vine [is]	gaph·nam		
and from the fields	u·mish·shad·mot	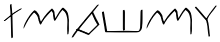	
of Gomorrah	a·mo·rah		
Their grapes	a·na·ve·mo		
	in·ne·ve		
are poisonous	ro·wosh		
clusters [are]	ash·ke·lot		
bitter	me·ro·rot	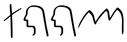	
their	la·mo		
is the venom	cha·mat	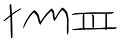	Deuteronomy 32:33
of serpents	tan·nee·nim	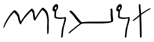	
Their wine	ye·nam	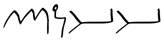	
poison	ve·rosh		
of cobras	pe·ta·neem	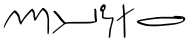	
the deadly	akh·zar		
“ Have I not	ha·lo		Deuteronomy 32:34
these things	hu		
stored up	ka·mus	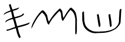	
within My	im·ma·dee		

sealed up	cha·tum	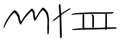	
vaults ?	be·o·wts·ro·tay	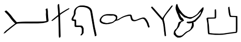	
is Mine	lee	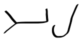	Deuteronomy 32:35
Vengeance	na·qam	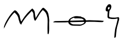	
I will repay	ve·shil·lem	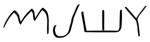	
In due time	le·et	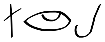	
will slip	ta·mut	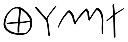	
their foot	rag·lam	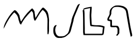	
for	kee	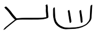	
is near	qa·ro·wv	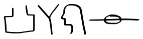	
their day	yo·wm	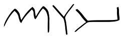	
of disaster	e·dam	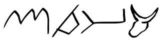	
is coming quickly ”	ve·chash	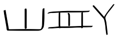	
and their doom	a·ti·dot	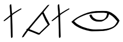	
	la·mo	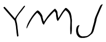	
For	kee	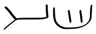	Deuteronomy 32:36
will vindicate	ya·deen	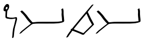	
the LORD	YHVH	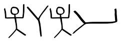	
His people	am·mo	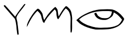	
on	ve·al	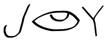	
His servants	a·va·daw	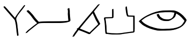	
and have compassion	yit·ne·cham	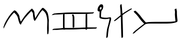	
when	kee	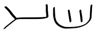	
He sees	yir·eh	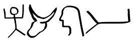	
that	kee	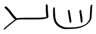	
is gone	a·ze·lat	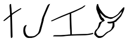	
their strength	yad	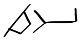	

and no one [remains]	ve·e·phes		
slave	a·tsur		
or free	ve·a·zuv		
He will say :	ve·a·mar		Deuteronomy 32:37
“ Where	e	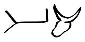	
are their gods	e·lo·he·mo	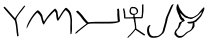	
the rock	tsur		
they took refuge	cha·sa·yu		
in which	vo		
which	a·sher		Deuteronomy 32:38
the fat	che·lev	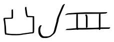	
of their sacrifices	ze·va·che·mo	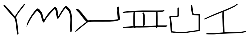	
ate	yo·khe·lu		
and drank	yish·tu		
the wine	yen	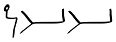	
of their drink offerings ?	ne·see·kham	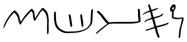	
Let them rise up	ya·qu·mu	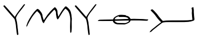	
and help you	ve·ya·ze·ru·khem		
let them give you	ye·hee	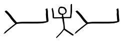	
	a·le·khem	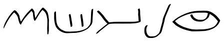	
shelter !	sit·rah		
See	re·u		Deuteronomy 32:39
now	at·tah		
that	kee	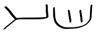	
I	a·nee	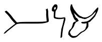	
I	a·nee	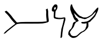	
am He	hu		

there is no	ve·en		
God	e·lo·heem		
besides Me	im·ma·dee		
and I	a·nee	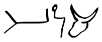	
bring death	a·meet		
and I give life	va·a·chay·yeh	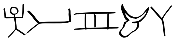	
I wound	ma·chats·tee		
	va·a·nee		
heal	er·pa		
and [there is] no one	ve·en		
from My hand	mee·ya·dee	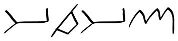	
who can deliver	mats·tseel		
For	kee	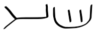	Deuteronomy 32:40
I lift up	es·sa		
to	el		
heaven	sha·ma·yim	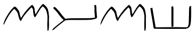	
My hand	ya·dee	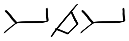	
and declare :	ve·a·mar·tee	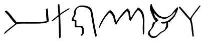	
live	chay	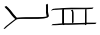	
As surely as I	a·no·khee		
forever	le·o·lam		
when	im		Deuteronomy 32:41
I sharpen	shan·no·w·tee		
My flashing	be·raq	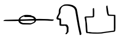	
sword	char·bee		
grasps it	ve·to·chez	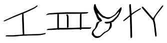	
in judgment	be·mish·pat		

and My hand	ya·dee	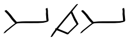	
I will take	a·sheev	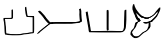	
vengeance	na·qam	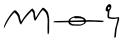	
on My adversaries	le·tsa·ray		
those who hate Me	ve·lim·san·ay		
and repay	a·shal·lem		
drunk	ash·keer		Deuteronomy 32:42
I will make My arrows	chits·tsay		
with blood	mid·dam		
while My sword	ve·char·bee		
devours	to·khal		
flesh —	ba·sar		
the blood	mid·dam		
of the slain	cha·lal	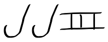	
and captives	ve·shiv·yah		
the heads	me·rosh		
leaders ”	par·o·wt		
of the enemy	o·w·yev	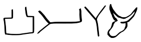	
Rejoice, [O heavens, with Him, and let all God’s angels worship Him.]	har·nee·nu	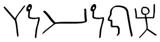	Deuteronomy 32:43
[Rejoice,] O nations	go·w·yim	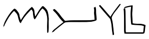	
[with] His people	am·mo		
for	kee	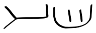	
the blood	dam		
of His children	a·va·daw		
He will avenge	yiq·qo·wm	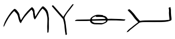	

vengeance	ve·na·qam	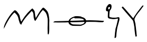	
He will take	ya·sheev	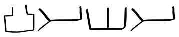	
on His adversaries [and repay those who hate Him]	le·tsa·raw		
He will cleanse	ve·khip·per	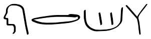	
His land	ad·ma·to	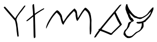	
[and] His people	am·mo		
came	vay·ya·vo	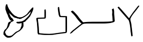	Deuteronomy 32:44
Then Moses	mo·sheh	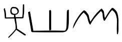	
and recited	vay·dab·ber	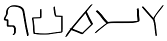	
-	et		
all	kal	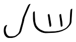	
the words	div·re		
song	hash·shee·rah	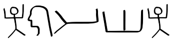	
of this	haz·zot		
in the hearing	be·a·ze·ne		
of the people	ha·am		
	hu		
with Joshua	ve·ho·wo·she·a		
son	bin		
of Nun	nun		
had finished	vay·khal	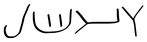	Deuteronomy 32:45
When Moses	mo·sheh		
reciting	le·dab·ber		
-	et		
all	kal		
words	had·de·va·reem	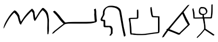	

these	ha·el·leh		
to	el		
all	kal		
Israel	yis·ra·el	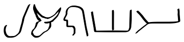	
he said	vay·yo·mer		Deuteronomy 32:46
to them	a·le·hem		
“ Take	see·mu	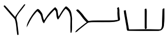	
to heart	le·vav·khem	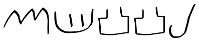	
all	le·khal		
these words	had·de·va·reem	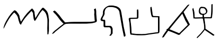	
-	a·sher		
I	a·no·khee		
testify	me·eed		
among you	ba·khem		
today	hay·yo·wm	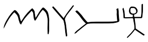	
so that	a·sher		
you may command	te·tsaw·wum		
-	et		
your children	be·ne·khem	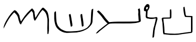	
to carefully	lish·mor		
follow	la·a·so·wt		
-	et		
all	kal	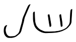	
the words	div·re		
law	hat·to·w·rah		
of this	haz·zot		
For	kee	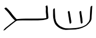	Deuteronomy 32:47

are not	lo		
words	da·var		
idle	req	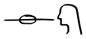	
they	hu		
to you	mik·kem		
because	kee	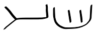	
they	hu		
are your life	chay·ye·khem	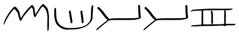	
	u·vad·da·var		
and by them	haz·zeh		
you will live long	ta·a·ree·khu	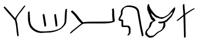	
	ya·meem	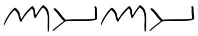	
in	al		
the land	ha·a·da·mah		
that	a·sher		
you	at·tem		
are crossing	o·ve·reem		
-	et		
the Jordan	hay·yar·den	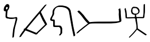	
	sham·mah		
to possess ”	le·rish·tah		
said	vay·dab·ber	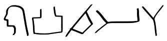	Deuteronomy 32:48
the LORD	YHVH		
to	el		
Moses	mo·sheh		
same	be·e·tsem	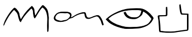	
day	hay·yo·wm	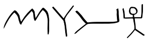	

On that	haz·zeh	
	le·mor	
“ Go up	a·leh	Deuteronomy 32:49
into	el	
Range	har	
the Abarim	ha·a·va·reem	
	haz·zeh	
to Mount	har	
Nebo	ne·vo	
-	a·sher	
in the land	be·e·rets	
of Moab	mo·w·av	
-	a·sher	
across	al	
from	pe·ne	
Jericho	ye·re·cho	
and view	u·re·eh	
-	et	
the land	e·rets	
of Canaan	ke·na·an	
which	a·sher	
I	a·nee	
am giving	no·ten	
to the Israelites	liv·ne	
	yis·ra·el	
as their own possession	la·a·chuz·zah	
you will die	u·mut	Deuteronomy 32:50

on the mountain	ba·har		
that	a·sher		
you	at·tah		
climb	o·leh		
And there	sham·mah		
and be gathered	ve·he·a·seph		
to	el		
your people	am·me·kha	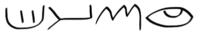	
just as	ka·a·sher		
died	met		
Aaron	a·ha·ron	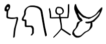	
your brother	a·chee·kha	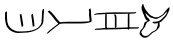	
Hor	be·hor		
on Mount	ha·har		
and was gathered	vay·ye·a·seph		
to	el		
his people	am·maw		
For	al		Deuteronomy 32:51
-	a·sher		
both of you broke faith	me·al·tem		
with Me	bee	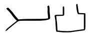	
among	be·to·wkh		
the Israelites	be·ne	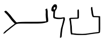	
	yis·ra·el	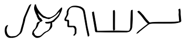	
at the waters	be·me		
of Meribah-kadesh	me·ree·vat	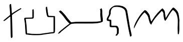	
	qa·desh	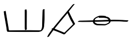	

in the Wilderness	mid·bar		
of Zin	tsin		
by	al		
-	a·sher		
failing	lo		
to treat Me as holy	qid·dash·tem	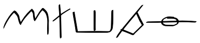	
-	o·w·tee	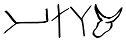	
presence	be·to·wkh		
in their	be·ne	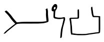	
	yis·ra·el	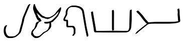	
Although	kee	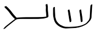	Deuteronomy 32:52
from a distance	min·ne·ged		
you shall see	tir·eh		
-	et		
the land	ha·a·rets		
”	ve·sham·mah	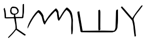	
you shall not	lo		
enter	ta·vo·w		
[it]	el		
	ha·a·rets		
that	a·sher		
I	a·nee	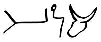	
am giving	no·ten	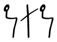	
the Israelites	liv·ne		
	yis·ra·el		
This	ve·zot		Deuteronomy 33:1
is the blessing	hab·be·ra·khah	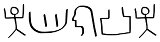	

that	a·sher		
pronounced	be·rakh	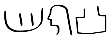	
Moses	mo·sheh	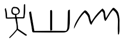	
the man	eesh	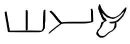	
of God	ha·e·lo·heem	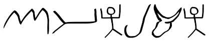	
-	et		
upon the Israelites	be·ne	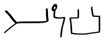	
	yis·ra·el	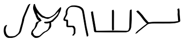	
before	liph·ne		
his death	mo·w·to		
He said :	vay·yo·mar		Deuteronomy 33:2
“ The LORD	YHVH	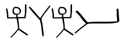	
from Sinai	mis·see·nay	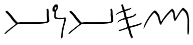	
came	ba		
and dawned	ve·za·rach		
from Seir	mis·se·eer		
upon us	la·mo		
He shone forth	ho·w·phee·a	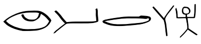	
from Mount	me·har		
Paran	pa·ran		
and came	ve·a·tah		
with myriads	me·riv·vot		
of holy ones	qo·desh	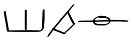	
at His right hand	mee·mee·no		
with flaming fire	ʾē·she·dat	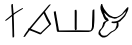	
	la·mo		
Surely	aph		Deuteronomy 33:3

You love	cho·vev	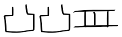	
the people	am·meem	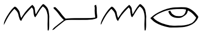	
all	kal	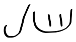	
the holy ones [are]	qe·do·shaw	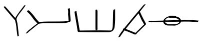	
in Your hand	be·ya·de·kha	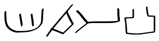	
and they	ve·hem	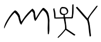	
sit down	tuk·ku	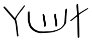	
at Your feet	le·rag·le·kha	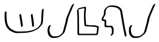	
each receives	yis·sa	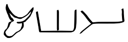	
Your words —	mid·dab·be·ro·te·kha	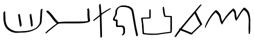	
the law	to·w·rah	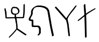	Deuteronomy 33:4
gave	tsiw·vah	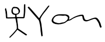	
us	la·nu	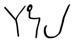	
that Moses	mo·sheh	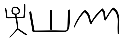	
the possession	mo·w·ra·shah	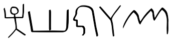	
of the assembly	qe·hil·lat	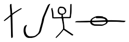	
of Jacob	ya·a·qov	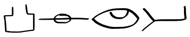	
So [the LORD] became	vay·hee	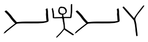	Deuteronomy 33:5
in Jeshurun	vee·shu·run	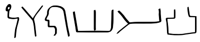	
King	me·lekh	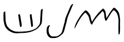	
gathered	be·hit·as·seph	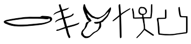	
when the leaders	ra·she	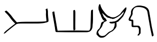	
of the people	am	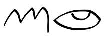	
[came] together	ya·chad	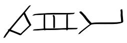	
when the tribes	shiv·te	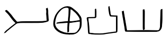	
of Israel	yis·ra·el	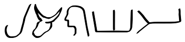	
live	ye·chee	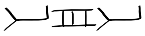	Deuteronomy 33:6

Let Reuben	re·u·ven		
and not	ve·al		
die	ya·mot		
nor	vee·hee	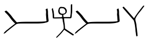	
his men	me·taw		
be few ”	mis·par	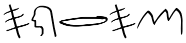	
And	ve·zot	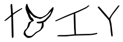	Deuteronomy 33:7
concerning Judah	lee·hu·dah		
he said :	vay·yo·mar		
hear	she·ma		
“ O LORD	YHVH		
the cry	qo·wl	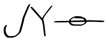	
of Judah	ye·hu·dah	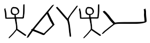	
to	ve·el		
his people	am·mo		
and bring him	te·vee·en·nu	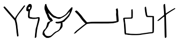	
With his own hands	ya·daw		
he defends his cause	rav	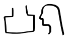	
	lo		
a help	ve·e·zer		
against his foes ”	mits·tsa·raw		
but may You be	tih·yeh	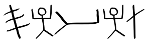	
Concerning Levi	u·le·le·vee		Deuteronomy 33:8
he said :	a·mar		
“ [Give] Your Thummim [to Levi]	tum·me·kha	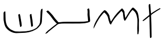	
and Your Urim	ve·u·re·kha	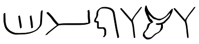	
one	le·eesh		

to Your godly	cha·see·de·kha	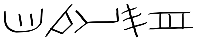	
whom	a·sher	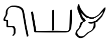	
You tested	nis·see·to	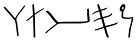	
at Massah	be·mas·sah	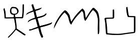	
and contested	te·ree·ve·hu	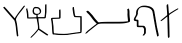	
at	al	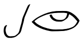	
the waters	me	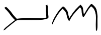	
of Meribah	me·ree·vah	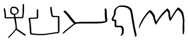	
He said	ha·o·mer	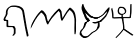	Deuteronomy 33:9
of his father	le·a·vee	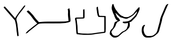	
and mother	u·le·im·mo	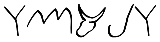	
‘ I do not	lo	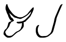	
consider them ’	re·ee·tee	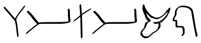	
-	ve·et	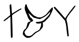	
his brothers	e·chaw	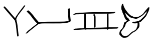	
He disregarded	lo	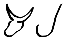	
	hik·keer	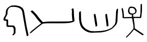	
-	ve·et	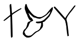	
his own sons	ba·no	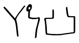	
and did not	lo	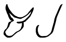	
know	ya·da	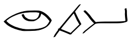	
for	kee	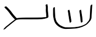	
he kept	sha·me·ru	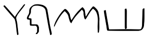	
Your word	im·ra·te·kha	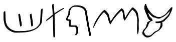	
Your covenant	u·ve·ree·te·kha	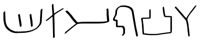	
and maintained	yin·tso·ru	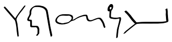	
He will teach	yo·w·ru	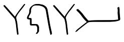	Deuteronomy 33:10

Your ordinances	mish·pa·te·kha		
to Jacob	le·ya·a·qov		
and Your law	ve·to·w·ra·te·kha		
to Israel	le·yis·ra·el		
he will set	ya·see·mu	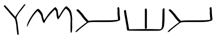	
incense	qe·to·w·rah		
before You	be·ap·pe·kha		
and whole burnt offerings	ve·kha·leel	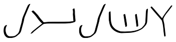	
on	al		
Your altar	miz·be·che·kha		
Bless	ba·rekh		Deuteronomy 33:11
O LORD	YHVH		
his substance	che·lo	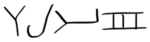	
the work	u·pho·al		
of his hands	ya·daw		
and accept	tir·tseh		
Smash	me·chats	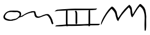	
the loins	ma·te·na·yim	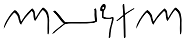	
of those who rise against him	qa·maw		
and of his foes	u·me·san·aw		
so they can	min		
rise [no more] ”	ye·qu·mun		
Concerning Benjamin	le·vin·ya·min	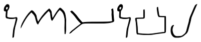	Deuteronomy 33:12
he said :	a·mar		
“ May the beloved	ye·deed	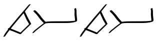	
of the LORD	YHVH		

rest	yish·kon	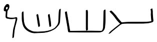	
secure	la·ve·tach	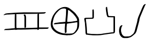	
in Him	a·law	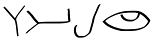	
[God] shields	cho·pheph		
him	a·law	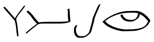	
all	kal	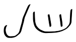	
day long	hay·yo·wm	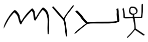	
	u·ven	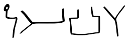	
and upon His shoulders	ke·te·phaw	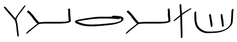	
he rests ”	sha·khen		
Concerning Joseph	u·le·yo·w·seph	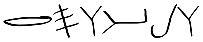	Deuteronomy 33:13
he said :	a·mar		
be blessed	me·vo·re·khet		
by the LORD	YHVH		
“ May his land	ar·tso		
with the precious	mim·me·ged		
from heaven above	sha·ma·yim	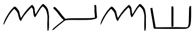	
dew	mit·tal		
and the deep waters	u·mit·te·ho·wm		
that lie	ro·ve·tset		
beneath	ta·chat	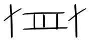	
with the bountiful	u·mim·me·ged		Deuteronomy 33:14
harvest	te·vu·ot		
from the sun	sha·mesh		
and the abundant	u·mim·me·ged		
yield	ge·resh		
of the seasons	ye·ra·cheem		

with the best	u·me·rosh		Deuteronomy 33:15
mountains	har·re		
of the ancient	qe·dem	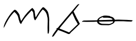	
and the bounty	u·mim·me·ged		
hills	giv·o·wt		
of the everlasting	o·w·lam		
with the choice gifts	u·mim·me·ged		Deuteronomy 33:16
of the land	e·rets		
and everything in it	u·me·lo·ah		
and with the favor	u·re·tso·wn		
of Him who dwelt	sho·khe·nee	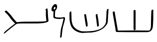	
in the burning bush	se·neh		
May these rest	ta·vo·w·tah		
on the head	le·rosh		
of Joseph	yo·w·seph		
and crown the brow	u·le·qa·de·qod	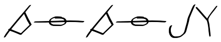	
of the prince	ne·zeer	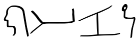	
of his brothers	e·chaw	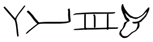	
a firstborn	be·kho·wr		Deuteronomy 33:17
bull	sho·w·ro		
majesty [is like]	ha·dar		
His	lo		
and his horns	ve·qar·ne	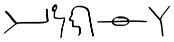	
of a wild ox	re·em		
are like those	qar·naw	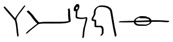	
	ba·hem		
the nations	am·meem	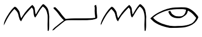	

With them he will gore	ye·nag·gach		
	yach·daw	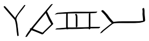	
even to the ends	aph·se		
of the earth	a·rets		
Such	ve·hem	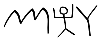	
are the myriads	riv·vo·wt		
of Ephraim	eph·ra·yim		
and such	ve·hem	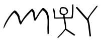	
are the thousands	al·phe		
of Manasseh ”	me·nash·sheh	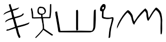	
Concerning Zebulun	ve·liz·vu·lun	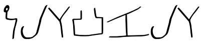	Deuteronomy 33:18
he said :	a·mar		
“ Rejoice	se·mach		
Zebulun	ze·vu·lun		
in your journeys	be·tse·te·kha		
and Issachar	ve·yis·sa·sh·khar		
in your tents	be·o·ha·le·kha	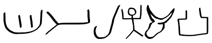	
the peoples	am·meem	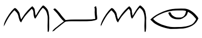	Deuteronomy 33:19
to a mountain	har		
They will call	yiq·ra·u	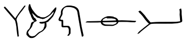	
there	sham	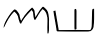	
they will offer	yiz·be·chu	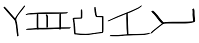	
sacrifices	ziv·che	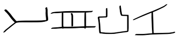	
of righteousness	tse·deq	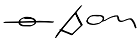	
For	kee	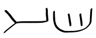	
the abundance	she·pha		
of the seas	yam·meem	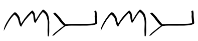	

they will feast on	yee·na·qu	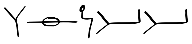	
and the hidden	u·se·phu·ne		
treasures	te·mu·ne		
of the sand ”	cho·wl	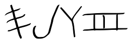	
Concerning Gad	u·le·gad		Deuteronomy 33:20
he said :	a·mar		
“ Blessed [is]	ba·rukh		
he who enlarges	mar·cheev	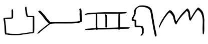	
[the domain of] Gad !	gad		
like a lion	ke·la·vee		
He lies down	sha·khen	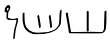	
and tears off	ve·ta·raph	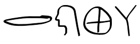	
an arm	ze·ro·w·a		
or	aph		
a head	qa·de·qod	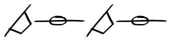	
He chose	vay·yar	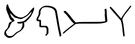	Deuteronomy 33:21
the best [land]	re·sheet		
for himself	lo	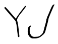	
because	kee	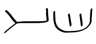	
there	sham	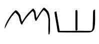	
portion	chel·qat	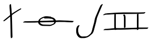	
a ruler’s	me·cho·qeq	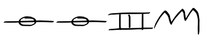	
was reserved for him	sa·phun	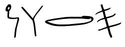	
He came	vay·ye·te	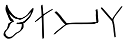	
with the leaders	ra·she	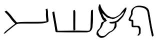	
of the people	am		
justice	tsid·qat	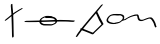	

the LORD’s	YHVH		
he administered	a·sah		
and His ordinances	u·mish·pa·taw		
for	im		
Israel ”	yis·ra·el	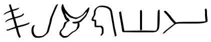	
Concerning Dan	u·le·dan		Deuteronomy 33:22
he said :	a·mar		
“ Dan [is]	dan		
cub	gur		
a lion’s	ar·yeh	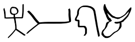	
leaping	ye·zan·neq	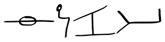	
out of	min		
Bashan ”	hab·ba·shan	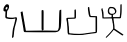	
Concerning Naphtali	u·le·naph·ta·lee		Deuteronomy 33:23
he said :	a·mar		
“ Naphtali	naph·ta·lee		
is abounding	se·va		
with favor	ra·tso·wn		
full	u·ma·le		
of the blessing	bir·kat		
of the LORD	YHVH		
of the sea	yam	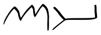	
and the south ”	ve·da·ro·wm		
he shall take possession	ye·ra·shah	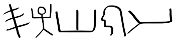	
And concerning Asher	u·le·a·sher		Deuteronomy 33:24
he said :	a·mar		
be the most blessed	ba·rukh		

of sons	mib·ba·neem	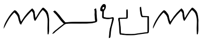	
“ May Asher	a·sher		
may he be	ye·hee		
the most favored	re·tsui		
among his brothers	e·chaw	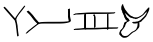	
and dip	ve·to·vel		
in oil	bash·she·men		
his foot	rag·lo	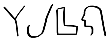	
be iron	bar·zel	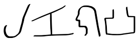	Deuteronomy 33:25
and bronze	u·ne·cho·shet		
May the bolts of your gate	min·a·le·kha		
match your days ”	u·khe·ya·me·kha		
and may your strength	da·ve·e·kha		
“ There is none	en	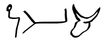	Deuteronomy 33:26
like the God	ka·el		
of Jeshurun	ye·shu·run		
who rides	ro·khev		
the heavens	sha·ma·yim	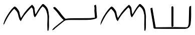	
to your aid	ve·ez·re·kha	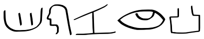	
in His majesty	u·ve·ga·a·va·to		
and the clouds	she·cha·qeem	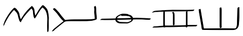	
is your dwelling place	me·o·nah		Deuteronomy 33:27
God	e·lo·he		
The eternal	qe·dem	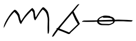	
and underneath	u·mit·ta·chat		
arms	ze·ro·ot		

are the everlasting	o·w·lam		
He drives out	vay·ga·resh		
before you	mip·pa·ne·kha		
the enemy	o·w·yev	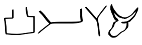	
giving the command	vay·yo·mer		
‘ Destroy [him] ! ’	hash·med		
dwells	vay·yish·kon		Deuteronomy 33:28
So Israel	yis·ra·el	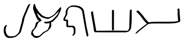	
securely	be·tach		
lives untroubled	ba·dad	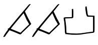	
the fountain	en	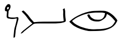	
of Jacob	ya·a·qov		
in	el		
a land	e·rets		
of grain	da·gan		
and new wine	ve·tee·ro·wosh		
where even	aph		
the heavens	sha·maw		
drip	ya·ar·phu		
with dew	tal		
Blessed [are] you	ash·re·kha	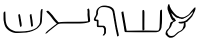	Deuteronomy 33:29
O Israel !	yis·ra·el	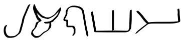	
Who	mee	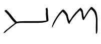	
is like you	kha·mo·w·kha		
a people	am		
saved	no·wo·sha	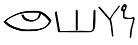	
by the LORD ?	ba·YHVH	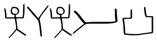	

He is the shield	ma·gen	𐤌𐤂𐤍	
that protects you	ez·re·kha	𐤏𐤆𐤓𐤊	
-	va·a·sher	𐤅𐤀𐤔𐤓	
the sword	che·rev	𐤇𐤓𐤁	
in which you boast	ga·a·va·te·kha	𐤂𐤀𐤅𐤕𐤊	
will cower before you	ve·yik·ka·cha·shu	𐤅𐤉𐤊𐤇𐤔𐤅	
Your enemies	o·ye·ve·kha	𐤀𐤉𐤁𐤉𐤊	
	lakh	𐤋𐤊	
and you	ve·at·tah	𐤅𐤀𐤕𐤄	
	al	𐤏𐤋	
their high places ”	ba·mo·w·te·mo	𐤁𐤌𐤅𐤕𐤉𐤌𐤅	
shall trample	tid·rokh	𐤕𐤃𐤓𐤊𐤎	
went up	vay·ya·al	𐤅𐤉𐤏𐤋	Deuteronomy 34:1
Then Moses	mo·sheh	𐤌𐤔𐤄	
from the plains	me·ar·vot	𐤌𐤏𐤓𐤁𐤕	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
to	el	𐤀𐤋	
Mount	har	𐤄𐤓	
Nebo	ne·vo	𐤍𐤁𐤅	
to the top	rosh	𐤓𐤀𐤔	
of Pisgah	hap·pis·gah	𐤄𐤐𐤎𐤂𐤄	
which	a·sher	𐤀𐤔𐤓	
faces	al	𐤏𐤋	
	pe·ne	𐤐𐤍𐤉	
Jericho	ye·re·cho	𐤉𐤓𐤇𐤅	
showed him	vay·yar·e·hu	𐤅𐤉𐤓𐤀𐤄𐤅	
And the LORD	YHVH	𐤉𐤄𐤅𐤄	

-	et		
the whole	kal		
land —	ha·a·rets		
-	et		
from Gilead	hag·gil·ad		
as far	ad		
as Dan	dan		
-	ve·et		Deuteronomy 34:2
all	kal	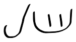	
of Naphtali	naph·ta·lee		
-	ve·et		
the land	e·rets		
of Ephraim	eph·ra·yim		
and Manasseh	u·me·nash·sheh	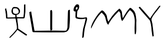	
-	ve·et		
all	kal	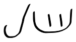	
the land	e·rets		
of Judah	ye·hu·dah		
as far as	ad		
Sea	hay·yam	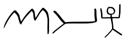	
the Western	ha·a·cha·ro·wn		
-	ve·et		Deuteronomy 34:3
the Negev	han·ne·gev		
-	ve·et		
and the region	hak·kik·kar		
from the Valley	biq·at	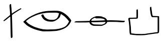	
of Jericho	ye·re·cho	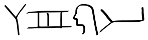	

(the City	eer	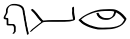	
of Palms)	hat·te·ma·reem	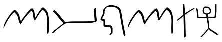	
all the way	ad		
to Zoar	tso·ar		
said	vay·yo·mer		Deuteronomy 34:4
And the LORD	YHVH		
to him	e·law	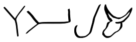	
“ This	zot		
is the land	ha·a·rets		
that	a·sher		
I swore to give	nish·ba·tee		
Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob	u·le·ya·a·qov		
when I said	le·mor	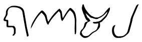	
it to your descendants ,	le·zar·a·kha		
‘ I will give	et·te·nen·nah	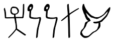	
I have let you see	her·ee·tee·kha	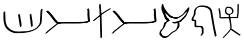	
it with your own eyes	ve·e·ne·kha	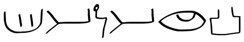	
	ve·sham·mah	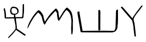	
but you will not	lo		
cross into it ”	ta·a·vor		
died	vay·ya·mat	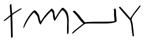	Deuteronomy 34:5
there	sham		
So Moses	mo·sheh	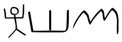	
the servant	e·ved	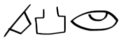	
of the LORD	YHVH		

in the land	be·e·rets		
of Moab	mo·w·av		
as	al		
had said	pee		
the LORD	YHVH		
And He buried	vay·yiq·bor	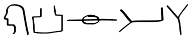	Deuteronomy 34:6
him	o·to		
in a valley	vag·gay		
in the land	be·e·rets		
of Moab	mo·w·av		
facing	mul		
	bet	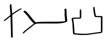	
Beth-peor	pe·o·wr		
and no	ve·lo		
knows	ya·da	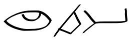	
one	eesh	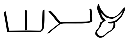	
-	et		
the location of his grave	qe·vu·ra·to		
to	ad		
day	hay·yo·wm	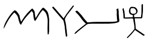	
this	haz·zeh		
Moses [was]	u·mo·sheh		Deuteronomy 34:7
years old	ben		
a hundred	me·ah		
and twenty	ve·es·reem		
	sha·nah	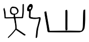	
when he died	be·mo·to		

were not	lo		
weak	kha·ha·tah		
yet his eyes	e·no	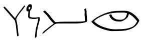	
had not	ve·lo		
diminished	nas		
and his vitality	le·choh	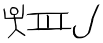	
grieved	vay·yiv·ku	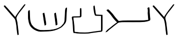	Deuteronomy 34:8
The Israelites	ve·ne	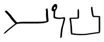	
	yis·ra·el	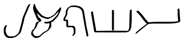	
-	et		
for Moses	mo·sheh	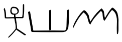	
in the plains	be·ar·vot		
of Moab	mo·w·av		
thirty	she·lo·sheem	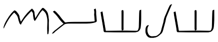	
days	yo·wm		
came to an end	vay·yit·te·mu		
until the time	ye·me		
of weeping	ve·khee		
and mourning	e·vel		
for Moses	mo·sheh	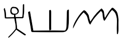	
Now Joshua	vee·ho·wo·shu·a	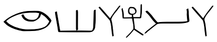	Deuteronomy 34:9
son	bin		
of Nun	nun	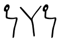	
was filled	ma·le		
with the spirit	ru·ach		
of wisdom	chakh·mah		
because	kee	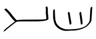	

had laid	sa·makh	𐤎𐤌𐤊	
Moses	mo·sheh	𐤌𐤔𐤄	
-	et	𐤀𐤕	
his hands	ya·daw	𐤉𐤃𐤉𐤅	
on him	a·law	𐤏𐤋𐤉𐤅	
obeyed	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	
him	e·law	𐤀𐤋𐤉𐤅	
So the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and did	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
no	ve·lo	𐤅𐤋𐤀	Deuteronomy 34:10
has risen	qam	𐤒𐤌	
prophet	na·vee	𐤍𐤁𐤉𐤀	
Since that time	o·wd	𐤏𐤅𐤃	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
like Moses	ke·mo·sheh	𐤊𐤌𐤔𐤄	
whom	a·sher	𐤀𐤔𐤓	
knew	ye·da·o	𐤉𐤃𐤏𐤅	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
face	pa·neem	𐤐𐤍𐤉𐤌	
to	el	𐤀𐤋	
face —	pa·neem	𐤐𐤍𐤉𐤌	

[no prophet who did] all	le·khal		Deuteronomy 34:11
the signs	ha·o·to·wt		
and wonders	ve·ham·mo·wph·teem		
that	a·sher		
sent [Moses]	she·la·cho	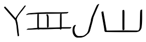	
the LORD	YHVH		
to do	la·a·so·wt		
in the land	be·e·rets		
of Egypt	mits·ra·yim	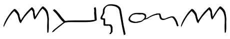	
to Pharaoh	le·phar·oh		
and to all	u·le·khal	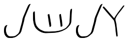	
his officials	a·va·daw		
and all	u·le·khal	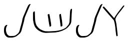	
his land	ar·tso		
all	u·le·khol	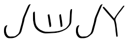	Deuteronomy 34:12
acts of power	hay·yad	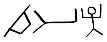	
the mighty	ha·cha·za·qah	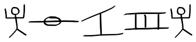	
and	u·le·khol	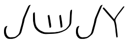	
awesome deeds	ham·mo·w·ra		
	hag·ga·do·wl		
that	a·sher		
[and no prophet who] performed	a·sah		
Moses [did]	mo·sheh		
in the sight	le·e·ne	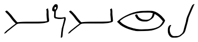	
of all	kal		
Israel	yis·ra·el	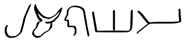	

Joshua

BSB Translation	Transliteration	Original Hebrew	
Now	vay·hee	𐤅𐤉𐤄𐤉	Joshua 1:1
after	a·cha·re	𐤀𐤇𐤓𐤉	
the death	mo·wt	𐤌𐤅𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
servant	e·ved	𐤏𐤁𐤃	
of His	YHVH	𐤉𐤄𐤅𐤄	
spoke	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
son	bin	𐤁𐤍	
of Nun	nun	𐤍𐤅𐤍	
assistant	me·sha·ret	𐤌𐤔𐤓𐤕	
Moses’	mo·sheh	𐤌𐤔𐤄	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Moses	mo·sheh	𐤌𐤔𐤄	Joshua 1:2
My servant	av·dee	𐤏𐤁𐤃𐤉	
is dead	met	𐤌𐤕	
Now therefore	ve·at·tah	𐤅𐤏𐤕𐤄	
arise	qum	𐤒𐤅𐤌	
[and] cross over	a·vor	𐤏𐤁𐤓	
-	et	𐤀𐤕	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
-	haz·zeh	𐤄𐤆𐤄	

you	at·tah	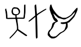	
and all	ve·khal	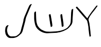	
these people	ha·am	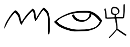	
-	haz·zeh	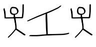	
into	el	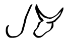	
the land	ha·a·rets	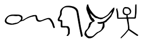	
that	a·sher	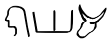	
I	a·no·khee	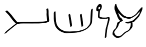	
am giving	no·ten	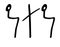	
to	la·hem	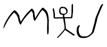	
the children	liv·ne	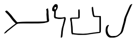	
of Israel	yis·ra·el	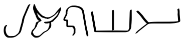	
every	kal	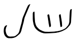	Joshua 1:3
place	ma·qo·wm	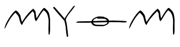	
where	a·sher	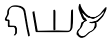	
will tread	tid·rokh	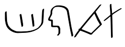	
the sole	kaph	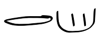	
of your foot	rag·le·khem	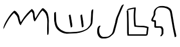	
	bo	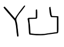	
	la·khem	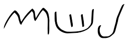	
I have given you	ne·tat·tee	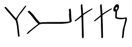	
just as	ka·a·sher	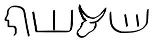	
I promised	dib·bar·tee	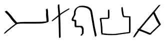	
to	el	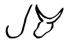	
Moses	mo·sheh	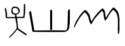	
from the wilderness	me·ham·mid·bar	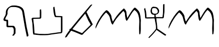	Joshua 1:4
and Lebanon	ve·hal·le·va·no·wn	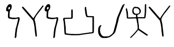	

	haz·zeh		
to	ve·ad		
- —	han·na·har		
the great	hag·ga·do·wl		
River	ne·har	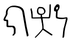	
Euphrates	pe·rat		
all	kol	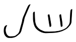	
the land	e·rets		
of the Hittites —	ha·chit·teem		
as far as	ve·ad		
Sea	hay·yam	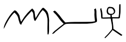	
the Great	hag·ga·do·wl		
and west	me·vo·w		
	hash·sha·mesh		
shall extend	yih·yeh	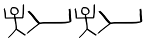	
Your territory	ge·vu·le·khem	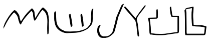	
No	lo		Joshua 1:5
shall stand	yit·yats·tsev	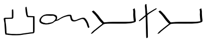	
one	eesh	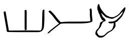	
against you	le·pha·ne·kha	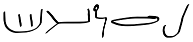	
all	kol		
the days	ye·me		
of your life	chay·ye·kha	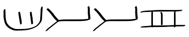	
As	ka·a·sher		
so will I be	ha·yee·tee	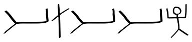	
with you	im		
Moses	mo·sheh		

I was	eh·yeh	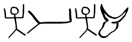	
with	im·makh		
I will never	lo		
leave you	ar·pe·kha		
nor	ve·lo		
forsake you	e·ez·ve·ka		
Be strong	cha·zaq		Joshua 1:6
and courageous	ve·e·mats		
for	kee	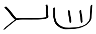	
you	at·tah		
shall give these people the inheritance	tan·cheel	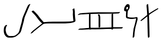	
-	et		
-	ha·am		
	haz·zeh		
-	et		
of the land	ha·a·rets		
that	a·sher		
I swore	nish·ba·tee		
to their fathers	la·a·vo·w·tam		
I would give	la·tet	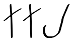	
them	la·hem		
Above all	raq	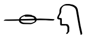	Joshua 1:7
be strong	cha·zaq		
courageous	ve·e·mats		
and very	me·od		
Be careful	lish·mor		

to observe	la·a·so·wt
all	ke·khal
the law	hat·to·w·rah
that	a·sher
commanded you	tsiw·ve·kha
Moses	mo·sheh
My servant	av·dee
Do not	al
turn	ta·sur
from	mim·men·nu
it to the right	ya·meen
or to the left	u·se·mo·wl
so that	le·ma·an
you may prosper	tas·keel
wherever	be·khol
	a·sher
you go	te·lekh
must not	lo
depart	ya·mush
Book	se·pher
of the Law	hat·to·w·rah
This	haz·zeh
from your mouth	mip·pee·kha
meditate	ve·ha·gee·ta
on it	bo
day	yo·w·mam
and night	va·lay·lah

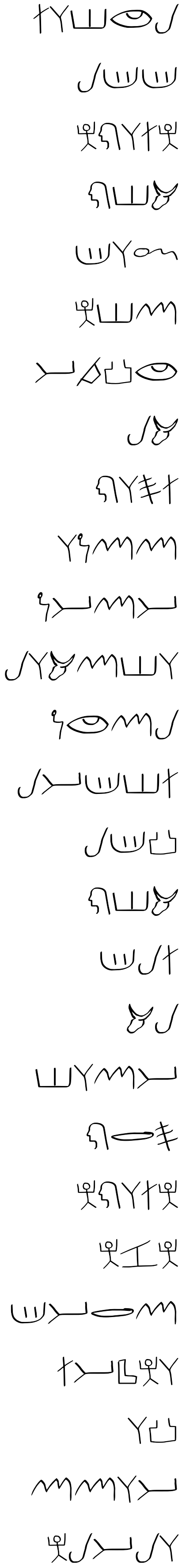

Joshua 1:8

so that	le·ma·an	𐤋𐤌𐤏𐤍	
you may be careful	tish·mor	𐤕𐤔𐤌𐤓	
to do	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
everything	ke·khal	𐤊𐤊𐤋	
written	hak·ka·tuv	𐤄𐤊𐤕𐤅𐤁	
in it	bo	𐤁𐤅	
For	kee	𐤊𐤉	
then	az	𐤀𐤆	
you will prosper	tats·lee·ach	𐤕𐤑𐤋𐤉𐤇	
-	et	𐤀𐤕	
in all you do	de·ra·khe·kha	𐤃𐤓𐤊𐤊	
	ve·az	𐤅𐤀𐤆	
and succeed	tas·keel	𐤕𐤔𐤊𐤉𐤋	
Have I not	ha·lo·w	𐤄𐤋𐤅𐤀	Joshua 1:9
commanded you	tsiw·vee·tee·kha	𐤑𐤅𐤉𐤕𐤉𐤊	
to be strong	cha·zaq	𐤇𐤆𐤒	
and courageous ?	ve·e·mats	𐤅𐤀𐤌𐤑	
Do not	al	𐤀𐤋	
be afraid	ta·a·rots	𐤕𐤏𐤓𐤑	
	ve·al	𐤅𐤀𐤋	
do not be discouraged	te·chat	𐤕𐤇𐤕	
for	kee	𐤊𐤉	
is with	im·me·kha	𐤏𐤌𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
you wherever	be·khol	𐤁𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	

you go ”	te·lekh		
commanded	vay·tsaw	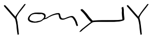	Joshua 1:10
Then Joshua	ye·ho·wo·shu·a		
-	et		
the officers	sho·te·re		
of the people	ha·am		
:	le·mor		
“ Go	iv·ru		Joshua 1:11
through	be·qe·rev	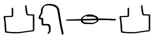	
the camp	ham·ma·cha·neh	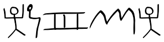	
and tell	ve·tsaw·wu		
-	et		
the people	ha·am		
	le·mor		
‘ Prepare	ha·khee·nu	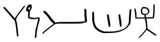	
your	la·khem		
provisions	tse·dah	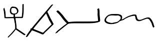	
for	kee	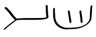	
within	be·o·wd		
three	she·lo·shet	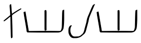	
days	ya·meem	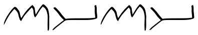	
you	at·tem		
will cross	o·ve·reem		
-	et		
Jordan	hay·yar·den	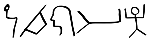	
the	haz·zeh		
to go in	la·vo·w		

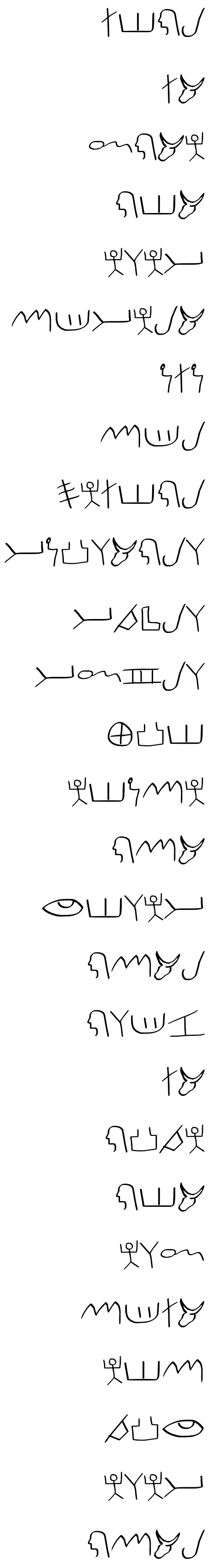

and take possession of	la·re·shet	
-	et	
the land	ha·a·rets	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·khem	
is giving	no·ten	
you	la·khem	
to possess ’”	le·rish·tah	
But to the Reubenites	ve·la·r·u·ve·nee	Joshua 1:12
the Gadites	ve·lag·ga·dee	
and the half-tribe	ve·la·cha·tsee	
	she·vet	
of Manasseh	ham·nash·sheh	
said	a·mar	
Joshua	ye·ho·wo·shu·a	
	le·mor	
“ Remember	za·kho·wr	Joshua 1:13
-	et	
-	had·da·var	
what	a·sher	
commanded	tsiw·vah	
you	et·khem	
Moses	mo·sheh	
the servant	e·ved	
of the LORD	YHVH	
when he said	le·mor	

‘ The LORD	YHVH		
your God	e·lo·he·khem	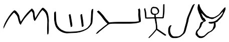	
will give you rest	me·nee·ach	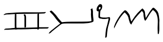	
	la·khem		
and He will give	ve·na·tan		
you	la·khem		
	et		
land ’	ha·a·rets		
this	haz·zot		
Your wives	ne·she·khem	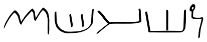	Joshua 1:14
your young children	tap·pe·khem	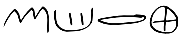	
and your livestock	u·miq·ne·khem	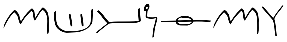	
may remain	ye·she·vu	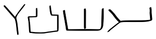	
in the land	ba·a·rets		
that	a·sher		
gave	na·tan	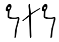	
you	la·khem		
Moses	mo·sheh	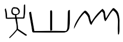	
on this side	be·e·ver		
of the Jordan	hay·yar·den	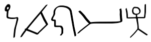	
	ve·at·tem		
to cross over	ta·av·ru	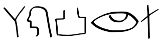	
must be armed for battle	cha·mu·sheem		
ahead of	liph·ne		
your brothers	a·che·khem	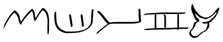	
But all	kol	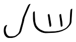	
your mighty men	gib·bo·w·re		

of valor	ha·cha·yil	
and help them	va·a·zar·tem	
-	o·w·tam	
until	ad	Joshua 1:15
-	a·sher	
gives [them] rest	ya·nee·ach	
the LORD	YHVH	
	la·a·che·khem	
as He has done for you	ka·khem	
possess	ve·ya·re·shu	
also	gam	
and [your brothers]	hem·mah	
-	et	
the land	ha·a·rets	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·khem	
is giving	no·ten	
them	la·hem	
Then you may return	ve·shav·tem	
to the land	le·e·rets	
of your inheritance	ye·rush·shat·khem	
and take possession of	vee·rish·tem	
-	o·w·tah	
that which	a·sher	
gave	na·tan	

you	la·khem		
Moses	mo·sheh	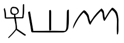	
the servant	e·ved	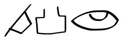	
of the LORD	YHVH		
side	be·e·ver		
of the Jordan ”	hay·yar·den		
on the east	miz·rach		
	hash·sha·mesh		
So they answered	vay·ya·a·nu		Joshua 1:16
-	et		
Joshua	ye·ho·wo·shu·a		
	le·mor		
“ Everything	kol	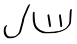	
	a·sher		
you have commanded us	tsiw·vee·ta·nu	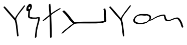	
we will do	na·a·seh		
and everywhere	ve·el		
	kal	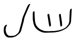	
-	a·sher		
you send us	tish·la·che·nu	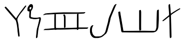	
we will go	ne·lekh	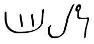	
in all things	ke·khol		Joshua 1:17
Just as	a·sher		
so we will obey you	sha·ma·nu		
	el		
Moses	mo·sheh	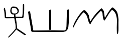	
	ken	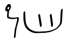	

we obeyed	nish·ma		
	e·le·kha	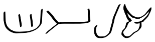	
	raq	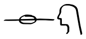	
be	yih·yeh	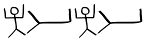	
And may the LORD	YHVH		
your God	e·lo·he·kha		
with you	im·makh		
as	ka·a·sher		
He was	ha·yah	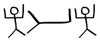	
with	im		
Moses	mo·sheh	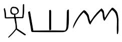	
Anyone	kal		Joshua 1:18
	eesh	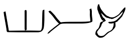	
who	a·sher		
rebels	yam·reh		
-	et		
against your order	pee·kha	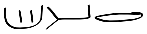	
and does not	ve·lo		
obey	yish·ma		
-	et		
your words	de·va·re·kha	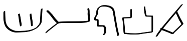	
all	le·khol		
that	a·sher		
you command him	te·tsaw·ven·nu		
will be put to death	yu·mat		
Above all	raq	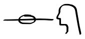	
be strong	cha·zaq		

and courageous ! ”	ve·e·mats		
sent	vay·yish·lach		Joshua 2:1
Then Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun	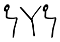	
from	min		
Shittim	hash·shit·teem		
two	she·na·yim	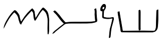	
	a·na·sheem	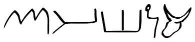	
spies	me·rag·ge·leem	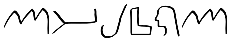	
secretly	che·resh		
saying	le·mor		
“ Go	le·khu		
inspect	re·u		
-	et		
the land	ha·a·rets		
-	ve·et		
especially Jericho ”	ye·ree·cho	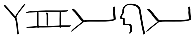	
So they went	vay·ye·le·khu	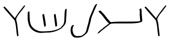	
and entered	vay·ya·vo·u	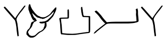	
the house	bet	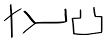	
	ish·shah		
of a prostitute	zo·w·nah	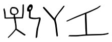	
named	u·she·mah	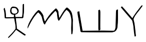	
Rahab	ra·chav	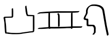	
and stayed	vay·yish·ke·vu	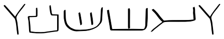	
there	sham·mah		

And it was reported	vay·ye·a·mar		Joshua 2:2
to the king	le·me·lekh		
of Jericho	ye·ree·cho	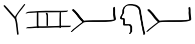	
:	le·mor		
“ Behold	hin·neh		
some men	a·na·sheem		
have come	ba·u		
here	hen·nah		
tonight	hal·lay·lah	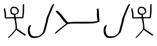	
	mib·be·ne		
of Israel	yis·ra·el	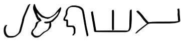	
to spy out	lach·por	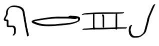	
-	et		
the land ”	ha·a·rets		
sent	vay·yish·lach		Joshua 2:3
So the king	me·lekh	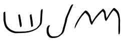	
of Jericho	ye·ree·cho	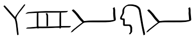	
to	el		
Rahab	ra·chav	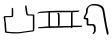	
and said	le·mor		
“ Bring out	ho·w·tsee·ee	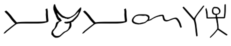	
the men	ha·a·na·sheem	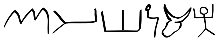	
who came	hab·ba·eem		
to	e·la·yikh	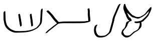	
you	a·sher		
and entered	ba·u		
your house	le·ve·tekh	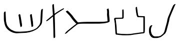	

for	kee	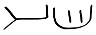	
to spy out	lach·por	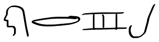	
-	et		
the whole	kal		
land ”	ha·a·rets		
they have come	ba·u		
had taken	vat·tiq·qach	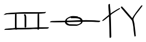	Joshua 2:4
But the woman	ha·ish·shah		
-	et		
the two	she·ne	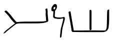	
men	ha·a·na·sheem		
and hidden them	vat·tits·pe·no		
So she said	vat·to·mer		
“ Yes	ken	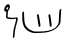	
did come	ba·u		
to me	e·lay	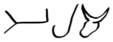	
the men	ha·a·na·sheem	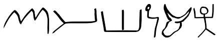	
but I did not	ve·lo		
know	ya·da·tee		
where	me·a·yin		
they had come from	hem·mah		
was	vay·hee	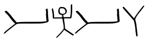	Joshua 2:5
when the gate	hash·sha·ar		
about to close	lis·go·wr		
At dusk	ba·cho·shekh		
the men	ve·ha·a·na·sheem		
went out	ya·tsa·u		

and I do not	lo		
know	ya·da·tee		
which way	a·nah		
went	ha·le·khu	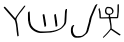	
they	ha·a·na·sheem		
Pursue	rid·phu		
quickly	ma·her	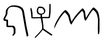	
them	a·cha·re·hem	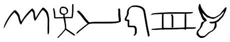	
and	kee	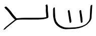	
you may catch them ! ”	tas·see·gum	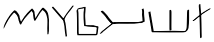	
(But [Rahab]	ve·hee	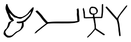	Joshua 2:6
had taken them up	he·e·la·tam	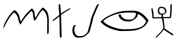	
to the roof	hag·ga·gah		
and hidden them	vat·tit·me·nem		
of flax	be·phish·te	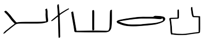	
among the stalks	ha·ets		
that she had laid out	ha·a·ru·kho·wt		
	lah		
	al		
[there])	hag·gag	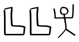	
So the [king’s] men	ve·ha·a·na·sheem		Joshua 2:7
set out in pursuit	ra·de·phu		
[of the spies]	a·cha·re·hem	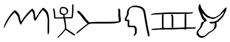	
along the road	de·rekh		
of the Jordan	hay·yar·den	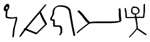	
to	al		
the fords	ham·ma·be·ro·wt		

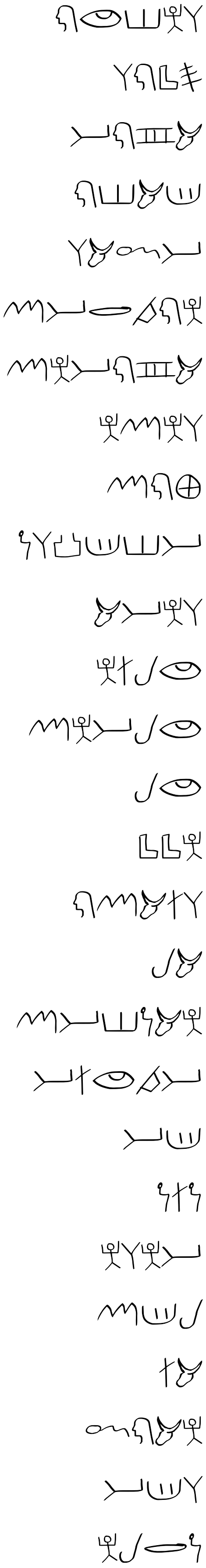

the gate	ve·hash·sha·ar	
was shut	sa·ga·ru	
	a·cha·re	
and as	ka·a·sher	
soon as they	ya·tse·u	
had gone out	ha·ro·de·pheem	
	a·cha·re·hem	
[the spies]	ve·hem·mah	Joshua 2:8
Before	te·rem	
lay down for the night	yish·ka·vun	
[Rahab]	ve·hee	
went up	a·le·tah	
on	a·le·hem	
	al	
the roof	hag·gag	
and said	vat·to·mer	Joshua 2:9
to them	el	
	ha·a·na·sheem	
“ I know	ya·da·tee	
that	kee	
has given	na·tan	
the LORD	YHVH	
you	la·khem	
	et	
this land	ha·a·rets	
and that	ve·khee	
has fallen	na·phe·lah	

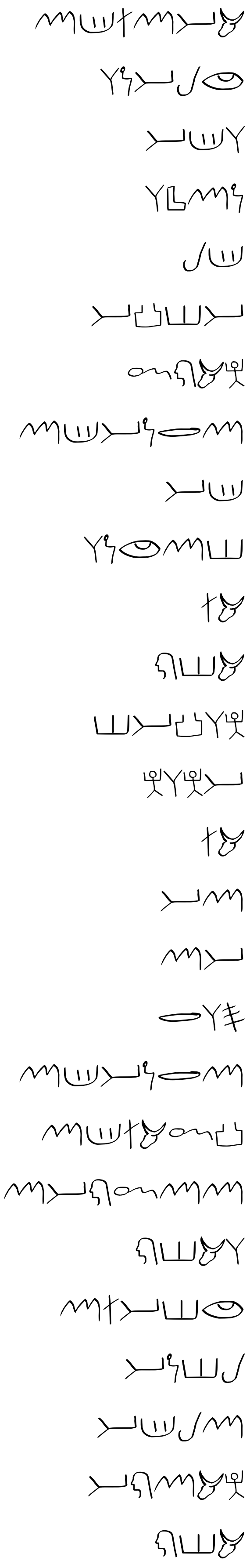

the fear of you	e·mat·khem	
on us	a·le·nu	
so that	ve·khee	
are melting in fear	na·mo·gu	
all	kal	
who dwell	yo·she·ve	
in the land	ha·a·rets	
of you	mip·pe·ne·khem	
For	kee	Joshua 2:10
we have heard	sha·ma·nu	
-	et	
how	a·sher	
dried up	ho·w·veesh	
the LORD	YHVH	
-	et	
the waters	me	
Sea	yam	
of the Red	suph	
before you	mip·pe·ne·khem	
when you came out	be·tse·te·khem	
of Egypt	mim·mits·ra·yim	
and what	va·a·sher	
you did	a·see·tem	
the two	lish·ne	
kings	mal·khe	
of the Amorites	ha·e·mo·ree	
whom	a·sher	

across	be·e·ver	בעבר	
the Jordan	hay·yar·den	הירדן	
to Sihon	le·see·chon	לסיחן	
and Og	u·le·o·wg	ולעוג	
-	a·sher	אשר	
you devoted to destruction	he·che·ram·tem	החרמתם	
-	o·w·tam	אותם	
When we heard this	van·nish·ma	ונשמע	Joshua 2:11
melted	vay·yim·mas	וימס	
our hearts	le·va·ve·nu	לבבנו	
failed	ve·lo	ולא	
	qa·mah	קמה	
	o·wd	עוד	
courage	ru·ach	רוח	
and everyone’s	be·eesh	באיש	
because of you	mip·pe·ne·khem	מפניכם	
for	kee	כי	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
	hu	הוא	
is God	e·lo·heem	אלהים	
in the heavens	bash·sha·ma·yim	בשמים	
above	mim·ma·al	ממעל	
and on	ve·al	ועל	
the earth	ha·a·rets	הארץ	
below	mit·ta·chat	מתחת	
Now therefore	ve·at·tah	ועתה	Joshua 2:12

swear	hish·sha·ve·u		
please	na		
to me	lee	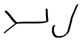	
by the LORD	ba·YHVH	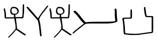	
because	kee	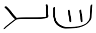	
I showed	a·see·tee	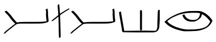	
to you	im·ma·khem	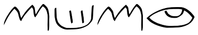	
kindness	cha·sed		
show	va·a·see·tem	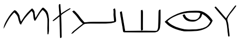	
will indeed	gam		
that you	at·tem		
to	im		
my family	bet	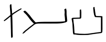	
	a·vee	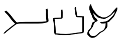	
kindness	che·sed		
Give	u·ne·tat·tem		
me	lee	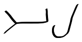	
sign	o·wt		
a sure	e·met	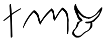	
that you will spare the lives	ve·ha·cha·yi·tem	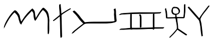	Joshua 2:13
-	et		
of my father	a·vee	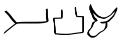	
and	ve·et		
mother	im·mee	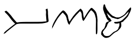	
-	ve·et		
my brothers	a·chay	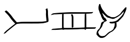	
and	ve·et		

sisters	ʾa·cho·tay	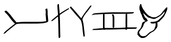	
-	ve·et	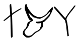	
and all	kal	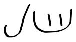	
who belong	a·sher	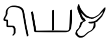	
to them	la·hem	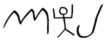	
and that you will deliver	ve·hits·tsal·tem	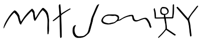	
-	et	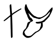	
us	naph·sho·te·nu	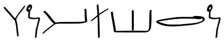	
from death ”	mim·ma·vet	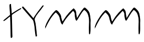	
agreed	vay·yo·me·ru	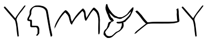	Joshua 2:14
	lah	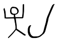	
the men	ha·a·na·sheem	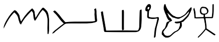	
“ Our lives	naph·she·nu	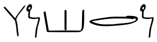	
for your	tach·te·khem	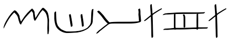	
lives ! ”	la·mut	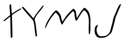	
“ If	im	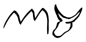	
you do not	lo	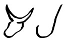	
report	tag·gee·du	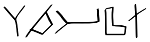	
-	et	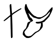	
our mission	de·va·re·nu	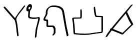	
	zeh	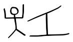	
	ve·ha·yah	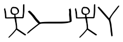	
gives	be·tet	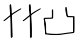	
when the LORD	YHVH	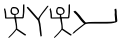	
us	la·nu	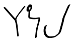	
-	et	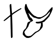	
the land ”	ha·a·rets	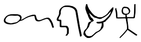	

we will show	ve·a·see·nu	𐤅𐤏𐤔𐤉𐤍𐤅	
you	im·makh	𐤏𐤌𐤊	
kindness	che·sed	𐤇𐤎𐤃	
and faithfulness	ve·e·met	𐤅𐤀𐤌𐤕	
Then [Rahab] let them down	vat·to·w·ri·dem	𐤅𐤕𐤅𐤓𐤃𐤌	Joshua 2:15
by a rope	ba·che·vel	𐤁𐤇𐤁𐤋	
through	be·ad	𐤁𐤏𐤃	
the window	ha·chal·lo·wn	𐤄𐤇𐤋𐤅𐤍	
since	kee	𐤊𐤉	
the house	ve·tah	𐤁𐤉𐤕𐤄	
was built into the wall	be·qeer	𐤁𐤒𐤉𐤓	
of the city	ha·cho·w·mah	𐤄𐤇𐤅𐤌𐤄	
-	u·va·cho·w·mah	𐤅𐤁𐤇𐤅𐤌𐤄	
where she	hee	𐤄𐤉𐤀	
lived	yo·wo·sha·vet	𐤉𐤅𐤔𐤁𐤕	
she said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	Joshua 2:16
	la·hem	𐤋𐤄𐤌	
to the hill country ”	ha·ha·rah	𐤄𐤄𐤓𐤄	
“ Go	le·khu	𐤋𐤊𐤅	
will not	pen	𐤐𐤍	
find	yiph·ge·u	𐤉𐤐𐤂𐤏𐤅	
you	va·khem	𐤁𐤊𐤌	
“ so that your pursuers	ha·ro·de·pheem	𐤄𐤓𐤃𐤐𐤉𐤌	
Hide yourselves	ve·nach·be·tem	𐤅𐤍𐤇𐤁𐤕𐤌	
there	sham·mah	𐤔𐤌𐤄	
for three	she·lo·shet	𐤔𐤋𐤔𐤕	

days	ya·meem	
until	ad	
have returned	sho·wv	
they	ha·ro·de·pheem	
then	ve·a·char	
go	te·le·khu	
on your way ”	le·dar·ke·khem	
said	vay·yo·me·ru	Joshua 2:17
to her	e·le·ha	
The men	ha·a·na·sheem	
will not be bound	ne·qee·yim	
“ We	a·nach·nu	
oath	mish·she·vu·a·tekh	
by this	haz·zeh	
-	a·sher	
you made us swear	hish·ba·ta·nu	
unless	hin·neh	Joshua 2:18
when we	a·nach·nu	
enter	va·eem	
the land	ba·a·rets	
-	et	
cord	tiq·vat	
	chut	
scarlet	hash·sha·nee	
this	haz·zeh	
you have tied	tiq·she·ree	
in the window	ba·chal·lo·wn	

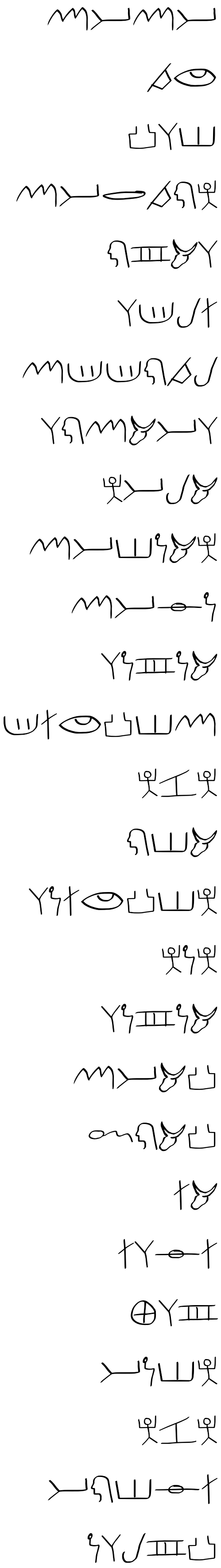

through which	a·sher	𐤀𐤔𐤓	
you let us down	ho·w·rad·te·nu	𐤄𐤅𐤓𐤃𐤕𐤍𐤅	
	vo	𐤁𐤅	
and unless	ve·et	𐤅𐤀𐤕	
your father	a·veekh	𐤀𐤁𐤉𐤊	
and	ve·et	𐤅𐤀𐤕	
mother	im·mekh	𐤀𐤌𐤊	
and	ve·et	𐤅𐤀𐤕	
brothers	a·cha·yikh	𐤀𐤇𐤉𐤊	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
your family	bet	𐤁𐤉𐤕	
	a·veekh	𐤀𐤁𐤉𐤊	
you have brought	ta·as·phee	𐤕𐤀𐤎𐤐𐤉	
	e·la·yikh	𐤀𐤋𐤉𐤊	
into your house	hab·ba·ye·tah	𐤄𐤁𐤉𐤕𐤄	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Joshua 2:19
If anyone	kol	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
goes out	ye·tse	𐤉𐤑𐤀	
the door	mid·dal·te	𐤌𐤃𐤋𐤕𐤉	
of your house	ve·tekh	𐤁𐤉𐤕𐤊	
into the street	ha·chu·tsah	𐤄𐤇𐤅𐤑𐤄	
his blood [will be]	da·mo	𐤃𐤌𐤅	
on his own head	ve·ro·sho	𐤁𐤓𐤀𐤔𐤅	
and we	va·a·nach·nu	𐤅𐤀𐤍𐤇𐤍𐤅	
will be innocent	ne·qee·yim	𐤍𐤒𐤉𐤌	

anyone	ve·khol		
-	a·sher		
	yih·yeh		
with you	it·takh	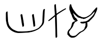	
in the house	bab·ba·yit	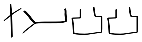	
his blood	da·mo		
will be on our heads	ve·ro·she·nu		
But if	im		
a hand	yad	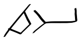	
is laid	tih·yeh	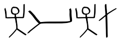	
on	bo		
And if	ve·im		Joshua 2:20
you report	tag·gee·dee	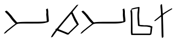	
-	et		
our mission	de·va·re·nu		
	zeh	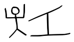	
we will be	ve·ha·yee·nu	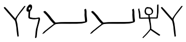	
released	ne·qee·yim	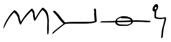	
from the oath	mish·she·vu·a·tekh		
-	a·sher		
you made us swear ”	hish·ba·ta·nu	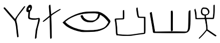	
she replied	vat·to·mer		Joshua 2:21
be as you say	ke·div·re·khem	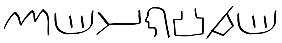	
”	ken	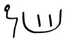	
“ Let it	hu		
and she sent them away	vat·te·shal·le·chem	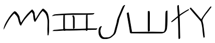	
And when they had gone	vay·ye·le·khu	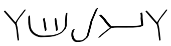	

she tied	vat·tiq·shor		
-	et		
cord	tiq·vat	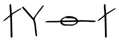	
the scarlet	hash·sha·nee	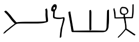	
in the window	ba·chal·lo·wn	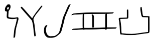	
-	vay·ye·le·khu	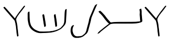	Joshua 2:22
So the [spies] went out	vay·ya·vo·u	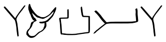	
into the hill country	ha·ha·rah		
and stayed	vay·ye·she·vu	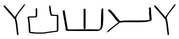	
there	sham		
three	she·lo·shet	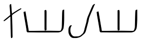	
days	ya·meem	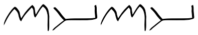	
until	ad		
had returned	sha·vu		
their pursuers	ha·ro·de·pheem		
having searched	vay·vaq·shu	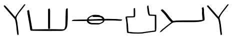	
-	ha·ro·de·pheem		
all	be·khal		
along the road	had·de·rekh		
without	ve·lo		
finding them	ma·tsa·u		
started back	vay·ya·shu·vu	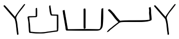	Joshua 2:23
	she·ne	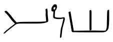	
Then the [two] men	ha·a·na·sheem	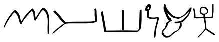	
came down	vay·ye·re·du		
from the hill country	me·ha·har		
and crossed [the river]	vay·ya·av·ru		

So they came	vay·ya·vo·u	
to	el	
Joshua	ye·ho·wo·shu·a	
son	bin	
of Nun	nun	
and reported	vay·sap·pe·ru	
	lo	
-	et	
all	kal	
that had happened	ham·mo·tse·o·wt	
to them	o·w·tam	
they said	vay·yo·me·ru	Joshua 2:24
to	el	
Joshua	ye·ho·wo·shu·a	
has surely	kee	
delivered	na·tan	
“ The LORD	YHVH	
into our hands ”	be·ya·de·nu	
-	et	
the entire	kal	
land	ha·a·rets	
“ Indeed	ve·gam	
are melting in fear	na·mo·gu	
all	kal	
who dwell	yo·she·ve	
in the land	ha·a·rets	
of us ”	mip·pa·ne·nu	

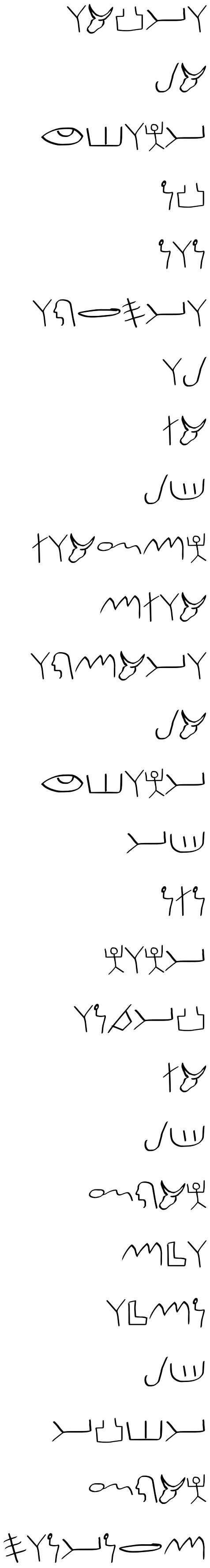

got up	vay·yash·kem	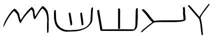	Joshua 3:1
Joshua	ye·ho·wo·shu·a		
Early the next morning	bab·bo·qer	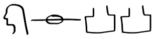	
and left	vay·yis·u		
Shittim	me·hash·shit·teem		
They went	vay·ya·vo·u	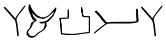	
as	ad		
far as the Jordan	hay·yar·den		
	hu		
with all	ve·khal		
the Israelites	be·ne	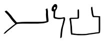	
	yis·ra·el	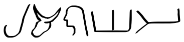	
where they camped	vay·ya·li·nu	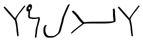	
	sham		
before	te·rem		
crossing over	ya·a·vo·ru		
-	vay·hee	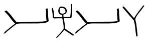	Joshua 3:2
After	miq·tseh	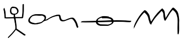	
three	she·lo·shet	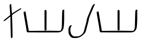	
days	ya·meem	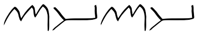	
went	vay·ya·av·ru		
the officers	hash·sho·te·reem	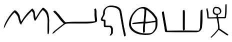	
through	be·qe·rev	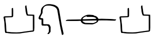	
the camp	ham·ma·cha·neh	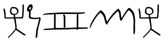	
and commanded	vay·tsaw·wu	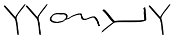	Joshua 3:3
-	et		
the people	ha·am		

:	le·mor	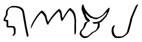	
“ When you see	kir·o·wt·khem		
-	et		
the ark	a·ro·wn	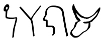	
of the covenant	be·reet	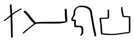	
of the LORD	YHVH		
your God	e·lo·he·khem	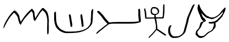	
priests	ve·hak·ko·ha·neem		
by the Levitical	hal·vee·yim	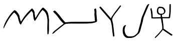	
being carried	no·se·eem		
-	o·to		
you	ve·at·tem		
are to set out	tis·u		
from your positions	mim·me·qo·wm·khem	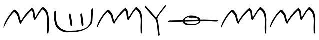	
and follow	va·ha·lakh·tem		
it	a·cha·raw	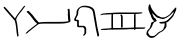	
But	akh		Joshua 3:4
keep a distance	ra·cho·wq		
	yih·yeh	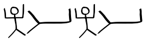	
between yourselves	be·ne·khem	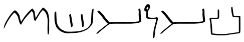	
and the ark	u·vē·no	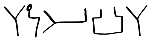	
of about two thousand	ke·al·pa·yim		
cubits	am·mah		
	bam·mid·dah		
Do not	al		
go near it	tiq·re·vu	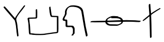	
	e·law	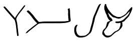	

so that	le·ma·an		
-	a·sher		
you can see	te·de·u		
-	et		
the way	had·de·rekh		
-	a·sher		
to go	te·le·khu	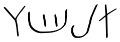	
	vah		
since	kee	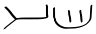	
you have never	lo		
traveled	a·var·tem		
this way	bad·de·rekh		
before	mit·te·mo·wl		
”	shil·sho·wm		
told	vay·yo·mer		Joshua 3:5
Then Joshua	ye·ho·wo·shu·a		
	el		
the people	ha·am		
“ Consecrate yourselves	hit·qad·da·shu	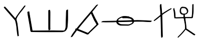	
for	kee	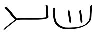	
tomorrow	ma·char	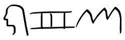	
will do	ya·a·seh		
the LORD	YHVH		
among you ”	be·qir·be·khem		
wonders	niph·la·o·wt	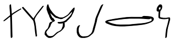	
said	vay·yo·mer		Joshua 3:6
And [he]	ye·ho·wo·shu·a		

to	el		
the priests	hak·ko·ha·neem	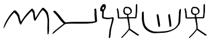	
	le·mor		
“ Take	se·u		
-	et		
the ark	a·ro·wn	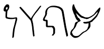	
of the covenant	hab·be·reet		
and go on	ve·iv·ru	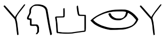	
ahead of	liph·ne		
the people ”	ha·am		
So they carried	vay·yis·u		
-	et		
the ark	a·ro·wn		
of the covenant	hab·be·reet	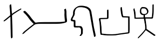	
and went	vay·ye·le·khu	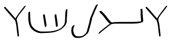	
ahead	liph·ne		
of them	ha·am		
said	vay·yo·mer		Joshua 3:7
Now the LORD	YHVH	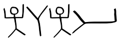	
to	el		
Joshua	ye·ho·wo·shu·a		
“ Today	hay·yo·wm	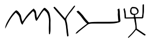	
	haz·zeh		
I will begin	a·chel	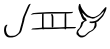	
to exalt you	gad·del·kha		
in the sight	be·e·ne	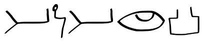	
of all	kal	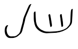	

Israel	yis·ra·el	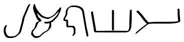	
so	a·sher		
they may know	ye·de·un		
that	kee	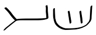	
just as	ka·a·sher		
I am	ha·yee·tee	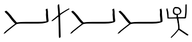	
with you	im		
Moses	mo·sheh		
I was	eh·yeh	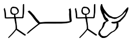	
with	im·makh		
-	ve·at·tah		Joshua 3:8
Command	te·tsaw·veh		
-	et		
the priests	hak·ko·ha·neem	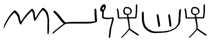	
carrying	no·se·e		
the ark	a·ro·wn	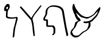	
of the covenant :	hab·be·reet	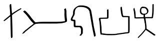	
	le·mor	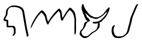	
‘ When you reach	ke·vo·a·khem		
	ad		
the edge	qe·tseh	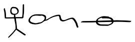	
of the waters	me	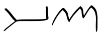	
-	hay·yar·den	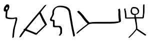	
in the Jordan ’”	bay·yar·den	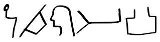	
stand	ta·a·mo·du		
told	vay·yo·mer		Joshua 3:9
So Joshua	ye·ho·wo·shu·a		

	el		
the Israelites	be·ne	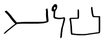	
	yis·ra·el	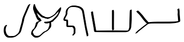	
“ Come	go·shu		
here	hen·nah		
and listen	ve·shim·u		
-	et		
to the words	div·re		
of the LORD	YHVH		
your God ”	e·lo·he·khem	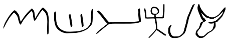	
continued	vay·yo·mer		Joshua 3:10
He	ye·ho·wo·shu·a		
“ This is how	be·zot		
you will know	te·de·un		
that	kee	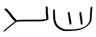	
God [is]	el		
the living	chay	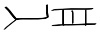	
among you	be·qir·be·khem		
and that He will surely drive out	ve·ho·w·resh		
	yo·w·reesh		
before you	mip·pe·ne·khem	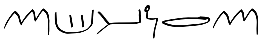	
-	et		
the Canaanites	hak·ke·na·a·nee		
-	ve·et		
Hittites	ha·chit·tee		
-	ve·et		
Hivites	ha·chiw·vee		

-	ve·et		
Perizzites	hap·pe·riz·zee		
-	ve·et		
Girgashites	hag·gir·ga·shee		
Amorites	ve·ha·e·mo·ree		
and Jebusites	ve·hay·vu·see	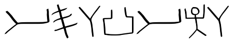	
Behold	hin·neh		Joshua 3:11
the ark	a·ro·wn		
of the covenant	hab·be·reet	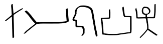	
of the Lord	a·do·wn		
of all	kal	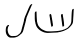	
the earth	ha·a·rets		
will go	o·ver		
ahead of you	liph·ne·khem	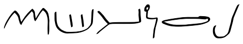	
into the Jordan	bay·yar·den	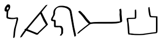	
Now	ve·at·tah		Joshua 3:12
choose	qe·chu	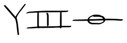	
	la·khem		
twelve	she·ne	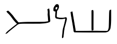	
	a·sar		
men	eesh	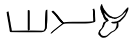	
from the tribes	mish·shiv·te		
of Israel	yis·ra·el	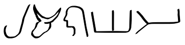	
	eesh	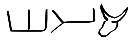	
one	e·chad	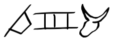	
	eesh	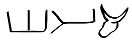	
	e·chad	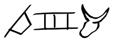	

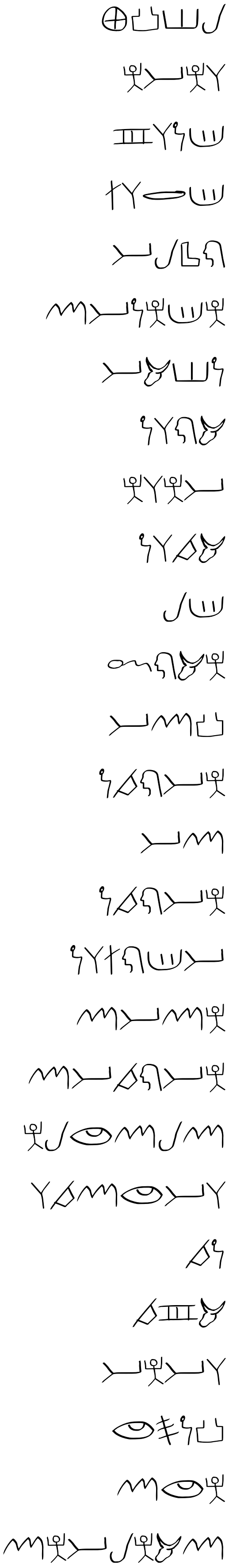

from each tribe	lash·sha·vet	
-	ve·ha·yah	Joshua 3:13
touch down	ke·no·w·ach	
When the feet	kap·po·wt	
	rag·le	
of the priests	hak·ko·ha·neem	
who carry	no·se·e	
the ark	a·ro·wn	
of the LORD —	YHVH	
the Lord	a·do·wn	
of all	kal	
the earth —	ha·a·rets	
in the waters	be·me	
of the Jordan	hay·yar·den	
waters	me	
its	hay·yar·den	
will be cut off	yik·ka·re·tun	
[and]	ham·ma·yim	
flowing	hay·yo·re·deem	
	mil·ma·e·lah	
will stand up	ve·ya·am·du	
heap ”	ned	
in a	e·chad	
So	vay·hee	Joshua 3:14
broke camp	bin·so·a	
when the people	ha·am	
	me·a·ho·le·hem	

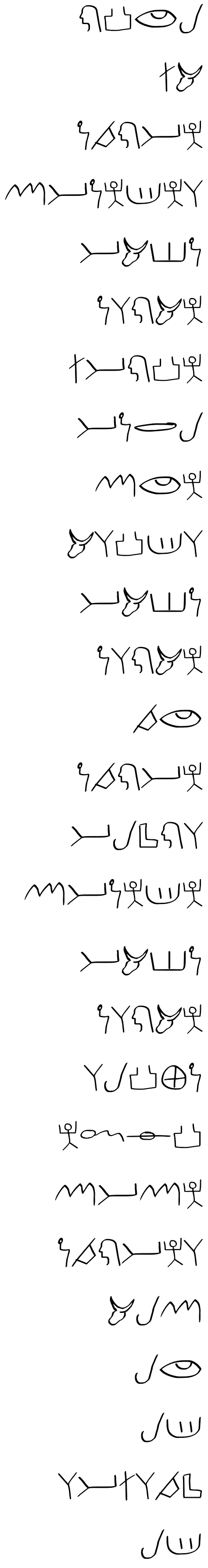

to cross	la·a·vor	
-	et	
the Jordan	hay·yar·den	
the priests	ve·hak·ko·ha·neem	
carried	no·se·e	
the ark	ha·a·ro·wn	
of the covenant	hab·be·reet	
ahead of	liph·ne	
[them]	ha·am	
reached	u·khe·vo·w	Joshua 3:15
carrying	no·se·e	
the ark	ha·a·ro·wn	
	ad	
Now the Jordan	hay·yar·den	
[and] their feet	ve·rag·le	
But as soon as the priests	hak·ko·ha·neem	
	no·se·e	
	ha·a·ro·wn	
touched	nit·be·lu	
edge	biq·tseh	
the water’s	ham·ma·yim	
the Jordan	ve·hay·yar·den	
overflows	ma·le	
	al	
	kal	
its banks	ge·do·w·taw	
throughout	kol	

season	ye·me		
the harvest	qa·tseer		
stood still	vay·ya·am·du		Joshua 3:16
water	ham·ma·yim	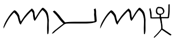	
the flowing	hay·yo·re·deem		
	mil·ma·lah		
It backed up	qa·mu	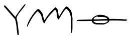	
	ned		
	e·chad	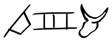	
as far upstream	har·cheq	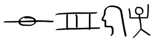	
	me·od		
as Adam	va·ʾa·dam		
a city	ha·eer		
-	a·sher		
in the area	mits·tsad		
of Zarethan	tsa·re·tan		
while the water flowing	ve·hay·yo·re·deem		
toward	al		
the Sea	yam	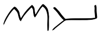	
of the Arabah	ha·a·ra·vah		
(the Salt Sea)	yam	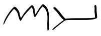	
	ham·me·lach		
was completely	tam·mu		
cut off	nikh·ra·tu	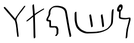	
So the people	ve·ha·am		
crossed over	a·ve·ru		
opposite	ne·ged		

Jericho	ye·ree·cho	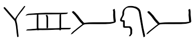	
stood	vay·ya·am·du		Joshua 3:17
The priests	hak·ko·ha·neem	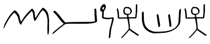	
carrying	no·se·e		
the ark	ha·a·ro·wn		
of the covenant	be·reet	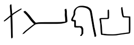	
of the LORD	YHVH		
on dry ground	be·cha·ra·vah		
in the middle	be·to·wkh		
of the Jordan	hay·yar·den	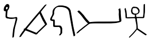	
firm	ha·khen		
while all	ve·khal		
Israel	yis·ra·el	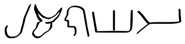	
crossed over	o·ve·reem	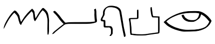	
the dry ground	be·cha·ra·vah		
until	ad		
-	a·sher		
	tam·mu		
the entire	kal	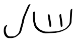	
nation	hag·go·w		
had crossed	la·a·vor		
-	et		
the Jordan	hay·yar·den	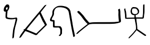	
-	vay·hee	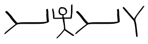	Joshua 4:1
When	ka·a·sher		
had finished	tam·mu		
the whole	khal	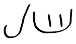	

nation	hag·go·w	
crossing	la·a·vo·wr	
-	et	
the Jordan	hay·yar·dēn ph	
said	vay·yo·mer	
the LORD	YHVH	
to	el	
Joshua	ye·ho·wo·shu·a	
	le·mor	
“ Choose	qe·chu	Joshua 4:2
	la·khem	
from among	min	
the people	ha·am	
twelve	she·nem	
	a·sar	
	a·na·sheem	
men	eesh	
one	e·chad	
	eesh	
	e·chad	
from each tribe	mish·sha·vet	
and command them :	ve·tsaw·wu	Joshua 4:3
-	o·w·tam	
-	le·mor	
‘ Take up	se·u	
for yourselves	la·khem	
from	miz·zeh	

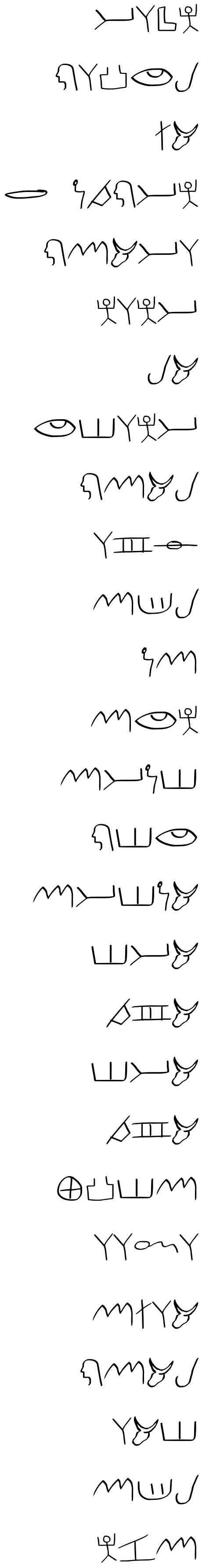

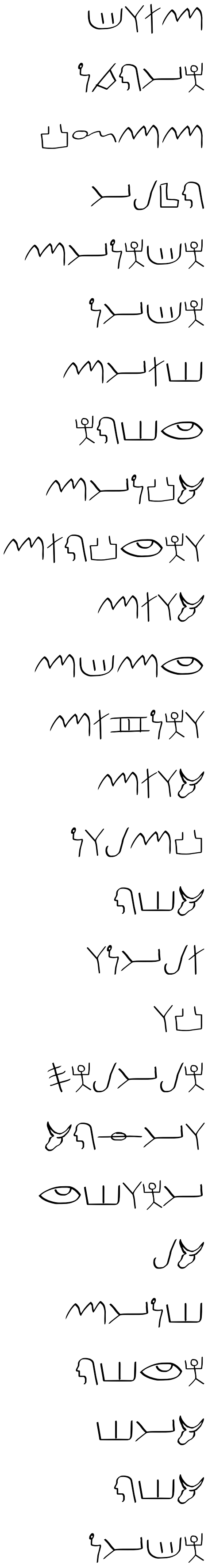

the middle	mit·to·wkh	
of the Jordan	hay·yar·den	
	mim·mats·tsav	
	rag·le	
where the priests	hak·ko·ha·neem	
were standing	ha·kheen	
twelve	she·tem	
	es·reh	
stones	a·va·neem	
carry	ve·ha·a·var·tem	
them	o·w·tam	
with you	im·ma·khem	
and set them down	ve·hin·nach·tem	
-	o·w·tam	
in the place	bam·ma·lo·wn	
where	a·sher	
you spend	ta·lee·nu	
	vo	
the night ’”	hal·la·ye·lah	
summoned	vay·yiq·ra	Joshua 4:4
So Joshua	ye·ho·wo·shu·a	
	el	
the twelve	she·nem	
	he·a·sar	
men	eesh	
-	a·sher	
he had appointed	he·kheen	

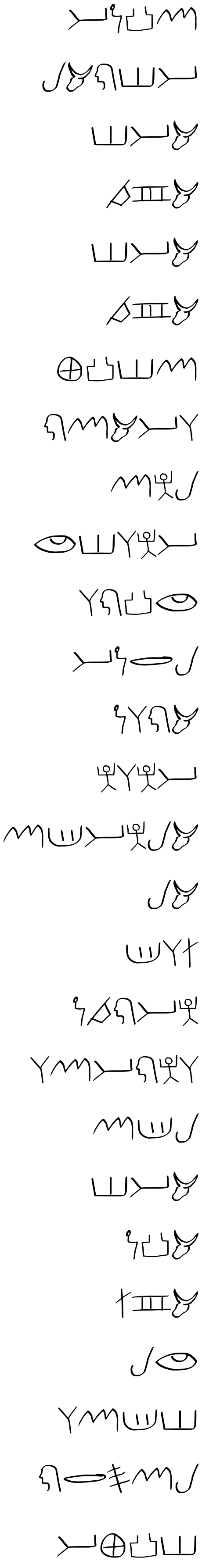

from the Israelites	mib·be·ne	
	yis·ra·el	
	eesh	
one	e·chad	
	eesh	
	e·chad	
from [each] tribe	mish·sha·vet	
and said	vay·yo·mer	Joshua 4:5
to them	la·hem	
	ye·ho·wo·shu·a	
“ Cross over	iv·ru	
before	liph·ne	
the ark	a·ro·wn	
of the LORD	YHVH	
your God	e·lo·he·khem	
into	el	
the middle	to·wkh	
of the Jordan	hay·yar·den	
of you is to take	ve·ha·ree·mu	
	la·khem	
Each	eesh	
stone	e·ven	
a	a·chat	
upon	al	
his shoulder	shikh·mo	
according to the number	le·mis·par	
of the tribes	shiv·te	

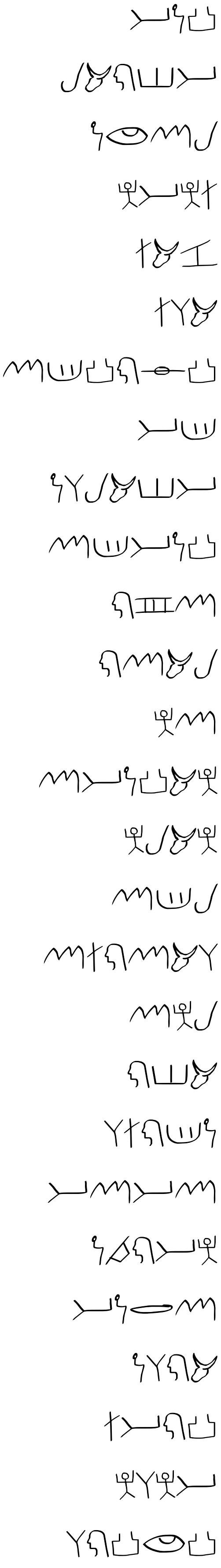

	ve·ne	
of Israel	yis·ra·el	
to	le·ma·an	Joshua 4:6
serve as	tih·yeh	
-	zot	
a sign	o·wt	
among you	be·qir·be·khem	
when	kee	
ask	yish·a·lun	
your children	be·ne·khem	
In the future	ma·char	
	le·mor	
‘ What	mah	
stones	ha·a·va·neem	
do these	ha·el·leh	
mean to you ? ’	la·khem	
you are to tell	va·a·mar·tem	Joshua 4:7
them	la·hem	
-	a·sher	
were cut off	nikh·re·tu	
‘ The waters	me·me	
of the Jordan	hay·yar·den	
before	mip·pe·ne	
the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
When it crossed	be·a·ve·ro	

the Jordan	bay·yar·den	בירדן	
were cut off ’	nikh·re·tu	נכרתו	
waters	me	מי	
[the]	hay·yar·den	הירדן	
will be	ve·ha·yu	והיו	
stones	ha·a·va·neem	האבנים	
Therefore these	ha·el·leh	האלה	
a memorial	le·zik·ka·ro·wn	לזכרון	
to the Israelites	liv·ne	לבני	
	yis·ra·el	ישראל	
	ad	עד	
forever ”	o·w·lam	עולם	
did	vay·ya·a·su	ויעשו	Joshua 4:8
	khen	כן	
Thus the Israelites	be·ne	בני	
	yis·ra·ʾēl	ישראל	
as	ka·a·sher	כאשר	
had commanded them	tsiw·vah	צוה	
Joshua	ye·ho·wo·shu·a	יהושע	
They took up	vay·yis·u	וישאו	
twelve	she·te	שתי	
	es·reh	עשרה	
stones	a·va·neem	אבנים	
from the middle	mit·to·wkh	מתוך	
of the Jordan	hay·yar·den	הירדן	
just as	ka·a·sher	כאשר	
had told	dib·ber	דבר	

the LORD	YHVH		
	el		
Joshua	ye·ho·wo·shu·a		
one for each	le·mis·par		
tribe	shiv·te	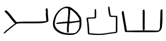	
	ve·ne	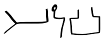	
of Israel	yis·ra·el	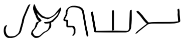	
and they carried	vay·ya·a·vi·rum	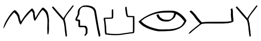	
them	im·mam		
to	el		
the camp	ham·ma·lo·wn		
where they set them down	vay·yan·ni·chum	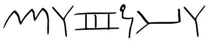	
	sham	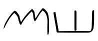	
twelve	u·she·tem		Joshua 4:9
	es·reh		
stones	a·va·neem	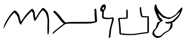	
set up	he·qeem	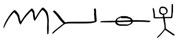	
Joshua also	ye·ho·wo·shu·a		
in the middle	be·to·wkh		
of the Jordan	hay·yar·den		
in the place	ta·chat	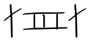	
stood	mats·tsav		
	rag·le	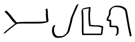	
where the priests	hak·ko·ha·neem	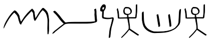	
who carried	no·se·e		
the ark	a·ro·wn	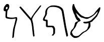	
of the covenant	hab·be·reet	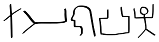	

And [the stones] are	vay·yih·yu	
there	sham	
to	ad	
day	hay·yo·wm	
this	haz·zeh	
Now the priests	ve·hak·ko·ha·neem	Joshua 4:10
who carried	no·se·e	
the ark	ha·a·ro·wn	
remained standing	o·me·deem	
in the middle	be·to·wkh	
of the Jordan	hay·yar·den	
until	ad	
had completed	tom	
everything	kal	
	had·da·var	
-	a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
Joshua	ye·ho·wo·shu·a	
to tell	le·dab·ber	
them	el	
the people	ha·am	
just as	ke·khol	
-	a·sher	
had directed	tsiw·vah	
Moses	mo·sheh	

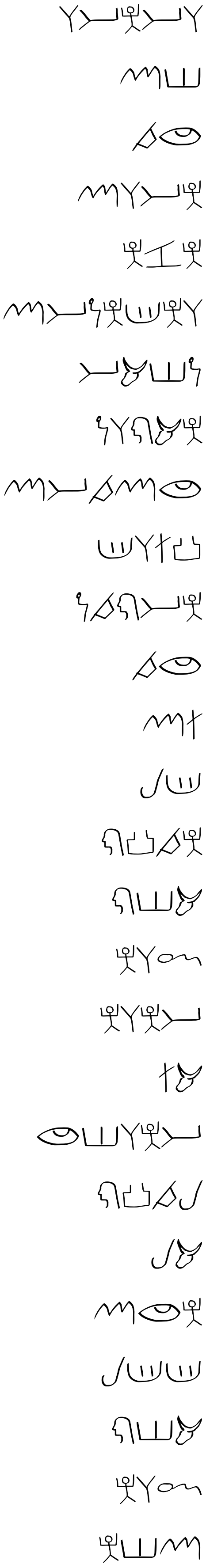

-	et	את	
Joshua	ye·ho·wo·shu·a	יהושע	
hurried	vay·ma·ha·ru	וימהרו	
The people	ha·am	העם	
across	vay·ya·a·vo·ru	ויעברו	
-	vay·hee	ויהי	Joshua 4:11
and after	ka·a·sher	כאשר	
had finished	tam	תם	
everyone	kal	כל	
	ha·am	העם	
crossing	la·a·vo·wr	לעבור	
crossed	vay·ya·a·vor	ויעבר	
with the ark	a·ro·wn	ארון	
of the LORD	YHVH	יהוה	
the priests	ve·hak·ko·ha·neem	והכהנים	
in the sight of	liph·ne	לפני	
the people	ha·am	העם	
crossed over	vay·ya·av·ru	ויעברו	Joshua 4:12
The Reubenites	be·ne	בני	
	re·u·ven	ראובן	
the Gadites	u·ve·ne	ובני	
	gad	גד	
and the half-tribe	va·cha·tsee	וחצי	
	she·vet	שבט	
of Manasseh	ham·nash·sheh	המנשה	
armed for battle	cha·mu·sheem	חמשים	
before	liph·ne	לפני	

the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
as	ka·a·sher	כאשר	
had instructed them	dib·ber	דבר	
	a·le·hem	אליהם	
Moses	mo·sheh	משה	
About 40,000	ke·ar·ba·eem	כארבעים	Joshua 4:13
	e·leph	אלף	
troops armed	cha·lu·tse	חלוצי	
	hats·tsa·va	הצבא	
crossed over	a·ve·ru	עברו	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
for battle	lam·mil·cha·mah	למלחמה	
into	el	אל	
the plains	ar·vo·wt	ערבות	
of Jericho	ye·ree·cho	יריחוס	
day	bay·yo·wm	ביום	Joshua 4:14
On that	ha·hu	ההוא	
exalted	gid·dal	גדל	
the LORD	YHVH	יהוה	
-	et	את	
Joshua	ye·ho·wo·shu·a	יהושע	
in the sight	be·e·ne	בעיני	
of all	kal	כל	
Israel	yis·ra·el	ישראל	
and they revered	vay·yir·u	ויראו	

him	o·to	אתו	
just as	ka·a·sher	כאשר	
they had revered	ya·re·u	יראו	
-	et	את	
Moses	mo·sheh	משה	
all	kal	כל	
the days	ye·me	ימי	
of his life	chay·yaw	חייו	
said to	vay·yo·mer	ויאמר	Joshua 4:15
Then the LORD	YHVH	יהוה	
	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
	le·mor	לאמר	
“ Command	tsaw·veh	צוה	Joshua 4:16
-	et	את	
the priests	hak·ko·ha·neem	הכהנים	
who carry	no·se·e	נשאי	
the ark	a·ro·wn	ארון	
of the Testimony	ha·e·dut	העדות	
to come up	ve·ya·a·lu	ויעלו	
from	min	מן	
the Jordan ”	hay·yar·den	הירדן	
commanded	vay·tsaw	ויצו	Joshua 4:17
So Joshua	ye·ho·wo·shu·a	יהושע	
-	et	את	
the priests	hak·ko·ha·neem	הכהנים	
	le·mor	לאמר	

“ Come up	a·lu	
from	min	
the Jordan ”	hay·yar·den	
-	vay·hee	Joshua 4:18
came up	ba·ʿa·lot	
When the priests	hak·ko·ha·neem	
carrying	no·se·e	
the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
out	mit·to·wkh	
of the Jordan	hay·yar·den	
touched	nit·te·qu	
feet	kap·po·wt	
	rag·le	
and their	hak·ko·ha·neem	
	el	
the dry land	he·cha·ra·vah	
returned	vay·ya·shu·vu	
the waters	me	
of the Jordan	hay·yar·den	
to their course	lim·qo·w·mam	
and overflowed	vay·ye·le·khu	
as before	khit·mo·wl	
	shil·sho·wm	
	al	
all	kal	

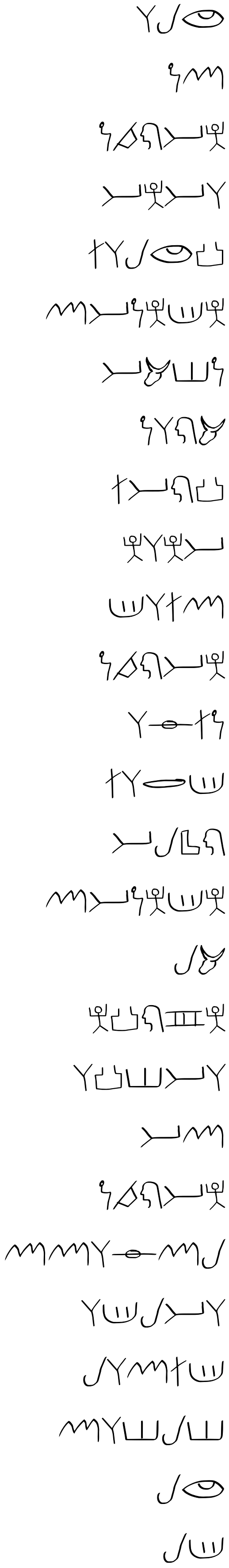

the banks	ge·do·w·taw	𐤂𐤃𐤅𐤕𐤉𐤅	
the people	ve·ha·am	𐤅𐤄𐤏𐤌	Joshua 4:19
went up	a·lu	𐤏𐤋𐤅	
from	min	𐤌𐤍	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
On the tenth	be·a·so·wr	𐤁𐤏𐤔𐤅𐤓	
month	la·cho·desh	𐤋𐤇𐤃𐤔	
day of the first	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
at Gilgal	bag·gil·gal	𐤁𐤂𐤋𐤂𐤋	
border	biq·tseh	𐤁𐤒𐤑𐤄	
on the eastern	miz·rach	𐤌𐤆𐤓𐤇	
of Jericho	ye·ree·cho	𐤉𐤓𐤉𐤇𐤅	
And	ve·et	𐤅𐤀𐤕	Joshua 4:20
twelve	she·tem	𐤔𐤕𐤉𐤌	
	es·reh	𐤏𐤔𐤓𐤄	
stones	ha·a·va·neem	𐤄𐤀𐤁𐤍𐤉𐤌	
the	ha·el·leh	𐤄𐤀𐤋𐤄	
-	a·sher	𐤀𐤔𐤓	
they had taken	la·qe·chu	𐤋𐤒𐤇𐤅	
from	min	𐤌𐤍	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
set up	he·qeem	𐤄𐤒𐤉𐤌	
Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
there at Gilgal	bag·gil·gal	𐤁𐤂𐤋𐤂𐤋	
Then [Joshua] said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Joshua 4:21
to	el	𐤀𐤋	

the Israelites	be·ne	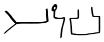	
	yis·ra·el	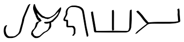	
	le·mor		
when	a·sher		
ask	yish·a·lun		
your children	be·ne·khem	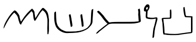	
" In the future	ma·char	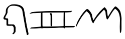	
-	et		
their fathers	a·vo·w·tam		
	le·mor		
' What	mah	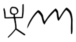	
stones ? '	ha·a·va·neem	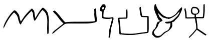	
is the meaning of these	ha·el·leh		
you are to tell	ve·ho·w·da·tem		Joshua 4:22
-	et		
[them]	be·ne·khem	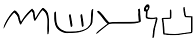	
	le·mor	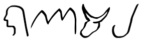	
on dry ground '	bay·yab·ba·shah	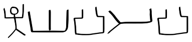	
crossed	a·var	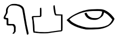	
' Israel	yis·ra·el	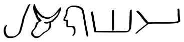	
-	et		
Jordan	hay·yar·den	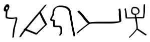	
the	haz·zeh		
For	a·sher		Joshua 4:23
dried up	ho·w·veesh	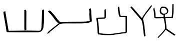	
the LORD	YHVH		
your God	e·lo·he·khem	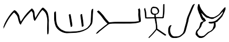	

-	et		
the waters	me	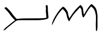	
of the Jordan	hay·yar·den	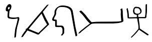	
before you	mip·pe·ne·khem	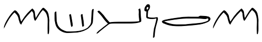	
until	ad	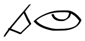	
you had crossed over	a·ve·re·khem	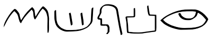	
just as	ka·a·sher	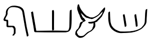	
did	a·sah	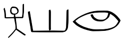	
[He]	YHVH	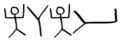	
	e·lo·he·khem	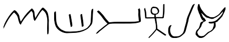	
Sea	le·yam	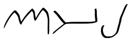	
to the Red	suph	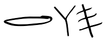	
which	a·sher	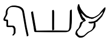	
He dried up	ho·w·veesh	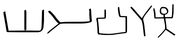	
before us	mip·pa·ne·nu	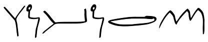	
until	ad	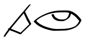	
we had crossed over	a·ve·re·nu	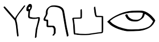	
{He did this] so that	le·ma·an	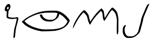	Joshua 4:24
may know	da·at	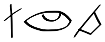	
all	kal	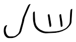	
the peoples	am·me	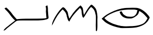	
of the earth	ha·a·rets	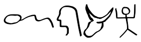	
	et	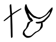	
the hand	yad	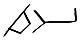	
of the LORD	YHVH	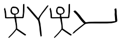	
that	kee	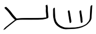	
is mighty	cha·za·qah	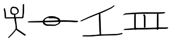	

	hee	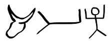	
and so that	le·ma·an		
fear	ye·ra·tem		
-	et		
the LORD	YHVH	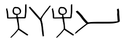	
your God ”	e·lo·he·khem	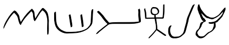	
you may always	kal	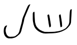	
	hay·ya·meem	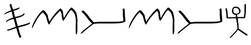	
Now	vay·hee	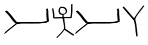	Joshua 5:1
heard	khish·mo·a		
when all	kal	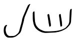	
kings	mal·khe	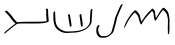	
the Amorite	ha·e·mo·ree		
	a·sher		
	be·e·ver		
the Jordan	hay·yar·den		
west of	yam·mah	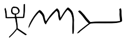	
and all	ve·khal		
kings	mal·khe	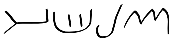	
the Canaanite	hak·ke·na·a·nee		
-	a·sher		
along	al		
the coast	hay·yam	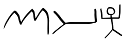	
-	et		
how	a·sher		
had dried up	ho·w·veesh	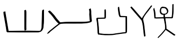	
the LORD	YHVH		

-	et	את	
the waters	me	מי	
of the Jordan	hay·yar·den	הירדן	
before	mip·pe·ne	מפני	
the Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
until	ad	עד	
they had crossed over	ʿa·ve·ra·nu	עברנו	
melted	vay·yim·mas	וימס	
their hearts	le·va·vam	לבבם	
failed	ve·lo	ולא	
	ha·yah	היה	
	vam	בם	
-	o·wd	עוד	
and their spirits	ru·ach	רוח	
for fear of	mip·pe·ne	מפני	
the Israelites	be·ne	בני	
	yis·ra·el	ישראלס	
time	ba·et	בעת	Joshua 5:2
At that	ha·hee	ההיא	
said	a·mar	אמר	
the LORD	YHVH	יהוה	
to	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
“ Make	a·seh	עשה	
	le·kha	לך	
knives	char·vo·wt	חרבות	

flint	tsu·reem	𐤑𐤓𐤉𐤌	
once again	ve·shuv	𐤅𐤔𐤅𐤁	
and circumcise	mol	𐤌𐤋	
-	et	𐤀𐤕	
the sons	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
”	she·neet	𐤔𐤍𐤉𐤕	
made	vay·ya·as	𐤅𐤉𐤏𐤔	Joshua 5:3
	lo	𐤋𐤅	
So Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
knives	char·vo·wt	𐤇𐤓𐤁𐤅𐤕	
flint	tsu·reem	𐤑𐤓𐤉𐤌	
and circumcised	vay·ya·mal	𐤅𐤉𐤌𐤋	
-	et	𐤀𐤕	
the sons	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
at	el	𐤀𐤋	
Gibeath-haaraloth	giv·at	𐤂𐤁𐤏𐤕	
	ha·a·ra·lo·wt	𐤄𐤏𐤓𐤋𐤅𐤕	
Now this	ve·zeh	𐤅𐤆𐤄	Joshua 5:4
is why	had·da·var	𐤄𐤃𐤁𐤓	
-	a·sher	𐤀𐤔𐤓	
circumcised them :	mal	𐤌𐤋	
Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
All	kal	𐤊𐤋	
those	ha·am	𐤄𐤏𐤌	
who came out	hay·yo·tse	𐤄𐤉𐤑𐤀	

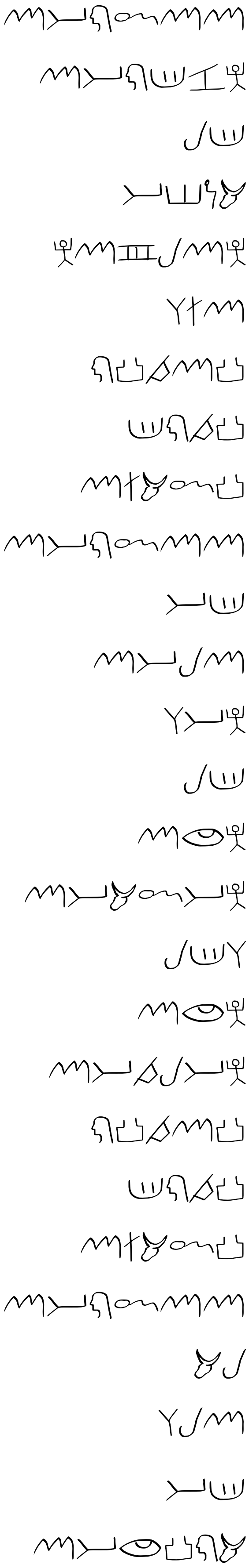

of Egypt —	mim·mits·ra·yim	
-	haz·ze·kha·reem	
all	kol	
the men	an·she	
of war —	ham·mil·cha·mah	
had died	me·tu	
in the wilderness	vam·mid·bar	
on the journey	bad·de·rekh	
after they had left	be·tse·tam	
Egypt	mim·mits·ra·yim	
Though	kee	Joshua 5:5
circumcised	mu·leem	
were	ha·yu	
all	kal	
	ha·am	
who had come out	hay·yo·tse·eem	
none	ve·khal	
of those	ha·am	
born	hay·yil·lo·deem	
in the wilderness	bam·mid·bar	
on the journey	bad·de·rekh	
	be·tse·tam	
from Egypt	mim·mits·ra·yim	
	lo	
had been circumcised	ma·lu	
For	kee	Joshua 5:6
forty	ar·ba·eem	

years	sha·nah	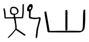
had wandered	ha·le·khu	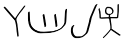
the Israelites	ve·ne	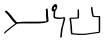
	yis·ra·el	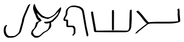
in the wilderness	bam·mid·bar	
until	ad	
had died	tom	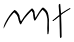
all	kal	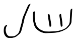
the nation’s	hag·go·w	
men	an·she	
of war	ham·mil·cha·mah	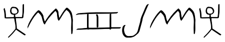
who had come out	hay·yo·tse·eem	
of Egypt	mim·mits·ra·yim	
since	a·sher	
they did not	lo	
obey	sha·me·u	
	be·qo·wl	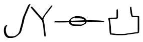
the LORD	YHVH	
So	a·sher	
vowed	nish·ba	
the LORD	YHVH	
	la·hem	
never	le·vil·tee	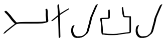
to let them see	har·o·w·tam	
-	et	
the land	ha·a·rets	
-	a·sher	

had sworn	nish·ba		
He	YHVH	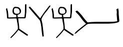	
to their fathers	la·a·vo·w·tam		
to give	la·tet		
us	la·nu	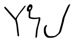	
a land	e·rets		
flowing	za·vat	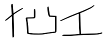	
with milk	cha·lav	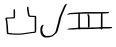	
and honey	u·de·vash		
And	ve·et		Joshua 5:7
their sons	be·ne·hem	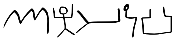	
raised up	he·qeem	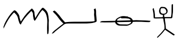	
in their place	tach·tam	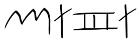	
-	o·tam		
and these were the ones he circumcised	mal		
Joshua	ye·ho·wo·shu·a		
since	kee	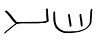	
still uncircumcised	a·re·leem	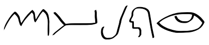	
[Until this time] they were	ha·yu	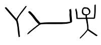	
	kee	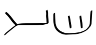	
they had not	lo		
been circumcised	ma·lu		
-	o·w·tam		
along the way	bad·da·rekh		
And	vay·hee	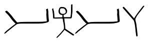	Joshua 5:8
after	ka·a·sher		
	tam·mu		

all	khal	
the nation	hag·go·w	
had been circumcised	le·him·mo·wl	
they stayed	vay·ye·she·vu	
there	tach·tam	
in the camp	bam·ma·cha·neh	
until	ad	
they were healed	cha·yo·w·tam	
said	vay·yo·mer	Joshua 5:9
Then the LORD	YHVH	
to	el	
Joshua	ye·ho·wo·shu·a	
“ Today	hay·yo·wm	
I have rolled away	gal·lo·w·tee	
-	et	
the reproach	cher·pat	
of Egypt	mits·ra·yim	
from you ”	me·a·le·khem	
has been called	vay·yiq·ra	
	shem	
place	ham·ma·qo·wm	
So that	ha·hu	
Gilgal	gil·gal	
to	ad	
day	hay·yo·wm	
this	haz·zeh	
were camped	vay·ya·cha·nu	Joshua 5:10

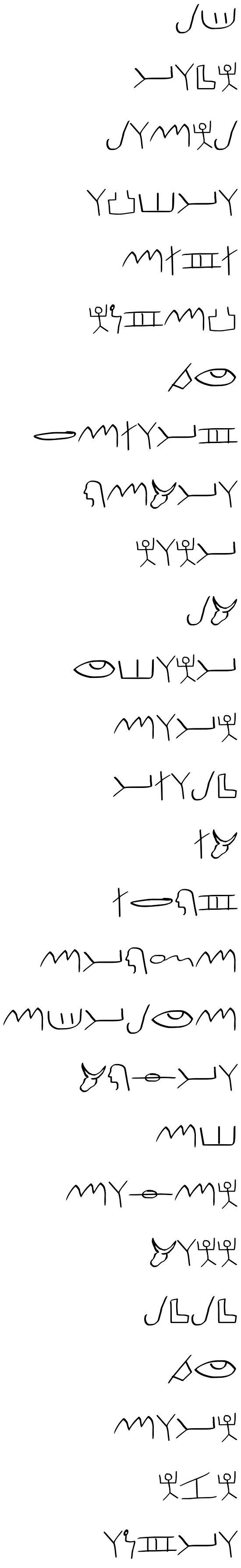

while the Israelites	ve·ne	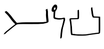	
	yis·ra·el	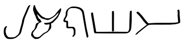	
at Gilgal	bag·gil·gal	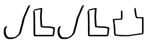	
they kept	vay·ya·a·su	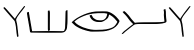	
-	et	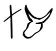	
the Passover	hap·pe·sach	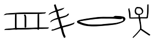	
of the fourteenth	be·ar·ba·ah	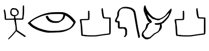	
	a·sar	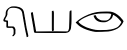	
day	yo·wm	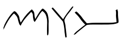	
of the month	la·cho·desh	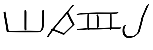	
On the evening	ba·e·rev	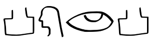	
on the plains	be·ar·vo·wt	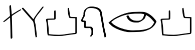	
of Jericho	ye·ree·cho	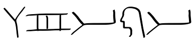	
they ate	vay·yo·khe·lu	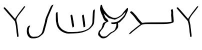	Joshua 5:11
from the produce	me·a·vur	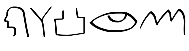	
of the land	ha·a·rets	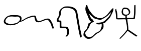	
The day after	mim·ma·cho·rat	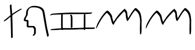	
the Passover	hap·pe·sach	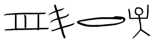	
unleavened bread	mats·tso·wt	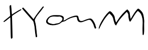	
and roasted grain	ve·qa·lui	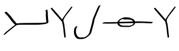	
on that very	be·e·tsem	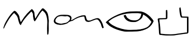	
day	hay·yo·wm	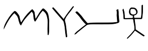	
	haz·zeh	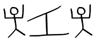	
ceased	vay·yish·bot	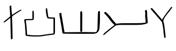	Joshua 5:12
the manna	ham·man	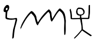	
And the day	mim·ma·cho·rat	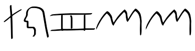	
after they had eaten	be·a·khe·lam	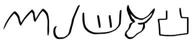	

from the produce	me·a·vur		
of the land	ha·a·rets		
no	ve·lo		
There was	ha·yah	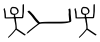	
more	o·wd		
for the Israelites	liv·ne		
	yis·ra·el	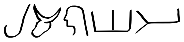	
manna	man		
they began to eat	vay·yo·khe·lu		
the crops	mit·te·vu·at		
of the land	e·rets		
of Canaan	ke·na·an		
year	bash·sha·nah		
so that	ha·hee	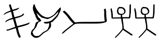	
was	vay·hee	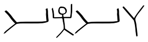	Joshua 5:13
	bih·yo·wt	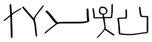	
Now when Joshua	ye·ho·wo·shu·a		
near Jericho	bee·ree·cho	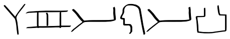	
he looked up	vay·yis·sa	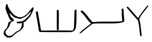	
	e·naw		
and saw	vay·yar	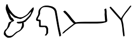	
	ve·hin·neh		
a man	eesh	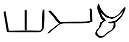	
standing	o·med	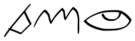	
in front of him	le·neg·do		
sword	ve·char·bo	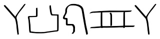	
with a drawn	she·lu·phah		

in His hand	be·ya·do	בידו	
approached	vay·ye·lekh	וילך	
Joshua	ye·ho·wo·shu·a	יהושע	
Him	e·law	אליו	
and asked	vay·yo·mer	ויאמר	
	lo	לו	
for us	ha·la·nu	הלנו	
“ Are You	at·tah	אתה	
or	im	אם	
for our enemies ? ”	le·tsa·re·nu	לצרינו	
He replied	vay·yo·mer	ויאמר	Joshua 5:14
“ Neither ”	lo	לא	
	kee	כי	
“ I	a·nee	אני	
as Commander	sar	שר	
army ”	tse·va	צבא	
of the LORD’s	YHVH	יהוה	
have now	at·tah	עתה	
come	va·tee	באתי	
fell	vay·yip·pol	ויפל	
Then Joshua	ye·ho·wo·shu·a	יהושע	
facedown	el	אל	
	pa·naw	פניו	
	ar·tsah	ארצה	
in reverence	vay·yish·ta·chu	וישתחו	
and asked	vay·yo·mer	ויאמר	
Him	lo	לו	

“ What	mah	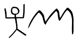	
does my Lord	a·do·nee		
have to say	me·dab·ber		
to	el		
His servant ? ”	av·do		
replied	vay·yo·mer		Joshua 5:15
The Commander	sar	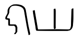	
army	tse·va	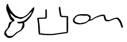	
of the LORD’s	YHVH		
-	el		
-	ye·ho·wo·shu·a		
“ Take off	shal	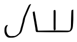	
your sandals	na·al·kha		
-	me·al		
-	rag·le·kha		
for	kee	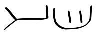	
the place	ham·ma·qo·wm	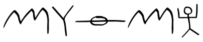	
where	a·sher		
you	at·tah		
are standing	o·med	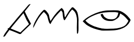	
	a·law	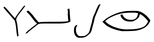	
is holy	qo·desh	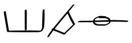	
”	hu		
did	vay·ya·as		
And Joshua	ye·ho·wo·shu·a		
so	ken	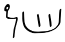	
Now Jericho	vee·ree·cho	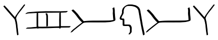	Joshua 6:1

was tightly shut up	so·ge·ret		
	u·me·sug·ge·ret		
because of	mip·pe·ne		
the Israelites	be·ne	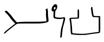	
	yis·ra·el	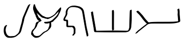	
No one	en		
went out	yo·w·tse		
and no one	ve·en		
came in	ba		
said	vay·yo·mer		Joshua 6:2
And the LORD	YHVH		
to	el		
Joshua	ye·ho·wo·shu·a		
“ Behold	re·eh		
I have delivered	na·tat·tee		
into your hand	ve·ya·de·kha	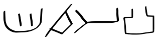	
-	et		
Jericho	ye·ree·cho	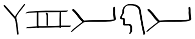	
along with	ve·et		
its king	mal·kah	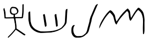	
and its mighty men	gib·bo·w·re		
of valor	he·cha·yil	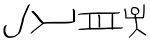	
March around	ve·sab·bo·tem		Joshua 6:3
-	et		
the city	ha·eer		
with all	kol	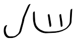	
the men	an·she		

of war	ham·mil·cha·mah	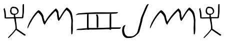	
circling	haq·qeph	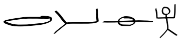	
-	et		
the city	ha·eer		
time	pa·am		
one	e·chat	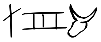	
this	koh	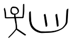	
Do	ta·a·seh		
for six	she·shet		
days	ya·meem	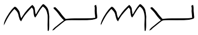	
Have seven	ve·shiv·ah		Joshua 6:4
priests	kho·ha·neem	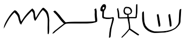	
carry	yis·u		
seven	shiv·ah	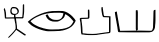	
	sho·wph·ro·wt		
rams' horns	hay·yo·wv·leem	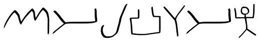	
in front	liph·ne		
of the ark	ha·a·ro·wn		
day	u·vay·yo·wm	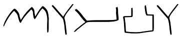	
Then on the seventh	hash·she·vee·ee	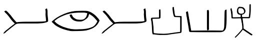	
march around	ta·sob·bu		
-	et		
the city	ha·eer		
seven	she·va		
times	pe·a·meem		
while the priests	ve·hak·ko·ha·neem		
blow	yit·qe·u	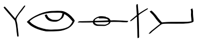	

the horns	bash·sho·w·pha·ro·wt	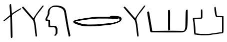	
And when	ve·ha·yah	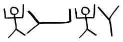	Joshua 6:5
there is a long blast	bim·shokh		
horn	be·qe·ren	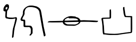	
of the ram’s	hay·yo·w·vel	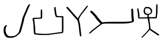	
and you hear	be·sha·me·ʿa·khɛm		
-	et		
sound	qo·wl	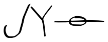	
[its]	hash·sho·w·phar		
shout	ya·ree·u	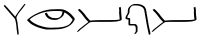	
have all	khal		
the people	ha·am		
	te·ru·ah		
give a mighty	ge·do·w·lah		
will collapse	ve·na·phe·lah		
Then the wall	cho·w·mat		
of the city	ha·eer		
	tach·te·ha	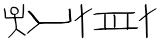	
will charge	ve·a·lu		
and all [your] people	ha·am		
	eesh	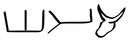	
straight into [the city] ”	neg·do		
summoned	vay·yiq·ra	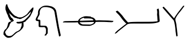	Joshua 6:6
So Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun		
-	el		

the priests	hak·ko·ha·neem	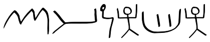	
and said	vay·yo·mer		
	a·le·hem		
“ Take up	se·u		
-	et		
the ark	a·ro·wn	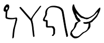	
of the covenant	hab·be·reet	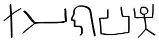	
and have seven	ve·shiv·ah		
priests	kho·ha·neem	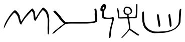	
carry	yis·u		
seven	shiv·ah		
	sho·wph·ro·wt		
rams’ horns	yo·wv·leem	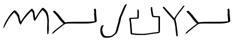	
in front	liph·ne		
of the ark	a·ro·wn	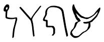	
of the LORD ”	YHVH		
And he told	vay·yo·me·ru		Joshua 6:7
	el		
the people	ha·am		
“ Advance	iv·ru	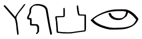	
and march around	ve·sob·bu		
-	et		
the city	ha·eer		
with the armed troops	ve·he·cha·luts	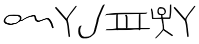	
going	ya·a·vor		
ahead of	liph·ne		
the ark	a·ro·wn	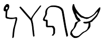	

of the LORD ”	YHVH		
-	vay·hee	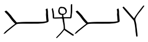	Joshua 6:8
had spoken	ke·e·mor		
After Joshua	ye·ho·wo·shu·a		
to	el		
the people	ha·am		
seven	ve·shiv·ah		
priests	hak·ko·ha·neem	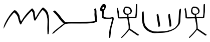	
carrying	no·se·eem		
seven	shiv·ah		
	sho·wph·ro·wt		
rams’ horns	hay·yo·wv·leem		
before	liph·ne		
the LORD	YHVH		
advanced	a·ve·ru	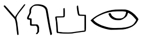	
and blew	ve·ta·qe·u	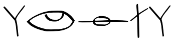	
the horns	bash·sho·w·pha·ro·wt	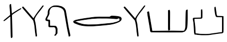	
and the ark	va·a·ro·wn		
of the covenant	be·reet	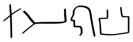	
of the LORD	YHVH		
followed	ho·lekh	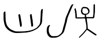	
them	a·cha·re·hem	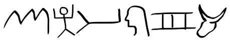	
the armed troops	ve·he·cha·luts	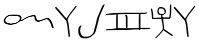	Joshua 6:9
marched	ho·lekh	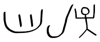	
ahead	liph·ne		
of the priests	hak·ko·ha·neem	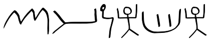	
continued to sound	ta·qe·ʿu	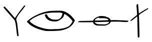	

While the horns	hash·sho·w·pha·ro·wt
and the rear guard	ve·ham·as·seph
followed	ho·lekh
	a·cha·re
the ark	ha·a·ro·wn
-	ha·lo·wkh
who blew	ve·ta·qo·w·a
the horns	bash·sho·w·pha·ro·wt
-	ve·et
the people	ha·am
had commanded	tsiw·vah
But Joshua	ye·ho·wo·shu·a
:	le·mor
“ Do not	lo
give a battle cry	ta·ree·u
do not	ve·lo
be heard	tash·mee·u
-	et
or let your voice	qo·wl·khem
	ve·lo
come out	ye·tse
of your mouth	mip·pee·khem
let one word	da·var
until	ad
the day	yo·wm
I tell	a·me·ree
you	a·le·khem

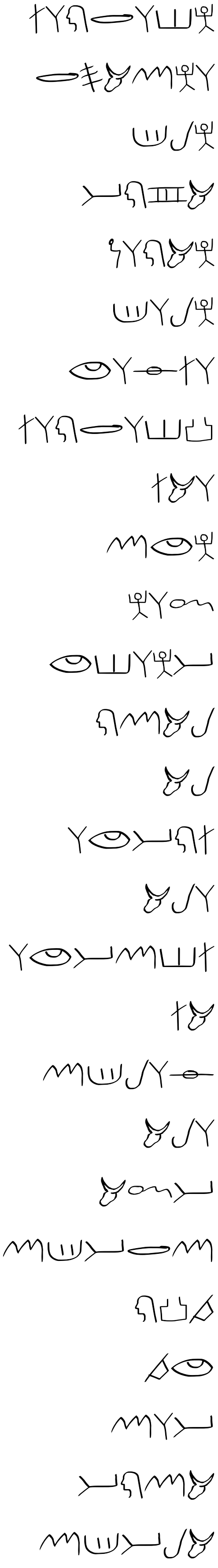

Joshua 6:10

to shout	ha·ree·u	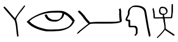	
Then you are to shout !”	va·ha·ree·o·tem	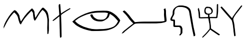	
carried around	vay·yas·sev		Joshua 6:11
So he had the ark	a·ro·wn	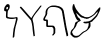	
of the LORD	YHVH		
-	et		
the city	ha·eer		
circling	haq·qeph	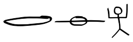	
it once	pa·am		
	e·chat	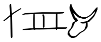	
And [the people] returned	vay·ya·vo·u	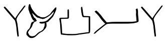	
to the camp	ham·ma·cha·neh	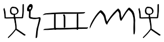	
and spent the night there	vay·ya·lee·nu	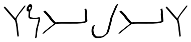	
	bam·ma·cha·neh	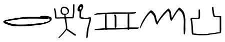	
got up early	vay·yash·kem	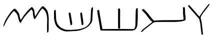	Joshua 6:12
Joshua	ye·ho·wo·shu·a		
the next morning	bab·bo·qer	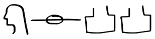	
took	vay·yis·u		
and the priests	hak·ko·ha·neem	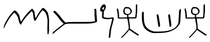	
-	et		
the ark	a·ro·wn	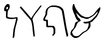	
of the LORD	YHVH		
And the seven	ve·shiv·ah		Joshua 6:13
priests	hak·ko·ha·neem	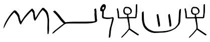	
carrying	no·se·eem		
seven	shiv·ah	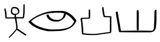	

	sho·wph·ro·wt		
rams’ horns	hay·yo·ve·leem	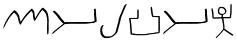	
ahead	liph·ne		
of the ark	a·ro·wn	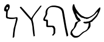	
of the LORD	YHVH		
kept marching	ho·le·kheem	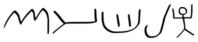	
	ha·lo·wkh		
and blowing	ve·ta·qe·u	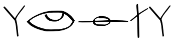	
the horns	bash·sho·w·pha·ro·wt	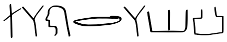	
The armed troops	ve·he·cha·luts	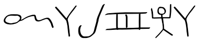	
went	ho·lekh	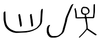	
in front of them	liph·ne·hem	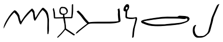	
and the rear guard	ve·ham·as·seph		
followed	ho·lekh	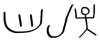	
	a·cha·re	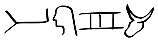	
the ark	a·ro·wn	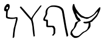	
of the LORD	YHVH		
kept	ho·lēkh	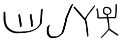	
sounding	ve·ta·qo·w·a	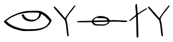	
while the horns	bash·sho·w·pha·ro·wt	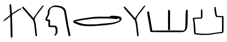	
they marched around	vay·ya·sob·bu		Joshua 6:14
-	et		
the city	ha·eer		
day	bay·yo·wm	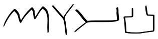	
So on the second	hash·she·nee	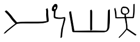	
once	pa·am		
	a·chat	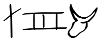	

and returned	vay·ya·shu·vu	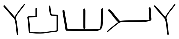	
to the camp	ham·ma·cha·neh	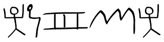	
this	koh	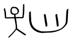	
They did	a·su		
for six	she·shet	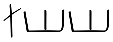	
days	ya·meem	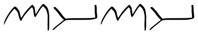	
Then	vay·hee	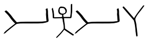	Joshua 6:15
day	bay·yo·wm	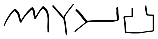	
on the seventh	hash·she·vee·ee	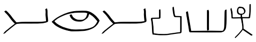	
they got up	vay·yash·ki·mu	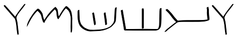	
at dawn	ka·a·lo·wt		
	hash·sha·char	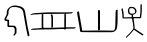	
and marched around	vay·ya·sob·bu		
-	et		
the city	ha·eer		
manner	kam·mish·pat	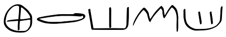	
in the same	haz·zeh		
seven	she·va		
times	pe·a·meem		
was the only	raq	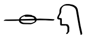	
day	bay·yo·wm	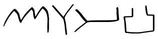	
That	ha·hu		
they circled	sa·ve·vu		
-	et		
the city	ha·eer		
seven	she·va		
times	pe·a·meem		

-	vay·hee	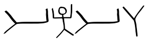	Joshua 6:16
time around	bap·pa·am		
After the seventh	hash·she·vee·eet	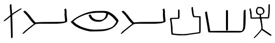	
blew	ta·qe·u	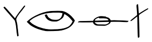	
the priests	hak·ko·ha·neem	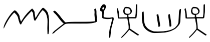	
the horns	bash·sho·w·pha·ro·wt	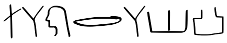	
commanded	vay·yo·mer		
and Joshua	ye·ho·wo·shu·a		
-	el		
the people	ha·am		
“ Shout !	ha·ree·u	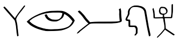	
For	kee	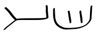	
has given	na·tan	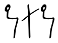	
the LORD	YHVH		
you	la·khem		
-	et		
the city !	ha·eer		
must be	ve·ha·ye·tah	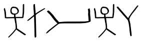	Joshua 6:17
Now the city	ha·eer		
devoted	che·rem		
	hee	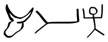	
and everything	ve·khal		
-	a·sher		
in it	bah		
to the LORD {for destruction}	la·YHVH	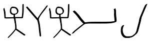	
Only	raq	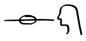	
Rahab	ra·chav	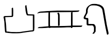	

the prostitute	haz·zo·w·nah		
will live	tich·yeh	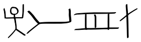	
	hee	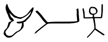	
and all those	ve·khal		
-	a·sher		
with her	it·tah		
in her house	bab·ba·yit	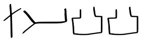	
because	kee	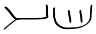	
she hid	hech·be·a·tah	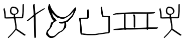	
-	et		
the spies	ham·mal·a·kheem		
-	a·sher		
we sent	sha·la·che·nu	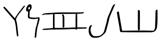	
But	ve·raq	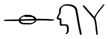	Joshua 6:18
	at·tem		
keep away	shim·ru		
from	min		
the things devoted to destruction	ha·che·rem		
lest	pen		
you yourself be set apart for destruction	ta·cha·ree·mu	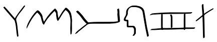	
If you take	u·le·qach·tem	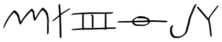	
any of	min		
[these]	ha·che·rem		
you will set	ve·sam·tem		
-	et		
apart the camp	ma·cha·neh	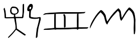	
of Israel	yis·ra·el	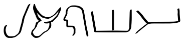	

for destruction	le·che·rem		
and bring disaster upon it	va·a·khar·tem		
-	o·w·to		
For all	ve·khol		Joshua 6:19
the silver	ke·seph		
and gold	ve·za·hav	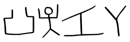	
and all the articles	u·khe·le	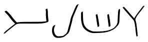	
of bronze	ne·cho·shet		
and iron	u·var·zel		
are holy	qo·desh	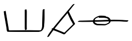	
	hu		
to the LORD	la·YHVH	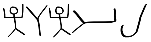	
treasury ”	o·w·tsar		
[His]	YHVH		
they must go into	ya·vo·w		
shouted	vay·ya·ra	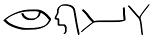	Joshua 6:20
the people	ha·am		
sounded	vay·yit·qe·u	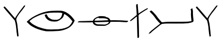	
So when the rams’ horns	bash·sho·pha·ro·wt		
	vay·hee	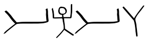	
heard	khish·mo·a		
When they	ha·am		
-	et		
the blast	qo·wl	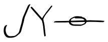	
of the horn	hash·sho·w·phar		
shout	vay·ya·ree·u	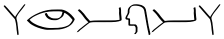	
the people	ha·am		

	te·ru·ah		
gave a great	ge·do·w·lah		
collapsed	vat·tip·pol		
and the wall	ha·cho·w·mah		
	tach·te·ha	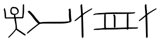	
charged	vay·ya·al	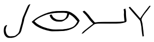	
Then all the people	ha·am		
into the city	ha·ee·rah	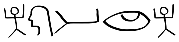	
	eesh	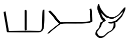	
straight	neg·do		
and captured	vay·yil·ke·du	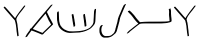	
-	et		
[it]	ha·eer		
they devoted to destruction	vay·ya·cha·ree·mu	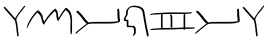	Joshua 6:21
-	et		
everything	kal	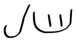	
-	a·sher		
in the city —	ba·eer		
man	me·eesh	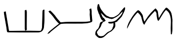	
	ve·ad		
and woman	ish·shah		
young	min·na·ar		
and	ve·ad		
old	za·qen	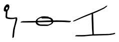	
	ve·ad		
oxen	sho·wr		
sheep	va·seh		

and donkeys	va·cha·mo·wr	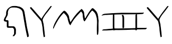	
At the edge	le·phee		
of the sword	cha·rev		
the two	ve·lish·na·yim	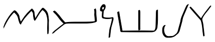	Joshua 6:22
men	ha·a·na·sheem	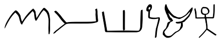	
who had spied out	ham·rag·ge·leem	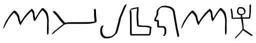	
-	et		
the land	ha·a·rets		
told	a·mar		
Meanwhile, Joshua	ye·ho·wo·shu·a		
“ Go into	bo·u		
the house	bet	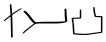	
the woman	ha·ish·shah		
of the prostitute	haz·zo·w·nah		
and bring out	ve·ho·w·tsee·u		
-	mish·sham		
-	et		
-	ha·ish·shah		
-	ve·et		
and all	kal	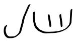	
who are	a·sher		
with her	lah	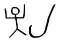	
just as	ka·a·sher		
you promised	nish·ba·tem		
her ”	lah		
went in	vay·ya·vo·u	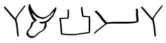	Joshua 6:23
So the young	han·ne·a·reem	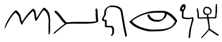	

spies	ham·rag·ge·leem	המרגלים	
and brought out	vay·yo·tsee·u	ויציאו	
-	et	את	
Rahab	ra·chav	רחב	
-	ve·et	ואת	
her father	a·vee·ha	אביה	
and	ve·et	ואת	
mother	im·mah	אמה	
and	ve·et	ואת	
brothers	a·che·ha	אחיה	
-	ve·et	ואת	
and all	kal	כל	
who belonged	a·sher	אשר	
to her	lah	לה	
-	ve·et	ואת	
her whole	kal	כל	
family	mish·pe·cho·w·te·ha	משפחותיה	
They brought out	ho·w·tsee·u	הוציאו	
and settled them	vay·yan·nee·chum	ויניחום	
outside	mi·chuts	מחוץ	
the camp	le·ma·cha·neh	למחנה	
of Israel	yis·ra·el	ישראל	
the city	ve·ha·eer	והעיר	Joshua 6:24
Then [the Israelites] burned up	sa·re·phu	שרפו	
	va·esh	באש	
and everything	ve·khal	וכל	
-	a·sher	אשר	

in it	bah		
However	raq	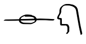	
the silver	hak·ke·seph		
and gold	ve·haz·za·hav		
and articles	u·khe·le	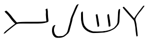	
of bronze	han·ne·cho·shet		
and iron	ve·hab·bar·zel		
they put	na·te·nu	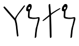	
into the treasury	o·w·tsar		
house	bet	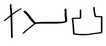	
of the LORD’s	YHVH	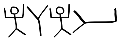	
And	ve·et		Joshua 6:25
Rahab	ra·chav	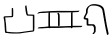	
the prostitute	haz·zo·w·nah		
with	ve·et		
household	bet	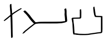	
her father’s	a·vee·ha	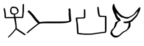	
-	ve·et		
and all	kal	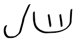	
who belonged	a·sher	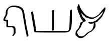	
to her	lah	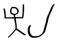	
spared	he·che·yah	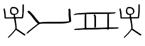	
Joshua	ye·ho·wo·shu·a		
So she has lived	vat·te·shev		
among	be·qe·rev	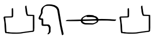	
the Israelites	yis·ra·el	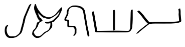	
to	ad		

day	hay·yo·wm	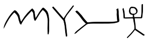	
this	haz·zeh		
because	kee	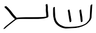	
she hid	hech·bee·ah	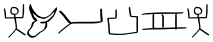	
-	et		
the men	ham·mal·a·kheem		
-	a·sher		
had sent	sha·lach	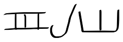	
Joshua	ye·ho·wo·shu·a		
to spy out	le·rag·gel		
-	et		
Jericho	ye·ree·cho	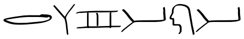	
invoked this solemn oath :	vay·yash·ba	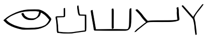	Joshua 6:26
Joshua	ye·ho·wo·shu·a		
time	ba·et		
At that	ha·hee	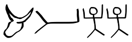	
	le·mor	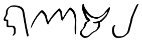	
" Cursed	a·rur		
is the man	ha·eesh	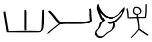	
before	liph·ne		
the LORD	YHVH		
who	a·sher		
rises up	ya·qum	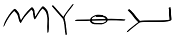	
and rebuilds	u·va·nah		
-	et		
city	ha·eer		
this	haz·zot		

-	et	
Jericho	ye·ree·cho	
at the cost of his firstborn	biv·kho·ro	
he will lay its foundations	ye·yas·se·den·nah	
at the cost of his youngest	u·vits·ee·ro	
he will set up	yats·tseev	
its gates ”	de·la·te·ha	
was	vay·hee	Joshua 6:27
So the LORD	YHVH	
with	et	
Joshua	ye·ho·wo·shu·a	
spread	vay·hee	
and his fame	sha·me·o	
throughout	be·khal	
the land	ha·a·rets	
acted	vay·yim·a·lu	Joshua 7:1
The Israelites	ve·ne	
however	yis·ra·el	
unfaithfully	ma·al	
regarding the things devoted to destruction	ba·che·rem	
took	vay·yiq·qach	
Achan	a·khan	
son	ben	
of Carmi	kar·mee	
the son	ben	
of Zabdi	zav·dee	

the son	ben		
of Zerah	ze·rach	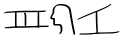	
of the tribe	le·mat·teh		
of Judah	ye·hu·dah		
some of	min		
what was set apart	ha·che·rem		
burned	vay·yi·char	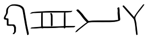	
So the anger	aph		
of the LORD	YHVH		
against the Israelites	biv·ne		
	yis·ra·el	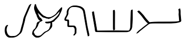	
sent	vay·yish·lach		Joshua 7:2
Meanwhile, Joshua	ye·ho·wo·shu·a		
men	a·na·sheem	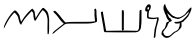	
from Jericho	mee·ree·cho		
to Ai	ha·ay		
which	a·sher		
is near	im		
	bet	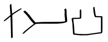	
Beth-aven	a·ven		
to the east	miq·qe·dem	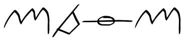	
	le·vet	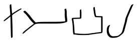	
of Bethel	el		
and told them	vay·yo·mer		
	a·le·hem	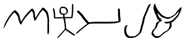	
	le·mor	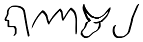	
“ Go up	a·lu		

and spy out	ve·rag·ge·lu		
-	et		
the land ”	ha·a·rets		
went up	vay·ya·a·lu		
So the men	ha·a·na·sheem		
and spied out	vay·rag·ge·lu	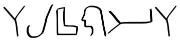	
-	et		
Ai	ha·ay		
On returning	vay·ya·shu·vu	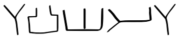	Joshua 7:3
to	el		
Joshua	ye·ho·wo·shu·a		
they reported	vay·yo·me·ru		
	e·law	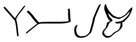	
“ There is no need	al		
	ya·al		
to send all	kal	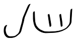	
the people	ha·am		
two	ke·al·pa·yim		
-	eesh	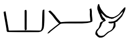	
or	o		
three	kish·lo·shet		
thousand	a·la·pheem		
men [are enough]	eesh	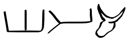	
to go up	ya·a·lu		
and attack	ve·yak·ku	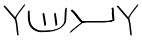	
-	et		
Ai	ha·ay		

you need not	al		
wear out	te·yag·ga		
there	sham·mah		
- ”	et		
all	kal	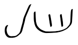	
our people	ha·am		
Since	kee	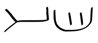	
are so few	me·at		
the people of Ai	hem·mah		
went up	vay·ya·a·lu		Joshua 7:4
	min		
	ha·am		
	sham·mah		
So about three	kish·lo·shet		
thousand	a·la·pheem	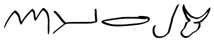	
men	eesh	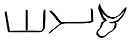	
but they fled	vay·ya·nu·su	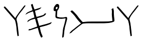	
before	liph·ne		
the men	an·she		
of Ai	ha·ay		
struck down	vay·yak·ku	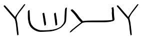	Joshua 7:5
	me·hem	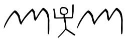	
	an·she		
of Ai	ha·ay		
about thirty-six of them	kish·lo·sheem	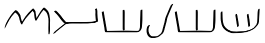	
	ve·shish·shah		
And the men	eesh	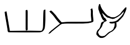	

chasing them	vay·yir·de·phum		
from	liph·ne		
the gate	hash·sha·ar		
as far as	ad		
the quarries	hash·she·va·reem		
and striking them down	vay·yak·kum		
on the slopes	bam·mo·w·rad		
melted	vay·yim·mas	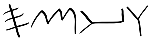	
So the hearts	le·vav		
of the people	ha·am		
and became	vay·hee	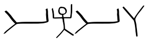	
like water	le·ma·yim	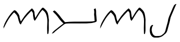	
tore	vay·yiq·ra	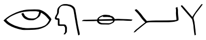	Joshua 7:6
Then Joshua	ye·ho·wo·shu·a		
his clothes	sim·lo·taw		
and fell	vay·yip·pol	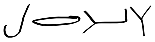	
	al		
before	pa·naw	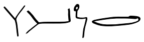	
	ar·tsah		
facedown	liph·ne		
the ark	a·ro·wn	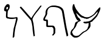	
of the LORD	YHVH		
until	ad		
evening	ha·e·rev		
	hu		
as did the elders	ve·ziq·ne	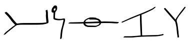	
of Israel	yis·ra·el	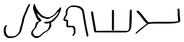	

and they all sprinkled	vay·ya·a·lu		
dust	a·phar		
on	al		
their heads	ro·sham		
said	vay·yo·mer		Joshua 7:7
Joshua	ye·ho·wo·shu·a		
“ O	a·hah		
Lord	a·do·nay		
GOD ”	YHVH		
“ why	la·mah		
did You ever bring	he·a·var·ta	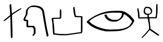	
	ha·a·veer		
-	et		
people	ha·am		
this	haz·zeh		
-	et		
across the Jordan	hay·yar·den		
to deliver	la·tet	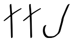	
us	o·ta·nu		
into the hand	be·yad	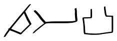	
of the Amorites	ha·e·mo·ree		
to be destroyed ?	le·ha·a·vee·de·nu		
If only	ve·lu		
we had been content	ho·w·al·nu		
to stay	van·ne·shev		
on the other side	be·e·ver		
of the Jordan !	hay·yar·den		

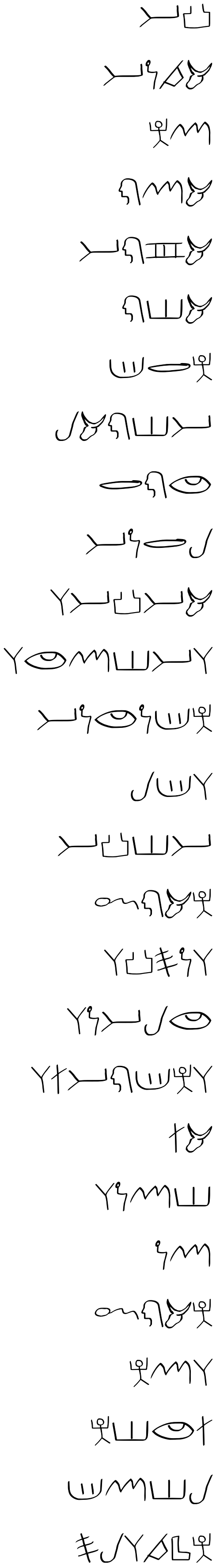

O	bee	Joshua 7:8
Lord	a·do·nay	
what	mah	
can I say	o·mar	
now that	a·cha·re	
-	a·sher	
has turned	ha·phakh	
Israel	yis·ra·el	
its back	o·reph	
and run from	liph·ne	
its enemies ?	o·ye·vaw	
hear about this	ve·yish·me·u	Joshua 7:9
When the Canaanites	hak·ke·na·a·nee	
and all	ve·khol	
who live	yo·she·ve	
in the land	ha·a·rets	
they will surround	ve·na·sab·bu	
us	a·le·nu	
and wipe out	ve·hikh·ree·tu	
-	et	
our name	she·me·nu	
from	min	
the earth	ha·a·rets	
Then what	u·mah	
will You do	ta·a·seh	
name ? ”	le·shim·kha	
for Your great	hag·ga·do·wl	

said	vay·yo·mer		Joshua 7:10
But the LORD	YHVH		
to	el		
Joshua	ye·ho·wo·shu·a		
“ Stand up	qum	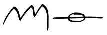	
!	lakh	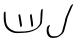	
Why	lam·mah		
	zeh	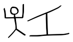	
have you	at·tah		
fallen	no·phel		
on	al		
your face ?	pa·ne·kha	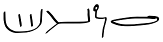	
has sinned	cha·ta	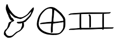	Joshua 7:11
Israel	yis·ra·el	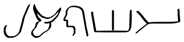	
-	ve·gam		
they have transgressed	a·ve·ru		
-	et		
My covenant	be·ree·tee	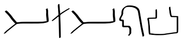	
that	a·sher		
I commanded	tsiw·vee·tee	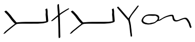	
them	o·w·tam		
and they	ve·gam		
have taken	la·qe·chu	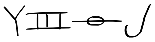	
some of	min		
what was devoted to destruction	ha·che·rem		
Indeed	ve·gam		
they have stolen	ga·ne·vu		

and	ve·gam		
lied	ki·cha·shu		
and	ve·gam		
they have put [these things]	sa·mu		
with their own possessions	vikh·le·hem	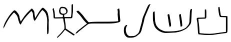	
cannot	ve·lo		Joshua 7:12
	yukh·lu		
This is why the Israelites	be·ne	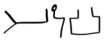	
	yis·ra·el	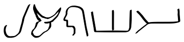	
stand	la·qum	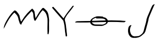	
against	liph·ne		
their enemies	o·ye·ve·hem	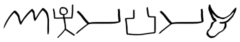	
their backs	o·reph		
They will turn	yiph·nu		
and run from	liph·ne		
their enemies	o·ye·ve·hem	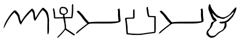	
because	kee	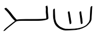	
they themselves have been	ha·yu	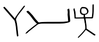	
set apart for destruction	le·che·rem		
I will no	lo		
longer	o·w·seeph		
be	lih·yo·wt	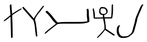	
with	im·ma·khem		
you unless	im		
	lo		
you remove	tash·mee·du		

whatever is devoted to destruction	ha·che·rem	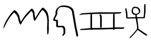	
from among you	miq·qir·be·khem	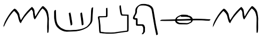	
Get up	qum	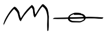	Joshua 7:13
and consecrate	qad·desh	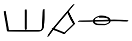	
-	et	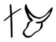	
the people	ha·am	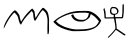	
saying	ve·a·mar·ta	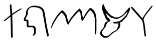	
‘ Consecrate yourselves	hit·qad·de·shu	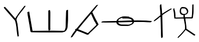	
for tomorrow	le·ma·char	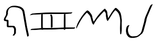	
for	kee	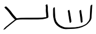	
this is what	khoh	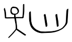	
says :	a·mar	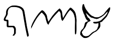	
the LORD	YHVH	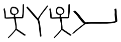	
the God	e·lo·he	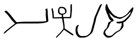	
of Israel	yis·ra·el	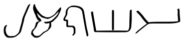	
there are things devoted to destruction	che·rem	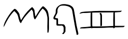	
Among you	be·qir·be·kha	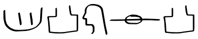	
O Israel	yis·ra·el	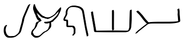	
You cannot	lo	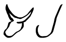	
	tu·khal	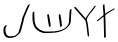	
stand	la·qum	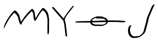	
against	liph·ne	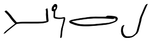	
your enemies	o·ye·ve·kha	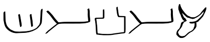	
until	ad	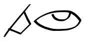	
you remove	ha·see·re·khem	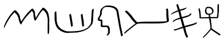	
[them]	ha·che·rem	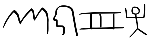	

-	miq·qir·be·khem		
you must present yourselves	ve·niq·rav·tem		Joshua 7:14
In the morning	bab·bo·qer	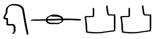	
tribe by tribe	le·shiv·te·khem	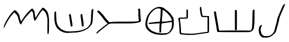	
	ve·ha·yah	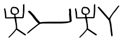	
The tribe	hash·she·vet		
that	a·sher		
selects	yil·ke·den·nu		
the LORD	YHVH		
shall come forward	yiq·rav	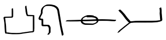	
clan by clan	lam·mish·pa·cho·wt		
and the clan	ve·ham·mish·pa·chah		
that	a·sher		
selects	yil·ke·den·nah		
the LORD	YHVH		
shall come forward	tiq·rav	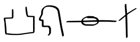	
family by family	lab·bat·teem		
and the family	ve·hab·ba·yit	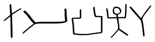	
that	a·sher		
selects	yil·ke·den·nu		
the LORD	YHVH		
shall come forward	yiq·rav	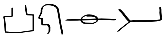	
man by man	lag·ge·va·reem	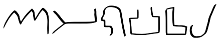	
-	ve·ha·yah	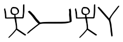	Joshua 7:15
The one who is caught	han·nil·kad	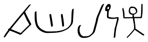	
with the things devoted to destruction	ba·che·rem	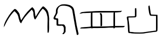	

must be burned	yis·sa·reph	
	ba·esh	
-	o·to	
along with all	ve·et	
that belongs to him	kal	
-	a·sher	
-	lo	
because	kee	
he has transgressed	a·var	
-	et	
the covenant	be·reet	
of the LORD	YHVH	
[and]	ve·khee	
committed	a·sah	
an outrage	ne·va·lah	
in Israel ’”	be·yis·ra·el	
arose early	vay·yash·kem	Joshua 7:16
So Joshua	ye·ho·wo·shu·a	
the next morning	bab·bo·qer	
come forward	vay·yaq·rev	
-	et	
and had Israel	yis·ra·el	
tribe by tribe	lish·va·taw	
was selected	vay·yil·la·khed	
and the tribe	she·vet	
of Judah	ye·hu·dah	
come forward	vay·yaq·rev	Joshua 7:17

-	et		
He had the clans	mish·pa·chat	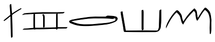	
of Judah	ye·hu·dah	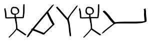	
was selected	vay·yil·kod	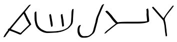	
-	et		
and the clan	mish·pa·chat		
of the Zerahites	haz·zar·chee		
come forward	vay·yaq·rev	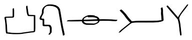	
-	et		
He had the clan	mish·pa·chat	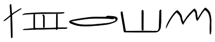	
of the Zerahites	haz·zar·chee		
and the family	lag·ge·va·reem	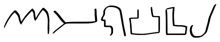	
was selected	vay·yil·la·khed	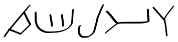	
of Zabdi	zav·dee		
come forward	vay·yaq·rev	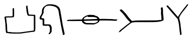	Joshua 7:18
-	et		
And he had the family [of Zabdi]	be·to	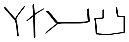	
man by man	lag·ge·va·reem	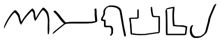	
was selected	vay·yil·la·khed	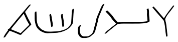	
and Achan	a·khan	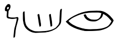	
son	ben		
of Carmi	kar·mee	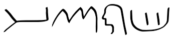	
the son	ben		
of Zabdi	zav·dee		
the son	ben		
of Zerah	ze·rach	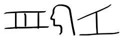	
of the tribe	le·mat·teh		

of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Joshua 7:19
So Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
to	el	𐤀𐤋	
Achan	a·khan	𐤏𐤊𐤍	
“ My son	be·nee	𐤁𐤍𐤉	
give	seem	𐤔𐤉𐤌	
I urge you	na	𐤍𐤀	
glory	kha·vo·wd	𐤊𐤁𐤅𐤃	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and make	ve·ten	𐤅𐤕𐤍	
to Him	lo	𐤋𐤅	
a confession	to·w·dah	𐤕𐤅𐤃𐤄	
to tell	ve·hag·ged	𐤅𐤄𐤂𐤃	
	na	𐤍𐤀	
me	lee	𐤋𐤉	
what	meh	𐤌𐤄	
you have done	a·see·ta	𐤏𐤔𐤉𐤕	
do not	al	𐤀𐤋	
hide [it]	te·kha·ched	𐤕𐤊𐤇𐤃	
from me ”	mim·men·nee	𐤌𐤌𐤍𐤉	
replied	vay·ya·an	𐤅𐤉𐤏𐤍	Joshua 7:20
Achan	a·khan	𐤏𐤊𐤍	
-	et	𐤀𐤕	
-	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	

-	vay·yo·mar		
“ It is true ”	a·me·nah		
“ I	a·no·khee		
have sinned	cha·ta·tee		
against the LORD	la·YHVH	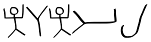	
the God	e·lo·he		
of Israel	yis·ra·el	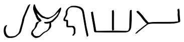	
This	ve·kha·zot	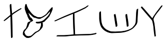	
	ve·kha·zot	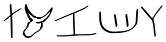	
is what I did :	a·see·tee	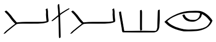	
When I saw	va·ʾɛr·ʾɛh		Joshua 7:21
among the spoils	vash·sha·lal		
cloak	ad·de·ret		
from Shinar	shin·ar		
a	a·chat	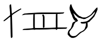	
beautiful	to·w·vah		
two hundred	u·ma·ta·yim		
shekels	she·qa·leem	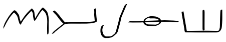	
of silver	ke·seph		
bar	u·le·sho·wn	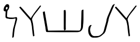	
of gold	za·hav	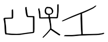	
and a	e·chad	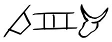	
fifty	cha·mish·sheem		
shekels	she·qa·leem	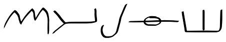	
weighing	mish·qa·lo	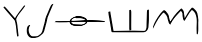	
I coveted them	va·ech·me·dem	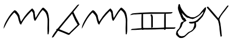	
and took them	va·eq·qa·chem	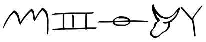	

They are	ve·hin·nam	והנם	
hidden	te·mu·neem	טמונים	
in the ground	ba·a·rets	בארץ	
inside	be·to·wkh	בתוך	
my tent	ha·a·ho·lee	האהלי	
with the silver	ve·hak·ke·seph	והכסף	
underneath ”	tach·te·ha	תחתיה	
sent	vay·yish·lach	וישלח	Joshua 7:22
So Joshua	ye·ho·wo·shu·a	יהושע	
messengers	mal·a·kheem	מלאכים	
who ran	vay·ya·ru·tsu	וירצו	
to the tent	ha·o·he·lah	האהלה	
and there it [all] was	ve·hin·neh	והנה	
hidden	te·mu·nah	טמונה	
in his tent	be·a·ho·lo	באהלו	
with the silver	ve·hak·ke·seph	והכסף	
underneath	tach·te·ha	תחתיה	
They took the things	vay·yiq·qa·chum	ויקחום	Joshua 7:23
from inside	mit·to·wkh	מתוך	
the tent	ha·o·hel	האהל	
brought them	vay·vi·um	ויבאום	
to	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
	ve·el	ואל	
and all	kal	כל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	

and spread them out	vay·yats·tsi·qum	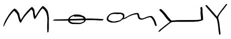	
before	liph·ne		
the LORD	YHVH		
took	vay·yiq·qach	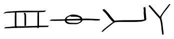	Joshua 7:24
Then Joshua	ye·ho·wo·shu·a		
-	et		
Achan	a·khan	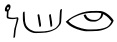	
son	ben		
of Zerah	ze·rach	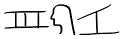	
-	ve·et		
the silver	hak·ke·seph		
-	ve·et		
the cloak	ha·ad·de·ret		
-	ve·et		
the bar	le·sho·wn		
of gold	haz·za·hav	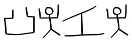	
-	ve·et		
his sons	ba·naw	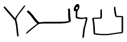	
-	ve·et		
and daughters	be·no·taw		
-	ve·et		
his oxen	sho·w·ro		
and	ve·et		
donkeys	cha·mo·ro		
and	ve·et		
sheep	tso·no		
-	ve·et		

his tent	a·ho·lo	
-	ve·et	
and everything [else]	kal	
he owned	a·sher	
	lo	
all	ve·khal	
Israel	yis·ra·el	
together with	im·mo	
and brought them	vay·ya·a·lu	
-	o·tam	
to the Valley	e·meq	
of Achor	a·kho·wr	
said	vay·yo·mer	Joshua 7:25
Joshua	ye·ho·wo·shu·a	
“ Why	meh	
have you brought this trouble upon us ? ”	a·khar·ta·nu	
will bring trouble upon you ! ”	ya·kor·kha	
the LORD	YHVH	
“ Today	bay·yo·wm	
	haz·zeh	
stoned him to death	vay·yir·ge·mu	
-	o·to	
And all	khal	
Israel	yis·ra·el	
-	e·ven	
and burned their bodies	vay·yis·re·phu	

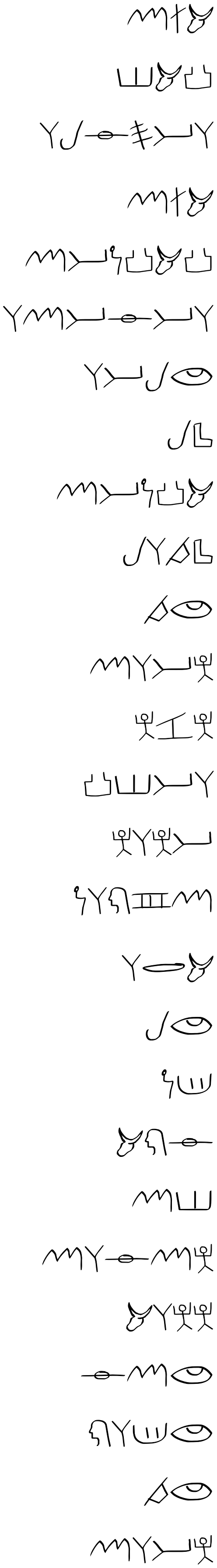

-	o·tam	
-	ba·esh	
Then they stoned [the others]	vay·yis·qe·lu	
-	o·tam	
-	ba·a·va·neem	
And they heaped	vay·ya·qee·mu	Joshua 7:26
over [Achan]	a·law	
pile	gal	
of rocks	a·va·neem	
a large	ga·do·wl	
that remains to	ad	
day	hay·yo·wm	
this	haz·zeh	
turned	vay·ya·shav	
So the LORD	YHVH	
from His burning anger	me·cha·ro·wn	
	ap·po	
Therefore	al	
	ken	
is called	qa·ra	
	shem	
place	ham·ma·qo·wm	
that	ha·hu	
the Valley	e·meq	
of Achor	a·kho·wr	
to	ad	
day	hay·yo·wm	

this	haz·zeh		
said	vay·yo·mer		Joshua 8:1
Then the LORD	YHVH		
to	el		
Joshua	ye·ho·wo·shu·a		
“ Do not	al		
be afraid	tee·ra	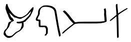	
	ve·al		
or discouraged	te·chat	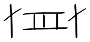	
Take	qach	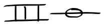	
with you	im·me·kha		
-	et		
the whole	kal		
	am		
army	ham·mil·cha·mah	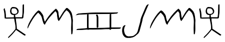	
and go up	ve·qum	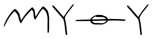	
and attack	a·leh		
Ai	ha·ay		
See	re·eh		
I have delivered	na·tat·tee		
into your hand	ve·ya·de·kha	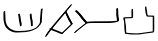	
-	et		
the king	me·lekh	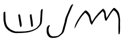	
of Ai	ha·ay		
-	ve·et		
his people	am·mo		
-	ve·et		

his city	ee·ro	
and	ve·et	
his land	ar·tso	
And you shall do	ve·a·see·ta	Joshua 8:2
to Ai	la·ay	
and its king	u·le·mal·kah	
as	ka·a·sher	
you did	a·see·ta	
to Jericho	lee·ree·cho	
and its king	u·le·mal·kah	
except that	raq	
their plunder	she·la·lah	
and livestock	u·ve·hem·tah	
you may carry off	ta·voz·zu	
for yourselves	la·khem	
Set up	seem	
	le·kha	
an ambush	o·rev	
the city ”	la·eer	
behind	me·a·cha·re·ha	
set out	vay·ya·qam	Joshua 8:3
So Joshua	ye·ho·wo·shu·a	
and the whole	ve·khal	
	am	
army	ham·mil·cha·mah	
to attack	la·a·lo·wt	
Ai	ha·ay	

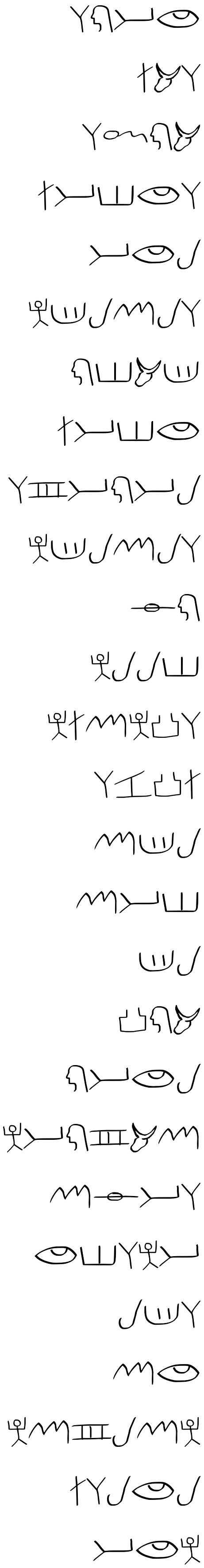

chose	vay·yiv·char	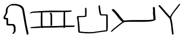	
Joshua	ye·ho·wo·shu·a		
30,000 {}	she·lo·sheem		
	e·leph	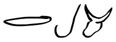	
	eesh	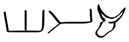	
mighty men	gib·bo·w·re		
of valor	ha·cha·yil	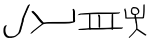	
and sent them out	vay·yish·la·chem	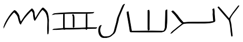	
at night	la·ye·lah	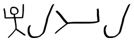	
with these orders	vay·tsaw	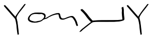	Joshua 8:4
-	o·tam		
- :	le·mor		
“ Pay attention	re·u		
You	at·tem		
are to lie in ambush	o·re·veem	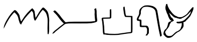	
the city	la·eer		
behind	me·a·cha·re	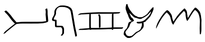	
from it	ha·eer		
not	al		
far	tar·chee·qu	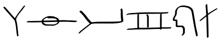	
-	min		
-	ha·eer		
too	me·od		
must be	wih·yee·tem	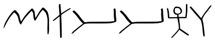	
All of you	kul·le·khem	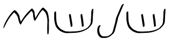	
ready	ne·kho·neem	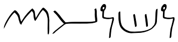	
Then I	va·a·nee		Joshua 8:5

and all	ve·khal	
the troops	ha·am	
-	a·sher	
with me	it·tee	
will advance	niq·rav	
	el	
on the city	ha·eer	
	ve·ha·yah	
When	kee	
they come out	ye·tse·u	
against us	liq·ra·te·nu	
as	ka·a·sher	
they did the first time	ba·ri·sho·nah	
we will flee	ve·nas·nu	
from them	liph·ne·hem	
They will pursue us	ve·ya·tse·u	Joshua 8:6
	a·cha·re·nu	
until	ad	
we have drawn them away	hat·tee·qe·nu	
-	o·w·tam	
from	min	
the city	ha·eer	
for	kee	
they will say	yo·me·ru	
‘ [The Israelites] are running away	na·seem	
from us	le·pha·ne·nu	

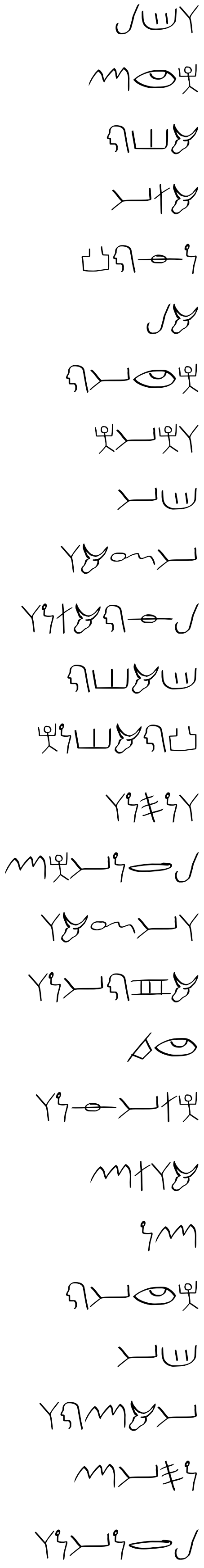

as they did before	ka·a·sher	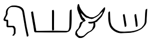	
’	ba·ri·sho·nah	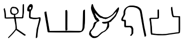	
So as we flee	ve·nas·nu	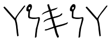	
from them	liph·ne·hem	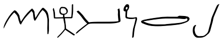	
you	ve·at·tem	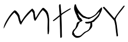	Joshua 8:7
are to rise	ta·qu·mu	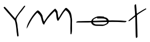	
from the ambush	me·ha·o·w·rev	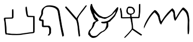	
and seize	ve·ho·w·rash·tem	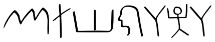	
-	et	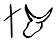	
the city	ha·eer	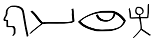	
will deliver it	u·ne·ta·nah	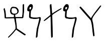	
for the LORD	YHVH	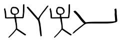	
your God	e·lo·he·khem	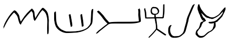	
into your hand	be·yed·khem	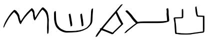	
And	ve·ha·yah	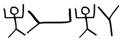	Joshua 8:8
when you have taken	ke·ta·phe·se·khem	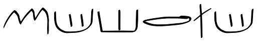	
-	et	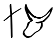	
the city	ha·eer	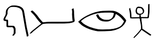	
on fire	tats·tsee·tu	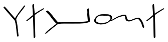	
-	et	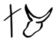	
set it	ha·eer	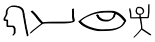	
-	ba·esh	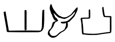	
has commanded !	kid·var	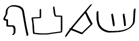	
as the LORD	YHVH	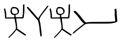	
Do	ta·a·su	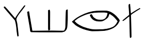	
See	re·u	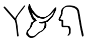	
I have given you orders	tsiw·vee·tee	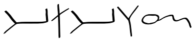	

- ”	et·khem	𐤀𐤕𐤊𐤌	
sent them out	vay·yish·la·chem	𐤅𐤉𐤔𐤋𐤇𐤌	Joshua 8:9
So Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
and they went	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
to	el	𐤀𐤋	
the place of ambush	ham·ma·rav	𐤄𐤌𐤀𐤓𐤁	
and lay in wait	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
between	ben	𐤁𐤉𐤍	
	bet	𐤁𐤉𐤕	
Bethel	el	𐤀𐤋	
	u·ven	𐤅𐤁𐤉𐤍	
and Ai	ha·ay	𐤄𐤏𐤉	
to the west	mee·yam	𐤌𐤉𐤌	
of Ai	la·ay	𐤋𐤏𐤉	
spent	vay·ya·len	𐤅𐤉𐤋𐤍	
But [Joshua]	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
night	bal·lay·lah	𐤁𐤋𐤉𐤋𐤄	
that	ha·hu	𐤄𐤄𐤅𐤀	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
the people	ha·am	𐤄𐤏𐤌	
got up early	vay·yash·kem	𐤅𐤉𐤔𐤊𐤌	Joshua 8:10
Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
the next morning	bab·bo·qer	𐤁𐤁𐤒𐤓	
and mobilized	vay·yiph·qod	𐤅𐤉𐤐𐤒𐤃	
-	et	𐤀𐤕	
[his men]	ha·am	𐤄𐤏𐤌	
marched	vay·ya·al	𐤅𐤉𐤏𐤋	

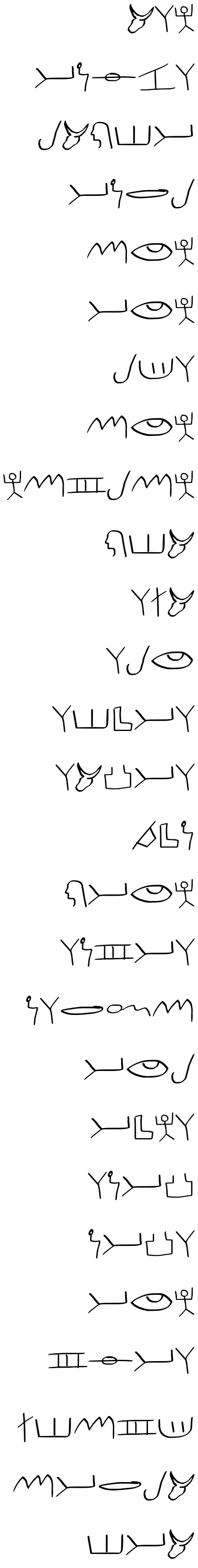

and he	hu	
and the elders	ve·ziq·ne	
of Israel	yis·ra·el	
before	liph·ne	
[them]	ha·am	
up to Ai	ha·ay	
Then all	ve·khal	Joshua 8:11
the troops	ha·am	
	ham·mil·cha·mah	
who [were]	a·sher	
with him	it·to	
marched up	a·lu	
and approached	vay·yig·ge·shu	
They arrived	vay·ya·vo·u	
in front [of Ai]	ne·ged	
the city	ha·eer	
and camped	vay·ya·cha·nu	
to the north	mits·tse·pho·wn	
of it	la·ay	
with the valley	ve·hag·gay	
between them	bē·no	
	u·ven	
and the city	ha·ay	
Now Joshua had taken	vay·yiq·qach	Joshua 8:12
about five	ka·cha·me·shet	
thousand	a·la·pheem	
men	eesh	

and set up	vay·ya·sem		
-	o·w·tam		
an ambush	o·rev		
between	ben	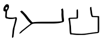	
	bet	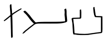	
Bethel	el		
	u·ven	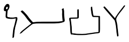	
and Ai	ha·ay		
to the west	mee·yam	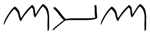	
of the city	la·eer		
were stationed	vay·ya·see·mu	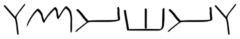	Joshua 8:13
So the forces	ha·am		
-	et		
with the main	kal		
camp	ham·ma·cha·neh	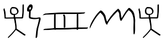	
-	a·sher		
to the north	mits·tse·pho·wn		
of the city	la·eer		
-	ve·et		
and the rear guard	a·qe·vo	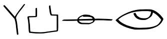	
to the west	mee·yam	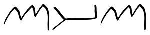	
of the city	la·eer		
went	vay·ye·lekh	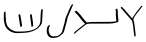	
Joshua	ye·ho·wo·shu·a		
night	bal·lay·lah	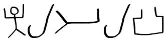	
And that	ha·hu		
into	be·to·wkh		

the valley	ha·e·meq	
-	vay·hee	Joshua 8:14
saw [the Israelites]	kir·o·wt	
When the king	me·lekh	
of Ai	ha·ay	
he hurried	vay·ma·ha·ru	
early in the morning	vay·yash·kee·mu	
out	vay·ye·tse·u	
with the men	an·she	
of the city	ha·eer	
to engage	liq·rat	
[them]	yis·ra·el	
in battle	lam·mil·cha·mah	
-	hu	
-	ve·khal	
-	am·mo	
at an appointed place	lam·mo·w·ed	
overlooking	liph·ne	
the Arabah	ha·a·ra·vah	
But he	ve·hu	
did not	lo	
know	ya·da	
that	kee	
an ambush	o·rev	
[had been set up] against him	lo	
behind	me·a·cha·re	
the city	ha·eer	

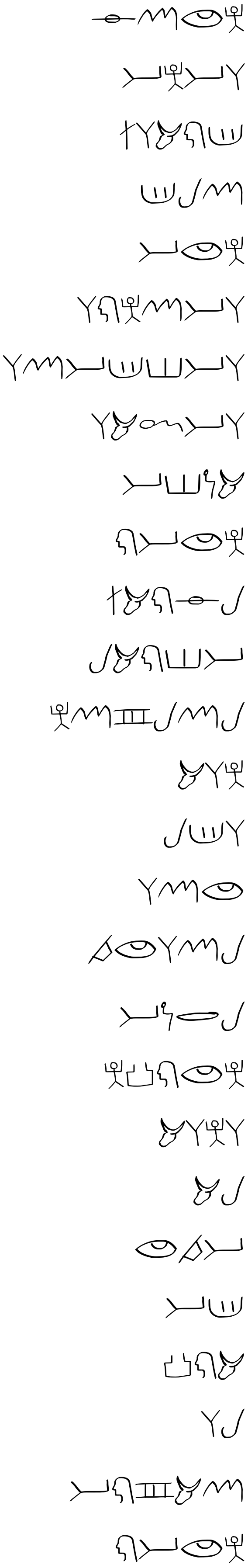

let themselves be beaten back	vay·yin·na·ge·u	Joshua 8:15
Joshua	ye·ho·wo·shu·a	
and all	ve·khal	
Israel	yis·ra·el	
before them	liph·ne·hem	
and they fled	vay·ya·nu·su	
toward	de·rekh	
the wilderness	ham·mid·bar	
were summoned	vay·yiz·za·a·qu	Joshua 8:16
Then all	kal	
the men	ha·am	
-	a·sher	
[of Ai]	ba·ʿîr	
to pursue them	lir·doph	
	a·cha·re·hem	
and they followed	vay·yir·de·phu	
	a·cha·re	
Joshua	ye·ho·wo·shu·a	
and were drawn away	vay·yin·na·te·qu	
from	min	
the city	ha·eer	
Not	ve·lo	Joshua 8:17
was left	nish·ar	
a man	eesh	
in Ai	ba·ay	
	u·vet	
or Bethel	el	

who	a·sher	
did not	lo	
go out	ya·tse·u	
after	a·cha·re	
Israel	yis·ra·el	
leaving	vay·ya·az·vu	
-	et	
the city	ha·eer	
wide open	pe·tu·chah	
while they pursued	vay·yir·de·phu	
	a·cha·re	
Israel	yis·ra·el	
said	vay·yo·mer	Joshua 8:18
Then the LORD	YHVH	
to	el	
Joshua	ye·ho·wo·shu·a	
“ Hold out	ne·teh	
your battle lance	bak·kee·do·wn	
-	a·sher	
-	be·ya·de·kha	
toward	el	
Ai	ha·ay	
for	kee	
into your hand	ve·ya·de·kha	
I will deliver [the city] ”	et·te·nen·nah	
held out	vay·yet	
So Joshua	ye·ho·wo·shu·a	

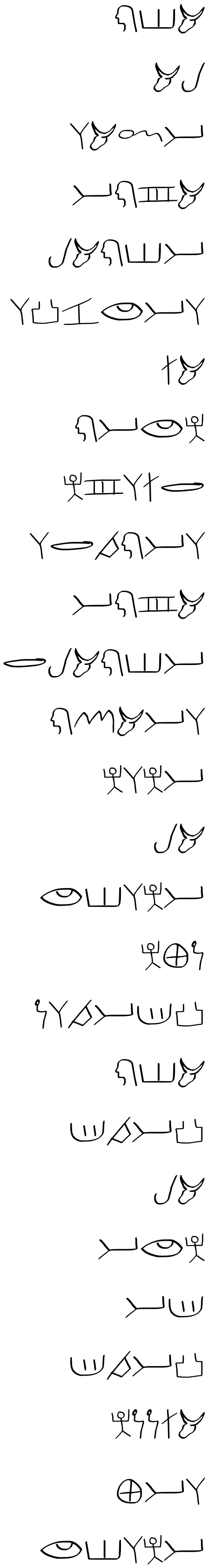

his battle lance	bak·kee·do·wn	בכידון	
-	a·sher	אשר	
-	be·ya·do	בידו	
toward	el	אל	
[Ai]	ha·eer	העיר	
the men in ambush	ve·ha·o·w·rev	והאורב	Joshua 8:19
rose	qam	קם	
quickly	me·he·rah	מהרה	
from their position	mim·me·qo·w·mo	ממקומו	
They rushed forward	vay·ya·ru·tsu	וירוצו	
and as soon as he did so	kin·to·wt	כנטות	
	ya·do	ידו	
entered	vay·ya·vo·u	ויבאו	
the city	ha·eer	העיר	
captured it	vay·yil·ke·du·ha	וילכדוה	
and immediately	vay·ma·ha·ru	וימהרו	
on fire	vay·yats·tsee·tu	ויציתו	
-	et	את	
set it	ha·eer	העיר	
-	ba·esh	באש	
turned	vay·yiph·nu	ויפנו	Joshua 8:20
When the men	an·she	אנשי	
of Ai	ha·ay	העי	
back	a·cha·re·hem	אחריהם	
and looked	vay·yir·u	ויראו	
	ve·hin·neh	והנה	
was rising	a·lah	עלה	

the smoke	a·shan		
of the city	ha·eer		
into the sky	hash·sha·may·mah	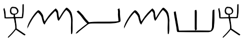	
They could not	ve·lo		
	ha·yah	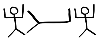	
	va·hem		
	ya·da·yim	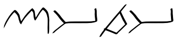	
escape	la·nus	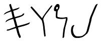	
in any direction	hen·nah		
	va·hen·nah		
and the troops	ve·ha·am		
who had fled	han·nas	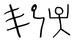	
to the wilderness	ham·mid·bar		
	neh·pakh		
	el		
now became the pursuers	ha·ro·w·deph		
When Joshua	vee·ho·wo·shu·a	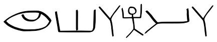	Joshua 8:21
and all	ve·khal		
Israel	yis·ra·el	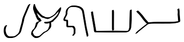	
saw	ra·u		
that	kee	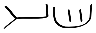	
had captured	la·khad		
the men in ambush	ha·o·rev		
-	et		
the city	ha·eer		
and that	ve·khee		
was rising from	a·lah		

smoke	a·shan	עשן	
[it]	ha·eer	העיר	
they turned around	vay·ya·shu·vu	וישבו	
and struck down	vay·yak·ku	ויכו	
-	et	את	
the men	an·she	אנשי	
of Ai	ha·ay	העי	
Meanwhile, those in the ambush	ve·el·leh	ואלה	Joshua 8:22
came out	ya·tse·u	יצאו	
of	min	מן	
the city	ha·eer	העיר	
against them	liq·ra·tam	לקראתם	
and the men of Ai were	vay·yih·yu	ויהיו	
the Israelite	le·yis·ra·el	לישראל	
trapped between	bat·ta·vekh	בתוך	
forces	el·leh	אלה	
on	miz·zeh	מזה	
both sides	ve·el·leh	ואלה	
	miz·zeh	מזה	
So [Israel] struck them down	vay·yak·ku	ויכו	
-	o·w·tam	אותם	
until	ad	עד	
no	bil·tee	בלתי	
remained	hish·eer	השאיר	
	lo	לו	
survivor	sa·reed	שריד	

or fugitive	u·pha·leet	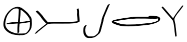	
But	ve·et		Joshua 8:23
the king	me·lekh	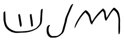	
of Ai	ha·ay		
they took	ta·phe·su		
alive	chay	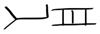	
and brought	vay·yaq·ri·vu	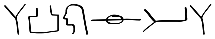	
him	o·to		
to	el		
Joshua	ye·ho·wo·shu·a		
-	vay·hee	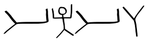	Joshua 8:24
had finished	ke·khal·lo·wt	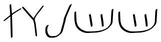	
When Israel	yis·ra·el	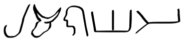	
killing	la·ha·rog		
-	et		
all	kal	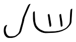	
the men	yo·she·ve		
of Ai	ha·ay		
into the field	bas·sa·deh	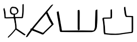	
and wilderness	bam·mid·bar		
-	a·sher		
who had pursued	re·da·phum		
them	bo		
last one of them had fallen	vay·yip·pe·lu	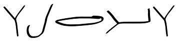	
and when every	khul·lam	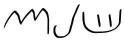	
	le·phee		
by the sword	che·rev		

	ad		
	tum·mam		
returned	vay·ya·shu·vu	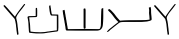	
all	khal		
the Israelites	yis·ra·el	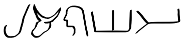	
to Ai	ha·ay		
and put	vay·yak·ku	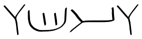	
it	o·tah		
	le·phee		
to the sword [as well]	cha·rev		
-	vay·hee	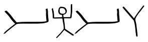	Joshua 8:25
A total	khal		
fell	han·no·phe·leem	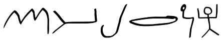	
day —	bay·yo·wm	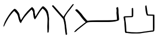	
that	ha·hu		
men	me·eesh		
and	ve·ad		
women	ish·shah		
of twelve	she·nem	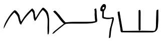	
	a·sar		
thousand	a·leph	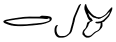	
all	kol		
the people	an·she		
of Ai	ha·ay		
Joshua	vee·ho·wo·shu·a	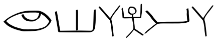	Joshua 8:26
did not	lo		
draw back	he·sheev	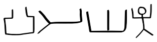	

the hand	ya·do	
that	a·sher	
held	na·tah	
his battle lance	bak·kee·do·wn	
until	ad	
-	a·sher	
he had devoted to destruction	he·che·reem	
-	et	
all	kal	
who lived	yo·she·ve	
in Ai	ha·ay	
only	raq	Joshua 8:27
the cattle	hab·be·he·mah	
and plunder	u·she·lal	
city	ha·eer	
of that	ha·hee	
took	ba·ze·zu	
for themselves	la·hem	
Israel	yis·ra·el	
	kid·var	
as the LORD	YHVH	
	a·sher	
had commanded	tsiw·vah	
-	et	
Joshua	ye·ho·wo·shu·a	
burned	vay·yis·roph	Joshua 8:28
So Joshua	ye·ho·wo·shu·a	

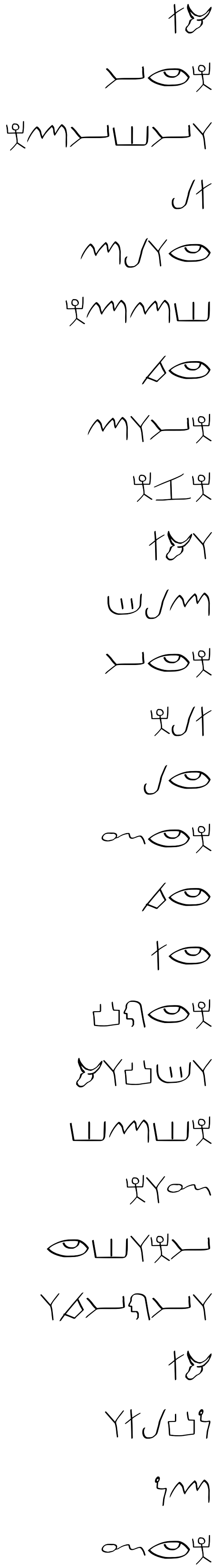

-	et	
Ai	ha·ay	
and made it	vay·see·me·ha	
heap of ruins	tel	
a permanent	o·w·lam	
a desolation	she·ma·mah	
to	ad	
day	hay·yo·wm	
this	haz·zeh	
-	ve·et	Joshua 8:29
the king	me·lekh	
of Ai	ha·ay	
He hung	ta·lah	
on	al	
a tree	ha·ets	
until	ad	
	et	
evening	ha·a·rev	
and at sunset	u·khe·vo·w	
	hash·she·mesh	
commanded	tsiw·vah	
Joshua	ye·ho·wo·shu·a	
	vay·yo·ree·du	
-	et	
that they take down the body	niv·la·to	
from	min	
the tree	ha·ets	

and throw it down	vay·yash·lee·khu	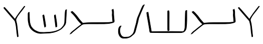	
-	o·w·tah		
at	el		
the entrance	pe·tach	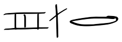	
gate	sha·ar		
of the city	ha·eer		
they raised	vay·ya·qee·mu	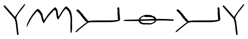	
And over it	a·law	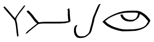	
pile	gal		
of rocks	a·va·neem	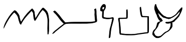	
a large	ga·do·wl		
which remains to	ad		
day	hay·yo·wm	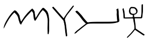	
this	haz·zeh		
At that time	az		Joshua 8:30
built	yiv·neh	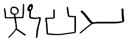	
Joshua	ye·ho·wo·shu·a		
an altar	miz·be·ach		
to the LORD	la·YHVH	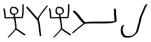	
the God	e·lo·he		
of Israel	yis·ra·el	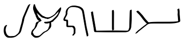	
on Mount	be·har		
Ebal	e·val	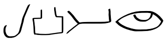	
just as	ka·a·sher		Joshua 8:31
had commanded	tsiw·vah		
Moses	mo·sheh		
the servant	e·ved	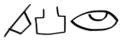	

of the LORD	YHVH		
	et		
the Israelites	be·ne	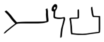	
	yis·ra·el	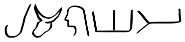	
He built it according to what is written	kak·ka·tuv		
in the Book	be·se·pher		
of the Law	to·w·rat		
of Moses :	mo·sheh		
“ an altar	miz·bach		
stones	a·va·neem	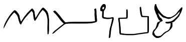	
of uncut	she·le·mo·wt		
which	a·sher		
no	lo		
has been used ”	he·neeph	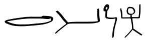	
on	a·le·hen	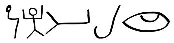	
iron tool	bar·zel	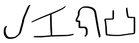	
they offered	vay·ya·a·lu		
And on it	a·law	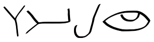	
burnt offerings	o·lo·wt	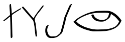	
to the LORD	la·YHVH	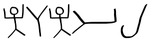	
and they sacrificed	vay·yiz·be·chu	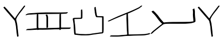	
peace offerings	she·la·meem		
[Joshua] inscribed	vay·yikh·tav		Joshua 8:32
And there	sham	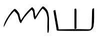	
on	al		
the stones	ha·a·va·neem	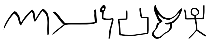	
-	et		

a copy	mish·neh		
of the law	to·w·rat		
of Moses	mo·sheh	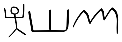	
which	a·sher		
he had written	ka·tav	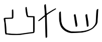	
in the presence	liph·ne		
	be·ne	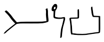	
of the Israelites	yis·ra·el	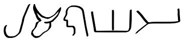	
All	ve·khal		Joshua 8:33
Israel	yis·ra·el	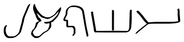	
with their elders	u·ze·qe·naw	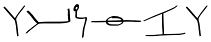	
officers	ve·sho·te·reem	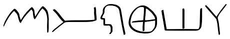	
and judges	ve·sho·phe·taw		
stood	o·me·deem	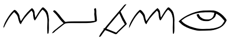	
on both sides	miz·zeh		
	u·miz·zeh		
of the ark	la·a·ro·wn		
facing	ne·ged		
priests	hak·ko·ha·neem	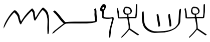	
the Levitical	hal·vee·yim	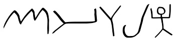	
who carried	no·se·e		
[it]	a·ro·wn	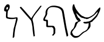	
of the covenant	be·reet	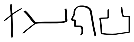	
of the LORD	YHVH		
foreigners	kag·ger		
and citizens alike	ka·ez·rach		
Half [of the people stood]	chets·yo		

in	el	
front	mul	
of Mount	har	
Gerizim	ge·ri·zeem	
and half of them	ve·ha·chets·yo	
in	el	
front	mul	
of Mount	har	
Ebal	e·val	
as	ka·a·sher	
had commanded	tsiw·vah	
Moses	mo·sheh	
the servant	e·ved	
of the LORD	YHVH	
to bless	le·va·rekh	
-	et	
the people	ha·am	
of Israel	yis·ra·el	
earlier	ba·ri·sho·nah	
Afterward	ve·a·cha·re	Joshua 8:34
	khen	
Joshua read aloud	qa·ra	
-	et	
all	kal	
the words	div·re	
of the law —	hat·to·w·rah	
the blessings	hab·be·ra·khah	

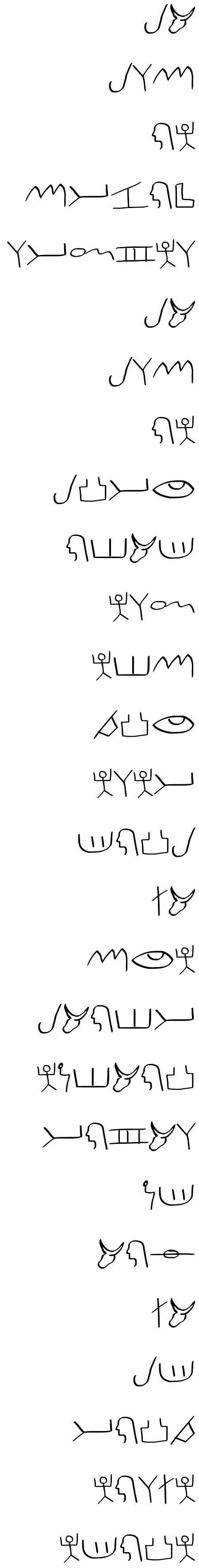

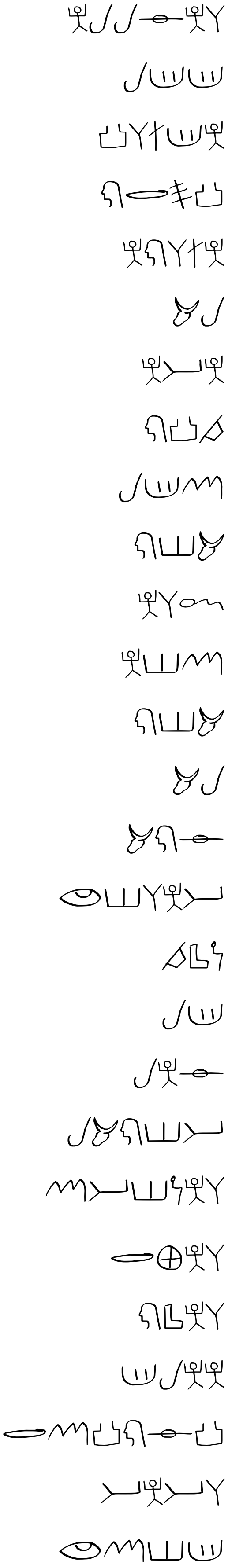

and the curses —	ve·haq·qe·la·lah	
according to all	ke·khal	
that is written	hak·ka·tuv	
in the Book	be·se·pher	
of the Law	hat·to·w·rah	
not	lo	Joshua 8:35
There was	ha·yah	
a word	da·var	
of all	mik·kol	
that	a·sher	
had commanded	tsiw·vah	
Moses	mo·sheh	
that	a·sher	
failed	lo	
to read	qa·ra	
Joshua	ye·ho·wo·shu·a	
before	ne·ged	
the whole	kal	
assembly	qe·hal	
of Israel	yis·ra·el	
including the women	ve·han·na·sheem	
the little ones	ve·hat·taph	
and the foreigners	ve·hag·ger	
who lived	ha·ho·lekh	
among them	be·qir·bam	
Now when	vay·hee	Joshua 9:1
news of this reached	khish·mo·a	

all	kal	
the kings	ham·me·la·kheem	
those	a·sher	
west	be·e·ver	
of the Jordan —	hay·yar·den	
in the hill country	ba·har	
the foothills	u·vash·she·phe·lah	
and all	u·ve·khol	
along the coast	cho·wph	
Sea	hay·yam	
of the Great	hag·ga·do·wl	
toward	el	
	mul	
Lebanon	hal·le·va·no·wn	
(the Hittites	ha·chit·tee	
Amorites	ve·ha·e·mo·ree	
Canaanites	hak·ke·na·a·nee	
Perizzites	hap·pe·riz·zee	
Hivites	ha·chiw·vee	
and Jebusites)—	ve·hay·vu·see	
they came	vay·yit·qab·be·tsu	Joshua 9:2
together	yach·daw	
to wage war	le·hil·la·chem	
against	im	
Joshua	ye·ho·wo·shu·a	
	ve·im	
and Israel	yis·ra·el	

	peh	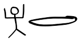	
	e·chad	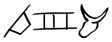	
But the people	ve·yo·she·ve	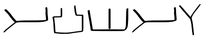	Joshua 9:3
of Gibeon	giv·o·wn		
having heard	sha·me·u		
-	et		
what	a·sher		
had done	a·sah		
Joshua	ye·ho·wo·shu·a		
to Jericho	lee·ree·cho	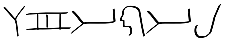	
and Ai	ve·la·ay		
acted deceptively	vay·ya·a·su		Joshua 9:4
	gam		
	hem·mah		
	be·a·re·mah		
and set out	vay·ye·le·khu	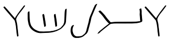	
as envoys	vay·yits·tay·ya·ru		
carrying	vay·yiq·chu	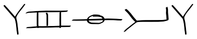	
sacks	saq·qeem	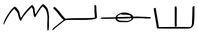	
worn-out	ba·leem	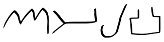	
on their donkeys	la·cha·mo·w·re·hem		
wineskins	ve·no·do·wt		
	ya·yin	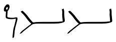	
and old	ba·leem	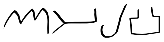	
cracked	u·me·vuq·qa·eem	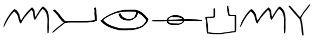	
and mended	u·me·tso·ra·reem		
sandals	u·ne·a·lo·wt		Joshua 9:5

They put worn	ba·lo·wt	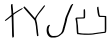	
patched	u·me·tul·la·o·wt		
on their feet	be·rag·le·hem	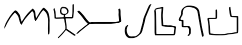	
clothing	u·se·la·mo·wt	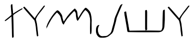	
and threadbare	ba·lo·wt	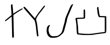	
on [their bodies]	a·le·hem	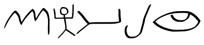	
and their whole	ve·khol		
of bread	le·chem	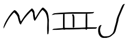	
supply	tse·dam	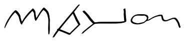	
was dry	ya·vesh	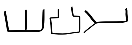	
	ha·yah	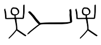	
[and] moldy	niq·qu·deem	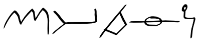	
They went	vay·ye·le·khu	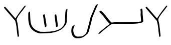	Joshua 9:6
to	el		
Joshua	ye·ho·wo·shu·a		
in	el		
the camp	ham·ma·cha·neh	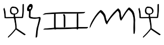	
at Gilgal	hag·gil·gal	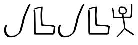	
and said	vay·yo·me·ru		
to him	e·law	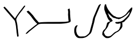	
and	ve·el		
the men	eesh	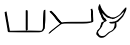	
of Israel	yis·ra·el	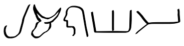	
land	me·e·rets		
from a distant	re·cho·w·qah	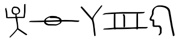	
“ We have come	ba·nu		
	ve·at·tah		

please make	kir·tu	
with us ”	la·nu	
a treaty	ve·reet	
said	vay·yo·me·ru	Joshua 9:7
But the men	eesh	
of Israel	yis·ra·el	
to	el	
the Hivites	ha·chiw·vee	
“ Perhaps	u·lay	
near us	be·qir·bee	
you	at·tah	
dwell	yo·wo·shev	
How	ve·ekh	
can we make	ʾɛkh·rot	
	le·kha	
a treaty with you ? ”	ve·reet	
they said	vay·yo·me·ru	Joshua 9:8
to	el	
Joshua	ye·ho·wo·shu·a	
are your servants ”	a·va·de·kha	
“ We	a·na·che·nu	
asked them	vay·yo·mer	
	a·le·hem	
Then Joshua	ye·ho·wo·shu·a	
“ Who	mee	
are you	at·tem	
and where	u·me·a·yin	

have you come from ? „	ta·vo·u		
they replied	vay·yo·me·ru		Joshua 9:9
	e·law	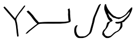	
land ”	me·e·rets		
distant	re·cho·w·qah	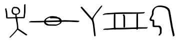	
from a very	me·od		
have come	ba·u		
“ Your servants	a·va·de·kha		
“ because of the fame	le·shem		
of the LORD	YHVH		
your God	e·lo·he·kha		
For	kee	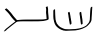	
we have heard	sha·ma·nu		
the reports about Him	sha·me·o		
- :	ve·et		
all	kal	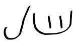	
that	a·sher		
He did	a·sah		
in Egypt	be·mits·ra·yim		
and	ve·et		Joshua 9:10
all	kal	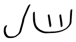	
that	a·sher		
He did	a·sah		
to the two	lish·ne	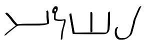	
kings	mal·khe	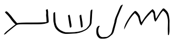	
of the Amorites	ha·e·mo·ree		

	a·sher	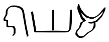	
beyond	be·e·ver	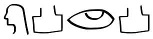	
the Jordan —	hay·yar·den	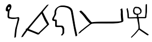	
Sihon	le·see·cho·wn	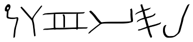	
king	me·lekh	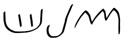	
of Heshbon	chesh·bo·wn	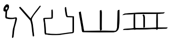	
and Og	u·le·o·wg	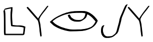	
king	me·lekh	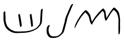	
of Bashan	hab·ba·shan	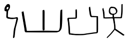	
who	a·sher	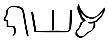	
reigned in Ashtaroth	be·ash·ta·ro·wt	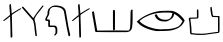	
told	vay·yo·me·ru	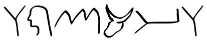	Joshua 9:11
us	e·le·nu	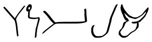	
So the elders	ze·qe·ne·nu	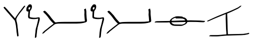	
and	ve·khal	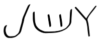	
inhabitants	yo·she·ve	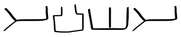	
of our land	ar·tse·nu	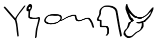	
-	le·mor	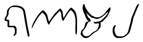	
‘ Take	qe·chu	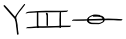	
-	ve·yed·khem	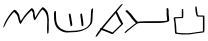	
provisions	tse·dah	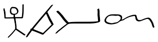	
for your journey	lad·de·rekh	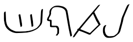	
go	u·le·khu	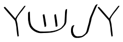	
to meet them	liq·ra·tam	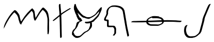	
and say	va·a·mar·tem	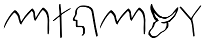	
to them :	a·le·hem	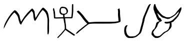	
are your servants	av·de·khem	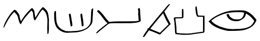	

We	a·nach·nu	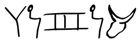	
	ve·at·tah	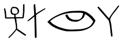	
Please make	kir·tu	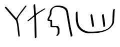	
with us ’	la·nu	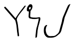	
a treaty	ve·reet	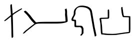	
This	zeh	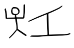	Joshua 9:12
bread	lach·me·nu	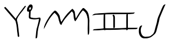	
of ours was warm	cham	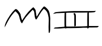	
when we packed	hits·tay·yad·nu	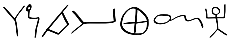	
it	o·to	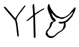	
at home	mib·bat·te·nu	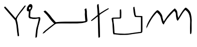	
on the day	be·yo·wm	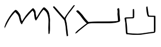	
we left	tse·te·nu	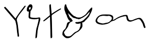	
to come	la·le·khet	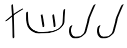	
to you	a·le·khem	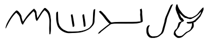	
it is now	ve·at·tah	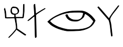	
But take a look	hin·neh	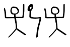	
dry	ya·vesh	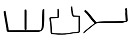	
and	ve·ha·yah	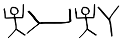	
moldy	niq·qu·deem	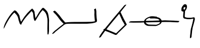	
These	ve·el·leh	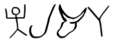	Joshua 9:13
wineskins	no·do·wt	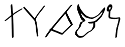	
	hay·ya·yin	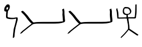	
them	a·sher	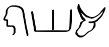	
when we filled	mil·le·nu	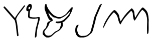	
were new	cha·da·sheem	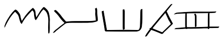	
but look	ve·hin·neh	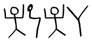	

they are cracked	hit·baq·qa·u	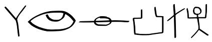	
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and sandals	u·ne·a·le·nu	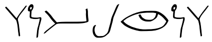	
are worn out	ba·lu	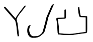	
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from our very	me·od		
sampled	vay·yiq·chu	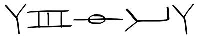	Joshua 9:14
Then the men of Israel	ha·a·na·sheem		
their provisions	mits·tse·dam		
-	ve·et		
the counsel	pee		
of the LORD	YHVH		
but did not	lo		
seek	sha·a·lu		
made	vay·ya·as		Joshua 9:15
	la·hem		
And Joshua	ye·ho·wo·shu·a		
of peace	sha·lo·wm		
	vay·yikh·rot	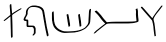	
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a treaty	be·reet	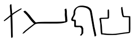	
to let them live	le·chay·yo·w·tam	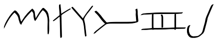	
swore an oath	vay·yish·sha·ve·u		
to them	la·hem		
and the leaders	ne·see·e	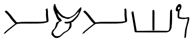	

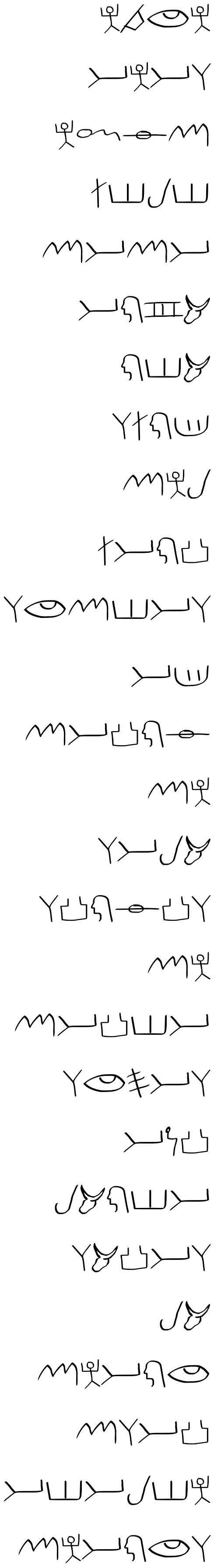

of the congregation	ha·e·dah	
-	vay·hee	Joshua 9:16
-	miq·tseh	
Three	she·lo·shet	
days	ya·meem	
after	a·cha·re	
-	a·sher	
they had made	ka·re·tu	
with [the Gibeonites]	la·hem	
the treaty	be·reet	
[the Israelites learned	vay·yish·me·u	
that	kee	
neighbors	qe·ro·veem	
they [were]	hem	
-	e·law	
among them	u·ve·qir·bo	
	hem	
living	yo·she·veem	
set out	vay·yis·u	Joshua 9:17
So the Israelites	ve·ne	
	yis·ra·el	
arrived	vay·ya·vo·u	
	el	
at their cities —	a·re·hem	
day	bay·yo·wm	
and on the third	hash·she·lee·shee	
-	ve·a·re·hem	

Gibeon	giv·o·wn	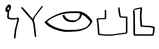	
Chephirah	ve·hak·ke·phee·rah	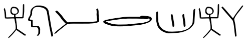	
Beeroth	u·ve·e·ro·wt	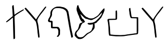	
	ve·qir·yat	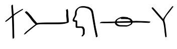	
and Kiriath-jearim	ye·a·reem	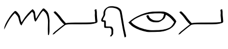	
did not	ve·lo	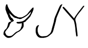	Joshua 9:18
attack them	hik·kum	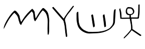	
But the Israelites	be·ne	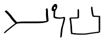	
	yis·ra·el	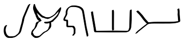	
because	kee	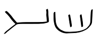	
had sworn an oath	nish·be·u	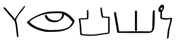	
to them	la·hem	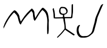	
the leaders	ne·see·e	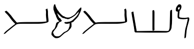	
of the congregation	ha·e·dah	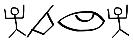	
by the LORD	ba·YHVH	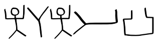	
the God	e·lo·he	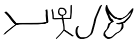	
of Israel	yis·ra·el	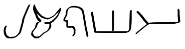	
grumbled	vay·yil·lo·nu	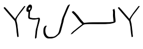	
And the whole	khal	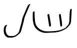	
congregation	ha·e·dah	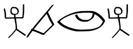	
against	al	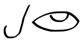	
the leaders	han·ne·see·eem	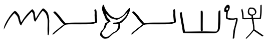	
answered	vay·yo·me·ru	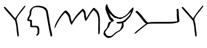	Joshua 9:19
All	khal	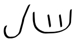	
the leaders	han·ne·see·eem	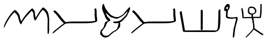	
	el	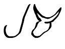	
-	kal	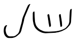	

-	ha·e·dah	
“ We	a·nach·nu	
have sworn an oath	nish·ba·nu	
to them	la·hem	
by the LORD	ba·YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
and now	ve·at·tah	
we cannot	lo	
	nu·khal	
touch	lin·go·a	
them	ba·hem	
This	zot	Joshua 9:20
is how we will treat	na·a·seh	
them :	la·hem	
We will let them live	ve·ha·cha·yeh	
-	o·w·tam	
so that no	ve·lo	
will fall	yih·yeh	
on us	a·le·nu	
wrath	qe·tseph	
because of	al	
the oath	hash·she·vu·ah	
-	a·sher	
we swore	nish·ba·nu	
to them ”	la·hem	
continued	vay·yo·me·ru	Joshua 9:21

	a·le·hem	
They	han·ne·see·eem	
“ Let them live	yich·yu	
but let them be	vay·yih·yu	
woodcutters	cho·te·ve	
	e·tseem	
carriers	ve·sho·a·ve	
and water	ma·yim	
for the whole	le·khal	
congregation ”	ha·e·dah	
So	ka·a·sher	
kept their promise	dib·be·ru	
-	la·hem	
the leaders	han·ne·see·eem	
summoned	vay·yiq·ra	Joshua 9:22
the Gibeonites	la·hem	
Then Joshua	ye·ho·wo·shu·a	
and said	vay·dab·ber	
-	a·le·hem	
by telling us	le·mor	
“ Why	lam·mah	
did you deceive	rim·mee·tem	
us	o·ta·nu	
	le·mor	
you live far away	re·cho·w·qeem	
us	a·nach·nu	
from	mik·kem	

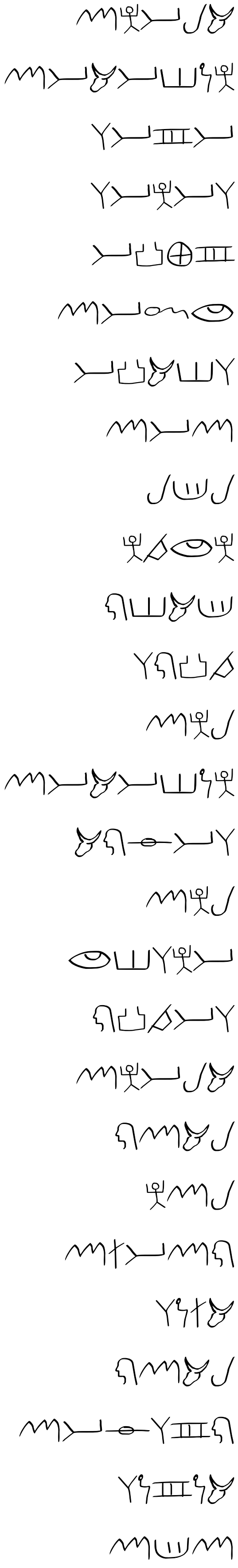

	me·od	𐤌𐤀𐤃	
when in fact you	ve·at·tem	𐤅𐤀𐤕𐤌	
among us ?	be·qir·be·nu	𐤁𐤒𐤓𐤁𐤍𐤅	
live	yo·she·veem	𐤉𐤔𐤁𐤉𐤌	
Now therefore	ve·at·tah	𐤅𐤏𐤕𐤄	Joshua 9:23
are under a curse	a·ru·reem	𐤀𐤓𐤅𐤓𐤉𐤌	
you	at·tem	𐤀𐤕𐤌	
and will perpetually	ve·lo	𐤅𐤋𐤀	
	yik·ka·ret	𐤉𐤊𐤓𐤕	
	mik·kem	𐤌𐤊𐤌	
serve	e·ved	𐤏𐤁𐤃	
as woodcutters	ve·cho·te·ve	𐤅𐤇𐤈𐤁𐤉	
	e·tseem	𐤏𐤑𐤉𐤌	
carriers	ve·sho·a·ve	𐤅𐤔𐤀𐤁𐤉	
and water	ma·yim	𐤌𐤉𐤌	
for the house	le·vet	𐤋𐤁𐤉𐤕	
of my God ”	e·lo·hay	𐤀𐤋𐤄𐤉	
The Gibeonites answered	vay·ya·a·nu	𐤅𐤉𐤏𐤍𐤅	Joshua 9:24
-	et	𐤀𐤕	
-	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
-	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
	kee	𐤊𐤉	
clearly	hug·ged	𐤄𐤂𐤃	
were told	hug·gad	𐤄𐤂𐤃	
“ Your servants	la·a·va·de·kha	𐤋𐤏𐤁𐤃𐤉𐤊	
-	et	𐤀𐤕	
that	a·sher	𐤀𐤔𐤓	

had commanded	tsiw·vah	
the LORD	YHVH	
your God	e·lo·he·kha	
-	et	
Moses	mo·sheh	
His servant	av·do	
to give	la·tet	
you	la·khem	
-	et	
all	kal	
the land	ha·a·rets	
and wipe out	u·le·hash·meed	
-	et	
all	kal	
its inhabitants	yo·she·ve	
	ha·a·rets	
before you	mip·pe·ne·khem	
feared	van·nee·ra	
So we greatly	me·od	
for our lives	le·naph·sho·te·nu	
because of you	mip·pe·ne·khem	
and that is why we have done	van·na·a·seh	
-	et	
-	had·da·var	
this	haz·zeh	
Now	ve·at·tah	Joshua 9:25
	hin·nu	

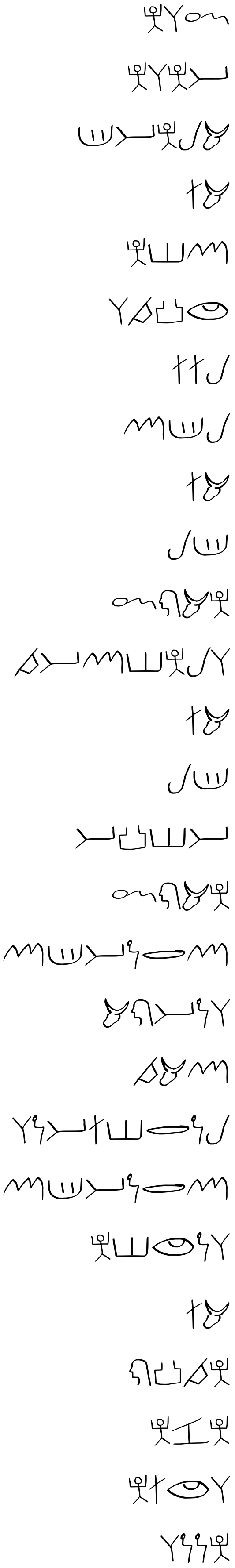

we are in your hands	ve·ya·de·kha	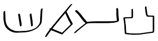	
good	kat·to·wv		
and right	ve·khay·ya·shar	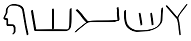	
whatever seems	be·e·ne·kha	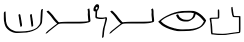	
[to you] ”	la·a·so·wt		
to us	la·nu		
Do	a·seh		
Joshua did this	vay·ya·as		Joshua 9:26
	la·hem		
So	ken	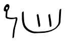	
and delivered	vay·yats·tsel	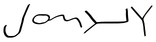	
them	o·w·tam		
from the hands	mee·yad	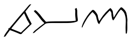	
	be·ne	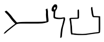	
of the Israelites	yis·ra·el	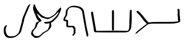	
and they did not	ve·lo		
kill [the Gibeonites]	ha·ra·gum		
made them	vay·yit·te·nem	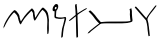	Joshua 9:27
he	ye·ho·wo·shu·a		
day	bay·yo·wm	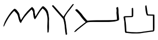	
On that	ha·hu	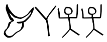	
woodcutters	cho·te·ve		
	e·tseem		
carriers	ve·sho·a·ve		
and water	ma·yim	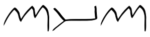	
for the congregation	la·e·dah		
and for the altar	u·le·miz·bach		

of the LORD	YHVH		
as they are to this day	ad		
	hay·yo·wm	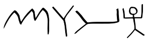	
	haz·zeh		
at	el		
the place	ham·ma·qo·wm	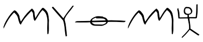	
-	a·sher		
He would choose	yiv·char	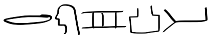	
Now	vay·hee	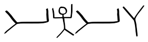	Joshua 10:1
heard	khish·mo·a		
	a·do·nee		
Adoni-zedek	tse·deq	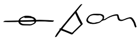	
king	me·lekh	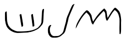	
of Jerusalem	ye·ru·sha·lim		
that	kee	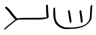	
had captured	la·khad		
Joshua	ye·ho·wo·shu·a		
-	et		
Ai	ha·ay		
and devoted it to destruction —	vay·ya·cha·ree·mah	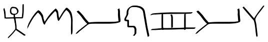	
as	ka·a·sher		
doing to	a·sah		
Jericho	lee·ree·cho	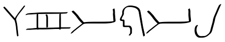	
and its king	u·le·mal·kah		
	ken	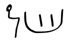	
he had done to	a·sah		
Ai	la·ay		

and its king —	u·le·mal·kah		
and that	ve·khee		
had made peace	hish·lee·mu	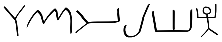	
the people	yo·she·ve		
of Gibeon	giv·o·wn		
with	et		
Israel	yis·ra·el	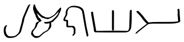	
and were [living]	vay·yih·yu		
near them	be·qir·bam	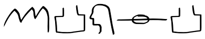	
alarmed	vay·yee·re·u	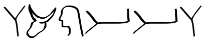	Joshua 10:2
So [Adoni-zedek and his people] were greatly	me·od		
because	kee	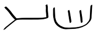	
city	eer	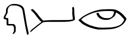	
[was] a great	ge·do·w·lah		
Gibeon	giv·o·wn		
like one	ke·a·chat		
cities	a·re		
of the royal	ham·mam·la·khah	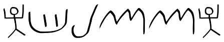	
	ve·khee		
it	hee	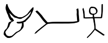	
was larger	ge·do·w·lah		
than	min		
Ai	ha·ay		
and all	ve·khal		
its men	a·na·she·ha	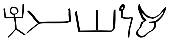	
were mighty	gib·bo·reem	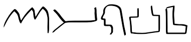	

sent	vay·yish·lach		Joshua 10:3
	a·do·nee		
Therefore Adoni-zedek	tse·deq	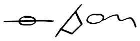	
king	me·lekh	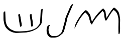	
of Jerusalem	ye·ru·sha·lim		
word to	el		
Hoham	ho·w·ham	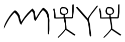	
king	me·lekh	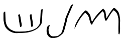	
of Hebron	chev·ro·wn		
	ve·el		
Piram	pir·am		
king	me·lekh	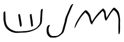	
of Jarmuth	yar·mut	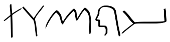	
	ve·el		
Japhia	ya·phee·a		
king	me·lekh	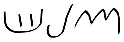	
of Lachish	la·kheesh		
	ve·el		
and Debir	de·veer	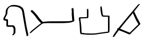	
king	me·lekh	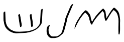	
of Eglon	eg·lo·wn		
saying	le·mor		
“ Come up	a·lu		Joshua 10:4
	e·lay	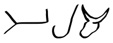	
and help me	ve·iz·ru·nee		
We will attack	ve·nak·keh		
-	et		

Gibeon	giv·o·wn		
because	kee	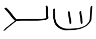	
they have made peace	hish·lee·mah	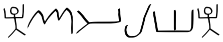	
with	et		
Joshua	ye·ho·wo·shu·a		
	ve·et		
and the Israelites	be·ne	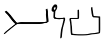	
”	yis·ra·el	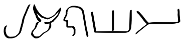	
joined forces	vay·ye·a·se·phu		Joshua 10:5
and advanced	vay·ya·a·lu		
So the five	cha·me·shet		
kings	mal·khe	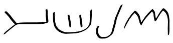	
of the Amorites —	ha·e·mo·ree		
the kings	me·lekh	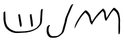	
of Jerusalem	ye·ru·sha·lim		
	me·lekh	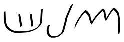	
Hebron	chev·ro·wn	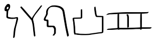	
	me·lekh	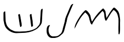	
Jarmuth	yar·mut	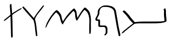	
	me·lekh	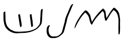	
Lachish	la·kheesh	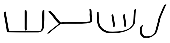	
	me·lekh	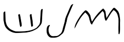	
and Eglon —	eg·lo·wn	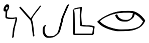	
	hem	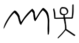	
with all	ve·khal		
their armies	ma·cha·ne·hem	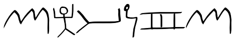	
They camped	vay·ya·cha·nu	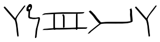	

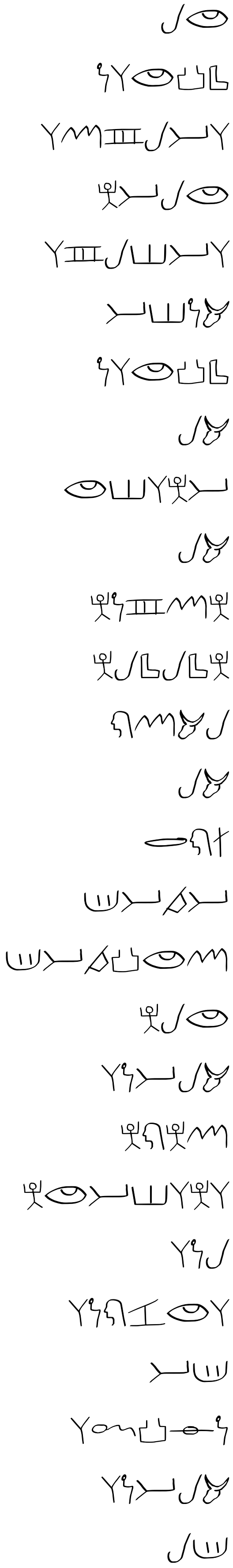

before	al	
Gibeon	giv·o·wn	
and made war	vay·yil·la·cha·mu	
against it	a·le·ha	
sent	vay·yish·le·chu	Joshua 10:6
Then the men	an·she	
of Gibeon	giv·o·wn	
word to	el	
Joshua	ye·ho·wo·shu·a	
in	el	
the camp	ham·ma·cha·neh	
at Gilgal :	hag·gil·ga·lah	
	le·mor	
“ Do not	al	
abandon	te·reph	
	ya·de·kha	
your servants	me·a·va·de·kha	
Come	a·leh	
	e·le·nu	
quickly	me·he·rah	
and save	ve·ho·wo·shee·ah	
us !	la·nu	
Help us	ve·a·ze·re·nu	
because	kee	
have joined forces	niq·be·tsu	
against us ”	e·le·nu	
all	kal	

the kings	mal·khe	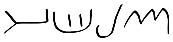	
of the Amorites	ha·e·mo·ree		
from	yo·she·ve		
the hill country	ha·har		
came	vay·ya·al		Joshua 10:7
So Joshua	ye·ho·wo·shu·a		
from	min		
Gilgal	hag·gil·gal	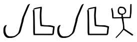	
-	hu		
and his whole	ve·khal		
	am		
army	ham·mil·cha·mah	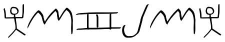	
	im·mo		
including all	ve·khol		
the mighty men	gib·bo·w·re		
of valor	he·cha·yil	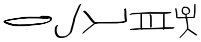	
said	vay·yo·mer		Joshua 10:8
The LORD	YHVH		
to	el		
Joshua	ye·ho·wo·shu·a		
“ Do not	al		
be afraid	tee·ra	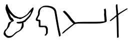	
of them	me·hem		
for	kee	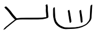	
into your hand	ve·ya·de·kha	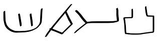	
I have delivered them	ne·tat·teem	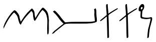	
Not	lo		

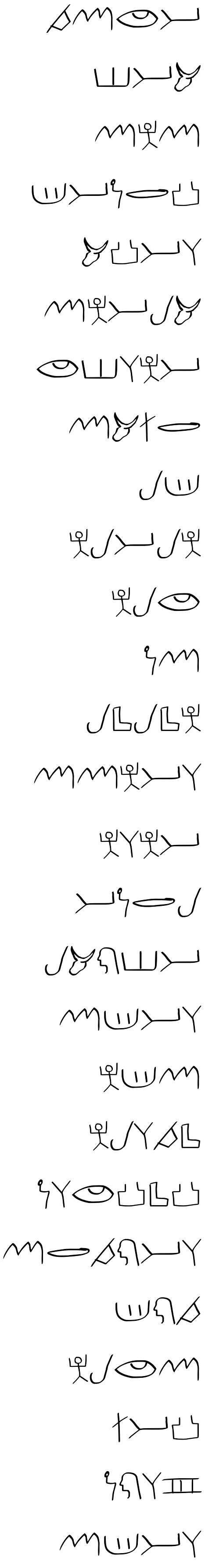

shall stand	ya·a·mod	
one	eesh	
of them	me·hem	
against you ”	be·pha·ne·kha	
caught	vay·ya·vo	Joshua 10:9
them	a·le·hem	
Joshua	ye·ho·wo·shu·a	
by surprise	pit·om	
all	kal	
night	hal·lay·lah	
After marching	a·lah	
from	min	
Gilgal	hag·gil·gal	
threw them into confusion	vay·hum·mem	Joshua 10:10
And the LORD	YHVH	
before	liph·ne	
Israel	yis·ra·el	
who defeated them	vay·yak·kem	
slaughter	mak·kah	
in a great	ge·do·w·lah	
at Gibeon	be·giv·o·wn	
pursued them	vay·yir·de·phem	
along	de·rekh	
the ascent	ma·a·leh	
	vet	
to Beth-horon	cho·w·ron	
and struck them down	vay·yak·kem	

as	ad	עד	
far as Azekah	a·ze·qah	עזקה	
	ve·ad	ועד	
and Makkedah	maq·qe·dah	מקדה	
-	vay·hee	ויהי	Joshua 10:11
As they fled	be·nu·sam	בנסם	
before	mip·pe·ne	מפני	
Israel	yis·ra·el	ישראל	
	hem	הם	
along the descent	be·mo·w·rad	במורד	
	bet	בית	
from Beth-horon	cho·w·ron	חורן	
the LORD	va·YHVH	ויהוה	
cast down	hish·leekh	השליך	
on them	a·le·hem	עליהם	
hailstones	a·va·neem	אבנים	
large	ge·do·lo·wt	גדלות	
from	min	מן	
the sky	hash·sha·ma·yim	השמים	
to	ad	עד	
Azekah	a·ze·qah	עזקה	
-	vay·ya·mu·tu	וימתו	
and more	rab·beem	רבים	
of them	a·sher	אשר	
were killed	me·tu	מתו	
by	be·av·ne	באבני	
the hailstones	hab·ba·rad	הברד	

than	me·a·sher	מאשר	
-	ha·re·gu	הרגו	
	be·ne	בני	
of the Israelites	yis·ra·el	ישראל	
by the swords	be·cha·rev	בחרב׃	
-	az	אז	Joshua 10:12
spoke	ye·dab·ber	ידבר	
Joshua	ye·ho·wo·shu·a	יהושע	
the LORD	la·YHVH	ליהוה	
On the day [that]	be·yo·wm	ביום	
over	tet	תת	
to the LORD	YHVH	יהוה	
-	et	את	
gave the Amorites	ha·e·mo·ree	האמרי	
to	liph·ne	לפני	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
	vay·yo·mer	ויאמר	
in the presence	le·e·ne	לעיני	
of Israel :	yis·ra·el	ישראל	
“ O sun	mesh	שמש	
over Gibeon	be·giv·o·wn	בגבעון	
stand still	do·wm	דום	
O moon	ve·ya·re·ach	וירח	
over the Valley	be·e·meq	בעמק	
of Aijalon ”	ay·ya·lo·wn	אילון	
stood still	vay·yid·dom	וידם	Joshua 10:13

So the sun	hash·she·mesh	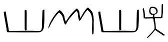	
and the moon	ve·ya·re·ach	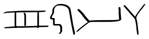	
stopped	a·mad	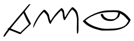	
until	ad	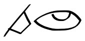	
took vengeance	yiq·qom	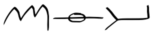	
the nation	go·w	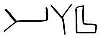	
upon its enemies	o·ye·vaw	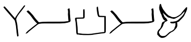	
not	ha·lo	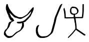	
Is this	hee	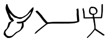	
written	khe·tu·vah	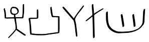	
in	al	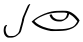	
the Book	se·pher	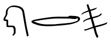	
of Jashar ?	hay·ya·shar	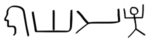	
stopped	vay·ya·a·mod	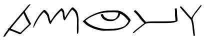	
“ So the sun	hash·she·mesh	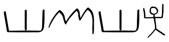	
in the middle	ba·cha·tsee	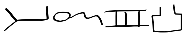	
of the sky	hash·sha·ma·yim	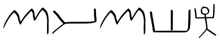	
and delayed	ve·lo	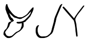	
	ats	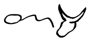	
going down	la·vo·w	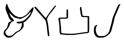	
day ”	ke·yo·wm	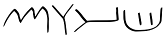	
about a full	ta·meem	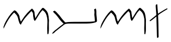	
no	ve·lo	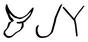	Joshua 10:14
There has been	ha·yah	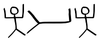	
day	kay·yo·wm	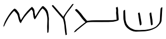	
	ha·hu	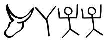	
like it before	le·pha·naw	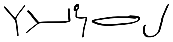	

or since	ve·a·cha·raw	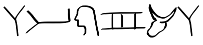	
listened	lish·mo·a		
when the LORD	YHVH	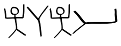	
to the voice	be·qo·wl	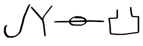	
of a man	eesh	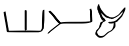	
because	kee	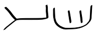	
the LORD	YHVH	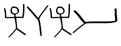	
fought	nil·cham	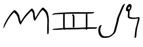	
for Israel	le·yis·ra·el		
returned	vay·ya·shav	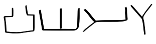	Joshua 10:15
Then Joshua	ye·ho·wo·shu·a		
with all	ve·khal		
Israel	yis·ra·el	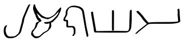	
-	im·mo		
to	el		
the camp	ham·ma·cha·neh	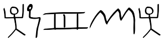	
at Gilgal	hag·gil·ga·lah		
had fled	vay·ya·nu·su	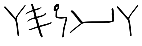	Joshua 10:16
five	cha·me·shet		
kings	ham·me·la·kheem		
Now the	ha·el·leh		
and hidden	vay·ye·cha·ve·u	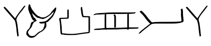	
in the cave	vam·me·a·rah		
at Makkedah	be·maq·qe·dah	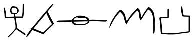	
was informed	vay·yug·gad	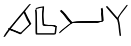	Joshua 10:17
And Joshua	lee·ho·wo·shu·a	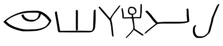	
:	le·mor		

have been found	nim·tse·u		
“ The five	cha·me·shet		
kings	ham·me·la·kheem		
they are hiding	nech·be·eem		
in the cave	bam·me·a·rah		
at Makkedah ”	be·maq·qe·dah	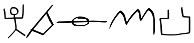	
said	vay·yo·mer		Joshua 10:18
So Joshua	ye·ho·wo·shu·a		
“ Roll	gol·lu	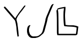	
stones	a·va·neem	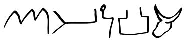	
large	ge·do·lo·wt		
against	el		
the mouth	pee		
of the cave	ham·me·a·rah		
and post	ve·haph·qee·du	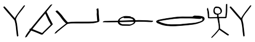	
there	a·le·ha	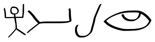	
men	a·na·sheem	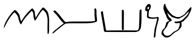	
to guard them	le·sha·me·ram		
But you	ve·at·tem		Joshua 10:19
do not	al		
stop there	ta·a·mo·du		
Pursue	rid·phu		
	a·cha·re	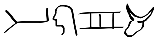	
your enemies	o·ye·ve·khem	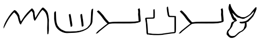	
and attack them from behind	ve·zin·nav·tem	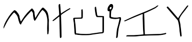	
-	o·w·tam		
Do not	al		

let them	tit·te·num		
reach	la·vo·w		
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their cities	a·re·hem	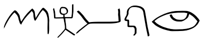	
for	kee	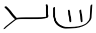	
has delivered them	ne·ta·nam	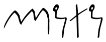	
the LORD	YHVH		
your God	e·lo·he·khem	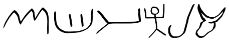	
into your hand ”	be·yed·khem		
-	vay·hee	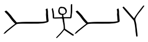	Joshua 10:20
continued	ke·khal·lo·wt	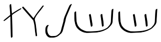	
So Joshua	ye·ho·wo·shu·a		
and the Israelites	u·ve·ne		
	yis·ra·el	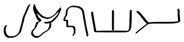	
to inflict	le·hak·ko·w·tam		
slaughter	mak·kah	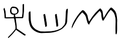	
a terrible	ge·do·w·lah		
	me·od		
until	ad		
they had finished them off	tum·mam		
and the remaining	ve·has·se·ree·deem	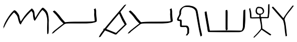	
survivors	sa·re·du		
	me·hem		
retreated	vay·ya·vo·u	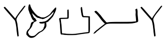	
to	el		
cities	a·re		
the fortified	ham·miv·tsar		

returned	vay·ya·shu·vu		Joshua 10:21
The whole	khal	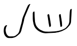	
army	ha·am		
to	el		
the camp	ham·ma·cha·neh	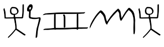	
in	el		
Joshua	ye·ho·wo·shu·a		
at Makkedah	maq·qe·dah	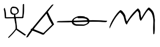	
safely	be·sha·lo·wm	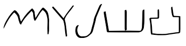	
[and] no one	lo		
dared to utter	cha·rats		
	liv·ne		
the Israelites	yis·ra·el	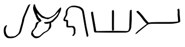	
against	le·eesh	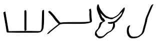	
-	et		
a word	le·sho·no		
said	vay·yo·mer		Joshua 10:22
Then Joshua	ye·ho·wo·shu·a		
“ Open	pit·chu	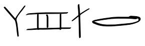	
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the mouth	pee	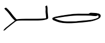	
of the cave	ham·me·a·rah		
me ”	ve·ho·w·tsee·u		
to	e·lay	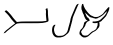	
-	et		
five	cha·me·shet		
kings	ham·me·la·kheem		

[and bring] those	ha·el·leh		
out	min		
	ham·me·a·rah		
[they]	vay·ya·a·su		Joshua 10:23
So	khen	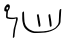	
brought	vay·yo·tsee·u		
-	e·law	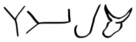	
-	et		
five	cha·me·shet		
kings	ham·me·la·kheem		
the	ha·el·leh		
out of	min		
the cave —	ham·me·a·rah		
-	et		
the kings	me·lekh	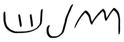	
of Jerusalem	ye·ru·sha·lim		
-	et		
-	me·lekh	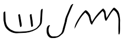	
Hebron	chev·ro·wn	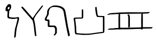	
-	et		
-	me·lekh	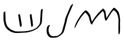	
Jarmuth	yar·mut		
-	et		
-	me·lekh	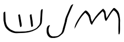	
Lachish	la·kheesh	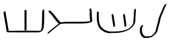	
-	et		
-	me·lekh	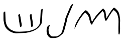	

and Eglon	eg·lo·wn		
-	vay·hee	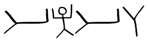	Joshua 10:24
When they had brought	ke·ho·w·tsee·am		
-	et		
kings	ham·me·la·kheem		
the	ha·el·leh		
to	el		
Joshua	ye·ho·wo·shu·a		
summoned	vay·yiq·ra	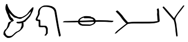	
[he]	ye·ho·wo·shu·a		
to	el		
all	kal		
the men	eesh	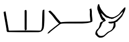	
of Israel	yis·ra·el	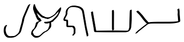	
and said	vay·yo·mer		
	el		
commanders	qe·tsee·ne		
	an·she		
the army	ham·mil·cha·mah	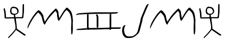	
who had accompanied	he·ha·le·khu	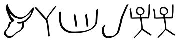	
him	it·to		
“ Come	qir·vu		
here and put	·mu	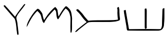	
-	et		
your feet	rag·le·khem	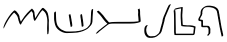	
on	al		
the necks	tsaw·ve·re		

kings ”	ham·me·la·kheem	המלכים	
of these	ha·el·leh	האלה	
So the commanders came forward	vay·yiq·re·vu	ויקרבו	
and put	vay·ya·see·mu	וישימו	
-	et	את	
their feet	rag·le·hem	רגליהם	
on	al	על	
their necks	tsaw·ve·re·hem	צואריהם	
said	vay·yo·mer	ויאמר	Joshua 10:25
-	a·le·hem	אליהם	
Joshua	ye·ho·wo·shu·a	יהושע	
“ Do not	al	אל	
be afraid	tee·re·u	תיראו	
	ve·al	ואל	
or discouraged ”	te·chat·tu	תחתו	
“ Be strong	chiz·qu	חזקו	
and courageous	ve·im·tsu	ואמצו	
for	kee	כי	
this	kha·khah	ככה	
will do	ya·a·seh	יעשה	
the LORD	YHVH	יהוה	
to all	le·khal	לכל	
the enemies	o·ye·ve·khem	איביכם	
-	a·sher	אשר	
you	at·tem	אתם	
fight ”	nil·cha·meem	נלחמים	
-	o·w·tam	אותם	

struck down	vay·yak·kem	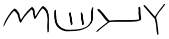	Joshua 10:26
Joshua	ye·ho·wo·shu·a		
After	a·cha·re	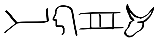	
this	khen	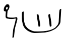	
and killed [the kings]	vay·mee·tem		
and he hung	vay·yit·lem		
their bodies on	al		
five	cha·mish·shah		
trees	e·tseem		
and left them	vay·yih·yu		
	te·lu·yim	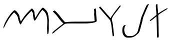	
there	al		
	ha·e·tseem		
until	ad		
evening	ha·a·rev		
-	vay·hee	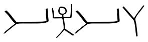	Joshua 10:27
-	le·et		
At sunset	bo·w		
	hash·she·mesh		
ordered	tsiw·vah		
Joshua	ye·ho·wo·shu·a		
that they be taken down	vay·yo·ree·dum	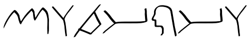	
from	me·al		
the trees	ha·e·tseem		
and thrown	vay·yash·li·khum	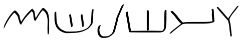	
into	el		
the cave	ham·me·a·rah		

in which	a·sher	
they had hidden	nech·be·u	
	sham	
were placed	vay·ya·si·mu	
stones	a·va·neem	
Then large	ge·do·lo·wt	
against	al	
the mouth	pee	
of the cave	ham·me·a·rah	
and the stones	ad	
	e·tsem	
day	hay·yo·wm	
are there to this	haz·zeh	
-	ve·et	Joshua 10:28
Makkedah	maq·qe·dah	
captured	la·khad	
Joshua	ye·ho·wo·shu·a	
day	bay·yo·wm	
On that	ha·hu	
and put it	vay·yak·ke·ha	
	le·phee	
to the sword	che·rev	
along with	ve·et	
its king	mal·kah	
He devoted to destruction	he·che·rim	
	o·w·tam	
	ve·et	

everyone	kal	כל	
	han·ne·phesh	הנפש	
-	a·sher	אשר	
in [the city]	bah	בה	
no	lo	לא	
leaving	hish·eer	השאיר	
survivors	sa·reed	שריד	
So he did	vay·ya·as	ויעש	
to the king	le·me·lekh	למלך	
of Makkedah	maq·qe·dah	מקדה	
as	ka·a·sher	כאשר	
he had done	a·sah	עשה	
to the king	le·me·lekh	למלך	
of Jericho	ye·ree·cho	יריחו	
moved on	vay·ya·a·vor	ויעבר	Joshua 10:29
Then Joshua	ye·ho·wo·shu·a	יהושע	
and all	ve·khal	וכל	
Israel	yis·ra·el	ישראל	
with him	im·mo	עמו	
from Makkedah	mim·maq·qe·dah	ממקדה	
to Libnah	liv·nah	לבנה	
and fought	vay·yil·la·chem	וילחם	
against	im	עם	
Libnah	liv·nah	לבנה	
delivered	vay·yit·ten	ויתן	Joshua 10:30
And the LORD	YHVH	יהוה	
also	gam	גם	

[that city]	o·w·tah		
into the hand	be·yad	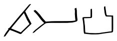	
of Israel	yis·ra·ʾēl	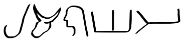	
and	ve·et		
and its king	mal·kah	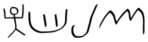	
[Joshua] put	vay·yak·ke·ha	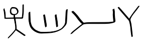	
	le·phee	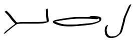	
to the sword	che·rev		
-	ve·et		
all	kal		
the people	han·ne·phesh		
	a·sher		
	bah		
no	lo		
leaving	hish·eer		
	bah		
survivors	sa·reed	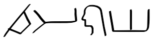	
And he did	vay·ya·as		
to the king [of Libnah]	le·mal·kah		
as	ka·a·sher		
he had done	a·sah		
to the king	le·me·lekh		
of Jericho	ye·ree·cho	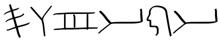	
moved on	vay·ya·a·vor		Joshua 10:31
And Joshua	ye·ho·wo·shu·a		
and all	ve·khal		
Israel	yis·ra·el	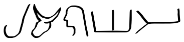	

with him	im·mo	
from Libnah	mil·liv·nah	
to Lachish	la·khee·shah	
They laid siege	vay·yi·chan	
to it	a·le·ha	
and fought	vay·yil·la·chem	
against it	bah	
delivered	vay·yit·ten	Joshua 10:32
And the LORD	YHVH	
-	et	
Lachish	la·kheesh	
into the hand	be·yad	
of Israel	yis·ra·el	
and Joshua captured	vay·yil·ke·dah	
day	bay·yo·wm	
it on the second	hash·she·nee	
He put	vay·yak·ke·ha	
	le·phee	
to the sword	che·rev	
-	ve·et	
all	kal	
the people	han·ne·phesh	
-	a·sher	
	bah	
just as	ke·khol	
-	a·sher	
he had done	a·sah	

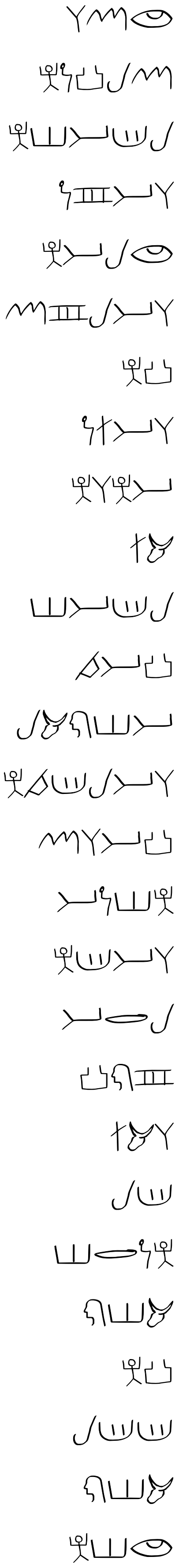

to Libnah	le·liv·nah	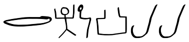	
At that time	az		Joshua 10:33
went	a·lah	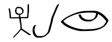	
Horam	ho·ram		
king	me·lekh	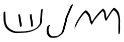	
of Gezer	ge·zer		
to help	la·zor		
-	et		
Lachish	la·kheesh	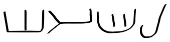	
struck him down	vay·yak·ke·hu	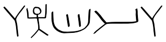	
but Joshua	ye·ho·wo·shu·a		
-	ve·et		
along with his people	am·mo		
	ad		
no	bil·tee	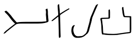	
leaving	hish·eer		
	lo		
survivors	sa·reed	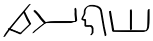	
moved on	vay·ya·a·vor		Joshua 10:34
So Joshua	ye·ho·wo·shu·a		
and all	ve·khal		
Israel	yis·ra·el	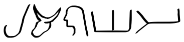	
with him	im·mo		
from Lachish	mil·la·kheesh		
to Eglon	eg·lo·nah		
They laid siege	vay·ya·cha·nu	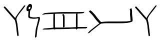	
to it	a·le·ha	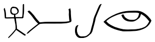	

and fought	vay·yil·la·cha·mu	
against it	a·le·ha	
they captured [Eglon]	vay·yil·ke·du·ha	Joshua 10:35
day	bay·yo·wm	
That	ha·hu	
and put it	vay·yak·ku·ha	
	le·phee	
to the sword	che·rev	
and	ve·et	
everyone	kal	
	han·ne·phesh	
-	a·sher	
in [the city]	bah	
-	bay·yo·wm	
-	ha·hu	
[Joshua] devoted to destruction	he·che·reem	
just as	ke·khol	
-	a·sher	
he had done	a·sah	
to Lachish	le·la·kheesh	
went up	vay·ya·al	Joshua 10:36
Then Joshua	ye·ho·wo·shu·a	
and all	ve·khal	
Israel	yis·ra·el	
with him	im·mo	
from Eglon	me·eg·lo·w·nah	
to Hebron	chev·ro·w·nah	

and fought	vay·yil·la·cha·mu	
against it	a·le·ha	
They captured it	vay·yil·ke·du·ha	Joshua 10:37
and put	vay·yak·ku·ha	
	le·phee	
to the sword	che·rev	
-	ve·et	
its king	mal·kah	
-	ve·et	
all	kal	
its villages	a·re·ha	
and	ve·et	
all	kal	
the people	han·ne·phesh	
-	a·sher	
-	bah	
no	lo	
[Joshua] left	hish·eer	
survivors	sa·reed	
just as	ke·khol	
-	a·sher	
he had done	a·sah	
at Eglon	le·eg·lo·wn	
he devoted to destruction	vay·ya·cha·rem	
[Hebron]	o·w·tah	
and	ve·et	
everyone	kal	

	han·ne·phesh		
-	a·sher		
in it	bah		
turned	vay·ya·shav		Joshua 10:38
Finally Joshua	ye·ho·wo·shu·a		
and all	ve·khal		
Israel	yis·ra·el	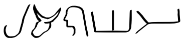	
with him	im·mo		
toward Debir	de·vi·rah	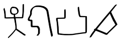	
and fought	vay·yil·la·chem	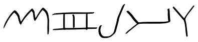	
against it	a·le·ha	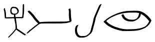	
And they captured [Debir]	vay·yil·ke·dah	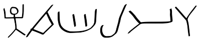	Joshua 10:39
-	ve·et		
its king	mal·kah	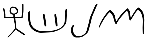	
and	ve·et		
all	kal	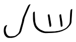	
its villages	a·re·ha	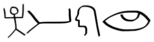	
They put them	vay·yak·kum		
	le·phee		
to the sword	che·rev		
and devoted to destruction	vay·ya·cha·ree·mu	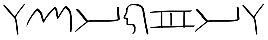	
-	et		
everyone	kal		
	ne·phesh		
-	a·sher		
in [the city]	bah		
no	lo		

leaving	hish·eer		
survivors	sa·reed	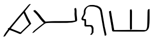	
	ka·a·sher		
[Joshua] did to	a·sah		
to Hebron	le·chev·ro·wn	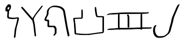	
and as	ken	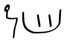	
he had done	a·sah		
Debir	lid·vi·rah		
and its king	u·le·mal·kah		
as	ve·kha·a·sher		
he had done	a·sah		
to Libnah	le·liv·nah		
and its king	u·le·mal·kah		
conquered	vay·yak·keh	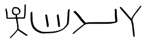	Joshua 10:40
So Joshua	ye·ho·wo·shu·a		
-	et		
the whole	kal	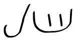	
region —	ha·a·rets		
the hill country	ha·har	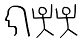	
the Negev	ve·han·ne·gev		
the foothills	ve·hash·she·phe·lah		
and the slopes	ve·ha·a·she·do·wt		
together with	ve·et		
all	kal	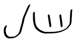	
their kings —	mal·khe·hem	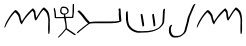	
no	lo		
leaving	hish·eer		

survivors	sa·reed	שריד	
-	ve·et	ואת	
everything	kal	כל	
that breathed	han·ne·sha·mah	הנשמה	
He devoted to destruction	he·che·reem	החרים	
just as	ka·a·sher	כאשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
conquered the area	vay·yak·kem	ויכם	Joshua 10:41
Joshua	ye·ho·wo·shu·a	יהושע	
from	miq·qa·desh	מקדש	
Kadesh-barnea	bar·ne·a	ברנע	
to	ve·ad	ועד	
Gaza	az·zah	עזה	
-	ve·et	ואת	
and the whole	kal	כל	
region	e·rets	ארץ	
of Goshen	go·shen	גשן	
as far as	ve·ad	ועד	
Gibeon	giv·o·wn	גבעון	
And	ve·et	ואת	Joshua 10:42
all	kal	כל	
kings	ham·me·la·kheem	המלכים	
these	ha·el·leh	האלה	
-	ve·et	ואת	

and their land	ar·tsam		
captured	la·khad		
Joshua	ye·ho·wo·shu·a		
campaign	pa·am		
in one	e·chat	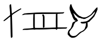	
because	kee	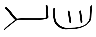	
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	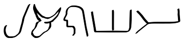	
fought	nil·cham	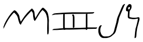	
for Israel	le·yis·ra·el		
returned	vay·ya·shav		Joshua 10:43
Then Joshua	ye·ho·wo·shu·a		
all	ve·khal		
Israel	yis·ra·el	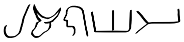	
with	im·mo		
to	el		
the camp	ham·ma·cha·neh	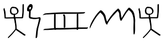	
at Gilgal	hag·gil·ga·lah	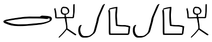	
Now when	vay·hee	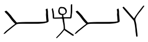	Joshua 11:1
heard about these things	kish·mo·a		
Jabin	ya·veen	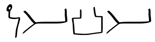	
king	me·lekh	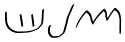	
of Hazor	cha·tso·wr		
he sent word	vay·yish·lach		
to	el		
Jobab	yo·w·vav		

king	me·lekh	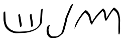	
of Madon	ma·do·wn	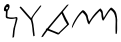	
to	ve·el		
the kings	me·lekh	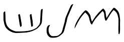	
of Shimron	shim·ro·wn		
	ve·el		
	me·lekh	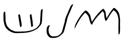	
and Achshaph	akh·shaph		
to	ve·el		Joshua 11:2
the kings	ham·me·la·kheem		
-	a·sher		
of the north	mits·tse·pho·wn		
in the mountains	ba·har		
in the Arabah	u·va·a·ra·vah		
south	ne·gev		
of Chinnereth	ki·na·ro·wt		
in the foothills	u·vash·she·phe·lah	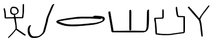	
and in Naphoth-dor	u·ve·na·pho·wt		
	do·wr		
to the west	mee·yam	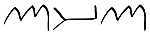	
to the Canaanites	hak·ke·na·a·nee		Joshua 11:3
in the east	mim·miz·rach		
and west	u·mee·yam	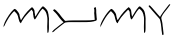	
to the Amorites	ve·ha·e·mo·ree		
Hittites	ve·ha·chit·tee	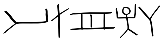	
Perizzites	ve·hap·pe·riz·zee		
and Jebusites	ve·hay·vu·see	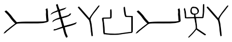	

in the hill country	ba·har	𐤁𐤄𐤓	
and to the Hivites	ve·ha·chiw·vee	𐤅𐤄𐤇𐤅𐤉	
at the foot of	ta·chat	𐤕𐤇𐤕	
Hermon	cher·mo·wn	𐤇𐤓𐤌𐤅𐤍	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Mizpah	ham·mits·pah	𐤄𐤌𐤑𐤐𐤄	
came out	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	Joshua 11:4
So [these kings]	hem	𐤄𐤌	
all	ve·khal	𐤅𐤊𐤋	
their armies	ma·cha·ne·hem	𐤌𐤇𐤍𐤉𐤄𐤌	
with	im·mam	𐤏𐤌𐤌	
a multitude	am	𐤏𐤌	
as numerous	rav	𐤓𐤁	
as the sand	ka·cho·wl	𐤊𐤇𐤅𐤋	
-	a·sher	𐤀𐤔𐤓	
on	al	𐤏𐤋	
the seashore	se·phat	𐤔𐤐𐤕	
	hay·yam	𐤄𐤉𐤌	
	la·rov	𐤋𐤓𐤁	
of horses	ve·sus	𐤅𐤎𐤅𐤎	
and chariots	va·re·khev	𐤅𐤓𐤊𐤁	
along with a great number	rav	𐤓𐤁	
	me·od	𐤌𐤀𐤃	
joined forces	vay·yiw·va·a·du	𐤅𐤉𐤅𐤏𐤃𐤅	Joshua 11:5
All	kol	𐤊𐤋	
kings	ham·me·la·kheem	𐤄𐤌𐤋𐤊𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	

	vay·ya·vo·u	
and encamped	vay·ya·cha·nu	
-	yach·daw	
at	el	
the waters	me	
of Merom	me·ro·wm	
to fight	le·hil·la·chem	
against	im	
Israel	yis·ra·el	
said	vay·yo·mer	Joshua 11:6
Then the LORD	YHVH	
to	el	
Joshua	ye·ho·wo·shu·a	
“ Do not	al	
be afraid	tee·ra	
of them	mip·pe·ne·hem	
for	kee	
tomorrow	ma·char	
time	ka·et	
by this	haz·zot	
I	a·no·khee	
will deliver	no·ten	
-	et	
all of them	kul·lam	
slain	cha·la·leem	
before	liph·ne	
Israel	yis·ra·el	

-	et	
their horses	su·se·hem	
You are to hamstring	te·aq·qer	
and	ve·et	
their chariots ”	mar·ke·vo·te·hem	
burn up	tis·roph	
	ba·esh	
came	vay·ya·vo	Joshua 11:7
Joshua	ye·ho·wo·shu·a	
and his whole	ve·khal	
	am	
army	ham·mil·cha·mah	
	im·mo	
upon them	a·le·hem	
So by	al	
the waters	me	
of Merom	me·ro·wm	
suddenly	pit·om	
and attacked	vay·yip·pe·lu	
them	ba·hem	
delivered them	vay·yit·te·nem	Joshua 11:8
and the LORD	YHVH	
into the hand	be·yad	
of Israel	yis·ra·el	
who struck them down	vay·yak·kum	
and pursued them	vay·yir·de·phum	
all the way to	ad	

Sidon	tsee·do·wn	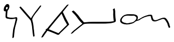	
Greater	rab·bah	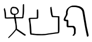	
as far as	ve·ad		
	mis·re·pho·wt		
and Misrephoth-maim	ma·yim	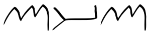	
	ve·ad		
the Valley	biq·at	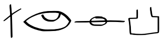	
of Mizpeh	mits·peh		
and eastward	miz·ra·chah		
They struck them down	vay·yak·kum	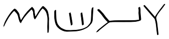	
	ad		
no	bil·tee	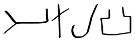	
leaving	hish·eer		
	la·hem		
survivors	sa·reed	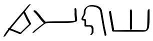	
treated	vay·ya·as		Joshua 11:9
them	la·hem		
Joshua	ye·ho·wo·shu·a		
as	ka·a·sher		
had told	a·mar		
him	lo		
the LORD	YHVH		
-	et		
their horses	su·se·hem	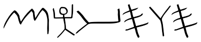	
he hamstrung	iq·qer	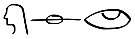	
-	ve·et		
their chariots	mar·ke·vo·te·hem		

and burned up	sa·raph		
	ba·esh		
turned back	vay·ya·shav	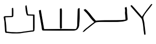	Joshua 11:10
Joshua	ye·ho·wo·shu·a		
time	ba·et		
At that	ha·hee	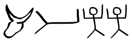	
and captured	vay·yil·kod	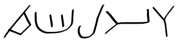	
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its king	mal·kah	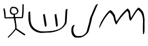	
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to the sword	ve·cha·rev	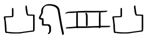	
because	kee	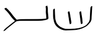	
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formerly	le·pha·neem	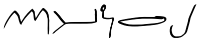	
was	hee	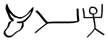	
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of all	kal	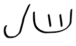	
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these	ha·el·leh		
[The Israelites] put	vay·yak·ku	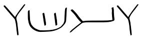	Joshua 11:11
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everyone	kal	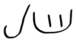	
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	le·phee	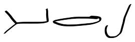	
to the sword	che·rev	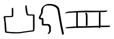	
devoting [them] to destruction	ha·cha·rem	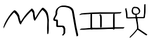	
Nothing	lo	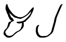	
remained	no·w·tar	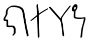	
-	kal	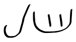	
that breathed	ne·sha·mah	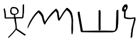	
and	ve·et	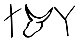	
Hazor itself	cha·tso·wr	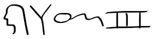	
[Joshua] burned down	sa·raph	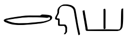	
	ba·esh	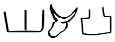	
-	ve·et	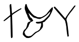	Joshua 11:12
all	kal	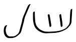	
and their cities	a·re	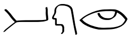	
kings	ham·me·la·kheem	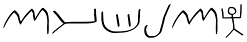	
these	ha·el·leh	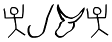	
-	ve·et	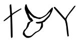	
-	kal	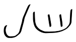	
	mal·khe·hem	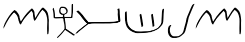	
captured	la·khad	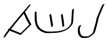	
Joshua	ye·ho·wo·shu·a	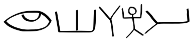	
and put them	vay·yak·kem	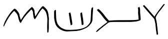	
	le·phee	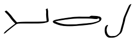	
to the sword	che·rev	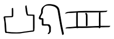	
He devoted them to destruction	he·che·reem	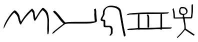	
-	o·w·tam	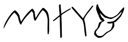	

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Moses	mo·sheh	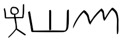	
servant	e·ved	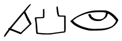	
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Yet	raq	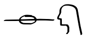	Joshua 11:13
any	kal	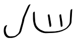	
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built	ha·o·me·do·wt		
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their mounds	til·lam	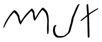	
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Israel	yis·ra·el	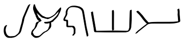	
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	le·vad·dah	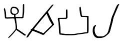	
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all	ve·khol		Joshua 11:14
the plunder	she·lal	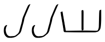	
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of these	ha·el·leh		
and livestock	ve·hab·be·he·mah		
took for themselves	ba·ze·zu	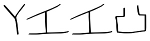	
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The Israelites	be·ne	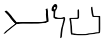	
	yis·ra·el	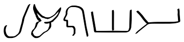	
but	raq	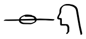	
-	et	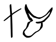	
all	kal	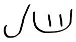	
the people	ha·a·dam	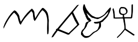	
they put	hik·ku	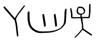	
	le·phee	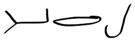	
to the sword	che·rev	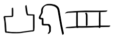	
until	ad	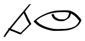	
they had completely destroyed them	hish·mi·dam	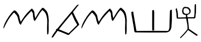	
-	o·w·tam	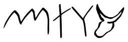	
	lo	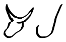	
not sparing anyone	hish·ee·ru	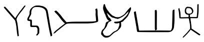	
	kal	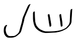	
who breathed	ne·sha·mah	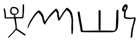	
As	ka·a·sher	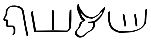	Joshua 11:15
had commanded	tsiw·vah	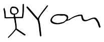	
the LORD	YHVH	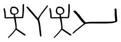	
-	et	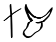	
Moses	mo·sheh	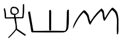	
His servant	av·do	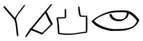	
so	ken	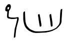	
commanded	tsiw·vah	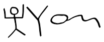	
Moses	mo·sheh	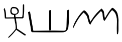	
-	et	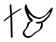	

Joshua	ye·ho·wo·shu·a		
That is what	ve·khen		
did	a·sah		
Joshua	ye·ho·wo·shu·a		
leaving nothing	lo		
undone	he·seer	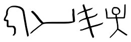	
	da·var		
of all	mik·kol		
that	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	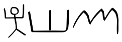	
took	vay·yiq·qach	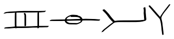	Joshua 11:16
So Joshua	ye·ho·wo·shu·a		
-	et		
entire	kal	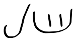	
region :	ha·a·rets		
this	haz·zot		
the hill country	ha·har		
-	ve·et		
all	kal		
the Negev	han·ne·gev		
-	ve·et		
all	kal	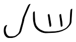	
the land	e·rets		
of Goshen	hag·go·shen		

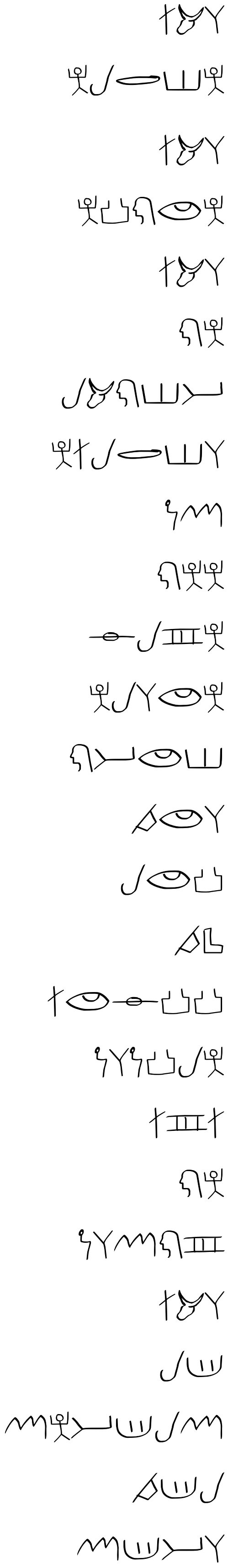

-	ve·et	
the [western] foothills	hash·she·phe·lah	
-	ve·et	
the Arabah	ha·a·ra·vah	
-	ve·et	
and the mountains	har	
of Israel	yis·ra·el	
and their foothills	u·she·phe·la·toh	
from	min	Joshua 11:17
Mount	ha·har	
Halak	he·cha·laq	
which rises	ha·o·w·leh	
toward Seir	se·eer	
as far as	ve·ad	
	ba·al	
Baal-gad	gad	
in the Valley	be·viq·at	
of Lebanon	hal·le·va·no·wn	
at the foot of	ta·chat	
Mount	har	
Hermon	cher·mo·wn	
-	ve·et	
all	kal	
their kings	mal·khe·hem	
He captured	la·khad	
and struck them down	vay·yak·kem	

putting them to death	vay·mee·tem		
of time	ya·meem	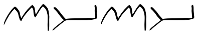	Joshua 11:18
for a long period	rab·beem	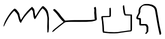	
waged	a·sah		
Joshua	ye·ho·wo·shu·a		
	et		
against all	kal		
kings	ham·me·la·kheem		
these	ha·el·leh		
war	mil·cha·mah	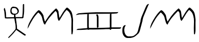	
No	lo		Joshua 11:19
	ha·ye·tah	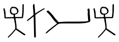	
city	eer	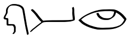	
-	a·sher		
made peace	hish·lee·mah	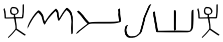	
with	el		
the Israelites	be·ne	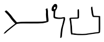	
	yis·ra·el	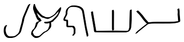	
except	bil·tee	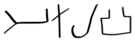	
the Hivites	ha·chiw·vee		
living	yo·she·ve		
in Gibeon	giv·o·wn		
-	et		
all	hak·kol		
others were taken	la·qe·chu	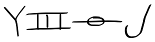	
in battle	vam·mil·cha·mah	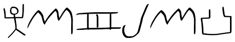	
For	kee	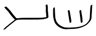	Joshua 11:20

of	me·et	
the LORD	YHVH	
it was	ha·ye·tah	
to harden	le·chaz·zeq	
-	et	
their hearts	lib·bam	
to engage	liq·rat	
in battle	ham·mil·cha·mah	
	et	
Israel	yis·ra·el	
	le·ma·an	
so that they would be set apart for destruction	ha·cha·ree·mam	
no	le·vil·tee	
[and] would receive	he·yo·wt	
	la·hem	
mercy	te·chin·nah	
-	kee	
-	le·ma·an	
being annihilated	hash·mee·dam	
as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
Moses	mo·sheh	
proceeded	vay·ya·vo	Joshua 11:21
Joshua	ye·ho·wo·shu·a	

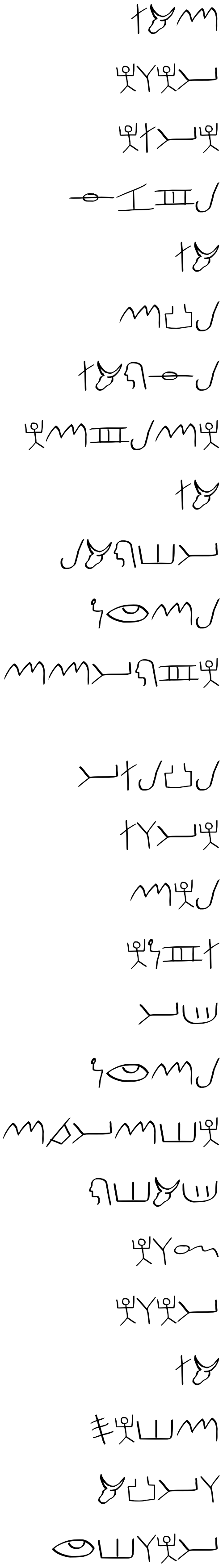

time	ba·et		
At that	ha·hee	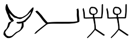	
to eliminate	vay·yakh·ret	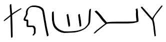	
-	et		
the Anakim	ha·a·na·qeem	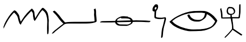	
from	min		
the hill country	ha·har		
	min		
of Hebron	chev·ro·wn		
	min		
Debir	de·vir		
	min		
[and] Anab	a·nav		
and from all	u·mik·kol	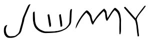	
the hill country	har		
of Judah	ye·hu·dah	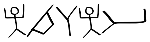	
	u·mik·kol	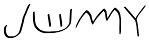	
	har		
and of Israel	yis·ra·el	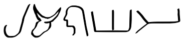	
along with	im		
their cities	a·re·hem	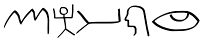	
devoted them to destruction	he·che·ree·mam	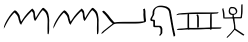	
Joshua	ye·ho·wo·shu·a		
No	lo		Joshua 11:22
were left	no·w·tar		
Anakim	a·na·qeem	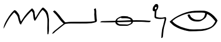	
in the land	be·e·rets		

	be·ne	
of the Israelites	yis·ra·el	
only	raq	
in Gaza	be·az·zah	
Gath	be·gat	
and Ashdod	u·ve·ash·do·wd	
did any survive	nish·a·ru	
took	vay·yiq·qach	Joshua 11:23
So Joshua	ye·ho·wo·shu·a	
-	et	
the entire	kal	
land	ha·a·rets	
in keeping with all	ke·khol	
that	a·sher	
had spoken	dib·ber	
the LORD	YHVH	
	el	
to Moses	mo·sheh	
gave	vay·yit·te·nah	
And Joshua	ye·ho·wo·shu·a	
it as an inheritance	le·na·cha·lah	
to Israel	le·yis·ra·el	
according to the allotments	ke·mach·le·qo·tam	
to their tribes	le·shiv·te·hem	
Then the land	ve·ha·a·rets	
had rest	sha·qe·tah	
from war	mim·mil·cha·mah	

Now these [are]	ve·el·leh		Joshua 12:1
the kings	mal·khe	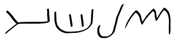	
of the land	ha·a·rets		
and whose	a·sher		
struck down	hik·ku		
whom the Israelites	ve·ne	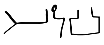	
	yis·ra·el	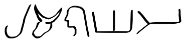	
they took	vay·yir·shu	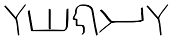	
-	et		
lands	ar·tsam		
beyond	be·e·ver		
the Jordan	hay·yar·den		
to the east	miz·re·chah		
	hash·sha·mesh		
Valley	min·na·chal	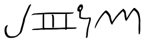	
from the Arnon	ar·no·wn		
to	ad		
Mount	har		
Hermon	cher·mo·wn	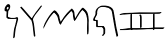	
including all	ve·khal		
the Arabah	ha·a·ra·vah		
eastward :	miz·ra·chah		
Sihon	see·cho·wn	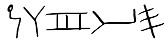	Joshua 12:2
king	me·lekh	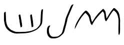	
of the Amorites	ha·e·mo·ree		
who lived	hay·yo·wo·shev		
in Heshbon	be·chesh·bo·wn		

He ruled	mo·shel	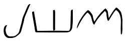	
from Aroer	me·a·ro·w·er	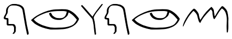	
-	a·sher		
on	al		
the rim	se·phat		
Valley	na·chal	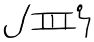	
of the Arnon	ar·no·wn	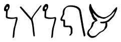	
along the middle	ve·to·wkh		
of the valley	han·na·chal	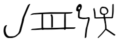	
that is, half	va·cha·tsee	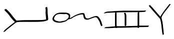	
of Gilead	hag·gil·ad		
up to	ve·ad		
the Jabbok	yab·boq		
River	han·na·chal	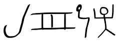	
(the border	ge·vul		
of the	be·ne	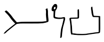	
Ammonites)	am·mo·wn		
as well as the Arabah	ve·ha·a·ra·vah		Joshua 12:3
to	ad		
of the Sea	yam	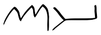	
of Chinnereth	kin·ro·wt		
east	miz·ra·chah		
	ve·ad		
the Sea	yam	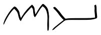	
of the Arabah	ha·a·ra·vah		
(the Salt Sea	yam	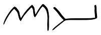	
),	ham·me·lach		

eastward	miz·ra·chah	מזרחה	
through	de·rekh	דרך	
	bet	בית	
Beth-jeshimoth	hay·shi·mo·wt	הישמות	
and southward	u·mit·te·man	ומתימן	
below	ta·chat	תחת	
the slopes	ash·do·wt	אשדות	
of Pisgah	hap·pis·gah	הפסגה	
And	u·ge·vul	וגבול	Joshua 12:4
Og	o·wg	עוג	
king	me·lekh	מלך	
of Bashan	hab·ba·shan	הבשן	
one of the remnant	mee·ye·ter	מיתר	
of the Rephaim	ha·re·pha·eem	הרפאים	
who lived	hay·yo·wo·shev	היושב	
in Ashtaroth	be·ash·ta·ro·wt	בעשתרות	
and Edrei	u·ve·ed·re·ee	ובאדרעי	
He ruled	u·mo·shel	ומשל	Joshua 12:5
over Mount	be·har	בהר	
Hermon	cher·mo·wn	חרמון	
Salecah	u·ve·sal·khah	ובסלכה	
all	u·ve·khal	ובכל	
of Bashan	hab·ba·shan	הבשן	
up to	ad	עד	
the border	ge·vul	גבול	
of the Geshurites	hag·ge·shu·ree	הגשורי	
and Maacathites	ve·ham·ma·a·kha·tee	והמעכתי	

and half	va·cha·tsee	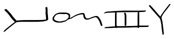	
of Gilead	hag·gil·ad		
to the border	ge·vul		
of Sihon	see·cho·wn	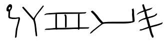	
king	me·lekh	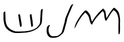	
of Heshbon	chesh·bo·wn		
Moses	mo·sheh		Joshua 12:6
the servant	e·ved	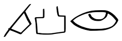	
of the LORD	YHVH		
and the Israelites	u·ve·ne		
	yis·ra·el	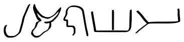	
had struck them down	hik·kum		
given	vay·yit·te·nah	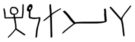	
[and]	mo·sheh	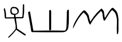	
	e·ved	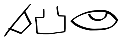	
	YHVH		
their land as an inheritance	ye·rush·shah		
to the Reubenites	la·ru·u·ve·nee		
the Gadites	ve·lag·ga·dee		
and the half-tribe	ve·la·cha·tsee		
	she·vet	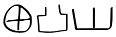	
of Manasseh	ham·nash·sheh	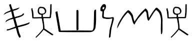	
And these [are]	ve·el·leh		Joshua 12:7
the kings	mal·khe	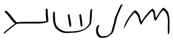	
of the land	ha·a·rets		
that	a·sher		
conquered	hik·kah		

Joshua	ye·ho·wo·shu·a		
and the Israelites	u·ve·ne		
	yis·ra·el	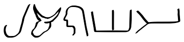	
beyond	be·e·ver		
the Jordan	hay·yar·den		
to the west	yam·mah	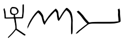	
	mib·ba·al		
from Baal-gad	gad		
in the Valley	be·viq·at	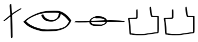	
of Lebanon	hal·le·va·no·wn		
to	ve·ad		
Mount	ha·har		
Halak	he·cha·laq	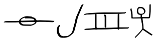	
which rises	ha·o·leh		
toward Seir	se·ee·rah	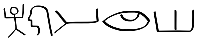	
gave [them]	vay·yit·te·nah	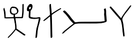	
Joshua	ye·ho·wo·shu·a		
to the tribes	le·shiv·te		
of Israel	yis·ra·el	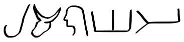	
as an inheritance	ye·rush·shah		
(according to the allotments	ke·mach·le·qo·tam	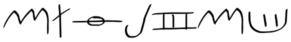	
the hill country	ba·har		Joshua 12:8
the foothills	u·vash·she·phe·lah	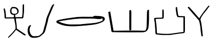	
the Arabah	u·va·a·ra·vah		
the slopes	u·va·a·she·do·wt		
the wilderness	u·vam·mid·bar		
and the Negev —	u·van·ne·gev		

[the lands of] the Hittites	ha·chit·tee		
Amorites	ha·e·mo·ree		
Canaanites	ve·hak·ke·na·a·nee		
Perizzites	hap·pe·riz·zee		
Hivites	ha·chiw·vee		
and Jebusites):	ve·hay·vu·see		
the king	me·lekh	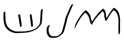	Joshua 12:9
of Jericho	ye·ree·cho	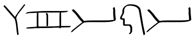	
one	e·chad	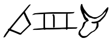	
the king	me·lekh	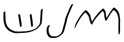	
of Ai	ha·ay		
which [is]	a·sher		
near	mits·tsad		
	bet	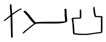	
Bethel	el		
one	e·chad	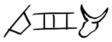	
the king	me·lekh	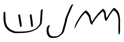	Joshua 12:10
of Jerusalem	ye·ru·sha·lim		
one	e·chad	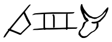	
the king	me·lekh	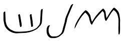	
of Hebron	chev·ro·wn		
one	e·chad	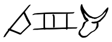	
the king	me·lekh	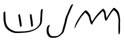	Joshua 12:11
of Jarmuth	yar·mut		
one	e·chad	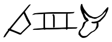	
the king	me·lekh	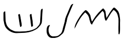	
of Lachish	la·kheesh	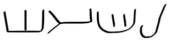	

one	e·chad	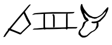	
the king	me·lekh	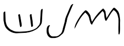	Joshua 12:12
of Eglon	eg·lo·wn		
one	e·chad	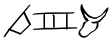	
the king	me·lekh	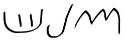	
of Gezer	ge·zer		
one	e·chad	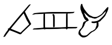	
the king	me·lekh	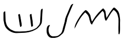	Joshua 12:13
of Debir	de·vir		
one	e·chad	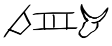	
the king	me·lekh	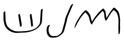	
of Geder	ge·der		
one	e·chad	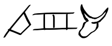	
the king	me·lekh	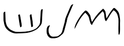	Joshua 12:14
of Hormah	cha·re·mah		
one	e·chad	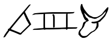	
the king	me·lekh	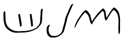	
of Arad	a·rad		
one	e·chad	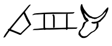	
the king	me·lekh	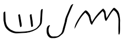	Joshua 12:15
of Libnah	liv·nah		
one	e·chad	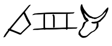	
the king	me·lekh	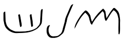	
of Adullam	a·dul·lam		
one	e·chad	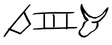	
the king	me·lekh	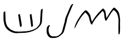	Joshua 12:16
of Makkedah	maq·qe·dah	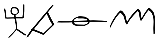	

one	e·chad	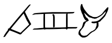	
the king	me·lekh	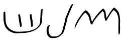	
	bet	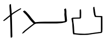	
of Bethel	el		
one	e·chad	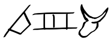	
the king	me·lekh	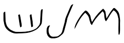	Joshua 12:17
of Tappuah	tap·pu·ach		
one	e·chad	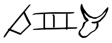	
the king	me·lekh	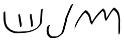	
of Hepher	che·pher		
one	e·chad	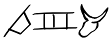	
the king	me·lekh	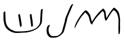	Joshua 12:18
of Aphek	a·pheq		
one	e·chad	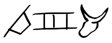	
the king	me·lekh	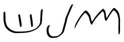	
of Lasharon	lash·sha·ro·wn	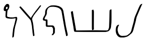	
one	e·chad	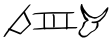	
the king	me·lekh	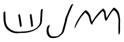	Joshua 12:19
of Madon	ma·do·wn	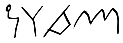	
one	e·chad	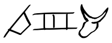	
the king	me·lekh	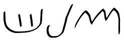	
of Hazor	cha·tso·wr		
one	e·chad	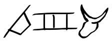	
the king	me·lekh	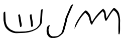	Joshua 12:20
	shim·ro·wn		
of Shimron-meron	me·r·o·wn		
one	e·chad	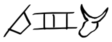	

the king	me·lekh	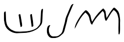	
of Achshaph	akh·shaph		
one	e·chad	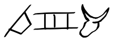	
the king	me·lekh	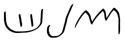	Joshua 12:21
of Taanach	ta·nakh		
one	e·chad	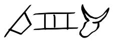	
the king	me·lekh	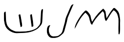	
of Megiddo	me·gid·do		
one	e·chad	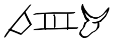	
the king	me·lekh	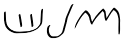	Joshua 12:22
of Kedesh	qe·desh	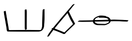	
one	e·chad	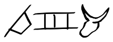	
the king	me·lekh	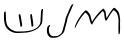	
of Jokneam	ya·qe·no·am	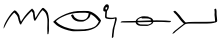	
in Carmel	lak·kar·mel	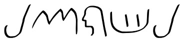	
one	e·chad	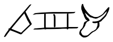	
the king	me·lekh	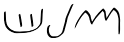	Joshua 12:23
of Dor	do·wr		
	le·na·phat		
in Naphath-dor	do·wr		
one	e·chad	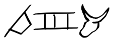	
the king	me·lekh	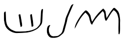	
of Goiim	go·w·yim	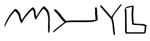	
in Gilgal	le·gil·gal	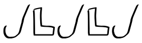	
one	e·chad	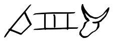	
[and] the king	me·lekh	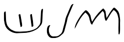	Joshua 12:24
of Tirzah	tir·tsah		

one	e·chad	
in all	kal	
kings	me·la·kheem	
[So there were] thirty-one	she·lo·sheem	
	ve·e·chad	
Now Joshua	vee·ho·wo·shu·a	Joshua 13:1
was old	za·qen	
[and] well along	ba	
in years	bay·ya·meem	
said	vay·yo·mer	
and the LORD	YHVH	
to him	e·law	
“ You	at·tah	
are old	za·qan·tah	
[and] well along	ba·ta	
in years	vay·ya·meem	
of the land	ve·ha·a·rets	
remains	nish·a·rah	
much	har·beh	
but very	me·od	
to be possessed	le·rish·tah	
This	zot	Joshua 13:2
is the land	ha·a·rets	
that remains :	han·nish·a·ret	
All	kal	
the territory	ge·lee·lo·wt	
of the Philistines	hap·pe·lish·teem	

	ve·khal	
and the Geshurites	hag·ge·shu·ree	
from	min	Joshua 13:3
the Shihor	hash·shee·cho·wr	
-	a·sher	
east	al	
	pe·ne	
of Egypt	mits·ra·yim	
to	ve·ad	
the territory	ge·vul	
of Ekron	eq·ro·wn	
on the north	tsa·pho·w·nah	
to be Canaanite [territory]) —	lak·ke·na·a·nee	
(considered	te·cha·shev	
that of the five	cha·me·shet	
rulers	sar·ne	
Philistine	phe·lish·teem	
of Gaza	ha·az·za·tee	
Ashdod	ve·ha·ash·do·w·dee	
Ashkelon	ha·esh·qe·lo·w·nee	
Gath	hag·git·tee	
and Ekron	ve·ha·eq·ro·w·nee	
as well as that of the Avvites	ve·ha·aw·veem	
to the south	mit·te·man	Joshua 13:4
all	kal	
the land	e·rets	
of the Canaanites	hak·ke·na·a·nee	

from Mearah	u·me·a·rah		
of	a·sher		
the Sidonians	lats·tsee·do·neem		
to	ad		
Aphek	a·phe·qah	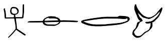	
as far as	ad		
the border	ge·vul		
of the Amorites	ha·e·mo·ree		
the land	ve·ha·a·rets		Joshua 13:5
of the Gebalites	hag·giv·lee	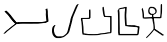	
and all	ve·khal		
Lebanon	hal·le·va·no·wn		
to the east	miz·rach		
	hash·she·mesh		
from	mib·ba·al		
Baal-gad	gad		
below	ta·chat	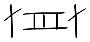	
Mount	har		
Hermon	cher·mo·wn	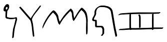	
to	ad		
	le·vo·w		
Lebo-hamath	cha·mat	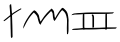	
All	kal	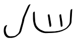	Joshua 13:6
the inhabitants	yo·she·ve		
of the hill country	ha·har		
from	min		
Lebanon	hal·le·va·no·wn		

to	ad	
	mis·re·phot	
Misrephoth-maim —	ma·yim	
all	kal	
the Sidonians —	tsee·do·neem	
I Myself	a·no·khee	
will drive out	o·w·ree·shem	
before	mip·pe·ne	
the Israelites	be·ne	
	yis·ra·el	
Be sure to	raq	
divide it by lot	hap·pi·le·ha	
to Israel	le·yis·ra·el	
as an inheritance	be·na·cha·lah	
as	ka·a·sher	
I have commanded you	tsiw·vee·tee·kha	
Now therefore	ve·at·tah	Joshua 13:7
divide	chal·leq	
-	et	
land	ha·a·rets	
this	haz·zot	
as an inheritance	be·na·cha·lah	
to the nine	le·tish·at	
tribes	hash·she·va·teem	
and the half-tribe	va·cha·tsee	
	hash·she·vet	
of Manasseh ”	ham·nash·sheh	

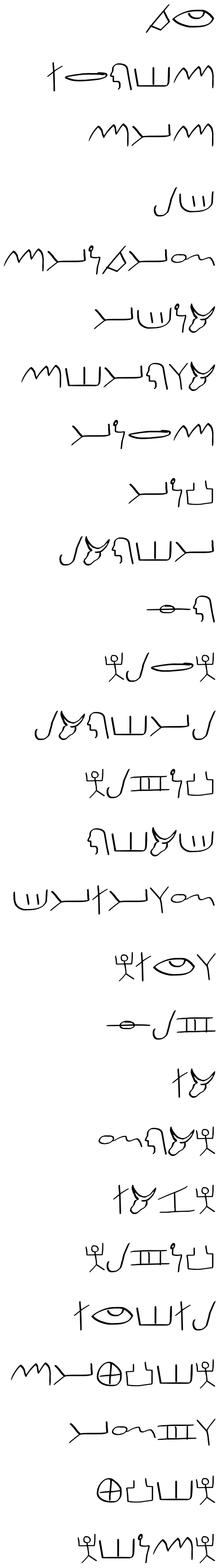

The other [half of Manasseh]	im·mo		Joshua 13:8
along with the Reubenites	ha·r·u·ve·nee		
and Gadites	ve·hag·ga·dee		
had received	la·qe·chu	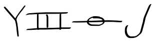	
the inheritance	na·cha·la·tam	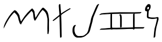	
	a·sher		
had given	na·tan	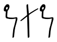	
them	la·hem		
Moses	mo·sheh	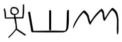	
beyond	be·e·ver		
the Jordan	hay·yar·den		
to the east	miz·ra·chah		
just as	ka·a·sher		
had assigned	na·tan	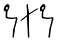	
to them :	la·hem		
Moses	mo·sheh	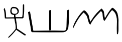	
the servant	e·ved	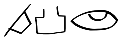	
of the LORD	YHVH		
[The area] from Aroer	me·a·ro·w·er	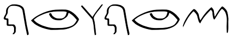	Joshua 13:9
-	a·sher		
on	al		
the rim	se·phat		
Valley	na·chal	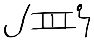	
of the Arnon	ar·no·wn		
along with the city	ve·ha·eer		
-	a·sher		

in the middle	be·to·wkh	𐤁𐤕𐤅𐤊	
of the valley	han·na·chal	𐤄𐤍𐤇𐤋	
the whole	ve·khal	𐤅𐤊𐤋	
plateau	ham·mee·shor	𐤄𐤌𐤉𐤔𐤓	
of Medeba	me·de·va	𐤌𐤉𐤃𐤁𐤀	
as	ad	𐤏𐤃	
far as Dibon	dee·vo·wn	𐤃𐤉𐤁𐤅𐤍	
and all	ve·khol	𐤅𐤊𐤋	Joshua 13:10
the cities	a·re	𐤏𐤓𐤉	
of Sihon	see·cho·wn	𐤎𐤉𐤇𐤅𐤍	
king	me·lekh	𐤌𐤋𐤊	
of the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
who	a·sher	𐤀𐤔𐤓	
reigned	ma·lakh	𐤌𐤋𐤊	
in Heshbon	be·chesh·bo·wn	𐤁𐤇𐤔𐤁𐤅𐤍	
as far as	ad	𐤏𐤃	
the border	ge·vul	𐤂𐤁𐤅𐤋	
of the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
also Gilead	ve·hag·gil·ad	𐤅𐤄𐤂𐤋𐤏𐤃	Joshua 13:11
and the territory	u·ge·vul	𐤅𐤂𐤁𐤅𐤋	
of the Geshurites	hag·ge·shu·ree	𐤄𐤂𐤔𐤅𐤓𐤉	
and Maacathites	ve·ham·ma·a·kha·tee	𐤅𐤄𐤌𐤏𐤊𐤕𐤉	
all	ve·khol	𐤅𐤊𐤋	
of Mount	har	𐤄𐤓	
Hermon	cher·mo·wn	𐤇𐤓𐤌𐤅𐤍	
and all	ve·khal	𐤅𐤊𐤋	

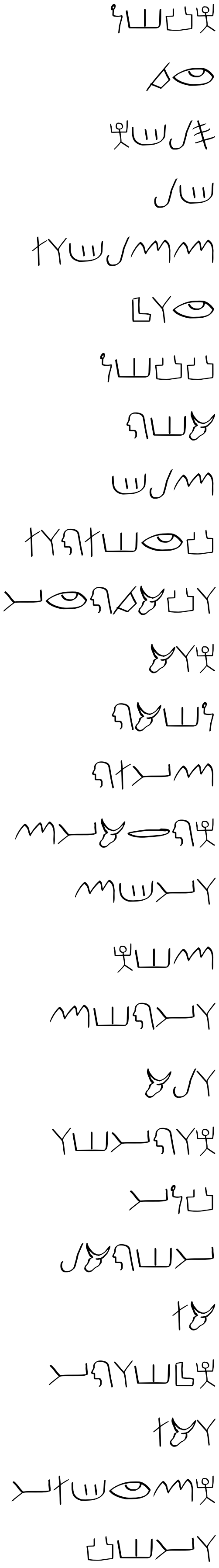

Bashan	hab·ba·shan	
as far as	ad	
Salecah —	sal·khah	
the whole	kal	Joshua 13:12
kingdom	mam·le·khut	
of Og	o·wg	
in Bashan	bab·ba·shan	
who	a·sher	
had reigned	ma·lakh	
in Ashtaroth	be·ash·ta·ro·wt	
and Edrei	u·ve·ed·re·ee	
-	hu	
and had remained	nish·ar	
as a remnant	mee·ye·ter	
of the Rephaim	ha·re·pha·eem	
had struck them down	vay·yak·kem	
Moses	mo·sheh	
and dispossessed them	vay·yo·ri·shem	
did not	ve·lo	Joshua 13:13
drive out	ho·w·ree·shu	
but the Israelites	be·ne	
	yis·ra·el	
-	et	
the Geshurites	hag·ge·shu·ree	
or	ve·et	
the Maacathites	ham·ma·a·kha·tee	
dwell	vay·ye·shev	

So Geshur	ge·shur	גשור	
and Maacath	u·ma·a·khat	ומעכת	
among	be·qe·rev	בקרב	
the Israelites	yis·ra·el	ישראל	
to	ad	עד	
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
however	raq	רק	Joshua 13:14
To the tribe	le·she·vet	לשבט	
of Levi	hal·le·vee	הלוי	
no	lo	לא	
[Moses] had given	na·tan	נתן	
inheritance	na·cha·lah	נחלה	
The offerings made by fire	ish·she	אשי	
to the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
are	hu	הוא	
their inheritance	na·cha·la·to	נחלתו	
just as	ka·a·sher	כאשר	
He had promised	dib·ber	דבר	
them	lo	לו׃	
had given	vay·yit·ten	ויתן	Joshua 13:15
[This is what] Moses	mo·sheh	משה	
of the tribe	le·mat·teh	למטה	
	ve·ne	בני	
of Reuben :	re·u·ven	ראובן	

to the clans	le·mish·pe·cho·tam	
-	vay·hee	Joshua 13:16
-	la·hem	
The territory	hag·ge·vul	
from Aroer	me·a·ro·w·er	
-	a·sher	
on	al	
the rim	se·phat	
Valley	na·chal	
of the Arnon	ar·no·wn	
along with the city	ve·ha·eer	
-	a·sher	
in the middle	be·to·wkh	
of the valley	han·na·chal	
to the whole	ve·khal	
plateau	ham·mee·shor	
beyond	al	
Medeba	me·de·va	
to Heshbon	chesh·bo·wn	Joshua 13:17
and all	ve·khal	
its cities	a·re·ha	
-	a·sher	
on the plateau	bam·mee·shor	
including Dibon	dee·vo·wn	
	u·va·mo·wt	
Bamoth-baal	ba·al	
	u·vet	

	ba·al	
Beth-baal-meon	me·o·wn	
Jahaz	ve·yah·tsah	Joshua 13:18
Kedemoth	u·qe·de·mot	
Mephaath	u·me·pha·at	
Kiriathaim	ve·qir·ya·ta·yim	Joshua 13:19
Sibmah	ve·siv·mah	
	ve·tse·ret	
Zereth-shahar	hash·sha·char	
on the hill	be·har	
in the valley	ha·e·meq	
	u·vet	Joshua 13:20
Beth-peor	pe·o·wr	
the slopes	ve·ash·do·wt	
of Pisgah	hap·pis·gah	
	u·vet	
and Beth-jeshimoth —	hay·shi·mo·wt	
all	ve·khol	Joshua 13:21
the cities	a·re	
of the plateau	ham·mee·shor	
and all	ve·khal	
the kingdom	mam·le·khut	
of Sihon	see·cho·wn	
king	me·lekh	
of the Amorites	ha·e·mo·ree	
who	a·sher	
reigned	ma·lakh	

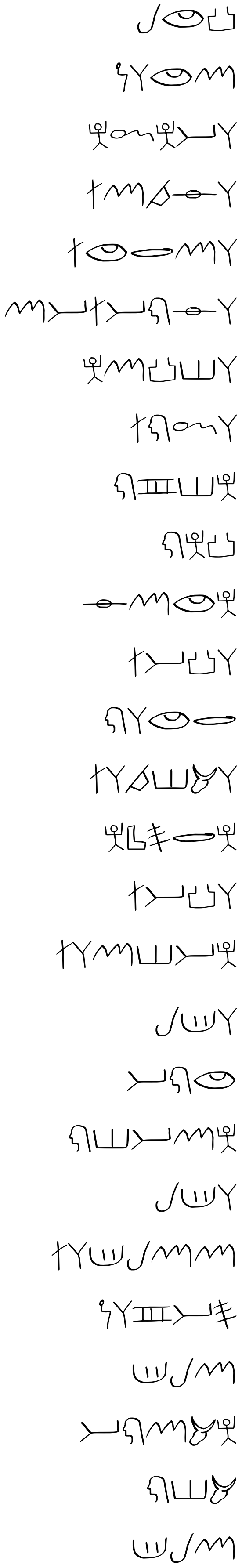

in Heshbon	be·chesh·bo·wn	
[until]	a·sher	
killed him	hik·kah	
Moses	mo·sheh	
-	o·to	
-	ve·et	
and the chiefs	ne·see·e	
of Midian	mid·yan	
-	et	
(Evi	e·vee	
-	ve·et	
Rekem	re·qem	
-	ve·et	
Zur	tsur	
-	ve·et	
Hur	chur	
-	ve·et	
and Reba),	re·va	
the princes	ne·see·khe	
of Sihon	see·cho·wn	
who lived	yo·she·ve	
in the land	ha·a·rets	
also [killed]	ve·et	Joshua 13:22
Balaam	bil·am	
The Israelites	ben	
son of Beor	be·o·wr	
the diviner	haq·qo·w·sem	

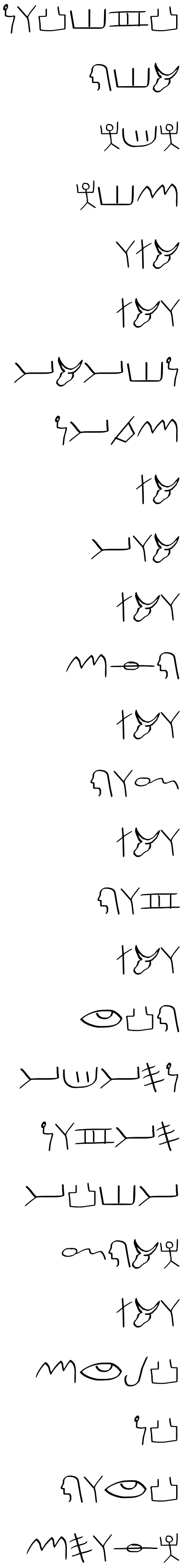

[along with the others] they put	ha·re·gu		
	ve·ne	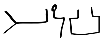	
	yis·ra·el	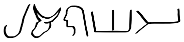	
to the sword	ba·che·rev	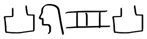	
	el		
	chal·le·hem	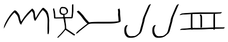	
was	vay·hee	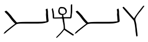	Joshua 13:23
And the border	ge·vul		
of the Reubenites	be·ne	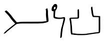	
	re·u·ven		
of the Jordan	hay·yar·den		
the bank	u·ge·vul		
This	zot		
was the inheritance	na·cha·lat	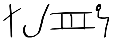	
of the Reubenites	be·ne	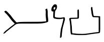	
	re·u·ven		
of the clans	le·mish·pe·cho·tam		
including the cities	he·a·reem		
and villages	ve·chats·re·hen	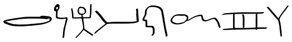	
had given	vay·yit·ten	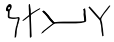	Joshua 13:24
[This is what] Moses	mo·sheh	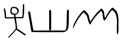	
of the tribe	le·mat·teh		
:	gad		
of Gad	liv·ne		
	gad		
to the clans	le·mish·pe·cho·tam		
-	vay·hee	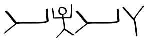	Joshua 13:25

	la·hem		
The territory	hag·ge·vul	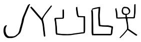	
of Jazer	ya·zer		
all	ve·khal		
the cities	a·re		
of Gilead	hag·gil·ad		
and half	va·cha·tsee	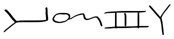	
the land	e·rets		
of the Ammonites	be·ne	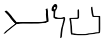	
	am·mo·wn		
as far as	ad		
Aroer	a·ro·w·er		
-	a·sher		
near	al		
	pe·ne	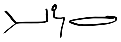	
Rabbah	rab·bah	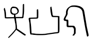	
[the territory] from Heshbon	u·me·chesh·bo·wn		Joshua 13:26
to	ad		
Ramath-mizpeh	ra·mat	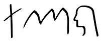	
	ham·mits·peh		
and Betonim	u·ve·to·neem	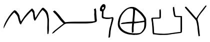	
and from Mahanaim	u·mim·ma·cha·na·yim		
to	ad		
the border	ge·vul		
of Debir	lid·vir		
and in the valley	u·va·e·meq		Joshua 13:27
	bet	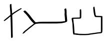	

Beth-haram	ha·ram		
	u·vet	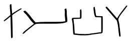	
Beth-nimrah	nim·rah		
Succoth	ve·suk·ko·wt	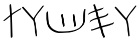	
and Zaphon	ve·tsa·pho·wn		
with the rest	ye·ter	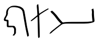	
of the kingdom	mam·le·khut		
of Sihon	see·cho·wn	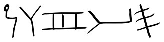	
king	me·lekh	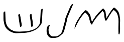	
of Heshbon	chesh·bo·wn		
-	hay·yar·den	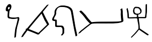	
(the territory	u·ge·vul	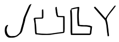	
up	ad		
to the edge	qe·tseh	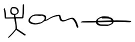	
of the Sea	yam	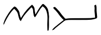	
of Chinnereth).	kin·ne·ret	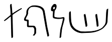	
side	e·ver	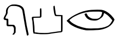	
of the Jordan	hay·yar·den		
on the east	miz·ra·chah		
This	zot		Joshua 13:28
was the inheritance	na·cha·lat	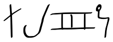	
of the Gadites	be·ne	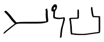	
	gad		
of the clans	le·mish·pe·cho·tam		
including the cities	he·a·reem		
and villages	ve·chats·re·hem	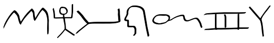	
had given	vay·yit·ten	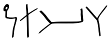	Joshua 13:29

[This is what] Moses	mo·sheh		
of the half-tribe	la·cha·tsee		
	she·vet		
of Manasseh	me·nash·sheh	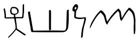	
that is	vay·hee	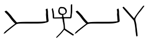	
to half	la·cha·tsee		
the tribe	mat·teh		
of the descendants	ve·ne	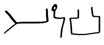	
of Manasseh :	me·nash·sheh	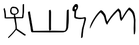	
to the clans	le·mish·pe·cho·w·tam		
-	vay·hee	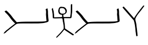	Joshua 13:30
The territory	ge·vu·lam		
from Mahanaim	mim·ma·cha·na·yim	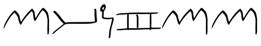	
through all	kal	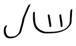	
Bashan —	hab·ba·shan		
all	kal	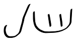	
the kingdom	mam·le·khut	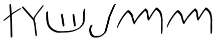	
of Og	o·wg		
king	me·lekh	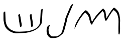	
of Bashan	hab·ba·shan		
including all	ve·khal		
the towns	chaw·wot	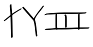	
of Jair	ya·eer		
that	a·sher	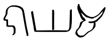	
are in Bashan	bab·ba·shan	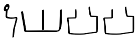	
sixty	shish·sheem	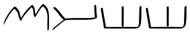	
cities	eer	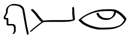	

half	va·cha·tsee	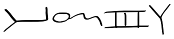	Joshua 13:31
of Gilead	hag·gil·ad		
and Ashtaroth	ve·ash·ta·ro·wt		
and Edrei	ve·ed·re·ee		
cities	a·re		
the royal	mam·le·khut		
of Og	o·wg		
in Bashan	bab·ba·shan	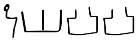	
of the descendants	liv·ne		
of Machir	ma·kheer		
son	ben		
of Manasseh	me·nash·sheh	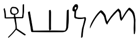	
that is, half of	la·cha·tsee	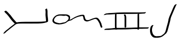	
the descendants	ve·ne	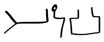	
of Machir	ma·kheer		
[All this was] for the clans	le·mish·pe·cho·w·tam		
These	el·leh	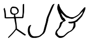	Joshua 13:32
-	a·sher		
had given them	ni·chal	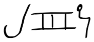	
{were the portions} Moses	mo·sheh		
on the plains	be·ar·vo·wt		
of Moab	mo·w·av		
beyond	me·e·ver		
the Jordan	le·yar·den	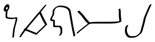	
of Jericho	ye·ree·cho	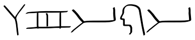	
east	miz·ra·chah	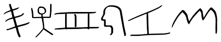	
To the tribe	u·le·she·vet	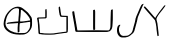	Joshua 13:33

of Levi	hal·le·vee		
no	lo		
[Moses] had given	na·tan		
however	mo·sheh		
inheritance	na·cha·lah	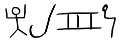	
The LORD	YHVH	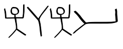	
the God	e·lo·he		
of Israel	yis·ra·el	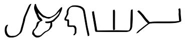	
	hu		
is their inheritance	na·cha·la·tam	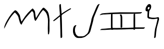	
just as	ka·a·sher		
He had promised	dib·ber		
them	la·hem		
Now these [are the portions]	ve·el·leh		Joshua 14:1
that	a·sher	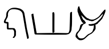	
inherited	na·cha·lu	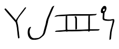	
the Israelites	ve·ne	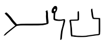	
	yis·ra·el	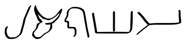	
in the land	be·e·rets		
of Canaan	ke·na·an		
-	a·sher	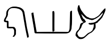	
as distributed	ni·cha·lu	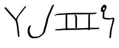	
-	o·w·tam		
by Eleazar	el·a·zar		
the priest	hak·ko·hen	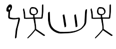	
Joshua	vee·ho·wo·shu·a	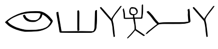	
son	bin		

of Nun	nun	𐤍𐤅𐤍	
and the heads	ve·ra·she	𐤅𐤓𐤀𐤔𐤉	
of the families	a·vo·wt	𐤀𐤁𐤅𐤕	
of the tribes	ham·mat·to·wt	𐤄𐤌𐤈𐤅𐤕	
	liv·ne	𐤋𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
was assigned by lot	be·go·w·ral	𐤁𐤂𐤅𐤓𐤋	Joshua 14:2
Their inheritance	na·cha·la·tam	𐤍𐤇𐤋𐤕𐤌	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
through	be·yad	𐤁𐤉𐤃	
Moses	mo·sheh	𐤌𐤔𐤄	
for the nine	le·tish·at	𐤋𐤕𐤔𐤏𐤕	
tribes	ham·mat·to·wt	𐤄𐤌𐤈𐤅𐤕	
and a half	va·cha·tsee	𐤅𐤇𐤑𐤉	
	ham·mat·teh	𐤄𐤌𐤈𐤄	
For	kee	𐤊𐤉	Joshua 14:3
had given	na·tan	𐤍𐤕𐤍	
Moses	mo·sheh	𐤌𐤔𐤄	
the inheritance	na·cha·lat	𐤍𐤇𐤋𐤕	
to the [other] two	she·ne	𐤔𐤍𐤉	
tribes	ham·mat·to·wt	𐤄𐤌𐤈𐤅𐤕	
and a half	va·cha·tsee	𐤅𐤇𐤑𐤉	
	ham·mat·teh	𐤄𐤌𐤈𐤄	
east of	me·e·ver	𐤌𐤏𐤁𐤓	
the Jordan	lay·yar·den	𐤋𐤉𐤓𐤃𐤍	

to the Levites	ve·lal·vee·yim	
no	lo	
But he granted	na·tan	
inheritance	na·cha·lah	
among them	be·to·w·kham	
-	kee	Joshua 14:4
became	ha·yu	
The descendants	ve·ne	
of Joseph	yo·w·seph	
two	she·ne	
tribes	mat·to·wt	
Manasseh	me·nash·sheh	
and Ephraim	ve·eph·ra·yim	
And no	ve·lo	
was given	na·te·nu	
portion	che·leq	
to the Levites	lal·vee·yim	
of the land	ba·a·rets	
	kee	
except for	im	
cities	a·reem	
in which to live	la·she·vet	
along with pasturelands	u·mig·re·she·hem	
for their flocks	le·miq·ne·hem	
and herds	u·le·qin·ya·nam	
as	ka·a·sher	Joshua 14:5
had commanded	tsiw·vah	

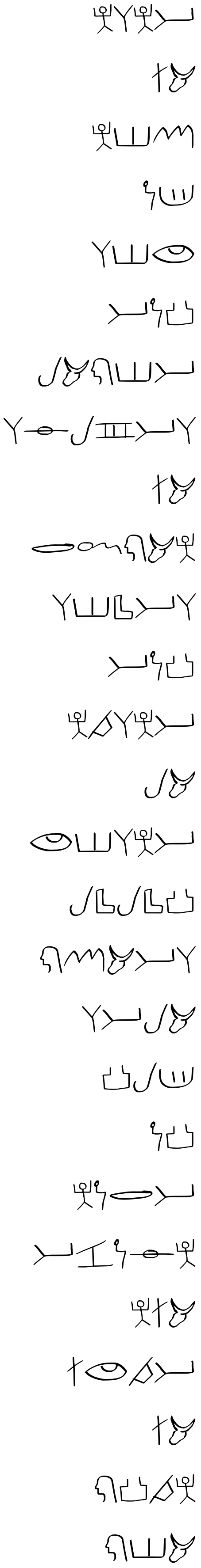

the LORD	YHVH	
-	et	
Moses	mo·sheh	
So	ken	
did	a·su	
the Israelites	be·ne	
	yis·ra·el	
and they divided	vay·yach·le·qu	
-	et	
the land	ha·a·rets	
approached	vay·yig·ge·shu	Joshua 14:6
Then the sons	ve·ne	
of Judah	ye·hu·dah	
to him	el	
Joshua	ye·ho·wo·shu·a	
at Gilgal	bag·gil·gal	
said	vay·yo·mer	
	e·law	
and Caleb	ka·lev	
son	ben	
of Jephunneh	ye·phun·neh	
the Kenizzite	haq·qe·niz·zee	
“ You	at·tah	
know	ya·da·ta	
-	et	
-	had·da·var	
what	a·sher	

said	dib·ber	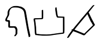	
the LORD	YHVH	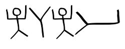	
to	el	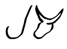	
Moses	mo·sheh	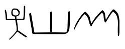	
the man	eesh	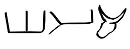	
of God	ha·e·lo·heem	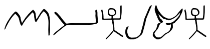	
about	al	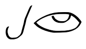	
me	o·do·w·tay	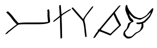	
and	ve·al	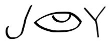	
you	o·do·w·te·kha	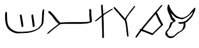	
	be·qa·desh	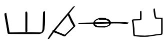	
at Kadesh-barnea	bar·ne·a	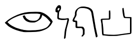	
years old	ben	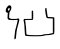	Joshua 14:7
forty	ar·ba·eem	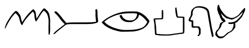	
	sha·nah	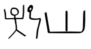	
I [was]	a·no·khee	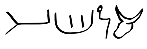	
sent	bish·lo·ach	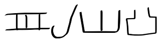	
when Moses	mo·sheh	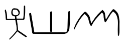	
the servant	e·ved	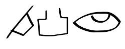	
of the LORD	YHVH	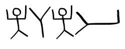	
me	o·tee	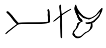	
from	miq·qa·desh	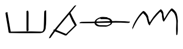	
Kadesh-barnea	bar·ne·a	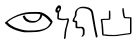	
to spy out	le·rag·gel	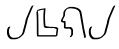	
-	et	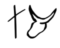	
the land	ha·a·rets	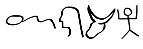	
and I brought back	va·a·shev	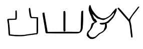	

to him	o·to		
report	da·var		
an honest	ka·a·sher		
	im		
	le·va·vee		
Although my brothers	ve·a·chay	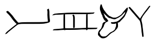	Joshua 14:8
who	a·sher		
went	a·lu		
with me	im·mee		
melt with fear	him·see		
-	et		
{made} the hearts	lev	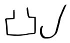	
of the people	ha·am		
I	ve·a·no·khee	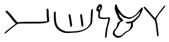	
remained loyal	mil·le·tee		
to	a·cha·re	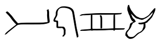	
the LORD	YHVH		
my God	e·lo·hay		
swore to me	vay·yish·sha·va	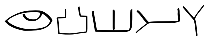	Joshua 14:9
Moses	mo·sheh		
day	bay·yo·wm	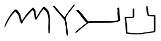	
On that	ha·hu		
saying	le·mor		
‘ Surely	im		
	lo		
the land	ha·a·rets		
on which	a·sher		

you have set foot	da·re·khah	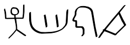	
	rag·le·kha	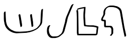	
	bah		
to you	le·kha	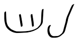	
will be	tih·yeh	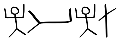	
an inheritance	le·na·cha·lah	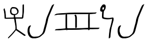	
and your children	u·le·va·ne·kha	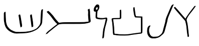	
forever	ad		
	o·w·lam		
because	kee	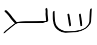	
you have wholly	mil·le·ta		
followed	a·cha·re	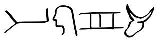	
the LORD	YHVH	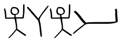	
my God '	e·lo·hay	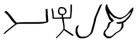	
Now	ve·at·tah		Joshua 14:10
behold	hin·neh		
has kept me alive	he·che·yah	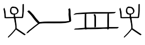	
[He]	YHVH	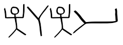	
-	o·w·tee		
as	ka·a·sher		
[the LORD] promised	dib·ber		
these	zeh	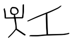	
forty-five	ar·ba·eem		
	ve·cha·mesh	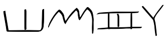	
years	sha·nah	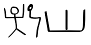	
since	me·az		
spoke	dib·ber		

[He]	YHVH		
-	et		
word	had·da·var		
this	haz·zeh		
to	el		
Moses	mo·sheh	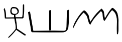	
while	a·sher		
wandered	ha·lakh	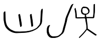	
Israel	yis·ra·el	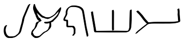	
in the wilderness	bam·mid·bar		
So	ve·at·tah		
here	hin·neh		
I am today	a·no·khee		
	hay·yo·wm	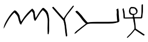	
years old	ben		
eighty-five	cha·mesh		
	u·she·mo·w·neem		
	sha·nah	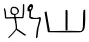	
still	o·w·den·nee		Joshua 14:11
today	hay·yo·wm	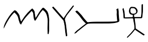	
as strong	cha·zaq		
as	ka·a·sher		
I was the day	be·yo·wm	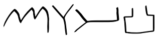	
sent me out	she·lo·ach	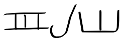	
-	o·w·tee	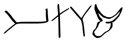	
Moses	mo·sheh		
As my strength	ke·kho·chee		

was then	az		
so [it]	u·khe·kho·chee	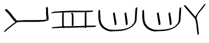	
is now	at·tah		
for war	lam·mil·cha·mah	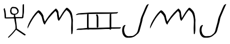	
for going out	ve·la·tset		
and for coming in	ve·la·vo·w		
Now therefore	ve·at·tah		Joshua 14:12
give	te·nah		
me	lee	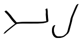	
-	et		
hill country	ha·har	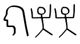	
this	haz·zeh		
that	a·sher		
promised me	dib·ber		
the LORD	YHVH		
day	bay·yo·wm	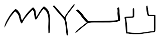	
on that	ha·hu	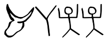	
for	kee	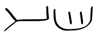	
you yourself	at·tah		
heard	sha·ma·ta		
then	vay·yo·wm	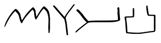	
	ha·hu	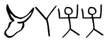	
that	kee	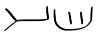	
the Anakim	a·na·qeem	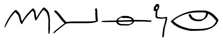	
were there	sham	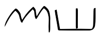	
cities	ve·a·reem	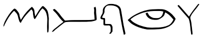	
with great	ge·do·lo·wt		

[and] fortified	be·tsu·ro·wt		
Perhaps	u·lay	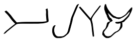	
with the LORD’s	YHVH		
help	o·w·tee	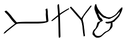	
I will drive them out	ve·ho·w·rash·teem		
as	ka·a·sher		
has spoken ”	dib·ber		
the LORD	YHVH		
blessed	vay·va·re·khe·hu		Joshua 14:13
Then Joshua	ye·ho·wo·shu·a		
and gave	vay·yit·ten	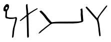	
him	et		
Hebron	chev·ro·wn		
Caleb	le·kha·lev	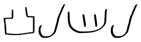	
son	ben		
of Jephunneh	ye·phun·neh		
as his inheritance	le·na·cha·lah	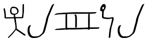	
Therefore	al		Joshua 14:14
	ken	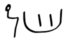	
belongs to	ha·ye·tah	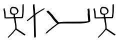	
Hebron	chev·ro·wn		
Caleb	le·kha·lev	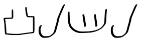	
son	ben		
of Jephunneh	ye·phun·neh		
the Kenizzite	haq·qe·niz·zee	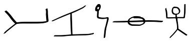	
as an inheritance	le·na·cha·lah	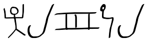	
to	ad		

day	hay·yo·wm	
this	haz·zeh	
because	ya·an	
-	a·sher	
he wholly	mil·le	
followed	a·cha·re	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
called	ve·shem	Joshua 14:15
(Hebron	chev·ro·wn	
used to be	le·pha·neem	
	qir·yat	
Kiriath-arba	ar·ba	
man	ha·a·dam	
the greatest	hag·ga·do·wl	
among the Anakim)	ba·a·na·qeem	
after Arba	hu	
Then the land	ve·ha·a·rets	
had rest	sha·qe·tah	
from war	mim·mil·cha·mah	
extended	vay·hee	Joshua 15:1
Now the allotment	hag·go·w·ral	
of the tribe	le·mat·teh	
	be·ne	
of Judah	ye·hu·dah	
for the clans	le·mish·pe·cho·tam	

to	el	אל	
the border	ge·vul	גבול	
of Edom	e·do·wm	אדום	
to the Wilderness	mid·bar	מדבר	
of Zin	tsin	צן	
	neg·bah	נגבה	
at the extreme	miq·tseh	מקצה	
southern boundary :	te·man	תימן	
started	vay·hee	ויהי	Joshua 15:2
Their	la·hem	להם	
border	ge·vul	גבול	
southern	ne·gev	נגב	
tip	miq·tseh	מקצה	
of the Salt Sea	yam	ים	
	ham·me·lach	המלח	
on	min	מן	
at the bay	hal·la·shon	הלשן	
	hap·po·neh	הפנה	
the southern	neg·bah	נגבה	
proceeded	ve·ya·tsa	ויצא	Joshua 15:3
	el	אל	
south	min·ne·gev	מנגב	
of the Ascent	le·ma·a·leh	למעלה	
of Akrabbim	aq·rab·beem	עקרבים	
continued on	ve·a·var	ועבר	
to Zin	tsi·nah	צנה	
went over	ve·a·lah	ועלה	

to the south	min·ne·gev	מנגב	
	le·qa·desh	לקדש	
of Kadesh-barnea	bar·ne·a	ברנע	
ran past	ve·a·var	ועבר	
Hezron	chets·ro·wn	חצרון	
up to	ve·a·lah	ועלה	
Addar	ad·da·rah	אדרה	
and curved	ve·na·sav	ונסב	
toward Karka	haq·qar·qa·ah	הקרקעה	
It proceeded	ve·a·var	ועבר	Joshua 15:4
to Azmon	ats·mo·w·nah	עצמונה	
	ve·ya·tsa	ויצא	
joined the Brook	na·chal	נחל	
of Egypt	mits·ra·yim	מצרים	
-	ve·ha·yah	והיה	
and ended	to·tse·o·wt	תצאות	
	hag·ge·vul	הגבול	
at the Sea	yam·mah	ימה	
This	zeh	זה	
was	yih·yeh	יהיה	
their	la·khem	לכם	
border	ge·vul	גבול	
southern	ne·gev	נגב	
border	u·ge·vul	וגבול	Joshua 15:5
The eastern	qe·de·mah	קדמה	
was the Salt Sea	yam	ים	
	ham·me·lach	המלח	

as far as	ad		
the mouth	qe·tseh	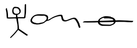	
of the Jordan	hay·yar·den		
border [started]	u·ge·vul		
from	liph·at		
The northern	tsa·pho·w·nah	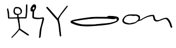	
the bay	mil·le·sho·wn	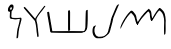	
of the sea	hay·yam	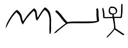	
at the mouth	miq·tseh	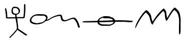	
of the Jordan	hay·yar·den		
went up	ve·a·lah		Joshua 15:6
-	hag·ge·vul		
to	bet	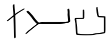	
Beth-hoglah	cha·ge·lah	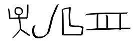	
proceeded	ve·a·var		
north	mits·tse·pho·wn		
of	le·vet	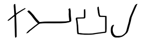	
Beth-arabah	ha·a·ra·vah	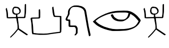	
and went up	ve·a·lah		
	hag·ge·vul		
to the Stone	e·ven		
of Bohan	bo·han		
son	ben		
of Reuben	re·u·ven		
went up	ve·a·lah		Joshua 15:7
Then [the border]	hag·ge·vul		
to Debir	de·vi·rah		

from the Valley	me·e·meq		
of Achor	a·kho·wr		
north	ve·tsa·pho·w·nah		
turning	po·neh		
to	el		
Gilgal	hag·gil·gal	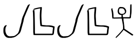	
which	a·sher		
faces	no·khach	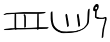	
the Ascent	le·ma·a·leh		
of Adummim	a·dum·meem		
-	a·sher		
south	min·ne·gev	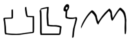	
of the ravine	lan·na·chal	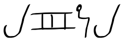	
continued	ve·a·var		
[It]	hag·ge·vul	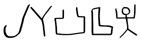	
along	el		
the waters	me	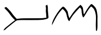	
	en	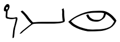	
of En-shemesh	she·mesh		
and came out	ve·ha·yu	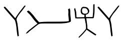	
	to·tse·o·taw		
at	el		
	en	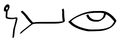	
En-rogel	ro·gel		
went up	ve·a·lah		Joshua 15:8
From there the border	hag·ge·vul	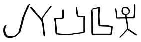	
the Valley of Hinnom	ge	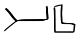	

	ben		
	hin·nom	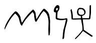	
along	el		
slope	ke·teph		
of the Jebusites	hay·vu·see		
the southern	min·ne·gev	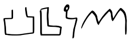	
(that is	hee	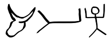	
Jerusalem)	ye·ru·sha·lim		
and ascended	ve·a·lah		
	hag·ge·vul	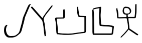	
to	el		
the top	rosh		
of the hill	ha·har		
that	a·sher		
faces	al		
	pe·ne	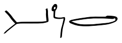	
the Valley of Hinnom	ge	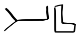	
	hin·nom	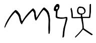	
on the west	yam·mah		
-	a·sher		
end	biq·tseh	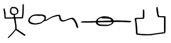	
of the Valley	e·meq		
of Rephaim	re·pha·eem		
at the northern	tsa·pho·nah		
curved	ve·ta·ar		Joshua 15:9
the border	hag·ge·vul	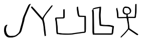	
From the hilltop	me·rosh		

	ha·har	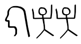	
to	el	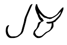	
the spring	ma·yan	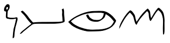	
of the Waters	me	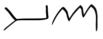	
of Nephtoah	neph·to·w·ach	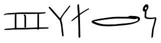	
proceeded	ve·ya·tsa	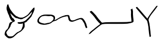	
to	el	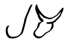	
the cities	a·re	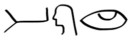	
of Mount	har	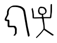	
Ephron	eph·ro·wn	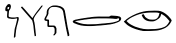	
and then bent around	ve·ta·ar	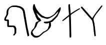	
	hag·ge·vul	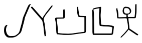	
toward Baalah	ba·a·lah	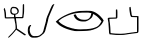	
(that is	hee	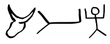	
	qir·yat	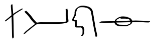	
Kiriath-jearim)	ye·a·reem	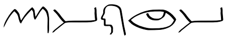	
curled	ve·na·sav	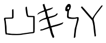	Joshua 15:10
The border	hag·ge·vul	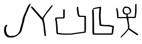	
from Baalah	mib·ba·a·lah	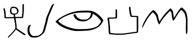	
westward	yam·mah	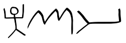	
to	el	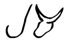	
Mount	har	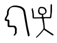	
Seir	se·eer	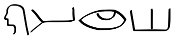	
ran	ve·a·var	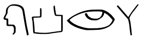	
along	el	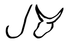	
slope	ke·teph	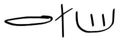	
of Mount	har	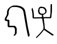	

Jearim	ye·a·reem		
the northern	mits·tsa·pho·w·nah		
(that is	hee	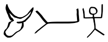	
Chesalon),	khe·sa·lo·wn		
went down	ve·ya·rad	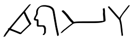	
	bet	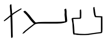	
to Beth-shemesh	she·mesh		
and crossed	ve·a·var		
to Timnah	tim·nah		
went out	ve·ya·tsa	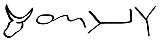	Joshua 15:11
Then [it]	hag·ge·vul	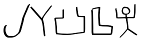	
to	el		
slope	ke·teph		
of Ekron	eq·ro·wn	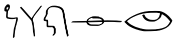	
the northern	tsa·pho·w·nah		
curved	ve·ta·ar		
	hag·ge·vul	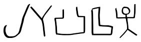	
toward Shikkeron	shik·ke·ro·w·nah	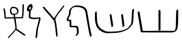	
proceeded	ve·a·var		
to Mount	har		
Baalah	hab·ba·a·lah		
went on	ve·ya·tsa	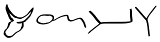	
to Jabneel	yav·ne·el	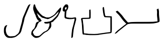	
and ended	ve·ha·yu	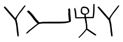	
	to·tse·o·wt		
	hag·ge·vul	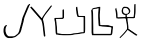	
at the Sea	yam·mah	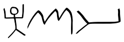	

border	u·ge·vul	𐤅𐤂𐤁𐤅𐤋	Joshua 15:12
And the western	yam	𐤉𐤌	
Sea	hay·yam·mah	𐤄𐤉𐤌𐤄	
of the Great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
was the coastline	u·ge·vul	𐤅𐤂𐤁𐤅𐤋	
These	zeh	𐤆𐤄	
are the boundaries	ge·vul	𐤂𐤁𐤅𐤋	
of the descendants	be·ne	𐤁𐤍𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
around	sa·veev	𐤎𐤁𐤉𐤁	
the clans	le·mish·pe·cho·tam	𐤋𐤌𐤔𐤐𐤇𐤕𐤌	
Caleb	u·le·kha·lev	𐤅𐤋𐤊𐤋𐤁	Joshua 15:13
son	ben	𐤁𐤍	
of Jephunneh	ye·phun·neh	𐤉𐤐𐤍𐤄	
[Joshua] gave	na·tan	𐤍𐤕𐤍	
a portion	che·leq	𐤇𐤋𐤒	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
the sons	be·ne	𐤁𐤍𐤉	
of Judah —	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
According	el	𐤀𐤋	
command	pee	𐤐𐤉	
to the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
to [him]	lee·ho·wo·shu·a	𐤋𐤉𐤄𐤅𐤔𐤏	
-	et	𐤀𐤕	
	qir·yat	𐤒𐤓𐤉𐤕	
Kiriath-arba	ar·ba	𐤀𐤓𐤁𐤏	
(Arba was the forefather	a·vee	𐤀𐤁𐤉	

of Anak)	ha·a·naq		
that [is]	hee	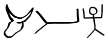	
Hebron	chev·ro·wn	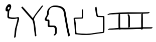	
drove out	vay·yo·resh	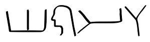	Joshua 15:14
from there	mish·sham		
And Caleb	ka·lev	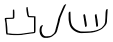	
-	et		
the three	she·lo·wo·shah		
sons	be·ne	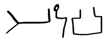	
of Anak —	ha·a·naq	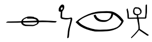	
the descendants of	et		
Sheshai	she·shay		
-	ve·et		
Ahiman	a·chee·man	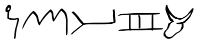	
-	ve·et		
and Talmai	tal·may		
the children	ye·lee·de	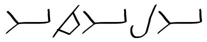	
of Anak	ha·a·naq	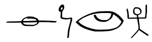	
he marched	vay·ya·al	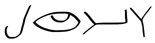	Joshua 15:15
From there	mish·sham		
against	el		
the inhabitants	yo·she·ve		
of Debir	de·vir		
known as	ve·shem	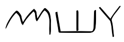	
-	de·vir		
(formerly	le·pha·neem	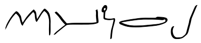	
	qir·yat		

Kiriath-sepher).	se·pher		
said	vay·yo·mer		Joshua 15:16
And Caleb	ka·lev	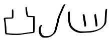	
“ To the man who	a·sher		
strikes down	yak·keh	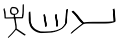	
-	et		
	qir·yat		
Kiriath-sepher	se·pher		
and captures it	u·le·kha·dah		
I will give	ve·na·tat·tee	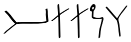	
	lo		
-	et		
Acsah	akh·sah		
my daughter	vit·tee		
in marriage ”	le·ish·shah		
captured [the city]	vay·yil·ke·dah	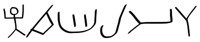	Joshua 15:17
So Othniel	a·te·nee·el	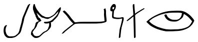	
son	ben		
Kenaz	qe·naz	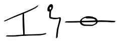	
brother	a·chee	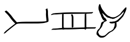	
of Caleb’s	kha·lev	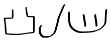	
and [Caleb] gave	vay·yit·ten	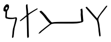	
to him	lo		
-	et		
Acsah	akh·sah		
his daughter	vit·to		
in marriage	le·ish·shah		

One day	vay·hee	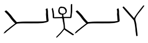	Joshua 15:18
[Acsah] came [to Othniel]	be·vo·w·ah		
and urged him	vat·te·see·te·hu	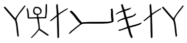	
to ask	lish·o·wl		
for	me·et		
her father	a·vee·ha	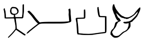	
a field	sa·deh		
When she got off	vat·tits·nach		
	me·al		
her donkey	ha·cha·mo·wr	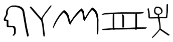	
asked	vay·yo·mer		
her	lah		
Caleb	ka·lev	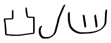	
“ What	mah	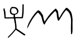	
do you desire ? ”	lakh	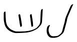	
she answered	vat·to·mer		Joshua 15:19
“ Give	te·nah		
me	lee	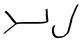	
a blessing ”	ve·ra·khah	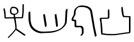	
“ Since	kee		
land	e·rets		
in the Negev	han·ne·gev		
you have given me	ne·tat·ta·nee	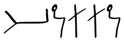	
give me	ve·na·tat·tah	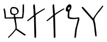	
as well ”	lee	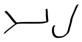	
springs	gul·lot	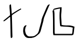	
of water	ma·yim	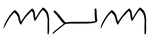	

So [Caleb] gave	vay·yit·ten	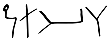	
her	lah	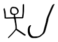	
-	et	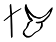	
springs	gul·lot	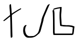	
[both] the upper	il·lee·yo·wt	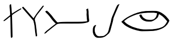	
-	ve·et	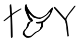	
-	gul·lot	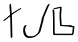	
and lower	tach·tee·yo·wt	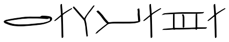	
This	zot	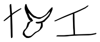	Joshua 15:20
is the inheritance	na·cha·lat	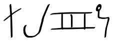	
of the tribe	mat·teh	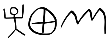	
	ve·ne	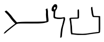	
of Judah	ye·hu·dah	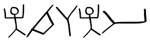	
of the clans	le·mish·pe·cho·tam	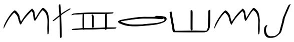	
These were	vay·yih·yu	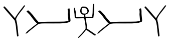	Joshua 15:21
cities	he·a·reem	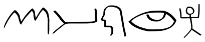	
the southernmost	miq·tseh	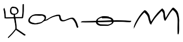	
of the tribe	le·mat·teh	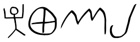	
	ve·ne	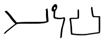	
of Judah	ye·hu·dah	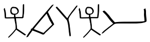	
toward	el	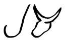	
the border	ge·vul	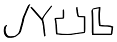	
of Edom :	e·do·wm	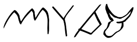	
in the Negev	ban·neg·bah	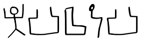	
Kabzeel	qav·tse·el	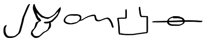	
Eder	ve·e·der	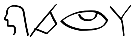	
Jagur	ve·ya·gur	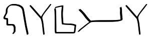	

Kinah	ve·qee·nah	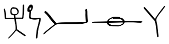	Joshua 15:22
Dimonah	ve·dee·mo·w·nah	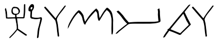	
Adadah	ve·ad·a·dah		
Kedesh	ve·qe·desh	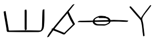	Joshua 15:23
Hazor	ve·cha·tso·wr	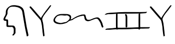	
Ithnan	ve·yit·nan	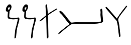	
Ziph	zeeph	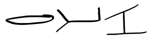	Joshua 15:24
Telem	va·te·lem	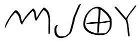	
Bealoth	u·ve·a·lo·wt		
	ve·cha·tso·wr	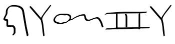	Joshua 15:25
Hazor-hadattah	cha·dat·tah	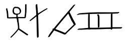	
Kerioth-hezron	u·qe·ree·yo·wt	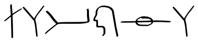	
	chets·ro·wn		
(that is	hee	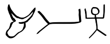	
Hazor),	cha·tso·wr		
Amam	a·mam	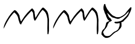	Joshua 15:26
Shema	u·she·ma		
Moladah	u·mo·w·la·dah		
	va·cha·tsar	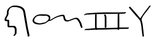	Joshua 15:27
Hazar-gaddah	gad·dah	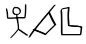	
Heshmon	ve·chesh·mo·wn		
	u·vet	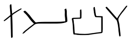	
Beth-pelet	pa·let		
	va·cha·tsar	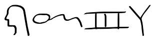	Joshua 15:28
Hazar-shual	shu·al		
	u·ve·er		
Beersheba	she·va		

Biziothiah	u·viz·yo·wt·yah	𐤅𐤁𐤆𐤉𐤅𐤕𐤉𐤄	
Baalah	ba·a·lah	𐤁𐤏𐤋𐤄	Joshua 15:29
Iim	ve·ee·yeem	𐤅𐤏𐤉𐤉𐤌	
Ezem	va·a·tsem	𐤅𐤏𐤑𐤌	
Eltolad	ve·el·to·w·lad	𐤅𐤀𐤋𐤕𐤅𐤋𐤃	Joshua 15:30
Chesil	u·khe·seel	𐤅𐤊𐤎𐤉𐤋	
Hormah	ve·cha·re·mah	𐤅𐤇𐤓𐤌𐤄	
Ziklag	ve·tsiq·lag	𐤅𐤑𐤒𐤋𐤂	Joshua 15:31
Madmannah	u·mad·man·nah	𐤅𐤌𐤃𐤌𐤍𐤄	
Sansannah	ve·san·san·nah	𐤅𐤎𐤍𐤎𐤍𐤄	
Lebaoth	u·le·va·o·wt	𐤅𐤋𐤁𐤀𐤅𐤕	Joshua 15:32
Shilhim	ve·shil·cheem	𐤅𐤔𐤋𐤇𐤉𐤌	
Ain	ve·a·yin	𐤅𐤏𐤉𐤍	
and Rimmon —	ve·rim·mo·wn	𐤅𐤓𐤌𐤅𐤍	
in all	kal	𐤊𐤋	
cities	a·reem	𐤏𐤓𐤉𐤌	
twenty-nine	es·reem	𐤏𐤔𐤓𐤉𐤌	
	va·te·sha	𐤅𐤕𐤔𐤏	
along with their villages	ve·chats·re·hen	𐤅𐤇𐤑𐤓𐤉𐤄𐤍𐤎	
[These were] in the foothills :	bash·she·phe·lah	𐤁𐤔𐤐𐤋𐤄	Joshua 15:33
Eshtaol	esh·ta·o·wl	𐤀𐤔𐤕𐤀𐤅𐤋	
Zorah	ve·tsa·re·ah	𐤅𐤑𐤓𐤏𐤄	
Ashnah	ve·ash·nah	𐤅𐤀𐤔𐤍𐤄	
Zanoah	ve·za·no·w·ach	𐤅𐤆𐤍𐤅𐤇	Joshua 15:34
	ve·en	𐤅𐤏𐤉𐤍	
En-gannim	gan·neem	𐤂𐤍𐤉𐤌	
Tappuah	tap·pu·ach	𐤕𐤐𐤅𐤇	

Enam	ve·ha·e·nam	והעינם	
Jarmuth	yar·mut	ירמות	Joshua 15:35
Adullam	va·a·dul·lam	ועדלם	
Socoh	so·w·khoh	שוכה	
Azekah	va·a·ze·qah	ועזקה	
Shaaraim	ve·sha·a·ra·yim	ושערים	Joshua 15:36
Adithaim	va·a·dee·ta·yim	ועדיתים	
and Gederah	ve·hag·ge·de·rah	והגדרה	
(or Gederothaim) —	u·ge·de·ro·ta·yim	וגדרתים	
cities	a·reem	ערים	
fourteen	ar·ba	ארבע	
	es·reh	עשרה	
along with their villages	ve·chats·re·hen	וחצריהן	
Zenan	tse·nan	צנן	Joshua 15:37
Hadashah	va·cha·da·shah	וחדשה	
	u·mig·dal	ומגדל	
Migdal-gad	gad	גד	
Dilan	ve·dil·an	ודלען	Joshua 15:38
Mizpeh	ve·ham·mits·peh	והמצפה	
Joktheel	ve·ya·qe·te·el	ויקתאל	
Lachish	la·kheesh	לכיש	Joshua 15:39
Bozkath	u·va·tse·qat	ובצקת	
Eglon	ve·eg·lo·wn	ועגלון	
Cabbon	ve·khab·bo·wn	וכבון	Joshua 15:40
Lahmas	ve·lach·mas	ולחמס	
Chitlish	ve·khit·leesh	וכתליש	
Gederoth	u·ge·de·ro·wt	וגדרות	Joshua 15:41

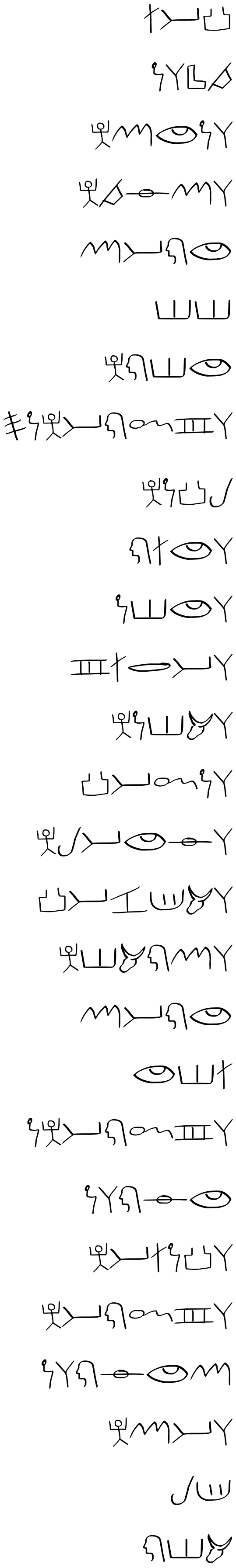

	bet	
Beth-dagon	da·go·wn	
Naamah	ve·na·a·mah	
and Makkedah —	u·maq·qe·dah	
cities	a·reem	
sixteen	shesh	
	es·reh	
along with their villages	ve·chats·re·hen	
Libnah	liv·nah	Joshua 15:42
Ether	va·e·ter	
Ashan	ve·a·shan	
Iphtah	ve·yiph·tach	Joshua 15:43
Ashnah	ve·ash·nah	
Nezib	u·ne·tseev	
Keilah	u·qe·ee·lah	Joshua 15:44
Achzib	ve·akh·zeev	
and Mareshah —	u·ma·re·shah	
cities	a·reem	
nine	te·sha	
along with their villages	ve·chats·re·hen	
Ekron	eq·ro·wn	Joshua 15:45
with its towns	u·ve·no·te·ha	
and villages	va·cha·tse·re·ha	
from Ekron	me·eq·ro·wn	Joshua 15:46
to the sea	va·yam·mah	
all	kol	
the cities	a·sher	

near	al		
	yad	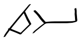	
Ashdod	ash·do·wd		
along with their villages	ve·chats·re·hen		
Ashdod	ash·do·wd		Joshua 15:47
with its towns	be·no·w·te·ha		
and villages	va·cha·tse·re·ha		
Gaza	az·zah		
with its towns	be·no·w·te·ha		
and villages	va·cha·tse·re·ha		
as far as	ad		
the Brook	na·chal	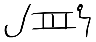	
of Egypt	mits·ra·yim		
Sea	ve·hay·yam	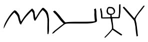	
of the Great	hag·ga·vol	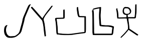	
and the coastline	u·ge·vul		
[These were] in the hill country :	u·va·har		Joshua 15:48
Shamir	sha·meer		
Jattir	ve·yat·teer		
Socoh	ve·so·w·khoh		
Dannah	ve·dan·nah		Joshua 15:49
	ve·qir·yat	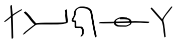	
Kiriath-sannah	san·nah		
(that is	hee	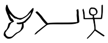	
Debir),	de·vir		
Anab	va·a·nav		Joshua 15:50
Eshtemoh	ve·esh·te·moh		

Anim	ve·a·neem	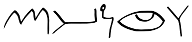	
Goshen	ve·go·shen		Joshua 15:51
Holon	ve·cho·lon	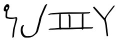	
and Giloh —	ve·gi·loh		
cities	a·reem	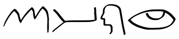	
eleven	a·chat	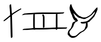	
	es·reh		
along with their villages	ve·chats·re·hen		
Arab	a·rav		Joshua 15:52
Dumah	ve·ru·mah		
Eshan	ve·esh·an	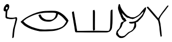	
Janim	ve·ya·nīm	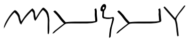	Joshua 15:53
	u·vet	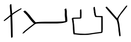	
Beth-tappuah	tap·pu·ach		
Aphekah	va·a·phe·qah		
Humtah	ve·chum·tah	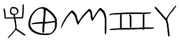	Joshua 15:54
	ve·qir·yat	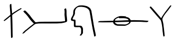	
Kiriath-arba	ar·ba		
(that is	hee	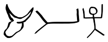	
Hebron),	chev·ro·wn		
and Zior —	ve·tsee·or	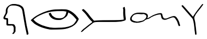	
cities	a·reem	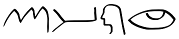	
nine	te·sha		
along with their villages	ve·chats·re·hen	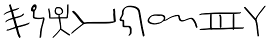	
Maon	ma·o·wn		Joshua 15:55
Carmel	kar·mel	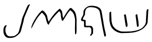	
Ziph	va·zeeph	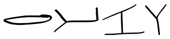	

Juttah	ve·yut·tah	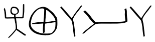	
Jezreel	ve·yiz·re·el	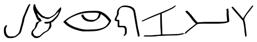	Joshua 15:56
Jokdeam	ve·ya·qe·de·am	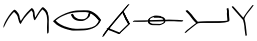	
Zanoah	ve·za·no·w·ach	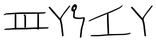	
Kain	haq·qa·yin	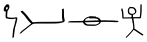	Joshua 15:57
Gibeah	giv·ah	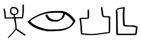	
and Timnah —	ve·tim·nah	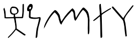	
cities	a·reem	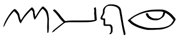	
ten	e·ser	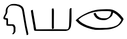	
along with their villages	ve·chats·re·hen	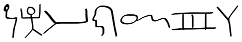	
Halhul	chal·chul	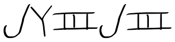	Joshua 15:58
	bet	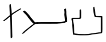	
Beth-zur	tsur	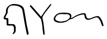	
Gedor	u·ge·do·wr	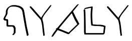	
Maarath	u·ma·a·rat	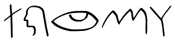	Joshua 15:59
	u·vet	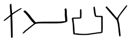	
Beth-anoth	a·no·wt	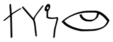	
and Eltekon —	ve·el·te·qon	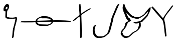	
cities	a·reem	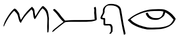	
six	shesh	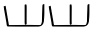	
along with their villages	ve·chats·re·hen	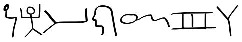	
	qir·yat	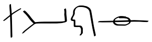	Joshua 15:60
Kiriath-baal	ba·al	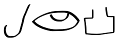	
(that is	hee	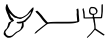	
	qir·yat	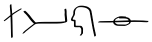	
Kiriath-jearim),	ye·a·reem	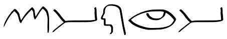	
and Rabbah —	ve·ha·rab·bah	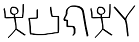	

cities	a·reem	ערים	
two	she·ta·yim	שתים	
along with their villages	ve·chats·re·hen	וחצריהןס	
[These were] in the wilderness :	bam·mid·bar	במדבר	Joshua 15:61
	bet	בית	
Beth-arabah	ha·a·ra·vah	הערבה	
Middin	mid·deen	מדין	
Secacah	u·se·kha·khah	וסככה	
Nibshan	ve·han·niv·shan	והנבשן	Joshua 15:62
	ve·eer	ועיר	
the City of Salt	ham·me·lach	המלח	
	ve·en	ועין	
and En-gedi —	ge·dee	גדי	
cities	a·reem	ערים	
six	shesh	שש	
along with their villages	ve·chats·re·hen	וחצריהן	
-	ve·et	ואת	Joshua 15:63
the Jebusites	hay·vu·see	היבוסי	
living	yo·wo·she·ve	יושבי	
in Jerusalem	ye·ru·sha·lim	ירושלם	
not	lo	לא	
could	yu·khe·lu	יוכלו	
But the descendants	ve·ne	בני	
of Judah	ye·hu·dah	יהודה	
drive out	le·ho·w·ree·sham	להורישם	
live	vay·ye·shev	וישב	

the Jebusites	hay·vu·see		
-	et		
among the descendants	be·ne	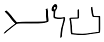	
of Judah	ye·hu·dah	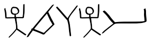	
[there]	bee·ru·sha·lim		
So to	ad		
day	hay·yo·wm	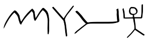	
this	haz·zeh		
extended	vay·ye·tse	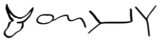	Joshua 16:1
The allotment	hag·go·w·ral		
for the descendants	liv·ne		
of Joseph	yo·w·seph		
from the Jordan	mee·yar·den	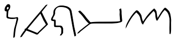	
at Jericho	ye·ree·cho	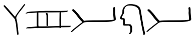	
to the waters	le·me		
of Jericho	ye·ree·cho	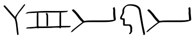	
on the east	miz·ra·chah		
through the wilderness	ham·mid·bar		
that goes up	o·leh		
from Jericho	mee·ree·cho		
into the hill country	ba·har		
	bet	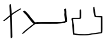	
of Bethel	el		
It went on	ve·ya·tsa	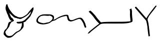	Joshua 16:2
from	mib·bet	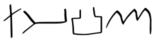	
Bethel	el		
([that is,] Luz)	lu·zah	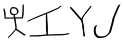	

and proceeded	ve·a·var		
to	el		
the border	ge·vul		
of the Archites	ha·ar·kee	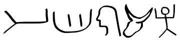	
in Ataroth	a·ta·ro·wt		
Then it descended	ve·ya·rad	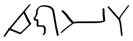	Joshua 16:3
westward	yam·mah	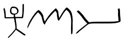	
to	el		
the border	ge·vul		
of the Japhletites	hay·yaph·le·tee		
as	ad		
far as the border	ge·vul		
of	bet	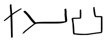	
Beth-horon	cho·w·ron		
Lower	tach·to·wn	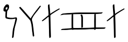	
and on to	ve·ad		
Gezer	ga·zer		
and it ended	ve·ha·yu	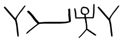	
	to·tse·ʾo·to		
at the Sea	yam·mah		
received their inheritance	vay·yin·cha·lu	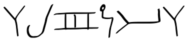	Joshua 16:4
the sons	ve·ne	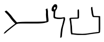	
of Joseph	yo·w·seph		
and Manasseh	me·nash·sheh	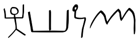	
So Ephraim	ve·eph·ra·yim		
This was	vay·hee	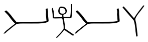	Joshua 16:5
the territory	ge·vul		

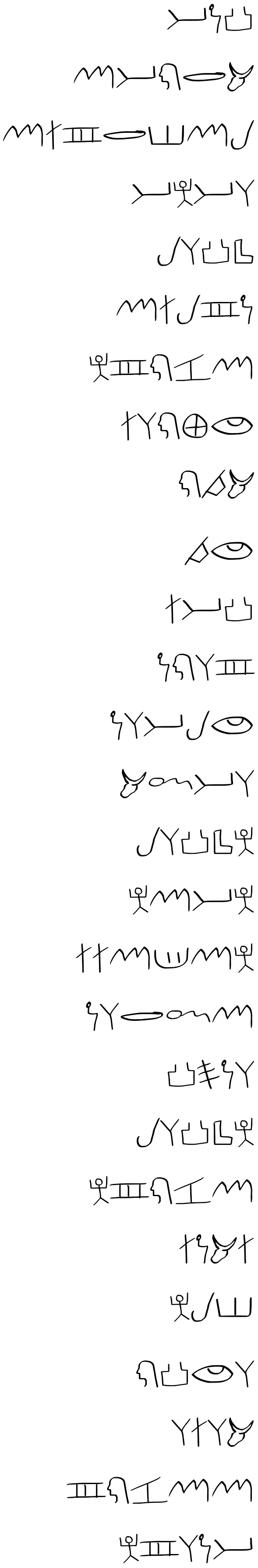

of the descendants	be·ne
of Ephraim	eph·ra·yim
by their clans :	le·mish·pe·cho·tam
	vay·hee
The border	ge·vul
of their inheritance	na·cha·la·tam
in the east	miz·ra·chah
	at·ro·wt
went from Ataroth-addar	ad·dar
	ad
	bet
Beth-horon	cho·w·ron
to Upper	el·yo·wn
and out toward	ve·ya·tsa
-	hag·ge·vul
the Sea	hay·yam·mah
From Michmethath	ham·mikh·me·tat
on the north	mits·tsa·pho·wn
turned	ve·na·sav
it	hag·ge·vul
eastward	miz·ra·chah
	ta·a·nat
toward Taanath-shiloh	shi·loh
and passed by	ve·a·var
it	o·w·to
on the east	mim·miz·rach
to Janoah	ya·no·w·chah

Joshua 16:6

it went down	ve·ya·rad	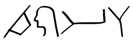	Joshua 16:7
From Janoah	mee·ya·no·w·chah	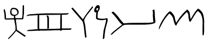	
to Ataroth	a·ta·ro·wt	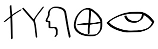	
and Naarah	ve·na·a·ra·tah	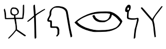	
and then reached	u·pha·ga	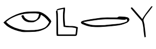	
Jericho	bee·ree·cho	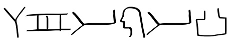	
and came out	ve·ya·tsa	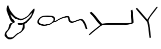	
at the Jordan	hay·yar·den	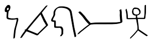	
From Tappuah	mit·tap·pu·ach	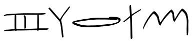	Joshua 16:8
went	ye·lekh	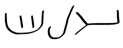	
the border	hag·ge·vul	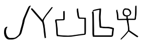	
westward	yam·mah	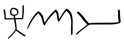	
to the Brook	na·chal	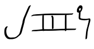	
of Kanah	qa·nah	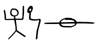	
and ended	ve·ha·yu	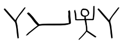	
	to·tse·o·taw	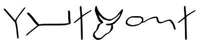	
at the Sea	hay·yam·mah	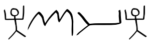	
This	zot	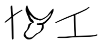	
was the inheritance	na·cha·lat	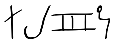	
of the tribe	mat·teh	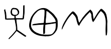	
	ve·ne	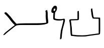	
of Ephraim	eph·ra·yim	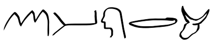	
of the clans	le·mish·pe·cho·tam	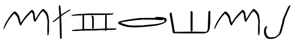	
-	ve·he·a·reem	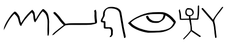	Joshua 16:9
set apart	ham·miv·da·lo·wt	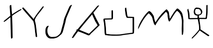	
for the descendants	liv·ne	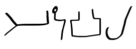	
of Ephraim	eph·ra·yim	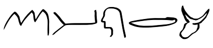	

within	be·to·wkh	
the inheritance	na·cha·lat	
	be·ne	
of Manasseh	me·nash·sheh	
[along] with all	kal	
the cities	he·a·reem	
and villages	ve·chats·re·hen	
But they did not	ve·lo	Joshua 16:10
drive out	ho·w·ree·shu	
-	et	
the Canaanites	hak·ke·na·a·nee	
who lived	hay·yo·wo·shev	
in Gezer	be·ga·zer	
dwell	vay·ye·shev	
So the Canaanites	hak·ke·na·a·nee	
among	be·qe·rev	
the Ephraimites	eph·ra·yim	
to	ad	
day	hay·yo·wm	
this	haz·zeh	
but they are	vay·hee	
forced	le·mas	
laborers	o·ved	
Now this was	vay·hee	Joshua 17:1
the allotment	hag·go·w·ral	
for the tribe	le·mat·teh	
of Manasseh	me·nash·sheh	

	kee	כי	
-	hu	הוא	
firstborn son	be·kho·wr	בכור	
as Joseph’s	yo·w·seph	יוסף	
[namely] for Machir	le·ma·kheer	למכיר	
the firstborn	be·kho·wr	בכור	
of Manasseh	me·nash·sheh	מנשה	
and father	a·vee	אבי	
of the Gileadites	hag·gil·ad	הגלעד	
because	kee	כי	
[Machir]	hu	הוא	
was	ha·yah	היה	
a man	eesh	איש	
of war	mil·cha·mah	מלחמה	
who had received	vay·hee	ויהי	
	lo	לו	
Gilead	hag·gil·ad	הגלעד	
and Bashan	ve·hab·ba·shan	והבשן	
So this allotment was	vay·hee	ויהי	Joshua 17:2
of the descendants	liv·ne	לבני	
of Manasseh	me·nash·sheh	מנשה	
for the rest	han·no·w·ta·reem	הנותרים	
- —	le·mish·pe·cho·tam	למשפחתם	
the clans	liv·ne	לבני	
of Abiezer	a·vee·e·zer	אביעזר	
-	ve·liv·ne	ולבני	
Helek	che·leq	חלק	

-	ve·liv·ne	ולבני	
Asriel	as·ree·el	אשריאל	
	ve·liv·ne	ולבני	
Shechem	she·khem	שכם	
	ve·liv·ne	ולבני	
Hepher	che·pher	חפר	
	ve·liv·ne	ולבני	
and Shemida	she·mee·da	שמידע	
These	el·leh	אלה	
descendants	be·ne	בני	
of Manasseh	me·nash·sheh	מנשה	
son	ben	בן	
of Joseph	yo·w·seph	יוסף	
are the other male	haz·ze·kha·reem	הזכרים	
of the clans	le·mish·pe·cho·tam	למשפחתם	
But Zelophehad	ve·lits·la·phe·chad	ולצלפחד	Joshua 17:3
son	ben	בן	
of Hepher	che·pher	חפר	
(the son	ben	בן	
of Gilead	gil·ad	גלעד	
the son	ben	בן	
of Machir	ma·kheer	מכיר	
the son	ben	בן	
of Manasseh)	me·nash·sheh	מנשה	
no	lo	לא	
had	ha·yu	היו	
	lo	לו	

sons	ba·neem	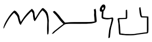	
but	kee	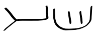	
only	im		
daughters	ba·no·wt	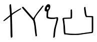	
These	ve·el·leh		
are the names	she·mo·wt		
of his daughters :	be·no·taw		
Mahlah	mach·lah	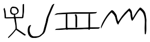	
Noah	ve·no·ah		
Hoglah	cha·ge·lah	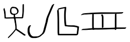	
Milcah	mil·kah	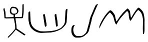	
and Tirzah	ve·tir·tsah		
They approached	vat·tiq·rav·nah	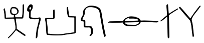	Joshua 17:4
	liph·ne		
Eleazar	el·a·zar		
the priest	hak·ko·hen		
	ve·liph·ne		
Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun		
	ve·liph·ne		
and the leaders	han·ne·see·eem	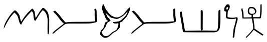	
and said	le·mor	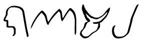	
“ The LORD	YHVH		
commanded	tsiw·vah		
-	et		
Moses	mo·sheh	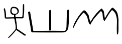	

to give	la·tet		
us	la·nu		
an inheritance	na·cha·lah	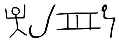	
among	be·to·wkh		
our brothers ”	a·che·nu	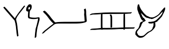	
So [Joshua] gave	vay·yit·ten	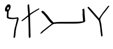	
them	la·hem	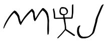	
in keeping with	el		
the command of	pee	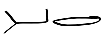	
the LORD	YHVH	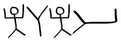	
an inheritance	na·cha·lah	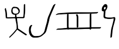	
among	be·to·wkh		
brothers	a·che	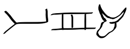	
their father’s	a·vee·hen	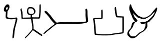	
fell	vay·yip·pe·lu	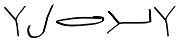	Joshua 17:5
shares	chav·le	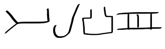	
to Manasseh	me·nash·sheh	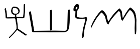	
Thus ten	a·sa·rah		
in addition to	le·vad		
the land	me·e·rets		
of Gilead	hag·gil·ad		
and Bashan	ve·hab·ba·shan	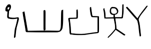	
-	a·sher	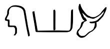	
beyond	me·e·ver		
the Jordan	lay·yar·den	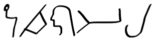	
because	kee	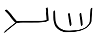	Joshua 17:6
the daughters	be·no·wt		

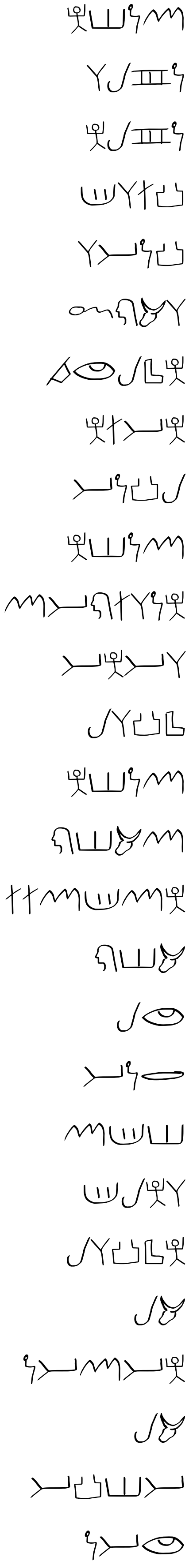

of Manasseh	me·nash·sheh	
received	na·cha·lu	
an inheritance	na·cha·lah	
among	be·to·wkh	
his sons	ba·naw	
And the land	ve·e·rets	
of Gilead	hag·gil·ad	
belonged to	ha·ye·tah	
of the sons	liv·ne	
of Manasseh	me·nash·sheh	
the rest	han·no·w·ta·reem	
went	vay·hee	Joshua 17:7
Now the border	ge·vul	
of Manasseh	me·nash·sheh	
from Asher	me·a·sher	
to Michmethath	ham·mikh·me·tat	
-	a·sher	
near	al	
	pe·ne	
Shechem	she·khem	
then	ve·ha·lakh	
-	hag·ge·vul	
southward	el	
	hay·ya·meen	
to include	el	
the inhabitants	yo·she·ve	
	en	

of En-tappuah	tap·pu·ach		
Manasseh	lim·nash·sheh	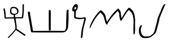	Joshua 17:8
belonged to	ha·ye·tah	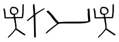	
The region	e·rets		
of Tappuah	tap·pu·ach		
but Tappuah itself	ve·tap·pu·ach		
on	el		
the border	ge·vul		
of Manasseh	me·nash·sheh	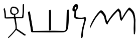	
belonged to	liv·ne		
Ephraim	eph·ra·yim		
continued	ve·ya·rad	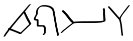	Joshua 17:9
From there the border	hag·ge·vul		
to the Brook	na·chal	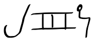	
of Kanah	qa·nah	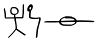	
southward	neg·bah	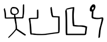	
-	lan·na·chal	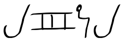	
There were cities	a·reem	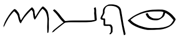	
	ha·el·leh		
belonging to Ephraim	le·eph·ra·yim		
among	be·to·wkh		
the cities	a·re		
of Manasseh	me·nash·sheh	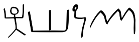	
but the border	u·ge·vul		
of Manasseh	me·nash·sheh	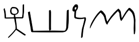	
[was] on the north side	mits·tse·pho·wn		

of the brook	lan·na·chal	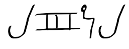	
and ended	vay·hee	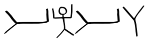	
	to·tse·o·taw		
at the Sea	hay·yam·mah	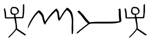	
was to the south	neg·bah		Joshua 17:10
Ephraim's [territory]	le·eph·ra·yim		
to the north	ve·tsa·pho·w·nah		
and Manasseh's	lim·nash·sheh	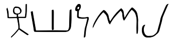	
was	vay·hee	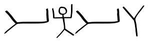	
having the Sea	hay·yam	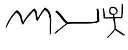	
as its border	ge·vu·lo		
Asher	u·ve·a·sher		
and adjoining	yiph·ge·un	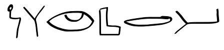	
on the north	mits·tsa·pho·wn		
and Issachar	u·ve·yis·sa·sh·khar		
on the east	mim·miz·rach		
was assigned	vay·hee	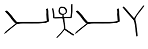	Joshua 17:11
Manasseh	lim·nash·sheh	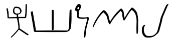	
Within Issachar	be·yis·sa·sh·khar		
and Asher	u·ve·a·sher		
-	bet	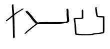	
Beth-shean	she·an		
-	u·ve·no·w·te·ha		
Ibleam	ve·yiv·le·am	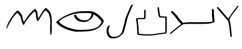	
-	u·ve·no·w·te·ha		
-	ve·et		
-	yo·she·ve		

Dor	dor	
-	u·ve·no·w·te·ha	
-	ve·yo·she·ve	
	en	
Endor	dor	
-	u·ve·no·te·ha	
-	ve·yo·she·ve	
Taanach	ta·nakh	
-	u·ve·no·te·ha	
[and]	ve·yo·she·ve	
Megiddo	me·gid·do	
each with their surrounding settlements	u·ve·no·w·te·ha	
(that is,	she·lo·shet	
Naphath)	han·na·phet	
	ve·lo	Joshua 17:12
were unable	ya·khe·lu	
But the descendants	be·ne	
of Manasseh	me·nash·sheh	
to occupy	le·ho·w·reesh	
-	et	
cities	he·a·reem	
these	ha·el·leh	
were determined	vay·yo·w·el	
because the Canaanites	hak·ke·na·a·nee	
to stay	la·she·vet	
land	ba·a·rets	

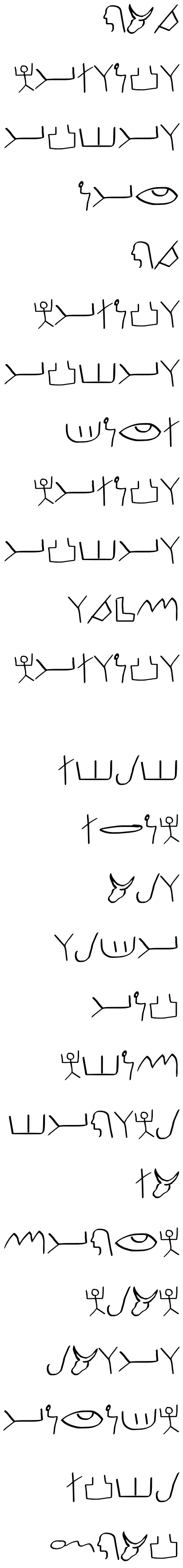

in this	haz·zot	
However	vay·hee	Joshua 17:13
when	kee	
grew stronger	cha·ze·qu	
the Israelites	be·ne	
	yis·ra·el	
they put	vay·yit·te·nu	
-	et	
the Canaanites	hak·ke·na·a·nee	
to forced labor	la·mas	
to drive them out	ve·ho·w·resh	
but they failed	lo	
completely	ho·w·ree·sho	
said	vay·dab·be·ru	Joshua 17:14
Then the sons	be·ne	
of Joseph	yo·w·seph	
to	et	
Joshua	ye·ho·wo·shu·a	
	le·mor	
“ Why	mad·du·a	
have you given	na·tat·tah	
us	lee	
as an inheritance ?	na·cha·lah	
portion	go·w·ral	
[only]	e·chad	
	ve·che·vel	
one	e·chad	

We	va·a·nee	ואני	
people	am	עם	
have many	rav	רב	
because	ad	עד	
-	a·sher	אשר	
	ad	עד	
	koh	כה	
has blessed us abundantly ”	be·re·kha·nee	ברכני	
the LORD	YHVH	יהוה	
answered	vay·yo·mer	ויאמר	Joshua 17:15
them	a·le·hem	אליהם	
Joshua	ye·ho·wo·shu·a	יהושע	
“ If	im	אם	
people	am	עם	
have so many	rav	רב	
you	at·tah	אתה	
go	a·leh	עלה	
to	le·kha	לך	
the forest	hay·ya·rah	היערה	
and clear	u·ve·re·ta	ובראת	
for yourself	le·kha	לך	
an area	sham	שם	
in the land	be·e·rets	בארץ	
of the Perizzites	hap·pe·riz·zee	הפרזי	
and the Rephaim ”	ve·ha·re·pha·eem	והרפאים	
that	kee	כי	
is too small	ats	אץ	

for you	le·kha	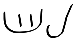	
the hill country	har		
of Ephraim	eph·ra·yim		
replied	vay·yo·me·ru		Joshua 17:16
[they]	be·ne	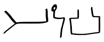	
	yo·w·seph		
is not	lo		
enough	yim·ma·tse		
for us ”	la·nu	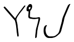	
“ The hill country	ha·har		
chariots	ve·re·khev	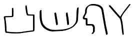	
have iron	bar·zel	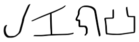	
“ and all	be·khal		
the Canaanites	hak·ke·na·a·nee		
who live	hay·yo·shev	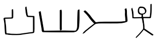	
	be·e·rets		
in the valley	ha·e·meq		
-	la·a·sher		
	be·vet	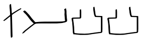	
both in Beth-shean	she·an		
with its towns	u·ve·no·w·te·ha		
-	ve·la·a·sher		
and in the Valley	be·e·meq		
of Jezreel ”	yiz·re·el		
said	vay·yo·mer		Joshua 17:17
So Joshua	ye·ho·wo·shu·a		
to	el		

the house	bet	בית	
of Joseph —	yo·w·seph	יוסף	
to Ephraim	le·eph·ra·yim	לאפרים	
and Manasseh —	ve·lim·nash·sheh	ולמנשה	
	le·mor	לאמר	
people	am	עם	
“You have many	rav	רב	
	at·tah	אתה	
strength	ve·kho·ach	וכח	
and great	ga·do·wl	גדול	
-	lakh	לך	
You shall not	lo	לא	
have	yih·yeh	יהיה	
	le·kha	לך	
allotment	go·w·ral	גורל	
just one	e·chad	אחד	
because	kee	כי	Joshua 17:18
the hill country	har	הר	
will be	yih·yeh	יהיה	
yours as well	lakh	לך	
-	kee	כי	
is a forest	ya·ar	יער	
It	hu	הוא	
clear it	u·ve·re·to	ובראתו	
will be	ve·ha·yah	והיה	
yours	le·kha	לך	
and its farthest limits	to·tse·o·taw	תצאתיו	

	kee	
drive [them] out	to·w·reesh	
-	et	
- ”	hak·ke·na·a·nee	
Although	kee	
chariots	re·khev	
[the Canaanites] have iron	bar·zel	
	lo	
and although	kee	
they are strong	cha·zaq	
you can	hu	
assembled	vay·yiq·qa·ha·lu	Joshua 18:1
Then the whole	kal	
congregation	a·dat	
	be·ne	
of Israel	yis·ra·el	
at Shiloh	shi·loh	
and set up	vay·yash·kee·nu	
there	sham	
-	et	
the Tent	o·hel	
of Meeting	mo·w·ed	
And though the land	ve·ha·a·rets	
was subdued	nikh·be·shah	
before them	liph·ne·hem	
there were still	vay·yiw·va·te·ru	Joshua 18:2
	biv·ne	

of Israel	yis·ra·el	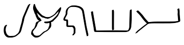	
who	a·sher		
had not	lo		
yet received	cha·le·qu	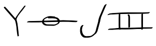	
-	et		
their inheritance	na·cha·la·tam	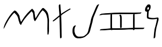	
seven	shiv·ah	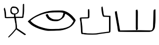	
tribes	she·va·teem	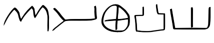	
said	vay·yo·mer		Joshua 18:3
So Joshua	ye·ho·wo·shu·a		
to	el		
the Israelites	be·ne	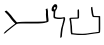	
	yis·ra·el	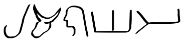	
“ How long	ad		
	a·nah		
will you	at·tem		
put off	mit·rap·peem		
entering	la·vo·w		
and possessing	la·re·shet		
-	et		
the land	ha·a·rets		
that	a·sher		
has given	na·tan		
you ?	la·khem		
the LORD	YHVH	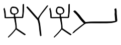	
the God	e·lo·he	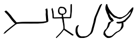	
of your fathers	a·vo·w·te·khem	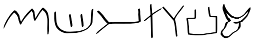	

Appoint	ha·vu	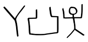	Joshua 18:4
	la·khem	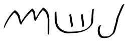	
three	she·lo·shah	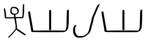	
men	a·na·sheem	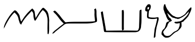	
from each tribe	lash·sha·vet	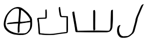	
and I will send them out	ve·esh·la·chem	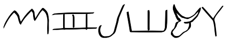	
	ve·ya·qu·mu	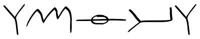	
to survey	ve·yit·hal·le·khu	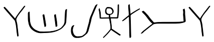	
the land	va·a·rets	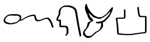	
and map it out	ve·yikh·te·vu	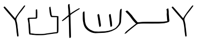	
-	o·w·tah	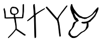	
according to	le·phee	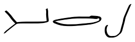	
the inheritance of each	na·cha·la·tam	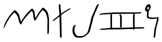	
Then they will return	ve·ya·vo·u	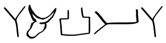	
to me	e·lay	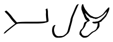	
and divide	ve·hit·chal·le·qu	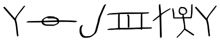	Joshua 18:5
[the land]	o·tah	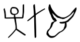	
into seven	le·shiv·ah	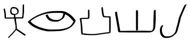	
portions	cha·la·qeem	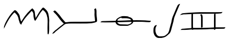	
Judah	ye·hu·dah	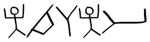	
shall remain	ya·a·mod	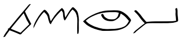	
in	al	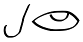	
their territory	ge·vu·lo	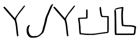	
in the south	min·ne·gev	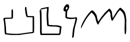	
and the house	u·vet	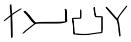	
of Joseph	yo·w·seph	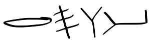	
shall remain	ya·am·du	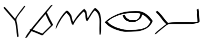	

in	al	
their territory	ge·vu·lam	
in the north	mits·tsa·pho·wn	
When you	ve·at·tem	Joshua 18:6
have mapped out	tikh·te·vu	
-	et	
of land	ha·a·rets	
the seven	shiv·ah	
portions	cha·la·qeem	
and brought	va·ha·ve·tem	
it to me	e·lay	
	hen·nah	
I will cast	ve·ya·ree·tee	
for you	la·khem	
lots	go·w·ral	
here	poh	
in the presence	liph·ne	
of the LORD	YHVH	
our God	e·lo·he·nu	
however	kee	Joshua 18:7
have no	en	
portion	che·leq	
The Levites	lal·vee·yim	
among you	be·qir·be·khem	
because	kee	
is the priesthood	khe·hun·nat	
of the LORD	YHVH	

their inheritance	na·cha·la·to	
And Gad	ve·gad	
Reuben	u·re·u·ven	
and half	va·cha·tsee	
the tribe	she·vet	
of Manasseh	ham·nash·sheh	
have already received	la·qe·chu	
the inheritance	na·cha·la·tam	
beyond	me·e·ver	
the Jordan	lay·yar·den	
to the east ”	miz·ra·chah	
that	a·sher	
gave	na·tan	
them	la·hem	
Moses	mo·sheh	
the servant	e·ved	
of the LORD	YHVH	
got up	vay·ya·qu·mu	Joshua 18:8
As the men	ha·a·na·sheem	
to go out	vay·ye·le·khu	
commanded	vay·tsaw	
Joshua	ye·ho·wo·shu·a	
-	et	
them	ha·ho·le·kheem	
to map out	likh·tov	
-	et	
the land	ha·a·rets	

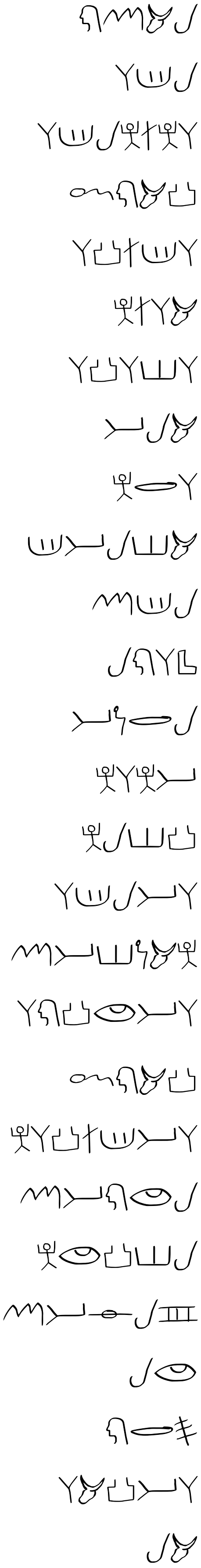

saying	le·mor	
“ Go	le·khu	
and survey	ve·hit·hal·le·khu	
the land	va·a·rets	
map it out	ve·khit·vu	
-	o·w·tah	
and return	ve·shu·vu	
to me	e·lay	
here	u·phoh	
Then I will cast	ash·leekh	
for you	la·khem	
lots	go·w·ral	
in the presence	liph·ne	
of the LORD ”	YHVH	
in Shiloh	be·shi·loh	
departed	vay·ye·le·khu	Joshua 18:9
So the men	ha·a·na·sheem	
and went throughout	vay·ya·av·ru	
the land	va·a·rets	
mapping it	vay·yikh·te·vu·ha	
city by city	le·a·reem	
into seven	le·shiv·ah	
portions	cha·la·qeem	
	al	
with the document	se·pher	
Then they returned	vay·ya·vo·u	
to	el	

Joshua	ye·ho·wo·shu·a		
at	el		
the camp	ham·ma·cha·neh	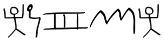	
in Shiloh	shi·loh	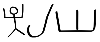	
cast	vay·yash·lekh		Joshua 18:10
for them	la·hem		
And Joshua	ye·ho·wo·shu·a		
lots	go·w·ral		
at Shiloh	be·shi·loh	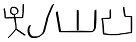	
in the presence	liph·ne		
of the LORD	YHVH		
distributed	vay·chal·leq	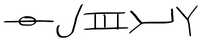	
where	sham		
he	ye·ho·wo·shu·a		
-	et		
the land	ha·a·rets		
to the Israelites	liv·ne		
	yis·ra·el	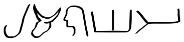	
according to their divisions	ke·mach·le·qo·tam		
came up	vay·ya·al	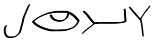	Joshua 18:11
The [first] lot	go·w·ral		
of the tribe	mat·teh		
-	ve·ne	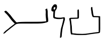	
of Benjamin	vin·ya·min	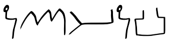	
for the clans	le·mish·pe·cho·tam		
lay	vay·ye·tse	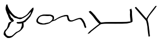	
territory	ge·vul		

Their allotted	go·w·ra·lam	
between	ben	
the [tribes]	be·ne	
of Judah	ye·hu·dah	
and	u·ven	
	be·ne	
Joseph :	yo·w·seph	
began	vay·hee	Joshua 18:12
	la·hem	
their border	hag·ge·vul	
side	liph·at	
On the north	tsa·pho·w·nah	
at	min	
the Jordan	hay·yar·den	
went up	ve·a·lah	
	hag·ge·vul	
past	el	
slope	ke·teph	
of Jericho	ye·ree·cho	
the northern	mits·tsa·pho·wn	
headed	ve·a·lah	
through the hill country	va·har	
west	yam·mah	
and came out	ve·ha·yah	
	to·tse·o·taw	
at the wilderness	mid·ba·rah	
	bet	

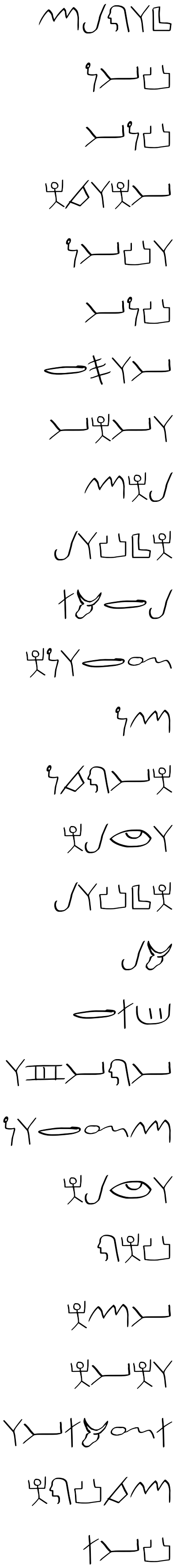

of Beth-aven	a·ven	און	
crossed over	ve·a·var	ועבר	Joshua 18:13
From there	mish·sham	משם	
the border	hag·ge·vul	הגבול	
-	lu·zah	לוזה	
to	el	אל	
slope	ke·teph	כתף	
of Luz	lu·zah	לוזה	
the southern	neg·bah	נגבה	
(that is	hee	היא	
	bet	בית	
Bethel)	el	אל	
and went down	ve·ya·rad	וירד	
-	hag·ge·vul	הגבול	
	at·ro·wt	עטרות	
to Ataroth-addar	ad·dar	אדר	
on	al	על	
the hill	ha·har	ההר	
-	a·sher	אשר	
south	min·ne·gev	מנגב	
of	le·vet	לבית	
Beth-horon	cho·ro·wn	חרון	
Lower	tach·to·wn	תחתון	
curved	ve·ta·ar	ותאר	Joshua 18:14
the border	hag·ge·vul	הגבול	
	ve·na·sav	ונסב	
side	liph·at	לפאת	

On the west	yam	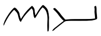	
southward	neg·bah	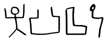	
from	min		
the hill	ha·har		
-	a·sher		
facing	al		
	pe·ne	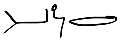	
	vet	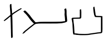	
Beth-horon	cho·ro·wn	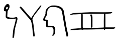	
on the south	neg·bah	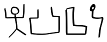	
and came out	ve·ha·yah	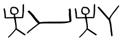	
	to·tse·o·taw		
at	el		
	qir·yat		
Kiriath-baal	ba·al		
(that is	hee	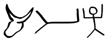	
	qir·yat		
Kiriath-jearim),	ye·a·reem		
a city	eer	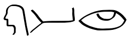	
of the sons	be·ne	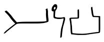	
of Judah	ye·hu·dah	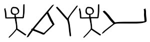	
This	zot		
side	pe·at		
was the western	yam	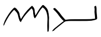	
side	u·phe·at		Joshua 18:15
On the south	neg·bah	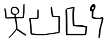	
began at the outskirts	miq·tseh	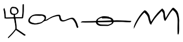	

	qir·yat		
of Kiriath-jearim	ye·a·reem		
and extended	ve·ya·tsa		
the border	hag·ge·vul	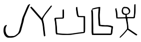	
westward	yam·mah	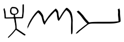	
-	ve·ya·tsa	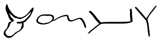	
to	el		
the spring	ma·yan		
at the Waters	me	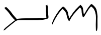	
of Nephtoah	neph·to·w·ach		
went down	ve·ya·rad	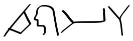	Joshua 18:16
Then [it]	hag·ge·vul	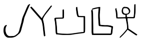	
to	el		
the foot	qe·tseh	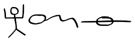	
of the hill	ha·har		
that	a·sher		
faces	al		
	pe·ne	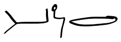	
the Valley of Hinnom	ge	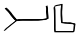	
	ben		
	hin·nom	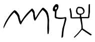	
-	a·sher		
end of the Valley	be·e·meq		
of Rephaim	re·pha·eem		
at the northern	tsa·pho·w·nah		
and ran down	ve·ya·rad	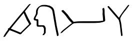	
the Valley of Hinnom	ge	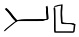	

	hin·nom	𐤄𐤍𐤌	
toward	el	𐤀𐤋	
slope	ke·teph	𐤊𐤕𐤐	
of the Jebusites	hay·vu·see	𐤄𐤉𐤁𐤅𐤎𐤉	
the southern	neg·bah	𐤍𐤂𐤁𐤄	
and downward	ve·ya·rad	𐤅𐤉𐤓𐤃	
	en	𐤏𐤉𐤍	
to En-rogel	ro·gel	𐤓𐤂𐤋	
From there it curved	ve·ta·ar	𐤅𐤕𐤀𐤓	Joshua 18:17
northward	mits·tsa·pho·wn	𐤌𐤑𐤐𐤅𐤍	
and proceeded	ve·ya·tsa	𐤅𐤉𐤑𐤀	
	en	𐤏𐤉𐤍	
to En-shemesh	she·mesh	𐤔𐤌𐤔	
	ve·ya·tsa	𐤅𐤉𐤑𐤀	
and on to	el	𐤀𐤋	
Geliloth	ge·lee·lo·wt	𐤂𐤋𐤉𐤋𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
facing	no·khach	𐤍𐤊𐤇	
the Ascent	ma·a·leh	𐤌𐤏𐤋𐤄	
of Adummim	a·dum·meem	𐤀𐤃𐤌𐤉𐤌	
and continued down	ve·ya·rad	𐤅𐤉𐤓𐤃	
to the Stone	e·ven	𐤀𐤁𐤍	
of Bohan	bo·han	𐤁𐤄𐤍	
son	ben	𐤁𐤍	
of Reuben	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
Then it went on	ve·a·var	𐤅𐤏𐤁𐤓	Joshua 18:18
to	el	𐤀𐤋	

slope	ke·teph	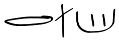	
of	mul		
Beth-arabah	ha·a·ra·vah		
the northern	tsa·pho·w·nah	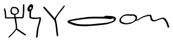	
and went down	ve·ya·rad	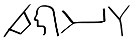	
into the valley	ha·a·ra·va·tah		
continued	ve·a·var		Joshua 18:19
The border	hag·ge·vul		
to	el		
slope	ke·teph		
	bet	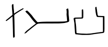	
of Beth-hoglah	cha·ge·lah	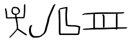	
the northern	tsa·pho·w·nah	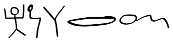	
and came out	ve·ha·yah	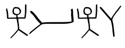	
	to·tse·ʾo·taw		
border	hag·ge·vul		
at	el		
bay	le·sho·wn	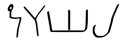	
of the Salt Sea	yam	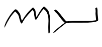	
	ham·me·lach		
the northern	tsa·pho·w·nah	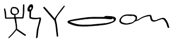	
at	el		
	qe·tseh	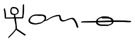	
of the Jordan	hay·yar·den		
the mouth	neg·bah		
This	zeh	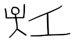	
	ge·vul		

was the southern	ne·gev		
was the Jordan	ve·hay·yar·den	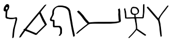	Joshua 18:20
the border	yig·bol		
-	o·to		
side	liph·at		
On the east	qe·de·mah		
These	zot		
the inheritance	na·cha·lat	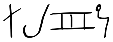	
of the tribe	be·ne	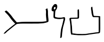	
of Benjamin	vin·ya·min	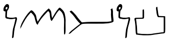	
[were the] borders	lig·vu·lo·te·ha		
around	sa·veev	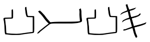	
of the clans	le·mish·pe·cho·tam		
These were	ve·ha·yu	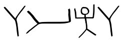	Joshua 18:21
the cities	he·a·reem		
of the tribe	le·mat·teh		
-	be·ne	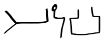	
of Benjamin :	vin·ya·min	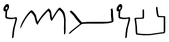	
of the clans	le·mish·pe·cho·w·te·hem	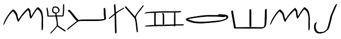	
Jericho	ye·ree·cho	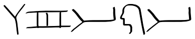	
	u·vet	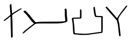	
Beth-hoglah	cha·ge·lah	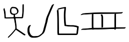	
	ve·e·meq		
Emek-keziz	qe·tseets		
	u·vet	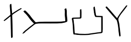	Joshua 18:22
Beth-arabah	ha·a·ra·vah		
Zemaraim	u·tse·ma·ra·yim	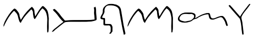	

	u·vet	𐤅𐤁𐤉𐤕	
Bethel	el	𐤀𐤋	
Avvim	ve·ha·aw·veem	𐤅𐤄𐤏𐤅𐤉𐤌	Joshua 18:23
Parah	ve·hap·pa·rah	𐤅𐤄𐤐𐤓𐤄	
Ophrah	ve·a·phe·rah	𐤅𐤏𐤐𐤓𐤄	
	u·khe·phar	𐤅𐤊𐤐𐤓	Joshua 18:24
Chephar-ammoni	ha·ʿam·mo·nī	𐤄𐤏𐤌𐤍𐤉	
Ophni	ve·ha·a·phe·nee	𐤅𐤄𐤏𐤐𐤍𐤉	
and Geba —	va·ga·va	𐤅𐤂𐤁𐤏	
cities	a·reem	𐤏𐤓𐤉𐤌	
twelve	she·tem	𐤔𐤕𐤉𐤌	
	es·reh	𐤏𐤔𐤓𐤄	
along with their villages	ve·chats·re·hen	𐤅𐤇𐤑𐤓𐤉𐤄𐤍	
Gibeon	giv·o·wn	𐤂𐤁𐤏𐤅𐤍	Joshua 18:25
Ramah	ve·ha·ra·mah	𐤅𐤄𐤓𐤌𐤄	
Beeroth	u·ve·e·ro·wt	𐤅𐤁𐤀𐤓𐤅𐤕	
Mizpeh	ve·ham·mits·peh	𐤅𐤄𐤌𐤑𐤐𐤄	Joshua 18:26
Chephirah	ve·hak·ke·phee·rah	𐤅𐤄𐤊𐤐𐤉𐤓𐤄	
Mozah	ve·ham·mo·tsah	𐤅𐤄𐤌𐤑𐤄	
Rekem	ve·re·qem	𐤅𐤓𐤒𐤌	Joshua 18:27
Irpeel	ve·yir·pe·el	𐤅𐤉𐤓𐤐𐤀𐤋	
Taralah	ve·tar·a·lah	𐤅𐤕𐤓𐤀𐤋𐤄	
Zelah	ve·tse·la	𐤅𐤑𐤋𐤏	Joshua 18:28
Haeleph	ha·e·leph	𐤄𐤀𐤋𐤐	
Jebus	ve·hay·vu·see	𐤅𐤄𐤉𐤁𐤅𐤎𐤉	
(that is	hee	𐤄𐤉𐤀	
Jerusalem),	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	

Gibeah	giv·at	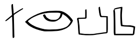	
and Kiriath-jearim —	qir·yat		
cities	a·reem	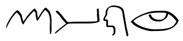	
fourteen	ar·ba		
	es·reh		
along with their villages	ve·chats·re·hen		
This	zot		
was the inheritance	na·cha·lat	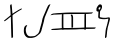	
of the tribe	be·ne	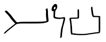	
of Benjamin	vin·ya·min	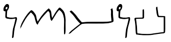	
of the clans	le·mish·pe·cho·tam	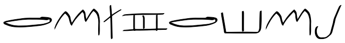	
came out	vay·ye·tse		Joshua 19:1
lot	hag·go·w·ral		
The second	hash·she·nee	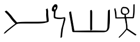	
of Simeon	le·shim·o·wn		
of the tribe	le·mat·teh		
- :	ve·ne	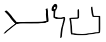	
-	shim·o·wn		
for the clans	le·mish·pe·cho·w·tam		
lay	vay·hee	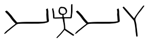	
Their inheritance	na·cha·la·tam	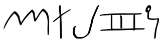	
within	be·to·wkh		
the territory	na·cha·lat	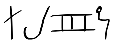	
-	be·ne	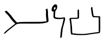	
of Judah	ye·hu·dah	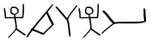	
-	vay·hee	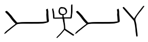	Joshua 19:2
-	la·hem		

and included	be·na·cha·la·tam	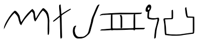	
	be·er		
Beersheba	she·va		
(or Sheba)	ve·she·va		
Moladah	u·mo·w·la·dah		
	va·cha·tsar	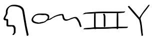	Joshua 19:3
Hazar-shual	shu·al		
Balah	u·va·lah	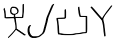	
Ezem	va·a·tsem		
Eltolad	ve·el·to·w·lad		Joshua 19:4
Bethul	u·ve·tul		
Hormah	ve·cha·re·mah	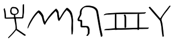	
Ziklag	ve·tsiq·lag	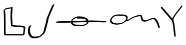	Joshua 19:5
	u·vet	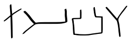	
Beth-marcaboth	ham·mar·ka·vo·wt	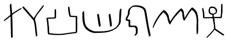	
	va·cha·tsar	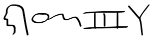	
Hazar-susah	su·sah		
	u·vet	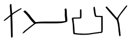	Joshua 19:6
Beth-lebaoth	le·va·o·wt		
and Sharuhen —	ve·sha·ru·chen		
cities	a·reem	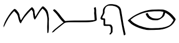	
thirteen	she·losh	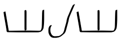	
	es·reh		
along with their villages	ve·chats·re·hen		
Ain	a·yin	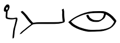	Joshua 19:7
Rimmon	rim·mo·wn		
Ether	va·e·ter		

and Ashan —	ve·a·shan	𐤅𐤏𐤔𐤍	
cities	a·reem	𐤏𐤓𐤉𐤌	
four	ar·ba	𐤀𐤓𐤁𐤏	
along with their villages	ve·chats·re·hen	𐤅𐤇𐤑𐤓𐤉𐤄𐤍	
and all	ve·khal	𐤅𐤊𐤋	Joshua 19:8
the villages	ha·cha·tse·reem	𐤄𐤇𐤑𐤓𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
surrounding	se·vee·vo·wt	𐤎𐤁𐤉𐤁𐤅𐤕	
cities	he·a·reem	𐤄𐤏𐤓𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
as	ad	𐤏𐤃	
	ba·a·lat	𐤁𐤏𐤋𐤕	
far as Baalath-beer	be·er	𐤁𐤀𐤓	
(Ramah of the Negev)	ra·mat	𐤓𐤀𐤌𐤕	
	ne·gev	𐤍𐤂𐤁	
This	zot	𐤆𐤀𐤕	
was the inheritance	na·cha·lat	𐤍𐤇𐤋𐤕	
of the tribe	mat·teh	𐤌𐤈𐤄	
-	ve·ne	𐤁𐤍𐤉	
of Simeon	shim·o·wn	𐤔𐤌𐤏𐤅𐤍	
of the clans	le·mish·pe·cho·tam	𐤋𐤌𐤔𐤐𐤇𐤕𐤌	
was taken from the territory	me·che·vel	𐤌𐤇𐤁𐤋	Joshua 19:9
	be·ne	𐤁𐤍𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
The inheritance	na·cha·lat	𐤍𐤇𐤋𐤕	
-	be·ne	𐤁𐤍𐤉	

of the Simeonites	shim·o·wn		
because	kee	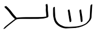	
was	ha·yah	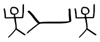	
the share	che·leq	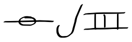	
descendants	be·ne	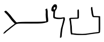	
for Judah's	ye·hu·dah	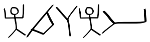	
too large	rav	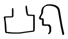	
for them	me·hem		
Judah's portion	vay·yin·cha·lu	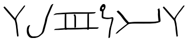	
	ve·ne	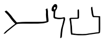	
So the Simeonites	shim·o·wn		
within	be·to·wkh		
received an inheritance	na·cha·la·tam		
came up	vay·ya·al		Joshua 19:10
lot	hag·go·w·ral		
The third	hash·she·lee·shee	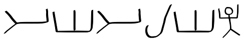	
of the tribe	liv·ne		
of Zebulun :	ze·vu·lun		
for the clans	le·mish·pe·cho·tam		
stretched	vay·hee	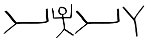	
The border	ge·vul		
of their inheritance	na·cha·la·tam	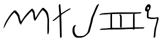	
as far as	ad		
Sarid	sa·reed	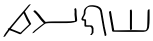	
went up	ve·a·lah		Joshua 19:11
[It]	ge·vu·lam		
westward	lay·yam·mah	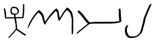	

to Maralah	u·mar·a·lah	ומרעלה	
reached	u·pha·ga	ופגע	
Dabbesheth	be·dab·ba·shet	בדבשת	
and met	u·pha·ga	ופגע	
	el	אל	
the brook	han·na·chal	הנחל	
-	a·sher	אשר	
east	al	על	
	pe·ne	פני	
of Jokneam	ya·qe·ne·am	יקנעם	
it turned	ve·shav	ושב	Joshua 19:12
From Sarid	mis·sa·reed	משריד	
eastward	qe·de·mah	קדמה	
	miz·rach	מזרח	
	hash·she·mesh	השמש	
along	al	על	
the border	ge·vul	גבול	
	kis·lot	כסלת	
of Chisloth-tabor	ta·vor	תבר	
and went	ve·ya·tsa	ויצא	
on to	el	אל	
Daberath	had·da·ve·rat	הדברת	
and up	ve·a·lah	ועלה	
to Japhia	ya·phee·a	יפיע	
From there	u·mish·sham	ומשם	Joshua 19:13
it crossed	a·var	עבר	
eastward	qe·de·mah	קדמה	

	miz·ra·chah	
	git·tah	
to Gath-hepher	che·pher	
	it·tah	
and to Eth-kazin	qa·tseen	
it extended	ve·ya·tsa	
to Rimmon	rim·mo·wn	
and curved	ham·me·to·ar	
around toward Neah	han·ne·ah	
circled around	ve·na·sav	Joshua 19:14
[of Neah]	o·to	
Then the border	hag·ge·vul	
the north side	mits·tse·pho·wn	
to Hannathon	chan·na·ton	
and ended	ve·ha·yu	
	to·tse·o·taw	
at the Valley	ge	
	yiph·tach	
of Iphtah-el	el	
It also included Kattath	ve·qat·tat	Joshua 19:15
Nahalal	ve·na·ha·lal	
Shimron	ve·shim·ro·wn	
Idalah	ve·yid·a·lah	
	u·vet	
and Bethlehem	la·chem	
cities	a·reem	
There were twelve	she·tem	

	es·reh		
along with their villages	ve·chats·re·hen		
This	zot		Joshua 19:16
was the inheritance	na·cha·lat	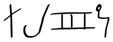	
of the tribe	be·ne	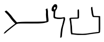	
of Zebulun	ze·vu·lun		
of the clans	le·mish·pe·cho·w·tam		
cities	he·a·reem		
including these	ha·el·leh		
and their villages	ve·chats·re·hen	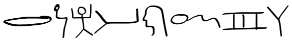	
-	le·yis·sa·sh·khar	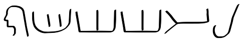	Joshua 19:17
came out	ya·tsa		
lot	hag·go·w·ral		
The fourth	ha·re·vee·ee	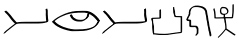	
of the tribe	liv·ne		
of Issachar :	yis·sa·sh·khar		
for the clans	le·mish·pe·cho·w·tam		
included	vay·hee	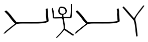	Joshua 19:18
Their territory	ge·vu·lam		
Jezreel	yiz·re·e·lah		
Chesulloth	ve·hak·ke·su·lot		
Shunem	ve·shu·nem		
Hapharaim	va·cha·pha·ra·yim		Joshua 19:19
Shion	ve·shee·on	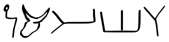	
Anaharath	va·a·na·cha·rat	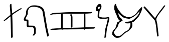	
Rabbith	ve·ha·rab·beet		Joshua 19:20
Kishion	ve·qish·yo·wn		

Ebez	va·a·vets	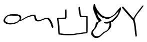	
Remeth	ve·re·met	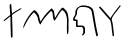	Joshua 19:21
	ve·en		
En-gannim	gan·neem	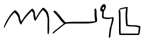	
	ve·en		
En-haddah	chad·dah	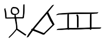	
	u·vet	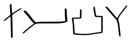	
and Beth-pazzez	pats·tsets		
reached	u·pha·ga	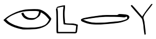	Joshua 19:22
The border	hag·ge·vul	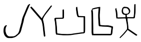	
Tabor	be·ta·vo·wr		
Shahazumah	ve·sha·cha·tsu·mah	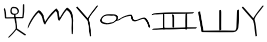	
	u·vet	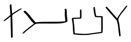	
and Beth-shemesh	she·mesh		
and ended	ve·ha·yu	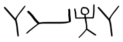	
	to·tse·o·wt		
	ge·vu·lam		
at the Jordan	hay·yar·den		
cities	a·reem	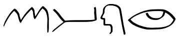	
There were sixteen	shesh		
	es·reh		
along with their villages	ve·chats·re·hen		
This	zot		Joshua 19:23
was the inheritance	na·cha·lat	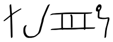	
of the tribe	mat·teh		
-	ve·ne	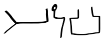	
of Issachar	yis·sa·sh·khar		

of the clans	le·mish·pe·cho·tam	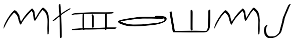	
including [these] cities	he·a·reem	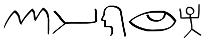	
and their villages	ve·chats·re·hen	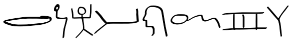	
came out	vay·ye·tse	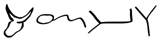	Joshua 19:24
lot	hag·go·w·ral	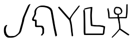	
The fifth	ha·cha·mee·shee	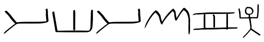	
of the tribe	le·mat·teh	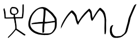	
- :	ve·ne	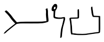	
of Asher	a·sher	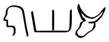	
for the clans	le·mish·pe·cho·w·tam	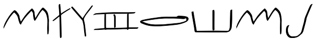	
included	vay·hee	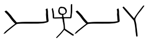	Joshua 19:25
Their territory	ge·vu·lam	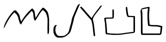	
Helkath	chel·qat	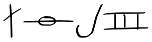	
Hali	va·cha·lee	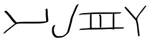	
Beten	va·ve·ten	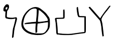	
Achshaph	ve·akh·shaph	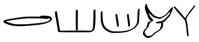	
Allammelech	ve·a·lam·me·lekh	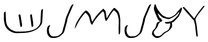	Joshua 19:26
Amad	ve·am·ad	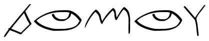	
and Mishal	u·mish·al	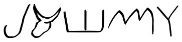	
[the border] touched	u·pha·ga	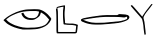	
Carmel	be·khar·mel	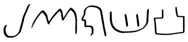	
On the west	hay·yam·mah	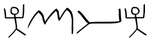	
	u·ve·shee·cho·wr	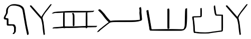	
and Shihor-libnath	liv·nat	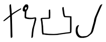	
then turned	ve·shav	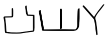	Joshua 19:27
eastward	miz·rach	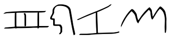	
	hash·she·mesh	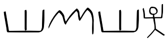	

toward	bet	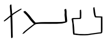	
Beth-dagon	da·gon	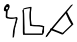	
touched	u·pha·ga	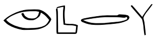	
Zebulun	biz·vu·lun	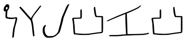	
and the Valley	u·ve·ge	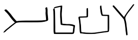	
	yiph·tach	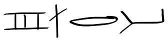	
of Iphtah-el	el	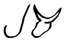	
and went north	tsa·pho·w·nah	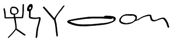	
	bet	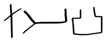	
to Beth-emek	ha·e·meq	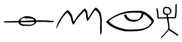	
and Neiel	u·ne·ee·el	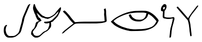	
passing	ve·ya·tsa	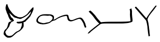	
	el	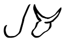	
Cabul	ka·vul	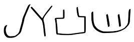	
on the left	mis·se·mol	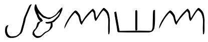	
[It went on] to Ebron	ve·ev·ron	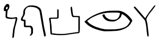	Joshua 19:28
Rehob	u·re·chov	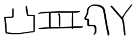	
Hammon	ve·cham·mo·wn	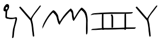	
and Kanah	ve·qa·nah	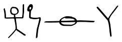	
as	ad	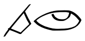	
Sidon	tsee·do·wn	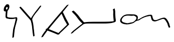	
far as Greater	rab·bah	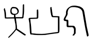	
then turned back	ve·shav	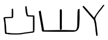	Joshua 19:29
The border	hag·ge·vul	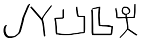	
toward Ramah	ha·ra·mah	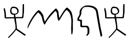	
as far as	ve·ad	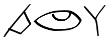	
city	eer	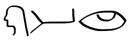	

the fortified	miv·tsar	מבצר	
of Tyre	tsor	צר	
turned	ve·shav	ושב	
-	hag·ge·vul	הגבול	
toward Hosah	cho·sah	חסה	
and came out	ve·yih·yu	ויהיו	
	to·tse·o·taw	תצאתיו	
at the Sea	hay·yam·mah	הימה	
in the region	me·che·vel	מחבל	
of Achzib	akh·zee·vah	אכזיבה	
Ummah	ve·u·mah	ועמה	Joshua 19:30
Aphek	va·a·pheq	ואפק	
and Rehob	u·re·chov	ורחב	
cities	a·reem	ערים	
[There were] twenty-two	es·reem	עשרים	
	u·she·ta·yim	ושתים	
along with their villages	ve·chats·re·hen	וחצריהן	
This	zot	זאת	Joshua 19:31
was the inheritance	na·cha·lat	נחלת	
of the tribe	mat·teh	מטה	
-	ve·ne	בני	
of Asher	a·sher	אשר	
of the clans	le·mish·pe·cho·tam	למשפחתם	
cities	he·a·reem	הערים	
including these	ha·el·leh	האלה	
and their villages	ve·chats·re·hen	וחצריהןפ	
- :	liv·ne	לבני	Joshua 19:32

-	naph·ta·lee		
came out	ya·tsa	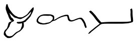	
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The sixth	hash·shish·shee		
of the tribe	liv·ne		
of Naphtali	naph·ta·lee		
for the clans	le·mish·pe·cho·tam		
started	vay·hee	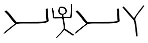	Joshua 19:33
Their border	ge·vu·lam		
at Heleph	me·che·leph	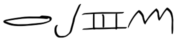	
and the great tree	me·e·lo·wn		
of Zaanannim	be·tsa·a·nan·neem		
passing Adami-nekeb	va·a·da·mee		
	han·ne·qev	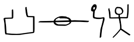	
and Jabneel	ve·yav·ne·el		
as far as	ad		
Lakkum	laq·qum	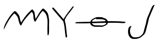	
and ending	vay·hee	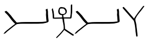	
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at the Jordan	hay·yar·den		
turned	ve·shav	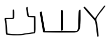	Joshua 19:34
Then the border	hag·ge·vul	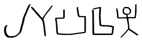	
westward	yam·mah	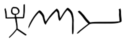	
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to Aznoth-tabor	ta·vo·wr		
and ran	ve·ya·tsa	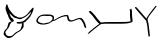	
from there	mish·sham		

to Hukkok	chu·qo·qah	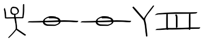	
touching	u·pha·ga	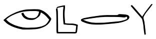	
Zebulun	biz·vu·lun	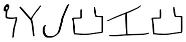	
on the south side	min·ne·gev	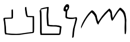	
Asher	u·ve·a·sher		
	pa·ga	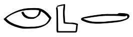	
on the west	mee·yam	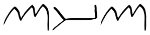	
and Judah	u·vee·hu·dah	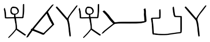	
at the Jordan	hay·yar·den		
on the east	miz·rach		
	hash·sha·mesh		
cities	ve·a·re		Joshua 19:35
The fortified	miv·tsar	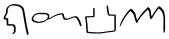	
were Ziddim	hats·tsid·deem		
Zer	tser		
Hammath	ve·cham·mat	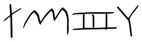	
Rakkath	raq·qat	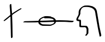	
Chinnereth	ve·khin·na·ret	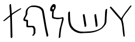	
Adamah	va·a·da·mah		Joshua 19:36
Ramah	ve·ha·ra·mah		
Hazor	ve·cha·tso·wr		
Kedesh	ve·qe·desh	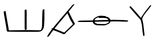	Joshua 19:37
Edrei	ve·ed·re·ee		
	ve·en		
En-hazor	cha·tso·wr		
Iron	ve·yir·o·wn		Joshua 19:38
	u·mig·dal		

Migdal-el	el	
Horem	cho·rem	
	u·vet	
Beth-anath	a·nat	
	u·vet	
and Beth-shemesh	sha·mesh	
cities	a·reem	
[There were] nineteen	te·sha	
	es·reh	
along with their villages	ve·chats·re·hen	
This	zot	Joshua 19:39
was the inheritance	na·cha·lat	
of the tribe	mat·teh	
-	ve·ne	
of Naphtali	naph·ta·lee	
of the clans	le·mish·pe·cho·tam	
including [these] cities	he·a·reem	
and their villages	ve·chats·re·hen	
of the tribe	le·mat·teh	Joshua 19:40
-	ve·ne	
of Dan :	dan	
for the clans	le·mish·pe·cho·tam	
came out	ya·tsa	
lot	hag·go·w·ral	
The seventh	hash·she·vee·ee	
-	vay·hee	Joshua 19:41

The territory	ge·vul	
of their inheritance	na·cha·la·tam	
included Zorah	tsa·re·ah	
Eshtaol	ve·esh·ta·o·wl	
	ve·eer	
Ir-shemesh	sha·mesh	
Shaalabbin	ve·sha·a·lab·been	Joshua 19:42
Aijalon	ve·ay·ya·lo·wn	
Ithlah	ve·yit·lah	
Elon	ve·e·lo·wn	Joshua 19:43
Timnah	ve·tim·na·tah	
Ekron	ve·eq·ro·wn	
Eltekeh	ve·el·te·qeh	Joshua 19:44
Gibbethon	ve·gib·be·to·wn	
Baalath	u·va·a·lat	
Jehud	vee·hud	Joshua 19:45
	u·ve·ne	
Bene-berak	ve·raq	
	ve·gat	
Gath-rimmon	rim·mo·wn	
	u·me	Joshua 19:46
Me-jarkon	hay·yar·qo·wn	
and Rakkon	ve·ha·raq·qo·wn	
including	im	
the territory	hag·ge·vul	
across from	mul	
Joppa	ya·pho	

was lost	vay·ye·tse	Joshua 19:47
(Later, when the territory	ge·vul	
of the Danites	be·ne	
	dan	
	me·hem	
they went up	vay·ya·a·lu	
[to them]	ve·ne	
	dan	
and fought	vay·yil·la·cha·mu	
against	im	
Leshem	le·shem	
captured it	vay·yil·ke·du	
-	o·w·tah	
and put it	vay·yak·ku	
-	o·w·tah	
	le·phee	
to the sword	che·rev	
So they took possession	vay·yir·shu	
of [Leshem]	o·w·tah	
settled	vay·ye·she·vu	
there	vah	
and renamed	vay·yiq·re·u	
[it]	le·le·shem	
Dan	dan	
after	ke·shem	
)	dan	
their father	a·vee·hem	

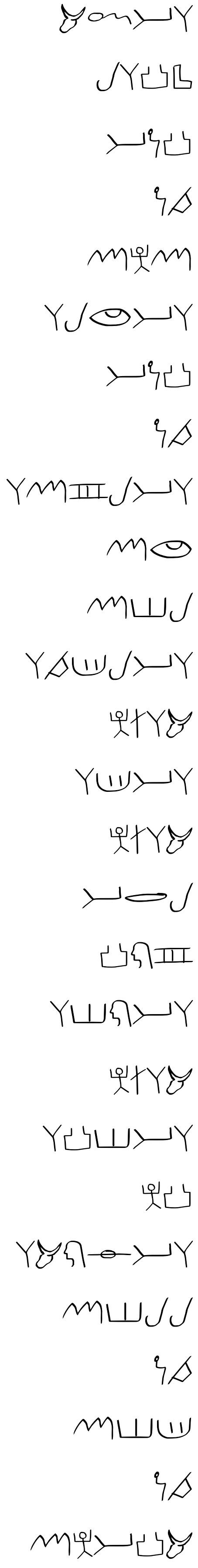

This	zot	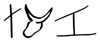	Joshua 19:48
was the inheritance	na·cha·lat	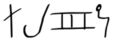	
of the tribe	mat·teh	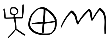	
	ve·ne	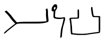	
of Dan	dan	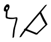	
of the clans	le·mish·pe·cho·tam	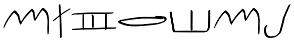	
cities	he·a·reem	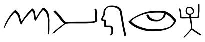	
including these	ha·el·leh	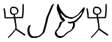	
and their villages	ve·chats·re·hen	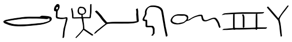	
When they had finished	vay·khal·lu	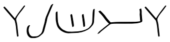	Joshua 19:49
distributing	lin·chol	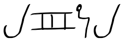	
-	et	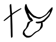	
the land	ha·a·rets	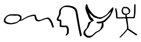	
into its territories	lig·vu·lo·te·ha	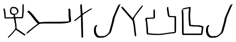	
gave	vay·yit·te·nu	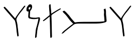	
the Israelites	ve·ne	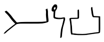	
	yis·ra·el	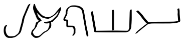	
an inheritance	na·cha·lah	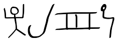	
Joshua	lee·ho·wo·shu·a	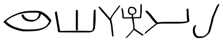	
son	bin	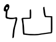	
of Nun	nun	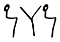	
among them	be·to·w·kham	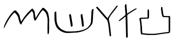	
as	al	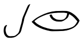	Joshua 19:50
had commanded	pee	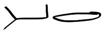	
the LORD	YHVH	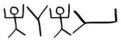	
They gave	na·te·nu	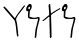	
him	lo	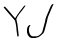	

-	et	
the city	ha·eer	
as	a·sher	
he requested	sha·al	
-	et	
	tim·nat	
of Timnath-serah	se·rach	
in the hill country	be·har	
of Ephraim	eph·ra·yim	
He rebuilt	vay·yiv·neh	
-	et	
the city	ha·eer	
and settled	vay·ye·shev	
in it	bah	
These [are]	el·leh	Joshua 19:51
the inheritances	han·ne·cha·lot	
that	a·sher	
distributed	ni·cha·lu	
Eleazar	el·a·zar	
the priest	hak·ko·hen	
Joshua	vee·ho·wo·shu·a	
son	bin	
of Nun	nun	
and the heads	ve·ra·she	
of the families	ha·a·vo·wt	
to the tribes	le·mat·to·wt	
	be·ne	

of Israel	yis·ra·el	ישראל	
by lot	be·go·w·ral	בגורל	
at Shiloh	be·shi·loh	בשלה	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
at the entrance	pe·tach	פתח	
to the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
So they finished	vay·khal·lu	ויכלו	
dividing up	me·chal·leq	מחלק	
-	et	את	
the land	ha·a·rets	הארץ	
said	vay·dab·ber	וידבר	Joshua 20:1
Then the LORD	YHVH	יהוה	
to	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
	le·mor	לאמר	
“ Tell	dab·ber	דבר	Joshua 20:2
	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
	le·mor	לאמר	
to designate	te·nu	תנו	
	la·khem	לכם	
-	et	את	
the cities	a·re	ערי	
of refuge	ham·miq·lat	המקלט	

as	a·sher		
I instructed	dib·bar·tee		
	a·le·khem	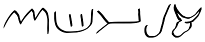	
you through	be·yad	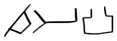	
Moses	mo·sheh	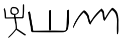	
may flee	la·nus	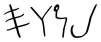	Joshua 20:3
there	sham·mah		
so that anyone	ro·w·tse·ach		
who kills	mak·keh	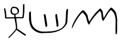	
another	ne·phesh		
unintentionally	bish·ga·gah		
or accidentally	biv·lee	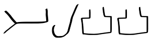	
	da·at		
These will be	ve·ha·yu	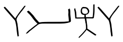	
your	la·khem		
refuge	le·miq·lat	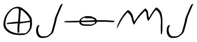	
from the avenger	mig·go·el		
of blood	had·dam		
When someone flees	ve·nas		Joshua 20:4
to	el		
one	a·chat	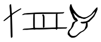	
cities	me·he·a·reem		
of these	ha·el·leh		
stands	ve·a·mad		
at the entrance	pe·tach	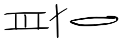	
gate	sha·ar		
of the city	ha·eer		

and states	ve·dib·ber		
	be·a·ze·ne		
before [its] elders	ziq·ne	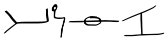	
-	ha·eer		
	ha·hee	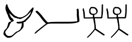	
-	et		
his case	de·va·raw	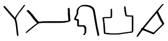	
they are to bring	ve·a·se·phu		
him	o·to		
into the city	ha·ee·rah	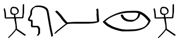	
	a·le·hem	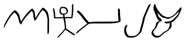	
and give	ve·na·te·nu	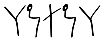	
him	lo		
a place	ma·qo·wm	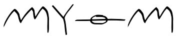	
to live	ve·ya·shav		
among them	im·mam		
Now if	ve·khee		Joshua 20:5
pursues him	yir·doph		
the avenger	go·el		
of blood	had·dam		
	a·cha·raw	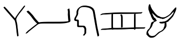	
they must not	ve·lo		
surrender	yas·gi·ru		
-	et		
the manslayer	ha·ro·tse·ach		
into his hand	be·ya·do	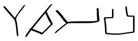	
because	kee	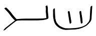	

accidentally	viv·lee	בבלי	
	da·at	דעת	
[that man] killed	hik·kah	הכה	
-	et	את	
his neighbor	re·e·hu	רעהו	
without	ve·lo	ולא	
malice	so·ne	שנא	
	hu	הוא	
	lo	לו	
	mit·te·mo·wl	מתמול	
prior	shil·sho·wm	שלשום	
He is to stay	ve·ya·shav	וישב	Joshua 20:6
city	ba·eer	בעיר	
in that	ha·hee	ההיא	
until	ad	עד	
he stands	a·me·do	עמדו	
before	liph·ne	לפני	
the assembly	ha·e·dah	העדה	
trial	lam·mish·pat	למשפט	
and until	ad	עד	
the death	mo·wt	מות	
priest	hak·ko·hen	הכהן	
of the high	hag·ga·do·wl	הגדול	
-	a·sher	אשר	
serving	yih·yeh	יהיה	
time	bay·ya·meem	בימים	
at that	ha·hem	ההם	

Then	az		
may return	ya·shuv		
the manslayer	ha·ro·w·tse·ach		
	u·va		
in	el		
the city	ee·ro	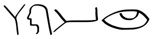	
	ve·el		
to his own home	be·to	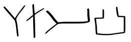	
	el		
	ha·eer		
from which	a·sher		
he fled	nas		
”	mish·sham		
So they set apart	vay·yaq·di·shu	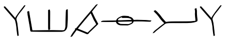	Joshua 20:7
-	et		
Kedesh	qe·desh	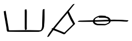	
in Galilee	bag·ga·leel	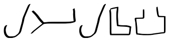	
in the hill country	be·har		
of Naphtali	naph·ta·lee		
-	ve·et		
Shechem	she·khem		
in the hill country	be·har		
of Ephraim	eph·ra·yim		
-	ve·et		
	qir·yat		
and Kiriath-arba	ar·ba		
(that is	hee	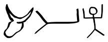	

Hebron)	chev·ro·wn	חברון	
in the hill country	be·har	בהר	
of Judah	ye·hu·dah	יהודה	
And beyond	u·me·e·ver	ומעבר	Joshua 20:8
the Jordan	le·yar·den	לירדן	
of Jericho	ye·ree·cho	יריחו	
east	miz·ra·chah	מזרחה	
they designated	na·te·nu	נתנו	
-	et	את	
Bezer	be·tser	בצר	
on the wilderness	bam·mid·bar	במדבר	
plateau	bam·mee·shor	במישר	
from the tribe	mim·mat·teh	ממטה	
of Reuben	re·u·ven	ראובן	
-	ve·et	ואת	
Ramoth	ra·mot	ראמת	
in Gilead	bag·gil·ad	בגלעד	
from the tribe	mim·mat·teh	ממטה	
of Gad	gad	גד	
and	ve·et	ואת	
Golan	ga·lon	גלון	
in Bashan	bab·ba·shan	בבשן	
from the tribe	mim·mat·teh	ממטה	
of Manasseh	me·nash·sheh	מנשה	
These	el·leh	אלה	Joshua 20:9
are	ha·yu	היו	
the cities	a·re	ערי	

appointed	ham·mu·a·dah	
for all	le·khol	
the Israelites	be·ne	
	yis·ra·el	
and foreigners	ve·lag·ger	
	hag·gar	
among them	be·to·w·kham	
may flee	la·nus	
there	sham·mah	
so that anyone	kal	
who kills	mak·keh	
a person	ne·phesh	
unintentionally	bish·ga·gah	
and not	ve·lo	
die	ya·mut	
by the hand	be·yad	
of the avenger	go·el	
of blood	had·dam	
prior	ad	
to standing [trial]	a·me·do	
before	liph·ne	
the assembly	ha·e·dah	
approached	vay·yig·ge·shu	Joshua 21:1
heads	ra·she	
Now the family	a·vo·wt	
of the Levites	hal·vee·yim	
	el	

Eleazar	el·a·zar	
the priest	hak·ko·hen	
	ve·el	
Joshua	ye·ho·wo·shu·a	
son	bin	
of Nun	nun	
and	ve·el	
the heads	ra·she	
-	a·vo·wt	
of the [other] tribes	ham·mat·to·wt	
	liv·ne	
of Israel	yis·ra·el	
and said	vay·dab·be·ru	Joshua 21:2
to them	a·le·hem	
at Shiloh	be·shi·loh	
in the land	be·e·rets	
of Canaan	ke·na·an	
	le·mor	
“ The LORD	YHVH	
commanded	tsiw·vah	
through	ve·yad	
Moses	mo·sheh	
that we be given	la·tet	
	la·nu	
cities	a·reem	
in which to live	la·sha·vet	
together with pasturelands	u·mig·re·she·hen	

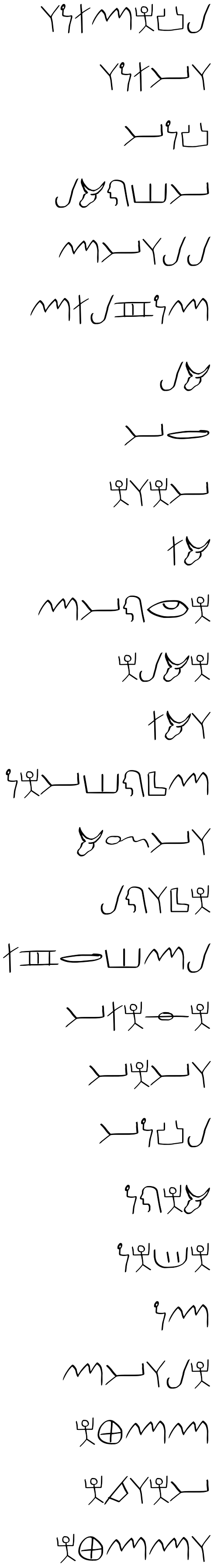

for our livestock ”	liv·hem·te·nu	
gave	vay·yit·te·nu	Joshua 21:3
the Israelites	ve·ne	
	yis·ra·el	
the Levites	lal·vee·yim	
out of their own inheritance :	min·na·cha·la·tam	
So by	el	
the command	pee	
of the LORD	YHVH	
-	et	
cities	he·a·reem	
these	ha·el·leh	
and	ve·et	
their pasturelands	mig·re·she·hen	
came out	vay·ye·tse	Joshua 21:4
The [first] lot	hag·go·w·ral	
clans	le·mish·pe·chot	
for the Kohathite	haq·qe·ha·tee	
received	vay·hee	
who were descendants	liv·ne	
of Aaron	a·ha·ron	
the priest	hak·ko·hen	
	min	
The Levites	hal·vee·yim	
from the tribes	mim·mat·teh	
of Judah	ye·hu·dah	
	u·mim·mat·teh	

Simeon	hash·shim·o·nee		
	u·mim·mat·teh		
and Benjamin	vin·ya·min	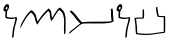	
by lot	bag·go·w·ral		
cities	a·reem	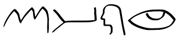	
thirteen	she·losh	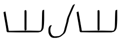	
	es·reh	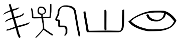	
descendants	ve·liv·ne	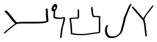	Joshua 21:5
of Kohath	qe·hat	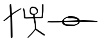	
The remaining	han·no·w·ta·reem		
	mim·mish·pe·chot	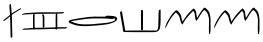	
from the tribes	mat·teh		
of Ephraim	eph·ra·yim		
	u·mim·mat·teh		
Dan	dan		
and	u·me·cha·tsee	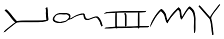	
the half-tribe	mat·teh		
of Manasseh	me·nash·sheh	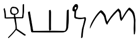	
by lot	bag·go·w·ral		
cities	a·reem	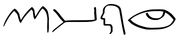	
received ten	a·ser		
The descendants	ve·liv·ne	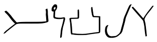	Joshua 21:6
of Gershon	ge·re·sho·wn	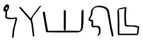	
	mim·mish·pe·cho·wt		
from the tribes	mat·teh		
of Issachar	yis·sa·sh·khar		
-	u·mim·mat·teh		

Asher	a·sher		
	u·mim·mat·teh		
Naphtali	naph·ta·lee		
and the half-tribe	u·me·cha·tsee	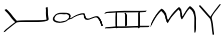	
	mat·teh		
of Manasseh	me·nash·sheh	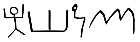	
in Bashan	vab·ba·shan	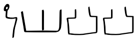	
by lot	bag·go·w·ral		
cities	a·reem	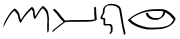	
received thirteen	she·losh	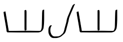	
	es·reh		
[And] the descendants	liv·ne		Joshua 21:7
of Merari	me·ra·ree		
	le·mish·pe·cho·tam		
from the tribes	mim·mat·teh		
of Reuben	re·u·ven		
	u·mim·mat·teh		
Gad	gad		
	u·mim·mat·teh		
and Zebulun	ze·vu·lun		
cities	a·reem	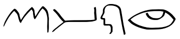	
received twelve	she·tem	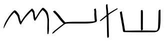	
	es·reh		
allotted	vay·yit·te·nu	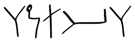	Joshua 21:8
So the Israelites	ve·ne	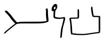	
	yis·ra·el	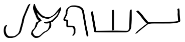	
to the Levites	lal·vee·yim	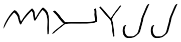	

-	et	
cities	he·a·reem	
these	ha·el·leh	
-	ve·et	
together with their pasturelands	mig·re·she·hen	
as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
through	be·yad	
Moses	mo·sheh	
	bag·go·w·ral	
they designated	vay·yit·te·nu	Joshua 21:9
From the tribes	mim·mat·teh	
	be·ne	
of Judah	ye·hu·dah	
	u·mim·mat·teh	
	be·ne	
and Simeon	shim·o·wn	
-	et	
cities	he·a·reem	
these	ha·el·leh	
-	a·sher	
-	yiq·ra	
-	et·hen	
by name	be·shem	
-	vay·hee	Joshua 21:10
to the descendants	liv·ne	

of Aaron	a·ha·ron	
clans	mim·mish·pe·cho·wt	
from the Kohathite	haq·qe·ha·tee	
of the Levites	mib·be·ne	
	le·vee	
because	kee	
to them :	la·hem	
fell	ha·yah	
lot	hag·go·w·ral	
the first	ree·sho·nah	
They gave	vay·yit·te·nu	Joshua 21:11
them	la·hem	
-	et	
	qir·yat	
Kiriath-arba	ar·ba	
(Arba was the father	a·vee	
of Anak)	ha·a·no·wq	
(that is	hee	
Hebron),	chev·ro·wn	
in the hill country	be·har	
of Judah	ye·hu·dah	
	ve·et	
pasturelands	mig·ra·she·ha	
with its surrounding	se·vee·vo·te·ha	
-	ve·et	Joshua 21:12
the fields	se·deh	
around the city	ha·eer	

-	ve·et		
and villages	cha·tse·re·ha		
But they had given	na·te·nu	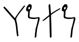	
to Caleb	le·kha·lev	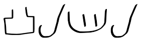	
son	ben		
of Jephunneh	ye·phun·neh		
as his possession	ba·a·chuz·za·to	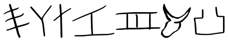	
So to the descendants	ve·liv·ne	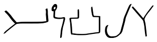	Joshua 21:13
of Aaron	a·ha·ron	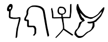	
the priest	hak·ko·hen		
they gave	na·te·nu	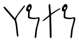	
[these cities]	et		
a city	eer	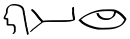	
of refuge	miq·lat	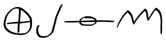	
for the manslayer	ha·ro·tse·ach		
-	et		
Hebron	chev·ro·wn		
together with	ve·et		
their pasturelands :	mig·ra·she·ha		
-	ve·et		
Libnah	liv·nah	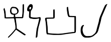	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		Joshua 21:14
Jattir	yat·tir	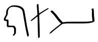	
-	ve·et		
-	mig·ra·she·ha		

-	ve·et	𐤅𐤀𐤕	
Eshtemoa	esh·te·mo·a	𐤀𐤔𐤕𐤌𐤏	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	ve·et	𐤅𐤀𐤕	Joshua 21:15
Holon	cho·lon	𐤇𐤋𐤍	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	ve·et	𐤅𐤀𐤕	
Debir	de·vir	𐤃𐤁𐤓	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	ve·et	𐤅𐤀𐤕	Joshua 21:16
Ain	a·yin	𐤏𐤉𐤍	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	ve·et	𐤅𐤀𐤕	
Juttah	yut·tah	𐤉𐤈𐤄	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	et	𐤀𐤕	
	bet	𐤁𐤉𐤕	
and Beth-shemesh —	she·mesh	𐤔𐤌𐤔	
together with	ve·et	𐤅𐤀𐤕	
their pasturelands	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
cities	a·reem	𐤏𐤓𐤉𐤌	
nine	te·sha	𐤕𐤔𐤏	

from	me·et		
two	she·ne	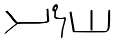	
tribes	hash·she·va·teem		
these	ha·el·leh		
And from the tribe	u·mim·mat·teh		Joshua 21:17
of Benjamin they gave	vin·ya·min	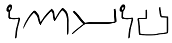	
them	et		
Gibeon	giv·o·wn		
-	ve·et		
-	mig·ra·she·ha		
-	et		
Geba	ge·va		
-	ve·et		
-	mig·ra·she·ha		
-	et		Joshua 21:18
Anathoth	a·na·to·wt	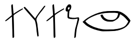	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
and Almon —	al·mo·wn	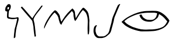	
together with	ve·et		
their pasturelands	mig·ra·she·ha		
cities	a·reem	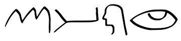	
four	ar·ba		
In all	kal		Joshua 21:19
-	a·re		
the descendants	ve·ne	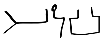	

of Aaron	a·ha·ron	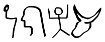	
[were given] to the priests	hak·ko·ha·neem	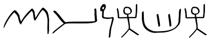	
thirteen	she·losh	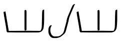	
	es·reh	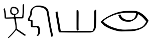	
cities	a·reem	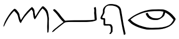	
together with their pasturelands	u·mig·re·she·hen	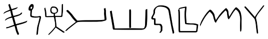	
clans	u·le·mish·pe·cho·wt	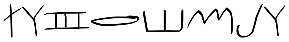	Joshua 21:20
-	be·ne	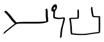	
-	qe·hat	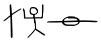	
of the Levites	hal·vee·yim	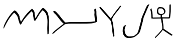	
The remaining	han·no·w·ta·reem	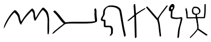	
	mib·be·ne	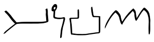	
Kohathite	qe·hat	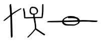	
	vay·hee	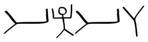	
these cities :	a·re	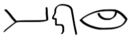	
were allotted	go·w·ra·lam	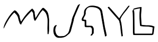	
From the tribe	mim·mat·teh	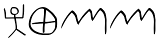	
of Ephraim	eph·ra·yim	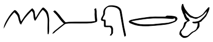	
they were given	vay·yit·te·nu	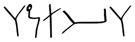	Joshua 21:21
	la·hem	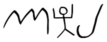	
-	et	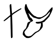	
(a city	eer	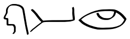	
of refuge	miq·lat	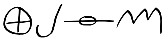	
for the manslayer),	ha·ro·tse·ach	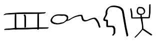	
-	et	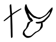	
Shechem	she·khem	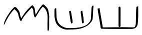	
-	ve·et	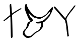	

-	mig·ra·she·ha	מגרשה	
in the hill country	be·har	בהר	
of Ephraim	eph·ra·yim	אפרים	
-	ve·et	ואת	
Gezer	ge·zer	גזר	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	ve·et	ואת	Joshua 21:22
Kibzaim	qiv·tsa·yim	קבצים	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	ve·et	ואת	
	bet	בית	
and Beth-horon —	cho·w·ron	חורן	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשה	
cities	a·reem	ערים	
four	ar·ba	ארבע	
From the tribe	u·mim·mat·teh	וממטה	Joshua 21:23
of Dan [they were given]	dan	דן	
-	et	את	
Elteke	el·te·qe	אלתקא	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	
Gibbethon	gib·be·to·wn	גבתון	
-	ve·et	ואת	

-	mig·ra·she·ha	מגרשה	
-	et	את	Joshua 21:24
Aijalon	ay·ya·lo·wn	אילון	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	
	gat	גת	
and Gath-rimmon —	rim·mo·wn	רמון	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשה	
cities	a·reem	ערים	
four	ar·ba	ארבעה	
And from the half-tribe	u·mim·ma·cha·tseet	וממחצית	Joshua 21:25
	mat·teh	מטה	
of Manasseh [they were given]	me·nash·sheh	מנשה	
-	et	את	
Taanach	ta·nakh	תענך	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
and	ve·et	ואת	
	gat	גת	
Gath-rimmon —	rim·mo·wn	רמון	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשה	
cities	a·reem	ערים	
two	she·ta·yim	שתים	
In all	kal	כל	Joshua 21:26

cities	a·reem	
ten	e·ser	
together with their pasturelands	u·mig·re·she·hen	
clans	le·mish·pe·cho·wt	
-	be·ne	
of the Kohathite	qe·hat	
[were given] to the rest	han·no·w·ta·reem	
	ve·liv·ne	Joshua 21:27
of the Gershonites [were given] :	ge·re·sho·wn	
clans	mim·mish·pe·chot	
[This is what] the Levite	hal·vee·yim	
From the half-tribe	me·cha·tsee	
	mat·teh	
of Manasseh	me·nash·sheh	
[they were given]	et	
a city	eer	
of refuge	miq·lat	
for the manslayer	ha·ro·tse·ach	
-	et	
Golan	ga·lon	
in Bashan	bab·ba·shan	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
and Beeshterah —	be·esh·te·rah	
together with	ve·et	

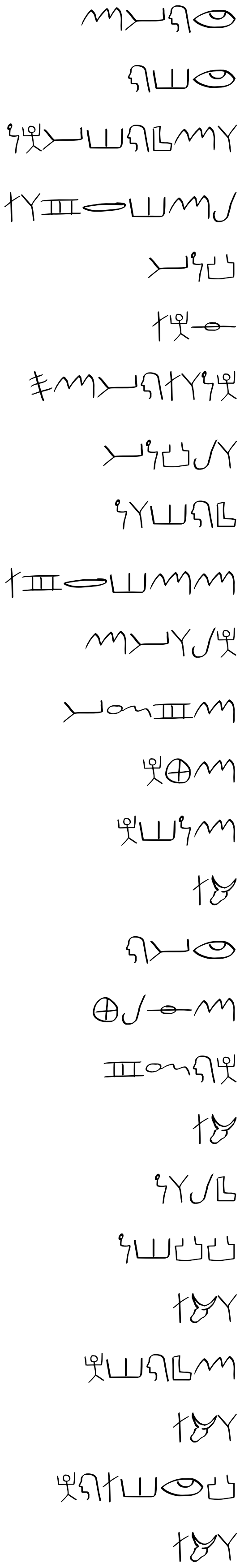

their pasturelands	mig·ra·she·ha	
cities	a·reem	
two	she·ta·yim	
From the tribe	u·mim·mat·teh	Joshua 21:28
of Issachar [they were given]	yis·sa·sh·khar	
-	et	
Kishion	qish·yo·wn	
-	ve·et	
-	mig·ra·she·ha	
-	et	
Daberath	da·ve·rat	
-	ve·et	
-	mig·ra·she·ha	
-	et	Joshua 21:29
Jarmuth	yar·mut	
-	ve·et	
-	mig·ra·she·ha	
-	et	
	en	
and En-gannim —	gan·neem	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
cities	a·reem	
four	ar·ba	
From the tribe	u·mim·mat·teh	Joshua 21:30
of Asher they were given	a·sher	
-	et	

Mishal	mish·al	
-	ve·et	
-	mig·ra·she·ha	
-	et	
Abdon	av·do·wn	
-	ve·et	
-	mig·ra·she·ha	
-	et	Joshua 21:31
Helkath	chel·qat	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
and Rehob —	re·chov	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
cities	a·reem	
four	ar·ba	
And from the tribe	u·mim·mat·teh	Joshua 21:32
of Naphtali [they were given]	naph·ta·lee	
-	et	
(a city	eer	
of refuge	miq·lat	
for the manslayer)	ha·ro·tse·ach	
-	et	
Kedesh	qe·desh	
in Galilee	bag·ga·leel	
-	ve·et	

-	mig·ra·she·ha	
-	ve·et	
	cham·mot	
Hammoth-dor	dor	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
and Kartan —	qar·tan	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
cities	a·reem	
three	sha·losh	
In all	kal	Joshua 21:33
together with	a·re	
[were given] to the Gershonite	hag·ge·re·shun·nee	
clans	le·mish·pe·cho·tam	
thirteen	she·losh	
	es·reh	
cities	eer	
their pasturelands	u·mig·re·she·hen	
clan	u·le·mish·pe·cho·wt	Joshua 21:34
-	be·ne	
[This is what] the Merarite	me·ra·ree	
the Levites) were given :	hal·vee·yim	
(the rest of	han·no·w·ta·reem	
	me·et	
From the tribe	mat·teh	

of Zebulun [they were given]	ze·vu·lun	זבולן	
-	et	את	
Jokneam	ya·qe·ne·am	יקנעם	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	
Kartah	qar·tah	קרתה	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	Joshua 21:35
Dimnah	dim·nah	דמנה	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	
and Nahalal —	na·ha·lal	נהלל	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשה	
cities	a·reem	ערים	
four	ar·ba	ארבע	
From the tribe	u·mim·mat·teh	וממטה	Joshua 21:36
of Reuben [they were given]	re·u·ven	ראובן	
-	et	את	
Bezer	be·tser	בצר	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	ve·et	ואת	
Jahaz	yah·tsah	יהצה	

-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	et	𐤀𐤕	Joshua 21:37
Kedemoth	qe·de·mo·wt	𐤒𐤃𐤌𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	ve·et	𐤅𐤀𐤕	
and Mephaath —	me·pha·at	𐤌𐤉𐤐𐤏𐤕	
together with	ve·et	𐤅𐤀𐤕	
their pasturelands	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
cities	a·reem	𐤏𐤓𐤉𐤌	
four	ar·ba	𐤀𐤓𐤁𐤏𐤎	
And from the tribe	u·mim·mat·teh	𐤅𐤌𐤌𐤈𐤄	Joshua 21:38
of Gad [they were given]	gad	𐤂𐤃	
-	et	𐤀𐤕	
a city	eer	𐤏𐤉𐤓	
of refuge	miq·lat	𐤌𐤒𐤋𐤈	
for the manslayer	ha·ro·tse·ach	𐤄𐤓𐤑𐤇	
-	et	𐤀𐤕	
Ramoth	ra·mot	𐤓𐤌𐤕	
in Gilead	bag·gil·ad	𐤁𐤂𐤋𐤏𐤃	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	ve·et	𐤅𐤀𐤕	
Mahanaim	ma·cha·na·yim	𐤌𐤇𐤍𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	

-	et		Joshua 21:39
Heshbon	chesh·bo·wn		
-	ve·et		
-	mig·ra·she·ha		
-	et		
and Jazer —	ya·zer		
together with	ve·et		
their pasturelands	mig·ra·she·ha		
in all	kal		
cities	a·reem		
four	ar·ba		
In all	kal		Joshua 21:40
-	he·a·reem		
-	liv·ne		
of Merari	me·ra·ree		
to the clans	le·mish·pe·cho·tam		
the remaining	han·no·w·ta·reem		
clans	mim·mish·pe·cho·wt		
Levite	hal·vee·yim		
were	vay·hee		
allotted	go·w·ra·lam		
cities	a·reem		
twelve	she·tem		
	es·reh		
in all	kol		Joshua 21:41
cities	a·re		
For the Levites, then	hal·vee·yim		

within	be·to·wkh	בתוך	
the territory	a·chuz·zat	אחזת	
	be·ne	בני	
of the Israelites	yis·ra·el	ישראל	
	a·reem	ערים	
there were forty-eight	ar·ba·eem	ארבעים	
	u·she·mo·neh	ושמנה	
together with their pasturelands	u·mig·re·she·hen	ומגרשיהן	
had	tih·ye·nah	תהיינה	Joshua 21:42
Each	he·a·reem	הערים	
of these	ha·el·leh	האלה	
	eer	עיר	
cities	eer	עיר	
pasturelands	u·mig·ra·she·ha	ומגרשיה	
its own surrounding	se·vee·vo·te·ha	סביבתיה	
this was true	ken	כן	
for all	le·khal	לכל	
cities	he·a·reem	הערים	
the	ha·el·leh	האלה ס	
gave	vay·yit·ten	ויתן	Joshua 21:43
Thus the LORD	YHVH	יהוה	
Israel	le·yis·ra·el	לישראל	
-	et	את	
all	kal	כל	
the land	ha·a·rets	הארץ	
-	a·sher	אשר	
He had sworn	nish·ba	נשבע	

to give	la·tet	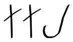	
their fathers	la·a·vo·w·tam		
and they took possession of it	vay·yi·ra·shu·ha		
and settled	vay·ye·she·vu	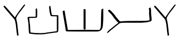	
in it	vah		
gave them rest	vay·ya·nach	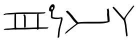	Joshua 21:44
And the LORD	YHVH		
	la·hem		
on every side	mis·sa·veev		
just as	ke·khol		
-	a·sher		
He had sworn	nish·ba		
to their fathers	la·a·vo·w·tam		
None	ve·lo		
could stand	a·mad	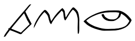	
	eesh	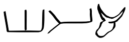	
against them	biph·ne·hem	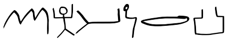	
all	mik·kal		
of their enemies	o·ye·ve·hem	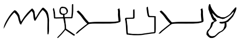	
-	et		
-	kal		
their enemies	o·ye·ve·hem	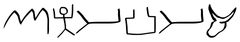	
delivered	na·tan	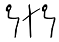	
for the LORD	YHVH		
into their hand	be·ya·dam	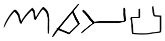	
Not one	lo		Joshua 21:45
had failed	na·phal		

promises	da·var	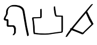	
of all	mik·kol	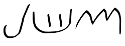	
	had·da·var	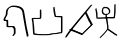	
good	hat·to·wv	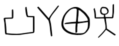	
-	a·sher	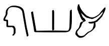	
-	dib·ber	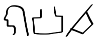	
the LORD’s	YHVH	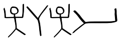	
to	el	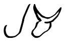	
the house	bet	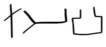	
of Israel	yis·ra·el	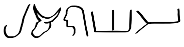	
everything	hak·kol	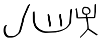	
was fulfilled	ba	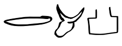	
Then	az	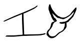	Joshua 22:1
summoned	yiq·ra	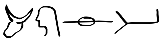	
Joshua	ye·ho·wo·shu·a	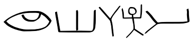	
the Reubenites	la·r·u·ve·nee	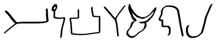	
the Gadites	ve·lag·ga·dee	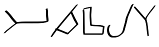	
and the half-tribe	ve·la·cha·tsee	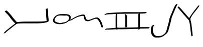	
	mat·teh	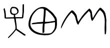	
of Manasseh	me·nash·sheh	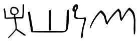	
and told them	vay·yo·mer	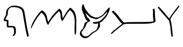	Joshua 22:2
	a·le·hem	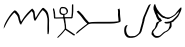	
“ You	at·tem	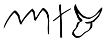	
have done	she·mar·tem	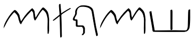	
-	et	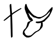	
all	kal	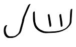	
that	a·sher	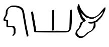	

commanded	tsiw·vah	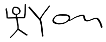	
you	et·khem	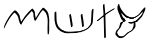	
Moses	mo·sheh	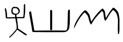	
the servant	e·ved	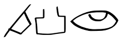	
of the LORD	YHVH	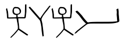	
and you have obeyed	vat·tish·me·u	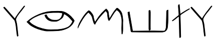	
my voice	ve·qo·w·lee	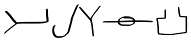	
in all	le·khol	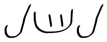	
that	a·sher	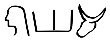	
I commanded	tsiw·vee·tee	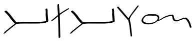	
you	et·khem	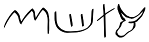	
you have not	lo	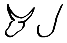	Joshua 22:3
deserted	a·zav·tem	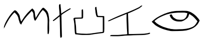	
-	et	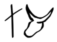	
your brothers	a·che·khem	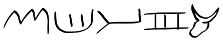	
	zeh	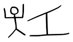	
All this time	ya·meem	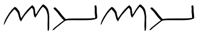	
	rab·beem	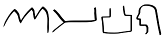	
up to	ad	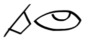	
this very day	hay·yo·wm	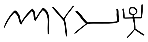	
	haz·zeh	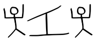	
but have kept	u·she·mar·tem	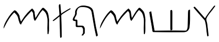	
-	et	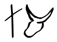	
the charge	mish·me·ret	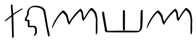	
given you	mits·vat	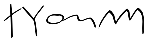	
by the LORD	YHVH	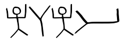	
your God	e·lo·he·khem	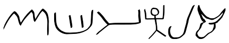	

And now that	ve·at·tah		Joshua 22:4
rest	he·nee·ach	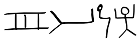	
the LORD	YHVH		
your God	e·lo·he·khem	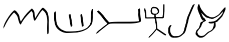	
has given your brothers	la·a·che·khem	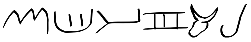	
as	ka·a·sher		
He promised	dib·ber		
them	la·hem		
	ve·at·tah		
you may return	pe·nu		
	u·le·khu	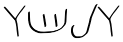	
to	la·khem		
your homes	le·a·ho·le·khem	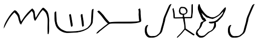	
in	el		
the land	e·rets		
	a·chuz·zat·khem	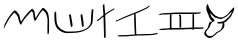	
that	a·sher		
gave	na·tan	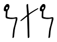	
you	la·khem		
Moses	mo·sheh		
the servant	e·ved	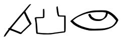	
of the LORD	YHVH		
across	be·e·ver		
the Jordan	hay·yar·den	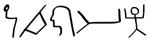	
But	raq	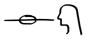	Joshua 22:5
careful	shim·ru		
be very	me·od		

to observe	la·a·so·wt	
-	et	
the commandment	ham·mits·vah	
and	ve·et	
the law	hat·to·w·rah	
that	a·sher	
gave you :	tsiw·vah	
-	et·khem	
Moses	mo·sheh	
the servant	e·ved	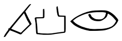
of the LORD	YHVH	
to love	le·a·ha·vah	
-	et	
the LORD	YHVH	
your God	e·lo·he·khem	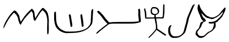
to walk	ve·la·le·khet	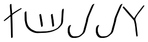
in all	be·khal	
His ways	de·ra·khaw	
to keep	ve·lish·mor	
His commandments	mits·wo·taw	
to hold fast	u·le·da·ve·qah	
to Him	vo	
and to serve Him	u·le·a·ve·do	
with all	be·khal	
your heart	le·vav·khem	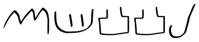
and with all	u·ve·khal	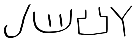
your soul ”	naph·she·khem	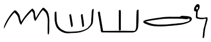

blessed them	vay·va·re·khem		Joshua 22:6
So Joshua	ye·ho·wo·shu·a		
and sent them on their way	vay·shal·le·chem	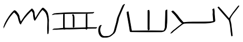	
and they went	vay·ye·le·khu	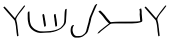	
to	el		
their homes	a·ho·le·hem	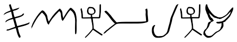	
(To the half-tribe	ve·la·cha·tsee		Joshua 22:7
	she·vet		
of Manasseh	ham·nash·sheh	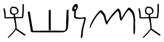	
had given land	na·tan	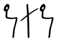	
Moses	mo·sheh		
in Bashan	bab·ba·shan	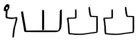	
and to the other half	u·le·chets·yo	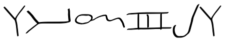	
gave land	na·tan	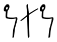	
Joshua	ye·ho·wo·shu·a		
among	im		
their brothers)	a·che·hem	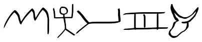	
side	mē·ʿē·vɛr		
of the Jordan	hay·yar·den		
on the west	yam·mah	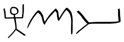	
-	ve·gam		
When	kee	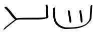	
sent them	shil·le·cham	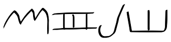	
Joshua	ye·ho·wo·shu·a		
to	el		
their homes	a·ho·le·hem	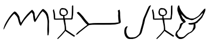	
he blessed them	vay·va·ra·khem		

saying	vay·yo·mer	Joshua 22:8
to	a·le·hem	
	le·mor	
wealth	bin·kha·seem	
with your great	rab·beem	
“ Return	shu·vu	
	el	
your homes	a·ho·le·khem	
herds of livestock	u·ve·miq·neh	
with immense	rav	
	me·od	
with silver	be·khe·seph	
gold	u·ve·za·hav	
bronze	u·vin·cho·shet	
iron	u·ve·var·zel	
clothes	u·vis·la·mo·wt	
and very many	har·beh	
	me·od	
Divide	chil·qu	
the spoil	she·lal	
of your enemies ”	o·ye·ve·khem	
with	im	
your brothers	a·che·khem	
-	vay·ya·shu·vu	Joshua 22:9
left	vay·ye·le·khu	
So the Reubenites	be·ne	
	re·u·ven	

the Gadites	u·ve·ne	
	gad	
and the half-tribe	va·cha·tsee	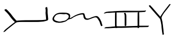
	she·vet	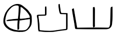
of Manasseh	ham·nash·sheh	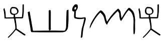
	me·et	
the Israelites	be·ne	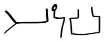
	yis·ra·el	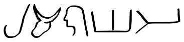
at Shiloh	mish·shi·loh	
-	a·sher	
in the land	be·e·rets	
of Canaan	ke·na·an	
to return	la·le·khet	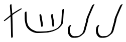
to	el	
their own land	e·rets	
of Gilead	hag·gil·ad	
	el	
	e·rets	
	a·chuz·za·tam	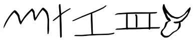
which	a·sher	
they had acquired	no·cha·zu	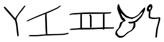
	vah	
according to	al	
the command	pee	
of the LORD	YHVH	
through	be·yad	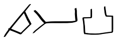
Moses	mo·sheh	

And when they came	vay·ya·vo·u	ויבאו	Joshua 22:10
to	el	אל	
Geliloth	ge·lee·lo·wt	גלילות	
near the Jordan	hay·yar·den	הירדן	
-	a·sher	אשר	
in the land	be·e·rets	בארץ	
of Canaan	ke·na·an	כנען	
built	vay·yiv·nu	ויבנו	
the Reubenites	ve·ne	בני	
	re·u·ven	ראובן	
the Gadites	u·ve·ne	ובני	
	gad	גד	
and the half-tribe	va·cha·tsee	וחצי	
	she·vet	שבט	
of Manasseh	ham·nash·sheh	המנשה	
there	sham	שם	
altar	miz·be·ach	מזבח	
by	al	על	
the Jordan	hay·yar·den	הירדן	
	miz·be·ach	מזבח	
	ga·do·wl	גדול	
an imposing	le·mar·eh	למראה	
received	vay·yish·me·u	וישמעו	Joshua 22:11
Then the Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
the report :	le·mor	לאמר	
“ Behold	hin·neh	הנה	

have built	va·nu	
the Reubenites	ve·ne	
	re·u·ven	
the Gadites	u·ve·ne	
	gad	
and the half-tribe	va·cha·tsee	
	she·vet	
of Manasseh	ham·nash·sheh	
-	et	
an altar	ham·miz·be·ach	
on	el	
the border	mul	
of the land	e·rets	
of Canaan	ke·na·an	
at	el	
Geliloth	ge·lee·lo·wt	
near the Jordan	hay·yar·den	
on	el	
side ”	e·ver	
the Israelite	be·ne	
	yis·ra·el	
heard this	vay·yish·me·u	Joshua 22:12
And when [they]	be·ne	
	yis·ra·el	
assembled	vay·yiq·qa·ha·lu	
the whole	kal	
congregation	a·dat	

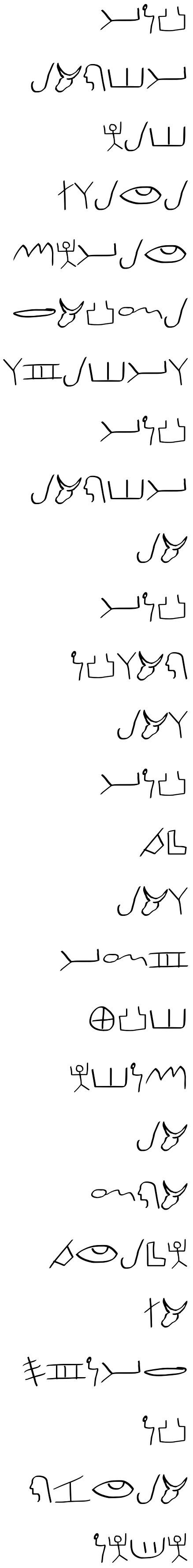

	be·ne	
of Israel	yis·ra·el	
at Shiloh	shi·loh	
to go	la·a·lo·wt	
against them	a·le·hem	
to war	lats·tsa·va	
sent	vay·yish·le·chu	Joshua 22:13
The Israelites	ve·ne	
	yis·ra·el	
to	el	
-	be·ne	
	re·u·ven	
-	ve·el	
the Reubenites	be·ne	
the Gadites	gad	
	ve·el	
and the half-tribe	cha·tsee	
	she·vet	
of Manasseh	me·nash·sheh	
to	el	
the land	e·rets	
of Gilead	hag·gil·ad	
-	et	
Phinehas	pee·ne·chas	
son of	ben	
Eleazar	el·a·zar	
the priest	hak·ko·hen	

[they sent] ten	va·a·sa·rah	𐤅𐤏𐤔𐤓𐤄	Joshua 22:14
chiefs —	ne·si·eem	𐤍𐤔𐤀𐤉𐤌	
With him	im·mo	𐤏𐤌𐤅	
leader	na·see	𐤍𐤔𐤉𐤀	
one	e·chad	𐤀𐤇𐤃	
	na·see	𐤍𐤔𐤉𐤀	
	e·chad	𐤀𐤇𐤃	
family	le·vet	𐤋𐤁𐤉𐤕	
	av	𐤀𐤁	
from each	le·khol	𐤋𐤊𐤋	
tribe	mat·to·wt	𐤌𐤈𐤅𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
each	ve·eesh	𐤅𐤀𐤉𐤔	
the head	rosh	𐤓𐤀𐤔	
of a family	bet	𐤁𐤉𐤕	
	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌	
-	hem·mah	𐤄𐤌𐤄	
among the clans	le·al·phe	𐤋𐤀𐤋𐤐𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
They went	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	Joshua 22:15
to	el	𐤀𐤋	
the Reubenites	be·ne	𐤁𐤍𐤉	
	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
	ve·el	𐤅𐤀𐤋	
the Gadites	be·ne	𐤁𐤍𐤉	
	gad	𐤂𐤃	
	ve·el	𐤅𐤀𐤋	

and the half-tribe	cha·tsee	𐤇𐤑𐤉	
	she·vet	𐤔𐤁𐤈	
of Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
	el	𐤀𐤋	
in the land	e·rets	𐤀𐤓𐤑	
of Gilead	hag·gil·ad	𐤄𐤂𐤋𐤏𐤃	
and said	vay·dab·be·ru	𐤅𐤉𐤃𐤁𐤓𐤅	
to them	it·tam	𐤀𐤕𐤌	
	le·mor	𐤋𐤀𐤌𐤓	
“ This is what	koh	𐤊𐤄	Joshua 22:16
says :	a·me·ru	𐤀𐤌𐤓𐤅	
the whole	kol	𐤊𐤋	
congregation	a·dat	𐤏𐤃𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
‘ What	mah	𐤌𐤄	
you have committed	ham·ma·al	𐤄𐤌𐤏𐤋	
is this	haz·zeh	𐤄𐤆𐤄	
-	a·sher	𐤀𐤔𐤓	
breach of faith	me·al·tem	𐤌𐤏𐤋𐤕𐤌	
against the God	be·lo·he	𐤁𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
by turning away	la·shuv	𐤋𐤔𐤅𐤁	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
from	me·a·cha·re	𐤌𐤀𐤇𐤓𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and building	biv·no·wt·khem	𐤁𐤁𐤍𐤅𐤕𐤊𐤌	
for yourselves	la·khem	𐤋𐤊𐤌	

an altar	miz·be·ach		
that you might rebel	lim·ra·de·khem		
this day ?	hay·yo·wm	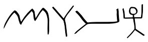	
against the LORD	ba·YHVH	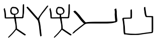	
enough	ham·at		Joshua 22:17
for us	la·nu		
-	et		
Was not the sin	a·won		
of Peor	pe·o·wr		
from which	a·sher		
we have not	lo		
cleansed	hit·ta·har·nu	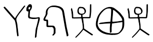	
ourselves	mim·men·nu	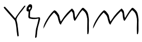	
to	ad		
day ?	hay·yo·wm	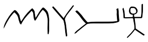	
this	haz·zeh		
It even brought	vay·hee	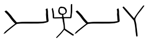	
a plague	han·ne·geph	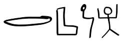	
upon the congregation	ba·a·dat		
of the LORD	YHVH		
would you	ve·at·tem		Joshua 22:18
turn away	ta·shu·vu		
And now	hay·yo·wm	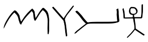	
from	me·a·cha·re	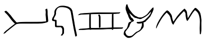	
the LORD ?	YHVH		
	ve·ha·yah	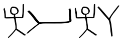	
If you	at·tem		

rebel	tim·re·du
today	hay·yo·wm
against the LORD	ba·YHVH
tomorrow	u·ma·char
with	el
the whole	kal
congregation	a·dat
of Israel	yis·ra·el
He will be angry	yiq·tsoph
indeed	ve·akh
If	im
is unclean	te·me·ah
the land	e·rets
of your inheritance	a·chuz·zat·khem
[then] cross over	iv·ru
	la·khem
to	el
the land	e·rets
possession	a·chuz·zat
of the LORD’s	YHVH
where	a·sher
stands	sha·khan
	sham
tabernacle	mish·kan
the LORD’s	YHVH
and take possession	ve·he·a·cha·zu
of it among us	be·to·w·khe·nu

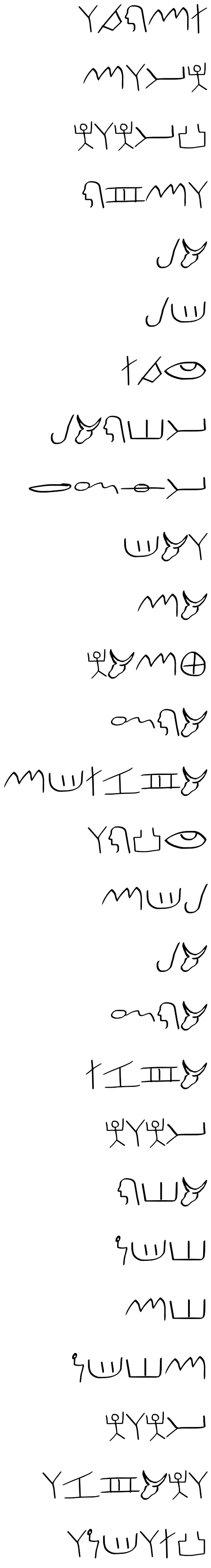

Joshua 22:19

against the LORD	u·ba·YHVH	𐤅𐤁𐤉𐤄𐤅𐤄	
But do not	al	𐤀𐤋	
rebel	tim·ro·du	𐤕𐤌𐤓𐤃𐤅	
	ve·o·ta·nu	𐤅𐤀𐤕𐤍𐤅	
	el	𐤀𐤋	
	tim·ro·du	𐤕𐤌𐤓𐤃𐤅	
or against us by building	biv·no·te·khem	𐤁𐤁𐤍𐤕𐤊𐤌	
for yourselves	la·khem	𐤋𐤊𐤌	
an altar	miz·be·ach	𐤌𐤆𐤁𐤇	
other than	mib·bal·a·de	𐤌𐤁𐤋𐤏𐤃𐤉	
the altar	miz·bach	𐤌𐤆𐤁𐤇	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
Was not	ha·lo·w	𐤄𐤋𐤅𐤀	Joshua 22:20
Achan	a·khan	𐤏𐤊𐤍	
son	ben	𐤁𐤍	
of Zerah	ze·rach	𐤆𐤓𐤇	
unfaithful	ma·al	𐤌𐤏𐤋	
regarding	ma·al	𐤌𐤏𐤋	
what was set apart for destruction	ba·che·rem	𐤁𐤇𐤓𐤌	
upon	ve·al	𐤅𐤏𐤋	
the whole	kal	𐤊𐤋	
congregation	a·dat	𐤏𐤃𐤕	
of Israel ?	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	ha·yah	𐤄𐤉𐤄	
bringing wrath	qa·tseph	𐤒𐤑𐤐	
[Achan]	ve·hu	𐤅𐤄𐤅𐤀	

	eesh	
only	e·chad	
Yet it was not	lo	
who perished	ga·va	
because of his sin ! ’”	ba·a·wo·no	
answered	vay·ya·a·nu	Joshua 22:21
Then the Reubenites	be·ne	
	re·u·ven	
the Gadites	u·ve·ne	
	gad	
and the half-tribe	va·cha·tsee	
	she·vet	
of Manasseh	ham·nash·sheh	
	vay·dab·be·ru	
	et	
the leaders	ra·she	
of the clans	al·phe	
of Israel :	yis·ra·el	
the Mighty One	el	Joshua 22:22
[is] God !	e·lo·heem	
“ The LORD	YHVH	
the Mighty One	el	
[is] God !	e·lo·heem	
The LORD	YHVH	
He	hu	
knows	yo·de·a	
and may Israel	ve·yis·ra·el	

	hu		
also know	ye·da		
If [this]	im		
was in rebellion	be·me·red		
	ve·im		
or breach of faith	be·ma·al		
against the LORD	ba·YHVH	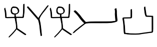	
do not	al		
spare us	to·wo·shee·e·nu	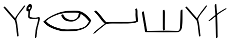	
today	hay·yo·wm	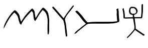	
	haz·zeh	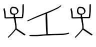	
If we have built	liv·no·wt		Joshua 22:23
for ourselves	la·nu	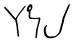	
an altar	miz·be·ach		
to turn away	la·shuv		
from	me·a·cha·re		
Him	YHVH	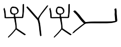	
and	ve·im		
to offer	le·ha·a·lo·wt		
on it	a·law	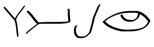	
burnt offerings	o·w·lah		
and grain offerings	u·min·chah	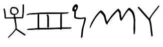	
or	ve·im		
to sacrifice	la·a·so·wt		
on it	a·law	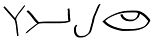	
offerings	ziv·che	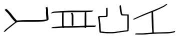	
fellowship	she·la·meem		

may the LORD	YHVH	יהוה	
Himself	hu	הוא	
hold us accountable	ye·vaq·qesh	יבקש	
But in fact	ve·im	ואם	Joshua 22:24
	lo	לא	
for fear	mid·de·a·gah	מדאגה	
	mid·da·var	מדבר	
we have done	a·see·nu	עשינו	
-	et	את	
this	zot	זאת	
might say	le·mor	לאמר	
that in the future	ma·char	מחר	
-	yo·me·ru	יאמרו	
your descendants	ve·ne·khem	בניכם	
to ours	le·va·ne·nu	לבנינו	
	le·mor	לאמר	
‘ What	mah	מה	
have you to do	la·khem	לכם	
with the LORD	ve·la·YHVH	וליהוה	
the God	e·lo·he	אלהי	
of Israel ?	yis·ra·el	ישראל	
a border	u·ge·vul	וגבול	Joshua 22:25
has made	na·tan	נתן	
For the LORD	YHVH	יהוה	
between us	be·ne·nu	בינינו	
and you	u·ve·ne·khem	וביניכם	
	be·ne	בני	

Reubenites	re·u·ven	
and	u·ve·ne	
Gadites	gad	
-	et	
the Jordan	hay·yar·den	
You have no	en	
	la·khem	
share	che·leq	
in the LORD ! ’	ba·YHVH	
to stop	ve·hish·bee·tu	
So your descendants {could cause}	ve·ne·khem	
-	et	
ours	ba·ne·nu	
	le·vil·tee	
fearing	ye·ro	
-	et	
the LORD	YHVH	
That is why we said	van·no·mer	Joshua 22:26
‘ Let us take action	na·a·seh	
	na	
	la·nu	
and build	liv·no·wt	
-	et	
an altar for ourselves	ham·miz·be·ach	
but not	lo	
for burnt offerings	le·o·w·lah	

	ve·lo		
or sacrifices	le·za·vach	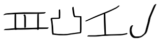	
Rather	kee	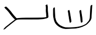	Joshua 22:27
a witness	ed		
let it be	hu		
between us	be·ne·nu	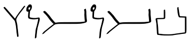	
and you	u·ve·ne·khem	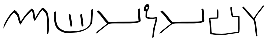	
and	u·ven	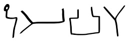	
the generations	do·ro·w·te·nu		
to come	a·cha·re·nu	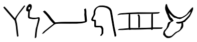	
that we will worship	la·a·vod		
-	et		
-	a·vo·dat		
the LORD	YHVH		
in His presence	le·pha·naw	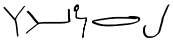	
with our burnt offerings	be·o·lo·w·te·nu		
sacrifices	u·viz·va·che·nu	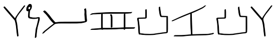	
and peace offerings ’	u·vish·la·me·nu	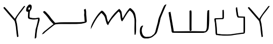	
cannot	ve·lo		
say	yo·me·ru		
your descendants	ve·ne·khem	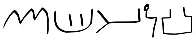	
Then in the future	ma·char	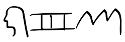	
to ours	le·va·ne·nu	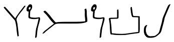	
‘ You have no	en	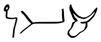	
	la·khem		
share	che·leq	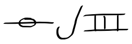	
in the LORD ! ’	ba·YHVH	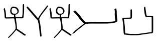	

Therefore we said	van·no·mer	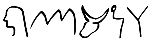	Joshua 22:28
	ve·ha·yah	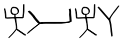	
‘ If they ever	kee	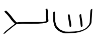	
say [this]	yo·me·ru	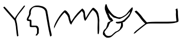	
to us	e·le·nu	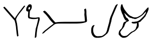	
or	ve·el	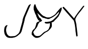	
to our descendants	do·ro·te·nu	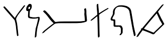	
	ma·char	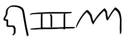	
we will answer :	ve·a·mar·nu	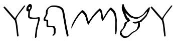	
Look at	re·u	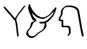	
-	et	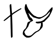	
the replica	tav·neet	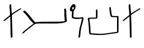	
of the altar	miz·bach	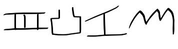	
of the LORD	YHVH	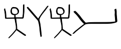	
that	a·sher	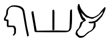	
made	a·su	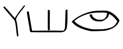	
our fathers	a·vo·w·te·nu	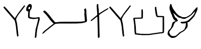	
not	lo	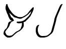	
for burnt offerings	le·o·w·lah	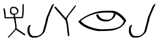	
	ve·lo	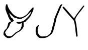	
or sacrifices	le·ze·vach	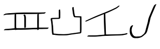	
but	kee	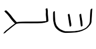	
as a witness	ed	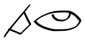	
	hu	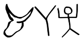	
between us	be·ne·nu	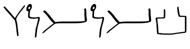	
and you ’	u·ve·ne·khem	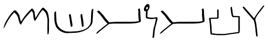	
Far be it	cha·lee·lah	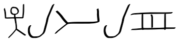	Joshua 22:29

from us	la·nu	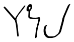	
from	mim·men·nu	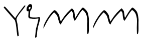	
to rebel	lim·rod	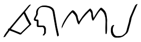	
against the LORD	ba·YHVH	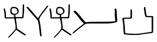	
and turn away	ve·la·shuv	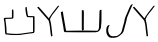	
today	hay·yo·wm	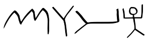	
	me·a·cha·re	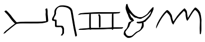	
Him	YHVH	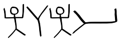	
by building	liv·no·wt	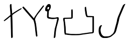	
an altar	miz·be·ach	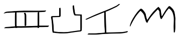	
for burnt offerings	le·o·lah	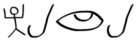	
grain offerings	le·min·chah	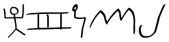	
or sacrifices	u·le·za·vach	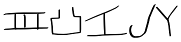	
other than	mil·le·vad	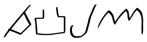	
the altar	miz·bach	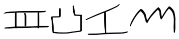	
of the LORD	YHVH	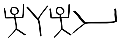	
our God	e·lo·he·nu	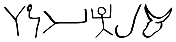	
which [stands]	a·sher	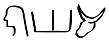	
before	liph·ne	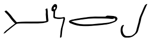	
His tabernacle ”	mish·ka·no	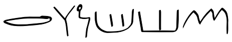	
heard	vay·yish·ma	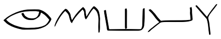	Joshua 22:30
When Phinehas	pee·ne·chas	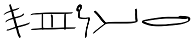	
the priest	hak·ko·hen	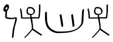	
and the chiefs	u·ne·see·e	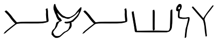	
of the congregation —	ha·e·dah	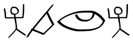	
the heads	ve·ra·she	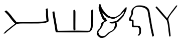	
clans	al·phe	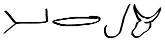	

of Israel’s	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
who	a·sher	𐤀𐤔𐤓	
were with him —	it·to	𐤀𐤕𐤅	
-	et	𐤀𐤕	
-	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
what	a·sher	𐤀𐤔𐤓	
had to say	dib·be·ru	𐤃𐤁𐤓𐤅	
the descendants	be·ne	𐤁𐤍𐤉	
of Reuben	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
	u·ve·ne	𐤅𐤁𐤍𐤉	
Gad	gad	𐤂𐤃	
	u·ve·ne	𐤅𐤁𐤍𐤉	
and Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
they were satisfied	vay·yee·tav	𐤅𐤉𐤉𐤈𐤁	
	be·e·ne·hem	𐤁𐤏𐤉𐤍𐤉𐤄𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Joshua 22:31
Phinehas	pee·ne·chas	𐤐𐤉𐤍𐤇𐤎	
son	ben	𐤁𐤍	
of Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
to	el	𐤀𐤋	
the descendants	be·ne	𐤁𐤍𐤉	
of Reuben	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
	ve·el	𐤅𐤀𐤋	
	be·ne	𐤁𐤍𐤉	
Gad	gad	𐤂𐤃	
	ve·el	𐤅𐤀𐤋	

	be·ne	
and Manasseh	me·nash·sheh	
“ Today	hay·yo·wm	
we know	ya·da·nu	
that	kee	
is among us	ve·to·w·khe·nu	
the LORD	YHVH	
because	a·sher	
you have not	lo	
committed	me·al·tem	
against Him	ba·YHVH	
breach of faith	ham·ma·al	
this	haz·zeh	
Consequently	az	
you have delivered	hits·tsal·tem	
-	et	
	be·ne	
the Israelites	yis·ra·el	
from the hand	mee·yad	
of the LORD ”	YHVH	
returned	vay·ya·shav	Joshua 22:32
Then Phinehas	pee·ne·chas	
son	ben	
of Eleazar	el·a·zar	
the priest	hak·ko·hen	
together with the [other] leaders	ve·han·ne·see·eem	
	me·et	

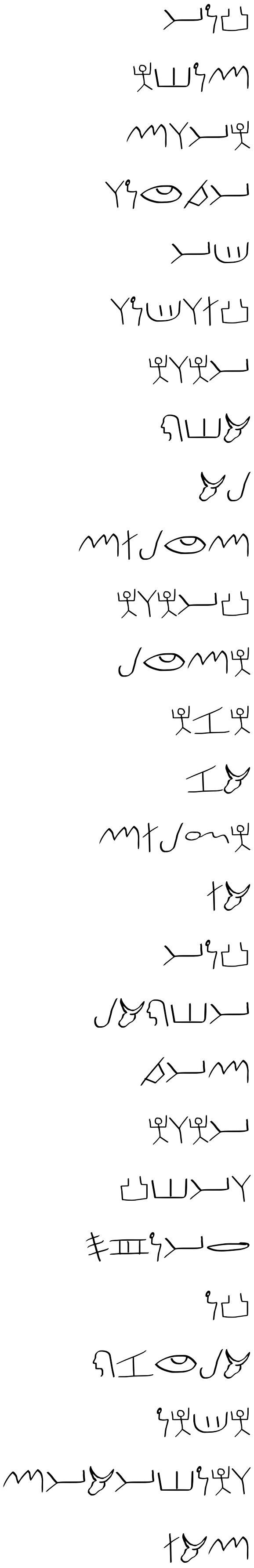

the Reubenites	be·ne	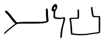	
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	u·me·et		
and Gadites	be·ne	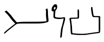	
	gad		
in the land	me·e·rets		
of Gilead	hag·gil·ad		
to	el		
the land	e·rets		
of Canaan	ke·na·an		
in	el		
the Israelites	be·ne	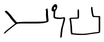	
	yis·ra·el	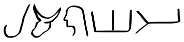	
and brought back	vay·ya·shi·vu	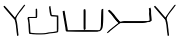	
-	o·w·tam		
a report regarding	da·var		
were satisfied	vay·yee·tav	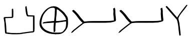	Joshua 22:33
with the report	had·da·var		
	be·e·ne	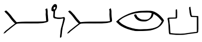	
The Israelites	be·ne	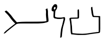	
	yis·ra·el	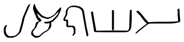	
blessed	vay·va·ra·khu		
God	e·lo·heem		
and [they]	be·ne	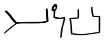	
	yis·ra·el	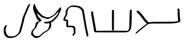	
no	ve·lo		
and spoke	a·me·ru		

more about going	la·a·lo·wt	לעלות	
against them	a·le·hem	עליהם	
to war	lats·tsa·va	לצבא	
to destroy	le·sha·chet	לשחת	
-	et	את	
the land	ha·a·rets	הארץ	
where	a·sher	אשר	
the Reubenites	be·ne	בני	
	re·u·ven	ראובן	
and Gadites	u·ve·ne	ובני	
	gad	גד	
lived	yo·she·veem	ישבים	
	bah	בה	
named	vay·yiq·re·u	ויקראו	Joshua 22:34
So the Reubenites	be·ne	בני	
	re·u·ven	ראובן	
and Gadites	u·ve·ne	ובני	
	gad	גד	
the altar [Witness]	lam·miz·be·ach	למזבח	
for [they said]	kee	כי	
is a witness	ed	עד	
“ It	hu	הוא	
between us	be·no·te·nu	בינתינו	
that	kee	כי	
the LORD	YHVH	יהוה	
is God ”	ha·e·lo·heem	האלהים	
-	vay·hee	ויהי	Joshua 23:1

time	mee·ya·meem		
A long	rab·beem	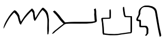	
after	a·cha·re	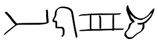	
-	a·sher	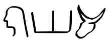	
rest	he·nee·ach	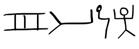	
the LORD	YHVH	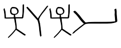	
had given Israel	le·yis·ra·el		
from all	mik·kal		
the enemies	o·ye·ve·hem	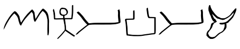	
around them	mis·sa·veev	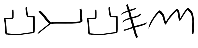	
when Joshua	vee·ho·wo·shu·a	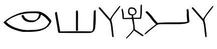	
was old	za·qen	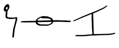	
[and] well along	ba		
in years	bay·ya·meem		
summoned	vay·yiq·ra	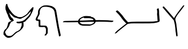	Joshua 23:2
[he]	ye·ho·wo·shu·a		
all	le·khal		
Israel	yis·ra·el	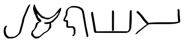	
including its elders	liz·qe·naw	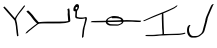	
leaders	u·le·ra·shaw		
judges	u·le·sho·phe·taw		
and officers	u·le·sho·te·raw		
he said	vay·yo·mer		
-	a·le·hem	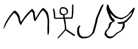	
“ I	a·nee	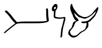	
am old	za·qan·tee	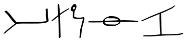	
[and] well along	ba·tee		

in years ”	bay·ya·meem		
“ and you	ve·at·tem		Joshua 23:3
have seen	re·ee·tem	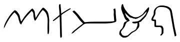	
-	et		
everything	kal		
that	a·sher		
has done	a·sah		
the LORD	YHVH		
your God	e·lo·he·khem	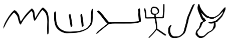	
to all	le·khal		
nations	hag·go·w·yim	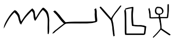	
these	ha·el·leh		
for your sake	mip·pe·ne·khem	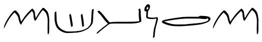	
because	kee	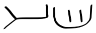	
was the LORD	YHVH		
your God	e·lo·he·khem	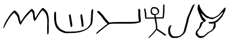	
it	hu		
who fought	han·nil·cham	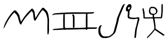	
for you	la·khem		
See	re·u		Joshua 23:4
I have allotted	hip·pal·tee	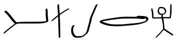	
	la·khem		
-	et		
nations	hag·go·w·yim	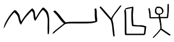	
remaining	han·nish·a·reem		
these	ha·el·leh		
as an inheritance	be·na·cha·lah	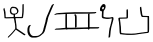	

to your tribes	le·shiv·te·khem	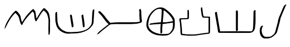	
from	min	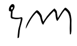	
the Jordan	hay·yar·den	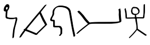	
including all	ve·khal	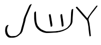	
the nations	hag·go·w·yim	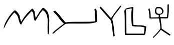	
-	a·sher	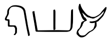	
I have already cut off	hikh·rat·tee	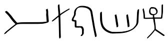	
to the Great Sea	ve·hay·yam	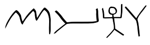	
	hag·ga·do·wl	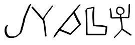	
westward	me·vo·w	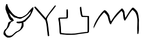	
	hash·sha·mesh	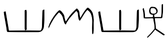	
The LORD	va·YHVH	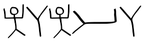	Joshua 23:5
your God	e·lo·he·khem	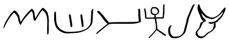	
	hu	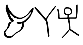	
will push them	yeh·do·phem	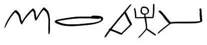	
out of your way	mip·pe·ne·khem	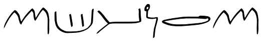	
and drive them out	ve·ho·w·reesh	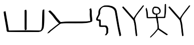	
before you	o·tam	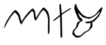	
	mil·liph·ne·khem	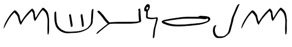	
so that you can take possession of	vee·rish·tem	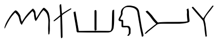	
-	et	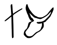	
their land	ar·tsam	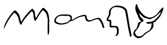	
as	ka·a·sher	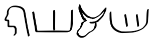	
promised	dib·ber	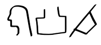	
the LORD	YHVH	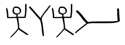	
your God	e·lo·he·khem	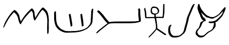	
you	la·khem	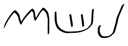	

strong, then	va·cha·zaq·tem	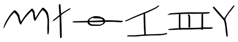	Joshua 23:6
Be very	me·od		
so that you can keep	lish·mor		
and obey	ve·la·a·so·wt		
-	et		
all	kal	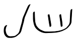	
that is written	hak·ka·tuv		
in the Book	be·se·pher		
of the Law	to·w·rat		
of Moses	mo·sheh		
not	le·vil·tee	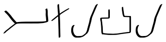	
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from it	mim·men·nu	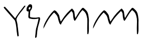	
to the right	ya·meen		
or to the left	u·se·mo·wl		
So you are not	le·vil·tee	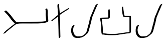	Joshua 23:7
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nations	bag·go·w·yim	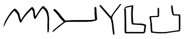	
with these	ha·el·leh		
that remain	han·nish·a·reem		
	ha·el·leh		
among you	it·te·khem		
the names	u·ve·shem		
of their gods	e·lo·he·hem	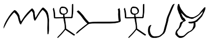	
You must not	lo		
call on	taz·kee·ru	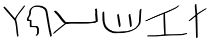	
or	ve·lo		

swear by them	tash·bee·u	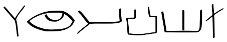	
and you must not	ve·lo		
serve them	ta·av·dum		
[or]	ve·lo		
bow down	tish·ta·cha·wu		
to them	la·hem		
Instead	kee	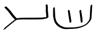	Joshua 23:8
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to the LORD	ba·YHVH	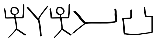	
your God	e·lo·he·khem	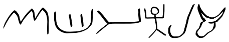	
you shall hold fast	tid·ba·qu	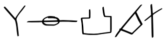	
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you have done	a·see·tem	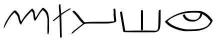	
to	ad		
day	hay·yo·wm	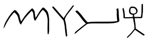	
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has driven out	vay·yo·w·resh		Joshua 23:9
The LORD	YHVH		
before you	mip·pe·ne·khem	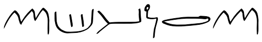	
nations	go·w·yim	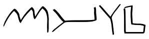	
great	ge·do·leem	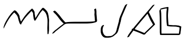	
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can stand	a·mad	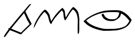	
one	eesh	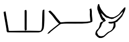	
against you	biph·ne·khem	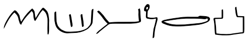	

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day	hay·yo·wm	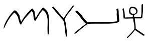	
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	eesh	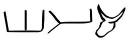	Joshua 23:10
One	e·chad	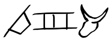	
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can put	yir·daph		
a thousand {to flight}	a·leph	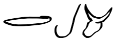	
because	kee	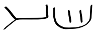	
the LORD	YHVH		
your God	e·lo·he·khem	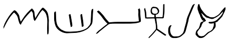	
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fights	han·nil·cham	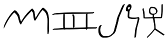	
for you	la·khem		
just as	ka·a·sher		
He promised	dib·ber		
	la·khem		
Therefore watch	ve·nish·mar·tem		Joshua 23:11
carefully	me·od		
yourselves	le·naph·sho·te·khem		
that you love	le·a·ha·vah		
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the LORD	YHVH		
your God	e·lo·he·khem	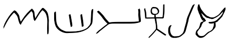	
For	kee	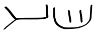	Joshua 23:12
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you turn away	sho·wv		

	ta·shu·vu	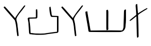	
and cling	u·de·vaq·tem	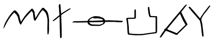	
to the rest	be·ye·ter	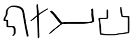	
nations	hag·go·w·yim	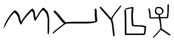	
of these	ha·el·leh	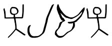	
that remain	han·nish·a·reem	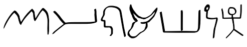	
	ha·el·leh	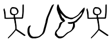	
among you	it·te·khem	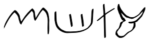	
and if you intermarry	ve·hit·chat·tan·tem	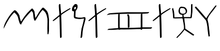	
	ba·hem	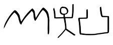	
and associate	u·va·tem	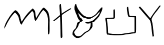	
	ba·hem	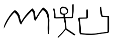	
with them	ve·hem	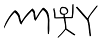	
	ba·khem	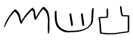	
know for sure	ya·do·w·a	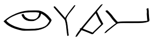	Joshua 23:13
	te·de·u	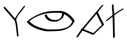	
that	kee	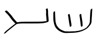	
will no	lo	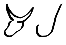	
longer	yo·w·seeph	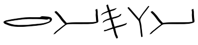	
the LORD	YHVH	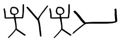	
your God	e·lo·he·khem	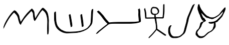	
drive out	le·ho·w·reesh	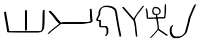	
-	et	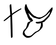	
nations	hag·go·w·yim	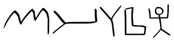	
these	ha·el·leh	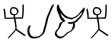	
before you	mil·liph·ne·khem	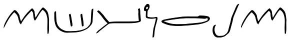	
Instead, they will become	ve·ha·yu	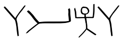	

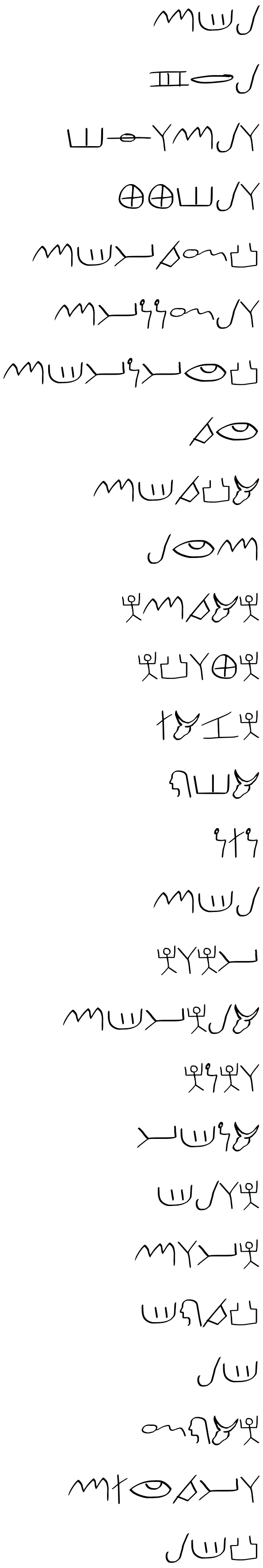

for you	la·khem	
a snare	le·phach	
and a trap	u·le·mo·w·qesh	
a scourge	u·le·sho·tet	
in your sides	be·tsid·de·khem	
and thorns	ve·lits·ni·neem	
in your eyes	be·e·ne·khem	
until	ad	
you perish	a·va·de·khem	
from	me·al	
land	ha·a·da·mah	
good	hat·to·w·vah	
this	haz·zot	
that	a·sher	
has given	na·tan	
you	la·khem	
the LORD	YHVH	
your God	e·lo·he·khem	
Now behold	ve·hin·neh	Joshua 23:14
I	a·no·khee	
am going	ho·w·lekh	
today	hay·yo·wm	
the way	be·de·rekh	
of all	kal	
the earth	ha·a·rets	
and you know	vee·da·tem	
with all	be·khal	

your heart	le·vav·khem	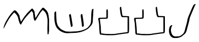
[and]	u·ve·khal	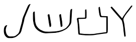
soul	naph·she·khem	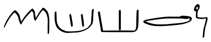
that	kee	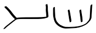
not	lo	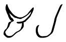
has failed	na·phal	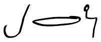
	da·var	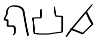
one	e·chad	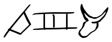
	mik·kol	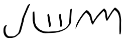
promises	had·de·va·reem	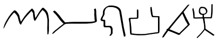
of the good	hat·to·w·veem	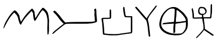
-	a·sher	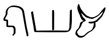
made	dib·ber	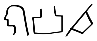
the LORD	YHVH	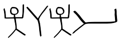
your God	e·lo·he·khem	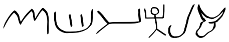
to you	a·le·khem	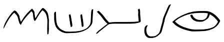
Everything	hak·kol	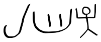
was fulfilled	ba·u	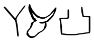
for you	la·khem	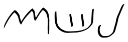
not	lo	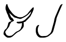
has failed	na·phal	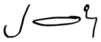
	mim·men·nu	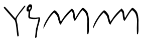
promise	da·var	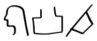
one	e·chad	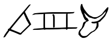
-	ve·ha·yah	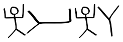
But just as	ka·a·sher	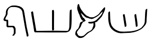
has come to pass	ba	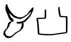

Joshua 23:15

-	a·le·khem	עליכם
every	kal	כל
thing	had·da·var	הדבר
good	hat·to·wv	הטוב
-	a·sher	אשר
promised	dib·ber	דבר
the LORD	YHVH	יהוה
your God	e·lo·he·khem	אלהיכם
you	a·le·khem	אליכם
likewise	ken	כן
will bring	ya·vee	יביא
the LORD	YHVH	יהוה
upon you	a·le·khem	עליכם
-	et	את
-	kal	כל
	had·da·var	הדבר
the calamity He has threatened	ha·ra	הרע
until	ad	עד
He has destroyed	hash·mee·do	השמידו
you	o·wt·khem	אותכם
from	me·al	מעל
land	ha·a·da·mah	האדמה
good	hat·to·w·vah	הטובה
this	haz·zot	הזאת
-	a·sher	אשר
has given	na·tan	נתן
you	la·khem	לכם

[He]	YHVH		
	e·lo·he·khem	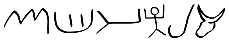	
If you transgress	be·a·ve·re·khem	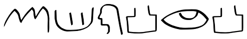	Joshua 23:16
-	et		
the covenant	be·reet	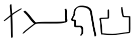	
of the LORD	YHVH		
your God	e·lo·he·khem	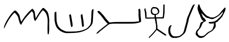	
which	a·sher		
He commanded you	tsiw·vah		
-	et·khem		
and go	va·ha·lakh·tem		
and serve	va·a·vad·tem	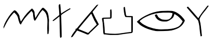	
gods	e·lo·heem		
other	a·che·reem	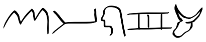	
and bow down	ve·hish·ta·cha·vee·tem	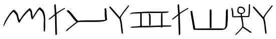	
to them	la·hem		
will burn	ve·cha·rah	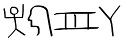	
then the anger	aph		
of the LORD	YHVH		
against you	ba·khem		
perish	va·a·vad·tem		
and you will quickly	me·he·rah		
from	me·al		
land	ha·a·rets		
this good	hat·to·w·vah		
-	a·sher		
He has given	na·tan	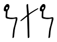	

you ”	la·khem	
assembled	vay·ye·e·soph	Joshua 24:1
Then Joshua	ye·ho·wo·shu·a	
-	et	
all	kal	
the tribes	shiv·te	
of Israel	yis·ra·el	
at Shechem	she·khe·mah	
He summoned	vay·yiq·ra	
the elders	le·ziq·ne	
of Israel	yis·ra·el	
leaders	u·le·ra·shaw	
judges	u·le·sho·phe·taw	
and officers	u·le·sho·te·raw	
and they presented	vay·yit·yats·tse·vu	
themselves before	liph·ne	
God	ha·e·lo·heem	
said	vay·yo·mer	Joshua 24:2
And Joshua	ye·ho·wo·shu·a	
to	el	
all	kal	
the people	ha·am	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	

beyond	be·e·ver		
the Euphrates	han·na·har		
lived	ya·she·vu	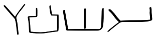	
your fathers	a·vo·w·te·khem	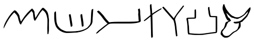	
‘ Long ago	me·o·w·lam		
including Terah	te·rach		
the father	a·vee	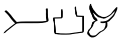	
of Abraham	av·ra·ham	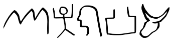	
	va·a·vee		
and Nahor	na·cho·wr		
and worshiped	vay·ya·av·du		
gods	e·lo·heem		
other	a·che·reem	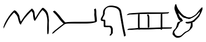	
But I took	va·eq·qach	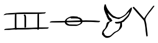	Joshua 24:3
-	et		
your father	a·vee·khem	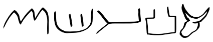	
-	et		
Abraham	av·ra·ham	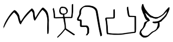	
from beyond	me·e·ver		
the Euphrates	han·na·har		
and led	va·o·w·lekh		
him	o·w·to		
through all	be·khal		
the land	e·rets		
of Canaan	ke·na·an		
and I multiplied	va·ʾɛ·rɛv		
-	et		

his descendants	zar·o		
I gave	va·et·ten		
him	lo	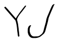	
-	et		
Isaac	yits·chaq		
I gave	va·et·ten		Joshua 24:4
and to Isaac	le·yits·chaq		
-	et		
Jacob	ya·a·qov	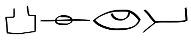	
-	ve·et		
and Esau	e·saw	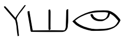	
I gave	va·et·ten		
Esau	le·e·saw		
-	et		
Mount	har		
Seir	se·eer		
to possess	la·re·shet	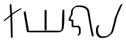	
-	o·w·to		
but Jacob	ve·ya·a·qov		
and his sons	u·va·naw	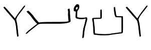	
went down	ya·re·du		
to Egypt	mits·ra·yim	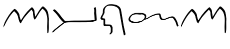	
Then I sent	va·esh·lach	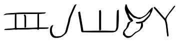	Joshua 24:5
-	et		
Moses	mo·sheh	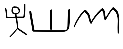	
-	ve·et		
and Aaron	a·ha·ron		

and I afflicted	va·eg·goph		
-	et		
the Egyptians	mits·ra·yim	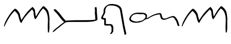	
by what	ka·a·sher		
I did	a·see·tee	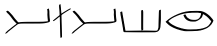	
there	be·qir·bo	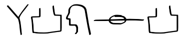	
and afterward	ve·a·char		
I brought you out	ho·w·tse·tee		
-	et·khem		
When I brought	va·o·w·tsee		Joshua 24:6
-	et		
your fathers	a·vo·w·te·khem	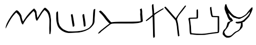	
out of Egypt	mim·mits·ra·yim		
and you reached	vat·ta·vo·u		
the Red Sea	hay·yam·mah	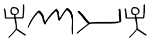	
pursued	vay·yir·de·phu		
the Egyptians	mits·ra·yim	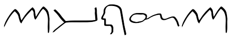	
	a·cha·re	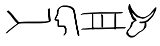	
[them]	a·vo·w·te·khem	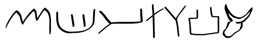	
with chariots	be·re·khev	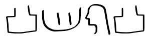	
and horsemen	u·ve·pha·ra·sheem		
as far as the Red Sea	yam	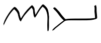	
	suph		
So [your fathers] cried out	vay·yits·a·qu		Joshua 24:7
to	el		
the LORD	YHVH	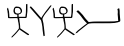	
and He put	vay·ya·sem		

darkness	ma·a·phel	
between	be·ne·khem	
	u·ven	
you and the Egyptians	ham·mits·reem	
He brought	vay·ya·ve	
over whom	a·law	
-	et	
the sea	hay·yam	
and engulfed them	vay·khas·se·hu	
saw	vat·tir·e·nah	
Your very eyes	e·ne·khem	
-	et	
what	a·sher	
I did	a·see·tee	
to the Egyptians	be·mits·ra·yim	
Then you lived	vat·te·she·vu	
in the wilderness	vam·mid·bar	
time	ya·meem	
for a long	rab·beem	
Later, I brought	va·ʾa·vi·ʾah	Joshua 24:8
-	et·khem	
you to	el	
the land	e·rets	
of the Amorites	ha·e·mo·ree	
who lived	hay·yo·wo·shev	
beyond	be·e·ver	
the Jordan	hay·yar·den	

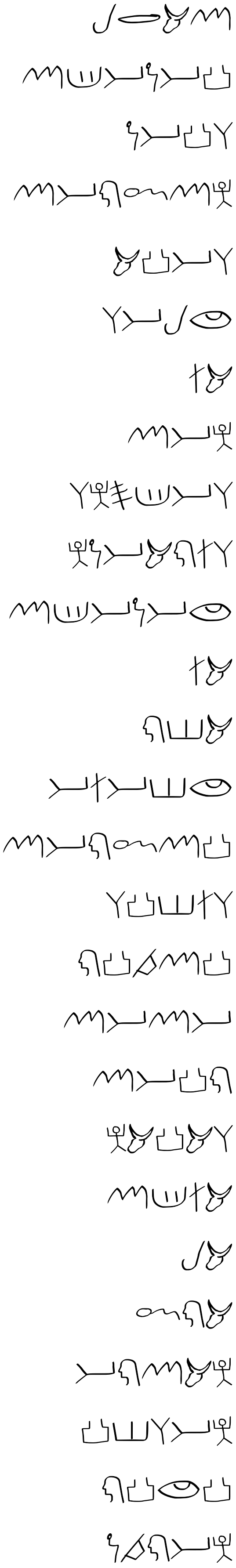

They fought	vay·yil·la·cha·mu	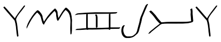	
against you	it·te·khem		
but I delivered	va·et·ten		
them	o·w·tam		
into your hand	be·yed·khem		
that you should possess	vat·tee·re·shu		
-	et		
their land	ar·tsam		
when I destroyed them	va·ash·mee·dem		
before you	mip·pe·ne·khem	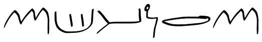	
set out	vay·ya·qam	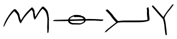	Joshua 24:9
Then Balak	ba·laq	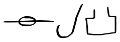	
son	ben		
of Zippor	tsip·po·wr		
the king	me·lekh	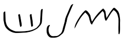	
of Moab	mo·w·av		
to fight	vay·yil·la·chem	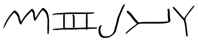	
against Israel	be·yis·ra·el		
He sent	vay·yish·lach		
	vay·yiq·ra	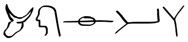	
for Balaam	le·vil·am		
son	ben		
of Beor	be·o·wr		
to curse you	le·qal·lel	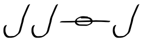	
-	et·khem		
not	ve·lo		Joshua 24:10
but I would	a·vee·tee	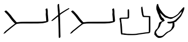	

listen	lish·mo·a	𐤋𐤔𐤌𐤏	
to Balaam	le·vil·am	𐤋𐤁𐤋𐤏𐤌	
So he blessed you	vay·va·rekh	𐤅𐤉𐤁𐤓𐤊	
again and again	ba·ro·wkh	𐤁𐤓𐤅𐤊	
-	et·khem	𐤀𐤕𐤊𐤌	
and I delivered	va·ats·tsil	𐤅𐤀𐤑𐤋	
you	et·khem	𐤀𐤕𐤊𐤌	
from his hand	mee·ya·do	𐤌𐤉𐤃𐤅	
After this, you crossed	vat·ta·av·ru	𐤅𐤕𐤏𐤁𐤓𐤅	Joshua 24:11
-	et	𐤀𐤕	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
and came	vat·ta·vo·u	𐤅𐤕𐤁𐤀𐤅	
to	el	𐤀𐤋	
Jericho	ye·ree·cho	𐤉𐤓𐤉𐤇𐤅	
fought	vay·yil·la·cha·mu	𐤅𐤉𐤋𐤇𐤌𐤅	
against you	va·khem	𐤁𐤊𐤌	
The people	ba·a·le	𐤁𐤏𐤋𐤉	
of Jericho	ye·ree·cho	𐤉𐤓𐤉𐤇𐤅	
as did the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
Perizzites	ve·hap·pe·riz·zee	𐤅𐤄𐤐𐤓𐤆𐤉	
Canaanites	ve·hak·ke·na·a·nee	𐤅𐤄𐤊𐤍𐤏𐤍𐤉	
Hittites	ve·ha·chit·tee	𐤅𐤄𐤇𐤕𐤉	
Girgashites	ve·hag·gir·ga·shee	𐤅𐤄𐤂𐤓𐤂𐤔𐤉	
Hivites	ha·chiw·vee	𐤄𐤇𐤅𐤉	
and Jebusites	ve·hay·vu·see	𐤅𐤄𐤉𐤁𐤅𐤎𐤉	
and I delivered	va·et·ten	𐤅𐤀𐤕𐤍	
them	o·w·tam	𐤀𐤅𐤕𐤌	

into your hand	be·yed·khem	בידכם	
I sent	va·esh·lach	ואשלח	Joshua 24:12
ahead of you	liph·ne·khem	לפניכם	
-	et	את	
the hornet	hats·tsir·ah	הצרעה	
and it drove out	vat·te·ga·resh	ותגרש	
-	o·w·tam	אותם	
before you	mip·pe·ne·khem	מפניכם	
the two	she·ne	שני	
kings	mal·khe	מלכי	
Amorite	ha·e·mo·ree	האמרי	
[but] not	lo	לא	
by your own sword	ve·char·be·kha	בחרבך	
	ve·lo	ולא	
or bow	ve·qash·te·kha	בקשתך	
So I gave	va·et·ten	ואתן	Joshua 24:13
you	la·khem	לכם	
a land	e·rets	ארץ	
on which	a·sher	אשר	
you did not	lo	לא	
toil	ya·ga·ta	יגעת	
	bah	בה	
and cities	ve·a·reem	ועירם	
that	a·sher	אשר	
you did not	lo	לא	
build	ve·nee·tem	בניתם	
and now you live	vat·te·she·vu	ותשבו	

in them	ba·hem		
from vineyards	ke·ra·meem		
and olive groves	ve·ze·teem		
that	a·sher		
you did not	lo		
plant ’	ne·ta·tem		
-	at·tem		
and eat	o·khe·leem	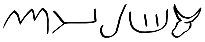	
Now, therefore	ve·at·tah		Joshua 24:14
fear	ye·r·u		
-	et		
the LORD	YHVH		
and serve	ve·iv·du	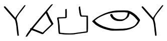	
Him	o·to		
in sincerity	be·ta·meem	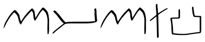	
and truth	u·ve·e·met		
cast aside	ve·ha·see·ru	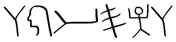	
-	et		
the gods	e·lo·heem		
-	a·sher		
served	a·ve·du	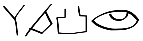	
your fathers	a·vo·w·te·khem	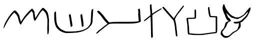	
beyond	be·e·ver		
the Euphrates	han·na·har		
and in Egypt	u·ve·mits·ra·yim		
and serve	ve·iv·du	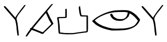	
-	et		

Joshua 24:15

the LORD	YHVH
But if	ve·im
it is unpleasing	ra
in your sight	be·e·ne·khem
to serve	la·a·vod
-	et
the LORD	YHVH
then choose	ba·cha·ru
for yourselves	la·khem
this day	hay·yo·wm
-	et
whom	mee
you will serve	ta·a·vo·dun
whether the	im
-	et
gods	e·lo·heem
-	a·sher
served	a·ve·du
your fathers	a·vo·w·te·khem
-	a·sher
beyond	be·ʿē·vɛr
the Euphrates	han·na·har
or	ve·im
-	et
the gods	e·lo·he
of the Amorites	ha·e·mo·ree
in whose	a·sher

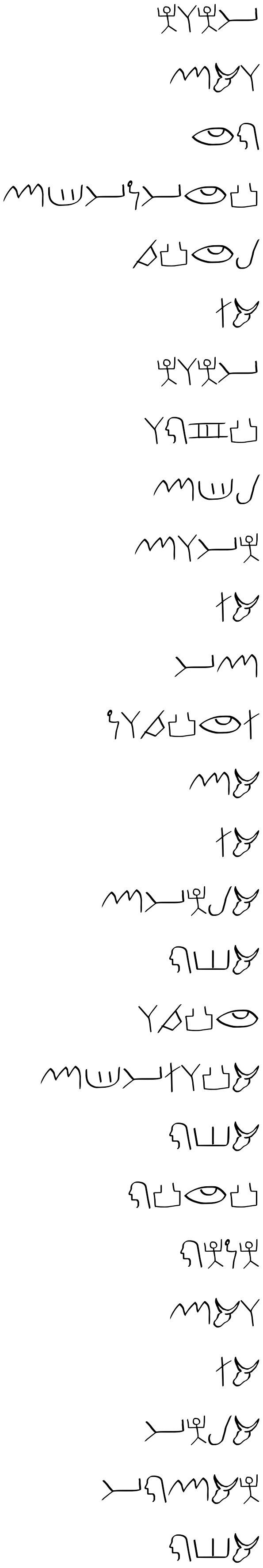

you	at·tem		
are living	yo·she·veem		
land	be·ar·tsam		
As for me	ve·a·no·khee	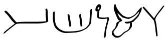	
and my house	u·ve·tee	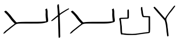	
we will serve	na·a·vod		
-	et		
the LORD ! ”	YHVH		
replied	vay·ya·an	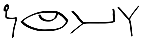	Joshua 24:16
The people	ha·am		
	vay·yo·mer		
“ Far be it	cha·lee·lah	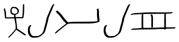	
from us	la·nu		
to forsake	me·a·zov		
-	et		
the LORD	YHVH		
to serve	la·a·vod		
gods !	e·lo·heem		
other	a·che·reem		
For	kee	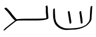	Joshua 24:17
the LORD	YHVH		
our God	e·lo·he·nu		
	hu		
brought	ham·ma·a·leh		
us	o·ta·nu		
and	ve·et		
our fathers	a·vo·w·te·nu		

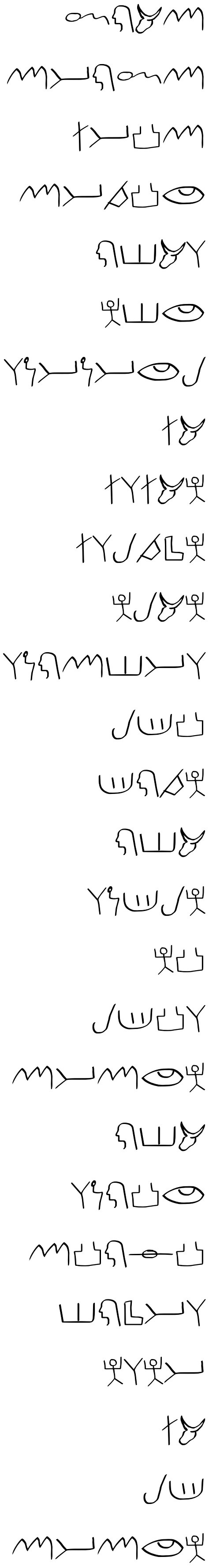

out of the land	me·e·rets	
of Egypt	mits·ra·yim	
out of the house	mib·bet	
of slavery	a·va·deem	
and	va·a·sher	
performed	a·sah	
before our eyes	le·e·ne·nu	
-	et	
signs	ha·o·to·wt	
great	hag·ge·do·lo·wt	
these	ha·el·leh	
He also protected us	vay·yish·me·re·nu	
throughout	be·khal	
our journey	had·de·rekh	
	a·sher	
	ha·lakh·nu	
	vah	
and among all	u·ve·khol	
the nations	ha·am·meem	
through which	a·sher	
we traveled	a·var·nu	
	be·qir·bam	
drove out	vay·ga·resh	Joshua 24:18
And the LORD	YHVH	
-	et	
all	kal	
the nations	ha·am·meem	

-	ve·et	𐤅𐤀𐤕	
including the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
who lived	yo·shev	𐤉𐤔𐤁	
in the land	ha·a·rets	𐤄𐤀𐤓𐤑	
before us	mip·pa·ne·nu	𐤌𐤐𐤍𐤉𐤍𐤅	
too	gam	𐤂𐤌	
We	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
will serve	na·a·vod	𐤍𐤏𐤁𐤃	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
because	kee	𐤊𐤉	
He	hu	𐤄𐤅𐤀	
is our God ! ”	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅׃	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Joshua 24:19
But Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
to	el	𐤀𐤋	
the people	ha·am	𐤄𐤏𐤌	
“ You are not	lo	𐤋𐤀	
able	tu·khe·lu	𐤕𐤅𐤊𐤋𐤅	
to serve	la·a·vod	𐤋𐤏𐤁𐤃	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
for	kee	𐤊𐤉	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
is a holy	qe·do·sheem	𐤒𐤃𐤔𐤉𐤌	
He	hu	𐤄𐤅𐤀	
God	el	𐤀𐤋	

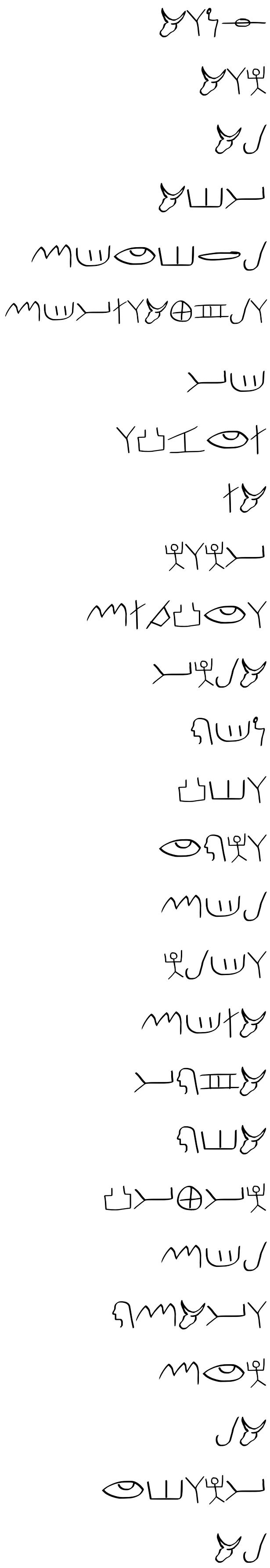

is a jealous	qan·no·w	
He	hu	
He will not	lo	
forgive	yis·sa	
your rebellion	le·phish·a·khem	
or your sins	u·le·chat·to·w·te·khem	
If	kee	Joshua 24:20
you forsake	ta·az·vu	
-	et	
the LORD	YHVH	
and serve	va·a·vad·tem	
gods	e·lo·he	
foreign	ne·khar	
He will turn	ve·shav	
and bring disaster	ve·he·ra	
on you	la·khem	
and consume	ve·khil·lah	
you	et·khem	
even after	a·cha·re	
-	a·sher	
He has been good	he·teev	
to you ”	la·khem	
replied	vay·yo·mer	Joshua 24:21
the people	ha·am	
	el	
-	ye·ho·wo·shu·a	
“ No ! ”	lo	

	kee	
-	et	
the LORD ! ”	YHVH	
“ We will serve	na·a·vod	
told	vay·yo·mer	Joshua 24:22
Then Joshua	ye·ho·wo·shu·a	
	el	
[them]	ha·am	
are witnesses	e·deem	
“ You	at·tem	
against yourselves	ba·khem	
that	kee	
you	at·tem	
have chosen	be·char·tem	
	la·khem	
-	et	
the LORD ”	YHVH	
to serve	la·a·vod	
-	o·w·to	
they said	vay·yo·me·ru	
“ We are witnesses ! ”	e·deem	
“ Now, therefore,” [he said],	ve·at·tah	Joshua 24:23
“ get rid of	ha·see·ru	
-	et	
gods	e·lo·he	
the foreign	han·ne·khar	
-	a·sher	

among you	be·qir·be·khem	בקרבכם	
and incline	ve·hat·tu	והטו	
-	et	את	
your hearts	le·vav·khem	לבבכם	
to	el	אל	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel ”	yis·ra·el	ישראל	
said	vay·yo·me·ru	ויאמרו	Joshua 24:24
So the people	ha·am	העם	
to	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
-	et	את	
the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
“ We will serve	na·a·vod	נעבד	
His voice ”	u·ve·qo·w·lo	ובקולו	
and obey	nish·ma	נשמע	
made	vay·yikh·rot	ויכרת	Joshua 24:25
Joshua	ye·ho·wo·shu·a	יהושע	
a covenant	be·reet	ברית	
for the people	la·am	לעם	
day	bay·yo·wm	ביום	
On that	ha·hu	ההוא	
he established	vay·ya·sem	וישם	
for them	lo	לו	
a statute	choq	חק	

and ordinance	u·mish·pat	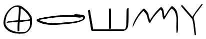	
and there at Shechem	bish·khem		
recorded	vay·yikh·tov		Joshua 24:26
Joshua	ye·ho·wo·shu·a		
-	et		
things	had·de·va·reem	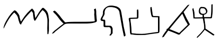	
these	ha·el·leh		
in the Book	be·se·pher		
of the Law	to·w·rat		
of God	e·lo·heem		
Then he took	vay·yiq·qach	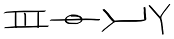	
stone	e·ven		
a large	ge·do·w·lah		
and set it up	vay·qee·me·ha	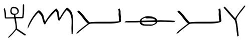	
there	sham		
under	ta·chat	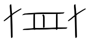	
the oak	ha·al·lah		
that [was]	a·sher		
near the sanctuary	be·miq·dash	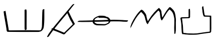	
of the LORD	YHVH		
said	vay·yo·mer		Joshua 24:27
And Joshua	ye·ho·wo·shu·a		
to	el		
all	kal	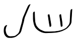	
the people	ha·am		
“ You see	hin·neh	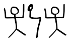	
stone	ha·e·ven		

this	haz·zot	הזאת	
It will be	tih·yeh	תהיה	
against us	ba·nu	בנו	
a witness	le·e·dah	לעדה	
for	kee	כי	
it	hee	היא	
has heard	sha·me·ah	שמעה	
-	et	את	
all	kal	כל	
the words	im·re	אמרי	
the LORD	YHVH	יהוה	
-	a·sher	אשר	
has spoken	dib·ber	דבר	
to us	im·ma·nu	עמנו	
and it will be	ve·ha·ye·tah	והיתה	
against you	va·khem	בכם	
a witness	le·e·dah	לעדה	
if you ever	pen	פן	
deny	te·kha·cha·shun	תכחשון	
your God ”	be·lo·he·khem	באלהיכם	
away	vay·shal·lach	וישלח	Joshua 24:28
Then Joshua	ye·ho·wo·shu·a	יהושע	
-	et	את	
sent the people	ha·am	העם	
each	eesh	איש	
to his own inheritance	le·na·cha·la·to	לנחלתו	
-	vay·hee	ויהי	Joshua 24:29

Some time later	a·cha·re	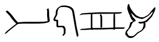	
	had·de·va·reem	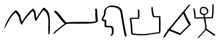	
	ha·el·leh		
died	vay·ya·mat	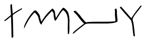	
Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun	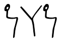	
the servant	e·ved	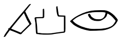	
of the LORD	YHVH		
at the age	ben		
of 110	me·ah		
	va·e·ser		
	sha·neem	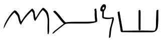	
And they buried	vay·yiq·be·ru	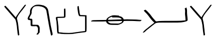	Joshua 24:30
him	o·to		
in the land	big·vul		
of his inheritance	na·cha·la·to	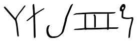	
at	be·tim·nat	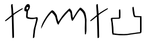	
Timnath-serah	se·rach		
-	a·sher		
in the hill country	be·har		
of Ephraim	eph·ra·yim		
north	mits·tse·pho·wn		
of Mount	le·har		
Gaash	ga·ash		
had served	vay·ya·a·vod		Joshua 24:31
Israel	yis·ra·el	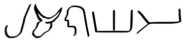	

-	et	
the LORD	YHVH	
throughout	kol	
the days	ye·me	
of Joshua	ye·ho·wo·shu·a	
[and]	ve·khol	
	ye·me	
of the elders	haz·ze·qe·neem	
who	a·sher	
outlived	he·e·ree·khu	
	ya·meem	
	a·cha·re	
[him]	ye·ho·wo·shu·a	
and	va·a·sher	
who had experienced	ya·de·u	
-	et	
all	kal	
the works	ma·a·seh	
the LORD	YHVH	
that	a·sher	
had done	a·sah	
for Israel	le·yis·ra·el	
And	ve·et	Joshua 24:32
the bones	ats·mo·wt	
of Joseph	yo·w·seph	
which	a·sher	
had brought up	he·e·lu	

the Israelites	ve·ne	
	yis·ra·el	
out of Egypt	mim·mits·ra·yim	
were buried	qa·ve·ru	
at Shechem	vish·khem	
in the plot	be·chel·qat	
of land	has·sa·deh	
that	a·sher	
had purchased	qa·nah	
Jacob	ya·a·qov	
	me·et	
from the sons	be·ne	
of Hamor	cha·mo·wr	
father	a·vee	
Shechem’s	she·khem	
for a hundred	be·me·ah	
pieces of silver	qe·see·tah	
So it became	vay·yih·yu	
descendants	liv·ne	
for Joseph’s	yo·w·seph	
an inheritance	le·na·cha·lah	
Eleazar	ve·el·a·zar	Joshua 24:33
son	ben	
of Aaron	a·ha·ron	
also died	met	
and they buried	vay·yiq·be·ru	
him	o·to	

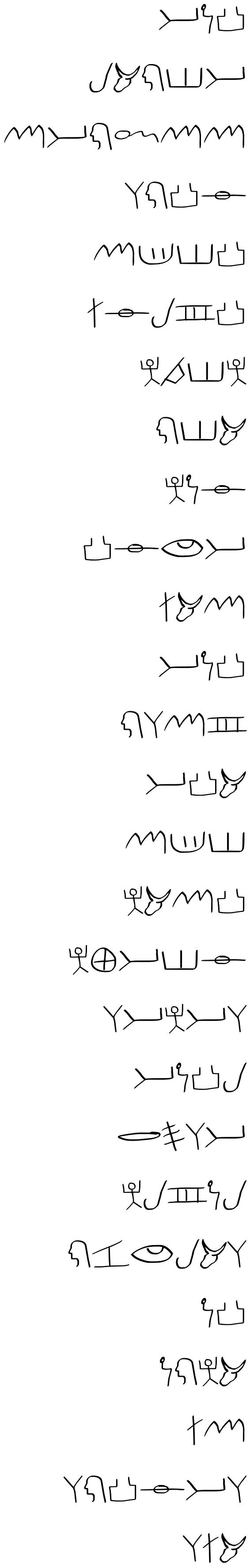

at Gibeah	be·giv·at	בגבעת
Phinehas	pee·ne·chas	פינחס
son	be·no	בנו
which	a·sher	אשר
had been given	nit·tan	נתן
to his	lo	לו
in the hill country	be·har	בהר
of Ephraim	eph·ra·yim	אפרים

Judges

BSB Translation	Transliteration	Original Hebrew	
-	vay·hee	ויהי	Judges 1:1
After	a·cha·re	אחרי	
the death	mo·wt	מות	
of Joshua	ye·ho·wo·shu·a	יהושע	
inquired	vay·yish·a·lu	וישאלו	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
of the LORD	ba·YHVH	ביהוה	
	le·mor	לאמר	
“ Who	mee	מי	
to go up	ya·a·leh	יעלה	
for us	la·nu	לנו	
against	el	אל	
the Canaanites ? ”	hak·ke·na·a·nee	הכנעני	
will be the first	bat·te·chil·lah	בתחלה	
and fight	le·hil·la·chem	להלחם	

	bo		
answered	vay·yo·mer		Judges 1:2
the LORD	YHVH		
“ Judah	ye·hu·dah	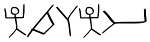	
shall go up ”	ya·a·leh		
“ Indeed	hin·neh		
I have delivered	na·tat·tee		
-	et		
the land	ha·a·rets		
into their hands ”	be·ya·do	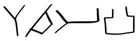	
said	vay·yo·mer		Judges 1:3
Then the men of Judah	ye·hu·dah	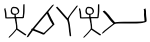	
the Simeonites	le·shim·o·wn		
to their brothers	a·chee	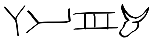	
“ Come up	a·leh		
with us	it·tee	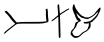	
to our allotted territory	ve·go·w·ra·lee		
and let us fight	ve·nil·la·cha·mah	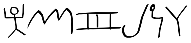	
against the Canaanites	bak·ke·na·a·nee		
will go	ve·ha·lakh·tee		
likewise	gam		
And we	a·nee	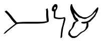	
with you	it·te·kha	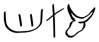	
to your territory ”	be·go·w·ra·le·kha		
went	vay·ye·lekh	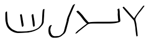	
with them	it·to		

So the Simeonites	shim·o·wn	שמעון	
attacked	vay·ya·al	ויעל	Judges 1:4
When Judah	ye·hu·dah	יהודה	
delivered	vay·yit·ten	ויתן	
the LORD	YHVH	יהוה	
-	et	את	
the Canaanites	hak·ke·na·a·nee	הכנעני	
and Perizzites	ve·hap·pe·riz·zee	והפרזי	
into their hands	be·ya·dam	בידם	
and they struck down	vay·yak·kum	ויכום	
at Bezek	be·ve·zeq	בבזק	
ten	a·se·ret	עשרת	
thousand	a·la·pheem	אלפים	
men	eesh	איש	
they found	vay·yim·tse·u	וימצאו	Judges 1:5
-	et	את	
	a·do·nee	אדני	
Adoni-bezek	ve·zeq	בזק	
And [there]	be·ve·zeq	בבזק	
and fought	vay·yil·la·cha·mu	וילחמו	
against him	bo	בו	
striking down	vay·yak·ku	ויכו	
-	et	את	
the Canaanites	hak·ke·na·a·nee	הכנעני	
-	ve·et	ואת	
and Perizzites	hap·pe·riz·zee	הפרזי	
fled	vay·ya·nas	וינס	Judges 1:6

	a·do·nee	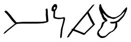	
As Adoni-bezek	ve·zeq	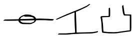	
they pursued him	vay·yir·de·phu	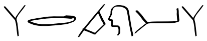	
	a·cha·raw	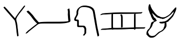	
seized him	vay·yo·cha·zu	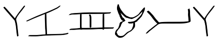	
-	o·to	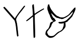	
and cut off	vay·qats·tse·tsu	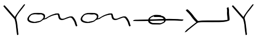	
-	et	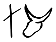	
his thumbs	be·ho·no·wt	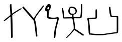	
	ya·daw	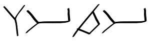	
and big toes	ve·rag·law	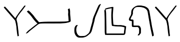	
said	vay·yo·mer	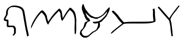	Judges 1:7
	a·do·nee	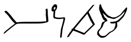	
Then Adoni-bezek	ve·zeq	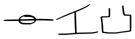	
“ Seventy	shiv·eem	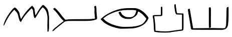	
kings	me·la·kheem	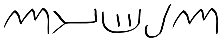	
with their thumbs	be·ho·no·wt	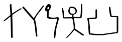	
	ye·de·hem	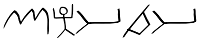	
and big toes	ve·rag·le·hem	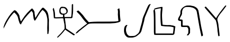	
cut off	me·quts·tsa·tseem	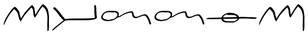	
	ha·yu	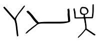	
have gathered [the scraps]	me·laq·qe·teem	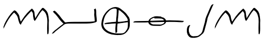	
under	ta·chat	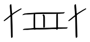	
my table	shul·cha·nee	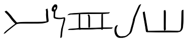	
As	ka·a·sher	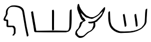	
I have done [to them]	a·see·tee	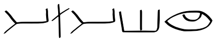	
so	ken	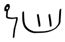	

has repaid	shil·lam	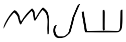	
me ”	lee	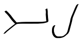	
God	e·lo·heem	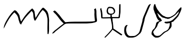	
And they brought him	vay·vee·u·hu	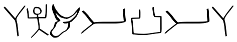	
to Jerusalem	ye·ru·sha·lim	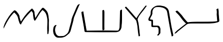	
where he died	vay·ya·mat	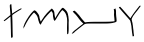	
	sham	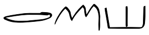	
fought	vay·yil·la·cha·mu	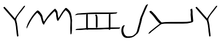	Judges 1:8
Then the men	ve·ne	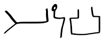	
of Judah	ye·hu·dah	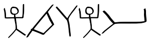	
against Jerusalem	bee·ru·sha·lim	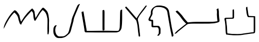	
and captured it	vay·yil·ke·du	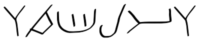	
-	o·w·tah	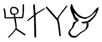	
They put [the city]	vay·yak·ku·ha	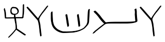	
	le·phee	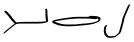	
to the sword	cha·rev	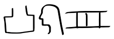	
-	ve·et	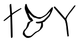	
it	ha·eer	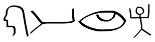	
and set	shil·le·chu	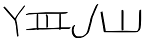	
on fire	va·esh	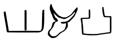	
Afterward	ve·a·char	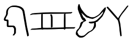	Judges 1:9
marched down	ya·re·du	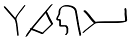	
the men	be·ne	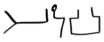	
of Judah	ye·hu·dah	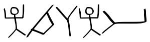	
to fight	le·hil·la·chem	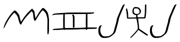	
against the Canaanites	bak·ke·na·a·nee	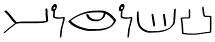	
living	yo·wo·shev	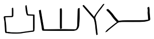	

in the hill country	ha·har	ההר	
in the Negev	ve·han·ne·gev	והנגב	
and in the foothills	ve·hash·she·phe·lah	והשפלה	
also marched	vay·ye·lekh	וילך	Judges 1:10
Judah	ye·hu·dah	יהודה	
against	el	אל	
the Canaanites	hak·ke·na·a·nee	הכנעני	
who were living	hay·yo·wo·shev	היושב	
in Hebron	be·chev·ro·wn	בחברון	
known as	ve·shem	ושם	
(-	chev·ro·wn	חברון	
formerly	le·pha·neem	לפנים	
	qir·yat	קרית	
Kiriath-arba)	ar·ba	ארבע	
and they struck down	vay·yak·ku	ויכו	
-	et	את	
Sheshai	she·shay	ששי	
-	ve·et	ואת	
Ahiman	a·chee·man	אחימן	
-	ve·et	ואת	
and Talmai	tal·may	תלמי	
they marched	vay·ye·lekh	וילך	Judges 1:11
From there	mish·sham	משם	
against	el	אל	
the inhabitants	yo·wo·she·ve	יושבי	
of Debir	de·veer	דביר	
known as	ve·shem	ושם	

(-	de·veer	דביר	
formerly	le·pha·neem	לפנים	
	qir·yat	קרית	
Kiriath-sepher).	se·pher	ספר	
said	vay·yo·mer	ויאמר	Judges 1:12
And Caleb	ka·lev	כלב	
“ To the man	a·sher	אשר	
who strikes down	yak·keh	יכה	
-	et	את	
	qir·yat	קרית	
Kiriath-sepher	se·pher	ספר	
and captures it	u·le·kha·dah	ולכדה	
I will give	ve·na·tat·tee	ונתתי	
	lo	לו	
-	et	את	
Acsah	akh·sah	עכסה	
my daughter	vit·tee	בתי	
in marriage ”	le·ish·shah	לאשה	
captured [the city]	vay·yil·ke·dah	וילכדה	Judges 1:13
So Othniel	a·te·nee·el	עתניאל	
son	ben	בן	
Kenaz	qe·naz	קנז	
brother	a·chee	אחי	
of Caleb’s	kha·lev	כלב	
younger	haq·qa·ton	הקטן	
	mim·men·nu	ממנו	
and [Caleb] gave	vay·yit·ten	ויתן	

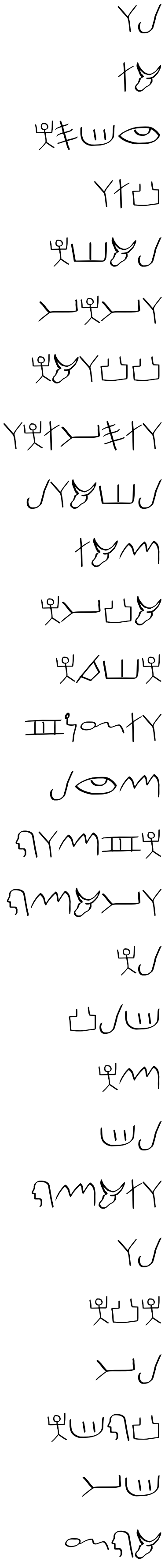

to him	lo	
-	et	
Acsah	akh·sah	
his daughter	vit·to	
in marriage	le·ish·shah	
One day	vay·hee	Judges 1:14
[Acsah] came [to Othniel]	be·vo·w·ah	
and urged him	vat·te·see·te·hu	
to ask	lish·o·wl	
-	me·et	
her father	a·vee·ha	
for a field	has·sa·deh	
When she got off	vat·tits·nach	
	me·al	
her donkey	ha·cha·mo·wr	
asked	vay·yo·mer	
her	lah	
Caleb	ka·lev	
“ What	mah	
do you desire ? ”	lakh	
she answered	vat·to·mer	Judges 1:15
	lo	
“ Give	ha·vah	
me	lee	
a blessing ”	ve·ra·khah	
“ Since	kee	
land	e·rets	

in the Negev	han·ne·gev		
you have given me	ne·tat·ta·nee		
give	ve·na·tat·tah	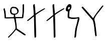	
me	lee	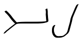	
springs	gul·lot	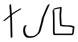	
of water [as well] ”	ma·yim	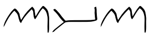	
gave	vay·yit·ten	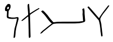	
her	lah		
So Caleb	ka·lev	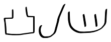	
-	et		
springs	gul·lot	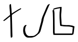	
both the upper	il·leet	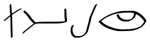	
-	ve·et		
-	gul·lot	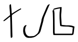	
and lower	tach·teet	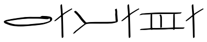	
Now the descendants	u·ve·ne		Judges 1:16
the Kenite	qe·nee	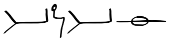	
father-in-law	cho·ten	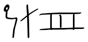	
of Moses’	mo·sheh		
went up	a·lu		
from the City	me·eer		
of Palms	hat·te·ma·reem	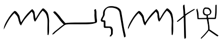	
with	et		
the men	be·ne	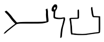	
of Judah	ye·hu·dah	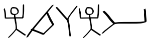	
to the Wilderness	mid·bar		
of Judah	ye·hu·dah	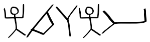	

-	a·sher	אשר	
in the Negev	be·ne·gev	בנגב	
near Arad	a·rad	ערד	
They went	vay·ye·lekh	וילך	
to live	vay·ye·shev	וישב	
among	et	את	
the people	ha·am	העם	
went	vay·ye·lekh	וילך	Judges 1:17
Then the men of Judah	ye·hu·dah	יהודה	
with	et	את	
the Simeonites	shim·o·wn	שמעון	
their brothers	a·chee	אחיו	
attacked	vay·yak·ku	ויכו	
-	et	את	
the Canaanites	hak·ke·na·a·nee	הכנעני	
living	yo·wo·shev	יושב	
in Zephath	tse·phat	צפת	
and devoted [the city] to destruction	vay·ya·cha·ree·mu	ויחרימו	
-	o·w·tah	אותה	
So [it] was called	vay·yiq·ra	ויקרא	
-	et	את	
-	shem	שם	
	ha·eer	העיר	
Hormah	cha·re·mah	חרמה	
also captured	vay·yil·kod	וילכד	Judges 1:18
And Judah	ye·hu·dah	יהודה	
-	et	את	

Gaza	az·zah	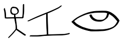	
-	ve·et		
-	ge·vu·lah		
-	ve·et		
Ashkelon	ash·qe·lo·wn	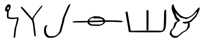	
-	ve·et		
-	ge·vu·lah		
-	ve·et		
and Ekron —	eq·ro·wn	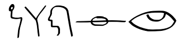	
each with	ve·et		
its territory	ge·vu·lah		
was	vay·hee	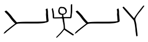	Judges 1:19
The LORD	YHVH		
with	et		
Judah	ye·hu·dah	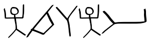	
and they took possession	vay·yo·resh	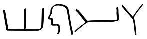	
-	et		
of the hill country	ha·har		
but	kee	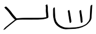	
they could not	lo		
drive out	le·ho·w·reesh		
-	et		
the inhabitants	yo·she·ve		
of the plains	ha·e·meq		
because	kee	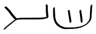	
chariots	re·khev		
of iron	bar·zel	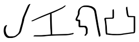	

they had	la·hem	
Judah gave	vay·yit·te·nu	Judges 1:20
to Caleb	le·kha·lev	
-	et	
Hebron	chev·ro·wn	
Just as	ka·a·sher	
had promised	dib·ber	
Moses	mo·sheh	
who drove out	vay·yo·w·resh	
-	mish·sham	
-	et	
[the descendants of] the three	she·lo·shah	
sons	be·ne	
of Anak	ha·a·naq	
however	ve·et	Judges 1:21
the Jebusites	hay·vu·see	
living	yo·shev	
in Jerusalem	ye·ru·sha·lim	
failed to	lo	
drive out	ho·w·ree·shu	
The Benjamites	be·ne	
	vin·ya·min	
live	vay·ye·shev	
the Jebusites	hay·vu·see	
among	et	
the Benjamites	be·ne	
	vin·ya·min	

[there]	bee·ru·sha·lim		
So to	ad		
day	hay·yo·wm	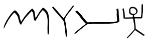	
this	haz·zeh	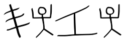	
attacked	vay·ya·a·lu		Judges 1:22
The house	vet	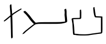	
of Joseph	yo·w·seph		
also	gam		
	hem	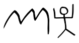	
	bet	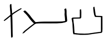	
Bethel	el		
and the LORD	va·YHVH	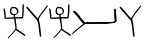	
was with them	im·mam		
sent spies	vay·ya·tee·ru		Judges 1:23
[They]	vet	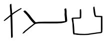	
	yo·w·seph		
	be·vet	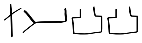	
to Bethel	el		
known as	ve·shem	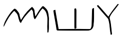	
(	ha·eer		
formerly	le·pha·neem	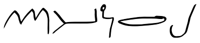	
Luz)	luz		
saw	vay·yir·u		Judges 1:24
and when the spies	hash·sho·me·reem		
a man	eesh	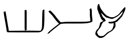	
coming out	yo·w·tse		
of	min		

the city	ha·eer		
they said	vay·yo·me·ru		
to him	lo		
show us	har·e·nu		
“ Please	na		
-	et		
how to get into	me·vo·w		
the city	ha·eer		
and we will treat	ve·a·see·nu		
you	im·me·kha		
kindly ”	cha·sed		
So [the man] showed them	vay·yar·em		Judges 1:25
-	et		
the entrance	me·vo·w		
to the city	ha·eer		
and they put	vay·yak·ku	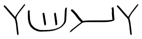	
-	et		
the city	ha·eer		
	le·phee		
to the sword	cha·rev		
-	ve·et		
that man	ha·eesh	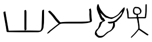	
-	ve·et		
and all	kal	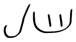	
his family	mish·pach·to		
but released	shil·le·chu	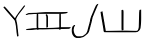	
went	vay·ye·lekh	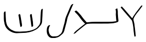	Judges 1:26

And the man	ha·eesh	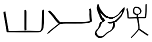	
to the land	e·rets		
of the Hittites	ha·chit·teem		
built	vay·yi·ven	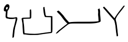	
a city	eer	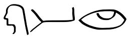	
and called it	vay·yiq·ra	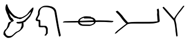	
	she·mah		
Luz	luz		
which	hu		
is its name	she·mah		
to	ad		
day	hay·yo·wm	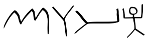	
this	haz·zeh		
failed	ve·lo		Judges 1:27
to drive out the inhabitants	ho·w·reesh	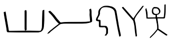	
At that time Manasseh	me·nash·sheh	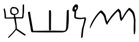	
-	et		
	bet	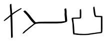	
of Beth-shean	she·an		
-	ve·et		
-	be·no·w·te·ha		
-	ve·et		
Taanach	ta·nakh		
-	ve·et		
-	be·no·te·ha		
-	ve·et		
-	yo·shēv		

Dor	do·wr	דור	
-	ve·et	ואת	
-	be·no·w·te·ha	בנותיה	
-	ve·et	ואת	
-	yo·wo·she·ve	יושבי	
Ibleam	yiv·le·am	יבלעם	
-	ve·et	ואת	
-	be·no·te·ha	בנתיה	
-	ve·et	ואת	
-	yo·wo·she·ve	יושבי	
Megiddo	me·gid·do	מגדו	
-	ve·et	ואת	
and their villages	be·no·w·te·ha	בנותיה	
were determined	vay·yo·w·el	ויואל	
for the Canaanites	hak·ke·na·a·nee	הכנעני	
to dwell	la·she·vet	לשבת	
land	ba·a·rets	בארץ	
in that	haz·zot	הזאת	
-	vay·hee	ויהי	Judges 1:28
When	kee	כי	
became stronger	cha·zaq	חזק	
Israel	yis·ra·el	ישראל	
they pressed	vay·ya·sem	וישם	
-	et	את	
the Canaanites	hak·ke·na·a·nee	הכנעני	
into forced labor	la·mas	למס	
drove them out	ve·ho·w·resh	והוריש	

but they never	lo	𐤋𐤀	
completely	ho·w·ree·sho	𐤄𐤅𐤓𐤉𐤔𐤅𐤎	
Ephraim	ve·eph·ra·yim	𐤅𐤀𐤐𐤓𐤉𐤌	Judges 1:29
also failed	lo	𐤋𐤀	
to drive out	ho·w·reesh	𐤄𐤅𐤓𐤉𐤔	
-	et	𐤀𐤕	
the Canaanites	hak·ke·na·a·nee	𐤄𐤊𐤍𐤏𐤍𐤉	
living	hay·yo·wo·shev	𐤄𐤉𐤅𐤔𐤁	
in Gezer	be·ga·zer	𐤁𐤂𐤆𐤓	
continued to dwell	vay·ye·shev	𐤅𐤉𐤔𐤁	
so the Canaanites	hak·ke·na·a·nee	𐤄𐤊𐤍𐤏𐤍𐤉	
among them	be·qir·bo	𐤁𐤒𐤓𐤁𐤅	
in Gezer	be·ga·zer	𐤁𐤂𐤆𐤓𐤐	
Zebulun	ze·vu·lun	𐤆𐤁𐤅𐤋𐤍	Judges 1:30
failed	lo	𐤋𐤀	
to drive out	ho·w·reesh	𐤄𐤅𐤓𐤉𐤔	
-	et	𐤀𐤕	
the inhabitants	yo·wo·she·ve	𐤉𐤅𐤔𐤁𐤉	
of Kitron	qit·ro·wn	𐤒𐤈𐤓𐤅𐤍	
[and]	ve·et	𐤅𐤀𐤕	
-	yo·wo·she·ve	𐤉𐤅𐤔𐤁𐤉	
Nahalol	na·ha·lol	𐤍𐤄𐤋𐤋	
lived	vay·ye·shev	𐤅𐤉𐤔𐤁	
so the Canaanites	hak·ke·na·a·nee	𐤄𐤊𐤍𐤏𐤍𐤉	
among them	be·qir·bo	𐤁𐤒𐤓𐤁𐤅	
and served	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	
as forced laborers	la·mas	𐤋𐤌𐤎𐤎	

Asher	a·sher	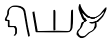	Judges 1:31
failed	lo	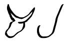	
to drive out	ho·w·reesh	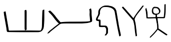	
-	et	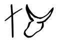	
the inhabitants	yo·she·ve	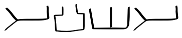	
of Acco	ak·ko	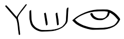	
-	ve·et	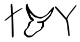	
-	yo·wo·she·ve	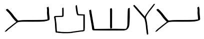	
Sidon	tsee·do·wn	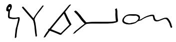	
-	ve·et	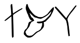	
Ahlab	ach·lav	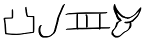	
-	ve·et	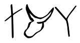	
Achzib	akh·zeev	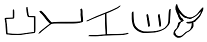	
-	ve·et	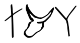	
Helbah	chel·bah	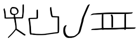	
-	ve·et	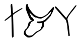	
Aphik	a·pheeq	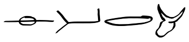	
and	ve·et	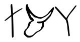	
Rehob	re·chov	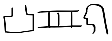	
lived	vay·ye·shev	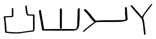	Judges 1:32
So the Asherites	ha·a·she·ree	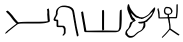	
among	be·qe·rev	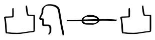	
the Canaanite	hak·ke·na·a·nee	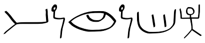	
inhabitants	yo·she·ve	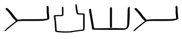	
of the land	ha·a·rets	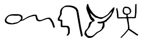	
because	kee	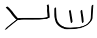	
they did not	lo	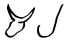	

drive them out	ho·w·ree·sho	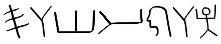	
Naphtali	naph·ta·lee		Judges 1:33
failed	lo		
to drive out	ho·w·reesh	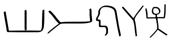	
-	et		
the inhabitants	yo·she·ve		
	vet	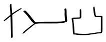	
of Beth-shemesh	she·mesh		
and	ve·et		
-	yo·she·ve		
	vet	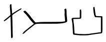	
Beth-anath	a·nat		
So [the Naphtalites] also lived	vay·ye·shev		
among	be·qe·rev	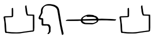	
the Canaanite	hak·ke·na·a·nee		
inhabitants	yo·she·ve		
of the land	ha·a·rets		
but the inhabitants	ve·yo·she·ve	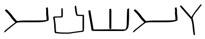	
	vet	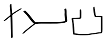	
of Beth-shemesh	she·mesh		
	u·vet	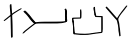	
and Beth-anath	a·nat		
served	ha·yu	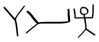	
them	la·hem		
as forced laborers	la·mas		
forced	vay·yil·cha·tsu	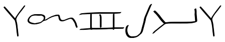	Judges 1:34
The Amorites	ha·e·mo·ree		

-	et	
the Danites	be·ne	
	dan	
into the hill country	ha·ha·rah	
and	kee	
did not	lo	
allow them	ne·ta·no	
to come down	la·re·det	
into the plain	la·e·meq	
were determined	vay·yo·w·el	Judges 1:35
And the Amorites	ha·e·mo·ree	
to dwell	la·she·vet	
in Mount	be·har	
Heres	che·res	
Aijalon	be·ay·ya·lo·wn	
and Shaalbim	u·ve·sha·al·veem	
grew	vat·tikh·bad	
in strength	yad	
But when the house	bet	
of Joseph	yo·w·seph	
they pressed the Amorites	vay·yih·yu	
into forced labor	la·mas	
And the border	u·ge·vul	Judges 1:36
of the Amorites	ha·e·mo·ree	
[extended] from the Ascent	mim·ma·a·leh	
of Akrabbim	aq·rab·beem	
to Sela	me·has·se·la	

and beyond	va·ma·e·lah		
went up	vay·ya·al	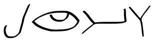	Judges 2:1
Now the angel	mal·akh		
of the LORD	YHVH		
from	min		
Gilgal	hag·gil·gal	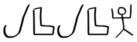	
to	el		
Bochim	hab·bo·khīm ph	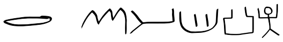	
and said	vay·yo·mer		
“ I brought you up	a·a·leh		
-	et·khem		
out of Egypt	mim·mits·ra·yim		
and led	va·a·vee		
-	et·khem		
you into	el		
the land	ha·a·rets		
that	a·sher		
I had promised	nish·ba·tee		
to your fathers	la·a·vo·te·khem	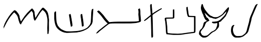	
and I said	va·o·mar		
‘ I will never	lo		
break	a·pher		
My covenant	be·ree·tee	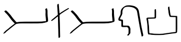	
with you	it·te·khem		
	le·o·w·lam		
and you	ve·at·tem		Judges 2:2
are not	lo		

to make	tikh·re·tu	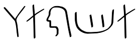	
a covenant	ve·reet	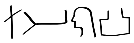	
with the people	le·yo·wo·she·ve		
land	ha·a·rets		
of this	haz·zot		
their altars ’	miz·be·cho·w·te·hem	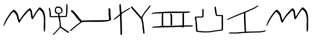	
but you shall tear down	tit·to·tsun		
Yet you have not	ve·lo		
obeyed	she·ma·tem		
My voice	be·qo·lee	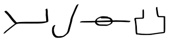	
What	mah	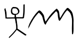	
is this	zot		
you have done ?	a·see·tem	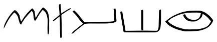	
So now	ve·gam		Judges 2:3
I tell you	a·mar·tee		
that I will not	lo		
drive out [these people]	a·ga·resh		
-	o·w·tam		
before you	mip·pe·ne·khem	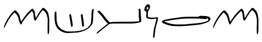	
they will be [thorns]	ve·ha·yu	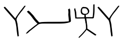	
in your	la·khem		
sides	le·tsid·deem	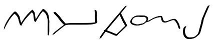	
and their gods	ve·lo·he·hem		
will be	yih·yu		
to you ”	la·khem		
a snare	le·mo·w·qesh	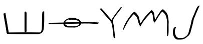	
-	vay·hee	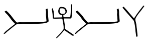	Judges 2:4

had spoken	ke·dab·ber	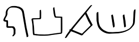	
When the angel	mal·akh	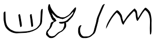	
of the LORD	YHVH	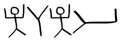	
-	et	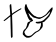	
words	had·de·va·reem	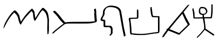	
these	ha·el·leh	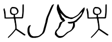	
to	el	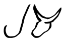	
all	kal	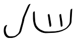	
the Israelites	be·ne	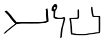	
	yis·ra·el	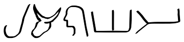	
lifted up	vay·yis·u	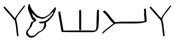	
the people	ha·am	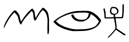	
-	et	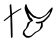	
their voices	qo·w·lam	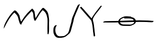	
and wept	vay·yiv·ku	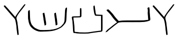	
So they called	vay·yiq·re·u	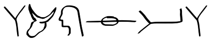	Judges 2:5
	shem	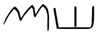	
place	ham·ma·qo·wm	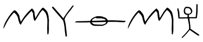	
that	ha·hu	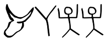	
Bochim	bo·kheem	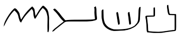	
and offered sacrifices	vay·yiz·be·chu	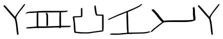	
there	sham	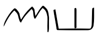	
to the LORD	la·YHVH	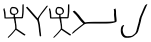	
had dismissed	vay·shal·lach	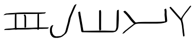	Judges 2:6
After Joshua	ye·ho·wo·shu·a	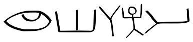	
	et	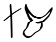	
the people	ha·am	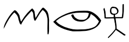	

went out	vay·ye·le·khu	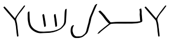	
the Israelites	ve·ne	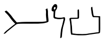	
	yis·ra·el	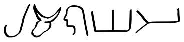	
each	eesh	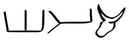	
to his own inheritance	le·na·cha·la·to	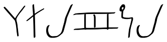	
to take possession of	la·re·shet	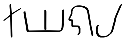	
-	et		
the land	ha·a·rets		
served	vay·ya·av·du		Judges 2:7
And the people	ha·am		
-	et		
the LORD	YHVH		
throughout	kol		
the days	ye·me		
of Joshua	ye·ho·wo·shu·a		
[and]	ve·khol		
-	ye·me		
of the elders	haz·ze·qe·neem	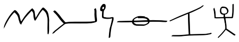	
who	a·sher		
outlived	he·e·ree·khu	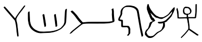	
	ya·meem	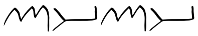	
	a·cha·re	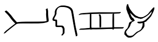	
[him]	ye·ho·wo·shu·a		
who	a·sher		
had seen	ra·u		
-	et		
all	kal	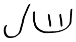	

works	ma·a·seh		
the LORD	YHVH		
the great	hag·ga·do·wl		
that	a·sher		
had done	a·sah		
for Israel	le·yis·ra·el		
died	vay·ya·mat	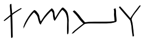	Judges 2:8
And Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun		
the servant	e·ved	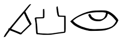	
of the LORD	YHVH		
at the age	ben		
of 110	me·ah		
	va·e·ser		
	sha·neem	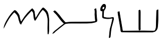	
They buried	vay·yiq·be·ru	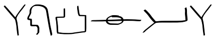	Judges 2:9
him	o·w·to		
in the land	big·vul		
of his inheritance	na·cha·la·to	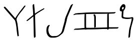	
	be·tim·nat	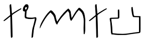	
at Timnath-heres	che·res		
in the hill country	be·har		
of Ephraim	eph·ra·yim		
north	mits·tse·pho·wn		
of Mount	le·har		
Gaash	ga·ash		

had also	ve·gam		Judges 2:10
whole	kal		
generation	had·do·wr		
-	ha·hu	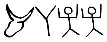	
been gathered	ne·es·phu		
to	el		
their fathers	a·vo·w·taw		
rose up	vay·ya·qam	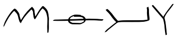	
generation	do·wr		
another	a·cher	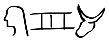	
After that	a·cha·re·hem	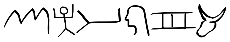	
who	a·sher		
did not	lo		
know	ya·de·u		
-	et		
the LORD	YHVH		
or	ve·gam		
-	et		
the works	ham·ma·a·seh		
that	a·sher		
He had done	a·sah		
for Israel	le·yis·ra·el	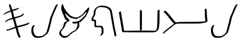	
did	vay·ya·a·su		Judges 2:11
And the Israelites	ve·ne	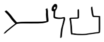	
	yis·ra·el	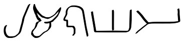	
-	et		
evil	ha·ra		

in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
and served	vay·ya·av·du	ויעבדו	
-	et	את	
the Baals	hab·be·a·leem	הבעלים	
Thus they forsook	vay·ya·az·vu	ויעזבו	Judges 2:12
-	et	את	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of their fathers	a·vo·w·tam	אבותם	
who had brought them	ham·mo·w·tsee	המוציא	
-	o·w·tam	אותם	
out of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
and they followed	vay·ye·le·khu	וילכו	
after	a·cha·re	אחרי	
gods	e·lo·heem	אלהים	
various	a·che·reem	אחרים	
	me·e·lo·he	מאלהי	
of the peoples	ha·am·meem	העמים	
-	a·sher	אשר	
around them	se·vee·vo·w·te·hem	סביבותיהם	
They bowed down	vay·yish·ta·cha·wu	וישתחוו	
to them	la·hem	להם	
and provoked	vay·yakh·i·su	ויכעסו	
-	et	את	
the LORD {to anger}	YHVH	יהוה	

for they forsook	vay·ya·az·vu		Judges 2:13
-	et		
Him	YHVH		
and served	vay·ya·av·du		
Baal	lab·ba·al	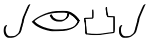	
and the Ashtoreths	ve·la·ash·ta·ro·wt		
burned	vay·yi·char	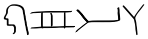	Judges 2:14
Then the anger	aph		
of the LORD	YHVH		
against Israel	be·yis·ra·el		
and He delivered them	vay·yit·te·nem	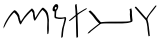	
into the hands	be·yad	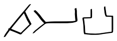	
	sho·seem	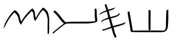	
of those who plundered	vay·ya·shos·su		
them	o·w·tam		
He sold them	vay·yim·ke·rem	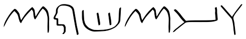	
into the hands	be·yad	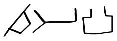	
of their enemies	o·wy·ve·hem	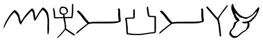	
all around	mis·sa·veev		
no	ve·lo		
whom they were	ya·khe·lu		
longer	o·wd		
able to resist	la·a·mod		
	liph·ne		
-	o·wy·ve·hem	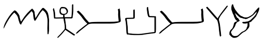	
Wherever	be·khol		Judges 2:15
-	a·sher		

[Israel] marched out	ya·tse·u		
the hand	yad	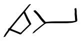	
of the LORD	YHVH		
was	ha·ye·tah	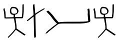	
against them	bam		
to bring calamity	le·ra·ah		
just as	ka·a·sher		
	dib·ber		
He	YHVH		
-	ve·kha·a·sher		
had sworn	nish·ba		
	YHVH		
to them	la·hem		
So they were greatly distressed	vay·ye·tser	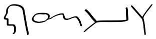	
	la·hem		
	me·od		
raised up	vay·ya·qem	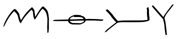	Judges 2:16
Then the LORD	YHVH		
judges	sho·phe·teem		
who saved them	vay·yo·wo·shee·um	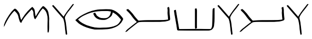	
from the hands	mee·yad	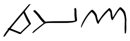	
of those who plundered them	sho·se·hem	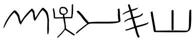	
[Israel,] however	ve·gam		Judges 2:17
to	el		
their judges	sho·phe·te·hem		
did not	lo		
listen	sha·me·u		

Instead	kee	𐤊𐤉	
they prostituted	za·nu	𐤆𐤍𐤅	
themselves with	a·cha·re	𐤀𐤇𐤓𐤉	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
and bowed down	vay·yish·ta·cha·wu	𐤅𐤉𐤔𐤕𐤇𐤅𐤅	
to them	la·hem	𐤋𐤄𐤌	
turned	sa·ru	𐤎𐤓𐤅	
They quickly	ma·her	𐤌𐤄𐤓	
from	min	𐤌𐤍	
the way	had·de·rekh	𐤄𐤃𐤓𐤊	
-	a·sher	𐤀𐤔𐤓	
who had walked	ha·le·khu	𐤄𐤋𐤊𐤅	
of their fathers	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌	
in obedience	lish·mo·a	𐤋𐤔𐤌𐤏	
commandments	mits·wot	𐤌𐤑𐤅𐤕	
to the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
they did not	lo	𐤋𐤀	
do as their fathers [had done]	a·su	𐤏𐤔𐤅	
	khen	𐤊𐤍	
Whenever	ve·khee	𐤅𐤊𐤉	Judges 2:18
raised up	he·qeem	𐤄𐤒𐤉𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
for the Israelites	la·hem	𐤋𐤄𐤌	
a judge	sho·phe·teem	𐤔𐤐𐤈𐤉𐤌	
was	ve·ha·yah	𐤅𐤄𐤉𐤄	
[He]	YHVH	𐤉𐤄𐤅𐤄	

with	im		
that judge	hash·sho·phet		
and saved them	ve·ho·wo·shee·am	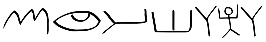	
from the hands	mee·yad	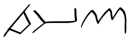	
of their enemies	o·ye·ve·hem	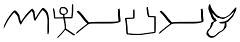	
was still alive	kol	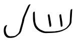	
	ye·me		
while the judge	hash·sho·w·phet		
	kee	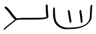	
was moved to pity	yin·na·chem	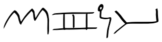	
for the LORD	YHVH		
by their groaning	min·na·a·qa·tam		
under those	mip·pe·ne		
who oppressed them	lo·cha·tse·hem		
and afflicted them	ve·do·cha·qe·hem	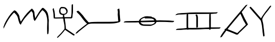	
But when	ve·ha·yah	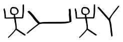	Judges 2:19
died	be·mo·wt		
the judge	hash·sho·w·phet		
	ya·shu·vu	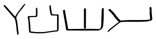	
the Israelites became even more corrupt	ve·hish·chee·tu	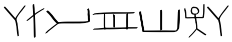	
than their fathers	me·a·vo·w·tam		
going	la·le·khet	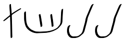	
after	a·cha·re	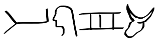	
gods	e·lo·heem		
other	a·che·reem	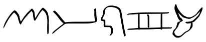	
to serve them	le·a·ve·dam	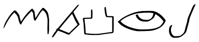	

and bow down	u·le·hish·ta·cha·wot	
to them	la·hem	
They would not	lo	
give up	hip·pee·lu	
their evil practices	mim·ma·al·le·hem	
ways	u·mid·dar·kam	
and stubborn	haq·qa·shah	
burned	vay·yi·char	Judges 2:20
So the anger	aph	
of the LORD	YHVH	
against Israel	be·yis·ra·el	
and He said	vay·yo·mer	
“ Because	ya·an	
-	a·sher	
has transgressed	a·ve·ru	
nation	hag·go·w	
this	haz·zeh	
-	et	
the covenant	be·ree·tee	
-	a·sher	
I laid down	tsiw·vee·tee	
-	et	
for their fathers	a·vo·w·tam	
and has not	ve·lo	
heeded	sha·me·u	
My voice	le·qo·w·lee	
-	gam	Judges 2:21

I	a·nee	𐤀𐤍𐤉	
will no	lo	𐤋𐤀	
longer	o·w·seeph	𐤀𐤅𐤎𐤉𐤐	
drive out	le·ho·w·reesh	𐤋𐤄𐤅𐤓𐤉𐤔	
any	eesh	𐤀𐤉𐤔	
	mip·pe·ne·hem	𐤌𐤐𐤍𐤉𐤄𐤌	
before them	min	𐤌𐤍	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
left	a·zav	𐤏𐤆𐤁	
Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
when he died	vay·ya·mot	𐤅𐤉𐤌𐤕	
In this way	le·ma·an	𐤋𐤌𐤏𐤍	Judges 2:22
I will test	nas·so·wt	𐤍𐤎𐤅𐤕	
	bam	𐤁𐤌	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
will keep	ha·sho·me·reem	𐤄𐤔𐤌𐤓𐤉𐤌	
-	hem	𐤄𐤌	
-	et	𐤀𐤕	
the way	de·rekh	𐤃𐤓𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
by walking	la·le·khet	𐤋𐤋𐤊𐤕	
in it	bam	𐤁𐤌	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
	sha·me·ru	𐤔𐤌𐤓𐤅	
their fathers did ”	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌	

whether	im	𐤀𐤌	
	lo	𐤋𐤀	
in place	vay·yan·nach	𐤅𐤉𐤍𐤇	Judges 2:23
That is why the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
had left those	ha·el·leh	𐤄𐤀𐤋𐤄	
and had not	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
driven them out	ho·w·ree·sham	𐤄𐤅𐤓𐤉𐤔𐤌	
immediately	ma·her	𐤌𐤄𐤓	
-	ve·lo	𐤅𐤋𐤀	
by delivering them	ne·ta·nam	𐤍𐤕𐤍𐤌	
into the hand	be·yad	𐤁𐤉𐤃	
of Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
These	ve·el·leh	𐤅𐤀𐤋𐤄	Judges 3:1
are the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
left	hin·nee·ach	𐤄𐤍𐤉𐤇	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to test	le·nas·so·wt	𐤋𐤍𐤎𐤅𐤕	
	bam	𐤁𐤌	
-	et	𐤀𐤕	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
who	a·sher	𐤀𐤔𐤓	
had not	lo	𐤋𐤀	

known	ya·de·u	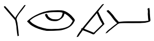	
-	et	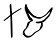	
any	kal	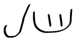	
of the wars	mil·cha·mo·wt	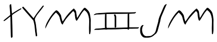	
in Canaan	ke·na·an	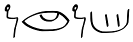	
if only	raq	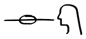	Judges 3:2
	le·ma·an	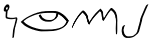	
	da·at	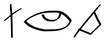	
to the subsequent generations	do·ro·wt	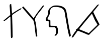	
	be·ne	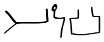	
of Israel	yis·ra·el	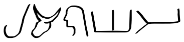	
to teach	le·lam·me·dam	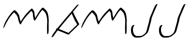	
warfare	mil·cha·mah	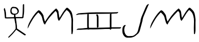	
especially	raq	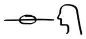	
to those who	a·sher	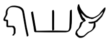	
formerly :	le·pha·neem	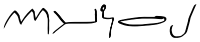	
had not	lo	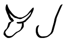	
known it	ye·da·um	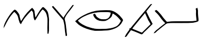	
the five	cha·me·shet	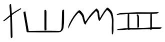	Judges 3:3
rulers	sar·ne	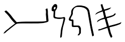	
of the Philistines	phe·lish·teem	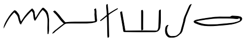	
all	ve·khal	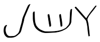	
the Canaanites	hak·ke·na·a·nee	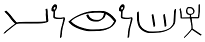	
the Sidonians	ve·hats·tsee·do·nee	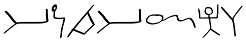	
and the Hivites	ve·ha·chiw·vee	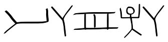	
who lived	yo·shev	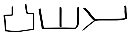	
in the mountains	har	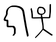	

of Lebanon	hal·le·va·no·wn	הלבנון	
from Mount	me·har	מהר	
	ba·al	בעל	
Baal-hermon	cher·mo·wn	חרמון	
to	ad	עד	
	le·vo·w	לבוא	
Lebo-hamath	cha·mat	חמת	
[These nations] were [left]	vay·yih·yu	ויהיו	Judges 3:4
to test	le·nas·so·wt	לנסות	
-	bam	בם	
-	et	את	
the Israelites	yis·ra·el	ישראל	
to find out	la·da·at	לדעת	
whether they would keep	ha·yish·me·u	הישמעו	
-	et	את	
the commandments	mits·wot	מצות	
of the LORD	YHVH	יהוה	
which	a·sher	אשר	
He had given	tsiw·vah	צוה	
-	et	את	
their fathers	a·vo·w·tam	אבותם	
through	be·yad	ביד	
Moses	mo·sheh	משה	
Thus the Israelites	u·ve·ne	ובני	Judges 3:5
	yis·ra·el	ישראל	
continued to live	ya·she·vu	ישבו	
among	be·qe·rev	בקרב	

the Canaanites	hak·ke·na·a·nee		
Hittites	ha·chit·tee		
Amorites	ve·ha·e·mo·ree		
Perizzites	ve·hap·pe·riz·zee		
Hivites	ve·ha·chiw·vee	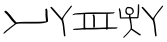	
and Jebusites	ve·hay·vu·see	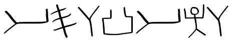	
And they took	vay·yiq·chu	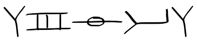	Judges 3:6
-	et		
the daughters [of these people]	be·no·w·te·hem	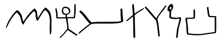	
	la·hem		
in marriage	le·na·sheem	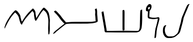	
-	ve·et		
their own daughters	be·no·w·te·hem	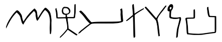	
gave	na·te·nu	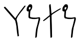	
to their sons	liv·ne·hem	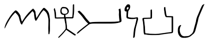	
and served	vay·ya·av·du		
-	et		
their gods	e·lo·he·hem	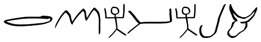	
did	vay·ya·a·su		Judges 3:7
So the Israelites	ve·ne	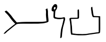	
	yis·ra·el	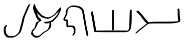	
-	et		
evil	ha·ra		
in the sight	be·e·ne	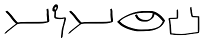	
of the LORD	YHVH		
they forgot	vay·yish·ke·chu	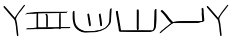	
-	et		

the LORD	YHVH	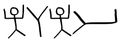	
their God	e·lo·he·hem	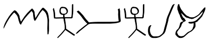	
and served	vay·ya·av·du		
-	et		
the Baals	hab·be·a·leem	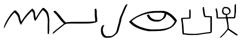	
-	ve·et		
and the Asherahs	ha·a·she·ro·wt	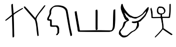	
burned	vay·yi·char	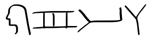	Judges 3:8
Then the anger	aph		
of the LORD	YHVH	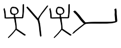	
against Israel	be·yis·ra·el		
and He sold them	vay·yim·ke·rem	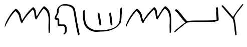	
into the hand	be·yad	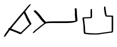	
of	ku·shan		
Cushan-rishathaim	rish·a·ta·yim		
king	me·lekh	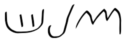	
	a·ram	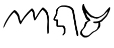	
of Aram-naharaim	na·ha·ra·yim	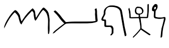	
served	vay·ya·av·du		
and the Israelites	ve·ne	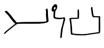	
	yis·ra·el	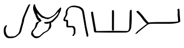	
-	et		
	ku·shan		
[him]	rish·a·ta·yim		
eight	she·mo·neh		
years	sha·neem	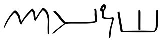	
cried out	vay·yiz·a·qu		Judges 3:9

But when the Israelites	ve·ne	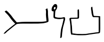	
	yis·ra·el	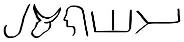	
to	el		
the LORD	YHVH		
raised up	vay·ya·qem	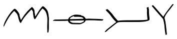	
[He]	YHVH		
as a deliverer	mo·wo·shee·a	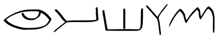	
son	liv·ne		
	yis·ra·el	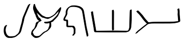	
to save	vay·yo·wo·shee·em	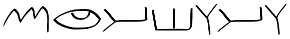	
-	et		
Othniel	a·te·nee·el	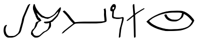	
[them]	ben		
Kenaz	qe·naz	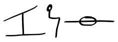	
brother	a·chee	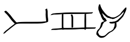	
of Caleb’s	kha·lev	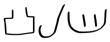	
younger	haq·qa·ton	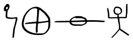	
	mim·men·nu	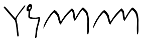	
came	vat·te·hee		Judges 3:10
upon him	a·law	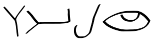	
The Spirit	ru·ach		
of the LORD	YHVH		
judge	vay·yish·pot	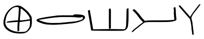	
-	et		
and he became Israel’s	yis·ra·el	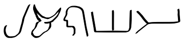	
and went out	vay·ye·tse		
to war	lam·mil·cha·mah	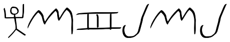	

delivered	vay·yit·ten	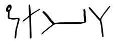	
And the LORD	YHVH		
into the hand [of Othniel]	be·ya·do	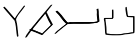	
-	et		
	ku·shan		
Cushan-rishathaim	rish·a·ta·yim		
king	me·lekh	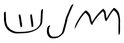	
of Aram	a·ram		
who prevailed	vat·ta·az		
	ya·do	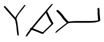	
against	al		
	ku·shan		
him	rish·a·ta·yim		
had rest	vat·tish·qot	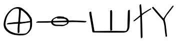	Judges 3:11
So the land	ha·a·rets		
for forty	ar·ba·eem		
years	sha·nah	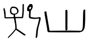	
died	vay·ya·mat	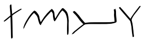	
until Othniel	a·te·nee·el	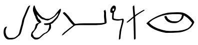	
son	ben		
of Kenaz	qe·naz		
Once again	vay·yo·si·phu		Judges 3:12
the Israelites	be·ne	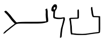	
	yis·ra·el	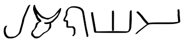	
did	la·a·so·wt		
evil	ha·ra		
in the sight	be·e·ne	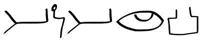	

of the LORD	YHVH	יהוה	
power	vay·chaz·zeq	ויחזק	
So He	YHVH	יהוה	
-	et	את	
{gave} Eglon	eg·lo·wn	עגלון	
king	me·lekh	מלך	
of Moab	mo·w·av	מואב	
over	al	על	
Israel	yis·ra·el	ישראל	
because	al	על	
	kee	כי	
they had done	a·su	עשו	
-	et	את	
evil	ha·ra	הרע	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
to join forces	vay·ye·e·soph	ויאסף	Judges 3:13
with him	e·law	אליו	
-	et	את	
After enlisting the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
and Amalekites	va·a·ma·leq	ועמלק	
[Eglon] attacked	vay·ye·lekh	וילך	
and defeated	vay·yakh	ויך	
-	et	את	
Israel	yis·ra·el	ישראל	
taking possession of	vay·yee·re·shu	ויירשו	

-	et	את	
the City	eer	עיר	
of Palms	hat·te·ma·reem	התמרים	
served	vay·ya·av·du	ויעבדו	Judges 3:14
The Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
-	et	את	
Eglon	eg·lo·wn	עגלון	
king	me·lekh	מלך	
of Moab	mo·w·av	מואב	
eighteen	she·mo·w·neh	שמונה	
	es·reh	עשרה	
years	sha·nah	שנה׃	
cried out	vay·yiz·a·qu	ויזעקו	Judges 3:15
And again [they]	ve·ne	בני	
	yis·ra·el	ישראל	
to	el	אל	
the LORD	YHVH	יהוה	
raised up	vay·ya·qem	ויקם	
and He	YHVH	יהוה	
	la·hem	להם	
as their deliverer	mo·wo·shee·a	מושיע	
-	et	את	
Ehud	e·hud	אהוד	
son	ben	בן	
of Gera	ge·ra	גרא	
	ben	בן	

	hay·mee·nee	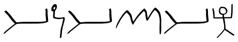	
	eesh	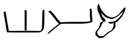	
a left-handed	it·ter		
	yad	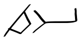	
	ye·mee·no	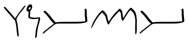	
sent	vay·yish·le·chu	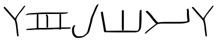	
Benjamite	ve·ne	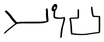	
So [they]	yis·ra·el	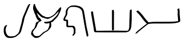	
him	be·ya·do	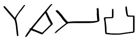	
with tribute	min·chah	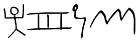	
to Eglon	le·eg·lo·wn	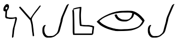	
king	me·lekh	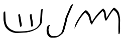	
of Moab	mo·w·av		
had made	vay·ya·as		Judges 3:16
for himself	lo		
Now Ehud	e·hud	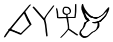	
sword	che·rev		
	ve·lah	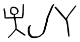	
a double-edged	she·ne	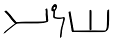	
	phe·yo·wt	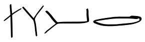	
a cubit	go·med		
long	a·re·kah	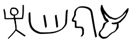	
He strapped	vay·yach·gor	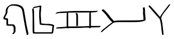	
-	o·w·tah		
under	mit·ta·chat		
his cloak	le·mad·daw		
it to	al		

thigh	ye·rekh	ירך	
his right	ye·mee·no	ימינו	
and brought	vay·yaq·rev	ויקרב	Judges 3:17
-	et	את	
the tribute	ham·min·chah	המנחה	
to Eglon	le·eg·lo·wn	לעגלון	
king	me·lekh	מלך	
of Moab	mo·w·av	מואב	
who	ve·eg·lo·wn	ועגלון	
man	eesh	איש	
	ba·ree	בריא	
was an obese	me·od	מאד	
-	vay·hee	ויהי	Judges 3:18
After	ka·a·sher	כאשר	
Ehud had finished	kil·lah	כלה	
presenting	le·haq·reev	להקריב	
-	et	את	
the tribute	ham·min·chah	המנחה	
he ushered out	vay·shal·lach	וישלח	
-	et	את	
those	ha·am	העם	
who had carried	no·se·e	נשאי	
it	ham·min·chah	המנחה	
he himself	ve·hu	והוא	Judges 3:19
turned back	shav	שב	
But upon reaching	min	מן	
the idols	hap·pe·see·leem	הפסילים	

-	a·sher	
near	et	
Gilgal	hag·gil·gal	
and said	vay·yo·mer	
message	de·var	
“ I have a secret	se·ter	
	lee	
for you	e·le·kha	
O king ”	ham·me·lekh	
said the king	vay·yo·mer	
“ Silence ”	has	
left him	vay·ye·tse·u	
	me·a·law	
and all	kal	
his attendants	ha·o·me·deem	
	a·law	
Then Ehud	ve·e·hud	Judges 3:20
approached him	ba	
	e·law	
while he	ve·hu	
was sitting	yo·shev	
his upper room	ba·a·lee·yat	
in the coolness of	ham·me·qe·rah	
-	a·sher	
-	lo	
alone	le·vad·do	
said	vay·yo·mer	

Ehud	e·hud	𐤀𐤄𐤅𐤃	
“ I have a word	de·var	𐤃𐤁𐤓	
from God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
	lee	𐤋𐤉	
for you ”	e·le·kha	𐤀𐤋𐤉𐤊	
and the king rose	vay·ya·qam	𐤅𐤉𐤒𐤌	
from	me·al	𐤌𐤏𐤋	
[his] seat	hak·kis·se	𐤄𐤊𐤎𐤀	
reached	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	Judges 3:21
And Ehud	e·hud	𐤀𐤄𐤅𐤃	
-	et	𐤀𐤕	
hand	yad	𐤉𐤃	
with his left	se·mo·lo	𐤔𐤌𐤀𐤋𐤅	
pulled	vay·yiq·qach	𐤅𐤉𐤒𐤇	
-	et	𐤀𐤕	
the sword	ha·che·rev	𐤄𐤇𐤓𐤁	
from	me·al	𐤌𐤏𐤋	
thigh	ye·rekh	𐤉𐤓𐤊	
his right	ye·mee·no	𐤉𐤌𐤉𐤍𐤅	
and plunged	vay·yit·qa·e·ha	𐤅𐤉𐤕𐤒𐤏𐤄	
it into Eglon’s belly	be·vit·no	𐤁𐤁𐤈𐤍𐤅	
sank in	vay·ya·vo	𐤅𐤉𐤁𐤀	Judges 3:22
Even	gam	𐤂𐤌	
the handle	han·nits·tsav	𐤄𐤍𐤑𐤁	
after	a·char	𐤀𐤇𐤓	
the blade	hal·la·hav	𐤄𐤋𐤄𐤁	
closed in	vay·yis·gor	𐤅𐤉𐤎𐤂𐤓	

and Eglon’s fat	ha·che·lev	החלב	
over	be·ad	בעד	
it	hal·la·hav	הלהב	
so that	kee	כי	
Ehud did not	lo	לא	
withdraw	sha·laph	שלף	
the sword	ha·che·rev	החרב	
from his belly	mib·bit·no	מבטנו	
emptied	vay·ye·tse	ויצא	
And Eglon’s bowels	hap·par·she·do·nah	הפרשדנה	
went out	vay·ye·tse	ויצא	Judges 3:23
Then Ehud	e·hud	אהוד	
through the porch	ham·mis·de·ro·w·nah	המסדרונה	
closing	vay·yis·gor	ויסגר	
the doors	dal·to·wt	דלתות	
of the upper room	ha·a·lee·yah	העליה	
behind him	ba·a·do	בעדו	
and locking	ve·na·al	ונעל	
After Ehud	ve·hu	והוא	Judges 3:24
was gone	ya·tsa	יצא	
Eglon’s servants	va·a·va·daw	ועבדיו	
came in	ba·u	באו	
-	vay·yir·u	ויראו	
and found	ve·hin·neh	והנה	
the doors	dal·to·wt	דלתות	
of the upper room	ha·a·lee·yah	העליה	
locked	ne·u·lo·wt	נעלות	

they said	vay·yo·me·ru		
“	akh		
relieving himself	me·seekh		
He must be	hu		
-	et		
	rag·law	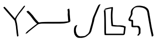	
room ”	ba·cha·dar	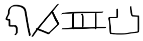	
in the cool	ham·me·qe·rah	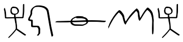	
So they waited	vay·ya·chee·lu	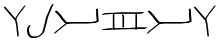	Judges 3:25
until	ad		
they became worried	bo·wosh		
and saw	ve·hen·nēh		
that he had still not	e·nen·nu	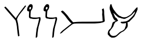	
opened	pho·te·ach	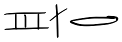	
the doors	dal·to·wt		
of the upper room	ha·ʿa·lī·yah	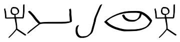	
Then they took	vay·yiq·chu	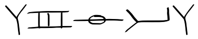	
-	et		
the key	ham·maph·te·ach		
and opened [the doors] —	vay·yiph·ta·chu		
and there	ve·hin·neh		
was their lord	a·do·ne·hem	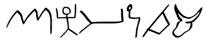	
lying	no·phel		
on the floor	ar·tsah		
dead	met		
Ehud, however	ve·e·hud		Judges 3:26
had escaped	nim·lat		

while	ad		
the servants waited	hit·mah·me·ham	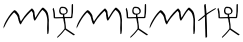	
He	ve·hu		
passed by	a·var	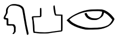	
-	et		
the idols	hap·pe·see·leem	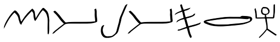	
and escaped	vay·yim·ma·let		
to Seirah	has·se·ee·ra·tah		
-	vay·hee	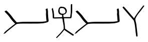	Judges 3:27
On arriving [in Seirah]	be·vo·w·o		
he blew	vay·yit·qa	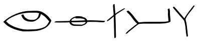	
the ram's horn	bash·sho·w·phar		
throughout the hill country	be·har		
of Ephraim	eph·ra·yim		
came down	vay·ye·re·du		
with him	im·mo		
The Israelites	ve·ne	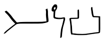	
	yis·ra·el	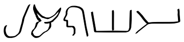	
from	min		
the hills	ha·har		
and he became their leader	ve·hu		
	liph·ne·hem	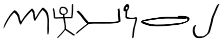	
he told them	vay·yo·mer		Judges 3:28
	a·le·hem		
" Follow	rid·phu		
me "	a·cha·ray	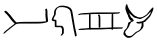	

“ for	kee	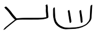	
has delivered	na·tan	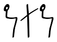	
the LORD	YHVH		
-	et		
your enemies	o·ye·ve·khem	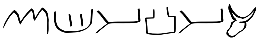	
-	et		
the Moabites	mo·w·av		
into your hand ”	be·yed·khem		
So they followed him down	vay·ye·re·du		
	a·cha·raw	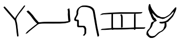	
and seized	vay·yil·ke·du	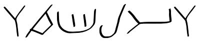	
-	et		
the fords	ma·be·ro·wt	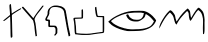	
of the Jordan	hay·yar·den		
leading to Moab	le·mo·w·av		
and did not	ve·lo		
allow	na·te·nu	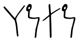	
anyone	eesh	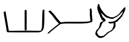	
to cross over	la·a·vor		
they struck down	vay·yak·ku	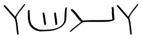	Judges 3:29
-	et		
Moabites	mo·w·av		
time	ba·et		
At that	ha·hee	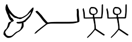	
about ten	ka·a·se·ret		
thousand	a·la·pheem		
men	eesh	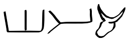	

all	kal	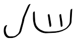	
robust	sha·men		
and	ve·khal		
one	eesh	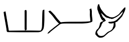	
valiant	cha·yil	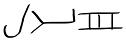	
Not	ve·lo		
of them escaped	nim·lat		
	eesh	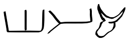	
was subdued	vat·tik·ka·na	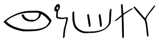	Judges 3:30
So Moab	mo·w·av		
day	bay·yo·wm	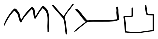	
that	ha·hu	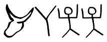	
under	ta·chat	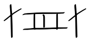	
the hand	yad	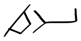	
of Israel	yis·ra·el	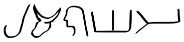	
had rest	vat·tish·qot	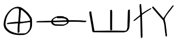	
and the land	ha·a·rets		
for eighty	she·mo·w·neem		
years	sha·nah		
After Ehud	ve·a·cha·raw	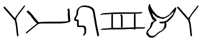	Judges 3:31
came	ha·yah	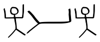	
Shamgar	sham·gar		
son	ben		
of Anath	a·nat		
striking down	vay·yakh	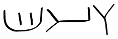	
-	et		
Philistines	pe·lish·teem		

six	shesh	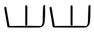	
hundred	me·o·wt	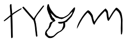	
	eesh	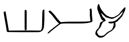	
with an oxgoad	be·mal·mad	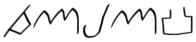	
	hab·ba·qar	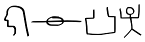	
saved	vay·yo·sha	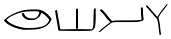	
	gam	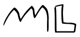	
And he too	hu	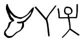	
-	et	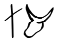	
Israel	yis·ra·el	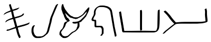	
again	vay·yo·si·phu	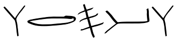	Judges 4:1
the Israelites	be·ne	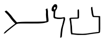	
	yis·ra·el	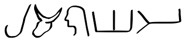	
did	la·a·so·wt	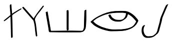	
evil	ha·ra	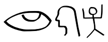	
in the sight	be·e·ne	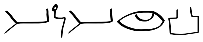	
of the LORD	YHVH	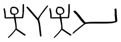	
After Ehud	ve·e·hud	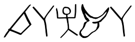	
died	met	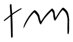	
sold them	vay·yim·ke·rem	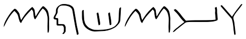	Judges 4:2
So the LORD	YHVH	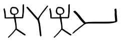	
into the hand	be·yad	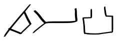	
of Jabin	ya·veen	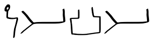	
king	me·lekh	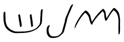	
of Canaan	ke·na·an	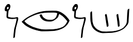	
who	a·sher	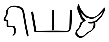	
reigned	ma·lakh	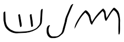	

in Hazor	be·cha·tso·wr	
The commander	ve·sar	
of his forces	tse·va·o	
was Sisera	see·se·ra	
who	ve·hu	
lived	yo·wo·shev	
in Harosheth-hagoyim	ba·cha·ro·shet	
	hag·go·w·yim	
cried out	vay·yits·a·qu	Judges 4:3
Then the Israelites	ve·ne	
	yis·ra·el	
to	el	
the LORD	YHVH	
because	kee	
nine	te·sha	
hundred	me·o·wt	
chariots	re·khev	
of iron	bar·zel	
Jabin had	lo	
and he	ve·hu	
oppressed	la·chats	
-	et	
the Israelites	be·ne	
	yis·ra·el	
had harshly	be·cha·ze·qah	
for twenty	es·reem	
years	sha·nah	

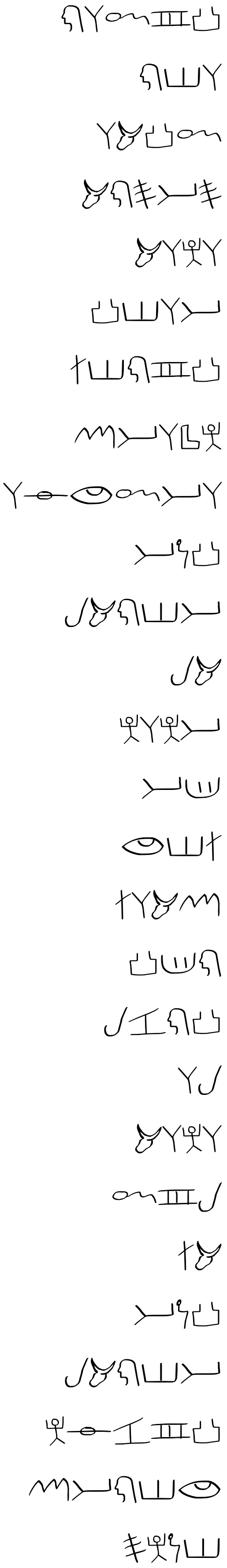

Now Deborah	u·de·vo·w·rah		Judges 4:4
	ish·shah		
a prophetess	ne·vee·ah	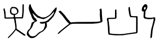	
the wife	e·shet		
of Lappidoth	lap·pee·do·wt	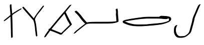	
at that	hee	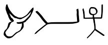	
was judging	sho·phe·tah		
-	et		
Israel	yis·ra·el	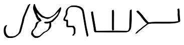	
time	ba·et		
	ha·hee	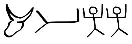	
And she	ve·hee	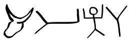	Judges 4:5
would sit	yo·wo·she·vet		
under	ta·chat		
the Palm	to·mer		
of Deborah	de·vo·w·rah		
between	ben	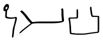	
Ramah	ha·ra·mah	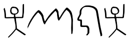	
	u·ven	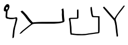	
	bet	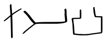	
and Bethel	el		
in the hill country	be·har		
of Ephraim	eph·ra·yim		
would go up	vay·ya·a·lu		
to her	e·le·ha	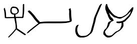	
where the Israelites	be·ne	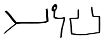	
	yis·ra·el	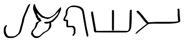	

for judgment	lam·mish·pat	
She summoned	vat·tish·lach	Judges 4:6
	vat·tiq·ra	
Barak	le·va·raq	
son	ben	
of Abinoam	a·vee·no·am	
from Kedesh	miq·qe·desh	
in Naphtali	naph·ta·lee	
and said	vat·to·mer	
to him	e·law	
“ [Surely]	ha·lo	
is commanding you :	tsiw·vah	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ Go	lekh	
and march	u·ma·shakh·ta	
to Mount	be·har	
Tabor	ta·vo·wr	
taking	ve·la·qach·ta	
with you	im·me·kha	
ten	a·se·ret	
thousand	a·la·pheem	
men	eesh	
	mib·be·ne	
of Naphtali	naph·ta·lee	
	u·mib·be·ne	

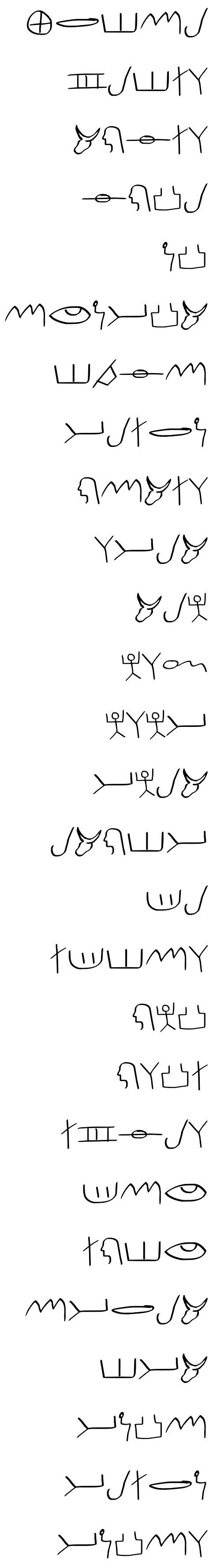

and Zebulun	ze·vu·lun	זבלון	
And I will draw out	u·ma·shakh·tee	ומשכתי	Judges 4:7
-	e·le·kha	אליך	
to	el	אל	
the River	na·chal	נחל	
Kishon	qee·sho·wn	קישון	
-	et	את	
Sisera	see·se·ra	סיסרא	
the commander	sar	שר	
army	tse·va	צבא	
of Jabin’s	ya·veen	יבין	
-	ve·et	ואת	
his chariots	rikh·bo	רכבו	
-	ve·et	ואת	
and his troops	ha·mo·w·no	המונו	
and I will deliver him	u·ne·tat·tee·hu	ונתתיהו	
into your hand ’”	be·ya·de·kha	בידך	
said	vay·yo·mer	ויאמר	Judges 4:8
to her	e·le·ha	אליה	
Barak	ba·raq	ברק	
“ If	im	אם	
you will go	te·le·khee	תלכי	
with me	im·mee	עמי	
I will go	ve·ha·la·khe·tee	והלכתי	
but if	ve·im	ואם	
you will not	lo	לא	
go	te·le·khee	תלכי	

with me	im·mee	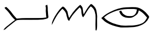	
I will not	lo	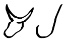	
go ”	e·lekh	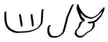	
Deborah replied	vat·to·mer	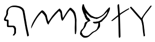	Judges 4:9
“ I will certainly go	ha·lokh	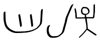	
	e·lekh	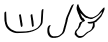	
with you ”	im·makh	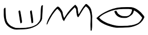	
“ but	e·phes	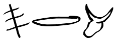	
	kee	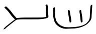	
no	lo	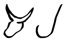	
will bring you	tih·yeh	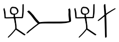	
honor	tiph·ar·te·kha	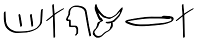	
-	al	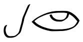	
the road	had·de·rekh	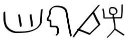	
-	a·sher	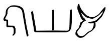	
you	at·tah	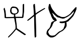	
are taking	ho·w·lekh	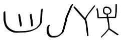	
because	kee	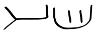	
into the hand	ve·yad	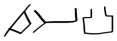	
of a woman ”	ish·shah	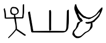	
will be selling	yim·kor	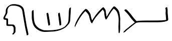	
the LORD	YHVH	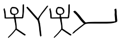	
-	et	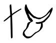	
Sisera	see·se·ra	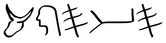	
got up	vat·ta·qam	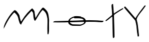	
So Deborah	de·vo·w·rah	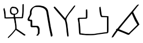	
and went	vat·tē·lɛkh	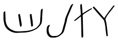	

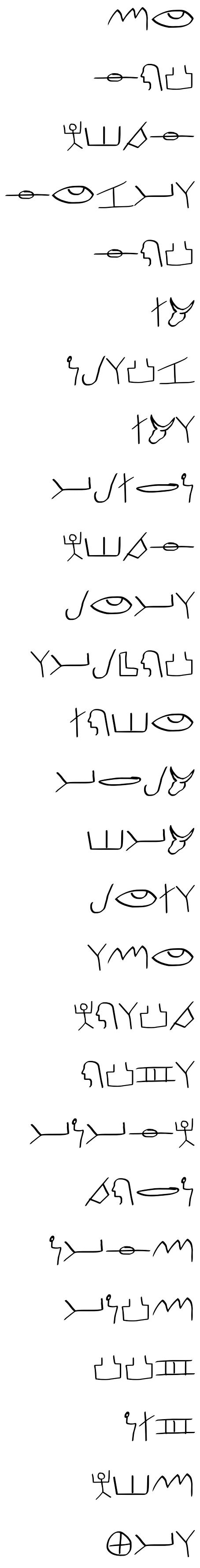

with	im	
Barak	ba·raq	
to Kedesh	qed·shah	
summoned	vay·yaz·eq	Judges 4:10
where he	ba·raq	
-	et	
Zebulun	ze·vu·lun	
-	ve·et	
and Naphtali	naph·ta·lee	
-	qed·shah	
followed	vay·ya·al	
him	be·rag·law	
Ten	a·se·ret	
thousand	al·phe	
men	eesh	
also went	vat·ta·al	
with him	im·mo	
and Deborah	de·vo·w·rah	
Now Heber	ve·che·ver	Judges 4:11
the Kenite	haq·qe·nee	
had moved away	niph·rad	
from the Kenites	miq·qa·yin	
the descendants	mib·be·ne	
of Hobab	cho·vav	
the father-in-law	cho·ten	
of Moses	mo·sheh	
and had pitched	vay·yet	

his tent	a·ho·lo	
by	ad	
the great tree	e·lo·wn	
of Zaanannim	bats·ʿan·nīm	
which	a·sher	
was near	et	
Kedesh	qe·desh	
was told	vay·yag·gi·du	Judges 4:12
When Sisera	le·see·se·ra	
that	kee	
had gone up	a·lah	
Barak	ba·raq	
son	ben	
of Abinoam	a·vee·no·am	
Mount	har	
Tabor	ta·vo·wr	
summoned	vay·yaz·eq	Judges 4:13
[he]	see·se·ra	
-	et	
all	kal	
-	rikh·bo	
nine	te·sha	
hundred	me·o·wt	
chariots	re·khev	
of his iron	bar·zel	
-	ve·et	
and all	kal	

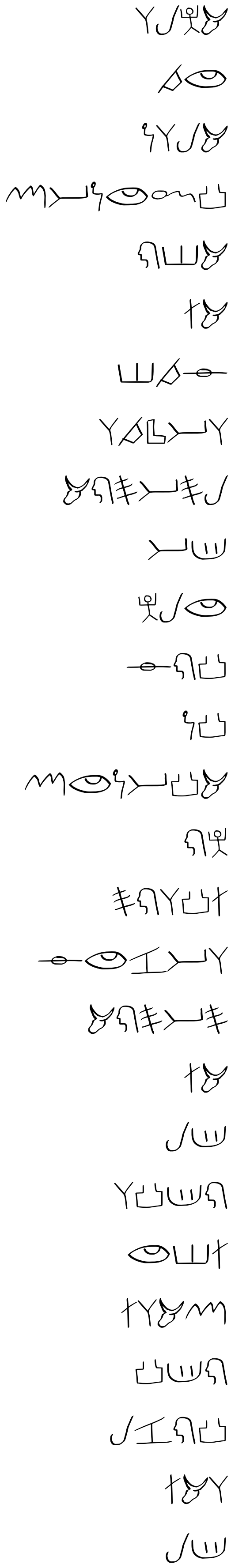

the men	ha·am		
-	a·sher		
with him	it·to		
from Harosheth-hagoyim	me·cha·ro·shet	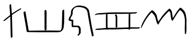	
	hag·go·w·yim	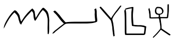	
to	el		
the River	na·chal	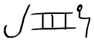	
Kishon	qee·sho·wn	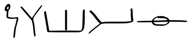	
said	vat·to·mer		Judges 4:14
Then Deborah	de·vo·rah		
to	el		
Barak	ba·raq	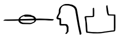	
“ Arise	qum	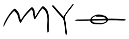	
for	kee	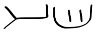	
this	zeh	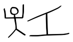	
is the day	hay·yo·wm	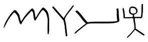	
that	a·sher		
has delivered	na·tan	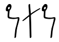	
the LORD	YHVH		
-	et		
Sisera	see·se·ra		
into your hand	be·ya·de·kha	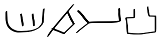	
Has not	ha·lo		
the LORD	YHVH		
gone	ya·tsa		
before you ? ”	le·pha·ne·kha	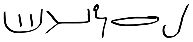	
came down	vay·ye·red	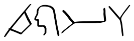	

So Barak	ba·raq	𐤁𐤓𐤒	
from Mount	me·har	𐤌𐤄𐤓	
Tabor	ta·vo·wr	𐤕𐤁𐤅𐤓	
with ten	va·a·se·ret	𐤅𐤏𐤔𐤓𐤕	
thousand	a·la·pheem	𐤀𐤋𐤐𐤉𐤌	
men	eesh	𐤀𐤉𐤔	
following him	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
routed	vay·ya·ham	𐤅𐤉𐤄𐤌	Judges 4:15
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Sisera	see·se·ra	𐤎𐤉𐤎𐤓𐤀	
-	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	
his charioteers	ha·re·khev	𐤄𐤓𐤊𐤁	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
his army	ham·ma·cha·neh	𐤄𐤌𐤇𐤍𐤄	
	le·phee	𐤋𐤐𐤉	
with the sword	che·rev	𐤇𐤓𐤁	
And in front of	liph·ne	𐤋𐤐𐤍𐤉	
[him]	va·raq	𐤁𐤓𐤒	
abandoned	vay·ye·red	𐤅𐤉𐤓𐤃	
Sisera	see·se·ra	𐤎𐤉𐤎𐤓𐤀	
	me·al	𐤌𐤏𐤋	
his chariot	ham·mer·ka·vah	𐤄𐤌𐤓𐤊𐤁𐤄	
and fled	vay·ya·nas	𐤅𐤉𐤍𐤎	
on foot	be·rag·law	𐤁𐤓𐤂𐤋𐤉𐤅	

Then Barak	u·va·raq		Judges 4:16
pursued	ra·daph		
	a·cha·re	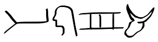	
the chariots	ha·re·khev		
	ve·a·cha·re		
and army	ham·ma·cha·neh	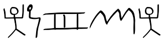	
as far as	ad		
Harosheth-hagoyim	cha·ro·shet		
	hag·go·w·yim	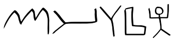	
fell	vay·yip·pol	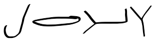	
and the whole	kal		
army	ma·cha·neh	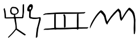	
of Sisera	see·se·ra		
	le·phee	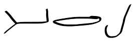	
by the sword	che·rev		
not	lo		
man was left	nish·ar		
	ad		
a single	e·chad	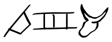	
Meanwhile, Sisera	ve·see·se·ra		Judges 4:17
had fled	nas		
on foot	be·rag·law	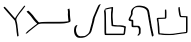	
to	el		
the tent	o·hel		
of Jael	ya·el		
the wife	ʾēsh·shɛt	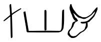	
of Heber	che·ver	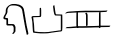	

the Kenite	haq·qe·nee	
because	kee	
there was peace	sha·lo·wm	
between	ben	
Jabin	ya·veen	
king	me·lekh	
of Hazor	cha·tso·wr	
and	u·ven	
the house	bet	
of Heber	che·ver	
the Kenite	haq·qe·nee	
went out to greet	vat·te·tse	Judges 4:18
Jael	ya·el	
	liq·rat	
Sisera	see·se·ra	
and said	vat·to·mer	
to him	e·law	
“ Come in	su·rah	
my lord	a·do·nee	
Come in	su·rah	
with me	e·lay	
Do not	al	
be afraid ”	tee·ra	
So he entered	vay·ya·sar	
	e·le·ha	
her tent	ha·o·he·lah	
and she covered him	vat·te·khas·se·hu	

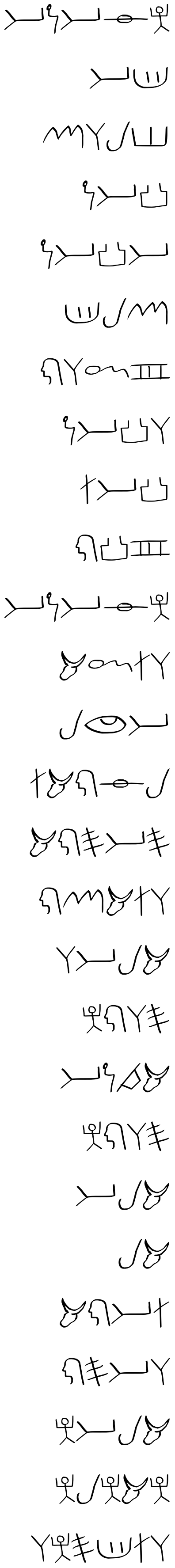

with a blanket	bas·se·mee·khah	בשמיכה	
[Sisera] said	vay·yo·mer	ויאמר	Judges 4:19
to her	e·le·ha	אליה	
to drink	hash·qee·nee	השקיני	
“ Please	na	נא	
give me a little	me·at	מעט	
water	ma·yim	מים	
for	kee	כי	
I am thirsty ”	tsa·me·tee	צמאתי	
So she opened	vat·tiph·tach	ותפתח	
-	et	את	
a container	no·wd	נאוד	
of milk	he·cha·lav	החלב	
gave him a drink	vat·tash·qe·hu	ותשקהו	
and covered him again	vat·te·khas·se·hu	ותכסהו	
he said	vay·yo·mer	ויאמר	Judges 4:20
-	e·le·ha	אליה	
“ Stand	a·mod	עמד	
at the entrance	pe·tach	פתח	
to the tent ”	ha·o·hel	האהל	
“ and	ve·ha·yah	והיה	
if	im	אם	
anyone	eesh	איש	
comes	ya·vo·w	יבוא	
and asks you	u·she·e·lekh	ושאלך	
say	ve·a·mar	ואמר	
‘ Is there	ha·yesh	היש	

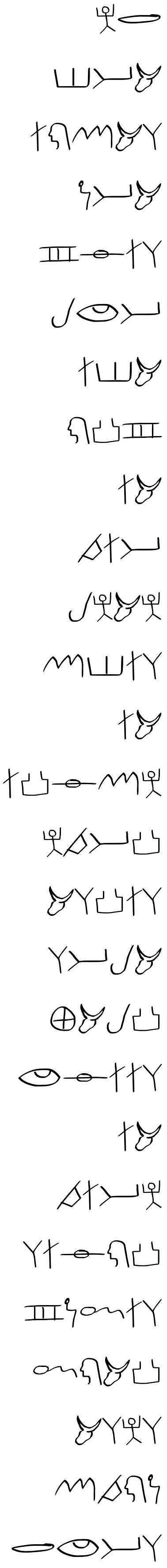

here ? ’	poh	
a man	eesh	
	ve·a·mart	
‘ No ’”	a·yin	
took	vat·tiq·qach	Judges 4:21
Jael	ya·el	
wife	e·shet	
Heber’s	che·ver	
-	et	
peg	ye·tad	
a tent	ha·o·hel	
grabbed	vat·ta·sem	
-	et	
a hammer	ham·maq·qe·vet	
	be·ya·dah	
and went	vat·ta·vo·w	
to Sisera	e·law	
silently	bal·lat	
She drove	vat·tit·qa	
-	et	
the peg	hay·ya·ted	
through his temple	be·raq·qa·to	
[and]	vat·tits·nach	
into the ground	ba·a·rets	
But as he	ve·hu	
lay sleeping	nir·dam	
from exhaustion	vay·ya·aph	

and he died	vay·ya·mot	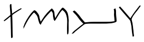	
	ve·hin·neh		Judges 4:22
When Barak	va·raq	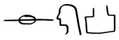	
arrived in pursuit of	ro·deph		
-	et		
Sisera	see·se·ra		
went out	vat·te·tse		
Jael	ya·el		
to greet him	liq·ra·to	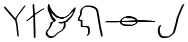	
and said	vat·to·mer		
to him	lo		
“ Come	lekh	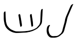	
and I will show you	ve·ar·e·ka		
-	et		
the man	ha·eesh	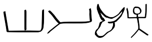	
-	a·sher		
you	at·tah		
are seeking ”	me·vaq·qesh	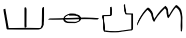	
So he went in	vay·ya·vo	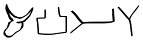	
with her	e·le·ha	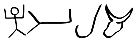	
and there	ve·hin·neh		
Sisera	see·se·ra		
lay	no·phel		
dead	met		
with a tent peg	ve·hay·ya·ted	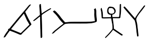	
through his temple	be·raq·qa·to	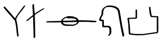	
subdued	vay·yakh·na		Judges 4:23

God	e·lo·heem	
day	bay·yo·wm	
On that	ha·hu	
-	et	
Jabin	ya·veen	
king	me·lekh	
of Canaan	ke·na·an	
before	liph·ne	
the Israelites	be·ne	
	yis·ra·el	
grew stronger	vat·te·lekh	Judges 4:24
And the hand	yad	
	be·ne	
of the Israelites	yis·ra·el	
-	ha·lo·wkh	
and stronger	ve·qa·shah	
against	al	
Jabin	ya·veen	
king	me·lekh	
of Canaan	ke·na·an	
until	ad	
-	a·sher	
they destroyed	hikh·ree·tu	
-	et	
him	ya·veen	
	me·lekh	
	ke·na·an	

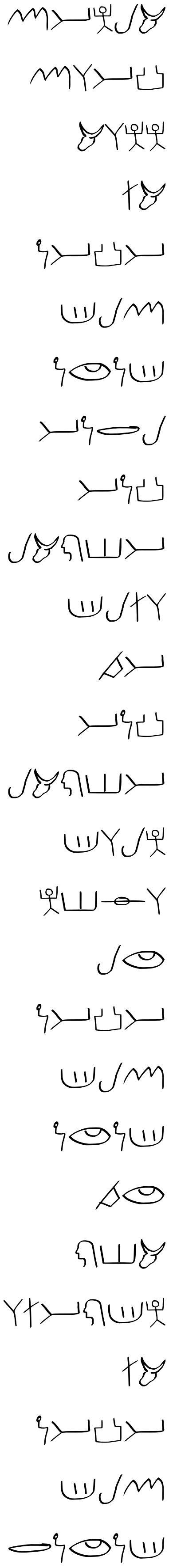

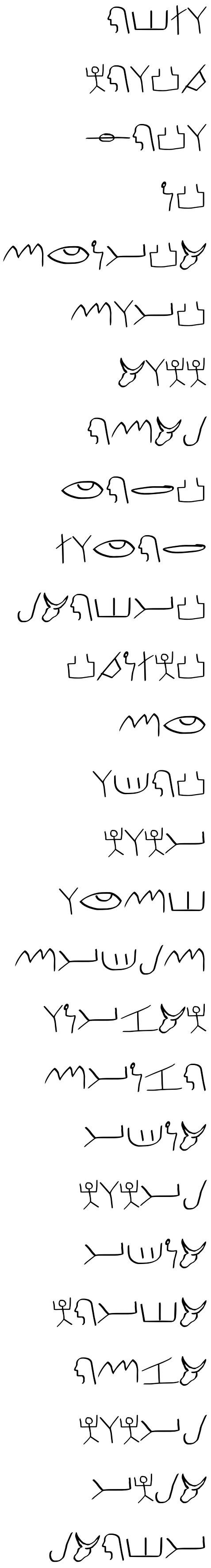

sang this song :	vat·ta·shar	Judges 5:1
Deborah	de·vo·w·rah	
and Barak	u·va·raq	
son	ben	
of Abinoam	a·vee·no·am	
day	bay·yo·wm	
On that	ha·hu	
	le·mor	
take the lead	biph·ro·a	Judges 5:2
“ When the princes	pe·ra·o·wt	
in Israel	be·yis·ra·el	
volunteer	be·hit·nad·dev	
when the people	am	
bless	ba·ra·khu	
the LORD	YHVH	
Listen	shim·u	Judges 5:3
O kings !	me·la·kheem	
Give ear	ha·a·zee·nu	
O princes !	ro·ze·neem	
I	a·no·khee	
to the LORD	la·YHVH	
	a·no·khee	
will sing	a·shee·rah	
I will sing praise	a·zam·mer	
to the LORD	la·YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	

O LORD	YHVH		Judges 5:4
when You went out	be·tse·te·kha		
from Seir	mis·se·eer		
when You marched	be·tsa·de·kha		
from the land	mis·se·deh		
of Edom	e·do·wm		
the earth	e·rets		
trembled	ra·a·shah		
	gam		
the heavens	sha·ma·yim	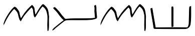	
poured [out rain]	na·ta·phu	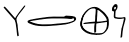	
and	gam		
the clouds	a·veem	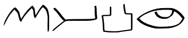	
poured down	na·te·phu	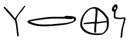	
water	ma·yim	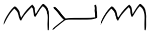	
The mountains	ha·reem	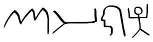	Judges 5:5
quaked	na·ze·lu	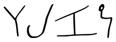	
before	mip·pe·ne		
the LORD	YHVH		
the One	zeh	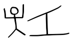	
of Sinai	see·nay		
before	mip·pe·ne		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	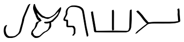	
In the days	bee·me	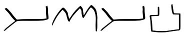	Judges 5:6
of Shamgar	sham·gar		

son	ben		
of Anath	a·nat		
in the days	bee·me	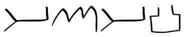	
of Jael	ya·el		
were deserted	cha·de·lu	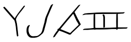	
the highways	o·ra·cho·wt	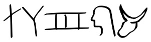	
and the travelers	ve·ho·le·khe	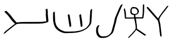	
	ne·tee·vo·wt	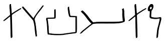	
took	ye·le·khu	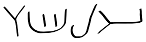	
	o·ra·cho·wt	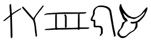	
the byways	a·qal·qal·lo·wt	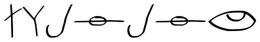	
ceased	cha·de·lu	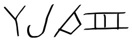	Judges 5:7
Life in the villages	phe·ra·zo·wn	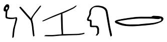	
in Israel	be·yis·ra·el	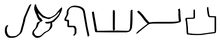	
it ended	cha·del·lu	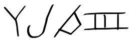	
until	ad		
arose	shaq·qam·tee	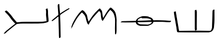	
I, Deborah	de·vo·w·rah		
	shaq·qam·tee	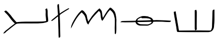	
a mother	em		
in Israel	be·yis·ra·el	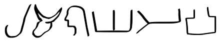	
When they chose	yiv·char	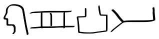	Judges 5:8
gods	e·lo·heem		
new	cha·da·sheem	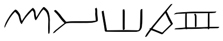	
then	az		
war	la·chem	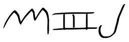	
came to their gates	she·a·reem	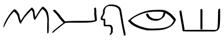	

a shield	ma·gen	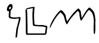	
Not	im		
was found	ye·ra·eh		
or spear	va·ro·mach		
among forty	be·ar·ba·eem		
thousand	e·leph	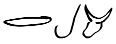	
in Israel	be·yis·ra·el		
My heart	lib·bee	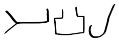	Judges 5:9
is with the princes	le·cho·wq·qe	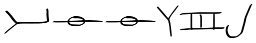	
of Israel	yis·ra·el	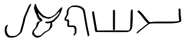	
with the volunteers	ham·mit·nad·de·veem		
among the people	ba·am		
Bless	ba·ra·khu	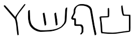	
the LORD !	YHVH		
You who ride	ro·khe·ve	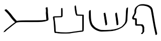	Judges 5:10
donkeys	a·to·no·wt		
white	tse·cho·ro·wt		
who sit	yo·she·ve		
on	al		
saddle blankets	mid·deen	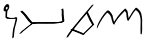	
and you who travel	ve·ho·le·khe	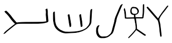	
	al		
the road	de·rekh	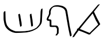	
ponder	see·chu	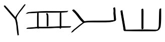	
the voices	miq·qo·wl	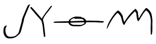	Judges 5:11
of the singers	me·chats·tseem		
at	ben	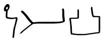	

the watering places	mash·ab·beem	
There	sham	
they shall recount	ye·tan·nu	
the righteous acts	tsid·qo·wt	
of the LORD	YHVH	
the righteous deeds	tsid·qot	
of His villagers	pir·zo·no	
in Israel	be·yis·ra·el	
Then	az	
went down	ya·re·du	
to the gates :	lash·she·a·reem	
the people	am	
of the LORD	YHVH	
‘ Awake	u·ree	Judges 5:12
awake	u·ree	
O Deborah !	de·vo·w·rah	
Awake	u·ree	
awake	u·ree	
sing	dab·be·ree	
a song !	sheer	
Arise	qum	
O Barak	ba·raq	
your captives	u·sha·veh	
and take hold of	shev·ye·kha	
O son	ben	
of Abinoam ! ’	a·vee·no·am	
Then	az	Judges 5:13

came down	ye·rad	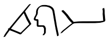	
the survivors	sa·reed	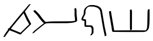	
to the nobles	le·ad·dee·reem	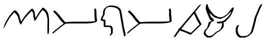	
the people	am	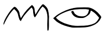	
of the LORD	YHVH	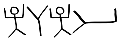	
came down	ye·rad	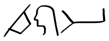	
to me	lee	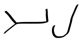	
against the mighty	bag·gib·bo·w·reem	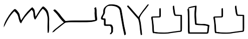	
Some came from	min·nee	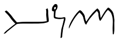	Judges 5:14
Ephraim	eph·ra·yim	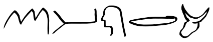	
with their roots	sha·re·sham	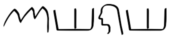	
in Amalek	ba·a·ma·leq	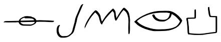	
after you	a·cha·re·kha	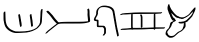	
Benjamin	vin·ya·meen	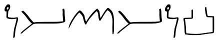	
came with your people	ba·a·ma·me·kha	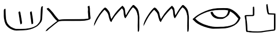	
from	min·nee	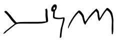	
Machir	ma·kheer	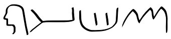	
came down	ya·re·du	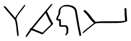	
The commanders	me·cho·qe·qeem	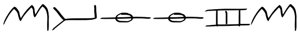	
from Zebulun	u·miz·ze·vu·lun	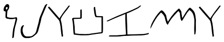	
the bearers	mo·she·kheem	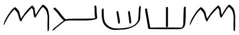	
staff	be·she·vet	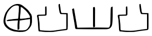	
of the marshal’s	so·pher	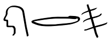	
The princes	ve·sa·ray	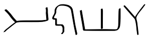	Judges 5:15
of Issachar	be·yis·sa·sh·khar	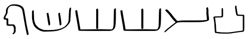	
were with	im	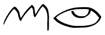	
Deborah	de·vo·rah	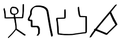	

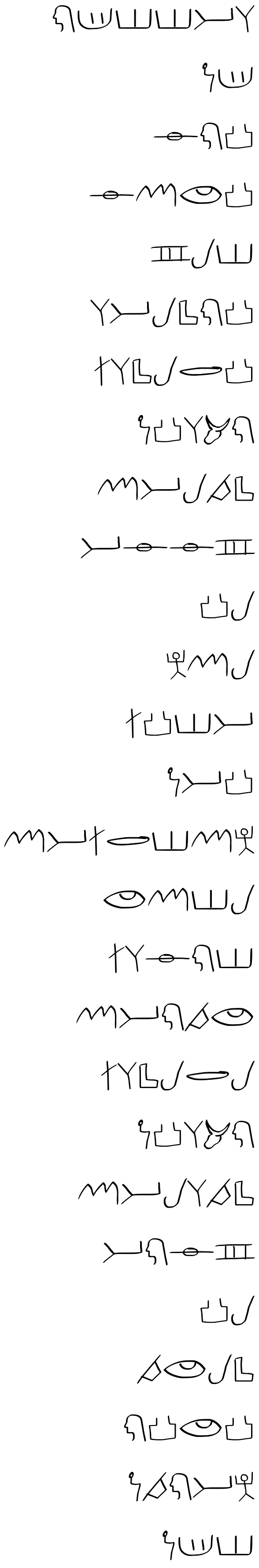

and Issachar	ve·yis·sa·sh·khar	
	ken	
was with Barak	ba·raq	
into the valley	ba·e·meq	
rushing	shul·lach	
at his heels	be·rag·law	
In the clans	biph·lag·go·wt	
of Reuben	re·u·ven	
there was great	ge·do·leem	
indecision	chiq·qe	
	lev	
Why	lam·mah	Judges 5:16
did you sit	ya·shav·ta	
among	ben	
the sheepfolds	ham·mish·pe·ta·yim	
to hear	lish·mo·a	
the whistling	she·ri·qo·wt	
for the flocks ?	a·da·reem	
In the clans	liph·lag·go·wt	
of Reuben	re·u·ven	
there was great	ge·do·w·leem	
indecision	chiq·re	
	lev	
Gilead	gil·ad	Judges 5:17
beyond	be·e·ver	
the Jordan	hay·yar·den	
remained	sha·khen	

Dan	ve·dan		
why	lam·mah		
did you linger	ya·gur		
by the ships ?	o·nee·yo·wt	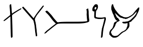	
Asher	a·sher		
stayed	ya·shav	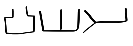	
at the coast	le·cho·wph	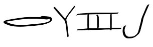	
	yam·meem	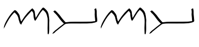	
in	ve·al		
his harbors	miph·ra·tsaw		
and remained	yish·ko·wn	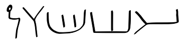	
Zebulun	ze·vu·lun	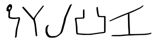	Judges 5:18
was a people	am		
who risked	che·reph		
their lives	naph·sho		
	la·mut		
Naphtali, too	ve·naph·ta·lee		
on	al		
the heights	me·ro·w·me		
of the battlefield	sa·deh		
came	ba·u		Judges 5:19
Kings	me·la·kheem	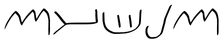	
and fought	nil·cha·mu	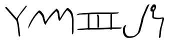	
then	az		
fought	nil·cha·mu	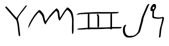	
the kings	mal·khe	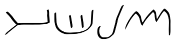	
of Canaan	khe·na·an		

at Taanach	be·ta·nakh	בתענך	
by	al	על	
the waters	me	מי	
of Megiddo	me·gid·do	מגדו	
plunder	be·tsa	בצע	
of silver	ke·seph	כסף	
no	lo	לא	
but they took	la·qa·chu	לקחו	
From	min	מן	Judges 5:20
the heavens	sha·ma·yim	שמים	
fought	nil·cha·mu	נלחמו	
the stars	hak·ko·w·kha·veem	הכוכבים	
from their courses	mim·me·sil·lo·w·tam	ממסלותם	
they fought	nil·cha·mu	נלחמו	
against	im	עם	
Sisera	see·se·ra	סיסרא	
The River	na·chal	נחל	Judges 5:21
Kishon	qee·sho·wn	קישון	
swept them away	ge·ra·pham	גרפם	
river	na·chal	נחל	
the ancient	qe·du·meem	קדומים	
the River	na·chal	נחל	
Kishon	qee·sho·wn	קישון	
March on	tid·re·khee	תדרכי	
O my soul	naph·shee	נפשי	
in strength !	oz	עז	
Then	az	אז	Judges 5:22

thundered —	ha·le·mu	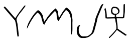	
the hooves	iq·qe·ve	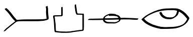	
of horses	sus		
the mad galloping	mid·da·ha·ro·wt		
	da·ha·ro·wt		
of his stallions	ab·bee·raw	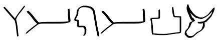	
‘ Curse	o·w·ru		Judges 5:23
Meroz ’	me·ro·wz		
says	a·mar		
the angel	mal·akh		
of the LORD	YHVH		
‘ Bitterly curse	o·ru		
	a·ro·wr		
her inhabitants	yo·she·ve·ha		
for	kee	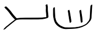	
they did not	lo		
come	va·u		
to help	le·ez·rat		
the LORD	YHVH		
to help	le·ez·rat		
the LORD	YHVH		
against the mighty ’	bag·gib·bo·w·reem		
Most blessed	te·vo·rakh		Judges 5:24
among women	min·na·sheem	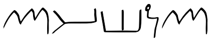	
[is] Jael	ya·el		
the wife	e·shet	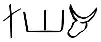	
of Heber	che·ver	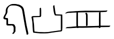	

the Kenite	haq·qe·nee	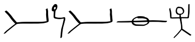	
women	min·na·sheem	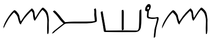	
of tent-dwelling	ba·o·hel		
most blessed	te·vo·rakh		
water	ma·yim	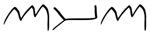	Judges 5:25
He asked for	sha·al		
milk	cha·lav	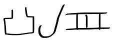	
[and] she gave him	na·ta·nah	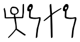	
bowl	be·se·phel		
In a magnificent	ad·dee·reem		
she brought him	hiq·ree·vah	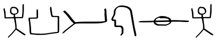	
curds	chem·ah		
hand	ya·dah	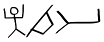	Judges 5:26
for the tent peg	lay·ya·ted	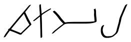	
She reached	tish·lach·nah	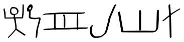	
her right	vee·mee·nah	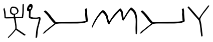	
hammer	le·hal·mut	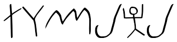	
for the workman’s	a·me·leem	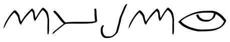	
She struck	ve·ha·le·mah	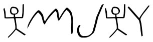	
Sisera	see·se·ra		
and crushed	ma·cha·qah	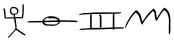	
his skull	ro·sho		
she shattered	u·ma·cha·tsah	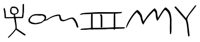	
and pierced	ve·cha·le·phah	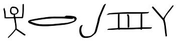	
his temple	raq·qa·to	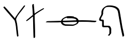	
At	ben	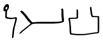	Judges 5:27
her feet	rag·le·ha	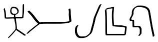	

he collapsed	ka·ra		
he fell	na·phal		
there he lay still	sha·khav		
at	ben	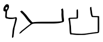	
her feet	rag·le·ha	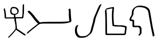	
he collapsed	ka·ra		
he fell	na·phal		
where	ba·a·sher		
he collapsed	ka·ra		
there	sham		
he fell	na·phal		
dead	sha·dud	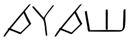	
through	be·ad		Judges 5:28
the window	ha·chal·lo·wn	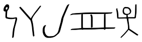	
looked	nish·qe·phah	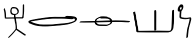	
and lamented :	vat·te·yab·bev	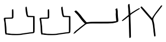	
mother	em		
Sisera's	see·se·ra		
she peered through	be·ad		
the lattice	ha·esh·nav		
' Why	mad·du·a		
so long	bo·shesh		
is his chariot	rikh·bo		
in coming ?	la·vo·w		
What	mad·du·a		
has delayed	e·che·ru	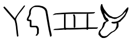	
the clatter	pa·a·me		

of his chariots ? ’	mar·ke·vo·w·taw	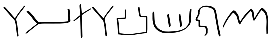	
Her wisest	chakh·mo·wt	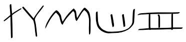	Judges 5:29
ladies	sa·ro·w·te·ha	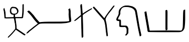	
answer	ta·a·nen·nah	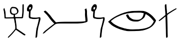	
indeed	aph	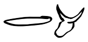	
she	hee	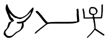	
keeps	ta·sheev	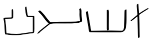	
telling	a·ma·re·ha	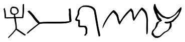	
herself	lah	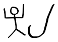	
‘ Are they not	ha·lo	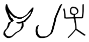	Judges 5:30
finding	yim·tse·u	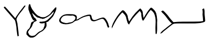	
and dividing	ye·chal·le·qu	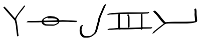	
the spoil —	sha·lal	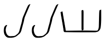	
a girl	ra·cham	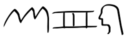	
[or] two	ra·cha·ma·ta·yim	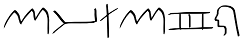	
for each	le·rosh	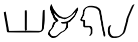	
warrior	ge·ver	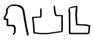	
a plunder	she·lal	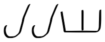	
of dyed garments	tse·va·eem	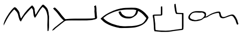	
for Sisera	le·see·se·ra	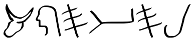	
the spoil	she·lal	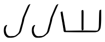	
garments	tse·va·eem	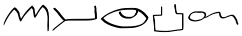	
of embroidered	riq·mah	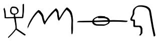	
	tse·va	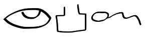	
	riq·ma·ta·yim	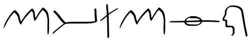	
for the neck	le·tsaw·ve·re	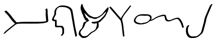	
of the looter ? ’	sha·lal	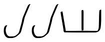	

So	ken	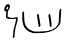	Judges 5:31
perish	yo·ve·du		
may all	khal		
Your enemies	o·wy·ve·kha		
O LORD !	YHVH		
But may those who love You	ve·o·ha·vaw	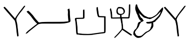	
shine like	ke·tset		
the sun	hash·she·mesh		
at its brightest ”	big·vu·ra·to		
had rest	vat·tish·qot	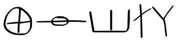	
And the land	ha·a·rets		
for forty	ar·ba·eem		
years	sha·nah		
did	vay·ya·a·su		Judges 6:1
Again the Israelites	ve·ne	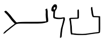	
	yis·ra·el	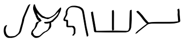	
evil	ha·ra		
in the sight	be·e·ne	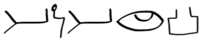	
of the LORD	YHVH		
delivered them	vay·yit·te·nem	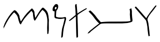	
so He	YHVH		
into the hand	be·yad	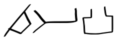	
of Midian	mid·yan		
for seven	she·va		
years	sha·neem	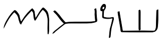	
prevailed	vat·ta·az		Judges 6:2
and the hand	yad	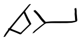	

of Midian	mid·yan	𐤌𐤃𐤉𐤍	
against	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Because of	mip·pe·ne	𐤌𐤐𐤍𐤉	
the Midianites	mid·yan	𐤌𐤃𐤉𐤍	
prepared	a·su	𐤏𐤔𐤅	
for themselves	la·hem	𐤋𐤄𐤌	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
shelters	ham·min·ha·ro·wt	𐤄𐤌𐤍𐤄𐤓𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
in the mountains	be·ha·reem	𐤁𐤄𐤓𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
caves	ham·me·a·ro·wt	𐤄𐤌𐤏𐤓𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
and strongholds	ham·me·tsa·do·wt	𐤄𐤌𐤑𐤃𐤅𐤕	
	ve·ha·yah	𐤅𐤄𐤉𐤄	Judges 6:3
Whenever	im	𐤀𐤌	
would plant their crops	za·ra	𐤆𐤓𐤏	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
would come up	ve·a·lah	𐤅𐤏𐤋𐤄	
the Midianites	mid·yan	𐤌𐤃𐤉𐤍	
Amalekites	va·a·ma·leq	𐤅𐤏𐤌𐤋𐤒	
and other people	u·ve·ne	𐤅𐤁𐤍𐤉	
of the east	qe·dem	𐤒𐤃𐤌	
and invade	ve·a·lu	𐤅𐤏𐤋𐤅	

them	a·law	𐤏𐤋𐤉𐤅	
encamping	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	Judges 6:4
against them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
and destroying	vay·yash·chee·tu	𐤅𐤉𐤔𐤇𐤉𐤕𐤅	
-	et	𐤀𐤕	
the produce	ye·vul	𐤉𐤁𐤅𐤋	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
as far as	ad	𐤏𐤃	
	bo·w·a·kha	𐤁𐤅𐤀𐤊	
Gaza	az·zah	𐤏𐤆𐤄	
with no	ve·lo	𐤅𐤋𐤀	
They left	yash·ee·ru	𐤉𐤔𐤀𐤉𐤓𐤅	
sustenance	mich·yah	𐤌𐤇𐤉𐤄	
Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
neither sheep	ve·seh	𐤅𐤔𐤄	
nor oxen	va·sho·wr	𐤅𐤔𐤅𐤓	
nor donkeys	va·cha·mo·wr	𐤅𐤇𐤌𐤅𐤓	
For	kee	𐤊𐤉	Judges 6:5
the Midianites	hem	𐤄𐤌	
with their livestock	u·miq·ne·hem	𐤅𐤌𐤒𐤍𐤉𐤄𐤌	
	ya·a·lu	𐤉𐤏𐤋𐤅	
and their tents	ve·a·ho·le·hem	𐤅𐤀𐤄𐤋𐤉𐤄𐤌	
came	ya·vo·ʾu	𐤉𐤁𐤀𐤅	
swarm	khe·de	𐤊𐤃𐤉	
of locusts	ar·beh	𐤀𐤓𐤁𐤄	
like a great	la·rov	𐤋𐤓𐤁	
They	ve·la·hem	𐤅𐤋𐤄𐤌	

and their camels	ve·lig·mal·le·hem	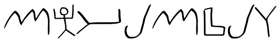	
were innumerable	en	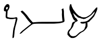	
	mis·par	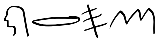	
and they entered	vay·ya·vo·u	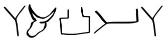	
the land	va·a·rets	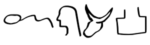	
to ravage it	le·sha·cha·tah	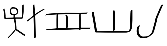	
impoverished	vay·yid·dal	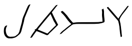	Judges 6:6
Israel	yis·ra·el	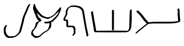	
was greatly	me·od	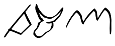	
by	mip·pe·ne	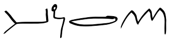	
Midian	mid·yan	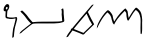	
cried out	vay·yiz·a·qu	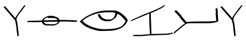	
and the Israelites	ve·ne	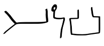	
	yis·ra·el	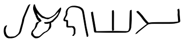	
to	el	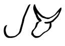	
the LORD	YHVH	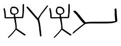	
Now	vay·hee	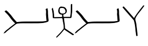	Judges 6:7
when	kee	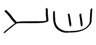	
cried out	za·a·qu	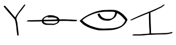	
the Israelites	ve·ne	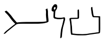	
	yis·ra·el	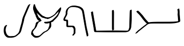	
to	el	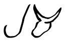	
the LORD	YHVH	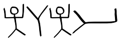	
because of	al	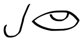	
	o·do·wt	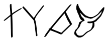	
Midian	mid·yan	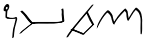	
sent	vay·yish·lach	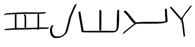	Judges 6:8

[He]	YHVH	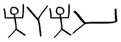	
	eesh	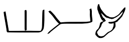	
a prophet	na·vee	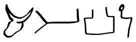	
	el	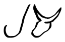	
them	be·ne	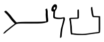	
	yis·ra·el	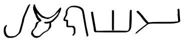	
who told	vay·yo·mer	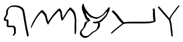	
them	la·hem	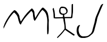	
“ This is what	koh	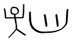	
says :	a·mar	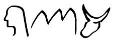	
the LORD	YHVH	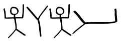	
the God	e·lo·he	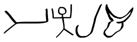	
of Israel	yis·ra·el	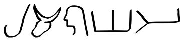	
I	a·no·khee	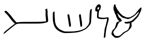	
brought	he·e·le·tee	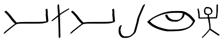	
you up out of	et·khem	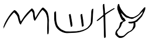	
Egypt	mim·mits·ra·yim	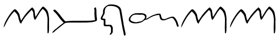	
-	va·o·tsee	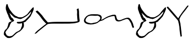	
-	et·khem	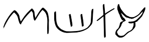	
out of the house	mib·bet	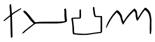	
of slavery	a·va·deem	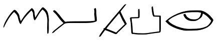	
I delivered	va·ats·tsil	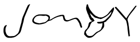	Judges 6:9
you	et·khem	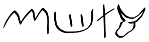	
out of the hands	mee·yad	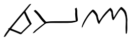	
of Egypt	mits·ra·yim	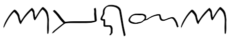	
[and]	u·mee·yad	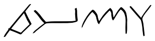	
all	kal	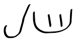	

your oppressors	lo·cha·tse·khem		
I drove them out	va·a·ga·resh		
-	o·w·tam		
before you	mip·pe·ne·khem	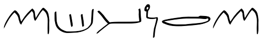	
and gave	va·et·te·nah		
you	la·khem		
-	et		
their land	ar·tsam		
And I said	va·o·me·rah		Judges 6:10
to you :	la·khem		
‘ I	a·nee	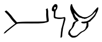	
am the LORD	YHVH		
your God	e·lo·he·khem	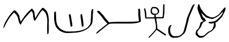	
You must not	lo		
fear	tee·re·u		
-	et		
the gods	e·lo·he		
of the Amorites	ha·e·mo·ree		
in whose	a·sher		
you	at·tem		
dwell ’	yo·wo·she·veem	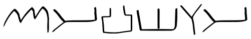	
land	be·ar·tsam		
But you did not	ve·lo		
obey Me ”	she·ma·tem		
	be·qo·w·lee		
came	vay·ya·vo	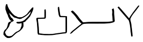	Judges 6:11
Then the angel	mal·akh		

of the LORD	YHVH	יהוה	
and sat down	vay·ye·shev	וישב	
under	ta·chat	תחת	
the oak	ha·e·lah	האלה	
-	a·sher	אשר	
in Ophrah	be·a·phe·rah	בעפרה	
that	a·sher	אשר	
belonged to Joash	le·yo·w·ash	ליואש	
	a·vee	אבי	
the Abiezrite	ha·ez·ree	העזרי	
Gideon	ve·gid·o·wn	וגדעון	
where his son	be·no	בנו	
was threshing	cho·vet	חבט	
wheat	chit·teem	חטים	
in a winepress	bag·gat	בגת	
to hide it	le·ha·nees	להניס	
from	mip·pe·ne	מפני	
the Midianites	mid·yan	מדין	
appeared	vay·ye·ra	וירא	Judges 6:12
to [Gideon]	e·law	אליו	
And the angel	mal·le·ʾakh	מלאך	
of the LORD	YHVH	יהוה	
and said	vay·yo·mer	ויאמר	
	e·law	אליו	
“ The LORD	YHVH	יהוה	
is with you	im·me·kha	עמך	
O mighty man	gib·bo·wr	גבור	

of valor ”	he·cha·yil	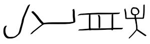	
replied	vay·yo·mer	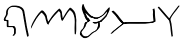	Judges 6:13
-	e·law	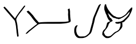	
Gideon	gid·o·wn	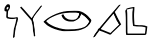	
“ Please	bee	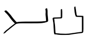	
my Lord ”	a·do·nee	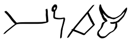	
is	ve·yesh	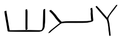	
“ if the LORD	YHVH	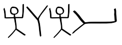	
with us	im·ma·nu	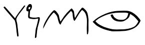	
why	ve·lam·mah	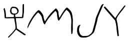	
happened to us ?	me·tsa·at·nu	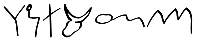	
has all	kal	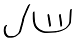	
this	zot	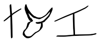	
And where	ve·ay·yeh	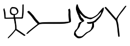	
are all	khal	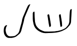	
His wonders	niph·le·o·taw	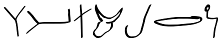	
of which	a·sher	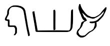	
told	sip·pe·ru	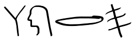	
us	la·nu	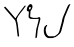	
our fathers	a·vo·w·te·nu	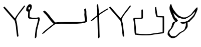	
saying	le·mor	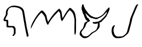	
‘ Has not	ha·lo	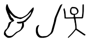	
out of Egypt ? ’	mim·mits·ra·yim	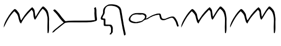	
brought us up	he·e·la·nu	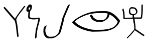	
the LORD	YHVH	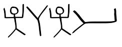	
But now	ve·at·tah	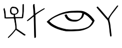	
has forsaken us	ne·ta·sha·nu	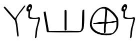	

the LORD	YHVH	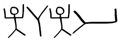	
and delivered us	vay·yit·te·ne·nu	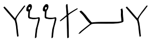	
into the hand	be·khaph	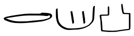	
of Midian ”	mid·yan	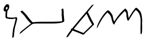	
turned	vay·yi·phen	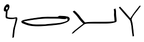	Judges 6:14
to him	e·law	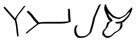	
The LORD	YHVH	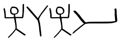	
and said	vay·yo·mer	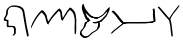	
“ Go	lekh	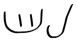	
in the strength you have	be·kho·cha·kha	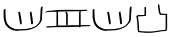	
	zeh	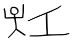	
and save	ve·ho·wo·sha·ta	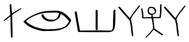	
-	et	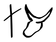	
Israel	yis·ra·el	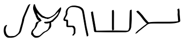	
from the hand	mik·kaph	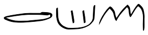	
of Midian	mid·yan	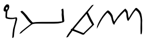	
Am I not	ha·lo	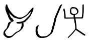	
sending you ? ”	she·lach·tee·kha	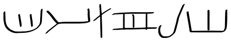	
[Gideon] replied	vay·yo·mer	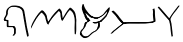	Judges 6:15
-	e·law	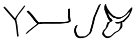	
“ Please	bee	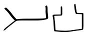	
my Lord ”	a·do·nay	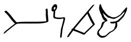	
“ how	bam·mah	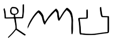	
can I save	o·wo·shee·a	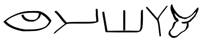	
-	et	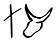	
Israel ?	yis·ra·el	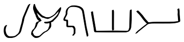	
Indeed	hin·neh	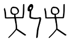	

my clan	al·pee		
is the weakest	had·dal		
in Manasseh	bim·nash·sheh	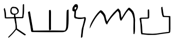	
and I	ve·a·no·khee	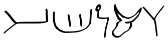	
am the youngest	hats·tsa·eer		
house ”	be·vet	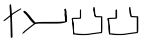	
in my father’s	a·vee	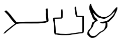	
replied	vay·yo·mer		Judges 6:16
-	e·law	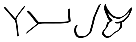	
the LORD	YHVH		
“ Surely	kee	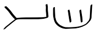	
I will be	eh·yeh		
with you ”	im·makh		
“ and you will strike down	ve·hik·kee·ta		
-	et		
[all] the Midianites	mid·yan		
man ”	ke·eesh	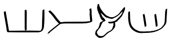	
as one	e·chad	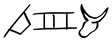	
Gideon answered	vay·yo·mer		Judges 6:17
-	e·law	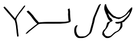	
“ If	im		
	na		
I have found	ma·tsa·tee		
favor	chen	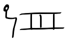	
in Your sight	be·e·ne·kha	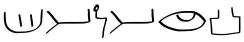	
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me	lee	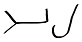	

a sign	o·wt		
that [it is] You	sha·at·tah		
speaking	me·dab·ber		
with me	im·mee		
do not	al		Judges 6:18
Please	na		
depart	ta·mush		
from this [place]	miz·zeh		
until	ad		
I return	bo·ee		
to You	e·le·kha	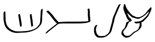	
Let me bring	ve·ho·tse·tee		
-	et		
my offering	min·cha·tee	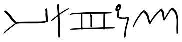	
and set [it]	ve·hin·nach·tee	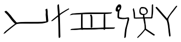	
before You ”	le·pha·ne·kha	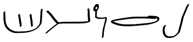	
And [the LORD] said	vay·yo·mar		
“ I	a·no·khee		
will stay	e·shev		
until	ad		
you return ”	shu·ve·kha	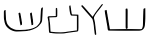	
So Gideon	ve·gid·o·wn		Judges 6:19
went in	ba		
and prepared	vay·ya·as		
a young goat	ge·dee		
	iz·zeem	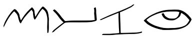	
and an ephah	ve·e·phat	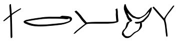	

of flour	qe·mach		
and unleavened bread	mats·tso·wt		
the meat	hab·ba·sar	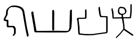	
He placed	sam		
in a basket	bas·sal		
and the broth	ve·ham·ma·raq		
	sam		
in a pot	bap·pa·rur		
and brought them out	vay·yo·w·tse	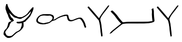	
to Him	e·law	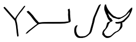	
	el		
under	ta·chat	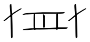	
the oak	ha·e·lah		
to present	vay·yag·gash		
said	vay·yo·mer		Judges 6:20
to him	e·law	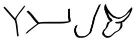	
And the angel	mal·akh		
of God	ha·e·lo·heem		
“ Take	qach	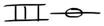	
-	et		
the meat	hab·ba·sar	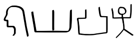	
and	ve·et		
the unleavened bread	ham·mats·tso·wt		
lay [them]	ve·han·nach	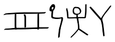	
on	el		
rock	has·se·la	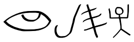	

this	hal·laz	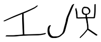	
and	ve·et		
the broth ”	ham·ma·raq		
pour out	she·pho·wkh		
And [Gideon] did	vay·ya·as		
so	ken		
extended	vay·yish·lach		Judges 6:21
Then the angel	mal·akh		
of the LORD	YHVH		
-	et		
the tip	qe·tseh	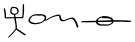	
of the staff	ham·mish·e·net	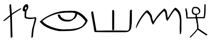	
that	a·sher		
was in his hand	be·ya·do	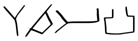	
and touched	vay·yig·ga	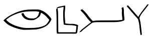	
the meat	bab·ba·sar	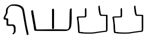	
and the unleavened bread	u·vam·mats·tso·wt		
flared	vat·ta·al		
And fire	ha·esh		
from	min		
the rock	hats·tsur		
and consumed	vat·to·khal		
-	et		
the meat	hab·ba·sar	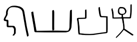	
-	ve·et		
and the unleavened bread	ham·mats·tso·wt		
Then the angel	u·mal·akh		

of the LORD	YHVH	𐤉𐤄𐤅𐤄	
vanished	ha·lakh	𐤄𐤋𐤊	
from his sight	me·e·naw	𐤌𐤏𐤉𐤍𐤉𐤅	
realized	vay·yar	𐤅𐤉𐤓𐤀	Judges 6:22
When Gideon	gid·o·wn	𐤂𐤃𐤏𐤅𐤍	
that	kee	𐤊𐤉	
the angel	mal·akh	𐤌𐤋𐤀𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
it [was]	hus	𐤄𐤅𐤀𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
he	gid·o·wn	𐤂𐤃𐤏𐤅𐤍	
“ Oh no	a·hah	𐤀𐤄𐤄	
Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD !	YHVH	𐤉𐤄𐤅𐤄	
	kee	𐤊𐤉	
	al	𐤏𐤋	
	ken	𐤊𐤍	
I have seen	ra·ee·tee	𐤓𐤀𐤉𐤕𐤉	
the angel	mal·akh	𐤌𐤋𐤀𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
face	pa·neem	𐤐𐤍𐤉𐤌	
to	el	𐤀𐤋	
face ! ”	pa·neem	𐤐𐤍𐤉𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 6:23
to him	lo	𐤋𐤅	
But the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Peace [be]	sha·lo·wm	𐤔𐤋𐤅𐤌	

with you	le·kha	לך	
Do not	al	אל	
be afraid	tee·ra	תירא	
for you will not	lo	לא	
die ”	ta·mut	תמות	
built	vay·yi·ven	ויבן	Judges 6:24
there	sham	שם	
So Gideon	gid·o·wn	גדעון	
an altar	miz·be·ach	מזבח	
to the LORD	la·YHVH	ליהוה	
and called	vay·yiq·ra	ויקרא	
it	lo	לו	
The LORD	YHVH	יהוה	
Is Peace	sha·lo·wm	שלום	
To	ad	עד	
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
it stands	o·w·den·nu	עודנו	
in Ophrah	be·a·phe·rat	בעפרת	
	a·vee	אבי	
of the Abiezrites	ha·ez·ree	העזריפ	
-	vay·hee	ויהי	Judges 6:25
night	bal·lay·lah	בלילה	
On that very	ha·hu	ההוא	
said	vay·yo·mer	ויאמר	
to [Gideon]	lo	לו	
the LORD	YHVH	יהוה	

“ Take	qach	
-	et	
young bull	par	
	hash·sho·wr	
-	a·sher	
your father’s	le·a·vee·kha	
bull	u·phar	
and a second	hash·she·nee	
seven	she·va	
years old	sha·neem	
tear down	ve·ha·ras·ta	
-	et	
altar	miz·bach	
to Baal	hab·ba·al	
-	a·sher	
your father’s	le·a·vee·kha	
-	ve·et	
the Asherah pole	ha·a·she·rah	
-	a·sher	
beside it	a·law	
and cut down	tikh·rot	
Then build	u·va·nee·ta	Judges 6:26
altar	miz·be·ach	
to the LORD	la·YHVH	
your God	e·lo·he·kha	
on	al	
the top	rosh	

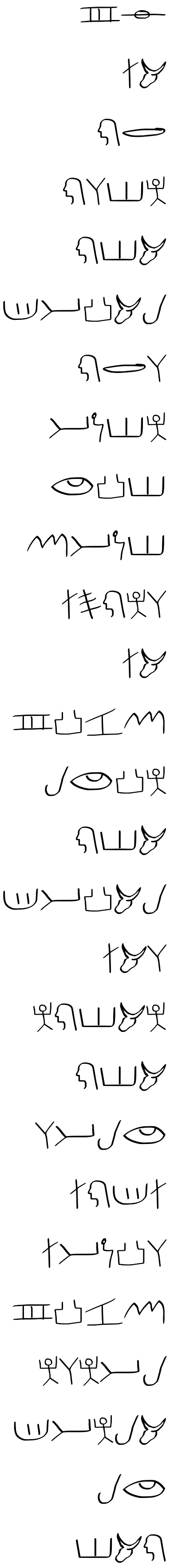

stronghold	ham·ma·o·wz		
of this	haz·zeh		
a proper	bam·ma·a·ra·khah		
take	ve·la·qach·ta	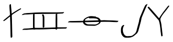	
-	et		
bull	hap·par		
the second	hash·she·nee	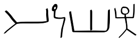	
and offer	ve·ha·a·lee·ta		
it as a burnt offering ”	o·w·lah		
And with the wood	ba·a·tse		
of the Asherah pole	ha·a·she·rah		
-	a·sher		
you cut down	tikh·rot		
took	vay·yiq·qach	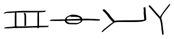	Judges 6:27
So Gideon	gid·o·wn		
ten	a·sa·rah		
	a·na·sheem	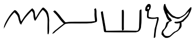	
of his servants	me·a·va·daw	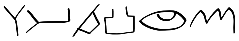	
and did	vay·ya·as		
as	ka·a·sher		
had told him	dib·ber		
	e·law	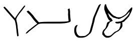	
the LORD	YHVH		
	vay·hee	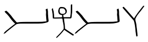	
But because	ka·a·sher		
he was too afraid	ya·re		
-	et		

household	bet	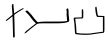	
of his father’s	a·vee	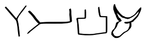	
and	ve·et		
the men	an·she		
of the city	ha·eer		
[rather than]	me·a·so·wt		
in the daytime	yo·w·mam		
he did [it]	vay·ya·as		
by night	la·ye·lah	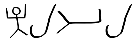	
got up	vay·yash·kee·mu		Judges 6:28
When the men	an·she		
of the city	ha·eer		
in the morning	bab·bo·qer	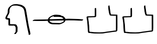	
there was	ve·hin·neh	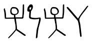	
torn down	nut·tats		
altar	miz·bach		
Baal’s	hab·ba·al		
with the Asherah pole	ve·ha·a·she·rah		
-	a·sher		
beside it	a·law	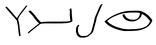	
cut down	ko·ra·tah	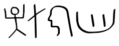	
-	ve·et		
bull	hap·par		
and the second	hash·she·nee	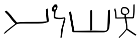	
offered up	ho·a·lah		
on	al		
altar	ham·miz·be·ach	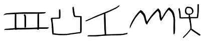	

the newly built	hab·ba·nui	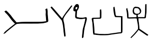	
they said	vay·yo·me·ru		Judges 6:29
one	eesh	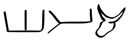	
to	el		
another	re·e·hu		
“ Who	mee		
did	a·sah		
	had·da·var		
this ? ”	haz·zeh		
And after they had investigated thoroughly	vay·yid·re·shu		
	vay·vaq·shu	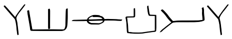	
they were told	vay·yo·me·ru		
“ Gideon	gid·o·wn		
son	ben		
of Joash	yo·w·ash		
did	a·sah		
	had·da·var		
it ”	haz·zeh		
said	vay·yo·me·ru		Judges 6:30
Then the men	an·she		
of the city	ha·eer		
to	el		
Joash	yo·w·ash		
“ Bring out	ho·w·tse		
-	et		
your son	bin·kha	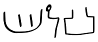	

He must die	ve·ya·mot	𐤅𐤉𐤌𐤕	
because	kee	𐤊𐤉	
he has torn down	na·tats	𐤍𐤕𐤑	
-	et	𐤀𐤕	
altar	miz·bach	𐤌𐤆𐤁𐤇	
Baal’s	hab·ba·al	𐤄𐤁𐤏𐤋	
	ve·khee	𐤅𐤊𐤉	
and cut down	kha·rat	𐤊𐤓𐤕	
the Asherah pole	ha·a·she·rah	𐤄𐤀𐤔𐤓𐤄	
-	a·sher	𐤀𐤔𐤓	
beside it ”	a·law	𐤏𐤋𐤉𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 6:31
But Joash	yo·w·ash	𐤉𐤅𐤀𐤔	
to all	le·khol	𐤋𐤊𐤋	
who	a·sher	𐤀𐤔𐤓	
stood	a·me·du	𐤏𐤌𐤃𐤅	
against him	a·law	𐤏𐤋𐤉𐤅	
“ Are you	ha·at·tem	𐤄𐤀𐤕𐤌	
contending	te·ree·vun	𐤕𐤓𐤉𐤁𐤅𐤍	
for Baal ?	lab·ba·al	𐤋𐤁𐤏𐤋	
	im	𐤀𐤌	
Are you	at·tem	𐤀𐤕𐤌	
trying to save him ?	to·wo·shee·un	𐤕𐤅𐤔𐤉𐤏𐤅𐤍	
-	o·w·to	𐤀𐤅𐤕𐤅	
Whoever	a·sher	𐤀𐤔𐤓	
pleads his case	ya·reev	𐤉𐤓𐤉𐤁	
	lo	𐤋𐤅	

will be put to death	yu·mat		
by	ad		
morning !	hab·bo·qer	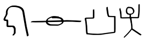	
If	im		
is a god	e·lo·heem		
[Baal]	hu		
let him contend	ya·rev		
for himself	lo		
with	kee	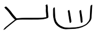	
the one who has torn down	na·tats		
-	et		
his altar ”	miz·be·cho	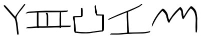	
Gideon was called	vay·yiq·ra	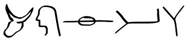	Judges 6:32
	lo		
So on that day	vay·yo·wm	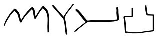	
	ha·hu		
Jerubbaal	ye·rub·ba·al		
that is to say	le·mor		
contend	ya·rev		
with him ”	bo		
“ Let Baal	hab·ba·al		
because	kee	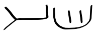	
he had torn down	na·tats		
-	et		
[Baal’s] altar	miz·be·cho	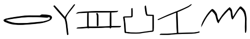	
Then all	ve·khal		Judges 6:33
the Midianites	mid·yan		

Amalekites	va·a·ma·leq		
and other people	u·ve·ne		
of the east	qe·dem	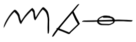	
gathered	ne·es·phu		
together	yach·daw	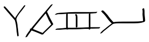	
crossed over [the Jordan]	vay·ya·av·ru		
and camped	vay·ya·cha·nu	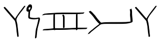	
in the Valley	be·e·meq	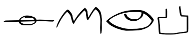	
of Jezreel	yiz·re·el		
So the Spirit	ve·ru·ach	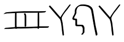	Judges 6:34
of the LORD	YHVH		
came upon	la·ve·shah		
-	et		
Gideon	gid·o·wn		
who blew	vay·yit·qa	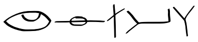	
the ram’s horn	bash·sho·w·phar		
and rallied	va·yiz·za·ʿēq	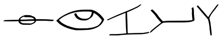	
the Abiezrites	a·vee·e·zer	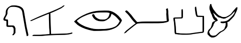	
behind him	a·cha·raw	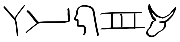	
messengers	u·mal·a·kheem		Judges 6:35
[Gideon] sent	sha·lach	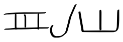	
throughout	be·khal		
Manasseh	me·nash·sheh	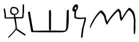	
Calling them	va·yiz·za·ʿēq	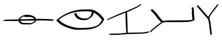	
as well as	gam		
-	hu		
to arms	a·cha·raw	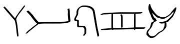	

-	u·mal·a·kheem	ומלאכים	
-	sha·lach	שלח	
Asher	be·a·sher	באשר	
Zebulun	u·viz·vu·lun	ובזבלון	
and Naphtali	u·ve·naph·ta·lee	ובנפתלי	
so that they came up	vay·ya·a·lu	ויעלו	
to meet him	liq·ra·tam	לקראתם	
said	vay·yo·mer	ויאמר	Judges 6:36
Then Gideon	gid·o·wn	גדעון	
to	el	אל	
God	ha·e·lo·heem	האלהים	
“ If	im	אם	
	yesh·kha	ישך	
You are going to save	mo·wo·shee·a	מושיע	
by my hand	be·ya·dee	בידי	
-	et	את	
Israel	yis·ra·el	ישראל	
as	ka·a·sher	כאשר	
You have said	dib·bar·ta	דברת	
then behold	hin·neh	הנה	Judges 6:37
I	a·no·khee	אנכי	
will place	mats·tseeg	מציג	
-	et	את	
a fleece	giz·zat	גזת	
of wool	hats·tse·mer	הצמר	
on the threshing floor	bag·go·ren	בגרן	

If	im	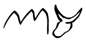	
dew	tal		
there is	yih·yeh	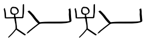	
on	al		
the fleece	hag·giz·zah		
only	le·vad·dah	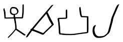	
	ve·al		
and all	kal	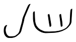	
the ground	ha·a·rets		
is dry	cho·rev		
then I will know	ve·ya·da·tee		
that	kee	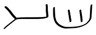	
You are going to save	to·wo·shee·a	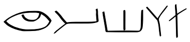	
by my hand	be·ya·dee	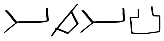	
-	et		
Israel	yis·ra·el	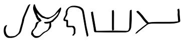	
as	ka·a·sher		
You have said ”	dib·bar·ta		
happened	vay·hee	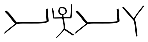	Judges 6:38
And that is what	khen	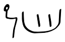	
When [Gideon] arose	vay·yash·kem	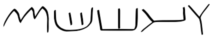	
the next morning	mim·ma·cho·rat	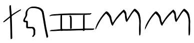	
he squeezed	vay·ya·zar	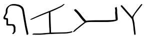	
-	et		
the fleece	hag·giz·zah		
and wrung	vay·yi·mets	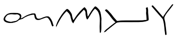	
the dew	tal		

out	min	
—	hag·giz·zah	
	me·lo·w	
a bowlful	has·se·phel	
of water	ma·yim	
said	vay·yo·mer	Judges 6:39
Then Gideon	gid·o·wn	
to	el	
God	ha·e·lo·heem	
“ Do not	al	
be angry	yi·char	
	ap·pe·kha	
with me	bee	
let me speak	va·a·dab·be·rah	
one more time	akh	
	hap·pa·am	
test	a·nas·seh	
Please allow me	na	
	raq	
one more	hap·pa·am	
with the fleece	bag·giz·zah	
let it be	ye·hee	
This time	na	
dry	cho·rev	
	el	
	hag·giz·zah	
	le·vad·dah	

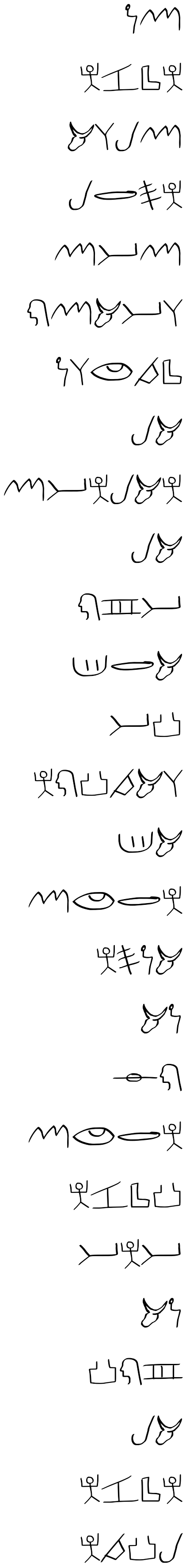

	ve·al		
covered	kal		
and the ground	ha·a·rets		
-	yih·yeh	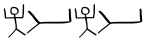	
with dew ”	tal		
did	vay·ya·as		Judges 6:40
God	e·lo·heem		
so	ken	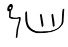	
night	bal·lay·lah	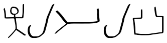	
And that	ha·hu	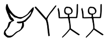	
was	vay·hee	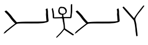	
dry	cho·rev		
	el		
the fleece	hag·giz·zah		
Only	le·vad·dah	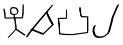	
	ve·al		
	kal		
the ground	ha·a·rets		
covered	ha·yah	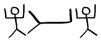	
and dew	tal	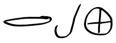	
Early in the morning	vay·yash·kem		Judges 7:1
Jerubbaal	ye·rub·ba·al		
(that is	hu		
Gideon)	gid·o·wn		
and all	ve·khal		
the men	ha·am		
-	a·sher		

with him	it·to	
camped	vay·ya·cha·nu	
beside	al	
	en	
the spring of Harod	cha·rod	
And the camp	u·ma·cha·neh	
of Midian	mid·yan	
was	ha·yah	
of them	lo	
north	mits·tsa·pho·wn	
near the hill	mig·giv·at	
of Moreh	ham·mo·w·reh	
in the valley	ba·e·meq	
said	vay·yo·mer	Judges 7:2
Then the LORD	YHVH	
to	el	
Gideon	gid·o·wn	
too many	rav	
people	ha·am	
-	a·sher	
“ You have	it·takh	
for Me to deliver	mit·tit·tee	
-	et	
Midian	mid·yan	
into their hands	be·ya·dam	
lest	pen	
glorify themselves	yit·pa·er	

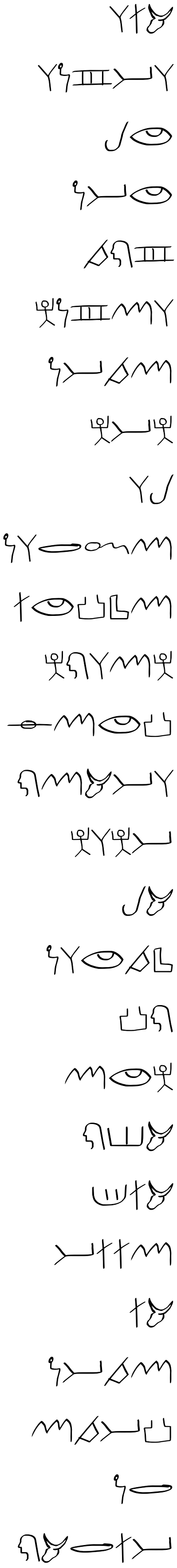

over Me	a·lay	
Israel	yis·ra·el	
saying	le·mor	
‘ My own hand	ya·dee	
has saved	ho·wo·shee·ah	
me ’	lee	
therefore	ve·at·tah	Judges 7:3
proclaim	qe·ra	
Now	na	
in the hearing	be·a·ze·ne	
of the people :	ha·am	
	le·mor	
‘ Whoever	mee	
is fearful	ya·re	
and trembling	ve·cha·red	
may turn back	ya·shov	
and leave	ve·yits·por	
Mount	me·har	
Gilead ’”	hag·gil·ad	
turned back	vay·ya·shav	
-	min	
[of them]	ha·am	
So twenty-two	es·reem	
	u·she·na·yim	
thousand	e·leph	
but ten	va·a·se·ret	
thousand	a·la·pheem	

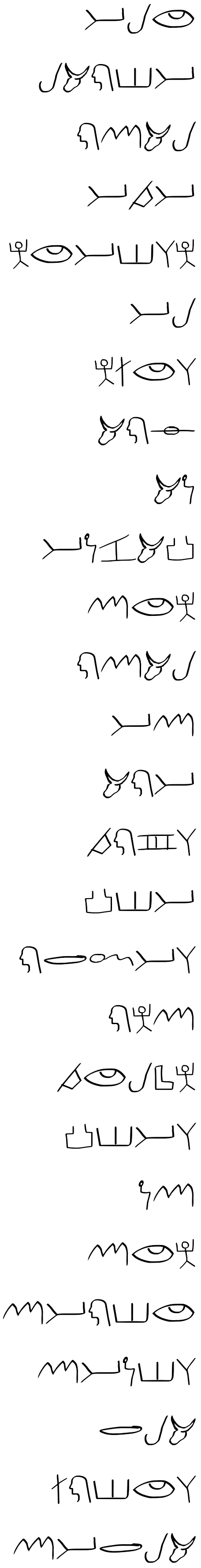

remained	nish·a·ru	𐤍𐤔𐤀𐤓𐤅׃	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 7:4
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Gideon	gid·o·wn	𐤂𐤃𐤏𐤅𐤍	
“ There are still	o·wd	𐤏𐤅𐤃	
people	ha·am	𐤄𐤏𐤌	
too many	rav	𐤓𐤁	
Take them down	ho·w·red	𐤄𐤅𐤓𐤃	
-	o·w·tam	𐤀𐤅𐤕𐤌	
to	el	𐤀𐤋	
the water	ham·ma·yim	𐤄𐤌𐤉𐤌	
and I will sift them	ve·ets·re·phen·nu	𐤅𐤀𐤑𐤓𐤐𐤍𐤅	
for you	le·kha	𐤋𐤊	
there	sham	𐤔𐤌	
	ve·ha·yah	𐤅𐤄𐤉𐤄	
If	a·sher	𐤀𐤔𐤓	
I say	o·mar	𐤀𐤌𐤓	
to you	e·le·kha	𐤀𐤋𐤉𐤊	
‘ This [one]	zeh	𐤆𐤄	
shall go	ye·lekh	𐤉𐤋𐤊	
with you ’	it·takh	𐤀𐤕𐤊	
	hu	𐤄𐤅𐤀	
he shall go	ye·lekh	𐤉𐤋𐤊	
	it·takh	𐤀𐤕𐤊	
But	ve·khol	𐤅𐤊𐤋	
if	a·sher	𐤀𐤔𐤓	

I say	o·mar	
	e·le·kha	
‘ This [one]	zeh	
shall not	lo	
go	ye·lekh	
with you ’	im·makh	
he	hu	
shall not	lo	
go ”	ye·lekh	
down	vay·yo·w·red	Judges 7:5
-	et	
So [Gideon] brought the people	ha·am	
to	el	
the water	ham·ma·yi·ms	
said	vay·yo·mer	
and the LORD	YHVH	
to	el	
[him]	gid·o·wn	
those	kol	
who	a·sher	
lap	ya·loq	
with their tongues	bil·sho·w·no	
	min	
the water	ham·ma·yim	
like	ka·a·sher	
	ya·loq	
a dog	hak·ke·lev	

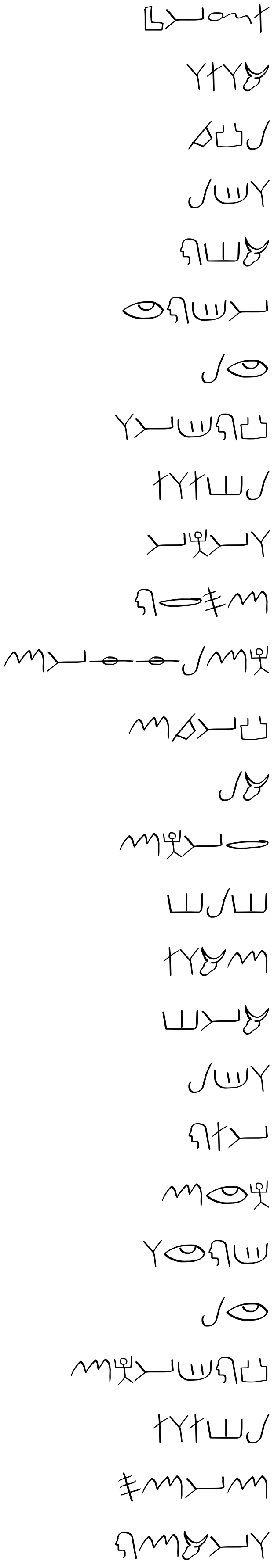

“ Separate	tats·tseeg	
-	o·w·to	
-	le·vad	
from those	ve·khol	
who	a·sher	
kneel	yikh·ra	
	al	
	bir·kaw	
to drink ”	lish·to·wt	
was	vay·hee	Judges 7:6
And the number	mis·par	
of those who lapped [the water]	ha·ma·laq·qeem	
with their hands	be·ya·dam	
to	el	
their mouths	pee·hem	
three	she·losh	
hundred	me·o·wt	
men	eesh	
all	ve·khol	
the others	ye·ter	
	ha·am	
knelt	ka·re·u	
	al	
	bir·khe·hem	
to drink	lish·to·wt	
	ma·yim	
said	vay·yo·mer	Judges 7:7

Then the LORD	YHVH	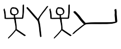	
to	el		
Gideon	gid·o·wn		
“ With the three	bish·losh	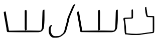	
hundred	me·o·wt		
men	ha·eesh	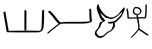	
who lapped [the water]	ha·ma·laq·qeem	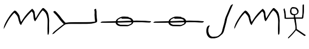	
I will save	o·wo·shee·a	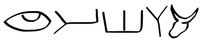	
you	et·khem		
and deliver	ve·na·tat·tee		
-	et		
the Midianites	mid·yan	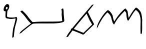	
into your hand	be·ya·de·kha	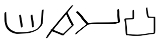	
But all the others	ve·khal		
	ha·am		
are to go	ye·le·khu	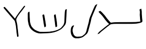	
	eesh	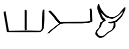	
home ”	lim·qo·mo	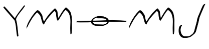	
who took	vay·yiq·chu	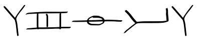	Judges 7:8
-	et		
the provisions	tse·dah		
of the others	ha·am		
charge of	be·ya·dam	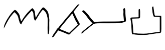	
-	ve·et		
and rams’ horns	sho·wph·ro·te·hem		
And	ve·et		
the rest of	kal	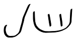	

the Israelites	eesh	
	yis·ra·el	
So Gideon sent	shil·lach	
	eesh	
to their tents	le·o·ha·law	
the three	u·vish·losh	
hundred	me·o·wt	
men	ha·eesh	
but kept	he·che·zeeq	
the camp	u·ma·cha·neh	
of Midian	mid·yan	
lay	ha·yah	
him	lo	
below	mit·ta·chat	
in the valley	ba·e·meq	
-	vay·hee	Judges 7:9
night	bal·lay·lah	
That	ha·hu	
said	vay·yo·mer	
to [Gideon]	e·law	
the LORD	YHVH	
“ Get up	qum	
[and] go down	red	
against the camp	bam·ma·cha·neh	
for	kee	
I have delivered it	ne·tat·tee	
into your hand	be·ya·de·kha	

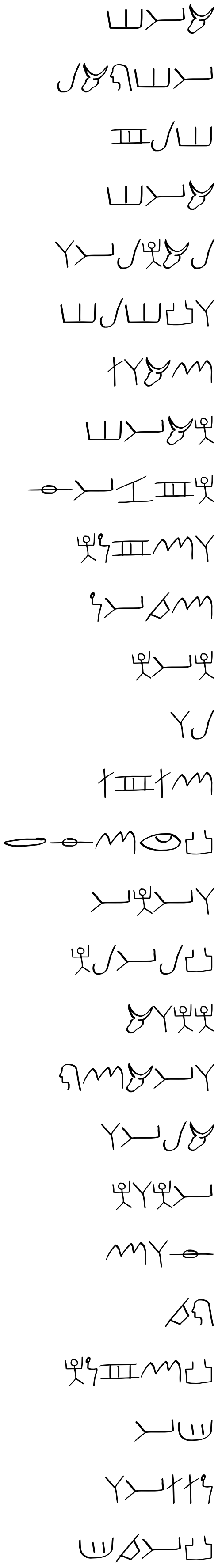

But if	ve·im	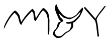	Judges 7:10
are afraid	ya·re	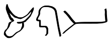	
you	at·tah	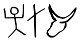	
to [do so]	la·re·det	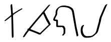	
then go down	red	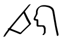	
	at·tah	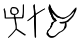	
Purah	u·phu·rah	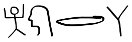	
with your servant	na·ar·kha	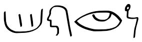	
to	el	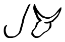	
the camp	ham·ma·cha·neh	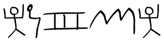	
and listen	ve·sha·ma·ta	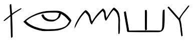	Judges 7:11
to what	mah	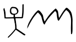	
they are saying	ye·dab·be·ru	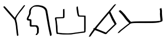	
Then	ve·a·char	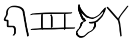	
will be strengthened	te·che·zaq·nah	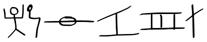	
your hands	ya·de·kha	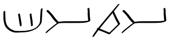	
to attack	ve·ya·rad·ta	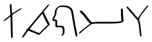	
the camp ”	bam·ma·cha·neh	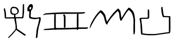	
went	vay·ye·red	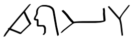	
So he	hu	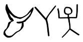	
with Purah	u·phu·rah	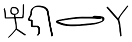	
his servant	na·a·ro	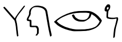	
to	el	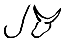	
the outposts	qe·tseh	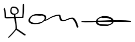	
where armed men	ha·cha·mu·sheem	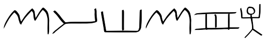	
were [guarding]	a·sher	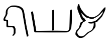	
the camp	bam·ma·cha·neh	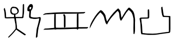	

Now the Midianites	u·mid·yan		Judges 7:12
Amalekites	va·a·ma·leq		
and all	ve·khal		
the other people	be·ne	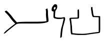	
of the east	qe·dem	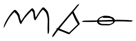	
had settled	no·phe·leem	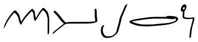	
in the valley	ba·e·meq		
locusts	ka·ar·beh		
like a swarm of	la·rov		
and their camels	ve·lig·mal·le·hem	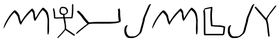	
were as countless	en	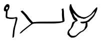	
	mis·par		
as the sand	ka·cho·wl	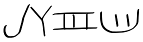	
on	she·al		
the seashore	se·phat		
	hay·yam	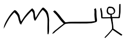	
	la·rov		
arrived	vay·ya·vo	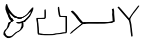	Judges 7:13
And as Gideon	gid·o·wn		
	ve·hin·neh		
a man	eesh	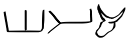	
was telling	me·sap·per		
his friend	le·re·e·hu		
about a dream	cha·lo·wm		
he said	vay·yo·mer		
“ Behold	hin·neh		
I had a dream	cha·lo·wm		

”	cha·lam·tee	
“ and I saw	ve·hin·neh	
a loaf	tse·lol	
bread	le·chem	
of barley	se·o·reem	
tumbling	mit·hap·pekh	
camp	be·ma·cha·neh	
into the Midianite	mid·yan	
come	vay·ya·vo	
	ad	
the tent	ha·o·hel	
It struck	vay·yak·ke·hu	
so hard that	vay·yip·pol	
overturned	vay·ya·haph·khe·hu	
	le·ma·lah	
and collapsed ”	ve·na·phal	
the tent	ha·o·hel	
replied :	vay·ya·an	Judges 7:14
His friend	re·e·hu	
	vay·yo·mer	
is nothing	en	
“ This	zot	
less than	bil·tee	
	im	
the sword	che·rev	
of Gideon	gid·o·wn	
son	ben	

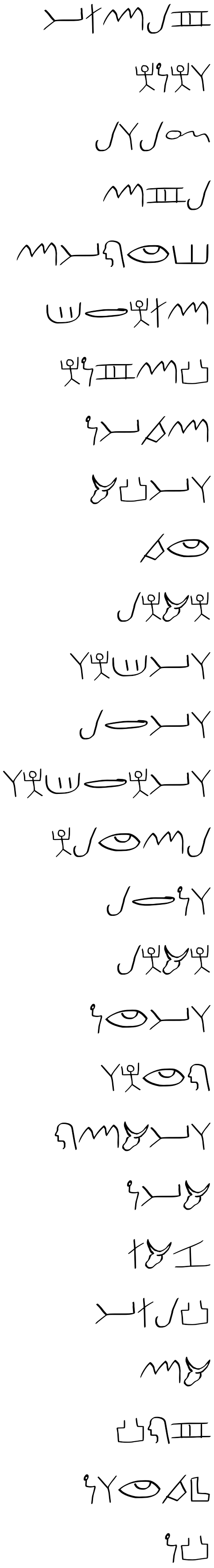

of Joash	yo·w·ash		
the Israelite	eesh	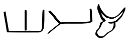	
	yis·ra·el	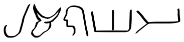	
has delivered	na·tan	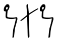	
God	ha·e·lo·heem		
into his hand ”	be·ya·do	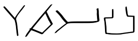	
-	et		
Midian	mid·yan		
and	ve·et		
the whole	kal		
camp	ham·ma·cha·neh	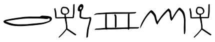	
-	vay·hee	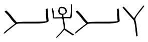	Judges 7:15
heard	khish·mo·a		
When Gideon	gid·o·wn		
-	et		
	mis·par		
the dream	ha·cha·lo·wm	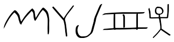	
-	ve·et		
and its interpretation	shiv·ro		
he bowed in worship	vay·yish·ta·chu		
He returned	vay·ya·shav		
to	el		
the camp	ma·cha·neh	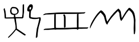	
of Israel	yis·ra·el	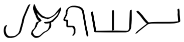	
and said	vay·yo·mer		
“ Get up	qu·mu		
for	kee	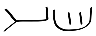	

has delivered	na·tan	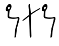	
the LORD	YHVH	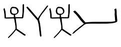	
into your hand ”	be·yed·khem	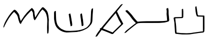	
-	et		
the camp	ma·cha·neh	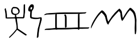	
of Midian	mid·yan	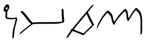	
And he divided	vay·ya·chats	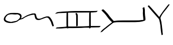	Judges 7:16
-	et		
the three	she·losh	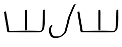	
hundred	me·o·wt		
men	ha·eesh	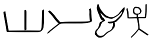	
into three	she·lo·shah	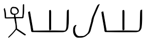	
companies	ra·sheem	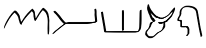	
and gave	vay·yit·ten	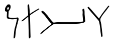	
a ram’s horn	sho·w·pha·ro·wt		
in one hand	be·yad	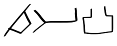	
each man	kul·lam	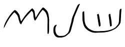	
jar [in the other]	ve·khad·deem	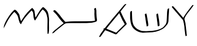	
and a large	re·qeem	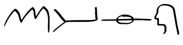	
a torch	ve·lap·pi·deem	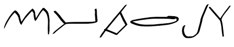	
containing	be·to·wkh		
-	hak·kad·deem	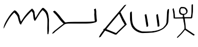	
[Gideon] said	vay·yo·mer		Judges 7:17
	a·le·hem	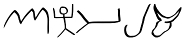	
	mim·men·nee	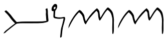	
“ Watch me	tir·u		
as I do ”	ve·khen		

and do	ta·a·su		
	ve·hin·neh		
“ When I	a·no·khee		
come	va		
to the outskirts	biq·tseh	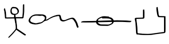	
of the camp	ham·ma·cha·neh	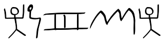	
	ve·ha·yah	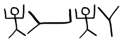	
exactly as	kha·a·sher		
do	e·e·seh		
	ken		
I do	ta·a·sun		
blow	ve·ta·qa·tee	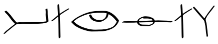	Judges 7:18
our horns	bash·sho·w·phar		
When I	a·no·khee		
and all	ve·khal		
who [are]	a·sher		
with me	it·tee	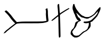	
to blow	u·te·qa·tem	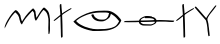	
your horns	bash·sho·w·pha·ro·wt	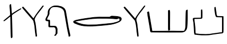	
are also	gam		
then you	at·tem		
around	se·vee·vo·wt	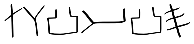	
from all	kal	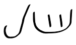	
the camp	ham·ma·cha·neh	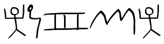	
and shout	va·a·mar·tem	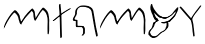	
‘ For the LORD	la·YHVH	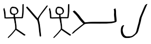	
and for Gideon ! ’”	u·le·gid·o·wn		

reached	vay·ya·vo	Judges 7:19
Gideon	gid·o·wn	
and the hundred	u·me·ah	
men	eesh	
-	a·sher	
with him	it·to	
the outskirts	biq·tseh	
of the camp	ham·ma·cha·neh	
at the beginning	rosh	
watch	ha·ash·mo·ret	
of the middle	hat·tee·kho·w·nah	
just after	akh	
the changing	ha·qem	
	he·qee·mu	
-	et	
of the guard	hash·sho·me·reem	
They blew	vay·yit·qe·u	
their horns	bash·sho·w·pha·ro·wt	
and broke	ve·na·pho·wts	
the jars	hak·kad·deem	
that [were]	a·sher	
in their hands	be·ya·dam	
blew	vay·yit·qe·u	Judges 7:20
The three	she·lo·shet	
companies	ha·ra·sheem	
their horns	bash·sho·w·pha·ro·wt	
and shattered	vay·yish·be·ru	

their jars	hak·kad·deem	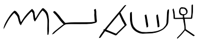	
Holding	vay·ya·cha·zee·qu	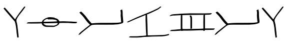	
hands	ve·yad	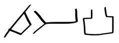	
in their left	se·m·ʾo·lam		
the torches	bal·lap·pi·deem		
hands	u·ve·yad	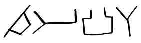	
in their right	ye·mee·nam	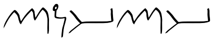	
and the horns	hash·sho·w·pha·ro·wt	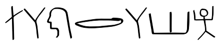	
	lit·qo·w·a	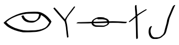	
they shouted	vay·yiq·re·u	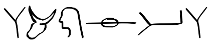	
“ A sword	che·rev		
for the LORD	la·YHVH	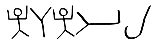	
and for Gideon ! ”	u·le·gid·o·wn		
took	vay·ya·am·du		Judges 7:21
Each [Israelite]	eesh	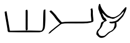	
his position	tach·taw	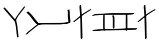	
around	sa·veev	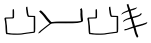	
the camp	lam·ma·cha·neh	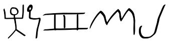	
fled	vay·ya·rats		
and the entire	kal	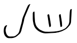	
Midianite army	ham·ma·cha·neh		
crying out	vay·ya·ree·u	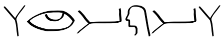	
as they ran	vay·ya·nī·su	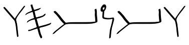	
sounded	vay·yit·qe·u	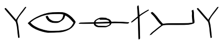	Judges 7:22
And when the three	she·losh	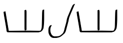	
hundred	me·o·wt		
rams’ horns	hash·sho·w·pha·ro·wt	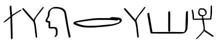	

set	vay·ya·sem		
the LORD	YHVH		
-	et		
with their swords	che·rev		
all the men	eesh	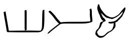	
against one another	be·re·e·hu		
	u·ve·khal	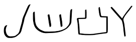	
in the camp	ham·ma·cha·neh	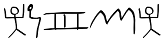	
fled	vay·ya·nas	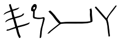	
The army	ham·ma·cha·neh	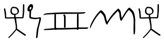	
to	ad		
	bet	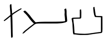	
Beth-shittah	hash·shit·tah		
toward Zererah	tse·re·ra·tah		
as	ad		
far as the border	se·phat		
	a·vel	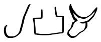	
of Abel-meholah	me·cho·w·lah	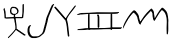	
near	al		
Tabbath	tab·bat		
were called out	vay·yits·tsa·eq		Judges 7:23
Then the men	eesh	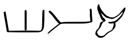	
of Israel	yis·ra·el	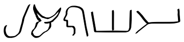	
Naphtali	min·naph·ta·lee		
from	u·min		
Asher	a·sher		
and	u·min		

all	kal	
Manasseh	me·nash·sheh	
and they pursued	vay·yir·de·phu	
	a·cha·re	
the Midianites	mid·yan	
messengers	u·mal·a·kheem	Judges 7:24
sent	sha·lach	
Gideon	gid·o·wn	
throughout	be·khal	
the hill country	har	
of Ephraim	eph·ra·yim	
to say	le·mor	
“ Come down	re·du	
against	liq·rat	
the Midianites	mid·yan	
and seize	ve·likh·du	
ahead of them	la·hem	
-	et	
the waters	ham·ma·yim	
as far as	ad	
	bet	
Beth-barah	ba·rah	
- ”	ve·et	
of the Jordan	hay·yar·den	
were called out	vay·yits·tsa·eq	
So all	kal	
the men	eesh	

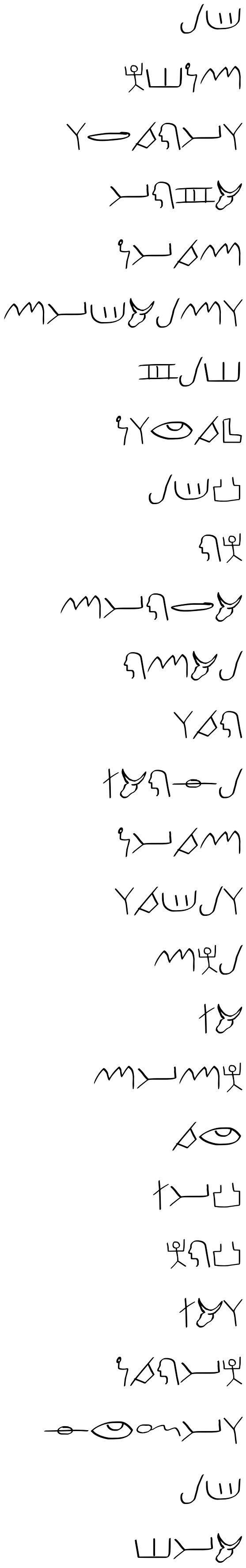

of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
and they captured	vay·yil·ke·du	𐤅𐤉𐤋𐤊𐤃𐤅	
-	et	𐤀𐤕	
the waters	ham·ma·yim	𐤄𐤌𐤉𐤌	
as	ad	𐤏𐤃	
	bet	𐤁𐤉𐤕	
far as Beth-barah	ba·rah	𐤁𐤓𐤄	
-	ve·et	𐤅𐤀𐤕	
of the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
They also captured	vay·yil·ke·du	𐤅𐤉𐤋𐤊𐤃𐤅	Judges 7:25
the two	she·ne	𐤔𐤍𐤉	
princes	sa·re	𐤔𐤓𐤉	
of Midian	mid·yan	𐤌𐤃𐤉𐤍	
-	et	𐤀𐤕	
Oreb	o·rev	𐤏𐤓𐤁	
-	ve·et	𐤅𐤀𐤕	
and Zeeb	ze·ev	𐤆𐤀𐤁	
and they killed	vay·ya·har·gu	𐤅𐤉𐤄𐤓𐤂𐤅	
-	et	𐤀𐤕	
Oreb	o·w·rev	𐤏𐤅𐤓𐤁	
at the rock	be·tsur	𐤁𐤑𐤅𐤓	
of Oreb	o·w·rev	𐤏𐤅𐤓𐤁	
-	ve·et	𐤅𐤀𐤕	
and Zeeb	ze·ev	𐤆𐤀𐤁	
	ha·re·gu	𐤄𐤓𐤂𐤅	
at the winepress	ve·ye·qev	𐤁𐤉𐤒𐤁	
of Zeeb	ze·ev	𐤆𐤀𐤁	

So they pursued	vay·yir·de·phu	
	el	
the Midianites	mid·yan	
the heads	ve·rosh	
of Oreb	o·rev	
and Zeeb	u·ze·ev	
[and] brought	he·vee·u	
to	el	
Gideon	gid·o·wn	
on the other side	me·e·ver	
of the Jordan	lay·yar·den	
said	vay·yo·me·ru	Judges 8:1
to [Gideon]	e·law	
Then the men	eesh	
of Ephraim	eph·ra·yim	
“ Why	mah	
	had·da·var	
this	haz·zeh	
have you done	a·see·ta	
to us ?	la·nu	
Why did you fail	le·vil·tee	
to call	qe·ro·wt	
us	la·nu	
when	kee	
you went	ha·lakh·ta	
to fight	le·hil·la·chem	
against Midian ? ”	be·mid·yan	

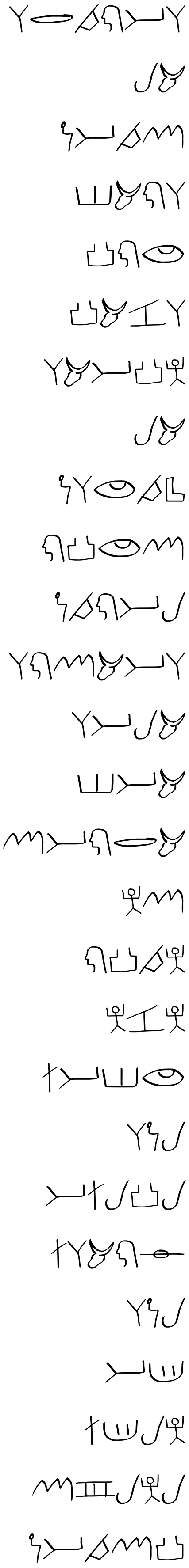

And they contended	vay·ree·vun	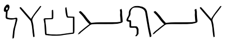	
with him violently	it·to		
	be·cha·ze·qah	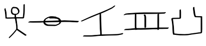	
But [Gideon] answered	vay·yo·mer		Judges 8:2
them	a·le·hem	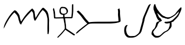	
what	meh	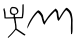	
have I accomplished	a·see·tee	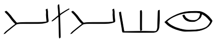	
“ Now	at·tah		
compared to you ?	ka·khem		
Are not	ha·lo·w		
better	to·wv		
the gleanings	o·le·lo·wt	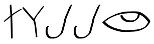	
of Ephraim	eph·ra·yim		
than the grape harvest	miv·tseer		
of Abiezer ?	a·vee·e·zer	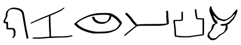	
into your hand	be·yed·khem	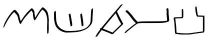	Judges 8:3
has delivered	na·tan	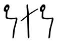	
God	e·lo·heem		
-	et		
the two princes	sa·re	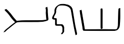	
of Midian	mid·yan	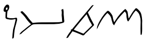	
-	et		
Oreb	o·rev		
and	ve·et		
Zeeb	ze·ev		
What	u·mah		
was I able	ya·kho·le·tee	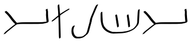	

to do	a·so·wt		
compared to you ? ”	ka·khem		
	az		
subsided	ra·phe·tah		
their anger	ru·cham	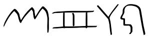	
against him	me·a·law		
When he had said	be·dab·be·ro		
	had·da·var		
this	haz·zeh		
came	vay·ya·vo	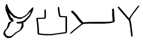	Judges 8:4
Then Gideon	gid·o·wn		
to the Jordan	hay·yar·de·nah		
[and] crossed it	o·ver	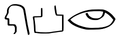	
	hu		
three	u·she·losh		
hundred	me·o·wt		
men	ha·eesh	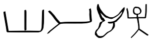	
-	a·sher		
and his	it·to		
exhausted	a·ye·pheem		
yet still in pursuit	ve·ro·de·pheem		
So [Gideon] said	vay·yo·mer		Judges 8:5
to the men	le·an·she		
of Succoth	suk·ko·wt		
give	te·nu		
“ Please	na		
some	kik·ke·ro·wt		

bread	le·chem	לחם	
my troops	la·am	לעם	
-	a·sher	אשר	
-	be·rag·lay	ברגלי	
for	kee	כי	
are exhausted	a·ye·pheem	עיפים	
they	hem	הם	
and I	ve·a·no·khee	ואנכי	
am still pursuing	ro·deph	רדף	
	a·cha·re	אחרי	
Zebah	ze·vach	זבח	
and Zalmunna	ve·tsal·mun·na	וצלמנע	
the kings	mal·khe	מלכי	
of Midian ”	mid·yan	מדין	
asked	vay·yo·mer	ויאמר	Judges 8:6
But the leaders	sa·re	שרי	
of Succoth	suk·ko·wt	סכות	
“ [Are] the hands	ha·khaph	הכף	
of Zebah	ze·vach	זבח	
and Zalmunna	ve·tsal·mun·na	וצלמנע	
already	at·tah	עתה	
in your possession	be·ya·de·kha	בידך	
that	kee	כי	
we should give	nit·ten	נתן	
to your army ? ”	lits·va·a·kha	לצבאך	
bread	la·chem	לחם	
replied	vay·yo·mer	ויאמר	Judges 8:7

Gideon	gid·o·wn		
“ Very well ”	la·khen		
has delivered	be·tet		
“ when the LORD	YHVH		
-	et		
Zebah	ze·vach	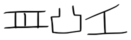	
and	ve·et		
Zalmunna	tsal·mun·na	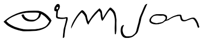	
into my hand	be·ya·dee	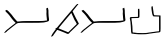	
I will tear	ve·dash·tee		
-	et		
your flesh	be·sar·khem		
with	et		
the thorns	qo·w·tse		
of the wilderness	ham·mid·bar		
! ”	ve·et		
and briers	hab·bar·qo·neem	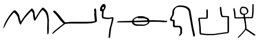	
he went up	vay·ya·al	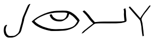	Judges 8:8
From there	mish·sham		
to Penuel	pe·nu·el		
and asked	vay·dab·ber		
from them	a·le·hem	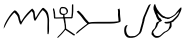	
the same	ka·zot		
gave the same response	vay·ya·a·nu		
-	o·w·to		
but the men	an·she		
of Penuel	phe·nu·el		

as	ka·a·sher		
-	a·nu		
the men	an·she		
of Succoth	suk·ko·wt		
told	vay·yo·mer		Judges 8:9
So [Gideon]	gam		
the men	le·an·she		
of Penuel	phe·nu·el		
	le·mor	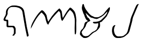	
“ When I return	be·shu·vee		
in triumph	ve·sha·lo·wm	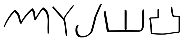	
I will tear down	et·tots		
-	et		
tower ! ”	ham·mig·dal		
this	haz·zeh		
Now Zebah	ve·ze·vach	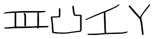	Judges 8:10
and Zalmunna	ve·tsal·mun·na	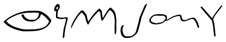	
were in Karkor	baq·qar·qor	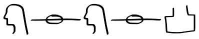	
their army	u·ma·cha·ne·hem	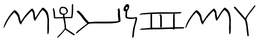	
with	im·mam		
of about fifteen	ka·cha·me·shet	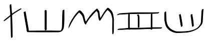	
	a·sar		
thousand [men] —	e·leph	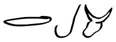	
all	kol	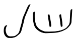	
that were left	han·no·w·ta·reem		
of	mik·kol		
the armies	ma·cha·neh	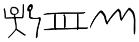	

of the people	ve·ne	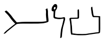	
of the east	qe·dem	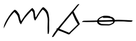	
had already fallen	ve·han·no·phe·leem	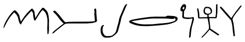	
A hundred	me·ah		
and twenty	ve·es·reem	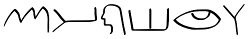	
thousand	e·leph	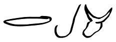	
swordsmen	eesh	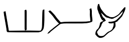	
	sho·leph	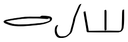	
	cha·rev		
went up	vay·ya·al	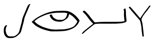	Judges 8:11
And Gideon	gid·o·wn		
route	de·rekh		
by way of the caravan	hash·she·khu·ne		
	va·o·ha·leem	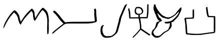	
east	miq·qe·dem	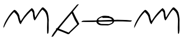	
of Nobah	le·no·vach	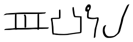	
and Jogbehah	ve·ya·ge·bo·hah		
and he attacked	vay·yakh	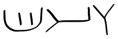	
-	et		
their army	ham·ma·cha·neh	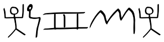	
[taking them]	ve·ham·ma·cha·neh	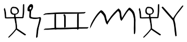	
	ha·yah	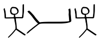	
by surprise	ve·tach		
fled	vay·ya·nu·su		Judges 8:12
When Zebah	ze·vach		
and Zalmunna	ve·tsal·mun·na	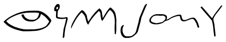	
[Gideon] pursued	vay·yir·doph		

	a·cha·re·hem	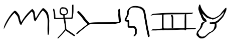	
and captured	vay·yil·kod	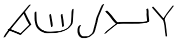	
-	et		
these two	she·ne	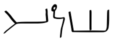	
kings	mal·khe		
of Midian	mid·yan	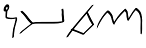	
-	et		
-	ze·vach	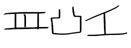	
-	ve·et		
-	tsal·mun·na	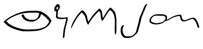	
their entire	ve·khal		
army	ham·ma·cha·neh	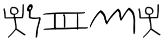	
routing	he·che·reed	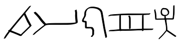	
returned	vay·ya·shav	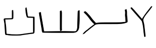	Judges 8:13
After this, Gideon	gid·o·wn		
son	ben		
of Joash	yo·w·ash		
from	min		
the battle	ham·mil·cha·mah	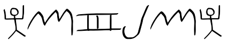	
along the Ascent of	mil·ma·a·leh		
Heres	he·cha·res	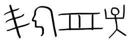	
There he captured	vay·yil·kad	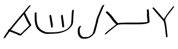	Judges 8:14
a young man	na·ar		
	me·an·she	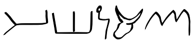	
of Succoth	suk·ko·wt		
and interrogated him	vay·yish·a·le·hu		
The young man wrote down	vay·yikh·tov		

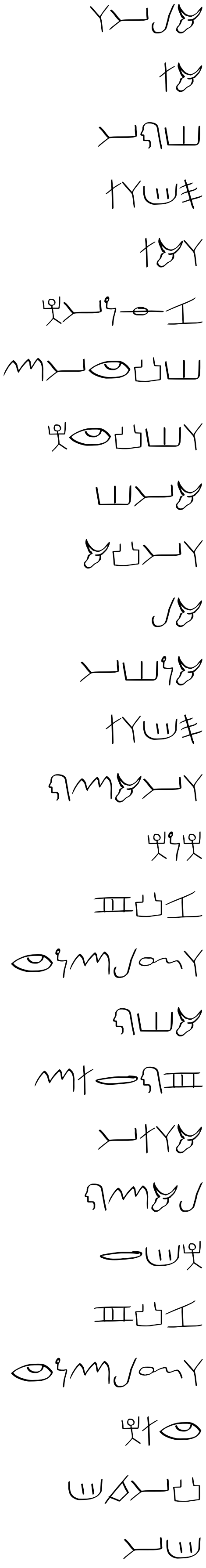

for him	e·law	
-	et	
leaders	sa·re	
of Succoth	suk·ko·wt	
and	ve·et	
elders	ze·qe·ne·ha	
the names of the seventy-seven	shiv·eem	
	ve·shiv·ah	
-	eesh	
And [Gideon] went	vay·ya·vo	Judges 8:15
to	el	
the men	an·she	
of Succoth	suk·ko·wt	
and said	vay·yo·mer	
“ Here	hin·neh	
are Zebah	ze·vach	
and Zalmunna	ve·tsal·mun·na	
about whom	a·sher	
you taunted	che·raph·tem	
me	o·w·tee	
saying	le·mor	
‘ [Are] the hands	ha·khaph	
of Zebah	ze·vach	
and Zalmunna	ve·tsal·mun·na	
already	at·tah	
in your possession	be·ya·de·kha	
that	kee	

we should give	nit·ten	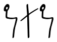	
men ? ’”	la·a·na·she·kha		
to your weary	hay·ye·e·pheem		
bread	la·chem	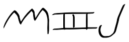	
Then he took	vay·yiq·qach	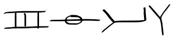	Judges 8:16
-	et		
the elders	ziq·ne	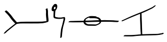	
of the city	ha·eer		
and [using]	ve·et		
the thorns	qo·w·tse		
of the wilderness	ham·mid·bar		
-	ve·et		
and briers	hab·bar·qo·neem	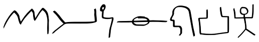	
he disciplined	vay·yo·da	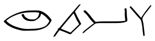	
-	ba·hem		
-	et		
the men	an·she		
of Succoth	suk·ko·wt		
-	ve·et		Judges 8:17
the tower	mig·dal		
of Penuel	pe·nu·el		
He also pulled down	na·tats		
and killed	vay·ya·ha·rog	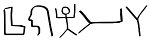	
-	et		
the men	an·she		
of the city	ha·eer		
Next, [Gideon] asked	vay·yo·mer		Judges 8:18

	el		
Zebah	ze·vach		
	ve·el		
and Zalmunna	tsal·mun·na	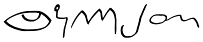	
“ What kind	e·phoh	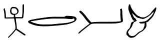	
of men	ha·a·na·sheem	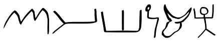	
-	a·sher		
did you kill	ha·rag·tem		
at Tabor ? ”	be·ta·vo·wr	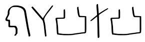	
they answered	vay·yo·m·ru		
“ Men like you ”	ka·mo·w·kha		
	khe·mo·w·hem		
“ [each] one	e·chad	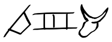	
resembling	ke·to·ar		
the son	be·ne	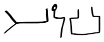	
of a king ”	ham·me·lekh		
Gideon replied	vay·yo·mar		Judges 8:19
were my brothers ”	a·chay	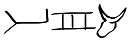	
“ the sons	be·ne	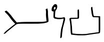	
of my mother !	im·mee	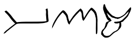	
“ They	hem	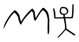	
lives	chay	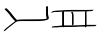	
As surely as the LORD	YHVH		
if	lu		
you had let them live	ha·cha·yi·tem	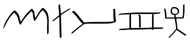	
-	o·w·tam		
I would not	lo		

kill	ha·rag·tee	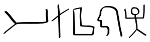	
you ”	et·khem	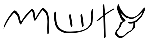	
So he said	vay·yo·mer	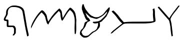	Judges 8:20
to Jether	le·ye·ter	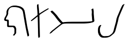	
his firstborn	be·kho·w·ro	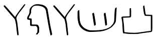	
“ Get up	qum	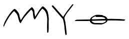	
and kill them ”	ha·rog	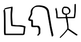	
-	o·w·tam	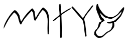	
did not	ve·lo	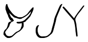	
draw	sha·laph	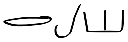	
But the young man	han·na·ar	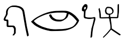	
his sword	char·bo	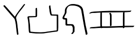	
-	kee	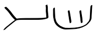	
he was fearful	ya·re	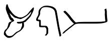	
because	kee	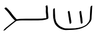	
he was still	o·w·den·nu	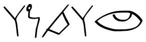	
a youth	na·ar	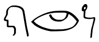	
said	vay·yo·mer	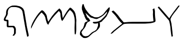	Judges 8:21
Then Zebah	ze·vach	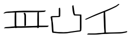	
and Zalmunna	ve·tsal·mun·na	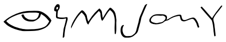	
“ Get up	qum	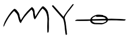	
yourself	at·tah	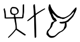	
and kill	u·phe·ga	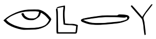	
us	ba·nu	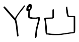	
for	kee	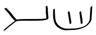	
as the man is	kha·eesh	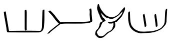	
so is his strength ”	ge·vu·ra·to	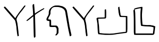	

got up	vay·ya·qam	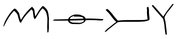	
So Gideon	gid·o·wn		
and killed	vay·ya·ha·rog	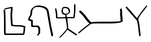	
-	et		
Zebah	ze·vach		
-	ve·et		
and Zalmunna	tsal·mun·na		
and he took	vay·yiq·qach	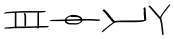	
-	et		
the crescent ornaments	has·sa·ha·ro·neem		
-	a·sher		
from the necks	be·tsaw·ve·re		
of their camels	ge·mal·le·hem	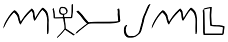	
said	vay·yo·me·ru		Judges 8:22
Then the Israelites	eesh	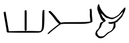	
	yis·ra·el	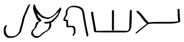	
to	el		
Gideon	gid·o·wn		
“ Rule	me·shal	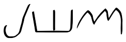	
over us —	ba·nu	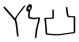	
and	gam		
you	at·tah		
and	gam		
your son	bin·kha	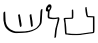	
	gam		
grandson	ben		
—	be·ne·kha	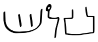	

for	kee	𐤊𐤉	
you have saved us	ho·wo·sha·ta·nu	𐤄𐤅𐤔𐤏𐤕𐤍𐤅	
from the hand	mee·yad	𐤌𐤉𐤃	
of Midian ”	mid·yan	𐤌𐤃𐤉𐤍	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 8:23
	a·le·hem	𐤀𐤋𐤄𐤌	
But Gideon	gid·o·wn	𐤂𐤃𐤏𐤅𐤍	
will not	lo	𐤋𐤀	
rule	em·shol	𐤀𐤌𐤔𐤋	
“ I	a·nee	𐤀𐤍𐤉	
over you	ba·khem	𐤁𐤊𐤌	
nor	ve·lo	𐤅𐤋𐤀	
will	yim·shol	𐤉𐤌𐤔𐤋	
my son	be·nee	𐤁𐤍𐤉	
-	ba·khem	𐤁𐤊𐤌	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
shall rule	yim·shol	𐤉𐤌𐤔𐤋	
over you ”	ba·khem	𐤁𐤊𐤌	
added	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 8:24
-	a·le·hem	𐤀𐤋𐤄𐤌	
Then he	gid·o·wn	𐤂𐤃𐤏𐤅𐤍	
“ Let me make a request	esh·a·lah	𐤀𐤔𐤀𐤋𐤄	
of you	mik·kem	𐤌𐤊𐤌	
	she·e·lah	𐤔𐤀𐤋𐤄	
give	u·te·nu	𐤅𐤕𐤍𐤅	
me	lee	𐤋𐤉	
that each of you	eesh	𐤀𐤉𐤔	

an earring	ne·zem		
from his plunder ”	she·la·lo	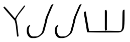	
(For	kee	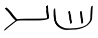	
earrings	niz·me		
[the enemies] had gold	za·hav	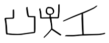	
	la·hem		
because	kee	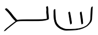	
were Ishmaelites)	yish·me·e·leem		
they	hem	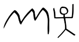	
they replied	vay·yo·me·ru		Judges 8:25
gladly ”	na·to·wn		
“ We will give [them]	nit·ten	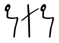	
So they spread out	vay·yiph·re·su		
-	et		
a garment	has·sim·lah		
threw	vay·yash·lee·khu	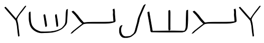	
onto it	sham·mah		
and each man	eesh	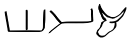	
an earring	ne·zem	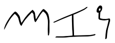	
from his plunder	she·la·lo	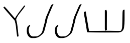	
was	vay·hee	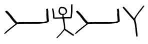	Judges 8:26
The weight	mish·qal	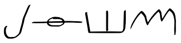	
earrings	niz·me		
of the gold	haz·za·hav	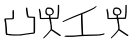	
-	a·sher		
he had requested	sha·al		
1700	e·leph	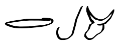	

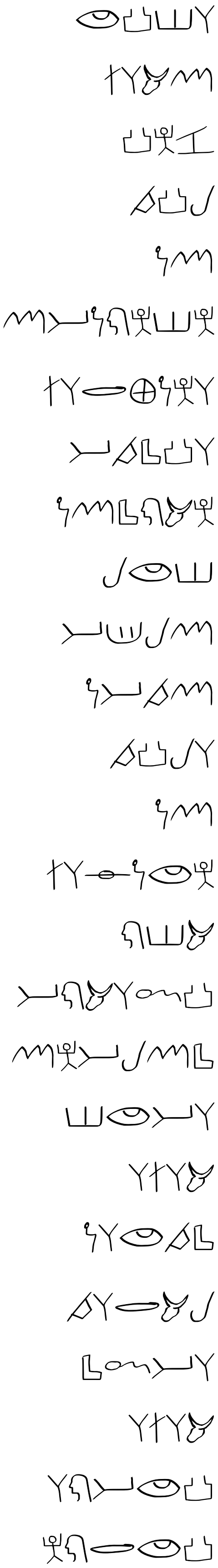

	u·she·va	
	me·o·wt	
[shekels]	za·hav	
in addition to	le·vad	
	min	
the crescent ornaments	has·sa·ha·ro·neem	
the pendants	ve·han·ne·ti·pho·wt	
garments	u·vig·de	
the purple	ha·ar·ga·man	
of	she·al	
the kings	mal·khe	
of Midian	mid·yan	
	u·le·vad	
	min	
and the chains	ha·a·na·qo·wt	
-	a·sher	
from the necks	be·tsaw·ve·re	
of their camels	ge·mal·le·hem	
made	vay·ya·as	Judges 8:27
-	o·w·to	
[From all this] Gideon	gid·o·wn	
an ephod	le·e·pho·wd	
which he placed	vay·yats·tseg	
-	o·w·to	
his hometown	ve·ee·ro	
in Ophrah	be·a·phe·rah	

prostituted themselves	vay·yiz·nu	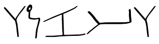	
But soon all	khal	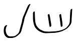	
Israel	yis·ra·el	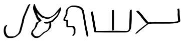	
by worshiping it	a·cha·raw	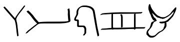	
there	sham	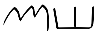	
and it became	vay·hee	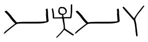	
to Gideon	le·gid·o·wn	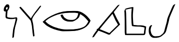	
and his household	u·le·ve·to	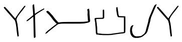	
a snare	le·mo·w·qesh	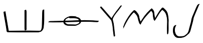	
was subdued	vay·yik·ka·na	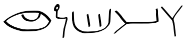	Judges 8:28
In this way Midian	mid·yan	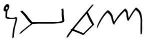	
before	liph·ne	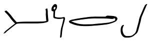	
the Israelites	be·ne	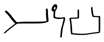	
	yis·ra·el	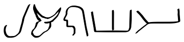	
and did not	ve·lo	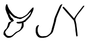	
again	ya·se·phu	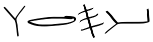	
raise	la·set	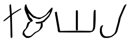	
its head	ro·sham	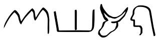	
had rest	vat·tish·qot	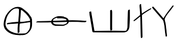	
So the land	ha·a·rets	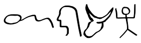	
for forty	ar·ba·eem	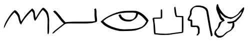	
years	sha·nah	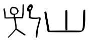	
in the days	bee·me	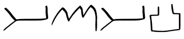	
of Gideon	gid·o·wn	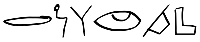	
returned	vay·ye·lekh	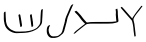	Judges 8:29
and he — Jerubbaal	ye·rub·ba·al	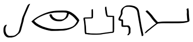	
son	ben	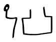	

of Joash —	yo·w·ash	𐤉𐤅𐤀𐤔	
and settled down	vay·ye·shev	𐤅𐤉𐤔𐤁	
home	be·ve·to	𐤁𐤁𐤉𐤕𐤅	
Gideon	u·le·gid·o·wn	𐤅𐤋𐤂𐤃𐤏𐤅𐤍	Judges 8:30
had	ha·yu	𐤄𐤉𐤅	
seventy	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
sons	ba·neem	𐤁𐤍𐤉𐤌	
of his own	yo·tse·e	𐤉𐤑𐤀𐤉	
	ye·re·kho	𐤉𐤓𐤊𐤅	
since	kee	𐤊𐤉	
wives	na·sheem	𐤍𐤔𐤉𐤌	
many	rab·bo·wt	𐤓𐤁𐤅𐤕	
he had	ha·yu	𐤄𐤉𐤅	
	lo	𐤋𐤅	
His concubine	u·phee·lag·sho	𐤅𐤐𐤉𐤋𐤂𐤔𐤅	Judges 8:31
who [dwelt]	a·sher	𐤀𐤔𐤓	
in Shechem	bish·khem	𐤁𐤔𐤊𐤌	
bore	ya·le·dah	𐤉𐤋𐤃𐤄	
him	lo	𐤋𐤅	
also	gam	𐤂𐤌	
	hee	𐤄𐤉𐤀	
a son	ben	𐤁𐤍	
and he named	vay·ya·sem	𐤅𐤉𐤔𐤌	
-	et	𐤀𐤕	
him	she·mo	𐤔𐤌𐤅	
Abimelech	a·vee·me·lekh	𐤀𐤁𐤉𐤌𐤋𐤊	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	Judges 8:32

Later, Gideon	gid·o·wn		
son	ben		
of Joash	yo·w·ash		
old age	be·se·vah	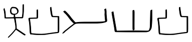	
at a ripe	to·w·vah		
and was buried	vay·yiq·qa·ver	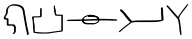	
in the tomb	be·qe·ver	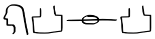	
Joash	yo·w·ash		
of his father	a·vee	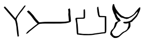	
in Ophrah	be·a·phe·rah		
	a·vee	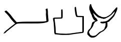	
of the Abiezrites	ha·ez·ree		
And	vay·hee	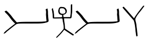	Judges 8:33
as soon as	ka·a·sher		
was dead	met		
Gideon	gid·o·wn		
turned	vay·ya·shu·vu	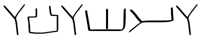	
the Israelites	be·ne	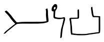	
	yis·ra·el	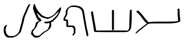	
and prostituted themselves	vay·yiz·nu		
with	a·cha·re	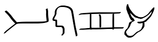	
the Baals	hab·be·a·leem		
and they set up	vay·ya·see·mu	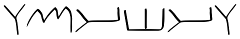	
	la·hem		
	ba·al		
Baal-berith	be·reet	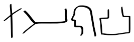	
as their god	le·lo·heem		

failed	ve·lo		Judges 8:34
to remember	za·khe·ru		
The Israelites	be·ne	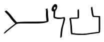	
	yis·ra·el	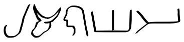	
-	et		
the LORD	YHVH		
their God	e·lo·he·hem	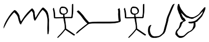	
who had delivered	ham·mats·tseel		
them	o·w·tam		
from the hands	mee·yad	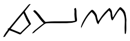	
of all	kal		
their enemies	o·ye·ve·hem	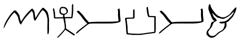	
on every side	mis·sa·veev		
They did not	ve·lo		Judges 8:35
show	a·su		
kindness	che·sed		
to	im		
the house	bet	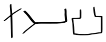	
of Jerubbaal	ye·rub·ba·al		
(that is, Gideon)	gid·o·wn		
for all	ke·khal		
the good things	hat·to·w·vah		
-	a·sher		
he had done	a·sah		
for	im		
Israel	yis·ra·el		
went	vay·ye·lekh	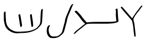	Judges 9:1

Now Abimelech	a·vee·me·lekh	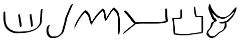	
son	ben	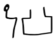	
of Jerubbaal	ye·rub·ba·al	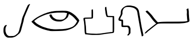	
at Shechem	she·khe·mah	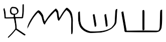	
to	el	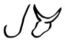	
brothers	a·che	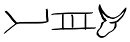	
his mother’s	im·mo	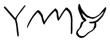	
and said	vay·dab·ber	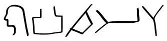	
to	a·le·hem	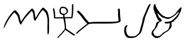	
them	ve·el	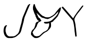	
and to all	kal	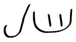	
the clan	mish·pa·chat	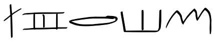	
	bet	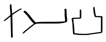	
	a·vee	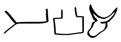	
of his mother	im·mo	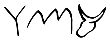	
-	le·mor	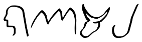	
ask	dab·be·ru	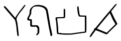	Judges 9:2
“ Please	na	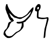	
	be·a·ze·ne	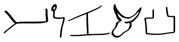	
all	khal	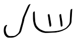	
the leaders	ba·a·le	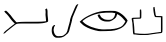	
of Shechem	she·khem	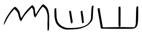	
‘	mah	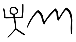	
Is it better	to·wv	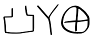	
for you	la·khem	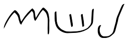	
rule	ham·shol	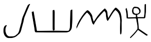	
over you	ba·khem	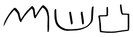	

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men	eesh	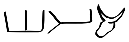	
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the sons	be·ne	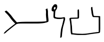	
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-	me·shol	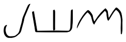	
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man	eesh	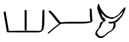	
just one	e·chad	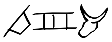	
Remember	u·ze·khar·tem	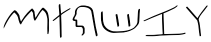	
that	kee	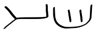	
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am your own flesh	u·ve·sar·khem	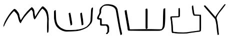	
I	ʾa·nī	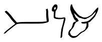	
spoke	vay·dab·be·ru		Judges 9:3
brothers	a·che	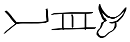	
And when his mother’s	im·mo		
about him	a·law	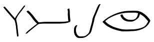	
in the presence	be·a·ze·ne		
all	kal		
the leaders	ba·a·le		
of Shechem	she·khem		
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of all	kal	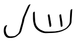	
words	had·de·va·reem	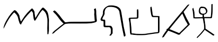	
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were inclined	vay·yet	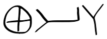	
their hearts	lib·bam	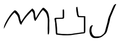	
to follow	a·cha·re	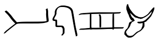	
Abimelech	a·vee·me·lekh	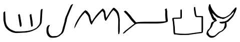	
for	kee	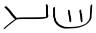	
they said	a·me·ru	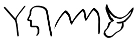	
is our brother ”	a·chee·nu	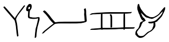	
“ He	hu	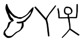	
So they gave	vay·yit·te·nu	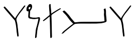	Judges 9:4
him	lo	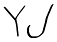	
seventy [shekels]	shiv·eem	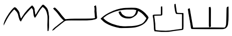	
of silver	ke·seph	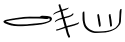	
from the temple	mib·bēt	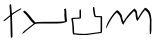	
of	va·ʿal	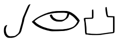	
Baal-berith	be·reet	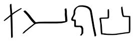	
hired	vay·yis·kor	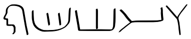	
with which	ba·hem	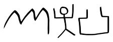	
Abimelech	a·vee·me·lekh	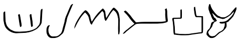	
men	a·na·sheem	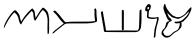	
some worthless	re·qeem	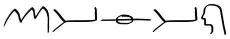	
and reckless	u·pho·cha·zeem	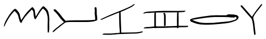	
to follow	vay·ye·le·khu	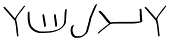	
him	a·cha·raw	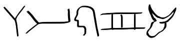	
He went	vay·ya·vo	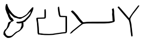	Judges 9:5
house	vet	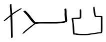	
to his father’s	a·vee	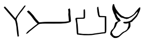	
in Ophrah	a·phe·ra·tah	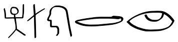	

murdered	vay·ya·ha·rog	𐤅𐤉𐤄𐤓𐤂	
-	et	𐤀𐤕	
brothers	e·chaw	𐤀𐤇𐤉𐤅	
the sons	be·ne	𐤁𐤍𐤉	
of Jerubbaal	ye·rub·ba·al	𐤉𐤓𐤁𐤏𐤋	
his seventy	shib·be·ʿīm	𐤔𐤁𐤏𐤉𐤌	
	eesh	𐤀𐤉𐤔	
and on	al	𐤏𐤋	
stone	e·ven	𐤀𐤁𐤍	
one	e·chat	𐤀𐤇𐤕	
survived	vay·yiw·va·ter	𐤅𐤉𐤅𐤕𐤓	
But Jotham	yo·w·tam	𐤉𐤅𐤕𐤌	
son	ben	𐤁𐤍	
of Jerubbaal	ye·rub·ba·al	𐤉𐤓𐤁𐤏𐤋	
the youngest	haq·qa·ton	𐤄𐤒𐤈𐤍	
because	kee	𐤊𐤉	
he hid himself	nech·ba	𐤍𐤇𐤁𐤀𐤎	
gathered	vay·ye·a·se·phu	𐤅𐤉𐤀𐤎𐤐𐤅	Judges 9:6
Then all	kal	𐤊𐤋	
the leaders	ba·a·le	𐤁𐤏𐤋𐤉	
of Shechem	she·khem	𐤔𐤊𐤌	
and	ve·khal	𐤅𐤊𐤋	
	bet	𐤁𐤉𐤕	
Beth-millo	mil·lo·w	𐤌𐤋𐤅𐤀	
and proceeded	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
to make	vay·yam·lee·khu	𐤅𐤉𐤌𐤋𐤉𐤊𐤅	
-	et	𐤀𐤕	

Abimelech	a·vee·me·lekh	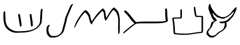	
[their] king	le·me·lekh	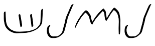	
beside	im	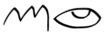	
the oak	e·lo·wn	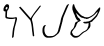	
at the pillar	muts·tsav	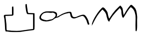	
-	a·sher	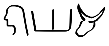	
in Shechem	bish·khem	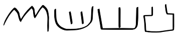	
When this was reported	vay·yag·gi·du	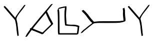	Judges 9:7
to Jotham	le·yo·w·tam	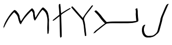	
he climbed	vay·ye·lekh	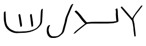	
	vay·ya·a·mod	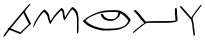	
to the top	be·rosh	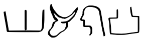	
of Mount	har	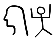	
Gerizim	ge·ri·zeem	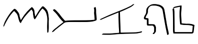	
raised	vay·yis·sa	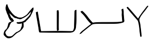	
his voice	qo·w·lo	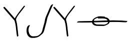	
and cried out	vay·yiq·ra	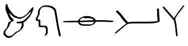	
	vay·yo·mer	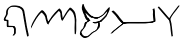	
:	la·hem	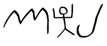	
“ Listen	shim·u	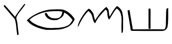	
to me	e·lay	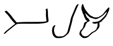	
O leaders	ba·a·le	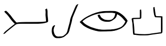	
of Shechem	she·khem	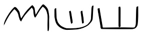	
listen	ve·yish·ma	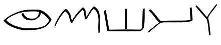	
to you	a·le·khem	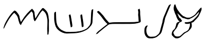	
and may God	e·lo·heem	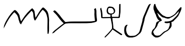	
set out	ha·lo·wkh	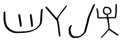	Judges 9:8

	ha·le·khu	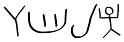	
One day the trees	ha·e·tseem		
to anoint	lim·sho·ach	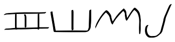	
for themselves	a·le·hem	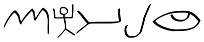	
a king	me·lekh	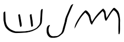	
They said	vay·yo·me·ru		
to the olive tree	laz·za·yit	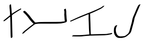	
‘ Reign	me·lo·khah		
over us ’	a·le·nu	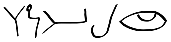	
replied	vay·yo·mer		Judges 9:9
	la·hem		
But the olive tree	haz·za·yit	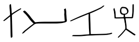	
‘ Should I stop giving	he·cho·dal·tee		
-	et		
my oil	dish·nee		
that	a·sher		
	bee	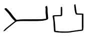	
honors	ye·khab·be·du		
both God	e·lo·heem		
and man	va·a·na·sheem	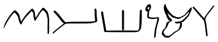	
to hold	ve·ha·lakh·tee		
sway	la·nu·a		
over	al		
the trees ? ’	ha·e·tseem		
said	vay·yo·me·ru		Judges 9:10
Then the trees	ha·e·tseem		
to the fig tree	lat·te·e·nah		

‘ Come	le·khee	לכי	
	at	את	
and reign	ma·le·khee	מלכי	
over us ’	a·le·nu	עלינו	
replied	vat·to·mer	ותאמר	Judges 9:11
	la·hem	להם	
But the fig tree	hat·te·e·nah	התאנה	
‘ Should I stop giving	he·cho·dal·tee	החדלתי	
-	et	את	
my sweetness	ma·te·qee	מתקי	
-	ve·et	ואת	
fruit	te·nu·va·tee	תנובתי	
and my good	hat·to·w·vah	הטובה	
to hold	ve·ha·lakh·tee	והלכתי	
sway	la·nu·a	לנוע	
over	al	על	
the trees ? ’	ha·e·tseem	העצים	
said	vay·yo·me·ru	ויאמרו	Judges 9:12
Then the trees	ha·e·tseem	העצים	
to the grapevine	lag·ga·phen	לגפן	
‘ Come	le·khee	לכי	
	at	את	
and reign	ma·lo·khī	מלוכי	
over us ’	a·le·nu	עלינו	
replied	vat·to·mer	ותאמר	Judges 9:13
	la·hem	להם	
But the grapevine	hag·ge·phen	הגפן	

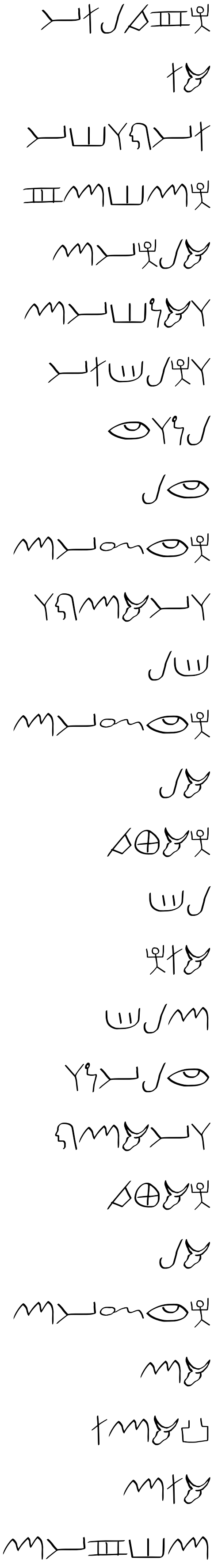

‘ Should I stop giving	he·cho·dal·tee	
-	et	
my wine	tee·ro·wo·shee	
that cheers	ham·sam·me·ach	
[both] God	e·lo·heem	
and man	va·a·na·sheem	
to hold	ve·ha·lakh·tee	
sway	la·nu·a	
over	al	
the trees ? ’	ha·e·tseem	
said	vay·yo·me·ru	Judges 9:14
Finally all	khal	
the trees	ha·e·tseem	
to	el	
the thornbush	ha·a·tad	
‘ Come	lekh	
	at·tah	
and reign	me·lakh	
over us ’	a·le·nu	
replied	vay·yo·mer	Judges 9:15
But the thornbush	ha·a·tad	
-	el	
-	ha·e·tseem	
‘ If	im	
really	be·e·met	
you	at·tem	
are anointing me	mo·she·cheem	

-	o·tee	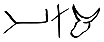	
as king	le·me·lekh		
over you	a·le·khem	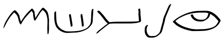	
come	bo·u		
and find refuge	cha·su		
in my shade	ve·tsil·lee		
But if	ve·im		
not	a·yin	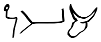	
come out	te·tse		
may fire	esh		
of	min		
the thornbush	ha·a·tad		
and consume	ve·to·khal		
-	et		
the cedars	ar·ze		
of Lebanon '	hal·le·va·no·wn	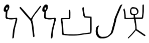	
Now	ve·at·tah		Judges 9:16
if	im		
faithfully	be·e·met		
and honestly	u·ve·ta·meem		
you have acted	a·see·tem	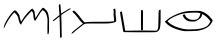	
king	vat·tam·lee·khu	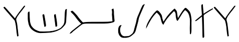	
-	et		
in making Abimelech	a·vee·me·lekh	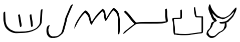	
if	ve·im		
	to·w·vah		
you have done well	a·see·tem	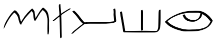	

by	im		
Jerubbaal	ye·rub·ba·al	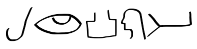	
	ve·im		
and his family	be·to	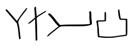	
and if	ve·im		
deserves —	kig·mul		
as he	ya·daw		
you have done	a·see·tem	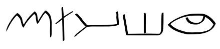	
to him	lo	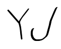	
for	a·sher		Judges 9:17
fought	nil·cham	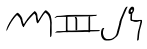	
my father	a·vee	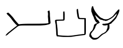	
for you	a·le·khem	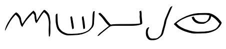	
and risked	vay·yash·lekh		
-	et		
his life	naph·sho		
-	min·ne·ged		
to deliver	vay·yats·tsel	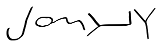	
you	et·khem	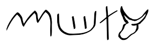	
from the hand	mee·yad	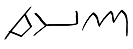	
of Midian	mid·yan	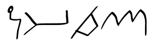	
but you	ve·at·tem		Judges 9:18
have risen up	qam·tem		
against	al		
house	bet	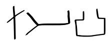	
my father’s	a·vee	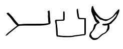	
this day	hay·yo·wm	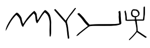	

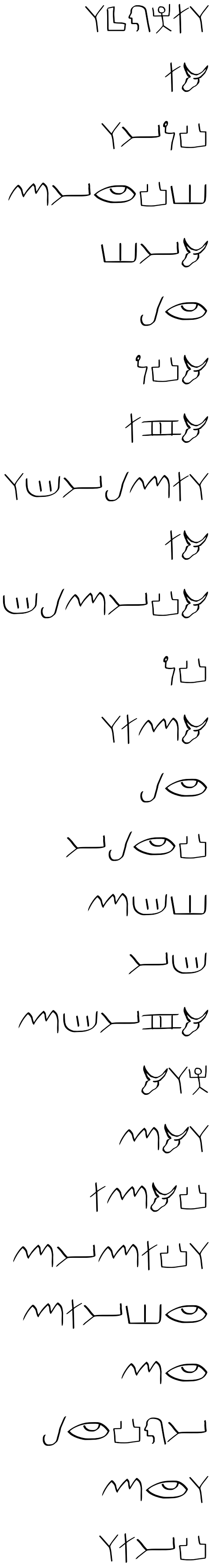

and killed	vat·ta·har·gu	
-	et	
sons	ba·naw	
his seventy	shiv·eem	
	eesh	
on	al	
stone	e·ven	
a single	e·chat	
king	vat·tam·lee·khu	
-	et	
and you have made Abimelech	a·vee·me·lekh	
the son	ben	
of his maidservant	a·ma·to	
over	al	
the leaders	ba·a·le	
of Shechem	she·khem	
because	kee	
is your brother —	a·chee·khem	
he	hu	
if	ve·im	Judges 9:19
faithfully	be·e·met	
and honestly	u·ve·ta·meem	
you have acted	a·see·tem	
toward	im	
Jerubbaal	ye·rub·ba·al	
	ve·im	
and his house	be·to	

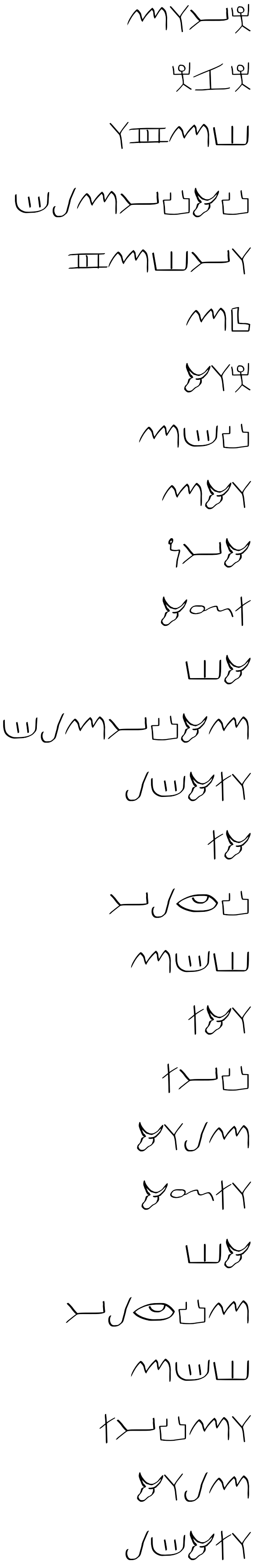

day	hay·yo·wm	
this	haz·zeh	
[then] may you rejoice	sim·chu	
in Abimelech	ba·a·vee·me·lekh	
-	ve·yis·mach	
and	gam	
he	hu	
in you	ba·khem	
But if	ve·im	Judges 9:20
not	a·yin	
come	te·tse	
may fire	esh	
from Abimelech	me·a·vee·me·lekh	
and consume	ve·to·khal	
-	et	
the leaders	ba·a·le	
of Shechem	she·khem	
and	ve·et	
	bet	
Beth-millo	mil·lo·w	
come	ve·te·tse	
and may fire	esh	
from the leaders	mib·ba·a·le	
of Shechem	she·khem	
and	u·mib·bet	
Beth-millo	mil·lo·w	
and consume	ve·to·khal	

-	et	
Abimelech ”	a·vee·me·lekh	
ran away	vay·ya·nas	Judges 9:21
Then Jotham	yo·w·tam	
escaping	vay·yiv·rach	
	vay·ye·lekh	
to Beer	be·e·rah	
and he lived	vay·ye·shev	
there	sham	
for fear	mip·pe·ne	
Abimelech	a·vee·me·lekh	
of his brother	a·chee	
had reigned	vay·ya·sar	Judges 9:22
After Abimelech	a·vee·me·lekh	
over	al	
Israel	yis·ra·el	
for three	sha·losh	
years	sha·neem	
sent	vay·yish·lach	Judges 9:23
God	e·lo·heem	
a spirit	ru·ach	
of animosity	ra·ah	
between	ben	
Abimelech	a·vee·me·lekh	
and	u·ven	
the leaders	ba·a·le	
of Shechem	she·khem	

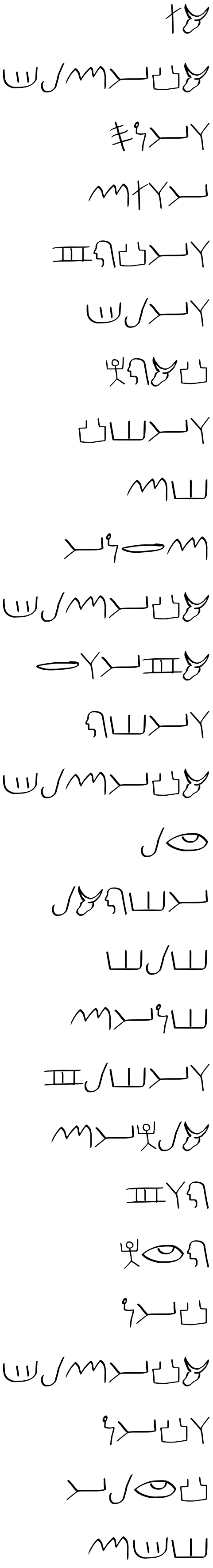

deceitfully	vay·yiv·ge·du		
and caused them	va·a·le		
	she·khem		
to treat Abimelech	ba·a·vee·me·lekh	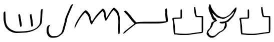	
might come to justice	la·vo·w		Judges 9:24
in order that the crime	cha·mas	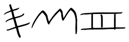	
against the seventy	shiv·eem		
sons	be·ne	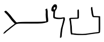	
of Jerubbaal	ye·rub·ba·al		
and their blood	ve·da·mam		
be avenged	la·sum		
on	al		
Abimelech	a·vee·me·lekh	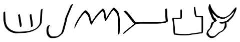	
their brother	a·chee·hem	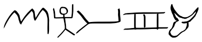	
-	a·sher		
-	ha·rag	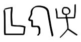	
-	o·w·tam		
and on	ve·al		
the leaders	ba·a·le		
of Shechem	she·khem		
who	a·sher		
had helped	chiz·ze·qu		
-	et		
him	ya·daw		
murder	la·ha·rog		
-	et		
his brothers	e·chaw	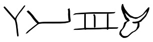	

set up	vay·ya·see·mu	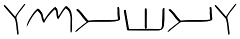	Judges 9:25
against [Abimelech]	lo		
The leaders	va·a·le		
of Shechem	she·khem		
an ambush	me·a·re·veem		
on	al		
the hilltops	ra·she	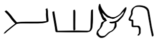	
	he·ha·reem	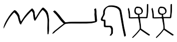	
and they robbed	vay·yig·ze·lu		
-	et		
all	kal		
who	a·sher		
passed	ya·a·vor		
by them	a·le·hem	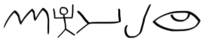	
on the road	bad·da·rekh		
So this was reported	vay·yug·gad	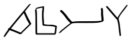	
to Abimelech	la·a·vee·me·lekh	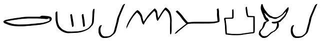	
came	vay·ya·vo	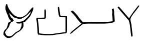	Judges 9:26
Meanwhile, Gaal	ga·al		
son	ben		
of Ebed	e·ved	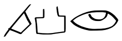	
with his brothers	ve·e·chaw	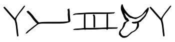	
and crossed	vay·ya·av·ru		
into Shechem	bish·khem		
put their confidence	vay·yiv·te·chu		
in him	vo		
and the leaders	ba·a·le		

of Shechem	she·khem		
And after they had gone out	vay·ye·tse·u		Judges 9:27
into the fields	has·sa·deh	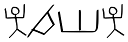	
gathered [grapes]	vay·yiv·tse·ru	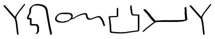	
-	et		
from their vineyards	kar·me·hem	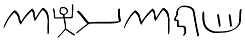	
and trodden [them]	vay·yid·re·khu		
they held	vay·ya·a·su		
a festival	hil·lu·leem	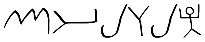	
and went	vay·ya·vo·u	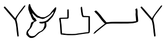	
into the house	bet	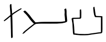	
of their god	elo·he·hem	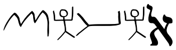	
and as they ate	vay·yo·khe·lu		
and drank	vay·yish·tu	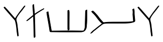	
they cursed	vay·qal·lu	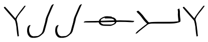	
-	et		
Abimelech	a·vee·me·lekh	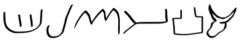	
said	vay·yo·mer		Judges 9:28
Then Gaal	ga·al		
son	ben		
of Ebed	e·ved	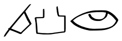	
“ Who	mee	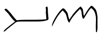	
is Abimelech	a·vee·me·lekh	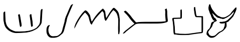	
and who	u·mee		
is Shechem	she·khem		
that	kee	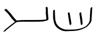	
we should serve him ?	na·av·den·nu	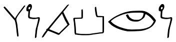	

Is he not	ha·lo	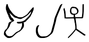	
the son	ben	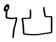	
of Jerubbaal	ye·rub·ba·al	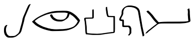	
and is not Zebul	u·ze·vul	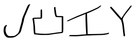	
his officer ?	pe·qee·do	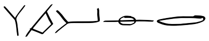	
You are to serve	iv·du	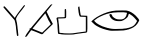	
-	et	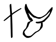	
the men	an·she	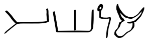	
of Hamor	cha·mo·wr	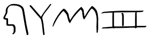	
the father	a·vee	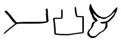	
of Shechem	she·khem	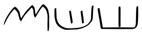	
Why	u·mad·du·a	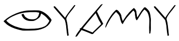	
serve Abimelech ?	na·av·den·nu	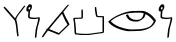	
should we	a·na·che·nu	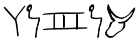	
If only	u·mee	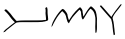	Judges 9:29
	yit·ten	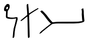	
-	et	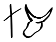	
people	ha·am	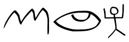	
this	haz·zeh	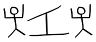	
were under my authority	be·ya·dee	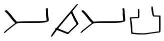	
I would remove	ve·a·see·rah	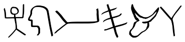	
-	et	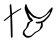	
Abimelech	a·vee·me·lekh	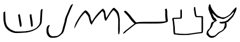	
I would say	vay·yo·mer	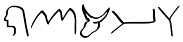	
to [him]	la·a·vee·me·lekh	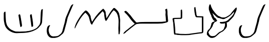	
‘ Muster	rab·beh	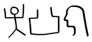	
your army	tse·va·a·kha	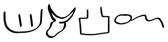	

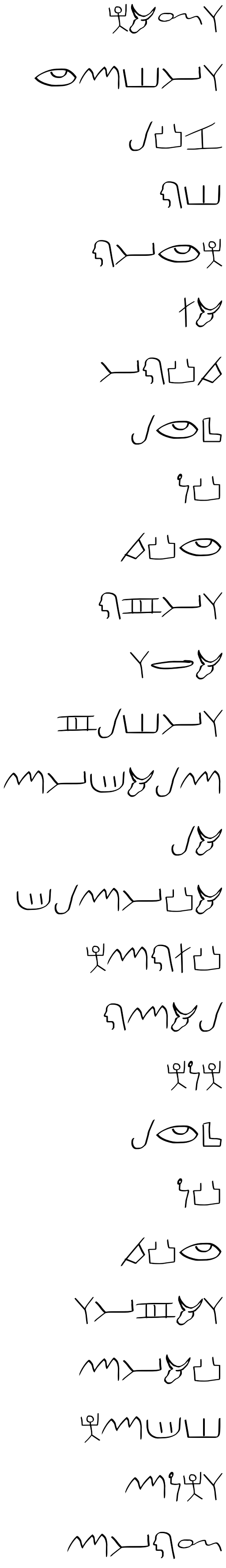

and come out ! '"	va·tse·ah	
heard	vay·yish·ma	Judges 9:30
When Zebul	ze·vul	
the governor	sar	
of the city	ha·eer	
-	et	
the words	div·re	
of Gaal	ga·al	
son	ben	
of Ebed	a·ved	
he burned	vay·yi·char	
with anger	ap·po	
So he covertly sent	vay·yish·lach	Judges 9:31
messengers	mal·a·kheem	
to	el	
Abimelech	a·vee·me·lekh	
	be·ta·re·mah	
to say	le·mor	
" Look	hin·neh	
Gaal	ga·al	
son	ben	
of Ebed	e·ved	
and his brothers	ve·e·chaw	
have come	ba·eem	
to Shechem	she·khe·mah	
	ve·hin·nam	
and are stirring up	tsa·reem	

-	et	
the city	ha·eer	
against you	a·le·kha	
Now then	ve·at·tah	Judges 9:32
are to come	qum	
tonight	lay·lah	
you	at·tah	
and the people	ve·ha·am	
-	a·sher	
with you	it·takh	
and lie in wait	ve·e·rov	
in the fields	bas·sa·deh	
And	ve·ha·yah	Judges 9:33
in the morning	vab·bo·qer	
at sunrise	kiz·ro·ach	
	hash·she·mesh	
get up	tash·keem	
and advance	u·pha·shat·ta	
against	al	
the city	ha·eer	
	ve·hin·neh	
When [Gaal]	hu	
and his men	ve·ha·am	
-	a·sher	
-	it·to	
come out	yo·tse·eem	
against you	e·le·kha	

do	ve·a·see·ta		
to them	lo		
whatever	ka·a·sher		
you are able	tim·tsa		
”	ya·de·kha	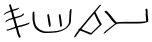	
set out	vay·ya·qam	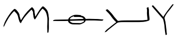	Judges 9:34
So Abimelech	a·vee·me·lekh	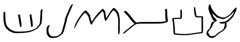	
and all	ve·khal		
his troops	ha·am		
-	a·sher		
-	im·mo		
by night	la·ye·lah	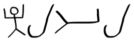	
and lay in wait	vay·ye·er·vu		
against	al		
Shechem	she·khem		
in four	ar·ba·ah	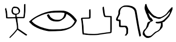	
companies	ra·sheem	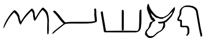	
went out	vay·ye·tse	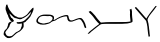	Judges 9:35
Now Gaal	ga·al		
son	ben		
of Ebed	e·ved	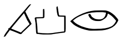	
and stood	vay·ya·a·mod		
at the entrance	pe·tach	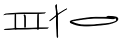	
gate	sha·ar		
of the city	ha·eer		
came out	vay·ya·qam	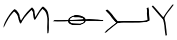	
just as Abimelech	a·vee·me·lekh	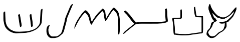	

and his men	ve·ha·am		
-	a·sher		
-	it·to		
from	min		
their hiding places	ham·ma·rav		
saw	vay·yar	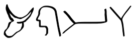	Judges 9:36
When Gaal	ga·al		
-	et		
the people	ha·am		
he said	vay·yo·mer		
to	el		
Zebul	ze·vul	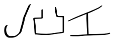	
“ Look	hin·neh		
people	am		
are coming down	yo·w·red	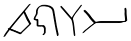	
from the mountains	me·ra·she		
! ”	he·ha·reem	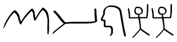	
replied	vay·yo·mer		
	e·law	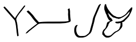	
But Zebul	ze·vul	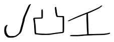	
-	et		
“ The shadows	tsel		
of the mountains	he·ha·reem	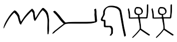	
to you ”	at·tah		
look	ro·eh		
like men	ka·a·na·sheem	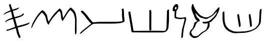	
again	vay·yo·seph		Judges 9:37

	o·wd	
Then Gaal	ga·al	
spoke up	le·dab·ber	
	vay·yo·mer	
“ Look	hin·neh	
people	am	
are coming down	yo·wr·deem	
from	me·im	
the center	tab·bur	
of the land	ha·a·rets	
company	ve·rosh	
and one	e·chad	
is coming	ba	
by way of	mid·de·rekh	
Oak ”	e·lo·wn	
the Diviners’	me·o·wn·neem	
replied	vay·yo·mer	Judges 9:38
	e·law	
Zebul	ze·vul	
“ Where	ay·yeh	
now ? ”	e·pho·w	
is your gloating	phee·kha	
-	a·sher	
“ You said	to·mar	
‘ Who	mee	
is Abimelech	a·vee·me·lekh	
that	kee	

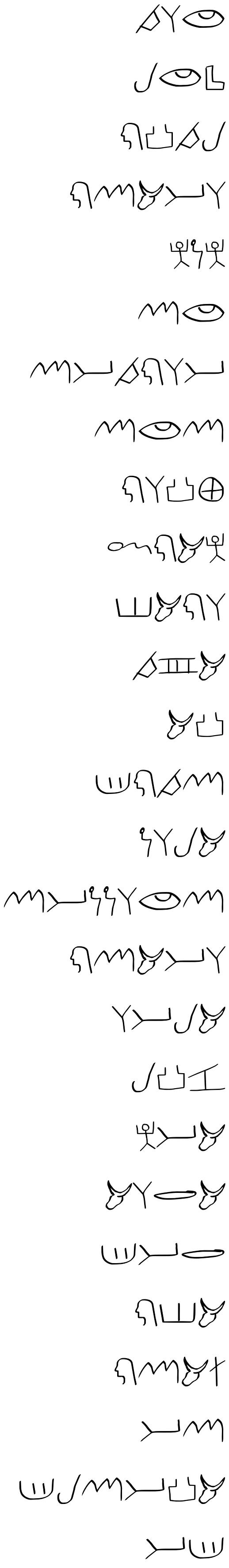

we should serve him ? ,	na·av·den·nu	𐤍𐤏𐤁𐤃𐤍𐤅	
Are these not	ha·lo	𐤄𐤋𐤀	
	zeh	𐤆𐤄	
the people	ha·am	𐤄𐤏𐤌	
-	a·sher	𐤀𐤔𐤓	
you ridiculed	ma·as·tah	𐤌𐤀𐤎𐤕𐤄	
?	bo	𐤁𐤅	
Go out	tse	𐤑𐤀	
	na	𐤍𐤀	
now	at·tah	𐤏𐤕𐤄	
and fight	ve·hil·la·chem	𐤅𐤄𐤋𐤇𐤌	
them ! ”	bo	𐤁𐤅𐤎	
went out	vay·ye·tse	𐤅𐤉𐤑𐤀	Judges 9:39
So Gaal	ga·al	𐤂𐤏𐤋	
before	liph·ne	𐤋𐤐𐤍𐤉	
the leaders	ba·a·le	𐤁𐤏𐤋𐤉	
of Shechem	she·khem	𐤔𐤊𐤌	
and fought	vay·yil·la·chem	𐤅𐤉𐤋𐤇𐤌	
against Abimelech	ba·a·vee·me·lekh	𐤁𐤀𐤁𐤉𐤌𐤋𐤊	
pursued him	vay·yir·de·phe·hu	𐤅𐤉𐤓𐤃𐤐𐤄𐤅	Judges 9:40
but Abimelech	a·vee·me·lekh	𐤀𐤁𐤉𐤌𐤋𐤊	
and Gaal fled	vay·ya·nas	𐤅𐤉𐤍𐤎	
before him	mip·pa·naw	𐤌𐤐𐤍𐤉𐤅	
fell	vay·yip·pe·lu	𐤅𐤉𐤐𐤋𐤅	
wounded	cha·la·leem	𐤇𐤋𐤋𐤉𐤌	
And many [Shechemites]	rab·beem	𐤓𐤁𐤉𐤌	
all the way	ad	𐤏𐤃	

to the entrance	pe·tach	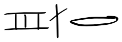	
of the gate	hash·sha·ar		
stayed	vay·ye·shev	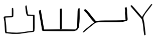	Judges 9:41
Abimelech	a·vee·me·lekh	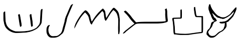	
in Arumah	ba·ru·mah		
drove	vay·ga·resh		
and Zebul	ze·vul	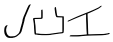	
-	et		
Gaal	ga·al		
-	ve·et		
and his brothers	e·chaw	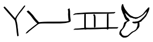	
out of	mish·she·vet		
Shechem	bish·khem		
-	vay·hee	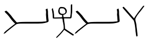	Judges 9:42
The next day	mim·ma·cho·rat		
went out	vay·ye·tse	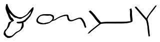	
the people [of Shechem]	ha·am		
into the fields	has·sa·deh	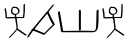	
and this was reported	vay·yag·gi·du	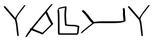	
to Abimelech	la·a·vee·me·lekh	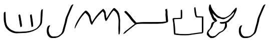	
So he took	vay·yiq·qach	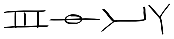	Judges 9:43
-	et		
his men	ha·am		
divided them	vay·ye·che·tsem	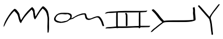	
into three	lish·lo·shah	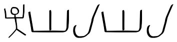	
companies	ra·sheem		
and lay in wait	vay·ye·e·rov		

in the fields	bas·sa·deh	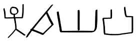	
When he saw	vay·yar	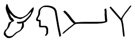	
	ve·hin·neh		
the people	ha·am		
coming out	yo·tse		
of	min		
the city	ha·eer		
he rose up	vay·ya·qam	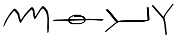	
against them	a·le·hem	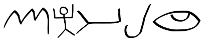	
and attacked them	vay·yak·kem	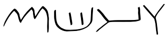	
Then Abimelech	va·a·vee·me·lekh	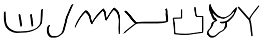	Judges 9:44
and the companies	ve·ha·ra·sheem		
-	a·sher		
with him	im·mo		
rushed forward	pa·she·tu		
and took their stand	vay·ya·am·du		
at the entrance	pe·tach	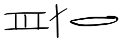	
gate	sha·ar		
of the city	ha·eer		
The other two	u·she·ne	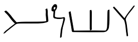	
companies	ha·ra·sheem	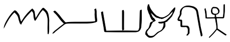	
rushed	pa·she·tu		
against	al		
all	kal	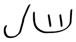	
who [were]	a·sher		
in the fields	bas·sa·deh	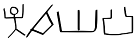	
and struck them down	vay·yak·kum		

Abimelech	va·a·vee·me·lekh	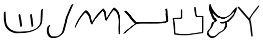	Judges 9:45
fought	nil·cham	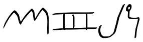	
against the city	ba·eer	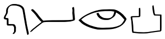	
And all	kol	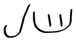	
day	hay·yo·wm	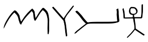	
that	ha·hu	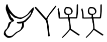	
until he had captured it	vay·yil·kod	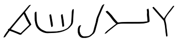	
-	et	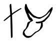	
-	ha·eer	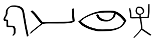	
-	ve·et	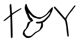	
its people	ha·am	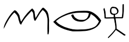	
-	a·sher	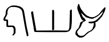	
-	bah	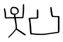	
and killed	ha·rag	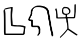	
Then he demolished	vay·yit·tots	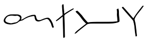	
-	et	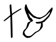	
the city	ha·eer	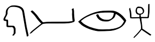	
and sowed	vay·yiz·ra·e·ha	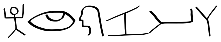	
it with salt	me·lach	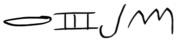	
On hearing of this	vay·yish·me·u	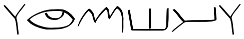	Judges 9:46
all	kal	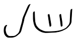	
the leaders	ba·a·le	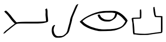	
in the tower	mig·dal	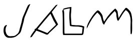	
of Shechem	she·khem	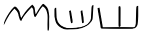	
entered	vay·ya·vo·u	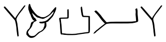	
	el	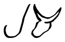	
the inner chamber	tse·ree·ach	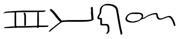	

of the temple	bet	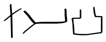	
	el		
of El-berith	be·reet	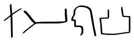	
was told	vay·yug·gad	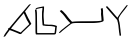	Judges 9:47
And when Abimelech	la·a·vee·me·lekh	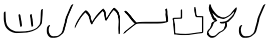	
that	kee	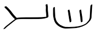	
were gathered there	hit·qab·be·tsu	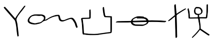	
all	kal	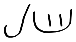	
the leaders	ba·a·le		
in the tower	mig·dal		
of Shechem	she·khem		
went up	vay·ya·al	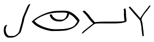	Judges 9:48
he	a·vee·me·lekh	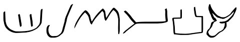	
to Mount	har		
Zalmon	tsal·mo·wn	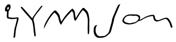	
	hu		
and all	ve·khal		
his men	ha·am		
-	a·sher		
-	it·to		
took	vay·yiq·qach	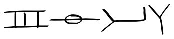	
Abimelech	a·vee·me·lekh	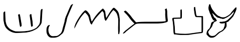	
-	et		
his axe	haq·qar·dum·mo·wt		
in his hand	be·ya·do	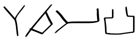	
and cut	vay·yikh·rot	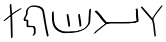	
a branch	so·w·khat		

from the trees	e·tseem		
which he lifted	vay·yis·sa·e·ha		
	vay·ya·sem		
to	al		
his shoulder	shikh·mo		
saying	vay·yo·mer		
to	el		
his men	ha·am		
-	a·sher		
-	im·mo		
what	mah	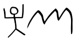	
you have seen me	re·ee·tem	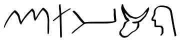	
and do	a·see·tee	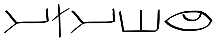	
" Hurry	ma·ha·ru		
do	a·su		
"	kha·mo·w·nee		
cut	vay·yikh·re·tu		Judges 9:49
also	gam		
So each	kal		
-	ha·am		
man	eesh	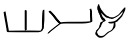	
his own branch	so·w·khoh		
and followed	vay·ye·le·khu	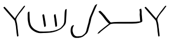	
	a·cha·re	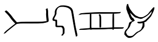	
Abimelech	a·vee·me·lekh	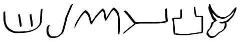	
Then they piled [the branches]	vay·ya·see·mu	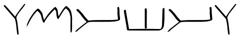	
against	al		

the inner chamber	hats·tse·ree·ach		
and set	vay·yats·tsee·tu		
above them	a·le·hem	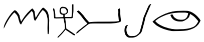	
-	et		
[it]	hats·tse·ree·ach		
on fire	ba·esh		
killing	vay·ya·mu·tu		
	gam		
everyone	kal	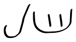	
	an·she		
in the tower	mig·dal		
of Shechem	she·khem		
about a thousand	ke·e·leph		
men	eesh	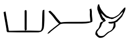	
and women	ve·ish·shah	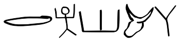	
went	vay·ye·lekh	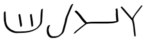	Judges 9:50
Then Abimelech	a·vee·me·lekh	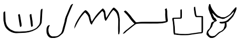	
to	el		
Thebez	te·vets		
encamped	vay·yi·chan	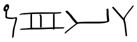	
against it	be·te·vets		
and captured it	vay·yil·ke·dah	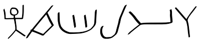	
tower	u·mig·dal		Judges 9:51
a strong	oz		
But there was	ha·yah	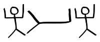	
inside	ve·to·wkh		
the city	ha·eer		

fled	vay·ya·nu·su	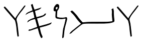	
there	sham·mah		
and all	kal		
the men	ha·a·na·sheem		
women	ve·han·na·sheem	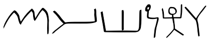	
	ve·khol		
and leaders	ba·a·le		
of the city	ha·eer		
They locked themselves in	vay·yis·ge·ru		
	ba·a·dam		
and went up	vay·ya·a·lu		
to	al		
the roof	gag		
of the tower	ham·mig·dal		
came	vay·ya·vo	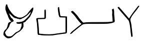	Judges 9:52
When Abimelech	a·vee·me·lekh	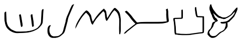	
to	ad		
the tower	ham·mig·dal		
attack	vay·yil·la·chem	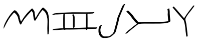	
	bo		
he approached	vay·yig·gash	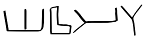	
	ad		
entrance	pe·tach	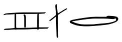	
its	ham·mig·dal		
to set it on fire	le·sa·re·pho		
	va·esh		
dropped	vat·tash·lekh	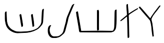	Judges 9:53

woman	ish·shah	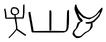	
But a	a·chat	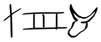	
an upper	pe·lach	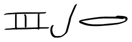	
millstone	re·khev	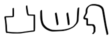	
on	al	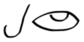	
head	rosh	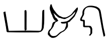	
Abimelech’s	a·vee·me·lekh	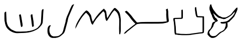	
crushing	vat·ta·rits	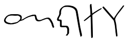	
-	et	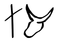	
his skull	gul·ga·le·to	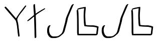	
called	vay·yiq·ra	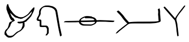	Judges 9:54
He quickly	me·he·rah	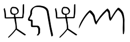	
	el	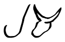	
	han·na·ar	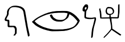	
his armor-bearer	no·se	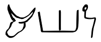	
	khe·law	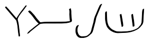	
saying	vay·yo·mer	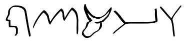	
	lo	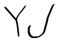	
“ Draw	she·loph	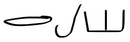	
your sword	char·be·kha	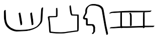	
and kill me	u·mo·wt·te·nee	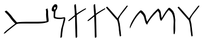	
lest	pen	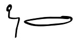	
they say	yo·me·ru	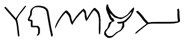	
of me	lee	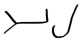	
‘ A woman	ish·shah	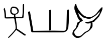	
killed him ’”	ha·ra·ga·te·hu	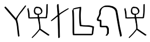	

So Abimelech’s armor-bearer ran [his sword] through him	vay·yid·qe·re·hu	𐤅𐤉𐤃𐤒𐤓𐤄𐤅	
	na·a·ro	𐤍𐤏𐤓𐤅	
and he died	vay·ya·mot	𐤅𐤉𐤌𐤕	
saw	vay·yir·u	𐤅𐤉𐤓𐤀𐤅	Judges 9:55
And when the Israelites	eesh	𐤀𐤉𐤔	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
that	kee	𐤊𐤉	
was dead	met	𐤌𐤕	
Abimelech	a·vee·me·lekh	𐤀𐤁𐤉𐤌𐤋𐤊	
went	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
they all	eesh	𐤀𐤉𐤔	
home	lim·qo·mo	𐤋𐤌𐤒𐤌𐤅	
repaid	vay·ya·shev	𐤅𐤉𐤔𐤁	Judges 9:56
In this way God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
-	et	𐤀𐤕	
the wickedness	ra·at	𐤓𐤏𐤕	
Abimelech	a·vee·me·lekh	𐤀𐤁𐤉𐤌𐤋𐤊	
that	a·sher	𐤀𐤔𐤓	
had done	a·sah	𐤏𐤔𐤄	
to his father	le·a·vee	𐤋𐤀𐤁𐤉𐤅	
in murdering	la·ha·rog	𐤋𐤄𐤓𐤂	
-	et	𐤀𐤕	
his seventy	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
brothers	e·chaw	𐤀𐤇𐤉𐤅	
And	ve·et	𐤅𐤀𐤕	Judges 9:57

all	kal	
the wickedness	ra·at	
of the men	an·she	
of Shechem	she·khem	
also brought	he·sheev	
God	e·lo·heem	
{back} upon their own heads	be·ro·sham	
came	vat·ta·vo	
upon them	a·le·hem	
So the curse	qi·la·lat	
of Jotham	yo·w·tam	
son	ben	
of Jerubbaal	ye·rub·ba·al	
rose up	vay·ya·qam	Judges 10:1
After the time	a·cha·re	
of Abimelech	a·vee·me·lekh	
to save	le·ho·wo·shee·a	
-	et	
Israel	yis·ra·el	
Tola	to·w·la	
son	ben	
of Puah	pu·ah	
the son	ben	
of Dodo	do·w·do	
a man	eesh	
of Issachar	yis·sa·sh·khar	
	ve·hu	

He lived	yo·shev	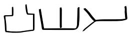	
in Shamir	be·sha·meer	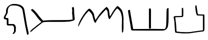	
in the hill country	be·har	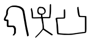	
of Ephraim	eph·ra·yim	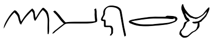	
Tola judged	vay·yish·pot	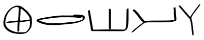	Judges 10:2
-	et	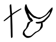	
Israel	yis·ra·el	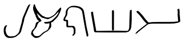	
twenty-three	es·reem	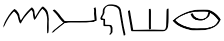	
	ve·sha·losh	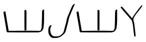	
years	sha·nah	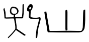	
and when he died	vay·ya·mat	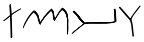	
he was buried	vay·yiq·qa·ver	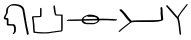	
in Shamir	be·sha·meer	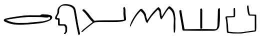	
was followed by	vay·ya·qam	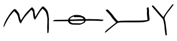	Judges 10:3
[Tola]	a·cha·raw	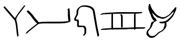	
Jair	ya·eer	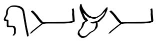	
the Gileadite	hag·gil·a·dee	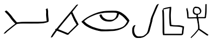	
who judged	vay·yish·pot	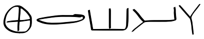	
-	et	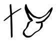	
Israel	yis·ra·el	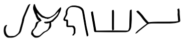	
twenty-two	es·reem	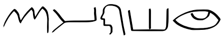	
	u·she·ta·yim	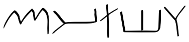	
years	sha·nah	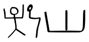	
He had	vay·hee	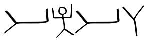	Judges 10:4
	lo	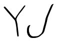	
thirty	she·lo·sheem	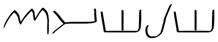	
sons	ba·neem	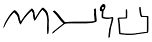	

who rode	ro·khe·veem	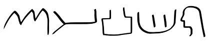	
on	al		
thirty	she·lo·sheem		
donkeys	a·ya·reem		
thirty	u·she·lo·sheem		
towns	a·ya·reem		
And they had	la·hem		
-	la·hem		
are called	yiq·re·u	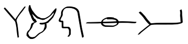	
	chaw·wot		
Havvoth-jair	ya·eer		
which to	ad		
day	hay·yo·wm	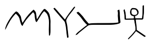	
this	haz·zeh		
-	a·sher		
in the land	be·e·rets		
of Gilead	hag·gil·ad		
died	vay·ya·mat	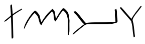	Judges 10:5
When Jair	ya·eer		
he was buried	vay·yiq·qa·ver	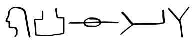	
in Kamon	be·qa·mo·wn		
And again	vay·yo·si·phu		Judges 10:6
the Israelites	be·ne	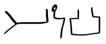	
	yis·ra·el	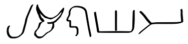	
did	la·a·so·wt		
evil	ha·ra		
in the sight	be·e·ne	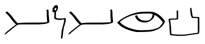	

of the LORD	YHVH	יהוה
They served	vay·ya·av·du	ויעבדו
-	et	את
the Baals	hab·be·a·leem	הבעלים
-	ve·et	ואת
the Ashtoreths	ha·ash·ta·ro·wt	העשתרות
-	ve·et	ואת
the gods	e·lo·he	אלהי
of Aram	a·ram	ארם
	ve·et	ואת
	e·lo·he	אלהי
Sidon	tsee·do·wn	צידון
and	ve·et	ואת
	e·lo·he	אלהי
Moab	mo·w·av	מואב
and	ve·et	ואת
the gods	e·lo·he	אלהי
of the Ammonites	ve·ne	בני
	am·mo·wn	עמון
-	ve·et	ואת
-	e·lo·he	אלהי
and Philistines	phe·lish·teem	פלשתים
Thus they forsook	vay·ya·az·vu	ויעזבו
-	et	את
the LORD	YHVH	יהוה
and did not	ve·lo	ולא
serve Him	a·va·du·hu	עבדוהו

burned	vay·yi·char	ויחר	Judges 10:7
So the anger	aph	אף	
of the LORD	YHVH	יהוה	
against Israel	be·yis·ra·el	בישראל	
and He sold them	vay·yim·ke·rem	וימכרם	
into the hands	be·yad	ביד	
of the Philistines	pe·lish·teem	פלשתים	
	u·ve·yad	וביד	
and Ammonites	be·ne	בני	
	am·mo·wn	עמון	
harassed	vay·yir·a·tsu	וירעצו	Judges 10:8
and oppressed	vay·ro·tse·tsu	וירצצו	
-	et	את	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
year	bash·sha·nah	בשנה	
who that very	ha·hee	ההיא	
and did so for eighteen	she·mo·neh	שמנה	
	es·reh	עשרה	
years	sha·nah	שנה	
-	et	את	
to all	kal	כל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
-	a·sher	אשר	
on the other side	be·e·ver	בעבר	
of the Jordan	hay·yar·den	הירדן	

the land	be·e·rets	בארץ	
of the Amorites	ha·e·mo·ree	האמרי	
-	a·sher	אשר	
in Gilead	bag·gil·ad	בגלעד	
crossed	vay·ya·av·ru	ויעברו	Judges 10:9
The Ammonites	ve·ne	בני	
	am·mo·wn	עמון	
-	et	את	
the Jordan	hay·yar·den	הירדן	
to fight	le·hil·la·chem	להלחם	
also	gam	גם	
against Judah	bee·hu·dah	ביהודה	
Benjamin	u·ve·vin·ya·meen	ובבנימין	
and the house	u·ve·vet	ובבית	
of Ephraim	eph·ra·yim	אפרים	
distress	vat·te·tser	ותצר	
and Israel	le·yis·ra·el	לישראל	
was in deep	me·od	מאד	
cried out	vay·yiz·a·qu	ויזעקו	Judges 10:10
Then the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
to	el	אל	
the LORD	YHVH	יהוה	
saying	le·mor	לאמר	
“ We have sinned	cha·ta·nu	חטאנו	
against You	lakh	לך	
for we have indeed	ve·khee	וכי	

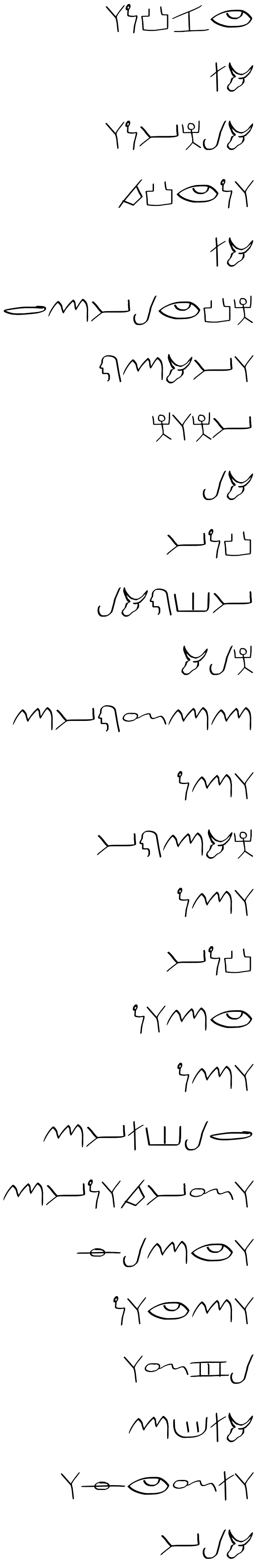

forsaken	a·zav·nu	
-	et	
our God	e·lo·he·nu	
and served	van·na·a·vod	
-	et	
the Baals ”	hab·be·a·leem	
replied	vay·yo·mer	Judges 10:11
The LORD	YHVH	
	el	
	be·ne	
	yis·ra·el	
-	ha·lo	
“ When the Egyptians	mim·mits·ra·yim	
	u·min	
Amorites	ha·e·mo·ree	
	u·min	
Ammonites	be·ne	
	am·mo·wn	
	u·min	
Philistines	pe·lish·teem	
Sidonians	ve·tsee·do·w·neem	Judges 10:12
Amalekites	va·a·ma·leq	
and Maonites	u·ma·o·wn	
oppressed you	la·cha·tsu	
-	et·khem	
and you cried out	vat·tits·a·qu	
to Me	e·lay	

did I not save	va·o·wo·shee·ah	𐤅𐤀𐤅𐤔𐤉𐤏𐤄	
you	et·khem	𐤀𐤕𐤊𐤌	
from their hands ?	mee·ya·dam	𐤌𐤉𐤃𐤌	
But you	ve·at·tem	𐤅𐤀𐤕𐤌	Judges 10:13
have forsaken	a·zav·tem	𐤏𐤆𐤁𐤕𐤌	
Me	o·w·tee	𐤀𐤅𐤕𐤉	
and served	vat·ta·av·du	𐤅𐤕𐤏𐤁𐤃𐤅	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
so	la·khen	𐤋𐤊𐤍	
I will no	lo	𐤋𐤀	
longer	o·w·seeph	𐤀𐤅𐤎𐤉𐤐	
save	le·ho·wo·shee·a	𐤋𐤄𐤅𐤔𐤉𐤏	
you	et·khem	𐤀𐤕𐤊𐤌	
Go	le·khu	𐤋𐤊𐤅	Judges 10:14
and cry out	ve·za·a·qu	𐤅𐤆𐤏𐤒𐤅	
to	el	𐤀𐤋	
the gods	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
you have chosen	be·char·tem	𐤁𐤇𐤓𐤕𐤌	
	bam	𐤁𐤌	
Let them	hem·mah	𐤄𐤌𐤄	
save	yo·wo·shee·u	𐤉𐤅𐤔𐤉𐤏𐤅	
you	la·khem	𐤋𐤊𐤌	
in your time	be·et	𐤁𐤏𐤕	
of trouble ”	tsa·rat·khem	𐤑𐤓𐤕𐤊𐤌	
said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Judges 10:15

the Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ We have sinned ”	cha·ta·nu	𐤇𐤈𐤀𐤍𐤅	
“ Deal	a·seh	𐤏𐤔𐤄	
	at·tah	𐤀𐤕𐤄	
with us	la·nu	𐤋𐤍𐤅	
	ke·khal	𐤊𐤊𐤋	
fit	hat·to·wv	𐤄𐤈𐤅𐤁	
as You see	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
but	akh	𐤀𐤊	
deliver us today	hats·tsee·le·nu	𐤄𐤑𐤉𐤋𐤍𐤅	
please	na	𐤍𐤀	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
! ”	haz·zeh	𐤄𐤆𐤄	
So they put away	vay·ya·see·ru	𐤅𐤉𐤎𐤉𐤓𐤅	Judges 10:16
-	et	𐤀𐤕	
gods	e·lo·he	𐤀𐤋𐤄𐤉	
the foreign	han·ne·khar	𐤄𐤍𐤊𐤓	
from among them	miq·qir·bam	𐤌𐤒𐤓𐤁𐤌	
and served	vay·ya·av·du	𐤅𐤉𐤏𐤁𐤃𐤅	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
could no longer bear	vat·tiq·tsar	𐤅𐤕𐤒𐤑𐤓	
and He	naph·sho	𐤍𐤐𐤔𐤅	
the misery	ba·a·mal	𐤁𐤏𐤌𐤋	

of Israel	yis·ra·el		
were called to arms	vay·yits·tsa·a·qu		Judges 10:17
Then the Ammonites	be·ne	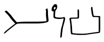	
	am·mo·wn		
and camped	vay·ya·cha·nu	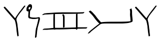	
in Gilead	bag·gil·ad		
assembled	vay·ye·a·se·phu		
and the Israelites	be·ne	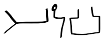	
	yis·ra·el	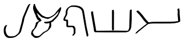	
and camped	vay·ya·cha·nu	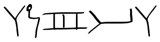	
at Mizpah	bam·mits·pah		
said	vay·yo·me·ru		Judges 10:18
	ha·am		
And the rulers	sa·re	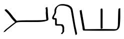	
of Gilead	gil·ad		
one	eesh	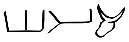	
to	el		
another	re·e·hu		
“ Whoever	mee	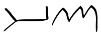	
	ha·eesh	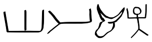	
-	a·sher		
will launch	ya·chel	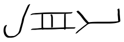	
the attack	le·hil·la·chem	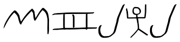	
against the Ammonites	biv·ne		
	am·mo·wn		
will be	yih·yeh	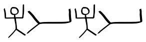	
the head	le·rosh		

of all	le·khol		
who live	yo·she·ve	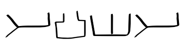	
in Gilead ”	gil·ad		
Now Jephthah	ve·yiph·tach	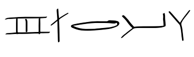	Judges 11:1
the Gileadite	hag·gil·a·dee		
was	ha·yah	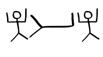	
a mighty man	gib·bo·wr		
of valor	cha·yil	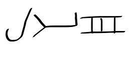	
he	ve·hu		
was the son	ben		
	ish·shah		
of a prostitute	zo·w·nah		
father	vay·yo·w·led	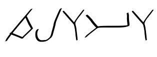	
and Gilead	gil·ad		
-	et		
was his	yiph·tach		
bore him	vat·te·led	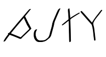	Judges 11:2
wife	e·shet		
And Gilead’s	gil·ad		
	lo		
sons	ba·neem	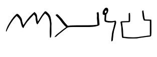	
grew up	vay·yig·de·lu		
who	ve·ne	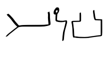	
	ha·ish·shah		
out	vay·ga·re·shu	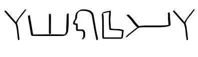	
-	et		
drove Jephthah	yiph·tach		

and said	vay·yo·me·ru		
to him	lo		
“ You shall have no	lo		
inheritance	tin·chal	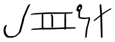	
house	be·vet	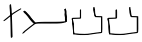	
in our father’s	a·vee·nu	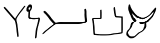	
because	kee	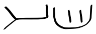	
are the son	ben		
woman ”	ish·shah		
of another	a·che·ret		
you	at·tah		
fled	vay·yiv·rach		Judges 11:3
So Jephthah	yiph·tach		
from	mip·pe·ne		
his brothers	e·chaw	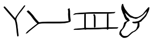	
and settled	vay·ye·shev	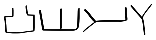	
in the land	be·e·rets		
of Tob	to·wv		
gathered around	vay·yit·laq·qe·tu	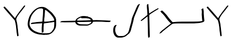	
	el		
[him]	yiph·tach		
	a·na·sheem	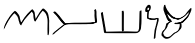	
where worthless men	re·qeem	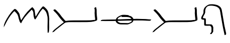	
and traveled	vay·ye·tse·u		
with him	im·mo		
Some time later	vay·hee	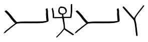	Judges 11:4
	mee·ya·meem		

fought	vay·yil·la·cha·mu	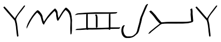	
when the Ammonites	ve·ne	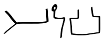	
	am·mo·wn		
against	im		
Israel	yis·ra·el	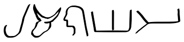	
and	vay·hee	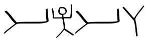	Judges 11:5
-	ka·a·sher		
made war	nil·cha·mu	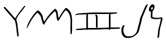	
-	ve·ne	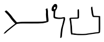	
-	am·mo·wn		
with	im		
[them]	yis·ra·el	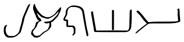	
went	vay·ye·le·khu	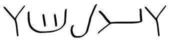	
the elders	ziq·ne	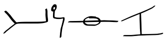	
of Gilead	gil·ad		
to get	la·qa·chat	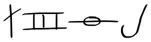	
-	et		
Jephthah	yiph·tach		
from the land	me·e·rets		
of Tob	to·wv		
they said	vay·yo·me·ru		Judges 11:6
-	le·yiph·tach		
“ Come ”	le·khah		
“ be	ve·ha·yee·tah	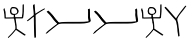	
our	la·nu		
commander	le·qa·tseen		
so that we can fight	ve·nil·la·cha·mah	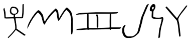	

against the Ammonites	biv·ne		
”	am·mo·wn		
replied	vay·yo·mer		Judges 11:7
Jephthah	yiph·tach		
to the elders	le·ziq·ne		
of Gilead	gil·ad		
not	ha·lo	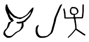	
“ Did you	at·tem		
hate	se·ne·tem		
me	o·w·tee	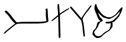	
and expel me	vat·te·ga·re·shu·nee		
house ?	mib·bet	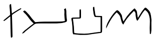	
from my father’s	a·vee	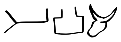	
Why	u·mad·du·a	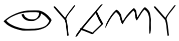	
then have you come	ba·tem		
to me	e·lay	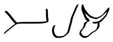	
now	at·tah		
when	ka·a·sher		
you are in distress	tsar		
? ”	la·khem		
answered	vay·yo·me·ru		Judges 11:8
They	ziq·ne	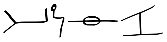	
	gil·ad		
to you	el		
Jephthah	yiph·tach		
“ This is why	la·khen		
we now	at·tah		

turn	shav·nu	
	e·le·kha	
that you may go	ve·ha·lakh·ta	
with us	im·ma·nu	
fight	ve·nil·cham·ta	
the Ammonites	biv·ne	
	am·mo·wn	
and become	ve·ha·yee·ta	
of us	la·nu	
leader	le·rosh	
over all	le·khol	
who live	yo·she·ve	
in Gilead ”	gil·ad	
asked	vay·yo·mer	Judges 11:9
But Jephthah	yiph·tach	
	el	
[them]	ziq·ne	
	gil·ad	
“ If	im	
take me back	me·shee·veem	
you	at·tem	
-	o·w·tee	
to fight	le·hil·la·chem	
the Ammonites	biv·ne	
	am·mo·wn	
gives them	ve·na·tan	
and the LORD	YHVH	

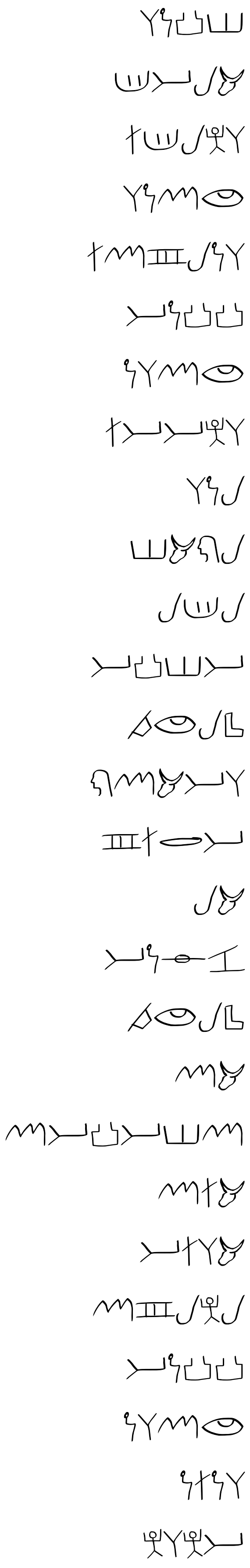

-	o·w·tam	𐤀𐤅𐤕𐤌	
to me	le·pha·nay	𐤋𐤐𐤍𐤉	
will I	a·no·khee	𐤀𐤍𐤊𐤉	
really be	eh·yeh	𐤀𐤄𐤉𐤄	
your	la·khem	𐤋𐤊𐤌	
leader ? ”	le·rosh	𐤋𐤓𐤀𐤔	
said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Judges 11:10
And the elders	ziq·ne	𐤆𐤒𐤍𐤉	
of Gilead	gil·ad	𐤂𐤋𐤏𐤃	
to	el	𐤀𐤋	
Jephthah	yiph·tach	𐤉𐤐𐤕𐤇	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
is	yih·yeh	𐤉𐤄𐤉𐤄	
our witness	sho·me·a	𐤔𐤌𐤏	
	be·no·w·te·nu	𐤁𐤉𐤍𐤅𐤕𐤉𐤍𐤅	
if	im	𐤀𐤌	
we do not	lo	𐤋𐤀	
as you say ”	khid·va·re·kha	𐤊𐤃𐤁𐤓𐤊	
	ken	𐤊𐤍	
do	na·a·seh	𐤍𐤏𐤔𐤄	
went	vay·ye·lekh	𐤅𐤉𐤋𐤊	Judges 11:11
So Jephthah	yiph·tach	𐤉𐤐𐤕𐤇	
with	im	𐤏𐤌	
the elders	ziq·ne	𐤆𐤒𐤍𐤉	
of Gilead	gil·ad	𐤂𐤋𐤏𐤃	
made him	vay·ya·see·mu	𐤅𐤉𐤔𐤉𐤌𐤅	
and the people	ha·am	𐤄𐤏𐤌	

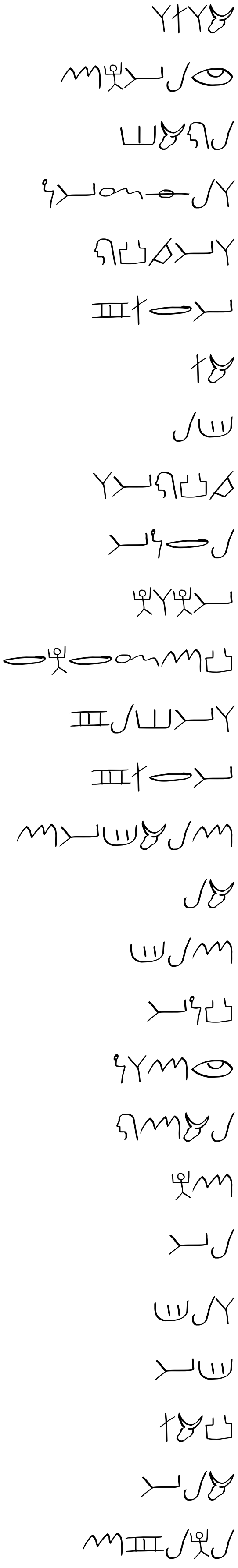

-	o·w·to	
their	a·le·hem	
leader	le·rosh	
and commander	u·le·qa·tseen	
repeated	vay·dab·ber	
And Jephthah	yiph·tach	
-	et	
all	kal	
his terms	de·va·raw	
in the presence	liph·ne	
of the LORD	YHVH	
at Mizpah	bam·mits·pah	
sent	vay·yish·lach	Judges 11:12
Then Jephthah	yiph·tach	
messengers	mal·a·kheem	
to	el	
the king	me·lekh	
of the Ammonites	be·ne	
	am·mo·wn	
saying	le·mor	
“ What	mah	
do you have against me	lee	
	va·lakh	
that	kee	
you have come	va·ta	
against	e·lay	
to fight	le·hil·la·chem	

my land ? ”	be·ar·tsee		
answered	vay·yo·mer		Judges 11:13
The king	me·lekh		
of the Ammonites	be·ne		
	am·mo·wn		
	el		
messengers	mal·a·khe		
Jephthah’s	yiph·tach		
	kee		
they seized	la·qach		
“ When Israel	yis·ra·el		
-	et		
my land	ar·tsee		
came up	ba·a·lo·w·to		
out of Egypt	mim·mits·ra·yim		
from the Arnon	me·ar·no·wn		
to	ve·ad		
the Jabbok	hay·yab·boq		
and all the way	ve·ad		
to the Jordan	hay·yar·den		
Now, therefore	ve·at·tah		
restore	ha·shee·vah		
it	et·hen		
peaceably ”	be·sha·lo·wm		
again	vay·yo·w·seph		Judges 11:14
	o·wd		
Jephthah	yiph·tach		

sent	vay·yish·lach		
messengers	mal·a·kheem		
to	el		
the king	me·lekh	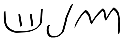	
of the Ammonites	be·ne	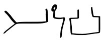	
	am·mo·wn		
to tell	vay·yo·mer		Judges 11:15
him	lo	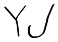	
“ This is what	koh	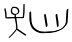	
says :	a·mar		
Jephthah	yiph·tach		
did not	lo		
take away	la·qach	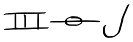	
Israel	yis·ra·el	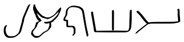	
-	et		
the land	e·rets		
of Moab	mo·w·av		
[or]	ve·et		
-	e·rets		
-	be·ne	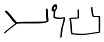	
of the Ammonites	am·mo·wn		
But	kee		Judges 11:16
when [Israel] came up	ba·a·lo·w·tam	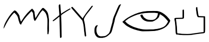	
out of Egypt	mim·mits·ra·yim		
traveled	vay·ye·lekh	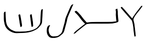	
[they]	yis·ra·el	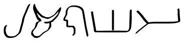	
through the wilderness	bam·mid·bar		

to	ad		
Sea	yam	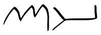	
the Red	suph		
and came	vay·ya·vo	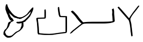	
to Kadesh	qa·de·shah		
sent	vay·yish·lach		Judges 11:17
Then Israel	yis·ra·el	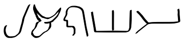	
messengers	mal·a·kheem		
to	el		
the king	me·lekh	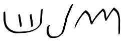	
of Edom	e·do·wm		
saying	le·mor	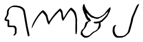	
let us pass	e·be·rah	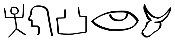	
‘ Please	na		
through your land ’	ve·ar·tse·kha		
would not	ve·lo		
listen	sha·ma		
but the king	me·lekh	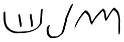	
of Edom	e·do·wm		
They also	ve·gam		
messengers to	el		
the king	me·lekh	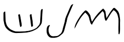	
of Moab	mo·w·av		
sent	sha·lach	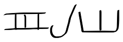	
but he would not	ve·lo		
consent	a·vah		
stayed	vay·ye·shev	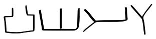	

So Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in Kadesh	be·qa·desh	𐤁𐤒𐤃𐤔	
Then [Israel] traveled	vay·ye·lekh	𐤅𐤉𐤋𐤊	Judges 11:18
through the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
and bypassed	vay·ya·sav	𐤅𐤉𐤎𐤁	
-	et	𐤀𐤕	
the lands	e·rets	𐤀𐤓𐤑	
of Edom	e·do·wm	𐤀𐤃𐤅𐤌	
and	ve·et	𐤅𐤀𐤕	
	e·rets	𐤀𐤓𐤑	
Moab	mo·w·av	𐤌𐤅𐤀𐤁	
They came	vay·ya·vo	𐤅𐤉𐤁𐤀	
to	mim·miz·rach	𐤌𐤌𐤆𐤓𐤇	
the east side	she·mesh	𐤔𐤌𐤔	
of the land	le·e·rets	𐤋𐤀𐤓𐤑	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
and camped	vay·ya·cha·nun	𐤅𐤉𐤇𐤍𐤅𐤍	
on the other side	be·e·ver	𐤁𐤏𐤁𐤓	
of the Arnon	ar·no·wn	𐤀𐤓𐤍𐤅𐤍	
But they did not	ve·lo	𐤅𐤋𐤀	
enter	va·u	𐤁𐤀𐤅	
the territory	big·vul	𐤁𐤂𐤁𐤅𐤋	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
since	kee	𐤊𐤉	
the Arnon	ar·no·wn	𐤀𐤓𐤍𐤅𐤍	
was its border	ge·vul	𐤂𐤁𐤅𐤋	
-	mo·w·av	𐤌𐤅𐤀𐤁	

sent	vay·yish·lach	Judges 11:19
And Israel	yis·ra·el	
messengers	mal·a·kheem	
to	el	
Sihon	see·cho·wn	
king	me·lekh	
of the Amorites	ha·e·mo·ree	
who ruled	me·lekh	
in Heshbon	chesh·bo·wn	
and said	vay·yo·mer	
to him	lo	
-	yis·ra·el	
let us pass	na·be·rah	
‘ Please	na	
through your land	ve·ar·tse·kha	
into	ad	
our own place ’	me·qo·w·mee	
would not	ve·lo	Judges 11:20
trust	he·e·meen	
But Sihon	see·cho·wn	
-	et	
Israel	yis·ra·el	
to pass	a·vor	
through his territory	big·vu·lo	
gathered	vay·ye·e·soph	
So [he]	see·cho·wn	
-	et	

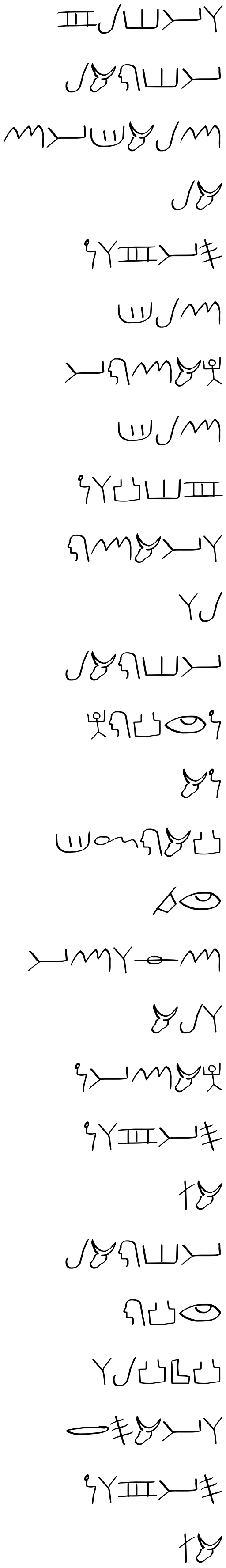

all	kal	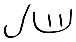	
his people	am·mo		
encamped	vay·ya·cha·nu	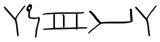	
in Jahaz	be·ya·he·tsah	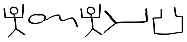	
and fought	vay·yil·la·chem	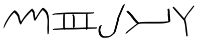	
with	im		
Israel	yis·ra·el	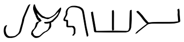	
delivered	vay·yit·ten	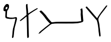	Judges 11:21
Then the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	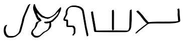	
-	et		
Sihon	see·cho·wn	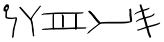	
-	ve·et		
and all	kal	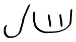	
his people	am·mo		
into the hand	be·yad	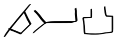	
of Israel	yis·ra·el	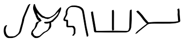	
who defeated them	vay·yak·kum		
took possession of	vay·yee·rash	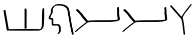	
So Israel	yis·ra·el	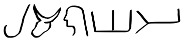	
-	et		
all	kal	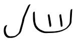	
the land	e·rets		
of the Amorites	ha·e·mo·ree		
who inhabited	yo·wo·shev		
country	ha·a·rets		

that	ha·hee	
seizing	vay·yee·re·shu	Judges 11:22
-	et	
all	kal	
the land	ge·vul	
	ha·e·mo·ree	
the Arnon	me·ar·no·wn	
to	ve·ad	
the Jabbok	hay·yab·boq	
from	u·min	
and from the wilderness	ham·mid·bar	
to	ve·ad	
the Jordan	hay·yar·den	
Now since	ve·at·tah	Judges 11:23
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
has driven out	ho·w·reesh	
-	et	
the Amorites	ha·e·mo·ree	
from before	mip·pe·ne	
His people	am·mo	
Israel	yis·ra·el	
should you now	ve·at·tah	
possess it ?	tee·ra·shen·nu	
Do you not	ha·lo	Judges 11:24
-	et	

whatever	a·sher		
possess	yo·w·ree·she·kha	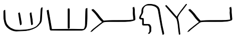	
Chemosh	ke·mo·wosh		
your god	e·lo·he·kha		
-	o·w·to		
grants you ?	tee·rash		
So also	ve·et		
whatever	kal	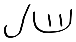	
-	a·sher		
we possess	ho·w·reesh	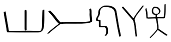	
the LORD	YHVH		
our God	e·lo·he·nu		
us	mip·pa·ne·nu	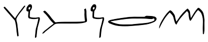	
-	o·w·to		
has granted	nee·rash		
now	ve·at·tah		Judges 11:25
so much	ha·to·wv		
better	to·wv		
Are you	at·tah		
than Balak	mib·ba·laq	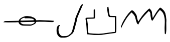	
son	ben		
of Zippor	tsip·po·wr		
king	me·lekh	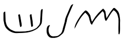	
of Moab ?	mo·w·av		
Did he ever contend	ha·ro·wv		
	rav	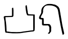	
with	im		

Israel	yis·ra·el	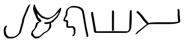	
or	im		
fight	nil·chom		
	nil·cham	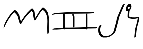	
against them ?	bam		
has lived	be·she·vet		Judges 11:26
Israel	yis·ra·el	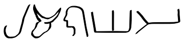	
in Heshbon	be·chesh·bo·wn	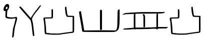	
-	u·viv·no·w·te·ha		
Aroer	u·ve·ar·o·wr		
and their villages	u·viv·no·w·te·ha		
as well as all	u·ve·khal	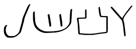	
the cities	he·a·reem	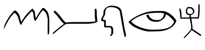	
-	a·sher	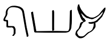	
along	al		
the banks	ye·de	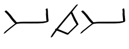	
of the Arnon	ar·no·wn		
For three	she·losh	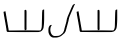	
hundred	me·o·wt		
years	sha·nah	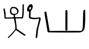	
Why	u·mad·du·a		
did you not	lo		
take them back	hits·tsal·tem	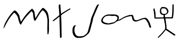	
time ?	ba·et		
during that	ha·hee	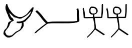	
I	ve·a·no·khee		Judges 11:27
have not	lo		

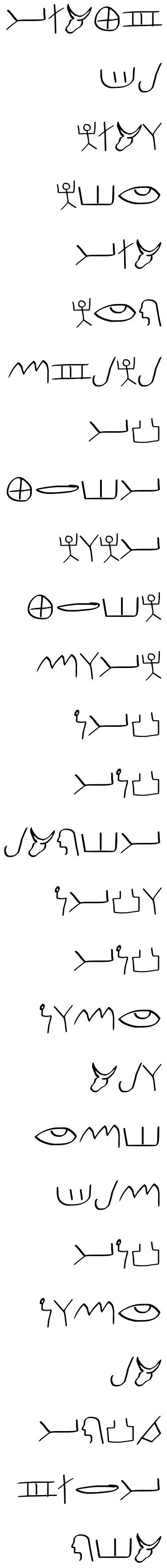

sinned	cha·ta·tee	
against you	lakh	
but you	ve·at·tah	
have done	o·seh	
me	it·tee	
wrong	ra·ah	
by waging war	le·hil·la·chem	
against me	bee	
the Judge	yish·pot	
May the LORD	YHVH	
decide	hash·sho·phet	
today	hay·yo·wm	
between	ben	
the Israelites	be·ne	
	yis·ra·el	
	u·ven	
and the Ammonites	be·ne	
″	am·mo·wn	
paid no	ve·lo	Judges 11:28
heed	sha·ma	
But the king	me·lekh	
of the Ammonites	be·ne	
	am·mo·wn	
to	el	
the message	div·re	
Jephthah	yiph·tach	
	a·sher	

sent	sha·lach	שלח	
him	e·law	אליופ	
came	vat·te·hee	ותהי	Judges 11:29
upon	al	על	
Jephthah	yiph·tach	יפתח	
Then the Spirit	ru·ach	רוח	
of the LORD	YHVH	יהוה	
and he passed through	vay·ya·a·vor	ויעבר	
-	et	את	
Gilead	hag·gil·ad	הגלעד	
and	ve·et	ואת	
Manasseh	me·nash·sheh	מנשה	
then through	vay·ya·a·vor	ויעבר	
-	et	את	
Mizpah	mits·peh	מצפה	
of Gilead	gil·ad	גלעד	
And from [there]	u·mim·mits·peh	וממצפה	
	gil·ad	גלעד	
he advanced	a·var	עבר	
against the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
made	vay·yid·dar	וידר	Judges 11:30
Jephthah	yiph·tach	יפתח	
this vow	ne·der	נדר	
to the LORD :	la·YHVH	ליהוה	
	vay·yo·mar	ויאמר	
“ If	im	אם	

indeed	na·to·wn		
You will deliver	tit·ten		
-	et		
the Ammonites	be·ne	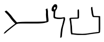	
	am·mo·wn		
into my hand	be·ya·dee	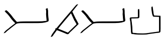	
then	ve·ha·yah	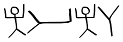	Judges 11:31
comes out	hay·yo·w·tse	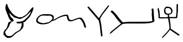	
whatever	a·sher		
	ye·tse		
the door	mid·dal·te		
of my house	ve·tee	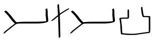	
to greet me	liq·ra·tee		
return	be·shu·vee		
on my triumphant	ve·sha·lo·wm	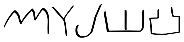	
from the Ammonites	mib·be·ne	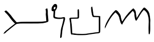	
	am·mo·wn		
will belong to	ve·ha·yah	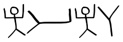	
the LORD	la·YHVH	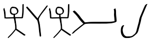	
and I will offer it up	ve·ha·a·lee·ti·hu	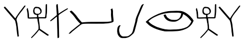	
as a burnt offering ”	o·w·lah	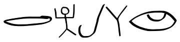	
crossed over	vay·ya·a·vor		Judges 11:32
So Jephthah	yiph·tach		
to	el		
the Ammonites	be·ne	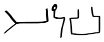	
	am·mo·wn		
to fight	le·hil·la·chem	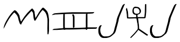	

against them	bam	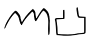	
delivered them	va·yit·te·nēm	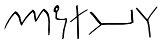	
and the LORD	YHVH		
into his hand	be·ya·do	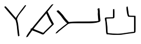	
he devastated	vay·yak·kem	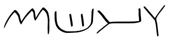	Judges 11:33
from Aroer	me·a·ro·w·er		
to	ve·ad		
the vicinity	bo·w·a·kha		
of Minnith	min·neet	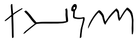	
twenty	es·reem		
cities	eer	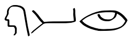	
as far as	ve·ad		
Abel-keramim	a·vel		
	ke·ra·meem		
blow	mak·kah	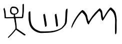	
With a great	ge·do·w·lah		
	me·od		
were subdued	vay·yik·ka·ne·u		
So the Ammonites	be·ne	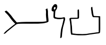	
	am·mo·wn		
before	mip·pe·ne		
the Israelites	be·ne	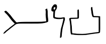	
	yis·ra·el		
returned	vay·ya·vo	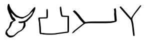	Judges 11:34
And when Jephthah	yiph·tach		
to Mizpah	ham·mits·pah		
	el		

home	be·to	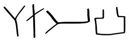	
there	ve·hin·neh		
was his daughter	vit·to		
coming out	yo·tset		
to meet him	liq·ra·to	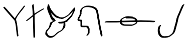	
with tambourines	ve·tup·peem		
and dancing !	u·vim·cho·lo·wt		
	ve·raq	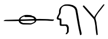	
She	hee	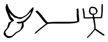	
was his only child	ye·chee·dah	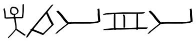	
no	en	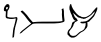	
he had	lo		
besides her	mim·men·nu	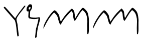	
son	ben		
or	o		
daughter	vat		
As soon as	vay·hee	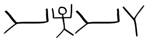	Judges 11:35
[Jephthah] saw	khir·o·w·to		
her	o·w·tah		
he tore	vay·yiq·ra	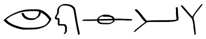	
-	et		
his clothes	be·ga·daw		
and said	vay·yo·mer		
“ No !	a·hah		
Not my daughter !	bit·tee		
You have brought me to my knees	hakh·re·a		
!	hikh·ra·ti·nee		

You	ve·at	
	ha·yīt	
have brought great misery upon me	be·o·khe·ray	
for I	ve·a·no·khee	
have given my word	pa·tsee·tee	
	phee	
to	el	
the LORD	YHVH	
and cannot	ve·lo	
	u·khal	
take it back ”	la·shuv	
she replied	vat·to·mer	Judges 11:36
	e·law	
“ My father ”	a·vee	
“ you have given your word	pa·tsee·tah	
-	et	
-	pee·kha	
to	el	
the LORD	YHVH	
Do	a·seh	
to me	lee	
as	ka·a·sher	
you have said	ya·tsa	
	mip·pee·kha	
for	a·cha·re	
-	a·sher	
has	a·sah	

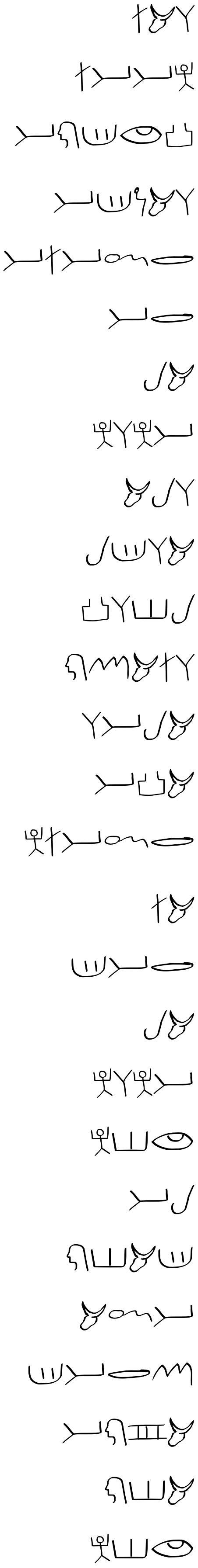

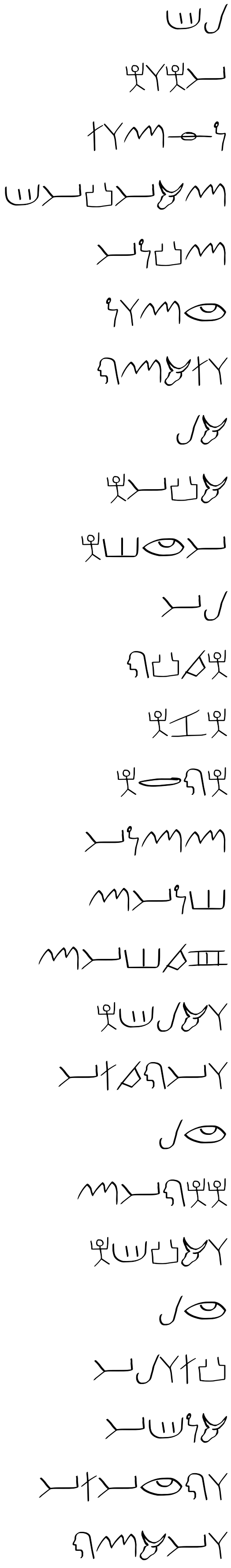

you	le·kha	
the LORD	YHVH	
avenged	ne·qa·mo·wt	
of your enemies	me·o·ye·ve·kha	
the Ammonites	mib·be·ne	
”	am·mo·wn	
She also said	vat·to·mer	Judges 11:37
to	el	
her father	a·vee·ha	
“ Let me do	ye·a·seh	
	lee	
one thing :	had·da·var	
this	haz·zeh	
	har·peh	
	mim·men·nee	
for two	she·na·yim	
months	cho·da·sheem	
Let me wander	ve·e·le·khah	
	ve·ya·rad·tee	
through	al	
the mountains	he·ha·reem	
and mourn	ve·ev·keh	
	al	
my virginity ”	be·tu·lay	
	a·no·khee	
with my friends	ve·rē·ʿe·yo·tay	
he said	vay·yo·mer	Judges 11:38

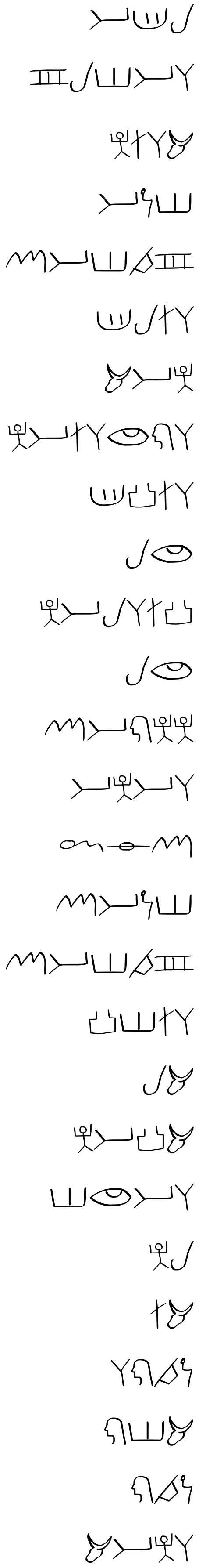

“ Go ”	le·khee	
And he sent her away	vay·yish·lach	
-	o·w·tah	
for two	she·ne	
months	cho·da·sheem	
left	vat·te·lekh	
So she	hee	
with her friends	ve·re·o·w·te·ha	
and mourned	vat·te·vek	
	al	
her virginity	be·tu·le·ha	
upon	al	
the mountains	he·ha·reem	
-	vay·hee	Judges 11:39
After	miq·qets	
two	she·na·yim	
months	cho·da·sheem	
she returned	vat·ta·shav	
to	el	
her father	a·vee·ha	
and he did	vay·ya·as	
to her	lah	
-	et	
	nid·ro	
	a·sher	
as he had vowed	na·dar	
And she	ve·hee	

had never	lo		
had relations	ya·de·ah		
with a man	eesh	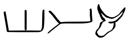	
So it has become	vat·te·hee		
a custom	choq	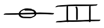	
in Israel	be·yis·ra·el	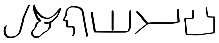	
that each	mee·ya·meem		Judges 11:40
	ya·mee·mah	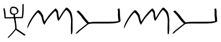	
go out	te·lakh·nah		
the young women	be·no·wt		
of Israel	yis·ra·el	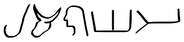	
to lament	le·tan·no·wt		
the daughter	le·vat		
of Jephthah	yiph·tach		
the Gileadite	hag·gil·a·dee		
for four	ar·ba·at	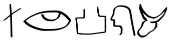	
days	ya·meem	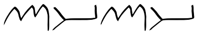	
year	bash·sha·nah		
assembled	vay·yits·tsa·eq		Judges 12:1
Then the men	eesh	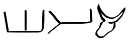	
of Ephraim	eph·ra·yim		
and crossed [the Jordan]	vay·ya·a·vor		
to Zaphon	tsa·pho·w·nah		
They said	vay·yo·me·ru		
to Jephthah	le·yiph·tach		
“ Why	mad·du·a		
have you crossed over	a·var·ta	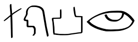	

to fight	le·hil·la·chem	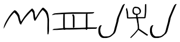	
the Ammonites	biv·ne		
	am·mo·wn	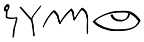	
-	ve·la·nu	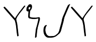	
without	lo		
calling us	qa·ra·ta	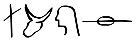	
to go	la·le·khet	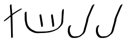	
with you ?	im·makh		
We will burn your house	be·te·kha	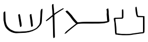	
down	nis·roph		
	a·le·kha	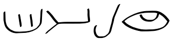	
with you inside ! ”	ba·esh		
replied	vay·yo·mer		Judges 12:2
But Jephthah	yiph·tach		
-	a·le·hem	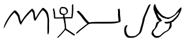	
-	eesh	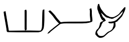	
conflict	reev	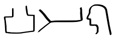	
had	ha·yee·tee	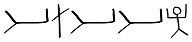	
and I	a·nee	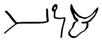	
“ My people	ve·am·mee		
with the Ammonites	u·ve·ne		
	am·mo·wn	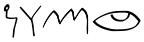	
a serious	me·od		
and when I called	va·ez·aq	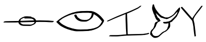	
-	et·khem		
you did not	ve·lo		
save	ho·wo·sha·tem		

me	o·w·tee	𐤀𐤅𐤕𐤉	
out of their hands	mee·ya·dam	𐤌𐤉𐤃𐤌	
When I saw	va·er·eh	𐤅𐤀𐤓𐤀𐤄	Judges 12:3
that	kee	𐤊𐤉	
you would not	e·ne·kha	𐤀𐤉𐤍𐤊	
save me	mo·shīʿ	𐤌𐤅𐤔𐤉𐤏	
I risked	va·a·see·mah	𐤅𐤀𐤔𐤉𐤌𐤄	
my life	naph·shee	𐤍𐤐𐤔𐤉	
	ve·khap·pee	𐤁𐤊𐤐𐤉	
and crossed over	va·e·be·rah	𐤅𐤀𐤏𐤁𐤓𐤄	
to	el	𐤀𐤋	
the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
delivered them	vay·yit·te·nem	𐤅𐤉𐤕𐤍𐤌	
and the LORD	YHVH	𐤉𐤄𐤅𐤄	
into my hand	be·ya·dee	𐤁𐤉𐤃𐤉	
Why then	ve·la·mah	𐤅𐤋𐤌𐤄	
have you come	a·lee·tem	𐤏𐤋𐤉𐤕𐤌	
	e·lay	𐤀𐤋𐤉	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
	haz·zeh	𐤄𐤆𐤄	
to fight	le·hil·la·chem	𐤋𐤄𐤋𐤇𐤌	
against me ? ”	bee	𐤁𐤉	
gathered	vay·yiq·bots	𐤅𐤉𐤒𐤁𐤑	Judges 12:4
Jephthah then	yiph·tach	𐤉𐤐𐤕𐤇	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	

the men	an·she	
of Gilead	gil·ad	
and fought	vay·yil·la·chem	
against	et	
Ephraim	eph·ra·yim	
struck them down	vay·yak·ku	
And the men	an·she	
of Gilead	gil·ad	
-	et	
the Ephraimites	eph·ra·yim	
because	kee	
had said	a·me·ru	
are fugitives	pe·lee·te	
in Ephraim	eph·ra·yim	
“ You	at·tem	
Gileadites	gil·ad	
living in the territories	be·to·wkh	
of Ephraim	eph·ra·yim	
	be·to·wkh	
and Manasseh ”	me·nash·sheh	
captured	vay·yil·kod	Judges 12:5
The Gileadites	gil·ad	
-	et	
the fords	ma·be·ro·wt	
of the Jordan	hay·yar·den	
leading to Ephraim	le·eph·ra·yim	
and	ve·ha·yah	

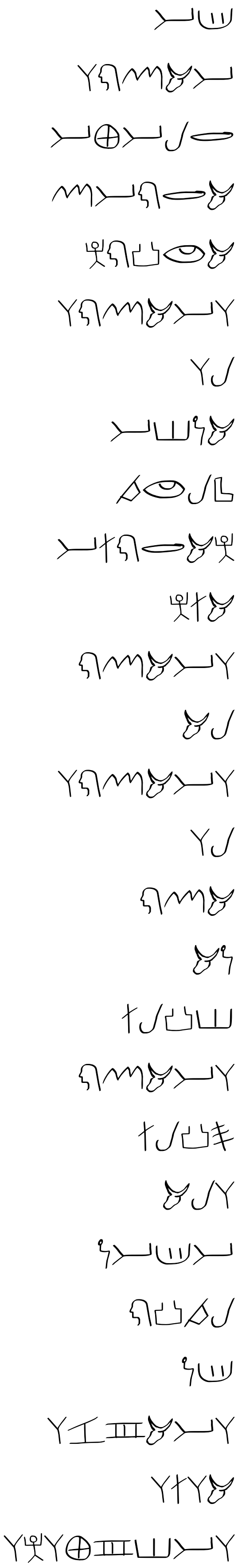

whenever	kee	
would say	yo·me·ru	
a fugitive	pe·lee·te	
from Ephraim	eph·ra·yim	
“ Let me cross over ”	e·e·vo·rah	
would ask	vay·yo·me·ru	
him	lo	
	an·she	
the Gileadites	gil·ad	
an Ephraimite ? ”	ha·eph·ra·tee	
“ Are you	at·tah	
If he answered	vay·yo·mer	
“ No ”	lo	
they told	vay·yo·me·ru	Judges 12:6
him	lo	
say	e·mar	
“ Please	na	
Shibboleth ”	shib·bo·let	
If he said	vay·yo·mer	
“ Sibboleth ”	sib·bo·let	
not	ve·lo	
because he could	ya·kheen	
pronounce	le·dab·ber	
it correctly	ken	
they seized	vay·yo·cha·zu	
him	o·w·to	
and killed him	vay·yish·cha·tu·hu	

at	el		
the fords	ma·be·ro·wt	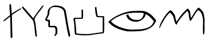	
of the Jordan	hay·yar·den		
were killed	vay·yip·pol	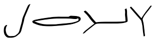	
time	ba·et		
So at that	ha·hee	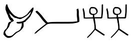	
Ephraimites	me·eph·ra·yim		
42,000 {}	ar·ba·eem		
	u·she·na·yim	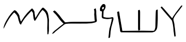	
	a·leph	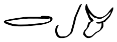	
judged	vay·yish·pot	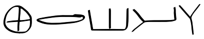	Judges 12:7
Jephthah	yiph·tach		
-	et		
Israel	yis·ra·el	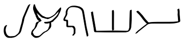	
six	shesh		
years	sha·neem	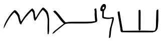	
died	vay·ya·mat	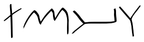	
and when he	yiph·tach		
	hag·gil·a·dee		
he was buried	vay·yiq·qa·ver	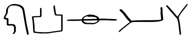	
in one of the cities	be·a·re		
of Gilead	gil·ad		
judged	vay·yish·pot	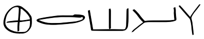	Judges 12:8
After Jephthah	a·cha·raw	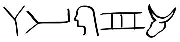	
-	et		
Israel	yis·ra·el	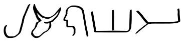	
Ibzan	iv·tsan	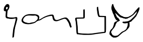	

of	mib·bet	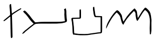	
Bethlehem	la·chem	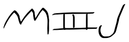	
He had	vay·hee	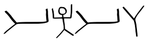	Judges 12:9
	lo		
thirty	she·lo·sheem		
sons	ba·neem	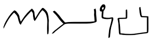	
as well as thirty	u·she·lo·sheem		
daughters	ba·no·wt	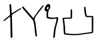	
whom he gave in marriage	shil·lach	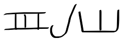	
to men outside his clan	ha·chu·tsah	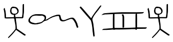	
thirty	u·she·lo·sheem		
wives	ba·no·wt	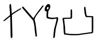	
he brought back	he·vee	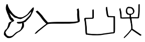	
and for his sons	le·va·naw	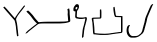	
from	min		
elsewhere	ha·chuts		
Ibzan judged	vay·yish·pot	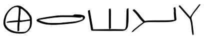	
-	et		
Israel	yis·ra·el	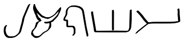	
seven	she·va		
years	sha·neem	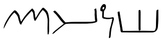	
died	vay·ya·mat	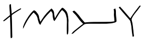	Judges 12:10
Then Ibzan	iv·tsan	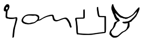	
and he was buried	vay·yiq·qa·ver	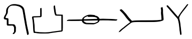	
	be·vet	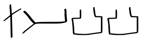	
in Bethlehem	la·chem	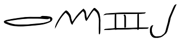	
judged	vay·yish·pot	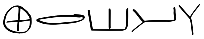	Judges 12:11

After Ibzan	a·cha·raw		
-	et		
Israel	yis·ra·el	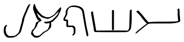	
Elon	e·lo·wn	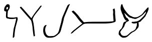	
the Zebulunite	haz·ze·vu·lo·nee		
-	vay·yish·pot	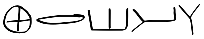	
-	et		
-	yis·ra·el	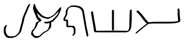	
ten	e·ser		
years	sha·neem	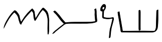	
died	vay·ya·mat	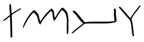	Judges 12:12
Then Elon	e·lo·wn	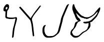	
the Zebulunite	haz·ze·vu·lo·nee		
and he was buried	vay·yiq·qa·ver	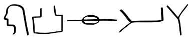	
in Aijalon	be·ay·ya·lo·wn	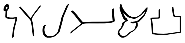	
in the land	be·e·rets		
of Zebulun	ze·vu·lun		
judged	vay·yish·pot	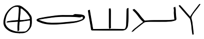	Judges 12:13
After Elon	a·cha·raw	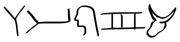	
-	et		
Israel	yis·ra·el	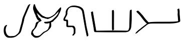	
Abdon	av·do·wn	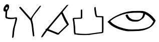	
son	ben		
of Hillel	hil·lel	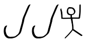	
from Pirathon	hap·pir·a·to·w·nee		
He had	vay·hee	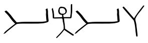	Judges 12:14
	lo		

forty	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
sons	ba·neem	𐤁𐤍𐤉𐤌	
and thirty	u·she·lo·sheem	𐤅𐤔𐤋𐤔𐤉𐤌	
grandsons	be·ne	𐤁𐤍𐤉	
	va·neem	𐤁𐤍𐤉𐤌	
who rode	ro·khe·veem	𐤓𐤊𐤁𐤉𐤌	
on	al	𐤏𐤋	
seventy	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
donkeys	a·ya·rim	𐤏𐤉𐤓𐤌	
And he judged	vay·yish·pot	𐤅𐤉𐤔𐤐𐤈	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
eight	she·mo·neh	𐤔𐤌𐤍𐤄	
years	sha·neem	𐤔𐤍𐤉𐤌	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	Judges 12:15
Then Abdon	av·do·wn	𐤏𐤁𐤃𐤅𐤍	
son	ben	𐤁𐤍	
of Hillel	hil·lel	𐤄𐤋𐤋	
from Pirathon	hap·pir·a·to·w·nee	𐤄𐤐𐤓𐤏𐤕𐤅𐤍𐤉	
and he was buried	vay·yiq·qa·ver	𐤅𐤉𐤒𐤁𐤓	
at Pirathon	be·phir·a·to·wn	𐤁𐤐𐤓𐤏𐤕𐤅𐤍	
in	be·e·rets	𐤁𐤀𐤓𐤑	
Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
in the hill country	be·har	𐤁𐤄𐤓	
of the Amalekites	ha·a·ma·le·qee	𐤄𐤏𐤌𐤋𐤒𐤉	
Again	vay·yo·si·phu	𐤅𐤉𐤎𐤐𐤅	Judges 13:1
the Israelites	be·ne	𐤁𐤍𐤉	

	yis·ra·el	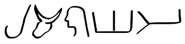	
did	la·a·so·wt		
evil	ha·ra		
in the sight	be·e·ne	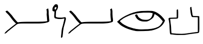	
of the LORD	YHVH	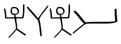	
delivered them	vay·yit·te·nem		
so [He]	YHVH	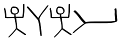	
into the hand	be·yad	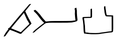	
of the Philistines	pe·lish·teem		
for forty	ar·ba·eem		
years	sha·nah		
Now there was	vay·hee	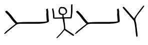	Judges 13:2
man	eesh	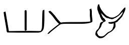	
a	e·chad	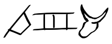	
from Zorah	mits·tsa·re·ah		
from the clan	mim·mish·pa·chat	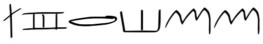	
of the Danites	had·da·nee		
named	u·she·mo	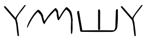	
Manoah	ma·no·w·ach	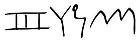	
whose wife [was]	ve·ish·to	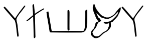	
barren	a·qa·rah	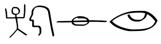	
and had no	ve·lo		
children	ya·la·dah	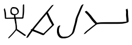	
appeared	vay·ye·ra	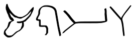	Judges 13:3
The angel	mal·akh		
of the LORD	YHVH	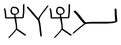	
to	el		

the woman	ha·ish·shah		
and said	vay·yo·mer		
to her	e·le·ha	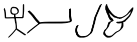	
“ It is true	hin·neh		
	na		
that you	at		
are barren	a·qa·rah	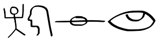	
and have no	ve·lo		
children	ya·ladt	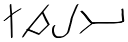	
but you will conceive	ve·ha·reet		
and give birth to	ve·ya·ladt	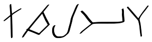	
a son	ben		
Now	ve·at·tah		Judges 13:4
be careful	hish·sha·me·ree		
please	na		
not	ve·al		
to drink	tish·tee		
wine	ya·yin	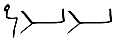	
or strong drink	ve·she·khar		
and not	ve·al		
to eat	to·khe·lee	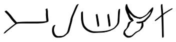	
anything	kal		
unclean	ta·me		
For	kee	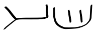	Judges 13:5
behold	hin·nakh	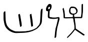	
you will conceive	ha·rah	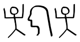	
and give birth to	ve·yo·ladt	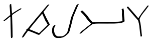	

a son	ben	𐤁𐤍	
razor	u·mo·w·rah	𐤅𐤌𐤅𐤓𐤄	
And no	lo	𐤋𐤀	
shall come	ya·a·leh	𐤉𐤏𐤋𐤄	
over	al	𐤏𐤋	
his head	ro·sho	𐤓𐤀𐤔𐤅	
because	kee	𐤊𐤉	
a Nazirite	ne·zeer	𐤍𐤆𐤉𐤓	
to God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
will be	yih·yeh	𐤉𐤄𐤉𐤄	
the boy	han·na·ar	𐤄𐤍𐤏𐤓	
from	min	𐤌𐤍	
the womb	hab·ba·ten	𐤄𐤁𐤈𐤍	
and he	ve·hu	𐤅𐤄𐤅𐤀	
will begin	ya·chel	𐤉𐤇𐤋	
the deliverance	le·ho·wo·shee·a	𐤋𐤄𐤅𐤔𐤉𐤏	
-	et	𐤀𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from the hand	mee·yad	𐤌𐤉𐤃	
of the Philistines ”	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
went	vat·ta·vo	𐤅𐤕𐤁𐤀	Judges 13:6
So the woman	ha·ish·shah	𐤄𐤀𐤔𐤄	
and told	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
her husband	le·ee·shah	𐤋𐤀𐤉𐤔𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
“ A man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	

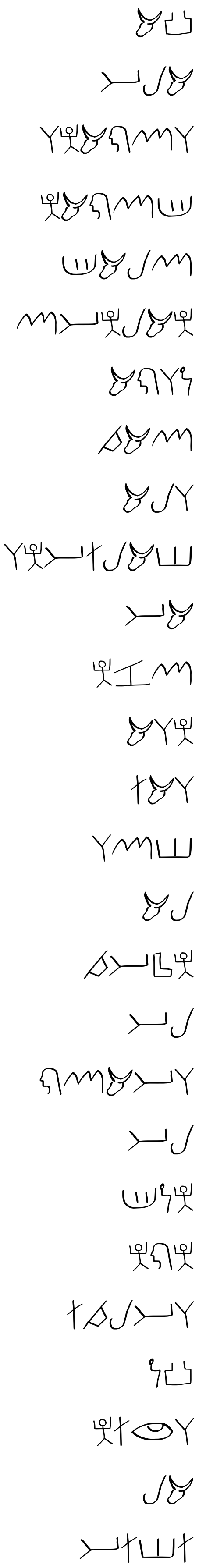

came	ba	
to me	e·lay	
His appearance was like	u·mar·e·hu	
	ke·mar·eh	
the angel	mal·akh	
of God	ha·e·lo·heem	
awesome	no·w·ra	
exceedingly	me·od	
I did not	ve·lo	
ask him	she·il·tee·hu	
where	e	
he came from	miz·zeh	
	hu	
-	ve·et	
his name	she·mo	
and he did not	lo	
tell	hig·geed	
me	lee	
But he said	vay·yo·mer	Judges 13:7
to me	lee	
‘ Behold	hin·nakh	
you will conceive	ha·rah	
and give birth to	ve·yo·ladt	
a son	ben	
Now, therefore	ve·at·tah	
do not	al	
drink	tish·tee	

wine	ya·yin	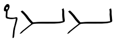	
or strong drink	ve·she·khar		
and do not	ve·al		
eat	to·khe·lee	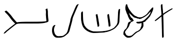	
anything	kal		
unclean	tum·ah		
because	kee	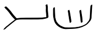	
a Nazirite	ne·zeer	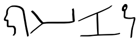	
to God	e·lo·heem		
will be	yih·yeh	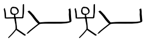	
the boy	han·na·ar		
from	min		
the womb	hab·be·ten		
until	ad		
the day	yo·wm		
of his death '"	mo·w·to		
prayed	vay·ye·tar		Judges 13:8
Then Manoah	ma·no·w·ach		
to	el		
the LORD	YHVH		
-	vay·yo·mar		
" Please	bee	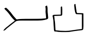	
O Lord	a·do·w·nay		
let the man	eesh	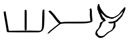	
of God	ha·e·lo·heem	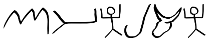	
-	a·sher		
You sent us	sha·lach·ta	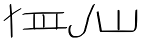	

come	ya·vo·w		
	na		
again	o·wd		
to us	e·le·nu		
to teach us	ve·yo·w·re·nu		
how	mah		
to raise	na·a·seh		
the boy	lan·na·ar		
who is to be born ”	hay·yul·lad		
listened	vay·yish·ma		Judges 13:9
And God	ha·e·lo·heem		
to the voice	be·qo·wl		
of Manoah	ma·no·w·ach		
returned	vay·ya·vo		
and the angel	mal·akh		
of God	ha·e·lo·heem		
	o·wd		
to	el		
the woman	ha·ish·shah		
as she	ve·hee		
was sitting	yo·wo·she·vet		
in the field	bas·sa·deh		
Manoah	u·ma·no·w·ach		
but her husband	ee·shah		
was not	en		
with her	im·mah		
quickly	vat·te·ma·her		Judges 13:10

her husband	ha·ish·shah	
ran	vat·ta·rats	
	vat·tag·ged	
The woman	le·ee·shah	
to tell	vat·to·mer	
	e·law	
“ Behold	hin·neh	
has reappeared	nir·ah	
! ”	e·lay	
the man	ha·eesh	
who	a·sher	
came	ba	
the [other] day	vay·yo·wm	
to me	e·lay	
got up	vay·ya·qam	Judges 13:11
and followed	vay·ye·lekh	
So Manoah	ma·no·w·ach	
	a·cha·re	
his wife	ish·to	
When he came	vay·ya·vo	
to	el	
the man	ha·eesh	
he asked	vay·yo·mer	
	lo	
“ Are you	ha·at·tah	
the man	ha·eesh	
who	a·sher	

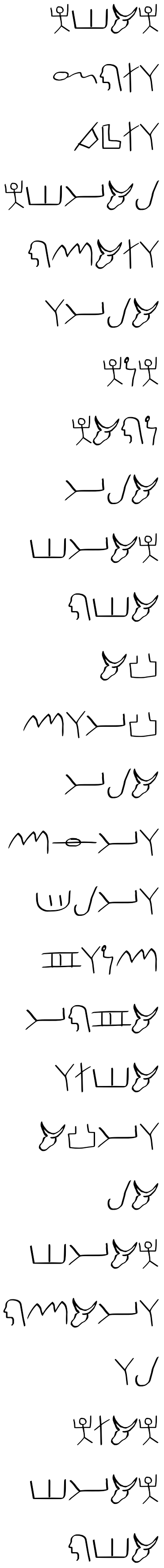

spoke	dib·bar·ta		
to	el		
my wife ? ”	ha·ish·shah		
am, ” he said	vay·yo·mer		
“ I	a·nee	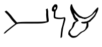	
asked	vay·yo·mer		Judges 13:12
Then Manoah	ma·no·w·ach	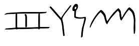	
“ When	at·tah		
come to pass	ya·vo		
your words	de·va·re·kha	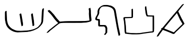	
what	mah	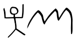	
will be	yih·yeh	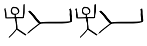	
rule of life	mish·pat	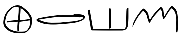	
the boy’s	han·na·ar		
and mission ? ”	u·ma·a·se·hu		
answered	vay·yo·mer		Judges 13:13
So the angel	mal·akh		
of the LORD	YHVH	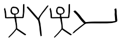	
	el		
Manoah	ma·no·w·ach	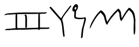	
everything	mik·kol		
-	a·sher	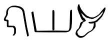	
I told her	a·mar·tee	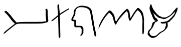	
	el		
“ Your wife	ha·ish·shah		
is to do	tish·sha·mer		
anything	mik·kol		Judges 13:14

that	a·sher		
comes	ye·tse		
from the vine	mig·ge·phen	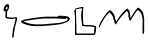	
	hay·ya·yin	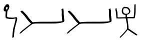	
She must not	lo		
eat	to·khal		
any wine	ve·ya·yin	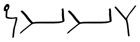	
or strong drink	ve·she·khar		
nor	al		
nor drink	te·shet		
anything	ve·khal		
unclean	tum·ah		
	al		
eat	to·khal		
everything	kol	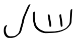	
-	a·sher		
I have commanded her ”	tsiw·vee·tee·ha	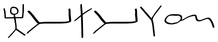	
She must do	tish·mor		
said	vay·yo·mer		Judges 13:15
Manoah	ma·no·w·ach		
	el		
to the angel	mal·akh		
of the LORD	YHVH		
stay here	na·tse·rah		
“ Please	na		
- ”	o·w·takh		
“ and we will prepare	ve·na·a·seh		

for you ”	le·pha·ne·kha	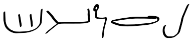	
a young goat	ge·dee	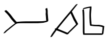	
	iz·zeem	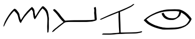	
replied	vay·yo·mer	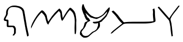	Judges 13:16
And the angel	mal·akh	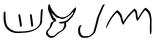	
of the LORD	YHVH	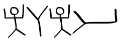	
	el	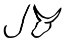	
	ma·no·w·ach	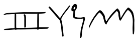	
“ Even if	im	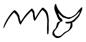	
I stay	ta·tse·re·nee	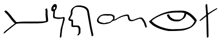	
I will not	lo	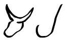	
eat	o·khal	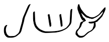	
your food	be·lach·me·kha	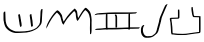	
But if	ve·im	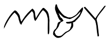	
you prepare	ta·a·seh	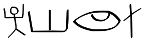	
a burnt offering	o·lah	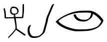	
to the LORD ”	la·YHVH	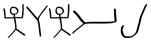	
offer it	ta·a·len·nah	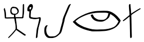	
For	kee	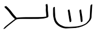	
did not	lo	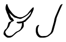	
know [that]	ya·da	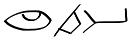	
Manoah	ma·no·w·ach	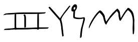	
	kee	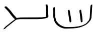	
the angel	mal·akh	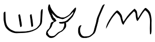	
of the LORD	YHVH	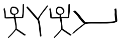	
it [was]	hu	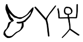	
said	vay·yo·mer	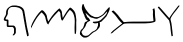	Judges 13:17

Then Manoah	ma·no·w·ach	מנוח	
to	el	אל	
the angel	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
“ What	mee	מי	
is your name	she·me·kha	שמך	
so that	kee	כי	
comes to pass ? ”	ya·vo	יבא	
when your word	div·rɛ·kha	דבריך	
we may honor you	ve·khib·bad·nu·kha	וכבדנוך	
said	vay·yo·mer	ויאמר	Judges 13:18
-	lo	לו	
the angel	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
“ Why	lam·mah	למה	
	zeh	זה	
do you ask	tish·al	תשאל	
my name ”	lish·mee	לשמי	
“ since it	ve·hu	והוא	
is beyond comprehension ? ”	phɛ·li	פלאיס	
took	vay·yiq·qach	ויקח	Judges 13:19
Then Manoah	ma·no·w·ach	מנוח	
-	et	את	
a young goat	ge·dee	גדי	
	ha·iz·zeem	העזים	
-	ve·et	ואת	
and a grain offering	ham·min·chah	המנחה	

and offered them	vay·ya·al	
on	al	
a rock	hats·tsur	
to the LORD	la·YHVH	
a marvelous thing	u·maph·li	
the LORD did	la·a·so·wt	
And as Manoah	u·ma·no·w·ach	
and his wife	ve·ish·to	
looked on	ro·eem	
-	vay·hee	Judges 13:20
went up	va·a·lo·wt	
When the flame	hal·la·hav	
from	me·al	
the altar	ham·miz·be·ach	
to the sky	hash·sha·may·mah	
ascended	vay·ya·al	
the angel	mal·akh	
of the LORD	YHVH	
flame	be·la·hav	
in the	ham·miz·be·ach	
When Manoah	u·ma·no·w·ach	
and his wife	ve·ish·to	
saw [this]	ro·eem	
they fell	vay·yip·pe·lu	
facedown	al	
	pe·ne·hem	
to the ground	a·re·tsah	

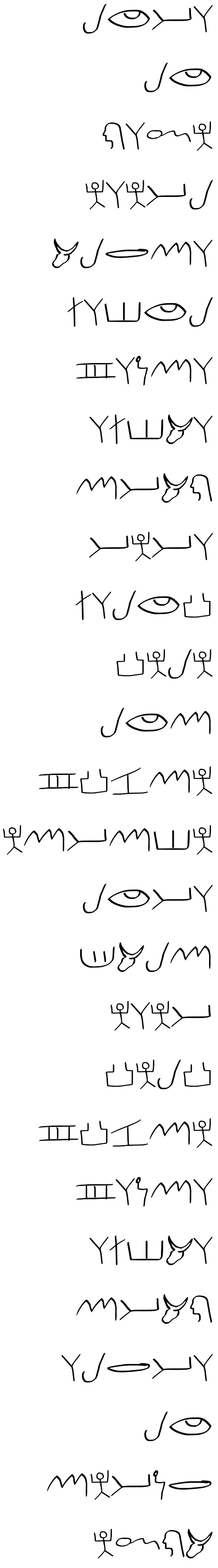

did not	ve·lo	Judges 13:21
again	ya·saph	
	o·wd	
And when the angel	mal·akh	
of the LORD	YHVH	
appear	le·he·ra·oh	
to	el	
Manoah	ma·no·w·ach	
and	ve·el	
his wife	ish·to	
-	az	
realized	ya·da	
Manoah	ma·no·w·ach	
that	kee	
the angel	mal·akh	
of the LORD	YHVH	
it [had been]	hu	
said	vay·yo·mer	Judges 13:22
he	ma·no·w·ach	
to	el	
his wife	ish·to	
“ We are going to die ”	mo·wt	
	na·mut	
“ for	kee	
God ! ”	e·lo·heem	
we have seen	ra·ee·nu	
replied	vat·to·mer	Judges 13:23

	lo	לו	
But his wife	ish·to	אשתו	
“ If	lu	לו	
had intended	cha·phets	חפץ	
the LORD	YHVH	יהוה	
to kill us	la·ha·mee·te·nu	להמיתנו	
He would not	lo	לא	
have accepted	la·qach	לקח	
from our hands	mee·ya·de·nu	מידנו	
the burnt offering	o·lah	עלה	
and the grain offering	u·min·chah	ומנחה	
nor would He	ve·lo	ולא	
have shown	her·a·nu	הראנו	
us	et	את	
all	kal	כל	
these things	el·leh	אלה	
to us	ve·kha·et	וכעת	
	lo	לא	
or spoken	hish·mee·a·nu	השמיענו	
this way ”	ka·zot	כזאת	
gave birth to	vat·te·led	ותלד	Judges 13:24
So the woman	ha·ish·shah	האשה	
a son	ben	בן	
and named	vat·tiq·ra	ותקרא	
-	et	את	
him	she·mo	שמו	
Samson	shim·sho·wn	שמשון	

grew	vay·yig·dal	
The boy	han·na·ar	
blessed him	vay·va·re·khe·hu	
and the LORD	YHVH	
began	vat·ta·chel	Judges 13:25
And the Spirit	ru·ach	
of the LORD	YHVH	
to stir him	le·pha·a·mo	
at Mahaneh-dan	be·ma·cha·neh	
	dan	
between	ben	
Zorah	tsa·re·ah	
	u·ven	
and Eshtaol	esh·ta·ol	
went down	vay·ye·red	Judges 14:1
One day Samson	shim·sho·wn	
to Timnah	tim·na·tah	
where he saw	vay·yar	
	ish·shah	
	be·tim·na·tah	
woman	mib·be·no·wt	
a young Philistine	pe·lish·teem	
So he returned	vay·ya·al	Judges 14:2
and told	vay·yag·ged	
his father	le·a·vee	
and mother	u·le·im·mo	
-	vay·yo·mer	

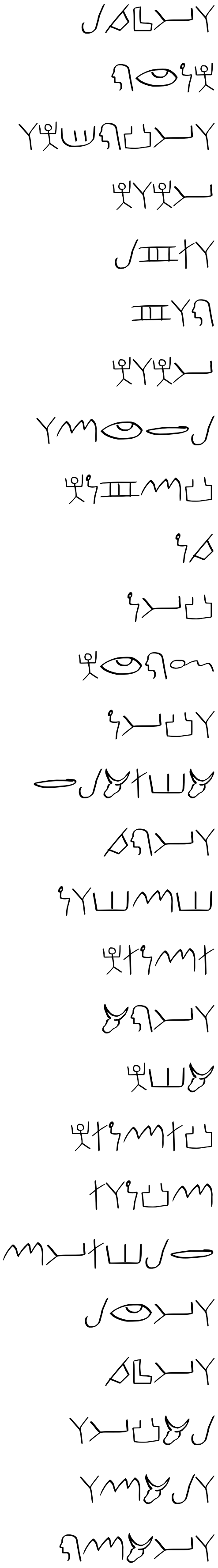

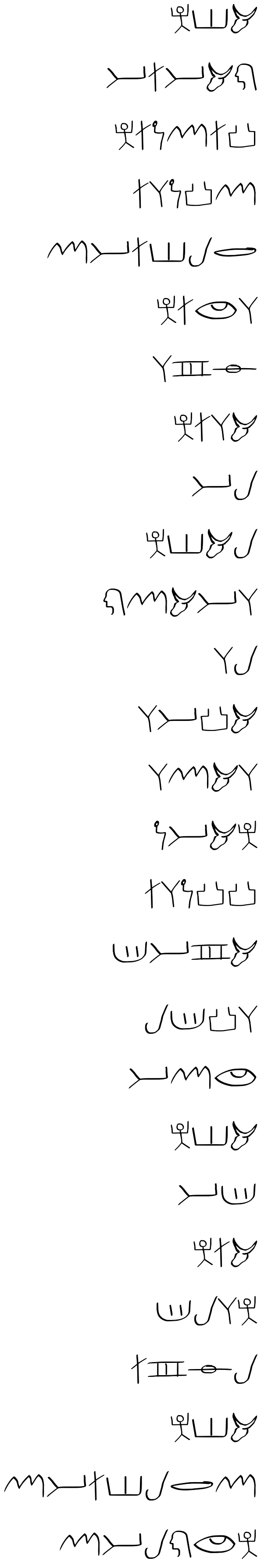

-	ish·shah	
“ I have seen	ra·ee·tee	
in Timnah	ve·tim·na·tah	
a daughter	mib·be·no·wt	
of the Philistines	pe·lish·teem	
Now	ve·at·tah	
get	qe·chu	
her	o·w·tah	
for me	lee	
as a wife ”	le·ish·shah	
replied	vay·yo·mer	Judges 14:3
	lo	
But his father	a·vee	
and mother	ve·im·mo	
“ Can’t you [find]	ha·en	
a young woman	biv·no·wt	
among your relatives	a·che·kha	
or among any	u·ve·khal	
of our people ?	am·mee	
-	ish·shah	
-	kee	
Must you	at·tah	
go	ho·w·lekh	
to get	la·qa·chat	
a wife ? ”	ish·shah	
Philistines	mip·pe·lish·teem	
to the uncircumcised	ha·a·re·leem	

told	vay·yo·mer		
But Samson	shim·sho·wn		
	el		
his father	a·vee	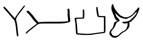	
her	o·w·tah		
“ Get	qach	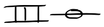	
for me	lee	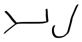	
for	kee	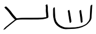	
she	hee	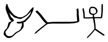	
is pleasing	ya·she·rah		
to my eyes ”	ve·e·nay	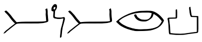	
(Now his father	ve·a·vee	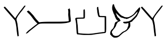	Judges 14:4
and mother	ve·im·mo		
did not	lo		
know	ya·de·u		
	kee	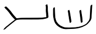	
the LORD	meh·YHVH	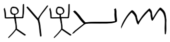	
this	hee	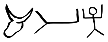	
was from	kee	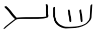	
an occasion to move	to·a·nah		
who	hu		
was seeking	me·vaq·qesh	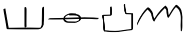	
against the Philistines	mip·pe·lish·teem	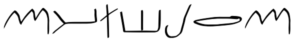	
time	u·va·et	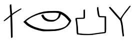	
for at that	ha·hee	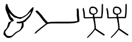	
the Philistines	pe·lish·teem		
were ruling	mo·she·leem	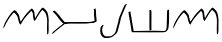	

over Israel)	be·yis·ra·el	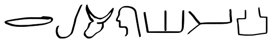	
went down	vay·ye·red	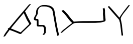	Judges 14:5
Then Samson	shim·sho·wn	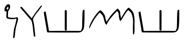	
with his father	ve·a·vee	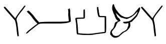	
and mother	ve·im·mo	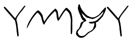	
to Timnah	tim·na·tah	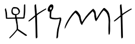	
and came	vay·ya·vo·u	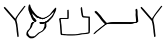	
to	ad	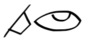	
the vineyards	kar·me	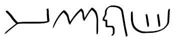	
of Timnah	tim·na·tah	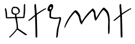	
Suddenly	ve·hin·neh	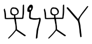	
a young lion	ke·pheer	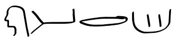	
	a·ra·yo·wt	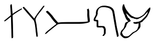	
came roaring	sho·eg	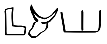	
at him	liq·ra·to	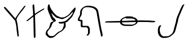	
came powerfully	vat·tits·lach	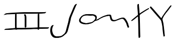	Judges 14:6
upon him	a·law	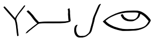	
and the Spirit	ru·ach	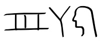	
of the LORD	YHVH	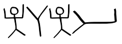	
and he tore the lion apart	vay·shas·se·e·hu	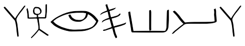	
as one would tear	ke·shas·sa	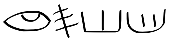	
a young goat	hag·ge·dee	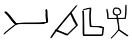	
with his bare	u·me·u·mah	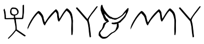	
	en	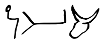	
hands	be·ya·do	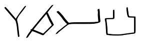	
But he did not	ve·lo	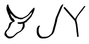	
tell	hig·geed	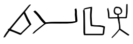	

his father	le·a·vee	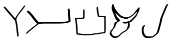	
or mother	u·le·im·mo	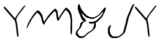	
-	et	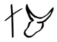	
what	a·sher	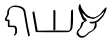	
he had done	a·sah	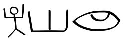	
Then [Samson] continued on his way down	vay·ye·red	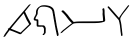	Judges 14:7
and spoke	vay·dab·ber	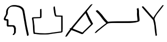	
to the woman	la·ish·shah	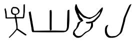	
she was pleasing	vat·tee·shar	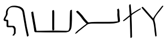	
to his eyes	be·e·ne	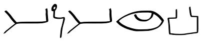	
because	shim·sho·wn	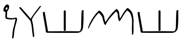	
When [Samson] returned	vay·ya·shav	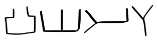	Judges 14:8
later	mee·ya·meem	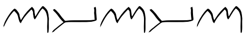	
to take her	le·qach·tah	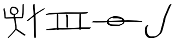	
he left	vay·ya·sar	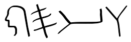	
the road to see	lir·o·wt	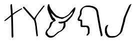	
-	et	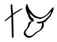	
carcass	map·pe·let	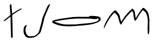	
the lion’s	ha·ar·yeh	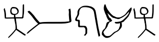	
was	ve·hin·neh	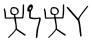	
a swarm	a·dat	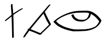	
of bees	de·vo·w·reem	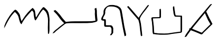	
and in [it]	big·vee·yat	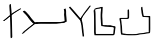	
	ha·ar·yeh	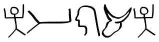	
along with their honey	u·de·vash	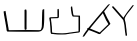	
So he scooped	vay·yir·de·hu	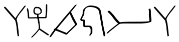	Judges 14:9

some honey into	el		
his hands	kap·paw		
as he went along	vay·ye·lekh	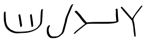	
	ha·lo·wkh		
and ate it	ve·a·khol		
And when he returned	vay·ye·lekh	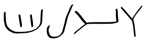	
to	el		
his father	a·vee	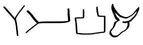	
	ve·el		
and mother	im·mo	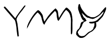	
he gave	vay·yit·ten	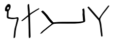	
some to them	la·hem		
and they ate it	vay·yo·khe·lu		
But he did not	ve·lo		
tell	hig·geed	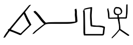	
them	la·hem		
that	kee	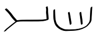	
carcass	mig·ge·vee·yat		
from the lion’s	ha·ar·yeh	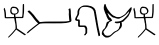	
he had taken	ra·dah	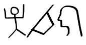	
the honey	had·de·vash		
went	vay·ye·red	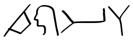	Judges 14:10
Then his father	a·vee·hu	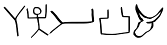	
to	el		
visit the woman	ha·ish·shah		
prepared	vay·ya·as		
there	sham	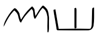	

and Samson	shim·sho·wn	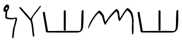	
a feast	mish·teh	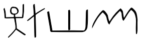	
as	kee	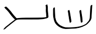	
	ken	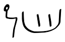	
was customary	ya·a·su	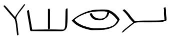	
for the bridegroom	hab·ba·chu·reem	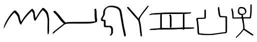	
And when	vay·hee	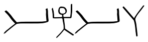	Judges 14:11
[the Philistines] saw him	kir·o·w·tam	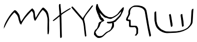	
-	o·w·to	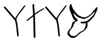	
they selected	vay·yiq·chu	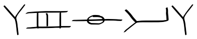	
thirty	she·lo·sheem	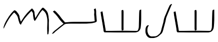	
men to accompany him	me·re·eem	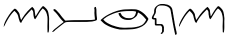	
	vay·yih·yu	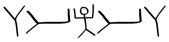	
	it·to	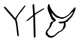	
said	vay·yo·mer	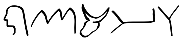	Judges 14:12
to them	la·hem	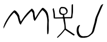	
Samson	shim·sho·wn	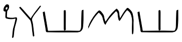	
“ Let me tell	a·chu·dah	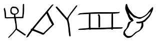	
	na	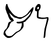	
you	la·khem	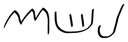	
a riddle ”	chee·dah	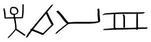	
“ If	im	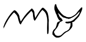	
you can solve	hag·ged	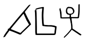	
	tag·gee·du	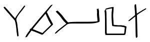	
it	o·w·tah	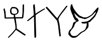	
for me	lee	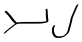	
[within the] seven	shiv·at	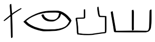	

days	ye·me	
of the feast	ham·mish·teh	
-	u·me·tsa·tem	
I will give	ve·na·tat·tee	
you	la·khem	
thirty	she·lo·sheem	
linen garments	se·dee·neem	
and thirty	u·she·lo·sheem	
sets	cha·li·phot	
of clothes	be·ga·deem	
But if	ve·im	Judges 14:13
you cannot	lo	
	tu·khe·lu	
solve it	le·hag·geed	
	lee	
must give	u·ne·tat·tem	
you	at·tem	
me	lee	
thirty	she·lo·sheem	
linen garments	se·dee·neem	
and thirty	u·she·lo·sheem	
sets	cha·lee·pho·wt	
of clothes ”	be·ga·deem	
they replied	vay·yo·me·ru	
	lo	
“ Tell us	chu·dah	
your riddle ”	chee·da·te·kha	

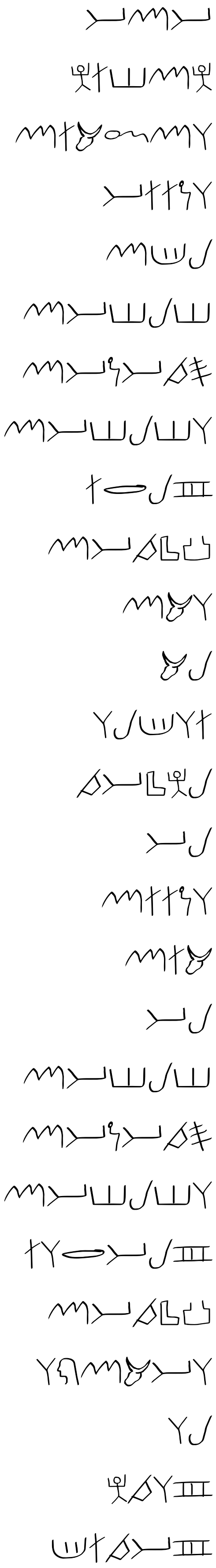

“ Let us hear it ”	ve·nish·ma·en·nah		
So he said	vay·yo·mer	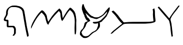	Judges 14:14
to them :	la·hem		
“ Out of the eater	me·ha·o·khel		
came	ya·tsa		
something to eat	ma·a·khal		
and out of the strong	u·me·az		
came	ya·tsa		
something sweet ”	ma·to·wq		
they were unable	ve·lo		
	ya·khe·lu		
to explain	le·hag·geed	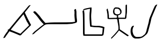	
the riddle	ha·chee·dah	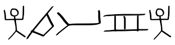	
For three	she·lo·shet	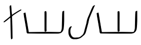	
days	ya·meem	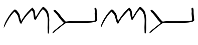	
So	vay·hee	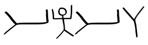	Judges 14:15
day	bay·yo·wm	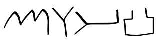	
on the fourth	hash·she·vee·ee	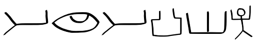	
they said	vay·yo·me·ru		
wife	le·e·shet		
to Samson’s	shim·sho·wn		
“ Entice	pat·tee	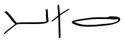	
-	et		
your husband	ee·shekh	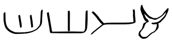	
to explain	ve·yag·ged	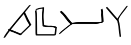	
to us	la·nu		
-	et		

the riddle	ha·chee·dah	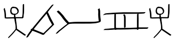	
or	pen		
we will burn	nis·roph		
you	o·w·takh		
-	ve·et		
household	bet	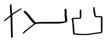	
and your father’s	a·veekh	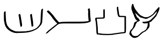	
to death	ba·esh		
to rob us ? ”	hal·ya·re·she·nu		
Did you invite us	qe·ra·tem		
here	la·nu		
	ha·lo	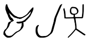	
weeping	vat·te·vek	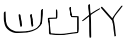	Judges 14:16
wife	e·shet	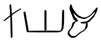	
Then Samson’s	shim·sho·wn		
came to him	a·law	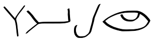	
and said	vat·to·mer		
	raq	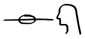	
“ You hate me !	se·ne·ta·nee		
You do not really	ve·lo		
love me !	a·hav·ta·nee		
a riddle	ha·chee·dah	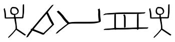	
You have posed	chad·ta	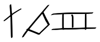	
to my people	liv·ne		
	am·mee		
	ve·lee	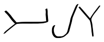	
but have not	lo		

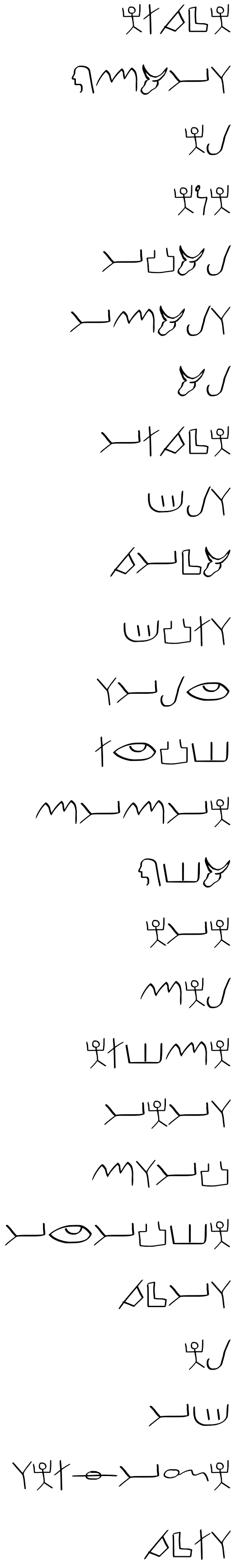

explained it to me ”	hig·gad·tah	
he said	vay·yo·mer	
	lah	
“ Look ”	hin·neh	
it to my father	le·a·vee	
or mother	u·le·im·mee	
“ I have not	lo	
even explained	hig·gad·tee	
to you ? ”	ve·lakh	
so why should I explain it	ag·geed	
She wept	vat·te·vek	Judges 14:17
	a·law	
the whole seven	shiv·at	
days	hay·ya·meem	
-	a·sher	
-	ha·yah	
	la·hem	
of the feast	ham·mish·teh	
and finally	vay·hee	
day	bay·yo·wm	
on the seventh	hash·she·vee·ee	
he told	vay·yag·ged	
her [the answer]	lah	
because	kee	
she had pressed him so much	he·tsee·qat·hu	
And in turn she explained	vat·tag·ged	

the riddle	ha·chee·dah	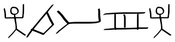	
to her people	liv·ne		
	am·mah		
said	vay·yo·me·ru		Judges 14:18
to [Samson] :	lo	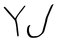	
the men	an·she		
of the city	ha·eer		
day	bay·yo·wm	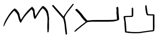	
on the seventh	hash·she·vee·ee	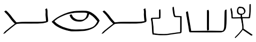	
Before	be·te·rem		
sunset	ya·vo	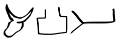	
	ha·char·sah		
“ What	mah	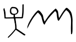	
is sweeter	ma·to·wq		
than honey ?	mid·de·vash		
And what [is]	u·meh		
stronger	az		
than a lion ? ”	me·a·ree		
So he said	vay·yo·mer		
to them :	la·hem		
“ If you had not	lu·le		
plowed	cha·rash·tem		
with my heifer	be·eg·la·tee	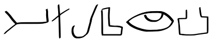	
you would not	lo		
have solved	me·tsa·tem		
my riddle ! ”	chee·da·tee	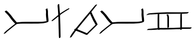	
came mightily	vat·tits·lach		Judges 14:19

upon him	a·law	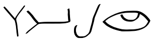	
Then the Spirit	ru·ach	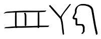	
of the LORD	YHVH	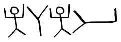	
and he went down	vay·ye·red	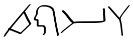	
to Ashkelon	ash·qe·lo·wn	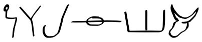	
killed	vay·yakh	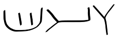	
	me·hem	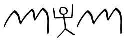	
thirty	she·lo·sheem	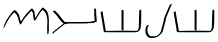	
of their men	eesh	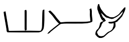	
took	vay·yiq·qach	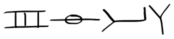	
-	et	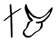	
their apparel	cha·lee·tso·w·tam	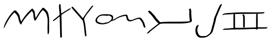	
and gave	vay·yit·ten	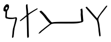	
their clothes	ha·cha·lee·pho·wt	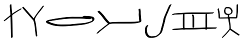	
to those who had solved	le·mag·gee·de	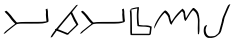	
the riddle	ha·chee·dah	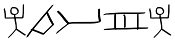	
And burning	vay·yi·char	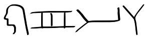	
with anger	ap·po	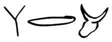	
Samson returned	vay·ya·al	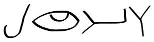	
house	bet	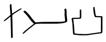	
to his father's	a·vee·hu	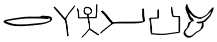	
was given	vat·te·hee	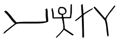	Judges 14:20
wife	e·shet	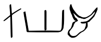	
and his	shim·sho·wn	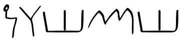	
	le·me·re·e·hu	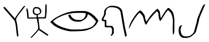	
to one of the men who	a·sher	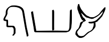	
had accompanied	re·ah	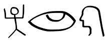	

him	lo		
Later on	vay·hee	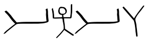	Judges 15:1
	mee·ya·meem		
at the time	bee·me		
harvest	qe·tseer		
of the wheat	chit·teem	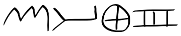	
and went to visit	vay·yiph·qod		
Samson	shim·sho·wn		
-	et		
his wife	ish·to		
took	big·dee		
a young goat	iz·zeem	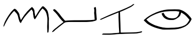	
he said	vay·yo·mer		
“ I want to go	a·vo·ah	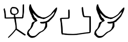	
to	el		
my wife	ish·tee		
in her room ”	he·cha·de·rah	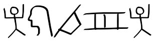	
would not	ve·lo		
let him	ne·ta·no	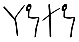	
But her father	a·vee·ha	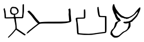	
enter	la·vo·w		
“ I was sure	vay·yo·mer		Judges 15:2
her father	a·vee·ha	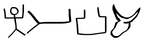	
	a·mor		
said	a·mar·tee		
that	kee	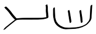	
you thoroughly hated her	sa·no	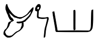	

”	se·ne·tah	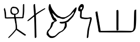	
“ so I gave her	va·et·te·nen·nah	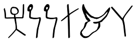	
to one of the men who accompanied you	le·me·re·e·kha	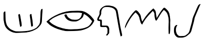	
Is not	ha·lo	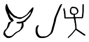	
sister	a·cho·tah	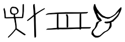	
her younger	haq·qe·tan·nah	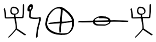	
more beautiful	to·w·vah	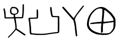	
than she ?	mim·men·nah	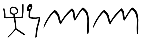	
take her	te·hee	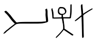	
Please	na	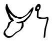	
	le·kha	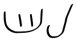	
instead ”	tach·te·ha	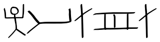	
said	vay·yo·mer	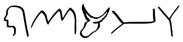	Judges 15:3
to them	la·hem	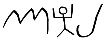	
Samson	shim·sho·wn	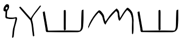	
I will be blameless	niq·qe·tee	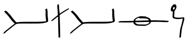	
“ This time	hap·pa·am	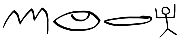	
to the Philistines ”	mip·pe·lish·teem	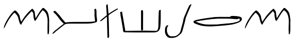	
-	kee	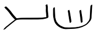	
in doing	o·seh	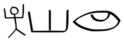	
-	a·nee	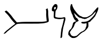	
-	im·mam	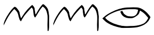	
harm	ra·ah	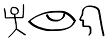	
went out	vay·ye·lekh	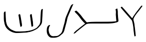	Judges 15:4
Then Samson	shim·sho·wn	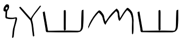	
and caught	vay·yil·kod	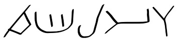	

three	she·losh	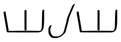	
hundred	me·o·wt		
foxes	shu·a·leem	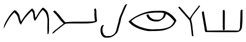	
And he took	vay·yiq·qach	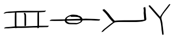	
torches	lap·pi·deem		
turned	vay·ye·phen	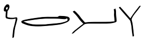	
the foxes tail-to-tail	za·nav	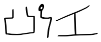	
	el		
	za·nav	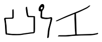	
and fastened	vay·ya·sem	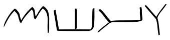	
torch	lap·peed		
a	e·chad	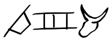	
between	ben	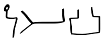	
each pair	she·ne	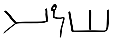	
of tails	haz·ze·na·vo·wt	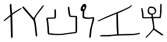	
	bat·ta·vekh		
Then he lit	vay·yav·er		Judges 15:5
	esh		
the torches	bal·lap·pee·deem	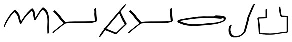	
and released [the foxes]	vay·shal·lach		
into the standing grain	be·qa·mo·wt	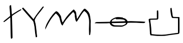	
of the Philistines	pe·lish·teem		
burning up	vay·yav·er		
the piles of grain	mig·ga·deesh		
	ve·ad		
and the standing grain	qa·mah	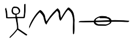	

as well as	ve·ad		
the vineyards	ke·rem	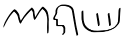	
and olive groves	za·yit	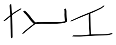	
demanded	vay·yo·me·ru		Judges 15:6
the Philistines	phe·lish·teem		
“ Who	mee	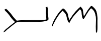	
did	a·sah		
this ? ”	zot		
they were told	vay·yo·me·ru		
“ It was Samson	shim·sho·wn		
the son-in-law	cha·tan	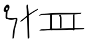	
of the Timnite ”	hat·tim·nee		
“ For	kee	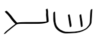	
-	la·qach	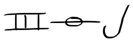	
-	et		
his wife	ish·to		
was given	vay·yit·te·nah	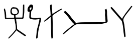	
to his companion ”	le·me·re·e·hu		
went up	vay·ya·a·lu		
So the Philistines	phe·lish·teem		
and burned	vay·yis·re·phu	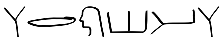	
-	o·w·tah		
-	ve·et		
her and her father	a·vee·ha	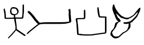	
to death	ba·esh		
told	vay·yo·mer	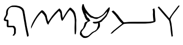	Judges 15:7
them	la·hem		

And Samson	shim·sho·wn	𐤔𐤌𐤔𐤅𐤍	
“ Because	im	𐤀𐤌	
you have done	ta·a·sun	𐤕𐤏𐤔𐤅𐤍	
this	ka·zot	𐤊𐤆𐤀𐤕	
until	kee	𐤊𐤉	
	im	𐤀𐤌	
I have taken vengeance	niq·qam·tee	𐤍𐤒𐤌𐤕𐤉	
upon you	va·khem	𐤁𐤊𐤌	
- ”	ve·a·char	𐤅𐤀𐤇𐤓	
I will not rest	ech·dal	𐤀𐤇𐤃𐤋	
And he struck	vay·yakh	𐤅𐤉𐤊	Judges 15:8
them	o·w·tam	𐤀𐤅𐤕𐤌	
ruthlessly	sho·wq	𐤔𐤅𐤒	
	al	𐤏𐤋	
	ya·rekh	𐤉𐤓𐤊	
slaughter	mak·kah	𐤌𐤊𐤄	
with a great	ge·do·w·lah	𐤂𐤃𐤅𐤋𐤄	
and then went down	vay·ye·red	𐤅𐤉𐤓𐤃	
and stayed	vay·ye·shev	𐤅𐤉𐤔𐤁	
in the cave	bis·eeph	𐤁𐤎𐤏𐤉𐤐	
at the rock	se·la	𐤎𐤋𐤏	
of Etam	e·tam	𐤏𐤉𐤈𐤌𐤎	
went up	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	Judges 15:9
Then the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
in Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
and deployed themselves	vay·yin·na·te·shu	𐤅𐤉𐤍𐤈𐤔𐤅	

near [the town of] Lehi	bal·le·chee	בלחי	
said	vay·yo·me·ru	ויאמרו	Judges 15:10
the men	eesh	איש	
of Judah	ye·hu·dah	יהודה	
“ Why	la·mah	למה	
have you attacked	a·lee·tem	עליתם	
us ? ”	a·le·nu	עלינו	
The Philistines replied	vay·yo·me·ru	ויאמרו	
to arrest	le·e·so·wr	לאסור	
-	et	את	
Samson	shim·sho·wn	שמשון	
“ We have come	a·lee·nu	עלינו	
and pay him back	la·a·so·wt	לעשות	
	lo	לו	
for what	ka·a·sher	כאשר	
he has done	a·sah	עשה	
to us ”	la·nu	לנו	
went	vay·ye·re·du	וירדו	Judges 15:11
In response, three	she·lo·shet	שלשת	
thousand	a·la·pheem	אלפים	
men	eesh	איש	
of Judah	mee·hu·dah	מיהודה	
to	el	אל	
the cave	se·eeph	סעיף	
at the rock	se·la	סלע	
of Etam	e·tam	עיטם	
and they asked	vay·yo·me·ru	ויאמרו	

Samson	le·shim·sho·wn	
“ Do you not	ha·lo	
realize	ya·da·ta	
that	kee	
rule	mo·she·leem	
over us ?	ba·nu	
the Philistines	pe·lish·teem	
What	u·mah	
	zot	
have you done	a·see·ta	
to us ? ”	la·nu	
he replied	vay·yo·mer	
	la·hem	
-	ka·a·sher	
“ I have done	a·su	
to me ”	lee	
what	ken	
they did	a·see·tee	
to them	la·hem	
But they said	vay·yo·me·ru	Judges 15:12
to him	lo	
to arrest you	le·e·sa·re·kha	
“ We have come down	ya·rad·nu	
and hand you over to	le·tit·te·kha	
	be·yad	
the Philistines ”	pe·lish·teem	
replied	vay·yo·mer	

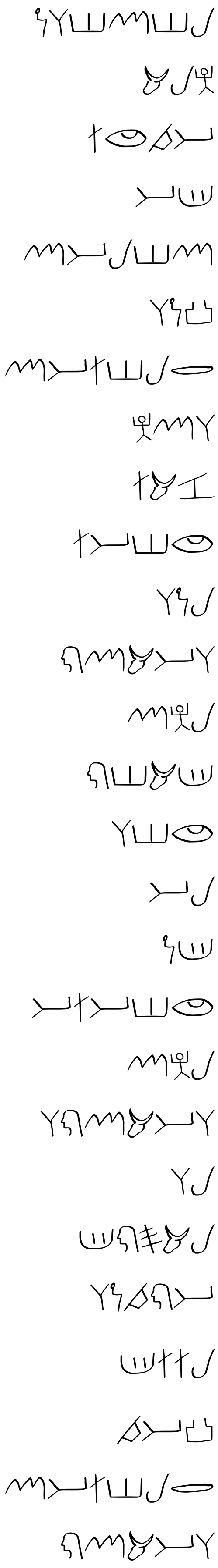

	la·hem	
Samson	shim·sho·wn	
“ Swear	hish·sha·ve·u	
to me	lee	
that	pen	
you will not kill me	tiph·ge·un	
{yourselves} ”	bee	
-	at·tem	
they answered	vay·yo·me·ru	Judges 15:13
	lo	
-	le·mor	
“ No ”	lo	
but	kee	
we will tie you up securely	a·sor	
	ne·e·sa·re·kha	
and hand you over to	u·ne·tan·nu·kha	
them ”	ve·ya·dam	
kill you	ve·ha·met	
“ we will not	lo	
	ne·mee·te·kha	
So they bound him	vay·ya·as·ru·hu	
with two	bish·na·yim	
ropes	a·vo·teem	
new	cha·da·sheem	
and led him up	vay·ya·a·lu·hu	
from	min	
the rock	has·sa·la	

When	hu	הוא	Judges 15:14
[Samson] arrived	va	בא	
in	ad	עד	
Lehi	le·chee	לחי	
the Philistines	u·phil·shit·tīm	ופלשתים	
came out shouting	he·ree·u	הריעו	
against him	liq·ra·to	לקראתו	
came mightily	vat·tits·lach	ותצלח	
upon him	a·law	עליו	
And the Spirit	ru·ach	רוח	
of the LORD	YHVH	יהוה	
became	vat·tih·ye·nah	ותהיינה	
The ropes	ha·a·vo·teem	העבתים	
-	a·sher	אשר	
on	al	על	
his arms	ze·ro·w·o·w·taw	זרועותיו	
flax	kap·pish·teem	כפשתים	
-	a·sher	אשר	
like burnt	ba·a·ru	בערו	
	va·esh	באש	
broke loose	vay·yim·mas·su	וימסו	
and the bonds	e·su·raw	אסוריו	
from	me·al	מעל	
his hands	ya·daw	ידיו	
He found	vay·yim·tsa	וימצא	Judges 15:15
jawbone	le·chee	לחי	
of a donkey	cha·mo·wr	חמור	

the fresh	te·ree·yah	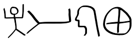	
reached out	vay·yish·lach		
his hand	ya·do	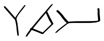	
and took it	vay·yiq·qa·che·ha	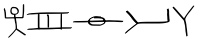	
and struck down	vay·yakh	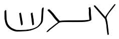	
-	bah		
a thousand	e·leph	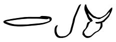	
men	eesh	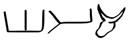	
said :	vay·yo·mer		Judges 15:16
Then Samson	shim·sho·wn		
“ With the jawbone	bil·chee	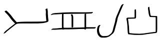	
of a donkey	ha·cha·mo·wr	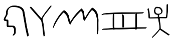	
I have piled them	cha·mo·wr		
into heaps	cha·mo·ra·ta·yim		
With the jawbone	bil·chee	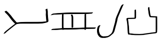	
of a donkey	ha·cha·mo·wr	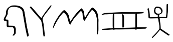	
I have slain	hik·ke·tee	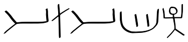	
a thousand	e·leph	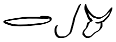	
men ”	eesh	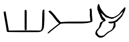	
And	vay·hee	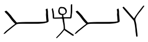	Judges 15:17
when [Samson] had finished	ke·khal·lo·to	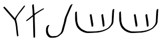	
speaking	le·dab·ber		
he cast	vay·yash·lekh		
the jawbone	hal·le·chee	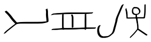	
from his hand	mee·ya·do	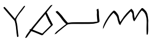	
and he named	vay·yiq·ra	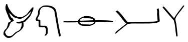	
place	lam·ma·qo·wm	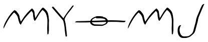	

that	ha·hu		
	ra·mat		
Ramath-lehi	le·chee	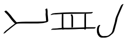	
thirsty	vay·yits·ma		Judges 15:18
And being very	me·od		
[Samson] cried out	vay·yiq·ra	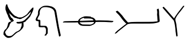	
to	el		
the LORD	YHVH		
	vay·yo·mar		
“ You	at·tah		
have accomplished	na·ta·ta	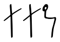	
through	ve·yad	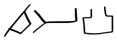	
Your servant	av·de·kha		
-	et		
deliverance	hat·te·shu·ah		
great	hag·ge·do·lah		
this	haz·zot		
Must I now	ve·at·tah		
die	a·mut		
of thirst	bats·tsa·ma		
and fall	ve·na·phal·tee		
into the hands	be·yad	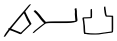	
of the uncircumcised ? ”	ha·a·re·leem	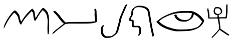	
opened up	vay·yiv·qa	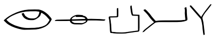	Judges 15:19
So God	e·lo·heem		
-	et		
the hollow place	ham·makh·tesh		

	a·sher		
in Lehi	bal·le·chee	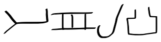	
came out	vay·ye·tse·u	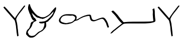	
of it	mim·men·nu	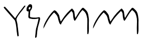	
and water	ma·yim	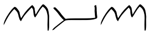	
When Samson drank	vay·ye·shet	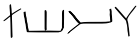	
returned	vat·ta·shav		
his strength	ru·cho	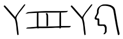	
and he was revived	vay·ye·chee	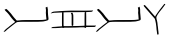	
That is why	al		
	ken	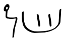	
he named it	qa·ra	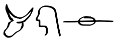	
	she·mah		
	en	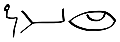	
En-hakkore	haq·qo·w·re	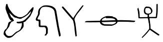	
and it remains	a·sher		
in Lehi	bal·le·chee	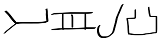	
to	ad		
day	hay·yo·wm	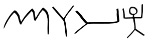	
this	haz·zeh		
And [Samson] judged	vay·yish·pot	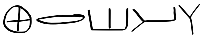	Judges 15:20
-	et		
Israel	yis·ra·el	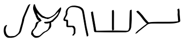	
in the days	bee·me		
of the Philistines	phe·lish·teem		
for twenty	es·reem	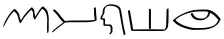	
years	sha·nah		

went	vay·ye·lekh	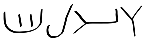	Judges 16:1
One day Samson	shim·sho·wn		
to Gaza	az·za·tah	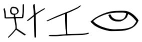	
he saw	vay·yar	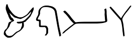	
where	sham	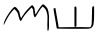	
	ish·shah		
a prostitute	zo·w·nah	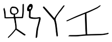	
and went in to spend the night	vay·ya·vo	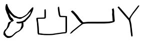	
with her	e·le·ha	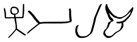	
When the Gazites	la·az·za·teem	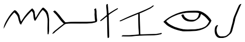	Judges 16:2
heard that	le·mor	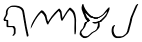	
was	ba		
Samson	shim·sho·wn		
there	hen·nah		
they surrounded [that place]	vay·ya·sob·bu		
and lay in wait	vay·ye·er·vu		
for him	lo		
all	khal	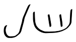	
night	hal·lay·lah	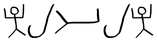	
gate	be·sha·ar		
at the city	ha·eer		
They were quiet	vay·yit·cha·re·shu	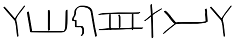	
throughout	khal		
the night	hal·lay·lah	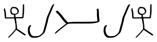	
saying	le·mor	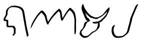	
“ Let us wait until	ad		
dawn	o·wr		

	hab·bo·qer	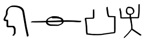	
then we will kill him ”	va·har·ge·nu·hu		
lay there	vay·yish·kav		Judges 16:3
But Samson	shim·sho·wn		
only until	ad		
midnight	cha·tsee		
	hal·lay·lah	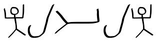	
when he got up	vay·ya·qam	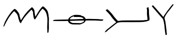	
-	ba·cha·tsee		
-	hal·lay·lah	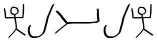	
took hold	vay·ye·e·choz		
of the doors	be·dal·to·wt		
gate	sha·ar		
of the city	ha·eer		
and both	u·vish·te		
gateposts	ham·me·zu·zo·wt		
and pulled them out	vay·yis·sa·em		
and all	im		
bar	hab·be·ree·ach	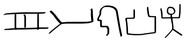	
Then he put [them]	vay·ya·sem		
on	al		
his shoulders	ke·te·phaw		
and took them	vay·ya·a·lem		
to	el		
the top	rosh		
of the mountain	ha·har		
-	a·sher		

overlooking	al		
	pe·ne	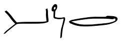	
Hebron	chev·ro·wn	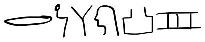	
-	vay·hee	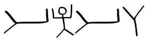	Judges 16:4
Some time later	a·cha·re	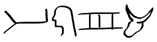	
	khen	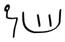	
[Samson] fell in love with	vay·ye·e·hav		
a woman	ish·shah		
in the Valley	be·na·chal	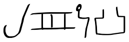	
of Sorek	so·req	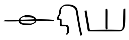	
whose name	u·she·mah	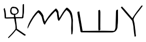	
was Delilah	de·lee·lah	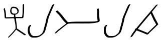	
went	vay·ya·a·lu		Judges 16:5
to her	e·le·ha	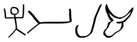	
The lords	sar·ne	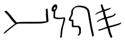	
of the Philistines	phe·lish·teem		
and said	vay·yo·me·ru		
	lah		
“ Entice	pat·tee	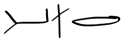	
him	o·w·to		
and find out	u·re·ee		
the source of	bam·meh		
strength	ko·cho		
his great	ga·do·wl		
and how	u·vam·meh	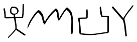	
we can overpower	nu·khal		
him	lo		

to tie him up	va·a·sar·nu·hu		
and subdue him	le·an·no·to		
of us	va·a·nach·nu	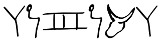	
will give	nit·tan	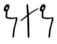	
you	lakh	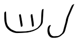	
Then each one	eesh	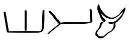	
eleven hundred [shekels]	e·leph	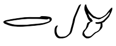	
	u·me·ah		
of silver ”	ka·seph		
said	vat·to·mer		Judges 16:6
So Delilah	de·lee·lah	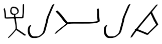	
to	el		
Samson	shim·sho·wn		
tell	hag·gee·dah	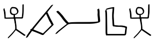	
“ Please	na		
me	lee	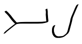	
the source	bam·meh		
strength	ko·cha·kha	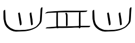	
of your great	ga·do·wl		
and how	u·vam·meh	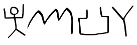	
you can be tied up	te·a·ser		
and subdued ”	le·an·no·w·te·kha		
told her	vay·yo·mer		Judges 16:7
	e·le·ha	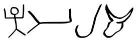	
Samson	shim·sho·wn		
“ If	im		
they tie me up	ya·as·ru·nee		

with seven	be·shiv·ah	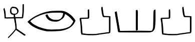	
bowstrings	ye·ta·reem	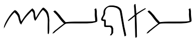	
fresh	la·cheem	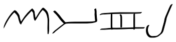	
that	a·sher	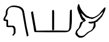	
have not	lo	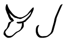	
been dried	cho·ra·vu	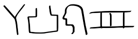	
I will become as weak	ve·cha·lee·tee	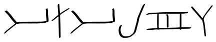	
	ve·ha·yee·tee	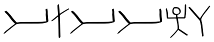	
as any	ke·a·chad	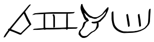	
other man ”	ha·a·dam	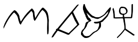	
brought	vay·ya·a·lu	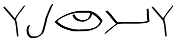	Judges 16:8
her	lah	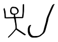	
So the lords	sar·ne	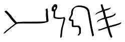	
of the Philistines	phe·lish·teem	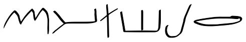	
seven	shiv·ah	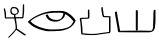	
bowstrings	ye·ta·reem	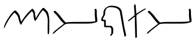	
fresh	la·cheem	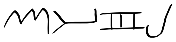	
that	a·sher	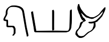	
had not	lo	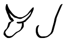	
been dried	cho·ra·vu	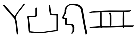	
and she tied him up	vat·ta·as·re·hu	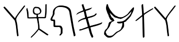	
with them	ba·hem	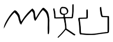	
While the men	ve·ha·o·rev	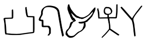	Judges 16:9
were hidden	yo·shev	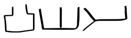	
in her	lah	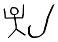	
room	ba·che·der	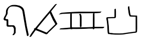	
she called out	vat·to·mer	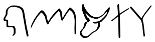	

-	e·law	אליו	
the Philistines [are]	pe·lish·teem	פלשתים	
here ! ”	a·le·kha	עליך	
“ Samson	shim·sho·wn	שמשון	
But he snapped	vay·nat·teq	וינתק	
-	et	את	
the bowstrings	hay·ta·reem	היתרים	
like	ka·a·sher	כאשר	
seared	yin·na·teq	ינתק	
a strand	pe·teel	פתיל	
of yarn	han·ne·o·ret	הנערת	
	ba·ha·ree·cho	בהריחו	
by a flame	esh	אש	
remained unknown	ve·lo	ולא	
	no·w·da	נודע	
So the source of his strength	ko·cho	כחו	
said	vat·to·mer	ותאמר	Judges 16:10
Then Delilah	de·lee·lah	דלילה	
to	el	אל	
Samson	shim·sho·wn	שמשון	
	hin·neh	הנה	
“ You have mocked	he·tal·ta	התלת	
me	bee	בי	
and lied to me	vat·te·dab·ber	ותדבר	
	e·lay	אלי	
!	ke·za·veem	כזבים	
Now	at·tah	עתה	

tell	hag·gee·dah	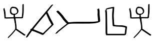	
please	na		
me	lee	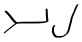	
how	bam·meh		
you can be tied up ”	te·a·ser		
He replied	vay·yo·mer		Judges 16:11
	e·le·ha	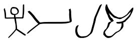	
“ If	im		
they tie me up	a·so·wr		
	ya·as·ru·nee		
ropes	ba·a·vo·teem		
with new	cha·da·sheem	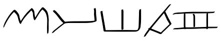	
that	a·sher		
have never	lo		
been used	na·a·sah		
	va·hem		
	me·la·khah		
I will become as weak	ve·cha·lee·tee	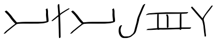	
	ve·ha·yee·tee	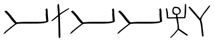	
as any	ke·a·chad		
other man ”	ha·a·dam		
took	vat·tiq·qach	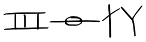	Judges 16:12
So Delilah	de·lee·lah	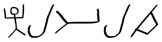	
ropes	a·vo·teem		
new	cha·da·sheem	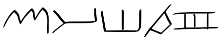	
tied him up	vat·ta·as·re·hu		
with them	va·hem		

and called out	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
	e·law	𐤀𐤋𐤉𐤅	
the Philistines are	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
here ! ”	a·le·kha	𐤏𐤋𐤉𐤊	
“ Samson	shim·sho·wn	𐤔𐤌𐤔𐤅𐤍	
But while the men	ve·ha·o·rev	𐤅𐤄𐤀𐤓𐤁	
were hidden	yo·shev	𐤉𐤔𐤁	
in her room	be·cha·der	𐤁𐤇𐤃𐤓	
he snapped	vay·nat·te·qem	𐤅𐤉𐤍𐤕𐤒𐤌	
the ropes off	me·al	𐤌𐤏𐤋	
his arms	ze·ro·o·taw	𐤆𐤓𐤏𐤕𐤉𐤅	
like [they were] threads	ka·chut	𐤊𐤇𐤅𐤈	
said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	Judges 16:13
Then Delilah	de·lee·lah	𐤃𐤋𐤉𐤋𐤄	
to	el	𐤀𐤋	
Samson	shim·sho·wn	𐤔𐤌𐤔𐤅𐤍	
	ad	𐤏𐤃	
all along !	hen·nah	𐤄𐤍𐤄	
“ You have mocked	he·tal·ta	𐤄𐤕𐤋𐤕	
me	bee	𐤁𐤉	
and lied to me	vat·te·dab·ber	𐤅𐤕𐤃𐤁𐤓	
	e·lay	𐤀𐤋𐤉	
	ke·za·veem	𐤊𐤆𐤁𐤉𐤌	
Tell	hag·gee·dah	𐤄𐤂𐤉𐤃𐤄	
me	lee	𐤋𐤉	
how	bam·meh	𐤁𐤌𐤄	
you can be tied up ”	te·a·ser	𐤕𐤀𐤎𐤓	

He told her	vay·yo·mer	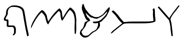	
	e·le·ha	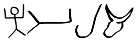	
“ If	im	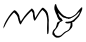	
you weave	ta·ar·gee	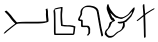	
-	et	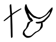	
the seven	she·va	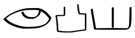	
braids	mach·le·pho·wt	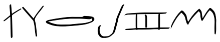	
of my head	ro·shee	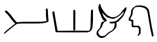	
into	im	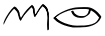	
the web of a loom [and tighten it with a pin, I will become as weak as any other man.] ”	ham·mas·sa·khet	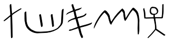	
[So while he slept, Delilah took the seven braids of his hair and wove them into the web]. Then she tightened [it]	vat·tit·qa	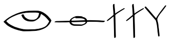	Judges 16:14
with a pin	bay·ya·ted	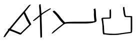	
and called	vat·to·mer	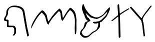	
to him	e·law	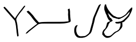	
the Philistines [are]	pe·lish·teem	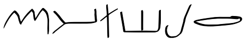	
here ! ”	a·le·kha	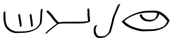	
“ Samson	shim·sho·wn	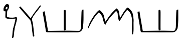	
But he awoke	vay·yee·qats	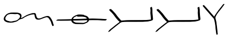	
from his sleep	mish·she·na·to	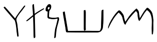	
and pulled out	vay·yis·sa	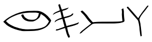	
-	et	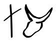	
the pin	hay·tad	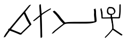	
with the loom	ha·e·reg	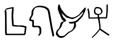	

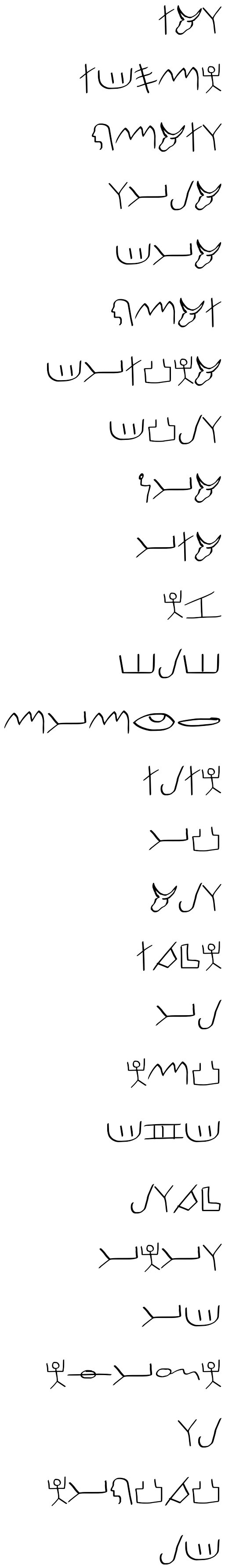

-	ve·et	
and the web	ham·mas·sa·khet	
can you say	vat·to·mer	Judges 16:15
	e·law	
“ How	ekh	
she asked	to·mar	
‘ I love you ’”	a·hav·teekh	
“ when your heart	ve·lib·be·kha	
is not	en	
with me ?	it·tee	
This	zeh	
is the third	sha·losh	
time	pe·a·meem	
you have mocked	he·tal·ta	
me	bee	
and failed	ve·lo	
to reveal	hig·gad·ta	
to me	lee	
the source	bam·meh	
of your great strength	ko·cha·kha	
! ”	ga·do·wl	
Finally, after	vay·hee	Judges 16:16
	kee	
she had pressed	he·tsee·qah	
him	lo	
with her words	vid·va·re·ha	
	kal	

daily	hay·ya·meem		
and pleaded	vat·te·a·la·tse·hu		
was sick	vat·tiq·tsar	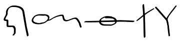	
until he	naph·sho		
to death	la·mut		
[Samson] told	vay·yag·ged	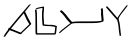	Judges 16:17
her	lah		
-	et		
all that was	kal	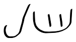	
in his heart	lib·bo	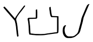	
-	vay·yo·mer		
- :	lah		
been cut	mo·w·rah		
has never	lo		
	a·lah		
	al		
“ My hair	ro·shee	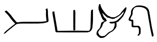	
because	kee	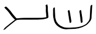	
a Nazirite	ne·zeer	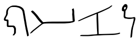	
to God	e·lo·heem		
I [have been]	a·nee	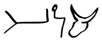	
womb	mib·be·ten		
from my mother’s	im·mee	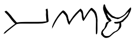	
If	im		
I am shaved	gul·lach·tee	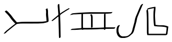	
will leave	ve·sar		
me	mim·men·nee		

my strength	kho·chee	כחי	
and I will become as weak	ve·cha·lee·tee	וחליתי	
as	ve·ha·yee·tee	והייתי	
any	ke·khal	ככל	
other man ”	ha·a·dam	האדם	
realized	vat·te·re	ותרא	Judges 16:18
When Delilah	de·lee·lah	דלילה	
that	kee	כי	
he had revealed	hig·geed	הגיד	
to her	lah	לה	
-	et	את	
all [that was]	kal	כל	
in his heart	lib·bo	לבו	
she sent	vat·tish·lach	ותשלח	
	vat·tiq·ra	ותקרא	
to the lords	le·sar·ne	לסרני	
of the Philistines :	phe·lish·teem	פלשתים	
this message	le·mor	לאמר	
“ Come up	a·lu	עלו	
once more	hap·pa·am	הפעם	
for	kee	כי	
he has revealed	hig·geed	הגיד	
to me	lah	לה	
-	et	את	
all [that is]	kal	כל	
in his heart ”	lib·bo	לבו	
came	ve·a·lu	ועלו	

to her	e·le·ha	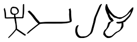	
Then the lords	sar·ne	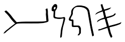	
of the Philistines	phe·lish·teem		
bringing	vay·ya·a·lu		
the money	hak·ke·seph		
in their hands	be·ya·dam	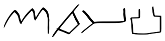	
And having lulled him to sleep	vat·te·yash·she·ne·hu		Judges 16:19
on	al		
her lap	bir·ke·ha		
she called	vat·tiq·ra	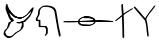	
a man	la·eesh		
to shave off	vat·te·gal·lach		
-	et		
the seven	she·va		
braids	mach·le·pho·wt	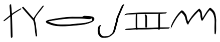	
of his head	ro·sho		
In this way she began	vat·ta·chel	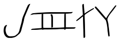	
to subdue him	le·an·no·w·to		
left him	vay·ya·sar	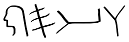	
and his strength	ko·cho	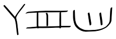	
	me·a·law		
Then she called out	vat·to·mer		Judges 16:20
the Philistines [are]	pe·lish·teem		
here ! ”	a·le·kha	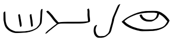	
“ Samson	shim·sho·wn		
When [Samson] awoke	vay·yi·qats	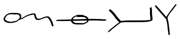	

from his sleep	mish·she·na·to	
he thought	vay·yo·mer	
“ I will escape	e·tse	
as I did before	ke·pha·am	
	be·pha·am	
and shake myself free ”	ve·in·na·er	
But he	ve·hu	
did not	lo	
know	ya·da	
that	kee	
the LORD	YHVH	
had departed	sar	
from him	me·a·law	
seized him	vay·yo·cha·zu·hu	Judges 16:21
Then the Philistines	phe·lish·teem	
gouged out	vay·naq·qe·ru	
-	et	
his eyes	e·naw	
and brought him down	vay·yo·w·ree·du	
-	o·w·to	
to Gaza	az·za·tah	
where he was bound	vay·ya·as·ru·hu	
with bronze shackles	ban·chush·ta·yim	
and forced	vay·hee	
to grind	to·w·chen	
grain in the prison	be·vet	
	ha·ʾa·sī·rīm	

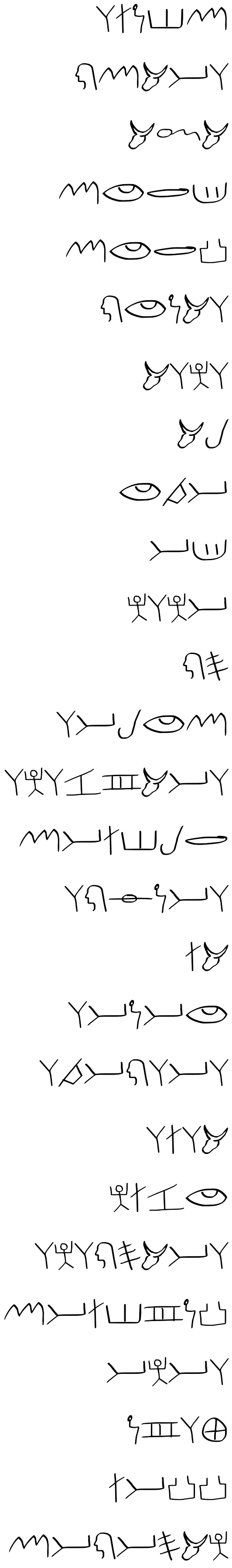

began	vay·ya·chel	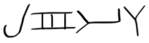	Judges 16:22
However, the hair	se·ar		
of his head	ro·sho		
to grow	le·tsam·me·ach		
back after	ka·a·sher		
it had been shaved	gul·lach	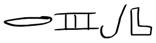	
Now the lords	ve·sar·ne		Judges 16:23
of the Philistines	phe·lish·teem		
gathered together	nɛ·ʾĕs·phu		
to offer	liz·bo·ach	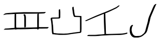	
sacrifice	ze·vach		
a great	ga·do·wl		
Dagon	le·da·go·wn		
to their god	e·lo·he·hem	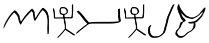	
They rejoiced	u·le·sim·chah		
and said	vay·yo·me·ru		
has delivered	na·tan	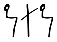	
“ Our god	e·lo·he·nu		
into our hands ”	be·ya·de·nu	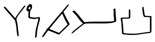	
-	et		
Samson	shim·sho·wn		
our enemy	o·wy·ve·nu	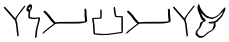	
saw him	vay·yir·u		Judges 16:24
-	o·to		
And when the people	ha·am		
they praised	vay·hal·lu	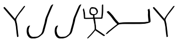	
-	et		

their god	e·lo·he·hem	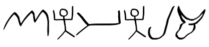	
saying	kee	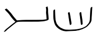	
:	a·me·ru		
has delivered	na·tan	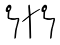	
“ Our god	e·lo·he·nu	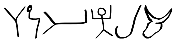	
into our hands	ve·ya·de·nu	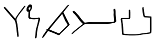	
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our enemy	o·wy·ve·nu	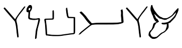	
-	ve·et		
who destroyed	ma·cha·reev		
our land	ar·tse·nu		
and	va·a·sher		
multiplied	hir·bah		
-	et		
our dead ”	cha·la·le·nu	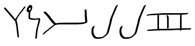	
And	vay·hee	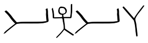	Judges 16:25
-	kī	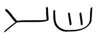	
were merry	tov		
while their hearts	lib·bam		
they said	vay·yo·me·ru		
“ Call	qir·u		
for Samson	le·shim·sho·wn		
to entertain	vee·sa·cheq	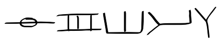	
us ”	la·nu	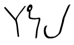	
So they called	vay·yiq·re·u	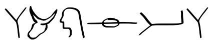	
Samson	le·shim·sho·wn		
out of the prison	mib·bet	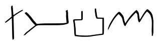	

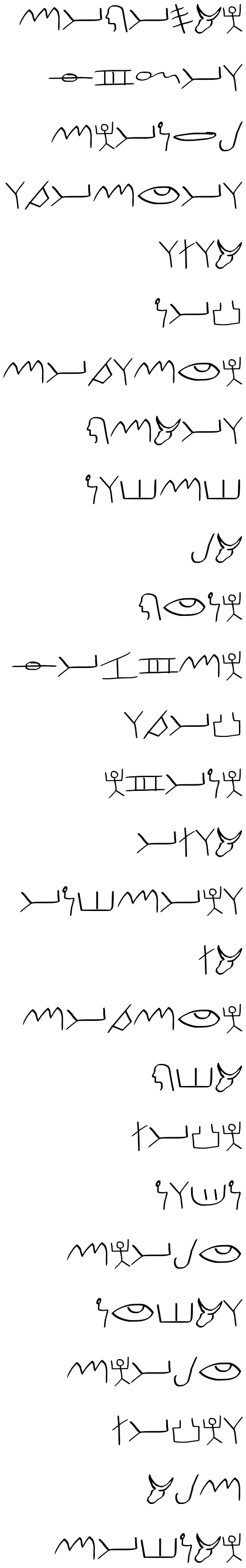

	h·s·rm	
to entertain them	vay·tsa·cheq	
	liph·ne·hem	
And they stationed	vay·ya·a·mee·du	
him	o·w·to	
between	ben	
the pillars	ha·am·mu·deem	
said	vay·yo·mer	Judges 16:26
Samson	shim·sho·wn	
to	el	
the servant	han·na·ar	
who held	ham·ma·cha·zeeq	
his hand	be·ya·do	
“ Lead	han·nee·chah	
me	o·w·tee	
where I can feel	ve·hē·mi·shē·nī	
-	et	
the pillars	ha·am·mu·deem	
-	a·sher	
the temple	hab·ba·yit	
supporting	na·kho·wn	
against them ”	a·le·hem	
so I can lean	ve·esh·sha·en	
	a·le·hem	
Now the temple	ve·hab·ba·yit	Judges 16:27
was full	ma·le	
of men	ha·a·na·sheem	

and women	ve·han·na·sheem	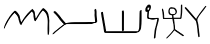	
were there	ve·sham·mah	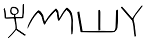	
all	kol	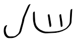	
the lords	sar·ne	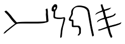	
of the Philistines	phe·lish·teem	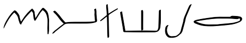	
were on	ve·al	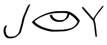	
the roof	hag·gag	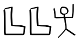	
and about three	kish·lo·shet	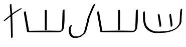	
thousand	a·la·pheem	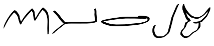	
men	eesh	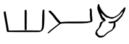	
and women	ve·ish·shah	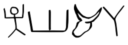	
watching	ha·ro·eem	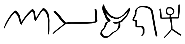	
entertain them	bis·cho·wq	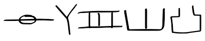	
Samson	shim·sho·wn	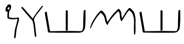	
called out	vay·yiq·ra	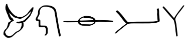	Judges 16:28
Then Samson	shim·sho·wn	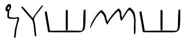	
to	el	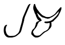	
the LORD	YHVH	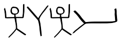	
:	vay·yo·mar	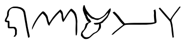	
“ O Lord	a·do·nay	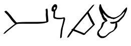	
GOD	YHVH	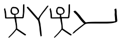	
remember me	za·khe·re·nee	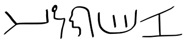	
please	na	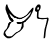	
Strengthen me	ve·chaz·ze·qe·nee	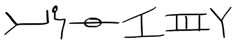	
	na	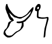	
just	akh	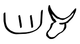	
once more	hap·pa·am	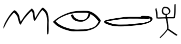	

	haz·zeh	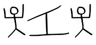	
O God	ha·e·lo·heem	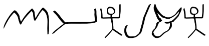	
I may pay back	ve·in·na·qe·mah	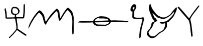	
vengeful blow	ne·qam	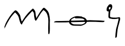	
so that with one	a·chat	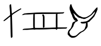	
for my two	mish·she·te	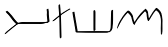	
eyes ”	e·nay	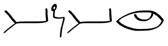	
the Philistines	mip·pe·lish·teem	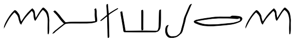	
reached out	vay·yil·pot	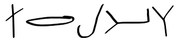	Judges 16:29
And Samson	shim·sho·wn	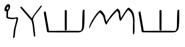	
-	et	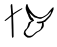	
for the two	she·ne	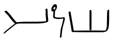	
pillars	am·mu·de	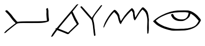	
central	hat·ta·vekh	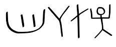	
-	a·sher	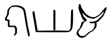	
the temple	hab·ba·yit	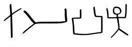	
supporting	na·kho·wn	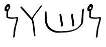	
against them	a·le·hem	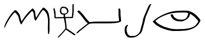	
Bracing himself	vay·yis·sa·mekh	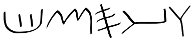	
	a·le·hem	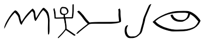	
on one [pillar]	e·chad	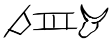	
with his right hand	bee·mee·no	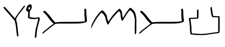	
on the other	ve·e·chad	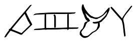	
and his left hand	bis·mo·lo	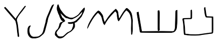	
said	vay·yo·mer	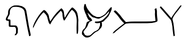	Judges 16:30
Samson	shim·sho·wn	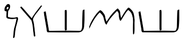	
die	ta·mo·wt	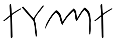	

“ Let me	naph·shee		
with	im		
the Philistines ”	pe·lish·teem		
Then he pushed	vay·yet	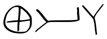	
with all his might	be·kho·ach		
fell	vay·yip·pol	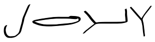	
and the temple	hab·ba·yit	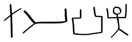	
on	al		
the lords	has·se·ra·neem	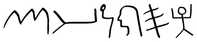	
and	ve·al		
all	kal		
the people in it	ha·am		
-	a·sher		
	bo		
	vay·yih·yu		
	ham·me·teem		
	a·sher		
he killed	he·meet	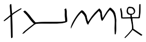	
So in his death	be·mo·w·to		
more	rab·beem	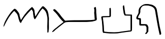	
than	me·a·sher		
he had killed	he·meet	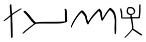	
in his life	be·chay·yaw	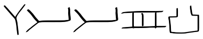	
came down	vay·ye·re·du		Judges 16:31
Then [Samson’s] brothers	e·chaw	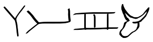	
	ve·khal		
family	bet	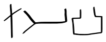	

and his father’s	a·vee·hu	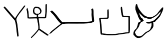	
	vay·yis·u	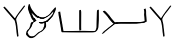	
-	o·to	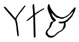	
carried him back	vay·ya·a·lu	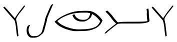	
and buried	vay·yiq·be·ru	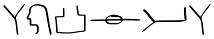	
him	o·w·to	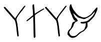	
between	ben	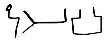	
Zorah	tsa·re·ah	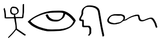	
	u·ven	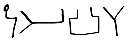	
and Eshtaol	esh·ta·ol	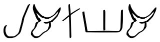	
in the tomb	be·qe·ver	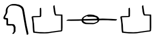	
Manoah	ma·no·w·ach	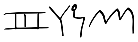	
of his father	a·vee	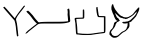	
And he	ve·hu	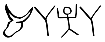	
had judged	sha·phat	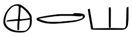	
-	et	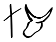	
Israel	yis·ra·el	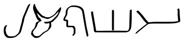	
twenty	es·reem	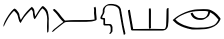	
years	sha·nah	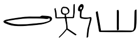	
Now	vay·hee	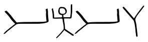	Judges 17:1
a man	eesh	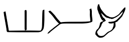	
from the hill country	me·har	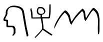	
of Ephraim	eph·ra·yim	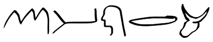	
named	u·she·mo	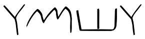	
Micah	mee·kha·ye·hu	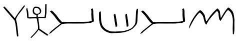	
said	vay·yo·mer	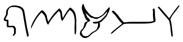	Judges 17:2
to his mother	le·im·mo	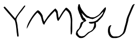	

“ The eleven	e·leph	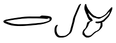	
hundred [shekels]	u·me·ah		
of silver	hak·ke·seph		
that	a·sher		
were taken	luq·qach	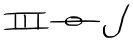	
from you	lakh	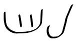	
you	ve·ʾat·tī		
a curse —	a·leet	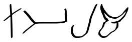	
and	ve·gam		
utter	a·mart		
about which I heard	be·a·ze·nay		
I have	hin·neh		
the silver {here}	hak·ke·seph		
with me	it·tee	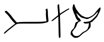	
I	a·nee	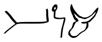	
took it ”	le·qach·tee	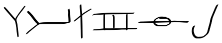	
said	vat·to·mer		
Then his mother	im·mo		
“ Blessed be	ba·rukh		
my son	be·nee	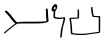	
by the LORD ! ”	la·YHVH	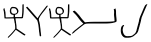	
And when he had	vay·ya·shev		Judges 17:3
returned	et		
the eleven	e·leph	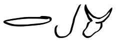	
hundred	u·me·ah		
[shekels] of silver	hak·ke·seph		
to his mother	le·im·mo		

said	vat·to·mer	
[she]	im·mo	
“ I wholly	haq·desh	
dedicate	hiq·dash·tee	
-	et	
the silver	hak·ke·seph	
to the LORD	la·YHVH	
	mee·ya·dee	
for my son’s benefit	liv·nee	
to make	la·a·so·wt	
a graven image	pe·sel	
and a molten idol	u·mas·se·khah	
Therefore I will now	ve·at·tah	
return it	a·shee·ven·nu	
to you ”	lakh	
So he returned	vay·ya·shev	Judges 17:4
-	et	
the silver	hak·ke·seph	
to his mother	le·im·mo	
took	vat·tiq·qach	
and she	im·mo	
two hundred [shekels]	ma·ta·yim	
of silver	ke·seph	
and gave them	vat·tit·te·ne·hu	
to a silversmith	lats·tso·w·reph	
who made them	vay·ya·a·se·hu	
into a graven image	pe·sel	

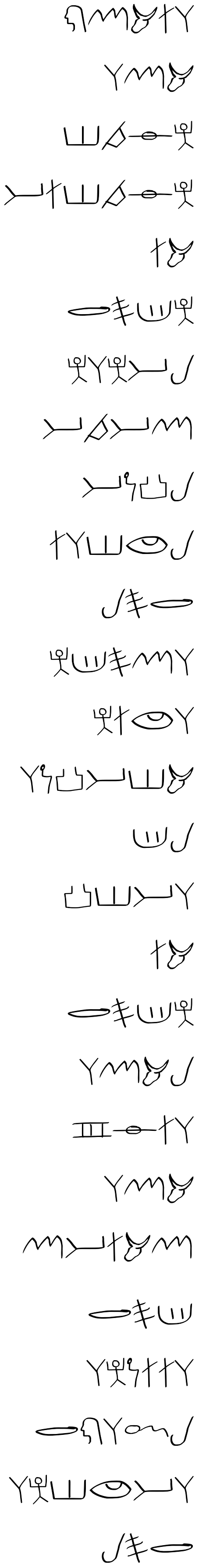

and a molten idol	u·mas·se·khah		
And they were placed	vay·hee	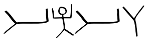	
in the house	be·vet	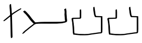	
of Micah	mee·kha·ye·hu		
Now this man	ve·ha·eesh	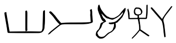	Judges 17:5
Micah	mee·khah	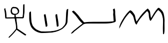	
had	lo		
a shrine	bet	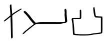	
	e·lo·heem		
and he made	vay·ya·as		
an ephod	e·pho·wd		
and some household idols	u·te·ra·pheem		
and ordained	vay·mal·le		
-	et		
-	yad	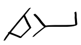	
one	a·chad	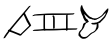	
of his sons	mib·ba·naw		
[as]	vay·hee	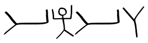	
his	lo		
priest	le·kho·hen		
days	bay·ya·meem		Judges 17:6
In those	ha·hem	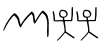	
there was no	en	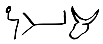	
king	me·lekh	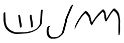	
in Israel	be·yis·ra·el		
everyone	eesh	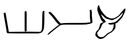	
right	hay·ya·shar	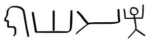	

in his own eyes	be·e·naw	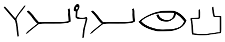	
did [what was]	ya·a·seh		
And there was	vay·hee	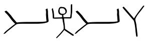	Judges 17:7
a young	na·ar		
from	mib·bet	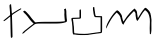	
Bethlehem	le·chem	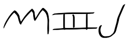	
in Judah	ye·hu·dah	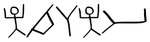	
within the clan	mim·mish·pa·chat	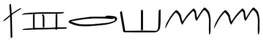	
of Judah	ye·hu·dah	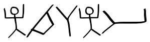	
-	ve·hu		
Levite	le·vee		
who	ve·hu		
had been residing	gar		
	sham		
left	vay·ye·lekh	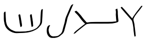	Judges 17:8
This man	ha·eesh	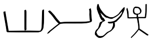	
the city	me·ha·eer		
of	mib·bet	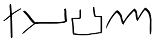	
Bethlehem	le·chem	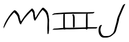	
in Judah	ye·hu·dah	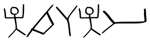	
to settle	la·gur		
where	ba·a·sher		
he could find [a place]	yim·tsa		
he came	vay·ya·vo	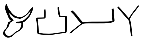	
in the hill country	har		
of Ephraim	eph·ra·yim		
to	ad		

house	bet	𐤁𐤉𐤕	
Micah’s	mee·khah	𐤌𐤉𐤊𐤄	
And as he traveled	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
	dar·ko	𐤃𐤓𐤊𐤅	
asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 17:9
him	lo	𐤋𐤅	
Micah	mee·khah	𐤌𐤉𐤊𐤄	
“ Where	me·a·yin	𐤌𐤀𐤉𐤍	
are you from ? ”	ta·vo·w	𐤕𐤁𐤅𐤀	
he replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	e·law	𐤀𐤋𐤉𐤅	
am a Levite	le·vee	𐤋𐤅𐤉	
“ I	a·no·khee	𐤀𐤍𐤊𐤉	
from	mib·bet	𐤌𐤁𐤉𐤕	
Bethlehem	le·chem	𐤋𐤇𐤌	
in Judah ”	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
“ and I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
am on my way	ho·lekh	𐤄𐤋𐤊	
to settle	la·gur	𐤋𐤂𐤅𐤓	
wherever	ba·a·sher	𐤁𐤀𐤔𐤓	
I can find a place ”	em·tsa	𐤀𐤌𐤑𐤀	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 17:10
to him	lo	𐤋𐤅	
Micah	mee·khah	𐤌𐤉𐤊𐤄	
“ Stay	she·vah	𐤔𐤁𐤄	
with me ”	im·ma·dee	𐤏𐤌𐤃𐤉	
“ and be	veh·yeh	𐤅𐤄𐤉𐤄	

my	lee	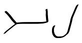	
father	le·av		
and priest	u·le·kho·hen		
and I	ve·a·no·khee	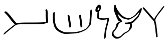	
will give	et·ten		
you	le·kha	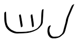	
ten [shekels]	a·se·ret		
of silver	ke·seph		
per year	lay·ya·meem		
a suit	ve·e·rekh		
of clothes	be·ga·deem		
and your provisions ”	u·mich·ya·te·kha	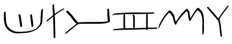	
went in	vay·ye·lekh	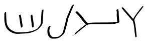	
So the Levite	hal·le·vee		
and agreed	vay·yo·w·el		Judges 17:11
	hal·le·vee		
to stay	la·she·vet		
with	et		
[him]	ha·eesh	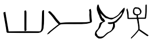	
became	vay·hee	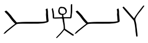	
and the young man	han·na·ar		
to Micah	lo	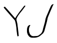	
like a	ke·a·chad		
son	mib·ba·naw		
ordained	vay·mal·le		Judges 17:12
Micah	mee·khah	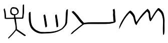	
-	et		

	yad	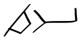	
the Levite	hal·le·vee	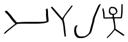	
became	vay·hee	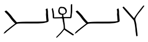	
his	lo	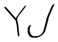	
and the young man	han·na·ar	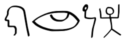	
priest	le·kho·hen	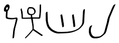	
and lived	vay·hee	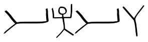	
house	be·vet	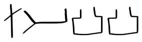	
in [his]	mee·khah	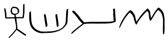	
said	vay·yo·mer	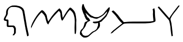	Judges 17:13
Then Micah	mee·khah	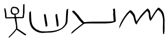	
“ Now	at·tah	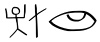	
I know	ya·da·tee	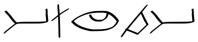	
that	kee	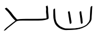	
will be good	ye·teev	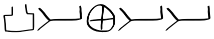	
the LORD	YHVH	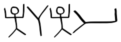	
to me	lee	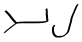	
because	kee	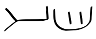	
has become	ha·yah	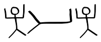	
my	lee	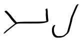	
a Levite	hal·le·vee	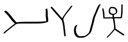	
priest ”	le·kho·hen	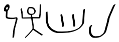	
days	bay·ya·meem	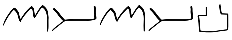	Judges 18:1
In those	ha·hem	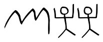	
there was no	en	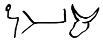	
king	me·lekh	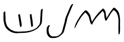	
in Israel	be·yis·ra·el	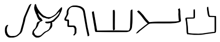	

[and]	u·vay·ya·meem		
	ha·hem	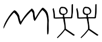	
the tribe	she·vet	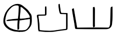	
of the Danites	had·da·nee		
was looking for	me·vaq·qesh	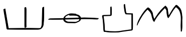	
-	lo		
territory	na·cha·lah	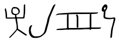	
to occupy	la·she·vet		
For	kee	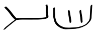	
they had not	lo		
come into	na·phe·lah		
-	lo		
up to	ad		
time	hay·yo·wm	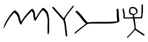	
that	ha·hu		
among	be·to·wkh		
the tribes	shiv·te	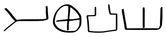	
of Israel	yis·ra·el	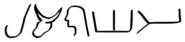	
an inheritance	be·na·cha·lah	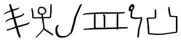	
sent out	vay·yish·le·chu	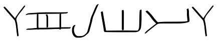	Judges 18:2
So the Danites	ve·ne	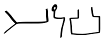	
	dan		
from their clans	mim·mish·pach·tam	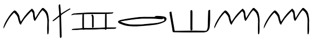	
five	cha·mish·shah		
men	a·na·sheem	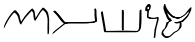	
	miq·tso·w·tam		
men	a·na·sheem	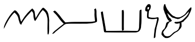	

of	be·ne	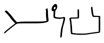	
valor	cha·yil	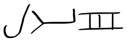	
from Zorah	mits·tsa·re·ah		
and Eshtaol	u·me·esh·ta·ol		
to spy out	le·rag·gel		
-	et		
the land	ha·a·rets		
and explore it	u·le·cha·qe·rah	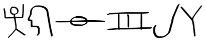	
they told them	vay·yo·me·ru		
	a·le·hem	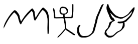	
“ Go	le·khu		
and explore	chiq·ru	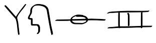	
-	et		
the land ”	ha·a·rets		
[The men] entered	vay·ya·vo·u	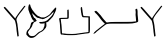	
the hill country	har		
of Ephraim	eph·ra·yim	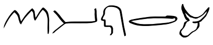	
and came to	ad		
the house	bet	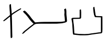	
of Micah	mee·khah	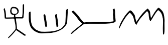	
where they spent the night	vay·ya·lee·nu	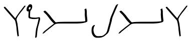	
	sham	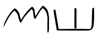	
And while they	hem·mah		Judges 18:3
were near	im		
house	bet	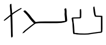	
Micah’s	mee·khah	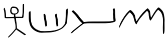	
they	ve·hem·mah	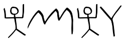	

recognized	hik·kee·ru	
-	et	
the voice	qo·wl	
of the young	han·na·ar	
Levite	hal·le·vee	
so they went over	vay·ya·su·ru	
-	sham	
and asked	vay·yo·me·ru	
him	lo	
“ Who	mee	
brought	he·vee·a·kha	
you here ?	ha·lom	
What	u·mah	
are you	at·tah	
doing	o·seh	
in this [place] ?	ba·zeh	
Why	u·mah	
are you	le·kha	
here ? ”	phoh	
he replied	vay·yo·mer	Judges 18:4
	a·le·hem	
this	ka·zoh	
and that	ve·kha·zeh	
has done	a·sah	
for me ”	lee	
“ Micah	mee·khah	
“ and he has hired me	vay·yis·ke·re·nee	

to be	va·e·hee	
his	lo	
priest ”	le·kho·hen	
Then they said	vay·yo·me·ru	Judges 18:5
to him	lo	
inquire	she·al	
“ Please	na	
of God	ve·lo·heem	
to determine	ve·ne·de·ah	
will have a successful	ha·tats·lee·ach	
journey	dar·ke·nu	
- ”	a·sher	
whether we	a·nach·nu	
	ho·le·kheem	
	a·le·ha	
told	vay·yo·mer	Judges 18:6
them	la·hem	
And the priest	hak·ko·hen	
“ Go	le·khu	
in peace	le·sha·lo·wm	
is watching over	no·khach	
The LORD	YHVH	
your journey	dar·ke·khem	
-	a·sher	
-	te·le·khu	
”	vah	
departed	vay·ye·le·khu	Judges 18:7

So the five	cha·me·shet	
men	ha·a·na·sheem	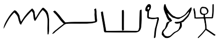
and came	vay·ya·vo·u	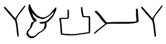
to Laish	la·ye·shah	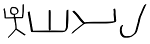
where they saw	vay·yir·u	
-	et	
that the people	ha·am	
-	a·sher	
-	be·qir·bah	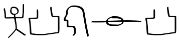
were living	yo·wo·she·vet	
securely	la·ve·tach	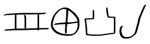
like	ke·mish·pat	
the Sidonians	tsi·do·neem	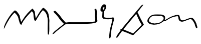
tranquil	sho·qet	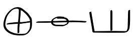
and unsuspecting	u·vo·te·ach	
There was nothing	ve·en	
lacking	makh·leem	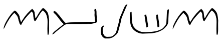
	da·var	
in the land	ba·a·rets	
and no oppressive	yo·w·resh	
ruler	e·tser	
were far away	u·re·cho·qeem	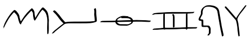
And they	hem·mah	
from the Sidonians	mits·tsi·do·neem	
alliance	ve·da·var	
and had no	en	
	la·hem	

with	im		
anyone	a·dam		
When the men returned	vay·ya·vo·u	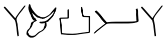	Judges 18:8
to	el		
-	a·che·hem	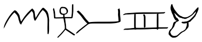	
Zorah	tsa·re·ah		
and Eshtaol	ve·esh·ta·ol		
asked	vay·yo·me·ru		
them	la·hem		
their brothers	a·che·hem	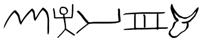	
“ What	mah		
did you find ? ”	at·tem		
They answered	vay·yo·me·ru		Judges 18:9
“ Come on	qu·mah		
let us go up	ve·na·a·leh		
against them	a·le·hem	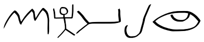	
for	kee	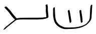	
we have seen	ra·ee·nu	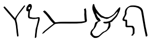	
-	et		
the land	ha·a·rets		
	ve·hin·neh		
good	to·w·vah		
and it is very	me·od		
Why would you fail to act	ve·at·tem		
?	mach·sheem		
Do not	al		
hesitate	te·a·tse·lu		

to go there	la·le·khet	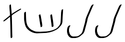	
	la·vo		
and take possession of	la·re·shet	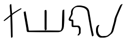	
-	et		
the land !	ha·a·rets		
When you enter	ke·vo·a·khem		Judges 18:10
you will come	ta·vo·u		
to	el		
people	am		
an unsuspecting	bo·te·ach		
land	ve·ha·a·rets		
and a spacious	ra·cha·vat	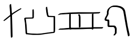	
	ya·da·yim	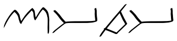	
for	kee	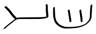	
has delivered it	ne·ta·nah	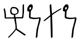	
God	e·lo·heem		
into your hand	be·yed·khem		
It is a place	ma·qo·wm	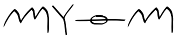	
where	a·sher		
nothing	en	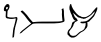	
	sham		
is lacking ”	mach·so·wr		
	kal		
	da·var		
-	a·sher		
on earth	ba·a·rets		
departed	vay·yis·u		Judges 18:11

from	mish·sham	משם	
	mim·mish·pa·chat	ממשפחת	
Danites	had·da·nee	הדני	
Zorah	mits·tsa·re·ah	מצרעה	
and Eshtaol	u·me·esh·ta·ol	ומאשתאל	
So six	shesh	שש	
hundred	me·o·wt	מאות	
	eesh	איש	
armed	cha·gur	חגור	
with weapons	ke·le	כלי	
of war	mil·cha·mah	מלחמה	
They went up	vay·ya·a·lu	ויעלו	Judges 18:12
and camped	vay·ya·cha·nu	ויחנו	
	be·qir·yat	בקרית	
at Kiriath-jearim	ye·a·reem	יערים	
in Judah	bee·hu·dah	ביהודה	
That is why	al	על	
	ken	כן	
is called	qa·re·u	קראו	
place	lam·ma·qo·wm	למקום	
the	ha·hu	ההוא	
	ma·cha·neh	מחנה	
Mahaneh-dan	dan	דן	
to	ad	עד	
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
	hin·neh	הנה	

west	a·cha·re	אחרי	
	qir·yat	קרית	
of Kiriath-jearim	ye·a·reem	יערים	
they traveled	vay·ya·av·ru	ויעברו	Judges 18:13
And from there	mish·sham	משם	
to the hill country	har	הר	
of Ephraim	eph·ra·yim	אפרים	
and came	vay·ya·vo·u	ויבאו	
to	ad	עד	
house	bet	בית	
Micah's	mee·khah	מיכה	
-	vay·ya·a·nu	ויענו	Judges 18:14
Then the five	cha·me·shet	חמשת	
men	ha·a·na·sheem	האנשים	
who had gone	ha·ho·le·kheem	ההלכים	
to spy out	le·rag·gel	לרגל	
-	et	את	
the land	ha·a·rets	הארץ	
of Laish	la·yish	ליש	
said	vay·yo·me·ru	ויאמרו	
to	el	אל	
their brothers	a·che·hem	אחיהם	
" Did you know	hay·da·tem	הידעתם	
that	kee	כי	
has	yesh	יש	
houses	bab·bat·teem	בבתים	
one of these	ha·el·leh	האלה	

an ephod	e·pho·wd	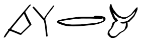	
household gods	u·te·ra·pheem	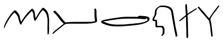	
a graven image	u·phe·sel	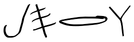	
and a molten idol ?	u·mas·se·khah	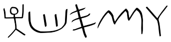	
Now	ve·at·tah	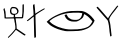	
think about	de·u	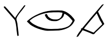	
what	mah	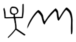	
you should do ”	ta·a·su	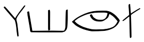	
So they turned	vay·ya·su·ru	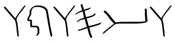	Judges 18:15
aside there	sham·mah	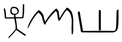	
and went	vay·ya·vo·u	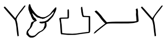	
to	el	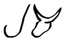	
the home	bet	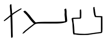	
of the young	han·na·ar	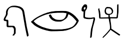	
Levite	hal·le·vee	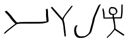	
the house	bet	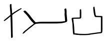	
of Micah	mee·khah	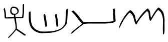	
and greeted him	vay·yish·a·lu	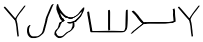	
	lo	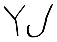	
	le·sha·lo·wm	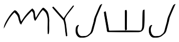	
The six	ve·shesh	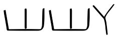	Judges 18:16
hundred	me·o·wt	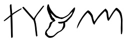	
	eesh	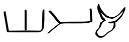	
armed	cha·gu·reem	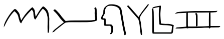	
with their weapons	ke·le	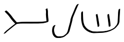	
of war	mil·cham·tam	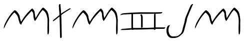	
stood	nits·tsa·veem	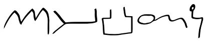	

at the entrance	pe·tach	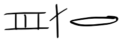	
of the gate	hash·sha·ar		
-	a·sher		
Danites	mib·be·ne	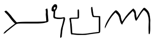	
	dan		
-	vay·ya·a·lu		Judges 18:17
And the five	cha·me·shet		
men	ha·a·na·sheem	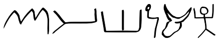	
who had gone	ha·ho·le·kheem		
to spy out	le·rag·gel		
-	et		
the land	ha·a·rets		
went inside	ba·u		
	sham·mah		
and took	la·qe·chu	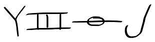	
-	et		
the graven image	hap·pe·sel		
-	ve·et		
the ephod	ha·e·pho·wd		
-	ve·et		
the household idols	hat·te·ra·pheem	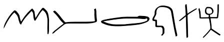	
and	ve·et		
the molten idol	ham·mas·se·khah		
while the priest	ve·hak·ko·hen		
stood	nits·tsav		
at the entrance	pe·tach	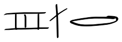	
of the gate	hash·sha·ar		

with the six	ve·shesh	
hundred	me·o·wt	
men	ha·eesh	
armed	he·cha·gur	
-	ke·le	
-	ham·mil·cha·mah	
When they	ve·el·leh	Judges 18:18
entered	ba·u	
house	bet	
Micah’s	mee·khah	
and took	vay·yiq·chu	
	et	
the graven image	pe·sel	
the ephod	ha·e·pho·wd	
-	ve·et	
the household idols	hat·te·ra·pheem	
and	ve·et	
the molten idol	ham·mas·se·khah	
said	vay·yo·mer	
to them	a·le·hem	
the priest	hak·ko·hen	
“ What	mah	
are you	at·tem	
doing ? ”	o·seem	
they told	vay·yo·me·ru	Judges 18:19
him	lo	
“ Be quiet ”	ha·cha·resh	

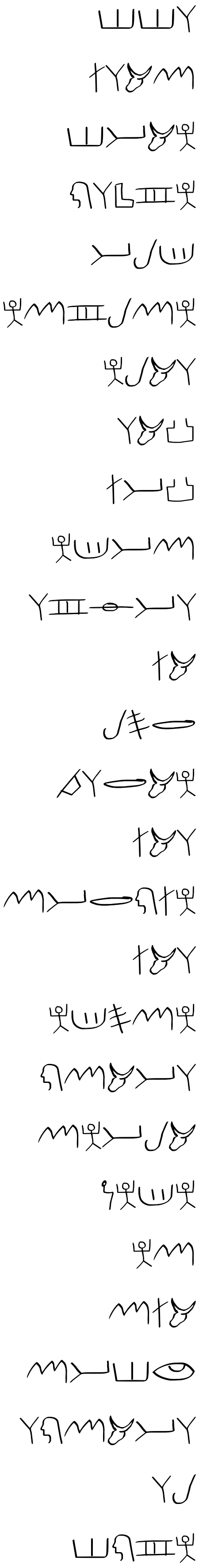

“ Put	seem	
your hand	ya·de·kha	
over	al	
your mouth	pee·kha	
and come	ve·lekh	
with us	im·ma·nu	
and be	veh·yeh	
to us	la·nu	
a father	le·av	
and a priest	u·le·kho·hen	
Is it better	ha·to·wv	
for you to be	he·yo·wt·kha	
a priest	kho·hen	
for the house	le·vet	
person	eesh	
of one	e·chad	
or	o	
-	he·yo·wt·kha	
a priest	kho·hen	
for a tribe	le·she·vet	
and family	u·le·mish·pa·chah	
in Israel ? ”	be·yis·ra·el	
was glad	vay·yee·tav	Judges 18:20
	lev	
So the priest	hak·ko·hen	
and took	vay·yiq·qach	
-	et	

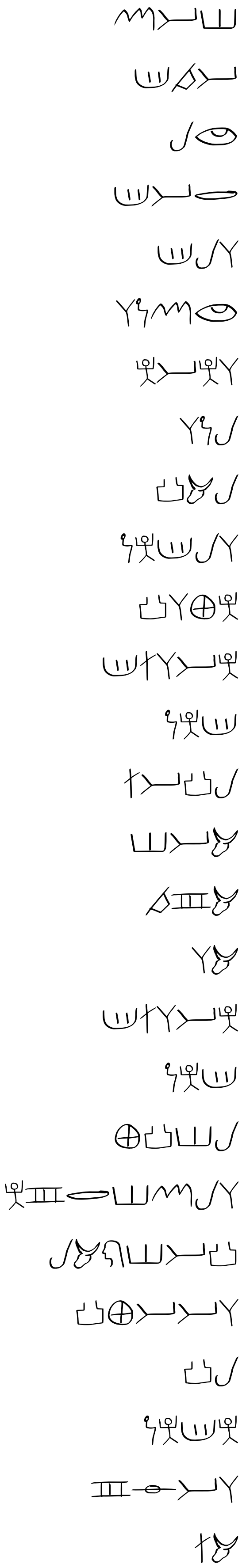

the ephod	ha·e·pho·wd	𐤄𐤀𐤐𐤅𐤃	
-	ve·et	𐤅𐤀𐤕	
the household idols	hat·te·ra·pheem	𐤄𐤕𐤓𐤐𐤉𐤌	
and	ve·et	𐤅𐤀𐤕	
the graven image	hap·pa·sel	𐤄𐤐𐤎𐤋	
and went	vay·ya·vo	𐤅𐤉𐤁𐤀	
with	be·qe·rev	𐤁𐤒𐤓𐤁	
the people	ha·am	𐤄𐤏𐤌	
they turned	vay·yiph·nu	𐤅𐤉𐤐𐤍𐤅	Judges 18:21
and departed	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
Putting	vay·ya·see·mu	𐤅𐤉𐤔𐤉𐤌𐤅	
-	et	𐤀𐤕	
their small children	hat·taph	𐤄𐤈𐤐	
-	ve·et	𐤅𐤀𐤕	
their livestock	ham·miq·neh	𐤄𐤌𐤒𐤍𐤄	
-	ve·et	𐤅𐤀𐤕	
and their possessions	hak·ke·vu·dah	𐤄𐤊𐤁𐤅𐤃𐤄	
in front of them	liph·ne·hem	𐤋𐤐𐤍𐤉𐤄𐤌	
After they	hem·mah	𐤄𐤌𐤄	Judges 18:22
were some distance	hir·chee·qu	𐤄𐤓𐤇𐤉𐤒𐤅	
house	mib·bet	𐤌𐤁𐤉𐤕	
from Micah’s	mee·khah	𐤌𐤉𐤊𐤄	
the men	ve·ha·a·na·sheem	𐤅𐤄𐤀𐤍𐤔𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
in the houses	bab·bat·teem	𐤁𐤁𐤕𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
near	im	𐤏𐤌	

house	bet	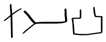	
Micah's	mee·khah	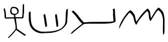	
mobilized	niz·a·qu		
and overtook	vay·yad·bee·qu		
-	et		
the Danites	be·ne	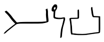	
	dan		
When they called out	vay·yiq·re·u	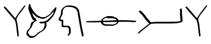	Judges 18:23
after them	el		
the Danites	be·ne	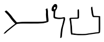	
	dan		
turned	vay·yas·seb·bu		
to face them	pe·ne·hem	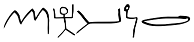	
and said	vay·yo·me·ru		
to Micah	le·mee·khah	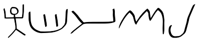	
" What is the matter	mah	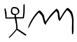	
with you	le·kha	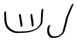	
that	kee	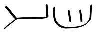	
you have called out such a company ? "	niz·a·qe·ta		
He replied	vay·yo·mer		Judges 18:24
-	et		
the gods	e·lo·hay		
-	a·sher		
I had made	a·see·tee	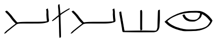	
" You took	le·qach·tem	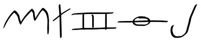	
-	ve·et		
and my priest	hak·ko·hen	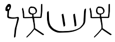	

and went away	vat·te·le·khu	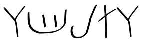	
do I have	u·mah		
?	lee	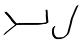	
What else	o·wd		
How	u·mah		
	zeh		
can you say	to·me·ru		
to me	e·lay	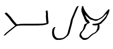	
‘ What is the matter	mah	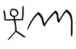	
with you ? ’”	lakh	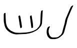	
said	vay·yo·me·ru		Judges 18:25
to him	e·law	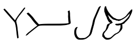	
The Danites	be·ne	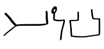	
	dan		
“ Do not	al		
raise	tash·ma		
your voice	qo·wl·kha	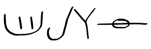	
against us	im·ma·nu		
or	pen	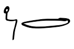	
will attack	yiph·ge·u		
you	va·khem	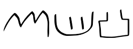	
men	a·na·sheem	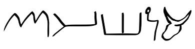	
angry	ma·re		
	ne·phesh		
will lose	ve·a·saph·tah		
your lives	naph·she·kha		
”	ve·ne·phesh		

and you and your family	be·te·kha	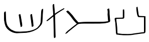	
went	vay·ye·le·khu	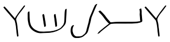	Judges 18:26
So the Danites	ve·ne	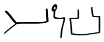	
	dan		
on their way	le·dar·kam	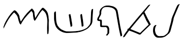	
saw	vay·yar	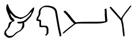	
because he	mee·khah	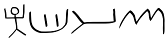	
that	kee	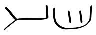	
were too strong	cha·za·qeem	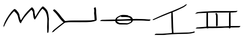	
they	hem·mah		
for him	mim·men·nu	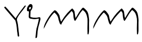	
and Micah turned	vay·yi·phen	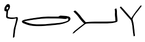	
to go back	vay·ya·shav		
	el		
home	be·to	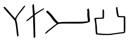	
After they	ve·hem·mah	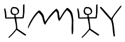	Judges 18:27
had taken	la·qe·chu	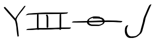	
-	et		
[idols]	a·sher		
-	a·sah		
Micah’s	mee·khah	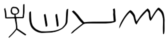	
-	ve·et		
and his priest	hak·ko·hen	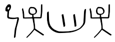	
-	a·sher		
-	ha·yah	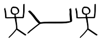	
	lo	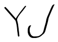	
they went	vay·ya·vo·u	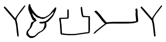	

to	al	
Laish	la·yish	
to	al	
people	am	
a tranquil	sho·qet	
and unsuspecting	u·vo·te·ach	
and they struck	vay·yak·ku	
them	o·w·tam	
	le·phee	
with their swords	cha·rev	
-	ve·et	
the city	ha·eer	
and burned down	sa·re·phu	
	va·esh	
There was no one	ve·en	Judges 18:28
to deliver them	mats·tseel	
because	kee	
far	re·cho·w·qah	
[the city was]	hee	
from Sidon	mits·tsee·do·wn	
alliance	ve·da·var	
and had no	en	
	la·hem	
with	im	
anyone	a·dam	
it	ve·hee	
was in a valley	ba·e·meq	

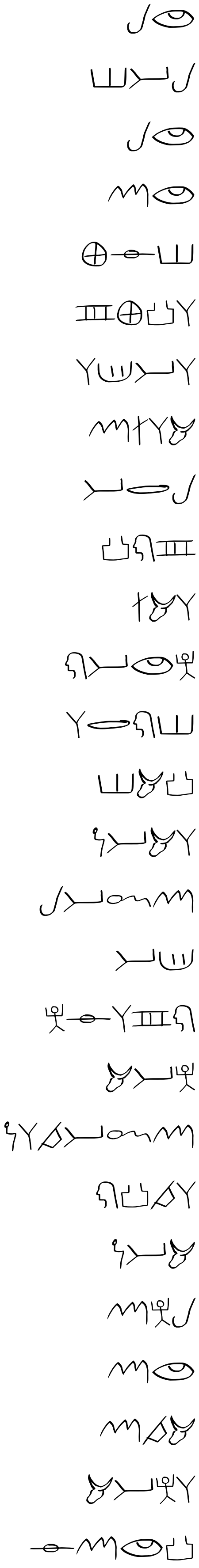

near	a·sher		
	le·vet	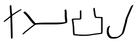	
Beth-rehob	re·cho·wv	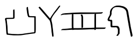	
And the Danites rebuilt	vay·yiv·nu	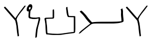	
-	et		
the city	ha·eer		
and lived	vay·ye·she·vu	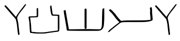	
there	vah		
They named	vay·yiq·re·u	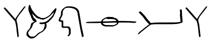	Judges 18:29
	shem	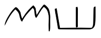	
[it]	ha·eer	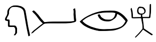	
Dan	dan		
after	be·shem	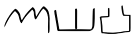	
Dan	dan		
their forefather	a·vee·hem	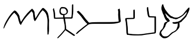	
who	a·sher		
was born	yul·lad	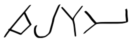	
to Israel —	le·yis·ra·el		
though	ve·u·lam		
Laish	la·yish	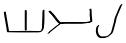	
named	shem	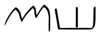	
the city	ha·eer		
was formerly	la·ri·sho·nah		
set up	vay·ya·qee·mu	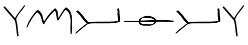	Judges 18:30
for themselves	la·hem		
The Danites	be·ne	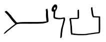	
	dan		

-	et	את	
idols	hap·pa·sel	הפסל	
and Jonathan	vee·ho·w·na·tan	ויהונתן	
son of	ben	בן	
Gershom	ge·re·shom	גרשם	
the son	ben	בן	
of Moses	me·nash·shɛh	מנשה	
	hu	הוא	
and his sons	u·va·naw	ובניו	
were	ha·yu	היו	
priests	kho·ha·neem	כהנים	
for the tribe	le·she·vet	לשבט	
of Dan	had·da·nee	הדני	
until	ad	עד	
the day	yo·wm	יום	
of the captivity	ge·lo·wt	גלות	
of the land	ha·a·rets	הארץ	
So they set up	vay·ya·see·mu	וישימו	Judges 18:31
for themselves	la·hem	להם	
-	et	את	
graven image	pe·sel	פסל	
Micah's	mee·khah	מיכה	
-	a·sher	אשר	
-	a·sah	עשה	
and it was there the whole	kal	כל	
time	ye·me	ימי	
was	he·yo·wt	היות	

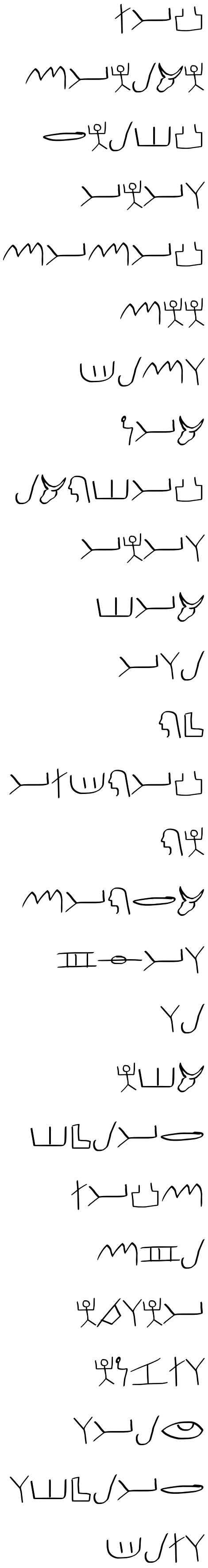

the house	bet	
of God	ha·e·lo·heem	
in Shiloh	be·shi·loh	
Now	vay·hee	Judges 19:1
days	bay·ya·meem	
in those	ha·hem	
king	u·me·lekh	
when there was no	en	
in Israel	be·yis·ra·el	
	vay·hee	
	eesh	
a Levite	le·vee	
who lived	gar	
in the remote	be·yar·ke·te	
hill country	har	
of Ephraim	eph·ra·yim	
took	vay·yiq·qach	
for himself	lo	
	ish·shah	
a concubine	phee·le·gesh	
from	mib·bet	
Bethlehem	le·chem	
in Judah	ye·hu·dah	
was unfaithful	vat·tiz·neh	Judges 19:2
to him	a·law	
But she	pee·lag·sho	
and left	vat·te·lekh	

him	me·it·to	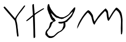	
to return to	el	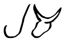	
house	bet	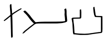	
her father’s	a·vee·ha	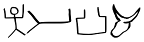	
in	el	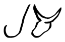	
	bet	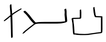	
Bethlehem	le·chem	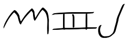	
in Judah	ye·hu·dah	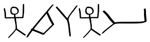	
After she had been	vat·te·hee	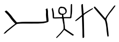	
there	sham	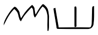	
-	ya·meem	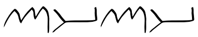	
four	ar·ba·ah	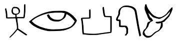	
months	cho·da·sheem	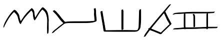	
got up	vay·ya·qam	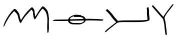	Judges 19:3
her husband	ee·shah	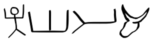	
and went	vay·ye·lekh	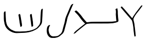	
after her	a·cha·re·ha	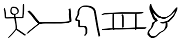	
to speak	le·dab·ber	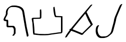	
to her	al	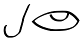	
kindly	lib·bah	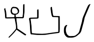	
and bring her back	la·ha·shī·vo	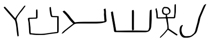	
taking his servant	ve·na·a·ro	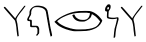	
	im·mo	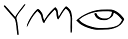	
and a pair	ve·tse·med	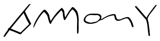	
of donkeys	cha·mo·reem	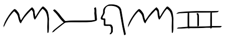	
So [the girl] brought him	vat·te·vee·e·hu	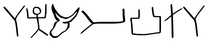	
house	bet	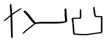	

into her father’s	a·vee·ha	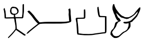	
saw him	vay·yir·e·hu		
father	a·vee	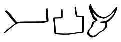	
and when [her]	han·na·a·rah		
he gladly	vay·yis·mach	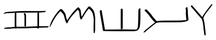	
welcomed him	liq·ra·to	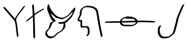	
persuaded him to stay	vay·ye·che·zaq	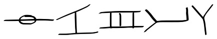	Judges 19:4
	bo		
His father-in-law	cho·te·no	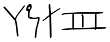	
father	a·vee	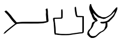	
the girl’s	han·na·a·rah		
so he remained	vay·ye·shev	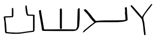	
with him	it·to		
three	she·lo·shet	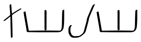	
days	ya·meem	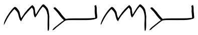	
eating	vay·yo·khe·lu		
drinking	vay·yish·tu	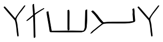	
and lodging	vay·ya·lee·nu	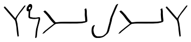	
there	sham		
-	vay·hee	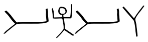	Judges 19:5
day	bay·yo·wm	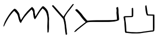	
On the fourth	ha·re·vee·ee	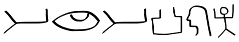	
they got up early	vay·yash·kee·mu		
in the morning	vab·bo·qer	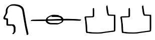	
and prepared	vay·ya·qam	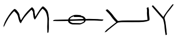	
to depart	la·le·khet	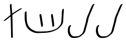	
said	vay·yo·mer		

father	a·vee	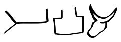	
but the girl’s	han·na·a·rah	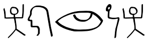	
to	el	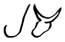	
his son-in-law	cha·ta·no	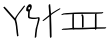	
“ Refresh	se·ad	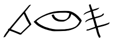	
your heart	lib·be·kha	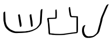	
with a morsel	pat	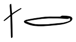	
of bread	le·chem	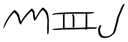	
and then	ve·a·char	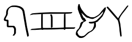	
you can go ”	te·le·khu	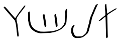	
So they sat down	vay·ye·she·vu	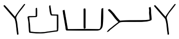	Judges 19:6
of them ate	vay·yo·khe·lu	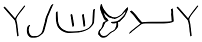	
and the two	she·ne·hem	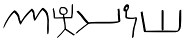	
together	yach·daw	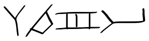	
and drank	vay·yish·tu	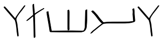	
said	vay·yo·mer	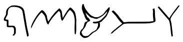	
father	a·vee	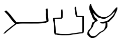	
Then the girl’s	han·na·a·rah	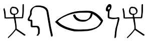	
to	el	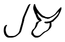	
the man	ha·eesh	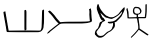	
agree	ho·w·el	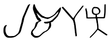	
“ Please	na	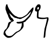	
to stay overnight	ve·leen	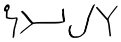	
be merry ”	ve·yi·tav	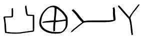	
and let your heart	lib·be·kha	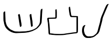	
got up	vay·ya·qam	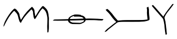	Judges 19:7
The man	ha·eesh	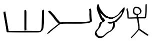	

to depart	la·le·khet	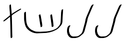	
persuaded	vay·yiph·tsar	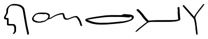	
him	bo	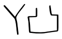	
but his father-in-law	cho·te·no	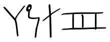	
	vay·ya·shav	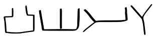	
so he stayed	vay·ya·len	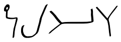	
there that night	sham	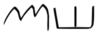	
he got up early	vay·yash·kem	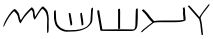	Judges 19:8
in the morning	bab·bo·qer	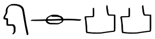	
day	bay·yo·wm	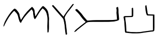	
On the fifth	ha·cha·mee·shee	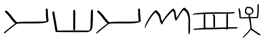	
to depart	la·le·khet	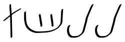	
said	vay·yo·mer	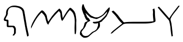	
father	a·vee	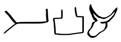	
but the girl’s	han·na·a·rah	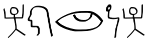	
refresh	se·ad	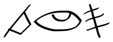	
“ Please	na	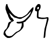	
your heart ”	le·va·ve·kha	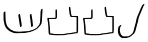	
So they waited	ve·hit·mah·me·hu	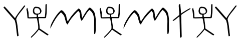	
until	ad	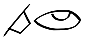	
late afternoon	ne·to·wt	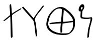	
	hay·yo·wm	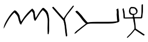	
of them ate	vay·yo·khe·lu	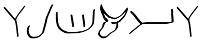	
and the two	she·ne·hem	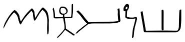	
got up	vay·ya·qam	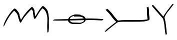	Judges 19:9
When the man	ha·eesh	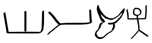	
to depart	la·le·khet	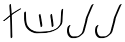	

	hu	
with his concubine	u·phee·lag·sho	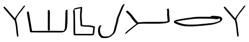
and his servant	ve·na·a·ro	
said	vay·yo·mer	
to him	lo	
his father-in-law	cho·te·no	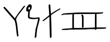
father	a·vee	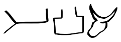
the girl’s	han·na·a·rah	
“ Look	hin·neh	
Please	na	
is drawing	ra·phah	
the day	hay·yo·wm	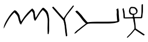
to a close	la·a·rov	
spend the night	lee·nu	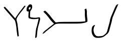
	na	
See	hin·neh	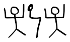
is almost over	cha·no·wt	
the day	hay·yo·wm	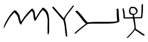
Spend the night	leen	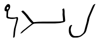
here	poh	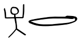
may be merry	ve·yee·tav	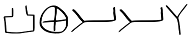
that your heart	le·va·ve·kha	
Then you can get up early	ve·hish·kam·tem	
tomorrow	ma·char	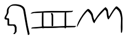
for your journey	le·dar·ke·khem	
	ve·ha·lakh·ta	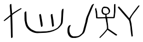
home ”	le·o·ha·le·kha	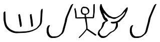

was unwilling	ve·lo		Judges 19:10
	a·vah		
But the man	ha·eesh	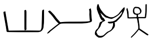	
to spend the night	la·lun	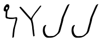	
He got up	vay·ya·qam	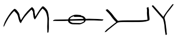	
and departed	vay·ye·lekh	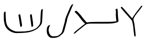	
and arrived	vay·ya·vo	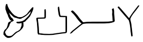	
	ad		
opposite	no·khach	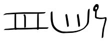	
Jebus	ye·vus	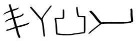	
(that is	hee	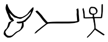	
Jerusalem)	ye·ru·sha·lim		
with	ve·im·mo		
his two	tse·med		
donkeys	cha·mo·w·reem		
saddled	cha·vu·sheem		
and his concubine	u·phee·lag·sho	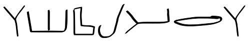	
-	im·mo		
When they	hem	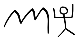	Judges 19:11
were near	im		
Jebus	ye·vus	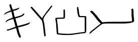	
and the day	ve·hay·yo·wm	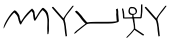	
gone	rad		
was almost	me·od		
said	vay·yo·mer		
the servant	han·na·ar		
to	el		

his master	a·do·naw	
	le·khah	
“ Please	na	
let us stop	ve·na·su·rah	
at	el	
city	eer	
Jebusite	hay·vu·see	
this	haz·zot	
and spend the night	ve·na·leen	
here ”	bah	
replied	vay·yo·mer	Judges 19:12
-	e·law	
But his master	a·do·naw	
“ We will not	lo	
turn aside	na·sur	
to	el	
the city	eer	
of foreigners	na·khe·ree	
where	a·sher	
there are no	lo	
Israelites	mib·be·ne	
	yis·ra·el	
	hen·nah	
We will go on	ve·a·var·nu	
to	ad	
Gibeah ”	giv·ah	
He continued	vay·yo·mer	Judges 19:13

-	le·na·a·ro		
“ Come	le·kha	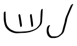	
let us try to reach	ve·niq·re·vah	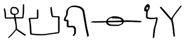	
one	be·a·chad		
of these towns	ham·me·qo·mo·wt	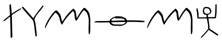	
to spend the night	ve·lan·nu	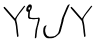	
in Gibeah	vag·giv·ah		
or	o		
Ramah ”	va·ra·mah	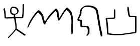	
on their journey	vay·ya·av·ru		Judges 19:14
So they continued	vay·ye·le·khu	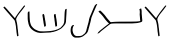	
set	vat·ta·vo		
	la·hem	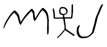	
and the sun	hash·she·mesh		
as they neared	e·tsel		
Gibeah	hag·giv·ah		
-	a·sher		
in Benjamin	le·vin·ya·min	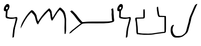	
They stopped	vay·ya·su·ru		Judges 19:15
	sham		
to go in	la·vo·w		
and lodge	la·lun	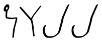	
in Gibeah	bag·giv·ah		
The Levite went in	vay·ya·vo	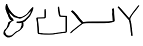	
and sat down	vay·ye·shev	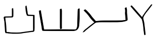	
square	bir·cho·wv	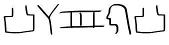	
in the city	ha·eer	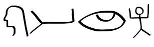	

but no	ve·en	ואין	
one	eesh	איש	
would take	me·as·seph	מאסף	
them	o·w·tam	אותם	
into his home	hab·bay·tah	הביתה	
for the night	la·lun	ללון	
-	ve·hin·neh	והנה	Judges 19:16
man	eesh	איש	
an old	za·qen	זקן	
came in	ba	בא	
from	min	מן	
his work	ma·a·se·hu	מעשהו	
in	min	מן	
the field	has·sa·deh	השדה	
That evening	ba·e·rev	בערב	
-	ve·ha·eesh	והאיש	
from the hill country	me·har	מהר	
of Ephraim	eph·ra·yim	אפרים	
	ve·hu	והוא	
who was residing	gar	גר	
in Gibeah	bag·giv·ah	בגבעה	
(the men	ve·an·she	ואנשי	
of that place	ham·ma·qo·wm	המקום	
	be·ne	בני	
were Benjamites),	ye·mee·nee	ימיני	
When he looked up	vay·yis·sa	וישא	Judges 19:17
	e·naw	עיניו	

and saw	vay·yar	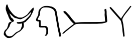	
-	et		
	ha·eesh	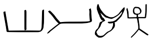	
the traveler	ha·o·re·ach		
square	bir·chov	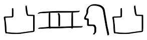	
in the city	ha·eer		
asked	vay·yo·mer		
man	ha·ʾīsh	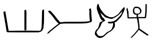	
the old	haz·za·qen	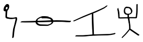	
“ Where	a·nah		
are you going	te·lekh	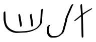	
and where	u·me·a·yin		
have you come from ? „	ta·vo·w		
[The Levite] replied	vay·yo·mer		Judges 19:18
	e·law	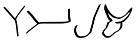	
traveling	o·ve·reem		
“ We are	a·nach·nu	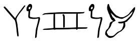	
from	mib·bet	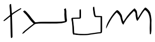	
Bethlehem	le·chem	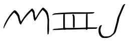	
in Judah	ye·hu·dah	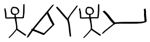	
to	ad		
the remote	yar·ke·te		
hill country	har		
of Ephraim	eph·ra·yim		
where	mish·sham		
I am from	a·no·khee		
I went	va·e·lekh		

to	ad		
	bet	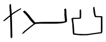	
Bethlehem	le·chem	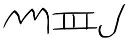	
in Judah	ye·hu·dah	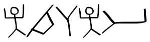	
-	ve·et		
to the house	bet	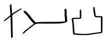	
of the LORD	YHVH		
and now I am	a·nee	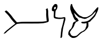	
going	ho·lekh	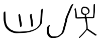	
but no	ve·en		
one	eesh	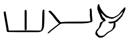	
has taken	me·as·seph		
me	o·w·tee		
into his home	hab·ba·ye·tah	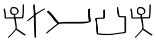	
both	ve·gam		Judges 19:19
straw	te·ven		
and	gam		
feed	mis·po·w	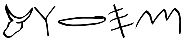	
even though there is	yesh	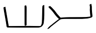	
for our donkeys	la·cha·mo·w·re·nu		
and	ve·gam		
bread	le·chem	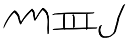	
and wine	va·ya·yin	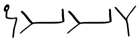	
	yesh	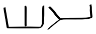	
for me	lee	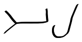	
and the maidservant	ve·la·a·ma·te·kha		
and young man	ve·lan·na·ar		

with me	im	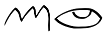	
we, your servants	a·va·de·kha	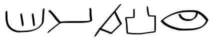	
There is nothing that	en	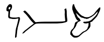	
lack ”	mach·so·wr	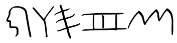	
	kal	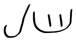	
	da·var	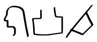	
said	vay·yo·mer	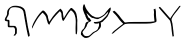	Judges 19:20
man	ha·eesh	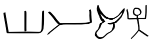	
the old	haz·za·qen	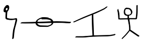	
“ Peace	sha·lo·wm	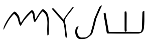	
to you ”	lakh	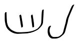	
Only	raq	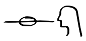	
everything	kal	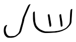	
you need	mach·so·wr·kha	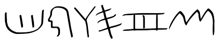	
“ Let me supply	a·lay	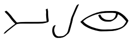	
	raq	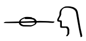	
in the square ”	ba·re·cho·wv	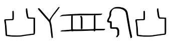	
do not	al	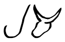	
spend the night	ta·lan	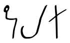	
So he brought him	vay·vee·e·hu	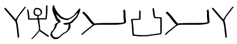	Judges 19:21
to his house	le·ve·to	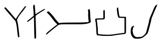	
and fed	vay·ya·va·wl	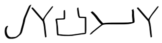	
his donkeys	la·cha·mo·w·reem	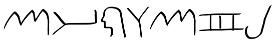	
And they washed	vay·yir·cha·tsu	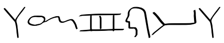	
their feet	rag·le·hem	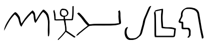	
and ate	vay·yo·khe·lu	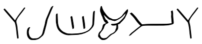	
and drank	vay·yish·tu	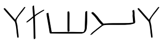	

Judges 19:22

While they	hem·mah	𐤄𐤌𐤄
were enjoying	me·tee·veem	𐤌𐤉𐤈𐤉𐤁𐤉𐤌
-	et	𐤀𐤕
themselves	lib·bam	𐤋𐤁𐤌
suddenly	ve·hin·neh	𐤅𐤄𐤍𐤄
men	an·she	𐤀𐤍𐤔𐤉
of the city	ha·eer	𐤄𐤏𐤉𐤓
-	an·she	𐤀𐤍𐤔𐤉
-	ve·ne	𐤁𐤍𐤉
the wicked	ve·lee·ya·al	𐤁𐤋𐤉𐤏𐤋
surrounded	na·sab·bu	𐤍𐤎𐤁𐤅
-	et	𐤀𐤕
the house	hab·ba·yit	𐤄𐤁𐤉𐤕
Pounding	mit·dap·pe·qeem	𐤌𐤕𐤃𐤐𐤒𐤉𐤌
on	al	𐤏𐤋
the door	had·da·let	𐤄𐤃𐤋𐤕
they said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅
to	el	𐤀𐤋
man	ha·eesh	𐤄𐤀𐤉𐤔
who owned	ba·al	𐤁𐤏𐤋
the house	hab·ba·yit	𐤄𐤁𐤉𐤕
the old	haz·za·qen	𐤄𐤆𐤒𐤍
-	le·mor	𐤋𐤀𐤌𐤓
“ Bring out	ho·w·tse	𐤄𐤅𐤑𐤀
-	et	𐤀𐤕
the man	ha·eesh	𐤄𐤀𐤉𐤔
who	a·sher	𐤀𐤔𐤓

came	ba		
to	el		
your house	be·te·kha	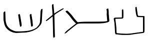	
so we can have relations with him ! ”	ve·ne·da·en·nu		
went out	vay·ye·tse		Judges 19:23
-	a·le·hem	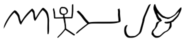	
	ha·eesh	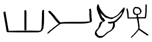	
The owner	ba·al		
of the house	hab·ba·yit	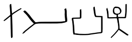	
and said	vay·yo·mer		
to them	a·le·hem		
“ No	al		
my brothers	a·chay	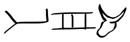	
do not	al		
do this wicked thing !	ta·re·u		
	na		
After all	a·cha·re	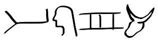	
-	a·sher		
is a guest	ba		
man	ha·eesh	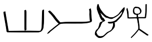	
this	haz·zeh		
	al		
in my house	bē·tī	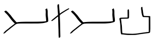	
Do not	al		
commit	ta·a·su		
-	et		
outrage	han·ne·va·lah		

this	haz·zot		
Look	hin·neh		Judges 19:24
daughter	vit·tee		
my virgin	hab·be·tu·lah		
and the man's concubine	u·phee·lag·she·hu	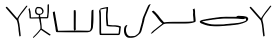	
let me bring out	o·w·tsee·ah		
-	na		
-	o·w·tam		
and you can use	ve·an·nu		
them	o·w·tam		
and do	va·a·su		
with them	la·hem		
as you wish	hat·to·wv		
-	be·e·ne·khem	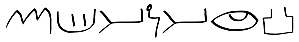	
man "	ve·la·eesh		
to this	haz·zeh		
But do not	lo		
do	ta·a·su		
thing	de·var		
a vile	han·ne·va·lah		
such	haz·zot		
not	ve·lo		Judges 19:25
would	a·vu		
	ha·a·na·sheem	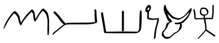	
listen to him	lish·mo·a		
So [the Levite]	lo		
took	vay·ya·cha·zeq	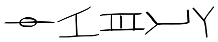	

But the men	ha·eesh	
his concubine	be·phee·lag·sho	
and sent her	vay·yo·tse	
to them	a·le·hem	
outside	ha·chuts	
and they raped	vay·ye·de·u	
her	o·w·tah	
and abused	vay·yit·al·le·lu	
her	vah	
throughout	kal	
the night	hal·lay·lah	
-	ad	
-	hab·bo·qer	
they let her go	vay·shal·le·chu·ha	
and at dawn	ba·ʿa·lot	
	hash·sha·char	
went back	vat·ta·vo	Judges 19:26
the woman	ha·ish·shah	
Early that morning	liph·no·wt	
	hab·bo·qer	
collapsed	vat·tip·pol	
at the doorway	pe·tach	
to the house	bet	
-	ha·eesh	
where	a·sher	
her master was staying	a·do·w·ne·ha	
	sham	

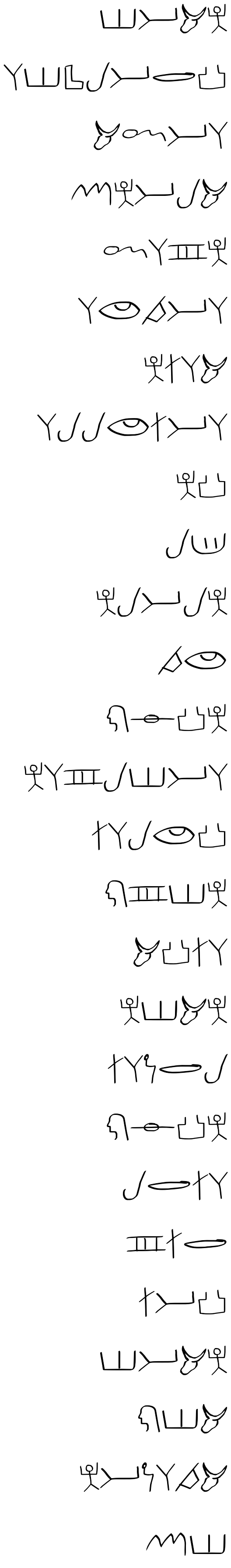

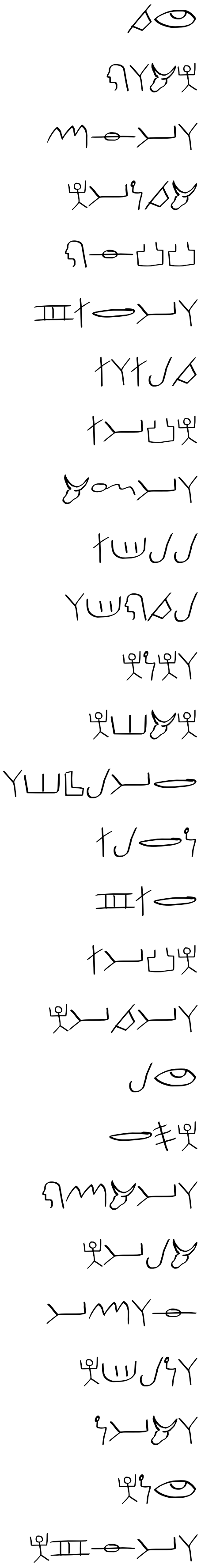

and lay there until	ad	
it was light	ha·o·wr	
got up	vay·ya·qam	Judges 19:27
when her master	a·do·ne·ha	
In the morning	bab·bo·qer	
and opened	vay·yiph·tach	
the doors	dal·to·wt	
of the house	hab·ba·yit	
to go out	vay·ye·tse	
	la·le·khet	
on his journey	le·dar·ko	
there was	ve·hin·neh	
	ha·ish·shah	
his concubine	phee·lag·sho	
collapsed	no·phe·let	
in the doorway	pe·tach	
of the house	hab·ba·yit	
with her hands	ve·ya·de·ha	
on	al	
the threshold	has·saph	
he told her	vay·yo·mer	Judges 19:28
	e·le·ha	
“ Get up ”	qu·mee	
“ Let us go ”	ve·ne·le·khah	
But there was no	ve·en	
response	o·neh	
put her	vay·yiq·qa·che·ha	

on	al		
his donkey	ha·cha·mo·wr	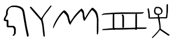	
and set out	vay·ya·qam	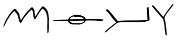	
So the man	ha·eesh	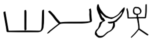	
	vay·ye·lekh	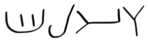	
for home	lim·qo·mo	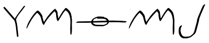	
When he reached	vay·ya·vo	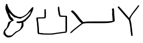	Judges 19:29
	el		
his house	be·to	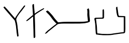	
he picked up	vay·yiq·qach	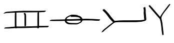	
-	et		
a knife	ham·ma·a·khe·let		
took hold	vay·ya·cha·zeq	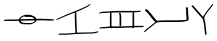	
of his concubine	be·phee·lag·sho	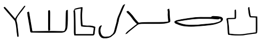	
cut her	vay·nat·te·che·ha	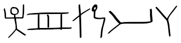	
limb by limb	la·a·tsa·me·ha		
into twelve	lish·nem	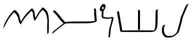	
	a·sar		
pieces	ne·ta·cheem	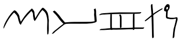	
and sent her	vay·shal·le·che·ha	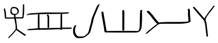	
throughout	be·khol		
the territory	ge·vul		
of Israel	yis·ra·el	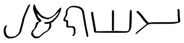	
And	ve·ha·yah	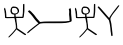	Judges 19:30
everyone	khal	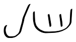	
who saw	ha·ro·eh		
it said	ve·a·mar		

“ Nothing	lo		
or done	nih·ye·tah	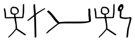	
-	ve·lo		
has been seen	nir·a·tah		
like this	ka·zot		
from the day	le·mee·yo·wm	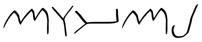	
came out	a·lo·wt	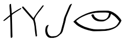	
the Israelites	be·ne	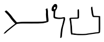	
	yis·ra·el	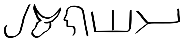	
of the land	me·e·rets		
of Egypt	mits·ra·yim		
until	ad		
day	hay·yo·wm	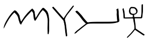	
this	haz·zeh		
Think it over	see·mu	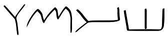	
	la·khem		
	a·le·ha	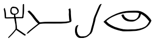	
take counsel	u·tsu		
and speak up ! ”	ve·dab·be·ru		
came out	vay·ye·tse·u	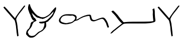	Judges 20:1
Then all	kal		
the Israelites	be·ne	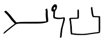	
	yis·ra·el	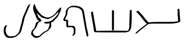	
assembled	vat·tiq·qa·hel	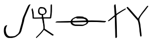	
and the congregation	ha·e·dah		
man	ke·eesh	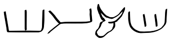	
as one	e·chad	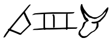	

from Dan	le·mid·dan	𐤋𐤌𐤃𐤍	
to	ve·ad	𐤅𐤏𐤃	
	be·er	𐤁𐤀𐤓	
Beersheba	she·va	𐤔𐤁𐤏	
and from the land	ve·e·rets	𐤅𐤀𐤓𐤑	
of Gilead	hag·gil·ad	𐤄𐤂𐤋𐤏𐤃	
before	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
at Mizpah	ham·mits·pah	𐤄𐤌𐤑𐤐𐤄	
presented themselves	vay·yit·yats·tse·vu	𐤅𐤉𐤕𐤉𐤑𐤁𐤅	Judges 20:2
The leaders	pin·no·wt	𐤐𐤍𐤅𐤕	
of all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
and all	kol	𐤊𐤋	
the tribes	shiv·te	𐤔𐤁𐤈𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in the assembly	biq·hal	𐤁𐤒𐤄𐤋	
people :	am	𐤏𐤌	
of God’s	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
400,000 {}	ar·ba	𐤀𐤓𐤁𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	e·leph	𐤀𐤋𐤐	
men	eesh	𐤀𐤉𐤔	
on foot	rag·lee	𐤓𐤂𐤋𐤉	
armed	sho·leph	𐤔𐤋𐤐	
with swords	cha·rev	𐤇𐤓𐤁	
heard	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	Judges 20:3

(Meanwhile the Benjamites	be·ne	
	vin·ya·min	
that	kee	
had gone up	a·lu	
the Israelites	ve·ne	
	yis·ra·el	
to Mizpah)	ham·mits·pah	
asked	vay·yo·me·ru	
And the Israelites	be·ne	
	yis·ra·el	
“ Tell	dab·be·ru	
us, how	e·khah	
happen ? ”	nih·ye·tah	
wicked thing	ha·ra·ah	
did this	haz·zot	
answered :	vay·ya·an	Judges 20:4
the husband	ha·eesh	
So the Levite	hal·le·vee	
	eesh	
woman	ha·ish·shah	
of the murdered	han·nir·tsa·chah	
	vay·yo·mar	
to Gibeah	hag·giv·a·tah	
-	a·sher	
in Benjamin	le·vin·ya·min	
came	ba·tee	
“ I	a·nee	

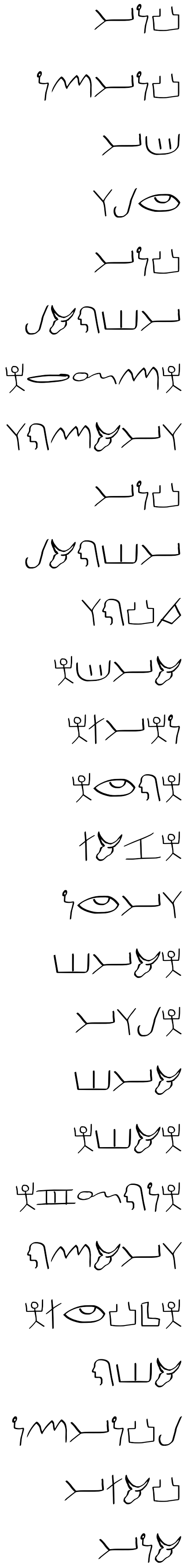

and my concubine	u·phee·lag·shee	
to spend the night	la·lun	
rose up	vay·ya·qu·mu	Judges 20:5
against me	a·lay	
the men	ba·a·le	
of Gibeah	hag·giv·ah	
and surrounded	vay·ya·sob·bu	
	a·lay	
-	et	
the house	hab·ba·yit	
And during the night	la·ye·lah	
-	o·w·tee	
They intended	dim·mu	
to kill me	la·ha·rog	
-	ve·et	
my concubine	pee·lag·shee	
but they abused	in·nu	
and she died	vat·ta·mot	
Then I took	va·o·chez	Judges 20:6
my concubine	be·phee·lag·shee	
cut her into pieces	va·a·nat·te·che·ha	
and sent her	va·a·shal·le·che·ha	
throughout	be·khal	
the land	se·deh	
inheritance	na·cha·lat	
of Israel’s	yis·ra·el	
because	kee	

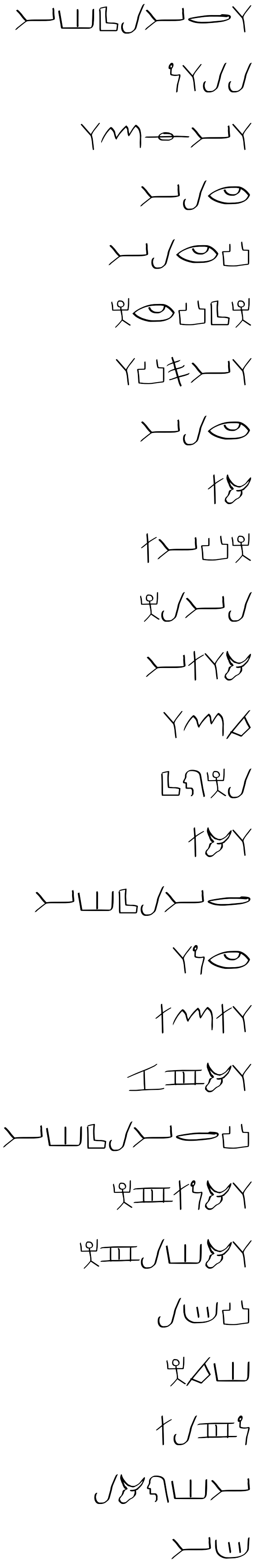

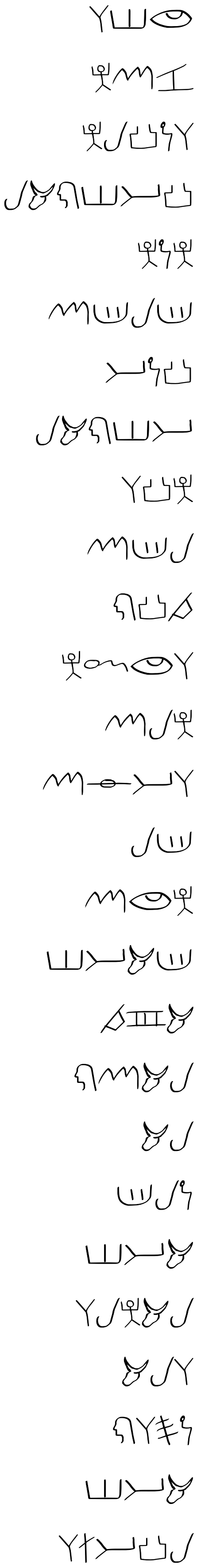

they had committed	a·su	
a lewd	zim·mah	
and disgraceful act	u·ne·va·lah	
in Israel	be·yis·ra·el	
Behold	hin·neh	Judges 20:7
all	khul·le·khem	
you Israelites	be·ne	
	yis·ra·el	
give	ha·vu	
your	la·khem	
advice	da·var	
and verdict	ve·e·tsah	
here and now ”	ha·lom	
stood	vay·ya·qam	Judges 20:8
Then all	kal	
the people	ha·am	
man	ke·eesh	
as one	e·chad	
and said	le·mor	
“ Not one	lo	
of us will return	ne·lekh	
	eesh	
to his tent	le·a·ho·lo	
	ve·lo	
[or]	na·sur	
	eesh	
to his house	le·ve·to	

Now	ve·at·tah		Judges 20:9
this	zeh	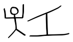	
	had·da·var		
is what	a·sher		
we will do	na·a·seh		
to Gibeah :	lag·giv·ah		
We will go against it	a·le·ha	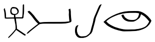	
as the lot dictates	be·go·w·ral		
We will take	ve·la·qach·nu	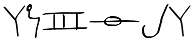	Judges 20:10
ten	a·sa·rah		
men	a·na·sheem	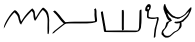	
out of [every] hundred	lam·me·ah		
from all	le·khol		
the tribes	shiv·te	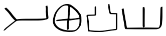	
of Israel	yis·ra·el	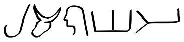	
and a hundred	u·me·ah		
out of [every] thousand	la·e·leph	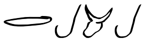	
and a thousand	ve·e·leph	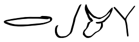	
out of [every] ten thousand	la·re·va·vah		
to supply	la·qa·chat	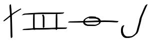	
provisions	tse·dah		
for the army	la·am		
to punish them	la·a·so·wt		
when they go	le·vo·w·am		
to Gibeah	le·ge·va		
in Benjamin	bin·ya·min	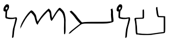	

	ke·khal		
for the atrocity	han·ne·va·lah		
-	a·sher		
they have committed	a·sah		
in Israel ”	be·yis·ra·el		
gathered	vay·ye·a·seph		Judges 20:11
So all	kal	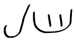	
the men	eesh	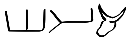	
of Israel	yis·ra·el	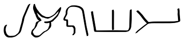	
against	el		
the city	ha·eer	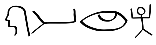	
man	ke·eesh	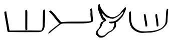	
as one	e·chad	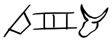	
united	cha·ve·reem	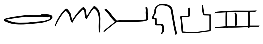	
sent	vay·yish·le·chu	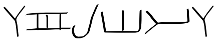	Judges 20:12
And the tribes	shiv·te		
of Israel	yis·ra·el	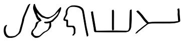	
men	a·na·sheem		
throughout	be·khal		
the tribe	shiv·te	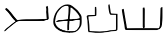	
of Benjamin	vin·ya·min	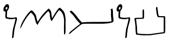	
saying	le·mor		
“ What	mah	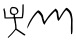	
wickedness	ha·ra·ah		
is this	haz·zot		
that	a·sher		
has occurred	nih·ye·tah	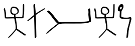	

among you ?	ba·khem		
-	ve·at·tah		Judges 20:13
Hand over	te·nu	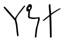	
-	et		
-	ha·a·na·sheem		
men	be·ne	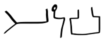	
the wicked	ve·lee·ya·al	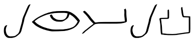	
-	a·sher		
of Gibeah	bag·giv·ah		
so we can put them to death	u·ne·mee·tem	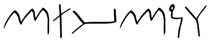	
and purge	u·ne·va·a·rah		
of this evil ”	ra·ah		
Israel	mee·yis·ra·el	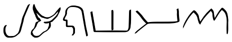	
	ve·lo		
refused	ʾa·v·wē		
But the Benjamites	bin·ya·min	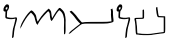	
to heed	lish·mo·a		
the voice	be·qo·wl	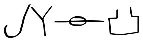	
of their fellow	a·che·hem	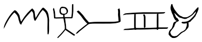	
	be·ne	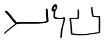	
Israelites	yis·ra·el	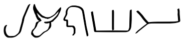	
came together	vay·ye·a·se·phu		Judges 20:14
[they]	ve·ne	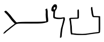	
	vin·ya·min	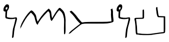	
And from	min		
their cities	he·a·reem	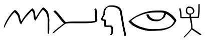	
at Gibeah	hag·giv·a·tah	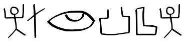	

to go out	la·tset	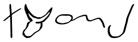	
and fight	lam·mil·cha·mah	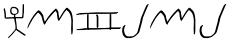	
against	im	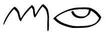	
the Israelites	be·ne	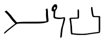	
	yis·ra·el	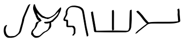	
mobilized	vay·yit·pa·qe·du	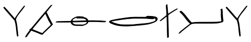	Judges 20:15
the Benjamites	ve·ne	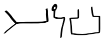	
	vin·ya·min	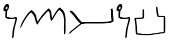	
day	bay·yo·wm	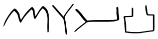	
On that	ha·hu	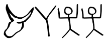	
from their cities	me·he·a·reem	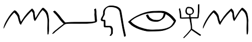	
26,000 {}	es·reem	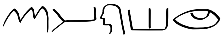	
	ve·shish·shah	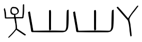	
	e·leph	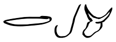	
	eesh	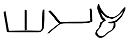	
	sho·leph	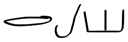	
swordsmen	cha·rev	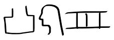	
in addition to	le·vad	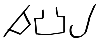	
-	mee·yo·she·ve	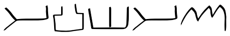	
of Gibeah	hag·giv·ah	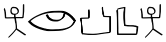	
-	hit·pa·qe·du	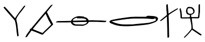	
the 700	she·va	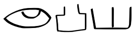	
	me·o·wt	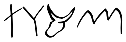	
men	eesh	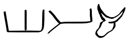	
select	ba·chur	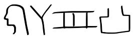	
Among all	mik·kol	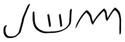	Judges 20:16
soldiers	ha·am	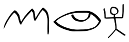	

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	eesh	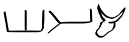	
select	ba·chur	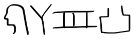	
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	yad	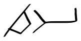	
	ye·mee·no	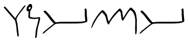	
each of whom	kal	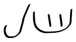	
	zeh	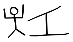	
could sling	qo·le·a	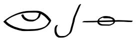	
a stone	ba·e·ven		
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missing	ya·cha·ti	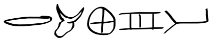	
The Israelites	ve·eesh	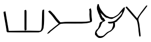	Judges 20:17
	yis·ra·el	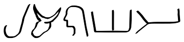	
mobilized	hit·pa·qe·du	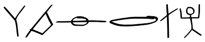	
apart from	le·vad	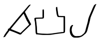	
Benjamin	mib·bin·ya·min	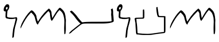	
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	e·leph	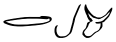	
	eesh	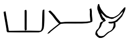	
swordsmen	sho·leph	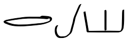	
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each one	kal	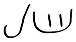	
	zeh	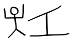	
an experienced warrior	eesh	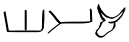	
	mil·cha·mah	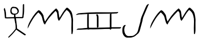	
set out	vay·ya·qu·mu	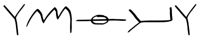	Judges 20:18
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	vet	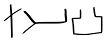	
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and inquired	vay·yish·a·lu	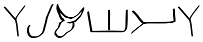	
of God	ve·lo·heem		
-	vay·yo·me·ru		
The Israelites	be·ne	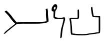	
	yis·ra·el	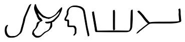	
“ Who	mee	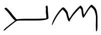	
shall go up	ya·a·leh		
of us	la·nu		
first	vat·te·chil·lah	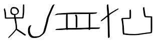	
to fight	lam·mil·cha·mah	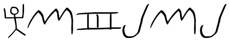	
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the Benjamites	be·ne	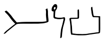	
? ”	vin·ya·min	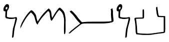	
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the LORD	YHVH		
“ Judah will be first	ye·hu·dah	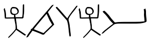	
”	vat·te·chil·lah	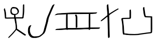	
set out	vay·ya·qu·mu	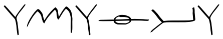	Judges 20:19
the Israelites	ve·ne	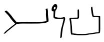	

	yis·ra·el	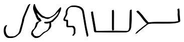	
The next morning	bab·bo·qer	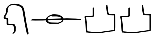	
and camped	vay·ya·cha·nu	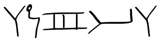	
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Gibeah	hag·giv·ah		
went out	vay·ye·tse	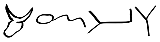	Judges 20:20
And the men	eesh	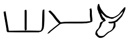	
of Israel	yis·ra·el	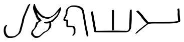	
to fight	lam·mil·cha·mah	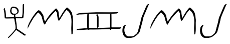	
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Benjamin	bin·ya·min	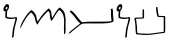	
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	eesh	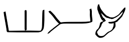	
	yis·ra·el	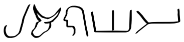	
and took up their battle	mil·cha·mah	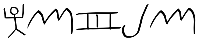	
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at Gibeah	hag·giv·ah		
came out	vay·ye·tse·u		Judges 20:21
And the Benjamites	ve·ne	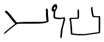	
	vin·ya·min	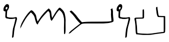	
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and cut down	vay·yash·chee·tu	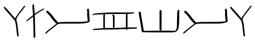	
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day	bay·yo·wm	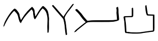	
that	ha·hu	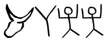	

22,000 {}	she·na·yim	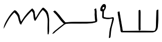	
	ve·es·reem	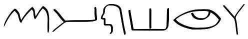	
	e·leph	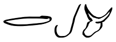	
	eesh	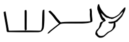	
on the battlefield	a·re·tsah	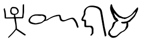	
took courage	vay·yit·chaz·zeq	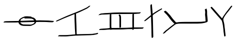	Judges 20:22
army	ha·am	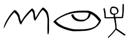	
But the Israelite	eesh	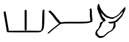	
	yis·ra·el	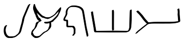	
and again	vay·yo·si·phu	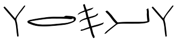	
positions	la·a·rokh	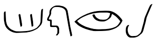	
took their battle	mil·cha·mah	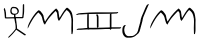	
in the same place	bam·ma·qo·wm	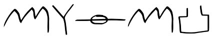	
where	a·sher	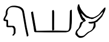	
they had arrayed themselves	a·re·khu	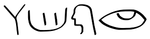	
	sham	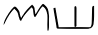	
day	bay·yo·wm	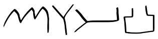	
on the first	ha·ri·sho·wn	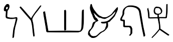	
went up	vay·ya·a·lu	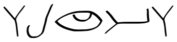	Judges 20:23
They	ve·ne	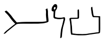	
	yis·ra·el	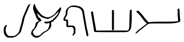	
and wept	vay·yiv·ku	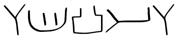	
before	liph·ne	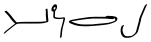	
the LORD	YHVH	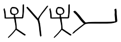	
until	ad	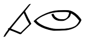	
evening	ha·e·rev	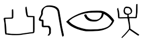	
inquiring	vay·yish·a·lu	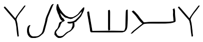	

of Him	ba·YHVH	
-	le·mor	
“ Should we again	ha·o·w·seeph	
draw near	la·ge·shet	
for battle	lam·mil·cha·mah	
against	im	
the Benjamites	be·ne	
? ”	vin·ya·min	
our brothers	a·chee	
answered	vay·yo·mer	
And the LORD	YHVH	
“ Go up	a·lu	
against them ”	e·law	
advanced	vay·yiq·re·vu	Judges 20:24
the Israelites	ve·ne	
	yis·ra·el	
against	el	
the Benjamites	be·ne	
	vin·ya·min	
day	bay·yo·wm	
On the second	hash·she·nee	
came out	vay·ye·tse	Judges 20:25
the Benjamites	vin·ya·min	
against them	liq·ra·tam	
from	min	
Gibeah	hag·giv·ah	
That same day	bay·yo·wm	

	hash·she·nee	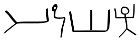	
and cut down	vay·yash·chee·tu	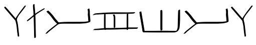	
Israelites	viv·ne		
	yis·ra·el	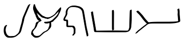	
another	o·wd		
18,000 {}	she·mo·nat		
	a·sar		
	e·leph	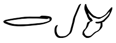	
	eesh	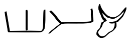	
-	a·re·tsah		
all	kal	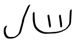	
of them	el·leh	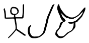	
armed	sho·le·phe		
with swords	cha·rev		
went up	vay·ya·a·lu		Judges 20:26
Then	khal	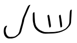	
	be·ne	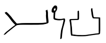	
the Israelites	yis·ra·el	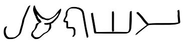	
all	ve·khal		
the people	ha·am		
	vay·ya·vo·u	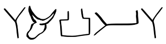	
	vet	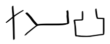	
to Bethel	el		
weeping	vay·yiv·ku		
they sat	vay·ye·she·vu	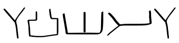	
where	sham	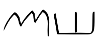	
before	liph·ne		

the LORD	YHVH	𐤉𐤄𐤅𐤄	
they fasted	vay·ya·tsu·mu	𐤅𐤉𐤑𐤅𐤌𐤅	
day	vay·yo·wm	𐤁𐤉𐤅𐤌	
That	ha·hu	𐤄𐤄𐤅𐤀	
until	ad	𐤏𐤃	
evening	ha·a·rev	𐤄𐤏𐤓𐤁	
and presented	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	
burnt offerings	o·lo·wt	𐤏𐤋𐤅𐤕	
and peace offerings	u·she·la·meem	𐤅𐤔𐤋𐤌𐤉𐤌	
to	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
inquired	vay·yish·a·lu	𐤅𐤉𐤔𐤀𐤋𐤅	Judges 20:27
And the Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
of the LORD	ba·YHVH	𐤁𐤉𐤄𐤅𐤄	
was there	ve·sham	𐤅𐤔𐤌	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the covenant	be·reet	𐤁𐤓𐤉𐤕	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
days	bay·ya·meem	𐤁𐤉𐤌𐤉𐤌	
(In those	ha·hem	𐤄𐤄𐤌	
and Phinehas	u·phee·ne·chas	𐤅𐤐𐤉𐤍𐤇𐤎	Judges 20:28
son	ben	𐤁𐤍	
of Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
the son	ben	𐤁𐤍	
of Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
served	o·med	𐤏𐤌𐤃	

before it)	le·pha·naw	
	bay·ya·meem	
	ha·hem	
The Israelites asked	le·mor	
“ Should we again	ha·o·w·siph	
	o·wd	
go out	la·tset	
to battle	lam·mil·cha·mah	
against	im	
the Benjamites	be·ne	
	vin·ya·min	
our brothers	a·chee	
or	im	
should we stop ? ”	ech·dal	
answered	vay·yo·mer	
The LORD	YHVH	
“ Fight	a·lu	
for	kee	
tomorrow	ma·char	
I will deliver them	et·te·nen·nu	
into your hand ”	ve·ya·de·kha	
set up	vay·ya·sem	Judges 20:29
So Israel	yis·ra·el	
an ambush	o·re·veem	
	el	
Gibeah	hag·giv·ah	
around	sa·veev	

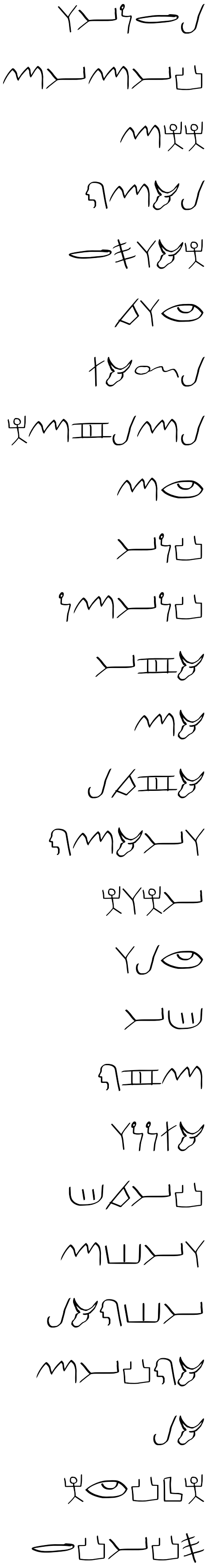

went up	vay·ya·a·lu		Judges 20:30
the Israelites	ve·ne	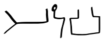	
	yis·ra·el	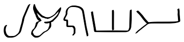	
against	el		
the Benjamites	be·ne	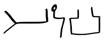	
	vin·ya·min	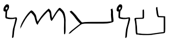	
day	bay·yo·wm	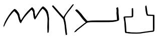	
On the third	hash·she·lee·shee	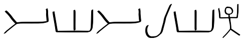	
and arrayed themselves	vay·ya·ar·khu		
against	el		
Gibeah	hag·giv·ah		
as they had done before	ke·pha·am		
	be·pha·am		
came out	vay·ye·tse·u	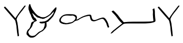	Judges 20:31
The Benjamites	ve·ne	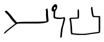	
	vin·ya·min	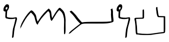	
against	liq·rat	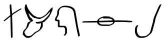	
[them]	ha·am		
and were drawn away	ha·ne·te·qu	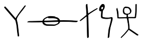	
from	min		
the city	ha·eer		
They began	vay·ya·chel·lu	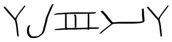	
to attack	le·hak·ko·wt		
the people	me·ha·am		
killing	cha·la·leem	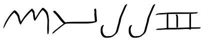	
as before	ke·pha·am		

	be·pha·am		
and on the roads	bam·sil·lo·wt		
of which	a·sher		
one	a·chat	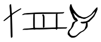	
led up	o·lah		
to	vet	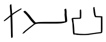	
Bethel	el		
and the other	ve·a·chat		
to Gibeah	giv·a·tah		
in the fields	bas·sa·deh	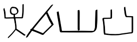	
about thirty	kish·lo·sheem	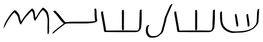	
men	eesh	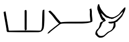	
of Israel	be·yis·ra·el	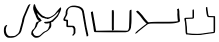	
said	vay·yo·me·ru		Judges 20:32
the Benjamites	be·ne	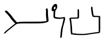	
	vin·ya·min	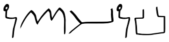	
“ We are defeating them	nig·ga·pheem	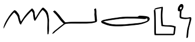	
as before	hem	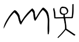	
	le·pha·ne·nu	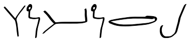	
”	ke·va·ri·sho·nah		
But the Israelites	u·ve·ne		
	yis·ra·el	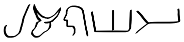	
said	a·me·ru		
“ Let us retreat	na·nu·sah		
and draw them away	u·ne·taq·qe·nu·hu	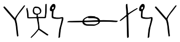	
from	min		
the city	ha·eer		

onto	el	𐤀𐤋	
the roads ”	ham·sil·lo·wt	𐤄𐤌𐤎𐤋𐤅𐤕	
So all	ve·khol	𐤅𐤊𐤋	Judges 20:33
the men	eesh	𐤀𐤉𐤔	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
got up	qa·mu	𐤒𐤌𐤅	
from their places	mim·me·qo·w·mo	𐤌𐤌𐤒𐤅𐤌𐤅	
and arrayed themselves	vay·ya·ar·khu	𐤅𐤉𐤏𐤓𐤊𐤅	
	be·va·al	𐤁𐤁𐤏𐤋	
at Baal-tamar	ta·mar	𐤕𐤌𐤓	
in ambush	ve·o·rev	𐤅𐤀𐤓𐤁	
and the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
charged	me·gee·ach	𐤌𐤂𐤉𐤇	
from their positions	mim·me·qo·mo	𐤌𐤌𐤒𐤌𐤅	
west	mim·ma·a·reh	𐤌𐤌𐤏𐤓𐤄	
of Gibeah	ga·va	𐤂𐤁𐤏	
assault	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	Judges 20:34
made a frontal	min·ne·ged	𐤌𐤍𐤂𐤃	
against Gibeah	lag·giv·ah	𐤋𐤂𐤁𐤏𐤄	
Then 10,000	a·se·ret	𐤏𐤔𐤓𐤕	
	a·la·pheem	𐤀𐤋𐤐𐤉𐤌	
men	eesh	𐤀𐤉𐤔	
select	ba·chur	𐤁𐤇𐤅𐤓	
from all	mik·kal	𐤌𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and the battle	ve·ham·mil·cha·mah	𐤅𐤄𐤌𐤋𐤇𐤌𐤄	
was fierce	ka·ve·dah	𐤊𐤁𐤃𐤄	

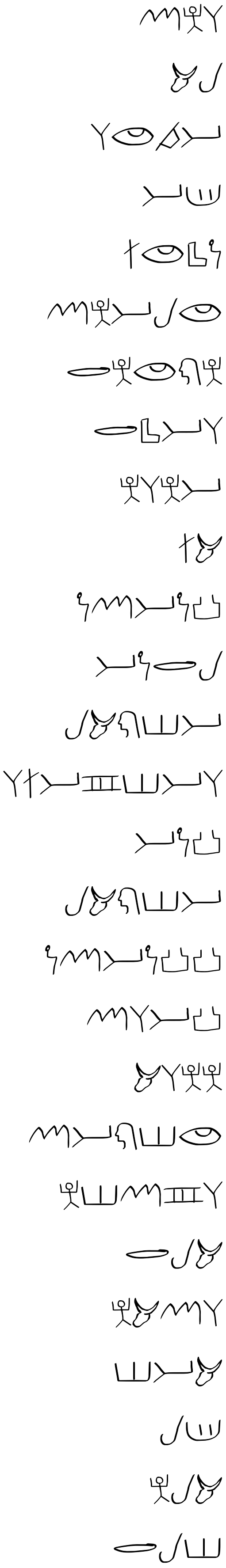

But the Benjamites	ve·hem	
did not	lo	
realize	ya·de·u	
that	kee	
upon	no·ga·at	
them	a·le·hem	
disaster [was]	ha·ra·ah	
defeated	vay·yig·goph	Judges 20:35
The LORD	YHVH	
-	et	
Benjamin	bin·ya·min	
in the presence	liph·ne	
of Israel	yis·ra·el	
slaughtered	vay·yash·chee·tu	
the Israelites	ve·ne	
	yis·ra·el	
Benjamites	be·vin·ya·min	
day	bay·yo·wm	
and on that	ha·hu	
25100	es·reem	
	va·cha·mish·shah	
	e·leph	
	u·me·ah	
	eesh	
all	kal	
	el·leh	
armed	sho·leph	

with swords	cha·rev		
realized	vay·yir·u		Judges 20:36
Then the Benjamites	ve·ne	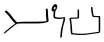	
	vin·ya·min	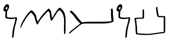	
-	kee	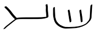	
they had been defeated	nig·ga·phu		
had retreated	vay·yit·te·nu	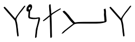	
Now the men	eesh	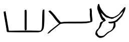	
of Israel	yis·ra·el	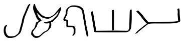	
	ma·qo·wm	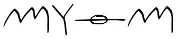	
before Benjamin	le·vin·ya·min	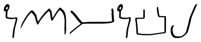	
because	kee	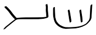	
they were relying	va·te·chu	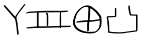	
on	el		
the ambush	ha·o·rev		
-	a·sher		
they had set	sa·mu		
against	el		
Gibeah	hag·giv·ah		
The men in ambush	ve·ha·o·rev		Judges 20:37
suddenly	he·chee·shu	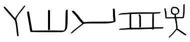	
rushed	vay·yiph·she·tu		
against	el		
Gibeah	hag·giv·ah		
advanced	vay·yim·shokh		
they	ha·o·rev		
and put	vay·yakh	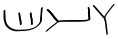	

-	et		
the whole	kal		
city	ha·eer		
	le·phee	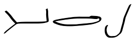	
to the sword	cha·rev		
a signal	ve·ham·mo·w·ed		Judges 20:38
had arranged	ha·yah	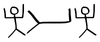	
The men	le·eesh		
of Israel	yis·ra·el	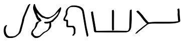	
with	im		
the men in ambush :	ha·o·rev		
a great	he·rev	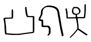	
When they sent up	le·ha·a·lo·w·tam		
cloud	mas·at		
of smoke	he·a·shan		
from	min		
the city	ha·eer		
would turn	vay·ya·ha·phokh		Judges 20:39
the men	eesh	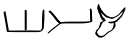	
of Israel	yis·ra·el	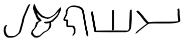	
in the battle	bam·mil·cha·mah	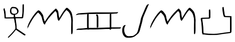	
When the Benjamites	u·vin·ya·min	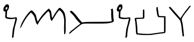	
had begun	he·chel	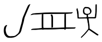	
to strike them down	le·hak·ko·wt		
killing	cha·la·leem	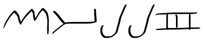	
men	be·eesh	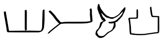	
of Israel	yis·ra·el	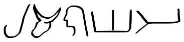	

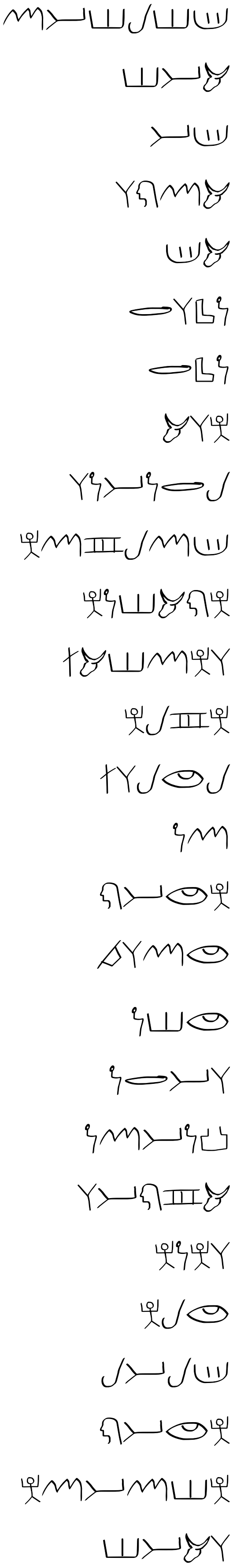

about thirty	kish·lo·sheem	
	eesh	
	kee	
they said	a·me·ru	
	akh	
defeated	nig·go·wph	
	nig·gaph	
“ They are	hu	
before us	le·pha·ne·nu	
battle ”	kam·mil·cha·mah	
as in the first	ha·ri·sho·nah	
-	ve·ham·mas·et	Judges 20:40
began	he·chel·lah	
to go up	la·a·lo·wt	
from	min	
the city	ha·eer	
But when the column	am·mud	
of smoke	a·shan	
looked	vay·yi·phen	
the Benjamites	bin·ya·min	
behind them	a·cha·raw	
and saw	ve·hin·neh	
going up	a·lah	
the whole	khe·leel	
city	ha·eer	
in smoke	hash·sha·ma·ye·mah	
Then the men	ve·eesh	Judges 20:41

of Israel	yis·ra·el	ישראל	
turned back on them	ha·phakh	הפך	
were terrified	vay·yib·ba·hel	ויבהל	
and the men	eesh	איש	
of Benjamin	bin·ya·min	בנימן	
when	kee	כי	
they realized	ra·ah	ראה	
that	kee	כי	
had come	na·ge·ah	נגעה	
upon them	a·law	עליו	
disaster	ha·ra·ah	הרעה	
So they fled	vay·yiph·nu	ויפנו	Judges 20:42
before	liph·ne	לפני	
the men	eesh	איש	
of Israel	yis·ra·el	ישראל	
toward	el	אל	
	de·rekh	דרך	
the wilderness	ham·mid·bar	המדבר	
but the battle	ve·ham·mil·cha·mah	והמלחמה	
overtook them	hid·bee·qa·te·hu	הדביקתהו	
and the men	va·a·sher	ואשר	
coming out of the cities	me·he·a·reem	מהערים	
struck them down	mash·chee·teem	משחיתים	
-	o·w·to	אותו	
there	be·to·w·kho	בתוכו	
They surrounded	kit·te·ru	כתרו	Judges 20:43
-	et	את	

the Benjamites	bin·ya·min	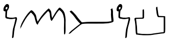	
pursued them	hir·dee·phu·hu	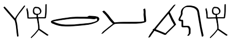	
and easily	me·nu·chah		
overtook them	hid·ree·khu·hu	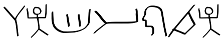	
in the vicinity	ad		
	no·khach	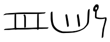	
of Gibeah	hag·giv·ah		
	mim·miz·rach		
on the east	sha·mesh		
fell	vay·yip·pe·lu	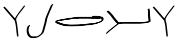	Judges 20:44
Benjamites	mib·bin·ya·min	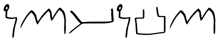	
And 18,000	she·mo·nah		
	a·sar		
	e·leph	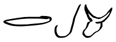	
-	eesh	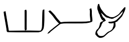	
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all	kal	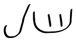	
	el·leh	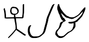	
men	an·she		
of valor	cha·yil	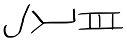	
Then the Benjamites turned	vay·yiph·nu	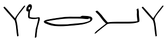	Judges 20:45
and fled	vay·ya·nu·su	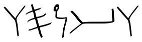	
toward the wilderness	ham·mid·ba·rah		
to	el		
the rock	se·la		
of Rimmon	ha·rim·mo·wn		
and Israel cut down	vay·o·le·lu·hu		

on the roads	bam·sil·lo·wt		
5,000 {}	cha·me·shet		
	a·la·pheem		
men	eesh	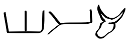	
And they overtook them	vay·yad·bee·qu	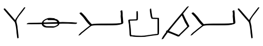	
	a·cha·raw	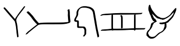	
at	ad		
Gidom	gid·om		
and struck down	vay·yak·ku	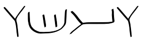	
	mim·men·nu		
2,000 more	al·pa·yim		
	eesh	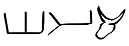	
-	vay·hee	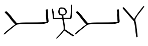	Judges 20:46
-	khal	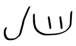	
fell	han·no·phe·leem	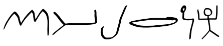	
Benjamite	mib·bin·ya·min	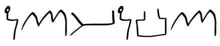	
25,000 {}	es·reem	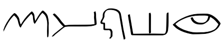	
	va·cha·mish·shah		
	e·leph	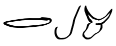	
	eesh	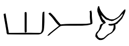	
	sho·leph	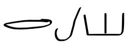	
swordsmen	che·rev		
day	bay·yo·wm	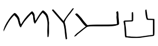	
That	ha·hu	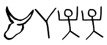	
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all	kal	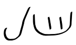	
	el·leh	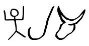	

men	an·she		
of valor	cha·yil	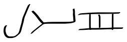	
turned	vay·yiph·nu	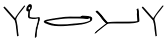	Judges 20:47
and fled	vay·ya·nu·su	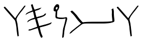	
into the wilderness	ham·mid·ba·rah		
to	el		
the rock	se·la		
of Rimmon	ha·rim·mo·wn		
But 600	shesh		
	me·o·wt		
men	eesh	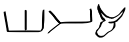	
where they stayed	vay·ye·she·vu	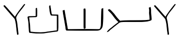	
	be·se·la		
	rim·mo·wn		
four	ar·ba·ah		
months	cho·da·sheem	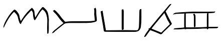	
And the men	ve·eesh	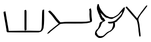	Judges 20:48
of Israel	yis·ra·el	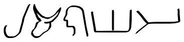	
turned back	sha·vu		
against	el		
the other Benjamites	be·ne	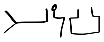	
	vin·ya·min	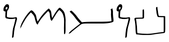	
and put	vay·yak·kum		
	le·phee	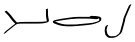	
to the sword	che·rev		
the cities	me·eer		
all	me·tom		

and	ad	
including the animals	be·he·mah	
	ad	
everything else	kal	
they found	han·nim·tsa	
And they	gam	
all	kal	
the cities	he·a·reem	
in their path	han·nim·tsa·o·wt	
burned down	shil·le·chu	
	va·esh	
Now the men	ve·eesh	Judges 21:1
of Israel	yis·ra·el	
had sworn an oath	nish·ba	
at Mizpah	bam·mits·pah	
saying	le·mor	
“ Not one	eesh	
of us	mim·men·nu	
	lo	
in marriage	yit·ten	
will give his daughter	bit·to	
to a Benjamite	le·vin·ya·min	
”	le·ish·shah	
came	vay·ya·vo	Judges 21:2
So the people	ha·am	
	bet	
to Bethel	el	

and sat	vay·ye·she·vu	וישבו	
there	sham	שם	
until	ad	עד	
evening	ha·e·rev	הערב	
before	liph·ne	לפני	
God	ha·e·lo·heem	האלהים	
lifting up	vay·yis·u	וישאו	
their voices	qo·w·lam	קולם	
and weeping	vay·yiv·ku	ויבכו	
	be·khee	בכי	
bitterly	ga·do·wl	גדול	
they cried out	vay·yo·me·ru	ויאמרו	Judges 21:3
“ Why	la·mah	למה	
O LORD	YHVH	יהוה	
God	e·lo·he	אלהי	
of Israel ”	yis·ra·el	ישראל	
happened	ha·ye·tah	היתה	
“ has this	zot	זאת	
in Israel ?	be·yis·ra·el	בישראל	
is missing ! ”	le·hip·pa·qed	להפקד	
Today	hay·yo·wm	היום	
in Israel	mee·yis·ra·el	מישראל	
tribe	she·vet	שבט	
one	e·chad	אחד	
-	vay·hee	ויהי	Judges 21:4
The next day	mim·ma·cho·rat	ממחרת	
got up early	vay·yash·kee·mu	וישכימו	

the people	ha·am	
built	vay·yiv·nu	
there	sham	
an altar	miz·be·ach	
and presented	vay·ya·a·lu	
burnt offerings	o·lo·wt	
and peace offerings	u·she·la·meem	
asked	vay·yo·me·ru	Judges 21:5
The Israelites	be·ne	
	yis·ra·el	
“ Who	mee	
-	a·sher	
did not	lo	
come	a·lah	
to the assembly	vaq·qa·hal	
among all	mik·kal	
the tribes	shiv·te	
of Israel	yis·ra·el	
before	el	
the LORD ? ”	YHVH	
For	kee	
oath	hash·she·vu·ah	
a solemn	hag·ge·do·w·lah	
they had taken	ha·ye·tah	
that anyone	la·a·sher	
who failed	lo	
to come up	a·lah	

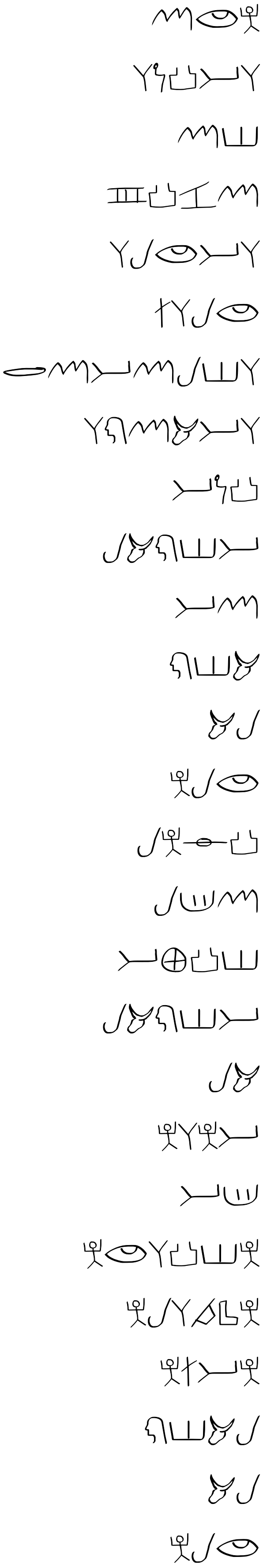

before	el	
the LORD	YHVH	
at Mizpah	ham·mits·pah	
	le·mor	
would surely be put to death	mo·wt	
	yu·mat	
grieved	vay·yin·na·cha·mu	Judges 21:6
And the Israelites	be·ne	
	yis·ra·el	
for	el	
the Benjamites	bin·ya·min	
their brothers	a·chee	
and said	vay·yo·me·ru	
is cut off	nig·da	
“ Today	hay·yo·wm	
tribe	she·vet	
a	e·chad	
from Israel	mee·yis·ra·el	
What	mah	Judges 21:7
should we do	na·a·seh	
-	la·hem	
for the survivors	lan·no·w·ta·reem	
about wives	le·na·sheem	
since we	va·a·nach·nu	
have sworn	nish·ba·nu	
by the LORD	va·YHVH	
not	le·vil·tee	

to give	tet		
them	la·hem		
our daughters	mib·be·no·w·te·nu		
in marriage ? ”	le·na·sheem	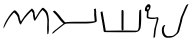	
So they asked	vay·yo·me·ru		Judges 21:8
“ Which	mee		
one	e·chad	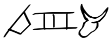	
of the tribes	mish·shiv·te		
of Israel	yis·ra·el	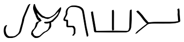	
-	a·sher		
failed	lo		
to come up	a·lah		
before	el		
the LORD	YHVH		
at Mizpah ? ”	ham·mits·pah		
And, in fact	ve·hin·neh		
no one	lo		
had come	va		
	eesh	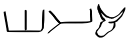	
to	el		
the camp	ham·ma·cha·neh	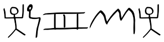	
from Jabesh-gilead	mee·ya·vesh		
	gil·ad		
	el		
for the assembly	haq·qa·hal	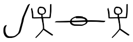	
were counted	vay·yit·pa·qed		Judges 21:9
For when the people	ha·am		

	ve·hin·neh	
none	en	
were there	sham	
	eesh	
of the residents	mee·yo·wo·she·ve	
of Jabesh-gilead	ya·vesh	
	gil·ad	
sent	vay·yish·le·chu	Judges 21:10
-	sham	
So the congregation	ha·e·dah	
12,000 {}	she·nem	
	a·sar	
	e·leph	
men	eesh	
of	mib·be·ne	
their most valiant	he·cha·yil	
and commanded them	vay·tsaw·wu	
-	o·w·tam	
- :	le·mor	
“ Go	le·khu	
and put	ve·hik·kee·tem	
-	et	
those living	yo·wo·she·ve	
in Jabesh-gilead	ya·vesh	
	gil·ad	
	le·phee	
to the sword	che·rev	

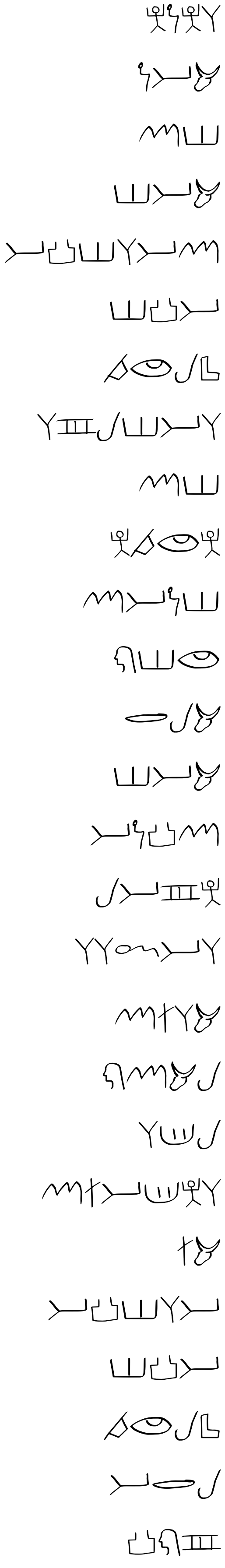

including women	ve·han·na·sheem	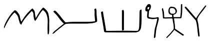	
and children	ve·hat·taph		
This	ve·zeh		Judges 21:11
	had·da·var		
is what	a·sher		
you are to do :	ta·a·su		
every	kal	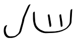	
male	za·khar	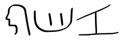	
as well as every	ve·khal		
female	ish·shah		
who has had relations with	yo·da·at		
	mish·kav	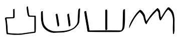	
a man ”	za·khar	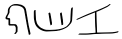	
Devote to destruction	ta·cha·ree·mu	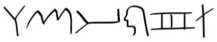	
So they found	vay·yim·tse·u		Judges 21:12
among the inhabitants	mee·yo·wo·she·ve		
of Jabesh-gilead	ya·vesh	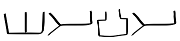	
	gil·ad		
four	ar·ba		
hundred	me·o·wt		
young	na·a·rah		
women	ve·tu·lah		
who	a·sher		
had not	lo		
had relations with	ya·de·ah		
	eesh	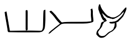	

	le·mish·kav		
a man	za·khar	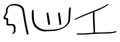	
and they brought	vay·ya·vee·u	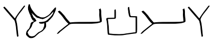	
them	o·w·tam		
to	el		
the camp	ham·ma·cha·neh	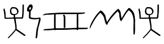	
at Shiloh	shi·loh	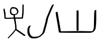	
-	a·sher		
in the land	be·e·rets		
of Canaan	ke·na·an		
sent	vay·yish·le·chu	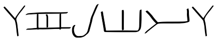	Judges 21:13
Then the whole	kal	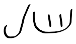	
congregation	ha·e·dah		
a message	vay·dab·be·ru		
to	el		
the Benjamites	be·ne	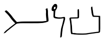	
	vin·ya·min	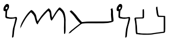	
who	a·sher		
were at the rock	be·se·la		
of Rimmon	rim·mo·wn		
	vay·yiq·re·u	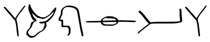	
-	la·hem		
of peace	sha·lo·wm		
returned	vay·ya·shav		Judges 21:14
the Benjamites	bin·ya·min	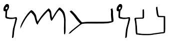	
time	ba·et		
And at that	ha·hee	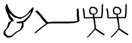	

and were given	vay·yit·te·nu	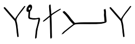	
-	la·hem		
the women	han·na·sheem	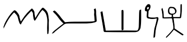	
-	a·sher		
who were spared	chee·yu	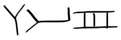	
	min·ne·she	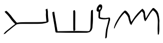	
from Jabesh-gilead	ya·vesh		
	gil·ad		
But there were not	ve·lo		
	ma·tse·u		
for all of them	la·hem	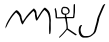	
enough [women]	ken	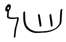	
The people	ve·ha·am		Judges 21:15
grieved	ni·cham	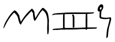	
for Benjamin	le·vin·ya·min	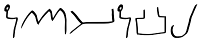	
because	kee	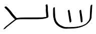	
had made	a·sah		
the LORD	YHVH		
a void	pe·rets	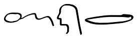	
in the tribes	be·shiv·te		
of Israel	yis·ra·el	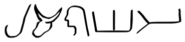	
said	vay·yo·me·ru		Judges 21:16
Then the elders	ziq·ne	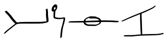	
of the congregation	ha·e·dah		
“ What	mah	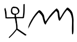	
should we do	na·a·seh		
for those who remain	lan·no·w·ta·reem	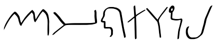	

about wives	le·na·sheem	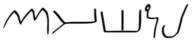	
since	kee	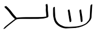	
have been destroyed ? ”	nish·me·dah	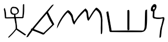	
of Benjamin	mib·bin·ya·min	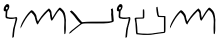	
the women	ish·shah	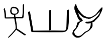	
They added	vay·yo·me·ru	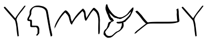	Judges 21:17
“ There must be heirs	ye·rush·shat	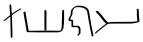	
for the survivors	pe·le·tah	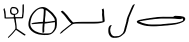	
of Benjamin	le·vin·ya·min	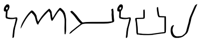	
will not	ve·lo	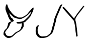	
be wiped out	yim·ma·cheh	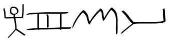	
so that a tribe	she·vet	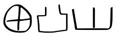	
of Israel	mee·yis·ra·el	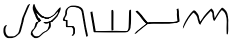	
But we	va·a·nach·nu	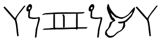	Judges 21:18
cannot	lo	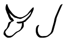	
	nu·khal	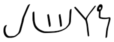	
give	la·tet	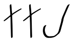	
them	la·hem	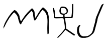	
as wives ”	na·sheem	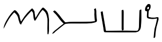	
our daughters	mib·be·no·w·te·nu	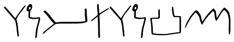	
For	kee	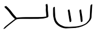	
had sworn	nish·be·u	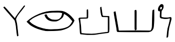	
the Israelites	ve·ne	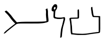	
	yis·ra·el	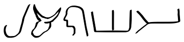	
	le·mor	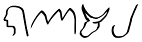	
“ Cursed [is]	a·rur	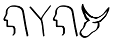	
he who gives	no·ten	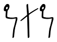	

a wife	ish·shah		
to a Benjamite ”	le·vin·ya·min	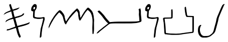	
they said	vay·yo·me·ru		Judges 21:19
“ But look ”	hin·neh		
feast	chag	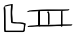	
to the LORD	YHVH		
in Shiloh	be·shi·lo	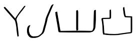	
“ there is a yearly	mee·ya·meem		
	ya·mee·mah	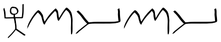	
which [is]	a·sher		
north	mits·tse·pho·w·nah		
	le·vet	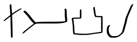	
of Bethel	el		
	miz·re·chah		
east	hash·she·mesh		
of the road	lim·sil·lah		
that goes up	ha·o·lah		
from	mib·bet	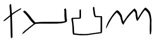	
Bethel	el		
to Shechem	she·khe·mah		
and south	u·min·ne·gev	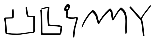	
of Lebonah ”	lil·vo·w·nah		
So they commanded	vay·tsaw	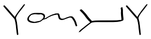	Judges 21:20
-	et		
the Benjamites	be·ne	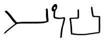	
:	vin·ya·min	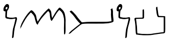	
	le·mor		

“ Go	le·khu		
hide	va·a·rav·tem		
in the vineyards	bak·ke·ra·meem		
and watch	u·re·ee·tem	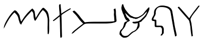	Judges 21:21
you see	ve·hin·neh		
When	im		
come out	ye·tse·u		
the daughters	ve·no·wt	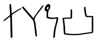	
of Shiloh	shee·lo	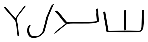	
to perform	la·chul	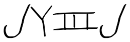	
their dances	bam·me·cho·lo·wt		
is to come out	vee·tsa·tem		
from	min		
of the vineyards	hak·ke·ra·meem		
catch	va·cha·taph·tem	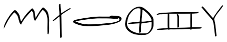	
for himself	la·khem		
each of you	eesh	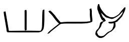	
a wife	ish·to		
the daughters	mib·be·no·wt	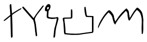	
of Shiloh	shee·lo	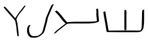	
and go	va·ha·lakh·tem		
to the land	e·rets		
of Benjamin	bin·ya·min	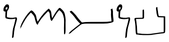	
-	ve·ha·yah	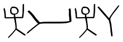	Judges 21:22
When	kee	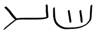	
come	ya·vo·u		
their fathers	a·vo·w·tam		

or	o	
brothers	a·che·hem	
to complain	la·rov	
to us	e·le·nu	
we will tell them	ve·a·mar·nu	
	a·le·hem	
‘ Do us a favor	chan·nu·nu	
by [helping] them	o·w·tam	
since	kee	
we did not	lo	
get	la·qach·nu	
for each of them	eesh	
wives	ish·to	
in the war	bam·mil·cha·mah	
Since	kee	
did not	lo	
you	at·tem	
give them	ne·tat·tem	
[your daughters]	la·hem	
actually	ka·et	
you have no guilt ’”	te·sha·mu	
did	vay·ya·a·su	Judges 21:23
[as instructed]	khen	
The Benjamites	be·ne	
	vin·ya·min	
and carried away	vay·yis·u	
of women	na·sheem	

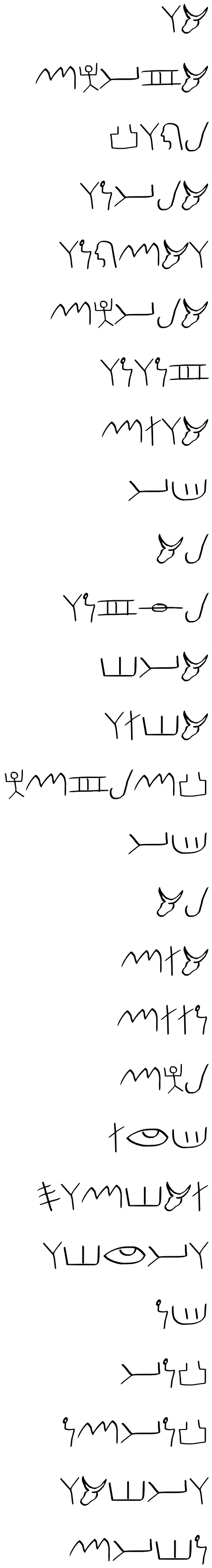

the number	le·mis·pa·ram		
they needed from	min		
the dancers	ham·me·cho·le·lo·wt	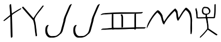	
-	a·sher		
they caught	ga·za·lu	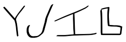	
They went	vay·ye·le·khu	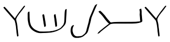	
back	vay·ya·shu·vu	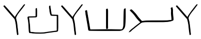	
to	el		
their own inheritance	na·cha·la·tam	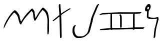	
rebuilt	vay·yiv·nu	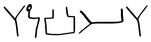	
-	et		
their cities	he·a·reem		
and settled	vay·ye·she·vu	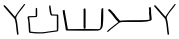	
in them	ba·hem		
returned	vay·yit·hal·le·khu		Judges 21:24
from there	mish·sham		
	be·ne	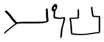	
of the Israelites	yis·ra·el	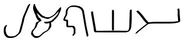	
time	ba·et		
And at that	ha·hee	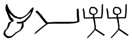	
each	eesh	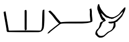	
to his own tribe	le·shiv·to	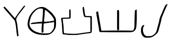	
and clan	u·le·mish·pach·to	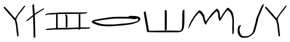	
	vay·ye·tse·u		
-	mish·sham		
each	eesh	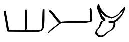	
to his own inheritance	le·na·cha·la·to	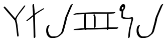	

days	bay·ya·meem	בימים	Judges 21:25
In those	ha·hem	ההם	
there was no	en	אין	
king	me·lekh	מלך	
in Israel	be·yis·ra·el	בישראל	
everyone	eesh	איש	
right	hay·ya·shar	הישר	
in his own eyes	be·e·naw	בעיניו	
did [what was]	ya·a·seh	יעשה	

Ruth

BSB Translation	Transliteration	Original Hebrew	
there was	vay·hee	ויהי	Ruth 1:1
In the days	bee·me	בימי	
ruled	she·phot	שפט	
when the judges	hash·sho·phe·teem	השפטים	
	vay·hee	ויהי	
a famine	ra·av	רעב	
in the land	ba·a·rets	בארץ	
went	vay·ye·lekh	וילך	
And a certain man	eesh	איש	
from	mib·bet	מבית	
Bethlehem	le·chem	לחם	
in Judah	ye·hu·dah	יהודה	
to reside	la·gur	לגור	
in the land	bis·de	בשדי	
of Moab	mo·w·av	מואב	

-	hu	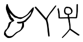	
with his wife	ve·ish·to	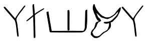	
and two	u·she·ne	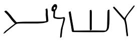	
sons	va·naw	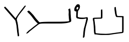	
name	ve·shem	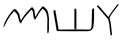	Ruth 1:2
The man’s	ha·eesh	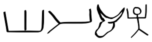	
was Elimelech	elee·me·lekh	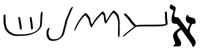	
name	ve·shem	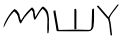	
his wife’s	ish·to	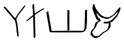	
was Naomi	na·o·mee	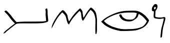	
and the names	ve·shem	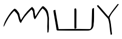	
of his two	she·ne	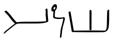	
sons	va·naw	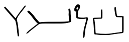	
were Mahlon	mach·lo·wn	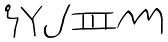	
and Chilion	ve·khil·yo·wn	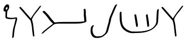	
They were Ephrathites	eph·ra·teem	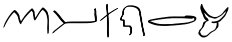	
from	mib·bet	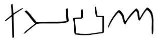	
Bethlehem	le·chem	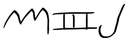	
in Judah	ye·hu·dah	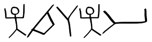	
and they entered	vay·ya·vo·u	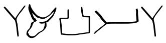	
the land	se·de	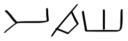	
of Moab	mo·w·av	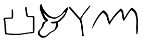	
and settled	vay·yih·yu	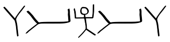	
there	sham	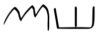	
died	vay·ya·mat	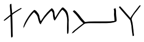	Ruth 1:3
Elimelech	e·lee·me·lekh	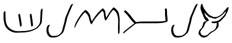	
husband	eesh	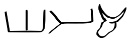	

Then Naomi’s	na·o·mee	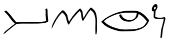	
was left	vat·tish·sha·er	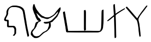	
and she	hee	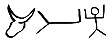	
with her two	u·she·ne	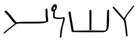	
sons	va·ne·ha	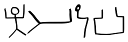	
who took	vay·yis·u	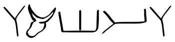	Ruth 1:4
-	la·hem	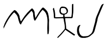	
women as their wives	na·sheem	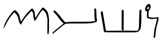	
Moabite	mo·a·vee·yo·wt	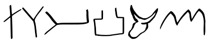	
named	shem	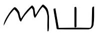	
one	ha·a·chat	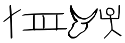	
Orpah	a·re·pah	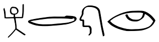	
named	ve·shem	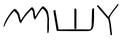	
and the other	hash·she·neet	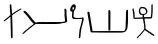	
Ruth	rut	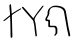	
And after they had lived	vay·ye·she·vu	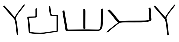	
in Moab	sham	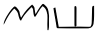	
about ten	ke·e·ser	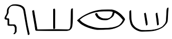	
years	sha·neem	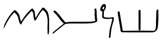	
died	vay·ya·mu·tu	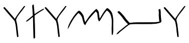	Ruth 1:5
also	gam	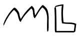	
both	she·ne·hem	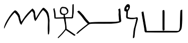	
Mahlon	mach·lo·wn	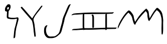	
and Chilion	ve·khil·yo·wn	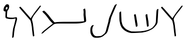	
was left	vat·tish·sha·er	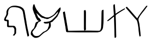	
and Naomi	ha·ish·shah	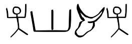	
without her two	mish·she·ne	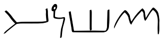	

sons	ye·la·de·ha	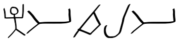	
and without her husband	u·me·ee·shah	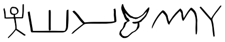	
prepared	vat·ta·qam	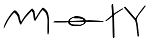	Ruth 1:6
she	hee	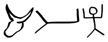	
and her daughters-in-law	ve·khal·lo·te·ha	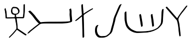	
to leave	vat·ta·shav	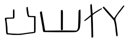	
the land	mis·se·de	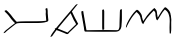	
of Moab	mo·w·av	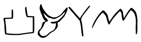	
When	kee	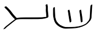	
[Naomi] heard	sha·me·ah	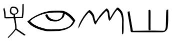	
	bis·deh	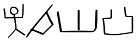	
in Moab	mo·w·av	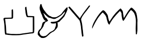	
that	kee	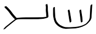	
had attended to	pha·qad	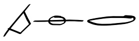	
the LORD	YHVH	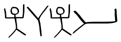	
-	et	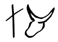	
His people	am·mo	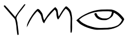	
by providing	la·tet	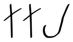	
them	la·hem	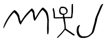	
with food	la·chem	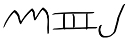	
she left	vat·te·tse	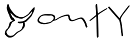	Ruth 1:7
	min	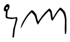	
the place	ham·ma·qo·wm	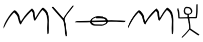	
where	a·sher	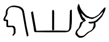	
she had been [living]	ha·ye·tah	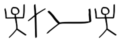	
	sham·mah	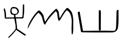	
her two	u·she·te	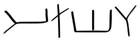	

daughters-in-law	khal·lo·te·ha	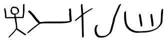	
Accompanied by	im·mah		
and set out	vat·te·lakh·nah	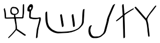	
on the road	vad·de·rekh		
leading back	la·shuv		
to	el		
the land	e·rets		
of Judah	ye·hu·dah	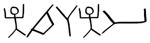	
said	vat·to·mer		Ruth 1:8
Then Naomi	na·o·mee	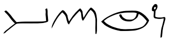	
to her two	lish·te		
daughters-in-law	khal·lo·te·ha	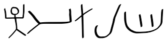	
“ Go	le·khe·nah	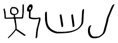	
back	sho·ve·nah		
each of you	ish·shah		
home	le·vet	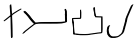	
to your mother’s	im·mah		
show	ya·ʿa·sɛh		
May the LORD	YHVH		
you	im·ma·khem	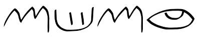	
loving devotion	che·sed		
as	ka·a·sher		
you have shown	a·see·tem	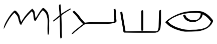	
to	im		
your dead	ham·me·teem		
and to me	ve·im·ma·dee		
enable	yit·ten	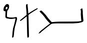	Ruth 1:9

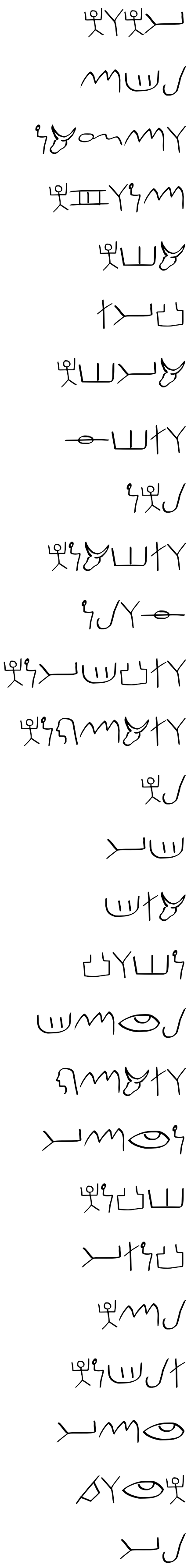

May the LORD	YHVH	
of you	la·khem	
to find	u·me·tse·na	
rest	me·nu·chah	
each	ish·shah	
in the home	bet	
of your new husband ”	ee·shah	
And she kissed	vat·tish·shaq	
them	la·hen	
aloud	vat·tis·se·nah	
	qo·w·lan	
as they wept	vat·tiv·ke·nah	
and said	vat·to·mar·nah	Ruth 1:10
	lah	
“ Surely	kee	
with you	it·takh	
we will return	na·shuv	
to your people ”	le·am·mekh	
replied	vat·to·mer	Ruth 1:11
But Naomi	na·o·mee	
“ Return home	sho·ve·nah	
my daughters	ve·no·tay	
Why	lam·mah	
would you go	te·lakh·nah	
with me ?	im·mee	
[Are] there still	ha·o·wd	
	lee	

sons	va·neem	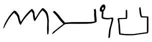	
in my womb	be·me·ay	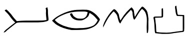	
to become	ve·ha·yu	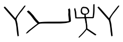	
your	la·khem	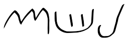	
husbands ?	la·a·na·sheem	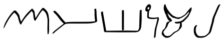	
Return home	sho·ve·nah	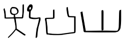	Ruth 1:12
my daughters	ve·no·tay	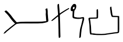	
Go on	le·khe·na	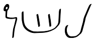	
for	kee	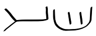	
I am too old	za·qan·tee	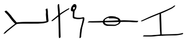	
to have	mih·yo·wt	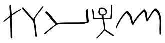	
another husband	le·eesh	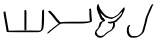	
Even if	kee	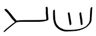	
I thought	a·mar·tee	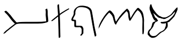	
there was	yesh	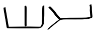	
for me	lee	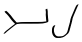	
hope	tiq·vah	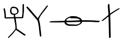	
and	gam	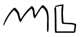	
to have	ha·yee·tee	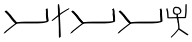	
tonight	hal·lay·lah	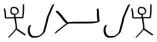	
a husband	le·eesh	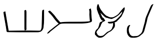	
	ve·gam	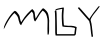	
to bear	ya·lad·tee	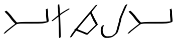	
sons	va·neem	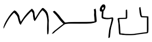	
for them	ha·la·hen	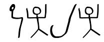	Ruth 1:13
would you wait	te·sab·be·re·nah	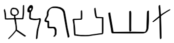	
to	ad	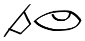	

-	a·sher	
grow up ?	yig·da·lu	
	ha·la·hen	
Would you refrain	te·a·ge·nah	
from	le·vil·tee	
having	he·yo·wt	
husbands ?	le·eesh	
No	al	
my daughters	be·no·tay	
-	kee	
it grieves	mar	
me	lee	
very much	me·od	
for	mik·kem	
your sakes that	kee	
has gone out	ya·tse·ah	
against me ”	vee	
the hand	yad	
of the LORD	YHVH	
aloud	vat·tis·se·nah	Ruth 1:14
	qo·w·lan	
they wept	vat·tiv·ke·nah	
Again	o·wd	
kissed	vat·tish·shaq	
and Orpah	a·re·pah	
her mother-in-law {goodbye}	la·cha·mo·w·tah	
but Ruth	ve·rut	

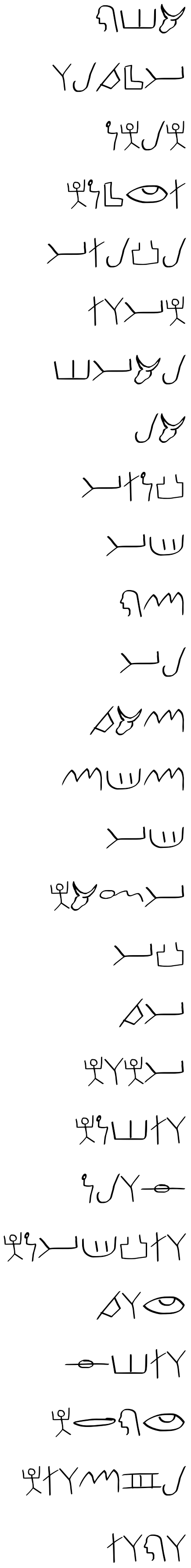

clung	da·ve·qah	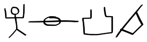	
to her	bah		
said Naomi	vat·to·mer		Ruth 1:15
“ Look ”	hin·neh		
has gone back	sha·vah	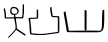	
“ your sister-in-law	ye·vim·tekh	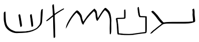	
to	el		
her people	am·mah		
and	ve·el		
her gods	e·lo·he·ha		
follow	shu·vee	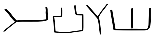	
[her] back home	a·cha·re	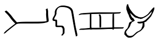	
”	ye·vim·tekh	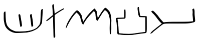	
replied :	vat·to·mer		Ruth 1:16
But Ruth	rut		
“ Do not	al		
urge	tiph·ge·ee		
me	vee	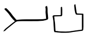	
to leave you	le·a·ze·vekh		
[or] to turn	la·shuv		
from following you	me·a·cha·ra·yikh	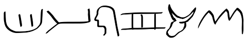	
For	kee	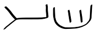	
wherever	el		
-	a·sher		
you go	te·le·khee		
I will go	e·lekh	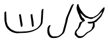	
and wherever	u·va·a·sher		

you live	ta·lee·nee	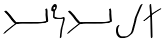	
I will live	a·leen	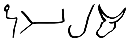	
your people	am·mekh		
will be my people	am·mee		
and your God	ve·lo·ha·yikh		
will be my God	e·lo·hay		
Where	ba·a·sher		Ruth 1:17
you die	ta·mu·tee		
I will die	a·mut		
and there	ve·sham		
I will be buried	eq·qa·ver	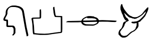	
	koh	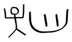	
punish	ya·a·seh		
May the LORD	YHVH		
me	lee	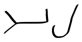	
and ever so	ve·khoh		
severely	yo·seeph	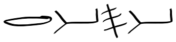	
if	kee	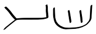	
anything but death	ham·ma·vet		
separates	yaph·reed		
you	be·nee	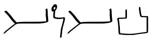	
and me ”	u·ve·nekh	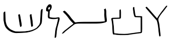	
When Naomi saw	vat·te·re	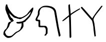	Ruth 1:18
that	kee	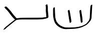	
was determined	mit·am·me·tset		
Ruth	hee	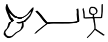	
to go	la·le·khet	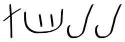	

with her	it·tah		
she stopped	vat·tech·dal	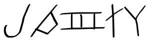	
trying to persuade her	le·dab·ber		
	e·le·ha	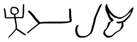	
traveled	vat·te·lakh·nah	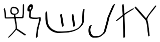	Ruth 1:19
So [Naomi and Ruth]	she·te·hem	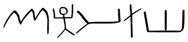	
until	ad		
they came	bo·a·nah		
to	bet	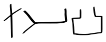	
Bethlehem	la·chem	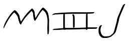	
When they	vay·hee	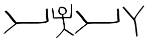	
entered	ke·vo·a·nah		
	bet	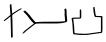	
Bethlehem	le·chem	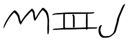	
was stirred	vat·te·hom		
the whole	kal	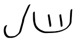	
city	ha·eer		
because of them	a·le·hen	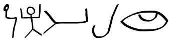	
and the women [of the city] exclaimed	vat·to·mar·nah		
“ Can this	ha·zot		
be Naomi ? ”	na·o·mee	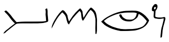	
she replied	vat·to·mer		Ruth 1:20
	a·le·hen	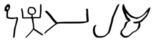	
“ Do not	al		
call	tiq·re·nah		
me	lee	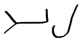	
Naomi ”	na·o·mee	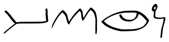	

“ Call	qe·re·na	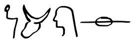	
me	lee	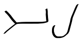	
Mara	ma·ra		
because	kee	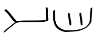	
has dealt quite bitterly	he·mar		
the Almighty	shad·day	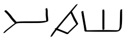	
with me	lee	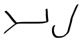	
	me·od		
I	a·nee	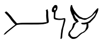	Ruth 1:21
full	me·le·ah		
went away	ha·lakh·tee		
empty	ve·re·qam	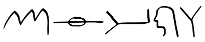	
has brought me back	he·shee·va·nee	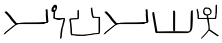	
but the LORD	YHVH		
Why	lam·mah		
call	tiq·re·nah	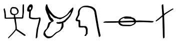	
me	lee	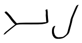	
Naomi ?	na·o·mee	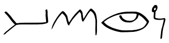	
After all, the LORD	va·YHVH	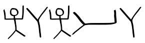	
has testified	a·nah		
against me	vee	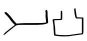	
and the Almighty	ve·shad·day		
has afflicted	he·ra		
me ”	lee	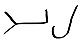	
returned	vat·ta·shav		Ruth 1:22
So Naomi	na·o·mee	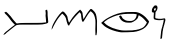	
Ruth	ve·rut		

the Moabitess	ham·mo·w·a·vee·yah	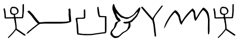	
her daughter-in-law	khal·la·tah	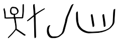	
with	im·mah	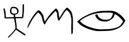	
	hash·sha·vah	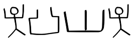	
from the land	mis·se·de	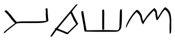	
of Moab	mo·w·av	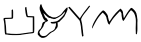	
And they	ve·hem·mah	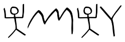	
arrived	ba·u	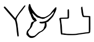	
	bet	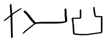	
in Bethlehem	le·chem	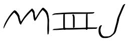	
at the beginning	bit·chil·lat	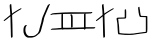	
harvest	qe·tseer	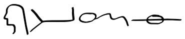	
of the barley	se·o·reem	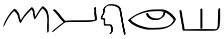	
Now Naomi	u·le·na·o·mee	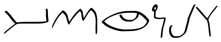	Ruth 2:1
had a relative	me·yud·daʿ	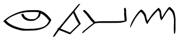	
on her husband’s side	le·ee·shah	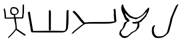	
man	eesh	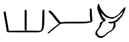	
a prominent	gib·bo·wr	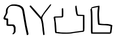	
of noble character	cha·yil	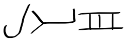	
from the clan	mim·mish·pa·chat	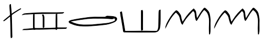	
of Elimelech	e·lee·me·lekh	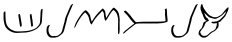	
whose name	u·she·mo	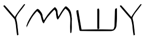	
[was] Boaz	bo·az	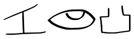	
said	vat·to·mer	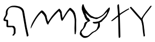	Ruth 2:2
And Ruth	rut	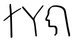	
the Moabitess	ham·mo·w·a·vee·yah	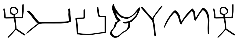	
	el	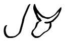	

to Naomi	na·o·mee	
let me go	e·le·khah	
“ Please	na	
into the fields	has·sa·deh	
and glean	va·ʾa·la·qot·tah	
heads of grain	va·shib·bo·līm	
after [someone]	a·char	
in whose	a·sher	
I may find	em·tsa	
favor ”	chen	
sight	be·e·naw	
Naomi replied	vat·to·mer	
	lah	
“ Go ahead	le·khee	
my daughter ”	vit·tee	
So Ruth departed	vat·te·lekh	Ruth 2:3
and went out	vat·ta·vo·w	
and gleaned	vat·te·laq·qet	
into the field	bas·sa·deh	
after	a·cha·re	
the harvesters	haq·qo·tse·reem	
And she happened	vay·yi·qer	
to come	miq·re·ha	
to the part	chel·qat	
of the field	has·sa·deh	
[belonging] to Boaz	le·vo·az	
who [was]	a·sher	

from the clan	mim·mish·pa·chat	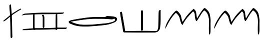	
of Elimelech	e·lee·me·lekh	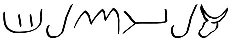	
Just then	ve·hin·neh		Ruth 2:4
Boaz	vo·az		
arrived	ba		
from	mib·bet	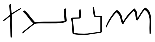	
Bethlehem	le·chem	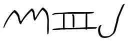	
and said	vay·yo·mer		
to the harvesters	laq·qo·wts·reem		
“ The LORD	YHVH		
be with you ”	im·ma·khem	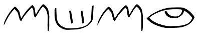	
they replied	vay·yo·me·ru		
	lo		
bless you ”	ye·va·rekh·kha	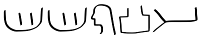	
“ The LORD	YHVH		
asked	vay·yo·mer		Ruth 2:5
And Boaz	bo·az		
the foreman	le·na·a·ro		
	han·nits·tsav		
of	al		
his harvesters	haq·qo·wts·reem		
“ Whose	le·mee		
young woman	han·na·a·rah		
is this ? ”	haz·zot		
answered	vay·ya·an	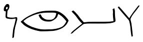	Ruth 2:6
The foreman	han·na·ar		
	han·nits·tsav		

	al	
	haq·qo·wts·reem	
	vay·yo·mar	
	na·a·rah	
the Moabitess	mo·w·a·vee·yah	
“ She [is]	hee	
who returned	hash·sha·vah	
with	im	
Naomi	na·o·mee	
from the land	mis·se·deh	
of Moab	mo·w·av	
She has said	vat·to·mer	Ruth 2:7
let me glean	a·la·qo·tah	
‘ Please	na	
and gather	ve·a·saph·tee	
among the sheaves	va·o·ma·reem	
after	a·cha·re	
the harvesters ’	haq·qo·wts·reem	
So she came out	vat·ta·vo·w	
and has continued	vat·ta·a·mo·wd	
from	me·az	
morning	hab·bo·qer	
until	ve·ad	
now	at·tah	
except	zeh	
that she rested	shiv·tah	
in the shelter ”	hab·ba·yit	

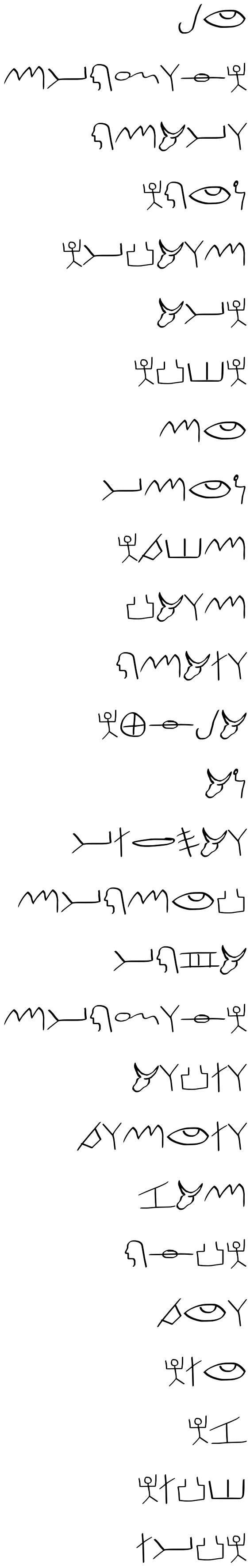

a short time	me·at		
said	vay·yo·mer		Ruth 2:8
Then Boaz	bo·az		
to	el		
Ruth	rut		
“ -	ha·lo·w		
Listen	sha·ma·at		
my daughter	bit·tee		
Do not	al		
go	te·le·khee		
and glean	lil·qot	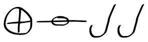	
field	be·sa·deh	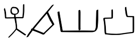	
in another	a·cher	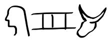	
and	ve·gam		
do not	lo		
go away	ta·a·vu·ree		
from this [place]	miz·zeh		
but stay here	ve·khoh		
close	tid·ba·qeen	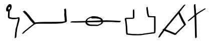	
to	im		
my servant girls	na·a·ro·tay		
[Let] your eyes [be on]	e·na·yikh	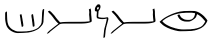	Ruth 2:9
field	bas·sa·deh	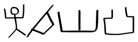	
[the]	a·sher		
they are harvesting	yiq·tso·run	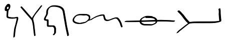	
and follow along	ve·ha·lakh·ti	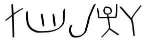	
after [these girls]	a·cha·re·hen	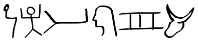	

Indeed	ha·lo·w	𐤄𐤋𐤅𐤀	
I have ordered	tsiw·vee·tee	𐤑𐤅𐤉𐤕𐤉	
-	et	𐤀𐤕	
the young men	han·ne·a·reem	𐤄𐤍𐤏𐤓𐤉𐤌	
not	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
to touch you	na·ge·ekh	𐤍𐤂𐤏𐤊	
And when you are thirsty	ve·tsa·mit	𐤅𐤑𐤌𐤕	
go	ve·ha·lakht	𐤅𐤄𐤋𐤊𐤕	
	el	𐤀𐤋	
the jars	hak·ke·leem	𐤄𐤊𐤋𐤉𐤌	
and drink	ve·sha·teet	𐤅𐤔𐤕𐤉𐤕	
from	me·a·sher	𐤌𐤀𐤔𐤓	
have filled ”	yish·a·vun	𐤉𐤔𐤀𐤁𐤅𐤍	
the young men	han·ne·a·reem	𐤄𐤍𐤏𐤓𐤉𐤌	
At this, she fell	vat·tip·pol	𐤅𐤕𐤐𐤋	Ruth 2:10
on	al	𐤏𐤋	
her face	pa·ne·ha	𐤐𐤍𐤉𐤄	
bowing low	vat·tish·ta·chu	𐤅𐤕𐤔𐤕𐤇𐤅	
to the ground	a·re·tsah	𐤀𐤓𐤑𐤄	
and said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
to him	e·law	𐤀𐤋𐤉𐤅	
“ Why	mad·du·a	𐤌𐤃𐤅𐤏	
have I found	ma·tsa·tee	𐤌𐤑𐤀𐤕𐤉	
such favor	chen	𐤇𐤍	
in your eyes	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
that you should take notice of me	le·hak·kee·re·nee	𐤋𐤄𐤊𐤉𐤓𐤍𐤉	
even though I [am]	veʾ·ʾa·no·khī	𐤅𐤀𐤍𐤊𐤉	

a foreigner ? ”	na·khe·ree·yah		
replied	vay·ya·an	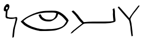	Ruth 2:11
Boaz	bo·az		
	vay·yo·mer		
	lah		
“ I have been made fully aware	hug·ged		
	hug·gad		
	lee	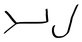	
of all	kol	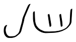	
-	a·sher		
you have done	a·seet	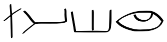	
for	et		
your mother-in-law	cha·mo·w·tekh		
since	a·cha·re	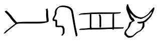	
the death	mo·wt		
of your husband	ee·shekh	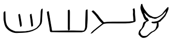	
how you left	vat·ta·az·vee	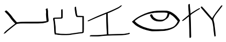	
your father	ʾa·vīkh	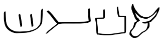	
and mother	ve·im·mekh		
and the land	ve·e·rets		
of your birth	mo·w·lad·tekh		
and how you came	vat·te·le·khee	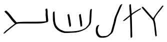	
to	el		
a people	am		
-	a·sher		
you did not	lo		
know	ya·da·at		

before	te·mo·wl		
	shil·sho·wm	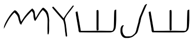	
repay	ye·shal·lem	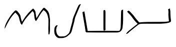	Ruth 2:12
May the LORD	YHVH	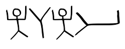	
your work	pa·o·lekh		
and may you receive	u·te·hee		
reward	mas·kur·tekh		
a rich	she·le·mah	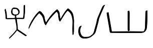	
from	me·im		
the LORD	YHVH	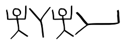	
the God	e·lo·he		
of Israel	yis·ra·el	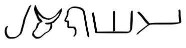	
whose	a·sher		
you have taken	bat		
refuge ”	la·cha·so·wt		
under	ta·chat	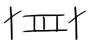	
wings	ke·na·phaw		
she said	vat·to·mer		Ruth 2:13
“ may I continue to find	em·tsa		
favor	chen	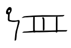	
in your eyes	be·e·ne·kha	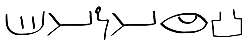	
“ My lord ”	a·do·nee		
for	kee	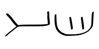	
you have comforted	ni·cham·ta·nee		
	ve·khee	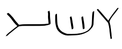	
and spoken	dib·bar·ta	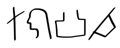	
to	al		

kindly	lev	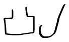	
your maidservant	shiph·cha·te·kha	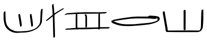	
though I	ve·a·no·khee	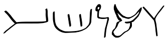	
not	lo	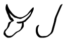	
am	eh·yeh	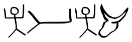	
like one	ke·a·chat	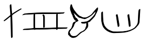	
of your servant girls ”	shiph·cho·te·kha	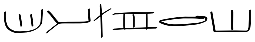	
said	vay·yo·mer	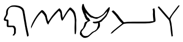	Ruth 2:14
to her	lah	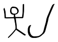	
Boaz	vo·az	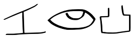	
At mealtime	le·et	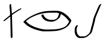	
	ha·o·khel	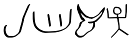	
“ Come over	go·shee	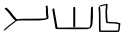	
here	ha·lom	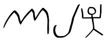	
have	ve·a·khalt	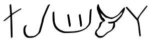	
some	min	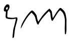	
bread	hal·le·chem	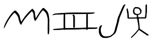	
and dip	ve·ta·valt	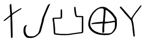	
it	pit·tekh	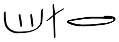	
into the vinegar sauce ”	ba·cho·mets	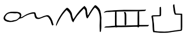	
So she sat down	vat·te·shev	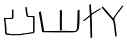	
beside	mits·tsad	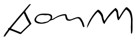	
the harvesters	haq·qo·wts·reem	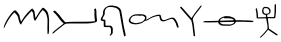	
and he offered	vay·yits·bat	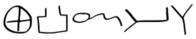	
her	lah	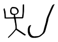	
roasted grain	qa·lee	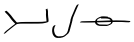	
and she ate	vat·to·khal	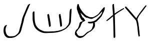	

and was satisfied	vat·tis·ba	𐤅𐤕𐤔𐤁𐤏	
and had some left over	vat·to·tar	𐤅𐤕𐤕𐤓	
When [Ruth] got up	vat·ta·qam	𐤅𐤕𐤒𐤌	Ruth 2:15
to glean	le·laq·qet	𐤋𐤋𐤒𐤈	
ordered	vay·tsaw	𐤅𐤉𐤑𐤅	
Boaz	bo·az	𐤁𐤏𐤆	
-	et	𐤀𐤕	
his young men	ne·a·raw	𐤍𐤏𐤓𐤉𐤅	
	le·mor	𐤋𐤀𐤌𐤓	
“ Even if	gam	𐤂𐤌	
among	ben	𐤁𐤉𐤍	
the sheaves	ha·o·ma·reem	𐤄𐤏𐤌𐤓𐤉𐤌	
she gathers	te·laq·qet	𐤕𐤋𐤒𐤈	
do not	ve·lo	𐤅𐤋𐤀	
insult her	takh·lee·mu·ha	𐤕𐤊𐤋𐤉𐤌𐤅𐤄	
Rather	ve·gam	𐤅𐤂𐤌	Ruth 2:16
pull out	shol	𐤔𐤋	
	ta·shol·lu	𐤕𐤔𐤋𐤅	
for her	lah	𐤋𐤄	
[some stalks] from	min	𐤌𐤍	
the bundles	hats·tse·va·teem	𐤄𐤑𐤁𐤕𐤉𐤌	
and leave them	va·a·zav·tem	𐤅𐤏𐤆𐤁𐤕𐤌	
for her to gather	ve·liq·qe·tah	𐤅𐤋𐤒𐤈𐤄	
Do not	ve·lo	𐤅𐤋𐤀	
rebuke	tig·a·ru	𐤕𐤂𐤏𐤓𐤅	
her ”	vah	𐤁𐤄	
So Ruth gathered grain	vat·te·laq·qet	𐤅𐤕𐤋𐤒𐤈	Ruth 2:17

in the field	bas·sa·deh	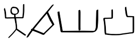	
until	ad	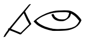	
evening	ha·a·rev	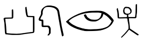	
And when she beat out	vat·tach·bot	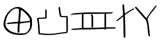	
-	et	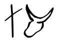	
what	a·sher	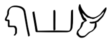	
she had gleaned	liq·qe·tah	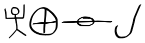	
it was	vay·hee	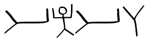	
about an ephah	ke·e·phah	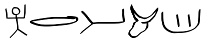	
of barley	se·o·reem	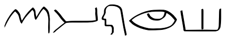	
She picked up the grain	vat·tis·sa	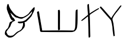	Ruth 2:18
and went into	vat·ta·vo·w	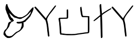	
the town	ha·eer	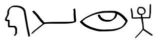	
saw	vat·te·re	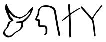	
where her mother-in-law	cha·mo·w·tah	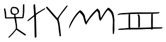	
-	et	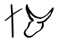	
what	a·sher	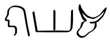	
she had gleaned	liq·qe·tah	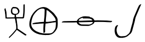	
And she brought out	vat·to·w·tse	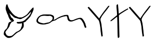	
and gave it	vat·tit·ten	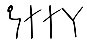	
to [Naomi]	lah	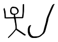	
-	et	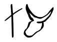	
what	a·sher	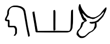	
she had saved	ho·w·ti·rah	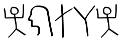	
from her meal	mis·sa·ve·ah	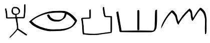	
asked	vat·to·mer	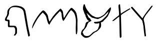	Ruth 2:19

her	lah	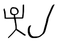	
Then her mother-in-law	cha·mo·w·tah	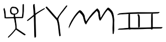	
“ Where	e·phoh	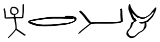	
did you glean	liq·qatt	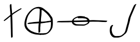	
today	hay·yo·wm	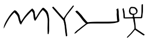	
and where	ve·a·nah	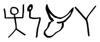	
did you work ?	a·seet	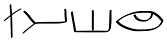	
be [the man]	ye·hee	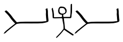	
who noticed you ”	mak·kee·rekh	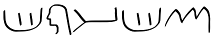	
Blessed	ba·rukh	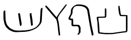	
So she told	vat·tag·ged	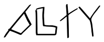	
her mother-in-law	la·cha·mo·w·tah	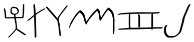	
-	et	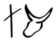	
where	a·sher	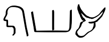	
she had worked	a·se·tah	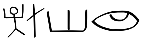	
-	im·mo	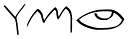	
she said	vat·to·mer	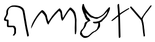	
“ The name	shem	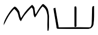	
of the man	ha·eesh	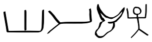	
-	a·sher	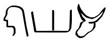	
I worked	a·see·tee	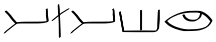	
with	im·mo	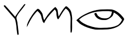	
today	hay·yo·wm	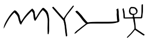	
is Boaz ”	bo·az	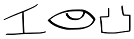	
said	vat·to·mer	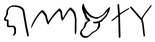	Ruth 2:20
Then Naomi	na·o·mee	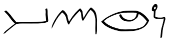	
to her daughter-in-law	le·khal·la·tah	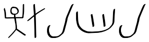	

be blessed	ba·rukh		
“ May he	hu		
by the LORD	la·YHVH	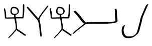	
who	a·sher		
has not	lo		
withdrawn	a·zav		
His kindness	chas·do		
from	et		
the living	ha·chay·yeem	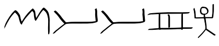	
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or the dead ”	ham·me·teem	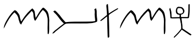	
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	lah	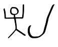	
Naomi	na·o·mee		
is a close relative	qa·ro·wv	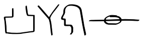	
[is] one of our	la·nu	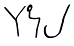	
“ The man	ha·eesh	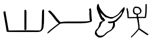	
kinsman-redeemers ”	mig·go·a·le·nu		
He	hu		
said	vat·to·mer		Ruth 2:21
Then Ruth	rut		
the Moabitess	ham·mo·w·a·vee·yah		
“ He also	gam		
	kee	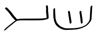	
told me	a·mar		
	e·lay	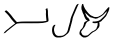	
with	im		

my young men	han·ne·a·reem	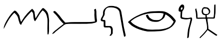	
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-	lee	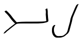	
‘ Stay	tid·ba·qeen	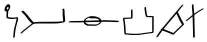	
until	ad		
	im		
they have finished gathering	kil·lu	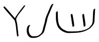	
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all	kal	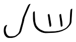	
harvest	haq·qa·tseer		
- ’”	a·sher		
my	lee	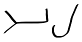	
said	vat·to·mer		Ruth 2:22
And Naomi	na·o·mee	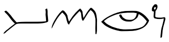	
to	el		
Ruth	rut		
her daughter-in-law	kal·la·tah	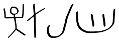	
it is good	to·wv		
“ My daughter	bit·tee		
	kee	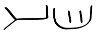	
for you to work	te·tse·ee		
with	im		
his young women	na·a·ro·w·taw		
so that nothing	ve·lo		
will happen	yiph·ge·u	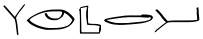	
to you	vakh	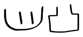	
field ”	be·sa·deh	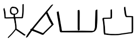	

in another	a·cher	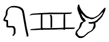	
So Ruth stayed close	vat·tid·baq	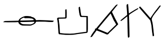	Ruth 2:23
to the servant girls	be·na·a·ro·wt		
of Boaz	bo·az		
to glean	le·laq·qet	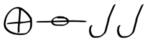	
grain until	ad		
were finished	ke·lo·wt	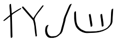	
harvests	qe·tseer		
the barley	has·se·o·reem		
	u·qe·tseer		
and wheat	ha·chit·teem		
And she lived	vat·te·shev		
with	et		
her mother-in-law	cha·mo·w·tah		
said	vat·to·mer		Ruth 3:1
to her	lah		
Naomi	na·o·mee	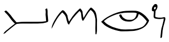	
One day Ruth's mother-in-law	cha·mo·w·tah		
" My daughter	bit·tee		
should I not	ha·lo	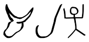	
seek	a·vaq·qesh	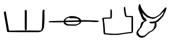	
for you	lakh	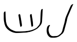	
a resting place	ma·no·w·ach		
that	a·sher		
it may be well	yee·tav	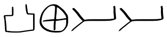	
with you ?	lakh	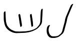	
Now	ve·at·tah		Ruth 3:2

is not	ha·lo	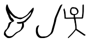	
Boaz	vo·az		
a relative of ours ?	mo·da·ta·nu		
whose	a·sher		
you have been [working]	ha·yeet	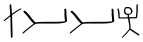	
with	et		
servant girls	na·a·ro·w·taw		
In fact	hin·neh		
he	hu		
is winnowing	zo·reh		
-	et		
on the threshing floor	go·ren		
barley	has·se·o·reem		
tonight	hal·la·ye·lah	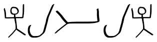	
Therefore wash yourself	ve·ra·chatst	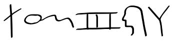	Ruth 3:3
put on perfume	va·sakht		
and wear	ve·samt		
your best clothes	sim·lo·tēkh		
	a·la·yikh	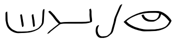	
Go down	ve·ya·rad·tī		
to the threshing floor	hag·go·ren		
but do not	al		
know	tiw·va·de·ee		
let the man	la·eesh		
you are there until	ad		
he has finished	kal·lo·to	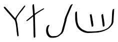	

eating	le·e·khol	לאכל	
and drinking	ve·lish·to·wt	ולשתות	
-	vee·hee	ויהי	Ruth 3:4
When he lies down	ve·sha·khe·vo	בשכבו	
note	ve·ya·da·at	וידעת	
-	et	את	
the place	ham·ma·qo·wm	המקום	
where	a·sher	אשר	
he lies	yish·kav	ישכב	
	sham	שם	
Then go in	u·vat	ובאת	
and uncover	ve·gil·leet	וגלית	
his feet	mar·ge·lo·taw	מרגלתיו	
and lie down	ve·sha·kha·ve·tī	ושכבתי	
and he	ve·hu	והוא	
will explain	yag·geed	יגיד	
to you	lakh	לך	
-	et	את	
what	a·sher	אשר	
you should do ”	ta·ʿa·sīn	תעשין	
[Ruth] answered	vat·to·mer	ותאמר	Ruth 3:5
-	e·le·ha	אליה	
everything	kol	כל	
-	a·sher	אשר	
you say ”	to·me·ri·ya	תאמרי	
“ I will do	e·e·seh	אעשה	
So she went down	vat·te·red	ותרד	Ruth 3:6

to the threshing floor	hag·go·ren	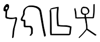	
and did	vat·ta·as		
everything	ke·khol		
-	a·sher		
had instructed her [to do]	tsiw·vat·tah		
her mother-in-law	cha·mo·w·tah		
had finished eating	vay·yo·khal		Ruth 3:7
After Boaz	bo·az		
and drinking	vay·ye·shet	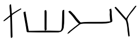	
and was in good spirits	vay·yee·tav	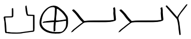	
	lib·bo	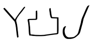	
he went	vay·ya·vo	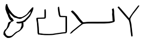	
to lie down	lish·kav	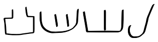	
at the end	biq·tseh	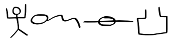	
of the heap of grain	ha·a·re·mah		
Then [Ruth] went in secretly	vat·ta·vo		
	val·lat	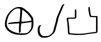	
uncovered	vat·te·gal		
his feet	mar·ge·lo·taw	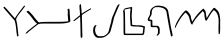	
and lay down	vat·tish·kav	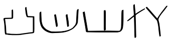	
-	vay·hee	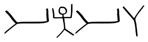	Ruth 3:8
At midnight	ba·cha·tsee		
	hal·lay·lah	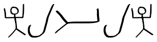	
was startled	vay·ye·che·rad	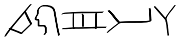	
Boaz	ha·eesh	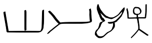	
turned over	vay·yil·la·phet	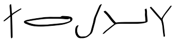	

and there	ve·hin·neh	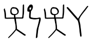	
was a woman !	ish·shah	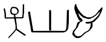	
lying	sho·khe·vet	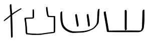	
at his feet	mar·ge·lo·taw	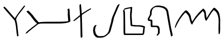	
he asked	vay·yo·mer	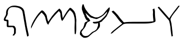	Ruth 3:9
“ Who	mee	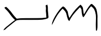	
are you ? ”	ʾat	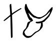	
she replied	vat·to·mer	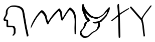	
“ I [am]	a·no·khee	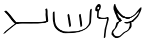	
Ruth ”	rut	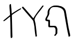	
your servant	a·ma·te·kha	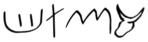	
“ Spread	u·pha·ras·ta	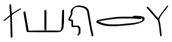	
the corner of your garment	khe·na·phe·kha	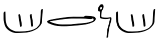	
over	al	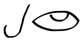	
me	a·ma·te·kha	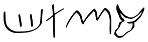	
for	kee	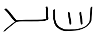	
are a kinsman-redeemer ”	go·el	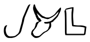	
you	at·tah	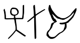	
Then [Boaz] said	vay·yo·mer	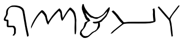	Ruth 3:10
bless	be·ru·khah	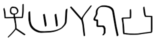	
you	at	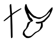	
“ May the LORD	la·YHVH	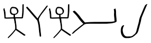	
my daughter	bit·tee	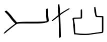	
You have shown	he·tavt	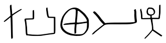	
more kindness	chas·dekh	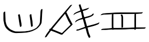	
now	ha·a·cha·ro·wn	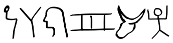	
than	min	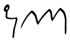	

before	ha·ri·sho·wn		
because you have not	le·vil·tee	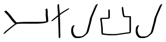	
run	le·khet		
after	a·cha·re	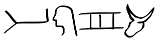	
the younger men	hab·ba·chu·reem		
whether	im		
poor	dal		
or	ve·im		
rich	a·sheer	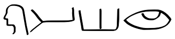	
And now	ve·at·tah		Ruth 3:11
my daughter	bit·tee		
do not	al		
be afraid	tee·re·ee		
whatever	kol		
-	a·sher		
you request	to·me·ree		
I will do	e·e·seh		
for you	lakh	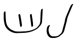	
since	kee	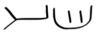	
know	yo·w·de·a		
all	kal		
	sha·ar		
my fellow townspeople	am·mee		
that	kee	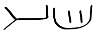	
are a woman	e·shet	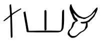	
of noble character	cha·yil	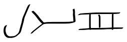	
you	at		

-	ve·at·tah		Ruth 3:12
Yes	kee	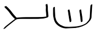	
it is true	a·me·nam		
that	kee	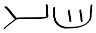	
	m		
a kinsman-redeemer	go·el		
I [am]	a·no·khee		
but	ve·gam		
there is	yesh	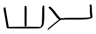	
a redeemer	go·el		
nearer	qa·ro·wv	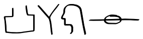	
than I	mim·men·nee		
Stay here tonight	lee·nee	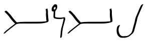	Ruth 3:13
	hal·lay·lah	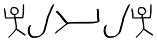	
	ve·ha·yah	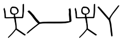	
and in the morning	vab·bo·qer	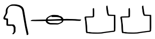	
if	im		
he wants to redeem you	yig·a·lekh		
good	to·wv		
Let him redeem you	yig·al		
But if	ve·im		
he does not	lo		
want	yach·pots		
to redeem you	le·ga·o·lekh		
will	u·ge·al·teekh	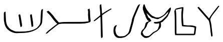	
I	a·no·khee		
lives	chay	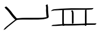	

as surely as the LORD	YHVH		
Now lie here	shikh·vee	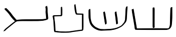	
until	ad		
morning ”	hab·bo·qer	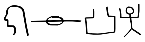	
So she lay down	vat·tish·kav	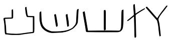	Ruth 3:14
at his feet	mar·ge·lo·taw		
until	ad		
morning	hab·bo·qer	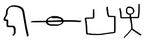	
but she got up	vat·ta·qam	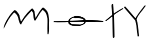	
before	bit·rom	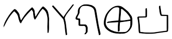	
could recognize her	yak·keer		
anyone	eesh	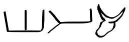	
-	et		
else	re·e·hu		
Then Boaz said	vay·yo·mer		
“ Do not	al		
let it be known	yiw·va·da		
that	kee	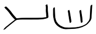	
came	va·ah		
a woman	ha·ish·shah		
to the threshing floor ”	hag·go·ren		
And he told her	vay·yo·mer		Ruth 3:15
“ Bring	ha·vee	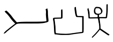	
the shawl	ham·mit·pa·chat	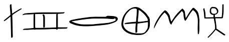	
-	a·sher		
you are wearing	a·la·yikh	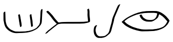	
and hold	ve·e·cho·zee	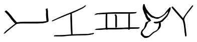	

it out ”	vah	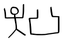	
When she [did so]	vat·to·chez	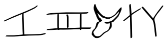	
	bah	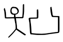	
he shoveled	vay·ya·mad	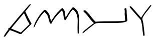	
six [measures]	shesh	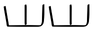	
of barley	se·o·reem	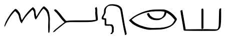	
	vay·ya·shet	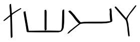	
into her shawl	a·le·ha	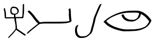	
Then he went	vay·ya·vo	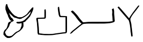	
into the city	ha·eer	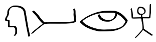	
When Ruth returned	vat·ta·vo·w	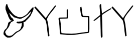	Ruth 3:16
to	el	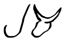	
her mother-in-law	cha·mo·w·tah	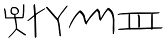	
Naomi asked her	vat·to·mer	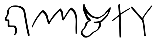	
“ How did it go	mee	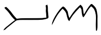	
	at	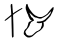	
my daughter ? ”	bit·tee	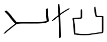	
Then Ruth told	vat·tag·ged	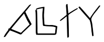	
her	lah	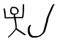	
-	et	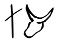	
all	kal	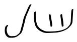	
that	a·sher	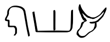	
had done	a·sah	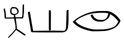	
for her	lah	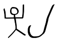	
[Boaz]	ha·eesh	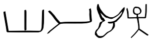	
And she said	vat·to·mer	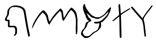	Ruth 3:17
six	shesh	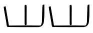	

measures of barley	has·se·o·reem		
these	ha·el·leh		
“ He gave	na·tan	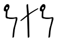	
me	lee	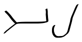	
for	kee	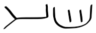	
he said	ʾa·ma·ra		
‘ Do not	al		
go back	ta·vo·w·ee		
empty-handed ’”	re·qam	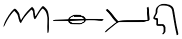	
to	el		
your mother-in-law	cha·mo·w·tekh		
said Naomi	vat·to·mer		Ruth 3:18
“ Wait	she·vee		
my daughter ”	vit·tee		
“ until	ad		
-	a·sher		
you find out	te·de·een		
how	ekh	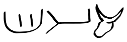	
go	yip·pol	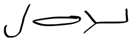	
things	da·var	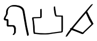	
for	kee	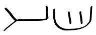	
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rest	yish·qot	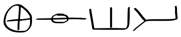	
he	ha·eesh	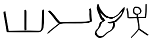	
unless	kee	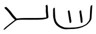	
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he has resolved	kil·lah	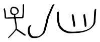	

the matter	had·da·var	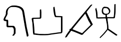	
today ”	hay·yo·wm	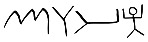	
Meanwhile, Boaz	u·vo·az	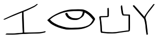	Ruth 4:1
went	a·lah	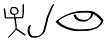	
to the gate	hash·sha·ar	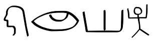	
and sat down	vay·ye·shev	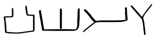	
there	sham	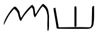	
Soon	ve·hin·neh	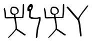	
the kinsman-redeemer	hag·go·el	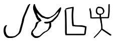	
came along	o·ver	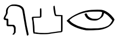	
-	a·sher	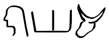	
had spoken	dib·ber	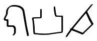	
of whom [he]	bo·az	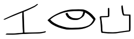	
and Boaz said	vay·yo·mer	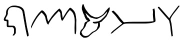	
“ Come over	su·rah	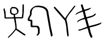	
and sit down ”	she·vah	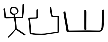	
here	poh	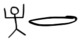	
my friend	pe·lo·nee	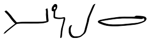	
	al·mo·nee	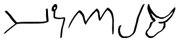	
So he went over	vay·ya·sar	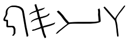	
and sat down	vay·ye·shev	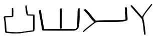	
Then Boaz took	vay·yiq·qach	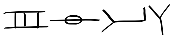	Ruth 4:2
ten	a·sa·rah	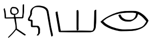	
	a·na·sheem	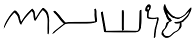	
of the elders	miz·ziq·ne	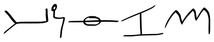	
of the city	ha·eer	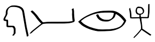	
and said	vay·yo·mer	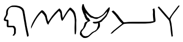	

“ Sit	she·vu	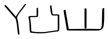	
here ”	phoh	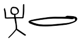	
and they did so	vay·ye·she·vu	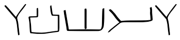	
And he said	vay·yo·mer		Ruth 4:3
to the kinsman-redeemer	lag·go·el		
the piece	chel·qat	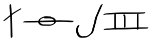	
of land	has·sa·deh		
that	a·sher		
belonged to our brother	le·a·chee·nu	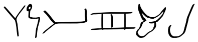	
Elimelech	le·e·lee·me·lekh	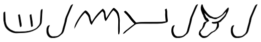	
is selling	ma·khe·rah		
“ Naomi	na·o·mee	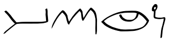	
who has returned	hash·sha·vah	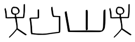	
from the land	mis·se·deh	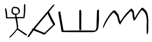	
of Moab	mo·w·av		
I	va·a·nee		Ruth 4:4
thought	a·mar·tee	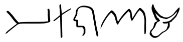	
I should inform	eg·leh	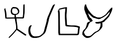	
you	a·ze·ne·kha	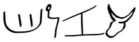	
that	le·mor	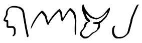	
you may buy it back	qe·neh	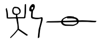	
in the presence of	ne·ged		
those seated here	hay·yo·she·veem		
and in the presence of	ve·ne·ged		
the elders	ziq·ne	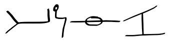	
of my people	am·mee		

If	im		
you want to redeem it	tig·al		
do so	ge·al		
But if you	ve·im		
will not	lo		
redeem [it]	yig·al		
tell	hag·gee·dah	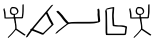	
me	lee	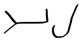	
so I may know	ve·ʾē·daʿ		
because	kee	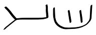	
[there is] no one	en	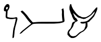	
but you	zu·la·te·kha	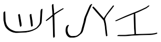	
to redeem [it]	lig·o·wl		
and I [am]	ve·a·no·khee	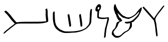	
next after you ”	a·cha·re·kha	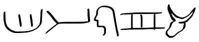	
he replied	vay·yo·mer		
“ I	a·no·khee		
will redeem [it] ”	eg·al		
said	vay·yo·mer		Ruth 4:5
Then Boaz	bo·az		
“ On the day	be·yo·wm	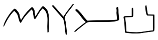	
you buy	qe·no·wt·kha		
the land	has·sa·deh		
from	mee·yad	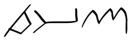	
Naomi	na·o·mee	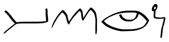	
and also from	u·me·et		
Ruth	rut		

the Moabitess	ham·mo·w·a·vee·yah		
the widow	e·shet	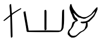	
of the deceased	ham·met		
you must also acquire	qa·nī·tī	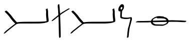	
in order to raise	le·ha·qeem	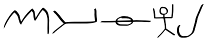	
up the name	shem		
of the deceased	ham·met		
on	al		
his inheritance ”	na·cha·la·to	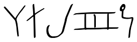	
replied	vay·yo·mer		Ruth 4:6
The kinsman-redeemer	hag·go·el		
“ I cannot	lo		
	u·khal	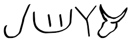	
redeem it	lig·ʾol		
myself		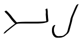	
or	pen		
I would jeopardize	ash·cheet	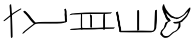	
-	et		
my own inheritance	na·cha·la·tee	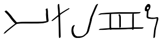	
	ge·al		
	le·kha	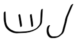	
	at·tah		
-	et		
Take my right of redemption	ge·ul·la·tee		
because	kee	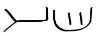	
I cannot	lo		

	u·khal	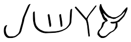	
redeem it ”	lig·ol		
Now	ve·zot		Ruth 4:7
in former times	le·pha·neem	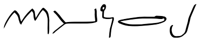	
in Israel	be·yis·ra·el		
concerning	al		
the redemption	hag·ge·ul·lah		
	ve·al		
or exchange of property	hat·te·mu·rah		
legally binding	le·qay·yem	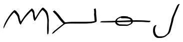	
to make any	kal		
matter	da·var		
would remove	sha·laph	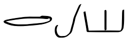	
a man	eesh	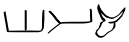	
his sandal	na·a·lo		
and give it	ve·na·tan	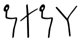	
to the other party	le·re·e·hu		
and this [was]	ve·zot	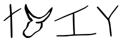	
a confirmation	hat·te·u·dah		
in Israel	be·yis·ra·el		
and said	vay·yo·mer		Ruth 4:8
So the kinsman-redeemer	hag·go·el		
to Boaz	le·vo·az		
“ Buy [it]	qe·neh	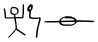	
for yourself ”	lakh	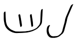	
removed	vay·yish·loph		
his sandal	na·a·lo		

said	vay·yo·mer		Ruth 4:9
At this, Boaz	bo·az		
to the elders	laz·ze·qe·neem	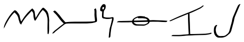	
and all	ve·khal		
the people	ha·am		
are witnesses	e·deem	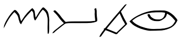	
“ You	at·tem		
today	hay·yo·wm	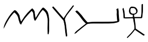	
that	kee	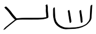	
I am buying	qa·nee·tee	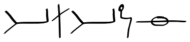	
-	et		
all	kal		
that	a·sher		
belonged to Elimelech	le·e·lee·me·lekh	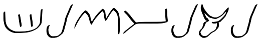	
-	ve·et		
-	kal	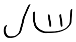	
-	a·sher		
Chilion	le·khil·yo·wn	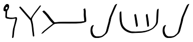	
and Mahlon	u·mach·lo·wn	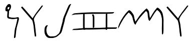	
from	mee·yad	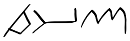	
Naomi	na·o·mee	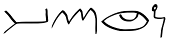	
Moreover	ve·gam		Ruth 4:10
-	et		
Ruth	rut		
the Moabitess	ham·mo·a·vee·yah		
widow	e·shet	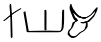	
Mahlon’s	mach·lo·wn	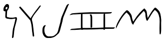	

I have acquired	qa·nee·tee	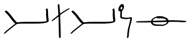	
	lee	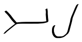	
as my wife	le·ish·shah		
to raise up	le·ha·qeem	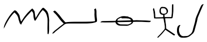	
the name	shem		
of the deceased	ham·met		
through	al		
his inheritance	na·cha·la·to	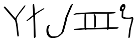	
will not	ve·lo		
disappear	yik·ka·ret		
name	shem		
so that his	ham·met		
from among	me·im		
his brothers	e·chaw	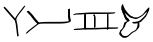	
or from the gate	u·mish·sha·ar		
of his home	me·qo·w·mo	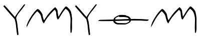	
are witnesses today	e·deem	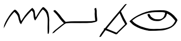	
You	at·tem		
”	hay·yo·wm	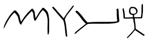	
said	vay·yo·me·ru		Ruth 4:11
and all	kal		
the people	ha·am		
-	a·sher		
at the gate	bash·sha·ar		
the elders	ve·haz·ze·qe·neem	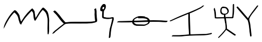	
“ We are witnesses ”	e·deem	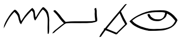	
make	yit·ten	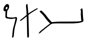	

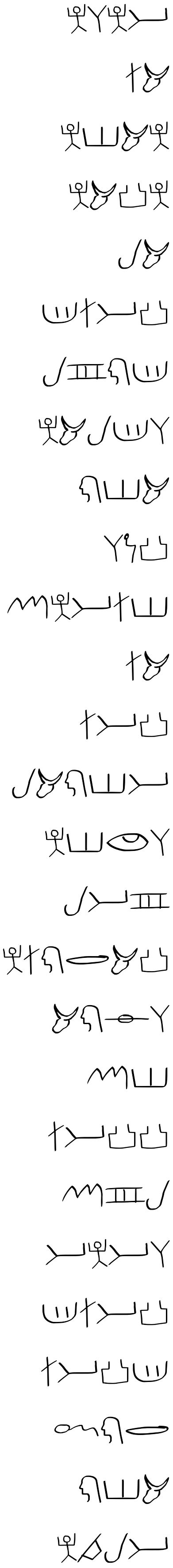

“ May the LORD	YHVH	
-	et	
the woman	ha·ish·shah	
entering	hab·ba·ah	
	el	
your home	be·te·kha	
like Rachel	ke·ra·chel	
and Leah	u·khe·le·ah	
who	a·sher	
together built up	ba·nu	
	she·te·hem	
-	et	
the house	bet	
of Israel	yis·ra·el	
May you be	va·a·seh	
prosperous	cha·yil	
in Ephrathah	be·eph·ra·tah	
and famous	u·qe·ra	
	shem	
in	be·vet	
Bethlehem	la·chem	
become	vee·hee	Ruth 4:12
And may your house	ve·te·kha	
like the house	ke·vet	
of Perez	pe·rets	
whom	a·sher	
bore	ya·le·dah	

Tamar	ta·mar	
to Judah	lee·hu·dah	
because of	min	
the offspring	haz·ze·ra	
-	a·sher	
will give	yit·ten	
the LORD	YHVH	
you	le·kha	
by	min	
young woman ”	han·na·a·rah	
this	haz·zot	
took	vay·yiq·qach	Ruth 4:13
So Boaz	bo·az	
-	et	
Ruth	rut	
and she became	vat·te·hee	
his	lo	
wife	le·ish·shah	
And when he had relations with	vay·ya·vo	
her	e·le·ha	
enabled	vay·yit·ten	
the LORD	YHVH	
her	lah	
to conceive	he·ra·yo·wn	
and she gave birth to	vat·te·led	
a son	ben	
said	vat·to·mar·nah	Ruth 4:14

Then the women	han·na·sheem	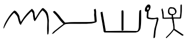	
to	el		
Naomi	na·o·mee	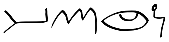	
“ Blessed [be]	ba·rukh		
the LORD	YHVH		
who	a·sher		
has not	lo		
left	hish·beet		
you	lakh	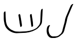	
without a kinsman-redeemer	go·el		
this day	hay·yo·wm	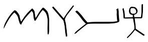	
become famous	ve·yiq·qa·re	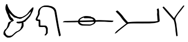	
May his name	she·mo		
in Israel	be·yis·ra·el	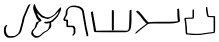	
He will renew	ve·ha·yah	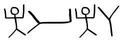	Ruth 4:15
your	lakh	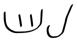	
	le·me·sheev		
life	ne·phesh		
and sustain you	u·le·khal·kel	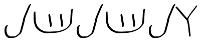	
-	et		
in your old age	se·va·tekh	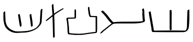	
For	kee		
your daughter-in-law	khal·la·tekh		
who	asher		
loves	a·he·va·tekh		
has given him birth	ye·la·dat·tu		
-	a·sher		

- ”	hee	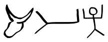	
you and is better	to·w·vah		
to you than	lakh	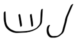	
seven	mish·shiv·ah	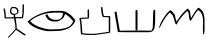	
sons	ba·neem	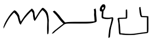	
took	vat·tiq·qach	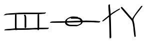	Ruth 4:16
And Naomi	na·o·mee	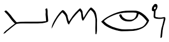	
-	et		
the child	hay·ye·led	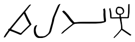	
placed him	vat·te·shi·te·hu		
on her lap	ve·che·qah	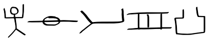	
and became	vat·te·hee		
to him	lo	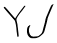	
a nurse	le·o·me·net		
and they named	vat·tiq·re·nah	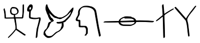	Ruth 4:17
him	lo	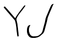	
The neighbor	hash·she·khe·no·wt		
-	shem	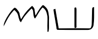	
women said	le·mor		
has been born	yul·lad	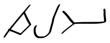	
“ A son	ben		
to Naomi ”	le·na·o·mee		
	vat·tiq·re·nah	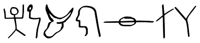	
	she·mo		
Obed	o·w·ved		
He [became]	hu		
the father	a·vee	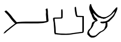	

of Jesse	yi·shay	𐤉𐤔𐤉	
the father	a·vee	𐤀𐤁𐤉	
of David	da·wid	𐤃𐤅𐤃𐤐	
Now these [are]	ve·el·leh	𐤅𐤀𐤋𐤄	Ruth 4:18
the generations	to·wl·do·wt	𐤕𐤅𐤋𐤃𐤅𐤕	
of Perez :	pa·rets	𐤐𐤓𐤑	
Perez	pe·rets	𐤐𐤓𐤑	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Hezron	chets·ro·wn	𐤇𐤑𐤓𐤅𐤍	
Hezron	ve·chets·ro·wn	𐤅𐤇𐤑𐤓𐤅𐤍	Ruth 4:19
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Ram	ram	𐤓𐤌	
Ram	ve·ram	𐤅𐤓𐤌	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Amminadab	am·mee·na·dav	𐤏𐤌𐤉𐤍𐤃𐤁	
Amminadab	ve·am·mee·na·dav	𐤅𐤏𐤌𐤉𐤍𐤃𐤁	Ruth 4:20
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Nahshon	nach·sho·wn	𐤍𐤇𐤔𐤅𐤍	
Nahshon	ve·nach·sho·wn	𐤅𐤍𐤇𐤔𐤅𐤍	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Salmon	sal·mah	𐤔𐤋𐤌𐤄	
Salmon	ve·sal·mo·wn	𐤅𐤔𐤋𐤌𐤅𐤍	Ruth 4:21

was the father of	ho·w·leed	הוליד	
-	et	את	
Boaz	bo·az	בעז	
Boaz	u·vo·az	ובעז	
was the father of	ho·w·leed	הוליד	
-	et	את	
Obed	o·w·ved	עובד	
Obed	ve·o·ved	ועבד	Ruth 4:22
was the father of	ho·w·leed	הוליד	
-	et	את	
Jesse	yi·shay	ישי	
and Jesse	ve·yi·shay	וישי	
was the father of	ho·w·leed	הוליד	
-	et	את	
David	da·wid	דוד	

1 Samuel

BSB Translation	Transliteration	Original Hebrew	
Now there was	vay·hee	ויהי	1 Samuel 1:1
man	eesh	איש	
a	e·chad	אחד	
[who was] from	min	מן	
	ha·ra·ma·ta·yim	הרמתים	
Ramathaim-zophim	tso·w·pheem	צופים	
in the hill country	me·har	מהר	
of Ephraim	eph·ra·yim	אפרים	
named	u·she·mo	ושמו	

Elkanah	el·qa·nah	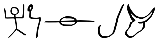	
[He was] the son	ben		
of Jeroham	ye·ro·cham	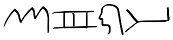	
the son	ben		
of Elihu	e·lee·hu	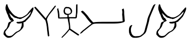	
the son	ben		
of Tohu	to·chu	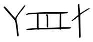	
the son	ben		
of Zuph	tsuph		
an Ephraimite	eph·ra·tee		
He had	ve·lo		1 Samuel 1:2
two	she·te		
wives	na·sheem	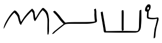	
named	shem		
one	a·chat	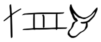	
Hannah	chan·nah	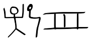	
	ve·shem	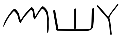	
and the other	hash·she·neet	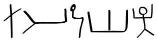	
Peninnah	pe·nin·nah	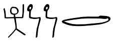	
had	vay·hee	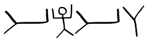	
And Peninnah	liph·nin·nah		
children	ye·la·deem		
but Hannah	u·le·chan·nah	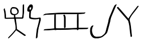	
had none	en		
	ye·la·deem		
would go up	ve·a·lah		1 Samuel 1:3
	ha·eesh	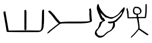	

[Elkanah]	ha·hu	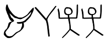	
from his city	me·ee·ro	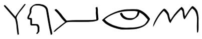	
Year after year	mee·ya·meem	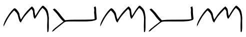	
	ya·mee·mah	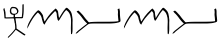	
to worship	le·hish·ta·cha·wot	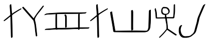	
and sacrifice	ve·liz·bo·ach	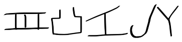	
to the LORD	la·YHVH	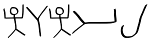	
of Hosts	tse·va·o·wt	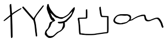	
at Shiloh	be·shi·loh	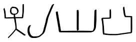	
where	ve·sham	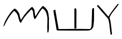	
two	she·ne	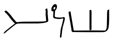	
sons	ve·ne	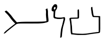	
Eli’s	e·lee	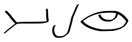	
Hophni	cha·phe·nee	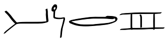	
and Phinehas	u·phin·chas	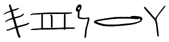	
were priests	ko·ha·neem	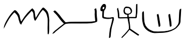	
to the LORD	la·YHVH	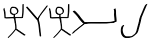	
came	vay·hee	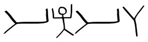	1 Samuel 1:4
And whenever the day	hay·yo·wm	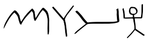	
to present his sacrifice	vay·yiz·bach	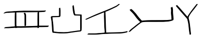	
for Elkanah	el·qa·nah	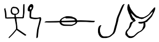	
he would give	ve·na·tan	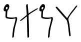	
Peninnah	liph·nin·nah	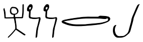	
to his wife	ish·to	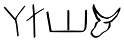	
and to all	u·le·khal	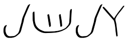	
her sons	ba·ne·ha	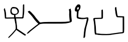	
and daughters	u·ve·no·w·te·ha	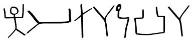	

portions	ma·no·wt	מנות	
But to Hannah	u·le·chan·nah	ולחנה	1 Samuel 1:5
he would give	yit·ten	יתן	
portion	ma·nah	מנה	
a	a·chat	אחת	
double	ap·pa·yim	אפים	
for	kee	כי	
-	et	את	
her	chan·nah	חנה	
he loved	a·hev	אהב	
even though the LORD	va·YHVH	ויהוה	
had closed	sa·gar	סגר	
her womb	rach·mah	רחמה	
and taunt her	ve·khi·a·sat·tah	וכעסתה	1 Samuel 1:6
her rival	tsa·ra·tah	צרתה	
	gam	גם	
viciously	ka·as	כעס	
-	ba·a·vur	בעבור	
would provoke her	har·re·i·mah	הרעמה	
Because	kee	כי	
had closed	sa·gar	סגר	
the LORD	YHVH	יהוה	
	be·ad	בעד	
[Hannah’s] womb	rach·mah	רחמה	
And this went on	ve·khen	וכן	1 Samuel 1:7
	ya·a·seh	יעשה	
year	sha·nah	שנה	

after year	ve·sha·nah		
Whenever	mid·de		
[Hannah] went up	a·lo·tah	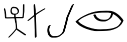	
to the house	be·vet	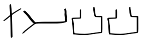	
of the LORD	YHVH		
-	ken		
[her rival] taunted her	takh·i·sen·nah		
until she wept	vat·tiv·keh	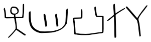	
and would not	ve·lo		
eat	to·khal		
asked	vay·yo·mer		1 Samuel 1:8
	lah		
Elkanah	el·qa·nah	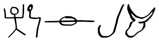	
her husband	ee·shah	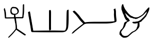	
“ Hannah	chan·nah	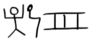	
why	la·meh		
are you crying ? ”	tiv·kee		
“ Why	ve·la·meh	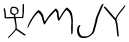	
won’t you	lo		
eat ?	to·khe·lee	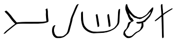	
Why	ve·la·meh	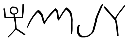	
so grieved ?	ye·ra		
is your heart	le·va·vekh		
not	ha·lo·w		
Am I	a·no·khee		
better	to·wv		
to you	lakh	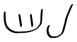	

than ten	me·a·sa·rah		
sons ? ”	ba·neem	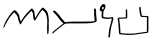	
stood up	vat·ta·qam	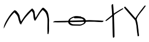	1 Samuel 1:9
Hannah	chan·nah	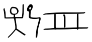	
So after	a·cha·re	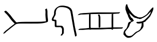	
they had finished eating	a·khe·lah		
in Shiloh	ve·shi·loh		
	ve·a·cha·re	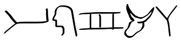	
and drinking	sha·toh		
Now Eli	ve·e·lee		
the priest	hak·ko·hen		
was sitting	yo·shev		
on	al		
a chair	hak·kis·se		
by	al		
the doorpost	me·zu·zat		
of the temple	he·khal	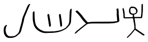	
of the LORD	YHVH		
-	ve·hee	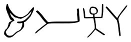	1 Samuel 1:10
In her bitter distress	ma·rat	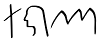	
	na·phesh		
Hannah prayed	vat·tit·pal·lel		
to	al		
the LORD	YHVH		
and wept	u·va·khoh	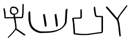	
with many tears	tiv·keh	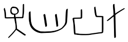	
And she made	vat·tid·dor		1 Samuel 1:11

a vow	ne·der	𐤍𐤃𐤓
pleading	vat·to·mar	𐤅𐤕𐤀𐤌𐤓
“ O LORD	YHVH	𐤉𐤄𐤅𐤄
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕
if	im	𐤀𐤌
only	ra·oh	𐤓𐤀𐤄
You will look	tir·eh	𐤕𐤓𐤀𐤄
upon the affliction	ba·o·nee	𐤁𐤏𐤍𐤉
of Your maidservant	a·ma·te·kha	𐤀𐤌𐤕𐤊
and remember me	u·ze·khar·ta·nee	𐤅𐤆𐤊𐤓𐤕𐤍𐤉
not	ve·lo	𐤅𐤋𐤀
forgetting [Your maidservant]	tish·kach	𐤕𐤔𐤊𐤇
-	et	𐤀𐤕
[her]	a·ma·te·kha	𐤀𐤌𐤕𐤊
but giving	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄
	la·a·ma·te·kha	𐤋𐤀𐤌𐤕𐤊
a son	ze·ra	𐤆𐤓𐤏
	a·na·sheem	𐤀𐤍𐤔𐤉𐤌
then I will dedicate him	u·ne·tat·tee	𐤅𐤍𐤕𐤕𐤉𐤅
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄
all	kal	𐤊𐤋
the days	ye·me	𐤉𐤌𐤉
of his life	chay·yaw	𐤇𐤉𐤉𐤅
razor	u·mo·w·rah	𐤅𐤌𐤅𐤓𐤄
and no	lo	𐤋𐤀
shall ever come	ya·a·leh	𐤉𐤏𐤋𐤄
over	al	𐤏𐤋

his head ”	ro·sho		
-	ve·ha·yah	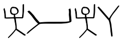	1 Samuel 1:12
As	kee	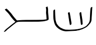	
[Hannah] kept on	hir·be·tah		
praying	le·hit·pal·lel		
before	liph·ne		
the LORD	YHVH	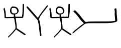	
Eli	ve·e·lee		
watched	sho·mer		
-	et		
her mouth	pee·ha	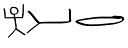	
Hannah	ve·chan·nah	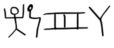	1 Samuel 1:13
	hee	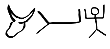	
was praying	me·dab·be·ret		
in	al		
her heart	lib·bah	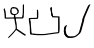	
and though	raq	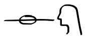	
her lips	se·pha·te·ha		
were moving	na·o·wt		
her voice	ve·qo·w·lah	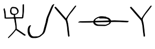	
could not	lo		
be heard	yish·sha·me·a		
thought	vay·yach·she·ve·ha		
So Eli	e·lee	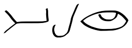	
she was drunk	le·shik·ko·rah		
and said	vay·yo·mer		1 Samuel 1:14
to her	e·le·ha	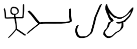	

	e·lee	
“ How	ad	
long	ma·tay	
will you be drunk ?	tish·tak·ka·reen	
Put away	ha·see·ree	
-	et	
your wine	ye·nekh	
! ”	me·a·la·yikh	
replied	vat·ta·an	1 Samuel 1:15
Hannah	chan·nah	
	vat·to·mer	
“ No	lo	
my lord ”	a·do·nee	
am a woman	ish·shah	
oppressed	qe·shat	
in spirit	ru·ach	
“ I	a·no·khee	
any wine	ve·ya·yin	
or strong drink	ve·she·khar	
I have not	lo	
had	sha·tee·tee	
but I have poured out	va·esh·pokh	
-	et	
my soul	naph·shee	
before	liph·ne	
the LORD	YHVH	
Do not	al	1 Samuel 1:16

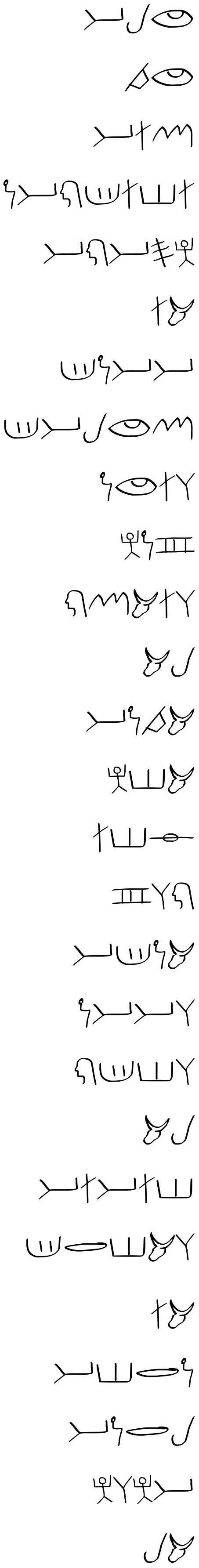

take	tit·ten		
-	et		
your servant	a·ma·te·kha		
-	liph·ne		
woman	bat		
for a wicked	be·lee·ya·al	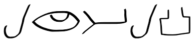	
	kee	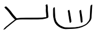	
out of the depth	me·rov		
of my anguish	see·chee	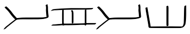	
and grief”	ve·kha·see		
I have been praying	dib·bar·tee		
for all this time	ad		
	hen·nah		
replied	vay·ya·an	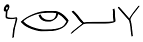	1 Samuel 1:17
Eli	e·lee	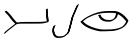	
	vay·yo·mer		
“ Go	le·khee		
in peace ”	le·sha·lo·wm	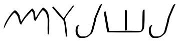	
“ and may the God	ve·lo·he		
of Israel	yis·ra·el	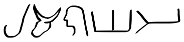	
grant	yit·ten	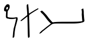	
-	et		
the petition	she·la·tekh		
-	a·sher		
you have asked	sha·alt		
of Him”	me·im·mo		
said Hannah	vat·to·mer		1 Samuel 1:18

find	tim·tsa		
“ May your maidservant	shiph·cha·te·kha	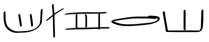	
favor	chen		
with you ”	be·e·ne·kha	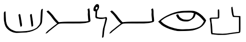	
went	vat·te·lekh	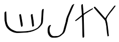	
Then [she]	ha·ish·shah		
on her way	le·dar·kah		
and she began eating again	vat·to·khal		
and her face	u·pha·ne·ha	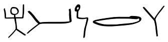	
{was} no	lo		
downcast	ha·yu	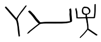	
	lah		
longer	o·wd		
Elkanah and Hannah got up early	vay·yash·ki·mu	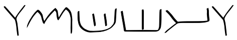	1 Samuel 1:19
The next morning	vab·bo·qer	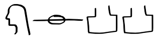	
to bow in worship	vay·yish·ta·cha·wu		
before	liph·ne		
the LORD	YHVH		
and then returned	vay·ya·shu·vu		
	vay·ya·vo·u	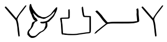	
	el		
home	be·tam	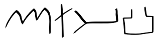	
to Ramah	ha·ra·ma·tah		
had relations with	vay·ye·da	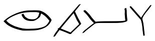	
And Elkanah	el·qa·nah	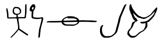	
-	et		

Hannah	chan·nah	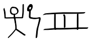	
his wife	ish·to		
remembered her	vay·yiz·ke·re·ha	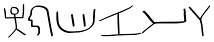	
and the LORD	YHVH		
So	vay·hee	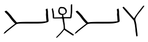	1 Samuel 1:20
in the course	lit·qu·pho·wt	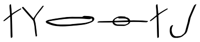	
of time	hay·ya·meem		
conceived	vat·ta·har		
Hannah	chan·nah	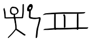	
and gave birth to	vat·te·led		
a son	ben		
She named	vat·tiq·ra	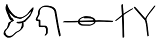	
-	et		
him	she·mo		
Samuel	she·mu·el		
[saying,] “Because	kee	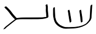	
from the LORD”	meh·YHVH	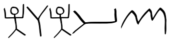	
I have asked for him	she·il·tee		
went up	vay·ya·al	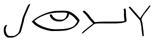	1 Samuel 1:21
	ha·eesh	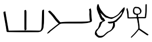	
Then Elkanah	el·qa·nah	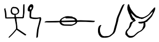	
and all	ve·khal		
his house	be·to	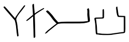	
to make	liz·bo·ach	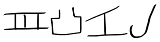	
to the LORD	la·YHVH	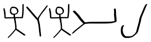	
-	et		
sacrifice	ze·vach		

the annual	hay·ya·meem		
and [to fulfill]	ve·et		
his vow	nid·ro		
but Hannah	ve·chan·nah	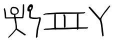	1 Samuel 1:22
did not	lo		
go	a·la·tah	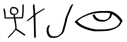	
-	kee		
she said	a·me·rah		
to her husband	le·ee·shah	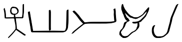	
“ After	ad		
is weaned ”	yig·ga·mel		
the boy	han·na·ar		
“ I will take him	va·ha·vi·o·tee		
to appear	ve·nir·ah		
	et		
before	pe·ne	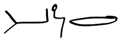	
the LORD	YHVH		
and to stay	ve·ya·shav	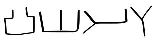	
there	sham		
permanently	ad		
”	o·w·lam		
replied	vay·yo·mer		1 Samuel 1:23
	lah		
Elkanah	el·qa·nah	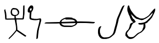	
her husband	ee·shah	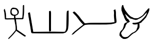	
“ Do	a·see		
is best ”	hat·to·wv		

what you think	be·e·na·yikh	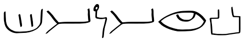	
“ and stay	she·vee		
here until	ad		
you have weaned him	ga·me·lekh		
-	o·to		
Only	akh		
confirm	ya·qem	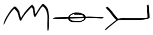	
may the LORD	YHVH		
-	et		
His word”	de·va·ro		
stayed	vat·te·shev		
So Hannah	ha·ish·shah		
and nursed	vat·te·neq	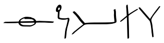	
-	et		
her son	be·nah		
until	ad		
she had weaned	ga·me·lah	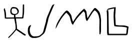	
him	o·to		
[Hannah] took [the boy]	vat·ta·a·le·hu		1 Samuel 1:24
with her	im·mah		
Once	ka·a·sher		
she had weaned him	ge·ma·lat·tu		
bull	be·pha·reem		
along with a three-year-old	she·lo·shah	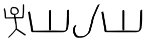	
an ephah	ve·e·phah	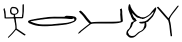	
	a·chat	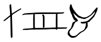	

of flour	qe·mach		
and a skin	ve·ne·vel	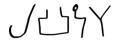	
of wine	ya·yin	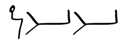	
she brought him	vat·te·vi·e·hu		
to the house	vet	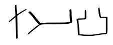	
of the LORD	YHVH		
at Shiloh	shi·lo	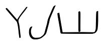	
Though the boy	ve·han·na·ar		
was still young	na·ar		
And when they had slaughtered	vay·yish·cha·tu	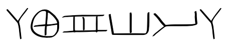	1 Samuel 1:25
-	et		
the bull	hap·par		
they brought	vay·ya·vee·u	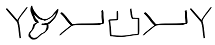	
-	et		
the boy	han·na·ar		
to	el		
Eli	e·lee	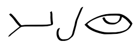	
said [Hannah]	vat·to·mer		1 Samuel 1:26
“ Please	bee	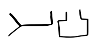	
my lord ”	a·do·nee		
live	che	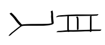	
“ as surely as you	naph·she·kha	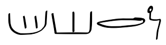	
my lord	a·do·nee		
I	a·nee	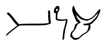	
am the woman	ha·ish·shah		
who stood	han·nits·tse·vet		
beside	im·me·khah		

here	ba·zeh	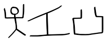	
you praying	le·hit·pal·lel		
to	el		
the LORD	YHVH		
for	el		1 Samuel 1:27
boy	han·na·ar		
this	haz·zeh		
I prayed	hit·pal·la·le·tee	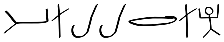	
has granted	vay·yit·ten	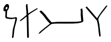	
and since the LORD	YHVH		
me	lee	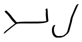	
-	et		
-	she·e·la·tee	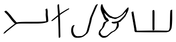	
what	a·sher		
I asked	sha·al·tee	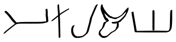	
of Him	me·im·mo		
now	ve·gam		1 Samuel 1:28
I	a·no·khee		
dedicate the boy	hish·il·ti·hu		
to the LORD	la·YHVH	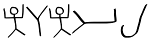	
For as	kal		
	hay·ya·meem		
-	a·sher		
long as he lives	ha·yah	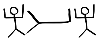	
he	hu		
is dedicated	sha·ul		
to the LORD”	la·YHVH	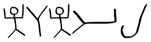	

So they worshiped	vay·yish·ta·chu		
there	sham	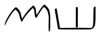	
the LORD	la·YHVH	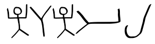	
prayed :	vat·tit·pal·lel		1 Samuel 2:1
At that time Hannah	chan·nah	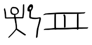	
	vat·to·mar		
rejoices	a·lats	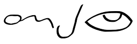	
“ My heart	lib·bee	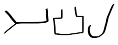	
in the LORD	ba·YHVH	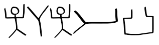	
is exalted	ra·mah		
my horn	qar·nee		
in [whom]	ba·YHVH	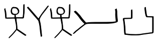	
speaks boldly	ra·chav	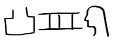	
My mouth	pee	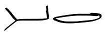	
against	al		
my enemies	o·wy·vay	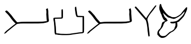	
for	kee	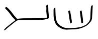	
I rejoice	sa·mach·tee	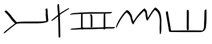	
in Your salvation	bee·shu·a·te·kha		
There is no one	en	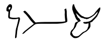	1 Samuel 2:2
holy	qa·do·wosh		
like the LORD	ka·YHVH	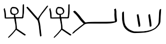	
Indeed	kee	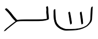	
[there is] no one	en	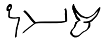	
besides You !	bil·te·kha		
And there is no	ve·en	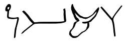	
Rock	tsur		

like our God	ke·lo·he·nu		
Do not	al		1 Samuel 2:3
boast	tar·bu		
	te·dab·be·ru		
so proudly	ge·vo·hah		
	ge·vo·hah		
come	ye·tse		
or let arrogance	a·taq		
from your mouth	mip·pee·khem	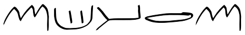	
for	kee	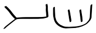	
is a God	el		
who knows	de·o·wt		
the LORD	YHVH		
and by Him	ve·lo		
are weighed	nit·ke·nu		
actions	a·li·lo·wt	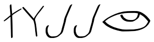	
The bows	qe·shet	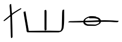	1 Samuel 2:4
of the mighty	gib·bo·reem	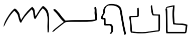	
are broken	chat·teem	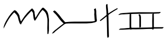	
but the feeble	ve·nikh·sha·leem	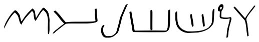	
are equipped	a·ze·ru		
with strength	cha·yil	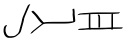	
The well-fed	se·ve·eem		1 Samuel 2:5
for food	bal·le·chem	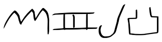	
hire themselves out	nis·ka·ru		
but the starving	u·re·e·veem		
hunger no more	cha·del·lu	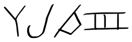	

	ad		
The barren woman	a·qa·rah	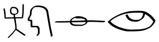	
gives birth to	ya·le·dah	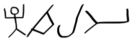	
seven	shiv·ah		
but she who has many	ve·rab·bat		
sons	ba·neem	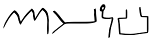	
pines away	um·la·lah		
The LORD	YHVH		1 Samuel 2:6
brings death	me·meet	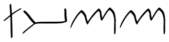	
and gives life	u·me·chay·yeh	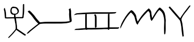	
He brings	mo·w·reed	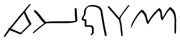	
down to Sheol	she·o·wl		
and raises up	vay·ya·al	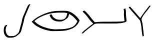	
The LORD	YHVH		1 Samuel 2:7
sends poverty	mo·w·reesh		
and wealth	u·ma·a·sheer		
He humbles	mash·peel		
and	aph		
He exalts	me·ro·w·mem		
He raises	me·qeem	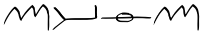	1 Samuel 2:8
from the dust	me·a·phar		
the poor	dal		
from the ash heap	me·ash·pot		
and lifts	ya·reem	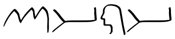	
the needy	ev·yo·wn	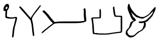	
He seats [them]	le·ho·wo·sheev		
among	im		

princes	ne·dee·veem		
a throne	ve·khis·se		
of honor	kha·vo·wd		
and bestows on them	yan·chi·lem	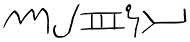	
For	kee	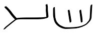	
are the LORD’s	la·YHVH	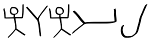	
the foundations	me·tsu·qe	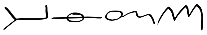	
of the earth	e·rets		
He has set	vay·ya·shet	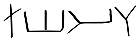	
and upon them	a·le·hem	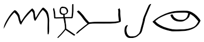	
the world	te·vel	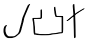	
the steps	rag·le	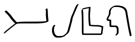	1 Samuel 2:9
of His faithful ones	cha·sī·do	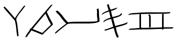	
He guards	yish·mor	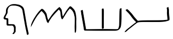	
but the wicked	u·re·sha·eem		
in darkness	ba·cho·shekh		
perish	yid·dam·mu		
for	kee	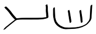	
shall no	lo		
by his own strength	ve·kho·ach		
prevail	yig·bar		
man	eesh	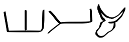	
the LORD	YHVH		1 Samuel 2:10
will be shattered	ye·chat·tu	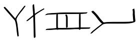	
Those who oppose	me·rī·vo	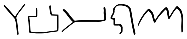	
against them	‘a·lo		
from heaven	bash·sha·ma·yim		

He will thunder	yar·em		
The LORD	YHVH		
will judge	ya·deen		
the ends	aph·se		
of the earth	a·rets		
and will give	ve·yit·ten	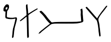	
power	oz		
to His king	le·mal·ko		
He will exalt	ve·ya·rem	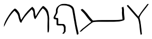	
the horn	qe·ren	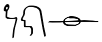	
of His anointed ”	me·shee·cho	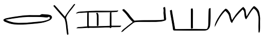	
went	vay·ye·lekh	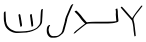	1 Samuel 2:11
Then Elkanah	el·qa·nah	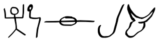	
to Ramah	ha·ra·ma·tah		
	al		
home	be·to	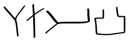	
but the boy	ve·han·na·ar		
	ha·yah	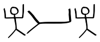	
began ministering	me·sha·ret		
to	et		
the LORD	YHVH		
-	et		
before	pe·ne	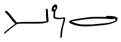	
Eli	e·lee	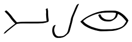	
the priest	hak·ko·hen		
Now the sons	u·ve·ne		1 Samuel 2:12
of Eli	e·lee	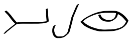	

men	be·ne	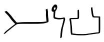	
were wicked	ve·lee·ya·al	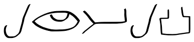	
they had no	lo		
regard	ya·de·u		
-	et		
for the LORD	YHVH		
or for the custom	u·mish·pat	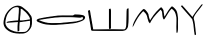	1 Samuel 2:13
of the priests	hak·ko·ha·neem	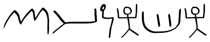	
with	et		
the people	ha·am		
When any	kal		
man	eesh	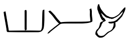	
offered	zo·ve·ach		
a sacrifice	ze·vach		
would come	u·va		
the servant	na·ar		
of the priest	hak·ko·hen		
was boiling	ke·vash·shel	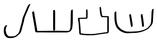	
while the meat	hab·ba·sar	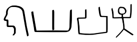	
meat fork	ve·ham·maz·leg		
with a three-pronged	she·losh	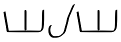	
	hash·shin·na·yim		
	be·ya·do	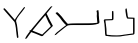	
and plunge [it]	ve·hik·kah	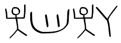	1 Samuel 2:14
into the pan	vak·kee·yo·wr		
or	o		
kettle	vad·dud		

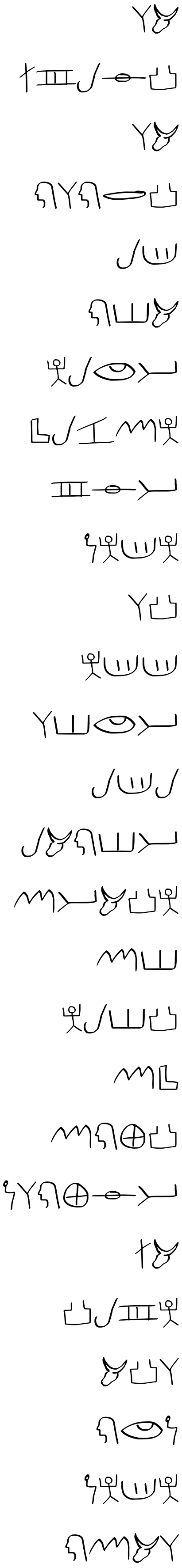

or	o	
cauldron	vaq·qal·la·chat	
or	o	
cooking pot	vap·pa·rur	
whatever	kol	
-	a·sher	
brought up	ya·a·leh	
the meat fork	ham·maz·leg	
would claim	yiq·qach	
And the priest	hak·ko·hen	
for himself	bo	
This is how	ka·khah	
they treated	ya·a·su	
all	le·khal	
the Israelites	yis·ra·el	
who came	hab·ba·eem	
	sham	
to Shiloh	be·shi·loh	
Even	gam	1 Samuel 2:15
before	be·te·rem	
was burned	yaq·ti·run	
-	et	
the fat	ha·che·lev	
would come	u·va	
the servant	na·ar	
of the priest	hak·ko·hen	
and say	ve·a·mar	

to the man	la·eesh		
who was sacrificing	haz·zo·ve·ach	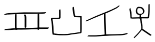	
“ Give	te·nah		
some meat	va·sar		
to roast	lits·lo·wt		
the priest	lak·ko·hen		
because he will not	ve·lo		
accept	yiq·qach	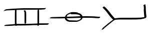	
from	mim·me·kha		
meat	ba·sar		
boiled	me·vush·shal	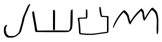	
you	kee	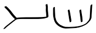	
but only	im		
raw”	chay	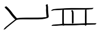	
said	vay·yo·mer		1 Samuel 2:16
to him	e·law	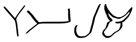	
And [if] any man	ha·eesh	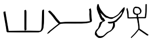	
must be burned	qat·ter	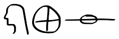	
first	yaq·tee·run		
	kay·yo·wm	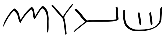	
“ The fat	ha·che·lev	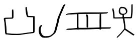	
then you may take	ve·qach	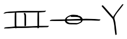	
	le·kha	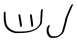	
whatever	ka·a·sher		
want ”	te·aw·veh		
you	naph·she·kha	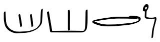	
the servant would reply	ve·a·mar		

	lo		
-	kee	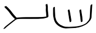	
right now	at·tah		
you must give [it to me]	tit·ten		
If you refuse	ve·im		
“ No	lo		
I will take	la·qach·tee	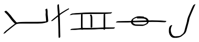	
it by force !”	ve·cha·ze·qah	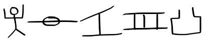	
was	vat·te·hee		1 Samuel 2:17
Thus the sin	chat·tat	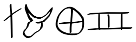	
of these young men	han·ne·a·reem	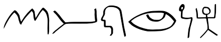	
severe	ge·do·w·lah		
	me·od		
-	et		
in the sight	pe·ne	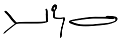	
of the LORD	YHVH		
for	kee	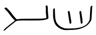	
with contempt	ni·a·tsu		
they	ha·a·na·sheem	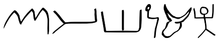	
-	et		
offering	min·chat	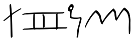	
{were treating} the LORD’s	YHVH		
Now Samuel	u·she·mu·el		1 Samuel 2:18
was ministering	me·sha·ret		
-	et		
before	pe·ne	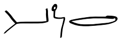	
the LORD —	YHVH		

a boy	na·ar		
wearing	cha·gur		
ephod	e·pho·wd		
a linen	bad		
robe	u·me·eel		1 Samuel 2:19
a little	qa·ton	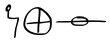	
would make	ta·a·seh		
him	lo	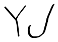	
his mother	im·mo		
and bring [it]	ve·ha·al·tah		
to him	lo	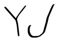	
Each year	mee·ya·meem		
	ya·mee·mah	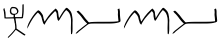	
when she went	ba·a·lo·w·tah		
with	et		
her husband	ee·shah	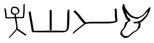	
to offer	liz·bo·ach	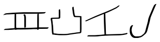	
-	et		
sacrifice	ze·vach	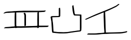	
the annual	hay·ya·meem		
would bless	u·ve·rakh		1 Samuel 2:20
And Eli	e·lee	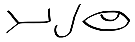	
-	et		
Elkanah	el·qa·nah	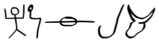	
-	ve·et		
and his wife	ish·to		
saying	ve·a·mar		

give	ya·sem		
“ May the LORD	YHVH		
you	le·kha	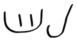	
children	ze·ra		
by	min		
woman	ha·ish·shah		
this	haz·zot		
in place of	ta·chat	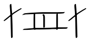	
the one	hash·she·e·lah		
-	a·sher		
she dedicated to	sha·al		
the LORD ”	la·YHVH	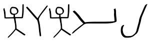	
Then they would go	ve·ha·le·khu	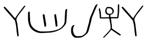	
home	lim·qo·mo	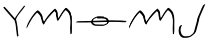	
So	kee	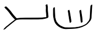	1 Samuel 2:21
attended to	pha·qad	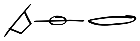	
the LORD	YHVH		
-	et		
Hannah	chan·nah	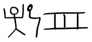	
and she conceived	vat·ta·har		
and gave birth to	vat·te·led		
three	she·lo·shah	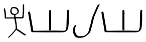	
sons	va·neem	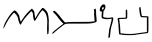	
and two	u·she·te		
daughters	va·no·wt	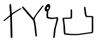	
grew up	vay·yig·dal		
Meanwhile, the boy	han·na·ar		

Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
in the presence of	im	𐤏𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Now Eli	ve·e·lee	𐤅𐤏𐤋𐤉	1 Samuel 2:22
old	za·qen	𐤆𐤒𐤍	
was very	me·od	𐤌𐤀𐤃	
and he heard	ve·sha·ma	𐤅𐤔𐤌𐤏	
-	et	𐤀𐤕	
about everything	kal	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
were doing	ya·a·sun	𐤉𐤏𐤔𐤅𐤍	
his sons	ba·naw	𐤁𐤍𐤉𐤅	
to all	le·khal	𐤋𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and	ve·et	𐤅𐤀𐤕	
how	a·sher	𐤀𐤔𐤓	
they were sleeping	yish·ke·vun	𐤉𐤔𐤊𐤁𐤅𐤍	
with	et	𐤀𐤕	
the women	han·na·sheem	𐤄𐤍𐤔𐤉𐤌	
who served	hats·tso·ve·o·wt	𐤄𐤑𐤁𐤀𐤅𐤕	
at the entrance	pe·tach	𐤐𐤕𐤇	
to the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
[Eli] said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 2:23
to [his sons]	la·hem	𐤋𐤄𐤌	
“ Why	lam·mah	𐤋𐤌𐤄	
are you doing	ta·a·sun	𐤕𐤏𐤔𐤅𐤍	

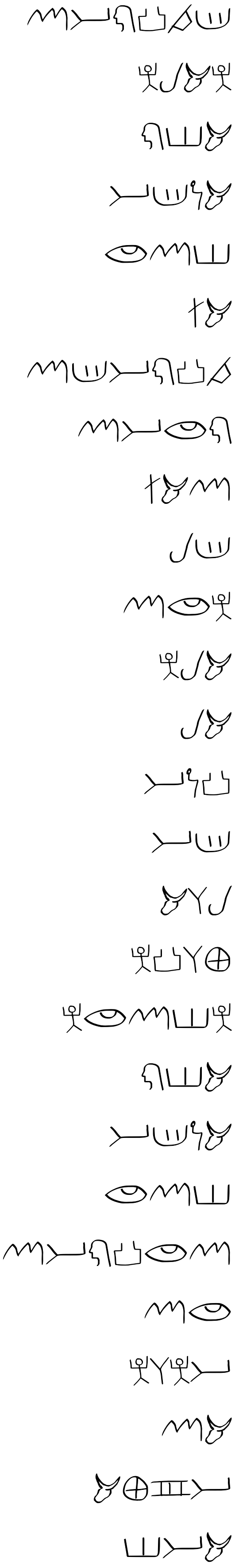

things ? ”	kad·de·va·reem	
these	ha·el·leh	
-	a·sher	
“ I	a·no·khee	
hear	sho·me·a	
about	et	
deeds	div·re·khem	
your wicked	ra·eem	
from	me·et	
all	kal	
people	ha·am	
these	el·leh	
No	al	1 Samuel 2:24
my sons	ba·nay	
	kee	
[it is] not	lo·w	
a good	to·w·vah	
report	hash·she·mu·ah	
-	a·sher	
I	a·no·khee	
hear	sho·me·a	
circulating among	ma·a·vi·reem	
people	am	
the LORD’s	YHVH	
If	im	1 Samuel 2:25
sins	ye·che·ta	
a man	eesh	

against another man	le·eesh		
can intercede for him	u·phil·lo		
God	e·lo·heem		
but if	ve·im		
against the LORD	la·YHVH	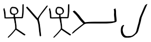	
sins	ye·che·ta	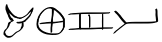	
a man	eesh	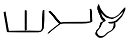	
who	mee		
can intercede	yit·pal·lel		
for him ?”	lo		
But they would not	ve·lo		
listen	yish·me·u		
	le·qo·wl	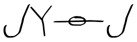	
to their father	a·vee·hem	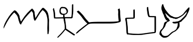	
since	kee	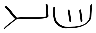	
intended	cha·phets		
the LORD	YHVH		
to put them to death	la·ha·mee·tam	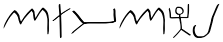	
And the boy	ve·han·na·ar		1 Samuel 2:26
Samuel	she·mu·el		
continued to grow	ho·lekh	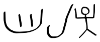	
in stature	ve·ga·del		
and in favor	va·to·wv		
	gam		
with	im		
the LORD	YHVH		
	ve·gam		

and with	im	𐤏𐤌	
man	a·na·sheem	𐤀𐤍𐤔𐤉𐤌 𐤎	
came	vay·ya·vo	𐤅𐤉𐤁𐤀	1 Samuel 2:27
Then a man	eesh	𐤀𐤉𐤔	
of God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
to	el	𐤀𐤋	
Eli	e·lee	𐤏𐤋𐤉	
and told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
him	e·law	𐤀𐤋𐤉𐤅	
“ This is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
‘ Did I not clearly reveal Myself	ha·nig·loh	𐤄𐤍𐤂𐤋𐤄	
	nig·le·tee	𐤍𐤂𐤋𐤉𐤕𐤉	
to	el	𐤀𐤋	
house	bet	𐤁𐤉𐤕	
your father’s	a·vee·kha	𐤀𐤁𐤉𐤊	
when they were	bih·yo·w·tam	𐤁𐤄𐤉𐤅𐤕𐤌	
in Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
house ?	le·vet	𐤋𐤁𐤉𐤕	
under Pharaoh’s	par·oh	𐤐𐤓𐤏𐤄	
I selected	u·va·chor	𐤅𐤁𐤇𐤓	1 Samuel 2:28
[your father]	o·to	𐤀𐤕𐤅	
And out of all	mik·kal	𐤌𐤊𐤋	
the tribes	shiv·te	𐤔𐤁𐤈𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
[to be] My	lee	𐤋𐤉	

priest	le·kho·hen	
to offer sacrifices	la·a·lo·wt	
on	al	
My altar	miz·be·chee	
to burn	le·haq·teer	
incense	qe·to·ret	
and to wear	la·set	
an ephod	e·pho·wd	
in My presence	le·pha·nay	
I also gave	va·et·te·nah	
to the house	le·vet	
of your father	a·vee·kha	
-	et	
all	kal	
the offerings	ish·she	
	be·ne	
of the Israelites {made by fire}	yis·ra·el	
Why then	lam·mah	1 Samuel 2:29
do you kick at	tiv·a·tu	
My sacrifice	be·ziv·chee	
and offering	u·ve·min·cha·tee	
that	a·sher	
I have prescribed	tsiw·vee·tee	
for [My] dwelling place ?	ma·o·wn	
You have honored	vat·te·khab·bed	
-	et	
your sons	ba·ne·kha	

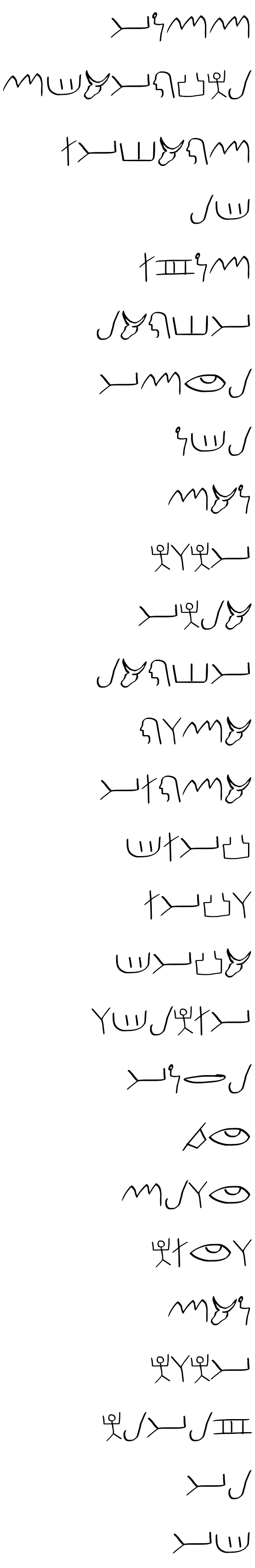

more than Me	mim·men·nee	
by fattening yourselves	le·hav·ree·a·khem	
with the best	me·re·sheet	
of all	kal	
the offerings	min·chat	
Israel’	yis·ra·el	
of My people	le·am·mee	
Therefore	la·khen	1 Samuel 2:30
declares :	ne·um	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ I did indeed	a·mo·wr	
say	a·mar·tee	
that your house	be·te·kha	
and the house	u·vet	
of your father	a·vee·kha	
would walk	yit·hal·le·khu	
before Me	le·pha·nay	
	ad	
forever	o·w·lam	
But now	ve·at·tah	
declares :	ne·um	
the LORD	YHVH	
Far be it	cha·lee·lah	
from Me !	lee	
For	kee	

I will honor	me·khab·be·day	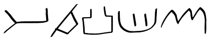	
those who honor Me	a·khab·bed	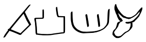	
but those who despise Me	u·vo·zay		
will be disdained	ye·qal·lu	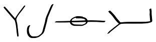	
Behold	hin·neh		1 Samuel 2:31
the days	ya·meem	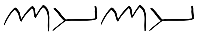	
are coming	ba·eem		
when I will cut off	ve·ga·da·tee		
-	et		
your strength	ze·ro·a·kha		
-	ve·et		
and the strength	ze·ro·a		
house	bet	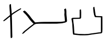	
of your father’s	a·vee·kha	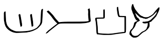	
will be left	mih·yo·wt	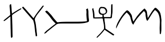	
so that no older man	za·qen	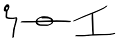	
in your house	be·ve·te·kha	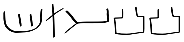	
You will see	ve·hib·bat·ta		1 Samuel 2:32
distress	tsar		
[in My] dwelling place	ma·o·wn		
Despite all	be·khol		
that	a·sher		
is good	ye·teev		
-	et		
in Israel	yis·ra·el	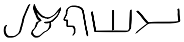	
no one	ve·lo		

reach	yih·yeh	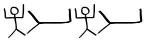	
old age	za·qen	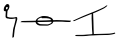	
in your house	be·ve·te·kha	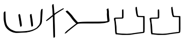	
	kal	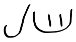	
will ever again	hay·ya·meem	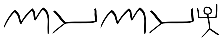	
And every one	ve·eesh	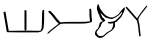	1 Samuel 2:33
that I do not	lo	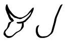	
cut off	akh·reet	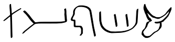	
of you	le·kha	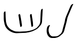	
from	me·im	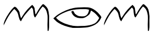	
My altar	miz·be·chee	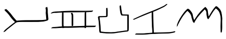	
will fail	le·khal·lo·wt	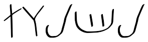	
-	et	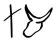	
your eyes	e·ne·kha	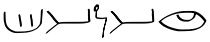	
will grieve	ve·la·a·deev	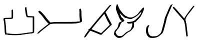	
-	et	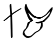	
and your heart	naph·she·kha	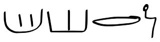	
All	ve·khal	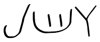	
your descendants	mar·beet	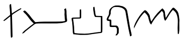	
	be·te·kha	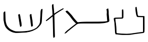	
will die [by the sword]	ya·mu·tu	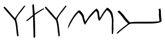	
of men	a·na·sheem	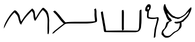	
And this	ve·zeh	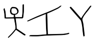	1 Samuel 2:34
to you	le·kha	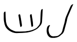	
sign	ha·o·wt	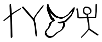	
-	a·sher	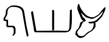	
shall come	ya·vo	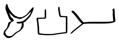	

concerning	el	
your two	she·ne	
sons	va·ne·kha	
	el	
Hophni	cha·phe·nee	
and Phinehas :	u·phee·ne·chas	
day	be·yo·wm	
on the same	e·chad	
die	ya·mu·tu	
They will both	she·ne·hem	
Then I will raise up	va·ha·qee·mo·tee	1 Samuel 2:35
for Myself	lee	
priest	ko·hen	
a faithful	ne·e·man	
whatever	ka·a·sher	
is in My heart	bil·va·vee	
and mind	u·ve·naph·shee	
He will do	ya·a·seh	
And I will build	u·va·nee·tee	
for him	lo	
house	ba·yit	
an enduring	ne·e·man	
and he will walk	ve·hit·hal·lēkh	
before	liph·ne	
My anointed one	me·shee·chee	
for all time	kal	
	hay·ya·meem	

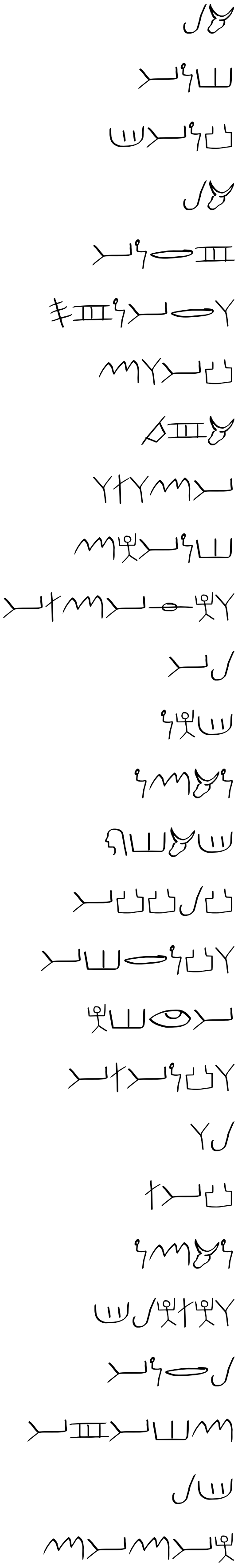

And	ve·ha·yah	1 Samuel 2:36
everyone	kal	
left	han·no·w·tar	
in your house	be·ve·te·kha	
will come	ya·vo·w	
and bow down	le·hish·ta·cha·wot	
to him	lo	
for a piece	la·a·go·w·rat	
of silver	ke·seph	
or a morsel	ve·khik·kar	
of bread	la·chem	
pleading	ve·a·mar	
appoint me	se·pha·che·nee	
“ Please	na	
to	el	
some	a·chat	
priestly office	hak·ke·hun·no·wt	
so that I can eat	le·e·khol	
a piece	pat	
of bread” ’”	la·chem	
And the boy	ve·han·na·ar	1 Samuel 3:1
Samuel	she·mu·el	
ministered	me·sha·ret	
to	et	
the LORD	YHVH	
before	liph·ne	
Eli	e·lee	

the word	u·de·var	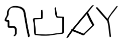	
of the LORD	YHVH	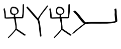	
was	ha·yah	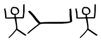	
rare	ya·qar	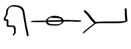	
days	bay·ya·meem	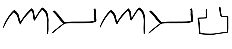	
Now in those	ha·hem	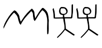	
were	en	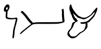	
and visions	cha·zo·wn	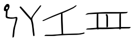	
scarce	niph·rats	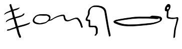	
And	vay·hee	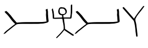	1 Samuel 3:2
at that time	bay·yo·wm	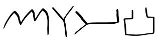	
	ha·hu	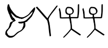	
Eli	ve·e·lee	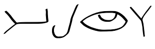	
was lying	sho·khev	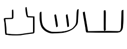	
in his room	bim·qo·mo	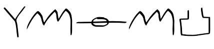	
whose eyesight	ve·ʿē·no	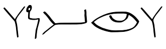	
	he·chel·lu	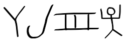	
had grown so dim	khe·ho·wt	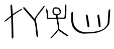	
not	lo	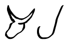	
that he could	yu·khal	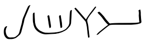	
see	lir·o·wt	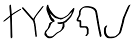	
the lamp	ve·ner	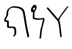	1 Samuel 3:3
of God	e·lo·heem	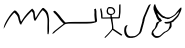	
Before	te·rem	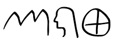	
had gone out	yikh·beh	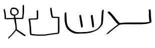	
Samuel	u·she·mu·el	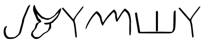	
was lying down	sho·khev	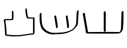	

in the temple	be·he·khal	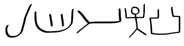	
of the LORD	YHVH	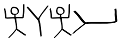	
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was located	sham	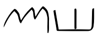	
the ark	a·ro·wn	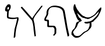	
of God	e·lo·heem	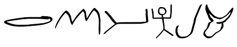	
called	vay·yiq·ra	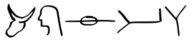	1 Samuel 3:4
Then the LORD	YHVH	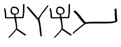	
	el		
to Samuel	she·mu·el		
and he answered	vay·yo·mer		
“ Here I am”	hin·ne·nee	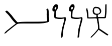	
He ran	vay·ya·rats		1 Samuel 3:5
to	el		
Eli	e·lee	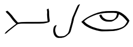	
and said	vay·yo·mer		
“ Here I am	hin·nee	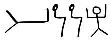	
for	kee	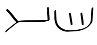	
you have called	qa·ra·ta	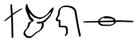	
me”	lee	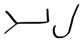	
Eli replied	vay·yo·mer		
“ I did not	lo		
call ”	qa·ra·tee		
“ Go back	shuv		
and lie down ”	she·khav		
So he went	vay·ye·lekh	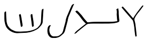	
and lay down	vay·yish·kav	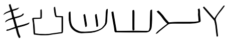	

Once again	vay·yo·seph		1 Samuel 3:6
the LORD	YHVH	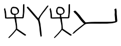	
called	qe·ro	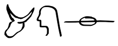	
	o·wd		
“ Samuel !”	she·mu·el		
got up	vay·ya·qam	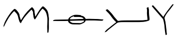	
So Samuel	she·mu·el		
went	vay·ye·lekh	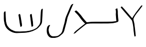	
to	el		
Eli	e·lee	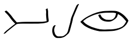	
and said	vay·yo·mer		
“ Here I am	hin·nee	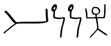	
for	kee	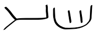	
you have called	qa·ra·ta	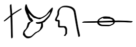	
me”	lee	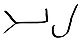	
Eli replied	vay·yo·mer		
I did not	lo		
call ”	qa·ra·tee		
“ My son	ve·nee	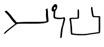	
“ Go back	shuv		
and lie down”	she·khav		
Now Samuel	u·she·mu·el		1 Samuel 3:7
did not yet	te·rem		
know	ya·da		
-	et		
the LORD	YHVH	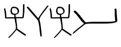	
had not yet	ve·te·rem	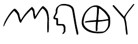	

been revealed	yig·ga·leh	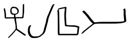	
to him	e·law	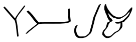	
because the word	de·var		
of the LORD	YHVH		
Once again	vay·yo·seph		1 Samuel 3:8
the LORD	YHVH		
called	qe·ro	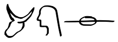	
to Samuel	she·mu·el		
for the third time	bash·she·li·sheet	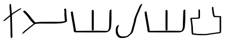	
He got up	vay·ya·qam	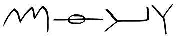	
went	vay·ye·lekh	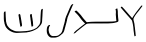	
to	el		
Eli	e·lee	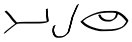	
and said	vay·yo·mer		
“ Here I am	hin·nee	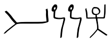	
for	kee	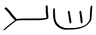	
you have called	qa·ra·ta		
me”	lee	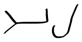	
realized	vay·ya·ven	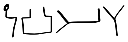	
Then Eli	e·lee	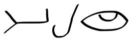	
	kee	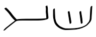	
that it was the LORD	YHVH		
who was calling	qo·re	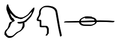	
the boy	lan·na·ar		
said	vay·yo·mer		1 Samuel 3:9
he	e·lee	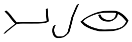	
to Samuel	lish·mu·el		

“ Go	lekh	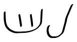	
and lie down ”	she·khav		
“ and	ve·ha·yah	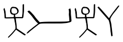	
if	im		
He calls you	yiq·ra	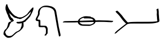	
	e·le·kha	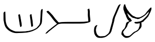	
say	ve·a·mar·ta		
‘ Speak	dab·ber		
LORD	YHVH		
for	kee	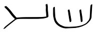	
is listening ’”	sho·me·a		
Your servant	av·de·kha		
went	vay·ye·lekh	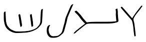	
So Samuel	she·mu·el		
and lay down	vay·yish·kav		
in his place	bim·qo·w·mo	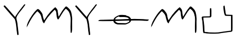	
came	vay·ya·vo	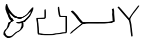	1 Samuel 3:10
Then the LORD	YHVH		
and stood there	vay·yit·yats·tsav	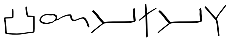	
calling	vay·yiq·ra	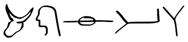	
as before	khe·pha·am		
	be·pha·am		
“ Samuel !	she·mu·el		
Samuel !”	she·mu·el		
answered	vay·yo·mer		
And Samuel	she·mu·el		
“ Speak	dab·ber		

for	kee	𐤊𐤉	
is listening”	sho·me·a	𐤔𐤌𐤏	
Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 3:11
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
	hin·neh	𐤄𐤍𐤄	
“ I	a·no·khee	𐤀𐤍𐤊𐤉	
am about to do	o·seh	𐤏𐤔𐤄	
something	da·var	𐤃𐤁𐤓	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
at which	a·sher	𐤀𐤔𐤓	
of all	kal	𐤊𐤋	
who hear it	sho·me·o	𐤔𐤌𐤏𐤅	
will tingle	te·tsil·le·nah	𐤕𐤑𐤋𐤉𐤍𐤄	
	she·te	𐤔𐤕𐤉	
the ears	a·ze·naw	𐤀𐤆𐤍𐤉𐤅	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	1 Samuel 3:12
On that	ha·hu	𐤄𐤄𐤅𐤀	
I will carry out	a·qeem	𐤀𐤒𐤉𐤌	
against	el	𐤀𐤋	
Eli	e·lee	𐤏𐤋𐤉	
-	et	𐤀𐤕	
everything	kal	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
I have spoken	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	

about	el	אל	
his family	be·to	ביתו	
from beginning	ha·chel	החל	
to end	ve·khal·leh	וכלה	
I told	ve·hig·gad·tee	והגדתי	1 Samuel 3:13
him	lo	לו	
that	kee	כי	
would judge	sho·phet	שפט	
I	a·nee	אני	
-	et	את	
his house	be·to	ביתו	
	ad	עד	
forever	o·w·lam	עולם	
for the iniquity	ba·a·won	בעון	
of which	a·sher	אשר	
he knows	ya·da	ידע	
because	kee	כי	
blasphemed God	me·qal·leem	מקללים	
	la·hem	להם	
his sons	ba·naw	בניו	
and he did not	ve·lo	ולא	
restrain	khi·hah	כהה	
them	bam	בם	
Therefore	ve·la·khen	ולכן	1 Samuel 3:14
I have sworn	nish·ba·tee	נשבעתי	
to the house	le·vet	לבית	
of Eli	e·lee	עלי	

shall never	im		
be atoned for	yit·kap·per	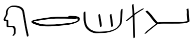	
‘ The iniquity	a·won		
house	bet	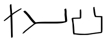	
of Eli’s	e·lee	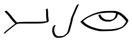	
by sacrifice	be·ze·vach	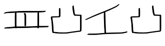	
or offering ’”	u·ve·min·chah		
	ad		
	o·w·lam		
lay down	vay·yish·kav		1 Samuel 3:15
Samuel	she·mu·el		
until	ad		
the morning	hab·bo·qer	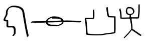	
then he opened	vay·yiph·tach		
-	et		
the doors	dal·to·wt	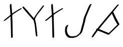	
of the house	bet	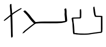	
of the LORD	YHVH	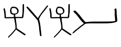	
He	u·she·mu·el		
was afraid	ya·re	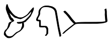	
to tell	me·hag·geed	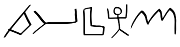	
-	et		
the vision	ham·mar·ah		
	el		
Eli	e·lee	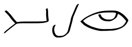	
called	vay·yiq·ra	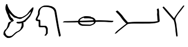	1 Samuel 3:16
but Eli	e·lee	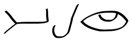	

-	et	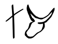	
to him	she·mu·el	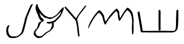	
and said	vay·yo·mer	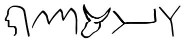	
“ Samuel	she·mu·el	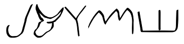	
my son”	be·nee	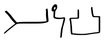	
answered Samuel	vay·yo·mer	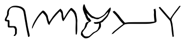	
“ Here I am”	hin·ne·nee	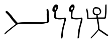	
Eli asked	vay·yo·mer	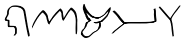	1 Samuel 3:17
“ What	mah	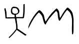	
was the message	had·da·var	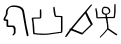	
-	a·sher	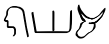	
He gave you ? ”	dib·ber	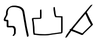	
	e·le·kha	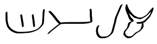	
“ Do not	al	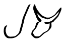	
	na	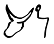	
hide	te·kha·ched	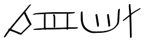	
it from me	mim·men·nee	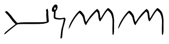	
punish	koh	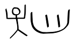	
	ya·a·seh	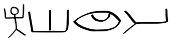	
you	le·kha	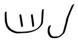	
May God	e·lo·heem	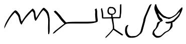	
and ever so	ve·khoh	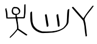	
severely	yo·w·seeph	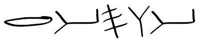	
if	im	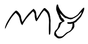	
you hide	te·kha·ched	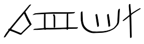	
from me	mim·men·nee	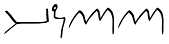	
anything	da·var	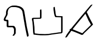	

	mik·kal		
	had·da·var		
-	a·sher		
He said	dib·ber		
to you”	e·le·kha	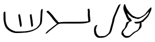	
told	vay·yag·ged	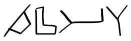	1 Samuel 3:18
him	lo		
So Samuel	she·mu·el		
-	et		
everything	kal		
	had·de·va·reem	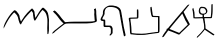	
and did not	ve·lo		
hide	khi·ched	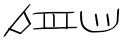	
[a thing] from him	mim·men·nu	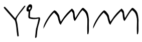	
replied Eli	vay·yo·mar		
is the LORD ”	YHVH		
“ He	hu		
what is good	hat·to·wv		
in His eyes”	be·ʿē·naw	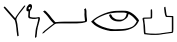	
“ Let Him do	ya·a·seh		
grew	vay·yig·dal		1 Samuel 3:19
And Samuel	she·mu·el		
and the LORD	va·YHVH	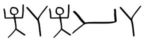	
was	ha·yah	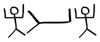	
with him	im·mo	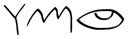	
and {He let} none	ve·lo		
fall	hip·peel		

of	mik·kal		
[Samuel's] words	de·va·raw		
to the ground	a·re·tsah		
knew	vay·ye·da	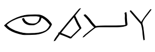	1 Samuel 3:20
So all	kal	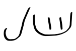	
Israel	yis·ra·el	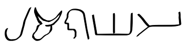	
from Dan	mid·dan		
to	ve·ad		
	be·er		
Beersheba	sha·va	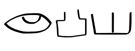	
that	kee	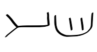	
was confirmed	ne·e·man		
Samuel	she·mu·el		
as a prophet	le·na·vee	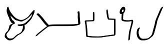	
of the LORD	la·YHVH	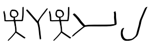	
continued	vay·yo·seph		1 Samuel 3:21
And the LORD	YHVH	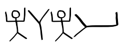	
to appear	le·he·ra·oh		
at Shiloh	ve·shi·loh	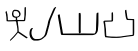	
because	kee	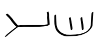	
revealed Himself	nig·lah	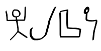	
He	YHVH	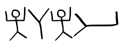	
to	el		
Samuel	she·mu·el		
there	be·shi·lo	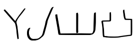	
word	bid·var	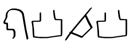	
by His	YHVH	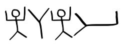	

came	vay·hee	𐤅𐤉𐤄𐤉	1 Samuel 4:1
Thus the word	de·var	𐤃𐤁𐤓	
of Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
to all	le·khal	𐤋𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
went out	vay·ye·tse	𐤅𐤉𐤑𐤀	
Now the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to meet	liq·rat	𐤋𐤒𐤓𐤀𐤕	
the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
in battle	lam·mil·cha·mah	𐤋𐤌𐤋𐤇𐤌𐤄	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
at	al	𐤏𐤋	
	ha·e·ven	𐤄𐤀𐤁𐤍	
Ebenezer	ha·e·zer	𐤄𐤏𐤆𐤓	
while the Philistines	u·phe·lish·teem	𐤅𐤐𐤋𐤔𐤕𐤉𐤌	
camped	cha·nu	𐤇𐤍𐤅	
at Aphek	va·a·pheq	𐤁𐤀𐤐𐤒	
arrayed themselves	vay·ya·ar·khu	𐤅𐤉𐤏𐤓𐤊𐤅	1 Samuel 4:2
The Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
against	liq·rat	𐤋𐤒𐤓𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
spread	vat·tit·tosh	𐤅𐤕𐤈𐤔	
and as the battle	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
was defeated	vay·yin·na·geph	𐤅𐤉𐤍𐤂𐤐	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
by	liph·ne	𐤋𐤐𐤍𐤉	
the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	

who struck down	vay·yak·ku	
on the battlefield	vam·ma·a·ra·khah	
	bas·sa·deh	
about four	ke·ar·ba·at	
thousand	a·la·pheem	
men	eesh	
returned	vay·ya·vo	1 Samuel 4:3
When the troops	ha·am	
to	el	
the camp	ham·ma·cha·neh	
asked	vay·yo·me·ru	
the elders	ziq·ne	
of Israel	yis·ra·el	
“ Why	lam·mah	
brought defeat on us	ne·ga·pha·nu	
has the LORD	YHVH	
today ?	hay·yo·wm	
before	liph·ne	
the Philistines	phe·lish·teem	
Let us bring	niq·chah	
	e·le·nu	
from Shiloh	mish·shi·loh	
-	et	
the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
so that it may go	ve·ya·vo	

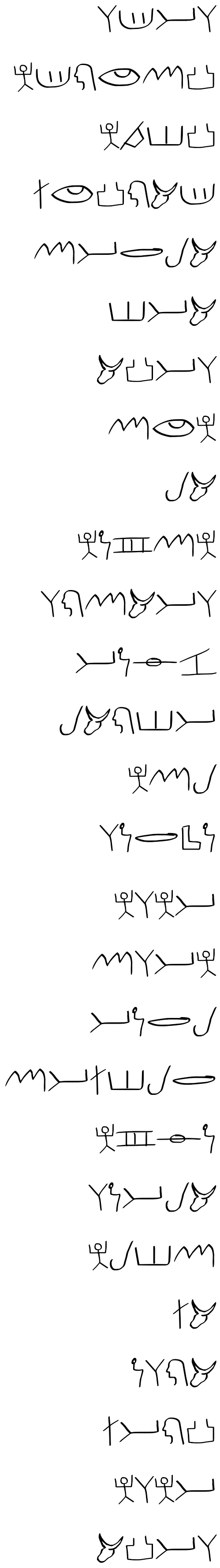

with us	ve·qir·be·nu	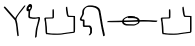	
to save us	ve·yo·shi·e·nu		
from the hand	mik·kaph		
of our enemies”	o·ye·ve·nu	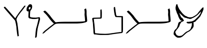	
sent	vay·yish·lach		1 Samuel 4:4
So the people	ha·am		
[men] to Shiloh	shi·loh	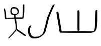	
and they brought	vay·yis·u		
back	mish·sham		
-	et		
the ark	a·ro·wn	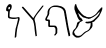	
of the covenant	be·reet	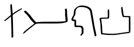	
of the LORD	YHVH	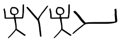	
of Hosts	tse·va·o·wt		
who sits enthroned	yo·shev		
between the cherubim	hak·ke·ru·veem		
were there	ve·sham	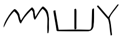	
And the two	she·ne	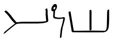	
sons	ve·ne	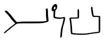	
of Eli	e·lee	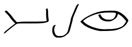	
with	im		
the ark	a·ro·wn	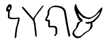	
of the covenant	be·reet	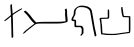	
of God	ha·e·lo·heem	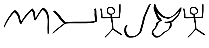	
Hophni	cha·phe·nee	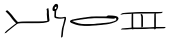	
and Phinehas	u·phee·ne·chas	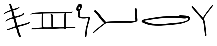	
When	vay·hee	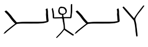	1 Samuel 4:5

entered	ke·vo·w	𐤊𐤁𐤅𐤀	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the covenant	be·reet	𐤁𐤓𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
	el	𐤀𐤋	
the camp	ham·ma·cha·neh	𐤄𐤌𐤇𐤍𐤄	
shout	vay·ya·ri·u	𐤅𐤉𐤓𐤏𐤅	
all	khal	𐤊𐤋	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
such a great	te·ru·ah	𐤕𐤓𐤅𐤏𐤄	
raised	ge·do·w·lah	𐤂𐤃𐤅𐤋𐤄	
that it shook	vat·te·hom	𐤅𐤕𐤄𐤌	
the ground	ha·a·rets	𐤄𐤀𐤓𐤑	
On hearing	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	1 Samuel 4:6
the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
-	et	𐤀𐤕	
the noise	qo·wl	𐤒𐤅𐤋	
of the shout	hat·te·ru·ah	𐤄𐤕𐤓𐤅𐤏𐤄	
asked	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
“ What is	meh	𐤌𐤄	
	qo·wl	𐤒𐤅𐤋	
shouting	hat·te·ru·ah	𐤄𐤕𐤓𐤅𐤏𐤄	
loud	hag·ge·do·w·lah	𐤄𐤂𐤃𐤅𐤋𐤄	
this	haz·zot	𐤄𐤆𐤀𐤕	
in the camp	be·ma·cha·neh	𐤁𐤌𐤇𐤍𐤄	
of the Hebrews ? ”	ha·iv·reem	𐤄𐤏𐤁𐤓𐤉𐤌	
And when they realized	vay·ye·de·u	𐤅𐤉𐤃𐤏𐤅	

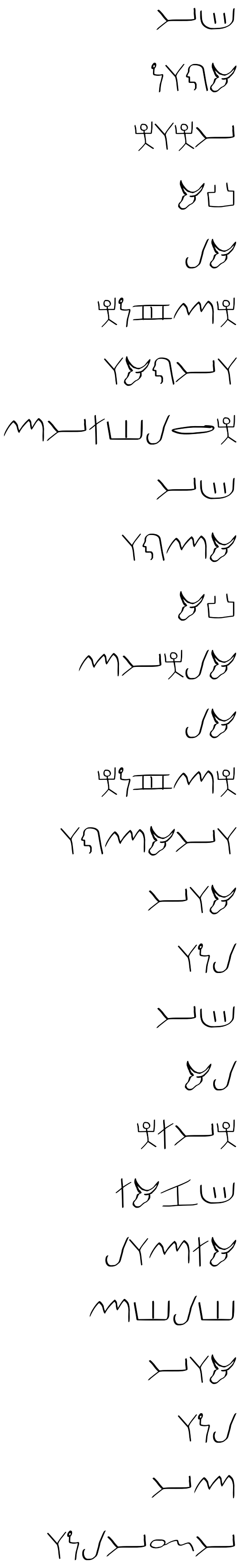

that	kee	
the ark	a·ro·wn	
of the LORD	YHVH	
had entered	ba	
	el	
the camp	ham·ma·cha·neh	
were afraid	vay·yir·u	1 Samuel 4:7
the Philistines	hap·pe·lish·teem	
-	kee	
they said	a·me·ru	
have entered	ba	
“ The gods	e·lo·heem	
	el	
their camp ! ”	ham·ma·cha·neh	
	vay·yo·me·ru	
“ Woe	o·w	
to us	la·nu	
for	kee	
nothing	lo	
has happened	ha·ye·tah	
like this	ka·zot	
before	et·mo·wl	
	shil·shom	
Woe	o·w	1 Samuel 4:8
to us !	la·nu	
Who	mee	
will deliver us	yats·tsee·le·nu	

from the hand	mee·yad	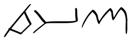	
gods ?	ha·e·lo·heem		
mighty	ha·ad·dee·reem	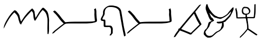	
of these	ha·el·leh		
These	el·leh	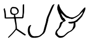	
	hem	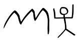	
are the gods	ha·e·lo·heem		
who struck	ham·mak·keem		
-	et		
the Egyptians	mits·ra·yim		
with all kinds	be·khal		
of plagues	mak·kah	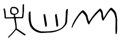	
in the wilderness	bam·mid·bar		
Take courage	hit·chaz·ze·qu	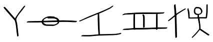	1 Samuel 4:9
and be	wih·yu	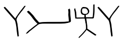	
men	la·a·na·sheem	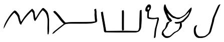	
O Philistines !	pe·lish·teem		
Otherwise	pen		
you will serve	ta·av·du	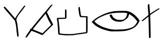	
the Hebrews	la·iv·reem		
just as	ka·a·sher		
they served	a·ve·du	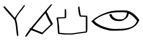	
you	la·khem		
Now be	wih·yee·tem	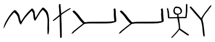	
men	la·a·na·sheem	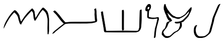	
and fight !”	ve·nil·cham·tem	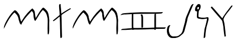	
fought	vay·yil·la·cha·mu	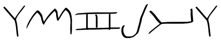	1 Samuel 4:10

So the Philistines	phe·lish·teem	
was defeated	vay·yin·na·geph	
and Israel	yis·ra·el	
fled	vay·ya·nu·su	
and each man	eesh	
to his tent	le·o·ha·law	
was	vat·te·hee	
The slaughter	ham·mak·kah	
great —	ge·do·w·lah	
very	me·od	
fell	vay·yip·pol	
of Israel	mee·yis·ra·el	
thirty	she·lo·sheem	
thousand	e·leph	
foot soldiers	rag·lee	
The ark	va·a·ro·wn	1 Samuel 4:11
of God	e·lo·heem	
was captured	nil·qach	
two	u·she·ne	
sons	ve·ne	
and Eli’s	e·lee	
died	me·tu	
Hophni	cha·phe·nee	
and Phinehas	u·phee·ne·chas	
ran	vay·ya·rats	1 Samuel 4:12
	eesh	
a Benjamite	bin·ya·min	

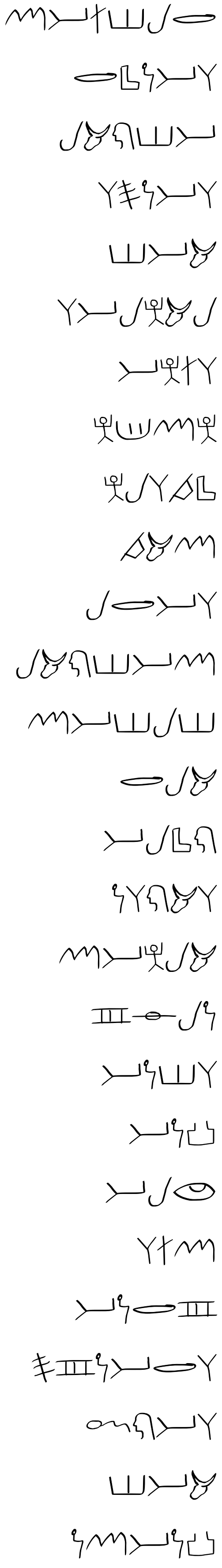

from the battle line	me·ham·ma·a·ra·khah		
all the way	vay·ya·vo	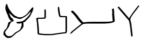	
to Shiloh	shi·loh	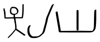	
day	bay·yo·wm	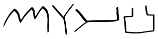	
That same	ha·hu	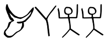	
with his clothes	u·mad·daw	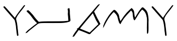	
torn	qe·ru·eem		
and dirt	va·a·da·mah		
on	al		
his head	ro·sho		
When he arrived	vay·ya·vo·w	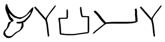	1 Samuel 4:13
there	ve·hin·neh		
was Eli	e·lee	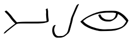	
sitting	yo·shev		
on	al		
his chair	hak·kis·se	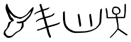	
beside	yakh	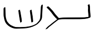	
the road	de·rekh		
[and] watching	me·tsap·peh		
because	kee	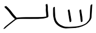	
	ha·yah	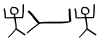	
his heart	lib·bo	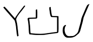	
trembled	cha·red		
for	al		
the ark	a·ro·wn	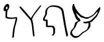	
of God	ha·e·lo·heem	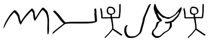	
When the man	ve·ha·eesh	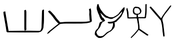	

entered	ba		
to give a report	le·hag·geed	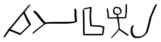	
the city	ba·eer		
cried out	vat·tiz·aq	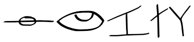	
the whole	kal		
city	ha·eer		
heard	vay·yish·ma		1 Samuel 4:14
Eli	e·lee	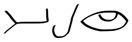	
-	et		
the outcry	qo·wl	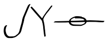	
	hats·tse·a·qah		
and asked	vay·yo·mer		
“ Why	meh	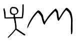	
	qo·wl	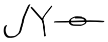	
commotion ? ”	he·ha·mo·wn		
this	haz·zeh		
So the man	ve·ha·eesh	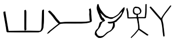	
hurried over	mi·har		
	vay·ya·vo	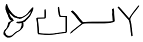	
and reported	vay·yag·ged	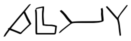	
to Eli	le·e·lee		
Now Eli	ve·e·lee		1 Samuel 4:15
years old	ben		
was ninety-eight	tish·eem		
	u·she·mo·neh		
	sha·nah	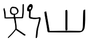	
and his gaze	ve·e·naw	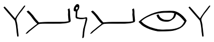	

was fixed	qa·mah	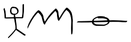	
because he could not	ve·lo		
	ya·kho·wl		
see	lir·o·wt		
said	vay·yo·mer		1 Samuel 4:16
the man	ha·eesh	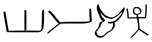	
to	el		
Eli	e·lee	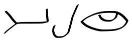	
“ I	a·no·khee		
have just come	hab·ba		
from	min		
the battle ”	ham·ma·a·ra·khah		
“ I	va·a·nee		
from	min		
there today	ham·ma·a·ra·khah		
fled	nas·tee		
”	hay·yo·wm	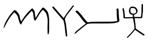	
Eli asked	vay·yo·mer		
“ What	meh		
happened	ha·yah	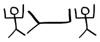	
	had·da·var		
my son ?”	be·nee	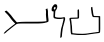	
answered	vay·ya·an	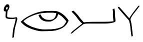	1 Samuel 4:17
The messenger	ham·vas·ser		
	vay·yo·mer		
has fled	nas		
“ Israel	yis·ra·el	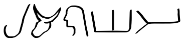	

before	liph·ne		
the Philistines	phe·lish·teem		
and	ve·gam		
slaughter	mag·ge·phah	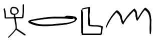	
a great	ge·do·w·lah		
there has been	ha·ye·tah	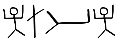	
among the people	va·am		
	ve·gam		
Your two	she·ne	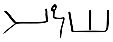	
sons	va·ne·kha	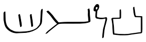	
are both dead	me·tu		
Hophni	cha·phe·nee		
and Phinehas	u·phee·ne·chas	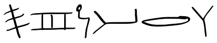	
and the ark	va·a·ro·wn		
of God	ha·e·lo·heem		
has been captured”	nil·qa·chah	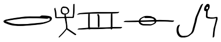	
As soon as	vay·hee	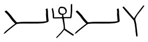	1 Samuel 4:18
was mentioned	ke·haz·kee·ro	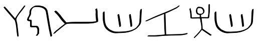	
-	et		
the ark	a·ro·wn	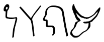	
of God	ha·e·lo·heem		
Eli fell	vay·yip·pol	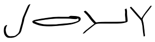	
from	me·al		
his chair	hak·kis·se		
backward	a·cho·ran·neet		
	be·ad		
by	yad	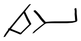	

the city gate	hash·sha·ar	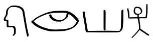	
he broke	vat·tish·sha·ver	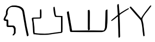	
his neck	maph·raq·to	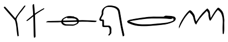	
and died	vay·ya·mot	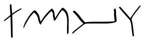	
and being	kee	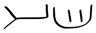	
old	za·qen	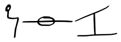	
-	ha·eesh	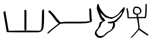	
and heavy	ve·kha·ved	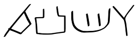	
And [Eli]	ve·hu	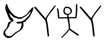	
had judged	sha·phat	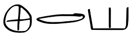	
-	et	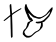	
Israel	yis·ra·el	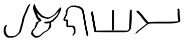	
forty	ar·ba·eem	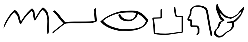	
years	sha·nah	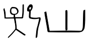	
Now Eli's daughter-in-law	ve·khal·la·to	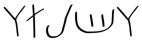	1 Samuel 4:19
the wife	e·shet	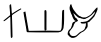	
of Phinehas	pee·ne·chas	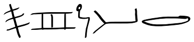	
was pregnant	ha·rah	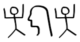	
and about to give birth	la·lat	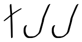	
When she heard	vat·tish·ma	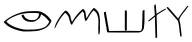	
-	et	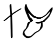	
the news	hash·she·mu·ah	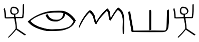	
of	el	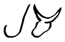	
the capture	hil·la·qach	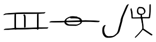	
ark	a·ro·wn	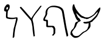	
of God's	ha·e·lo·heem	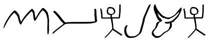	
and the deaths	u·met	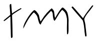	

of her father-in-law	cha·mee·ha		
and her husband	ve·ee·shah	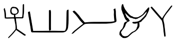	
she collapsed	vat·tikh·ra	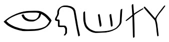	
and gave birth	vat·te·led		
for	kee	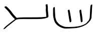	
overtook	ne·heph·khu		
her	a·le·ha	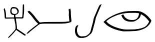	
her labor pains	tsi·re·ha	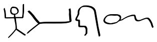	
As	u·khe·et		1 Samuel 4:20
she was dying	mu·tah		
said	vat·te·dab·be·re·nah	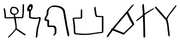	
the women attending	han·nits·tsa·vo·wt		
to her	a·le·ha	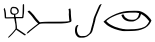	
“ Do not	al		
be afraid	tee·re·ee		
for	kee	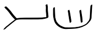	
a son !”	ben		
you have given birth to	ya·la·det	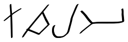	
But she did not	ve·lo		
respond	a·ne·tah		
	ve·lo		
or pay any heed	sha·tah		
	lib·bah	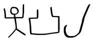	
And she named	vat·tiq·ra	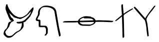	1 Samuel 4:21
the boy	lan·na·ar		
	ee	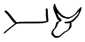	
Ichabod	kha·vo·wd	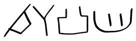	

saying	le·mor	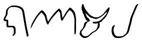	
has departed	ga·lah	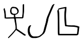	
“ The glory	kha·vo·wd		
from Israel”	mee·yis·ra·el	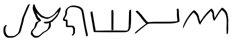	
because	el		
had been captured	hil·la·qach	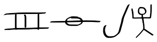	
the ark	a·ro·wn	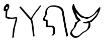	
of God	ha·e·lo·heem	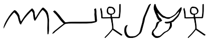	
[and]	ve·el		
her father-in-law	cha·mee·ha		
and her husband had been killed	ve·ee·shah	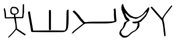	
she said	vat·to·mer		1 Samuel 4:22
has departed	ga·lah	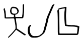	
“ The glory	kha·vo·wd		
from Israel ”	mee·yis·ra·el		
“ for	kee	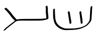	
has been captured”	nil·qach	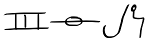	
the ark	a·ro·wn	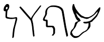	
of God	ha·e·lo·heem	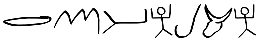	
After the Philistines	u·phe·lish·teem		1 Samuel 5:1
had captured	la·qe·chu	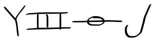	
-	et		
the ark	a·ro·wn	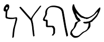	
of God	ha·e·lo·heem		
they took it	vay·vi·u·hu		
from	me·e·ven		
Ebenezer	ha·e·zer		

to Ashdod	ash·do·w·dah	
-	vay·yiq·chu	1 Samuel 5:2
-	phe·lish·teem	
-	et	
-	a·ro·wn	
	ha·e·lo·heem	
carried it into	vay·ya·vee·u	
-	o·to	
the temple	bet	
of Dagon	da·go·wn	
and set	vay·yats·tsee·gu	
it	o·to	
beside	e·tsel	
[his statue]	da·go·wn	
got up early	vay·yash·ki·mu	1 Samuel 5:3
When the people of Ashdod	ash·do·w·deem	
the next morning	mim·ma·cho·rat	
there	ve·hin·neh	
was Dagon	da·go·wn	
fallen	no·phel	
on his face	le·pha·naw	
	ar·tsah	
before	liph·ne	
the ark	a·ro·wn	
of the LORD	YHVH	
So they took	vay·yiq·chu	
-	et	

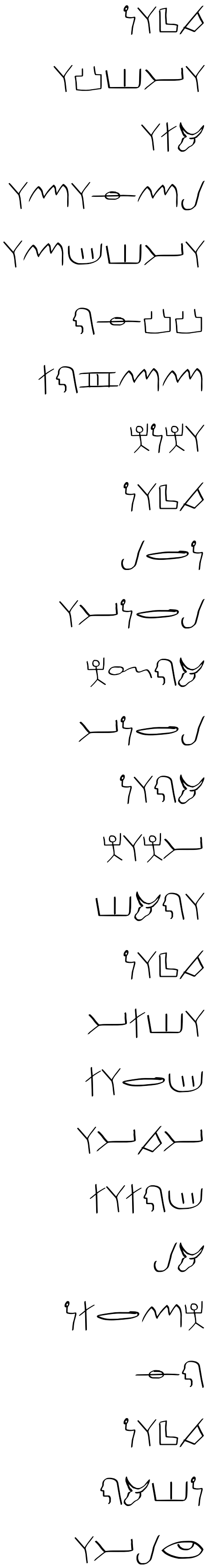

Dagon	da·go·wn	
and returned	vay·ya·shi·vu	
him	o·to	
to his place	lim·qo·w·mo	
But when they got up early	vay·yash·ki·mu	1 Samuel 5:4
morning	vab·bo·qer	
the next	mim·ma·cho·rat	
there	ve·hin·neh	
was Dagon	da·go·wn	
fallen	no·phel	
on his face	le·pha·naw	
	ar·tsah	
before	liph·ne	
the ark	a·ro·wn	
of the LORD	YHVH	
with [his] head	ve·rosh	
	da·go·wn	
-	u·she·te	
[and]	kap·po·wt	
his hands	ya·daw	
broken off	ke·ru·to·wt	
and lying on	el	
the threshold	ham·miph·tan	
Only	raq	
[the torso]	da·go·wn	
remained	nish·ar	
	a·law	

That is why	al		1 Samuel 5:5
	ken	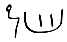	
do not	lo		
step	yid·re·khu		
the priests	kho·ha·ne		
of Dagon	da·go·wn		
and all	ve·khal		
who enter	hab·ba·eem		
the temple	bet	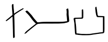	
of Dagon	da·go·wn		
on	al		
the threshold	miph·tan		
	da·go·wn		
in Ashdod	be·ash·do·wd	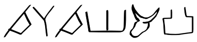	
to	ad		
day	hay·yo·wm	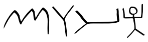	
this	haz·zeh	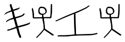	
was heavy	vat·tikh·bad		1 Samuel 5:6
Now the hand	yad	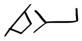	
of the LORD	YHVH		
on	el		
the people of Ashdod	ha·ash·do·w·deem		
ravaging them	vay·shim·mem	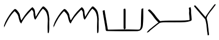	
and afflicting	vay·yakh	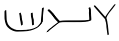	
them	o·tam		
with tumors	ba·ʿo·pha·līm		
-	et		

-	ash·do·wd		
and	ve·et		
its vicinity	ge·vu·le·ha	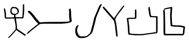	
saw	vay·yir·u	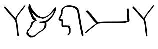	1 Samuel 5:7
And when the men	an·she	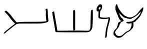	
of Ashdod	ash·do·wd		
what was happening	kee	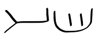	
	khen		
they said	ve·a·me·ru		
must not	lo		
stay	ye·shev		
“ The ark	a·ro·wn	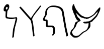	
of the God	e·lo·he		
of Israel	yis·ra·el	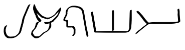	
here with us	im·ma·nu		
because	kee	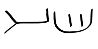	
is heavy	qa·she·tah	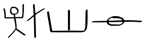	
His hand	ya·do	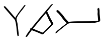	
upon us	a·le·nu	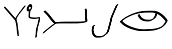	
and upon	ve·al		
Dagon”	da·go·wn		
our god	e·lo·he·nu		
-	vay·yish·le·chu	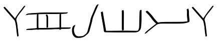	1 Samuel 5:8
So they called together	vay·ya·as·phu		
-	et		
all	kal	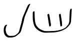	
the rulers	sar·ne		

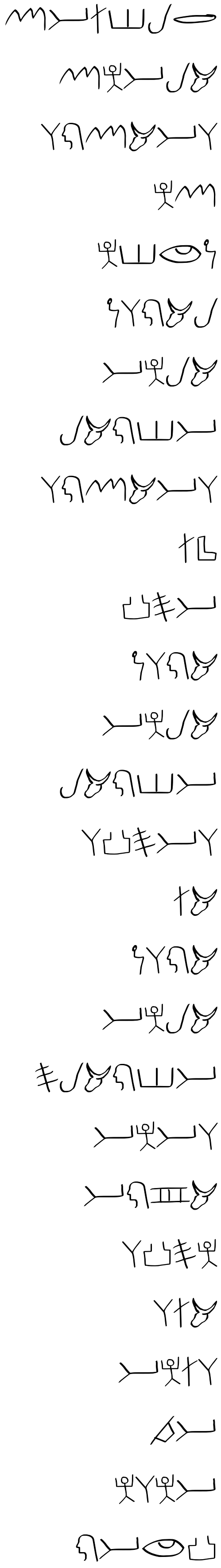

of the Philistines	phe·lish·teem	
	a·le·hem	
and asked	vay·yo·me·ru	
“ What	mah	
shall we do	na·a·seh	
with the ark	la·a·ro·wn	
of the God of	e·lo·he	
Israel ?”	yis·ra·el	
they replied	vay·yo·me·ru	
to Gath ”	gat	
must be moved	yis·sov	
“ [It]	a·ro·wn	
	e·lo·he	
	yis·ra·el	
So they carried away	vay·yas·seb·bu	
-	et	
the ark	a·ro·wn	
of the God	e·lo·he	
of Israel	yis·ra·el	
was also	vay·hee	1 Samuel 5:9
But after	a·cha·re	
they had moved	he·sab·bu	
[the ark to Gath]	o·to	
	vat·te·hee	
hand	yad	
the LORD’s	YHVH	
against that city	ba·eer	

throwing it into great confusion	me·hu·mah		
	ge·do·w·lah		
	me·od		
and afflicting	vay·yakh	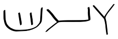	
-	et		
the men	an·she		
of the city	ha·eer		
both young	miq·qa·ton	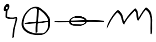	
and	ve·ad		
old	ga·do·wl		
with an outbreak	vay·yis·sa·te·ru		
	la·hem		
of tumors	ʿo·pha·līm	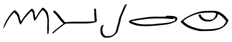	
So they sent	vay·shal·le·chu	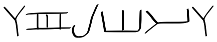	1 Samuel 5:10
-	et		
the ark	a·ro·wn	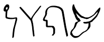	
of God	ha·e·lo·heem		
to Ekron	eq·ro·wn	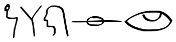	
	vay·hee	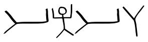	
arrived	ke·vo·w		
but as it	a·ro·wn	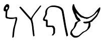	
	ha·e·lo·heem		
-	eq·ro·wn	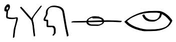	
cried out	vay·yiz·a·qu	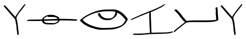	
the Ekronites	ha·eq·ro·neem	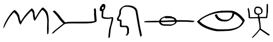	
	le·mor	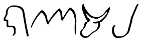	
“ They have brought	he·sab·bu		

us	e·lay	
-	et	
the ark	a·ro·wn	
of the God	e·lo·he	
of Israel	yis·ra·el	
in order to kill us	la·ha·mee·te·nee	
and	ve·et	
our people !”	am·mee	
	vay·yish·le·chu	1 Samuel 5:11
Then [the Ekronites] assembled	vay·ya·as·phu	
-	et	
all	kal	
the rulers	sar·ne	
of the Philistines	phe·lish·teem	
and said	vay·yo·me·ru	
“ Send away	shal·le·chu	
-	et	
the ark	a·ro·wn	
of the God	e·lo·he	
of Israel	yis·ra·el	
It must return	ve·ya·shov	
to its place	lim·qo·mo	
so that it will not	ve·lo	
kill	ya·meet	
us	o·tee	
-	ve·et	
and our people !”	am·mee	

For	kee	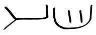	
had pervaded	ha·ye·tah	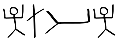	
confusion	me·hu·mat		
a deadly	ma·vet		
	be·khal		
the city	ha·eer		
was heavy	ka·ve·dah		
	me·od		
the hand	yad	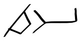	
of God	ha·e·lo·heem		
upon it	sham		
Those	ve·ha·a·na·sheem		1 Samuel 5:12
who	a·sher		
did not	lo		
die	me·tu		
were afflicted	huk·ku		
with tumors	ba·ʿo·pha·līm		
went up	vat·ta·al		
and the outcry	shaw·at		
of the city	ha·eer		
to heaven	hash·sha·ma·yim		
had been	vay·hee	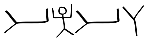	1 Samuel 6:1
When the ark	a·ro·wn	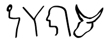	
of the LORD	YHVH		
in the land	bis·deh	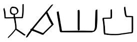	
of the Philistines	phe·lish·teem		
seven	shiv·ah		

months	cho·da·sheem	חדשים	
summoned	vay·yiq·re·u	ויקראו	1 Samuel 6:2
the Philistines	phe·lish·teem	פלשתים	
the priests	lak·ko·ha·neem	לכהנים	
and diviners	ve·laq·qo·se·meem	ולקסמים	
saying	le·mor	לאמר	
“ What	mah	מה	
shall we do	na·a·seh	נעשה	
with the ark	la·a·ro·wn	לארון	
of the LORD ?	YHVH	יהוה	
Tell us	ho·w·di·u·nu	הודיענו	
how	bam·meh	במה	
to send it back	ne·shal·le·chen·nu	נשלחנו	
to its place”	lim·qo·w·mo	למקומו	
They replied	vay·yo·me·ru	ויאמרו	1 Samuel 6:3
“ If	im	אם	
you return	me·shal·le·cheem	משלחים	
-	et	את	
the ark	a·ro·wn	ארון	
of the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
do not	al	אל	
send it away	te·shal·le·chu	תשלחו	
-	o·to	אתו	
empty	re·qam	ריקם	
but	kee	כי	
by all means	ha·shev	השב	

return [it]	ta·shee·vu	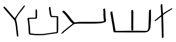	
to Him	lo		
with a guilt offering	a·sham	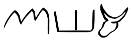	
Then	az		
you will be healed	te·ra·phe·u		
and you will understand	ve·no·w·da	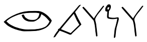	
you”	la·khem		
why	lam·mah		
has not	lo		
been lifted	ta·sur		
His hand	ya·do	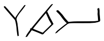	
from	mik·kem		
asked the Philistines	vay·yo·me·ru		1 Samuel 6:4
“ What	mah	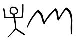	
guilt offering	ha·a·sham		
-	a·sher		
should we send back	na·sheev	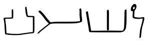	
to Him ?”	lo		
they said	vay·yo·me·ru		
“ [according to] the number	mis·par		
of rulers	sar·ne	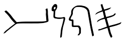	
of the Philistines	phe·lish·teem		
“ Five	cha·mish·shah		
tumors	ʿa·phe·lē		
gold	za·hav	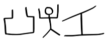	
and five	va·cha·mish·shah		
rats ”	akh·be·re	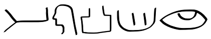	

gold	za·hav	𐤆𐤄𐤁	
since	kee	𐤊𐤉	
plague [has struck]	mag·ge·phah	𐤌𐤂𐤐𐤄	
the same	a·chat	𐤀𐤇𐤕	
both you	le·khul·lam	𐤋𐤊𐤋𐤌	
and your rulers	u·le·sar·ne·khem	𐤅𐤋𐤎𐤓𐤍𐤉𐤊𐤌	
Make	va·a·see·tem	𐤅𐤏𐤔𐤉𐤕𐤌	1 Samuel 6:5
images	tsal·me	𐤑𐤋𐤌𐤉	
of your tumors	ʿa·phe·lē·khɛm	𐤏𐤐𐤋𐤉𐤊𐤌	
	ve·tsal·me	𐤅𐤑𐤋𐤌𐤉	
and of the rats	akh·be·re·khem	𐤏𐤊𐤁𐤓𐤉𐤊𐤌	
that are ravaging	ham·mash·chee·tim	𐤄𐤌𐤔𐤇𐤉𐤕𐤌	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
Give	u·ne·tat·tem	𐤅𐤍𐤕𐤕𐤌	
to the God	le·lo·he	𐤋𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
glory	ka·vo·wd	𐤊𐤁𐤅𐤃	
and perhaps	u·lay	𐤀𐤅𐤋𐤉	
He will lift	ya·qel	𐤉𐤒𐤋	
-	et	𐤀𐤕	
His hand	ya·do	𐤉𐤃𐤅	
from you	me·a·le·khem	𐤌𐤏𐤋𐤉𐤊𐤌	
and	u·me·al	𐤅𐤌𐤏𐤋	
your gods	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
and	u·me·al	𐤅𐤌𐤏𐤋	
your land	ar·tse·khem	𐤀𐤓𐤑𐤊𐤌	

Why	ve·lam·mah	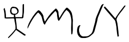	1 Samuel 6:6
harden	te·khab·be·du		
-	et		
your hearts	le·vav·khem		
as	ka·a·sher		
hardened	kib·be·du		
the Egyptians	mits·ra·yim	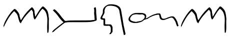	
and Pharaoh	u·phar·oh		
-	et		
theirs ?	lib·bam		
did they not	ha·lo·w		
When	ka·a·sher		
He afflicted	hit·al·lel		
them	ba·hem		
send the people on their way	vay·shal·le·chum	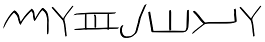	
as they departed ?	vay·ye·le·khu	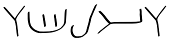	
Now, therefore	ve·at·tah		1 Samuel 6:7
	qe·chu	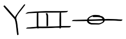	
prepare	va·a·su		
cart	a·ga·lah	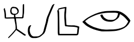	
new	cha·da·shah		
one	e·chat	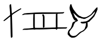	
with two	u·she·te		
cows	pha·ro·wt		
milk	a·lo·wt	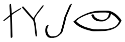	
that	a·sher		
have never	lo		

been yoked	a·lah		
	a·le·hem	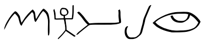	
	ol		
Hitch	va·a·sar·tem		
-	et		
the cows	hap·pa·ro·wt		
to the cart	ba·a·ga·lah		
away	va·ha·she·vo·tem	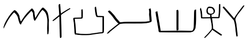	
but take their calves	be·ne·hem	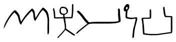	
	me·a·cha·re·hem	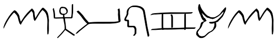	
and pen them up	hab·ba·ye·tah	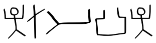	
Take	u·le·qach·tem	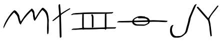	1 Samuel 6:8
-	et		
the ark	a·ro·wn	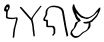	
of the LORD	YHVH		
set	u·ne·tat·tem		
it	o·to		
on	el		
the cart	ha·a·ga·lah		
and	ve·et		
objects	ke·le	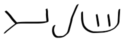	
the gold	haz·za·hav	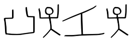	
-	a·sher		
you are sending	ha·she·vo·tem	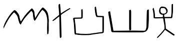	
Him	lo	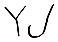	
as a guilt offering	a·sham	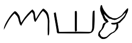	
put	ta·see·mu	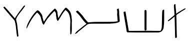	

in a chest	va·ar·gaz	
beside it	mits·tsid·do	
Then send	ve·shil·lach·tem	
[the ark]	o·to	
on its way	ve·ha·lakh	
but keep watching it	u·re·ee·tem	1 Samuel 6:9
If	im	
the road	de·rekh	
to its homeland	ge·vu·lo	
it goes up	ya·a·leh	
	bet	
toward Beth-shemesh	she·mesh	
it is the LORD	hu	
who has brought	a·sah	
on us	la·nu	
-	et	
disaster	ha·ra·ah	
great	hag·ge·do·w·lah	
this	haz·zot	
But if	ve·im	
it does not	lo	
then we will know	ve·ya·da·nu	
that	kee	
it was not	lo	
His hand	ya·do	
that punished	na·ge·ah	
us	ba·nu	

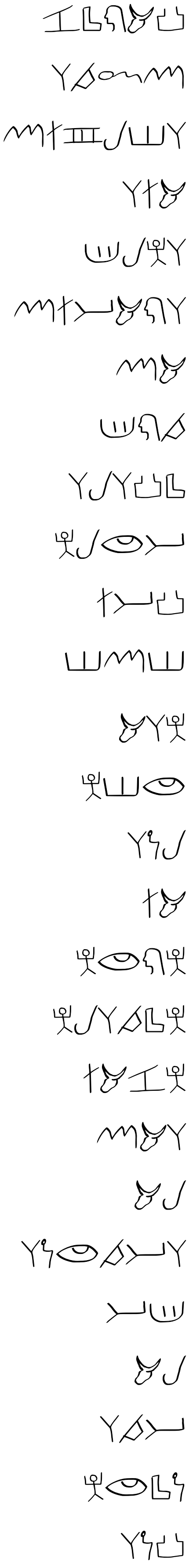

by chance”	miq·reh	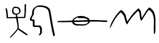	
and that it	hu	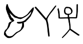	
happened	ha·yah	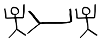	
-	la·nu	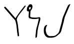	
did	vay·ya·a·su	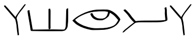	1 Samuel 6:10
So the men	ha·a·na·sheem	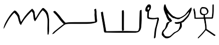	
[as instructed]	ken	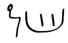	
They took	vay·yiq·chu	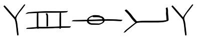	
two	she·te	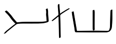	
cows	pha·ro·wt	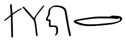	
milk	a·lo·wt	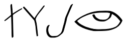	
hitched them	vay·ya·as·rum	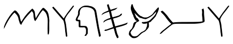	
to the cart	ba·a·ga·lah	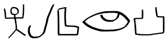	
-	ve·et	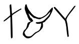	
their calves	be·ne·hem	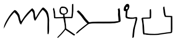	
and penned up	ka·lu	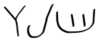	
	vab·ba·yit	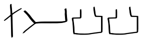	
Then they put	vay·ya·si·mu	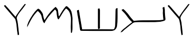	1 Samuel 6:11
-	et	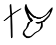	
the ark	a·ro·wn	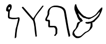	
of the LORD	YHVH	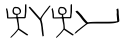	
on	el	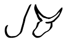	
the cart	ha·a·ga·lah	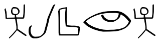	
-	ve·et	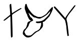	
along with the chest	ha·ar·gaz	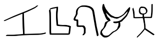	
-	ve·et	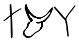	
rats	akh·be·re	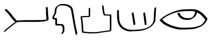	

containing the gold	haz·za·hav	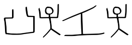	
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and the images	tsal·me	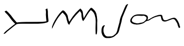	
of the tumors	te·cho·re·hem	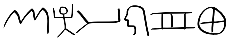	
headed straight	va·yish·shar·nah		1 Samuel 6:12
And the cows	hap·pa·ro·wt		
up the road	bad·de·rekh		
toward	al		
	de·rekh	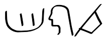	
	bet	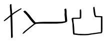	
Beth-shemesh	she·mesh		
highway	bim·sil·lah		
staying on that one	a·chat	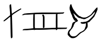	
as they went	ha·le·khu	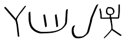	
	ha·lokh	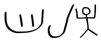	
and lowing	ve·ga·o		
never	ve·lo		
straying	sa·ru		
to the right	ya·meen	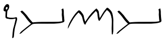	
or to the left	u·se·mo·wl		
The rulers	ve·sar·ne		
of the Philistines	phe·lish·teem		
followed	ho·le·kheem	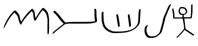	
behind them	a·cha·re·hem	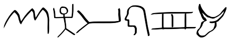	
to	ad		
the border	ge·vul		
of	bet	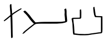	

Beth-shemesh	sha·mesh	שמש	
	u·vet	ובית	1 Samuel 6:13
Now [the people of] Beth-shemesh	she·mesh	שמש	
were harvesting	qo·tse·reem	קצרים	
	qe·tseer	קציר	
wheat	chit·teem	חטים	
in the valley	ba·e·meq	בעמק	
and when they looked up	vay·yis·u	וישאו	
-	et	את	
-	e·ne·hem	עיניהם	
and saw	vay·yir·u	ויראו	
-	et	את	
the ark	ha·a·ro·wn	הארון	
they were overjoyed	vay·yis·me·chu	וישמחו	
at the sight	lir·o·wt	לראות	
The cart	ve·ha·a·ga·lah	והעגלה	1 Samuel 6:14
came	ba·ah	באה	
to	el	אל	
the field	se·deh	שדה	
of Joshua	ye·ho·wo·shu·a	יהושע	
	bet	בית	
of Beth-shemesh	hash·shim·shee	השמשי	
and stopped	vat·ta·a·mod	ותעמד	
there	sham	שם	
	ve·sham	ושם	
rock	e·ven	אבן	
near a large	ge·do·w·lah	גדולה	

The people chopped up	vay·vaq·qe·u	ויבקעו	
-	et	את	
-	a·tse	עצי	
the cart	ha·a·ga·lah	העגלה	
-	ve·et	ואת	
the cows	hap·pa·ro·wt	הפרות	
and offered	he·e·lu	העלו	
as a burnt offering	o·lah	עלה	
to the LORD	la·YHVH	ליהוה	
And the Levites	ve·hal·vee·yim	והלוים	1 Samuel 6:15
took down	ho·w·ree·du	הורידו	
-	et	את	
the ark	a·ro·wn	ארון	
of the LORD	YHVH	יהוה	
and	ve·et	ואת	
the chest	ha·ar·gaz	הארגז	
containing	a·sher	אשר	
	it·to	אתו	
-	a·sher	אשר	
-	bo	בו	
objects	khe·le	כלי	
the gold	za·hav	זהב	
and they placed them	vay·ya·si·mu	וישימו	
on	el	אל	
rock	ha·e·ven	האבן	
the large	hag·ge·do·w·lah	הגדולה	
the men	ve·an·she	ואנשי	

	vet	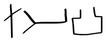	
of Beth-shemesh	she·mesh		
offered	he·e·lu		
burnt offerings	o·lo·wt	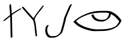	
and made	vay·yiz·be·chu		
sacrifices	ze·va·cheem	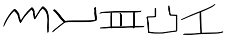	
day	bay·yo·wm	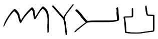	
That	ha·hu	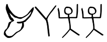	
to the LORD	la·YHVH	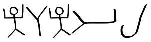	
And when the five	va·cha·mish·shah		1 Samuel 6:16
rulers	sar·ne	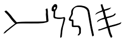	
of the Philistines	phe·lish·teem		
saw [this]	ra·u		
they returned	vay·ya·shu·vu	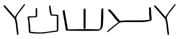	
to Ekron	eq·ro·wn	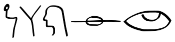	
day	bay·yo·wm	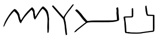	
that same	ha·hu		
-	ve·el·leh		1 Samuel 6:17
tumor [for each city] :	te·cho·re	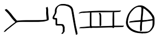	
gold	haz·za·hav	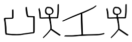	
-	a·sher		
had sent back	he·shee·vu	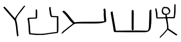	
the Philistines	phe·lish·teem		
As a guilt offering	a·sham	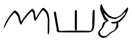	
to the LORD	la·YHVH	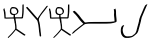	
Ashdod	le·ash·do·wd		
one	e·chad	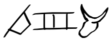	

Gaza	le·az·zah	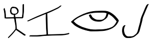	
	e·chad	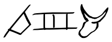	
Ashkelon	le·ash·qe·lo·wn	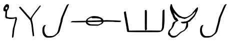	
	e·chad	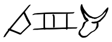	
Gath	le·gat	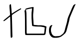	
	e·chad	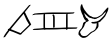	
and Ekron	le·eq·ro·wn	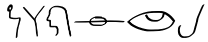	
	e·chad	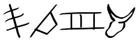	
rats	ve·akh·be·re	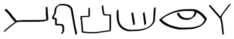	1 Samuel 6:18
The number of gold	haz·za·hav	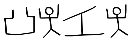	
also corresponded to the number	mis·par	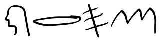	
	kal	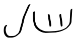	
cities	a·re	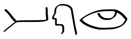	
of Philistine	phe·lish·teem	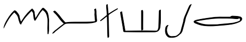	
[belonging] to the five	la·cha·me·shet	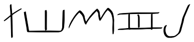	
rulers —	has·se·ra·neem	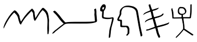	
cities	me·eer	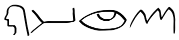	
the fortified	miv·tsar	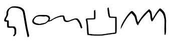	
and	ve·ad	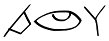	
villages	ko·pher	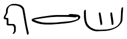	
their outlying	hap·pe·ra·zee	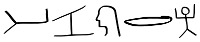	
	ve·ad	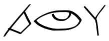	
rock	a·vel	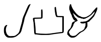	
And the large	hag·ge·do·w·lah	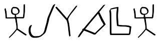	
which	a·sher	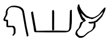	
they placed	hin·nee·chu	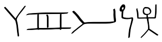	
on	a·le·ha	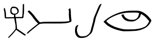	

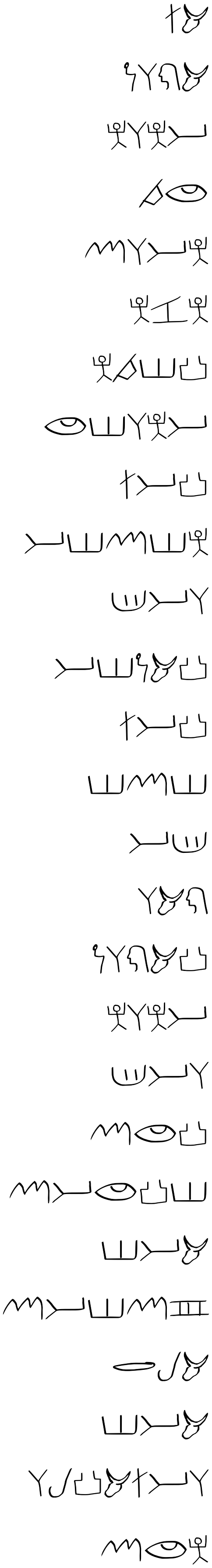

-	et	
the ark	a·ro·wn	
of the LORD	YHVH	
[stands] to	ad	
day	hay·yo·wm	
this	haz·zeh	
in the field	bis·deh	
of Joshua	ye·ho·wo·shu·a	
	bet	
of Beth-shemesh	hash·shim·shee	
But God struck down	vay·yakh	1 Samuel 6:19
	be·an·she	
some of the people	vet	
of Beth-shemesh	she·mesh	
because	kee	
they looked	ra·u	
inside the ark	ba·a·ro·wn	
of the LORD	YHVH	
He struck down	vay·yakh	
-	ba·am	
seventy	shiv·eem	
men	eesh	
-	cha·mish·sheem	
-	e·leph	
-	eesh	
and the people mourned	vay·yit·ab·be·lu	
them	ha·am	

because	kee	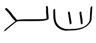	
had struck	hik·kah		
the LORD	YHVH	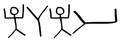	
	ba·am		
slaughter	mak·kah	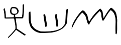	
with a great	ge·do·lah		
asked	vay·yo·me·ru		1 Samuel 6:20
The men	an·she		
	vet	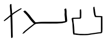	
of Beth-shemesh	she·mesh		
“ Who	mee	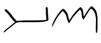	
can	yu·khal		
stand	la·a·mod		
in the presence	liph·ne		
of the LORD	YHVH	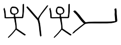	
God ?	ha·e·lo·heem	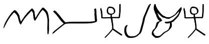	
holy	haq·qa·do·wosh	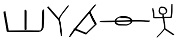	
this	haz·zeh		
To	ve·el		
whom	mee	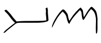	
should the ark go up	ya·a·leh		
from here ?”	me·a·le·nu	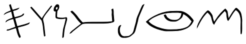	
So they sent	vay·yish·le·chu	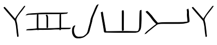	1 Samuel 6:21
messengers	mal·a·kheem		
to	el		
the people	yo·wo·she·ve	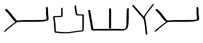	
	qir·yat	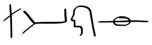	

of Kiriath-jearim	ye·a·reem		
saying	le·mor		
have returned	he·shi·vu		
“ The Philistines	phe·lish·teem		
-	et		
the ark	a·ro·wn	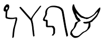	
of the LORD	YHVH	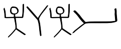	
Come down	re·du		
[and] take it up	ha·a·lu		
-	o·to		
with you ”	a·le·khem	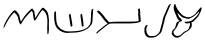	
came	vay·ya·vo·u		1 Samuel 7:1
Then the men	an·she	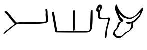	
	qir·yat	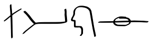	
of Kiriath-jearim	ye·a·reem	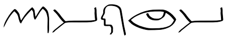	
and took	vay·ya·a·lu		
-	et		
for the ark	a·ro·wn	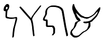	
of the LORD	YHVH	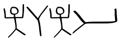	
-	vay·ya·vi·u		
it	o·to		
into	el		
house	bet	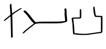	
Abinadab’s	a·vee·na·dav	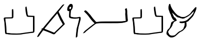	
on the hill	bag·giv·ah		
And	ve·et		
Eleazar	el·a·zar		

his son	be·no	𐤁𐤍𐤅	
they consecrated	qid·de·shu	𐤒𐤃𐤔𐤅	
to guard	lish·mor	𐤋𐤔𐤌𐤓	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
passed	vay·hee	𐤅𐤉𐤄𐤉	1 Samuel 7:2
And from that day	mee·yo·wm	𐤌𐤉𐤅𐤌	
remained	she·vet	𐤔𐤁𐤕	
as the ark	ha·a·ro·wn	𐤄𐤀𐤓𐤅𐤍	
	be·qir·yat	𐤁𐤒𐤓𐤉𐤕	
at Kiriath-jearim	ye·a·reem	𐤉𐤏𐤓𐤉𐤌	
a long	vay·yir·bu	𐤅𐤉𐤓𐤁𐤅	
time	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
in all	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	
twenty	es·reem	𐤏𐤔𐤓𐤉𐤌	
years	sha·nah	𐤔𐤍𐤄	
mourned	vay·yin·na·hu	𐤅𐤉𐤍𐤄𐤅	
And all	kal	𐤊𐤋	
the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and sought after	a·cha·re	𐤀𐤇𐤓𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 7:3
Then Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
to	el	𐤀𐤋	
all	kal	𐤊𐤋	

the house	bet	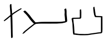	
of Israel	yis·ra·el	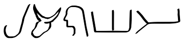	
-	le·mor		
“ If	im		
with all	be·khal		
your hearts	le·vav·khem		
you	at·tem		
are returning	sha·veem	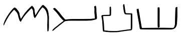	
to	el		
the LORD	YHVH		
then rid yourselves of	ha·see·ru	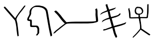	
-	et		
gods	e·lo·he		
the foreign	han·ne·khar		
among you	mit·to·wkh·khem		
and Ashtoreths	ve·ha·ash·ta·ro·wt		
prepare	ve·ha·khee·nu	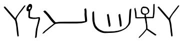	
your hearts	le·vav·khem	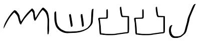	
for	el		
the LORD	YHVH		
and serve Him	ve·iv·du·hu		
only	le·vad·do	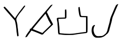	
And He will deliver	ve·yats·tsel	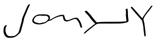	
you	et·khem		
from the hand	mee·yad	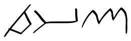	
of the Philistines”	pe·lish·teem		
put away	vay·ya·see·ru		1 Samuel 7:4

So the Israelites	be·ne	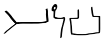	
	yis·ra·el	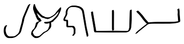	
-	et	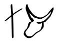	
the Baals	hab·be·a·leem	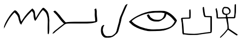	
and	ve·et	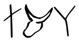	
Ashtoreths	ha·ash·ta·rot	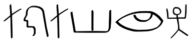	
and served	vay·ya·av·du	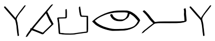	
-	et	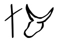	
the LORD	YHVH	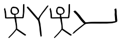	
only	le·vad·do	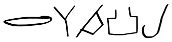	
said	vay·yo·mer	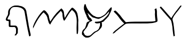	1 Samuel 7:5
Then Samuel	she·mu·el	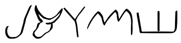	
“ Gather	qiv·tsu	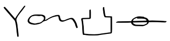	
-	et	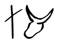	
all	kal	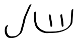	
Israel	yis·ra·el	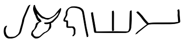	
to Mizpah	ham·mits·pa·tah	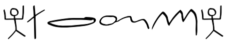	
and I will pray	ve·et·pal·lel	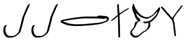	
on your behalf”	ba·ad·khem	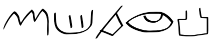	
to	el	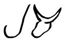	
the LORD	YHVH	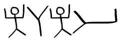	
When they had gathered	vay·yiq·qa·ve·tsu	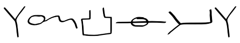	1 Samuel 7:6
at Mizpah	ham·mits·pa·tah	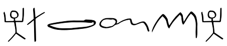	
they drew	vay·yish·a·vu	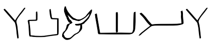	
water	ma·yim	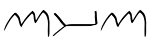	
and poured it out	vay·yish·pe·khu	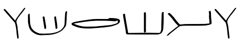	
before	liph·ne	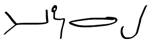	

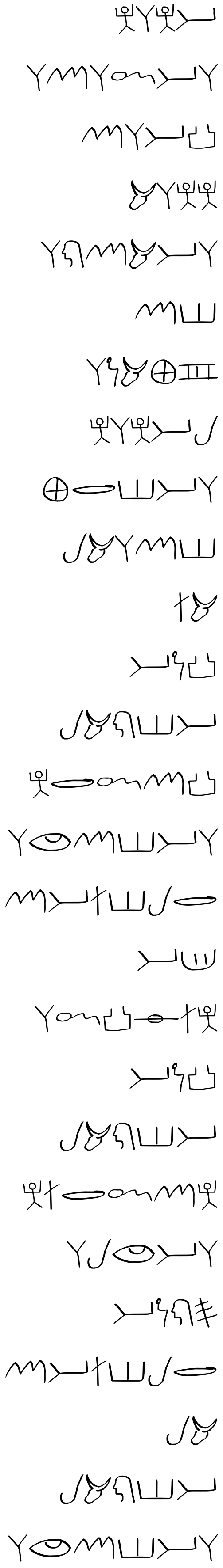

the LORD	YHVH	
they fasted	vay·ya·tsu·mu	
day	bay·yo·wm	
On that	ha·hu	
they confessed	vay·yo·me·ru	
and there	sham	
“ We have sinned	cha·ta·nu	
against the LORD”	la·YHVH	
judged	vay·yish·pot	
And Samuel	she·mu·el	
-	et	
the Israelites	be·ne	
	yis·ra·el	
at Mizpah	bam·mits·pah	
heard	vay·yish·me·u	1 Samuel 7:7
When the Philistines	phe·lish·teem	
that	kee	
had gathered	hit·qab·be·tsu	
the Israelites	ve·ne	
	yis·ra·el	
at Mizpah	ham·mits·pa·tah	
marched up	vay·ya·a·lu	
rulers	sar·ne	
their	phe·lish·teem	
toward	el	
Israel	yis·ra·el	
learned of this	vay·yish·me·u	

And when the Israelites	be·ne	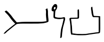	
	yis·ra·el	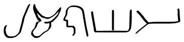	
they feared	vay·yir·u		
	mip·pe·ne		
the Philistines	phe·lish·teem		
said	vay·yo·me·ru		1 Samuel 7:8
[and]	ve·ne	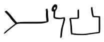	
	yis·ra·el	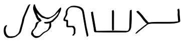	
to	el		
Samuel	she·mu·el		
“ Do not	al		
stop	ta·cha·resh		
for us	mim·men·nu	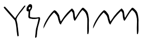	
crying out	miz·ze·oq		
to	el		
the LORD	YHVH		
our God	e·lo·he·nu		
that He may save us	ve·yo·shi·e·nu		
from the hand	mee·yad	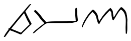	
of the Philistines”	pe·lish·teem		
took	vay·yiq·qach	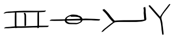	1 Samuel 7:9
Then Samuel	she·mu·el		
lamb	te·leh	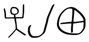	
suckling	cha·lav	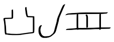	
a	e·chad	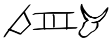	
and offered it	vay·ya·ʿa·lɛh		
burnt offering	o·w·lah		

as a whole	ka·leel	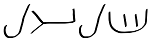	
to the LORD	la·YHVH	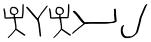	
cried out	vay·yiz·aq	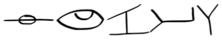	
He	she·mu·el		
to	el		
the LORD	YHVH		
on behalf of	be·ad		
Israel	yis·ra·el	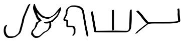	
answered him	vay·ya·a·ne·hu		
and the LORD	YHVH		
was	vay·hee	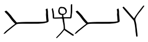	1 Samuel 7:10
Samuel	she·mu·el		
sacrificing	ma·a·leh		
the burnt offering	ha·o·w·lah		
As the Philistines	u·phe·lish·teem		
drew near	nig·ge·shu		
to fight	lam·mil·cha·mah	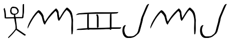	
against Israel	be·yis·ra·el		
thundered	vay·yar·em		
the LORD	YHVH		
loudly	be·qo·wl	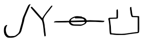	
	ga·do·wl		
day	bay·yo·wm	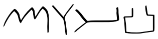	
But that	ha·hu	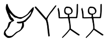	
against	al		
the Philistines	pe·lish·teem		
and threw them into such confusion	vay·hum·mem	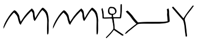	

that they fled	vay·yin·na·ge·phu		
before	liph·ne		
Israel	yis·ra·el	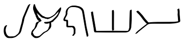	
charged out	vay·ye·tse·u		1 Samuel 7:11
Then the men	an·she	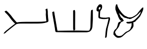	
of Israel	yis·ra·el	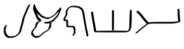	
of	min		
Mizpah	ham·mits·pah		
and pursued	vay·yir·de·phu		
-	et		
the Philistines	pe·lish·teem		
striking them down	vay·yak·kum	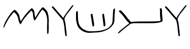	
	ad		
all the way to	mit·ta·chat		
an area below	le·vet	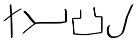	
Beth-car	kar	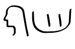	
took	vay·yiq·qach	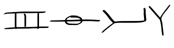	1 Samuel 7:12
Afterward, Samuel	she·mu·el		
stone	e·ven		
a	a·chat	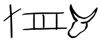	
and set [it] up	vay·ya·sem		
between	ben	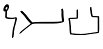	
Mizpah	ham·mits·pah		
	u·ven	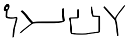	
and Shen	hash·shen	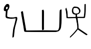	
He named	vay·yiq·ra	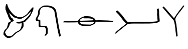	
-	et		

-	she·mah		
	e·ven		
it Ebenezer	ha·a·zer		
saying	vay·yo·mar		
far	ad		
“ Thus	hen·nah		
has helped us”	a·za·ra·nu		
the LORD	YHVH		
were subdued	vay·yik·ka·ne·u	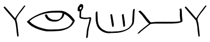	1 Samuel 7:13
So the Philistines	hap·pe·lish·teem		
and they stopped	ve·lo		
-	ya·se·phu		
-	o·wd		
invading	la·vo·w		
the territory	big·vul		
of Israel	yis·ra·el	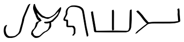	
was	vat·te·hee		
And the hand	yad	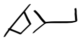	
of the LORD	YHVH		
against the Philistines	bap·pe·lish·teem		
all	kol		
the days	ye·me		
of Samuel	she·mu·el		
were restored	vat·ta·sho·ve·nah		1 Samuel 7:14
The cities	he·a·reem		
which	a·sher		
had taken	la·qe·chu	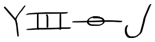	

the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
	me·et	𐤌𐤀𐤕	
-	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to Israel	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	
from Ekron	me·eq·ro·wn	𐤌𐤏𐤒𐤓𐤅𐤍	
to	ve·ad	𐤅𐤏𐤃	
Gath	gat	𐤂𐤕	
-	ve·et	𐤅𐤀𐤕	
the surrounding territory	ge·vu·lan	𐤂𐤁𐤅𐤋𐤍	
also delivered	hits·tseel	𐤄𐤑𐤉𐤋	
[who]	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from the hand	mee·yad	𐤌𐤉𐤃	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
And there was	vay·hee	𐤅𐤉𐤄𐤉	
peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
between	ben	𐤁𐤉𐤍	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	u·ven	𐤅𐤁𐤉𐤍	
and the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
judged	vay·yish·pot	𐤅𐤉𐤔𐤐𐤈	1 Samuel 7:15
So Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
all	kol	𐤊𐤋	
the days	ye·me	𐤉𐤌𐤉	
of his life	chay·yaw	𐤇𐤉𐤉𐤅	
he would go	ve·ha·lakh	𐤅𐤄𐤋𐤊	1 Samuel 7:16

from	mid·de		
Every year	sha·nah	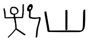	
	be·sha·nah		
on a circuit	ve·sa·vav		
	bet	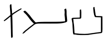	
Bethel	el		
to Gilgal	ve·hag·gil·gal	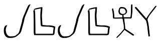	
to Mizpah	ve·ham·mits·pah		
judging	ve·sha·phat	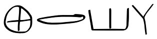	
-	et		
Israel	yis·ra·el	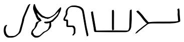	
in	et		
all	kal		
places	ham·me·qo·w·mo·wt	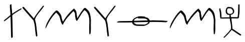	
these	ha·el·leh		
Then he would return	u·te·shu·va·to		1 Samuel 7:17
to Ramah	ha·ra·ma·tah		
because	kee	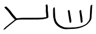	
was there	sham		
his home	be·to	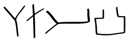	
and there	ve·sham		
he judged	sha·phat		
-	et		
Israel	yis·ra·el	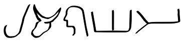	
and built	vay·yi·ven	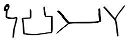	
-	sham		
an altar	miz·be·ach		

to the LORD	la·YHVH	ליהוה	
-	vay·hee	ויהי	1 Samuel 8:1
When	ka·a·sher	כאשר	
grew old	za·qen	זקן	
Samuel	she·mu·el	שמואל	
he appointed	vay·ya·sem	וישם	
-	et	את	
his sons	ba·naw	בניו	
as judges	sho·phe·teem	שפטים	
over Israel	le·yis·ra·el	לישראל	
was	vay·hee	ויהי	1 Samuel 8:2
The name	shem	שם	
son	be·no	בנו	
of his firstborn	hab·be·kho·wr	הבכור	
Joel	yo·w·el	יואל	
and the name	ve·shem	ושם	
of his second	mish·ne·hu	משנהו	
was Abijah	a·vee·yah	אביה	
They were judges	sho·phe·teem	שפטים	
	biv·er	בבאר	
in Beersheba	sha·va	שבע	
did not	ve·lo	ולא	1 Samuel 8:3
walk	ha·le·khu	הלכו	
But his sons	va·naw	בניו	
in his ways	be·dar·ko	בדרכו	
they turned aside	vay·yit·tu	ויטו	
toward	a·cha·re	אחרי	

dishonest gain	hab·ba·tsa		
accepting	vay·yiq·chu	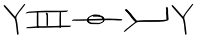	
bribes	sho·chad		
and perverting	vay·yat·tu	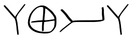	
justice	mish·pat		
gathered together	vay·yit·qab·be·tsu	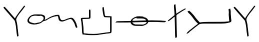	1 Samuel 8:4
So all	kol	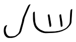	
the elders	ziq·ne	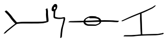	
of Israel	yis·ra·el	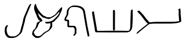	
and came	vay·ya·vo·u	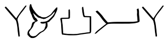	
to	el		
Samuel	she·mu·el		
at Ramah	ha·ra·ma·tah		
they said	vay·yo·me·ru		1 Samuel 8:5
-	e·law	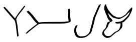	
“ Look ”	hin·neh	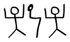	
“ you	at·tah		
are old	za·qan·ta	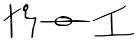	
and your sons	u·va·ne·kha		
do not	lo		
walk	ha·le·khu	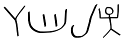	
in your ways	bid·ra·khe·kha		
Now	at·tah		
appoint	see·mah	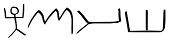	
-	la·nu		
a king	me·lekh	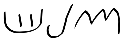	
to judge us	le·sha·phe·te·nu		

like all	ke·khal		
the other nations”	hag·go·w·yim	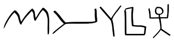	
was displeasing	vay·ye·ra	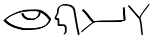	1 Samuel 8:6
their demand	had·da·var		
in the sight	be·e·ne	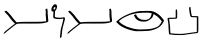	
of Samuel	she·mu·el		
But when	ka·a·sher		
they said	a·me·ru		
“ Give	te·nah		
us	la·nu	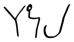	
a king	me·lekh	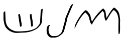	
to judge us ”	le·sha·phe·te·nu		
prayed	vay·yit·pal·lel		
so he	she·mu·el		
to	el		
the LORD	YHVH		
said	vay·yo·mer		1 Samuel 8:7
And the LORD	YHVH		
to	el		
Samuel	she·mu·el		
“ Listen	she·ma		
to the voice	be·qo·wl	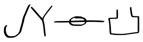	
of the people	ha·am		
in all	le·khol		
that	a·sher		
they say	yo·me·ru		
to you	e·le·kha	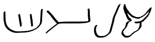	

For	kee	
it is not	lo	
you	o·te·kha	
they have rejected	ma·a·su	
but	kee	
Me	o·tee	
they have rejected	ma·a·su	
as their king	mim·me·lokh	
	a·le·hem	
Just as	ke·khal	1 Samuel 8:8
	ham·ma·a·seem	
-	a·sher	
they have done	a·su	
from the day	mee·yo·wm	
I brought them up	ha·a·lo·tee	
-	o·tam	
out of Egypt	mim·mits·ra·yim	
until	ve·ad	
day	hay·yo·wm	
this	haz·zeh	
forsaking Me	vay·ya·az·vu·nee	
and serving	vay·ya·av·du	
gods	e·lo·heem	
other	a·che·reem	
so	ken	
they	hem·mah	
are doing	o·seem	

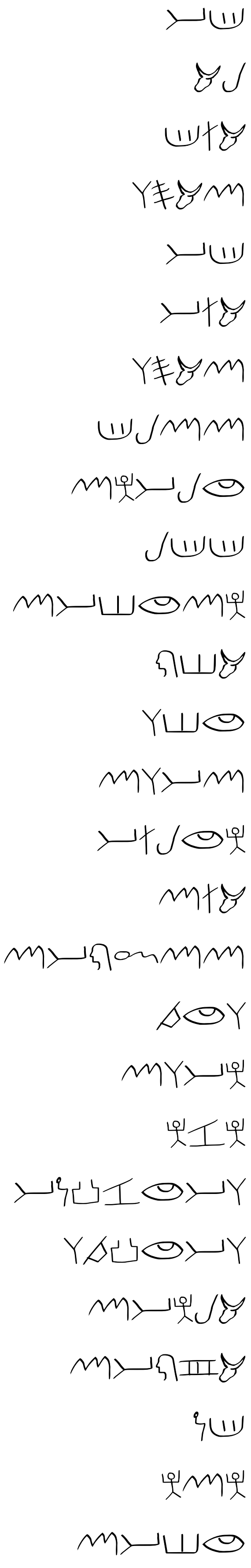

-	gam		
to you	lakh	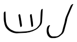	
Now	ve·at·tah		1 Samuel 8:9
listen to them	she·ma		
	be·qo·w·lam	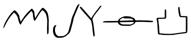	
but	akh		
	kee	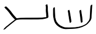	
you must solemnly warn	ha·ed		
	ta·eed	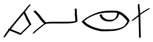	
them	ba·hem		
and show	ve·hig·gad·ta	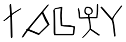	
them	la·hem		
the manner	mish·pat		
of the king	ham·me·lekh		
who	a·sher		
will reign	yim·lokh		
over them”	a·le·hem	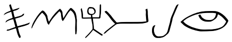	
spoke	vay·yo·mer		1 Samuel 8:10
So Samuel	she·mu·el		
	et		
all	kal		
the words	div·re		
of the LORD	YHVH		
to	el		
the people	ha·am		
who were asking him for	hash·sho·a·leem	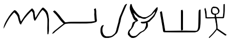	
	me·it·to		

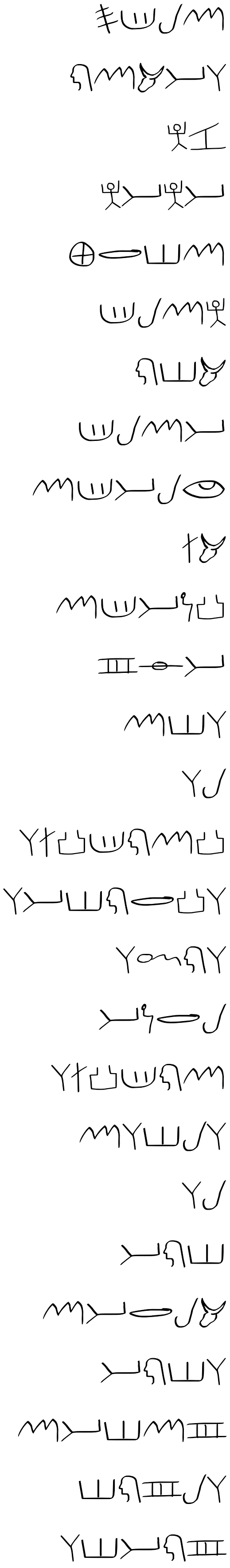

a king	me·lekh	
He said	vay·yo·mer	1 Samuel 8:11
“ This	zeh	
will be	yih·yeh	
the manner	mish·pat	
of the king	ham·me·lekh	
who	a·sher	
will reign	yim·lokh	
over you :	a·le·khem	
-	et	
your sons	be·ne·khem	
He will take	yiq·qach	
and appoint [them]	ve·sam	
to	lo	
his own chariots	be·mer·kav·to	
and horses	u·ve·pha·ra·shaw	
to run	ve·ra·tsu	
in front of	liph·ne	
his chariots	mer·kav·to	
He will appoint	ve·la·sum	1 Samuel 8:12
some for himself	lo	
as commanders	sa·re	
of thousands	a·la·pheem	
and of	ve·sa·re	
fifties	cha·mish·sheem	
and others to plow	ve·la·cha·rosh	
his ground	cha·ree·sho	

to reap	ve·liq·tsor	𐤅𐤋𐤒𐤑𐤓	
his harvest	qe·tsee·ro	𐤒𐤑𐤉𐤓𐤅	
to make	ve·la·a·so·wt	𐤅𐤋𐤏𐤔𐤅𐤕	
his weapons	ke·le	𐤊𐤋𐤉	
of war	mil·cham·to	𐤌𐤋𐤇𐤌𐤕𐤅	
and to equip	u·khe·le	𐤅𐤊𐤋𐤉	
his chariots	rikh·bo	𐤓𐤊𐤁𐤅	
And	ve·et	𐤅𐤀𐤕	1 Samuel 8:13
your daughters	be·no·w·te·khem	𐤁𐤍𐤅𐤕𐤉𐤊𐤌	
he will take	yiq·qach	𐤉𐤒𐤇	
[to be] perfumers	le·raq·qa·cho·wt	𐤋𐤓𐤒𐤇𐤅𐤕	
cooks	u·le·tab·ba·cho·wt	𐤅𐤋𐤈𐤁𐤇𐤅𐤕	
and bakers	u·le·o·pho·wt	𐤅𐤋𐤀𐤐𐤅𐤕	
-	ve·e·ts	𐤅𐤀𐤕	1 Samuel 8:14
of your fields	do·w·te·khem	𐤔𐤃𐤅𐤕𐤉𐤊𐤌	
and	ve·et	𐤅𐤀𐤕	
vineyards	kar·me·khem	𐤊𐤓𐤌𐤉𐤊𐤌	
and olive groves	ve·ze·te·khem	𐤅𐤆𐤉𐤕𐤉𐤊𐤌	
the best	hat·to·w·veem	𐤄𐤈𐤅𐤁𐤉𐤌	
He will take	yiq·qach	𐤉𐤒𐤇	
and give them	ve·na·tan	𐤅𐤍𐤕𐤍	
to his servants	la·a·va·daw	𐤋𐤏𐤁𐤃𐤉𐤅	
of your grain	ve·zar·e·khem	𐤅𐤆𐤓𐤏𐤉𐤊𐤌	1 Samuel 8:15
and grape harvest	ve·khar·me·khem	𐤅𐤊𐤓𐤌𐤉𐤊𐤌	
He will take a tenth	ya·sor	𐤉𐤏𐤔𐤓	
and give it	ve·na·tan	𐤅𐤍𐤕𐤍	
to his officials	le·sa·ree·saw	𐤋𐤎𐤓𐤉𐤎𐤉𐤅	

and servants	ve·la·a·va·daw	ולעבדיו	
And	ve·et	ואת	1 Samuel 8:16
your menservants	av·de·khem	עבדיכם	
and	ve·et	ואת	
maidservants	shiph·cho·w·te·khem	שפחותיכם	
and	ve·et	ואת	
cattle	ba·chu·re·khem	בחוריכם	
your best	hat·to·w·veem	הטובים	
-	ve·et	ואת	
and donkeys	cha·mo·w·re·khem	חמוריכם	
he will take	yiq·qach	יקח	
and put [them]	ve·a·sah	ועשה	
to his own use	lim·lakh·to	למלאכתו	
of your flocks	tso·ne·khem	צאנכם	1 Samuel 8:17
He will take a tenth	ya·sor	יעשר	
and you yourselves	ve·at·tem	ואתם	
will become	tih·yu	תהיו	
his	lo	לו	
slaves	la·a·va·deem	לעבדים	
you will beg	u·ze·aq·tem	וזעקתם	1 Samuel 8:18
day comes	bay·yo·wm	ביום	
When that	ha·hu	ההוא	
for relief from	mil·liph·ne	מלפני	
the king	mal·ke·khem	מלככם	
-	a·sher	אשר	
you have chosen	be·char·tem	בחרתם	
	la·khem	לכם	

will not	ve·lo		
answer you	ya·a·neh		
but the LORD	YHVH		
-	et·khem		
day”	bay·yo·wm	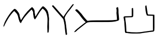	
on that	ha·hu		
refused	vay·ma·a·nu		1 Samuel 8:19
Nevertheless the people	ha·am		
to listen	lish·mo·a		
	be·qo·wl	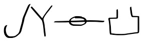	
to Samuel	she·mu·el		
they said	vay·yo·me·ru		
“ No ! ”	lo		
	kee	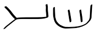	
	im		
a king	me·lekh	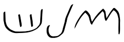	
“ We must have	yih·yeh	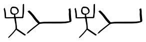	
over us	a·le·nu	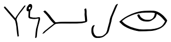	
be	ve·ha·yee·nu	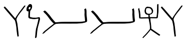	1 Samuel 8:20
	gam		
Then we will	a·nach·nu	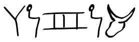	
like all	ke·khal		
the other nations	hag·go·w·yim	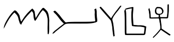	
to judge us	u·she·pha·ta·nu		
with a king	mal·ke·nu	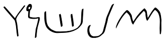	
to go out	ve·ya·tsa	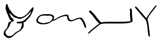	
before us	le·pha·ne·nu	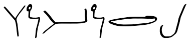	

and to fight	ve·nil·cham	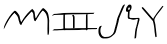	
-	et		
our battles”	mil·cha·mo·te·nu	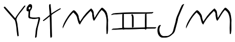	
listened	vay·yish·ma		1 Samuel 8:21
Samuel	she·mu·el		
-	et		
to all	kal	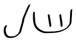	
the words	div·re		
of the people	ha·am		
and repeated them	vay·dab·be·rem	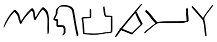	
in the hearing	be·a·ze·ne		
of the LORD	YHVH		
said	vay·yo·mer		1 Samuel 8:22
the LORD	YHVH		
to	el		
Samuel	she·mu·el		
“ Listen	she·ma		
to their voice ”	be·qo·w·lam	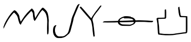	
“ Appoint	ve·him·lakh·ta		
for them”	la·hem		
a king	me·lekh	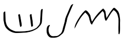	
told	vay·yo·mer		
Then Samuel	she·mu·el		
	el		
the men	an·she		
of Israel	yis·ra·el	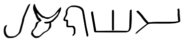	
must go back	le·khu		

“ Everyone	eesh	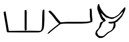	
to his city”	le·ee·ro	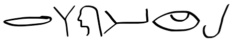	
Now there was	vay·hee	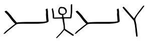	1 Samuel 9:1
	eesh	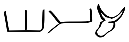	
a Benjamite	mib·bin	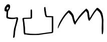	
	ya·mīn		
whose name	u·she·mo		
was Kish	qeesh	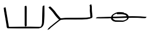	
son	ben		
of Abiel	a·vee·el	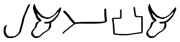	
the son	ben		
of Zeror	tse·ro·wr		
the son	ben		
of Becorath	be·kho·w·rat		
the son	ben		
of Aphiah	a·phee·ach	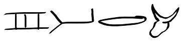	
-	ben		
-	eesh	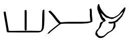	
of Benjamin	ye·mee·nee	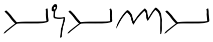	
a powerful man	gib·bo·wr		
	cha·yil	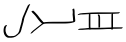	
And	ve·lo		1 Samuel 9:2
he had	ha·yah	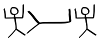	
a son	ben		
named	u·she·mo		
Saul	sha·ul		
choice	ba·chur	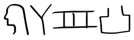	

and handsome	va·to·wv		
without equal	ve·en		
	eesh	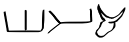	
the Israelites	mib·be·ne	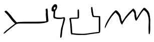	
—	yis·ra·el	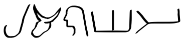	
	to·wv		
among	mim·men·nu	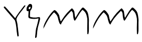	
a head	mish·shikh·mo	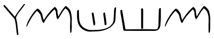	
	va·ma·lah		
taller	ga·vo·ah	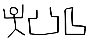	
than any	mik·kal		
of the people	ha·am		
wandered off	vat·to·vad·nah		1 Samuel 9:3
One day the donkeys	ha·a·to·no·wt		
Kish	le·qeesh	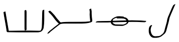	
father	a·vee	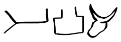	
of Saul’s	sha·ul		
said	vay·yo·mer		
and Kish	qeesh	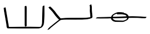	
to	el		
Saul	sha·ul		
his son	be·no	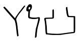	
“ Take	qach	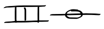	
	na		
-	it·te·kha		
-	et		
one	a·chad	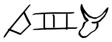	

of the servants	me·han·ne·a·reem		
	ve·qum	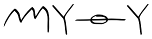	
and go	lekh	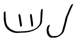	
look for	baq·qesh	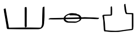	
-	et		
the donkeys”	ha·a·to·not		
So [Saul] passed	vay·ya·a·vor		1 Samuel 9:4
through the hill country	be·har		
of Ephraim	eph·ra·yim		
[He and the servant] went	vay·ya·a·vor		
and then through the land	be·e·rets		
of Shalishah	sha·li·shah	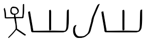	
but did not	ve·lo		
find [the donkeys]	ma·tsa·u		
Then they went	vay·ya·av·ru		
through the region	ve·e·rets		
of Shaalim	sha·a·leem	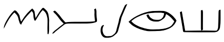	
but [they were] not [there]	va·a·yin		
	vay·ya·a·vor		
through the land	be·e·rets		
of Benjamin	ye·mee·nee	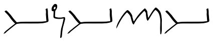	
and still they did not	ve·lo		
find them	ma·tsa·u		
When they	hem·mah		1 Samuel 9:5
reached	ba·u		
the land	be·e·rets		

of Zuph	tsuph		
Saul	ve·sha·ul		
said	a·mar		
to his servant	le·na·a·ro		
-	a·sher		
-	im·mo		
“ Come	le·khah		
let us go back	ve·na·shu·vah		
or	pen		
will stop [worrying]	yech·dal	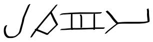	
my father	a·vee	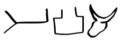	
about	min		
the donkeys	ha·a·to·no·wt		
and start worrying	ve·da·ag		
about us”	la·nu		
said the servant	vay·yo·mer		1 Samuel 9:6
	lo		
“ Look ”	hin·neh		
	na		
there is a man	eesh	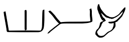	
of God	e·lo·heem		
city	ba·eer		
“ in this	haz·zot		
who	ve·ha·eesh	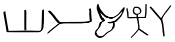	
is highly respected	nikh·bad	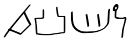	
everything	kol	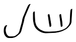	
-	a·sher		

he says	ye·dab·ber	𐤉𐤃𐤁𐤓	
surely	bo·w	𐤁𐤅𐤀	
comes to pass	ya·vo·w	𐤉𐤁𐤅𐤀	
now	at·tah	𐤏𐤕𐤄	
Let us go	ne·la·khah	𐤍𐤋𐤊𐤄	
there	sham	𐤔𐤌	
Perhaps	u·lay	𐤀𐤅𐤋𐤉	
he will tell	yag·geed	𐤉𐤂𐤉𐤃	
us	la·nu	𐤋𐤍𐤅	
-	et	𐤀𐤕	
way	dar·ke·nu	𐤃𐤓𐤊𐤍𐤅	
which	a·sher	𐤀𐤔𐤓	
to go	ha·lakh·nu	𐤄𐤋𐤊𐤍𐤅	
”	a·le·ha	𐤏𐤋𐤉𐤄	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 9:7
Saul	sha·ul	𐤔𐤀𐤅𐤋	
-	le·na·a·ro	𐤋𐤍𐤏𐤓𐤅	
“ If	ve·hin·neh	𐤅𐤄𐤍𐤄	
we do go ”	ne·lekh	𐤍𐤋𐤊	
“ what	u·mah	𐤅𐤌𐤄	
can we give	na·vee	𐤍𐤁𐤉𐤀	
the man ?	la·eesh	𐤋𐤀𐤉𐤔	
For	kee	𐤊𐤉	
the bread	hal·le·chem	𐤄𐤋𐤇𐤌	
is gone	a·zal	𐤀𐤆𐤋	
in our packs	mik·ke·le·nu	𐤌𐤊𐤋𐤉𐤍𐤅	
gift	u·te·shu·rah	𐤅𐤕𐤔𐤅𐤓𐤄	

and there is no	en	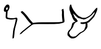	
to take	le·ha·vee	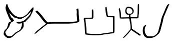	
to the man	le·eesh		
of God	ha·e·lo·heem	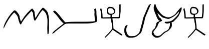	
What	mah	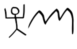	
do we have ?”	it·ta·nu	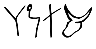	
again	vay·yo·seph		1 Samuel 9:8
The servant	han·na·ar		
answered	la·a·no·wt		
-	et		
[him]	sha·ul		
he said	vay·yo·mer		
“ Look ”	hin·neh		
“ I have here	nim·tsa		
in my hand	ve·ya·dee	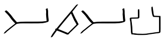	
a quarter	re·va		
shekel	she·qel	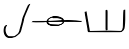	
of silver	ka·seph		
I will give	ve·na·tat·tee		
it to the man	le·eesh		
of God	ha·e·lo·heem	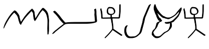	
and he will tell	ve·hig·geed	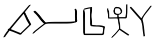	
us	la·nu	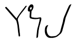	
-	et		
our way”	dar·ke·nu		
(Formerly	le·pha·neem	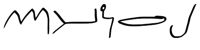	1 Samuel 9:9
in Israel	be·yis·ra·el		

	koh	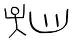	
would say	a·mar		
a man	ha·eesh	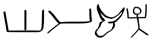	
on his way	be·lekh·to	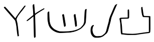	
to inquire	lid·ro·wosh		
of God	e·lo·heem		
“ Come	le·khu		
let us go	ve·ne·le·khah	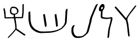	
to	ad		
the seer ”	ha·ro·eh		
For	kee	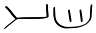	
the prophet	lan·na·vee	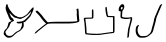	
of today	hay·yo·wm	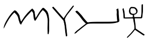	
called	yiq·qa·re	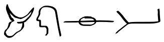	
was formerly	le·pha·neem	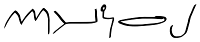	
the seer)	ha·ro·eh		
said	vay·yo·mer	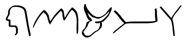	1 Samuel 9:10
Saul	sha·ul		
to his servant	le·na·a·ro		
“ Good ”	to·wv		
	de·va·re·kha		
“ Come	le·khah		
let us go ”	ne·le·khah	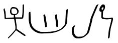	
So they set out	vay·ye·le·khu	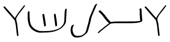	
for	el		
the city	ha·eer		
-	a·sher		

where	sham	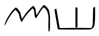	
the man	eesh	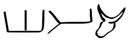	
of God was	ha·e·lo·heem		
And as they	hem·mah		1 Samuel 9:11
were climbing	o·leem	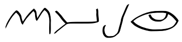	
the hill	be·ma·a·leh		
to the city	ha·eer	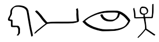	
they	ve·hem·mah	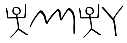	
met	ma·tse·u		
some young women	ne·a·ro·wt		
coming out	yo·tse·o·wt		
to draw	lish·ov		
water	ma·yim	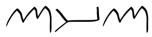	
and asked	vay·yo·me·ru		
	la·hen	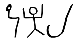	
“ Is	ha·yesh	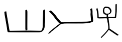	
? ”	ba·zeh		
the seer here	ha·ro·eh		
they answered	vat·ta·a·ne·nah		1 Samuel 9:12
-	o·w·tam		
-	vat·to·mar·nah		
he is	yesh	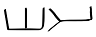	
“ Yes	hin·neh		
ahead of you ”	le·pha·ne·kha	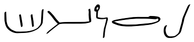	
“ Hurry	ma·her		
now	at·tah		
for	kee		

today	hay·yo·wm	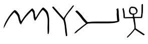	
he has come	ba		
to the city	la·eer		
because	kee	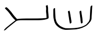	
a sacrifice	ze·vach	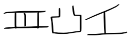	
-	hay·yo·wm	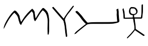	
the people have	la·am		
on the high place	bab·ba·mah		
As soon as you enter	ke·vo·a·khem		1 Samuel 9:13
the city	ha·eer		
	ken	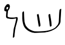	
you will find	tim·tse·un		
him	o·to		
before	be·te·rem		
he goes up	ya·a·leh		
to the high place	hab·ba·ma·tah	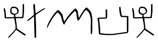	
to eat	le·e·khol		
-	kee	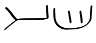	
will not	lo		
eat	yo·khal		
The people	ha·am		
until	ad		
he comes	bo·o		
because	kee	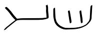	
he	hu		
must bless	ye·va·rekh	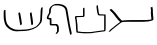	
the sacrifice	haz·ze·vach	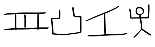	

after that	a·cha·re	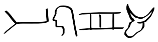	
	khen	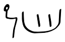	
will eat	yo·khe·lu		
the guests	haq·qe·ru·eem		
	ve·at·tah		
Go up	a·lu		
	kee	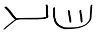	
-	o·to		
at once	khe·hay·yo·wm	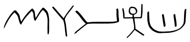	
you will find	tim·tse·un		
him"	o·to		
So Saul and his servant went up	vay·ya·a·lu		1 Samuel 9:14
toward the city	ha·eer		
and as they	hem·mah		
were entering	ba·eem		
	be·to·wkh		
it	ha·eer		
there was	ve·hin·neh		
Samuel	she·mu·el		
coming	yo·tse		
toward them	liq·ra·tam		
on his way up	la·a·lo·wt		
to the high place	hab·ba·mah		
the LORD	va·YHVH	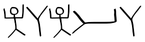	1 Samuel 9:15
had revealed	ga·lah	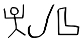	
-	et		
-	o·zen		

to Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
Now on the day	yo·wm	𐤉𐤅𐤌	
	e·chad	𐤀𐤇𐤃	
before	liph·ne	𐤋𐤐𐤍𐤉	
arrival	vo·w	𐤁𐤅𐤀	
Saul’s	sha·ul	𐤔𐤀𐤅𐤋	
	le·mor	𐤋𐤀𐤌𐤓	
“ At this time	ka·et	𐤊𐤏𐤕	1 Samuel 9:16
tomorrow	ma·char	𐤌𐤇𐤓	
I will send	esh·lach	𐤀𐤔𐤋𐤇	
you	e·le·kha	𐤀𐤋𐤉𐤊	
a man	eesh	𐤀𐤉𐤔	
from the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Benjamin	bin·ya·min	𐤁𐤍𐤉𐤌𐤍	
and you are to anoint him	u·me·shach·to	𐤅𐤌𐤔𐤇𐤕𐤅	
leader	le·na·geed	𐤋𐤍𐤂𐤉𐤃	
over	al	𐤏𐤋	
My people	am·mee	𐤏𐤌𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
he will save	ve·ho·wo·shee·a	𐤅𐤄𐤅𐤔𐤉𐤏	
-	et	𐤀𐤕	
them	am·mee	𐤏𐤌𐤉	
from the hand	mee·yad	𐤌𐤉𐤃	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
For	kee	𐤊𐤉	
I have looked upon	ra·ee·tee	𐤓𐤀𐤉𐤕𐤉	
-	et	𐤀𐤕	

My people	am·mee	עמי	
because	kee	כי	
has come	ba·ah	באה	
their cry	tsa·a·qa·to	צעקתו	
to Me”	e·lay	אלי	
When Samuel	u·she·mu·el	ושמואל	1 Samuel 9:17
saw	ra·ah	ראה	
-	et	את	
Saul	sha·ul	שאול	
the LORD	va·YHVH	ויהוה	
told him	a·na·hu	ענהו	
“ Here	hin·neh	הנה	
is the man	ha·eesh	האיש	
of whom	a·sher	אשר	
I spoke	a·mar·tee	אמרתי	
	e·le·kha	אליך	
he	zeh	זה	
shall rule	ya·tsor	יעצר	
over My people”	be·am·mee	בעמי	
approached	vay·yig·gash	ויגש	1 Samuel 9:18
Saul	sha·ul	שאול	
-	et	את	
Samuel	she·mu·el	שמואל	
in	be·to·wkh	בתוך	
the gateway	hash·sha·ar	השער	
and asked	vay·yo·mer	ויאמר	
tell	hag·gee·dah	הגידה	

“ Would you please	na	נא	
me	lee	לי	
where	e	אי	
-	zeh	זה	
house [is] ? ”	bet	בית	
the seer’s	ha·ro·eh	הראה	
replied	vay·ya·an	ויען	1 Samuel 9:19
Samuel	she·mu·el	שמואל	
-	et	את	
-	sha·ul	שאול	
	vay·yo·mer	ויאמר	
“ I	a·no·khee	אנכי	
am the seer ”	ha·ro·eh	הראה	
“ Go up	a·leh	עלה	
before me	le·pha·nay	לפני	
to the high place	hab·ba·mah	הבמה	
for you shall eat	va·a·khal·tem	ואכלתם	
with me	im·mee	עמי	
today	hay·yo·wm	היום	
And when I send you off	ve·shil·lach·tee·kha	ושלחתיך	
in the morning	vab·bo·qer	בבקר	
all	ve·khol	וכל	
that is	a·sher	אשר	
in your heart	bil·va·ve·kha	בלבבך	
I will tell	ag·geed	אגיד	
you	lakh	לך	
As for the donkeys	ve·la·a·to·no·wt	ולאתנות	1 Samuel 9:20

you lost	ha·o·ve·do·wt	𐤄𐤀𐤁𐤃𐤅𐤕	
	le·kha	𐤋𐤊	
days	hay·yo·wm	𐤄𐤉𐤅𐤌	
three	she·lo·shet	𐤔𐤋𐤔𐤕	
ago	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
do not	al	𐤀𐤋	
worry	ta·sem	𐤕𐤔𐤌	
-	et	𐤀𐤕	
-	lib·be·kha	𐤋𐤁𐤊	
about them	la·hem	𐤋𐤄𐤌	
for	kee	𐤊𐤉	
they have been found	nim·tsa·u	𐤍𐤌𐤑𐤀𐤅	
And upon whom [is]	u·le·mee	𐤅𐤋𐤌𐤉	
all	kal	𐤊𐤋	
the desire	chem·dat	𐤇𐤌𐤃𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
if not	ha·lo·w	𐤄𐤋𐤅𐤀	
upon you	le·kha	𐤋𐤊	
and all	u·le·khol	𐤅𐤋𐤊𐤋	
house ? ”	bet	𐤁𐤉𐤕	
your father’s	a·vee·kha	𐤀𐤁𐤉𐤊׃	
replied	vay·ya·an	𐤅𐤉𐤏𐤍	1 Samuel 9:21
Saul	sha·ul	𐤔𐤀𐤅𐤋	
	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
not	ha·lo·w	𐤄𐤋𐤅𐤀	
	ben	𐤁𐤍	
a Benjamite	ye·mee·nee	𐤉𐤌𐤉𐤍𐤉	

“ Am I	a·no·khee
from the smallest	miq·qa·tan·nē
tribe	shiv·te
of Israel	yis·ra·el
and is not my clan	u·mish·pach·tee
the least	hats·tse·i·rah
of all	mik·kal
the clans	mish·pe·cho·wt
- ?	shiv·te
of Benjamin	vin·ya·min
So why	ve·lam·mah
would you say	dib·bar·ta
to me ?”	e·lay
such a thing	kad·da·var
	haz·zeh
took	vay·yiq·qach
Then Samuel	she·mu·el
-	et
Saul	sha·ul
and	ve·et
his servant	na·a·ro
brought them	vay·vee·em
into the hall	lish·ka·tah
and seated	vay·yit·ten
them	la·hem
in the place	ma·qo·wm
of honor	be·rosh

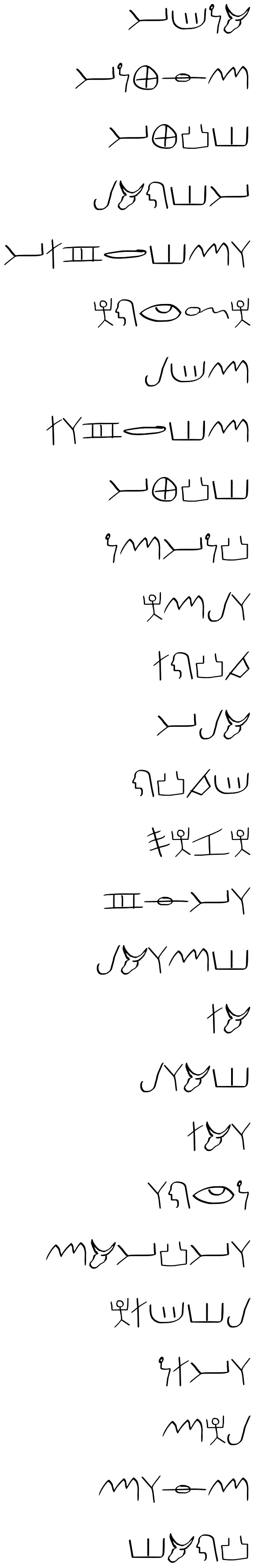

1 Samuel 9:22

among those who were invited	haq·qe·ru·eem		
—	ve·hem·mah	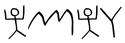	
about thirty	kish·lo·sheem	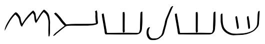	
in all	eesh	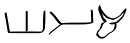	
said	vay·yo·mer		1 Samuel 9:23
And Samuel	she·mu·el		
to the cook	lat·tab·bach		
“ Bring	te·nah		
-	et		
the portion	ham·ma·nah		
-	a·sher		
I gave	na·tat·tee		
you	lakh	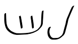	
-	a·sher		
and told	a·mar·tee	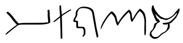	
	e·le·kha	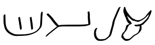	
you to set	seem	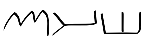	
-	o·tah		
aside”	im·makh		
picked up	vay·ya·rem	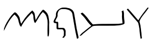	1 Samuel 9:24
So the cook	hat·tab·bach		
-	et		
the leg	hash·sho·wq		
and what was attached to it	ve·he·a·le·ha		
and set [it]	vay·ya·sem		
before	liph·ne		
Saul	sha·ul		

Then Samuel said	vay·yo·mer		
“ Here is	hin·neh		
what was kept back	han·nish·ar		
[It] was set apart	seem	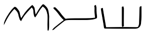	
for you	le·pha·ne·kha	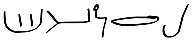	
Eat	e·khol		
for	kee	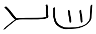	
for this occasion	lam·mo·w·ed		
it has been kept	sha·mur		
for you	le·kha	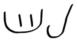	
from the time I said	le·mor		
the people ’”	ha·am		
‘ I have invited	qa·ra·tee		
dined	vay·yo·khal		
So Saul	sha·ul		
with	im		
Samuel	she·mu·el		
day	bay·yo·wm	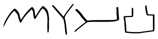	
that	ha·hu	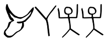	
And after they had come down	vay·ye·re·du		1 Samuel 9:25
from the high place	me·hab·ba·mah		
into the city	ha·eer		
Samuel spoke	vay·dab·ber	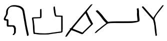	
with	im		
Saul	sha·ul		
on	al		
the roof of his house	hag·gag	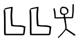	

They got up early in the morning	vay·yash·ki·mu	וישכמו	1 Samuel 9:26
	vay·hee	ויהי	
and just before	ka·a·lo·wt	כעלות	
dawn	hash·sha·char	השחר	
called	vay·yiq·ra	ויקרא	
Samuel	she·mu·el	שמואל	
to	el	אל	
Saul	sha·ul	שאול	
on the roof	hag·gag	הגג	
	le·mor	לאמר	
“ Get ready	qu·mah	קומה	
and I will send you on your way ! ”	va·a·shal·le·che·ka	ואשלחך	
arose	vay·ya·qam	ויקם	
So Saul	sha·ul	שאול	
went	vay·ye·tse·u	ויצאו	
and both	she·ne·hem	שניהם	
he	hu	הוא	
and Samuel	u·she·mu·el	ושמואל	
outside together	ha·chu·tsah	החוצה	
As they	hem·mah	המה	1 Samuel 9:27
were going down	yo·wr·deem	יורדים	
to the edge	biq·tseh	בקצה	
of the city	ha·eer	העיר	
Samuel	u·she·mu·el	ושמואל	
said	a·mar	אמר	
to	el	אל	
Saul	sha·ul	שאול	

“ Tell	e·mor	
the servant	lan·na·ar	
to go on	ve·ya·a·vor	
ahead of us	le·pha·ne·nu	
So [the servant] went on	vay·ya·a·vor	
but you	ve·at·tah	
stay	a·mod	
for a while	kay·yo·wm	
and I will reveal to you	ve·ash·mee·a·kha	
-	et	
the word	de·var	
of God ”	e·lo·heem	
took	vay·yiq·qach	1 Samuel 10:1
Then Samuel	she·mu·el	
-	et	
a flask	pakh	
of oil	hash·she·men	
poured it	vay·yi·tsoq	
on	al	
Saul’s head	ro·sho	
kissed him	vay·yish·sha·qe·hu	
and said	vay·yo·mer	
“ Has not	ha·lo·w	
	kee	
anointed you	me·sha·cha·kha	
the LORD	YHVH	
over	al	

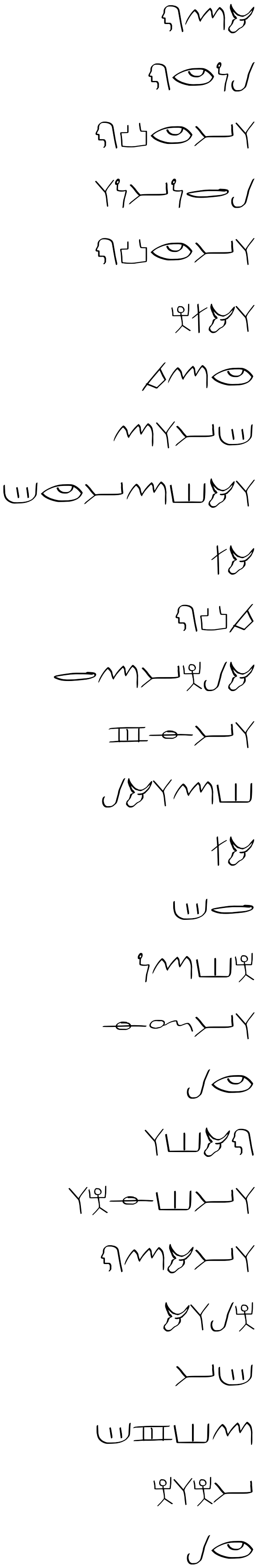

His inheritance ?	na·cha·la·to	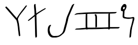	
ruler	le·na·geed	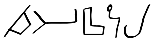	
When you leave	be·lekh·te·kha		1 Samuel 10:2
today	hay·yo·wm	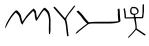	
me	me·im·ma·dee		
you will find	u·ma·tsa·ta		
two	she·ne	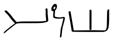	
men	a·na·sheem	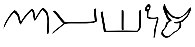	
at	im		
tomb	qe·vu·rat	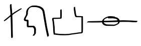	
Rachel's	ra·chel	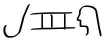	
on the border	big·vul		
of Benjamin	bin·ya·min	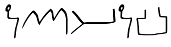	
in Zelzah	be·tsel·tsach	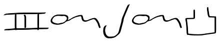	
They will say	ve·a·me·ru		
to you	e·le·kha	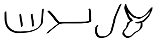	
have been found	nim·tse·u		
‘ The donkeys	ha·a·to·no·wt		
-	a·sher		
you seek	ha·lakh·ta	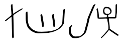	
	le·vaq·qesh	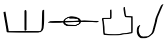	
and now	ve·hin·neh		
has stopped	na·tash		
your father	a·vee·kha	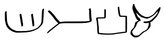	
-	et		
worrying about	div·re		
the donkeys	ha·a·to·no·wt		

and started worrying	ve·da·ag		
about you	la·khem		
asking	le·mor		
“ What	mah	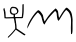	
should I do	e·e·seh		
about my son ?”’	liv·nee		
Then you will go	ve·cha·laph·ta	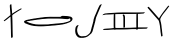	1 Samuel 10:3
from there	mish·sham		
on	va·ha·le·ah	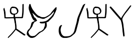	
until you come	u·va·ta		
to	ad		
the Oak	e·lo·wn	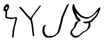	
of Tabor	ta·vo·wr		
will meet you	u·me·tsa·u·kha		
there	sham		
Three	she·lo·shah	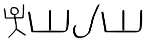	
men	a·na·sheem	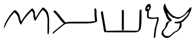	
going up	o·leem	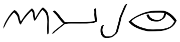	
to	el		
God	ha·e·lo·heem		
	bet	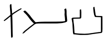	
at Bethel	el		
one	e·chad	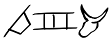	
carrying	no·se		
three	she·lo·shah	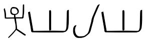	
young goats	ge·da·yeem	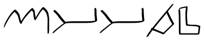	
another	ve·e·chad		

carrying	no·se		
three	she·lo·shet	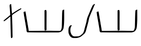	
loaves	kik·ke·ro·wt	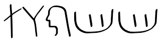	
of bread	le·chem	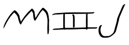	
and another	ve·e·chad		
carrying	no·se		
a skin	ne·vel	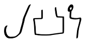	
of wine	ya·yin	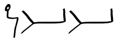	
They will greet you	ve·sha·a·lu		1 Samuel 10:4
	le·kha	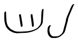	
	le·sha·lo·wm	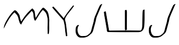	
and give	ve·na·te·nu	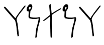	
you	le·kha	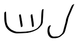	
two	she·te	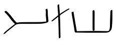	
[loaves] of bread	le·chem	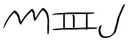	
which you will accept	ve·la·qach·ta	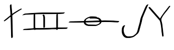	
from their hands	mee·ya·dam	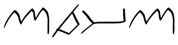	
After	a·char	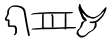	1 Samuel 10:5
that	ken	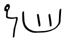	
you will come	ta·vo·w		
to Gibeah	giv·at		
of God	ha·e·lo·heem	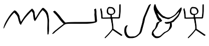	
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	sham	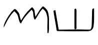	
[have] an outpost	ne·tsi·ve	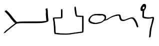	
the Philistines	phe·lish·teem		
	vee·hee	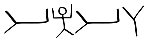	

As you approach	khe·vo·a·kha		
	sham		
the city	ha·eer		
you will meet	u·pha·ga·ta	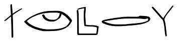	
a group	che·vel	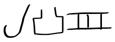	
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coming down	yo·re·deem		
from the high place	me·hab·ba·mah	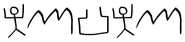	
preceded	ve·liph·ne·hem	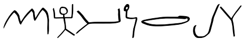	
by harps	ne·vel	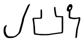	
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flutes	ve·cha·leel	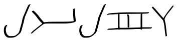	
and lyres	ve·khin·no·wr	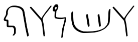	
and they	ve·hem·mah	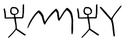	
will be prophesying	mit·nab·be·eem		
will rush	ve·tsa·le·chah	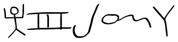	1 Samuel 10:6
upon you	a·le·kha	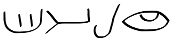	
Then the Spirit	ru·ach		
of the LORD	YHVH		
and you will prophesy	ve·hit·nab·bee·ta		
with them	im·mam		
and you will be transformed	ve·neh·pakh·ta		
person	le·eesh		
into a different	a·cher	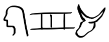	
-	ve·ha·yah	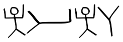	1 Samuel 10:7
When	kee	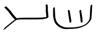	
have come	te·vo·ʾɛ·nah		

signs	ha·o·to·wt		
these	ha·el·leh		
	lakh	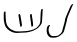	
do	a·seh		
	le·kha	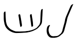	
as the occasion	a·sher		
demands	tim·tsa		
	ya·de·kha		
for	kee	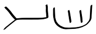	
God [is]	ha·e·lo·heem		
with you	im·makh		
And you shall go	ve·ya·rad·ta		1 Samuel 10:8
before me	le·pha·nay		
to Gilgal	hag·gil·gal	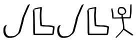	
and surely	ve·hin·neh		
I	a·no·khee		
will come	yo·red		
to you	e·le·kha	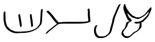	
to offer	le·ha·a·lo·wt		
burnt offerings	o·lo·wt	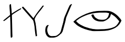	
and to sacrifice	liz·bo·ach	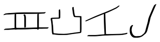	
	ziv·che	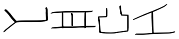	
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seven	shiv·at		
days	ya·meem	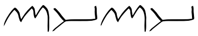	
Wait	to·w·chel	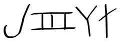	
until	ad		

I come	bo·w·ee		
to you	e·le·kha	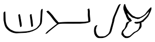	
and show	ve·ho·w·da·tee		
you	le·kha	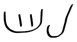	
-	et		
what	a·sher		
you are to do”	ta·a·seh		
-	ve·ha·yah	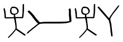	1 Samuel 10:9
As Saul turned	ke·haph·no·to		
	shikh·mo		
to leave	la·le·khet	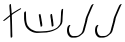	
	me·im		
Samuel	she·mu·el		
changed	vay·ya·ha·phakh		
[Saul’s]	lo		
God	e·lo·heem		
heart	lev	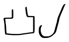	
	a·cher	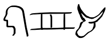	
came to pass	vay·ya·vo·u	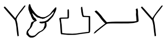	
and all	kal		
the signs	ha·o·to·wt		
	ha·el·leh		
day	bay·yo·wm	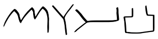	
that	ha·hu		
When Saul and his servant arrived	vay·ya·vo·u	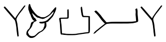	1 Samuel 10:10
	sham	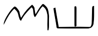	
at Gibeah	hag·giv·a·tah	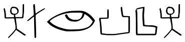	

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a group	che·vel	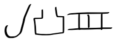	
of prophets	ne·vi·eem	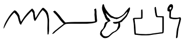	
met him	liq·ra·to	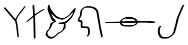	
rushed	vat·tits·lach		
upon him	a·law	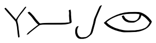	
Then the Spirit	ru·ach		
of God	e·lo·heem		
and he prophesied	vay·yit·nab·be	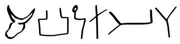	
along with them	be·to·w·kham	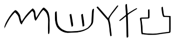	
-	vay·hee	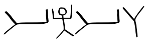	1 Samuel 10:11
All those	kal	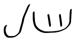	
known [Saul]	yo·wd·o		
who had formerly	me·it·te·mo·wl		
	shil·sho·wm		
and saw him	vay·yir·u		
	ve·hin·neh		
with	im		
the prophets	ne·vi·eem	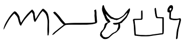	
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asked	vay·yo·mer		
	ha·am		
one	eesh	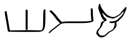	
	el		
another	re·e·hu		
“ What	mah		
	zeh	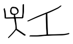	

has happened	ha·yah	היה	
to the son	le·ven	לבן	
of Kish ?	qeesh	קיש	
also	ha·gam	הגם	
Is Saul	sha·ul	שאול	
among the prophets ? ”	ban·ne·vee·eem	בנביאים	
replied	vay·ya·an	ויען	1 Samuel 10:12
Then a man	eesh	איש	
who lived there	mish·sham	משם	
	vay·yo·mer	ויאמר	
“ And who	u·mee	ומי	
is their father ?”	a·vee·hem	אביהם	
So	al	על	
the saying	ken	כן	
became	ha·ye·tah	היתה	
a proverb :	le·ma·shal	למשל	
also	ha·gam	הגם	
“ Is Saul	sha·ul	שאול	
among the prophets ? ”	ban·ne·vi·eem	בנבאים	
And when Saul had finished	vay·khal	ויכל	1 Samuel 10:13
prophesying	me·hit·nab·bo·wt	מהתנבות	
he went up	vay·ya·vo	ויבא	
to the high place	hab·ba·mah	הבמה	
asked	vay·yo·mer	ויאמר	1 Samuel 10:14
uncle	do·wd	דוד	
Now Saul’s	sha·ul	שאול	

him	e·law	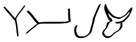	
and	ve·el	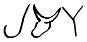	
his servant	na·a·ro	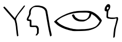	
“ Where	an	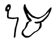	
did you go ?”	ha·lakh·tem	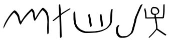	
Saul replied	vay·yo·mer	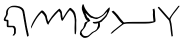	
“ To look for	le·vaq·qesh	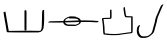	
-	et	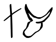	
the donkeys ”	ha·a·to·no·wt	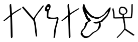	
“ When we saw	van·nir·eh	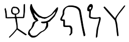	
	khee	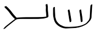	
they were not to be found	a·yin	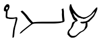	
we went	van·na·vo·w	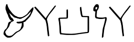	
to	el	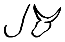	
Samuel”	she·mu·el	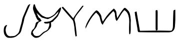	
asked	vay·yo·mer	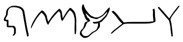	1 Samuel 10:15
uncle	do·wd	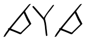	
Saul’s	sha·ul	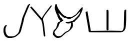	
“ Tell	hag·gee·dah	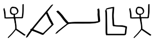	
-	na	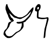	
me ”	lee	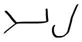	
“ what	mah	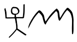	
say to you ?”	a·mar	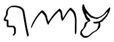	
	la·khem	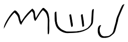	
did Samuel	she·mu·el	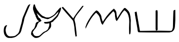	
replied	vay·yo·mer	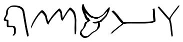	1 Samuel 10:16
And Saul	sha·ul	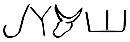	

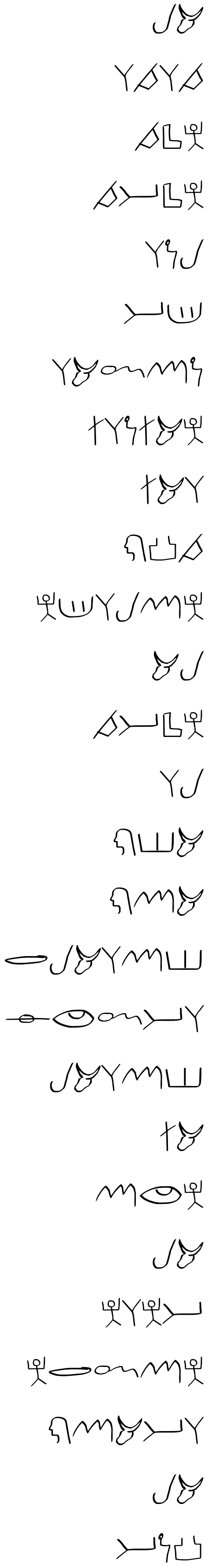

	el	
-	do·w·do	
“ He assured	hag·ged	
	hig·geed	
us	la·nu	
that	kee	
had been found ”	nim·tse·u	
the donkeys	ha·a·to·no·wt	
-	ve·et	
about	de·var	
the kingship	ham·me·lu·khah	
But Saul did not	lo	
tell	hig·geed	
[his uncle]	lo	
what	a·sher	
had said	a·mar	
Samuel	she·mu·el	
summoned	vay·yats·eq	1 Samuel 10:17
After this, Samuel	she·mu·el	
-	et	
the people	ha·am	
to	el	
the LORD	YHVH	
at Mizpah	ham·mits·pah	
and said	vay·yo·mer	1 Samuel 10:18
to	el	
the Israelites	be·ne	

	yis·ra·ʾēl ph		
“ This is what	koh	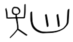	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	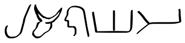	
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brought	he·e·le·tee	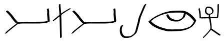	
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Israel	yis·ra·el	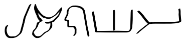	
up out of Egypt	mim·mits·ra·yim		
and I rescued	va·ats·tseel		
you	et·khem		
from the hands	mee·yad	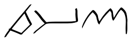	
of the Egyptians	mits·ra·yim		
	u·mee·yad	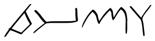	
and of all	kal	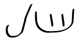	
the kingdoms	ham·mam·la·kho·wt		
that oppressed you’	hal·lo·cha·tseem		
-	et·khem		
you	ve·at·tem		1 Samuel 10:19
But today	hay·yo·wm	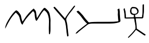	
have rejected	me·as·tem		
-	et		
your God	e·lo·he·khem	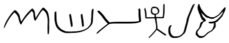	
who	a·sher		
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saves	mo·wo·shee·a	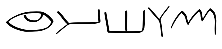	
you	la·khem	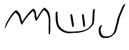	
from all	mik·kal	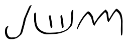	
your troubles	ra·o·w·te·khem	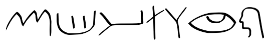	
and afflictions	ve·tsa·ro·te·khem	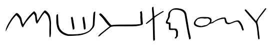	
and you have said	vat·to·me·ru	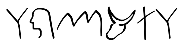	
to Him	lo	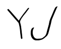	
‘ No	kee	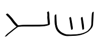	
a king	me·lekh	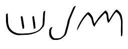	
set	ta·seem	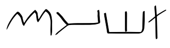	
over us’	a·le·nu	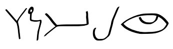	
Now therefore	ve·at·tah	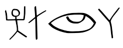	
present yourselves	hit·yats·tse·vu	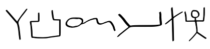	
before	liph·ne	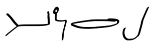	
the LORD	YHVH	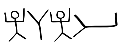	
by your tribes	le·shiv·te·khem	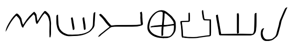	
and clans”	u·le·al·phe·khem	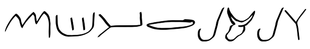	
come forward	vay·yaq·rev	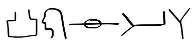	1 Samuel 10:20
Thus Samuel	she·mu·el	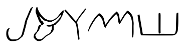	
-	et	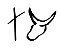	
had all	kal	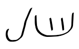	
the tribes	shiv·te	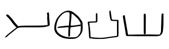	
of Israel	yis·ra·el	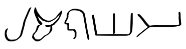	
was selected	vay·yil·la·khed	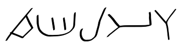	
and the tribe	she·vet	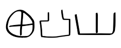	
of Benjamin	bin·ya·min	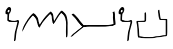	
come forward	vay·yaq·rev	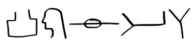	1 Samuel 10:21

-	et		
Then he had the tribe	she·vet	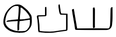	
of Benjamin	bin·ya·min	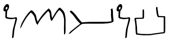	
by its clans	le·mish·pach·to		
was selected	vat·til·la·khed	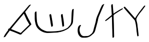	
and the clan	mish·pa·chat	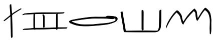	
of Matri	ham·mat·ree		
was selected	vay·yil·la·khed	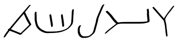	
Finally, Saul	sha·ul		
son	ben		
of Kish	qeesh	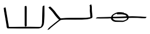	
But when they looked for him	vay·vaq·shu·hu	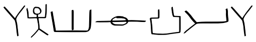	
they could not	ve·lo		
find him	nim·tsa		
they inquired	vay·yish·a·lu		1 Samuel 10:22
So again	o·wd		
of the LORD	ba·YHVH	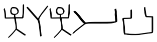	
come	ha·va		
yet ? ”	o·wd		
here	ha·lom	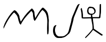	
“ Has the man	ʾī·shs	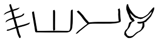	
replied	vay·yo·mer		
And the LORD	YHVH		
“ Behold	hin·neh		
himself	hu		
he has hidden	nech·ba	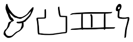	
among	el		

the baggage"	hak·ke·leem	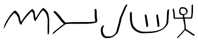	
So they ran	vay·ya·ru·tsu	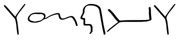	1 Samuel 10:23
and brought [Saul]	vay·yiq·qa·chu·hu	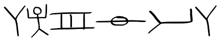	
-	mish·sham		
and when he stood	vay·yit·yats·tsev	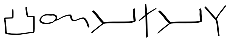	
among	be·to·wkh		
the people	ha·am		
taller	vay·yig·bah		
than any	mik·kal		
of the others	ha·am		
he was a head	mish·shikh·mo	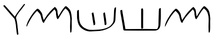	
	va·ma·e·lah		
said	vay·yo·mer		1 Samuel 10:24
Samuel	she·mu·el		
to	el		
all	kal	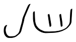	
the people	ha·am		
" Do you see	har·re·ee·tem	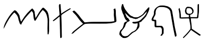	
the one	a·sher		
has chosen	ba·char	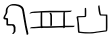	
?	bo		
the LORD	YHVH		
	kee	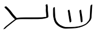	
[There is] no one	en	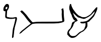	
like him	ka·mo·hu		
among all	be·khal		
the people"	ha·am		

shouted	vay·ya·ri·u		
And all	khal		
the people	ha·am		
	vay·yo·me·ru		
“ Long live	ye·chee	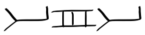	
the king !”	ham·me·lekh	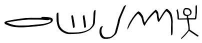	
explained	vay·dab·ber	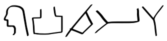	1 Samuel 10:25
Then Samuel	she·mu·el		
to	el		
the people	ha·am		
-	et		
the rights	mish·pat	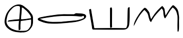	
of kingship	ham·me·lu·khah	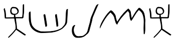	
He wrote them	vay·yikh·tov		
on a scroll	bas·se·pher		
and laid [it] up	vay·yan·nach	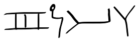	
before	liph·ne		
the LORD	YHVH		
away	vay·shal·lach		
And Samuel	she·mu·el		
-	et		
sent all	kal		
the people	ha·am		
each	eesh	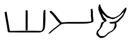	
to his own home	le·ve·to	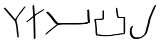	
also	ve·gam		1 Samuel 10:26
Saul	sha·ul		

went	ha·lakh	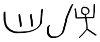	
to his home	le·ve·to	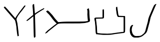	
in Gibeah	giv·a·tah		
went	vay·ye·le·khu	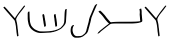	
with him	im·mo		
and the [men] of valor	ha·cha·yil	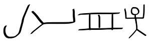	
whose	a·sher		
had touched	na·ga		
God	e·lo·heem		
hearts	be·lib·bam		
men	u·ve·ne		1 Samuel 10:27
But some worthless	ve·lee·ya·al	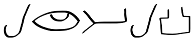	
said	a·me·ru		
“ How	mah	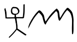	
save us ? ”	yo·shi·e·nu		
can this [man]	zeh	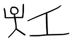	
So they despised him	vay·yiv·zu·hu		
no	ve·lo		
and brought	he·vee·u	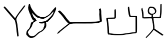	
him	lo		
gifts	min·chah	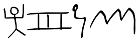	
but [Saul] remained	vay·hee	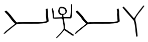	
silent [about it]	ke·ma·cha·reesh	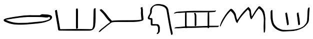	
came up	vay·ya·al		1 Samuel 11:1
Soon Nahash	na·chash	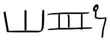	
the Ammonite	ha·am·mo·w·nee		
and laid siege	vay·yi·chan	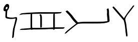	

to	al	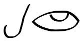	
Jabesh-gilead	ya·vesh	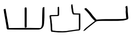	
	gil·ad	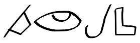	
said	vay·yo·me·ru	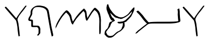	
All	kal	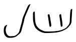	
the men	an·she	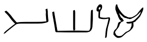	
of Jabesh	ya·vesh	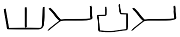	
to	el	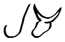	
him	na·chash	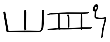	
“ Make	ke·rat	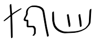	
with us	la·nu	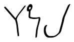	
a treaty	ve·reet	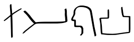	
and we will serve you”	ve·na·av·de·ka	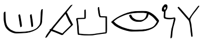	
replied	vay·yo·mer	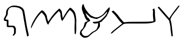	1 Samuel 11:2
	a·le·hem	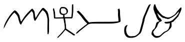	
But Nahash	na·chash	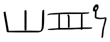	
the Ammonite	ha·am·mo·w·nee	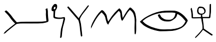	
on one [condition]	be·zot	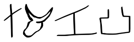	
“ I will make [a treaty]	ekh·rot	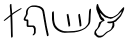	
with you	la·khem	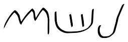	
that I may put out	bin·qo·wr	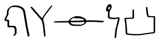	
	la·khem	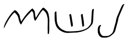	
everyone’s	kal	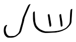	
eye	en	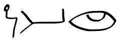	
right	ya·meen	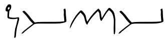	
and bring	ve·sam·tee·ha	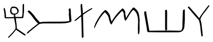	
reproach	cher·pah	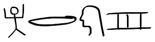	

upon	al	
all	kal	
Israel”	yis·ra·el	
replied	vay·yo·me·ru	1 Samuel 11:3
-	e·law	
the elders	ziq·ne	
of Jabesh	ya·vesh	
“ Hold off	he·reph	
for	la·nu	
seven	shiv·at	
days ”	ya·meem	
“ and let us send	ve·nish·le·chah	
messengers	mal·a·kheem	
throughout	be·khol	
-	ge·vul	
Israel	yis·ra·el	
If	ve·im	
[there is] no one	en	
to save	mo·wo·shee·a	
us	o·ta·nu	
we will surrender	ve·ya·tsa·nu	
to you”	e·le·kha	
came	vay·ya·vo·u	1 Samuel 11:4
When the messengers	ham·mal·a·kheem	
to Gibeah	giv·at	
of Saul	sha·ul	
and relayed	vay·dab·be·ru	

these words	had·de·va·reem	
in the hearing	be·a·ze·ne	
of the people	ha·am	
aloud	vay·yis·u	
they all	khal	
	ha·am	
-	et	
	qo·w·lam	
wept	vay·yiv·ku	
Just then	ve·hin·neh	1 Samuel 11:5
Saul	sha·ul	
was returning	ba	
behind	a·cha·re	
his oxen	hab·ba·qar	
from	min	
the field	has·sa·deh	
asked	vay·yo·mer	
Saul	sha·ul	
“ What [troubles]	mah	
the people ? ”	la·am	
“ Why	kee	
are they weeping ? ”	yiv·ku	
And they relayed	vay·sap·pe·ru	
to him	lo	
-	et	
the words of	div·re	
the men	an·she	

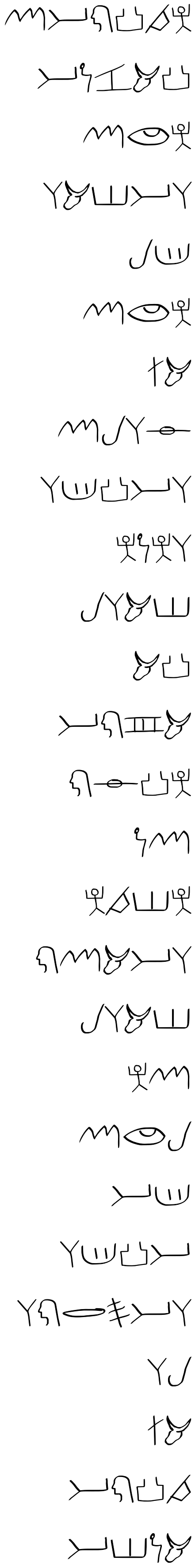

from Jabesh	ya·vesh	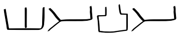	
rushed	vat·tits·lach	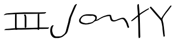	1 Samuel 11:6
the Spirit	ru·ach	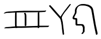	
of God	e·lo·heem	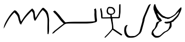	
upon	al	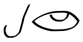	
him	sha·ul	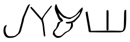	
When Saul heard	be·sha·me·ʿo	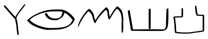	
-	et	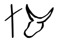	
words	had·de·va·reem	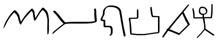	
their	ha·el·leh	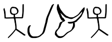	
and he burned with great anger	vay·yi·char	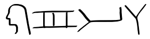	
	ap·po	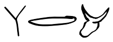	
	me·od	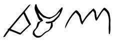	
He took	vay·yiq·qach	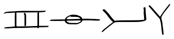	1 Samuel 11:7
a pair	tse·med	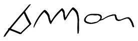	
of oxen	ba·qar	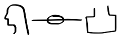	
cut them into pieces	vay·nat·te·che·hu	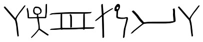	
and sent [them]	vay·shal·lach	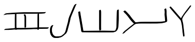	
throughout	be·khal	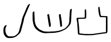	
the land	ge·vul	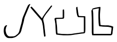	
of Israel	yis·ra·el	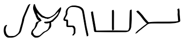	
by	be·yad	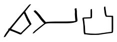	
messengers	ham·mal·a·kheem	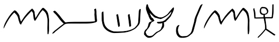	
proclaiming	le·mor	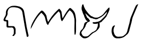	
of anyone who	a·sher	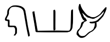	
does not	e·nen·nu	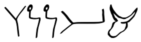	
march	yo·tse	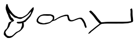	

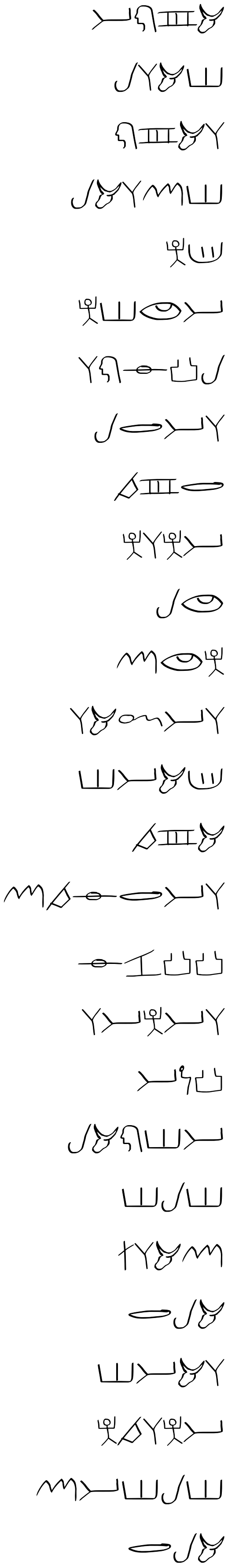

behind	a·cha·re	
Saul	sha·ul	
	ve·a·char	
and Samuel"	she·mu·el	
" This is what	koh	
will be done	ye·a·seh	
to the oxen	liv·qa·ro	
fell	vay·yip·pol	
Then the terror	pa·chad	
of the LORD	YHVH	
upon	al	
the people	ha·am	
and they turned out	vay·ye·tse·u	
man	ke·eesh	
as one	e·chad	
And when [Saul] numbered them	vay·yiph·qe·dem	1 Samuel 11:8
at Bezek	be·va·zeq	
there were	vay·yih·yu	
Israelites	ve·ne	
	yis·ra·el	
300,000 {}	she·losh	
	me·o·wt	
	e·leph	
men	ve·eesh	
of Judah	ye·hu·dah	
and 30,000	she·lo·sheem	
	a·leph	

So they said	vay·yo·me·ru		1 Samuel 11:9
to the messengers	lam·mal·a·kheem		
who had come	hab·ba·eem		
-	koh		
“ Tell	to·me·run		
the men	le·eesh		
of Jabesh-gilead :	ya·vesh	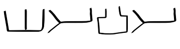	
	gil·ad		
tomorrow	ma·char	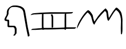	
will be	tih·yeh	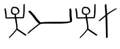	
yours	la·khem		
‘ Deliverance	te·shu·ah		
is hot ’”	be·chom	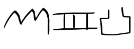	
by the time the sun	hash·sha·mesh		
	vay·ya·vo·u		
And when the messengers	ham·mal·a·kheem		
relayed [this]	vay·yag·gee·du	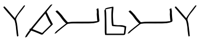	
to the men	le·an·she		
of Jabesh	ya·vesh	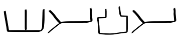	
they rejoiced	vay·yis·ma·chu		
said [to Nahash]	vay·yo·me·ru		1 Samuel 11:10
Then the men	an·she	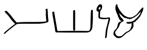	
of Jabesh	ya·vesh	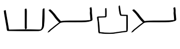	
“ Tomorrow	ma·char	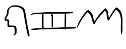	
we will come out	ne·tse		
	a·le·khem	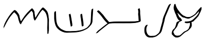	
and you can do	va·a·see·tem	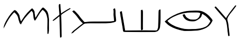	

with us	la·nu		
whatever	ke·khal		
seems good	hat·to·wv		
to you”	be·e·ne·khem	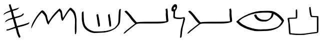	
-	vay·hee	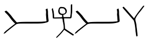	1 Samuel 11:11
The next day	mim·ma·cho·rat		
organized	vay·ya·sem		
Saul	sha·ul		
-	et		
the troops	ha·am		
into three	she·lo·shah	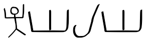	
divisions	ra·sheem		
they invaded	vay·ya·vo·u	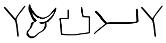	
	ve·to·wkh		
the camp	ham·ma·cha·neh	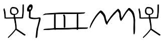	
watch	be·ash·mo·ret		
and during the morning	hab·bo·qer	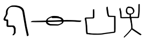	
and slaughtered them	vay·yak·ku	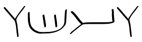	
-	et		
of the Ammonites	am·mo·wn		
until	ad		
the hottest part	chom	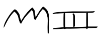	
of the day	hay·yo·wm	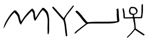	
And	vay·hee	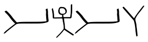	
the survivors	han·nish·a·reem		
were so scattered	vay·ya·phu·tsu		
that no	ve·lo		

were left	nish·a·ru		
of them	vam		
two	she·na·yim	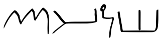	
together	ya·chad	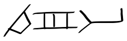	
said	vay·yo·mer		1 Samuel 11:12
Then the people	ha·am		
to	el		
Samuel	she·mu·el		
“ Who	mee	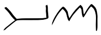	
said	ha·o·mer		
that Saul	sha·ul		
should not reign	yim·lokh		
over us ?	a·le·nu	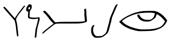	
Bring	te·nu	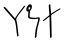	
those men here	ha·a·na·sheem	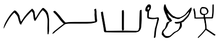	
so we can kill them !”	u·ne·mee·tem	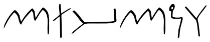	
ordered	vay·yo·mer		1 Samuel 11:13
But Saul	sha·ul		
“ No	lo		
shall be put to death	yu·mat		
one	eesh	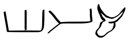	
day	bay·yo·wm	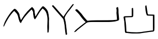	
this	haz·zeh		
for	kee	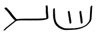	
today	hay·yo·wm	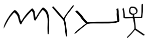	
has worked	a·sah		
the LORD	YHVH		

salvation	te·shu·ah	𐤕𐤔𐤅𐤏𐤄	
in Israel”	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋׃	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 11:14
Then Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
to	el	𐤀𐤋	
the people	ha·am	𐤄𐤏𐤌	
“ Come	le·khu	𐤋𐤊𐤅	
let us go	ve·ne·le·khah	𐤅𐤍𐤋𐤊𐤄	
to Gilgal	hag·gil·gal	𐤄𐤂𐤋𐤂𐤋	
and renew	u·ne·chad·desh	𐤅𐤍𐤇𐤃𐤔	
there”	sham	𐤔𐤌	
the kingship	ham·me·lu·khah	𐤄𐤌𐤋𐤅𐤊𐤄	
went	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	1 Samuel 11:15
So all	khal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
to Gilgal	hag·gil·gal	𐤄𐤂𐤋𐤂𐤋	
as king	vay·yam·li·khu	𐤅𐤉𐤌𐤋𐤊𐤅	
[and]	sham	𐤔𐤌	
-	et	𐤀𐤕	
confirmed Saul	sha·ul	𐤔𐤀𐤅𐤋	
in the presence of	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	bag·gil·gal	𐤁𐤂𐤋𐤂𐤋	
they sacrificed	vay·yiz·be·chu	𐤅𐤉𐤆𐤁𐤇𐤅	
There	sham	𐤔𐤌	
-	ze·va·cheem	𐤆𐤁𐤇𐤉𐤌	
peace offerings	she·la·meem	𐤔𐤋𐤌𐤉𐤌	

before	liph·ne		
the LORD	YHVH		
rejoiced	vay·yis·mach		
	sham		
and Saul	sha·ul		
and all	ve·khal		
	an·she		
the Israelites	yis·ra·el		
greatly	ad		
	me·od		
said	vay·yo·mer		1 Samuel 12:1
Then Samuel	she·mu·el		
to	el		
all	kal		
Israel	yis·ra·el		
	hin·neh		
“ I have listened	sha·ma·tee		
to your voice	ve·qo·le·khem		
in all	le·khol		
-	a·sher		
that you have said	a·mar·tem		
to me	lee		
and I have set	va·am·leekh		
over you	a·le·khem		
a king	me·lekh		
Now	ve·at·tah		1 Samuel 12:2
here is	hin·neh		

the king	ham·me·lekh	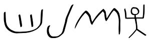	
walking	mit·hal·lekh	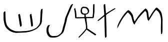	
before you	liph·ne·khem	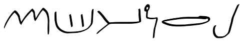	
and I	va·a·nee	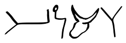	
am old	za·qan·tee	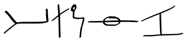	
and gray	va·sav·tee	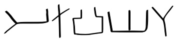	
and my sons	u·va·nay	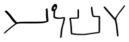	
are here	hin·nam	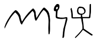	
with you	it·te·khem	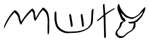	
I	va·a·nee	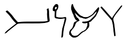	
have walked	hit·hal·lakh·tee	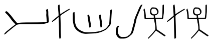	
before you	liph·ne·khem	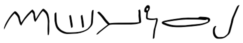	
from my youth	min·ne·u·ray	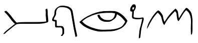	
until	ad	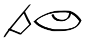	
day	hay·yo·wm	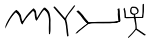	
this	haz·zeh	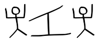	
Here I am	hin·nee	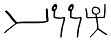	1 Samuel 12:3
Bear witness	a·nu	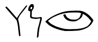	
against me	vee	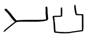	
before	ne·ged	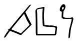	
the LORD	YHVH	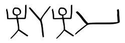	
and before	ve·ne·ged	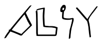	
His anointed :	me·shee·cho	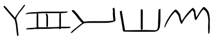	
-	et	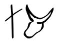	
ox	sho·wr	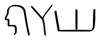	
Whose	mee	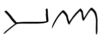	
have I taken ?	la·qach·tee	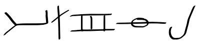	

or donkey	va·cha·mo·wr	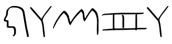	
Whom	mee	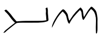	
	la·qach·tee	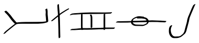	
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From whose	mee	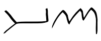	
have I cheated	a·shaq·tee	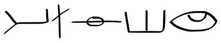	
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-	mee	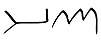	
or oppressed ?	rats·tso·w·tee		
hand	u·mee·yad	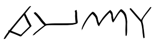	
	mee	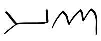	
have I accepted	la·qach·tee	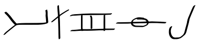	
a bribe	kho·pher		
and closed	ve·a·leem	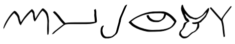	
my eyes	e·nay	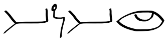	
- ?	bo		
[Tell me,] and I will restore [it]	ve·a·sheev	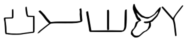	
to you ”	la·khem		
they replied	vay·yo·me·ru		1 Samuel 12:4
“ You have not	lo		
wronged us	a·shaq·ta·nu	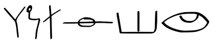	
or	ve·lo		
oppressed us ”	rats·tso·w·ta·nu		
“ nor	ve·lo		
have you taken	la·qach·ta	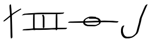	
from the hand	mee·yad	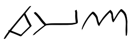	
of man ”	eesh	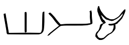	

anything	me·u·mah	𐤌𐤀𐤅𐤌𐤄	
Samuel said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 12:5
to them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
is a witness	ed	𐤏𐤃	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
against you	ba·khem	𐤁𐤊𐤌	
is a witness	ve·ed	𐤅𐤏𐤃	
and His anointed	me·shee·cho	𐤌𐤔𐤉𐤇𐤅	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
	haz·zeh	𐤄𐤆𐤄	
that	kee	𐤊𐤉	
you have not	lo	𐤋𐤀	
found	me·tsa·tem	𐤌𐤑𐤀𐤕𐤌	
in my hand”	be·ya·dee	𐤁𐤉𐤃𐤉	
anything	me·u·mah	𐤌𐤀𐤅𐤌𐤄	
they replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ He is a witness ”	ed	𐤏𐤃𐤟	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 12:6
Then Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
to	el	𐤀𐤋	
the people	ha·am	𐤄𐤏𐤌	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
is the One who	a·sher	𐤀𐤔𐤓	
appointed	a·sah	𐤏𐤔𐤄	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
-	ve·et	𐤅𐤀𐤕	

and Aaron	a·ha·ron	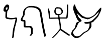	
and who	va·a·sher		
brought	he·e·lah		
	et		
your fathers up	a·vo·te·khem	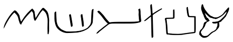	
out of the land	me·e·rets		
of Egypt	mits·ra·yim	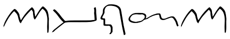	
Now	ve·at·tah		1 Samuel 12:7
present yourselves	hit·yats·tse·vu		
so that I may confront	ve·ish·sha·phe·tah		
you	it·te·khem		
before	liph·ne		
the LORD	YHVH		
-	et		
with all	kal		
the righteous acts	tsid·qo·wt	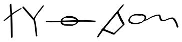	
He	YHVH		
-	a·sher		
has done	a·sah		
for you	it·te·khem		
and	ve·et		
your fathers	a·vo·w·te·khem	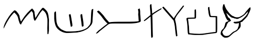	
When	ka·a·sher		1 Samuel 12:8
went	ba		
Jacob	ya·a·qov	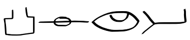	
to Egypt	mits·ra·yim		
cried out	vay·yiz·a·qu		

your fathers	a·vo·w·te·khem	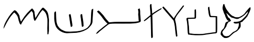	
to	el		
the LORD	YHVH		
sent them	vay·yish·lach		
and He	YHVH		
-	et		
Moses	mo·sheh		
-	ve·et		
and Aaron	a·ha·ron	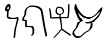	
who brought	vay·yo·w·tsee·u		
-	et		
your fathers	a·vo·te·khem	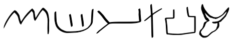	
out of Egypt	mim·mits·ra·yim		
and settled them	vay·yo·shi·vum		
place	bam·ma·qo·wm	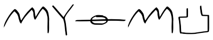	
in this	haz·zeh		
But they forgot	vay·yish·ke·chu	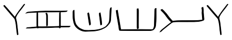	1 Samuel 12:9
-	et		
the LORD	YHVH		
their God	e·lo·he·hem	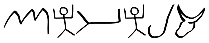	
and He sold	vay·yim·kor		
them	o·tam		
into the hand	be·yad	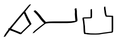	
of Sisera	see·se·ra		
the commander	sar	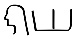	
of the army	tse·va	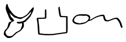	
of Hazor	cha·tso·wr		

and into the hands	u·ve·yad	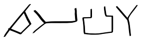	
of the Philistines	pe·lish·teem		
	u·ve·yad	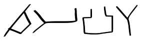	
and the king	me·lekh	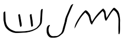	
of Moab	mo·w·av		
who fought	vay·yil·la·cha·mu	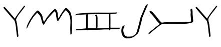	
against them	bam	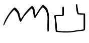	
Then they cried out	vay·yiz·a·qu		1 Samuel 12:10
to	el		
the LORD	YHVH	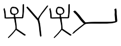	
and said	vay·yo·mɛr		
‘ We have sinned	cha·ta·nu		
for	kee	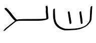	
we have forsaken	a·zav·nu		
-	et		
the LORD	YHVH	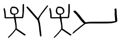	
and served	van·na·a·vod		
-	et		
the Baals	hab·be·a·leem		
and	ve·et		
Ashtoreths	ha·ash·ta·ro·wt	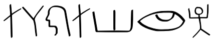	
Now	ve·at·tah		
deliver us	hats·tsee·le·nu	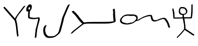	
from the hands	mee·yad	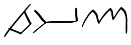	
of our enemies	o·ye·ve·nu		
that we may serve You’	ve·na·av·de·ka	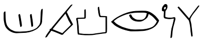	
sent	vay·yish·lach	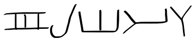	1 Samuel 12:11

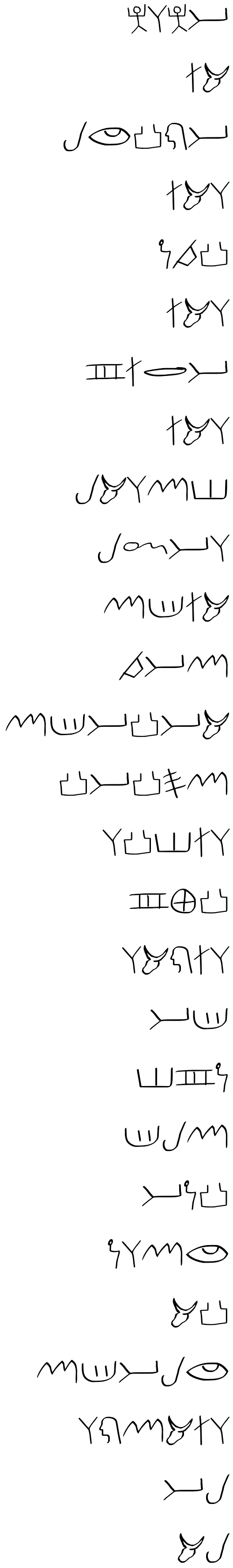

So the LORD	YHVH	
-	et	
Jerubbaal	ye·rub·ba·al	
-	ve·et	
Barak	be·dan	
-	ve·et	
Jephthah	yiph·tach	
-	ve·et	
and Samuel	she·mu·el	
and He delivered	vay·yats·tsel	
you	et·khem	
from the hands	mee·yad	
of your enemies	o·ye·ve·khem	
on every side	mis·sa·veev	
and you dwelt	vat·te·she·vu	
securely	be·tach	
But when you saw	vat·tir·u	1 Samuel 12:12
that	kee	
Nahash	na·chash	
king	me·lekh	
of the Ammonites	be·ne	
	am·mo·wn	
was moving	ba	
against you	a·le·khem	
you said	vat·to·me·ru	
to me	lee	
‘ No	lo	

	kee	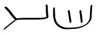	
we must have a king	me·lekh	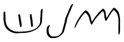	
to rule	yim·lokh		
over us ’ —	a·le·nu	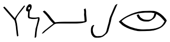	
even though the LORD	va·YHVH	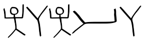	
your God	e·lo·he·khem	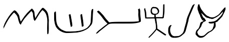	
[was] your king	mal·ke·khem		
Now	ve·at·tah		1 Samuel 12:13
here is	hin·neh	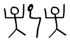	
the king	ham·me·lekh		
the one	a·sher		
you have chosen	be·char·tem	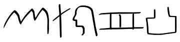	
-	a·sher		
you requested	she·el·tem		
Behold	ve·hin·neh		
has placed	na·tan	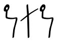	
the LORD	YHVH		
over you	a·le·khem	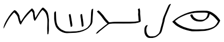	
a king	me·lekh	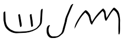	
If	im		1 Samuel 12:14
you fear	tee·re·u		
-	et		
the LORD	YHVH		
and serve	va·a·vad·tem	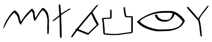	
Him	o·to		
and obey	u·she·ma·tem		
His voice	be·qo·lo	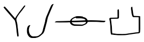	

and if you do not	ve·lo	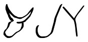	
rebel	tam·ru	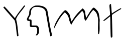	
against	et	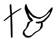	
the command	pee	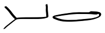	
of the LORD	YHVH	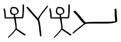	
and if	wih·yi·tem	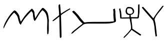	
both	gam	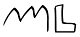	
you	at·tem	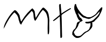	
and	ve·gam	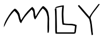	
the king	ham·me·lekh	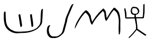	
who	a·sher	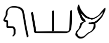	
reigns	ma·lakh	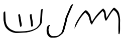	
over you	a·le·khem	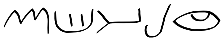	
follow	a·char	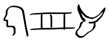	
the LORD	YHVH	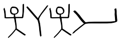	
your God, [then all will be well]	e·lo·he·khem	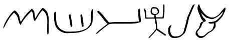	
But if	ve·im	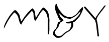	1 Samuel 12:15
you disobey	lo	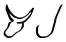	
	tish·me·u	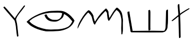	
	be·qo·wl	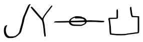	
the LORD	YHVH	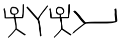	
and rebel	u·me·ree·tem	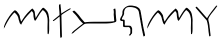	
-	et	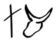	
command	pee	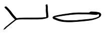	
against His	YHVH	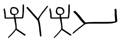	
will be	ve·ha·ye·tah	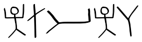	
then the hand	yad	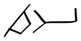	

of the LORD	YHVH	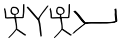	
against you	ba·khem	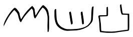	
as [it was] against your fathers	u·va·a·vo·te·khem	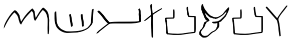	
therefore	gam	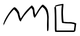	1 Samuel 12:16
Now	at·tah	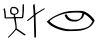	
stand	hit·yats·tse·vu	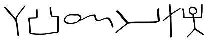	
and see	u·re·u	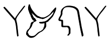	
-	et	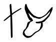	
thing	had·da·var	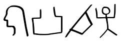	
great	hag·ga·do·wl	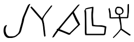	
this	haz·zeh	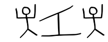	
that	a·sher	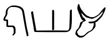	
the LORD	YHVH	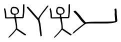	
will do	o·seh	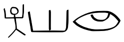	
before your eyes	le·e·ne·khem	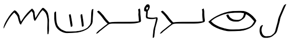	
Is it not	ha·lo·w	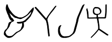	1 Samuel 12:17
harvest	qe·tseer	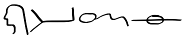	
the wheat	chit·teem	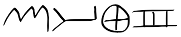	
today ?	hay·yo·wm	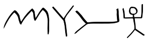	
I will call	eq·ra	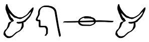	
on	el	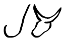	
the LORD	YHVH	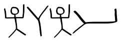	
to send	ve·yit·ten	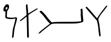	
thunder	qo·lo·wt	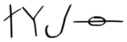	
and rain	u·ma·tar	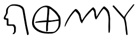	
so that you will know	u·de·u	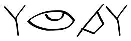	
and see	u·re·u	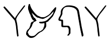	

	kee	כי	
evil	ra·at·khem	רעתכם	
what a great	rab·bah	רבה	
-	a·sher	אשר	
you have committed	a·see·tem	עשיתם	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
by asking	lish·o·wl	לשאול	
for	la·khem	לכם	
a king”	me·lekh	מלך׃	
called	vay·yiq·ra	ויקרא	1 Samuel 12:18
So Samuel	she·mu·el	שמואל	
to	el	אל	
the LORD	YHVH	יהוה	
sent	vay·yit·ten	ויתן	
the LORD	YHVH	יהוה	
thunder	qo·lot	קלת	
and rain	u·ma·tar	ומטר	
day	bay·yo·wm	ביום	
and on that	ha·hu	ההוא	
feared	vay·yee·ra	ויירא	
As a result, all	khal	כל	
the people	ha·am	העם	
greatly	me·od	מאד	
-	et	את	
the LORD	YHVH	יהוה	
and	ve·et	ואת	

Samuel	she·mu·el	שמואל	
pleaded	vay·yo·me·ru	ויאמרו	1 Samuel 12:19
They	khal	כל	
	ha·am	העם	
with	el	אל	
Samuel	she·mu·el	שמואל	
“ Pray	hit·pal·lel	התפלל	
for	be·ad	בעד	
your servants	a·va·de·kha	עבדיכ	
to	el	אל	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיכ	
so that we will not	ve·al	ואל	
die !	na·mut	נמות	
For	kee	כי	
we have added	ya·saph·nu	יספנו	
to	al	על	
all	kal	כל	
our sins	chat·to·te·nu	חטאתינו	
the evil	ra·ah	רעה	
of asking	lish·ol	לשאל	
for	la·nu	לנו	
a king”	me·lekh	מלכס	
replied	vay·yo·mer	ויאמר	1 Samuel 12:20
Samuel	she·mu·el	שמואל	
	el	אל	
	ha·am	העם	

“ Do not	al	𐤀𐤋	
be afraid ”	tee·ra·u	𐤕𐤉𐤓𐤀𐤅	
“ Even though you	at·tem	𐤀𐤕𐤌	
have committed	a·see·tem	𐤏𐤔𐤉𐤕𐤌	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
evil	ha·ra·ah	𐤄𐤓𐤏𐤄	
this	haz·zot	𐤄𐤆𐤀𐤕	
	akh	𐤀𐤊	
do not	al	𐤀𐤋	
turn aside	ta·su·ru	𐤕𐤎𐤅𐤓𐤅	
from following	me·a·cha·re	𐤌𐤀𐤇𐤓𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
but serve	va·a·vad·tem	𐤅𐤏𐤁𐤃𐤕𐤌	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
with all	be·khal	𐤁𐤊𐤋	
your heart	le·vav·khem	𐤋𐤁𐤁𐤊𐤌	
Do not	ve·lo	𐤅𐤋𐤀	1 Samuel 12:21
turn aside	ta·su·ru	𐤕𐤎𐤅𐤓𐤅	
	kee	𐤊𐤉	
after	a·cha·re	𐤀𐤇𐤓𐤉	
worthless	hat·to·hu	𐤄𐤕𐤄𐤅	
things that	a·sher	𐤀𐤔𐤓	
cannot	lo	𐤋𐤀	
profit [you]	yo·w·ee·lu	𐤉𐤅𐤏𐤉𐤋𐤅	
	ve·lo	𐤅𐤋𐤀	

or deliver [you]	yats·tsee·lu		
for	kee	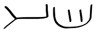	
empty	to·hu		
they [are]	hem·mah		
Indeed	kee	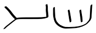	1 Samuel 12:22
will not	lo		
abandon	yit·tosh		
the LORD	YHVH		
-	et		
His people	am·mo		
for the sake	ba·a·vur		
name	she·mo		
of His great	hag·ga·do·wl		
because	kee	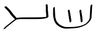	
was pleased	ho·w·eel		
[He]	YHVH		
to make	la·a·so·wt		
you	et·khem		
His	lo		
[own]	le·am		
As for	gam		1 Samuel 12:23
me	a·no·khee		
far be it from me	cha·lee·lah	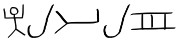	
that I	lee	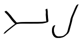	
should sin	me·cha·to	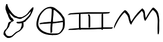	
against the LORD	la·YHVH	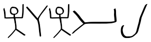	
by ceasing	me·cha·dol	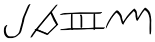	

to pray	le·hit·pal·lel	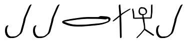	
for you	ba·ad·khem	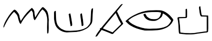	
And I will continue to teach	ve·ho·w·re·tee	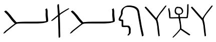	
you	et·khem	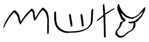	
way	be·de·rekh	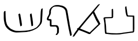	
the good	hat·to·w·vah	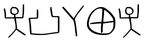	
and right	ve·hay·sha·rah	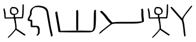	
Above all	akh	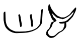	1 Samuel 12:24
fear	ye·r·u	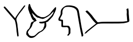	
-	et	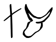	
the LORD	YHVH	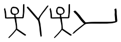	
and serve	va·a·vad·tem	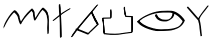	
Him	o·to	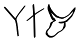	
faithfully	be·e·met	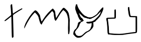	
with all	be·khal	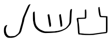	
your heart	le·vav·khem	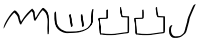	
	kee	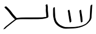	
consider	re·u	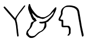	
-	et	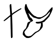	
what	a·sher	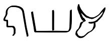	
great things He has done	hig·dil	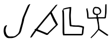	
for you	im·ma·khem	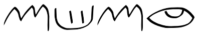	
But if	ve·im	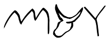	1 Samuel 12:25
you persist in doing evil	ha·re·a	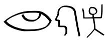	
	ta·re·u	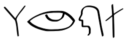	
both	gam	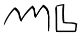	

you	at·tem	
and	gam	
your king	mal·ke·khem	
will be swept away”	tis·sa·phu	
was [thirty]	ben	1 Samuel 13:1
years old	sha·nah	
Saul	sha·ul	
when he became king	be·ma·le·kho	
[forty-]two	u·she·te	
years	sha·neem	
and he reigned	ma·lakh	
over	al	
Israel	yis·ra·el	
chose	vay·yiv·char	1 Samuel 13:2
for himself	lo	
[He]	sha·ul	
three	she·lo·shet	
thousand [men]	a·la·pheem	
of Israel :	mee·yis·ra·el	
were	vay·yih·yu	
with	im	
Saul	sha·ul	
Two thousand	al·pa·yim	
at Michmash	be·mikh·mas	
and in the hill country	u·ve·har	
	bet	
of Bethel	el	

and a thousand	ve·e·leph	
were	ha·yu	
with	im	
Jonathan	yo·w·na·tan	
in Gibeah	be·giv·at	
of Benjamin	bin·ya·meen	
And the rest	ve·ye·ter	
of the troops	ha·am	
he sent away	shil·lach	
each	eesh	
to his own [home]	le·o·ha·law	
attacked	vay·yakh	1 Samuel 13:3
Then Jonathan	yo·w·na·tan	
-	et	
outpost	ne·tseev	
the Philistine	pe·lish·teem	
	a·sher	
at Geba	be·ge·va	
heard [about it]	vay·yish·me·u	
and the Philistines	pe·lish·teem	
So Saul	ve·sha·ul	
blew	ta·qa	
the ram’s horn	bash·sho·w·phar	
throughout	be·khal	
the land	ha·a·rets	
saying	le·mor	
hear !”	yish·me·u	

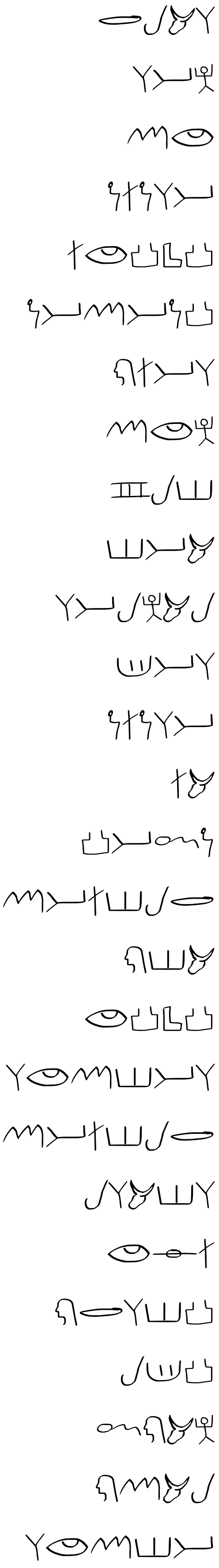

“ Let the Hebrews	ha·iv·reem		
And all	ve·khal		1 Samuel 13:4
Israel	yis·ra·el	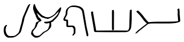	
heard	sha·me·u		
the news :	le·mor		
has attacked	hik·kah		
“ Saul	sha·ul		
-	et		
an outpost	ne·tseev		
of the Philistines	pe·lish·teem		
and now	ve·gam		
has become a stench	niv·ash		
Israel	yis·ra·el	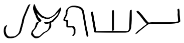	
to the Philistines ! ”	bap·pe·lish·teem		
were summoned	vay·yits·tsa·a·qu		
Then the people	ha·am		
	a·cha·re	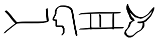	
to join Saul	sha·ul		
at Gilgal	hag·gil·gal	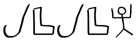	
Now the Philistines	u·phe·lish·teem		1 Samuel 13:5
assembled	ne·es·phu		
to fight	le·hil·la·chem	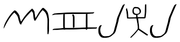	
against	im		
Israel	yis·ra·el	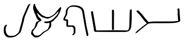	
with three	she·lo·sheem	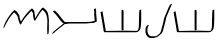	
thousand	e·leph	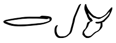	
chariots	re·khev		

six	ve·she·shet		
thousand	a·la·pheem	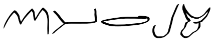	
horsemen	pa·ra·sheem	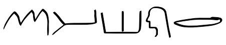	
and troops	ve·am		
as the sand	ka·cho·wl	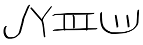	
-	a·sher		
on	al		
the seashore	se·phat		
	hay·yam	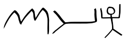	
as numerous	la·rov		
They went up	vay·ya·a·lu		
and camped	vay·ya·cha·nu	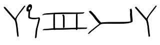	
at Michmash	ve·mikh·mas	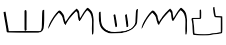	
east	qid·mat		
of	bet	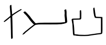	
Beth-aven	a·ven		
the men	ve·eesh	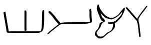	1 Samuel 13:6
of Israel	yis·ra·el	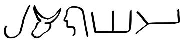	
Seeing	ra·u		
that	kee	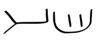	
in danger	tsar		
they were	lo	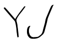	
because	kee	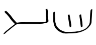	
were hard-pressed	nig·gas		
their troops	ha·am		
hid	vay·yit·chab·be·u		
-	ha·am		

in caves	bam·me·a·ro·wt	במערות	
and thickets	u·va·cha·va·cheem	ובחוחים	
among the rocks	u·vas·se·la·eem	ובסלעים	
and in cellars	u·vats·tse·ri·cheem	ובצרחים	
and cisterns	u·vab·bo·ro·wt	ובברות	
Some Hebrews	ve·iv·reem	ועברים	1 Samuel 13:7
even crossed	a·ve·ru	עברו	
-	et	את	
the Jordan	hay·yar·den	הירדן	
into the land	e·rets	ארץ	
of Gad	gad	גד	
and Gilead	ve·gil·ad	וגלעד	
Saul, however	ve·sha·ul	ושאול	
remained	o·w·den·nu	עודנו	
at Gilgal	vag·gil·gal	בגלגל	
and all	ve·khal	וכל	
his troops	ha·am	העם	
were quaking in fear	cha·re·du	חרדו	
	a·cha·raw	אחריו	
And [Saul] waited	vay·yī·chɛl	וייחל	1 Samuel 13:8
seven	shiv·at	שבעת	
days	ya·meem	ימים	
for the time appointed	lam·mo·w·ed	למועד	
by	a·sher	אשר	
Samuel	she·mu·el	שמואל	
did not	ve·lo	ולא	
come	va	בא	

but Samuel	she·mu·el	
to Gilgal	hag·gil·gal	
began to desert	vay·ya·phets	
and the troops	ha·am	
[Saul]	me·a·law	
said	vay·yo·mer	1 Samuel 13:9
So [he]	sha·ul	
“ Bring me	hag·gi·shu	
	e·lay	
the burnt offering	ha·o·lah	
and the peace offerings ”	ve·hash·she·la·meem	
And he offered up	vay·ya·al	
the burnt offering	ha·o·lah	
-	vay·hee	1 Samuel 13:10
Just as he finished	ke·khal·lo·to	
offering	le·ha·a·lo·wt	
the burnt offering	ha·o·lah	
	ve·hin·neh	
Samuel	she·mu·el	
arrived	ba	
went out	vay·ye·tse	
and Saul	sha·ul	
	liq·ra·to	
to greet him	le·va·ra·kho	
asked	vay·yo·mer	1 Samuel 13:11
Samuel	she·mu·el	
“ What	meh	

have you done ?”	a·see·ta	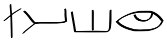	
replied	vay·yo·mer		
And Saul	sha·ul		
“ When	kee	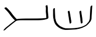	
I saw	ra·ee·tee	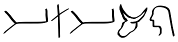	
that	khee	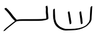	
were deserting	na·phats		
the troops	ha·am		
me	me·a·lay		
and that you	ve·at·tah		
did not	lo		
come	va·ta		
at the appointed	le·mo·w·ed		
time	hay·ya·meem		
and the Philistines	u·phe·lish·teem		
were gathering	ne·e·sa·pheem		
at Michmash	mikh·mas		
I thought	va·o·mar		1 Samuel 13:12
‘ Now	at·tah		
will descend	ye·re·du	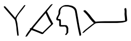	
the Philistines	phe·lish·teem		
upon me	e·lay	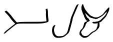	
at Gilgal	hag·gil·gal	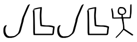	
the favor	u·phe·ne		
of the LORD ’	YHVH		
and I have not	lo		
sought	chil·lee·tee	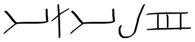	

So I felt compelled	va·et·ap·paq	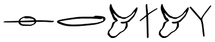	
to offer	va·a·a·leh		
the burnt offering”	ha·o·lah		
declared	vay·yo·mer		1 Samuel 13:13
Samuel	she·mu·el		
-	el		
-	sha·ul		
“ You have acted foolishly ”	nis·ka·le·ta		
“ You have not	lo		
kept	sha·mar·ta		
-	et		
the command	mits·vat		
the LORD	YHVH		
your God	e·lo·he·kha		
that	a·sher		
gave you	tsiw·vakh		
-	kee	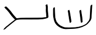	
if you had	at·tah		
would have established	he·kheen	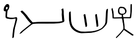	
the LORD	YHVH		
-	et		
your kingdom	mam·lakh·te·kha	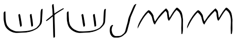	
over	el		
Israel	yis·ra·el	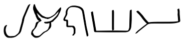	
for	ad		
all time	o·w·lam		
But now	ve·at·tah		1 Samuel 13:14

your kingdom	mam·lakh·te·kha	ממלכתך	
will not	lo	לא	
endure	ta·qum	תקום	
has sought	biq·qesh	בקש	
the LORD	YHVH	יהוה	
	lo	לו	
a man	eesh	איש	
after His own heart	kil·va·vo	כלבבו	
and appointed him	vay·tsaw·ve·hu	ויצוהו	
	YHVH	יהוה	
ruler	le·na·geed	לנגיד	
over	al	על	
His people	am·mo	עמו	
because	kee	כי	
you have not	lo	לא	
kept	sha·mar·ta	שמרת	
-	et	את	
-	a·sher	אשר	
the command	tsiw·ve·kha	צוך	
of the LORD”	YHVH	יהוה	
set out	vay·ya·qam	ויקם	1 Samuel 13:15
Then Samuel	she·mu·el	שמואל	
and went	vay·ya·al	ויעל	
from	min	מן	
Gilgal	hag·gil·gal	הגלגל	
up to Gibeah	giv·at	גבעת	
in Benjamin	bin·ya·min	בנימן	

numbered	vay·yiph·qod	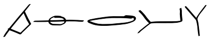	
And Saul	sha·ul	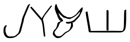	
	et	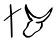	
the troops	ha·am	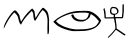	
	han·nim·tse·eem	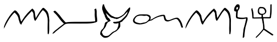	
who were with him	im·mo	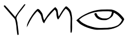	
about six	ke·shesh	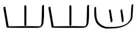	
hundred	me·o·wt	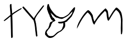	
men	eesh	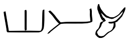	
Now Saul	ve·sha·ul	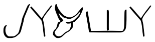	1 Samuel 13:16
and Jonathan	ve·yo·w·na·tan	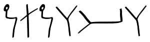	
his son	be·no	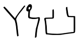	
and the troops	ve·ha·am	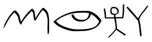	
	han·nim·tsa	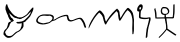	
with them	im·mam	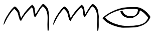	
were staying	yo·she·veem	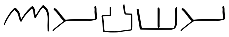	
in Geba	be·ge·va	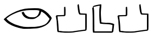	
of Benjamin	bin·ya·min	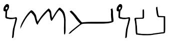	
while the Philistines	u·phe·lish·teem	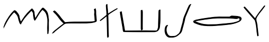	
camped	cha·nu	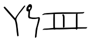	
at Michmash	ve·mikh·mas	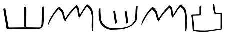	
went out	vay·ye·tse	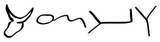	1 Samuel 13:17
And raiders	ham·mash·cheet	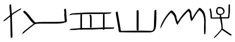	
camp	mim·ma·cha·neh	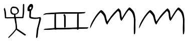	
of the Philistine	phe·lish·teem	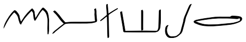	
in three	she·lo·shah	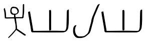	
divisions	ra·sheem	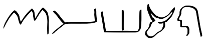	

-	ha·rosh		
One	e·chad	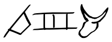	
headed	yiph·neh		
toward	el		
-	de·rekh		
Ophrah	a·phe·rah		
-	el		
in the land	e·rets		
of Shual	shu·al		
-	ve·ha·rosh		1 Samuel 13:18
another	e·chad	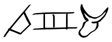	
-	yiph·neh		
-	de·rekh		
	bet	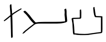	
toward Beth-horon	cho·ro·wn	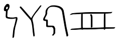	
and the [third]	ve·ha·rosh		
	e·chad	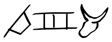	
-	yiph·neh		
road	de·rekh		
down the border	hag·ge·vul	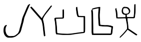	
overlooking	han·nish·qaph	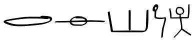	
	al		
the Valley	ge	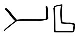	
of Zeboim	hats·tse·vo·eem		
facing the wilderness	ham·mid·ba·rah	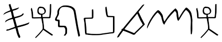	
blacksmith	ve·cha·rash		1 Samuel 13:19
And no	lo		

could be found	yim·ma·tse	𐤉𐤌𐤑𐤀	
in all	be·khol	𐤁𐤊𐤋	
the land	e·rets	𐤀𐤓𐤑	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
because	kee	𐤊𐤉	
had said	ʾa·mar	𐤀𐤌𐤓	
the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
must not be allowed	pen	𐤐𐤍	
to make	ya·a·su	𐤉𐤏𐤔𐤅	
“ The Hebrews	ha·iv·reem	𐤄𐤏𐤁𐤓𐤉𐤌	
swords	che·rev	𐤇𐤓𐤁	
or	o	𐤀𐤅	
spears”	cha·neet	𐤇𐤍𐤉𐤕	
would go down	vay·ye·re·du	𐤅𐤉𐤓𐤃𐤅	1 Samuel 13:20
Instead, all	khal	𐤊𐤋	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to the Philistines	hap·pe·lish·teem	𐤄𐤐𐤋𐤔𐤕𐤉𐤌	
to sharpen	lil·to·wosh	𐤋𐤋𐤈𐤅𐤔	
	eesh	𐤀𐤉𐤔	
-	et	𐤀𐤕	
their plowshares	ma·cha·rash·to	𐤌𐤇𐤓𐤔𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
mattocks	e·to	𐤀𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
axes	qar·dum·mo	𐤒𐤓𐤃𐤌𐤅	
-	ve·et	𐤅𐤀𐤕	
and sickles	ma·cha·re·sha·to	𐤌𐤇𐤓𐤔𐤕𐤅	

was	ve·ha·ye·tah	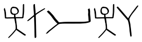	1 Samuel 13:21
The charge	hap·pe·tsee·rah		
a pim	pheem	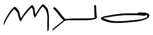	
for [sharpening] a plowshare	lam·ma·cha·re·shot		
or mattock	ve·la·e·teem	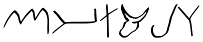	
a third [of a shekel]	ve·lish·losh		
for [sharpening] a pitchfork	qil·le·sho·wn	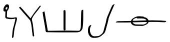	
or an axe	u·le·haq·qar·dum·meem		
and [a third of a shekel] for repointing	u·le·hats·tseev		
an oxgoad	had·da·re·van		
So	ve·ha·yah	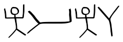	1 Samuel 13:22
on the day	be·yo·wm	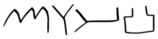	
of battle	mil·che·met	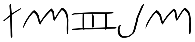	
not	ve·lo		
could be found	nim·tsa		
a sword	che·rev		
or spear	va·cha·neet	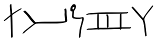	
in the hands	be·yad	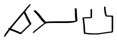	
	kal		
of the troops	ha·am		
-	a·sher		
with	et		
Saul	sha·ul		
	ve·et		
and Jonathan	yo·w·na·tan		
	vat·tim·ma·tse		

only Saul	le·sha·ul	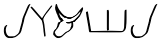	
Jonathan had weapons	u·le·yo·w·na·tan	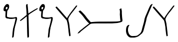	
and his son	be·no	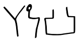	
had gone out	vay·ye·tse	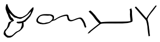	1 Samuel 13:23
And a garrison	mats·tsav	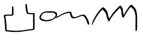	
of the Philistines	pe·lish·teem	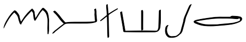	
	el	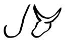	
to the pass	ma·a·var	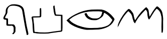	
at Michmash	mikh·mas	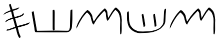	
	vay·hee	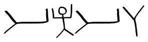	1 Samuel 14:1
One day	hay·yo·wm	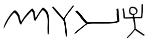	
said	vay·yo·mer	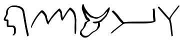	
Jonathan	yo·w·na·tan	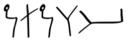	
son	ben	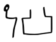	
of Saul	sha·ul	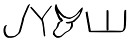	
to	el	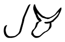	
the young man	han·na·ar	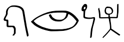	
bearing	no·se	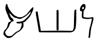	
his armor	khe·law	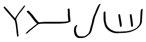	
“ Come	le·khah	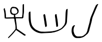	
let us cross over	ve·na·be·rah	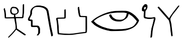	
to	el	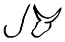	
outpost	mats·tsav	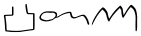	
the Philistine	pe·lish·teem	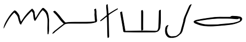	
-	a·sher	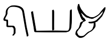	
on the other side	me·e·ver	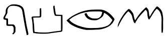	
”	hal·laz	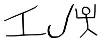	

his father	u·le·a·vee	𐤅𐤋𐤀𐤁𐤉𐤅	
But [Jonathan] did not	lo	𐤋𐤀	
tell	hig·geed	𐤄𐤂𐤉𐤃	
Meanwhile, Saul	ve·sha·ul	𐤅𐤔𐤀𐤅𐤋	1 Samuel 14:2
was staying	yo·wo·shev	𐤉𐤅𐤔𐤁	
on the outskirts	biq·tseh	𐤁𐤒𐤑𐤄	
of Gibeah	hag·giv·ah	𐤄𐤂𐤁𐤏𐤄	
under	ta·chat	𐤕𐤇𐤕	
the pomegranate tree	ha·rim·mo·wn	𐤄𐤓𐤌𐤅𐤍	
-	a·sher	𐤀𐤔𐤓	
in Migron	be·mig·ro·wn	𐤁𐤌𐤂𐤓𐤅𐤍	
And the troops	ve·ha·am	𐤅𐤄𐤏𐤌	
who [were]	a·sher	𐤀𐤔𐤓	
with him	im·mo	𐤏𐤌𐤅	
numbered about six	ke·shesh	𐤊𐤔𐤔	
hundred	me·o·wt	𐤌𐤀𐤅𐤕	
men	eesh	𐤀𐤉𐤔	
including Ahijah	va·a·chee·yah	𐤅𐤀𐤇𐤉𐤄	1 Samuel 14:3
He was the son	ben	𐤁𐤍	
Ahitub	a·chi·tuv	𐤀𐤇𐤈𐤅𐤁	
brother	a·chee	𐤀𐤇𐤉	
of Ichabod’s	ee·kha·vo·wd	𐤀𐤉𐤊𐤁𐤅𐤃	
son	ben	𐤁𐤍	
of Phinehas	pee·ne·chas	𐤐𐤉𐤍𐤇𐤎	
the son	ben	𐤁𐤍	
of Eli	e·lee	𐤏𐤋𐤉	
the priest	ko·hen	𐤊𐤄𐤍	

of the LORD	YHVH	
in Shiloh	be·shi·lo	
who was wearing	no·se	
an ephod	e·pho·wd	
But the troops	ve·ha·am	
did not	lo	
know	ya·da	
that	kee	
had left	ha·lakh	
Jonathan	yo·w·na·tan	
-	u·ven	1 Samuel 14:4
of the pass	ham·ma·be·ro·wt	
that	a·sher	
intended	biq·qesh	
Jonathan	yo·w·na·tan	
to cross	la·a·vor	
to reach	al	
outpost	mats·tsav	
the Philistine	pe·lish·teem	
Now there were cliffs	shen	
	has·se·la	
on both sides	me·ha·e·ver	
	miz·zeh	
	ve·shen	
	has·se·la	
	me·ha·e·ver	
	miz·zeh	

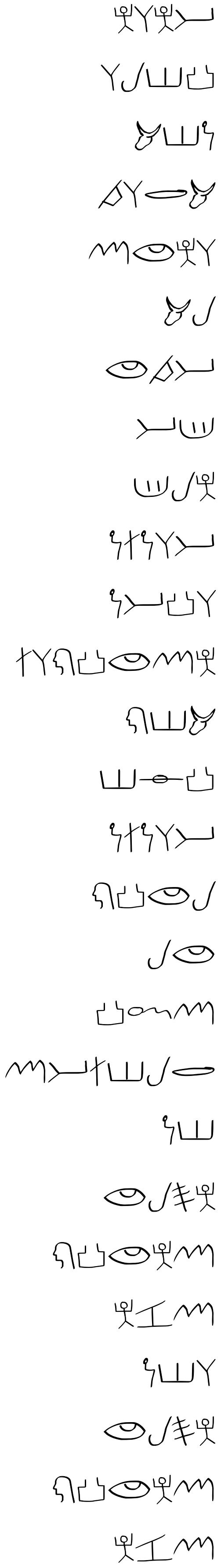

was named	ve·shem	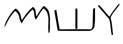	
One	ha·e·chad		
Bozez	bo·w·tsets		
	ve·shem	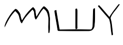	
and the other	ha·e·chad	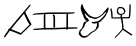	
Seneh	sen·neh		
cliff	hash·shen		1 Samuel 14:5
One	ha·e·chad		
stood	ma·tsuq		
to the north	mits·tsa·pho·wn		
toward	mul		
Michmash	mikh·mas		
and the other	ve·ha·e·chad		
to the south	min·ne·gev		
toward	mul		
Geba	ga·va		
said	vay·yo·mer		1 Samuel 14:6
Jonathan	ye·ho·w·na·tan	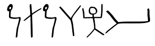	
to	el		
the young man	han·na·ar		
bearing	no·se	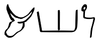	
his armor	khe·law	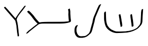	
“ Come	le·khah		
let us cross over	ve·na·be·rah		
to	el		
the outpost	mats·tsav		
uncircumcised men	ha·a·re·leem	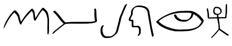	

of these	ha·el·leh	האלה	
Perhaps	u·lay	אולי	
will work	ya·a·seh	יעשה	
the LORD	YHVH	יהוה	
on our	la·nu	לנו	
behalf	kee	כי	
Nothing	en	אין	
the LORD	la·YHVH	ליהוה	
can hinder	ma·tso·wr	מעצור	
from saving	le·ho·wo·shee·a	להושיע	
whether by many	be·rav	ברב	
or	o	או	
by few”	vim·at	במעט	
replied	vay·yo·mer	ויאמר	1 Samuel 14:7
	lo	לו	
His armor-bearer	no·se	נשא	
	khe·law	כליו	
“ Do	a·seh	עשה	
all	kal	כל	
that is	a·sher	אשר	
in your heart	bil·va·ve·kha	בלבבך	
Go ahead	ne·teh	נטה	
	lakh	לך	
I am	hin·nee	הנני	
with you	im·me·kha	עמך	
heart and soul”	kil·va·ve·kha	כלבבך ס	
said	vay·yo·mer	ויאמר	1 Samuel 14:8

Jonathan	ye·ho·w·na·tan	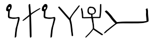	
“ Very well ”	hin·neh		
“ we will	a·nach·nu	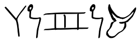	
cross over	o·ve·reem		
toward	el		
[these] men	ha·a·na·sheem		
and show ourselves	ve·nig·lee·nu	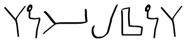	
to them	a·le·hem	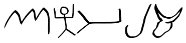	
If	im		1 Samuel 14:9
	koh	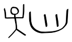	
they say	yo·me·ru		
	e·le·nu	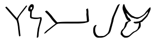	
‘ Wait	dom·mu		
until	ad		
we come	hag·gee·e·nu	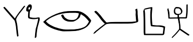	
to you ’	a·le·khem	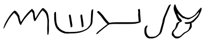	
then we will stay	ve·a·mad·nu		
where we are	tach·te·nu		
and will not	ve·lo		
go up	na·a·leh		
to them	a·le·hem	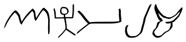	
But if	ve·im		1 Samuel 14:10
	koh	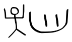	
they say	yo·me·ru		
‘ Come on up ’	a·lu		
	a·le·nu	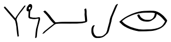	
then we will go up	ve·a·lee·nu	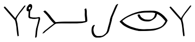	

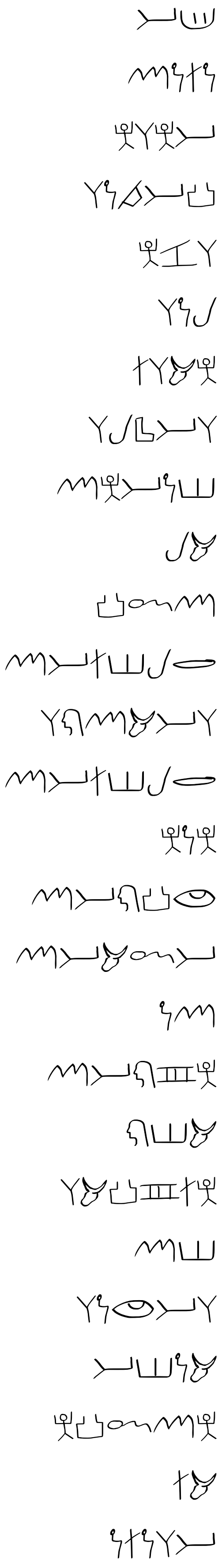

because	kee	
has delivered them	ne·ta·nam	
that the LORD	YHVH	
into our hands”	be·ya·de·nu	
this	ve·zeh	
	la·nu	
will be our sign	ha·o·wt	
showed themselves	vay·yig·ga·lu	1 Samuel 14:11
So the two of them	she·ne·hem	
to	el	
the outpost	mats·tsav	
of the Philistines	pe·lish·teem	
exclaimed	vay·yo·me·ru	
[who]	phe·lish·teem	
“ Look	hin·neh	
the Hebrews	iv·reem	
are coming out	yo·tse·eem	
of	min	
the holes	ha·cho·reem	
in which	a·sher	
they were hiding !”	hit·chab·be·u	
	sham	
called out	vay·ya·a·nu	1 Samuel 14:12
So the men	an·she	
of the outpost	ham·mats·tsa·vah	
-	et	
to Jonathan	yo·w·na·tan	

-	ve·et	𐤅𐤀𐤕	
and his armor-bearer	no·se	𐤍𐤔𐤀	
	khe·law	𐤊𐤋𐤉𐤅	
-	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
“ Come on up	a·lu	𐤏𐤋𐤅	
	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
and we will teach	ve·no·w·dee·ah	𐤅𐤍𐤅𐤃𐤉𐤏𐤄	
-	et·khem	𐤀𐤕𐤊𐤌	
you a lesson ! ”	da·var ph	𐤃𐤁𐤓 -	
told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
Jonathan	yo·w·na·tan	𐤉𐤅𐤍𐤕𐤍	
	el	𐤀𐤋	
his armor-bearer	no·se	𐤍𐤔𐤀	
	khe·law	𐤊𐤋𐤉𐤅	
“ Follow	a·leh	𐤏𐤋𐤄	
me ”	a·cha·ray	𐤀𐤇𐤓𐤉	
“ for	kee	𐤊𐤉	
has delivered them	ne·ta·nam	𐤍𐤕𐤍𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
into the hand	be·yad	𐤁𐤉𐤃	
of Israel”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
climbed up	vay·ya·al	𐤅𐤉𐤏𐤋	1 Samuel 14:13
So Jonathan	yo·w·na·tan	𐤉𐤅𐤍𐤕𐤍	
	al	𐤏𐤋	
on his hands	ya·daw	𐤉𐤃𐤉𐤅	
	ve·al	𐤅𐤏𐤋	
and feet	rag·law	𐤓𐤂𐤋𐤉𐤅	

with his armor-bearer	ve·no·se	𐤅𐤍𐤔𐤀	
	khe·law	𐤊𐤋𐤉𐤅	
behind him	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
And [the Philistines] fell	vay·yip·pe·lu	𐤅𐤉𐤐𐤋𐤅	
before	liph·ne	𐤋𐤐𐤍𐤉	
Jonathan	yo·w·na·tan	𐤉𐤅𐤍𐤕𐤍	
and his armor-bearer	ve·no·se	𐤅𐤍𐤔𐤀	
	khe·law	𐤊𐤋𐤉𐤅	
and finished them off	me·mo·w·tet	𐤌𐤌𐤅𐤕𐤕	
followed	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
-	vat·te·hee	𐤅𐤕𐤄𐤉	1 Samuel 14:14
assault	ham·mak·kah	𐤄𐤌𐤊𐤄	
In that first	ha·ri·sho·nah	𐤄𐤓𐤀𐤔𐤍𐤄	
-	a·sher	𐤀𐤔𐤓	
struck down	hik·kah	𐤄𐤊𐤄	
Jonathan	yo·w·na·tan	𐤉𐤅𐤍𐤕𐤍	
and his armor-bearer	ve·no·se	𐤅𐤍𐤔𐤀	
	khe·law	𐤊𐤋𐤉𐤅	
about twenty	ke·es·reem	𐤊𐤏𐤔𐤓𐤉𐤌	
men	eesh	𐤀𐤉𐤔	
over half	ke·va·cha·tsee	𐤊𐤁𐤇𐤑𐤉	
an acre	ma·a·nah	𐤌𐤏𐤍𐤄	
	tse·med	𐤑𐤌𐤃	
of land	sa·deh	𐤔𐤃𐤄	
struck [the Philistines]	vat·te·hee	𐤅𐤕𐤄𐤉	1 Samuel 14:15
Then terror	cha·ra·dah	𐤇𐤓𐤃𐤄	

in the camp	vam·ma·cha·neh	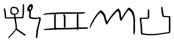	
in the field	vas·sa·deh	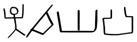	
and among all	u·ve·khal	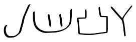	
the people	ha·am		
Even those in the outposts	ham·mats·tsav		
and raiding parties	ve·ham·mash·cheet	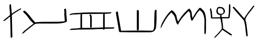	
trembled	cha·re·du	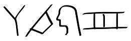	
Indeed	gam		
	hem·mah		
quaked	vat·tir·gaz		
the earth	ha·a·rets		
spread	vat·te·hee		
and panic	le·cher·dat		
from God	e·lo·heem		
looked	vay·yir·u		1 Samuel 14:16
watchmen	hats·tso·pheem	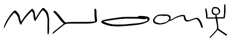	
Now when Saul’s	le·sha·ul		
at Gibeah	be·giv·at		
in Benjamin	bin·ya·min	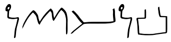	
and saw	ve·hin·neh		
the troops	he·ha·mo·wn		
melting away	na·mo·wg		
and scattering	vay·ye·lekh	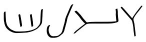	
in every direction	va·ha·lom	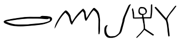	
said	vay·yo·mer		1 Samuel 14:17
Saul	sha·ul		
to the troops	la·am		

who [were]	a·sher	
with him	it·to	
“ Call the roll	piq·du	
	na	
and see	u·re·u	
who	mee	
has left	ha·lakh	
us ”	me·im·ma·nu	
And when they had called the roll	vay·yiph·qe·du	
they saw	ve·hin·neh	
[were] not [there]	en	
that Jonathan	yo·w·na·tan	
and his armor-bearer	ve·no·se	
	khe·law	
said	vay·yo·mer	1 Samuel 14:18
Then Saul	sha·ul	
to Ahijah	la·a·chee·yah	
“ Bring	hag·gee·shah	
the ark	a·ro·wn	
of God ”	ha·e·lo·heem	
(For	kee	
was	ha·yah	
it	a·ro·wn	
	ha·e·lo·heem	
time	bay·yo·wm	
at that	ha·hu	
with the Israelites	u·ve·ne	

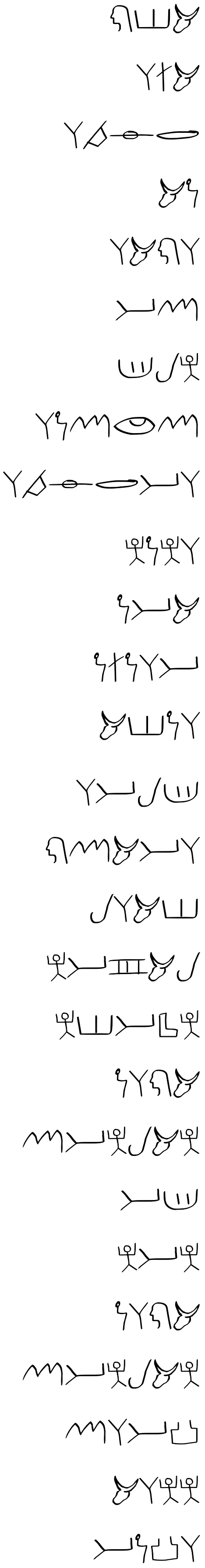

)	yis·ra·el	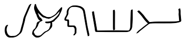	
-	vay·hee	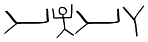	1 Samuel 14:19
While	ad		
was talking	dib·ber		
Saul	sha·ul		
to	el		
the priest	hak·ko·hen	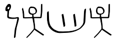	
the commotion	ve·he·ha·mo·wn	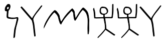	
-	a·sher		
camp	be·ma·cha·neh	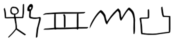	
in the Philistine	phe·lish·teem		
continued to	vay·ye·lekh	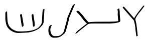	
	ha·lo·wkh		
increase	va·rav ph		
said	vay·yo·mer		
So Saul	sha·ul		
to	el		
the priest	hak·ko·hen		
“ Withdraw	e·soph		
your hand ”	ya·de·kha		
assembled	vay·yiz·za·eq	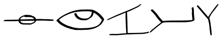	1 Samuel 14:20
Then Saul	sha·ul		
and all	ve·khal		
his troops	ha·am		
-	a·sher		
-	it·to		
and marched	vay·ya·vo·u	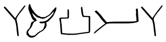	

to	ad		
the battle	ham·mil·cha·mah	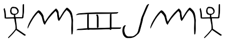	
and they found [the Philistines]	ve·hin·neh		
wielding	ha·ye·tah	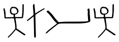	
the sword	che·rev		
with each man	eesh	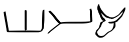	
against his neighbor	be·re·e·hu		
confusion	me·hu·mah		
	ge·do·w·lah		
in total	me·od		
And the Hebrews	ve·ha·iv·reem	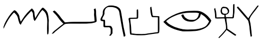	1 Samuel 14:21
-	ha·yu	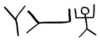	
of the Philistines	lap·pe·lish·teem		
previously	ke·et·mo·wl		
	shil·sho·wm		
who had	a·sher		
gone up	a·lu		
	im·mam		
into the surrounding camps	bam·ma·cha·neh	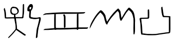	
	sa·veev	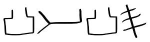	
now	ve·gam		
-	hem·mah		
went over to	lih·yo·wt	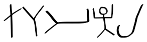	
	im		
the Israelites	yis·ra·el	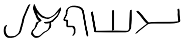	
who	a·sher		
were with	im		

Saul	sha·ul	שאול	
and Jonathan	ve·yo·w·na·tan	ויונתן	
When all	ve·khol	וכל	1 Samuel 14:22
-	eesh	איש	
the Israelites	yis·ra·el	ישראל	
who had been hiding	ham·mit·chab·be·eem	המתחבאים	
in the hill country	be·har	בהר	
of Ephraim	eph·ra·yim	אפרים	
heard	sha·me·u	שמעו	
that	kee	כי	
were fleeing	na·su	נסו	
the Philistines	pe·lish·teem	פלשתים	
joined	vay·yad·be·qu	וידבקו	
also	gam	גם	
they	hem·mah	המה	
	a·cha·re·hem	אחריהם	
Saul and Jonathan in the battle	bam·mil·cha·mah	במלחמה	
saved	vay·yo·wo·sha	ויושע	1 Samuel 14:23
So the LORD	YHVH	יהוה	
day	bay·yo·wm	ביום	
that	ha·hu	ההוא	
-	et	את	
Israel	yis·ra·el	ישראל	
and the battle	ve·ham·mil·cha·mah	והמלחמה	
moved on	a·ve·rah	עברה	
-	et	את	
	bet	בית	

beyond Beth-aven	a·ven	𐤀𐤅𐤍	
Now the men	ve·eesh	𐤅𐤀𐤉𐤔	1 Samuel 14:24
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
were in distress	nig·gas	𐤍𐤂𐤔	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
that	ha·hu	𐤄𐤄𐤅𐤀	
under an oath	vay·yo·el	𐤅𐤉𐤀𐤋	
for Saul	sha·ul	𐤔𐤀𐤅𐤋	
-	et	𐤀𐤕	
had placed the troops	ha·am	𐤄𐤏𐤌	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Cursed [is]	a·rur	𐤀𐤓𐤅𐤓	
the man	ha·eesh	𐤄𐤀𐤉𐤔	
who	a·sher	𐤀𐤔𐤓	
eats	yo·khal	𐤉𐤀𐤊𐤋	
[any] food	le·chem	𐤋𐤇𐤌	
before	ad	𐤏𐤃	
evening	ha·e·rev	𐤄𐤏𐤓𐤁	
before I have taken vengeance	ve·niq·qam·tee	𐤅𐤍𐤒𐤌𐤕𐤉	
on my enemies ”	me·o·ye·vay	𐤌𐤀𐤉𐤁𐤉	
So none	ve·lo	𐤅𐤋𐤀	
tasted	ta·am	𐤈𐤏𐤌	
	kal	𐤊𐤋	
of the troops	ha·am	𐤄𐤏𐤌	
any food	la·chem	𐤋𐤇𐤌𐤎	
Then all [the troops]	ve·khal	𐤅𐤊𐤋	1 Samuel 14:25
	ha·a·rets	𐤄𐤀𐤓𐤑	

entered	ba·u		
the forest	vay·ya·ar	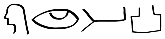	
and there was	vay·hee	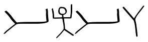	
honey	de·vash	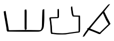	
on	al		
the ground	pe·ne	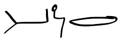	
	has·sa·deh		
entered	vay·ya·vo	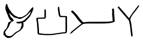	1 Samuel 14:26
And when [they]	ha·am		
	el		
the forest	hay·ya·ar	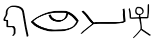	
and saw	ve·hin·neh		
the flowing	he·lekh	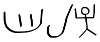	
honey	de·vash	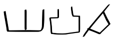	
not one of them	ve·en		
put	mas·seeg	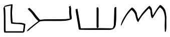	
his hand	ya·do	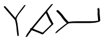	
to	el		
his mouth	pee	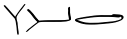	
because	kee	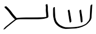	
feared	ya·re		
[they]	ha·am		
-	et		
the oath	hash·she·vu·ah		
Jonathan, however	ve·yo·w·na·tan	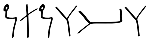	1 Samuel 14:27
had not	lo		
heard that	sha·ma		

with the oath	be·hash·bee·a		
his father	a·vee	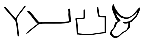	
-	et		
{had charged} the people	ha·am		
So he reached out	vay·yish·lach		
-	et		
the end	qe·tseh	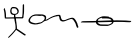	
of the staff	ham·mat·teh		
-	a·sher		
in his hand	be·ya·do	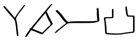	
dipped	vay·yit·bol		
-	o·w·tah		
it into the honeycomb	be·ya·rat		
	had·de·vash		
and put	vay·ya·shev		
his hand	ya·do	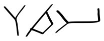	
to	el		
his mouth	pee	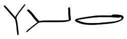	
brightened	vat·ta·ro·nah		
and his eyes	e·naw		
Then	vay·ya·an	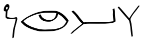	1 Samuel 14:28
one	eesh	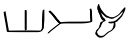	
of the soldiers	me·ha·am		
told him	vay·yo·mer		
with a solemn oath	hash·be·a		
saying	hish·bee·a	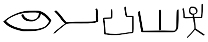	
“ Your father	a·vee·kha	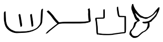	

-	et	את	
{bound} the troops	ha·am	העם	
	le·mor	לאמר	
‘ Cursed [is]	a·rur	ארור	
the man	ha·eesh	האיש	
who	a·sher	אשר	
eats	yo·khal	יאכל	
food	le·chem	לחם	
today ’	hay·yo·wm	היום	
are faint”	vay·ya·aph	ויעף	
That is why the people	ha·am	העם	
replied	vay·yo·mer	ויאמר	1 Samuel 14:29
Jonathan	yo·w·na·tan	יונתן	
has brought trouble	a·khar	עכר	
“ My father	a·vee	אבי	
-	et	את	
to the land ”	ha·a·rets	הארץ	
“ Just look	re·u	ראו	
	na	נא	
at how	kee	כי	
have brightened	o·ru	ארו	
my eyes	e·nay	עיני	
because	kee	כי	
I tasted	ta·am·tee	טעמתי	
a little	me·at	מעט	
honey	de·vash	דבש	
of this	haz·zeh	הזה	

How much better it would have been	aph		1 Samuel 14:30
	kee	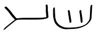	
if	lu		
had eaten	a·khol		
	a·khal		
freely today	hay·yo·wm	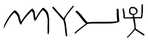	
the troops	ha·am		
from the plunder	mish·she·lal		
from their enemies !	o·ye·vaw	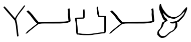	
-	a·sher		
they took	ma·tsa		
	kee	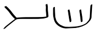	
Would not	at·tah		
	lo		
have been much greater ?”	ra·ve·tah		
the slaughter	mak·kah	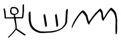	
of the Philistines	bap·pe·lish·teem		
after the Israelites had struck down	vay·yak·ku	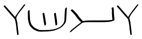	1 Samuel 14:31
day	bay·yo·wm	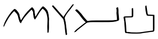	
That	ha·hu	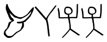	
the Philistines	bap·pe·lish·teem		
from Michmash	mim·mikh·mas		
to Aijalon	ay·ya·lo·nah	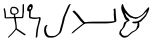	
faint	vay·ya·aph		
the people	ha·am		
were very	me·od		

So they rushed greedily	vay·ya·ʿas	1 Samuel 14:32
-	ha·am	
to	el	
the plunder	sha·lal	
taking	vay·yiq·chu	
sheep	tson	
cattle	u·va·qar	
and calves	u·ve·ne	
	va·qar	
They slaughtered them	vay·yish·cha·tu	
on the ground	a·re·tsah	
and ate	vay·yo·khal	
	ha·am	
meat with	al	
the blood still in it	had·dam	
Then someone reported	vay·yag·gee·du	1 Samuel 14:33
to Saul	le·sha·ul	
:	le·mor	
“ Look	hin·neh	
the troops	ha·am	
are sinning	cho·tim	
against the LORD	la·YHVH	
by eating	le·e·khol	
meat with	al	
the blood still in it”	had·dam	
said Saul	vay·yo·mer	

“ You have broken faith ”	be·gad·tem		
“ Roll	gol·lu	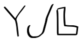	
over here	e·lay	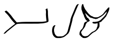	
at once”	hay·yo·wm	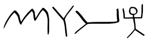	
stone	e·ven		
a large	ge·do·w·lah		
said	vay·yo·mer		1 Samuel 14:34
Then he	sha·ul		
“ Go	pu·tsu		
among the troops	va·am		
and tell	va·a·mar·tem	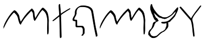	
them	la·hem		
must bring	hag·gee·shu	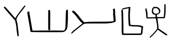	
me	e·lay	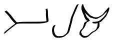	
‘ Each man	eesh	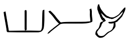	
his ox	sho·w·ro		
	ve·eesh	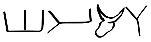	
or his sheep	se·ye·hu	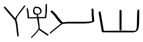	
slaughter [them]	u·she·chat·tem		
in this [place]	ba·zeh	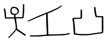	
and then eat	va·a·khal·tem	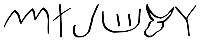	
Do not	ve·lo		
sin	te·chet·u	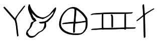	
against the LORD	la·YHVH	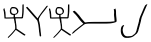	
by eating	le·e·khol		
meat with	el		
the blood still in it ’”	had·dam		

brought	vay·yag·gi·shu		
everyone	khal		
	ha·am		
	eesh	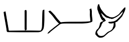	
his ox	sho·w·ro		
	ve·ya·do	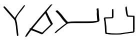	
So that night	hal·lay·lah	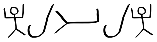	
and slaughtered	vay·yish·cha·tu	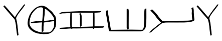	
it there	sham		
built	vay·yi·ven	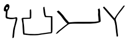	1 Samuel 14:35
Then Saul	sha·ul		
an altar	miz·be·ach		
to the LORD	la·YHVH	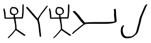	
-	o·to		
it was the first	he·chel	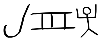	
time he had built	liv·no·wt	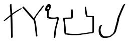	
an altar	miz·be·ach		
to the LORD	la·YHVH	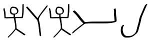	
said	vay·yo·mer		1 Samuel 14:36
And Saul	sha·ul		
“ Let us go down	ne·re·dah	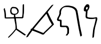	
after	a·cha·re	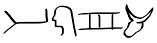	
the Philistines	phe·lish·teem		
by night	lay·lah	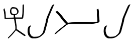	
and plunder	ve·na·vo·zah		
them	va·hem		
until	ad		

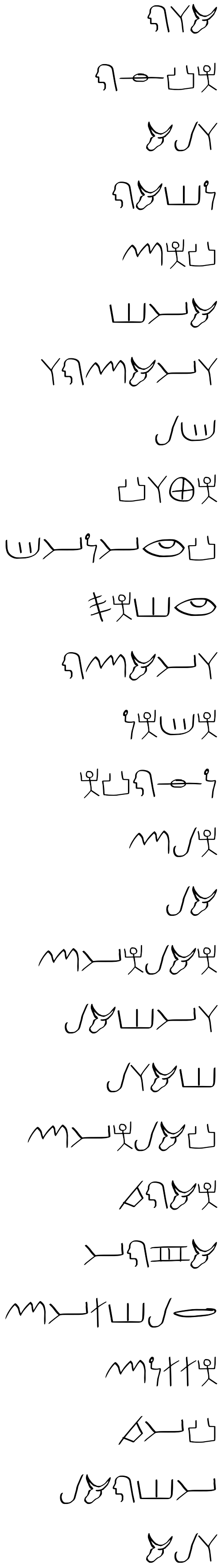

dawn	o·wr	
	hab·bo·qer	
no	ve·lo	
leaving	nash·er	
	ba·hem	
man [alive] !”	eesh	
the troops replied	vay·yo·me·ru	
what	kal	
seems good	hat·to·wv	
to you ”	be·e·ne·kha	
“ Do	ʿa·sē·hs	
said	vay·yo·mer	
But the priest	hak·ko·hen	
“ We must consult	niq·re·vah	
here”	ha·lom	
	el	
God	ha·e·lo·heem	
inquired	vay·yish·al	1 Samuel 14:37
So Saul	sha·ul	
of God	be·lo·heem	
“ Shall I go down	ha·e·red	
after	a·cha·re	
the Philistines ?	phe·lish·teem	
Will You give them	ha·tit·te·nem	
into the hand	be·yad	
of Israel ? ”	yis·ra·el	
But God did not	ve·lo	

answer him	a·na·hu	𐤏𐤍𐤄𐤅	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
that	ha·hu	𐤄𐤄𐤅𐤀	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 14:38
Therefore Saul	sha·ul	𐤔𐤀𐤅𐤋	
“ Come	go·shu	𐤂𐤔𐤅	
here	ha·lom	𐤄𐤋𐤌	
all	kol	𐤊𐤋	
you leaders	pin·no·wt	𐤐𐤍𐤅𐤕	
of the troops	ha·am	𐤄𐤏𐤌	
and let us investigate	u·de·u	𐤅𐤃𐤏𐤅	
	u·re·u	𐤅𐤓𐤀𐤅	
how	bam·mah	𐤁𐤌𐤄	
has occurred	ha·ye·tah	𐤄𐤉𐤕𐤄	
sin	ha·chat·tat	𐤄𐤇𐤈𐤀𐤕	
this	haz·zot	𐤄𐤆𐤀𐤕	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
As surely as	kee	𐤊𐤉	1 Samuel 14:39
lives	chay	𐤇𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who saves	ham·mo·wo·shee·a	𐤄𐤌𐤅𐤔𐤉𐤏	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
even	kee	𐤊𐤉	
if	im	𐤀𐤌	
it is	yesh·no	𐤉𐤔𐤍𐤅	
Jonathan	be·yo·w·na·tan	𐤁𐤉𐤅𐤍𐤕𐤍	

my son	be·nee	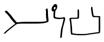	
	kee	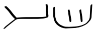	
he must die	mo·wt		
!”	ya·mut		
But not one	ve·en		
said	o·ne·hu		
a word	mik·kal		
of the troops	ha·am		
Then Saul said	vay·yo·mer		1 Samuel 14:40
to	el		
all	kal		
Israel	yis·ra·el	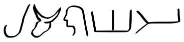	
“ You	at·tem		
stand	tih·yu	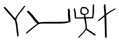	
side	le·e·ver		
on one	e·chad	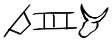	
and I	va·a·nee		
Jonathan	ve·yo·w·na·tan	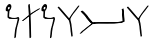	
and my son	be·nee	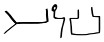	
will stand	nih·yeh	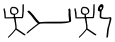	
side”	le·e·ver		
on the other	e·chad	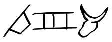	
replied	vay·yo·me·ru		
the troops	ha·am		
	el		
	sha·ul		
what seems good	hat·to·wv		

to you ”	be·e·ne·kha	בעיניך	
“ Do	a·seh	עשהס	
said	vay·yo·mer	ויאמר	1 Samuel 14:41
So Saul	sha·ul	שאול	
to	el	אל	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
“ [Why have You not answered Your servant this day? If the fault is with me or my son Jonathan, respond with Urim; but if the fault is with the men of Israel,] respond	ha·vah	הבה	
with Thummim”	ta·meem	תמים	
were selected	vay·yil·la·khed	וילכד	
And Jonathan	yo·w·na·tan	יונתן	
and Saul	ve·sha·ul	ושאול	
but the people	ve·ha·am	והעם	
were cleared of the charge	ya·tsa·u	יצאו	
said	vay·yo·mer	ויאמר	1 Samuel 14:42
Then Saul	sha·ul	שאול	
“ Cast [the lot]	hap·pee·lu	הפילו	
between me	be·nee	ביני	
and	u·ven	ובין	
Jonathan ”	yo·w·na·tan	יונתן	
my son	be·nee	בני	
was selected	vay·yil·la·khed	וילכד	

And Jonathan	yo·w·na·tan		
commanded	vay·yo·mer		1 Samuel 14:43
Saul	sha·ul		
	el		
him	yo·w·na·tan		
“ Tell	hag·gee·dah	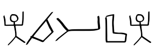	
me	lee	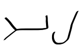	
what	meh		
you have done”	a·see·tah	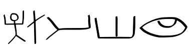	
told	vay·yag·ged	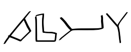	
him	lo		
So Jonathan	yo·w·na·tan		
	vay·yo·mer		
“ I only	ta·om		
tasted	ta·am·tee		
with the end	biq·tseh	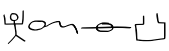	
of the staff	ham·mat·teh		
that [was]	a·sher		
in my hand	be·ya·dee	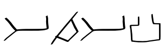	
a little	me·at		
honey	de·vash	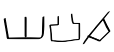	
And now	hin·nee	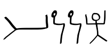	
I must die ?”	a·mut	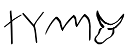	
declared	vay·yo·mer		1 Samuel 14:44
And Saul	sha·ul		
	koh	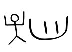	
punish me	ya·a·seh		

“ May God	e·lo·heem		
and ever so	ve·khoh		
severely	yo·w·siph		
do not	kee	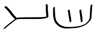	
surely	mo·wt		
die !”	ta·mut	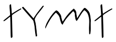	
if you, Jonathan	yo·w·na·tan	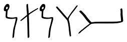	
said	vay·yo·mer		1 Samuel 14:45
But the people	ha·am		
to	el		
Saul	sha·ul		
“ Must Jonathan	hayo·w·na·tan	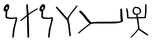	
die —	ya·mut		
he who	a·sher		
accomplished	a·sah		
deliverance	hay·shu·ah		
a great	hag·ge·do·w·lah		
such	haz·zot		
for Israel ?	be·yis·ra·el	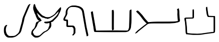	
Never !	cha·lee·lah	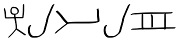	
lives	chay	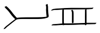	
As surely as the LORD	YHVH		
not	im		
will fall	yip·pol	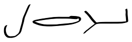	
a hair	mis·sa·a·rat		
of his head	ro·sho		
to the ground	ar·tsah		

for	kee	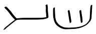	
with	im		
God's help	e·lo·heem		
he has accomplished this	a·sah		
today	hay·yo·wm	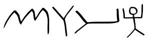	
”	haz·zeh		
rescued	vay·yiph·du	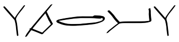	
So the people	ha·am		
-	et		
Jonathan	yo·w·na·tan		
and he did not	ve·lo		
die	met		
gave up	vay·ya·al	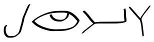	1 Samuel 14:46
Then Saul	sha·ul		
his pursuit	me·a·cha·re	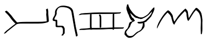	
of the Philistines	pe·lish·teem		
and the Philistines	u·phe·lish·teem		
returned	ha·le·khu	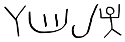	
to their own land	lim·qo·w·mam	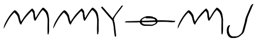	
After Saul	ve·sha·ul		1 Samuel 14:47
had assumed	la·khad		
the kingship	ham·me·lu·khah	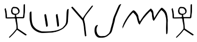	
over	al		
Israel	yis·ra·el	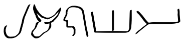	
he fought	vay·yil·la·chem	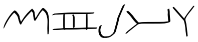	
on every side —	sa·veev	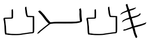	
against all	be·khal		

his enemies	o·ye·vaw	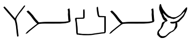	
the Moabites	be·mo·w·av		
the Ammonites	u·viv·ne		
	am·mo·wn	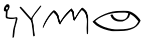	
the Edomites	u·ve·e·do·wm		
the kings	u·ve·mal·khe		
of Zobah	tso·w·vah		
and the Philistines	u·vap·pe·lish·teem	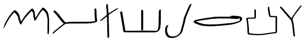	
Wherever	u·ve·khol	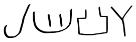	
-	a·sher		
he turned	yiph·neh		
he routed them	yar·shee·a	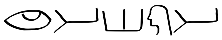	
He fought	vay·ya·as		1 Samuel 14:48
valiantly	cha·yil	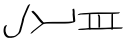	
and defeated	vay·yakh	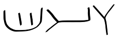	
-	et		
the Amalekites	a·ma·leq		
delivering	vay·yats·tsel	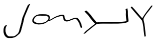	
-	et		
Israel	yis·ra·el	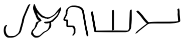	
from the hands	mee·yad	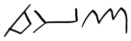	
of its plunderers	sho·se·hu		
were	vay·yih·yu		1 Samuel 14:49
Now the sons	be·ne	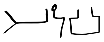	
of Saul	sha·ul		
Jonathan	yo·w·na·tan	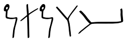	
Ishvi	ve·yish·vee		

	u·mal·kee	𐤅𐤌𐤋𐤊𐤉	
and Malchishua	shu·a	𐤔𐤅𐤏	
-	ve·shem	𐤅𐤔𐤌	
His two	she·te	𐤔𐤕𐤉	
daughters	ve·no·taw	𐤁𐤍𐤕𐤉𐤅	
were named	shem	𐤔𐤌	
(his firstborn)	hab·be·khee·rah	𐤄𐤁𐤊𐤉𐤓𐤄	
Merab	me·rav	𐤌𐤓𐤁	
	ve·shem	𐤅𐤔𐤌	
(his younger daughter)	haq·qe·tan·nah	𐤄𐤒𐤈𐤍𐤄	
and Michal	mee·khal	𐤌𐤉𐤊𐤋	
name	ve·shem	𐤅𐤔𐤌	1 Samuel 14:50
wife’s	e·shet	𐤀𐤔𐤕	
His	sha·ul	𐤔𐤀𐤅𐤋	
was Ahinoam	a·chee·no·am	𐤀𐤇𐤉𐤍𐤏𐤌	
daughter	bat	𐤁𐤕	
of Ahimaaz	a·chee·ma·ats	𐤀𐤇𐤉𐤌𐤏𐤑	
The name	ve·shem	𐤅𐤔𐤌	
of the commander	sar	𐤔𐤓	
of his army	tse·va·o	𐤑𐤁𐤀𐤅	
was Abner	a·vee·ner	𐤀𐤁𐤉𐤍𐤓	
the son	ben	𐤁𐤍	
Ner	ner	𐤍𐤓	
uncle	do·wd	𐤃𐤅𐤃	
of Saul’s	sha·ul	𐤔𐤀𐤅𐤋	
Kish	ve·qeesh	𐤅𐤒𐤉𐤔	1 Samuel 14:51
father	a·vee	𐤀𐤁𐤉	

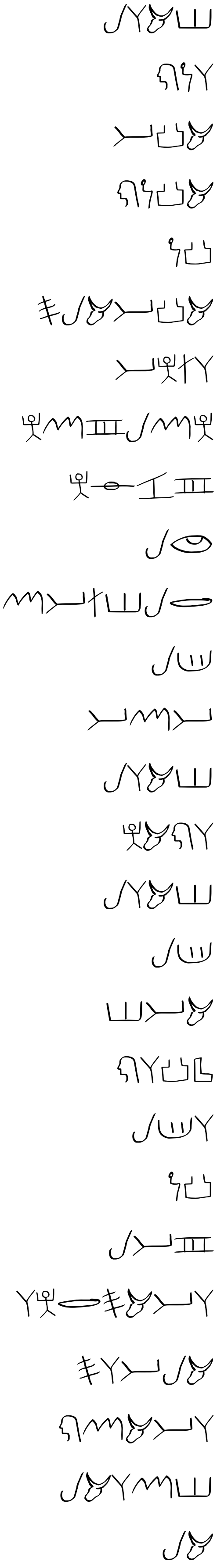

Saul’s	sha·ul	
Ner	ve·ner	
father	a·vee	
and Abner’s	av·ner	
were sons	ben	
of Abiel	a·vee·el	
was	vat·te·hee	1 Samuel 14:52
And the war	ham·mil·cha·mah	
fierce	cha·za·qah	
with	al	
the Philistines	pe·lish·teem	
for all	kol	
the days	ye·me	
of Saul	sha·ul	
noticed	ve·ra·ah	
So whenever [he]	sha·ul	
any	kal	
	eesh	
strong	gib·bo·wr	
	ve·khal	
man	ben	
or brave	cha·yil	
[Saul] would enlist him	vay·ya·as·phe·hu	
	e·law	
said	vay·yo·mer	1 Samuel 15:1
Then Samuel	she·mu·el	
to	el	

Saul	sha·ul	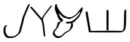	
me	o·tee	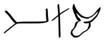	
sent	sha·lach	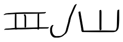	
“ The LORD	YHVH	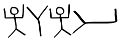	
to anoint you	lim·sha·cho·kha	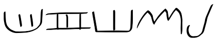	
king	le·me·lekh	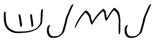	
over	al	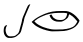	
His people	am·mo	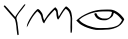	
	al	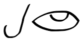	
Israel	yis·ra·el	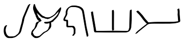	
Now therefore	ve·at·tah	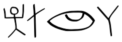	
listen	she·ma	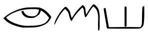	
	le·qo·wl	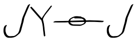	
to the words	div·re	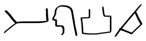	
of the LORD	YHVH	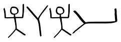	
This is what	koh	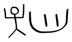	1 Samuel 15:2
says :	a·mar	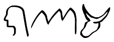	
the LORD	YHVH	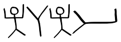	
of Hosts	tse·va·o·wt	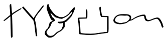	
‘ I witnessed	pa·qad·tee	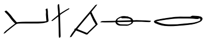	
-	et	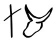	
what	a·sher	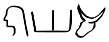	
did	a·sah	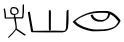	
the Amalekites	a·ma·leq	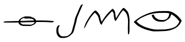	
to the Israelites	le·yis·ra·el	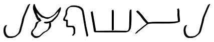	
when	a·sher	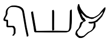	
they ambushed	sam	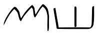	

them	lo	
on their way	bad·de·rekh	
up	ba·a·lo·to	
from Egypt	mim·mits·ra·yim	
Now	at·tah	1 Samuel 15:3
go	lekh	
and attack	ve·hik·kee·tah	
-	et	
the Amalekites	a·ma·leq	
and devote to destruction	ve·ha·cha·ram·tem	
-	et	
all	kal	
that	a·sher	
belongs to them	lo	
Do not	ve·lo	
spare	tach·mol	
them	a·law	
but put to death	ve·he·mat·tah	
men	me·eesh	
and	ad	
women	ish·shah	
children	me·o·lel	
and	ve·ad	
infants	yo·w·neq	
oxen	mish·sho·wr	
and	ve·ad	
sheep	seh	

camels	mig·ga·mal		
and	ve·ad		
donkeys ’”	cha·mo·wr		
summoned	vay·sham·ma		1 Samuel 15:4
So Saul	sha·ul		
-	et		
the troops	ha·am		
and numbered them	vay·yiph·qe·dem	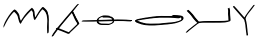	
at Telaim —	bat·te·la·eem	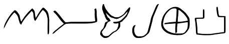	
200,000 {}	ma·ta·yim	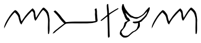	
	e·leph	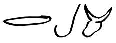	
foot soldiers	rag·lee	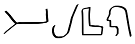	
and 10,000	va·a·se·ret		
	a·la·pheem		
	et		
men	eesh	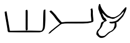	
of Judah	ye·hu·dah	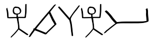	
came	vay·ya·vo	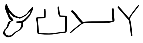	1 Samuel 15:5
Saul	sha·ul		
to	ad		
the city	eer	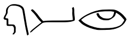	
of Amalek	a·ma·leq		
and lay in wait	vay·ya·rev	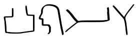	
in the valley	ban·na·chal	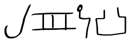	
warned	vay·yo·mer		1 Samuel 15:6
And he	sha·ul		
	el		

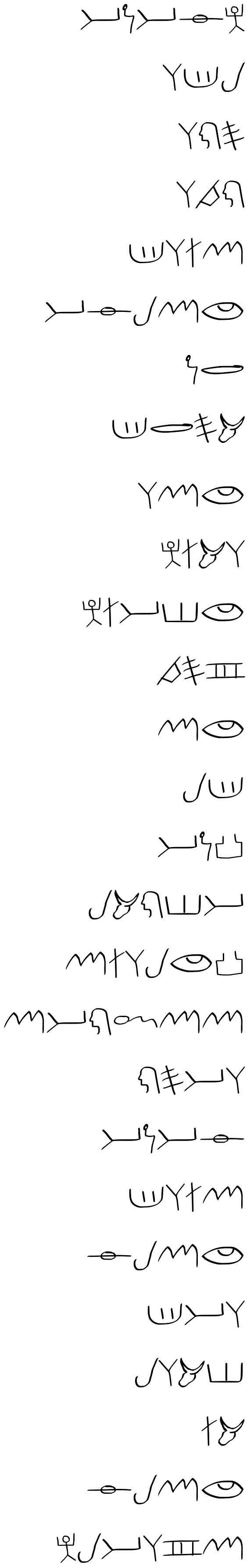

the Kenites	haq·qe·nee	
go on	le·khu	
	su·ru	
and get away	re·du	
from	mit·to·wkh	
the Amalekites	a·ma·le·qee	
Otherwise	pen	
I will sweep you away	o·siph·kha	
with them ”	im·mo	
“ Since you	ve·at·tah	
showed	a·see·tah	
kindness	che·sed	
to	im	
all	kal	
the Israelites	be·ne	
	yis·ra·el	
when they came up	ba·a·lo·w·tam	
out of Egypt	mim·mits·ra·yim	
moved away	vay·ya·sar	
So the Kenites	qe·nee	
from	mit·to·wkh	
the Amalekites	a·ma·leq	
struck down	vay·yakh	1 Samuel 15:7
Then Saul	sha·ul	
-	et	
the Amalekites	a·ma·leq	
from Havilah	me·cha·vee·lah	

all the way	bo·w·a·kha	
to Shur	shur	
which is	a·sher	
-	al	
east	pe·ne	
of Egypt	mits·ra·yim	
He captured	vay·yit·pos	1 Samuel 15:8
-	et	
Agag	a·gag	
king	me·lekh	
of Amalek	a·ma·leq	
alive	chay	
-	ve·et	
all	kal	
the others {to destruction}	ha·am	
but devoted	he·che·reem	
	le·phee	
with the sword	cha·rev	
spared	vay·yach·mol	1 Samuel 15:9
Saul	sha·ul	
and his troops	ve·ha·am	
	al	
Agag	a·gag	
along with	ve·al	
the best	me·tav	
of the sheep	hats·tson	
and cattle	ve·hab·ba·qar	

the fat calves	ve·ham·mish·neem	והמשנים	
and	ve·al	ועל	
lambs	hak·ka·reem	הכרים	
and	ve·al	ועל	
of everything else	kal	כל	
the best	hat·to·wv	הטוב	
	ve·lo	ולא	
They were unwilling	a·vu	אבו	
to destroy them	ha·cha·ree·mam	החרימם	
all	ve·khal	וכל	
	ham·me·la·khah	המלאכה	
that was despised	ne·miv·zah	נמבזה	
and worthless	ve·na·mes	ונמס	
-	o·tah	אתה	
but they devoted to destruction	he·che·ree·mu	החרימו׃	
came	vay·hee	ויהי	1 Samuel 15:10
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Samuel	she·mu·el	שמואל	
saying	le·mor	לאמר	
“ I regret	ni·cham·tee	נחמתי	1 Samuel 15:11
that	kee	כי	
king	him·lakh·tee	המלכתי	
-	et	את	
I have made Saul	sha·ul	שאול	
-	le·me·lekh	למלך	

for	kee	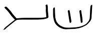	
he has turned away	shav		
from following Me	me·a·cha·ray	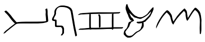	
and	ve·et		
My instructions”	de·va·ray		
has not	lo		
carried out	he·qeem	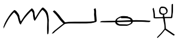	
was distressed	vay·yi·char	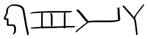	
And Samuel	lish·mu·el		
and cried out	vay·yiz·aq	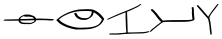	
to	el		
the LORD	YHVH		
all	kal		
that night	hal·la·ye·lah	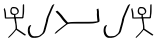	
got up	vay·yash·kem	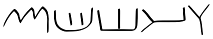	1 Samuel 15:12
Samuel	she·mu·el		
to confront	liq·rat	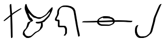	
Saul	sha·ul		
Early in the morning	bab·bo·qer	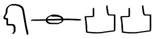	
but [he] was told	vay·yug·gad	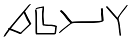	
	lish·mu·el		
	le·mor		
has gone	ba		
“ Saul	sha·ul		
to Carmel	hak·kar·me·lah	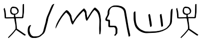	
and behold	ve·hin·neh		
he has set up	mats·tseev		

for himself	lo	
a monument	yad	
and has turned	vay·yis·sov	
	vay·ya·a·vor	
and gone down	vay·ye·red	
to Gilgal”	hag·gil·gal	
reached	vay·ya·vo	1 Samuel 15:13
When Samuel	she·mu·el	
	el	
him	sha·ul	
said	vay·yo·mer	
to him	lo	
Saul	sha·ul	
bless	ba·rukh	
you	at·tah	
“ May the LORD	la·YHVH	
I have carried out	ha·qee·mo·tee	
-	et	
instructions”	de·var	
the LORD’s	YHVH	
replied	vay·yo·mer	1 Samuel 15:14
But Samuel	she·mu·el	
“ Then what	u·meh	
bleating	qo·wl	
of sheep	hats·tson	
[is] this	haz·zeh	
-	be·a·ze·nay	

and lowing	ve·qo·wl	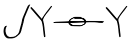	
of cattle	hab·ba·qar	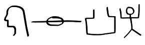	
that	a·sher	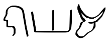	
I	a·no·khee	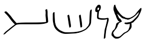	
hear ?”	sho·me·a	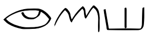	
answered	vay·yo·mer	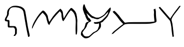	1 Samuel 15:15
Saul	sha·ul	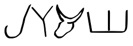	
from the Amalekites	me·a·ma·le·qee	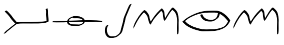	
brought them	he·vee·um	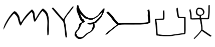	
-	a·sher	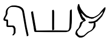	
they spared	cha·mal	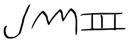	
“ The troops	ha·am	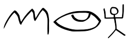	
	al	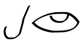	
the best	me·tav	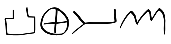	
sheep	hats·tson	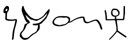	
and cattle	ve·hab·ba·qar	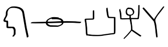	
to	le·ma·an	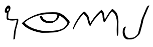	
sacrifice	ze·vo·ach	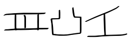	
to the LORD	la·YHVH	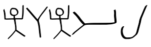	
your God	e·lo·he·kha	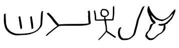	
but	ve·et	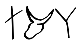	
the rest	hay·yo·w·ter	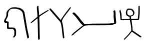	
we devoted to destruction”	he·che·ram·nu	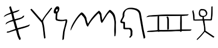	
exclaimed	vay·yo·mer	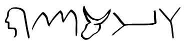	1 Samuel 15:16
Samuel	she·mu·el	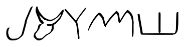	
-	el	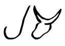	
-	sha·ul	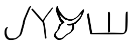	

“ Stop ! ”	he·reph	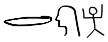	
“ Let me tell	ve·ag·gee·dah	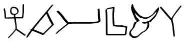	
you	le·kha	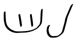	
-	et	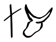	
what	a·sher	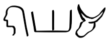	
said	dib·ber	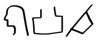	
the LORD	YHVH	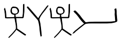	
to me	e·lay	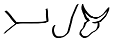	
last night”	hal·la·ye·lah	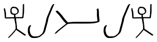	
Saul replied	vay·yo·me·ru	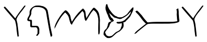	
	lo	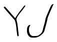	
“ Tell me ”	dab·ber	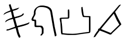	
said	vay·yo·mer	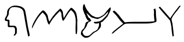	1 Samuel 15:17
And Samuel	she·mu·el	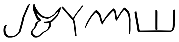	
not	ha·lo·w	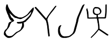	
“ Although	im	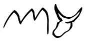	
small	qa·ton	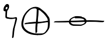	
you [were once]	at·tah	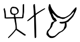	
in your own eyes	be·e·ne·kha	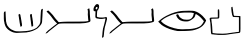	
become the head	rosh	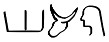	
of the tribes	shiv·te	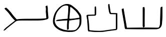	
of Israel ?	yis·ra·el	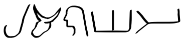	
have you	at·tah	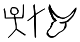	
anointed	vay·yim·sha·cha·kha	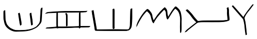	
The LORD	YHVH	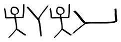	
you king	le·me·lekh	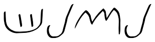	
over	al	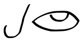	

Israel	yis·ra·el	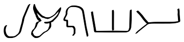	
and sent	vay·yish·la·cha·kha	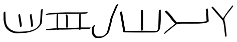	1 Samuel 15:18
	YHVH		
you on a mission	be·da·rekh		
saying	vay·yo·mer		
‘ Go	lekh	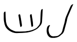	
and devote to destruction	ve·ha·cha·ram·tah		
-	et		
the sinful	ha·chat·ta·eem		
-	et		
Amalekites	a·ma·leq		
Fight	ve·nil·cham·ta	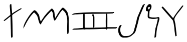	
against them	vo		
until	ad		
you have wiped them out	kal·lo·w·tam		
-’	o·tam		
So why	ve·lam·mah	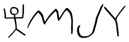	1 Samuel 15:19
did you not	lo		
obey	sha·ma·ta		
	be·qo·wl	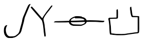	
the LORD ?	YHVH		
Why did you rush	vat·ta·at		
upon	el		
the plunder	hash·sha·lal	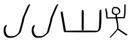	
and do	vat·ta·as		
evil	ha·ra		
in the sight	be·e·ne	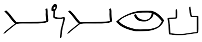	

of the LORD ?”	YHVH		
replied	vay·yo·mer		1 Samuel 15:20
Saul	sha·ul		
-	el		
-	she·mu·el		
-	a·sher		
“ But I did obey	sha·ma·tee		
	be·qo·wl	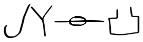	
the LORD ”	YHVH		
“ I went	va·e·lekh		
on the mission	bad·de·rekh		
that	a·sher		
gave me	she·la·cha·nee	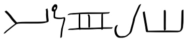	
the LORD	YHVH		
I brought back	va·a·vee		
-	et		
Agag	a·gag		
king	me·lekh	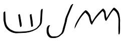	
of Amalek	a·ma·leq		
-	ve·et		
the Amalekites {to destruction}	a·ma·leq		
and devoted	he·che·ram·tee	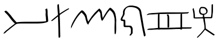	
took	vay·yiq·qach	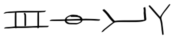	1 Samuel 15:21
The troops	ha·am		
from the plunder	me·hash·sha·lal	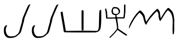	
sheep	tson		
and cattle	u·va·qar	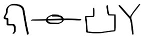	

the best of	re·sheet		
the things devoted to destruction	ha·che·rem		
in order to sacrifice [them]	liz·bo·ach	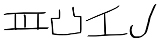	
to the LORD	la·YHVH	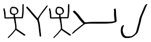	
your God	e·lo·he·kha		
at Gilgal”	bag·gil·gal	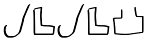	
declared :	vay·yo·mer		1 Samuel 15:22
But Samuel	she·mu·el		
delight	ha·che·phets		
“ Does the LORD	la·YHVH	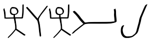	
in burnt offerings	be·o·lo·wt		
and sacrifices	u·ze·va·cheem	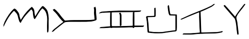	
as much as in obedience	kish·mo·a		
to [His] voice	be·qo·wl	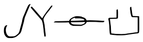	
?	YHVH		
Behold	hin·neh		
obedience	she·mo·a		
than sacrifice	miz·ze·vach		
is better	to·wv		
[and] attentiveness	le·haq·sheev	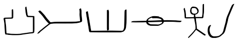	
is better than the fat	me·che·lev	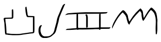	
of rams	e·leem	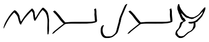	
For	kee	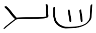	1 Samuel 15:23
is like the sin	chat·tat	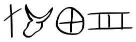	
of divination	qe·sem		
rebellion	me·ree	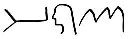	

is like the wickedness	ve·a·ven		
of idolatry	u·te·ra·pheem		
and arrogance	haph·tsar		
Because	ya·an		
you have rejected	ma·as·ta		
-	et		
the word	de·var		
of the LORD	YHVH		
He has rejected you	vay·yim·a·se·kha		
as king ”	mim·me·lekh		
said	vay·yo·mer		1 Samuel 15:24
Then Saul	sha·ul		
to	el		
Samuel	she·mu·el		
“ I have sinned	cha·ta·tee		
-	kee	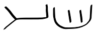	
I have transgressed	a·var·tee		
-	et		
commandment	pee		
the LORD’s	YHVH		
-	ve·et		
and your instructions	de·va·re·kha	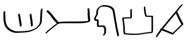	
because	kee	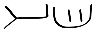	
I feared	ya·re·tee		
-	et		
the people	ha·am		
and obeyed	va·esh·ma		

their voice	be·qo·w·lam	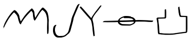	
Now therefore	ve·at·tah		1 Samuel 15:25
forgive	sa		
please	na		
-	et		
my sin	chat·ta·tee		
and return	ve·shuv		
with me	im·mee		
so I can worship	ve·esh·ta·cha·veh	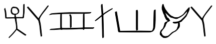	
the LORD”	la·YHVH	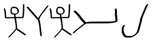	
replied	vay·yo·mer		1 Samuel 15:26
Samuel	she·mu·el		
-	el		
-	sha·ul		
“ I will not	lo		
return	a·shuv		
with you ”	im·makh		
“ For	kee	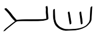	
you have rejected	ma·as·tah		
-	et		
the word	de·var		
of the LORD	YHVH		
has rejected you	vay·yim·a·se·kha		
and [He]	YHVH		
as	mih·yo·wt	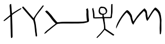	
king	me·lekh	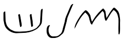	
over	al		

Israel"	yis·ra·el	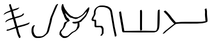	
turned	vay·yis·sov		1 Samuel 15:27
As Samuel	she·mu·el		
to go	la·le·khet	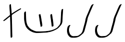	
Saul grabbed	vay·ya·cha·zeq	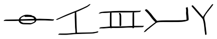	
the hem	bikh·naph	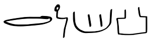	
of his robe	me·ee·lo	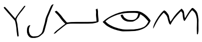	
and it tore	vay·yiq·qa·ra	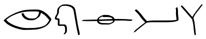	
said	vay·yo·mer		1 Samuel 15:28
to him	e·law	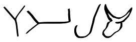	
So Samuel	she·mu·el		
has torn	qa·ra	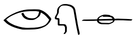	
" The LORD	YHVH		
-	et		
the kingdom	mam·le·khut		
of Israel	yis·ra·el	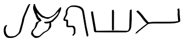	
from you	me·a·le·kha	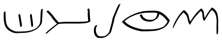	
today	hay·yo·wm	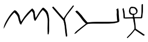	
and has given	u·ne·ta·nah	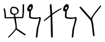	
it to your neighbor	le·re·a·kha		
[who is] better	hat·to·wv		
than you	mim·me·ka		
Moreover	ve·gam		1 Samuel 15:29
the Glory	ne·tsach		
of Israel	yis·ra·el	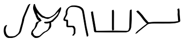	
does not	lo		
lie	ye·shaq·qer	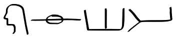	

is not	ve·lo		
or change His mind	yin·na·chem	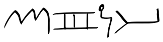	
for	kee	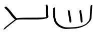	
	lo		
a man	a·dam		
He	hu		
that He should change His mind”	le·hin·na·chem	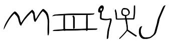	
Saul replied	vay·yo·mer		1 Samuel 15:30
“ I have sinned ”	cha·ta·tee		
now	at·tah		
honor me	kab·be·de·nee		
“ Please	na		
before	ne·ged		
the elders	ziq·ne	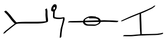	
of my people	am·mee		
and before	ve·ne·ged		
Israel	yis·ra·el	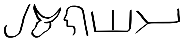	
Come back	ve·shuv		
with me	im·mee		
so that I may worship	ve·hish·ta·cha·ve·tee	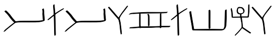	
the LORD	la·YHVH	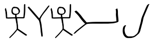	
your God”	e·lo·he·kha		
went back	vay·ya·shav	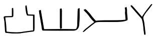	1 Samuel 15:31
So Samuel	she·mu·el		
with	a·cha·re	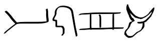	
Saul	sha·ul		
worshiped	vay·yish·ta·chu		

and Saul	sha·ul	𐤔𐤀𐤅𐤋	
the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄‡	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 15:32
Then Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
“ Bring	hag·gee·shu	𐤄𐤂𐤉𐤔𐤅	
me	e·lay	𐤀𐤋𐤉	
-	et	𐤀𐤕	
Agag	a·gag	𐤀𐤂𐤂	
king	me·lekh	𐤌𐤋𐤊	
of the Amalekites”	a·ma·leq	𐤏𐤌𐤋𐤒	
came	vay·ye·lekh	𐤅𐤉𐤋𐤊	
to him	e·law	𐤀𐤋𐤉𐤅	
Agag	a·gag	𐤀𐤂𐤂	
cheerfully	ma·a·dan·not	𐤌𐤏𐤃𐤍𐤕	
thought	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
for he	a·gag	𐤀𐤂𐤂	
“ Surely	a·khen	𐤀𐤊𐤍	
is past ”	sar	𐤎𐤓	
the bitterness	mar	𐤌𐤓	
of death	ham·ma·vet	𐤄𐤌𐤅𐤕‡	
declared :	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 15:33
But Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
“ As	ka·a·sher	𐤊𐤀𐤔𐤓	
childless	shik·ke·lah	𐤔𐤊𐤋𐤄	
has made women	na·sheem	𐤍𐤔𐤉𐤌	
your sword	char·be·kha	𐤇𐤓𐤁𐤊	
so	ken	𐤊𐤍	

will be childless	tish·kal	𐤕𐤔𐤊𐤋	
among women ”	min·na·sheem	𐤌𐤍𐤔𐤉𐤌	
your mother	im·me·kha	𐤀𐤌𐤊	
to pieces	vay·shas·seph	𐤅𐤉𐤔𐤎𐤐	
And Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
-	et	𐤀𐤕	
hacked Agag	a·gag	𐤀𐤂𐤂	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
at Gilgal	bag·gil·gal	𐤁𐤂𐤋𐤂𐤋𐤎	
went	vay·ye·lekh	𐤅𐤉𐤋𐤊	1 Samuel 15:34
Then Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
to Ramah	ha·ra·ma·tah	𐤄𐤓𐤌𐤕𐤄	
but Saul	ve·sha·ul	𐤅𐤔𐤀𐤅𐤋	
went up	a·lah	𐤏𐤋𐤄	
to	el	𐤀𐤋	
his home	be·to	𐤁𐤉𐤕𐤅	
in Gibeah	giv·at	𐤂𐤁𐤏𐤕	
of Saul	sha·ul	𐤔𐤀𐤅𐤋	
never	ve·lo	𐤅𐤋𐤀	1 Samuel 15:35
again	ya·saph	𐤉𐤎𐤐	
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
visited	lir·o·wt	𐤋𐤓𐤀𐤅𐤕	
-	et	𐤀𐤕	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
And to	ad	𐤏𐤃	
the day	yo·wm	𐤉𐤅𐤌	

of his death	mo·w·to	
	kee	
mourned	hit·ab·bel	
Samuel	she·mu·el	
for	el	
Saul	sha·ul	
and the LORD	va·YHVH	
regretted	ni·cham	
that	kee	
king	him·leekh	
-	et	
He had made Saul	sha·ul	
over	al	
Israel	yis·ra·el	
said	vay·yo·mer	1 Samuel 16:1
Now the LORD	YHVH	
to	el	
Samuel	she·mu·el	
“ How long	ad	
	ma·tay	
are you	at·tah	
going to mourn	mit·ab·bel	
for	el	
Saul	sha·ul	
since I	va·a·nee	
have rejected him	me·as·tee	
as king	mim·me·lokh	

over	al	
Israel ?	yis·ra·el	
with	mal·le	
Fill your horn	qar·ne·kha	
oil	she·men	
and go	ve·lekh	
I am sending	esh·la·cha·kha	
you to	el	
Jesse	yi·shay	
	bet	
of Bethlehem	hal·lach·mee	
for	kee	
I have selected	ra·ee·tee	
from his sons	be·va·naw	
for Myself”	lee	
a king	me·lekh	
asked	vay·yo·mer	1 Samuel 16:2
Samuel	she·mu·el	
“ How	ekh	
can I go ? ”	e·lekh	
will hear of it	ve·sha·ma	
“ Saul	sha·ul	
and kill me !”	va·ha·ra·ga·nīs	
answered	vay·yo·mer	
The LORD	YHVH	
	eg·lat	
a heifer	ba·qar	

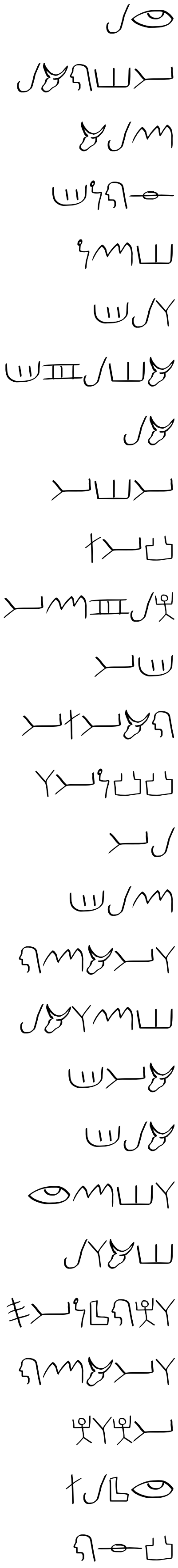

“ Take	tiq·qach	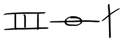	
with you	be·ya·de·kha	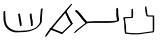	
and say	ve·a·mar·ta		
to sacrifice	liz·bo·ach	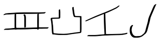	
to the LORD’	la·YHVH	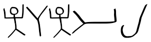	
‘ I have come	ba·tee		
Then invite	ve·qa·ra·ta	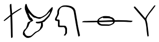	1 Samuel 16:3
Jesse	le·yi·shay	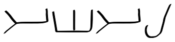	
to the sacrifice	baz·za·vach	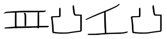	
and I	ve·a·no·khee	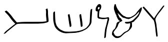	
will show you	o·w·dee·a·kha	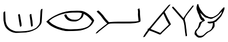	
-	et		
what	a·sher		
you are to do	ta·a·seh		
You are to anoint	u·ma·shach·ta		
for Me	lee	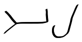	
-	et		
the one	a·sher		
I indicate	o·mar		
-”	e·le·kha	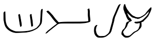	
did	vay·ya·as		1 Samuel 16:4
So Samuel	she·mu·el		
-	et		
what	a·sher		
had said	dib·ber	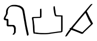	
the LORD	YHVH		
and went	vay·ya·vo	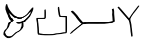	

	bet	בית	
to Bethlehem	la·chem	לחם	
they trembled	vay·ye·cher·du	ויחרדו	
When the elders	ziq·ne	זקני	
of the town	ha·eer	העיר	
met him	liq·ra·to	לקראתו	
and asked	vay·yo·mer	ויאמר	
in peace ?”	sha·lom	שלם	
“ Do you come	bo·w·e·kha	בואך	
he replied	vay·yo·mer	ויאמר	1 Samuel 16:5
“ In peace ”	sha·lo·wm	שלום	
to sacrifice	liz·bo·ach	לזבח	
to the LORD	la·YHVH	ליהוה	
“ I have come	ba·tee	באתי	
Consecrate yourselves	hit·qad·de·shu	התקדשו	
and come	u·va·tem	ובאתם	
with me	it·tee	אתי	
to the sacrifice”	baz·za·vach	בזבח	
Then he consecrated	vay·qad·desh	ויקדש	
-	et	את	
Jesse	yi·shay	ישי	
-	ve·et	ואת	
and his sons	ba·naw	בניו	
and invited	vay·yiq·ra	ויקרא	
them	la·hem	להם	
to the sacrifice	laz·za·vach	לזבח	
-	vay·hee	ויהי	1 Samuel 16:6

When they arrived	be·vo·w·am	בבואם	
Samuel saw	vay·yar	וירא	
-	et	את	
Eliab	e·lee·av	אליאב	
and said	vay·yo·mer	ויאמר	
“ Surely	akh	אך	
here before	ne·ged	נגד	
the LORD	YHVH	יהוה	
[is His] anointed”	me·shee·cho	משיחו	
said	vay·yo·mer	ויאמר	1 Samuel 16:7
But the LORD	YHVH	יהוה	
to	el	אל	
Samuel	she·mu·el	שמואל	
“ Do not	al	אל	
consider	tab·bet	תבט	
	el	אל	
his appearance	mar·e·hu	מראהו	
	ve·el	ואל	
or height	ge·vo·ah	גבה	
	qo·w·ma·to	קומתו	
for	kee	כי	
I have rejected him	me·as·tee·hu	מאסתיהו	
-	kee	כי	
[the LORD does] not [see]	lo	לא	
as	a·sher	אשר	
does	yir·eh	יראה	
man	ha·a·dam	האדם	

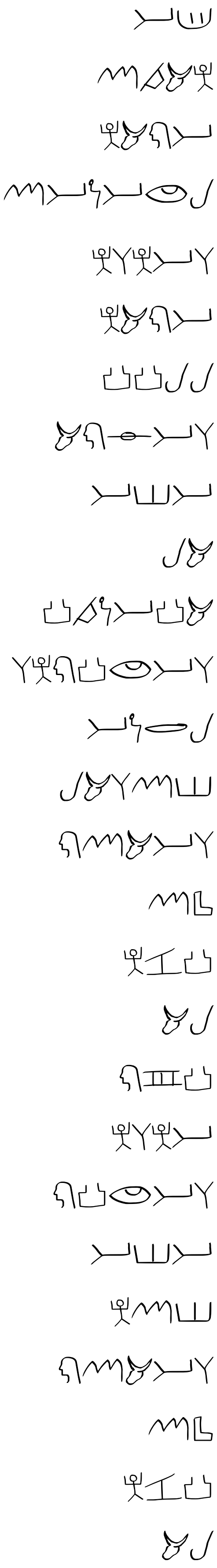

For	kee	
man	ha·a·dam	
sees	yir·eh	
the outward appearance	la·e·na·yim	
but the LORD	va·YHVH	
sees	yir·eh	
the heart”	lal·le·vav	
called	vay·yiq·ra	1 Samuel 16:8
Then Jesse	yi·shay	
	el	
Abinadab	a·vee·na·dav	
and presented him	vay·ya·a·vi·re·hu	
to	liph·ne	
Samuel	she·mu·el	
who said	vay·yo·mer	
one either ”	gam	
this	ba·zeh	
has not	lo	
chosen	va·char	
“ The LORD	YHVH	
presented	vay·ya·a·ver	1 Samuel 16:9
Next Jesse	yi·shay	
Shammah	sham·mah	
but Samuel said	vay·yo·mer	
one either”	gam	
this	ba·zeh	
has not	lo	

chosen	va·char	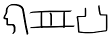	
“ The LORD	YHVH		
pass	vay·ya·a·ver		1 Samuel 16:10
Thus Jesse	yi·shay		
made seven	shiv·at		
of his sons	ba·naw	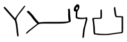	
before	liph·ne		
Samuel	she·mu·el		
told	vay·yo·mer		
but Samuel	she·mu·el		
	el		
him	yi·shay		
has not	lo		
chosen	va·char	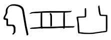	
“ The LORD	YHVH		
any of these”	ba·el·leh		
asked	vay·yo·mer		1 Samuel 16:11
And Samuel	she·mu·el		
	el		
him	yi·shay		
“ Are these all	ha·tam·mu	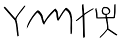	
the sons you have? ”	han·ne·a·reem	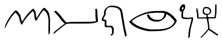	
Jesse replied	vay·yo·mer		
“ There is still	o·wd		
	sha·ar		
the youngest”	haq·qa·tan	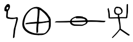	
“ but he is	ve·hin·neh		

tending	ro·eh		
the sheep ”	bats·tson		
replied	vay·yo·mer		
Samuel	she·mu·el		
	el		
-	yi·shay		
“ Send for	shil·chah	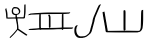	
him ”	ve·qa·chen·nu	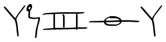	
“ For	kee	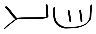	
we will not	lo		
sit down [to eat]	na·sov		
until	ad		
he arrives	bo·o		
”	phoh	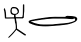	
So Jesse sent for [his youngest son]	vay·yish·lach		1 Samuel 16:12
and brought him in	vay·vee·e·hu	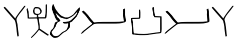	
He	ve·hu		
[was] ruddy	ad·mo·w·nee		
im	im		
with beautiful	ye·pheh	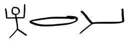	
eyes	e·na·yim	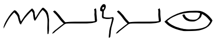	
and a handsome	ve·to·wv		
appearance	ro·ʾī ph	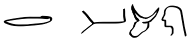	
said	vay·yo·mer		
And the LORD	YHVH		
“ Rise	qum	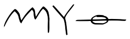	
[and] anoint him	me·sha·che·hu		

for	kee	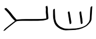	
is the one”	zeh	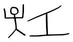	
he	hu		
took	vay·yiq·qach	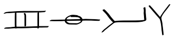	1 Samuel 16:13
So Samuel	she·mu·el		
-	et		
the horn	qe·ren	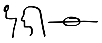	
of oil	hash·she·men	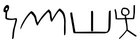	
and anointed	vay·yim·shach		
him	o·to		
in the presence	be·qe·rev	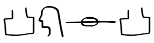	
of his brothers	e·chaw	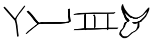	
rushed	vat·tits·lach		
and the Spirit	ru·ach		
of the LORD	YHVH		
upon	el		
David	da·wid		
day	me·hay·yo·wm	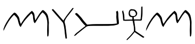	
from that	ha·hu		
forward	va·ma·e·lah		
set out	vay·ya·qam	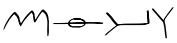	
Then Samuel	she·mu·el		
and went	vay·ye·lekh	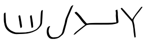	
to Ramah	ha·ra·ma·tah		
After the Spirit	ve·ru·ach	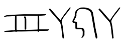	1 Samuel 16:14
of the LORD	YHVH		
had departed	sa·rah		

from	me·im		
Saul	sha·ul		
began to torment him	u·vi·a·tat·tu		
a spirit	ru·ach		
of distress	ra·ah		
from	me·et		
the LORD	YHVH		
said	vay·yo·me·ru		1 Samuel 16:15
servants	av·de	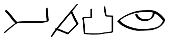	
Saul’s	sha·ul		
to him	e·law	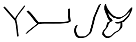	
“ Surely	hin·neh		
	na		
a spirit	ru·ach		
from God	e·lo·heem		
of distress	ra·ah		
is tormenting you	me·va·it·te·kha		
command	yo·mar		1 Samuel 16:16
	na		
Let our lord	a·do·ne·nu		
your servants	a·va·de·kha		
here	le·pha·ne·kha	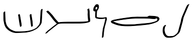	
to seek out	ye·vaq·shu		
someone	eesh	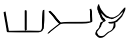	
who can skillfully	yo·de·a	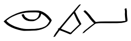	
play	me·nag·gen	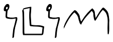	
the harp	bak·kin·no·wr	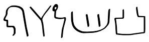	

	ve·ha·yah	
Whenever	bih·yo·wt	
is upon you	a·le·kha	
the spirit	ru·ach	
from God	e·lo·heem	
of distress	ra·ah	
he is to play it	ve·nig·gen	
	be·ya·do	
[will be] well ”	ve·to·wv	
and you	lakh	
commanded	vay·yo·mer	1 Samuel 16:17
And Saul	sha·ul	
his	el	
servants	a·va·daw	
“ Find	re·u	
	na	
me	lee	
someone	eesh	
well	me·teev	
who plays	le·nag·gen	
and bring [him]	va·ha·vee·o·w·tem	
to me”	e·lay	
answered	vay·ya·an	1 Samuel 16:18
One	e·chad	
of the servants	me·han·ne·a·reem	
	vay·yo·mer	
	hin·neh	

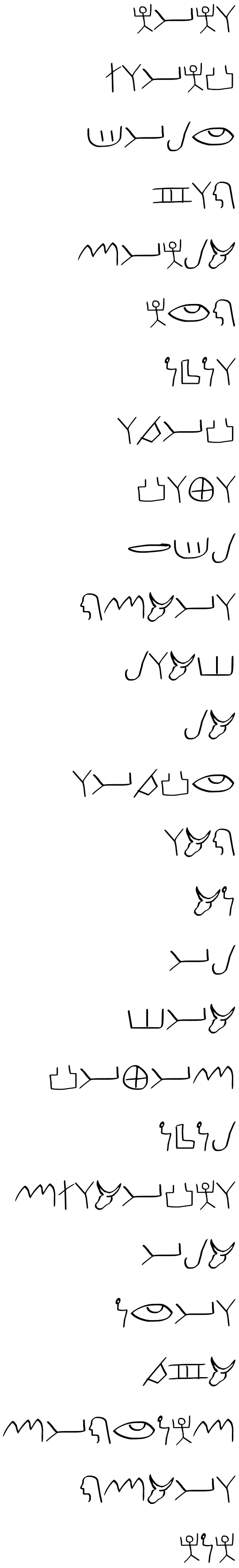

“ I have seen	ra·ee·tee	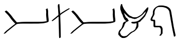	
a son	ben		
of Jesse	le·yi·shay	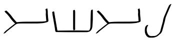	
	bet	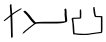	
of Bethlehem	hal·lach·mee	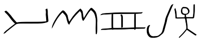	
who knows	yo·de·a	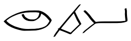	
how to play [the harp]	nag·gen	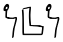	
He is a mighty man	ve·gib·bo·wr		
of valor	cha·yil	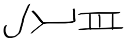	
a warrior	ve·eesh	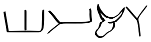	
	mil·cha·mah	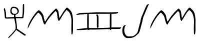	
eloquent	u·ne·vo·wn	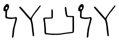	
	da·var	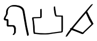	
	ve·eesh	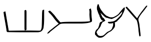	
and handsome	to·ar		
and the LORD	va·YHVH	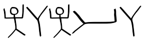	
is with him”	im·mo		
sent	vay·yish·lach		1 Samuel 16:19
So Saul	sha·ul		
messengers	mal·a·kheem		
to	el		
Jesse	yi·shay		
and said	vay·yo·mer		
“ Send	shil·chah	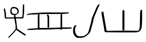	
	e·lay	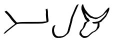	
me	et		
David	da·wid		

your son	bin·kha	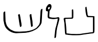	
who	a·sher	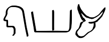	
is with the sheep”	bats·tson	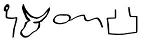	
took	vay·yiq·qach	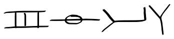	1 Samuel 16:20
And Jesse	yi·shay	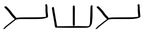	
a donkey [loaded with]	cha·mo·wr	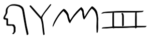	
bread	le·chem	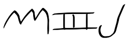	
a skin	ve·nod	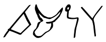	
of wine	ya·yin	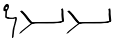	
young goat	u·ge·dee	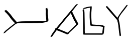	
	iz·zeem	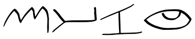	
and one	e·chad	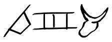	
and sent them	vay·yish·lach	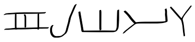	
with	be·yad	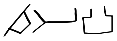	
David	da·wid	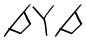	
his son	be·no	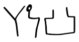	
to	el	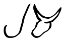	
Saul	sha·ul	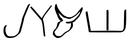	
came	vay·ya·vo	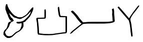	1 Samuel 16:21
When David	da·wid	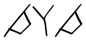	
to	el	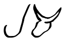	
Saul	sha·ul	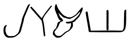	
and entered his service	vay·ya·a·mod	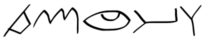	
	le·pha·naw	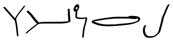	
Saul admired him	vay·ye·e·ha·ve·hu	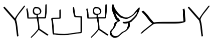	
greatly	me·od	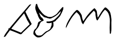	
and David became	vay·hee	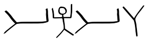	

his	lo	𐤋𐤅	
armor-bearer	no·se	𐤍𐤔𐤀	
	khe·leem	𐤊𐤋𐤉𐤌	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	1 Samuel 16:22
Then Saul	sha·ul	𐤔𐤀𐤅𐤋	
word to	el	𐤀𐤋	
Jesse	yi·shay	𐤉𐤔𐤉	
saying	le·mor	𐤋𐤀𐤌𐤓	
remain in my service	ya·a·mad	𐤉𐤏𐤌𐤃	
	na	𐤍𐤀	
“ Let David	da·wid	𐤃𐤅𐤃	
	le·pha·nay	𐤋𐤐𐤍𐤉	
for	kee	𐤊𐤉	
I am pleased with	ma·tsa	𐤌𐤑𐤀	
	chen	𐤇𐤍	
him”	be·e·nay	𐤁𐤏𐤉𐤍𐤉	
And whenever	ve·ha·yah	𐤅𐤄𐤉𐤄	1 Samuel 16:23
came	bih·yo·wt	𐤁𐤄𐤉𐤅𐤕	
the spirit	ru·ach	𐤓𐤅𐤇	
from God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
upon	el	𐤀𐤋	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
would pick up	ve·la·qach	𐤅𐤋𐤒𐤇	
David	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
his harp	hak·kin·no·wr	𐤄𐤊𐤍𐤅𐤓	
and play	ve·nig·gen	𐤅𐤍𐤂𐤍	

	be·ya·do	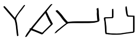	
would become	ve·ra·vach	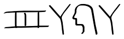	
and Saul	le·sha·ul		
well	ve·to·wv		
	lo		
would depart	ve·sa·rah		
from him	me·a·law		
and the spirit	ru·ach		
of distress	ha·ra·ah		
gathered	vay·ya·as·phu		1 Samuel 17:1
Now the Philistines	phe·lish·teem		
-	et		
their forces	ma·cha·ne·hem	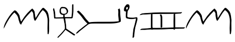	
for war	lam·mil·cha·mah	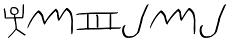	
	vay·ye·a·se·phu		
at Socoh	so·khoh		
-	a·sher		
in Judah	lee·hu·dah		
and they camped	vay·ya·cha·nu	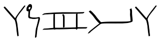	
between	ben	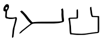	
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	u·ven	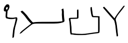	
and Azekah	a·ze·qah	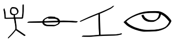	
	be·e·phes	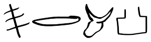	
in Ephes-dammim	dam·meem	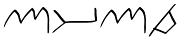	
Saul	ve·sha·ul		1 Samuel 17:2
and the men	ve·eesh	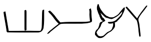	

of Israel	yis·ra·el	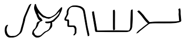	
assembled	ne·es·phu		
and camped	vay·ya·cha·nu	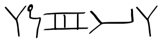	
	be·e·meq		
in the Valley of Elah	ha·e·lah		
arraying themselves	vay·ya·ar·khu		
for battle	mil·cha·mah	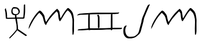	
against	liq·rat	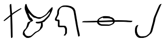	
the Philistines	pe·lish·teem		
The Philistines	u·phe·lish·teem	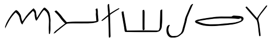	1 Samuel 17:3
stood	o·me·deem		
on	el		
hill	ha·har	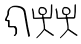	
one	miz·zeh		
and the Israelites	ve·yis·ra·el		
stood	o·me·deem		
on	el		
-	ha·har	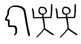	
another	miz·zeh	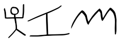	
with the valley	ve·hag·gay	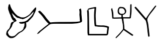	
between them	be·ne·hem	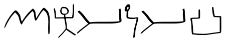	
came out	vay·ye·tse		1 Samuel 17:4
Then a champion	eesh	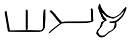	
	hab·be·na·yim	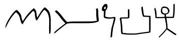	
camp	mim·ma·cha·no·wt	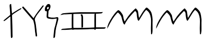	
from the Philistine	pe·lish·teem		
Goliath	ga·le·yat	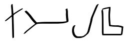	

named	she·mo		
who was from Gath	mig·gat	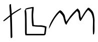	
in height	ga·ve·ho		
He was six	shesh		
cubits	am·mo·wt		
and a span	va·za·ret		
helmet	ve·kho·w·va		1 Samuel 17:5
and [he had] a bronze	ne·cho·shet		
on	al		
his head	ro·sho		
coat	ve·shir·yo·wn		
of mail	qas·qas·seem	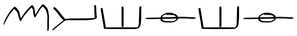	
He	hu		
wore	la·vush		
weighing	u·mish·qal		
	hash·shir·yo·wn	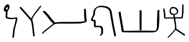	
five	cha·me·shet		
thousand	a·la·pheem		
shekels	she·qa·leem	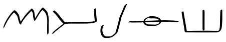	
a bronze	ne·cho·shet		
and [he had] armor	u·mits·chat		1 Samuel 17:6
of bronze	ne·cho·shet		
on	al		
his legs	rag·law	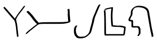	
and a javelin	ve·khee·do·wn	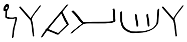	
of bronze	ne·cho·shet		
slung between	ben	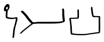	

his shoulders	ke·te·phaw		
The shaft	ve·chats	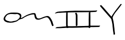	1 Samuel 17:7
of his spear	cha·nee·to	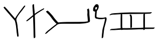	
beam	kim·no·wr	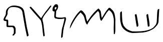	
was like a weaver’s	o·re·geem	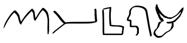	
point	ve·la·he·vet		
-	cha·nee·to	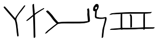	
[weighed] six	shesh		
hundred	me·o·wt		
shekels	she·qa·leem	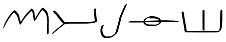	
and its iron	bar·zel	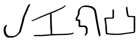	
In addition, his shield bearer	ve·no·se	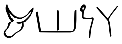	
	hats·tsin·nah		
went	ho·lekh	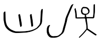	
before him	le·pha·naw	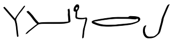	
And [Goliath] stood	vay·ya·a·mod		1 Samuel 17:8
and shouted	vay·yiq·ra	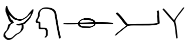	
to	el		
the ranks	ma·ar·khot		
of Israel	yis·ra·el	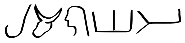	
-	vay·yo·mer		
	la·hem		
“ Why	lam·mah		
do you come out	te·tse·u		
and array yourselves	la·a·rokh		
for battle ?	mil·cha·mah	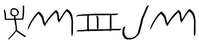	
not	ha·lo·w		

Am I	a·no·khee		
a Philistine	hap·pe·lish·tee	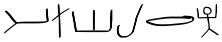	
and are you	ve·at·tem		
not servants	a·va·deem		
of Saul ?	le·sha·ul		
Choose	be·ru		
	la·khem		
one of your men	eesh	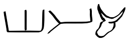	
and have him come down	ve·ye·red	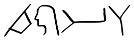	
against me	e·lay	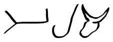	
If	im		1 Samuel 17:9
he is able	yu·khal		
to fight	le·hil·la·chem	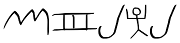	
me	it·tee	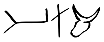	
and kill me	ve·hik·ka·nee	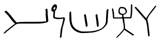	
then we will be	ve·ha·yee·nu	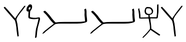	
your	la·khem		
servants	la·a·va·deem	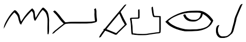	
But if	ve·im		
I	a·nee	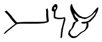	
prevail	u·khal	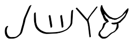	
against him	lo		
and kill him	ve·hik·kee·tee	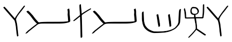	
then you shall be	wih·yee·tem	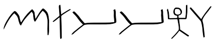	
our	la·nu		
servants	la·a·va·deem	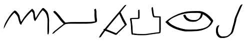	
and labor	va·a·vad·tem	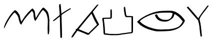	

for us”	o·ta·nu	
said	vay·yo·mer	1 Samuel 17:10
Then the Philistine	hap·pe·lish·tee	
“ I	a·nee	
defy	che·raph·tee	
-	et	
the ranks	ma·ar·kho·wt	
of Israel	yis·ra·el	
day !	hay·yo·wm	
this	haz·zeh	
Give	te·nu	
me	lee	
a man	eesh	
to fight	ve·nil·la·cha·mah	
!”	ya·chad	
On hearing	vay·yish·ma	1 Samuel 17:11
Saul	sha·ul	
and all	ve·khal	
the Israelites	yis·ra·el	
-	et	
words	div·re	
of the Philistine	hap·pe·lish·tee	
the	ha·el·leh	
were dismayed	vay·ye·chat·tu	
afraid	vay·yir·u	
and greatly	me·od	
Now David	ve·da·wid	1 Samuel 17:12

was the son	ben		
of a man	eesh	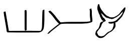	
an Ephrathite	eph·ra·tee		
-	haz·zeh		
from	mib·bet	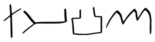	
Bethlehem	le·chem	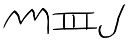	
of Judah	ye·hu·dah	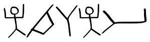	
named	u·she·mo		
Jesse	yi·shay		
who had	ve·lo		
eight	she·mo·nah		
sons	va·neem	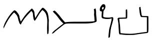	
	ve·ha·eesh	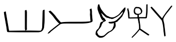	
in the days	bee·me		
of Saul	sha·ul		
And Jesse was old	za·qen	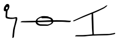	
and well along	ba		
[in years]	va·a·na·sheem		
	vay·ye·le·khu	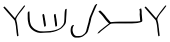	1 Samuel 17:13
The three	she·lo·shet	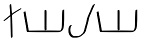	
sons	be·ne	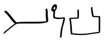	
of Jesse	yi·shay		
older	hag·ge·do·leem	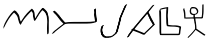	
had followed	ha·le·khu	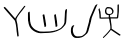	
	a·cha·re	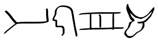	
Saul	sha·ul		
into battle :	lam·mil·cha·mah	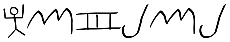	

-	ve·shem	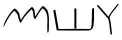	
-	she·lo·shet	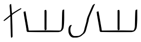	
-	ba·naw	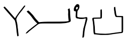	
-	a·sher		
-	ha·le·khu	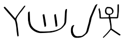	
	bam·mil·cha·mah	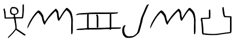	
[was] Eliab	e·lee·av	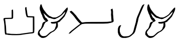	
The firstborn	hab·be·kho·wr		
the second	u·mish·ne·hu		
[was] Abinadab	a·vee·na·dav	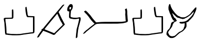	
and the third	ve·hash·she·li·shee	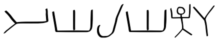	
[was] Shammah	sham·mah		
And David	ve·da·wid		1 Samuel 17:14
	hu		
was the youngest	haq·qa·tan	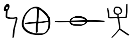	
The three	u·she·lo·shah	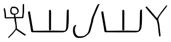	
oldest	hag·ge·do·leem	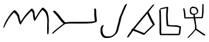	
had followed	ha·le·khu	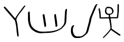	
	a·cha·re	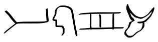	
Saul	sha·ul		
but David	ve·da·wid		1 Samuel 17:15
went back and forth	ho·lekh	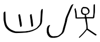	
	va·shav	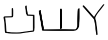	
from	me·al		
Saul	sha·ul		
to tend	lir·o·wt		
-	et		

sheep	tson		
his father’s	a·vee	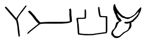	
	bet	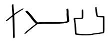	
in Bethlehem	la·chem	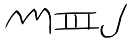	
came forward	vay·yig·gash	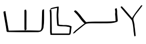	1 Samuel 17:16
the Philistine	hap·pe·lish·tee	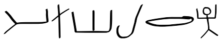	
every morning	hash·kem		
and evening	ve·ha·a·rev		
to take his stand	vay·yit·yats·tsev	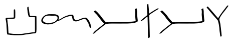	
For forty	ar·ba·eem		
days	yo·wm	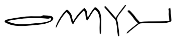	
said	vay·yo·mer		1 Samuel 17:17
One day Jesse	yi·shay		
David	le·da·wid		
to his son	be·no		
“ Take	qach	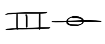	
	na		
for your brothers	le·a·che·kha	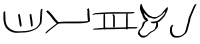	
ephah	e·phat	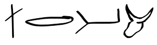	
of roasted grain	haq·qa·lee	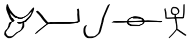	
this	haz·zeh		
ten [loaves]	va·a·sa·rah		
of bread	le·chem	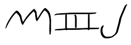	
and these	haz·zeh		
and hurry	ve·ha·rets	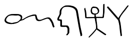	
camp	ham·ma·cha·neh	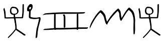	
to their	le·a·che·kha	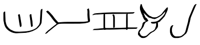	

-	ve·et	1 Samuel 17:18
ten	a·se·ret	
portions	cha·ri·tse	
of cheese	he·cha·lav	
these	ha·el·leh	
Take also	ta·vee	
to the commander	le·sar	
of [their] unit	ha·a·leph	
-	ve·et	
of your brothers	a·che·kha	
Check	tiph·qod	
on the welfare	le·sha·lo·wm	
-	ve·et	
an assurance from them	a·rub·ba·tam	
and bring back	tiq·qach	
are with Saul	ve·sha·ul	1 Samuel 17:19
They	ve·hem·mah	
and all	ve·khal	
the men	eesh	
of Israel	yis·ra·el	
	be·e·meq	
in the Valley of Elah	ha·e·lah	
fighting	nil·cha·meem	
against	im	
the Philistines”	pe·lish·teem	
got up early	vay·yash·kem	1 Samuel 17:20
So David	da·wid	

in the morning	bab·bo·qer	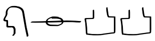	
left	vay·yit·tosh	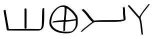	
-	et		
the flock	hats·tson		
with	al		
a keeper	sho·mer		
loaded up	vay·yis·sa	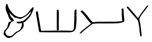	
and set out	vay·ye·lekh	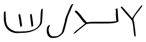	
as	ka·a·sher		
had instructed him	tsiw·va·hu		
Jesse	yi·shay		
He reached	vay·ya·vo	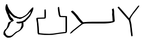	
the camp	ham·ma·ga·lah		
as the army	ve·ha·cha·yil	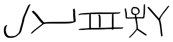	
was marching out	hay·yo·tse		
to	el		
its position	ham·ma·a·ra·khah		
and shouting	ve·he·re·u		
the battle cry	bam·mil·cha·mah	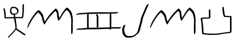	
arrayed	vat·ta·a·rokh		1 Samuel 17:21
And Israel	yis·ra·el	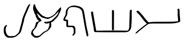	
and the Philistines	u·phe·lish·teem		
in formation	ma·a·ra·khah		
against	liq·rat	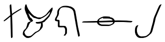	
each other	ma·a·ra·khah		
left	vay·yit·tosh	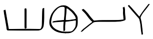	1 Samuel 17:22
Then David	da·wid		

-	et		
his supplies	hak·ke·leem	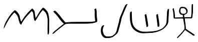	
in	me·a·law		
	al		
the care	yad	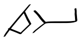	
of the quartermaster	sho·w·mer		
	hak·ke·leem	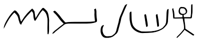	
and ran	vay·ya·rats		
to the battle line	ham·ma·a·ra·khah		
When he arrived	vay·ya·vo	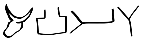	
he asked	vay·yish·al	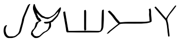	
his brothers	le·e·chaw	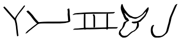	
how they were doing	le·sha·lo·wm	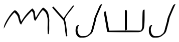	
And as he	ve·hu		1 Samuel 17:23
was speaking	me·dab·ber		
with them	im·mam		
suddenly	ve·hin·neh		
the champion	eesh	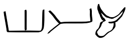	
	hab·be·na·yim	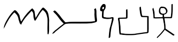	
came forward	o·w·leh		
Goliath	ga·le·yat	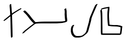	
the Philistine	hap·pe·lish·tee		
named	she·mo		
from Gath	mig·gat	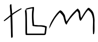	
-	mim·ma·ʿa·rot		
from the Philistines	pe·lish·teem		
and shouted	vay·dab·ber		

his usual words	kad·de·va·reem	𐤊𐤃𐤁𐤓𐤉𐤌	
which	ha·el·leh	𐤄𐤀𐤋𐤄	
also heard	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏	
David	da·wid	𐤃𐤅𐤃	
When all	ve·khol	𐤅𐤊𐤋	1 Samuel 17:24
the men	eesh	𐤀𐤉𐤔	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
saw Goliath	bir·o·w·tam	𐤁𐤓𐤀𐤅𐤕𐤌	
-	et	𐤀𐤕	
-	ha·eesh	𐤄𐤀𐤉𐤔	
they fled	vay·ya·nu·su	𐤅𐤉𐤍𐤎𐤅	
from him	mip·pa·naw	𐤌𐤐𐤍𐤉𐤅	
in great fear	vay·yee·re·u	𐤅𐤉𐤉𐤓𐤀𐤅	
	me·od	𐤌𐤀𐤃	
had been saying	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 17:25
Now the men	eesh	𐤀𐤉𐤔	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ Do you see	har·re·ee·tem	𐤄𐤓𐤀𐤉𐤕𐤌	
man	ha·eesh	𐤄𐤀𐤉𐤔	
who keeps coming out	ha·o·leh	𐤄𐤏𐤋𐤄	
this	haz·zeh	𐤄𐤆𐤄	
	kee	𐤊𐤉	
to defy	le·cha·reph	𐤋𐤇𐤓𐤐	
-	et	𐤀𐤕	
Israel ?	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	o·leh	𐤏𐤋𐤄	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	

To the man	ha·eesh	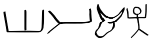	
who	a·sher		
kills him	yak·ken·nu		
will give	ya·she·ren·nu		
the king	ham·me·lekh		
riches	o·sher		
great	ga·do·wl		
And	ve·et		
his daughter in marriage	bit·to		
he will give	yit·ten	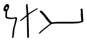	
him	lo		
and	ve·et		
house	bet	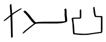	
his father’s	a·vee	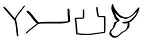	
exempt	ya·a·seh		
from taxation	cha·phe·shee		
in Israel”	be·yis·ra·el		
asked	vay·yo·mer		1 Samuel 17:26
David	da·wid		
	el		
the men	ha·a·na·sheem		
who were standing	ha·o·me·deem		
with him	im·mo		
	le·mor	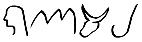	
“ What	mah	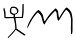	
will be done	ye·a·seh		
for the man	la·eesh		

who	a·sher		
kills	yak·keh	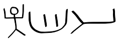	
-	et		
Philistine	hap·pe·lish·tee		
this	hal·laz		
and removes	ve·he·seer		
this disgrace	cher·pah		
from	me·al		
Israel ?	yis·ra·el	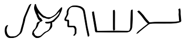	
that	kee	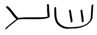	
Just who	mee	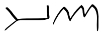	
Philistine	hap·pe·lish·tee		
uncircumcised	he·a·rel		
is this	haz·zeh		
	kee	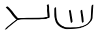	
he should defy	che·reph		
the armies	ma·ar·kho·wt		
God ?”	e·lo·heem		
of the living	chay·yeem	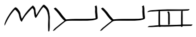	
told	vay·yo·mer		1 Samuel 17:27
him	lo		
The people	ha·am		
offer	kad·da·var		
about the	haz·zeh		
saying	le·mor	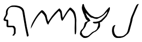	
“ That is what	koh	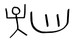	
will be done	ye·a·seh		

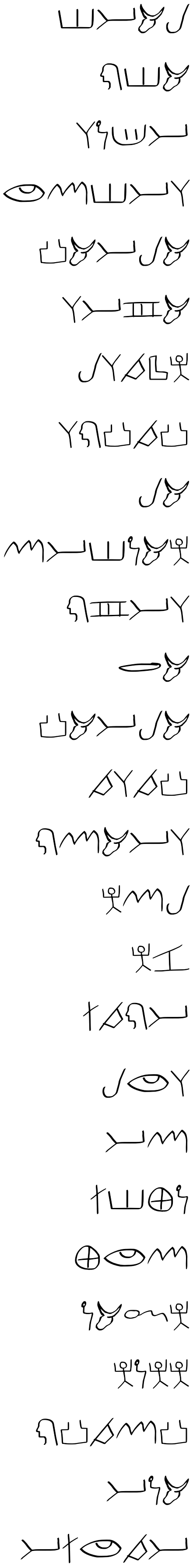

for the man	la·eesh	
who	a·sher	
kills him”	yak·ken·nu	
heard him	vay·yish·ma	1 Samuel 17:28
Eliab	e·lee·av	
brother	a·chee	
Now when David’s oldest	hag·ga·do·wl	
speaking	be·dab·be·ro	
to	el	
the men	ha·a·na·sheem	
burned	vay·yi·char	
his anger	aph	
	e·lee·av	
against David	be·da·wid	
he asked	vay·yo·mer	
“ Why	lam·mah	
here ? ”	zeh	
have you come down	ya·rad·ta	
“ And with	ve·al	
whom	mee	
did you leave	na·tash·ta	
few	me·at	
sheep	hats·tson	
those	ha·hen·nah	
in the wilderness ?	bam·mid·bar	
I	a·nee	
know	ya·da·tee	

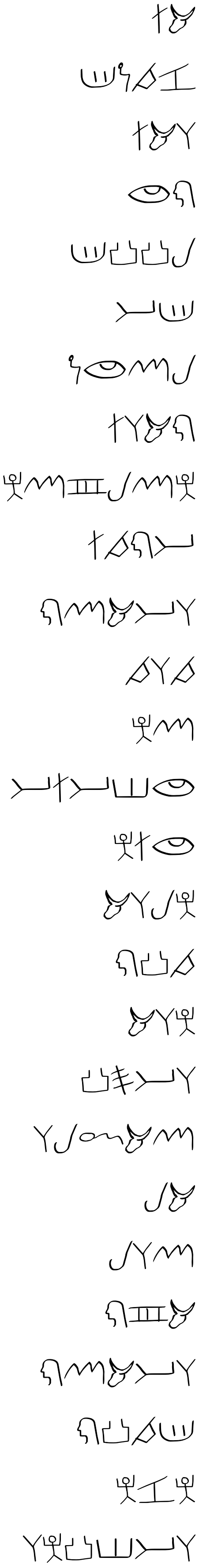

-	et	
your pride	ze·do·ne·kha	
-	ve·et	
and wickedness	ro·a	
of heart —	le·va·ve·kha	
	kee	
to	le·ma·an	
see	re·o·wt	
the battle !”	ham·mil·cha·mah	
you have come down	ya·ra·de·ta	
said	vay·yo·mer	1 Samuel 17:29
David	da·wid	
“ What	meh	
have I done	a·see·tee	
now ? ”	at·tah	
	ha·lo·w	
just a question ? ”	da·var	
“ Was it not	hu	
Then he turned	vay·yis·sov	1 Samuel 17:30
from him	me·ets·lo	
toward	el	
	mul	
another	a·cher	
and asked	vay·yo·mer	
offer	kad·da·var	
about the	haz·zeh	
answered him	vay·shi·vu·hu	

and those people	ha·am	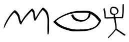	
just as	da·var	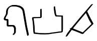	
	kad·da·var	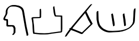	
the first ones {had answered}	ha·ri·sho·wn	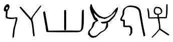	
were overheard	vay·yesh·sha·me·ʿu	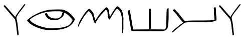	1 Samuel 17:31
	had·de·va·reem	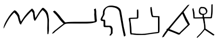	
-	a·sher	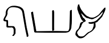	
words	dib·ber	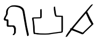	
Now David’s	da·wid	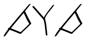	
and reported	vay·yag·gi·du	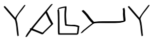	
to	liph·ne	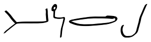	
Saul	sha·ul	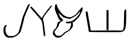	
who called for him	vay·yiq·qa·che·hu	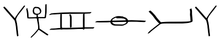	
said	vay·yo·mer	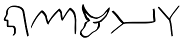	1 Samuel 17:32
And David	da·wid	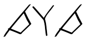	
to	el	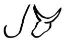	
Saul	sha·ul	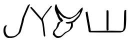	
“ Let no	al	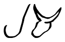	
fail	yip·pol	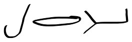	
heart	lev	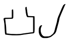	
man’s	a·dam	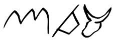	
on account of	a·law	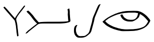	
Your servant	av·de·kha	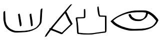	
will go	ye·lekh	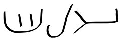	
and fight him	ve·nil·cham	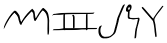	
! ”	im	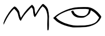	
Philistine	hap·pe·lish·tee	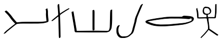	

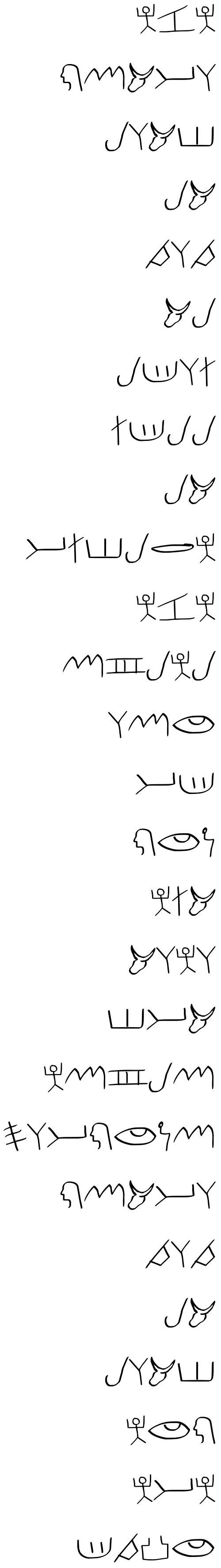

this	haz·zeh	
replied	vay·yo·mer	1 Samuel 17:33
But Saul	sha·ul	
	el	
	da·wid	
“ You cannot	lo	
	tu·khal	
go out	la·le·khet	
against	el	
Philistine	hap·pe·lish·tee	
this	haz·zeh	
to fight	le·hil·la·chem	
him	im·mo	
	kee	
just a boy	na·ar	
You are	at·tah	
and he	ve·hu	
has been a warrior	eesh	
	mil·cha·mah	
from his youth”	min·ne·u·raw	
replied	vay·yo·mer	1 Samuel 17:34
David	da·wid	
-	el	
-	sha·ul	
has been tending	ro·eh	
	ha·yah	
“ Your servant	av·de·kha	

his father’s	le·a·vee		
sheep	bats·tson		
came	u·va		
and whenever a lion	ha·a·ree		
	ve·et		
or a bear	had·do·wv		
and carried off	ve·na·sa		
a lamb	seh	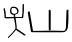	
from the flock	me·ha·e·der		
I went	ve·ya·tsa·tee		1 Samuel 17:35
after it	a·cha·raw	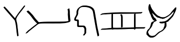	
struck it down	ve·hik·ki·tee		
and delivered [the lamb]	ve·hits·tsal·tee		
from its mouth	mip·pee	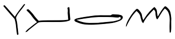	
If it reared up	vay·ya·qam	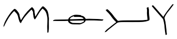	
against me	a·lay	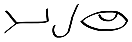	
I would grab	ve·he·che·zaq·tee	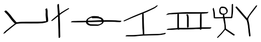	
it by its fur	biz·qa·no	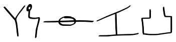	
strike it down	ve·hik·ki·tee		
and kill it	va·ha·mee·tee	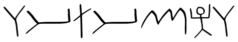	
and	gam		1 Samuel 17:36
-	et		
lions	ha·a·ree		
	gam		
bears	had·do·wv		
has killed	hik·kah		
Your servant	av·de·kha	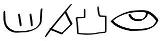	

will be	ve·ha·yah	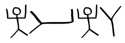	
Philistine	hap·pe·lish·tee	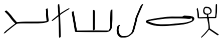	
uncircumcised	he·a·rel	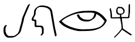	
this	haz·zeh	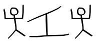	
like one	ke·a·chad	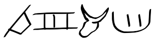	
of them	me·hem	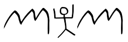	
for	kee	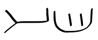	
he has defied	che·reph	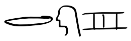	
the armies	ma·ar·khot	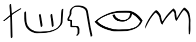	
God”	e·lo·heem	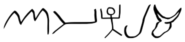	
of the living	chay·yeem	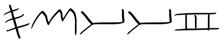	
added	vay·yo·mer	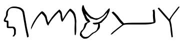	1 Samuel 17:37
David	da·wid	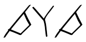	
“ The LORD	YHVH	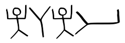	
who	a·sher	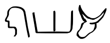	
delivered me	hits·tsi·la·nee	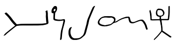	
from the claws	mee·yad	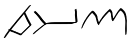	
of the lion	ha·a·ree	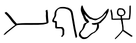	
[and]	u·mee·yad	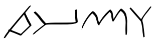	
the bear	had·dov	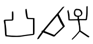	
	hu	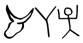	
will deliver me	yats·tsee·le·nee	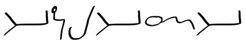	
from the hand	mee·yad	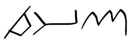	
Philistine”	hap·pe·lish·tee	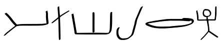	
of this	haz·zɛ·hs	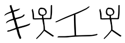	
said	vay·yo·mer	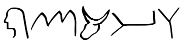	
Saul	sha·ul	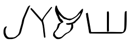	

-	el		
-	da·wid		
“ Go ”	lekh	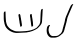	
“ and may the LORD	va·YHVH	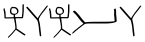	
be	yih·yeh	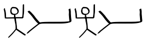	
with you”	im·makh		
clothed	vay·yal·besh	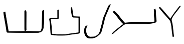	1 Samuel 17:38
Then Saul	sha·ul		
-	et		
David	da·wid		
in his own tunic	mad·daw		
put	ve·na·tan	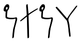	
helmet	qo·w·va		
a bronze	ne·cho·shet		
on	al		
his head	ro·sho		
and dressed	vay·yal·besh	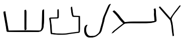	
him	o·to		
in armor	shir·yo·wn	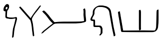	
strapped	vay·yach·gor	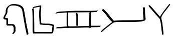	1 Samuel 17:39
David	da·wid		
-	et		
his sword	char·bo		
over	me·al		
the tunic	le·mad·daw		
and tried	vay·yo·el	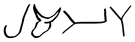	
to walk	la·le·khet	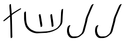	

but	kee	כי	
he was not	lo	לא	
accustomed [to them]	nis·sah	נסה	
said	vay·yo·mer	ויאמר	
David	da·wid	דוד	
to	el	אל	
Saul	sha·ul	שאול	
“ I cannot	lo	לא	
	u·khal	אוכל	
walk	la·le·khet	ללכת	
in these ”	ba·el·leh	באלה	
	kee	כי	
“ I am not	lo	לא	
accustomed [to them] ”	nis·see·tee	נסיתי	
took them	vay·si·rem	ויסרם	
So David	da·wid	דוד	
off	me·a·law	מעליו	
And [David] took	vay·yiq·qach	ויקח	1 Samuel 17:40
his staff	maq·lo	מקלו	
in his hand	be·ya·do	בידו	
selected	vay·yiv·char	ויבחר	
	lo	לו	
five	cha·mish·shah	חמשה	
smooth	chal·lu·qe	חלקי	
stones	a·va·neem	אבנים	
from	min	מן	
the brook	han·na·chal	הנחל	

and put	vay·ya·sem	וישם	
them	o·tam	אתם	
bag	bikh·lee	בכלי	
of his shepherd’s	ha·ro·eem	הרעים	
-	a·sher	אשר	
	lo	לו	
in the pouch	u·vay·yal·qut	ובילקוט	
And with his sling	ve·qal·le·o	וקלעו	
in hand	ve·ya·do	בידו	
he approached	vay·yig·gash	ויגש	
	el	אל	
the Philistine	hap·pe·lish·tee	הפלשתי	
came	vay·ye·lekh	וילך	1 Samuel 17:41
Now the Philistine	hap·pe·lish·tee	הפלשתי	
	ho·lekh	הלך	
closer	ve·qa·rev	וקרב	
and closer to	el	אל	
David	da·wid	דוד	
with his shield-bearer	ve·ha·eesh	והאיש	
	no·se	נשא	
	hats·tsin·nah	הצנה	
before him	le·pha·naw	לפניו	
looked	vay·yab·bet	ויבט	1 Samuel 17:42
When the Philistine	hap·pe·lish·tee	הפלשתי	
and saw	vay·yir·eh	ויראה	
-	et	את	
David	da·wid	דוד	

he despised him	vay·yiv·ze·hu		
because	kee	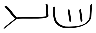	
he was	ha·yah	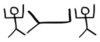	
just a boy	na·ar		
ruddy	ve·ad·mo·nee	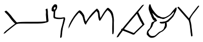	
and	im		
handsome	ye·pheh	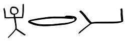	
	mar·eh		
said	vay·yo·mer		1 Samuel 17:43
he	hap·pe·lish·tee		
to	el		
David	da·wid		
a dog ”	ha·khe·lev	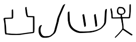	
“ Am I	a·no·khee		
“ that	kee	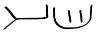	
you	at·tah		
come	va		
at me	e·lay	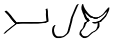	
with sticks ?”	bam·maq·lo·wt	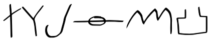	
cursed	vay·qal·lel	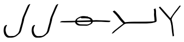	
And the Philistine	hap·pe·lish·tee		
-	et		
David	da·wid		
by his gods	be·lo·haw		
he called	vay·yo·mer		1 Samuel 17:44
here ”	hap·pe·lish·tee		
to	el		

David	da·wid		
“ Come	le·khah		
	e·lay	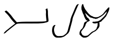	
“ and I will give	ve·et·te·nah		
-	et		
your flesh	be·sa·re·kha		
to the birds	le·o·wph		
of the air	hash·sha·ma·yim	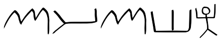	
and the beasts	u·le·ve·he·mat		
of the field !”	has·sa·deh		
said	vay·yo·mer		1 Samuel 17:45
But David	da·wid		
to	el		
the Philistine	hap·pe·lish·tee		
“ You	at·tah		
come	ba		
against me	e·lay	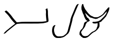	
with sword	be·che·rev	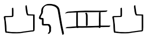	
and spear	u·va·cha·neet	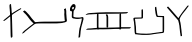	
and javelin	u·ve·khee·do·wn	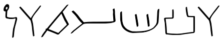	
but I	ve·a·no·khee	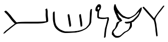	
come	va		
against	e·le·kha	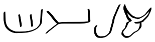	
you in the name	be·shem		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	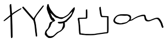	
the God	e·lo·he		

of the armies	ma·ar·kho·wt	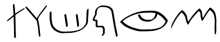	
of Israel	yis·ra·el	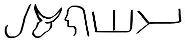	
whom	a·sher	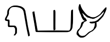	
you have defied	che·raph·ta	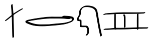	
day	hay·yo·wm	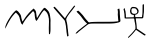	1 Samuel 17:46
This	haz·zeh	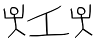	
will deliver you	ye·sag·ger·kha	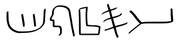	
the LORD	YHVH	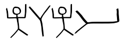	
into my hand	be·ya·dee	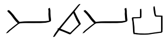	
I will strike you down	ve·hik·kee·ti·kha	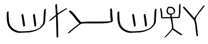	
-	va·ha·si·ro·tee	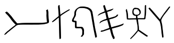	
-	et	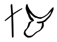	
cut off your head	ro·she·kha	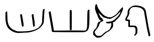	
	me·a·le·kha	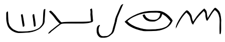	
and give	ve·na·tat·tee	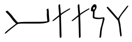	
the carcasses	pe·ger	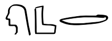	
	ma·cha·neh	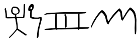	
of the Philistines	phe·lish·teem	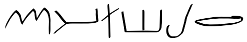	
day	hay·yo·wm	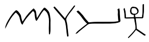	
This	haz·zeh	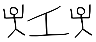	
to the birds	le·o·wph	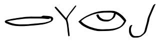	
of the air	hash·sha·ma·yim	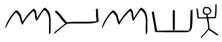	
and the creatures	u·le·chay·yat	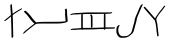	
of the earth	ha·a·rets	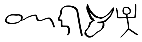	
will know	ve·ye·de·u	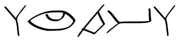	
Then the whole	kal	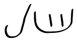	
world	ha·a·rets	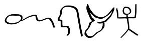	

that	kee	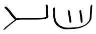	
there is	yesh	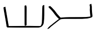	
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in Israel	le·yis·ra·el		
will know	ve·ye·de·u	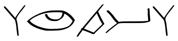	1 Samuel 17:47
And all	kal	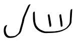	
assembled here	haq·qa·hal	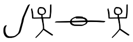	
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that	kee	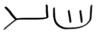	
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by sword	be·che·rev	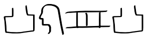	
or spear	u·va·cha·neet	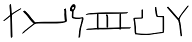	
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that the LORD	YHVH		
for	kee	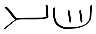	
the LORD’s	la·YHVH	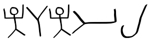	
the battle [is]	ham·mil·cha·mah	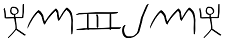	
and He will give	ve·na·tan	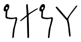	
all of you	et·khem		
into our hands”	be·ya·de·nu	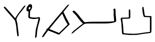	
-	ve·ha·yah	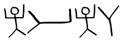	1 Samuel 17:48
As	kee	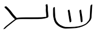	
	qam	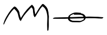	
the Philistine	hap·pe·lish·tee		
started	vay·ye·lekh	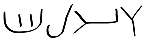	
forward	vay·yiq·rav	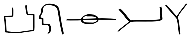	
to attack	liq·rat	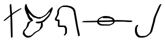	

him	da·wid	
quickly	vay·ma·her	
David	da·wid	
ran	vay·ya·rats	
toward the battle line	ham·ma·a·ra·khah	
to meet	liq·rat	
him	hap·pe·lish·tee	
reached	vay·yish·lach	1 Samuel 17:49
Then David	da·wid	
-	et	
	ya·do	
into	el	
his bag	hak·ke·lee	
took	vay·yiq·qach	
out	mish·sham	
a stone	e·ven	
and slung it	vay·qal·la	
striking	vay·yakh	
-	et	
the Philistine	hap·pe·lish·tee	
on	el	
the forehead	mits·cho	
sank	vat·tit·ba	
The stone	ha·e·ven	
into his forehead	be·mits·cho	
and he fell	vay·yip·pol	
	al	

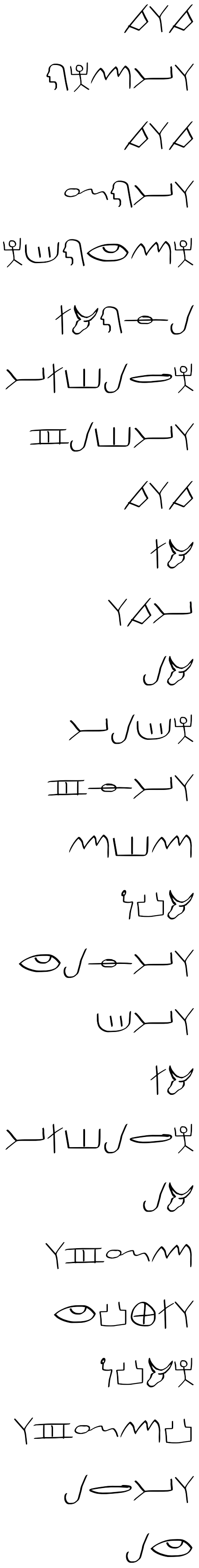

facedown	pa·naw	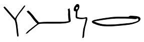	
on the ground	a·re·tsah	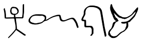	
prevailed	vay·ye·che·zaq	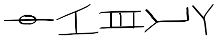	1 Samuel 17:50
Thus David	da·wid	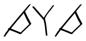	
over	min	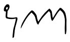	
the Philistine	hap·pe·lish·tee	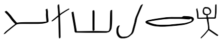	
with a sling	baq·qe·la	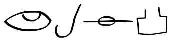	
and a stone	u·va·e·ven	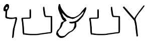	
he struck down	vay·yakh	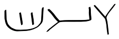	
-	et	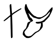	
the Philistine	hap·pe·lish·tee	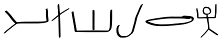	
and killed him	vay·mee·te·hu	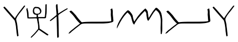	
a sword	ve·che·rev	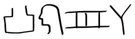	
without	en	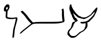	
in his hand	be·yad	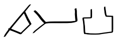	
	da·wid	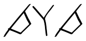	
ran	vay·ya·rats	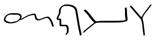	1 Samuel 17:51
David	da·wid	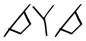	
and stood	vay·ya·a·mod	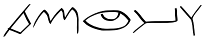	
over him	el	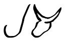	
the Philistine’s	hap·pe·lish·tee	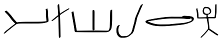	
He grabbed	vay·yiq·qach	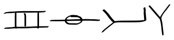	
-	et	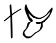	
sword	char·bo	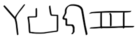	
and pulled it	vay·yish·le·phah	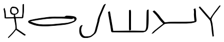	
from its sheath	mit·ta·rah	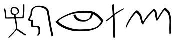	
and killed him	vay·mo·te·te·hu	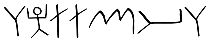	

and he cut off	vay·yikh·rat	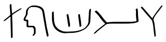	
with [the sword]	bah		
-	et		
his head	ro·sho		
saw	vay·yir·u		
When the Philistines	hap·pe·lish·teem		
that	kee	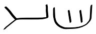	
was dead	met		
their hero	gib·bo·w·ram		
they turned and ran	vay·ya·nu·su	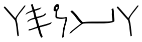	
charged forward	vay·ya·qu·mu	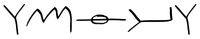	1 Samuel 17:52
Then the men	an·she		
of Israel	yis·ra·el	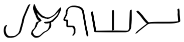	
and Judah	vee·hu·dah		
with a shout	vay·ya·ri·u		
and pursued	vay·yir·de·phu		
	et		
the Philistines	hap·pe·lish·teem		
to	ad		
the entrance	bo·w·a·kha		
of Gath	gay	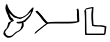	
and to	ve·ad		
the gates	sha·a·re		
of Ekron	eq·ro·wn	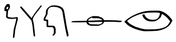	
were strewn	vay·yip·pe·lu	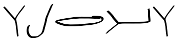	
And the bodies	chal·le		
of the Philistines	phe·lish·teem		

road	be·de·rekh	𐤁𐤃𐤓𐤊	
along the Shaaraim	sha·a·ra·yim	𐤔𐤏𐤓𐤉𐤌	
to	ve·ad	𐤅𐤏𐤃	
Gath	gat	𐤂𐤕	
	ve·ad	𐤅𐤏𐤃	
and Ekron	eq·ro·wn	𐤏𐤒𐤓𐤅𐤍	
returned	vay·ya·shu·vu	𐤅𐤉𐤔𐤁𐤅	1 Samuel 17:53
When the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from their pursuit	mid·de·loq	𐤌𐤃𐤋𐤒	
	a·cha·re	𐤀𐤇𐤓𐤉	
of the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
they plundered	vay·ya·shos·su	𐤅𐤉𐤔𐤎𐤅	
-	et	𐤀𐤕	
their camps	ma·cha·ne·hem	𐤌𐤇𐤍𐤉𐤄𐤌	
took	vay·yiq·qach	𐤅𐤉𐤒𐤇	1 Samuel 17:54
David	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
the head	rosh	𐤓𐤀𐤔	
of the Philistine	hap·pe·lish·tee	𐤄𐤐𐤋𐤔𐤕𐤉	
and brought	vay·vi·e·hu	𐤅𐤉𐤁𐤀𐤄𐤅	
it to Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
and	ve·et	𐤅𐤀𐤕	
Goliath’s weapons	ke·law	𐤊𐤋𐤉𐤅	
he put	sam	𐤔𐤌	
in his own tent	be·a·ho·lo	𐤁𐤀𐤄𐤋𐤅𐤎	
had watched	ve·khir·o·wt	𐤅𐤊𐤓𐤀𐤅𐤕	1 Samuel 17:55

As Saul	sha·ul		
-	et		
David	da·wid		
going out	yo·tse		
to confront	liq·rat	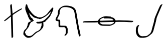	
the Philistine	hap·pe·lish·tee		
he said	a·mar		
to	el		
Abner	av·ner	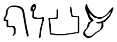	
the commander	sar	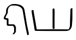	
of the army	hats·tsa·va		
son	ben		
whose	mee	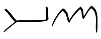	
is this	zeh		
young man ?”	han·na·ar		
“ Abner	av·ner	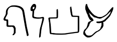	
replied	vay·yo·mer		
Abner	av·ner	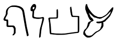	
live	che	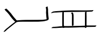	
“ As surely as you	naph·she·kha	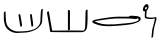	
O king ”	ham·me·lekh		
“ I do not	im		
know ”	ya·da·e·tee		
said	vay·yo·mer		1 Samuel 17:56
the king	ham·me·lekh		
“ Find out	she·al		
	at·tah		

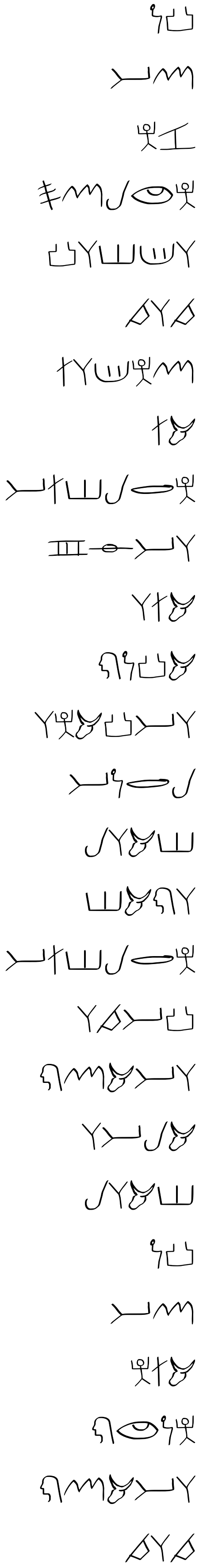

son	ben	
whose	mee	
this	zeh	
young man is! ”	ha·a·lem	
returned	u·khe·shuv	1 Samuel 17:57
So when David	da·wid	
from killing	me·hak·ko·wt	
-	et	
the Philistine	hap·pe·lish·tee	
took	vay·yiq·qach	
him	o·to	
Abner	av·ner	
and brought him	vay·vi·e·hu	
before	liph·ne	
Saul	sha·ul	
head	ve·rosh	
still holding [his]	hap·pe·lish·tee	
in his hand	be·ya·do	
asked	vay·yo·mer	1 Samuel 17:58
-	e·law	
Saul	sha·ul	
son	ben	
“ Whose	mee	
are you	at·tah	
young man ?”	han·na·ar	
replied	vay·yo·mer	
David	da·wid	

“ [I am] the son	ben		
of your servant	av·de·kha		
Jesse	yi·shay		
	bet	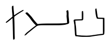	
of Bethlehem”	hal·lach·mee	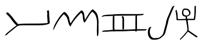	
After	vay·hee	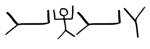	1 Samuel 18:1
David had finished	ke·khal·lo·to	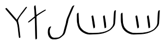	
speaking	le·dab·ber	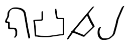	
with	el		
Saul	sha·ul		
the souls	ve·ne·phesh		
of Jonathan	ye·ho·w·na·tan	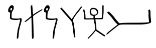	
were knit together	niq·she·rah	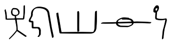	
	be·ne·phesh		
and David	da·wid		
loved him	vay·yɛ·ʾĕ·ha·vo	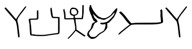	
and Jonathan	ye·ho·w·na·tan	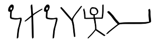	
as himself	ke·naph·sho		
kept David with him	vay·yiq·qa·che·hu	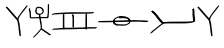	1 Samuel 18:2
Saul	sha·ul		
day	bay·yo·wm	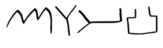	
And from that	ha·hu	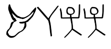	
and did not	ve·lo		
let him	ne·ta·no	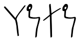	
return	la·shuv		
house	bet	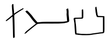	
to his father’s	a·vee	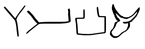	

made	vay·yikh·rot	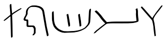	1 Samuel 18:3
Then Jonathan	ye·ho·w·na·tan	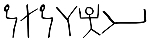	
with David	ve·da·wid		
a covenant	be·reet	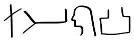	
because he loved	be·a·ha·va·to		
him	o·to		
as himself	ke·naph·sho		
removed	vay·yit·pash·shet		1 Samuel 18:4
And Jonathan	ye·ho·w·na·tan	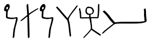	
-	et		
the robe	ham·me·eel		
-	a·sher		
he was wearing	a·law	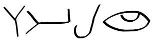	
and gave	vay·yit·te·ne·hu	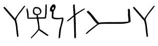	
it to David	le·da·wid		
along with his tunic	u·mad·daw		
	ve·ad		
his sword	char·bo	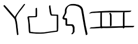	
	ve·ad		
his bow	qash·to		
	ve·ad		
and his belt	cha·go·ro		
marched out	vay·ye·tse		1 Samuel 18:5
So David	da·wid		
in everything	be·khol	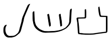	
-	a·sher		
sent him to do	yish·la·chen·nu	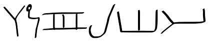	

Saul	sha·ul	
[and] prospered	yas·keel	
set him	vay·si·me·hu	
and Saul	sha·ul	
over	al	
the men	an·she	
of war	ham·mil·cha·mah	
And this was pleasing	vay·yee·tav	
in the sight	be·e·ne	
of all	khal	
the people	ha·am	
as well	ve·gam	
	be·e·ne	
officers	av·de	
and of Saul’s	sha·ul	
As the troops	vay·hee	1 Samuel 18:6
	be·vo·w·am	
were returning home	be·shuv	
after David	da·wid	
had killed	me·hak·ko·wt	
-	et	
the Philistine	hap·pe·lish·tee	
came out	vat·te·tse·nah	
the women	han·na·sheem	
of all	mik·kal	
the cities	a·re	
of Israel	yis·ra·el	

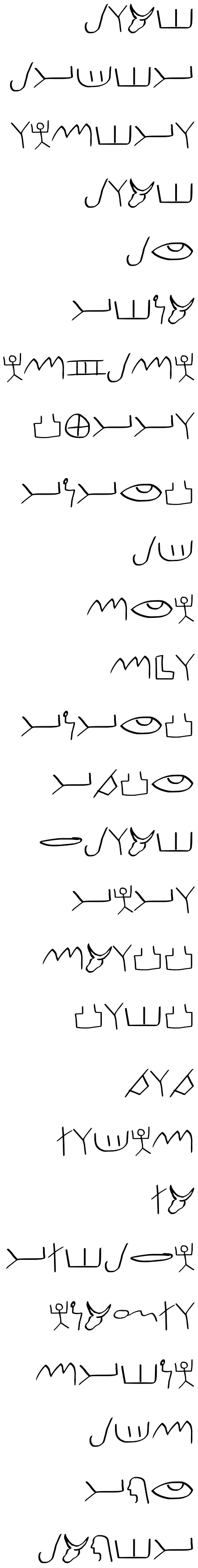

with singing	la·shur		
and dancing	ve·ham·me·cho·lo·wt	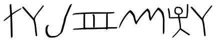	
to meet	liq·rat	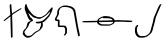	
Saul	sha·ul		
King	ham·me·lekh		
and with tambourines	be·tup·peem		
with joyful songs	be·sim·chah	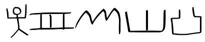	
and other instruments	u·ve·sha·li·sheem	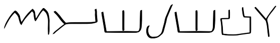	
they sang out :	vat·ta·a·ne·nah	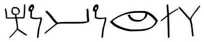	1 Samuel 18:7
	han·na·sheem	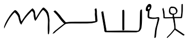	
And as the women danced	ham·sa·cha·qo·wt	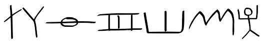	
	vat·to·mar·na		
has slain	hik·kah		
“ Saul	sha·ul		
[his] thousands	be·ʾal·po		
and David	ve·da·wid		
his tens of thousands ”	be·riv·vo·taw	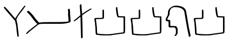	
was furious	vay·yi·char	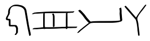	1 Samuel 18:8
And Saul	le·sha·ul		
	me·od		
and resented	vay·ye·ra		
	be·e·naw	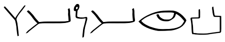	
song	had·da·var		
this	haz·zeh		
he said	vay·yo·mer		
“ They have ascribed	na·te·nu	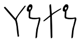	

to David ”	le·da·wid	
tens of thousands	re·va·vo·wt	
to me	ve·lee	
“ but only	na·te·nu	
thousands	ha·a·la·pheem	
What more	ve·o·wd	
can he have	lo	
but	akh	
the kingdom ?”	ham·me·lu·khah	
And	vay·hee	1 Samuel 18:9
Saul	sha·ul	
kept a jealous eye	ʿa·won	
-	et	
on David	da·wid	
day	me·hay·yo·wm	
from that	ha·hu	
forward	va·ha·le·ah	
-	vay·hee	1 Samuel 18:10
The next day	mim·ma·cho·rat	
came	vat·tits·lach	
a spirit	ru·ach	
sent from God	e·lo·heem	
of distress	ra·ah	
upon	el	
Saul	sha·ul	
and he prophesied	vay·yit·nab·be	
inside the	ve·to·wkh	

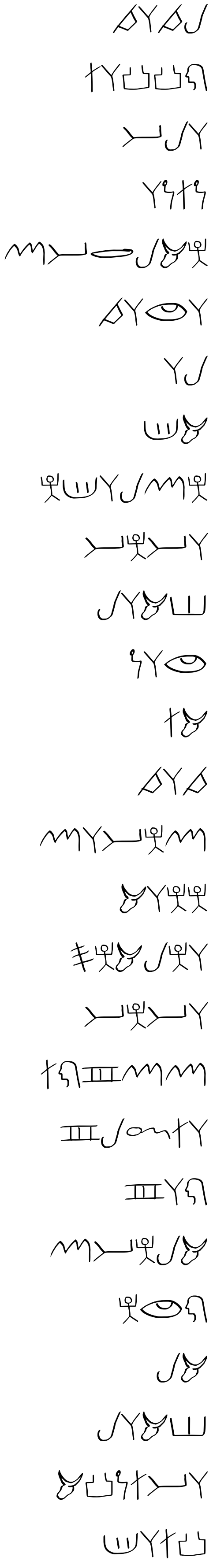

house	hab·ba·yit	𐤄𐤁𐤉𐤕	
while David	ve·da·wid	𐤅𐤃𐤅𐤃	
played [the harp]	me·nag·gen	𐤌𐤍𐤂𐤍	
was holding	be·ya·do	𐤁𐤉𐤃𐤅	
	ke·yo·wm	𐤊𐤉𐤅𐤌	
as usual	be·yo·wm	𐤁𐤉𐤅𐤌	
a spear	ve·ha·cha·neet	𐤅𐤄𐤇𐤍𐤉𐤕	
	be·yad	𐤁𐤉𐤃	
Now Saul	sha·ul	𐤔𐤀𐤅𐤋	
hurled it	vay·ya·tel	𐤅𐤉𐤈𐤋	1 Samuel 18:11
and he	sha·ul	𐤔𐤀𐤅𐤋	
-	et	𐤀𐤕	
	ha·cha·neet	𐤄𐤇𐤍𐤉𐤕	
thinking	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ I will pin	ak·keh	𐤀𐤊𐤄	
David	ve·da·wid	𐤁𐤃𐤅𐤃	
to the wall”	u·vaq·qeer	𐤅𐤁𐤒𐤉𐤓	
eluded	vay·yis·sov	𐤅𐤉𐤎𐤁	
But David	da·wid	𐤃𐤅𐤃	
him	mip·pa·naw	𐤌𐤐𐤍𐤉𐤅	
twice	pa·a·ma·yim	𐤐𐤏𐤌𐤉𐤌	
was afraid	vay·yi·ra	𐤅𐤉𐤓𐤀	1 Samuel 18:12
So Saul	sha·ul	𐤔𐤀𐤅𐤋	
of	mil·liph·ne	𐤌𐤋𐤐𐤍𐤉	
David	da·wid	𐤃𐤅𐤃	
because	kee	𐤊𐤉	
was	ha·yah	𐤄𐤉𐤄	

the LORD	YHVH	𐤉𐤄𐤅𐤄	
with David	im·mo	𐤏𐤌𐤅	
but	u·me·im	𐤅𐤌𐤏𐤌	
from Saul	sha·ul	𐤔𐤀𐤅𐤋	
had departed	sar	𐤎𐤓	
sent [David] away	vay·si·re·hu	𐤅𐤉𐤎𐤓𐤄𐤅	1 Samuel 18:13
Therefore Saul	sha·ul	𐤔𐤀𐤅𐤋	
	me·im·mo	𐤌𐤏𐤌𐤅	
and gave	vay·si·me·hu	𐤅𐤉𐤔𐤌𐤄𐤅	
him	lo	𐤋𐤅	
command	sar	𐤔𐤓	
of a thousand men	a·leph	𐤀𐤋𐤐	
David led	vay·ye·tse	𐤅𐤉𐤑𐤀	
and back	vay·ya·vo	𐤅𐤉𐤁𐤀	
	liph·ne	𐤋𐤐𐤍𐤉	
the troops {out to battle}	ha·am	𐤄𐤏𐤌	
and he continued	vay·hee	𐤅𐤉𐤄𐤉	1 Samuel 18:14
	da·wid	𐤃𐤅𐤃	
in all	le·khal	𐤋𐤊𐤋	
his ways	de·ra·khaw	𐤃𐤓𐤊𐤅	
to prosper	mas·keel	𐤌𐤔𐤊𐤉𐤋	
because the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
was with him	im·mo	𐤏𐤌𐤅	
saw	vay·yar	𐤅𐤉𐤓𐤀	1 Samuel 18:15
When Saul	sha·ul	𐤔𐤀𐤅𐤋	
that	a·sher	𐤀𐤔𐤓	
David	hu	𐤄𐤅𐤀	

successful	mas·keel	משכיל	
was very	me·od	מאד	
he was afraid	vay·ya·gar	ויגר	
of him	mip·pa·naw	מפניו	
But all	ve·khal	וכל	1 Samuel 18:16
Israel	yis·ra·el	ישראל	
and Judah	vee·hu·dah	ויהודה	
loved	o·hev	אהב	
-	et	את	
David	da·wid	דוד	
because	kee	כי	
he	hu	הוא	
was leading them out to battle	yo·w·tse	יוצא	
and back	va·va	ובא	
-	liph·ne·hem	לפניהם פ	
said	vay·yo·mer	ויאמר	1 Samuel 18:17
Then Saul	sha·ul	שאול	
to	el	אל	
David	da·wid	דוד	
“ Here	hin·neh	הנה	
daughter	vit·tee	בתי	
is my older	hag·ge·do·w·lah	הגדולה	
Merab	me·rav	מרב	
-	o·tah	אתה	
I will give her	et·ten	אתן	
to you	le·kha	לך	
in marriage	le·ish·shah	לאשה	

Only	akh		
be	he·yeh	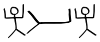	
for me	lee	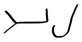	
	le·ven	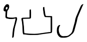	
valiant	cha·yil	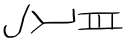	
and fight	ve·hil·la·chem	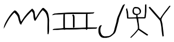	
battles”	mil·cha·mo·wt	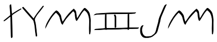	
the LORD’s	YHVH		
But Saul	ve·sha·ul		
was thinking	a·mar		
“	al		
I need not raise	te·hee		
my hand	ya·dee	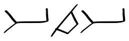	
against him	bo		
be	u·te·hee		
against him”	vo		
let the hand	yad	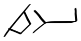	
of the Philistines	pe·lish·teem		
said	vay·yo·mer		1 Samuel 18:18
And David	da·wid		
to	el		
Saul	sha·ul		
“ Who	mee	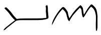	
am I	a·no·khee		
and what	u·mee		
is my family	chay·yay	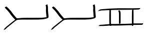	
clan	mish·pa·chat	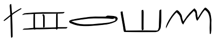	

or my father’s	a·vee	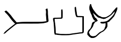	
in Israel	be·yis·ra·el		
that	kee	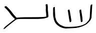	
I should become	eh·yeh		
the son-in-law	cha·tan	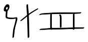	
of the king ?”	lam·me·lekh		
So when it was	vay·hee	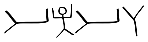	1 Samuel 18:19
time	be·et		
to give	tet		
-	et		
Merab	me·rav		
daughter	bat		
Saul’s	sha·ul		
to David	le·da·wid		
she	ve·hee	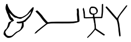	
was given	nit·te·nah	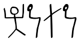	
to Adriel	le·ad·ree·el		
of Meholah	ham·me·cho·la·tee	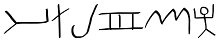	
in marriage	le·ish·shah		
loved	vat·te·e·hav		1 Samuel 18:20
Michal	mee·khal	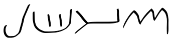	
daughter	bat		
Now Saul’s	sha·ul		
-	et		
David	da·wid		
and when this was reported	vay·yag·gi·du	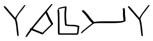	
to Saul	le·sha·ul		

pleased	vay·yi·shar	𐤅𐤉𐤔𐤓	
it	had·da·var	𐤄𐤃𐤁𐤓	
him	be·e·naw	𐤁𐤏𐤉𐤍𐤉𐤅	
thought	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 18:21
Saul	sha·ul	𐤔𐤀𐤅𐤋	
“ I will give her	et·te·nen·nah	𐤀𐤕𐤍𐤍𐤄	
to [David] ”	lo	𐤋𐤅	
“ so that she may be	u·te·hee	𐤅𐤕𐤄𐤉	
to him	lo	𐤋𐤅	
a snare	le·mo·w·qesh	𐤋𐤌𐤅𐤒𐤔	
may be	u·te·hee	𐤅𐤕𐤄𐤉	
against him”	vo	𐤁𐤅	
and the hand	yad	𐤉𐤃	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
So Saul	sha·ul	𐤔𐤀𐤅𐤋	
to	el	𐤀𐤋	
David	da·wid	𐤃𐤅𐤃	
“ For a second [time]	bish·ta·yim	𐤁𐤔𐤕𐤉𐤌	
you can be my son-in-law	tit·chat·ten	𐤕𐤕𐤇𐤕𐤍	
”	bee	𐤁𐤉	
now	hay·yo·wm	𐤄𐤉𐤅𐤌	
ordered	vay·tsaw	𐤅𐤉𐤑𐤅	1 Samuel 18:22
Then Saul	sha·ul	𐤔𐤀𐤅𐤋	
-	et	𐤀𐤕	
his servants	ʿa·va·daw	𐤏𐤁𐤃𐤅	
“ Speak	dab·be·ru	𐤃𐤁𐤓𐤅	

to	el		
David	da·wid		
privately	bal·lat	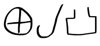	
and tell him	le·mor		
‘ Behold	hin·neh		
is pleased	cha·phets		
with you	be·kha	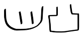	
the king	ham·me·lekh		
and all	ve·khal		
his servants	a·va·daw		
love you	a·he·vu·kha		
Now therefore	ve·at·tah		
son-in-law ’”	hit·chat·ten	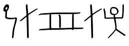	
become his	bam·me·lekh		
relayed	vay·dab·be·ru		1 Samuel 18:23
servants	av·de		
But when Saul’s	sha·ul		
	be·a·ze·ne		
to David	da·wid		
-	et		
words	had·de·va·reem	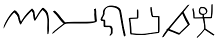	
these	ha·el·leh		
replied	vay·yo·mer		
he	da·wid		
“ Does it seem trivial	han·qal·lah	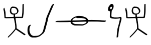	
in your sight	ve·e·ne·khem	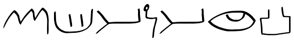	
to be the son-in-law	hit·chat·ten	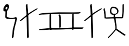	

of the king ?	bam·me·lekh	𐤁𐤌𐤋𐤊	
I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
man	eesh	𐤀𐤉𐤔	
am a poor	rash	𐤓𐤔	
and lightly esteemed”	ve·niq·leh	𐤅𐤍𐤒𐤋𐤄	
told	vay·yag·gi·du	𐤅𐤉𐤂𐤃𐤅	1 Samuel 18:24
And the servants	av·de	𐤏𐤁𐤃𐤉	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
	lo	𐤋𐤅	
-	le·mor	𐤋𐤀𐤌𐤓	
	kad·de·va·reem	𐤊𐤃𐤁𐤓𐤉𐤌	
what	ha·el·leh	𐤄𐤀𐤋𐤄	
had said	dib·ber	𐤃𐤁𐤓	
David	da·wid	𐤃𐤅𐤃	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 18:25
Saul	sha·ul	𐤔𐤀𐤅𐤋	
-	koh	𐤊𐤄	
“ Say	to·me·ru	𐤕𐤀𐤌𐤓𐤅	
to David	le·da·wid	𐤋𐤃𐤅𐤃	
no	en	𐤀𐤉𐤍	
desires	che·phets	𐤇𐤐𐤑	
‘ The king	lam·me·lekh	𐤋𐤌𐤋𐤊	
other dowry	be·mo·har	𐤁𐤌𐤄𐤓	
but	kee	𐤊𐤉	
a hundred	be·me·ah	𐤁𐤌𐤀𐤄	
foreskins	a·re·lo·wt	𐤏𐤓𐤋𐤅𐤕	
Philistine	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	

as revenge	le·hin·na·qem	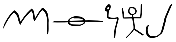	
enemies ’”	be·o·ye·ve	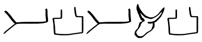	
on his	ham·me·lekh		
But Saul	ve·sha·ul		
intended	cha·shav	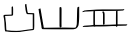	
death	le·hap·peel		
-	et		
to cause David’s	da·wid		
at the hands	be·yad	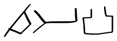	
of the Philistines	pe·lish·teem		
reported	vay·yag·gi·du	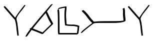	1 Samuel 18:26
When the servants	a·va·daw		
to David	le·da·wid		
-	et		
terms	had·de·va·reem	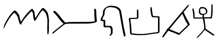	
these	ha·el·leh		
was pleased	vay·yi·shar	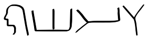	
	had·da·var		
	be·e·ne	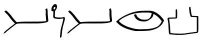	
[he]	da·wid		
son-in-law	le·hit·chat·ten		
to become the king’s	bam·me·lekh		
-	ve·lo		
	ma·le·u		
Before the wedding day arrived	hay·ya·meem		
-	vay·ya·qam	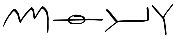	1 Samuel 18:27
David	da·wid		

went out	vay·ye·lekh	
	hu	
and his men	va·a·na·shaw	
and killed	vay·yakh	
Philistines	bap·pe·lish·teem	
two hundred	ma·ta·yim	
	eesh	
brought	vay·ya·ve	
He	da·wid	
-	et	
their foreskins	a·re·lo·te·hem	
and presented them as payment in full	vay·mal·um	
the king's	lam·me·lekh	
son-in-law	le·hit·chat·ten	
to become	bam·me·lekh	
gave	vay·yit·ten	
to [David]	lo	
Then Saul	sha·ul	
-	et	
Michal	mee·khal	
his daughter	bit·to	
{in marriage}	le·ish·shah	
realized	vay·yar	1 Samuel 18:28
When Saul	sha·ul	
	vay·ye·da	
that	kee	
the LORD	YHVH	

was with	im		
David	da·wid		
Michal	u·mee·khal	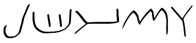	
daughter	bat		
and that his	sha·ul		
loved [David]	a·he·vat·hu		
grew even more	vay·yo·seph		1 Samuel 18:29
he	sha·ul		
afraid	le·ro	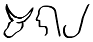	
of	mip·pe·ne		
David	da·wid		
	o·wd		
was	vay·hee	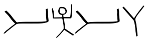	
Saul	sha·ul		
enemy	o·yev	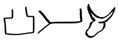	
-	et		
David’s	da·wid		
So from then on	kal		
	hay·ya·meem	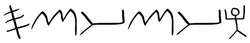	
came out [for battle]	vay·ye·tse·u	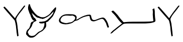	1 Samuel 18:30
commanders	sa·re	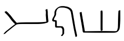	
the Philistine	phe·lish·teem		
	vay·hee	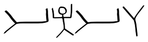	
Every time	mid·de		
	tse·tam		
was more successful	sa·khal		
David	da·wid		

than all	mik·kol	𐤌𐤊𐤋	
officers	av·de	𐤏𐤁𐤃𐤉	
of Saul’s	sha·ul	𐤔𐤀𐤅𐤋	
esteemed	vay·yee·qar	𐤅𐤉𐤉𐤒𐤓	
so that his name	she·mo	𐤔𐤌𐤅	
was highly	me·od	𐤌𐤀𐤃𐤎	
ordered	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	1 Samuel 19:1
Then Saul	sha·ul	𐤔𐤀𐤅𐤋	
	el	𐤀𐤋	
Jonathan	yo·w·na·tan	𐤉𐤅𐤍𐤕𐤍	
his son	be·no	𐤁𐤍𐤅	
	ve·el	𐤅𐤀𐤋	
and all	kal	𐤊𐤋	
his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
to kill	le·ha·meet	𐤋𐤄𐤌𐤉𐤕	
-	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
But Jonathan	vee·ho·w·na·tan	𐤅𐤉𐤄𐤅𐤍𐤕𐤍	
-	ben	𐤁𐤍	
-	sha·ul	𐤔𐤀𐤅𐤋	
delighted	cha·phets	𐤇𐤐𐤑	
in David	be·da·wid	𐤁𐤃𐤅𐤃	
greatly	me·od	𐤌𐤀𐤃	
warned	vay·yag·ged	𐤅𐤉𐤂𐤃	1 Samuel 19:2
so he	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
David	le·da·wid	𐤋𐤃𐤅𐤃	
saying	le·mor	𐤋𐤀𐤌𐤓	

intends	me·vaq·qesh	
Saul	sha·ul	
“ My father	a·vee	
to kill you	la·ha·mee·te·kha	
	ve·at·tah	
Be on your guard	hish·sha·mer	
	na	
in the morning	vab·bo·qer	
find	ve·ya·shav·ta	
a secret place	vas·se·ter	
and hide there	ve·nach·be·ta	
I will	va·a·nee	1 Samuel 19:3
go out	e·tse	
and stand	ve·a·mad·tee	
beside	le·yad	
my father	a·vee	
in the field	bas·sa·deh	
where	a·sher	
you [are]	at·tah	
	sham	
so I	va·a·nee	
can ask	a·dab·ber	
about you	be·kha	
-	el	
-	a·vee	
And if I find out	ve·ra·ee·tee	
anything	mah	

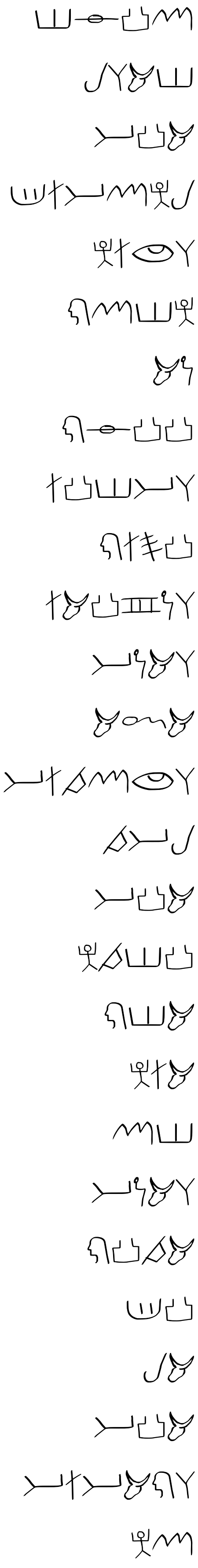

I will tell	ve·hig·gad·tee		
you”	lakh		
spoke	vay·dab·ber	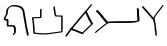	1 Samuel 19:4
Then Jonathan	ye·ho·w·na·tan	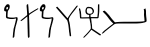	
of David	be·da·wid		
well	to·wv		
to	el		
Saul	sha·ul		
his father	a·vee	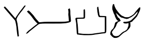	
and said	vay·yo·mer		
to him	e·law	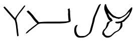	
should not	al		
sin	ye·che·ta	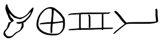	
“ The king	ham·me·lekh		
against his servant	be·av·do		
David	ve·da·wid		
In fact	kee	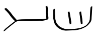	
he has not	lo·w		
sinned	cha·ta		
against you	lakh	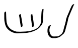	
	ve·khee		
his actions	ma·a·saw		
beneficial	to·wv		
to you	le·kha	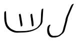	
[have been] highly	me·od		
He took	vay·ya·sem		1 Samuel 19:5
-	et		

his life	naph·sho		
in his hands	ve·khap·po	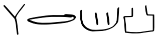	
when he struck down	vay·yakh	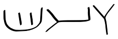	
-	et		
the Philistine	hap·pe·lish·tee		
worked	vay·ya·as		
and the LORD	YHVH		
salvation	te·shu·ah		
a great	ge·do·w·lah		
for all	le·khal		
Israel	yis·ra·el	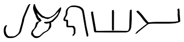	
You saw	ra·ee·ta		
it and rejoiced	vat·tis·mach	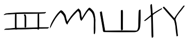	
so why	ve·lam·mah	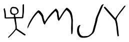	
would you sin	te·che·ta	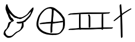	
blood	be·dam		
against innocent	na·qee	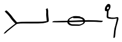	
by killing	le·ha·meet		
-	et		
David	da·wid		
for no reason ?”	chin·nam		
listened	vay·yish·ma		1 Samuel 19:6
Saul	sha·ul		
to the voice	be·qo·wl	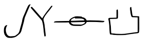	
of Jonathan	ye·ho·w·na·tan		
and swore an oath	vay·yish·sha·va	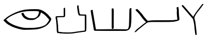	
:	sha·ul		

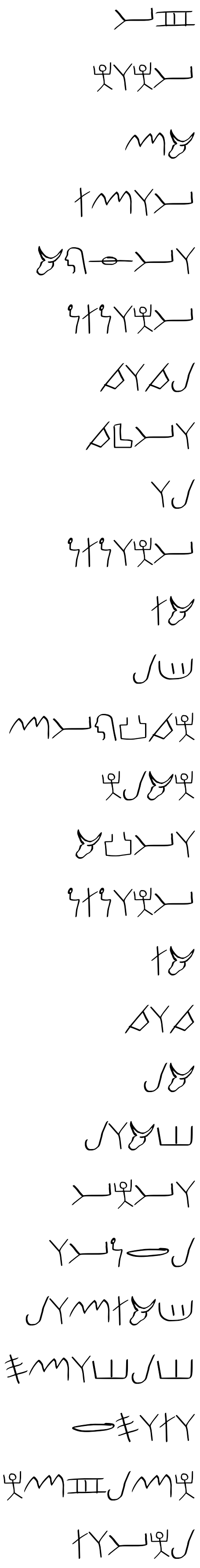

lives	chay	
“ As surely as the LORD	YHVH	
David will not	im	
be put to death”	yu·mat	
summoned	vay·yiq·ra	1 Samuel 19:7
So Jonathan	ye·ho·w·na·tan	
David	le·da·wid	
and told	vay·yag·ged	
him	lo	
Then Jonathan	ye·ho·w·na·tan	
-	et	
all	kal	
things	had·de·va·reem	
these	ha·el·leh	
brought	vay·ya·ve	
	ye·ho·w·na·tan	
-	et	
David	da·wid	
to	el	
Saul	sha·ul	
to serve	vay·hee	
him	le·pha·naw	
as he had before	ke·et·mo·wl	
	shil·sho·wm	
again	vat·to·w·seph	1 Samuel 19:8
When war	ham·mil·cha·mah	
broke out	lih·yo·wt	

went out	vay·ye·tse	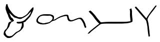	
David	da·wid	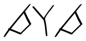	
and fought	vay·yil·la·chem	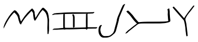	
the Philistines	bap·pe·lish·teem	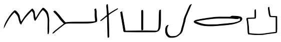	
and struck	vay·yakh	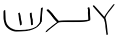	
them	ba·hem	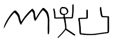	
blow	mak·kah	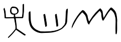	
with such a mighty	ge·do·w·lah	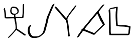	
that they fled	vay·ya·nu·su	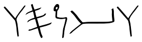	
before him	mip·pa·naw	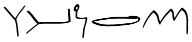	
came	vat·te·hee	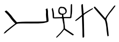	1 Samuel 19:9
a spirit	ru·ach	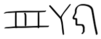	
from the LORD	YHVH	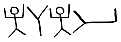	
of distress	ra·ah	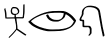	
upon	el	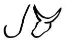	
him	sha·ul	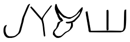	
But as Saul	ve·hu	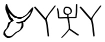	
in his house	be·ve·to	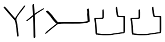	
was sitting	yo·wo·shev	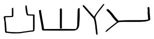	
with his spear	va·cha·nee·to	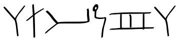	
in his hand	be·ya·do	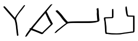	
While David	ve·da·wid	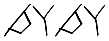	
was playing the harp	me·nag·gen	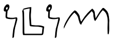	
	be·yad	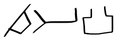	
tried	vay·vaq·qesh	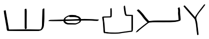	1 Samuel 19:10
Saul	sha·ul	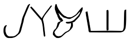	
to pin	le·hak·ko·wt	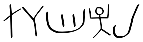	

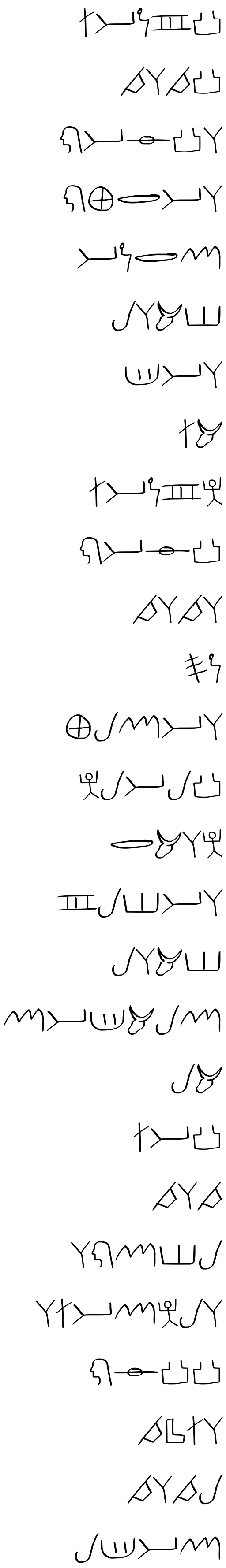

with his spear	ba·cha·neet	
him	be·da·wid	
to the wall	u·vaq·qeer	
eluded	vay·yiph·tar	
	mip·pe·ne	
[him]	sha·ul	
struck	vay·yakh	
-	et	
But the spear	ha·cha·neet	
the wall	baq·qeer	
and David	ve·da·wid	
ran away	nas	
and escaped	vay·yim·ma·let	
night	bal·lay·lah	
that	hu	
sent	vay·yish·lach	1 Samuel 19:11
Then Saul	sha·ul	
messengers	mal·a·kheem	
to	el	
house	bet	
David’s	da·wid	
to watch him	le·sha·me·ro	
and kill him	ve·la·ha·mee·to	
in the morning	bab·bo·qer	
warned	vat·tag·ged	
[him]	le·da·wid	
Michal	mee·khal	

But David’s wife	ish·to		
	le·mor		
“ If	im		
you do not	e·ne·kha	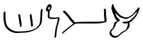	
run	me·mal·let		
-	et		
for your life	naph·she·kha	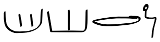	
tonight	hal·lay·lah	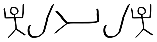	
tomorrow	ma·char	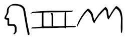	
you	at·tah		
will be dead !”	mu·mat		
lowered	vat·to·red	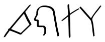	1 Samuel 19:12
So Michal	mee·khal	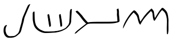	
-	et		
David	da·wid		
from	be·ad		
the window	ha·chal·lo·wn	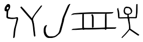	
	vay·ye·lekh	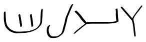	
and he ran away	vay·yiv·rach		
and escaped	vay·yim·ma·let	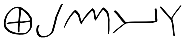	
took	vat·tiq·qach	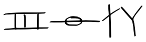	1 Samuel 19:13
Then Michal	mee·khal	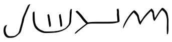	
-	et		
a household idol	hat·te·ra·pheem	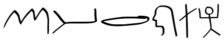	
and laid [it]	vat·ta·sem		
in	el		
the bed	ham·mit·tah		

-	ve·et	
some goat hair	ke·veer	
	ha·iz·zeem	
placed	sa·mah	
on its head	me·ra·a·sho·taw	
and covered	vat·te·khas	
it with a garment	bab·ba·ged	
sent	vay·yish·lach	1 Samuel 19:14
When Saul	sha·ul	
the messengers	mal·a·kheem	
to seize	la·qa·chat	
-	et	
David	da·wid	
Michal said	vat·to·mer	
[is] ill”	cho·leh	
“ He	hu	
sent	vay·yish·lach	1 Samuel 19:15
But Saul	sha·ul	
	et	
the messengers back	ham·mal·a·kheem	
to see	lir·o·wt	
-	et	
David	da·wid	
and told them	le·mor	
“ Bring	ha·a·lu	
him	o·to	
in his bed	vam·mit·tah	

up to me	e·lay	אלי	
so I can kill him”	la·ha·mi·to	להמתו	
entered	vay·ya·vo·u	ויבאו	1 Samuel 19:16
And when the messengers	ham·mal·a·kheem	המלאכים	
there was	ve·hin·neh	והנה	
the idol	hat·te·ra·pheem	התרפים	
in	el	אל	
the bed	ham·mit·tah	המטה	
with the quilt	u·khe·veer	וכביר	
of goats’ [hair]	ha·iz·zeem	העזים	
on its head	me·ra·a·sho·taw	מראשתיו	
said	vay·yo·mer	ויאמר	1 Samuel 19:17
And Saul	sha·ul	שאול	
-	el	אל	
to Michal	mee·khal	מיכל	
“ Why	lam·mah	למה	
like this ?	ka·khah	ככה	
did you deceive me	rim·mee·ti·nee	רמיתני	
away	vat·te·shal·le·chee	ותשלחי	
-	et	את	
You sent my enemy	o·ye·vee	איבי	
and he has escaped !”	vay·yim·ma·let	וימלט	
replied	vat·to·mer	ותאמר	
Michal	mee·khal	מיכל	
	el	אל	
-	sha·ul	שאול	
“ He	hu	הוא	

said	a·mar		
to me	e·lay	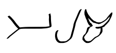	
‘ Help me get away	shal·le·chi·nee	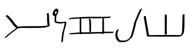	
or	la·mah	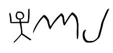	
I will kill you ! ’”	a·mee·tekh	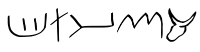	
So David	ve·da·wid		1 Samuel 19:18
ran away	ba·rach	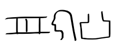	
and escaped	vay·yim·ma·let		
And he went	vay·ya·vo	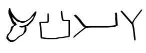	
to	el		
Samuel	she·mu·el		
at Ramah	ha·ra·ma·tah	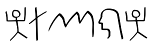	
and told	vay·yag·ged	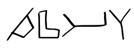	
him	lo		
-	et		
all	kal	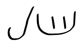	
that	a·sher	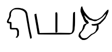	
had done	a·sah		
to him	lo		
Saul	sha·ul		
went [to Naioth]	vay·ye·lekh	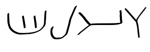	
Then he	hu		
and Samuel	u·she·mu·el	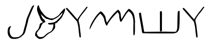	
and stayed	vay·ye·she·vu		
[there]	be·no·wīt	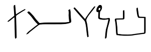	
was told	vay·yug·gad	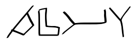	1 Samuel 19:19
When Saul	le·sha·ul		

	le·mor	לאמר	
	hin·neh	הנה	
that David	da·wid	דוד	
was at Naioth	be·no·wīt	בנוית	
in Ramah	ba·ra·mah	ברמה	
sent	vay·yish·lach	וישלח	1 Samuel 19:20
he	sha·ul	שאול	
messengers	mal·a·kheem	מלאכים	
to capture	la·qa·chat	לקחת	
-	et	את	
him	da·wid	דוד	
But when they saw	vay·yar	וירא	
-	et	את	
the group	la·ha·qat	להקת	
of prophets	han·ne·vee·eem	הנביאים	
prophesying	nib·be·eem	נבאים	
with Samuel	u·she·mu·el	ושמואל	
	o·med	עמד	
leading them	nits·tsav	נצב	
them	a·le·hem	עליהם	
came	vat·te·hee	ותהי	
upon	al	על	
messengers	mal·a·khe	מלאכי	
and Saul’s	sha·ul	שאול	
the Spirit	ru·ach	רוח	
of God	e·lo·heem	אלהים	
began to prophesy	vay·yit·nab·be·u	ויתנבאו	

also	gam	𐤂𐤌	
-	hem·mah	𐤄𐤌𐤄	
When this was reported	vay·yag·gi·du	𐤅𐤉𐤂𐤃𐤅	1 Samuel 19:21
to Saul	le·sha·ul	𐤋𐤔𐤀𐤅𐤋	
he sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	
messengers	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
more	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
began to prophesy	vay·yit·nab·be·u	𐤅𐤉𐤕𐤍𐤁𐤀𐤅	
as well	gam	𐤂𐤌	
but they	hem·mah	𐤄𐤌𐤄	
tried again	vay·yo·seph	𐤅𐤉𐤎𐤐	
So Saul	sha·ul	𐤔𐤀𐤅𐤋	
and sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	
messengers	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
a third [time]	she·li·sheem	𐤔𐤋𐤔𐤉𐤌	
began to prophesy	vay·yit·nab·be·u	𐤅𐤉𐤕𐤍𐤁𐤀𐤅	
and even	gam	𐤂𐤌	
they	hem·mah	𐤄𐤌𐤄	
left for	vay·ye·lekh	𐤅𐤉𐤋𐤊	1 Samuel 19:22
	gam	𐤂𐤌	
Finally, Saul himself	hu	𐤄𐤅𐤀	
Ramah	ha·ra·ma·tah	𐤄𐤓𐤌𐤕𐤄	
and came	vay·ya·vo	𐤅𐤉𐤁𐤀	
to	ad	𐤏𐤃	
cistern	bo·wr	𐤁𐤅𐤓	
the large	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
-	a·sher	𐤀𐤔𐤓	

at Secu	bas·se·khu	
where he asked	vay·yish·al	
	vay·yo·mer	
“ Where	e·phoh	
are Samuel	she·mu·el	
and David ?”	ve·da·wid	
he was told	vay·yo·mer	
-	hin·neh	
“ At Naioth	be·no·wīt	
in Ramah ”	ba·ra·mah	
So Saul went	vay·ye·lekh	1 Samuel 19:23
	sham	
to	el	
Naioth	no·wīt	
in Ramah	ba·ra·mah	
came	vat·te·hee	
upon	a·law	
even	gam	
[Saul]	hu	
But the Spirit	ru·ach	
of God	e·lo·heem	
and he walked along	vay·ye·lekh	
	ha·lo·wkh	
prophesying	vay·yit·nab·be	
until	ad	
he came to	bo·o	
Naioth	be·no·wīt	

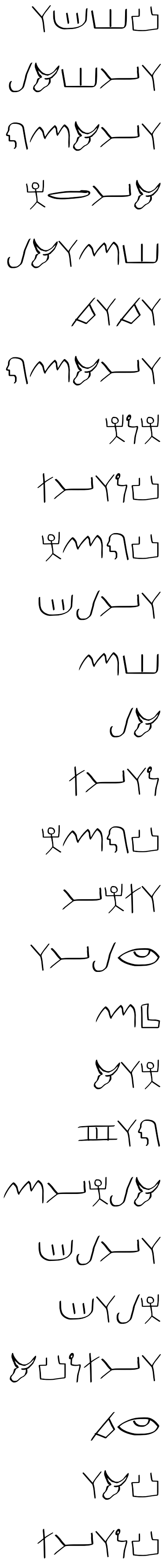

in Ramah	ba·ra·mah	𐤁𐤓𐤌𐤄	
stripped off	vay·yiph·shat	𐤅𐤉𐤐𐤔𐤈	1 Samuel 19:24
and also	gam	𐤂𐤌	
Then Saul	hu	𐤄𐤅𐤀	
his robes	be·ga·daw	𐤁𐤂𐤃𐤉𐤅	
prophesied	vay·yit·nab·be	𐤅𐤉𐤕𐤍𐤁𐤀	
-	gam	𐤂𐤌	
-	hu	𐤄𐤅𐤀	
before	liph·ne	𐤋𐤐𐤍𐤉	
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
And he collapsed	vay·yip·pol	𐤅𐤉𐤐𐤋	
and lay naked	a·rom	𐤏𐤓𐤌	
all	kal	𐤊𐤋	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
that	ha·hu	𐤄𐤄𐤅𐤀	
and	ve·khal	𐤅𐤊𐤋	
night	hal·la·ye·lah	𐤄𐤋𐤉𐤋𐤄	
That is why	al	𐤏𐤋	
	ken	𐤊𐤍	
it is said	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
also	ha·gam	𐤄𐤂𐤌	
“ Is Saul	sha·ul	𐤔𐤀𐤅𐤋	
among the prophets ? ”	ban·ne·vee·im	𐤁𐤍𐤁𐤉𐤀𐤌𐤐	
fled	vay·yiv·rach	𐤅𐤉𐤁𐤓𐤇	1 Samuel 20:1
Then David	da·wid	𐤃𐤅𐤃	
from Naioth	min·no·wi·wt	𐤌𐤍𐤅𐤅𐤕	
in Ramah	ba·ra·mah	𐤁𐤓𐤌𐤄	

He came	vay·ya·vo	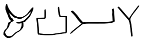	
and asked	vay·yo·mer	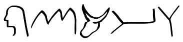	
to	liph·ne	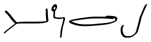	
Jonathan	ye·ho·w·na·tan	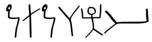	
“ What	meh	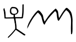	
have I done ?	a·see·tee	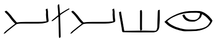	
What [is]	meh	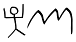	
my iniquity ?	a·wo·nee	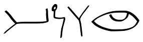	
How	u·meh	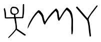	
have I sinned	chat·ta·tee	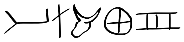	
against	liph·ne	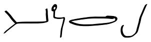	
your father	a·vee·kha	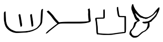	
that	kee	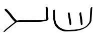	
he wants to take	me·vaq·qesh	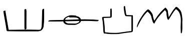	
-	et	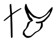	
my life ?”	naph·shee	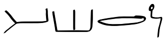	
Jonathan replied	vay·yo·mer	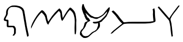	1 Samuel 20:2
	lo	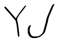	
“ Far from it ! ”	cha·lee·lah	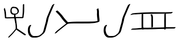	
“ You will not	lo	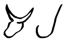	
die	ta·mut	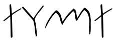	
Indeed	hin·neh	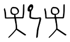	
-	lo	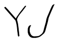	
does nothing	ʿa·sah	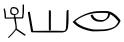	
my father	a·vee	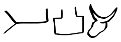	
	da·var	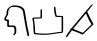	
great	ga·do·wl	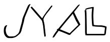	

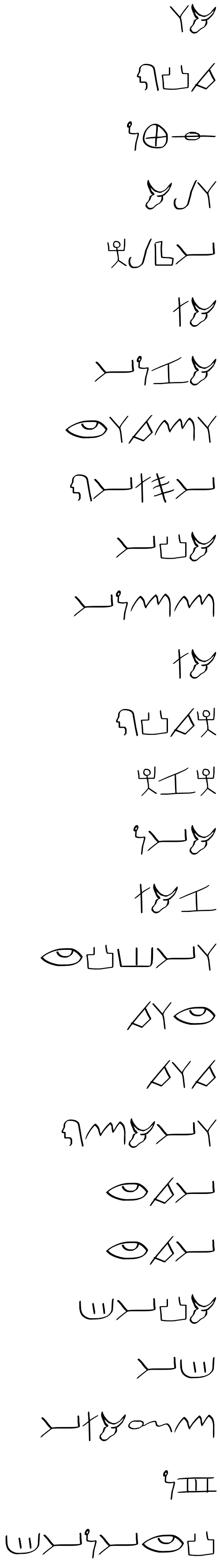

or	o	
-	da·var	
small	qa·ton	
without	ve·lo	
telling	yig·leh	
-	et	
me	a·ze·nee	
So why	u·mad·du·a	
hide	yas·teer	
would he	a·vee	
from me ?	mim·men·nee	
-	et	
matter	had·da·var	
this	haz·zeh	
This cannot be true	en	
! ”	zot	
vowed	vay·yish·sha·va	1 Samuel 20:3
again	o·wd	
But David	da·wid	
	vay·yo·mer	
knows very well	ya·do·a	
	ya·da	
“ Your father	a·vee·kha	
that	kee	
I have found	ma·tsa·tee	
favor	chen	
in your eyes	be·e·ne·kha	

and he has said	vay·yo·mer		
must not	al		
know	ye·da		
of this	zot		
‘ Jonathan	ye·ho·w·na·tan		
or	pen		
he will be grieved ’	ye·a·tsev		
As surely as	ve·u·lam		
lives	chay	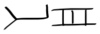	
the LORD	YHVH		
yourself live	ve·che	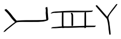	
and as you	naph·she·kha	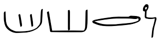	
	kee	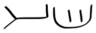	
there is but a step	khe·phe·sa		
between me	be·nee	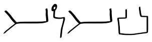	
and	u·ven	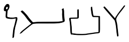	
death”	ham·ma·vet		
said	vay·yo·mer		1 Samuel 20:4
Then Jonathan	ye·ho·w·na·tan		
to	el		
David	da·wid		
“ Whatever	mah	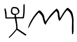	
desire	to·mar		
you	naph·she·kha	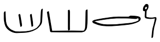	
I will do	ve·e·e·seh		
for you”	lakh		
told	vay·yo·mer		1 Samuel 20:5

So David	da·wid		
	el		
him	ye·ho·w·na·tan		
“ Look	hin·neh		
is the New Moon	cho·desh	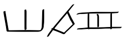	
tomorrow	ma·char	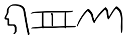	
and I am	ve·a·no·khee	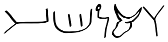	
supposed to dine	ya·shov		
	e·shev		
with	im		
the king	ham·me·lekh		
	le·e·kho·wl		
Instead, let me go	ve·shil·lach·ta·nee	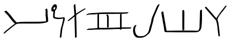	
and hide	ve·nis·tar·tee	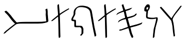	
in the field	vas·sa·deh	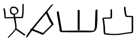	
until	ad		
evening {from now}	ha·e·rev		
the third	hash·she·li·sheet	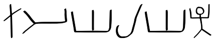	
If	im		1 Samuel 20:6
at all	pa·qod	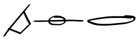	
misses me	yiph·qe·de·nee	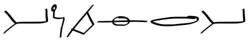	
your father	a·vee·kha	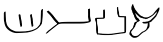	
tell him	ve·a·mar·ta		
urgently requested	nish·ol		
my [permission]	nish·al		
	mim·men·nee		
‘ David	da·wid		

to hurry	la·ruts		
	bet	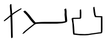	
to Bethlehem	le·chem	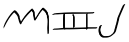	
his hometown	ee·ro	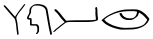	
because	kee	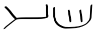	
sacrifice	ze·vach		
an annual	hay·ya·meem		
there is	sham		
for his whole	le·khal		
clan’	ham·mish·pa·chah		
If	im		1 Samuel 20:7
	koh	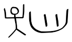	
he says	yo·mar		
‘ Good ’	to·wv		
is safe	sha·lo·wm		
then your servant	le·av·de·kha		
but if	ve·im		
he is enraged	cha·roh		
	ye·che·reh	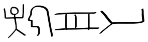	
	lo		
you will know	da		
	kee	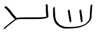	
intentions	kha·le·tah	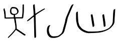	
he has evil	ha·ra·ah		
	me·im·mo		
Therefore deal	ve·a·see·ta		1 Samuel 20:8
faithfully	che·sed		

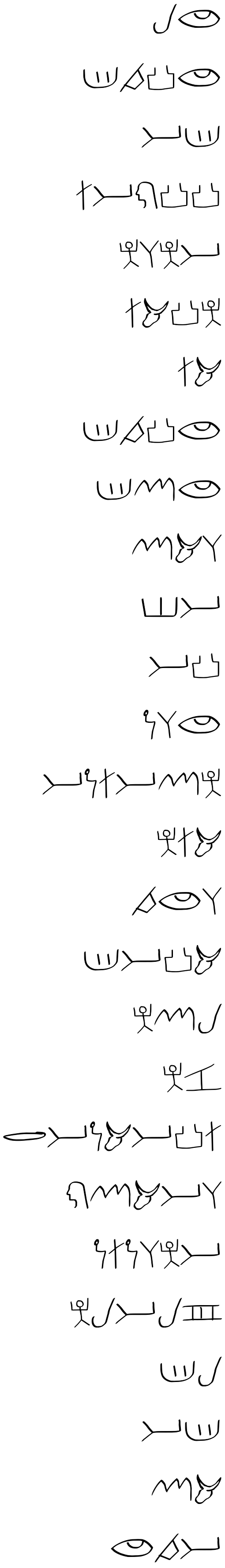

with	al	
your servant	av·de·kha	
for	kee	
into a covenant	biv·reet	
you before the LORD	YHVH	
you have brought	he·ve·ta	
-	et	
me	av·de·kha	
with	im·makh	
If	ve·im	
there is	yesh	
in me	bee	
iniquity	a·won	
then kill me	ha·mee·te·nee	
yourself	at·tah	
to	ve·ad	
your father ?”	a·vee·kha	
why	lam·mah	
	zeh	
should you bring me	te·vee·e·nee	
replied	vay·yo·mer	1 Samuel 20:9
Jonathan	ye·ho·w·na·tan	
“ Never ! ”	cha·lee·lah	
-	lakh	
-	kee	
“ If	im	
I ever found out	ya·do·a	

	e·da		
that	kee	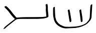	
intentions	kha·le·tah	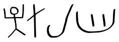	
had evil	ha·ra·ah		
	me·im		
my father	a·vee	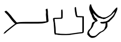	
	la·vo·w		
against you	a·le·kha	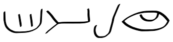	
would I not	ve·lo		
-	o·tah		
tell	ag·geed	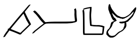	
you ?”	lakh		
asked	vay·yo·mer		1 Samuel 20:10
Then David	da·wid		
	el		
Jonathan	ye·ho·w·na·tan		
“ Who	mee	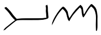	
will tell	yag·geed	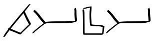	
me	lee	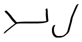	
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	mah	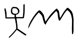	
answers	ya·an·kha		
your father	a·vee·kha	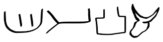	
you harshly ?”	qa·shah		
replied	vay·yo·mer		1 Samuel 20:11
he	ye·ho·w·na·tan		
	el		

-	da·wid		
“ Come ”	le·khah		
“ let us go out	ve·ne·tse		
to the field ”	has·sa·deh	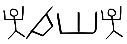	
of them went out	vay·ye·tse·u		
So the two	she·ne·hem	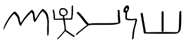	
into the field	has·sa·deh		
said	vay·yo·mer		1 Samuel 20:12
and Jonathan	ye·ho·w·na·tan		
-	el		
-	da·wid		
“ By the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	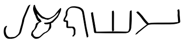	
	kee	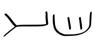	
I will sound out	ech·qor	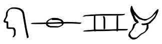	
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my father	a·vee	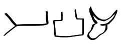	
by this time	ka·et		
tomorrow	ma·char	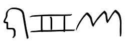	
or the next day	hash·she·li·sheet	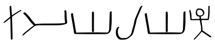	
If	ve·hin·neh		
he is favorable	to·wv		
toward	el		
[you]	da·wid		
will I not	ve·lo		
	az		

send	esh·lach	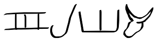	
for you	e·le·kha	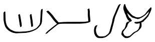	
and tell	ve·ga·lee·tee	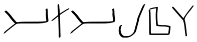	
-	et	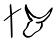	
you ?	a·ze·ne·kha	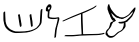	
punish	koh	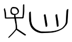	1 Samuel 20:13
	ya·a·seh	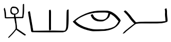	
then may the LORD	YHVH	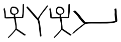	
me	lee·ho·w·na·tan	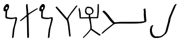	
and ever so	ve·khoh	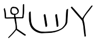	
severely	yo·seeph	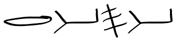	
But if	kee	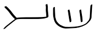	
intends	ye·tiv	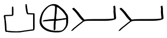	
to	el	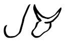	
my father	a·vee	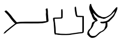	
-	et	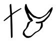	
bring evil	ha·ra·ah	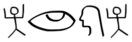	
on you	a·le·kha	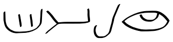	
if I do not tell	ve·ga·lee·tee	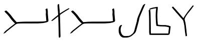	
-	et	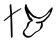	
you	a·ze·ne·kha	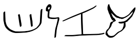	
and send you on your way	ve·shil·lach·tee·kha	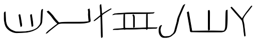	
	ve·ha·lakh·ta	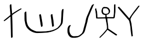	
in safety	le·sha·lo·wm	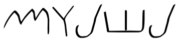	
be	vee·hee	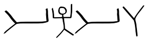	
May the LORD	YHVH	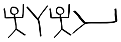	
with you	im·makh	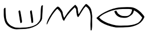	

just as	ka·a·sher	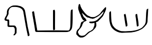	
He has been	ha·yah	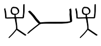	
with	im	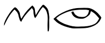	
my father	a·vee	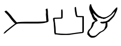	
And	ve·lo	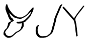	1 Samuel 20:14
as long as	im	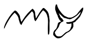	
	o·w·den·nee	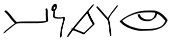	
I live	chay	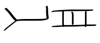	
	ve·lo	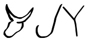	
treat	ta·a·seh	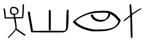	
me	im·ma·dee	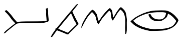	
loving devotion	che·sed	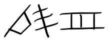	
with the LORD’s	YHVH	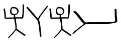	
that I may not	ve·lo	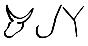	
die	a·mut	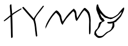	
and do not	ve·lo	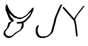	1 Samuel 20:15
cut off	takh·rit	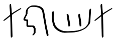	
-	et	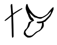	
your loving devotion	chas·de·kha	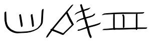	
from	me·im	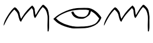	
my household —	be·tee	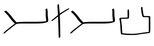	
ever	ad	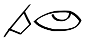	
	o·w·lam	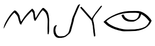	
not	ve·lo	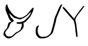	
cuts off	be·hakh·rit	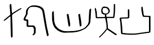	
even when the LORD	YHVH	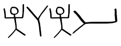	
-	et	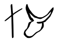	

enemies	o·ye·ve	𐤀𐤉𐤁𐤉	
of David’s	da·wid	𐤃𐤅𐤃	
every one	eesh	𐤀𐤉𐤔	
from	me·al	𐤌𐤏𐤋	
the face	pe·ne	𐤐𐤍𐤉	
of the earth”	ha·a·da·mah	𐤄𐤀𐤃𐤌𐤄	
made a covenant	vay·yikh·rot	𐤅𐤉𐤊𐤓𐤕	1 Samuel 20:16
So Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
with	im	𐤏𐤌	
the house	bet	𐤁𐤉𐤕	
of David[, saying]	da·wid	𐤃𐤅𐤃	
accountable”	u·viq·qesh	𐤅𐤁𐤒𐤔	
“ May the LORD	YHVH	𐤉𐤄𐤅𐤄	
hold	mee·yad	𐤌𐤉𐤃	
enemies	o·ye·ve	𐤀𐤉𐤁𐤉	
David’s	da·wid	𐤃𐤅𐤃	
reaffirm	vay·yo·w·seph	𐤅𐤉𐤅𐤎𐤐	1 Samuel 20:17
And Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
his vow	le·hash·bee·a	𐤋𐤄𐤔𐤁𐤉𐤏	
-	et	𐤀𐤕	
had David	da·wid	𐤃𐤅𐤃	
out of love	be·a·ha·va·to	𐤁𐤀𐤄𐤁𐤕𐤅	
for him	o·to	𐤀𐤕𐤅	
for	kee	𐤊𐤉	
as he loved	a·ha·vat	𐤀𐤄𐤁𐤕	
himself	naph·sho	𐤍𐤐𐤔𐤅	
[Jonathan] loved [David]	a·he·vo	𐤀𐤄𐤁𐤅	

said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 20:18
to David	lo	𐤋𐤅	
Then Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
“ Tomorrow	ma·char	𐤌𐤇𐤓	
is the New Moon	cho·desh	𐤇𐤃𐤔	
and you will be missed	ve·niph·qad·ta	𐤅𐤍𐤐𐤒𐤃𐤕	
if	kee	𐤊𐤉	
is empty	yip·pa·qed	𐤉𐤐𐤒𐤃	
your seat	mo·wo·sha·ve·kha	𐤌𐤅𐤔𐤁𐤊	
[When] you have stayed three days	ve·shil·lash·ta	𐤅𐤔𐤋𐤔𐤕	1 Samuel 20:19
down	te·red	𐤕𐤓𐤃	
hurry	me·od	𐤌𐤀𐤃	
-	u·va·ta	𐤅𐤁𐤀𐤕	
to	el	𐤀𐤋	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
-	a·sher	𐤀𐤔𐤓	
you hid	nis·tar·ta	𐤍𐤎𐤕𐤓𐤕	
	sham	𐤔𐤌	
on the day	be·yo·wm	𐤁𐤉𐤅𐤌	
this trouble began	ham·ma·a·seh	𐤄𐤌𐤏𐤔𐤄	
and remain	ve·ya·shav·ta	𐤅𐤉𐤔𐤁𐤕	
beside	e·tsel	𐤀𐤑𐤋	
the stone	ha·e·ven	𐤄𐤀𐤁𐤍	
Ezel	ha·a·zel	𐤄𐤀𐤆𐤋	
I	va·a·nee	𐤅𐤀𐤍𐤉	1 Samuel 20:20
three	she·lo·shet	𐤔𐤋𐤔𐤕	
arrows	ha·chits·tseem	𐤄𐤇𐤑𐤉𐤌	

to the side of it	tsid·dah		
will shoot	o·w·reh		
as if I were aiming	le·shal·lach		
	lee	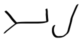	
at a target	le·mat·ta·rah		
Then	ve·hin·neh		1 Samuel 20:21
I will send	esh·lach	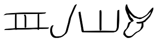	
-	et		
a boy [and say]	han·na·ar		
‘ Go	lekh	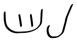	
find	me·tsa		
-	et		
the arrows ! ’	ha·chits·tseem		
Now, if	im		
I expressly say	a·mor		
	o·mar		
to him	lan·na·ar		
‘ Look	hin·neh		
the arrows	ha·chits·tseem		
of you	mim·me·kha		
are on this side	va·hen·nah		
bring them ’	qa·chen·nu	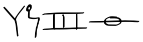	
then come	va·vo·ah		
because	kee	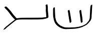	
it is safe	sha·lo·wm		
for you	le·kha	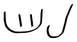	
and there is no	ve·en		

danger	da·var	𐤃𐤁𐤓	
lives	chay	𐤇𐤉	
as surely as the LORD	YHVH	𐤉𐤄𐤅𐤄	
But if	ve·im	𐤅𐤀𐤌	1 Samuel 20:22
-	koh	𐤊𐤄	
I say	o·mar	𐤀𐤌𐤓	
to the young man	la·e·lem	𐤋𐤏𐤋𐤌	
‘ Look	hin·neh	𐤄𐤍𐤄	
the arrows [are]	ha·chits·tseem	𐤄𐤇𐤑𐤉𐤌	
beyond you’	mim·me·kha	𐤌𐤌𐤊	
then	va·ha·le·ah	𐤅𐤄𐤋𐤀𐤄	
you must go	lekh	𐤋𐤊	
for	kee	𐤊𐤉	
has sent you away	shil·la·cha·kha	𐤔𐤋𐤇𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
And as for the matter	ve·had·da·var	𐤅𐤄𐤃𐤁𐤓	1 Samuel 20:23
-	a·sher	𐤀𐤔𐤓	
have discussed	dib·bar·nu	𐤃𐤁𐤓𐤍𐤅	
and I	a·nee	𐤀𐤍𐤉	
you	va·at·tah	𐤅𐤀𐤕𐤄	
	hin·neh	𐤄𐤍𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
is a witness between	be·nee	𐤁𐤉𐤍𐤉	
you and me	u·ve·ne·kha	𐤅𐤁𐤉𐤍𐤊	
forever	ad	𐤏𐤃	
”	o·w·lam	𐤏𐤅𐤋𐤌𐤎	
hid	vay·yis·sa·ter	𐤅𐤉𐤎𐤕𐤓	1 Samuel 20:24

So David	da·wid		
in the field	bas·sa·deh	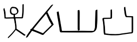	
had come	vay·hee	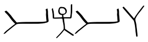	
and when the New Moon	ha·cho·desh	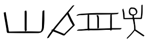	
sat down	vay·ye·shev	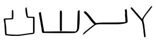	
the king	ham·me·lekh		
	ʿal		
	hal·le·chem	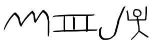	
to eat	le·e·kho·wl		
sat	vay·ye·shev	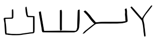	1 Samuel 20:25
He	ham·me·lekh		
in	al		
place	mo·wo·sha·vo		
his usual	ke·pha·am		
	be·pha·am		
-	el		
-	mo·wo·shav		
by the wall	haq·qeer	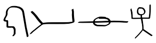	
opposite	vay·ya·qam	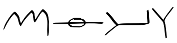	
Jonathan	ye·ho·w·na·tan	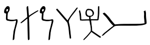	
and	vay·ye·shev	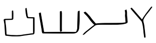	
Abner	av·ner	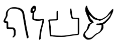	
beside	mits·tsad		
-	sha·ul		
was empty	vay·yip·pa·qed		
place	me·qo·wm	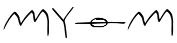	
but David's	da·wid		

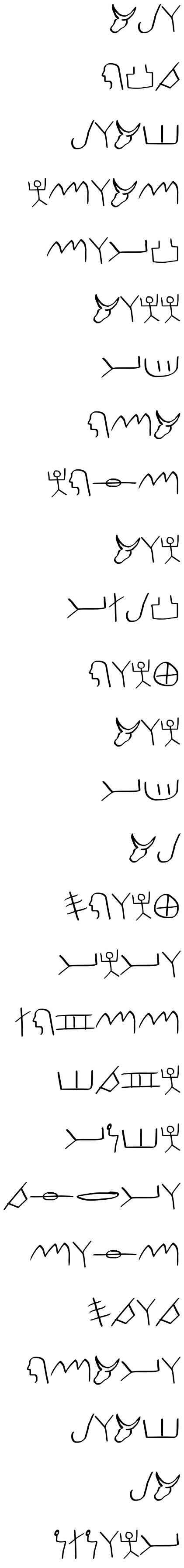

nothing	ve·lo	1 Samuel 20:26
said	dib·ber	
Saul	sha·ul	
	me·u·mah	
day	bay·yo·wm	
that	ha·hu	
because	kee	
he thought	a·mar	
“ Something has happened to	miq·reh	
[David]	hu	
to make him ceremonially unclean	bil·tee	
—	ta·ho·wr	
he [is]	hu	
surely	kee	
unclean	lo	
”	ta·ho·wr	
But	vay·hee	1 Samuel 20:27
on the day after	mim·ma·cho·rat	
the New Moon	ha·cho·desh	
the second [day]	hash·she·nee	
was still empty	vay·yip·pa·qed	
place	me·qo·wm	
David’s	da·wi·ds	
asked	vay·yo·mer	
and Saul	sha·ul	
to	el	
Jonathan	ye·ho·w·na·tan	

his son	be·no	𐤁𐤍𐤅	
“ Why	mad·du·a	𐤌𐤃𐤅𐤏	
hasn’t	lo	𐤋𐤀	
come	va	𐤁𐤀	
the son	ben	𐤁𐤍	
of Jesse	yi·shay	𐤉𐤔𐤉	
either	gam	𐤂𐤌	
yesterday	te·mo·wl	𐤕𐤌𐤅𐤋	
or today	gam	𐤂𐤌	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
? ”	el	𐤀𐤋	
the meal	hal·la·chem	𐤄𐤋𐤇𐤌	
answered	vay·ya·an	𐤅𐤉𐤏𐤍	1 Samuel 20:28
Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
-	et	𐤀𐤕	
-	sha·ul	𐤔𐤀𐤅𐤋	
urgently requested	nish·ol	𐤍𐤔𐤀𐤋	
	nish·al	𐤍𐤔𐤀𐤋	
“ David	da·wid	𐤃𐤅𐤃	
	me·im·ma·dee	𐤌𐤏𐤌𐤃𐤉	
my permission to	ad	𐤏𐤃	
	bet	𐤁𐤉𐤕	
go to Bethlehem	la·chem	𐤋𐤇𐤌	
saying	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 20:29
let me go	shal·le·che·nee	𐤔𐤋𐤇𐤍𐤉	
‘ Please	na	𐤍𐤀	
because	kee	𐤊𐤉	

is holding a sacrifice	ze·vach		
our clan	mish·pa·chah		
	la·nu		
in the city	ba·eer		
	ve·hu		
has told me	tsiw·vah		
to be there	lee	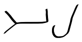	
and my brother	a·chee	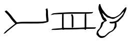	
So now	ve·at·tah		
if	im		
I have found	ma·tsa·tee		
favor	chen	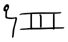	
in your eyes	be·e·ne·kha	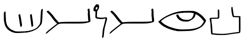	
let me go	im·ma·le·tah		
please	na		
and see	ve·er·eh		
-	et		
my brothers ’	e·chay	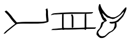	
That is why	al		
	ken	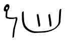	
he did not	lo		
come	va		
to	el		
table”	shul·chan	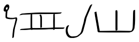	
the king’s	ham·me·lekh	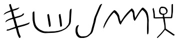	
burned	vay·yi·char	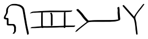	1 Samuel 20:30
anger	aph		

Then Saul’s	sha·ul	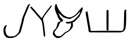	
against Jonathan	bee·ho·w·na·tan	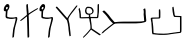	
and he said	vay·yo·mer	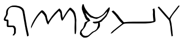	
to him	lo	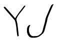	
“ You son	ben	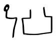	
of a perverse	na·a·vat	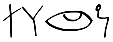	
and rebellious woman !	ham·mar·dut	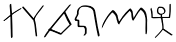	
Do I not	ha·lo·w	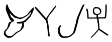	
know	ya·da·tee	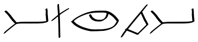	
that	kee	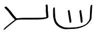	
have chosen	vo·cher	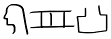	
you	at·tah	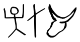	
the son	le·ven	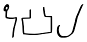	
of Jesse	yi·shay	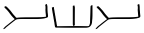	
to your own shame	le·va·she·te·kha	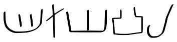	
and to the disgrace	u·le·vo·shet	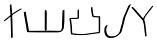	
who bore you ?	er·vat	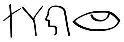	
of the mother	im·me·kha	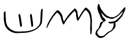	
For	kee	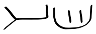	1 Samuel 20:31
	khal	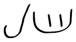	
as long as	hay·ya·meem	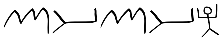	
-	a·sher	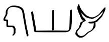	
the son	ben	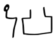	
of Jesse	yi·shay	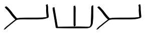	
lives	chay	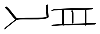	
on	al	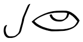	
[this] earth	ha·a·da·mah	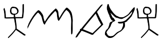	

neither	lo	לא	
shall be established	tik·ko·wn	תכון	
you	at·tah	אתה	
nor your kingship	u·mal·khu·te·kha	ומלכותך	
Now	ve·at·tah	ועתה	
send for him	she·lach	שלח	
and bring	ve·qach	וקח	
him	o·to	אתו	
to me	e·lay	אלי	
for	kee	כי	
	ben	בן	
must surely die !”	ma·vet	מות	
he	hu	הואס	
replied	vay·ya·an	ויען	1 Samuel 20:32
Jonathan	ye·ho·w·na·tan	יהונתן	
-	et	את	
-	sha·ul	שאול	
-	a·vee	אביו	
-	vay·yo·mer	ויאמר	
	e·law	אליו	
“ Why	lam·mah	למה	
must he be put to death ? ”	yu·mat	יומת	
“ What	meh	מה	
has he done ?”	a·sah	עשה	
hurled	vay·ya·tel	ויטל	1 Samuel 20:33
Then Saul	sha·ul	שאול	
-	et	את	

his spear	ha·cha·neet		
at [Jonathan]	a·law	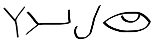	
to kill him	le·hak·ko·to	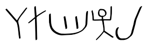	
knew	vay·ye·da	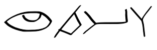	
so Jonathan	ye·ho·w·na·tan	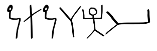	
that	kee	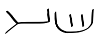	
was determined	kha·lah	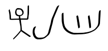	
	hee	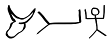	
	me·im		
his father	a·vee	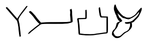	
to kill	le·ha·meet		
-	et		
David	da·wid		
got up	vay·ya·qam	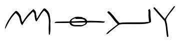	1 Samuel 20:34
Jonathan	ye·ho·w·na·tan	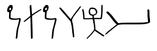	
from	me·im		
the table	hash·shul·chan	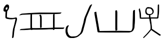	
in fierce	ba·cho·ree	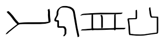	
anger	aph		
and did not	ve·lo		
eat	a·khal		
day	be·yo·wm	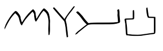	
of the month	ha·cho·desh	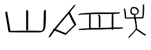	
that second	hash·she·nee	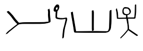	
any food	le·chem	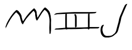	
for	kee	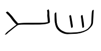	
he was grieved	ne·tsav		

of	el		
David	da·wid		
by	kee	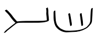	
shameful treatment	hikh·li·mo	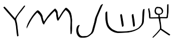	
his father’s	a·vee	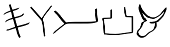	
-	vay·hee	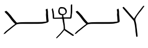	1 Samuel 20:35
In the morning	vab·bo·qer	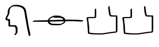	
went out	vay·ye·tse	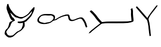	
Jonathan	ye·ho·w·na·tan	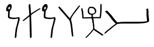	
to the field	has·sa·deh	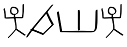	
for the appointment	le·mo·w·ed		
with David	da·wid		
boy	ve·na·ar		
and a small	qa·ton	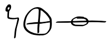	
was with him	im·mo		
He said	vay·yo·mer		1 Samuel 20:36
to the boy	le·na·a·ro		
“ Run	ruts		
and find	me·tsa		
	na		
-	et		
the arrows	ha·chits·tseem		
-	a·sher		
I	a·no·khee		
shoot”	mo·w·reh		
And as the boy	han·na·ar		
ran	rats		

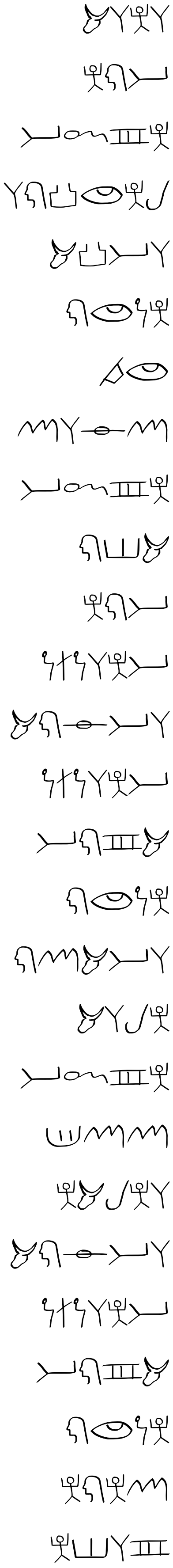

Jonathan	ve·hu	
shot	ya·rah	
an arrow	ha·che·tsee	
beyond him	le·ha·a·vi·ro	
reached	vay·ya·vo	1 Samuel 20:37
When the boy	han·na·ar	
-	ad	
the place where	me·qo·wm	
arrow	ha·che·tsee	
-	a·sher	
had fallen	ya·rah	
Jonathan’s	ye·ho·w·na·tan	
called	vay·yiq·ra	
Jonathan	ye·ho·w·na·tan	
to	a·cha·re	
him	han·na·ar	
-	vay·yo·mer	
“ Isn’t	ha·lo·w	
the arrow	ha·che·tsee	
beyond you	mim·me·kha	
? ”	va·ha·le·ah	
cried out	vay·yiq·ra	1 Samuel 20:38
Then Jonathan	ye·ho·w·na·tan	
	a·cha·re	
	han·na·ar	
“ Hurry !	me·he·rah	
Make haste !	chu·shah	

Do not	al	𐤀𐤋	
delay ! ”	ta·a·mod	𐤕𐤏𐤌𐤃	
picked up the arrow	vay·laq·qet	𐤅𐤉𐤋𐤒𐤈	
So the boy	na·ar	𐤍𐤏𐤓	
-	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
-	et	𐤀𐤕	
-	ha·chē·tsī	𐤄𐤇𐤑𐤉	
and returned	vay·ya·vo	𐤅𐤉𐤁𐤀	
to	el	𐤀𐤋	
his master	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
But the boy	ve·han·na·ar	𐤅𐤄𐤍𐤏𐤓	1 Samuel 20:39
did not	lo	𐤋𐤀	
know	ya·da	𐤉𐤃𐤏	
anything	me·u·mah	𐤌𐤀𐤅𐤌𐤄	
only	akh	𐤀𐤊	
Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
and David	ve·da·wid	𐤅𐤃𐤅𐤃	
knew	ya·de·u	𐤉𐤃𐤏𐤅	
-	et	𐤀𐤕	
the arrangement	had·da·var	𐤄𐤃𐤁𐤓	
gave	vay·yit·ten	𐤅𐤉𐤕𐤍	1 Samuel 20:40
Then Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
-	et	𐤀𐤕	
his equipment	ke·law	𐤊𐤋𐤉𐤅	
to	el	𐤀𐤋	
the boy	han·na·ar	𐤄𐤍𐤏𐤓	
-	a·sher	𐤀𐤔𐤓	

	lo		
and said	vay·yo·mer		
	lo		
“ Go	lekh	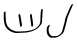	
take it back	ha·ve	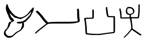	
to the city”	ha·eer		
When the young man	han·na·ar		1 Samuel 20:41
had gone	ba		
David	ve·da·wid		
got up	qam	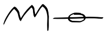	
side [of the stone]	me·e·tsel		
from the south	han·ne·gev	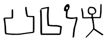	
fell	vay·yip·pol	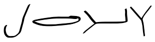	
facedown	le·ap·paw		
	ar·tsah		
and bowed	vay·yish·ta·chu		
three	sha·losh	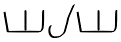	
times	pe·a·meem		
Then he and Jonathan kissed	vay·yish·she·qu		
each	eesh	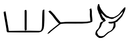	
-	et		
other	re·e·hu		
and wept	vay·yiv·ku	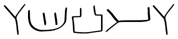	
together	eesh	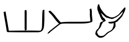	
-	et		
- —	re·e·hu		
though	ad		

1 Samuel 20:42

David	da·wid
wept more	hig·deel
said	vay·yo·mer
And Jonathan	ye·ho·w·na·tan
to David	le·da·wid
“ Go	lekh
in peace	le·sha·lo·wm
for	a·sher
have sworn	nish·ba·nu
the two	she·ne·nu
of us	a·nach·nu
in the name	be·shem
of the LORD	YHVH
saying	le·mor
‘ May the LORD	YHVH
be	yih·yeh
a witness between	be·nee
you and me	u·ve·ne·kha
and between	u·ven
mine	zar·ee
and	u·ven
your descendants	zar·a·kha
forever	ad
’”	o·w·lam
Then David got up	vay·ya·qam
and departed	vay·ye·lakh
and Jonathan	vee·ho·w·na·tan

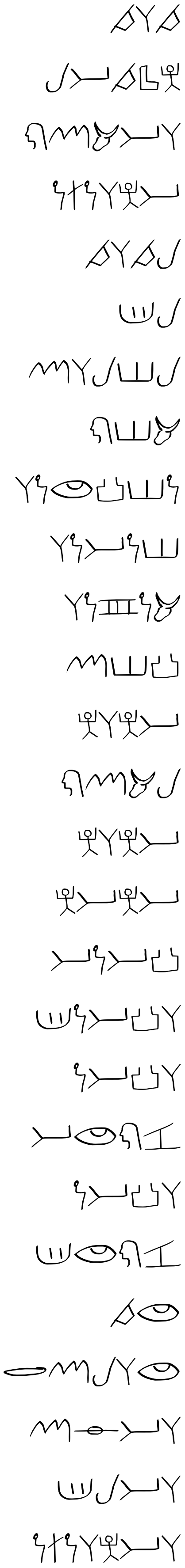

went back	ba		
into the city	ha·eer		
came	vay·ya·vo	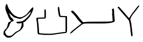	1 Samuel 21:1
Then David	da·wid		
to Nob	no·veh		
to	el		
Ahimelech	a·chee·me·lekh	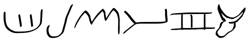	
the priest	hak·ko·hen		
he trembled	vay·ye·che·rad	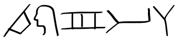	
And when Ahimelech	a·chee·me·lekh	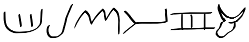	
met	liq·rat	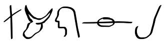	
David	da·wid		
and asked	vay·yo·mer		
him	lo	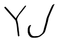	
“ Why [are]	mad·du·a		
you	at·tah		
alone ?	le·vad·de·kha		
Why is	ve·eesh	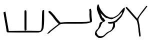	
no one	en	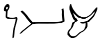	
with you ? ”	it·takh	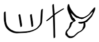	
replied	vay·yo·mer		1 Samuel 21:2
David	da·wid		
-	la·a·chee·me·lekh	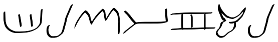	
-	hak·ko·hen		
“ The king	ham·me·lekh		
has given me	tsiw·va·nee		
a mission ”	da·var		

“ He told	vay·yo·mer		
me	e·lay	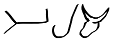	
	eesh	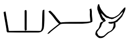	
no one	al		
is to know	ye·da		
-	me·u·mah		
about	et		
the mission	had·da·var		
-	a·sher		
-	a·no·khee		
-	sho·le·cha·kha	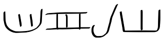	
or	va·a·sher		
charge	tsiw·vee·ti·kha	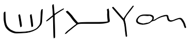	
And	ve·et		
[my] young men	han·ne·a·reem		
I have directed	yo·w·da·tee		
to meet me	el		
at a certain place	me·qo·wm	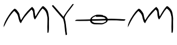	
	pe·lo·nee	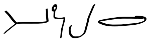	
	al·mo·w·nee		
Now then	ve·at·tah		1 Samuel 21:3
what	mah	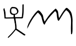	
do you have	yesh	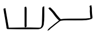	
on	ta·chat	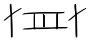	
hand ?	ya·de·kha	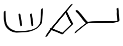	
five [loaves of]	cha·mish·shah		
bread	le·chem	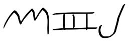	

Give [me]	te·nah		
	ve·ya·dee	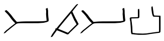	
or	o		
whatever can be found ”	han·nim·tsa		
replied	vay·ya·an	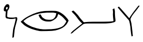	1 Samuel 21:4
the priest	hak·ko·hen		
-	et		
-	da·wid		
-	vay·yo·mer		
“ [There is] no	en		
bread	le·chem	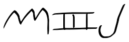	
common	chol	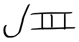	
	el		
on	ta·chat	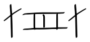	
hand ”	ya·dee	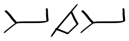	
“	kee	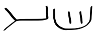	
but	im		
bread —	le·chem	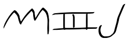	
consecrated	qo·desh	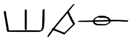	
there is some	yesh	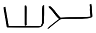	
provided that	im		
have kept themselves	nish·me·ru		
the young men	han·ne·a·reem	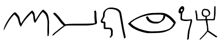	
-	akh		
from women ”	me·ish·shah		
answered	vay·ya·an	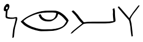	1 Samuel 21:5
David	da·wid		

-	et	את	
-	hak·ko·hen	הכהן	
-	vay·yo·mer	ויאמר	
-	lo	לו	
	kee	כי	
indeed	im	אם	
“ Women [have]	ish·shah	אשה	
[been] kept	a·tsu·rah	עצרה	
from us	la·nu	לנו	
	kit·mo·wl	כתמול	
as is usual	shil·shom	שלשם	
when I set out	be·tse·tee	בצאתי	
And	vay·yih·yu	ויהיו	
the equipment	khe·le	כלי	
of the young men	han·ne·a·reem	הנערים	
is holy	qo·desh	קדש	
as it [is]	ve·hu	והוא	
missions	de·rekh	דרך	
even on common	chol	חל	
and all the more	ve·aph	ואף	
at	kee	כי	
this time	hay·yo·wm	היום	
	yiq·dash	יקדש	
”	bak·ke·lee	בכלי	
gave	vay·yit·ten	ויתן	1 Samuel 21:6
him	lo	לו	
So the priest	hak·ko·hen	הכהן	

the consecrated [bread]	qo·desh	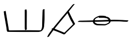	
since	kee	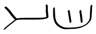	
no	lo		
there was	ha·yah	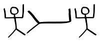	
there	sham		
bread	le·chem	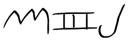	
	kee	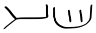	
but	im		
the Bread	le·chem	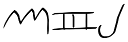	
of the Presence	hap·pa·neem	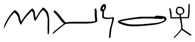	
which had been removed	ham·mu·sa·reem		
from before	mil·liph·ne		
the LORD	YHVH		
and replaced with	la·sum		
bread	le·chem	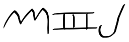	
hot	chom	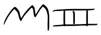	
on the day	be·yo·wm	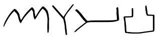	
it was taken away	hil·la·qe·cho	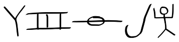	
was there	ve·sham	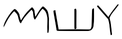	1 Samuel 21:7
Now one	eesh	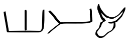	
servants	me·av·de	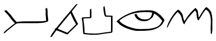	
of Saul’s	sha·ul		
day	bay·yo·wm	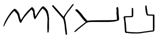	
that	ha·hu		
detained	ne·tsar		
before	liph·ne		
the LORD	YHVH		

And his name [was]	u·she·mo		
Doeg	do·eg		
the Edomite	ha·a·do·mee		
the chief	ab·beer	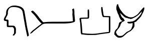	
shepherd	ha·ro·eem		
for	a·sher		
Saul	le·sha·ul		
asked	vay·yo·mer		1 Samuel 21:8
Then David	da·wid		
Ahimelech	la·a·chee·me·lekh	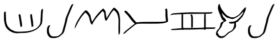	
not	ve·een		
“ Is there	yesh	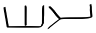	
here ?	poh	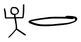	
on	ta·chat	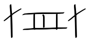	
hand	ya·de·kha	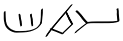	
a spear	cha·neet	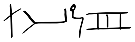	
or	o		
sword	cha·rev		
For	kee	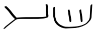	
-	gam		
my sword	char·bee		
nor	ve·gam		
my weapons	ke·lay	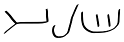	
neither	lo		
I have brought	la·qach·tee	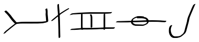	
with me	ve·ya·dee	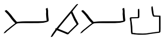	
because	kee	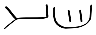	

was	ha·yah	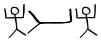	
business	de·var	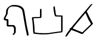	
the king’s	ham·me·lekh		
urgent ”	na·chuts		
replied	vay·yo·mer		1 Samuel 21:9
The priest	hak·ko·hen		
“ The sword	che·rev		
of Goliath	ga·le·yat	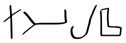	
the Philistine	hap·pe·lish·tee		
whom	a·sher		
you killed	hik·kee·ta	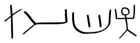	
in the Valley	be·e·meq		
of Elah	ha·e·lah		
is here	hin·neh		
it [is]	hee	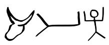	
wrapped	lu·tah		
in a cloth	vas·sim·lah		
behind	a·cha·re	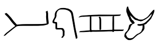	
the ephod	ha·e·pho·wd		
If	im		
you want	o·tah		
you may take it	tiq·qach	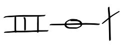	
	le·kha	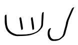	
	qach	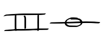	
For	kee	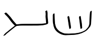	
[there is] no	en		
other	a·che·ret		

but this one	zu·la·tah		
”	ba·zeh	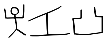	
said	vay·yo·mer		
And David	da·wid		
“ [There is] none	en	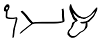	
like it	ka·mo·w·ha		
give it	te·nen·nah	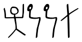	
to me ”	lee	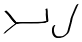	
	vay·ya·qam	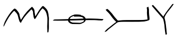	1 Samuel 21:10
David	da·wid		
fled	vay·yiv·rach		
day	bay·yo·wm	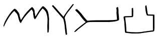	
That	ha·hu		
from	mip·pe·ne		
Saul	sha·ul		
and went	vay·ya·vo	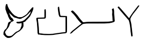	
to	el		
Achish	a·kheesh	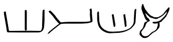	
king of	me·lekh	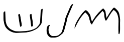	
Gath	gat		
said	vay·yo·me·ru		1 Samuel 21:11
But the servants	av·de	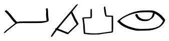	
of Achish	a·kheesh	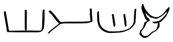	
to him	e·law	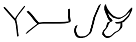	
not	ha·lo·w		
“ [Is] this	zeh	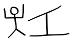	
David	da·wid		

the king	me·lekh	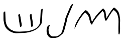	
of the land ?	ha·a·rets		
Did they not	ha·lo·w		
about him	la·zeh		
sing	ya·a·nu		
in their dances	vam·me·cho·lo·wt		
saying :	le·mor	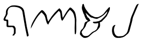	
has slain	hik·kah		
‘ Saul	sha·ul		
[his] thousands	be·ʾal·po	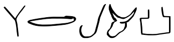	
and David	ve·da·wid		
[his] tens of thousands ’ ?”	be·ri·ve·vo·to		
took	vay·ya·sem		1 Samuel 21:12
Now David	da·wid		
-	et		
words	had·de·va·reem	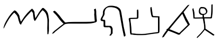	
these	ha·el·leh		
to heart	bil·va·vo	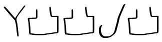	
afraid	vay·yi·ra	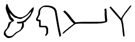	
and was very much	me·od		
of	mip·pe·ne		
Achish	a·kheesh	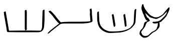	
the king	me·lekh	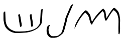	
of Gath	gat		
So he changed	vay·shan·no		1 Samuel 21:13
-	et		
his behavior	ta·mo		

before them	be·e·ne·hem	
and feigned madness	vay·yit·ho·lel	
in their hands	be·ya·dam	
he scratched	vay·taw	
on	al	
the doors	dal·to·wt	
of the gate	hash·sha·ar	
run	vay·yo·w·red	
and let his saliva	ree·ro	
down	el	
his beard	ze·qa·no	
said	vay·yo·mer	1 Samuel 21:14
Then Achish	a·kheesh	
to	el	
his servants	a·va·daw	
“ Look	hin·neh	
you can see [that]	tir·u	
the man	eesh	
is insane !	mish·tag·ge·a	
Why	lam·mah	
have you brought	ta·vee·u	
him	o·to	
to me ?	e·lay	
in need of	cha·sar	1 Samuel 21:15
madmen	me·shug·ga·eem	
Am I	a·nee	
that	kee	

you have brought	ha·ve·tem	
-	et	
this man	zeh	
to rave	le·hish·tag·ge·a	
in my presence ?	a·lay	
Must this [man]	ha·zeh	
come	ya·vo·w	
into	el	
my house ? ”	be·tee	
left	vay·ye·lekh	1 Samuel 22:1
So David	da·wid	
[Gath]	mish·sham	
and took refuge	vay·yim·ma·let	
in	el	
the cave	me·a·rat	
of Adullam	a·dul·lam	
heard about it	vay·yish·me·u	
When his brothers	e·chaw	
and the rest of	ve·khal	
household	bet	
his father’s	a·vee	
they went down	vay·ye·re·du	
to him	e·law	
there	sham·mah	
rallied	vay·yit·qab·be·tsu	1 Samuel 22:2
around him	e·law	
And all	kal	

	eesh	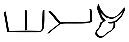	
who were distressed	ma·tso·wq		
[or]	ve·khal		
-	eesh	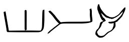	
-	a·sher		
	lo		
indebted	no·she		
	ve·khal		
	eesh	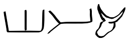	
or discontented	mar		
	ne·phesh		
and he became	vay·hee	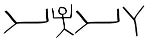	
their	a·le·hem	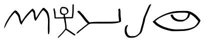	
leader	le·sar		
were	vay·yih·yu		
with him	im·mo		
About four	ke·ar·ba		
hundred	me·o·wt		
men	eesh	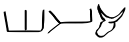	
went	vay·ye·lekh	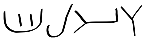	1 Samuel 22:3
David	da·wid		
From there	mish·sham		
to Mizpeh	mits·peh		
of Moab	mo·w·av		
where he said	vay·yo·mer		
to	el		
the king	me·lekh	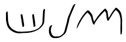	

of Moab	mo·w·av		
stay	ye·tse		
“ Please	na		
let my father	a·vee	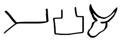	
and mother	ve·im·mee		
with you	it·te·khem		
until	ad		
-	a·sher		
I learn	e·da		
what	mah		
will do	ya·a·seh		
for me”	lee	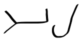	
God	e·lo·heem		
So he left them	vay·yan·chem	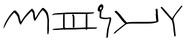	1 Samuel 22:4
in	et		
the care	pe·ne	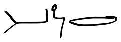	
of the king	me·lekh	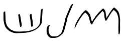	
of Moab	mo·w·av		
and they stayed	vay·ye·she·vu	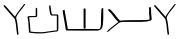	
with him	im·mo		
the whole	kal		
time	ye·me		
was	he·yo·wt	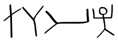	
David	da·wid		
in the stronghold	bam·me·tsu·dah		
said	vay·yo·mer		1 Samuel 22:5
Gad	gad		

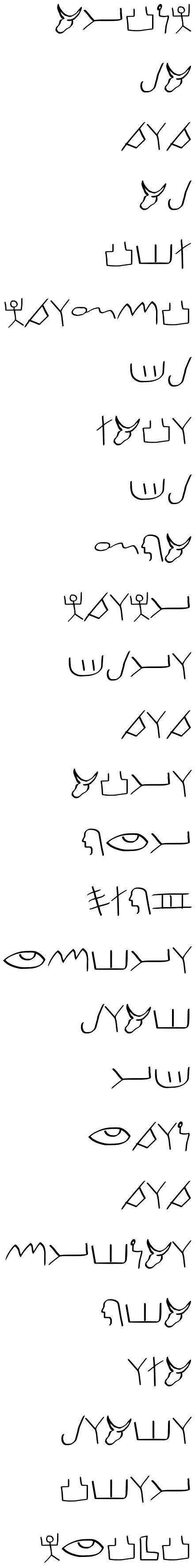

Then the prophet	han·na·vee	
to	el	
David	da·wid	
“ Do not	lo	
stay	te·shev	
in the stronghold	bam·me·tsu·dah	
Depart	lekh	
and go	u·va·ta	
into	le·kha	
the land	e·rets	
of Judah ”	ye·hu·dah	
left	vay·ye·lekh	
So David	da·wid	
and went	vay·ya·vo	
to the forest	ya·ar	
of Hereth	cha·ret	
learned	vay·yish·ma	1 Samuel 22:6
Soon Saul	sha·ul	
that	kee	
had been discovered	no·w·da	
David	da·wid	
	va·a·na·sheem	
and his men	a·sher	
	it·to	
At that time Saul	ve·sha·ul	
sitting	yo·wo·shev	
was in Gibeah	bag·giv·ah	

under	ta·chat	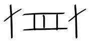	
the tamarisk tree	ha·e·shel		
on the hill at Gibeah	ba·ra·mah	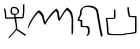	
with his spear	va·cha·nee·to	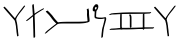	
in hand	ve·ya·do	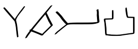	
and all	ve·khal		
his servants	a·va·daw		
standing	nits·tsa·veem	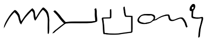	
around him	a·law	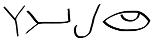	
said	vay·yo·mer		1 Samuel 22:7
Then Saul	sha·ul		
to his servants	la·a·va·daw	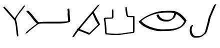	
	han·nits·tsa·veem		
	a·law	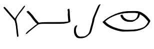	
“ Listen	shim·u		
	na		
men	be·ne	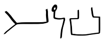	
of Benjamin !	ye·mee·nee	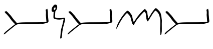	
	gam		
all	le·khul·le·khem	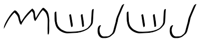	
giving	yit·ten	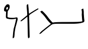	
Is the son	ben		
of Jesse	yi·shay		
of you fields	sa·do·wt		
and vineyards	u·khe·ra·meem		
you	le·khul·le·khem	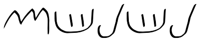	
[and] making	ya·seem	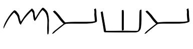	

commanders	sa·re	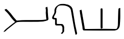	
of thousands	a·la·pheem		
[or]	ve·sa·re		
hundreds ?	me·o·wt		
Is that	kee	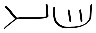	1 Samuel 22:8
of you have conspired	qe·shar·tem	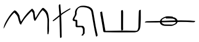	
why all	kul·le·khem	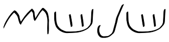	
against me ?	a·lay	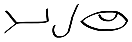	
Not one [of you]	ve·en		
told	go·leh	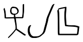	
me	et		
that	a·ze·nee		
had made a covenant	bikh·rat		
my own son	be·nee	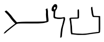	
with	im		
the son	ben		
of Jesse	yi·shay		
Not one	ve·en		
has shown concern	cho·leh	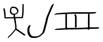	
of you	mik·kem		
for me	a·lay	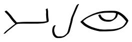	
or revealed	ve·go·leh		
-	et		
to me	a·ze·nee	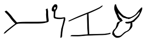	
that	kee	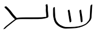	
has stirred up	he·qeem		
my son	be·nee	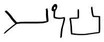	

-	et		
my own servant	av·dee		
against me	a·lay	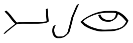	
to lie in wait	le·o·rev		
as is the case today	kay·yo·wm	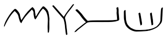	
”	haz·zeh	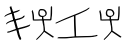	
answered :	vay·ya·an	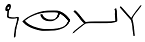	1 Samuel 22:9
But Doeg	do·eg		
the Edomite	ha·a·do·mee		
who	ve·hu		
had stationed himself	nits·tsav		
with	al		
servants	av·de		
Saul’s	sha·ul		
	vay·yo·mar		
“ I saw	ra·ee·tee	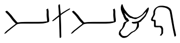	
-	et		
the son	ben		
of Jesse	yi·shay		
come	ba		
at Nob	no·veh	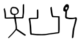	
to	el		
Ahimelech	a·chee·me·lekh	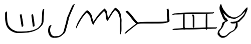	
son	ben		
of Ahitub	a·chi·tuv	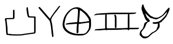	
Ahimelech inquired	vay·yish·al		1 Samuel 22:10
for him	lo		

of the LORD	ba·YHVH	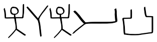	
provisions	ve·tse·dah	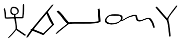	
and gave	na·tan	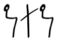	
him	lo		
-	ve·et		
the sword	che·rev		
of Goliath	ga·le·yat	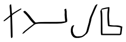	
the Philistine”	hap·pe·lish·tee		
He also gave	na·tan	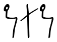	
him	lo		
sent	vay·yish·lach		1 Samuel 22:11
Then the king	ham·me·lekh		
messengers to summon	liq·ro	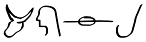	
-	et		
Ahimelech	a·chee·me·lekh	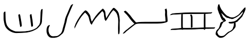	
the son	ben		
of Ahitub	a·chee·tuv	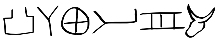	
the priest	hak·ko·hen		
-	ve·et		
whole	kal		
family	bet	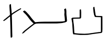	
and his father’s	a·vee	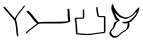	
were priests	hak·ko·ha·neem	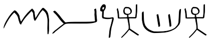	
who	a·sher		
at Nob	be·nov		
of them came	vay·ya·vo·u	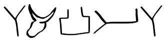	
And all	khul·lam	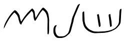	

to	el		
the king	ham·me·lekh	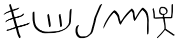	
said	vay·yo·mer		1 Samuel 22:12
Saul	sha·ul		
“ Listen	she·ma		
now	na		
son	ben		
of Ahitub”	a·chee·tuv	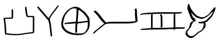	
he replied	vay·yo·mer		
“ Here I am	hin·nee	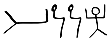	
my lord ”	a·do·nee		
asked	vay·yo·mer		1 Samuel 22:13
him	ʾē·lo		
And Saul	sha·ul		
“ Why	lam·mah		
conspired	qe·shar·tem	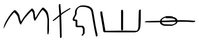	
against me ?	a·lay	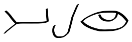	
have you	at·tah		
and the son	u·ven		
of Jesse	yi·shay		
You gave	be·tit·te·kha	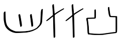	
him	lo		
bread	le·chem	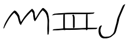	
and a sword	ve·che·rev	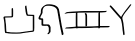	
and inquired	ve·sha·o·wl		
for him	lo		
of God	be·lo·heem		

so that he could rise up	la·qum	לקום	
against me	e·lay	אלי	
to lie in wait	le·o·rev	לארב	
as he is doing today	kay·yo·wm	כיום	
”	haz·zeh	הזהס	
answered	vay·ya·an	ויען	1 Samuel 22:14
Ahimelech	a·chee·me·lekh	אחימלך	
-	et	את	
the king	ham·me·lekh	המלך	
	vay·yo·mar	ויאמר	
“ Who	u·mee	ומי	
among all	ve·khal	בכל	
your servants	a·va·de·kha	עבדיך	
as David	ke·da·wid	כדוד	
is as faithful	ne·e·man	נאמן	
son-in-law	va·cha·tan	וחתן	
the king’s	ham·me·lekh	המלך	
the captain	ve·sar	וסר	
of	el	אל	
your bodyguard	mish·ma·te·kha	משמעתך	
[who is] honored	ve·nikh·bad	ונכבד	
in your house ?	be·ve·te·kha	בביתך	
Was that day	hay·yo·wm	היום	1 Samuel 22:15
the first	ha·chil·lo·tee	החלתי	
time I inquired	le·sha·ʾol	לשאול	
for him ?	lo	לו	
of God	ve·lo·heem	באלהים	

Far be it	cha·lee·lah	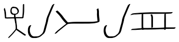	
from me !	lee	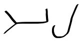	
Let not	al		
accuse	ya·sem		
the king	ham·me·lekh		
your servant	be·av·do	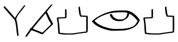	
	da·var		
or any	be·khal		
household	bet	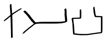	
of my father’s	a·vee	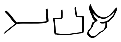	
for	kee	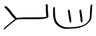	
nothing	lo		
knew	ya·da	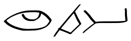	
your servant	av·de·kha		
whole	be·khal		
of this	zot		
affair —	da·var		
not in part	qa·ton	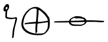	
or	o		
in whole”	ga·do·wl		
replied	vay·yo·mer		1 Samuel 22:16
But the king	ham·me·lekh		
“ You will surely die	mo·wt		
	ta·mut		
Ahimelech	a·chee·me·lekh	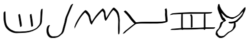	
you	at·tah		
and all	ve·khal		

1 Samuel 22:17

house !”	bet
your father’s	a·vee·kha
ordered	vay·yo·mer
Then the king	ham·me·lekh
the guards	la·ra·tseem
at his side	han·nits·tsa·veem
	a·law
“ Turn	sob·bu
and kill	ve·ha·mee·tu
the priests	ko·ha·ne
of the LORD	YHVH
because	kee
they too	gam
	ya·dam
sided with	im
David	da·wid
For	ve·khee
they knew	ya·de·u
	kee
was fleeing	vo·re·ach
he	hu
but they did not	ve·lo
tell	ga·lu
-	et
me”	ʾa·ze·no
not	ve·lo
would	a·vu

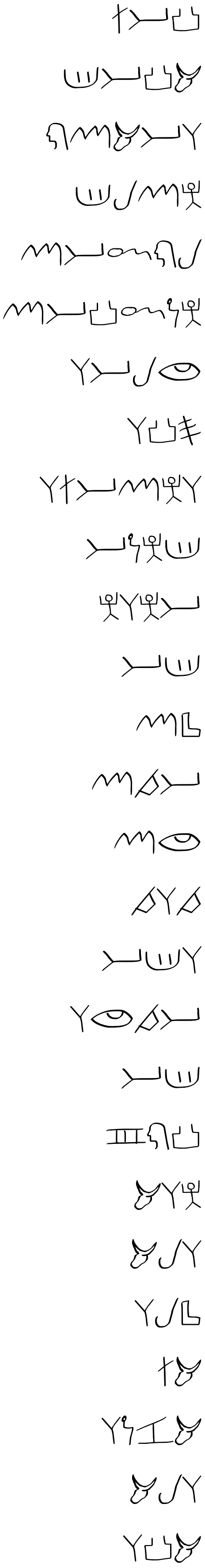

servants	av·de	עבדי	
But the king’s	ham·me·lekh	המלך	
lift	lish·lo·ach	לשלח	
-	et	את	
a hand	ya·dam	ידם	
to strike	liph·go·a	לפגע	
the priests	be·kho·ha·ne	בכהני	
of the LORD	YHVH	יהוה	
ordered	vay·yo·mer	ויאמר	1 Samuel 22:18
So the king	ham·me·lekh	המלך	
Doeg	le·do·yēg	לדויג	
turn	sov	סב	
“ You	at·tah	אתה	
and strike down	u·phe·ga	ופגע	
the priests ! ”	bak·ko·ha·neem	בכהנים	
turned	vay·yis·sov	ויסב	
And Doeg	do·yēg	דויג	
the Edomite	ha·a·do·mee	האדמי	
and struck down	vay·yiph·ga	ויפגע	
himself	hu	הוא	
the priests	bak·ko·ha·neem	בכהנים	
he killed	vay·ya·met	וימת	
day	bay·yo·wm	ביום	
On that	ha·hu	ההוא	
eighty-five	she·mo·neem	שמנים	
	va·cha·mish·shah	וחמשה	
men	eesh	איש	

who wore	no·se		
ephod	e·pho·wd		
the linen	bad		
-	ve·et		1 Samuel 22:19
Nob	nov		
the city	eer	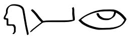	
of the priests	hak·ko·ha·neem	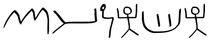	
He also put	hik·kah		
	le·phee		
to the sword	che·rev		
with its men	me·eesh	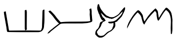	
and	ve·ad		
women	ish·shah		
children	me·o·w·lel		
and	ve·ad		
infants	yo·w·neq	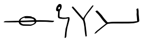	
oxen	ve·sho·wr		
donkeys	va·cha·mo·wr	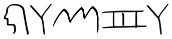	
and sheep	va·seh		
	le·phee	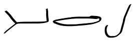	
	cha·rev		
escaped	vay·yim·ma·let		1 Samuel 22:20
of the sons	ben		
But one	e·chad	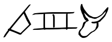	
of Ahimelech	la·a·chee·me·lekh	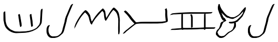	
son	ben		
of Ahitub	a·chi·tuv	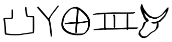	

His name	u·she·mo		
was Abiathar	ev·ya·tar	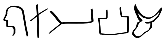	
and he fled	vay·yiv·rach		
to	a·cha·re	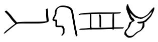	
David	da·wid		
told	vay·yag·ged	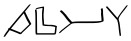	1 Samuel 22:21
And Abiathar	ev·ya·tar	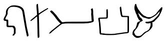	
David	le·da·wid		
that	kee	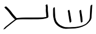	
had killed	ha·rag	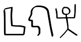	
Saul	sha·ul		
-	et		
the priests	ko·ha·ne		
of the LORD	YHVH		
said	vay·yo·mer		1 Samuel 22:22
Then David	da·wid		
to Abiathar	le·ev·ya·tar	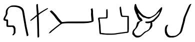	
“ I knew	ya·da·tee		
day	bay·yo·wm	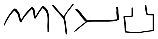	
that	ha·hu	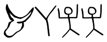	
and that	kee	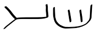	
was there	sham		
that Doeg	do·yēg	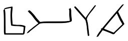	
the Edomite	ha·a·do·mee		
	kee	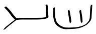	
he was sure	hag·ged		
to tell	yag·geed	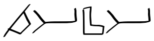	

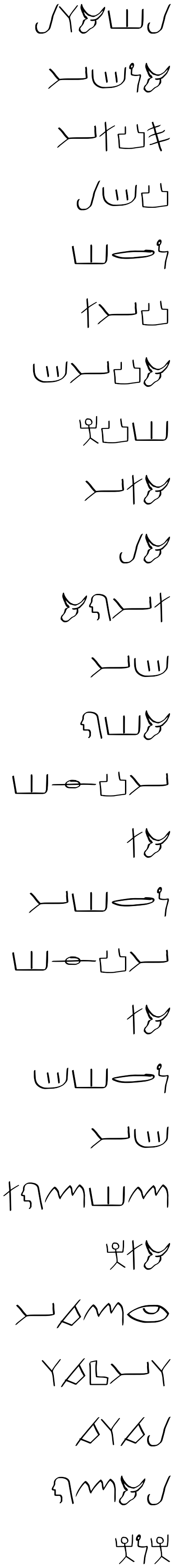

Saul	le·sha·ul	
I myself	a·no·khee	
am responsible	sab·bo·tee	
of everyone	be·khal	
for the lives	ne·phesh	
house	bet	
in your father's	a·vee·kha	
Stay	she·vah	1 Samuel 22:23
with me	it·tee	
do not	al	
be afraid	tee·ra	
for	kee	
he who	a·sher	
is seeking	ye·vaq·qesh	
-	et	
mine [as well]	naph·shee	
seeks	ye·vaq·qesh	
-	et	
your life	naph·she·kha	
	kee	
will be safe	mish·me·ret	
You	at·tah	
with me"	im·ma·dee	
Now it was reported	vay·yag·gi·du	1 Samuel 23:1
to David	le·da·wid	
	le·mor	
" Look	hin·neh	

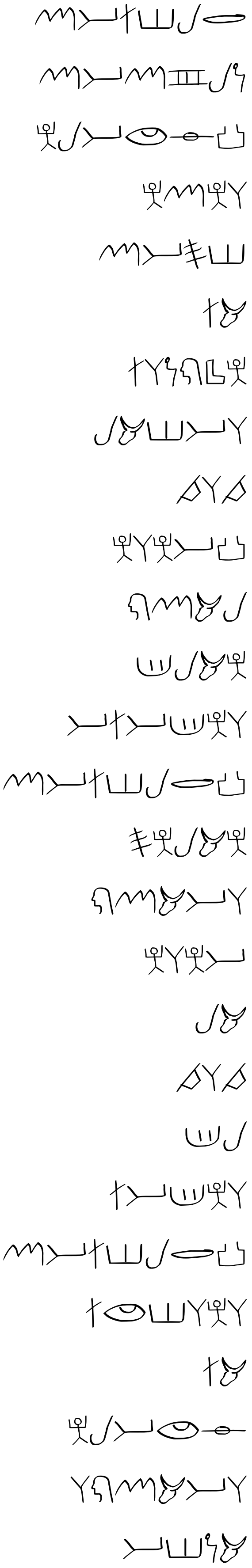

the Philistines	phe·lish·teem	
are fighting	nil·cha·meem	
against Keilah	biq·ee·lah	
	ve·hem·mah	
and looting	sho·seem	
-	et	
the threshing floors”	hag·go·ra·no·wt	
inquired	vay·yish·al	1 Samuel 23:2
So David	da·wid	
of the LORD	ba·YHVH	
-	le·mor	
“ Should I go	ha·e·lekh	
and attack	ve·hik·ke·tee	
Philistines ? ”	bap·pe·lish·teem	
these	ha·ʾēl·lɛ·hs	
said	vay·yo·mer	
And the LORD	YHVH	
to	el	
David	da·wid	
“ Go	lekh	
and attack	ve·hik·kee·ta	
the Philistines	vap·pe·lish·teem	
and save	ve·ho·wo·sha·ta	
-	et	
Keilah”	qe·ee·lah	
said	vay·yo·me·ru	1 Samuel 23:3
men	an·she	

But David’s	da·wid		
to him	e·law	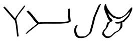	
“ Look	hin·neh		
we	a·nach·nu	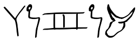	
here	phoh	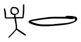	
in Judah	bee·hu·dah		
are afraid	ye·re·eem		
how much more	ve·aph		
if	kee	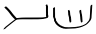	
we go	ne·lekh	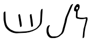	
to Keilah	qe·i·lah		
against	el		
the armies of	ma·ar·kho·wt		
the Philistines ? ”	pe·lish·teem		
Once again	vay·yo·w·seph		1 Samuel 23:4
	o·wd		
David	da·wid		
inquired	lish·ol		
of the LORD	bay·h·va·hs		
answered him :	vay·ya·a·ne·hu		
and the LORD	YHVH		
	vay·yo·mer		
at once	qum	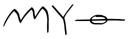	
“ Go	red		
to Keilah	qe·ee·lah		
for	kee	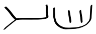	
I	a·nee	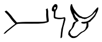	

will deliver	no·ten		
-	et		
the Philistines	pe·lish·teem		
into your hand”	be·ya·de·kha	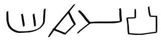	
went	vay·ye·lekh	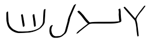	1 Samuel 23:5
Then David	da·wid		
and his men	ve·’a·na·sho	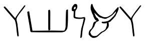	
to Keilah	qe·ee·lah		
fought	vay·yil·la·chem	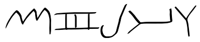	
against the Philistines	bap·pe·lish·teem		
and carried off	vay·yin·hag	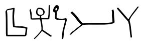	
-	et		
their livestock	miq·ne·hem	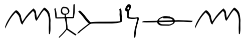	
striking	vay·yakh	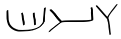	
them	ba·hem		
blow	mak·kah	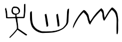	
with a mighty	ge·do·w·lah		
saved	vay·yo·sha	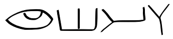	
So David	da·wid		
-	et		
the people	yo·she·ve		
of Keilah	qe·ee·lah	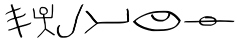	
(Now	vay·hee	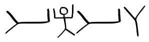	1 Samuel 23:6
when he fled	biv·ro·ach		
Abiathar	ev·ya·tar	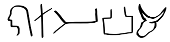	
son	ben		
of Ahimelech	a·chee·me·lekh	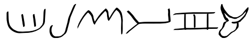	

to	el	אל	
David	da·wid	דוד	
at Keilah)	qe·ee·lah	קעילה	
the ephod	e·pho·wd	אפוד	
had brought	ya·rad	ירד	
with him	be·ya·do	בידו	
was told	vay·yug·gad	ויגד	1 Samuel 23:7
When Saul	le·sha·ul	לשאול	
that	kee	כי	
had gone	va	בא	
David	da·wid	דוד	
to Keilah	qe·ee·lah	קעילה	
said	vay·yo·mer	ויאמר	
he	sha·ul	שאול	
has delivered	nik·kar	נכר	
him	o·to	אתו	
“ God	e·lo·heem	אלהים	
into my hand	be·ya·dee	בידי	
for	kee	כי	
he has trapped himself	nis·gar	נסגר	
by entering	la·vo·w	לבוא	
a town	be·eer	בעיר	
with gates	de·la·ta·yim	דלתים	
and bars”	u·ve·ree·ach	ובריח	
summoned	vay·sham·ma	וישמע	1 Samuel 23:8
Then Saul	sha·ul	שאול	
-	et	את	

all	kal	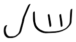	
his troops	ha·am	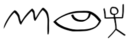	
to war	lam·mil·cha·mah	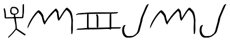	
to go	la·re·det	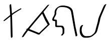	
at Keilah	qe·ee·lah	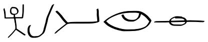	
and besiege	la·tsur	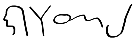	
	el	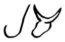	
David	da·wid	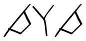	
	ve·el	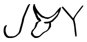	
and his men	a·na·shaw	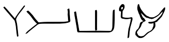	
learned	vay·ye·da	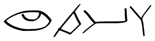	1 Samuel 23:9
When David	da·wid	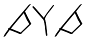	
that	kee	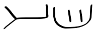	
against him	a·law	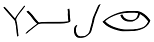	
Saul	sha·ul	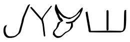	
was plotting	ma·cha·reesh	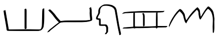	
evil	ha·ra·ah	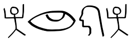	
he said	vay·yo·mer	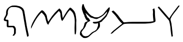	
to	el	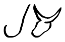	
Abiathar	ev·ya·tar	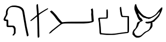	
the priest	hak·ko·hen	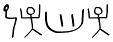	
“ Bring	hag·gee·shah	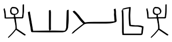	
the ephod”	ha·e·pho·wd	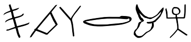	
said	vay·yo·mer	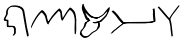	1 Samuel 23:10
And David	da·wid	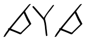	
“ O LORD	YHVH	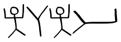	
God	e·lo·he	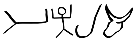	

of Israel	yis·ra·el	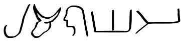	
has heard	sha·mo·a		
	sha·ma		
Your servant	av·de·kha		
that	kee	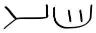	
intends	me·vaq·qesh	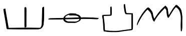	
Saul	sha·ul		
to come	la·vo·w		
to	el		
Keilah	qe·ee·lah		
and destroy	le·sha·chet	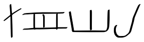	
the city	la·eer		
on my account	ba·a·vu·ree		
surrender me	ha·yas·gi·ru·nee		1 Samuel 23:11
Will the citizens	va·a·le		
of Keilah	qe·ee·lah		
into his hand ?	ve·ya·do	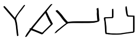	
come down	ha·ye·red	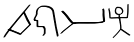	
Will Saul	sha·ul		
as	ka·a·sher		
has heard ?	sha·ma		
Your servant	av·de·kha		
O LORD	YHVH		
God	e·lo·he		
of Israel	yis·ra·el	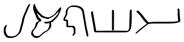	
tell	hag·ged		
please	na		

Your servant”	le·ʿav·dɛ·khas	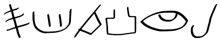	
said	vay·yo·mer		
the LORD	YHVH		
“ He will”	ye·red		
asked	vay·yo·mer		1 Samuel 23:12
So David	da·wid		
surrender	ha·yas·gi·ru		
“ Will the citizens	ba·a·le		
of Keilah	qe·ee·lah	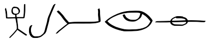	
me	o·tee	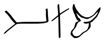	
and	ve·et		
my men	a·na·shay		
into the hand	be·yad	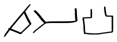	
of Saul ?”	sha·ul		
said	vay·yo·mer		
the LORD	YHVH		
“ They will”	yas·gee·ru	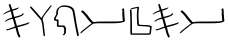	
set out	vay·ya·qam	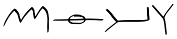	1 Samuel 23:13
Then David	da·wid		
and his men	va·a·na·shaw		
about six	ke·shesh		
hundred [strong]	me·o·wt		
-	eesh	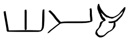	
and departed	vay·ye·tse·u		
from Keilah	miq·qe·i·lah	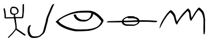	
moving from place to place	vay·yit·hal·le·khu		
-	ba·a·sher		

-	yit·hal·la·khu	
When Saul	u·le·sha·ul	
was told	hug·gad	
that	kee	
had escaped	nim·lat	
David	da·wid	
from Keilah	miq·qe·ee·lah	
he declined	vay·yech·dal	
to go forth	la·tset	
stayed	vay·ye·shev	1 Samuel 23:14
And David	da·wid	
in the wilderness	bam·mid·bar	
strongholds	bam·me·tsa·do·wt	
	vay·ye·shev	
and in the hill country	ba·har	
of the Wilderness	be·mid·bar	
of Ziph	zeeph	
searched for him	vay·vaq·she·hu	
Saul	sha·ul	
Day	kal	
after day	hay·ya·meem	
would not	ve·lo	
deliver [David]	ne·ta·no	
but God	e·lo·heem	
into his hand	be·ya·do	
saw	vay·yar	1 Samuel 23:15
While David	da·wid	

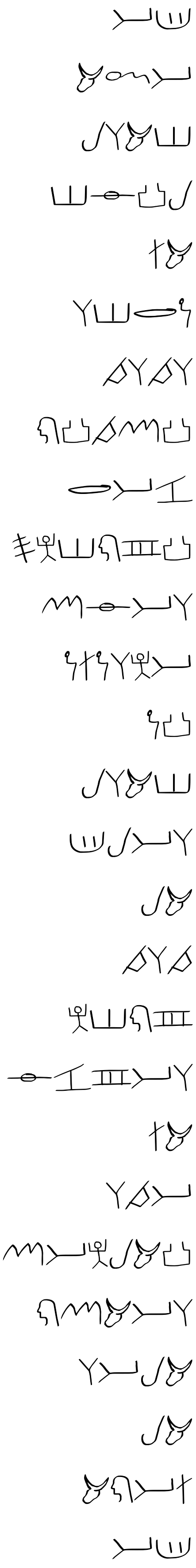

that	kee	
had come out	ya·tsa	
Saul	sha·ul	
to take	le·vaq·qesh	
-	et	
his life	naph·sho	
he	ve·da·wid	
in the Wilderness	be·mid·bar	
of Ziph	zeeph	
was in Horesh	ba·cho·re·shah	
And	vay·ya·qam	1 Samuel 23:16
Jonathan	ye·ho·w·na·tan	
son	ben	
Saul’s	sha·ul	
came	vay·ye·lekh	
to	el	
David	da·wid	
in Horesh	cho·re·shah	
and strengthened	vay·chaz·zeq	
-	et	
his hand	ya·do	
in God	be·lo·heem	
saying	vay·yo·mer	1 Samuel 23:17
	e·law	
“ Do not	al	
be afraid	tee·ra	
for	kee	

will never	lo	
lay a hand on	tim·tsa·a·kha	
you	yad	
Saul	sha·ul	
my father	a·vee	
And you	ve·at·tah	
will be king	tim·lokh	
over	al	
Israel	yis·ra·el	
and I will	ve·a·no·khee	
be	eh·yeh	
your	le·kha	
second-in-command	le·mish·neh	
Even	ve·gam	
Saul	sha·ul	
my father	a·vee	
knows	yo·de·a	
this is true”	ken	
of them made	vay·yikh·re·tu	1 Samuel 23:18
So the two	she·ne·hem	
a covenant	be·reet	
before	liph·ne	
the LORD	YHVH	
remained	vay·ye·shev	
And David	da·wid	
in Horesh	ba·cho·re·shah	
while Jonathan	vee·ho·w·na·tan	

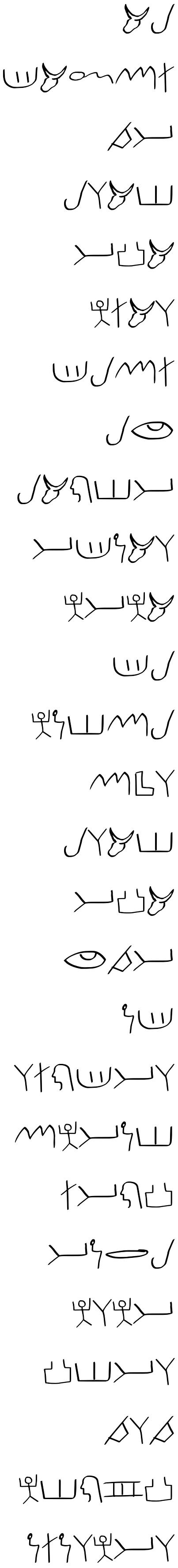

went	ha·lakh	הלך	
home	le·ve·to	לביתוס	
came up	vay·ya·a·lu	ויעלו	1 Samuel 23:19
Then the Ziphites	zi·pheem	זפים	
to	el	אל	
Saul	sha·ul	שאול	
at Gibeah	hag·giv·a·tah	הגבעתה	
and said	le·mor	לאמר	
“ Is not	ha·lo·w	הלוא	
David	da·wid	דוד	
hiding	mis·tat·ter	מסתתר	
among us	im·ma·nu	עמנו	
in the strongholds	vam·me·tsa·do·wt	במצדות	
at Horesh	ba·cho·re·shah	בחרשה	
on the hill	be·giv·at	בגבעת	
of Hachilah	ha·cha·khee·lah	החכילה	
-	a·sher	אשר	
south	mee·meen	מימין	
of Jeshimon ?	hay·shee·mo·wn	הישימון	
Now	ve·at·tah	ועתה	1 Samuel 23:20
whenever	le·khal	לכל	
desires	aw·vat	אות	
your soul	naph·she·kha	נפשך	
O king	ham·me·lekh	המלך	
-	la·re·det	לרדת	
come down	red	רד	
and we will be responsible	ve·la·nu	ולנו	

for delivering him	has·gee·ro	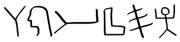	
into your hand	be·yad	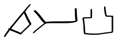	
”	ham·me·lekh		
replied	vay·yo·mer		1 Samuel 23:21
Saul	sha·ul		
be blessed	be·ru·kheem		
“ May you	at·tem		
by the LORD ”	la·YHVH	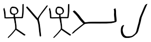	
“ for	kee	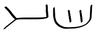	
you have had compassion	cha·mal·tem		
on me	a·lay	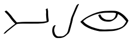	
go	le·khu		1 Samuel 23:22
Please	na		
and prepare	ha·khee·nu	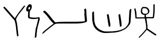	
further	o·wd		
Investigate	u·de·u		
and watch	u·re·u		
-	et		
-	me·qo·w·mo	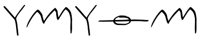	
carefully where	a·sher		
he goes	tih·yeh	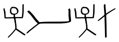	
	rag·lo	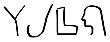	
and who	mee		
has seen him	ra·a·hu		
there	sham		
for	kee	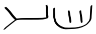	
I am told that	a·mar		

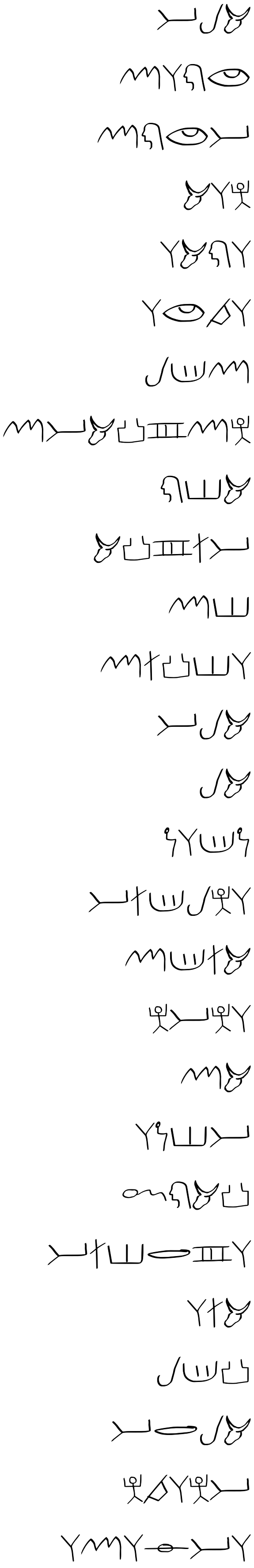

	e·lay	
is extremely	a·ro·wm	
cunning	ya·rim	
he	hu	
Observe	u·re·u	1 Samuel 23:23
and find out	u·de·u	
all	mik·kol	
the places	ham·ma·cha·vo·eem	
where	a·sher	
he hides	yit·chab·be	
	sham	
Then come back	ve·shav·tem	
to me	e·lay	
with	el	
certainty	na·kho·wn	
and I will go	ve·ha·lakh·tee	
with you	it·te·khem	
	ve·ha·yah	
If	im	
he is	yesh·no	
in the land	va·a·rets	
I will search him out	ve·chip·pas·tee	
-	o·to	
among all	be·khol	
the clans	al·phe	
of Judah”	ye·hu·dah	
So they set out	vay·ya·qu·mu	1 Samuel 23:24

and went	vay·ye·le·khu	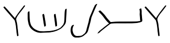	
to Ziph	zee·phah	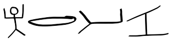	
ahead of	liph·ne		
Saul	sha·ul		
Now David	ve·da·wid		
and his men	va·a·na·shaw		
were in the Wilderness	be·mid·bar		
of Maon	ma·o·wn		
in the Arabah	ba·a·ra·vah		
	el		
south	ye·meen	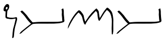	
of Jeshimon	hay·shee·mo·wn	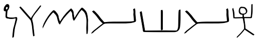	
went	vay·ye·lekh	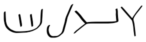	1 Samuel 23:25
and Saul	sha·ul		
and his men	va·a·na·shaw		
to seek [him]	le·vaq·qesh	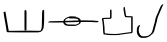	
was told about it	vay·yag·gi·du	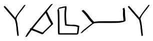	
When David	le·da·wid		
he went down	vay·ye·red	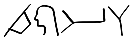	
to the rock	has·se·la	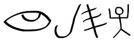	
and stayed	vay·ye·shev		
in the Wilderness	be·mid·bar		
of Maon	ma·o·wn		
heard of this	vay·yish·ma		
And when Saul	sha·ul		
he pursued	vay·yir·doph		
	a·cha·re	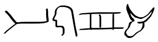	

David	da·wid		
there	mid·bar		
	ma·o·wn		
was proceeding along	vay·ye·lekh	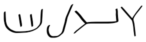	1 Samuel 23:26
Saul	sha·ul		
side	mits·tsad		
of the mountain	ha·har		
one	miz·zeh		
and David	ve·da·wid		
and his men	va·a·na·shaw		
side	mits·tsad		
	ha·har		
along the other	miz·zeh		
	vay·hee	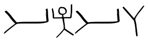	
Even though David	da·wid		
was hurrying	nech·paz	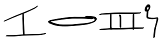	
to get away	la·le·khet	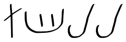	
-	mip·pe·ne		
-	sha·ul		
Saul	ve·sha·ul		
and his men	va·a·na·shaw		
were closing	o·te·reem	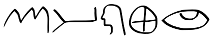	
in on	el		
David	da·wid		
	ve·el		
and his men	a·na·shaw	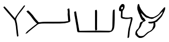	
to capture them	le·ta·phe·sam		

Then a messenger	u·mal·akh	ומלאך	1 Samuel 23:27
came	ba	בא	
to	el	אל	
Saul	sha·ul	שאול	
saying	le·mor	לאמר	
quickly	ma·ha·rah	מהרה	
“ Come	ve·le·khah	ולכה	
for	kee	כי	
have raided	pha·she·tu	פשטו	
the Philistines	phe·lish·teem	פלשתים	
	al	על	
the land !”	ha·a·rets	הארץ	
broke off	vay·ya·shav	וישב	1 Samuel 23:28
So Saul	sha·ul	שאול	
his pursuit	mir·doph	מרדף	
	a·cha·re	אחרי	
of David	da·wid	דוד	
and went	vay·ye·lekh	וילך	
to meet	liq·rat	לקראת	
the Philistines	pe·lish·teem	פלשתים	
That is why	al	על	
	ken	כן	
is called	qa·re·u	קראו	
place	lam·ma·qo·wm	למקום	
that	ha·hu	ההוא	
	se·la	סלע	
Sela-hammahlekoth	ham·mach·le·qo·wt	המחלקות	

went up	vay·ya·al	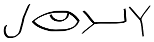	1 Samuel 23:29
And David	da·wid		
from there	mish·sham		
and lived	vay·ye·shev		
in the strongholds	bim·tsa·do·wt		
	en	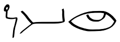	
of En-gedi	ge·dee		
-	vay·hee	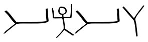	1 Samuel 24:1
After	ka·a·sher		
had returned	shav		
Saul	sha·ul		
from pursuing	me·a·cha·re	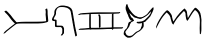	
the Philistines	pe·lish·teem		
he was told	vay·yag·gi·du	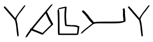	
	lo		
-	le·mor	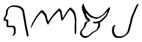	
-	hin·neh		
“ David	da·wid		
is in the wilderness	be·mid·bar		
	en	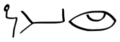	
of En-gedi”	ge·dee	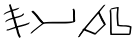	
took	vay·yiq·qach	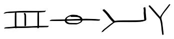	1 Samuel 24:2
So Saul	sha·ul		
three	she·lo·shet	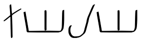	
thousand	a·la·pheem		
men	eesh	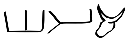	
chosen	ba·chur	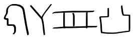	

from all	mik·kal	
Israel	yis·ra·el	
and went	vay·ye·lekh	
to look for	le·vaq·qesh	
-	et	
David	da·wid	
and his men	va·a·na·shaw	
in	al	
the region	pe·ne	
of the Rocks	tsu·re	
of the Wild Goats	hay·ye·e·leem	
Soon Saul came	vay·ya·vo	1 Samuel 24:3
to	el	
	gid·ro·wt	
the sheepfolds	hats·tson	
along	al	
the road	had·de·rekh	
where there was	ve·sham	
a cave	me·a·rah	
went in	vay·ya·vo	
and he	sha·ul	
to relieve	le·ha·sekh	
-	et	
himself	rag·law	
And David	ve·da·wid	
and his men	va·a·na·shaw	
in the recesses	be·yar·ke·te	

of the cave	ham·me·a·rah	המערה	
were hiding	yo·she·veem	ישבים	
said	vay·yo·me·ru	ויאמרו	1 Samuel 24:4
men	an·she	אנשי	
So David’s	da·wid	דוד	
to him	e·law	אליו	
“ This is	hin·neh	הנה	
the day	hay·yo·wm	היום	
about which	asher	אשר	
said	a·mar	אמר	
the LORD	YHVH	יהוה	
to you	e·le·kha	אליך	
‘ Behold	hin·neh	הנה	
I	a·no·khee	אנכי	
will deliver	no·ten	נתן	
-	et	את	
your enemy	ʾo·ye·vɛ·kha	איביך	
into your hand	be·ya·de·kha	בידך	
that you may do	ve·a·see·ta	ועשית	
with him	lo	לו	
as	ka·a·sher	כאשר	
you wish	yi·tav	יטב	
’”	be·e·ne·kha	בעיניך	
crept up	vay·ya·qam	ויקם	
Then David	da·wid	דוד	
and cut off	vay·yikh·rot	ויכרת	
-	et	את	

a corner	ke·naph	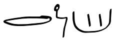	
robe	ham·me·eel		
-	a·sher		
of Saul’s	le·sha·ul		
secretly	bal·lat	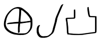	
-	vay·hee	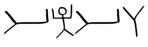	1 Samuel 24:5
Afterward	a·cha·re	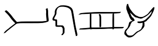	
	khen		
was stricken	vay·yakh	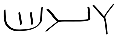	
conscience	lev	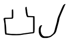	
David’s	da·wid		
-	o·to		
because	al		
-	a·sher		
he had cut off	ka·rat	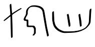	
-	et		
the corner	ka·naph	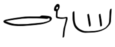	
-	a·sher		
of Saul’s robe	le·sha·ul		
So he said	vay·yo·mer		1 Samuel 24:6
to his men	la·a·na·shaw	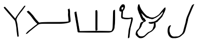	
forbid	cha·lee·lah	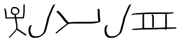	
I	lee	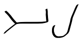	
“ The LORD	meh·YHVH	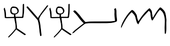	
that	im		
should do	e·e·seh		
-	et		

a thing	had·da·var	הדבר	
such	haz·zeh	הזה	
to my master	la·do·nee	לאדני	
anointed	lim·shee·ach	למשיח	
the LORD’s	YHVH	יהוה	
May I never lift	lish·lo·ach	לשלח	
my hand	ya·dee	ידי	
against him	bo	בו	
since	kee	כי	
anointed”	me·shee·ach	משיח	
is the LORD’s	YHVH	יהוה	
he	hu	הוא	
restrained	vay·shas·sa	וישסע	1 Samuel 24:7
David	da·wid	דוד	
-	et	את	
his men	a·na·shaw	אנשיו	
With these words	bad·de·va·reem	בדברים	
and he did not	ve·lo	ולא	
let them	ne·ta·nam	נתנם	
rise up	la·qum	לקום	
against	el	אל	
Saul	sha·ul	שאול	
Then Saul	ve·sha·ul	ושאול	
left	qam	קם	
the cave	me·ham·me·a·rah	מהמערה	
and went	vay·ye·lekh	וילך	
on his way	bad·da·rekh	בדרך	

got up	vay·ya·qam	1 Samuel 24:8
David	da·wid	
After	a·cha·re	
that	khen	
went out	vay·ye·tse	
of	min	
the cave	ham·me·ʿa·rah	
and called out	vay·yiq·ra	
to	a·cha·re	
Saul	sha·ul	
	le·mor	
“ My lord	a·do·nee	
the king ! ”	ham·me·lekh	
looked	vay·yab·bet	
When Saul	sha·ul	
behind him	a·cha·raw	
bowed	vay·yiq·qod	
David	da·wid	
facedown	ap·pa·yim	
	ar·tsah	
in reverence	vay·yish·ta·chu	
said	vay·yo·mer	1 Samuel 24:9
and	da·wid	
to Saul	le·sha·ul	
“ Why	lam·mah	
do you listen	tish·ma	
-	et	

to the words	div·re	𐤃𐤁𐤓𐤉	
of men	a·dam	𐤀𐤃𐤌	
who say	le·mor	𐤋𐤀𐤌𐤓	
‘ Look	hin·neh	𐤄𐤍𐤄	
David	da·wid	𐤃𐤅𐤃	
intends	me·vaq·qesh	𐤌𐤁𐤒𐤔	
to harm you ’ ?	ra·a·te·kha	𐤓𐤏𐤕𐤊	
Behold	hin·neh	𐤄𐤍𐤄	1 Samuel 24:10
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
this	haz·zeh	𐤄𐤆𐤄	
you have seen	ra·u	𐤓𐤀𐤅	
with your own eyes	e·ne·kha	𐤏𐤉𐤍𐤉𐤊	
-	et	𐤀𐤕	
that	a·sher	𐤀𐤔𐤓	
delivered you	ne·ta·ne·kha	𐤍𐤕𐤍𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
into my hand	be·ya·dee	𐤁𐤉𐤃𐤉	
in the cave	bam·me·a·rah	𐤁𐤌𐤏𐤓𐤄	
I was told	ve·a·mar	𐤅𐤀𐤌𐤓	
to kill you	la·ha·ra·ga·kha	𐤋𐤄𐤓𐤂𐤊	
but I spared	vat·ta·chas	𐤅𐤕𐤇𐤎	
you	a·le·kha	𐤏𐤋𐤉𐤊	
and said	va·o·mar	𐤅𐤀𐤌𐤓	
‘ I will not	lo	𐤋𐤀	
lift	esh·lach	𐤀𐤔𐤋𐤇	
my hand	ya·dee	𐤉𐤃𐤉	

against my lord	ba·do·nee	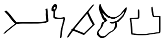	
since	kee	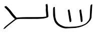	
anointed ’	me·shee·ach	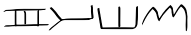	
is the LORD’s	YHVH	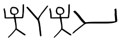	
he	hu	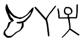	
my father	ve·a·vee	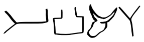	1 Samuel 24:11
See	re·eh	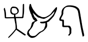	
	gam	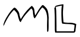	
look	re·eh	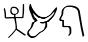	
-	et	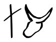	
at the corner	ke·naph	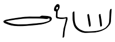	
of your robe	me·ee·le·kha	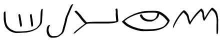	
in my hand	be·ya·dee	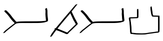	
For	kee	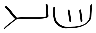	
off	be·kha·re·tee	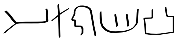	
-	et	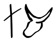	
I cut it	ke·naph	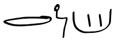	
	me·ee·le·kha	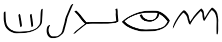	
but I did not	ve·lo	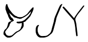	
kill you	ha·rag·tee·kha	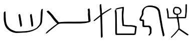	
and know	da	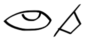	
See	u·re·eh	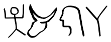	
that	kee	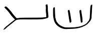	
there is no	en	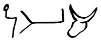	
in my hands	be·ya·dee	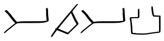	
evil	ra·ah	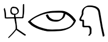	
or rebellion	va·phe·sha	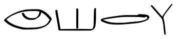	

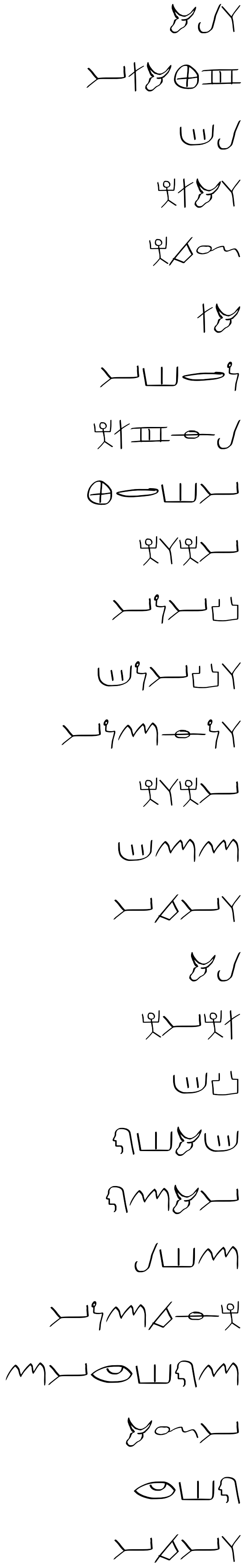

I have not	ve·lo	
sinned	cha·ta·tee	
against you	lakh	
even though you	ve·at·tah	
are hunting me down	tso·deh	
-	et	
my life	naph·shee	
to take	le·qach·tah	
judge	yish·pot	1 Samuel 24:12
May the LORD	YHVH	
between you and me	be·nee	
	u·ve·ne·kha	
take vengeance	u·ne·qa·ma·nee	
and may the LORD	YHVH	
on you	mim·me·ka	
but my hand	ve·ya·dee	
will never	lo	
be	tih·yeh	
against you	bakh	
As	ka·a·sher	1 Samuel 24:13
says	yo·mar	
proverb	me·shal	
the old	haq·qad·mo·nee	
from the wicked'	me·re·sha·eem	
proceeds	ye·tse	
' Wickedness	re·sha	
But my hand	ve·ya·dee	

will never	lo		
be	tih·yeh	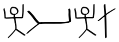	
against you	bakh	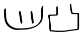	
Against	a·cha·re	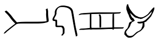	1 Samuel 24:14
whom	mee		
come out	ya·tsa		
has the king	me·lekh	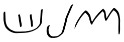	
of Israel	yis·ra·el	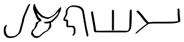	
?	a·cha·re	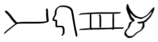	
Whom	mee	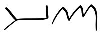	
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pursuing	ro·deph		
?	a·cha·re	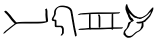	
dog ?	ke·lev	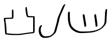	
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	a·cha·re	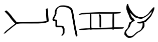	
flea ?	par·osh		
A	e·chad	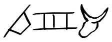	
be	ve·ha·yah	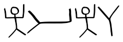	1 Samuel 24:15
May the LORD	YHVH		
our judge	le·day·yan	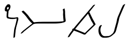	
and decide	ve·sha·phat		
between you and me	be·nee	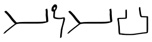	
	u·ve·ne·kha	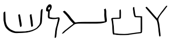	
May He take notice	ve·ye·re	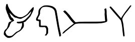	
and plead	ve·ya·rev	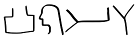	
-	et		

my case	ree·vee	
and deliver me	ve·yish·pe·te·nee	
from your hand”	mee·ya·de·kha	
-	vay·hee	1 Samuel 24:16
had finished	ke·khal·lo·wt	
When David	da·wid	
saying	le·dab·ber	
-	et	
things	had·de·va·reem	
these	ha·el·leh	
-	el	
-	sha·ul	
called back	vay·yo·mer	
Saul	sha·ul	
your voice	ha·qo·le·kha	
“ Is that	zeh	
my son ? ”	be·nee	
David	da·wid	
aloud	vay·yis·sa	
Then Saul	sha·ul	
	qo·lo	
wept	vay·ye·vek	
and said	vay·yo·mer	1 Samuel 24:17
to	el	
David	da·wid	
are more righteous	tsad·deeq	
“ You	at·tah	

than I	mim·men·nee	
for	kee	
you	at·tah	
have rewarded me	ge·mal·ta·nee	
with good	hat·to·w·vah	
though I	va·a·nee	
have rewarded you	ge·mal·tee·kha	
with evil	ha·ra·ah	
And you	ve·ʾat	1 Samuel 24:18
have shown	hig·gad·ta	
this day	hay·yo·wm	
-	et	
how	a·sher	
you have dealt	a·see·tah	
with me	it·tee	
well	to·w·vah	
-	et	
for when	a·sher	
delivered me	sig·ge·ra·nee	
the LORD	YHVH	
into your hand	be·ya·de·kha	
you did not	ve·lo	
kill me	ha·rag·ta·nee	
When	ve·khee	1 Samuel 24:19
finds	yim·tsa	
a man	eesh	
-	et	

his enemy	o·ye·vo	איבו	
does he let him go	ve·shil·le·cho	ושלחו	
away	be·de·rekh	בדרך	
unharmed ?	to·w·vah	טובה	
May the LORD	va·YHVH	ויהוה	
reward you	ye·shal·lem·kha	ישלמך	
with good	to·w·vah	טובה	
for	ta·chat	תחת	
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
what	a·sher	אשר	
you have done	a·see·tah	עשיתה	
for me	lee	לי	
Now	ve·at·tah	ועתה	1 Samuel 24:20
for sure that	hin·neh	הנה	
I know	ya·da·tee	ידעתי	
	kee	כי	
	ma·lokh	מלך	
you will be king	tim·lo·wkh	תמלוך	
will be established	ve·qa·mah	וקמה	
in your hands	be·ya·de·kha	בידך	
and that the kingdom	mam·le·khet	ממלכת	
of Israel	yis·ra·el	ישראל	
So now	ve·at·tah	ועתה	1 Samuel 24:21
swear	hish·sha·ve·ah	השבעה	
to me	lee	לי	
by the LORD	ba·YHVH	ביהוה	

that you will not	im	𐤀𐤌	
cut off	takh·reet	𐤕𐤊𐤓𐤉𐤕	
-	et	𐤀𐤕	
my descendants	zar·ee	𐤆𐤓𐤏𐤉	
	a·cha·ray	𐤀𐤇𐤓𐤉	
	ve·im	𐤅𐤀𐤌	
or wipe out	tash·meed	𐤕𐤔𐤌𐤉𐤃	
-	et	𐤀𐤕	
my name	she·mee	𐤔𐤌𐤉	
house”	mib·bet	𐤌𐤁𐤉𐤕	
from my father’s	a·vee	𐤀𐤁𐤉	
gave his oath	vay·yish·sha·va	𐤅𐤉𐤔𐤁𐤏	1 Samuel 24:22
So David	da·wid	𐤃𐤅𐤃	
to Saul	le·sha·ul	𐤋𐤔𐤀𐤅𐤋	
returned	vay·ye·lekh	𐤅𐤉𐤋𐤊	
Then Saul	sha·ul	𐤔𐤀𐤅𐤋	
	el	𐤀𐤋	
home	be·to	𐤁𐤉𐤕𐤅	
but David	ve·da·wid	𐤅𐤃𐤅𐤃	
and his men	va·a·na·shaw	𐤅𐤀𐤍𐤔𐤉𐤅	
went up	a·lu	𐤏𐤋𐤅	
to	al	𐤏𐤋	
the stronghold	ham·me·tsu·dah	𐤄𐤌𐤑𐤅𐤃𐤄	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	1 Samuel 25:1
When Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
gathered	vay·yiq·qa·ve·tsu	𐤅𐤉𐤒𐤁𐤑𐤅	
all	khal	𐤊𐤋	

Israel	yis·ra·el	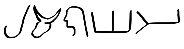	
to mourn	vay·yis·pe·du		
for him	lo	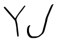	
and they buried him	vay·yiq·be·ru·hu	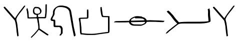	
at his home	be·ve·to	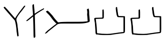	
in Ramah	ba·ra·mah	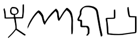	
set out	vay·ya·qam	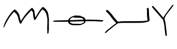	
Then David	da·wid		
and went down	vay·ye·red	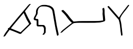	
to	el		
the Wilderness	mid·bar		
of Paran	pa·ran		
Now [there was] a man	ve·eesh	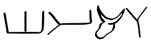	1 Samuel 25:2
in Maon	be·ma·o·wn		
whose business	u·ma·a·se·hu		
was in Carmel	vak·kar·mel	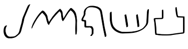	
man	ve·ha·eesh		
wealthy	ga·do·wl		
He was a very	me·od		
	ve·lo	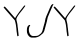	
sheep	tson		
and three	she·lo·shet	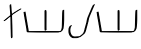	
thousand	a·la·pheem		
with a thousand	ve·e·leph	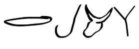	
goats	iz·zeem	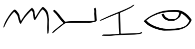	
which he was	vay·hee	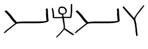	
shearing	big·zoz		

-	et		
-	tso·no		
in Carmel	bak·kar·mel	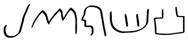	
name	ve·shem		1 Samuel 25:3
His	ha·eesh	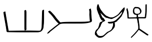	
was Nabal	na·val		
name [was]	ve·shem	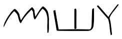	
and his wife’s	ish·to		
Abigail	a·vi·ga·yil		
woman	ve·ha·ish·shah		
She was an intelligent	to·w·vat		
	se·khel		
and beautiful	vee·phat	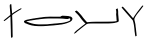	
	to·ar		
but her husband	ve·ha·eesh	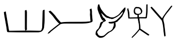	
was harsh	qa·sheh	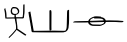	
and evil	ve·ra		
in his dealings	ma·a·la·leem	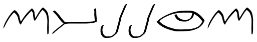	
	ve·hu		
a Calebite	khe·lib·bo	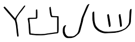	
he heard	vay·yish·ma	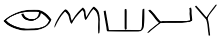	1 Samuel 25:4
While David	da·wid		
was in the wilderness	bam·mid·bar		
that	kee	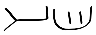	
was shearing	go·zez		
Nabal	na·val		
-	et		

sheep	tso·no		
sent	vay·yish·lach		1 Samuel 25:5
So David	da·wid		
ten	a·sa·rah		
young men	ne·a·reem	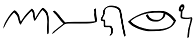	
and instructed them	vay·yo·mer		
	da·wid		
	lan·ne·a·reem	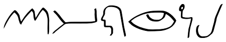	
“ Go up	a·lu		
at Carmel	khar·me·lah	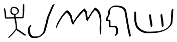	
-	u·va·tem		
to	el		
Nabal	na·val		
Greet him	u·she·el·tem		
	lo		
in my name	vish·mee	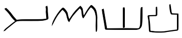	
	le·sha·lo·wm	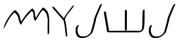	
and say to him	va·a·mar·tem	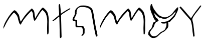	1 Samuel 25:6
-	koh	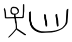	
‘ Long life to you	le·chay	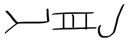	
to you	ve·at·tah		
and peace	sha·lo·wm		
and your house	u·ve·te·kha	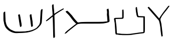	
	sha·lo·wm		
and to all	ve·khol		
that	a·sher		
belongs to you	le·kha	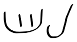	

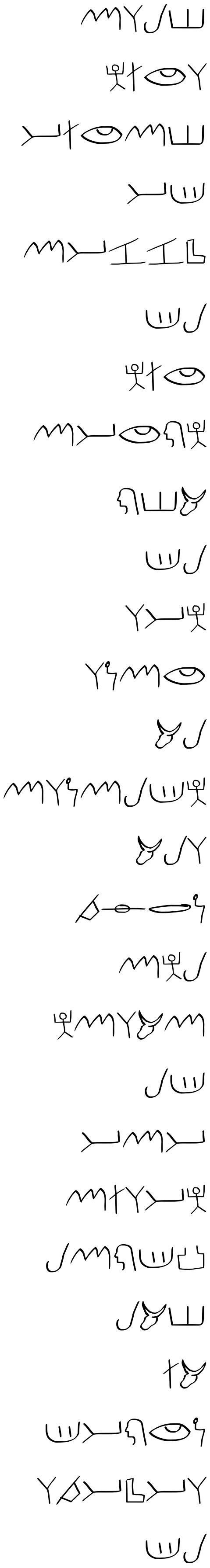

	sha·lo·wm	
Now	ve·at·tah	1 Samuel 25:7
I hear	sha·ma·tee	
that	kee	
it is time for shearing	go·ze·zeem	
	lakh	
-	at·tah	
When your shepherds	ha·ro·eem	
-	a·sher	
	le·kha	
were	ha·yu	
with us	im·ma·nu	
we did not	lo	
harass them	hekh·lam·num	
and nothing	ve·lo	
was missing	niph·qad	
of theirs	la·hem	
	me·u·mah	
the whole	kal	
time	ye·me	
they were	he·yo·w·tam	
in Carmel	bak·kar·mel	
Ask	she·al	1 Samuel 25:8
-	et	
your young men	ne·a·re·kha	
and they will tell	ve·yag·gee·du	
you	lakh	

find	ve·yim·tse·u	𐤅𐤉𐤌𐤑𐤀𐤅	
So let my young men	han·ne·a·reem	𐤄𐤍𐤏𐤓𐤉𐤌	
favor with you	chen	𐤇𐤍	
	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
for	kee	𐤊𐤉	
on	al	𐤏𐤋	
the day	yo·wm	𐤉𐤅𐤌	
of a feast	to·wv	𐤈𐤅𐤁	
we have come	ba·nu	𐤁𐤍𐤅	
give	te·nah	𐤕𐤍𐤄	
Please	na	𐤍𐤀	
-	et	𐤀𐤕	
whatever	a·sher	𐤀𐤔𐤓	
you can afford	tim·tsa	𐤕𐤌𐤑𐤀	
	ya·de·kha	𐤉𐤃𐤊	
to your servants	la·a·va·de·kha	𐤋𐤏𐤁𐤃𐤉𐤊	
and to your son	u·le·vin·kha	𐤅𐤋𐤁𐤍𐤊	
David ’”	le·da·wid	𐤋𐤃𐤅𐤃	
arrived	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	1 Samuel 25:9
young men	na·a·re	𐤍𐤏𐤓𐤉	
When David’s	da·wid	𐤃𐤅𐤃	
they relayed	vay·dab·be·ru	𐤅𐤉𐤃𐤁𐤓𐤅	
to	el	𐤀𐤋	
Nabal	na·val	𐤍𐤁𐤋	
all	ke·khal	𐤊𐤊𐤋	
words	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	

	be·shem	בשם	
on behalf of David	da·wid	דוד	
Then they waited	vay·ya·nu·chu	וינוחו	
-	vay·ya·an	ויען	1 Samuel 25:10
But Nabal	na·val	נבל	
-	et	את	
them	av·de	עבדי	
	da·wid	דוד	
asked	vay·yo·mer	ויאמר	
“ Who	mee	מי	
is David ?	da·wid	דוד	
Who [is]	u·mee	ומי	
this son of	ben	בן	
Jesse ?	yi·shay	ישי	
these days	hay·yo·wm	היום	
Many	rab·bu	רבו	
servants	a·va·deem	עבדים	
are breaking away	ham·mit·pa·re·tseem	המתפרצים	
	eesh	איש	
from	mip·pe·ne	מפני	
their masters	a·do·naw	אדניו	
Why should I take	ve·la·qach·tee	ולקחתי	1 Samuel 25:11
-	et	את	
my bread	lach·mee	לחמי	
and	ve·et	ואת	
water	me·may	מימי	
-	ve·et	ואת	

and the meat	tiv·cha·tee	טבחתי	
-	a·sher	אשר	
I have slaughtered	ta·vach·tee	טבחתי	
for my shearers	le·go·ze·zay	לגזזי	
and give them	ve·na·tat·tee	ונתתי	
to these men	la·a·na·sheem	לאנשים	
-	a·sher	אשר	
I do not	lo	לא	
know ?”	ya·da·tee	ידעתי	
whose origin	e	אי	
	miz·zeh	מזה	
	hem·mah	המה	
turned around	vay·ya·haph·khu	ויהפכו	1 Samuel 25:12
men	na·a·re	נערי	
So David’s	da·wid	דוד	
	le·dar·kam	לדרכם	
and went back	vay·ya·shu·vu	וישבו	
	vay·ya·vo·u	ויבאו	
and they relayed	vay·yag·gi·du	ויגדו	
to him	lo	לו	
all	ke·khol	ככל	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
said	vay·yo·mer	ויאמר	1 Samuel 25:13
And David	da·wid	דוד	
to his men	la·a·na·shaw	לאנשיו	
Strap on	chig·ru	חגרו	

“ -	eesh	
-	et	
your swords ! ”	char·bo	
put on	vay·yach·ge·ru	
all his men	eesh	
-	et	
their swords	char·bo	
	vay·yach·gor	
and	gam	
So David	da·wid	
-	et	
-	char·bo	
followed	vay·ya·a·lu	
	a·cha·re	
David	da·wid	
and about four	ke·ar·ba	
hundred	me·o·wt	
men	eesh	
while two hundred	u·ma·ta·yim	
stayed	ya·she·vu	
with	al	
the supplies	hak·ke·leem	
Abigail	ve·la·a·vee·ga·yil	1 Samuel 25:14
wife	e·shet	
Nabal’s	na·val	
informed	hig·geed	
of Nabal’s	na·ar	

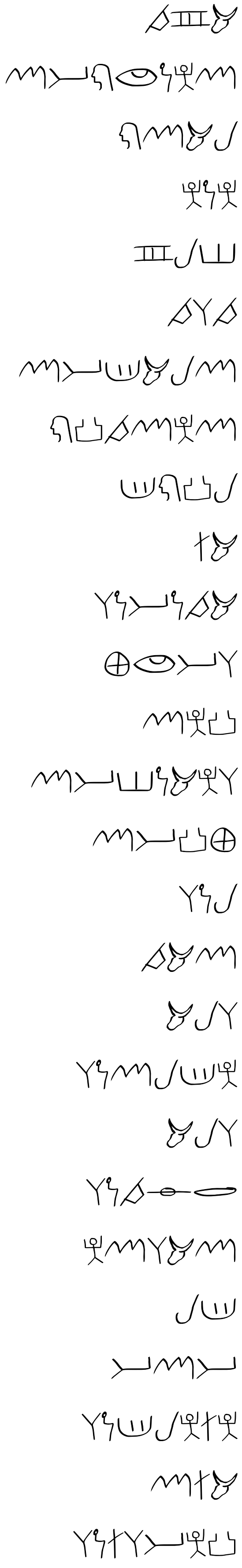

Meanwhile, one	e·chad	
young men	me·han·ne·a·reem	
	le·mor	
“ Look	hin·neh	
sent	sha·lach	
David	da·wid	
messengers	mal·a·kheem	
from the wilderness	me·ham·mid·bar	
to greet	le·va·rekh	
-	et	
our master	a·do·ne·nu	
but he scolded	vay·ya·at	
them	ba·hem	
Yet these men	ve·ha·a·na·sheem	1 Samuel 25:15
good	to·veem	
to us	la·nu	
were very	me·od	
we were not	ve·lo	
harassed	ha·khe·lam·nu	
and nothing	ve·lo	
of ours went missing	pha·qad·nu	
	me·u·mah	
the whole	kal	
time	ye·me	
we lived	hit·hal·lakh·nu	
among them	it·tam	
When we were	bih·yo·w·te·nu	

in the field	bas·sa·deh	𐤁𐤔𐤃𐤄	
a wall	cho·w·mah	𐤇𐤅𐤌𐤄	1 Samuel 25:16
They were	ha·yu	𐤄𐤉𐤅	
around us	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
both	gam	𐤂𐤌	
night	lay·lah	𐤋𐤉𐤋𐤄	
and	gam	𐤂𐤌	
day	yo·w·mam	𐤉𐤅𐤌𐤌	
the whole	kal	𐤊𐤋	
time	ye·me	𐤉𐤌𐤉	
we were	he·yo·w·te·nu	𐤄𐤉𐤅𐤕𐤍𐤅	
near them	im·mam	𐤏𐤌𐤌	
herding	ro·eem	𐤓𐤏𐤉𐤌	
our sheep	hats·tson	𐤄𐤑𐤀𐤍	
Now	ve·at·tah	𐤅𐤏𐤕𐤄	1 Samuel 25:17
consider carefully	de·ee	𐤃𐤏𐤉	
	u·re·ee	𐤅𐤓𐤀𐤉	
what	mah	𐤌𐤄	
you must do	ta·a·see	𐤕𐤏𐤔𐤉	
because	kee	𐤊𐤉	
looms	kha·le·tah	𐤊𐤋𐤕𐤄	
disaster	ha·ra·ah	𐤄𐤓𐤏𐤄	
over	el	𐤀𐤋	
our master	a·do·ne·nu	𐤀𐤃𐤍𐤉𐤍𐤅	
and	ve·al	𐤅𐤏𐤋	
all	kal	𐤊𐤋	
his household	be·to	𐤁𐤉𐤕𐤅	

For he [is such]	ve·hu	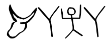	
	ben	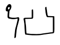	
a scoundrel	be·lee·ya·al	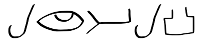	
that nobody can speak	mid·dab·ber	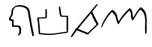	
to him !”	e·law	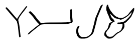	
hurried	vat·te·ma·her	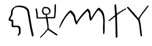	1 Samuel 25:18
Then Abigail	ʾa·vo·ga·yil	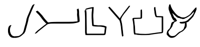	
and took	vat·tiq·qach	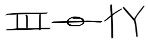	
two hundred	ma·ta·yim	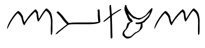	
[loaves] of bread	le·chem	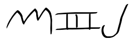	
two	u·she·na·yim	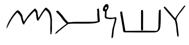	
skins	niv·le	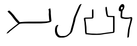	
of wine	ya·yin	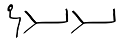	
five	ve·cha·mesh	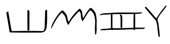	
sheep	tson	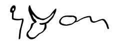	
butchered	ʿa·sa·wot	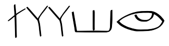	
five	ve·cha·mesh	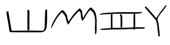	
seahs	se·eem	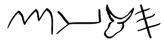	
of roasted grain	qa·lee	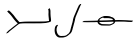	
a hundred	u·me·ah	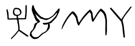	
clusters of raisins	tsim·mu·qeem	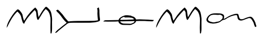	
and two hundred	u·ma·ta·yim	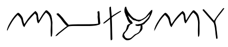	
cakes of figs	de·ve·leem	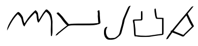	
She loaded them	vat·ta·sem	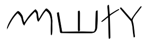	
on	al	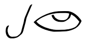	
donkeys	ha·cha·mo·reem	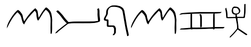	
and said	vat·to·mer	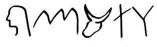	1 Samuel 25:19

to her young men	lin·a·re·ha		
“ Go	iv·ru		
ahead of me	le·pha·nay		
I will be	hin·nee	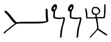	
right behind you”	a·cha·re·khem	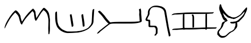	
	ba·ah		
her husband	u·le·ee·shah	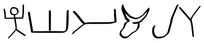	
Nabal	na·val		
But she did not	lo		
tell	hig·gee·dah	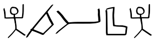	
-	ve·ha·yah	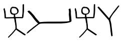	1 Samuel 25:20
As [Abigail]	hee	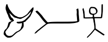	
came riding	ro·khe·vet		
	al		
her donkey	ha·cha·mo·wr	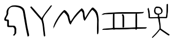	
	ve·yo·re·det		
ravine	be·se·ter		
into a mountain	ha·har		
she saw	ve·hin·neh		
David	da·wid		
and his men	va·a·na·shaw		
coming down	yo·re·deem		
toward her	liq·ra·tah	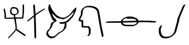	
and she met	vat·tiph·gosh		
them	o·tam		
Now David	ve·da·wid		1 Samuel 25:21
finished saying	a·mar		

had just	akh	
“ In vain	lash·she·qer	
I have protected	sha·mar·tee	
-	et	
all	kal	
that	a·sher	
belonged to this man	la·zeh	
in the wilderness	bam·mid·bar	
Nothing	ve·lo	
has gone missing	niph·qad	
	mik·kal	
that	a·sher	
[belongs] to him	lo	
-	me·u·mah	
yet he has paid me back	vay·ya·shev	
	lee	
evil	ra·ah	
for	ta·chat	
good	to·w·vah	
punish	koh	1 Samuel 25:22
	ya·a·seh	
May God	e·lo·heem	
-	le·o·ye·ve	
David	da·wid	
and ever so	ve·khoh	
severely	yo·seeph	
if {I let}	im	

survive	ash·eer		
one	mik·kal		
of [Nabal’s] men	a·sher		
	lo		
until	ad		
morning	hab·bo·qer	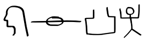	
-	mash·teen		
-”	be·qeer	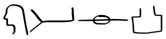	
saw	vat·te·re	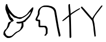	1 Samuel 25:23
When Abigail	a·vee·ga·yil	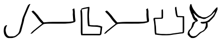	
-	et		
David	da·wid		
she quickly	vat·te·ma·her		
got off	vat·te·red	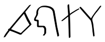	
	me·al		
the donkey	ha·cha·mo·wr	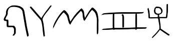	
fell	vat·tip·pol		
before	le·ap·pe		
him	da·wid		
	al		
facedown	pa·ne·ha	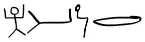	
and bowed	vat·tish·ta·chu		
	a·rets		
She fell	vat·tip·pol		1 Samuel 25:24
at	al		
his feet	rag·law	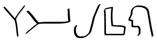	
and said	vat·to·mer		

on me alone	bee	𐤁𐤉	
	a·nee	𐤀𐤍𐤉	
“ My lord	a·do·nee	𐤀𐤃𐤍𐤉	
may the blame be	he·a·won	𐤄𐤏𐤅𐤍	
speak	u·te·dab·ber	𐤅𐤕𐤃𐤁𐤓	
but please	na	𐤍𐤀	
let your servant	a·ma·te·kha	𐤀𐤌𐤕𐤊	
to you	be·a·ze·ne·kha	𐤁𐤀𐤆𐤍𐤉𐤊	
hear	u·she·ma	𐤅𐤔𐤌𐤏	
-	et	𐤀𐤕	
the words	div·re	𐤃𐤁𐤓𐤉	
of your servant	a·ma·te·kha	𐤀𐤌𐤕𐤊	
should pay no	al	𐤀𐤋	1 Samuel 25:25
	na	𐤍𐤀	
attention	ya·seem	𐤉𐤔𐤉𐤌	
My lord	a·do·nee	𐤀𐤃𐤍𐤉	
-	et	𐤀𐤕	
	lib·bo	𐤋𐤁𐤅	
to	el	𐤀𐤋	
	eesh	𐤀𐤉𐤔	
scoundrel	hab·be·lee·ya·al	𐤄𐤁𐤋𐤉𐤏𐤋	
this	haz·zeh	𐤄𐤆𐤄	
	al	𐤏𐤋	
Nabal	na·val	𐤍𐤁𐤋	
for	kee	𐤊𐤉	
lives up to his name :	khish·mo	𐤊𐤔𐤌𐤅	
	ken	𐤊𐤍	

he	hu		
means Fool	na·val	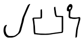	
His name	she·mo		
and folly	u·ne·va·lah		
accompanies him	im·mo		
I	va·a·nee		
your servant	a·ma·te·kha		
did not	lo		
see	ra·ee·tee	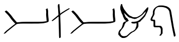	
-	et		
young men	na·a·re		
my lord’s	a·do·nee		
whom	a·sher		
you sent	sha·la·che·ta	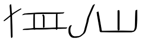	
Now	ve·at·tah		1 Samuel 25:26
my lord	a·do·nee		
lives	chay	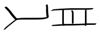	
as surely as the LORD	YHVH		
yourself live	ve·che	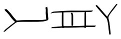	
and you	naph·she·kha	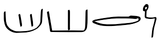	
-	a·sher		
has held you back	me·na·a·kha		
the LORD	YHVH		
from coming	mib·bo·w		
to bloodshed	ve·da·meem		
and avenging	ve·ho·wo·she·a		
with your own hand	ya·de·kha		

yourself	lakh	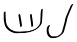	
	ve·at·tah		
be	yih·yu		
like Nabal	khe·na·val		
May your enemies	o·ye·ve·kha	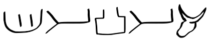	
and those who seek	ve·ham·vaq·sheem	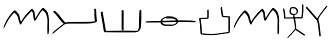	
for	el		
my lord	a·do·nee		
harm	ra·ah		
Now	ve·at·tah		1 Samuel 25:27
gift	hab·be·ra·khah	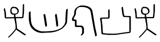	
{let} this	haz·zot		
-	a·sher		
has brought	he·vee	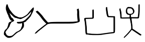	
your servant	shiph·cha·te·kha	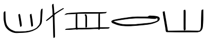	
to my lord	la·do·nee	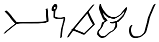	
be given	ve·nit·te·nah	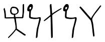	
to the young men	lan·ne·a·reem		
who follow	ham·mit·hal·le·kheem	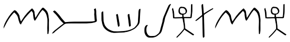	
	be·rag·le	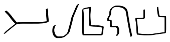	
[you]	a·do·nee		
forgive	sa		1 Samuel 25:28
Please	na		
offense	le·phe·sha		
your servant’s	a·ma·te·kha		
for	kee	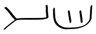	
will surely	a·soh		

make	ya·a·seh	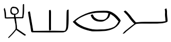	
the LORD	YHVH	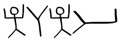	
for my lord	la·do·nee	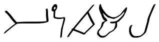	
dynasty	ba·yit	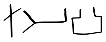	
a lasting	ne·e·man	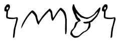	
because	kee	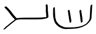	
battles	mil·cha·mo·wt	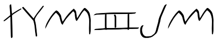	
the LORD's	YHVH	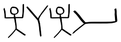	
he	a·do·nee	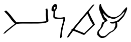	
fights	nil·cham	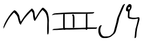	
May no evil	ve·ra·ah	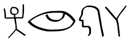	
	lo	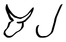	
be found	tim·ma·tse	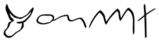	
in you	ve·kha	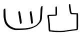	
as long as you live	mee·ya·me·kha	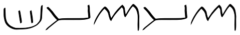	
And should someone	vay·ya·qam	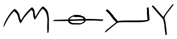	1 Samuel 25:29
	a·dam	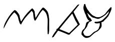	
pursue you	lir·da·phe·kha	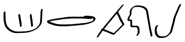	
and seek	u·le·vaq·qesh	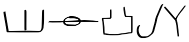	
-	et	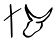	
your life	naph·she·kha	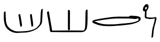	
will be	ve·ha·ye·tah	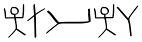	
then the life	ne·phesh	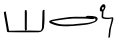	
of my lord	a·do·nee	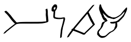	
bound securely	tse·ru·rah	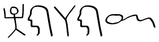	
in the bundle	bits·ro·wr	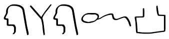	
of the living	ha·chay·yeem	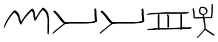	

by	et	
the LORD	YHVH	
your God	e·lo·he·kha	
But	ve·et	
the lives	ne·phesh	
of your enemies	o·ye·ve·kha	
He shall fling away	ye·qal·le·en·nah	
	be·to·wkh	
[like stones]	kaph	
from a sling	haq·qa·la	
-	ve·ha·yah	1 Samuel 25:30
When	kee	
has done	ya·a·seh	
the LORD	YHVH	
for my lord	la·do·nee	
all	ke·khol	
-	a·sher	
He promised	dib·ber	
-	et	
the good	hat·to·w·vah	
over	a·le·kha	
and [when] He has appointed you	ve·tsiw·ve·kha	
ruler	le·na·geed	
	al	
Israel	yis·ra·el	
no	ve·lo	1 Samuel 25:31
will have	tih·yeh	

	zot	זאת	
	le·kha	לך	
remorse	le·phu·qah	לפוקה	
or guilt	u·le·mikh·sho·wl	ולמכשול	
of conscience	lev	לב	
then my lord	la·do·nee	לאדני	
bloodshed	ve·lish·pakh	ולשפך	
	dam	דם	
over needless	chin·nam	חנם	
revenge	u·le·ho·wo·shee·a	ולהושיע	
[and]	a·do·nee	אדני	
-	lo	לו	
has dealt well	ve·he·tiv	והיטב	
And when the LORD	YHVH	יהוה	
with my lord	la·do·nee	לאדני	
may you remember	ve·za·khar·ta	וזכרת	
-	et	את	
your maidservant”	a·ma·te·kha	אמתך	
said	vay·yo·mer	ויאמר	1 Samuel 25:32
Then David	da·wid	דוד	
to Abigail	la·a·vee·gal	לאביגל	
“ Blessed [be]	ba·rukh	ברוך	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
who	a·sher	אשר	
sent you	she·la·chekh	שלחך	

day !	hay·yo·wm	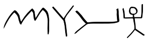	
this	haz·zeh		
to meet me	liq·ra·tee		
Blessed [is]	u·va·rukh		1 Samuel 25:33
your discernment	ta·mekh		
and blessed [are]	u·ve·ru·khah		
you	at		
because	a·sher		
you kept me	ke·li·ti·nee	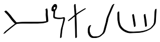	
today	hay·yo·wm	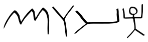	
	haz·zeh		
	mib·bo·w		
from bloodshed	ve·da·meem		
and from avenging myself	ve·ho·she·a		
by my own hand	ya·dee	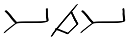	
	lee	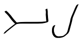	
Otherwise	ve·u·lam		1 Samuel 25:34
lives	chay	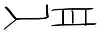	
as surely as the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	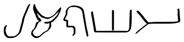	
who	a·sher		
has restrained me	me·na·a·nee		
from harming	me·ha·ra		
you	o·takh	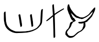	
if you had not	kee	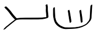	
	lu·le	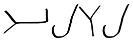	

quickly	mi·hart	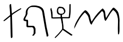	
come	vat·ta·vo·tī	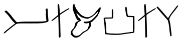	
to meet me	liq·ra·tee	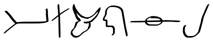	
then surely	kee	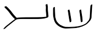	
no	im	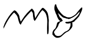	
would have been left alive	no·w·tar	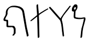	
belonging to Nabal	le·na·val	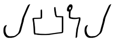	
by	ad	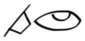	
light	o·wr	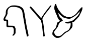	
morning	hab·bo·qer	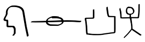	
male	mash·teen	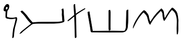	
-”	be·qeer	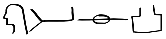	
accepted	vay·yiq·qach	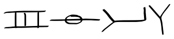	1 Samuel 25:35
Then David	da·wid	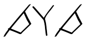	
from her hand	mee·ya·dah	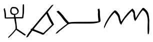	
-	et	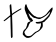	
what	a·sher	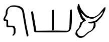	
she had brought	he·vee·ah	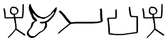	
him	lo	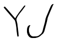	
to her	ve·lah	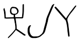	
and he said	a·mar	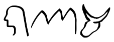	
“ Go	a·lee	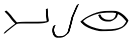	
in peace	le·sha·lo·wm	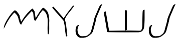	
home	le·ve·tekh	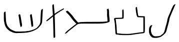	
See	re·ee	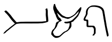	
I have heeded	sha·ma·tee	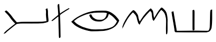	
your voice	ve·qo·w·lekh	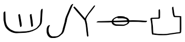	

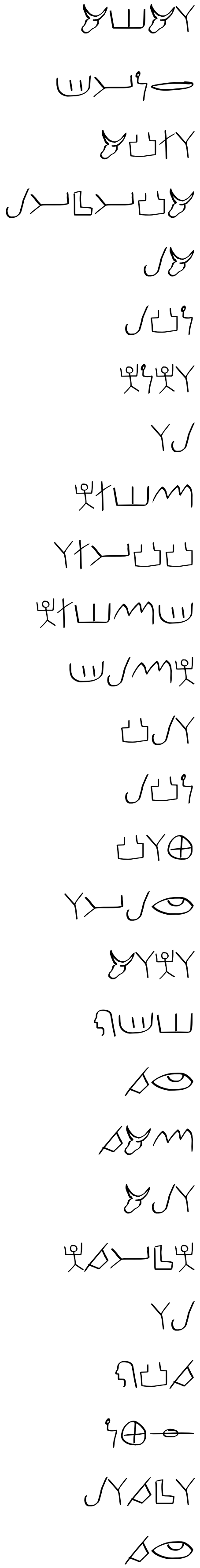

and granted your request	va·es·sa	
”	pa·na·yikh	
returned	vat·ta·vo	1 Samuel 25:36
When Abigail	a·vee·ga·yil	
to	el	
Nabal	na·val	
there	ve·hin·neh	
he was	lo	
holding a feast	mish·teh	
in the house	be·ve·to	
	ke·mish·teh	
fit for a king	ham·me·lekh	
spirits	ve·lev	
-	na·val	
in high	to·wv	
-	a·law	
-	ve·hu	
drunk	shik·kor	
and very	ad	
	me·od	
So she	ve·lo	
told	hig·gee·dah	
him	lo	
-	da·var	
nothing	qa·ton	
-	ve·ga·do·wl	
until	ad	

light	o·wr		
morning	hab·bo·qer	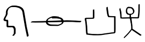	
-	vay·hee	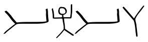	1 Samuel 25:37
In the morning	vab·bo·qer	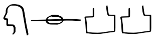	
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	hay·ya·yin	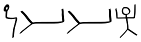	
when Nabal	min·na·val	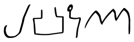	
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him	lo		
his wife	ish·to		
-	et		
events	had·de·va·reem	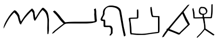	
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failed	vay·ya·mat	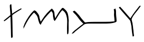	
and his heart	lib·bo	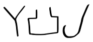	
within him	be·qir·bo	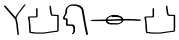	
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became	ha·yah	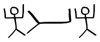	
[like] a stone	le·a·ven		
-	vay·hee	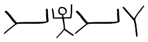	1 Samuel 25:38
About ten	ka·a·se·ret		
days later	hay·ya·meem		
struck	vay·yig·goph	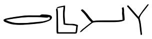	
the LORD	YHVH		
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Nabal	na·val	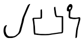	
dead	vay·ya·mot	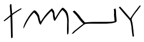	

On hearing	vay·yish·ma	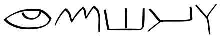	1 Samuel 25:39
David	da·wid	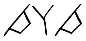	
that	kee	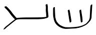	
was dead	met	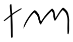	
Nabal	na·val	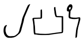	
said	vay·yo·mer	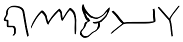	
“ Blessed [be]	ba·rukh	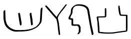	
the LORD	YHVH	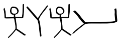	
who	a·sher	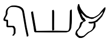	
has upheld	rav	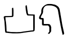	
-	et	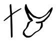	
my cause	reev	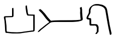	
the reproach	cher·pa·tee	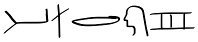	
against	mee·yad	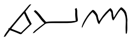	
of Nabal	na·val	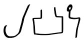	
and	ve·et	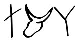	
His servant	av·do	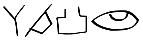	
has restrained	cha·sakh	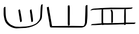	
from evil	me·ra·ah	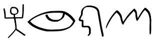	
For	ve·et	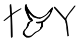	
the wickedness	ra·at	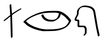	
of Nabal	na·val	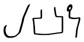	
has brought	he·sheev	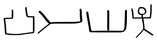	
the LORD	YHVH	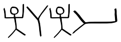	
down upon his own head”	be·ro·sho	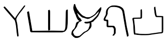	
sent	vay·yish·lach	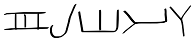	
Then David	da·wid	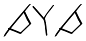	

word	vay·dab·ber		
to Abigail	ba·a·vee·ga·yil	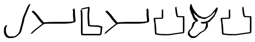	
asking	le·qach·tah	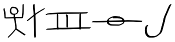	
for her	lo		
in marriage	le·ish·shah		
came	vay·ya·vo·u	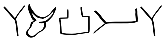	1 Samuel 25:40
servants	av·de	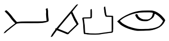	
When [his]	da·wid		
to	el		
Abigail	a·vee·ga·yil	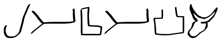	
at Carmel	hak·kar·me·lah	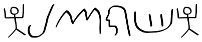	
they said	vay·dab·be·ru		
-	e·le·ha	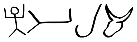	
-	le·mor	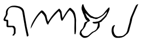	
“ David	da·wid		
has sent us	she·la·cha·nu	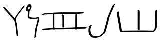	
	e·la·yikh	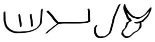	
to take you	le·qach·tekh	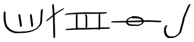	
as his	lo		
wife”	le·ish·shah		
She arose	vat·ta·qam	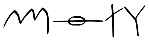	1 Samuel 25:41
then bowed	vat·tish·ta·chu		
facedown	ap·pa·yim	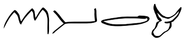	
	a·re·tsah		
and said	vat·to·mer		
“ Here is	hin·neh		
your maidservant	a·ma·te·kha		

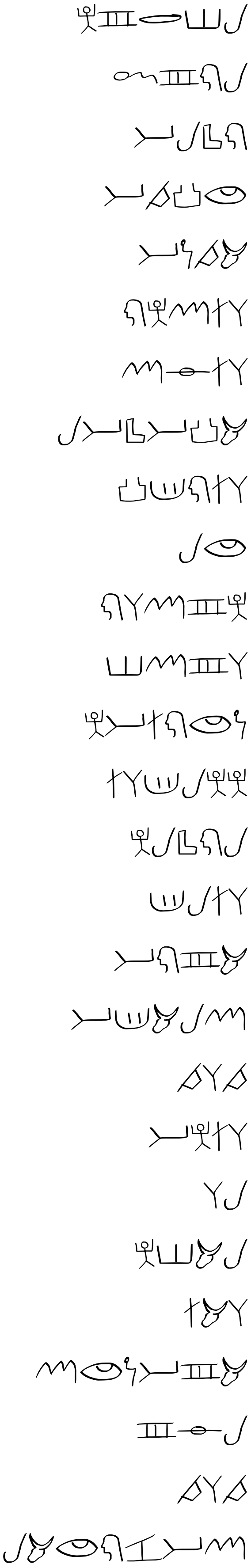

ready to serve	le·shiph·chah	
and to wash	lir·chots	
the feet	rag·le	
servants”	av·de	
of my lord’s	a·do·nee	
hurried	vat·te·ma·her	1 Samuel 25:42
-	vat·ta·qam	
So Abigail	a·vee·ga·yil	
and got on	vat·tir·kav	
	al	
a donkey	ha·cha·mo·wr	
[by] five	ve·cha·mesh	
of her maidens	na·a·ro·te·ha	
and attended	ha·ho·le·kho·wt	
	le·rag·lah	
she followed	vat·te·lekh	
	a·cha·re	
messengers	mal·a·khe	
David’s	da·wid	
and became	vat·te·hee	
his	lo	
wife	le·ish·shah	
had also	ve·et	1 Samuel 25:43
Ahinoam	a·chee·no·am	
married	la·qach	
David	da·wid	
of Jezreel	mee·yiz·re·el	

	vat·tih·ye·na	𐤅𐤕𐤄𐤉𐤉𐤍	
	gam	𐤂𐤌	
So [she and Abigail] were both	she·te·hen	𐤔𐤕𐤉𐤄𐤍	
his	lo	𐤋𐤅	
wives	le·na·sheem	𐤋𐤍𐤔𐤉𐤌𐤎	
But Saul	ve·sha·ul	𐤅𐤔𐤀𐤅𐤋	1 Samuel 25:44
had given	na·tan	𐤍𐤕𐤍	
-	et	𐤀𐤕	
Michal	mee·khal	𐤌𐤉𐤊𐤋	
his daughter	bit·to	𐤁𐤕𐤅	
wife	e·shet	𐤀𐤔𐤕	
David’s	da·wid	𐤃𐤅𐤃	
to Palti	le·phal·tee	𐤋𐤐𐤋𐤈𐤉	
son	ben	𐤁𐤍	
of Laish	la·yish	𐤋𐤉𐤔	
who [was]	a·sher	𐤀𐤔𐤓	
from Gallim	mig·gal·leem	𐤌𐤂𐤋𐤉𐤌	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	1 Samuel 26:1
Then the Ziphites	haz·zi·pheem	𐤄𐤆𐤐𐤉𐤌	
to	el	𐤀𐤋	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
at Gibeah	hag·giv·a·tah	𐤄𐤂𐤁𐤏𐤕𐤄	
and said	le·mor	𐤋𐤀𐤌𐤓	
“ Is not	ha·lo·w	𐤄𐤋𐤅𐤀	
David	da·wid	𐤃𐤅𐤃	
hiding	mis·tat·ter	𐤌𐤎𐤕𐤕𐤓	
on the hill	be·giv·at	𐤁𐤂𐤁𐤏𐤕	

of Hachilah	ha·cha·khee·lah	החכילה	
opposite	al	על	
	pe·ne	פני	
Jeshimon ?”	hay·shee·mon	הישימן	
-	vay·ya·qam	ויקם	1 Samuel 26:2
So Saul	sha·ul	שאול	
went down	vay·ye·red	וירד	
to	el	אל	
the Wilderness	mid·bar	מדבר	
of Ziph	zeeph	זיף	
accompanied by	ve·it·to	ואתו	
three	she·lo·shet	שלשת	
thousand	a·la·pheem	אלפים	
men	eesh	איש	
chosen	be·chu·re	בחורי	
of Israel	yis·ra·el	ישראל	
to search for	le·vaq·qesh	לבקש	
-	et	את	
David	da·wid	דוד	
there	be·mid·bar	במדבר	
	zeeph	זיף	
camped	vay·yi·chan	ויחן	1 Samuel 26:3
Saul	sha·ul	שאול	
at the hill	be·giv·at	בגבעת	
of Hachilah	ha·cha·khee·lah	החכילה	
-	a·sher	אשר	
beside	al	על	

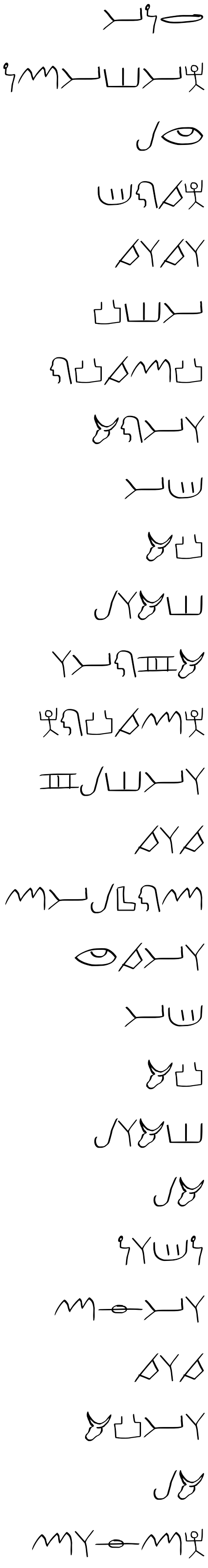

	pe·ne	
Jeshimon	hay·shee·mon	
opposite	al	
the road	had·da·rekh	
but David	ve·da·wid	
was living	yo·shev	
in the wilderness	bam·mid·bar	
When he realized	vay·yar	
that	kee	
had followed	va	
Saul	sha·ul	
him	a·cha·raw	
there	ham·mid·ba·rah	
sent out	vay·yish·lach	1 Samuel 26:4
David	da·wid	
spies	me·rag·ge·leem	
to verify	vay·ye·da	
that	kee	
had arrived	va	
Saul	sha·ul	
	el	
	na·kho·wn	
set out	vay·ya·qam	1 Samuel 26:5
Then David	da·wid	
and went	vay·ya·vo	
to	el	
the place	ham·ma·qo·wm	

where	a·sher	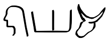	
had camped	cha·nah	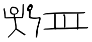	
	sham	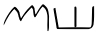	
Saul	sha·ul	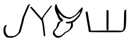	
saw	vay·yar	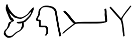	
He	da·wid	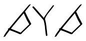	
-	et	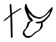	
the place	ham·ma·qo·wm	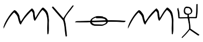	
where	a·sher	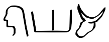	
had lain down	sha·khav	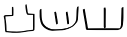	
	sham	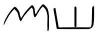	
Saul	sha·ul	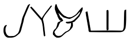	
and Abner	ve·av·ner	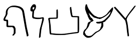	
son	ben	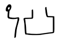	
of Ner	ner		
the general	sar	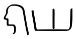	
of his army	tse·va·o	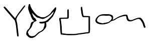	
Saul	ve·sha·ul	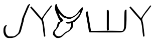	
was lying	sho·khev	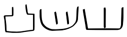	
inside the inner circle of the camp	bam·ma·gal	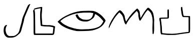	
with the troops	ve·ha·am	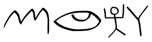	
camped	cho·neem	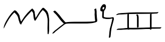	
around him	se·vī·vo·to	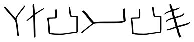	
asked	vay·ya·an	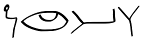	1 Samuel 26:6
And David	da·wid	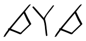	
	vay·yo·mer	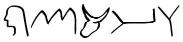	
	el	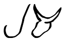	

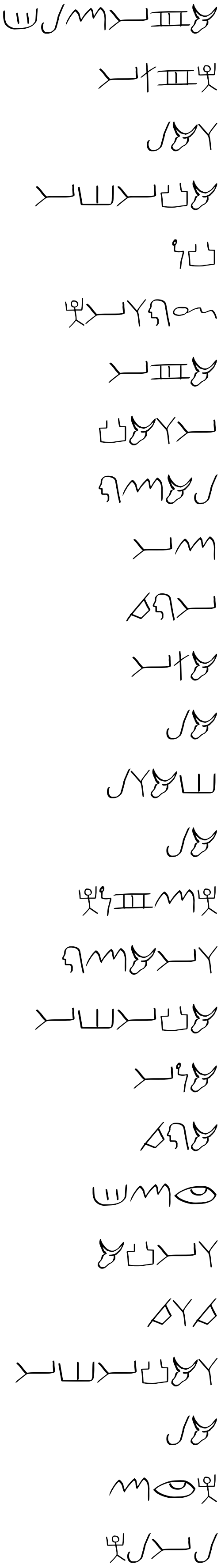

Ahimelech	a·chee·me·lekh	
the Hittite	ha·chit·tee	
and	ve·el	
Abishai	a·vee·shay	
son	ben	
of Zeruiah	tse·ru·yah	
brother	a·chee	
Joab’s	yo·w·av	
	le·mor	
“ Who	mee	
will go down	ye·red	
with me	it·tee	
to	el	
Saul	sha·ul	
in	el	
the camp ?”	ham·ma·cha·neh	
answered	vay·yo·mer	
Abishai	a·vee·shay	
“ I will	a·nee	
go	e·red	
with you ”	im·makh	
came	vay·ya·vo	1 Samuel 26:7
David	da·wid	
and Abishai	va·a·vee·shay	
to	el	
the troops	ha·am	
That night	lay·lah	

there	ve·hin·neh	והנה	
and Saul	sha·ul	שאול	
was lying	sho·khev	שכב	
asleep	ya·shen	ישן	
in the inner circle of the camp	bam·ma·gal	במעגל	
with his spear	va·cha·nee·to	וחניתו	
stuck	me·u·khah	מעוכה	
in the ground	va·a·rets	בארץ	
by his head	me·ra·ʾa·sho·to	מראשתו	
And Abner	ve·av·ner	ואבנר	
and the troops	ve·ha·am	והעם	
were lying	sho·khe·veem	שכבים	
around him	se·vī·vo·to	סביבתוס	
said	vay·yo·mer	ויאמר	1 Samuel 26:8
Abishai	a·vee·shay	אבישי	
to	el	אל	
David	da·wid	דוד	
has delivered	sig·gar	סגר	
God	e·lo·heem	אלהים	
“ Today	hay·yo·wm	היום	
-	et	את	
your enemy	o·w·yiv·kha	אויבך	
into your hand	be·ya·de·kha	בידך	
Now, therefore,	ve·at·tah	ועתה	
through him	ak·ken·nu	אכנו	
please	na	נא	
let me thrust the spear	ba·cha·neet	בחנית	

into the ground	u·va·a·rets		
stroke	pa·am		
with one	a·chat	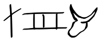	
I will not	ve·lo		
need to strike him twice	esh·neh		
!”	lo		
said	vay·yo·mer		1 Samuel 26:9
But David	da·wid		
to	el		
Abishai	a·vee·shay	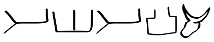	
“ Do not	al		
destroy him	tash·chee·te·hu	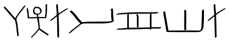	
for	kee	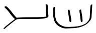	
who	mee	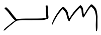	
can lift	sha·lach	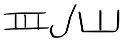	
a hand	ya·do	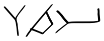	
anointed	bim·shee·ach		
against the LORD’s	YHVH		
and be guiltless ?”	ve·niq·qah	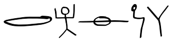	
added	vay·yo·mer		1 Samuel 26:10
David	da·wid		
lives	chay	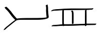	
“ As surely as the LORD	YHVH		
	kee	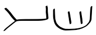	
	im		
the LORD Himself	YHVH		
will strike him down	yig·ga·phen·nu	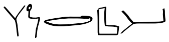	

either	o	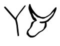	
his day	yo·w·mo	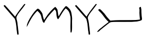	
will come	ya·vo·w	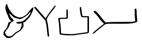	
and he will die	va·met	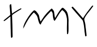	
or	o	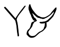	
into battle	vam·mil·cha·mah	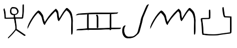	
he will go	ye·red	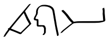	
and perish	ve·nis·pah	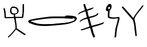	
forbid	cha·lee·lah	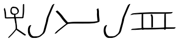	1 Samuel 26:11
that I	lee	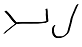	
But the LORD	meh·YHVH	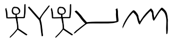	
should stretch out	mish·she·lo·ach	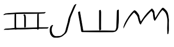	
my hand	ya·dee	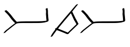	
anointed	bim·shee·ach	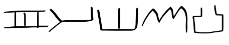	
against the LORD’s	YHVH	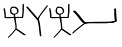	
Instead	ve·at·tah	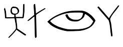	
take	qach	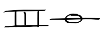	
	na	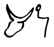	
-	et	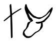	
the spear	ha·cha·neet	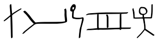	
-	a·sher	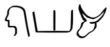	
by his head	me·ra·ʾa·sho·to	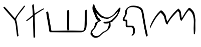	
-	ve·et	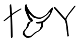	
jug	tsap·pa·chat	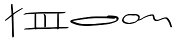	
and water	ham·ma·yim	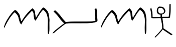	
and let us go	ve·ne·la·khah	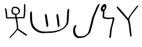	
”	la·nu	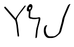	

took	vay·yiq·qach	ויקח	1 Samuel 26:12
So David	da·wid	דוד	
-	et	את	
the spear	ha·cha·neet	החנית	
-	ve·et	ואת	
jug	tsap·pa·chat	צפחת	
and water	ham·ma·yim	המים	
	me·ra·a·sho·te	מראשתי	
by Saul’s head	sha·ul	שאול	
and they departed	vay·ye·le·khu	וילכו	
	la·hem	להם	
No	ve·en	ואין	
one saw them	ro·eh	ראה	
[or]	ve·en	ואין	
knew about it	yo·w·de·a	יודע	
nor did anyone	ve·en	ואין	
wake up	me·qeets	מקיץ	
	kee	כי	
they all	khul·lam	כלם	
remained asleep	ye·she·neem	ישנים	
because	kee	כי	
a deep sleep	tar·de·mat	תרדמת	
from the LORD	YHVH	יהוה	
had fallen	na·phe·lah	נפלה	
on them	a·le·hem	עליהם	
crossed	vay·ya·a·vor	ויעבר	1 Samuel 26:13
Then David	da·wid	דוד	

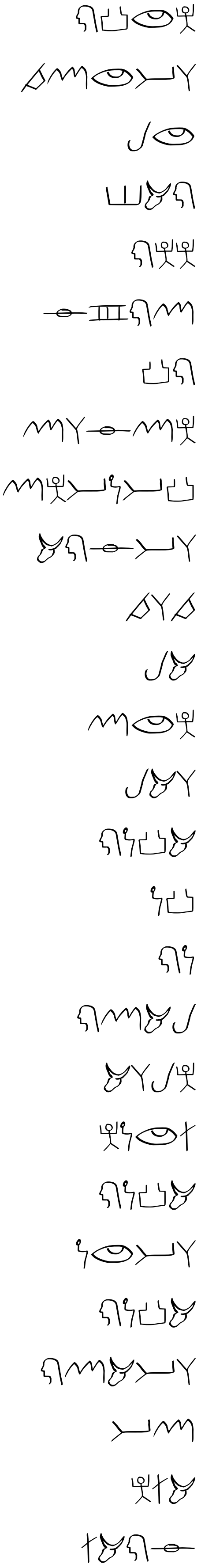

to the other side	ha·e·ver	
and stood	vay·ya·a·mod	
	al	
atop	rosh	
the mountain	ha·har	
at a distance	me·ra·choq	
there was a wide	rav	
gulf	ham·ma·qo·wm	
between them	be·ne·hem	
shouted	vay·yiq·ra	1 Samuel 26:14
And David	da·wid	
to	el	
the troops	ha·am	
and to	ve·el	
Abner	av·ner	
son	ben	
of Ner	ner	
	le·mor	
“ Will you not	ha·lo·w	
answer me	ta·a·neh	
Abner ? ”	av·ner	
replied	vay·ya·an	
Abner	av·ner	
-	vay·yo·mer	
“ Who	mee	
-	at·tah	
calls	qa·ra·ta	

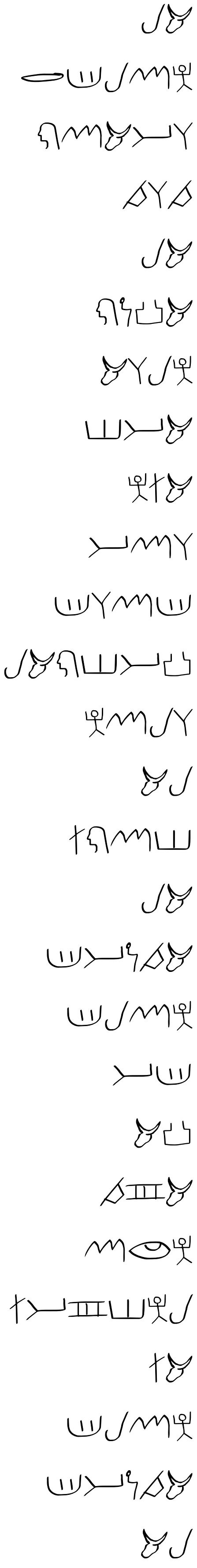

to	el	
the king ? ”	ham·me·lekh	
said	vay·yo·mer	1 Samuel 26:15
So David	da·wid	
to	el	
Abner	av·ner	
aren’t you ?	ha·lo·w	
a man	eesh	
“ You are	at·tah	
And who	u·mee	
is your equal ?	kha·mo·w·kha	
in Israel	be·yis·ra·el	
Why then	ve·lam·mah	
did you not	lo	
protect	sha·mar·ta	
	el	
your lord	a·do·ne·kha	
the king	ham·me·lekh	
when	kee	
came	va	
one	a·chad	
of the people	ha·am	
to destroy him	le·hash·cheet	
-	et	
-	ham·me·lekh	
?	a·do·ne·kha	
is not	lo	1 Samuel 26:16

good	to·wv	
thing	had·da·var	
This	haz·zeh	
-	a·sher	
you have done	a·see·ta	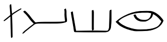
lives	chay	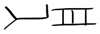
As surely as the LORD	YHVH	
	kee	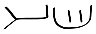
all of you	ve·ne	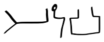
deserve to die	ma·vet	
since you	at·tem	
	a·sher	
did not	lo	
protect	she·mar·tem	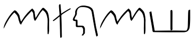
	al	
your lord	a·do·ne·khem	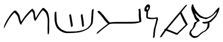
	al	
anointed	me·shee·ach	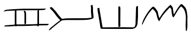
the LORD's	YHVH	
Now	ve·at·tah	
look around	re·eh	
Where	e	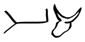
spear	cha·neet	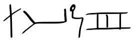
are the king's	ham·me·lekh	
-	ve·et	
jug	tsap·pa·chat	
and water	ham·ma·yim	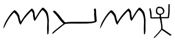

that	a·sher	אשר	
were by his head ?”	me·ra·ʾa·sho·to	מראשתו	
recognized	vay·yak·ker	ויכר	1 Samuel 26:17
Then Saul	sha·ul	שאול	
-	et	את	
voice	qo·wl	קול	
David’s	da·wid	דוד	
and asked	vay·yo·mer	ויאמר	
your voice	ha·qo·wl·kha	הקולך	
“ Is that	zeh	זה	
my son ? ”	be·nee	בני	
David	da·wid	דוד	
said	vay·yo·mer	ויאמר	
David	da·wid	דוד	
“ It is my voice	qo·w·lee	קולי	
my lord	a·do·nee	אדני	
and king ”	ham·me·lekh	המלך	
And he continued	vay·yo·mer	ויאמר	1 Samuel 26:18
“ Why	lam·mah	למה	
	zeh	זה	
is my lord	a·do·nee	אדני	
pursuing	ro·deph	רדף	
	a·cha·re	אחרי	
his servant ?	av·do	עבדו	
	kee	כי	
What	meh	מה	
have I done ?	a·see·tee	עשיתי	

What	u·mah	
is in my hand ?	be·ya·dee	
evil	ra·ah	
Now	ve·at·tah	1 Samuel 26:19
hear	yish·ma	
please	na	
may my lord	a·do·nee	
the king	ham·me·lekh	
-	et	
the words	div·re	
of his servant :	av·do	
If	im	
the LORD	YHVH	
has stirred you up	he·see·te·kha	
against me	vee	
then may He accept	ya·rach	
an offering	min·chah	
But if	ve·im	
men [have done it]	be·ne	
	ha·a·dam	
be cursed	a·ru·reem	
may they	hem	
in the presence	liph·ne	
of the LORD !	YHVH	
For	kee	
they have driven me away	ge·re·shu·nee	
today	hay·yo·wm	

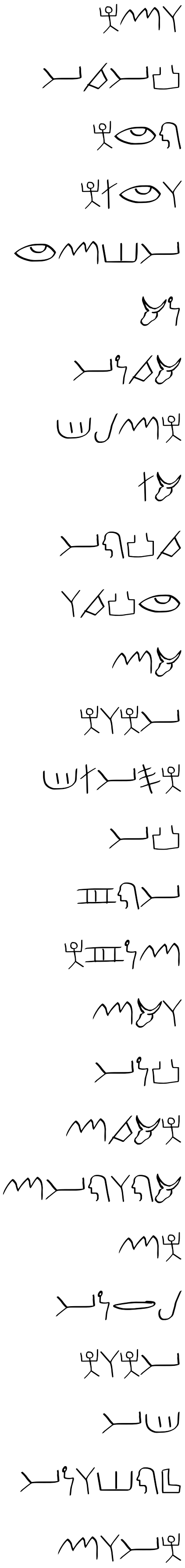

from sharing	me·his·tap·pe·ach		
in the inheritance	be·na·cha·lat	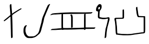	
of the LORD	YHVH		
saying	le·mor		
‘ Go	lekh	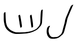	
serve	a·vod	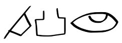	
gods’	e·lo·heem		
other	a·che·reem	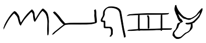	
So	ve·at·tah		1 Samuel 26:20
do not	al		
fall	yip·pol	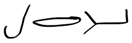	
let my blood	da·mee		
to the ground	ar·tsah		
far from	min·ne·ged		
the presence	pe·ne	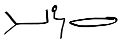	
of the LORD	YHVH		
For	kee	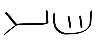	
has come out	ya·tsa		
the king	me·lekh	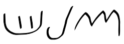	
of Israel	yis·ra·el	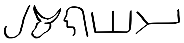	
to look for	le·vaq·qesh	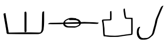	
-	et		
flea	par·osh		
a	e·chad	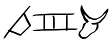	
like	ka·a·sher		
one who hunts	yir·doph		
a partridge	haq·qo·re	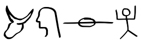	

in the mountains”	be·ha·reem	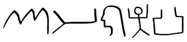	
replied	vay·yo·mer		1 Samuel 26:21
Then Saul	sha·ul		
“ I have sinned	cha·ta·tee		
Come back	shuv		
my son	be·nee	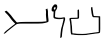	
David	da·wid		
-	kee	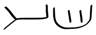	
I will never	lo		
harm	a·ra		
you	le·kha	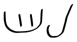	
again	o·wd		
because	ta·chat	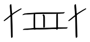	
-	a·sher		
precious	ya·qe·rah	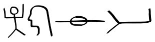	
my life	naph·shee		
you considered	be·e·ne·kha	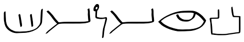	
today	hay·yo·wm	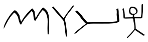	
	haz·zeh		
	hin·neh		
I have played the fool	his·kal·tee	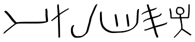	
error !”	va·esh·geh		
and have committed a grave	har·beh	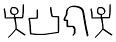	
	me·od		
answered	vay·ya·an	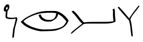	1 Samuel 26:22
David	da·wid		
	vay·yo·mer		

“ Here	hin·neh	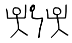	
spear ”	ha·cha·nīt	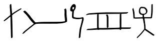	
is the king’s	ham·me·lekh	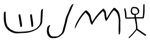	
come over	ve·ya·a·vor	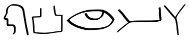	
“ Let one of	e·chad	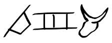	
the young men	me·han·ne·a·reem	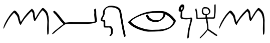	
and get it	ve·yiq·qa·che·ha	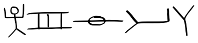	
May the LORD	va·YHVH	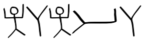	1 Samuel 26:23
repay	ya·sheev	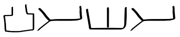	
every man	la·eesh	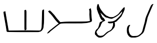	
-	et	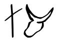	
for his righteousness	tsid·qa·to	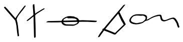	
and	ve·et	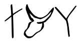	
faithfulness	e·mu·na·to	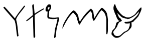	
For	a·sher	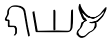	
delivered you	ne·ta·ne·kha	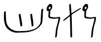	
the LORD	YHVH	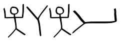	
today	hay·yo·wm	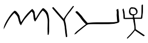	
into [my] hand	be·yad	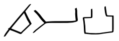	
but	ve·lo	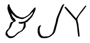	
I would not	a·vee·tee	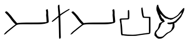	
stretch out	lish·lo·ach	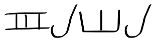	
my hand	ya·dee	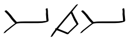	
anointed	bim·shee·ach	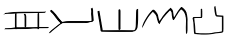	
against the LORD’s	YHVH	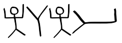	
As surely as	ve·hin·neh	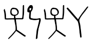	1 Samuel 26:24
-	ka·a·sher	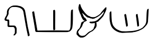	

	ga·de·lah	
your life	naph·she·kha	
today	hay·yo·wm	
	haz·zeh	
I valued	be·e·nay	
so	ken	
	tig·dal	
my life	naph·shee	
value	be·e·ne	
may the LORD	YHVH	
and rescue me	ve·yats·tsi·le·nee	
from all	mik·kal	
trouble”	tsa·rah	
said	vay·yo·mer	1 Samuel 26:25
Saul	sha·ul	
to	el	
him	da·wid	
[be] blessed	ba·rukh	
“ [May] you	at·tah	
my son	be·nee	
David	da·wid	
You will	gam	
great things	a·soh	
accomplish	ta·a·seh	
and	ve·gam	
will surely prevail	ya·khol	
”	tu·khal	

went	vay·ye·lekh	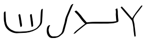	
So David	da·wid		
on his way	le·dar·ko		
and Saul	ve·sha·ul		
returned	shav		
home	lim·qo·w·mo	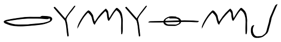	
said	vay·yo·mer		1 Samuel 27:1
David, however	da·wid		
to	el		
himself	lib·bo	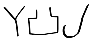	
now	at·tah		
I will be swept away	es·sa·pheh		
of these days	yo·wm		
“ One	e·chad	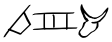	
by the hand	be·yad	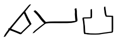	
of Saul	sha·ul		
There is nothing	en	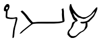	
for me	lee	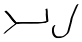	
better	to·wv		
than	kee	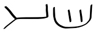	
to escape	him·ma·let		
	im·ma·let		
to	el		
the land	e·rets		
of the Philistines	pe·lish·teem		
will stop	ve·no·w·ash		
for me	mim·men·nee		

Then Saul	sha·ul	𐤔𐤀𐤅𐤋	
searching	le·vaq·she·nee	𐤋𐤁𐤒𐤔𐤍𐤉	
	o·wd	𐤏𐤅𐤃	
all over	be·khal	𐤁𐤊𐤋	
	ge·vul	𐤂𐤁𐤅𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and I will slip	ve·nim·lat·tee	𐤅𐤍𐤌𐤋𐤈𐤕𐤉	
out of his hand”	mee·ya·do	𐤌𐤉𐤃𐤅	
set out	vay·ya·qam	𐤅𐤉𐤒𐤌	1 Samuel 27:2
So David	da·wid	𐤃𐤅𐤃	
and went	vay·ya·a·vor	𐤅𐤉𐤏𐤁𐤓	
	hu	𐤄𐤅𐤀	
his six	ve·shesh	𐤅𐤔𐤔	
hundred	me·o·wt	𐤌𐤀𐤅𐤕	
men	eesh	𐤀𐤉𐤔	
-	a·sher	𐤀𐤔𐤓	
with	im·mo	𐤏𐤌𐤅	
to	el	𐤀𐤋	
Achish	a·kheesh	𐤀𐤊𐤉𐤔	
son	ben	𐤁𐤍	
of Maoch	ma·o·wkh	𐤌𐤏𐤅𐤊	
the king	me·lekh	𐤌𐤋𐤊	
of Gath	gat	𐤂𐤕	
settled	vay·ye·shev	𐤅𐤉𐤔𐤁	1 Samuel 27:3
David	da·wid	𐤃𐤅𐤃	
with	im	𐤏𐤌	
Achish	a·kheesh	𐤀𐤊𐤉𐤔	

in Gath	be·gat	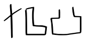	
	hu	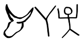	
and his men	va·a·na·shaw	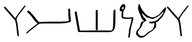	
Each man	eesh	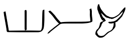	
had his family with him	u·ve·to	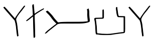	
and David	da·wid	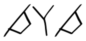	
had his two	u·she·te	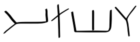	
wives :	na·shaw	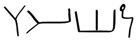	
Ahinoam	a·chee·no·am	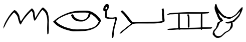	
of Jezreel	hay·yiz·re·e·leet	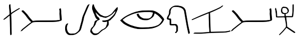	
and Abigail	va·a·vee·ga·yil	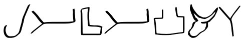	
the widow	e·shet	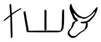	
of Nabal	na·val	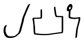	
of Carmel	hak·kar·me·leet	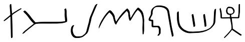	
learned	vay·yug·gad	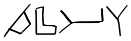	1 Samuel 27:4
And when Saul	le·sha·ul	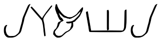	
that	kee	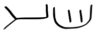	
had fled	va·rach	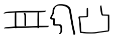	
David	da·wid	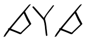	
to Gath	gat	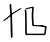	
he no	ve·lo	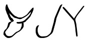	
longer	yo·saph	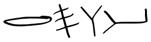	
	o·wd	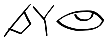	
searched for him	le·vaq·sho	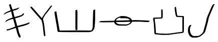	
said	vay·yo·mer	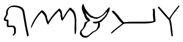	1 Samuel 27:5
Then David	da·wid	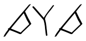	
to	el	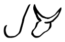	

Achish	a·kheesh	
“ If	im	
	na	
I have found	ma·tsa·tee	
favor	chen	
in your eyes	be·e·ne·kha	
let me be assigned	yit·te·nu	
	lee	
a place	ma·qo·wm	
in one	be·a·chat	
towns	a·re	
of the outlying	has·sa·deh	
so I can live	ve·e·she·vah	
there	sham	
For why	ve·lam·mah	
live	ye·shev	
should your servant	av·de·kha	
city	be·eer	
in the royal	ham·mam·la·khah	
with you ?”	im·makh	
gave	vay·yit·ten	1 Samuel 27:6
him	lo	
Achish	a·kheesh	
day	bay·yo·wm	
That	ha·hu	
-	et	
Ziklag	tsiq·lag	

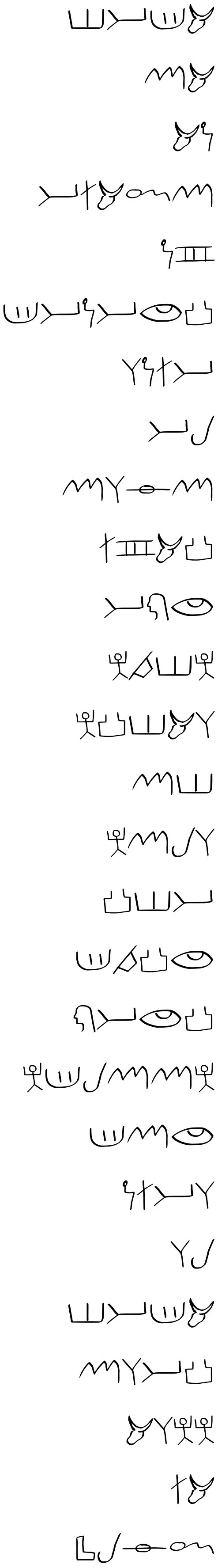

and	la·khen		
still belongs to	ha·ye·tah	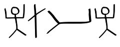	
[it]	tsiq·lag	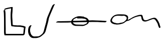	
the kings	le·mal·khe	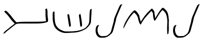	
of Judah	ye·hu·dah	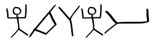	
to	ad		
day	hay·yo·wm	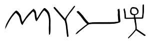	
this	haz·zeh		
amounted to	vay·hee	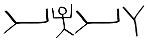	1 Samuel 27:7
	mis·par		
And the time	hay·ya·meem		
that	a·sher		
lived	ya·shav	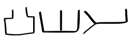	
David	da·wid		
territory	bis·deh	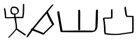	
in Philistine	phe·lish·teem		
a year	ya·meem	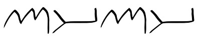	
and four	ve·ar·ba·ah		
months	cho·da·sheem		
went up	vay·ya·al	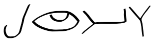	1 Samuel 27:8
Now David	da·wid		
and his men	va·a·na·shaw		
and raided	vay·yiph·she·tu		
	el		
the Geshurites	hag·ge·shu·ree		
the Girzites	ve·hag·gir·zī		
and the Amalekites	ve·ha·a·ma·le·qee		

(From	kee	
these people	hen·nah	
had inhabited	yo·she·vo·wt	
the land	ha·a·rets	
-	a·sher	
ancient times	me·o·w·lam	
	bo·w·a·kha	
extending to Shur	shu·rah	
and	ve·ad	
-	e·rets	
Egypt)	mits·ra·yim	
attacked	ve·hik·kah	1 Samuel 27:9
Whenever David	da·wid	
-	et	
a territory	ha·a·rets	
he did not	ve·lo	
leave	ye·chay·yeh	
a man	eesh	
or woman {alive}	ve·ish·shah	
but he took	ve·la·qach	
the flocks	tson	
and herds	u·va·qar	
the donkeys	va·cha·mo·reem	
camels	u·ge·mal·leem	
and clothing	u·ve·ga·deem	
Then he would return	vay·ya·shav	
	vay·ya·vo	

to	el		
Achish	a·kheesh	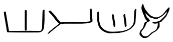	
would ask him	vay·yo·mer		1 Samuel 27:10
who	a·kheesh	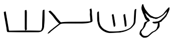	
	al		
“ What have you raided today	pe·shat·tem		
? ”	hay·yo·wm	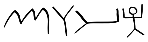	
would reply	vay·yo·mer		
And David	da·wid		
	al		
“ The Negev	ne·gev		
of Judah ”	ye·hu·dah	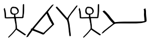	
or	ve·al		
“ The Negev	ne·gev		
of Jerahmeel”	hay·yar·che·me·e·lee	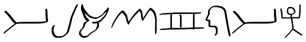	
or	ve·el		
“ The Negev	ne·gev		
of the Kenites”	haq·qe·nee	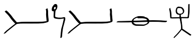	
a man	ve·eesh	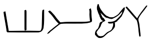	1 Samuel 27:11
or woman	ve·ish·shah		
did not {leave}	lo		
alive	ye·chay·yeh	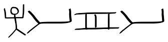	
David	da·wid		
to be brought	le·ha·vee	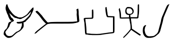	
to Gath	gat		
for he said	le·mor	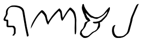	
“ Otherwise	pen		

they will report	yag·gi·du		
us	a·le·nu	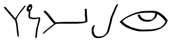	
saying	le·mor		
‘ This is what	koh	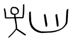	
did ’”	a·sah		
David	da·wid		
And this	ve·khoh		
was David’s custom	mish·pa·to		
the whole	kal	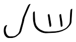	
time	hay·ya·meem		
-	a·sher		
he lived	ya·shav		
territory	bis·deh	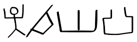	
in Philistine	phe·lish·teem		
trusted	vay·ya·a·men		1 Samuel 27:12
So Achish	a·kheesh	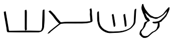	
David	be·da·wid		
thinking	le·mor	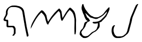	
“ Since he has made himself an utter stench	hav·esh		
	hiv·eesh		
to his people	be·am·mo		
Israel	ve·yis·ra·el	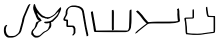	
he will be	ve·ha·yah	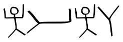	
my	lee	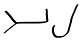	
servant	le·e·ved		
forever”	o·w·lam	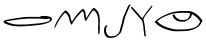	

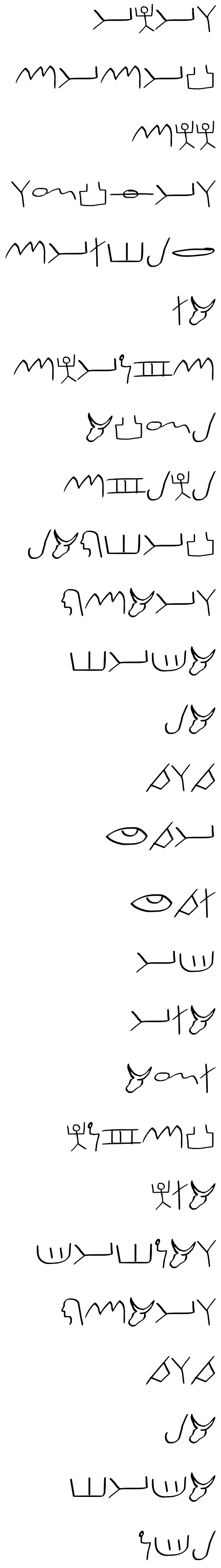

Now	vay·hee	1 Samuel 28:1
days	bay·ya·meem	
in those	ha·hem	
gathered	vay·yiq·be·tsu	
the Philistines	phe·lish·teem	
-	et	
their forces	ma·cha·ne·hem	
for warfare	lats·tsa·va	
	le·hil·la·chem	
against Israel	be·yis·ra·el	
said	vay·yo·mer	
So Achish	a·kheesh	
to	el	
David	da·wid	
“ You must understand	ya·do·a	
	te·da	
that	kee	
with me”	it·tee	
are to go out	te·tse	
to battle	vam·ma·cha·neh	
you	at·tah	
and your men	va·a·na·she·kha	
replied	vay·yo·mer	1 Samuel 28:2
David	da·wid	
-	el	
-	a·kheesh	
“ Then	la·khen	

you	at·tah	𐤀𐤕𐤄	
will come to know	te·da	𐤕𐤃𐤏	
-	et	𐤀𐤕	
what	a·sher	𐤀𐤔𐤓	
can do”	ya·a·seh	𐤉𐤏𐤔𐤄	
your servant	av·de·kha	𐤏𐤁𐤃𐤊	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
Achish	a·kheesh	𐤀𐤊𐤉𐤔	
-	el	𐤀𐤋	
-	da·wid	𐤃𐤅𐤃	
“ Very well ”	la·khen	𐤋𐤊𐤍	
my bodyguard	sho·mer	𐤔𐤌𐤓	
	le·ro·shee	𐤋𐤓𐤀𐤔𐤉	
“ I will make you	a·see·me·kha	𐤀𐤔𐤉𐤌𐤊	
	kal	𐤊𐤋	
for life”	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
Now by this time Samuel	u·she·mu·el	𐤅𐤔𐤌𐤅𐤀𐤋	1 Samuel 28:3
had died	met	𐤌𐤕	
had mourned	vay·yis·pe·du	𐤅𐤉𐤎𐤐𐤃𐤅	
for him	lo	𐤋𐤅	
and all	kal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and buried him	vay·yiq·be·ru·hu	𐤅𐤉𐤒𐤁𐤓𐤄𐤅	
in Ramah	va·ra·mah	𐤁𐤓𐤌𐤄	
his own city	u·ve·ee·ro	𐤅𐤁𐤏𐤉𐤓𐤅	
And Saul	ve·sha·ul	𐤅𐤔𐤀𐤅𐤋	
had removed	he·seer	𐤄𐤎𐤉𐤓	

the mediums	ha·o·vo·wt		
-	ve·et		
and spiritists	hay·yid·de·o·neem		
from the land	me·ha·a·rets		
came together	vay·yiq·qa·ve·tsu	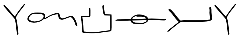	1 Samuel 28:4
The Philistines	phe·lish·teem		
	vay·ya·vo·u	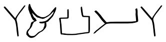	
and camped	vay·ya·cha·nu	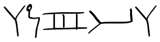	
at Shunem	ve·shu·nem		
gathered	vay·yiq·bots	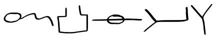	
while Saul	sha·ul		
-	et		
all	kal		
Israel	yis·ra·el	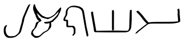	
and camped	vay·ya·cha·nu	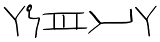	
at Gilboa	bag·gil·bo·a	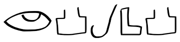	
saw	vay·yar	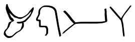	1 Samuel 28:5
When Saul	sha·ul		
-	et		
army	ma·cha·neh	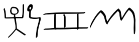	
the Philistine	phe·lish·teem		
was afraid	vay·yi·ra	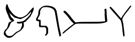	
and trembled	vay·ye·che·rad	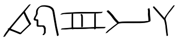	
he	lib·bo	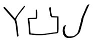	
violently	me·od		
He inquired	vay·yish·al	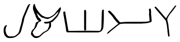	1 Samuel 28:6
	sha·ul		

of the LORD	ba·YHVH	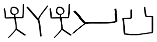	
did not	ve·lo		
answer him	a·na·hu	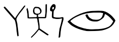	
but the LORD	YHVH		
or	gam		
by dreams	ba·cha·lo·mo·wt	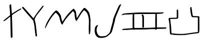	
or	gam		
Urim	ba·u·reem	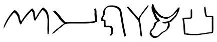	
	gam		
prophets	ban·ne·vee·im	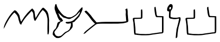	
said	vay·yo·mer		1 Samuel 28:7
Then Saul	sha·ul		
to his servants	la·a·va·daw	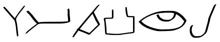	
“ Find	baq·qe·shu		
me	lee	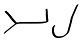	
a woman	e·shet	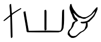	
who is	ba·a·lat		
a medium	o·wv		
so I can go	ve·e·le·khah	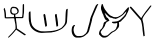	
	e·le·ha	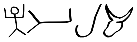	
and consult	ve·ed·re·shah		
her”	bah		
replied	vay·yo·me·ru		
his servants	a·va·daw	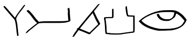	
	e·law	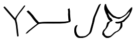	
“ There [is]	hin·neh		
	e·shet	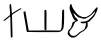	

	ba·a·lat	בעלת	
a medium	o·wv	אוב	
	be·en	בעין	
at Endor”	do·wr	דור	
disguised himself	vay·yit·chap·pes	ויתחפש	1 Samuel 28:8
So Saul	sha·ul	שאול	
by putting on	vay·yil·bash	וילבש	
clothes	be·ga·deem	בגדים	
different	a·che·reem	אחרים	
and he set out	vay·ye·lekh	וילך	
	hu	הוא	
two	u·she·ne	ושני	
of his men	a·na·sheem	אנשים	
with	im·mo	עמו	
They came	vay·ya·vo·u	ויבאו	
to	el	אל	
the woman	ha·ish·shah	האשה	
at night	la·ye·lah	לילה	
and Saul said	vay·yo·mer	ויאמר	
“ Consult	qa·so·mī	קסומי	
	na	נא	
for me	lee	לי	
a spirit	ba·o·wv	באוב	
Bring up	ve·ha·a·lee	והעלי	
for me	lee	לי	
-	et	את	
the one	a·sher	אשר	

I name	o·mar	אמר	
”	e·la·yikh	אליך	
replied	vat·to·mer	ותאמר	1 Samuel 28:9
But the woman	ha·ish·shah	האשה	
	e·law	אליו	
“ Surely	hin·neh	הנה	
you	at·tah	אתה	
know	ya·da·ta	ידעת	
-	et	את	
what	a·sher	אשר	
has done	a·sah	עשה	
Saul	sha·ul	שאול	
how	a·sher	אשר	
he has killed	hikh·reet	הכרית	
-	et	את	
the mediums	ha·o·vo·wt	האבות	
-	ve·et	ואת	
and spiritists	hay·yid·de·o·nee	הידעני	
in	min	מן	
the land	ha·a·rets	הארץ	
Why	ve·la·mah	ולמה	
have you	at·tah	אתה	
set a trap	mit·naq·qesh	מתנקש	
	be·naph·shee	בנפשי	
to get me killed ?”	la·ha·mee·te·nee	להמיתני	
swore	vay·yish·sha·va	וישבע	1 Samuel 28:10
to her	lah	לה	

Then Saul	sha·ul		
by the LORD :	ba·YHVH	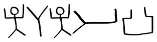	
	le·mor		
lives	chay	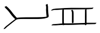	
“ As surely as the LORD	YHVH		
no	im		
shall come upon you	yiq·qe·rekh	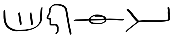	
punishment	a·won		
for	bad·da·var		
this”	haz·zeh		
asked	vat·to·mer		1 Samuel 28:11
the woman	ha·ish·shah		
-	et		
“ Whom	mee	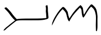	
shall I bring up	a·a·leh		
for you ? ”	lakh	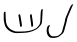	
he replied	vay·yo·mer		
-	et		
Samuel ”	she·mu·el		
“ Bring up	ha·a·lee		
-	lee	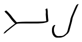	
saw	vat·te·re	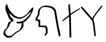	1 Samuel 28:12
But when the woman	ha·ish·shah		
-	et		
Samuel	she·mu·el		
she cried out	vat·tiz·aq	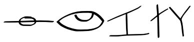	
voice	be·qo·wl	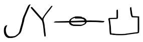	

in a loud	ga·do·wl	
said	vat·to·mer	
[and]	ha·ish·shah	
	el	
to Saul	sha·ul	
	le·mor	
“ Why	lam·mah	
have you deceived me ?	rim·mee·ta·nee	
You	ve·at·tah	
are Saul !”	sha·ul	
replied	vay·yo·mer	1 Samuel 28:13
-	lah	
the king	ham·me·lekh	
“ Do not	al	
be afraid ”	tee·re·ee	
“ -	kee	
What	mah	
do you see ?”	ra·eet	
answered	vat·to·mer	
the woman	ha·ish·shah	
-	el	
-	sha·ul	
a god	e·lo·heem	
“ I see	ra·ee·tee	
coming up	o·leem	
out of	min	
the earth ”	ha·a·rets	

asked Saul	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 28:14
	lah	𐤋𐤄	
“ What	mah	𐤌𐤄	
does he look like? ”	ta·o·ro	𐤕𐤀𐤓𐤅	
she replied	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
man	eesh	𐤀𐤉𐤔	
“ An old	za·qen	𐤆𐤒𐤍	
is coming up ”	o·leh	𐤏𐤋𐤄	
“ And he is	ve·hu	𐤅𐤄𐤅𐤀	
wearing	o·teh	𐤏𐤈𐤄	
a robe”	me·eel	𐤌𐤏𐤉𐤋	
knew	vay·ye·da	𐤅𐤉𐤃𐤏	
So Saul	sha·ul	𐤔𐤀𐤅𐤋	
that	kee	𐤊𐤉	
was Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
it	hu	𐤄𐤅𐤀	
and he bowed	vay·yiq·qod	𐤅𐤉𐤒𐤃	
facedown	ap·pa·yim	𐤀𐤐𐤉𐤌	
	ar·tsah	𐤀𐤓𐤑𐤄	
in reverence	vay·yish·ta·chu	𐤅𐤉𐤔𐤕𐤇𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 28:15
Then Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
to	el	𐤀𐤋	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
“ Why	lam·mah	𐤋𐤌𐤄	
have you disturbed me	hir·gaz·ta·nee	𐤄𐤓𐤂𐤆𐤕𐤍𐤉	
by bringing me up	le·ha·a·lo·wt	𐤋𐤄𐤏𐤋𐤅𐤕	

- ? ”	o·tee	𐤀𐤕𐤉	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
Saul	ul	𐤔𐤀𐤅𐤋	
distressed ”	tsar	𐤑𐤓	
“ I am	lee	𐤋𐤉	
deeply	me·od	𐤌𐤀𐤃	
“ The Philistines	u·phe·lish·teem	𐤅𐤐𐤋𐤔𐤕𐤉𐤌	
are fighting	nil·cha·meem	𐤍𐤋𐤇𐤌𐤉𐤌	
against me	bee	𐤁𐤉	
and God	ve·lo·heem	𐤅𐤀𐤋𐤄𐤉𐤌	
has turned away	sar	𐤎𐤓	
from me	me·a·lay	𐤌𐤏𐤋𐤉	
He no	ve·lo	𐤅𐤋𐤀	
answers me	a·na·nee	𐤏𐤍𐤍𐤉	
longer	o·wd	𐤏𐤅𐤃	
either	gam	𐤂𐤌	
by	be·yad	𐤁𐤉𐤃	
prophets	han·ne·vee·im	𐤄𐤍𐤁𐤉𐤀𐤌	
or	gam	𐤂𐤌	
by dreams	ba·cha·lo·mo·wt	𐤁𐤇𐤋𐤌𐤅𐤕	
So I have called	va·eq·ra·eh	𐤅𐤀𐤒𐤓𐤀𐤄	
on you	le·kha	𐤋𐤊	
to tell me	le·ho·w·dee·e·nee	𐤋𐤄𐤅𐤃𐤉𐤏𐤍𐤉	
what	mah	𐤌𐤄	
to do”	e·e·seh	𐤀𐤏𐤔𐤄𐤎	
asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 28:16
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	

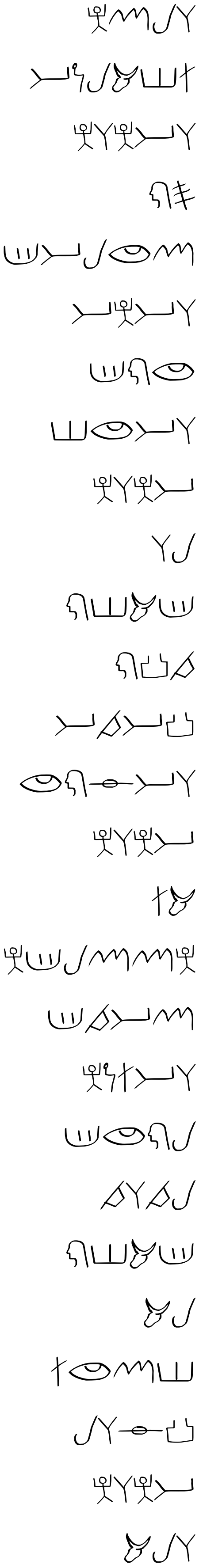

“ Why	ve·lam·mah	
do you consult me ”	tish·a·le·nee	
“ since the LORD	va·YHVH	
has turned away	sar	
from you	me·a·le·kha	
and become	vay·hee	
your enemy ?	a·re·kha	
has done	vay·ya·as	1 Samuel 28:17
[He]	YHVH	
	lo	
exactly what	ka·a·sher	
He spoke	dib·ber	
through me :	be·ya·dee	
has torn	vay·yiq·ra	
The LORD	YHVH	
-	et	
the kingship	ham·mam·la·khah	
out of your hand	mee·ya·de·kha	
and given it	vay·yit·te·nah	
to your neighbor	le·re·a·kha	
David	le·da·wid	
Because	ka·a·sher	1 Samuel 28:18
you did not	lo	
obey	sha·ma·ta	
	be·qo·wl	
the LORD	YHVH	
[or]	ve·lo	

carry out	a·see·ta	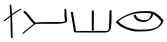	
His burning	cha·ro·wn	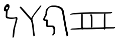	
anger	ap·po		
against Amalek	ba·a·ma·leq		
-	al		
-	ken	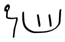	
	had·da·var		
this	haz·zeh		
has done	a·sah		
to you	le·kha	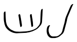	
the LORD	YHVH		
today	hay·yo·wm	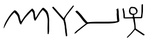	
	haz·zeh		
will deliver	ve·yit·ten	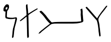	1 Samuel 28:19
the LORD	YHVH		
Moreover	gam		
-	et		
Israel	yis·ra·el	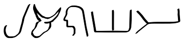	
with you	im·me·kha		
into the hand	be·yad	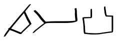	
of the Philistines	pe·lish·teem		
and tomorrow	u·ma·char	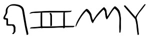	
you	at·tah		
and your sons	u·va·ne·kha	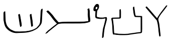	
will be with me	im·mee		
And	gam		
-	et		

the army	ma·cha·neh	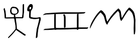	
of Israel	yis·ra·el	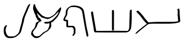	
will deliver	yit·ten	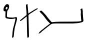	
the LORD	YHVH		
into the hand	be·yad	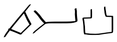	
of the Philistines”	pe·lish·teem		
Immediately	vay·ma·her	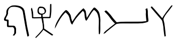	1 Samuel 28:20
Saul	sha·ul		
fell	vay·yip·pol	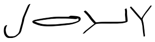	
flat	me·lo		
	qo·w·ma·to		
on the ground	ar·tsah		
terrified	vay·yi·ra	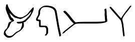	
	me·od		
by the words	mid·div·re		
of Samuel	she·mu·el		
And	gam		
his strength	ko·ach		
gone	lo		
was	ha·yah	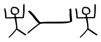	
	vo		
because	kee	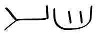	
he had not	lo		
eaten	a·khal		
anything	le·chem	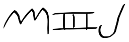	
all that	kal	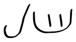	
day	hay·yo·wm	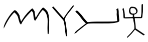	

and	ve·khal		
night	hal·la·ye·lah	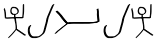	
came	vat·ta·vo·w		1 Samuel 28:21
When the woman	ha·ish·shah		
to	el		
Saul	sha·ul		
and saw	vat·te·re	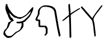	
how	kee	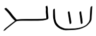	
distraught he was	niv·hal		
	me·od		
she said	vat·to·mer		
to him	e·law	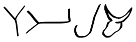	
“ Look	hin·neh		
has obeyed	sha·me·ah		
your maidservant	shiph·cha·te·kha	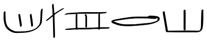	
your voice	be·qo·w·le·kha	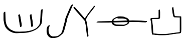	
I took	va·a·seem	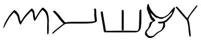	
my life	naph·shee		
in my hands	be·khap·pee	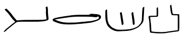	
and did	va·esh·ma		
-	et		
-	de·va·re·kha	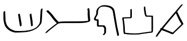	
as	a·sher		
you told	dib·bar·ta		
me	e·lay	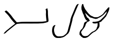	
Now	ve·at·tah		1 Samuel 28:22
listen	she·ma		

please	na		
	gam		
	at·tah		
	be·qo·wl	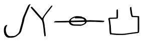	
to your servant	shiph·cha·te·kha	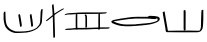	
and let me set	ve·a·si·mah	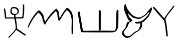	
before you	le·pha·ne·kha	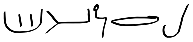	
a morsel	pat		
of bread	le·chem	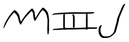	
so you may eat	ve·e·kho·wl		
and have	vee·hee	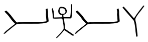	
-	ve·kha	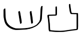	
the strength	ko·ach		
to	kee	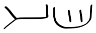	
go	te·lekh	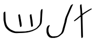	
on your way”	bad·da·rekh		
Saul refused	vay·ma·en		1 Samuel 28:23
saying	vay·yo·mer		
“ I will not	lo		
eat ”	o·khal		
in urging	vay·yiph·re·tsu		
him	vo		
But his servants	a·va·daw	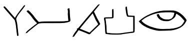	
joined	ve·gam		
the woman	ha·ish·shah		
and he heeded	vay·yish·ma		
their voice	le·qo·lam	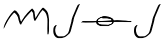	

He got up	vay·ya·qam	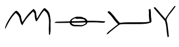	
from the ground	me·ha·a·rets		
and sat	vay·ye·shev	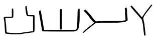	
on	el		
the bed	ham·mit·tah		
The woman	ve·la·ish·shah		1 Samuel 28:24
calf	e·gel		
had a fattened	mar·beq		
at her house	bab·ba·yit	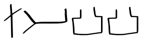	
and she quickly	vat·te·ma·her	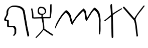	
slaughtered it	vat·tiz·ba·che·hu	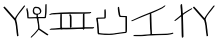	
She also took	vat·tiq·qach	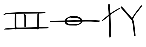	
flour	qe·mach		
kneaded it	vat·ta·lash	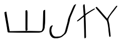	
and baked	vat·to·phe·hu		
unleavened bread	mats·tso·wt		
She served	vat·tag·gesh		1 Samuel 28:25
it to	liph·ne		
Saul	sha·ul		
	ve·liph·ne		
and his servants	a·va·daw		
and they ate	vay·yo·khe·lu		
they got up	vay·ya·qu·mu	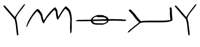	
and left	vay·ye·le·khu	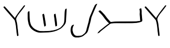	
night	bal·lay·lah	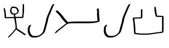	
And that	ha·hu		
together	vay·yiq·be·tsu	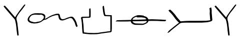	1 Samuel 29:1

Now the Philistines	phe·lish·teem		
-	et		
brought all	kal		
their forces	ma·cha·ne·hem	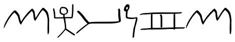	
at Aphek	a·phe·qah	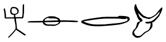	
while Israel	ve·yis·ra·el	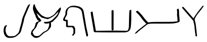	
camped	cho·neem	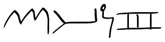	
by the spring	ba·a·yin		
-	a·sher		
in Jezreel	be·yiz·re·el		
leaders	ve·sar·ne		1 Samuel 29:2
As the Philistine	phe·lish·teem		
marched out	o·ve·reem		
their units of hundreds	le·me·o·wt		
and thousands	ve·la·a·la·pheem		
David	ve·da·wid		
and his men	va·a·na·shaw		
marched	o·ve·reem		
behind them	ba·a·cha·ro·nah	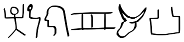	
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Achish	a·kheesh	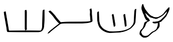	
asked	vay·yo·me·ru		1 Samuel 29:3
Then the commanders	sa·re	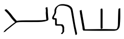	
of the Philistines	phe·lish·teem		
“ What [about]	mah	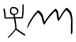	
Hebrews ? ”	ha·iv·reem		
these	ha·el·leh		

replied	vay·yo·mer	
Achish	a·kheesh	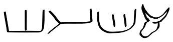
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-	sa·re	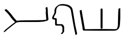
-	phe·lish·teem	
not	ha·lo·w	
“ Is this	zeh	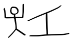
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the servant	e·ved	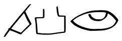
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of King	me·lekh	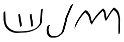
of Israel ?	yis·ra·el	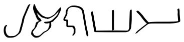
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has been	ha·yah	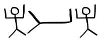
with me	it·tee	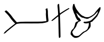
all these	zeh	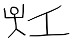
days	ya·meem	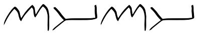
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-	zeh	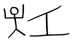
years	sha·neem	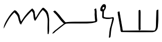
and from	ve·lo	
I have found	ma·tsa·tee	
in him”	vo	
no fault	me·u·mah	
the day	mee·yo·wm	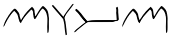
he defected	na·phe·lo	
until today	ad	

	hay·yo·wm	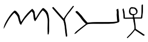	
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were angry	vay·yiq·tse·phu	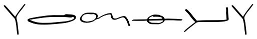	1 Samuel 29:4
with Achish	a·law	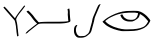	
But the commanders	sa·re	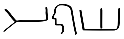	
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and told	vay·yo·me·ru		
him	lo		
-	sa·re	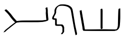	
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back	ha·shev	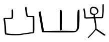	
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“ Send that man	ha·eesh	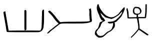	
and let him return	ve·ya·shov		
to	el		
the place	me·qo·w·mo	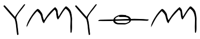	
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you assigned	hiph·qad·to	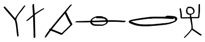	
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He must not	ve·lo		
go down	ye·red		
with us	im·ma·nu	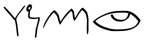	
into battle	bam·mil·cha·mah	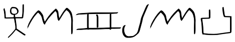	
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to become	yih·yeh	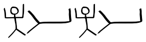	
our	la·nu	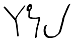	
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during the war	bam·mil·cha·mah	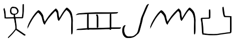	
What better way	u·vam·meh	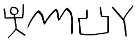	
for him to regain the favor	yit·rats·tseh	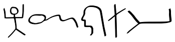	
	zeh	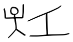	
	el	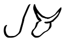	
of his master	a·do·naw	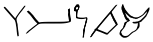	
than	ha·lo·w	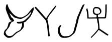	
with the heads	be·ra·she	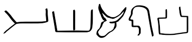	
of our men	ha·a·na·sheem	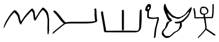	
?	ha·hem	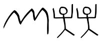	
not	ha·lo·w	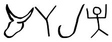	1 Samuel 29:5
Is this	zeh	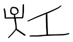	
the David	da·wid	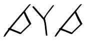	
about whom	a·sher	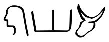	
they sing	ya·a·nu	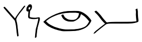	
-	lo	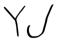	
in their dances	bam·me·cho·lo·wt	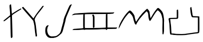	
:	le·mor	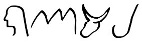	
has slain	hik·kah	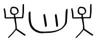	
‘ Saul	sha·ul	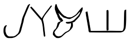	
[his] thousands	ba·a·la·phaw	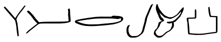	
and David	ve·da·wid	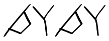	
his tens of thousands ’ ?”	be·ri·ve·vo·to	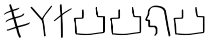	
summoned	vay·yiq·ra	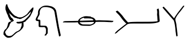	1 Samuel 29:6
So Achish	a·kheesh	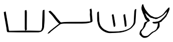	
	el	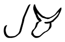	
David	da·wid	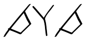	

and told him	vay·yo·mer	
	e·law	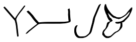
lives	chay	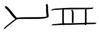
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	kee	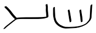
have been upright	ya·shar	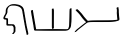
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and it seems right	ve·to·wv	
in my sight	be·e·nay	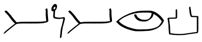
that you should march in and out	tse·te·kha	
	u·vo·a·kha	
with me	it·tee	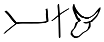
in the army	bam·ma·cha·neh	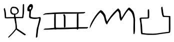
because	kee	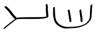
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in you	ve·kha	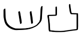
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from the day	mee·yo·wm	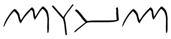
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to me	e·lay	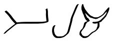
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day	hay·yo·wm	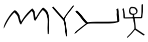
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in the sight	u·ve·e·ne	
of the leaders	has·se·ra·neem	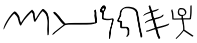
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favor	to·wv	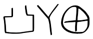	
But you	at·tah	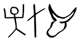	
now	ve·at·tah	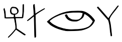	1 Samuel 29:7
Therefore turn back	shuv	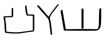	
and go	ve·lekh	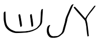	
in peace	be·sha·lo·wm	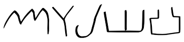	
so that you will not	ve·lo	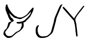	
do anything	ta·a·seh	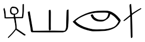	
	ra	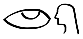	
to displease	be·e·ne	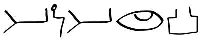	
the leaders	sar·ne	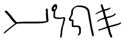	
of the Philistines”	phe·lish·teem	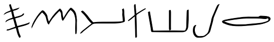	
replied	vay·yo·mer	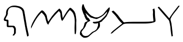	1 Samuel 29:8
David	da·wid	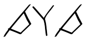	
-	el	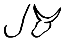	
-	a·kheesh	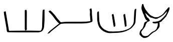	
“ But	kee	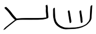	
what	meh	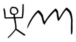	
have I done ?”	a·see·tee	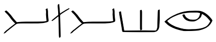	
“ What	u·mah	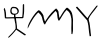	
have you found	ma·tsa·ta	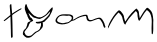	
against your servant	ve·av·de·kha	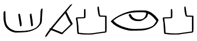	
from the day	mee·yo·wm	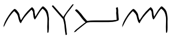	
-	a·sher	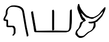	
I came	ha·yee·tee	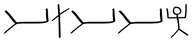	
to you	le·pha·ne·kha	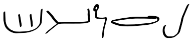	
until today	ad	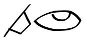	

	hay·yo·wm	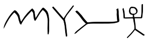	
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to	kee	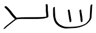	
keep me from	lo		
going along	a·vo·w		
to fight	ve·nil·cham·tee	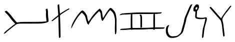	
against the enemies	be·o·ye·ve	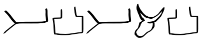	
of my lord	a·do·nee		
the king ?”	ham·me·lekh		
replied	vay·ya·an	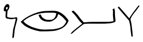	1 Samuel 29:9
Achish	a·kheesh	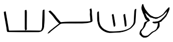	
	vay·yo·mer		
	el		
-	da·wid		
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that	kee	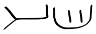	
as pleasing	to·wv		
you [are]	at·tah		
in my sight	be·e·nay	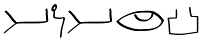	
as an angel	ke·mal·akh		
of God	e·lo·heem		
But	akh		
the commanders	sa·re	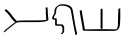	
of the Philistines	phe·lish·teem		
have said	a·me·ru		
‘ He must not	lo		
go	ya·a·leh		

with us’	im·ma·nu	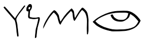	
into battle	bam·mil·cha·mah	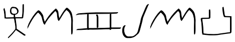	
Now then	ve·at·tah	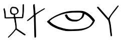	1 Samuel 29:10
get up early	hash·kem	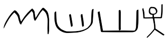	
in the morning	bab·bo·qer	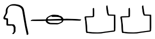	
servants	ve·av·de	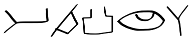	
along with your master’s	a·do·ne·kha	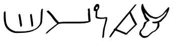	
who	a·sher	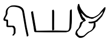	
came	ba·u	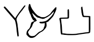	
with you	it·takh	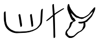	
as soon as	ve·hish·kam·tem	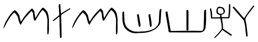	
	bab·bo·qer	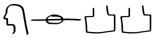	
it is light	ve·o·wr	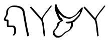	
”	la·khem	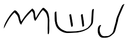	
and go	va·le·khu	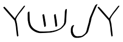	
got up early	vay·yash·kem	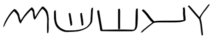	1 Samuel 29:11
So David	da·wid	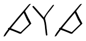	
	hu	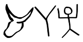	
and his men	va·a·na·shaw	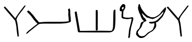	
	la·le·khet	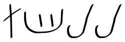	
in the morning	bab·bo·qer	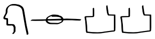	
to return	la·shuv	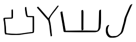	
to	el	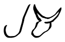	
the land	e·rets	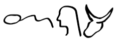	
of the Philistines	pe·lish·teem	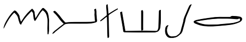	
And the Philistines	u·phe·lish·teem	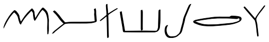	
went up	a·lu	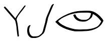	

to Jezreel	yiz·re·el	𐤉𐤆𐤓𐤏𐤀𐤋𐤎	
	vay·hee	𐤅𐤉𐤄𐤉	1 Samuel 30:1
arrived	be·vo	𐤁𐤁𐤀	
David	da·wid	𐤃𐤅𐤃	
and his men	va·a·na·shaw	𐤅𐤀𐤍𐤔𐤉𐤅	
in Ziklag	tsiq·lag	𐤑𐤒𐤋𐤂	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
On the third	hash·she·lee·shee	𐤄𐤔𐤋𐤉𐤔𐤉	
and the Amalekites	va·a·ma·le·qee	𐤅𐤏𐤌𐤋𐤒𐤉	
had raided	pha·she·tu	𐤐𐤔𐤈𐤅	
	el	𐤀𐤋	
the Negev	ne·gev	𐤍𐤂𐤁	
-	ve·el	𐤅𐤀𐤋	
-	tsiq·lag	𐤑𐤒𐤋𐤂	
attacked	vay·yak·ku	𐤅𐤉𐤊𐤅	
-	et	𐤀𐤕	
Ziklag	tsiq·lag	𐤑𐤒𐤋𐤂	
and burned it down	vay·yis·re·phu	𐤅𐤉𐤔𐤓𐤐𐤅	
-	o·tah	𐤀𐤕𐤄	
-	ba·esh	𐤁𐤀𐤔	
They had taken captive	vay·yish·bu	𐤅𐤉𐤔𐤁𐤅	1 Samuel 30:2
-	et	𐤀𐤕	
the women [and all]	han·na·sheem	𐤄𐤍𐤔𐤉𐤌	
who were	a·sher	𐤀𐤔𐤓	
there	bah	𐤁𐤄	
both young	miq·qa·ton	𐤌𐤒𐤈𐤍	
and	ve·ad	𐤅𐤏𐤃	

old	ga·do·wl		
	lo		
They had not killed	he·mee·tu	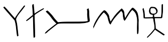	
anyone	eesh	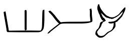	
but had carried them off	vay·yin·ha·gu		
as they went	vay·ye·le·khu	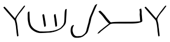	
on their way	le·dar·kam	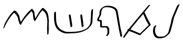	
came	vay·ya·vo	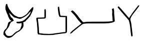	1 Samuel 30:3
When David	da·wid		
and his men	va·a·na·shaw		
to	el		
the city	ha·eer		
they found	ve·hin·neh		
it burned down	se·ru·phah		
	ba·esh		
and their wives	u·ne·she·hem	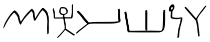	
and sons	u·ve·ne·hem	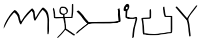	
and daughters	u·ve·no·te·hem	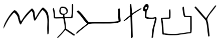	
taken captive	nish·bu		
lifted up	vay·yis·sa	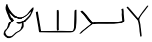	1 Samuel 30:4
So David	da·wid		
and the troops	ve·ha·am		
-	a·sher		
with him	it·to		
-	et		
their voices	qo·w·lam		
and wept	vay·yiv·ku	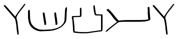	

until	ad		
-	a·sher		
they had no	en	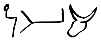	
	ba·hem		
strength	ko·ach		
left to weep	liv·ko·wt	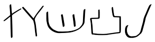	
two	u·she·te		1 Samuel 30:5
wives	ne·she	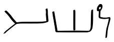	
David's	da·wid		
had been taken captive	nish·bu		
Ahinoam	a·chee·no·am		
of Jezreel	hay·yiz·re·e·leet		
and Abigail	va·a·vee·ga·yil	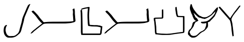	
the widow	e·shet	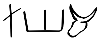	
of Nabal	na·val		
of Carmel	hak·kar·me·lee		
distressed	vat·te·tser		1 Samuel 30:6
And David	le·da·wid		
was greatly	me·od		
because	kee	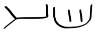	
spoke	a·me·ru		
the people	ha·am		
of stoning him	le·sa·qe·lo	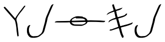	
because	kee	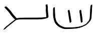	
grieved	ma·rah	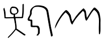	
the soul	ne·phesh		
-	kal	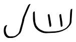	

-	ha·am	
of every man	eesh	
for	al	
his sons	be·no	
and	ve·al	
daughters	be·no·taw	
found strength	vay·yit·chaz·zeq	
But David	da·wid	
in the LORD	ba·YHVH	
his God	e·lo·haw	
said	vay·yo·mer	1 Samuel 30:7
Then David	da·wid	
to	el	
Abiathar	ev·ya·tar	
the priest	hak·ko·hen	
the son	ben	
of Ahimelech	a·chee·me·lekh	
“ Bring	hag·gee·shah	
	na	
me	lee	
the ephod”	ha·e·phod	
brought	vay·yag·gesh	
So Abiathar	ev·ya·tar	
-	et	
it	ha·e·phod	
to	el	
him	da·wid	

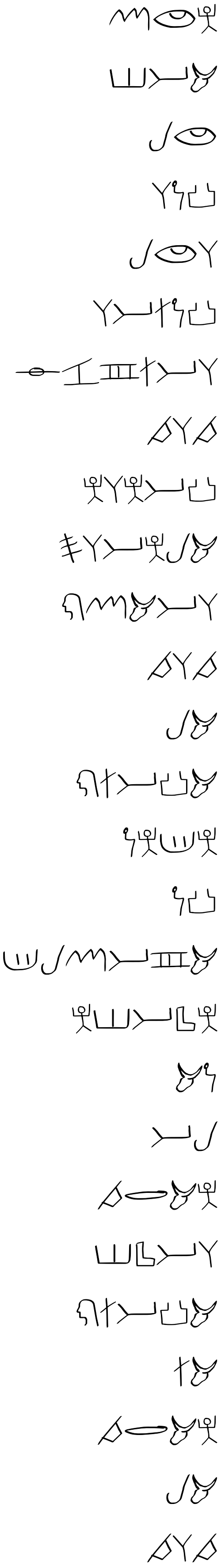

inquired	vay·yish·al	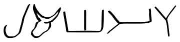	1 Samuel 30:8
and David	da·wid	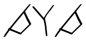	
of the LORD	ba·YHVH	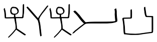	
:	le·mor	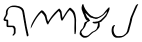	
“ Should I pursue	er·doph	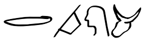	
	a·cha·re	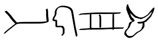	
raiders ?	hag·ge·dud	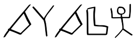	
these	haz·zeh	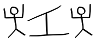	
Will I overtake them ? ”	ha·as·si·gen·nu	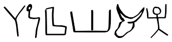	
[the LORD] replied	vay·yo·mer	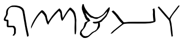	
	lo	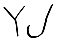	
“ Pursue	re·doph	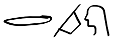	
them ”	kee	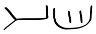	
“ for you will surely	has·seg	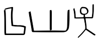	
overtake them	tas·seeg	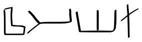	
and rescue the captives	ve·hats·tsel	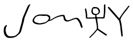	
”	tats·tseel	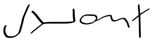	
So	vay·ye·lekh	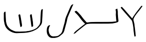	1 Samuel 30:9
David	da·wid	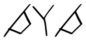	
	hu	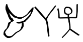	
and his six	ve·shesh	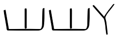	
hundred	me·o·wt	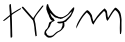	
men	eesh	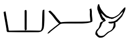	
-	a·sher	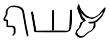	
-	it·to	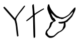	
went	vay·ya·vo·u	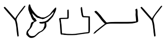	
to	ad	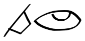	

the Brook	na·chal	𐤍𐤇𐤋	
of Besor	hab·be·so·wr	𐤄𐤁𐤔𐤅𐤓	
where some stayed behind	ve·han·no·w·ta·reem	𐤅𐤄𐤍𐤅𐤕𐤓𐤉𐤌	
	a·ma·du	𐤏𐤌𐤃𐤅	
continued in pursuit	vay·yir·doph	𐤅𐤉𐤓𐤃𐤐	1 Samuel 30:10
But David	da·wid	𐤃𐤅𐤃	
	hu	𐤄𐤅𐤀	
and four	ve·ar·ba	𐤅𐤀𐤓𐤁𐤏	
hundred	me·o·wt	𐤌𐤀𐤅𐤕	
men	eesh	𐤀𐤉𐤔	
-	vay·ya·am·du	𐤅𐤉𐤏𐤌𐤃𐤅	
two hundred	ma·ta·yim	𐤌𐤀𐤕𐤉𐤌	
men	eesh	𐤀𐤉𐤔	
because	a·sher	𐤀𐤔𐤓	
were too exhausted	pig·ge·ru	𐤐𐤂𐤓𐤅	
to cross	me·a·vor	𐤌𐤏𐤁𐤓	
-	et	𐤀𐤕	
the brook	na·chal	𐤍𐤇𐤋	
-	hab·be·so·wr	𐤄𐤁𐤔𐤅𐤓	
Now [his men] found	vay·yim·tse·u	𐤅𐤉𐤌𐤑𐤀𐤅	1 Samuel 30:11
	eesh	𐤀𐤉𐤔	
an Egyptian	mits·ree	𐤌𐤑𐤓𐤉	
in the field	bas·sa·deh	𐤁𐤔𐤃𐤄	
and brought	vay·yiq·chu	𐤅𐤉𐤒𐤇𐤅	
him	o·to	𐤀𐤕𐤅	
to	el	𐤀𐤋	
David	da·wid	𐤃𐤅𐤃	

They gave	vay·yit·te·nu	ויתנו	
[the man]	lo	לו	
and food	le·chem	לחם	
to eat —	vay·yo·khal	ויאכל	
to drink	vay·yash·qu·hu	וישקהו	
water	ma·yim	מים	
-	vay·yit·te·nu	ויתנו	1 Samuel 30:12
-	lo	לו	
a piece	phe·lach	פלח	
of a fig cake	de·ve·lah	דבלה	
and two	u·she·ne	ושני	
clusters of raisins	tsim·mu·qeem	צמקים	
So he ate	vay·yo·khal	ויאכל	
and was revived	vat·ta·shav	ותשב	
	ru·cho	רוחו	
	e·law	אליו	
for	kee	כי	
he had not	lo	לא	
had any	a·khal	אכל	
food	le·chem	לחם	
	ve·lo	ולא	
[or]	sha·tah	שתה	
water	ma·yim	מים	
for three	she·lo·shah	שלשה	
days	ya·meem	ימים	
and three	u·she·lo·shah	ושלשה	
nights	le·lo·wt	לילות ס	

asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 30:13
him	lo	𐤋𐤅	
Then David	da·wid	𐤃𐤅𐤃	
“ To whom	le·mee	𐤋𐤌𐤉	
do you [belong]	at·tah	𐤀𐤕𐤄	
and where	ve·e	𐤅𐤀𐤉	
	miz·zeh	𐤌𐤆𐤄	
are you from ?”	at·tah	𐤀𐤕𐤄	
he replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	na·ar	𐤍𐤏𐤓	
an Egyptian ”	mits·ree	𐤌𐤑𐤓𐤉	
“ I am	a·no·khee	𐤀𐤍𐤊𐤉	
“ the slave	e·ved	𐤏𐤁𐤃	
-	le·eesh	𐤋𐤀𐤉𐤔	
of an Amalekite	a·ma·le·qee	𐤏𐤌𐤋𐤒𐤉	
abandoned me	vay·ya·az·ve·nee	𐤅𐤉𐤏𐤆𐤁𐤍𐤉	
My master	a·do·nee	𐤀𐤃𐤍𐤉	
when	kee	𐤊𐤉	
I fell ill	cha·lee·tee	𐤇𐤋𐤉𐤕𐤉	
days ago	hay·yo·wm	𐤄𐤉𐤅𐤌	
three	she·lo·shah	𐤔𐤋𐤔𐤄	
We	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	1 Samuel 30:14
raided	pa·shat·nu	𐤐𐤔𐤈𐤍𐤅	
the Negev	ne·gev	𐤍𐤂𐤁	
of the Cherethites	hak·ke·re·tee	𐤄𐤊𐤓𐤕𐤉	
	ve·al	𐤅𐤏𐤋	
-	a·sher	𐤀𐤔𐤓	

the territory of Judah	lee·hu·dah		
	ve·al		
and the Negev	ne·gev		
of Caleb	ka·lev	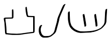	
-	ve·et		
Ziklag”	tsiq·lag	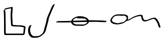	
and we burned down	sa·raph·nu		
	va·esh		
asked	vay·yo·mer		1 Samuel 30:15
	e·law	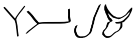	
David	da·wid		
“ Will you lead me	ha·to·w·ri·de·nee		
to	el		
raiders ? ”	hag·ge·dud		
these	haz·zeh		
And [the man] replied	vay·yo·mer		
“ Swear	hish·sha·ve·ah		
to me	lee	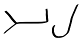	
by God	ve·lo·heem		
that you will not	im		
kill me	te·mee·te·nee	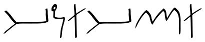	
[or]	ve·im		
deliver me	tas·gi·re·nee		
into the hand	be·yad	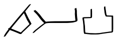	
of my master	a·do·nee		
and I will lead you	ve·o·w·rid·kha		

to	el	𐤀𐤋	
[them]	hag·ge·dud	𐤄𐤂𐤃𐤅𐤃	
”	haz·zeh	𐤄𐤆𐤄	
So he led [David] down	vay·yo·ri·de·hu	𐤅𐤉𐤓𐤃𐤄𐤅	1 Samuel 30:16
and there were the Amalekites	ve·hin·neh	𐤅𐤄𐤍𐤄	
spread out	ne·tu·sheem	𐤍𐤈𐤔𐤉𐤌	
over	al	𐤏𐤋	
	pe·ne	𐤐𐤍𐤉	
all	khal	𐤊𐤋	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
eating	o·khe·leem	𐤀𐤊𐤋𐤉𐤌	
drinking	ve·sho·teem	𐤅𐤔𐤕𐤉𐤌	
and celebrating	ve·cho·ge·geem	𐤅𐤇𐤂𐤂𐤉𐤌	
	be·khol	𐤁𐤊𐤋	
amount of plunder	hash·sha·lal	𐤄𐤔𐤋𐤋	
the great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
-	a·sher	𐤀𐤔𐤓	
they had taken	la·qe·chu	𐤋𐤒𐤇𐤅	
from the land	me·e·rets	𐤌𐤀𐤓𐤑	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
and the land	u·me·e·rets	𐤅𐤌𐤀𐤓𐤑	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
struck them down	vay·yak·kem	𐤅𐤉𐤊𐤌	1 Samuel 30:17
And David	da·wid	𐤃𐤅𐤃	
from twilight	me·han·ne·sheph	𐤌𐤄𐤍𐤔𐤐	
until	ve·ad	𐤅𐤏𐤃	
the evening	ha·e·rev	𐤄𐤏𐤓𐤁	

of the next day	le·ma·cho·ra·tam		
Not	ve·lo		
escaped	nim·lat		
	me·hem		
a man	eesh	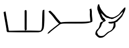	
except	kee	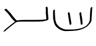	
	im		
four	ar·ba		
hundred	me·o·wt		
men	eesh	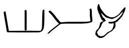	
young	na·ar		
who	a·sher	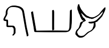	
riding off	ra·khe·vu	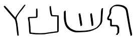	
on	al		
camels	hag·ge·mal·leem	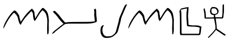	
fled	vay·ya·nu·su	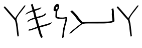	
recovered	vay·yats·tsel	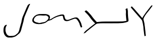	1 Samuel 30:18
So David	da·wid		
-	et		
everything	kal	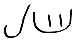	
-	a·sher	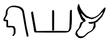	
had taken	la·qe·chu	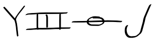	
the Amalekites	a·ma·leq		
-	ve·et		
his two	she·te		
wives	na·shaw	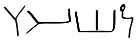	
	hits·tseel		

[including]	da·wid	𐤃𐤅𐤃	
Nothing	ve·lo	𐤅𐤋𐤀	1 Samuel 30:19
was missing	ne·dar	𐤍𐤏𐤃𐤓	
-	la·hem	𐤋𐤄𐤌	
-	min	𐤌𐤍	
young	haq·qa·ton	𐤄𐤒𐤈𐤍	
or	ve·ad	𐤅𐤏𐤃	
old	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
	ve·ad	𐤅𐤏𐤃	
son	ba·neem	𐤁𐤍𐤉𐤌	
or daughter	u·va·no·wt	𐤅𐤁𐤍𐤅𐤕	
of the plunder	u·mish·sha·lal	𐤅𐤌𐤔𐤋𐤋	
	ve·ad	𐤅𐤏𐤃	
or any	kal	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
the Amalekites had taken	la·qe·chu	𐤋𐤒𐤇𐤅	
-	la·hem	𐤋𐤄𐤌	
brought everything	hak·kol	𐤄𐤊𐤋	
back	he·sheev	𐤄𐤔𐤉𐤁	
David	da·wid	𐤃𐤅𐤃	
recovered	vay·yiq·qach	𐤅𐤉𐤒𐤇	1 Samuel 30:20
And he	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the flocks	hats·tson	𐤄𐤑𐤀𐤍	
and herds	ve·hab·ba·qar	𐤅𐤄𐤁𐤒𐤓	
which his men drove	na·ha·gu	𐤍𐤄𐤂𐤅	

ahead of	liph·ne	לפני	
the other livestock	ham·miq·neh	המקנה	
	ha·hu	ההוא	
calling out	vay·yo·me·ru	ויאמרו	
“ This	zeh	זה	
plunder !”	she·lal	שלל	
is David’s	da·wid	דוד	
came	vay·ya·vo	ויבא	1 Samuel 30:21
When David	da·wid	דוד	
to	el	אל	
the two hundred	ma·ta·yim	מאתים	
men	ha·a·na·sheem	האנשים	
who	a·sher	אשר	
had been too exhausted	pig·ge·ru	פגרו	
to follow	mil·le·khet	מלכת	
-	a·cha·re	אחרי	
him	da·wid	דוד	
	vay·yo·shee·vum	וישיבם	
from the Brook	be·na·chal	בנחל	
of Besor	hab·be·so·wr	הבשור	
they came out	vay·ye·tse·u	ויצאו	
to meet	liq·rat	לקראת	
him	da·wid	דוד	
[and]	ve·liq·rat	ולקראת	
the troops	ha·am	העם	
-	a·sher	אשר	
with him	it·to	אתו	

approached	vay·yig·gash	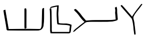	
As David	da·wid	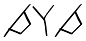	
-	et	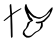	
the men	ha·am	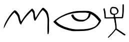	
he greeted them	vay·yish·al	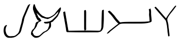	
	la·hem	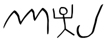	
	le·sha·lo·wm	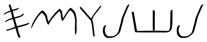	
but	vay·ya·an	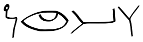	1 Samuel 30:22
all	kal	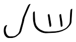	
men	eesh	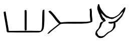	
the wicked	ra	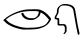	
and worthless	u·ve·lee·ya·al	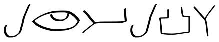	
among those	me·ha·a·na·sheem	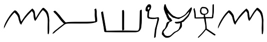	
who	a·sher	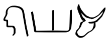	
had gone	ha·le·khu	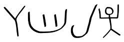	
with	im	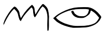	
David	da·wid	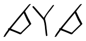	
said	vay·yo·me·ru	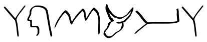	
“ Because	ya·an	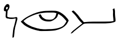	
-	a·sher	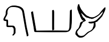	
they did not	lo	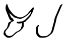	
go	ha·le·khu	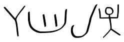	
with us	im·mee	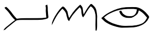	
we will not	lo	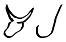	
share with them	nit·ten	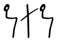	
	la·hem	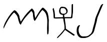	
the plunder	me·hash·sha·lal	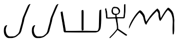	

-	a·sher	אשר	
we recovered	hits·tsal·nu	הצלנו	
except	kee	כי	
	im	אם	
for each	eesh	איש	
-	et	את	
man’s wife	ish·to	אשתו	
-	ve·et	ואת	
and children	ba·naw	בניו	
They may take them	ve·yin·ha·gu	וינהגו	
and go”	ve·ye·le·khu	וילכו ס	
said	vay·yo·mer	ויאמר	1 Samuel 30:23
But David	da·wid	דוד	
you must not	lo	לא	
do	ta·a·su	תעשו	
this	khen	כן	
“ My brothers	e·chay	אחי	
-	et	את	
with what	a·sher	אשר	
has given	na·tan	נתן	
the LORD	YHVH	יהוה	
us	la·nu	לנו	
He has protected	vay·yish·mor	וישמר	
us	o·ta·nu	אתנו	
and delivered	vay·yit·ten	ויתן	
-	et	את	
the raiders	hag·ge·dud	הגדוד	

who came	hab·ba		
against us	a·le·nu	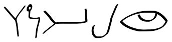	
into our hands	be·ya·de·nu	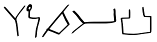	
Who	u·mee		1 Samuel 30:24
will listen	yish·ma		
to your	la·khem		
proposal ?	lad·da·var		
	haz·zeh		
	kee	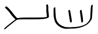	
The share	ke·che·leq	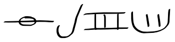	
of the one who went	hay·yo·red	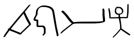	
to battle	bam·mil·cha·mah	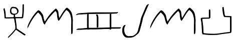	
{will match} the share	u·khe·che·leq	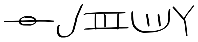	
of the one who stayed	hay·yo·shev	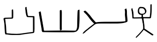	
with	al		
the supplies	hak·ke·leem	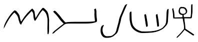	
alike”	yach·daw	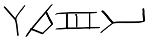	
They will share	ya·cha·lo·qu	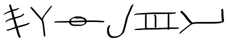	
And so it has been	vay·hee	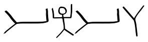	1 Samuel 30:25
day	me·hay·yo·wm	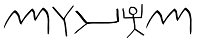	
from that	ha·hu		
forward	va·ma·e·lah		
David established this	vay·si·me·ha		
statute	le·choq	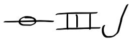	
as an ordinance	u·le·mish·pat	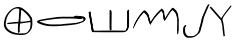	
for Israel	le·yis·ra·el		

to	ad		
day	hay·yo·wm	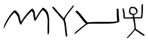	
this very	haz·zeh		
arrived	vay·ya·vo	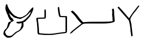	1 Samuel 30:26
When David	da·wid		
in	el		
Ziklag	tsiq·lag	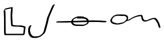	
he sent	vay·shal·lach		
some of the plunder	me·hash·sha·lal	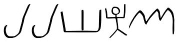	
the elders	le·ziq·ne	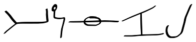	
of Judah	ye·hu·dah	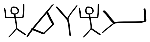	
to his friends	le·re·e·hu		
saying	le·mor		
“ Here	hin·neh		
for you	la·khem		
is a gift	be·ra·khah	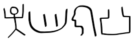	
from the plunder	mish·she·lal		
enemies”	o·ye·ve	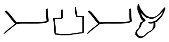	
of the LORD’s	YHVH		
He sent gifts to those	la·a·sher		1 Samuel 30:27
	be·vet	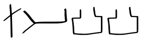	
in Bethel	el		
-	ve·la·a·sher		
Ramoth	be·ra·mo·wt		
Negev	ne·gev		
-	ve·la·a·sher		
and Jattir	be·yat·tir	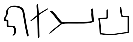	

to those	ve·la·a·sher	𐤅𐤋𐤀𐤔𐤓	1 Samuel 30:28
in Aroer	ba·a·ro·er	𐤁𐤏𐤓𐤏𐤓	
-	ve·la·a·sher	𐤅𐤋𐤀𐤔𐤓	
Siphmoth	be·siph·mo·wt	𐤁𐤔𐤐𐤌𐤅𐤕	
-	ve·la·a·sher	𐤅𐤋𐤀𐤔𐤓	
and Eshtemoa	be·esh·te·mo·a	𐤁𐤀𐤔𐤕𐤌𐤏𐤎	
to those	ve·la·a·sher	𐤅𐤋𐤀𐤔𐤓	1 Samuel 30:29
in Racal	be·ra·khal	𐤁𐤓𐤊𐤋	
and	ve·la·a·sher	𐤅𐤋𐤀𐤔𐤓	
in the cities	be·a·re	𐤁𐤏𐤓𐤉	
of the Jerahmeelites	hay·ye·rach·me·e·lee	𐤄𐤉𐤓𐤇𐤌𐤀𐤋𐤉	
-	ve·la·a·sher	𐤅𐤋𐤀𐤔𐤓	
and	be·a·re	𐤁𐤏𐤓𐤉	
Kenites	haq·qe·nee	𐤄𐤒𐤉𐤍𐤉	
to those	ve·la·a·sher	𐤅𐤋𐤀𐤔𐤓	1 Samuel 30:30
in Hormah	be·cha·re·mah	𐤁𐤇𐤓𐤌𐤄	
-	ve·la·a·sher	𐤅𐤋𐤀𐤔𐤓	
	be·vo·wr	𐤁𐤁𐤅𐤓	
Bor-ashan	a·shan	𐤏𐤔𐤍	
-	ve·la·a·sher	𐤅𐤋𐤀𐤔𐤓	
and Athach	ba·a·takh	𐤁𐤏𐤕𐤊	
and to those	ve·la·a·sher	𐤅𐤋𐤀𐤔𐤓	1 Samuel 30:31
in Hebron	be·chev·ro·wn	𐤁𐤇𐤁𐤓𐤅𐤍	
and in all	u·le·khal	𐤅𐤋𐤊𐤋	
the places	ham·me·qo·mo·wt	𐤄𐤌𐤒𐤌𐤅𐤕	
where	a·sher	𐤀𐤔𐤓	
had roamed	hit·hal·lekh	𐤄𐤕𐤄𐤋𐤊	

	sham		
David	da·wid		
	hu		
and his men	va·a·na·shaw	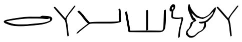	
Now the Philistines	u·phe·lish·teem		1 Samuel 31:1
fought	nil·cha·meem		
against Israel	be·yis·ra·el	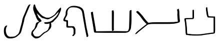	
fled	vay·ya·nu·su	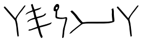	
and the men	an·she		
of Israel	yis·ra·el	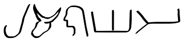	
before	mip·pe·ne		
them	phe·lish·teem		
and [many] fell	vay·yip·pe·lu	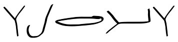	
slain	cha·la·leem	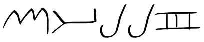	
on Mount	be·har		
Gilboa	hag·gil·bo·a	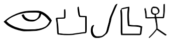	
followed hard after	vay·yad·be·qu	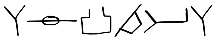	1 Samuel 31:2
The Philistines	phe·lish·teem		
-	et		
Saul	sha·ul		
-	ve·et		
and his sons	ba·naw	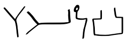	
and they killed	vay·yak·ku	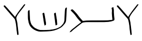	
	phe·lish·teem		
-	et		
Jonathan	ye·ho·w·na·tan	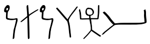	
-	ve·et		

Abinadab	a·vee·na·dav	
and	ve·et	
-	mal·kee	
Malchishua	shu·a	
sons	be·ne	
Saul’s	sha·ul	
intensified	vat·tikh·bad	1 Samuel 31:3
When the battle	ham·mil·cha·mah	
against	el	
Saul	sha·ul	
overtook him	vay·yim·tsa·u·hu	
the archers	ham·mo·w·reem	
	a·na·sheem	
	baq·qa·shet	
and wounded him	vay·ya·chel	
critically	me·od	
-	me·ham·mo·w·reem	
said	vay·yo·mer	1 Samuel 31:4
Then Saul	sha·ul	
to his armor-bearer	le·no·se	
	khe·law	
“ Draw	she·loph	
your sword	char·be·kha	
and run it through me	ve·da·qe·re·nee	
	vah	
or	pen	
will come	ya·vo·w·u	

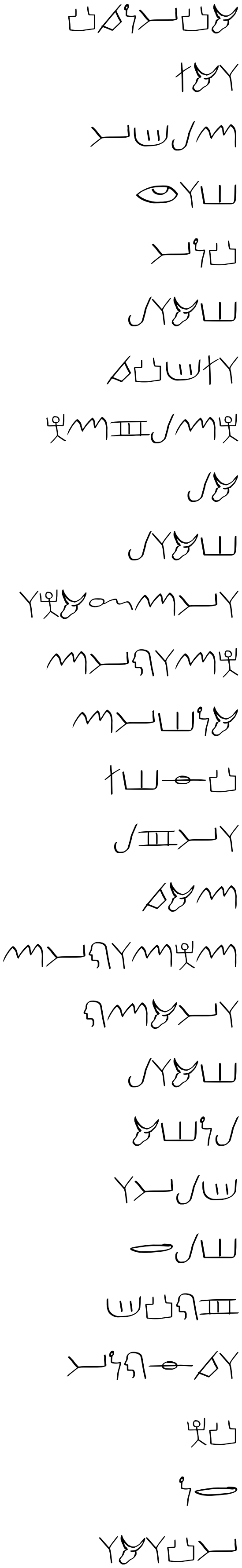

uncircumcised men	ha·a·re·leem	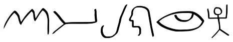	
these	ha·el·leh		
and run me through	u·de·qa·ru·nee	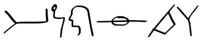	
and torture	ve·hit·al·le·lu		
me ! ”	vee	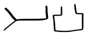	
and refused	ve·lo		
to do it	a·vah		
But his armor-bearer	no·se		
	khe·law	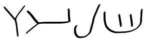	
-	kee	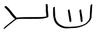	
was terrified	ya·re		
	me·od		
took	vay·yiq·qach	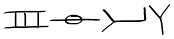	
So Saul	sha·ul		
-	et		
his own sword	ha·che·rev	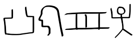	
and fell	vay·yip·pol	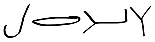	
on it	a·le·ha	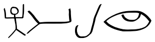	
saw	vay·yar	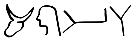	1 Samuel 31:5
When his armor-bearer	no·se		
	khe·law	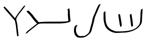	
that	kee	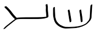	
was dead	met		
Saul	sha·ul		
fell	vay·yip·pol	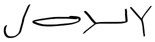	
too	gam		
he	hu		

on	al		
his own sword	char·bo		
and died	vay·ya·mat	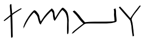	
with him	im·mo		
died	vay·ya·mat	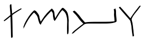	1 Samuel 31:6
So Saul	sha·ul		
his three	u·she·lo·shet	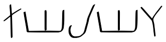	
sons	ba·naw	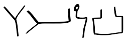	
his armor-bearer	ve·no·se		
	khe·law	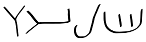	
and	gam		
all	kal		
his men	a·na·shaw	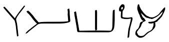	
day	bay·yo·wm	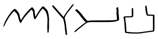	
that same	ha·hu		
together	yach·daw	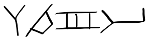	
saw	vay·yir·u		1 Samuel 31:7
When the Israelites	an·she		
	yis·ra·el	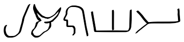	
-	a·sher		
along	be·e·ver		
the valley	ha·e·meq		
-	va·a·sher		
and those on the other side	be·e·ver		
of the Jordan	hay·yar·den		
that	kee	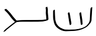	
had fled	na·su		

the army	an·she	𐤀𐤍𐤔𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and that	ve·khee	𐤅𐤊𐤉	
had died	me·tu	𐤌𐤕𐤅	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
and his sons	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
they abandoned	vay·ya·az·vu	𐤅𐤉𐤏𐤆𐤁𐤅	
-	et	𐤀𐤕	
their cities	he·a·reem	𐤄𐤏𐤓𐤉𐤌	
and ran away	vay·ya·nu·su	𐤅𐤉𐤍𐤎𐤅	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
So the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
and occupied	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
[their cities]	ba·hen	𐤁𐤄𐤍𐤎	
-	vay·hee	𐤅𐤉𐤄𐤉	1 Samuel 31:8
The next day	mim·ma·cho·rat	𐤌𐤌𐤇𐤓𐤕	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
when the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
to strip	le·phash·shet	𐤋𐤐𐤔𐤈	
-	et	𐤀𐤕	
the dead	ha·cha·la·leem	𐤄𐤇𐤋𐤋𐤉𐤌	
they found	vay·yim·tse·u	𐤅𐤉𐤌𐤑𐤀𐤅	
-	et	𐤀𐤕	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
-	ve·et	𐤅𐤀𐤕	
and his three	she·lo·shet	𐤔𐤋𐤔𐤕	
sons	ba·naw	𐤁𐤍𐤉𐤅	

fallen	no·phe·leem	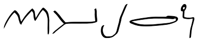	
on Mount	be·har		
Gilboa	hag·gil·bo·a	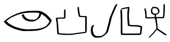	
They cut off	vay·yikh·re·tu		1 Samuel 31:9
-	et		
Saul’s head	ro·sho		
stripped off	vay·yaph·shee·tu		
-	et		
his armor	ke·law	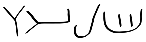	
and sent	vay·shal·le·chu	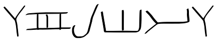	
messengers throughout the land	ve·e·rets		
of the Philistines	pe·lish·teem		
	sa·veev	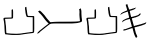	
to proclaim the news	le·vas·ser		
in the temples	bet	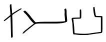	
of their idols	a·tsab·be·hem	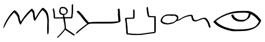	
-	ve·et		
and among their people	ha·am		
They put	vay·ya·si·mu		1 Samuel 31:10
-	et		
his armor	ke·law	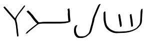	
in the temple	bet	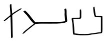	
of the Ashtoreths	ash·ta·ro·wt		
-	ve·et		
his body	ge·vee·ya·to	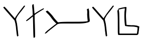	
and hung	ta·qe·u	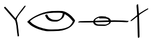	

on the wall	be·cho·w·mat		
	bet	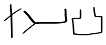	
of Beth-shan	shan	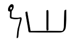	
heard	vay·yish·me·u		1 Samuel 31:11
	e·law	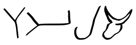	
When the people	yo·she·ve		
of Jabesh-gilead	ya·vesh	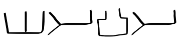	
	gil·ad		
-	et		
what	a·sher		
had done	a·su		
the Philistines	phe·lish·teem		
to Saul	le·sha·ul		
set out	vay·ya·qu·mu	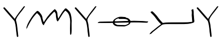	1 Samuel 31:12
all	kal	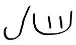	
their men	eesh	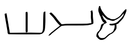	
of valor	cha·yil	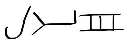	
journeyed	vay·ye·le·khu	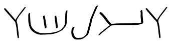	
all	khal	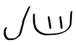	
night	hal·lay·lah	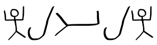	
and retrieved	vay·yiq·chu	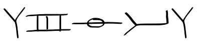	
-	et		
the bodies	ge·vee·yat	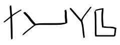	
of Saul	sha·ul		
-	ve·et		
[and]	ge·vee·yot	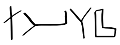	
his sons	ba·naw	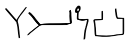	

from the wall	me·cho·w·mat		
of	bet	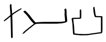	
Beth-shan	shan	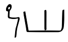	
When they arrived	vay·ya·vo·u	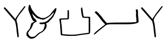	
at Jabesh	ya·ve·shah	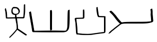	
they burned	vay·yis·re·phu	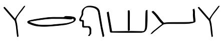	
-	o·tam		
the bodies there	sham	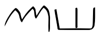	
Then they took	vay·yiq·chu	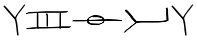	1 Samuel 31:13
-	et		
their bones	ats·mo·te·hem		
and buried them	vay·yiq·be·ru	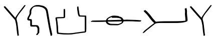	
under	ta·chat	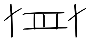	
the tamarisk tree	ha·e·shel		
in Jabesh	be·ya·ve·shah	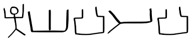	
and they fasted	vay·ya·tsu·mu		
seven	shiv·at		
days	ya·meem	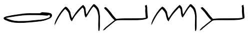	

2 Samuel

BSB Translation	Transliteration	Original Hebrew	
-	vay·hee	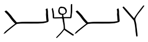	2 Samuel 1:1
After	a·cha·re	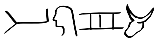	
the death	mo·wt		
of Saul	sha·ul		
David	ve·da·wid		
returned	shav		

from the slaughter	me·hak·ko·wt	מהכות	
of	et	את	
the Amalekites	ha·a·ma·leq	העמלק	
and stayed	vay·ye·shev	וישב	
	da·wid	דוד	
in Ziklag	be·tsiq·lag	בצקלג	
days	ya·meem	ימים	
two	she·na·yim	שנים	
-	vay·hee	ויהי	2 Samuel 1:2
day	bay·yo·wm	ביום	
On the third	hash·she·lee·shee	השלישי	
	ve·hin·neh	והנה	
a man	eesh	איש	
arrived	ba	בא	
from	min	מן	
camp	ham·ma·cha·neh	המחנה	
	me·im	מעם	
Saul’s	sha·ul	שאול	
clothes	u·ve·ga·daw	ובגדיו	
with torn	qe·ru·eem	קרעים	
and dust	va·a·da·mah	ואדמה	
on	al	על	
his head	ro·sho	ראשו	
-	vay·hee	ויהי	
When he came	be·vo·o	בבאו	
to	el	אל	
David	da·wid	דוד	

he fell	vay·yip·pol	ויפל	
to the ground	ar·tsah	ארצה	
to pay him homage	vay·yish·ta·chu	וישתחו	
asked	vay·yo·mer	ויאמר	2 Samuel 1:3
	lo	לו	
David	da·wid	דוד	
“ Where	e	אי	
	miz·zeh	מזה	
have you come from ? ”	ta·vo·w	תבוא	
he replied	vay·yo·mer	ויאמר	
-	e·law	אליו	
camp ”	mim·ma·cha·neh	ממחנה	
from the Israelite	yis·ra·el	ישראל	
“ I have escaped	nim·la·te·tee	נמלטתי	
asked	vay·yo·mer	ויאמר	2 Samuel 1:4
	e·law	אליו	
David	da·wid	דוד	
“ What	meh	מה	
was the outcome	ha·yah	היה	
? ”	had·da·var	הדבר	
tell	hag·ged	הגד	
“ Please	na	נא	
me ”	lee	לי	
he replied	vay·yo·mer	ויאמר	
-	a·sher	אשר	
fled	nas	נס	
“ The troops	ha·am	העם	

from	min	
the battle ”	ham·mil·cha·mah	
-	ve·gam	
“ Many	har·beh	
fell	na·phal	
of	min	
[them]	ha·am	
and died	vay·ya·mu·tu	
And	ve·gam	
Saul	sha·ul	
Jonathan	vee·ho·w·na·tan	
and his son	be·no	
are also dead ”	me·tu	
asked	vay·yo·mer	2 Samuel 1:5
Then David	da·wid	
	el	
the young man	han·na·ar	
who had brought him the report	ham·mag·geed	
	lo	
“ How	ekh	
do you know	ya·da·ta	
that	kee	
are dead ? ”	met	
Saul	sha·ul	
Jonathan	vee·ho·w·na·tan	
and his son	be·no	
replied	vay·yo·mer	2 Samuel 1:6

[he]	han·na·ar	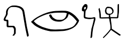	
-	ham·mag·geed	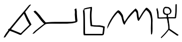	
-	lo	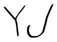	
“ I happened	niq·ro	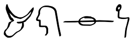	
	niq·re·tee	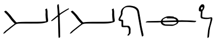	
to be on Mount	be·har	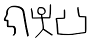	
Gilboa ”	hag·gil·bo·a	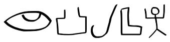	
“ and there	ve·hin·neh	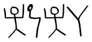	
was Saul	sha·ul	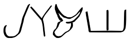	
leaning	nish·an	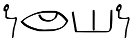	
on	al	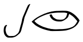	
his spear	cha·nee·to	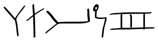	
with	ve·hin·neh	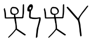	
the chariots	ha·re·khev	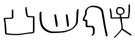	
	u·va·a·le	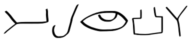	
and the cavalry	hap·pa·ra·sheem	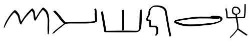	
closing in on him	hid·bi·qu·hu	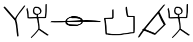	
When he turned around	vay·yi·phen	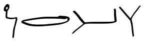	2 Samuel 1:7
	a·cha·raw	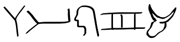	
and saw me	vay·yir·e·nee	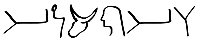	
he called out	vay·yiq·ra	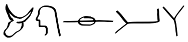	
-	e·lay	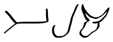	
and I answered	va·o·mar	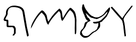	
‘ Here I am ! ’	hin·ne·nee	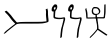	
he asked	vay·yo·mer	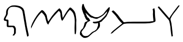	2 Samuel 1:8
	lee	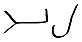	
‘ Who	mee	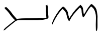	

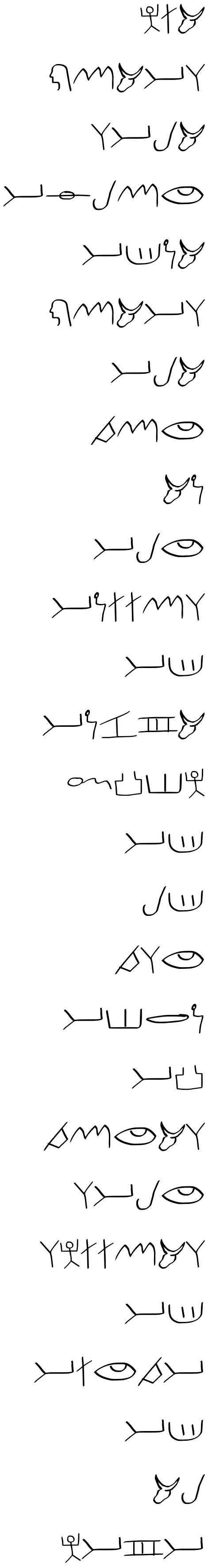

are you ? ’	at·tah	
So I told	vay·yo·mεr	
him	e·law	
an Amalekite ’	a·ma·le·qee	
‘ I am	a·no·khee	
Then he begged me	vay·yo·mer	2 Samuel 1:9
	e·lay	
‘ Stand	a·mad	
	na	
over me	a·lay	
and kill me	u·mo·te·te·nee	
for	kee	
has seized me	a·cha·za·nee	
agony	hash·sha·vats	
but	kee	
still	khal	
lingers’	o·wd	
my life	naph·shee	
	bee	
So I stood	va·e·e·mod	2 Samuel 1:10
over him	a·law	
and killed him	va·a·mo·te·te·hu	
because	kee	
I knew	ya·da·tee	
that	kee	
he could not	lo	
survive	yich·yeh	

after	a·cha·re	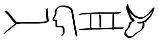	
he had fallen	niph·lo		
And I took	va·eq·qach	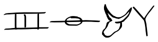	
the crown	han·ne·zer		
that	a·sher		
was on	al		
his head	ro·sho		
and the band	ve·ets·a·dah		
that	a·sher		
was on	al		
his arm	ze·ro·o		
and I have brought them	va·a·vee·em	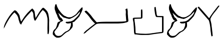	
to	el		
my lord ”	a·do·nee		
here	hen·nah		
took hold	vay·ya·cha·zeq	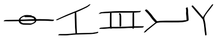	2 Samuel 1:11
Then David	da·wid		
of his own clothes	biv·ga·do		
and tore them	vay·yiq·ra·em	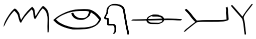	
did the same	ve·gam		
and all	kal		
the men	ha·a·na·sheem		
who [were]	a·sher		
with him	it·to		
They mourned	vay·yis·pe·du		2 Samuel 1:12
and wept	vay·yiv·ku	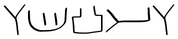	
and fasted	vay·ya·tsu·mu		

until	ad		
evening	ha·a·rev		
for	al		
Saul	sha·ul		
and	ve·al		
Jonathan	ye·ho·w·na·tan		
his son	be·no	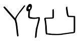	
	ve·al		
and for the people	am		
of the LORD	YHVH		
	ve·al		
and the house	bet	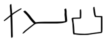	
of Israel	yis·ra·el	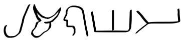	
because	kee	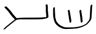	
they had fallen	na·phe·lu		
by the sword	be·cha·rev		
inquired	vay·yo·mer		2 Samuel 1:13
And David	da·wid		
of	el		
the young man	han·na·ar		
who had brought him the report	ham·mag·geed		
	lo		
“ Where	e	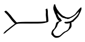	
	miz·zeh		
are you from ? ”	at·tah		
he answered	vay·yo·mer		
“ I am the son	ben		

	eesh	
of a foreigner ”	ger	
an Amalekite ”	a·ma·le·qee	
“ I am	a·no·khee	
asked	vay·yo·mer	2 Samuel 1:14
him	e·law	
So David	da·wid	
“ Why	ekh	
were you not	lo	
afraid	ya·re·ta	
to lift	lish·lo·ach	
your hand	ya·de·kha	
to destroy	le·sha·chet	
-	et	
anointed ? ”	me·shee·ach	
the LORD’s	YHVH	
summoned	vay·yiq·ra	2 Samuel 1:15
Then David	da·wid	
one	le·a·chad	
of the young men	me·han·ne·a·reem	
and said	vay·yo·mer	
“ Go	gash	
execute	pe·ga	
him ! ”	bo	
So [the young man] struck him down	vay·yak·ke·hu	
and he died	vay·ya·mot	
had said	vay·yo·mer	2 Samuel 1:16

to the Amalekite	e·law	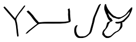	
For David	da·wid		
“ Your blood	da·mɛ·kha	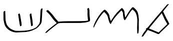	
[be] on	al		
your own head	ro·she·kha	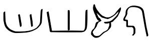	
because	kee	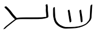	
your own mouth	phee·kha	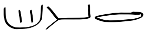	
has testified	a·nah		
against you	ve·kha	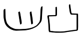	
saying	le·mor	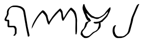	
‘ I	a·no·khee		
killed	mo·tat·tee	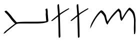	
-	et		
anointed ’”	me·shee·ach	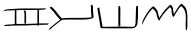	
the LORD’s	YHVH		
took up	vay·qo·nen	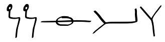	2 Samuel 1:17
Then David	da·wid		
-	et		
lament	haq·qee·nah	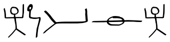	
this	haz·zot		
for	al		
Saul	sha·ul		
	ve·al		
Jonathan	ye·ho·w·na·tan		
and his son	be·no	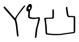	
and he ordered	vay·yo·mer		2 Samuel 1:18
be taught	le·lam·med	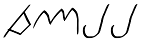	

that the sons	be·ne	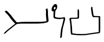	
of Judah	ye·hu·dah	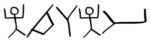	
[the Song of] the Bow	qa·shet	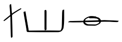	
	hin·neh	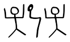	
It is written	khe·tu·vah	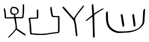	
in	al	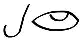	
the Book	se·pher	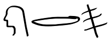	
of Jashar :	hay·ya·shar	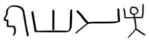	
“ Your glory	hats·tse·vee	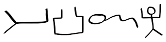	2 Samuel 1:19
O Israel	yis·ra·el	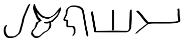	
on	al	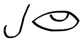	
your heights	ba·mo·w·te·kha	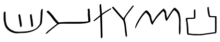	
lies slain	cha·lal	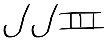	
How	ekh	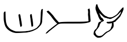	
have fallen !	na·phe·lu	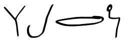	
the mighty	gib·bo·w·reem	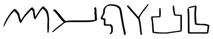	
not	al	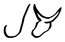	2 Samuel 1:20
Tell [it]	tag·gee·du	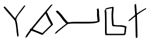	
in Gath	ve·gat	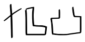	
not	al	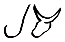	
proclaim [it]	te·vas·se·ru	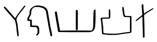	
in the streets	be·chu·tsot	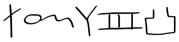	
of Ashkelon	ash·qe·lo·wn	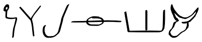	
lest	pen	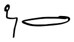	
rejoice	tis·mach·nah	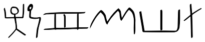	
the daughters	be·no·wt	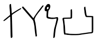	
of the Philistines	pe·lish·teem	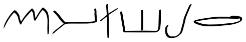	

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exult	ta·a·lo·ze·nah	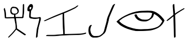	
and the daughters	be·no·wt	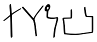	
of the uncircumcised	ha·a·re·leem	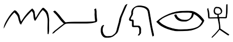	
O mountains	ha·re	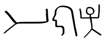	2 Samuel 1:21
of Gilboa	vag·gil·bo·a	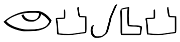	
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or rain	ma·tar		
may you have	a·le·khem	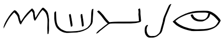	
no fields	u·se·de		
[yielding] offerings [of grain]	te·ru·mot		
For	kee	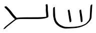	
there	sham		
was defiled	nig·al		
the shield	ma·gen		
of the mighty	gib·bo·w·reem		
the shield	ma·gen	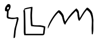	
of Saul	sha·ul		
no longer	be·lee	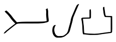	
anointed	ma·shee·ach	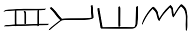	
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From the blood	mid·dam		2 Samuel 1:22
of the slain	cha·la·leem	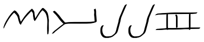	
from the fat	me·che·lev	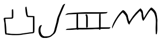	
of the mighty	gib·bo·w·reem	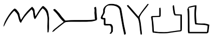	

the bow	qe·shet	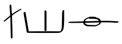	
of Jonathan	ye·ho·w·na·tan	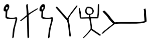	
did not	lo		
retreat	na·so·wg		
	a·cho·wr		
and the sword	ve·che·rev	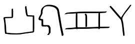	
of Saul	sha·ul		
did not	lo		
return	ta·shuv		
empty	re·qam	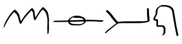	
Saul	sha·ul		2 Samuel 1:23
and Jonathan	vee·ho·w·na·tan	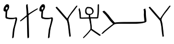	
beloved	han·ne·e·ha·veem	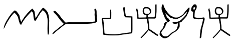	
and delightful	ve·han·ne·ee·mim	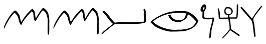	
in life	be·chay·ye·hem	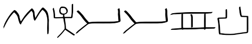	
in death	u·ve·mo·w·tam		
were not	lo		
divided	niph·ra·du		
than eagles	min·ne·sha·reem		
They were swifter	qal·lu	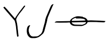	
than lions	me·a·ra·yo·wt	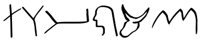	
they were stronger	ga·ve·ru	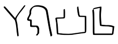	
O daughters	be·no·wt	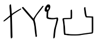	2 Samuel 1:24
of Israel	yis·ra·el	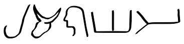	
for	el		
Saul	sha·ul		
weep	be·khe·nah	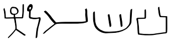	

who clothed you	ham·mal·bish·khem		
in scarlet	sha·nee		
and	im		
luxury	a·da·neem	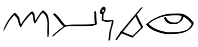	
who decked	ham·ma·a·leh		
ornaments	a·dee		
of gold	za·hav		
with	al		
your garments	le·vu·she·khen		
How	ekh	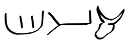	2 Samuel 1:25
have fallen	na·phe·lu		
the mighty	gib·bo·reem	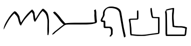	
in the thick	be·to·wkh		
of battle !	ham·mil·cha·mah	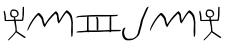	
Jonathan	ye·ho·w·na·tan	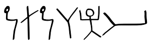	
on	al		
your heights	ba·mo·w·te·kha		
lies slain	cha·lal	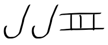	
I grieve	tsar		2 Samuel 1:26
	lee	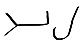	
for you	a·le·kha	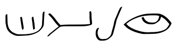	
my brother	a·chee	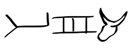	
Jonathan	ye·ho·w·na·tan	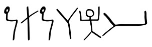	
You were delightful	na·am·ta		
to me	lee	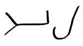	
	me·od		
was extraordinary	niph·le·a·tah	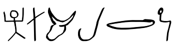	

your love	a·ha·va·te·kha		
to me	lee	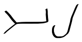	
surpassing the love	me·a·ha·vat		
of women	na·sheem	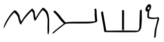	
How	ekh	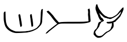	2 Samuel 1:27
have fallen	na·phe·lu		
the mighty	gib·bo·w·reem	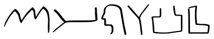	
have perished ! ”	vay·yo·ve·du		
and the weapons	ke·le	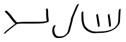	
of war	mil·cha·mah	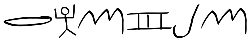	
-	vay·hee	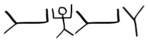	2 Samuel 2:1
Some time later	a·cha·re	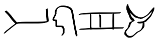	
	khen	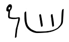	
inquired	vay·yish·al	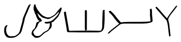	
David	da·wid		
of the LORD	ba·YHVH	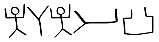	
-	le·mor	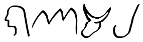	
“ Should I go up	ha·e·e·leh		
to one	be·a·chat		
of the towns	a·re		
of Judah ? ”	ye·hu·dah		
answered	vay·yo·mer		
the LORD	YHVH		
	e·law	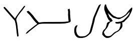	
“ Go up ”	a·leh		
asked	vay·yo·mer		
Then David	da·wid		

“ Where	a·nah	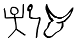	
should I go ? ”	e·e·leh	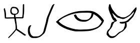	
replied [the LORD]	vay·yo·mer	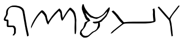	
“ To Hebron ”	chev·ro·nah	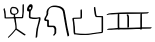	
went	vay·ya·al	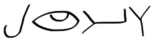	2 Samuel 2:2
there	sham	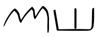	
So David	da·wid	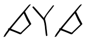	
	ve·gam	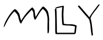	
with his two	she·te	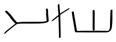	
wives	na·shaw	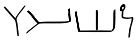	
Ahinoam	a·chee·no·am	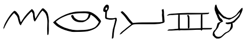	
of Jezreel	hay·yiz·re·e·leet	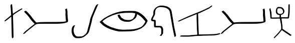	
and Abigail	va·a·vee·ga·yil	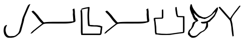	
the widow	e·shet	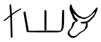	
of Nabal	na·val	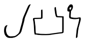	
of Carmel	hak·kar·me·lee	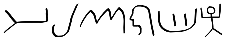	
the men	va·a·na·shaw	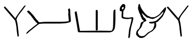	2 Samuel 2:3
who	a·sher	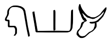	
were with him	im·mo	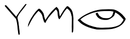	
took	he·e·lah	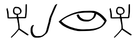	
David also	da·wid	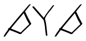	
each	eesh	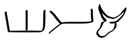	
with his household	u·ve·to	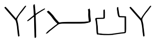	
and they settled	vay·ye·she·vu	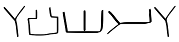	
in the towns	be·a·re	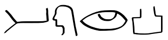	
near Hebron	chev·ro·wn	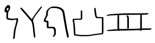	
came [to Hebron]	vay·ya·vo·u	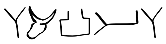	2 Samuel 2:4

Then the men	an·she	
of Judah	ye·hu·dah	
they anointed	vay·yim·she·chu	
and there	sham	
-	et	
David	da·wid	
king	le·me·lekh	
over	al	
the house	bet	
of Judah	ye·hu·dah	
And they told	vay·yag·gi·du	
David	le·da·wid	
	le·mor	
“ It was the men	an·she	
of Jabesh-gilead	ya·vesh	
	gil·ad	
-	a·sher	
who buried	qa·ve·ru	
-	et	
Saul ”	sha·ul	
sent	vay·yish·lach	2 Samuel 2:5
So David	da·wid	
messengers	mal·a·kheem	
to	el	
the men	an·she	
of Jabesh-gilead	ya·vesh	
	gil·ad	

to tell	vay·yo·mer	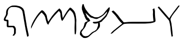	
them	a·le·hem	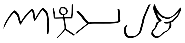	
bless	be·ru·kheem	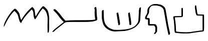	
you	at·tem	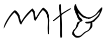	
“ The LORD	la·YHVH	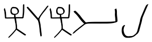	
because	a·sher	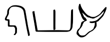	
you showed	a·see·tem	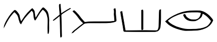	
kindness	ha·che·sed	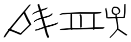	
this	haz·zeh	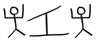	
to	im	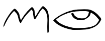	
your lord	a·do·ne·khem	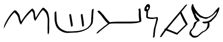	
	im	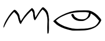	
Saul	sha·ul	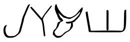	
when you buried him	vat·tiq·be·ru	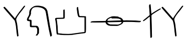	
-	o·to	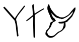	
Now	ve·at·tah	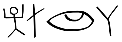	2 Samuel 2:6
show	ya·as	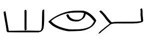	
may the LORD	YHVH	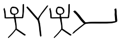	
you	im·ma·khem	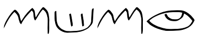	
loving devotion	che·sed	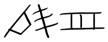	
and faithfulness	ve·e·met	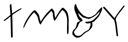	
will also	ve·gam	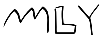	
and I	a·no·khee	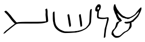	
show	e·e·seh	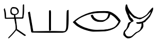	
you	it·te·khem	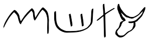	
favor	hat·to·w·vah	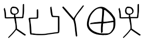	
the same	haz·zot	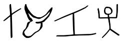	

because	a·sher		
you have done	a·see·tem	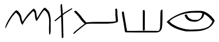	
-	had·da·var		
this	haz·zeh		
Now then	ve·at·tah		2 Samuel 2:7
be strong	te·che·zaq·nah	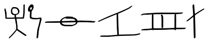	
	ye·de·khem	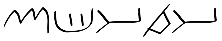	
	wih·yu	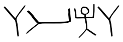	
and courageous	liv·ne		
	cha·yil	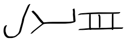	
for	kee	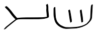	
is dead	met		
your lord	a·do·ne·khem	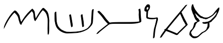	
though Saul	sha·ul		
-	ve·gam		
-	o·tee	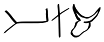	
has anointed me	ma·she·chu		
the house	vet	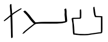	
of Judah	ye·hu·dah	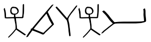	
as their king	le·me·lekh		
”	a·le·hem	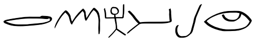	
Meanwhile, Abner	ve·av·ner		2 Samuel 2:8
son	ben		
of Ner	ner		
the commander	sar	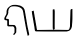	
army	tsa·va	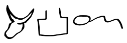	
-	a·sher		

of Saul’s	le·sha·ul	𐤋𐤔𐤀𐤅𐤋	
took	la·qach	𐤋𐤒𐤇	
-	et	𐤀𐤕	
	eesh	𐤀𐤉𐤔	
Ish-bosheth	bo·shet	𐤁𐤔𐤕	
son	ben	𐤁𐤍	
Saul’s	sha·ul	𐤔𐤀𐤅𐤋	
moved him	vay·ya·a·vi·re·hu	𐤅𐤉𐤏𐤁𐤓𐤄𐤅	
to Mahanaim	ma·cha·na·yim	𐤌𐤇𐤍𐤉𐤌	
and made him king	vay·yam·li·khe·hu	𐤅𐤉𐤌𐤋𐤊𐤄𐤅	2 Samuel 2:9
over	el	𐤀𐤋	
Gilead	hag·gil·ad	𐤄𐤂𐤋𐤏𐤃	
	ve·el	𐤅𐤀𐤋	
Asher	ha·a·shu·ree	𐤄𐤀𐤔𐤅𐤓𐤉	
	ve·el	𐤅𐤀𐤋	
Jezreel	yiz·re·el	𐤉𐤆𐤓𐤏𐤀𐤋	
-	ve·al	𐤅𐤏𐤋	
Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
	ve·al	𐤅𐤏𐤋	
and Benjamin —	bin·ya·min	𐤁𐤍𐤉𐤌𐤍	
over	ve·al	𐤅𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
all	kul·loh	𐤊𐤋𐤄𐤐	
son	ben	𐤁𐤍	2 Samuel 2:10
was forty	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	sha·nah	𐤔𐤍𐤄	
	eesh	𐤀𐤉𐤔	

Ish-bosheth	bo·shet		
years old	ben		
Saul’s	sha·ul		
when he began to reign	be·ma·le·kho		
over	al		
Israel	yis·ra·el	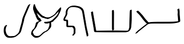	
for two	u·she·ta·yim		
years	sha·neem	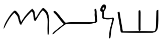	
and he reigned	ma·lakh	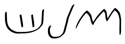	
however	akh		
The house	bet	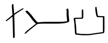	
of Judah	ye·hu·dah	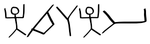	
followed	ha·yu	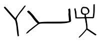	
	a·cha·re	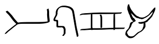	
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was	vay·hee	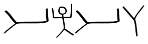	2 Samuel 2:11
And the length	mis·par		
of time	hay·ya·meem		
that	a·sher		
	ha·yah	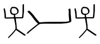	
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king	me·lekh	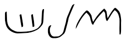	
in Hebron	be·chev·ro·wn	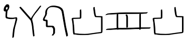	
over	al		
the house	bet	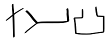	
of Judah	ye·hu·dah	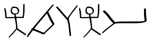	
was seven	she·va		

years	sha·neem	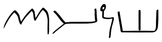	
and six	ve·shish·shah	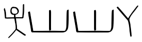	
months	cho·da·sheem	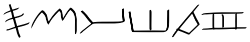	
marched out	vay·ye·tse	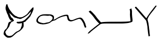	2 Samuel 2:12
One day Abner	av·ner	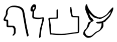	
son	ben	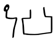	
of Ner	ner		
and the servants	ve·av·de	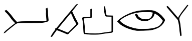	
	eesh	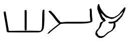	
of Ish-bosheth	bo·shet	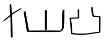	
son	ben	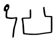	
of Saul	sha·ul	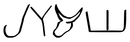	
from Mahanaim	mim·ma·cha·na·yim	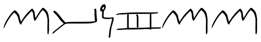	
to Gibeon	giv·o·w·nah	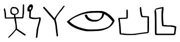	
So Joab	ve·yo·w·av	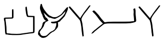	2 Samuel 2:13
son	ben	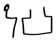	
of Zeruiah	tse·ru·yah	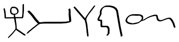	
along with the servants	ve·av·de	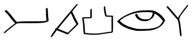	
of David	da·wid	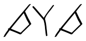	
marched out	ya·tse·u	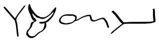	
and met them	vay·yiph·ge·shum	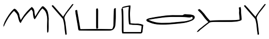	
by	al	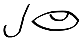	
the pool	be·re·khat	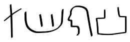	
of Gibeon	giv·o·wn	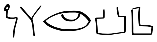	
	yach·daw	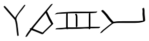	
took up positions	vay·ye·she·vu	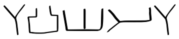	
And the two camps	el·leh	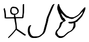	

on	al		
of the pool	hab·be·re·khah	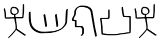	
opposite sides	miz·zeh		
	ve·el·leh		
	al		
	hab·be·re·khah	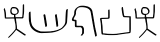	
	miz·zeh		
said	vay·yo·mer		2 Samuel 2:14
Then Abner	av·ner	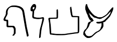	
to	el		
Joab	yo·w·av		
get up	ya·qu·mu	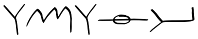	
	na		
“ Let us have the young men	han·ne·a·reem	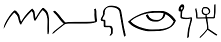	
and compete	vee·sa·cha·qu	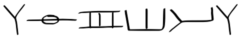	
before us ”	le·pha·ne·nu	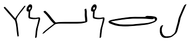	
replied	vay·yo·mer		
Joab	yo·w·av		
“ Let them get up ”	ya·qu·mu	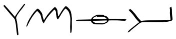	
So they got up	vay·ya·qu·mu	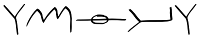	2 Samuel 2:15
	vay·ya·av·ru		
and were counted off —	ve·mis·par		
twelve	she·nem	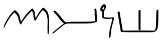	
	a·sar		
for Benjamin	le·vin·ya·min	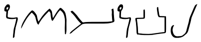	
	u·le·eesh		
and Ish-bosheth	bo·shet	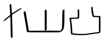	

son	ben		
of Saul	sha·ul		
and twelve	u·she·nem	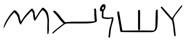	
	a·sar		
-	me·av·de	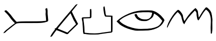	
for David	da·wid		
grabbed	vay·ya·cha·zi·qu	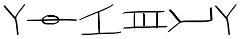	2 Samuel 2:16
Then each man	eesh	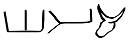	
by the head	be·rosh		
his opponent	re·e·hu		
and thrust his sword	ve·char·bo	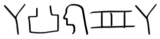	
side	be·tsad		
into his opponent’s	re·e·hu		
and they all fell	vay·yip·pe·lu	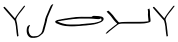	
together	yach·daw	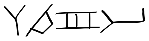	
is called	vay·yiq·ra	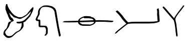	
place	lam·ma·qo·wm	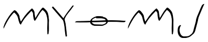	
So this	ha·hu		
	chel·qat	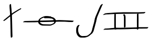	
Helkath-hazzurim	hats·tsu·reem		
which	a·sher		
is in Gibeon	be·giv·o·wn	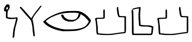	
was	vat·te·hee		2 Samuel 2:17
The battle	ham·mil·cha·mah	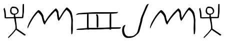	
intense	qa·shah	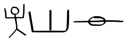	
-	ad		
	me·od		

day	bay·yo·wm	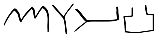	
that	ha·hu		
were defeated	vay·yin·na·geph	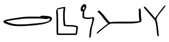	
and Abner	av·ner	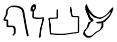	
and the men	ve·an·she	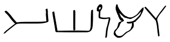	
of Israel	yis·ra·el	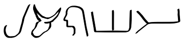	
by	liph·ne		
the servants	av·de	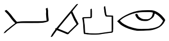	
of David	da·wid		
were	vay·yih·yu		2 Samuel 2:18
there :	sham		
The three	she·lo·shah	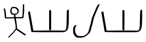	
sons	be·ne	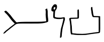	
of Zeruiah	tse·ru·yah		
Joab	yo·w·av		
Abishai	va·a·vee·shay	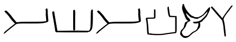	
and Asahel	va·a·sa·h·el		
Now Asahel	va·a·sa·h·el		
[was] fleet	qal	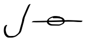	
of foot	be·rag·law	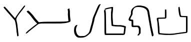	
like a	ke·a·chad		
gazelle	hats·tse·va·yim	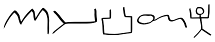	
-	a·sher		
wild	bas·sa·deh	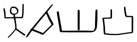	
chased	vay·yir·doph		2 Samuel 2:19
and he	a·sa·h·el		
	a·cha·re	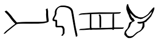	

Abner	av·ner	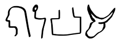	
not	ve·lo		
turning	na·tah		
	la·le·khet	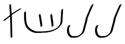	
	al		
to the right	hay·ya·meen		
	ve·al		
or to the left	has·se·mo·wl		
	me·a·cha·re	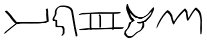	
in his pursuit	av·ner		
glanced	vay·yi·phen	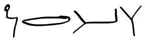	2 Samuel 2:20
And Abner	av·ner	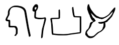	
back	a·cha·raw	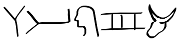	
and said	vay·yo·mer	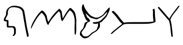	
you	ha·at·tah		
“ Is that	zeh	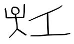	
Asahel ? ”	a·sa·h·el	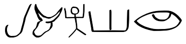	
Asahel replied	vay·yo·mer		
“ It is ”	a·no·khee		
told	vay·yo·mer	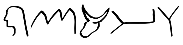	2 Samuel 2:21
him	lo	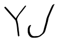	
So Abner	av·ner		
“ Turn	ne·teh		
to	le·kha	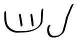	
your	al		
right	ye·mee·ne·kha	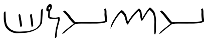	
or	o		

to	al	
your left	se·mo·le·kha	
seize	ve·e·choz	
	le·kha	
one	e·chad	
of the young men	me·han·ne·a·reem	
and take	ve·qach	
for yourself ”	le·kha	
-	et	
his equipment	cha·li·tsa·to	
not	ve·lo	
would	a·vah	
But Asahel	a·sa·h·el	
stop	la·sur	
chasing him	me·a·cha·raw	
Once again	vay·yo·seph	2 Samuel 2:22
	o·wd	
Abner	av·ner	
warned	le·mor	
	el	
Asahel	a·sa·h·el	
“ Stop	sur	
	le·kha	
chasing me	me·a·cha·ray	
Why	lam·mah	
should I strike	ak·kek·kah	
you to the ground ?	ar·tsah	

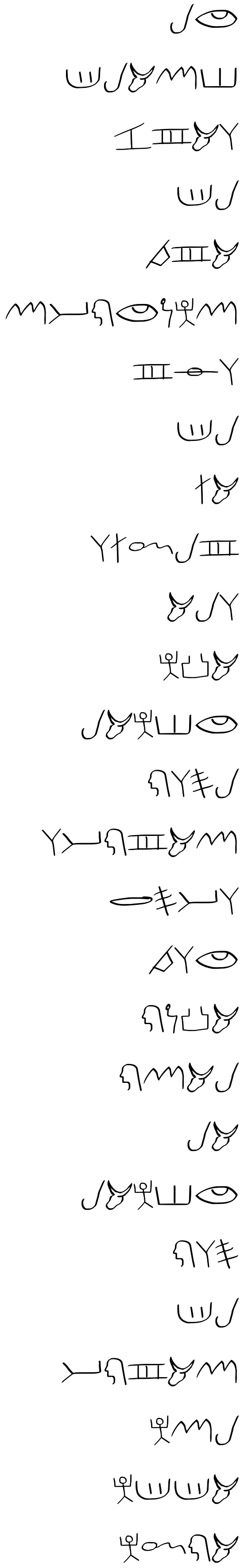

How	ve·ekh	
could I show	es·sa	
my face	pha·nay	
to	el	
Joab ? ”	yo·w·av	
your brother	a·chee·kha	
But Asahel refused	vay·ma·en	2 Samuel 2:23
to turn away	la·sur	
thrust	vay·yak·ke·hu	
so Abner	av·ner	
the butt	be·a·cha·re	
of his spear	ha·cha·neet	
into	el	
his stomach	ha·cho·mesh	
came out	vat·te·tse	
and [it]	ha·cha·neet	
his back	me·a·cha·raw	
and he fell	vay·yip·pal	
on the spot	sham	
dead	vay·ya·mat	
	ta·cha·to	
	vay·hee	
And every man	kal	
when he came	hab·ba	
to	el	
the place	ham·ma·qo·wm	
where	a·sher	

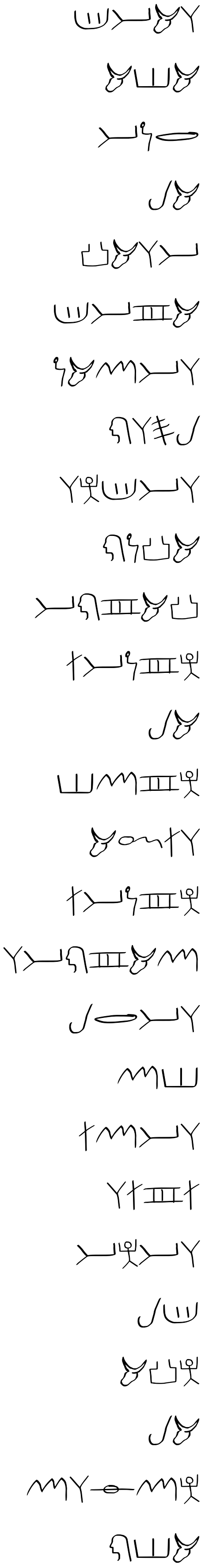

had fallen	na·phal	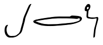	
	sham		
Asahel	a·sa·h·el		
and died	vay·ya·mot	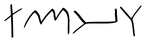	
paused	vay·ya·a·mo·du		
pursued	vay·yir·de·phu		2 Samuel 2:24
But Joab	yo·w·av		
and Abishai	va·a·vee·shay	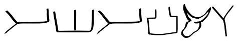	
	a·cha·re	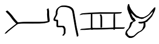	
Abner	av·ner		
By sunset	ve·hash·she·mesh		
	ba·ah		
they	ve·hem·mah	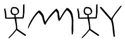	
had gone	ba·u		
as	ad		
far as the hill	giv·at	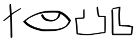	
of Ammah	am·mah	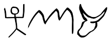	
-	a·sher		
opposite	al		
	pe·ne	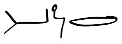	
Giah	gee·ach	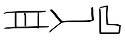	
on the way	de·rekh		
to the wilderness	mid·bar		
of Gibeon	giv·o·wn		
rallied	vay·yit·qab·be·tsu	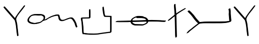	2 Samuel 2:25
The Benjamites	ve·ne	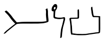	
	vin·ya·min	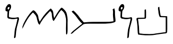	

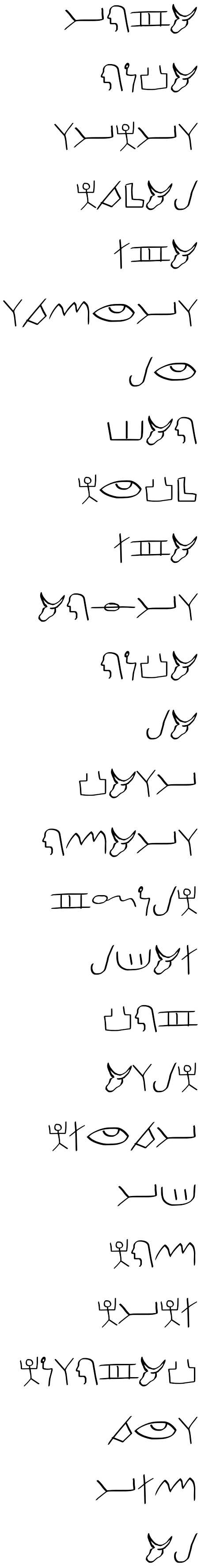

	a·cha·re	
to Abner	av·ner	
formed	vay·yih·yu	
unit	la·a·gud·dah	
a single	e·chat	
and took their stand	vay·ya·am·du	
	al	
atop	rosh	
hill	giv·ah	
a	e·chat	
called out	vay·yiq·ra	2 Samuel 2:26
Then Abner	av·ner	
to	el	
Joab	yo·w·av	
:	vay·yo·mer	
?	ha·la·ne·tsach	
devour forever	to·khal	
“ Must the sword	che·rev	
Do you not	ha·lo·w	
realize	ya·da·tah	
that	kee	
in bitterness ?	ma·rah	
	tih·yeh	
this will only end	ba·a·cha·ro·w·nah	
How long	ve·ad	
	ma·tay	
	lo	

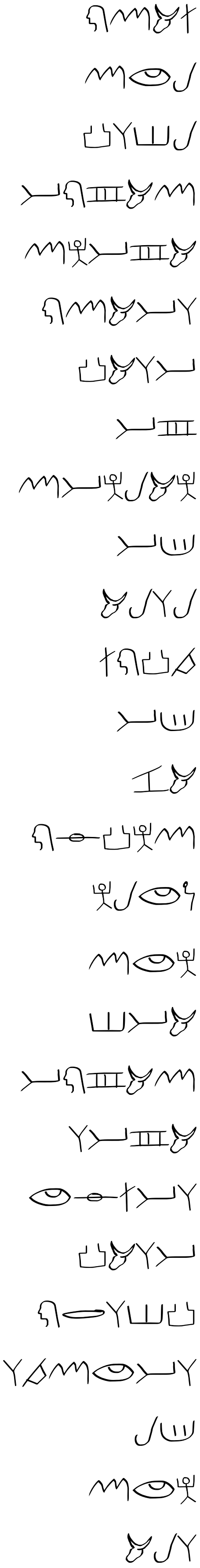

before you tell	to·mar	
the troops	la·am	
to stop	la·shuv	
pursuing	me·a·cha·re	
their brothers ? ”	a·che·hem	
replied	vay·yo·mer	2 Samuel 2:27
Joab	yo·w·av	
lives ”	chay	
“ As surely as God	ha·e·lo·heem	
“ if you had not	kee	
	lu·le	
spoken up	dib·bar·ta	
	kee	
	az	
until morning ”	me·hab·bo·qer	
would have continued	na·a·lah	
the troops	ha·am	
	eesh	
pursuing	me·a·cha·re	
their brothers	a·chee	
blew	vay·yit·qa	2 Samuel 2:28
So Joab	yo·w·av	
the ram’s horn	bash·sho·w·phar	
stopped	vay·ya·am·du	
and all	kal	
the troops	ha·am	
they no	ve·lo	

pursued	yir·de·phu		
longer	o·wd		
	a·cha·re	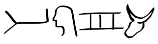	
Israel	yis·ra·el	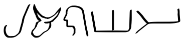	
	ve·lo		
or continued	ya·se·phu		
	o·wd		
to fight	le·hil·la·chem	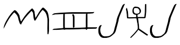	
Abner	ve·av·ner		2 Samuel 2:29
and his men	va·a·na·shaw		
marched	ha·le·khu	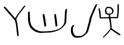	
through the Arabah	ba·a·ra·vah		
And all	kol	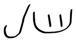	
night	hal·lay·lah	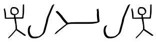	
that	ha·hu	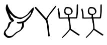	
They crossed	vay·ya·av·ru		
-	et		
the Jordan	hay·yar·den		
marched	vay·ye·le·khu	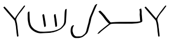	
all	kal	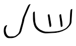	
morning	hab·bit·ro·wn	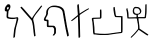	
and arrived	vay·ya·vo·u	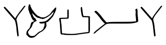	
at Mahanaim	ma·cha·na·yim	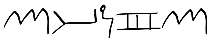	
When Joab	ve·yo·w·av		2 Samuel 2:30
returned	v	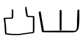	
from pursuing	me·a·cha·re	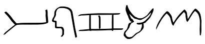	
Abner	av·ner	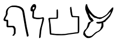	

he gathered	vay·yiq·bots	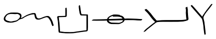	
-	et		
all	kal		
the troops	ha·am		
were missing	vay·yip·pa·qe·du	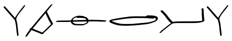	
servants	me·av·de	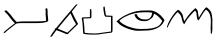	
of David’s	da·wid		
nineteen	tish·ah		
	a·sar		
	eesh	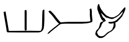	
In addition to Asahel	va·a·sah		
	el		
but they	ve·av·de		2 Samuel 2:31
	da·wid		
had struck down	hik·ku		
Benjamites	mib·bin·ya·min	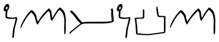	
	u·ve·an·she	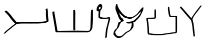	
[who were with] Abner	av·ner	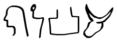	
360	she·losh	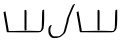	
	me·o·wt		
	ve·shish·sheem	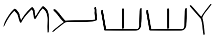	
	eesh	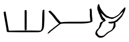	
	me·tu		
Later, they took	vay·yis·u		2 Samuel 2:32
-	et		
Asahel	a·sa·h·el		
and buried him	vay·yiq·be·ru·hu	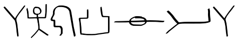	

tomb	be·qe·ver	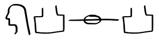	
in his father’s	a·vee	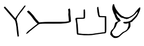	
-	a·sher		
	bet	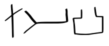	
in Bethlehem	la·chem	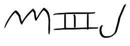	
marched	vay·ye·le·khu	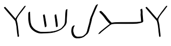	
all	khal	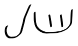	
night	hal·lay·lah	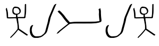	
Then Joab	yo·w·av		
and his men	va·a·na·shaw		
at daybreak	vay·ye·or	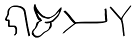	
and reached	la·hem	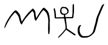	
Hebron	be·chev·ro·wn		
was	vat·te·hee		2 Samuel 3:1
Now the war	ham·mil·cha·mah	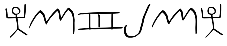	
protracted	a·ruk·kah	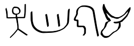	
between	ben	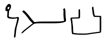	
the house	bet	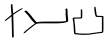	
of Saul	sha·ul		
	u·ven	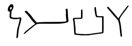	
and the house	bet	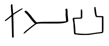	
of David	da·wid		
And David	ve·da·wid		
grew [stronger]	ho·lekh	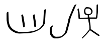	
and stronger	ve·cha·zeq	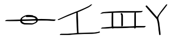	
while the house	u·vet	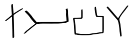	
of Saul	sha·ul		

grew [weaker]	ho·le·kheem	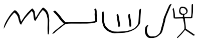	
and weaker	ve·dal·leem	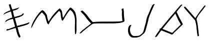	
were born	vay·yē·le·du	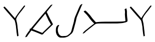	2 Samuel 3:2
to David	le·da·wid	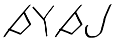	
And sons	ba·neem	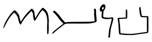	
in Hebron :	be·chev·ro·wn	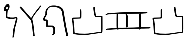	
was	vay·hee	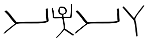	
His firstborn	ve·kho·w·ro	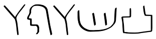	
Amnon	am·no·wn	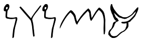	
by Ahinoam	la·a·chee·no·am	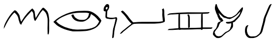	
of Jezreel	hay·yiz·re·e·lit	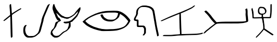	
his second	u·mish·ne·hu	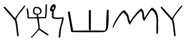	2 Samuel 3:3
was Chileab	khil·av	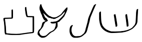	
by Abigail	la·ʾa·vī·gēl	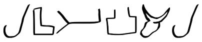	
the widow	e·shet	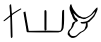	
of Nabal	na·val	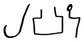	
of Carmel	hak·kar·me·lee	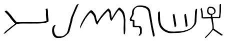	
his third	ve·hash·she·li·shee	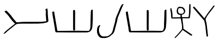	
was Absalom	av·sha·lo·wm	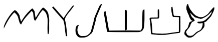	
the son	ben	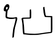	
of Maacah	ma·a·khah	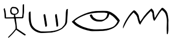	
daughter	bat	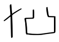	
Talmai	tal·may	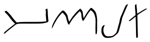	
of King	me·lekh	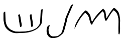	
of Geshur	ge·shur	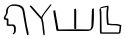	
his fourth	ve·ha·re·vee·ee	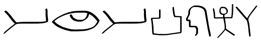	2 Samuel 3:4
was Adonijah	a·do·nee·yah	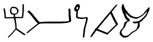	

the son	ben		
of Haggith	chag·geet		
his fifth	ve·ha·cha·mee·shee	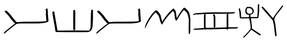	
was Shephatiah	she·phat·yah		
the son	ben		
of Abital	a·vee·tal	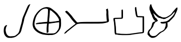	
and his sixth	ve·hash·shish·shee		2 Samuel 3:5
was Ithream	yit·re·am		
Eglah	le·eg·lah	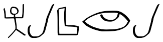	
wife	e·shet	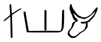	
by David’s	da·wid		
These [sons]	el·leh	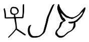	
were born	yul·le·du	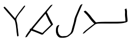	
to David	le·da·wid		
in Hebron	be·chev·ro·wn		
During	vay·hee	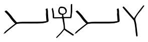	2 Samuel 3:6
	bih·yo·wt	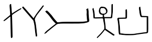	
the war	ham·mil·cha·mah	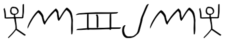	
between	ben	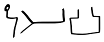	
the house	bet	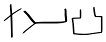	
of Saul	sha·ul		
	u·ven	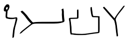	
and the house	bet	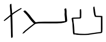	
of David	da·wid		
Abner	ve·av·ner		
	ha·yah	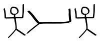	

had continued to strengthen [his position]	mit·chaz·zeq	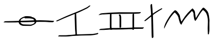	
in the house	be·vet	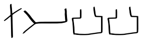	
of Saul	sha·ul		
Meanwhile, Saul	u·le·sha·ul		2 Samuel 3:7
had a concubine	pi·le·gesh	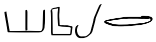	
named	u·she·mah	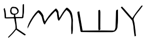	
Rizpah	rits·pah		
the daughter	vat		
of Aiah	ay·yah	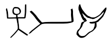	
So Ish-bosheth questioned	vay·yo·mer		
	el		
Abner	av·ner	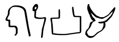	
“ Why	mad·du·a		
did you sleep with	ba·tah		
	el		
concubine ? ”	pee·le·gesh	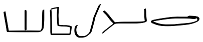	
my father’s	a·vee	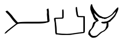	
was furious	vay·yi·char	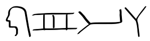	2 Samuel 3:8
Abner	le·av·ner	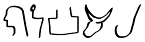	
	me·od		
over	al		
accusation	div·re		
	eesh	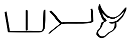	
Ish-bosheth’s	bo·shet	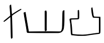	
he asked	vay·yo·mer		
the head	ha·rosh		

of a dog	ke·lev	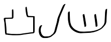	
“ Am I	a·no·khee		
that	a·sher		
belongs to Judah ? ”	lee·hu·dah		
“ All this time	hay·yo·wm	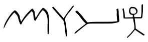	
	e·e·seh		
I have been loyal	che·sed		
to	im		
the house	bet	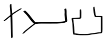	
Saul	sha·ul		
of your father	a·vee·kha	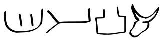	
to	el		
his brothers	e·chaw	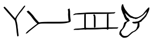	
and to	ve·el		
his friends	me·re·e·hu		
I have not	ve·lo		
delivered you	him·tsee·ti·kha		
into the hand	be·yad	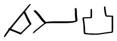	
of David	da·wid		
you accuse	vat·tiph·qod	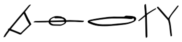	
me	a·lay	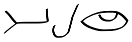	
of wrongdoing	a·won		
with this woman !	ha·ish·shah		
but now	hay·yo·wm	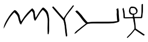	
punish	koh	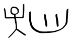	2 Samuel 3:9
	ya·a·seh		
May God	e·lo·heem		

Abner	le·av·ner	
and ever so	ve·khoh	
severely	yo·seeph	
	lo	
if	kee	
what	ka·a·sher	
has sworn to him :	nish·ba	
the LORD	YHVH	
for David	le·da·wid	
	kee	
	khen	
I do not do	e·e·seh	
	lo	
to transfer	le·ha·a·veer	2 Samuel 3:10
the kingdom	ham·mam·la·khah	
from the house	mib·bet	
of Saul	sha·ul	
and to establish	u·le·ha·qeem	
-	et	
the throne	kis·se	
of David	da·wid	
over	al	
Israel	yis·ra·el	
	ve·al	
and Judah	ye·hu·dah	
from Dan	mid·dan	
to	ve·ad	

	be·er	
Beersheba ”	sha·va	
	ve·lo	2 Samuel 3:11
Ish-bosheth did not dare	ya·khol	
	o·wd	
to say	le·ha·sheev	
-	et	
to [him]	av·ner	
another word	da·var	
And for fear	mee·yir·a·to	
[of Abner]	o·to	
sent	vay·yish·lach	2 Samuel 3:12
Then Abner	av·ner	
messengers	mal·a·kheem	
to	el	
David	da·wid	
in his place	ta·cha·to	
to say	le·mor	
“ To whom [does]	le·mee	
the land [belong] ?	a·rets	
	le·mor	
Make	ka·re·tah	
your covenant	ve·ree·te·kha	
with me	it·tee	
and surely	ve·hin·neh	
my hand [will be]	ya·dee	
with you	im·makh	

to bring	le·ha·sev	
{over} to you ”	e·le·kha	
-	et	
all	kal	
Israel	yis·ra·el	
replied David	vay·yo·mer	2 Samuel 3:13
“ Good ”	to·wv	
“ I	a·nee	
will make	ekh·rot	
with you	it·te·kha	
a covenant	be·reet	
But	akh	
thing	da·var	
there is one	e·chad	
I	a·no·khee	
require	sho·el	
of you :	me·it·te·kha	
	le·mor	
Do not	lo	
appear	tir·eh	
-	et	
before me	pa·nay	
	kee	
unless	im	
	liph·ne	
you bring	he·vee·a·kha	
-	et	

Michal	mee·khal	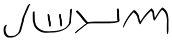	
daughter	bat		
Saul’s	sha·ul		
when you come	be·vo·a·kha		
to see me	lir·o·wt		
-	et		
- ”	pa·nay	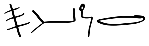	
sent	vay·yish·lach		2 Samuel 3:14
Then David	da·wid		
messengers	mal·a·kheem		
to	el		
	eesh	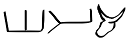	
Ish-bosheth	bo·shet	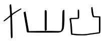	
son	ben		
of Saul	sha·ul		
to say	le·mor		
“ Give	te·nah	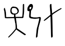	
me	et		
back my wife	ish·tee		
-	et		
Michal	mee·khal	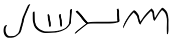	
whom	a·sher		
I betrothed	e·ras·tee		
to myself	lee	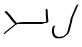	
for a hundred	be·me·ah		
foreskins ”	a·re·lo·wt	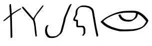	
Philistine	pe·lish·teem		

sent	vay·yish·lach		2 Samuel 3:15
	eesh	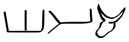	
So Ish-bosheth	bo·shet	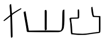	
and took [Michal]	vay·yiq·qa·che·ha	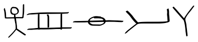	
from	me·im		
[her] husband	eesh	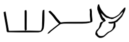	
	me·im		
Paltiel	pal·tee·el	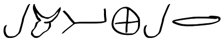	
son	ben		
of Laish	lush		
followed	vay·ye·lekh	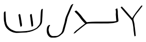	2 Samuel 3:16
	it·tah		
Her husband	ee·shah	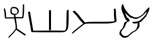	
	ha·lo·wkh		
weeping	u·va·khoh	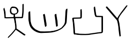	
her	a·cha·re·ha	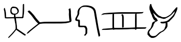	
all the way to	ad		
Bahurim	ba·chu·reem		
said	vay·yo·mer		
to him	e·law	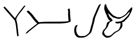	
Then Abner	av·ner	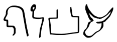	
	lekh	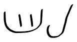	
“ Go back ”	shuv		
So he returned [home]	vay·ya·shov		
conferred	u·de·var		2 Samuel 3:17
Now Abner	av·ner	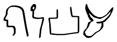	
	ha·yah	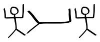	

with	im	𐤏𐤌	
the elders	ziq·ne	𐤆𐤒𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and said	le·mor	𐤋𐤀𐤌𐤓	
	gam	𐤂𐤌	
“ In the past	te·mo·wl	𐤕𐤌𐤅𐤋	
	gam	𐤂𐤌	
	shil·shom	𐤔𐤋𐤔𐤌	
	he·yee·tem	𐤄𐤉𐤉𐤕𐤌	
you sought	me·vaq·sheem	𐤌𐤁𐤒𐤔𐤉𐤌	
-	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
as your king	le·me·lekh	𐤋𐤌𐤋𐤊	
	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
Now	ve·at·tah	𐤅𐤏𐤕𐤄	2 Samuel 3:18
take action	a·su	𐤏𐤔𐤅	
because	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
has said	a·mar	𐤀𐤌𐤓	
to	el	𐤀𐤋	
David	da·wid	𐤃𐤅𐤃	
	le·mor	𐤋𐤀𐤌𐤓	
‘ Through	be·yad	𐤁𐤉𐤃	
David	da·wid	𐤃𐤅𐤃	
My servant	av·dee	𐤏𐤁𐤃𐤉	
I will save	ho·wo·shee·a	𐤄𐤅𐤔𐤉𐤏	
-	et	𐤀𐤕	

My people	am·mee	𐤏𐤌𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from the hands	mee·yad	𐤌𐤉𐤃	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
[and]	u·mee·yad	𐤅𐤌𐤉𐤃	
of all	kal	𐤊𐤋	
their enemies ’”	o·ye·ve·hem	𐤀𐤉𐤁𐤉𐤄𐤌	
spoke to	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	2 Samuel 3:19
also	gam	𐤂𐤌	
Abner	av·ner	𐤀𐤁𐤍𐤓	
	be·a·ze·ne	𐤁𐤀𐤆𐤍𐤉	
the Benjamites	vin·ya·meen	𐤁𐤍𐤉𐤌𐤉𐤍	
and went	vay·ye·lekh	𐤅𐤉𐤋𐤊	
	gam	𐤂𐤌	
	av·ner	𐤀𐤁𐤍𐤓	
to tell	le·dab·ber	𐤋𐤃𐤁𐤓	
	be·a·ze·ne	𐤁𐤀𐤆𐤍𐤉	
David	da·wid	𐤃𐤅𐤃	
to Hebron	be·chev·ro·wn	𐤁𐤇𐤁𐤓𐤅𐤍	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
seemed good	to·wv	𐤈𐤅𐤁	
	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
to Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	u·ve·e·ne	𐤅𐤁𐤏𐤉𐤍𐤉	
and to the whole	kal	𐤊𐤋	

house	bet	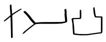	
of Benjamin	bin·ya·min	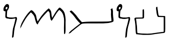	
came	vay·ya·vo	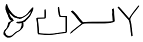	2 Samuel 3:20
When Abner	av·ner	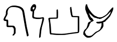	
to	el		
David	da·wid		
at Hebron	chev·ro·wn		
	ve·it·to		
and twenty	es·reem	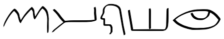	
of his men	a·na·sheem	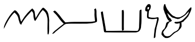	
held	vay·ya·as		
David	da·wid		
for them	le·av·ner		
	ve·la·a·na·sheem		
-	a·sher		
-	it·to		
a feast	mish·teh		
said	vay·yo·mer		2 Samuel 3:21
Then Abner	av·ner	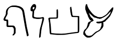	
to	el		
David	da·wid		
	a·qu·mah	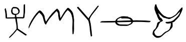	
“ Let me go at once	ve·e·le·khah	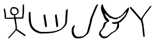	
and I will gather	ve·eq·be·tsah	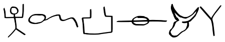	
to	el		
my lord	a·do·nee		
the king	ham·me·lekh		

-	et	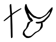	
all	kal	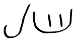	
Israel	yis·ra·el	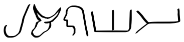	
that they may make	ve·yikh·re·tu	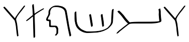	
with you	it·te·kha	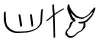	
a covenant	be·reet	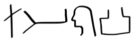	
and that you may rule	u·ma·lakh·ta	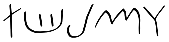	
over all	be·khol	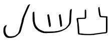	
that	a·sher	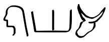	
desires ”	te·aw·veh	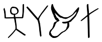	
your heart	naph·she·kha	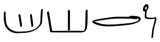	
dismissed	vay·ye·shal·lach	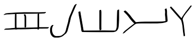	
So David	da·wid	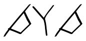	
-	et	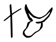	
Abner	av·ner	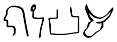	
and he went	vay·ye·lekh	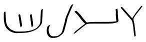	
in peace	be·sha·lo·wm	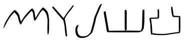	
Just then	ve·hin·neh	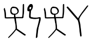	2 Samuel 3:22
soldiers	av·de	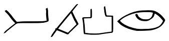	
David’s	da·wid	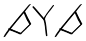	
and Joab	ve·yo·w·av	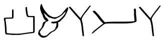	
returned	ba	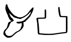	
from a raid	me·hag·ge·dud	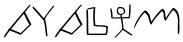	
plunder	ve·sha·lal	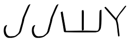	
a great	rav	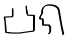	
with them	im·mam	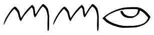	
bringing	he·vee·u	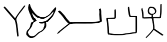	

But Abner [was]	ve·av·ner	
not	e·nen·nu	
with	im	
David	da·wid	
in Hebron	be·chev·ro·wn	
because	kee	
David had sent him	shil·le·cho	
on his way	vay·ye·lekh	
in peace	be·sha·lo·wm	
When Joab	ve·yo·w·av	2 Samuel 3:23
and all	ve·khal	
his troops	hats·tsa·va	
-	a·sher	
-	it·to	
arrived	ba·u	
was informed	vay·yag·gi·du	
[he]	le·yo·w·av	
	le·mor	
came	ba	
“ Abner	av·ner	
son	ben	
of Ner	ner	
to	el	
see the king	ham·me·lekh	
who sent him	vay·shal·le·che·hu	
on his way	vay·ye·lekh	
in peace ”	be·sha·lo·wm	

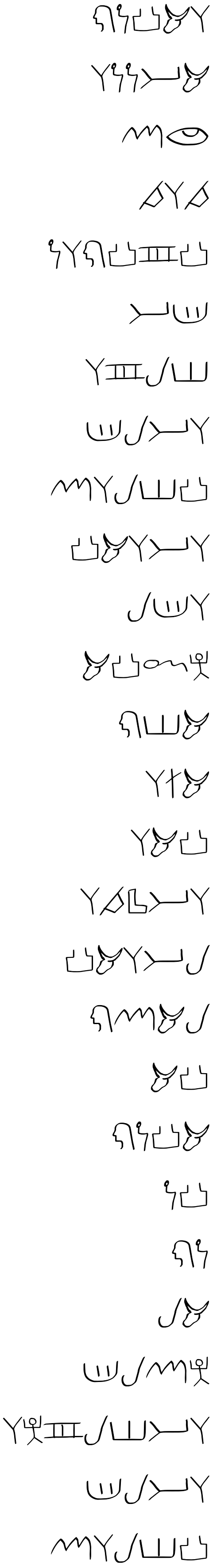

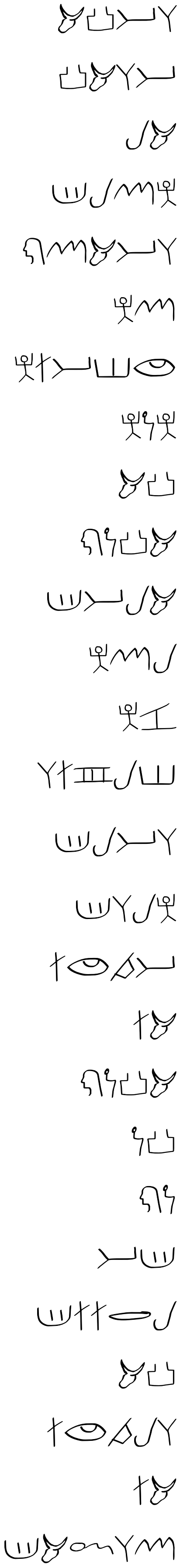

went	vay·ya·vo	2 Samuel 3:24
So Joab	yo·w·av	
to	el	
the king	ham·me·lekh	
and said	vay·yo·mer	
“ What	meh	
have you done ?	a·see·tah	
Look	hin·neh	
came	va	
Abner	av·ner	
to you	e·le·kha	
Why	lam·mah	
	zeh	
did you dismiss him ?	shil·lach·to	
Now he is getting away	vay·ye·lekh	
!	ha·lo·wkh	
Surely you realize	ya·da·ta	2 Samuel 3:25
-	et	
Abner	av·ner	
son	ben	
of Ner	ner	
that	kee	
to deceive you	le·phat·to·te·kha	
came	ba	
and to track	ve·la·da·at	
-	et	
your movements	mo·w·tsa·a·kha	

-	ve·et	𐤅𐤀𐤕	
-	me·vo·ʾɛ·kha	𐤌𐤁𐤅𐤀𐤊	
	ve·la·da·at	𐤅𐤋𐤃𐤏𐤕	
-	et	𐤀𐤕	
and all	kal	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
you are	at·tah	𐤀𐤕𐤄	
doing ”	o·seh	𐤏𐤔𐤄	
had left	vay·ye·tse	𐤅𐤉𐤑𐤀	2 Samuel 3:26
As soon as Joab	yo·w·av	𐤉𐤅𐤀𐤁	
	me·im	𐤌𐤏𐤌	
David	da·wid	𐤃𐤅𐤃	
he sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	
messengers	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
after	a·cha·re	𐤀𐤇𐤓𐤉	
Abner	av·ner	𐤀𐤁𐤍𐤓	
who brought him back	vay·ya·shi·vu	𐤅𐤉𐤔𐤁𐤅	
-	o·to	𐤀𐤕𐤅	
from the well	mib·bo·wr	𐤌𐤁𐤅𐤓	
of Sirah	has·si·rah	𐤄𐤎𐤓𐤄	
but David	ve·da·wid	𐤅𐤃𐤅𐤃	
was unaware	lo	𐤋𐤀	
of it	ya·da	𐤉𐤃𐤏	
returned	vay·ya·shav	𐤅𐤉𐤔𐤁	2 Samuel 3:27
When Abner	av·ner	𐤀𐤁𐤍𐤓	
to Hebron	chev·ro·wn	𐤇𐤁𐤓𐤅𐤍	
pulled him aside	vay·yat·te·hu	𐤅𐤉𐤈𐤄𐤅	

Joab	yo·w·av		
into	el		
-	to·wkh		
the gateway	hash·sha·ar		
as if to speak	le·dab·ber	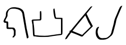	
to him privately	it·to		
	bash·she·lee	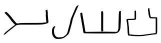	
Joab stabbed him	vay·yak·ke·hu	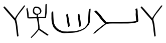	
and there	sham	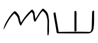	
in the stomach	ha·cho·mesh	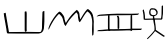	
So Abner died	vay·ya·mat	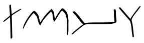	
on account of the blood	be·dam		
	a·sah		
Asahel	el		
of Joab’s brother	a·chee	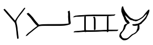	
heard	vay·yish·ma	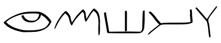	2 Samuel 3:28
David	da·wid		
about this	me·a·cha·re	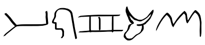	
Afterward	khen		
and said	vay·yo·mer		
guiltless	na·qee	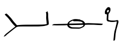	
“ I	a·no·khee		
and my kingdom	u·mam·lakh·tee	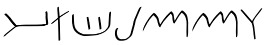	
before	me·im		
the LORD	YHVH		
	ad		
are forever	o·w·lam		

concerning the blood	mid·de·me		
of Abner	av·ner	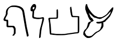	
son	ben		
of Ner	ner		
May it whirl	ya·chu·lu	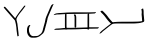	2 Samuel 3:29
over	al		
the heads	rosh		
of Joab	yo·w·av		
and	ve·el		
the entire	kal	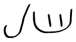	
house	bet	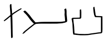	
of his father	a·vee	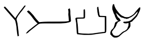	
never	ve·al		
be without	yik·ka·ret		
and may the house	mib·bet	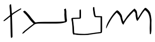	
of Joab	yo·w·av		
one having a discharge	zav		
or skin disease	u·me·tso·ra		
or one who leans	u·ma·cha·zeeq	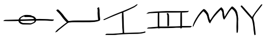	
on a staff	bap·pe·lekh		
or falls	ve·no·phel		
by the sword	ba·che·rev	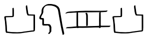	
or lacks	va·cha·sar	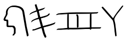	
food ”	la·chem	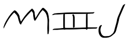	
(Joab	ve·yo·w·av		2 Samuel 3:30
Abishai	va·a·vee·shay	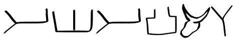	
and his brother	a·chee	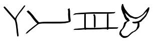	

murdered	ha·re·gu	
Abner	le·av·ner	
because	al	
-	a·sher	
he had killed	he·meet	
-	et	
Asahel	a·sa·h·el	
their brother	a·chee·hem	
at Gibeon)	be·giv·o·wn	
in the battle	bam·mil·cha·mah	
ordered	vay·yo·mer	2 Samuel 3:31
Then David	da·wid	
	el	
Joab	yo·w·av	
	ve·el	
and all	kal	
the people	ha·am	
-	a·sher	
with him	it·to	
“ Tear	qir·u	
your clothes	vig·de·khem	
put on	ve·chig·ru	
sackcloth	saq·qeem	
and mourn	ve·siph·du	
before	liph·ne	
Abner ”	av·ner	
And King	ve·ham·me·lekh	

David himself	da·wid		
walked	ho·lekh	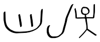	
behind	a·cha·re	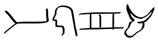	
the funeral bier	ham·mit·tah		
When they buried	vay·yiq·be·ru	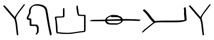	2 Samuel 3:32
-	et		
Abner	av·ner	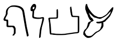	
in Hebron	be·chev·ro·wn		
aloud	va·yis·sa	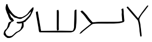	
the king	ham·me·lekh		
-	et		
	qo·w·lo	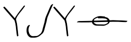	
wept	vay·ye·vek	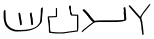	
at	el		
tomb	qe·ver	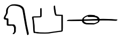	
Abner’s	av·ner	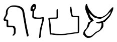	
wept	vay·yiv·ku	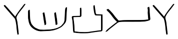	
and all	kal		
the people	ha·am		
sang this lament	vay·qo·nen	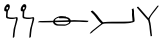	2 Samuel 3:33
And the king	ham·me·lekh		
for	el		
Abner	av·ner	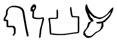	
:	vay·yo·mar		
the death	hak·ke·mo·wt		
of a fool ?	na·val	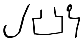	
die	ya·mut		

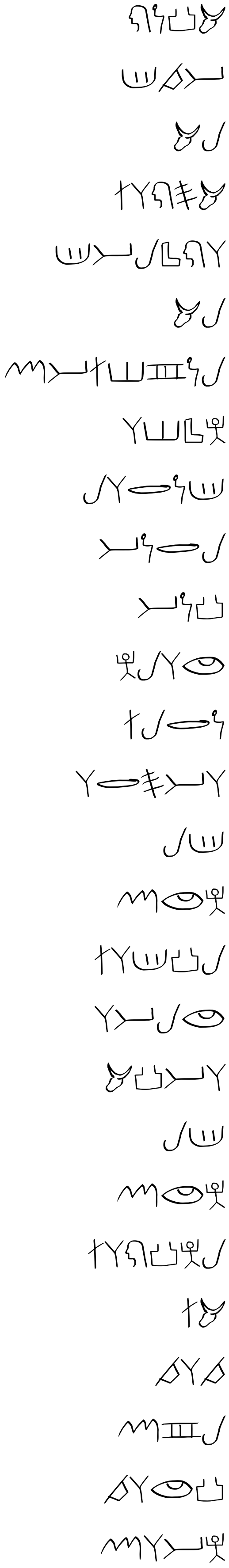

“ Should Abner	av·ner	
Your hands	ya·de·kha	2 Samuel 3:34
were not	lo	
bound	a·su·ro·wt	
your feet	ve·rag·le·kha	
were not	lo	
fettered	lin·chush·ta·yim	
	hug·ga·shu	
As a man falls	kin·pho·wl	
before	liph·ne	
	ve·ne	
the wicked	aw·lah	
[so also] you fell ”	na·pha·le·ta	
even more	vay·yo·si·phu	
And all	khal	
the people	ha·am	
wept	liv·ko·wt	
over him	a·law	
came	vay·ya·vo	2 Samuel 3:35
Then all	khal	
the people	ha·am	
to eat	le·hav·ro·wt	
-	et	
and urged David	da·wid	
something	le·chem	
while it was still	be·o·wd	
day	hay·yo·wm	

took an oath	vay·yish·sha·va	
but David	da·wid	
saying	le·mor	
punish	koh	
	ya·a·seh	
me	lee	
“ May God	e·lo·heem	
and ever so	ve·khoh	
severely	yo·seeph	
	kee	
if	im	
before	liph·ne	
sets ! ”	vo·w	
the sun	hash·she·mesh	
I taste	et·am	
bread	le·chem	
or	o	
anything else	khal	
	me·u·mah	
All	ve·khal	2 Samuel 3:36
the people	ha·am	
took note	hik·kee·ru	
and	vay·yee·tav	
were pleased	be·e·ne·hem	
In fact, everything	ke·khol	
-	a·sher	
did	a·sah	

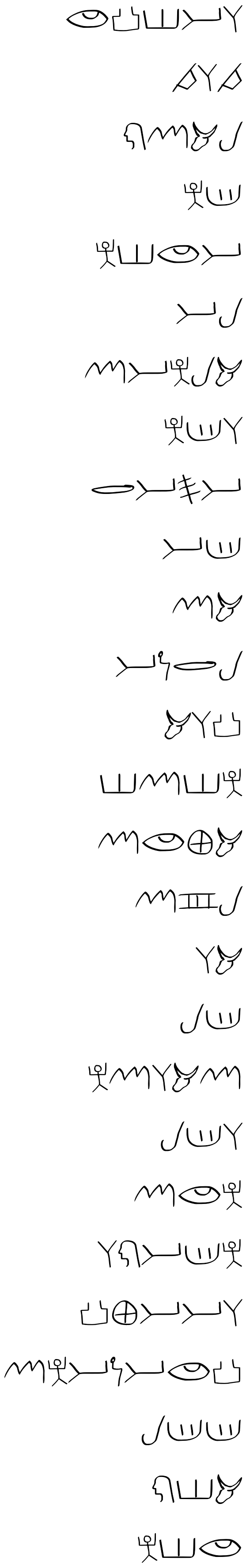

the king	ham·me·lekh	
pleased	be·e·ne	
them	khal	
	ha·am	
	to·wv	
were convinced	vay·ye·de·u	2 Samuel 3:37
all	khal	
the troops	ha·am	
and all	ve·khal	
Israel	yis·ra·el	
day	bay·yo·wm	
So on that	ha·hu	
that	kee	
had no	lo	
part	ha·ye·tah	
the king	me·ham·me·lekh	
in the murder	le·ha·meet	
-	et	
of Abner	av·ner	
son	ben	
of Ner	ner	
said	vay·yo·mer	2 Samuel 3:38
Then the king	ham·me·lekh	
to	el	
his servants	a·va·daw	
“ Do you not	ha·lo·w	
realize	te·de·u	

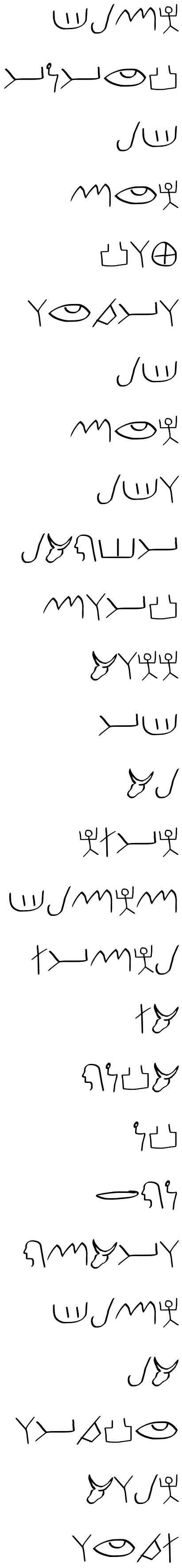

that	kee	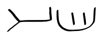	
prince	sar	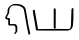	
a great	ve·ga·do·wl		
has fallen	na·phal		
today	hay·yo·wm	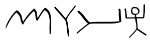	
	haz·zeh		
in Israel ?	be·yis·ra·el		
And I [am]	ve·a·no·khee		2 Samuel 3:39
this day	hay·yo·wm	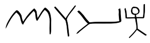	
weak	rakh	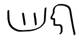	
though anointed	u·ma·shu·ach		
as king	me·lekh	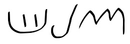	
men	ve·ha·a·na·sheem		
and these	ha·el·leh		
the sons	be·ne	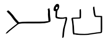	
of Zeruiah	tse·ru·yah		
are too fierce	qa·sheem	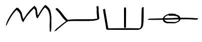	
for me	mim·men·nee		
repay	ye·shal·lem	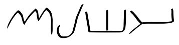	
May the LORD	YHVH		
the evildoer	le·o·seh		
	ha·ra·ah		
according to his evil ! ”	ke·ra·a·to		
heard	vay·yish·ma		2 Samuel 4:1
Now when [Ish-bosheth] son	ben		
of Saul	sha·ul		
that	kee	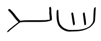	

had died	met	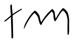	
Abner	av·ner	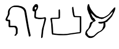	
in Hebron	be·chev·ro·wn	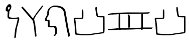	
he lost	vay·yir·pu	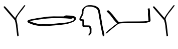	
courage	ya·daw	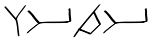	
and all	ve·khal	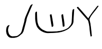	
Israel	yis·ra·el	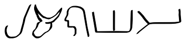	
was dismayed	niv·ha·lu	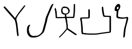	
had two	u·she·ne	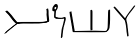	2 Samuel 4:2
men	a·na·sheem	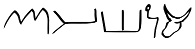	
who were leaders	sa·re	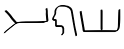	
of raiding parties	ge·du·deem	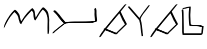	
	ha·yu	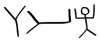	
son	ben	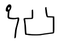	
Saul’s	sha·ul	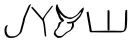	
named	shem	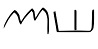	
One [was]	ha·e·chad	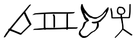	
Baanah	ba·a·nah	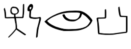	
	ve·shem	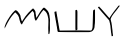	
and the other	hash·she·nee	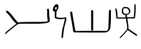	
Rechab	re·khav	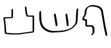	
[they were] sons	be·ne	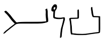	
of Rimmon	rim·mo·wn	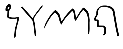	
the Beerothite	hab·be·e·ro·tee	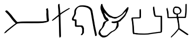	
of the tribe	mib·be·ne	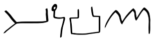	
of Benjamin —	vin·ya·min	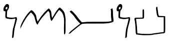	
	kee	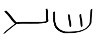	

-	gam		
Beeroth	be·e·ro·wt		
is considered	te·cha·shev		
part of	al		
Benjamin	bin·ya·min	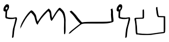	
fled	vay·yiv·re·chu		2 Samuel 4:3
because the Beerothites	hab·be·e·ro·teem		
to Gittaim	git·ta·ye·mah	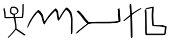	
and have lived	vay·yih·yu		
there	sham		
as foreigners	ga·reem	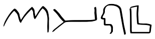	
to	ad		
day	hay·yo·wm	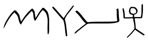	
this	haz·zeh	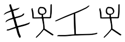	
And Jonathan	ve·lee·ho·w·na·tan	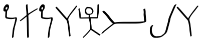	2 Samuel 4:4
son	ben		
of Saul	sha·ul		
had a son [who was]	ben		
lame in	ne·kheh		
[his] feet	rag·la·yim	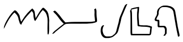	
years old	ben		
five	cha·mesh		
	sha·neem	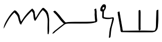	
He was	ha·yah	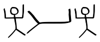	
came	be·vo		
when the report	she·mu·at		
about Saul	sha·ul		

and Jonathan	vee·ho·w·na·tan	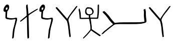	
from Jezreel	mee·yiz·re·el		
picked him up	vat·tis·sa·e·hu		
His nurse	o·man·to	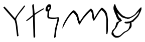	
and fled	vat·ta·nos		
	vay·hee	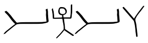	
but as she was hurrying	be·cha·phe·zah		
to escape	la·nus	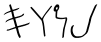	
he fell	vay·yip·pol	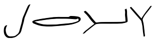	
and became lame	vay·yip·pa·se·ach		
His name	u·she·mo	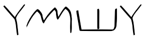	
was Mephibosheth	me·phee·vo·shet	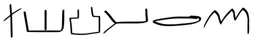	
set out	vay·ye·le·khu	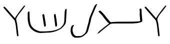	2 Samuel 4:5
the sons	be·ne	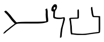	
of Rimmon	rim·mo·wn		
the Beerothite	hab·be·e·ro·tee		
Now Rechab	re·khav		
and Baanah	u·va·a·nah		
and arrived	vay·ya·vo·u	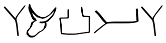	
in the heat	ke·chom	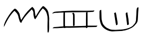	
of the day	hay·yo·wm	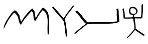	
at	el		
the house	bet	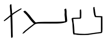	
	eesh	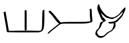	
of Ish-bosheth	bo·shet	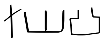	
while the king	ve·hu		
nap	sho·khev		

-	et		
-	mish·kav	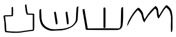	
was taking his midday	hats·tsa·ho·ra·yim	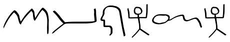	
-	ve·hen·nah		2 Samuel 4:6
They entered	ba·u		
	ad		
the interior	to·wkh		
of the house	hab·ba·yit	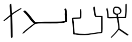	
as if to get	lo·qe·che	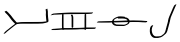	
some wheat	chit·teem	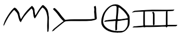	
and they stabbed him	vay·yak·ku·hu	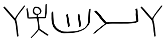	
in	el		
the stomach	ha·cho·mesh	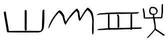	
Then Rechab	ve·re·khav	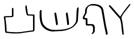	
Baanah	u·va·a·nah		
and his brother	a·chee	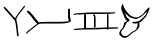	
slipped away	nim·la·tu		
They had entered	vay·ya·vo·u	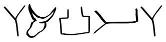	2 Samuel 4:7
the house	hab·ba·yit	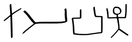	
while Ish-bosheth	ve·hu		
was lying	sho·khev		
on	al		
his bed	mit·ta·to		
	ba·cha·dar	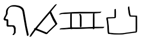	
	mish·ka·vo	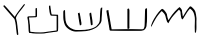	
and having stabbed	vay·yak·ku·hu	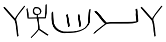	
and killed him	vay·mi·tu·hu		

they beheaded	vay·ya·see·ru		
-	et		
him	ro·sho		
took	vay·yiq·chu	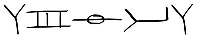	
-	et		
his head	ro·sho		
and traveled	vay·ye·le·khu	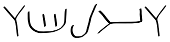	
by way	de·rekh		
of the Arabah	ha·a·ra·vah		
all	kal		
night	hal·la·ye·lah	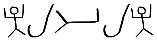	
They brought	vay·ya·vi·u	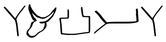	2 Samuel 4:8
-	et		
the head	rosh		
	eesh	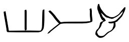	
of Ish-bosheth	bo·shet	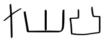	
to	el		
David	da·wid		
at Hebron	chev·ro·wn		
and said	vay·yo·me·ru		
to	el		
the king	ham·me·lekh		
“ Here is	hin·neh		
the head	rosh		
	eesh	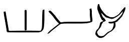	
of Ish-bosheth	bo·shet		
son	ben		

of Saul	sha·ul	
your enemy	o·yiv·kha	
who	a·sher	
sought	biq·qesh	
-	et	
your life	naph·she·kha	
has granted	vay·yit·ten	
the LORD	YHVH	
to my lord	la·do·nee	
the king	ham·me·lekh	
vengeance	ne·qa·mo·wt	
Today	hay·yo·wm	
	haz·zeh	
against Saul	mish·sha·ul	
and his offspring ”	u·miz·zar·o	
answered	vay·ya·an	2 Samuel 4:9
But David	da·wid	
-	et	
Rechab	re·khav	
and	ve·et	
Baanah	ba·a·nah	
his brother	a·chee	
the sons	be·ne	
of Rimmon	rim·mo·wn	
the Beerothite	hab·be·e·ro·tee	
-	vay·yo·mer	
-	la·hem	

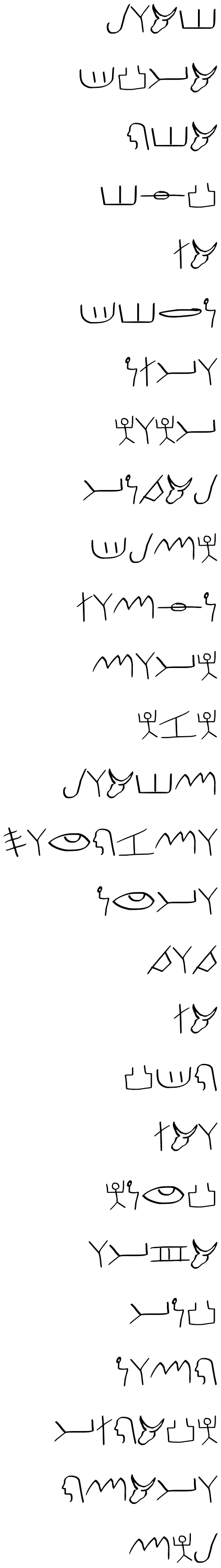

lives	chay	
“ As surely as the LORD	YHVH	
who	a·sher	
has redeemed	pa·dah	
-	et	
my life	naph·shee	
from all	mik·kal	
distress	tsa·rah	
when	kee	2 Samuel 4:10
someone told	ham·mag·geed	
me	lee	
	le·mor	
‘ Look	hin·neh	
is dead ’	met	
Saul	sha·ul	
he	ve·hu	
was	ha·yah	
a bearer of good news	khim·vas·ser	
and thought	be·e·naw	
I seized	va·o·cha·zah	
him	vo	
and put him to death	va·eh·re·ge·hu	
at Ziklag	be·tsiq·lag	
That	a·sher	
was his reward	le·tit·tee	
	lo	

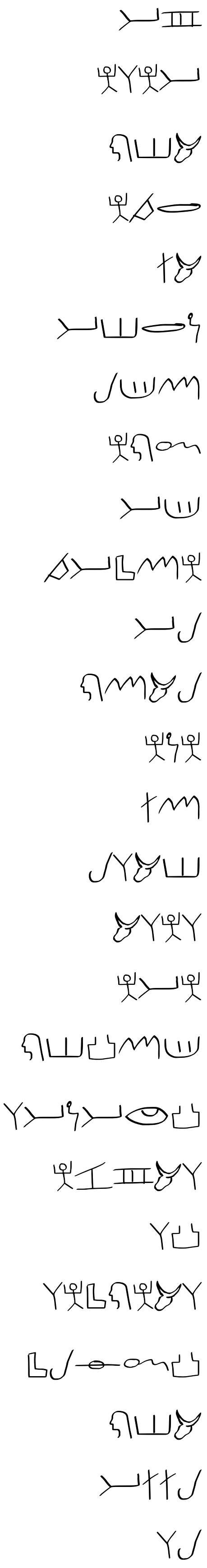

for [his] news !	be·so·rah	בשרה	
How much more	aph	אף	2 Samuel 4:11
when	kee	כי	
men	a·na·sheem	אנשים	
wicked	re·sha·eem	רשעים	
kill	ha·re·gu	הרגו	
-	et	את	
man	eesh	איש	
a righteous	tsad·deeq	צדיק	
in his own house	be·ve·to	בביתו	
[and] on	al	על	
his own bed	mish·ka·vo	משכבו	
shall I not now	ve·at·tah	ועתה	
	ha·lo·w	הלוא	
require	a·vaq·qesh	אבקש	
-	et	את	
his blood	da·mo	דמו	
your hands	mee·yed·khem	מידכם	
and remove you	u·vi·ar·tee	ובערתי	
-	et·khem	אתכם	
from	min	מן	
from the earth ! ”	ha·a·rets	הארץ	
commanded	vay·tsaw	ויצו	2 Samuel 4:12
So David	da·wid	דוד	
-	et	את	
his young men	han·ne·a·reem	הנערים	
and they killed [Rechab and Baanah]	vay·ya·har·gum	ויהרגום	

They cut off	vay·qats·tse·tsu	𐤅𐤉𐤒𐤑𐤑𐤅	
-	et	𐤀𐤕	
their hands	ye·de·hem	𐤉𐤃𐤉𐤄𐤌	
-	ve·et	𐤅𐤀𐤕	
and feet	rag·le·hem	𐤓𐤂𐤋𐤉𐤄𐤌	
and hung	vay·yit·lu	𐤅𐤉𐤕𐤋𐤅	
their bodies by	al	𐤏𐤋	
the pool	hab·be·re·khah	𐤄𐤁𐤓𐤊𐤄	
in Hebron	be·chev·ro·wn	𐤁𐤇𐤁𐤓𐤅𐤍	
-	ve·et	𐤅𐤀𐤕	
the head	rosh	𐤓𐤀𐤔	
	eesh	𐤀𐤉𐤔	
of Ish-bosheth	bo·shet	𐤁𐤔𐤕	
but they took	la·qa·chu	𐤋𐤒𐤇𐤅	
and buried	vay·yiq·be·ru	𐤅𐤉𐤒𐤁𐤓𐤅	
tomb	ve·qe·ver	𐤁𐤒𐤁𐤓	
it in Abner’s	av·ner	𐤀𐤁𐤍𐤓	
in Hebron	be·chev·ro·wn	𐤁𐤇𐤁𐤓𐤅𐤍	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	2 Samuel 5:1
Then all	kal	𐤊𐤋	
the tribes	shiv·te	𐤔𐤁𐤈𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
David	da·wid	𐤃𐤅𐤃	
at Hebron	chev·ro·w·nah	𐤇𐤁𐤓𐤅𐤍𐤄	
and said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
	le·mor	𐤋𐤀𐤌𐤓	

“ Here	hin·nu	
and blood	ats·me·kha	
your own flesh	u·ve·sa·re·kha	
we [are]	a·na·che·nu	
Even	gam	2 Samuel 5:2
	et·mo·wl	
	gam	
in times past	shil·sho·wm	
was	bih·yo·wt	
while Saul	sha·ul	
king	me·lekh	
over us	a·le·nu	
you	at·tah	
were the one	ha·yī·tah	
who led Israel out	mo·tsī	
and brought them back	ve·ham·mē·vī	
-	et	
	yis·ra·el	
said	vay·yo·mer	
the LORD	YHVH	
And to you	le·kha	
‘ You	at·tah	
will shepherd	tir·eh	
-	et	
My people	am·mee	
-	et	
Israel	yis·ra·el	

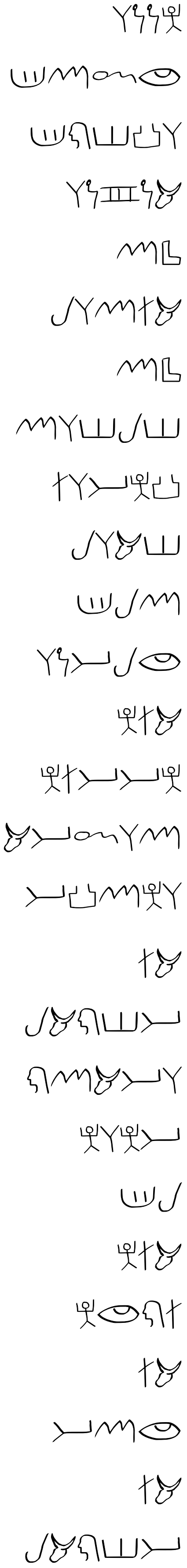

and you	ve·at·tah	ואתה	
will be	tih·yeh	תהיה	
ruler	le·na·geed	לנגיד	
over	al	על	
[them] ’”	yis·ra·el	ישראל	
came	vay·ya·vo·u	ויבאו	2 Samuel 5:3
So all	kal	כל	
the elders	ziq·ne	זקני	
of Israel	yis·ra·el	ישראל	
to	el	אל	
the king	ham·me·lekh	המלך	
at Hebron	chev·ro·w·nah	חברונה	
made	vay·yikh·rot	ויכרת	
with them	la·hem	להם	
King	ham·me·lekh	המלך	
David	da·wid	דוד	
a covenant	be·reet	ברית	
[where]	be·chev·ro·wn	בחברון	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
And they anointed	vay·yim·she·chu	וימשחו	
-	et	את	
[him]	da·wid	דוד	
king	le·me·lekh	למלך	
over	al	על	
Israel	yis·ra·el	ישראל׃	
years old	ben	בן	2 Samuel 5:4

was thirty	she·lo·sheem		
	sha·nah	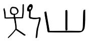	
David	da·wid		
when he became king	be·ma·le·kho		
forty	ar·ba·eem		
years	sha·nah	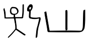	
[and] he reigned	ma·lakh	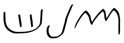	
In Hebron	be·chev·ro·wn		2 Samuel 5:5
he reigned	ma·lakh	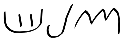	
over	al		
Judah	ye·hu·dah	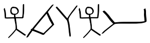	
seven	she·va		
years	sha·neem	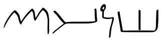	
and six	ve·shish·shah	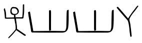	
months	cho·da·sheem	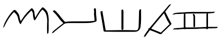	
and in Jerusalem	u·vee·ru·sha·lim		
he reigned	ma·lakh	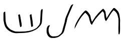	
thirty-three	she·lo·sheem		
	ve·sha·losh		
years	sha·nah	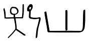	
over	al		
all	kal	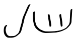	
Israel	yis·ra·el	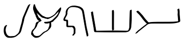	
and Judah	vee·hu·dah	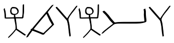	
marched	vay·ye·lekh	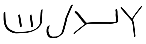	2 Samuel 5:6
Now the king	ham·me·lekh		
and his men	va·a·na·shaw		

to Jerusalem	ye·ru·sha·lim	
against	el	
the Jebusites	hay·vu·see	
who inhabited	yo·wo·shev	
the land	ha·a·rets	
The Jebusites said	vay·yo·mer	
to David :	le·da·wid	
For they thought	le·mor	
“ You will never	lo	
get in	ta·vo·w	
here	hen·nah	
Even	kee	
	im	
can repel you ”	he·see·re·kha	
the blind	ha·iw·reem	
and lame	ve·hap·pis·cheem	
	le·mor	
cannot	lo	
get in	ya·vo·w	
“ David	da·wid	
here ”	hen·nah	
captured	vay·yil·kod	2 Samuel 5:7
Nevertheless David	da·wid	
	et	
the fortress	me·tsu·dat	
of Zion	tsee·yo·wn	
(that is	hee	

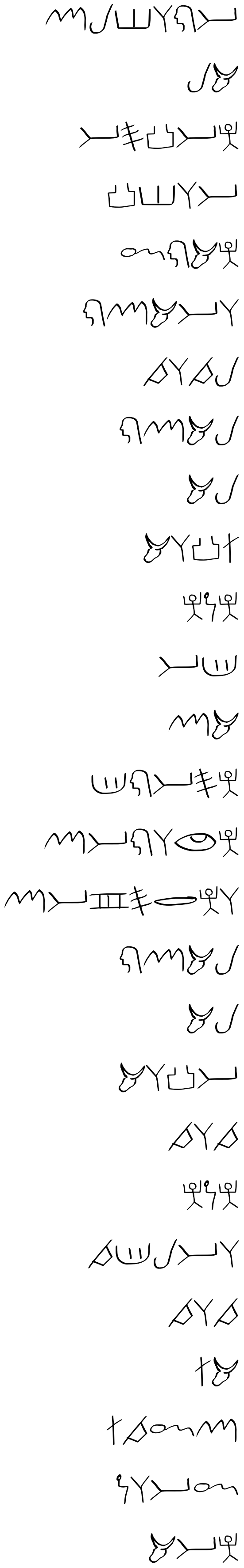

the City	eer	
of David)	da·wid	
said	vay·yo·mer	2 Samuel 5:8
[he]	da·wid	
day	bay·yo·wm	
On that	ha·hu	
	kal	
“ Whoever attacks	mak·keh	
the Jebusites	ye·vu·see	
to reach	ve·yig·ga	
must use the water shaft	bats·tsin·no·wr	
-	ve·et	
the lame	hap·pis·cheem	
-	ve·et	
and blind	ha·iw·reem	
who are despised	sa·ne·ʾu	
	ne·phesh	
by David ”	da·wid	
That is why	al	
	ken	
it is said	yo·me·ru	
“ The blind	iw·ver	
and the lame	u·phis·se·ach	
will never	lo	
enter	ya·vo·w	
	el	
the palace ”	hab·ba·yit	

took up residence	vay·ye·shev	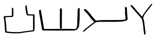	2 Samuel 5:9
So David	da·wid		
in the fortress	bam·me·tsu·dah		
and called	vay·yiq·ra	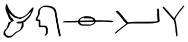	
it	lah		
the City	eer	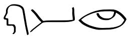	
of David	da·wid		
built it up	vay·yi·ven	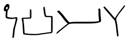	
He	da·wid		
all the way around	sa·veev	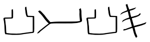	
from	min		
the supporting terraces	ham·mil·lo·w		
inward	va·va·ye·tah	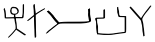	
became	vay·ye·lekh	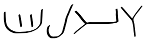	2 Samuel 5:10
And David	da·wid		
greater	ha·lo·wkh		
and greater	ve·ga·do·wl		
for the LORD	va·YHVH	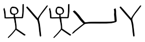	
God	e·lo·he		
of Hosts	tse·va·o·wt	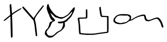	
was with him	im·mo		
sent	vay·yish·lach		2 Samuel 5:11
Now Hiram	chee·ram	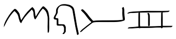	
king	me·lekh	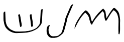	
of Tyre	tsor		
envoys	mal·a·kheem		
to	el		

David	da·wid	
logs	va·a·tse	
along with cedar	a·ra·zeem	
carpenters	ve·cha·ra·she	
	ets	
and stonemasons	ve·cha·ra·she	
	e·ven	
	qeer	
and they built	vay·yiv·nu	
a palace	va·yit	
for David	le·da·wid	
realized	vay·ye·da	2 Samuel 5:12
And David	da·wid	
that	kee	
had established him	he·khee·no	
the LORD	YHVH	
as king	le·me·lekh	
over	al	
Israel	yis·ra·el	
	ve·khee	
and had exalted	nis·se	
his kingdom	mam·lakh·to	
for the sake of	ba·a·vur	
His people	am·mo	
Israel	yis·ra·el	
took	vay·yiq·qach	2 Samuel 5:13
David	da·wid	

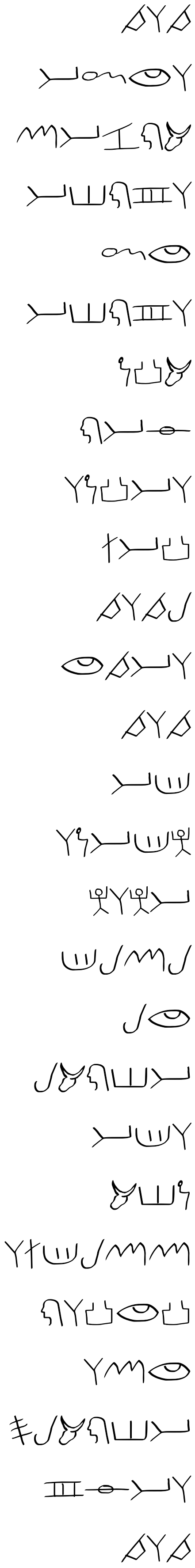

more	o·wd	
concubines	pi·lag·sheem	
and wives	ve·na·sheem	
from Jerusalem	mee·ru·sha·lim	
After	a·cha·re	
he had arrived	bo·o	
from Hebron	me·chev·ro·wn	
were born	vay·yiw·va·le·du	
and more	o·wd	
to him	le·da·wid	
sons	ba·neem	
and daughters	u·va·no·wt	
These	ve·el·leh	2 Samuel 5:14
are the names	she·mo·wt	
of the children born	hay·yil·lo·deem	
to him	lo	
in Jerusalem :	bee·ru·sha·lim	
Shammua	sham·mu·a	
Shobab	ve·sho·w·vav	
Nathan	ve·na·tan	
Solomon	u·she·lo·moh	
Ibhar	ve·yiv·char	2 Samuel 5:15
Elishua	ve·e·lee·shu·a	
Nepheg	ve·ne·pheg	
Japhia	ve·ya·phee·a	
Elishama	ve·e·lee·sha·ma	2 Samuel 5:16
Eliada	ve·el·ya·da	

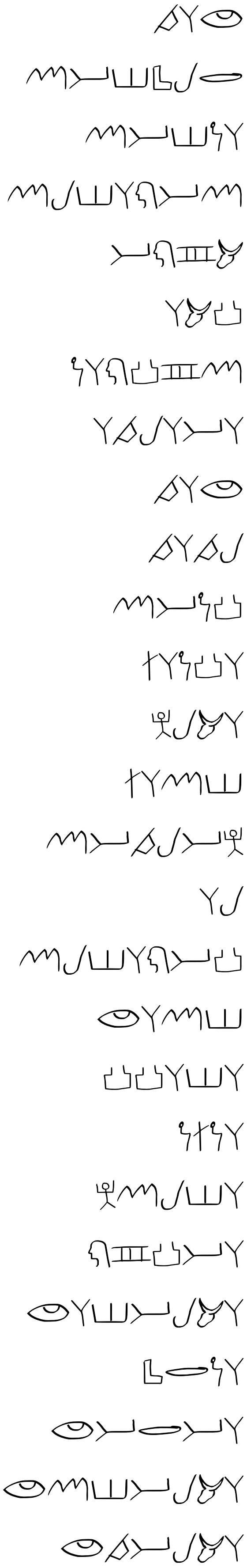

and Eliphelet	ve·e·lee·pha·let	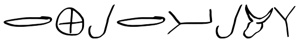	
heard	vay·yish·me·u	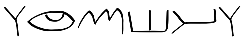	2 Samuel 5:17
When the Philistines	phe·lish·teem	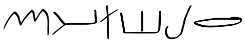	
that	kee	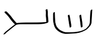	
had been anointed	ma·she·chu	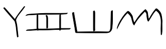	
-	et	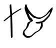	
David	da·wid	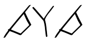	
king	le·me·lekh	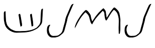	
over	al	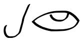	
Israel	yis·ra·el	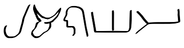	
went	vay·ya·a·lu	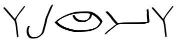	
all	khal	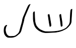	
they	pe·lish·teem	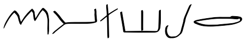	
in search of	le·vaq·qesh	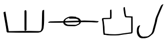	
-	et	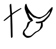	
[him]	da·wid	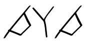	
learned [of this]	vay·yish·ma	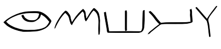	
but [David]	da·wid	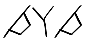	
and went down	vay·ye·red	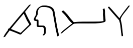	
to	el	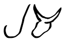	
the stronghold	ham·me·tsu·dah	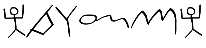	
Now the Philistines	u·phe·lish·teem	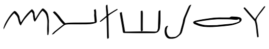	2 Samuel 5:18
had come	ba·u	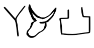	
and spread out	vay·yin·na·te·shu	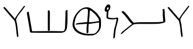	
in the Valley	be·e·meq	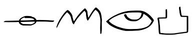	
of Rephaim	re·pha·eem	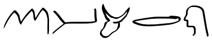	
inquired	vay·yish·al	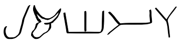	2 Samuel 5:19

So David	da·wid		
of the LORD	ba·YHVH	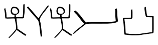	
	le·mor		
“ Should I go up	ha·e·e·leh		
against	el		
the Philistines ?	pe·lish·teem		
Will You deliver them	ha·tit·te·nem		
into my hand ? ”	be·ya·dee	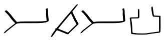	
replied	vay·yo·mer		
the LORD	YHVH	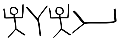	
-	el		
-	da·wid		
“ Go ”	a·leh		
“ for	kee	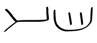	
I will surely deliver	na·ton	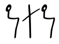	
	et·ten		
-	et		
the Philistines	hap·pe·lish·teem		
into your hand ”	be·ya·de·kha	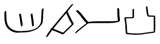	
went	vay·ya·vo	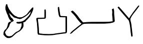	2 Samuel 5:20
So David	da·wid		
to	be·va·al	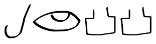	
Baal-perazim	pe·ra·tseem		
where he defeated [the Philistines]	vay·yak·kem		
	sham	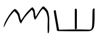	
	da·wid		
and said	vay·yo·mer		

has burst out	pa·rats	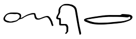	
the LORD	YHVH	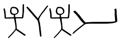	
-	et	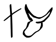	
against my enemies	o·ye·vay	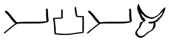	
before me ”	le·pha·nay	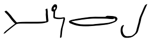	
“ Like a bursting	ke·phe·rets	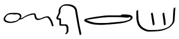	
flood	ma·yim	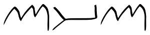	
So	al	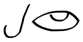	
	ken	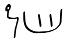	
he called	qa·ra	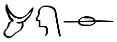	
	shem	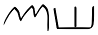	
place	ham·ma·qo·wm	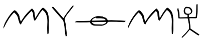	
that	ha·hu	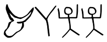	
	ba·al	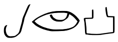	
Baal-perazim	pe·ra·tseem	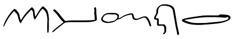	
the Philistines abandoned	vay·ya·az·vu	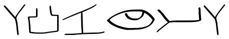	2 Samuel 5:21
There	sham	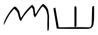	
-	et	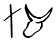	
their idols	a·tsab·be·hem	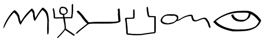	
carried them away	vay·yis·sa·em	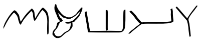	
and David	da·wid	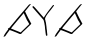	
and his men	va·a·na·shaw	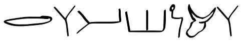	
Once again	vay·yo·si·phu	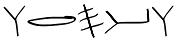	2 Samuel 5:22
	o·wd	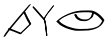	
the Philistines	pe·lish·teem	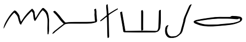	
came up	la·a·lo·wt	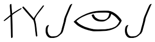	
and spread out	vay·yin·na·te·shu	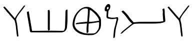	

in the Valley	be·e·meq	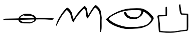	
of Rephaim	re·pha·eem		
inquired	vay·yish·al	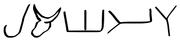	2 Samuel 5:23
So David	da·wid		
of the LORD	ba·YHVH	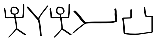	
who answered	vay·yo·mer		
“ Do not	lo		
march straight up	ta·a·leh		
but circle	ha·sev		
around	el		
behind them	a·cha·re·hem	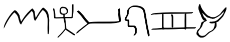	
and attack	u·va·ta		
them	la·hem		
in front	mim·mul		
of the balsam trees	be·kha·eem		
As soon as	vee·hee	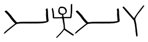	2 Samuel 5:24
you hear	be·sha·me·ʿa·kha		
-	et		
the sound	qo·wl	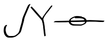	
of marching	tse·a·dah		
in the tops	be·ra·she		
of the balsam trees	hab·be·kha·eem		
	az		
move quickly	te·che·rats		
because	kee	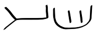	
this will mean that	az		
has marched out	ya·tsa		

the LORD	YHVH	𐤉𐤄𐤅𐤄	
before you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
to strike	le·hak·ko·wt	𐤋𐤄𐤊𐤅𐤕	
the camp	be·ma·cha·neh	𐤁𐤌𐤇𐤍𐤄	
of the Philistines ”	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
did	vay·ya·as	𐤅𐤉𐤏𐤔	2 Samuel 5:25
So David	da·wid	𐤃𐤅𐤃	
	ken	𐤊𐤍	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded him	tsiw·va·hu	𐤑𐤅𐤄𐤅	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and he struck down	vay·yakh	𐤅𐤉𐤊	
-	et	𐤀𐤕	
the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
all the way from Gibeon	mig·ge·va	𐤌𐤂𐤁𐤏	
to	ad	𐤏𐤃	
	bo·a·kha	𐤁𐤀𐤊	
Gezer	ga·zer	𐤂𐤆𐤓𐤐	
assembled	vay·yo·seph	𐤅𐤉𐤎𐤐	2 Samuel 6:1
again	o·wd	𐤏𐤅𐤃	
David	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
in all	kal	𐤊𐤋	
[the] chosen [men]	ba·chur	𐤁𐤇𐤅𐤓	
of Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
thirty	she·lo·sheem	𐤔𐤋𐤔𐤉𐤌	
thousand	a·leph	𐤀𐤋𐤐	

-	vay·ya·qam	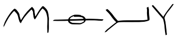	2 Samuel 6:2
set out	vay·ye·lekh	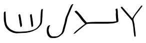	
And he	da·wid		
and all	ve·khal		
his troops	ha·am		
-	a·sher		
-	it·to		
	mib·ba·a·le		
for Baale of Judah	ye·hu·dah	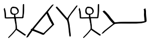	
to bring up	le·ha·a·lo·wt		
from there	mish·sham		
-	et		
the ark	a·ro·wn	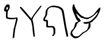	
of God	ha·e·lo·heem		
which	a·sher		
is called	niq·ra	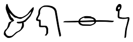	
by the Name —	shem	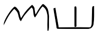	
the name	shem		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	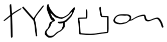	
who is enthroned	yo·shev		
between the cherubim	hak·ke·ru·veem		
that are on it	a·law	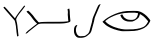	
They set	vay·yar·ki·vu	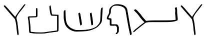	2 Samuel 6:3
-	et		
the ark	a·ro·wn	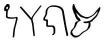	
of God	ha·e·lo·heem	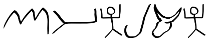	

on	el	
cart	a·ga·lah	
a new	cha·da·shah	
and brought it	vay·yis·sa·u·hu	
from the house	mib·bet	
of Abinadab	a·vee·na·dav	
which	a·sher	
was on the hill	bag·giv·ah	
Uzzah	ve·uz·za	
and Ahio	ve·ach·yo	
the sons	be·ne	
of Abinadab	a·vee·na·dav	
were guiding	no·ha·geem	
-	et	
cart	ha·a·ga·lah	
the new	cha·da·shah	
bringing	vay·yis·sa·u·hu	2 Samuel 6:4
-	mib·bet	
-	a·vee·na·dav	
-	a·sher	
-	bag·giv·ah	
with it	im	
the ark	a·ro·wn	
of God	ha·e·lo·heem	
And Ahio	ve·ach·yo	
was walking	ho·lekh	
in front	liph·ne	

of the ark	ha·a·ro·wn		
David	ve·da·wid		2 Samuel 6:5
and all	ve·khal		
the house	bet	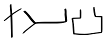	
of Israel	yis·ra·el	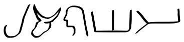	
were celebrating	me·sa·cha·qeem	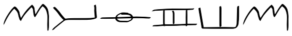	
before	liph·ne		
the LORD	YHVH		
with all kinds	be·khol		
of wood instruments	a·tse		
	ve·ro·wo·sheem		
harps	u·ve·khin·no·ro·wt	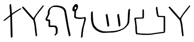	
stringed instruments	u·vin·va·leem	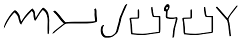	
tambourines	u·ve·tup·peem	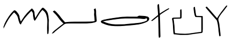	
sistrums	u·vim·na·an·eem		
and cymbals	u·ve·tsel·tse·leem		
When they came	vay·ya·vo·u	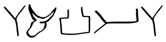	2 Samuel 6:6
to	ad		
the threshing floor	go·ren		
of Nacon	na·kho·wn		
reached out	vay·yish·lach		
Uzzah	uz·za	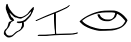	
-	el		
the ark	a·ro·wn	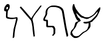	
of God	ha·e·lo·heem		
and took hold	vay·yo·chez		
of	bo		

because	kee	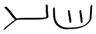	
had stumbled	sha·me·tu	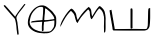	
the oxen	hab·ba·qar	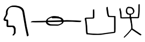	
burned	vay·yi·char	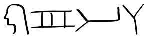	2 Samuel 6:7
And the anger	aph	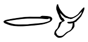	
of the LORD	YHVH	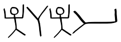	
against Uzzah	be·uz·zah	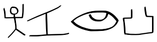	
struck him down	vay·yak·ke·hu	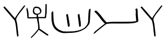	
on the spot	sham	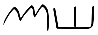	
and God	ha·e·lo·heem	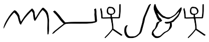	
for	al	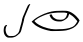	
his irreverence	hash·shal	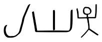	
and he died	vay·ya·mat	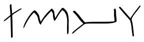	
there	sham	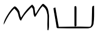	
beside	im	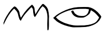	
the ark	a·ro·wn	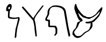	
of God	ha·e·lo·heem	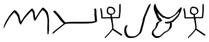	
became angry	vay·yi·char	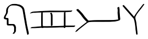	2 Samuel 6:8
Then David	le·da·wid	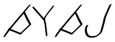	
because	al	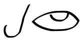	
-	a·sher	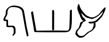	
had burst forth	pa·rats	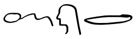	
the LORD	YHVH	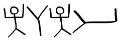	
	pe·rets	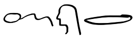	
against Uzzah	be·uz·zah	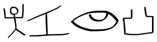	
so he named	vay·yiq·ra	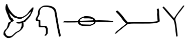	
place	lam·ma·qo·wm	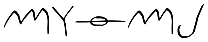	

that	ha·hu		
	pe·rets	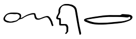	
Perez-uzzah	uz·zah		
as it is [called] to	ad		
day	hay·yo·wm	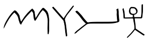	
this	haz·zeh		
feared	vay·yi·ra	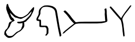	2 Samuel 6:9
David	da·wid		
-	et		
the LORD	YHVH		
day	bay·yo·wm	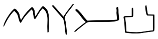	
That	ha·hu	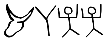	
and asked	vay·yo·mer		
“ How	ekh	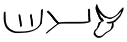	
ever come	ya·vo·w		
to me ? ”	e·lay	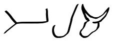	
can the ark	a·ro·wn	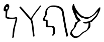	
of the LORD	YHVH		
	ve·lo		2 Samuel 6:10
was unwilling	a·vah		
So he	da·wid		
to move	le·ha·seer		
	e·law	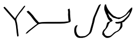	
-	et		
the ark	a·ro·wn	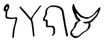	
of the LORD	YHVH		
to	al		

the City	eer	עיר	
of David	da·wid	דוד	
it aside	vay·yat·te·hu	ויטהו	
instead, he took	da·wid	דוד	
to the house	bet	בית	
	o·ved	עבד	
of Obed-edom	e·do·wm	אדום	
the Gittite	hag·git·tee	הגתי	
remained	vay·ye·shev	וישב	2 Samuel 6:11
Thus the ark	a·ro·wn	ארון	
of the LORD	YHVH	יהוה	
in the house	bet	בית	
	o·ved	עבד	
of Obed-edom	e·dom	אדם	
the Gittite	hag·git·tee	הגתי	
for three	she·lo·shah	שלשה	
months	cho·da·sheem	חדשים	
blessed	vay·va·rekh	ויברך	
and the LORD	YHVH	יהוה	
-	et	את	
	o·ved	עבד	
[him]	e·dom	אדם	
-	ve·et	ואת	
and all	kal	כל	
his household	be·to	ביתו	
Now it was reported	vay·yug·gad	ויגד	2 Samuel 6:12
to King	lam·me·lekh	למלך	

David	da·wid	
	le·mor	
has blessed	be·rakh	
“ The LORD	YHVH	
-	et	
the house	bet	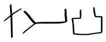
	o·ved	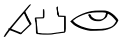
of Obed-edom	e·dom	
and	ve·et	
all	kal	
that	a·sher	
belongs to him	lo	
because of	ba·a·vur	
the ark	a·ro·wn	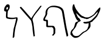
of God ”	ha·e·lo·heem	
went	vay·ye·lekh	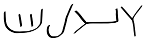
So David	da·wid	
brought up	vay·ya·al	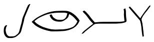
	et	
and had the ark	a·ro·wn	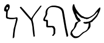
of God	ha·e·lo·heem	
from the house	mib·bet	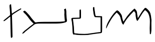
	o·ved	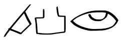
of Obed-edom	e·dom	
into the City	eer	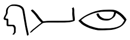
of David	da·wid	
with rejoicing	be·sim·chah	

-	vay·hee	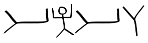	2 Samuel 6:13
When	kee	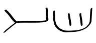	
had advanced	tsa·a·du		
those carrying	no·se·e		
the ark	a·ro·wn		
of the LORD	YHVH		
six	shish·shah	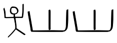	
paces	tse·a·deem		
he sacrificed	vay·yiz·bach	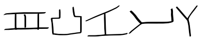	
an ox	sho·wr		
and a fattened calf	u·me·ree	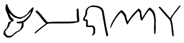	
And David	ve·da·wid		2 Samuel 6:14
danced	me·khar·ker	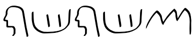	
with all	be·khal		
his might	oz		
before	liph·ne		
the LORD	YHVH		
-	ve·da·wid		
wearing	cha·gur		
ephod	e·pho·wd		
a linen	bad		
while he	ve·da·wid		2 Samuel 6:15
and all	ve·khal		
the house	bet	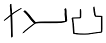	
of Israel	yis·ra·el	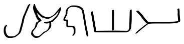	
brought up	ma·a·leem	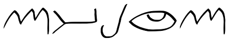	
-	et		

the ark	a·ro·wn	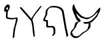	
of the LORD	YHVH		
with shouting	bit·ru·ah		
and the sounding	u·ve·qo·wl	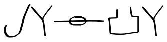	
of the ram’s horn	sho·w·phar	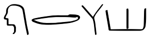	
-	ve·ha·yah	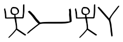	2 Samuel 6:16
As the ark	a·ro·wn	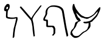	
of the LORD	YHVH		
was entering	ba		
the City	eer	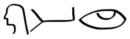	
of David	da·wid		
Michal	u·mee·khal	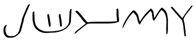	
daughter	bat		
Saul’s	sha·ul		
looked down	nish·qe·phah	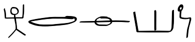	
from	be·ad		
a window	ha·chal·lo·wn	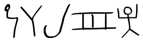	
and saw	vat·te·re	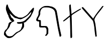	
-	et		
King	ham·me·lekh		
David	da·wid		
leaping	me·phaz·zez		
and dancing	u·me·khar·ker		
before	liph·ne		
the LORD	YHVH		
and she despised	vat·ti·vez	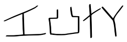	
him	lo		

in her heart	be·lib·bah	בלבה	
So they brought	vay·ya·vi·u	ויבאו	2 Samuel 6:17
-	et	את	
the ark	a·ro·wn	ארון	
of the LORD	YHVH	יהוה	
and set	vay·yats·tsi·gu	ויצגו	
it	o·to	אתו	
in its place	bim·qo·w·mo	במקומו	
inside	be·to·wkh	בתוך	
the tent	ha·o·hel	האהל	
that	a·sher	אשר	
had pitched	na·tah	נטה	
for it	lo	לו	
David	da·wid	דוד	
offered	vay·ya·al	ויעל	
Then David	da·wid	דוד	
burnt offerings	o·lo·wt	עלות	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
and peace offerings	u·she·la·meem	ושלמים	
had finished	vay·khal	ויכל	2 Samuel 6:18
When David	da·wid	דוד	
sacrificing	me·ha·a·lo·wt	מהעלות	
the burnt offerings	ha·o·w·lah	העולה	
and peace offerings	ve·hash·she·la·meem	והשלמים	
he blessed	vay·va·rekh	ויברך	
-	et	את	

the people	ha·am		
in the name	be·shem		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	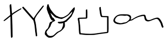	
Then he distributed	vay·chal·leq	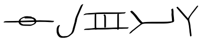	2 Samuel 6:19
to every	le·khal		
	ha·am		
among	le·khal		
the multitude	ha·mo·wn		
of Israel	yis·ra·el	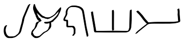	
man	le·me·eesh		
and	ve·ad		
woman	ish·shah		
	le·eesh		
loaf	chal·lat		
of bread	le·chem	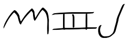	
a	a·chat	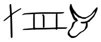	
date cake	ve·esh·par		
a	e·chad	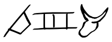	
raisin cake	va·a·shee·shah	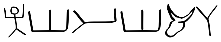	
and a	e·chat	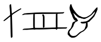	
departed	vay·ye·lekh	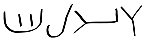	
And all	kal	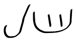	
the people	ha·am		
each	eesh	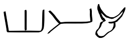	
for his own home	le·ve·to	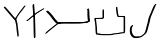	
returned	vay·ya·shav	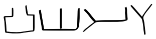	2 Samuel 6:20

As soon as David	da·wid	
home to bless	le·va·rekh	
-	et	
his own household	be·to	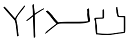
came out	vat·te·tse	
Michal	mee·khal	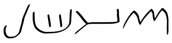
daughter	bat	
Saul’s	sha·ul	
	liq·rat	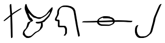
to meet him	da·wid	
she said	vat·to·mer	
“ How	mah	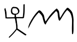
has distinguished himself	nikh·bad	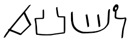
today ! ”	hay·yo·wm	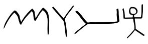
the king	me·lekh	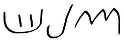
of Israel	yis·ra·el	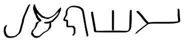
“ He	a·sher	
has uncovered himself	nig·lah	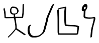
today	hay·yo·wm	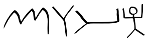
in the sight	le·e·ne	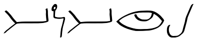
of the maidservants	am·ho·wt	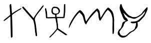
of his subjects	a·va·daw	
would [do]	ke·hig·ga·lo·wt	
”	nig·lo·wt	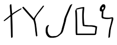
like a	a·chad	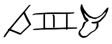
vulgar person	ha·re·qeem	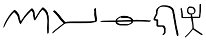
said	vay·yo·mer	

2 Samuel 6:21

But David	da·wid		
to	el		
Michal	mee·khal	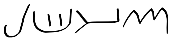	
“ I was dancing before	liph·ne		
the LORD	YHVH		
who	a·sher		
chose	ba·char	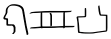	
me	bee	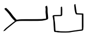	
over your father	me·a·veekh		
and all	u·mik·kal	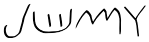	
his house	be·to	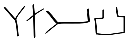	
when He appointed	le·tsaw·wot		
me	o·tee	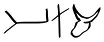	
ruler	na·geed	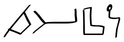	
over	al		
people	am		
the LORD’s	YHVH		
	al		
Israel	yis·ra·el	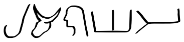	
I will celebrate	ve·si·chaq·tee	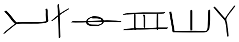	
before	liph·ne		
the LORD	YHVH		
and I will humiliate	u·ne·qal·lo·tee	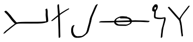	2 Samuel 6:22
even more	o·wd		
than this	miz·zot		
	ve·ha·yee·tee	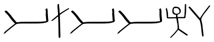	
and humble	sha·phal		

myself	be·e·nay	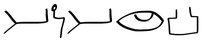	
by	ve·im		
the maidservants	ha·a·ma·ho·wt		
of whom	a·sher		
you have spoken	a·mart		
”	im·mam		
Yet I will be honored	ik·ka·ve·dah	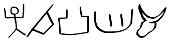	
And Michal	u·le·mee·khal	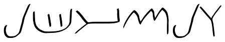	2 Samuel 6:23
the daughter	bat		
of Saul	sha·ul		
no	lo		
had	ha·yah	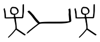	
	lah		
children	ya·led	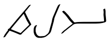	
to	ad		
the day	yo·wm		
of her death	mo·w·tah	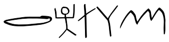	
After	vay·hee	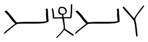	2 Samuel 7:1
	kee	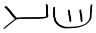	
had settled	ya·shav		
the king	ham·me·lekh		
into his palace	be·ve·to	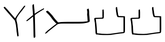	
and the LORD	va·YHVH	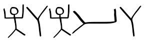	
had given him rest	he·nee·ach	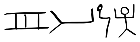	
	lo		
around him	mis·sa·veev		
from all	mik·kal		

his enemies	o·ye·vaw	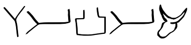	
said	vay·yo·mer	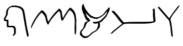	2 Samuel 7:2
[he]	ham·me·lekh	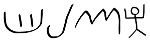	
to	el	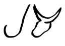	
Nathan	na·tan	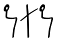	
the prophet	han·na·vee	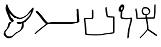	
“ Here	re·eh	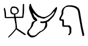	
	na	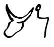	
I am	a·no·khee	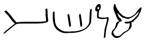	
living	yo·wo·shev	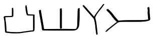	
in a house	be·vet	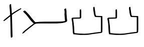	
of cedar	a·ra·zeem	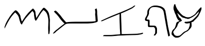	
while the ark	va·a·ro·wn	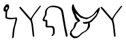	
of God	ha·e·lo·heem	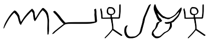	
remains	yo·shev	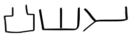	
in	be·to·wkh	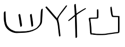	
a tent ”	hay·ree·ah	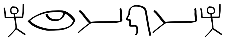	
replied	vay·yo·mer	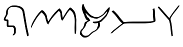	2 Samuel 7:3
And Nathan	na·tan	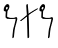	
	el	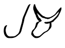	
to the king	ham·me·lekh	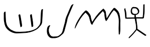	
all	kol	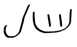	
that [is]	a·sher	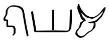	
in your heart	bil·va·ve·kha	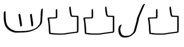	
“ Go	lekh	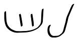	
and do	a·seh	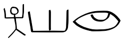	
for	kee	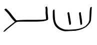	

the LORD	YHVH		
is with you ”	im·makh		
came	vay·hee	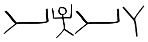	2 Samuel 7:4
night	bal·lay·lah	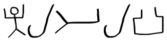	
But that	ha·hu		
	vay·hee	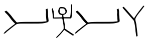	
the word	de·var		
of the LORD	YHVH		
to	el		
Nathan	na·tan	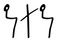	
saying	le·mor		
“ Go	lekh	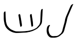	2 Samuel 7:5
and tell	ve·a·mar·ta		
	el		
My servant	av·dee	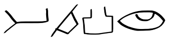	
	el		
David	da·wid		
that this is what	koh	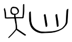	
says :	a·mar		
the LORD	YHVH		
Are you the one	ha·at·tah		
to build	tiv·neh		
for Me	lee	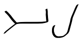	
a house	va·yit	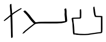	
to dwell in ?	le·shiv·tee		
For	kee	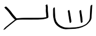	2 Samuel 7:6
I have not	lo		

dwelt	ya·shav·tee	ישבתי	
in a house	be·va·yit	בבית	
from the day	le·mee·yo·wm	למיום	
I brought	ha·a·lo·tee	העלתי	
-	et	את	
the Israelites {up}	be·ne	בני	
	yis·ra·el	ישראל	
out of Egypt	mim·mits·ra·yim	ממצרים	
until	ve·ad	ועד	
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
but I have	va·eh·yeh	ואהיה	
moved about	mit·hal·lekh	מתהלך	
with a tent	be·o·hel	באהל	
as My dwelling	u·ve·mish·kan	ובמשכן	
In all	be·khol	בכל	2 Samuel 7:7
-	a·sher	אשר	
My journeys	hit·hal·lakh·tee	התהלכתי	
with all	be·khal	בכל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
	ha·da·var	הדבר	
have I ever asked	dib·bar·tee	דברתי	
	et	את	
any	a·chad	אחד	
[of the] leaders	shiv·te	שבטי	
-	yis·ra·el	ישראל	

-	a·sher		
I appointed	tsiw·vee·tee	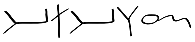	
to shepherd	lir·o·wt		
-	et		
My people	am·mee		
-	et		
Israel	yis·ra·el	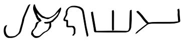	
	le·mor	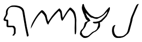	
‘ Why	lam·mah		
haven’t	lo		
you built	ve·nee·tem	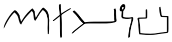	
Me	lee	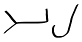	
a house	bet	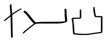	
of cedar ? ’	a·ra·zeem	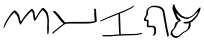	
Now	ve·at·tah		2 Samuel 7:8
then	koh	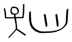	
you are to tell	to·mar		
My servant	le·av·dee		
David	le·da·wid		
that this is what	koh	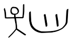	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	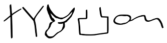	
I	a·nee	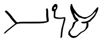	
took you	le·qach·tee·kha	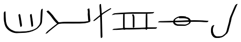	
from	min		
the pasture	han·na·veh	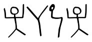	

from following	me·a·char		
the flock	hats·tson		
to be	lih·yo·wt	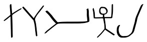	
the ruler	na·geed	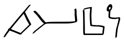	
over	al		
My people	am·mee		
	al		
Israel	yis·ra·el	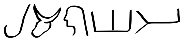	
I have been	va·eh·yeh		2 Samuel 7:9
with you	im·me·kha		
	be·khol		
wherever	a·sher		
you have gone	ha·lakh·ta	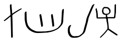	
and I have cut off	va·akh·ri·tah		
-	et		
all	kal	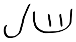	
your enemies	o·ye·ve·kha		
from before you	mip·pa·ne·kha	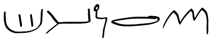	
Now I will make	ve·a·si·tee		
for you	le·kha	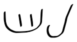	
a name	shem		
the greatest	ga·do·wl		
like	ke·shem		
	hag·ge·do·leem	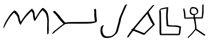	
-	a·sher		
in the land	ba·a·rets		
And I will provide	ve·sam·tee		2 Samuel 7:10

a place	ma·qo·wm	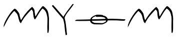	
for My people	le·am·mee		
Israel	le·yis·ra·el		
and will plant them	u·ne·ta·tee		
so that they may dwell in	ve·sha·khan	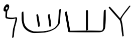	
a place of their own	tach·taw	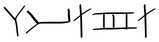	
no	ve·lo		
and be disturbed	yir·gaz		
more	o·wd		
No	ve·lo		
longer	yo·see·phu	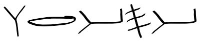	
will the sons	ve·ne	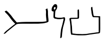	
of wickedness	aw·lah		
oppress them	le·an·no·w·to	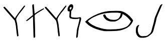	
as they did	ka·a·sher		
at the beginning	ba·ri·sho·w·nah		
and [have done] since	u·le·min	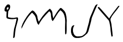	2 Samuel 7:11
the day	hay·yo·wm	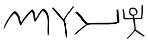	
-	a·sher		
I appointed	tsiw·vee·tee	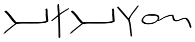	
judges	sho·phe·teem		
over	al		
My people	am·mee		
Israel	yis·ra·el	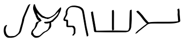	
I will give you rest	va·ha·nee·cho·tee	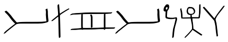	
	le·kha	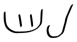	
from all	mik·kal		

your enemies	o·ye·ve·kha		
declares	ve·hig·geed	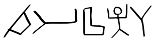	
to you	le·kha	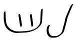	
The LORD	YHVH		
	kee	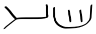	
a house	va·yit	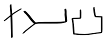	
will establish	ya·a·seh		
for you	le·kha	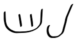	
that [He Himself]	YHVH		
And when	kee	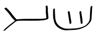	2 Samuel 7:12
are fulfilled	yim·le·u		
your days	ya·me·kha	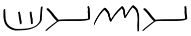	
and you rest	ve·sha·khav·ta		
with	et		
your fathers	a·vo·te·kha		
I will raise up	va·ha·qee·mo·tee	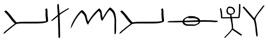	
-	et		
your descendant	zar·a·kha		
after you	a·cha·re·kha	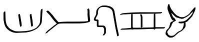	
who	a·sher		
will come	ye·tse		
from your own body	mim·me·e·kha		
and I will establish	va·ha·khee·no·tee	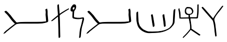	
-	et		
his kingdom	mam·lakh·to		
He	hu		2 Samuel 7:13
will build	yiv·neh	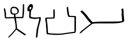	

a house	ba·yit	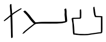	
for My Name	lish·mee		
and I will establish	ve·kho·nan·tee		
-	et		
the throne	kis·se		
of his kingdom	mam·lakh·to		
forever	ad		
	o·w·lam		
I	a·nee	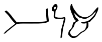	2 Samuel 7:14
will be	eh·yeh	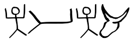	
his	lo		
Father	le·av		
and he	ve·hu		
will be	yih·yeh	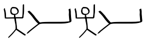	
My	lee	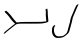	
son	le·ven	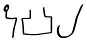	
When	a·sher		
he does wrong	be·ha·a·wo·to		
I will discipline him	ve·ho·khach·tee	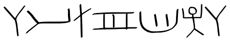	
with the rod	be·she·vet		
of men	a·na·sheem	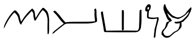	
and with the blows	u·ve·nig·e		
of the sons	be·ne	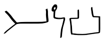	
of men	a·dam		
But My loving devotion	ve·chas·dee		2 Samuel 7:15
will never	lo		
be removed from him	ya·sur		

it from	mim·men·nu		
as	ka·a·sher		
I removed	ha·si·ro·tee		
	me·im		
Saul	sha·ul		
whom	a·sher		
I moved out of	ha·si·ro·tee		
your way	mil·le·pha·ne·kha		
will endure	ve·ne·man		2 Samuel 7:16
Your house	be·te·kha	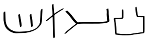	
and kingdom	u·mam·lakh·te·kha		
Me	ad		
forever	o·w·lam		
before	le·pha·ne·kha	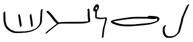	
and your throne	kis·a·kha		
will be	yih·yeh	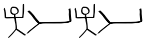	
established	na·kho·wn		
forever	ad		
”	o·w·lam		
all	ke·khol		2 Samuel 7:17
words	had·de·va·reem	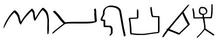	
[the]	ha·el·leh		
entire	u·khe·khol	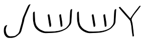	
vision	ha·chiz·za·yo·wn		
of this	haz·zeh		
So	ken	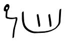	
relayed	dib·ber		

Nathan	na·tan	𐤍𐤕𐤍	
to	el	𐤀𐤋	
David	da·wid	𐤃𐤅𐤃𐤎	
went in	vay·ya·vo	𐤅𐤉𐤁𐤀	2 Samuel 7:18
Then King	ham·me·lekh	𐤄𐤌𐤋𐤊	
David	da·wid	𐤃𐤅𐤃	
sat	vay·ye·shev	𐤅𐤉𐤔𐤁	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Who	mee	𐤌𐤉	
am I	a·no·khee	𐤀𐤍𐤊𐤉	
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
and what	u·mee	𐤅𐤌𐤉	
is my house	ve·tee	𐤁𐤉𐤕𐤉	
that	kee	𐤊𐤉	
You have brought me	ha·vee·o·ta·nee	𐤄𐤁𐤉𐤀𐤕𐤍𐤉	
	ad	𐤏𐤃	
this far ?	ha·lom	𐤄𐤋𐤌	
was a small thing	vat·tiq·tan	𐤅𐤕𐤒𐤈𐤍	2 Samuel 7:19
And as if	o·wd	𐤏𐤅𐤃	
this	zot	𐤆𐤀𐤕	
in Your eyes	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
spoken	vat·te·dab·ber	𐤅𐤕𐤃𐤁𐤓	

You have also	gam		
about	el		
of the house	bet	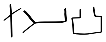	
of Your servant	av·de·kha		
the future	le·me·ra·cho·wq	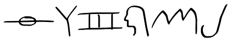	
[Is] this	ve·zot	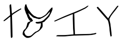	
Your custom	to·w·rat		
with man	ha·a·dam		
O Lord	a·do·nay		
GOD ?	YHVH		
What	u·mah		2 Samuel 7:20
more	yo·w·seeph		
can David	da·wid		
	o·wd		
say	le·dab·ber		
to You ?	e·le·kha	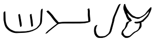	
For You	ve·at·tah		
know	ya·da·ta		
-	et		
Your servant	av·de·kha		
O Lord	a·do·nay		
GOD	YHVH		
For the sake	ba·a·vur		2 Samuel 7:21
of Your word	de·va·re·kha		
and according to Your own heart	u·khe·lib·be·kha	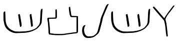	
You have accomplished	a·see·ta	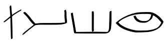	
-	et		

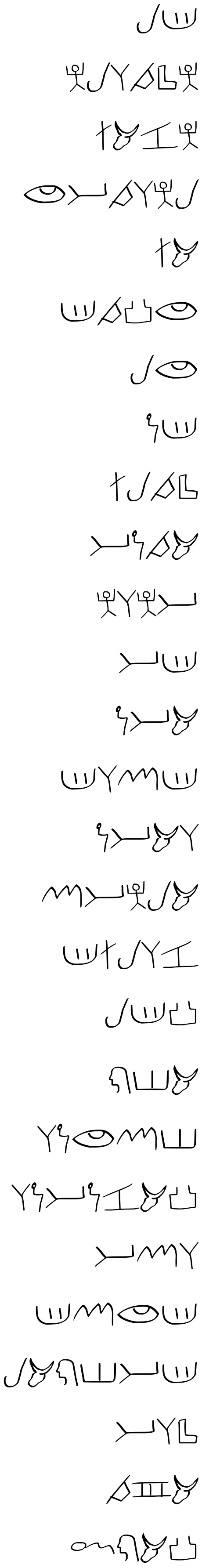

	kal	
great thing	hag·ge·dul·lah	
this	haz·zot	
and revealed it	le·ho·w·dee·a	
-	et	
to Your servant	av·de·kha	
How	al	2 Samuel 7:22
	ken	
great You are	ga·dal·ta	
O Lord	a·do·nay	
GOD !	YHVH	
For	kee	
[there is] none	en	
like You	ka·mo·w·kha	
and there is no	ve·en	
God	e·lo·heem	
but You	zu·la·te·kha	
according to everything	be·khol	
-	a·sher	
we have heard	sha·ma·nu	
with our own ears	be·a·ze·ne·nu	
And who	u·mee	2 Samuel 7:23
is like Your people	khe·am·me·kha	
Israel —	ke·yis·ra·el	
nation	go·w	
the one	e·chad	
on earth	ba·a·rets	

whom	a·sher	אשר	
went out	ha·le·khu	הלכו	
God	e·lo·heem	אלהים	
to redeem	liph·do·wt	לפדות	
for Himself	lo	לו	
as a people	le·am	לעם	
and to make	ve·la·sum	ולשום	
for Himself ?	lo	לו	
a name	shem	שם	
You performed	ve·la·a·so·wt	ולעשות	
	la·khem	לכם	
great	hag·ge·dul·lah	הגדולה	
and awesome wonders	ve·no·ra·o·wt	ונראות	
-	le·ar·tse·kha	לארצך	
from before	mip·pe·ne	מפני	
Your people	am·me·kha	עמך	
whom	a·sher	אשר	
You redeemed	pa·dee·ta	פדית	
for Yourself	le·kha	לך	
from Egypt	mim·mits·ra·yim	ממצרים	
[by driving out] nations	go·w·yim	גוים	
and their gods	ve·lo·haw	ואלהיו	
For You have established	vat·te·kho·w·nen	ותכונן	2 Samuel 7:24
	le·kha	לך	
-	et	את	
Your people	am·me·kha	עמך	

Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
as Your very own	le·kha	𐤋𐤊	
-	le·am	𐤋𐤏𐤌	
forever	ad	𐤏𐤃	
	o·w·lam	𐤏𐤅𐤋𐤌	
and You	ve·at·tah	𐤅𐤀𐤕𐤄	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
have become	ha·yee·ta	𐤄𐤉𐤉𐤕	
their	la·hem	𐤋𐤄𐤌	
God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌𐤎	
And now	ve·at·tah	𐤅𐤏𐤕𐤄	2 Samuel 7:25
O LORD	YHVH	𐤉𐤄𐤅𐤄	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
the word	had·da·var	𐤄𐤃𐤁𐤓	
-	a·sher	𐤀𐤔𐤓	
You have spoken	dib·bar·ta	𐤃𐤁𐤓𐤕	
concerning	al	𐤏𐤋	
Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
	ve·al	𐤅𐤏𐤋	
and his house	be·to	𐤁𐤉𐤕𐤅	
confirm	ha·qem	𐤄𐤒𐤌	
forever	ad	𐤏𐤃	
	o·w·lam	𐤏𐤅𐤋𐤌	
Do	va·a·seh	𐤅𐤏𐤔𐤄	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
You have promised	dib·bar·ta	𐤃𐤁𐤓𐤕	
will be magnified	ve·yig·dal	𐤅𐤉𐤂𐤃𐤋	2 Samuel 7:26

so that Your name	shim·kha		
forever	ad		
	o·w·lam		
when it is said	le·mor		
‘ The LORD	YHVH		
of Hosts	tse·va·o·wt	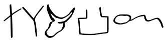	
is God	e·lo·heem		
over	al		
Israel ’	yis·ra·el	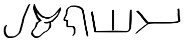	
And the house	u·vet	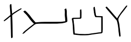	
of Your servant	av·de·kha		
David	da·wid		
will be	yih·yeh	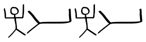	
established	na·kho·wn		
before You	le·pha·ne·kha	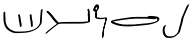	
For	kee	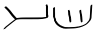	2 Samuel 7:27
You	at·tah		
O LORD	YHVH		
of Hosts	tse·va·o·wt	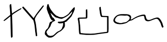	
the God	e·lo·he		
of Israel	yis·ra·el	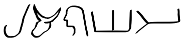	
have revealed [this]	ga·lee·tah	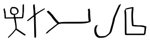	
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-	o·zen		
to Your servant	av·de·kha	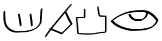	
when You said	le·mor	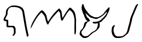	
a house	ba·yit	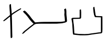	

‘ I will build	ev·neh	
for you ’	lakh	
Therefore	al	
	ken	
has found	ma·tsa	
Your servant	av·de·kha	
-	et	
the courage	lib·bo	
to offer	le·hit·pal·lel	
to You	e·le·kha	
-	et	
prayer	hat·te·phil·lah	
this	haz·zot	
And now	ve·at·tah	2 Samuel 7:28
O Lord	a·do·nay	
GOD	YHVH	
You	at·tah	
are	hu	
God !	ha·e·lo·heem	
Your words	u·de·va·re·kha	
are	yih·yu	
true	e·met	
and You have promised	vat·te·dab·ber	
to	el	
Your servant	av·de·kha	
-	et	
goodness	hat·to·w·vah	

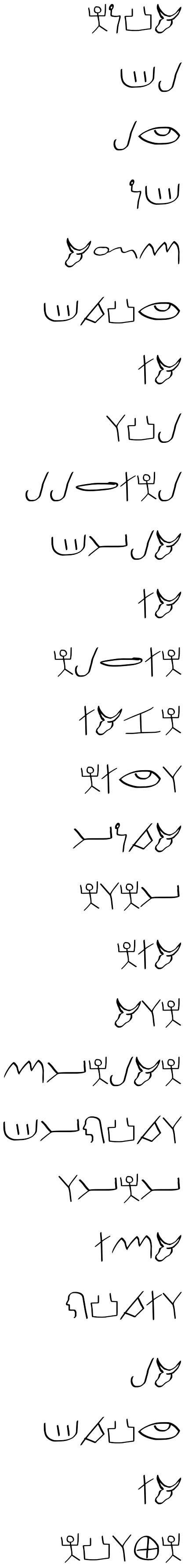

this	haz·zot	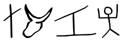	
Now therefore	ve·at·tah	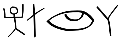	2 Samuel 7:29
may it please You	ho·w·el	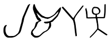	
to bless	u·va·rekh	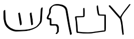	
-	et	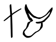	
the house	bet	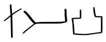	
of Your servant	av·de·kha	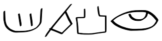	
that it may continue	lih·yo·wt	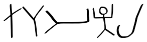	
forever	le·o·w·lam	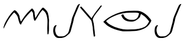	
before You	le·pha·ne·kha	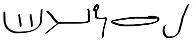	
For	kee	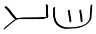	
You	at·tah	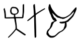	
O Lord	a·do·nay	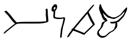	
GOD	YHVH	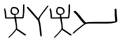	
have spoken	dib·bar·ta	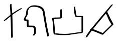	
and with Your blessing	u·mib·bir·kha·te·kha	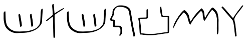	
will be blessed forever	ye·vo·rakh	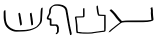	
the house	bet	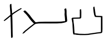	
of Your servant	av·de·kha	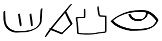	
”	le·o·w·lam	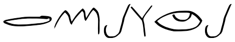	
Some time later	vay·hee	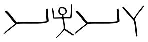	2 Samuel 8:1
	a·cha·re	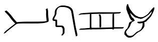	
	khen	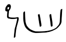	
defeated	vay·yakh	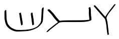	
David	da·wid	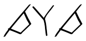	
-	et	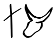	
the Philistines	pe·lish·teem	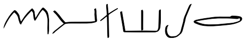	

subdued them	vay·yakh·nee·em	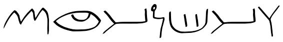	
and took	vay·yiq·qach	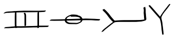	
	da·wid		
-	et		
	me·teg		
Metheg-ammah	ha·am·mah		
from the hand	mee·yad	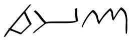	
of the Philistines	pe·lish·teem		
[David] also defeated	vay·yakh	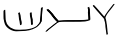	2 Samuel 8:2
-	et		
the Moabites	mo·w·av		
and measured them off	vay·mad·de·dem		
with a cord	ba·che·vel	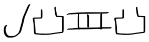	
made them lie down	hash·kev	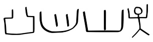	
-	o·w·tam		
on the ground	ar·tsah		
He measured off	vay·mad·ded		
with two	she·ne	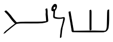	
lengths	cha·va·leem	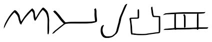	
those to be put to death	le·ha·meet		
and with one	u·me·lo		
length	ha·che·vel	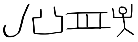	
those to be spared	le·ha·cha·yo·wt	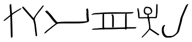	
became	vat·te·hee		
So the Moabites	mo·w·av		
to David	le·da·wid		

subject	la·a·va·deem		
and brought him	no·se·e		
tribute	min·chah	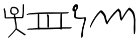	
also defeated	vay·yakh	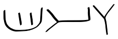	2 Samuel 8:3
David	da·wid		
-	et		
Hadadezer	ha·dad·e·zer		
son	ben		
of Rehob	re·chov	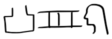	
king	me·lekh	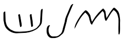	
of Zobah	tso·w·vah		
who had marched out	be·lekh·to	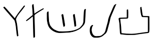	
to restore	le·ha·sheev	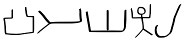	
his dominion	ya·do	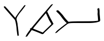	
along the [Euphrates] River	bin·har		
captured	vay·yil·kod	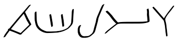	2 Samuel 8:4
David	da·wid		
from him	mim·men·nu	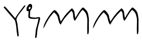	
a thousand [chariots]	e·leph	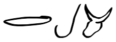	
seven	u·she·va	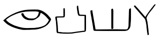	
thousand	me·o·wt		
charioteers	pa·ra·sheem		
and twenty	ve·es·reem		
thousand	e·leph	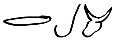	
foot soldiers	eesh	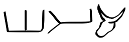	
	rag·lee	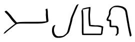	

hamstrung	vay·aq·qer		
and he	da·wid		
-	et		
all	kal	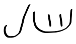	
the horses	ha·re·khev		
he kept	vay·yo·w·ter	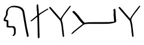	
	mim·men·nu		
except a hundred	me·ah		
for the chariots	ra·khev		
came	vat·ta·vo		2 Samuel 8:5
When the Arameans	a·ram		
of Damascus	dam·me·seq		
to help	la·zor		
Hadadezer	la·ha·dad·e·zer		
King	me·lekh	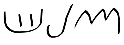	
of Zobah	tso·w·vah		
struck down	vay·yakh	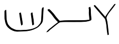	
David	da·wid		
	ba·a·ram		
twenty-two	es·reem		
	u·she·na·yim		
thousand	e·leph	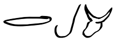	
men	eesh	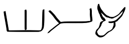	
placed	vay·ya·sem		2 Samuel 8:6
Then he	da·wid		
garrisons	ne·tsi·veem	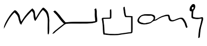	
in Aram	ba·a·ram		

of Damascus	dam·me·seq	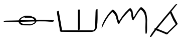	
became	vat·te·hee		
and the Arameans	a·ram		
to David	le·da·wid		
subject	la·a·va·deem		
and brought him	no·ws·e		
tribute	min·chah	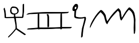	
victorious	vay·yo·sha	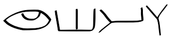	
So the LORD	YHVH		
-	et		
made David	da·wid		
wherever	be·khol		
-	a·sher		
he went	ha·lakh	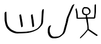	
took	vay·yiq·qach	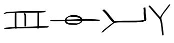	2 Samuel 8:7
And David	da·wid		
-	et		
shields	shil·te		
the gold	haz·za·hav	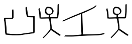	
that	a·sher		
belonged	ha·yu	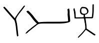	
to	el		
the officers	av·de		
of Hadadezer	ha·dad·a·zer		
and brought them	vay·vee·em	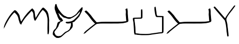	
to Jerusalem	ye·ru·sha·lim		
And from Betah	u·mib·be·tach		2 Samuel 8:8

and Berothai	u·mib·be·ro·tay	𐤅𐤌𐤁𐤓𐤕𐤉	
cities	a·re	𐤏𐤓𐤉	
of Hadadezer	ha·dad·a·zer	𐤄𐤃𐤃𐤏𐤆𐤓	
took	la·qach	𐤋𐤒𐤇	
King	ham·me·lekh	𐤄𐤌𐤋𐤊	
David	da·wid	𐤃𐤅𐤃	
of bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
amount	har·beh	𐤄𐤓𐤁𐤄	
a large	me·od	𐤌𐤀𐤃𐤎	
heard	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏	2 Samuel 8:9
Toi	to·ee	𐤕𐤏𐤉	
When King	me·lekh	𐤌𐤋𐤊	
of Hamath	cha·mat	𐤇𐤌𐤕	
that	kee	𐤊𐤉	
had defeated	hik·kah	𐤄𐤊𐤄	
David	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
the entire	kal	𐤊𐤋	
army	chel	𐤇𐤉𐤋	
of Hadadezer	ha·dad·a·zer	𐤄𐤃𐤃𐤏𐤆𐤓	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	2 Samuel 8:10
he	to·ee	𐤕𐤏𐤉	
-	et	𐤀𐤕	
Joram	yo·w·ram	𐤉𐤅𐤓𐤌	
his son	be·no	𐤁𐤍𐤅	
-	el	𐤀𐤋	
King	ham·me·lekh	𐤄𐤌𐤋𐤊	

David	da·wid	𐤃𐤅𐤃	
to greet	lish·al	𐤋𐤔𐤀𐤋	
-	lo	𐤋𐤅	
	le·sha·lo·wm	𐤋𐤔𐤋𐤅𐤌	
and bless him	u·le·va·ra·kho	𐤅𐤋𐤁𐤓𐤊𐤅	
for	al	𐤏𐤋	
-	a·sher	𐤀𐤔𐤓	
fighting	nil·cham	𐤍𐤋𐤇𐤌	
Hadadezer	ba·ha·dad·e·zer	𐤁𐤄𐤃𐤃𐤏𐤆𐤓	
and defeating	vay·yak·ke·hu	𐤅𐤉𐤊𐤄𐤅	
[who]	kee	𐤊𐤉	
	eesh	𐤀𐤉𐤔	
at war	mil·cha·mo·wt	𐤌𐤋𐤇𐤌𐤅𐤕	
with Toi	to·ee	𐤕𐤏𐤉	
had been	ha·yah	𐤄𐤉𐤄	
-	ha·dad·a·zer	𐤄𐤃𐤃𐤏𐤆𐤓	
with him	u·ve·ya·do	𐤅𐤁𐤉𐤃𐤅	
[Joram] brought	ha·yu	𐤄𐤉𐤅	
articles	ke·le	𐤊𐤋𐤉	
of silver	khe·seph	𐤊𐤎𐤐	
and	u·khe·le	𐤅𐤊𐤋𐤉	
gold	za·hav	𐤆𐤄𐤁	
and	u·khe·le	𐤅𐤊𐤋𐤉	
bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
and	gam	𐤂𐤌	2 Samuel 8:11
these	o·tam	𐤀𐤕𐤌	
dedicated	hiq·deesh	𐤄𐤒𐤃𐤉𐤔	

King	ham·me·lekh	𐤄𐤌𐤋𐤊	
David	da·wid	𐤃𐤅𐤃	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
along with	im	𐤏𐤌	
the silver	hak·ke·seph	𐤄𐤊𐤎𐤐	
and gold	ve·haz·za·hav	𐤅𐤄𐤆𐤄𐤁	
-	a·sher	𐤀𐤔𐤓	
he had dedicated	hiq·deesh	𐤄𐤒𐤃𐤉𐤔	
from all	mik·kal	𐤌𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
he had subdued —	kib·besh	𐤊𐤁𐤔	
from Edom	me·a·ram	𐤌𐤀𐤓𐤌	2 Samuel 8:12
and Moab	u·mim·mo·w·av	𐤅𐤌𐤌𐤅𐤀𐤁	
from the Ammonites	u·mib·be·ne	𐤅𐤌𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
and Philistines	u·mip·pe·lish·teem	𐤅𐤌𐤐𐤋𐤔𐤕𐤉𐤌	
and Amalekites	u·me·a·ma·leq	𐤅𐤌𐤏𐤌𐤋𐤒	
and from the spoil	u·mish·she·lal	𐤅𐤌𐤔𐤋𐤋	
of Hadadezer	ha·dad·e·zer	𐤄𐤃𐤃𐤏𐤆𐤓	
son	ben	𐤁𐤍	
of Rehob	re·chov	𐤓𐤇𐤁	
king	me·lekh	𐤌𐤋𐤊	
of Zobah	tso·w·vah	𐤑𐤅𐤁𐤄	
made	vay·ya·as	𐤅𐤉𐤏𐤔	2 Samuel 8:13
And David	da·wid	𐤃𐤅𐤃	
a name for himself	shem	𐤔𐤌	

when he returned	be·shu·vo	בשבו	
from striking down	me·hak·ko·w·to	מהכותו	
-	et	את	
Edomites	a·ram	ארם	
in the Valley of Salt	be·ge	בגיא	
	me·lach	מלח	
eighteen	she·mo·w·nah	שמונה	
	a·sar	עשר	
thousand	a·leph	אלף	
He placed	vay·ya·sem	וישם	2 Samuel 8:14
Edom	be·e·do·wm	באדום	
garrisons	ne·tsi·veem	נצבים	
throughout	be·khal	בכל	
the Edomites	e·do·wm	אדום	
	sam	שם	
	ne·tsi·veem	נצבים	
were	vay·hee	ויהי	
and all	khal	כל	
-	e·do·wm	אדום	
subject	a·va·deem	עבדים	
to David	le·da·wid	לדוד	
victorious	vay·yo·wo·sha	ויושע	
So the LORD	YHVH	יהוה	
-	et	את	
made David	da·wid	דוד	
wherever	be·khol	בכל	
-	a·sher	אשר	

he went	ha·lakh	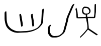	
reigned	vay·yim·lokh	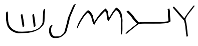	2 Samuel 8:15
Thus David	da·wid	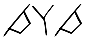	
over	al	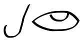	
all	kal	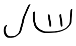	
Israel	yis·ra·el	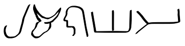	
	vay·hee	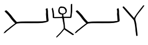	
	da·wid	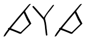	
and administered	o·seh	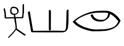	
justice	mish·pat	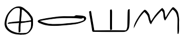	
and righteousness	u·tse·da·qah	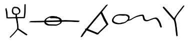	
for all	le·khal	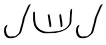	
his people :	am·mo	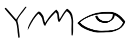	
Joab	ve·yo·w·av	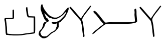	2 Samuel 8:16
son	ben	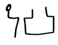	
of Zeruiah	tse·ru·yah	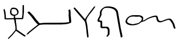	
was over	al	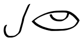	
the army	hats·tsa·va	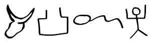	
Jehoshaphat	vee·ho·wo·sha·phat	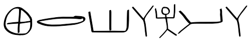	
son	ben	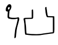	
of Ahilud	a·chee·lud	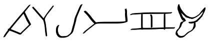	
[was] the recorder	maz·keer	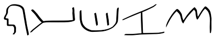	
Zadok	ve·tsa·do·wq	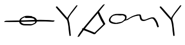	2 Samuel 8:17
son	ben	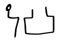	
of Ahitub	a·chee·tuv	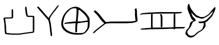	
and Ahimelech	va·a·chee·me·lekh	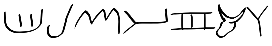	
son	ben	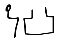	

of Abiathar	ev·ya·tar	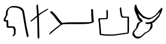	
were priests	ko·ha·neem	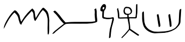	
Seraiah	u·se·ra·yah	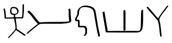	
was the scribe	so·w·pher	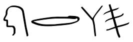	
Benaiah	u·ve·na·ya·hu	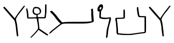	2 Samuel 8:18
son	ben	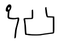	
of Jehoiada [was over]	ye·ho·w·ya·da	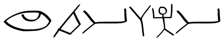	
the Cherethites	ve·hak·ke·re·tee	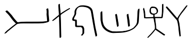	
and Pelethites	ve·hap·pe·le·tee	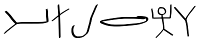	
sons	u·ve·ne	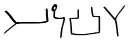	
and David’s	da·wid	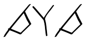	
priestly leaders	ko·ha·neem	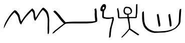	
were	ha·yu	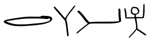	
asked	vay·yo·mer	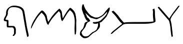	2 Samuel 9:1
Then David	da·wid	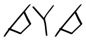	
	ha·khee	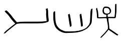	
“ Is there	yesh	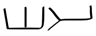	
	o·wd	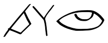	
-	a·sher	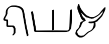	
anyone left	no·w·tar	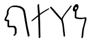	
from the house	le·vet	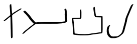	
of Saul	sha·ul	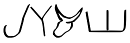	
I can show	ve·e·e·seh	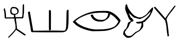	
to whom	im·mo	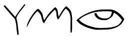	
kindness	che·sed	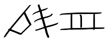	
for the sake	ba·a·vur	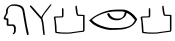	
of Jonathan ? ”	ye·ho·w·na·tan	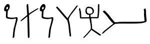	

family	u·le·vet	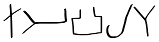	2 Samuel 9:2
of Saul’s	sha·ul		
And there was a servant	e·ved	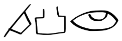	
named	u·she·mo		
Ziba	tsee·va	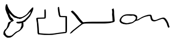	
They summoned	vay·yiq·re·u	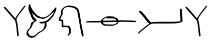	
him	lo		
to	el		
David	da·wid		
inquired	vay·yo·mer		
and the king	ham·me·lekh		
	e·law	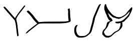	
“ Are you	ha·at·tah		
Ziba ? ”	tsee·va	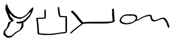	
he replied	vay·yo·mer		
“ I am your servant ”	av·de·kha	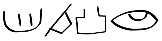	
asked	vay·yo·mer		2 Samuel 9:3
So the king	ham·me·lekh		
	ha·e·phes		
left	o·wd		
“ Is there anyone	eesh	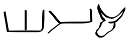	
family	le·vet	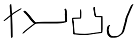	
of Saul’s	sha·ul		
I can show	ve·e·e·seh		
to whom	im·mo		
the kindness	che·sed		
of God ? ”	e·lo·heem		

answered	vay·yo·mer	
Ziba	tsee·va	
-	el	
-	ham·me·lekh	
“ There is still	o·wd	
son	ben	
Jonathan’s	lee·ho·w·na·tan	
[who is] lame	ne·kheh	
in both feet ”	rag·la·yim	
replied	vay·yo·mer	2 Samuel 9:4
-	lo	
the king	ham·me·lekh	
“ Where	e·phoh	
is he ? ”	hu	
said	vay·yo·mer	
And Ziba	tsee·va	
	el	
-	ham·me·lekh	
“ Indeed	hin·neh	
he [is]	hu	
at the house	bet	
of Machir	ma·kheer	
son	ben	
of Ammiel ”	am·mee·el	
	be·lo	
in Lo-debar	de·var	
-	vay·yish·lach	2 Samuel 9:5

So King	ham·me·lekh
David	da·wid
had him brought	vay·yiq·qa·che·hu
from the house	mib·bet
of Machir	ma·kheer
son	ben
of Ammiel	am·mee·el
	mil·lo
in Lo-debar	de·var
came	vay·ya·vo
And when Mephibosheth	me·phee·vo·shet
son	ben
of Jonathan	ye·ho·w·na·tan
the son	ben
of Saul	sha·ul
to	el
David	da·wid
he fell facedown	vay·yip·pol
	al
	pa·naw
in reverence	vay·yish·ta·chu
said	vay·yo·mer
Then David	da·wid
“ Mephibosheth ! ”	me·phee·vo·shet
he replied	vay·yo·mer
	hin·neh
“ I am your servant ”	av·de·kha

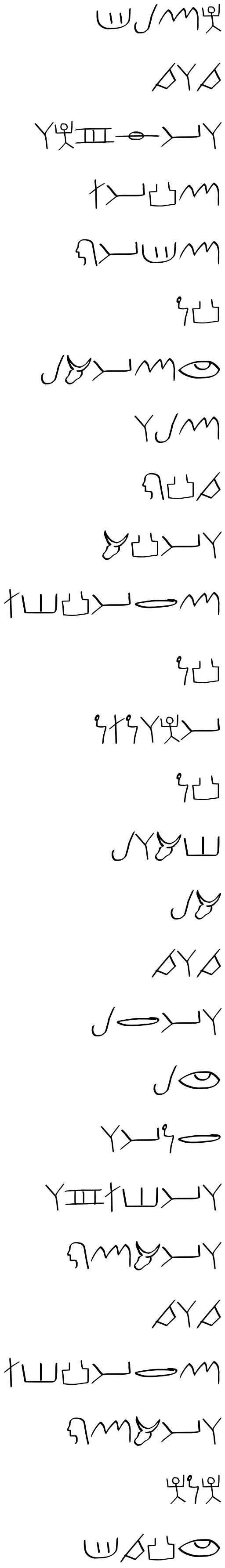

2 Samuel 9:6

said	vay·yo·mer	ויאמר	2 Samuel 9:7
	lo	לו	
David	da·wid	דוד	
“ Do not	al	אל	
be afraid ”	tee·ra	תירא	
“ for	kee	כי	
surely	a·soh	עשה	
I will show	e·e·seh	אעשה	
you	im·me·kha	עמך	
kindness	che·sed	חסד	
for the sake	ba·a·vur	בעבור	
Jonathan	ye·ho·w·na·tan	יהונתן	
of your father	a·vee·kha	אביך	
I will restore	va·ha·shi·vo·tee	והשבתי	
to you	le·kha	לך	
-	et	את	
all	kal	כל	
the land	se·deh	שדה	
Saul	sha·ul	שאול	
of your grandfather	a·vee·kha	אביך	
and you	ve·at·tah	ואתה	
eat	to·khal	תאכל	
	le·chem	לחם	
at	al	על	
my table ”	shul·cha·nee	שלחני	
will always	ta·meed	תמיד	
Mephibosheth bowed down	vay·yish·ta·chu	וישתחו	2 Samuel 9:8

and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ What	meh	𐤌𐤄	
is your servant	av·de·kha	𐤏𐤁𐤃𐤊	
that	kee	𐤊𐤉	
you should show regard	pha·nee·ta	𐤐𐤍𐤉𐤕	
for	el	𐤀𐤋	
dog	hak·ke·lev	𐤄𐤊𐤋𐤁	
a dead	ham·met	𐤄𐤌𐤕	
-	a·sher	𐤀𐤔𐤓	
like me ? ”	ka·mo·w·nee	𐤊𐤌𐤅𐤍𐤉	
summoned	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	2 Samuel 9:9
Then the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
to him	el	𐤀𐤋	
Ziba	tsee·va	𐤑𐤉𐤁𐤀	
servant	na·ar	𐤍𐤏𐤓	
Saul’s	sha·ul	𐤔𐤀𐤅𐤋	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	e·law	𐤀𐤋𐤉𐤅	
all	kol	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
belonged to	ha·yah	𐤄𐤉𐤄	
Saul	le·sha·ul	𐤋𐤔𐤀𐤅𐤋	
and to all	u·le·khal	𐤅𐤋𐤊𐤋	
his house	be·to	𐤁𐤉𐤕𐤅	
“ I have given	na·tat·tee	𐤍𐤕𐤕𐤉	
grandson	le·ven	𐤋𐤁𐤍	
to your master’s	a·do·ne·kha	𐤀𐤃𐤍𐤉𐤊	

are to work	ve·a·vad·ta	𐤅𐤏𐤁𐤃𐤕	2 Samuel 9:10
for him	lo	𐤋𐤅	
-	et	𐤀𐤕	
the ground	ha·a·da·mah	𐤄𐤀𐤃𐤌𐤄	
You	at·tah	𐤀𐤕𐤄	
and your sons	u·va·ne·kha	𐤅𐤁𐤍𐤉𐤊	
and servants	va·a·va·de·kha	𐤅𐤏𐤁𐤃𐤉𐤊	
and bring in [the harvest]	ve·he·ve·ta	𐤅𐤄𐤁𐤀𐤕	
may have	ve·ha·yah	𐤅𐤄𐤉𐤄	
grandson	le·ven	𐤋𐤁𐤍	
so that your master’s	a·do·ne·kha	𐤀𐤃𐤍𐤉𐤊	
food	le·chem	𐤋𐤇𐤌	
to eat	va·a·kha·lo	𐤅𐤀𐤊𐤋𐤅	
But Mephibosheth	u·me·phee·vo·shet	𐤅𐤌𐤐𐤉𐤁𐤔𐤕	
grandson	ben	𐤁𐤍	
your master’s	a·do·ne·kha	𐤀𐤃𐤍𐤉𐤊	
to eat	yo·khal	𐤉𐤀𐤊𐤋	
is always	ta·meed	𐤕𐤌𐤉𐤃	
	le·chem	𐤋𐤇𐤌	
at	al	𐤏𐤋	
my table ”	shul·cha·nee	𐤔𐤋𐤇𐤍𐤉	
Now Ziba	u·le·tsee·va	𐤅𐤋𐤑𐤉𐤁𐤀	
had fifteen	cha·mish·shah	𐤇𐤌𐤔𐤄	
	a·sar	𐤏𐤔𐤓	
sons	ba·neem	𐤁𐤍𐤉𐤌	
and twenty	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
servants	a·va·deem	𐤏𐤁𐤃𐤉𐤌	

said	vay·yo·mer		2 Samuel 9:11
And Ziba	tsee·va	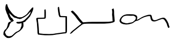	
to	el		
the king	ham·me·lekh		
all	ke·khol		
that	a·sher		
has commanded ”	ye·tsaw·veh		
my lord	a·do·nee		
the king	ham·me·lekh		
-	et		
“ Your servant	av·do		
	ken	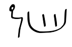	
will do	ya·a·seh		
	av·de·kha	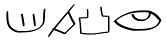	
So Mephibosheth	u·me·phee·vo·shet	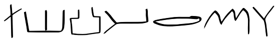	
ate	o·khel		
at	al		
[David’s] table	shul·cha·nee	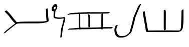	
like one	ke·a·chad		
[own] sons	mib·be·ne		
of the king’s	ham·me·lekh		
And Mephibosheth	ve·lim·phee·vo·shet	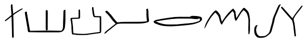	2 Samuel 9:12
son	ben		
had a young	qa·tan	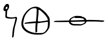	
named	u·she·mo		
Mica	mee·kha	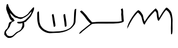	
and all	ve·khol		

who dwelt	mo·wo·shav	𐤌𐤅𐤔𐤁	
in the house	bet	𐤁𐤉𐤕	
of Ziba	tsee·va	𐤑𐤉𐤁𐤀	
[were] servants	a·va·deem	𐤏𐤁𐤃𐤉𐤌	
of Mephibosheth	lim·phee·vo·shet	𐤋𐤌𐤐𐤉𐤁𐤔𐤕	
So Mephibosheth	u·me·phee·vo·shet	𐤅𐤌𐤐𐤉𐤁𐤔𐤕	2 Samuel 9:13
lived	yo·shev	𐤉𐤔𐤁	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
because	kee	𐤊𐤉	
at	al	𐤏𐤋	
table	shul·chan	𐤔𐤋𐤇𐤍	
the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
always	ta·meed	𐤕𐤌𐤉𐤃	
he	hu	𐤄𐤅𐤀	
ate	o·khel	𐤀𐤊𐤋	
	ve·hu	𐤅𐤄𐤅𐤀	
and he was lame	pis·se·ach	𐤐𐤎𐤇	
in both	she·te	𐤔𐤕𐤉	
feet	rag·law	𐤓𐤂𐤋𐤉𐤅	
-	vay·hee	𐤅𐤉𐤄𐤉	2 Samuel 10:1
Some time later	a·cha·re	𐤀𐤇𐤓𐤉	
	khen	𐤊𐤍	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	
the king	me·lekh	𐤌𐤋𐤊	
of the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
and was succeeded by	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	

Hanun	cha·nun	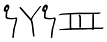	
his son	be·no	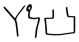	
-	tach·taw	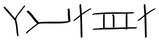	
said	vay·yo·mer	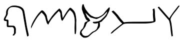	2 Samuel 10:2
And David	da·wid	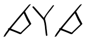	
“ I will show	e·e·seh	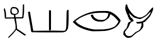	
kindness	che·sed	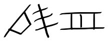	
to	im	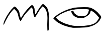	
Hanun	cha·nun	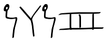	
son	ben	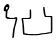	
of Nahash	na·chash	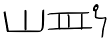	
just as	ka·a·sher	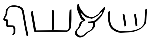	
showed	a·sah	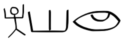	
his father	a·vee	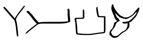	
to me ”	im·ma·dee	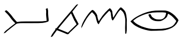	
kindness	che·sed	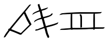	
sent	vay·yish·lach	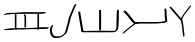	
So David	da·wid	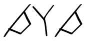	
to console [Hanun]	le·na·cha·mo	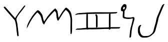	
	be·yad	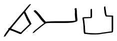	
some of his servants	a·va·daw	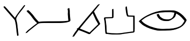	
concerning	el	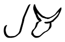	
his father	a·vee	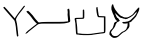	
arrived	vay·ya·vo·u	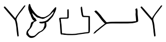	
But when they	av·de	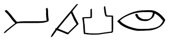	
	da·wid	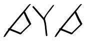	
in the land	e·rets	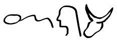	

of the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	2 Samuel 10:3
the princes	sa·re	𐤔𐤓𐤉	
of the Ammonites	ve·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
to	el	𐤀𐤋	
Hanun	cha·nun	𐤇𐤍𐤅𐤍	
their lord	a·do·ne·hem	𐤀𐤃𐤍𐤉𐤄𐤌	
showing respect	ham·khab·bed	𐤄𐤌𐤊𐤁𐤃	
he is	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
for your father ?	a·vee·kha	𐤀𐤁𐤉𐤊	
do you really believe	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
“ Just because	kee	𐤊𐤉	
David has sent	sha·lach	𐤔𐤋𐤇	
you	le·kha	𐤋𐤊	
comforters	me·na·cha·meem	𐤌𐤍𐤇𐤌𐤉𐤌	
Has not	ha·lo·w	𐤄𐤋𐤅𐤀	
-	ba·a·vur	𐤁𐤏𐤁𐤅𐤓	
to explore	cha·qo·wr	𐤇𐤒𐤅𐤓	
-	et	𐤀𐤕	
the city	ha·eer	𐤄𐤏𐤉𐤓	
spy it out	u·le·rag·ge·lah	𐤅𐤋𐤓𐤂𐤋𐤄	
and overthrow it ? ”	u·le·ha·phe·khah	𐤅𐤋𐤄𐤐𐤊𐤄	
[instead] sent	sha·lach	𐤔𐤋𐤇	
David	da·wid	𐤃𐤅𐤃	

-	et		
his servants	a·va·daw		
	e·le·kha	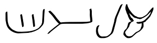	
took	vay·yiq·qach	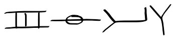	2 Samuel 10:4
So Hanun	cha·nun		
-	et		
servants	av·de		
David’s	da·wid		
shaved off	vay·gal·lach	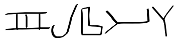	
-	et		
half	cha·tsee		
of each man’s beard	ze·qa·nam	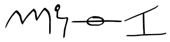	
cut off	vay·yikh·rot	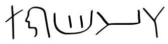	
-	et		
their garments	mad·ve·hem	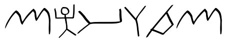	
	ba·che·tsee	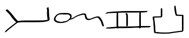	
at	ad		
the hips	she·to·w·te·hem		
and sent them away	vay·shal·le·chem	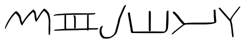	
When this was reported	vay·yag·gi·du		2 Samuel 10:5
to David	le·da·wid		
he sent messengers	vay·yish·lach		
to meet [the men]	liq·ra·tam		
since	kee	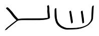	
they had been	ha·yu	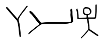	
	ha·a·na·sheem		
humiliated	nikh·la·meem		

thoroughly	me·od	𐤌𐤀𐤃	
told them	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
The king	ham·me·lekh	𐤄𐤌𐤋𐤊	
“ Stay	she·vu	𐤔𐤁𐤅	
in Jericho	vee·re·cho	𐤁𐤉𐤓𐤇𐤅	
until	ad	𐤏𐤃	
have grown back	ye·tsam·mach	𐤉𐤑𐤌𐤇	
your beards	ze·qan·khem	𐤆𐤒𐤍𐤊𐤌	
and [then] return ”	ve·shav·tem	𐤅𐤔𐤁𐤕𐤌	
realized that	vay·yir·u	𐤅𐤉𐤓𐤀𐤅	2 Samuel 10:6
When the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
	kee	𐤊𐤉	
they had become a stench	niv·a·shu	𐤍𐤁𐤀𐤔𐤅	
to David	be·da·wid	𐤁𐤃𐤅𐤃	
	vay·yish·le·chu	𐤅𐤉𐤔𐤋𐤇𐤅	
they	ve·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
hired	vay·yis·ke·ru	𐤅𐤉𐤔𐤊𐤓𐤅	
-	et	𐤀𐤕	
Aramean	a·ram	𐤀𐤓𐤌	
	bet	𐤁𐤉𐤕	
from Beth-rehob	re·cho·wv	𐤓𐤇𐤅𐤁	
and	ve·et	𐤅𐤀𐤕	
-	a·ram	𐤀𐤓𐤌	
Zoba	tso·w·va	𐤑𐤅𐤁𐤀	
twenty	es·reem	𐤏𐤔𐤓𐤉𐤌	

thousand	e·leph	𐤀𐤋𐤐	
foot soldiers	rag·lee	𐤓𐤂𐤋𐤉	
as well as	ve·et	𐤅𐤀𐤕	
from the king	me·lekh	𐤌𐤋𐤊	
of Maacah	ma·a·khah	𐤌𐤏𐤊𐤄	
a thousand	e·leph	𐤀𐤋𐤐	
men	eesh	𐤀𐤉𐤔	
men	ve·eesh	𐤅𐤀𐤉𐤔	
from Tob	to·wv	𐤈𐤅𐤁	
and twelve	she·nem	𐤔𐤍𐤉𐤌	
	a·sar	𐤏𐤔𐤓	
	e·leph	𐤀𐤋𐤐	
thousand	eesh	𐤀𐤉𐤔	
On hearing this	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏	2 Samuel 10:7
David	da·wid	𐤃𐤅𐤃	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	
-	et	𐤀𐤕	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
and	ve·et	𐤅𐤀𐤕	
the entire	kal	𐤊𐤋	
army	hats·tsa·va	𐤄𐤑𐤁𐤀	
of mighty men	hag·gib·bo·reem	𐤄𐤂𐤁𐤓𐤉𐤌	
marched out	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	2 Samuel 10:8
The Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
and arrayed themselves	vay·ya·ar·khu	𐤅𐤉𐤏𐤓𐤊𐤅	
for battle	mil·cha·mah	𐤌𐤋𐤇𐤌𐤄	

at the entrance	pe·tach	פתח	
of the city gate	hash·sha·ar	השער	
while the Arameans	va·a·ram	וארם	
of Zobah	tso·w·va	צובא	
and Rehob	u·re·cho·wv	ורחוב	
and the men	ve·eesh	ואיש	
of Tob	to·wv	טוב	
and Maacah	u·ma·a·khah	ומעכה	
were by themselves	le·vad·dam	לבדם	
in the open country	bas·sa·deh	בשדה	
saw	vay·yar	וירא	2 Samuel 10:9
When Joab	yo·w·av	יואב	
	kee	כי	
	ha·ye·tah	היתה	
	e·law	אליו	
-	pe·ne	פני	
the battle lines	ham·mil·cha·mah	המלחמה	
before him	mip·pa·neem	מפנים	
and behind him	u·me·a·cho·wr	ומאחור	
he selected	vay·yiv·char	ויבחר	
some of	mik·kol	מכל	
the best	be·chu·re	בחורי	
men of Israel	be·yis·ra·ʾēl	בישראל	
and arrayed them	vay·ya·a·rokh	ויערך	
against	liq·rat	לקראת	
the Arameans	a·ram	ארם	
And	ve·et	ואת	2 Samuel 10:10

the rest	ye·ter	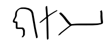	
of the forces	ha·am		
he placed	na·tan		
under the command	be·yad	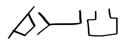	
Abishai	av·shay		
of his brother	a·chee	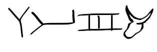	
who arrayed them	vay·ya·a·rokh		
against	liq·rat	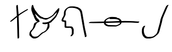	
the Ammonites	be·ne	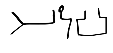	
	am·mo·wn		
said Joab	vay·yo·mer		2 Samuel 10:11
“ If	im		
are too strong	te·che·zaq	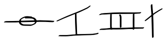	
the Arameans	a·ram	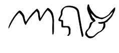	
for me ”	mim·men·nee		
“ then you will come	ve·ha·yi·tah	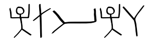	
	lee	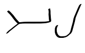	
to my rescue	lee·shu·ah		
And if	ve·im		
the Ammonites	be·ne	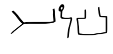	
	am·mo·wn		
are too strong	ye·chez·qu	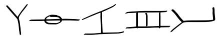	
for you	mim·me·kha		
then I will come	ve·ha·lakh·tee		
to your rescue	le·ho·wo·shee·a	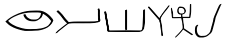	
	lakh		
Be strong	cha·zaq		2 Samuel 10:12

and let us fight bravely	ve·nit·chaz·zaq	ונתחזק	
for	be·ad	בעד	
our people	am·me·nu	עמנו	
and for	u·ve·ad	ובעד	
the cities	a·re	ערי	
of our God	e·lo·he·nu	אלהינו	
May the LORD	va·YHVH	ויהוה	
do	ya·a·seh	יעשה	
what is good	hat·to·wv	הטוב	
in His sight ”	be·e·naw	בעיניו	
advanced	vay·yig·gash	ויגש	2 Samuel 10:13
So Joab	yo·w·av	יואב	
and his troops	ve·ha·am	והעם	
-	a·sher	אשר	
-	im·mo	עמו	
to fight	lam·mil·cha·mah	למלחמה	
the Arameans	ba·a·ram	בארם	
who fled	vay·ya·nu·su	וינסו	
before him	mip·pa·naw	מפניו	
When the Ammonites	u·ve·ne	ובני	2 Samuel 10:14
	am·mo·wn	עמון	
saw	ra·u	ראו	
that	kee	כי	
had fled	nas	נס	
the Arameans	a·ram	ארם	
they too fled	vay·ya·nu·su	וינסו	
before	mip·pe·ne	מפני	

Abishai	a·vee·shay	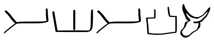	
and they entered	vay·ya·vo·u	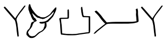	
the city	ha·eer	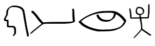	
returned	vay·ya·shav	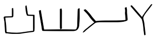	
So Joab	yo·w·av	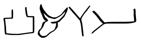	
from [fighting] against	me·al	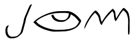	
the Ammonites	be·ne	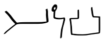	
	am·mo·wn	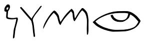	
and came	vay·ya·vo	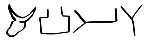	
to Jerusalem	ye·ru·sha·lim	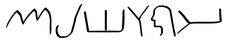	
saw	vay·yar	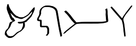	2 Samuel 10:15
When the Arameans	a·ram	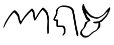	
that	kee	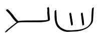	
they had been defeated	nig·gaph	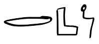	
by	liph·ne	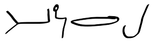	
Israel	yis·ra·el	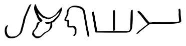	
they regrouped	vay·ye·a·se·phu	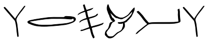	
	ya·chad	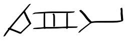	
sent	vay·yish·lach	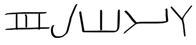	2 Samuel 10:16
Hadadezer	ha·dad·e·zer	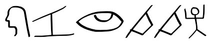	
messengers to bring	vay·yo·tse	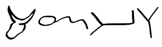	
-	et	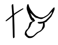	
[more] Arameans	a·ram	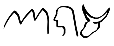	
-	a·sher	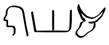	
from beyond	me·e·ver	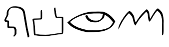	
the Euphrates	han·na·har	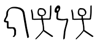	
and they came	vay·ya·vo·u	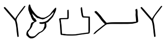	

to Helam	che·lam	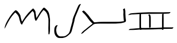	
with Shobach	ve·sho·w·vakh		
the commander	sar		
army	tse·va	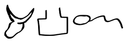	
of Hadadezer's	ha·dad·e·zer		
leading them	liph·ne·hem	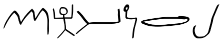	
When this was reported	vay·yug·gad	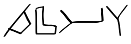	2 Samuel 10:17
to David	le·da·wi·ds		
he gathered	vay·ye·e·soph		
-	et		
all	kal	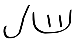	
Israel	yis·ra·el	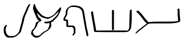	
crossed	vay·ya·a·vor		
-	et		
the Jordan	hay·yar·den		
and went	vay·ya·vo	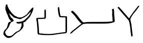	
to Helam	che·la·mah		
arrayed themselves	vay·ya·ar·khu		
Then the Arameans	a·ram		
against	liq·rat	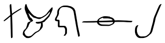	
David	da·wid		
and fought	vay·yil·la·cha·mu	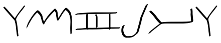	
against him	im·mo		
fled	vay·ya·nas	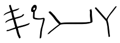	2 Samuel 10:18
But the Arameans	a·ram		
before	mip·pe·ne	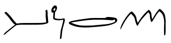	
Israel	yis·ra·el	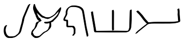	

killed	vay·ya·ha·rog	𐤅𐤉𐤄𐤓𐤂	
and David	da·wid	𐤃𐤅𐤃	
	me·a·ram	𐤌𐤀𐤓𐤌	
seven	she·va	𐤔𐤁𐤏	
hundred	me·o·wt	𐤌𐤀𐤅𐤕	
charioteers	re·khev	𐤓𐤊𐤁	
and forty	ve·ar·ba·eem	𐤅𐤀𐤓𐤁𐤏𐤉𐤌	
thousand	e·leph	𐤀𐤋𐤐	
foot soldiers	pa·ra·sheem	𐤐𐤓𐤔𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
Shobach	sho·w·vakh	𐤔𐤅𐤁𐤊	
the commander	sar	𐤔𐤓	
of their army	tse·va·o	𐤑𐤁𐤀𐤅	
He also struck down	hik·kah	𐤄𐤊𐤄	
who died	vay·ya·mat	𐤅𐤉𐤌𐤕	
there	sham	𐤔𐤌	
saw	vay·yir·u	𐤅𐤉𐤓𐤀𐤅	2 Samuel 10:19
When all	khal	𐤊𐤋	
the kings [who were]	ham·me·la·kheem	𐤄𐤌𐤋𐤊𐤉𐤌	
subject	av·de	𐤏𐤁𐤃𐤉	
to Hadadezer	ha·dad·e·zer	𐤄𐤃𐤃𐤏𐤆𐤓	
that	kee	𐤊𐤉	
they had been defeated	nig·ge·phu	𐤍𐤂𐤐𐤅	
by	liph·ne	𐤋𐤐𐤍𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
they made peace	vay·yash·li·mu	𐤅𐤉𐤔𐤋𐤌𐤅	
with	et	𐤀𐤕	

Israel	yis·ra·el	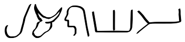	
and became subject to them	vay·ya·av·dum	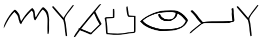	
were afraid	vay·yir·u		
So the Arameans	a·ram		
to help	le·ho·wo·shee·a	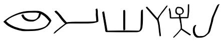	
anymore	o·wd		
-	et		
the Ammonites	be·ne	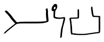	
	am·mo·wn		
-	vay·hee	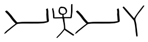	2 Samuel 11:1
In the spring	lit·shu·vat		
	hash·sha·nah	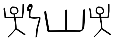	
at the time when	le·et		
march out to war	tset		
kings	ham·mal·khīm		
sent out	vay·yish·lach		
David	da·wid		
-	et		
Joab	yo·w·av		
and	ve·et		
his servants	a·va·daw		
	im·mo		
with	ve·et		
the whole [army]	kal	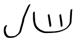	
of Israel	yis·ra·el	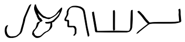	
They destroyed	vay·yash·chi·tu	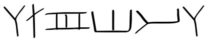	
-	et		

the Ammonites	be·ne	
	am·mo·wn	
and besieged	vay·ya·tsu·ru	
	al	
Rabbah	rab·bah	
but David	ve·da·wid	
remained	yo·wo·shev	
in Jerusalem	bee·ru·sha·lim	
-	vay·hee	2 Samuel 11:2
-	le·et	
One evening	ha·e·rev	
got up	vay·ya·qam	
David	da·wid	
from	me·al	
his bed	mish·ka·vo	
and strolled around	vay·yit·hal·lekh	
on	al	
the roof	gag	
of the palace	bet	
	ham·me·lekh	
he saw	vay·yar	
a woman	ish·shah	
bathing —	ro·che·tset	
And from	me·al	
the roof	hag·gag	
woman	ve·ha·ish·shah	
beautiful	to·w·vat	

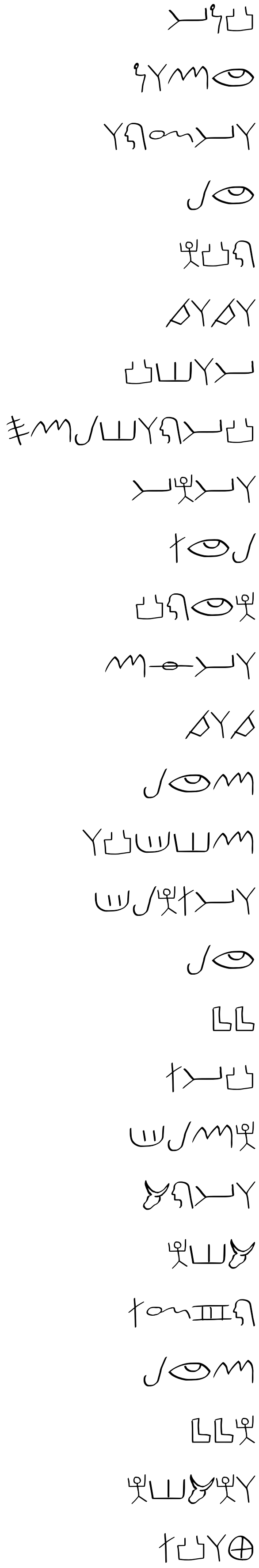

	mar·eh	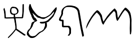	
a very	me·od	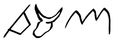	
sent	vay·yish·lach	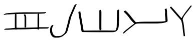	2 Samuel 11:3
So David	da·wid	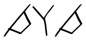	
and inquired	vay·yid·rosh	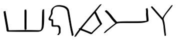	
about the woman	la·ish·shah	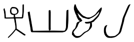	
and he was told	vay·yo·mer	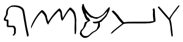	
	ha·lo·w	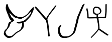	
“ This	zot	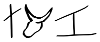	
	bat	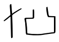	
is Bathsheba	she·va	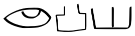	
the daughter	bat	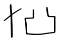	
of Eliam	e·lee·am	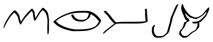	
and the wife	e·shet	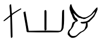	
of Uriah	u·ree·yah	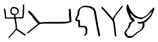	
the Hittite ”	ha·chit·tee	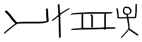	
sent	vay·yish·lach	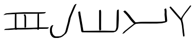	2 Samuel 11:4
Then David	da·wid	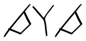	
messengers	mal·a·kheem	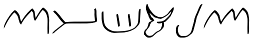	
to get her	vay·yiq·qa·che·ha	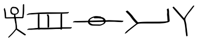	
and when she came	vat·ta·vo·w	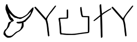	
to him	e·law	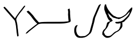	
he slept	vay·yish·kav	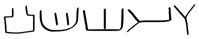	
with her	im·mah	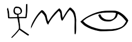	
(Now she	ve·hee	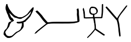	
had just purified herself	mit·qad·de·shet	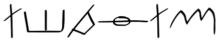	
from her uncleanness)	mit·tum·a·tah	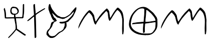	

Then she returned	vat·ta·shav		
	el		
home	be·tah	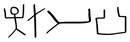	
conceived	vat·ta·har		2 Samuel 11:5
And the woman	ha·ish·shah		
and sent word	vat·tish·lach	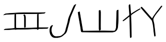	
	vat·tag·ged		
to David	le·da·wid		
saying	vat·to·mer		
am pregnant ”	ha·rah	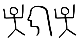	
“ I	a·no·khee		
sent orders	vay·yish·lach		2 Samuel 11:6
At this, David	da·wid		
to	el		
Joab :	yo·w·av		
“ Send	she·lach	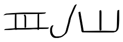	
me	e·lay	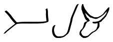	
-	et		
Uriah	u·ree·yah	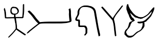	
the Hittite ”	ha·chit·tee		
sent	vay·yish·lach		
So Joab	yo·w·av		
-	et		
[him]	u·ree·yah	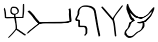	
to	el		
David	da·wid		
came	vay·ya·vo	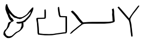	2 Samuel 11:7

When Uriah	u·ree·yah		
to him	e·law	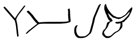	
asked	vay·yish·al		
David	da·wid		
	lish·lo·wm	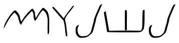	
how Joab	yo·w·av		
	ve·lish·lo·wm		
and the troops	ha·am		
were doing	ve·lish·lo·wm		
with the war	ham·mil·cha·mah	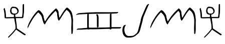	
said	vay·yo·mer		2 Samuel 11:8
Then [he]	da·wid		
to Uriah	le·u·ree·yah		
“ Go down	red		
to your house	le·ve·te·kha	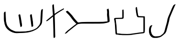	
and wash	u·re·chats		
your feet ”	rag·le·kha	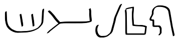	
left	vay·ye·tse		
So Uriah	u·ree·yah		
the palace	mib·bet		
	ham·me·lekh		
followed	vat·te·tse		
him	a·cha·raw	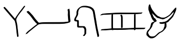	
and a gift	mas·at		
from the king	ham·me·lekh		
slept	vay·yish·kav		2 Samuel 11:9
But Uriah	u·ree·yah		

at the door	pe·tach	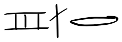	
of the palace	bet	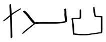	
	ham·me·lekh		
with	et		
all	kal		
servants	av·de	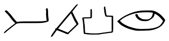	
his master's	a·do·naw	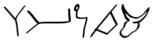	
he did not	ve·lo		
go down	ya·rad		
to	el		
his house	be·to	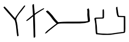	
was told	vay·yag·gi·du	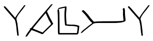	2 Samuel 11:10
And David	le·da·wid		
	le·mor	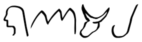	
did not	lo		
go	ya·rad		
" Uriah	u·ree·yah	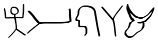	
	el		
home "	be·to	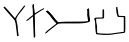	
asked	vay·yo·mer		
David	da·wid		
-	el		
Uriah	u·ree·yah	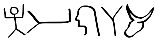	
" Haven't you	ha·lo·w		
from a journey ? "	mid·de·rekh		
	at·tah		
just arrived	va		

“ Why	mad·du·a		
didn’t you	lo		
go	ya·rad·ta		
	el		
home ? ”	be·te·kha	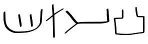	
answered	vay·yo·mer		2 Samuel 11:11
Uriah	u·ree·yah		
-	el		
-	da·wid		
“ The ark	ha·a·ro·wn		
and Israel	ve·yis·ra·el	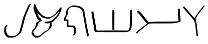	
and Judah	vee·hu·dah	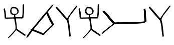	
are dwelling	yo·she·veem		
in tents	bas·suk·ko·wt		
and my master	va·do·nee	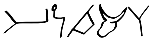	
Joab	yo·w·av		
soldiers	ve·av·de		
and his	a·do·nee		
in	al		
the open field	pe·ne		
	has·sa·deh	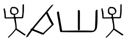	
are camped	cho·neem	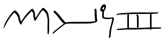	
How can I	va·a·nee		
go	a·vo·w		
to	el		
my house	be·tee	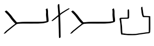	
to eat	le·e·khol		

and drink	ve·lish·to·wt		
and sleep	ve·lish·kav	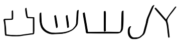	
with	im		
my wife ?	ish·tee		
As surely as you live	chay·ye·kha	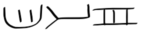	
lives	ve·che		
and [as] your soul	naph·she·kha	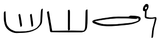	
I will not	im		
do	e·e·seh		
-	et		
such a thing	had·da·var		
! ”	haz·zeh		
said	vay·yo·mer		2 Samuel 11:12
David	da·wid		
to	el		
Uriah	u·ree·yah		
“ Stay	shev		
here	ba·zeh	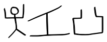	
”	gam		
one more day	hay·yo·wm	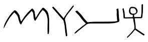	
“ and tomorrow	u·ma·char	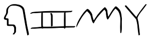	
I will send you back ”	a·shal·le·che·ka	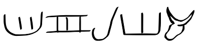	
stayed	vay·ye·shev		
So Uriah	u·ree·yah	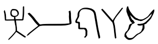	
in Jerusalem	vee·ru·sha·lim		
day	bay·yo·wm	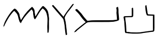	
that	ha·hu		

and the next	u·mim·ma·cho·rat	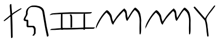	
invited	vay·yiq·ra	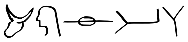	2 Samuel 11:13
[Uriah]	lo		
Then David	da·wid		
to eat	vay·yo·khal		
with him	le·pha·naw	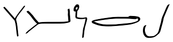	
and drink	vay·ye·shet	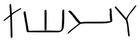	
and he got [Uriah] drunk	vay·shak·ke·re·hu		
[Uriah] went out	vay·ye·tse	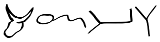	
And in the evening	va·e·rev		
to lie down	lish·kav	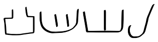	
on his cot	be·mish·ka·vo	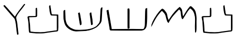	
with	im		
servants	av·de	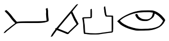	
his master’s	a·do·naw	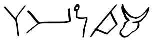	
	ve·el		
home	be·to	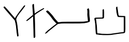	
but he did not	lo		
go	ya·rad		
-	vay·hee	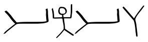	2 Samuel 11:14
The next morning	vab·bo·qer	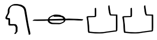	
wrote	vay·yikh·tov		
David	da·wid		
a letter	se·pher		
to	el		
Joab	yo·w·av		
and sent	vay·yish·lach		

	be·yad	𐤁𐤉𐤃	
it with Uriah	u·ree·yah	𐤀𐤅𐤓𐤉𐤄	
he wrote :	vay·yikh·tov	𐤅𐤉𐤊𐤕𐤁	2 Samuel 11:15
In the letter	bas·se·pher	𐤁𐤎𐤐𐤓	
	le·mor	𐤋𐤀𐤌𐤓	
“ Put	ha·vu	𐤄𐤁𐤅	
-	et	𐤀𐤕	
Uriah	u·ree·yah	𐤀𐤅𐤓𐤉𐤄	
at	el	𐤀𐤋	
the front	mul	𐤌𐤅𐤋	
	pe·ne	𐤐𐤍𐤉	
battle	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
of the fiercest	ha·cha·za·qah	𐤄𐤇𐤆𐤒𐤄	
then withdraw	ve·shav·tem	𐤅𐤔𐤁𐤕𐤌	
from him	me·a·cha·raw	𐤌𐤀𐤇𐤓𐤉𐤅	
so that he may be struck down	ve·nik·kah	𐤅𐤍𐤊𐤄	
and killed ”	va·met	𐤅𐤌𐤕𐤎	
So as	vay·hee	𐤅𐤉𐤄𐤉	2 Samuel 11:16
besieged	bish·mo·wr	𐤁𐤔𐤌𐤅𐤓	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
-	el	𐤀𐤋	
the city	ha·eer	𐤄𐤏𐤉𐤓	
he assigned	vay·yit·ten	𐤅𐤉𐤕𐤍	
-	et	𐤀𐤕	
Uriah	u·ree·yah	𐤀𐤅𐤓𐤉𐤄	
to	el	𐤀𐤋	
a place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	

where	a·sher		
he saw	ya·da		
	kee	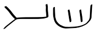	
the strongest enemy soldiers	an·she		
	cha·yil	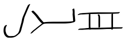	
	sham		
came out	vay·ye·tse·u		2 Samuel 11:17
And when the men	an·she		
of the city	ha·eer		
and fought	vay·yil·la·cha·mu	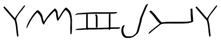	
against	et		
Joab	yo·w·av		
fell	vay·yip·pol	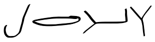	
some of	min		
	ha·am		
servants	me·av·de	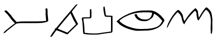	
David’s	da·wid		
died	vay·ya·mat	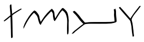	
also	gam		
and Uriah	u·ree·yah	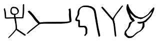	
the Hittite	ha·chit·tee		
sent	vay·yish·lach		2 Samuel 11:18
Joab	yo·w·av		
	vay·yag·ged	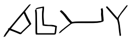	
to David	le·da·wid		
-	et		
a full account	kal	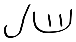	

	div·re	𐤃𐤁𐤓𐤉	
of the battle	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
and instructed	vay·tsaw	𐤅𐤉𐤑𐤅	2 Samuel 11:19
-	et	𐤀𐤕	
the messenger	ham·mal·akh	𐤄𐤌𐤋𐤀𐤊	
	le·mor	𐤋𐤀𐤌𐤓	
“ When you have finished	ke·khal·lo·wt·kha	𐤊𐤊𐤋𐤅𐤕𐤊	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the details	div·re	𐤃𐤁𐤓𐤉	
of the battle	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
giving	le·dab·ber	𐤋𐤃𐤁𐤓	
	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	2 Samuel 11:20
if	im	𐤀𐤌	
flares	ta·a·leh	𐤕𐤏𐤋𐤄	
anger	cha·mat	𐤇𐤌𐤕	
the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
he may ask	ve·a·mar	𐤅𐤀𐤌𐤓	
you	le·kha	𐤋𐤊	
‘ Why	mad·du·a	𐤌𐤃𐤅𐤏	
did you get so close	nig·gash·tem	𐤍𐤂𐤔𐤕𐤌	
to	el	𐤀𐤋	
the city	ha·eer	𐤄𐤏𐤉𐤓	
to fight ?	le·hil·la·chem	𐤋𐤄𐤋𐤇𐤌	
Did you not	ha·lo·w	𐤄𐤋𐤅𐤀	

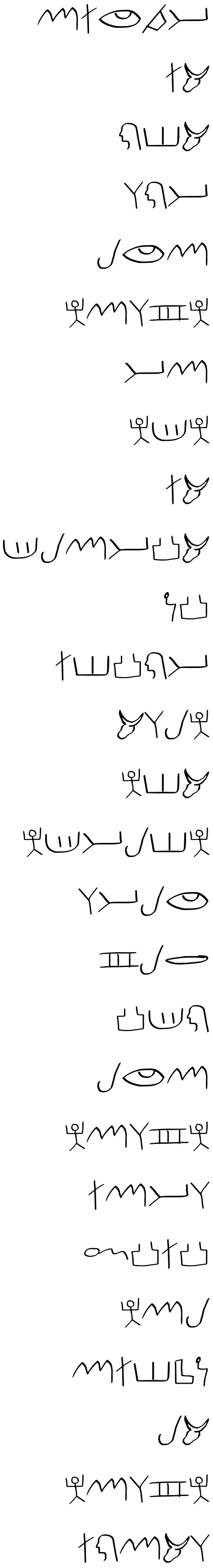

realize	ye·da·tem	
-	et	
-	a·sher	
they would shoot	yo·ru	
from atop	me·al	
the wall ?	ha·cho·w·mah	
Who [was the one]	mee	2 Samuel 11:21
to strike	hik·kah	
-	et	
Abimelech	a·vee·me·lekh	
son	ben	
of Jerubbesheth ?	ye·rub·be·shet	
Was it not	ha·lo·w	
a woman	ish·shah	
who dropped	hish·lee·khah	
on him	a·law	
an upper millstone	pe·lach	
	re·khev	
from	me·al	
the wall	ha·cho·w·mah	
so that he died	vay·ya·mat	
in Thebez ?	be·te·vets	
Why	lam·mah	
did you get so close	nig·gash·tem	
to	el	
the wall ?’	ha·cho·w·mah	
If so, then you are to say	ve·a·mar·ta	

as well ’”	gam	גם	
‘ Your servant	av·de·kha	עבדך	
Uriah	u·ree·yah	אוריה	
the Hittite	ha·chit·tee	החתי	
is dead	met	מת	
set out	vay·ye·lekh	וילך	2 Samuel 11:22
So the messenger	ham·mal·akh	המלאך	
	vay·ya·vo	ויבא	
and reported	vay·yag·ged	ויגד	
to David	le·da·wid	לדוד	
-	et	את	
all	kal	כל	
that	a·sher	אשר	
had sent him to say	she·la·cho	שלחו	
Joab	yo·w·av	יואב	
said	vay·yo·mer	ויאמר	2 Samuel 11:23
The messenger	ham·mal·akh	המלאך	
to	el	אל	
David	da·wid	דוד	
	kee	כי	
overpowered us	ga·ve·ru	גברו	
	a·le·nu	עלינו	
“ The men	ha·a·na·sheem	האנשים	
and came out	vay·ye·tse·u	ויצאו	
against us	e·le·nu	אלינו	
in the field	has·sa·deh	השדה	
but we drove them back	van·nih·yeh	ונהיה	

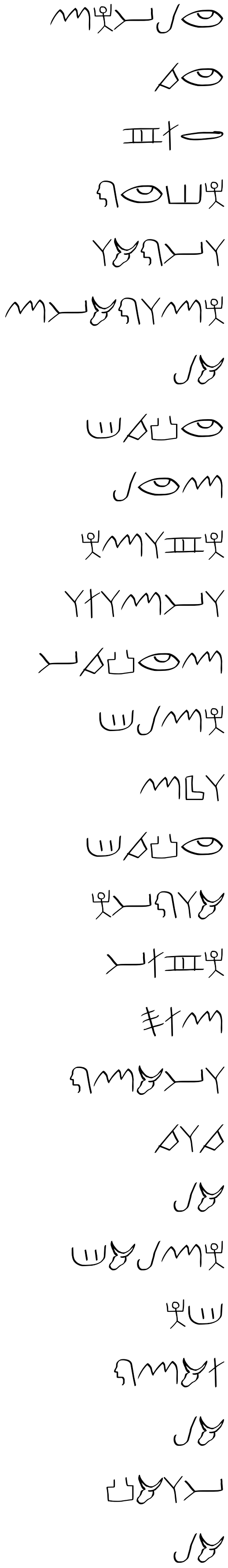

	a·le·hem	
to	ad	
the entrance	pe·tach	
of the gate	hash·sha·ar	
shot	vay·yo·re·ʾu	2 Samuel 11:24
Then the archers	ham·mo·re·ʾīm	
at	el	
your servants	a·va·de·kha	
from	me·al	
the wall	ha·cho·w·mah	
were killed	vay·ya·mu·tu	
servants	me·av·de	
and some of the king's	ham·me·lekh	
as well ”	ve·gam	
And your servant	av·de·kha	
Uriah	u·ree·yah	
the Hittite	ha·chit·tee	
is dead	met	
told	vay·yo·mer	2 Samuel 11:25
Then David	da·wid	
-	el	
the messenger	ham·mal·akh	
this	koh	
“ Say	to·mar	
to	el	
Joab :	yo·w·av	
‘ Do not	al	

upset	ye·ra		
you	be·e·ne·kha	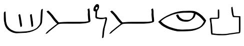	
-	et		
matter	had·da·var		
let this	haz·zeh		
for	kee	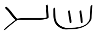	
as well as another	kha·zoh	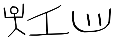	
one	ve·kha·zeh	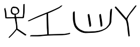	
devours	to·khal		
the sword	he·cha·rev	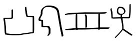	
Strengthen	ha·cha·zeq	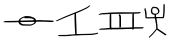	
your attack	mil·cham·te·kha	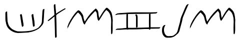	
against	el		
the city	ha·eer	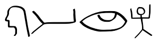	
and demolish it ’	ve·ha·re·sah		
Encourage him [with these words] ”	ve·chaz·ze·qe·hu	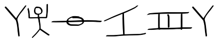	
heard	vat·tish·ma		2 Samuel 11:26
wife	e·shet		
When Uriah’s	u·ree·yah	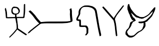	
that	kee	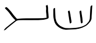	
was dead	met		
-	u·ree·yah	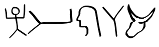	
her husband	ee·shah	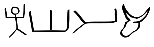	
she mourned	vat·tis·pod		
for	al		
him	ba·lah		
was over	vay·ya·a·vor		2 Samuel 11:27

And when the [time of] mourning	ha·e·vel		
	vay·yish·lach		
David	da·wid		
had her brought	vay·ya·as·phah		
to	el		
his house	be·to	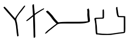	
and she became	vat·te·hee		
his	lo		
wife	le·ish·shah		
and bore	vat·te·led		
him	lo		
a son	ben		
was evil	vay·ye·ra	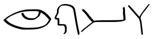	
But the thing	had·da·var		
that	a·sher		
had done	a·sah		
David	da·wid		
in the sight	be·e·ne	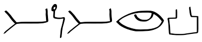	
of the LORD	YHVH		
sent	vay·yish·lach		2 Samuel 12:1
Then the LORD	YHVH		
-	et		
Nathan	na·tan	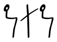	
to	el		
David	da·wid		
and when he arrived	vay·ya·vo	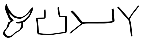	
	e·law	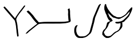	

he said	vay·yo·mer		
-	lo		
two	she·ne	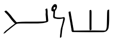	
men	a·na·sheem	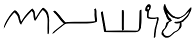	
“ There were	ha·yu	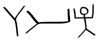	
city	be·eer		
in a certain	e·chat	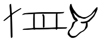	
one	e·chad	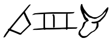	
rich	a·sheer	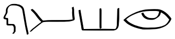	
and the other	ve·e·chad		
poor	rash		
The rich	le·a·sheer		2 Samuel 12:2
man had	ha·yah	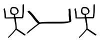	
sheep	tson		
and cattle	u·va·qar	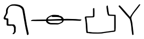	
a great number of	har·beh	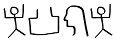	
	me·od		
but the poor	ve·la·rash	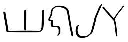	2 Samuel 12:3
man had nothing	en	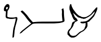	
	kol		
except	kee	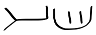	
	im		
ewe lamb	kiv·sah	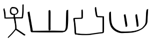	
one	a·chat	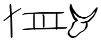	
small	qe·tan·nah	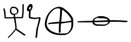	
that	a·sher		
he had bought	qa·nah	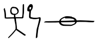	

He raised it	vay·chay·ye·ha	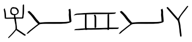	
and it grew up	vat·tig·dal	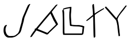	
with him	im·mo	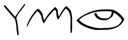	
	ve·im	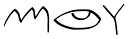	
and his children	ba·naw	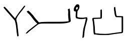	
It shared	yach·daw	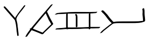	
his food	mip·pit·to	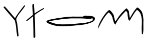	
	to·khal	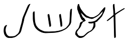	
from his cup	u·mik·ko·so	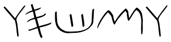	
and drank	tish·teh	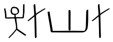	
in his arms	u·ve·che·qo	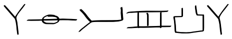	
it slept	tish·kav	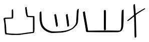	
and was	vat·te·hee	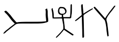	
to him	lo	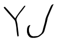	
like a daughter	ke·vat	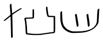	
came	vay·ya·vo	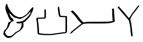	2 Samuel 12:4
Now a traveler	he·lekh	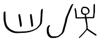	
man	le·eesh	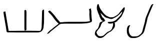	
to the rich	he·a·sheer	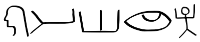	
	vay·yach·mol	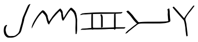	
who refrained from taking	la·qa·chat	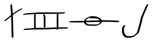	
one of his own sheep	mits·tso·no	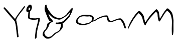	
or cattle	u·mib·be·qa·ro	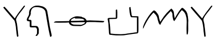	
to prepare	la·a·so·wt	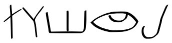	
for the traveler	la·o·re·ach	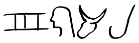	
who had come	hab·ba	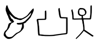	
to him	lo	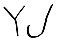	

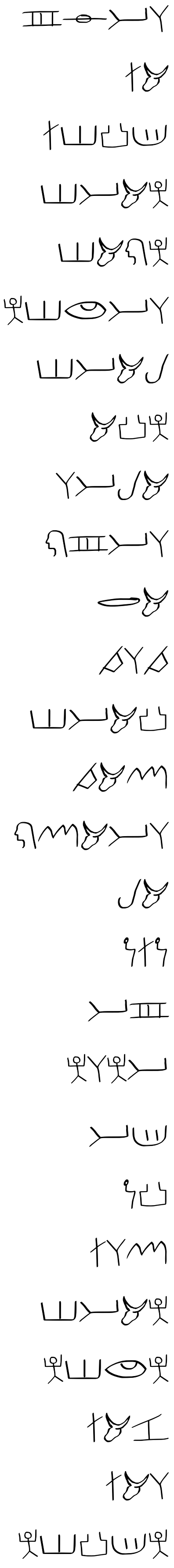

Instead, he took	vay·yiq·qach	
-	et	
lamb	kiv·sat	
man’s	ha·eesh	
the poor	ha·rash	
and prepared it	vay·ya·a·se·ha	
for his guest	la·eesh	
	hab·ba	
”	e·law	
burned	vay·yi·char	2 Samuel 12:5
with anger	aph	
David	da·wid	
against the man	ba·eesh	
	me·od	
and said	vay·yo·mer	
to	el	
Nathan :	na·tan	
lives	chay	
“ As surely as the LORD	YHVH	
	kee	
	ben	
deserves to die !	ma·vet	
the man	ha·eesh	
who did	ha·o·seh	
this	zot	
-	ve·et	2 Samuel 12:6
for the lamb	hak·kiv·sah	

he must pay	ye·shal·lem	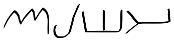	
four times over ”	ar·ba·ta·yim		
Because	e·qev		
-	a·sher		
he has done	a·sah		
-	et		
thing	had·da·var		
this	haz·zeh		
	ve·al		
-	a·sher		
and has shown no	lo		
pity	cha·mal	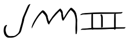	
said	vay·yo·mer		2 Samuel 12:7
Then Nathan	na·tan	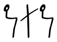	
to	el		
David	da·wid		
“ You	at·tah		
are that man !	ha·eesh	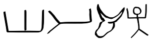	
This is what	koh	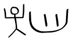	
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the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	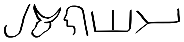	
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anointed	me·shach·tee·kha	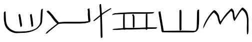	
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over	al		

Israel	yis·ra·el	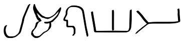	
and I	ve·a·no·khee	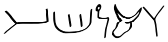	
delivered you	hits·tsal·tee·kha	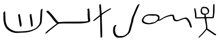	
from the hand	mee·yad	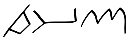	
of Saul	sha·ul	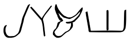	
I gave	va·et·te·nah	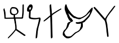	2 Samuel 12:8
	le·kha	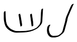	
-	et	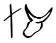	
house to you	bet	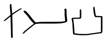	
your master’s	a·do·ne·kha	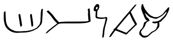	
-	ve·et	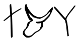	
wives	ne·she	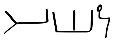	
and your master’s	a·do·ne·kha	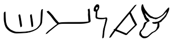	
into your arms	be·che·qe·kha	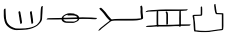	
I gave	va·et·te·nah	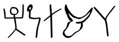	
you	le·kha	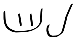	
-	et	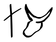	
the house	bet	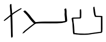	
of Israel	yis·ra·el	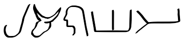	
and Judah	vee·hu·dah	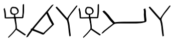	
and if	ve·im	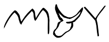	
that was not enough	me·at	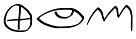	
I would have given	ve·o·si·phah	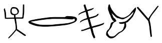	
you	le·kha	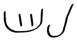	
even more	ka·hen·nah	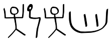	
	ve·kha·hen·nah	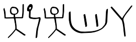	
Why	mad·du·a	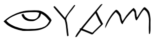	2 Samuel 12:9

then have you despised	ba·zee·ta	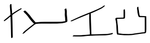	
-	et		
the command	de·var		
of the LORD	YHVH		
by doing	la·a·so·wt		
evil	ha·ra		
in His sight ?	be·ʿē·no	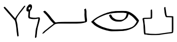	
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Uriah	u·ree·yah	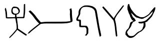	
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You put	hik·kee·ta	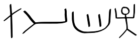	
to the sword	va·che·rev	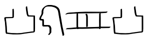	
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his wife	ish·to		
and took	la·qach·ta	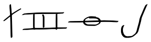	
	le·kha	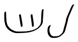	
as your own	le·ish·shah		
-	ve·o·to		
for you have slain him	ha·rag·ta		
with the sword	be·che·rev	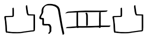	
of the Ammonites	be·ne	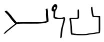	
	am·mo·wn		
Now, therefore	ve·at·tah		2 Samuel 12:10
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the sword	che·rev		
from your house	mib·be·te·kha	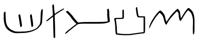	

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	kee	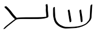	
you have despised Me	ve·zi·ta·nee	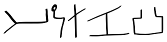	
and have taken	vat·tiq·qach	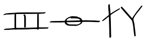	
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the wife	e·shet	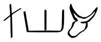	
of Uriah	u·ree·yah	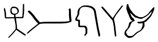	
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to be	lih·yo·wt	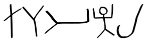	
your	le·kha	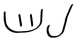	
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This is what	koh	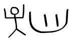	2 Samuel 12:11
says :	a·mar		
the LORD	YHVH		
	hin·nee	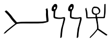	
‘ I will raise up	me·qeem	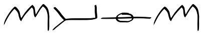	
against you	a·le·kha	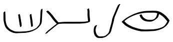	
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from your own house	mib·be·te·kha	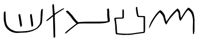	
I will take	ve·la·qach·tee	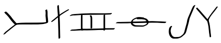	
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your wives	na·she·kha	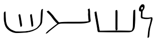	
Before your very eyes	le·e·ne·kha	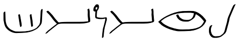	
and give them	ve·na·tat·tee	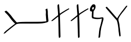	

to another	le·re·e·kha		
and he will lie	ve·sha·khav	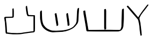	
with them	im		
in broad daylight	na·she·kha	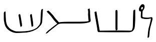	
	le·e·ne	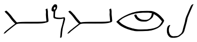	
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	haz·zot		
-	kee	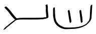	2 Samuel 12:12
You	at·tah		
have acted	a·see·ta	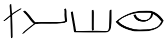	
in secret	vas·sa·ter		
but I	va·a·nee		
will do	e·e·seh		
-	et		
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Israel ’”	yis·ra·el	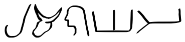	
	ve·ne·ged	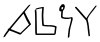	
in broad daylight	hash·sha·mesh		
said	vay·yo·mer		2 Samuel 12:13
Then David	da·wid		
to	el		
Nathan	na·tan	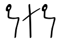	
“ I have sinned	cha·ta·tee		
against the LORD ”	lay·h·va·hs		

replied	vay·yo·mer	
Nathan	na·tan	
-	el	
-	da·wid	
-	gam	
“ The LORD	YHVH	
has taken away	he·e·veer	
your sin ”	chat·ta·te·kha	
“ You will not	lo	
die	ta·mut	
Nevertheless	e·phes	2 Samuel 12:14
because	kee	
utter contempt	ni·ets	
you have shown	ni·ats·ta	
-	et	
for [the word]	o·ye·ve	
of the LORD	YHVH	
this deed	bad·da·var	
by	haz·zeh	
-	gam	
the son	hab·ben	
born	hay·yil·lo·wd	
to you	le·kha	
will surely	mo·wt	
die ”	ya·mut	
had gone	vay·ye·lekh	2 Samuel 12:15
After Nathan	na·tan	

	el		
home	be·to	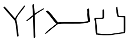	
struck	vay·yig·goph	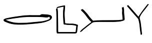	
the LORD	YHVH	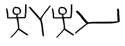	
-	et		
the child	hay·ye·led	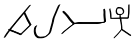	
that	a·sher		
had borne	ya·le·dah	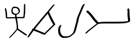	
wife	e·shet		
Uriah’s	u·ree·yah	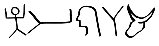	
to David	le·da·wid		
and he became ill	vay·ye·a·nash		
pleaded	vay·vaq·qesh	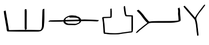	2 Samuel 12:16
David	da·wid		
-	et		
with God	ha·e·lo·heem	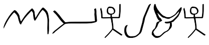	
for	be·ad		
the boy	han·na·ar		
fasted	vay·ya·tsam	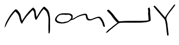	
He	da·wid		
	tso·wm		
and went into his house	u·va		
and spent the night	ve·lan	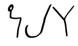	
lying [in sackcloth]	ve·sha·khav		
on the ground	a·re·tsah		
stood	vay·ya·qu·mu	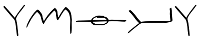	2 Samuel 12:17
The elders	ziq·ne	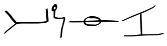	

of his household	ve·to	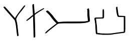	
beside him	a·law	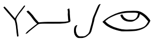	
to help him up	la·ha·qee·mo	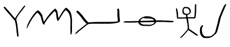	
from	min	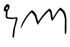	
the ground	ha·a·rets		
but he was unwilling	ve·lo		
	a·vah		
and would not	ve·lo		
eat	va·ra		
anything with them	it·tam		
	la·chem	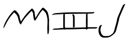	
	vay·hee	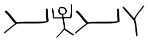	2 Samuel 12:18
day	bay·yo·wm	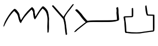	
On the seventh	hash·she·vee·ee	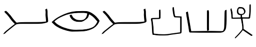	
died	vay·ya·mat	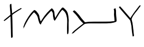	
the child	hay·ya·led	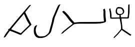	
were afraid	vay·yir·u	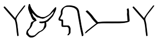	
servants	av·de		
But David’s	da·wid		
to tell	le·hag·geed	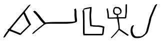	
him	lo	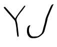	
that	kee	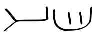	
was dead	met		
the child	hay·ye·led	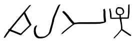	
for	kee	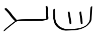	
they said	a·me·ru		
“ Look	hin·neh		

	vih·yo·wt	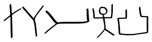	
while the child	hay·ye·led	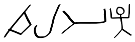	
was alive	chay	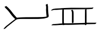	
we spoke	dib·bar·nu		
to him	e·law	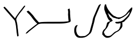	
and he would not	ve·lo		
listen to us	sha·ma		
	be·qo·w·le·nu	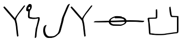	
So how	ve·ekh	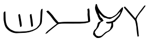	
can we tell	no·mar	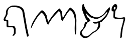	
him	e·law	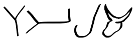	
is dead ?	met		
the child	hay·ye·led	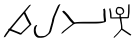	
He may even harm himself	ve·a·sah		
”	ra·ah		
saw	vay·yar	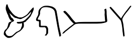	2 Samuel 12:19
When David	da·wid		
that	kee	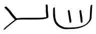	
his servants	a·va·daw		
were whispering to one another	mit·la·cha·sheem		
perceived	vay·ya·ven	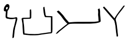	
he	da·wid		
that	kee	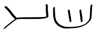	
was dead	met		
the child	hay·ya·led	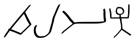	
asked	vay·yo·mer		
So he	da·wid		

	el	אל	
his servants	a·va·daw	עבדיו	
dead ? ”	ha·met	המת	
“ Is the child	hay·ye·led	הילד	
they replied	vay·yo·me·ru	ויאמרו	
“ He is dead ”	met	מת	
got up	vay·ya·qam	ויקם	2 Samuel 12:20
Then David	da·wid	דוד	
from the ground	me·ha·a·rets	מהארץ	
washed	vay·yir·chats	וירחץ	
and anointed himself	vay·ya·sekh	ויסך	
changed	vay·chal·leph	ויחלף	
his clothes	sim·la·to	שמלתו	
and went into	vay·ya·vo	ויבא	
the house	vet	בית	
of the LORD	YHVH	יהוה	
and worshiped	vay·yish·ta·chu	וישתחו	
Then he went	vay·ya·vo	ויבא	
to	el	אל	
his own house	be·to	ביתו	
and at his request	vay·yish·al	וישאל	
they set	vay·ya·see·mu	וישימו	
before him	lo	לו	
food	le·chem	לחם	
and he ate	vay·yo·khal	ויאכל	
asked	vay·yo·me·ru	ויאמרו	2 Samuel 12:21
his servants	a·va·daw	עבדיו	

	e·law	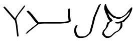	
“ What [is]	mah		
	had·da·var		
this	haz·zeh		
	a·sher		
you have done ? ”	a·see·tah	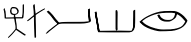	
“ While	ba·a·vur		
the child	hay·ye·led	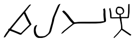	
was alive	chay	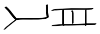	
you fasted	tsam·ta	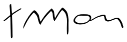	
and wept	vat·te·vek	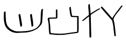	
but when	ve·kha·a·sher		
died	met		
he	hay·ye·led	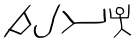	
you got up	qam·ta	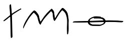	
and ate	vat·to·khal		
”	la·chem	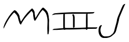	
[David] answered	vay·yo·mer		2 Samuel 12:22
“ While	be·o·wd		
the child	hay·ye·led	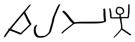	
was alive	chay	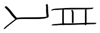	
I fasted	tsam·tee		
and wept	va·ev·keh	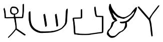	
for	kee	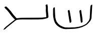	
I said	a·mar·tee		
‘ Who	mee	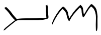	
knows ?	yo·w·de·a		

may be gracious	ye·chan·na·nī	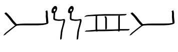	
The LORD	YHVH	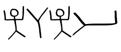	
and let him live ’	ve·chay	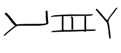	
to me	hay·ya·led	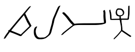	
But now	ve·at·tah		2 Samuel 12:23
that he is dead	met		
why	lam·mah		
	zeh	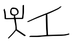	
should I	a·nee	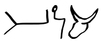	
fast ?	tsam		
Can	ha·u·khal		
I bring him back	la·ha·shee·vo	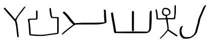	
again ?	o·wd		
I will	a·nee	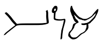	
go	ho·lekh	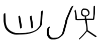	
to him	e·law	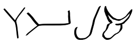	
but he	ve·hu	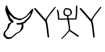	
will not	lo		
return	ya·shuv		
to me ”	e·lay	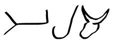	
comforted	vay·na·chem	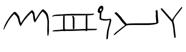	2 Samuel 12:24
Then David	da·wid		
-	et		
	bat		
Bathsheba	she·va		
his wife	ish·to		
and he went	vay·ya·vo	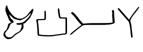	

to her	e·le·ha	אליה	
and lay	vay·yish·kav	וישכב	
with her	im·mah	עמה	
So she gave birth to	vat·te·led	ותלד	
a son	ben	בן	
and they	vay·yiq·ra	ויקרא	
-	et	את	
named him	she·mo	שמו	
Solomon	she·lo·moh	שלמה	
Now the LORD	va·YHVH	ויהוה	
loved [the child]	a·he·vo	אהבו	
and sent	vay·yish·lach	וישלח	2 Samuel 12:25
[word] through	be·yad	ביד	
Nathan	na·tan	נתן	
the prophet	han·na·vee	הנביא	
to name him	vay·yiq·ra	ויקרא	
-	et	את	
-	she·mo	שמו	
Jedidiah	ye·dee·de·yah	ידידיה	
because	ba·a·vur	בעבור	
the LORD [loved him]	YHVH	יהוה	
fought	vay·yil·la·chem	וילחם	2 Samuel 12:26
Meanwhile, Joab	yo·w·av	יואב	
against Rabbah	be·rab·bat	ברבת	
of the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
and captured	vay·yil·kod	וילכד	

-	et		
fortress	eer	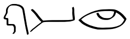	
the royal	ham·me·lu·khah	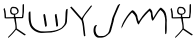	
sent	vay·yish·lach		2 Samuel 12:27
Then Joab	yo·w·av		
messengers	mal·a·kheem		
to	el		
David	da·wid		
to say	vay·yo·mer		
“ I have fought	nil·cham·tee	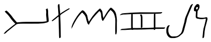	
against Rabbah	ve·rab·bah		
and have	gam		
captured	la·khad·tee	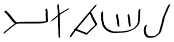	
-	et		
of the city	eer	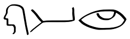	
the water [supply]	ham·ma·yim	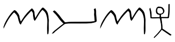	
Now, therefore	ve·at·tah		2 Samuel 12:28
assemble	e·soph		
-	et		
the rest	ye·ter	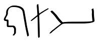	
of the troops	ha·am		
lay siege	va·cha·neh	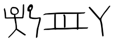	
to	al		
the city	ha·eer		
and capture it	ve·la·khe·dah		
Otherwise	pen		
will capture	el·kod	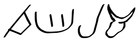	

I	a·nee	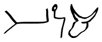	
-	et		
the city	ha·eer		
and it will be named	ve·niq·ra	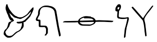	
after me	she·mee		
”	a·le·ha	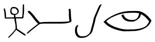	
assembled	vay·ye·e·soph		2 Samuel 12:29
So David	da·wid		
-	et		
all	kal		
the troops	ha·am		
and went	vay·ye·lekh	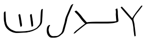	
to Rabbah	rab·ba·tah		
and he fought	vay·yil·la·chem	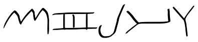	
against it	bah		
and captured it	vay·yil·ke·dah	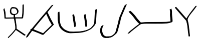	
Then he took	vay·yiq·qach	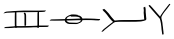	2 Samuel 12:30
-	et		
the crown	a·te·ret		
of their king	mal·kam	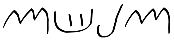	
from	me·al		
the head	ro·sho		
It weighed	u·mish·qa·lah	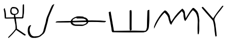	
a talent	kik·kar		
of gold	za·hav	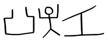	
stones	ve·e·ven		
and was set with precious	ye·qa·rah	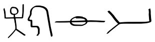	

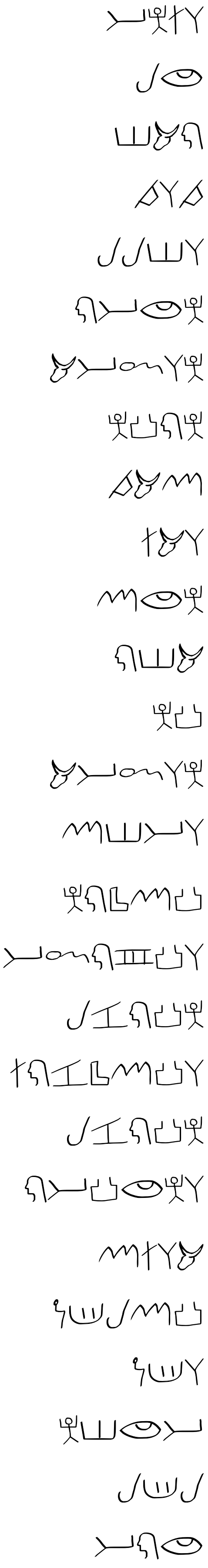

and it was	vat·te·hee	
placed on	al	
head	rosh	
David’s	da·wid	
of plunder	u·she·lal	
from the city	ha·eer	
And David took	ho·w·tsee	
a great amount	har·beh	
	me·od	
-	ve·et	2 Samuel 12:31
the people	ha·am	
who [were]	a·sher	
there	bah	
[David] brought out	ho·w·tsee	
and put [them to work]	vay·ya·sem	
with saws	bam·me·ge·rah	
picks	u·va·cha·ri·tse	
iron	hab·bar·zel	
and axes	u·ve·mag·ze·rot	
-	hab·bar·zel	
and he made them work	ve·he·e·veer	
-	o·w·tam	
at the brick kilns	bam·mal·kɛn	
the same	ve·khen	
He did	ya·a·seh	
to all	le·khol	
cities	a·re	

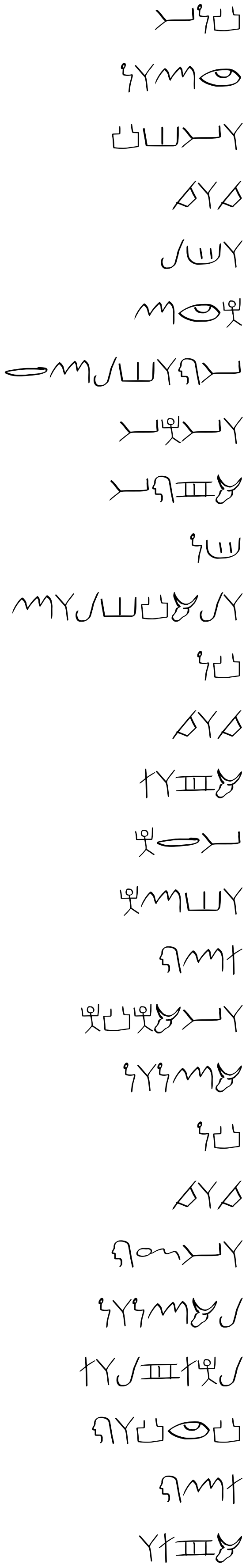

the Ammonite	ve·ne	
	am·mo·wn	
returned	vay·ya·shav	
Then [David]	da·wid	
and all	ve·khal	
his troops	ha·am	
to Jerusalem	ye·ru·sha·lim	
After some time	vay·hee	2 Samuel 13:1
	a·cha·re	
	khen	
Absalom	u·le·av·sha·lo·wm	
son	ben	
of David’s	da·wid	
sister	a·cho·wt	
the beautiful	ya·phah	
-	u·she·mah	
with Tamar	ta·mar	
fell in love	vay·ye·e·ha·ve·ha	
Amnon	am·no·wn	
son	ben	
David’s	da·wid	
with frustration	vay·ye·tser	2 Samuel 13:2
Amnon	le·am·no·wn	
was sick	le·hit·chal·lo·wt	
over	ba·a·vur	
Tamar	ta·mar	
his sister	a·cho·to	

for	kee	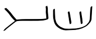	
was a virgin	ve·tu·lah		
she	hee	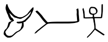	
implausible	vay·yip·pa·le		
and it seemed	be·e·ne	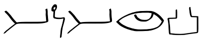	
for [him]	am·no·wn		
to do	la·a·so·wt		
to her	lah		
anything	me·u·mah		
Now Amnon	u·le·am·no·wn		2 Samuel 13:3
had a friend	re·a		
named	u·she·mo	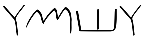	
Jonadab	yo·w·na·dav		
the son	ben		
Shimeah	shim·ah		
brother	a·chee	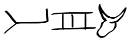	
of David’s	da·wid		
Jonadab	ve·yo·w·na·dav		
man	eesh	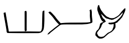	
shrewd	cha·kham		
was a very	me·od		
so he asked	vay·yo·mer		2 Samuel 13:4
[Amnon]	lo		
“ Why	mad·du·a		
are you	at·tah		
so	ka·khah		
depressed	dal		

the son	ben	בן	
of the king	ham·me·lekh	המלך	
morning	bab·bo·qer	בבקר	
after morning ?	bab·bo·qer	בבקר	
Won’t	ha·lo·w	הלוא	
you tell	tag·geed	תגיד	
me ? ”	lee	לי	
replied	vay·yo·mer	ויאמר	
	lo	לו	
Amnon	am·no·wn	אמנון	
-	et	את	
with Tamar	ta·mar	תמר	
sister ”	a·cho·wt	אחות	
Absalom’s	av·sha·lom	אבשלום	
my brother	a·chee	אחי	
“ I am	a·nee	אני	
in love	o·hev	אהב	
told	vay·yo·mer	ויאמר	2 Samuel 13:5
him	lo	לו	
Jonadab	ye·ho·w·na·dav	יהונדב	
“ Lie down	she·khav	שכב	
on	al	על	
your bed	mish·ka·ve·kha	משכבך	
and pretend you are ill	ve·hit·chal	והתחל	
comes	u·va	ובא	
When your father	a·vee·kha	אביך	
to see you	lir·o·w·te·kha	לראותך	

say	ve·a·mar·ta	
to him	e·law	
come	ta·vo	
‘ Please	na	
Tamar	ta·mar	
let my sister	a·cho·w·tee	
and give me something	ve·tav·re·nee	
to eat	le·chem	
Let her prepare	ve·a·se·tah	
in my sight	le·e·nay	
-	et	
[it]	hab·bir·yah	
so	le·ma·an	
-	a·sher	
I may watch her	er·eh	
and eat it	ve·a·khal·tee	
from her hand ’”	mee·ya·dah	
lay down	vay·yish·kav	2 Samuel 13:6
So Amnon	am·no·wn	
and feigned illness	vay·yit·chal	
came	vay·ya·vo	
When the king	ham·me·lekh	
to see him	lir·o·to	
said	vay·yo·mer	
Amnon	am·no·wn	
-	el	
-	ham·me·lekh	

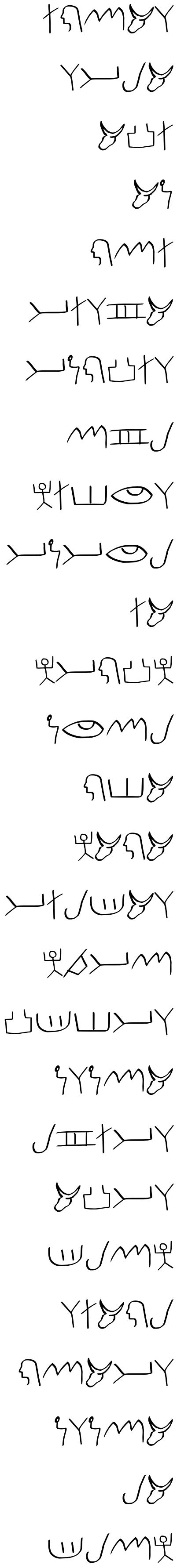

come	ta·vo·w	𐤕𐤁𐤅𐤀	
“ Please	na	𐤍𐤀	
Tamar	ta·mar	𐤕𐤌𐤓	
let my sister	a·cho·tee	𐤀𐤇𐤕𐤉	
	u·te·lab·bev	𐤅𐤕𐤋𐤁𐤁	
in my sight	le·e·nay	𐤋𐤏𐤉𐤍𐤉	
and make a couple	she·te	𐤔𐤕𐤉	
of cakes	le·vi·vo·wt	𐤋𐤁𐤁𐤅𐤕	
so that I may eat	ve·ev·reh	𐤅𐤀𐤁𐤓𐤄	
from her hand ”	mee·ya·dah	𐤌𐤉𐤃𐤄	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	2 Samuel 13:7
Then David	da·wid	𐤃𐤅𐤃	
word to	el	𐤀𐤋	
Tamar	ta·mar	𐤕𐤌𐤓	
at the palace	hab·bay·tah	𐤄𐤁𐤉𐤕𐤄	
:	le·mor	𐤋𐤀𐤌𐤓	
go	le·khee	𐤋𐤊𐤉	
“ Please	na	𐤍𐤀	
to the house	bet	𐤁𐤉𐤕	
of Amnon	am·no·wn	𐤀𐤌𐤍𐤅𐤍	
your brother	a·cheekh	𐤀𐤇𐤉𐤊	
and prepare	va·a·see	𐤅𐤏𐤔𐤉	
for him ”	lo	𐤋𐤅	
a meal	hab·bir·yah	𐤄𐤁𐤓𐤉𐤄	
went	vat·te·lekh	𐤅𐤕𐤋𐤊	2 Samuel 13:8
So Tamar	ta·mar	𐤕𐤌𐤓	
to the house	bet	𐤁𐤉𐤕	

Amnon	am·no·wn		
of her brother	a·chee·ha	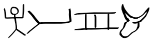	
[who]	ve·hu		
was lying down	sho·khev		
She took	vat·tiq·qach	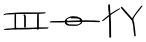	
-	et		
some dough	hab·ba·tseq		
kneaded [it]	vat·ta·losh		
made cakes	vat·te·lab·bev	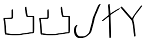	
in his sight	le·e·naw	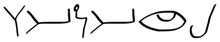	
and baked	vat·te·vash·shel		
-	et		
them	hal·le·vi·vo·wt		
Then she brought	vat·tiq·qach	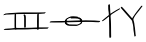	2 Samuel 13:9
-	et		
the pan	ham·mas·ret	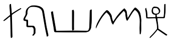	
and set it down	vat·ti·tsoq		
before him	le·pha·naw	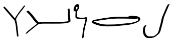	
but he refused	vay·ma·en		
to eat	le·e·kho·wl		
said	vay·yo·mer		
Amnon	am·no·wn	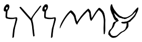	
away ! ”	ho·w·tsee·u		
“ Send everyone	khal	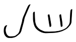	
	eesh	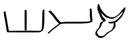	
	me·a·lay		
went out	vay·ye·tse·u		

And everyone	khal	𐤊𐤋	
	eesh	𐤀𐤉𐤔	
	me·a·law	𐤌𐤏𐤋𐤉𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 13:10
Then Amnon	am·no·wn	𐤀𐤌𐤍𐤅𐤍	
to	el	𐤀𐤋	
Tamar	ta·mar	𐤕𐤌𐤓	
“ Bring	ha·vee·ee	𐤄𐤁𐤉𐤀𐤉	
the food	hab·bir·yah	𐤄𐤁𐤓𐤉𐤄	
into the bedroom	ha·che·der	𐤄𐤇𐤃𐤓	
so that I may eat it	ve·ev·reh	𐤅𐤀𐤁𐤓𐤄	
from your hand ”	mee·ya·dekh	𐤌𐤉𐤃𐤊	
took	vat·tiq·qach	𐤅𐤕𐤒𐤇	
Tamar	ta·mar	𐤕𐤌𐤓	
-	et	𐤀𐤕	
the cakes	hal·le·vi·vo·wt	𐤄𐤋𐤁𐤁𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
she had made	a·sa·tah	𐤏𐤔𐤕𐤄	
and went	vat·ta·ve	𐤅𐤕𐤁𐤀	
Amnon’s	le·am·no·wn	𐤋𐤀𐤌𐤍𐤅𐤍	
to her brother	a·chee·ha	𐤀𐤇𐤉𐤄	
bedroom	he·cha·de·rah	𐤄𐤇𐤃𐤓𐤄	
And when she had brought [them]	vat·tag·gesh	𐤅𐤕𐤂𐤔	2 Samuel 13:11
to him	e·law	𐤀𐤋𐤉𐤅	
to eat	le·e·khol	𐤋𐤀𐤊𐤋	
he took hold	vay·ya·cha·zeq	𐤅𐤉𐤇𐤆𐤒	
of her	bah	𐤁𐤄	

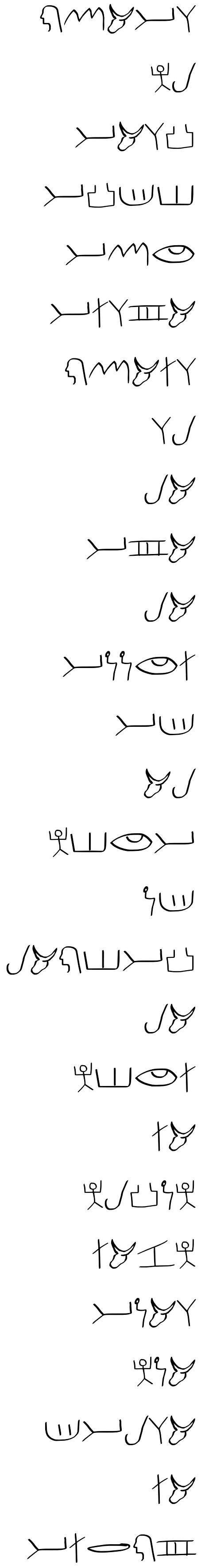

and said	vay·yo·mer	
	lah	
“ Come	bo·w·ee	
lie	shikh·vee	
with me	im·mee	
my sister ! ”	a·cho·w·tee	
she cried	vat·to·mer	2 Samuel 13:12
	lo	
“ No	al	
my brother ! ”	a·chee	
“ Do not	al	
humiliate me	te·an·ne·nee	
for	kee	
a thing should never	lo	
be done	ye·a·seh	
such	khen	
in Israel	be·yis·ra·el	
Do not	al	
do	ta·a·seh	
-	et	
disgraceful thing !	han·ne·va·lah	
this	haz·zot	
could I	va·a·nee	2 Samuel 13:13
Where	a·nah	
ever take	o·w·leekh	
-	et	
my shame ?	cher·pa·tee	

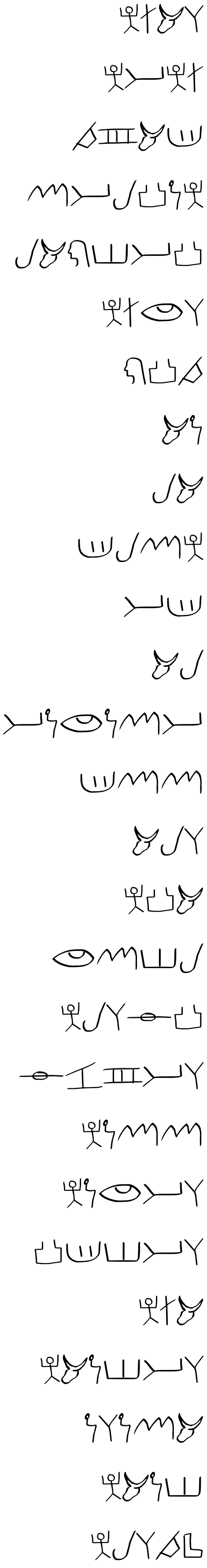

And you	ve·at·tah	
would be	tih·yeh	
like one	ke·a·chad	
of the fools	han·ne·va·leem	
in Israel !	be·yis·ra·el	
	ve·at·tah	
speak	dab·ber	
Please	na	
to	el	
the king	ham·me·lekh	
for	kee	
he will not	lo	
withhold me	yim·na·e·nee	
from you ”	mim·me·ka	
But [Amnon] refused	ve·lo	2 Samuel 13:14
	a·vah	
to listen to her	lish·mo·a	
	be·qo·w·lah	
and being stronger	vay·ye·che·zaq	
	mim·men·nah	
he violated her	vay·an·ne·ha	
and lay with	vay·yish·kav	
her	o·tah	
hated [Tamar]	vay·yis·na·e·ha	2 Samuel 13:15
Then Amnon	am·no·wn	
his hatred	sin·ah	
with such intensity	ge·do·w·lah	

	me·od		
that	kee	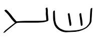	
was greater than	ge·do·w·lah		
	has·sin·ah		
-	a·sher		
	se·ne·ah		
the love	me·a·ha·vah		
-	a·sher		
he previously had	a·he·vah	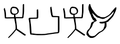	
he said	vay·yo·mer		
to her	lah		
	am·no·wn	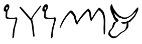	
" Get up ! "	qu·mee		
" Be gone ! "	le·khee	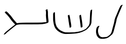	
she replied	vat·to·mer		2 Samuel 13:16
	lo	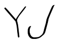	
" No "	al		
	o·w·dot		
wrong	ha·ra·ah		
great	hag·ge·do·w·lah		
this	haz·zot		
[is worse] than	me·a·che·ret		
-	a·sher		
you have already done	a·see·ta	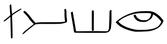	
to me ! "	im·mee		
" sending me away	le·shal·le·che·nee	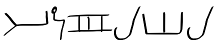	
But he refused	ve·lo		

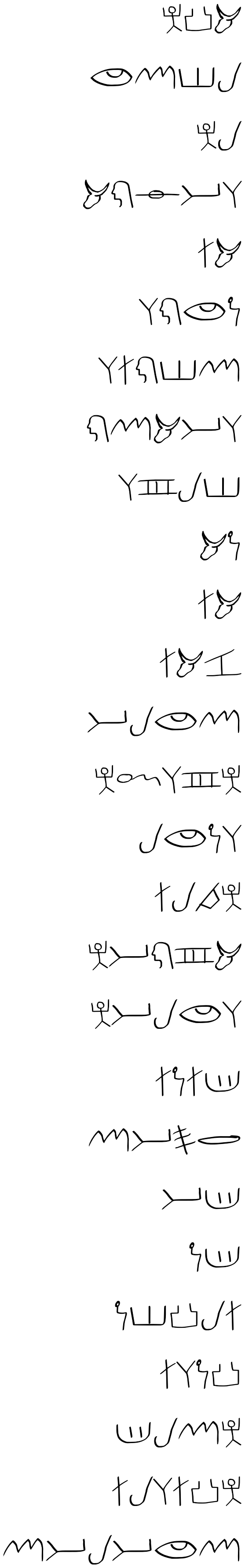

	a·vah	
to listen	lish·mo·a	
to her	lah	
Instead, he called	vay·yiq·ra	2 Samuel 13:17
-	et	
to his attendant	na·a·ro	
	me·sha·re·to	
and said	vay·yo·mer	
“ Throw	shil·chu	
	na	
-	et	
this [woman]	zot	
	me·a·lay	
out	ha·chu·tsah	
and bolt	u·ne·ol	
the door	had·de·let	
behind her ! ”	a·cha·re·ha	
Now Tamar was wearing	ve·a·le·ha	2 Samuel 13:18
a robe	ke·to·net	
of many colors	pas·seem	
because	kee	
this is what	khen	
wore	til·bash·na	
daughters	ve·no·wt	
the king’s	ham·me·lekh	
virgin	hab·be·tu·lot	
	me·ee·leem	

threw	vay·yo·tse	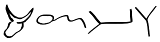	
her	o·w·tah		
So Amnon’s attendant	me·sha·re·to		
out	ha·chuts		
and bolted	ve·na·al		
the door	had·de·let		
behind her	a·cha·re·ha	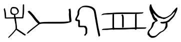	
put	vat·tiq·qach	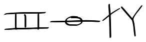	2 Samuel 13:19
And Tamar	ta·mar		
ashes	e·pher		
on	al		
her head	ro·shah		
robe	u·khe·to·net		
-	hap·pas·seem		
her	a·sher		
-	a·le·ha	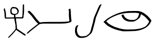	
and tore	qa·ra·ah		
And putting	vat·ta·sem		
her hand	ya·dah	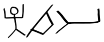	
on	al		
her head	ro·shah		
she went away	vat·te·lekh	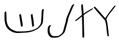	
	ha·lo·wkh		
crying bitterly	ve·za·a·qah		
said	vay·yo·mer		2 Samuel 13:20
to her	e·le·ha	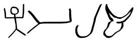	
Absalom	av·sha·lo·wm	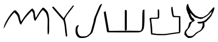	

Her brother	a·chee·ha	אחיה	
Amnon	ha·a·mee·no·wn	האמינון	
“ Has your brother	a·cheekh	אחיך	
been	ha·yah	היה	
with you ?	im·makh	עמך	
for now	ve·at·tah	ועתה	
my sister	a·cho·w·tee	אחותי	
Be quiet	ha·cha·ree·shee	החרישי	
is your brother	a·cheekh	אחיך	
He	hu	הוא	
Do not	al	אל	
take	ta·shee·tee	תשיתי	
-	et	את	
to heart ”	lib·bekh	לבך	
thing	lad·da·var	לדבר	
this	haz·zeh	הזה	
lived	vat·te·shev	ותשב	
So Tamar	ta·mar	תמר	
as a desolate	ve·sho·me·mah	ושממה	
woman in the house	bet	בית	
Absalom	av·sha·lo·wm	אבשלום	
of her brother	a·chee·ha	אחיה	
When King	ve·ham·me·lekh	והמלך	2 Samuel 13:21
David	da·wid	דוד	
heard	sha·ma	שמע	
-	et	את	
all	kal	כל	

-	had·de·va·reem	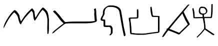	
this	ha·el·leh		
he was furious	vay·yi·char	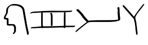	
	lo	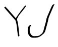	
	me·od		
never	ve·lo		2 Samuel 13:22
said a word	dib·ber		
And Absalom	av·sha·lo·wm	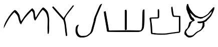	
to	im		
Amnon	am·no·wn		
or bad	le·me·ra	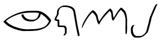	
	ve·ad		
either good	to·wv		
because	kee	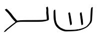	
hated	sa·ne		
he	av·sha·lo·wm	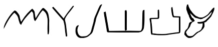	
-	et		
Amnon	am·no·wn		
for	al		
	de·var		
-	a·sher		
disgracing	in·nah	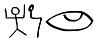	
-	et		
Tamar	ta·mar		
his sister	a·cho·to	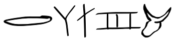	
were	vay·hee	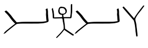	2 Samuel 13:23
Two years later	lish·na·ta·yim	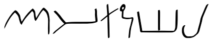	

	ya·meem	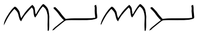	
	vay·yih·yu		
sheepshearers	go·ze·zeem		
when Absalom’s	le·av·sha·lo·wm		
	be·va·al	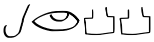	
at Baal-hazor	cha·tso·wr		
-	a·sher		
near	im		
Ephraim	eph·ra·yim		
invited	vay·yiq·ra	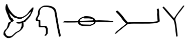	
[he]	av·sha·lo·wm	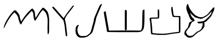	
all	le·khal		
the sons	be·ne	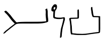	
of the king	ham·me·lekh		
went	vay·ya·vo	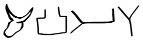	2 Samuel 13:24
And he	av·sha·lo·wm	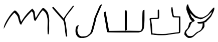	
to	el		
the king	ham·me·lekh		
and said	vay·yo·mer		
has just	hin·neh		
	na		
hired shearers	go·ze·zeem		
“ Your servant	le·av·de·kha		
come	ye·lekh	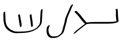	
please	na		
Will the king	ham·me·lekh		
and his servants	va·a·va·daw	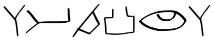	

with	im		
[me] ? ”	av·de·kha		
replied	vay·yo·mer		2 Samuel 13:25
the king	ham·me·lekh		
-	el		
-	av·sha·lo·wm	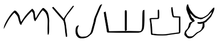	
“ No	al		
my son ”	be·nee	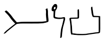	
“ we should not	al		
	na		
go	ne·lekh	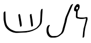	
all	kul·la·nu	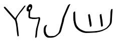	
or	ve·lo		
we would be a burden	nikh·bad	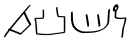	
to you ”	a·le·kha	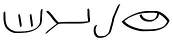	
Although Absalom urged	vay·yiph·rats		
him	bo		
he was not	ve·lo		
willing	a·vah		
to go	la·le·khet	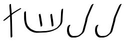	
but gave him his blessing	vay·va·ra·khe·hu		
said	vay·yo·mer		2 Samuel 13:26
Absalom	av·sha·lo·wm	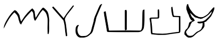	
“ If not ”	va·lo		
go	ye·lekh	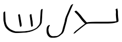	
“ please	na		

with us ”	it·ta·nu		
Amnon	am·no·wn		
let my brother	a·chee	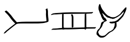	
asked	vay·yo·mer		
	lo		
the king	ham·me·lekh		
“ Why	lam·mah		
should he go	ye·lekh	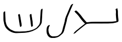	
with you ? ”	im·makh		
urged	vay·yiph·rats		2 Samuel 13:27
him	bo		
But Absalom	av·sha·lo·wm	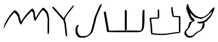	
so [the king] sent	vay·yish·lach		
	it·to		
-	et		
Amnon	am·no·wn		
-	ve·et		
and the rest	kal		
sons	be·ne	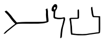	
of [his]	ham·me·lekh	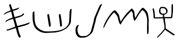	
had ordered	vay·tsaw	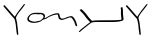	2 Samuel 13:28
Now Absalom	av·sha·lo·wm	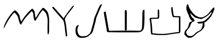	
-	et		
his young men	ne·a·raw	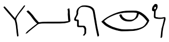	
	le·mor	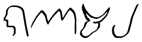	
“ Watch	re·u		
until	na		

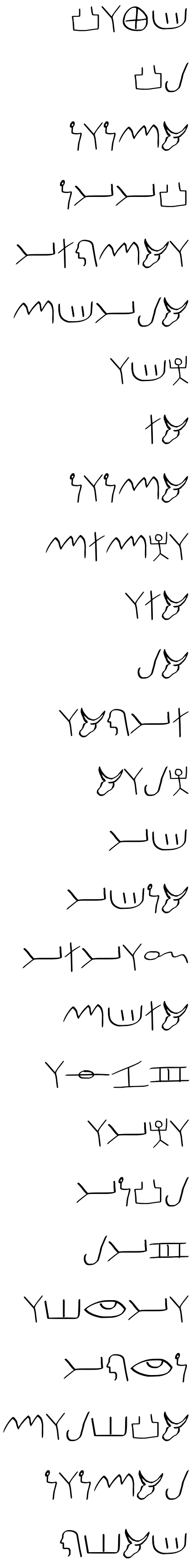

is merry	ke·to·wv	
his heart	lev	
Amnon	am·no·wn	
with wine	bay·ya·yin	
and when I order	ve·a·mar·tee	
you	a·le·khem	
to strike	hak·ku	
-	et	
Amnon {down}	am·no·wn	
you are to kill him	va·ha·mit·tem	
-	o·to	
Do not	al	
be afraid	tee·ra·u	
not	ha·lo·w	
Have	kee	
I	a·no·khee	
commanded	tsiw·vee·tee	
you ?	et·khem	
Be courageous	chiz·qu	
and	wih·yu	
	liv·ne	
valiant ! ”	cha·yil	
did	vay·ya·a·su	2 Samuel 13:29
young men	na·a·re	
So Absalom’s	av·sha·lo·wm	
to Amnon	le·am·no·wn	
just as	ka·a·sher	

had ordered	tsiw·vah		
Absalom	av·sha·lo·wm	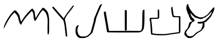	
got up	vay·ya·qu·mu	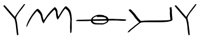	
Then all [the other]	kal		
sons	be·ne	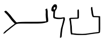	
of the king	ham·me·lekh		
	vay·yir·ke·vu	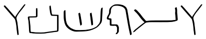	
and each one	eesh	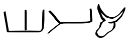	
on	al		
his mule	pir·do		
fled	vay·ya·nu·su	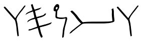	
were	vay·hee	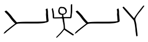	2 Samuel 13:30
While they	hem·mah		
on the way	vad·de·rekh		
a report	ve·hash·she·mu·ah		
reached	va·ah		
	el		
David :	da·wid		
	le·mor		
has struck down	hik·kah		
“ Absalom	av·sha·lo·wm	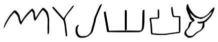	
-	et		
all	kal	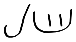	
the sons	be·ne	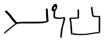	
of the king	ham·me·lekh		
not	ve·lo		
is left ! ”	no·w·tar		

of them	me·hem		
one	e·chad	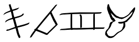	
stood up	vay·ya·qam	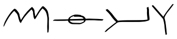	2 Samuel 13:31
Then the king	ham·me·lekh		
tore	vay·yiq·ra	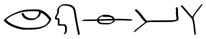	
-	et		
his clothes	be·ga·daw		
and lay down	vay·yish·kav		
on the ground	a·re·tsah		
and all	ve·khal		
his servants	a·va·daw		
stood	nits·tsa·veem	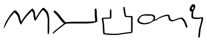	
torn	qe·ru·e		
by with their clothes	ve·ga·deem	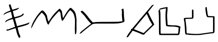	
spoke up :	vay·ya·an	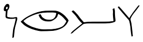	2 Samuel 13:32
But Jonadab	yo·w·na·dav		
the son	ben		
Shimeah	shim·ah		
brother	a·chee	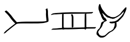	
of David’s	da·wid		
think	vay·yo·mer		
must not	al		
	yo·mar		
“ My lord	a·do·nee		
-	et		
all	kal	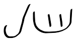	
-	han·ne·a·reem	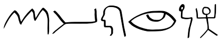	

the sons	be·ne	בני	
of the king	ham·me·lekh	המלך	
they have killed	he·mee·tu	המיתו	
for	kee	כי	
Amnon	am·no·wn	אמנון	
only	le·vad·do	לבדו	
is dead	met	מת	
In fact	kee	כי	
	al	על	
-	pee	פי	
Absalom	av·sha·lo·wm	אבשלום	
-	ha·ye·tah	היתה	
has planned this	su·mah	שומה	
since the day	mee·yo·wm	מיום	
Amnon violated	an·no·to	ענתו	
-	et	את	
Tamar	ta·mar	תמר	
his sister	a·cho·to	אחתו	
So now	ve·at·tah	ועתה	2 Samuel 13:33
do not	al	אל	
take	ya·sem	ישם	
my lord	a·do·nee	אדני	
the king	ham·me·lekh	המלך	
to	el	אל	
heart	lib·bo	לבו	
the report that	da·var	דבר	
	le·mor	לאמר	

all	kal	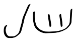	
the sons	be·ne	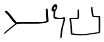	
of the king	ham·me·lekh		
are dead	me·tu		
	kee	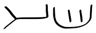	
	im		
Amnon	am·no·wn		
Only	le·vad·do	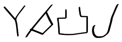	
is dead ”	met		
had fled	vay·yiv·rach		2 Samuel 13:34
Meanwhile, Absalom	av·sha·lo·wm	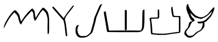	
looked up	vay·yis·sa	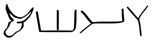	
When the young man	han·na·ar		
standing watch	hats·tso·pheh		
-	et		
	ʿē·no	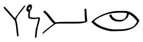	
he saw	vay·yar	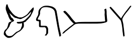	
-	ve·hin·neh		
people	am		
many	rav	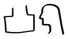	
coming	ho·le·kheem	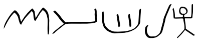	
down the road	mid·de·rekh		
west of him	a·cha·raw	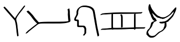	
along the side	mits·tsad		

of the hill. And the watchman went and reported to the king, “I see men coming from the direction of Horonaim, along the side of the hill”	ha·har		
said	vay·yo·mer		2 Samuel 13:35
So Jonadab	yo·w·na·dav		
to	el		
the king	ham·me·lekh		
“ Look	hin·neh		
the sons	ve·ne	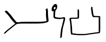	
of the king	ham·me·lekh		
have arrived !	ba·u		
said ”	kid·var		
your servant	av·de·kha		
It is just as	ken	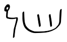	
	ha·yah	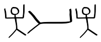	
-	vay·hee	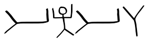	2 Samuel 13:36
And as he finished	ke·khal·lo·to	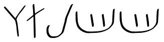	
speaking	le·dab·ber		
	ve·hin·neh		
the sons	ve·ne	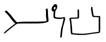	
of the king	ham·me·lekh		
came in	ba·u		
loudly	vay·yis·u		
	qo·w·lam		
wailing	vay·yiv·ku		
also	ve·gam		

Then the king	ham·me·lekh		
and all	ve·khal		
his servants	a·va·daw		
wept	ba·khu		
	be·khee		
bitterly	ga·do·wl		
very	me·od		
Now Absalom	ve·av·sha·lo·wm		2 Samuel 13:37
fled	ba·rach		
and went	vay·ye·lekh	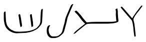	
to	el		
Talmai	tal·may		
son	ben		
of Ammihud	ʿam·mī·chur	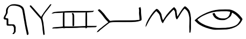	
the king	me·lekh	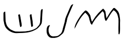	
of Geshur	ge·shur		
But David mourned	vay·yit·ab·bel		
for	al		
his son	be·no	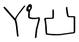	
every	kal		
day	hay·ya·meem		
After Absalom	ve·av·sha·lo·wm		2 Samuel 13:38
had fled	ba·rach	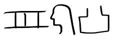	
and gone	vay·ye·lekh	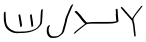	
to Geshur	ge·shur		
he stayed	vay·hee	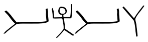	
there	sham		

three	sha·losh	
years	sha·neem	
longed	vat·te·khal	2 Samuel 13:39
David	da·wid	
And King	ham·me·lekh	
to go	la·tset	
to	el	
Absalom	av·sha·lo·wm	
for	kee	
he had been consoled	ni·cham	
over	al	
Amnon's	am·no·wn	
	kee	
death	met	
perceived	vay·ye·da	2 Samuel 14:1
Now Joab	yo·w·av	
son	ben	
of Zeruiah	tse·ru·yah	
that	kee	
heart	lev	
the king's	ham·me·lekh	
longed for	al	
Absalom	av·sha·lo·wm	
sent	vay·yish·lach	2 Samuel 14:2
So Joab	yo·w·av	
to Tekoa	te·qo·w·ah	
to bring	vay·yiq·qach	

from there	mish·sham	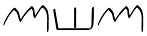	
woman	ish·shah	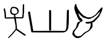	
a wise	cha·kha·mah	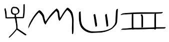	
He told her	vay·yo·mer	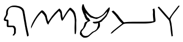	
	e·le·ha	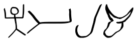	
pretend to be a mourner	hit·ab·be·lee	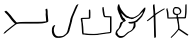	
“ Please	na	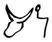	
put on	ve·liv·shee	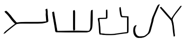	
	na	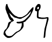	
clothes	vig·de	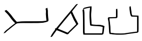	
for mourning	e·vel	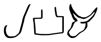	
and do not	ve·al	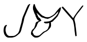	
anoint yourself	ta·su·khee	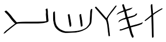	
with oil	she·men	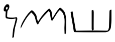	
Act	ve·ha·yeet	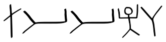	
like a woman	ke·ish·shah	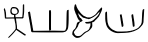	
	zeh	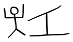	
time	ya·meem	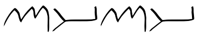	
a long	rab·beem	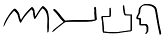	
who has mourned	mit·ab·be·let	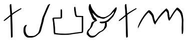	
for	al	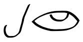	
the dead	met	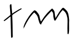	
Then go	u·vat	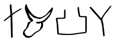	2 Samuel 14:3
to	el	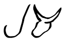	
the king	ham·me·lekh	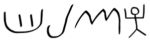	
and speak	ve·dib·bart	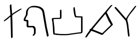	
to him ”	e·law	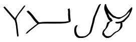	

words	kad·da·var	𐤊𐤃𐤁𐤓	
these	haz·zeh	𐤄𐤆𐤄	
put	vay·ya·sem	𐤅𐤉𐤔𐤌	
And Joab	yo·w·av	𐤉𐤅𐤀𐤁	
-	et	𐤀𐤕	
the words	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
in her mouth	be·phee·ha	𐤁𐤐𐤉𐤄	
	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	2 Samuel 14:4
When the woman	ha·ish·shah	𐤄𐤀𐤔𐤄	
from Tekoa	hat·te·qo·eet	𐤄𐤕𐤒𐤏𐤉𐤕	
[went] to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
she fell	vat·tip·pol	𐤅𐤕𐤐𐤋	
	al	𐤏𐤋	
facedown	ap·pe·ha	𐤀𐤐𐤉𐤄	
	ar·tsah	𐤀𐤓𐤑𐤄	
in homage	vat·tish·ta·chu	𐤅𐤕𐤔𐤕𐤇𐤅	
and said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
“ Help me	ho·wo·shi·ah	𐤄𐤅𐤔𐤏𐤄	
O king ! ”	ham·me·lekh	𐤄𐤌𐤋𐤊𐤎	
asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 14:5
her	lah	𐤋𐤄	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
“ What	mah	𐤌𐤄	
troubles you ? ”	lakh	𐤋𐤊	
she said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
“ Indeed ”	a·val	𐤀𐤁𐤋	

	ish·shah		
a widow	al·ma·nah	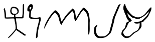	
“ I [am]	a·nee	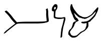	
is dead	vay·ya·mat	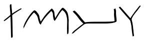	
for my husband	ee·shee		
And your maidservant	u·le·shiph·cha·te·kha		2 Samuel 14:6
had two	she·ne	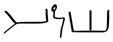	
sons	va·neem	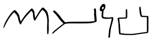	
were fighting	vay·yin·na·tsu		
[who]	she·ne·hem	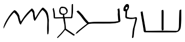	
in the field	bas·sa·deh	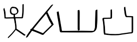	
with no	ve·en		
one to separate	mats·tseel		
them	be·ne·hem	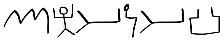	
struck	vay·yak·ko	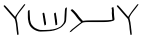	
and one	ha·e·chad		
-	et		
the other	ha·e·chad	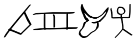	
and killed	vay·ya·met	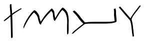	
him	o·to		
Now	ve·hin·neh		2 Samuel 14:7
has risen up	qa·mah	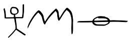	
the whole	khal		
clan	ham·mish·pa·chah		
against	al		
your maidservant	shiph·cha·te·kha	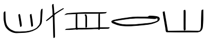	
and said	vay·yo·me·ru		

‘ Hand over	te·nee	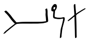
-	et	
the one who struck down	mak·keh	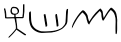
his brother	a·chee	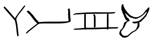
that we may put him to death	u·ne·mi·te·hu	
for the life	be·ne·phesh	
of the brother	a·chee	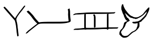
whom	a·sher	
he killed	ha·rag	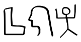
Then we will cut off	ve·nash·mee·dah	
as well ! ’	gam	
-	et	
the heir	hay·yo·w·resh	
So they would extinguish	ve·khib·bu	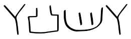
-	et	
ember	ga·chal·tee	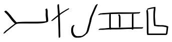
-	a·sher	
my one remaining	nish·a·rah	
by not	le·vil·tee	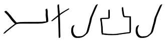
preserving	sum	
my husband’s	le·ee·shee	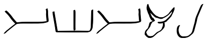
name	shem	
or posterity	u·she·e·reet	
on	al	
	pe·ne	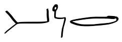
the earth ”	ha·a·da·mah	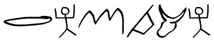

said	vay·yo·mer	ויאמר	2 Samuel 14:8
the king	ham·me·lekh	המלך	
to	el	אל	
the woman	ha·ish·shah	האשה	
“ Go	le·khee	לכי	
home ”	le·ve·tekh	לביתך	
“ and I	va·a·nee	ואני	
will give orders	a·tsaw·veh	אצוה	
on your behalf ”	a·la·yikh	עליך	
said	vat·to·mer	ותאמר	2 Samuel 14:9
But the woman	ha·ish·shah	האשה	
of Tekoa	hat·te·qo·w·eet	התקועית	
to	el	אל	
the king	ham·me·lekh	המלך	
on me	a·lay	עלי	
“ My lord	a·do·nee	אדני	
the king	ham·me·lekh	המלך	
may any blame be	he·a·won	העון	
and on	ve·al	ועל	
house	bet	בית	
my father’s	a·vee	אבי	
and may the king	ve·ham·me·lekh	והמלך	
and his throne	ve·khis·o	וכסאו	
[be] guiltless ”	na·qee	נקיס	
said	vay·yo·mer	ויאמר	2 Samuel 14:10
the king	ham·me·lekh	המלך	
“ If anyone speaks	ham·dab·ber	המדבר	

to you ”	e·la·yikh	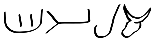	
“ bring him	va·ha·ve·to	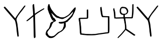	
to me	e·lay	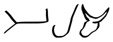	
and he will not	ve·lo		
again	yo·seeph	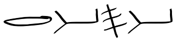	
! ”	o·wd		
trouble	la·ga·at		
you	bakh	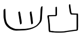	
she replied	vat·to·mer		2 Samuel 14:11
invoke	yiz·kar	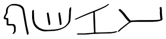	
“ Please ”	na		
“ may the king	ham·me·lekh		
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
from increasing	mē·har·bīt		
to prevent the avenger	go·el		
of blood	had·dam		
the devastation	le·sha·chet	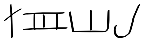	
may not	ve·lo		
be destroyed ! ”	yash·mee·du		
-	et		
so that my son	be·nee	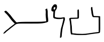	
he vowed	vay·yo·mer		
lives ”	chay	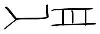	
“ As surely as the LORD	YHVH		
“ not	im		

will fall	yip·pol	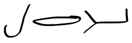	
a hair	mis·sa·a·rat		
of your son’s head	be·nekh	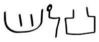	
to the ground ”	a·re·tsah		
said	vat·to·mer		2 Samuel 14:12
Then the woman	ha·ish·shah		
speak	te·dab·ber		
“ Please	na		
may your servant	shiph·cha·te·kha	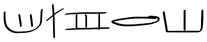	
to	el		
my lord	a·do·nee		
the king ? ”	ham·me·lekh		
a word	da·var		
he replied	vay·yo·mer		
“ Speak ”	dab·be·ree		
asked	vat·to·mer		2 Samuel 14:13
The woman	ha·ish·shah		
“ Why	ve·lam·mah	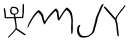	
have you devised	cha·shav·tah		
a thing like this	ka·zot		
against	al		
the people	am		
of God ?	e·lo·heem		
says	u·mid·dab·ber		
When the king	ham·me·lekh		
	had·da·var		
this	haz·zeh		

does he not convict himself	ke·a·shem	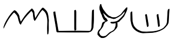	
has not	le·vil·tee	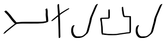	
brought back	ha·sheev	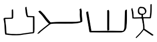	
since [he]	ham·me·lekh	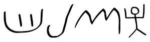	
-	et	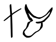	
his own banished [son] ?	nid·de·cho	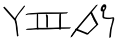	
For	kee	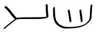	2 Samuel 14:14
surely	mo·wt	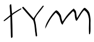	
we will die	na·mut	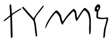	
and be like water	ve·kham·ma·yim	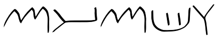	
poured out	han·nig·ga·reem	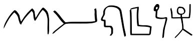	
on the ground	ar·tsah	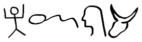	
which	a·sher	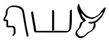	
cannot	lo	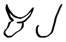	
be recovered	ye·a·se·phu	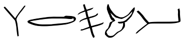	
does not	ve·lo	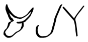	
take away	yis·sa	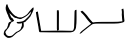	
Yet God	e·lo·heem	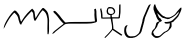	
a life	ne·phesh	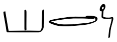	
but He devises	ve·cha·shav	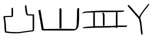	
ways	ma·cha·sha·vo·wt	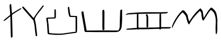	
may not	le·vil·tee	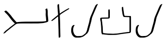	
that the banished one	yid·dach	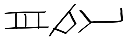	
from Him	mim·men·nu	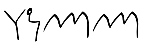	
be cast out	nid·dach	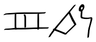	
Now therefore	ve·at·tah	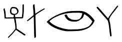	2 Samuel 14:15

-	a·sher	
I have come	ba·tee	
to present	le·dab·ber	
to	el	
the king	ham·me·lekh	
my lord	a·do·nee	
-	et	
matter	had·da·var	
this	haz·zeh	
because	kee	
have made me afraid	ye·re·u·nee	
the people	ha·am	
thought	vat·to·mer	
Your servant	shiph·cha·te·kha	
‘ I will speak	a·dab·be·rah	
	na	
to	el	
the king	ham·me·lekh	
Perhaps	u·lay	
will grant	ya·a·seh	
[he]	ham·me·lekh	
-	et	
the request	de·var	
of his maidservant	a·ma·to	
For	kee	2 Samuel 14:16
will hear	yish·ma	
the king	ham·me·lekh	

and deliver	le·hats·tseel		
-	et		
his maidservant	a·ma·to	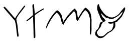	
from the hand	mik·kaph		
of the man	ha·eesh	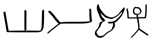	
[who would] cut off	le·hash·meed		
me	o·tee	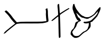	
and	ve·et		
my son	be·nee	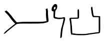	
both	ya·chad	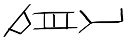	
inheritance ’	min·na·cha·lat	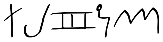	
from God’s	e·lo·heem		
says	vat·to·mer		2 Samuel 14:17
And now your servant	shiph·cha·te·kha	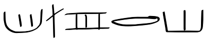	
‘ May	yih·yeh	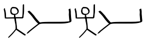	
	na		
the word	de·var		
of my lord	a·do·nee		
the king	ham·me·lekh		
bring me rest	lim·nu·chah		
for	kee	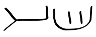	
just like the angel	ke·mal·akh		
of God	ha·e·lo·heem		
	ken	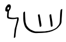	
my lord	a·do·nee		
the king	ham·me·lekh		
is able to discern	lish·mo·a		

good	hat·to·wv	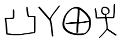	
and evil	ve·ha·ra	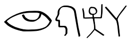	
May the LORD	va·YHVH	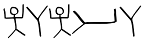	
your God	e·lo·he·kha	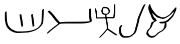	
be	ye·hee	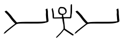	
with you ’”	im·makh	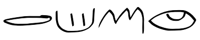	
said	vay·ya·an	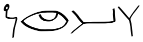	2 Samuel 14:18
Then the king	ham·me·lekh	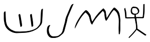	
	vay·yo·mer	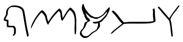	
to	el	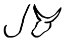	
the woman	ha·ish·shah	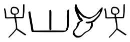	
do not	al	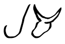	
	na	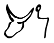	
conceal	te·kha·cha·dee	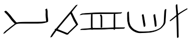	
it from me ! ”	mim·men·nee	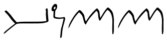	
something	da·var	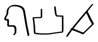	
-	a·sher	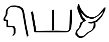	
“ I am	a·no·khee	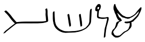	
going to ask	sho·el	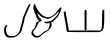	
you	o·takh	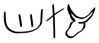	
replied	vat·to·mer	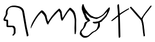	
she	ha·ish·shah	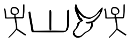	
speak ”	ye·dab·ber	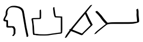	
	na	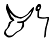	
“ Let my lord	a·do·nee	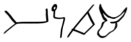	
the king	ham·me·lekh	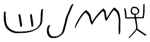	
asked	vay·yo·mer	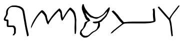	2 Samuel 14:19

So the king	ham·me·lekh	
“ Is the hand	ha·yad	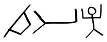
of Joab	yo·w·av	
behind	it·takh	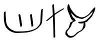
all	be·khal	
this ? ”	zot	
answered	vat·ta·an	
The woman	ha·ish·shah	
	vat·to·mer	
live	che	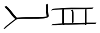
“ As surely as you	naph·she·kha	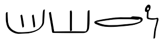
my lord	a·do·nee	
the king	ham·me·lekh	
no one	im	
can turn	ish	
to the right	le·he·meen	
or to the left	u·le·has·meel	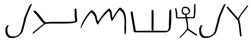
from anything	mik·kol	
that	a·sher	
says	dib·ber	
my lord	a·do·nee	
the king	ham·me·lekh	
Yes	kee	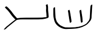
your servant	av·de·kha	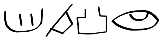
Joab	yo·w·av	
is the one who	hu	
gave me orders	tsiw·va·nee	

he	ve·hu	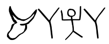	
told	m	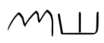	
	be·phee	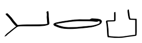	
your maidservant	shiph·cha·te·kha	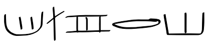	
-	et	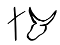	
-	kal	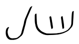	
exactly what to say	had·de·va·reem	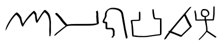	
	ha·el·leh	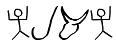	
to	le·va·a·vur	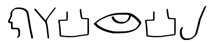	2 Samuel 14:20
bring about	sab·bev	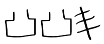	
-	et	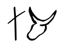	
this change	pe·ne	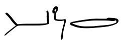	
of affairs	had·da·var	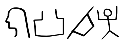	
has done	a·sah	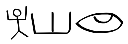	
your servant	av·de·kha	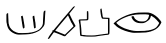	
Joab	yo·w·av	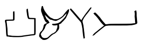	
-	et	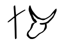	
-	had·da·var	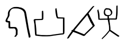	
this	haz·zeh	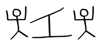	
but my lord	va·do·nee	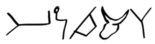	
has wisdom	cha·kham	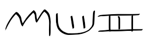	
like the wisdom	ke·cha·khe·mat	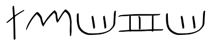	
of the angel	mal·akh	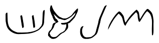	
of God	ha·e·lo·heem	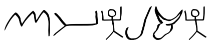	
to know	la·da·at	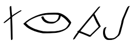	
-	et	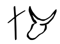	
everything	kal	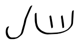	

that [happens]	a·sher	
in the land ”	ba·a·rets	
said	vay·yo·mer	2 Samuel 14:21
Then the king	ham·me·lekh	
to	el	
Joab	yo·w·av	
	hin·neh	
	na	
“ I hereby grant	a·see·tee	
-	et	
request	had·da·var	
this	haz·zeh	
Go	ve·lekh	
bring back	ha·shev	
-	et	
the young man	han·na·ar	
-	et	
Absalom ”	av·sha·lo·wm	
fell	vay·yip·pol	2 Samuel 14:22
Joab	yo·w·av	
	el	
facedown	pa·naw	
	ar·tsah	
in homage	vay·yish·ta·chu	
and blessed	vay·va·rekh	
-	et	
the king	ham·me·lekh	

said	vay·yo·mer		
Joab	yo·w·av		
“ Today ”	hay·yo·wm	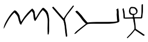	
knows	ya·da		
“ your servant	av·de·kha		
that	kee	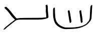	
he has found	ma·tsa·tee		
favor	chen	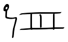	
with you	be·e·ne·kha	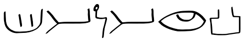	
my lord	a·do·nee		
the king	ham·me·lekh		
because	a·sher		
has granted	a·sah		
the king	ham·me·lekh		
-	et		
request ”	de·var		
[his]	ʿav·do	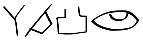	
got up	vay·ya·qam	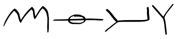	2 Samuel 14:23
So Joab	yo·w·av		
went	vay·ye·lekh	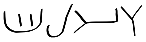	
to Geshur	ge·shu·rah		
and brought	vay·ya·ve	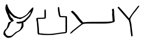	
-	et		
Absalom	av·sha·lo·wm	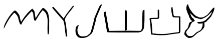	
to Jerusalem	ye·ru·sha·lim	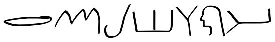	
added	vay·yo·mer		2 Samuel 14:24
But the king	ham·me·lekh		

“ He may return	yis·sov		
to	el		
his house	be·to	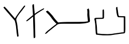	
my face ”	u·pha·nay		
but he must not	lo		
see	yir·eh		
returned	vay·yis·sov		
So Absalom	av·sha·lo·wm		
to	el		
his own house	be·to	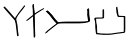	
but	u·phe·ne		
[he]	ham·me·lekh		
did not	lo		
see the king	ra·ah		
as Absalom	u·khe·av·sha·lo·wm	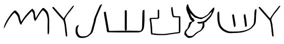	2 Samuel 14:25
not	lo		
Now there was	ha·yah	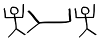	
a man	eesh	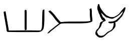	
as handsome	ya·pheh		
in all	be·khal		
Israel	yis·ra·el	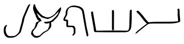	
praised	le·hal·lel	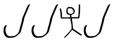	
and highly	me·od		
From the sole	mik·kaph		
of his foot	rag·lo	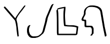	
to	ve·ad		
the top of his head	qa·de·qo·do	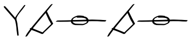	

he did not	lo	
have	ha·yah	
	vo	
a single flaw	mum	
And when he cut the hair	u·ve·gal·le·cho	2 Samuel 14:26
of	et	
his head —	ro·sho	
	ve·ha·yah	
it every year	miq·qets	
	ya·meem	
	lay·ya·meem	
-	a·sher	
he shaved	ye·gal·le·ach	
because	kee	
his hair got so heavy	kha·ved	
	a·law	
—	ve·gil·le·cho	
he would weigh	ve·sha·qal	
-	et	
[it out]	se·ar	
	ro·sho	
[to be] two hundred	ma·ta·yim	
shekels	she·qa·leem	
standard	be·e·ven	
according to the royal	ham·me·lekh	
were born	vay·yiw·va·le·du	2 Samuel 14:27
to Absalom	le·av·sha·lo·wm	

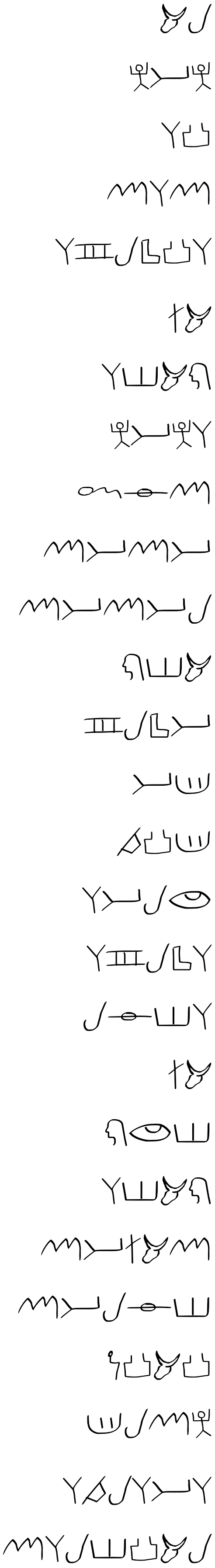

Three	she·lo·wo·shah	
sons	va·neem	
daughter	u·vat	
and a	a·chat	
named	u·she·mah	
Tamar	ta·mar	
who	hee	
was	ha·ye·tah	
woman	ish·shah	
a beautiful	ye·phat	
	mar·eh	
lived	vay·ye·shev	2 Samuel 14:28
Now Absalom	av·sha·lo·wm	
in Jerusalem	bee·ru·sha·lim	
two	she·na·ta·yim	
years	ya·meem	
the face	u·phe·ne	
of the king	ham·me·lekh	
without	lo	
seeing	ra·ah	
sent	vay·yish·lach	2 Samuel 14:29
Then [he]	av·sha·lo·wm	
for	el	
Joab	yo·w·av	
to send	lish·lo·ach	
him	o·to	
to	el	

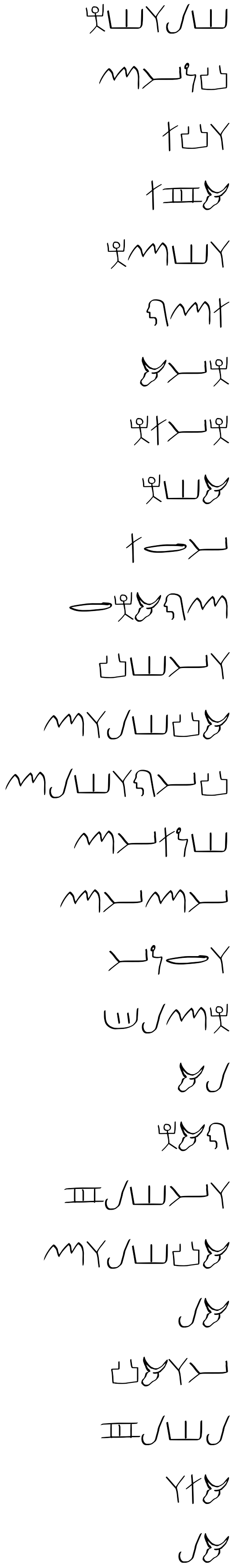

the king	ham·me·lekh	
but Joab refused	ve·lo	
	a·vah	
to come	la·vo·w	
to him	e·law	
So [Absalom] sent	vay·yish·lach	
	o·wd	
a second [time]	she·neet	
but [Joab] still would not	ve·lo	
	a·vah	
come	la·vo·w	
Then Absalom said	vay·yo·mer	2 Samuel 14:30
to	el	
his servants	a·va·daw	
“ Look	re·u	
field is	chel·qat	
Joab’s	yo·w·av	
next to	el	
mine	ya·dee	
and he has	ve·lo	
there	sham	
barley	se·o·reem	
Go	le·khu	
and set it	ve·ho·tsit·tī·ha	
on fire ! ”	va·esh	
on fire	vay·yats·tsi·tu	
servants	av·de	

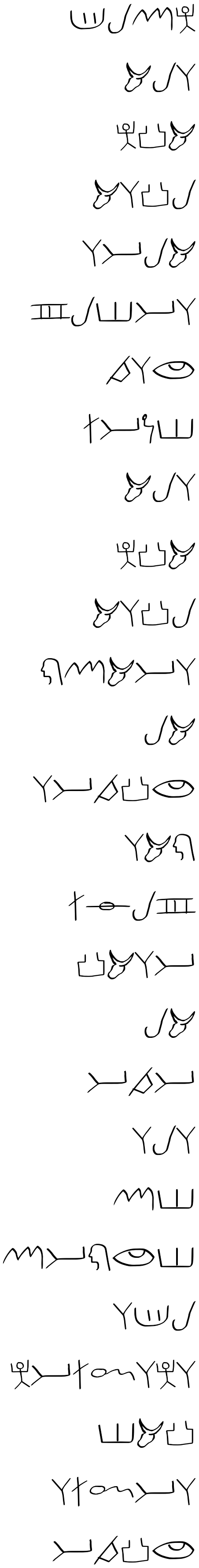

And Absalom’s	av·sha·lo·wm	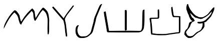	
-	et		
set the field	ha·chel·qah	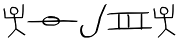	
	ba·esh	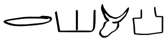	
-	vay·ya·qam	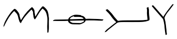	2 Samuel 14:31
Then Joab	yo·w·av		
came	vay·ya·vo	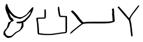	
to	el		
Absalom’s	av·sha·lo·wm	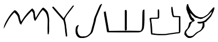	
house	hab·ba·ye·tah	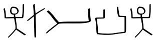	
and demanded	vay·yo·mer		
	e·law	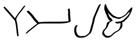	
“ Why	lam·mah		
set	hits·tsee·tu		
did your servants	a·va·de·kha	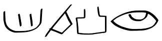	
-	et		
my field	ha·chel·qah	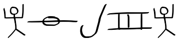	
-	a·sher		
	lee	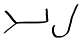	
on fire ? ”	ba·esh		
said	vay·yo·mer		2 Samuel 14:32
Absalom	av·sha·lo·wm	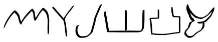	
-	el		
-	yo·w·av		
“ Look ”	hin·neh	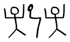	
“ I sent	sha·lach·tee	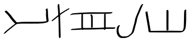	
for	e·le·kha	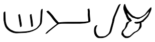	

you and said	le·mor	
‘ Come	bo	
here	hen·nah	
I want to send	ve·esh·le·chah	
-	o·te·kha	
you to	el	
the king	ham·me·lekh	
to ask :	le·mor	
Why	lam·mah	
have I come back	ba·tee	
from Geshur ?	mig·ge·shur	
[It would be] better	to·wv	
for me	lee	
still	od	
[if] I [were]	a·nee	
there ’	sham	
So now	ve·at·tah	
let me see	er·eh	
face	pe·ne	
the king’s	ham·me·lekh	
and if	ve·im	
there is	yesh	
in me	bee	
iniquity	a·won	
let him kill me ”	ve·he·mi·ta·nee	
went	vay·ya·vo	2 Samuel 14:33
So Joab	yo·w·av	

-	el	
-	ham·me·lekh	
and told	vay·yag·ged	
[the king]	lo	
and David summoned	vay·yiq·ra	
to	el	
Absalom	av·sha·lo·wm	
who came	vay·ya·vo	
	el	
[him]	ham·me·lekh	
and bowed	vay·yish·ta·chu	
	lo	
	al	
facedown	ap·paw	
	ar·tsah	
before him	liph·ne	
	ham·me·lekh	
kissed	vay·yish·shaq	
Then the king	ham·me·lekh	
Absalom	le·av·sha·lo·wm	
Some time later	vay·hee	2 Samuel 15:1
	me·a·cha·re	
	khen	
provided for	vay·ya·as	
himself	lo	
Absalom	av·sha·lo·wm	
a chariot	mer·ka·vah	

with horses	ve·su·seem	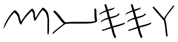	
and fifty	va·cha·mish·sheem	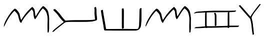	
men	eesh	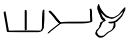	
to run	ra·tseem	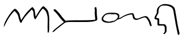	
ahead of him	le·pha·naw	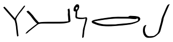	
would get up early	ve·hish·keem	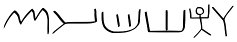	2 Samuel 15:2
He	av·sha·lo·wm	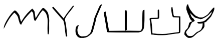	
and stand	ve·a·mad	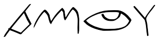	
beside	al	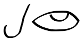	
	yad	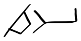	
the road	de·rekh	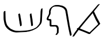	
leading to the city gate	hash·sha·ar	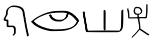	
Whenever	vay·hee	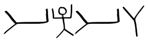	
anyone	kal	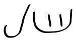	
	ha·eesh	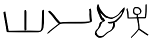	
-	a·sher	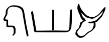	
had	yih·yeh	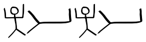	
	lo	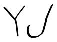	
a grievance	reev	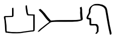	
to bring	la·vo·w	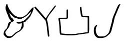	
before	el	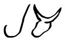	
the king	ham·me·lekh	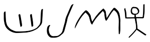	
for a decision	lam·mish·pat	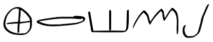	
would call out	vay·yiq·ra	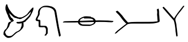	
Absalom	av·sha·lo·wm	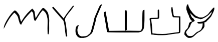	
-	e·law	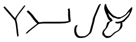	
and ask	vay·yo·mer	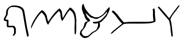	

“ What	e	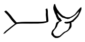	
	miz·zeh	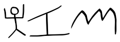	
city	eer	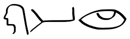	
are you from ? ”	at·tah	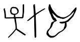	
And if he replied	vay·yo·mer	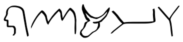	
from one	me·a·chad	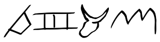	
of the tribes	shiv·te	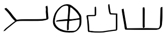	
of Israel ”	yis·ra·el	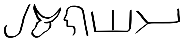	
“ Your servant [is]	av·de·kha	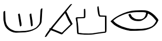	
would say	vay·yo·mer	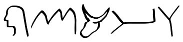	2 Samuel 15:3
	e·law	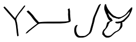	
Absalom	av·sha·lo·wm	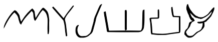	
“ Look	re·eh	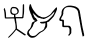	
your claims	de·va·re·kha	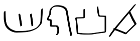	
are good	to·w·veem	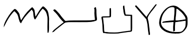	
and right	u·ne·kho·cheem	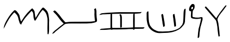	
to hear	ve·sho·me·a	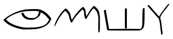	
[has] no deputy	en	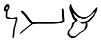	
you ”	le·kha	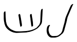	
-	me·et	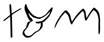	
but the king	ham·me·lekh	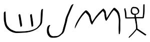	
would add	vay·yo·mer	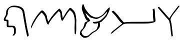	2 Samuel 15:4
And [he]	av·sha·lo·wm	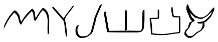	
“ If only	mee	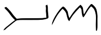	
someone would appoint me	ye·si·me·nee	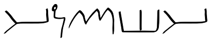	
judge	sho·phet	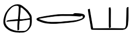	
in the land	ba·a·rets	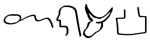	

to me	ve·a·lay		
could come	ya·vo·w		
then everyone	kal		
	eesh	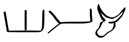	
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-	yih·yeh	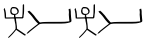	
	lo		
a grievance	reev	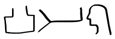	
or dispute	u·mish·pat	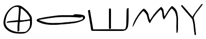	
and I would give him justice ”	ve·hits·daq·tee	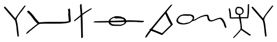	
Also, when	ve·ha·yah	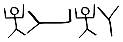	2 Samuel 15:5
approached	biq·rav	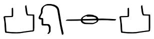	
anyone	eesh	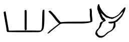	
to bow down	le·hish·ta·cha·wot		
to him	lo		
Absalom would reach out	ve·sha·lach		
-	et		
his hand	ya·do	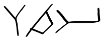	
take hold	ve·he·che·zeeq	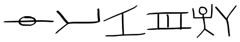	
of him	lo		
and kiss	ve·na·shaq	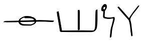	
him	lo		
did	vay·ya·as		2 Samuel 15:6
Absalom	av·sha·lo·wm	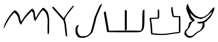	
	kad·da·var		
this	haz·zeh		
to all	le·khal		

the Israelites	yis·ra·el	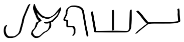	
who	a·sher		
came	ya·vo·u		
for justice	lam·mish·pat		
to	el		
the king	ham·me·lekh		
stole	vay·gan·nev	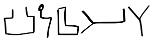	
In this way he	av·sha·lo·wm	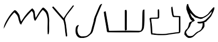	
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the hearts	lev	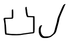	
of the men	an·she		
of Israel	yis·ra·el		
had passed	vay·hee	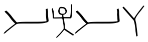	2 Samuel 15:7
After	miq·qets	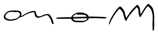	
four	ar·ba·eem		
years	sha·nah	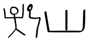	
said	vay·yo·mer		
Absalom	av·sha·lo·wm	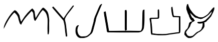	
to	el		
the king	ham·me·lekh		
let me go	e·la·khah	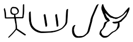	
“ Please	na		
to fulfill	va·a·shal·lem		
-	et		
a vow	nid·ree		
-	a·sher		
I have made	na·dar·tee		

to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
to Hebron	be·chev·ro·wn	𐤁𐤇𐤁𐤓𐤅𐤍	
For	kee	𐤊𐤉	2 Samuel 15:8
a vow	ne·der	𐤍𐤃𐤓	
made	na·dar	𐤍𐤃𐤓	
your servant	av·de·kha	𐤏𐤁𐤃𐤊	
while dwelling	be·shiv·tee	𐤁𐤔𐤁𐤕𐤉	
in Geshur	vig·shur	𐤁𐤂𐤔𐤅𐤓	
of Aram	ba·a·ram	𐤁𐤀𐤓𐤌	
saying :	le·mor	𐤋𐤀𐤌𐤓	
‘ If	im	𐤀𐤌	
indeed	ya·shīv	𐤉𐤔𐤉𐤁	
brings me back	ye·shee·ve·nee	𐤉𐤔𐤉𐤁𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
I will worship	ve·a·vad·tee	𐤅𐤏𐤁𐤃𐤕𐤉	
-	et	𐤀𐤕	
the LORD [in Hebron] ’ ”	YHVH	𐤉𐤄𐤅𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 15:9
	lo	𐤋𐤅	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
“ Go	lekh	𐤋𐤊	
in peace ”	be·sha·lo·wm	𐤁𐤔𐤋𐤅𐤌	
So [Absalom] got up	vay·ya·qam	𐤅𐤉𐤒𐤌	
and went	vay·ye·lekh	𐤅𐤉𐤋𐤊	
to Hebron	chev·ro·w·nah	𐤇𐤁𐤓𐤅𐤍𐤄	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	2 Samuel 15:10

Then Absalom	av·sha·lo·wm	
spies	me·rag·ge·leem	
throughout	be·khal	
the tribes	shiv·te	
of Israel	yis·ra·el	
with this message :	le·mor	
“ When you hear	ke·sha·me·a·khem	
-	et	
the sound	qo·wl	
of the horn	hash·sho·phar	
you are to say	va·a·mar·tem	
reigns	ma·lakh	
‘ Absalom	av·sha·lo·wm	
in Hebron ! ’”	be·chev·ro·wn	
	ve·et	2 Samuel 15:11
Absalom	av·sha·lo·wm	
accompanied	ha·le·khu	
Two hundred	ma·ta·yim	
men	eesh	
from Jerusalem	mee·ru·sha·lim	
They had been invited as guests	qe·ru·eem	
and they went along	ve·ho·le·kheem	
innocently	le·tum·mam	
nothing	ve·lo	
for they knew	ya·de·u	
about	kal	
the matter	da·var	

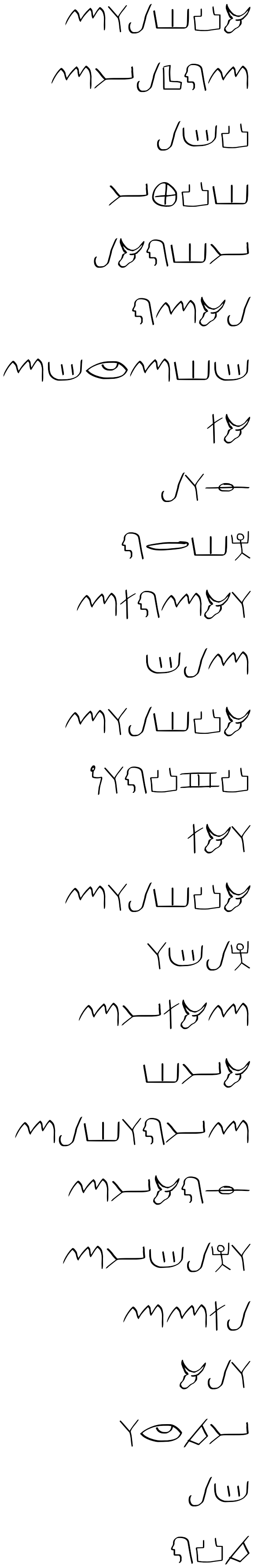

sent for	vay·yish·lach	2 Samuel 15:12
[he]	av·sha·lo·wm	
-	et	
Ahithophel	a·chee·to·phel	
the Gilonite	hag·gee·lo·nee	
counselor	yo·w·ets	
David’s	da·wid	
[to come] from his hometown	me·ee·ro	
of Giloh	mig·gi·loh	
While [Absalom] was offering	be·za·ve·cho	
-	et	
the sacrifices	haz·ze·va·cheem	
gained	vay·hee	
So the conspiracy	haq·qe·sher	
strength	am·mits	
following	ve·ha·am	
kept	ho·w·lekh	
increasing	va·rav	
	et	
and Absalom’s	av·sha·lo·wm	
came	vay·ya·vo	2 Samuel 15:13
Then a messenger	ham·mag·geed	
to	el	
David	da·wid	
and reported	le·mor	
are	ha·yah	
“ The hearts	lev	

of the men	eesh	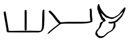	
of Israel	yis·ra·el	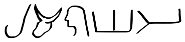	
with	a·cha·re	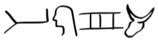	
Absalom ”	av·sha·lo·wm	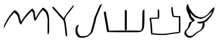	
said	vay·yo·mer	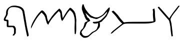	2 Samuel 15:14
And David	da·wid	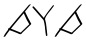	
to all	le·khal	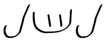	
the servants	a·va·daw	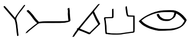	
-	a·sher	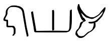	
with him	it·to	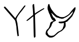	
in Jerusalem	vee·ru·sha·lim	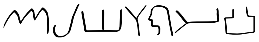	
“ Arise	qu·mu	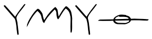	
and let us flee	ve·niv·ra·chah	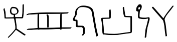	
or	kee	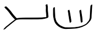	
not	lo	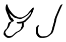	
will	tih·yeh	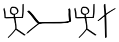	
we	la·nu	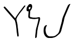	
escape	phe·le·tah	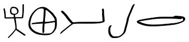	
from	mip·pe·ne	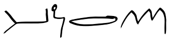	
Absalom !	av·sha·lo·wm	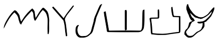	
quickly	ma·ha·ru	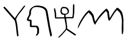	
We must leave	la·le·khet	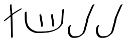	
or	pen	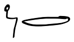	
he will soon	ye·ma·her	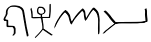	
overtake us	ve·his·si·ga·nu	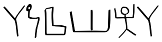	
heap	ve·hid·dee·ach	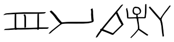	
on us	a·le·nu	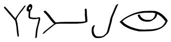	

-	et		
disaster	ha·ra·ah		
and put	ve·hik·kah	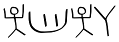	
the city	ha·eer		
to	le·phee		
the sword ”	cha·rev		
replied	vay·yo·me·ru		2 Samuel 15:15
servants	av·de	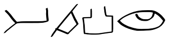	
The king’s	ham·me·lekh		
-	el		
-	ham·me·lekh		
“ Whatever	ke·khol		
-	a·sher		
decides	yiv·char	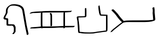	
our lord	a·do·nee		
the king	ham·me·lekh		
	hin·neh		
we are your servants ”	a·va·de·kha		
set out	vay·ye·tse	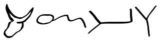	2 Samuel 15:16
Then the king	ham·me·lekh		
and his entire	ve·khal		
household	be·to	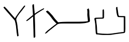	
followed him	be·rag·law	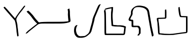	
left behind	vay·ya·a·zov		
But he	ham·me·lekh		
-	et		
ten	e·ser		

	na·sheem	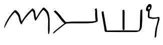	
concubines	pi·lag·sheem		
to take care of	lish·mor		
the palace	hab·ba·yit	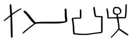	
set out	vay·ye·tse	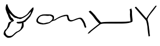	2 Samuel 15:17
So the king	ham·me·lekh		
with all	ve·khal		
the people	ha·am		
following him	be·rag·law	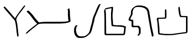	
[He] stopped	vay·ya·am·du		
at	bet	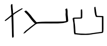	
the last house	ham·mer·chaq	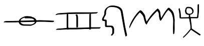	
and all	ve·khal		2 Samuel 15:18
his servants	a·va·daw		
marched	o·ve·reem	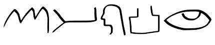	
past	al		
him —	ya·do	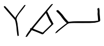	
all	ve·khal		
the Cherethites	hak·ke·re·tee	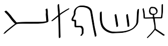	
and	ve·khal		
Pelethites	hap·pe·le·tee	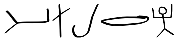	
and	ve·khal		
Gittites	hag·git·teem	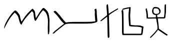	
six	shesh		
hundred	me·o·wt		
	eesh	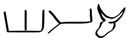	
who	a·sher		

had followed	ba·u	באו	
him	ve·rag·lo	ברגלו	
from Gath	mig·gat	מגת	
-	o·ve·reem	עברים	
-	al	על	
-	pe·ne	פני	
-	ham·me·lekh	המלך	
said	vay·yo·mer	ויאמר	2 Samuel 15:19
Then the king	ham·me·lekh	המלך	
to	el	אל	
Ittai	it·tay	אתי	
the Gittite	hag·git·tee	הגתי	
“ Why	lam·mah	למה	
go	te·lekh	תלך	
also	gam	גם	
should you	at·tah	אתה	
with us ?	it·ta·nu	אתנו	
Go back	shuv	שוב	
and stay	ve·shev	ושב	
with	im	עם	
the new king	ham·me·lekh	המלך	
since	kee	כי	
both a foreigner	na·khe·ree	נכרי	
you are	at·tah	אתה	
and	ve·gam	וגם	
an exile	go·leh	גלה	
	at·tah	אתה	

from your homeland	lim·qo·w·me·kha	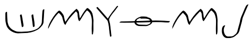	
[only] yesterday	te·mo·wl		2 Samuel 15:20
In fact, you arrived	bo·w·e·kha		
today	ve·hay·yo·wm	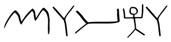	
should I make you	ʾa·no·ʿa·kha		
with us	im·ma·nu	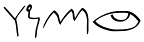	
wander around	la·le·khet	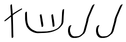	
while I	va·a·nee		
am going	ho·w·lekh	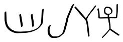	
?	al		
where	a·sher		
I	a·nee	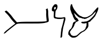	
do not know	ho·w·lekh	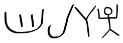	
Go back	shuv		
and take	ve·ha·shev	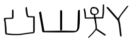	
-	et		
your brothers	a·che·kha	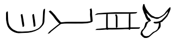	
with you	im·makh		
[May the LORD show you] loving devotion	che·sed		
and faithfulness ”	ve·e·met		
answered	vay·ya·an	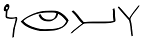	2 Samuel 15:21
But Ittai	it·tay	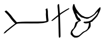	
	et		
the king	ham·me·lekh		
-	vay·yo·mar		
lives	chay	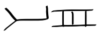	

“ As surely as the LORD	YHVH	
lives	ve·che	
and as my lord	a·do·nee	
the king	ham·me·lekh	
	kee	
whether	im	
wherever	bim·qo·wm	
-	a·sher	
may be	yih·yeh	
there will	sham	
my lord	a·do·nee	
the king	ham·me·lekh	
or	im	
death	le·ma·vet	
-	im	
it means life	le·chay·yeem	
	kee	
	sham	
be ! ”	yih·yeh	
your servant	av·de·kha	
said	vay·yo·mer	2 Samuel 15:22
David	da·wid	
to	el	
Ittai	it·tay	
	lekh	
“ March on then ”	va·a·vor	
marched past	vay·ya·a·vor	

2 Samuel 15:23

So Ittai	it·tay	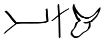
the Gittite	hag·git·tee	
with all	ve·khal	
his men	a·na·shaw	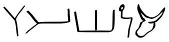
and all	ve·khal	
the little ones	hat·taph	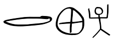
who [were]	a·sher	
with him	it·to	
Everyone	ve·khal	
in the countryside	ha·a·rets	
was weeping	bo·w·kheem	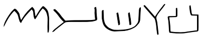
loudly	qo·wl	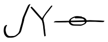
	ga·do·wl	
as all	ve·khal	
the people	ha·am	
passed by	o·ve·reem	
And as the king	ve·ham·me·lekh	
crossed	o·ver	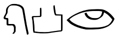
Valley	be·na·chal	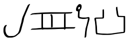
the Kidron	qid·ro·wn	
all	ve·khal	
the people	ha·am	
also passed	o·ve·reem	
toward	al	
	pe·ne	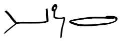
the way	de·rekh	
of	et	

the wilderness	ham·mid·bar	המדבר	
there	ve·hin·neh	והנה	2 Samuel 15:24
was also	gam	גם	
Zadok	tsa·do·wq	צדוק	
and all	ve·khal	וכל	
the Levites	hal·vee·yim	הלוים	
with him	it·to	אתו	
were carrying	no·se·eem	נשאים	
-	et	את	
the ark	a·ro·wn	ארון	
of the covenant	be·reet	ברית	
of God	ha·e·lo·heem	האלהים	
And they set down	vay·yats·tsi·qu	ויצקו	
-	et	את	
the ark	a·ro·wn	ארון	
of God	ha·e·lo·heem	האלהים	
offered sacrifices	vay·ya·al	ויעל	
and Abiathar	ev·ya·tar	אביתר	
until	ad	עד	
had passed	tom	תם	
	kal	כל	
the people	ha·am	העם	
	la·a·vo·wr	לעבור	
out of	min	מן	
the city	ha·eer	העיר	
said	vay·yo·mer	ויאמר	2 Samuel 15:25
Then the king	ham·me·lekh	המלך	

to Zadok	le·tsa·do·wq	
“ Return	ha·shev	
-	et	
the ark	a·ro·wn	
of God	ha·e·lo·heem	
to the city	ha·eer	
If	im	
I find	em·tsa	
favor	chen	
in the eyes	be·e·ne	
of the LORD	YHVH	
He will bring me back	ve·he·shi·va·nee	
and let me see	ve·hir·a·nee	
[both] it	o·to	
and	ve·et	
His dwelling place {again}	na·ve·hu	
But if	ve·im	2 Samuel 15:26
	koh	
He should say	yo·mar	
‘ I do not	lo	
delight	cha·phats·tee	
in you ’	bakh	
then here I am	hin·nee	
let Him do	ya·a·seh	
to me	lee	
whatever	ka·a·sher	
seems good	to·wv	

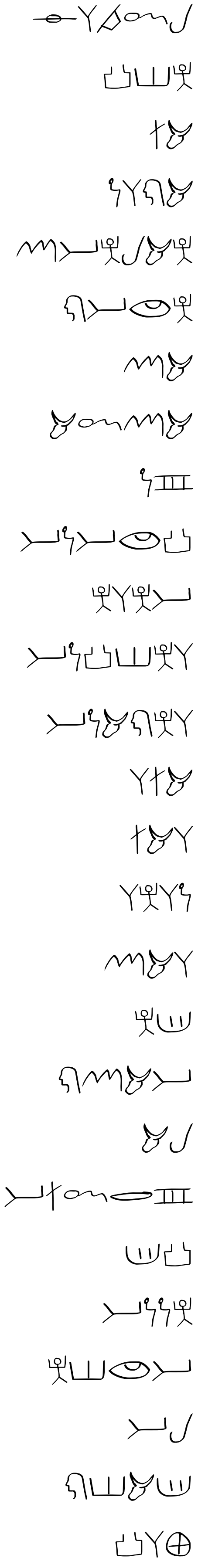

to Him ”	be·e·naw	
also said	vay·yo·mer	2 Samuel 15:27
The king	ham·me·lekh	
to	el	
Zadok	tsa·do·wq	
the priest	hak·ko·hen	
“ [Are you not] a seer	ha·ro·w·eh	
?	at·tah	
Return	shu·vah	
to the city	ha·eer	
in peace —	be·sha·lo·wm	
Ahimaaz	va·a·chee·ma·ats	
[you with] your son	bin·kha	
Jonathan	vee·ho·w·na·tan	
with his son	ben	
and Abiathar	ev·ya·tar	
-	she·ne	
-	ve·ne·khem	
-	it·te·khem	
See	re·u	2 Samuel 15:28
I will	a·no·khee	
wait	mit·mah·me·ah	
at the fords	be·ʿav·rot	
of the wilderness	ham·mid·bar	
until	ad	
comes	bo·w	
word	da·var	

from you	me·im·ma·khem	מעמכם	
to inform	le·hag·geed	להגיד	
me ”	lee	לי	
returned	vay·ya·shev	וישב	2 Samuel 15:29
So Zadok	tsa·do·wq	צדוק	
and Abiathar	ve·ev·ya·tar	ואביתר	
-	et	את	
the ark	a·ro·wn	ארון	
of God	ha·e·lo·heem	האלהים	
to Jerusalem	ye·ru·sha·lim	ירושלם	
and stayed	vay·ye·she·vu	וישבו	
there	sham	שם	
But David	ve·da·wid	ודוד	2 Samuel 15:30
continued up	o·leh	עלה	
	ve·ma·a·leh	במעלה	
the [Mount of] Olives	haz·ze·teem	הזיתים	
as he went up	o·leh	עלה	
weeping	u·vo·w·kheh	ובוכה	
His head	ve·rosh	וראש	
	lo	לו	
was covered	cha·phui	חפוי	
and he	ve·hu	והוא	
was walking	ho·lekh	הלך	
barefoot	ya·cheph	יחף	
And all	ve·khal	וכל	
the people	ha·am	העם	
-	a·sher	אשר	

with him	it·to	𐤀𐤕𐤅	
covered	cha·phu	𐤇𐤐𐤅	
	eesh	𐤀𐤉𐤔	
their heads	ro·sho	𐤓𐤀𐤔𐤅	
and went up	ve·a·lu	𐤅𐤏𐤋𐤅	
as they went	a·loh	𐤏𐤋𐤄	
weeping	u·va·khoh	𐤅𐤁𐤊𐤄	
David :	ve·da·wid	𐤅𐤃𐤅𐤃	2 Samuel 15:31
Now someone told	hig·geed	𐤄𐤂𐤉𐤃	
	le·mor	𐤋𐤀𐤌𐤓	
“ Ahithophel [is]	a·chee·to·phel	𐤀𐤇𐤉𐤕𐤐𐤋	
among the conspirators	baq·qo·she·reem	𐤁𐤒𐤔𐤓𐤉𐤌	
with	im	𐤏𐤌	
Absalom ”	av·sha·lo·wm	𐤀𐤁𐤔𐤋𐤅𐤌	
pleaded	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
So David	da·wid	𐤃𐤅𐤃	
into foolishness ! ”	sak·kel	𐤎𐤊𐤋	
please	na	𐤍𐤀	
-	et	𐤀𐤕	
turn the counsel	a·tsat	𐤏𐤑𐤕	
of Ahithophel	a·chee·to·phel	𐤀𐤇𐤉𐤕𐤐𐤋	
“ O LORD	YHVH	𐤉𐤄𐤅𐤄	
When	vay·hee	𐤅𐤉𐤄𐤉	2 Samuel 15:32
David	da·wid	𐤃𐤅𐤃	
came	ba	𐤁𐤀	
to	ad	𐤏𐤃	
the summit	ha·rosh	𐤄𐤓𐤀𐤔	

where	a·sher	𐤀𐤔𐤓	
he used to worship	yish·ta·cha·veh	𐤉𐤔𐤕𐤇𐤅𐤄	
	sham	𐤔𐤌	
God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
was there	ve·hin·neh	𐤅𐤄𐤍𐤄	
to meet him	liq·ra·to	𐤋𐤒𐤓𐤀𐤕𐤅	
Hushai	chu·shay	𐤇𐤅𐤔𐤉	
the Archite	ha·ar·kee	𐤄𐤀𐤓𐤊𐤉	
torn	qa·ru·a	𐤒𐤓𐤅𐤏	
with his robe	kut·ta·ne·to	𐤊𐤕𐤍𐤕𐤅	
and dust	va·a·da·mah	𐤅𐤀𐤃𐤌𐤄	
on	al	𐤏𐤋	
his head	ro·sho	𐤓𐤀𐤔𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 15:33
to him	lo	𐤋𐤅	
David	da·wid	𐤃𐤅𐤃	
“ If	im	𐤀𐤌	
you go on	a·var·ta	𐤏𐤁𐤓𐤕	
with me	it·tee	𐤀𐤕𐤉	
you will be	ve·ha·yi·ta	𐤅𐤄𐤉𐤕	
to me	a·lay	𐤏𐤋𐤉	
a burden	le·mas·sa	𐤋𐤌𐤔𐤀	
if	ve·im	𐤅𐤀𐤌	2 Samuel 15:34
to the city	ha·eer	𐤄𐤏𐤉𐤓	
you return	ta·shuv	𐤕𐤔𐤅𐤁	
and say	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	
to Absalom :	le·av·sha·lo·wm	𐤋𐤀𐤁𐤔𐤋𐤅𐤌	

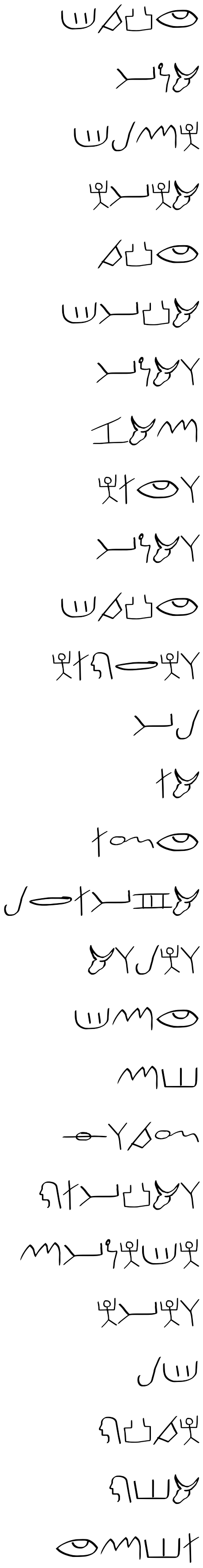

your servant	av·de·kha	
‘ I	a·nee	
my king	ham·me·lekh	
will be	eh·yeh	
servant	e·ved	
was your father’s	a·vee·kha	
I	va·a·nee	
in the past	me·az	
but now	ve·at·tah	
I	va·a·nee	
will be your servant ’	av·de·kha	
But you can thwart	ve·he·phar·tah	
for me	lee	
	et	
the counsel	a·tsat	
of Ahithophel	a·chee·to·phel	
Will not	va·ha·lo·w	2 Samuel 15:35
with you ?	im·me·kha	
be there	sham	
Zadok	tsa·do·wq	
and Abiathar	ve·ev·ya·tar	
the priests	hak·ko·ha·neem	
	ve·ha·yah	
everything	kal	
	had·da·var	
-	a·sher	
you hear	tish·ma	

palace	mib·bet	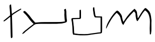	
from the king’s	ham·me·lekh		
Report	tag·geed	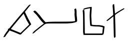	
[to them]	le·tsa·do·wq	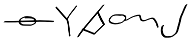	
	u·le·ev·ya·tar	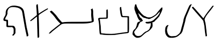	
	hak·ko·ha·neem	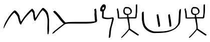	
Indeed	hin·neh		2 Samuel 15:36
are there	sham		
with them	im·mam		
their two	she·ne	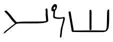	
sons	ve·ne·hem	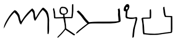	
Ahimaaz	a·chee·ma·ats	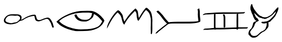	
[son] of Zadok	le·tsa·do·wq	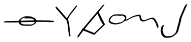	
and Jonathan	vee·ho·w·na·tan		
[son] of Abiathar	le·ev·ya·tar	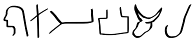	
Send	u·she·lach·tem	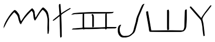	
them	be·ya·dam	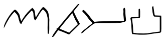	
to me	e·lay	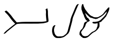	
with everything	kal		
	da·var	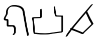	
-	a·sher		
you hear ”	tish·ma·u		
arrived	vay·ya·vo	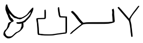	2 Samuel 15:37
Hushai	chu·shay		
friend	re·eh		
So David’s	da·wid		
the city	ha·eer		

just as Absalom	ve·av·sha·lom	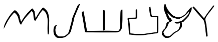	
was entering	ya·vo	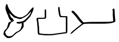	
in Jerusalem	ye·ru·sha·lim		
When David	ve·da·wid		2 Samuel 16:1
had gone	a·var	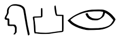	
a little	me·at		
beyond the summit	me·ha·rosh		
was there	ve·hin·neh		
Ziba	tsee·va	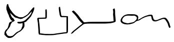	
the servant	na·ar		
of	me·phee		
Mephibosheth	vo·shet	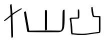	
to meet him	liq·ra·to	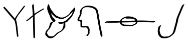	
He had a pair	ve·tse·med		
donkeys	cha·mo·reem	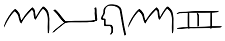	
of saddled	cha·vu·sheem		
loaded with	va·a·le·hem	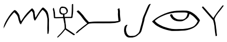	
two hundred [loaves]	ma·ta·yim	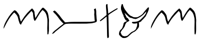	
of bread	le·chem	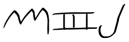	
a hundred	u·me·ah		
clusters of raisins	tsim·mu·qeem	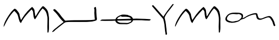	
a hundred	u·me·ah		
summer fruits	qa·yits	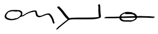	
and a skin	ve·ne·vel	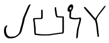	
of wine	ya·yin	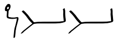	
asked	vay·yo·mer		2 Samuel 16:2
the king	ham·me·lekh		

-	el		
-	tsee·va	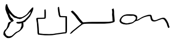	
“ Why	mah	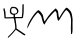	
do you have these ? ”	el·leh	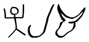	
	lakh	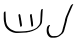	
replied	vay·yo·mer		
Ziba	tsee·va	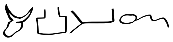	
“ The donkeys	ha·cha·mo·w·reem		
household	le·vet	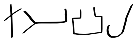	
are for the king’s	ham·me·lekh		
to ride	lir·kov	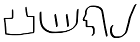	
the bread	u·le·hal·lɛ·chɛm	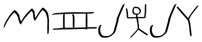	
and summer fruit	ve·haq·qa·yits	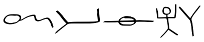	
to eat	le·e·kho·wl		
are for the young men	han·ne·a·reem	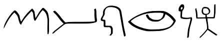	
and the wine	ve·hay·ya·yin	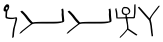	
is to refresh those	lish·to·wt		
who become exhausted	hay·ya·eph		
in the wilderness ”	bam·mid·bar		
asked	vay·yo·mer		2 Samuel 16:3
the king	ham·me·lekh		
“ Where	ve·ay·yeh	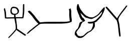	
grandson ? ”	ben		
is your master’s	a·do·ne·kha	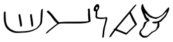	
answered	vay·yo·mer		
And Ziba	tsee·va	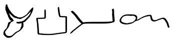	

-	el		
-	ham·me·lekh		
“ Indeed	hin·neh		
he is staying	yo·wo·shev		
in Jerusalem	bee·ru·sha·lim		
for	kee		
he has said	a·mar		
‘ Today	hay·yo·wm	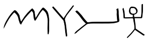	
will restore	ya·shee·vu	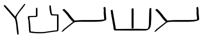	
to me	lee	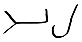	
the house	bet	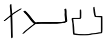	
of Israel	yis·ra·el	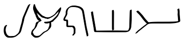	
-	et		
the kingdom	mam·le·khut		
of my grandfather ’”	a·vee	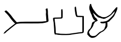	
said	vay·yo·mer		2 Samuel 16:4
So the king	ham·me·lekh		
to Ziba	le·tsi·va		
is now yours	hin·neh		
! ”	le·kha	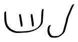	
“ All	kol	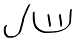	
that [belongs]	a·sher		
	lim·phee		
to Mephibosheth	vo·shet	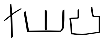	
said	vay·yo·mer		
Ziba	tsee·va	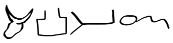	
“ I humbly bow before you ”	hish·ta·cha·ve·tee		

“ May I find	em·tsa		
favor	chen	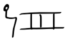	
in your eyes	be·e·ne·kha	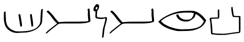	
my lord	a·do·nee		
the king ! ”	ham·me·lekh		
approached	u·va		2 Samuel 16:5
As King	ham·me·lekh		
David	da·wid		
	ad		
Bahurim	ba·chu·reem	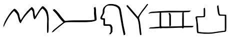	
was just	ve·hin·neh		
	mish·sham		
a man	eesh	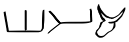	
coming out	yo·w·tse		
from the family	mim·mish·pa·chat	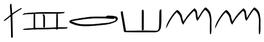	
of the house	bet	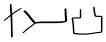	
of Saul	sha·ul		
His name	u·she·mo		
was Shimei	shim·ee		
son	ben		
of Gera	ge·ra		
and as he approached	yo·tse		
	ya·tso·w		
he kept yelling out curses	u·me·qal·lel	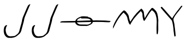	
He threw stones	vay·saq·qel		2 Samuel 16:6
	ba·a·va·neem		
-	et		

at David	da·wid		
-	ve·et		
and at all	kal		
the servants	av·de	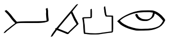	
of the king	ham·me·lekh		
on David’s	da·wid		
	ve·khal		
though the troops	ha·am		
and all	ve·khal		
the mighty men [were]	hag·gib·bo·reem		
right	mee·mee·no	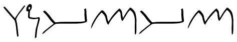	
and left	u·mis·se·mo·lo		
And as	ve·khoh		2 Samuel 16:7
said	a·mar		
Shimei	shim·ee		
he yelled curses	be·qal·lo	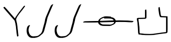	
“ Get out	tse		
get out	tse		
man	eesh	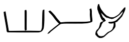	
of bloodshed	had·da·meem		
!	ve·eesh	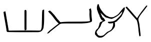	
you worthless	hab·be·lee·ya·al	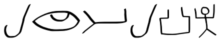	
has paid you back	he·sheev	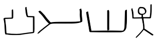	2 Samuel 16:8
	a·le·kha	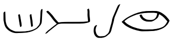	
The LORD	YHVH		
for all	kol	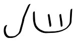	
the blood	de·me		

of the house	vet	
of Saul	sha·ul	
in whose	a·sher	
you have reigned	ma·lakh·ta	
place	tach·to	
has delivered	vay·yit·ten	
and the LORD	YHVH	
-	et	
the kingdom	ham·me·lu·khah	
into the hand	be·yad	
Absalom	av·sha·lo·wm	
of your son	be·ne·kha	
See	ve·hin·ne·kha	
you have come to ruin	be·ra·a·te·kha	
because	kee	
a man	eesh	
of bloodshed ! ”	da·meem	
you are	at·tah	
said	vay·yo·mer	2 Samuel 16:9
Then Abishai	a·vee·shay	
son	ben	
of Zeruiah	tse·ru·yah	
to	el	
the king	ham·me·lekh	
“ Why	lam·mah	
curse	ye·qal·lel	
dog	hak·ke·lev	

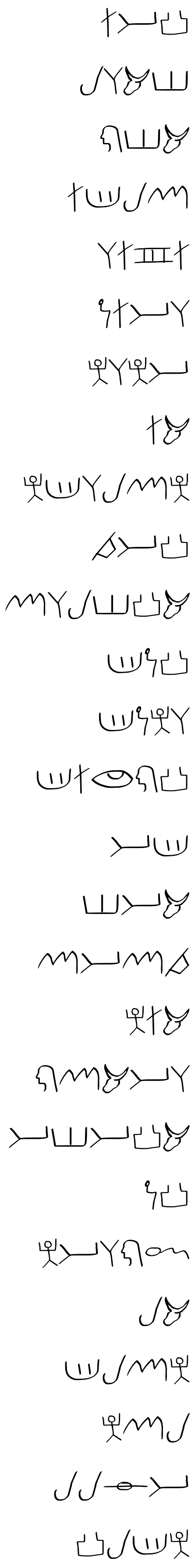

dead	ham·met		
should this	haz·zeh		
-	et		
my lord	a·do·nee		
the king ?	ham·me·lekh		
Let me go over	e·be·rah	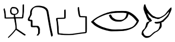	
	na		
! ”	ve·a·see·rah		
-	et		
and cut off his head	ro·sho		
replied	vay·yo·mer		2 Samuel 16:10
But the king	ham·me·lekh		
“ What	mah	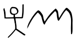	
have I	lee	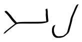	
to do with you	ve·la·khem		
O sons	be·ne	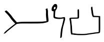	
of Zeruiah ?	tse·ru·yah		
If	kī	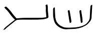	
he curses me	ye·qal·lel	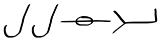	
because	ve·khī		
the LORD	YHVH		
told	a·mar		
him	lo		
‘ Curse	qal·lel	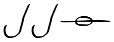	
-	et		
David ’	da·wid		
who	u·mee		

can ask	yo·mar		
‘ Why	mad·du·a		
did you do	a·see·tah	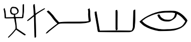	
this ? ’”	ken	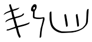	
said	vay·yo·mer		2 Samuel 16:11
Then David	da·wid		
to	el		
Abishai	a·vee·shay	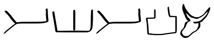	
	ve·el		
and to all	kal		
his servants	a·va·daw		
“ Behold	hin·neh		
my own son	ve·nee	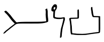	
-	a·sher		
-	ya·tsa		
my own flesh and blood	mim·me·ay		
seeks	me·vaq·qesh	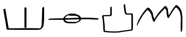	
-	et		
my life	naph·shee		
-	ve·aph		
How much more	kee	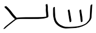	
then	at·tah		
	ben		
[this] Benjamite !	hay·mee·nee	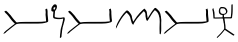	
Leave him alone	han·ni·chu	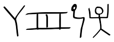	
	lo		
and let him curse me	vee·qal·lel	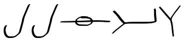	

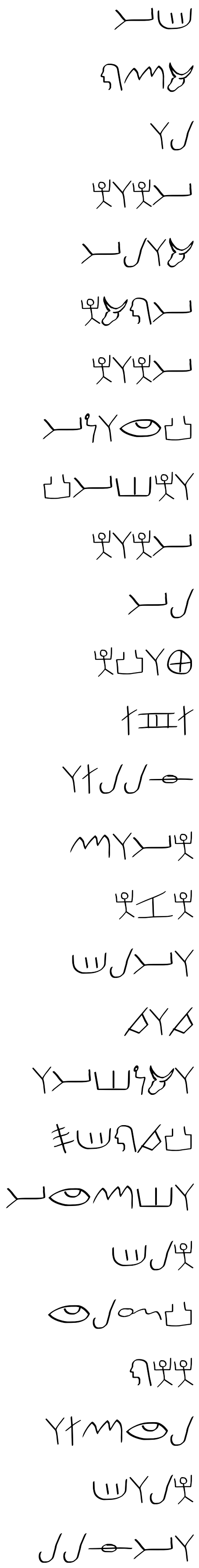

so	kee	
has told	a·mar	
him	lo	
for the LORD	YHVH	
Perhaps	u·lay	2 Samuel 16:12
will see	yir·eh	
the LORD	YHVH	
my affliction	be·ʿa·wo·nī	
and repay	ve·he·sheev	
	YHVH	
me	lee	
with good	to·w·vah	
for	ta·chat	
the cursing [I receive]	qil·la·to	
today	hay·yo·wm	
”	haz·zeh	
proceeded	vay·ye·lekh	2 Samuel 16:13
So David	da·wid	
and his men	va·a·na·shaw	
along the road	bad·da·rɛkhs	
as Shimei	ve·shim·ee	
went	ho·lekh	
along the ridge	be·tse·la	
of the hill	ha·har	
opposite him	le·um·ma·to	
As Shimei went	ha·lo·wkh	
he yelled curses	vay·qal·lel	

threw stones	vay·saq·qel		
	ba·a·va·neem		
at [David]	le·um·ma·to	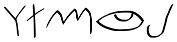	
and flung	ve·ip·par		
dust	be·a·phar		
arrived	vay·ya·vo	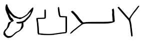	2 Samuel 16:14
Finally, the king	ham·me·lekh		
and all	ve·khal		
the people	ha·am		
-	a·sher		
with him	it·to		
exhausted	a·ye·pheem		
he refreshed himself	vay·yin·na·phesh		
And there	sham		
Then Absalom	ve·av·sha·lo·wm		2 Samuel 16:15
and all	ve·khal		
	ha·am		
the men	eesh	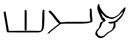	
of Israel	yis·ra·el	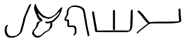	
came	ba·u		
to Jerusalem	ye·ru·sha·lim		
and Ahithophel [was]	va·a·chee·to·phel	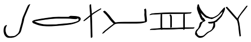	
with him	it·to		
And	vay·hee	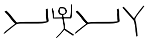	2 Samuel 16:16
-	ka·a·sher		
went	ba		
Hushai	chu·shay		

the Archite	ha·ar·kee	
friend	re·eh	
David’s	da·wid	
to	el	
Absalom	av·sha·lo·wm	
and said	vay·yo·mer	
-	chu·shay	
to	el	
[him]	av·sha·lom	
“ Long live	ye·chee	
the king !	ham·me·lekh	
Long live	ye·chee	
the king ! ”	ham·me·lekh	
replied	vay·yo·mer	2 Samuel 16:17
Absalom	av·sha·lo·wm	
	el	
	chu·shay	
“ Is this	zeh	
the loyalty	chas·de·kha	
[you show]	et	
your friend ? ”	re·e·kha	
“ Why	lam·mah	
did you not	lo	
go	ha·lakh·ta	
with	et	
your friend ? ”	re·e·kha	
answered	vay·yo·mer	2 Samuel 16:18

Hushai	chu·shay	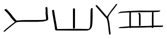	
	el	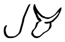	
-	av·sha·lom	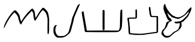	
“ Not at all ”	lo	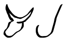	
“ For	kee	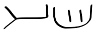	
the one	a·sher	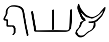	
chosen	ba·char	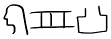	
by the LORD	YHVH	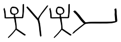	
people	ve·ha·am	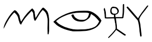	
by the	haz·zeh	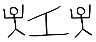	
and by all	ve·khal	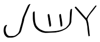	
the men	eesh	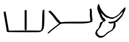	
of Israel —	yis·ra·el	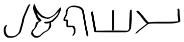	
his	lo	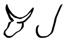	
I will be	eh·yeh	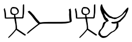	
and with him	ve·it·to	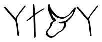	
I will remain	e·shev	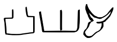	
Furthermore	ve·hash·she·neet	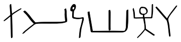	2 Samuel 16:19
whom	le·mee	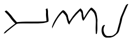	
should I	a·nee	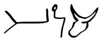	
serve	e·e·vod	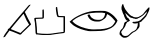	
if not	ha·lo·w	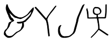	
presence	liph·ne	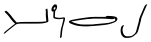	
the son ?	ve·no	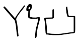	
As	ka·a·sher	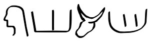	
I served	a·vad·tee	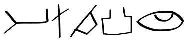	
in yours ”	liph·ne	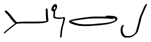	

in your father's	a·vee·kha	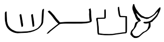	
so also	ken		
I will serve	eh·yeh	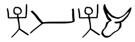	
	li·pha·ne·kha	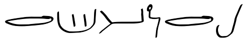	
said	vay·yo·mer		2 Samuel 16:20
Then Absalom	av·sha·lo·wm	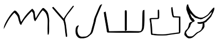	
to	el		
Ahithophel	a·chee·to·phel	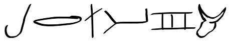	
" Give me	ha·vu	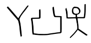	
	la·khem		
counsel	e·tsah		
What	mah		
should we do ? "	na·a·seh		
replied	vay·yo·mer		2 Samuel 16:21
Ahithophel	a·chee·to·phel	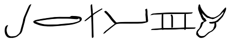	
-	el		
-	av·sha·lom		
" Sleep with	bo·w		
	el		
concubines	pi·lag·she		
your father's	a·vee·kha	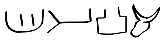	
whom	a·sher		
he has left	hin·nee·ach	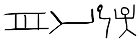	
to keep	lish·mo·wr		
the palace	hab·ba·yit	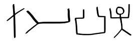	
hears	ve·sha·ma		
When all	kal		

Israel	yis·ra·el	ישראל	
that	kee	כי	
you have become a stench	niv·ash·ta	נבאשת	
to	et	את	
your father	a·vee·kha	אביך	
will be strengthened ”	ve·cha·ze·qu	וחזקו	
then the hands	ye·de	ידי	
of all	kal	כל	
who are	a·sher	אשר	
with you	it·takh	אתך	
So they pitched	vay·yat·tu	ויטו	2 Samuel 16:22
for Absalom	le·av·sha·lo·wm	לאבשלום	
a tent	ha·o·hel	האהל	
on	al	על	
the roof	hag·gag	הגג	
slept with	vay·ya·vo	ויבא	
and he	av·sha·lo·wm	אבשלום	
	el	אל	
concubines	pi·lag·she	פלגשי	
his father’s	a·vee	אביו	
in the sight	le·e·ne	לעיני	
of all	kal	כל	
Israel	yis·ra·el	ישראל	
the advice	va·a·tsat	ועצת	2 Samuel 16:23
of Ahithophel	a·chee·to·phel	אחיתפל	
was like	a·sher	אשר	
-	ya·ats	יעץ	

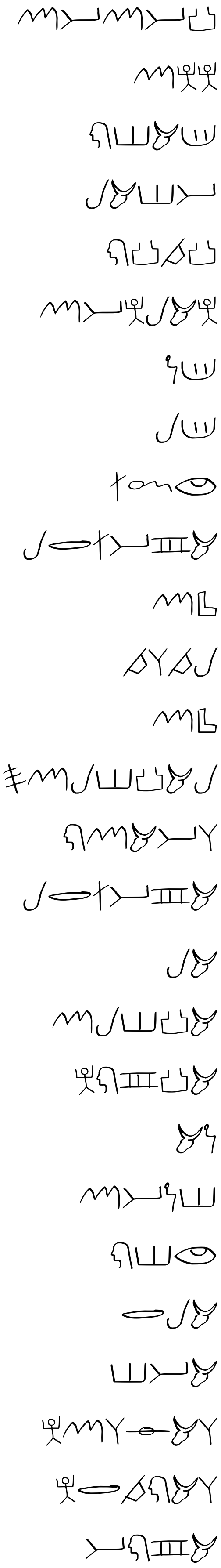

days	bay·ya·meem	
Now in those	ha·hem	
-	ka·a·sher	
the consultation	yish·’a·li	
of the word	bid·var	
of God	ha·e·lo·heem	
Such	ken	
was the regard	kal	
advice	a·tsat	
had for Ahithophel’s	a·chee·to·phel	
that both	gam	
David	le·da·wid	
and	gam	
Absalom	le·av·sha·lom	
said	vay·yo·mer	2 Samuel 17:1
Furthermore, Ahithophel	a·chee·to·phel	
to	el	
Absalom	av·sha·lom	
“ Let me choose	ev·cha·rah	
	na	
twelve	she·nem	
	a·sar	
thousand	e·leph	
men	eesh	
and set out	ve·a·qu·mah	
in pursuit of	ve·er·de·phah	
	a·cha·re	

David	da·wid		
tonight	hal·la·ye·lah	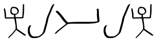	
I will attack him	ve·a·vo·w	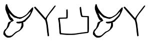	2 Samuel 17:2
	a·law	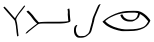	
while he	ve·hu		
and weary	ya·ge·a		
is weak	u·re·pheh		
	ya·da·yim	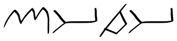	
I will throw him into a panic	ve·ha·cha·rad·tee		
-	o·to		
will flee	ve·nas		
and all	kal		
the people	ha·am		
-	a·sher		
with him	it·to		
I will strike down	ve·hik·ke·tee	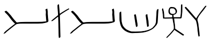	
-	et		
the king	ham·me·lekh		
only	le·vad·do	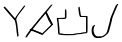	
back	ve·a·shee·vah	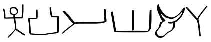	2 Samuel 17:3
and bring all	khal		
the people	ha·am		
to you	e·le·kha	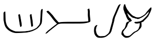	
returning to her husband	ke·shuv		
as a bride	hak·kol		
of only one man	ha·eesh	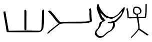	
	a·sher		

You	at·tah		
seek the life	me·vaq·qesh	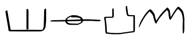	
then all	kal	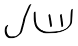	
the people	ha·am		
will be	yih·yeh	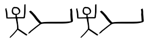	
at peace ”	sha·lo·wm	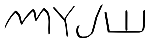	
good	vay·yee·shar	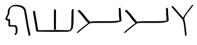	2 Samuel 17:4
This proposal	had·da·var		
seemed	be·e·ne	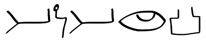	
to Absalom	av·sha·lom		
	u·ve·e·ne	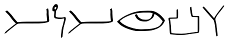	
and all	kal	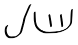	
the elders	ziq·ne	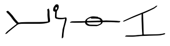	
of Israel	yis·ra·el	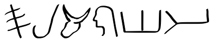	
said	vay·yo·mer		2 Samuel 17:5
Then Absalom	av·sha·lo·wm	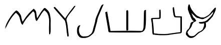	
“ Summon	qe·ra	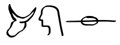	
	na		
as well	gam		
Hushai	le·chu·shay		
the Archite	ha·ar·kee	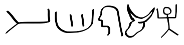	
and let us hear	ve·nish·me·ah		
what	mah	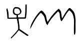	
has to say ”	be·phee		
too	gam		
he	hu		
came	vay·ya·vo	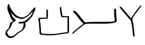	2 Samuel 17:6

So Hushai	chu·shay	חושי	
to	el	אל	
Absalom	av·sha·lo·wm	אבשלום	
told him	vay·yo·mer	ויאמר	
[who]	av·sha·lo·wm	אבשלום	
	e·law	אליו	
	le·mor	לאמר	
proposal	kad·da·var	כדבר	
this	haz·zeh	הזה	
has spoken	dib·ber	דבר	
“ Ahithophel	a·chee·to·phel	אחיתפל	
Should we carry it out	ha·na·a·seh	הנעשה	
-	et	את	
- ?	de·va·ro	דברו	
If	im	אם	
not	a·yin	אין	
what do you	at·tah	אתה	
say ? ”	dab·ber	דבר ס	
replied	vay·yo·mer	ויאמר	2 Samuel 17:7
Hushai	chu·shay	חושי	
-	el	אל	
-	av·sha·lo·wm	אבשלום	
is not	lo	לא	
sound ”	to·w·vah	טובה	
the advice	ha·e·tsah	העצה	
-	a·sher	אשר	
	ya·ats	יעץ	

of Ahithophel	a·chee·to·phel	
time	bap·pa·am	
“ This	haz·zot	
continued	vay·yo·mer	2 Samuel 17:8
[He]	chu·shay	
“ You	at·tah	
know	ya·da·ta	
-	et	
your father	a·vee·kha	
-	ve·et	
and his men	a·na·shaw	
	kee	
mighty men	gib·bo·reem	
They [are]	hem·mah	
and as fierce	u·ma·re	
	ne·phesh	
	hem·mah	
bear	ke·dov	
robbed of her cubs	shak·kul	
as a wild	bas·sa·deh	
Moreover, your father [is]	ve·a·vee·kha	
a man	eesh	
of war	mil·cha·mah	
who will not	ve·lo	
spend the night	ya·leen	
with	et	
the troops	ha·am	

Surely	hin·neh		2 Samuel 17:9
by now	at·tah		
he	hu		
is hiding	nech·ba	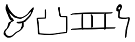	
in a	be·a·chat		
cave	hap·pe·cha·teem		
or	o		
some other	be·a·chad		
location	ham·me·qo·w·mot	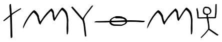	
has been	ve·ha·yah	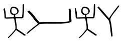	
If some of your troops fall	kin·phol		
	ba·hem		
first	bat·te·chil·lah	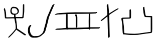	
whoever hears [of it]	ve·sha·ma		
	hash·sho·me·a	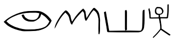	
will say	ve·a·mar		
‘ There	ha·ye·tah	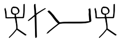	
a slaughter	mag·ge·phah	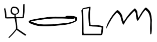	
among the troops	ba·am		
who	a·sher		
follow	a·cha·re	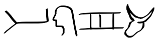	
Absalom ’	av·sha·lom		
Then	ve·hu		2 Samuel 17:10
even	gam		
soldier	ben	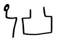	
the most valiant	cha·yil	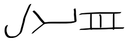	
-	a·sher		

with the heart	lib·bo	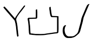	
	ke·lev	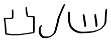	
of a lion	ha·ar·yeh	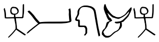	
will melt with fear	him·mes	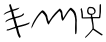	
	yim·mas	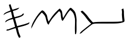	
because	kee	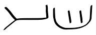	
knows	yo·de·a	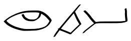	
all	kal	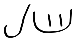	
Israel	yis·ra·el	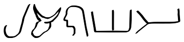	
that	kee	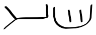	
is a mighty man	gib·bo·wr	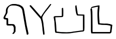	
your father	a·vee·kha	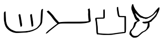	
men	u·ve·ne	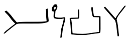	
who has valiant	cha·yil	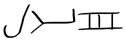	
-	a·sher	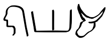	
with him	it·to	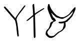	
Instead	kee	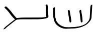	2 Samuel 17:11
I advise	ya·ats·tee	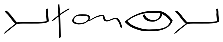	
be gathered	he·a·soph	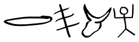	
	ye·a·seph	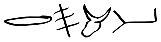	
to you	a·le·kha	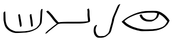	
that all	khal	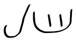	
Israel	yis·ra·el	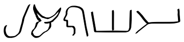	
from Dan	mid·dan	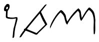	
to	ve·ad	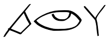	
	be·er	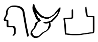	
Beersheba —	she·va	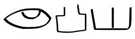	

like the sand	ka·cho·wl	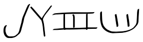	
-	a·sher		
on	al		
the seashore —	hay·yam	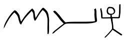	
a multitude	la·rov		
and that you yourself	u·pha·ne·kha	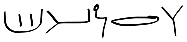	
lead them	ho·le·kheem	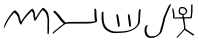	
into battle	baq·rav	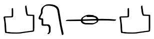	
Then we will attack	u·va·nu		2 Samuel 17:12
[David]	e·law	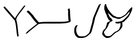	
	be·’a·chat		
wherever	ham·me·qo·w·mot	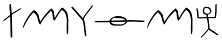	
-	a·sher		
we find him	nim·tsa		
	sham		
and we	ve·nach·nu	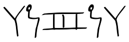	
on him	a·law	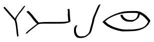	
like	ka·a·sher		
will descend	yip·pol	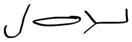	
dew	hat·tal		
on	al		
the ground	ha·a·da·mah		
not	ve·lo		
will remain	no·w·tar		
	bo		
And of all	u·ve·khal	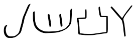	
the men	ha·a·na·sheem	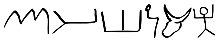	

-	a·sher	
with him	it·to	
even	gam	
one	e·chad	
If	ve·im	2 Samuel 17:13
to	el	
a city	eer	
he retreats	ye·a·seph	
will bring	ve·his·see·u	
all	khal	
Israel	yis·ra·el	
to	el	
city	ha·eer	
that	ha·hee	
ropes	cha·va·leem	
and we will drag	ve·sa·chav·nu	
it	o·to	
down to	ad	
the valley	han·na·chal	
until	ad	
-	a·sher	
not	lo	
can be found	nim·tsa	
”	sham	
even	gam	
a pebble	tse·ro·wr	
said	vay·yo·mer	2 Samuel 17:14

Then Absalom	av·sha·lo·wm	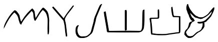	
and all	ve·khal		
the men	eesh	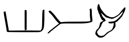	
of Israel	yis·ra·el	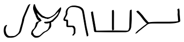	
[is] better	to·w·vah		
“ The advice	a·tsat		
of Hushai	chu·shay		
the Archite	ha·ar·kee	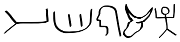	
than [that]	me·a·tsat		
of Ahithophel ”	a·chee·to·phel	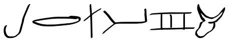	
For the LORD	va·YHVH	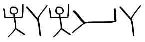	
had purposed	tsiw·vah		
to thwart	le·ha·pher	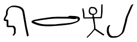	
-	et		
counsel	a·tsat		
of Ahithophel	a·chee·to·phel	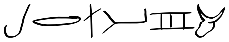	
the good	hat·to·w·vah		
in order to	le·va·a·vur		
bring	ha·vee	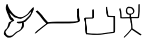	
	YHVH		
on	el		
Absalom	av·sha·lo·wm	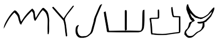	
-	et		
disaster	ha·ra·ah		
told	vay·yo·mer		2 Samuel 17:15
So Hushai	chu·shay		
	el		

Zadok	tsa·do·wq	
	ve·el	
and Abiathar	ev·ya·tar	
the priests	hak·ko·ha·neem	
“ This is what	ka·zot	
	ve·kha·zot	
has advised	ya·ats	
Ahithophel	a·chee·to·phel	
-	et	
Absalom	av·sha·lom	
-	ve·et	
and the elders	ziq·ne	
of Israel	yis·ra·el	
and this is what	ve·kha·zot	
	ve·kha·zot	
have advised	ya·ats·tee	
I	a·nee	
Now	ve·at·tah	2 Samuel 17:16
send	shil·chu	
quickly	me·he·rah	
and tell	ve·hag·gee·du	
David	le·da·wid	
	le·mor	
‘ Do not	al	
spend	ta·len	
the night	hal·lay·lah	
at the fords	be·ar·vo·wt	

of the wilderness	ham·mid·bar		
but	ve·gam		
be sure to cross over	a·vo·wr		
	ta·a·vo·wr	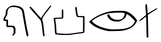	
Otherwise	pen		
will be swallowed up ’”	ye·vul·la	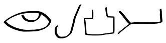	
the king	lam·me·lekh		
and all	u·le·khal	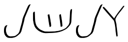	
the people	ha·am		
-	a·sher		
with him	it·to		
Now Jonathan	vee·ho·w·na·tan		2 Samuel 17:17
and Ahimaaz	va·a·chee·ma·ats	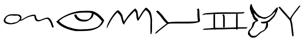	
were staying	o·me·deem	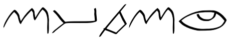	
at	be·en		
En-rogel	ro·gel	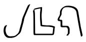	
would come	ve·ha·le·khah	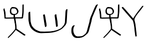	
where a servant girl	hash·shiph·chah		
and pass along information	ve·hig·gee·dah	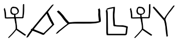	
to them	la·hem		
They	ve·hem	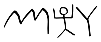	
in turn would go	ye·le·khu	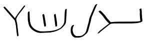	
and inform	ve·hig·gee·du	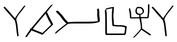	
King	lam·me·lekh		
David	da·wid		
for	kee	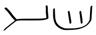	
not	lo		

they dared	yu·khe·lu	𐤉𐤅𐤊𐤋𐤅	
be seen	le·he·ra·o·wt	𐤋𐤄𐤓𐤀𐤅𐤕	
entering	la·vo·w	𐤋𐤁𐤅𐤀	
the city	ha·ee·rah	𐤄𐤏𐤉𐤓𐤄	
did see	vay·yar	𐤅𐤉𐤓𐤀	2 Samuel 17:18
them	o·tam	𐤀𐤕𐤌	
But a young man	na·ar	𐤍𐤏𐤓	
and told	vay·yag·ged	𐤅𐤉𐤂𐤃	
Absalom	le·av·sha·lom	𐤋𐤀𐤁𐤔𐤋𐤌	
left	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
So the two	she·ne·hem	𐤔𐤍𐤉𐤄𐤌	
quickly	me·he·rah	𐤌𐤄𐤓𐤄	
and came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
to	el	𐤀𐤋	
the house	bet	𐤁𐤉𐤕	
of a man	eesh	𐤀𐤉𐤔	
in Bahurim	be·va·chu·reem	𐤁𐤁𐤇𐤅𐤓𐤉𐤌	
He had	ve·lo	𐤅𐤋𐤅	
a well	ve·er	𐤁𐤀𐤓	
in his courtyard	ba·cha·tse·ro	𐤁𐤇𐤑𐤓𐤅	
and they climbed down	vay·ye·re·du	𐤅𐤉𐤓𐤃𐤅	
into it	sham	𐤔𐤌	
took	vat·tiq·qach	𐤅𐤕𐤒𐤇	2 Samuel 17:19
Then [the man’s] wife	ha·ish·shah	𐤄𐤀𐤔𐤄	
and spread	vat·tiph·ros	𐤅𐤕𐤐𐤓𐤔	
-	et	𐤀𐤕	
a covering	ham·ma·sakh	𐤄𐤌𐤎𐤊	

it over	al		
the mouth	pe·ne	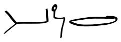	
of the well	hab·be·er		
scattering	vat·tish·tach		
over it	a·law	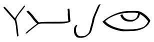	
grain	ha·ri·pho·wt		
so nobody	ve·lo		
would know	no·w·da		
a thing	da·var		
came	vay·ya·vo·u	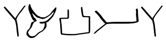	2 Samuel 17:20
servants	av·de	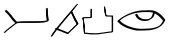	
When Absalom’s	av·sha·lo·wm	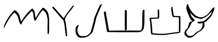	
to	el		
the woman	ha·ish·shah		
at the house	hab·bay·tah	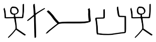	
they asked	vay·yo·me·ru		
“ Where	ay·yeh	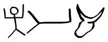	
are Ahimaaz	a·chee·ma·ats	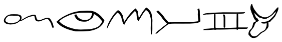	
and Jonathan ? ”	vee·ho·w·na·tan		
replied	vat·to·mer		
	la·hem		
she	ha·ish·shah		
“ They have crossed over	a·ve·ru	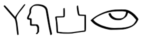	
the brook	mee·khal	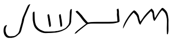	
”	ham·ma·yim	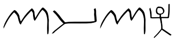	
The men searched	vay·vaq·shu	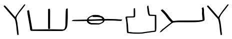	
but did not	ve·lo		

find [them]	ma·tsa·u		
so they returned	vay·ya·shu·vu	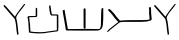	
to Jerusalem	ye·ru·sha·lim		
-	vay·hee	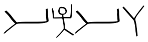	2 Samuel 17:21
After	a·cha·re	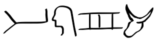	
[the men] had gone	lekh·tam		
Ahimaaz and Jonathan climbed up	vay·ya·a·lu		
out of the well	me·hab·be·er	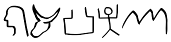	
and went	vay·ye·le·khu	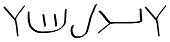	
to inform	vay·yag·gi·du	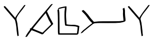	
King	lam·me·lekh		
David	da·wid		
saying	vay·yo·me·ru		
-	el		
-	da·wid		
“ Get up	qu·mu		
and cross over	ve·iv·ru	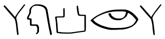	
at once	me·he·rah		
-	et		
the river	ham·ma·yim	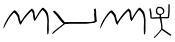	
for	kee	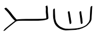	
has given this	kha·khah		
advice	ya·ats		
against you ”	a·le·khem	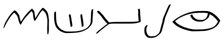	
Ahithophel	a·chee·to·phel	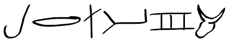	
got up	vay·ya·qam	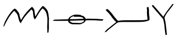	2 Samuel 17:22
So David	da·wid		

and all	ve·khal	וכל	
the people	ha·am	העם	
	a·sher	אשר	
with him	it·to	אתו	
and crossed	vay·ya·av·ru	ויעברו	
-	et	את	
the Jordan	hay·yar·den	הירדן	
By	ad	עד	
daybreak	o·wr	אור	
	hab·bo·qer	הבקר	
	ad	עד	
one	a·chad	אחד	
there was no	lo	לא	
left	ne·dar	נעדר	
who	a·sher	אשר	
had not	lo	לא	
crossed	a·var	עבר	
-	et	את	
the Jordan	hay·yar·den	הירדן	
When Ahithophel	va·a·chee·to·phel	ואחיתפל	2 Samuel 17:23
saw	ra·ah	ראה	
that	kee	כי	
had not	lo	לא	
been followed	ne·es·tah	נעשתה	
his advice	a·tsa·to	עצתו	
he saddled	vay·ya·cha·vosh	ויחבש	
-	et	את	

his donkey	ha·cha·mo·wr	
and set out	vay·ya·qam	
	vay·ye·lekh	
for	el	
his house	be·to	
in	el	
his hometown	ee·ro	
in order	vay·tsaw	
He put his affairs	el	
	be·to	
and hanged himself	vay·ye·cha·naq	
So he died	vay·ya·mat	
and was buried	vay·yiq·qa·ver	
tomb	be·qe·ver	
in his father's	a·vee	
Then David	ve·da·wid	2 Samuel 17:24
went	ba	
to Mahanaim	ma·cha·na·ye·mah	
and Absalom	ve·av·sha·lom	
crossed	a·var	
-	et	
the Jordan	hay·yar·den	
	hu	
all	ve·khal	
the men	eesh	
of Israel	yis·ra·el	
with	im·mo	

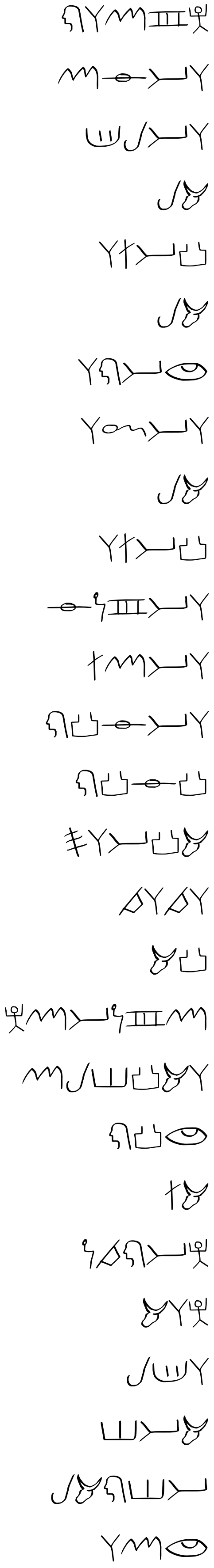

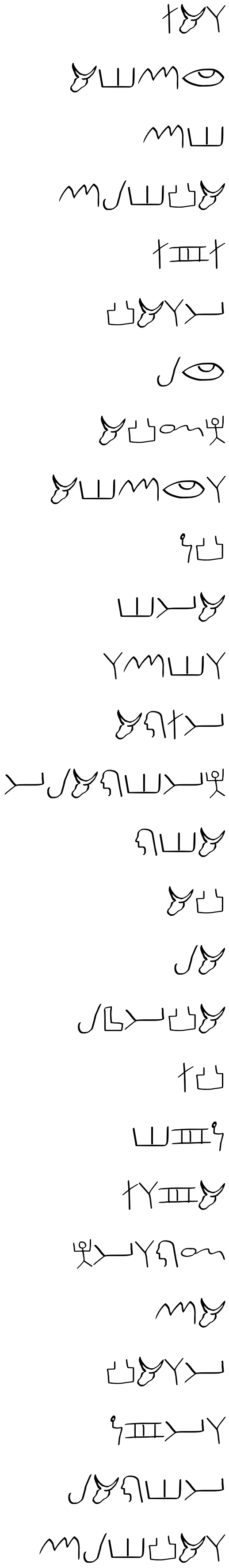

-	ve·et	2 Samuel 17:25
Amasa	a·ma·sa	
had appointed	sam	
Absalom	av·sha·lom	
in place	ta·chat	
of Joab	yo·w·av	
over	al	
the army	hats·tsa·va	
Amasa	va·a·ma·sa	
was the son	ben	
of a man	eesh	
named	u·she·mo	
Ithra	yit·ra	
the Ishmaelite	hay·yis·re·e·lee	
who	a·sher	
had married	ba	
	el	
Abigail	a·vee·gal	
the daughter	bat	
of Nahash	na·chash	
and sister	a·cho·wt	
of Zeruiah	tse·ru·yah	
the mother	em	
of Joab	yo·w·av	
camped	vay·yi·chan	2 Samuel 17:26
So the Israelites	yis·ra·el	
and Absalom	ve·av·sha·lom	

in the land	e·rets	ארץ	
of Gilead	hag·gil·ad	הגלעד ס	
-	vay·hee	ויהי	2 Samuel 17:27
came	ke·vo·w	כבוא	
When David	da·wid	דוד	
to Mahanaim	ma·cha·na·ye·mah	מחנימה	
[he was met by] Shobi	ve·sho·vee	ושבי	
son	ben	בן	
of Nahash	na·chash	נחש	
from Rabbah	me·rab·bat	מרבת	
of the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
Machir	u·ma·kheer	ומכיר	
son	ben	בן	
of Ammiel	am·mee·el	עמיאל	
	mil·lo	מלא	
from Lo-debar	de·var	דבר	
and Barzillai	u·var·zil·lay	וברזלי	
the Gileadite	hag·gil·a·dee	הגלעדי	
from Rogelim	me·ro·ge·leem	מרגלים	
[They brought] beds	mish·kav	משכב	2 Samuel 17:28
basins	ve·sap·po·wt	וספות	
vessels	u·khe·lee	וכלי	
and earthen	yo·w·tser	יוצר	
as well as wheat	ve·chit·teem	וחטים	
barley	u·se·o·reem	ושערים	
flour	ve·qe·mach	וקמח	

roasted grain	ve·qa·lee	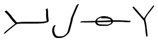	
beans	u·pho·wl		
lentils	va·a·da·sheem		
	ve·qa·lee	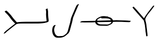	
honey	u·de·vash		2 Samuel 17:29
curds	ve·chem·ah	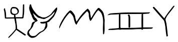	
sheep	ve·tson		
and cheese	u·she·pho·wt	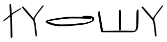	
from the herd	ba·qar	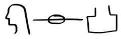	
	hig·gee·shu	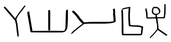	
for David	le·da·wid		
and his people	ve·la·am		
-	a·sher		
-	it·to		
to eat	le·e·kho·wl		
For	kee	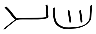	
they said	a·me·ru		
“ The people	ha·am		
have become hungry	ra·ev		
exhausted	ve·a·yeph	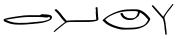	
and thirsty	ve·tsa·me		
in the wilderness ”	bam·mid·bar		
reviewed	vay·yiph·qod		2 Samuel 18:1
Then David	da·wid		
-	et		
his troops	ha·am		
-	a·sher		

-	it·to		
and appointed	vay·ya·sem		
over them	a·le·hem	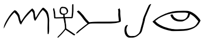	
commanders	sa·re	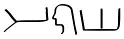	
and of thousands	a·la·pheem		
	ve·sa·re		
of hundreds	me·o·wt		
sent out	vay·shal·lach		2 Samuel 18:2
He	da·wid		
-	et		
the troops	ha·am		
a third	hash·she·li·sheet	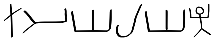	
	be·yad	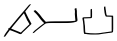	
under Joab	yo·w·av		
a third	ve·hash·she·li·sheet	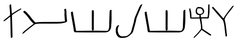	
	be·yad	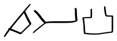	
Abishai	a·vee·shay	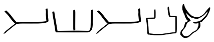	
son	ben		
of Zeruiah	tse·ru·yah		
brother	a·chee	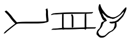	
under Joab’s	yo·w·av		
and a third	ve·hash·she·li·shit		
	be·yad	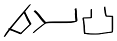	
under Ittai	it·tay	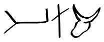	
the Gittite	hag·git·tīs		
said	vay·yo·mer		
And the king	ham·me·lekh		

to	el	𐤀𐤋	
the troops	ha·am	𐤄𐤏𐤌	
will surely march out	ya·tso	𐤉𐤑𐤀	
	e·tse	𐤀𐤑𐤀	
as well ”	gam	𐤂𐤌	
“ I	a·nee	𐤀𐤍𐤉	
with you	im·ma·khem	𐤏𐤌𐤊𐤌	
pleaded	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 18:3
But the people	ha·am	𐤄𐤏𐤌	
“ You must not	lo	𐤋𐤀	
go out !	te·tse	𐤕𐤑𐤀	
For	kee	𐤊𐤉	
if	im	𐤀𐤌	
we have to flee	nos	𐤍𐤎	
	na·nus	𐤍𐤍𐤅𐤎	
	lo	𐤋𐤀	
they will pay no attention	ya·see·mu	𐤉𐤔𐤉𐤌𐤅	
to us	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
	lev	𐤋𐤁	
Even if	ve·im	𐤅𐤀𐤌	
die	ya·mu·tu	𐤉𐤌𐤕𐤅	
half of us	chets·ye·nu	𐤇𐤑𐤉𐤍𐤅	
they will not	lo	𐤋𐤀	
care	ya·see·mu	𐤉𐤔𐤉𐤌𐤅	
-	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
	lev	𐤋𐤁	
but	kee	𐤊𐤉	

-	at·tah	
[you are] worth	kha·mo·nu	
ten	a·sa·rah	
thousand of us	a·la·pheem	
for now	ve·at·tah	
It is better	to·wv	
	kee	
	tih·yeh	
us	la·nu	
from the city ”	me·eer	
if you support	laʿ·zīr	
replied	vay·yo·mer	2 Samuel 18:4
-	a·le·hem	
the king	ham·me·lekh	
whatever	a·sher	
seems best	yee·tav	
to you ”	be·e·ne·khem	
“ I will do	e·e·seh	
stood	vay·ya·a·mod	
So he	ham·me·lekh	
beside	el	
	yad	
the gate	hash·sha·ar	
while all	ve·khal	
the troops	ha·am	
marched out	ya·tse·u	
by hundreds	le·me·o·wt	

and by thousands	ve·la·a·la·pheem	𐤅𐤋𐤀𐤋𐤐𐤉𐤌	
had commanded	vay·tsaw	𐤅𐤉𐤑𐤅	2 Samuel 18:5
Now the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	et	𐤀𐤕	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
-	ve·et	𐤅𐤀𐤕	
Abishai	a·vee·shay	𐤀𐤁𐤉𐤔𐤉	
-	ve·et	𐤅𐤀𐤕	
and Ittai	it·tay	𐤀𐤕𐤉	
	le·mor	𐤋𐤀𐤌𐤓	
gently	le·at	𐤋𐤀𐤈	
for my sake ”	lee	𐤋𐤉	
“ Treat the young man	lan·na·ar	𐤋𐤍𐤏𐤓	
Absalom	le·av·sha·lo·wm	𐤋𐤀𐤁𐤔𐤋𐤅𐤌	
And all	ve·khal	𐤅𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
heard	sha·me·u	𐤔𐤌𐤏𐤅	
orders	be·tsaw·wot	𐤁𐤑𐤅𐤕	
the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	et	𐤀𐤕	
to each	kal	𐤊𐤋	
of the commanders	has·sa·reem	𐤄𐤔𐤓𐤉𐤌	
regarding	al	𐤏𐤋	
	de·var	𐤃𐤁𐤓	
Absalom	av·sha·lo·wm	𐤀𐤁𐤔𐤋𐤅𐤌	
marched	vay·ye·tse	𐤅𐤉𐤑𐤀	2 Samuel 18:6
So David’s army	ha·am	𐤄𐤏𐤌	

into the field	has·sa·deh		
to engage	liq·rat	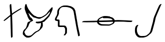	
Israel	yis·ra·el	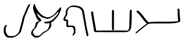	
which took place	vat·te·hee		
in the battle	ham·mil·cha·mah	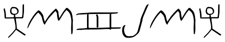	
in the forest	be·ya·ar	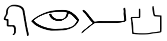	
of Ephraim	eph·ra·yim		
were defeated	vay·yin·na·ge·phu		2 Samuel 18:7
There	sham	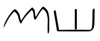	
the people	am		
of Israel	yis·ra·el	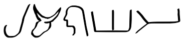	
by	liph·ne		
servants	av·de		
David’s	da·wid		
was	vat·te·hee		
	sham	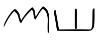	
and the slaughter	ham·mag·ge·phah		
great	ge·do·w·lah		
day —	bay·yo·wm	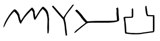	
that	ha·hu	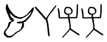	
twenty	es·reem	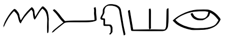	
thousand [men]	a·leph	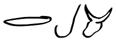	
-	vat·te·hee		2 Samuel 18:8
-	sham	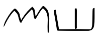	
The battle	ham·mil·cha·mah	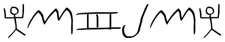	
spread	na·pho·tsēt		
over	al		

	pe·ne	פני	
the whole	khal	כל	
countryside	ha·a·rets	הארץ	
more	vay·ye·rev	וירב	
the forest	hay·ya·ar	היער	
devoured	le·e·khol	לאכל	
people	ba·am	בעם	
than	me·a·sher	מאשר	
	a·khe·lah	אכלה	
the sword	ha·che·rev	החרב	
day	bay·yo·wm	ביום	
and that	ha·hu	ההוא	
met	vay·yiq·qa·re	ויקרא	2 Samuel 18:9
Now Absalom	av·sha·lo·wm	אבשלום	
	liph·ne	לפני	
the servants	av·de	עבדי	
of David	da·wid	דוד	
when he	ve·av·sha·lo·wm	ואבשלום	
was riding	ro·khev	רכב	
on	al	על	
his mule	hap·pe·red	הפרד	
went	vay·ya·vo	ויבא	
and as the mule	hap·pe·red	הפרד	
under	ta·chat	תחת	
the thick branches	so·w·vekh	שובך	
oak	ha·e·lah	האלה	
of a large	hag·ge·do·w·lah	הגדולה	

was caught fast	vay·ye·che·zaq	
Absalom’s head	ro·sho	
in the tree	va·e·lah	
so that he was suspended	vay·yut·tan	
in midair	ben	
	hash·sha·ma·yim	
	u·ven	
	ha·a·rets	
The mule	ve·hap·pe·red	
-	a·sher	
under him	tach·taw	
kept going	a·var	
saw this	vay·yar	2 Samuel 18:10
of the men	eesh	
When one	e·chad	
he told	vay·yag·ged	
Joab	le·yo·w·av	
-	vay·yo·mer	
“ I just	hin·neh	
saw	ra·ee·tee	
-	et	
Absalom	av·sha·lom	
hanging	ta·lui	
in an oak tree ! ”	ba·e·lah	
exclaimed	vay·yo·mer	2 Samuel 18:11
Joab	yo·w·av	
-	la·eesh	

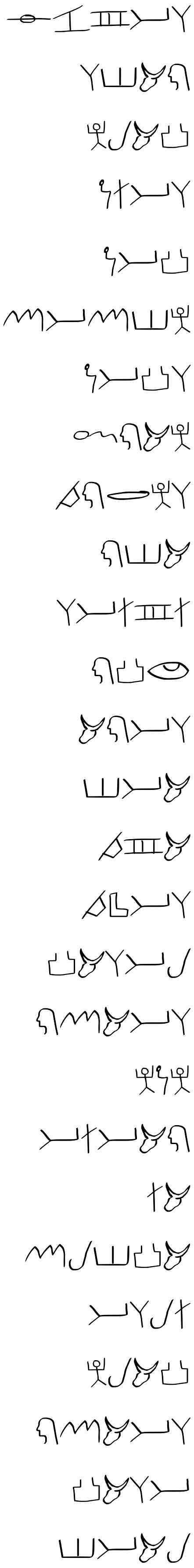

-	ham·mag·geed		
-	lo	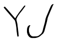	
“ You just	ve·hin·neh	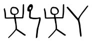	
saw him ! ”	ra·ee·ta		
“ Why	u·mad·du·a		
did you not	lo		
strike him	hik·kee·to	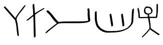	
right there ?	sham		
to the ground	a·re·tsah		
	ve·a·lay		
I would have given	la·tet		
you	le·kha	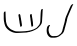	
ten [shekels]	a·sa·rah		
of silver	khe·seph		
warrior’s belt ! ”	va·cha·go·rah		
and a	e·chat	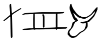	
replied	vay·yo·mer		2 Samuel 18:12
The man	ha·eesh	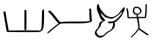	
-	el		
-	yo·w·av		
“ Even if	ve·lo		
-	a·no·khee		
were weighed out	sho·qel	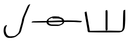	
into	al		
my hands	kap·pay		
a thousand [shekels]	e·leph	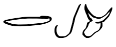	
of silver	ke·seph		

I would not	lo	
raise	esh·lach	
my hand	ya·dee	
against	el	
the son	ben	
of the king	ham·me·lekh	
For	kee	
we heard	ve·a·ze·ne·nu	
command you	tsiw·vah	
the king	ham·me·lekh	
-	o·te·kha	
-	ve·et	
and Abishai	a·vee·shay	
-	ve·et	
and Ittai	it·tay	
	le·mor	
‘ Protect	shim·ru	
[for my sake] ’	mee	
the young man	ban·na·ar	
Absalom	be·av·sha·lo·wm	
If	o	2 Samuel 18:13
I had jeopardized	a·see·tee	
my own life —	ve·naph·sho	
	she·qer	
	ve·khal	
	da·var	
and nothing	lo	

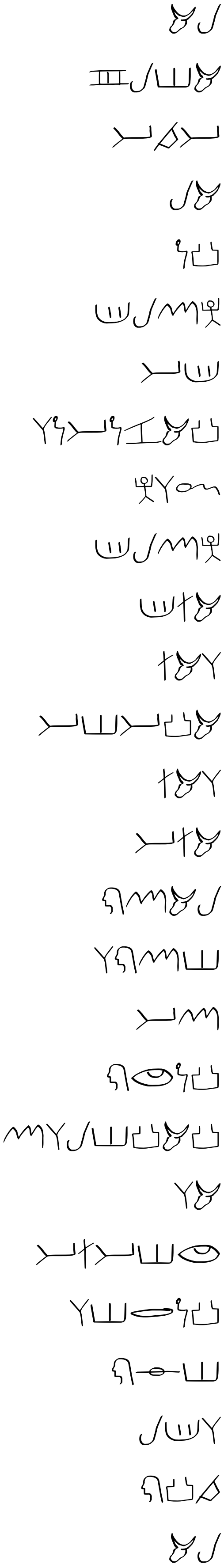

is hidden	yik·ka·ched	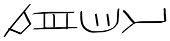	
from	min		
the king —	ham·me·lekh		
you	ve·at·tah		
would have abandoned	tit·yats·tsev	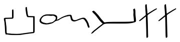	
me ”	min·ne·ged		
declared	vay·yo·mer		2 Samuel 18:14
But Joab	yo·w·av		
“ I am not	lo		
like this	khen	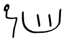	
going to wait	o·chee·lah	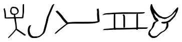	
with you ! ”	le·pha·ne·kha	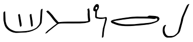	
And he took	vay·yiq·qach	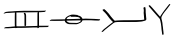	
three	she·lo·shah	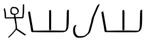	
spears	she·va·teem		
in his hand	be·khap·po	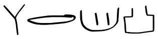	
and thrust them	vay·yit·qa·em	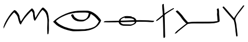	
through the heart	be·lev	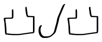	
of Absalom	av·sha·lo·wm	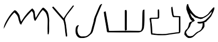	
while he was still	o·w·den·nu		
alive	chay	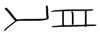	
	be·lev	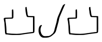	
in the oak tree	ha·e·lah		
surrounded	vay·ya·sob·bu		2 Samuel 18:15
And ten	a·sa·rah		
young men	ne·a·reem	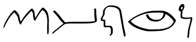	
who carried	no·se·e		

armor	ke·le	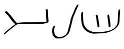	
Joab’s	yo·w·av		
struck	vay·yak·ku	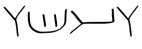	
him	et		
Absalom	av·sha·lo·wm	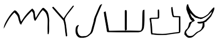	
and killed him	vay·mee·tu·hu	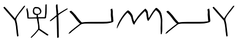	
blew	vay·yit·qa	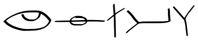	2 Samuel 18:16
Then Joab	yo·w·av		
the ram’s horn	bash·sho·phar	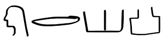	
broke off	vay·ya·shav	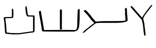	
and the troops	ha·am		
their pursuit	mir·doph		
	a·cha·re		
of Israel	yis·ra·el	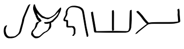	
because	kee	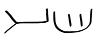	
had restrained them	cha·sakh	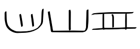	
Joab	yo·w·av		
-	et		
	ha·am		
They took	vay·yiq·chu	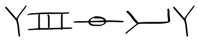	2 Samuel 18:17
-	et		
Absalom	av·sha·lo·wm	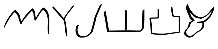	
cast	vay·yash·lee·khu	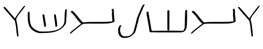	
him	o·to		
in the forest	vay·ya·ar	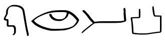	
into	el		
pit	hap·pa·chat	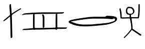	

a large	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
and piled	vay·yats·tsi·vu	𐤅𐤉𐤑𐤁𐤅	
over him	a·law	𐤏𐤋𐤉𐤅	
mound	gal	𐤂𐤋	
of stones	a·va·neem	𐤀𐤁𐤍𐤉𐤌	
a huge	ga·do·wl	𐤂𐤃𐤅𐤋	
	me·od	𐤌𐤀𐤃	
Meanwhile, all	ve·khal	𐤅𐤊𐤋	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
fled	na·su	𐤍𐤎𐤅	
each	eesh	𐤀𐤉𐤔	
to his home	le·ʾa·ho·lo	𐤋𐤀𐤄𐤋𐤅𐤎	
Absalom	ve·av·sha·lom	𐤅𐤀𐤁𐤔𐤋𐤌	2 Samuel 18:18
	la·qach	𐤋𐤒𐤇	
had set up	vay·yats·tsev	𐤅𐤉𐤑𐤁	
for himself	lo	𐤋𐤅	
During his lifetime	ve·chay·yaw	𐤁𐤇𐤉𐤅	
-	et	𐤀𐤕	
a pillar	mats·tse·vet	𐤌𐤑𐤁𐤕	
-	a·sher	𐤀𐤔𐤓	
Valley	be·e·meq	𐤁𐤏𐤌𐤒	
in the King’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
for	kee	𐤊𐤉	
he had said	a·mar	𐤀𐤌𐤓	
“ I have no	en	𐤀𐤉𐤍	
	lee	𐤋𐤉	
son	ben	𐤁𐤍	

to	ba·a·vur	
preserve the memory	haz·keer	
of my name ”	she·mee	
So he gave	vay·yiq·ra	
the pillar	lam·mats·tse·vet	
	al	
his name	she·mo	
it is called	vay·yiq·qa·re	
	lah	
Monument	yad	
Absalom’s	av·sha·lom	
and to	ad	
day	hay·yo·wm	
this	haz·zeh	
Then Ahimaaz	va·a·chee·ma·ats	2 Samuel 18:19
son	ben	
of Zadok	tsa·do·wq	
said	a·mar	
let me run	a·ru·tsah	
“ Please	na	
the good news	va·a·vas·se·rah	
-	et	
and tell the king	ham·me·lekh	
that	kee	
has avenged him	she·pha·to	
the LORD	YHVH	
of	mee·yad	

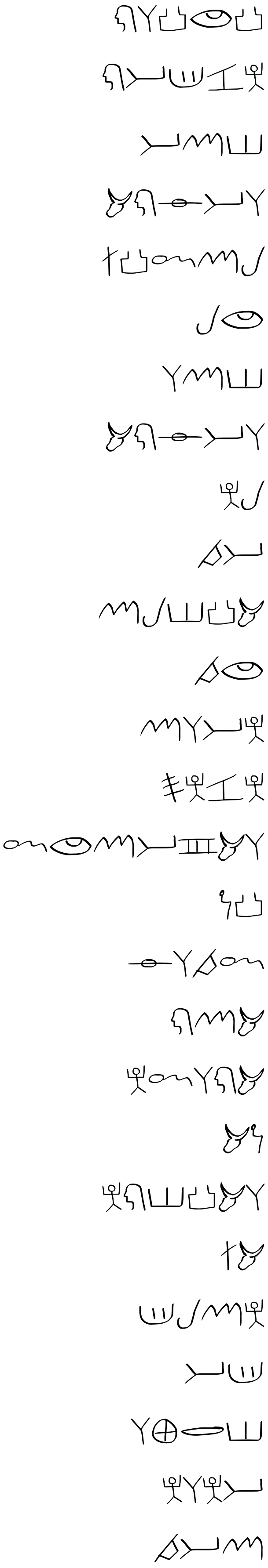

his enemies ”	o·ye·vaw	𐤀𐤉𐤁𐤉𐤅	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 18:20
	lo	𐤋𐤅	
But Joab	yo·w·av	𐤉𐤅𐤀𐤁	
are not	lo	𐤋𐤀	
the man	eesh	𐤀𐤉𐤔	
to take good news	be·so·rah	𐤁𐤔𐤓𐤄	
“ You	at·tah	𐤀𐤕𐤄	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
	haz·zeh	𐤄𐤆𐤄	
You may do	u·vis·sar·ta	𐤅𐤁𐤔𐤓𐤕	
day	be·yo·wm	𐤁𐤉𐤅𐤌	
it another	a·cher	𐤀𐤇𐤓	
today	ve·hay·yo·wm	𐤅𐤄𐤉𐤅𐤌	
	haz·zeh	𐤄𐤆𐤄	
but you must not	lo	𐤋𐤀	
[do so]	te·vas·ser	𐤕𐤁𐤔𐤓	
because	kee	𐤊𐤉	
	ʿal	𐤏𐤋	
son	ben	𐤁𐤍	
the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
is dead ”	met	𐤌𐤕	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 18:21
So Joab	yo·w·av	𐤉𐤅𐤀𐤁	
to a Cushite	lak·ku·shee	𐤋𐤊𐤅𐤔𐤉	
“ Go	lekh	𐤋𐤊	
tell	hag·ged	𐤄𐤂𐤃	

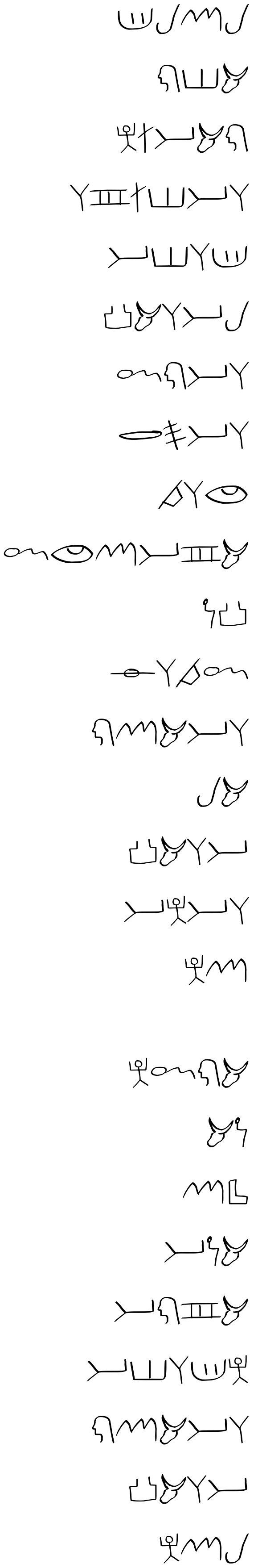

the king	lam·me·lekh	
what	a·sher	
you have seen ”	ra·ee·tah	
bowed	vay·yish·ta·chu	
The Cushite	khu·shee	
to Joab	le·yo·w·av	
and took off running	vay·ya·rots	
however, persisted	vay·yo·seph	2 Samuel 18:22
	o·wd	
Ahimaaz	a·chee·ma·ats	
son	ben	
of Zadok	tsa·do·wq	
and said	vay·yo·mer	
to	el	
Joab	yo·w·av	
	vee·hee	
“ Regardless of whatever may happen	mah	
run	a·ru·tsah	
please	na	
also	gam	
let me	a·nee	
behind	a·cha·re	
the Cushite ! ”	hak·ku·shee	
replied	vay·yo·mer	
Joab	yo·w·av	
“ why	lam·mah	

	zeh	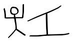	
do you	at·tah		
want to run	rats		
“ My son ”	be·nee	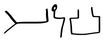	
since you will	u·le·khah	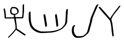	
not	en	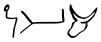	
a reward ? ”	be·so·w·rah		
receive	mo·tset		
he replied	vee·hee	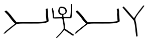	2 Samuel 18:23
“ No matter what	mah	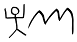	
I want to run ! ”	a·ruts		
Joab told	vay·yo·mer		
him	lo		
“ Then run ! ”	ruts		
ran	vay·ya·rats		
So Ahimaaz	a·chee·ma·ats	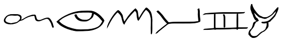	
by way	de·rekh		
of the plain	hak·kik·kar		
and outran	vay·ya·a·vor		
-	et		
the Cushite	hak·ku·shee		
Now David	ve·da·wid		2 Samuel 18:24
was sitting	yo·wo·shev		
between	ben	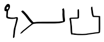	
the two	she·ne	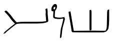	
gates	hash·she·a·reem		
went up	vay·ye·lekh	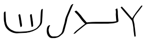	

when the watchman	hats·tso·pheh		
to	el		
the roof	gag	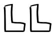	
of the gateway	hash·sha·ar		
by	el		
the wall	ha·cho·w·mah		
looked out	vay·yis·sa	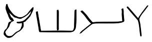	
-	et		
-	e·naw		
and saw	vay·yar	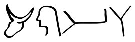	
	ve·hin·neh		
a man	eesh	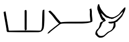	
running alone	rats		
	le·vad·do	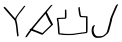	
called out	vay·yiq·ra	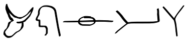	2 Samuel 18:25
So [he]	hats·tso·pheh		
and told	vay·yag·ged	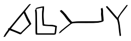	
the king	lam·me·lekh		
replied	vay·yo·mer		
the king	ham·me·lekh		
“ If he is alone	im		
”	le·vad·do	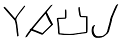	
good news ”	be·so·w·rah		
“ he bears	be·phee		
As the first runner drew	vay·ye·lekh	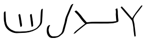	
	ha·lo·wkh		
near	ve·qa·rev	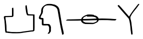	

saw	vay·yar	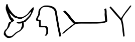	2 Samuel 18:26
the watchman	hats·tso·pheh		
man	eesh	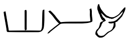	
another	a·cher	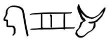	
running	rats		
and he called out	vay·yiq·ra	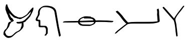	
	hats·tso·pheh		
to	el		
the gatekeeper	hash·sho·er		
	vay·yo·mer		
“ Look !	hin·neh		
Another man	eesh	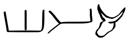	
is running alone	rats		
! ”	le·vad·do	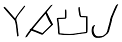	
said	vay·yo·mer		
the king	ham·me·lekh		
also	gam		
“ This [one]	zeh	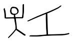	
brings good news ”	me·vas·ser	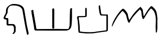	
said	vay·yo·mer		2 Samuel 18:27
The watchman	hats·tso·pheh		
to me	a·nee	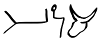	
appears	ro·eh		
-	et		
to be running	me·ru·tsat	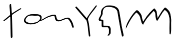	
“ The first man	ha·ri·sho·wn		
- ”	kim·ru·tsat		

like Ahimaaz	a·chee·ma·ats	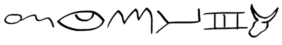	
son	ben	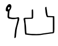	
of Zadok	tsa·do·wq	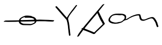	
said	vay·yo·mer	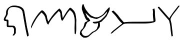	
the king	ham·me·lekh	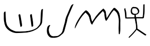	
man ”	eesh	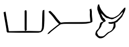	
is a good	to·wv	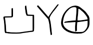	
“ This	zeh	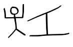	
with	ve·el	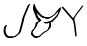	
news ”	be·so·w·rah	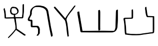	
good	to·w·vah	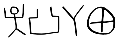	
“ He comes	ya·vo·w	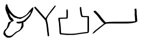	
called out	vay·yiq·ra	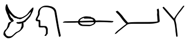	2 Samuel 18:28
Then Ahimaaz	a·chee·ma·ats	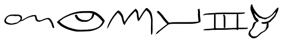	
	vay·yo·mer	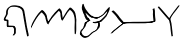	
to	el	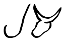	
the king	ham·me·lekh	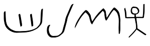	
“ All is well ! ”	sha·lo·wm	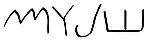	
And he bowed	vay·yish·ta·chu	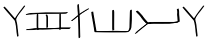	
before the king	lam·me·lekh	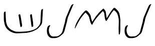	
facedown	le·ap·paw	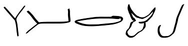	
	ʾa·re·tsa·hs	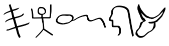	
He continued	vay·yo·mer	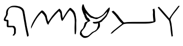	
“ Blessed [be]	ba·rukh	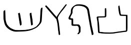	
the LORD	YHVH	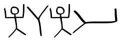	
your God !	e·lo·he·kha	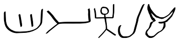	
-	a·sher	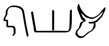	

He has delivered up	sig·gar		
-	et		
the men	ha·a·na·sheem	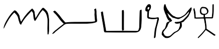	
who	a·sher	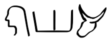	
raised	na·se·u		
-	et		
their hands	ya·dam		
against my lord	ba·do·nee		
the king ”	ham·me·lekh		
asked	vay·yo·mer		2 Samuel 18:29
The king	ham·me·lekh		
all right ? ”	sha·lo·wm	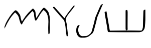	
“ Is the young man	lan·na·ar		
Absalom	le·av·sha·lo·wm		
replied	vay·yo·mer		
And Ahimaaz	a·chee·ma·ats		
I saw	ra·ee·tee	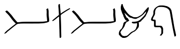	
tumult	he·ha·mo·wn	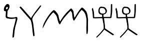	
a great	hag·ga·do·wl		
sent	lish·lo·ach	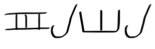	
-	et		
servant	e·ved	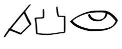	
the king’s	ham·me·lekh		
“ When Joab	yo·w·av		
-	ve·et		
and your servant	av·de·kha		
but I do not	ve·lo		

know	ya·da·tee		
what it was ”	mah	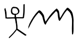	
said	vay·yo·mer		2 Samuel 18:30
the king	ham·me·lekh		
“ Move aside ”	sov		
“ and stand	hit·yats·tsev	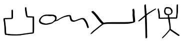	
here ”	koh	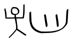	
aside	vay·yis·sov		
So he stepped	vay·ya·a·mod		
Just then	ve·hin·neh		2 Samuel 18:31
the Cushite	hak·ku·shee		
came	ba		
and said	vay·yo·mer		
	hak·ku·shee		
hear the good news :	yit·bas·ser	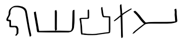	
“ May my lord	a·do·nee		
the king	ham·me·lekh		
	kee	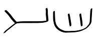	
has avenged you	she·pha·te·kha		
the LORD	YHVH		
Today	hay·yo·wm	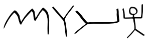	
of	mee·yad	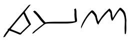	
all	kal		
who rose up	haq·qa·meem		
against you ! ”	a·le·kha	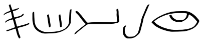	
asked	vay·yo·mer		2 Samuel 18:32
The king	ham·me·lekh		

	el	
the Cushite	hak·ku·shee	
all right ? ”	ha·sha·lo·wm	
“ Is the young man	lan·na·ar	
Absalom	le·av·sha·lo·wm	
replied	vay·yo·mer	
And the Cushite	hak·ku·shee	
“ May what has become	yih·yu	
of the young man	khan·na·ar	
happen to the enemies	o·ye·ve	
of my lord	a·do·nee	
the king	ham·me·lekh	
and to all	ve·khol	
who	a·sher	
rise up	qa·mu	
against you	a·le·kha	
to harm you ”	le·ra·ah	
was shaken	vay·yir·gaz	2 Samuel 18:33
The king	ham·me·lekh	
and went up	vay·ya·al	
to	al	
chamber	a·lee·yat	
the gate	hash·sha·ar	
and wept	vay·ye·vek	
And as	ve·khoh	
he cried out	a·mar	
he walked	be·lekh·to	

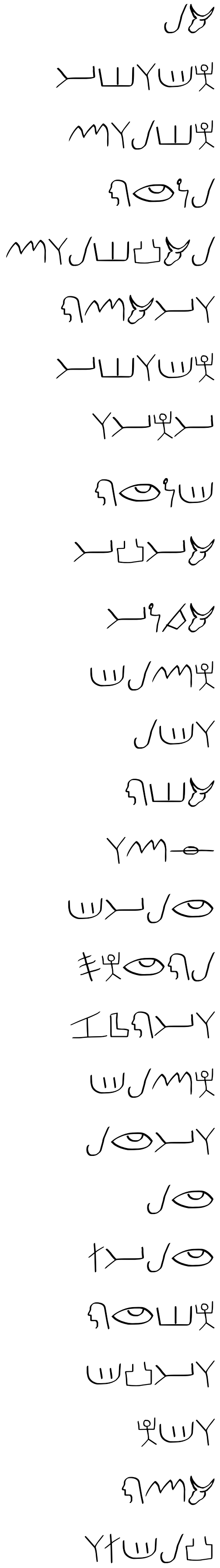

“ O my son	be·nee	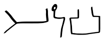	
Absalom !	av·sha·lo·wm	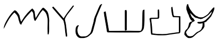	
My son	be·nee	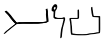	
my son	ve·nee	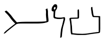	
Absalom !	av·sha·lo·wm	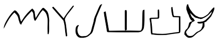	
If only	mee	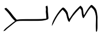	
	yit·ten	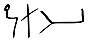	
had died	mu·tee		
I	a·nee	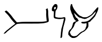	
instead of you	tach·te·kha		
O Absalom	av·sha·lo·wm	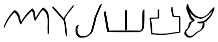	
my son	be·nee	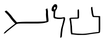	
my son ! ”	ve·nee	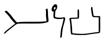	
Then it was reported	vay·yug·gad	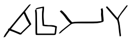	2 Samuel 19:1
to Joab	le·yo·w·av		
	hin·neh		
“ The king	ham·me·lekh		
is weeping	bo·kheh		
and mourning	vay·yit·ab·bel		
over	al		
Absalom ”	av·sha·lom		
was turned	vat·te·hee		2 Samuel 19:2
victory	hat·te·shu·ah		
day’s	bay·yo·wm	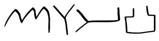	
And that	ha·hu	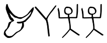	
into mourning	le·e·vel		
for all	le·khal		

the people	ha·am	העם	
because	kee	כי	
were told	sha·ma	שמע	
[they]	ha·am	העם	
day	bay·yo·wm	ביום	
on that	ha·hu	ההוא	
	le·mor	לאמר	
is grieving	ne·e·tsav	נעצב	
“ The king	ham·me·lekh	המלך	
over	al	על	
his son ”	be·no	בנו	
quietly	vay·yit·gan·nev	ויתגנב	2 Samuel 19:3
So they	ha·am	העם	
day	bay·yo·wm	ביום	
that	ha·hu	ההוא	
returned	la·vo·w	לבוא	
to the city	ha·eer	העיר	
as	ka·a·sher	כאשר	
steal away	yit·gan·nev	יתגנב	
people	ha·am	העם	
in humiliation	han·nikh·la·meem	הנכלמים	
after fleeing	be·nu·sam	בנוסם	
a battle	bam·mil·cha·mah	במלחמה	
But the king	ve·ham·me·lekh	והמלך	2 Samuel 19:4
covered	la·at	לאט	
-	et	את	
his face	pa·naw	פניו	

and cried out	vay·yiz·aq		
	ham·me·lekh		
of his voice	qo·wl	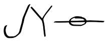	
at the top	ga·do·wl		
“ O my son	be·nee	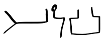	
Absalom !	av·sha·lo·wm	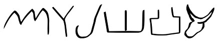	
O Absalom	av·sha·lo·wm	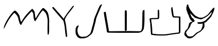	
my son	be·nee	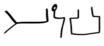	
my son ! ”	ve·nee	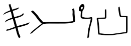	
went	vay·ya·vo	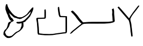	2 Samuel 19:5
Then Joab	yo·w·av		
into	el		
to the king	ham·me·lekh		
the house	hab·ba·yit	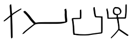	
and said	vay·yo·mer		
you have disgraced	ho·vash·ta		
“ Today	hay·yo·wm	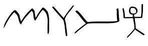	
-	et		
-	pe·ne		
all	khal	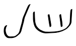	
your servants	a·va·de·kha	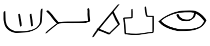	
who have saved	ham·mal·le·teem	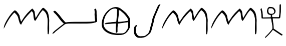	
-	et		
your life	naph·she·kha	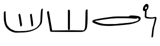	
	hay·yo·wm	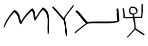	
-	ve·et		
and the lives	ne·phesh		

of your sons	ba·ne·kha	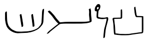	
and daughters	u·ve·no·te·kha	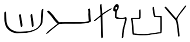	
	ve·ne·phesh		
of your wives	na·she·kha	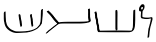	
	ve·ne·phesh		
and of your concubines	pi·lag·she·kha	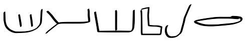	
You love	le·a·ha·vah		2 Samuel 19:6
-	et		
those who hate you	so·ne·e·kha	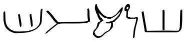	
and hate	ve·lis·no		
-	et		
those who love you !	o·ha·ve·kha	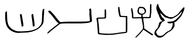	
that	kee	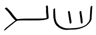	
For you have made it clear	hig·gad·ta		
today	hay·yo·wm	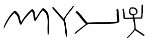	
-	kee	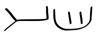	
mean nothing	en	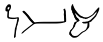	
to you	le·kha	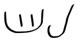	
the commanders	sa·reem	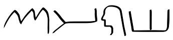	
and soldiers	va·a·va·deem		
that	kee	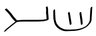	
I know	ya·da·tee		
today	hay·yo·wm	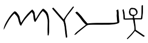	
	kee	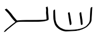	
if	lo		
Absalom	av·sha·lo·wm	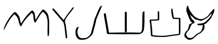	

were alive	chay	
and all	ve·khul·la·nu	
	hay·yo·wm	
of us were dead	me·teem	
	kee	
	az	
it would have pleased you	ya·shar	
!	be·e·ne·kha	
Now therefore	ve·at·tah	2 Samuel 19:7
get up !	qum	
Go out	tse	
and speak	ve·dab·ber	
	al	
comfort to	lev	
your servants	a·va·de·kha	
for	kee	
by the LORD	va·YHVH	
I swear	nish·ba·tee	
that if	kee	
you do not	e·ne·kha	
go out	yo·w·tse	
not	im	
will remain	ya·leen	
a man	eesh	
with you	it·te·kha	
tonight	hal·lay·lah	
will be worse	ve·ra·ah	

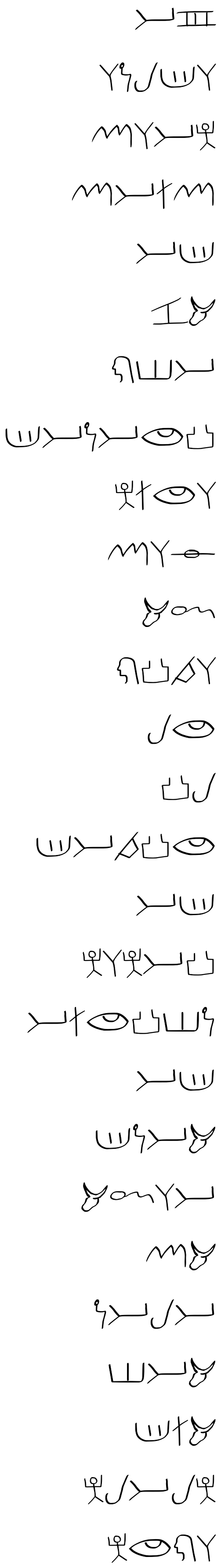

for you	le·kha	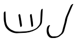	
This	zot		
than all	mik·kal		
the adversity	ha·ra·ah		
that	a·sher		
has befallen	ba·ah		
you	a·le·kha	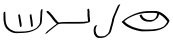	
from your youth	min·ne·u·re·kha		
until	ad		
now ! ”	at·tah		
got up	vay·ya·qam	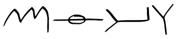	2 Samuel 19:8
So the king	ham·me·lekh		
and sat	vay·ye·shev		
in the gate	bash·sha·ar		
and all	u·le·khal	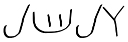	
the people	ha·am		
were told :	hig·gee·du	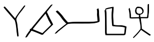	
	le·mor	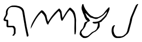	
“ Behold	hin·neh		
the king	ham·me·lekh		
is sitting	yo·wo·shev		
in the gate ”	bash·sha·ar		
came	vay·ya·vo	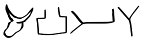	
all	khal	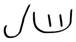	
So they	ha·am		
before	liph·ne		
the king	ham·me·lekh		

Meanwhile, the Israelites	ve·yis·ra·el		
had fled	nas		
each man	eesh		
to his home	le·o·ha·law		
And	vay·hee		2 Samuel 19:9
all	khal		
the people	ha·am		
were arguing	na·do·wn		
throughout	be·khal		
the tribes	shiv·te		
of Israel	yis·ra·el		
	le·mor		
“ The king	ham·me·lekh		
rescued us	hits·tsee·la·nu		
from the hand	mik·kaph		
of our enemies	o·ye·ve·nu		
and	ve·hu		
delivered us	mil·le·ta·nu		
from the hand	mik·kaph		
of the Philistines	pe·lish·teem		
but now	ve·at·tah		
he has fled	ba·rach		
	min		
the land	ha·a·rets		
because	me·al		
of Absalom	av·sha·lo·wm		
But Absalom	ve·av·sha·lo·wm		2 Samuel 19:10

the man	a·sher	אשר	
we anointed	ma·shach·nu	משחנו	
over us	a·le·nu	עלינו	
has died	met	מת	
in battle	bam·mil·cha·mah	במלחמה	
So	ve·at·tah	ועתה	
why	la·mah	למה	
do you	at·tem	אתם	
say nothing	ma·cha·ri·sheem	מחרשים	
about restoring	le·ha·sheev	להשיב	
-	et	את	
the king ? ”	ham·me·lekh	המלך	
Then King	ve·ham·me·lekh	והמלך	2 Samuel 19:11
David	da·wid	דוד	
sent this message	lach	שלח	
to	el	אל	
Zadok	tsa·do·wq	צדוק	
and	ve·el	ואל	
Abiathar	ev·ya·tar	אביתר	
the priests	hak·ko·ha·neem	הכהנים	
:	le·mor	לאמר	
“ Say	dab·be·ru	דברו	
to	el	אל	
the elders	ziq·ne	זקני	
of Judah	ye·hu·dah	יהודה	
	le·mor	לאמר	
‘ Why	lam·mah	למה	

should you be	tih·yu	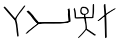	
the last	a·cha·ro·neem	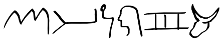	
to restore	le·ha·sheev	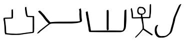	
-	et		
the king	ham·me·lekh		
to	el		
his palace	be·to	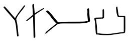	
since the talk	u·de·var		
of all	kal	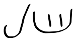	
Israel	yis·ra·el	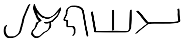	
has reached	ba		
at	el		
the king	ham·me·lekh		
	el		
his quarters ?	be·to	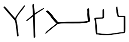	
are my brothers	a·chay	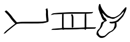	2 Samuel 19:12
You	at·tem		
and blood	ats·mee		
my own flesh	u·ve·sa·ree		
should you	at·tem		
So why	ve·lam·mah	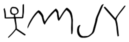	
be	tih·yu	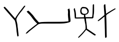	
the last	a·cha·ro·neem	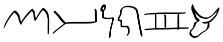	
to restore	le·ha·sheev	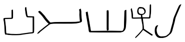	
-	et		
the king ? ’	ham·me·lekh		
to Amasa	ve·la·a·ma·sa		2 Samuel 19:13

And say	to·me·ru		
‘ Aren’t	ha·lo·w		
and blood ?	ats·mee		
my flesh	u·ve·sa·ree		
you	at·tah		
punish	koh	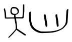	
	ya·a·seh		
me	lee	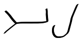	
May God	e·lo·heem		
and ever so	ve·khoh		
severely	yo·w·seeph		
if	im		
not	lo		
the commander	sar		
army	tsa·va	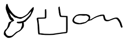	
you are	tih·yeh	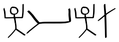	
of my	le·pha·nay		
from this time	kal		
	hay·ya·meem		
in place	ta·chat	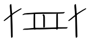	
of Joab ! ’”	yo·w·av		
So he swayed	vay·yat	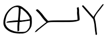	2 Samuel 19:14
-	et		
the hearts	le·vav		
of all	kal	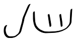	
the men	eesh	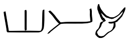	
of Judah	ye·hu·dah		

man	ke·eesh	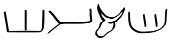	
as though they were one	e·chad	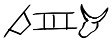	
and they sent	vay·yish·le·chu	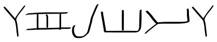	
word to	el	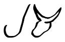	
the king :	ham·me·lekh	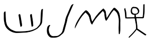	
“ Return	shuv	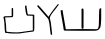	
you	at·tah	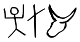	
and all	ve·khal	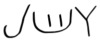	
your servants ”	a·va·de·kha	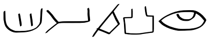	
returned	vay·ya·shav	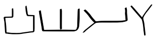	2 Samuel 19:15
So the king	ham·me·lekh	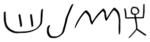	
and when he arrived	vay·ya·vo	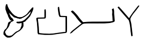	
at	ad	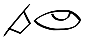	
the Jordan	hay·yar·den	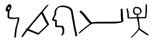	
[the men of] Judah	vee·hu·dah	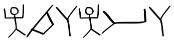	
came	ba	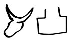	
to Gilgal	hag·gil·ga·lah	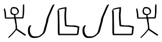	
to	la·le·khet	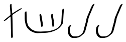	
meet	liq·rat	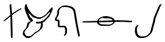	
[him]	ham·me·lekh	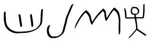	
across	le·ha·a·veer	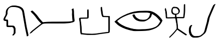	
-	et	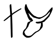	
and escort him	ham·me·lekh	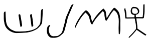	
-	et	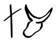	
the Jordan	hay·yar·den	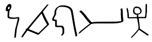	
hurried	vay·ma·her	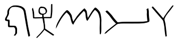	2 Samuel 19:16
Then Shimei	shim·ee	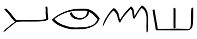	

son	ben	
of Gera	ge·ra	
	ben	
a Benjamite	hay·mee·nee	
-	a·sher	
from Bahurim	mib·ba·chu·reem	
	vay·ye·red	
down with	im	
the men	eesh	
of Judah	ye·hu·dah	
to meet	liq·rat	
King	ham·me·lekh	
David	da·wid	
along with a thousand	ve·e·leph	2 Samuel 19:17
men	eesh	
-	im·mo	
of Benjamin	mib·bin·ya·min	
as well as Ziba	ve·tsee·va	
the steward	na·ar	
of the house	bet	
of Saul	sha·ul	
and his fifteen	va·cha·me·shet	
	a·sar	
sons	ba·naw	
and twenty	ve·es·reem	
servants	a·va·daw	
-	it·to	

They rushed down	ve·tsa·le·chu	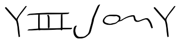	
to the Jordan	hay·yar·den		
before	liph·ne		
the king	ham·me·lekh		
and crossed	ve·a·ve·rah		2 Samuel 19:18
at the ford	ha·a·va·rah	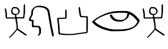	
to carry over	la·a·veer		
-	et		
household	bet	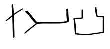	
the king’s	ham·me·lekh		
and to do	ve·la·a·so·wt		
what was good	hat·to·wv		
in his sight	be·ʿē·no	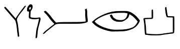	
When Shimei	ve·shim·ee		
son	ben		
of Gera	ge·ra		
he fell down	na·phal		
before	liph·ne		
the king	ham·me·lekh		
crossed	be·a·ve·ro		
the Jordan	bay·yar·den	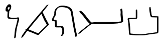	
and said	vay·yo·mer		2 Samuel 19:19
-	el		
-	ham·me·lekh		
do not	al		
hold	ya·cha·shav		
me	lee	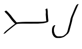	

“ My lord	a·do·nee		
guilty	a·won		
and do not	ve·al		
remember	tiz·kor	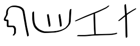	
-	et		
-	a·sher		
wrongdoing	he·e·vah		
your servant’s	av·de·kha		
on the day	bay·yo·wm	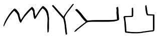	
-	a·sher	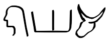	
left	ya·tsa		
my lord	a·do·nee		
the king	ham·me·lekh		
Jerusalem	mee·ru·sha·lim		
not take	la·sum		
May the king	ham·me·lekh		
it to	el		
heart	lib·bo	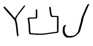	
For	kee	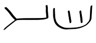	2 Samuel 19:20
knows	ya·da		
your servant	av·de·kha		
that	kee	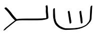	
I	a·nee	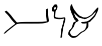	
have sinned	cha·ta·tee		
so here I am	ve·hin·neh	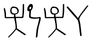	
	va·tee		
today	hay·yo·wm	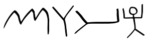	

as the first	ri·sho·wn		
of all	le·khal		
the house	bet	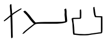	
of Joseph	yo·w·seph		
to come down	la·re·det		
to meet	liq·rat	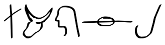	
my lord	a·do·nee		
the king ”	ham·me·lekh	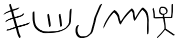	
said	vay·ya·an	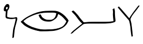	2 Samuel 19:21
But Abishai	a·vee·shay	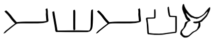	
son	ben		
of Zeruiah	tse·ru·yah		
	vay·yo·mer		
for	ha·ta·chat		
this	zot		
“ Shouldn’t	lo		
be put to death	yu·mat		
Shimei	shim·ee		
because	kee	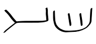	
he cursed	qil·lel	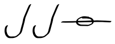	
-	et		
anointed ? ”	me·shee·ach	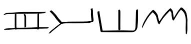	
the LORD’s	YHVH	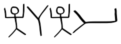	
replied	vay·yo·mer		2 Samuel 19:22
And David	da·wid		
what	mah		
have I to do	lee	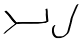	

with you	ve·la·khem	ולכם	
“ Sons	be·ne	בני	
of Zeruiah	tse·ru·yah	צרויה	
that	kee	כי	
you should be	tih·yu	תהיו	
my	lee	לי	
today ?	hay·yo·wm	היום	
adversaries	le·sa·tan	לשטן	
today ?	hay·yo·wm	היום	
be put to death	yu·mat	יומת	
Should any man	eesh	איש	
in Israel	be·yis·ra·el	בישראל	
indeed	kee	כי	
Am I not	ha·lo·w	הלוא	
aware	ya·da·tee	ידעתי	
that	kee	כי	
today	hay·yo·wm	היום	
I am	a·nee	אני	
king	me·lekh	מלך	
over	al	על	
Israel ? ”	yis·ra·el	ישראל	
said	vay·yo·mer	ויאמר	2 Samuel 19:23
So the king	ham·me·lekh	המלך	
to	el	אל	
Shimei	shim·ee	שמעי	
“ You shall not	lo	לא	
die ”	ta·mut	תמות	

swore an oath	vay·yish·sha·va	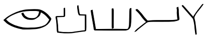	
to him	lo		
And the king	ham·me·lekh	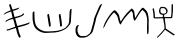	
Then Mephibosheth	u·me·phi·vo·shet	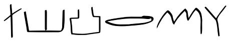	2 Samuel 19:24
grandson	ben		
Saul's	sha·ul		
went down	ya·rad		
to meet	liq·rat	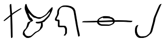	
the king	ham·me·lekh		
He had not	ve·lo		
cared	a·sah		
for his feet	rag·law	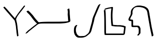	
[or]	ve·lo		
trimmed	a·sah		
his mustache	se·pha·mo		
[or]	ve·et		
his clothes	be·ga·daw		
	lo		
washed	khib·bes	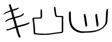	
from	le·min		
the day	hay·yo·wm	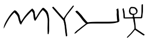	
had left	le·khet		
the king	ham·me·lekh		
until	ad		
the day	hay·yo·wm	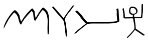	
-	a·sher		
he returned	ba		

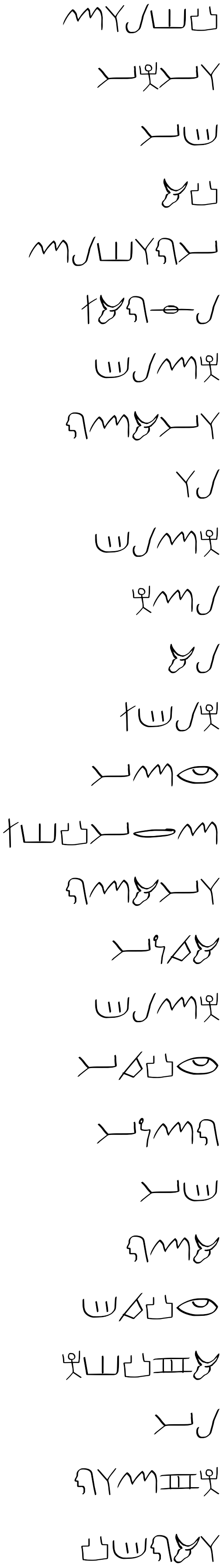

safely	ve·sha·lo·wm	
And	vay·hee	2 Samuel 19:25
-	kee	
he came	va	
from Jerusalem	ye·ru·sha·lim	
to meet	liq·rat	
the king	ham·me·lekh	
asked	vay·yo·mer	
him	lo	
[who]	ham·me·lekh	
why	lam·mah	
did you not	lo	
go	ha·lakh·ta	
with me ? ”	im·mee	
“ Mephibosheth	me·phee·vo·shet	
he replied	vay·yo·mar	2 Samuel 19:26
“ My lord	a·do·nee	
the king ”	ham·me·lekh	
But my servant [Ziba]	av·dee	
deceived me	rim·ma·nee	
-	kee	
said	a·mar	
[I]	av·de·kha	
saddled	ech·be·shah	
	lee	
‘ I will have my donkey	ha·cha·mo·wr	
so that I may ride	ve·er·kav	

on it	a·le·ha	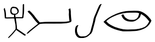	
and go	ve·e·lekh	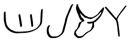	
with	et	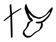	
the king ’	ham·me·lekh	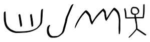	
“ because	kee	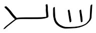	
am lame	phis·se·ach	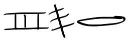	
[I]	av·de·kha	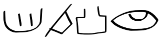	
and he has slandered	vay·rag·gel	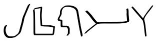	2 Samuel 19:27
your servant	be·av·de·kha	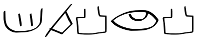	
to	el	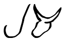	
my lord	a·do·nee	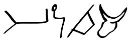	
the king	ham·me·lekh	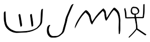	
Yet my lord	va·do·nee	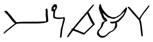	
the king [is]	ham·me·lekh	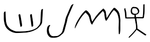	
like the angel	ke·mal·akh	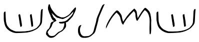	
of God	ha·e·lo·heem	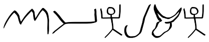	
so do	va·a·seh	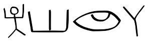	
[what is] good	hat·to·wv	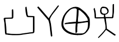	
in your eyes	be·e·ne·kha	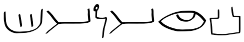	
For	kee	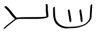	2 Samuel 19:28
	lo	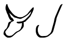	
	ha·yah	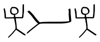	
all	kal	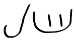	
the house	bet	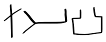	
of my grandfather	a·vee	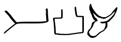	
	kee	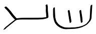	
	im	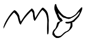	

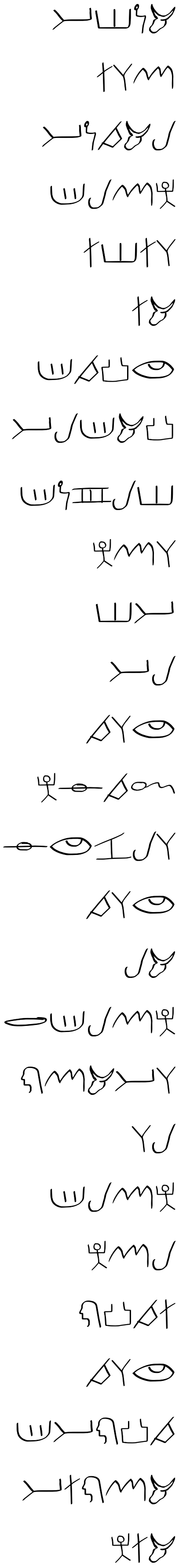

	an·she	
deserves death	ma·vet	
from my lord	la·do·nee	
the king	ham·me·lekh	
yet you have set	vat·ta·shet	
-	et	
your servant	av·de·kha	
among those who eat	be·o·khe·le	
at your table	shul·cha·ne·kha	
What	u·mah	
do I have	yesh	
	lee	
further	o·wd	
right, then	tse·da·qah	
appealing	ve·liz·oq	
to keep	o·wd	
to	el	
the king ? ”	ham·me·lekh	
replied	vay·yo·mer	2 Samuel 19:29
	lo	
The king	ham·me·lekh	
“ Why	lam·mah	
say	te·dab·ber	
any more ?	o·wd	
	de·va·re·kha	
I hereby declare	a·mar·tee	
that you	at·tah	

and Ziba	ve·tsee·va	
are to divide	tach·le·qu	
-	et	
the land ”	has·sa·deh	
said	vay·yo·mer	2 Samuel 19:30
And Mephibosheth	me·phee·vo·shet	
to	el	
the king	ham·me·lekh	
“ Instead	gam	
-	et	
it all ! ”	hak·kol	
let Ziba take	yiq·qach	
since	a·cha·re	
-	a·sher	
come	ba	
my lord	a·do·nee	
the king	ham·mɛ·lɛkh	
has safely	be·sha·lo·wm	
to	el	
his own house	be·to	
Now Barzillai	u·var·zil·lay	2 Samuel 19:31
the Gileadite	hag·gil·a·dee	
had come down	ya·rad	
from Rogelim	me·ro·ge·leem	
to cross	vay·ya·a·vor	
with	et	
the king	ham·me·lekh	

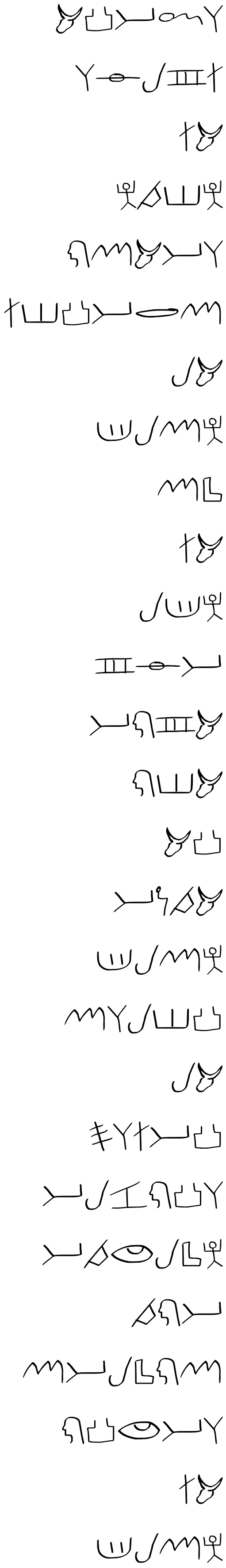

the Jordan	hay·yar·den		
and send him on his way	le·shal·le·cho	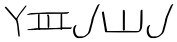	
-	et		
[from there]	bay·yar·dēn	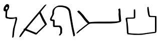	
Barzillai	u·var·zil·lay		2 Samuel 19:32
old	za·qen	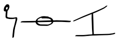	
was quite	me·od		
of age	ben		
eighty	she·mo·neem	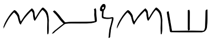	
years	sha·nah	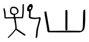	
he	ve·hu		
had provided	khil·kal	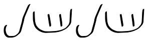	
-	et		
for the king	ham·me·lekh		
while he stayed	ve·shee·va·to	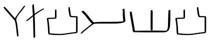	
in Mahanaim	ve·ma·cha·na·yim	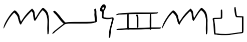	
and since	kee	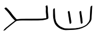	
man	eesh	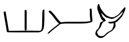	
wealthy	ga·do·wl		
	hu		
he was a very	me·od		
said	vay·yo·mer		2 Samuel 19:33
The king	ham·me·lekh		
to	el		
Barzillai	bar·zil·lay		
	at·tah		
" Cross over	a·vor	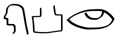	

with me	it·tee	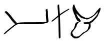	
and I will provide	ve·khil·kal·tee		
for you	o·te·kha	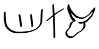	
at my side	im·ma·dee		
in Jerusalem ”	bee·ru·sha·lim		
replied	vay·yo·mer		2 Samuel 19:34
But Barzillai	bar·zil·lay		
-	el		
-	ham·me·lekh		
“ How many	kam·mah		
years	ye·me		
	she·ne		
of my life [remain]	chay·yay	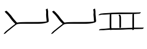	
that	kee	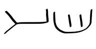	
I should go up	e·e·leh		
with	et		
the king ?	ham·me·lekh		
to Jerusalem	ye·ru·sha·lim		
years old	ben		2 Samuel 19:35
eighty	she·mo·neem	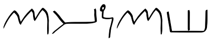	
	sha·nah	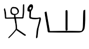	
I am	a·no·khee	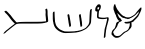	
now	hay·yo·wm	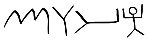	
Can I discern	ha·e·da		
	ben	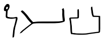	
what is good	to·wv		
and what is not ?	le·ra		

	im	
taste	yit·am	
Can your servant	av·de·kha	
-	et	
what	a·sher	
he eats	o·khal	
-	ve·et	
-	a·sher	
or drinks ?	esh·teh	
	im	
hear	esh·ma	
Can I still	o·wd	
the voice	be·qo·wl	
of singing men	sha·reem	
and women ?	ve·sha·ro·wt	
Why	ve·lam·mah	
be	yih·yeh	
should your servant	av·de·kha	
an added	o·wd	
burden	le·mas·sa	
to	el	
my lord	a·do·nee	
the king ?	ham·me·lekh	
only a short distance	kim·at	2 Samuel 19:36
past	ya·a·vor	
Your servant	av·de·kha	
-	et	

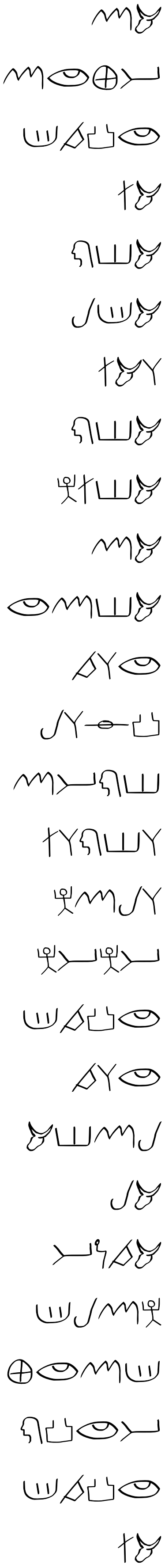

the Jordan	hay·yar·den		
could go with	et		
the king	ham·me·lekh		
why	ve·lam·mah	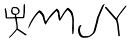	
repay me	yig·me·le·nee		
should the king	ham·me·lekh		
a reward ?	hag·ge·mu·lah		
with such	haz·zot	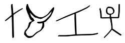	
return	ya·shav	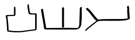	2 Samuel 19:37
Please	na		
let your servant	av·de·kha		
that I may die	ve·a·mut		
in my own city	be·ee·ree	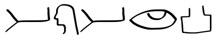	
near	im		
the tomb	qe·ver	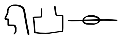	
of my father	a·vee	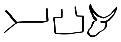	
and mother	ve·im·mee		
But here	ve·hin·neh		
is your servant	av·de·kha		
Chimham	khim·ham		
Let him cross over	ya·a·vor		
with	im		
my lord	a·do·nee		
the king	ham·me·lekh		
and do	va·a·seh		
for him	lo	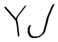	
-	et		

what	a·sher	𐤀𐤔𐤓	
is good	to·wv	𐤈𐤅𐤁	
in your sight ”	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊׃	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 19:38
The king	ham·me·lekh	𐤄𐤌𐤋𐤊	
with me	it·tee	𐤀𐤕𐤉	
will cross over	ya·a·vor	𐤉𐤏𐤁𐤓	
“ Chimham	kim·ham	𐤊𐤌𐤄𐤌	
and I	va·a·nee	𐤅𐤀𐤍𐤉	
will do	e·e·seh	𐤀𐤏𐤔𐤄	
for him	lo	𐤋𐤅	
-	et	𐤀𐤕	
what seems good	hat·to·wv	𐤄𐤈𐤅𐤁	
in your sight	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
whatever	ve·khol	𐤅𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
you desire	tiv·char	𐤕𐤁𐤇𐤓	
of me ”	a·lay	𐤏𐤋𐤉	
and I will do	e·e·seh	𐤀𐤏𐤔𐤄	
for you	lakh	𐤋𐤊	
crossed	vay·ya·a·vor	𐤅𐤉𐤏𐤁𐤓	2 Samuel 19:39
So all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
-	et	𐤀𐤕	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
and then the king	ve·ham·me·lekh	𐤅𐤄𐤌𐤋𐤊	
crossed over	a·var	𐤏𐤁𐤓	

kissed	vay·yish·shaq	וישק	
The king	ham·me·lekh	המלך	
Barzillai	le·var·zil·lay	לברזלי	
and blessed him	vay·va·ra·khe·hu	ויברכהו	
and Barzillai returned	vay·ya·shav	וישב	
home	lim·qo·mo	למקמוס	
went on	vay·ya·a·vor	ויעבר	2 Samuel 19:40
Then the king	ham·me·lekh	המלך	
to Gilgal	hag·gil·ga·lah	הגלגלה	
and Chimham	ve·khim·han	וכמהן	
crossed over	a·var	עבר	
with him	im·mo	עמו	
All	ve·khal	וכל	
the troops	am	עם	
of Judah	ye·hu·dah	יהודה	
	vay·ya·ʿa·vi·ru	ויעברו	
-	et	את	
escorted the king	ham·me·lekh	המלך	
and	ve·gam	וגם	
half	cha·tsee	חצי	
the troops	am	עם	
of Israel	yis·ra·el	ישראל	
Soon	ve·hin·neh	והנה	2 Samuel 19:41
all	kal	כל	
the men	eesh	איש	
of Israel	yis·ra·el	ישראל	
came	ba·eem	באים	

to	el	אל	
the king	ham·me·lekh	המלך	
and asked	vay·yo·me·ru	ויאמרו	
	el	אל	
	ham·me·lekh	המלך	
“ Why	mad·du·a	מדוע	
take you away secretly	ge·na·vu·kha	גנבוך	
did our brothers	a·che·nu	אחינו	
the men	eesh	איש	
of Judah	ye·hu·dah	יהודה	
across	vay·ya·a·vi·ru	ויעברו	
-	et	את	
and bring the king	ham·me·lekh	המלך	
-	ve·et	ואת	
and his household	be·to	ביתו	
-	et	את	
the Jordan	hay·yar·den	הירדן	
all	ve·khal	וכל	
men ? ”	an·she	אנשי	
of David’s	da·wid	דוד	
together with	im·mo	עמו	
replied	vay·ya·an	ויען	2 Samuel 19:42
And all	kal	כל	
the men	eesh	איש	
of Judah	ye·hu·dah	יהודה	
to	al	על	
the men	eesh	איש	

of Israel	yis·ra·el	
“ [We did this] because	kee	
relative	qa·ro·wv	
the king	ham·me·lekh	
is our	e·lay	
Why	ve·lam·mah	
does this	zeh	
anger	cha·rah	
you ?	le·kha	
	al	
	had·da·var	
	haz·zeh	
Have we ever eaten	he·a·kho·wl	
	a·khal·nu	
at	min	
the king’s [expense]	ham·me·lekh	
or	im	
anything	nis·set	
received	nis·sa	
for ourselves ? ”	la·nu	
answered	vay·ya·an	2 Samuel 19:43
the men	eesh	
of Israel	yis·ra·el	
-	et	
-	eesh	
-	ye·hu·dah	
-	vay·yo·mer	

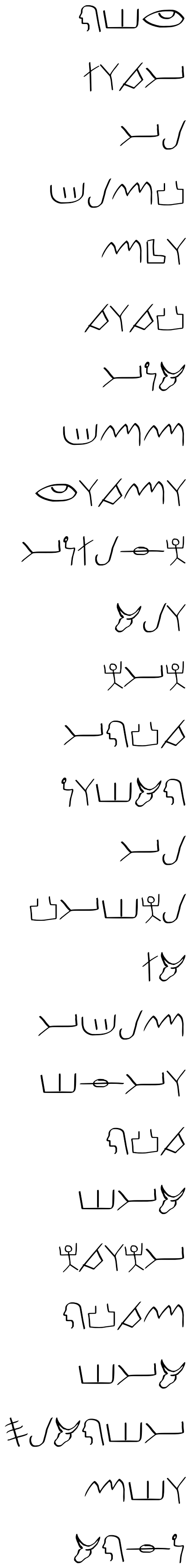

“ We have ten	e·ser	
shares	ya·do·wt	
	lee	
in the king ”	vam·me·lekh	
“ so we have more claim	ve·gam	
to David	be·da·wid	
	a·nee	
than you	mim·me·kha	
Why	u·mad·du·a	
then do you despise us ?	he·qil·lo·ta·nee	
Were we not	ve·lo	
	ha·yah	
to speak	de·va·ree	
the first	ri·sho·wn	
	lee	
of restoring	le·ha·sheev	
-	et	
our king ? ”	mal·kee	
pressed even harder	vay·yi·qesh	
	de·var	
But the men	eesh	
of Judah	ye·hu·dah	
[than]	mid·de·var	
the men	eesh	
of Israel	yis·ra·el	
to be there	ve·sham	2 Samuel 20:1
happened	niq·ra	

man	eesh	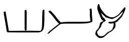	
Now a worthless	be·lee·ya·al	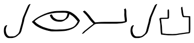	
named	u·she·mo	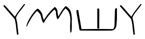	
Sheba	she·va	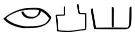	
son	ben	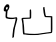	
of Bichri	bikh·ree	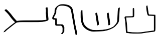	
	eesh	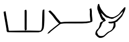	
a Benjamite	ye·mee·nee	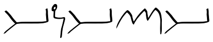	
and he blew	vay·yit·qa	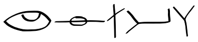	
the ram’s horn	bash·sho·phar	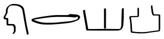	
and shouted :	vay·yo·mer	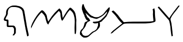	
“ We have no	en	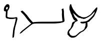	
	la·nu	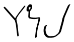	
share	che·leq	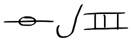	
in David	be·da·wid	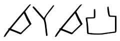	
no	ve·lo	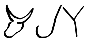	
inheritance	na·cha·lah	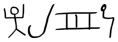	
-	la·nu	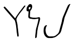	
son	be·ven	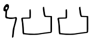	
in Jesse’s	yi·shay	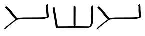	
Every man	eesh	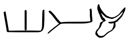	
to his tent	le·o·ha·law	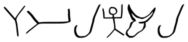	
O Israel ! ”	yis·ra·el	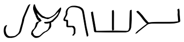	
deserted	vay·ya·al	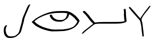	2 Samuel 20:2
So all	kal	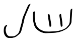	
the men	eesh	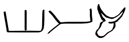	
of Israel	yis·ra·el	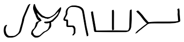	

	me·a·cha·re	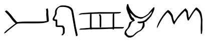	
David	da·wid	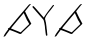	
to follow	a·cha·re	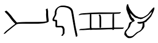	
Sheba	she·va	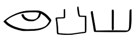	
son	ben	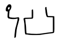	
of Bichri	bikh·ree	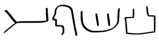	
But the men	ve·eesh	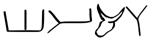	
of Judah	ye·hu·dah	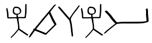	
stayed by	da·ve·qu	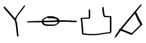	
their king	ve·mal·kam	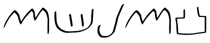	
from	min	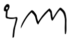	
the Jordan	hay·yar·den	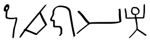	
all the way	ve·ad	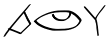	
to Jerusalem	ye·ru·sha·lim	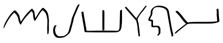	
returned	vay·ya·vo	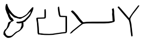	2 Samuel 20:3
When David	da·wid	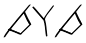	
to	el	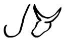	
his palace	be·to	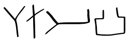	
in Jerusalem	ye·ru·sha·lim	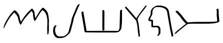	
took	vay·yiq·qach	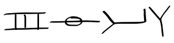	
he	ham·me·lekh	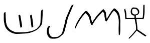	
-	et	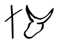	
the ten	e·ser	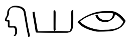	
	na·sheem	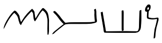	
concubines	pi·lag·sheem	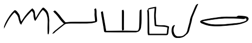	
-	a·sher	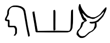	
he had left	hin·nee·ach	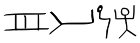	

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the palace	hab·ba·yit	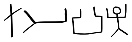	
and he placed them	vay·yit·te·nem	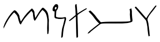	
in a house	bet	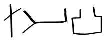	
under guard	mish·me·ret	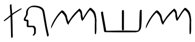	
He provided for them	vay·khal·ke·lem	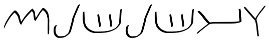	
slept with	va·a·le·hem	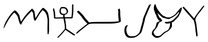	
but he no longer	lo		
them	va		
They were	vat·tih·ye·nah	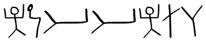	
confined	tse·ru·ro·wt		
until	ad		
the day	yo·wm		
of their death	mu·tan		
as widows	al·me·nut		
living	chay·yut	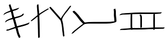	
said	vay·yo·mer		2 Samuel 20:4
Then the king	ham·me·lekh		
to	el		
Amasa	a·ma·sa		
“ Summon	haz·eq		
to come to me	lee	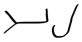	
-	et		
the men	eesh	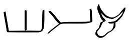	
of Judah	ye·hu·dah	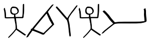	
within three	she·lo·shet	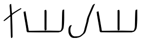	
days	ya·meem	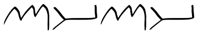	

yourself ”	ve·at·tah		
and be here	poh	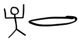	
	a·mod	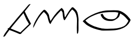	
went	vay·ye·lekh	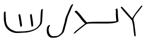	2 Samuel 20:5
So Amasa	a·ma·sa		
to summon	le·haz·eeq		
-	et		
Judah	ye·hu·dah	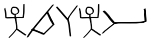	
but he took longer	vay·yē·char	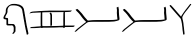	
than	min		
the time	ham·mo·w·ed		
-	a·sher		
allotted him	ye·a·do		
said	vay·yo·mer		2 Samuel 20:6
And David	da·wid		
to	el		
Abishai	a·vee·shay	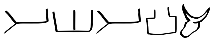	
“ Now	at·tah		
will do us more harm	ye·ra		
	la·nu		
Sheba	she·va		
the son	ben		
of Bichri	bikh·ree	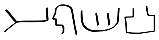	
than	min		
Absalom	av·sha·lo·wm	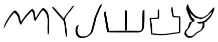	
	at·tah		
Take	qach	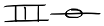	

-	et	
servants	av·de	
your lord’s	a·do·ne·kha	
and pursue him	u·re·doph	
	a·cha·raw	
or	pen	
he will find	ma·tsa	
	lo	
cities	a·reem	
fortified	be·tsu·ro·wt	
and elude	ve·hits·tseel	
us ”	e·ne·nu	
-	vay·ye·tse·u	2 Samuel 20:7
-	a·cha·raw	
men	an·she	
So Joab’s	yo·w·av	
along with the Cherethites	ve·hak·ke·re·tee	
the Pelethites	ve·hap·pe·le·tee	
and all	ve·khal	
the mighty men	hag·gib·bo·reem	
marched out of	vay·ye·tse·u	
Jerusalem	mee·ru·sha·lim	
in pursuit	lir·doph	
	a·cha·re	
of Sheba	she·va	
son	ben	
of Bichri	bikh·ree	

[And while] they	hem	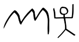	2 Samuel 20:8
were at	im		
stone	ha·e·ven		
the great	hag·ge·do·w·lah		
-	a·sher		
in Gibeon	be·giv·o·wn	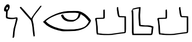	
Amasa	va·a·ma·sa		
joined	ba		
them	liph·ne·hem	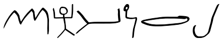	
Now Joab	ve·yo·w·av		
was dressed	cha·gur		
in military attire	mid·do		
	le·vu·shu		
-	ve·ʿa·lo		
to his belt	cha·go·wr		
with a dagger	che·rev		
strapped	me·tsum·me·det		
	al		
	ma·te·naw	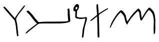	
from its sheath	be·ta·rah		
And as he	ve·hu		
stepped forward	ya·tsa		
he slipped the dagger	vat·tip·pol		
asked	vay·yo·mer		2 Samuel 20:9
Joab	yo·w·av		
Amasa	la·a·ma·sa		
well	ha·sha·lo·wm	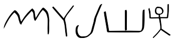	

“ Are you	at·tah		
my brother ? ”	a·chee	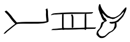	
grabbed	vat·to·chez	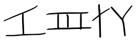	
hand	yad	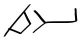	
And with his right	ye·meen		
Joab	yo·w·av		
by the beard	biz·qan	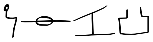	
Amasa	a·ma·sa		
to kiss	lin·shaq		
him	lo		
Amasa	va·a·ma·sa		2 Samuel 20:10
was not	lo		
on guard	nish·mar		
against the dagger	ba·che·rev	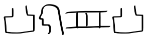	
-	a·sher		
hand	be·yad	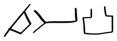	
in Joab’s	yo·w·av		
and Joab stabbed	vay·yak·ke·hu	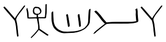	
him	vah		
in	el		
the stomach	ha·cho·mesh	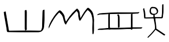	
	vay·yish·pokh	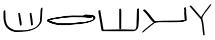	
and spilled out his intestines	me·aw		
on the ground	ar·tsah		
And Joab did not need	ve·lo		
to strike him again	sha·nah	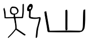	
	lo		

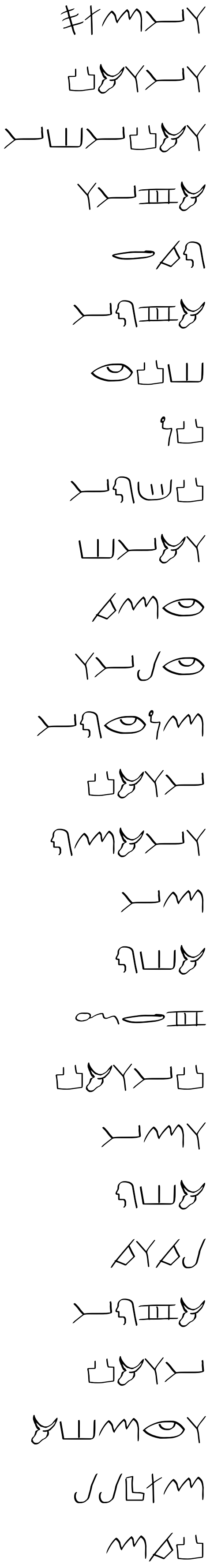

for Amasa was dead	vay·ya·mo·ts	
Then Joab	ve·yo·w·av	
Abishai	va·a·vee·shay	
and his brother	a·chee	
pursued	ra·daph	
	a·cha·re	
Sheba	she·va	
son	ben	
of Bichri	bikh·ree	
One	ve·eesh	2 Samuel 20:11
stood	a·mad	
near Amasa	a·law	
young men	min·na·a·re	
of Joab’s	yo·w·av	
and said	vay·yo·mer	
“ Whoever	mee	
-	a·sher	
favors	cha·phets	
Joab	be·yo·w·av	
and whoever	u·mee	
-	a·sher	
is for David	le·da·wid	
[let him] follow	a·cha·re	
Joab ! ”	yo·w·av	
But Amasa	va·a·ma·sa	2 Samuel 20:12
wallowed	mit·go·lel	
in his blood	bad·dam	

in the middle	be·to·wkh	𐤁𐤕𐤅𐤊	
of the road	ham·me·sil·lah	𐤄𐤌𐤎𐤋𐤄	
saw	vay·yar	𐤅𐤉𐤓𐤀	
and when the man	ha·eesh	𐤄𐤀𐤉𐤔	
that	kee	𐤊𐤉	
were stopping there	a·mad	𐤏𐤌𐤃	
all	kal	𐤊𐤋	
the troops	ha·am	𐤄𐤏𐤌	
he dragged	vay·yas·sev	𐤅𐤉𐤎𐤁	
-	et	𐤀𐤕	
[the body]	a·ma·sa	𐤏𐤌𐤔𐤀	
off	min	𐤌𐤍	
the road	ham·sil·lah	𐤄𐤌𐤎𐤋𐤄	
into a field	has·sa·deh	𐤄𐤔𐤃𐤄	
and threw	vay·yash·lekh	𐤅𐤉𐤔𐤋𐤊	
over it	a·law	𐤏𐤋𐤉𐤅	
a garment	be·ged	𐤁𐤂𐤃	
-	ka·a·sher	𐤊𐤀𐤔𐤓	
-	ra·ah	𐤓𐤀𐤄	
-	kal	𐤊𐤋	
-	hab·ba	𐤄𐤁𐤀	
-	a·law	𐤏𐤋𐤉𐤅	
-	ve·a·mad	𐤅𐤏𐤌𐤃	
As soon as	ka·a·sher	𐤊𐤀𐤔𐤓	2 Samuel 20:13
[Amasa’s body] was removed	ho·gah	𐤄𐤂𐤄	
from	min	𐤌𐤍	
the road	ham·sil·lah	𐤄𐤌𐤎𐤋𐤄	

went on	a·var	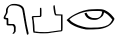	
all	kal		
the men	eesh	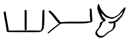	
with	a·cha·re	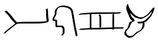	
Joab	yo·w·av		
to pursue	lir·doph		
	a·cha·re	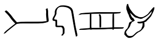	
Sheba	she·va		
son	ben		
of Bichri	bikh·ree	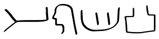	
Sheba passed	vay·ya·a·vor		2 Samuel 20:14
through all	be·khal		
the tribes	shiv·te	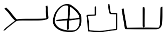	
of Israel	yis·ra·el	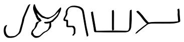	
to Abel-beth-maacah	a·ve·lah	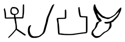	
	u·vet	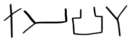	
	ma·a·khah		
and through the entire [region of]	ve·khal		
the Berites	hab·bē·rī·ms	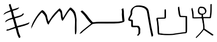	
who gathered together	vay·yiq·qa·le·hu	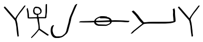	
and followed	vay·ya·vo·u	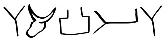	
	aph		
him	a·cha·raw	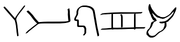	
And Joab's troops came	vay·ya·vo·u	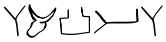	2 Samuel 20:15
and besieged	vay·ya·tsu·ru		
[Sheba]	a·law	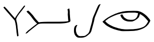	

in Abel-beth-maacah	be·a·ve·lah	באבלה	
	bet	בית	
	ham·ma·a·khah	המעכה	
and built	vay·yish·pe·khu	וישפכו	
a siege ramp	so·le·lah	סללה	
	el	אל	
of the city	ha·eer	העיר	
	vat·ta·a·mod	ותעמד	
against the outer rampart	ba·chel	בחל	
As all	ve·khal	וכל	
the troops	ha·am	העם	
-	a·sher	אשר	
with	et	את	
Joab	yo·w·av	יואב	
were battering	mash·chee·tim	משחיתם	
to topple it	le·hap·peel	להפיל	
the wall	ha·cho·w·mah	החומה	
called out	vat·tiq·ra	ותקרא	2 Samuel 20:16
woman	ish·shah	אשה	
a wise	cha·kha·mah	חכמה	
from	min	מן	
the city	ha·eer	העיר	
“ Listen !	shim·u	שמעו	
Listen !	shim·u	שמעו	
tell	im·ru	אמרו	
Please	na	נא	
	el	אל	

Joab	yo·w·av	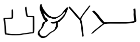	
to come	qe·rav	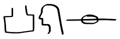	
	ad	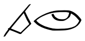	
here	hen·nah	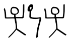	
so that I may speak	va·a·dab·be·rah	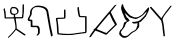	
with him ”	e·le·kha	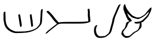	
When he had come near	vay·yiq·rav	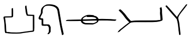	2 Samuel 20:17
to her	e·le·ha	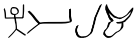	
asked	vat·to·mer	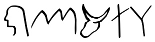	
the woman	ha·ish·shah	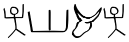	
“ Are you	ha·at·tah	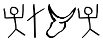	
Joab ? ”	yo·w·av	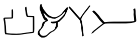	
he replied	vay·yo·mer	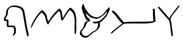	
“ I [am] ”	a·nee	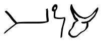	
she said	vat·to·mer	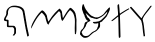	
	lo	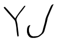	
“ Listen	she·ma	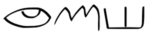	
to the words	div·re	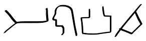	
of your servant ”	a·ma·te·kha	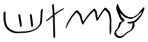	
he answered	vay·yo·mer	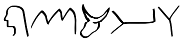	
listening ”	sho·me·a	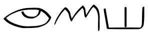	
“ I am	a·no·khee	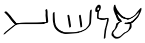	
Then [the woman] said	vat·to·mer	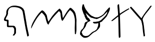	2 Samuel 20:18
	le·mor	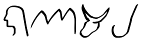	
they used to say	dab·ber	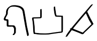	
	ye·dab·be·ru	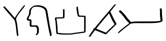	
“ Long ago	va·ri·sho·nah	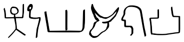	

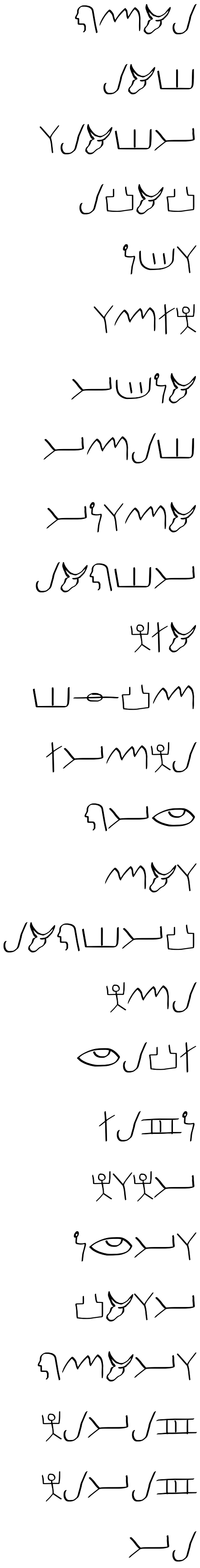

	le·mor	
‘ Seek counsel	sha·ol	
	ye·sha·a·lu	
at Abel ’	be·a·vel	
and that is how	ve·khen	
disputes were settled	he·tam·mu	
I [am]	a·no·khee	2 Samuel 20:19
[among the] peaceable	she·lu·me	
[and] faithful	e·mu·ne	
in Israel	yis·ra·el	
but you are	at·tah	
trying	me·vaq·qesh	
to destroy	le·ha·meet	
a city	eer	
that is a mother	ve·em	
in Israel	be·yis·ra·el	
Why	lam·mah	
would you swallow up	te·val·la	
inheritance ? ”	na·cha·lat	
the LORD’s	YHVH	
	vay·ya·an	2 Samuel 20:20
Joab	yo·w·av	
declared	vay·yo·mar	
“ Far be it ! ”	cha·lee·lah	
“ Far be it	cha·lee·lah	
from me	lee	

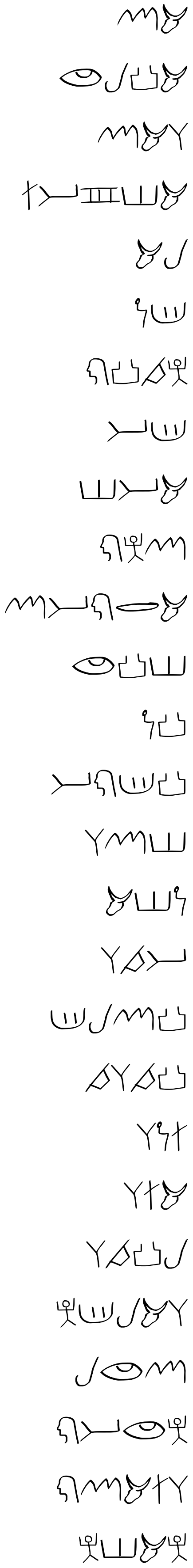

to	im	
swallow up	a·val·la	
or	ve·im	
destroy !	ash·cheet	
not	lo	2 Samuel 20:21
the case	khen	
That [is]	had·da·var	
But	kee	
a man	eesh	
from the hill country	me·har	
of Ephraim	eph·ra·yim	
Sheba	she·va	
son	ben	
of Bichri	bikh·ree	
named	she·mo	
has lifted	na·sa	
up his hand	ya·do	
against the king	bam·me·lekh	
against David	be·da·wid	
Deliver	te·nu	
him	o·to	
alone	le·vad·do	
and I will depart	ve·e·le·khah	
from	me·al	
the city ”	ha·eer	
replied	vat·to·mer	
the woman	ha·ish·shah	

-	el		
-	yo·w·av		
“ Look ”	hin·neh		
“ his head	ro·sho		
will be thrown	mush·lakh		
to you	e·le·kha	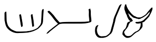	
over	be·ad		
the wall ”	ha·cho·w·mah		
went	vat·ta·vo·w		2 Samuel 20:22
Then the woman	ha·ish·shah		
to	el		
all	kal	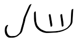	
the people	ha·am		
with her wise counsel	be·cha·khe·ma·tah	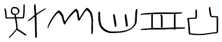	
and they cut off	vay·yikh·re·tu		
-	et		
the head	rosh		
of Sheba	she·va		
son	ben		
of Bichri	bikh·ree	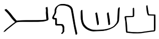	
and threw	vay·yash·li·khu	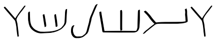	
it to	el		
Joab	yo·w·av		
So he blew	vay·yit·qa	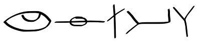	
the ram’s horn	bash·sho·w·phar		
and [his men] dispersed	vay·ya·phu·tsu		
from	me·al		

the city	ha·eer	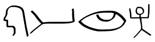	
each	eesh	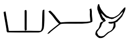	
to his own home	le·o·ha·law	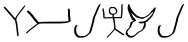	
And Joab	ve·yo·w·av	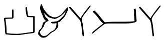	
returned	shav	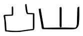	
in Jerusalem	ye·ru·sha·lim	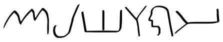	
to	el	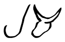	
the king	ham·me·lekh	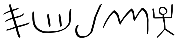	
Now Joab	ve·yo·w·av	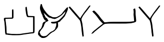	2 Samuel 20:23
was over	el	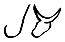	
the whole	kal	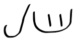	
army	hats·tsa·va	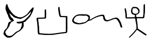	
of Israel	yis·ra·el	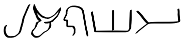	
Benaiah	u·ve·na·yah	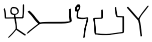	
son	ben	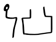	
of Jehoiada	ye·ho·w·ya·da	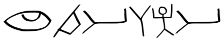	
was over	al	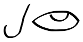	
the Cherethites	hak·ke·rī	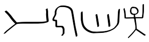	
and	ve·al	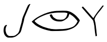	
Pelethites	hap·pe·le·tee	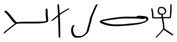	
Adoram	va·a·do·ram	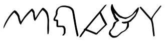	2 Samuel 20:24
was in charge of	al	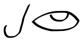	
the forced labor	ham·mas	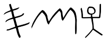	
Jehoshaphat	vee·ho·wo·sha·phat	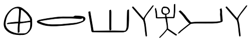	
son	ben	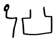	
of Ahilud	a·chee·lud	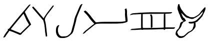	
was the recorder	ham·maz·keer	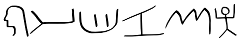	

Sheva	ve·shē·ya	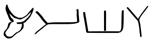	2 Samuel 20:25
was the scribe	so·pher	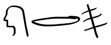	
Zadok	ve·tsa·do·wq	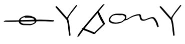	
and Abiathar	ve·ev·ya·tar	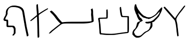	
were priests	ko·ha·neem	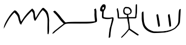	
and	ve·gam	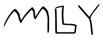	2 Samuel 20:26
Ira	ee·ra	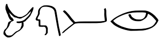	
the Jairite	hay·ya·i·ree	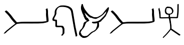	
was	ha·yah	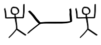	
priest	kho·hen	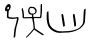	
David’s	le·da·wid	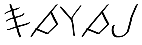	
there was	vay·hee	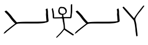	2 Samuel 21:1
a famine	ra·av	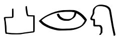	
During the reign	bee·me	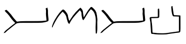	
of David	da·wid	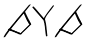	
for three	sha·losh	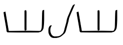	
successive years	sha·neem	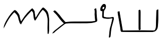	
	sha·nah	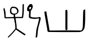	
	a·cha·re	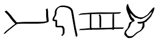	
	sha·nah	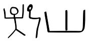	
sought	vay·vaq·qesh	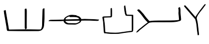	
and David	da·wid	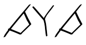	
-	et	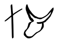	
the face	pe·ne	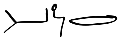	
of the LORD	ye·h·va·hs	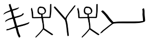	
said	vay·yo·mer	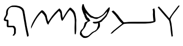	
And the LORD	YHVH	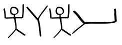	

“ It is because of	el		
shed by Saul	sha·ul		
and	ve·el		
his family	bet	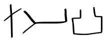	
the blood	had·da·meem		
	al		
because	a·sher		
he killed	he·meet	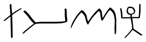	
-	et		
the Gibeonites ”	hag·giv·o·neem		
summoned	vay·yiq·ra	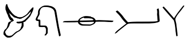	2 Samuel 21:2
At this, David	ham·me·lekh		
(Now the Gibeonites	lag·giv·o·neem		
and spoke	vay·yo·mer		
to them	a·le·hem	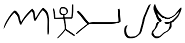	
the Gibeonites	ve·hag·giv·o·neem		
not	lo		
Israelites	mib·be·ne	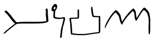	
	yis·ra·el	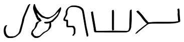	
were	hem·mah		
but	kee	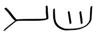	
-	im		
a remnant	mee·ye·ter	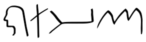	
of the Amorites	ha·e·mo·ree		
The Israelites	u·ve·ne		
	yis·ra·el	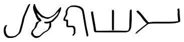	
had taken an oath concerning them	nish·be·u	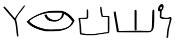	

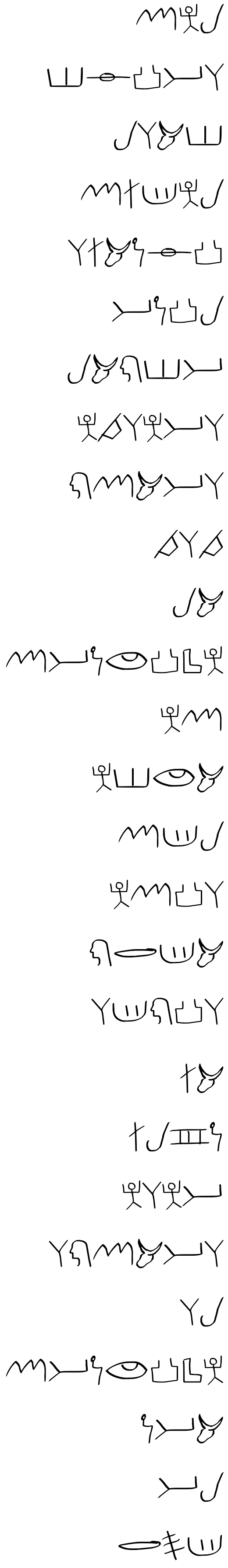

	la·hem	
had sought	vay·vaq·qesh	
Saul	sha·ul	
to kill them)	le·hak·ko·tam	
but in his zeal	be·qan·no·to	
for Israel	liv·ne	
	yis·ra·el	
and Judah	vee·hu·dah	
asked	vay·yo·mer	2 Samuel 21:3
So David	da·wid	
	el	
the Gibeonites	hag·giv·o·neem	
“ What	mah	
shall I do	e·e·seh	
for you ?	la·khem	
How	u·vam·mah	
can I make amends	a·khap·per	
so that you may bless	u·va·re·khu	
	et	
the inheritance	na·cha·lat	
of the LORD ? ”	YHVH	
said	vay·yo·me·ru	2 Samuel 21:4
to him	lo	
The Gibeonites	hag·giv·o·neem	
“ We need no	en	
	lī	
silver	ke·seph	

or gold	ve·za·hav	
from	im	
Saul	sha·ul	
or	ve·im	
his house	be·to	
nor	ve·en	
for us ”	la·nu	
should you	eesh	
put to death	le·ha·meet	
anyone in Israel	be·yis·ra·el	
ask	vay·yo·mer	
“ Whatever	mah	
you	at·tem	
he replied	o·me·reem	
I will do	e·e·seh	
for you ”	la·khem	
And they answered	vay·yo·me·ru	2 Samuel 21:5
-	el	
the king	ham·me·lekh	
“ As for the man	ha·eesh	
who	a·sher	
consumed us	kil·la·nu	
and	va·a·sher	
plotted	dim·mah	
against us	la·nu	
to exterminate us	nish·mad·nu	
from existing	me·hit·yats·tsev	

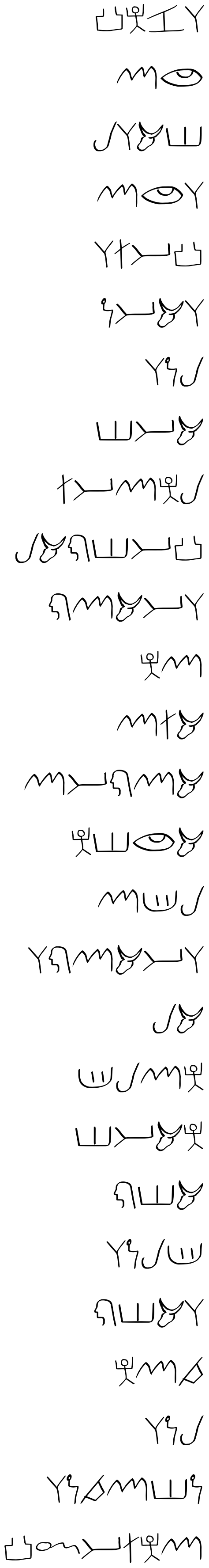

within any	be·khal	
border	ge·vul	
of Israel	yis·ra·el	
be delivered	ye·na·tan	2 Samuel 21:6
to us	la·nu	
let seven	shiv·ah	
	a·na·sheem	
of his male descendants	mib·ba·naw	
so that we may hang them	ve·ho·w·qa·a·num	
before the LORD	la·YHVH	
at Gibeah	be·giv·at	
of Saul	sha·ul	
the chosen	be·cheer	
of the LORD ”	ye·h·va·hs	
said	vay·yo·mer	
the king	ham·me·lekh	
“ I	a·nee	
will give them to you ”	et·ten	
spared	vay·yach·mol	2 Samuel 21:7
Now the king	ham·me·lekh	
	al	
Mephibosheth	me·phee	
	vo·shet	
the son	ben	
of Jonathan	ye·ho·w·na·tan	
son	ben	

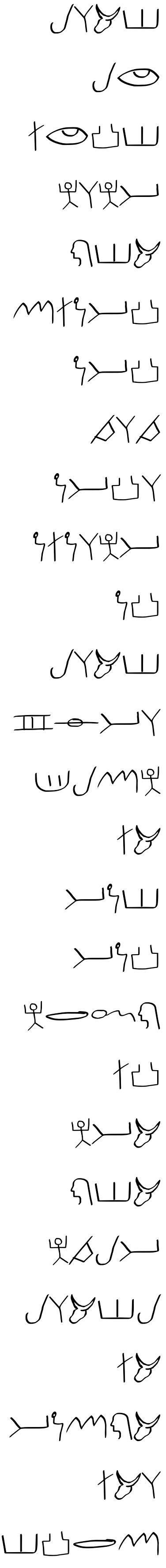

of Saul	sha·ul	
because of	al	
the oath	she·vu·at	
before the LORD	YHVH	
-	a·sher	
between	be·no·tam	
	ben	
David	da·wid	
and	u·ven	
Jonathan	ye·ho·w·na·tan	
son	ben	
of Saul	sha·ul	
took	vay·yiq·qach	2 Samuel 21:8
But the king	ham·me·lekh	
-	e·tosh	
the two	ne	
sons	be·ne	
Rizpah	rits·pah	
daughter	vat	
of Aiah	ay·yah	
whom	a·sher	
had borne	ya·le·dah	
to Saul	le·sha·ul	
-	et	
Armoni	ar·mo·nee	
-	ve·et	
and Mephibosheth	me·phi·vo·shet	

-	ve·et	𐤅𐤀𐤕	
as well as the five	cha·me·shet	𐤇𐤌𐤔𐤕	
sons	be·ne	𐤁𐤍𐤉	
Merab	mee·khal	𐤌𐤉𐤊𐤋	
daughter	bat	𐤁𐤕	
of Saul	sha·ul	𐤔𐤀𐤅𐤋	
whom	a·sher	𐤀𐤔𐤓	
had borne	ya·le·dah	𐤉𐤋𐤃𐤄	
to Adriel	le·ad·ree·el	𐤋𐤏𐤃𐤓𐤉𐤀𐤋	
son	ben	𐤁𐤍	
of Barzillai	bar·zil·lay	𐤁𐤓𐤆𐤋𐤉	
the Meholathite	ham·me·cho·la·tee	𐤄𐤌𐤇𐤋𐤕𐤉	
And he delivered them	vay·yit·te·nem	𐤅𐤉𐤕𐤍𐤌	2 Samuel 21:9
into the hands	be·yad	𐤁𐤉𐤃	
of the Gibeonites	hag·giv·o·neem	𐤄𐤂𐤁𐤏𐤍𐤉𐤌	
and they hanged them	vay·yo·qee·um	𐤅𐤉𐤒𐤉𐤏𐤌	
on the hill	ba·har	𐤁𐤄𐤓	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
fell	vay·yip·pe·lu	𐤅𐤉𐤐𐤋𐤅	
So all seven of them	shiv·ʿa·ta·yim	𐤔𐤁𐤏𐤕𐤉𐤌	
together	ya·chad	𐤉𐤇𐤃	
they	ve·hēm	𐤅𐤄𐤌	
were put to death	hum·tu	𐤄𐤌𐤕𐤅	
days	bee·me	𐤁𐤉𐤌𐤉	
of the harvest	qa·tseer	𐤒𐤑𐤉𐤓	
in the first	ba·ri·sho·neem	𐤁𐤓𐤀𐤔𐤍𐤉𐤌	

at the beginning	te·chil·lat	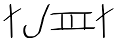	
harvest	qe·tseer		
of the barley	se·o·reem	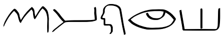	
took	vat·tiq·qach	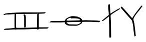	2 Samuel 21:10
And Rizpah	rits·pah		
the daughter	vat		
of Aiah	ay·yah	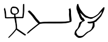	
	et		
sackcloth	has·saq	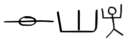	
and spread it out	vat·tat·te·hu	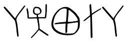	
for herself	lah		
on	el		
a rock	hats·tsur		
From the beginning	mit·te·chil·lat	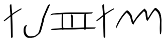	
of the harvest	qa·tseer		
until	ad		
poured down	nit·takh	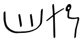	
the rain	ma·yim	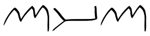	
on the bodies	a·le·hem	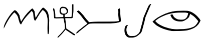	
	min		
from heaven	hash·sha·ma·yim		
	ve·lo		
she did not allow	na·te·nah	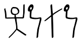	
the birds	o·wph		
of the air	hash·sha·ma·yim		
to rest	la·nu·ach	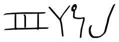	
on them	a·le·hem	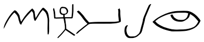	

by day	yo·w·mam		
nor	ve·et		
the beasts	chay·yat	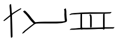	
of the field	has·sa·deh		
by night	la·ye·lah	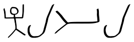	
was told	vay·yug·gad	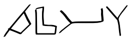	2 Samuel 21:11
When David	le·da·wid		
-	et		
what	a·sher		
had done	a·se·tah		
Rizpah	rits·pah		
daughter	vat		
of Aiah	ay·yah	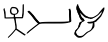	
concubine	pi·le·gesh	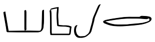	
Saul’s	sha·ul		
went	vay·ye·lekh	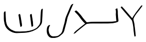	2 Samuel 21:12
he	da·wid		
and took	vay·yiq·qach	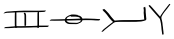	
-	et		
the bones	ats·mo·wt		
of Saul	sha·ul		
-	ve·et		
-	ats·mo·wt		
Jonathan	ye·ho·w·na·tan		
and his son	be·no	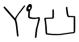	
from	me·et		
the men	ba·a·le		

of Jabesh-gilead	ya·vesh	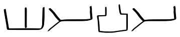	
	gil·ad		
[who]	a·sher		
had stolen	ga·ne·vu		
them	o·tam		
from the public square	me·re·chov	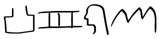	
of	bet	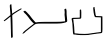	
Beth-shan	shan	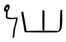	
where	a·sher		
had hung [the bodies]	ta·lum		
	sham		
the Philistines	hap·pe·lish·tīm		
after	be·yo·wm	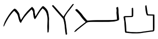	
had struck down	hak·ko·wt		
[they]	pe·lish·teem		
-	et		
Saul	sha·ul		
at Gilboa	bag·gil·bo·a	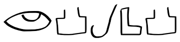	
brought	vay·ya·al		2 Samuel 21:13
from there	mish·sham		
-	et		
[So David had] the bones	ats·mo·wt		
of Saul	sha·ul		
and	ve·et		
-	ats·mo·wt		
Jonathan	ye·ho·w·na·tan		

his son	be·no	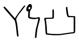	
[along with]	vay·ya·as·phu		
-	et		
the bones	ats·mo·wt		
of those who had been hanged	ham·mu·qa·eem	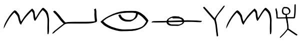	
And they buried	vay·yiq·be·ru	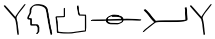	2 Samuel 21:14
	et		
the bones	ats·mo·wt		
of Saul	sha·ul		
Jonathan	vee·ho·w·na·tan		
and his son	be·no	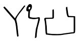	
in the land	be·e·rets		
of Benjamin	bin·ya·min	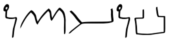	
in Zela	be·tse·la		
in the tomb	be·qe·ver	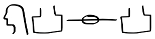	
Kish	qeesh	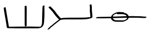	
of Saul’s father	a·vee	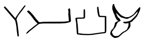	
they had done	vay·ya·a·su		
everything	kol	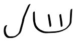	
-	a·sher		
had commanded	tsiw·vah		
the king	ham·me·lekh		
answered their prayers	vay·ye·a·ter		
God	e·lo·heem		
for the land	la·a·rets		
After	a·cha·re	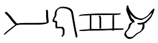	
-	khen	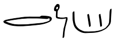	

	vat·te·hee	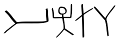	2 Samuel 21:15
Once again	o·wd	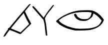	
waged war	mil·cha·mah	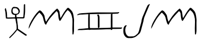	
the Philistines	lap·pe·lish·teem	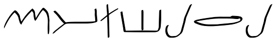	
against	et	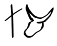	
Israel	yis·ra·el	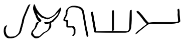	
went down	vay·ye·red	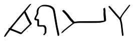	
and David	da·wid	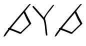	
and his servants	va·a·va·daw	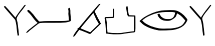	
	im·mo	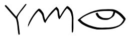	
and fought	vay·yil·la·cha·mu	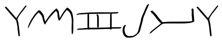	
against	et	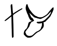	
the Philistines	pe·lish·teem	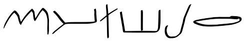	
became exhausted	vay·ya·aph	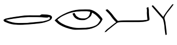	
but David	da·wid	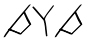	
	ve·yish·bo	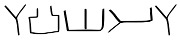	2 Samuel 21:16
Then Ishbi-benob	be·nov	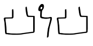	
-	a·sher	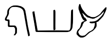	
a descendant	bee·lee·de	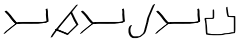	
of Rapha	ha·ra·phah	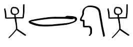	
weighed	u·mish·qal	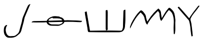	
spear	qe·no	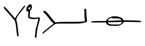	
three	she·losh	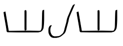	
hundred	me·o·wt	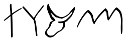	
[shekels]	mish·qal	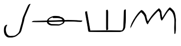	
whose bronze	ne·cho·shet	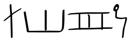	
and who	ve·hu	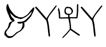	

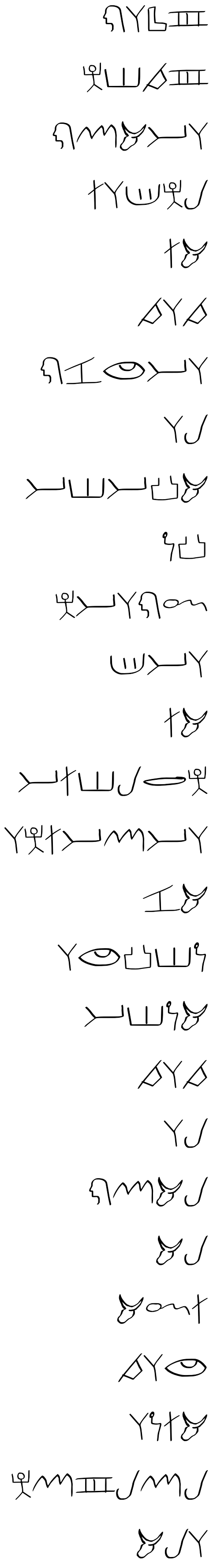

was bearing	cha·gur	
a new [sword]	cha·da·shah	
resolved	vay·yo·mer	
to kill	le·hak·ko·wt	
-	et	
David	da·wid	
came to his aid	vay·ya·a·zar	2 Samuel 21:17
	lo	
But Abishai	a·vee·shay	
son	ben	
of Zeruiah	tse·ru·yah	
struck	vay·yakh	
-	et	
the Philistine	hap·pe·lish·tee	
and killed him	vay·mee·te·hu	
Then	az	
swore	nish·be·u	
men	an·she	
David’s	da·wid	
to him	lo	
	le·mor	
“ You must never	lo	
go out	te·tse	
again	o·wd	
with us	it·ta·nu	
to battle	lam·mil·cha·mah	
may not	ve·lo	

be extinguished ”	te·khab·beh	
-	et	
so that the lamp	ner	
of Israel	yis·ra·el	
there was	vay·hee	2 Samuel 21:18
Some time later	a·cha·re	
	khen	
	vat·te·hee	
another	o·wd	
battle	ham·mil·cha·mah	
at Gob	be·go·wv	
with	im	
the Philistines	pe·lish·teem	
At that time	az	
killed	hik·kah	
Sibbecai	sib·be·khay	
the Hushathite	ha·chu·sha·tee	
-	et	
Saph	saph	
one	a·sher	
of the descendants	bee·li·de	
of Rapha	ha·ra·phah	
there was	vat·te·hee	2 Samuel 21:19
Once again	o·wd	
a battle	ham·mil·cha·mah	
at Gob	be·go·wv	
with	im	

the Philistines	pe·lish·teem		
killed	vay·yakh	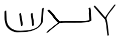	
and Elhanan	el·cha·nan	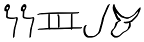	
son	ben		
	ya·re		
of Jair	o·re·geem	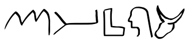	
	bet	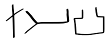	
the Bethlehemite	hal·lach·mee	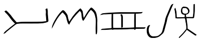	
-	et		
[the brother of] Goliath	ga·le·yat	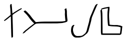	
the Gittite	hag·git·tee		
the shaft	ve·ets		
of whose spear	cha·nee·to	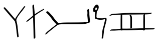	
beam	kim·no·wr	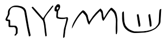	
was like a weaver’s	o·re·geem	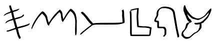	
And there was	vat·te·hee		2 Samuel 21:20
still another	o·wd		
battle	mil·cha·mah	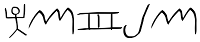	
at Gath	be·gat		
with	vay·hee	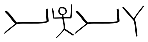	
where there was a man	eesh	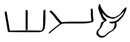	
of [great] stature	ma·dīn		
fingers	ve·ets·be·ot		
on each hand	ya·daw		
toes	ve·ets·be·ot		
on each foot —	rag·law	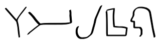	
six	shesh		

and six	va·shesh	𐤅𐤔𐤔	
twenty-four	es·reem	𐤏𐤔𐤓𐤉𐤌	
	ve·ar·ba	𐤅𐤀𐤓𐤁𐤏	
in all	mis·par	𐤌𐤎𐤐𐤓	
too	ve·gam	𐤅𐤂𐤌	
He	hu	𐤄𐤅𐤀	
was descended	yul·lad	𐤉𐤋𐤃	
from Rapha	le·ha·ra·phah	𐤋𐤄𐤓𐤐𐤄	
and when he taunted	vay·cha·reph	𐤅𐤉𐤇𐤓𐤐	2 Samuel 21:21
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
killed him	vay·yak·ke·hu	𐤅𐤉𐤊𐤄𐤅	
Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
the son	ben	𐤁𐤍	
Shimei	shim·ʿī	𐤔𐤌𐤏𐤉	
brother	a·chee	𐤀𐤇𐤉	
of David’s	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	2 Samuel 21:22
four	ar·ba·at	𐤀𐤓𐤁𐤏𐤕	
So these	el·leh	𐤀𐤋𐤄	
descendants	yul·le·du	𐤉𐤋𐤃𐤅	
of Rapha	le·ha·ra·phah	𐤋𐤄𐤓𐤐𐤄	
in Gath	be·gat	𐤁𐤂𐤕	
fell	vay·yip·pe·lu	𐤅𐤉𐤐𐤋𐤅	
at the hands	ve·yad	𐤁𐤉𐤃	
of David	da·wid	𐤃𐤅𐤃	
	u·ve·yad	𐤅𐤁𐤉𐤃	

and his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅𐤐	
sang	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	2 Samuel 22:1
And David	da·wid	𐤃𐤅𐤃	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
	div·re	𐤃𐤁𐤓𐤉	
song	hash·shee·rah	𐤄𐤔𐤉𐤓𐤄	
this	haz·zot	𐤄𐤆𐤀𐤕	
on the day	be·yo·wm	𐤁𐤉𐤅𐤌	
had delivered	hits·tseel	𐤄𐤑𐤉𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
him	o·to	𐤀𐤕𐤅	
from the hand	mik·kaph	𐤌𐤊𐤐	
of all	kal	𐤊𐤋	
his enemies	o·ye·vaw	𐤀𐤉𐤁𐤉𐤅	
and from the hand	u·mik·kaph	𐤅𐤌𐤊𐤐	
of Saul	sha·ul	𐤔𐤀𐤅𐤋	
He said :	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	2 Samuel 22:2
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
is my rock	sal·ee	𐤎𐤋𐤏𐤉	
my fortress	u·me·tsu·da·tee	𐤅𐤌𐤑𐤃𐤕𐤉	
and my deliverer	u·me·phal·tee	𐤅𐤌𐤐𐤋𐤈𐤉	
	lee	𐤋𐤉	
My God [is]	e·lo·he	𐤀𐤋𐤄𐤉	2 Samuel 22:3
my rock	tsu·ree	𐤑𐤅𐤓𐤉	
in whom I take refuge	e·che·seh	𐤀𐤇𐤎𐤄	
	bo	𐤁𐤅	

my shield	ma·gin·nee	𐤌𐤂𐤍𐤉	
and the horn	ve·qe·ren	𐤅𐤒𐤓𐤍	
of my salvation	yish·ee	𐤉𐤔𐤏𐤉	
My stronghold	mis·gab·bee	𐤌𐤔𐤂𐤁𐤉	
my refuge	u·me·nu·see	𐤅𐤌𐤍𐤅𐤎𐤉	
and my Savior	mo·shi·ee	𐤌𐤔𐤏𐤉	
from violence	me·cha·mas	𐤌𐤇𐤌𐤎	
You save me	to·shi·e·nee	𐤕𐤔𐤏𐤍𐤉	
[who is worthy] to be praised	me·hul·lal	𐤌𐤄𐤋𐤋	2 Samuel 22:4
I will call upon	eq·ra	𐤀𐤒𐤓𐤀	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
from my enemies	u·me·o·ye·vay	𐤅𐤌𐤀𐤉𐤁𐤉	
so shall I be saved	iw·va·she·a	𐤀𐤅𐤔𐤏	
For	kee	𐤊𐤉	2 Samuel 22:5
engulfed me	a·pha·phu·nee	𐤀𐤐𐤐𐤍𐤉	
the waves	mish·be·re	𐤌𐤔𐤁𐤓𐤉	
of death	ma·vet	𐤌𐤅𐤕	
the torrents	na·cha·le	𐤍𐤇𐤋𐤉	
of chaos	ve·lee·ya·al	𐤁𐤋𐤉𐤏𐤋	
overwhelmed me	ye·va·a·tu·nee	𐤉𐤁𐤏𐤕𐤍𐤉	
The cords	chev·le	𐤇𐤁𐤋𐤉	2 Samuel 22:6
of Sheol	she·o·wl	𐤔𐤀𐤅𐤋	
entangled me	sab·bu·nee	𐤎𐤁𐤍𐤉	
confronted me	qid·de·mu·nee	𐤒𐤃𐤌𐤍𐤉	
the snares	mo·qe·she	𐤌𐤒𐤔𐤉	
of death	ma·vet	𐤌𐤅𐤕	
In my distress	bats·tsar	𐤁𐤑𐤓	2 Samuel 22:7

	lee	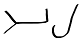	
I called upon	eq·ra	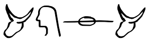	
the LORD	YHVH		
to	ve·el		
my God	e·lo·hay		
I cried out	eq·ra	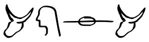	
He heard	vay·yish·ma		
And from His temple	me·he·kha·lo	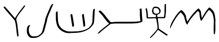	
my voice	qo·w·lee		
and my cry for help	ve·shaw·a·tee		
reached His ears	be·a·ze·naw	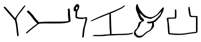	
shook	vat·tig·ʿash		2 Samuel 22:8
and quaked	vat·tir·ash		
Then the earth	ha·a·rets		
the foundations	mo·ws·do·wt		
of the heavens	hash·sha·ma·yim	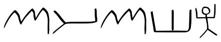	
trembled	yir·ga·zu		
they were shaken	vay·yit·ga·a·shu		
because	kee	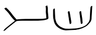	
He burned with anger	cha·rah		
	lo		
rose	a·lah		2 Samuel 22:9
Smoke	a·shan		
from His nostrils	be·ap·po		
fire	ve·esh		
His mouth	mip·pee	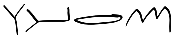	
and consuming	to·khel		

glowing coals	ge·cha·leem	גחלים	
blazed forth	ba·a·ru	בערו	
came from	mim·men·nu	ממנו	
He parted	vay·yet	ויט	2 Samuel 22:10
the heavens	sha·ma·yim	שמים	
and came down	vay·ye·rad	וירד	
with dark clouds	va·a·ra·phel	וערפל	
beneath	ta·chat	תחת	
His feet	rag·law	רגליו	
He mounted	vay·yir·kav	וירכב	2 Samuel 22:11
	al	על	
a cherub	ke·ruv	כרוב	
and flew	vay·ya·oph	ויעף	
He soared	vay·ye·ra	וירא	
on	al	על	
the wings	kan·phe	כנפי	
of the wind	ru·ach	רוח	
He made	vay·ya·shet	וישת	2 Samuel 22:12
darkness	cho·shekh	חשך	
around Him	se·vee·vo·taw	סביבתיו	
a canopy	suk·ko·wt	סכות	
a gathering	chash·rat	חשרת	
of water	ma·yim	מים	
and thick clouds	a·ve	עבי	
-	she·cha·qeem	שחקים	
From the brightness	min·no·gah	מנגה	2 Samuel 22:13
of His presence	neg·do	נגדו	

blazed forth	ba·a·ru		
coals	ga·cha·le	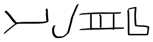	
of fire	esh		
thundered	yar·em		2 Samuel 22:14
from	min		
heaven	sha·ma·yim	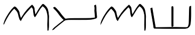	
The LORD	YHVH		
of the Most High	ve·el·yo·wn	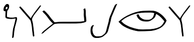	
resounded	yit·ten	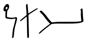	
the voice	qo·w·lo	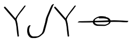	
He shot	vay·yish·lach		2 Samuel 22:15
His arrows	chits·tseem		
and scattered [the foes]	vay·phee·tsem	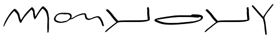	
He hurled lightning	ba·raq	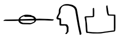	
and routed them	vay·hum·mēm	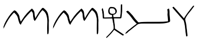	
appeared	vay·ye·ra·u		2 Samuel 22:16
The channels	a·phi·qe	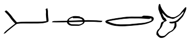	
of the sea	yam	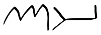	
were exposed	yig·ga·lu	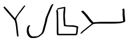	
[and] the foundations	mo·se·do·wt		
of the world	te·vel		
at the rebuke	be·ga·a·rat		
of the LORD	YHVH		
at the blast	min·nish·mat		
of the breath	ru·ach		
of His nostrils	ap·po		
He reached down	yish·lach	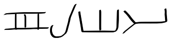	2 Samuel 22:17

from on high	mim·ma·ro·wm		
and took hold of me	yiq·qa·che·nee	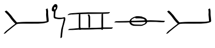	
He drew me	yam·she·nee		
waters	mim·ma·yim	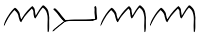	
out of deep	rab·beem	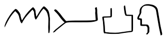	
He rescued me	yats·tsee·le·nee	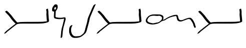	2 Samuel 22:18
enemy	me·o·ye·vee	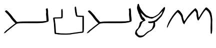	
from my powerful	az		
from foes	mis·so·ne·ay		
-	kee	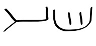	
too mighty	a·me·tsu		
for me	mim·men·nee	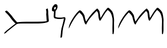	
They confronted me	ye·qad·de·mu·nee	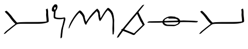	2 Samuel 22:19
in my day	be·yo·wm	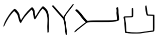	
of calamity	e·dee	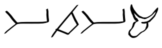	
was	vay·hee	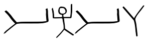	
but the LORD	YHVH	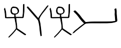	
my support	mish·an		
	lee	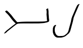	
He brought me out	vay·yo·tse	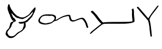	2 Samuel 22:20
into the open	lam·mer·chav	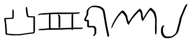	
-	o·tee	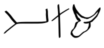	
He rescued me	ye·chal·le·tse·nee		
because	kee	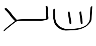	
He delighted	cha·phets		
in me	bee	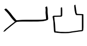	
has rewarded me	yig·me·le·nee		2 Samuel 22:21

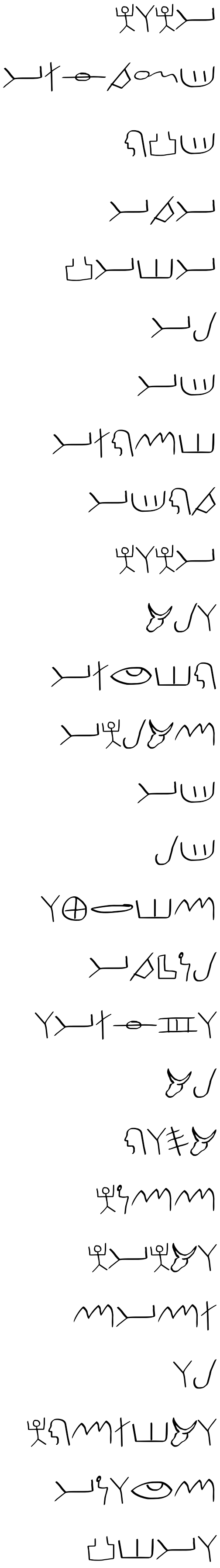

The LORD	YHVH	
according to my righteousness	ke·tsid·qa·tee	
according to the cleanness	ke·vor	
of my hands	ya·day	
He has repaid	ya·sheev	
me	lee	
For	kee	2 Samuel 22:22
I have kept	sha·mar·tee	
the ways	dar·khe	
of the LORD	YHVH	
and have not	ve·lo	
wickedly departed	ra·sha·tee	
from my God	me·e·lo·hay	
For	kee	2 Samuel 22:23
all	khal	
His ordinances [are]	mish·pa·to	
before me	le·neg·dee	
His statutes	ve·chuq·qo·taw	
I have not	lo	
disregarded	a·sur	
	mim·men·nah	
And I	va·eh·yeh	2 Samuel 22:24
have been blameless	ta·meem	
before Him	lo	
and kept myself	va·esh·tam·me·rah	
from iniquity	me·a·wo·nee	
has repaid	vay·ya·shev	2 Samuel 22:25

So the LORD	YHVH		
me	lee	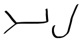	
according to my righteousness	ke·tsid·qa·tee	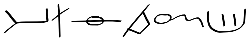	
according to my cleanness	ke·vo·ree	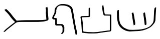	
in	le·ne·ged		
His sight	e·naw		
To	im		2 Samuel 22:26
the faithful	cha·seed		
You show Yourself faithful	tit·chas·sad	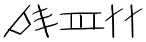	
to	im		
	gib·bo·wr		
the blameless	ta·meem	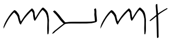	
You show Yourself blameless	tit·tam·mam		
to	im		2 Samuel 22:27
the pure	na·var		
You show Yourself pure	tit·ta·var		
but to	ve·im		
the crooked	iq·qesh	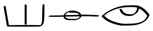	
You show Yourself shrewd	tit·tap·pal		
-	ve·et		2 Samuel 22:28
people	am		
an afflicted	a·nee	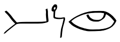	
You save	to·wo·shee·a	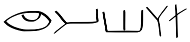	
but Your eyes	ve·e·ne·kha	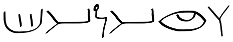	
are on	al		
the haughty	ra·meem	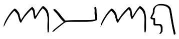	

to bring [them] down	tash·peel		
For	kee	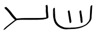	2 Samuel 22:29
You	at·tah		
are my lamp	ne·ree		
O LORD	YHVH		
the LORD	va·YHVH	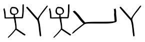	
lights up	yag·gee·ah	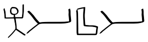	
my darkness	cha·she·kee	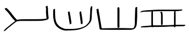	
For	kee	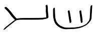	2 Samuel 22:30
in You	ve·khah		
I can charge	a·ruts		
an army	ge·dud		
with my God	be·lo·hay	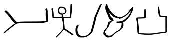	
I can scale	a·dal·leg		
a wall	shur		
[As for] God	ha·el		2 Samuel 22:31
is perfect	ta·meem	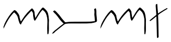	
His way	dar·ko	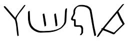	
the word	im·rat		
of the LORD	YHVH		
is flawless	tse·ru·phah		
is a shield	ma·gen		
He	hu		
to all	le·khol		
who take refuge	ha·cho·seem		
in Him	bo		
For	kee	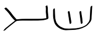	2 Samuel 22:32

who	mee	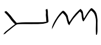	
is God	el		
besides	mib·bal·a·de		
the LORD ?	YHVH	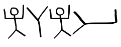	
And who	u·mee		
[is] the Rock	tsur		
except	mib·bal·a·de		
our God ?	e·lo·he·nu	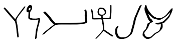	
God	ha·el		2 Samuel 22:33
fortress	ma·uz·zee		
is my strong	cha·yil	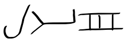	
and He makes	vay·yat·ter	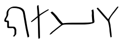	
clear	ta·meem	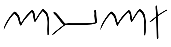	
my way	dar·ko	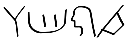	
He makes	me·shaw·veh		2 Samuel 22:34
my feet	rag·law	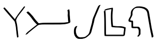	
like those of a deer	ka·ay·ya·lo·wt	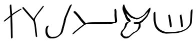	
upon	ve·al		
the heights	ba·mo·w·tay		
and stations me	ya·a·mi·de·nee		
He trains	me·lam·med	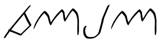	2 Samuel 22:35
my hands	ya·day	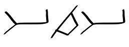	
for battle	lam·mil·cha·mah	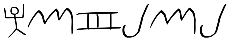	
can bend	ve·ni·chat	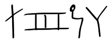	
a bow	qe·shet	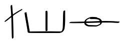	
of bronze	ne·chu·shah		
my arms	ze·ro·o·tay		

You have given	vat·tit·ten		2 Samuel 22:36
me	lee	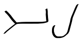	
Your shield	ma·gen		
of salvation	yish·e·kha		
and Your gentleness	va·a·no·te·kha		
exalts me	tar·be·nee	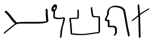	
You broaden	tar·cheev	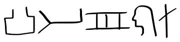	2 Samuel 22:37
the path	tsa·a·dee		
beneath me	tach·te·nee	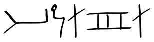	
do not	ve·lo		
give way	ma·a·du		
so that my ankles	qar·sul·lay		
I pursued	er·de·phah		2 Samuel 22:38
my enemies	o·ye·vay	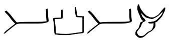	
and destroyed them	va·ash·mee·dem		
I did not	ve·lo		
turn back	a·shuv		
until	ad		
they were consumed	kal·lo·w·tam		
I devoured	va·a·khal·lem		2 Samuel 22:39
and crushed them	va·em·cha·tsem	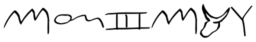	
so they could not	ve·lo		
rise	ye·qu·mun	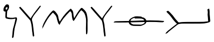	
they have fallen	vay·yip·pe·lu	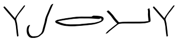	
under	ta·chat	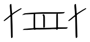	
my feet	rag·lay	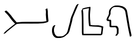	
You have armed me	vat·taz·re·nee		2 Samuel 22:40

with strength	cha·yil	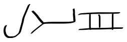	
for battle	lam·mil·cha·mah	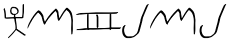	
You have subdued	takh·ree·a	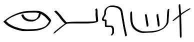	
my foes	qa·may		
beneath me	tach·te·nee	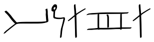	
my enemies	ve·o·ye·vay	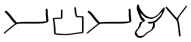	2 Samuel 22:41
You have made	tat·tah		
before me	lee	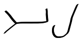	
retreat	o·reph		
to those who hated me	me·san·ay	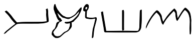	
I put an end	va·ats·mee·tem		
They looked	yish·u		2 Samuel 22:42
but [there was] no one	ve·en		
to save them —	mo·shee·a		
to	el		
the LORD	YHVH		
but He did not	ve·lo		
answer	a·nam		
I ground them	ve·esh·cha·qem	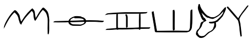	2 Samuel 22:43
as the dust	ka·a·phar		
of the earth	a·rets		
like mud	ke·teet		
in the streets	chu·tso·wt		
I crushed	a·diq·qem	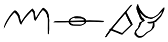	
and trampled them	er·qa·em	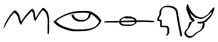	
You have delivered me	vat·te·phal·le·te·nee	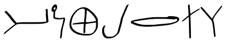	2 Samuel 22:44

from the strife	me·ree·ve	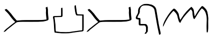	
of my people	am·mee		
You have preserved me	tish·me·re·nee		
as the head	le·rosh		
of nations	go·w·yim	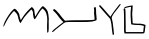	
a people	am		
I had not	lo		
known	ya·da·tee		
shall serve me	ya·av·du·nee		
Foreigners	be·ne	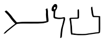	2 Samuel 22:45
	ne·khar		
cower	yit·ka·cha·shu		
before me	lee	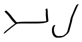	
when they hear me	lish·mo·w·a		
	o·zen		
they obey	yish·sha·me·u		
me	lee	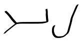	
Foreigners	be·ne	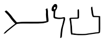	2 Samuel 22:46
	ne·khar		
lose heart	yib·bo·lu		
and come trembling	ve·yach·ge·ru	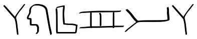	
from their strongholds	mim·mis·ge·ro·w·tam		
lives	chay	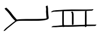	2 Samuel 22:47
The LORD	YHVH		
and blessed [be]	u·va·rukh		
my Rock !	tsu·ree		
be exalted —	ve·ya·rum	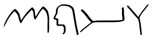	

And may God	e·lo·he		
the Rock	tsur		
of my salvation	yish·ee		
the God	ha·el		2 Samuel 22:48
who avenges	han·no·ten	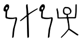	
	ne·qa·mot	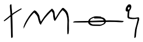	
me	lee	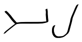	
and brings down	u·mo·w·reed		
nations	am·meem		
beneath me	tach·te·nee	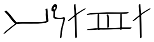	
who frees me from	u·mo·w·tsee·ee		2 Samuel 22:49
my enemies	me·o·ye·vay	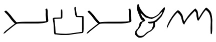	
above my foes	u·miq·qa·may	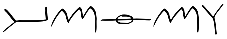	
You exalt me	te·ro·wm·me·nee		
men	me·eesh	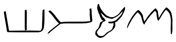	
from violent	cha·ma·seem		
You rescue me	tats·tsee·le·nee	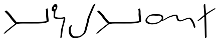	
Therefore	al		2 Samuel 22:50
	ken	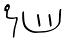	
I will praise You	o·wd·kha		
O LORD	YHVH		
among the nations	bag·go·w·yim	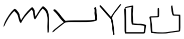	
to Your name	u·le·shim·kha	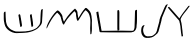	
I will sing praises	a·zam·mer	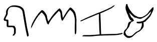	
Great	mag·dīl		2 Samuel 22:51
salvation	ye·shu·o·wt		
{He brings to} His king	mal·ko	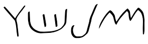	

He shows	ve·o·seh	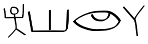	
loving devotion	che·sed	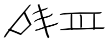	
to His anointed	lim·shee·cho	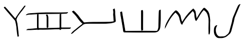	
to David	le·da·wid	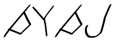	
and his descendants	u·le·zar·o	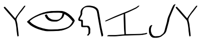	
forever	ad	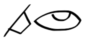	
”	o·w·lam	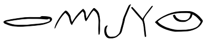	
These	ve·el·leh	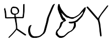	2 Samuel 23:1
words	div·re	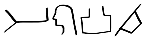	
of David :	da·wid	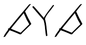	
are the last	ha·a·cha·ro·neem	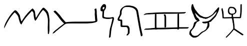	
“ The oracle	ne·um	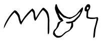	
of David	da·wid	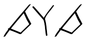	
son	ben	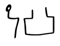	
of Jesse	yi·shay	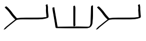	
the oracle	u·ne·um	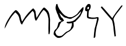	
of the man	hag·ge·ver	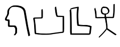	
raised	hu·qam	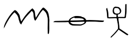	
on high	al	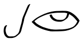	
the one anointed	me·shee·ach	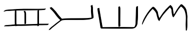	
by the God	e·lo·he	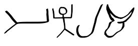	
of Jacob	ya·a·qov	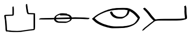	
and the sweet	u·ne·eem	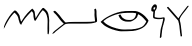	
psalmist	ze·mi·ro·wt	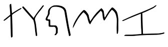	
of Israel :	yis·ra·el	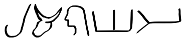	
The Spirit	ru·ach	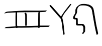	2 Samuel 23:2
of the LORD	YHVH	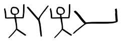	

spoke through	dib·ber		
me	bee	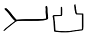	
His word	u·mil·la·to		
was on	al		
my tongue	le·sho·w·nee		
spoke	a·mar		2 Samuel 23:3
The God	e·lo·he		
of Israel	yis·ra·el	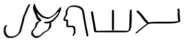	
to me	lee	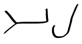	
said	dib·ber		
the Rock	tsur		
of Israel	yis·ra·el	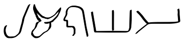	
‘ He who rules	mo·wo·shel		
the people	ba·a·dam		
with justice	tsad·deeq	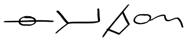	
who rules	mo·wo·shel		
in the fear	yir·at		
of God	e·lo·heem		
is like the light	u·khe·o·wr		2 Samuel 23:4
of the morning	bo·qer	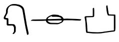	
	yiz·rach		
at sunrise	sha·mesh		
dawn	bo·qer	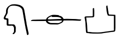	
of a cloudless	lo		
	a·vo·wt		
the glistening	min·no·gah	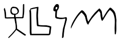	
after the rain	mim·ma·tar		

on the sprouting grass	de·she		
of the earth ’	me·a·rets		
	kee	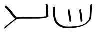	2 Samuel 23:5
Is not	lo		
right	khen	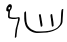	
my house	be·tee	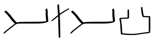	
with	im		
God ?	el		
For	kee	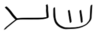	
covenant	ve·reet	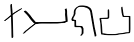	
an everlasting	o·w·lam		
He has established	sam		
with me	lee	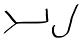	
ordered	a·ru·khah		
in every part	vak·kol		
and secured	u·she·mu·rah		
	kee	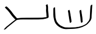	
my full	khal	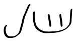	
salvation	yish·ee		
and my every	ve·khal		
desire	che·phets		
?	kee	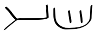	
Will He not	lo		
bring about	yats·mee·ach		
But the worthless	u·ve·lee·ya·al	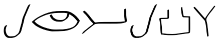	2 Samuel 23:6
like thorns	ke·qo·wts	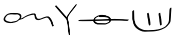	
raked aside	mu·nad	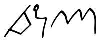	

are all	kul·la·ham		
for	kee	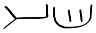	
they can never	lo		
by hand	ve·yad	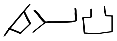	
be gathered	yiq·qa·chu	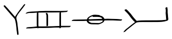	
The man	ve·eesh	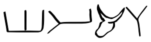	2 Samuel 23:7
[who] touches	yig·ga		
them	ba·hem		
must be armed	yim·ma·le		
with iron	var·zel	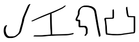	
or with the shaft	ve·ets		
of a spear	cha·neet	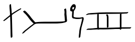	
The fire	u·va·esh		
burns them to ashes	sa·ro·wph		
	yis·sa·re·phu		
in [the] place [where they lie] ”	bash·sha·vet		
These	el·leh	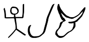	2 Samuel 23:8
are the names	she·mo·wt		
mighty men :	hag·gib·bo·reem		
-	a·sher		
of David’s	le·da·wid		
Josheb-basshebeth	yo·shev		
	bash·she·vet		
the Tahchemonite	tach·ke·mo·nee	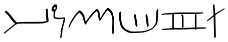	
was chief	rosh		
of the Three	hash·sha·li·shee	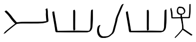	
He	hu		

wielded	a·dee·no	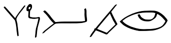	
his spear	ha·ʿεts·no	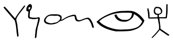	
against	al	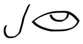	
eight	she·mo·neh	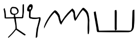	
hundred [men]	me·o·wt	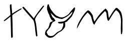	
whom he killed	cha·lal	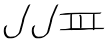	
time	be·pha·am	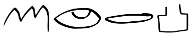	
at one	ʾε·chad	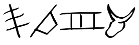	
Next in command was	ve·ʾa·cha·ro	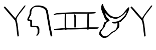	2 Samuel 23:9
Eleazar	el·a·zar	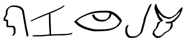	
son	ben	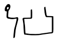	
of Dodo	do·dī	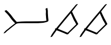	
	ben	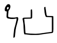	
the Ahohite	a·cho·chee	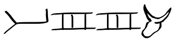	
As one of the three	bish·lo·shah	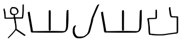	
mighty men	gib·bo·rīm	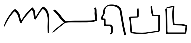	
he [went] with	im	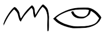	
David	da·wid	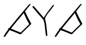	
to taunt	be·cha·re·pham	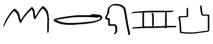	
the Philistines	bap·pe·lish·teem	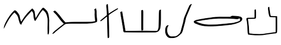	
who had gathered	ne·es·phu	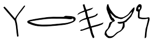	
[at Pas-dammim]	sham	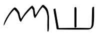	
for battle	lam·mil·cha·mah	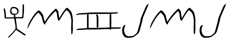	
retreated	vay·ya·a·lu	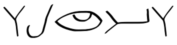	
The men	eesh	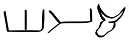	
of Israel	yis·ra·el	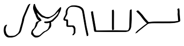	
but Eleazar	hu	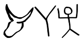	2 Samuel 23:10

stood his ground	qam	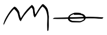	
and struck	vay·yakh	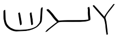	
the Philistines	bap·pe·lish·teem		
until	ad		
	kee	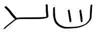	
grew weary	ya·ge·ah		
his hand	ya·do	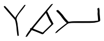	
and stuck	vat·tid·baq	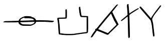	
	ya·do	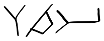	
to	el		
his sword	ha·che·rev	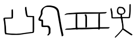	
brought about	vay·ya·as		
The LORD	YHVH		
victory	te·shu·ah		
a great	ge·do·w·lah		
day	bay·yo·wm	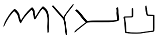	
that	ha·hu		
Then the troops	ve·ha·am		
returned	ya·shu·vu	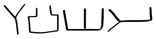	
to him	a·cha·raw	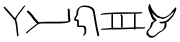	
but only	akh		
to plunder the dead	le·phash·shet	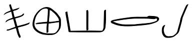	
And after him	ve·a·cha·raw	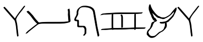	2 Samuel 23:11
was Shammah	sham·ma		
son	ben		
of Agee	a·ge		
the Hararite	ha·ra·ree		

had banded together	vay·ye·a·se·phu	𐤅𐤉𐤀𐤎𐤐𐤅	
When the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
near	la·chay·yah	𐤋𐤇𐤉𐤄	
-	vat·te·hee	𐤅𐤕𐤄𐤉	
-	sham	𐤔𐤌	
a field	chel·qat	𐤇𐤋𐤒𐤕	
	has·sa·deh	𐤄𐤔𐤃𐤄	
full of	me·le·ah	𐤌𐤋𐤀𐤄	
lentils	a·da·sheem	𐤏𐤃𐤔𐤉𐤌	
[Israel’s] troops	ve·ha·am	𐤅𐤄𐤏𐤌	
fled	nas	𐤍𐤎	
from	mip·pe·ne	𐤌𐤐𐤍𐤉	
[them]	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
But [Shammah] took his stand	vay·yit·yats·tsev	𐤅𐤉𐤕𐤉𐤑𐤁	2 Samuel 23:12
in the middle	be·to·wkh	𐤁𐤕𐤅𐤊	
of the field	ha·chel·qah	𐤄𐤇𐤋𐤒𐤄	
defended it	vay·yats·tsee·le·ha	𐤅𐤉𐤑𐤉𐤋𐤄	
and struck down	vay·yakh	𐤅𐤉𐤊	
-	et	𐤀𐤕	
the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
brought about	vay·ya·as	𐤅𐤉𐤏𐤔	
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
victory	te·shu·ah	𐤕𐤔𐤅𐤏𐤄	
a great	ge·do·w·lah	𐤂𐤃𐤅𐤋𐤄	
went down	vay·ye·re·du	𐤅𐤉𐤓𐤃𐤅	2 Samuel 23:13
three	she·lo·shīm	𐤔𐤋𐤔𐤉𐤌	

of the thirty	me·hash·she·lo·sheem	מהשלשים	
chief men	rosh	ראש	
	vay·ya·vo·u	ויבאו	
At	el	אל	
harvest time	qa·tseer	קציר	
to	el	אל	
David	da·wid	דוד	
at	el	אל	
the cave	me·a·rat	מערת	
of Adullam	a·dul·lam	עדלם	
while a company	ve·chay·yat	וחית	
of Philistines	pe·lish·teem	פלשתים	
was encamped	cho·nah	חנה	
in the Valley	be·e·meq	בעמק	
of Rephaim	re·pha·eem	רפאים	
David	ve·da·wid	ודוד	2 Samuel 23:14
At that time	az	אז	
was in the stronghold	bam·me·tsu·dah	במצודה	
and the garrison	u·mats·tsav	ומצב	
of the Philistines	pe·lish·teem	פלשתים	
	az	אז	
	bet	בית	
was at Bethlehem	la·chem	לחם	
longed [for water]	vay·yit·aw·veh	ויתאוה	2 Samuel 23:15
David	da·wid	דוד	
and said	vay·yo·mar	ויאמר	
“ Oh, that someone	mee	מי	

would get me a drink	yash·qe·nee	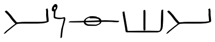	
of water	ma·yim	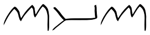	
from the well	mib·bor		
	bet	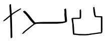	
of Bethlehem	le·chem	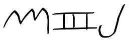	
- ! ”	a·sher		
near the gate	bash·sha·ar		
broke	vay·yiv·qe·u	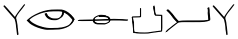	2 Samuel 23:16
So the three	she·lo·shet	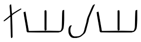	
mighty men	hag·gib·bo·reem		
camp	be·ma·cha·neh	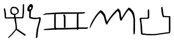	
through the Philistine	phe·lish·teem		
drew	vay·yish·a·vu		
water	ma·yim	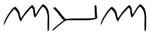	
from the well	mib·bor		
	bet	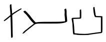	
of Bethlehem	le·chem	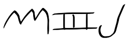	
-	a·sher		
near the gate	bash·sha·ar		
	vay·yis·u		
and brought [it]	vay·ya·vi·u	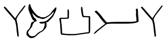	
back to	el		
David	da·wid		
But he refused	ve·lo		
	a·vah		
to drink it	lish·to·w·tam		

instead he poured it out	vay·yas·sekh		
-	o·tam		
to the LORD	la·YHVH	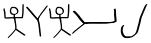	
saying	vay·yo·mer		2 Samuel 23:17
“ Far be it	cha·lee·lah	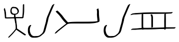	
from me	lee	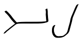	
O LORD	YHVH		
to do	me·a·so·tee		
this !	zot		
Is [this not] the blood	ha·dam		
of the men	ha·a·na·sheem		
	ha·ho·le·kheem		
who risked their lives ? ”	be·naph·sho·w·tam		
So he refused	ve·lo		
	a·vah		
to drink it	lish·to·w·tam		
Such	el·leh	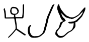	
were the exploits	a·su		
of the three	she·lo·shet	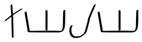	
mighty men	hag·gib·bo·reem	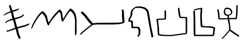	
Now Abishai	va·a·vee·shay	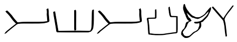	2 Samuel 23:18
the brother	a·chee	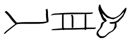	
of Joab	yo·w·av		
and son	ben		
of Zeruiah	tse·ru·yah		
-	hu		

was chief	rosh	𐤓𐤀𐤔	
of the Three	hash·she·lo·shī	𐤄𐤔𐤋𐤔𐤉	
and he	ve·hu	𐤅𐤄𐤅𐤀	
lifted	o·w·rer	𐤏𐤅𐤓𐤓	
-	et	𐤀𐤕	
his spear	cha·nee·to	𐤇𐤍𐤉𐤕𐤅	
against	al	𐤏𐤋	
three	she·losh	𐤔𐤋𐤔	
hundred [men]	me·o·wt	𐤌𐤀𐤅𐤕	
killed [them]	cha·lal	𐤇𐤋𐤋	
and won	ve·lo	𐤅𐤋𐤅	
a name	shem	𐤔𐤌	
along with [the] Three	bash·she·lo·shah	𐤁𐤔𐤋𐤔𐤄	
than	min	𐤌𐤍	2 Samuel 23:19
the Three ?	hash·she·lo·shah	𐤄𐤔𐤋𐤔𐤄	
Was he not	ha·khee	𐤄𐤊𐤉	
more honored	nikh·bad	𐤍𐤊𐤁𐤃	
And he became	vay·hee	𐤅𐤉𐤄𐤉	
their	la·hem	𐤋𐤄𐤌	
commander	le·sar	𐤋𐤔𐤓	
	ve·ad	𐤅𐤏𐤃	
among the Three	hash·she·lo·shah	𐤄𐤔𐤋𐤔𐤄	
even though he was not	lo	𐤋𐤀	
included	va	𐤁𐤀𐤎	
And Benaiah	u·ve·na·ya·hu	𐤅𐤁𐤍𐤉𐤄𐤅	2 Samuel 23:20
son	ben	𐤁𐤍	
of Jehoiada	ye·ho·w·ya·da	𐤉𐤄𐤅𐤉𐤃𐤏	

	ben		
[was] a man	eesh	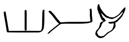	
of valor	chay	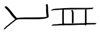	
a man of many	rav	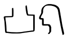	
exploits	pe·a·leem	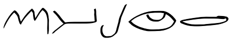	
from Kabzeel	miq·qav·tse·el	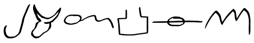	
[He]	hu		
struck down	hik·kah		
-	et		
two	she·ne	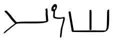	
champions	a·ri·el		
of Moab	mo·w·av		
he	ve·hu		
went down	ya·rad		
and killed	ve·hik·kah	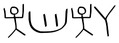	
-	et		
a lion	ha·ʾa·rī·yah		
into	be·to·wkh		
a pit	hab·bor		
day	be·yo·wm	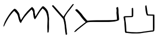	
and on a snowy	hash·sha·leg	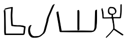	
He	ve·hu	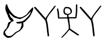	2 Samuel 23:21
also killed	hik·kah		
-	et		
man	eesh	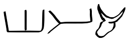	
an Egyptian	mits·ree		
-	ʾa·shɛr		

a huge	mar·eh	מראה	
in his hand	u·ve·yad	וביד	
Although the Egyptian	ham·mits·ree	המצרי	
had a spear	cha·neet	חנית	
Benaiah went against	vay·ye·red	וירד	
him	e·law	אליו	
with a club	bash·sha·vet	בשבט	
snatched	vay·yig·zol	ויגזל	
-	et	את	
the spear	ha·cha·neet	החנית	
hand	mee·yad	מיד	
from [his]	ham·mits·ree	המצרי	
and killed [the Egyptian]	vay·ya·har·ge·hu	ויהרגהו	
with his own spear	ba·cha·nee·to	בחניתו	
These	el·leh	אלה	2 Samuel 23:22
were the exploits	a·sah	עשה	
of Benaiah	be·na·ya·hu	בניהו	
son	ben	בן	
of Jehoiada	ye·ho·w·ya·da	יהוידע	
who won	ve·lo	ולו	
a name	shem	שם	
alongside the three	bish·lo·shah	בשלשה	
mighty men	hag·gib·bo·reem	הגברים	
among	min	מן	2 Samuel 23:23
the Thirty	hash·she·lo·sheem	השלשים	
He was most honored	nikh·bad	נכבד	

	ve·el	ואל	
one of the Three	hash·she·lo·shah	השלשה	
but he did not	lo	לא	
become	va	בא	
appointed him	vay·si·me·hu	וישמהו	
And David	da·wid	דוד	
over	el	אל	
his guard	mish·ma·to	משמעתו׃	
	a·sah	עשה	2 Samuel 23:24
Asahel	el	אל	
the brother	a·chee	אחי	
of Joab	yo·w·av	יואב	
Now [these were members of] the Thirty :	bash·she·lo·sheem	בשלשים	
Elhanan	el·cha·nan	אלחנן	
son	ben	בן	
of Dodo	do·do	דודו	
	bet	בית	
of Bethlehem	la·chem	לחם	
Shammah	sham·mah	שמה	2 Samuel 23:25
the Harodite	ha·cha·ro·dee	החרדי	
Elika	e·lee·qa	אליקא	
the Harodite	ha·cha·ro·dee	החרדי׃	
Helez	che·lets	חלץ	2 Samuel 23:26
the Paltite	hap·pal·tee	הפלטי	
Ira	ee·ra	עירא	
son	ben	בן	

of Ikkesh	iq·qesh	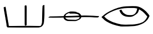	
the Tekoite	hat·te·qo·w·ee		
Abiezer	a·vee·e·zer	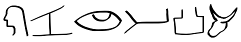	2 Samuel 23:27
the Anathothite	ha·an·ne·to·tee	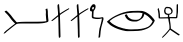	
Mebunnai	me·vun·nay	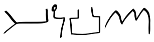	
the Hushathite	ha·chu·sha·tee		
Zalmon	tsal·mo·wn	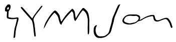	2 Samuel 23:28
the Ahohite	ha·a·cho·chee	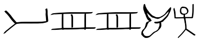	
Maharai	mah·ray		
the Netophathite	han·ne·to·pha·tee		
Heled	che·lev	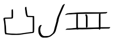	2 Samuel 23:29
son	ben		
of Baanah	ba·a·nah		
the Netophathite	han·ne·to·pha·tīs		
Ittai	it·tay	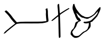	
son	ben		
of Ribai	ree·vay	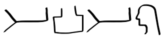	
from Gibeah	mig·giv·at		
of the Benjamites	be·ne	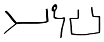	
	vin·ya·min	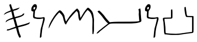	
Benaiah	be·na·ya·hu	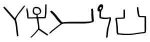	2 Samuel 23:30
the Pirathonite	pir·a·to·nee		
Hiddai	hid·day		
from the brooks	min·na·cha·le	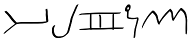	
of Gaash	ga·ash		
	a·vee	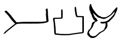	2 Samuel 23:31
Abi-albon	al·vo·wn	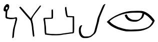	

the Arbathite	ha·ar·va·tee		
Azmaveth	az·ma·vet		
the Barhumite	hab·bar·chu·mee	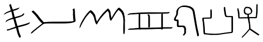	
Eliahba	el·yach·ba	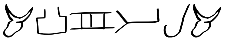	2 Samuel 23:32
the Shaalbonite	hash·sha·al·vo·nee	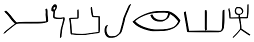	
the sons	be·ne	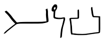	
of Jashen	ya·shen	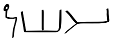	
Jonathan	ye·ho·w·na·tan		
[son of] Shammah	sham·mah		2 Samuel 23:33
the Hararite	ha·ha·ra·ree		
Ahiam	a·chee·am	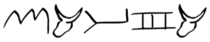	
son	ben		
of Sharar	sha·rar		
the Hararite	ha·ra·ree		
Eliphelet	e·lee·phe·let	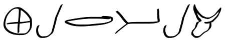	2 Samuel 23:34
son	ben		
of Ahasbai	a·chas·bay		
-	ben		
the Maacathite	ham·ma·ʿa·kha·tīs		
Eliam	e·lee·am	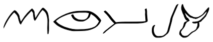	
son	ben		
of Ahithophel	a·chee·to·phel	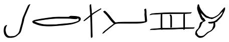	
the Gilonite	hag·gi·lo·nee	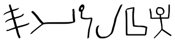	
Hezro	chɛts·ro		2 Samuel 23:35
the Carmelite	hak·kar·me·lee		
Paarai	pa·a·ray		
the Arbite	ha·ar·bee		

Igal	yig·al		2 Samuel 23:36
son	ben		
of Nathan	na·tan	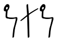	
of Zobah	mits·tso·va·hs		
Bani	ba·nee	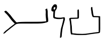	
the Gadite	hag·ga·dee		
Zelek	tse·leq	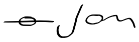	2 Samuel 23:37
the Ammonite	ha·ʿam·mo·nīs		
Naharai	nach·ray		
the Beerothite	hab·be·e·ro·tee		
the armor-bearer	no·se·ʾē		
	ke·le	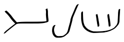	
of Joab	yo·w·av		
son	ben		
of Zeruiah	tse·ru·yah	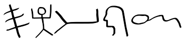	
Ira	ee·ra	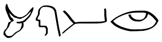	2 Samuel 23:38
the Ithrite	hay·yit·ree		
Gareb	ga·rev		
the Ithrite	hay·yit·ree	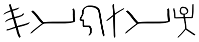	
and Uriah	u·ree·yah	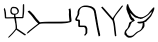	2 Samuel 23:39
the Hittite	ha·chit·tee		
in all	kol		
There were thirty-seven	she·lo·sheem	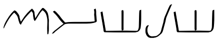	
	ve·shiv·ah		
Again	vay·yo·seph		2 Samuel 24:1
the anger	aph		
of the LORD	YHVH		

burned	la·cha·ro·wt	לחרות	
against Israel	be·yis·ra·el	בישראל	
and He stirred up	vay·ya·set	ויסת	
-	et	את	
David	da·wid	דוד	
against them	ba·hem	בהם	
saying	le·mor	לאמר	
“ Go	lekh	לך	
[and] take a census	me·neh	מנה	
-	et	את	
of Israel	yis·ra·el	ישראל	
-	ve·et	ואת	
and Judah ”	ye·hu·dah	יהודה	
said	vay·yo·mer	ויאמר	2 Samuel 24:2
So the king	ham·me·lekh	המלך	
to	el	אל	
Joab	yo·w·av	יואב	
the commander	sar	שר	
of his army	ha·cha·yil	החיל	
who [was]	a·sher	אשר	
with him	it·to	אתו	
“ Go	shut	שוט	
now	na	נא	
throughout	be·khal	בכל	
the tribes	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
from Dan	mid·dan	מדן	

to	ve·ad	𐤅𐤏𐤃	
	be·er	𐤁𐤀𐤓	
Beersheba	she·va	𐤔𐤁𐤏	
and register	u·phiq·du	𐤅𐤐𐤒𐤃𐤅	
-	et	𐤀𐤕	
the troops	ha·am	𐤄𐤏𐤌	
so that I may know	ve·ya·da·tee	𐤅𐤉𐤃𐤏𐤕𐤉	
-	et	𐤀𐤕	
their number	mis·par	𐤌𐤎𐤐𐤓	
”	ha·am	𐤄𐤏𐤌𐤎	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 24:3
But Joab	yo·w·av	𐤉𐤅𐤀𐤁	
to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
multiply	ve·yo·w·seph	𐤅𐤉𐤅𐤎𐤐	
“ May the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
	el	𐤀𐤋	
the troops	ha·am	𐤄𐤏𐤌	
over	ka·hem	𐤊𐤄𐤌	
	ve·kha·hem	𐤅𐤊𐤄𐤌	
a hundred	me·ah	𐤌𐤀𐤄	
times	phe·a·meem	𐤐𐤏𐤌𐤉𐤌	
and may the eyes	ve·e·ne	𐤅𐤏𐤉𐤍𐤉	
of my lord	a·do·nee	𐤀𐤃𐤍𐤉	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
see [it]	ro·o·wt	𐤓𐤀𐤅𐤕	

does my lord	va·do·nee	𐤅𐤀𐤃𐤍𐤉	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
But why	lam·mah	𐤋𐤌𐤄	
want	cha·phets	𐤇𐤐𐤑	
a thing ? ”	bad·da·var	𐤁𐤃𐤁𐤓	
to do such	haz·zeh	𐤄𐤆𐤄	
prevailed	vay·ye·che·zaq	𐤅𐤉𐤇𐤆𐤒	2 Samuel 24:4
word	de·var	𐤃𐤁𐤓	
Nevertheless the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
against	el	𐤀𐤋	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
and against	ve·al	𐤅𐤏𐤋	
the commanders	sa·re	𐤔𐤓𐤉	
of the army	he·cha·yil	𐤄𐤇𐤉𐤋	
departed	vay·ye·tse	𐤅𐤉𐤑𐤀	
So Joab	yo·w·av	𐤉𐤅𐤀𐤁	
and the commanders	ve·sa·re	𐤅𐤔𐤓𐤉	
of the army	ha·cha·yil	𐤄𐤇𐤉𐤋	
from the presence	liph·ne	𐤋𐤐𐤍𐤉	
of the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
to count	liph·qod	𐤋𐤐𐤒𐤃	
-	et	𐤀𐤕	
the troops	ha·am	𐤄𐤏𐤌	
-	et	𐤀𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
They crossed	vay·ya·av·ru	𐤅𐤉𐤏𐤁𐤓𐤅	2 Samuel 24:5
-	et	𐤀𐤕	

the Jordan	hay·yar·den	הירדן	
and camped	vay·ya·cha·nu	ויחנו	
near Aroer	va·a·ro·w·er	בערוער	
south	ye·meen	ימין	
of the town	ha·eer	העיר	
-	a·sher	אשר	
in the middle	be·to·wkh	בתוך	
of the valley	han·na·chal	הנחל	
and proceeded toward Gad	hag·gad	הגד	
	ve·el	ואל	
and Jazer	ya·zer	יעזר	
Then they went	vay·ya·vo·u	ויבאו	2 Samuel 24:6
to Gilead	hag·gil·a·dah	הגלעדה	
and	ve·el	ואל	
the land	e·rets	ארץ	
	tach·teem	תחתים	
of Tahtim-hodshi	cha·de·shee	חדשי	
and	vay·ya·vo·u	ויבאו	
	da·nah	דנה	
on to Dan-jaan	ya·an	יען	
and around	ve·sa·veev	וסביב	
to	el	אל	
Sidon	tsee·do·wn	צידון	
They went	vay·ya·vo·u	ויבאו	2 Samuel 24:7
toward the fortress	miv·tsar	מבצר	
of Tyre	tsor	צר	
and all	ve·khal	וכל	

the cities	a·re	𐤏𐤓𐤉	
of the Hivites	ha·chiw·vee	𐤄𐤇𐤅𐤉	
and Canaanites	ve·hak·ke·na·a·nee	𐤅𐤄𐤊𐤍𐤏𐤍𐤉	
Finally, they went on	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	
to	el	𐤀𐤋	
the Negev	ne·gev	𐤍𐤂𐤁	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
	be·er	𐤁𐤀𐤓	
[to] Beersheba	sha·va	𐤔𐤁𐤏	
having gone	vay·ya·shu·tu	𐤅𐤉𐤔𐤈𐤅	2 Samuel 24:8
through the whole	be·khal	𐤁𐤊𐤋	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
they returned	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
At the end	miq·tseh	𐤌𐤒𐤑𐤄	
of nine	tish·ah	𐤕𐤔𐤏𐤄	
months	cho·da·sheem	𐤇𐤃𐤔𐤉𐤌	
and twenty	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
days	yo·wm	𐤉𐤅𐤌	
to Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
reported	vay·yit·ten	𐤅𐤉𐤕𐤍	2 Samuel 24:9
And Joab	yo·w·av	𐤉𐤅𐤀𐤁	
-	et	𐤀𐤕	
the total	mis·par	𐤌𐤎𐤐𐤓	
number	miph·qad	𐤌𐤐𐤒𐤃	
of the troops	ha·am	𐤄𐤏𐤌	
	el	𐤀𐤋	
to the king	ham·me·lekh	𐤄𐤌𐤋𐤊	

there were	vat·te·hee		
In Israel	yis·ra·el	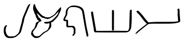	
800,000 {}	she·mo·neh		
	me·o·wt		
	e·leph	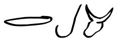	
men	eesh	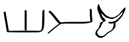	
of valor	cha·yil	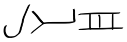	
who drew	sho·leph	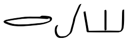	
the sword	che·rev		
and	ve·eesh	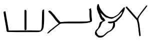	
in Judah	ye·hu·dah	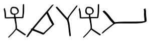	
there were 500,000	cha·mesh		
	me·o·wt		
	e·leph	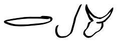	
	eesh	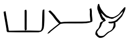	
was stricken	vay·yakh	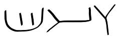	2 Samuel 24:10
conscience	lev	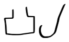	
[his]	da·wid		
-	o·to		
After	a·cha·re	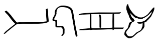	
	khen	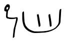	
[David] had numbered	sa·phar		
-	et		
the troops	ha·ʿa·ms		
said	vay·yo·mer		
and he	da·wid		
to	el		

the LORD	YHVH	
“ I have sinned	cha·ta·tee	
greatly	me·od	
in what	a·sher	
I have done	a·see·tee	
Now	ve·at·tah	
O LORD	YHVH	
to take away	ha·a·ver	
I beg You	na	
-	et	
the iniquity	a·won	
of Your servant	av·de·kha	
for	kee	
foolishly ”	nis·kal·tee	
I have acted very	me·od	
got up	vay·ya·qam	2 Samuel 24:11
When David	da·wid	
in the morning	bab·bo·qɛr ph	
a revelation	u·de·var	
from the LORD	YHVH	
had come	ha·yah	
to	el	
Gad	gad	
the prophet	han·na·vee	
seer :	cho·zeh	
David’s	da·wid	
	le·mor	

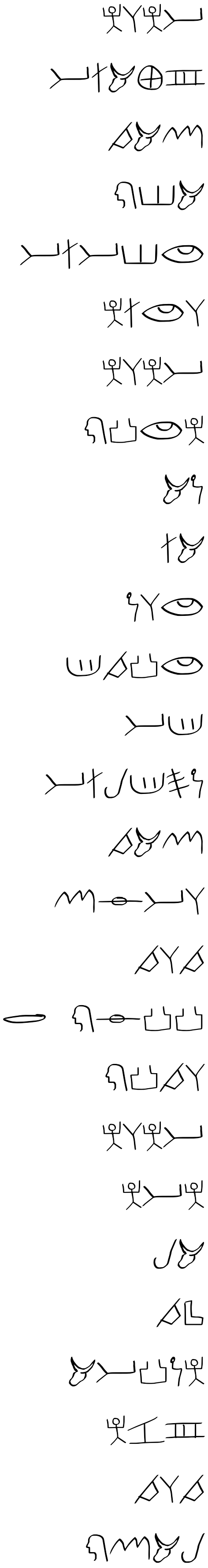

“ Go	ha·lo·wkh	הלוך	2 Samuel 24:12
and tell	ve·dib·bar·ta	ודברת	
	el	אל	
David	da·wid	דוד	
that this is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
you three [options]	sha·losh	שלש	
‘ I	a·no·khee	אנכי	
am offering	no·w·tel	נוטל	
	a·le·kha	עליך	
Choose	be·char	בחר	
	le·kha	לך	
one	a·chat	אחת	
of them	me·hem	מהם	
and I will carry it out	ve·e·e·seh	ואעשה	
against you ’”	lakh	לך	
went	vay·ya·vo	ויבא	2 Samuel 24:13
So Gad	gad	גד	
to	el	אל	
David	da·wid	דוד	
and said	vay·yag·ged	ויגד	
-	lo	לו	
-	vay·yo·mer	ויאמר	
-	lo	לו	
“ Do you choose to endure	ha·ta·vo·w	התבוא	
	le·kha	לך	

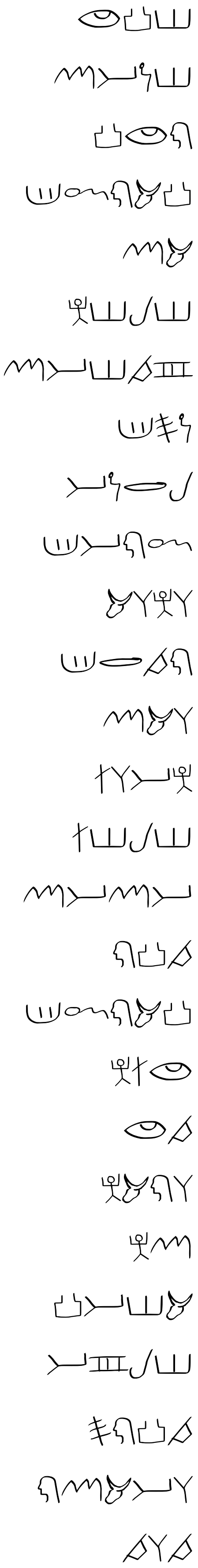

three	she·va	
years	sha·neem	
of famine	ra·av	
in your land	be·ar·tse·kha	
-	im	
three	she·lo·shah	
months	cho·da·sheem	
of fleeing	nus·kha	
of	liph·ne	
your enemies	tsa·re·kha	
	ve·hu	
the pursuit	ro·de·phe·kha	
or	ve·im	
of	he·yo·wt	
three	she·lo·shet	
days	ya·meem	
plague	de·ver	
upon your land ?	be·ar·tse·kha	
Now then	at·tah	
think it over	da	
and decide	u·re·eh	
how	mah	
	a·sheev	
to Him who sent me ”	sho·le·chee	
I should reply	da·var	
answered	vay·yo·mer	2 Samuel 24:14
David	da·wid	

	el	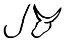	
Gad	gad	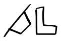	
distressed	tsar	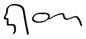	
“ I am	lee	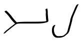	
deeply	me·od	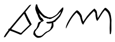	
let us fall	nip·pe·lah	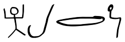	
Please	na	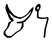	
into the hand	ve·yad	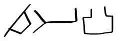	
of the LORD	YHVH	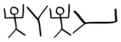	
for	kee	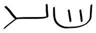	
great	rab·beem	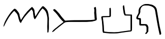	
His mercies [are]	ra·cha·mo	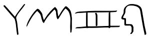	
into the hands	u·ve·yad	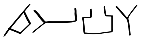	
of men ”	a·dam	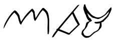	
but do not	al	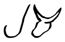	
let me fall	ep·po·lah	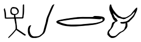	
sent	vay·yit·ten	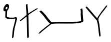	2 Samuel 24:15
So the LORD	YHVH	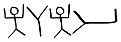	
a plague	de·ver	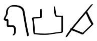	
upon Israel	be·yis·ra·el	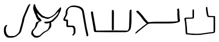	
from that morning	me·hab·bo·qer	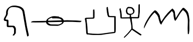	
until	ve·ad	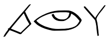	
time	et	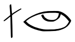	
the appointed	mo·w·ed	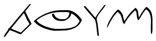	
died	vay·ya·mat	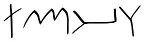	
from	min	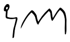	
of the people	ha·am	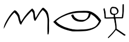	

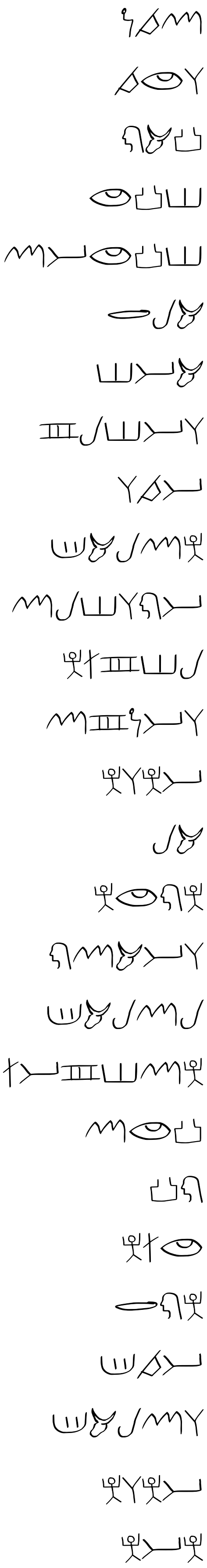

Dan	mid·dan	
to	ve·ad	
	be·er	
Beersheba	she·va	
and seventy	shiv·eem	
thousand	e·leph	
-	eesh	
stretched	vay·yish·lach	2 Samuel 24:16
out his hand	ya·do	
But when the angel	ham·mal·akh	
Jerusalem	ye·ru·sha·lim	
to destroy	le·sha·cha·tah	
relented	vay·yin·na·chem	
the LORD	YHVH	
from	el	
the calamity	ha·ra·ah	
and said	vay·yo·mer	
to the angel	lam·mal·akh	
who was destroying	ham·mash·cheet	
the people	ba·am	
“ Enough !	rav	
now ! ”	at·tah	
Withdraw	he·reph	
your hand	ya·de·kha	
At that time the angel	u·mal·akh	
of the LORD	YHVH	
was	ha·yah	

by	im		
the threshing floor	go·ren		
of Araunah	ha·ʾo·re·nah		
the Jebusite	hay·vu·see		
he said	vay·yo·mer		2 Samuel 24:17
When David	da·wid		
to	el		
the LORD	YHVH		
saw	bir·o·to		
-	et		
the angel	ham·mal·akh		
striking down	ham·mak·keh	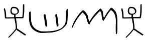	
the people	va·am		
	vay·yo·mer		
“ Surely	hin·neh		
I, [the shepherd]	a·no·khee		
have sinned	cha·ta·tee		
and	ve·a·no·khee	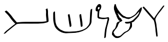	
acted wickedly	he·e·ve·tee	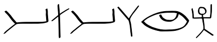	
But these	ve·el·leh		
sheep	hats·tson		
what	meh	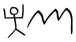	
have they done ?	a·su		
fall upon	te·hee		
Please	na		
let Your hand	ya·de·kha		
me	bee	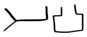	

house ”	u·ve·vet	
and my father’s	a·vee	
came	vay·ya·vo	2 Samuel 24:18
Gad	gad	
to	el	
David	da·wid	
day	bay·yo·wm	
And that	ha·hu	
and said	vay·yo·mer	
to him	lo	
“ Go up	a·leh	
and build	ha·qem	
to the LORD	la·YHVH	
an altar	miz·be·ach	
on the threshing floor	be·go·ren	
of Araunah	ʾa·ra·ne·yah	
the Jebusite ”	hay·vu·see	
went up	vay·ya·al	2 Samuel 24:19
So David	da·wid	
at the word	kid·var	
of Gad	gad	
just as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
looked out	vay·yash·qeph	2 Samuel 24:20
When Araunah	a·raw·nah	
and saw	vay·yar	

-	et		
the king	ham·me·lekh		
-	ve·et		
and his servants	a·va·daw		
coming	o·ve·reem	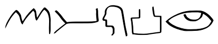	
toward him	a·law	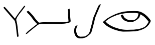	
went out	vay·ye·tse		
he	a·raw·nah		
and bowed	vay·yish·ta·chu		
before the king	lam·me·lekh		
facedown	ap·paw		
	a·re·tsah		
said	vay·yo·mer		2 Samuel 24:21
Araunah	a·raw·nah		
“ Why	mad·du·a		
come	ba		
has my lord	a·do·nee		
the king	ham·me·lekh		
to	el		
his servant ? ”	av·do		
replied	vay·yo·mer	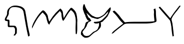	
David	da·wid		
“ To buy	liq·no·wt	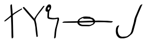	
”	me·im·me·kha		
-	et		
your threshing floor	hag·go·ren	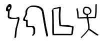	
“ that I may build	liv·no·wt	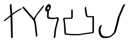	

an altar	miz·be·ach		
to the LORD	la·YHVH	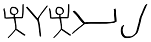	
may be halted ”	ve·te·a·tsar		
so that the plague	ham·mag·ge·phah		
upon	me·al		
the people	ha·am		
said	vay·yo·mer		2 Samuel 24:22
Araunah	a·raw·nah		
to	el		
David	da·wid		
may take	yiq·qach	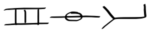	
and offer it up	ve·ya·al	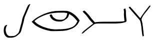	
“ My lord	a·do·nee		
the king	ham·me·lekh		
whatever [seems] good	hat·to·wv		
	be·ʿē·no	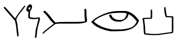	
	re·eh		
Here are the oxen	hab·ba·qar	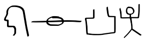	
for a burnt offering	la·o·lah		
and the threshing sledges	ve·ham·mo·rig·geem	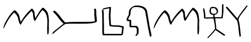	
yokes	u·khe·le	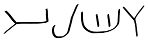	
and ox	hab·ba·qar	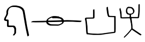	
for the wood	la·e·tseem		
all these	hak·kol		2 Samuel 24:23
gives	na·tan	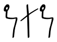	
Araunah	a·raw·nah		
O king	ham·me·lekh		

to the king ”	lam·mɛ·lɛkhs	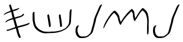	
said	vay·yo·mer		
[He] also	a·raw·nah		
to	el		
the king	ham·me·lekh		
“ May the LORD	YHVH		
your God	e·lo·he·kha		
accept you ”	yir·tse·kha		
replied	vay·yo·mer		2 Samuel 24:24
the king	ham·me·lekh		
-	el		
-	a·raw·nah		
“ No ”	lo		
-	kee	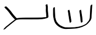	
“ I insist on paying	qa·no	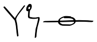	
	eq·neh	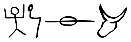	
-	me·o·wt·kha		
a price	bim·cheer	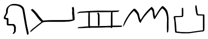	
for I will not	ve·lo		
offer	a·a·leh		
to the LORD	la·YHVH	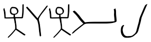	
my God	e·lo·hay		
burnt offerings	o·lo·wt	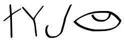	
that cost me nothing ”	chin·nam	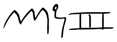	
bought	vay·yi·qen	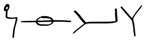	
So David	da·wid		
-	et		

the threshing floor	hag·go·ren	הגרן	
-	ve·et	ואת	
and the oxen	hab·ba·qar	הבקר	
of silver	be·khe·seph	בכסף	
shekels	she·qa·leem	שקלים	
for fifty	cha·mish·sheem	חמשים	
he built	vay·yi·ven	ויבן	2 Samuel 24:25
there	sham	שם	
And	da·wid	דוד	
an altar	miz·be·ach	מזבח	
to the LORD	la·YHVH	ליהוה	
and offered	vay·ya·al	ויעל	
burnt offerings	o·lo·wt	עלות	
and peace offerings	u·she·la·meem	ושלמים	
answered the prayers	vay·ye·a·ter	ויעתר	
Then the LORD	YHVH	יהוה	
on behalf of the land	la·a·rets	לארץ	
was halted	vat·te·a·tsar	ותעצר	
and the plague	ham·mag·ge·phah	המגפה	
upon	me·al	מעל	
Israel	yis·ra·el	ישראל	

1 Kings

BSB Translation	Transliteration	Original Hebrew	
Now King	ve·ham·me·lekh	והמלך	1 Kings 1:1
David	da·wid	דוד	
was old	za·qen	זקן	

and well along	ba		
in years	bay·ya·meem		
and though they covered him	vay·khas·su·hu		
with blankets	bab·be·ga·deem		
he could not	ve·lo		
keep warm	yi·cham	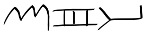	
	lo		
said	vay·yo·me·ru		1 Kings 1:2
to him	lo	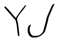	
So his servants	a·va·daw		
“ Let us search for	ye·vaq·shu		
for our lord	la·do·nee	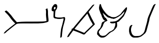	
the king	ham·me·lekh		
a young	na·a·rah		
virgin	ve·tu·lah		
to attend	ve·a·me·dah		
to	liph·ne		
[him]	ham·me·lekh		
and	u·te·hee		
for him	lo	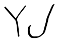	
care	so·khe·net		
and lie	ve·sha·khe·vah		
by his side	ve·che·qe·kha	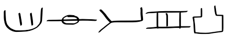	
warm ”	ve·cham	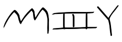	
{to keep} him	la·do·nee		
	ham·me·lekh		
Then they searched	vay·vaq·shu	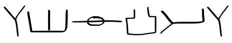	1 Kings 1:3

girl	na·a·rah	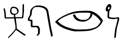	
for a beautiful	ya·phah	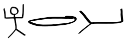	
throughout	be·khol	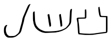	
	ge·vul	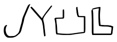	
Israel	yis·ra·el	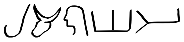	
and they found	vay·yim·tse·u	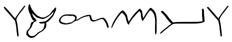	
-	et	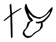	
Abishag	a·vee·shag	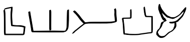	
the Shunammite	hash·shu·nam·meet	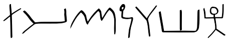	
and brought	vay·ya·vi·u	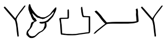	
her	o·tah	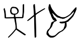	
to the king	lam·me·lekh	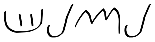	
The girl	ve·han·na·a·rah	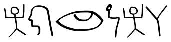	1 Kings 1:4
in beauty	ya·phah	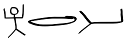	
was unsurpassed	ad	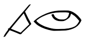	
	me·od	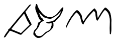	
she	vat·te·hee	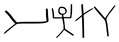	
for the king	lam·me·lekh	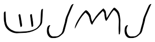	
cared	so·khe·net	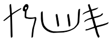	
and served him	vat·te·sha·re·te·hu	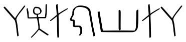	
but he	ve·ham·me·lekh	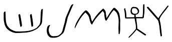	
had no	lo	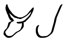	
relations with her	ye·da·ah	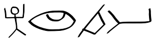	
At that time Adonijah	va·a·do·nee·yah	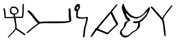	1 Kings 1:5
[David’s] son	ben	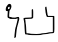	
by Haggith	chag·geet	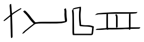	
began to exalt himself	mit·nas·se	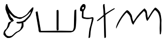	

saying	le·mor	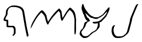	
“ I	a·nee	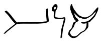	
will be king ! ”	em·lokh		
And he acquired	vay·ya·as		
	lo		
chariots	re·khev		
and horsemen	u·pha·ra·sheem		
and fifty	va·cha·mish·sheem	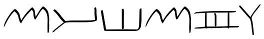	
men	eesh	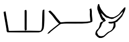	
to run	ra·tseem		
ahead of him	le·pha·naw	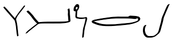	
had never	ve·lo		1 Kings 1:6
once reprimanded him	a·tsa·vo		
(His father	a·vee	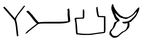	
	mee·ya·maw	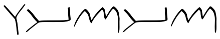	
by saying	le·mor	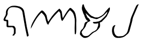	
“ Why	mad·du·a		
this way ? ”	ka·khah		
do you act	a·see·ta	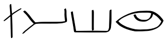	
also	ve·gam		
[Adonijah was]	hu		
handsome	to·wv		
	to·ar		
very	me·od		
-	ve·o·to		
born	ya·le·dah	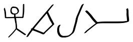	
next after	a·cha·re	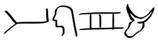	

Absalom)	av·sha·lo·wm	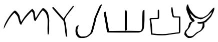	
So [Adonijah]	vay·yih·yu		1 Kings 1:7
conferred	de·va·raw	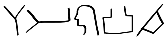	
with	im		
Joab	yo·w·av		
son	ben		
of Zeruiah	tse·ru·yah		
and with	ve·im		
Abiathar	ev·ya·tar	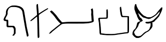	
the priest	hak·ko·hen		
who supported	vay·ya·ze·ru		
	a·cha·re	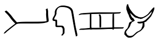	
[him]	a·do·nee·yah	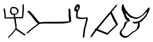	
But Zadok	ve·tsa·do·wq	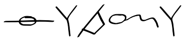	1 Kings 1:8
the priest	hak·ko·hen		
Benaiah	u·ve·na·ya·hu	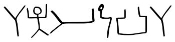	
son	ben		
of Jehoiada	ye·ho·w·ya·da	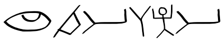	
Nathan	ve·na·tan		
the prophet	han·na·vee	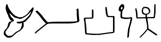	
Shimei	ve·shim·ee		
Rei	ve·re·ee		
mighty men	ve·hag·gib·bo·w·reem		
-	a·sher		
and David’s	le·da·wid		
would not	lo		
	ha·yu	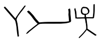	

join	im	עם	
Adonijah	a·do·nee·ya·hu	אדניהו	
sacrificed	vay·yiz·bach	ויזבח	1 Kings 1:9
And Adonijah	a·do·nee·ya·hu	אדניהו	
sheep	tson	צאן	
oxen	u·va·qar	ובקר	
and fattened calves	u·me·ree	ומריא	
near	im	עם	
the stone	e·ven	אבן	
of Zoheleth	haz·zo·che·let	הזחלת	
which	a·sher	אשר	
is next to	e·tsel	אצל	
	en	עין	
En-rogel	ro·gel	רגל	
He invited	vay·yiq·ra	ויקרא	
-	et	את	
all	kal	כל	
brothers	e·chaw	אחיו	
	be·ne	בני	
his royal	ham·me·lekh	המלך	
and all	u·le·khal	ולכל	
the men	an·she	אנשי	
of Judah	ye·hu·dah	יהודה	
who were servants	av·de	עבדי	
of the king	ham·me·lekh	המלך	
But	ve·et	ואת	1 Kings 1:10
Nathan	na·tan	נתן	

the prophet	han·na·vee	
Benaiah	u·ve·na·ya·hu	
-	ve·et	
the mighty men	hag·gib·bo·w·reem	
-	ve·et	
Solomon	she·lo·moh	
or his brother	a·chee	
he did not	lo	
invite	qa·ra	
said	vay·yo·mer	1 Kings 1:11
Then Nathan	na·tan	
to	el	
	bat	
Bathsheba	she·va	
the mother	em	
of Solomon	she·lo·moh	
-	le·mor	
“ Have you not	ha·lo·w	
heard	sha·ma·at	
that	kee	
has become king	ma·lakh	
Adonijah	a·do·nee·ya·hu	
son	ben	
of Haggith	chag·geet	
and our lord	va·a·do·ne·nu	
David	da·wid	
does not	lo	

know it ?	ya·da		
Now	ve·at·tah		1 Kings 1:12
come	le·khee		
and let me advise	ee·a·tsekh		
please	na		
you	e·tsah		
Save	u·mal·le·tee	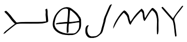	
-	et		
your own life	naph·shekh	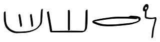	
and	ve·et		
the life	ne·phesh		
of your son	be·nekh	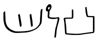	
Solomon	she·lo·moh	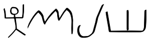	
Go	le·khee		1 Kings 1:13
at once	u·vo·ee		
to	el		
King	ham·me·lekh		
David	da·wid		
and say	ve·a·mart		
-	e·law	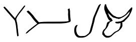	
not	ha·lo	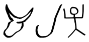	
did you	at·tah		
‘ My lord	a·do·nee		
the king	ham·me·lekh		
swear	nish·ba·ta		
to your maidservant	la·a·ma·te·kha		
-	le·mor		

“ Surely	kee	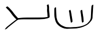	
Solomon	she·lo·moh	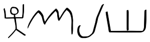	
your son	ve·nekh	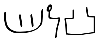	
will reign	yim·lokh		
after me	a·cha·ray	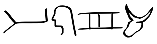	
and he	ve·hu	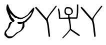	
will sit	ye·shev		
on	al		
my throne ” ?	kis·ee		
Why then	u·mad·du·a	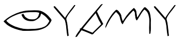	
become king ? ’	ma·lakh	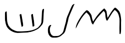	
has Adonijah	ʾa·do·ni·ya·hu	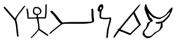	
Then	hin·neh		1 Kings 1:14
while you are still	o·w·dakh		
speaking	me·dab·be·ret	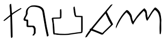	
there	sham		
with	im		
the king	ham·me·lekh		
I will	va·a·nee		
come in	a·vo·w		
after you	a·cha·ra·yikh	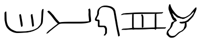	
and confirm	u·mil·le·tee		
-	et		
your words ”	de·va·ra·yikh	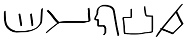	
went	vat·ta·vo		1 Kings 1:15
	vat		
So Bathsheba	she·ve		

to see	el	
the king	ham·me·lekh	
in his bedroom	ha·chad·rah	
Since the king	ve·ham·me·lekh	
old	za·qen	
was very	me·od	
Abishag	va·a·vee·shag	
the Shunammite	hash·shu·nam·meet	
was serving	me·sha·rat	
-	et	
him	ham·me·lekh	
bowed down	vat·tiq·qod	1 Kings 1:16
	bat	
And Bathsheba	she·va	
in homage	vat·tish·ta·chu	
to the king	lam·me·lekh	
asked	vay·yo·mer	
[who]	ham·me·lekh	
“ What	mah	
is your desire ? ”	lakh	
she replied	vat·to·mer	1 Kings 1:17
	lo	
“ My lord ”	a·do·nee	
“ you yourself	at·tah	
swore	nish·ba·ta	
by the LORD	ba·YHVH	
your God :	e·lo·he·kha	

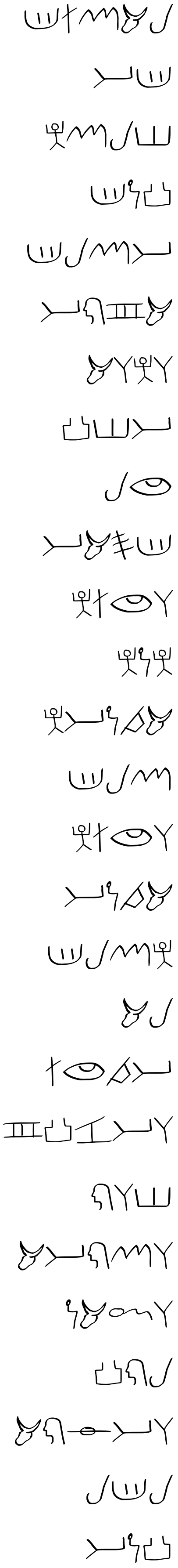

to your maidservant	la·a·ma·te·kha	
‘ Surely	kee	
Solomon	she·lo·moh	
your son	ve·nekh	
will reign	yim·lokh	
after me	a·cha·ray	
and he	ve·hu	
will sit	ye·shev	
on	al	
my throne ’	kis·ee	
But now	ve·at·tah	1 Kings 1:18
behold	hin·neh	
Adonijah	a·do·nee·yah	
has become king	ma·lakh	
and you	ve·at·tah	
my lord	a·do·nee	
the king	ham·me·lekh	
did not	lo	
know it	ya·da·e·ta	
And he has sacrificed	vay·yiz·bach	1 Kings 1:19
of oxen	sho·wr	
fattened calves	u·me·ree	
and sheep	ve·tson	
an abundance	la·rov	
and has invited	vay·yiq·ra	
all the other	le·khal	
sons	be·ne	

of the king	ham·me·lekh	
as well as Abiathar	u·le·ev·ya·tar	
the priest	hak·ko·hen	
and Joab	u·le·yo·av	
the commander	sar	
of the army	hats·tsa·va	
Solomon	ve·lish·lo·moh	
your servant	av·de·kha	
But he did not	lo	
invite	qa·ra	
And as for you	ve·at·tah	1 Kings 1:20
my lord	a·do·nee	
the king	ham·me·lekh	
the eyes	e·ne	
of all	khal	
Israel	yis·ra·el	
[are] upon you	a·le·kha	
to tell	le·hag·geed	
them	la·hem	
who	mee	
will sit	ye·shev	
on	al	
the throne	kis·se	
of my lord	a·do·nee	
the king	ham·me·lekh	
after him	a·cha·raw	
will be counted	ve·ha·yah	1 Kings 1:21

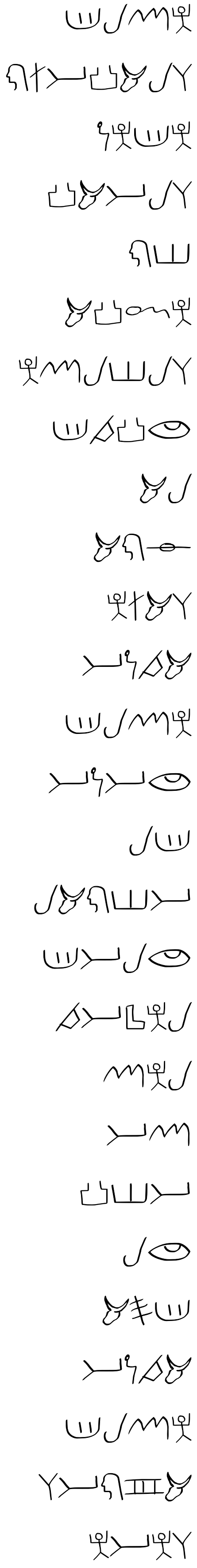

rests	kish·khav	𐤊𐤔𐤊𐤁	
Otherwise, when my lord	a·do·nee	𐤀𐤃𐤍𐤉	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
with	im	𐤏𐤌	
his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
	ve·ha·yee·tee	𐤅𐤄𐤉𐤉𐤕𐤉	
I	a·nee	𐤀𐤍𐤉	
and my son	u·ve·nee	𐤅𐤁𐤍𐤉	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
as criminals ”	chat·ta·eem	𐤇𐤈𐤀𐤉𐤌	
And just then	ve·hin·neh	𐤅𐤄𐤍𐤄	1 Kings 1:22
while [Bathsheba] was still	o·w·den·nah	𐤏𐤅𐤃𐤍𐤄	
speaking	me·dab·be·ret	𐤌𐤃𐤁𐤓𐤕	
with	im	𐤏𐤌	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
Nathan	ve·na·tan	𐤅𐤍𐤕𐤍	
the prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
arrived	ba	𐤁𐤀	
was told	vay·yag·gee·du	𐤅𐤉𐤂𐤉𐤃𐤅	1 Kings 1:23
So the king	lam·me·lekh	𐤋𐤌𐤋𐤊	
	le·mor	𐤋𐤀𐤌𐤓	
is here ”	hin·neh	𐤄𐤍𐤄	
“ Nathan	na·tan	𐤍𐤕𐤍	
the prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
And [Nathan] went in	vay·ya·vo	𐤅𐤉𐤁𐤀	
before	liph·ne	𐤋𐤐𐤍𐤉	

-	ham·me·lekh	המלך	
and bowed	vay·yish·ta·chu	וישתחו	
the king	lam·me·lekh	למלך	
facedown	al	על	
	ap·paw	אפיו	
	a·re·tsah	ארצה	
said	vay·yo·mer	ויאמר	1 Kings 1:24
Nathan	na·tan	נתן	
“ My lord	a·do·nee	אדני	
the king ”	ham·me·lekh	המלך	
“ did you	at·tah	אתה	
say	a·mar·ta	אמרת	
‘ Adonijah	a·do·nee·ya·hu	אדניהו	
will reign	yim·lokh	ימלך	
after me	a·cha·ray	אחרי	
and he	ve·hu	והוא	
will sit	ye·shev	ישב	
on	al	על	
my throne ’?	kis·ee	כסאי	
For	kee	כי	1 Kings 1:25
he has gone down	ya·rad	ירד	
today	hay·yo·wm	היום	
and sacrificed	vay·yiz·bach	ויזבח	
of oxen	sho·wr	שור	
fattened calves	u·me·ree	ומריא	
and sheep	ve·tson	וצאן	
an abundance	la·rov	לרב	

and has invited	vay·yiq·ra	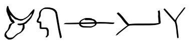	
all	le·khal	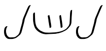	
the sons	be·ne	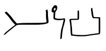	
of the king	ham·me·lekh	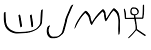	
the commanders	u·le·sa·re	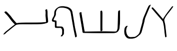	
of the army	hats·tsa·va	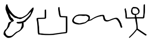	
and Abiathar	u·le·ev·ya·tar	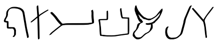	
the priest	hak·ko·hen	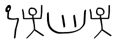	
And behold	ve·hin·nam	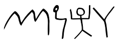	
they are eating	o·khe·leem	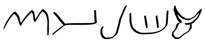	
and drinking	ve·sho·teem	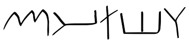	
before him	le·pha·naw	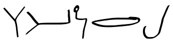	
saying	vay·yo·me·ru	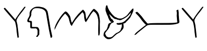	
‘ Long live	ye·chee	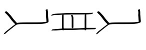	
King	ham·me·lekh	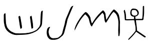	
Adonijah ! ’	a·do·nee·ya·hu	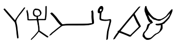	
But	ve·lee	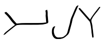	1 Kings 1:26
me	a·nee	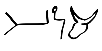	
your servant	av·de·kha	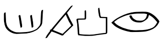	
nor Zadok	u·le·tsa·doq	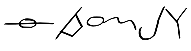	
the priest	hak·ko·hen	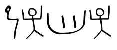	
nor Benaiah	ve·liv·na·ya·hu	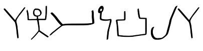	
son	ben	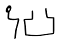	
of Jehoiada	ye·ho·w·ya·da	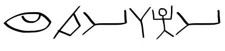	
Solomon	ve·lish·lo·moh	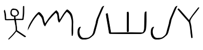	
nor your servant	av·de·kha	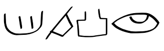	
he did not	lo	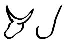	

invite	qa·ra	קרא	
Has	im	אם	1 Kings 1:27
	me·et	מאת	
my lord	a·do·nee	אדני	
the king	ham·me·lekh	המלך	
happen	nih·yah	נהיה	
	had·da·var	הדבר	
let this	haz·zeh	הזה	
without	ve·lo	ולא	
informing	ho·w·da·ta	הודעת	
-	et	את	
your servant	ʿav·dε·kha	עבדיך	
who	mee	מי	
should sit	ye·shev	ישב	
on	al	על	
the throne	kis·se	כסא	
my lord	a·do·nee	אדני	
the king ? ”	ham·me·lekh	המלך	
after	a·cha·raw	אחריוס	
said	vay·ya·an	ויען	1 Kings 1:28
Then King	ham·me·lekh	המלך	
David	da·wid	דוד	
-	vay·yo·mer	ויאמר	
“ Call in	qir·u	קראו	
for me ”	lee	לי	
	le·vat	לבת	
Bathsheba	sha·va	שבע	

So she came	vat·ta·vo		
presence	liph·ne		
into the king’s	ham·me·lekh		
and stood	vat·ta·a·mod		
before him	liph·ne		
	ham·me·lekh		
swore an oath	vay·yish·sha·va		1 Kings 1:29
And the king	ham·me·lekh		
saying	vay·yo·mar		
lives	chay	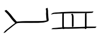	
“ As surely as the LORD	YHVH		
who	a·sher	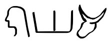	
has redeemed	pa·dah	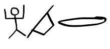	
-	et		
my life	naph·shee	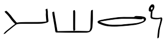	
from all	mik·kal		
distress	tsa·rah		
exactly	kee	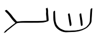	1 Kings 1:30
what	ka·a·sher		
I swore	nish·ba·tee		
to you	lakh	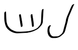	
by the LORD	ba·YHVH	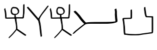	
the God	e·lo·he		
of Israel	yis·ra·el	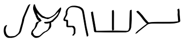	
:	le·mor		
Surely	kee	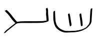	
Solomon	she·lo·moh	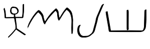	

your son	ve·nekh	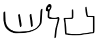	
will reign	yim·lokh		
after me	a·cha·ray	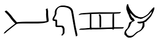	
and he	ve·hu		
will sit	ye·shev		
on	al		
my throne	kis·ee		
in my place ”	tach·tay		
-	kee	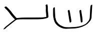	
-	ken	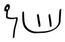	
I will carry out	e·e·seh		
day	hay·yo·wm	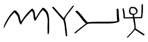	
this very	haz·zeh		
bowed	vat·tiq·qod	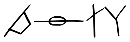	1 Kings 1:31
	bat		
Bathsheba	she·va		
facedown	ap·pa·yim	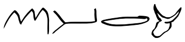	
	e·rets		
in homage	vat·tish·ta·chu		
to the king	lam·me·lekh		
and said	vat·to·mer		
live	ye·chee	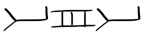	
“ May my lord	a·do·nee		
King	ham·me·lekh		
David	da·wid		
forever ! ”	le·o·lam	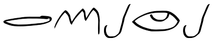	
said	vay·yo·mer		1 Kings 1:32

Then King	ham·me·lekh		
David	da·wid		
“ Call in	qir·u	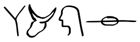	
for me	lee	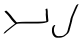	
Zadok	le·tsa·do·wq	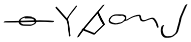	
the priest	hak·ko·hen		
Nathan	u·le·na·tan	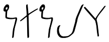	
the prophet	han·na·vee	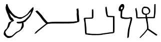	
and Benaiah	ve·liv·na·ya·hu	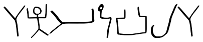	
son	ben		
of Jehoiada ”	ye·ho·w·ya·da	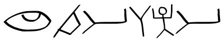	
So they came	vay·ya·vo·u	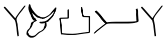	
before	liph·ne		
the king	ham·me·lekh		
said	vay·yo·mer		1 Kings 1:33
the king	ham·me·lekh		
-	la·hem		
“ Take	qe·chu	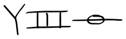	
with you ”	im·ma·khem	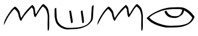	
-	et		
my servants	av·de	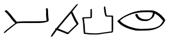	
	a·do·ne·khem	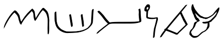	
“ Set	ve·hir·kav·tem		
-	et		
Solomon	she·lo·moh	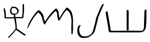	
my son	ve·nee	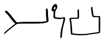	
on	al		

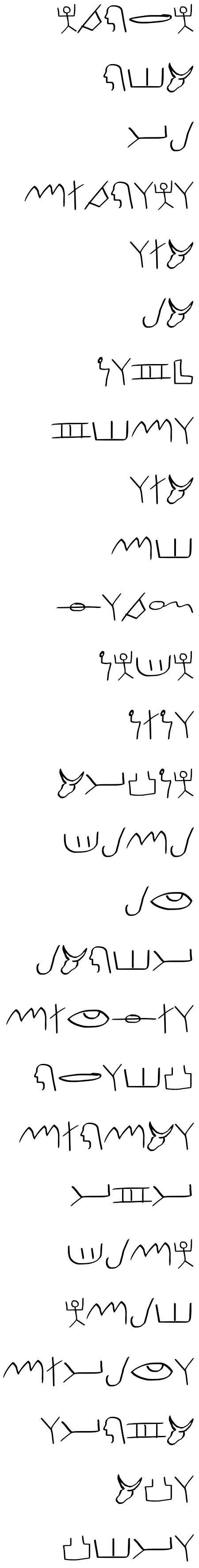

my own mule	hap·pir·dah	
-	a·sher	
	lee	
and take him down	ve·ho·w·rad·tem	
-	o·to	
to	el	
Gihon	gi·cho·wn	
are to anoint	u·ma·shach	1 Kings 1:34
him	o·to	
There	m	
Zadok	tsa·do·wq	
the priest	hak·ko·hen	
and Nathan	ve·na·tan	
the prophet	han·na·vee	
king	le·me·lekh	
over	al	
Israel	yis·ra·el	
You are to blow	u·te·qa·tem	
the ram’s horn	bash·sho·w·phar	
and declare	va·a·mar·tem	
‘ Long live	ye·chee	
King	ham·me·lekh	
Solomon ! ’	she·lo·moh	
Then you shall go up	va·a·lee·tem	1 Kings 1:35
with him	a·cha·raw	
and he is to come	u·va	
and sit	ve·ya·shav	

on	al	על	
my throne	kis·ee	כסאי	
and	ve·hu	והוא	
reign	yim·lokh	ימלך	
in my place	tach·tay	תחתי	
him	ve·o·to	ואתו	
For I have appointed	tsiw·vee·tee	צויתי	
-	lih·yo·wt	להיות	
ruler	na·geed	נגיד	
over	al	על	
Israel	yis·ra·el	ישראל	
and	ve·al	ועל	
Judah ”	ye·hu·dah	יהודה	
replied	vay·ya·an	ויען	1 Kings 1:36
Benaiah	be·na·ya·hu	בניהו	
son	ben	בן	
of Jehoiada	ye·ho·w·ya·da	יהוידע	
-	et	את	
-	ham·me·lekh	המלך	
declare it	vay·yo·mer	ויאמר	
“ Amen ”	a·men	אמן	
so	ken	כן	
	yo·mar	יאמר	
“ May the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of my lord	a·do·nee	אדני	
the king	ham·me·lekh	המלך	

Just as	ka·a·sher		1 Kings 1:37
was	ha·yah	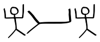	
the LORD	YHVH		
with	im		
my lord	a·do·nee		
the king	ham·me·lekh		
so	ken	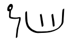	
may He be	ye·hī	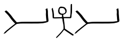	
with	im		
Solomon	she·lo·moh	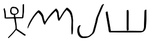	
even greater	vee·gad·del		
-	et		
and make his throne	kis·o		
than [that]	mik·kis·se		
of my lord	a·do·nee		
King	ham·me·lekh		
David ”	da·wid		
went down	vay·ye·red	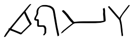	1 Kings 1:38
Then Zadok	tsa·do·wq		
the priest	hak·ko·hen		
Nathan	ve·na·tan	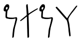	
the prophet	han·na·vee	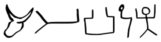	
and Benaiah	u·ve·na·ya·hu	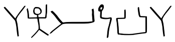	
son	ben		
of Jehoiada	ye·ho·w·ya·da	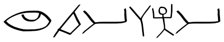	
along with the Cherethites	ve·hak·ke·re·tee	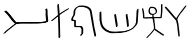	
and Pelethites	ve·hap·pe·le·tee		

and set	vay·yar·ki·vu	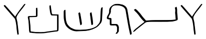	
-	et		
Solomon	she·lo·moh	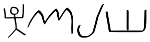	
on	al		
mule	pir·dat		
King	ham·me·lekh		
David’s	da·wid		
and they escorted	vay·yo·li·khu	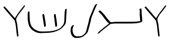	
him	o·to		
to	al		
Gihon	gi·cho·wn	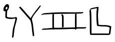	
took	vay·yiq·qach	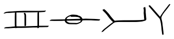	1 Kings 1:39
Zadok	tsa·do·wq		
the priest	hak·ko·hen		
-	et		
the horn	qe·ren	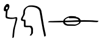	
of oil	hash·she·men	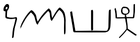	
from	min		
the tabernacle	ha·o·hel		
and anointed	vay·yim·shach		
-	et		
Solomon	she·lo·moh	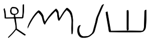	
Then they blew	vay·yit·qe·u	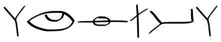	
the ram’s horn	bash·sho·w·phar		
proclaimed	vay·yo·me·ru		
and all	kal	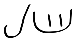	
the people	ha·am		

“ Long live	ye·chee	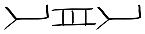	
King	ham·me·lekh		
Solomon ! ”	she·lo·moh	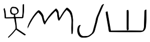	
followed him	vay·ya·a·lu		1 Kings 1:40
All	khal		
the people	ha·am		
	a·cha·raw	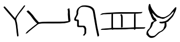	
	ve·ha·am		
playing	me·chal·le·leem		
flutes	ba·cha·li·leem		
and rejoicing	u·se·me·cheem	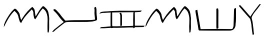	
joy	sim·chah	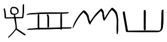	
with such a great	ge·do·w·lah		
was split	vat·tib·ba·qa	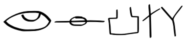	
that the earth	ha·a·rets		
by the sound	be·qo·w·lam	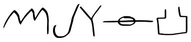	
Now	vay·yish·ma		1 Kings 1:41
Adonijah	a·do·nee·ya·hu	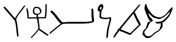	
and all	ve·khal		
his guests	haq·qe·ru·eem		
-	a·sher		
-	it·to		
	ve·hem	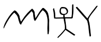	
were finishing	kil·lu	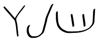	
their feast	le·e·khol		
when they heard	vay·yish·ma		
Joab	yo·w·av		

-	et	
the sound	qo·wl	
of the ram’s horn	hash·sho·w·phar	
asked	vay·yo·mer	
“ Why [is]	mad·du·a	
in such a loud	qo·wl	
the city	haq·qir·yah	
uproar ? ”	ho·w·mah	
As he was	o·w·den·nu	1 Kings 1:42
speaking	me·dab·ber	
suddenly	ve·hin·neh	
Jonathan	yo·w·na·tan	
the son	ben	
of Abiathar	ev·ya·tar	
the priest	hak·ko·hen	
arrived	ba	
said	vay·yo·mer	
Adonijah	a·do·nee·ya·hu	
“ Come in ”	bo	
“ for	kee	
[are] a man	eesh	
of valor	cha·yil	
you	at·tah	
You must be bringing good	ve·to·wv	
news ”	te·vas·ser	
replied	vay·ya·an	1 Kings 1:43
Jonathan	yo·w·na·tan	

	vay·yo·mer
-	la·a·do·nee·ya·hu
“ Not at all ”	a·val
“ Our lord	a·do·ne·nu
King	ham·me·lekh
David	da·wid
king	him·leekh
-	et
has made Solomon	she·lo·moh
has sent	vay·yish·lach
And with Solomon	it·to
the king	ham·me·lekh
-	et
Zadok	tsa·do·wq
the priest	hak·ko·hen
-	ve·et
Nathan	na·tan
the prophet	han·na·vee
and Benaiah	u·ve·na·ya·hu
son	ben
of Jehoiada	ye·ho·w·ya·da
along with the Cherethites	ve·hak·ke·re·tee
and Pelethites	ve·hap·pe·le·tee
and they have set	vay·yar·ki·vu
him	o·to
on	al
mule	pir·dat

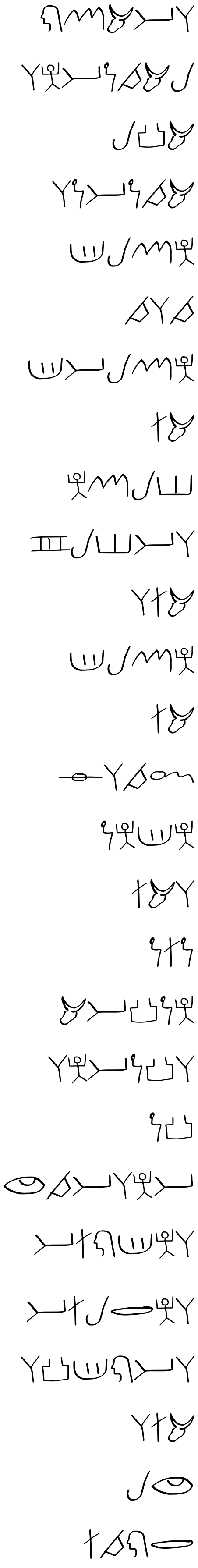

1 Kings 1:44

the king’s	ham·me·lekh		
have anointed	vay·yim·she·chu		1 Kings 1:45
him	o·to		
Zadok	tsa·do·wq		
the priest	hak·ko·hen	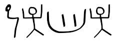	
and Nathan	ve·na·tan		
the prophet	han·na·vee	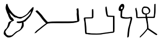	
king	le·me·lekh		
at Gihon	be·gi·cho·wn	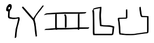	
and they have gone up	vay·ya·a·lu		
from there	mish·sham		
with rejoicing	se·me·cheem		
that rings out	vat·te·hom	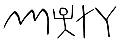	
in the city	haq·qir·yah	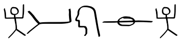	
That is	hu		
the noise	haq·qo·wl	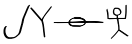	
-	a·sher		
you hear	she·ma·tem		
Moreover	ve·gam		1 Kings 1:46
has taken his seat	ya·shav		
Solomon	she·lo·moh	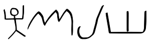	
on	al		
throne	kis·se		
the royal	ham·me·lu·khah		
have also	ve·gam	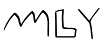	1 Kings 1:47
gone	ba·u		
servants	av·de		

The king’s	ham·me·lekh		
to congratulate	le·va·rekh		
-	et		
our lord	a·do·ne·nu	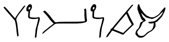	
King	ham·me·lekh		
David	da·wid		
saying	le·mor	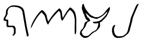	
more famous	ye·tev	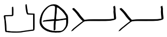	
‘ May your God	ʾĕ·lo·hɛ·kha		
-	et		
make the name	shem		
of Solomon	she·lo·moh	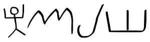	
than your own name	mish·she·me·kha		
greater	vee·gad·del		
-	et		
and may He make his throne	kis·o		
than your throne ’	mik·kis·e·kha		
has bowed in worship	vay·yish·ta·chu		
And the king	ham·me·lekh		
on	al		
his bed	ham·mish·kav		
-	ve·gam		1 Kings 1:48
-	ka·khah		
saying	a·mar		
-	ham·me·lekh		
‘ Blessed [be]	ba·rukh		
the LORD	YHVH		

the God	e·lo·he		
of Israel !	yis·ra·el	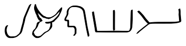	
He	a·sher		
has provided [one]	na·tan		
Today	hay·yo·wm	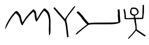	
to sit	yo·shev	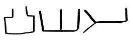	
on	al		
my throne	kis·ee		
and my eyes	ve·e·nay	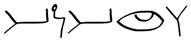	
have seen [it] ’”	ro·o·wt		
in terror	vay·ye·cher·du	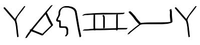	1 Kings 1:49
arose	vay·ya·qu·mu	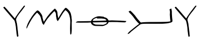	
At this, all	kal	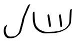	
the guests	haq·qe·ru·eem		
-	a·sher		
of Adonijah	la·a·do·nee·ya·hu	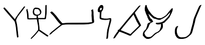	
and scattered	vay·ye·le·khu	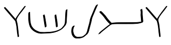	
	eesh	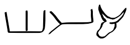	
	le·dar·ko	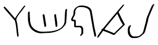	
But Adonijah	va·a·do·nee·ya·hu	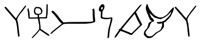	1 Kings 1:50
in fear	ya·re		
of	mip·pe·ne	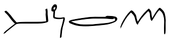	
Solomon	she·lo·moh	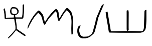	
got up	vay·ya·qam	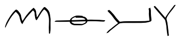	
and went	vay·ye·lekh	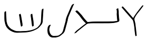	
to take hold	vay·ya·cha·zeq	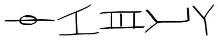	
of the horns	be·qar·no·wt	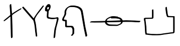	

of the altar	ham·miz·be·ach	
It was reported	vay·yug·gad	1 Kings 1:51
to Solomon :	lish·lo·moh	
	le·mor	
“ Behold	hin·neh	
Adonijah	a·do·nee·ya·hu	
fears	ya·re	
-	et	
King	ham·me·lekh	
Solomon	she·lo·moh	
	ve·hin·neh	
and he has taken hold	a·chaz	
of the horns	be·qar·no·wt	
of the altar	ham·miz·be·ach	
saying	le·mor	
swear	yish·sha·va	
to me	lee	
first	khay·yo·wm	
‘ Let King	ham·me·lekh	
Solomon	she·lo·moh	
not	im	
to put	ya·meet	
-	et	
his servant	av·do	
to the sword ’”	be·cha·rev	
replied	vay·yo·mer	1 Kings 1:52
And Solomon	she·lo·moh	

“ If	im		
he is	yih·yeh	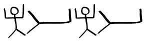	
a man	le·ven	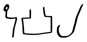	
of character	cha·yil	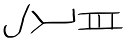	
not	lo		
will fall	yip·pol	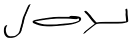	
a single hair of his	mis·sa·a·ra·to		
to the ground	a·re·tsah		
But if	ve·im		
evil	ra·ah		
is found	tim·ma·tse		
in him	vo		
he will die ”	va·met		
summoned [Adonijah]	vay·yish·lach		1 Kings 1:53
So King	ham·me·lekh		
Solomon	she·lo·moh	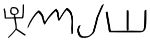	
down	vay·yo·ri·du·hu	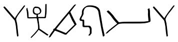	
from	me·al		
the altar	ham·miz·be·ach	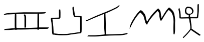	
and he came	vay·ya·vo	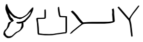	
and bowed down	vay·yish·ta·chu		
before King	lam·me·lekh		
Solomon	she·lo·moh	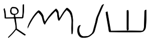	
said	vay·yo·mer		
to him	lo		
[who]	she·lo·moh	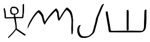	
“ Go	lekh	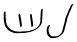	

to your home ”	le·ve·te·kha	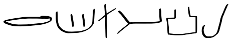	
drew near	vay·yiq·re·vu	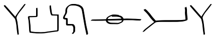	1 Kings 2:1
As the time	ye·me		
for David	da·wid		
to die	la·mut		
he charged	vay·tsaw	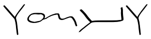	
-	et		
Solomon	she·lo·moh	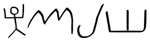	
his son	ve·no	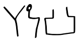	
	le·mor	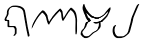	
“ I	a·no·khee		1 Kings 2:2
am about to go	ho·lekh	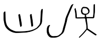	
the way	be·de·rekh		
of all	kal		
the earth	ha·a·rets		
So be strong	ve·cha·zaq·ta		
and prove yourself	ve·ha·yee·ta	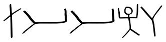	
a man	le·eesh		
And keep	ve·sha·mar·ta		1 Kings 2:3
-	et		
the charge	mish·me·ret	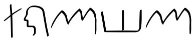	
of the LORD	YHVH		
your God	e·lo·he·kha		
to walk	la·le·khet	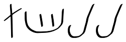	
in His ways	bid·ra·khaw	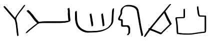	
and to keep	lish·mor		
His statutes	chuq·qo·taw	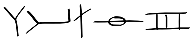	

commandments	mits·wo·taw		
ordinances	u·mish·pa·taw		
and decrees	ve·e·de·wo·taw		
as is written	kak·ka·tuv		
in the Law	be·to·w·rat		
of Moses	mo·sheh		
so that	le·ma·an		
you may prosper	tas·keel		
-	et		
in all	kal	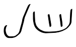	
-	a·sher	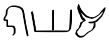	
you do	ta·a·seh		
-	ve·et		
and wherever	kal	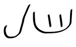	
-	a·sher		
you turn	tiph·neh	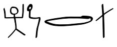	
	sham		
and so that	le·ma·an		1 Kings 2:4
may fulfill	ya·qeem	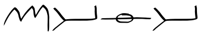	
the LORD	YHVH	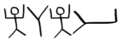	
-	et		
His promise	de·va·ro	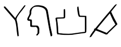	
-	a·sher		
-	dib·ber		
to me :	a·lay	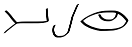	
	le·mor		
‘ If	im		

take heed	yish·me·ru	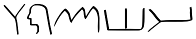	
your descendants	va·ne·kha	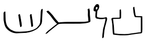	
-	et		
-	dar·kam		
to walk	la·le·khet	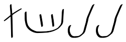	
before Me	le·pha·nay		
faithfully	be·e·met		
with all	be·khal		
their heart	le·va·vam		
	u·ve·khal	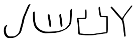	
and soul	naph·sham	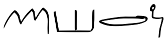	
	le·mor		
you will never	lo		
fail	yik·ka·ret		
-	le·kha	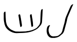	
to have a man	eesh	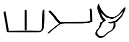	
on	me·al		
the throne	kis·se		
of Israel ’	yis·ra·el	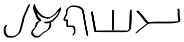	
Moreover	ve·gam		1 Kings 2:5
you	at·tah		
know	ya·da·ta		
-	et		
what	a·sher		
did	a·sah		
to me —	lee	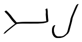	
Joab	yo·w·av		

son	ben	
of Zeruiah	tse·ru·yah	
what	a·sher	
he did	a·sah	
the two	lish·ne	
commanders	sa·re	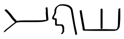
of the armies	tsiv·o·wt	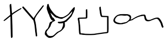
of Israel	yis·ra·el	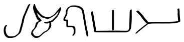
to Abner	le·av·ner	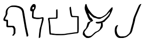
son	ben	
of Ner	ner	
and Amasa	ve·la·a·ma·sa	
son	ben	
of Jether	ye·ter	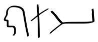
He killed them	vay·ya·har·gem	
to avenge	vay·ya·sem	
the blood	de·me	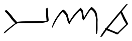
of war	mil·cha·mah	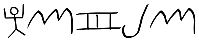
in peacetime	be·sha·lom	
He stained	vay·yit·ten	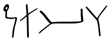
with the blood	de·me	
of war	mil·cha·mah	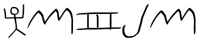
the belt	ba·cha·go·ra·to	
-	a·sher	
around his waist	be·ma·te·naw	
and the sandals	u·ve·na·a·lo	
-	a·sher	

on his feet	be·rag·law	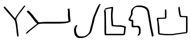	
So act	ve·a·see·ta		1 Kings 2:6
according to your wisdom	ke·cha·khe·ma·te·kha		
and do not	ve·lo		
go down	to·w·red	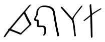	
let his gray head	se·va·to	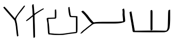	
in peace	be·sha·lom		
to Sheol	she·ol		
to the sons	ve·liv·ne	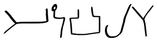	1 Kings 2:7
of Barzillai	var·zil·lay		
the Gileadite	hag·gil·a·dee		
But show	ta·a·seh		
loving devotion	che·sed		
and let them be	ve·ha·yu	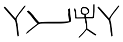	
among those who eat	be·o·khe·le		
at your table	shul·cha·ne·kha	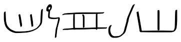	
because	kee	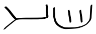	
	khen	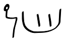	
they stood by	qa·re·vu		
me	e·lay	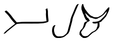	
when I fled	be·va·re·chee	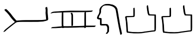	
from	mip·pe·ne		
Absalom	av·sha·lo·wm	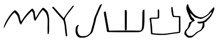	
your brother	a·chee·kha	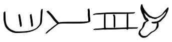	
Keep an eye on	ve·hin·neh		1 Kings 2:8
[who is] with you	im·me·kha		
Shimei	shim·ee		

the son	ben	
of Gera	ge·ra	
	ben	
the Benjamite	hay·mee·nee	
from Bahurim	mib·ba·chu·reem	
He	ve·hu	
curses against me	qil·la·nee	
	qe·la·lah	
called down bitter	nim·re·tset	
on the day	be·yo·wm	
I went	lekh·tee	
to Mahanaim	ma·cha·na·yim	
but when	ve·hu	
he came down	ya·rad	
to meet me	liq·ra·tee	
at the Jordan	hay·yar·den	
I swore	va·esh·sha·va	
to him	lo	
by the LORD :	va·YHVH	
	le·mor	
‘ I will never	im	
put you	a·mee·te·kha	
to the sword ’	be·cha·rev	
Now therefore	ve·at·tah	1 Kings 2:9
do not	al	
hold him guiltless	te·naq·qe·hu	
for	kee	

man	eesh	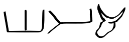	
are a wise	cha·kham		
you	at·tah		
You know	ve·ya·da·ta		
-	et		
what	a·sher		
you ought to do	ta·a·seh		
to him	lo		
down	ve·ho·w·rad·ta		
-	et		
to bring his gray head	se·va·to	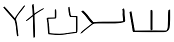	
in blood ”	be·dam		
to Sheol	she·o·wl		
rested	vay·yish·kav		1 Kings 2:10
Then David	da·wid		
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·qa·ver	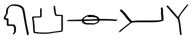	
in the City	be·eer		
of David	da·wid		
The length	ve·hay·ya·meem		1 Kings 2:11
-	a·sher		
reign	ma·lakh	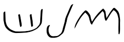	
of David’s	da·wid		
over	al		
Israel	yis·ra·el	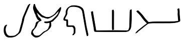	
[was] forty	ar·ba·eem		

years —	sha·nah	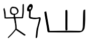	
in Hebron	be·chev·ro·wn		
-	ma·lakh	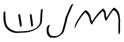	
seven	she·va		
years	sha·neem	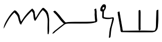	
in Jerusalem	u·vee·ru·sha·lim		
-	ma·lakh	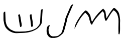	
and thirty-three	she·lo·sheem	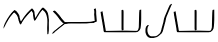	
	ve·sha·losh		
years	sha·neem	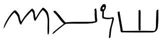	
So Solomon	u·she·lo·moh	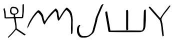	1 Kings 2:12
sat	ya·shav		
on	al		
the throne	kis·se		
David	da·wid		
of his father	a·vee	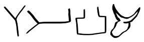	
established	vat·tik·kon	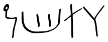	
and his kingdom	mal·khu·to	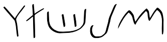	
was firmly	me·od		
went	vay·ya·vo	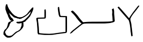	1 Kings 2:13
Now Adonijah	a·do·nee·ya·hu	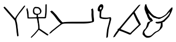	
son	ben		
of Haggith	chag·gēt		
to	el		
	bat		
Bathsheba	she·va		
the mother	em		

of Solomon	she·lo·moh	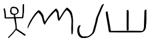	
and she asked	vat·to·mer		
in peace ? ”	ha·sha·lo·wm	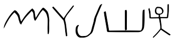	
“ Do you come	bo·e·kha		
he replied	vay·yo·mer		
“ Yes, in peace ”	sha·lo·wm		
Then he said	vay·yo·mer		1 Kings 2:14
have something [to tell]	da·var	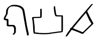	
“ I	lee	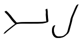	
you ”	e·la·yikh	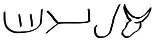	
she answered	vat·to·mer		
“ Say it ”	dab·ber		
he said	vay·yo·mer		1 Kings 2:15
“ You	at		
know	ya·da·at		
that	kee	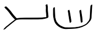	
	lee	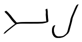	
was mine ”	ha·ye·tah	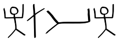	
the kingship	ham·me·lu·khah	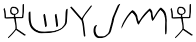	
expected	ve·a·lay		
	sa·mu		
“ All	khal		
Israel	yis·ra·el	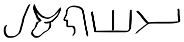	
	pe·ne·hem	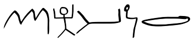	
that I should reign	lim·lokh		
has turned	vat·tis·sov		
but the kingship	ham·me·lu·khah	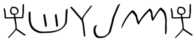	

	vat·te·hee		
to my brother	le·a·chee	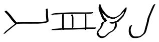	
for	kee	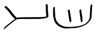	
from the LORD	meh·YHVH	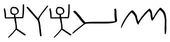	
it has come	ha·ye·tah	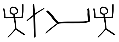	
to him	lo		
So now	ve·at·tah		1 Kings 2:16
request	she·e·lah		
have just one	a·chat	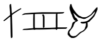	
I	a·no·khee		
	sho·el		
of you	me·it·takh		
do not	al		
deny	ta·shi·vee		
-	et		
me ”	pa·nay	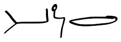	
she told	vat·to·mer		
him	e·law	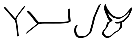	
“ State [your request] ”	dab·ber		
[Adonijah] replied	vay·yo·mer		1 Kings 2:17
speak	im·ree	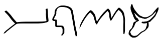	
“ Please	na		
Solomon	lish·lo·moh	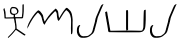	
to King	ham·me·lekh		
since	kee	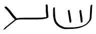	
he will not	lo		
turn you down	ya·sheev	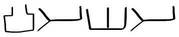	

-	et		
-	pa·na·yikh	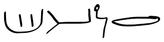	
Let him give	ve·yit·ten	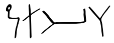	
me	lee	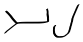	
-	et		
Abishag	a·vee·shag	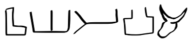	
the Shunammite	hash·shu·nam·meet	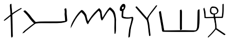	
as my wife ”	le·ish·shah		
replied	vat·to·mer		1 Kings 2:18
	bat		
Bathsheba	she·va		
“ Very well ”	to·wv		
“ I	a·no·khee		
will speak	a·dab·ber	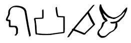	
for you ”	a·le·kha	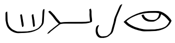	
to	el		
the king	ham·me·lekh		
went	vat·ta·vo		1 Kings 2:19
	vat		
So Bathsheba	she·va		
to	el		
King	ham·me·lekh		
Solomon	she·lo·moh	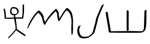	
to speak	le·dab·ber	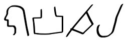	
to him	lo	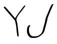	
for	al		
Adonijah	a·do·nee·ya·hu	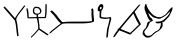	

stood up	vay·ya·qam	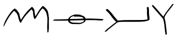	
The king	ham·me·lekh		
to greet her	liq·ra·tah	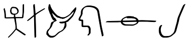	
bowed	vay·yish·ta·chu		
to her	lah		
and sat down	vay·ye·shev		
on	al		
his throne	kis·o		
brought	vay·ya·sem		
Then [the king] had a throne	kis·se		
mother	le·em		
for [his]	ham·me·lekh		
[who] sat down	vat·te·shev		
at his right hand	lee·mee·no		
she said	vat·to·mer		1 Kings 2:20
request of you ”	she·e·lah		
have just one	a·chat	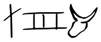	
small	qe·tan·nah	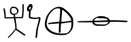	
“ I	a·no·khee		
“ Make your request	sho·e·let		
	me·it·takh		
“ Do not	al		
deny	ta·shev	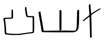	
-	et		
me ”	pa·nay	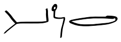	
replied	vay·yo·mer		
	lah		

the king	ham·me·lekh		
	sha·a·lee		
my mother ”	im·mee		
“ for	kee	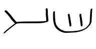	
I will not	lo		
deny	a·sheev	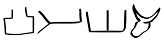	
-	et		
you ”	pa·na·yikh	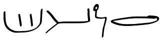	
So [Bathsheba] said	vat·to·mer		1 Kings 2:21
be given	yut·tan	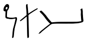	
-	et		
“ Let Abishag	a·vee·shag	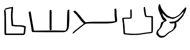	
the Shunammite	hash·shu·nam·meet	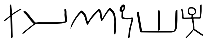	
Adonijah	la·a·do·nee·ya·hu		
to your brother	a·chee·kha	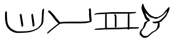	
as his wife ”	le·ish·shah		
answered	vay·ya·an	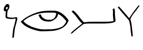	1 Kings 2:22
King	ham·me·lekh		
Solomon	she·lo·moh	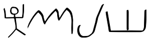	
	vay·yo·mer		
his mother	le·im·mo		
“ Why	ve·la·mah		
do you	at		
request	sho·e·let		
-	et		
Abishag	a·vee·shag	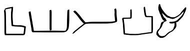	
the Shunammite	hash·shu·nam·meet		

for Adonijah ?	la·a·do·nee·ya·hu		
you might as well request	ve·sha·a·lee		
for him	lo		
-	et		
the kingdom	ham·me·lu·khah	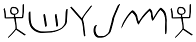	
Since	kee	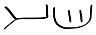	
he	hu		
brother	a·chee	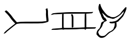	
is my older	hag·ga·do·wl		
	mim·men·nee		
	ve·lo		
and for Abiathar	u·le·ev·ya·tar		
the priest	hak·ko·hen		
and for Joab	u·le·yo·w·av	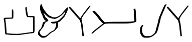	
son	ben		
of Zeruiah ! ”	tse·ru·yah	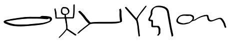	
swore	vay·yish·sha·va	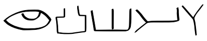	1 Kings 2:23
Then King	ham·me·lekh		
Solomon	she·lo·moh	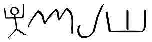	
by the LORD :	ba·YHVH	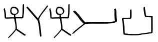	
	le·mor		
punish	koh	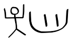	
	ya·a·seh		
me	lee	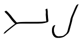	
“ May God	e·lo·heem		
and ever so	ve·khoh		
severely	yo·w·seeph		

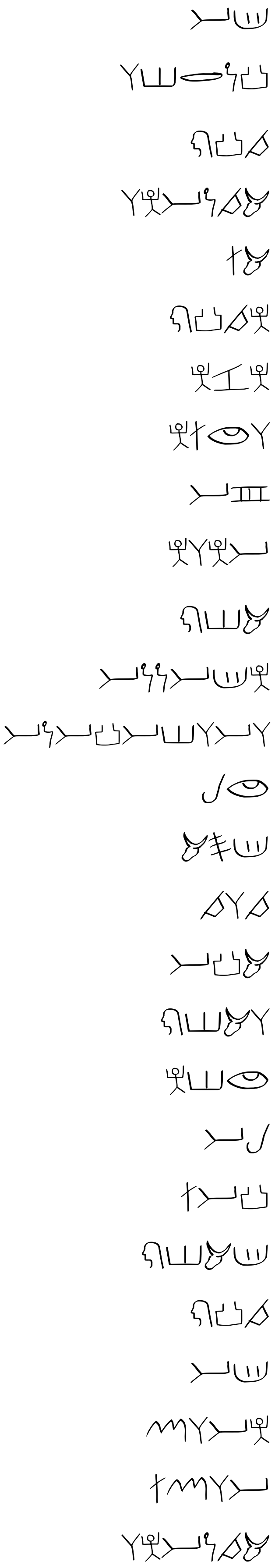

if	kee	
at the expense of his life	ve·naph·sho	
has not made	dib·ber	
Adonijah	a·do·nee·ya·hu	
-	et	
request	had·da·var	
this	haz·zeh	
And now	ve·at·tah	1 Kings 2:24
lives —	chay	
as surely as the LORD	YHVH	
the One	a·sher	
who established me	he·khee·na·nee	
who set me	vay·yo·shī·vī·nī	
on	al	
the throne	kis·se	
David	da·wid	
of my father	a·vee	
as	va·a·sher	
and who founded	a·sah	
for me	lee	
a dynasty	ba·yit	
-	ka·a·sher	
He promised —	dib·ber	
surely	kee	
today ! ”	hay·yo·wm	
shall be put to death	yu·mat	
Adonijah	a·do·nee·ya·hu	

sent the order	vay·yish·lach		1 Kings 2:25
So King	ham·me·lekh		
Solomon	she·lo·moh	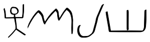	
to	be·yad	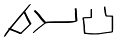	
Benaiah	be·na·ya·hu	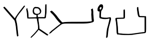	
son	ben		
of Jehoiada	ye·ho·w·ya·da	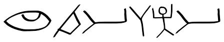	
who struck down	vay·yiph·ga		
Adonijah	bo		
and he died	vay·ya·mot		
to Abiathar	u·le·ev·ya·tar		1 Kings 2:26
the priest	hak·ko·hen		
said	a·mar		
Then the king	ham·me·lekh		
in Anathoth	a·na·tot		
“ Go back	lekh	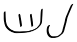	
to	al		
your fields	sa·de·kha	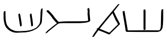	
Even though	kee	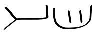	
	eesh	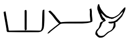	
deserve to die	ma·vet		
you	at·tah		
time	u·vay·yo·wm	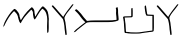	
at this	haz·zeh		
I will not	lo		
put you to death	a·mee·te·kha	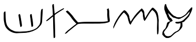	
since	kee	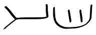	

you carried	na·sa·ta	נשאת	
-	et	את	
the ark	a·ro·wn	ארון	
of the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
before	liph·ne	לפני	
David	da·wid	דוד	
my father	a·vee	אבי	
	ve·khee	וכי	
and you suffered	hit·an·nee·ta	התענית	
through all	be·khol	בכל	
that	a·sher	אשר	
suffered ”	hit·an·nah	התענה	
my father	a·vee	אבי	
banished	vay·ga·resh	ויגרש	1 Kings 2:27
So Solomon	she·lo·moh	שלמה	
-	et	את	
Abiathar	ev·ya·tar	אביתר	
from	mih·yo·wt	מהיות	
the priesthood	ko·hen	כהן	
of the LORD	la·YHVH	ליהוה	
and thus fulfilled	le·mal·le	למלא	
-	et	את	
the word	de·var	דבר	
the LORD	YHVH	יהוה	
that	a·sher	אשר	
had spoken	dib·ber	דבר	

against	al		
the house	bet	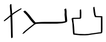	
of Eli	e·lee	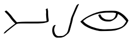	
at Shiloh	be·shi·loh	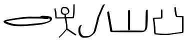	
When the news	ve·hash·she·mu·ah		1 Kings 2:28
reached	ba·ah		
	ad		
Joab	yo·w·av		
-	kee	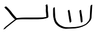	
[who]	yo·w·av		
had conspired	na·tah		
with	a·cha·re	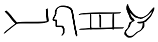	
Adonijah	a·do·nee·yah	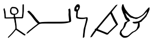	
but	ve·a·cha·re		
Absalom	av·sha·lo·wm	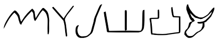	
not	lo		
with	na·tah		
fled	vay·ya·nas	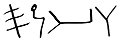	
[he]	yo·w·av		
to	el		
the tent	o·hel		
of the LORD	YHVH		
and took hold	vay·ya·cha·zeq	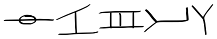	
of the horns	be·qar·no·wt	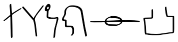	
of the altar	ham·miz·be·ach	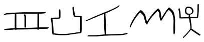	
It was reported	vay·yug·gad	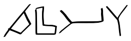	1 Kings 2:29
to King	lam·me·lekh		

Solomon :	she·lo·moh	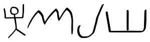	
	kee	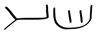	
has fled	nas		
“ Joab	yo·w·av		
to	el		
the tent	o·hel		
of the LORD	YHVH		
and is now	ve·hin·neh		
beside	e·tsel		
the altar ”	ham·miz·be·ach	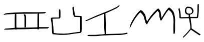	
sent	vay·yish·lach		
So Solomon	she·lo·moh	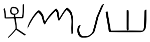	
-	et		
Benaiah	be·na·ya·hu	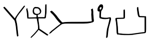	
son	ben		
of Jehoiada	ye·ho·w·ya·da	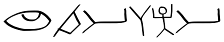	
saying	le·mor		
“ Go	lekh	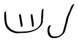	
strike him down	pe·ga	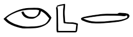	
! ”	bo		
entered	vay·ya·vo	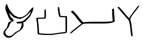	1 Kings 2:30
And Benaiah	ve·na·ya·hu	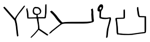	
	el		
the tent	o·hel		
of the LORD	YHVH		
and said	vay·yo·mer		
to Joab	e·law	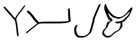	

“	koh	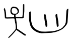	
says	a·mar		
The king	ham·me·lekh		
‘ Come out ! ’”	tse		
But Joab replied	vay·yo·mer		
“ No	lo		
-	kee	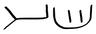	
here ”	phoh	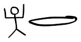	
I will die	a·mut		
	vay·ya·shev	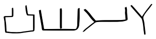	
So Benaiah	be·na·ya·hu	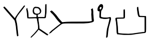	
-	et		
to the king	ham·me·lekh		
relayed the message	da·var		
saying	le·mor	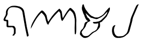	
“ This is how	koh	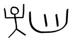	
-	dib·ber		
Joab	yo·w·av		
-	ve·khoh		
answered me ”	a·na·nee	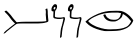	
replied	vay·yo·mer		1 Kings 2:31
-	lo		
And the king	ham·me·lekh		
“ Do	a·seh		
just as	ka·a·sher		
he says	dib·ber		
Strike him down	u·phe·ga	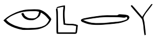	

	bo		
and bury him	u·qe·var·to	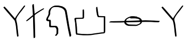	
and so remove	va·ha·see·ro·ta		
blood	de·me		
the innocent	chin·nam	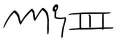	
that	a·sher		
shed	sha·phakh		
Joab	yo·w·av		
from me	me·a·lay		
and from	u·me·al		
the house	bet	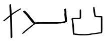	
of my father	a·vee	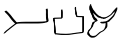	
will bring	ve·he·sheev	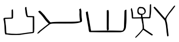	1 Kings 2:32
The LORD	YHVH		
-	et		
his bloodshed	da·mo		
back upon	al		
his own head	ro·sho		
for	a·sher		
he struck down	pa·ga	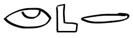	
two	bish·ne		
men	a·na·sheem	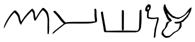	
more righteous	tsad·di·qeem	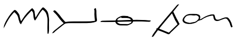	
and better	ve·to·veem	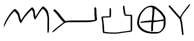	
than he	mim·men·nu	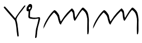	
when he put	vay·ya·har·gem		
to the sword	ba·che·rev	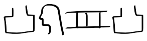	

of my father	ve·a·vee	𐤅𐤀𐤁𐤉	
David	da·wid	𐤃𐤅𐤃	
without	lo	𐤋𐤀	
the knowledge	ya·da	𐤉𐤃𐤏	
-	et	𐤀𐤕	
Abner	av·ner	𐤀𐤁𐤍𐤓	
son	ben	𐤁𐤍	
of Ner	ner	𐤍𐤓	
commander	sar	𐤔𐤓	
army	tse·va	𐤑𐤁𐤀	
of Israel’s	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	ve·et	𐤅𐤀𐤕	
and Amasa	a·ma·sa	𐤏𐤌𐤔𐤀	
son	ben	𐤁𐤍	
of Jether	ye·ter	𐤉𐤕𐤓	
commander	sar	𐤔𐤓	
army	tse·va	𐤑𐤁𐤀	
of Judah’s	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
will come back	ve·sha·vu	𐤅𐤔𐤁𐤅	1 Kings 2:33
Their blood	de·me·hem	𐤃𐤌𐤉𐤄𐤌	
upon the heads	be·rosh	𐤁𐤓𐤀𐤔	
of Joab	yo·w·av	𐤉𐤅𐤀𐤁	
[and]	u·ve·rosh	𐤅𐤁𐤓𐤀𐤔	
his descendants forever	zar·o	𐤆𐤓𐤏𐤅	
	le·o·lam	𐤋𐤏𐤋𐤌	
but for David	u·le·da·wid	𐤅𐤋𐤃𐤅𐤃	
his descendants	u·le·zar·o	𐤅𐤋𐤆𐤓𐤏𐤅	

his house	u·le·ve·to	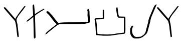	
and his throne	u·le·khis·o		
there shall be	yih·yeh	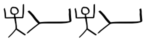	
peace	sha·lo·wm		
forever	ad		
”	o·w·lam		
from	me·im		
the LORD	YHVH		
went up	vay·ya·al	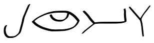	1 Kings 2:34
So Benaiah	be·na·ya·hu	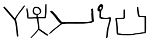	
son	ben		
of Jehoiada	ye·ho·w·ya·da	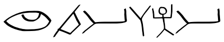	
struck down Joab	vay·yiph·ga		
	bo		
and killed him	vay·mi·te·hu		
He was buried	vay·yiq·qa·ver		
at his own home	be·ve·to	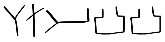	
in the wilderness	bam·mid·bar		
appointed	vay·yit·ten	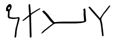	1 Kings 2:35
And the king	ham·me·lekh		
-	et		
Benaiah	be·na·ya·hu	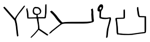	
son	ben		
of Jehoiada	ye·ho·w·ya·da	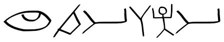	
in Joab’s place	tach·taw	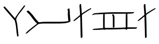	
over	al		
the army	hats·tsa·va		

-	ve·et		
Zadok	tsa·do·wq		
the priest	hak·ko·hen		
and he appointed	na·tan	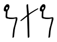	
	ham·me·lekh		
place	ta·chat	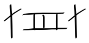	
in Abiathar’s	ev·ya·tar	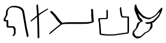	
summoned	vay·yish·lach		1 Kings 2:36
Then the king	ham·me·lekh		
	vay·yiq·ra	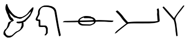	
Shimei	le·shim·ee		
and said	vay·yo·mer		
to him	lo	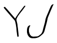	
“ Build	be·neh		
for yourself	le·kha	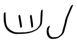	
a house	va·yit	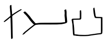	
in Jerusalem	bee·ru·sha·lim		
and live	ve·ya·shav·ta		
there	sham	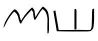	
but do not	ve·lo		
go	te·tse		
-	mish·sham		
anywhere else	a·neh		
	va·a·nah		
	ve·ha·yah	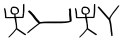	1 Kings 2:37
On the day	be·yo·wm	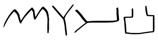	
you go out	tse·te·kha		

and cross	ve·a·var·ta	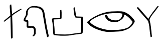	
-	et		
Valley	na·chal	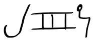	
the Kidron	qid·ro·wn		
know for sure	ya·do·a	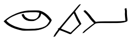	
	te·da		
that	kee	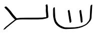	
you will die	mo·wt		
	ta·mut		
your blood	da·me·kha		
will be	yih·yeh	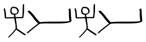	
on your own head ”	ve·ro·she·kha		
replied	vay·yo·mer		1 Kings 2:38
Shimei	shim·ee		
-	lam·me·lekh		
is fair ”	to·wv		
“ The sentence	had·da·var		
as	ka·a·sher		
has spoken ”	dib·ber		
my lord	a·do·nee		
the king	ham·me·lekh		
	ken	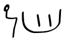	
will do	ya·a·seh		
“ Your servant	av·de·kha	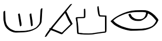	
lived	vay·ye·shev		
And Shimei	shim·ee		
in Jerusalem	bee·ru·sha·lim		

time	ya·meem	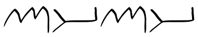	
for a long	rab·beem	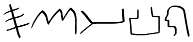	
however	vay·hee	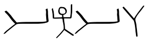	1 Kings 2:39
After	miq·qets	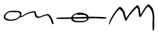	
three	sha·losh	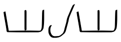	
years	sha·neem	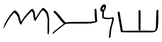	
ran away	vay·yiv·re·chu		
two	she·ne	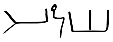	
slaves	a·va·deem		
of Shimei’s	le·shim·ee		
to	el		
Achish	a·kheesh	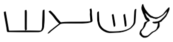	
son	ben		
of Maacah	ma·a·khah		
king	me·lekh	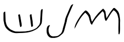	
of Gath	gat		
was told	vay·yag·gee·du	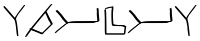	
And Shimei	le·shim·ee		
	le·mor		
“ Look	hin·neh		
your slaves	a·va·de·kha		
are in Gath ”	be·gat		
-	vay·ya·qam	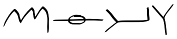	1 Kings 2:40
So Shimei	shim·ee		
saddled	vay·ya·cha·vosh	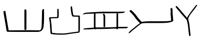	
-	et		
his donkey	cha·mo·ro		

and set out	vay·ye·lekh	
at Gath	ga·tah	
to	el	
Achish	a·kheesh	
in search of	le·vaq·qesh	
-	et	
his slaves	a·va·daw	
-	vay·ye·lekh	
-	shim·ee	
back	vay·ya·ve	
-	et	
and he brought them	a·va·daw	
from Gath	mig·gat	
was told	vay·yug·gad	1 Kings 2:41
When Solomon	lish·lo·moh	
that	kee	
had gone	ha·lakh	
Shimei	shim·ee	
from Jerusalem	mee·ru·sha·lim	
to Gath	gat	
and had returned	vay·ya·shov	
summoned	vay·yish·lach	1 Kings 2:42
the king	ham·me·lekh	
	vay·yiq·ra	
Shimei	le·shim·ee	
and said	vay·yo·mer	
to him	e·law	

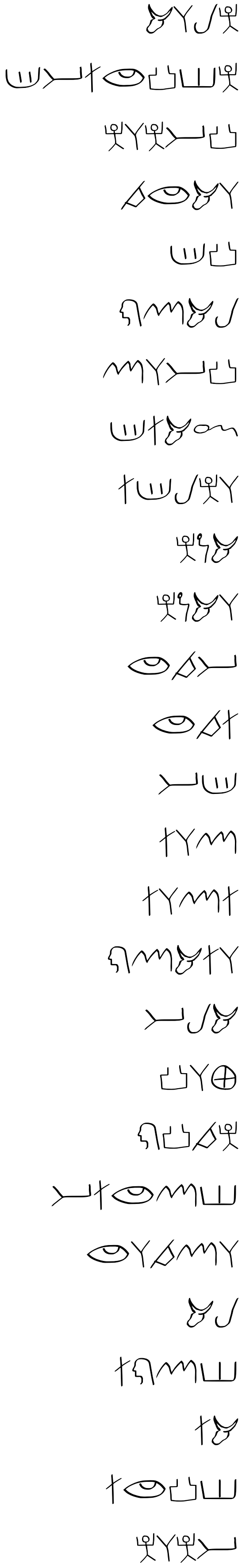

“ Did I not	ha·lo·w	
make you swear	hish·ba·tee·kha	
by the LORD	va·YHVH	
and warn	va·a·id	
you	be·kha	
	le·mor	
‘ On the day	be·yo·wm	
you leave	tse·te·kha	
and go	ve·ha·lakh·ta	
elsewhere	a·neh	
	va·a·nah	
know for sure	ya·do·a	
	te·da	
that	kee	
you will die	mo·wt	
’ ?	ta·mut	
And you told	vat·to·mer	
me	e·lay	
is fair	to·wv	
‘ The sentence	had·da·var	
I will comply ’	sha·ma·e·tee	
So why	u·mad·du·a	1 Kings 2:43
have you not	lo	
kept	sha·mar·ta	
-	et	
your oath	she·vu·at	
to the LORD	YHVH	

and	ve·et	ואת	
the command	ham·mits·vah	המצוה	
that	a·sher	אשר	
I gave you ? ”	tsiw·vee·tee	צויתי	
	a·le·kha	עליך	
also said	vay·yo·mer	ויאמר	1 Kings 2:44
The king	ham·me·lekh	המלך	
	el	אל	
	shim·ee	שמעי	
“ You	at·tah	אתה	
know	ya·da·ta	ידעת	
-	et	את	
all	kal	כל	
the evil	ha·ra·ah	הרעה	
that	a·sher	אשר	
	ya·da	ידע	
in your heart	le·va·ve·kha	לבבך	
-	a·sher	אשר	
you did	a·see·ta	עשית	
David	le·da·wid	לדוד	
to my father	a·vee	אבי	
will bring	ve·he·sheev	והשיב	
Therefore the LORD	YHVH	יהוה	
-	et	את	
your evil	ra·a·te·kha	רעתך	
back upon your head	be·ro·she·kha	בראשך	
But King	ve·ham·me·lekh	והמלך	1 Kings 2:45

Solomon	she·lo·moh	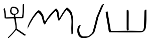	
will be blessed	ba·rukh		
throne	ve·khis·se		
and David’s	da·wid		
will remain	yih·yeh	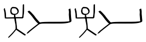	
secure	na·kho·wn		
before	liph·ne		
the LORD	YHVH		
forever	ad		
”	o·w·lam		
commanded	vay·tsaw	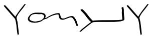	1 Kings 2:46
Then the king	ham·me·lekh		
-	et		
Benaiah	be·na·ya·hu	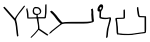	
son	ben		
of Jehoiada	ye·ho·w·ya·da	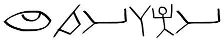	
and he went out	vay·ye·tse	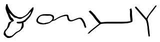	
and struck [Shimei] down	vay·yiph·ga		
	bo		
and he died	vay·ya·mot	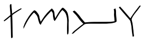	
Thus the kingdom	ve·ham·mam·la·khah		
was firmly established	na·kho·w·nah		
in the hand	be·yad	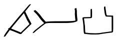	
of Solomon	she·lo·moh	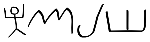	
formed an alliance	vay·yit·chat·ten		1 Kings 3:1
Later, Solomon	she·lo·moh	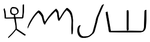	
with	et		

Pharaoh	par·oh		
king	me·lekh	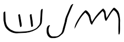	
of Egypt	mits·ra·yim		
by marrying	vay·yiq·qach	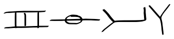	
-	et		
daughter	bat		
[his]	par·oh		
Solomon brought her	vay·vee·e·ha	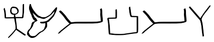	
to	el		
the City	eer	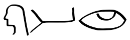	
of David	da·wid		
until	ad		
he had finished	kal·lo·to	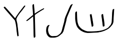	
building	liv·no·wt	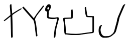	
-	et		
his palace	be·to	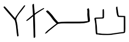	
and	ve·et		
the house	bet	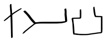	
of the LORD	YHVH		
as well as	ve·et		
the wall	cho·w·mat		
Jerusalem	ye·ru·sha·lim		
around	sa·veev	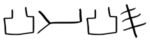	
however	raq	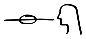	1 Kings 3:2
The people	ha·am		
were still sacrificing	me·zab·be·cheem	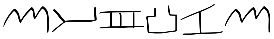	
on the high places	bab·ba·mo·wt	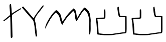	

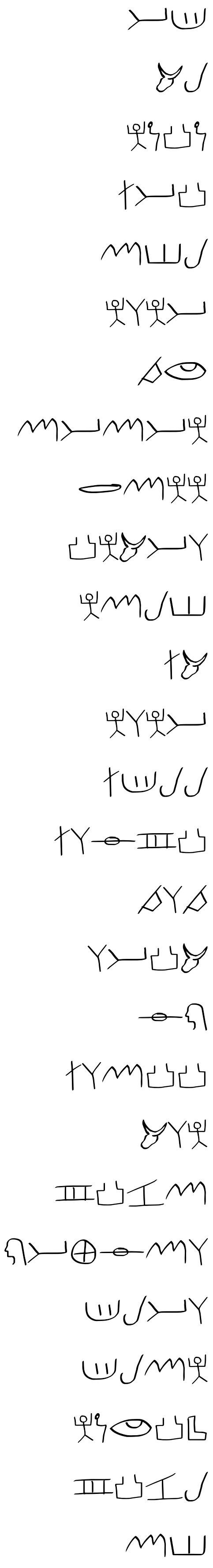

because	kee	
had not	lo	
been built	niv·nah	
a house	va·yit	
for the Name	le·shem	
of the LORD	YHVH	
yet	ad	
	hay·ya·meem	
	ha·hem	
loved	vay·ye·e·hav	1 Kings 3:3
And Solomon	she·lo·moh	
-	et	
the LORD	YHVH	
[and] walked	la·le·khet	
in the statutes	be·chuq·qo·wt	
David	da·wid	
of his father	a·vee	
except that	raq	
on the high places	bab·ba·mo·wt	
he	hu	
sacrificed	me·zab·be·ach	
and burned incense	u·maq·teer	
went	vay·ye·lekh	1 Kings 3:4
Now the king	ham·me·lekh	
to Gibeon	giv·o·nah	
to sacrifice	liz·bo·ach	
there	sham	

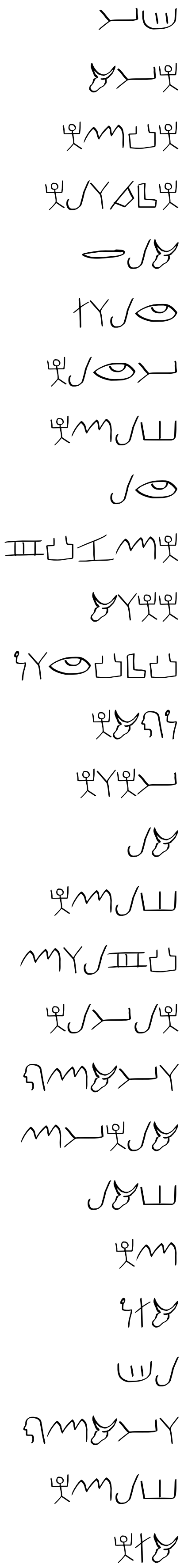

for	kee	
it [was]	hee	
high place	hab·ba·mah	
the great	hag·ge·do·w·lah	
a thousand	e·leph	
burnt offerings	o·lo·wt	
offered	ya·a·leh	
Solomon	she·lo·moh	
on	al	
altar [there]	ham·miz·be·ach	
the	ha·hu	
at Gibeon	be·giv·o·wn	1 Kings 3:5
appeared	nir·ah	
the LORD	YHVH	
to	el	
Solomon	she·lo·moh	
in a dream	ba·cha·lo·wm	
One night	hal·la·ye·lah	
said	vay·yo·mer	
and God	e·lo·heem	
“ Ask	she·al	
-	mah	
[and] I will give it	et·ten	
to you ! ”	lakh	
replied	vay·yo·mer	1 Kings 3:6
Solomon	she·lo·moh	
“ You	at·tah	

have shown	a·see·ta	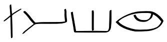
to	im	
Your servant	av·de·kha	
David	da·wid	
my father	a·vee	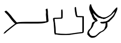
loving devotion	che·sed	
much	ga·do·wl	
because	ka·a·sher	
he walked	ha·lakh	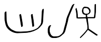
before You	le·pha·ne·kha	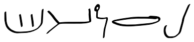
in faithfulness	be·e·met	
righteousness	u·vits·da·qah	
and uprightness	u·ve·yish·rat	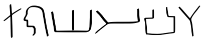
of heart	le·vav	
	im·makh	
And You have maintained	vat·tish·mar	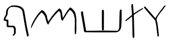
	lo	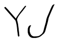
-	et	
loving devotion	ha·che·sed	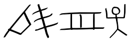
-	hag·ga·do·wl	
this	haz·zeh	
by giving	vat·tit·ten	
him	lo	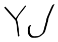
a son	ben	
to sit	yo·shev	
on	al	
his throne	kis·o	

very day	kay·yo·wm	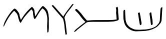	
this	haz·zeh		
And now	ve·at·tah		1 Kings 3:7
O LORD	YHVH		
my God	e·lo·hay		
You	at·tah		
king	him·lakh·ta		
-	et		
{have made} Your servant	av·de·kha	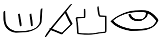	
place	ta·chat	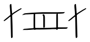	
David's	da·wid		
in my father	a·vee	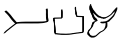	
But I [am]	ve·a·no·khee	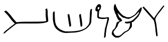	
child	na·ar		
only a little	qa·ton	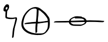	
not	lo		
knowing [how]	e·da		
to go out	tset		
or come in	va·vo		
Your servant	ve·av·de·kha		1 Kings 3:8
is here among	be·to·wkh		
the people	am·me·kha		
-	a·sher		
You have chosen	ba·cha·re·ta		
a people	am		
	rav	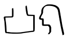	
-	a·sher		

-	lo		
to count	yim·ma·neh		
	ve·lo		
or number	yis·sa·pher		
too numerous	me·rov		
Therefore give	ve·na·ta·ta	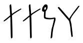	1 Kings 3:9
Your servant	le·av·de·kha		
heart	lev	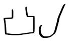	
an understanding	sho·me·a		
to judge	lish·pot		
-	et		
Your people	am·me·kha		
and to discern	le·ha·veen		
between	ben	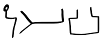	
good	to·wv		
and evil	le·ra		
For	kee	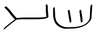	
who	mee	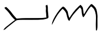	
is able	yu·khal		
to govern	lish·pot		
-	et		
people of Yours ? ”	am·me·kha		
great	hak·ka·ved		
this	haz·zeh	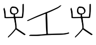	
pleased	vay·yee·tav	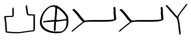	1 Kings 3:10
Now it	had·da·var		
	be·e·ne	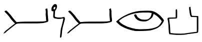	

the Lord	a·do·nay		
that	kee	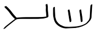	
had made this request	sha·al		
Solomon	she·lo·moh	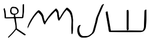	
-	et		
-	had·da·var		
	haz·zeh		
said	vay·yo·mer		1 Kings 3:11
So God	e·lo·heem		
to him	e·law	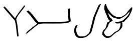	
“ Since	ya·an		
-	a·sher		
you have asked for	sha·al·ta		
-	et		
-	had·da·var		
this	haz·zeh		
instead of	ve·lo		
requesting	sha·al·ta		
	le·kha	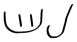	
life	ya·meem	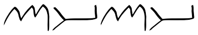	
long	rab·beem	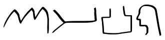	
[or]	ve·lo		
	sha·al·ta		
for yourself	le·kha	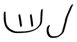	
wealth	o·sher		
[or]	ve·lo		
	sha·al·ta		

death	ne·phesh		
for your enemies —	o·ye·ve·kha		
but you have asked	ve·sha·al·ta		
	le·kha	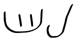	
for discernment	ha·veen	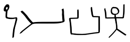	
to administer	lish·mo·a		
justice —	mish·pat		
behold	hin·neh	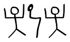	1 Kings 3:12
I will do	a·see·tee	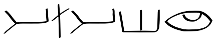	
what you have asked	kid·va·re·kha		
	hin·neh		
I will give	na·tat·tee		
you	le·kha	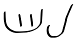	
heart	lev	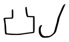	
a wise	cha·kham		
and discerning	ve·na·vo·wn	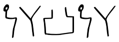	
so that	a·sher		
-	ka·mo·w·kha		
there has never	lo		
been	ha·yah	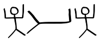	
-	le·pha·ne·kha	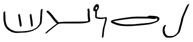	
-	ve·a·cha·re·kha	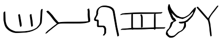	
nor	lo		
will ever be	ya·qum	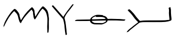	
another like you	ka·mo·w·kha		
Moreover	ve·gam		1 Kings 3:13
what	a·sher		

you did not	lo		
request —	sha·al·ta		
I will give	na·tat·tee		
you	lakh	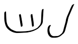	
both	gam		
riches	o·sher		
and	gam		
honor —	ka·vo·wd		
so that	a·sher		
no	lo		
will be	ha·yah	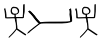	
your equal	kha·mo·w·kha		
man	eesh	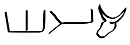	
in any kingdom	bam·me·la·kheem		
during all	kal	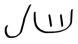	
your days	ya·me·kha	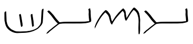	
So if	ve·im		1 Kings 3:14
you walk	te·lekh	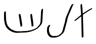	
in My ways	bid·ra·khay		
and keep	lish·mor		
My statutes	chuq·qay	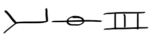	
and commandments	u·mits·wo·tay		
just as	ka·a·sher		
did	ha·lakh	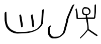	
David	da·veed	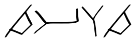	
your father	a·vee·kha	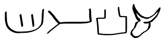	
I will prolong	ve·ha·a·rakh·tee	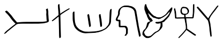	

	et		
your days ”	ya·me·kha	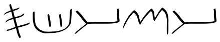	
awoke	vay·yi·qats	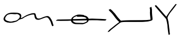	1 Kings 3:15
Then Solomon	she·lo·moh	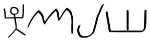	
and indeed it had been	ve·hin·neh		
a dream	cha·lo·wm		
So he returned	vay·ya·vo·w	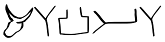	
to Jerusalem	ye·ru·sha·lim		
stood	vay·ya·a·mod		
before	liph·ne		
the ark	a·ro·wn	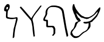	
of the covenant	be·reet	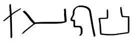	
of the Lord	a·do·nay		
and offered	vay·ya·al		
burnt offerings	o·lo·wt	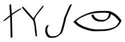	
Then he held	vay·ya·as		
and peace offerings	she·la·meem		
	vay·ya·as		
a feast	mish·teh		
for all	le·khal		
his servants	a·va·daw		
At that time	az		1 Kings 3:16
came	ta·vo·nah		
two	she·ta·yim	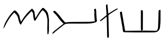	
	na·sheem	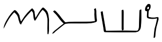	
prostitutes	zo·no·wt	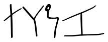	
to	el		

the king	ham·me·lekh		
and stood	vat·ta·a·mo·de·nah		
before him	le·pha·naw	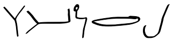	
said	vat·to·mer		1 Kings 3:17
woman	ha·ish·shah		
One	ha·a·chat		
“ Please	bee	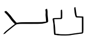	
my lord	a·do·nee		
and I	a·nee	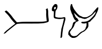	
woman	ve·ha·ish·shah		
this	haz·zot		
live	yo·she·vot		
house	be·va·yit	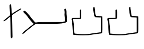	
in the same	e·chad		
and I gave birth	va·e·led		
while she [was]	im·mah		
in the house	bab·ba·yit	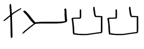	
-	vay·hee	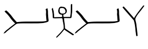	1 Kings 3:18
day	bay·yo·wm	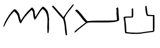	
On the third	hash·she·lee·shee	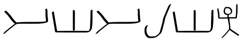	
after I gave birth	le·lid·tee		
had a baby	vat·te·led	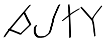	
also	gam		
this woman	ha·ish·shah		
	haz·zot	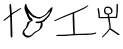	
We	va·a·nach·nu	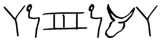	
were alone	yach·daw	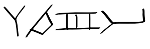	

no	en	
one	zar	
with	it·ta·nu	
in the house	bab·ba·yit	
but	zu·la·tee	
the two	she·ta·yim	
of us	a·nach·nu	
	bab·ba·yit	
died	vay·ya·mat	1 Kings 3:19
son	ben	
woman’s	ha·ish·shah	
this	haz·zot	
During the night	la·ye·lah	
because	a·sher	
she rolled over	sha·khe·vah	
on him	a·law	
So she got up	vat·ta·qam	1 Kings 3:20
in the middle	be·to·wkh	
of the night	hal·lay·lah	
and took	vat·tiq·qach	
-	et	
my son	be·nee	
from my side	me·ets·lee	
while	va·a·ma·te·kha	
I was asleep	ye·she·nah	
She laid him	vat·tash·kee·ve·hu	
in her bosom	be·che·qah	

-	ve·et	
son	be·nah	
her dead	ham·met	
and put	hish·kee·vah	
at my bosom	ve·che·qee	
when I got up	va·a·qum	1 Kings 3:21
The next morning	bab·bo·qer	
to nurse	le·he·neeq	
-	et	
my son	be·nee	
I discovered	ve·hin·neh	
he was dead	met	
But when I examined him	va·et·bo·w·nen	
	e·law	
-	bab·bo·qer	
I realized	ve·hin·neh	
not	lo	
that he was	ha·yah	
the son	ve·nee	
-	a·sher	
I had borne ”	ya·la·de·tee	
said	vat·to·mer	1 Kings 3:22
woman	ha·ish·shah	
the other	ha·a·che·ret	
“ No ”	lo	
	khee	
my son	be·nee	

“ the living one [is]	ha·chay	החי	
your son ”	u·ve·nekh	ובנך	
and the dead one [is]	ham·met	המת	
But the first woman	ve·zot	וזאת	
insisted	o·me·ret	אמרת	
“ No	lo	לא	
	khee	כי	
yours	be·nekh	בנך	
the dead one [is]	ham·met	המת	
mine ”	u·ve·nee	ובני	
and the living one [is]	he·chay	החי	
So they argued	vat·te·dab·be·re·nah	ותדברנה	
before	liph·ne	לפני	
the king	ham·me·lekh	המלך	
replied	vay·yo·mer	ויאמר	1 Kings 3:23
Then the king	ham·me·lekh	המלך	
“ This	zot	זאת	
woman says	o·me·ret	אמרת	
‘ -	zeh	זה	
My son	be·nee	בני	
is alive	ha·chay	החי	
and yours	u·ve·nekh	ובנך	
is dead ’	ham·met	המת	
but that	ve·zot	וזאת	
woman says	o·me·ret	אמרת	
‘ No	lo	לא	
	khee	כי	

your son	be·nekh	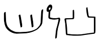	
is dead	ham·met		
and mine	u·ve·nee		
is alive ’”	he·chay	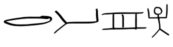	
continued	vay·yo·mer		1 Kings 3:24
The king	ham·me·lekh		
“ Bring	qe·chu	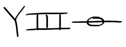	
me	lee	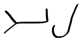	
a sword ”	cha·rev		
So they brought him	vay·ya·vi·u	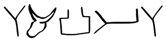	
a sword	ha·che·rev	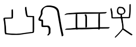	
-	liph·ne		
-	ham·me·lekh		
declared	vay·yo·mer		1 Kings 3:25
and the king	ham·me·lekh		
“ Cut	giz·ru		
-	et		
child	hay·ye·led	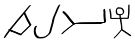	
the living	ha·chay	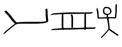	
in two	lish·na·yim	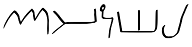	
and give	u·te·nu		
-	et		
half	ha·cha·tsee		
to one	le·a·chat		
-	ve·et		
and half	ha·cha·tsee	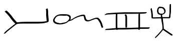	
to the other ”	le·e·chat		

spoke	vat·to·mer	ותאמר	1 Kings 3:26
Then the woman	ha·ish·shah	האשה	
whose	a·sher	אשר	
son	be·nah	בנה	
was alive	ha·chay	החי	
to	el	אל	
the king	ham·me·lekh	המלך	
because	kee	כי	
she yearned	nikh·me·ru	נכמרו	
with compassion	ra·cha·me·ha	רחמיה	
for	al	על	
her son	be·nah	בנה	
she said	vat·to·mer	ותאמר	
“ Please	bee	בי	
my lord ”	a·do·nee	אדני	
“ give	te·nu	תנו	
her	lah	לה	
-	et	את	
baby	hay·ya·lud	הילוד	
the living	ha·chay	החי	
- ! ”	ve·ha·met	והמת	
Do not	al	אל	
kill him	te·mee·tu·hu	תמיתהו	
But the other	ve·zot	וזאת	
[woman] said	o·me·ret	אמרת	
	gam	גם	
mine	lee	לי	

nor	gam	גם	
yours	lakh	לך	
neither	lo	לא	
“ He will be	yih·yeh	יהיה	
Cut him in two ! ”	ge·zo·ru	גזרו	
:	vay·ya·an	ויען	1 Kings 3:27
Then the king	ham·me·lekh	המלך	
gave his ruling	vay·yo·mer	ויאמר	
“ Give	te·nu	תנו	
to the first woman	lah	לה	
-	et	את	
baby	hay·ya·lud	הילוד	
the living	ha·chay	החי	
	ve·ha·met	והמת	
By no means	lo	לא	
should you kill him	te·mee·tu·hu	תמיתהו	
she	hee	היא	
is his mother ”	im·mo	אמו	
heard	vay·yish·me·u	וישמעו	1 Kings 3:28
When all	khal	כל	
Israel	yis·ra·el	ישראל	
	et	את	
of the judgment	ham·mish·pat	המשפט	
-	a·sher	אשר	
had given	sha·phat	שפט	
the king	ham·me·lekh	המלך	
they stood in awe	vay·yir·u	ויראו	

of	mip·pe·ne	
[him]	ham·me·lekh	
for	kee	
they saw	ra·u	
that	kee	
the wisdom	cha·khe·mat	
of God	e·lo·heem	
[was] in him	be·qir·bo	
to administer	la·a·so·wt	
justice	mish·pat	
-	vay·hee	1 Kings 4:1
So King	ham·me·lekh	
Solomon	she·lo·moh	
ruled	me·lekh	
over	al	
	kal	
Israel	yis·ra·el	
and these	ve·el·leh	1 Kings 4:2
were his chief officials	has·sa·reem	
-	a·sher	
:	lo	
Azariah	a·zar·ya·hu	
son	ben	
of Zadok	tsa·do·wq	
[was] the priest	hak·ko·hen	
Elihoreph	e·lee·cho·reph	1 Kings 4:3
and Ahijah	va·a·chee·yah	

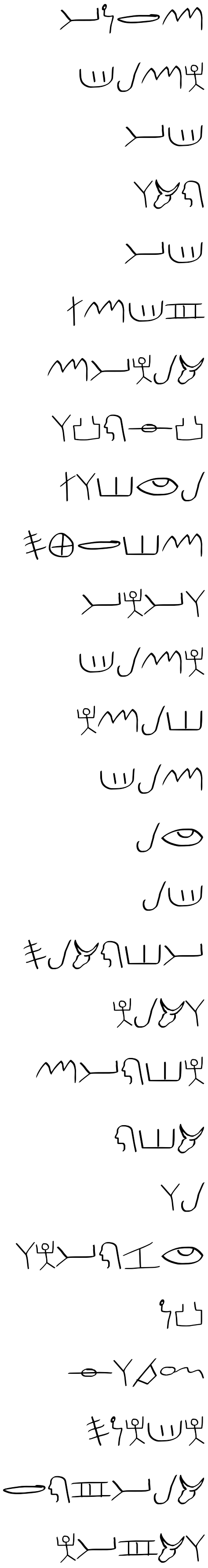

the sons	be·ne	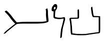	
of Shisha	shee·sha	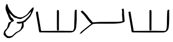	
[were] secretaries	so·phe·reem		
Jehoshaphat	ye·ho·wo·sha·phat		
son	ben		
of Ahilud	a·chee·lud	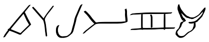	
[was] the recorder	ham·maz·keer	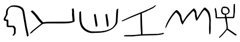	
Benaiah	u·ve·na·ya·hu	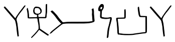	1 Kings 4:4
son	ben		
of Jehoiada	ye·ho·w·ya·da	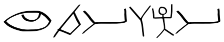	
[was] in charge of	al		
the army	hats·tsa·va		
Zadok	ve·tsa·do·wq	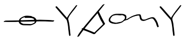	
and Abiathar	ve·ev·ya·tar	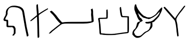	
[were] priests	ko·ha·neem	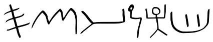	
Azariah	va·a·zar·ya·hu		1 Kings 4:5
son	ben		
of Nathan	na·tan	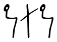	
[was] in charge of	al		
the governors	han·nits·tsa·veem		
Zabud	ve·za·vud		
son	ben		
of Nathan	na·tan	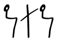	
[was] a priest	ko·hen		
and adviser	re·eh		
to the king	ham·me·lekh		
Ahishar	va·a·chee·shar	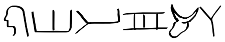	1 Kings 4:6

[was] in charge of	al		
the palace	hab·ba·yit	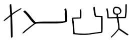	
and Adoniram	va·a·do·nee·ram	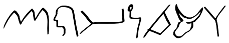	
son	ben		
of Abda	av·da		
[was] in charge of	al		
the forced labor	ham·mas		
Solomon	ve·lish·lo·moh		1 Kings 4:7
had twelve	she·nem	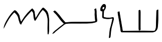	
	a·sar		
governors	nits·tsa·veem	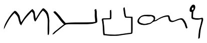	
over	al		
all	kal		
Israel	yis·ra·el	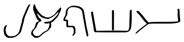	
to provide food	ve·khil·ke·lu	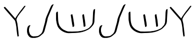	
-	et		
for the king	ham·me·lekh		
-	ve·et		
and his household	be·to	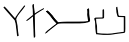	
for one month	cho·desh	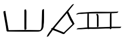	
of the year	bash·sha·nah		
	yih·yeh	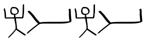	
	al		
[Each] one	ʾɛ·chad	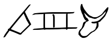	
would arrange provisions	le·khal·kel	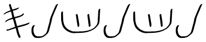	
and these	ve·el·leh		1 Kings 4:8
were their names :	she·mo·w·tam		

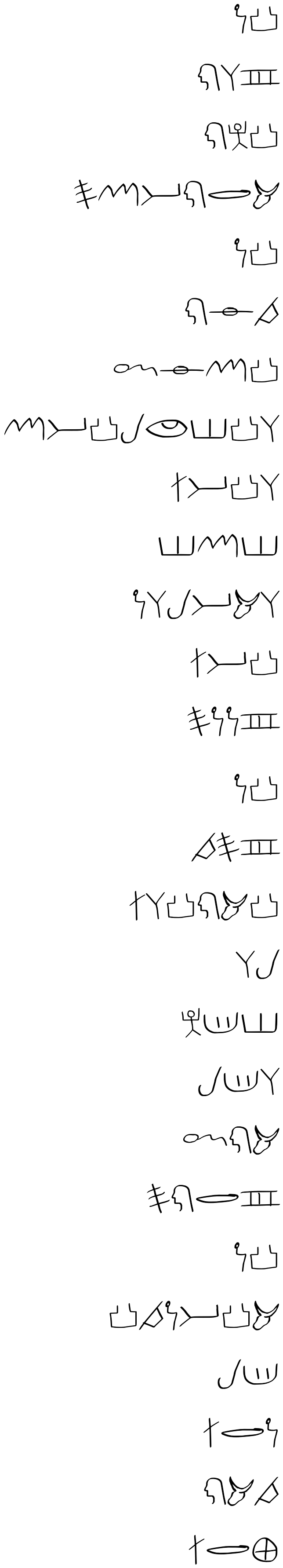

	ben	
Ben-hur	chur	
in the hill country	be·har	
of Ephraim	eph·ra·yim	
	ben	1 Kings 4:9
Ben-deker	de·qer	
in Makaz	be·ma·qats	
in Shaalbim	u·ve·sha·al·veem	
	u·vet	
in Beth-shemesh	sha·mesh	
	ve·e·lo·wn	
	bet	
and in Elon-beth-hanan	cha·nan	
	ben	1 Kings 4:10
Ben-hesed	che·sed	
in Arubboth	ba·a·rub·bo·wt	
belonged to him)	lo	
(Socoh	so·khoh	
and all	ve·khal	
the land	e·rets	
of Hepher	che·pher	
	ben	1 Kings 4:11
Ben-abinadab	a·vee·na·dav	
	kal	
	na·phat	
in Naphath-dor	dor	
(Taphath	ta·phat	

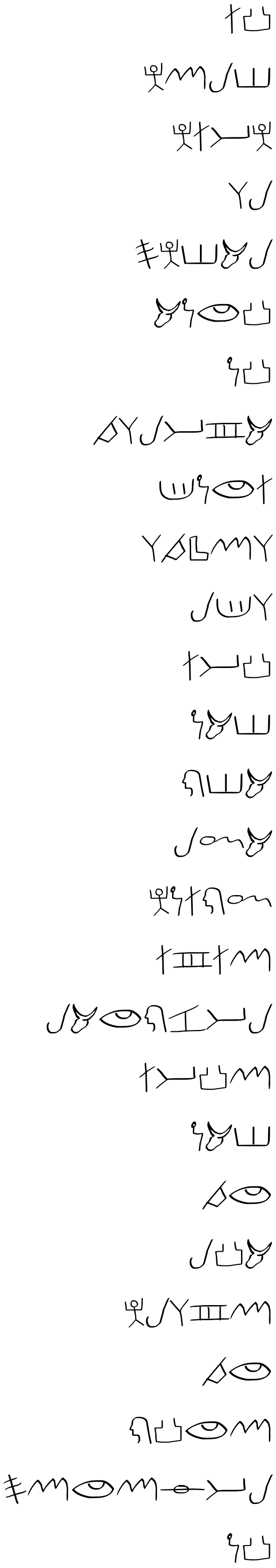

a daughter	bat	
of Solomon	she·lo·moh	
was	ha·ye·tah	
his	lo	
wife)	le·ish·shah	
Baana	ba·a·na	1 Kings 4:12
son	ben	
of Ahilud	a·chee·lud	
in Taanach	ta·nakh	
in Megiddo	u·me·gid·do	
and in all	ve·khal	
	bet	
of Beth-shean	she·an	
-	a·sher	
next to	e·tsel	
Zarethan	tsa·re·ta·nah	
below	mit·ta·chat	
Jezreel	le·yiz·re·el	
from	mib·bet	
Beth-shean	she·an	
to	ad	
	a·vel	
Abel-meholah	me·cho·w·lah	
	ad	
and on past	me·e·ver	
Jokmeam	le·ya·qe·mo·am	
	ben	1 Kings 4:13

Ben-geber	ge·ver		
in Ramoth-gilead	be·ra·mot	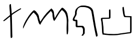	
in Gilead	gil·ad		
[belonged] to him	lo	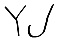	
(the villages	chaw·wot		
of Jair	ya·eer		
son of	ben		
Manasseh	me·nash·sheh	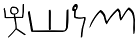	
-	a·sher	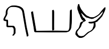	
-	bag·gil·ad	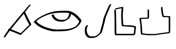	
	lo	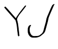	
as well as the region	che·vel		
of Argob	ar·gov		
-	a·sher	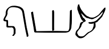	
in Bashan	bab·ba·shan		
with its sixty	shish·sheem	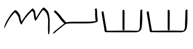	
cities	a·reem	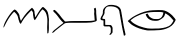	
great	ge·do·lo·wt		
with walls	cho·w·mah		
bars)	u·ve·ree·ach	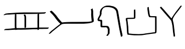	
and bronze	ne·cho·shet	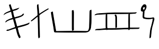	
Ahinadab	a·chee·na·dav	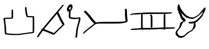	1 Kings 4:14
son	ben		
of Iddo	id·do		
in Mahanaim	ma·cha·na·ye·mah	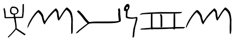	
Ahimaaz	a·chee·ma·ats		1 Kings 4:15
in Naphtali	be·naph·ta·lee		

-	gam	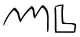	
(he	hu	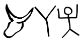	
had married	la·qach	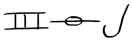	
-	et	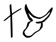	
Basemath	ba·se·mat	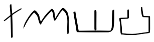	
a daughter	bat	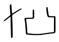	
of Solomon)	she·lo·moh	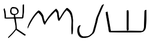	
-	le·ish·shah	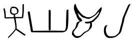	
Baana	ba·a·na	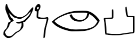	1 Kings 4:16
son	ben	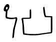	
of Hushai	chu·shay	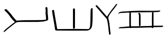	
in Asher	be·a·sher	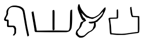	
and in Aloth	u·ve·a·lo·wt	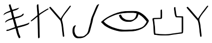	
Jehoshaphat	ye·ho·wo·sha·phat	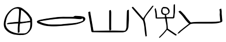	1 Kings 4:17
son	ben	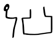	
of Paruah	pa·ru·ach	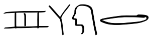	
in Issachar	be·yi·sa·sh·khar	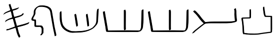	
Shimei	shim·ee	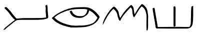	1 Kings 4:18
son	ben	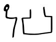	
of Ela	e·la	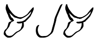	
in Benjamin	be·vin·ya·min	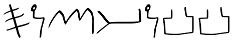	
Geber	ge·ver	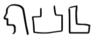	1 Kings 4:19
son	ben	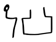	
of Uri	u·ree	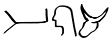	
in the land	be·e·rets	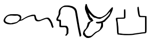	
of Gilead	gil·ad	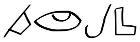	
including the territories	e·rets	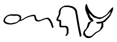	

of Sihon	see·cho·wn	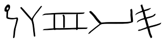	
king	me·lekh	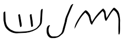	
of the Amorites	ha·e·mo·ree		
and of Og	ve·og		
king	me·lekh	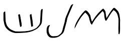	
of Bashan	hab·ba·shan	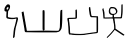	
governor	u·ne·tseev		
There was also one	e·chad	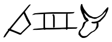	
-	a·sher		
in the land [of Judah]	ba·a·rets		
[The people of] Judah	ye·hu·dah	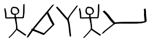	1 Kings 4:20
and Israel	ve·yis·ra·el	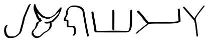	
	rab·beem	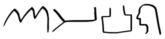	
as the sand	ka·cho·wl	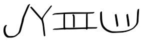	
-	a·sher		
on	al		
the seashore	hay·yam	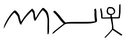	
[were] as numerous	la·rov		
and they were eating	o·khe·leem	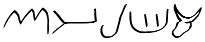	
and drinking	ve·sho·teem	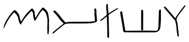	
and rejoicing	u·se·me·cheem	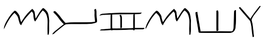	
And Solomon	u·she·lo·moh	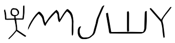	1 Kings 4:21
	ha·yah	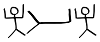	
reigned	mo·wo·shel		
over all	be·khal		
the kingdoms	ham·mam·la·kho·wt		

from	min	
the [Euphrates]	han·na·har	
to the land	e·rets	
of the Philistines	pe·lish·teem	
as far as	ve·ad	
the border	ge·vul	
of Egypt	mits·ra·yim	
[These kingdoms] offered	mag·gi·sheem	
tribute	min·chah	
and served	ve·o·ve·deem	
-	et	
Solomon	she·lo·moh	
all	kal	
the days	ye·me	
of his life	chay·yaw	
were	vay·hee	1 Kings 4:22
provisions	le·chem	
Solomon’s	she·lo·moh	
day	le·yo·wm	
for a single	e·chad	
thirty	she·lo·sheem	
cors	kor	
of fine flour	so·let	
sixty	ve·shish·sheem	
cors	kor	
of meal	qa·mach	
ten	a·sa·rah	1 Kings 4:23

oxen	va·qar	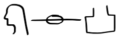	
fat	be·ri·eem	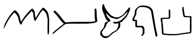	
twenty	ve·es·reem	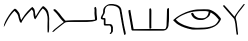	
oxen	ba·qar	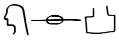	
range	re·ee	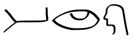	
and a hundred	u·me·ah	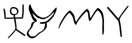	
sheep	tson	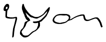	
as well as	le·vad	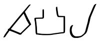	
deer	me·ay·yal	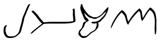	
gazelles	u·tse·vee	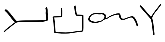	
roebucks	ve·yach·mur	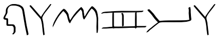	
poultry	u·var·bu·reem	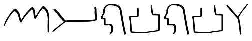	
and fattened	a·vu·seem	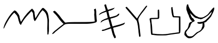	
For	kee	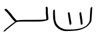	1 Kings 4:24
[Solomon]	hu	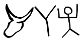	
had dominion	ro·deh	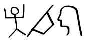	
over everything	be·khal	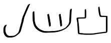	
west	e·ver	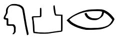	
of the Euphrates —	han·na·har	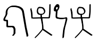	
from Tiphsah	mit·tiph·sach	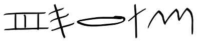	
to	ve·ad	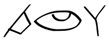	
Gaza —	az·zah	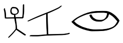	
over all	be·khal	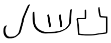	
the kingdoms	mal·khe	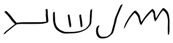	
-	e·ver	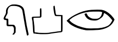	
-	han·na·har	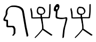	
peace	ve·sha·lo·wm	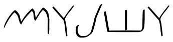	

and he had	ha·yah	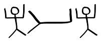	
	lo	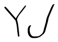	
on all	mik·kal		
sides	a·va·raw		
	mis·sa·veev		
dwelt	vay·ye·shev		1 Kings 4:25
Judah	ye·hu·dah	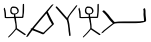	
and Israel	ve·yis·ra·el	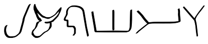	
securely	la·ve·tach	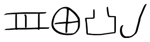	
each man	eesh	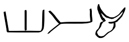	
under	ta·chat	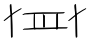	
his own vine	gaph·no		
and	ve·ta·chat		
his own fig tree	te·e·na·to		
from Dan	mid·dan		
to	ve·ad		
	be·er		
Beersheba	sha·va		
Throughout	kol	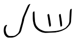	
the days	ye·me		
of Solomon	she·lo·moh	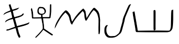	
had	vay·hee	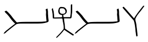	1 Kings 4:26
Solomon	lish·lo·moh	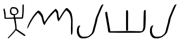	
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	e·leph	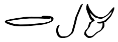	
stalls	ur·wot	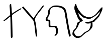	
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for his chariot	le·mer·ka·vo	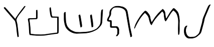	
and 12,000	u·she·nem		
	a·sar	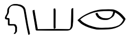	
	e·leph	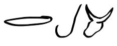	
horses	pa·ra·sheem	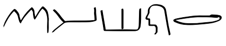	
in turn provided food	ve·khil·ke·lu	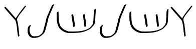	1 Kings 4:27
the governors	han·nits·tsa·veem	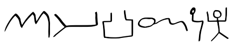	
-	ha·el·leh		
-	et		
for King	ham·me·lekh		
Solomon	she·lo·moh	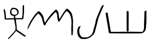	
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and all	kal	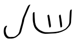	
who came	haq·qa·rev	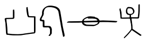	
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table	shul·chan	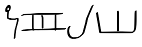	
[his]	ham·me·lekh		
	she·lo·moh	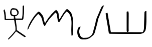	
Each	eesh	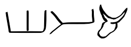	
month	cha·de·sho		
nothing was lacking	lo		
They saw to it that	ye·ad·de·ru		
	da·var		
of barley	ve·has·se·o·reem		1 Kings 4:28
and straw	ve·hat·te·ven	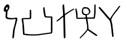	
and other horses	las·su·seem		
for the chariot horses	ve·la·ra·khesh	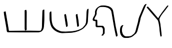	

also brought	ya·vi·u	יבאו	
to	el	אל	
the required place	ham·ma·qo·wm	המקום	
-	a·sher	אשר	
-	yih·yeh	יהיה	
	sham	שם	
Each one	eesh	איש	
their quotas	ke·mish·pa·to	כמשפטוס	
gave	vay·yit·ten	ויתן	1 Kings 4:29
And God	e·lo·heem	אלהים	
wisdom	chakh·mah	חכמה	
Solomon	lish·lo·moh	לשלמה	
insight	u·te·vu·nah	ותבונה	
deep	har·beh	הרבה	
exceedingly	me·od	מאד	
beyond measure	ve·ro·chav	ורחב	
and understanding	lev	לב	
like the sand	ka·cho·wl	כחול	
-	a·sher	אשר	
on	al	על	
the seashore	se·phat	שפת	
	hay·yam	הים	
was greater than	vat·te·rev	ותרב	1 Kings 4:30
wisdom	cha·khe·mat	חכמת	
Solomon’s	she·lo·moh	שלמה	
[that]	me·cha·khe·mat	מחכמת	
of all	kal	כל	

the men	be·ne	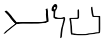	
of the East	qe·dem	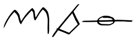	
greater than all	u·mik·kol	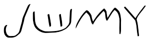	
the wisdom	cha·khe·mat		
of Egypt	mits·ra·yim		
He was wiser	vay·yech·kam	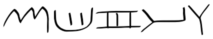	1 Kings 4:31
than all	mik·kal		
men —	ha·a·dam		
wiser than Ethan	me·e·tan		
the Ezrahite	ha·ez·ra·chee	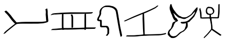	
and wiser than Heman	ve·he·man	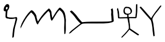	
Calcol	ve·khal·kol	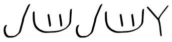	
and Darda	ve·dar·da		
the sons	be·ne	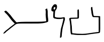	
of Mahol	ma·cho·wl	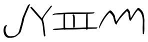	
spread	vay·hee	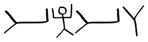	
And his fame	she·mo		
throughout	ve·khal		
nations	hag·go·w·yim	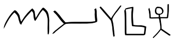	
the surrounding	sa·veev	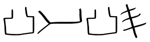	
Solomon composed	vay·dab·ber	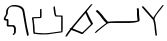	1 Kings 4:32
three	she·lo·shet	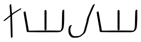	
thousand	a·la·pheem		
proverbs	ma·shal	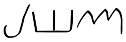	
numbered	vay·hee	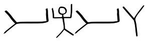	
and his songs	shee·ro	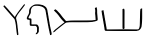	
and five	cha·mish·shah		

a thousand	va·a·leph	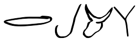	
He spoke	vay·dab·ber		1 Kings 4:33
of	al		
trees	ha·e·tseem		
from	min		
the cedar	ha·e·rez		
-	a·sher		
in Lebanon	bal·le·va·no·wn	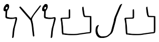	
to	ve·ad		
the hyssop	ha·e·zo·wv		
-	a·sher		
growing	yo·tse		
in the wall	baq·qeer	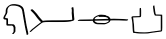	
and he taught	vay·dab·ber	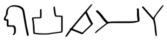	
about	al		
animals	hab·be·he·mah	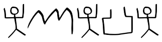	
	ve·al		
birds	ha·o·wph		
	ve·al		
reptiles	ha·re·mes		
	ve·al		
and fish	had·da·geem	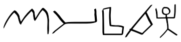	
came	vay·ya·vo·u	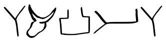	1 Kings 4:34
So men of all	mik·kal		
nations	ha·am·meem		
had heard	lish·mo·a		
-	et		

of his wisdom	cha·khe·mat		
to Solomon’s	she·lo·moh	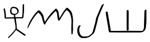	
	me·et		
sent by all	kal		
the kings	mal·khe	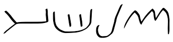	
of the earth	ha·a·rets		
who	a·sher		
to listen	sha·me·u		
-	et		
wisdom	cha·khe·ma·to		
he sent	vay·yish·lach		1 Kings 5:1
Now when Hiram	chee·ram	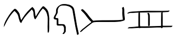	
king	me·lekh	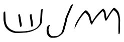	
of Tyre	tso·wr		
-	et		
envoys	a·va·daw	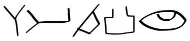	
to	el		
Solomon	she·lo·moh	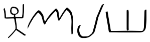	
-	kee	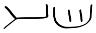	
heard	sha·ma		
that	kee	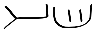	
-	o·to		
[Solomon] had been anointed	ma·she·chu	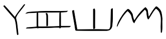	
king	le·me·lekh		
place	ta·chat	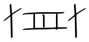	
in his father’s	a·vee·hu	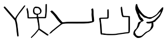	
for	kee	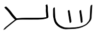	

a friend	o·hev		
been	ha·yah	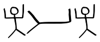	
Hiram	chee·ram	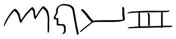	
of David	le·da·wid		
had always	kal		
	hay·ya·meem	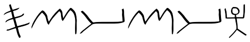	
relayed	vay·yish·lach		1 Kings 5:2
And Solomon	she·lo·moh	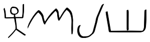	
to	el		
Hiram :	chee·ram	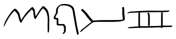	
this message	le·mor		
“ As you	at·tah		1 Kings 5:3
are well aware	ya·da·ta		
-	et		
David	da·wid		
against my father	a·vee	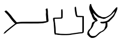	
	kee	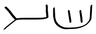	
not	lo		
he could	ya·khol		
build	liv·no·wt	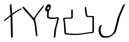	
a house	ba·yit	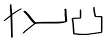	
for the Name	le·shem		
of the LORD	YHVH		
his God	e·lo·haw		
due to	mip·pe·ne		
the wars waged	ham·mil·cha·mah	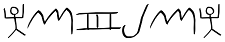	
-	a·sher		

on all sides	se·va·vu·hu	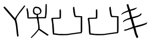	
until	ad		
had put	tet		
the LORD	YHVH		
-	o·tam		
his enemies under	ta·chat	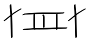	
his feet	kap·po·wt		
	rag·lo	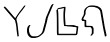	
But now	ve·at·tah		1 Kings 5:4
has given me rest	he·nee·ach	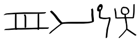	
the LORD	YHVH		
my God	e·lo·hay		
	lee	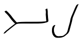	
on every side	mis·sa·veev		
and there is no	en	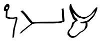	
adversary	sa·tan		
	ve·en		
or crisis	pe·ga	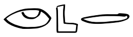	
	ra		
So behold	ve·hin·nee	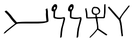	1 Kings 5:5
I plan	o·mer		
to build	liv·no·wt	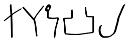	
a house	ba·yit	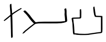	
for the Name	le·shem		
of the LORD	YHVH		
my God	e·lo·hay		
according to what	ka·a·sher		

said	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
David :	da·wid	𐤃𐤅𐤃	
my father	a·vee	𐤀𐤁𐤉	
	le·mor	𐤋𐤀𐤌𐤓	
your son	bin·kha	𐤁𐤍𐤊	
-	a·sher	𐤀𐤔𐤓	
‘ I will put	et·ten	𐤀𐤕𐤍	
in your place	tach·te·kha	𐤕𐤇𐤕𐤉𐤊	
on	al	𐤏𐤋	
your throne	kis·e·kha	𐤊𐤎𐤀𐤊	
and he	hu	𐤄𐤅𐤀	
will build	yiv·neh	𐤉𐤁𐤍𐤄	
the house	hab·ba·yit	𐤄𐤁𐤉𐤕	
for My Name ’	lish·mee	𐤋𐤔𐤌𐤉	
Now therefore	ve·at·tah	𐤅𐤏𐤕𐤄	1 Kings 5:6
order	tsaw·veh	𐤑𐤅𐤄	
be cut down	ve·yikh·re·tu	𐤅𐤉𐤊𐤓𐤕𐤅	
for me	lee	𐤋𐤉	
that cedars	a·ra·zeem	𐤀𐤓𐤆𐤉𐤌	
of	min	𐤌𐤍	
Lebanon	hal·le·va·no·wn	𐤄𐤋𐤁𐤍𐤅𐤍	
My servants	va·a·va·day	𐤅𐤏𐤁𐤃𐤉	
will be	yih·yu	𐤉𐤄𐤉𐤅	
with	im	𐤏𐤌	
your servants	a·va·de·kha	𐤏𐤁𐤃𐤉𐤊	

whatever wages	u·se·khar		
servants	a·va·de·kha		
and I will pay	et·ten		
your	le·kha	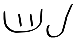	
	ke·khol		
-	a·sher		
you set	to·mer		
for	kee	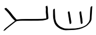	
you	at·tah		
know	ya·da·ta		
that	kee	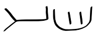	
[there are] none	en	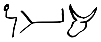	
among us	ba·nu	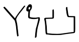	
	eesh	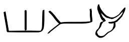	
as skilled	yo·de·a	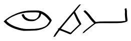	
in logging	likh·rat		
	e·tseem		
as the Sidonians ”	kats·tsi·do·neem		
-	vay·hee	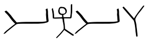	1 Kings 5:7
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When Hiram	chee·ram	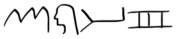	
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Solomon’s	she·lo·moh	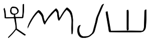	
he rejoiced	vay·yis·mach	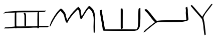	
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and said	vay·yo·mer		

“ Blessed [be]	ba·rukh	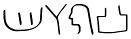	
the LORD	YHVH	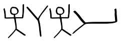	
this day !	hay·yo·wm	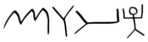	
He	a·sher	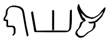	
has given	na·tan	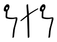	
David	le·da·wid	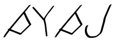	
son	ben	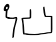	
a wise	cha·kham	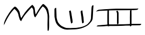	
over	al	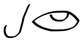	
people ! ”	ha·am	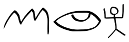	
great	ha·rav	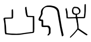	
this	haz·zeh	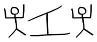	
sent	vay·yish·lach	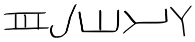	1 Kings 5:8
Then Hiram	chee·ram	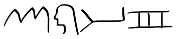	
a reply to	el	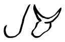	
Solomon	she·lo·moh	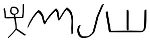	
saying :	le·mor	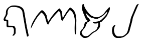	
“ I have received	sha·ma·tee	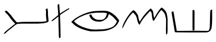	
-	et	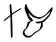	
your message	a·sher	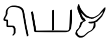	
	sha·lach·ta	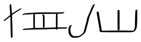	
	e·lay	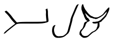	
I	a·nee	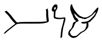	
will do	e·e·seh	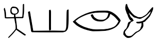	
-	et	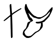	
all	kal	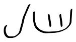	
you desire	cheph·tse·kha	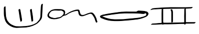	

timber	ba·a·tse	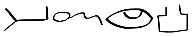	
regarding the cedar	a·ra·zeem	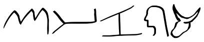	
	u·va·a·tse	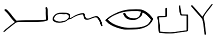	
and cypress	ve·ro·wo·sheem	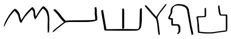	
My servants	a·va·day	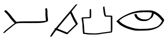	1 Kings 5:9
will haul the logs	yo·ri·du	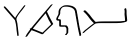	
from	min	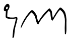	
Lebanon	hal·le·va·no·wn	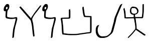	
to the Sea	yam·mah	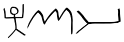	
and I	va·a·nee	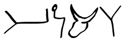	
will float them	a·see·mem	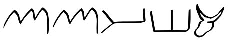	
as rafts	do·ve·ro·wt	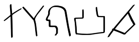	
by sea	bay·yam	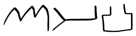	
to	ad	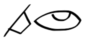	
the place	ham·ma·qo·wm	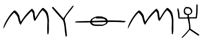	
	a·sher	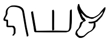	
you specify	tish·lach	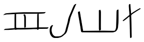	
	e·lay	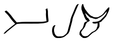	
I will separate [the logs]	ve·nip·pats·teem	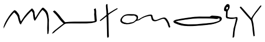	
There	sham	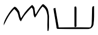	
and you	ve·at·tah	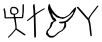	
can take them away	tis·sa	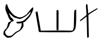	
And in exchange, you	ve·at·tah	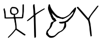	
can meet	ta·a·seh	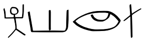	
-	et	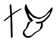	
my needs	cheph·tsee	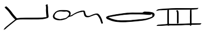	
by providing	la·tet	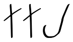	

with food ”	le·chem	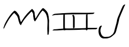	
my household	be·tee	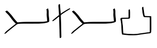	
So	vay·hee	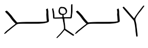	1 Kings 5:10
Hiram	chee·ro·wm	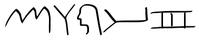	
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Solomon	lish·lo·moh	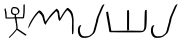	
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the cedar	a·ra·zeem	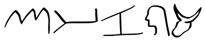	
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and cypress	ve·ro·wo·sheem	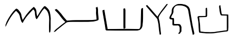	
with all	kal	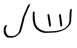	
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Solomon	u·she·lo·moh	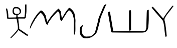	1 Kings 5:11
would provide	na·tan		
Hiram	le·chee·ram	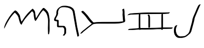	
with 20,000	es·reem	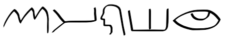	
	e·leph	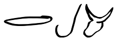	
cors	kor	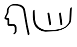	
of wheat	chit·teem	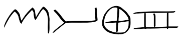	
as food	mak·ko·let		
for his household	le·ve·to	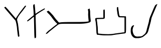	
as well as 20,000	ve·es·reem		
[baths]	kor	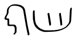	
of pure olive oil	she·men		
	ka·teet		
-	koh	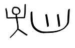	
-	yit·ten	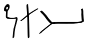	

-	she·lo·moh	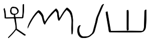	
-	le·chee·ram	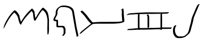	
and year	sha·nah	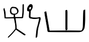	
after year	ve·sha·nah	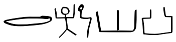	
And the LORD	va·YHVH	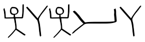	1 Kings 5:12
gave	na·tan	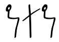	
wisdom	chakh·mah		
Solomon	lish·lo·moh	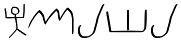	
as	ka·a·sher		
He had promised	dib·ber		
him	lo		
There was	vay·hee	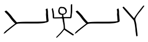	
peace	sha·lom	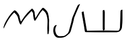	
between	ben	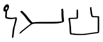	
Hiram	chee·ram	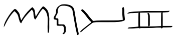	
	u·ven	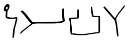	
and Solomon	she·lo·moh	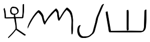	
of them made	vay·yikh·re·tu		
a treaty	ve·reet	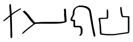	
and the two	she·ne·hem	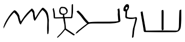	
conscripted	vay·ya·al		1 Kings 5:13
Then King	ham·me·lekh		
Solomon	she·lo·moh	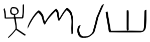	
a labor force	mas		
from all	mik·kal		
Israel	yis·ra·el	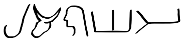	
	vay·hee	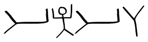	

-	ham·mas		
of 30,000	she·lo·sheem	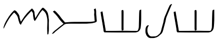	
	e·leph	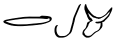	
men	eesh	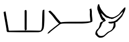	
He sent them	vay·yish·la·chem	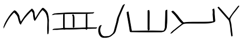	1 Kings 5:14
to Lebanon	le·va·no·w·nah		
of 10,000 [men]	a·se·ret		
	a·la·pheem		
in monthly	ba·cho·desh	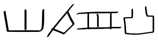	
shifts	cha·lee·pho·wt	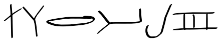	
one month	cho·desh		
so that they would spend	yih·yu		
in Lebanon	val·le·va·no·wn	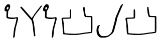	
[and] two	she·na·yim	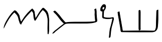	
months	cho·da·sheem	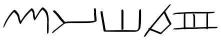	
at home	be·ve·to	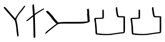	
And Adoniram [was]	va·a·do·nee·ram	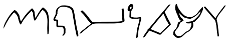	
in charge	al		
of the forced labor	ham·mas		
had	vay·hee	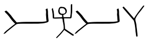	1 Kings 5:15
Solomon	lish·lo·moh	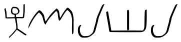	
70,000 {}	shiv·eem		
	e·leph	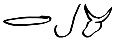	
porters	no·se		
	sab·bal	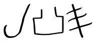	
and 80,000 {}	u·she·mo·neem	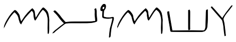	
	e·leph	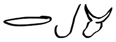	

stonecutters	cho·tsev	חצב	
in the mountains	ba·har	בהר	
not including	le·vad	לבד	1 Kings 5:16
foremen	mis·sa·re	משרי	
	han·nits·tsa·veem	הנצבים	
his	lish·lo·moh	לשלמה	
-	a·sher	אשר	
	al	על	
	ham·me·la·khah	המלאכה	
3,300 {}	she·lo·shet	שלשת	
	a·la·pheem	אלפים	
	u·she·losh	ושלש	
	me·o·wt	מאות	
who supervised	ha·ro·deem	הרדים	
the workers	ba·am	בעם	
	ha·o·seem	העשים	
	bam·me·la·khah	במלאכה	
commanded them	vay·tsaw	ויצו	1 Kings 5:17
And the king	ham·me·lekh	המלך	
to quarry	vay·yas·si·u	ויסעו	
stones	a·va·neem	אבנים	
large	ge·do·lo·wt	גדלות	
stones	a·va·neem	אבנים	
costly	ye·qa·ro·wt	יקרות	
to lay the foundation	le·yas·sed	ליסד	
of the temple	hab·ba·yit	הבית	
	av·ne	אבני	

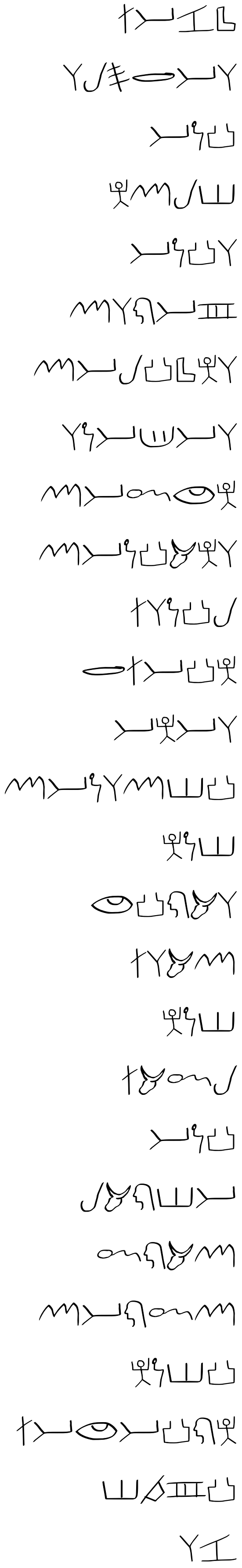

with dressed	ga·zeet	
quarried the stone	vay·yiph·se·lu	1 Kings 5:18
-	bo·ne	
So Solomon's	she·lo·moh	
builders	u·vo·ne	
and Hiram's	chee·ro·wm	
along with the Gebalites	ve·hag·giv·leem	
and prepared	vay·ya·khee·nu	
the timber	ha·e·tseem	
and stone	ve·ha·a·va·neem	
for the construction	liv·no·wt	
of the temple	hab·ba·yit	
-	vay·hee	1 Kings 6:1
and eightieth	vish·mo·w·neem	
year	sha·nah	
In the four	ve·ar·ba	
hundred	me·o·wt	
	sha·nah	
had come	le·tset	
after the Israelites	be·ne	
	yis·ra·el	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
year	bash·sha·nah	
of the fourth	ha·re·vee·eet	
month	be·cho·desh	
of Ziv	ziw	

-	hu		
in the month	ha·cho·desh	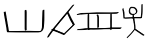	
the second	hash·she·nee	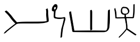	
of [Solomon's] reign	lim·lokh		
[he]	she·lo·moh	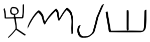	
over	al		
Israel	yis·ra·el	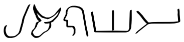	
began to build	vay·yi·ven	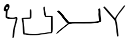	
the house	hab·ba·yit	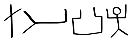	
of the LORD	la·YHVH	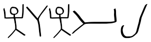	
The house	ve·hab·ba·yit	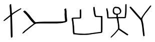	1 Kings 6:2
that	a·sher		
built	ba·nah		
King	ham·me·lekh		
Solomon	she·lo·moh	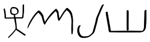	
for the LORD	la·YHVH	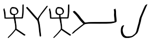	
[was] sixty	shish·sheem	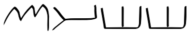	
cubits	am·mah	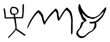	
long	a·re·ko	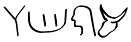	
twenty [cubits]	ve·es·reem	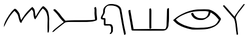	
wide	ra·che·bo		
and thirty	u·she·lo·sheem		
cubits	am·mah		
high	qo·w·ma·to	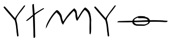	
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the front	pe·ne	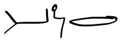	

of the main hall	he·khal	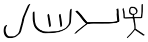	
of the temple	hab·ba·yit	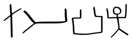	
[was] twenty	es·reem	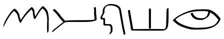	
cubits	am·mah	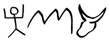	
long	a·re·ko	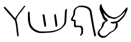	
extending across	al	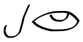	
	pe·ne	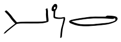	
the width	ro·chav	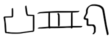	
of the temple	hab·ba·yit	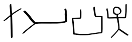	
ten	e·ser	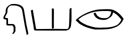	
cubits	ba·am·mah	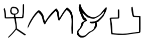	
and projecting out	ra·che·bo	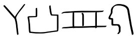	
in	al	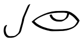	
front	pe·ne	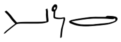	
of the temple	hab·ba·yit	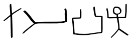	
He also had	vay·ya·as	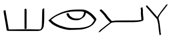	1 Kings 6:4
in the temple	lab·ba·yit	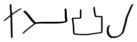	
windows	chal·lo·w·ne	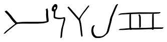	
framed high	she·qu·pheem	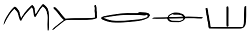	
narrow	a·tu·meem	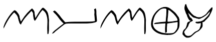	
[Solomon] built	vay·yi·ven	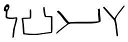	1 Kings 6:5
Against	al	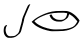	
the walls	qeer	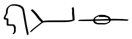	
of the temple	hab·ba·yit	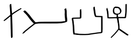	
a chambered structure	ya·tso·a‘	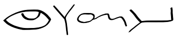	
around	sa·veev	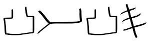	
-	et	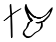	

-	qee·ro·wt	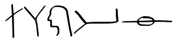	
the temple	hab·ba·yit	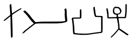	
in which	sa·veev	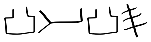	
	la·he·khal	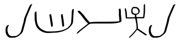	
and the inner sanctuary	ve·lad·de·veer	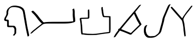	
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the side rooms	tse·la·o·wt		
-	sa·veev	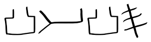	
floor [was]	hay·ya·tso·aʿ		1 Kings 6:6
The bottom	hat·tach·to·nah	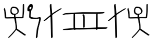	
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wide	ra·che·bah	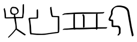	
the middle floor	ve·hat·tee·kho·nah	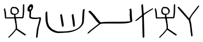	
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-	ra·che·bah	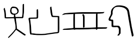	
and the third [floor]	ve·hash·she·lee·sheet	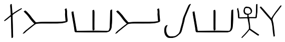	
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-	ra·che·bah	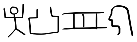	
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He also placed	na·tan	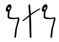	
of the temple	lab·ba·yit	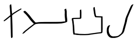	
around	sa·veev	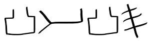	
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so that nothing	le·vil·tee	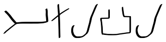	
would be inserted	a·choz	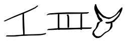	
walls	be·qee·ro·wt	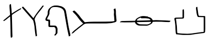	
into [its]	hab·ba·yit	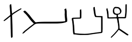	
The temple	ve·hab·ba·yit	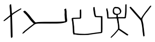	1 Kings 6:7
was constructed	be·hib·ba·no·to	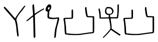	
stones	e·ven	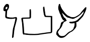	
finished	she·le·mah	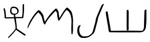	
cut at the quarry	mas·sa	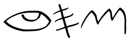	
using	niv·nah	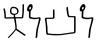	
hammer	u·maq·qa·vo·wt	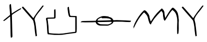	
or chisel	ve·hag·gar·zen	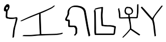	
[or] any [other]	kal	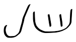	
tool	ke·lee	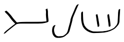	
iron	var·zel	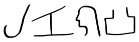	
so that no	lo	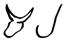	
was heard	nish·ma	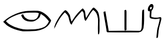	
in the temple	bab·ba·yit	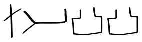	
while it was being built	be·hib·ba·no·to	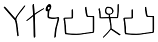	
The entrance	pe·tach	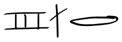	1 Kings 6:8
floor	hats·tse·la	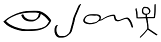	
to the bottom	hat·tee·kho·nah	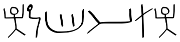	
was on	el	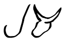	
side	ke·teph	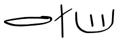	
of the temple	hab·ba·yit	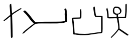	
the south	hay·ma·neet	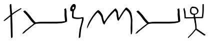	
A stairway	u·ve·lul·leem	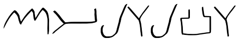	

led up	ya·a·lu	𐤉𐤏𐤋𐤅	
to	al	𐤏𐤋	
the middle level	hat·tee·kho·nah	𐤄𐤕𐤉𐤊𐤍𐤄	
and from	u·min	𐤅𐤌𐤍	
[there]	hat·tee·kho·nah	𐤄𐤕𐤉𐤊𐤍𐤄	
to	el	𐤀𐤋	
the third floor	hash·she·li·sheem	𐤄𐤔𐤋𐤔𐤉𐤌	
So [Solomon] built	vay·yi·ven	𐤅𐤉𐤁𐤍	1 Kings 6:9
-	et	𐤀𐤕	
the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
and finished it	vay·khal·le·hu	𐤅𐤉𐤊𐤋𐤄𐤅	
roofing	vay·yis·pon	𐤅𐤉𐤎𐤐𐤍	
-	et	𐤀𐤕	
it	hab·ba·yit	𐤄𐤁𐤉𐤕	
with beams	ge·veem	𐤂𐤁𐤉𐤌	
and planks	u·se·de·rot	𐤅𐤔𐤃𐤓𐤕	
of cedar	ba·a·ra·zeem	𐤁𐤀𐤓𐤆𐤉𐤌	
He built	vay·yi·ven	𐤅𐤉𐤁𐤍	1 Kings 6:10
-	et	𐤀𐤕	
chambers	hay·ya·tso·aʿ	𐤄𐤉𐤑𐤅𐤏	
all along	al	𐤏𐤋	
	kal	𐤊𐤋	
the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
[each] five	cha·mesh	𐤇𐤌𐤔	
cubits	am·mo·wt	𐤀𐤌𐤅𐤕	
high	qo·w·ma·to	𐤒𐤅𐤌𐤕𐤅	
and attached	vay·ye·e·choz	𐤅𐤉𐤀𐤇𐤆	

-	et		
to the temple	hab·ba·yit	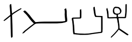	
with beams	ba·a·tse		
of cedar	a·ra·zeem	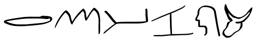	
came	vay·hee	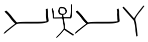	1 Kings 6:11
Then the word	de·var		
of the LORD	YHVH		
to	el		
Solomon	she·lo·moh	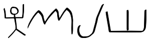	
saying :	le·mor		
temple	hab·ba·yit	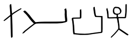	1 Kings 6:12
“ As for this	haz·zeh		
-	a·sher		
you	at·tah		
are building	vo·neh		
if	im		
you walk	te·lekh	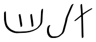	
in My statutes	be·chuq·qo·tay	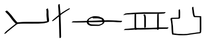	
-	ve·et		
My ordinances	mish·pa·tay		
carry out	ta·a·seh		
and keep	ve·sha·mar·ta		
-	et		
all	kal	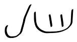	
My commandments	mits·wo·tay		
by walking	la·le·khet	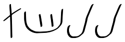	
in them	ba·hem		

I will fulfill	va·ha·qi·mo·tee	
-	et	
the promise	de·va·ree	
through you	it·takh	
-	a·sher	
I made	dib·bar·tee	
to	el	
David	da·wid	
your father	a·vee·kha	
And I will dwell	ve·sha·khan·tee	1 Kings 6:13
among	be·to·wkh	
the Israelites	be·ne	
	yis·ra·el	
and will not	ve·lo	
abandon	e·e·zov	
-	et	
My people	am·mee	
Israel ”	yis·ra·el	
built	vay·yi·ven	1 Kings 6:14
So Solomon	she·lo·moh	
it	et	
the temple	hab·ba·yit	
and finished	vay·khal·le·hu	
He lined	vay·yi·ven	1 Kings 6:15
-	et	
walls	qee·ro·wt	
the interior	hab·ba·yit	

	mib·bay·tah	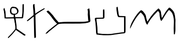	
paneling	be·tsal·o·wt	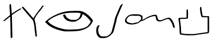	
with cedar	a·ra·zeem	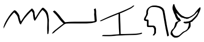	
from the floor	miq·qar·qa	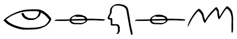	
of the temple	hab·ba·yit	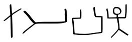	
to	ad		
	qee·ro·wt	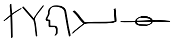	
the ceiling	has·sip·pun		
-	tsip·pah		
-	ets		
-	mib·ba·yit	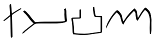	
and he covered	vay·tsaph		
-	et		
the floor	qar·qa	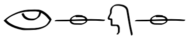	
	hab·ba·yit	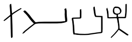	
boards	be·tsal·o·wt	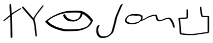	
with cypress	be·ro·wo·sheem		
He partitioned off	vay·yi·ven	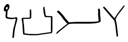	1 Kings 6:16
-	et		
the twenty	es·reem	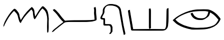	
cubits	am·mah		
the rear	mī·yar·ko·tē	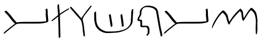	
of the temple	hab·ba·yit	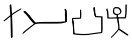	
boards	be·tsal·o·wt	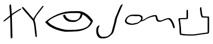	
with cedar	a·ra·zeem	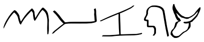	
at	min		
from floor	haq·qar·qa	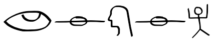	

to	ad	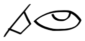	
ceiling	haq·qee·ro·wt	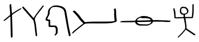	
to form	vay·yi·ven	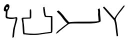	
	lo	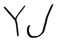	
within the temple	mib·ba·yit	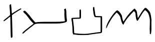	
an inner sanctuary	lid·veer	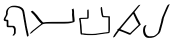	
the Most Holy Place	le·qo·desh	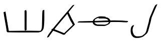	
	haq·qo·da·sheem	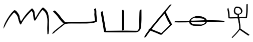	
forty	ve·ar·ba·eem	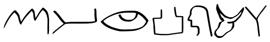	1 Kings 6:17
cubits [long]	ba·am·mah	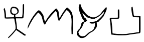	
was	ha·yah	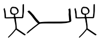	
	hab·ba·yit	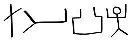	
	hu	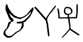	
And the main hall	ha·he·khal	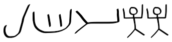	
in front of [this room]	liph·nay	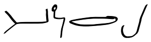	
The cedar	ve·e·rez	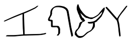	1 Kings 6:18
	el	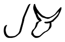	
the temple	hab·ba·yit	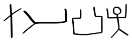	
paneling inside	pe·nee·mah	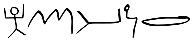	
was carved	miq·la·at	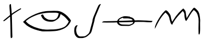	
with gourds	pe·qa·eem	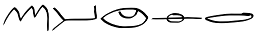	
and open	u·phe·tu·re	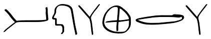	
flowers	tsits·tseem	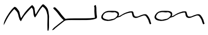	
Everything	hak·kol	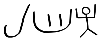	
was cedar	e·rez	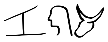	
not	en	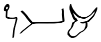	
a stone	e·ven	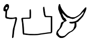	

could be seen	nir·ah		
the inner sanctuary	u·de·veer		1 Kings 6:19
within	be·to·wkh		
the temple	hab·ba·yit		
	mip·pe·nee·mah		
[Solomon] also prepared	he·kheen		
to set	le·tit·ten		
there	sham		
-	et		
the ark	a·ro·wn		
of the covenant	be·reet		
of the LORD	YHVH		
The inner	ve·liph·ne		1 Kings 6:20
sanctuary	had·de·veer		
[was] twenty	es·reem		
cubits	am·mah		
long	o·rekh		
twenty	ve·es·reem		
cubits	am·mah		
wide	ro·chav		
and twenty	ve·es·reem		
cubits	am·mah		
high	qo·w·ma·to		
He overlaid [the inside]	vay·tsap·pe·hu		
gold	za·hav		
with pure	sa·gur		
and he also overlaid	vay·tsaph		

the altar	miz·be·ach		
of cedar	a·rez	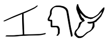	
overlaid	vay·tsaph		1 Kings 6:21
So Solomon	she·lo·moh	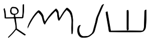	
	et		
of the temple	hab·ba·yit	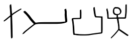	
the inside	mip·pe·nee·mah	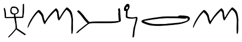	
gold	za·hav	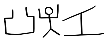	
with pure	sa·gur		
and he extended	vay·ab·ber		
chains	be·rat·tī·qot	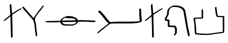	
gold	za·hav	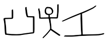	
across the front	liph·ne		
of the inner sanctuary	had·de·veer	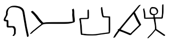	
which was overlaid	vay·tsap·pe·hu		
with gold	za·hav	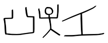	
-	ve·et		1 Kings 6:22
the whole interior	kal	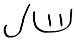	
of the temple	hab·ba·yit	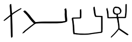	
So he overlaid	tsip·pah		
with gold	za·hav	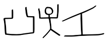	
until	ad		
was completely finished	tom	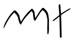	
everything	kal	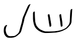	
	hab·ba·yit	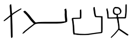	
the entire	ve·khal		
altar	ham·miz·be·ach	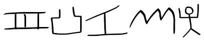	

that belonged to	asher		
the inner sanctuary	lad·de·veer	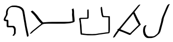	
He also overlaid	tsip·pah		
with gold	za·hav	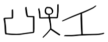	
he made	vay·ya·as		1 Kings 6:23
In the inner sanctuary	bad·de·veer	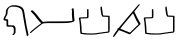	
two	she·ne	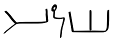	
cherubim	khe·ru·veem		
wood	a·tse		
out of olive	sha·men		
[each] ten	e·ser		
cubits	am·mo·wt		
high	qo·w·ma·to		
[was] five	ve·cha·mesh	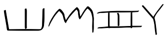	1 Kings 6:24
cubits long	am·mo·wt		
One wing	ke·naph	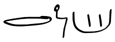	
cherub	hak·ke·ruv	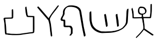	
of the first	ha·e·chat		
[was] five	ve·cha·mesh	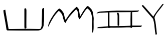	
cubits long [as well]	am·mo·wt	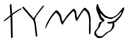	
wing	ke·naph	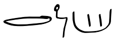	
-	hak·ke·ruv	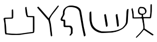	
and the other	hash·she·neet	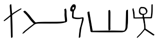	
[was] ten	e·ser		
cubits	am·mo·wt		
So the full	miq·tso·wt	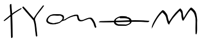	
wingspan	ke·na·phaw		

-	ve·ad		
-	qe·tso·wt		
-	ke·na·phaw		
[also measured] ten	ve·e·ser		1 Kings 6:25
cubits	ba·am·mah		
cherub	hak·ke·ruv	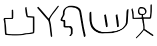	
The second	hash·she·nee	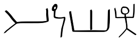	
size	mid·dah		
	a·chat	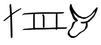	
and shape	ve·qe·tsev	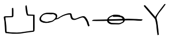	
had the same	e·chad	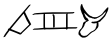	
both	lish·ne		
cherubim	hak·ke·ru·veem		
and the height	qo·w·mat		1 Kings 6:26
	hak·ke·ruv	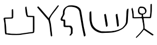	
of each	ha·e·chad	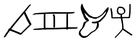	
[was] ten	e·ser		
cubits	ba·am·mah		
	ve·khen		
cherub	hak·ke·ruv	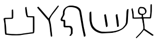	
	hash·she·nee	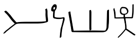	
And he placed	vay·yit·ten	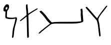	1 Kings 6:27
-	et		
the cherubim	hak·ke·ru·veem		
inside	be·to·wkh		
of the temple	hab·ba·yit	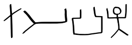	
the innermost room	hap·pe·nee·mee	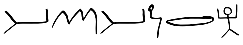	

were spread out	vay·yiph·re·su	𐤅𐤉𐤐𐤓𐤔𐤅	
-	et	𐤀𐤕	
wings	kan·phe	𐤊𐤍𐤐𐤉	
Since their	hak·ke·ru·veem	𐤄𐤊𐤓𐤁𐤉𐤌	
touched	vat·tig·ga	𐤅𐤕𐤂𐤏	
the wing	ke·naph	𐤊𐤍𐤐	
of the first [cherub]	ha·e·chad	𐤄𐤀𐤇𐤃	
one wall	baq·qeer	𐤁𐤒𐤉𐤓	
while the wing	u·khe·naph	𐤅𐤊𐤍𐤐	
cherub	hak·ke·ruv	𐤄𐤊𐤓𐤅𐤁	
of the second	hash·she·nee	𐤄𐤔𐤍𐤉	
touched	no·ga·at	𐤍𐤂𐤏𐤕	
wall	baq·qeer	𐤁𐤒𐤉𐤓	
the other	hash·she·nee	𐤄𐤔𐤍𐤉	
their wingtips	ve·khan·phe·hem	𐤅𐤊𐤍𐤐𐤉𐤄𐤌	
and in	el	𐤀𐤋	
the middle	to·wkh	𐤕𐤅𐤊	
of the room	hab·ba·yit	𐤄𐤁𐤉𐤕	
touched	no·ge·ot	𐤍𐤂𐤏𐤕	
	ka·naph	𐤊𐤍𐤐	
	el	𐤀𐤋	
	ka·naph	𐤊𐤍𐤐	
He also overlaid	vay·tsaph	𐤅𐤉𐤑𐤐	1 Kings 6:28
-	et	𐤀𐤕	
the cherubim	hak·ke·ru·veem	𐤄𐤊𐤓𐤅𐤁𐤉𐤌	
with gold	za·hav	𐤆𐤄𐤁	
-	ve·et	𐤅𐤀𐤕	1 Kings 6:29

all	kal	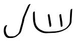	
the walls	qee·ro·wt	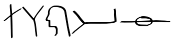	
the temple	hab·ba·yit	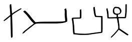	
around	me·sav	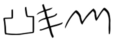	
Then he carved	qa·la	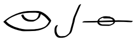	
engravings	pit·tu·che	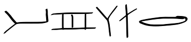	
with carved	miq·le·o·wt	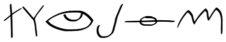	
of cherubim	ke·ru·veem	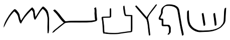	
palm trees	ve·ti·mo·rot	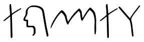	
and open	u·phe·tu·re	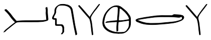	
flowers	tsits·tseem	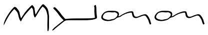	
in both the inner	mil·liph·neem	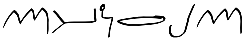	
and outer sanctuaries	ve·la·chee·tso·wn	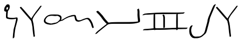	
And	ve·et	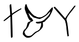	1 Kings 6:30
floor	qar·qa	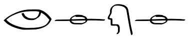	
the temple	hab·ba·yit	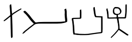	
he overlaid	tsip·pah	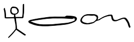	
with gold	za·hav	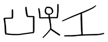	
in both the inner	liph·nee·mah	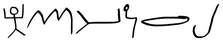	
and outer sanctuaries	ve·la·chee·tso·wn	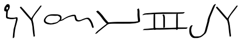	
-	ve·et	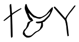	1 Kings 6:31
For the entrance	pe·tach	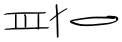	
to the inner sanctuary	had·de·veer	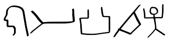	
[Solomon] constructed	a·sah	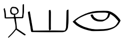	
doors	dal·to·wt	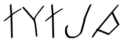	
wood	a·tse	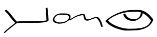	

of olive	sha·men	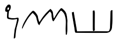	
	ha·a·yil	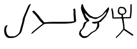	
doorposts	me·zu·zo·wt	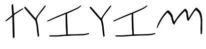	
with five-sided	cha·mi·sheet	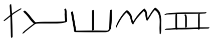	
The double	u·she·te	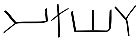	1 Kings 6:32
doors	dal·to·wt	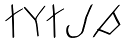	
wood	a·tse	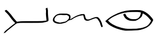	
were made of olive	she·men	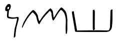	
and he carved	ve·qa·la	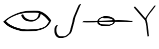	
into them	a·le·hem	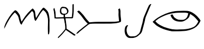	
	miq·le·o·wt	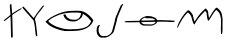	
cherubim	ke·ru·veem	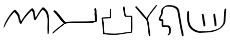	
palm trees	ve·ti·mo·ro·wt	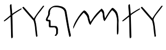	
and open	u·phe·tu·re	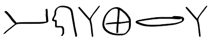	
flowers	tsits·tseem	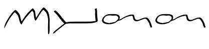	
and overlaid	ve·tsip·pah	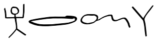	
with hammered gold	za·hav	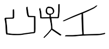	
	vay·ya·red	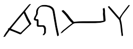	
	al	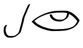	
the cherubim	hak·ke·ru·veem	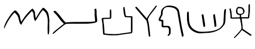	
	ve·al	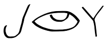	
and palm trees	hat·ti·mo·ro·wt	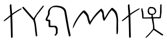	
	et	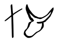	
	haz·za·hav	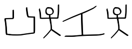	
In the same way	ve·khen	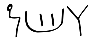	1 Kings 6:33
he made	a·sah	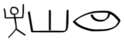	
entrance	le·phe·tach	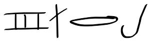	

for the sanctuary	ha·he·khal	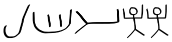	
doorposts	me·zu·zo·wt	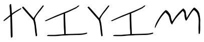	
wood	a·tse	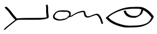	
of olive	sha·men	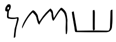	
	me·et	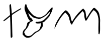	
four-sided	re·vi·eet	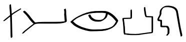	
The two	u·she·te	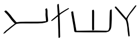	1 Kings 6:34
doors	dal·to·wt	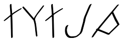	
wood	a·tse	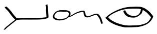	
were made of cypress	ve·ro·wo·sheem	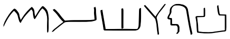	
two	she·ne	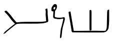	
panels	tse·la·eem	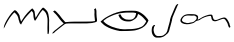	
	had·de·let	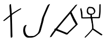	
[and] each had	ha·a·chat	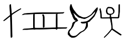	
folding	ge·lee·leem	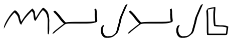	
-	u·she·ne	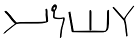	
-	qe·la·eem	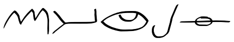	
-	had·de·let	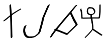	
-	hash·she·neet	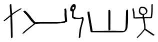	
-	ge·lee·leem	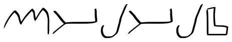	
He carved [into them]	ve·qa·la	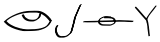	1 Kings 6:35
cherubim	ke·ru·veem	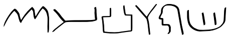	
palm trees	ve·ti·mo·ro·wt	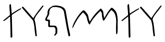	
and open	u·phe·tu·re	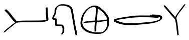	
flowers	tsits·tseem	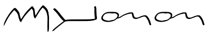	
and he overlaid them	ve·tsip·pah	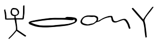	

with gold	za·hav	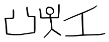	
hammered evenly	me·yush·shar	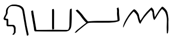	
over	al	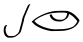	
the carvings	ham·me·chuq·qeh	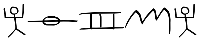	
[Solomon] built	vay·yi·ven	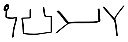	1 Kings 6:36
-	et	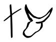	
courtyard	he·cha·tser	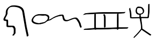	
the inner	hap·pe·nee·meet	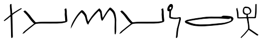	
with three	she·lo·shah	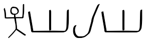	
rows	tu·re	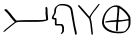	
of dressed stone	ga·zeet	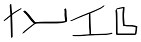	
and one row	ve·tur	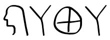	
beams	ke·ru·tot	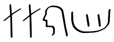	
of trimmed cedar	a·ra·zeem	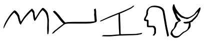	
year [of Solomon's reign]	bash·sha·nah	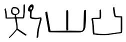	1 Kings 6:37
in the fourth	ha·re·vee·eet	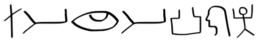	
was laid	yus·sad	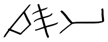	
The foundation of the house	bet	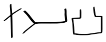	
of the LORD	YHVH	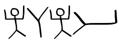	
in the month	be·ye·rach	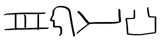	
of Ziv	ziw	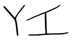	
year	u·vash·sha·nah	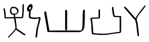	1 Kings 6:38
In his eleventh	ha·a·chat	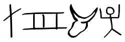	
	es·reh	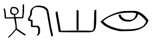	
the month	be·ye·rach	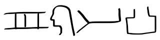	
of Bul	bul	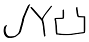	
	hu	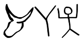	

month	ha·cho·desh	החדש	
and eighth	hash·she·mee·nee	השמיני	
was finished	ka·lah	כלה	
the temple	hab·ba·yit	הבית	
and according to every	le·khal	לכל	
detail	de·va·raw	דבריו	
in every	u·le·khal	ולכל	
specification	mish·pa·to	משפטו	
So he built [the temple]	vay·yiv·ne·hu	ויבנהו	
in seven	she·va	שבע	
years	sha·neem	שנים	
however	ve·et	ואת	1 Kings 7:1
	be·to	ביתו	
the construction	ba·nah	בנה	
Solomon	she·lo·moh	שלמה	
took thirteen	she·losh	שלש	
	es·reh	עשרה	
years	sha·nah	שנה	
to complete	vay·khal	ויכל	
-	et	את	
of his entire	kal	כל	
palace	be·to	ביתו	
He built	vay·yi·ven	ויבן	1 Kings 7:2
-	et	את	
the House	bet	בית	
of the Forest	ya·ar	יער	
of Lebanon	hal·le·va·no·wn	הלבנון	

a hundred	me·ah		
cubits	am·mah		
long	a·re·ko	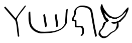	
fifty	va·cha·mish·sheem	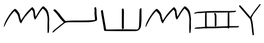	
cubits	am·mah	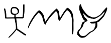	
wide	ra·che·bo		
and thirty	u·she·lo·sheem		
cubits	am·mah	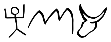	
high	qo·w·ma·to	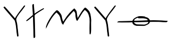	
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four	ar·ba·ah	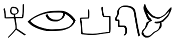	
rows	tu·re		
pillars	am·mu·de		
of cedar	a·ra·zeem	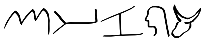	
beams	u·khe·ru·to·wt	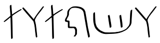	
the cedar	a·ra·zeem	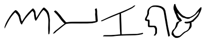	
supporting	al		
	ha·am·mu·deem		
[The house] was roofed	ve·sa·phun		1 Kings 7:3
with cedar	ba·e·rez		
above	mim·ma·al		
	al		
the beams	hats·tse·la·ot	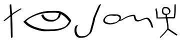	
that	a·sher		
rested on	al		
the pillars —	ha·am·mu·deem		
forty-five [beams]	ar·ba·eem		

	va·cha·mish·shah		
fifteen	cha·mish·shah		
	a·sar		
per row	hat·tur		
of [high] windows	u·she·qu·pheem		1 Kings 7:4
There were three	she·lo·shah	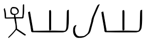	
rows	tu·reem	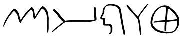	
facing one another	u·me·che·zah	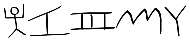	
	el		
	me·che·zah	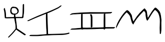	
in three	sha·losh	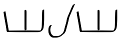	
tiers	pe·a·meem		
All	ve·khal		1 Kings 7:5
the doorways	hap·pe·ta·cheem	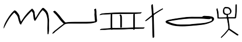	
	ve·ham·me·zu·zo·wt		
had rectangular	re·vu·eem		
frames	sha·qeph	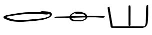	
with	u·mul		
the openings	me·che·zah	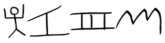	
facing one another	el		
	me·che·zah	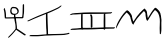	
in three	sha·losh	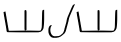	
tiers	pe·a·meem		
-	ve·et		1 Kings 7:6
his colonnade	u·lam	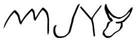	
	ha·am·mu·deem		
[Solomon] made	a·sah		

fifty	cha·mish·sheem		
cubits	am·mah		
long	a·re·ko	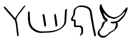	
and thirty	u·she·lo·sheem		
cubits	am·mah		
wide	ra·che·bo	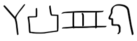	
with a portico	ve·u·lam		
in front of it	al		
	pe·ne·hem	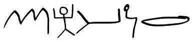	
with pillars	ve·am·mu·deem		
and a canopy	ve·av		
in front of	al		
[the portico]	pe·ne·hem	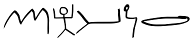	
a hall	ve·u·lam		1 Kings 7:7
for the throne	hak·kis·se		
where	a·sher		
he was to judge	yish·pat	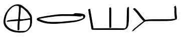	
	sham	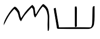	
the Hall	u·lam	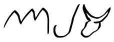	
of Justice	ham·mish·pat	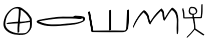	
In addition, he built	a·sah		
It was paneled	ve·sa·phun		
with cedar	ba·e·rez		
from floor	me·haq·qar·qa	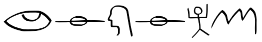	
to	ad		
ceiling	haq·qar·qa	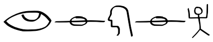	
And the palace	u·ve·to	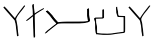	1 Kings 7:8

where	a·sher	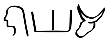	
[Solomon] would live	ye·shev	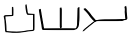	
	sham	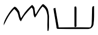	
	cha·tser	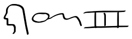	
set further back	ha·a·che·ret	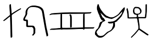	
	mib·bet	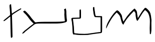	
-	la·u·lam	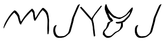	
construction	kam·ma·a·seh	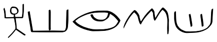	
of similar	haz·zeh	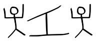	
was	ha·yah	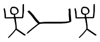	
a palace	u·va·yit	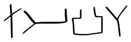	
He also made	ya·a·seh	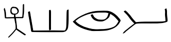	
daughter	le·vat	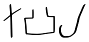	
for Pharaoh’s	par·oh	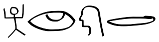	
whom	a·sher	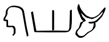	
had married	la·qach	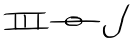	
[he]	she·lo·moh	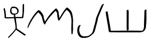	
hall	ka·u·lam	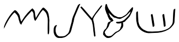	
like this	haz·zeh	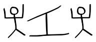	
All	kal	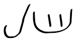	1 Kings 7:9
these [buildings]	el·leh	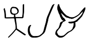	
stones	a·va·neem	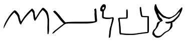	
were constructed with costly	ye·qa·rot	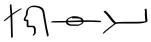	
to size	ke·mid·dot	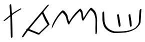	
cut	ga·zeet	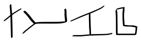	
and trimmed	me·go·ra·ro·wt	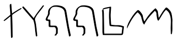	
with saws	bam·me·ge·rah	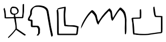	

inside	mib·ba·yit	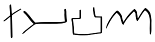	
and out	u·mi·chuts	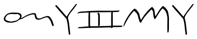	
from the foundation	u·mim·mas·sad		
to	ad		
the eaves	hat·te·pha·cho·wt		
and from the outside	u·mi·chuts	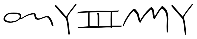	
to	ad		
courtyard	he·cha·tser	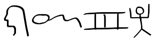	
the great	hag·ge·do·w·lah		
The foundations	u·me·yus·sad	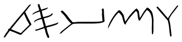	1 Kings 7:10
stones	a·va·neem	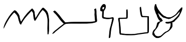	
costly	ye·qa·ro·wt	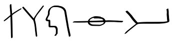	
	a·va·neem	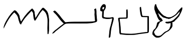	
were [laid with] large	ge·do·lo·wt		
	av·ne		
some ten	e·ser		
cubits [long]	am·mo·wt		
and some	ve·av·ne	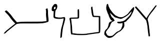	
eight	she·mo·neh		
cubits [long]	am·mo·wt		
Above these	u·mil·ma·lah		1 Kings 7:11
stones	a·va·neem	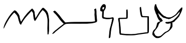	
were high-grade	ye·qa·ro·wt	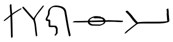	
to size	ke·mid·do·wt		
cut	ga·zeet	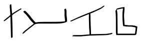	
and cedar beams	va·a·rez		
courtyard	ve·cha·tser	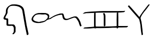	1 Kings 7:12

The great	hag·ge·do·w·lah	𐤄𐤂𐤃𐤅𐤋𐤄	
was surrounded by	sa·veev	𐤎𐤁𐤉𐤁	
three	she·lo·shah	𐤔𐤋𐤔𐤄	
rows	tu·reem	𐤈𐤅𐤓𐤉𐤌	
of dressed stone	ga·zeet	𐤂𐤆𐤉𐤕	
and a row	ve·tur	𐤅𐤈𐤅𐤓	
beams	ke·ru·tot	𐤊𐤓𐤕𐤕	
of trimmed cedar	a·ra·zeem	𐤀𐤓𐤆𐤉𐤌	
courtyard	ve·la·cha·tsar	𐤅𐤋𐤇𐤑𐤓	
of the house of	bet	𐤁𐤉𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
as were the inner	hap·pe·nee·meet	𐤄𐤐𐤍𐤉𐤌𐤉𐤕	
and portico	u·le·u·lam	𐤅𐤋𐤀𐤋𐤌	
-	hab·ba·yit	𐤄𐤁𐤉𐤕𐤐	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	1 Kings 7:13
Now King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
to bring	vay·yiq·qach	𐤅𐤉𐤒𐤇	
-	et	𐤀𐤕	
Huram	chee·ram	𐤇𐤉𐤓𐤌	
from Tyre	mits·tsor	𐤌𐤑𐤓	
the son of	ben	𐤁𐤍	1 Kings 7:14
	ish·shah	𐤀𐤔𐤄	
a widow	al·ma·nah	𐤀𐤋𐤌𐤍𐤄	
He [was]	hu	𐤄𐤅𐤀	
from the tribe	mim·mat·teh	𐤌𐤌𐤈𐤄	
of Naphtali	naph·ta·lee	𐤍𐤐𐤕𐤋𐤉	

and his father	ve·a·vee	
was a man	eesh	
of Tyre	tso·ree	
a craftsman	cho·resh	
in bronze	ne·cho·shet	
Huram had great	vay·yim·ma·le	
-	et	
skill	ha·cha·khe·mah	
-	ve·et	
understanding	hat·te·vu·nah	
-	ve·et	
and knowledge	had·da·at	
	la·a·so·wt	
for every kind	kal	
work	me·la·khah	
of bronze	ban·ne·cho·shet	
So he came	vay·ya·vo·w	
to	el	
King	ham·me·lekh	
Solomon	she·lo·moh	
and carried out	vay·ya·as	
-	et	
all	kal	
his work	me·lakh·to	
He cast	vay·ya·tsar	1 Kings 7:15
-	et	
two	she·ne	

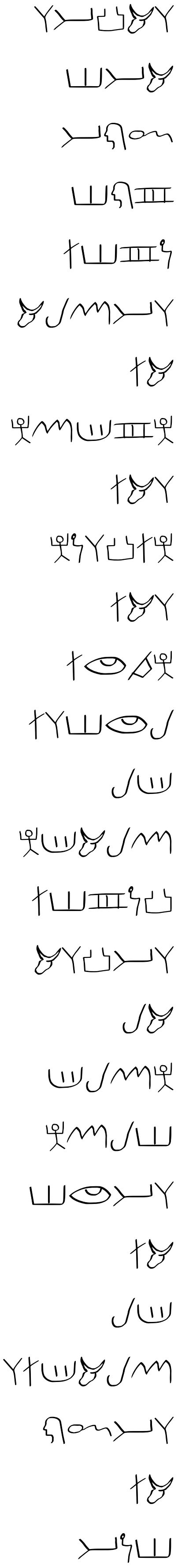

pillars	ha·am·mu·deem	
of bronze	ne·cho·shet	
eighteen	she·mo·neh	
	es·reh	
cubits	am·mah	
high	qo·w·mat	
-	ha·am·mud	
each	ha·e·chad	
in circumference	ve·chut	
and twelve	she·tem	
	es·reh	
cubits	am·mah	
	ya·sov	
-	et	
-	ha·am·mud	
	hash·she·nee	
two	u·she·te	1 Kings 7:16
capitals	kho·ta·rot	
He also made	a·sah	
to set	la·tet	
on	al	
top	ra·she	
of the pillars	ha·am·mu·deem	
of cast	mu·tsaq	
bronze	ne·cho·shet	
five	cha·mesh	
cubits	am·mo·wt	

high	qo·w·mat		
capital	hak·ko·te·ret		
[each]	ha·e·chat		
-	ve·cha·mesh	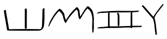	
-	am·mo·wt		
-	qo·w·mat		
-	hak·ko·te·ret		
-	hash·she·neet	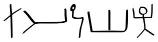	
a network	se·va·kheem		1 Kings 7:17
he made	ma·a·seh		
of lattice	se·va·khah		
with wreaths	ge·di·leem	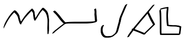	
of	ma·a·seh		
chainwork	shar·she·ro·wt		
For the capitals	lak·ko·ta·rot		
-	a·sher		
on	al		
top	rosh		
of the pillars	ha·am·mu·deem		
seven	shiv·ah		
capital	lak·ko·te·ret		
for [each]	ha·e·chat		
-	ve·shiv·ah		
-	lak·ko·te·ret		
-	hash·she·neet	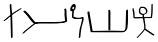	
Likewise, he made	vay·ya·as		1 Kings 7:18
-	et		

the pillars	ha·am·mu·deem	
with two	u·she·ne	
rows	tu·reem	
around	sa·veev	
	al	
grating	has·se·va·khah	
[each]	ha·e·chat	
to cover	le·khas·so·wt	
-	et	
each capital	hak·ko·ta·rot	
-	a·sher	
	al	
atop [the pillars]	rosh	
of pomegranates	ha·rim·mo·neem	
-	ve·khen	
-	a·sah	
-	lak·ko·te·ret	
-	hash·she·neet	
And the capitals	ve·kho·ta·rot	1 Kings 7:19
-	a·sher	
	al	
atop	rosh	
the pillars	ha·am·mu·deem	
were shaped	ma·a·seh	
like lilies	shu·shan	
in the portico	ba·u·lam	
four	ar·ba	

cubits [high]	am·mo·wt		
the capitals	ve·kho·ta·rot		1 Kings 7:20
On	al		
of both	she·ne	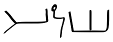	
pillars	ha·am·mu·deem		
-	gam		
above	mim·ma·al		
just	mil·le·um·mat		
the rounded projection	hab·be·ten		
-	a·sher		
next to	le·e·ver		
the network	se·va·khah		
pomegranates	ve·ha·rim·mo·w·neem		
[were] the two hundred	ma·ta·yim	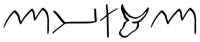	
in rows	tu·reem	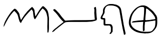	
encircling	sa·veev	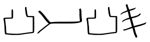	
	al		
each capital	hak·ko·te·ret		
	hash·she·neet	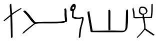	
Thus he set up	vay·ya·qem	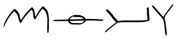	1 Kings 7:21
-	et		
the pillars	ha·am·mu·deem		
at the portico	le·u·lam		
of the temple	ha·he·khal	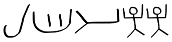	
-	vay·ya·qem	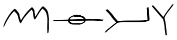	
-	et		

The pillar	ha·am·mud		
to the south	hay·ma·nee		
he named	vay·yiq·ra	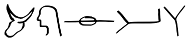	
-	et		
-	she·mo		
Jachin	ya·kheen		
-	vay·ya·qem	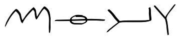	
-	et		
and the pillar	ha·am·mud		
to the north	has·se·ma·lee		
he named	vay·yiq·ra	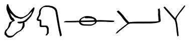	
-	et		
-	she·mo		
Boaz	bo·az		
And	ve·al		1 Kings 7:22
the tops	rosh		
of the pillars	ha·am·mu·deem		
were shaped	ma·a·seh		
like lilies	sho·wo·shan		
was completed	vat·tit·tom		
So the work	me·le·khet		
of the pillars	ha·am·mu·deem		
He also made	vay·ya·as		1 Kings 7:23
-	et		
the Sea	hay·yam	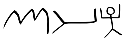	
of cast metal	mu·tsaq		
measuring ten	e·ser		

cubits	ba·am·mah	
from rim	mis·se·pha·to	
to	ad	
[rim]	se·pha·to	
[It was] circular in shape	a·gol	
	sa·veev	
five	ve·cha·mesh	
cubits	ba·am·mah	
in height	qo·w·ma·to	
in circumference	u·qe·wēh	
and thirty	she·lo·sheem	
cubits	ba·am·mah	
	ya·sov	
-	o·to	
-	sa·veev	
ornamental buds	u·phe·qa·eem	1 Kings 7:24
Below	mit·ta·chat	
the rim	lis·pha·to	
encircled	sa·veev	
	so·ve·veem	
it	o·to	
ten	e·ser	
per cubit	ba·am·mah	
all the way	maq·qi·pheem	
-	et	
the Sea	hay·yam	
around	sa·veev	

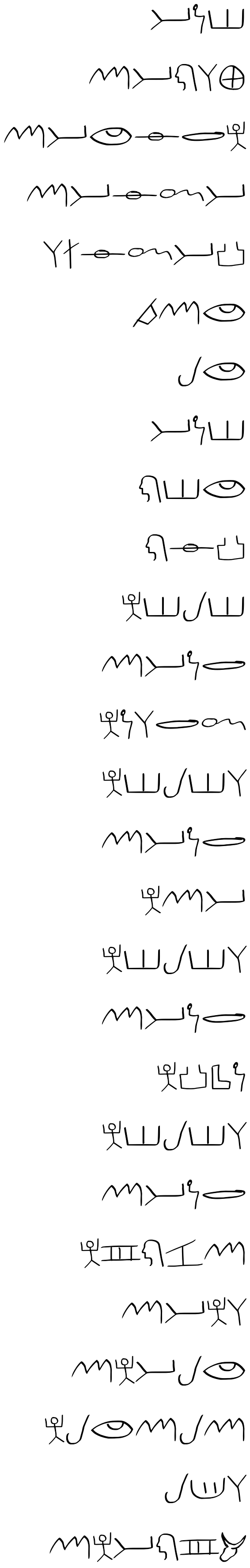

in two	she·ne	
rows	tu·reem	
-	hap·pe·qa·eem	
cast	ye·tsu·qeem	
as a part of [the Sea]	bee·tsu·qa·to	
[The Sea] stood	o·med	1 Kings 7:25
on	al	
twelve	she·ne	
	a·sar	
oxen	ba·qar	
three	she·lo·shah	
facing	pho·neem	
north	tsa·pho·w·nah	
three	u·she·lo·shah	
facing	pho·neem	
west	yam·mah	
three	u·she·lo·shah	
facing	po·neem	
south	neg·bah	
and three	u·she·lo·shah	
facing	po·neem	
east	miz·ra·chah	
[The Sea]	ve·hay·yam	
rested on them	a·le·hem	
	mil·ma·e·lah	
with all	ve·khal	
their hindquarters	a·cho·re·hem	

toward the center	ba·ye·tah	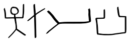	
thick	ve·a·ve·yo		1 Kings 7:26
It was a handbreadth	te·phach		
and its rim	u·se·pha·to	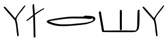	
was fashioned	ke·ma·a·seh		
like the brim	se·phat		
of a cup	ko·ws		
blossom	pe·rach		
like a lily	sho·wo·shan		
two thousand	al·pa·yim		
baths	bat		
It could hold	ya·kheel	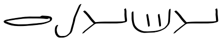	
In addition, he made	vay·ya·as		1 Kings 7:27
-	et		
movable stands	ham·me·kho·no·wt		
ten	e·ser		
of bronze	ne·cho·shet		
four	ar·ba		
cubits	ba·am·mah		
long	o·rekh	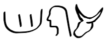	
-	ham·me·kho·w·nah		
each	ha·e·chat		
four	ve·ar·ba		
cubits	ba·am·mah		
wide	ra·che·bah	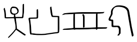	
and three	ve·sha·losh		
cubits	ba·am·mah		

high	qo·w·ma·tah	𐤒𐤅𐤌𐤕𐤄	
This	ve·zeh	𐤅𐤆𐤄	1 Kings 7:28
was the design	ma·a·seh	𐤌𐤏𐤔𐤄	
of the stands :	ham·me·kho·w·nah	𐤄𐤌𐤊𐤅𐤍𐤄	
They had side panels	mis·ge·rot	𐤌𐤎𐤂𐤓𐤕	
	la·hem	𐤋𐤄𐤌	
	u·mis·ge·rot	𐤅𐤌𐤎𐤂𐤓𐤕	
attached	ben	𐤁𐤉𐤍	
to uprights	hash·lab·beem	𐤄𐤔𐤋𐤁𐤉𐤌	
and on	ve·al	𐤅𐤏𐤋	1 Kings 7:29
the panels	ham·mis·ge·ro·wt	𐤄𐤌𐤎𐤂𐤓𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
between	ben	𐤁𐤉𐤍	
the uprights	hash·lab·beem	𐤄𐤔𐤋𐤁𐤉𐤌	
were lions	a·ra·yo·wt	𐤀𐤓𐤉𐤅𐤕	
oxen	ba·qar	𐤁𐤒𐤓	
and cherubim	u·khe·ru·veem	𐤅𐤊𐤓𐤅𐤁𐤉𐤌	
On	ve·al	𐤅𐤏𐤋	
the uprights	hash·lab·beem	𐤄𐤔𐤋𐤁𐤉𐤌	
was a pedestal	ken	𐤊𐤍	
above	mim·ma·al	𐤌𐤌𐤏𐤋	
and below	u·mit·ta·chat	𐤅𐤌𐤕𐤇𐤕	
the lions	la·a·ra·yo·wt	𐤋𐤀𐤓𐤉𐤅𐤕	
and oxen	ve·lab·ba·qar	𐤅𐤋𐤁𐤒𐤓	
were wreaths	lo·yo·wt	𐤋𐤉𐤅𐤕	
work	ma·a·seh	𐤌𐤏𐤔𐤄	
of beveled	mo·w·rad	𐤌𐤅𐤓𐤃	

had four	ve·ar·ba·ah		1 Kings 7:30
wheels	o·w·phan·ne		
bronze	ne·cho·shet		
stand	lam·me·kho·w·nah		
Each	ha·a·chat		
axles	ve·sar·ne		
with bronze	ne·cho·shet		
four	ve·ar·ba·ah		
	pha·a·mo·taw		
supports	ke·te·phot		
	la·hem		
	mit·ta·chat		
and a basin	lak·kee·yor	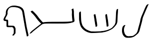	
resting on	hak·ke·te·phot		
	ye·tsu·qo·wt	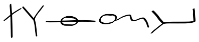	
side	me·e·ver		
at each	eesh	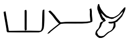	
with wreaths	lo·yo·wt	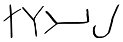	
The opening [to each stand]	u·phee·hu	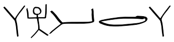	1 Kings 7:31
inside	mib·bet	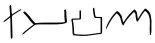	
the crown	lak·ko·te·ret		
at the top	va·ma·lah		
[was] one cubit [deep]	ba·am·mah		
opening	u·phee·ha		
with a round	a·gol		
like the design	ma·a·seh		
of a pedestal	khen	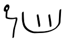	

a cubit	am·mah	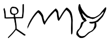	
and a half [wide]	va·cha·tsee	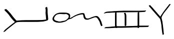	
	ha·am·mah	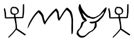	
And	ve·gam	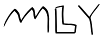	
around	al	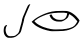	
its opening	pee·ha	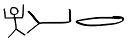	
[were] engravings	miq·la·o·wt	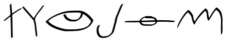	
but the panels [of the stands] were	u·mis·ge·ro·te·hem	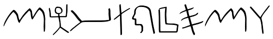	
square	me·rub·ba·o·wt	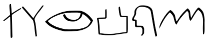	
not	lo	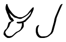	
round	a·gul·lo·wt	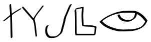	
There were four	ve·ar·ba·at	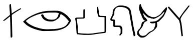	1 Kings 7:32
wheels	ha·o·w·phan·neem	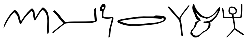	
under	le·mit·ta·chat	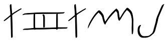	
the panels	lam·mis·ge·ro·wt	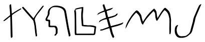	
and the axles	vee·do·wt	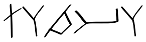	
of the wheels	ha·o·w·phan·neem	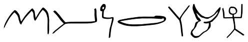	
were attached to the stand	bam·me·kho·w·nah	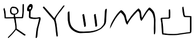	
in diameter	ve·qo·w·mat	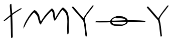	
wheel	ha·o·w·phan	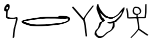	
each	ha·e·chad	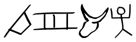	
[was] a cubit	am·mah	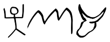	
and a half	va·cha·tsee	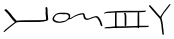	
	ha·am·mah	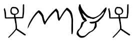	
were made	u·ma·a·seh	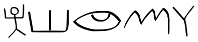	1 Kings 7:33
The wheels	ha·o·w·phan·neem	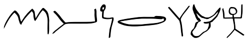	
like	ke·ma·a·seh	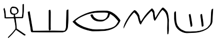	

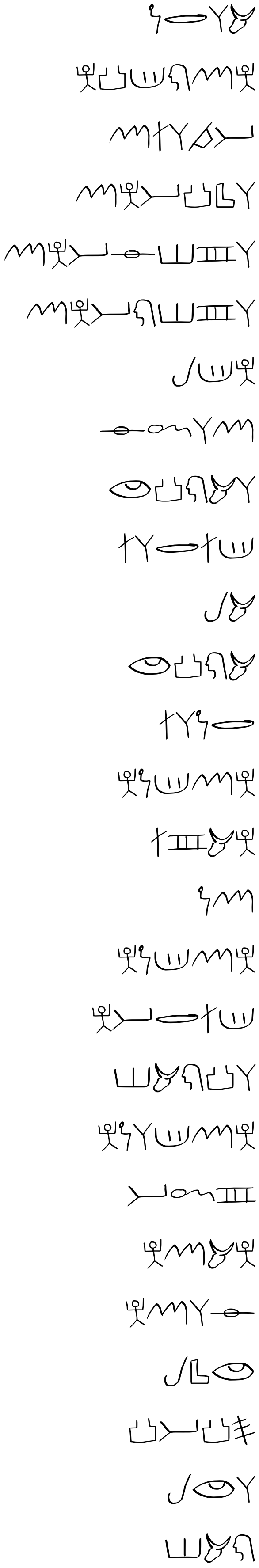

wheels	o·w·phan	
chariot	ham·mer·ka·vah	
their axles	ye·do·w·tam	
rims	ve·gab·be·hem	
spokes	ve·chish·shu·qe·hem	
and hubs	ve·chish·shu·re·hem	
were all	hak·kol	
of cast metal	mu·tsaq	
four	ve·ar·ba	1 Kings 7:34
handles	ke·te·pho·wt	
had	el	
[one for each]	ar·ba	
corner	pin·no·wt	
stand	ham·me·kho·nah	
Each	ha·e·chat	
from	min	
the stand	ham·me·kho·nah	
projecting	ke·te·phe·ha	
At the top	u·ve·rosh	1 Kings 7:35
of each stand	ham·me·kho·w·nah	
half	cha·tsee	
a cubit	ha·am·mah	
high	qo·w·mah	
[was] a circular	a·gol	
band	sa·veev	
with	ve·al	
the top	rosh	

of the stand	ham·me·kho·nah	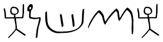	
The supports	ye·do·te·ha		
and panels	u·mis·ge·ro·te·ha		
were cast as a unit	mim·men·nah		
He engraved	vay·phat·tach		1 Kings 7:36
on	al		
the surfaces	hal·lu·chot	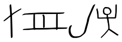	
of the supports	ye·do·te·ha		
and	ve·al		
panels	u·mis·ge·ro·tɛ·ha		
cherubim	ke·ru·veem		
lions	a·ra·yo·wt	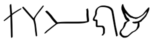	
and palm trees	ve·ti·mo·rot		
had space	ke·ma·ar		
wherever each	eesh	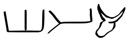	
with wreaths	ve·lo·yo·wt	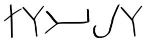	
all around	sa·veev	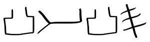	
In this way	ka·zot		1 Kings 7:37
he made	a·sah		
-	et		
the ten	e·ser		
stands	ham·me·kho·no·wt		
casting	mu·tsaq		
	e·chad	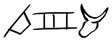	
dimensions	mid·dah		
	a·chat	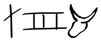	
and shape	qe·tsev		

with the same	e·chad	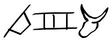	
each	le·khul·la·he·nah	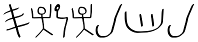	
He also made	vay·ya·as		1 Kings 7:38
ten	a·sa·rah		
basins	khee·yo·ro·wt	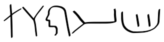	
bronze	ne·cho·shet		
forty	ar·ba·eem		
baths	bat		
holding	ya·kheel	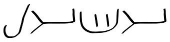	
-	hak·kee·yo·wr	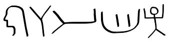	
each	ha·e·chad		
and measuring four	ar·ba		
cubits across	ba·am·mah		
basin	hak·kee·yo·wr	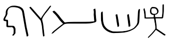	
one	ha·e·chad		
	kee·yo·wr	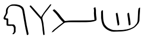	
for each	e·chad	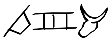	
	al		
stands	ham·me·kho·w·nah		
	ha·a·chat		
of the ten	le·e·ser		
	ham·me·kho·no·wt		
He set	vay·yit·ten	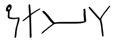	1 Kings 7:39
-	et		
stands	ham·me·kho·no·wt		
five	cha·mesh		
on	al		

side	ke·teph	כתף	
of the temple	hab·ba·yit	הבית	
the south	mee·ya·meen	מימין	
and five	ve·cha·mesh	וחמש	
on	al	על	
-	ke·teph	כתף	
-	hab·ba·yit	הבית	
the north	mis·se·mo·lo	משמאלו	
and	ve·et	ואת	
the Sea	hay·yam	הים	
he put	na·tan	נתן	
side	mik·ke·teph	מכתף	
of the temple	hab·ba·yit	הבית	
on the south	hay·ma·neet	הימנית	
at the southeast corner	qe·de·mah	קדמה	
	mim·mul	ממול	
	ne·gev	נגבה	
made	vay·ya·as	ויעש	1 Kings 7:40
Additionally, Huram	chee·ro·wm	חירום	
-	et	את	
the pots	hak·kee·yo·ro·wt	הכירות	
-	ve·et	ואת	
shovels	hay·ya·eem	היעים	
-	ve·et	ואת	
and sprinkling bowls	ham·miz·ra·qo·wt	המזרקות	
finished	vay·khal	ויכל	
So Huram	chee·ram	חירם	

he had undertaken	la·a·so·wt	לעשות	
-	et	את	
all	kal	כל	
the work	ham·me·la·khah	המלאכה	
that	a·sher	אשר	
-	a·sah	עשה	
for King	lam·me·lekh	למלך	
Solomon	she·lo·moh	שלמה	
[in] the house	bet	בית	
of the LORD :	YHVH	יהוה	
pillars	am·mu·deem	עמדים	1 Kings 7:41
the two	she·na·yim	שנים	
bowl-shaped	ve·gul·lot	וגלת	
capitals	hak·ko·ta·rot	הכתרת	
-	a·sher	אשר	
	al	על	
atop	rosh	ראש	
the pillars	ha·am·mu·deem	העמדים	
the two	she·ta·yim	שתים	
sets of network	ve·has·se·va·kho·wt	והשבכות	
the two	she·ta·yim	שתים	
covering	le·khas·so·wt	לכסות	
-	et	את	
both	she·te	שתי	
bowls	gul·lot	גלת	
of the capitals	hak·ko·ta·rot	הכתרת	
-	a·sher	אשר	

-	al	על	
atop	rosh	ראש	
the pillars	ha·am·mu·deem	העמודים	
-	ve·et	ואת	1 Kings 7:42
pomegranates	ha·rim·mo·neem	הרמנים	
the four	ar·ba	ארבע	
hundred	me·o·wt	מאות	
for the two	lish·te	לשתי	
sets of network	has·se·va·kho·wt	השבכות	
(two	she·ne	שני	
rows	tu·reem	טורים	
of pomegranates	rim·mo·neem	רמנים	
network	las·se·va·khah	לשבכה	
for each	ha·e·chat	האחת	
covering	le·khas·so·wt	לכסות	
-	et	את	
both	she·te	שתי	
the bowl-shaped	gul·lot	גלת	
capitals	hak·ko·ta·rot	הכתרת	
-	a·sher	אשר	
	al	על	
atop	pe·ne	פני	
the pillars)	ha·am·mu·deem	העמודים	
-	ve·et	ואת	1 Kings 7:43
stands	ham·me·kho·no·wt	המכנות	
the ten	a·ser	עשר	
-	ve·et	ואת	

basins	hak·kee·yo·rot	הכירת	
the ten	a·sa·rah	עשרה	
on	al	על	
the stands	ham·me·kho·no·wt	המכנות	
-	ve·et	ואת	1 Kings 7:44
the Sea	hay·yam	הים	
	ha·e·chad	האחד	
-	ve·et	ואת	
oxen	hab·ba·qar	הבקר	
the twelve	she·nem	שנים	
	a·sar	עשר	
underneath	ta·chat	תחת	
the Sea	hay·yam	הים	
and	ve·et	ואת	1 Kings 7:45
the pots	has·see·ro·wt	הסירות	
-	ve·et	ואת	
shovels	hay·ya·eem	היעים	
-	ve·et	ואת	
and sprinkling bowls	ham·miz·ra·qo·wt	המזרקות	
-	ve·et	ואת	
All	kal	כל	
the articles	hak·ke·leem	הכלים	
	ha·ʾo·hɛl	האהל	
that	a·sher	אשר	
made	a·sah	עשה	
Huram	chee·ram	חירם	
for King	lam·me·lekh	למלך	

Solomon	she·lo·moh	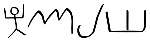	
[in] the house	bet	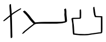	
of the LORD	YHVH	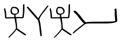	
bronze	ne·cho·shet	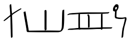	
were made of burnished	me·mo·rat	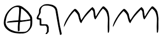	
in the plain	be·khik·kar	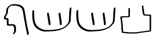	1 Kings 7:46
of the Jordan	hay·yar·den	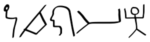	
had them cast	ye·tsa·qam	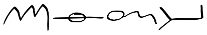	
The king	ham·me·lekh	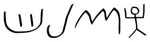	
in clay	be·ma·a·veh	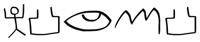	
molds	ha·a·da·mah	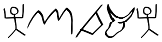	
between	ben	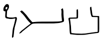	
Succoth	suk·ko·wt	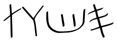	
	u·ven	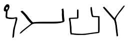	
and Zarethan	tsa·re·tan	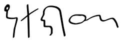	
unweighed	vay·yan·nach	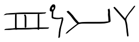	1 Kings 7:47
Solomon {left}	she·lo·moh	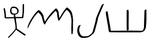	
-	et	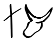	
all	kal	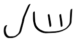	
these articles	hak·ke·leem	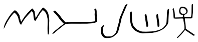	
many	me·rov	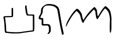	
because there were so	me·od	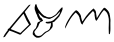	
	me·od	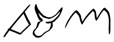	
could not	lo	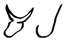	
be determined	nech·qar	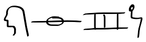	
The weight	mish·qal	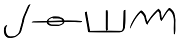	
of the bronze	han·ne·cho·shet	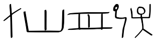	

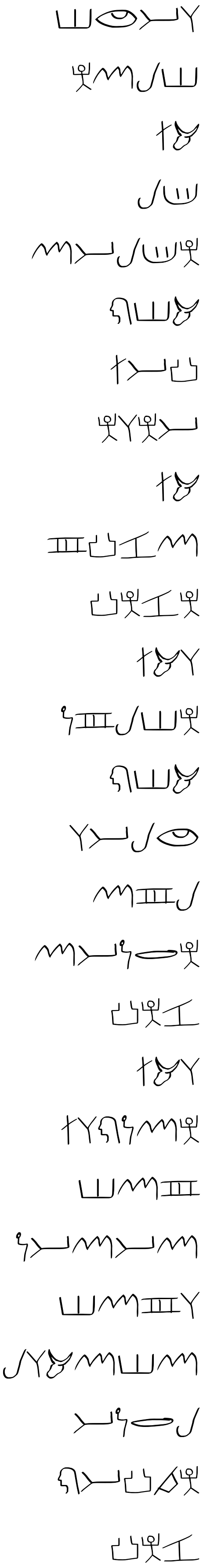

also made	vay·ya·as	1 Kings 7:48
Solomon	she·lo·moh	
-	et	
all	kal	
the furnishings	hak·ke·leem	
	a·sher	
for the house	bet	
of the LORD :	YHVH	
-	et	
altar	miz·bach	
the golden	haz·za·hav	
-	ve·et	
table	hash·shul·chan	
on which	a·sher	
was placed	a·law	
the Bread	le·chem	
of the Presence	hap·pa·neem	
the golden	za·hav	
-	ve·et	1 Kings 7:49
the lampstands	ham·me·no·ro·wt	
five	cha·mesh	
on the right [side]	mee·ya·meen	
and five	ve·cha·mesh	
on the left	mis·se·mo·wl	
in front	liph·ne	
of the inner sanctuary	had·de·veer	
gold	za·hav	

of pure	sa·gur		
flowers	ve·hap·pe·rach		
lamps	ve·han·ne·rot	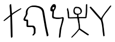	
and tongs	ve·ham·mel·qa·cha·yim	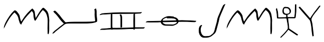	
the gold	za·hav	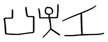	
basins	ve·has·sip·po·wt		1 Kings 7:50
wick trimmers	ve·ham·zam·me·ro·wt		
sprinkling bowls	ve·ham·miz·ra·qo·wt		
ladles	ve·hak·kap·po·wt	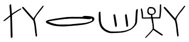	
and censers	ve·ham·mach·to·wt		
gold	za·hav	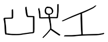	
the pure	sa·gur		
hinges	ve·hap·po·to·wt		
for the doors	le·dal·to·wt		
temple	hab·ba·yit	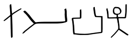	
of the inner	hap·pe·nee·mee	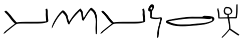	
(that is, the Most Holy Place	le·qo·desh	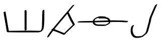	
)	haq·qo·da·sheem		
as well as for the doors	le·dal·te	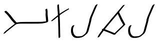	
of the main hall	hab·ba·yit	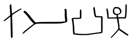	
of the temple	la·he·khal	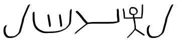	
and the gold	za·hav	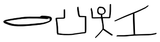	
was completed	vat·tish·lam	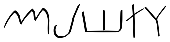	1 Kings 7:51
So all	kal		
the work	ham·me·la·khah		
that	a·sher		

had performed	a·sah		
King	ham·me·lekh		
Solomon	she·lo·moh	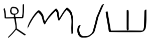	
for the house	bet	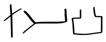	
of the LORD	YHVH		
brought in {the items}	vay·ya·ve	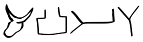	
Then Solomon	she·lo·moh	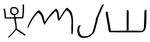	
-	et		
had dedicated —	qa·de·she		
David	da·wid		
his father	a·vee	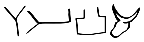	
-	et		
the silver	hak·ke·seph		
-	ve·et		
the gold	haz·za·hav	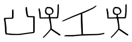	
and	ve·et		
the furnishings —	hak·ke·leem	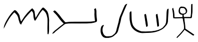	
and he placed them	na·tan	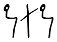	
in the treasuries	be·o·tse·ro·wt		
of the house	bet	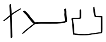	
of the LORD	YHVH		
At that time	az		1 Kings 8:1
assembled	yaq·hel	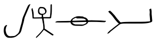	
Solomon	she·lo·moh	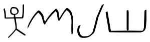	
-	et		
the elders	ziq·ne	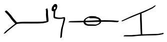	
of Israel —	yis·ra·el	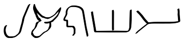	

-	et	את	
all	kal	כל	
heads	ra·she	ראשי	
the tribal	ham·mat·to·wt	המטות	
and family leaders	ne·see·e	נשיאי	
	ha·a·vo·wt	האבות	
	liv·ne	לבני	
of the Israelites —	yis·ra·el	ישראל	
before	el	אל	
him	ham·me·lekh	המלך	
	she·lo·moh	שלמה	
in Jerusalem	ye·ru·sha·lim	ירושלם	
to bring up	le·ha·a·lo·wt	להעלות	
-	et	את	
the ark	a·ro·wn	ארון	
of the covenant	be·reet	ברית	
of the LORD	YHVH	יהוה	
the City	me·eer	מעיר	
of David	da·wid	דוד	
-	hee	היא	
from Zion	tsee·yo·wn	ציון	
came together	vay·yiq·qa·ha·lu	ויקהלו	1 Kings 8:2
to	el	אל	
King	ham·me·lekh	המלך	
Solomon	she·lo·moh	שלמה	
And all	kal	כל	
the men	eesh	איש	

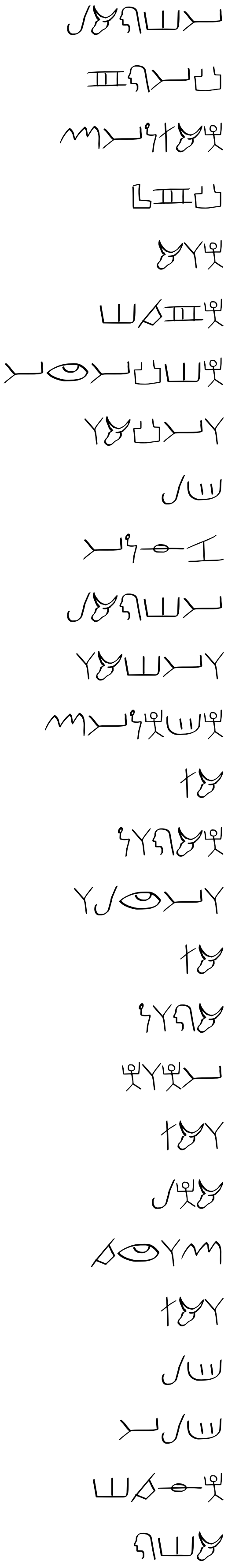

of Israel	yis·ra·el	
the month	be·ye·rach	
of Ethanim	ha·e·ta·neem	
at the feast	be·chag	
	hu	
month	ha·cho·desh	
in the seventh	hash·she·vee·ee	
had arrived	vay·ya·vo·u	1 Kings 8:3
When all	kol	
the elders	ziq·ne	
of Israel	yis·ra·el	
took up	vay·yis·u	
the priests	hak·ko·ha·neem	
-	et	
the ark	ha·a·ro·wn	
and they brought up	vay·ya·a·lu	1 Kings 8:4
-	et	
the ark	a·ro·wn	
of the LORD	YHVH	
and	ve·et	
the Tent	o·hel	
of Meeting	mo·w·ed	
with	ve·et	
all	kal	
furnishings	ke·le	
sacred	haq·qo·desh	
-	a·sher	

[its]	ba·o·hel	𐤁𐤀𐤄𐤋	
carried them up	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	
-	o·tam	𐤀𐤕𐤌	
So the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
and Levites	ve·hal·vee·yim	𐤅𐤄𐤋𐤅𐤉𐤌	
King	ve·ham·me·lekh	𐤅𐤄𐤌𐤋𐤊	1 Kings 8:5
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
and the whole	ve·khal	𐤅𐤊𐤋	
congregation	a·dat	𐤏𐤃𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
who had assembled	han·no·w·a·deem	𐤄𐤍𐤅𐤏𐤃𐤉𐤌	
with him	a·law	𐤏𐤋𐤉𐤅	
	it·to	𐤀𐤕𐤅	
There, before	liph·ne	𐤋𐤐𐤍𐤉	
the ark	ha·a·ro·wn	𐤄𐤀𐤓𐤅𐤍	
sacrificed	me·zab·be·cheem	𐤌𐤆𐤁𐤇𐤉𐤌	
sheep	tson	𐤑𐤀𐤍	
and oxen	u·va·qar	𐤅𐤁𐤒𐤓	
that	a·sher	𐤀𐤔𐤓	
they could not	lo	𐤋𐤀	
be counted	yis·sa·phe·ru	𐤉𐤎𐤐𐤓𐤅	
	ve·lo	𐤅𐤋𐤀	
or numbered	yim·ma·nu	𐤉𐤌𐤍𐤅	
so many	me·rov	𐤌𐤓𐤁	
brought	vay·ya·vi·u	𐤅𐤉𐤁𐤀𐤅	1 Kings 8:6
Then the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
-	et	𐤀𐤕	

the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
to	el	
its place	me·qo·w·mo	
in	el	
the inner sanctuary	de·veer	
of the temple	hab·ba·yit	
-	el	
the Most Holy Place	qo·desh	
	haq·qo·da·sheem	
	el	
beneath	ta·chat	
the wings	kan·phe	
of the cherubim	hak·ke·ru·veem	
For	kee	1 Kings 8:7
the cherubim	hak·ke·ru·veem	
spread	po·re·seem	
their wings	ke·na·pha·yim	
over	el	
the place	me·qo·wm	
the ark	ha·a·ro·wn	
and overshadowed	vay·ya·sok·ku	
-	hak·ke·ru·veem	
-	al	
of the ark	ha·a·ro·wn	
and	ve·al	

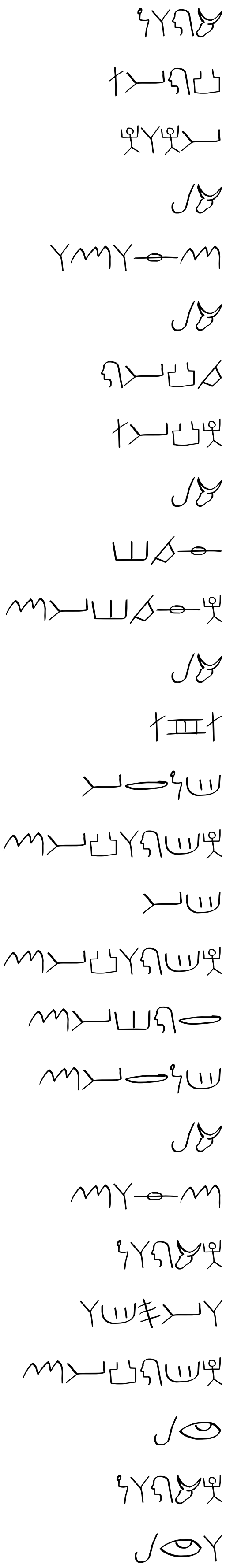

its poles	bad·daw	𐤁𐤃𐤉𐤅	
	mil·ma·e·lah	𐤌𐤌𐤏𐤋𐤄	
extended far enough	vay·ya·a·ri·khu	𐤅𐤉𐤀𐤓𐤊𐤅	1 Kings 8:8
that their	hab·bad·deem	𐤄𐤁𐤃𐤉𐤌	
were visible	vay·ye·ra·u	𐤅𐤉𐤓𐤀𐤅	
ends	ra·she	𐤓𐤀𐤔𐤉	
The poles	hab·bad·deem	𐤄𐤁𐤃𐤉𐤌	
from	min	𐤌𐤍	
the Holy Place	haq·qo·desh	𐤄𐤒𐤃𐤔	
in	al	𐤏𐤋	
front	pe·ne	𐤐𐤍𐤉	
of the inner sanctuary	had·de·veer	𐤄𐤃𐤁𐤉𐤓	
but not	ve·lo	𐤅𐤋𐤀	
-	ye·ra·u	𐤉𐤓𐤀𐤅	
from outside [the Holy Place]	ha·chu·tsah	𐤄𐤇𐤅𐤑𐤄	
and they are	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	
there	sham	𐤔𐤌	
to	ad	𐤏𐤃	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
this	haz·zeh	𐤄𐤆𐤄	
[There was] nothing	en	𐤀𐤉𐤍	1 Kings 8:9
in the ark	ba·a·ro·wn	𐤁𐤀𐤓𐤅𐤍	
except	raq	𐤓𐤒	
the two	she·ne	𐤔𐤍𐤉	
tablets	lu·cho·wt	𐤋𐤇𐤅𐤕	
stone	ha·a·va·neem	𐤄𐤀𐤁𐤍𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	

had placed	hin·ni·ach	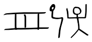	
in it	sham		
Moses	mo·sheh	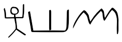	
at Horeb	be·cho·rev	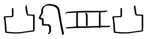	
where	a·sher		
had made a covenant	ka·rat		
the LORD	YHVH		
with	im		
the Israelites	be·ne	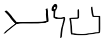	
	yis·ra·el	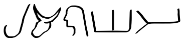	
after they had come out	be·tse·tam		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
And	vay·hee	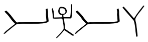	1 Kings 8:10
came out	be·tset		
when the priests	hak·ko·ha·neem	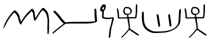	
of	min		
the Holy Place	haq·qo·desh	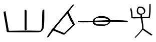	
the cloud	ve·he·a·nan		
filled	ma·le		
-	et		
the house	bet	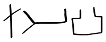	
of the LORD	YHVH		
not	ve·lo		1 Kings 8:11
could	ya·khe·lu		
so that the priests	hak·ko·ha·neem	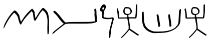	
stand there	la·a·mod		

to minister	le·sha·ret	לשרת	
because	mip·pe·ne	מפני	
of the cloud	he·a·nan	הענן	
for	kee	כי	
filled	ma·le	מלא	
the glory	khe·vo·wd	כבוד	
of the LORD	YHVH	יהוה	
-	et	את	
the house	bet	בית	
of the LORD	YHVH	יהוה	
Then	az	אז	1 Kings 8:12
declared :	a·mar	אמר	
Solomon	she·lo·moh	שלמה	
“ The LORD	YHVH	יהוה	
has said	a·mar	אמר	
that He would dwell	lish·kon	לשכן	
in the thick cloud	ba·a·ra·phel	בערפל	
I have indeed built	ba·noh	בנה	1 Kings 8:13
	va·nee·tee	בניתי	
house	bet	בית	
an exalted	ze·vul	זבל	
You	lakh	לך	
a place	ma·kho·wn	מכון	
for You to dwell	le·shiv·te·kha	לשבתך	
forever ”	o·w·la·meem	עולמים	
turned around	vay·yas·sev	ויסב	1 Kings 8:14
the king	ham·me·lekh	המלך	

-	et		
	pa·naw	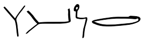	
and blessed	vay·va·rekh	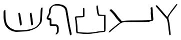	
-	et		
[them] all	kal		
	qe·hal	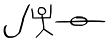	
	yis·ra·el	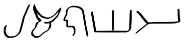	
And as the whole	ve·khal		
assembly	qe·hal	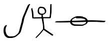	
of Israel	yis·ra·el	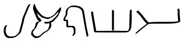	
stood [there]	o·med	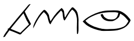	
and said :	vay·yo·mer		1 Kings 8:15
“ Blessed [be]	ba·rukh		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	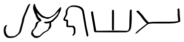	
[who]	a·sher		
what He spoke	dib·ber		
with His mouth	be·phee		
to	et		
David	da·wid		
my father	a·vee	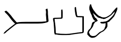	
with His own hand	u·ve·ya·do	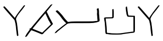	
has fulfilled	mil·le		
saying	le·mor	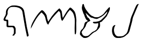	
‘ Since	min		1 Kings 8:16
the day	hay·yo·wm	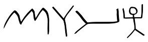	

-	a·sher	אשר	
out	ho·w·tse·tee	הוצאתי	
-	et	את	
I brought My people	am·mee	עמי	
-	et	את	
Israel	yis·ra·el	ישראל	
of Egypt	mim·mits·ra·yim	ממצרים	
I have not	lo	לא	
chosen	va·char·tee	בחרתי	
a city	ve·eer	בעיר	
from any	mik·kol	מכל	
tribe	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
[in which] to build	liv·no·wt	לבנות	
a house	ba·yit	בית	
would be	lih·yo·wt	להיות	
so that My Name	she·mee	שמי	
there	sham	שם	
But I have chosen	va·ev·char	ואבחר	
David	be·da·wid	בדוד	
to be	lih·yo·wt	להיות	
over	al	על	
My people	am·mee	עמי	
Israel ’	yis·ra·el	ישראל	
Now it was	vay·hee	ויהי	1 Kings 8:17
in	im	עם	
the heart	le·vav	לבב	

David	da·wid		
of my father	a·vee	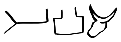	
to build	liv·no·wt	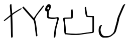	
a house	ba·yit	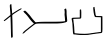	
for the Name	le·shem		
of the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	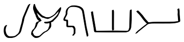	
said	vay·yo·mer		1 Kings 8:18
But the LORD	YHVH		
to	el		
David	da·wid		
my father	a·vee	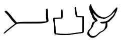	
‘ Since	ya·an		
-	a·sher		
it was	ha·yah	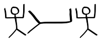	
in	im		
your heart	le·va·ve·kha		
to build	liv·no·wt	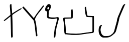	
a house	ba·yit	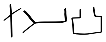	
for My Name	lish·mee		
you have done well	he·tee·vo·ta	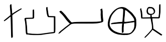	
	kee	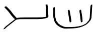	
to have this	ha·yah	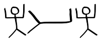	
in	im		
your heart	le·va·ve·kha		
Nevertheless	raq	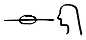	1 Kings 8:19

you	at·tah		
are not	lo		
the one to build it	tiv·neh		
	hab·ba·yit	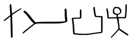	
but	kee	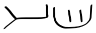	
	im		
your son	bin·kha	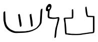	
your own offspring	hay·yo·tse		
	me·cha·la·tse·kha		
	hu		
will build	yiv·neh	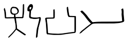	
the house	hab·ba·yit	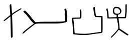	
for My Name ’	lish·mee		
has fulfilled	vay·ya·qem	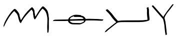	1 Kings 8:20
Now the LORD	YHVH		
	et		
the word	de·va·ro		
that	a·sher		
He spoke	dib·ber		
I have succeeded	va·a·qum	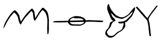	
	ta·chat	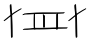	
David	da·wid		
my father	a·vee	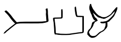	
and I sit	va·e·shev		
on	al		
the throne	kis·se		
of Israel	yis·ra·el	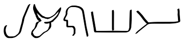	

as	ka·a·sher	𐤊𐤀𐤔𐤓	
promised	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
I have built	va·ev·neh	𐤅𐤀𐤁𐤍𐤄	
the house	hab·ba·yit	𐤄𐤁𐤉𐤕	
for the Name	le·shem	𐤋𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
And there I have provided	va·a·sim	𐤅𐤀𐤔𐤌	1 Kings 8:21
	sham	𐤔𐤌	
a place	ma·qo·wm	𐤌𐤒𐤅𐤌	
for the ark	la·a·ro·wn	𐤋𐤀𐤓𐤅𐤍	
which contains	a·sher	𐤀𐤔𐤓	
	sham	𐤔𐤌	
the covenant	be·reet	𐤁𐤓𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
that	a·sher	𐤀𐤔𐤓	
He made	ka·rat	𐤊𐤓𐤕	
with	im	𐤏𐤌	
our fathers	a·vo·te·nu	𐤀𐤁𐤕𐤉𐤍𐤅	
when He brought them out	be·ho·w·tsee·o	𐤁𐤄𐤅𐤑𐤉𐤀𐤅	
-	o·tam	𐤀𐤕𐤌	
of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt ”	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌𐤟	
stood	vay·ya·a·mod	𐤅𐤉𐤏𐤌𐤃	1 Kings 8:22
Then Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	

before	liph·ne		
the altar	miz·bach		
of the LORD	YHVH		
in front of	ne·ged		
the whole	kal		
assembly	qe·hal	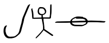	
of Israel	yis·ra·el	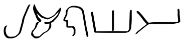	
spread out	vay·yiph·ros		
his hands	kap·paw		
toward heaven	hash·sha·ma·yim		
and said :	vay·yo·mar		1 Kings 8:23
“ O LORD	YHVH		
God	e·lo·he		
of Israel	yis·ra·el	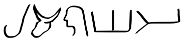	
there is no	en		
like You	ka·mo·w·kha		
God	e·lo·heem		
in heaven	bash·sha·ma·yim		
above	mim·ma·al		
or on	ve·al		
earth	ha·a·rets		
below	mit·ta·chat		
keeping	sho·mer		
[Your] covenant	hab·be·reet	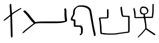	
of loving devotion	ve·ha·che·sed	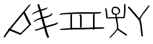	
with Your servants	la·a·va·de·kha		
who walk	ha·ho·le·kheem		

before You	le·pha·ne·kha	לפניך	
with all	be·khal	בכל	
their hearts	lib·bam	לבם	
-	a·sher	אשר	1 Kings 8:24
You have kept	sha·mar·ta	שמרת	
to Your servant	le·av·de·kha	לעבדך	
David	da·wid	דוד	
my father	a·vee	אבי	
-	et	את	
-	a·sher	אשר	
Your promise	dib·bar·ta	דברת	
-	lo	לו	
What You spoke	vat·te·dab·ber	ותדבר	
with Your mouth	be·phee·kha	בפיך	
with Your hand	u·ve·ya·de·kha	ובידך	
You have fulfilled	mil·le·ta	מלאת	
day	kay·yo·wm	כיום	
this	haz·zeh	הזה	
Therefore now	ve·at·tah	ועתה	1 Kings 8:25
O LORD	YHVH	יהוה	
God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
keep	mor	שמר	
for Your servant	le·av·de·kha	לעבדך	
David	da·wid	דוד	
my father	a·vee	אבי	
-	et	את	

what	a·sher	
You promised	dib·bar·ta	
	lo	
when You said :	le·mor	
‘ You will never	lo	
fail	yik·ka·ret	
-	le·kha	
to have a man	eesh	
before Me	mil·le·pha·nay	
to sit	yo·shev	
on	al	
the throne	kis·se	
of Israel	yis·ra·el	
only	raq	
if	im	
guard	yish·me·ru	
your descendants	va·ne·kha	
-	et	
their way	dar·kam	
to walk	la·le·khet	
before Me	le·pha·nay	
as	ka·a·sher	
you have [done]	ha·lakh·ta	
’	le·pha·nay	
And now	ve·at·tah	1 Kings 8:26
O God	e·lo·he	
of Israel	yis·ra·el	

confirm	ye·a·men		
please	na		
You promised	de·va·rɛ·kha	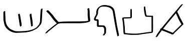	
what	a·sher		
	dib·bar·ta		
to Your servant	le·av·de·kha		
David	da·wid		
my father	a·vee	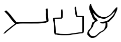	
But	kee	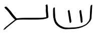	1 Kings 8:27
indeed	ha·um·nam		
dwell	ye·shev		
will God	e·lo·heem		
upon	al		
the earth ?	ha·a·rets		
Even	hin·neh		
heaven	hash·sha·ma·yim	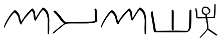	
the highest heaven	u·she·me		
	hash·sha·ma·yim		
cannot	lo		
contain You	ye·khal·ke·lu·kha	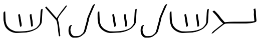	
much less	aph		
	kee	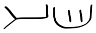	
temple	hab·ba·yit	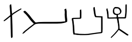	
this	haz·zeh		
-	a·sher		
I have built	ba·nee·tee	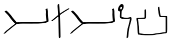	
Yet regard	u·pha·nee·ta	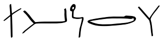	1 Kings 8:28

	el		
the prayer	te·phil·lat		
of Your servant	av·de·kha		
and	ve·el		
plea	te·chin·na·to	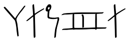	
O LORD	YHVH		
my God	e·lo·hay		
so that You may hear	lish·mo·a		
	el		
the cry	ha·rin·nah		
	ve·el		
and the prayer	hat·te·phil·lah		
that	a·sher		
Your servant	av·de·kha		
is praying	mit·pal·lel		
before You	le·pha·ne·kha	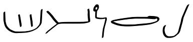	
today	hay·yo·wm	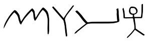	
be	lih·yo·wt	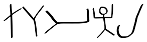	1 Kings 8:29
May Your eyes	e·ne·kha	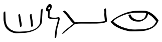	
open	phe·tu·cho·wt	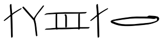	
toward	el		
temple	hab·ba·yit	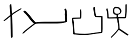	
this	haz·zeh		
night	lay·lah	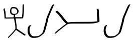	
and day	va·yo·wm	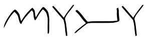	
toward	el		
the place	ham·ma·qo·wm	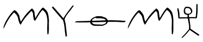	

of which	a·sher		
You said	a·mar·ta		
shall be	yih·yeh	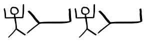	
‘ My Name	she·mee		
there ’	sham		
so that You may hear	lish·mo·a		
	el		
the prayer	hat·te·phil·lah		
that	a·sher		
prays	yit·pal·lel		
Your servant	av·de·kha	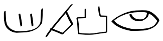	
toward	el		
place	ham·ma·qo·wm	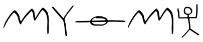	
this	haz·zeh		
Hear	ve·sha·ma·ta		1 Kings 8:30
	el		
the plea	te·chin·nat	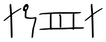	
of Your servant	av·de·kha	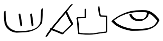	
and of Your people	ve·am·me·kha	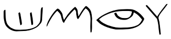	
Israel	yis·ra·el	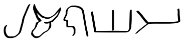	
when	a·sher		
they pray	yit·pal·lu		
toward	el		
place	ham·ma·qo·wm	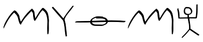	
this	haz·zeh		
May You	ve·at·tah		
hear	tish·ma		

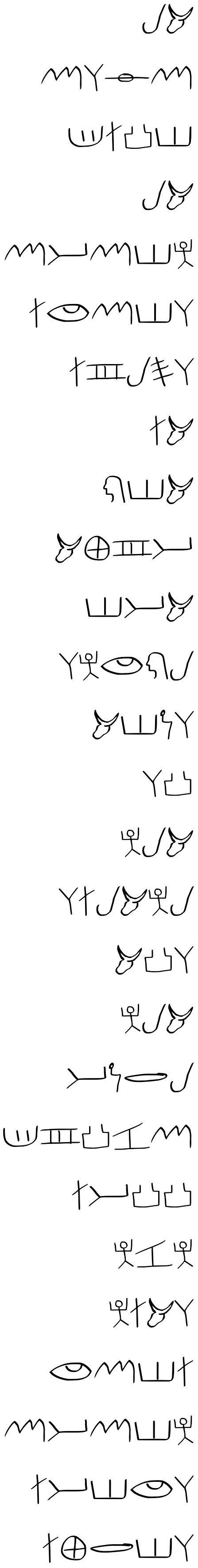

	el	
place	me·qo·wm	
Your dwelling	shiv·te·kha	
from	el	
heaven	hash·sha·ma·yim	
May You hear	ve·sha·ma·ta	
and forgive	ve·sa·la·che·ta	
-	et	1 Kings 8:31
When	a·sher	
sins	ye·che·ta	
a man	eesh	
against his neighbor	le·re·e·hu	
and is required	ve·na·sha	
	vo	
to take an oath	a·lah	
	le·ha·a·lo·to	
and he comes	u·va	
to take an oath	a·lah	
before	liph·ne	
Your altar	miz·ba·cha·kha	
temple	bab·ba·yit	
in this	haz·zeh	
then may You	ve·at·tah	1 Kings 8:32
hear	tish·ma	
from heaven	hash·sha·ma·yim	
and act	ve·a·see·ta	
May You judge	ve·sha·phat·ta	

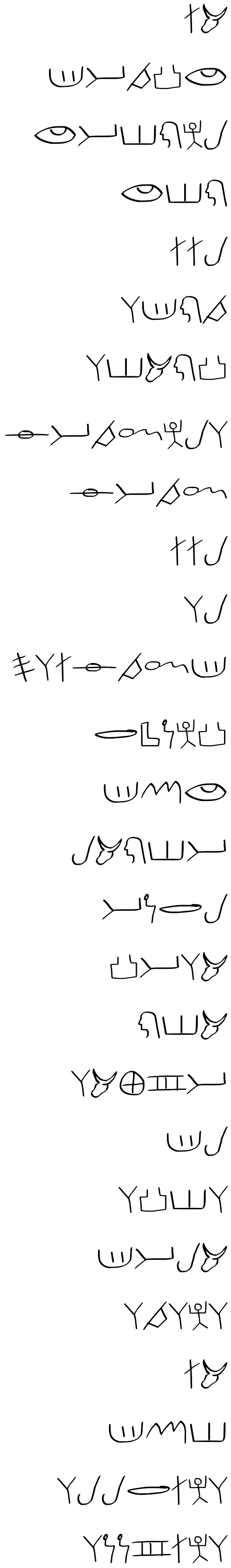

-	et	
Your servants	a·va·de·kha	
condemning	le·har·shee·a	
the wicked man	ra·sha	
by bringing	la·tet	
what he has done	dar·ko	
down on his own head	be·ro·sho	
and justifying	u·le·hats·deeq	
the righteous man	tsad·deeq	
by rewarding	la·tet	
him	lo	
according to his righteousness	ke·tsid·qa·to	
are defeated	be·hin·na·geph	1 Kings 8:33
When Your people	am·me·kha	
Israel	yis·ra·el	
before	liph·ne	
an enemy	o·w·yev	
because	a·sher	
they have sinned	ye·chet·u	
against You	lakh	
and they return	ve·sha·vu	
to You	e·le·kha	
and confess	ve·ho·w·du	
-	et	
Your name	she·me·kha	
praying	ve·hit·pal·lu	
and pleading	ve·hit·chan·ne·nu	

with You	e·le·kha	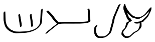	
temple	bab·ba·yit	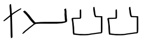	
in this	haz·zeh		
then may You	ve·at·tah		1 Kings 8:34
hear	tish·ma		
from heaven	hash·sha·ma·yim		
and forgive	ve·sa·lach·ta	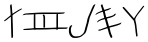	
the sin	le·chat·tat	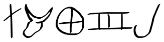	
of Your people	am·me·kha		
Israel	yis·ra·el	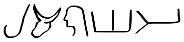	
May You restore them	va·ha·she·vo·tam		
to	el		
the land	ha·a·da·mah		
-	a·sher		
You gave	na·ta·ta	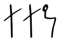	
to their fathers	la·a·vo·w·tam		
are shut	be·he·a·tser		1 Kings 8:35
When the skies	sha·ma·yim	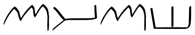	
no	ve·lo		
and there is	yih·yeh	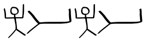	
rain	ma·tar		
because	kee	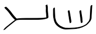	
[Your people] have sinned	ye·chet·u	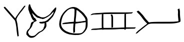	
against You	lakh	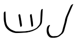	
and they pray	ve·hit·pal·lu		
toward	el		
place	ham·ma·qo·wm	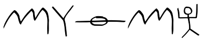	

this	haz·zeh	𐤄𐤆𐤄	
and confess	ve·ho·w·du	𐤅𐤄𐤅𐤃𐤅	
-	et	𐤀𐤕	
Your name	she·me·kha	𐤔𐤌𐤊	
from their sins	u·me·chat·ta·tam	𐤅𐤌𐤇𐤈𐤀𐤕𐤌	
and they turn	ye·shu·vun	𐤉𐤔𐤅𐤁𐤅𐤍	
because	kee	𐤊𐤉	
You have afflicted them	ta·a·nem	𐤕𐤏𐤍𐤌	
then may You	ve·at·tah	𐤅𐤀𐤕𐤄	1 Kings 8:36
hear	tish·ma	𐤕𐤔𐤌𐤏	
from heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
and forgive	ve·sa·lach·ta	𐤅𐤎𐤋𐤇𐤕	
the sin	le·chat·tat	𐤋𐤇𐤈𐤀𐤕	
of Your servants	a·va·de·kha	𐤏𐤁𐤃𐤉𐤊	
Your people	ve·am·me·kha	𐤅𐤏𐤌𐤊	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
so that	kee	𐤊𐤉	
You may teach them	to·w·rem	𐤕𐤅𐤓𐤌	
-	et	𐤀𐤕	
way	had·de·rekh	𐤄𐤃𐤓𐤊	
the good	hat·to·w·vah	𐤄𐤈𐤅𐤁𐤄	
in which	a·sher	𐤀𐤔𐤓	
they should walk	ye·le·khu	𐤉𐤋𐤊𐤅	
	vah	𐤁𐤄	
May You send	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	
rain	ma·tar	𐤌𐤈𐤓	
on	al	𐤏𐤋	

the land	ar·tse·kha		
that	a·sher		
You gave	na·tat·tah	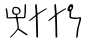	
Your people	le·am·me·kha		
as an inheritance	le·na·cha·lah	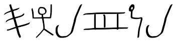	
famine	ra·av		1 Kings 8:37
When	kee	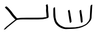	
comes	yih·yeh	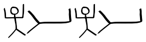	
upon the land	va·a·rets		
plague	de·ver		
[or]	kee	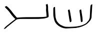	
[or]	yih·yeh	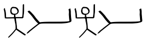	
blight	shid·da·pho·wn		
[or] mildew	ye·ra·qo·wn	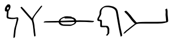	
[or] locusts	ar·beh		
[or] grasshoppers	cha·seel		
[or]	kee	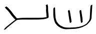	
	yih·yeh	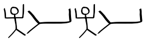	
when	kee	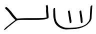	
besieges	ya·tsar		
them	lo	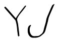	
their enemy	o·ye·vo	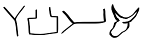	
in	be·e·rets		
their cities	she·a·raw		
whatever	kal	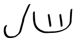	
plague	ne·ga		
[or]	kal		

sickness [may come]	ma·cha·lah	
then may whatever	kal	1 Kings 8:38
prayer	te·phil·lah	
-	khal	
or petition	te·chin·nah	
-	a·sher	
make	tih·yeh	
—	le·khal	
-	ha·a·dam	
	le·khol	
Your people	am·me·kha	
Israel	yis·ra·el	
-	a·sher	
knowing	ye·de·un	
each	eesh	
afflictions	ne·ga	
his own	le·va·vo	
and spreading out	u·pha·ras	
his hands	kap·paw	
toward	el	
temple —	hab·ba·yit	
this	haz·zeh	
by You	ve·at·tah	1 Kings 8:39
be heard	tish·ma	
from heaven	hash·sha·ma·yim	
place	me·kho·wn	
Your dwelling	shiv·te·kha	

And may You forgive	ve·sa·lach·ta	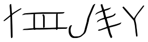	
and act	ve·a·see·ta		
and repay	ve·na·ta·ta	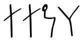	
each man	la·eesh		
according to all	ke·khal		
his ways	de·ra·khaw		
since	a·sher		
You know	te·da		
-	et		
his heart —	le·va·vo		
for	kee	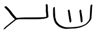	
You	at·tah		
know	ya·da·ta		
alone	le·vad·de·kha		
-	et		
the hearts	le·vav		
of all	kal	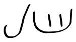	
	be·ne	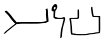	
men —	ha·a·dam		
so that	le·ma·an		1 Kings 8:40
they may fear You	yi·ra·u·kha		
all	kal		
the days	hay·ya·meem		
-	a·sher		
they	hem	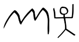	
live	chay·yeem	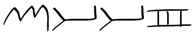	
in	al		

	pe·ne	𐤐𐤍𐤉	
the land	ha·a·da·mah	𐤄𐤀𐤃𐤌𐤄	
that	a·sher	𐤀𐤔𐤓	
You gave	na·tat·tah	𐤍𐤕𐤕𐤄	
to our fathers	la·a·vo·te·nu	𐤋𐤀𐤁𐤕𐤉𐤍𐤅	
And	ve·gam	𐤅𐤂𐤌	1 Kings 8:41
as for	el	𐤀𐤋	
the foreigner	han·na·khe·ree	𐤄𐤍𐤊𐤓𐤉	
who	a·sher	𐤀𐤔𐤓	
is not	lo	𐤋𐤀	
of Your people	me·am·me·kha	𐤌𐤏𐤌𐤊	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	hu	𐤄𐤅𐤀	
but has come	u·va	𐤅𐤁𐤀	
land	me·e·rets	𐤌𐤀𐤓𐤑	
from a distant	re·cho·w·qah	𐤓𐤇𐤅𐤒𐤄	
because of	le·ma·an	𐤋𐤌𐤏𐤍	
Your name —	she·me·kha	𐤔𐤌𐤊	
for	kee	𐤊𐤉	1 Kings 8:42
they will hear	yish·me·un	𐤉𐤔𐤌𐤏𐤅𐤍	
-	et	𐤀𐤕	
name	shim·kha	𐤔𐤌𐤊	
of Your great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
-	ve·et	𐤅𐤀𐤕	
hand	ya·de·kha	𐤉𐤃𐤊	
and mighty	ha·cha·za·qah	𐤄𐤇𐤆𐤒𐤄	
arm —	u·ze·ro·a·kha	𐤅𐤆𐤓𐤏𐤊	

and outstretched	han·ne·tu·yah	
when he comes	u·va	
and prays	ve·hit·pal·lel	
toward	el	
temple	hab·ba·yit	
this	haz·zeh	
then may You	at·tah	1 Kings 8:43
hear	tish·ma	
from heaven	hash·sha·ma·yim	
place	me·kho·wn	
Your dwelling	shiv·te·kha	
and do	ve·a·see·ta	
according to all	ke·khol	
for which	a·sher	
calls	yiq·ra	
to You	e·le·kha	
the foreigner	han·na·khe·ree	
Then	le·ma·an	
will know	ye·de·un	
all	kal	
the peoples	am·me	
of the earth	ha·a·rets	
-	et	
Your name	she·me·kha	
and fear	le·yir·ah	
You	o·te·kha	
as [do] Your people	ke·am·me·kha	

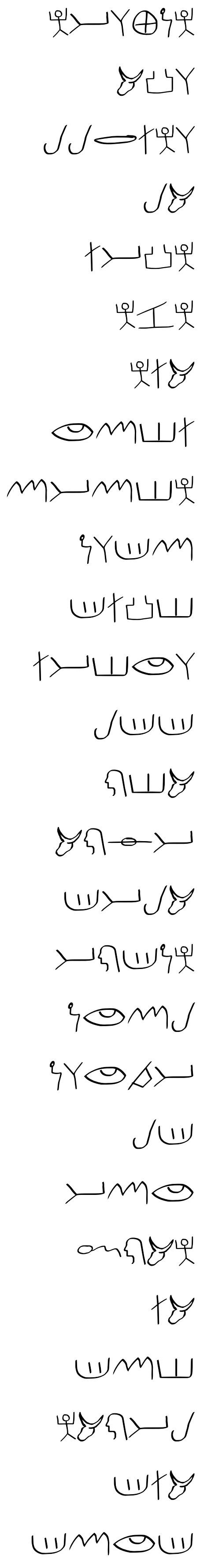

Israel	yis·ra·el	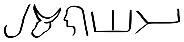	
and they will know	ve·la·da·at		
that	kee	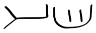	
by Your Name	shim·kha		
is called	niq·ra	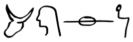	
	al		
house	hab·ba·yit	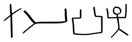	
this	haz·zeh		
-	a·sher		
I have built	ba·nee·tee	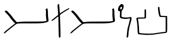	
When	kee	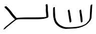	1 Kings 8:44
go	ye·tse		
Your people	am·me·kha		
to war	lam·mil·cha·mah	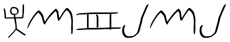	
against	al		
their enemies	o·ye·vo	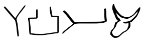	
wherever	bad·de·rekh		
-	a·sher		
You send them	tish·la·chem	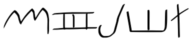	
and when they pray	ve·hit·pal·lu		
to	el		
the LORD	YHVH		
in the direction	de·rekh		
of the city	ha·eer		
-	a·sher		
You have chosen	ba·char·ta		
	bah		

and the house	ve·hab·ba·yit	𐤅𐤄𐤁𐤉𐤕	
-	a·sher	𐤀𐤔𐤓	
I have built	ba·ni·tee	𐤁𐤍𐤕𐤉	
for Your Name	lish·me·kha	𐤋𐤔𐤌𐤊	
then may You hear	ve·sha·ma·ta	𐤅𐤔𐤌𐤏𐤕	1 Kings 8:45
from heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
-	et	𐤀𐤕	
their prayer	te·phil·la·tam	𐤕𐤐𐤋𐤕𐤌	
and	ve·et	𐤅𐤀𐤕	
their plea	te·chin·na·tam	𐤕𐤇𐤍𐤕𐤌	
and may You uphold	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
their cause	mish·pa·tam	𐤌𐤔𐤐𐤈𐤌	
When	kee	𐤊𐤉	1 Kings 8:46
they sin	ye·chet·u	𐤉𐤇𐤈𐤀𐤅	
against You —	lakh	𐤋𐤊	
for	kee	𐤊𐤉	
there is no	en	𐤀𐤉𐤍	
one	a·dam	𐤀𐤃𐤌	
who	a·sher	𐤀𐤔𐤓	
does not	lo	𐤋𐤀	
sin —	ye·che·ta	𐤉𐤇𐤈𐤀	
and You become angry	ve·a·naph·ta	𐤅𐤀𐤍𐤐𐤕	
with them	vam	𐤁𐤌	
and deliver them	u·ne·tat·tam	𐤅𐤍𐤕𐤕𐤌	
to	liph·ne	𐤋𐤐𐤍𐤉	
an enemy	o·w·yev	𐤀𐤅𐤉𐤁	
who takes them	ve·sha·vum	𐤅𐤔𐤁𐤅𐤌	

as captives	sho·ve·hem	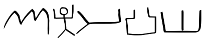	
to	el		
land	e·rets		
his own	ha·o·w·yev		
whether far	re·cho·w·qah	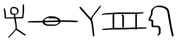	
or	o		
near	qe·ro·w·vah		
and when they come	ve·he·shee·vu	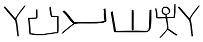	1 Kings 8:47
to	el		
their senses	lib·bam		
in the land	ba·a·rets		
to which	a·sher		
they were taken	nish·bu		
	sham		
and they repent	ve·sha·vu		
and plead	ve·hit·chan·ne·nu	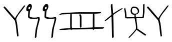	
with You	e·le·kha	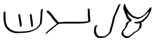	
in the land	be·e·rets		
of their captors	sho·ve·hem	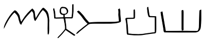	
saying	le·mor		
‘ We have sinned	cha·ta·nu		
and done wrong	ve·he·e·vee·nu		
we have acted wickedly ’	ra·sha·e·nu		
and when they return	ve·sha·vu		1 Kings 8:48
to You	e·le·kha	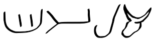	
with all	be·khal		
their heart	le·va·vam	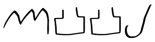	

and	u·ve·khal	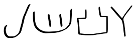	
soul	naph·sham	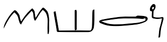	
in the land	be·e·rets		
of the enemies	o·ye·ve·hem	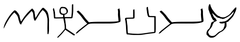	
who	a·sher		
took them captive	sha·vu		
-	o·tam		
and when they pray	ve·hit·pal·lu		
to You	e·le·kha	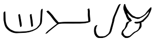	
in the direction	de·rekh		
of the land	ar·tsam		
that	a·sher		
You gave	na·tat·tah	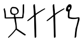	
to their fathers	la·a·vo·w·tam		
the city	ha·eer		
-	a·sher		
You have chosen	ba·char·ta		
and the house	ve·hab·ba·yit	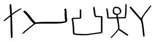	
-	a·sher		
I have built	ba·nī·ta	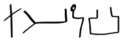	
for Your Name	lish·me·kha	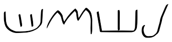	
then may You hear	ve·sha·ma·ta		1 Kings 8:49
from heaven	hash·sha·ma·yim		
place	me·kho·wn		
Your dwelling	shiv·te·kha		
-	et		
their prayer	te·phil·la·tam		

-	ve·et	𐤅𐤀𐤕	
and petition	te·chin·na·tam	𐤕𐤇𐤍𐤕𐤌	
and may You uphold	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
their cause	mish·pa·tam	𐤌𐤔𐤐𐤈𐤌	
May You forgive	ve·sa·lach·ta	𐤅𐤎𐤋𐤇𐤕	1 Kings 8:50
Your people	le·am·me·kha	𐤋𐤏𐤌𐤊	
who	a·sher	𐤀𐤔𐤓	
have sinned	cha·te·u	𐤇𐤈𐤀𐤅	
against You	lakh	𐤋𐤊	
and all	u·le·khal	𐤅𐤋𐤊𐤋	
the transgressions	pish·e·hem	𐤐𐤔𐤏𐤉𐤄𐤌	
-	a·sher	𐤀𐤔𐤓	
they have committed	pa·she·u	𐤐𐤔𐤏𐤅	
against You	vakh	𐤁𐤊	
and may You grant them	u·ne·tat·tam	𐤅𐤍𐤕𐤕𐤌	
compassion	le·ra·cha·meem	𐤋𐤓𐤇𐤌𐤉𐤌	
in the eyes	liph·ne	𐤋𐤐𐤍𐤉	
of their captors	sho·ve·hem	𐤔𐤁𐤉𐤄𐤌	
to show them mercy	ve·ri·cha·mum	𐤅𐤓𐤇𐤌𐤅𐤌	
For	kee	𐤊𐤉	1 Kings 8:51
are Your people	am·me·kha	𐤏𐤌𐤊	
and Your inheritance	ve·na·cha·la·te·kha	𐤅𐤍𐤇𐤋𐤕𐤊	
they	hem	𐤄𐤌	
You brought them	a·sher	𐤀𐤔𐤓	
out	ho·w·tse·ta	𐤄𐤅𐤑𐤀𐤕	
of Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
out	mit·to·wkh	𐤌𐤕𐤅𐤊	

of the furnace	kur		
[for] iron	hab·bar·zel		
be	lih·yo·wt	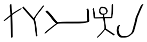	1 Kings 8:52
May Your eyes	e·ne·kha	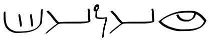	
open	phe·tu·cho·wt	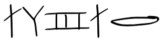	
to	el		
the pleas	te·chin·nat	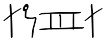	
of Your servant	av·de·kha	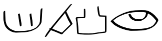	
and	ve·el		
[of]	te·chin·nat	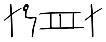	
Your people	am·me·kha		
Israel	yis·ra·el	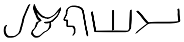	
and may You listen	lish·mo·a		
to them	a·le·hem	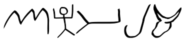	
whenever	be·khol		
they call	qa·re·am		
to You	e·le·kha	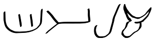	
For	kee	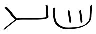	1 Kings 8:53
You	at·tah		
have set them apart	hiv·dal·tam		
	le·kha	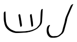	
as Your inheritance	le·na·cha·lah	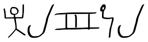	
from all	mik·kol		
the peoples	am·me		
of the earth	ha·a·rets		
as	ka·a·sher		
You spoke	dib·bar·ta		

through	be·yad	ביד	
Moses	mo·sheh	משה	
Your servant	av·de·kha	עבדך	
when You brought	be·ho·w·tsee·a·kha	בהוציאך	
-	et	את	
our fathers	a·vo·te·nu	אבתינו	
out of Egypt ”	mim·mits·ra·yim	ממצרים	
O Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
Now when	vay·hee	ויהי	1 Kings 8:54
had finished	ke·khal·lo·wt	ככלות	
Solomon	she·lo·moh	שלמה	
praying	le·hit·pal·lel	להתפלל	
to	el	אל	
the LORD	YHVH	יהוה	
-	et	את	
entire	kal	כל	
prayer	hat·te·phil·lah	התפלה	
and petition	ve·hat·te·chin·nah	והתחנה	
this	haz·zot	הזאת	
he got up	qam	קם	
before	mil·liph·ne	מלפני	
the altar	miz·bach	מזבח	
of the LORD	YHVH	יהוה	
where he had been kneeling	mik·ke·ro·a	מכרע	
	al	על	
	bir·kaw	ברכיו	

with his hands	ve·khap·paw		
spread out	pe·ru·so·wt		
toward heaven	hash·sha·ma·yim		
And he stood	vay·ya·mod		1 Kings 8:55
and blessed	vay·va·rekh	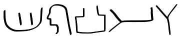	
-	et		
the whole	kal	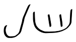	
assembly	qe·hal	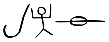	
of Israel	yis·ra·el	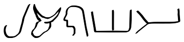	
voice	qo·wl	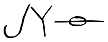	
in a loud	ga·do·wl		
saying :	le·mor		
" Blessed [be]	ba·rukh		1 Kings 8:56
the LORD	YHVH		
who	a·sher		
has given	na·tan	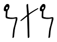	
rest	me·nu·chah		
to His people	le·am·mo		
Israel	yis·ra·el	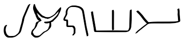	
according to all	ke·khol		
that	a·sher		
He promised	dib·ber		
Not	lo		
has failed	na·phal		
word	da·var		
one	e·chad	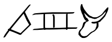	
of all	mik·kol		

promises	de·va·ro		
the good	hat·to·wv		
-	a·sher		
He made	dib·ber		
through	be·yad	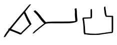	
Moses	mo·sheh	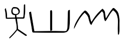	
His servant	av·do		
be	ye·hee	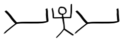	1 Kings 8:57
May the LORD	YHVH	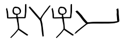	
our God	e·lo·he·nu		
with us	im·ma·nu		
as	ka·a·sher		
He was	ha·yah	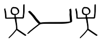	
with	im		
our fathers	a·vo·te·nu	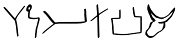	
May He never	al		
leave us	ya·az·ve·nu		
nor	ve·al		
forsake us	yit·te·she·nu		
May He incline	le·hat·to·wt	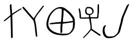	1 Kings 8:58
our hearts	le·va·ve·nu		
to Himself	e·law	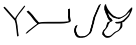	
to walk	la·le·khet	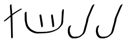	
in all	be·khal		
His ways	de·ra·khaw		
and to keep	ve·lish·mor	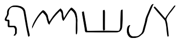	
the commandments	mits·wo·taw		

and statutes	ve·chuq·qaw	וחקיו	
and ordinances	u·mish·pa·taw	ומשפטיו	
-	a·sher	אשר	
He commanded	tsiw·vah	צוה	
-	et	את	
our fathers	a·vo·te·nu	אבתינו	
And may	ve·yih·yu	ויהיו	1 Kings 8:59
words	de·va·ray	דברי	
these	el·leh	אלה	
with which	a·sher	אשר	
I have made my petition	hit·chan·nan·tee	התחננתי	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
be near	qe·ro·veem	קרבים	
	el	אל	
to the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
day	yo·w·mam	יומם	
and night	va·la·ye·lah	ולילה	
so that He may uphold	la·a·so·wt	לעשות	
the cause	mish·pat	משפט	
of His servant	av·do	עבדו	
[and]	u·mish·pat	ומשפט	
of His people	am·mo	עמו	
Israel	yis·ra·el	ישראל	
requires	de·var	דבר	
as each day	yo·wm	יום	

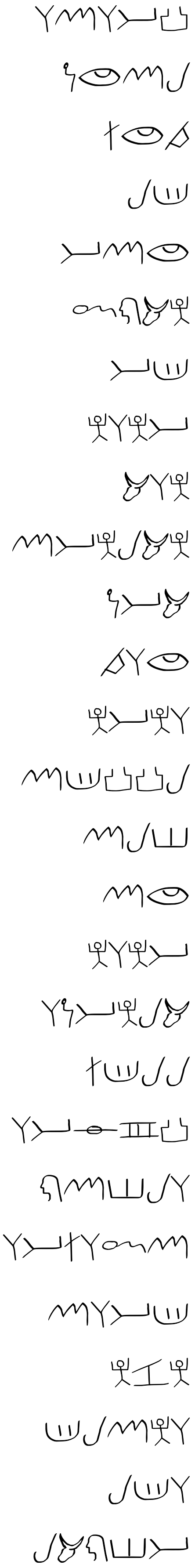

	be·yo·w·mo	
so that	le·ma·an	1 Kings 8:60
may know	da·at	
all	kal	
the peoples	am·me	
of the earth	ha·a·rets	
that	kee	
the LORD	YHVH	
	hu	
is God	ha·e·lo·heem	
There is no	en	
other !	o·wd	
be	ve·ha·yah	1 Kings 8:61
So let your heart	le·vav·khem	
fully devoted	sha·lem	
to	im	
the LORD	YHVH	
our God	e·lo·he·nu	
to walk	la·le·khet	
in His statutes	be·chuq·qaw	
and to keep	ve·lish·mor	
His commandments ”	mits·wo·taw	
as it is	kay·yo·wm	
this day	haz·zeh	
Then the king	ve·ham·me·lekh	1 Kings 8:62
and all	ve·khal	
Israel	yis·ra·el	

with him	im·mo		
offered	zo·ve·cheem	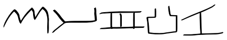	
sacrifices	ze·vach		
before	liph·ne		
the LORD	YHVH		
offered as	vay·yiz·bach		1 Kings 8:63
And Solomon	she·lo·moh	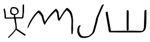	
-	et		
	ze·vach		
peace offerings	hash·she·la·meem		
-	a·sher		
-	za·vach		
to the LORD	la·YHVH	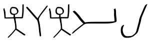	
oxen	ba·qar	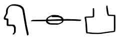	
22,000 {}	es·reem	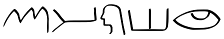	
	u·she·na·yim	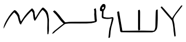	
	e·leph	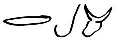	
sheep	ve·tson		
and 120,000	me·ah		
	ve·es·reem		
	a·leph	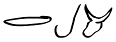	
dedicated	vay·yach·ne·khu	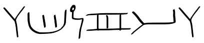	
-	et		
the house	bet	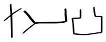	
of the LORD	YHVH		
So the king	ham·me·lekh		
and all	ve·khal		

the Israelites	be·ne	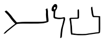	
	yis·ra·el	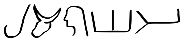	
day	bay·yo·wm	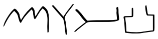	1 Kings 8:64
On that same	ha·hu	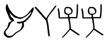	
consecrated	qid·dash	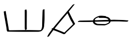	
the king	ham·me·lekh		
-	et		
the middle	to·wkh		
of the courtyard	he·cha·tser	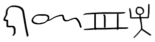	
-	a·sher		
in front	liph·ne		
of the house	vet	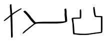	
of the LORD	YHVH		
and	kee	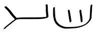	
he offered	a·sah		
there	sham		
-	et		
the burnt offerings	ha·o·lah		
-	ve·et		
the grain offerings	ham·min·chah	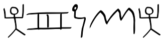	
-	ve·et		
and the fat	chel·ve	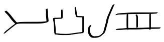	
of the peace offerings	hash·she·la·meem		
since	kee	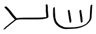	
altar	miz·bach		
the bronze	han·ne·cho·shet	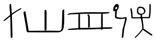	
-	a·sher		

before	liph·ne		
the LORD	YHVH		
was too small	qa·ton	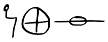	
to contain	me·ha·kheel		
-	et		
[all these offerings]	ha·o·lah		
-	ve·et		
-	ham·min·chah	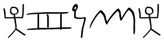	
-	ve·et		
-	chel·ve	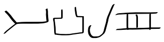	
	hash·she·la·meem		
kept	vay·ya·as		1 Kings 8:65
Solomon	she·lo·moh	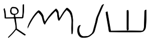	
time	va·et		
So at that	ha·hee	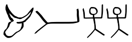	
-	et		
the feast	he·chag	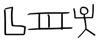	
and all	ve·khal		
Israel	yis·ra·el	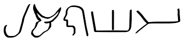	
with him —	im·mo		
assembly of people	qa·hal	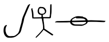	
a great	ga·do·wl		
	mil·le·vo·w	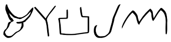	
from Lebo-hamath	cha·mat	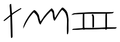	
to	ad		
the Brook	na·chal	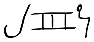	
of Egypt —	mits·ra·yim		

before	liph·ne		
the LORD	YHVH		
our God	e·lo·he·nu		
for seven	shiv·at		
days	ya·meem	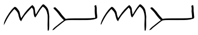	
and seven [more]	ve·shiv·at		
days —	ya·meem	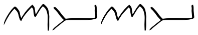	
fourteen	ar·ba·ah		
	a·sar		
days in all	yo·wm		
day	bay·yo·wm	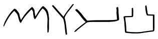	1 Kings 8:66
On the [fifteenth]	hash·she·mee·nee	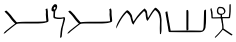	
away	shil·lach	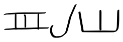	
-	et		
[Solomon] sent the people	ha·am		
So they blessed	vay·va·ra·khu		
-	et		
the king	ham·me·lekh		
and went	vay·ye·le·khu	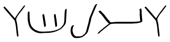	
home	le·a·ho·le·hem	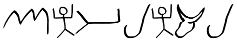	
joyful	se·me·cheem	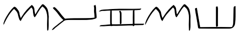	
and glad	ve·to·w·ve		
in heart	lev	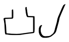	
for	al		
all	kal	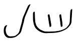	
the good things	hat·to·w·vah		
that	a·sher		

had done	a·sah		
the LORD	YHVH		
David	le·da·wid		
for His servant	av·do	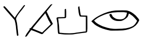	
Israel	u·le·yis·ra·el	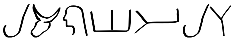	
and for His people	am·mo		
Now	vay·hee	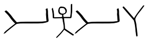	1 Kings 9:1
had finished	ke·khal·lo·wt	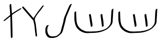	
when Solomon	she·lo·moh	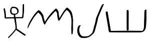	
building	liv·no·wt	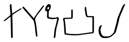	
-	et		
the house	bet	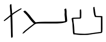	
of the LORD	YHVH		
and	ve·et		
palace	bet	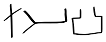	
the royal	ham·me·lekh		
-	ve·et		
all	kal		
had desired	che·sheq		
[he]	she·lo·moh	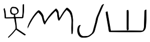	
that	a·sher		
to do	cha·phets		
and had achieved	la·a·so·wt		
appeared	vay·ye·ra	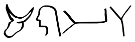	1 Kings 9:2
the LORD	YHVH		
to	el		
[him]	she·lo·moh	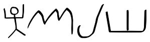	

a second [time]	she·neet	
as	ka·a·sher	
He had appeared	nir·ah	
to him	e·law	
at Gibeon	be·giv·o·wn	
said	vay·yo·mer	1 Kings 9:3
And the LORD	YHVH	
to him :	e·law	
“ I have heard	sha·ma·tee	
-	et	
your prayer	te·phil·la·te·kha	
-	ve·et	
and petition	te·chin·na·te·kha	
-	a·sher	
-	hit·chan·nan·tah	
before Me	le·pha·nay	
I have consecrated	hiq·dash·tee	
-	et	
temple	hab·ba·yit	
this	haz·zeh	
-	a·sher	
you have built	ba·ni·tah	
by putting	la·sum	
My Name	she·mee	
there	sham	
forever	ad	
	o·w·lam	

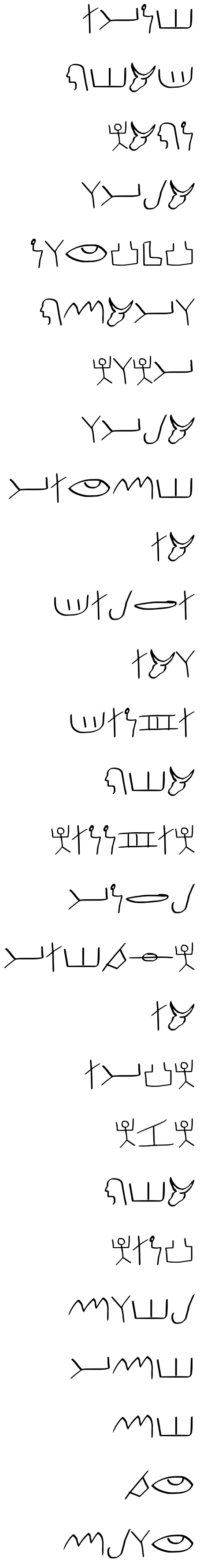

will be	ve·ha·yu	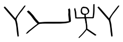	
My eyes	e·nay	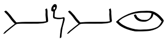	
and My heart	ve·lib·bee	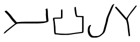	
there	sham		
for all	kal	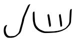	
time	hay·ya·meem		
And as for you	ve·at·tah		1 Kings 9:4
if	im		
you walk	te·lekh	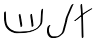	
before Me	le·pha·nay		
as	ka·a·sher		
walked	ha·lakh	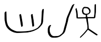	
David	da·wid		
your father	a·vee·kha	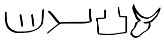	
of integrity	be·tam		
with a heart	le·vav		
and uprightness	u·ve·yo·sher	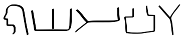	
doing	la·a·so·wt		
all	ke·khol		
-	a·sher		
I have commanded you	tsiw·vee·tee·kha	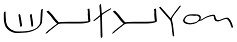	
My statutes	chuq·qay	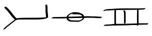	
and ordinances	u·mish·pa·tay		
and if you keep	tish·mor		
then I will establish	va·ha·qi·mo·tee	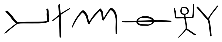	1 Kings 9:5
-	et		
throne	kis·se		

your royal	mam·lakh·te·kha	
over	al	
Israel forever	yis·ra·el	
	le·o·lam	
as	ka·a·sher	
I promised	dib·bar·tee	
	al	
David	da·wid	
your father	a·vee·kha	
when I said	le·mor	
‘ You will never	lo	
fail	yik·ka·ret	
	le·kha	
to have a man	eesh	
on	me·al	
the throne	kis·se	
of Israel ’	yis·ra·el	
But if	im	1 Kings 9:6
indeed	sho·wv	
turn away	te·shu·vun	
you	at·tem	
or your sons	u·ve·ne·khem	
from following Me	me·a·cha·ray	
and do not	ve·lo	
keep	tish·me·ru	
the commandments	mits·wo·tay	
[and] statutes	chuq·qo·tay	

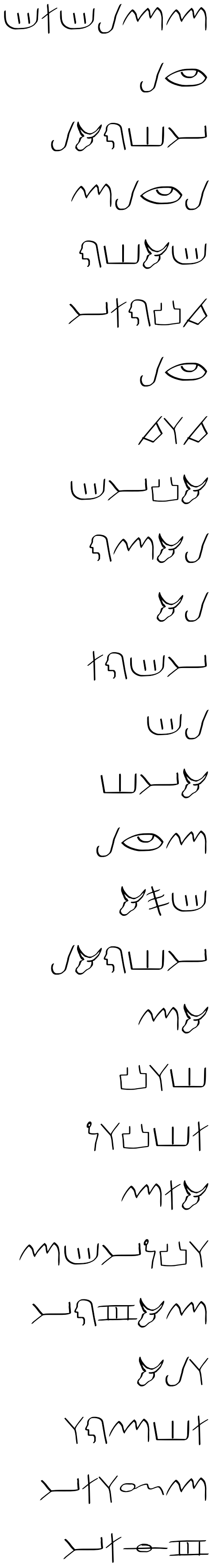

-	a·sher		
I have set	na·tat·tee		
before you	liph·ne·khem	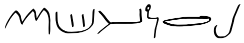	
and if you go off	va·ha·lakh·tem		
to serve	va·a·vad·tem	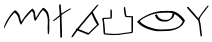	
gods	e·lo·heem		
other	a·che·reem	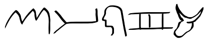	
and worship	ve·hish·ta·cha·vee·tem	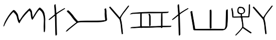	
-	la·hem		
then I will cut off	ve·hikh·rat·tee	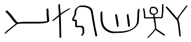	1 Kings 9:7
-	et		
Israel	yis·ra·el	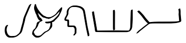	
from	me·al		
	pe·ne	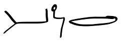	
the land	ha·a·da·mah		
that	a·sher		
I have given	na·tat·tee		
them	la·hem		
this	ve·et		
temple	hab·ba·yit	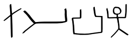	
-	a·sher		
I have sanctified	hiq·dash·tee		
for My Name	lish·mee		
and I will banish	a·shal·lach	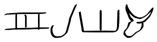	
from	me·al		
My presence	pa·nay	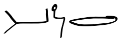	
will become	ve·ha·yah	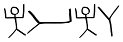	

Then Israel	yis·ra·el	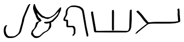	
an object of scorn	le·ma·shal		
and ridicule	ve·lish·nee·nah	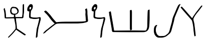	
among all	be·khal		
peoples	ha·am·meem		
temple	ve·hab·ba·yit	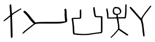	1 Kings 9:8
And [when] this	haz·zeh		
has become	yih·yeh	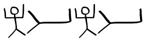	
a heap of rubble	el·yo·wn	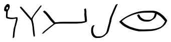	
all	kal		
who pass	o·ver	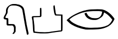	
by it	a·law	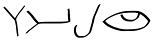	
will be appalled	yish·shom		
and will hiss	ve·sha·raq		
and say	ve·a·me·ru		
‘ Why	al		
	meh		
done	a·sah		
has the LORD	YHVH		
such a thing	ka·khah		
land	la·a·rets		
to this	haz·zot		
temple ? ’	ve·lab·ba·yit		
and to this	haz·zeh		
And [others] will answer	ve·a·me·ru		1 Kings 9:9
‘ Because	al		
-	a·sher		

they have forsaken	a·ze·vu		
-	et		
the LORD	YHVH		
their God	e·lo·he·hem	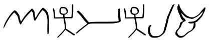	
who	a·sher		
brought	ho·w·tsee		
-	et		
their fathers	a·vo·tam		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
and have embraced	vay·ya·cha·zi·qu	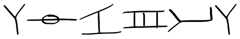	
gods	be·lo·heem		
other	a·che·reem	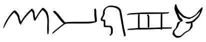	
worshiping	vay·yish·ta·chu		
	la·hem		
and serving them —	vay·ya·av·dum		
because of	al		
this	ken	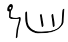	
has brought	he·vee	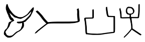	
the LORD	YHVH		
upon them	a·le·hem	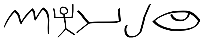	
- ’”	et		
all	kal	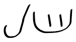	
disaster	ha·ra·ah		
this	haz·zot		
Now	vay·hee	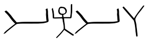	1 Kings 9:10
at the end	miq·tseh	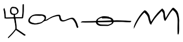	

of the twenty	es·reem	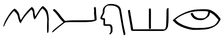	
years	sha·nah	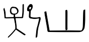	
during which	a·sher		
built	ba·nah		
Solomon	she·lo·moh	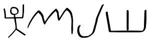	
-	et		
these two	she·ne	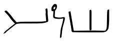	
houses	hab·bat·teem	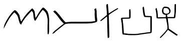	
-	et		
the house	bet	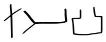	
of the LORD	YHVH		
and	ve·et		
palace	bet	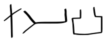	
the royal	ham·me·lekh		
to Hiram	chee·ram	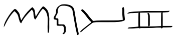	1 Kings 9:11
king	me·lekh	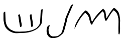	
of Tyre	tsor		
who had supplied	nis·sa		
-	et		
him	she·lo·moh	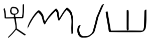	
logs	ba·a·tse		
with cedar	a·ra·zeem	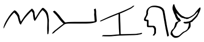	
	u·va·a·tse		
and cypress	ve·ro·wo·sheem		
and gold	u·vaz·za·hav		
for his every	le·khal		
desire	cheph·tso		

-	az		
gave	yit·ten	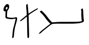	
King	ham·me·lekh		
Solomon	she·lo·moh	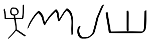	
-	le·chee·ram	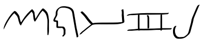	
twenty	es·reem	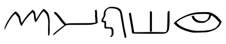	
towns	eer	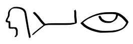	
in the land	be·e·rets		
of Galilee	hag·ga·leel	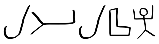	
went out	vay·ye·tse		1 Kings 9:12
So Hiram	chee·ram	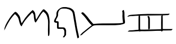	
from Tyre	mits·tsor		
to inspect	lir·o·wt		
-	et		
the towns	he·a·reem	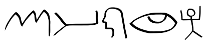	
that	a·sher		
had given	na·tan	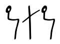	
him	lo		
Solomon	she·lo·moh	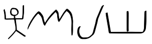	
but he was not	ve·lo		
pleased with	ya·she·ru	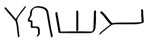	
them	be·e·naw	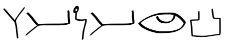	
asked [Hiram]	vay·yo·mer		1 Kings 9:13
“ What	mah	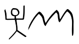	
towns	he·a·reem		
are these	ha·el·leh		
-	a·sher		

you have given	na·tat·tah	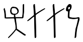	
me	lee	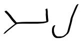	
my brother ? ”	a·chee	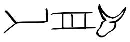	
and he called	vay·yiq·ra	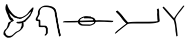	
them	la·hem		
the Land	e·rets		
of Cabul	ka·vul		
as they are [called] to	ad		
day	hay·yo·wm	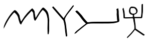	
this	haz·zeh		
had sent	vay·yish·lach		1 Kings 9:14
And Hiram	chee·ram	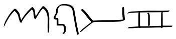	
the king	lam·me·lekh		
120	me·ah		
	ve·es·reem	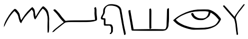	
talents	kik·kar		
of gold	za·hav	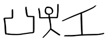	
This	ve·zeh		1 Kings 9:15
is the account	de·var		
of the forced labor	ham·mas		
that	a·sher		
imposed	he·e·lah		
King	ham·me·lekh		
Solomon	she·lo·moh	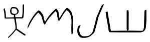	
to build	liv·no·wt	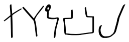	
-	et		
the house	bet	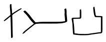	

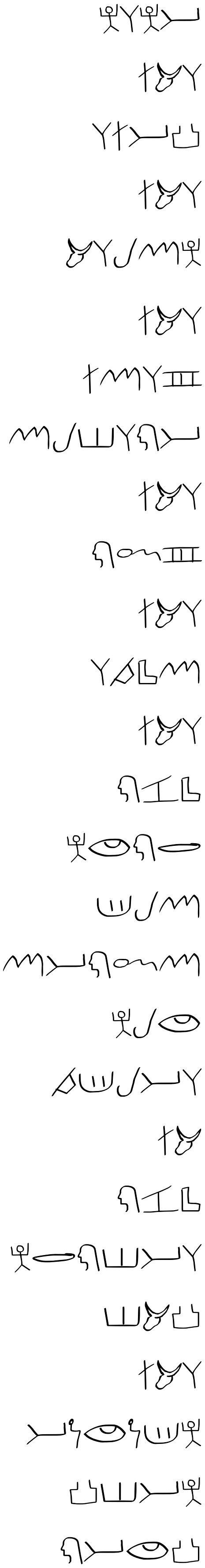

of the LORD	YHVH	
	ve·et	
his own palace	be·to	
-	ve·et	
the supporting terraces	ham·mil·lo·w	
and	ve·et	
the wall	cho·w·mat	
of Jerusalem	ye·ru·sha·lim	
as well as	ve·et	
Hazor	cha·tsor	
-	ve·et	
Megiddo	me·gid·do	
-	ve·et	
and Gezer	ga·zer	
Pharaoh	par·oh	1 Kings 9:16
king	me·lekh	
of Egypt	mits·ra·yim	
had attacked	a·lah	
and captured	vay·yil·kod	
-	et	
Gezer	ge·zer	
He had set it	vay·yis·re·phah	
on fire	ba·esh	
-	ve·et	
the Canaanites	hak·ke·na·a·nee	
who lived	hay·yo·shev	
in the city	ba·eer	

killed	ha·rag	
and given	vay·yit·te·nah	
it as a dowry	shil·lu·cheem	
to his daughter	le·vit·to	
wife	e·shet	
Solomon’s	she·lo·moh	
rebuilt	vay·yi·ven	1 Kings 9:17
So Solomon	she·lo·moh	
-	et	
Gezer	ga·zer	
-	ve·et	
	bet	
Beth-horon	cho·ron	
Lower	tach·to·wn	
-	ve·et	1 Kings 9:18
Baalath	ba·a·lat	
and	ve·et	
Tamar	ta·mar	
in the Wilderness	bam·mid·bar	
[of Judah]	ba·a·rets	
as well	ve·et	1 Kings 9:19
as all	kal	
cities	a·re	
the store	ham·mis·ke·no·wt	
that	a·sher	
had	ha·yu	
Solomon	lish·lo·moh	

-	ve·et	
-	a·re	
for his chariots	ha·re·khev	
-	ve·et	
- —	a·re	
and horses	hap·pa·ra·sheem	
-	ve·et	
desired	che·sheq	
[he]	she·lo·moh	
whatever	a·sher	
	cha·shaq	
to build	liv·no·wt	
in Jerusalem	bee·ru·sha·lim	
Lebanon	u·val·le·va·no·wn	
and throughout	u·ve·khol	
the land	e·rets	
of his dominion	mem·shal·to	
As for all	kal	1 Kings 9:20
the people	ha·am	
who remained	han·no·w·tar	
of	min	
the Amorites	ha·e·mo·ree	
Hittites	ha·chit·tee	
Perizzites	hap·pe·riz·zee	
Hivites	ha·chiw·vee	
and Jebusites	ve·hay·vu·see	
(the people who	a·sher	

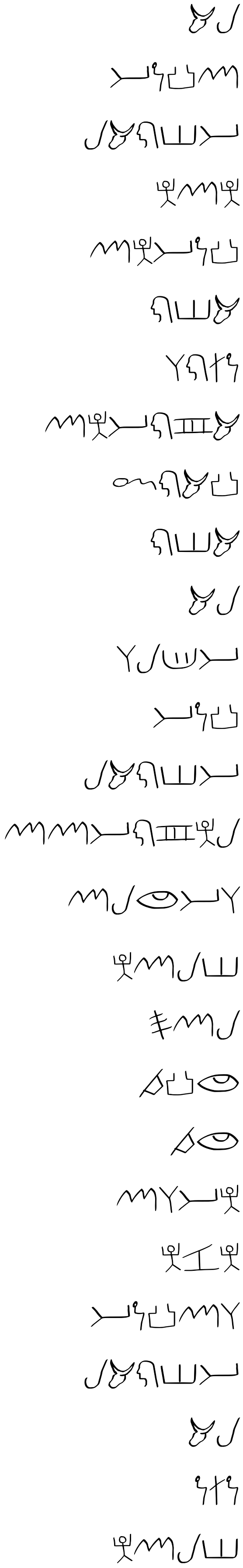

not	lo	
Israelites	mib·be·ne	
) —	yis·ra·el	
were	hem·mah	
their descendants	be·ne·hem	1 Kings 9:21
who	a·sher	
remained	no·te·ru	
-	a·cha·re·hem	
in the land	ba·a·rets	
those whom	a·sher	
were unable	lo	
	ya·khe·lu	
the Israelites	be·ne	
	yis·ra·el	
to devote to destruction —	le·ha·cha·ree·mam	
conscripted these people	vay·ya·a·lem	
Solomon	she·lo·moh	
to be forced	le·mas	
laborers	o·ved	
as they are to	ad	
day	hay·yo·wm	
this	haz·zeh	
	u·mib·be·ne	1 Kings 9:22
any of the Israelites	yis·ra·el	
did not	lo	
consign	na·tan	
But Solomon	she·lo·moh	

to slavery	a·ved	עבד	
because	kee	כי	
they [were]	hem	הם	
his men	an·she	אנשי	
of war	ham·mil·cha·mah	המלחמה	
his servants	va·a·va·daw	ועבדיו	
his officers	ve·sa·raw	ושריו	
his captains	ve·sha·li·shaw	ושלשיו	
and the commanders	ve·sa·re	ושרי	
of his chariots	rikh·bo	רכבו	
and cavalry	u·pha·ra·shaw	ופרשיו׃	
[They]	el·leh	אלה	1 Kings 9:23
[were also] the chief	sa·re	שרי	
officers	han·nits·tsa·veem	הנצבים	
-	a·sher	אשר	
over	al	על	
projects :	ham·me·la·khah	המלאכה	
Solomon’s	lish·lo·moh	לשלמה	
550	cha·mish·sheem	חמשים	
	va·cha·mesh	וחמש	
	me·o·wt	מאות	
supervisors over	ha·ro·deem	הרדים	
the people	ba·am	בעם	
who did	ha·o·seem	העשים	
the work	bam·me·la·khah	במלאכה	
As soon as	akh	אך	1 Kings 9:24
daughter	bat	בת	

Pharaoh’s	par·oh		
had come up	a·le·tah	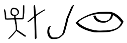	
from the City	me·eer		
of David	da·wid		
to	el		
the palace	be·tah	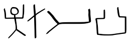	
that	a·sher		
[Solomon] had built	ba·nah		
for her	lah		
he	az		
built	ba·nah		
-	et		
the supporting terraces	ham·mil·lo·w		
offered	ve·he·e·lah		1 Kings 9:25
Solomon	she·lo·moh	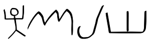	
Three	sha·losh	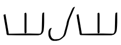	
times	pe·a·meem		
a year	bash·sha·nah		
burnt offerings	o·lo·wt	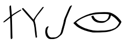	
and peace offerings	u·she·la·meem		
on	al		
the altar	ham·miz·be·ach		
-	a·sher		
he had built	ba·nah		
for the LORD	la·YHVH	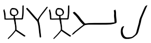	
burning incense	ve·haq·ter	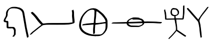	
with them	it·to		

-	a·sher	אשר	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
So he completed	ve·shil·lam	ושלם	
-	et	את	
the temple	hab·ba·yit	הבית	
a fleet of ships	va·o·nee	ואני	1 Kings 9:26
also assembled	a·sah	עשה	
King	ham·me·lekh	המלך	
Solomon	she·lo·moh	שלמה	
	be·ets·yo·wn	בעציון	
at Ezion-geber	ge·ver	גבר	
which	a·sher	אשר	
is near	et	את	
Eloth	e·lo·wt	אלות	
on	al	על	
the shore	se·phat	שפת	
Sea	yam	ים	
of the Red	suph	סוף	
[in]	be·e·rets	בארץ	
Edom	e·do·wm	אדום	
sent	vay·yish·lach	וישלח	1 Kings 9:27
And Hiram	chee·ram	חירם	
[to serve] in the fleet	ba·o·nee	באני	
	et	את	
his servants	a·va·daw	עבדיו	
men	an·she	אנשי	

	o·nee·yo·wt	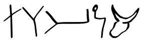	
who knew	yo·de·e		
the sea	hay·yam	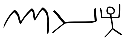	
with	im		
servants	av·de		
Solomon’s	she·lo·moh	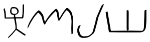	
They sailed	vay·ya·vo·u	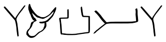	1 Kings 9:28
to Ophir	o·w·phee·rah		
and imported	vay·yiq·chu	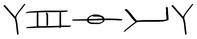	
from there —	mish·sham		
gold	za·hav	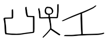	
420	ar·ba		
	me·o·wt		
	ve·es·reem	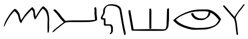	
talents —	kik·kar		
and delivered	vay·ya·vi·u	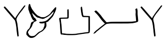	
it to	el		
	ham·me·lekh		
Solomon	she·lo·moh		
Now when the queen	u·mal·kat	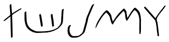	1 Kings 10:1
of Sheba	she·va		
heard	sho·ma·at		
-	et		
about the fame	she·ma		
of Solomon	she·lo·moh	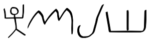	
concerning the name	le·shem		
of the LORD	YHVH		

she came	vat·ta·vo		
to test him	le·nas·so·to		
with difficult questions	be·chee·do·wt	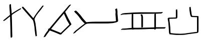	
She arrived	vat·ta·vo		1 Kings 10:2
in Jerusalem	ye·ru·sha·le·mah		
caravan —	be·cha·yil	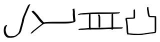	
large	ka·ved	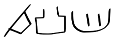	
with a very	me·od		
with camels	ge·mal·leem	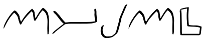	
bearing	no·se·eem		
spices	be·sa·meem		
gold	ve·za·hav	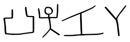	
abundance	rav	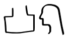	
in great	me·od		
stones	ve·e·ven		
and precious	ye·qa·rah	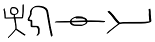	
So she came	vat·ta·vo	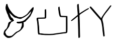	
to him	el		
Solomon	she·lo·moh	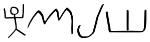	
and spoke	vat·te·dab·ber		
to	e·law	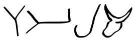	
-	et		
all	kal		
that	a·sher		
was	ha·yah	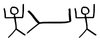	
on	im		
her mind	le·va·vah		

answered	vay·yag·ged	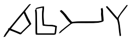	1 Kings 10:3
	lah		
And Solomon	she·lo·moh	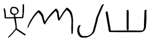	
-	et		
all	kal		
her questions	de·va·re·ha	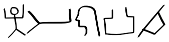	
nothing	lo		
was	ha·yah	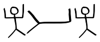	
	da·var		
too difficult	ne·lam		
for	min		
the king	ham·me·lekh		
-	a·sher		
-	lo		
to explain	hig·geed	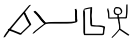	
-	lah		
saw	vat·te·re	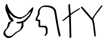	1 Kings 10:4
When the queen	mal·kat	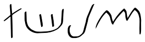	
of Sheba	she·va		
-	et		
all	kal		
the wisdom	cha·khe·mat		
of Solomon	she·lo·moh	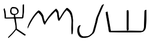	
the palace	ve·hab·ba·yit	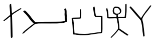	
-	a·sher		
he had built	ba·nah		
the food	u·ma·a·khal		1 Kings 10:5

at his table	shul·cha·no	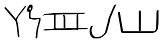	
the seating	u·mo·wo·shav	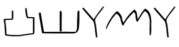	
of his servants	a·va·daw	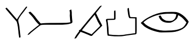	
the service	u·ma·a·mad	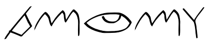	
of his attendants	me·sha·re·to	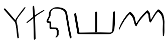	
and attire	u·mal·bu·she·hem	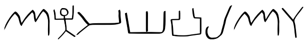	
and cupbearers	u·mash·qaw	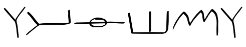	
and the burnt offerings	ve·o·la·to	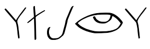	
-	a·sher	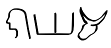	
he presented	ya·a·leh	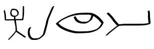	
at the house	bet	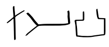	
of the LORD	YHVH	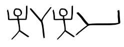	
away	ve·lo	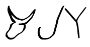	
	ha·yah	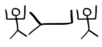	
	vah	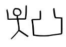	
-	o·wd	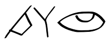	
it took her breath	ru·ach	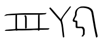	
She said	vat·to·mer	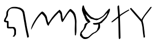	1 Kings 10:6
to	el	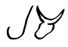	
the king	ham·me·lekh	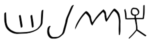	
true	e·met	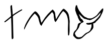	
is	ha·yah	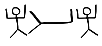	
“ The report	had·da·var	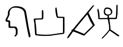	
-	a·sher	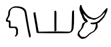	
I heard	sha·ma·tee	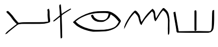	
in my own country	be·ar·tsee	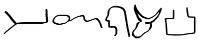	
about	al	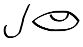	

your words	de·va·re·kha	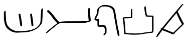	
[and]	ve·al		
wisdom	cha·khe·ma·te·kha		
But I did not	ve·lo		1 Kings 10:7
believe	he·e·man·tee		
these things	lad·de·va·reem		
until	ad		
-	a·sher		
I came	ba·tee		
and saw	vat·tir·e·nah		
with my own eyes	e·nay	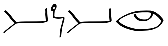	
Indeed	ve·hin·neh	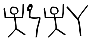	
not even	lo		
was told	hug·gad		
to me	lee	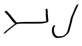	
half	ha·che·tsee		
exceeded	ho·w·saph·ta		
Your wisdom	chakh·mah		
and prosperity	va·to·wv		
have far	el		
the report	hash·she·mu·ah		
-	a·sher		
I heard	sha·ma·e·tee		
How blessed	ash·re	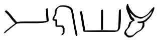	1 Kings 10:8
are your men !	a·na·she·kha	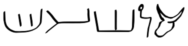	
How blessed	ash·re	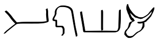	
servants of yours	a·va·de·kha	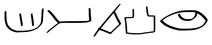	

are these	el·leh	אלה	
who stand	ha·o·me·deem	העמדים	
before you	le·pha·ne·kha	לפניך	
continually	ta·meed	תמיד	
[and] hear	hash·sho·me·eem	השמעים	
-	et	את	
your wisdom !	cha·khe·ma·te·kha	חכמתך	
be	ye·hee	יהי	1 Kings 10:9
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
Blessed	ba·rukh	ברוך	
who	a·sher	אשר	
has delighted	cha·phets	חפץ	
in you	be·kha	בך	
to set	le·tit·te·kha	לתתך	
you on	al	על	
the throne	kis·se	כסא	
of Israel	yis·ra·el	ישראל	
love	be·a·ha·vat	באהבת	
Because of the LORD’s	YHVH	יהוה	
-	et	את	
for Israel	yis·ra·el	ישראל	
eternal	le·o·lam	לעלם	
He has made you	vay·see·me·kha	וישימך	
king	le·me·lekh	למלך	
to carry out	la·a·so·wt	לעשות	
justice	mish·pat	משפט	

and righteousness ”	u·tse·da·qah	
Then she gave	vat·tit·ten	1 Kings 10:10
the king	lam·me·lekh	
120	me·ah	
	ve·es·reem	
talents	kik·kar	
of gold	za·hav	
spices	u·ve·sa·meem	
a great quantity of	har·beh	
	me·od	
stones	ve·e·ven	
and precious	ye·qa·rah	
Never	lo	
brought in	va	
of spices	khab·bo·sem	
was such	ha·hu	
again	o·wd	
an abundance	la·rov	
as those	a·sher	
gave	na·te·nah	
the queen	mal·kat	
of Sheba	she·va	
to King	lam·me·lekh	
Solomon	she·lo·moh	
also	ve·gam	1 Kings 10:11
(The fleet	o·nee	
of Hiram	chee·ram	

that	a·sher		
brought	na·sa		
gold	za·hav	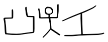	
from Ophir	me·o·w·pheer	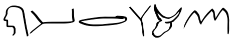	
brought	he·vee	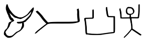	
from Ophir	me·o·pheer		
wood	a·tse		
of almug	al·mug·geem		
a great cargo	har·beh	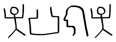	
	me·od		
stones	ve·e·ven		
and precious	ye·qa·rah	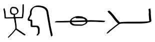	
made	vay·ya·as		1 Kings 10:12
The king	ham·me·lekh		
-	et		
wood	a·tse		
the almug	ha·al·mug·geem	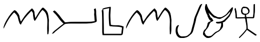	
into steps	mis·ad		
for the house	le·vet	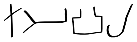	
of the LORD	YHVH		
palace	u·le·vet		
and for the king's	ham·me·lekh		
and into lyres	ve·khin·no·ro·wt	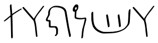	
and harps	u·ne·va·leem	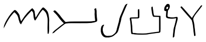	
for the singers	lash·sha·reem		
Never	lo		
been brought in	va		

before had such	khen	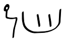	
wood	a·tse		
almug	al·mug·geem		
nor has such	ve·lo		
been seen	nir·ah		
to	ad		
day)	hay·yo·wm	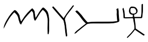	
this	haz·zeh		
King	ve·ham·me·lekh		1 Kings 10:13
Solomon	she·lo·moh	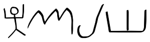	
gave	na·tan	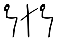	
the queen	le·mal·kat		
of Sheba	she·va		
-	et		
all	kal	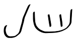	
she desired —	cheph·tsah		
whatever	a·sher		
she asked —	sha·a·lah		
besides	mil·le·vad	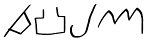	
what	a·sher		
he had given	na·tan	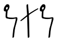	
her	lah		
bounty	ke·yad	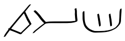	
royal	ham·me·lekh		
out of [his]	she·lo·moh	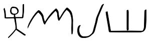	
Then she left	vat·te·phen	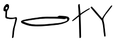	
and returned	vat·te·lekh	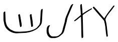	

to her own country	le·ar·tsah		
	hee	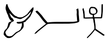	
along with her servants	va·a·va·de·ha		
was	vay·hee	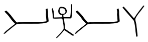	1 Kings 10:14
The weight	mish·qal	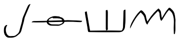	
of gold	haz·za·hav	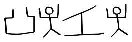	
that	a·sher		
came	ba		
to Solomon	lish·lo·moh	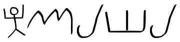	
each year	be·sha·nah		
	e·chat	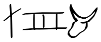	
666	shesh		
	me·o·wt		
	shish·sheem	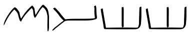	
	va·shesh		
talents	kik·kar		
-	za·hav	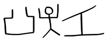	
not including	le·vad	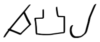	1 Kings 10:15
from the merchants	me·an·she	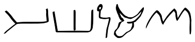	
	hat·ta·reem	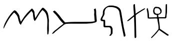	
the revenue	u·mis·char		
traders	ha·ro·khe·leem	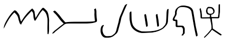	
and all	ve·khal		
kings	mal·khe	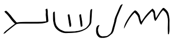	
the Arabian	ha·e·rev		
and governors	u·pha·cho·wt	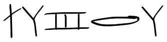	
of the land	ha·a·rets		

made	vay·ya·as		1 Kings 10:16
King	ham·me·lekh		
Solomon	she·lo·moh	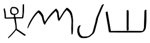	
two hundred	ma·ta·yim	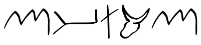	
large shields	tsin·nah		
gold	za·hav	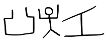	
[of] hammered	sha·chut	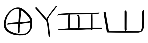	
six	shesh		
hundred [shekels]	me·o·wt		
of gold	za·hav	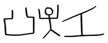	
went	ya·a·leh		
into	al		
shield	hats·tsin·nah		
each	ha·e·chat		
[He also made] three	u·she·losh		1 Kings 10:17
hundred	me·o·wt		
small shields	ma·gin·neem		
gold	za·hav		
of hammered	sha·chut	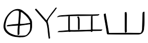	
three	she·lo·shet	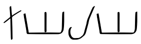	
minas	ma·neem	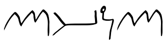	
of gold	za·hav	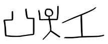	
went	ya·a·leh		
into	al		
shield	ham·ma·gen		
each	ha·e·chat		
put them	vay·yit·te·nem		

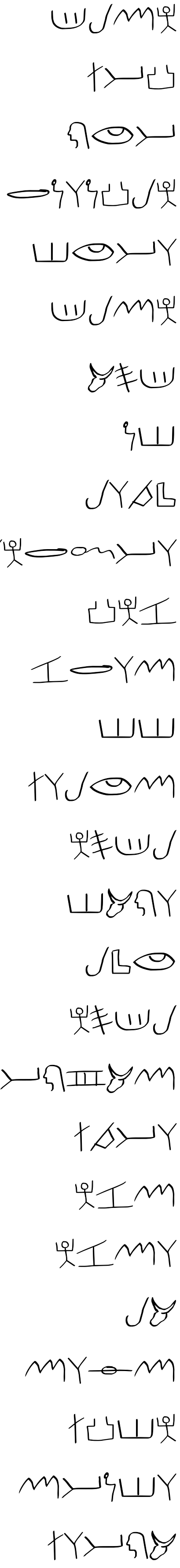

And the king	ham·me·lekh	
in the House	bet	
of the Forest	ya·ar	
of Lebanon	hal·le·va·no·wn	
made	vay·ya·as	1 Kings 10:18
Additionally, the king	ham·me·lekh	
throne	kis·se	
of ivory	shen	
a great	ga·do·wl	
and overlaid it	vay·tsap·pe·hu	
gold	za·hav	
with pure	mu·phaz	
had six	shesh	1 Kings 10:19
steps	ma·a·lo·wt	
The throne	lak·kis·seh	
top	ve·rosh	
[had] a rounded	a·gol	
	lak·kis·seh	
and its back	me·a·cha·raw	
There were armrests	ve·ya·dot	
	miz·zeh	
on both sides	u·miz·zeh	
of	el	
the seat	me·qo·wm	
	hash·sha·vet	
with [a]	u·she·na·yim	
lion	a·ra·yo·wt	

standing	o·me·deem		
beside	e·tsel		
each armrest	hay·ya·do·wt	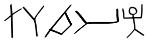	
Twelve	u·she·nem	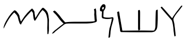	1 Kings 10:20
	a·sar		
lions	a·ra·yeem	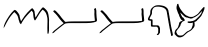	
stood	o·me·deem		
-	sham		
on	al		
the six	shesh		
steps	ham·ma·a·lo·wt		
one at either end	miz·zeh		
of each [step]	u·miz·zeh	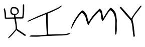	
Nothing	lo		
had ever been made	na·a·sah		
like [this]	khen		
for any	le·khal	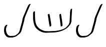	
kingdom	mam·la·kho·wt	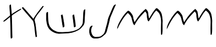	
All	ve·khol		1 Kings 10:21
cups	ke·le	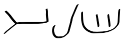	
drinking	mash·qeh	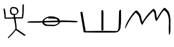	
King	ham·me·lekh		
Solomon’s	she·lo·moh	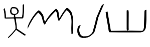	
were gold	za·hav		
and all	ve·khol		
the utensils	ke·le	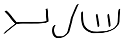	
of the House	bet	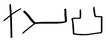	

of the Forest	ya·ar		
of Lebanon	hal·le·va·no·wn		
gold	za·hav	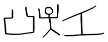	
were pure	sa·gur		
There was no	en	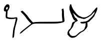	
silver	ke·seph		
as nothing	lo		
because it was accounted	nech·shav		
in the days	bee·me	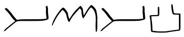	
of Solomon	she·lo·moh	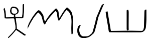	
	lim·u·mah		
For	kee	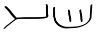	1 Kings 10:22
the ships	o·nee	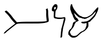	
of Tarshish	tar·sheesh	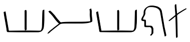	
the king had	lam·me·lekh		
at sea	bay·yam	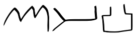	
with	im		
fleet	o·nee	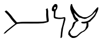	
Hiram's	chee·ram	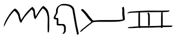	
and once	a·chat	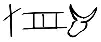	
every three years	le·sha·losh		
	sha·neem	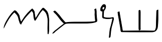	
would arrive	ta·vo·w		
the ships	o·nee	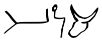	
of Tarshish	tar·sheesh	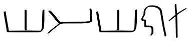	
bearing	no·se·et		
gold	za·hav	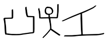	

silver	va·khe·seph		
ivory	shen·hab·beem		
apes	ve·qo·pheem		
and peacocks	ve·tuk·kee·yeem	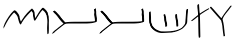	
surpassed	vay·yig·dal		1 Kings 10:23
So King	ham·me·lekh		
Solomon	she·lo·moh	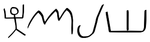	
all	mik·kol		
the kings	mal·khe	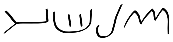	
of the earth	ha·a·rets		
in riches	le·o·sher		
and wisdom	u·le·cha·khe·mah	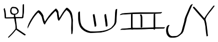	
The whole	ve·khal		1 Kings 10:24
world	ha·a·rets		
sought	me·vaq·sheem	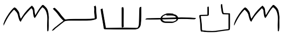	
-	et		
an audience	pe·ne	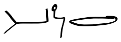	
with Solomon	she·lo·moh	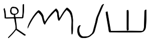	
to hear	lish·mo·a		
-	et		
the wisdom	cha·khe·ma·to		
that	a·sher		
had put	na·tan	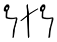	
God	e·lo·heem		
in his heart	be·lib·bo	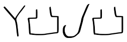	
	ve·hem·mah	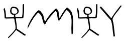	1 Kings 10:25
would bring	me·vi·eem		

[each] visitor	eesh	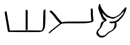	
his tribute :	min·cha·to	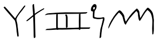	
articles	ke·le	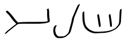	
of silver	khe·seph	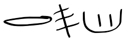	
	u·khe·le	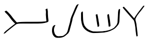	
and gold	za·hav	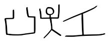	
clothing	u·se·la·mo·wt	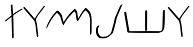	
weapons	ve·ne·sheq	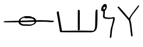	
spices	u·ve·sa·meem	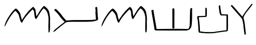	
horses	su·seem	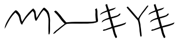	
and mules	u·phe·ra·deem	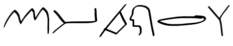	
-	de·var	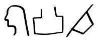	
Year	sha·nah	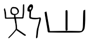	
after year	be·sha·nah	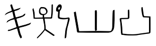	
accumulated	vay·ye·e·soph	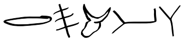	1 Kings 10:26
Solomon	she·lo·moh	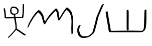	
-	re·khev	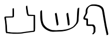	
-	u·pha·ra·sheem	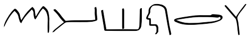	
	vay·hee	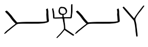	
	lo	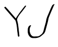	
1,400 {}	e·leph	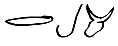	
	ve·ar·ba	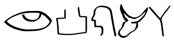	
	me·o·wt	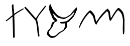	
chariots	re·khev	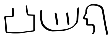	
and 12,000	u·she·nem	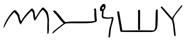	
	a·sar	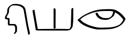	
	e·leph	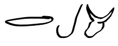	

horses	pa·ra·sheem		
which he stationed	vay·yan·chem	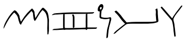	
cities	be·a·re		
in the chariot	ha·re·khev		
and also with	ve·im		
[him]	ham·me·lekh		
in Jerusalem	bee·ru·sha·lim		
made	vay·yit·ten	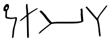	1 Kings 10:27
The king	ham·me·lekh		
-	et		
silver	hak·ke·seph		
as common in Jerusalem	bee·ru·sha·lim		
as stones	ka·a·va·neem		
-	ve·et		
cedar	ha·a·ra·zeem		
and	na·tan	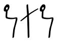	
as sycamore	kash·shiq·meem	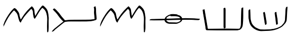	
-	a·sher		
in the foothills	bash·she·phe·lah	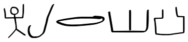	
as abundant	la·rov		
were imported	u·mo·w·tsa		1 Kings 10:28
horses	has·su·seem		
Solomon's	a·sher		
	lish·lo·moh	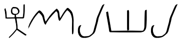	
from Egypt	mim·mits·ra·yim		
and Kue	u·miq·veh	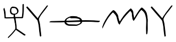	
merchants	so·cha·re		

the royal	ham·me·lekh	𐤄𐤌𐤋𐤊	
purchased them	yiq·chu	𐤉𐤒𐤇𐤅	
from Kue	miq·veh	𐤌𐤒𐤅𐤄	
	bim·cheer	𐤁𐤌𐤇𐤉𐤓	
could be imported	vat·ta·a·leh	𐤅𐤕𐤏𐤋𐤄	1 Kings 10:29
	vat·te·tse	𐤅𐤕𐤑𐤀	
A chariot	mer·ka·vah	𐤌𐤓𐤊𐤁𐤄	
from Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
for six	be·shesh	𐤁𐤔𐤔	
hundred [shekels]	me·o·wt	𐤌𐤀𐤅𐤕	
of silver	ke·seph	𐤊𐤎𐤐	
and a horse	ve·sus	𐤅𐤎𐤅𐤎	
and fifty	ba·cha·mish·sheem	𐤁𐤇𐤌𐤔𐤉𐤌	
for a hundred	u·me·ah	𐤅𐤌𐤀𐤄	
Likewise	ve·khen	𐤅𐤊𐤍	
to all	le·khal	𐤋𐤊𐤋	
the kings	mal·khe	𐤌𐤋𐤊𐤉	
of the Hittites	ha·chit·teem	𐤄𐤇𐤕𐤉𐤌	
and to the kings	u·le·mal·khe	𐤅𐤋𐤌𐤋𐤊𐤉	
of Aram	a·ram	𐤀𐤓𐤌	
[they]	be·ya·dam	𐤁𐤉𐤃𐤌	
exported them	yo·tsi·u	𐤉𐤑𐤀𐤅𐤐	
King	ve·ham·me·lekh	𐤅𐤄𐤌𐤋𐤊	1 Kings 11:1
Solomon, however	she·lo·moh	𐤔𐤋𐤌𐤄	
loved	a·hav	𐤀𐤄𐤁	
women	na·sheem	𐤍𐤔𐤉𐤌	
foreign	na·khe·ree·yo·wt	𐤍𐤊𐤓𐤉𐤅𐤕	

many	rab·bo·wt		
-	ve·et		
along with the daughter	bat		
of Pharaoh —	par·oh		
women of Moab	mo·w·a·vee·yo·wt		
Ammon	am·mo·nee·yo·wt	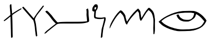	
Edom	a·do·mee·yot		
and Sidon	tse·de·nee·yot		
as well as Hittite women	chit·tee·yot	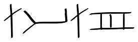	
[These women were] from	min		1 Kings 11:2
the nations	hag·go·w·yim	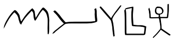	
about which	a·sher		
had told	a·mar		
the LORD	YHVH		
	el		
the Israelites	be·ne	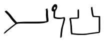	
	yis·ra·el	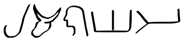	
“ You must not	lo		
intermarry	ta·vo·u		
with them	va·hem		
-	ve·hem	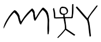	
-	lo		
-	ya·vo·u		
-	va·khem		
for surely	a·khen		
they will turn	yat·tu		

-	et	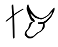	
your hearts	le·vav·khem	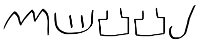	
after	a·cha·re	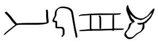	
their gods ”	e·lo·he·hem	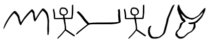	
to these [women]	ba·hem	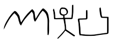	
clung	da·vaq	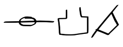	
Yet Solomon	she·lo·moh	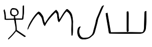	
in love	le·a·ha·vah	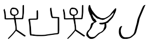	
He had	vay·hee	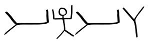	1 Kings 11:3
	lo	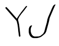	
wives	na·sheem	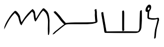	
of royal birth	sa·ro·wt	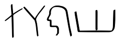	
seven	she·va	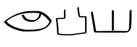	
hundred	me·o·wt	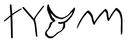	
concubines —	u·phi·lag·sheem	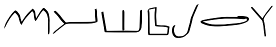	
and three	she·losh	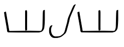	
hundred	me·o·wt	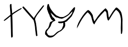	
away	vay·yat·tu	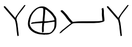	
and his wives	na·shaw	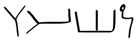	
-	et	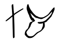	
turned his heart	lib·bo	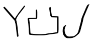	
grew	vay·hee	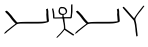	1 Kings 11:4
For when	le·et	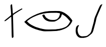	
old	ziq·nat	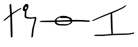	
Solomon	she·lo·moh	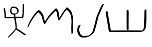	
his wives	na·shaw	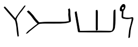	
turned	hit·tu	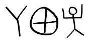	

-	et	את	
his heart	le·va·vo	לבבו	
after	a·cha·re	אחרי	
gods	e·lo·heem	אלהים	
other	a·che·reem	אחרים	
not	ve·lo	ולא	
and he was	ha·yah	היה	
wholeheartedly	le·va·vo	לבבו	
devoted	sha·lem	שלם	
to	im	עם	
the LORD	YHVH	יהוה	
his God	e·lo·haw	אלהיו	
	kil·vav	כלבב	
David had been	da·veed	דויד	
as his father	a·vee	אביו	
followed	vay·ye·lekh	וילך	1 Kings 11:5
Solomon	she·lo·moh	שלמה	
	a·cha·re	אחרי	
Ashtoreth	ash·to·ret	עשתרת	
the goddess	e·lo·he	אלהי	
of the Sidonians	tsi·do·neem	צדנים	
	ve·a·cha·re	ואחרי	
and Milcom	mil·kom	מלכם	
the abomination	shiq·quts	שקץ	
of the Ammonites	am·mo·neem	עמנים	
did	vay·ya·as	ויעש	1 Kings 11:6
So Solomon	she·lo·moh	שלמה	

evil	ha·ra		
in the sight	be·e·ne	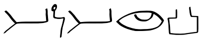	
of the LORD	YHVH		
he did not	ve·lo		
completely	mil·le		
follow	a·cha·re	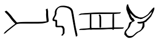	
the LORD	YHVH		
David	ke·da·wid		
unlike his father	a·vee	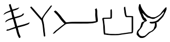	
At that time	az		1 Kings 11:7
built	yiv·neh	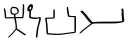	
Solomon	she·lo·moh	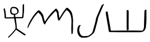	
a high place	ba·mah		
for Chemosh	likh·mo·wosh		
the abomination	shiq·quts	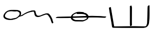	
of Moab	mo·w·av		
on a hill	ba·har		
-	a·sher		
east	al		
of	pe·ne	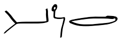	
Jerusalem	ye·ru·sha·lim		
and for Molech	u·le·mo·lekh		
the abomination	shiq·quts	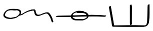	
of the Ammonites	be·ne	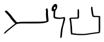	
	am·mo·wn		
the same	ve·khen		1 Kings 11:8
He did	a·sah		

for all	le·khal		
wives	na·shaw	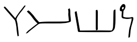	
his foreign	han·na·khe·ree·yo·wt	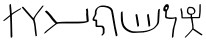	
who burned incense	maq·tee·ro·wt		
and sacrificed	u·me·zab·be·cho·wt	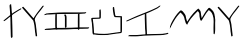	
to their gods	le·lo·he·hen		
grew angry	vay·yit·an·naph		1 Kings 11:9
Now the LORD	YHVH		
with Solomon	bish·lo·moh	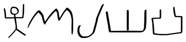	
because	kee	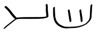	
had turned away	na·tah		
his heart	le·va·vo		
from	me·im		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	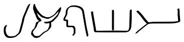	
who had appeared	han·nir·ah		
to him	e·law	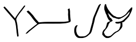	
twice	pa·a·ma·yim		
Although He had warned [Solomon]	ve·tsiw·vah		1 Kings 11:10
	e·law	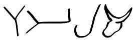	
explicitly	al		
	had·da·var		
	haz·zeh		
not	le·vil·tee	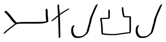	
to follow	le·khet		
	a·cha·re	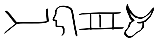	

gods	e·lo·heem		
other	a·che·reem		
Solomon did not	ve·lo		
keep	sha·mar		
-	et		
-	a·sher		
command	tsiw·vah		
the LORD’s	YHVH		
said	vay·yo·mer		1 Kings 11:11
Then the LORD	YHVH		
to Solomon	lish·lo·moh	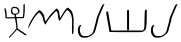	
“ Because	ya·an		
-	a·sher		
you have done	ha·ye·tah	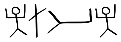	
this	zot		
	im·makh		
and have not	ve·lo		
kept	sha·mar·ta		
My covenant	be·ree·tee	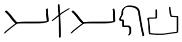	
and My statutes	ve·chuq·qo·tay	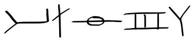	
which	a·sher		
I have commanded	tsiw·vee·tee	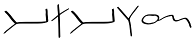	
you	a·le·kha	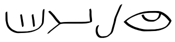	
away	qa·ro·a		
I will tear	eq·ra	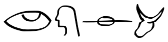	
-	et		
the kingdom	ham·mam·la·khah		

from you	me·a·le·kha	𐤌𐤏𐤋𐤉𐤊	
and give it	u·ne·tat·tee·ha	𐤅𐤍𐤕𐤕𐤉𐤄	
to your servant	le·av·de·kha	𐤋𐤏𐤁𐤃𐤊	
Nevertheless	akh	𐤀𐤊	1 Kings 11:12
it during your lifetime	be·ya·me·kha	𐤁𐤉𐤌𐤉𐤊	
I will not	lo	𐤋𐤀	
do	e·e·sen·nah	𐤀𐤏𐤔𐤍𐤄	
for the sake	le·ma·an	𐤋𐤌𐤏𐤍	
David	da·wid	𐤃𐤅𐤃	
of your father	a·vee·kha	𐤀𐤁𐤉𐤊	
out of the hand	mee·yad	𐤌𐤉𐤃	
of your son	bin·kha	𐤁𐤍𐤊	
I will tear it	eq·ra·en·nah	𐤀𐤒𐤓𐤏𐤍𐤄	
Yet	raq	𐤓𐤒	1 Kings 11:13
-	et	𐤀𐤕	
{tear} the whole	kal	𐤊𐤋	
kingdom	ham·mam·la·khah	𐤄𐤌𐤌𐤋𐤊𐤄	
I will not	lo	𐤋𐤀	
away from him	eq·ra	𐤀𐤒𐤓𐤏	
tribe	she·vet	𐤔𐤁𐤈	
one	e·chad	𐤀𐤇𐤃	
I will give	et·ten	𐤀𐤕𐤍	
to your son	liv·ne·kha	𐤋𐤁𐤍𐤊	
for the sake	le·ma·an	𐤋𐤌𐤏𐤍	
David	da·wid	𐤃𐤅𐤃	
of My servant	av·dee	𐤏𐤁𐤃𐤉	
and for the sake	u·le·ma·an	𐤅𐤋𐤌𐤏𐤍	

of Jerusalem	ye·ru·sha·lim	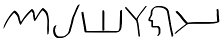	
which	a·sher	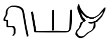	
I have chosen ”	ba·cha·re·tee	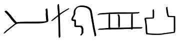	
raised up	vay·ya·qem	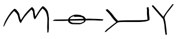	1 Kings 11:14
Then the LORD	YHVH	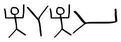	
an adversary	sa·tan	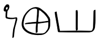	
against Solomon	lish·lo·moh	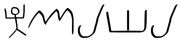	
-	et	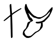	
Hadad	ha·dad	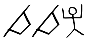	
the Edomite	ha·a·do·mee	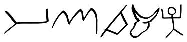	
line	miz·ze·ra	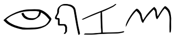	
from the royal	ham·me·lekh	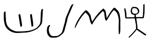	
-	hu	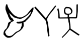	
of Edom	be·e·do·wm	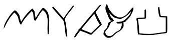	
Earlier	vay·hee	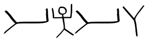	1 Kings 11:15
was	bih·yo·wt	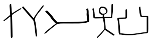	
when David	da·wid	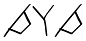	
-	et	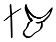	
in Edom	e·do·wm	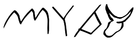	
had gone	ba·a·lo·wt	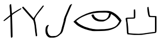	
Joab	yo·w·av	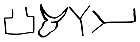	
the commander	sar	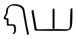	
of the army	hats·tsa·va	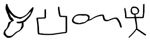	
to bury	le·qab·ber	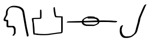	
-	et	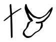	
the dead	ha·cha·la·leem	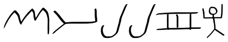	
and had struck down	vay·yakh	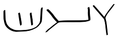	

every	kal	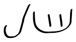	
male	za·khar	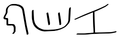	
in Edom	be·e·do·wm		
-	kee	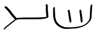	1 Kings 11:16
six	she·shet	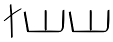	
months	cho·da·sheem	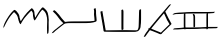	
had stayed	ya·shav		
there	sham		
Joab	yo·w·av		
and all	ve·khal		
Israel	yis·ra·el	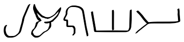	
until	ad		
he had killed	hikh·reet	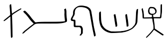	
every	kal		
male	za·khar	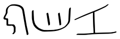	
in Edom	be·e·do·wm		
had fled	vay·yiv·rach		1 Kings 11:17
But Hadad	a·dad		
	hu		
still just	va·a·na·sheem	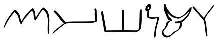	
some Edomites	a·do·mee·yeem	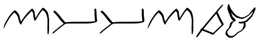	
who were servants	me·av·de	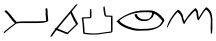	
of his father	a·vee	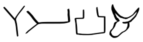	
along with	it·to		
	la·vo·w		
to Egypt	mits·ra·yim		
	va·ha·dad		

boy	na·ar		
a young	qa·tan	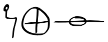	
Hadad and his men set out	vay·ya·qu·mu	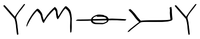	1 Kings 11:18
from Midian	mim·mid·yan		
and went	vay·ya·vo·u	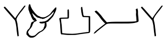	
to Paran	pa·ran		
They took	vay·yiq·chu	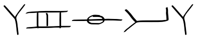	
men	a·na·sheem	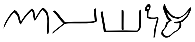	
with them	im·mam		
from Paran	mip·pa·ran		
and went	vay·ya·vo·u	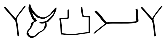	
to Egypt	mits·ra·yim		
to	el		
Pharaoh	par·oh		
king	me·lekh	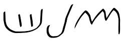	
of Egypt	mits·ra·yim	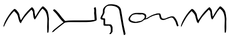	
who gave	vay·yit·ten	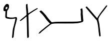	
Hadad	lo		
a house	va·yit	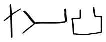	
with food	ve·le·chem	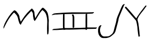	
and provided	a·mar		
him	lo		
and land	ve·e·rets		
-	na·tan	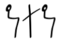	
-	lo		
found	vay·yim·tsa		1 Kings 11:19
There Hadad	ha·dad	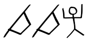	

favor	chen		
in the sight	be·e·ne	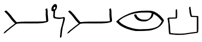	
of Pharaoh	phar·oh		
such great	me·od		
that he gave	vay·yit·ten	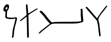	
to him	lo		
in marriage	ish·shah		
-	et		
the sister	a·cho·wt	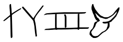	
his own wife	ish·to		
	a·cho·wt	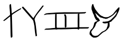	
Tahpenes	tach·pe·nes		
of Queen	hag·ge·vee·rah	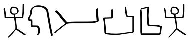	
bore	vat·te·led		1 Kings 11:20
[Hadad]	lo		
And the sister	a·cho·wt	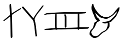	
of Tahpenes	tach·pe·nes		
	et		
named Genubath	ge·nu·vat		
a son	be·no	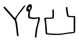	
weaned him	vat·tig·me·le·hu		
Tahpenes herself	tach·pe·nes	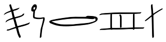	
in	be·to·wkh		
palace	bet	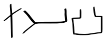	
Pharaoh’s	par·oh		
lived	vay·hee	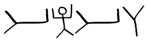	
and Genubath	ge·nu·vat		

there	bet	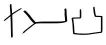	
	par·oh		
among	be·to·wkh		
the sons	be·ne	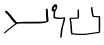	
of Pharaoh	phar·oh		
When Hadad	va·ha·dad		1 Kings 11:21
heard	sha·ma		
in Egypt	be·mits·ra·yim		
that	kee	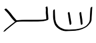	
had rested	sha·khav		
David	da·wid		
with	im		
his fathers	a·vo·taw	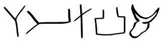	
and that	ve·khee	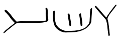	
was dead	met		
Joab	yo·w·av		
the commander	sar	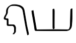	
of the army	hats·tsa·va		
said	vay·yo·mer		
he	ha·dad	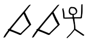	
to	el		
Pharaoh	par·oh		
“ Let me go	shal·le·che·nee	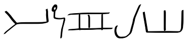	
that I may return	ve·e·lekh		
to	el		
my own country ”	ar·tsee		
asked	vay·yo·mer		1 Kings 11:22

him	lo		
But Pharaoh	phar·oh		
“ -	kee	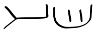	
What	mah	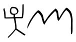	
have you	at·tah		
lacked	cha·ser		
here with me	im·mee		
that you suddenly	ve·hin·ne·kha		
want	me·vaq·qesh	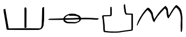	
to go back	la·le·khet	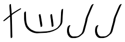	
to	el		
your own country ? ”	ar·tse·kha		
[Hadad] replied	vay·yo·mer		
“ Nothing ”	lo		
“ but	kee	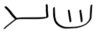	
please let me go	shal·le·ach	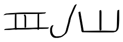	
”	te·shal·le·che·nee	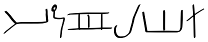	
raised up	vay·ya·qem	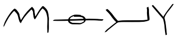	1 Kings 11:23
And God	e·lo·heem		
against [Solomon]	lo		
[another] adversary	sa·tan		
-	et		
Rezon	re·zo·wn		
the son	ben		
of Eliada	el·ya·da	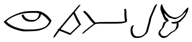	
who	a·sher		
had fled	ba·rach		

from	me·et	𐤌𐤀𐤕	
Hadadezer	ha·dad·e·zer	𐤄𐤃𐤃𐤏𐤆𐤓	
king	me·lekh	𐤌𐤋𐤊	
of Zobah	tso·w·vah	𐤑𐤅𐤁𐤄	
his master	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
and had gathered	vay·yiq·bots	𐤅𐤉𐤒𐤁𐤑	1 Kings 11:24
to himself	a·law	𐤏𐤋𐤉𐤅	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
[Rezon] captained	vay·hee	𐤅𐤉𐤄𐤉	
	sar	𐤔𐤓	
a band [of raiders]	ge·dud	𐤂𐤃𐤅𐤃	
killed	ba·ha·rog	𐤁𐤄𐤓𐤂	
When David	da·wid	𐤃𐤅𐤃	
the Zobaites	o·tam	𐤀𐤕𐤌	
and went	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
to Damascus	dam·me·seq	𐤃𐤌𐤔𐤒	
where they settled	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
	vah	𐤁𐤄	
and gained control	vay·yim·le·khu	𐤅𐤉𐤌𐤋𐤊𐤅	
	be·dam·ma·seq	𐤁𐤃𐤌𐤔𐤒	
Rezon was	vay·hee	𐤅𐤉𐤄𐤉	1 Kings 11:25
enemy	sa·tan	𐤔𐤈𐤍	
Israel’s	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	
throughout	kal	𐤊𐤋	
the days	ye·me	𐤉𐤌𐤉	
of Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
adding to	ve·et	𐤅𐤀𐤕	

the trouble	ha·ra·ah		
[caused by]	a·sher		
Hadad	ha·dad	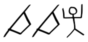	
with hostility	vay·ya·qats	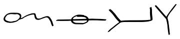	
toward Israel	be·yis·ra·el		
So [Rezon] ruled	vay·yim·lokh		
over	al		
Aram	a·ram	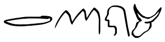	
Now Jeroboam	ve·ya·ra·ve·am		1 Kings 11:26
son	ben		
of Nebat	ne·vat		
[was] an Ephraimite	eph·ra·tee		
from	min		
Zeredah	hats·tse·re·dah		
named	ve·shem	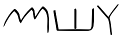	
whose mother	im·mo	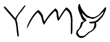	
Zeruah	tse·ru·ah		
	ish·shah		
[was] a widow	al·ma·nah	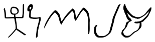	
[Jeroboam was] a servant	e·ved	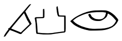	
of Solomon	lish·lo·moh	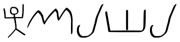	
but he rebelled	vay·ya·rem	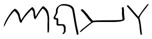	
	yad	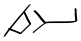	
against the king	bam·me·lekh		
and this	ve·zeh		1 Kings 11:27
is the account	had·da·var		
-	a·sher		

of his rebellion	he·reem	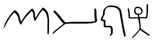	
	yad	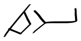	
against the king	bam·me·lekh		
Solomon	she·lo·moh	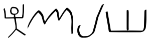	
had built	ba·nah		
-	et		
the supporting terraces	ham·mil·lo·w		
and repaired	sa·gar		
-	et		
the gap in the wall	pe·rets	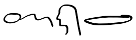	
of the city	eer	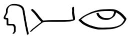	
David	da·wid		
of his father	a·vee	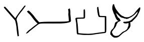	
man	ve·ha·eesh	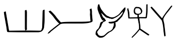	1 Kings 11:28
Now Jeroboam [was]	ya·ra·ve·am		
a mighty	gib·bo·wr		
of valor	cha·yil	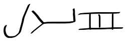	
noticed	vay·yar	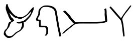	
So when Solomon	she·lo·moh	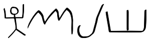	
-	et		
the young man	han·na·ar		
that	kee	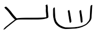	
	o·seh		
industrious	me·la·khah		
was	hu		
he put him in charge	vay·yaph·qed		
-	o·to		

of the whole	le·khal		
labor force	se·vel	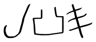	
of the house	bet	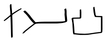	
of Joseph	yo·w·seph		
During	vay·hee	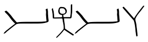	1 Kings 11:29
time	ba·et		
that	ha·hee	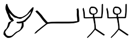	
as [he]	ve·ya·ra·ve·am		
was going out	ya·tsa		
of Jerusalem	mee·ru·sha·lim		
met	vay·yim·tsa		
[Jeroboam]	o·to		
Ahijah	a·chee·yah	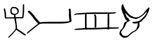	
the Shilonite	hash·shee·lo·nee	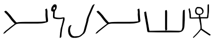	
the prophet	han·na·vee	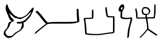	
on the road	bad·de·rekh		
Now Ahijah	ve·hu		
had wrapped himself	mit·kas·seh	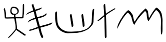	
cloak	be·sal·mah	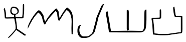	
in a new	cha·da·shah		
and the two	u·she·ne·hem	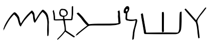	
of them were alone	le·vad·dam	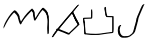	
in the open field	bas·sa·deh	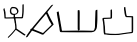	
took hold	vay·yit·pos		1 Kings 11:30
And Ahijah	a·chee·yah	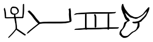	
cloak	bas·sal·mah	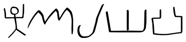	
of the new	ha·cha·da·shah	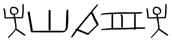	

-	a·sher		
he was wearing	a·law	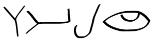	
tore it	vay·yiq·ra·e·ha	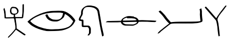	
into twelve	she·nem	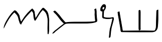	
	a·sar		
pieces	qe·ra·eem		
and said	vay·yo·mer		1 Kings 11:31
to Jeroboam	le·ya·ra·ve·am		
“ Take	qach	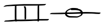	
for yourself	le·kha	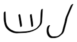	
ten	a·sa·rah		
pieces	qe·ra·eem		
for	kee	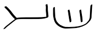	
this is what	khoh	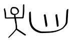	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	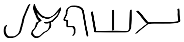	
‘ Behold	hin·nee	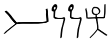	
I will tear	qo·re·a	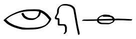	
-	et		
the kingdom	ham·mam·la·khah	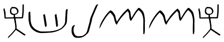	
out of the hand	mee·yad	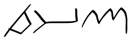	
of Solomon	she·lo·moh	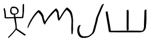	
and I will give	ve·na·tat·tee	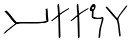	
you	le·kha	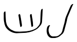	
-	et		

ten	a·sa·rah		
tribes	hash·she·va·teem		
tribe	ve·hash·she·vet	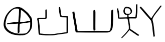	1 Kings 11:32
But one	ha·e·chad		
will remain	yih·yeh	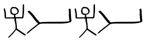	
	lo		
for the sake	le·ma·an		
of My servant	av·dee	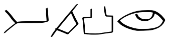	
David	da·wid		
and for the sake	u·le·ma·an		
of Jerusalem	ye·ru·sha·lim		
the city	ha·eer		
-	a·sher		
I have chosen	ba·char·tee	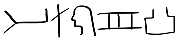	
	vah		
out of all	mik·kol		
the tribes	shiv·te	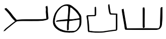	
of Israel	yis·ra·el	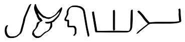	
For	ya·an		1 Kings 11:33
they have	a·sher		
forsaken Me	a·za·vu·nee		
to worship	vay·yish·ta·cha·wu		
Ashtoreth	le·ash·to·ret		
the goddess	e·lo·he		
of the Sidonians	tsi·do·neen		
Chemosh	likh·mo·wosh	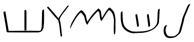	
the god	e·lo·he		

of the Moabites	mo·w·av		
and Milcom	u·le·mil·kom	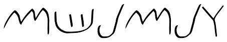	
the god	e·lo·he		
of the Ammonites	ve·ne	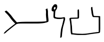	
	am·mo·wn		
They have not	ve·lo		
walked	ha·le·khu	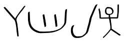	
in My ways	vid·ra·khay		
nor done	la·a·so·wt		
what is right	hay·ya·shar	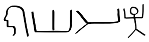	
in My eyes	be·e·nay	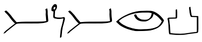	
nor [kept] My statutes	ve·chuq·qo·tay	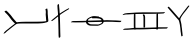	
and judgments	u·mish·pa·tay		
David did	ke·da·wid		
as Solomon's father	a·vee	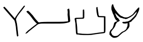	
Nevertheless, I will not	ve·lo		1 Kings 11:34
take	eq·qach	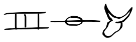	
-	et		
the whole	kal	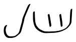	
kingdom	ham·mam·la·khah	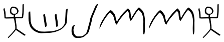	
out of [Solomon's] hand	mee·ya·do	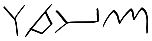	
because	kee	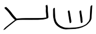	
ruler	na·see	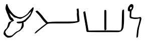	
I have made him	a·shi·ten·nu		
all	kol		
the days	ye·me		

of his life	chay·yaw	חייו	
for the sake	le·ma·an	למען	
of David	da·wid	דוד	
My servant	av·dee	עבדי	
whom	a·sher	אשר	
I chose	ba·char·tee	בחרתי	
-	o·to	אתו	
because	a·sher	אשר	
he kept	sha·mar	שמר	
My commandments	mits·wo·tay	מצותי	
and statutes	ve·chuq·qo·tay	וחקתי	
But I will take	ve·la·qach·tee	ולקחתי	1 Kings 11:35
of the kingdom	ham·me·lu·khah	המלוכה	
from the hand	mee·yad	מיד	
of his son	be·no	בנו	
and give them	u·ne·tat·tee·ha	ונתתיה	
to you	le·kha	לך	
-	et	את	
ten	a·se·ret	עשרת	
tribes	hash·she·va·teem	השבטים	
to his son	ve·liv·no	ולבנו	1 Kings 11:36
I will give	et·ten	אתן	
tribe	she·vet	שבט	
one	e·chad	אחד	
so that	le·ma·an	למען	
have	he·yo·wt	היות	
a lamp	neer	ניר	

David	le·da·veed		
My servant	av·dee		
will always	kal	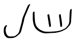	
	hay·ya·meem		
before Me	le·pha·nay		
in Jerusalem	bee·ru·sha·lim		
the city	ha·eer		
where	a·sher		
I chose	ba·char·tee	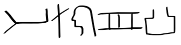	
	lee	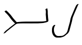	
to put	la·sum		
My Name	she·mee		
-	sham		
But as for you	ve·o·te·kha		1 Kings 11:37
I will take you	eq·qach	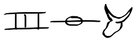	
and you shall reign	u·ma·lakh·ta	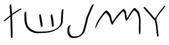	
over all	be·khol	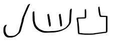	
that	a·sher		
desires	te·aw·veh		
your heart	naph·she·kha		
and you will be	ve·ha·yee·ta	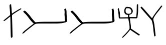	
king	me·lekh	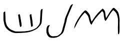	
over	al		
Israel	yis·ra·el	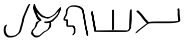	
	ve·ha·yah	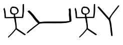	1 Kings 11:38
If	im		
you listen to	tish·ma		

-	et	
all	kal	
that	a·sher	
I command you	a·tsaw·ve·kha	
walk	ve·ha·lakh·ta	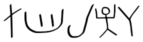
in My ways	vid·ra·khay	
and do	ve·a·see·ta	
what is right	hay·ya·shar	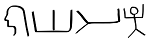
in My sight	be·e·nay	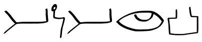
in order to keep	lish·mo·wr	
My statutes	chuq·qo·w·tay	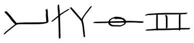
and commandments	u·mits·wo·tay	
as	ka·a·sher	
did	a·sah	
David	da·wid	
My servant	av·dee	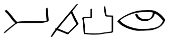
then I will be	ve·ha·yee·tee	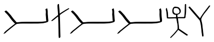
with you	im·makh	
I will build	u·va·nee·tee	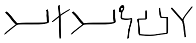
you	le·kha	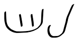
dynasty	va·yit	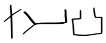
a lasting	ne·e·man	
just as	ka·a·sher	
I built	ba·nee·tee	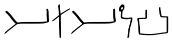
for David	le·da·wid	
and I will give	ve·na·tat·tee	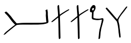
to you	le·kha	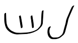

-	et		
Israel	yis·ra·el	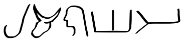	
I will humble	va·an·neh		1 Kings 11:39
-	et		
descendants —	ze·ra		
David’s	da·wid		
Because	le·ma·an		
of this	zot		
but	akh		
not	lo		
forever	khal		
’”	hay·ya·meem	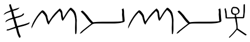	
therefore sought	vay·vaq·qesh	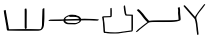	1 Kings 11:40
Solomon	she·lo·moh	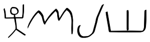	
to kill	le·ha·meet		
-	et		
Jeroboam	ya·ra·ve·am		
arose	vay·ya·qam	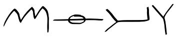	
But Jeroboam	ya·ra·ve·am		
and fled	vay·yiv·rach		
to Egypt	mits·ra·yim		
to	el		
Shishak	shee·shaq		
king	me·lekh	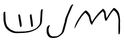	
of Egypt	mits·ra·yim		
he remained	vay·hee	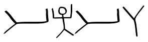	
where	ve·mits·ra·yim		

until	ad		
the death	mo·wt		
of Solomon	she·lo·moh	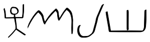	
As for the rest	ve·ye·ter	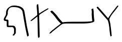	1 Kings 11:41
of the acts	div·re		
of Solomon —	she·lo·moh	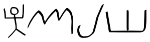	
all	ve·khal		
that	a·sher		
he did	a·sah		
as well as his wisdom —	ve·cha·khe·ma·to		
not	ha·lo·w		
[are] they	hem	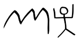	
written	ke·tu·veem	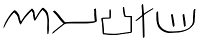	
in	al		
the Book	se·pher		
of the Acts	div·re		
of Solomon ?	she·lo·moh	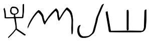	
Thus the time	ve·hay·ya·meem		1 Kings 11:42
that	a·sher		
reigned	ma·lakh	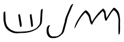	
Solomon	she·lo·moh	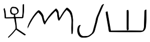	
in Jerusalem	vee·ru·sha·lim		
over	al		
all	kal	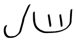	
Israel	yis·ra·el	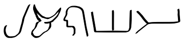	
[was] forty	ar·ba·eem		
years	sha·nah	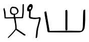	

rested	vay·yish·kav	וישכב	1 Kings 11:43
And Solomon	she·lo·moh	שלמה	
with	im	עם	
his fathers	a·vo·taw	אבתיו	
and was buried	vay·yiq·qa·ver	ויקבר	
in the city	be·eer	בעיר	
David	da·wid	דוד	
of his father	a·vee	אביו	
reigned	vay·yim·lokh	וימלך	
Rehoboam	re·chav·am	רחבעם	
And his son	be·no	בנו	
in his place	tach·taw	תחתיו ס	
went	vay·ye·lekh	וילך	1 Kings 12:1
Then Rehoboam	re·chav·am	רחבעם	
to Shechem	she·khem	שכם	
for	kee	כי	
[there]	she·khem	שכם	
had gone	ba	בא	
all	khal	כל	
Israel	yis·ra·el	ישראל	
to make him king	le·ham·leekh	להמליך	
-	o·to	אתו	
-	vay·hee	ויהי	1 Kings 12:2
heard about this	kish·mo·a	כשמע	
When Jeroboam	ya·ra·ve·am	ירבעם	
son	ben	בן	
of Nebat	ne·vat	נבט	

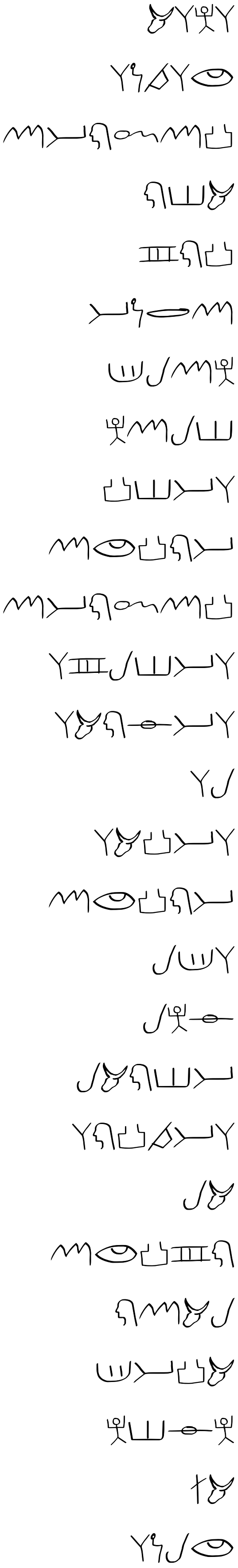

he was	ve·hu	
still	o·w·den·nu	
in Egypt	ve·mits·ra·yim	
where	a·sher	
he had fled	ba·rach	
-	mip·pe·ne	
from King	ham·me·lekh	
Solomon	she·lo·moh	
living ever since	vay·ye·shev	
and had been	ya·ra·ve·am	
-	be·mits·ra·yim	
So they sent for	vay·yish·le·chu	1 Kings 12:3
	vay·yiq·re·u	
[Jeroboam]	lo	
came	vay·ya·vo·ʾu	
and [he]	ya·ra·ve·am	
and the whole	ve·khal	
assembly	qe·hal	
of Israel	yis·ra·el	
and said	vay·dab·be·ru	
to	el	
Rehoboam	re·chav·am	
	le·mor	
“ Your father	a·vee·kha	1 Kings 12:4
put a heavy	hiq·shah	
on us	et	
yoke	ul·le·nu	

you	ve·at·tah	𐤅𐤀𐤕𐤄	
But now	at·tah	𐤏𐤕𐤄	
should lighten	ha·qel	𐤄𐤒𐤋	
service	me·a·vo·dat	𐤌𐤏𐤁𐤃𐤕	
of your father’s	a·vee·kha	𐤀𐤁𐤉𐤊	
the burden	haq·qa·shah	𐤄𐤒𐤔𐤄	
yoke	u·me·ul·lo	𐤅𐤌𐤏𐤋𐤅	
and the heavy	hak·ka·ved	𐤄𐤊𐤁𐤃	
-	a·sher	𐤀𐤔𐤓	
he put	na·tan	𐤍𐤕𐤍	
on us	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
and we will serve you ”	ve·na·av·de·ka	𐤅𐤍𐤏𐤁𐤃𐤊	
Rehoboam answered	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Kings 12:5
	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
“ Go away	le·khu	𐤋𐤊𐤅	
for	od	𐤏𐤃	
three	she·lo·shah	𐤔𐤋𐤔𐤄	
days	ya·meem	𐤉𐤌𐤉𐤌	
and then return	ve·shu·vu	𐤅𐤔𐤅𐤁𐤅	
to me ”	e·lay	𐤀𐤋𐤉	
departed	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
So the people	ha·am	𐤄𐤏𐤌	
consulted	vay·yiw·va·ats	𐤅𐤉𐤅𐤏𐤑	1 Kings 12:6
Then King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
with	et	𐤀𐤕	
the elders	haz·ze·qe·neem	𐤄𐤆𐤒𐤍𐤉𐤌	

who	a·sher	
	ha·yu	
had served	o·me·deem	
	et	
	pe·ne	
Solomon	she·lo·moh	
his father	a·vee	
during	bih·yo·to	
his lifetime	chay	
he asked	le·mor	
“ How	ekh	
do you	at·tem	
advise me	no·w·a·tseem	
to respond	le·ha·sheev	
-	et	
people ? ”	ha·am	
to these	haz·zeh	
-	da·var	
They replied	vay·dab·bēr	1 Kings 12:7
	e·law	
-	le·mor	
“ If	im	
this day	hay·yo·wm	
you will be	tih·yeh	
a servant	e·ved	
people	la·am	
to these	haz·zeh	

and serve them	va·a·vad·tam	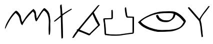	
and if you will respond	va·a·nee·tam	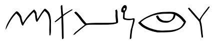	
by speaking	ve·dib·bar·ta	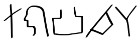	
to them	a·le·hem	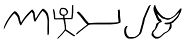	
words	de·va·reem	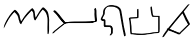	
kind	to·w·veem	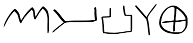	
they will be	ve·ha·yu	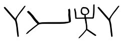	
your	le·kha	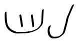	
servants	a·va·deem	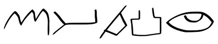	
forever	kal	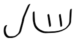	
”	hay·ya·meem	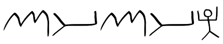	
But [Rehoboam] rejected	vay·ya·a·zov	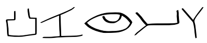	1 Kings 12:8
-	et	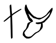	
the advice	a·tsat	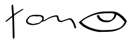	
of the elders	haz·ze·qe·neem	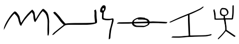	
	a·sher	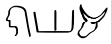	
;	ye·a·tsu·hu	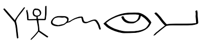	
instead, he consulted	vay·yiw·va·ats	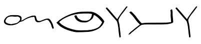	
	et	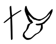	
the young men	hay·la·deem	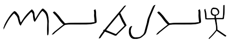	
who	a·sher	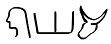	
had grown up	ga·de·lu	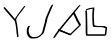	
with him	it·to	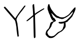	
-	a·sher	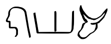	
and served	ha·o·me·deem	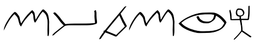	
him	le·pha·naw	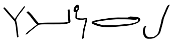	

He asked	vay·yo·mer		1 Kings 12:9
them	a·le·hem	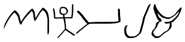	
“ What	mah	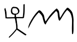	
do you	at·tem		
advise	no·w·a·tseem		
that we send back	ve·na·sheev	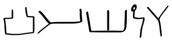	
message	da·var		
-	et		
people	ha·am		
to these	haz·zeh		
who	a·sher		
have spoken	dib·be·ru	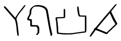	
to me	e·lay	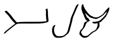	
saying	le·mor	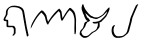	
‘ Lighten	ha·qel	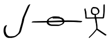	
	min		
the yoke	ha·ol		
-	a·sher		
put	na·tan	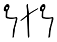	
your father	a·vee·kha	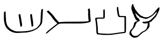	
on us ’? ”	a·le·nu	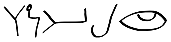	
replied	vay·dab·be·ru		1 Kings 12:10
	e·law	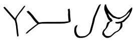	
The young men	hay·la·deem	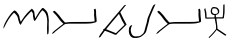	
who	a·sher		
had grown up	ga·de·lu		
with him	it·to		

	le·mor	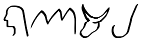	
“ This is how	koh	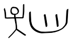	
you should answer	to·mar		
people	la·am		
these	haz·zeh		
who	a·sher		
said	dib·be·ru	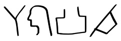	
to you	e·le·kha	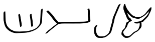	
	le·mor	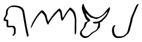	
‘ Your father	a·vee·kha	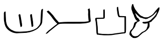	
heavy	hikh·beed		
-	et		
made our yoke	ul·le·nu		
but you	ve·at·tah		
should make it lighter	ha·qel	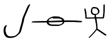	
- ’	me·a·le·nu		
This is what	koh	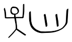	
you should tell	te·dab·ber	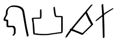	
them :	a·le·hem	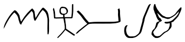	
‘ My little finger	qa·tan·nee		
is thicker	a·vah	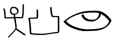	
waist !	mim·ma·te·ne		
than my father’s	a·vee	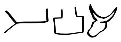	
Whereas	ve·at·tah		1 Kings 12:11
my father	a·vee	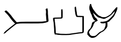	
burdened	he·mees		
to	a·le·khem	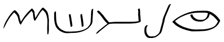	

yoke	ol	𐤏𐤋	
you with a heavy	ka·ved	𐤊𐤁𐤃	
I	va·a·nee	𐤅𐤀𐤍𐤉	
will add	o·w·seeph	𐤀𐤅𐤎𐤉𐤐	
	al	𐤏𐤋	
your yoke	ul·le·khem	𐤏𐤋𐤊𐤌	
Whereas my father	a·vee	𐤀𐤁𐤉	
scourged	yis·sar	𐤉𐤎𐤓	
you	et·khem	𐤀𐤕𐤊𐤌	
with whips	bash·sho·w·teem	𐤁𐤔𐤅𐤈𐤉𐤌	
I	va·a·nee	𐤅𐤀𐤍𐤉	
will scourge	a·yas·ser	𐤀𐤉𐤎𐤓	
you	et·khem	𐤀𐤕𐤊𐤌	
with scorpions ’”	ba·aq·rab·beem	𐤁𐤏𐤒𐤓𐤁𐤉𐤌	
returned	vay·ya·vo	𐤅𐤉𐤁𐤅	1 Kings 12:12
Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
and all	ve·khal	𐤅𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
to	el	𐤀𐤋	
Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
days	bay·yo·wm	𐤁𐤉𐤅𐤌	
After three	hash·she·lee·shee	𐤄𐤔𐤋𐤉𐤔𐤉	
since	ka·a·sher	𐤊𐤀𐤔𐤓	
had said	dib·ber	𐤃𐤁𐤓	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
	le·mor	𐤋𐤀𐤌𐤓	
“ Come back	shu·vu	𐤔𐤅𐤁𐤅	

to me	e·lay	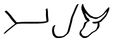	
day ”	bay·yo·wm	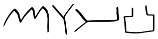	
on the third	hash·she·lee·shee	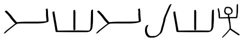	
answered	vay·ya·an	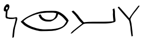	1 Kings 12:13
And the king	ham·me·lekh		
-	et		
the people	ha·am		
harshly	qa·shah	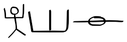	
He rejected	vay·ya·a·zov		
-	et		
the advice	a·tsat		
of the elders	haz·ze·qe·neem	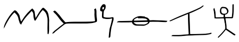	
-	a·sher		
-	ye·a·tsu·hu		
and spoke	vay·dab·ber	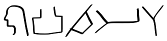	1 Kings 12:14
to them	a·le·hem	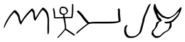	
had advised	ka·a·tsat		
as the young men	hay·la·deem	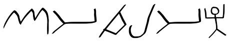	
saying	le·mor		
“ Whereas my father	a·vee	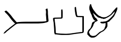	
heavy	hikh·beed	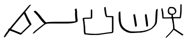	
-	et		
made your yoke	ul·le·khem	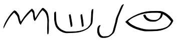	
I	va·a·nee		
will add	o·seeph	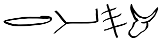	
to	al		
your yoke	ul·le·khem	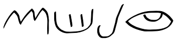	

Whereas my father	a·vee	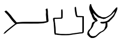	
scourged	yis·sar		
you	et·khem		
with whips	bash·sho·w·teem		
I	va·a·nee		
will scourge	a·yas·ser	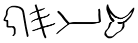	
you	et·khem		
with scorpions ”	ba·aq·rab·beem	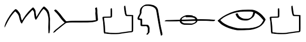	
did not	ve·lo		1 Kings 12:15
listen	sha·ma		
So the king	ham·me·lekh		
to	el		
the people	ha·am		
and indeed	kee	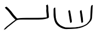	
was	ha·ye·tah	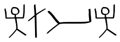	
this turn of events	sib·bah	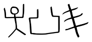	
from	me·im		
the LORD	YHVH		
to	le·ma·an		
fulfill	ha·qeem	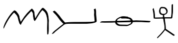	
-	et		
the word	de·va·ro	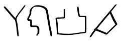	
-	a·sher		
had spoken	dib·ber		
[He]	YHVH		
through	be·yad	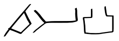	
Ahijah	a·chee·yah	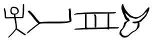	

the Shilonite	hash·shee·lo·nee	
to	el	
Jeroboam	ya·ra·ve·am	
son	ben	
of Nebat	ne·vat	
saw	vay·yar	1 Kings 12:16
When all	kal	
Israel	yis·ra·el	
that	kee	
had refused	lo	
to listen	sha·ma	
the king	ham·me·lekh	
to them	a·le·hem	
	vay·ya·shi·vu	
[they]	ha·am	
-	et	
the king	ham·me·lekh	
answered	da·var	
:	le·mor	
“ What	mah	
do we have	la·nu	
portion	che·leq	
in David	be·da·wid	
and what	ve·lo	
inheritance	na·cha·lah	
in the son	be·ven	
of Jesse ?	yi·shay	

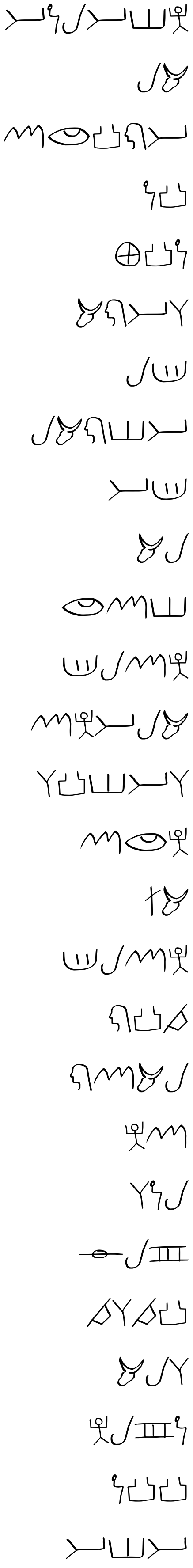

To your tents	le·o·ha·le·kha	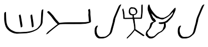	
O Israel !	yis·ra·el	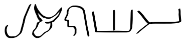	
now	at·tah		
Look	re·eh		
to your own house	ve·te·kha	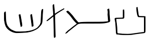	
O David ! ”	da·wid		
went	vay·ye·lekh	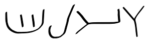	
So the Israelites	yis·ra·el	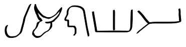	
home	le·o·ha·law	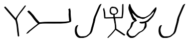	
the Israelites	u·ve·ne		1 Kings 12:17
	yis·ra·el	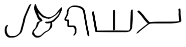	
living	hay·yo·she·veem		
in the cities	be·a·re		
of Judah	ye·hu·dah	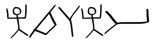	
still reigned	vay·yim·lokh		
over	a·le·hem	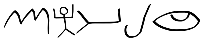	
but Rehoboam	re·chav·am		
sent out	vay·yish·lach		1 Kings 12:18
Then King	ham·me·lekh		
Rehoboam	re·chav·am		
-	et		
Adoram	a·do·ram		
who	a·sher		
was in charge	al		
of the forced labor	ham·mas		
stoned	vay·yir·ge·mu		
but all	khal	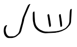	

Israel	yis·ra·el	
him	bo	
	e·ven	
to death	vay·ya·mot	
And King	ve·ham·me·lekh	
Rehoboam	re·chav·am	
in haste	hit·am·mets	
mounted	la·a·lo·wt	
his chariot	bam·mer·ka·vah	
and escaped	la·nus	
to Jerusalem	ye·ru·sha·lim	
has been in rebellion	vay·yiph·she·u	1 Kings 12:19
Israel	yis·ra·el	
against the house	be·vet	
of David	da·wid	
So to	ad	
day	hay·yo·wm	
this	haz·zeh	
	vay·hee	1 Kings 12:20
heard	kish·mo·a	
When all	kal	
Israel	yis·ra·el	
that	kee	
had returned	shav	
Jeroboam	ya·ra·ve·am	
they summoned	vay·yish·le·chu	
	vay·yiq·re·u	

him	o·to	𐤀𐤕𐤅	
to	el	𐤀𐤋	
the assembly	ha·e·dah	𐤄𐤏𐤃𐤄	
and made him king	vay·yam·lee·khu	𐤅𐤉𐤌𐤋𐤉𐤊𐤅	
-	o·to	𐤀𐤕𐤅	
over	al	𐤏𐤋	
all	kal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Only	lo	𐤋𐤀	
-	ha·yah	𐤄𐤉𐤄	
followed	a·cha·re	𐤀𐤇𐤓𐤉	
the house	vet	𐤁𐤉𐤕	
of David	da·wid	𐤃𐤅𐤃	
	zu·la·tee	𐤆𐤅𐤋𐤕𐤉	
the tribe	she·vet	𐤔𐤁𐤈	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
-	le·vad·do	𐤋𐤁𐤃𐤅	
arrived	vay·ya·vo·ʾu	𐤅𐤉𐤁𐤀𐤅	1 Kings 12:21
And when Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
in Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
he mobilized	vay·yaq·hel	𐤅𐤉𐤒𐤄𐤋	
-	et	𐤀𐤕	
the whole	kal	𐤊𐤋	
house	bet	𐤁𐤉𐤕	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
-	ve·et	𐤅𐤀𐤕	
and the tribe	she·vet	𐤔𐤁𐤈	

of Benjamin —	bin·ya·min	בנימין	
180,000 {}	me·ah	מאה	
	u·she·mo·neem	ושמנים	
	e·leph	אלף	
chosen	ba·chur	בחור	
	o·seh	עשה	
warriors —	mil·cha·mah	מלחמה	
to fight	le·hil·la·chem	להלחם	
against	im	עם	
the house	bet	בית	
of Israel	yis·ra·el	ישראל	
and restore	le·ha·sheev	להשיב	
-	et	את	
the kingdom	ham·me·lu·khah	המלוכה	
to Rehoboam	lir·chav·am	לרחבעם	
son	ben	בן	
of Solomon	she·lo·moh	שלמה פ	
came	vay·hee	ויהי	1 Kings 12:22
But the word	de·var	דבר	
of God	ha·e·lo·heem	האלהים	
to	el	אל	
Shemaiah	she·ma·yah	שמעיה	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
- :	le·mor	לאמר	
“ Tell	e·mor	אמר	1 Kings 12:23
	el	אל	

Rehoboam	re·chav·am		
son	ben		
of Solomon	she·lo·moh	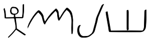	
king	me·lekh	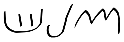	
of Judah	ye·hu·dah	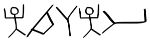	
-	ve·el		
all	kal	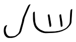	
the house	bet	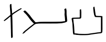	
of Judah	ye·hu·dah	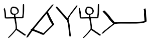	
and Benjamin	u·vin·ya·meen	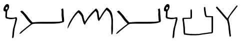	
and the rest	ve·ye·ter	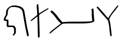	
of the people	ha·am		
	le·mor		
that this is what	koh	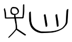	1 Kings 12:24
says :	a·mar		
the LORD	YHVH		
‘ You are not	lo		
to go up	ta·a·lu		
	ve·lo		
and fight	til·la·cha·mun	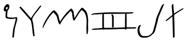	
against	im		
your brothers	a·che·khem	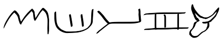	
the Israelites	be·ne	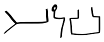	
	yis·ra·el	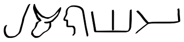	
of you must return	u·vu		
Each	eesh	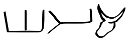	
home	le·ve·to	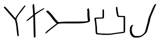	

for	kee	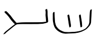	
from Me ’”	me·it·tee		
is	nih·yah	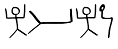	
word	had·da·var		
this	haz·zeh		
So they listened	vay·yish·me·u		
-	et		
to the word	de·var		
of the LORD	YHVH	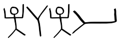	
and turned back	vay·ya·shu·vu		
	la·le·khet	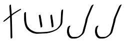	
according to the word	kid·var	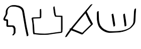	
of the LORD	YHVH		
built	vay·yi·ven	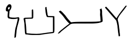	1 Kings 12:25
Then Jeroboam	ya·ra·ve·am		
-	et		
Shechem	she·khem		
in the hill country	be·har		
of Ephraim	eph·ra·yim	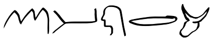	
and lived there	vay·ye·shev	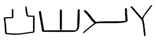	
And from	bah		
he went out	vay·ye·tse	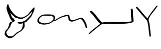	
there	mish·sham		
and built	vay·yi·ven	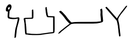	
-	et		
Penuel	pe·nu·el		
said	vay·yo·mer		1 Kings 12:26

Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
in his heart	be·lib·bo	𐤁𐤋𐤁𐤅	
“ Now	at·tah	𐤏𐤕𐤄	
might revert	ta·shuv	𐤕𐤔𐤅𐤁	
the kingdom	ham·mam·la·khah	𐤄𐤌𐤌𐤋𐤊𐤄	
to the house	le·vet	𐤋𐤁𐤉𐤕	
of David	da·wid	𐤃𐤅𐤃	
If	im	𐤀𐤌	1 Kings 12:27
go up	ya·a·leh	𐤉𐤏𐤋𐤄	
people	ha·am	𐤄𐤏𐤌	
these	haz·zeh	𐤄𐤆𐤄	
to offer	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
sacrifices	ze·va·cheem	𐤆𐤁𐤇𐤉𐤌	
in the house	be·vet	𐤁𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
at Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
will return	ve·shav	𐤅𐤔𐤁	
[their] hearts	lev	𐤋𐤁	
	ha·am	𐤄𐤏𐤌	
	haz·zeh	𐤄𐤆𐤄	
to	el	𐤀𐤋	
their lord	a·do·ne·hem	𐤀𐤃𐤍𐤉𐤄𐤌	
	el	𐤀𐤋	
Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
then they will kill me	va·ha·ra·gu·nee	𐤅𐤄𐤓𐤂𐤍𐤉	

and return	ve·sha·vu		
to	el		
Rehoboam	re·chav·am		
king	me·lekh	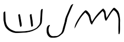	
of Judah ”	ye·hu·dah	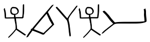	
After seeking advice	vay·yiw·va·ats		1 Kings 12:28
the king	ham·me·lekh		
made	vay·ya·as		
two	she·ne	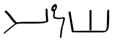	
calves	eg·le	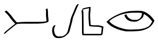	
golden	za·hav	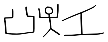	
and said	vay·yo·mer		
to the people	a·le·hem		
is too much	rav	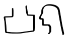	
for you	la·khem		
“ Going up	me·a·lo·wt		
to Jerusalem	ye·ru·sha·lim		
Here	hin·neh		
are your gods	e·lo·he·kha		
O Israel	yis·ra·el	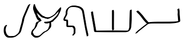	
who	a·sher		
brought you up	he·e·lu·kha	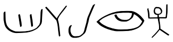	
out of the land	me·e·rets		
of Egypt ”	mits·ra·yim	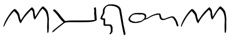	
he set up	vay·ya·sem		1 Kings 12:29
-	et		
One [calf]	ha·e·chad		

	be·vet	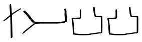	
in Bethel	el		
-	ve·et		
the other	ha·e·chad		
[and]	na·tan	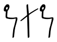	
in Dan	be·dan	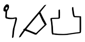	
became	vay·hee	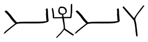	1 Kings 12:30
thing	had·da·var		
And this	haz·zeh		
a sin	le·chat·tat	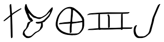	
walked	vay·ye·le·khu	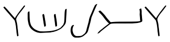	
the people	ha·am		
before	liph·ne		
one [of the calves]	ha·e·chad		
as far as	ad		
Dan [to worship]	dan		
Jeroboam also built	vay·ya·as		1 Kings 12:31
-	et		
shrines	bet	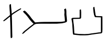	
on the high places	ba·mo·wt		
and appointed	vay·ya·as		
priests	ko·ha·neem	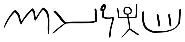	
from every class	miq·tso·wt	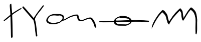	
of people	ha·am		
who	a·sher		
not	lo		
were	ha·yu	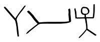	

Levites	mib·be·ne	
	le·vee	
ordained	vay·ya·as	1 Kings 12:32
And Jeroboam	ya·ra·ve·am	
a feast	chag	
month	ba·cho·desh	
of the eighth	hash·she·mee·nee	
on the fifteenth	ba·cha·mish·shah	
	a·sar	
day	yo·wm	
-	la·cho·desh	
like the feast	ke·chag	
that [was]	a·sher	
in Judah	bee·hu·dah	
and he offered sacrifices	vay·ya·al	
on	al	
the altar	ham·miz·be·ach	
this	ken	
he made	a·sah	
	be·vet	
offering in Bethel	el	
to sacrifice	le·zab·be·ach	
to the calves	la·a·ga·leem	
-	a·sher	
he had set up	a·sah	
and he installed	ve·he·e·meed	
	be·vet	

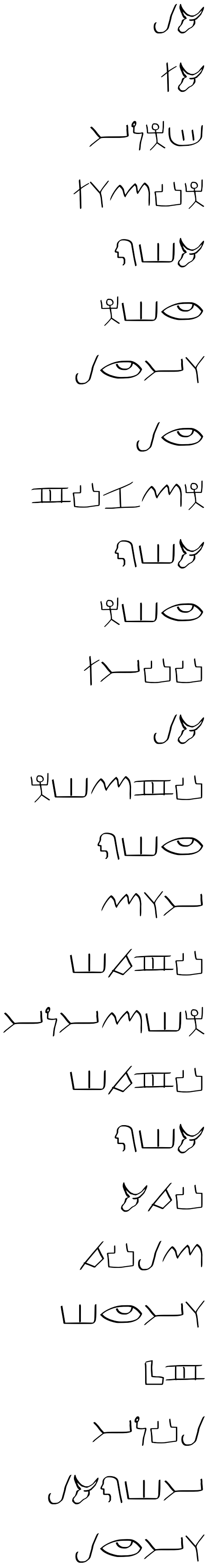

in Bethel	el	
-	et	
priests	ko·ha·ne	
for the high places	hab·ba·mo·wt	
-	a·sher	
he had set up	a·sah	
[Jeroboam] offered sacrifices	vay·ya·al	1 Kings 12:33
on	al	
the altar	ham·miz·be·ach	
-	a·sher	
he had set up	a·sah	
	be·vet	
in Bethel	el	
On the fifteenth	ba·cha·mish·shah	
	a·sar	
day	yo·wm	
month	ba·cho·desh	
of the eighth	hash·she·mee·nee	
a month	ba·cho·desh	
-	a·sher	
of his own choosing	ba·da	
	mil·lib·bad	
So he ordained	vay·ya·as	
a feast	chag	
for the Israelites	liv·ne	
	yis·ra·el	
offered sacrifices	vay·ya·al	

on	al		
the altar	ham·miz·be·ach	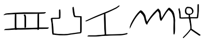	
and burned incense	le·haq·teer		
Suddenly	ve·hin·neh		1 Kings 13:1
a man	eesh	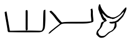	
of God	e·lo·heem		
there came	ba		
from Judah	mee·hu·dah	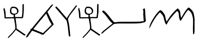	
by the word	bid·var		
of the LORD	YHVH		
to	el		
	bet	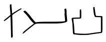	
Bethel	el		
as Jeroboam	ve·ya·ra·ve·am		
was standing	o·med	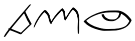	
beside	al		
the altar	ham·miz·be·ach	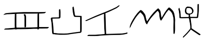	
to burn incense	le·haq·teer	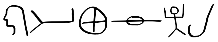	
And he cried out	vay·yiq·ra	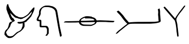	1 Kings 13:2
against	al		
the altar	ham·miz·be·ach	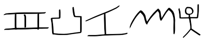	
by the word	bid·var		
of the LORD	YHVH	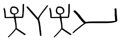	
	vay·yo·mer		
“ O altar	miz·be·ach		
O altar	miz·be·ach		
this is what	koh	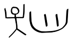	

says :	a·mar		
the LORD	YHVH		
	hin·neh		
‘ A son	ben		
will be born	no·w·lad	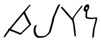	
to the house	le·vet	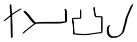	
of David	da·wid		
Josiah	yo·shee·ya·hu	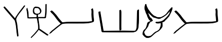	
named	she·mo		
he will sacrifice	ve·za·vach	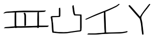	
and upon you	a·le·kha	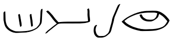	
-	et		
the priests	ko·ha·ne		
of the high places	hab·ba·mo·wt		
who burn incense	ham·maq·ti·reem	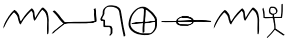	
upon you	a·le·kha	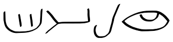	
bones	ve·ats·mo·wt		
and human	a·dam		
will be burned	yis·re·phu		
upon you ’”	a·le·kha	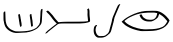	
[the man of God] gave	ve·na·tan	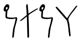	1 Kings 13:3
day	bay·yo·wm	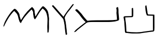	
That	ha·hu		
a sign	mo·w·phet		
saying	le·mor		
this	zeh	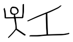	
sign	ham·mo·w·phet		

- :	a·sher	אשר	
has spoken	dib·ber	דבר	
“ The LORD	YHVH	יהוה	
‘ Surely	hin·neh	הנה	
the altar	ham·miz·be·ach	המזבח	
will be split apart	niq·ra	נקרע	
will be poured out ’”	ve·nish·pakh	ונשפך	
and the ashes	had·de·shen	הדשן	
-	a·sher	אשר	
upon it	a·law	עליו	
Now when	vay·hee	ויהי	1 Kings 13:4
heard	khish·mo·a	כשמע	
King	ham·me·lekh	המלך	
-	et	את	
the word	de·var	דבר	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
that	a·sher	אשר	
had cried out	qa·ra	קרא	
against	al	על	
[it]	ham·miz·be·ach	המזבח	
in	be·vet	בבית	
Bethel	el	אל	
he stretched out	vay·yish·lach	וישלח	
Jeroboam	ya·ra·ve·am	ירבעם	
-	et	את	
his hand	ya·do	ידו	

who was at	me·al	מעל	
the altar	ham·miz·be·ach	המזבח	
and said	le·mor	לאמר	
“ Seize him ! ”	tiph·su·hu	תפשהו	
withered	vat·tee·vash	ותיבש	
But the hand	ya·do	ידו	
-	a·sher	אשר	
he stretched out	sha·lach	שלח	
toward him	a·law	עליו	
not	ve·lo	ולא	
so that he could	ya·khol	יכל	
pull it back	la·ha·shee·vah	להשיבה	
	e·law	אליו	
And the altar	ve·ham·miz·be·ach	והמזבח	1 Kings 13:5
was split apart	niq·ra	נקרע	
poured out	vay·yish·sha·phekh	וישפך	
and the ashes	had·de·shen	הדשן	
-	min	מן	
-	ham·miz·be·ach	המזבח	
according to the sign	kam·mo·w·phet	כמופת	
that	a·sher	אשר	
had given	na·tan	נתן	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
by the word	bid·var	בדבר	
of the LORD	YHVH	יהוה	
responded	vay·ya·an	ויען	1 Kings 13:6

Then the king	ham·me·lekh	
	vay·yo·mer	
to	el	
the man	eesh	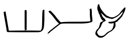
of God	ha·e·lo·heem	
“ Intercede	chal	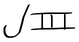
	na	
-	et	
with	pe·ne	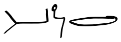
the LORD	YHVH	
your God	e·lo·he·kha	
and pray	ve·hit·pal·lel	
that my	ba·a·dee	
may be restored	ve·ta·shov	
hand	ya·dee	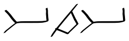
- ”	e·lay	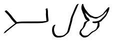
interceded	vay·chal	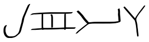
So the man	eesh	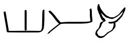
of God	ha·e·lo·heem	
-	et	
with	pe·ne	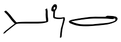
the LORD	YHVH	
was restored	vat·ta·shav	
hand	yad	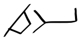
and the king’s	ham·me·lekh	
to him	e·law	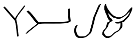
as [it was]	vat·te·hee	

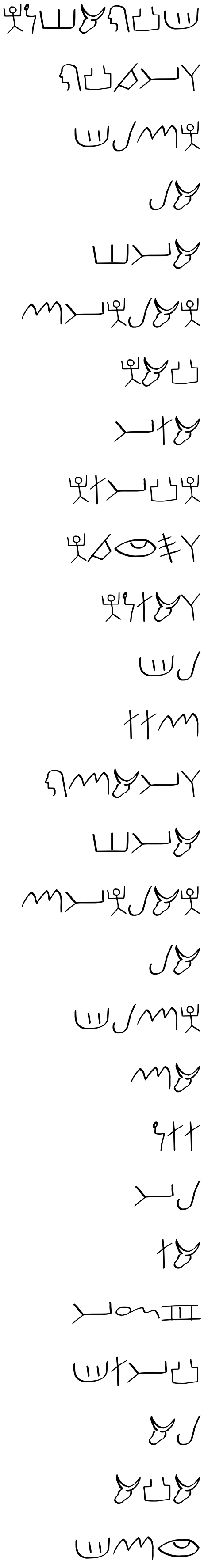

before	ke·va·ri·sho·nah	
said	vay·dab·ber	1 Kings 13:7
Then the king	ham·me·lekh	
to	el	
the man	eesh	
of God	ha·e·lo·heem	
“ Come	bo·ah	
with me	it·tee	
home	hab·bay·tah	
and refresh yourself	u·se·a·dah	
and I will give	ve·et·te·nah	
you	le·kha	
a reward ”	mat·tat	
replied	vay·yo·mer	1 Kings 13:8
But the man	eesh	
of God	ha·e·lo·heem	
	el	
	ham·me·lekh	
“ If	im	
you were to give	tit·ten	
me	lee	
-	et	
half	cha·tsee	
your possessions	ve·te·kha	
I still would not	lo	
go	a·vo	
with you	im·makh	

nor	ve·lo	ולא	
would I eat	o·khal	אכל	
bread	le·chem	לחם	
	ve·lo	ולא	
or drink	esh·teh	אשתה	
water	ma·yim	מים	
place	bam·ma·qo·wm	במקום	
in this	haz·zeh	הזה	
For	kee	כי	1 Kings 13:9
this is what	khen	כן	
I was commanded	tsiw·vah	צוה	
-	o·tee	אתי	
by the word	bid·var	בדבר	
of the LORD	YHVH	יהוה	
:	le·mor	לאמר	
‘ You must not	lo	לא	
eat	to·khal	תאכל	
bread	le·chem	לחם	
	ve·lo	ולא	
or drink	tish·teh	תשתה	
water	ma·yim	מים	
	ve·lo	ולא	
or return	ta·shuv	תשוב	
by the way	bad·de·rekh	בדרך	
-	a·sher	אשר	
you came ’”	ha·la·khe·ta	הלכת	
So [the man of God] went	vay·ye·lekh	וילך	1 Kings 13:10

way	be·de·rekh		
another	a·cher	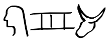	
and did not	ve·lo		
return	shav		
by the way	bad·de·rekh		
-	a·sher		
he had come	ba		
	vah		
to	el		
	bet	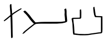	
Bethel	el	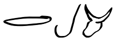	
prophet	ve·na·vee	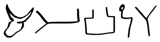	1 Kings 13:11
Now a certain	e·chad	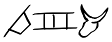	
old	za·qen	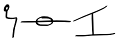	
was living	yo·shev		
	be·vet	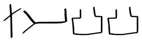	
in Bethel	el		
came	vay·ya·vo·w	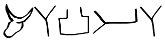	
and his sons	ve·no	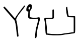	
and told	vay·sap·per		
him	lo		
-	et		
all	kal	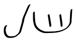	
the deeds	ham·ma·a·seh		
that	a·sher		
had done	a·sah		
the man	eesh	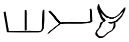	

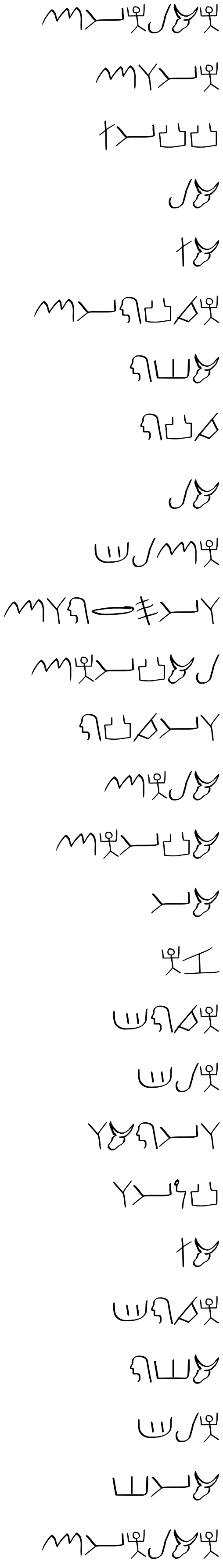

of God	ha·e·lo·heem	
that day	hay·yo·wm	
	be·vet	
in Bethel	el	
-	et	
the words	had·de·va·reem	
that	a·sher	
[the man] had spoken	dib·ber	
to	el	
the king	ham·me·lekh	
They also told	vay·sap·pe·rum	
their father	la·a·vee·hem	
asked	vay·dab·ber	1 Kings 13:12
-	a·le·hem	
their father	a·vee·hem	
“ Which	e	
	zeh	
way	had·de·rekh	
did he go ? ”	ha·lakh	
showed him	vay·yir·u	
And his sons	va·naw	
-	et	
the way	had·de·rekh	
-	a·sher	
taken	ha·lakh	
by the man	eesh	
of God	ha·e·lo·heem	

who	a·sher	
had come	ba	
from Judah	mee·hu·dah	
So [the prophet] said	vay·yo·mer	1 Kings 13:13
to	el	
his sons	ba·naw	
“ Saddle	chiv·shu	
for me ”	lee	
the donkey	ha·cha·mo·wr	
Then they saddled	vay·yach·be·shu	
for him	lo	
the donkey	ha·cha·mo·wr	
and he mounted	vay·yir·kav	
it	a·law	
and went	vay·ye·lekh	1 Kings 13:14
after	a·cha·re	
the man	eesh	
of God	ha·e·lo·heem	
He found him	vay·yim·tsa·e·hu	
sitting	yo·shev	
under	ta·chat	
an oak tree	ha·e·lah	
and asked	vay·yo·mer	
	e·law	
“ Are you	ha·at·tah	
the man	eesh	
of God	ha·e·lo·heem	

who	a·sher	𐤀𐤔𐤓	
came	ba·ta	𐤁𐤀𐤕	
from Judah ? ”	mee·hu·dah	𐤌𐤉𐤄𐤅𐤃𐤄	
he replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ I [am] ”	a·nee	𐤀𐤍𐤉	
So [the prophet] said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Kings 13:15
to [the man of God]	e·law	𐤀𐤋𐤉𐤅	
“ Come	lekh	𐤋𐤊	
with me	it·tee	𐤀𐤕𐤉	
home	hab·ba·ye·tah	𐤄𐤁𐤉𐤕𐤄	
and eat	ve·e·khol	𐤅𐤀𐤊𐤋	
some bread ”	la·chem	𐤋𐤇𐤌	
But [the man] replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Kings 13:16
“ I cannot	lo	𐤋𐤀	
	u·khal	𐤀𐤅𐤊𐤋	
return	la·shuv	𐤋𐤔𐤅𐤁	
with you	it·takh	𐤀𐤕𐤊	
	ve·la·vo·w	𐤅𐤋𐤁𐤅𐤀	
-	it·takh	𐤀𐤕𐤊	
-	ve·lo	𐤅𐤋𐤀	
or eat	o·khal	𐤀𐤊𐤋	
bread	le·chem	𐤋𐤇𐤌	
	ve·lo	𐤅𐤋𐤀	
or drink	esh·teh	𐤀𐤔𐤕𐤄	
with you	it·te·kha	𐤀𐤕𐤊	
water	ma·yim	𐤌𐤉𐤌	
place	bam·ma·qo·wm	𐤁𐤌𐤒𐤅𐤌	

in this	haz·zeh		
For	kee	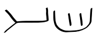	1 Kings 13:17
have been told	da·var		
I	e·lay	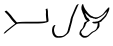	
by the word	bid·var		
of the LORD :	YHVH		
‘ You must not	lo		
eat	to·khal		
bread	le·chem	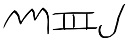	
	ve·lo		
or drink	tish·teh		
there	sham	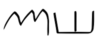	
water	ma·yim	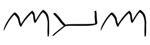	
	lo		
or return	ta·shuv		
you came ’”	la·le·khet	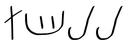	
by the way	bad·de·rekh		
-	a·sher		
	ha·lakh·ta	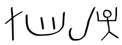	
	bah		
Then [the prophet] replied	vay·yo·mer		1 Kings 13:18
	lo		
too [am]	gam		
“ I	a·nee	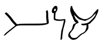	
a prophet	na·vee	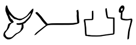	
like you	ka·mo·w·kha		
and an angel	u·mal·akh		

spoke	dib·ber		
to me	e·lay	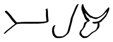	
by the word	bid·var		
of the LORD	YHVH		
saying	le·mor		
‘ Bring him back	ha·shi·ve·hu		
with you	it·te·kha		
to	el		
your house	be·te·kha	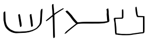	
so that he may eat	ve·yo·khal		
bread	le·chem	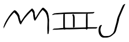	
and drink	ve·ye·shet	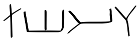	
water ’”	ma·yim	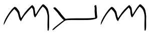	
The old prophet was lying	ki·chesh		
to him	lo		
but the man of God went back	vay·ya·shav		1 Kings 13:19
with him	it·to		
ate	vay·yo·khal		
bread	le·chem	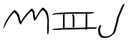	
in his house	be·ve·to	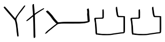	
and drank	vay·ye·shet	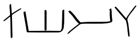	
water	ma·yim	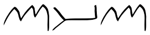	
came	vay·hee	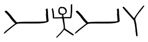	1 Kings 13:20
While they	hem	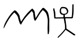	
were sitting	yo·she·veem		
at	el		
the table	hash·shul·chan ph	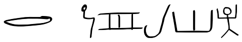	

	vay·hee	ויהי	
the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
the prophet	han·na·vee	הנביא	
who	a·sher	אשר	
had brought him back	he·shee·vo	השיבו	
and the prophet cried out	vay·yiq·ra	ויקרא	1 Kings 13:21
to	el	אל	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
who	a·sher	אשר	
had come	ba	בא	
from Judah	mee·hu·dah	מיהודה	
says :	le·mor	לאמר	
“ This is what	koh	כה	
	a·mar	אמר	
the LORD	YHVH	יהוה	
‘ Because	ya·an	יען	
	kee	כי	
you have defied	ma·ree·ta	מרית	
the word	pee	פי	
of the LORD	YHVH	יהוה	
and have not	ve·lo	ולא	
kept	sha·mar·ta	שמרת	
-	et	את	
the commandment	ham·mits·vah	המצוה	

that	a·sher	𐤀𐤔𐤓	
gave you	tsiw·ve·kha	𐤑𐤅𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
but you went back	vat·ta·shav	𐤅𐤕𐤔𐤁	1 Kings 13:22
and ate	vat·to·khal	𐤅𐤕𐤀𐤊𐤋	
bread	le·chem	𐤋𐤇𐤌	
and drank	vat·te·shet	𐤅𐤕𐤔𐤕	
water	ma·yim	𐤌𐤉𐤌	
in the place	bam·ma·qo·wm	𐤁𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
He told	dib·ber	𐤃𐤁𐤓	
you	e·le·kha	𐤀𐤋𐤉𐤊	
not	al	𐤀𐤋	
to do so	to·khal	𐤕𐤀𐤊𐤋	
	le·chem	𐤋𐤇𐤌	
	ve·al	𐤅𐤀𐤋	
	te·shet	𐤕𐤔𐤕	
	ma·yim	𐤌𐤉𐤌	
shall never	lo	𐤋𐤀	
reach	ta·vo·w	𐤕𐤁𐤅𐤀	
your body	niv·la·te·kha	𐤍𐤁𐤋𐤕𐤊	
	el	𐤀𐤋	
the tomb	qe·ver	𐤒𐤁𐤓	
of your fathers ’”	a·vo·te·kha	𐤀𐤁𐤕𐤉𐤊	
And	vay·hee	𐤅𐤉𐤄𐤉	1 Kings 13:23
after	a·cha·re	𐤀𐤇𐤓𐤉	

[the man of God] had finished eating	a·khe·lo		
-	le·chem	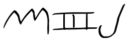	
and	ve·a·cha·re		
drinking	she·to·w·to		
saddled	vay·ya·cha·vash	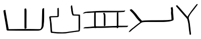	
for him	lo		
the donkey	ha·cha·mo·wr	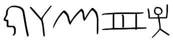	
the old prophet	lan·na·vee	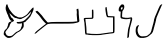	
who	a·sher		
had brought him back	he·shee·vo	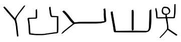	
As he went on his way	vay·ye·lekh	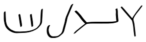	1 Kings 13:24
met him	vay·yim·tsa·e·hu		
a lion	ar·yeh	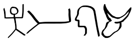	
on the road	bad·de·rekh		
and killed him	vay·mee·te·hu	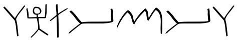	
was	vat·te·hee		
and his body	niv·la·to	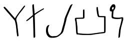	
left lying	mush·le·khet		
in the road	bad·de·rekh		
with the donkey	ve·ha·cha·mo·wr	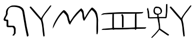	
-	o·med	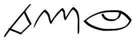	
-	ets·lah		
and the lion	ve·ha·ar·yeh		
standing	o·med	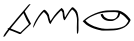	
beside	e·tsel		
[it]	han·ne·ve·lah		

And there were	ve·hin·neh	1 Kings 13:25
men	a·na·sheem	
passing by	o·ve·reem	
who saw	vay·yir·u	
-	et	
the body	han·ne·ve·lah	
lying	mush·le·khet	
in the road	bad·de·rekh	
with	ve·et	
the lion	ha·ar·yeh	
standing	o·med	
beside	e·tsel	
it	han·ne·ve·lah	
and they went	vay·ya·vo·u	
and reported this	vay·dab·be·ru	
in the city	va·eer	
where	a·sher	
prophet	han·na·vee	
the old	haz·za·qen	
lived	yo·shev	
	bah	
heard this	vay·yish·ma	1 Kings 13:26
When the prophet	han·na·vee	
who	a·sher	
had brought him back	he·shee·vo	
from	min	
his journey	had·de·rekh	

he said	vay·yo·mer		
the man	eesh	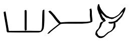	
of God	ha·e·lo·heem		
“ It [is]	hu		
who	a·sher		
disobeyed	ma·rah	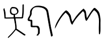	
-	et		
the command	pee		
of the LORD	YHVH		
has delivered him	vay·yit·te·ne·hu	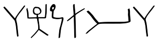	
Therefore the LORD	YHVH		
to the lion	la·ar·yeh	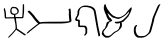	
and it has mauled him	vay·yish·be·re·hu		
and killed him	vay·mi·te·hu		
according to the word	kid·var		
that the LORD	YHVH		
-	a·sher		
had spoken	dib·ber		
to him ”	lo		
Then the old prophet instructed	vay·dab·ber		1 Kings 13:27
	el		
his sons	ba·naw	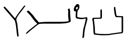	
	le·mor		
“ Saddle	chiv·shu	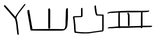	
for me ”	lee	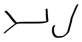	
-	et		

the donkey	ha·cha·mo·wr	החמור	
So they saddled [it]	vay·ya·cha·vo·shu	ויחבשו	
and he went	vay·ye·lekh	וילך	1 Kings 13:28
and found	vay·yim·tsa	וימצא	
-	et	את	
the body	niv·la·to	נבלתו	
lying	mush·le·khet	משלכת	
in the road	bad·de·rekh	בדרך	
with the donkey	va·cha·mo·wr	וחמור	
and the lion	ve·ha·ar·yeh	והאריה	
standing	o·me·deem	עמדים	
beside	e·tsel	אצל	
[it]	han·ne·ve·lah	הנבלה	
had not	lo	לא	
eaten	a·khal	אכל	
The lion	ha·ar·yeh	האריה	
-	et	את	
the body	han·ne·ve·lah	הנבלה	
	ve·lo	ולא	
or mauled	sha·var	שבר	
-	et	את	
the donkey	ha·cha·mo·wr	החמור	
lifted up	vay·yis·sa	וישא	1 Kings 13:29
So the old prophet	han·na·vee	הנביא	
-	et	את	
the body	niv·lat	נבלת	
of the man	eesh	איש	

of God	ha·e·lo·heem	האלהים	
laid	vay·yan·ni·che·hu	וינחהו	
it on	el	אל	
the donkey	ha·cha·mo·wr	החמור	
and brought it back	vay·shee·ve·hu	וישיבהו	
-	vay·ya·vo	ויבא	
-	el	אל	
city	eer	עיר	
-	han·na·vee	הנביא	
to his own	haz·za·qen	הזקן	
to mourn for him	lis·pod	לספד	
and bury him	u·le·qa·ve·ro	ולקברו	
Then he laid	vay·yan·nach	וינח	1 Kings 13:30
-	et	את	
the body	niv·la·to	נבלתו	
in his own tomb	be·qiv·ro	בקברו	
and they lamented	vay·yis·pe·du	ויספדו	
over him	a·law	עליו	
“ Oh	ho·w	הוי	
my brother ! ”	a·chee	אחי	
-	vay·hee	ויהי	1 Kings 13:31
After	a·cha·re	אחרי	
he had buried him	qa·ve·ro	קברו	
-	o·to	אתו	
[the prophet] said	vay·yo·mer	ויאמר	
to	el	אל	
his sons	ba·naw	בניו	

	le·mor
“ When I die	be·mo·w·tee
you must bury	u·qe·var·tem
me	o·tee
in the tomb	baq·qe·ver
where	a·sher
the man	eesh
of God	ha·e·lo·heem
is buried	qa·vur
	bo
beside	e·tsel
my bones	ats·mo·taw
Lay	han·nee·chu
-	et
his bones	ats·mo·tay
for	kee
will surely	ha·yoh
come to pass ”	yih·yeh
the message	had·da·var
that	a·sher
he cried out	qa·ra
by the word	bid·var
of the LORD	YHVH
against	al
the altar	ham·miz·be·ach
-	a·sher
	be·vet

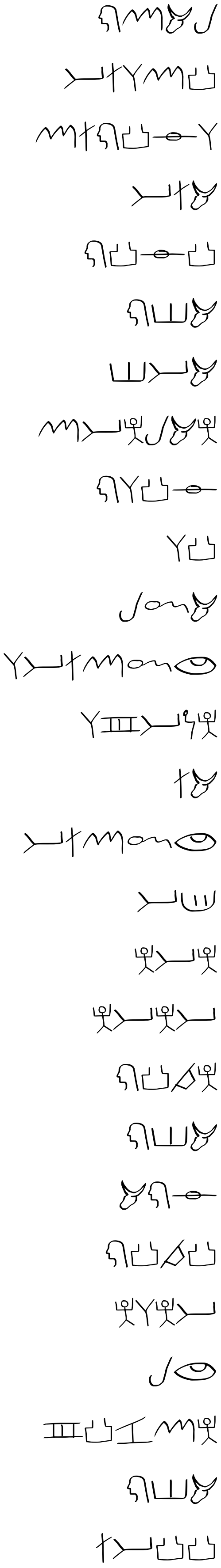

1 Kings 13:32

in Bethel	el		
and against	ve·al		
all	kal	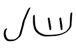	
the shrines	bat·te	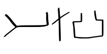	
on the high places	hab·ba·mo·wt	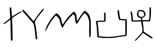	
-	a·sher		
in the cities	be·a·re		
of Samaria	sho·me·ro·wn	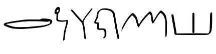	
Even after	a·char	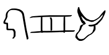	1 Kings 13:33
events	had·da·var	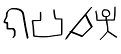	
these	haz·zeh		
did not	lo		
repent	shav		
Jeroboam	ya·ra·ve·am	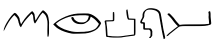	
ways	mid·dar·ko		
of his evil	ha·ra·ah		
but again	vay·ya·shav	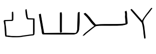	
he appointed	vay·ya·as		
from every class	miq·tso·wt	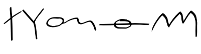	
of people	ha·am		
priests	ko·ha·ne		
for the high places	va·mo·wt	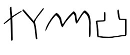	
anyone who desired	he·cha·phets		
He ordained	ye·mal·le	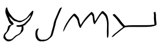	
-	et		
-	ya·do	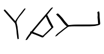	
to be	vee·hee	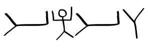	

a priest	ko·ha·ne	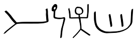	
of the high places	va·mo·wt	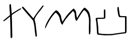	
was	vay·hee	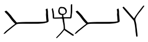	1 Kings 13:34
	bad·da·var	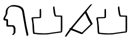	
And this	haz·zeh	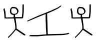	
the sin	le·chat·tat	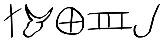	
of the house	bet	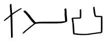	
of Jeroboam	ya·ra·ve·am	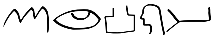	
that led to its extermination	u·le·hakh·cheed	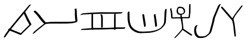	
and destruction	u·le·hash·meed	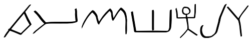	
from	me·al	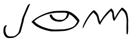	
the face	pe·ne	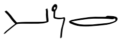	
of the earth	ha·a·da·mah	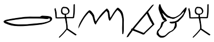	
time	ba·et	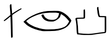	1 Kings 14:1
At that	ha·hee	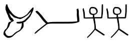	
became ill	cha·lah	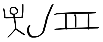	
Abijah	a·vee·yah	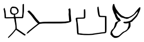	
son	ben	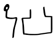	
of Jeroboam	ya·ra·ve·am	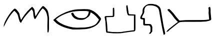	
said	vay·yo·mer	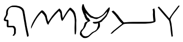	1 Kings 14:2
and Jeroboam	ya·ra·ve·am	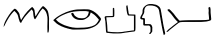	
to his wife	le·ish·to	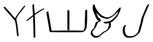	
get up	qu·mee	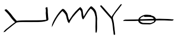	
" Now	na	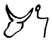	
disguise yourself	ve·hish·tan·neet	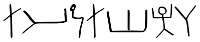	
so they will not	ve·lo	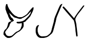	
recognize	ye·de·u	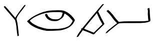	

	kee	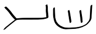	
you	ʾat·tī	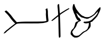	
as [my] wife	e·shet	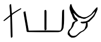	
	ya·ra·ve·am		
and go	ve·ha·lakht	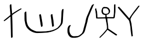	
to Shiloh	shi·loh	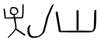	
For	hin·neh		
is there	sham		
Ahijah	a·chee·yah	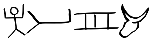	
the prophet	han·na·vee	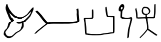	
it was he	hu		
who spoke	dib·ber		
about my	a·lay	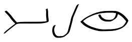	
kingship	le·me·lekh		
over	al		
people	ha·am		
this	haz·zeh		
Take	ve·la·qa·chat	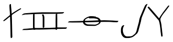	1 Kings 14:3
with you	be·ya·dekh	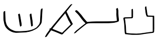	
ten	a·sa·rah		
loaves of bread	le·chem	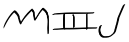	
some cakes	ve·niq·qu·deem	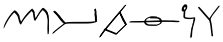	
and a jar	u·vaq·buq	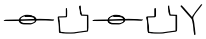	
of honey	de·vash	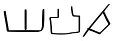	
and go	u·vat		
to him	e·law	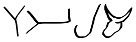	
He	hu		

will tell	yag·geed	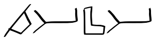	
you	lakh	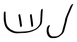	
what	mah	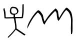	
will become	yih·yeh	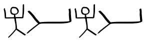	
of the boy ”	lan·na·ar		
did	vat·ta·as		1 Kings 14:4
as [instructed]	ken	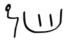	
wife	e·shet	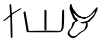	
Jeroboam’s	ya·ra·ve·am		
she arose	vat·ta·qam	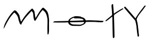	
and went	vat·te·lekh	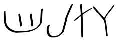	
to Shiloh	shi·loh	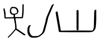	
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house	bet	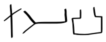	
at Ahijah’s	a·chee·yah	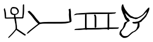	
Now Ahijah	va·a·chee·ya·hu	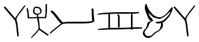	
not	lo		
could	ya·khol		
see	lir·o·wt		
for	kee	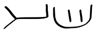	
were dim	qa·mu	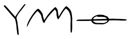	
his eyes	e·naw		
because of his age	mis·se·vo	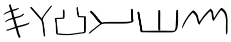	
But the LORD	va·YHVH	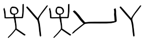	1 Kings 14:5
had said	a·mar		
to	el		
Ahijah	a·chee·ya·hu	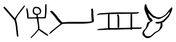	

“ Behold	hin·neh	
the wife	e·shet	
of Jeroboam	ya·ra·ve·am	
is coming	ba·ah	
to ask	lid·rosh	
	da·var	
you	me·im·me·kha	
about	el	
her son	be·nah	
for	kee	
is ill	cho·leh	
he	hu	
such	ka·zoh	
and such	ve·kha·zeh	
You are to say	te·dab·ber	
to her	e·le·ha	
because	vee·hee	
when she arrives	khe·vo·ah	
she	ve·hee	
will be disguised ”	mit·nak·ke·rah	
So	vay·hee	1 Kings 14:6
heard	khish·mo·a	
when Ahijah	a·chee·ya·hu	
-	et	
the sound	qo·wl	
of her feet	rag·le·ha	
entering	ba·ah	

the door	vap·pe·tach	
he said	vay·yo·mer	
“ Come in	bo·ee	
wife	e·shet	
of Jeroboam !	ya·ra·ve·am	
Why	lam·mah	
	zeh	
are you	at	
disguised ?	mit·nak·ke·rah	
For I	ve·a·no·khee	
[have been] sent	sha·lu·ach	
to you	e·la·yikh	
[with] bad [news]	qa·shah	
Go	le·khee	1 Kings 14:7
tell	im·ree	
Jeroboam	le·ya·ra·ve·am	
that this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
	ya·an	
-	a·sher	
‘ I raised you up	ha·ree·mo·tee·kha	
from among	mit·to·wkh	
the people	ha·am	
and appointed you	va·et·ten·kha	

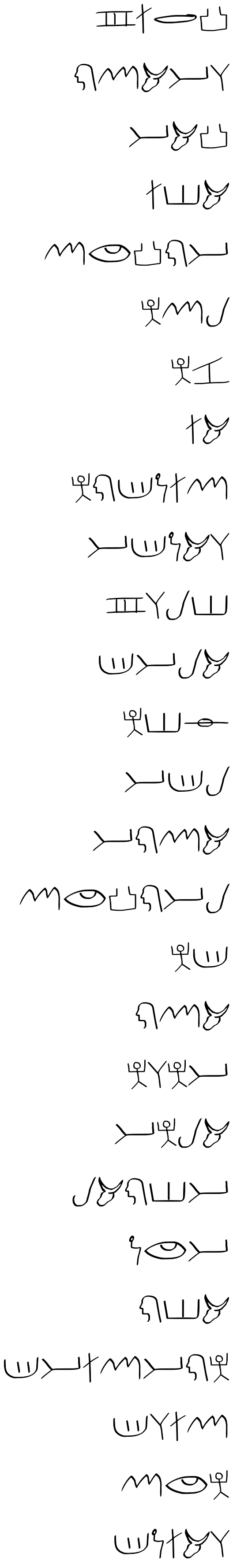

ruler	na·geed	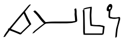	
over	al	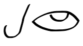	
My people	am·mee	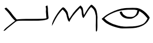	
Israel	yis·ra·el	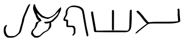	
away	va·eq·ra	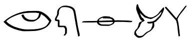	1 Kings 14:8
-	et	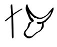	
I tore the kingdom	ham·mam·la·khah	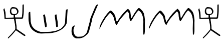	
from the house	mib·bet	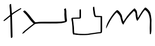	
of David	da·wid	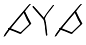	
and gave it	va·et·te·ne·ha	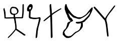	
to you	lakh	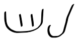	
not	ve·lo	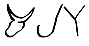	
But you were	ha·yee·ta	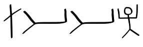	
like My servant	ke·av·dee	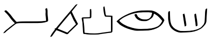	
David	da·wid	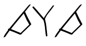	
who	a·sher	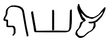	
kept	sha·mar	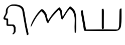	
My commandments	mits·wo·tay	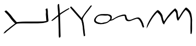	
and	va·a·sher	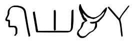	
followed Me	ha·lakh	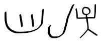	
	a·cha·ray	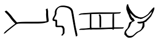	
with all	be·khal	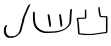	
his heart	le·va·vo	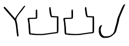	
doing	la·a·so·wt	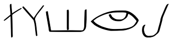	
only	raq	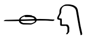	
[what was] right	hay·ya·shar	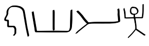	
in My eyes	be·e·nay	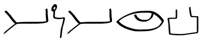	

more evil	vat·ta·ra	𐤅𐤕𐤓𐤏	1 Kings 14:9
You have done	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
than all	mik·kol	𐤌𐤊𐤋	
who	a·sher	𐤀𐤔𐤓	
came	ha·yu	𐤄𐤉𐤅	
before you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
You have proceeded	vat·te·lekh	𐤅𐤕𐤋𐤊	
to make	vat·ta·a·seh	𐤅𐤕𐤏𐤔𐤄	
for yourself	le·kha	𐤋𐤊	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
and molten images	u·mas·se·kho·wt	𐤅𐤌𐤎𐤊𐤅𐤕	
to provoke	le·hakh·ee·se·nee	𐤋𐤄𐤊𐤏𐤉𐤎𐤍𐤉	
Me	ve·o·tee	𐤅𐤀𐤕𐤉	
and you have flung Me	hish·lakh·ta	𐤄𐤔𐤋𐤊𐤕	
behind	a·cha·re	𐤀𐤇𐤓𐤉	
your back	gaw·ve·kha	𐤂𐤅𐤊𐤎	
Because of all this	la·khen	𐤋𐤊𐤍	1 Kings 14:10
behold	hin·nee	𐤄𐤍𐤍𐤉	
I am bringing	me·vee	𐤌𐤁𐤉𐤀	
disaster	ra·ah	𐤓𐤏𐤄	
on	el	𐤀𐤋	
the house	bet	𐤁𐤉𐤕	
of Jeroboam :	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
I will cut off	ve·hikh·rat·tee	𐤅𐤄𐤊𐤓𐤕𐤉	
from Jeroboam	le·ya·ra·ve·am	𐤋𐤉𐤓𐤁𐤏𐤌	
every male	mash·teen	𐤌𐤔𐤕𐤉𐤍	

	be·qeer	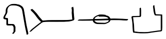	
both slave	a·tsur		
and free	ve·a·zuv		
in Israel	be·yis·ra·el	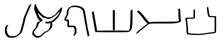	
I will burn up	u·vi·ar·tee		
	a·cha·re	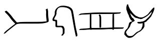	
the house	vet	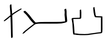	
of Jeroboam	ya·ra·ve·am		
as	ka·a·sher		
one burns up	ye·va·er	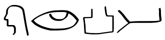	
dung	hag·ga·lal		
until	ad		
it is gone !	tum·mo		
who dies	ham·met		1 Kings 14:11
Anyone belonging to Jeroboam	le·ya·ra·ve·am		
in the city	ba·eer		
will be eaten	yo·khe·lu		
by dogs	hak·ke·la·veem		
and anyone who dies	ve·ham·met	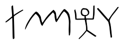	
in the field	bas·sa·deh	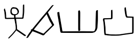	
will be eaten	yo·khe·lu		
by the birds	o·wph		
of the air ’	hash·sha·ma·yim		
For	kee	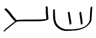	
the LORD	YHVH		
has spoken	dib·ber		
As for you	ve·at		1 Kings 14:12

get up	qu·mee	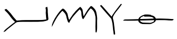	
and go	le·khee	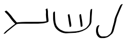	
home	le·ve·tekh	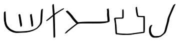	
enter	be·vo·ah	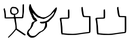	
When your feet	rag·la·yikh	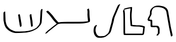	
the city	ha·ee·rah	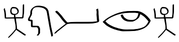	
will die	u·met	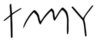	
the child	hay·ya·led	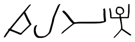	
will mourn	ve·sa·phe·du	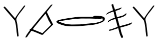	1 Kings 14:13
for him	lo	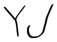	
All	khal	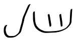	
Israel	yis·ra·el	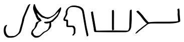	
and bury	ve·qa·ve·ru	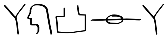	
him	o·to	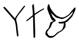	
For	kee	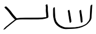	
this [is]	zeh	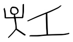	
the only one	le·vad·do	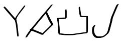	
who will receive a proper burial	ya·vo	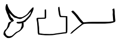	
belonging to Jeroboam	le·ya·ra·ve·am	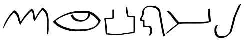	
	el	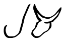	
	qa·ver	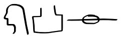	
because	ya·an	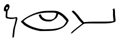	
found	nim·tsa	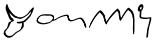	
only in him	vo	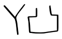	
any	da·var	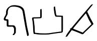	
good	to·wv	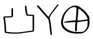	
	el	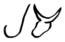	

has the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
in the house	be·vet	בבית	
of Jeroboam	ya·ra·ve·am	ירבעם	
will raise up	ve·he·qeem	והקים	1 Kings 14:14
Moreover the LORD	YHVH	יהוה	
for Himself	lo	לו	
a king	me·lekh	מלך	
over	al	על	
Israel	yis·ra·el	ישראל	
who	a·sher	אשר	
will cut off	yakh·reet	יכרית	
-	et	את	
the house	bet	בית	
of Jeroboam	ya·ra·ve·am	ירבעם	
This	zeh	זה	
is the day —	hay·yo·wm	היום	
-	u·meh	ומה	
yes, even	gam	גם	
today !	at·tah	עתה	
will strike	ve·hik·kah	והכה	1 Kings 14:15
For the LORD	YHVH	יהוה	
-	et	את	
Israel	yis·ra·el	ישראל	
as	ka·a·sher	כאשר	
is shaken	ya·nud	ינוד	

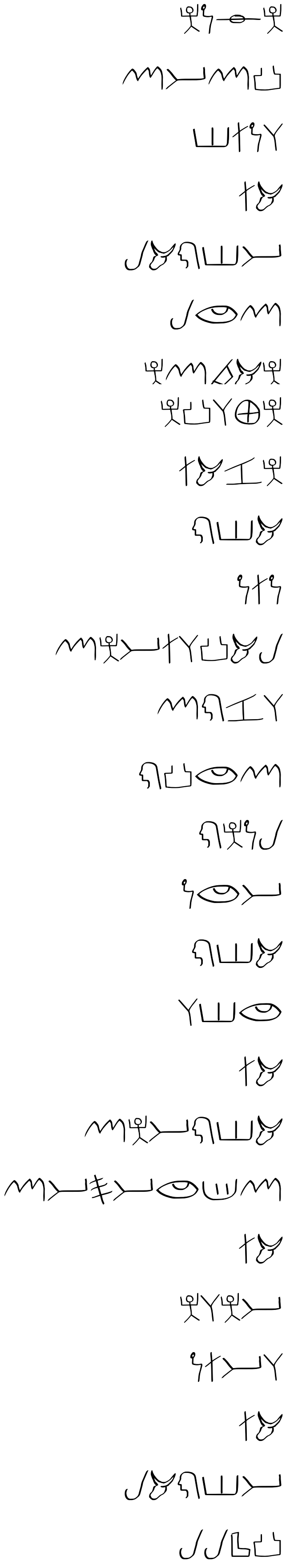

a reed	haq·qa·neh	
in the water	bam·ma·yim	
He will uproot	ve·na·tash	
-	et	
Israel	yis·ra·el	
from	me·al	
land	ha·a·da·mah	
good	hat·to·w·vah	
this	haz·zot	
that	a·sher	
He gave	na·tan	
their fathers	la·a·vo·w·te·hem	
and He will scatter them	ve·ze·ram	
beyond	me·e·ver	
the Euphrates	lan·na·har	
because	ya·an	
-	a·sher	
they have made	a·su	
-	et	
their Asherah poles	a·she·re·hem	
provoking	makh·ee·seem	
-	et	
the LORD {to anger}	YHVH	
So He will give	ve·yit·ten	1 Kings 14:16
-	et	
Israel over	yis·ra·el	
on account	big·lal	

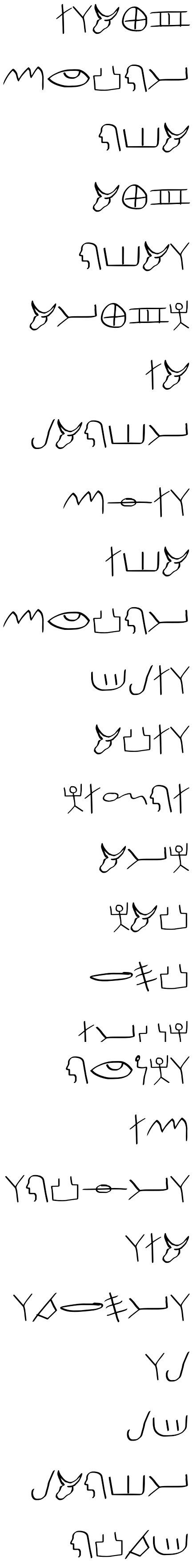

of the sins	chat·to·wt	
Jeroboam	ya·ra·ve·am	
-	a·sher	
has committed	cha·ta	
-	va·a·sher	
to commit ”	he·che·tee	
-	et	
and has caused Israel	yis·ra·el	
got up	vat·ta·qam	1 Kings 14:17
wife	e·shet	
Then Jeroboam’s	ya·ra·ve·am	
and departed	vat·te·lekh	
for	vat·ta·vo	
Tirzah	tir·tsa·tah	
and as soon as she	hee	
stepped over	ba·ah	
the threshold	ve·saph	
of the house	hab·ba·yit	
the boy	ve·han·na·ar	
died	met	
And they buried	vay·yiq·be·ru	1 Kings 14:18
him	o·to	
mourned	vay·yis·pe·du	
for him	lo	
and all	kal	
Israel	yis·ra·el	
according to the word	kid·var	

the LORD	YHVH		
that	a·sher		
had spoken	dib·ber		
through	be·yad	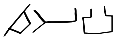	
His servant	av·do	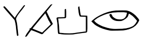	
Ahijah	a·chee·ya·hu	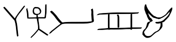	
the prophet	han·na·vee	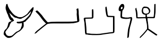	
As for the rest	ve·ye·ter	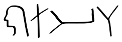	1 Kings 14:19
of the acts	div·re		
of Jeroboam	ya·ra·ve·am		
how	a·sher		
he waged war	nil·cham	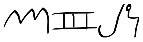	
and how	va·a·sher		
he reigned	ma·lakh	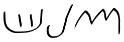	
they are indeed	hin·nam	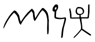	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	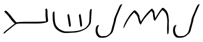	
of Israel	yis·ra·el	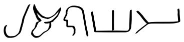	
And the length	ve·hay·ya·meem		1 Kings 14:20
-	a·sher		
reign	ma·lakh	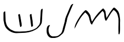	
of Jeroboam’s	ya·ra·ve·am		
[was] twenty-two	es·reem	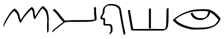	

	u·she·ta·yim	𐤅𐤔𐤕𐤉𐤌	
years	sha·nah	𐤔𐤍𐤄	
and he rested	vay·yish·kav	𐤅𐤉𐤔𐤊𐤁	
with	im	𐤏𐤌	
his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
Nadab	na·dav	𐤍𐤃𐤁	
and his son	be·no	𐤁𐤍𐤅	
in his place	tach·taw	𐤕𐤇𐤕𐤉𐤅 ⬭	
Meanwhile, Rehoboam	u·re·chav·am	𐤅𐤓𐤇𐤁𐤏𐤌	1 Kings 14:21
son	ben	𐤁𐤍	
of Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
reigned	ma·lakh	𐤌𐤋𐤊	
in Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
old	ben	𐤁𐤍	
was forty-one	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	ve·a·chat	𐤅𐤀𐤇𐤕	
years	sha·nah	𐤔𐤍𐤄	
[He]	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
when he became king	be·ma·le·kho	𐤁𐤌𐤋𐤊𐤅	
seventeen	u·sha·va	𐤅𐤔𐤁𐤏	
	es·reh	𐤏𐤔𐤓𐤄	
years	sha·nah	𐤔𐤍𐤄	
and he reigned	ma·lakh	𐤌𐤋𐤊	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
the city	ha·eer	𐤄𐤏𐤉𐤓	
in which	a·sher	𐤀𐤔𐤓	

had chosen	ba·char	בחר	
the LORD	YHVH	יהוה	
to put	la·sum	לשום	
-	et	את	
His Name	she·mo	שמו	
	sham	שם	
from all	mik·kol	מכל	
the tribes	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
name	ve·shem	ושם	
His mother’s	im·mo	אמו	
was Naamah	na·a·mah	נעמה	
the Ammonite	ha·am·mo·neet	העמנית	
did	vay·ya·as	ויעש	1 Kings 14:22
And Judah	ye·hu·dah	יהודה	
evil	ha·ra	הרע	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
they provoked Him to jealous anger	vay·qan·u	ויקנאו	
-	o·to	אתו	
more than all	mik·kol	מכל	
-	a·sher	אשר	
had done	a·su	עשו	
their fathers	a·vo·tam	אבתם	
and by the sins	be·chat·to·tam	בחטאתם	
-	a·sher	אשר	
they committed	cha·ta·u	חטאו	

built	vay·yiv·nu	𐤅𐤉𐤁𐤍𐤅	1 Kings 14:23
also	gam	𐤂𐤌	
They	hem·mah	𐤄𐤌𐤄	
for themselves	la·hem	𐤋𐤄𐤌	
high places	ba·mo·wt	𐤁𐤌𐤅𐤕	
sacred pillars	u·mats·tse·vo·wt	𐤅𐤌𐤑𐤁𐤅𐤕	
and Asherah poles	va·a·she·reem	𐤅𐤀𐤔𐤓𐤉𐤌	
on	al	𐤏𐤋	
every	kal	𐤊𐤋	
hill	giv·ah	𐤂𐤁𐤏𐤄	
high	ge·vo·hah	𐤂𐤁𐤄𐤄	
and under	ve·ta·chat	𐤅𐤕𐤇𐤕	
every	kal	𐤊𐤋	
tree	ets	𐤏𐤑	
green	ra·a·nan	𐤓𐤏𐤍𐤍	
even	ve·gam	𐤅𐤂𐤌	1 Kings 14:24
male shrine prostitutes	qa·desh	𐤒𐤃𐤔	
There were	ha·yah	𐤄𐤉𐤄	
in the land	va·a·rets	𐤁𐤀𐤓𐤑	
They imitated	a·su	𐤏𐤔𐤅	
all	ke·khol	𐤊𐤊𐤋	
the abominations	hat·to·w·a·vot	𐤄𐤕𐤅𐤏𐤁𐤕	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
had driven out	ho·w·reesh	𐤄𐤅𐤓𐤉𐤔	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
before	mip·pe·ne	𐤌𐤐𐤍𐤉	

the Israelites	be·ne	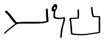	
	yis·ra·el		
-	vay·hee	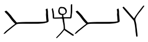	1 Kings 14:25
year	bash·sha·nah		
In the fifth	ha·cha·mee·sheet	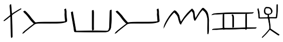	
reign	lam·me·lekh		
of Rehoboam's	re·chav·am		
came up	a·lah		
Shishak	shu·shaq		
king	me·lekh	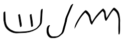	
of Egypt	mits·ra·yim		
and attacked	al		
Jerusalem	ye·ru·sha·lim		
He seized	vay·yiq·qach	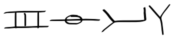	1 Kings 14:26
-	et		
the treasures	o·tse·ro·wt		
of the house	bet	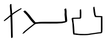	
of the LORD	YHVH		
and	ve·et		
-	o·wts·ro·wt		
palace	bet	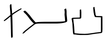	
of the royal	ham·me·lekh		
-	ve·et		
everything	hak·kol		
He took	la·qach	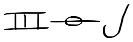	
including	vay·yiq·qach	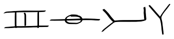	
-	et		

all	kal	
shields	ma·gin·ne	
the gold	haz·za·hav	
that	a·sher	
had made	a·sah	
Solomon	she·lo·moh	
made	vay·ya·as	1 Kings 14:27
Then King	ham·me·lekh	
Rehoboam	re·chav·am	
in their place	tach·tam	
shields	ma·gin·ne	
bronze	ne·cho·shet	
and committed [them]	ve·hiph·qeed	
to	al	
the care	yad	
of the captains	sa·re	
of the guard	ha·ra·tseem	
on duty	hash·sho·me·reem	
at the entrance	pe·tach	
palace	bet	
to the royal	ham·me·lekh	
And	vay·hee	1 Kings 14:28
whenever	mid·de	
entered	vo	
the king	ham·me·lekh	
the house	bet	
of the LORD	YHVH	

would bear the shields	yis·sa·um	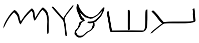	
the guards	ha·ra·tseem	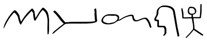	
and [later] they would return them	ve·he·shee·vum	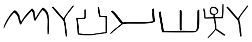	
to	el	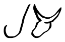	
	ta	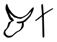	
the guardroom	ha·ra·tseem	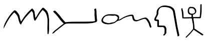	
As for the rest	ve·ye·ter	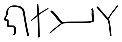	1 Kings 14:29
of the acts	div·re	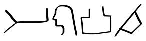	
of Rehoboam	re·chav·am	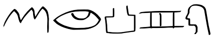	
along with all	ve·khal	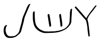	
that	a·sher	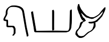	
he did	a·sah	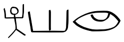	
not	ha·lo	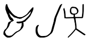	
[are] they	hem·mah	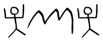	
written	khe·tu·veem	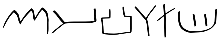	
in	al	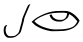	
the Book	se·pher	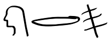	
of the Chronicles	div·re	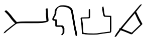	
	hay·ya·meem	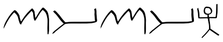	
of the Kings	le·mal·khe	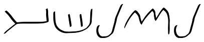	
of Judah ?	ye·hu·dah	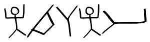	
war	u·mil·cha·mah	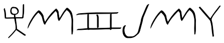	1 Kings 14:30
There was	ha·ye·tah	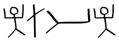	
between	ben	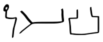	
Rehoboam	re·chav·am	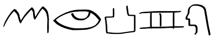	
	u·ven	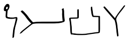	
and Jeroboam	ya·ra·ve·am	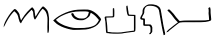	

throughout	kal	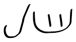	
[their] days	hay·ya·meem		
rested	vay·yish·kav		1 Kings 14:31
And Rehoboam	re·chav·am		
with	im		
his fathers	a·vo·taw	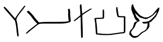	
and was buried	vay·yiq·qa·ver	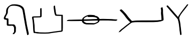	
with	im		
[them]	a·vo·taw		
in the City	be·eer		
of David	da·wid		
name	ve·shem		
his mother’s	im·mo	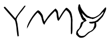	
was Naamah	na·a·mah	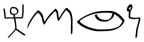	
the Ammonite	ha·am·mo·neet		
reigned	vay·yim·lokh		
Abijam	a·vee·yam	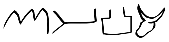	
And his son	be·no	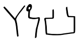	
in his place	tach·taw	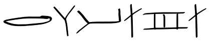	
year	u·vish·nat	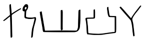	1 Kings 15:1
In the eighteenth	she·mo·neh		
	es·reh		
of the reign	lam·me·lekh		
of Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
became king	ma·lakh	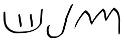	

Abijam	a·vee·yam	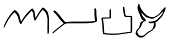	
of	al	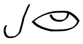	
Judah	ye·hu·dah	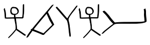	
three	sha·losh	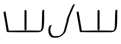	1 Kings 15:2
years	sha·neem	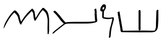	
and he reigned	ma·lakh	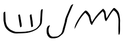	
in Jerusalem	bee·ru·sha·lim	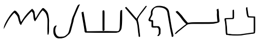	
name	ve·shem	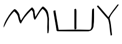	
His mother’s	im·mo	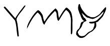	
was Maacah	ma·a·khah	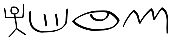	
daughter	bat	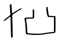	
of Abishalom	a·vee·sha·lo·wm	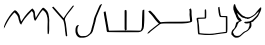	
And Abijam walked	vay·ye·lekh	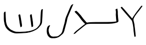	1 Kings 15:3
in all	be·khal	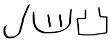	
the sins	chat·to·wt	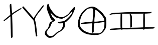	
that his father	a·vee	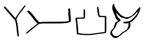	
-	a·sher	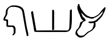	
had committed	a·sah	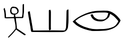	
before him	le·pha·naw	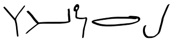	
not	ve·lo	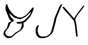	
was	ha·yah	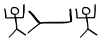	
and his heart	le·va·vo	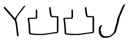	
as fully devoted	sha·lem	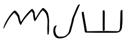	
to	im	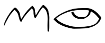	
the LORD	YHVH	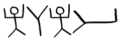	
his God	e·lo·haw	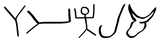	
as the heart	kil·vav	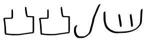	

of David	da·wid		
his forefather [had been]	a·vee	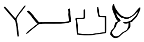	
Nevertheless	kee	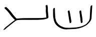	1 Kings 15:4
for the sake	le·ma·an		
of David	da·wid		
gave	na·tan	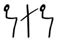	
the LORD	YHVH		
his God	e·lo·haw		
him	lo		
a lamp	neer	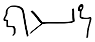	
in Jerusalem	bee·ru·sha·lim		
by raising up	le·ha·qeem	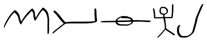	
-	et		
a son	be·no	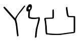	
to succeed him	a·cha·raw	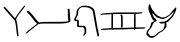	
and to make	u·le·ha·a·meed		
-	et		
Jerusalem {strong}	ye·ru·sha·lim		
For	a·sher		1 Kings 15:5
had done	a·sah		
David	da·wid		
-	et		
what was right	hay·ya·shar	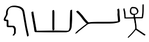	
in the eyes	be·e·ne	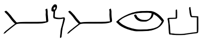	
of the LORD	YHVH		
and had not	ve·lo		
turned aside	sar		

from anything	mik·kol		
-	a·sher		
[the LORD] commanded	tsiw·va·hu		
all	kol		
the days	ye·me		
of his life	chay·yaw	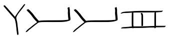	
except	raq	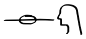	
in the matter	bid·var		
of Uriah	u·ree·yah	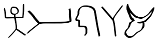	
the Hittite	ha·chit·tee		
war	u·mil·cha·mah	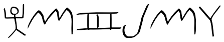	1 Kings 15:6
And there was	ha·ye·tah	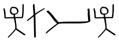	
between	ben	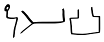	
[the houses of] Rehoboam	re·chav·am		
	u·ven	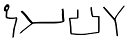	
and Jeroboam	ya·ra·ve·am		
all	kal	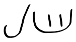	
the days	ye·me		
of [Abijam's] life	chay·yaw	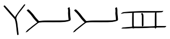	
As for the rest	ve·ye·ter	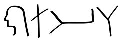	1 Kings 15:7
of the acts	div·re		
of Abijam	a·vee·yam	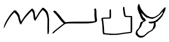	
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
not	ha·lo·w		

[are] they	hem	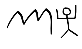	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re	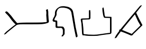	
	hay·ya·meem		
of the Kings	le·mal·khe	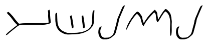	
of Judah ?	ye·hu·dah	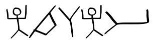	
war	u·mil·cha·mah	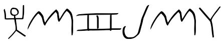	
And there was	ha·ye·tah	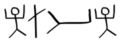	
between	ben	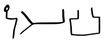	
Abijam	a·vee·yam	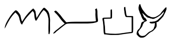	
	u·ven	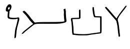	
and Jeroboam	ya·ra·ve·am		
rested	vay·yish·kav		1 Kings 15:8
And Abijam	a·vee·yam	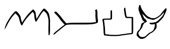	
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru	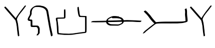	
-	o·to		
in the City	be·eer		
of David	da·wid		
reigned	vay·yim·lokh	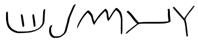	
Asa	a·sa		
and his son	ve·no		
in his place	tach·taw	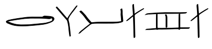	
year	u·vish·nat	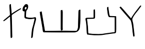	1 Kings 15:9

In the twentieth	es·reem	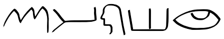	
of Jeroboam’s	le·ya·ra·ve·am		
reign	me·lekh	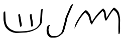	
over Israel	yis·ra·el	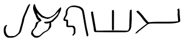	
became king	ma·lakh	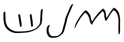	
Asa	a·sa		
	me·lekh	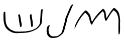	
of Judah	ye·hu·dah	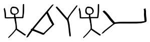	
forty-one	ve·ar·ba·eem		1 Kings 15:10
	ve·a·chat		
years	sha·nah	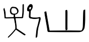	
and he reigned	ma·lakh	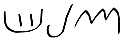	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem	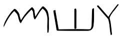	
His grandmother’s	im·mo	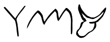	
was Maacah	ma·a·khah		
daughter	bat		
of Abishalom	a·vee·sha·lo·wm		
did	vay·ya·as		1 Kings 15:11
And Asa	a·sa		
what was right	hay·ya·shar	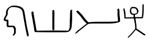	
in the eyes	be·e·ne	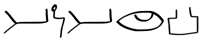	
of the LORD	YHVH		
David [had done]	ke·da·wid		
as his father	a·vee	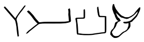	
He banished	vay·ya·a·ver		1 Kings 15:12
the male shrine prostitutes	haq·qe·de·sheem		

from	min	מן	
the land	ha·a·rets	הארץ	
and removed	vay·ya·sar	ויסר	
-	et	את	
all	kal	כל	
the idols	hag·gil·lu·leem	הגללים	
that	a·sher	אשר	
had made	a·su	עשו	
his fathers	a·vo·taw	אבתיו	
He also	ve·gam	וגם	1 Kings 15:13
-	et	את	
Maacah	ma·a·khah	מעכה	
his grandmother	im·mo	אמו	
removed	vay·si·re·ha	ויסרה	
from [her position as] queen mother	mig·ge·vee·rah	מגבירה	
because	a·sher	אשר	
she had made	a·se·tah	עשתה	
a detestable	miph·le·tset	מפלצת	
Asherah pole	la·a·she·rah	לאשרה	
chopped down	vay·yikh·rot	ויכרת	
Asa	a·sa	אסא	
-	et	את	
the pole	miph·lats·tah	מפלצתה	
and burned	vay·yis·roph	וישרף	
Valley	be·na·chal	בנחל	
it in the Kidron	qid·ro·wn	קדרון	
The high places	ve·hab·ba·mo·wt	והבמות	1 Kings 15:14

were not	lo		
removed	sa·ru		
but	raq	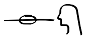	
heart	le·vav		
Asa's	a·sa		
was	ha·yah	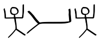	
fully devoted	sha·lem	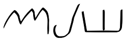	
to	im		
the LORD	YHVH		
all	kal		
his days	ya·maw		
And he brought	vay·ya·ve	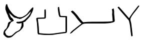	1 Kings 15:15
-	et		
had dedicated	qa·de·she		
and his father	a·vee	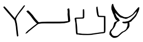	
that he	ve·qa·de·sho	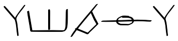	
into the house	bet	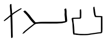	
of the LORD	YHVH		
the silver	ke·seph		
and gold	ve·za·hav	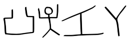	
and other articles	ve·khe·leem	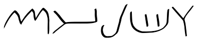	
war	u·mil·cha·mah	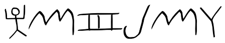	1 Kings 15:16
Now there was	ha·ye·tah	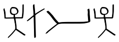	
between	ben	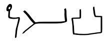	
Asa	a·sa		
	u·ven	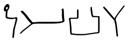	
and Baasha	ba·sha		

king	me·lekh	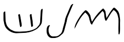	
of Israel	yis·ra·el	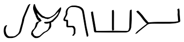	
throughout	kal		
their days	ye·me·hem	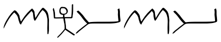	
went to war	vay·ya·al		1 Kings 15:17
Baasha	ba·sha		
king	me·lekh	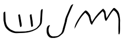	
of Israel	yis·ra·el	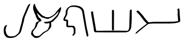	
against	al		
Judah	ye·hu·dah		
and fortified	vay·yi·ven	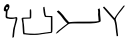	
	et		
Ramah	ha·ra·mah	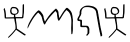	
	le·vil·tee	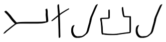	
to prevent	tet		
[anyone] from leaving	yo·tse		
or entering the territory of	va·va		
Asa	le·a·sa		
king	me·lekh	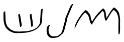	
of Judah	ye·hu·dah	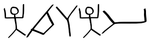	
withdrew	vay·yiq·qach	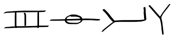	1 Kings 15:18
So Asa	a·sa		
-	et		
all	kal		
the silver	hak·ke·seph		
and gold	ve·haz·za·hav		
that remained	han·no·w·ta·reem		

in the treasuries	be·o·wts·ro·wt	𐤁𐤀𐤅𐤑𐤓𐤅𐤕	
of the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and	ve·et	𐤅𐤀𐤕	
-	o·wts·ro·wt	𐤀𐤅𐤑𐤓𐤅𐤕	
palace	bet	𐤁𐤉𐤕	
the royal	mɛ·lɛkh	𐤌𐤋𐤊	
He entrusted it	vay·yit·te·nem	𐤅𐤉𐤕𐤍𐤌	
	be·yad	𐤁𐤉𐤃	
to his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
and sent them	vay·yish·la·chem	𐤅𐤉𐤔𐤋𐤇𐤌	
-	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	a·sa	𐤀𐤎𐤀	
to	el	𐤀𐤋	
	ben	𐤁𐤍	
Ben-hadad	ha·dad	𐤄𐤃𐤃	
son	ben	𐤁𐤍	
of Tabrimmon	tav·rim·mon	𐤈𐤁𐤓𐤌𐤍	
the son	ben	𐤁𐤍	
of Hezion	chez·yo·wn	𐤇𐤆𐤉𐤅𐤍	
king	me·lekh	𐤌𐤋𐤊	
of Aram	a·ram	𐤀𐤓𐤌	
who was ruling	hay·yo·shev	𐤄𐤉𐤔𐤁	
in Damascus :	be·dam·me·seq	𐤁𐤃𐤌𐤔𐤒	
with this message	le·mor	𐤋𐤀𐤌𐤓	
“ [Let there be] a treaty	be·reet	𐤁𐤓𐤉𐤕	1 Kings 15:19
between me and you	be·nee	𐤁𐤉𐤍𐤉	

between	u·ve·ne·kha	
	ben	
my father	a·vee	
	u·ven	
and your father	a·vee·kha	
See	hin·neh	
I have sent	sha·lach·tee	
you	le·kha	
a gift	sho·chad	
of silver	ke·seph	
and gold	ve·za·hav	
Now go	lekh	
and break	ha·phe·rah	
-	et	
your treaty	be·ree·te·kha	
with	et	
Baasha	ba·sha	
king	me·lekh	
of Israel	yis·ra·el	
so that he will withdraw	ve·ya·a·leh	
from me ”	me·a·lay	
listened	vay·yish·ma	1 Kings 15:20
	ben	
And Ben-hadad	ha·dad	
to	el	
King	ham·me·lekh	
Asa	a·sa	

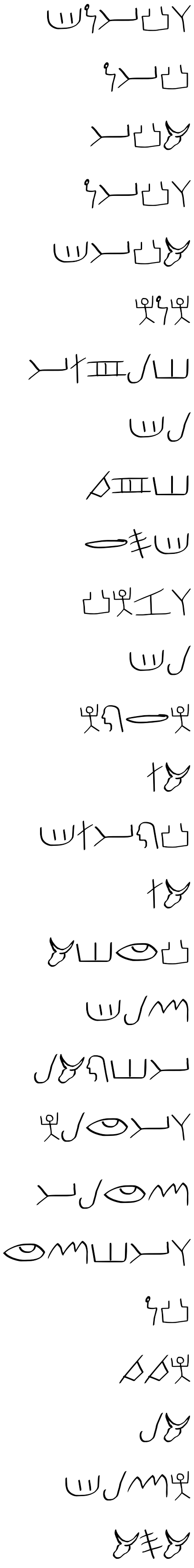

and sent	vay·yish·lach	
-	et	
the commanders	sa·re	
of his armies	ha·cha·ya·leem	
-	a·sher	
	lo	
against	al	
the cities	a·re	
of Israel	yis·ra·el	
conquering	vay·yakh	
-	et	
Ijon	ee·yo·wn	
-	ve·et	
Dan	dan	
-	ve·et	
	a·vel	
	bet	
Abel-beth-maacah	ma·a·khah	
including	ve·et	
the region	kal	
of Chinnereth	kin·ro·wt	
and	al	
the whole	kal	
land	e·rets	
of Naphtali	naph·ta·lee	
When	vay·hee	1 Kings 15:21
learned of this	kish·mo·a	

Baasha	ba·sha		
he stopped	vay·yech·dal	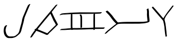	
fortifying	mib·be·no·wt	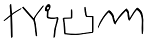	
-	et		
Ramah	ha·ra·mah	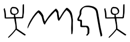	
and withdrew	vay·ye·shev		
to Tirzah	be·tir·tsah		
Then King	ve·ham·me·lekh		1 Kings 15:22
Asa	a·sa		
summoned	hish·mee·a		
	et		
all [the men]	kal		
of Judah	ye·hu·dah	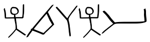	
with no	en	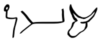	
exceptions	na·qee	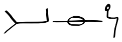	
and they carried away	vay·yis·u		
-	et		
the stones	av·ne	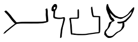	
of Ramah	ha·ra·mah	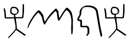	
-	ve·et		
and the timbers	e·tse·ha		
-	a·sher		
had used for building	ba·nah		
Baasha	ba·sha		
built up	vay·yi·ven	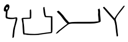	
And with [these materials]	bam		

King	ham·me·lekh	המלך	
Asa	a·sa	אסא	
-	et	את	
Geba	ge·va	גבע	
of Benjamin	bin·ya·min	בנימן	
as well as	ve·et	ואת	
Mizpah	ham·mits·pah	המצפה	
Now the rest	ve·ye·ter	ויתר	1 Kings 15:23
	kal	כל	
of the acts	div·re	דברי	
of Asa	a·sa	אסא	
all	ve·khal	וכל	
his might	ge·vu·ra·to	גבורתו	
along with all	ve·khal	וכל	
his accomplishments	a·sher	אשר	
	a·sah	עשה	
and the cities	ve·he·a·reem	והערים	
-	a·sher	אשר	
he built	ba·nah	בנה	
not	ha·lo	הלא	
[are] they	hem·mah	המה	
written	khe·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	

of Judah ?	ye·hu·dah	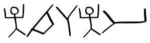	
however	raq	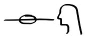	
	le·et		
In his old age	ziq·na·to	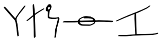	
he became diseased	cha·lah	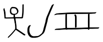	
-	et		
in his feet	rag·law	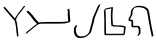	
rested	vay·yish·kav		1 Kings 15:24
And Asa	a·sa		
with	im		
his fathers	a·vo·taw	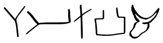	
and was buried	vay·yiq·qa·ver	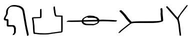	
with	im		
[them]	a·vo·taw	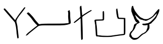	
in the city	be·eer		
David	da·wid		
of his father	a·vee	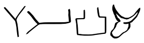	
reigned	vay·yim·lokh		
Jehoshaphat	ye·ho·wo·sha·phat		
and his son	be·no	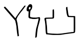	
in his place	tach·taw	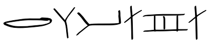	
Nadab	ve·na·dav	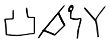	1 Kings 15:25
son	ben		
of Jeroboam	ya·ra·ve·am		
became king	ma·lakh	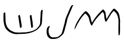	
of	al		
Israel	yis·ra·el	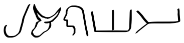	

year	bish·nat	𐤁𐤔𐤍𐤕	
In the second	she·ta·yim	𐤔𐤕𐤉𐤌	
of Asa’s	le·a·sa	𐤋𐤀𐤎𐤀	
reign	me·lekh	𐤌𐤋𐤊	
over Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and he reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
-	al	𐤏𐤋	
-	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
two years	she·na·ta·yim	𐤔𐤍𐤕𐤉𐤌	
And he did	vay·ya·as	𐤅𐤉𐤏𐤔	1 Kings 15:26
evil	ha·ra	𐤄𐤓𐤏	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and walked	vay·ye·lekh	𐤅𐤉𐤋𐤊	
in the way	be·de·rekh	𐤁𐤃𐤓𐤊	
of his father	a·vee	𐤀𐤁𐤉𐤅	
and in his sin	u·ve·chat·ta·to	𐤅𐤁𐤇𐤈𐤀𐤕𐤅	
which	a·sher	𐤀𐤔𐤓	
to commit	he·che·tee	𐤄𐤇𐤈𐤉𐤀	
-	et	𐤀𐤕	
he had caused Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
conspired	vay·yiq·shor	𐤅𐤉𐤒𐤔𐤓	1 Kings 15:27
against Nadab	a·law	𐤏𐤋𐤉𐤅	
Then Baasha	ba·sha	𐤁𐤏𐤔𐤀	
son	ben	𐤁𐤍	
of Ahijah	a·chee·yah	𐤀𐤇𐤉𐤄	
of the house	le·vet	𐤋𐤁𐤉𐤕	

of Issachar	yis·sa·sh·khar	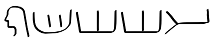	
struck him down	vay·yak·ke·hu	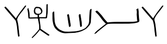	
and Baasha	va·sha	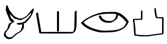	
at Gibbethon	be·gib·be·to·wn	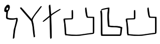	
-	a·sher	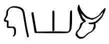	
of the Philistines	lap·pe·lish·teem	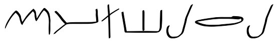	
while Nadab	ve·na·dav	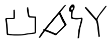	
and all	ve·khal	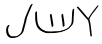	
Israel	yis·ra·el	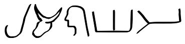	
were besieging	tsa·reem	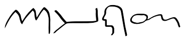	
	al	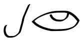	
[the city]	gib·be·to·wn	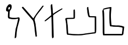	
killed Nadab	vay·mi·te·hu	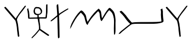	1 Kings 15:28
Baasha	va·sha	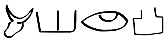	
year	bish·nat	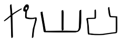	
In the third	sha·losh	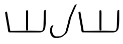	
of Asa’s	le·a·sa	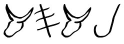	
reign	me·lekh	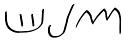	
over Judah	ye·hu·dah	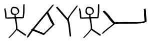	
and reigned	vay·yim·lokh	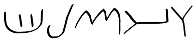	
in his place	tach·taw	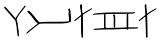	
As soon as	vay·hee	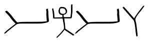	1 Kings 15:29
Baasha became king	khe·ma·le·kho	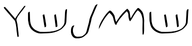	
he struck down	hik·kah	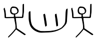	
-	et	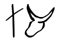	
the entire	kal	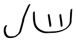	
household	bet	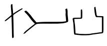	

of Jeroboam	ya·ra·ve·am		
He did not	lo		
leave	hish·eer		
anyone	kal		
that breathed	ne·sha·mah		
to Jeroboam	le·ya·ra·ve·am		
	ad		
but destroyed them all	hish·mi·do		
according to the word	kid·var		
the LORD	YHVH		
that	a·sher		
had spoken	dib·ber		
through	be·yad	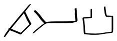	
His servant	av·do	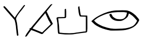	
Ahijah	a·chee·yah	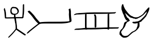	
the Shilonite	hash·shee·lo·nee	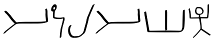	
because	al		1 Kings 15:30
of the sins	chat·to·wt		
Jeroboam	ya·ra·ve·am		
-	a·sher		
had committed	cha·ta	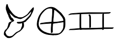	
and	va·a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	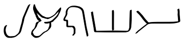	
to anger	be·kha·so		
-	a·sher		

and because he had provoked	hikh·ees		
-	et		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	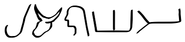	
As for the rest	ve·ye·ter	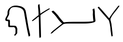	1 Kings 15:31
of the acts	div·re		
of Nadab	na·dav		
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
not	ha·lo	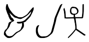	
[are] they	hem	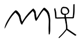	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	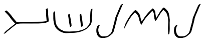	
of Israel ?	yis·ra·el	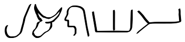	
war	u·mil·cha·mah	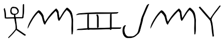	1 Kings 15:32
And there was	ha·ye·tah	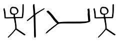	
between	ben	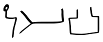	
Asa	a·sa		
	u·ven	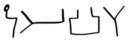	
and Baasha	ba·sha		
king	me·lekh	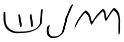	

of Israel	yis·ra·el	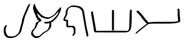	
throughout	kal	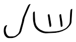	
their days	ye·me·hem	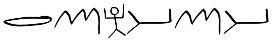	
year	bish·nat	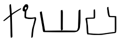	1 Kings 15:33
In the third	sha·losh	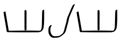	
of Asa’s	le·a·sa	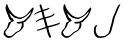	
reign	me·lekh	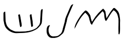	
over Judah	ye·hu·dah	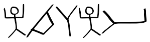	
became king	ma·lakh	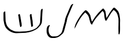	
Baasha	ba·sha	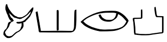	
son	ben	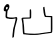	
of Ahijah	a·chee·yah	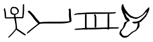	
of	al	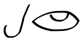	
all	kal	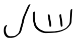	
Israel	yis·ra·el	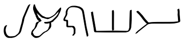	
and he reigned in Tirzah	be·tir·tsah	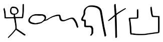	
twenty-four	es·reem	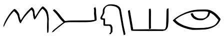	
	ve·ar·ba	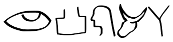	
years	sha·nah	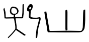	
And [Baasha] did	vay·ya·as	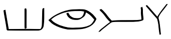	1 Kings 15:34
evil	ha·ra	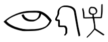	
in the sight	be·e·ne	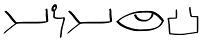	
of the LORD	YHVH	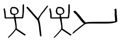	
and walked	vay·ye·lekh	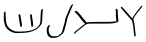	
in the way	be·de·rekh	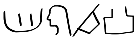	
of Jeroboam	ya·ra·ve·am	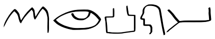	
and in his sin	u·ve·chat·ta·to	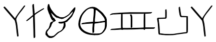	

which	a·sher	אשר	
to commit	he·che·tee	החטיא	
-	et	את	
he had caused Israel	yis·ra·el	ישראל ס	
came	vay·hee	ויהי	1 Kings 16:1
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Jehu	ye·hu	יהוא	
son	ben	בן	
of Hanani	cha·na·nee	חנני	
against	al	על	
Baasha	ba·sha	בעשא	
saying :	le·mor	לאמר	
“ Even	ya·an	יען	1 Kings 16:2
though	a·sher	אשר	
I lifted you	ha·ree·mo·tee·kha	הרימתיך	
out	min	מן	
of the dust	he·a·phar	העפר	
and made	va·et·ten·kha	ואתנך	
you ruler	na·geed	נגיד	
over	al	על	
My people	am·mee	עמי	
Israel	yis·ra·el	ישראל	
you have walked	vat·te·lekh	ותלך	
in the way	be·de·rekh	בדרך	
of Jeroboam	ya·ra·ve·am	ירבעם	

to sin	vat·ta·cha·ti	𐤅𐤕𐤇𐤈𐤀	
-	et	𐤀𐤕	
and have caused My people	am·mee	𐤏𐤌𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and to provoke Me to anger	le·hakh·ee·se·nee	𐤋𐤄𐤊𐤏𐤉𐤎𐤍𐤉	
by their sins	be·chat·to·tam	𐤁𐤇𐤈𐤀𐤕𐤌	
So now	hin·nee	𐤄𐤍𐤍𐤉	1 Kings 16:3
I will consume	mav·eer	𐤌𐤁𐤏𐤉𐤓	
	a·cha·re	𐤀𐤇𐤓𐤉	
Baasha	va·sha	𐤁𐤏𐤔𐤀	
	ve·a·cha·re	𐤅𐤀𐤇𐤓𐤉	
and his house	ve·to	𐤁𐤉𐤕𐤅	
and I will make	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	
-	et	𐤀𐤕	
your house	be·te·kha	𐤁𐤉𐤕𐤊	
like that	ke·vet	𐤊𐤁𐤉𐤕	
of Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Nebat :	ne·vat	𐤍𐤁𐤈	
who dies	ham·met	𐤄𐤌𐤕	1 Kings 16:4
Anyone belonging to Baasha	le·va·sha	𐤋𐤁𐤏𐤔𐤀	
in the city	ba·eer	𐤁𐤏𐤉𐤓	
will be eaten	yo·khe·lu	𐤉𐤀𐤊𐤋𐤅	
by dogs	hak·ke·la·veem	𐤄𐤊𐤋𐤁𐤉𐤌	
and anyone who dies	ve·ham·met	𐤅𐤄𐤌𐤕	
	lo	𐤋𐤅	

in the field	bas·sa·deh	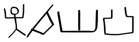	
will be eaten	yo·khe·lu		
by the birds	o·wph		
of the air ”	hash·sha·ma·yim		
As for the rest	ve·ye·ter	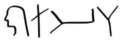	1 Kings 16:5
of the acts	div·re		
of Baasha	va·sha		
along with his accomplishments	va·a·sher		
	a·sah		
and might	u·ge·vu·ra·to		
not	ha·lo	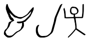	
[are] they	hem	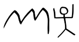	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	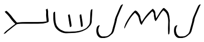	
of Israel ?	yis·ra·el	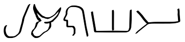	
rested	vay·yish·kav		1 Kings 16:6
And Baasha	ba·sha		
with	im		
his fathers	a·vo·taw	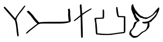	
and was buried	vay·yiq·qa·ver	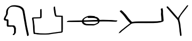	
in Tirzah	be·tir·tsah		
reigned	vay·yim·lokh		
Elah	e·lah	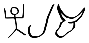	

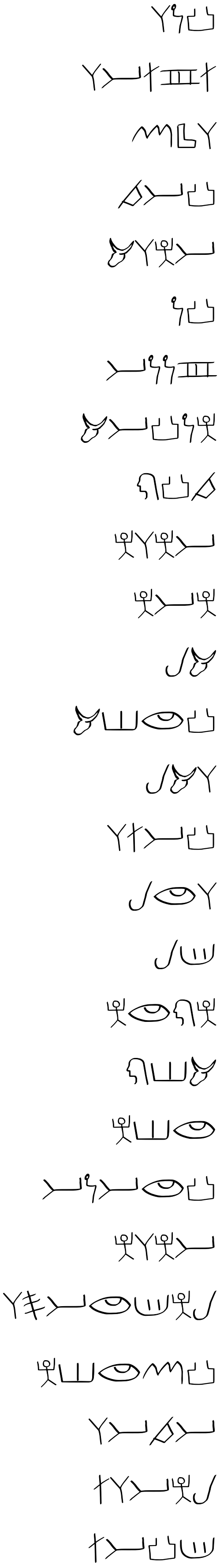

and his son	ve·no	
in his place	tach·taw	
Moreover	ve·gam	1 Kings 16:7
through	be·yad	
Jehu	ye·hu	
son	ben	
of Hanani	cha·na·nee	
the prophet	han·na·vee	
the word	de·var	
of the LORD	YHVH	
came	ha·yah	
against	el	
Baasha	ba·sha	
[and]	ve·el	
his house	be·to	
because of	ve·al	
all	kal	
the evil	ha·ra·ah	
-	a·sher	
he had done	a·sah	
in the sight	be·e·ne	
of the LORD	YHVH	
provoking Him to anger	le·hakh·ee·so	
with the work	be·ma·a·seh	
of his hands	ya·daw	
and becoming	lih·yo·wt	
like the house	ke·vet	

of Jeroboam	ya·ra·ve·am		
and also	ve·al		
because	a·sher		
Baasha had struck down	hik·kah		
[the house of Jeroboam]	o·to		
year	bish·nat		1 Kings 16:8
In the twenty-sixth	es·reem	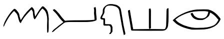	
	va·shesh		
	sha·nah	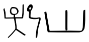	
of Asa’s	le·a·sa		
reign	me·lekh	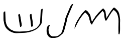	
over Judah	ye·hu·dah	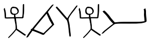	
became king	ma·lakh	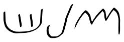	
Elah	e·lah	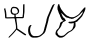	
son	ben		
of Baasha	ba·sha		
of	al		
Israel	yis·ra·el	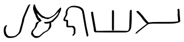	
and he reigned in Tirzah	be·tir·tsah		
two years	she·na·ta·yim	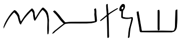	
conspired	vay·yiq·shor	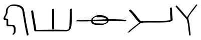	1 Kings 16:9
against him	a·law	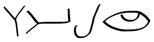	
[Elah’s] servant	av·do	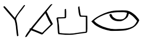	
Zimri	zim·ree		
the commander	sar		
of half	ma·cha·tseet	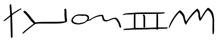	

his chariots	ha·ra·khev		
However, while Elah	ve·hu		
was in Tirzah	ve·tir·tsah		
getting drunk	sho·teh	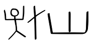	
	shik·ko·wr		
in the house	bet	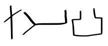	
of Arza	ar·tsa		
	a·sher		
the steward	al		
of [his] household	hab·ba·yit	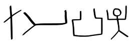	
[there]	be·tir·tsah		
went in	vay·ya·vo	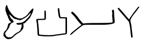	1 Kings 16:10
Zimri	zim·ree		
struck Elah down	vay·yak·ke·hu	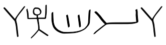	
and killed him	vay·mee·te·hu		
year	bish·nat		
So in the twenty-seventh	es·reem	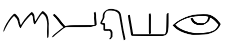	
	va·she·va		
of Asa’s	le·a·sa		
reign	me·lekh	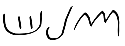	
over Judah	ye·hu·dah		
And Zimri reigned	vay·yim·lokh		
in his place	tach·taw	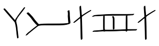	
As soon as	vay·hee	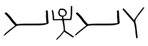	1 Kings 16:11
[Zimri] began to reign	ve·ma·le·kho		
and was seated	ke·shiv·to		
on	al		

the throne	kis·o		
he struck down	hik·kah		
-	et		
the entire	kal		
household	bet	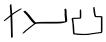	
of Baasha	ba·sha		
He did not	lo		
leave	hish·eer		
	lo		
a single male	mash·teen		
	be·qeer	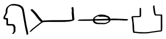	
whether a kinsman	ve·go·a·law		
or friend	ve·re·e·hu		
destroyed	vay·yash·med		1 Kings 16:12
So Zimri	zim·ree		
-	et		
the entire	kal	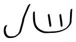	
household	bet	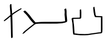	
of Baasha	ba·sha		
according to the word	kid·var		
the LORD	YHVH		
that	a·sher		
had spoken	dib·ber		
against	el		
Baasha	ba·sha		
through	be·yad	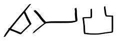	
Jehu	ye·hu		

the prophet	han·na·vee	הנביא	
This happened because of	el	אל	1 Kings 16:13
all	kal	כל	
the sins	chat·to·wt	חטאות	
Baasha	ba·sha	בעשא	
[and]	ve·chat·to·wt	וחטאות	
Elah	e·lah	אלה	
his son	ve·no	בנו	
-	a·sher	אשר	
had committed	cha·te·u	חטאו	
-	va·a·sher	ואשר	
to commit	he·che·tee·u	החטיאו	
-	et	את	
and had caused Israel	yis·ra·el	ישראל	
provoking	le·hakh·ees	להכעיס	
-	et	את	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel, {to anger}	yis·ra·el	ישראל	
with their worthless idols	be·hav·le·hem	בהבליהם	
As for the rest	ve·ye·ter	ויתר	1 Kings 16:14
of the acts	div·re	דברי	
of Elah	e·lah	אלה	
along with all	ve·khal	וכל	
his accomplishments	a·sher	אשר	
	a·sah	עשה	

not	ha·lo·w	הלוא	
[are] they	hem	הם	
written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	
of Israel ?	yis·ra·el	ישראלפ	
year	bish·nat	בשנת	1 Kings 16:15
In the twenty-seventh	es·reem	עשרים	
	va·she·va	ושבע	
	sha·nah	שנה	
of Asa’s	le·a·sa	לאסא	
reign	me·lekh	מלך	
over Judah	ye·hu·dah	יהודה	
reigned	ma·lakh	מלך	
Zimri	zim·ree	זמרי	
for seven	shiv·at	שבעת	
days	ya·meem	ימים	
in Tirzah	be·tir·tsah	בתרצה	
Now the troops	ve·ha·am	והעם	
were encamped	cho·neem	חנים	
against	al	על	
Gibbethon	gib·be·to·wn	גבתון	
-	a·sher	אשר	
of the Philistines	lap·pe·lish·teem	לפלשתים	

heard	vay·yish·ma	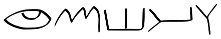	1 Kings 16:16
and the people	ha·am	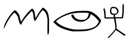	
in the camp	ha·cho·neem	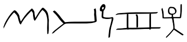	
	le·mor	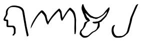	
had not only conspired	qa·shar	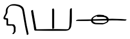	
that Zimri	zim·ree	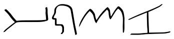	
but had also	ve·gam	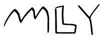	
struck down	hik·kah	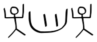	
-	et	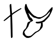	
the king	ham·me·lekh	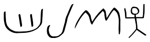	
king	vay·yam·li·khu	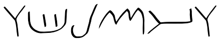	
all	khal	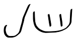	
Israel	yis·ra·el	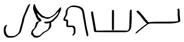	
-	et	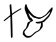	
{proclaimed} Omri	a·me·ree	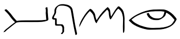	
the commander	sar	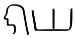	
of the army	tsa·va	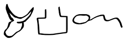	
over	al	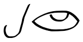	
Israel	yis·ra·el	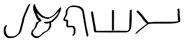	
day	bay·yo·wm	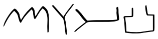	
that very	ha·hu	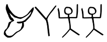	
So there in the camp	bam·ma·cha·neh	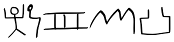	
marched up	vay·ya·a·leh	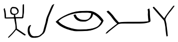	1 Kings 16:17
Then Omri	a·me·ree	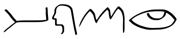	
all	ve·khal	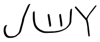	
the Israelites	yis·ra·el	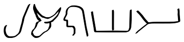	
and	im·mo	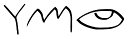	

from Gibbethon	mig·gib·be·to·wn		
and besieged	vay·ya·tsu·ru		
	al		
Tirzah	tir·tsah		
-	vay·hee	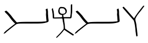	1 Kings 16:18
saw	kir·o·wt		
When Zimri	zim·ree		
that	kee	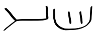	
was captured	nil·ke·dah	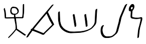	
the city	ha·eer		
he entered	vay·ya·vo	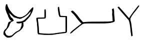	
	el		
the citadel	ar·mo·wn	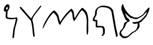	
palace	bet	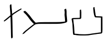	
of the royal	ham·me·lekh		
and burned it down	vay·yis·roph		
upon himself	a·law	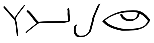	
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	bet	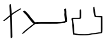	
-	me·lekh	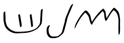	
	ba·esh		
So he died	vay·ya·mot	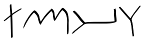	
because of	al		1 Kings 16:19
the sins	chat·ta·to		
-	a·sher		
he had committed	cha·ta	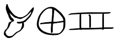	
doing	la·a·so·wt		

evil	ha·ra		
in the sight	be·e·ne	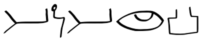	
of the LORD	YHVH		
and following	la·le·khet	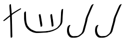	
the example	be·de·rekh		
of Jeroboam	ya·ra·ve·am		
and the sin	u·ve·chat·ta·to	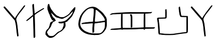	
-	a·sher		
he had committed	a·sah		
to commit	le·ha·cha·tee		
-	et		
and had caused Israel	yis·ra·el	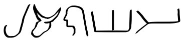	
As for the rest	ve·ye·ter	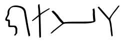	1 Kings 16:20
of the acts	div·re		
of Zimri	zim·ree		
and the treason	ve·qish·ro	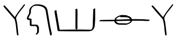	
	a·sher		
he committed	qa·shar	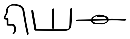	
not	ha·lo	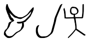	
[are] they	hem	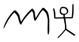	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	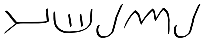	
of Israel ?	yis·ra·el		

At that time	az		1 Kings 16:21
were divided :	ye·cha·leq	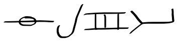	
the people	ha·am		
of Israel	yis·ra·el	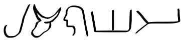	
Half	la·che·tsee	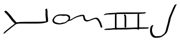	
	cha·tsee		
of the people	ha·am		
supported	ha·yah	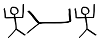	
	a·cha·re	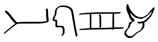	
Tibni	tiv·nee		
son	ben		
of Ginath	gee·nat	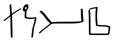	
as king	le·ham·lee·kho	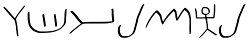	
and half	ve·ha·cha·tsee	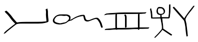	
supported	a·cha·re	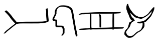	
Omri	a·me·ree		
proved stronger	vay·ye·che·zaq	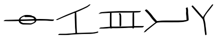	1 Kings 16:22
But the followers	ha·am		
-	a·sher		
-	a·cha·re	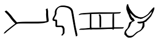	
of Omri	a·me·ree		
-	et		
than those	ha·am		
-	a·sher		
-	a·cha·re	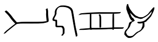	
of Tibni	tiv·nee		
son	ben		

of Ginath	gee·nat	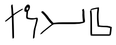	
died	vay·ya·mat	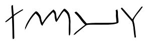	
So Tibni	tiv·nee	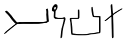	
became king	vay·yim·lokh	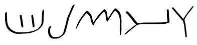	
and Omri	a·me·ree	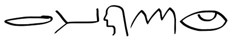	
year	bish·nat	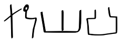	1 Kings 16:23
In the thirty-first	she·lo·sheem	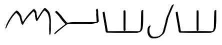	
	ve·a·chat	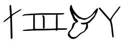	
	sha·nah	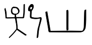	
of Asa’s	le·a·sa	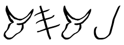	
reign	me·lekh	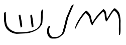	
over Judah	ye·hu·dah	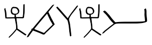	
became king	ma·lakh	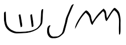	
Omri	a·me·ree	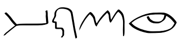	
of	al	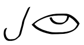	
Israel	yis·ra·el	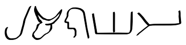	
[and he reigned] twelve	she·tem	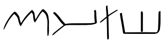	
	es·reh	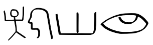	
years	sha·nah	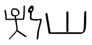	
in Tirzah	be·tir·tsah	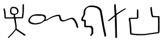	
-	ma·lakh	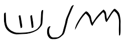	
six	shesh	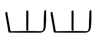	
[of them]	sha·neem	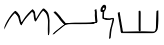	
He bought	vay·yi·qen	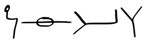	1 Kings 16:24
	et	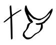	
the hill	ha·har	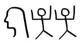	
of Samaria	sho·me·ro·wn	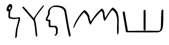	

from	me·et		
Shemer	she·mer		
for two talents	be·khik·ke·ra·yim	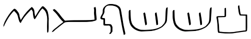	
of silver	ka·seph		
and built [a city]	vay·yi·ven	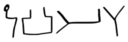	
-	et		
[there]	ha·har		
calling	vay·yiq·ra	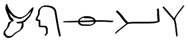	
-	et		
-	shem		
[it]	ha·eer		
-	a·sher		
-	ba·nah		
after	al		
the name	shem		
of Shemer	she·mer		
who had owned	a·do·ne		
the hill	ha·har		
Samaria	sho·me·ro·wn		
did	vay·ya·a·seh		1 Kings 16:25
But Omri	a·me·ree		
evil	ha·ra		
in the sight	be·e·ne	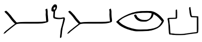	
of the LORD	YHVH		
and acted more wickedly	vay·ya·ra		
than all	mik·kol		
who [were]	a·sher		

before him	le·pha·naw	
For he walked	vay·ye·lekh	1 Kings 16:26
in all	be·khal	
the ways	de·rekh	
of Jeroboam	ya·ra·ve·am	
son	ben	
of Nebat	ne·vat	
and in his sins	u·ve·chat·to·taw	
which	a·sher	
to commit	he·che·tee	
-	et	
he caused Israel	yis·ra·el	
provoking	le·hakh·ees	
{to anger}	et	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
with their worthless idols	be·hav·le·hem	
As for the rest	ve·ye·ter	1 Kings 16:27
of the acts	div·re	
of Omri	a·me·ree	
along with his accomplishments	a·sher	
	a·sah	
and the might	u·ge·vu·ra·to	
-	a·sher	
he exercised	a·sah	
not	ha·lo	

[are] they	hem	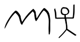	
written	ke·tu·veem	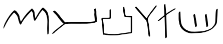	
in	al	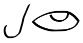	
the Book	se·pher	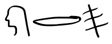	
of the Chronicles	div·re	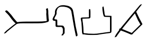	
	hay·ya·meem	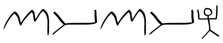	
of the Kings	le·mal·khe	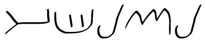	
of Israel ?	yis·ra·el	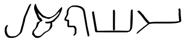	
rested	vay·yish·kav	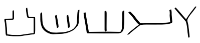	1 Kings 16:28
And Omri	a·me·ree	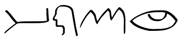	
with	im	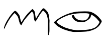	
his fathers	a·vo·taw	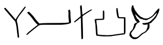	
and was buried	vay·yiq·qa·ver	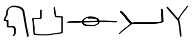	
in Samaria	be·sho·me·ro·wn	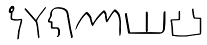	
reigned	vay·yim·lokh	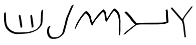	
Ahab	ach·av	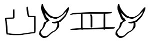	
and his son	be·no	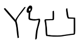	
in his place	tach·taw	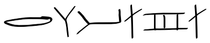	
Ahab	ve·ach·av	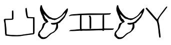	1 Kings 16:29
son	ben	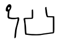	
of Omri	a·me·ree	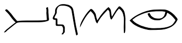	
became king	ma·lakh	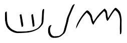	
of	al	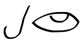	
Israel	yis·ra·el	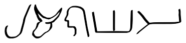	
year	bish·nat	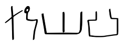	
In the thirty-eighth	she·lo·sheem	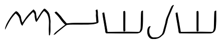	
	u·she·mo·neh	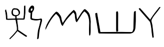	

	sha·nah	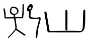	
of Asa’s	le·a·sa		
reign	me·lekh	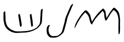	
over Judah	ye·hu·dah	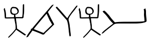	
and he reigned	vay·yim·lokh		
-	ach·av	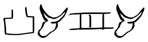	
-	ben		
-	a·me·ree		
-	al		
-	yis·ra·el	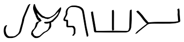	
in Samaria	be·sho·me·ro·wn		
twenty-two	es·reem	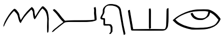	
	u·she·ta·yim		
years	sha·nah	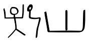	
did	vay·ya·as		1 Kings 16:30
However, Ahab	ach·av		
son	ben		
of Omri	a·me·ree		
evil	ha·ra		
in the sight	be·e·ne	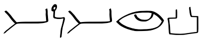	
of the LORD	YHVH		
more than all	mik·kol		
who	a·sher		
were before him	le·pha·naw	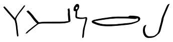	
And as if it were	vay·hee	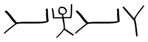	1 Kings 16:31
not enough	ha·na·qel	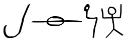	
for him to walk	lekh·to		

in the sins	be·chat·to·wt	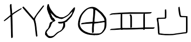	
of Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
he even married	vay·yiq·qach	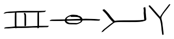	
	ish·shah		
-	et		
Jezebel	ee·ze·vel	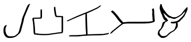	
the daughter	bat		
of Ethbaal	et·ba·al		
king	me·lekh	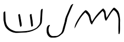	
of the Sidonians	tsee·do·neem		
and he then proceeded	vay·ye·lekh	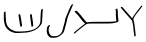	
to serve	vay·ya·a·vod		
-	et		
-	hab·ba·al		
and worship	vay·yish·ta·chu		
[Baal]	lo		
First, [Ahab] set up	vay·ya·qem	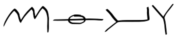	1 Kings 16:32
an altar	miz·be·ach		
for Baal	lab·ba·al	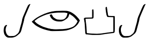	
in the temple	bet	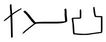	
of Baal	hab·ba·al		
that	a·sher		
he had built	ba·nah		
in Samaria	be·sho·me·ro·wn		
set up	vay·ya·as		1 Kings 16:33

Then [he]	ach·av	𐤀𐤇𐤀𐤁	
-	et	𐤀𐤕	
an Asherah pole	ha·a·she·rah	𐤄𐤀𐤔𐤓𐤄	
more	vay·yo·w·seph	𐤅𐤉𐤅𐤎𐤐	
Thus Ahab	ach·av	𐤀𐤇𐤀𐤁	
did	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
to provoke	le·hakh·ees	𐤋𐤄𐤊𐤏𐤉𐤎	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel, {to anger}	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
than all	mik·kol	𐤌𐤊𐤋	
the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	a·sher	𐤀𐤔𐤓	
-	ha·yu	𐤄𐤉𐤅	
before him	le·pha·naw	𐤋𐤐𐤍𐤉𐤅	
In [Ahab's] days	be·ya·maw	𐤁𐤉𐤌𐤉𐤅	1 Kings 16:34
rebuilt	ba·nah	𐤁𐤍𐤄	
Hiel	chee·el	𐤇𐤉𐤀𐤋	
	bet	𐤁𐤉𐤕	
the Bethelite	ha·e·lee	𐤄𐤀𐤋𐤉	
-	et	𐤀𐤕	
Jericho	ye·ree·choh	𐤉𐤓𐤉𐤇𐤄	
At the cost of Abiram	ba·a·vee·ram	𐤁𐤀𐤁𐤉𐤓𐤌	
his firstborn	be·kho·ro	𐤁𐤊𐤓𐤅	
he laid its foundation	yis·se·dah	𐤉𐤎𐤃𐤄	

and at the cost of Segub	u·vis·gīv		
his youngest	tse·ee·ro		
he set up	hits·tseev		
its gates	de·la·te·ha	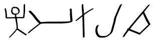	
according to the word	kid·var	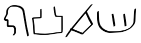	
the LORD	YHVH		
that	a·sher		
had spoken	dib·ber		
through	be·yad	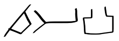	
Joshua	ye·ho·wo·shu·a		
son	bin	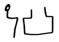	
of Nun	nun		
said	vay·yo·mer	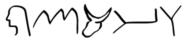	1 Kings 17:1
Now Elijah	e·lee·ya·hu	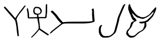	
the Tishbite	hat·tish·bee		
who was among the settlers	mit·to·sha·ve	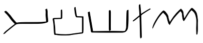	
of Gilead	gil·ad		
to	el		
Ahab	ach·av		
lives —	chay	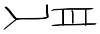	
“ As surely as the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	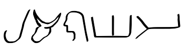	
-	a·sher		
I stand —	a·mad·tee		
before whom	le·pha·naw	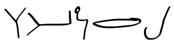	

neither	im	
there will be	yih·yeh	
years	hash·sha·neem	
in these	ha·el·leh	
dew	tal	
nor rain	u·ma·tar	
except	kee	
	im	
at	le·phee	
my word ! ”	de·va·ree	
came	vay·hee	1 Kings 17:2
Then a revelation	de·var	
from the LORD	YHVH	
to [Elijah]	e·law	
:	le·mor	
“ Leave	lekh	1 Kings 17:3
here	miz·zeh	
turn	u·pha·nee·ta	
	le·kha	
eastward	qe·de·mah	
and hide yourself	ve·nis·tar·ta	
by the Brook	be·na·chal	
of Cherith	ke·reet	
east of	a·sher	
	al	
	pe·ne	
the Jordan	hay·yar·den	

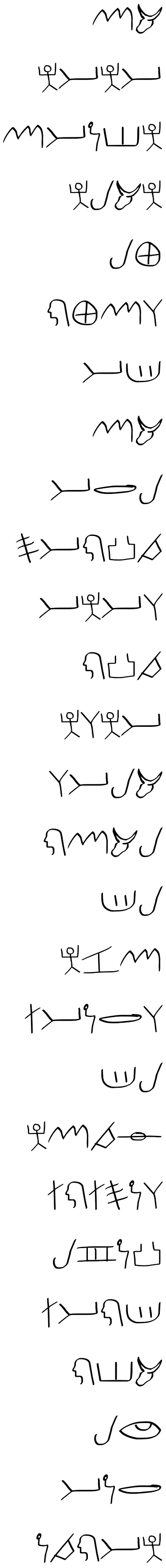

And	ve·ha·yah	והיה	1 Kings 17:4
from the brook	me·han·na·chal	מהנחל	
you are to drink	tish·teh	תשתה	
-	ve·et	ואת	
the ravens	ha·o·re·veem	הערבים	
and I have commanded	tsiw·vee·tee	צויתי	
to feed you	le·khal·kel·kha	לכלכלך	
there ”	sham	שם	
and he went	vay·ye·lekh	וילך	1 Kings 17:5
So [Elijah] did	vay·ya·as	ויעש	
had told him	kid·var	כדבר	
what the LORD	YHVH	יהוה	
	vay·ye·lekh	וילך	
and lived	vay·ye·shev	וישב	
by the Brook	be·na·chal	בנחל	
of Cherith	ke·reet	כרית	
east of	a·sher	אשר	
	al	על	
	pe·ne	פני	
the Jordan	hay·yar·den	הירדן	
The ravens	ve·ha·o·re·veem	והערבים	1 Kings 17:6
would bring	me·vee·eem	מביאים	
him	lo	לו	
bread	le·chem	לחם	
and meat	u·va·sar	ובשר	
in the morning	bab·bo·qer	בבקר	
	ve·le·chem	ולחם	

	u·va·sar	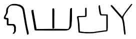	
and evening	ba·a·rev		
from	u·min		
the brook	han·na·chal	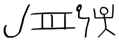	
and he would drink	yish·teh		
Some time later, however	vay·hee	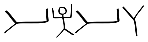	1 Kings 17:7
	miq·qets	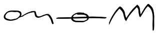	
	ya·meem	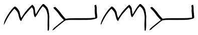	
dried up	vay·yee·vash	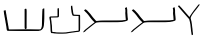	
the brook	han·na·chal	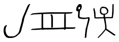	
because	kee	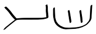	
no	lo		
there had been	ha·yah	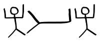	
rain	ge·shem	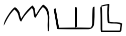	
in the land	ba·a·rets		
came	vay·hee	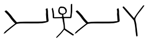	1 Kings 17:8
Then the word	de·var		
of the LORD	YHVH		
to [Elijah]	e·law	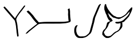	
:	le·mor		
“ Get up	qum	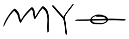	1 Kings 17:9
[and] go	lekh	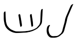	
to Zarephath	tsa·re·pha·tah		
-	a·sher		
of Sidon	le·tsee·do·wn	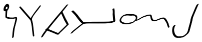	
and stay	ve·ya·shav·ta	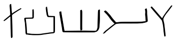	
there	sham		

Behold	hin·neh		
I have commanded	tsiw·vee·tee	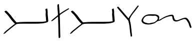	
there	sham		
	ish·shah		
a widow	al·ma·nah	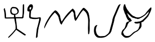	
to provide for you ”	le·khal·ke·le·kha	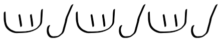	
So Elijah got up	vay·ya·qam	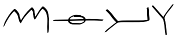	1 Kings 17:10
and went	vay·ye·lekh	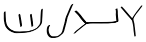	
to Zarephath	tsa·re·pha·tah		
When he arrived	vay·ya·vo	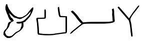	
at	el		
gate	pe·tach	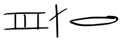	
the city	ha·eer		
	ve·hin·neh		
there	sham		
	ish·shah		
was a widow	al·ma·nah	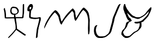	
gathering	me·qo·she·shet		
sticks	e·tseem		
Elijah called	vay·yiq·ra	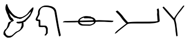	
to her	e·le·ha	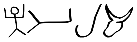	
and said	vay·yo·mar		
bring	qe·chee	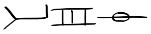	
“ Please	na		
me	lee	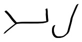	
a little	me·at		
water	ma·yim	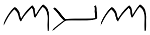	

in a cup	bak·ke·lee	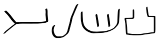	
so that I may drink ”	ve·esh·teh	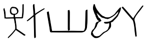	
And as she was going	vat·te·lekh	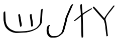	1 Kings 17:11
to get [it]	la·qa·chat	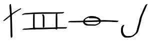	
he called	vay·yiq·ra	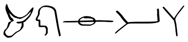	
to her	e·le·ha	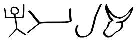	
and said	vay·yo·mar		
bring	liq·chee	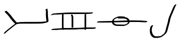	
“ Please	na		
me	lee	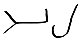	
a piece	pat		
of bread	le·chem	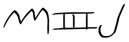	
- ”	be·ya·dekh	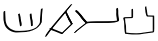	
But she replied	vat·to·mer		1 Kings 17:12
lives	chay	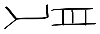	
“ As surely as the LORD	YHVH		
your God	e·lo·he·kha		
no	im		
have	yesh	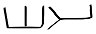	
I	lee	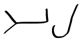	
bread —	ma·o·wg		
only	kee	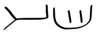	
	im		
a handful	me·lo		
	khaph		
of flour	qe·mach		
in a jar	bak·kad		

and a little	u·me·at	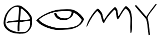	
oil	she·men	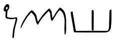	
in a jug	bats·tsap·pa·chat	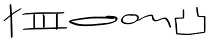	
Look	ve·hin·nee	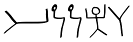	
I am gathering	me·qo·she·shet	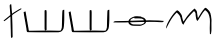	
a couple of	she·na·yim	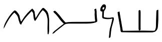	
sticks	e·tseem	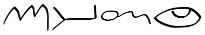	
to take home	u·va·tee	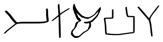	
and prepare [a meal]	va·a·see·tee·hu	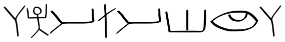	
for myself	lee	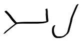	
and my son	ve·liv·nee	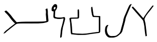	
so that we may eat it	va·a·khal·nu·hu	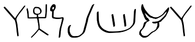	
and die ”	va·ma·te·nu	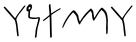	
said	vay·yo·mer	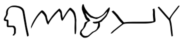	1 Kings 17:13
to her	e·le·ha	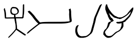	
Elijah	e·lee·ya·hu	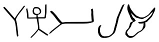	
“ Do not	al	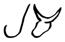	
be afraid ”	tee·re·ee	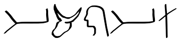	
“ Go	bo·ee	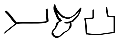	
and do	a·see	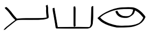	
as you have said	khid·va·rekh	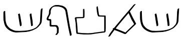	
But	akh	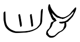	
make	a·see	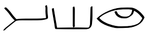	
me	lee	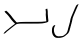	
from [what you have]	mish·sham	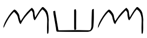	
cake of bread	u·gah	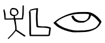	
a small	qe·tan·nah	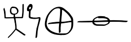	

first	va·ri·sho·nah		
and bring it out	ve·ho·tsēt		
to me	lee	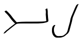	
for yourself	ve·lakh	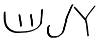	
and your son	ve·liv·nekh		
make [some]	ta·a·see		
Afterward	ba·a·cha·ro·nah	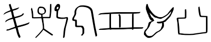	
for	kee	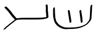	1 Kings 17:14
this is what	khoh	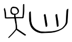	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	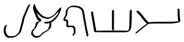	
‘ The jar	kad		
of flour	haq·qe·mach	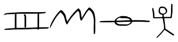	
will not	lo		
be exhausted	tikh·lah	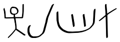	
and the jug	ve·tsap·pa·chat		
of oil	hash·she·men		
will not	lo		
run dry	tech·sar	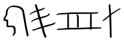	
until	ad		
the day	yo·wm		
sends	tit·tɛn		
the LORD	ha·shem		
rain	ge·shem	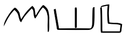	
upon	al		

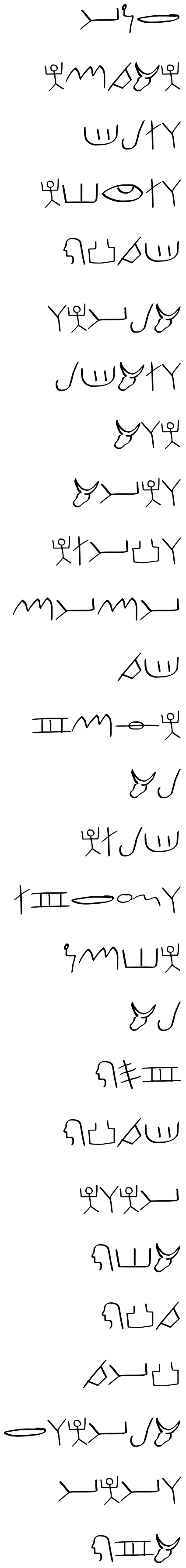

the face	pe·ne	
of the earth ’”	ha·a·da·mah	
So she went	vat·te·lekh	1 Kings 17:15
and did	vat·ta·a·seh	
according to the word	kid·var	
of Elijah	e·lee·ya·hu	
and there was food	vat·to·khal	
and the woman	hu	
for Elijah	va·hī	
and her household	u·ve·tah	
every day	ya·meem	
The jar	kad	1 Kings 17:16
of flour	haq·qe·mach	
was not	lo	
exhausted	kha·la·tah	
and the jug	ve·tsap·pa·chat	
of oil	hash·she·men	
did not	lo	
run dry	cha·ser	
according to the word	kid·var	
the LORD	YHVH	
that	a·sher	
had spoken	dib·ber	
through	be·yad	
Elijah	e·lee·ya·hu	
	vay·hee	1 Kings 17:17
Later	a·char	

	had·de·va·reem	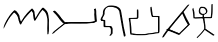	
	ha·el·leh		
became ill	cha·lah	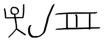	
the son	ben		
of the woman	ha·ish·shah		
who owned	ba·a·lat		
the house	hab·ba·yit	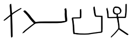	
	vay·hee	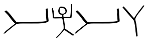	
and his sickness	cha·le·yo	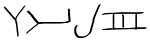	
grew worse	cha·zaq		
and worse	me·od		
until	ad		
-	a·sher		
no	lo		
remained	no·wt·rah		
in him	bo		
breath	ne·sha·mah		
said [the woman]	vat·to·mer		1 Kings 17:18
to	el		
Elijah	e·lee·ya·hu	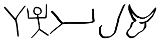	
“ what	mah		
to me ?	lee	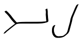	
have you done	va·lakh	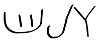	
“ O man	eesh	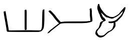	
of God ”	ha·e·lo·heem		
Have you come	ba·ta		
	e·lay	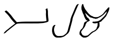	

to remind me	le·haz·keer	
-	et	
of my iniquity	a·wo·nee	
and cause the death	u·le·ha·meet	
-	et	
of my son ? ”	be·nee	
But Elijah said	vay·yo·mer	1 Kings 17:19
to her	e·le·ha	
“ Give	te·nee	
me	lee	
	et	
your son ”	be·nekh	
So he took him	vay·yiq·qa·che·hu	
from her arms	me·che·qah	
carried him	vay·ya·a·le·hu	
to	el	
the upper room	ha·a·lee·yah	
where	a·sher	
he	hu	
was staying	yo·shev	
	sham	
and laid him	vay·yash·ki·ve·hu	
on	al	
his own bed	mit·ta·to	
Then he cried out	vay·yiq·ra	1 Kings 17:20
to	el	
the LORD	YHVH	

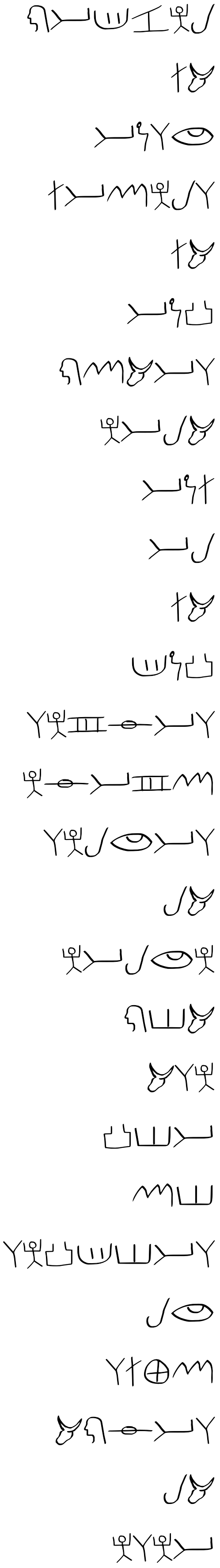

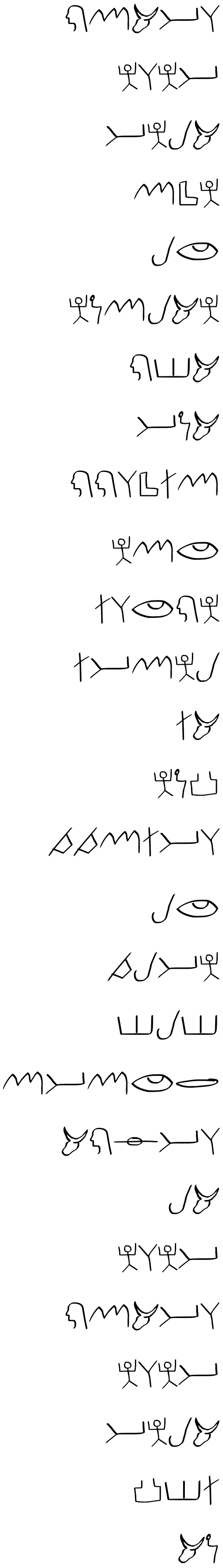

	vay·yo·mar	
“ O LORD	YHVH	
my God	e·lo·hay	
have You also	ha·gam	
on	al	
this widow	ha·al·ma·nah	
-	a·sher	
	a·nee	
who has opened her home to me	mit·go·w·rer	
	im·mah	
brought tragedy	ha·re·o·w·ta	
by causing	le·ha·meet	
-	et	
her son {to die} ? ”	be·nah	
Then he stretched himself out	vay·yit·mo·ded	1 Kings 17:21
over	al	
the child	hay·ye·led	
three	sha·losh	
times	pe·a·meem	
and cried out	vay·yiq·ra	
to	el	
the LORD	YHVH	
-	vay·yo·mar	
“ O LORD	YHVH	
my God	e·lo·hay	
return	ta·shav	
please	na	

life	ne·phesh	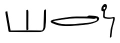	
boy's	hay·ye·led	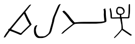	
let this	haz·zeh	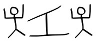	
to	al	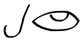	
him ! ”	qir·bo	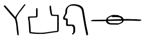	
listened	vay·yish·ma	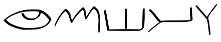	1 Kings 17:22
And the LORD	YHVH	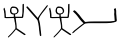	
to the voice	be·qo·wl	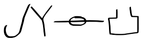	
of Elijah	e·lee·ya·hu	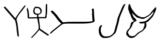	
returned	vat·ta·shav	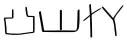	
life	ne·phesh	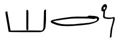	
and the child's	hay·ye·led	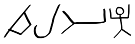	
to	al	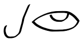	
him	qir·bo	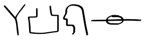	
and he lived	vay·ye·chee	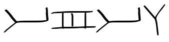	
took	vay·yiq·qach	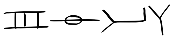	1 Kings 17:23
Then Elijah	e·lee·ya·hu	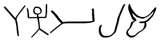	
-	et	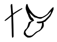	
the child	hay·ye·led	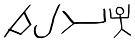	
brought him down	vay·yo·ri·de·hu	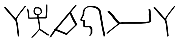	
from	min	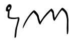	
the upper room	ha·a·lee·yah	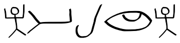	
into the house	hab·bay·tah	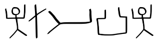	
and gave him	vay·yit·te·ne·hu	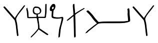	
to his mother	le·im·mo	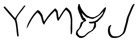	
declared	vay·yo·mer	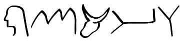	
Elijah	e·lee·ya·hu	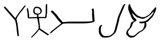	

“ Look	re·ee	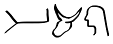	
is alive ”	chay	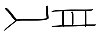	
your son	be·nekh	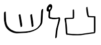	
said	vat·to·mer		1 Kings 17:24
Then the woman	ha·ish·shah		
to	el		
Elijah	e·lee·ya·hu	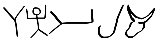	
“ Now	at·tah		
	zeh	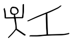	
I know	ya·da·tee		
that	kee	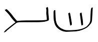	
are a man	eesh	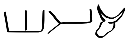	
of God	e·lo·heem	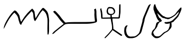	
you	at·tah		
and that the word	u·de·var		
of the LORD	YHVH	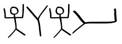	
from your mouth	be·phee·kha	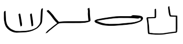	
is truth ”	e·met		
After	vay·hee	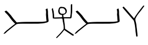	1 Kings 18:1
time	ya·meem	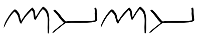	
a long	rab·beem	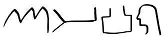	
the word	u·de·var		
of the LORD	YHVH	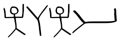	
came	ha·yah	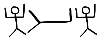	
to	el		
Elijah	e·lee·ya·hu	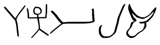	
year [of the drought]	bash·sha·nah		

in the third	hash·she·lee·sheet	השלישית	
- :	le·mor	לאמר	
“ Go	lekh	לך	
and present	he·ra·eh	הראה	
yourself to	el	אל	
Ahab	ach·av	אחאב	
and I will send	ve·et·te·nah	ואתנה	
rain	ma·tar	מטר	
upon	al	על	
the face	pe·ne	פני	
of the earth ”	ha·a·da·mah	האדמה	
went	vay·ye·lekh	וילך	1 Kings 18:2
So Elijah	e·lee·ya·hu	אליהו	
to present himself	le·he·ra·o·wt	להראות	
to	el	אל	
Ahab	ach·av	אחאב	
The famine	ve·ha·ra·av	והרעב	
was severe	cha·zaq	חזק	
in Samaria	be·sho·me·ro·wn	בשמרון	
summoned	vay·yiq·ra	ויקרא	1 Kings 18:3
and Ahab	ach·av	אחאב	
	el	אל	
Obadiah	o·vad·ya·hu	עבדיהו	
who	a·sher	אשר	
was in charge of	al	על	
the palace	hab·ba·yit	הבית	
(Now Obadiah	ve·o·vad·ya·hu	ועבדיהו	

	ha·yah	
feared	ya·re	
-	et	
the LORD	YHVH	
greatly	me·od	
for when	vay·hee	1 Kings 18:4
had slaughtered	be·hakh·reet	
Jezebel	ee·ze·vel	
-	et	
the prophets	ne·vee·e	
of the LORD	YHVH	
had taken	vay·yiq·qach	
Obadiah	o·vad·ya·hu	
a hundred	me·ah	
prophets	ne·vi·eem	
and hidden them	vay·yach·bee·em	
fifty	cha·mish·sheem	
men	eesh	
per cave	bam·me·a·rah	
providing them	ve·khil·ke·lam	
with food	le·chem	
and water)	va·ma·yim	
said	vay·yo·mer	1 Kings 18:5
Then Ahab	ach·av	
to	el	
Obadiah	o·vad·ya·hu	
“ Go	lekh	

throughout the land	ba·a·rets		
to	el		
every	kal	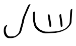	
spring	ma·ye·ne	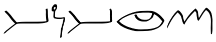	
-	ham·ma·yim	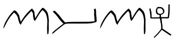	
and	ve·el		
every	kal	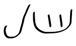	
valley	han·ne·cha·leem	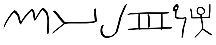	
Perhaps	u·lay	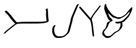	
we will find	nim·tsa		
grass	cha·tseer		
alive	u·ne·chay·yeh	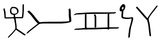	
to keep the horses	sus		
and mules	va·phe·red		
so that we will not	ve·lo·w		
have to destroy	nakh·reet	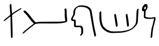	
any livestock ”	me·hab·be·he·mah		
So they divided	vay·chal·le·qu	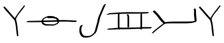	1 Kings 18:6
	la·hem		
-	et		
the land	ha·a·rets		
to explore	la·a·var		
	bah		
Ahab	ach·av		
went	ha·lakh	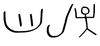	
way	be·de·rekh		
one	e·chad	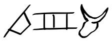	

by himself	le·vad·do	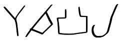	
and Obadiah	ve·o·vad·ya·hu	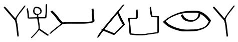	
went	ha·lakh	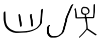	
way	be·de·rekh	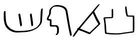	
the other	e·chad	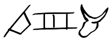	
by himself	le·vad·do	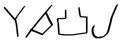	
went	vay·hee	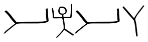	1 Kings 18:7
Now as Obadiah	o·vad·ya·hu	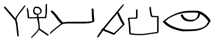	
on [his] way	bad·de·rekh	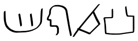	
suddenly	ve·hin·neh	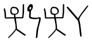	
Elijah	e·lee·ya·hu	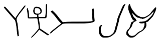	
met him	liq·ra·to	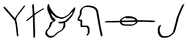	
When Obadiah recognized him	vay·yak·ki·re·hu	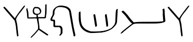	
he fell	vay·yip·pol	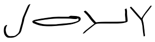	
	al	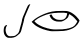	
facedown	pa·naw	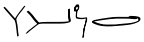	
and said	vay·yo·mer	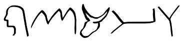	
you	ha·at·tah	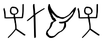	
“ Is it	zeh	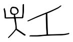	
my lord	a·do·nee	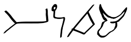	
Elijah ? ”	e·lee·ya·hu	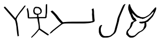	
he answered	vay·yo·mer	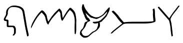	1 Kings 18:8
-	lo	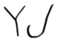	
“ [It is] I ”	a·nee	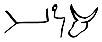	
“ Go	lekh	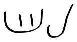	
tell	e·mor	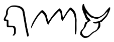	
your master	la·do·ne·kha	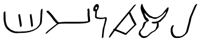	

is here ! ’”	hin·neh	הנה	
‘ Elijah	e·lee·ya·hu	אליהו	
But Obadiah replied	vay·yo·mer	ויאמר	1 Kings 18:9
“ How	meh	מה	
have I sinned	cha·ta·tee	חטאתי	
that	kee	כי	
you	at·tah	אתה	
over to	no·ten	נתן	
-	et	את	
are handing your servant	av·de·kha	עבדך	
-	be·yad	ביד	
Ahab	ach·av	אחאב	
to put me to death ?	la·ha·mee·te·nee	להמיתני	
lives	chay	חי	1 Kings 18:10
As surely as the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
no	im	אם	
there is	yesh	יש	
nation	go·w	גוי	
or kingdom	u·mam·la·khah	וממלכה	
where	a·sher	אשר	
has not	lo	לא	
sent	sha·lach	שלח	
my lord	a·do·nee	אדני	
	sham	שם	
someone to search for you	le·vaq·qesh·kha	לבקשך	

When they said	ve·a·me·ru		
‘ [He is] not [here] ’	a·yin	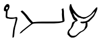	
swear	ve·hish·bee·a		
that	et		
he made that kingdom	ham·mam·la·khah	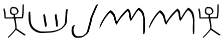	
-	ve·et		
or nation	hag·go·w		
	kee	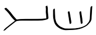	
they had not	lo		
found you	yim·tsa·ek·kah		
And now	ve·at·tah		1 Kings 18:11
you	at·tah		
say	o·mer		
‘ Go	lekh	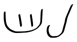	
tell	e·mor		
your master [that]	la·do·ne·kha		
is here ! ’	hin·neh	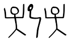	
Elijah	e·lee·ya·hu	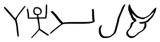	
-	ve·ha·yah	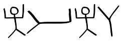	1 Kings 18:12
when I	a·nee	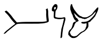	
leave	e·lekh	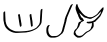	
you	me·it·takh		
the Spirit	ve·ru·ach	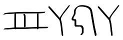	
of the LORD	YHVH		
may carry you off	yis·sa·a·kha		
where	al		
-	a·sher		

I do not	lo	
know	e·da	
Then when I go	u·va·tee	
[and] tell	le·hag·geed	
Ahab	le·ach·av	
and he does not	ve·lo	
find you	yim·tsa·a·kha	
he will kill me	va·ha·ra·ga·nee	
But I, your servant	ve·av·de·kha	
have feared	ya·re	
-	et	
the LORD	YHVH	
from my youth	min·ne·u·ray	
Was it not	ha·lo	1 Kings 18:13
reported	hug·gad	
to my lord	la·do·nee	
-	et	
what	a·sher	
I did	a·see·tee	
slaughtered	ba·ha·rog	
when Jezebel	ee·ze·vel	
-	et	
the prophets	ne·vee·e	
of the LORD ?	YHVH	
I hid	va·ach·bi	
prophets	min·ne·vee·e	
of the LORD	YHVH	

a hundred	me·ah	
men	eesh	
fifty	cha·mish·sheem	
	cha·mish·sheem	
	eesh	
per cave	bam·me·a·rah	
and I provided them	va·a·khal·ke·lem	
with food	le·chem	
and water	va·ma·yim	
And now	ve·at·tah	1 Kings 18:14
you	at·tah	
say	o·mer	
‘ Go	lekh	
tell	e·mor	
your lord	la·do·ne·kha	
is here ! ’	hin·neh	
that Elijah	e·lee·ya·hu	
He will kill me ! ”	va·ha·ra·ga·nee	
said	vay·yo·mer	1 Kings 18:15
Then Elijah	e·lee·ya·hu	
lives	chay	
“ As surely as the LORD	YHVH	
of Hosts	tse·va·o·wt	
whom	a·sher	
I stand	a·mad·tee	
before	le·pha·naw	
	kee	

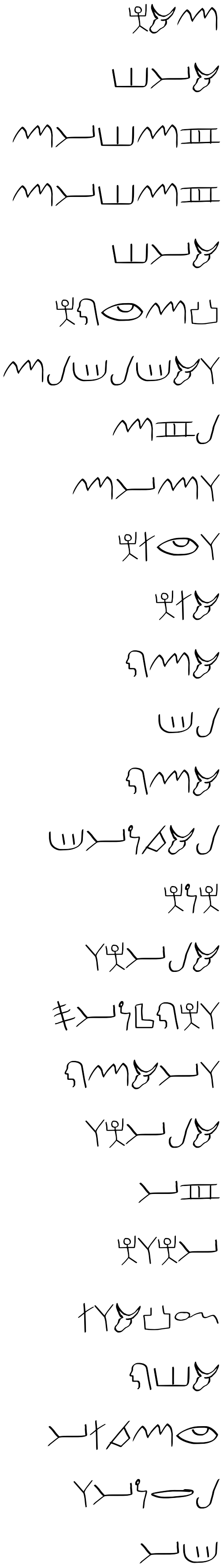

today ”	hay·yo·wm	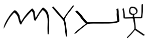	
I will present myself	e·ra·eh		
to Ahab	e·law	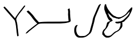	
went	vay·ye·lekh	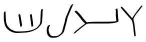	1 Kings 18:16
So Obadiah	o·vad·ya·hu	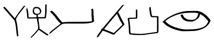	
to	liq·rat	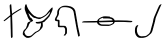	
Ahab	ach·av		
inform	vay·yag·ged	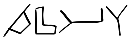	
	lo		
went	vay·ye·lekh	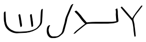	
[who]	ach·av		
to meet	liq·rat	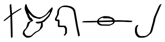	
Elijah	e·lee·ya·hu	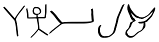	
-	vay·hee	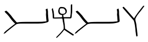	1 Kings 18:17
saw	kir·o·wt		
When Ahab	ach·av		
-	et		
Elijah	e·lee·ya·hu	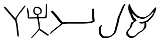	
said	vay·yo·mer		
[he]	ach·av		
to him	e·law	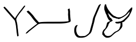	
you	ha·at·tah		
“ Is that	zeh	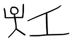	
O troubler	o·kher	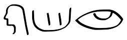	
of Israel ? ”	yis·ra·el	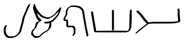	
[Elijah] replied	vay·yo·mer		1 Kings 18:18
“ I have not	lo		

troubled	a·khar·tee	
-	et	
Israel ”	yis·ra·el	
“ but	kee	
	im	
you	at·tah	
house [have]	u·vet	
and your father’s	a·vee·kha	
for you have forsaken	ba·a·za·ve·khem	
-	et	
the commandments	mits·wot	
of the LORD	YHVH	
and have followed	vat·te·lekh	
	a·cha·re	
the Baals	hab·be·a·leem	
Now	ve·at·tah	1 Kings 18:19
summon	she·lach	
to meet	qe·vots	
me	e·lay	
-	et	
all	kal	
Israel	yis·ra·el	
on	el	
Mount	har	
Carmel	hak·kar·mel	
along with	ve·et	
prophets	ne·vee·e	

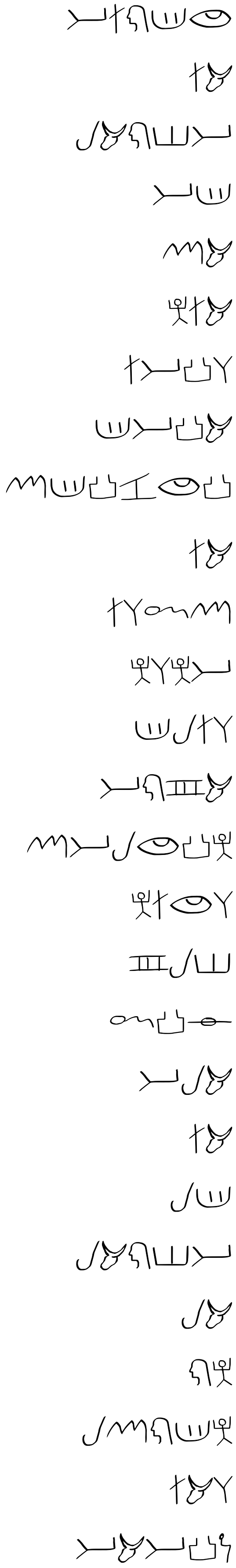

of Baal	hab·ba·al		
the four	ar·ba		
hundred	me·o·wt		
and fifty	va·cha·mish·sheem	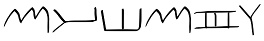	
prophets	u·ne·vee·e	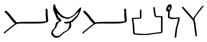	
of Asherah	ha·a·she·rah		
and the four	ar·ba		
hundred	me·o·wt		
who eat	o·khe·le	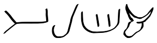	
table ”	shul·chan	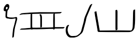	
at Jezebel’s	ee·za·vel	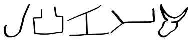	
summoned	vay·yish·lach		1 Kings 18:20
So Ahab	ach·av		
all	be·khal		
the Israelites	be·ne	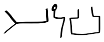	
	yis·ra·el	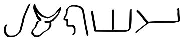	
and assembled	vay·yiq·bots	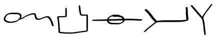	
-	et		
the prophets	han·ne·vee·eem		
on	el		
Mount	har		
Carmel	hak·kar·mel	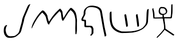	
approached	vay·yig·gash	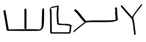	1 Kings 18:21
Then Elijah	e·lee·ya·hu	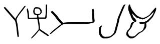	
	el		
all	kal	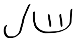	
the people	ha·am		

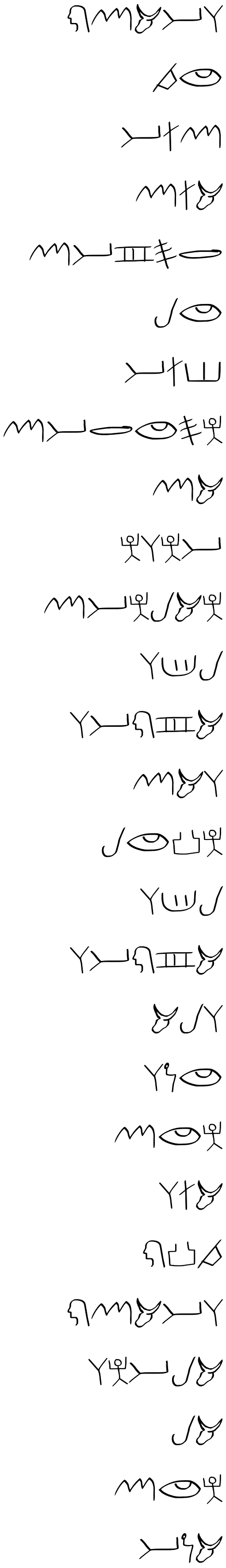

and said	vay·yo·mer	
“ How long	ad	
	ma·tay	
will you	at·tem	
waver	po·se·cheem	
between	al	
two	she·te	
opinions ?	has·se·ip·peem	
If	im	
the LORD	YHVH	
is God	ha·e·lo·heem	
follow	le·khu	
Him	a·cha·raw	
But if	ve·im	
Baal [is God]	hab·ba·al	
follow	le·khu	
him ”	a·cha·raw	
did not	ve·lo	
answer	a·nu	
But the people	ha·am	
-	o·to	
a word	da·var	
said	vay·yo·mer	1 Kings 18:22
Then Elijah	e·lee·ya·hu	
to	el	
the people	ha·am	
“ I	a·nee	

remaining	no·w·tar·tee	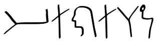	
prophet	na·vee	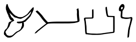	
of the LORD	la·YHVH	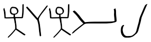	
am the only	le·vad·dee	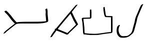	
prophets	u·ne·vee·e	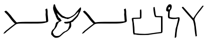	
but Baal [has]	hab·ba·al		
four	ar·ba		
hundred	me·o·wt		
and fifty	va·cha·mish·sheem	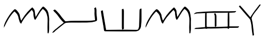	
	eesh	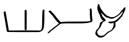	
Get	ve·yit·te·nu	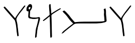	1 Kings 18:23
for us	la·nu		
two	she·na·yim	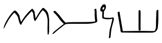	
bulls	pa·reem	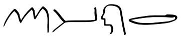	
Let [the prophets of Baal] choose	ve·yiv·cha·ru	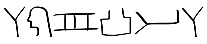	
for themselves	la·hem		
bull	hap·par		
one	ha·e·chad	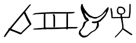	
cut it into pieces	vee·nat·te·chu·hu	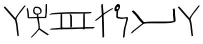	
and place	ve·ya·see·mu	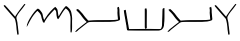	
it on	al		
the wood	ha·e·tseem		
the fire	ve·esh		
but not	lo		
light	ya·see·mu	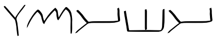	
And I	va·a·nee		
will prepare	e·e·seh		

-	et		
bull	hap·par		
the other	ha·e·chad		
and place	ve·na·tat·tee	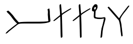	
it on	al		
the wood	ha·e·tseem		
the fire	ve·esh		
but not	lo		
light	a·seem	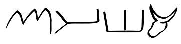	
Then you may call	u·qe·ra·tem		1 Kings 18:24
on the name	be·shem	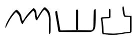	
of your god	e·lo·he·khem	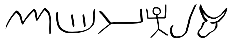	
and I	va·a·nee	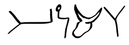	
will call	eq·ra	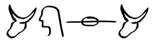	
on the name	ve·shem	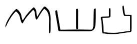	
of the LORD	YHVH	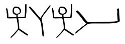	
	ve·ha·yah	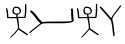	
The God	ha·e·lo·heem		
who	a·sher		
answers	ya·a·neh		
by fire	va·esh		
He [is]	hu		
God ”	ha·e·lo·heem		
	vay·ya·an	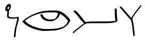	
And all	kal	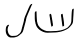	
the people	ha·am		
answered	vay·yo·me·ru		

is good ”	to·wv	
“ What you say	had·da·var	
said	vay·yo·mer	1 Kings 18:25
Then Elijah	e·lee·ya·hu	
to the prophets	lin·vee·e	
of Baal	hab·ba·al	
choose	ba·cha·ru	
for yourselves	la·khem	
bull	hap·par	
one	ha·e·chad	
and prepare	va·a·su	
it first	ri·sho·nah	
“ Since	kee	
you	at·tem	
are so numerous	ha·rab·beem	
Then call	ve·qir·u	
on the name	be·shem	
of your god	e·lo·he·khem	
the fire ”	ve·esh	
but do not	lo	
light	ta·see·mu	
And they took	vay·yiq·chu	1 Kings 18:26
-	et	
the bull	hap·par	
that	a·sher	
was given	na·tan	
them	la·hem	

prepared [it]	vay·ya·a·su		
and called	vay·yiq·re·u	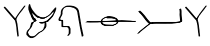	
on the name	ve·shem	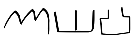	
of Baal	hab·ba·al		
from morning	me·hab·bo·qer	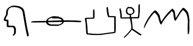	
until	ve·ad		
noon	hats·tsa·ho·ra·yim	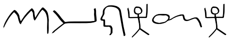	
shouting	le·mor		
“ O Baal	hab·ba·al		
answer us ! ”	a·ne·nu	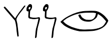	
But there was no	ve·en		
sound	qo·wl	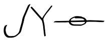	
and no one	ve·en		
answered	o·neh	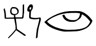	
as they leaped	vay·phas·se·chu		
around	al		
the altar	ham·miz·be·ach	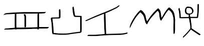	
-	a·sher		
they had made	a·sah		
-	vay·hee	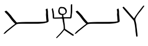	1 Kings 18:27
At noon	vats·tsa·ho·ra·yim		
began to taunt	vay·hat·tel	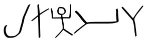	
them	ba·hem	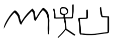	
Elijah	e·lee·ya·hu	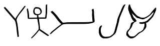	
saying	vay·yo·mer		
“ Shout	qir·u		
	ve·qo·wl	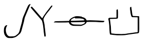	

louder	ga·do·wl	גדול	
for	kee	כי	
a god !	e·lo·heem	אלהים	
he is	hu	הוא	
	kee	כי	
Perhaps he is deep in thought	see·ach	שיח	
	ve·khee	וכי	
or occupied	seeg	שיג	
	lo	לו	
-	ve·khee	וכי	
or on a journey	de·rekh	דרך	
	lo	לו	
Perhaps	u·lay	אולי	
sleeping	ya·shen	ישן	
he is	hu	הוא	
and must be awakened ! ”	ve·yi·qats	ויקץ	
So they shouted louder	vay·yiq·re·u	ויקראו	1 Kings 18:28
	be·qo·wl	בקול	
	ga·do·wl	גדול	
and cut	vay·yit·go·de·du	ויתגדדו	
as [was] their custom	ke·mish·pa·tam	כמשפטם	
themselves with knives	ba·cha·ra·vo·wt	בחרבות	
and lances	u·va·re·ma·cheem	וברמחים	
until	ad	עד	
gushed	she·phakh	שפך	
the blood	dam	דם	

over them	a·le·hem	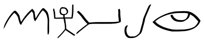	
	vay·hee	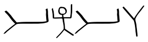	1 Kings 18:29
Midday passed	ka·a·vor		
	hats·tsa·ho·ra·yim	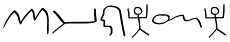	
and they kept on raving	vay·yit·nab·be·u	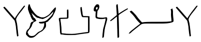	
until	ad		
the [time]	la·a·lo·wt		
of the [evening] sacrifice	ham·min·chah	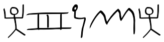	
But [there was] no	ve·en		
response	qo·wl	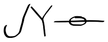	
no	ve·en		
one answered	o·neh		
no	ve·en		
one paid attention	qa·shev	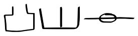	
said	vay·yo·mer		1 Kings 18:30
Then Elijah	e·lee·ya·hu	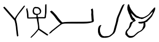	
to all	le·khal		
the people	ha·am		
“ Come near	ge·shu		
to me ”	e·lay	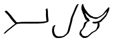	
approached him	vay·yig·ge·shu		
So all	khal		
the people	ha·am		
	e·law	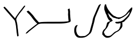	
and he repaired	vay·rap·pe		
-	et		
the altar	miz·bach		

of the LORD	YHVH		
that had been torn down	he·ha·rus	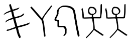	
took	vay·yiq·qach	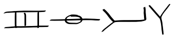	1 Kings 18:31
And Elijah	e·lee·ya·hu	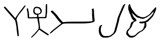	
twelve	she·tem	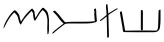	
	es·reh		
stones	a·va·neem	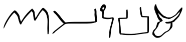	
one for each	ke·mis·par		
tribe	shiv·te	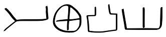	
of the sons	ve·ne	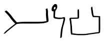	
of Jacob	ya·a·qov		
whom	a·sher		
had come	ha·yah	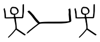	
the word	de·var		
of the LORD	YHVH		
to	e·law	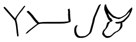	
[and] said	le·mor	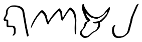	
“ Israel	yis·ra·el	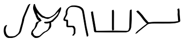	
shall be	yih·yeh	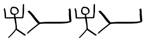	
your name ”	she·me·kha		
[Elijah] built	vay·yiv·neh	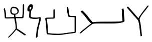	1 Kings 18:32
-	et		
And with the stones	ha·a·va·neem	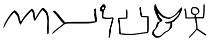	
an altar	miz·be·ach		
in the name	be·shem		
of the LORD	YHVH		
Then he dug	vay·ya·as		

a trench	te·a·lah		
large enough to hold	ke·vet		
two seahs	sa·ta·yim		
of seed	ze·ra		
around	sa·veev	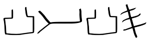	
the altar	lam·miz·be·ach		
Next, he arranged	vay·ya·a·rokh		1 Kings 18:33
-	et		
the wood	ha·e·tseem		
cut up	vay·nat·tach		
-	et		
the bull	hap·par		
placed	vay·ya·sem		
it on	al		
the wood	ha·e·tseem		
and said	vay·yo·mer		1 Kings 18:34
“ Fill	mil·u		
four	ar·ba·ah		
	khad·deem	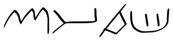	
waterpots	ma·yim	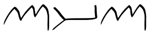	
and pour [the water]	ve·yits·qu		
on	al		
the offering	ha·o·lah		
and on	ve·al		
the wood ”	ha·e·tseem		
he said	vay·yo·mer		
“ Do [it] a second time ”	she·nu	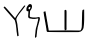	

and they did it a second time	vay·yish·nu	וישנו	
he said	vay·yo·mer	ויאמר	
“ Do [it] a third time ”	shal·le·shu	שלשו	
and they did it a third time	vay·shal·le·shu	וישלשו	
ran down	vay·ye·le·khu	וילכו	1 Kings 18:35
So the water	ham·ma·yim	המים	
around	sa·veev	סביב	
the altar	lam·miz·be·ach	למזבח	
and even	ve·gam	וגם	
-	et	את	
the trench	hat·te·a·lah	התעלה	
filled	mil·le	מלא	
-	ma·yim	מים	
-	vay·hee	ויהי	1 Kings 18:36
At the time of	ba·a·lo·wt	בעלות	
the evening sacrifice	ham·min·chah	המנחה	
approached	vay·yig·gash	ויגש	
Elijah	e·lee·ya·hu	אליהו	
the prophet	han·na·vee	הנביא	
the altar and said	vay·yo·mar	ויאמר	
“ O LORD	YHVH	יהוה	
God	e·lo·he	אלהי	
of Abraham	av·ra·ham	אברהם	
Isaac	yits·chaq	יצחק	
and Israel	ve·yis·ra·el	וישראל	
this day	hay·yo·wm	היום	

let it be known	yiw·va·da
that	kee
You	at·tah
are God	e·lo·heem
in Israel	be·yis·ra·el
and that I [am]	va·a·nee
Your servant	av·de·kha
things	u·ve·div·rɛ·kha
and have done	a·see·tee
-	et
all	kal
at Your command	had·de·va·reem
these	ha·el·leh
Answer me	a·ne·nee
O LORD !	YHVH
Answer me	a·ne·nee
will know	ve·ye·de·u
people	ha·am
so that this	haz·zeh
that	kee
You	at·tah
the LORD	YHVH
are God	ha·e·lo·heem
and that You	ve·at·tah
have turned	ha·sib·bo·ta
-	et
their hearts	lib·bam

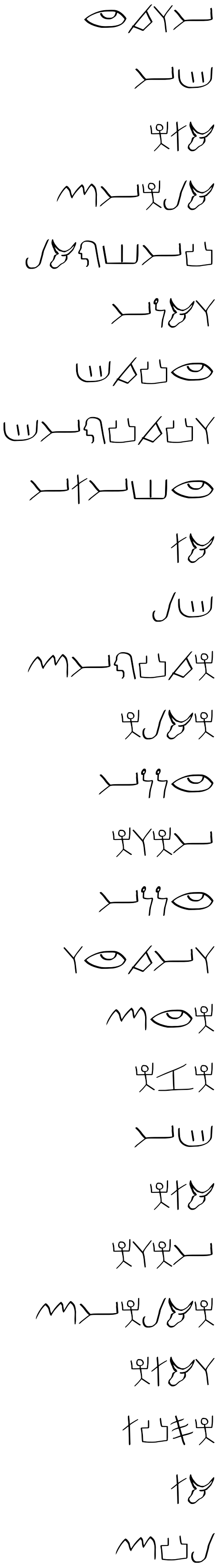

1 Kings 18:37

back again ”	a·cho·ran·neet		
fell	vat·tip·pol		1 Kings 18:38
Then the fire	esh		
of the LORD	YHVH	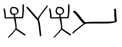	
and consumed	vat·to·khal		
-	et		
the sacrifice	ha·o·lah		
-	ve·et		
the wood	ha·e·tseem		
-	ve·et		
the stones	ha·a·va·neem	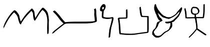	
-	ve·et		
and the dust	he·a·phar		
-	ve·et		
the water	ham·ma·yim	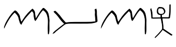	
-	a·sher		
in the trench	bat·te·a·lah		
and it licked up	li·che·khah	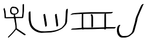	
saw this	vay·yar	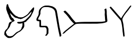	1 Kings 18:39
When all	kal	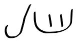	
the people	ha·am		
they fell	vay·yip·pe·lu	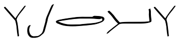	
facedown	al		
	pe·ne·hem	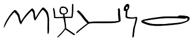	
and said	vay·yo·me·ru		
“ The LORD	YHVH	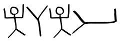	
He	hu		

is God !	ha·e·lo·heem	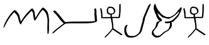	
The LORD	YHVH	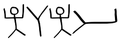	
He	hu		
is God ! ”	ha·e·lo·heem	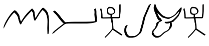	
ordered	vay·yo·mer		1 Kings 18:40
Then Elijah	e·lee·ya·hu	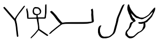	
them	la·hem	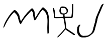	
“ Seize	tiph·su		
-	et		
the prophets	ne·vee·e	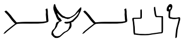	
of Baal !	hab·ba·al		
let a single one	eesh	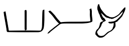	
Do not	al		
escape ”	yim·ma·let	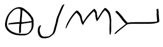	
	me·hem	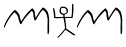	
So they seized them	vay·yit·pe·sum		
brought them down	vay·yo·w·ri·dem	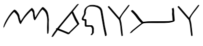	
and Elijah	e·lee·ya·hu	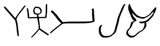	
to	el		
Valley	na·chal	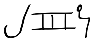	
the Kishon	qee·sho·wn	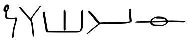	
and slaughtered them	vay·yish·cha·tem	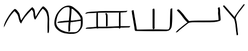	
there	sham		
said	vay·yo·mer		1 Kings 18:41
And Elijah	e·lee·ya·hu	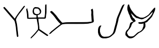	
to Ahab	le·ach·av	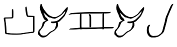	
“ Go up	a·leh		

eat	e·khol	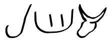	
and drink	u·she·teh	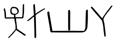	
for	kee	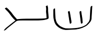	
there is the sound	qo·wl	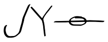	
of a heavy	ha·mo·wn	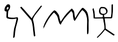	
rain ”	hag·ga·shem	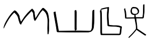	
went up	vay·ya·a·leh	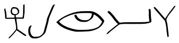	1 Kings 18:42
So Ahab	ach·av	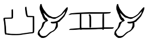	
to eat	le·e·khol	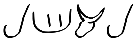	
and drink	ve·lish·to·wt	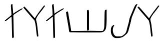	
But Elijah	ve·e·lee·ya·hu	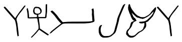	
climbed	a·lah	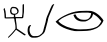	
to	el	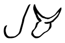	
the summit	rosh	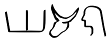	
of Carmel	hak·kar·mel	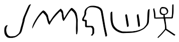	
bent down	vay·yig·har	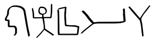	
on the ground	ar·tsah	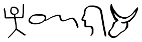	
and put	vay·ya·sem	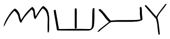	
his face	pa·naw	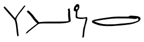	
between	ben	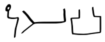	
his knees	be·ra·kho	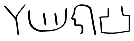	
he said	vay·yo·mer	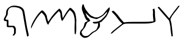	1 Kings 18:43
to	el	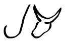	
his servant	na·a·ro	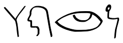	
“ Go	a·leh	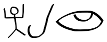	
	na	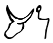	
and look	hab·bet	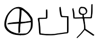	

toward	de·rekh	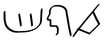	
the sea ”	yam	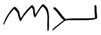	
So [the servant] went	vay·ya·al	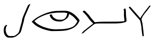	
and looked	vay·yab·bet	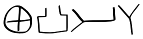	
and he said	vay·yo·mer	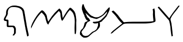	
“ [There is] nothing there	en	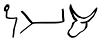	
”	me·u·mah	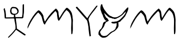	
Elijah said	vay·yo·mer	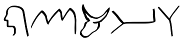	
“ Go back ”	shuv	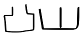	
Seven	she·va	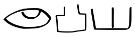	
times	pe·a·meem	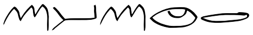	
-	vay·hee	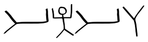	1 Kings 18:44
On the seventh time	bash·she·vi·eet	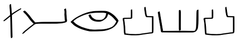	
[the servant] reported	vay·yo·mer	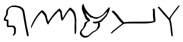	
“ There is	hin·neh	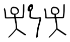	
a cloud	av	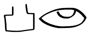	
as small	qe·tan·nah	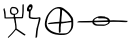	
hand	ke·khaph	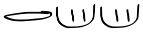	
as a man’s	eesh	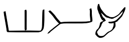	
rising	o·lah	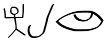	
from the sea ”	mee·yam	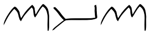	
And Elijah replied	vay·yo·mer	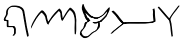	
“ Go	a·leh	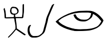	
and tell	e·mor	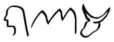	
	el	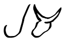	
Ahab	ach·av	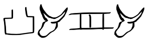	

‘ Prepare [your chariot]	e·sor		
and go down	va·red		
	ve·lo		
stops you ’”	ya·a·tsa·re·khah		
before the rain	hag·ga·shem		
Meanwhile	vay·hee	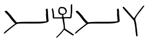	1 Kings 18:45
	ad		
	koh	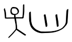	
	ve·ad		
	koh	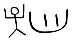	
the sky	ve·hash·sha·ma·yim		
grew dark	hit·qad·de·ru	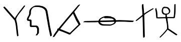	
with clouds	a·veem	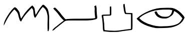	
and wind	ve·ru·ach	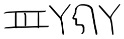	
began to fall	vay·hee	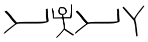	
rain	ge·shem	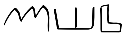	
and a heavy	ga·do·wl		
rode away	vay·yir·kav		
So Ahab	ach·av		
and went	vay·ye·lekh	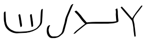	
to Jezreel	yiz·re·e·lah		
And the hand	ve·yad	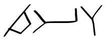	1 Kings 18:46
of the LORD	YHVH		
came	ha·ye·tah	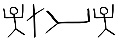	
upon	el		
Elijah	e·lee·ya·hu	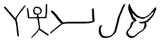	
and he tucked his cloak	vay·shan·nes	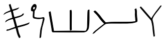	

into his belt	ma·te·naw	מתניו	
and ran	vay·ya·rats	וירץ	
ahead of	liph·ne	לפני	
Ahab	ach·av	אחאב	
all the way to	ad	עד	
	bo·a·khah	באכה	
Jezreel	yiz·re·e·lah	יזרעאלה	
told	vay·yag·ged	ויגד	1 Kings 19:1
Now Ahab	ach·av	אחאב	
Jezebel	le·ee·ze·vel	לאיזבל	
-	et	את	
everything	kal	כל	
that	a·sher	אשר	
had done	a·sah	עשה	
Elijah	e·lee·ya·hu	אליהו	
-	ve·et	ואת	
all	kal	כל	
and how	a·sher	אשר	
he had killed	ha·rag	הרג	
-	et	את	
-	kal	כל	
the prophets	han·ne·vee·eem	הנביאים	
with the sword	be·cha·rev	בחרב	
sent	vat·tish·lach	ותשלח	1 Kings 19:2
So Jezebel	ee·ze·vel	איזבל	
a messenger	mal·akh	מלאך	
to	el	אל	

Elijah	e·lee·ya·hu	
saying	le·mor	
	koh	
deal with me	ya·a·sun	
“ May the gods	e·lo·heem	
and ever so	ve·khoh	
severely	yo·w·si·phun	
if	kee	
by this time	kha·et	
tomorrow	ma·char	
I do not make	a·seem	
-	et	
your life	naph·she·kha	
like the lives	ke·ne·phesh	
of [those you killed]	a·chad	
! ”	me·hem	
And Elijah was afraid	vay·yar	1 Kings 19:3
	vay·ya·qam	
and ran	vay·ye·lekh	
for	el	
his life	naph·sho	
When he came	vay·ya·vo	
	be·er	
to Beersheba	she·va	
-	a·sher	
in Judah	lee·hu·dah	
he left	vay·yan·nach	

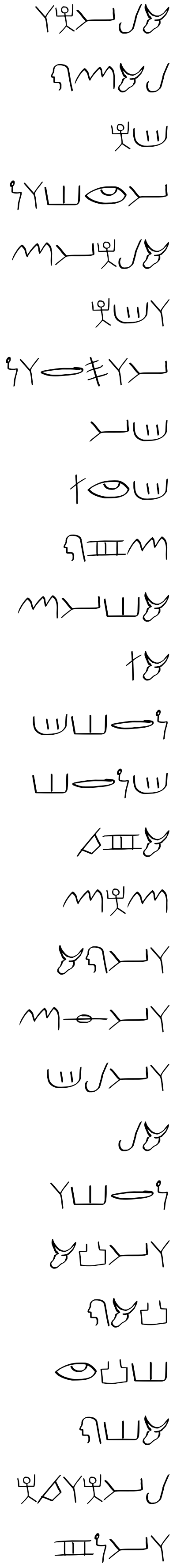

1 Kings 19:4

-	et
his servant	na·a·ro
there	sham
while he himself	ve·hu
traveled on	ha·lakh
into the wilderness	bam·mid·bar
journey	de·rekh
a day’s	yo·wm
	vay·ya·vo
He sat down	vay·ye·shev
under	ta·chat
broom tree	ro·tem
a	ʾɛ·chat
and prayed	vay·yish·al
-	et
that he	naph·sho
might die	la·mut
he said	vay·yo·mer
“ I have had enough	rav
	at·tah
LORD ”	YHVH
“ Take	qach
my life	naph·shee
for	kee
no	lo
better	to·wv
I am	a·no·khee

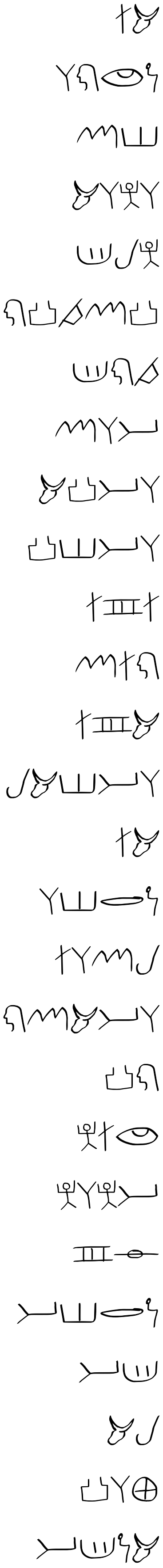

than my fathers ”	me·a·vo·tay	𐤌𐤀𐤁𐤕𐤉	
Then he lay down	vay·yish·kav	𐤅𐤉𐤔𐤊𐤁	1 Kings 19:5
and fell asleep	vay·yee·shan	𐤅𐤉𐤉𐤔𐤍	
under	ta·chat	𐤕𐤇𐤕	
the broom tree	ro·tem	𐤓𐤕𐤌	
	e·chad	𐤀𐤇𐤃	
Suddenly	ve·hin·neh	𐤅𐤄𐤍𐤄	
	zeh	𐤆𐤄	
an angel	mal·akh	𐤌𐤋𐤀𐤊	
touched	no·ge·a	𐤍𐤂𐤏	
him	bo	𐤁𐤅	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	lo	𐤋𐤅	
“ Get up	qum	𐤒𐤅𐤌	
and eat ”	e·kho·wl	𐤀𐤊𐤅𐤋	
And he looked around	vay·yab·bet	𐤅𐤉𐤁𐤈	1 Kings 19:6
and there	ve·hin·neh	𐤅𐤄𐤍𐤄	
by his head	me·ra·a·sho·taw	𐤌𐤓𐤀𐤔𐤕𐤉𐤅	
was a cake of bread	u·gat	𐤏𐤂𐤕	
baked over hot coals	re·tsa·pheem	𐤓𐤑𐤐𐤉𐤌	
and a jar	ve·tsap·pa·chat	𐤅𐤑𐤐𐤇𐤕	
of water	ma·yim	𐤌𐤉𐤌	
So he ate	vay·yo·khal	𐤅𐤉𐤀𐤊𐤋	
and drank	vay·ye·shet	𐤅𐤉𐤔𐤕	
again	vay·ya·shav	𐤅𐤉𐤔𐤁	
and lay down	vay·yish·kav	𐤅𐤉𐤔𐤊𐤁	
returned	vay·ya·shav	𐤅𐤉𐤔𐤁	1 Kings 19:7

the angel	mal·akh	𐤌𐤋𐤀𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
A second [time]	she·neet	𐤔𐤍𐤉𐤕	
and touched	vay·yig·ga	𐤅𐤉𐤂𐤏	
him	bo	𐤁𐤅	
saying	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Get up	qum	𐤒𐤅𐤌	
and eat	e·khol	𐤀𐤊𐤋	
	kee	𐤊𐤉	
will be too much	rav	𐤓𐤁	
for you ”	mim·me·kha	𐤌𐤌𐤊	
or the journey	had·da·rekh	𐤄𐤃𐤓𐤊	
So he got up	vay·ya·qam	𐤅𐤉𐤒𐤌	1 Kings 19:8
and ate	vay·yo·khal	𐤅𐤉𐤀𐤊𐤋	
and drank	vay·yish·teh	𐤅𐤉𐤔𐤕𐤄	
he walked	vay·ye·lekh	𐤅𐤉𐤋𐤊	
And strengthened	be·kho·ach	𐤁𐤊𐤇	
food	ha·a·khee·lah	𐤄𐤀𐤊𐤉𐤋𐤄	
by that	ha·hee	𐤄𐤄𐤉𐤀	
forty	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
days	yo·wm	𐤉𐤅𐤌	
and forty	ve·ar·ba·eem	𐤅𐤀𐤓𐤁𐤏𐤉𐤌	
nights	lay·lah	𐤋𐤉𐤋𐤄	
until he reached	ad	𐤏𐤃	
the mountain	har	𐤄𐤓	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
Horeb	cho·rev	𐤇𐤓𐤁	

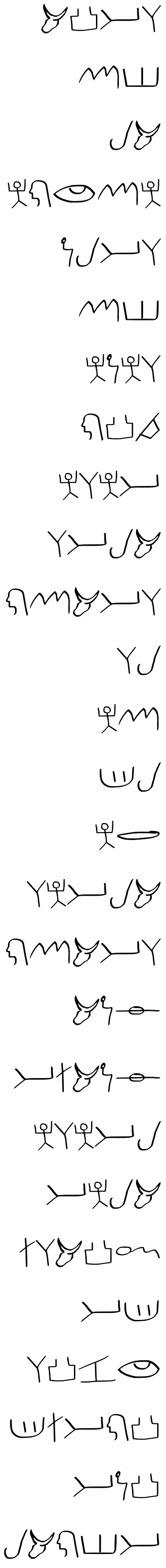

[Elijah] entered	vay·ya·vo	1 Kings 19:9
	sham	
	el	
a cave	ham·me·a·rah	
and spent the night	vay·ya·len	
There	sham	
	ve·hin·neh	
And the word	de·var	
of the LORD	YHVH	
came to him	e·law	
saying	vay·yo·mer	
-	lo	
“ What	mah	
are you doing	le·kha	
here	phoh	
Elijah ? ”	e·lee·ya·hu	
he replied	vay·yo·mer	1 Kings 19:10
“ I have been very zealous	qan·no	
	qin·ne·tee	
for the LORD	la·YHVH	
the God	e·lo·he	
of Hosts ”	tse·va·o·wt	
“ but	kee	
have forsaken	a·ze·vu	
Your covenant	ve·ree·te·kha	
the Israelites	be·ne	
	yis·ra·el	

-	et		
Your altars	miz·be·cho·te·kha	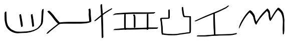	
torn down	ha·ra·su		
-	ve·et		
Your prophets	ne·vee·e·kha		
and killed	ha·re·gu		
with the sword	ve·cha·rev	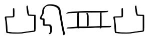	
left	va·iw·va·ter		
I	a·nee	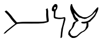	
am the only one	le·vad·dee		
and they are seeking	vay·vaq·shu	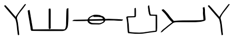	
-	et		
my life {as well} ”	naph·shee	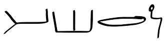	
-	le·qach·tah	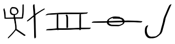	
Then [the LORD] said	vay·yo·mer		1 Kings 19:11
“ Go out	tse		
and stand	ve·a·mad·ta		
on the mountain	va·har		
before	liph·ne		
the LORD	YHVH		
Behold	ve·hin·neh		
the LORD	YHVH	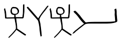	
is about to pass by ”	o·ver		
wind	ve·ru·ach	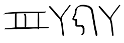	
And a great	ge·do·w·lah		
and mighty	ve·cha·zaq	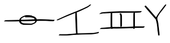	
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the mountains	ha·reem	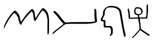	
and shattered	u·me·shab·ber	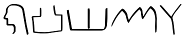	
the rocks	se·la·eem	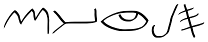	
before	liph·ne	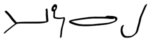	
the LORD	YHVH	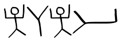	
was not	lo	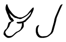	
in the wind	va·ru·ach	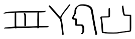	
but the LORD	YHVH	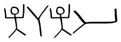	
After	ve·a·char	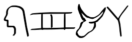	
the wind	ha·ru·ach	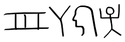	
there was an earthquake	ra·ash	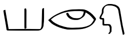	
was not	lo	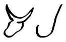	
in the earthquake	va·ra·ash	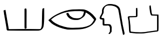	
but the LORD	YHVH	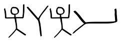	
After	ve·a·char	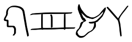	1 Kings 19:12
the earthquake	ha·ra·ash	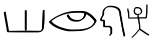	
in the fire	esh	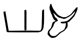	
was not	lo	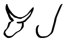	
there was a fire	va·esh	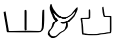	
but the LORD	YHVH	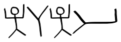	
And after	ve·a·char	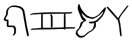	
the fire	ha·esh	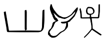	
voice	qo·wl	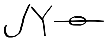	
came a still	de·ma·mah	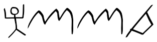	
small	daq·qah	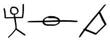	
-	vay·hee	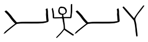	1 Kings 19:13
heard it	kish·mo·a	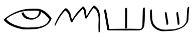	

When Elijah	e·lee·ya·hu	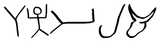	
he wrapped	vay·ya·let	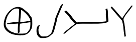	
his face	pa·naw	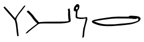	
in his cloak	be·ad·dar·to		
and went out	vay·ye·tse	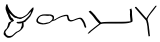	
and stood	vay·ya·a·mod		
at the mouth	pe·tach	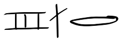	
of the cave	ham·me·a·rah		
Suddenly	ve·hin·neh		
to him	e·law	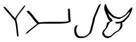	
a voice [came]	qo·wl	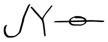	
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“ What	mah	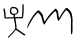	
are you doing	le·kha	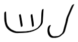	
here	phoh	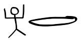	
Elijah ? ”	e·lee·ya·hu	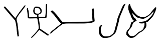	
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“ I have been very zealous	qan·no	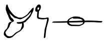	
	qin·ne·tee		
for the LORD	la·YHVH	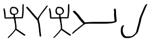	
the God	e·lo·he		
of Hosts ”	tse·va·o·wt	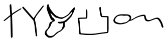	
“ but	kee	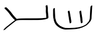	
have forsaken	a·ze·vu		
Your covenant	ve·ree·te·kha	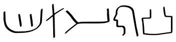	
the Israelites	be·ne	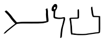	
	yis·ra·el	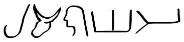	

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Your altars	miz·be·cho·te·kha	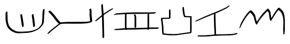	
torn down	ha·ra·su		
-	ve·et		
Your prophets	ne·vee·e·kha		
and killed	ha·re·gu		
with the sword	ve·cha·rev	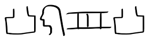	
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I	a·nee	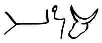	
am the only one	le·vad·dee	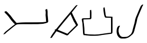	
and they are seeking	vay·vaq·shu	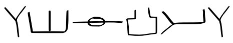	
-	et		
my life {as well} ”	naph·shee	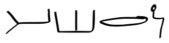	
-	le·qach·tah	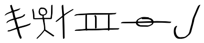	
said	vay·yo·mer		1 Kings 19:15
Then the LORD	YHVH		
to him	e·law	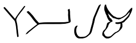	
“ Go	lekh	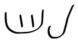	
back	shuv		
by the way you came	le·dar·ke·kha		
[and go] to the Desert	mid·ba·rah		
of Damascus	dam·ma·sɛq	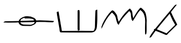	
When you arrive	u·va·ta		
you are to anoint	u·ma·shach·ta		
-	et		
Hazael	cha·za·el		
as king	le·me·lekh		

over	al	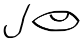	
Aram	a·ram	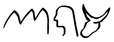	
	ve·et	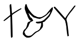	1 Kings 19:16
Jehu	ye·hu	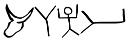	
son	ben	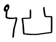	
of Nimshi	nim·shee	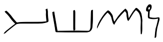	
You are also to anoint	tim·shach	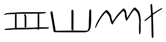	
as king	le·me·lekh	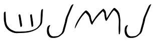	
over	al	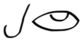	
Israel	yis·ra·el	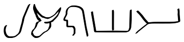	
-	ve·et	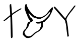	
and Elisha	e·lee·sha	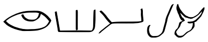	
son	ben	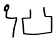	
of Shaphat	sha·phat	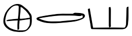	
	me·a·vel	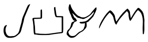	
from Abel-meholah	me·cho·w·lah	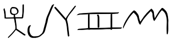	
	tim·shach	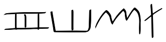	
as prophet	le·na·vee	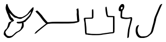	
to succeed you	tach·te·kha	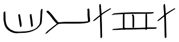	
Then	ve·ha·yah	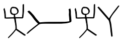	1 Kings 19:17
whoever escapes	han·nim·lat	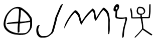	
the sword	me·che·rev	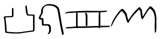	
of Hazael	cha·za·el	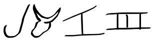	
will put to death	ya·meet	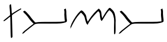	
Jehu	ye·hu	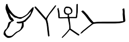	
whoever escapes	ve·han·nim·lat	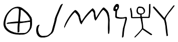	
the sword	me·che·rev	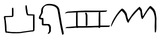	

of Jehu	ye·hu		
will put to death	ya·meet		
and Elisha	e·lee·sha	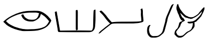	
Nevertheless, I have reserved	ve·hish·ar·tee		1 Kings 19:18
in Israel —	ve·yis·ra·el	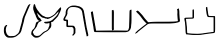	
seven	shiv·at		
thousand	a·la·pheem		
all	kal	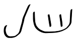	
knees	hab·bir·ka·yim		
whose	a·sher		
have not	lo		
bowed	kha·re·u		
to Baal	lab·ba·al	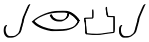	
and [whose]	ve·khal		
mouths	hap·peh		
-	a·sher		
have not	lo		
kissed	na·shaq	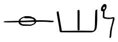	
him ”	lo		
So Elijah departed	vay·ye·lekh	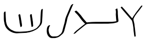	1 Kings 19:19
	mish·sham		
and found	vay·yim·tsa		
-	et		
Elisha	e·lee·sha	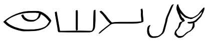	
son	ben		
of Shaphat	sha·phat		
He	ve·hu		

was plowing	cho·resh	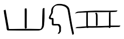	
with twelve	she·nem	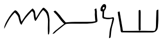	
	a·sar	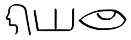	
teams	tse·ma·deem	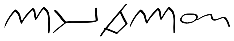	
[of oxen]	le·pha·naw	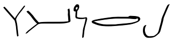	
and he	ve·hu	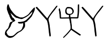	
was with the twelfth [team]	bish·nem	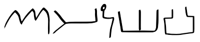	
	he·a·sar	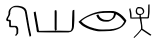	
passed	vay·ya·a·vor	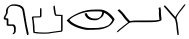	
Elijah	e·lee·ya·hu	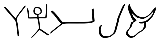	
by him	e·law	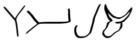	
and threw	vay·yash·lekh	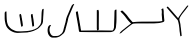	
his cloak	ad·dar·to	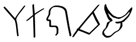	
around him	e·law	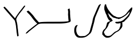	
So Elisha left	vay·ya·a·zov	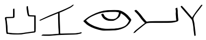	1 Kings 19:20
-	et	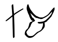	
the oxen	hab·ba·qar	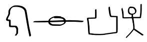	
ran	vay·ya·rats	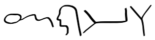	
after	a·cha·re	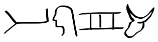	
Elijah	e·lee·ya·hu	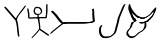	
and said	vay·yo·mer	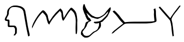	
let me kiss	esh·she·qah	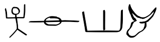	
“ Please	na	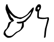	
my father	le·a·vee	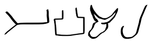	
and mother [goodbye]	u·le·im·mee	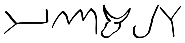	
and then I will follow	ve·e·le·khah	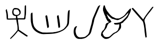	
you ”	a·cha·re·kha	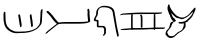	

[Elijah] replied	vay·yo·mer		
	lo		
“ Go on	lekh	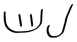	
back ”	shuv		
“ for	kee	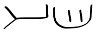	
what	meh	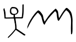	
have I done	a·see·tee	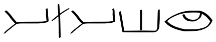	
to you ? ”	lakh	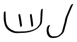	
So [Elisha] turned back	vay·ya·shav	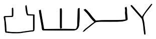	1 Kings 19:21
from him	me·a·cha·raw	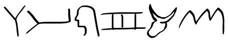	
took	vay·yiq·qach	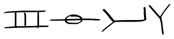	
-	et		
his pair	tse·med		
of oxen	hab·ba·qar	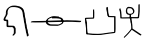	
and slaughtered them	vay·yiz·ba·che·hu	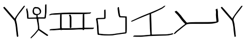	
equipment	u·vikh·lee		
With the oxen’s	hab·ba·qar	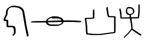	
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the meat	hab·ba·sar	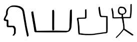	
and gave	vay·yit·ten	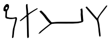	
it to the people	la·am		
and they ate	vay·yo·khe·lu		
Then he set out	vay·ya·qam	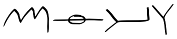	
to follow	vay·ye·lekh	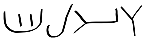	
	a·cha·re	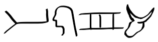	
Elijah	e·lee·ya·hu	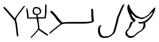	
and serve	vay·sha·re·te·hu		

	u·ven		1 Kings 20:1
Now Ben-hadad	ha·dad	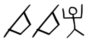	
king	me·lekh	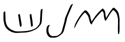	
of Aram	a·ram		
assembled	qa·vats		
-	et		
his entire	kal	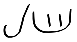	
army	che·lo	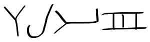	
thirty-two	u·she·lo·sheem		
	u·she·na·yim	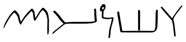	
kings	me·lekh	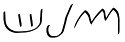	
Accompanied by	it·to		
with their horses	ve·sus		
and chariots	va·ra·khev	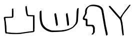	
he marched up	vay·ya·al	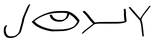	
besieged	vay·ya·tsar	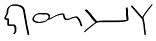	
	al		
Samaria	sho·me·ro·wn		
and waged war	vay·yil·la·chem	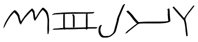	
against it	bah		
Then he sent	vay·yish·lach		1 Kings 20:2
messengers	mal·a·kheem		
to	el		
Ahab	ach·av	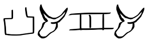	
king	me·lekh	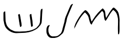	
of Israel	yis·ra·el	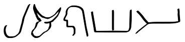	
into the city	ha·ee·rah	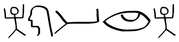	

saying	vay·yo·mer	ויאמר	1 Kings 20:3
	lo	לו	
“ This is what	koh	כה	
says :	a·mar	אמר	
	ben	בן	
Ben-hadad	ha·dad	הדד	
‘ Your silver	kas·pe·kha	כספך	
and gold	u·ze·ha·ve·kha	וזהבך	
mine	lee	לי	
are	hu	הוא	
wives	ve·na·she·kha	ונשיך	
and children	u·va·ne·kha	ובניך	
and your best	hat·to·w·veem	הטובים	
mine ! ’”	lee	לי	
are	hem	הם	
replied	vay·ya·an	ויען	1 Kings 20:4
And the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
	vay·yo·mer	ויאמר	
“ Just as you say	kid·va·re·kha	כדברך	
my lord	a·do·nee	אדני	
the king :	ham·me·lekh	המלך	
	le·kha	לך	
I am yours	a·nee	אני	
along with all	ve·khal	וכל	
that	a·sher	אשר	
I have ”	lee	לי	

came back	vay·ya·shu·vu		1 Kings 20:5
The messengers	ham·mal·a·kheem		
and said	vay·yo·me·ru		
“ This is what	koh	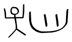	
says	a·mar		
:	ben		
Ben-hadad	ha·dad		
to demand	le·mor		
	kee	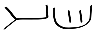	
‘ I have sent	sha·lach·tee	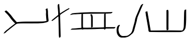	
to you	e·le·kha	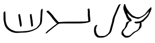	
	le·mor		
your silver	kas·pe·kha		
your gold	u·ze·ha·ve·kha		
your wives	ve·na·she·kha	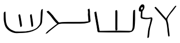	
and your children	u·va·ne·kha	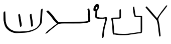	
-	lee	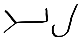	
-	tit·ten		
But	kee	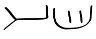	1 Kings 20:6
about	im		
this time	ka·et		
tomorrow	ma·char	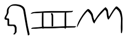	
I will send	esh·lach	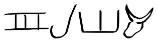	
-	et		
my servants	a·va·day	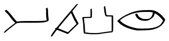	
	e·le·kha	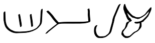	
to search	ve·chip·pe·su		

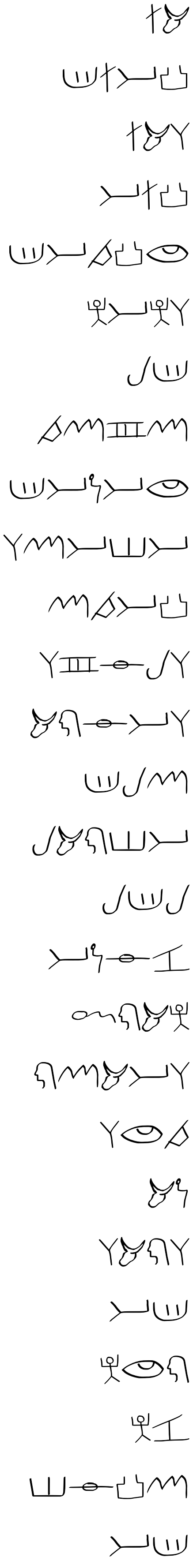

-	et	
your palace	be·te·kha	
and	ve·et	
the houses	bat·te	
of your servants	a·va·de·kha	
is	ve·ha·yah	
all that	kal	
precious	mach·mad	
to you ’”	e·ne·kha	
They will seize	ya·see·mu	
	ve·ya·dam	
and carry away	ve·la·qa·chu	
summoned	vay·yiq·ra	1 Kings 20:7
Then the king	me·lekh	
of Israel	yis·ra·el	
all	le·khal	
the elders	ziq·ne	
of the land	ha·a·rets	
and said	vay·yo·mer	
take note	de·u	
“ Please	na	
and see	u·re·u	
that	kee	
trouble	ra·ah	
this [man]	zeh	
is looking for	me·vaq·qesh	
for	kee	

when he demanded	sha·lach	שלח	
	e·lay	אלי	
my wives	le·na·shay	לנשי	
my children	u·le·va·nay	ולבני	
my silver	u·le·khas·pee	ולכספי	
and my gold	ve·liz·ha·vee	ולזהבי	
I did not	ve·lo	ולא	
deny	ma·na·tee	מנעתי	
him ”	mim·men·nu	ממנו	
said	vay·yo·me·ru	ויאמרו	1 Kings 20:8
-	e·law	אליו	
all	kal	כל	
And the elders	haz·ze·qe·neem	הזקנים	
and	ve·khal	וכל	
the people	ha·am	העם	
“ Do not	al	אל	
listen to him	tish·ma	תשמע	
or	ve·lo·w	ולוא	
consent to his terms ”	to·veh	תאבה	
So [Ahab] answered	vay·yo·mer	ויאמר	1 Kings 20:9
the messengers	le·mal·a·khe	למלאכי	
	ben	בן	
of Ben-hadad	ha·dad	הדד	
“ Tell	im·ru	אמרו	
my lord	la·do·nee	לאדני	
the king	ham·me·lekh	המלך	
‘ All	kol	כל	

that	a·sher		
you demanded	sha·lach·ta	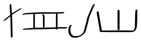	
of	el		
your servant	av·de·kha		
the first time	va·ri·sho·nah		
I will do	e·e·seh		
thing	ve·had·da·var	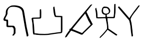	
but this	haz·zeh		
I cannot	lo		
	u·khal	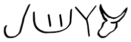	
do ’”	la·a·so·wt		
departed	vay·ye·le·khu	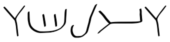	
So the messengers	ham·mal·a·kheem		
	vay·shi·vu·hu	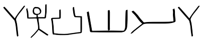	
and relayed the message to [Ben-hadad]	da·var		
sent	vay·yish·lach		1 Kings 20:10
to [Ahab] :	e·law	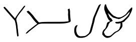	
	ben		
Then Ben-hadad	ha·dad		
another message	vay·yo·mer		
deal	koh	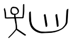	
	ya·a·sun		
with me	lee	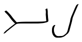	
“ May the gods	e·lo·heem		
and ever so	ve·khoh		
severely	yo·w·si·phu		

if	im		
remains	yis·poq	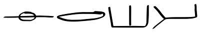	
[enough] dust	a·phar		
of Samaria	sho·me·ro·wn		
[to have] a handful ”	lish·a·leem		
for each	le·khal		
of my men	ha·am		
-	a·sher		
-	be·rag·lay	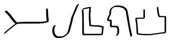	
replied	vay·ya·an	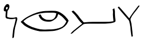	1 Kings 20:11
And the king	me·lekh	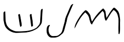	
of Israel	yis·ra·el	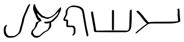	
	vay·yo·mer		
“ Tell him :	dab·be·ru		
should not	al		
boast	yit·hal·lel		
‘ The one putting on [his armor]	cho·ger		
like one taking [it off] ’”	kim·phat·te·ach		
-	vay·hee	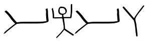	1 Kings 20:12
Ben-hadad received	kish·mo·a		
-	et		
message	had·da·var		
this	haz·zeh		
while he	ve·hu		
were drinking	sho·teh		
	hu		
and the kings	ve·ham·me·la·kheem	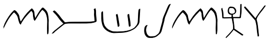	

in their tents	bas·suk·ko·wt		
and he said	vay·yo·mer		
to	el		
his servants	a·va·daw		
“ Take your positions ”	see·mu	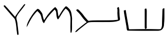	
So they stationed themselves	vay·ya·see·mu	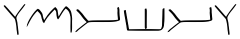	
against	al		
the city	ha·eer		
Meanwhile	ve·hin·neh		1 Kings 20:13
prophet	na·vee	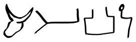	
a	e·chad	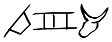	
approached	nig·gash		
	el		
Ahab	ach·av		
king	me·lekh	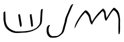	
of Israel	yis·ra·el	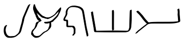	
and declared	vay·yo·mer		
“ This is what	koh	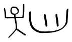	
says :	a·mar		
the LORD	YHVH		
‘ Do you see	he·ra·ee·ta		
-	et		
entire	kal		
army ?	he·ha·mo·wn		
great	hag·ga·do·wl		
this	haz·zeh		
Behold	hin·nee	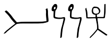	

I will deliver it	no·te·no	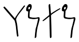	
into your hand	ve·ya·de·kha	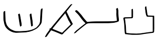	
this very day	hay·yo·wm	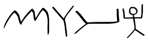	
and you will know	ve·ya·da·ta		
that	kee	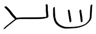	
I	a·nee	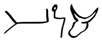	
am the LORD ’”	YHVH		
asked	vay·yo·mer		1 Kings 20:14
Ahab	ach·av		
“ By whom ? ”	be·mee		
And the prophet replied	vay·yo·mer		
“ This is what	koh	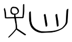	
says :	a·mar		
the LORD	YHVH		
‘ By the young officers	be·na·a·re		
governors ’”	sa·re	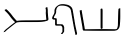	
of the district	ham·me·dee·no·wt	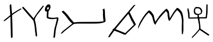	
asked [Ahab]	vay·yo·mer		
“ Who	mee	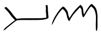	
will start	ye·sor		
the battle ? ”	ham·mil·cha·mah	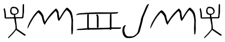	
answered the prophet	vay·yo·mer		
“ You [will] ”	at·tah		
So Ahab assembled	vay·yiph·qod		1 Kings 20:15
-	et		
the young officers	na·a·re		

governors	sa·re	𐤔𐤓𐤉	
of the district	ham·me·dee·no·wt	𐤄𐤌𐤃𐤉𐤍𐤅𐤕	
and there were	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	
232 men	ma·ta·yim	𐤌𐤀𐤕𐤉𐤌	
	she·na·yim	𐤔𐤍𐤉𐤌	
	u·she·lo·sheem	𐤅𐤔𐤋𐤔𐤉𐤌	
And after them	ve·a·cha·re·hem	𐤅𐤀𐤇𐤓𐤉𐤄𐤌	
he assembled	pa·qad	𐤐𐤒𐤃	
-	et	𐤀𐤕	
[the rest of]	kal	𐤊𐤋	
troops	ha·am	𐤄𐤏𐤌	
in all	kal	𐤊𐤋	
the Israelite	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
7,000 {}	shiv·at	𐤔𐤁𐤏𐤕	
	a·la·pheem	𐤀𐤋𐤐𐤉𐤌	
They marched out	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	1 Kings 20:16
at noon	bats·tsa·ho·ra·yim	𐤁𐤑𐤄𐤓𐤉𐤌	
	u·ven	𐤅𐤁𐤍	
while Ben-hadad	ha·dad	𐤄𐤃𐤃	
getting	sho·teh	𐤔𐤕𐤄	
drunk	shik·ko·wr	𐤔𐤊𐤅𐤓	
were in their tents	bas·suk·ko·wt	𐤁𐤎𐤊𐤅𐤕	
	hu	𐤄𐤅𐤀	
kings	ve·ham·me·la·kheem	𐤅𐤄𐤌𐤋𐤊𐤉𐤌	
and the 32	she·lo·sheem	𐤔𐤋𐤔𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	

	me·lekh	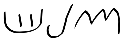	
allied	o·zer	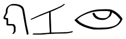	
with him	o·to		
marched out first	vay·ye·tse·u		1 Kings 20:17
And the young officers	na·a·re		
governors	sa·re	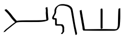	
of the district	ham·me·dee·no·wt	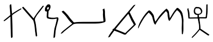	
	ba·ri·sho·nah		
had sent out scouts	vay·yish·lach		
	ben		
Now Ben-hadad	ha·dad	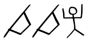	
who reported	vay·yag·gee·du	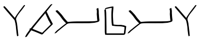	
to him	lo		
	le·mor		
“ Men	a·na·sheem	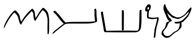	
are marching out	ya·tse·u		
of Samaria ”	mish·sho·me·ro·wn		
he said	vay·yo·mer		1 Kings 20:18
“ If	im		
in peace ”	le·sha·lo·wm	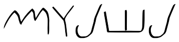	
they have marched out	ya·tsa·u		
“ take them	tiph·sum		
alive	chay·yeem	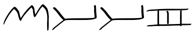	
Even if	ve·im		
for war	le·mil·cha·mah	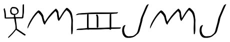	
they have marched out	ya·tsa·u		

alive ”	chay·yeem	חיים	
take them	tiph·sum	תפשום	
Meanwhile, these	ve·el·leh	ואלה	1 Kings 20:19
marched out	ya·tse·u	יצאו	
of	min	מן	
the city	ha·eer	העיר	
young officers	na·a·re	נערי	
governors	sa·re	שרי	
of the district	ham·me·dee·no·wt	המדינות	
with the army	ve·ha·cha·yil	והחיל	
-	a·sher	אשר	
behind them	a·cha·re·hem	אחריהם	
one struck down	vay·yak·ku	ויכו	1 Kings 20:20
and each	eesh	איש	
his opponent	ee·sho	אישו	
fled	vay·ya·nu·su	וינסו	
So the Arameans	a·ram	ארם	
in pursuit	vay·yir·de·phem	וירדפם	
with the Israelites	yis·ra·el	ישראל	
escaped	vay·yim·ma·let	וימלט	
	ben	בן	
But Ben-hadad	ha·dad	הדד	
king	me·lekh	מלך	
of Aram	a·ram	ארם	
on	al	על	
horseback	sus	סוס	
with the cavalry	u·pha·ra·sheem	ופרשים	

marched out	vay·ye·tse	ויצא	1 Kings 20:21
Then the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
and attacked	vay·yakh	ויך	
-	et	את	
the horses	has·sus	הסוס	
-	ve·et	ואת	
and chariots	ha·ra·khev	הרכב	
inflicting	ve·hik·kah	והכה	
on the Arameans	va·a·ram	בארם	
slaughter	mak·kah	מכה	
a great	ge·do·w·lah	גדולה	
approached	vay·yig·gash	ויגש	1 Kings 20:22
Afterward, the prophet	han·na·vee	הנביא	
	el	אל	
the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
and said	vay·yo·mer	ויאמר	
	lo	לו	
“ Go	lekh	לך	
and strengthen [your position]	hit·chaz·zaq	התחזק	
and take note	ve·da	ודע	
	u·re·eh	וראה	
-	et	את	
what	a·sher	אשר	
you must do	ta·a·seh	תעשה	
for	kee	כי	

in the spring	lit·shu·vat	
	hash·sha·nah	
the king	me·lekh	
of Aram	a·ram	
will come up	o·leh	
against you ”	a·le·kha	
Meanwhile, the servants	ve·av·de	1 Kings 20:23
of the king	me·lekh	
of Aram	a·ram	
said	a·me·ru	
to him	e·law	
gods	e·lo·he	
of the hills	ha·reem	
“ Their gods [are]	e·lo·he·hem	
That is why	al	
	ken	
they prevailed	cha·ze·qu	
over us	mim·men·nu	
Instead	ve·u·lam	
we should fight	nil·la·chem	
them	it·tam	
on the plains	bam·mee·sho·wr	
surely then	im	
	lo	
we will prevail	ne·che·zaq	
	me·hem	
So	ve·et	1 Kings 20:24

-	had·da·var	
this :	haz·zeh	
do	a·seh	
Dismiss	ha·ser	
the kings	ham·me·la·kheem	
all	eesh	
from their positions	mim·me·qo·mo	
and replace them	ve·seem	
with other officers	pa·cho·wt	
	tach·te·hem	
And you	ve·at·tah	1 Kings 20:25
must raise	tim·neh	
	le·kha	
an army	cha·yil	
like the [one]	ka·cha·yil	
you have lost —	han·no·phel	
-	me·o·w·takh	
horse	ve·sus	
for horse	kas·sus	
and chariot	ve·re·khev	
for chariot —	ka·re·khev	
so we can fight	ve·nil·la·cha·mah	
[the Israelites]	o·w·tam	
on the plain	bam·mee·sho·wr	
where we will surely	im	
	lo	
prevail	ne·che·zaq	

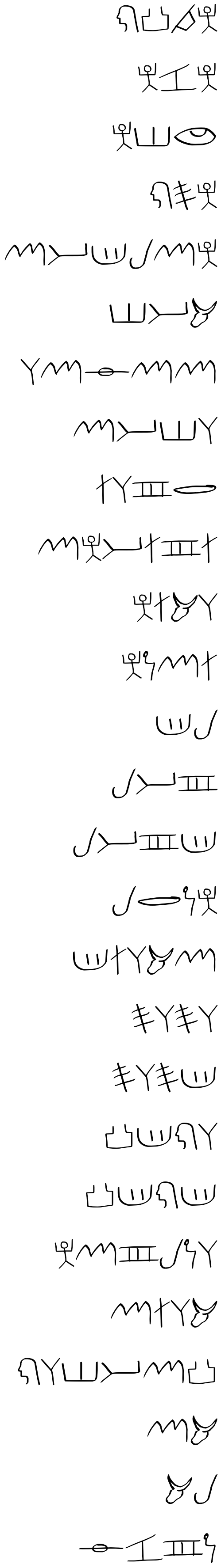

”	me·hem		
And [the king] approved	vay·yish·ma		
their plan	le·qo·lam	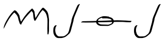	
and acted	vay·ya·as		
accordingly	ken	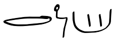	
-	vay·hee	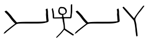	1 Kings 20:26
In the spring	lit·shu·vat		
	hash·sha·nah	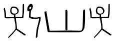	
mobilized	vay·yiph·qod		
	ben		
Ben-hadad	ha·dad	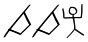	
-	et		
the Arameans	a·ram		
and went up	vay·ya·al		
to Aphek	a·phe·qah	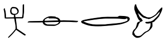	
to fight	lam·mil·cha·mah	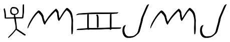	
against	im		
Israel	yis·ra·el	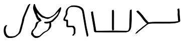	
The Israelites	u·ve·ne		1 Kings 20:27
	yis·ra·el	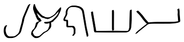	
also mobilized	ha·te·pa·qe·du	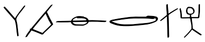	
gathered supplies	ve·kha·le·ke·lu	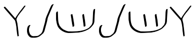	
and marched out	vay·ye·le·khu	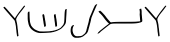	
to meet them	liq·ra·tam		
camped	vay·ya·cha·nu	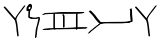	
The Israelites	ve·ne	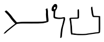	
	yis·ra·el	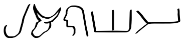	

before them	neg·dam	
like two	kish·ne	
small flocks	cha·si·phe	
of goats	iz·zeem	
while the Arameans	va·a·ram	
covered	mil·u	
-	et	
the countryside	ha·a·rets	
approached	vay·yig·gash	1 Kings 20:28
Then the man	eesh	
of God	ha·e·lo·heem	
and said	vay·yo·mer	
-	el	
the king	me·lekh	
of Israel	yis·ra·el	
	vay·yo·mer	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
‘ Because	ya·an	
-	a·sher	
think	a·me·ru	
the Arameans	a·ram	
is a god	e·lo·he	
of the hills	ha·reem	
the LORD	YHVH	
and not	ve·lo	

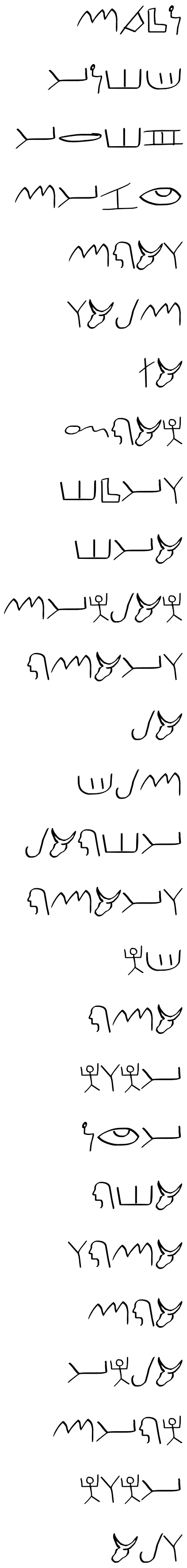

-	e·lo·he	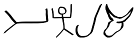	
of the valleys	a·ma·qeem	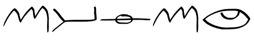	
	hu	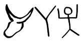	
I will deliver	ve·na·tat·tee	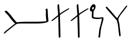	
-	et	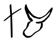	
all	kal	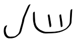	
army	he·ha·mo·wn	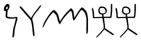	
great	hag·ga·do·wl	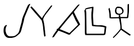	
this	haz·zeh	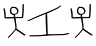	
into your hand	be·ya·de·kha	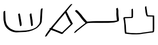	
Then you will know	vee·da·tem	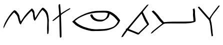	
that	kee	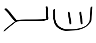	
I	a·nee	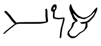	
am the LORD ’”	YHVH	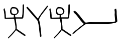	
[the armies] camped	vay·ya·cha·nu	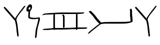	1 Kings 20:29
opposite each other	el·leh	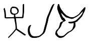	
	no·khach	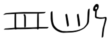	
	el·leh	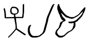	
For seven	shiv·at	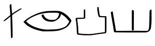	
days	ya·meem	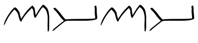	
and	vay·hee	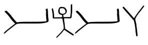	
day	bay·yo·wm	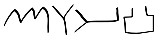	
on the seventh	hash·she·vee·ee	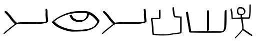	
ensued	vat·tiq·rav	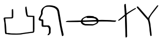	
the battle	ham·mil·cha·mah	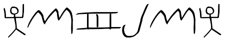	
struck down	vay·yak·ku	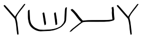	
and the Israelites	ve·ne	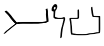	

	yis·ra·el	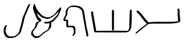	
-	et		
the Arameans —	a·ram		
a hundred	me·ah		
thousand	e·leph	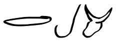	
foot soldiers	rag·lee	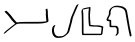	
day	be·yo·wm	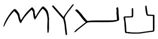	
in one	e·chad	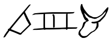	
fled	vay·ya·nu·su	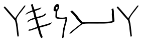	1 Kings 20:30
The rest of them	han·no·w·ta·reem		
of Aphek	a·phe·qah		
into	el		
the city	ha·eer		
fell	vat·tip·pol		
where the wall	ha·cho·w·mah		
on	al		
twenty-seven	es·reem	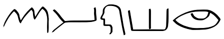	
	ve·shiv·ah		
thousand	e·leph	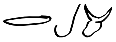	
men	eesh	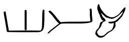	
of the remaining	han·no·w·ta·reem		
	u·ven		
Ben-hadad	ha·dad		
also fled	nas		
and hid	vay·ya·vo	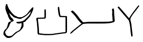	
in	el		
to the city	ha·eer		

an inner room	che·der	
	be·cha·der	
said	vay·yo·me·ru	1 Kings 20:31
to him	e·law	
Then the servants of [Ben-hadad]	a·va·daw	
“ Look	hin·neh	
now	na	
we have heard	sha·ma·nu	
that	kee	
the kings	mal·khe	
of the house	bet	
of Israel	yis·ra·el	
	kee	
-	mal·khe	
are merciful	che·sed	
	hem	
[with]	na·see·mah	
	na	
sackcloth	saq·qeem	
around our waists	be·ma·te·ne·nu	
and ropes	va·cha·va·leem	
around our heads	be·ro·she·nu	
Let us go out	ve·ne·tse	
to	el	
the king	me·lekh	
of Israel	yis·ra·el	
Perhaps	u·lay	

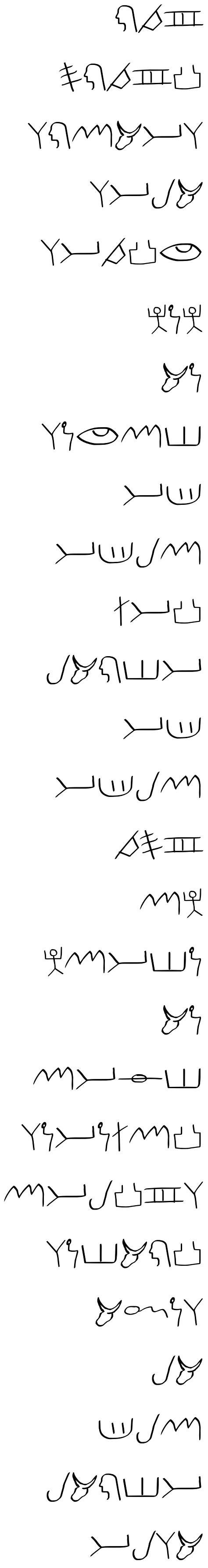

he will spare	ye·chay·yeh	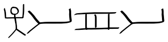	
-	et		
your life ”	naph·she·kha	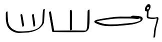	
So [with]	vay·yach·ge·ru	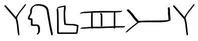	1 Kings 20:32
sackcloth	saq·qeem	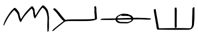	
around their waists	be·ma·te·ne·hem	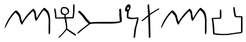	
and ropes	va·cha·va·leem	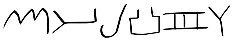	
around their heads	be·ra·she·hem	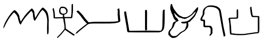	
they went	vay·ya·vo·u	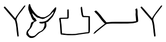	
to	el		
the king	me·lekh	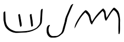	
of Israel	yis·ra·el	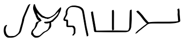	
and said	vay·yo·me·ru		
“ Your servant	av·de·kha		
	ben		
Ben-hadad	ha·dad		
says	a·mar		
spare	te·chee	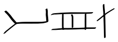	
‘ Please	na		
my life ’”	naph·shee		
And [the king] answered	vay·yo·mer		
“ Is he still	ha·o·w·den·nu		
alive ?	chay	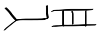	
is my brother ”	a·chee	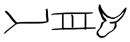	
He	hu		
Now the men	ve·ha·a·na·sheem		1 Kings 20:33
were looking for a sign of hope	ye·na·cha·shu	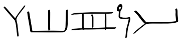	

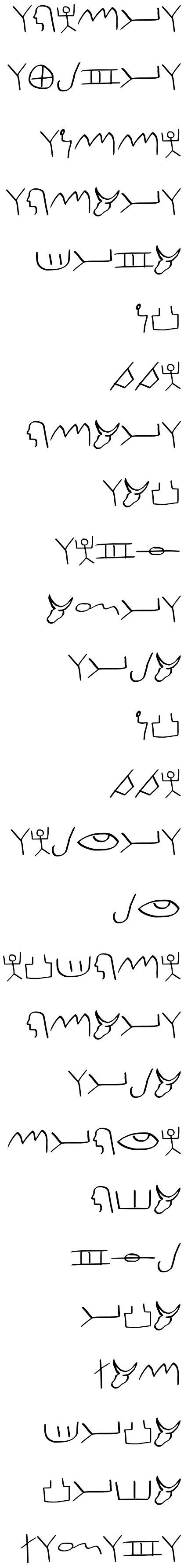

and they quickly	vay·ma·ha·ru	
grasped [at this word]	vay·yach·le·tu	
	ha·mim·men·nu	
and replied	vay·yo·me·ru	
“ Yes, your brother	a·chee·kha	
	ben	
Ben-hadad ”	ha·dad	
said [the king]	vay·yo·mer	
“ Go	bo·u	
and get him ! ”	qa·chu·hu	
came out	vay·ye·tse	
-	e·law	
	ben	
Then Ben-hadad	ha·dad	
and Ahab had him come up	vay·ya·a·le·hu	
into	al	
his chariot	ham·mer·ka·vah	
Ben-hadad said	vay·yo·mer	1 Kings 20:34
to him	e·law	
the cities	he·a·reem	
-	a·sher	
took	la·qach	
my father	a·vee	
from	me·et	
your father	a·vee·kha	
“ I will restore	a·sheev	
marketplaces	ve·chu·tso·wt	

you may set up	ta·seem	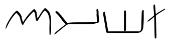	
your own	le·kha	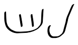	
in Damascus	ve·dam·me·seq	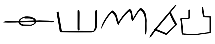	
as	ka·a·sher	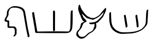	
[did]	sam	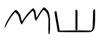	
my father	a·vee	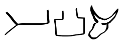	
in Samaria ”	be·sho·me·ro·wn	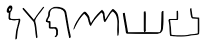	
I	va·a·nee	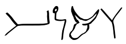	
“ By this treaty	bab·be·reet	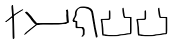	
release you” [Ahab replied]	a·shal·le·che·ka	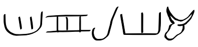	
So he made	vay·yikh·rat	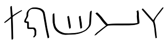	
with him	lo	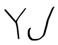	
a treaty	ve·reet	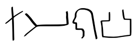	
and sent him away	vay·shal·le·che·hu	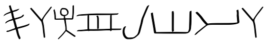	
	ve·eesh	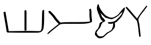	1 Kings 20:35
one	e·chad	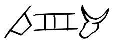	
of the sons	mib·be·ne	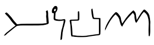	
of the prophets	han·ne·vee·eem	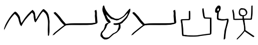	
said	a·mar	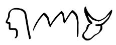	
to	el	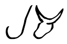	
his companion	re·e·hu	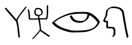	
Meanwhile, by the word	bid·var	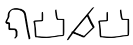	
of the LORD	YHVH	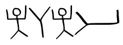	
“ Strike me	hak·ke·nee	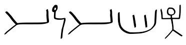	
please ! ”	na	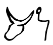	
But [the man] refused	vay·ma·en	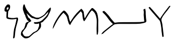	

	ha·eesh	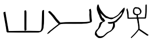	
to strike him	le·hak·ko·to		
Then [the prophet] said	vay·yo·mer		1 Kings 20:36
to him	lo		
“ Because	ya·an		
-	a·sher		
you have not	lo		
obeyed	sha·ma·ta		
the voice	be·qo·wl	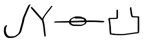	
of the LORD	YHVH		
as soon as	hin·ne·kha	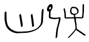	
you depart	ho·w·lekh	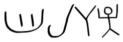	
from me	me·it·tee		
will kill you ”	ve·hik·ke·kha		
a lion	ha·ar·yeh		
And when he left	vay·ye·lekh	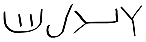	
	me·ets·lo		
found him	vay·yim·tsa·e·hu		
a lion	ha·ar·yeh		
and killed him	vay·yak·ke·hu	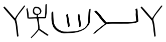	
Then the prophet found	vay·yim·tsa		1 Kings 20:37
man	eesh	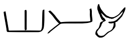	
another	a·cher	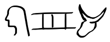	
and said	vay·yo·mer		
“ Strike me	hak·ke·nee	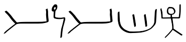	
please ! ”	na		
struck him	vay·yak·ke·hu	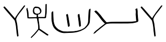	

So the man	ha·eesh	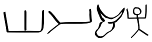	
and wounded him	hak·keh		
	u·pha·tso·a		
went	vay·ye·lekh	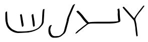	1 Kings 20:38
and the prophet	han·na·vee	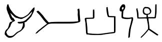	
and waited	vay·ya·a·mod		
for the king	lam·me·lekh		
on	al		
the road	had·da·rekh		
disguising himself	vay·yit·chap·pes	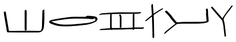	
with a bandage	ba·a·pher	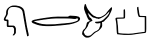	
over	al		
his eyes	e·naw		
-	vay·hee	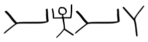	1 Kings 20:39
As the king	ham·me·lekh		
passed by	o·ver	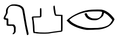	
he	ve·hu		
cried out	tsa·aq		
to	el		
the king	ham·me·lekh		
- :	vay·yo·mer		
“ Your servant	av·de·kha		
had marched out	ya·tsa		
into the middle	ve·qe·rev	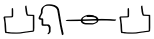	
of the battle	ham·mil·cha·mah	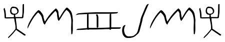	
when suddenly	ve·hin·neh		
a man	eesh	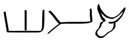	

came over	sar	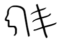	
with	vay·ya·ve	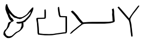	
me	e·lay	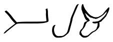	
a captive	eesh	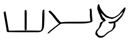	
and told	vay·yo·mer	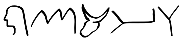	
‘ Guard	she·mor	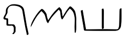	
-	et	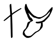	
man !	ha·eesh	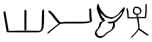	
this	haz·zeh	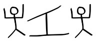	
If	im	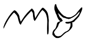	
for any reason	hip·pa·qed	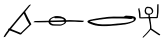	
he goes missing	yip·pa·qed	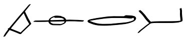	
will be exchanged	ve·ha·ye·tah	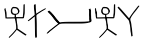	
your life	naph·she·kha	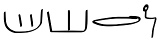	
for	ta·chat	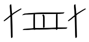	
his life	naph·sho	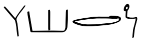	
or	o	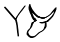	
a talent	khik·kar	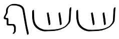	
of silver ’	ke·seph	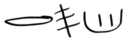	
you will weigh out	tish·qo·wl	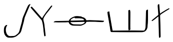	
was	vay·hee	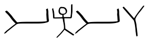	1 Kings 20:40
But while your servant	av·de·kha	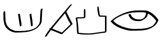	
busy	o·seh	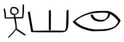	
here	hen·nah	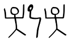	
and there	va·hen·nah	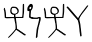	
[the man]	ve·hu	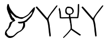	
disappeared ”	e·nen·nu	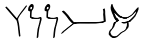	

said	vay·yo·mer	
to him	e·law	
And the king	me·lekh	
of Israel	yis·ra·el	
“ So	ken	
[shall] your judgment [be]	mish·pa·te·kha	
on yourself ”	at·tah	
you have pronounced it	cha·ra·tse·ta	
Then [the prophet] quickly	vay·ma·her	1 Kings 20:41
removed	vay·ya·sar	
-	et	
the bandage	ha·a·pher	
from	mē·ʿal	
his eyes	e·naw	
recognized	vay·yak·ker	
him	o·to	
and the king	me·lekh	
of Israel	yis·ra·el	
as	kee	
one of the prophets	me·han·ne·vi·eem	
-	hu	
And [the prophet] said	vay·yo·mer	1 Kings 20:42
to [the king]	e·law	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	

‘ Because	ya·an		
you have let slip	shil·lach·ta	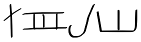	
-	et		
the man	eesh	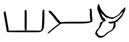	
I had devoted to destruction	cher·mee		
from your hand	mee·yad	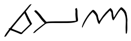	
will be exchanged	ve·ha·ye·tah	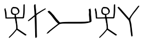	
your life	naph·she·kha	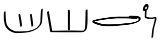	
for	ta·chat	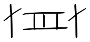	
his life	naph·sho		
and your people	ve·am·me·kha	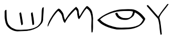	
for	ta·chat	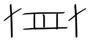	
his people ’”	am·mo		
went	vay·ye·lekh	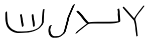	1 Kings 20:43
the king	me·lekh	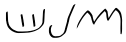	
of Israel	yis·ra·el	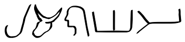	
-	al		
home	be·to	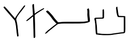	
Sullen	sar		
and angry	ve·za·eph		
-	vay·ya·vo	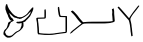	
to Samaria	sho·me·ro·w·nah		
happened	vay·hee	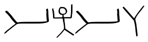	1 Kings 21:1
Some time later	a·char	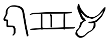	
	had·de·va·reem	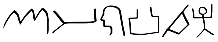	
	ha·el·leh		
a vineyard	ke·rem		

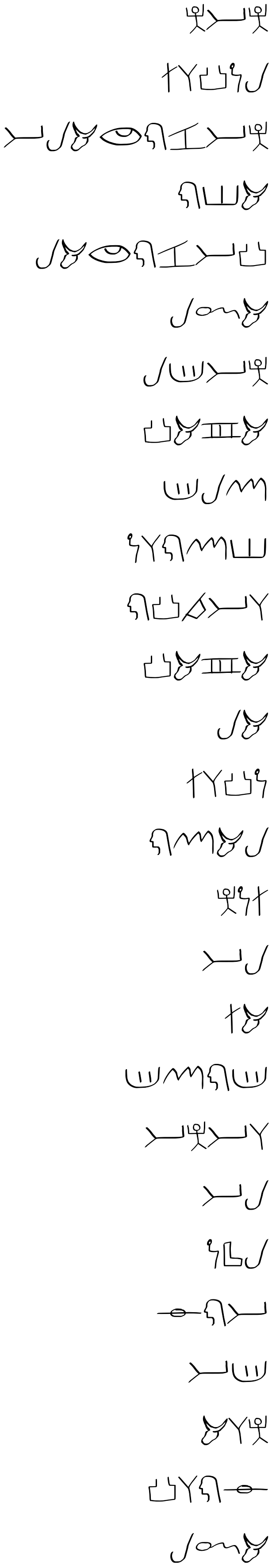

to own	ha·yah	
Naboth	le·na·vo·wt	
the Jezreelite	hay·yiz·re·e·lee	
-	a·sher	
in Jezreel	be·yiz·re·el	
next to	e·tsel	
the palace	he·khal	
of Ahab	ach·av	
king	me·lekh	
of Samaria	sho·me·ro·wn	
said	vay·dab·ber	1 Kings 21:2
So Ahab	ach·av	
to	el	
Naboth	na·vo·wt	
-	le·mor	
“ Give	te·nah	
me	lee	
-	et	
your vineyard	kar·me·kha	
to use	vee·hee	
	lee	
garden	le·gan	
as a vegetable	ya·raq	
since	kee	
it	hu	
is next to	qa·ro·wv	
	e·tsel	

my palace	be·tee	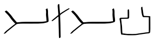	
I will give	ve·et·te·nah		
you	le·kha	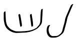	
in its place —	tach·taw	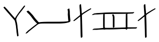	
vineyard	ke·rem		
a better	to·wv		
	mim·men·nu	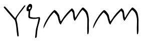	
or if	im		
you prefer	to·wv		
	be·e·ne·kha	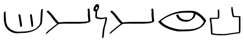	
I will give	et·te·nah		
you	le·kha	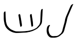	
in silver ”	khe·seph		
value	me·cheer	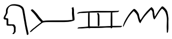	
its	zeh	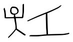	
replied	vay·yo·mer		1 Kings 21:3
But Naboth	na·vo·wt		
-	el		
-	ach·av		
forbid	cha·lee·lah	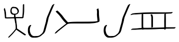	
that I	lee	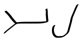	
“ The LORD	meh·YHVH	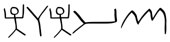	
should give	mit·tit·tee	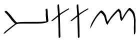	
-	et		
the inheritance	na·cha·lat	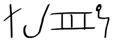	
of my fathers ”	a·vo·tay		
you	lakh	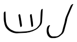	

went	vay·ya·vo	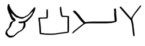	1 Kings 21:4
So Ahab	ach·av	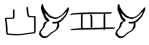	
to	el	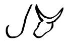	
his palace	be·to	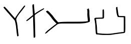	
sullen	sar	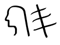	
and angry	ve·za·eph	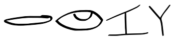	
because	al	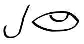	
	had·da·var	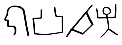	
-	a·sher	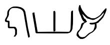	
had told him	dib·ber	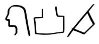	
	e·law	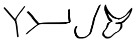	
Naboth	na·vo·wt	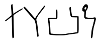	
the Jezreelite	hay·yiz·re·e·lee	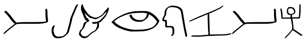	
-	vay·yo·mer	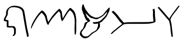	
“ I will not	lo	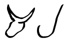	
give	et·ten	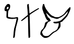	
you	le·kha	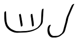	
-	et	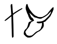	
the inheritance	na·cha·lat	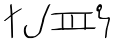	
of my fathers ”	a·vo·w·tay	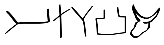	
He lay down	vay·yish·kav	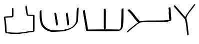	
on	al	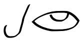	
his bed	mit·ta·to	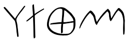	
away	vay·yas·sev	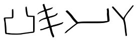	
-	et	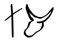	
turned his face	pa·naw	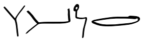	
and refused	ve·lo	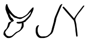	

to eat	a·khal	𐤀𐤊𐤋	
	la·chem	𐤋𐤇𐤌	
came in	vat·ta·vo	𐤅𐤕𐤁𐤀	1 Kings 21:5
-	e·law	𐤀𐤋𐤉𐤅	
Jezebel	ee·ze·vel	𐤀𐤉𐤆𐤁𐤋	
Soon his wife	ish·to	𐤀𐤔𐤕𐤅	
and asked	vat·te·dab·ber	𐤅𐤕𐤃𐤁𐤓	
-	e·law	𐤀𐤋𐤉𐤅	
“ Why	mah	𐤌𐤄	
so	zeh	𐤆𐤄	
are you	ru·cha·kha	𐤓𐤅𐤇𐤊	
sullen	sa·rah	𐤎𐤓𐤄	
that you refuse	ve·e·ne·kha	𐤅𐤀𐤉𐤍𐤊	
to eat	o·khel	𐤀𐤊𐤋	
? ”	la·chem	𐤋𐤇𐤌	
Ahab answered	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	1 Kings 21:6
	e·le·ha	𐤀𐤋𐤉𐤄	
“ Because	kee	𐤊𐤉	
I spoke	a·dab·ber	𐤀𐤃𐤁𐤓	
to	el	𐤀𐤋	
Naboth	na·vo·wt	𐤍𐤁𐤅𐤕	
the Jezreelite	hay·yiz·re·e·lee	𐤄𐤉𐤆𐤓𐤏𐤀𐤋𐤉	
and told	va·o·mar	𐤅𐤀𐤌𐤓	
him	lo	𐤋𐤅	
‘ Give	te·nah	𐤕𐤍𐤄	
me	lee	𐤋𐤉	
-	et	𐤀𐤕	

your vineyard	kar·me·kha	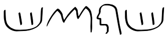	
for silver	be·khe·seph	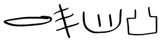	
or	o	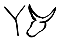	
if	im	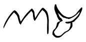	
wish	cha·phets	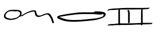	
you	at·tah	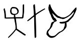	
I will give	et·te·nah	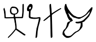	
you	le·kha	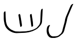	
[another] vineyard	khe·rem	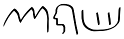	
in its place ’	tach·taw	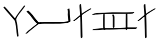	
And he replied	vay·yo·mer	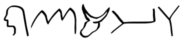	
‘ I will not	lo	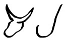	
give	et·ten	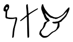	
you	le·kha	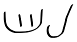	
-	et	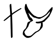	
my vineyard ! ’”	kar·mee	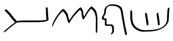	
said	vat·to·mer	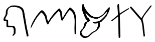	1 Kings 21:7
to him	e·law	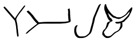	
Jezebel	ee·ze·vel	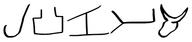	
But his wife	ish·to	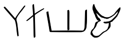	
	at·tah	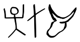	
“ Do you not	at·tah	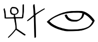	
	ta·a·seh	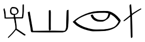	
reign	me·lu·khah	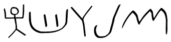	
over	al	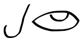	
Israel ?	yis·ra·el	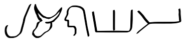	
Get up	qum	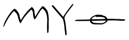	

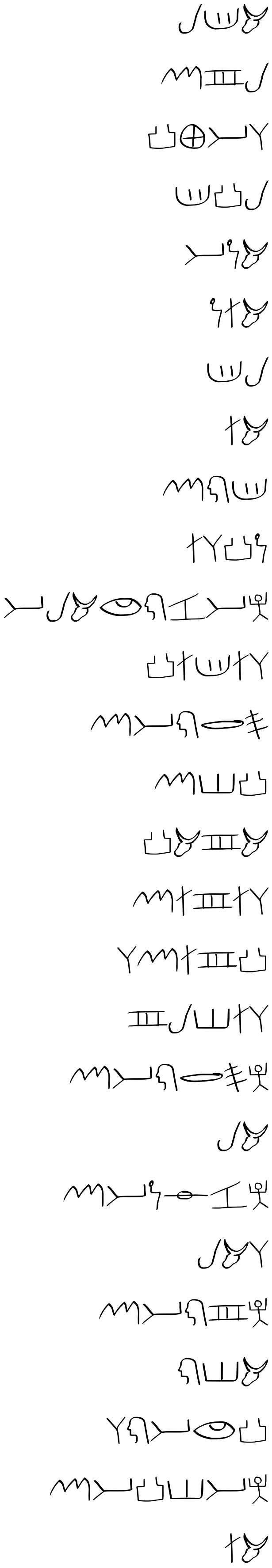

eat	e·khal	
some food	le·chem	
and be cheerful	ve·yi·tav	
	lib·be·kha	
for I	a·nee	
will get	et·ten	
you	le·kha	
-	et	
the vineyard	ke·rem	
of Naboth	na·vo·wt	
the Jezreelite ”	hay·yiz·re·e·lee	
Then [Jezebel] wrote	vat·tikh·tov	1 Kings 21:8
letters	se·pha·reem	
name	be·shem	
in Ahab’s	ach·av	
with his seal	vat·tach·tom	
sealed them	be·cho·ta·mo	
and sent	vat·tish·lach	
[them]	has·pha·rīm	
to	el	
the elders	haz·qē·nīm	
	ve·el	
and nobles	ha·cho·reem	
who	a·sher	
in his city	be·ee·ro	
lived	hay·yo·she·veem	
with	et	

Naboth	na·vo·wt		
she wrote :	vat·tikh·tov		1 Kings 21:9
In the letters	bas·se·pha·reem		
	le·mor		
“ Proclaim	qir·u	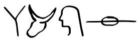	
a fast	tso·wm		
and give	ve·ho·wo·shee·vu	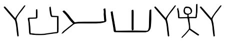	
-	et		
Naboth	na·vo·wt		
a seat of honor	be·rosh		
among the people	ha·am		
But seat	ve·ho·wo·shee·vu		1 Kings 21:10
two	she·na·yim	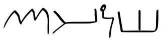	
	a·na·sheem	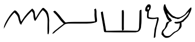	
	be·ne	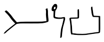	
scoundrels	ve·lee·ya·al	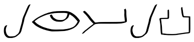	
opposite him	neg·do		
and have them testify	vee·i·du·hu		
	le·mor	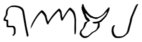	
‘ You have cursed	be·rakh·ta		
[both] God	e·lo·heem		
and the king ! ’	va·me·lekh		
Then take him out	ve·ho·w·tsee·u·hu		
and stone him	ve·siq·lu·hu	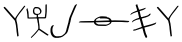	
to death ”	ve·ya·mot	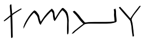	
did	vay·ya·a·su		1 Kings 21:11
-	an·she		

-	ee·ro	
So the elders	haz·ze·qe·neem	
and nobles	ve·ha·cho·reem	
who	a·sher	
lived	hay·yo·she·veem	
in [Naboth's] city	be·ee·ro	
as	ka·a·sher	
had instructed	sha·le·chah	
-	a·le·hem	
Jezebel	ee·za·vel	
-	ka·a·sher	
-	ka·tuv	
in the letters	bas·se·pha·reem	
-	a·sher	
she had written	sha·le·chah	
to them	a·le·hem	
They proclaimed	qa·re·u	1 Kings 21:12
a fast	tso·wm	
and gave	ve·ho·shee·vu	
-	et	
Naboth	na·vo·wt	
a seat of honor	be·rosh	
among the people	ha·am	
came in	vay·ya·vo·u	1 Kings 21:13
And the two	she·ne	
	ha·a·na·sheem	
	be·ne	

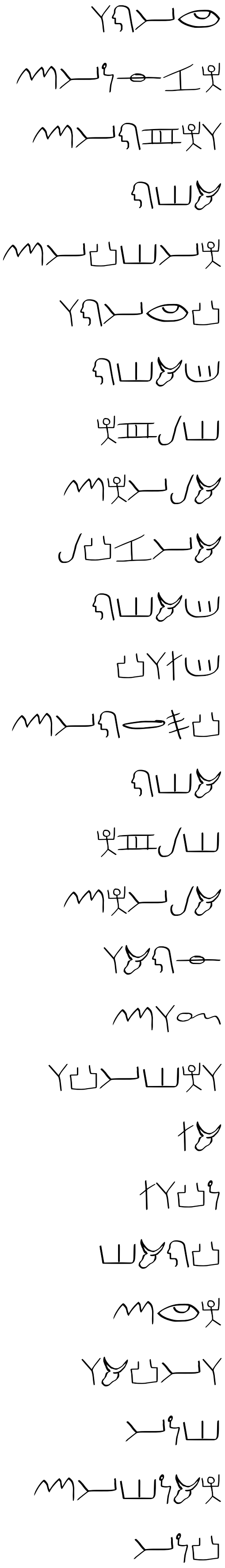

scoundrels	ve·lee·ya·al	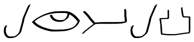	
and sat	vay·ye·she·vu	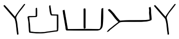	
opposite [Naboth]	neg·do		
testified	vay·i·du·hu		
-	an·she		
and [these men]	hab·be·lee·ya·al	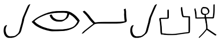	
-	et		
against [him]	na·vo·wt		
before	ne·ged		
the people	ha·am		
saying	le·mor		
has cursed	be·rakh		
“ Naboth	na·vo·wt		
[both] God	e·lo·heem		
and the king ! ”	va·me·lekh		
So they took him	vay·yo·tsi·u·hu		
outside	mi·chuts	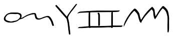	
the city	la·eer		
and stoned him	vay·yis·qe·lu·hu	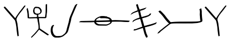	
-	va·a·va·neem		
to death	vay·ya·mot	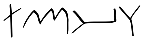	
Then they sent	vay·yish·le·chu	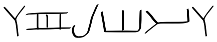	1 Kings 21:14
word to	el		
Jezebel	ee·ze·vel	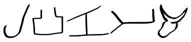	
:	le·mor	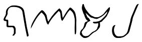	
has been stoned	suq·qal	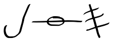	
“ Naboth	na·vo·wt		

to death ”	vay·ya·mot	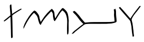	
-	vay·hee	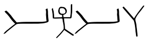	1 Kings 21:15
heard	kish·mo·a	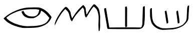	
When Jezebel	ee·ze·vel	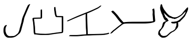	
that	kee	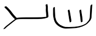	
had been stoned	suq·qal	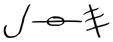	
Naboth	na·vo·wt	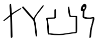	
to death	vay·ya·mot	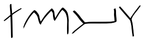	
said	vat·to·mer	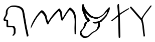	
[she]	ee·ze·vel	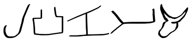	
to	el	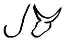	
Ahab	ach·av	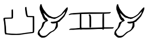	
“ Get up	qum	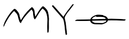	
and take possession of	resh	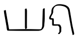	
-	et	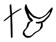	
the vineyard	ke·rem	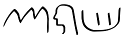	
of Naboth	na·vo·wt	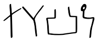	
the Jezreelite	hay·yiz·re·e·lee	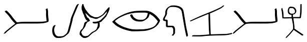	
who	a·sher	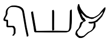	
refused	me·en	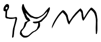	
to give it	la·tet	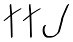	
to you	le·kha	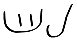	
for silver	ve·khe·seph	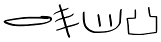	
For	kee	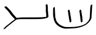	
is no longer	en	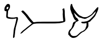	
Naboth	na·vo·wt	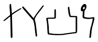	
alive	chay	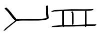	

but	kee	כי	
dead ”	met	מת	
And	vay·hee	ויהי	1 Kings 21:16
heard	kish·mo·a	כשמע	
when Ahab	ach·av	אחאב	
that	kee	כי	
was dead	met	מת	
Naboth	na·vo·wt	נבות	
got up	vay·ya·qam	ויקם	
he	ach·av	אחאב	
[and] went	la·re·det	לרדת	
down	el	אל	
of the vineyard	ke·rem	כרם	
of Naboth	na·vo·wt	נבות	
the Jezreelite	hay·yiz·re·e·lee	היזרעאלי	
to take possession	le·rish·to	לרשתו	
came	vay·hee	ויהי	1 Kings 21:17
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Elijah	e·lee·ya·hu	אליהו	
the Tishbite	hat·tish·bee	התשבי	
saying	le·mor	לאמר	
“ Get up	qum	קום	1 Kings 21:18
and go down	red	רד	
to meet	liq·rat	לקראת	
Ahab	ach·av	אחאב	

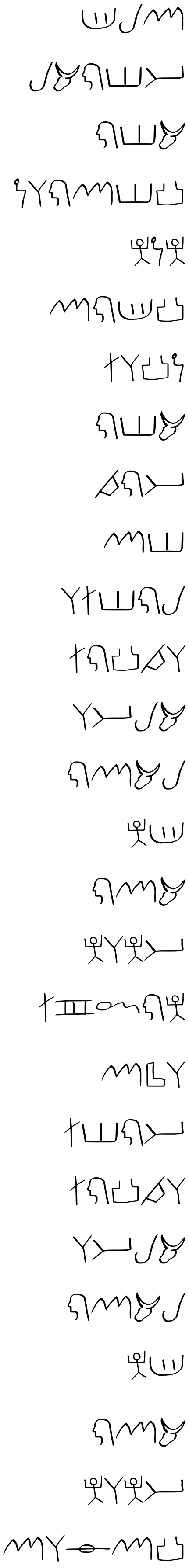

king	me·lekh	
of Israel	yis·ra·el	
who	a·sher	
is in Samaria	be·sho·me·ro·wn	
See, [he is]	hin·neh	
in the vineyard	be·khe·rem	
of Naboth	na·vo·wt	
of which	a·sher	
he has gone	ya·rad	
	sham	
to take possession	le·rish·to	
Tell	ve·dib·bar·ta	1 Kings 21:19
him	e·law	
says	le·mor	
that this is what	koh	
:	a·mar	
the LORD	YHVH	
‘ Have you not murdered [a man]	ha·ra·tsach·ta	
and	ve·gam	
seized his land ? ’	ya·ra·she·ta	
Then tell him	ve·dib·bar·ta	
	e·law	
	le·mor	
that this is [also] what	koh	
says :	a·mar	
the LORD	YHVH	
‘ In the place	bim·qo·wm	

where	a·sher		
licked up	la·qe·qu	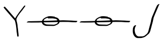	
the dogs	hak·ke·la·veem		
-	et		
the blood	dam		
of Naboth	na·vo·wt		
will lick up	ya·loq·qu	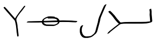	
[there also] the dogs	hak·ke·la·veem	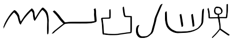	
-	et		
your blood —	da·me·kha		
yes	gam		
yours ! ’ ”	at·tah		
said	vay·yo·mer		1 Kings 21:20
Ahab	ach·av		
to him	el		
When Elijah [arrived]	e·lee·ya·hu	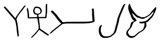	
“ So you have found me out	ham·tsa·ta·nee		
my enemy ”	o·ye·vee	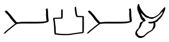	
He replied	vay·yo·mer		
“ I have found [you] out	ma·tsa·tee		
because	ya·an		
you have sold yourself	hit·mak·ker·kha	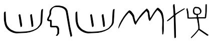	
to do	la·a·so·wt		
evil	ha·ra		
in the sight	be·e·ne	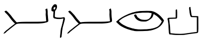	
of the LORD	YHVH		

[This is what the LORD says] :	hin·nee	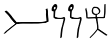	1 Kings 21:21
‘ I will bring	mē·vī	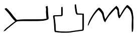	
on you	e·le·kha	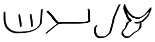	
calamity	ra·ah	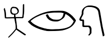	
and consume	u·vi·ar·tee	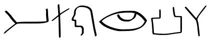	
your descendants	a·cha·re·kha	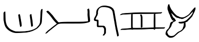	
I will cut off	ve·hikh·rat·tee	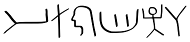	
from Ahab	le·ach·av	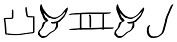	
every male	mash·teen	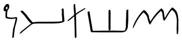	
-	be·qeer	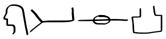	
both slave	ve·a·tsur	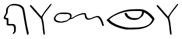	
and free	ve·a·zuv	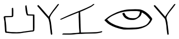	
in Israel	be·yis·ra·el	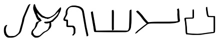	
I will make	ve·na·tat·tee	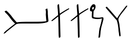	1 Kings 21:22
-	et	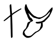	
your house	be·te·kha	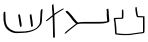	
like that	ke·vet	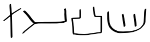	
of Jeroboam	ya·ra·ve·am	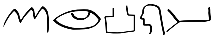	
son	ben	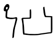	
of Nebat	ne·vat	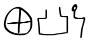	
and like that	u·khe·vet	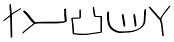	
of Baasha	ba·sha	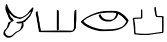	
son	ben	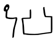	
of Ahijah	a·chee·yah	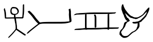	
because	el	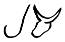	
My anger	hak·ka·as	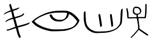	
-	a·sher	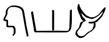	

you have provoked	hikh·as·ta		
to sin	vat·ta·cha·ti	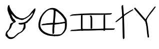	
- ’	et		
and caused Israel	yis·ra·el	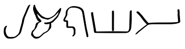	
also	ve·gam		1 Kings 21:23
concerning Jezebel :	le·ee·ze·vel	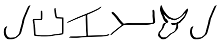	
speaks	dib·ber		
And the LORD	YHVH	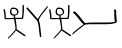	
	le·mor		
‘ The dogs	hak·ke·la·veem		
will devour	yo·khe·lu		
-	et		
Jezebel	ee·ze·vel		
by the wall	be·chel	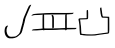	
of Jezreel ’	yiz·re·el		
who dies	ham·met		1 Kings 21:24
Anyone belonging to Ahab	le·ach·av	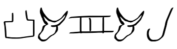	
in the city	ba·eer		
will be eaten	yo·khe·lu		
by dogs	hak·ke·la·veem	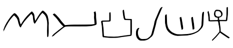	
and anyone who dies	ve·ham·met	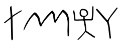	
in the field	bas·sa·deh	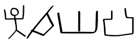	
will be eaten	yo·khe·lu		
by the birds	o·wph		
of the air ”	hash·sha·ma·yim		
(Surely	raq	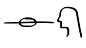	1 Kings 21:25
never	lo		

there was	ha·yah	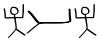	
one like Ahab	khe·ach·av	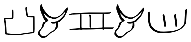	
who	a·sher		
sold himself	hit·mak·ker		
to do	la·a·so·wt		
evil	ha·ra		
in the sight	be·e·ne	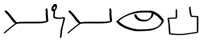	
of the LORD	YHVH		
	a·sher		
incited	he·sat·tah		
-	o·to		
Jezebel	ee·ze·vel	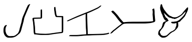	
by his wife	ish·to		
detestable acts	vay·yat·ev		1 Kings 21:26
He committed the most	me·od		
by going	la·le·khet	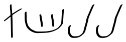	
after	a·cha·re	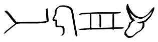	
idols	hag·gil·lu·leem	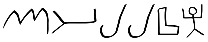	
just like	ke·khol		
-	a·sher		
-	a·su		
the Amorites	ha·e·mo·ree		
whom	a·sher		
had driven out	ho·w·reesh	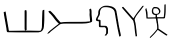	
the LORD	YHVH		
before	mip·pe·ne		
the Israelites	be·ne	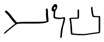	

)	yis·ra·el	ישראל׃	
-	vay·hee	ויהי	1 Kings 21:27
heard	khish·mo·a	כשמע	
When Ahab	ach·av	אחאב	
-	et	את	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
he tore	vay·yiq·ra	ויקרע	
his clothes	be·ga·daw	בגדיו	
put	vay·ya·sem	וישם	
on sackcloth	saq	שק	
-	al	על	
-	be·sa·ro	בשרו	
and fasted	vay·ya·tso·wm	ויצום	
He lay down	vay·yish·kav	וישכב	
in sackcloth	bas·saq	בשק	
and walked around	vay·hal·lekh	ויהלך	
meekly	at	אט׃	
came	vay·hee	ויהי	1 Kings 21:28
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Elijah	e·lee·ya·hu	אליהו	
the Tishbite	hat·tish·bee	התשבי	
saying :	le·mor	לאמר	
“ Have you seen	hara·ee·ta	הראית	1 Kings 21:29
how	kee	כי	

has humbled himself	nikh·na	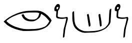	
Ahab	ach·av		
before Me ?	mil·le·pha·nay		
Because	ya·an		
	kee	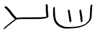	
he has humbled himself	nikh·na	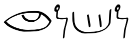	
before Me	mip·pa·nay		
I will not	lo		
bring	ʾa·vī	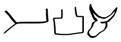	
the calamity	ha·ra·ah		
during his days	be·ya·maw	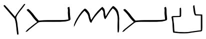	
in the days	bee·me	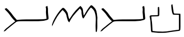	
of his son ”	ve·no	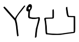	
but I will bring	a·vee	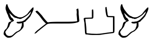	
[it]	ha·ra·ah		
upon	al		
his house	be·to	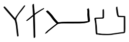	
passed	vay·ye·she·vu	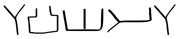	1 Kings 22:1
Then three	sha·losh	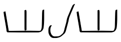	
years	sha·neem	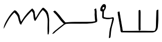	
without	en	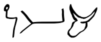	
war	mil·cha·mah	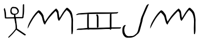	
between	ben	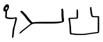	
Aram	a·ram		
	u·ven	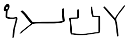	
and Israel	yis·ra·el		
However	vay·hee	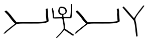	1 Kings 22:2

year	bash·sha·nah		
in the third	hash·she·lee·sheet	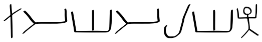	
went down	vay·ye·red	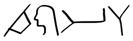	
Jehoshaphat	ye·ho·wo·sha·phat		
king	me·lekh	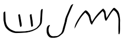	
of Judah	ye·hu·dah	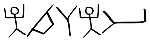	
to	el		
[visit] the king	me·lekh	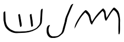	
of Israel	yis·ra·el	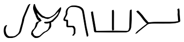	
said	vay·yo·mer		1 Kings 22:3
[who]	me·lekh	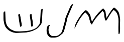	
	yis·ra·el	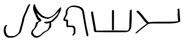	
to	el		
his servants	a·va·daw	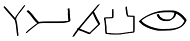	
" Do you not know	hay·da·tem		
that	kee	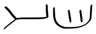	
is ours	la·nu	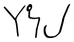	
Ramoth-gilead	ra·mot	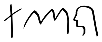	
	gil·ad		
but we	va·a·nach·nu	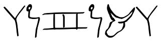	
have failed	mach·sheem		
to take	miq·qa·chat	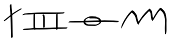	
it	o·tah		
from the hand	mee·yad	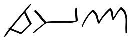	
of the king	me·lekh	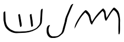	
of Aram ? "	a·ram		
So he asked	vay·yo·mer		1 Kings 22:4

	el	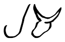	
Jehoshaphat	ye·ho·wo·sha·phat	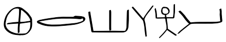	
“ Will you go	ha·te·lekh	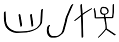	
with me	it·tee	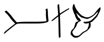	
to fight	lam·mil·cha·mah	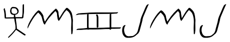	
against Ramoth-gilead ? ”	ra·mot	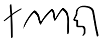	
	gil·ad	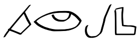	
answered	vay·yo·mer	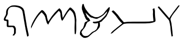	
Jehoshaphat	ye·ho·wo·sha·phat	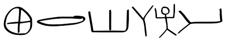	
	el	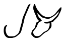	
the king	me·lekh	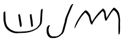	
of Israel	yis·ra·el	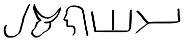	
“ I [am]	ka·mo·w·nee	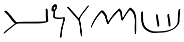	
like you	kha·mo·w·kha	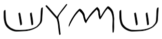	
my people [are]	ke·am·mee	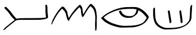	
your people	khe·am·me·kha	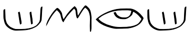	
[and] my horses [are]	ke·su·say	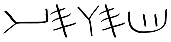	
your horses ”	ke·su·se·kha	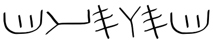	
also said	vay·yo·mer	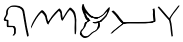	1 Kings 22:5
But Jehoshaphat	ye·ho·wo·sha·phat	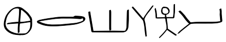	
to	el	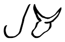	
the king	me·lekh	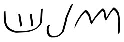	
of Israel	yis·ra·el	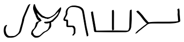	
inquire	de·rash	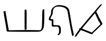	
“ Please	na	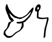	
first	khay·yo·wm	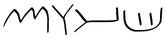	
-	et	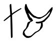	

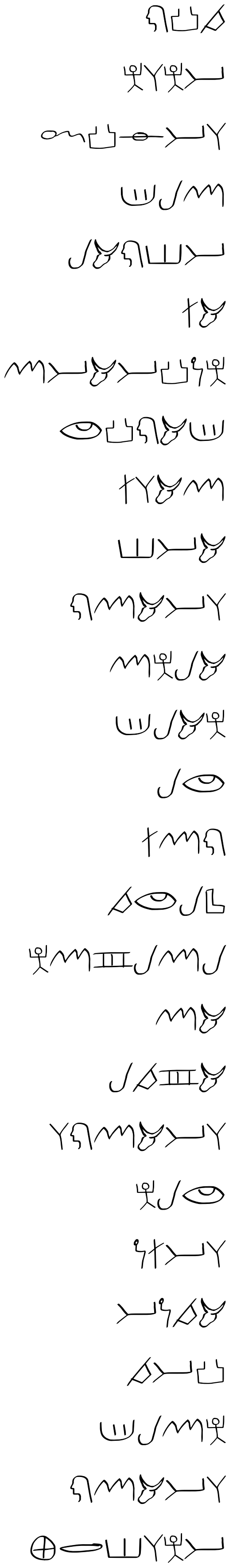

for the word	de·var	
of the LORD ”	YHVH	
assembled	vay·yiq·bots	1 Kings 22:6
So the king	me·lekh	
of Israel	yis·ra·el	
-	et	
the prophets	han·ne·vee·eem	
about four	ke·ar·ba	
hundred	me·o·wt	
men	eesh	
and asked them	vay·yo·mer	
	a·le·hem	
“ Should I go	ha·e·lekh	
against	al	
Ramoth-gilead	ra·mot	
	gil·ad	
to war	lam·mil·cha·mah	
or	im	
should I refrain ? ”	ech·dal	
they replied	vay·yo·me·ru	
“ Go up ”	a·leh	
will deliver [it]	ve·yit·ten	
“ and the Lord	a·do·nay	
into the hand	be·yad	
of the king ”	ham·me·lekh	
asked	vay·yo·mer	1 Kings 22:7
But Jehoshaphat	ye·ho·wo·sha·phat	

“ Is [there] not	ha·en		
here	poh	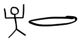	
a prophet	na·vee	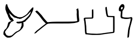	
of the LORD	la·YHVH	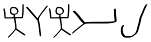	
still	o·wd		
of whom we can inquire	ve·nid·re·shah	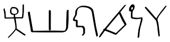	
- ? ”	me·o·w·to		
answered	vay·yo·mer		1 Kings 22:8
The king	me·lekh	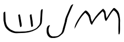	
of Israel	yis·ra·el	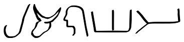	
	el		
-	ye·ho·wo·sha·phat		
“ There is still	o·wd		
man	eesh	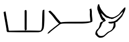	
one	e·chad	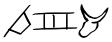	
who can ask	lid·rosh		
-	et		
the LORD	YHVH		
-	me·o·to		
but I	va·a·nee		
hate him	se·ne·tee		
because	kee	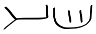	
he never	lo		
prophesies	yit·nab·be		
for me	a·lay	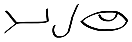	
anything good	to·wv		
	kee	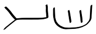	

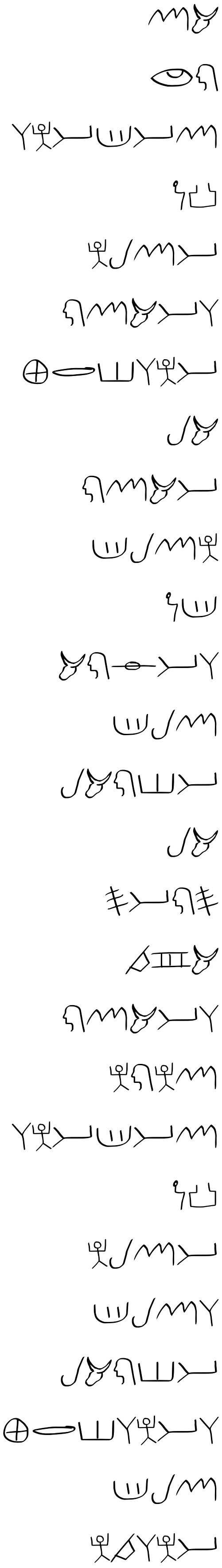

but only	im	
bad	ra	
He is Micaiah	mee·kha·ye·hu	
son	ben	
of Imlah ”	yim·lah	
say	vay·yo·mer	
Jehoshaphat	ye·ho·wo·sha·phat	
should not	al	
replied	yo·mar	
“ The king	ham·me·lekh	
that ! ”	ken	
called	vay·yiq·ra	1 Kings 22:9
So the king	me·lekh	
of Israel	yis·ra·el	
	el	
of his officials	sa·rees	
one	e·chad	
and said	vay·yo·mer	
“ Bring	ma·ha·rah	
Micaiah	mee·kha·ye·hu	
son	ben	
of Imlah {at once} ”	yim·lah	
the king	u·me·lekh	1 Kings 22:10
of Israel	yis·ra·el	
and Jehoshaphat	vee·ho·wo·sha·phat	
king	me·lekh	
of Judah	ye·hu·dah	

were sitting	yo·she·veem		
	eesh	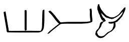	
on	al		
their thrones	kis·o		
Dressed	me·lub·ba·sheem	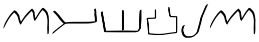	
in royal attire	be·ga·deem		
at the threshing floor	be·go·ren		
by the entrance	pe·tach	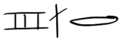	
of the gate	sha·ar		
of Samaria	sho·me·ro·wn		
with all	ve·khal		
the prophets	han·ne·vee·eem	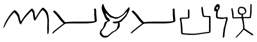	
prophesying	mit·nab·be·eem		
before them	liph·ne·hem	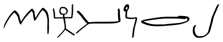	
had made	vay·ya·as		1 Kings 22:11
for himself	lo		
Now Zedekiah	tsid·qee·yah	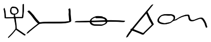	
son	ben		
of Chenaanah	ke·na·a·nah		
horns	qar·ne		
iron	var·zel	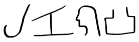	
and declared	vay·yo·mer		
“ This is what	koh	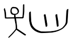	
says :	a·mar		
the LORD	YHVH		
‘ With these	be·el·leh		
you shall gore	te·nag·gach	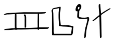	

-	et		
the Arameans	a·ram		
until	ad		
they are finished off ’”	kal·lo·tam	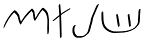	
And all	ve·khal		1 Kings 22:12
the prophets	han·ne·vi·eem		
were prophesying	nib·be·eem	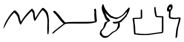	
the same	ken	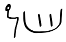	
saying	le·mor	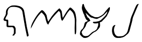	
“ Go up	a·leh		
to Ramoth-gilead	ra·mot	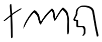	
	gil·ad		
and prosper	ve·hats·lach		
will deliver [it]	ve·na·tan	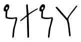	
for the LORD	YHVH		
into the hand	be·yad	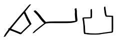	
of the king ”	ham·me·lekh		
Then the messenger	ve·ham·mal·akh		1 Kings 22:13
who	a·sher		
had gone	ha·lakh	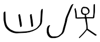	
to call	liq·ro	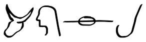	
Micaiah	mee·kha·ye·hu		
instructed him	dib·ber		
	e·law	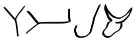	
	le·mor	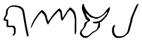	
“ Behold	hin·neh	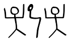	
now	na		

the words	div·re	דברי	
of the prophets	han·ne·vee·eem	הנביאים	
accord	peh	פה	
with one	e·chad	אחד	
are favorable	to·wv	טוב	
	el	אל	
to the king	ham·me·lekh	המלך	
be	ye·hee	יהי	
So please	na	נא	
let your words	div·rɛ·kha	דבריך	
like theirs	kid·var	כדבר	
	a·chad	אחד	
	me·hem	מהם	
and speak	ve·dib·bar·ta	ודברת	
favorably ”	to·wv	טוב	
said	vay·yo·mer	ויאמר	1 Kings 22:14
But Micaiah	mee·kha·ye·hu	מיכיהו	
lives	chay	חי	
“ As surely as the LORD	YHVH	יהוה	
	kee	כי	
-	et	את	
whatever	a·sher	אשר	
tells	yo·mar	יאמר	
the LORD	YHVH	יהוה	
me	e·lay	אלי	
- ”	o·to	אתו	
I will speak	a·dab·ber	אדבר	

When Micaiah arrived	vay·ya·vo·w	ויבוא	1 Kings 22:15
-	el	אל	
-	ham·me·lekh	המלך	
asked	vay·yo·mer	ויאמר	
the king	ham·me·lekh	המלך	
him	e·law	אליו	
“ Micaiah	mee·kha·ye·hu	מיכיהו	
should we go	ha·ne·lekh	הנלך	
against	el	אל	
Ramoth-gilead	ra·mot	רמת	
	gil·ad	גלעד	
to war	lam·mil·cha·mah	למלחמה	
or	im	אם	
should we refrain ? ”	nech·dal	נחדל	
Micaiah replied	vay·yo·mer	ויאמר	
	e·law	אליו	
“ Go up	a·leh	עלה	
and triumph ”	ve·hats·lach	והצלח	
will give [it]	ve·na·tan	ונתן	
“ for the LORD	YHVH	יהוה	
into the hand	be·yad	ביד	
of the king ”	ham·me·lekh	המלך	
said	vay·yo·mer	ויאמר	1 Kings 22:16
to him	e·law	אליו	
But the king	ham·me·lekh	המלך	
“ How many	ad	עד	
	kam·meh	כמה	

times	phe·a·meem	פעמים	
must I	a·nee	אני	
make you swear	mash·bi·e·kha	משבעך	
-	a·sher	אשר	
not	lo	לא	
to tell me	te·dab·ber	תדבר	
	e·lay	אלי	
anything but	raq	רק	
the truth	e·met	אמת	
in the name	be·shem	בשם	
of the LORD ? ”	YHVH	יהוה	
So Micaiah declared :	vay·yo·mer	ויאמר	1 Kings 22:17
“ I saw	ra·ee·tee	ראיתי	
-	et	את	
all	kal	כל	
Israel	yis·ra·el	ישראל	
scattered	ne·pho·tseem	נפצים	
on	el	אל	
the hills	he·ha·reem	ההרים	
like sheep	kats·tson	כצאן	
-	a·sher	אשר	
without	en	אין	
	la·hem	להם	
a shepherd	ro·eh	רעה	
said	vay·yo·mer	ויאמר	
And the LORD	YHVH	יהוה	
have no	lo	לא	

master	a·do·neem	אדנים	
‘ These [people]	la·el·leh	לאלה	
return	ya·shu·vu	ישובו	
let each one	eesh	איש	
home	le·ve·to	לביתו	
in peace ’”	be·sha·lo·wm	בשלום	
said	vay·yo·mer	ויאמר	1 Kings 22:18
Then the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
to	el	אל	
Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
“ Did I not	ha·lo·w	הלוא	
tell	a·mar·tee	אמרתי	
you	e·le·kha	אליך	
that he never	lo·w	לוא	
prophesies	yit·nab·be	יתנבא	
for me	a·lay	עלי	
good	to·wv	טוב	
but only	kee	כי	
	im	אם	
bad ? ”	ra	רע	
Micaiah continued	vay·yo·mer	ויאמר	1 Kings 22:19
“ Therefore	la·khen	לכן	
hear	she·ma	שמע	
the word	de·var	דבר	
of the LORD :	YHVH	יהוה	
I saw	ra·ee·tee	ראיתי	

-	et	את	
the LORD	YHVH	יהוה	
sitting	yo·shev	ישב	
on	al	על	
His throne	kis·o	כסאו	
and all	ve·khal	וכל	
the host	tse·va	צבא	
of heaven	hash·sha·ma·yim	השמים	
standing	o·med	עמד	
by Him	a·law	עליו	
on His right	mee·mee·no	מימינו	
and on His left	u·mis·se·mo·lo	ומשמאלו	
said	vay·yo·mer	ויאמר	1 Kings 22:20
And the LORD	YHVH	יהוה	
‘ Who	mee	מי	
will entice	ye·phat·teh	יפתה	
-	et	את	
Ahab	ach·av	אחאב	
to march up	ve·ya·al	ויעל	
and fall	ve·yip·pol	ויפל	
at Ramoth-gilead ? ’	be·ra·mot	ברמת	
	gil·ad	גלעד	
suggested	vay·yo·mer	ויאמר	
And one	zeh	זה	
this	be·khoh	בכה	
and another	ve·zeh	וזה	
-	o·mer	אמר	

that	be·khoh		
came forward	vay·ye·tse	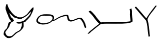	1 Kings 22:21
Then a spirit	ha·ru·ach	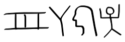	
stood	vay·ya·a·mod		
before	liph·ne		
the LORD	YHVH		
	vay·yo·mer		
‘ I	a·nee	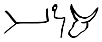	
will entice him ’	a·phat·ten·nu		
and said	vay·yo·mer		
the LORD	YHVH		
asked	e·law	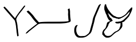	
‘ By what means ? ’	bam·mah		
And he replied	vay·yo·mer		1 Kings 22:22
‘ I will go out	e·tse		
and be	ve·ha·yee·tee	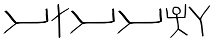	
spirit	ru·ach		
a lying	she·qer	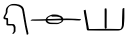	
in the mouths	be·phee		
of all	kal		
his prophets ’	ne·vee·aw		
said [the LORD]	vay·yo·mer		
entice him	te·phat·teh		
‘ You will surely	ve·gam		
and prevail ’	tu·khal		
‘ Go	tse		
and do	va·a·seh		

it ’	khen	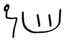	
So	ve·at·tah		1 Kings 22:23
you see	hin·neh		
has put	na·tan	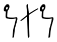	
the LORD	YHVH		
spirit	ru·ach		
a lying	she·qer	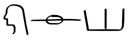	
in the mouths	be·phee		
of all	kal	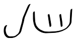	
prophets of yours	ne·vee·e·kha		
these	el·leh	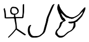	
and the LORD	va·YHVH	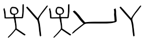	
has pronounced	dib·ber		
against you ”	a·le·kha	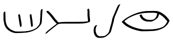	
disaster	ra·ah		
went up	vay·yig·gash	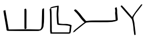	1 Kings 22:24
Then Zedekiah	tsid·qee·ya·hu	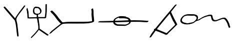	
son	ben		
of Chenaanah	ke·na·a·nah		
struck	vay·yak·keh	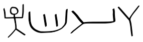	
-	et		
Micaiah	mee·kha·ye·hu		
in	al		
the face	hal·le·chee	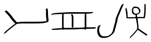	
and demanded	vay·yo·mer		
“ Which way	e	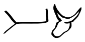	
	zeh	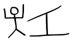	

when He departed	a·var	עבר	
did the Spirit	ru·ach	רוח	
of the LORD [go]	YHVH	יהוה	
from me	me·it·tee	מאתי	
to speak	le·dab·ber	לדבר	
with you ? ”	o·w·takh	אותך	
replied	vay·yo·mer	ויאמר	1 Kings 22:25
Micaiah	mee·kha·ye·hu	מיכיהו	
	hin·ne·kha	הנך	
“ You will soon see	ro·eh	ראה	
day	bay·yo·wm	ביום	
on that	ha·hu	ההוא	
when	a·sher	אשר	
you go	ta·vo	תבא	
in an inner	che·der	חדר	
room ”	be·che·der	בחדר	
[and] hide	le·he·cha·veh	להחבה	
declared	vay·yo·mer	ויאמר	1 Kings 22:26
And the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
“ Take	qach	קח	
-	et	את	
Micaiah	mee·kha·ye·hu	מיכיהו	
and return him	va·ha·shee·ve·hu	והשיבהו	
to	el	אל	
Amon	a·mon	אמן	
the governor	sar	שר	

of the city	ha·eer		
and to	ve·el		
Joash	yo·w·ash		
son	ben		
the king’s	ham·me·lekh		
and tell them	ve·a·mar·ta		1 Kings 22:27
that this is what	koh		
says :	a·mar		
the king	ham·me·lekh		
‘ Put	see·mu	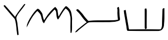	
-	et		
this [man]	zeh	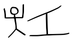	
in prison	bet	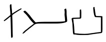	
	hak·ke·le		
and feed him	ve·ha·a·khee·lu·hu	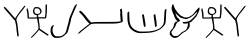	
only bread	le·chem	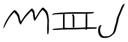	
	la·chats	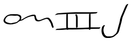	
and water	u·ma·yim	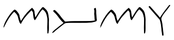	
	la·chats	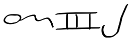	
until	ad		
I return	bo·ee		
safely ’”	ve·sha·lo·wm	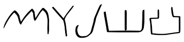	
replied	vay·yo·mer		1 Kings 22:28
But Micaiah	mee·kha·ye·hu		
“ If	im		
you ever return	sho·wv		
	ta·shuv		

safely	be·sha·lo·wm	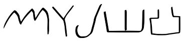	
has not	lo		
spoken	dib·ber		
the LORD	YHVH		
through me ”	bee	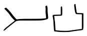	
Then he added	vay·yo·mer		
“ Take heed	shim·u		
you people ! ”	am·meem		
all	kul·lam	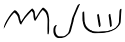	
went up	vay·ya·al	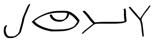	1 Kings 22:29
So the king	me·lekh	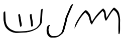	
of Israel	yis·ra·el	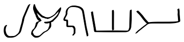	
and Jehoshaphat	w·ho·sha·phat		
king	me·lekh	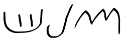	
of Judah	ye·hu·dah	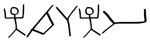	
to Ramoth-gilead	ra·mot	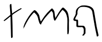	
	gil·ad		
said	vay·yo·mer		1 Kings 22:30
And the king	me·lekh	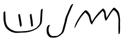	
of Israel	yis·ra·el	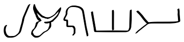	
to	el		
Jehoshaphat	ye·ho·wo·sha·phat		
“ I will disguise myself	hit·chap·pes	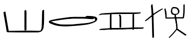	
and go	va·vo		
into battle	vam·mil·cha·mah	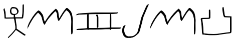	
but you	ve·at·tah		
wear	le·vash	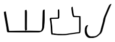	

your royal robes ”	be·ga·de·kha	בגדיך	
disguised himself	vay·yit·chap·pes	ויתחפש	
So the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
and went	vay·ya·vo·w	ויבוא	
into battle	bam·mil·cha·mah	במלחמה	
Now the king	u·me·lekh	ומלך	1 Kings 22:31
of Aram	a·ram	ארם	
had ordered	tsiw·vah	צוה	
-	et	את	
commanders	sa·re	שרי	
chariot	ha·re·khev	הרכב	
-	a·sher	אשר	
	lo	לו	
his thirty-two	she·lo·sheem	שלשים	
	u·she·na·yim	ושנים	
	le·mor	לאמר	
“ Do not	lo	לא	
fight	til·la·cha·mu	תלחמו	
with anyone	et	את	
small	qa·ton	קטן	
	ve·et	ואת	
or great	ga·do·wl	גדול	
except	kee	כי	
	im	אם	
	et	את	
the king	me·lekh	מלך	

of Israel	yis·ra·el	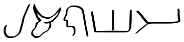	
”	le·vad·do	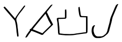	
-	vay·hee	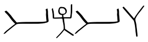	1 Kings 22:32
saw	kir·o·wt		
commanders	sa·re	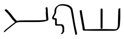	
When the chariot	ha·re·khev		
-	et		
Jehoshaphat	ye·ho·wo·sha·phat		
they	ve·hem·mah	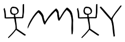	
said	a·me·ru		
“ Surely	akh		
is the king	me·lekh	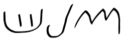	
of Israel ! ”	yis·ra·el	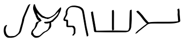	
this	hu		
So they turned	vay·ya·su·ru		
against him	a·law	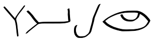	
to fight	le·hil·la·chem	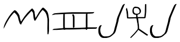	
cried out	vay·yiz·aq	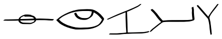	
but Jehoshaphat	ye·ho·wo·sha·phat		
And	vay·hee	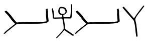	1 Kings 22:33
saw	kir·o·wt		
commanders	sa·re	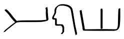	
when the chariot	ha·re·khev		
that	kee	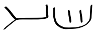	
was not	lo		
the king	me·lekh	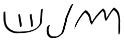	
of Israel	yis·ra·el	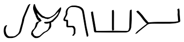	

he	hu	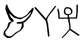	
they turned back	vay·ya·shu·vu	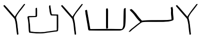	
from pursuing him	me·a·cha·raw	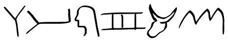	
However, a [certain] man	ve·eesh	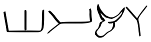	1 Kings 22:34
drew	ma·shakh	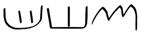	
his bow	baq·qe·shet	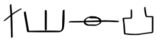	
without taking special aim	le·tum·mo	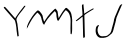	
and he struck	vay·yak·keh	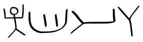	
-	et	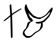	
the king	me·lekh	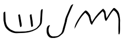	
of Israel	yis·ra·el	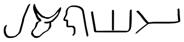	
between	ben	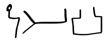	
the joints	had·de·va·qeem	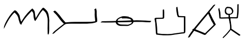	
	u·ven	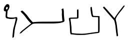	
of his armor	hash·shir·yan	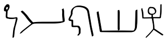	
So [the king] said	vay·yo·mer	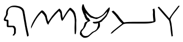	
to his charioteer	le·rak·ka·vo	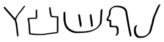	
“ Turn around	ha·phokh	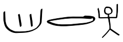	
	ya·de·kha	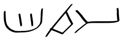	
and take me out	ve·ho·w·tsee·e·nee	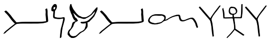	
of	min	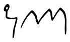	
the battle	ham·ma·cha·neh	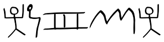	
for	kee	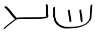	
I am badly wounded ! ”	ha·cho·le·tee	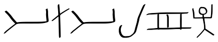	
raged	vat·ta·a·leh	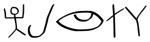	1 Kings 22:35
The battle	ham·mil·cha·mah	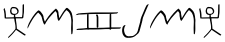	

day	bay·yo·wm	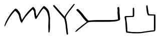	
throughout that	ha·hu	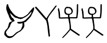	
and the king	ve·ham·me·lekh	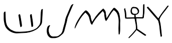	
was	ha·yah	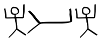	
propped up	ma·o·mad		
in his chariot	bam·mer·ka·vah		
facing	no·khach	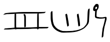	
the Arameans	a·ram		
he died	vay·ya·mat	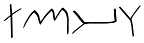	
and that evening	ba·e·rev		
ran out	vay·yi·tseq		
And the blood	dam		
from his wound	ham·mak·kah	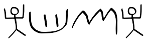	
onto	el		
the floor	cheq	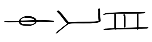	
of the chariot	ha·ra·khev		
rang out	vay·ya·a·vor		1 Kings 22:36
the cry	ha·rin·nah		
in the army	bam·ma·cha·neh	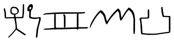	
was setting	ke·vo		
As the sun	hash·she·mesh		
- :	le·mor		
“ Every man	eesh	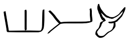	
to	el		
his own city	ee·ro	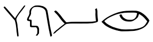	
and every man	ve·eesh	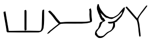	
to	el		

his own land ! ”	ar·tso	ארצו	
died	vay·ya·mat	וימת	1 Kings 22:37
So the king	ham·me·lekh	המלך	
and was brought	vay·ya·vo·w	ויבוא	
to Samaria	sho·me·ro·wn	שמרון	
where they buried	vay·yiq·be·ru	ויקברו	
-	et	את	
[him]	ham·me·lekh	המלך	
-	be·sho·me·ro·wn	בשמרון	
was washed	vay·yish·toph	וישטף	1 Kings 22:38
-	et	את	
And the chariot	ha·re·khev	הרכב	
at	al	על	
the pool	be·re·khat	ברכת	
of Samaria	sho·me·ro·wn	שמרון	
licked up	vay·ya·loq·qu	וילקו	
and the dogs	hak·ke·la·veem	הכלבים	
-	et	את	
[Ahab’s] blood	da·mo	דמו	
where the prostitutes	ve·haz·zo·no·wt	והזנות	
bathed	ra·cha·tsu	רחצו	
according to the word	kid·var	כדבר	
that the LORD	YHVH	יהוה	
-	a·sher	אשר	
had spoken	dib·ber	דבר	
As for the rest	ve·ye·ter	ויתר	1 Kings 22:39
of the acts	div·re	דברי	

of Ahab	ach·av	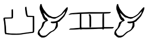	
along with all	ve·khal	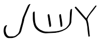	
his accomplishments	a·sher	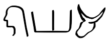	
	a·sah	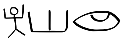	
palace	u·vet	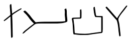	
and the ivory	hash·shen	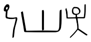	
-	a·sher	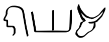	
-	ba·nah	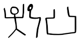	
and all	ve·khal	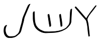	
the cities	he·a·reem	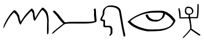	
-	a·sher	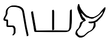	
he built	ba·nah	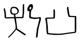	
not	ha·lo·w	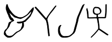	
[are] they	hem	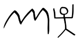	
written	ke·tu·veem	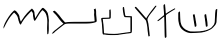	
in	al	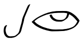	
the Book	se·pher	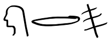	
of the Chronicles	div·re	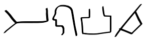	
	hay·ya·meem	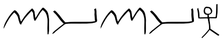	
of the Kings	le·mal·khe	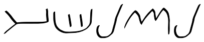	
of Israel ?	yis·ra·el	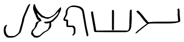	
rested	vay·yish·kav	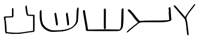	1 Kings 22:40
And Ahab	ach·av	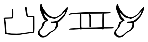	
with	im	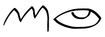	
his fathers	a·vo·taw	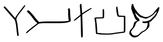	
reigned	vay·yim·lokh	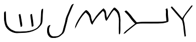	
Ahaziah	a·chaz·ya·hu	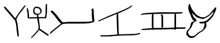	

and his son	ve·no	𐤁𐤍𐤅	
in his place	tach·taw	𐤕𐤇𐤕𐤉𐤅𐤐	
Jehoshaphat	vee·ho·wo·sha·phat	𐤅𐤉𐤄𐤅𐤔𐤐𐤈	1 Kings 22:41
son	ben	𐤁𐤍	
of Asa	a·sa	𐤀𐤎𐤀	
became king	ma·lakh	𐤌𐤋𐤊	
of	al	𐤏𐤋	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
year	bish·nat	𐤁𐤔𐤍𐤕	
In the fourth	ar·ba	𐤀𐤓𐤁𐤏	
of Ahab's	le·ach·av	𐤋𐤀𐤇𐤀𐤁	
reign	me·lekh	𐤌𐤋𐤊	
over Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Jehoshaphat	ye·ho·wo·sha·phat	𐤉𐤄𐤅𐤔𐤐𐤈	1 Kings 22:42
old	ben	𐤁𐤍	
was thirty-five	she·lo·sheem	𐤔𐤋𐤔𐤉𐤌	
	ve·cha·mesh	𐤅𐤇𐤌𐤔	
years	sha·nah	𐤔𐤍𐤄	
when he became king	be·ma·le·kho	𐤁𐤌𐤋𐤊𐤅	
twenty-five	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
	ve·cha·mesh	𐤅𐤇𐤌𐤔	
years	sha·nah	𐤔𐤍𐤄	
and he reigned	ma·lakh	𐤌𐤋𐤊	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
name	ve·shem	𐤅𐤔𐤌	
His mother's	im·mo	𐤀𐤌𐤅	
was Azubah	a·zu·vah	𐤏𐤆𐤅𐤁𐤄	

daughter	bat	𐤁𐤕	
of Shilhi	shil·chee	𐤔𐤋𐤇𐤉	
And [Jehoshaphat] walked	vay·ye·lekh	𐤅𐤉𐤋𐤊	1 Kings 22:43
in all	be·khal	𐤁𐤊𐤋	
the ways	de·rekh	𐤃𐤓𐤊	
Asa	a·sa	𐤀𐤎𐤀	
of his father	a·vee	𐤀𐤁𐤉𐤅	
he did not	lo	𐤋𐤀	
turn away	sar	𐤎𐤓	
from them	mim·men·nu	𐤌𐤌𐤍𐤅	
but did	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
what was right	hay·ya·shar	𐤄𐤉𐤔𐤓	
in the eyes	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
however	akh	𐤀𐤊	
The high places	hab·ba·mo·wt	𐤄𐤁𐤌𐤅𐤕	
were not	lo	𐤋𐤀	
removed	sa·ru	𐤎𐤓𐤅	
still	o·wd	𐤏𐤅𐤃	
the people	ha·am	𐤄𐤏𐤌	
sacrificed	me·zab·be·cheem	𐤌𐤆𐤁𐤇𐤉𐤌	
and burned incense	u·me·qat·te·reem	𐤅𐤌𐤒𐤈𐤓𐤉𐤌	
on the high places	bab·ba·mo·wt	𐤁𐤁𐤌𐤅𐤕	
also made peace	vay·yash·lem	𐤅𐤉𐤔𐤋𐤌	1 Kings 22:44
Jehoshaphat	ye·ho·wo·sha·phat	𐤉𐤄𐤅𐤔𐤐𐤈	
with	im	𐤏𐤌	
the king	me·lekh	𐤌𐤋𐤊	

of Israel	yis·ra·el	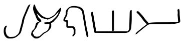	
As for the rest	ve·ye·ter	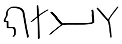	1 Kings 22:45
of the acts	div·re	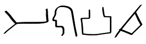	
of Jehoshaphat	ye·ho·wo·sha·phat	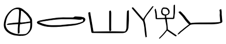	
along with the might	u·ge·vu·ra·to	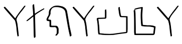	
and how	a·sher	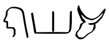	
he exercised	a·sah	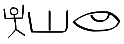	
-	va·a·sher	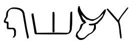	
he waged war	nil·cham	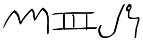	
not	ha·lo	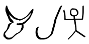	
[are] they	hem	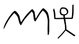	
written	ke·tu·veem	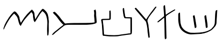	
in	al	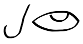	
the Book	se·pher	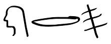	
of the Chronicles	div·re	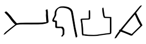	
	hay·ya·meem	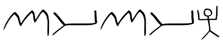	
of the Kings	le·mal·khe	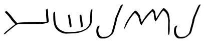	
of Judah ?	ye·hu·dah	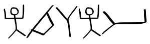	
the	ve·ye·ter	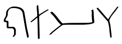	1 Kings 22:46
male shrine prostitutes	haq·qa·desh	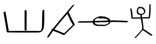	
who	a·sher	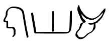	
remained	nish·ar	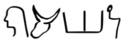	
from the days	bee·me	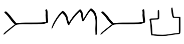	
Asa	a·sa	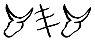	
of his father	a·vee	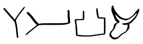	
He banished	bi·er	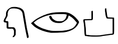	
from	min	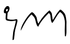	

the land	ha·a·rets	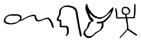	
king	u·me·lekh	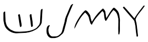	1 Kings 22:47
And there was no	en	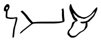	
in Edom	be·e·do·wm	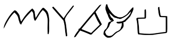	
a deputy	nits·tsav	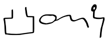	
served as king	me·lekh	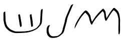	
Jehoshaphat	ye·ho·wo·sha·phat	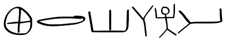	1 Kings 22:48
built	ʿa·sar	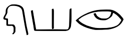	
ships	o·nee·yo·wt	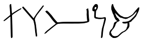	
of Tarshish	tar·sheesh	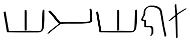	
to go	la·le·khet	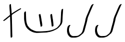	
to Ophir	o·w·phee·rah	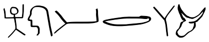	
for gold	laz·za·hav	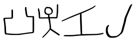	
but they never	ve·lo	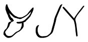	
set sail	ha·lakh	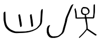	
because	kee	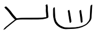	
were wrecked	nish·be·rah	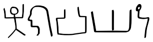	
[they]	o·nee·yo·wt	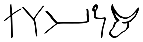	
	be·ets·yo·wn	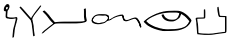	
at Ezion-geber	ga·ver	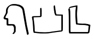	
At that time	az	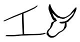	1 Kings 22:49
said	a·mar	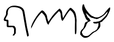	
Ahaziah	a·chaz·ya·hu	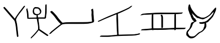	
son	ben	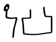	
of Ahab	ach·av	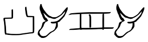	
to	el	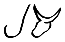	
Jehoshaphat	ye·ho·wo·sha·phat	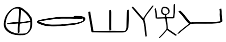	

sail	ye·le·khu	ילכו	
“ Let my servants	a·va·day	עבדי	
with	im	עם	
your servants ”	a·va·de·kha	עבדיך	
	ba·o·nee·yo·wt	באניות	
refused	ve·lo	ולא	
	a·vah	אבה	
but Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
rested	vay·yish·kav	וישכב	1 Kings 22:50
And Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
with	im	עם	
his fathers	a·vo·taw	אבתיו	
and was buried	vay·yiq·qa·ver	ויקבר	
with	im	עם	
them	a·vo·taw	אבתיו	
in the city	be·eer	בעיר	
David	da·wid	דוד	
of his father	a·vee	אביו	
reigned	vay·yim·lokh	וימלך	
Jehoram	ye·ho·w·ram	יהורם	
And his son	be·no	בנו	
in his place	tach·taw	תחתיו ס	
Ahaziah	a·chaz·ya·hu	אחזיהו	1 Kings 22:51
son	ben	בן	
of Ahab	ach·av	אחאב	
became king	ma·lakh	מלך	
of	al	על	

Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in Samaria	be·sho·me·ro·wn	𐤁𐤔𐤌𐤓𐤅𐤍	
year	bish·nat	𐤁𐤔𐤍𐤕	
In the seventeenth	she·va	𐤔𐤁𐤏	
	es·reh	𐤏𐤔𐤓𐤄	
of Jehoshaphat's	lee·ho·wo·sha·phat	𐤋𐤉𐤄𐤅𐤔𐤐𐤈	
reign	me·lekh	𐤌𐤋𐤊	
over Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and he reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
-	al	𐤏𐤋	
-	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
two years	she·na·ta·yim	𐤔𐤍𐤕𐤉𐤌	
And he did	vay·ya·as	𐤅𐤉𐤏𐤔	1 Kings 22:52
evil	ha·ra	𐤄𐤓𐤏	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and walked	vay·ye·lekh	𐤅𐤉𐤋𐤊	
in the ways	be·de·rekh	𐤁𐤃𐤓𐤊	
of his father	a·vee	𐤀𐤁𐤉𐤅	
[and]	u·ve·de·rekh	𐤅𐤁𐤃𐤓𐤊	
mother	im·mo	𐤀𐤌𐤅	
[and]	u·ve·de·rekh	𐤅𐤁𐤃𐤓𐤊	
of Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Nebat	ne·vat	𐤍𐤁𐤈	
who	a·sher	𐤀𐤔𐤓	
to sin	he·che·tee	𐤄𐤇𐤈𐤉𐤀	

-	et	את	
had caused Israel	yis·ra·el	ישראל	
[Ahaziah] served	vay·ya·a·vod	ויעבד	1 Kings 22:53
-	et	את	
Baal	hab·ba·al	הבעל	
and worshiped	vay·yish·ta·cha·veh	וישתחוה	
	lo	לו	
provoking	vay·yakh·es	ויכעס	
-	et	את	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel, {to anger}	yis·ra·el	ישראל	
just as	ke·khol	ככל	
-	a·sher	אשר	
had done	a·sah	עשה	
his father	a·vee	אביו	

2 Kings

BSB Translation	Transliteration	Original Hebrew	
rebelled	vay·yiph·sha	ויפשע	2 Kings 1:1
Moab	mo·w·av	מואב	
against Israel	be·yis·ra·el	בישראל	
After	a·cha·re	אחרי	
the death	mo·wt	מות	
of Ahab	ach·av	אחאב	
had fallen	vay·yip·pol	ויפל	2 Kings 1:2
Now Ahaziah	a·chaz·yah	אחזיה	

through	be·ad	
the lattice	has·se·va·khah	
of his upper room	ba·a·lee·ya·to	
-	a·sher	
in Samaria	be·sho·me·ro·wn	
and injured himself	vay·ya·chal	
So he sent	vay·yish·lach	
messengers	mal·a·kheem	
and instructed them :	vay·yo·mer	
	a·le·hem	
“ Go	le·khu	
inquire	dir·shu	
	be·va·al	
of Baal-zebub	ze·vuv	
the god	e·lo·he	
of Ekron	eq·ro·wn	
whether	im	
I will recover	ech·yeh	
injury ”	me·cho·lee	
from this	zeh	
But the angel	u·mal·akh	2 Kings 1:3
of the LORD	YHVH	
said	dib·ber	
to	el	
Elijah	e·lee·yah	
the Tishbite	hat·tish·bee	
	qum	

“ Go up	a·leh	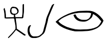	
to meet	liq·rat	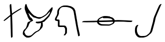	
the messengers	mal·a·khe	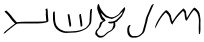	
of the king	me·lekh	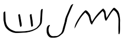	
of Samaria	sho·me·ro·wn	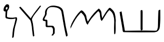	
and ask them	ve·dab·ber	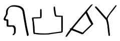	
	a·le·hem	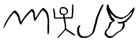	
‘ [Is [it] because	ha·mib·be·lee	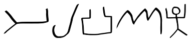	
[there is] no	en	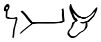	
God	e·lo·heem	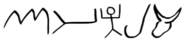	
in Israel	be·yis·ra·el	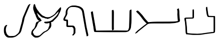	
that you	at·tem	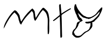	
are on your way	ho·le·kheem	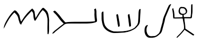	
to inquire	lid·rosh	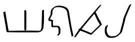	
	be·va·al	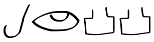	
of Baal-zebub	ze·vuv	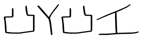	
the god	e·lo·he	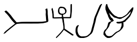	
of Ekron ? ’	eq·ro·wn	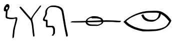	
Therefore	ve·la·khen	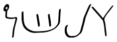	2 Kings 1:4
this is what	koh	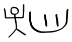	
says :	a·mar	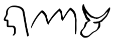	
the LORD	YHVH	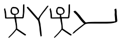	
the bed	ham·mit·tah	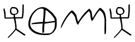	
on which	a·sher	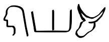	
you are lying	a·lee·ta	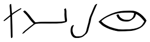	
	sham	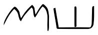	
‘ You will not	lo	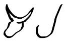	

get up	te·red	
from	mim·men·nah	
	kee	
You will surely die	mo·wt	
’”	ta·mut	
departed	vay·ye·lekh	
So Elijah	e·lee·yah	
returned	vay·ya·shu·vu	2 Kings 1:5
When the messengers	ham·mal·a·kheem	
to the king	e·law	
he asked them	vay·yo·mer	
	a·le·hem	
“ Why	mah	
	zeh	
have you returned ? ”	shav·tem	
They replied	vay·yo·me·ru	2 Kings 1:6
	e·law	
“ A man	eesh	
came up	a·lah	
to meet us	liq·ra·te·nu	
and said	vay·yo·mer	
-	e·le·nu	
‘ Go	le·khu	
back	shu·vu	
to	el	
the king	ham·me·lekh	
who	a·sher	

sent	sha·lach	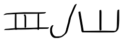
you	et·khem	
and tell	ve·dib·bar·tem	
him	e·law	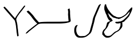
that this is what	koh	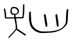
says :	a·mar	
the LORD	YHVH	
Is it because	ha·mib·be·lee	
there is no	en	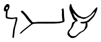
God	e·lo·heem	
in Israel	be·yis·ra·el	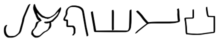
that you are	at·tah	
sending	sho·le·ach	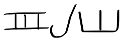
these men to inquire	lid·rosh	
	be·va·al	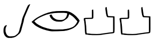
of Baal-zebub	ze·vuv	
the god	e·lo·he	
of Ekron ?	eq·ro·wn	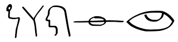
Therefore	la·khen	
from the bed	ham·mit·tah	
on which	a·sher	
you are lying	a·lee·ta	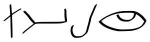
	sham	
you will not	lo	
get up	te·red	
-	mim·men·nah	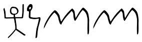
-	kee	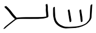

You will surely die	mo·wt	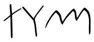	
,”	ta·mut	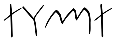	
The king asked them	vay·dab·ber	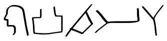	2 Kings 1:7
	a·le·hem	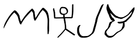	
“ What	meh	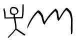	
sort	mish·pat	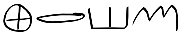	
of man	ha·eesh	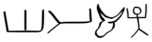	
-	a·sher	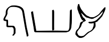	
came up	a·lah	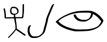	
to meet	liq·rat·khem	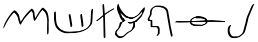	
you and spoke	vay·dab·ber	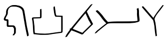	
to you ? ”	a·le·khem	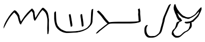	
-	et	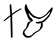	
words	had·de·va·reem	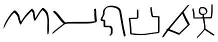	
these	ha·el·leh	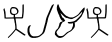	
they answered	vay·yo·me·ru	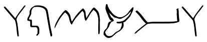	2 Kings 1:8
“	e·law	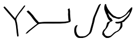	
man ”	eesh	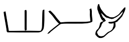	
	ba·al	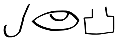	
“ [He was] a hairy	se·ar	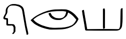	
belt	ve·e·zo·wr	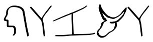	
with a leather	o·wr	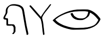	
	a·zur	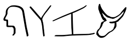	
around his waist ”	be·ma·te·naw	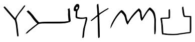	
said [the king]	vay·yo·mar	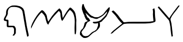	
Elijah	e·lee·yah	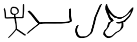	
the Tishbite ”	hat·tish·bee	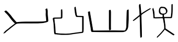	

“ It [was]	hu		
Then King Ahaziah sent	vay·yish·lach		2 Kings 1:9
to Elijah	e·law	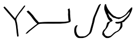	
a captain	sar		
	cha·mish·sheem		
with his company of fifty men	va·cha·mish·shaw		
So the captain went up	vay·ya·al		
to [Elijah]	e·law	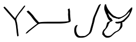	
	ve·hin·neh		
who was sitting	yo·shev		
on	al		
top	rosh		
of a hill	ha·har		
and said	vay·dab·ber		
to him	e·law	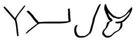	
“ Man	eesh	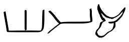	
of God	ha·e·lo·heem		
the king	ham·me·lekh		
declares	dib·ber		
‘ Come down ! ’”	re·dah	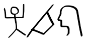	
answered	vay·ya·a·neh		2 Kings 1:10
Elijah	e·lee·ya·hu	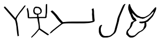	
	vay·dab·ber	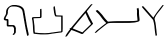	
	el		
the captain	sar		
	ha·cha·mish·sheem		

“ If	ve·im		
am a man	eesh	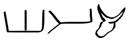	
of God	e·lo·heem		
I	a·nee	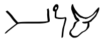	
come down	te·red	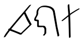	
may fire	esh		
from	min		
heaven	hash·sha·ma·yim	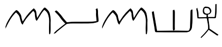	
and consume	ve·to·khal		
you	o·te·kha	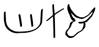	
and	ve·et		
[your] fifty [men] ”	cha·mish·she·kha		
came down	vat·te·red	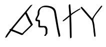	
And fire	esh		
from	min	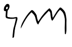	
heaven	hash·sha·ma·yim	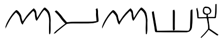	
and consumed	vat·to·khal		
[the captain]	o·to		
and	ve·et		
[his] fifty men	cha·mish·shaw	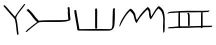	
-	vay·ya·shav	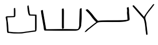	2 Kings 1:11
So the king sent	vay·yish·lach		
to Elijah	e·law	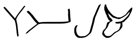	
captain	sar	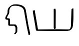	
	cha·mish·sheem		
another	a·cher		
[with his] fifty [men]	va·cha·mish·shaw		

And [the captain]	vay·ya·an	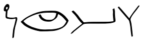	
said	vay·dab·ber		
to [Elijah]	e·law	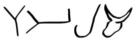	
“ Man	eesh	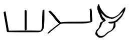	
of God	ha·e·lo·heem		
-	koh	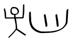	
declares	a·mar		
the king	ham·me·lekh		
at once ! ’”	me·he·rah		
‘ Come down	re·dah	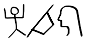	
replied	vay·ya·an	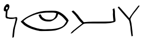	2 Kings 1:12
Again Elijah	e·lee·yah	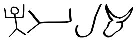	
	vay·dab·ber	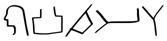	
	a·le·hem	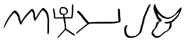	
“ If	im		
am a man	eesh	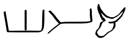	
of God	ha·e·lo·heem	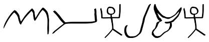	
I	a·nee	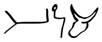	
come down	te·red		
may fire	esh		
from	min		
heaven	hash·sha·ma·yim		
and consume	ve·to·khal		
you	o·te·kha		
and	ve·et		
[your] fifty [men] ”	cha·mish·she·kha		
came down	vat·te·red	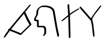	

And the fire	esh	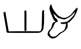	
of God	e·lo·heem	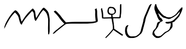	
from	min	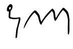	
heaven	hash·sha·ma·yim	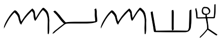	
and consumed	vat·to·khal	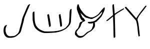	
[the captain]	o·to	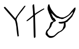	
and	ve·et	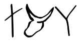	
[his] fifty men	cha·mish·shaw	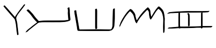	
So	vay·ya·shav	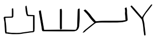	2 Kings 1:13
the king sent	vay·yish·lach	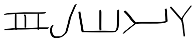	
captain	sar	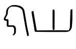	
with his fifty men	cha·mish·sheem	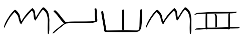	
a third	she·li·sheem	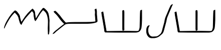	
-	va·cha·mish·shaw	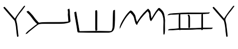	
went up	vay·ya·al	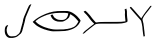	
	vay·ya·vo	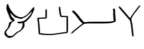	
captain	sar	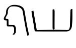	
	ha·cha·mish·sheem	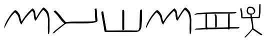	
And the third	hash·she·lee·shee	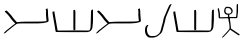	
fell	vay·yikh·ra	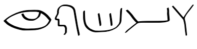	
on	al	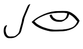	
his knees	bir·kaw	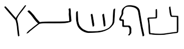	
before	le·ne·ged	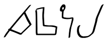	
Elijah	e·lee·ya·hu	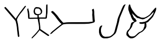	
and begged him	vay·yit·chan·nen	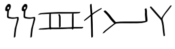	
	e·law	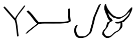	
	vay·dab·ber	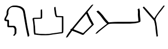	

	e·law
“ Man	eesh
of God	ha·e·lo·heem
be precious	tee·qar
please	na
may my life	naph·shee
and the lives	ve·ne·phesh
servants	a·va·de·kha
of these	el·leh
fifty	cha·mish·sheem
in your sight	be·e·ne·kha
Behold	hin·neh
has come down	ya·re·dah
fire	esh
from	min
heaven	hash·sha·ma·yim
and consumed	vat·to·khal
-	et
two	she·ne
captains	sa·re
of fifty	ha·cha·mish·sheem
the first	ha·ri·sho·neem
-	ve·et
with all their men	cha·mish·she·hem
But now	ve·at·tah
be precious	tee·qar
may my life	naph·shee

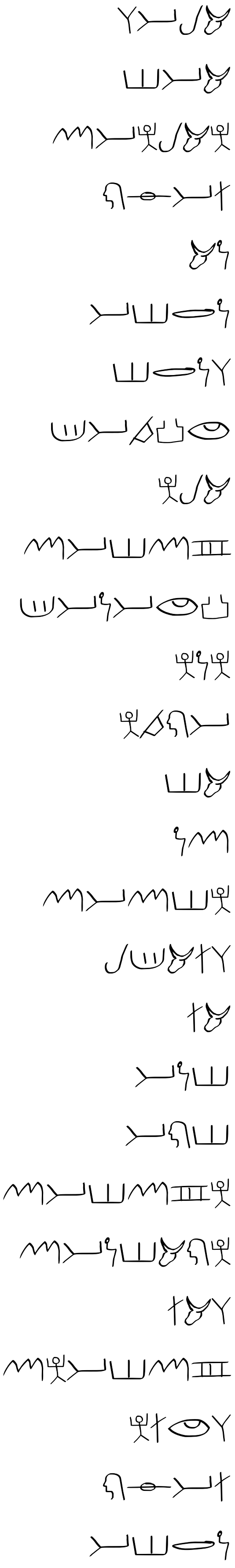

2 Kings 1:14

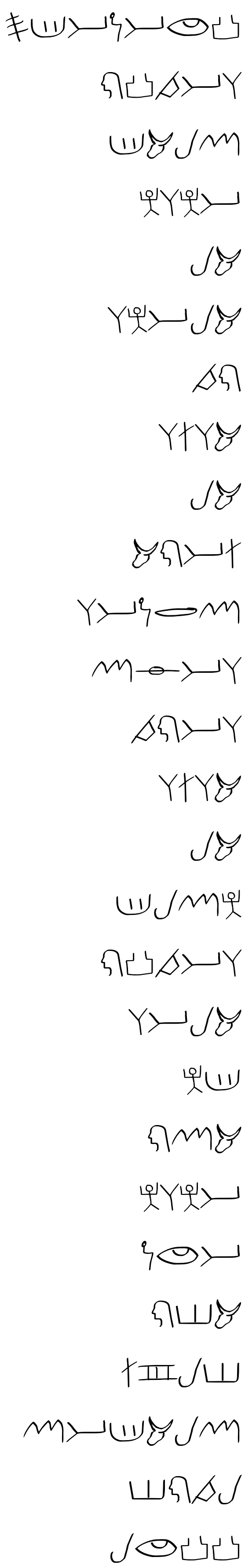

in your sight ”	be·e·ne·kha	
said	vay·dab·ber	2 Kings 1:15
Then the angel	mal·akh	
of the LORD	YHVH	
to	el	
Elijah	e·lee·ya·hu	
“ Go down	red	
with him	o·w·to	
Do not	al	
be afraid	tee·ra	
of him ”	mip·pa·naw	
So [Elijah] got up	vay·ya·qam	
and went down	vay·ye·red	
with him	o·w·to	
to	el	
the king	ham·me·lekh	
And Elijah said	vay·dab·ber	2 Kings 1:16
to King Ahaziah	e·law	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
Is that why	ya·an	
-	a·sher	
you have sent	sha·lach·ta	
messengers	mal·a·kheem	
to inquire	lid·rosh	
of	be·va·al	

Baal-zebub	ze·vuv	זבוב	
the god	e·lo·he	אלהי	
of Ekron ?	eq·ro·wn	עקרון	
Is there really no	ha·mib·be·lee	המבלי	
	en	אין	
God	e·lo·heem	אלהים	
in Israel	be·yis·ra·el	בישראל	
for you to inquire	lid·rosh	לדרש	
of His word ?	bid·va·ro	בדברו	
Therefore	la·khen	לכן	
the bed	ham·mit·tah	המטה	
on which	a·sher	אשר	
you are lying	a·lee·ta	עלית	
	sham	שם	
you will not	lo	לא	
get up from	te·red	תרד	
-	mim·men·nah	ממנה	
-	kee	כי	
You will surely die	mo·wt	מות	
〃	ta·mut	תמות	
So [Ahaziah] died	vay·ya·mat	וימת	2 Kings 1:17
according to the word	kid·var	כדבר	
of the LORD	YHVH	יהוה	
that	a·sher	אשר	
had spoken	dib·ber	דבר	
Elijah	e·lee·ya·hu	אליהו	
succeeded him	vay·yim·lokh	וימלך	

Jehoram	ye·ho·w·ram		
	tach·taw ph	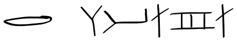	
year	bish·nat		
in the second	she·ta·yim	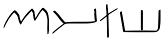	
of Jehoram	lee·ho·w·ram	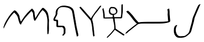	
son	ben		
of Jehoshaphat	ye·ho·wo·sha·phat		
of the reign	me·lekh	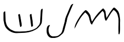	
over Judah	ye·hu·dah	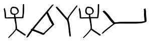	
And since	kee	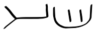	
no	lo		
he had	ha·yah	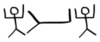	
	lo		
son	ben		
As for the rest	ve·ye·ter	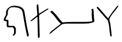	2 Kings 1:18
of the acts	div·re		
of Ahaziah	a·chaz·ya·hu		
along with his accomplishments	a·sher		
	a·sah		
not	ha·lo·w		
are they	hem·mah		
written	khe·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	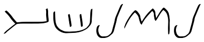	

of Israel ?	yis·ra·el	ישראל	
Shortly before	vay·hee	ויהי	2 Kings 2:1
took	be·ha·a·lo·wt	בהעלות	
the LORD	YHVH	יהוה	
-	et	את	
Elijah	e·lee·ya·hu	אליהו	
in a whirlwind	bas·a·rah	בסערה	
up to heaven	hash·sha·ma·yim	השמים	
were on their way	vay·ye·lekh	וילך	
Elijah	e·lee·ya·hu	אליהו	
and Elisha	ve·e·lee·sha	ואלישע	
from	min	מן	
Gilgal	hag·gil·gal	הגלגל	
said	vay·yo·mer	ויאמר	2 Kings 2:2
and Elijah	e·lee·ya·hu	אליהו	
to	el	אל	
Elisha	e·lee·sha	אלישע	
stay	shev	שב	
“ Please	na	נא	
here	phoh	פה	
for	kee	כי	
the LORD	YHVH	יהוה	
has sent me	she·la·cha·nee	שלחני	
on to	ad	עד	
	bet	בית	
Bethel ”	el	אל	
replied	vay·yo·mer	ויאמר	

But Elisha	e·lee·sha	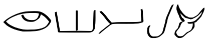	
lives	chay	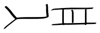	
“ As surely as the LORD	YHVH		
live	ve·che	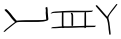	
and as you yourself	naph·she·kha	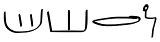	
I will not	im		
leave you ”	e·ez·ve·ka		
So they went down	vay·ye·re·du		
to	bet	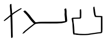	
Bethel	el		
came out	vay·ye·tse·u		2 Kings 2:3
Then the sons	ve·ne	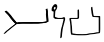	
of the prophets	han·ne·vee·eem	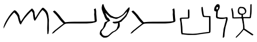	
-	a·sher		
at	bet	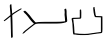	
Bethel	el		
to	el		
Elisha	e·lee·sha	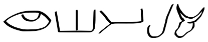	
and said	vay·yo·me·ru		
	e·law	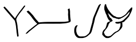	
“ Do you know	ha·ya·da·ta		
that	kee	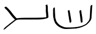	
today ? ”	hay·yo·wm	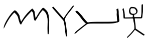	
the LORD	YHVH		
will take	lo·qe·ach	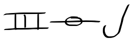	
-	et		
your master	a·do·ne·kha	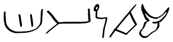	

away from	me·al	מעל	
you	ro·she·kha	ראשך	
he replied	vay·yo·mer	ויאמר	
“ Yes	gam	גם	
I	a·nee	אני	
know ”	ya·da·tee	ידעתי	
“ Do not speak [of it] ”	he·che·shu	החשו	
said to	vay·yo·mer	ויאמר	2 Kings 2:4
	lo	לו	
And Elijah	e·lee·ya·hu	אליהו	
Elisha	e·lee·sha	אלישע	
stay	shev	שב	
“ Please	na	נא	
here	phoh	פה	
for	kee	כי	
the LORD	YHVH	יהוה	
has sent me	she·la·cha·nee	שלחני	
on to Jericho ”	ye·ree·cho	יריחו	
But Elisha replied	vay·yo·mer	ויאמר	
lives	chay	חי	
“ As surely as the LORD	YHVH	יהוה	
live	ve·che	וחי	
and as you yourself	naph·she·kha	נפשך	
I will not	im	אם	
leave you ”	e·ez·ve·ka	אעזבך	
So they went	vay·ya·vo·u	ויבאו	
to Jericho	ye·ree·cho	יריחו	

came up	vay·yig·ge·shu		2 Kings 2:5
Then the sons	ve·ne	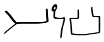	
of the prophets	han·ne·vee·eem	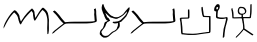	
-	a·sher		
at Jericho	bee·ree·cho	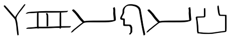	
to	el		
Elisha	e·lee·sha	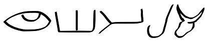	
and said	vay·yo·me·ru		
	e·law	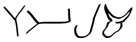	
“ Do you know	ha·ya·da·ta		
that	kee	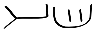	
today ? ”	hay·yo·wm	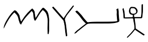	
the LORD	YHVH		
will take	lo·qe·ach	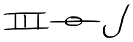	
-	et		
your master	a·do·ne·kha	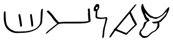	
away from	me·al		
you	ro·she·kha	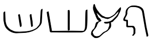	
he replied	vay·yo·mer		
“ Yes	gam		
I	a·nee	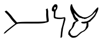	
know ”	ya·da·tee		
“ Do not speak [of it] ”	he·che·shu		
said	vay·yo·mer		2 Kings 2:6
to [Elisha]	lo		
And Elijah	e·lee·ya·hu	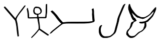	
stay	shev		

“ Please	na	
here	phoh	
for	kee	
the LORD	YHVH	
has sent me	she·la·cha·nee	
on to the Jordan ”	hay·yar·de·nah	
But Elisha replied	vay·yo·mer	
lives	chay	
“ As surely as the LORD	YHVH	
yourself live	ve·che	
and as you	naph·she·kha	
I will not	im	
leave you ”	e·ez·ve·ka	
went on	vay·ye·le·khu	
So the two of them	she·ne·hem	
of fifty	va·cha·mish·sheem	2 Kings 2:7
Then a company	eesh	
of the sons	mib·be·ne	
of the prophets	han·ne·vee·eem	
went	ha·le·khu	
and stood	vay·ya·am·du	
at a distance	min·ne·ged	
facing [Elijah and Elisha]	me·ra·cho·wq	
as the two	u·she·ne·hem	
of them stood	a·me·du	
by	al	
the Jordan	hay·yar·den	

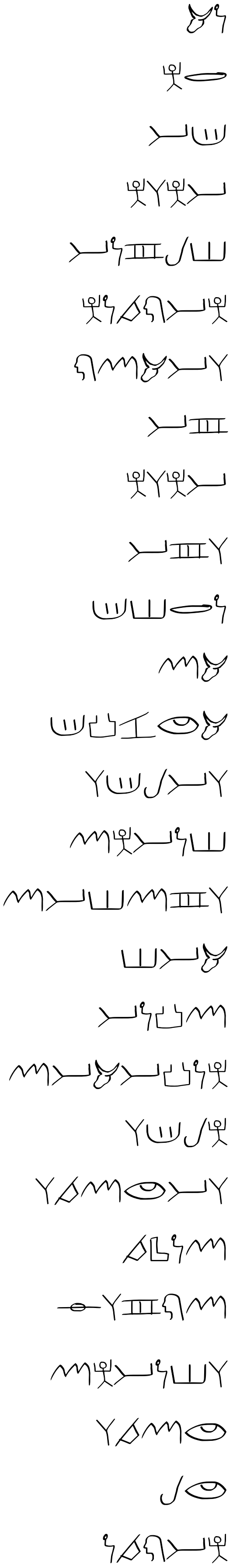

took	vay·yiq·qach	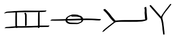	2 Kings 2:8
And Elijah	e·lee·ya·hu	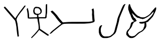	
-	et	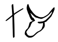	
his cloak	ad·dar·to	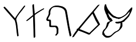	
rolled it up	vay·yig·lom	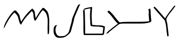	
and struck	vay·yak·keh	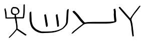	
-	et	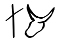	
the waters	ham·ma·yim	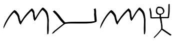	
which parted	vay·ye·cha·tsu	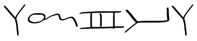	
to the right	hen·nah	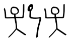	
and to the left	va·hen·nah	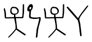	
of them crossed over	vay·ya·av·ru	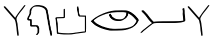	
so that the two	she·ne·hem	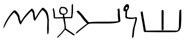	
on dry ground	be·cha·ra·vah	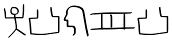	
After	vay·hee	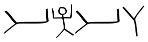	2 Kings 2:9
they had crossed over	khe·a·ve·ram	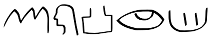	
Elijah	ve·e·lee·ya·hu	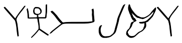	
said	a·mar	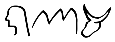	
to	el	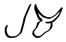	
Elisha	e·lee·sha	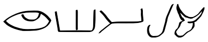	
“ Tell me	she·al	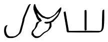	
what	mah	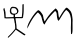	
can I do	e·e·seh	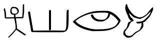	
for you	lakh	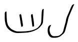	
before	be·te·rem	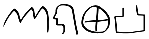	
I am taken away	el·la·qach	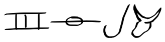	
from you ? ”	me·im·makh	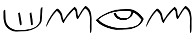	

replied	vay·yo·mer		
Elisha	e·lee·sha	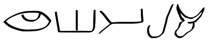	
let me	vee·hee	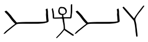	
“ Please	na		
portion	pee		
a double	she·na·yim	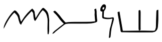	
of your spirit ”	be·ru·cha·kha		
inherit	e·lay	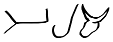	
said Elijah	vay·yo·mer		2 Kings 2:10
a difficult thing ”	hiq·shee·ta	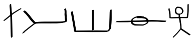	
“ You have requested	lish·o·wl		
“ [Nevertheless,] if	im		
you see	tir·eh		
me	o·tee	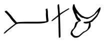	
as I am taken	luq·qach	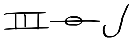	
from you	me·it·takh		
it will be	ye·hee	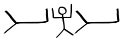	
yours	le·kha	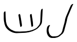	
	khen	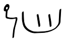	
But if	ve·im		
not	a·yin	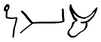	
then it will not	lo		
be [so] ”	yih·yeh	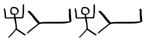	
-	vay·hee	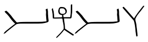	2 Kings 2:11
As they	hem·mah		
were walking along	ho·le·kheem	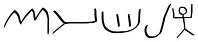	
	ha·lo·wkh		

and talking together	ve·dab·ber		
suddenly	ve·hin·neh		
a chariot	re·khev		
of fire	esh		
with horses	ve·su·se		
of fire	esh		
appeared and separated	vay·yaph·ri·du		
	ben	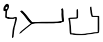	
the two of them	she·ne·hem	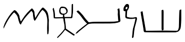	
went up	vay·ya·al		
and Elijah	e·lee·ya·hu	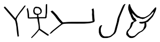	
in a whirlwind	bas·se·a·rah		
into heaven	hash·sha·ma·yim		
As Elisha	ve·e·lee·sha	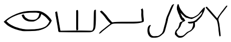	2 Kings 2:12
watched	ro·eh		
he	ve·hu		
cried out	me·tsa·eq		
“ My father	a·vee	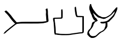	
my father	a·vee	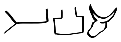	
the chariots	re·khev		
of Israel ! ”	yis·ra·el	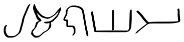	
and horsemen	u·pha·ra·shaw		
no	ve·lo		
And he saw [Elijah]	ra·a·hu		
more	o·wd		
So taking hold	vay·ya·cha·zeq	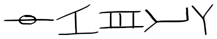	
of his own clothes	biv·ga·daw		

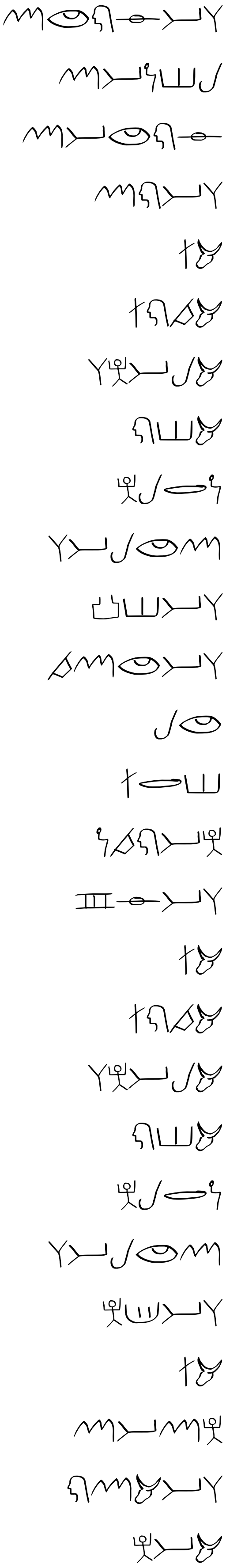

he tore them	vay·yiq·ra·em	
in two	lish·na·yim	
	qe·ra·eem	
Elisha also picked up	vay·ya·rem	2 Kings 2:13
-	et	
the cloak	ad·de·ret	
Elijah	e·lee·ya·hu	
that	a·sher	
had fallen	na·phe·lah	
from	me·a·law	
and he went back	vay·ya·shav	
and stood	vay·ya·a·mod	
on	al	
the bank	se·phat	
of the Jordan	hay·yar·den	
Then he took	vay·yiq·qach	2 Kings 2:14
-	et	
the cloak	ad·de·ret	
of Elijah	e·lee·ya·hu	
that	a·sher	
had fallen	na·phe·lah	
from him	me·a·law	
and struck	vay·yak·keh	
-	et	
the waters	ham·ma·yim	
he asked	vay·yo·mar	
“ Where now [is]	ay·yeh	

the LORD	YHVH		
the God	e·lo·he		
of Elijah ? ”	e·lee·ya·hu	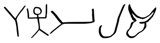	
	aph		
-	hu		
And when he had struck	vay·yak·keh	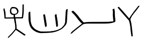	
-	et		
the waters	ham·ma·yim	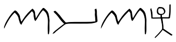	
they parted	vay·ye·cha·tsu	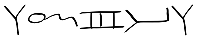	
to the right	hen·nah		
and to the left	va·hen·nah		
crossed over	vay·ya·a·vor		
and Elisha	e·lee·sha	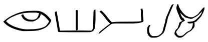	
saw what had happened	vay·yir·u·hu		2 Kings 2:15
When the sons	ve·ne	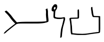	
of the prophets	han·ne·vee·eem		
who [were]	a·sher		
from Jericho	bee·ree·cho	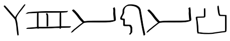	
facing him	min·ne·ged	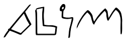	
they said	vay·yo·me·ru		
rests	na·chah	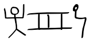	
“ The spirit	ru·ach		
of Elijah	e·lee·ya·hu	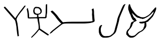	
on	al		
Elisha ”	e·lee·sha	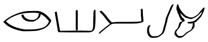	
And they went	vay·ya·vo·u	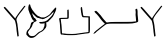	
to meet him	liq·ra·to	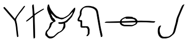	

and bowed down	vay·yish·ta·cha·wu		
before him	lo		
to the ground	a·re·tsah		
they said	vay·yo·me·ru		2 Kings 2:16
to Elisha	e·law	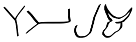	
“ Look	hin·neh		
now ”	na		
have	yesh	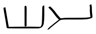	
-	et		
“ we your servants	a·va·de·kha		
fifty	cha·mish·sheem		
men	a·na·sheem	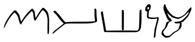	
	be·ne	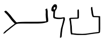	
valiant	cha·yil	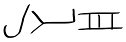	
let them go	ye·le·khu	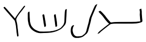	
Please	na		
and search for	vee·vaq·shu	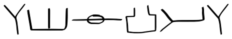	
-	et		
your master	a·do·ne·kha		
Perhaps	pen		
has taken him up	ne·sa·o		
the Spirit	ru·ach		
of the LORD	YHVH		
and put him	vay·yash·li·khe·hu		
on one	be·a·chad		
of the mountains	he·ha·reem	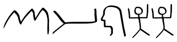	
or	o		

in one	be·a·chat		
of the valleys ”	hag·ge·ya·ʾot	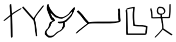	
[Elisha] replied	vay·yo·mer		
“ Do not	lo		
send them ”	tish·la·chu	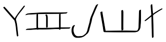	
But when they pressed	vay·yiph·tse·ru		2 Kings 2:17
him	vo		
to the point of	ad		
embarrassment	bosh	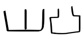	
he said	vay·yo·mer		
“ Send [them] ”	she·la·chu	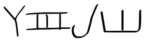	
And they sent	vay·yish·le·chu	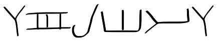	
fifty	cha·mish·sheem		
men	eesh	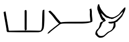	
who searched for	vay·vaq·shu	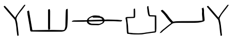	
three	she·lo·shah	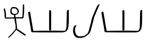	
days	ya·meem	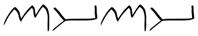	
but did not	ve·lo		
find [Elijah]	me·tsa·u·hu		
When they returned	vay·ya·shu·vu		2 Kings 2:18
to [Elisha]	e·law	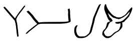	
who	ve·hu	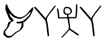	
was staying	yo·shev		
in Jericho	bee·ree·cho	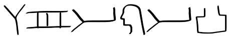	
he said	vay·yo·mer		
to them	a·le·hem	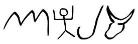	
“ Didn’t	ha·lo·w		

I tell	a·mar·tee	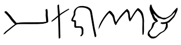	
you	a·le·khem	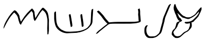	
not	al		
to go ? ”	te·le·khu	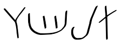	
said	vay·yo·me·ru		2 Kings 2:19
Then the men	an·she		
of the city	ha·eer		
to	el		
Elisha	e·lee·sha	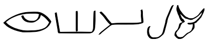	
note	hin·neh		
“ Please	na		
location	mo·wo·shav		
that the city’s	ha·eer	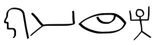	
is good	to·wv		
as	ka·a·sher		
our lord	a·do·nee		
[you] can see	ro·eh		
But the water	ve·ham·ma·yim	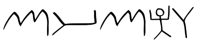	
[is] bad	ra·eem	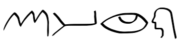	
and the land	ve·ha·a·rets		
is unfruitful ”	me·shak·ka·let	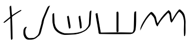	
he replied	vay·yo·mer		2 Kings 2:20
“ Bring	qe·chu	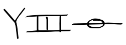	
me	lee	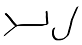	
bowl ”	tse·lo·cheet	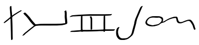	
a new	cha·da·shah		
“ and put	ve·see·mu	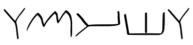	

in it ”	sham		
some salt	me·lach	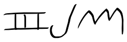	
So they brought [it]	vay·yiq·chu	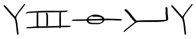	
to him	e·law	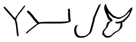	
and [Elisha] went out	vay·ye·tse	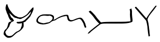	2 Kings 2:21
to	el		
the spring	mo·w·tsa		
	ham·ma·yim	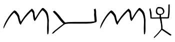	
cast	vay·yash·lekh		
into it	sham		
the salt	me·lach	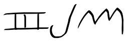	
and said	vay·yo·mer		
“ This is what	koh	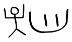	
says :	a·mar		
the LORD	YHVH		
‘ I have healed	rip·pi·tee		
water	lam·ma·yim	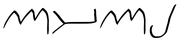	
this	ha·el·leh		
No	lo		
will it cause	yih·yeh	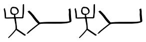	
	mish·sham		
longer	o·wd		
death	ma·vet		
or unfruitfulness ’”	u·me·shak·ka·let	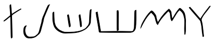	
have been healthy	vay·ye·ra·phu		2 Kings 2:22
And the waters [there]	ham·ma·yim	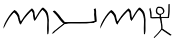	
to	ad		

day	hay·yo·wm	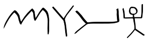	
this	haz·zeh	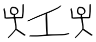	
according to the word	kid·var	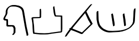	
by Elisha	e·lee·sha	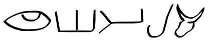	
-	a·sher	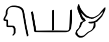	
spoken	dib·ber	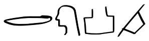	
Elisha went up	vay·ya·al	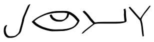	2 Kings 2:23
From there	mish·sham	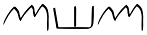	
to	bet	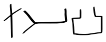	
Bethel	el	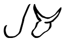	
and as he	ve·hu	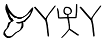	
was walking up	o·leh	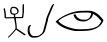	
the road	vad·de·rekh	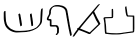	
a group of boys	u·ne·a·reem	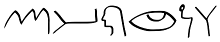	
	qe·tan·neem	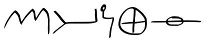	
came out	ya·tse·u	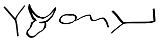	
of	min	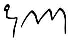	
the city	ha·eer	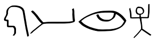	
and jeered at	vay·yit·qal·le·su	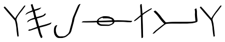	
him	vo	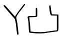	
chanting	vay·yo·me·ru	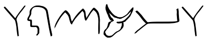	
	lo	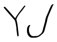	
“ Go up	a·leh	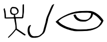	
you baldhead !	qe·re·ach	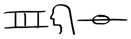	
Go up	a·leh	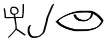	
you baldhead ! ”	qe·re·ach	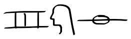	
Then he turned	vay·yi·phen	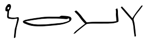	2 Kings 2:24

around	a·cha·raw		
looked at them	vay·yir·em		
and called down a curse on them	vay·qal·lem	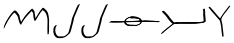	
in the name	be·shem	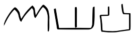	
of the LORD	YHVH		
came out	vat·te·tse·nah		
Suddenly two	she·ta·yim	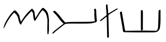	
female bears	dub·beem	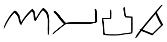	
of	min		
the woods	hay·ya·ar	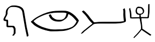	
and mauled	vat·te·vaq·qa·nah	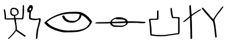	
	me·hem		
forty-two	ar·ba·eem		
	u·she·ne	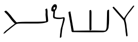	
of the boys	ye·la·deem		
And Elisha went	vay·ye·lekh	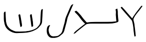	2 Kings 2:25
on	mish·sham		
to	el		
Mount	har		
Carmel	hak·kar·mel	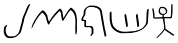	
and from there	u·mish·sham	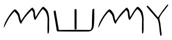	
he returned	shav		
to Samaria	sho·me·ro·wn		
Jehoram	vee·ho·w·ram	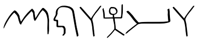	2 Kings 3:1
son	ben	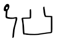	
of Ahab	ach·av		
became king	ma·lakh	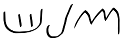	

of	al		
Israel	yis·ra·el	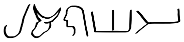	
in Samaria	be·sho·me·ro·wn		
year	bish·nat		
In the eighteenth	she·mo·neh		
	es·reh		
of Jehoshaphat’s	lee·ho·wo·sha·phat		
reign	me·lekh	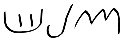	
over Judah	ye·hu·dah	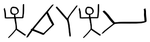	
and he reigned	vay·yim·lokh		
twelve	she·tem	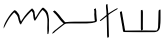	
	es·reh		
years	sha·nah	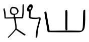	
And he did	vay·ya·a·seh		2 Kings 3:2
evil	ha·ra		
in the sight	be·e·ne	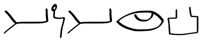	
of the LORD	YHVH		
but	raq	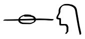	
not	lo		
as his father	khe·a·vee		
and mother [had done]	u·khe·im·mo		
He removed	vay·ya·sar	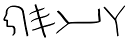	
-	et		
the sacred pillar	mats·tse·vat		
of Baal	hab·ba·al		
that	a·sher		
had made	a·sah		

his father	a·vee	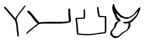	
Nevertheless	raq	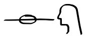	2 Kings 3:3
to the sins	be·chat·to·wt	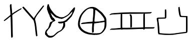	
Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
that	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	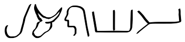	
he clung	da·veq	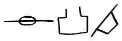	
he did not	lo		
turn away	sar		
from them	mim·men·nah		
Now Mesha	u·me·sha	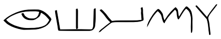	2 Kings 3:4
king	me·lekh	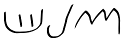	
of Moab	mo·w·av		
was	ha·yah	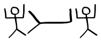	
a sheep breeder	no·qed	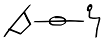	
and he would render	ve·he·sheev	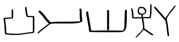	
to the king	le·me·lekh		
of Israel	yis·ra·el	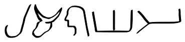	
a hundred	me·ah		
thousand	e·leph	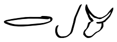	
lambs	ka·reem	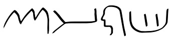	
of a hundred	u·me·ah		
thousand	e·leph	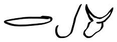	

rams	e·leem	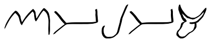	
and the wool	tsa·mer		
But after	vay·hee	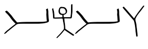	2 Kings 3:5
the death	ke·mo·wt		
of Ahab	ach·av		
rebelled	vay·yiph·sha		
the king	me·lekh	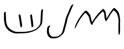	
of Moab	mo·w·av		
against the king	be·me·lekh		
of Israel	yis·ra·el	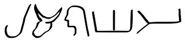	
set out	vay·ye·tse	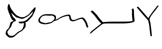	2 Kings 3:6
King	ham·me·lekh		
Jehoram	ye·ho·w·ram	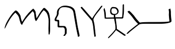	
time	bay·yo·wm	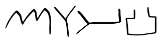	
So at that	ha·hu	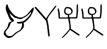	
from Samaria	mish·sho·me·ro·wn	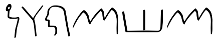	
and mobilized	vay·yiph·qod	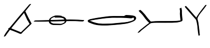	
-	et		
all	kal	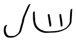	
Israel	yis·ra·el	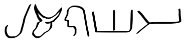	
	vay·ye·lekh	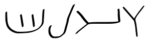	2 Kings 3:7
And he sent	vay·yish·lach		
a message to	el		
Jehoshaphat	ye·ho·wo·sha·phat		
king	me·lekh	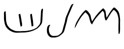	
of Judah	ye·hu·dah	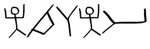	
:	le·mor		

“ The king	me·lekh	מלך	
of Moab	mo·w·av	מואב	
has rebelled	pa·sha	פשע	
against me	bee	בי	
Will you go	ha·te·lekh	התלך	
with me	it·tee	אתי	
against	el	אל	
Moab ? ”	mo·w·av	מואב	
to fight	lam·mil·cha·mah	למלחמה	
replied Jehoshaphat	vay·yo·mer	ויאמר	
“ I will go ”	e·e·leh	אעלה	
“ I [am]	ka·mo·w·nee	כמוני	
like you	kha·mo·w·kha	כמוך	
my people [are]	ke·am·mee	כעמי	
your people	khe·am·me·kha	כעמך	
and my horses [are]	ke·su·say	כסוסי	
your horses ”	ke·su·se·kha	כסוסיך	
Then he asked	vay·yo·mer	ויאמר	2 Kings 3:8
“ Which	e	אי	
	zeh	זה	
way	had·de·rekh	הדרך	
shall we go up ? ”	na·a·leh	נעלה	
replied Joram	vay·yo·mer	ויאמר	
“ By way	de·rekh	דרך	
of the Desert	mid·bar	מדבר	
of Edom ”	e·do·wm	אדום	
set out	vay·ye·lekh	וילך	2 Kings 3:9

So the king	me·lekh	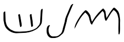	
of Israel	yis·ra·el	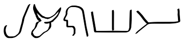	
the king	u·me·lekh		
of Judah	ye·hu·dah	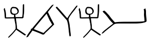	
and the king	u·me·lekh		
of Edom	e·do·wm		
and after they had traveled a roundabout	vay·ya·sob·bu		
route	de·rekh		
for seven	shiv·at		
days	ya·meem	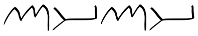	
they had no	ve·lo		
	ha·yah	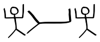	
water	ma·yim	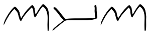	
for their army	lam·ma·cha·neh		
animals	ve·lab·be·he·mah		
or for their	a·sher		
	be·rag·le·hem	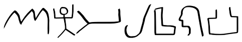	
said	vay·yo·mer		2 Kings 3:10
the king	me·lekh	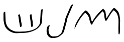	
of Israel	yis·ra·el	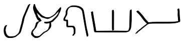	
“ Alas ”	a·hah		
“ for	kee	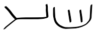	
has summoned	qa·ra	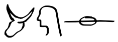	
the LORD	YHVH		
three	lish·lo·shet	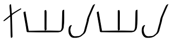	
kings	ham·me·la·kheem		

these	ha·el·leh		
to deliver	la·tet	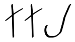	
them	o·w·tam		
into the hand	be·yad	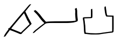	
of Moab ! ”	mo·w·av		
asked	vay·yo·mer		2 Kings 3:11
But Jehoshaphat	ye·ho·wo·sha·phat		
“ Is there no	ha·en		
here ?	poh	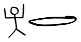	
prophet	na·vee	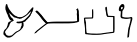	
of the LORD	la·YHVH	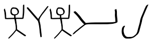	
Let us inquire	ve·nid·re·shah	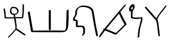	
-	et		
of the LORD	YHVH		
through him ”	me·o·w·to		
answered	vay·ya·an	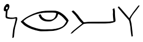	
And one	e·chad	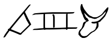	
of the servants	me·av·de	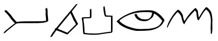	
of the king	me·lekh	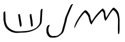	
of Israel	yis·ra·el	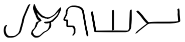	
	vay·yo·mer		
is here	poh		
“ Elisha	e·lee·sha	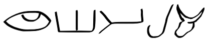	
son	ben		
of Shaphat	sha·phat		
[He]	a·sher		
used to pour	ya·tsaq		

water	ma·yim	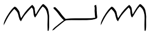	
on	al		
the hands	ye·de	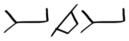	
of Elijah ”	e·lee·ya·hu	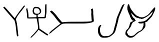	
affirmed	vay·yo·mer		2 Kings 3:12
Jehoshaphat	ye·ho·wo·sha·phat		
is	yesh	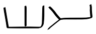	
with him ”	o·w·to		
“ The word	de·var		
of the LORD	YHVH		
went down	vay·ye·re·du		
to him	e·law	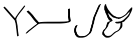	
So the king	me·lekh	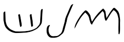	
of Israel	yis·ra·el	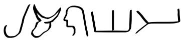	
and Jehoshaphat	vee·ho·wo·sha·phat		
and the king	u·me·lekh		
of Edom	e·do·wm		
said	vay·yo·mer		2 Kings 3:13
Elisha, however	e·lee·sha	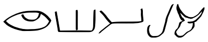	
to	el		
the king	me·lekh	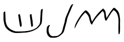	
of Israel	yis·ra·el	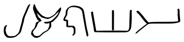	
“ What have we to do	mah	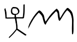	
	lee	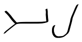	
with [each other] ?	va·lakh	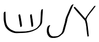	
Go	lekh	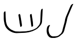	
to	el		

the prophets	ne·vee·e	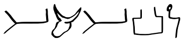	
of your father	a·vee·kha	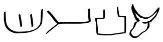	
and	ve·el		
	ne·vee·e	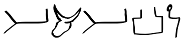	
of your mother ! ”	im·me·kha		
replied	vay·yo·mer		
	lo		
the king	me·lekh	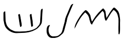	
of Israel	yis·ra·el	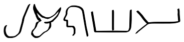	
“ No ”	al		
“ for	kee	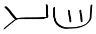	
who has summoned	qa·ra	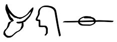	
it is the LORD	YHVH		
three	lish·lo·shet	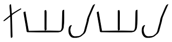	
kings	ham·me·la·kheem		
these	ha·el·leh		
to deliver	la·tet	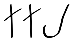	
them	o·w·tam		
into the hand	be·yad	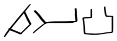	
of Moab ”	mo·w·av		
said	vay·yo·mer		2 Kings 3:14
Then Elisha	e·lee·sha	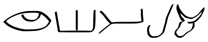	
lives	chay	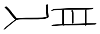	
“ As surely as the LORD	YHVH	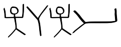	
of Hosts	tse·va·o·wt	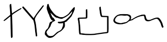	
whom	a·sher		
I stand	a·mad·tee		

before	le·pha·naw	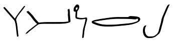	
-	kee	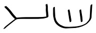	
were it not	lu·le	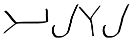	
for the presence	pe·ne	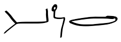	
of Jehoshaphat	ye·ho·wo·sha·phat		
king	me·lekh	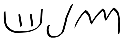	
of Judah	ye·hu·dah	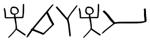	
	a·nee	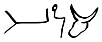	
for my regard	no·se		
I would not	im		
look	ab·beet	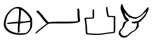	
at you	e·le·kha	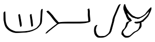	
or	ve·im		
acknowledge you	er·e·ka		
But now	ve·at·tah		2 Kings 3:15
bring	qe·chu	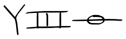	
me	lee	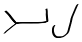	
a harpist ”	me·nag·gen		
And while	ve·ha·yah	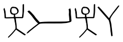	
played	ke·nag·gen	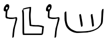	
the harpist	ham·nag·gen		
came	vat·te·hee		
upon Elisha	a·law	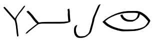	
the hand	yad	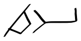	
of the LORD	YHVH		
and he said	vay·yo·mer		2 Kings 3:16
“ This is what	koh	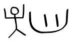	

says :	a·mar		
the LORD	YHVH		
‘ Dig	a·soh		
valley	han·na·chal	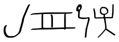	
this	haz·zeh		
	ge·veem		
full of ditches ’	ge·veem		
For	kee	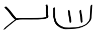	2 Kings 3:17
	khoh	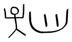	
says	a·mar		
the LORD	YHVH		
‘ You will not	lo		
see	tir·u		
wind	ru·ach		
	ve·lo		
	tir·u		
or rain	ge·shem	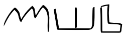	
valley	ve·han·na·chal	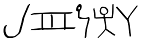	
but the	ha·hu	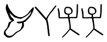	
will be filled	yim·ma·le		
with water	ma·yim	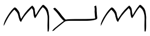	
and you will drink —	u·she·tee·tem	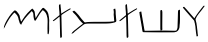	
you	at·tem		
and your cattle	u·miq·ne·khem	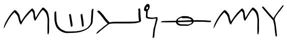	
and your animals ’	u·ve·hem·te·khem		
is a simple matter	ve·na·qal	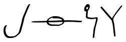	2 Kings 3:18
This	zot		

in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and He will also deliver	ve·na·tan	𐤅𐤍𐤕𐤍	
-	et	𐤀𐤕	
the Moabites	mo·w·av	𐤌𐤅𐤀𐤁	
into your hand	be·yed·khem	𐤁𐤉𐤃𐤊𐤌	
And you shall attack	ve·hik·kee·tem	𐤅𐤄𐤊𐤉𐤕𐤌	2 Kings 3:19
every	kal	𐤊𐤋	
city	eer	𐤏𐤉𐤓	
fortified	miv·tsar	𐤌𐤁𐤑𐤓	
and every	ve·khal	𐤅𐤊𐤋	
city	eer	𐤏𐤉𐤓	
of importance	miv·cho·wr	𐤌𐤁𐤇𐤅𐤓	
every	ve·khal	𐤅𐤊𐤋	
tree	ets	𐤏𐤑	
good	to·wv	𐤈𐤅𐤁	
You shall cut down	tap·pee·lu	𐤕𐤐𐤉𐤋𐤅	
every	ve·khal	𐤅𐤊𐤋	
spring	ma·ye·ne	𐤌𐤏𐤉𐤍𐤉	
	ma·yim	𐤌𐤉𐤌	
stop up	tis·to·mu	𐤕𐤎𐤕𐤌𐤅	
every	ve·khol	𐤅𐤊𐤋	
field	ha·chel·qah	𐤄𐤇𐤋𐤒𐤄	
good	hat·to·w·vah	𐤄𐤈𐤅𐤁𐤄	
and ruin	takh·i·vu	𐤕𐤊𐤀𐤁𐤅	
with stones ”	ba·a·va·neem	𐤁𐤀𐤁𐤍𐤉𐤌	
	vay·hee	𐤅𐤉𐤄𐤉	2 Kings 3:20

The next morning	vab·bo·qer	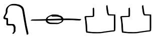	
at the time of the morning sacrifice	ka·a·lo·wt		
	ham·min·chah	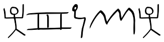	
suddenly	ve·hin·neh		
water	ma·yim	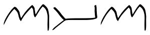	
flowed	ba·eem		
from the direction	mid·de·rekh		
of Edom	e·do·wm		
and filled	vat·tim·ma·le		
the land	ha·a·rets		
-	et		
-	ham·ma·yim	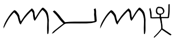	
Now all	ve·khal		2 Kings 3:21
the Moabites	mo·w·av		
had heard	sha·me·u		
that	kee	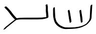	
had come up	a·lu		
the kings	ham·me·la·kheem		
to fight	le·hil·la·chem	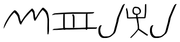	
against them	bam		
were summoned	vay·yits·tsa·a·qu		
So all	mik·kol		
who could bear arms	cho·ger		
	cha·go·rah		
[young] and old	va·ma·lah		
and stationed	vay·ya·am·du		
at	al		

the border	hag·ge·vul	הגבול	
When they got up early	vay·yash·kee·mu	וישכימו	2 Kings 3:22
in the morning	vab·bo·qer	בבקר	
the sun	ve·hash·she·mesh	והשמש	
was shining	za·re·chah	זרחה	
on	al	על	
the water	ham·ma·yim	המים	
looked	vay·yir·u	ויראו	
to the Moabites	mo·w·av	מואב	
across the way	min·ne·ged	מנגד	
-	et	את	
and [it]	ham·ma·yim	המים	
[as] red	a·dum·meem	אדמים	
as blood	kad·dam	כדם	
they exclaimed	vay·yo·me·ru	ויאמרו	2 Kings 3:23
is blood ! ”	dam	דם	
“ This	zeh	זה	
	ha·cho·rev	החרב	
have clashed swords	ne·cher·vu	נחרבו	
“ The kings	ham·me·la·kheem	המלכים	
and slaughtered	vay·yak·ku	ויכו	
one	eesh	איש	
-	et	את	
another	re·e·hu	רעהו	
Now	ve·at·tah	ועתה	
to the plunder	lash·sha·lal	לשלל	
Moab ! ”	mo·w·av	מואב	

But when the Moabites came	vay·ya·vo·u	ויבאו	2 Kings 3:24
to	el	אל	
the camp	ma·cha·neh	מחנה	
of Israel	yis·ra·el	ישראל	
rose up	vay·ya·qu·mu	ויקמו	
the Israelites	yis·ra·el	ישראל	
and attacked	vay·yak·ku	ויכו	
-	et	את	
them	mo·w·av	מואב	
and they fled	vay·ya·nu·su	וינסו	
before them	mip·pe·ne·hem	מפניהם	
So [the Israelites] invaded [their land]	vay·ya·vo	ויבו	
	vah	בה	
and struck down	ve·hak·ko·wt	והכות	
-	et	את	
the Moabites	mo·w·av	מואב	
the cities	ve·he·a·reem	והערים	2 Kings 3:25
They destroyed	ya·ha·ro·su	יהרסו	
on every	ve·khal	וכל	
field	chel·qah	חלקה	
good	to·w·vah	טובה	
threw	yash·lee·khu	ישליכו	
and each man	eesh	איש	
stones	av·no	אבנו	
until it was covered	u·mil·u·ha	ומלאוה	
every	ve·khal	וכל	
spring	ma·yan	מעין	

	ma·yim	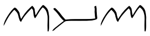	
They stopped up	yis·to·mu		
every	ve·khal		
tree	ets		
good	to·wv		
and cut down	yap·pee·lu		
Only	ad		
was left	hish·eer		
with stones in place	a·va·ne·ha	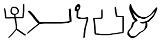	
	baq·qeer	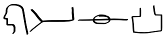	
Kir-haraseth	cha·ra·set		
surrounded it	vay·ya·sob·bu		
but men with slings	haq·qal·la·eem		
and attacked it [as well]	vay·yak·ku·ha	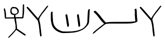	
saw	vay·yar	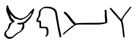	2 Kings 3:26
When the king	me·lekh	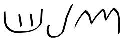	
of Moab	mo·w·av		
that	kee	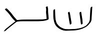	
was too fierce	cha·zaq		
for him	mim·men·nu	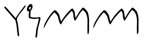	
the battle	ham·mil·cha·mah	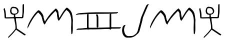	
he took	vay·yiq·qach	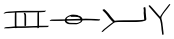	
with him	o·w·to		
seven	she·va		
hundred	me·o·wt		
swordsmen	eesh	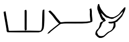	
	sho·leph	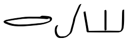	

	che·rev		
to break through	le·hav·qee·a	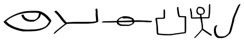	
to	el		
the king	me·lekh	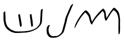	
of Edom	e·do·wm		
	ve·lo		
but they could not prevail	ya·kho·lu		
So he took	vay·yiq·qach	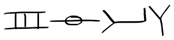	2 Kings 3:27
-	et		
son	be·no	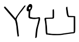	
his firstborn	hab·be·kho·wr		
who	a·sher		
was to succeed him	yim·lokh	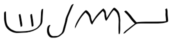	
	tach·taw	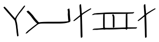	
and offered him	vay·ya·a·le·hu		
as a burnt offering	o·lah		
on	al		
the city wall	ha·cho·mah	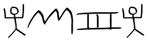	
And there was	vay·hee	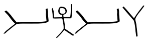	
fury	qe·tseph		
great	ga·do·wl		
against	al		
the Israelites	yis·ra·el	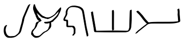	
so they withdrew	vay·yis·u		
	me·a·law		
and returned	vay·ya·shu·vu	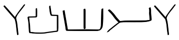	
to [their own] land	la·a·rets		

2 Kings 4:1

	ve·ish·shah
of one	a·chat
Now the wife	min·ne·she
of the sons	ve·ne
of the prophets	han·ne·vee·eem
cried out	tsa·a·qah
to	el
Elisha	e·lee·sha
	le·mor
“ Your servant	av·de·kha
my husband	ee·shee
is dead	met
and you	ve·at·tah
know	ya·da·ta
that	kee
your servant	av·de·kha
	ha·yah
feared	ya·re
-	et
the LORD	YHVH
And now his creditor	ve·han·no·sheh
is coming	ba
to take	la·qa·chat
-	et
my two	she·ne
children	ye·la·day
as his	lo

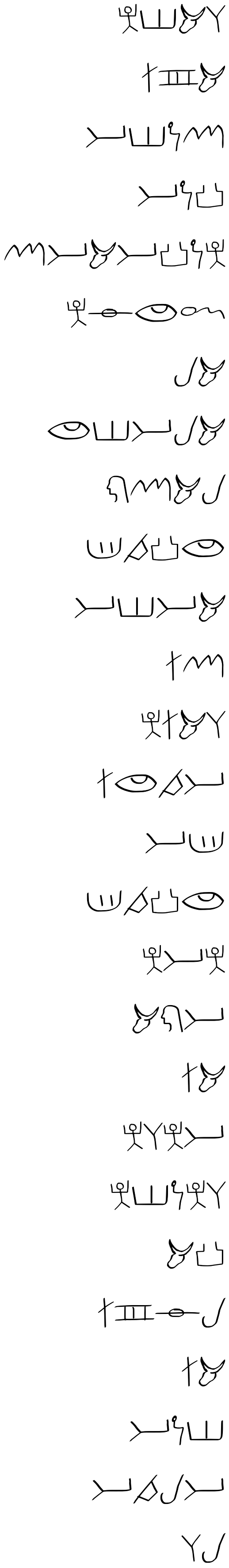

slaves ! ”	la·a·va·deem		
asked	vay·yo·mer		2 Kings 4:2
	e·le·ha	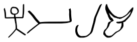	
Elisha	e·lee·sha	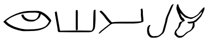	
“ How	mah	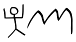	
can I	e·e·seh		
help you ? ”	lakh	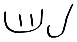	
“ Tell	hag·gee·dee	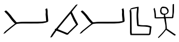	
me	lee	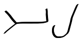	
what	mah		
do you have	yesh	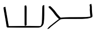	
	le·khī		
in the house ? ”	bab·ba·yit	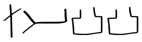	
She answered	vat·to·mer		
has nothing	en	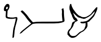	
“ Your servant	le·shiph·cha·te·kha	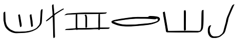	
	khol	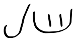	
in the house	bab·ba·yit	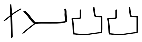	
	kee	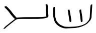	
but	im		
a jar	a·sukh		
of oil ”	sha·men		
said [Elisha]	vay·yo·mer		2 Kings 4:3
“ Go ”	le·khee		
“ borrow	sha·a·lee		
	lakh	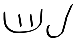	
jars	ke·leem	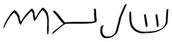	

from	min		
	ha·chuts		
	me·et		
all	kal	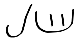	
your neighbors	shikh·na·khē	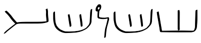	
ones	ke·leem	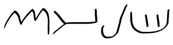	
[even] empty	re·qeem	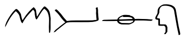	
Do not	al		
gather just a few	tam·ee·tee	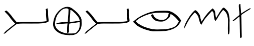	
Then go inside	u·vat		2 Kings 4:4
shut	ve·sa·gart		
the door	had·de·let		
behind you	ba·a·dekh		
and	u·ve·ad		
your sons	ba·na·yikh	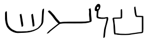	
and pour	ve·ya·tsaqt		
oil into	al		
all	kal		
jars	hak·ke·leem	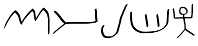	
these	ha·el·leh		
setting the full ones	ve·ham·ma·le		
aside ”	tas·see·ee	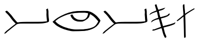	
So she left	vat·te·lekh	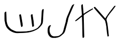	2 Kings 4:5
him	me·it·to		
and after she had shut	vat·tis·gor		
the door	had·de·let		
behind her	ba·a·dah		

and	u·ve·ad	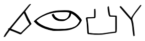	
her sons	ba·ne·ha	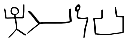	
they	hem	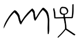	
kept bringing [jars]	mag·gi·sheem	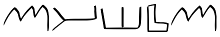	
to her	e·le·ha	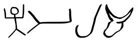	
and she	ve·hee	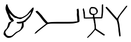	
kept pouring	mē·tsa·qɛt	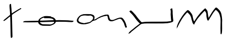	
When	vay·hee	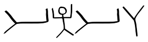	2 Kings 4:6
were full	kim·lot	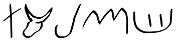	
all the jars	hak·ke·leem	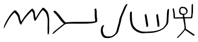	
she said	vat·to·mer	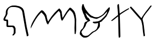	
to	el	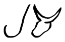	
her son	be·nah	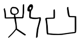	
“ Bring me	hag·gee·shah	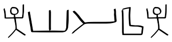	
	e·lay	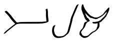	
another	o·wd	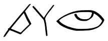	
”	ke·lee	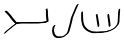	
But he replied	vay·yo·mer	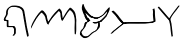	
	e·le·ha	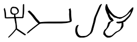	
“ There are no	en	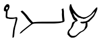	
more	o·wd	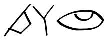	
jars ”	ke·lee	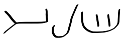	
stopped flowing	vay·ya·a·mod	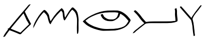	
Then the oil	hash·sha·men	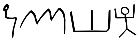	
She went	vat·ta·vo	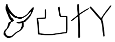	2 Kings 4:7
and told	vat·tag·ged	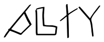	
the man	le·eesh	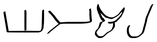	

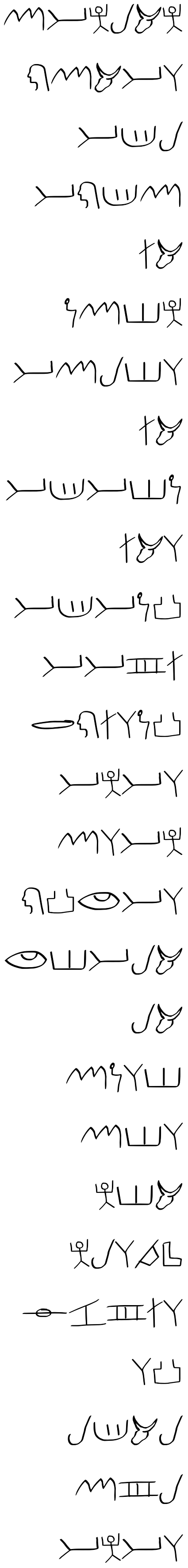

of God	ha·e·lo·heem	
and he said	vay·yo·mer	
“ Go	le·khee	
sell	mikh·ree	
-	et	
the oil	hash·she·men	
and pay	ve·shal·le·mee	
-	et	
your debt	nish·yē·khī	
Then you	ve·at	
and your sons	be·nē·khī	
can live	tich·yee	
on the remainder ”	ban·no·w·tar	
-	vay·hee	2 Kings 4:8
One day	hay·yo·wm	
went	vay·ya·a·vor	
Elisha	e·lee·sha	
to	el	
Shunem	shu·nem	
who lived there	ve·sham	
woman	ish·shah	
and a prominent	ge·do·w·lah	
persuaded	vat·ta·cha·zeq	
him	bo	
to have a meal	le·e·khal	
	la·chem	
So whenever	vay·hee	

	mid·de		
he would pass by	a·ve·ro		
he would stop	ya·sur		
there	sham·mah		
to eat	le·e·khal		
	la·chem	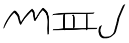	
Then [the woman] said	vat·to·mer		2 Kings 4:9
to	el		
her husband	ee·shah	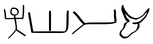	
“ Behold	hin·neh		
now	na		
I know	ya·da·tee		
that	kee	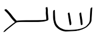	
man	eesh	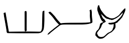	
of God	e·lo·heem		
is a holy	qa·do·wosh		
the one	hu		
comes our way	o·ver	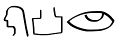	
	a·le·nu	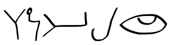	
who often	ta·meed		
let us make	na·a·seh		2 Kings 4:10
Please	na		
room upstairs	a·lee·yat	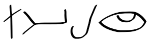	
	qeer	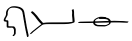	
a small	qe·tan·nah	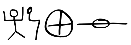	
and put	ve·na·seem	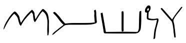	
for him	lo	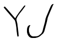	

in it	sham		
a bed	mit·tah		
a table	ve·shul·chan	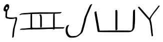	
a chair	ve·khis·se		
and a lamp	u·me·no·w·rah	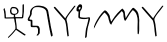	
Then when	ve·ha·yah	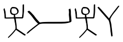	
he comes	be·vo·o		
to us	e·le·nu	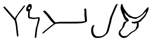	
he can stay	ya·sur		
there ”	sham·mah		
-	vay·hee	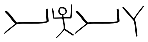	2 Kings 4:11
One day	hay·yo·wm	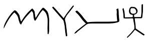	
[Elisha] came to visit	vay·ya·vo	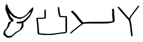	
	sham·mah		
and went	vay·ya·sar	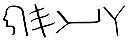	
to	el		
his upper room	ha·a·lee·yah	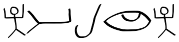	
to lie down	vay·yish·kav		
	sham·mah		
And he said	vay·yo·mer		2 Kings 4:12
to	el		
Gehazi	ge·cha·zee	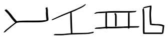	
his servant	na·a·ro		
“ Call	qe·ra	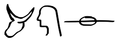	
Shunammite woman ”	lash·shu·nam·meet	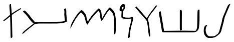	
the	haz·zot		
And when he had called	vay·yiq·ra	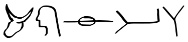	

her	lah	𐤋𐤄	
she stood	vat·ta·a·mod	𐤅𐤕𐤏𐤌𐤃	
before him	le·pha·naw	𐤋𐤐𐤍𐤉𐤅	
and [Elisha] said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 4:13
to Gehazi	lo	𐤋𐤅	
tell	e·mar	𐤀𐤌𐤓	
“ Now	na	𐤍𐤀	
her	e·le·ha	𐤀𐤋𐤉𐤄	
‘ Look	hin·neh	𐤄𐤍𐤄	
trouble	cha·radt	𐤇𐤓𐤃𐤕	
for us	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
-	et	𐤀𐤕	
you have gone to all	kal	𐤊𐤋	
	ha·cha·ra·dah	𐤄𐤇𐤓𐤃𐤄	
this	haz·zot	𐤄𐤆𐤀𐤕	
What	meh	𐤌𐤄	
can we do	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
for you ?	lakh	𐤋𐤊	
	ha·yesh	𐤄𐤉𐤔	
Can we speak	le·dab·ber	𐤋𐤃𐤁𐤓	
	lakh	𐤋𐤊	
on your behalf to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
or	o	𐤀𐤅	
-	el	𐤀𐤋	
the commander	sar	𐤔𐤓	
of the army ? ’”	hats·tsa·va	𐤄𐤑𐤁𐤀	

she replied	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
my own people ”	am·mee	𐤏𐤌𐤉	
“ I	a·no·khee	𐤀𐤍𐤊𐤉	
have a home	yo·sha·vet	𐤉𐤔𐤁𐤕	
So he asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 4:14
“ Then what	u·meh	𐤅𐤌𐤄	
should be done	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
for her ? ”	lah	𐤋𐤄	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
Gehazi	ge·cha·zee	𐤂𐤉𐤇𐤆𐤉	
“ Well	a·val	𐤀𐤁𐤋	
son ”	ben	𐤁𐤍	
no	en	𐤀𐤉𐤍	
she has	lah	𐤋𐤄	
“ and her husband	ve·ee·shah	𐤅𐤀𐤉𐤔𐤄	
is old ”	za·qen	𐤆𐤒𐤍	
said Elisha	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 4:15
“ Call	qe·ra	𐤒𐤓𐤀	
her ”	lah	𐤋𐤄	
So Gehazi called	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
her	lah	𐤋𐤄	
and she stood	vat·ta·a·mod	𐤅𐤕𐤏𐤌𐤃	
in the doorway	bap·pa·tach	𐤁𐤐𐤕𐤇	
And Elisha declared	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 4:16
time	lam·mo·w·ed	𐤋𐤌𐤅𐤏𐤃	
“ At this	haz·zeh	𐤄𐤆𐤄	

next year	ka·et	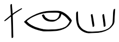	
	chay·yah	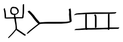	
you	ʾat·tī	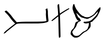	
will hold	cho·ve·qet	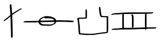	
a son {in your arms} ”	ben	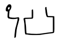	
she said	vat·to·mer	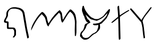	
“ No	al	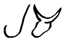	
my lord ”	a·do·nee	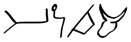	
O man	eesh	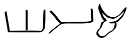	
of God ”	ha·e·lo·heem	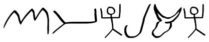	
“ Do not	al	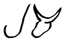	
lie	te·khaz·zev	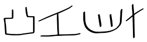	
to your maidservant	be·shiph·cha·te·kha	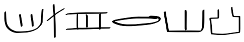	
did conceive	vat·ta·har	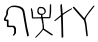	2 Kings 4:17
But the woman	ha·ish·shah	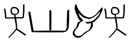	
she gave birth to	vat·te·led	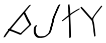	
a son	ben	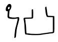	
time	lam·mo·w·ed	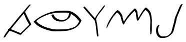	
and at that	haz·zeh	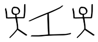	
the next year	ka·et	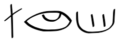	
	chay·yah	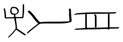	
just as	a·sher	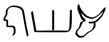	
had told	dib·ber	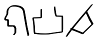	
her	e·le·ha	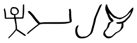	
Elisha	e·lee·sha	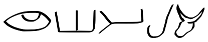	
grew	vay·yig·dal	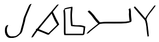	2 Kings 4:18
the child	hay·ya·led	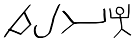	

And	vay·hee	ויהי	
and one day	hay·yo·wm	היום	
he went out	vay·ye·tse	ויצא	
to	el	אל	
his father	a·vee	אביו	
who was with	el	אל	
the harvesters	haq·qo·tse·reem	הקצרים	
he complained	vay·yo·mer	ויאמר	2 Kings 4:19
to	el	אל	
his father	a·vee	אביו	
“ My head !	ro·shee	ראשי	
My head ! ”	ro·shee	ראשי	
So his father told	vay·yo·mer	ויאמר	
to	el	אל	
a servant	han·na·ar	הנער	
“ Carry him	sa·e·hu	שאהו	
	el	אל	
his mother ”	im·mo	אמו	
After [the servant] had picked him up	vay·yis·sa·e·hu	וישאהו	2 Kings 4:20
and carried him	vay·vee·e·hu	ויביאהו	
to	el	אל	
his mother	im·mo	אמו	
[the boy] sat	vay·ye·shev	וישב	
on	al	על	
her lap	bir·ke·ha	ברכיה	
until	ad	עד	
noon	hats·tsa·ho·ra·yim	הצהרים	

and then he died	vay·ya·mot	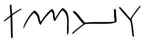	
And she went up	vat·ta·al		2 Kings 4:21
and laid him	vat·tash·ki·ve·hu		
on	al		
the bed	mit·tat		
of the man	eesh	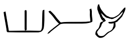	
of God	ha·e·lo·heem		
Then she shut [the door]	vat·tis·gor		
	ba·a·do		
and went out	vat·te·tse		
And the woman called	vat·tiq·ra	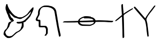	2 Kings 4:22
	el		
her husband	ee·shah	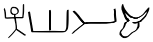	
and said	vat·to·mer		
send	shil·chah	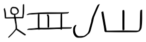	
“ Please	na		
me	lee	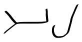	
one	e·chad	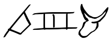	
of	min		
the servants	han·ne·a·reem	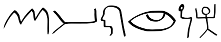	
and one	ve·a·chat		
of the donkeys	ha·a·to·no·wt		
that I may go quickly	ve·a·ru·tsah		
to	ad		
the man	eesh	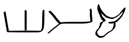	
of God	ha·e·lo·heem		
and return ”	ve·a·shu·vah		

he replied	vay·yo·mer	ויאמר	2 Kings 4:23
“ Why	mad·du·a	מדוע	
would you	ʾat·tī	אתי	
go	ho·lakh·tī	הלכתי	
to him	e·law	אליו	
today ? ”	hay·yo·wm	היום	
“ It is not	lo	לא	
a New Moon	cho·desh	חדש	
[or]	ve·lo	ולא	
a Sabbath ”	shab·bat	שבת	
she said	vat·to·mer	ותאמר	
“ Everything is all right ”	sha·lo·wm	שלום	
Then she saddled	vat·ta·cha·vosh	ותחבש	2 Kings 4:24
the donkey	ha·a·to·wn	האתון	
and told	vat·to·mer	ותאמר	
	el	אל	
her servant	na·a·rah	נערה	
“ Drive	ne·hag	נהג	
onward	va·lekh	ולך	
do not	al	אל	
slow	ta·a·tsar	תעצר	
for me	lee	לי	
the pace	lir·kov	לרכב	
-	kee	כי	
unless	im	אם	
I tell	a·mar·tee	אמרתי	
you ”	lakh	לך	

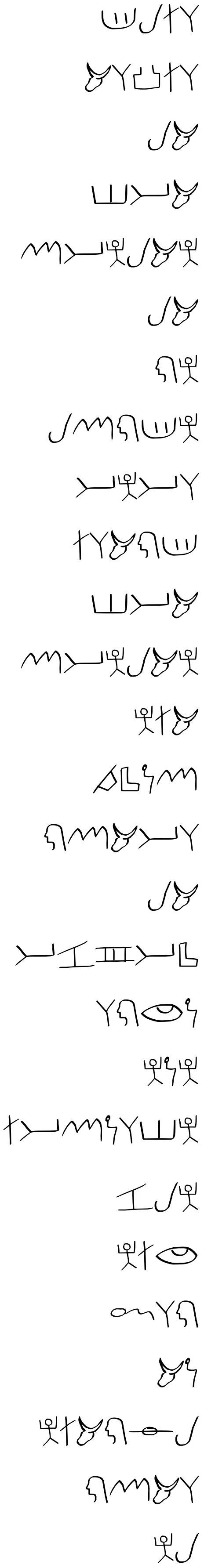

So she set out	vat·te·lekh	2 Kings 4:25
and went	vat·ta·vo·w	
to	el	
the man	eesh	
of God	ha·e·lo·heem	
at	el	
Mount	har	
Carmel	hak·kar·mel	
	vay·hee	
saw	kir·o·wt	
When the man	eesh	
of God	ha·e·lo·heem	
her	o·tah	
at a distance	min·ne·ged	
he said	vay·yo·mer	
to	el	
Gehazi	ge·cha·zee	
his servant	na·a·ro	
“ Look	hin·neh	
the Shunammite woman	hash·shu·nam·meet	
there is	hal·laz	
now	at·tah	2 Kings 4:26
run out	ruts	
Please	na	
to meet her	liq·ra·tah	
and ask	ve·e·mar	
	lah	

‘ Are you all right	ha·sha·lo·wm	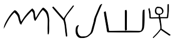	
?	lakh	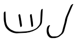	
all right ?	ha·sha·lo·wm	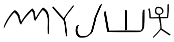	
Is your husband	le·ee·shekh	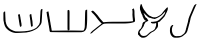	
all right ? ’”	ha·sha·lo·wm	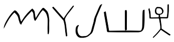	
Is your child	lay·ya·led	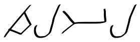	
And she answered	vat·to·mer		
“ Everything is all right ”	sha·lo·wm		
When she reached	vat·ta·vo	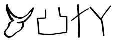	2 Kings 4:27
	el		
the man	eesh	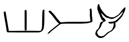	
of God	ha·e·lo·heem		
at	el		
the mountain	ha·har		
she clung	vat·ta·cha·zeq	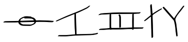	
to his feet	be·rag·law	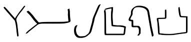	
came over	vay·yig·gash	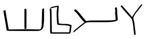	
Gehazi	ge·cha·zee	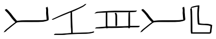	
to push her away	le·ha·de·phah		
said	vay·yo·mer		
but the man	eesh	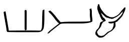	
of God	ha·e·lo·heem		
“ Leave her alone	har·peh		
	lah		
for	kee	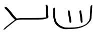	
her soul	naph·shah		
[is] in deep distress	ma·rah	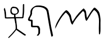	

	lah	
and the LORD	va·YHVH	
has hidden	he·leem	
it from me	mim·men·nee	
and has not	ve·lo	
told	hig·geed	
me ”	lee	
Then she said	vat·to·mer	2 Kings 4:28
“ Did I ask you	ha·sha·al·tee	
for a son	ben	
	me·et	
my lord ?	a·do·nee	
Didn’t	ha·lo	
I say	a·mar·tee	
‘ Do not	lo	
deceive me	tash·leh	
- ? ’”	o·tee	
So Elisha said	vay·yo·mer	2 Kings 4:29
to Gehazi	le·ge·cha·zee	
“ Tie up	cha·gor	
your garment	ma·te·ne·kha	
take	ve·qach	
my staff	mish·an·tee	
in your hand	ve·ya·de·kha	
and go !	va·lekh	
If	kee	
you meet	tim·tsa	

anyone	eesh	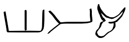	
do not	lo		
greet him	te·va·re·khen·nu		
and if	ve·khee		
greets you	ye·va·rekh·kha	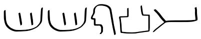	
anyone	eesh	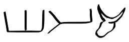	
do not	lo		
answer him	ta·a·nen·nu		
Then lay	ve·sam·ta		
my staff	mish·an·tee		
on	al		
face ”	pe·ne	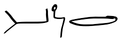	
the boy’s	han·na·ar		
said	vat·to·mer		2 Kings 4:30
And the mother	em		
of the boy	han·na·ar		
lives	chay	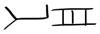	
“ As surely as the LORD	YHVH		
live	ve·che	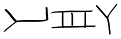	
and as you yourself	naph·she·kha	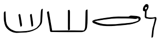	
I will not	im		
leave you ”	e·ez·ve·ka	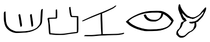	
So he got up	vay·ya·qam	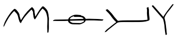	
and followed	vay·ye·lekh	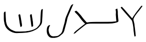	
her	a·cha·re·ha	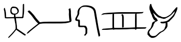	
Gehazi	ve·ge·cha·zee	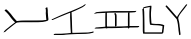	2 Kings 4:31
went on	a·var	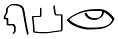	

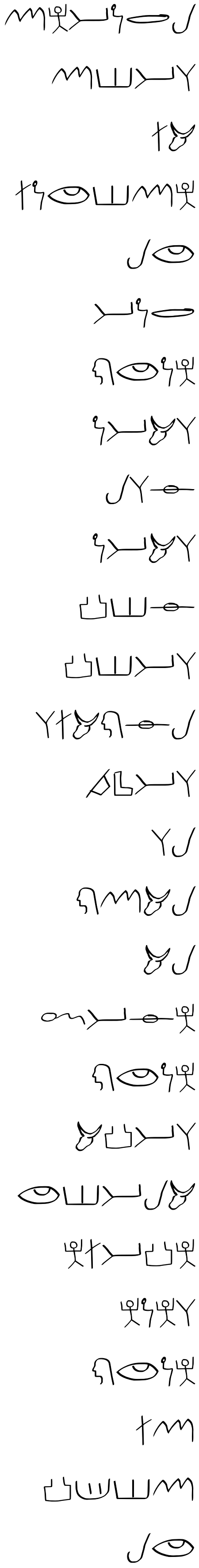

ahead of them	liph·ne·hem	
and laid	vay·ya·sem	
-	et	
the staff	ham·mish·e·net	
on	al	
face	pe·ne	
the boy’s	han·na·ar	
but there was no	ve·en	
sound	qo·wl	
[or]	ve·en	
response	qa·shev	
So he went back	vay·ya·shav	
to meet [Elisha]	liq·ra·to	
and told	vay·yag·ged	
him	lo	
	le·mor	
has not	lo	
awakened ”	he·qeets	
“ The boy	han·na·ar	
reached	vay·ya·vo	2 Kings 4:32
When Elisha	e·lee·sha	
the house	hab·ba·ye·tah	
there was	ve·hin·neh	
the boy	han·na·ar	
dead	met	
lying	mush·kav	
on	al	

his bed	mit·ta·to	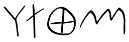	
So he went in	vay·ya·vo	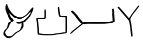	2 Kings 4:33
closed	vay·yis·gor		
the door	had·de·let		
behind	be·ad		
the two of them	she·ne·hem	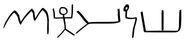	
and prayed	vay·yit·pal·lel		
to	el		
the LORD	YHVH		
Then [Elisha] got on the bed	vay·ya·al	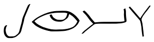	2 Kings 4:34
and lay	vay·yish·kav		
on	al		
the boy	hay·ye·led	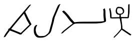	
-	vay·ya·sem		
mouth	pee	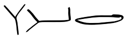	
to	al		
mouth	pee	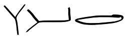	
eye	ve·e·naw	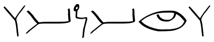	
to	al		
eye	e·naw		
and hand	ve·khap·paw		
to	al		
hand	kap·po		
As he stretched himself out	vay·yig·har	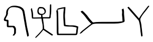	
over him	a·law	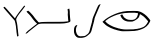	
became warm	vay·ya·cham	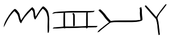	
body	be·sar		

the boy’s	hay·ya·led	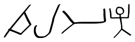	
Elisha turned away	vay·ya·shav	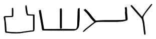	2 Kings 4:35
and paced	vay·ye·lekh	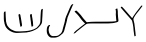	
across the room	bab·ba·yit	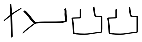	
back and forth	a·chat	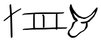	
	hen·nah	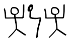	
	ve·a·chat	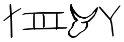	
	hen·nah	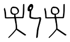	
Then he got on the bed	vay·ya·al	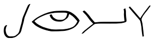	
and stretched himself out	vay·yig·har	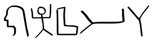	
over [the boy] again	a·law	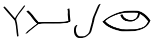	
sneezed	vay·zo·w·rer	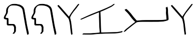	
and the boy	han·na·ar	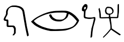	
	ad	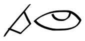	
seven	she·va	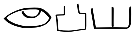	
times	pe·a·meem	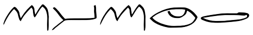	
and opened	vay·yiph·qach	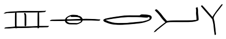	
	han·na·ar	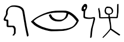	
-	et	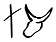	
his eyes	e·naw	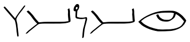	
Elisha summoned	vay·yiq·ra	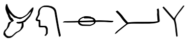	2 Kings 4:36
	el	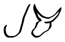	
Gehazi	ge·cha·zee	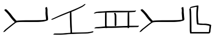	
and said	vay·yo·mer	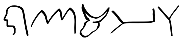	
So he called her	qe·ra	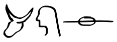	
	el	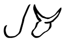	

Shunammite woman ”	hash·shu·nam·meet	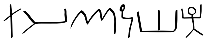	
the	haz·zot		
“ Call	vay·yiq·ra·e·ha	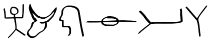	
and she came	vat·ta·vo·w		
	e·law	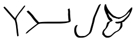	
Then Elisha said	vay·yo·mer		
“ Pick up	se·ee		
your son ”	ve·nekh	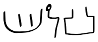	
She came in	vat·ta·vo	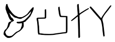	2 Kings 4:37
fell	vat·tip·pol		
at	al		
his feet	rag·law	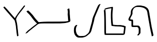	
and bowed	vat·tish·ta·chu		
to the ground	a·re·tsah		
Then she picked up	vat·tis·sa	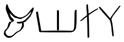	
-	et		
her son	be·nah		
and went out	vat·te·tse		
When Elisha	ve·e·lee·sha	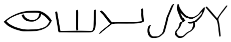	2 Kings 4:38
returned	shav		
to Gilgal	hag·gil·ga·lah		
there was a famine	ve·ha·ra·av		
in the land	ba·a·rets		
As the sons	u·ve·ne		
of the prophets	han·ne·vee·eem		
were sitting	yo·she·veem		
at his feet	le·pha·naw	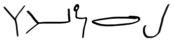	

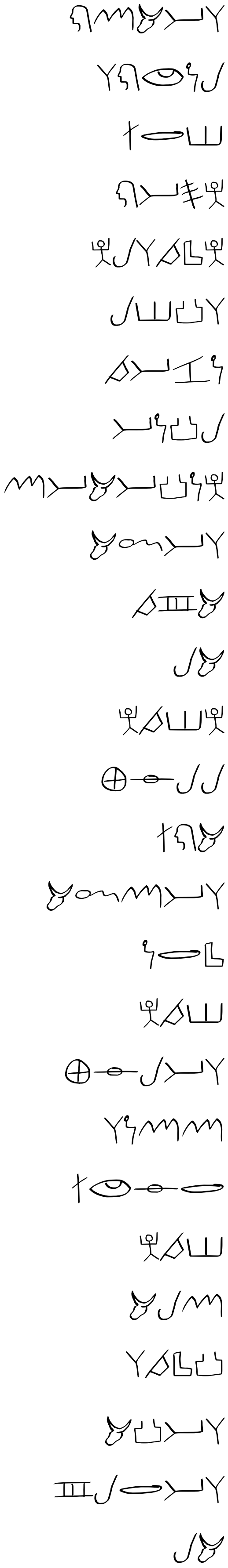

he said	vay·yo·mer	
to his attendant	le·na·a·ro	
“ Put on	she·phot	
pot	has·seer	
the large	hag·ge·do·w·lah	
and boil	u·vash·shel	
some stew	na·zeed	
for the sons	liv·ne	
of the prophets ”	han·ne·vee·eem	
went out	vay·ye·tse	2 Kings 4:39
One [of them]	e·chad	
to	el	
the field	has·sa·deh	
to gather	le·laq·qet	
herbs	o·rot	
and he found	vay·yim·tsa	
vine	ge·phen	
a wild	sa·deh	
which he gathered	vay·laq·qet	
from	mim·men·nu	
gourds	paq·qu·ot	
as many wild	sa·deh	
	me·lo	
as his garment [could hold	vig·do	
Then he came back	vay·ya·vo	
and cut them up	vay·phal·lach	
into	el	

the pot	seer	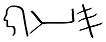	
of stew	han·na·zeed	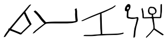	
though	kee	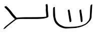	
no one	lo		
knew [what they were]	ya·da·u		
And they poured it out	vay·yits·qu		2 Kings 4:40
for the men	la·a·na·sheem	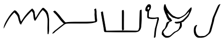	
to eat	le·e·kho·wl		
	vay·hee	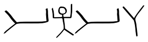	
but when they tasted	ke·a·khe·lam		
the stew	me·han·na·zeed	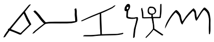	
they	ve·hem·mah	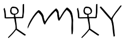	
cried out	tsa·a·qu		
	vay·yo·me·ru		
“ There is death	ma·vet		
in the pot	bas·seer		
O man	eesh	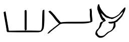	
of God ! ”	ha·e·lo·heem		
And they could not	ve·lo		
	ya·khe·lu		
eat [it]	le·e·khol		
Then Elisha said	vay·yo·mer		2 Kings 4:41
“ Get	u·qe·chu	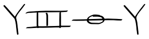	
some flour ”	qe·mach		
He threw	vay·yash·lekh		
it into	el		

the pot	has·seer	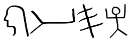	
and said	vay·yo·mer		
“ Pour it out	tsaq	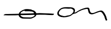	
for the people	la·am		
to eat ”	ve·yo·khe·lu		
nothing	ve·lo		
And there was	ha·yah	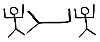	
	da·var		
harmful	ra		
in the pot	bas·seer	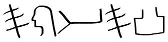	
Now a man	ve·eesh	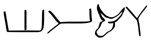	2 Kings 4:42
came	ba		
from	mib·ba·al	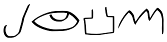	
Baal-shalishah	sha·li·shah	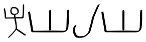	
	vay·ya·ve	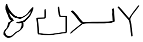	
to the man	le·eesh		
of God	ha·e·lo·heem	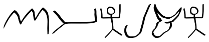	
loaves	le·chem	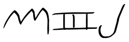	
from the first	bik·ku·reem	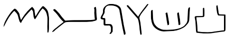	
of twenty	es·reem	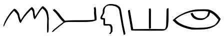	
bread	le·chem	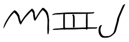	
of barley	se·o·reem	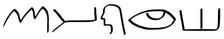	
ripe grain	ve·khar·mel		
with a sack	be·tsiq·lo·no	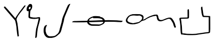	
said Elisha	vay·yo·mer		
“ Give	ten		
it to the people	la·am		

to eat ”	ve·yo·khe·lu	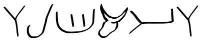	
asked	vay·yo·mer	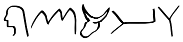	2 Kings 4:43
But his servant	me·sha·re·to	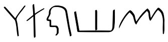	
“ How	mah	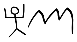	
am I to set	et·ten	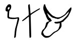	
twenty loaves	zeh	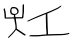	
before	liph·ne	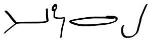	
a hundred	me·ah	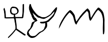	
men ? ”	eesh	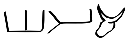	
said Elisha	vay·yo·mer	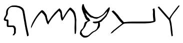	
“ Give	ten		
it to the people	la·am	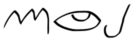	
to eat ”	ve·yo·khe·lu	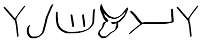	
“ for	kee	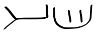	
this is what	khoh	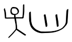	
says :	a·mar	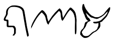	
the LORD	YHVH	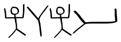	
‘ They will eat	a·khol	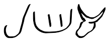	
and have [some] left over ’”	ve·ho·w·ter	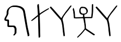	
So he set [it]	vay·yit·ten	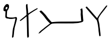	2 Kings 4:44
before them	liph·ne·hem	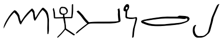	
and they ate	vay·yo·khe·lu	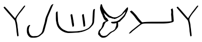	
and had [some] left over	vay·yo·w·ti·ru	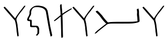	
according to the word	kid·var	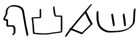	
of the LORD	YHVH	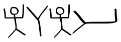	
Now Naaman	ve·na·a·man	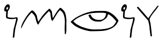	2 Kings 5:1

the commander	sar	שר	
of the army	tse·va	צבא	
of the king	me·lekh	מלך	
of Aram	a·ram	ארם	
was	ha·yah	היה	
man	eesh	איש	
a great	ga·do·wl	גדול	
sight	liph·ne	לפני	
in his master’s	a·do·naw	אדניו	
and highly regarded	u·ne·su	ונשא	
	pha·neem	פנים	
for	kee	כי	
through him	vo	בו	
had given	na·tan	נתן	
the LORD	YHVH	יהוה	
victory	te·shu·ah	תשועה	
to Aram	la·a·ram	לארם	
man	ve·ha·eesh	והאיש	
And he was	ha·yah	היה	
a mighty	gib·bo·wr	גבור	
of valor	cha·yil	חיל	
[but he was] a leper	me·tso·ra	מצרע	
At this time the Arameans	va·a·ram	וארם	2 Kings 5:2
had gone	ya·tse·u	יצאו	
out in bands	ge·du·deem	גדודים	
and had taken	vay·yish·bu	וישבו	
from the land	me·e·rets	מארץ	

of Israel	yis·ra·el	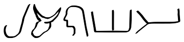	
girl	na·a·rah		
a young	qe·tan·nah	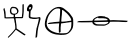	
and she was serving	vat·te·hee		
	liph·ne		
wife	e·shet	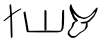	
Naaman's	na·a·man		
She said	vat·to·mer		2 Kings 5:3
to	el		
her mistress	ge·vir·tah		
" If only	a·cha·le	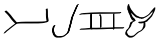	
my master	a·do·nee		
	liph·ne		
would go to the prophet	han·na·vee	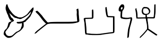	
who	a·sher		
is in Samaria	be·sho·me·ro·wn		
-	az		
he would cure	ye·e·soph		
him	o·to		
of his leprosy "	mits·tsa·ra·to		
And Naaman went	vay·ya·vo	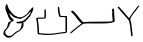	2 Kings 5:4
and told	vay·yag·ged	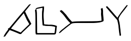	
his master	la·do·naw		
	le·mor	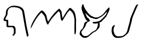	
what	ka·zot		
	ve·kha·zot	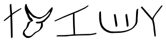	
had said	dib·be·rah	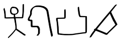	

the girl	han·na·a·rah		
-	a·sher		
from the land	me·e·rets		
of Israel	yis·ra·el	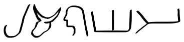	
said	vay·yo·mer		2 Kings 5:5
the king	me·lekh	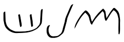	
of Aram	a·ram		
“ Go now	lekh	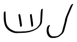	
”	bo		
“ and I will send you with	ve·esh·le·chah	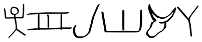	
a letter	se·pher		
to	el		
the king	me·lekh	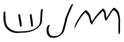	
of Israel ”	yis·ra·el	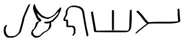	
So [Naaman] departed	vay·ye·lekh	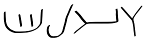	
taking	vay·yiq·qach	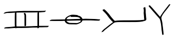	
with him	be·ya·do	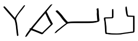	
ten	e·ser		
talents	kik·ke·re	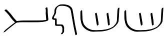	
of silver	khe·seph		
six	ve·she·shet	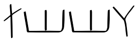	
thousand [shekels]	a·la·pheem		
of gold	za·hav	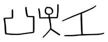	
and ten	ve·e·ser		
sets	cha·lee·pho·wt	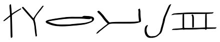	
of clothing	be·ga·deem		
that he took	vay·ya·ve	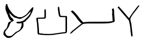	2 Kings 5:6

And the letter	has·se·pher	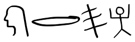	
to	el		
the king	me·lekh	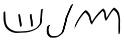	
of Israel	yis·ra·el	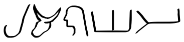	
stated :	le·mor		
“ With	ve·at·tah		
	ke·vo·w		
letter	has·se·pher	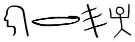	
this	haz·zeh		
	e·le·kha	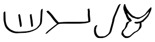	
	hin·neh		
I am sending	sha·lach·tee	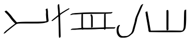	
-	e·le·kha	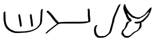	
	et		
Naaman	na·a·man		
my servant	av·dee	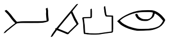	
so that you may cure him	va·a·saph·to		
of his leprosy ”	mits·tsa·ra·to		
-	vay·hee	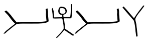	2 Kings 5:7
read	kiq·ro	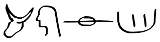	
When the king	me·lekh	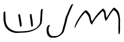	
of Israel	yis·ra·el	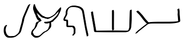	
-	et		
the letter	has·se·pher		
he tore	vay·yiq·ra	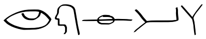	
his clothes	be·ga·daw		
and asked	vay·yo·mer		

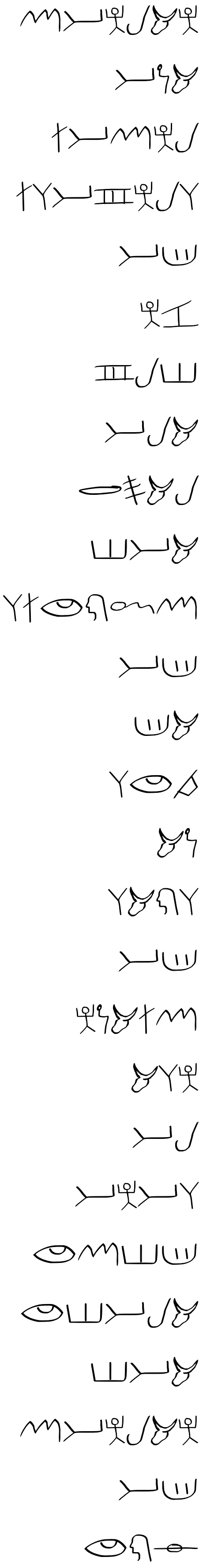

God	ha·e·lo·heem	
“ Am I	a·nee	
killing	le·ha·meet	
and giving life	u·le·ha·cha·yo·wt	
that	kee	
this [man]	zeh	
expects	sho·le·ach	
me	e·lay	
to cure	le·e·soph	
	eesh	
a leper ?	mits·tsa·ra·to	
	kee	
-	akh	
Surely you can	de·u	
	na	
see	u·re·u	
that	kee	
is seeking a quarrel	mit·an·neh	
he	hu	
with me ! ”	lee	
Now	vay·hee	2 Kings 5:8
heard	kish·mo·a	
when Elisha	e·lee·sha	
the man	eesh	
of God	ha·e·lo·heem	
that	kee	
had torn	qa·ra	

the king	me·lekh	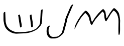	
of Israel	yis·ra·el	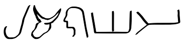	
-	et		
his clothes	be·ga·daw		
he sent	vay·yish·lach		
a message to	el		
the king	ham·me·lekh		
:	le·mor		
“ Why	lam·mah		
have you torn	qa·ra·ta		
your clothes ?	be·ga·de·kha		
let [the man] come	ya·vo		
Please	na		
to me	e·lay	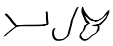	
and he will know	ve·ye·da	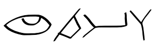	
that	kee	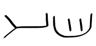	
there is	yesh	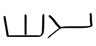	
a prophet	na·vee	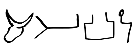	
in Israel ”	be·yis·ra·el		
came	vay·ya·vo	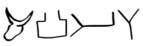	2 Kings 5:9
So Naaman	na·a·man		
with his horses	be·su·so		
and chariots	u·ve·rikh·bo		
and stood	vay·ya·a·mod		
at the door	pe·tach	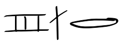	
house	hab·ba·yit	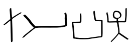	
of Elisha’s	le·e·lee·sha	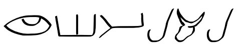	

sent	vay·yish·lach		2 Kings 5:10
him	e·law	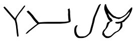	
Then Elisha	e·lee·sha	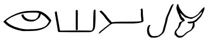	
a messenger	mal·akh		
who said	le·mor		
“ Go	ha·lo·wkh		
and wash yourself	ve·ra·chats·ta	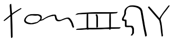	
seven	she·va		
times	pe·a·meem		
in the Jordan	bay·yar·den	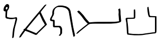	
will be restored	ve·ya·shov		
and your flesh	be·sa·re·kha		
	le·kha	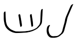	
and you will be clean ”	u·te·har		
angry	vay·yiq·tsoph	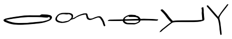	2 Kings 5:11
But Naaman	na·a·man		
went away	vay·ye·lakh	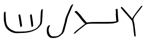	
saying	vay·yo·mer		
	hin·neh		
“ I thought that	a·mar·tee		
	e·lay	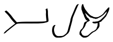	
he would surely come out	ye·tse		
	ya·tso·w		
stand	ve·a·mad		
and call	ve·qa·ra	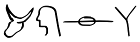	
on the name	be·shem		
of the LORD	YHVH		

his God	e·lo·haw	אלהיו	
and wave	ve·he·neeph	והניף	
his hand	ya·do	ידו	
over	el	אל	
the spot	ham·ma·qo·wm	המקום	
to cure	ve·a·saph	ואסף	
my leprosy	ham·me·tso·ra	המצרע	
[Are] not	ha·lo	הלא	2 Kings 5:12
better	to·wv	טוב	
the Abanah	ʾa·va·nah	אבנה	
and Pharpar	u·phar·par	ופרפר	
the rivers	na·ha·ro·wt	נהרות	
of Damascus	dam·me·seq	דמשק	
than all	mik·kol	מכל	
the waters	me·me	מימי	
of Israel ?	yis·ra·el	ישראל	
Could I not	ha·lo	הלא	
have washed	er·chats	ארחץ	
in them	ba·hem	בהם	
and been cleansed ? ”	ve·ta·ha·re·tee	וטהרתי	
So he turned	vay·yi·phen	ויפן	
and went away	vay·ye·lekh	וילך	
in a rage	be·che·mah	בחמה	
approached him	vay·yig·ge·shu	ויגשו	2 Kings 5:13
Naaman’s servants, however	a·va·daw	עבדיו	
and said	vay·dab·be·ru	וידברו	
-	e·law	אליו	

-	vay·yo·me·ru		
“ My father	a·vee	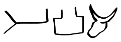	
thing	da·var		
to do some great	ga·do·wl		
if the prophet	han·na·vee	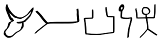	
had told	dib·ber		
you	e·le·kha	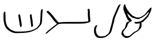	
would you not	ha·lo·w		
have done [it] ?	ta·a·seh		
How much more, then	ve·aph		
when	kee	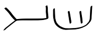	
he tells	a·mar		
you	e·le·kha	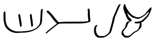	
‘ Wash	re·chats	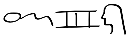	
and be cleansed ’? ”	u·te·har		
So Naaman went down	vay·ye·red	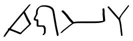	2 Kings 5:14
and dipped himself	vay·yit·bol		
in the Jordan	bay·yar·den	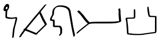	
seven	she·va		
times	pe·a·meem		
according to the word	kid·var		
of the man	eesh	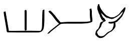	
of God	ha·e·lo·heem		
was restored	vay·ya·shav		
and his flesh	be·sa·ro		
and became like [that]	kiv·sar		

child	na·ar	
of a little	qa·ton	
and he was clean	vay·yit·har	
went back	vay·ya·shav	2 Kings 5:15
to	el	
the man	eesh	
of God	ha·e·lo·heem	
Then Naaman	hu	
and all	ve·khal	
his attendants	ma·cha·ne·hu	
	vay·ya·vo	
stood	vay·ya·a·mod	
before him	le·pha·naw	
and declared	vay·yo·mer	
for sure	hin·neh	
“ Now	na	
I know	ya·da·tee	
that	kee	
there is no	en	
God	e·lo·heem	
in all	be·khal	
the earth	ha·a·rets	
except	kee	
	im	
in Israel	be·yis·ra·el	
So	ve·at·tah	
accept	qach	

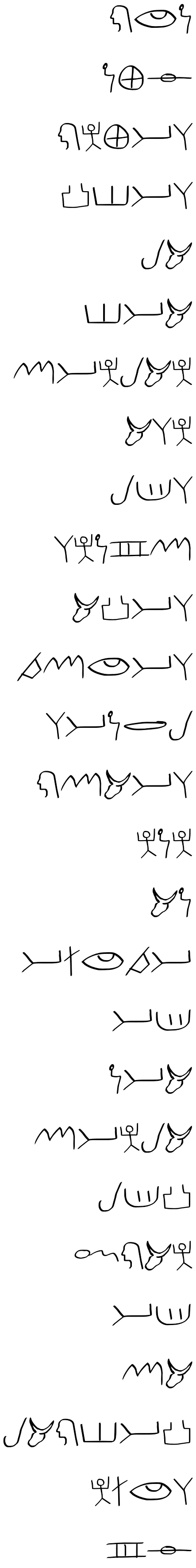

please	na		
a gift	ve·ra·khah	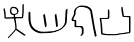	
from	me·et		
your servant ”	av·de·kha		
But Elisha replied	vay·yo·mer		2 Kings 5:16
lives	chay	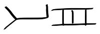	
“ As surely as the LORD	YHVH		
-	a·sher		
I stand	a·mad·tee		
before whom	le·pha·naw	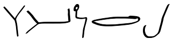	
I will not	im		
accept it ”	eq·qach	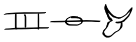	
And although Naaman urged	vay·yiph·tsar		
him	bo		
to accept it	la·qa·chat	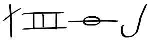	
he refused	vay·ma·en		
said	vay·yo·mer		2 Kings 5:17
Naaman	na·a·man		
“ If you will not ”	va·lo		
be given	yut·tan	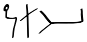	
“ please	na		
let me, your servant,	le·av·de·kha		
can carry	mas·sa	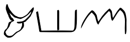	
as a pair	tse·med		
of mules	pe·ra·deem		
as much soil	a·da·mah		
For	kee	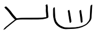	

will never	lo·w	לוא	
make	ya·a·seh	יעשה	
again	o·wd	עוד	
your servant	av·de·kha	עבדך	
a burnt offering	o·lah	עלה	
or a sacrifice	va·ze·vach	וזבח	
god	le·lo·heem	לאלהים	
to any other	a·che·reem	אחרים	
	kee	כי	
but	im	אם	
the LORD	la·YHVH	ליהוה	
one thing :	lad·da·var	לדבר	2 Kings 5:18
this	haz·zeh	הזה	
forgive	yis·lach	יסלח	
Yet may the LORD	YHVH	יהוה	
your servant	le·av·de·kha	לעבדך	
goes into	be·vo·w	בבוא	
When my master	a·do·nee	אדני	
the temple	vet	בית	
of Rimmon	rim·mo·wn	רמון	
to worship	le·hish·ta·cha·wot	להשתחות	
there	sham·mah	שמה	
and he	ve·hu	והוא	
leans	nish·an	נשען	
on	al	על	
my arm	ya·dee	ידי	
and I bow down	ve·hish·ta·cha·ve·tee	והשתחויתי	

in the temple	bet	𐤁𐤉𐤕	
of Rimmon	rim·mon	𐤓𐤌𐤍	
-	be·hish·ta·cha·va·ya·tee	𐤁𐤄𐤔𐤕𐤇𐤅𐤉𐤕𐤉	
-	bet	𐤁𐤉𐤕	
-	rim·mon	𐤓𐤌𐤍	
forgive	yis·lach	𐤉𐤎𐤋𐤇	
may	n	𐤍𐤀	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your servant	le·av·de·kha	𐤋𐤏𐤁𐤃𐤊	
matter ”	bad·da·var	𐤁𐤃𐤁𐤓	
in this	haz·zeh	𐤄𐤆𐤄	
said [Elisha]	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 5:19
	lo	𐤋𐤅	
“ Go	lekh	𐤋𐤊	
in peace ”	le·sha·lo·wm	𐤋𐤔𐤋𐤅𐤌	
But after [Naaman] had traveled	vay·ye·lekh	𐤅𐤉𐤋𐤊	
	me·it·to	𐤌𐤀𐤕𐤅	
a short distance	kiv·rat	𐤊𐤁𐤓𐤕	
	a·rets	𐤀𐤓𐤑	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 5:20
Gehazi	ge·cha·zee	𐤂𐤉𐤇𐤆𐤉	
the servant	na·ar	𐤍𐤏𐤓	
of Elisha	e·lee·sha	𐤀𐤋𐤉𐤔𐤏	
the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
“ Look	hin·neh	𐤄𐤍𐤄	
has spared	cha·sakh	𐤇𐤔𐤊	

my master	a·do·nee		
-	et		
Naaman	na·a·man		
Aramean	ha·a·ram·mee		
this	haz·zeh		
while not accepting	miq·qa·chat	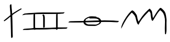	
	mee·ya·do	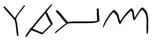	
-	et		
what	a·sher		
he brought	he·vee	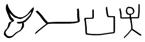	
lives	chay	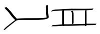	
As surely as the LORD	YHVH		
	kee	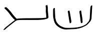	
	im		
I will run	rats·tee		
after him	a·cha·raw	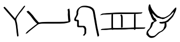	
and get	ve·la·qach·tee	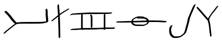	
from him ”	me·it·to		
something	me·u·mah		
pursued	vay·yir·doph		2 Kings 5:21
So Gehazi	ge·cha·zee	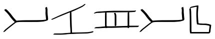	
	a·cha·re	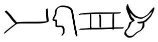	
Naaman	na·a·man		
saw [him]	vay·yir·eh		
And when Naaman	na·a·man		
running	rats		
toward him	a·cha·raw		

he got down	vay·yip·pol	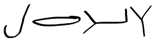	
from	me·al		
the chariot	ham·mer·ka·vah		
to meet him	liq·ra·to	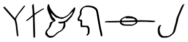	
and asked	vay·yo·mer		
“ Is everything all right ? ”	ha·sha·lo·wm	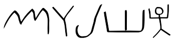	
Gehazi replied	vay·yo·mer		2 Kings 5:22
“ Everything [is] all right ”	sha·lo·wm		
“ My master	a·do·nee		
has sent me	she·la·cha·nee	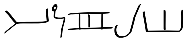	
to say	le·mor	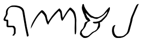	
discovered	hin·neh		
‘ I have just now	at·tah		
	zeh	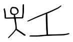	
have come	ba·u		
to me	e·lay	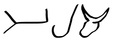	
that two	she·ne	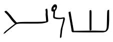	
young men	ne·a·reem	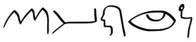	
from the hill country	me·har	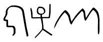	
of Ephraim	eph·ra·yim		
from the sons	mib·be·ne	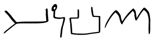	
of the prophets	han·ne·vee·eem	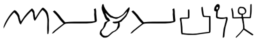	
give	te·nah		
Please	na		
them	la·hem		
a talent	kik·kar		
of silver	ke·seph		

and two	u·she·te		
sets	cha·li·pho·wt		
of clothing ’”	be·ga·deem		
insisted	vay·yo·mer		2 Kings 5:23
But Naaman	na·a·man		
“ Please	ho·w·el		
take	qach	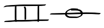	
two talents ”	kik·ka·ra·yim		
And he urged	vay·yiph·rats		
Gehazi {to accept them}	bo		
Then he tied up	vay·ya·tsar	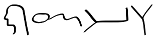	
two talents	kik·ke·ra·yim		
of silver	ke·seph		
in two	bish·ne		
bags	cha·ri·teem		
along with two	u·she·te		
sets	cha·li·pho·wt		
of clothing	be·ga·deem		
and gave them	vay·yit·ten	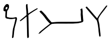	
to	el		
two	she·ne	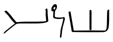	
of his servants	ne·a·raw	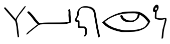	
who carried them	vay·yis·u		
ahead of Gehazi	le·pha·naw	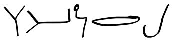	
When Gehazi came	vay·ya·vo	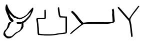	2 Kings 5:24
to	el		
the hill	ha·o·phel		

he took	vay·yiq·qach	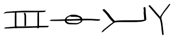	
the gifts from [the servants]	mee·ya·dam	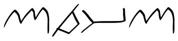	
and stored them	vay·yiph·qod		
in the house	bab·ba·yit	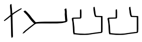	
Then he dismissed	vay·shal·lach		
-	et		
the men	ha·a·na·sheem		
and they departed	vay·ye·le·khu	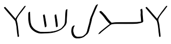	
When Gehazi	ve·hu	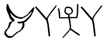	2 Kings 5:25
went in	va		
and stood	vay·ya·a·mod		
before	el		
his master	a·do·naw	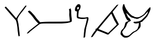	
asked	vay·yo·mer		
him	e·law	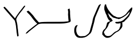	
Elisha	e·lee·sha	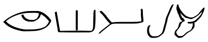	
where [have you been] ? ”	mē·ʾan		
“ Gehazi	ge·cha·zee	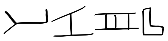	
he replied	vay·yo·mer		
did not	lo		
go	ha·lakh	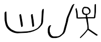	
“ Your servant	av·de·kha		
anywhere ”	a·neh		
	va·a·nah		
But Elisha questioned him	vay·yo·mer		2 Kings 5:26
	e·law	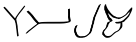	

“ Did not	lo		
my spirit	lib·bee	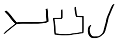	
go [with you]	ha·lakh	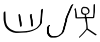	
when	ka·a·sher		
got down	ha·phakh		
the man	eesh	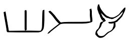	
from	me·al		
his chariot	mer·kav·to		
to meet you ?	liq·ra·te·kha		
Is this the time	ha·et		
to accept	la·qa·chat	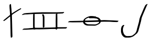	
-	et		
money	hak·ke·seph		
	ve·la·qa·chat	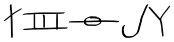	
and clothing	be·ga·deem		
olive groves	ve·ze·teem		
and vineyards	u·khe·ra·meem		
sheep	ve·tson		
and oxen	u·va·qar	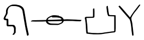	
menservants	va·a·va·deem		
and maidservants ?	u·she·pha·cho·wt		
Therefore, the leprosy	ve·tsa·ra·at		2 Kings 5:27
of Naaman	na·a·man		
will cling	tid·baq	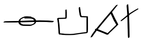	
to you	be·kha	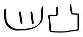	
and your descendants	u·ve·zar·a·kha		
forever ! ”	le·o·w·lam		

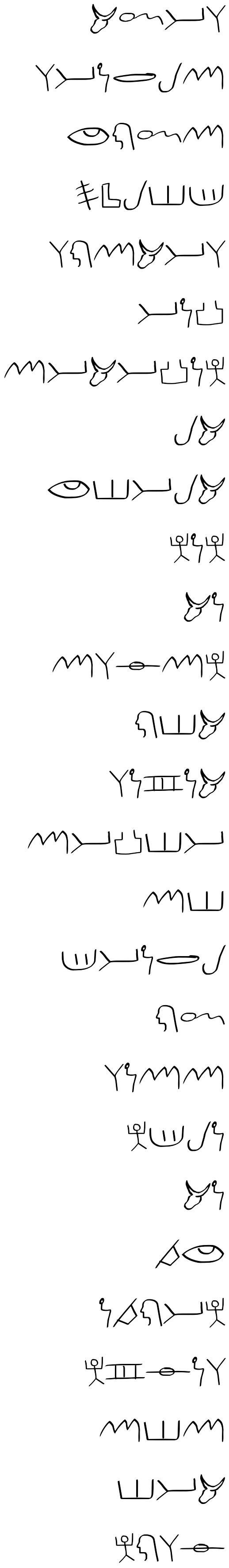

And as Gehazi left	vay·ye·tse	
his presence	mil·le·pha·naw	
[he was] leprous —	me·tso·ra	
[as white] as snow	kash·sha·leg	
said	vay·yo·me·ru	2 Kings 6:1
Now the sons	ve·ne	
of the prophets	han·ne·vee·eem	
to	el	
Elisha	e·lee·sha	
take note	hin·neh	
“ Please	na	
that the place	ham·ma·qo·wm	
where	a·sher	
we	a·nach·nu	
meet	yo·she·veem	
	sham	
with you	le·pha·ne·kha	
is too small	tsar	
for us	mim·men·nu	
let us go	nē·la·khah	2 Kings 6:2
Please	na	
to	ad	
the Jordan	hay·yar·den	
can get	ve·niq·chah	
where	mish·sham	
each of us	eesh	
log	qo·w·rah	

a	e·chat	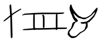	
so we can build	ve·na·a·seh		
ourselves	la·nu		
there ”	sham	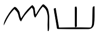	
a place	ma·qo·wm	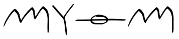	
to live	la·she·vet		
	sham		
said [Elisha]	vay·yo·mer		
“ Go ”	le·khu		
said	vay·yo·mer		2 Kings 6:3
Then one of them	ha·e·chad		
	ho·w·el		
“ Please	na		
come	ve·lekh	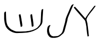	
with	et		
your servants ”	a·va·de·kha		
he replied	vay·yo·mer		
“ I will	a·nee	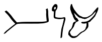	
come ”	e·lekh	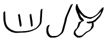	
So [Elisha] went	vay·ye·lekh	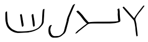	2 Kings 6:4
with them	it·tam		
and when they came	vay·ya·vo·u	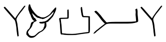	
to the Jordan	hay·yar·de·nah		
they began to cut down	vay·yig·ze·ru	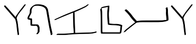	
some trees	ha·e·tseem		
-	vay·hee	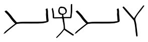	2 Kings 6:5
As one	ha·e·chad		

of them was cutting down	map·peel		
a tree	haq·qo·w·rah	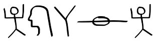	
-	ve·et		
the iron [axe head]	hab·bar·zel		
fell	na·phal		
into	el		
the water	ham·ma·yim	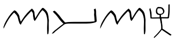	
he cried out	vay·yits·aq		
	vay·yo·mer		
“ Oh	a·hah		
my master ”	a·do·nee		
“ it	ve·hu		
was borrowed ! ”	sha·ul		
asked	vay·yo·mer		2 Kings 6:6
the man	eesh	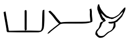	
of God	ha·e·lo·heem		
“ Where	a·nah	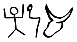	
did it fall ? ”	na·phal		
And when he showed	vay·yar·e·hu		
him	et		
the place	ham·ma·qo·wm	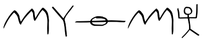	
the man of God cut	vay·yiq·tsav	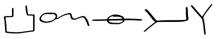	
a stick	ets		
threw	vay·yash·lekh		
it there	sham·mah		
float	vay·ya·tseph		
and made the iron	hab·bar·zel		

he said	vay·yo·mer	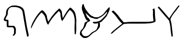	2 Kings 6:7
“ Lift [it] out	ha·rem	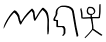	
”	lakh	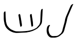	
and [the man] reached out	vay·yish·lach	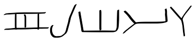	
his hand	ya·do	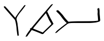	
and took it	vay·yiq·qa·che·hu	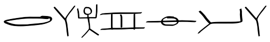	
Now the king	u·me·lekh	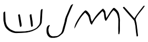	2 Kings 6:8
of Aram	a·ram	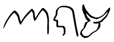	
was	ha·yah	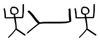	
at war	nil·cham	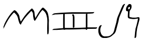	
against Israel	be·yis·ra·el	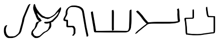	
After consulting	vay·yiw·va·ats	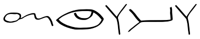	
with	el	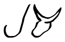	
his servants	a·va·daw	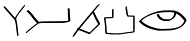	
he said	le·mor	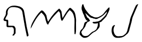	
in	el	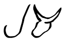	
a place ”	me·qo·wm	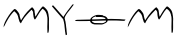	
such	pe·lo·nee	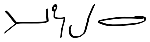	
and such	al·mo·nee	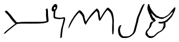	
“ My camp [will be]	ta·cha·no·tee	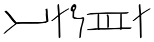	
sent	vay·yish·lach	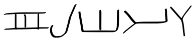	2 Kings 6:9
Then the man	eesh	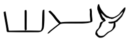	
of God	ha·e·lo·heem	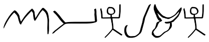	
word to	el	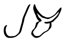	
the king	me·lekh	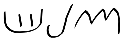	
of Israel :	yis·ra·el	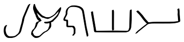	
	le·mor	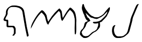	

“ Be careful	hish·sha·mer	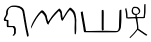	
passing by	me·a·vor		
place	ham·ma·qo·wm	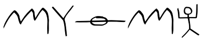	
this	haz·zeh		
for	kee		
there ”	sham	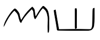	
the Arameans	a·ram		
are going down	ne·chit·teem	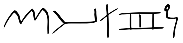	
sent	vay·yish·lach		2 Kings 6:10
So the king	me·lekh	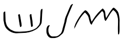	
of Israel	yis·ra·el	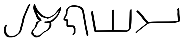	
word to	el		
the place	ham·ma·qo·wm	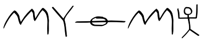	
-	a·sher		
had pointed out	a·mar		
	lo		
the man	eesh	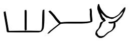	
of God	ha·e·lo·heem		
[Elisha] warned the king	ve·hiz·hī·rah		
so that he was on his guard	ve·nish·mar	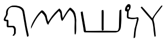	
in such places	sham		
	lo		
Time and again	a·chat	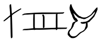	
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	she·ta·yim	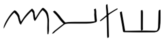	
became enraged	vay·yis·sa·er		2 Kings 6:11
	lev	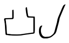	

the king	me·lekh	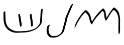	
of Aram	a·ram		
For	al		
reason	had·da·var		
this	haz·zeh	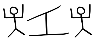	
and called	vay·yiq·ra	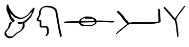	
of them	el		
his servants	a·va·daw		
to demand	vay·yo·mer		
	a·le·hem	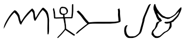	
	ha·lo·w	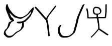	
“ Tell me	tag·gee·du	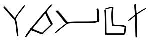	
	lee	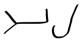	
which one	mee	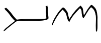	
of us	mish·shel·la·nu		
[is] on the side	el		
of the king	me·lekh	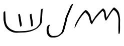	
of Israel ? ”	yis·ra·el	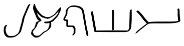	
replied	vay·yo·mer		2 Kings 6:12
But one	a·chad	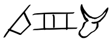	
of his servants	me·a·va·daw		
“ No one	lo·w		
my lord	a·do·nee		
the king	ham·me·lekh		
For	kee	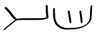	
Elisha	e·lee·sha	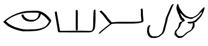	
the prophet	han·na·vee	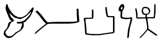	

-	a·sher	אשר	
in Israel	be·yis·ra·el	בישראל	
tells	yag·geed	יגיד	
the king	le·me·lekh	למלך	
of Israel	yis·ra·el	ישראל	
-	et	את	
the very words	had·de·va·reem	הדברים	
-	a·sher	אשר	
you speak	te·dab·ber	תדבר	
in your bedroom	ba·cha·dar	בחדר	
”	mish·ka·ve·kha	משכבך	
So the king said	vay·yo·mer	ויאמר	2 Kings 6:13
“ Go	le·khu	לכו	
and see	u·re·u	וראו	
where	e·khoh	איכה	
he [is]	hu	הוא	
that I may send	ve·esh·lach	ואשלח	
men to capture him ”	ve·eq·qa·che·hu	ואקחהו	
On receiving the report	vay·yug·gad	ויגד	
	lo	לו	
-	le·mor	לאמר	
-	hin·neh	הנה	
“ Elisha is in Dothan ”	ve·do·tan	בדתן	
[the king of Aram] sent	vay·yish·lach	וישלח	2 Kings 6:14
-	sham·mah	שמה	
horses	su·seem	סוסים	

chariots	ve·re·khev	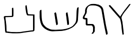	
army	ve·cha·yil	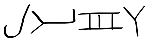	
and a great	ka·ved	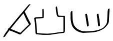	
They went there	vay·ya·vo·u	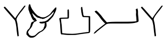	
by night	lay·lah	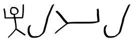	
and surrounded	vay·yaq·qi·phu	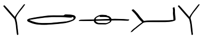	
	al	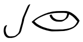	
the city	ha·eer	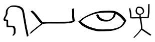	
early in the morning	vay·yash·kem	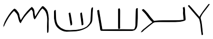	2 Kings 6:15
When the servant	me·sha·ret	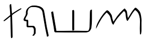	
of the man	eesh	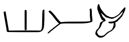	
of God	ha·e·lo·heem	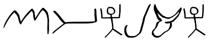	
got up	la·qum	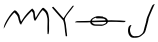	
and went out	vay·ye·tse	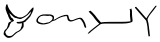	
-	ve·hin·neh	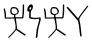	
an army	cha·yil	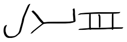	
had surrounded	so·w·vev	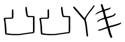	
-	et	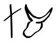	
the city	ha·eer	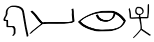	
with horses	ve·sus	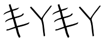	
and chariots	va·ra·khev	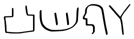	
asked Elisha	vay·yo·mer	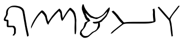	
So he	na·a·ro	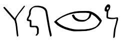	
	e·law	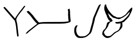	
“ Oh	a·hah	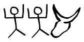	
my master	a·do·nee	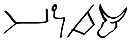	
what	e·khah	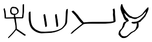	

are we to do ? ”	na·a·seh	
Elisha answered	vay·yo·mer	2 Kings 6:16
“ Do not	al	
be afraid ”	tee·ra	
“ for	kee	
[are] more	rab·beem	
those who [are]	a·sher	
with us	it·ta·nu	
than those who [are]	me·a·sher	
with them ”	o·w·tam	
prayed	vay·yit·pal·lel	2 Kings 6:17
Then Elisha	e·lee·sha	
	vay·yo·mar	
“ O LORD	YHVH	
open	pe·qach	
please	na	
-	et	
his eyes	e·naw	
that he may see ”	ve·yir·eh	
opened	vay·yiph·qach	
And the LORD	YHVH	
-	et	
the eyes	e·ne	
of the young man	han·na·ar	
and he saw that	vay·yar	
	ve·hin·neh	
the hills	ha·har	

were full of	ma·le	מלא	
horses	su·seem	סוסים	
and chariots	ve·re·khev	ורכב	
of fire	esh	אש	
all around	se·vee·vot	סביבת	
Elisha	e·lee·sha	אלישע	
As the Arameans came down	vay·ye·re·du	וירדו	2 Kings 6:18
against him	e·law	אליו	
prayed	vay·yit·pal·lel	ויתפלל	
Elisha	e·lee·sha	אלישע	
to	el	אל	
the LORD	YHVH	יהוה	
	vay·yo·mar	ויאמר	
strike	hakh	הך	
“ Please	na	נא	
-	et	את	
people	hag·go·w	הגוי	
these	haz·zeh	הזה	
with blindness ”	bas·san·ve·reem	בסנורים	
So He struck them	vay·yak·kem	ויכם	
with blindness	bas·san·ve·reem	בסנורים	
according to the word	kid·var	כדבר	
of Elisha	e·lee·sha	אלישע	
told	vay·yo·mer	ויאמר	2 Kings 6:19
them	a·le·hem	אלהם	
And Elisha	e·lee·sha	אלישע	
is not	lo	לא	

“ This	zeh	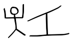	
the way	had·de·rekh		
is not	ve·lo		
and this	zoh	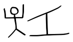	
the city	ha·eer		
and I will take	le·khu		
me	a·cha·ray	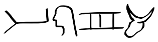	
Follow	ve·o·w·lee·khah	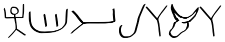	
-	et·khem		
you to	el		
the man	ha·eesh	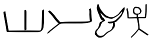	
-	a·sher		
you are seeking ”	te·vaq·qe·shun	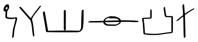	
And he led	vay·yo·lekh	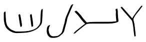	
them	o·w·tam		
to Samaria	sho·me·ro·w·nah	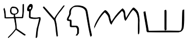	
-	vay·hee	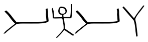	2 Kings 6:20
When they had entered	ke·vo·am		
Samaria	sho·me·ro·wn		
said	vay·yo·mer		
Elisha	e·lee·sha	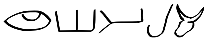	
“ O LORD	YHVH		
open	pe·qach	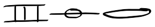	
-	et		
the eyes	e·ne	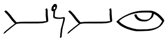	
of these [men]	el·leh	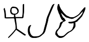	
that they may see ”	ve·yir·u		

opened	vay·yiph·qach	
Then the LORD	YHVH	
-	et	
their eyes	e·ne·hem	
and they looked around	vay·yir·u	
and discovered that	ve·hin·neh	
they were in	be·to·wkh	
Samaria	sho·me·ro·wn	
he asked	vay·yo·mer	2 Kings 6:21
And when the king	me·lekh	
of Israel	yis·ra·el	
	el	
Elisha	e·lee·sha	
saw	kir·o·to	
them	o·w·tam	
Shall I kill [them] ? ”	ha·ak·keh	
shall I kill [them] ?	ak·keh	
“ My father	a·vee	
he replied	vay·yo·mer	2 Kings 6:22
“ Do not	lo	
kill them ”	tak·keh	
those	ha·a·sher	
you have captured	sha·vee·ta	
with your own sword	be·char·be·kha	
or bow ?	u·ve·qash·te·kha	
“ {Would} you	at·tah	
kill	mak·keh	

Set	seem	𐤔𐤉𐤌	
food	le·chem	𐤋𐤇𐤌	
and water	va·ma·yim	𐤅𐤌𐤉𐤌	
before them	liph·ne·hem	𐤋𐤐𐤍𐤉𐤄𐤌	
that they may eat	ve·yo·khe·lu	𐤅𐤉𐤀𐤊𐤋𐤅	
and drink	ve·yish·tu	𐤅𐤉𐤔𐤕𐤅	
and then return	ve·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
to	el	𐤀𐤋	
their master ”	a·do·ne·hem	𐤀𐤃𐤍𐤉𐤄𐤌	
feast	vay·yikh·reh	𐤅𐤉𐤊𐤓𐤄	2 Kings 6:23
	la·hem	𐤋𐤄𐤌	
for them	ke·rah	𐤊𐤓𐤄	
So [the king] prepared a great	ge·do·w·lah	𐤂𐤃𐤅𐤋𐤄	
and after they had finished eating	vay·yo·khe·lu	𐤅𐤉𐤀𐤊𐤋𐤅	
and drinking	vay·yish·tu	𐤅𐤉𐤔𐤕𐤅	
he sent them away	vay·shal·le·chem	𐤅𐤉𐤔𐤋𐤇𐤌	
and they returned	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
to	el	𐤀𐤋	
their master	a·do·ne·hem	𐤀𐤃𐤍𐤉𐤄𐤌	
did not	ve·lo	𐤅𐤋𐤀	
again	ya·se·phu	𐤉𐤎𐤐𐤅	
	o·wd	𐤏𐤅𐤃	
raiders	ge·du·de	𐤂𐤃𐤅𐤃𐤉	
And the Aramean	a·ram	𐤀𐤓𐤌	
come	la·vo·w	𐤋𐤁𐤅𐤀	
into the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋𐤐	

-	vay·hee	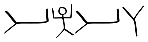	2 Kings 6:24
Some time later	a·cha·re	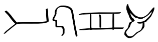	
	khen	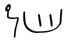	
assembled	vay·yiq·bots	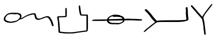	
	ben		
Ben-hadad	ha·dad		
king	me·lekh	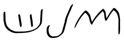	
of Aram	a·ram		
-	et		
his entire	kal		
army	ma·cha·ne·hu	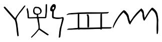	
and marched up	vay·ya·al	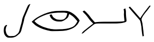	
to besiege	vay·ya·tsar	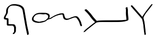	
	al		
Samaria	sho·me·ro·wn		
So there was	vay·hee	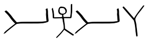	2 Kings 6:25
famine	ra·av		
a great	ga·do·wl		
in Samaria	be·sho·me·ro·wn		
Indeed	ve·hin·neh		
they besieged	tsa·reem	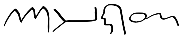	
[the city]	a·le·ha	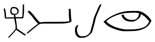	
so long that	ad		
sold	he·yo·wt	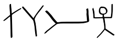	
head	rosh		
a donkey’s	cha·mo·wr		
for eighty [shekels]	bish·mo·neem		

of silver	ke·seph		
and a quarter	ve·ro·va		
cab	haq·qav	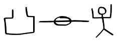	
of dove’s dung	cha·rē·yo·nīm	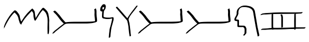	
sold for five [shekels]	ba·cha·mish·shah	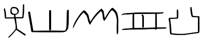	
of silver	kha·seph		
-	vay·hee	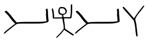	2 Kings 6:26
As the king	me·lekh	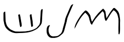	
of Israel	yis·ra·el	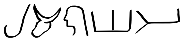	
was passing by	o·ver	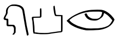	
on	al		
the wall	ha·cho·mah	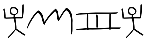	
a woman	ve·ish·shah		
cried out	tsa·a·qah		
to him	e·law	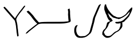	
	le·mor	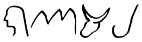	
“ Help me	ho·wo·shee·ah	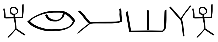	
my lord	a·do·nee		
the king ! ”	ham·me·lekh		
He answered	vay·yo·mer		2 Kings 6:27
does not	al		
help you	yo·wo·shi·ekh		
“ If the LORD	YHVH		
where	me·a·yin		
can I find help for you ?	o·wo·shee·ekh	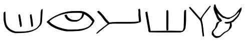	
From	ha·min		
the threshing floor	hag·go·ren		

or	o		
	min		
the winepress ? ”	hay·ya·qev	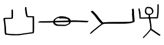	
asked	vay·yo·mer		2 Kings 6:28
her	lah	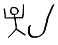	
Then the king	ham·me·lekh		
“ What	mah	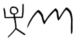	
is the matter ? ”	lakh	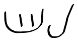	
And she answered	vat·to·mer		
woman	ha·ish·shah		
“ This	haz·zot		
said	a·me·rah		
to me	e·lay	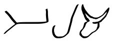	
‘ Give up	te·nee		
-	et		
your son	be·nekh	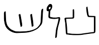	
that we may eat him	ve·no·khe·len·nu		
	hay·yo·wm	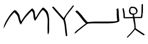	
and	ve·et		
my son ’	be·nee	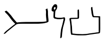	
we will eat	no·khal		
tomorrow	ma·char	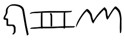	
So we boiled	van·ne·vash·shel	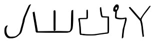	2 Kings 6:29
-	et		
my son	be·nee	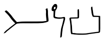	
and ate him	van·no·khe·le·hu		
I said	va·o·mar		

to her	e·le·ha	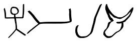	
day	bay·yo·wm	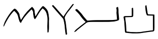	
and the next	ha·a·cher	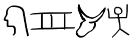	
‘ Give up	te·nee	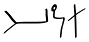	
-	et		
your son	be·nekh	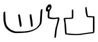	
that we may eat him ’	ve·no·khe·len·nu		
But she had hidden	vat·tach·bi	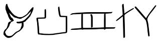	
-	et		
her son ”	be·nah		
-	vay·hee	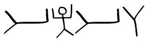	2 Kings 6:30
heard	khish·mo·a		
When the king	ham·me·lekh		
-	et		
the words	div·re		
of the woman	ha·ish·shah		
he tore	vay·yiq·ra	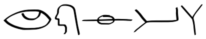	
-	et		
his clothes	be·ga·daw		
And as he	ve·hu		
passed by	o·ver	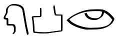	
on	al		
the wall	ha·cho·mah	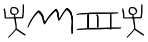	
saw	vay·yar	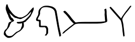	
the people	ha·am		
	ve·hin·neh		
the sackcloth	has·saq	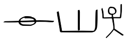	

next to	al	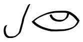	
his skin	be·sa·ro	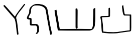	
under his clothes	mib·ba·yit	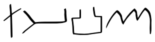	
He announced	vay·yo·mer	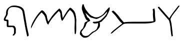	2 Kings 6:31
punish	koh	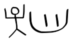	
	ya·a·seh	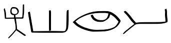	
me	lee	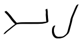	
“ May God	e·lo·heem	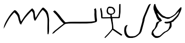	
and ever so	ve·khoh	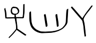	
severely	yo·w·siph	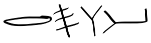	
if	im	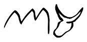	
remains	ya·a·mod	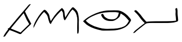	
the head	rosh	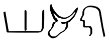	
of Elisha	e·lee·sha	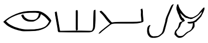	
son	ben	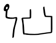	
of Shaphat	sha·phat	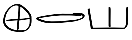	
on his shoulders	a·law	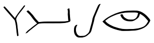	
through this day ! ”	hay·yo·wm	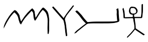	
Now Elisha	ve·e·lee·sha	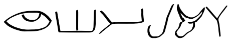	2 Kings 6:32
was sitting	yo·shev	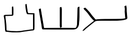	
in his house	be·ve·to	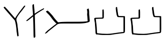	
and the elders	ve·haz·ze·qe·neem	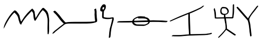	
were sitting	yo·she·veem	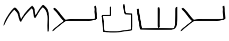	
with him	it·to	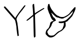	
The king sent	vay·yish·lach	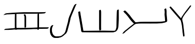	
a messenger	eesh	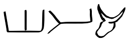	
ahead	mil·le·pha·naw	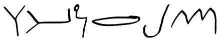	

but before	be·te·rem	
arrived	ya·vo	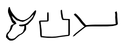
[he]	ham·mal·akh	
	e·law	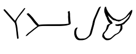
Elisha	ve·hu	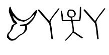
said	a·mar	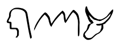
to	el	
the elders	haz·ze·qe·neem	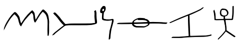
“ Do you see	har·re·ee·tem	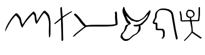
how	kee	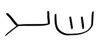
has sent	sha·lach	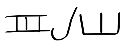
murderer	ben	
	ham·rats·tse·ach	
this	haz·zeh	
someone to cut off	le·ha·seer	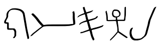
-	et	
my head ?	ro·shee	
Look	re·u	
comes	ke·vo	
when the messenger	ham·mal·akh	
shut	sig·ru	
the door	had·de·let	
to keep him out	u·le·chats·tem	
-	o·to	
-	bad·de·let	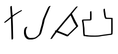
Is not	ha·lo·w	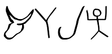
the sound	qo·wl	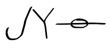

footsteps	rag·le	𐤓𐤂𐤋𐤉	
of his master’s	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
behind him ? ”	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
While Elisha was still	o·w·den·nu	𐤏𐤅𐤃𐤍𐤅	2 Kings 6:33
speaking	me·dab·ber	𐤌𐤃𐤁𐤓	
with them	im·mam	𐤏𐤌𐤌	
	ve·hin·neh	𐤅𐤄𐤍𐤄	
the messenger	ham·mal·akh	𐤄𐤌𐤋𐤀𐤊	
came down	yo·red	𐤉𐤓𐤃	
to him	e·law	𐤀𐤋𐤉𐤅	
And [the king] said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	hin·neh	𐤄𐤍𐤄	
“ This	zot	𐤆𐤀𐤕	
calamity [is]	ha·ra·ah	𐤄𐤓𐤏𐤄	
from	me·et	𐤌𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Why	mah	𐤌𐤄	
should I wait	o·w·cheel	𐤀𐤅𐤇𐤉𐤋	
for the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
any longer ? ”	o·wd	𐤏𐤅𐤃𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 7:1
Then Elisha	e·lee·sha	𐤀𐤋𐤉𐤔𐤏	
“ Hear	shim·u	𐤔𐤌𐤏𐤅	
the word	de·var	𐤃𐤁𐤓	
of the LORD !	YHVH	𐤉𐤄𐤅𐤄	
This is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	

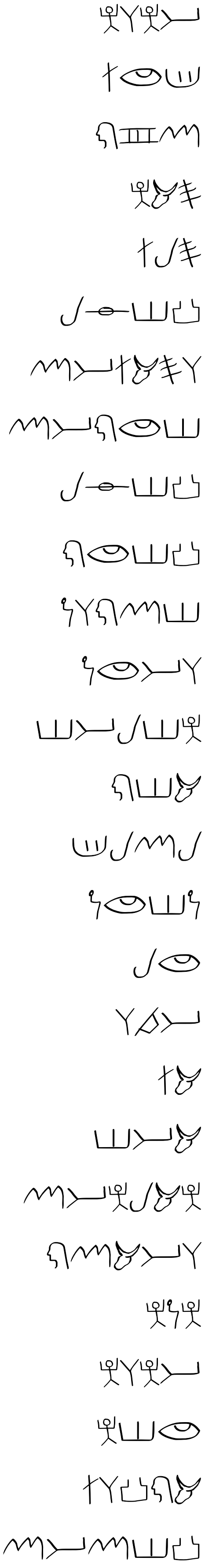

the LORD	YHVH	
‘ About this time	ka·et	
tomorrow	ma·char	
a seah	se·ah	
of fine flour	so·let	
[will sell] for a shekel	be·she·qel	
and two seahs	ve·sa·ta·yim	
of barley	se·o·reem	
will sell for a shekel ’”	be·she·qel	
at the gate	be·sha·ar	
of Samaria	sho·me·ro·wn	
answered	vay·ya·an	2 Kings 7:2
But the officer	hash·sha·leesh	
	a·sher	
the king	lam·me·lekh	
leaned	nish·an	
on	al	
whose arm	ya·do	
-	et	
the man	eesh	
of God	ha·e·lo·heem	
	vay·yo·mar	
“ Look	hin·neh	
even if the LORD	YHVH	
were to make	o·seh	
windows	a·rub·bo·wt	
in heaven	bash·sha·ma·yim	

really happen ? ”	ha·yih·yeh		
-	had·da·var		
could this	haz·zeh		
replied [Elisha]	vay·yo·mer		
	hin·ne·khah		
“ You will see [it]	ro·eh		
with your own eyes ”	be·e·ne·kha	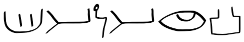	
any of it ”	u·mish·sham		
“	lo		
but you will not eat	to·khel		
four	ve·ar·ba·ah		2 Kings 7:3
men	a·na·sheem	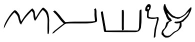	
Now there were	ha·yu	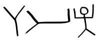	
with leprosy	me·tso·ra·eem		
at the entrance	pe·tach	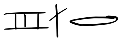	
of the city gate	hash·sha·ar		
and they said	vay·yo·me·ru		
one	eesh	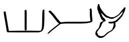	
to	el		
another	re·e·hu		
“ Why	mah	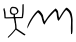	
	a·nach·nu	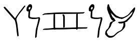	
just sit	yo·she·veem		
here	poh	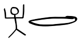	
until	ad		
we die ?	ma·te·nu		
If	im		2 Kings 7:4

we say	a·mar·nu	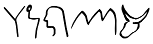	
‘ Let us go into	na·vo·w		
the city ’	ha·eer		
from the famine	ve·ha·ra·av		
in the city	ba·eer		
we will die	va·mat·nu		
there	sham		
but if	ve·im		
we sit	ya·shav·nu		
here	phoh		
we will also die	va·ma·te·nu		
now	ve·at·tah		
So come	le·khu		
let us go over	ve·nip·pe·lah		
to	el		
the camp	ma·cha·neh		
of the Arameans	a·ram		
If	im		
we will live	ye·chay·yu·nu	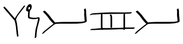	
they let us live	nich·yeh	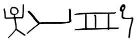	
if	ve·im		
they kill us	ye·mee·tu·nu		
we will die ”	va·ma·te·nu		
So they arose	vay·ya·qu·mu	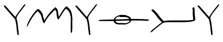	2 Kings 7:5
at twilight	van·ne·sheph		
But when they came	la·vo·w		
to	el		

the camp	ma·cha·neh	מחנה	
of the Arameans	a·ram	ארם	
and went	vay·ya·vo·u	ויבאו	
to	ad	עד	
the outskirts	qe·tseh	קצה	
of the camp	ma·cha·neh	מחנה	
	a·ram	ארם	
to be found	ve·hin·neh	והנה	
there was not	en	אין	
-	sham	שם	
a man	eesh	איש	
For the Lord	va·do·nay	ואדני	2 Kings 7:6
to hear	hish·mee·a	השמיע	
-	et	את	
	ma·cha·neh	מחנה	
{had caused} the Arameans	a·ram	ארם	
the sound	qo·wl	קול	
of chariots	re·khev	רכב	
	qo·wl	קול	
horses	sus	סוס	
	qo·wl	קול	
army	cha·yil	חיל	
and a great	ga·do·wl	גדול	
so that they said	vay·yo·me·ru	ויאמרו	
one	eesh	איש	
to	el	אל	
another	a·chee	אחיו	

“ Look	hin·neh		
must have hired	sa·khar		
	a·le·nu	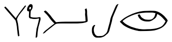	
the king	me·lekh	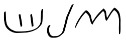	
of Israel	yis·ra·el	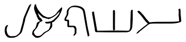	
-	et		
the kings	mal·khe	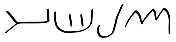	
of the Hittites	ha·chit·teem	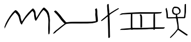	
and	ve·et		
-	mal·khe	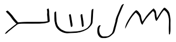	
Egyptians	mits·ra·yim		
to attack	la·vo·w		
us ”	a·le·nu	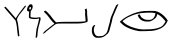	
Thus [the Arameans] had arisen	vay·ya·qu·mu	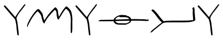	2 Kings 7:7
and fled	vay·ya·nu·su		
at twilight	van·ne·sheph		
abandoning	vay·ya·az·vu		
-	et		
their tents	a·ho·le·hem	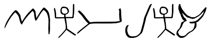	
and	ve·et		
horses	su·se·hem	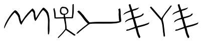	
and	ve·et		
donkeys	cha·mo·re·hem	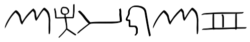	
The camp was intact	ham·ma·cha·neh	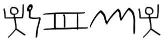	
-	ka·a·sher		
-	hee	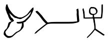	

and they had run	vay·ya·nu·su	
for	el	
their lives	naph·sham	
reached	vay·ya·vo·u	2 Kings 7:8
lepers	ham·tso·ra·eem	
When the	ha·el·leh	
	ad	
the edge	qe·tseh	
of the camp	ham·ma·cha·neh	
they went	vay·ya·vo·u	
into	el	
tent	o·hel	
a	e·chad	
to eat	vay·yo·khe·lu	
and drink	vay·yish·tu	
Then they carried off	vay·yis·u	
	mish·sham	
the silver	ke·seph	
gold	ve·za·hav	
and clothing	u·ve·ga·deem	
and went	vay·ye·le·khu	
and hid [them]	vay·yat·mi·nu	
On returning	vay·ya·shu·vu	
they entered	vay·ya·vo·u	
	el	
tent	o·hel	
another	a·cher	

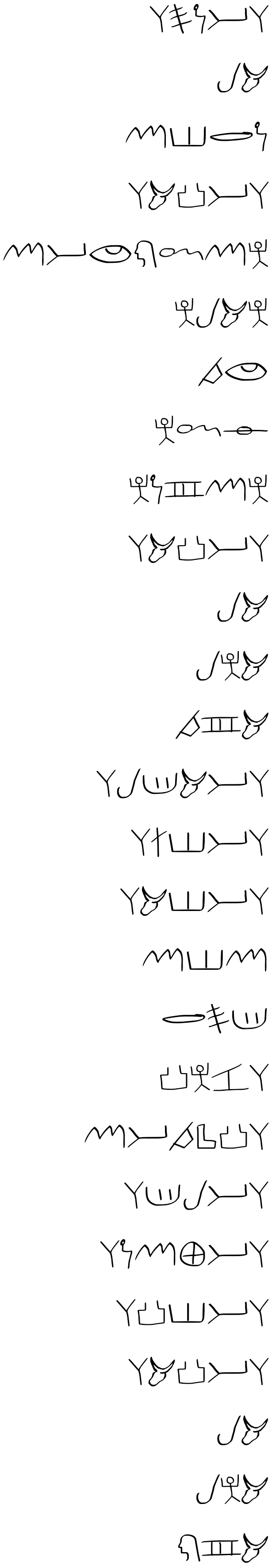

carried off [some items]	vay·yis·u		
from there	mish·sham		
	vay·ye·le·khu	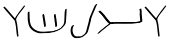	
and hid them	vay·yat·mi·nu		
Finally, they said	vay·yo·me·ru		2 Kings 7:9
one	eesh	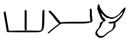	
to	el		
another	re·e·hu		
not	lo		
what is right	khen	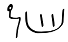	
“ We are	a·nach·nu	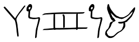	
doing	o·seem	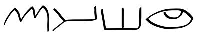	
Today	hay·yo·wm	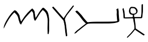	
	haz·zeh		
is a day	yo·wm		
of good news	be·so·rah		
	hu		
If we	va·a·nach·nu	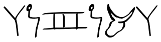	
are silent	mach·sheem		
and wait	ve·chik·kee·nu		
until	ad		
light	o·wr		
morning	hab·bo·qer	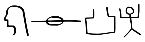	
will overtake us	u·me·tsa·a·nu		
our sin	a·wo·wn		
Now, therefore	ve·at·tah		
	le·khu		

let us go	ve·na·vo·ah		
and tell	ve·nag·gee·dah	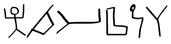	
household ”	bet	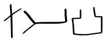	
the king’s	ham·me·lekh		
So they went	vay·ya·vo·u	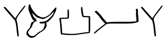	2 Kings 7:10
and called out	vay·yiq·re·u	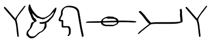	
to	el		
the gatekeepers	sho·er		
of the city	ha·eer		
saying	vay·yag·gee·du		
	la·hem		
	le·mor		
“ We went	ba·nu		
to	el		
camp	ma·cha·neh	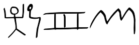	
the Aramean	a·ram		
	ve·hin·neh		
and no	en		
there —	sham	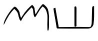	
one [was]	eesh	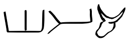	
not a trace	ve·qo·wl	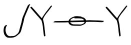	
—	a·dam		
	kee	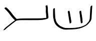	
only	im		
horses	has·sus		
tethered	a·sur		
and donkeys	ve·ha·cha·mo·wr	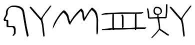	

	a·sur	אסור	
and the tents	ve·o·ha·leem	ואהלים	
-	ka·a·sher	כאשר	
were intact ”	hem·mah	המה	
shouted the news	vay·yiq·ra	ויקרא	2 Kings 7:11
The gatekeepers	hash·sho·a·reem	השערים	
and it was reported	vay·yag·gee·du	ויגידו	
household	bet	בית	
to the king’s	ham·me·lekh	המלך	
	pe·nee·mah	פנימה	
got up	vay·ya·qam	ויקם	2 Kings 7:12
So the king	ham·me·lekh	המלך	
in the night	lay·lah	לילה	
and said	vay·yo·mer	ויאמר	
to	el	אל	
his servants	a·va·daw	עבדיו	
“ Let me tell	ag·gee·dah	אגידה	
	na	נא	
you	la·khem	לכם	
-	et	את	
what	a·sher	אשר	
have done	a·su	עשו	
to us	la·nu	לנו	
the Arameans	a·ram	ארם	
They know	ya·de·u	ידעו	
	kee	כי	
are starving	re·e·veem	רעבים	

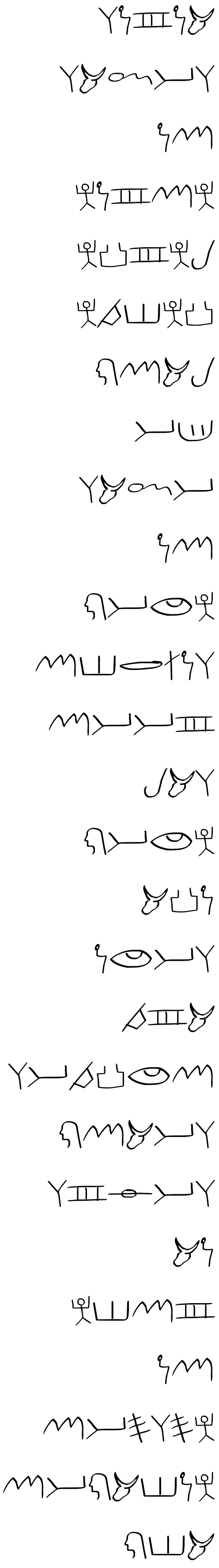

we	a·nach·nu	
so they have left	vay·ye·tse·u	
	min	
the camp	ham·ma·cha·neh	
to hide	le·he·cha·veh	
in the field	ve·has·sa·dɛh	
thinking	le·mor	
‘ When	kee	
they come out	ye·tse·u	
of	min	
the city	ha·eer	
we will take them	ve·nit·pe·sem	
alive	chay·yeem	
	ve·el	
the city ’”	ha·eer	
and enter	na·vo	
replied	vay·ya·an	2 Kings 7:13
But one	e·chad	
of his servants	me·a·va·daw	
	vay·yo·mer	
have [scouts] take	ve·yiq·chu	
“ Please	na	
five	cha·mish·shah	
of	min	
the horses	has·su·seem	
remain	han·nish·a·reem	
that	a·sher	

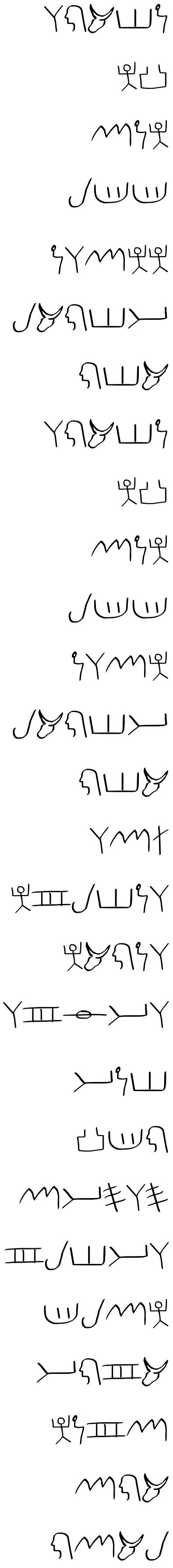

	nish·a·ru	
in the city	vah	
Their plight	hin·nam	
will be no worse than all	ke·khal	
	hɛ·ha·mon	
the Israelites	yis·ra·el	
who	a·sher	
are left	nish·a·ru	
here	vah	
You can see	hin·nam	
that	ke·khal	
	ha·mo·wn	
all the Israelites	yis·ra·el	
here	a·sher	
are doomed	tam·mu	
So let us send them	ve·nish·le·chah	
and find out ”	ve·nir·eh	
Then [the scouts] took	vay·yiq·chu	2 Kings 7:14
two	she·ne	
chariots	re·khev	
with horses	su·seem	
sent them	vay·yish·lach	
and the king	ham·me·lekh	
after	a·cha·re	
army	ma·cha·neh	
the Aramean	a·ram	
saying	le·mor	

“ Go	le·khu	
and see ”	u·re·u	
And they tracked them	vay·ye·le·khu	2 Kings 7:15
	a·cha·re·hem	
as	ad	
far as the Jordan	hay·yar·den	
and indeed	ve·hin·neh	
the whole	khal	
way	had·de·rekh	
was littered with	me·le·ah	
the clothing	ve·ga·deem	
and equipment	ve·khe·leem	
-	a·sher	
had thrown off	hish·lee·khu	
the Arameans	a·ram	
in haste	be·hē·cha·phe·zam	
returned	vay·ya·shu·vu	
So the scouts	ham·mal·a·kheem	
and told	vay·yag·gi·du	
the king	lam·me·lekh	
went out	vay·ye·tse	2 Kings 7:16
Then the people	ha·am	
and plundered	vay·ya·voz·zu	
-	et	
the camp	ma·cha·neh	
of the Arameans	a·ram	
It was then that	vay·hee	

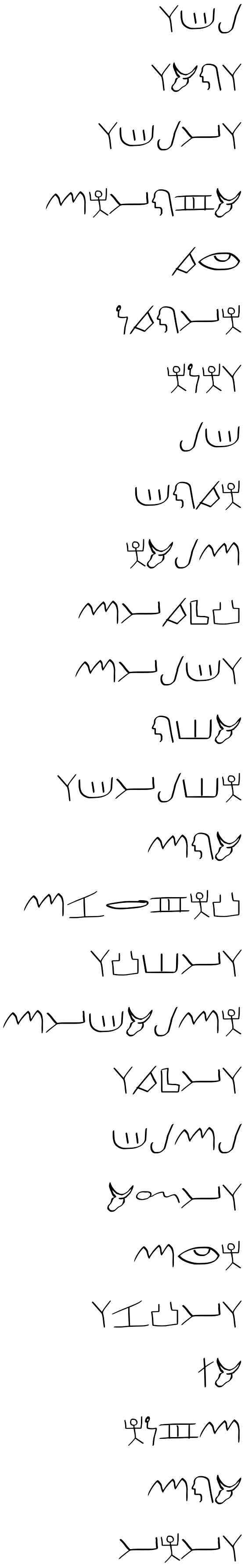

a seah	se·ah		
of fine flour	so·let		
[sold] for a shekel	be·she·qel	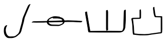	
and two seahs	ve·sa·ta·yim	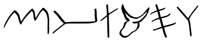	
of barley	se·o·reem		
[sold] for a shekel	be·she·qel	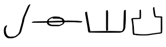	
according to the word	kid·var		
of the LORD	YHVH	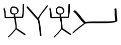	
Now the king	ve·ham·me·lekh		2 Kings 7:17
had appointed	hiph·qeed	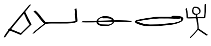	
-	et		
the officer	hash·sha·leesh	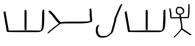	
whose	a·sher		
he leaned	nish·an		
on	al		
arm	ya·do	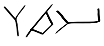	
to be in charge of	al		
the gate	hash·sha·ar		
trampled him	vay·yir·me·su·hu		
but the people	ha·am		
in the gateway	bash·sha·ar		
and he died	vay·ya·mot	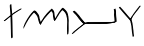	
just as	ka·a·sher		
	dib·ber		
the man	eesh	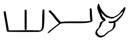	
of God	ha·e·lo·heem	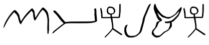	
-	a·sher		

had foretold	dib·ber	𐤃𐤁𐤓	
had come	be·re·det	𐤁𐤓𐤃𐤕	
when the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
to him	e·law	𐤀𐤋𐤉𐤅	
It happened	vay·hee	𐤅𐤉𐤄𐤉	2 Kings 7:18
had told	ke·dab·ber	𐤊𐤃𐤁𐤓	
just as the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
:	le·mor	𐤋𐤀𐤌𐤓	
two seahs	sa·ta·yim	𐤎𐤀𐤕𐤉𐤌	
of barley	se·o·reem	𐤔𐤏𐤓𐤉𐤌	
will sell for a shekel	be·she·qel	𐤁𐤔𐤒𐤋	
and a seah	u·se·ah	𐤅𐤎𐤀𐤄	
of fine flour	so·let	𐤎𐤋𐤕	
for a shekel ”	be·she·qel	𐤁𐤔𐤒𐤋	
will sell	yih·yeh	𐤉𐤄𐤉𐤄	
“ About this time	ka·et	𐤊𐤏𐤕	
tomorrow	ma·char	𐤌𐤇𐤓	
at the gate	be·sha·ar	𐤁𐤔𐤏𐤓	
of Samaria	sho·me·ro·wn	𐤔𐤌𐤓𐤅𐤍	
had answered	vay·ya·an	𐤅𐤉𐤏𐤍	2 Kings 7:19
And the officer	hash·sha·leesh	𐤄𐤔𐤋𐤉𐤔	
-	et	𐤀𐤕	
the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	

	vay·yo·mar	ויאמר	
“ Look	ve·hin·neh	והנה	
even if the LORD	YHVH	יהוה	
were to make	o·seh	עשה	
windows	a·rub·bo·wt	ארבות	
in heaven	bash·sha·ma·yim	בשמים	
really happen	ha·yih·yeh	היהיה	
? ”	kad·da·var	כדבר	
could this	haz·zeh	הזה	
So Elisha had replied	vay·yo·mer	ויאמר	
“ -	hin·ne·kha	הנך	
You will see [it]	ro·eh	ראה	
with your own eyes	be·e·ne·kha	בעיניך	
any of it ! ”	u·mish·sham	ומשם	
but you will not	lo	לא	
eat	to·khel	תאכל	
is just what happened	vay·hee	ויהי	2 Kings 7:20
to him	lo	לו	
And that	ken	כן	
trampled	vay·yir·me·su	וירמסו	
him	o·to	אתו	
The people	ha·am	העם	
in the gateway	bash·sha·ar	בשער	
and he died	vay·ya·mot	וימת	
Now Elisha	ve·e·lee·sha	ואלישע	2 Kings 8:1
had said	dib·ber	דבר	
to	el	אל	

the woman	ha·ish·shah		
whose	a·sher		
he had restored to life	he·che·yah	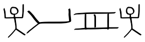	
-	et		
son	be·nah		
	le·mor		
“ Arise	qu·mee		
go	u·le·khee		
you	ʾat·tī	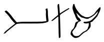	
and your household	u·ve·tekh	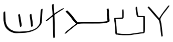	
and live as a foreigner	ve·gu·ree		
wherever	ba·a·sher		
you can	ta·gu·ree		
For	kee	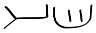	
has decreed	qa·ra	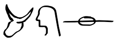	
the LORD	YHVH		
famine	la·ra·av		
and	ve·gam		
it has already come	ba		
to	el		
the land ”	ha·a·rets		
a seven-year	she·va		
	sha·neem	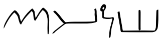	
had proceeded	vat·ta·qam	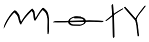	2 Kings 8:2
So the woman	ha·ish·shah		
to do	vat·ta·as		
had instructed	kid·var		

as the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
	vat·te·lekh	𐤅𐤕𐤋𐤊	
And she	hee	𐤄𐤉𐤀	
and her household	u·ve·tah	𐤅𐤁𐤉𐤕𐤄	
lived as foreigners	vat·ta·gar	𐤅𐤕𐤂𐤓	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
for seven	she·va	𐤔𐤁𐤏	
years	sha·neem	𐤔𐤍𐤉𐤌	
-	vay·hee	𐤅𐤉𐤄𐤉	2 Kings 8:3
At the end	miq·tseh	𐤌𐤒𐤑𐤄	
of seven	she·va	𐤔𐤁𐤏	
years	sha·neem	𐤔𐤍𐤉𐤌	
returned	vat·ta·shav	𐤅𐤕𐤔𐤁	
when the woman	ha·ish·shah	𐤄𐤀𐤔𐤄	
from the land	me·e·rets	𐤌𐤀𐤓𐤑	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
she went	vat·te·tse	𐤅𐤕𐤑𐤀	
to appeal	lits·oq	𐤋𐤑𐤏𐤒	
to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
for	el	𐤀𐤋	
her house	be·tah	𐤁𐤉𐤕𐤄	
and	ve·el	𐤅𐤀𐤋	
her land	sa·dah	𐤔𐤃𐤄	
Now the king	ve·ham·me·lekh	𐤅𐤄𐤌𐤋𐤊	2 Kings 8:4

had been speaking	me·dab·ber	מדבר	
to	el	אל	
Gehazi	ge·cha·zee	גחזי	
the servant	na·ar	נער	
of the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
saying	le·mor	לאמר	
relate	sap·pe·rah	ספרה	
“ Please	na	נא	
to me	lee	לי	
-	et	את	
all	kal	כל	
the great things	hag·ge·do·lo·wt	הגדלות	
	a·sher	אשר	
has done ”	a·sah	עשה	
Elisha	e·lee·sha	אלישע	
And	vay·hee	ויהי	2 Kings 8:5
Gehazi	hu	הוא	
was telling	me·sap·per	מספר	
the king	lam·me·lekh	למלך	
-	et	את	
how	a·sher	אשר	
back to life	he·che·yah	החיה	
-	et	את	
Elisha had brought the dead	ham·met	המת	
Just then	ve·hin·neh	והנה	
the woman	ha·ish·shah	האשה	

whose	a·sher		
[Elisha] had revived	he·che·yah	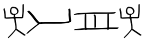	
-	et		
son	be·nah		
came to appeal	tso·e·qet		
to	el		
the king	ham·me·lekh		
for	al		
her house	be·tah	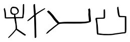	
and	ve·al		
her land	sa·dah		
said	vay·yo·mer		
So Gehazi	ge·cha·zee	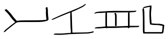	
“ My lord	a·do·nee		
the king	ham·me·lekh		
this	zot		
is the woman	ha·ish·shah		
and this	ve·zeh		
is the son	be·nah		
-	a·sher		
restored to life ”	he·che·yah	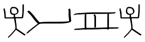	
Elisha	e·lee·sha	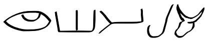	
asked	vay·yish·al	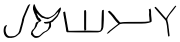	2 Kings 8:6
When the king	ham·me·lekh		
the woman	la·ish·shah		
she confirmed it	vat·te·sap·per		
-	lo		

appointed	vay·yit·ten	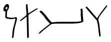	
for her	lah		
So the king	ham·me·lekh		
officer	sa·rees	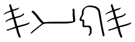	
an	e·chad	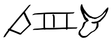	
saying	le·mor	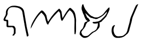	
“ Restore	ha·shev	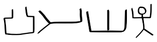	
-	et		
all	kal	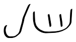	
that [was]	a·sher		
hers	lah		
-	ve·et		
along with all	kal		
the proceeds	te·vu·ot		
of the field	has·sa·deh	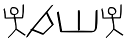	
from the day	mee·yo·wm	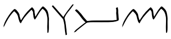	
that she left	a·ze·vah	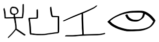	
-	et		
the country	ha·a·rets		
until	ve·ad		
now ”	at·tah		
came	vay·ya·vo	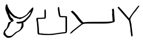	2 Kings 8:7
Then Elisha	e·lee·sha	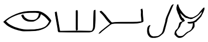	
to Damascus	dam·me·seq		
	u·ven		
while Ben-hadad	ha·dad	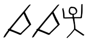	
king	me·lekh	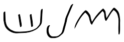	

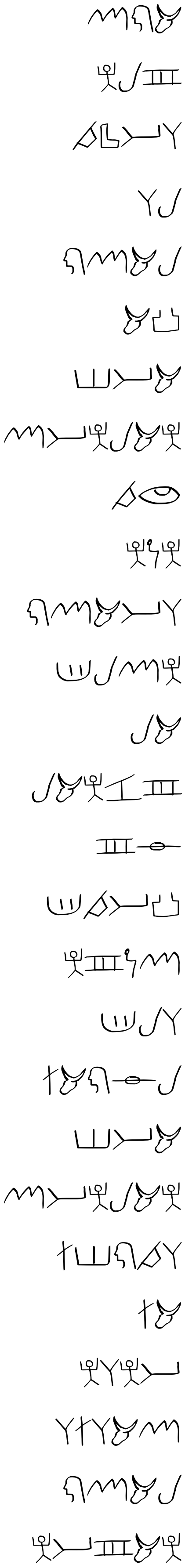

of Aram	a·ram	
was sick	cho·leh	
and the king was told	vay·yug·gad	
	lo	
-	le·mor	
has come	ba	
“ The man	eesh	
of God	ha·e·lo·heem	
	ad	
here ”	hen·nah	
said	vay·yo·mer	2 Kings 8:8
So the king	ham·me·lekh	
to	el	
Hazael	cha·za·h·el	
“ Take	qach	
in your hand	be·ya·de·kha	
a gift	min·chah	
go	ve·lekh	
to meet	liq·rat	
the man	eesh	
of God	ha·e·lo·heem	
and inquire	ve·da·rash·ta	
of	et	
the LORD	YHVH	
through him	me·o·w·to	
-	le·mor	
‘ Will I recover	ha·ech·yeh	

illness ? ’”	me·cho·lee	
from this	zeh	
went	vay·ye·lekh	2 Kings 8:9
So Hazael	cha·za·el	
to meet Elisha	liq·ra·to	
taking	vay·yiq·qach	
a gift	min·chah	
with him	ve·ya·do	
of every	ve·khal	
good thing	tuv	
from Damascus	dam·me·seq	
camel loads	mas·sa	
of forty	ar·ba·eem	
	ga·mal	
And he went in	vay·ya·vo	
and stood	vay·ya·a·mod	
before him	le·pha·naw	
and said	vay·yo·mer	
“ Your son	bin·kha	
	ben	
Ben-hadad	ha·dad	
king	me·lekh	
of Aram	a·ram	
has sent me	she·la·cha·nee	
	e·le·kha	
to ask	le·mor	
‘ Will I recover	ha·ech·yeh	

illness ? ’”	me·cho·lee	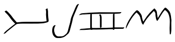	
from this	zeh	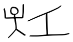	
answered	vay·yo·mer		2 Kings 8:10
	e·law	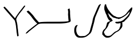	
Elisha	e·lee·sha	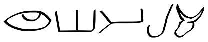	
“ Go	lekh	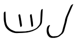	
and tell him	e·mar		
	lo		
‘ You will surely recover	cha·yoh	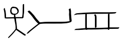	
’	tich·yeh	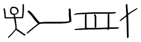	
has shown me	ve·hir·a·nee		
But the LORD	YHVH		
that	kee	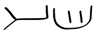	
in fact	mo·wt		
he will die ”	ya·mut		
[Elisha] fixed	vay·ya·a·med		2 Kings 8:11
	et		
his gaze	pa·naw	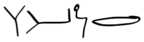	
steadily	vay·ya·sem		
[on him] until	ad		
Hazael became uncomfortable	bosh	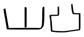	
began to weep	vay·ye·vek	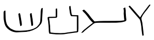	
Then the man	eesh	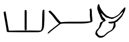	
of God	ha·e·lo·heem		
asked	vay·yo·mer		2 Kings 8:12
Hazael	cha·za·el		
“ Why	mad·du·a		

is my lord	a·do·nee		
weeping ? ”	vo·kheh		
[Elisha] replied	vay·yo·mer		
“ Because	kee	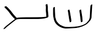	
I know	ya·da·tee		
-	et		
-	a·sher		
you will do	ta·a·seh		
	liv·ne		
to the Israelites ”	yis·ra·el	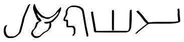	
the evil	ra·ah		
to their fortresses	miv·tse·re·hem		
“ You will set	te·shal·lach	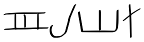	
fire	ba·esh		
their young men	u·va·chu·re·hem	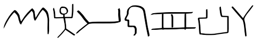	
with the sword	ba·che·rev	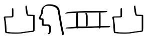	
kill	ta·ha·rog		
dash their little ones	ve·o·le·le·hem	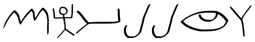	
to pieces	te·rat·tesh	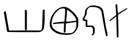	
their pregnant women ”	ve·ha·ro·te·hem	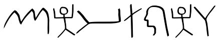	
and rip open	te·vaq·qe·a	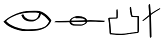	
said	vay·yo·mer		2 Kings 8:13
Hazael	cha·za·h·el	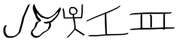	
“ But	kee	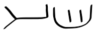	
how {could}	mah	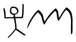	
your servant	av·de·kha	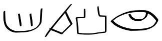	
a mere dog	hak·ke·lev	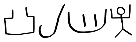	

-	kee	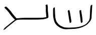	
do	ya·a·seh		
thing ? ”	had·da·var		
a monstrous	hag·ga·do·wl		
such	haz·zeh		
answered	vay·yo·mer		
And Elisha	e·lee·sha	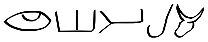	
has shown me	hir·a·nee		
“ The LORD	YHVH		
that you [will be]	o·te·kha	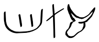	
king	me·lekh	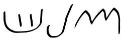	
over	al		
Aram ”	a·ram		
So Hazael left	vay·ye·lekh	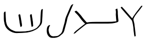	2 Kings 8:14
	me·et		
Elisha	e·lee·sha	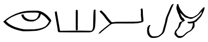	
and went	vay·ya·vo	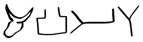	
to	el		
his master	a·do·naw	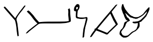	
who asked	vay·yo·mer		
him	lo		
“ What	mah	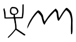	
say	a·mar		
to you ? ”	le·kha	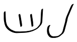	
did Elisha	e·lee·sha	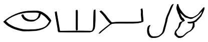	
And he replied	vay·yo·mer		
“ He told me	a·mar		

[that]	lee	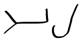	
	cha·yoh	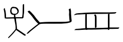	
you would surely recover ”	tich·yeh	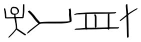	
But	vay·hee	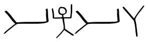	2 Kings 8:15
the next day	mim·ma·cho·rat		
Hazael took	vay·yiq·qach	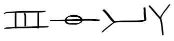	
a thick cloth	ham·makh·ber		
dipped	vay·yit·bol		
it in water	bam·ma·yim	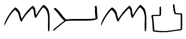	
and spread	vay·yiph·ros		
it over	al		
the king’s face	pa·naw	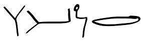	
So Ben-hadad died	vay·ya·mot	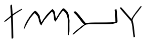	
reigned	vay·yim·lokh		
and Hazael	cha·za·h·el	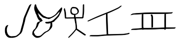	
in his place	tach·taw	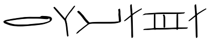	
year	u·vish·nat	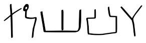	2 Kings 8:16
In the fifth	cha·mesh		
of Joram	le·yo·w·ram		
son	ben		
of Ahab	ach·av		
of the reign	me·lekh	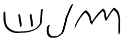	
over Israel	yis·ra·el	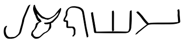	
	vee·ho·wo·sha·phat		
	me·lekh	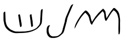	
	ye·hu·dah	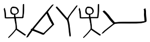	
succeeded his father	ma·lakh	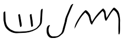	

Jehoram	ye·ho·w·ram		
son	ben		
of Jehoshaphat	ye·ho·wo·sha·phat		
as king	me·lekh	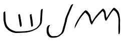	
of Judah	ye·hu·dah	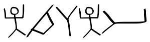	
years old	ben		2 Kings 8:17
thirty-two	she·lo·sheem		
	u·she·ta·yim	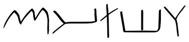	
	sha·nah	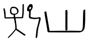	
[Jehoram] was	ha·yah	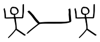	
when he became king	ve·ma·le·kho		
eight	u·she·mo·neh		
years	sha·nah	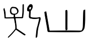	
and he reigned	ma·lakh	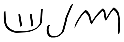	
in Jerusalem	bee·ru·sha·lim		
And [Jehoram] walked	vay·ye·lekh	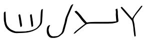	2 Kings 8:18
in the ways	be·de·rekh		
of the kings	mal·khe	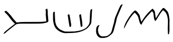	
of Israel	yis·ra·el	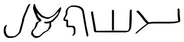	
just as	ka·a·sher		
had done	a·su		
the house	bet	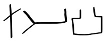	
of Ahab	ach·av		
For	kee	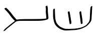	
a daughter	bat		
of Ahab	ach·av		
-	ha·ye·tah	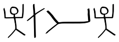	

	lo		
he married	le·ish·shah		
and did	vay·ya·as		
evil	ha·ra		
in the sight	be·e·ne	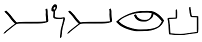	
of the LORD	YHVH		
was unwilling	ve·lo		2 Kings 8:19
	a·vah		
the LORD	YHVH		
to destroy	le·hash·cheet	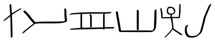	
-	et		
Judah	ye·hu·dah	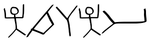	
Yet for the sake	le·ma·an		
David	da·wid		
of His servant	av·do		
since	ka·a·sher		
He had promised	a·mar		
	lo		
to maintain	la·tet	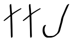	
for David	lo		
a lamp	neer	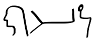	
[and] his descendants	le·va·naw	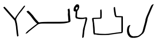	
forever	kal		
	hay·ya·meem		
In the days [of Jehoram]	be·ya·maw		2 Kings 8:20
rebelled	pa·sha		
Edom	e·do·wm		

against	mit·ta·chat	מתחת	
the hand	yad	יד	
of Judah	ye·hu·dah	יהודה	
and appointed	vay·yam·li·khu	וימליכו	
their own	a·le·hem	עליהם	
king	me·lekh	מלך	
crossed over	vay·ya·a·vor	ויעבר	2 Kings 8:21
So Jehoram	yo·w·ram	יורם	
to Zair	tsa·ee·rah	צעירה	
all	ve·khal	וכל	
his chariots	ha·re·khev	הרכב	
with	im·mo	עמו	
	vay·hee	ויהי	
he	hu	הוא	
rose up	qam	קם	
by night	lay·lah	לילה	
and attacked	vay·yak·keh	ויכה	
-	et	את	
When the Edomites	e·do·wm	אדום	
surrounded	has·so·vev	הסובב	
him	e·law	אליו	
and	ve·et	ואת	
commanders	sa·re	שרי	
his chariot	ha·re·khev	הרכב	
fled	vay·ya·nas	וינס	
His troops, however	ha·am	העם	
to their homes	le·o·ha·law	לאהליו	

has been in rebellion	vay·yiph·sha	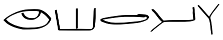	2 Kings 8:22
Edom	e·do·wm	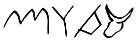	
against	mit·ta·chat	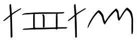	
the hand of	yad	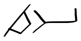	
Judah	ye·hu·dah	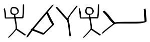	
So to	ad	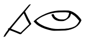	
day	hay·yo·wm	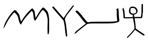	
this	haz·zeh	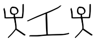	
Likewise	az	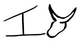	
rebelled	tiph·sha	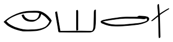	
Libnah	liv·nah	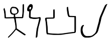	
time	ba·et	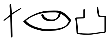	
at the same	ha·hee	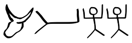	
As for the rest	ve·ye·ter	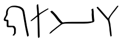	2 Kings 8:23
of the acts	div·re	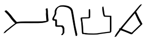	
of Jehoram	yo·w·ram	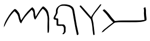	
along with all	ve·khal	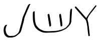	
his accomplishments	a·sher	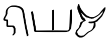	
	a·sah	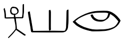	
not	ha·lo·w	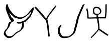	
are they	hem	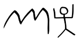	
written	ke·tu·veem	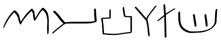	
in	al	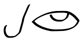	
the book	se·pher	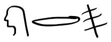	
of the Chronicles	div·re	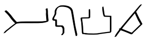	
	hay·ya·meem	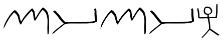	
of the Kings	le·mal·khe	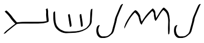	

of Judah ?	ye·hu·dah	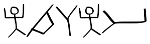	
rested	vay·yish·kav		2 Kings 8:24
And Jehoram	yo·w·ram		
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·qa·ver		
with	im		
[them]	a·vo·taw		
in the City	be·eer		
of David	da·wid		
reigned	vay·yim·lokh		
Ahaziah	a·chaz·ya·hu		
And his son	ve·no		
in his place	tach·taw	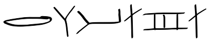	
year	bish·nat		2 Kings 8:25
In the twelfth	she·tem	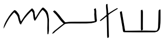	
	es·reh	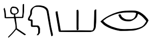	
	sha·nah	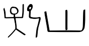	
of Joram	le·yo·w·ram		
son	ben		
of Ahab	ach·av		
of the reign	me·lekh	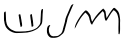	
over Israel	yis·ra·el	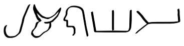	
became king	ma·lakh	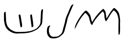	
Ahaziah	a·chaz·ya·hu		
son	ben		
of Jehoram	ye·ho·w·ram	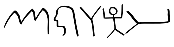	

	me·lekh	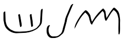	
of Judah	ye·hu·dah		
years old	ben		2 Kings 8:26
[was] twenty-two	es·reem	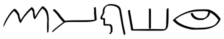	
	u·she·ta·yim		
	sha·nah	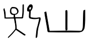	
Ahaziah	a·chaz·ya·hu	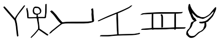	
when he became king	ve·ma·le·kho		
year	ve·sha·nah	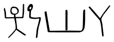	
one	a·chat	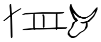	
and he reigned	ma·lakh	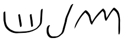	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother's	im·mo	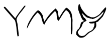	
was Athaliah	a·tal·ya·hu	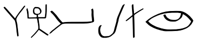	
the granddaughter	bat		
of Omri	a·me·ree		
king	me·lekh	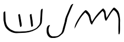	
of Israel	yis·ra·el	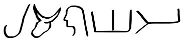	
And [Ahaziah] walked	vay·ye·lekh	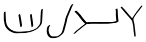	2 Kings 8:27
in the ways	be·de·rekh		
of the house	bet	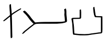	
of Ahab	ach·av		
and did	vay·ya·as		
evil	ha·ra		
in the sight	be·e·ne	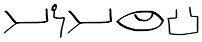	
of the LORD	YHVH		

like the house	ke·vet	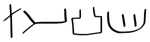	
of Ahab	ach·av		
for	kee	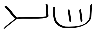	
was a son-in-law	cha·tan	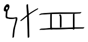	
of the house	bet	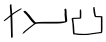	
of Ahab	ach·av	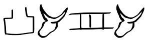	
he	hu		
Then Ahaziah went	vay·ye·lekh	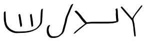	2 Kings 8:28
with	et		
Joram	yo·w·ram		
son	ben		
of Ahab	ach·av		
to fight	lam·mil·cha·mah	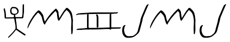	
against	im		
Hazael	cha·za·h·el	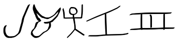	
king	me·lekh	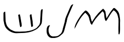	
of Aram	a·ram		
at Ramoth-gilead	be·ra·mot	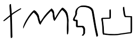	
	gil·ad		
wounded	vay·yak·ku	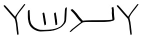	
and the Arameans	a·ram·meem		
-	et		
Joram	yo·w·ram		
returned	vay·ya·shav		2 Kings 8:29
Joram	yo·w·ram		
So King	ham·me·lekh		
to recover	le·hit·rap·pe		

to Jezreel	ve·yiz·re·el	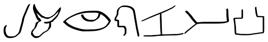
from	min	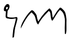
the wounds	ham·mak·keem	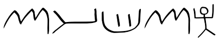
that	a·sher	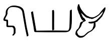
had inflicted on him	yak·ku·hu	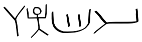
the Arameans	a·ram·meem	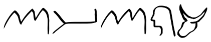
at Ramah	ba·ra·mah	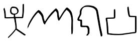
when he fought	be·hil·la·cha·mo	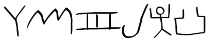
against	et	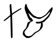
Hazael	cha·za·h·el	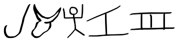
king	me·lekh	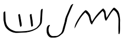
of Aram	a·ram	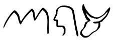
Then Ahaziah	va·a·chaz·ya·hu	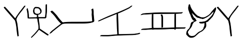
son	ben	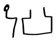
of Jehoram	ye·ho·w·ram	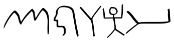
king	me·lekh	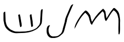
of Judah	ye·hu·dah	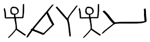
went down	ya·rad	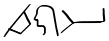
to visit	lir·o·wt	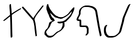
-	et	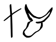
Joram	yo·w·ram	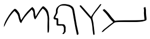
son	ben	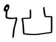
of Ahab	ach·av	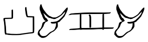
to Jezreel	be·yiz·re·el	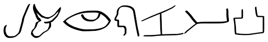
because	kee	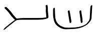
had been wounded	cho·leh	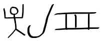
[Joram]	hu	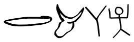

Now Elisha	ve·e·lee·sha	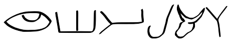	2 Kings 9:1
the prophet	han·na·vee	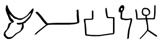	
summoned	qa·ra	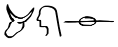	
one	le·a·chad		
of the sons	mib·be·ne		
of the prophets	han·ne·vee·eem		
and said	vay·yo·mer		
to him	lo	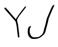	
“ Tuck your cloak	cha·gor		
under your belt	ma·te·ne·kha	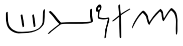	
take	ve·qach	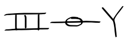	
flask	pakh	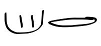	
of oil	hash·she·men		
this	haz·zeh		
-	be·ya·de·kha	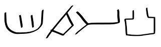	
and go	ve·lekh	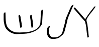	
to Ramoth-gilead	ra·mot		
	gil·ad		
When you arrive	u·va·ta		2 Kings 9:2
	sham·mah		
look	u·re·e·ho·sha		
	m		
for Jehu	ye·hu	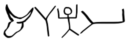	
son	ben		
of Jehoshaphat	ye·ho·wo·sha·phat		
the son	ben		
of Nimshi	nim·shee	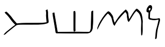	

Go in	u·va·ta	
get him away	va·ha·qe·mo·to	
from	mit·tokh	
his companions	e·chaw	
and take	ve·he·ve·ta	
him	o·to	
to an inner room	che·der	
	be·cha·der	
Then take	ve·la·qach·ta	2 Kings 9:3
the flask	phakh	
of oil	hash·she·men	
pour	ve·ya·tsaq·ta	
it on	al	
his head	ro·sho	
and declare	ve·a·mar·ta	
‘ This is what	koh	
says :	a·mar	
the LORD	YHVH	
I anoint	me·shach·tee·kha	
you king	le·me·lekh	
over	el	
Israel ’	yis·ra·el	
Then open	u·pha·tach·ta	
the door	had·de·let	
and run	ve·nas·tah	
Do not	ve·lo	
delay ! ”	te·chak·keh	

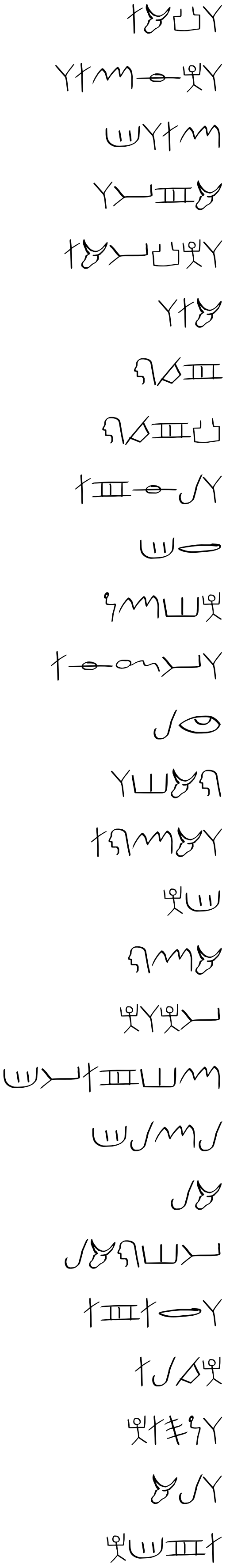

went	vay·ye·lekh	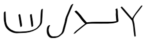	2 Kings 9:4
So the young	han·na·ar		
	han·na·ar		
prophet	han·na·vee	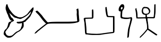	
to Ramoth-gilead	ra·mot		
	gil·ad		
and when he arrived	vay·ya·vo	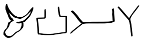	2 Kings 9:5
there	ve·hin·neh		
commanders	sa·re	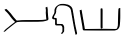	
the army	ha·cha·yil	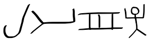	
were sitting	yo·she·veem		
he said	vay·yo·mer		
“ I have a message	da·var		
	lee	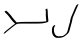	
for you	e·le·kha	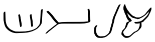	
commander ”	has·sar		
asked	vay·yo·mer		
Jehu	ye·hu		
“ For	el		
which	mee	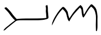	
of us ? ”	mik·kul·la·nu		
he replied	vay·yo·mer		
“ For you	e·le·kha	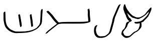	
commander ”	has·sar		
So Jehu got up	vay·ya·qam	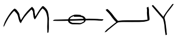	2 Kings 9:6
and went	vay·ya·vo	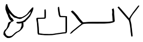	
into the house	hab·bay·tah	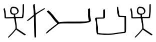	

where the young prophet poured	vay·yi·tsoq	
the oil	hash·she·men	
on	el	
his head	ro·sho	
and declared	vay·yo·mer	
	lo	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ I anoint you	me·shach·tee·kha	
king	le·me·lekh	
over	el	
people	am	
the LORD’s	YHVH	
	el	
Israel	yis·ra·el	
And you are to strike down	ve·hik·kee·tah	2 Kings 9:7
-	et	
the house	bet	
Ahab	ach·av	
of your master	a·do·ne·kha	
so that I may avenge	ve·niq·qam·tee	
the blood	de·me	
of My servants	a·va·day	
the prophets	han·ne·vee·eem	

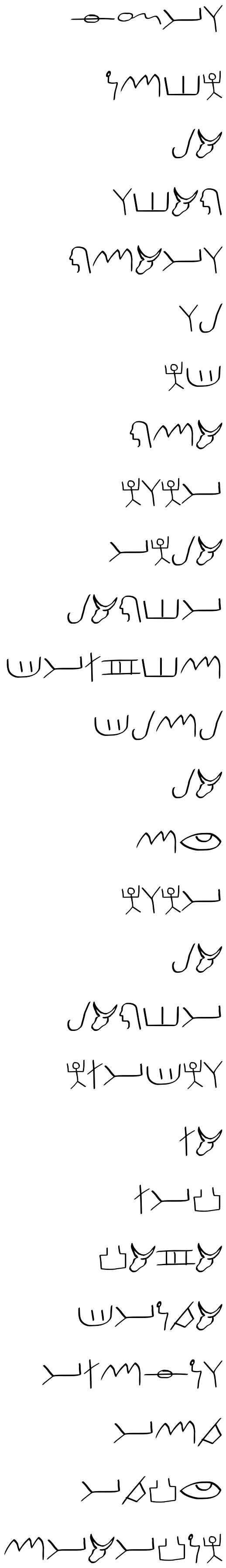

and the blood	u·de·me	
of all	kal	
the servants	av·de	
of the LORD	YHVH	
[shed] by the hand	mee·yad	
of Jezebel	ee·za·vel	
will perish	ve·a·vad	2 Kings 9:8
The whole	kal	
house	bet	
of Ahab	ach·av	
and I will cut off	ve·hikh·rat·tee	
from Ahab	le·ach·av	
every male	mash·teen	
	be·qeer	
both slave	ve·a·tsur	
and free	ve·a·zuv	
in Israel	be·yis·ra·el	
I will make	ve·na·tat·tee	2 Kings 9:9
-	et	
the house	bet	
of Ahab	ach·av	
like the houses	ke·vet	
of Jeroboam	ya·ra·ve·am	
son	ben	
of Nebat	ne·vat	
[and]	u·khe·vet	
Baasha	ba·sha	

son	ben		
of Ahijah	a·chee·yah	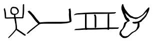	
And	ve·et		2 Kings 9:10
Jezebel	ee·ze·vel	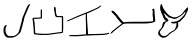	
will devour	yo·khe·lu		
the dogs	hak·ke·la·veem		
on the plot [of ground]	be·che·leq	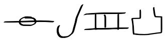	
at Jezreel	yiz·re·el		
and [there will be] no one	ve·en		
to bury [her] '"	qo·ver	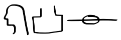	
Then the young prophet opened	vay·yiph·tach		
the door	had·de·let		
and ran	vay·ya·nos	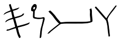	
When Jehu	ve·ye·hu	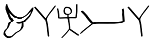	2 Kings 9:11
went out	ya·tsa		
to	el		
the servants	av·de	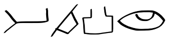	
of his master	a·do·naw	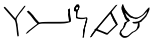	
they asked	vay·yo·mer		
	lo		
" Is everything all right ?	ha·sha·lo·wm	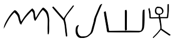	
Why	mad·du·a		
come	ba		
madman	ham·shug·ga		
did this	haz·zeh		
to you ? "	e·le·kha	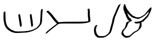	

he replied	vay·yo·mer		
	a·le·hem	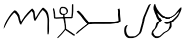	
“ You	at·tem		
know	ye·da·tem		
-	et		
his kind	ha·eesh	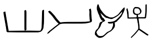	
-	ve·et		
and their babble ”	see·cho	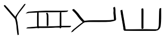	
they said	vay·yo·me·ru		2 Kings 9:12
“ That is a lie ! ”	she·qer	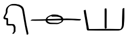	
“ Tell	hag·ged		
now ! ”	na		
us	la·nu		
So Jehu answered	vay·yo·mer		
about this	ka·zot		
and that	ve·kha·zot	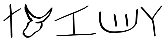	
“ He talked	a·mar		
to me	e·lay	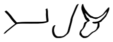	
and he said	le·mor		
‘ This is what	koh	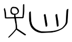	
says :	a·mar		
the LORD	YHVH		
I anoint	me·shach·tee·kha	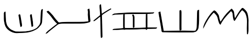	
you king	le·me·lekh		
over	el		
Israel ’”	yis·ra·el	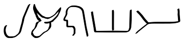	
Quickly	vay·ma·ha·ru		2 Kings 9:13

took	vay·yiq·chu	
each man	eesh	
his garment	big·do	
and put [it]	vay·ya·see·mu	
under [Jehu]	tach·taw	
on	el	
the bare	ge·rem	
steps	ham·ma·a·lo·wt	
Then they blew	vay·yit·qe·u	
the ram’s horn	bash·sho·w·phar	
and proclaimed	vay·yo·me·ru	
is king ! ”	ma·lakh	
“ Jehu	ye·hu	
conspired	vay·yit·qash·sher	2 Kings 9:14
Thus Jehu	ye·hu	
son	ben	
of Jehoshaphat	ye·ho·wo·sha·phat	
the son	ben	
of Nimshi	nim·shee	
against	el	
Joram	yo·w·ram	
(Now Joram	ve·yo·w·ram	
had been	ha·yah	
defending	sho·mer	
Ramoth-gilead	be·ra·mot	
	gil·ad	
-	hu	

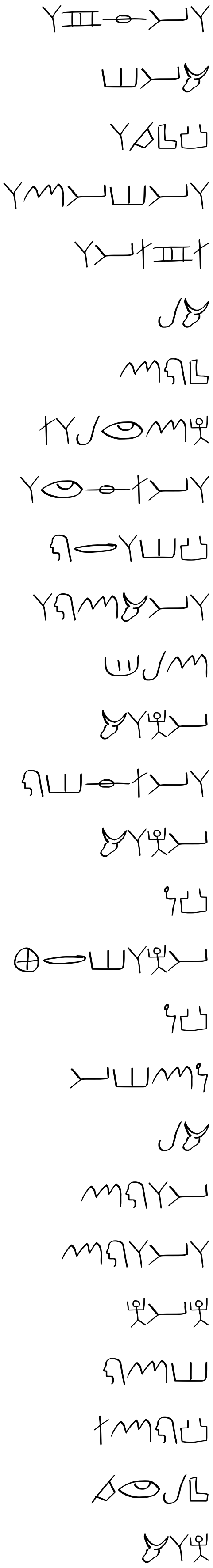

and all	ve·khal	𐤅𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
against	mip·pe·ne	𐤌𐤐𐤍𐤉	
Hazael	cha·za·el	𐤇𐤆𐤀𐤋	
king	me·lekh	𐤌𐤋𐤊	
of Aram	a·ram	𐤀𐤓𐤌	
had returned	vay·ya·shav	𐤅𐤉𐤔𐤁	2 Kings 9:15
Joram	ye·ho·w·ram	𐤉𐤄𐤅𐤓𐤌	
but King	ham·me·lekh	𐤄𐤌𐤋𐤊	
to recover	le·hit·rap·pe	𐤋𐤄𐤕𐤓𐤐𐤀	
to Jezreel	viy·ze·re·el	𐤁𐤉𐤆𐤓𐤏𐤀𐤋	
from	min	𐤌𐤍	
the wounds	ham·mak·keem	𐤄𐤌𐤊𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
he had suffered	yak·ku·hu	𐤉𐤊𐤄𐤅	
[at the hands] of the Arameans	a·ram·meem	𐤀𐤓𐤌𐤉𐤌	
in the battle	be·hil·la·cha·mo	𐤁𐤄𐤋𐤇𐤌𐤅	
against	et	𐤀𐤕	
Hazael	cha·za·el	𐤇𐤆𐤀𐤋	
their king	me·lekh	𐤌𐤋𐤊	
)	a·ram	𐤀𐤓𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
So Jehu	ye·hu	𐤉𐤄𐤅𐤀	
“ If	im	𐤀𐤌	
	yesh	𐤉𐤔	
you commanders wish to make me king	naph·she·khem	𐤍𐤐𐤔𐤊𐤌	

then do not	al	
let anyone	ye·tse	
escape	pha·leet	
from	min	
the city	ha·eer	
to go	la·le·khet	
and tell [it]	lag·gīd	
in Jezreel ”	be·yiz·re·el	
got into his chariot	vay·yir·kav	2 Kings 9:16
Then Jehu	ye·hu	
and went	vay·ye·lekh	
to Jezreel	yiz·re·e·lah	
because	kee	
Joram	yo·w·ram	
was laid up	sho·khev	
there	sham·mah	
and Ahaziah	va·a·chaz·yah	
king	me·lekh	
of Judah	ye·hu·dah	
had gone down	ya·rad	
to see	lir·o·wt	
-	et	
[him]	yo·w·ram	
Now the watchman	ve·hats·tso·pheh	2 Kings 9:17
standing	o·med	
on	al	
the tower	ham·mig·dal	

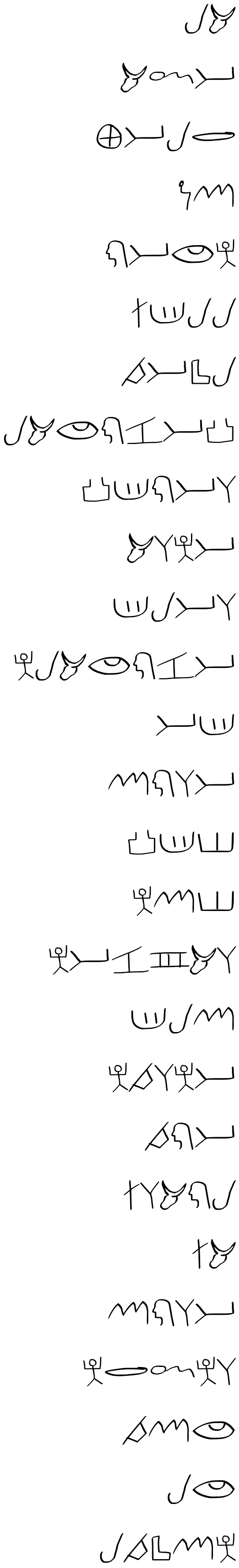

in Jezreel	be·yiz·re·el		
saw	vay·yar	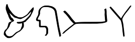	
-	et		
troops	shiph·at		
Jehu’s	ye·hu		
approaching	be·vo·o		
and he called out	vay·yo·mer		
a company of [troops] ! ”	shiph·at		
“ I	a·nee	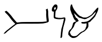	
see	ro·eh		
commanded	vay·yo·mer		
Joram	ye·ho·w·ram		
“ Choose	qach	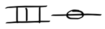	
a rider ”	rak·kav		
“ Send him out	u·she·lach		
to meet them	liq·ra·tam		
and ask	ve·yo·mar		
‘ Have you come in peace ? ’”	ha·sha·lo·wm	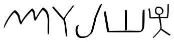	
rode off	vay·ye·lekh	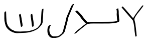	2 Kings 9:18
So a horseman	ro·khev		
	has·sus		
to meet Jehu	liq·ra·to	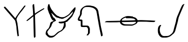	
and said	vay·yo·mer		
“ This is what	koh	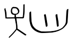	
asks :	a·mar		
the king	ham·me·lekh		

‘ Have you come in peace ? ’”	ha·sha·lo·wm	השלום	
replied	vay·yo·mer	ויאמר	
Jehu	ye·hu	יהוא	
“ What	mah	מה	
do you	le·kha	לך	
know about peace ? ”	u·le·sha·lo·wm	ולשלום	
“ Fall in	sov	סב	
	el	אל	
behind me ”	a·cha·ray	אחרי	
reported	vay·yag·ged	ויגד	
And the watchman	hats·tso·pheh	הצפה	
	le·mor	לאמר	
reached	ba	בא	
“ The messenger	ham·mal·akh	המלאך	
	ad	עד	
them	hem	הם	
but he is not	ve·lo	ולא	
coming back ”	shav	שב	
So [the king] sent out	vay·yish·lach	וישלח	2 Kings 9:19
horseman	ro·khev	רכב	
	sus	סוס	
a second	she·nee	שני	
who went	vay·ya·vo	ויבא	
to them	a·le·hem	אלהם	
and said	vay·yo·mer	ויאמר	
“ This is what	koh	כה	

asks :	a·mar		
the king	ham·me·lekh		
‘ Have you come in peace ? ’”	sha·lo·wm		
replied	vay·yo·mer		
Jehu	ye·hu		
“ What	mah	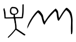	
do you	le·kha	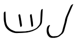	
know about peace ? ”	u·le·sha·lo·wm		
“ Fall in	sov		
	el		
behind me ”	a·cha·ray	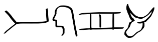	
reported	vay·yag·ged	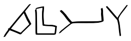	2 Kings 9:20
Again the watchman	hats·tso·pheh		
	le·mor		
“ He reached	ba		
	ad		
them	a·le·hem	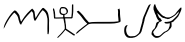	
but he is not	ve·lo		
coming back	shav		
And the charioteer	ve·ham·min·hag		
is driving like	ke·min·hag		
Jehu	ye·hu		
son	ben		
of Nimshi —	nim·shee	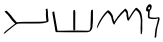	
	kee	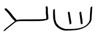	
like a madman ! ”	ve·shig·ga·o·wn		
he is driving	yin·hag		

shouted	vay·yo·mer	ויאמר	2 Kings 9:21
Joram	ye·ho·w·ram	יהורם	
“ Harness ! ”	e·sor	אסר	
and they harnessed	vay·ye·sor	ויאסר	
his chariot	rikh·bo	רכבו	
set out	vay·ye·tse	ויצא	
Then Joram	ye·ho·w·ram	יהורם	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
and Ahaziah	va·a·chaz·ya·hu	ואחזיהו	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
each	eesh	איש	
in his own chariot	be·rikh·bo	ברכבו	
and met	vay·ye·tse·u	ויצאו	
	liq·rat	לקראת	
Jehu	ye·hu	יהוא	
	vay·yim·tsa·u·hu	וימצאהו	
on the property	be·chel·qat	בחלקת	
of Naboth	na·vo·wt	נבות	
the Jezreelite	hay·yiz·re·e·lee	היזרעאלי	
-	vay·hee	ויהי	2 Kings 9:22
saw	kir·o·wt	כראות	
When Joram	ye·ho·w·ram	יהורם	
-	et	את	
Jehu	ye·hu	יהוא	
he asked	vay·yo·mer	ויאמר	

“ Have you come in peace	ha·sha·lo·wm	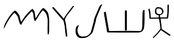	
Jehu ? ”	ye·hu		
he replied	vay·yo·mer		
“ How	mah	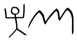	
peace ”	hash·sha·lo·wm	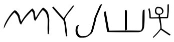	
can there be	ad		
the idolatry	ze·nu·ne		
Jezebel abound ? ”	ee·ze·vel	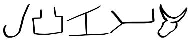	
of your mother	im·me·kha		
and witchcraft	u·khe·sha·phe·ha		
“ as long as	ha·rab·beem	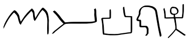	
turned around	vay·ya·ha·phokh		2 Kings 9:23
Joram	ye·ho·w·ram		
	ya·daw		
and fled	vay·ya·nos	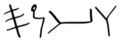	
calling out	vay·yo·mer		
to	el		
Ahaziah	a·chaz·ya·hu	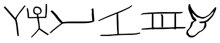	
“ Treachery	mir·mah		
Ahaziah ! ”	a·chaz·yah	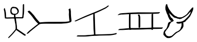	
Then Jehu	ve·ye·hu	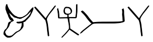	2 Kings 9:24
drew	mil·le		
	ya·do	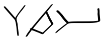	
his bow	vaq·qe·shet		
and shot	vay·yakh	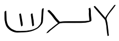	
-	et		
Joram	ye·ho·w·ram		

between	ben	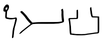	
the shoulders	ze·ro·aw	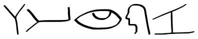	
pierced	vay·ye·tse	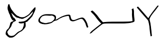	
The arrow	ha·che·tsee	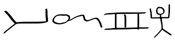	
his heart	mil·lib·bo	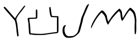	
and he slumped down	vay·yikh·ra	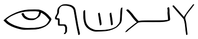	
in his chariot	be·rikh·bo	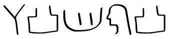	
And [Jehu] said	vay·yo·mer	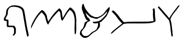	2 Kings 9:25
to	el	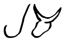	
Bidkar	bid·qar	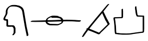	
his officer	she·lo·shah	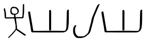	
“ Pick him up	sa	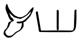	
[and] throw him	hash·li·khe·hu	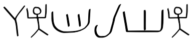	
	be·chel·qat	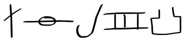	
into the field	se·deh	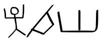	
of Naboth	na·vo·wt	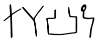	
the Jezreelite	hay·yiz·re·e·lee	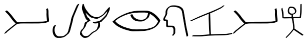	
For	kee	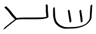	
remember that	ze·khor	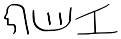	
and I	a·nee	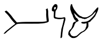	
when you	va·at·tah	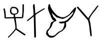	
-	et	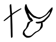	
were riding	ro·khe·veem	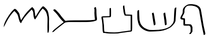	
together	tse·ma·deem	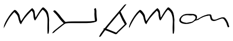	
behind	a·cha·re	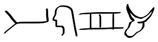	
Ahab	ach·av	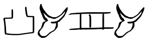	
his father	a·vee	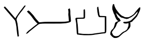	

the LORD	va·YHVH	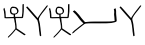	
lifted up	na·sa		
against him :	a·law	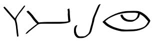	
-	et		
burden	ham·mas·sa	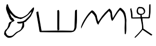	
this	haz·zeh	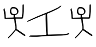	
‘ As surely	im		2 Kings 9:26
	lo		
-	et		
the blood	de·me	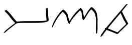	
of Naboth	na·vo·wt		
-	ve·et		
and the blood	de·me		
of his sons	va·naw		
as I saw	ra·ee·tee	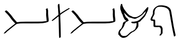	
yesterday	e·mesh		
declares	ne·um		
the LORD	YHVH	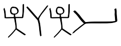	
so will I repay	ve·shil·lam·tee	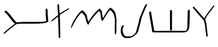	
you	le·kha	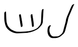	
plot of ground	ba·chel·qah	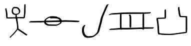	
on this	haz·zot		
declares	ne·um		
the LORD ’	YHVH	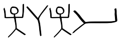	
Now then	ve·at·tah		
pick him up	sa		
[and] throw him	hash·li·khe·hu	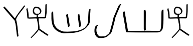	

on the plot [of ground] ”	ba·chel·qah	𐤁𐤇𐤋𐤒𐤄	
according to the word	kid·var	𐤊𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
Ahaziah	va·a·chaz·yah	𐤅𐤀𐤇𐤆𐤉𐤄	2 Kings 9:27
When King	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
saw [this]	ra·ah	𐤓𐤀𐤄	
he fled	vay·ya·nas	𐤅𐤉𐤍𐤎	
up the road	de·rekh	𐤃𐤓𐤊	
	bet	𐤁𐤉𐤕	
toward Beth-haggan	hag·gan	𐤄𐤂𐤍	
pursued him	vay·yir·doph	𐤅𐤉𐤓𐤃𐤐	
	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
And Jehu	ye·hu	𐤉𐤄𐤅𐤀	
shouting	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
too ! ”	gam	𐤂𐤌	
him	o·to	𐤀𐤕𐤅	
“ Shoot	hak·ku·hu	𐤄𐤊𐤄𐤅	
[So they shot Ahaziah] in	el	𐤀𐤋	
his chariot	ham·mer·ka·vah	𐤄𐤌𐤓𐤊𐤁𐤄	
on the Ascent	be·ma·a·leh	𐤁𐤌𐤏𐤋𐤄	
of Gur	gur	𐤂𐤅𐤓	
-	a·sher	𐤀𐤔𐤓	
-	et	𐤀𐤕	
near Ibleam	yiv·le·am	𐤉𐤁𐤋𐤏𐤌	
and he fled	vay·ya·nas	𐤅𐤉𐤍𐤎	

to Megiddo	me·gid·do		
and died	vay·ya·mat	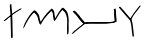	
there	sham		
carried him by chariot	vay·yar·ki·vu	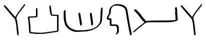	2 Kings 9:28
-	o·to		
Then his servants	a·va·daw		
to Jerusalem	ye·ru·sha·le·mah		
and buried	vay·yiq·be·ru	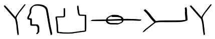	
him	o·to		
in his tomb	viq·vu·ra·to	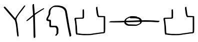	
	im		
with his fathers	a·vo·taw		
in the City	be·eer		
of David	da·wid		
year	u·vish·nat	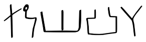	2 Kings 9:29
(In the eleventh	a·chat	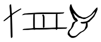	
	es·reh		
	sha·nah	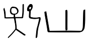	
of Joram	le·yo·w·ram		
son	ben		
of Ahab	ach·av		
had become king	ma·lakh	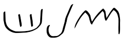	
Ahaziah	a·chaz·yah	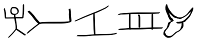	
over	al		
Judah)	ye·hu·dah	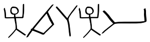	
arrived	vay·ya·vo·w	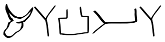	2 Kings 9:30
Now when Jehu	ye·hu		

in Jezreel	yiz·re·e·lah	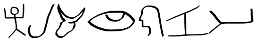	
Jezebel	ve·ee·ze·vel	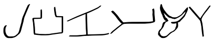	
heard [of it]	sha·me·ah	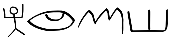	
So she painted	vat·ta·sem	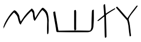	
	bap·pukh	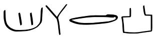	
her eyes	e·ne·ha	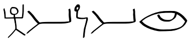	
adorned	vat·te·tev	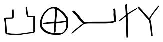	
-	et	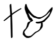	
her head	ro·shah	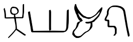	
and looked down	vat·tash·qeph	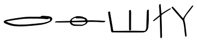	
from	be·ad	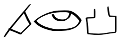	
a window	ha·chal·lo·wn	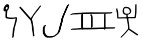	
And as Jehu	ve·ye·hu	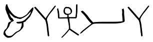	2 Kings 9:31
entered	ba	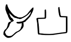	
the gate	vash·sha·ar	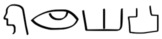	
she asked	vat·to·mer	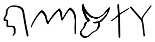	
“ Have you come in peace	ha·sha·lo·wm	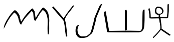	
O Zimri	zim·ree	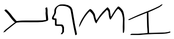	
murderer	ho·reg	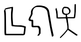	
of your master ? ”	a·do·naw	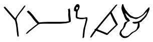	
He looked up	vay·yis·sa	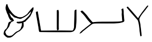	2 Kings 9:32
	pha·naw	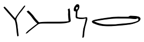	
at	el	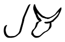	
the window	ha·chal·lo·wn	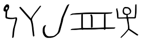	
and called out	vay·yo·mer	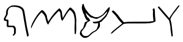	
“ Who	mee	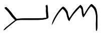	
is on my side ?	it·tee	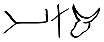	

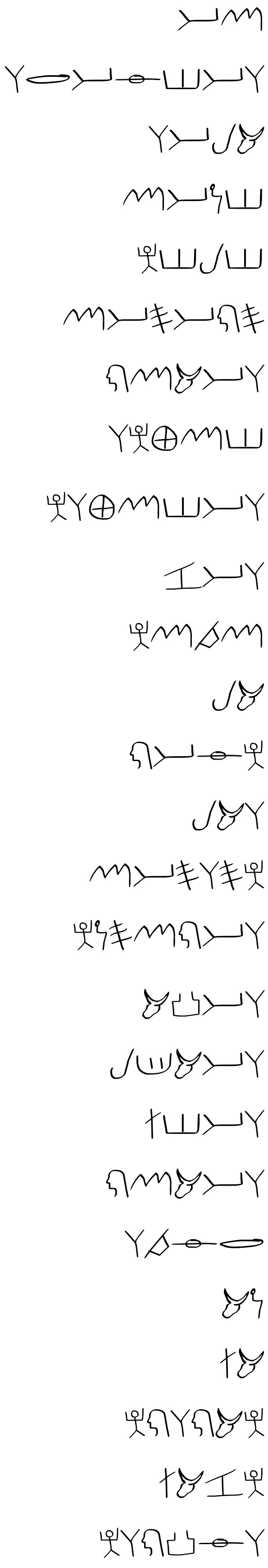

Who ? ”	mee	
looked down	vay·yash·qee·phu	
at him	e·law	
And two	she·na·yim	
or three	she·lo·shah	
eunuchs	sa·ree·seem	
yelled [Jehu]	vay·yo·mer	2 Kings 9:33
“ Throw her down ! ”	shim·tu·hu	
So they threw her down	vay·yish·me·tu·ha	
splattered	vay·yiz	
and her blood	mid·da·mah	
on	el	
the wall	haq·qeer	
and on	ve·el	
the horses	has·su·seem	
as they trampled her underfoot	vay·yir·me·sen·nah	
Then [Jehu] went in	vay·ya·vo	2 Kings 9:34
and ate	vay·yo·khal	
and drank	vay·ye·shet	
he said	vay·yo·mer	
“ Take care of	piq·du	
	na	
-	et	
cursed [woman] ”	ha·a·ru·rah	
this	haz·zot	
“ and bury her	ve·qiv·ru·ha	

for	kee	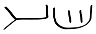	
the daughter	vat		
of a king ”	me·lekh	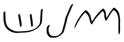	
she [was]	hee	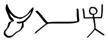	
But when they went out	vay·ye·le·khu	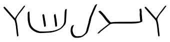	2 Kings 9:35
to bury her	le·qa·ve·rah	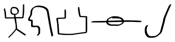	
nothing	ve·lo		
they found	ma·tse·u		
her	vah		
but	kee	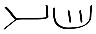	
	im		
skull	hag·gul·go·let	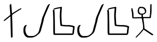	
her feet	ve·ha·rag·la·yim	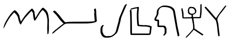	
and the palms	ve·khap·po·wt		
of her hands	hay·ya·da·yim		
So they went back	vay·ya·shu·vu	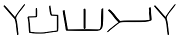	2 Kings 9:36
and told	vay·yag·gee·du	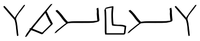	
[Jehu]	lo		
who replied	vay·yo·mer		
is the word	de·var		
of the LORD	YHVH		
“ This	hu		
which	a·sher		
He spoke	dib·ber		
through	be·yad	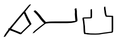	
His servant	av·do	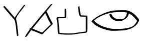	
Elijah	e·lee·ya·hu	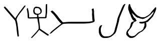	

the Tishbite	hat·tish·bee		
:	le·mor		
‘ On the plot [of ground]	be·che·leq	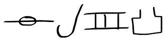	
at Jezreel	yiz·re·el		
will devour	yo·khe·lu		
the dogs	hak·ke·la·veem		
-	et		
the flesh	be·sar		
of Jezebel	ee·za·vel	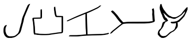	
will lie	ve·ha·yat	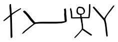	2 Kings 9:37
body	niv·lat	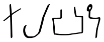	
And Jezebel’s	ee·ze·vel	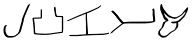	
like dung	ke·do·men		
	al		
	pe·ne	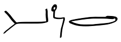	
in the field	has·sa·deh	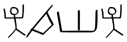	
on the plot [of ground]	be·che·leq	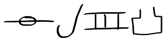	
at Jezreel	yiz·re·el		
so that	a·sher		
no one	lo		
can say :	yo·me·ru		
This	zot		
is Jezebel ’ ”	ee·za·vel		
Now Ahab	u·le·ach·av	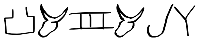	2 Kings 10:1
had seventy	shiv·eem		
sons	ba·neem	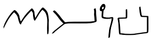	
in Samaria	be·sho·me·ro·wn		

wrote	vay·yikh·tov		
So Jehu	ye·hu		
letters	se·pha·reem		
and sent them	vay·yish·lach		
to Samaria	sho·me·ro·wn		
to	el		
the officials	sa·re	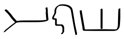	
of Jezreel	yiz·re·el		
to the elders	haz·ze·qe·neem	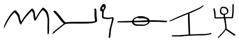	
and to	ve·el		
the guardians [of the sons]	ha·o·me·neem	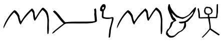	
of Ahab	ach·av		
saying :	le·mor		
since	ve·at·tah		2 Kings 10:2
arrives	ke·vo		
letter	has·se·pher		
“ When this	haz·zeh		
	a·le·khem	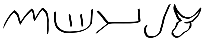	
are with you	ve·it·te·khem		
sons	be·ne	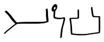	
your master’s	a·do·ne·khem	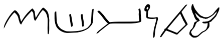	
and you have	ve·it·te·khem		
chariots	ha·re·khev		
and horses	ve·has·su·seem		
city	ve·eer	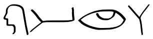	
a fortified	miv·tsar	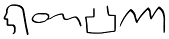	
and weaponry	ve·han·na·sheq	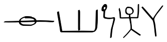	

select	u·re·ee·tem	וראיתם	2 Kings 10:3
the best	hat·to·wv	הטוב	
and most worthy	ve·hay·ya·shar	והישר	
son	mib·be·ne	מבני	
of your master	a·do·ne·khem	אדניכם	
set him	ve·sam·tem	ושמתם	
on	al	על	
throne	kis·se	כסא	
his father's	a·vee	אביו	
and fight	ve·hil·la·cha·mu	והלחמו	
for	al	על	
house "	bet	בית	
your master's	a·do·ne·khem	אדניכם	
But they were terrified	vay·yir·u	ויראו	2 Kings 10:4
	me·od	מאד	
	me·od	מאד	
and reasoned	vay·yo·me·ru	ויאמרו	
" If	hin·neh	הנה	
two	she·ne	שני	
kings	ham·me·la·kheem	המלכים	
could not	lo	לא	
stand	a·me·du	עמדו	
against him	le·pha·naw	לפניו	
how	ve·ekh	ואיך	
	na·a·mod	נעמד	
can we ? "	a·na·che·nu	אנחנו	
sent	vay·yish·lach	וישלח	2 Kings 10:5

administrator	a·sher		
	al		
So the palace	hab·ba·yit	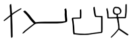	
the overseer	va·a·sher		
	al		
of the city	ha·eer		
the elders	ve·haz·ze·qe·neem	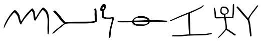	
and the guardians	ve·ha·o·me·neem		
a message to	el		
Jehu :	ye·hu		
	le·mor		
are your servants	a·va·de·kha		
“ We	a·nach·nu	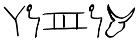	
whatever	ve·khol		
-	a·sher		
you say	to·mar		
	e·le·nu	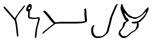	
and we will do	na·a·seh		
We will not	lo		
king	nam·leekh	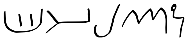	
make anyone	eesh	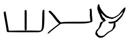	
[whatever is] good	hat·to·wv		
in your sight ”	be·e·ne·kha	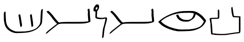	
Do	a·seh		
Then Jehu wrote	vay·yikh·tov		2 Kings 10:6
them	a·le·hem	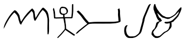	
letter	se·pher		

a second	she·neet
and said :	le·mor
“ If	im
	lee
you are on my side	at·tem
-	u·le·qo·lee
and if you	at·tem
will obey me	sho·me·eem
then bring	qe·chu
to me	et
the heads	ra·she
	an·she
sons	ve·ne
of your master’s	a·do·ne·khem
	u·vo·u
	e·lay
by this time	ka·et
tomorrow ”	ma·char
at Jezreel	yiz·re·e·lah
Now the sons	u·ve·ne
of the king	ham·me·lekh
seventy	shiv·eem
in all	eesh
	et
by the leading men	ge·do·le
of the city	ha·eer
were being brought up	me·gad·de·leem

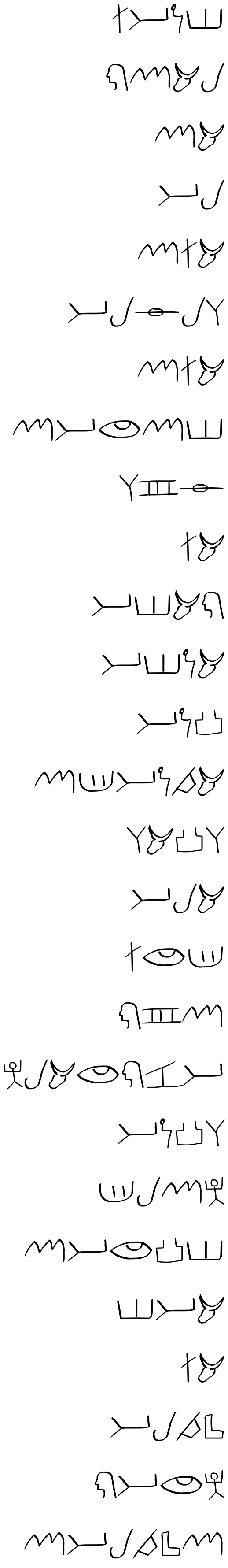

-	o·w·tam	אותם	
And	vay·hee	ויהי	2 Kings 10:7
arrived	ke·vo	כבא	
when the letter	has·se·pher	הספר	
	a·le·hem	אליהם	
they took	vay·yiq·chu	ויקחו	
-	et	את	
the sons	be·ne	בני	
of the king	ham·me·lekh	המלך	
and slaughtered	vay·yish·cha·tu	וישחטו	
all seventy	shiv·eem	שבעים	
of them	eesh	איש	
They put	vay·ya·see·mu	וישימו	
-	et	את	
their heads	ra·she·hem	ראשיהם	
in baskets	bad·du·deem	בדודים	
and sent them	vay·yish·le·chu	וישלחו	
to Jehu	e·law	אליו	
at Jezreel	yiz·re·e·lah	יזרעאלה	
arrived	vay·ya·vo	ויבא	2 Kings 10:8
When the messenger	ham·mal·akh	המלאך	
he told	vay·yag·ged	ויגד	
[Jehu]	lo	לו	
And [Jehu] ordered	le·mor	לאמר	
“ They have brought	he·vee·u	הביאו	
the heads	ra·she	ראשי	
of the sons	ve·ne	בני	

of the king ”	ham·me·lekh	
	vay·yo·mer	
“ Pile	see·mu	
them	o·tam	
in two	she·ne	
heaps	tsib·bu·reem	
at the entrance	pe·tach	
of the gate	hash·sha·ar	
until	ad	
morning ”	hab·bo·qer	
-	vay·hee	2 Kings 10:9
The next morning	vab·bo·qer	
[Jehu] went out	vay·ye·tse	
and stood	vay·ya·a·mod	
and said	vay·yo·mer	
before	el	
all	kal	
the people	ha·am	
are innocent	tsad·di·qeem	
“ You	at·tem	
	hin·neh	
It was I	a·nee	
who conspired	qa·shar·tee	
against	al	
my master	a·do·nee	
and killed him	va·eh·re·ge·hu	
But who	u·mee	

killed	hik·kah		
-	et		
all	kal		
these ?	el·leh	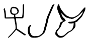	
Know	de·u		2 Kings 10:10
then	e·pho·w		
that	kee	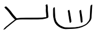	
not	lo		
will fail	yip·pol	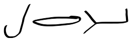	
a word	mid·de·var		
the LORD	YHVH		
	ar·tsah		
	a·sher		
has spoken	dib·ber		
	YHVH		
against	al		
the house	bet	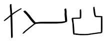	
of Ahab	ach·av		
for the LORD	va·YHVH	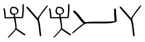	
has done	a·sah		
-	et		
what	a·sher		
He promised	dib·ber		
through	be·yad	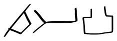	
His servant	av·do	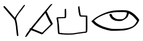	
Elijah ”	e·lee·ya·hu	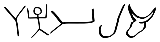	
killed	vay·yakh	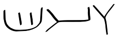	2 Kings 10:11

So Jehu	ye·hu	
-	et	
everyone	kal	
who remained	han·nish·a·reem	
of the house	le·vet	
of Ahab	ach·av	
in Jezreel	be·yiz·re·el	
as well as all	ve·khal	
his great men	ge·do·law	
and close friends	u·me·yud·da·aw	
and priests	ve·kho·ha·naw	
	ad	
without [a single]	bil·tee	
leaving	hish·eer	
him	lo	
survivor	sa·reed	
Then [Jehu] set out	vay·ya·qam	2 Kings 10:12
	vay·ya·vo	
	vay·ye·lekh	
toward Samaria	sho·me·ro·wn	
	hu	
At	bet	
Beth-eked of the Shepherds	e·qed	
	ha·ro·eem	
-	bad·da·rekh	
Jehu	ve·ye·hu	2 Kings 10:13
met	ma·tsa	

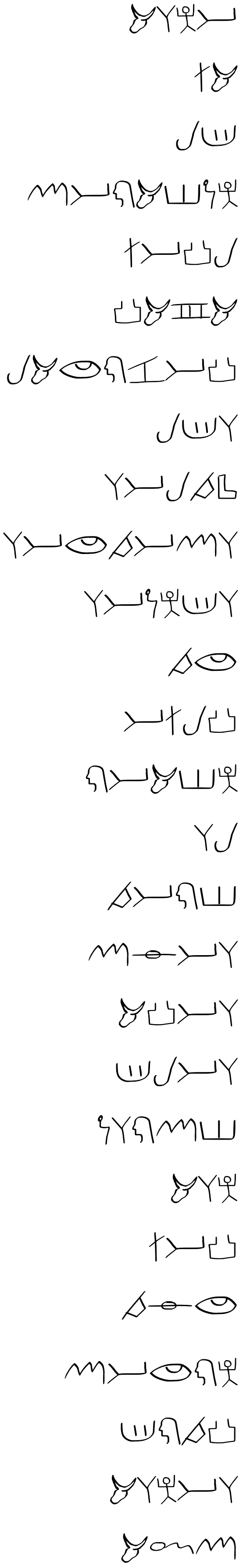

-	et	𐤀𐤕	
some relatives	a·che	𐤀𐤇𐤉	
of Ahaziah	a·chaz·ya·hu	𐤀𐤇𐤆𐤉𐤄𐤅	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Who	mee	𐤌𐤉	
are you ? ”	at·tem	𐤀𐤕𐤌	
they answered	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
relatives	a·che	𐤀𐤇𐤉	
of Ahaziah ”	a·chaz·ya·hu	𐤀𐤇𐤆𐤉𐤄𐤅	
“ We are	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
“ and we have come down	van·ne·red	𐤅𐤍𐤓𐤃	
to greet	lish·lo·wm	𐤋𐤔𐤋𐤅𐤌	
the sons	be·ne	𐤁𐤍𐤉	
of the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
[and]	u·ve·ne	𐤅𐤁𐤍𐤉	
of the queen mother ”	hag·ge·vee·rah	𐤄𐤂𐤁𐤉𐤓𐤄	
Then Jehu ordered	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 10:14
“ Take them	tiph·sum	𐤕𐤐𐤔𐤅𐤌	
alive ”	chay·yeem	𐤇𐤉𐤉𐤌	
So [his men] took them	vay·yit·pe·sum	𐤅𐤉𐤕𐤐𐤔𐤅𐤌	
alive	chay·yeem	𐤇𐤉𐤉𐤌	
then slaughtered them	vay·yish·cha·tum	𐤅𐤉𐤔𐤇𐤈𐤅𐤌	
at	el	𐤀𐤋	
the well	bo·wr	𐤁𐤅𐤓	

of	bet	𐤁𐤉𐤕	
Beth-eked —	e·qed	𐤏𐤒𐤃	
forty-two	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	
men	eesh	𐤀𐤉𐤔	
He	ve·lo	𐤅𐤋𐤀	
spared	hish·eer	𐤄𐤔𐤀𐤉𐤓	
none	eesh	𐤀𐤉𐤔	
of them	me·hem	𐤌𐤄𐤌׃	
When he left	vay·ye·lekh	𐤅𐤉𐤋𐤊	2 Kings 10:15
there	mish·sham	𐤌𐤔𐤌	
he found	vay·yim·tsa	𐤅𐤉𐤌𐤑𐤀	
-	et	𐤀𐤕	
Jehonadab	ye·ho·w·na·dav	𐤉𐤄𐤅𐤍𐤃𐤁	
son	ben	𐤁𐤍	
of Rechab	re·khav	𐤓𐤊𐤁	
who was coming to meet him	liq·ra·to	𐤋𐤒𐤓𐤀𐤕𐤅	
[Jehu] greeted him	vay·va·re·khe·hu	𐤅𐤉𐤁𐤓𐤊𐤄𐤅	
and asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	e·law	𐤀𐤋𐤉𐤅	
“ Is	ha·yesh	𐤄𐤉𐤔	
	et	𐤀𐤕	
your heart	le·va·ve·kha	𐤋𐤁𐤁𐤊	
as true to mine	ya·shar	𐤉𐤔𐤓	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
my heart	le·va·vee	𐤋𐤁𐤁𐤉	
is	im	𐤏𐤌	

to yours ? ”	le·va·ve·kha	לבבך	
replied	vay·yo·mer	ויאמר	
Jehonadab	ye·ho·w·na·dav	יהונדב	
“ It is ! ”	yesh	יש	
“If it is,” said Jehu	va·yesh	ויש	
“ give	te·nah	תנה	
me	et	את	
your hand ”	ya·de·kha	ידך	
So he gave him	vay·yit·ten	ויתן	
his hand	ya·do	ידו	
and Jehu helped him	vay·ya·a·le·hu	ויעלהו	
into	e·law	אליו	
	el	אל	
his chariot	ham·mer·ka·vah	המרכבה	
saying	vay·yo·mer	ויאמר	2 Kings 10:16
“ Come	le·khah	לכה	
with me	it·tee	אתי	
and see	u·re·eh	וראה	
my zeal	be·qin·a·tee	בקנאתי	
for the LORD ! ”	la·YHVH	ליהוה	
So he had him ride	vay·yar·ki·vu	וירכבו	
-	o·to	אתו	
in his chariot	be·rikh·bo	ברכבו	
When Jehu came	vay·ya·vo	ויבא	2 Kings 10:17
to Samaria	sho·me·ro·wn	שמרון	
he struck down	vay·yakh	ויך	
-	et	את	

everyone	kal	
who remained	han·nish·a·reem	
belonging to Ahab	le·ach·av	
[there]	be·sho·me·ro·wn	
until	ad	
he had destroyed them	hish·mee·do	
according to the word	kid·var	
the LORD	YHVH	
that	a·sher	
had spoken	dib·ber	
to	el	
Elijah	e·lee·ya·hu	
together	vay·yiq·bots	2 Kings 10:18
Then Jehu	ye·hu	
-	et	
brought all	kal	
the people	ha·am	
and said	vay·yo·mer	
-	a·le·hem	
“ Ahab	ach·av	
served	a·vad	
-	et	
Baal	hab·ba·al	
a little	me·at	
but Jehu	ye·hu	
will serve him	ya·av·den·nu	
a lot	har·beh	

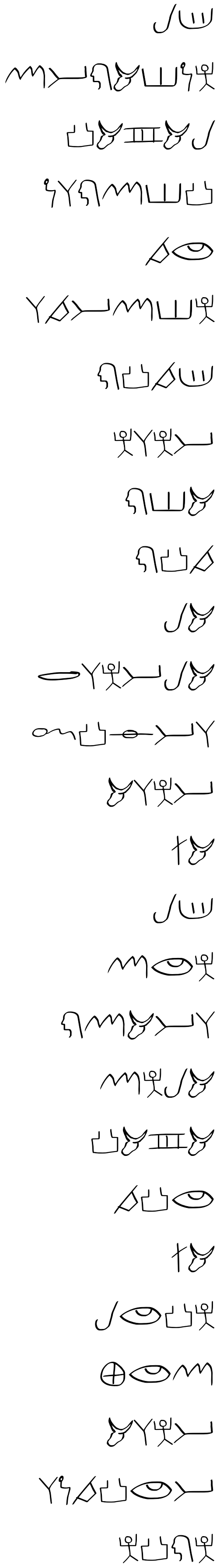

Now, therefore	ve·at·tah	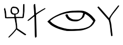	2 Kings 10:19
all	khal	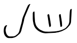	
the prophets	ne·vee·e	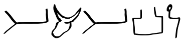	
of Baal	hab·ba·al	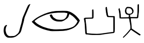	
all	kal	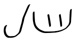	
his servants	o·ve·daw	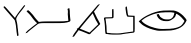	
and all	ve·khal	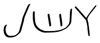	
his priests	ko·ha·naw	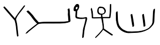	
summon	qir·u	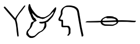	
to me	e·lay	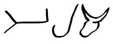	
See that no one	eesh	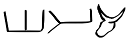	
	al	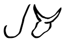	
is missing	yip·pa·qed	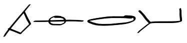	
for	kee	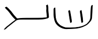	
sacrifice	ze·vach	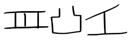	
a great	ga·do·wl	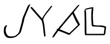	
I have	lee	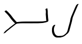	
for Baal	lab·ba·al	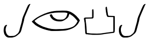	
Whoever	kol	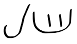	
-	a·sher	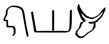	
is missing	yip·pa·qed	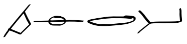	
will not	lo	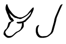	
live ”	yich·yeh	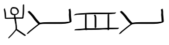	
But Jehu	ve·ye·hu	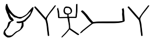	
was acting	a·sah	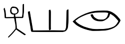	
deceptively	ve·a·qe·bah	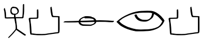	
in order to	le·ma·an	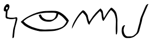	

destroy	ha·a·veed	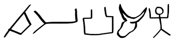	
-	et		
the servants	o·ve·de	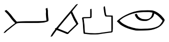	
of Baal	hab·ba·al		
commanded	vay·yo·mer		2 Kings 10:20
And Jehu	ye·hu		
“ Proclaim	qad·de·shu		
a solemn assembly	a·tsa·rah		
for Baal ”	lab·ba·al		
So they announced it	vay·yiq·ra·u	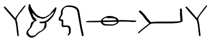	
sent word	vay·yish·lach	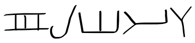	2 Kings 10:21
Then Jehu	ye·hu		
throughout	be·khal		
Israel	yis·ra·el	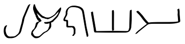	
came	vay·ya·vo·u	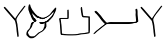	
and all	kal	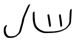	
the servants	o·ve·de	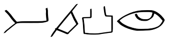	
of Baal	hab·ba·al		
there was not	ve·lo		
-	nish·ar		
a man	eesh	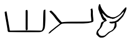	
who	a·sher		
failed	lo		
to show	va		
They entered	vay·ya·vo·u	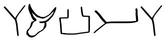	
the temple	bet	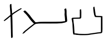	
of Baal	hab·ba·al		

was filled	vay·yim·ma·le	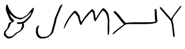	
and it	vet	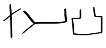	
	hab·ba·al		
from end	peh	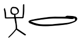	
to end	la·pheh		
And [Jehu] said	vay·yo·mer		2 Kings 10:22
to the keeper	la·a·sher		
	al		
of the wardrobe	ham·mel·ta·chah	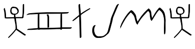	
“ Bring out	ho·w·tse		
garments	le·vush		
for all	le·khol		
the servants	o·ve·de		
of Baal ”	hab·ba·al		
So he brought out	vay·yo·tse	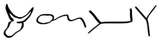	
for them	la·hem	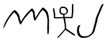	
garments	ham·mal·bush	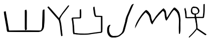	
entered	vay·ya·vo	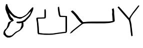	2 Kings 10:23
Next, Jehu	ye·hu	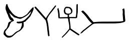	
and Jehonadab	vee·ho·w·na·dav	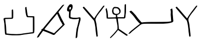	
son	ben		
of Rechab	re·khav		
the temple	bet	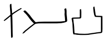	
of Baal	hab·ba·al		
and Jehu said	vay·yo·mer		
to the servants	le·o·ve·de	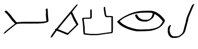	
of Baal	hab·ba·al		

“ Look around	chap·pe·su		
to see	u·re·u		
no	pen		
that there are	yesh	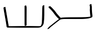	
here	poh	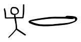	
among you —	im·ma·khem	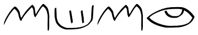	
servants	me·av·de	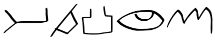	
of the LORD	YHVH		
only	kee	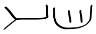	
	im		
servants	o·ve·de	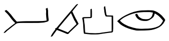	
of Baal	hab·ba·al		
”	le·vad·dam	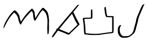	
And they went in	vay·ya·vo·u	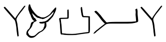	2 Kings 10:24
to offer	la·a·so·wt		
sacrifices	ze·va·cheem	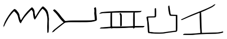	
and burnt offerings	ve·o·lo·wt		
Now Jehu	ve·ye·hu	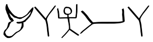	
had stationed	sam		
	lo		
outside	va·chuts		
eighty	she·mo·neem	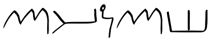	
men	eesh	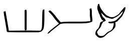	
and warned them	vay·yo·mer		
“ If anyone	ha·eesh	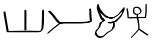	
-	a·sher		
to escape	yim·ma·let		

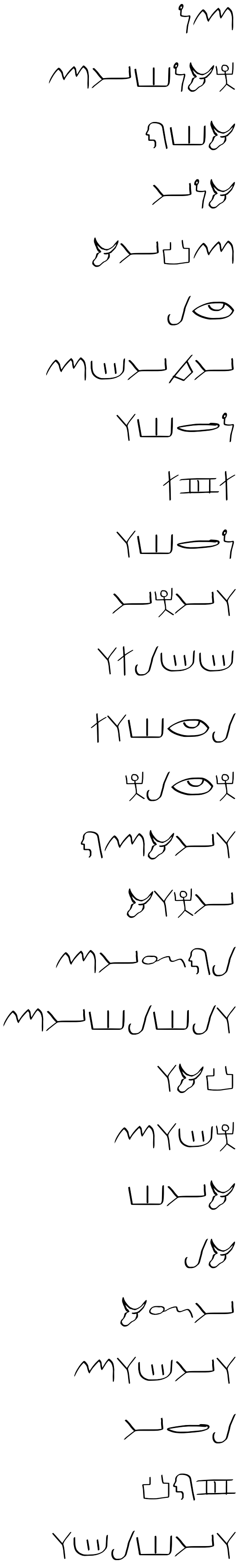

allows one of	min	
the men	ha·a·na·sheem	
-	a·sher	
I	a·nee	
am delivering	me·vee	
into	al	
your hands	ye·de·khem	
he will forfeit his life	naph·sho	
for	ta·chat	
theirs ”	naph·sho	
-	vay·hee	2 Kings 10:25
When he had finished	ke·khal·lo·to	
making	la·a·so·wt	
the burnt offering	ha·o·lah	
said	vay·yo·mer	
Jehu	ye·hu	
to the guards	la·ra·tseem	
and officers	ve·lash·sha·li·sheem	
“ Go in	bo·u	
and kill them	hak·kum	
let anyone	eesh	
Do not	al	
out ”	ye·tse	
put them	vay·yak·kum	
	le·phee	
to the sword	cha·rev	
threw [the bodies] out	vay·yash·li·khu	

So the guards	ha·ra·tseem		
and officers	ve·hash·sha·li·sheem	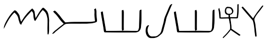	
and went	vay·ye·le·khu	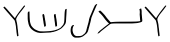	
into	ad		
the inner room	eer	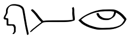	
of the temple	bet	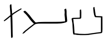	
of Baal	hab·ba·al		
They brought out	vay·yo·tsi·u		2 Kings 10:26
-	et		
the [sacred] pillar	mats·tse·vo·wt		
of the temple	bet	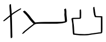	
of Baal	hab·ba·al		
and burned it	vay·yis·re·phu·ha		
They also demolished	vay·yit·te·tsu		2 Kings 10:27
-	et		
the [sacred] pillar	mats·tse·vat		
of Baal	hab·ba·al		
Then they tore down	vay·yit·te·tsu		
-	et		
the temple	bet	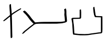	
of Baal	hab·ba·al		
and made	vay·si·mu·hu		
it into a latrine	le·ma·cha·ra·ʾot		
which it is to	ad		
this day	hay·yo·wm	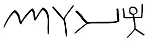	
eradicated	vay·yash·med		2 Kings 10:28
Thus Jehu	ye·hu		

-	et		
Baal	hab·ba·al		
from Israel	mee·yis·ra·el	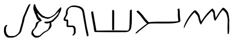	
but	raq	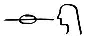	2 Kings 10:29
the sins	cha·ta·e		
that Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat	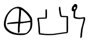	
-	a·sher		
to commit —	he·che·tee		
-	et		
had caused Israel	yis·ra·el	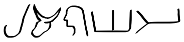	
did not	lo		
turn away	sar		
[he]	ye·hu		
from	me·a·cha·re·hem	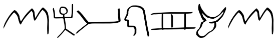	
calves	eg·le	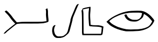	
the worship of the golden	haz·za·hav	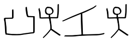	
-	a·sher		
	bet	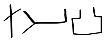	
at Bethel	el		
-	va·a·sher		
and Dan	be·dan		
said	vay·yo·mer		2 Kings 10:30
Nevertheless, the LORD	YHVH		
to	el		
Jehu	ye·hu		

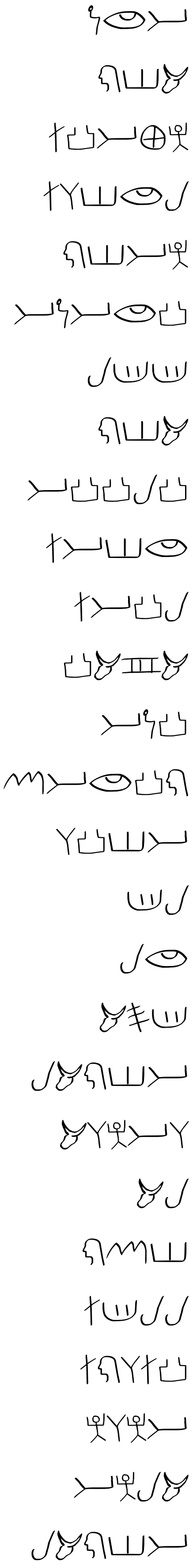

“ Because	ya·an	
-	a·sher	
you have done well	he·tee·vo·ta	
in carrying out	la·a·so·wt	
what is right	hay·ya·shar	
in My sight	be·e·nay	
all	ke·khol	
that	a·sher	
was in My heart	bil·va·vee	
and have done	a·see·ta	
to the house	le·vet	
of Ahab	ach·av	
of your sons	be·ne	
four generations	re·vi·eem	
will sit	ye·she·vu	
	le·kha	
on	al	
the throne	kis·se	
of Israel ”	yis·ra·el	
Yet Jehu	ve·ye·hu	2 Kings 10:31
was not	lo	
careful	sha·mar	
to follow	la·le·khet	
the instruction	be·to·w·rat	
of the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	

with all	be·khal	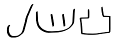	
his heart	le·va·vo	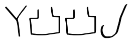	
He did not	lo	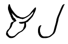	
turn away	sar	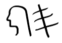	
from	me·al	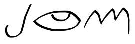	
the sins	chat·to·wt	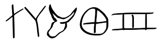	
Jeroboam	ya·ra·ve·am	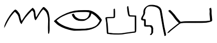	
that	a·sher	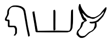	
to commit	he·che·tee	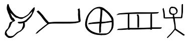	
-	et	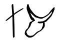	
had caused Israel	yis·ra·el	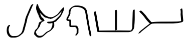	
days	bay·ya·meem	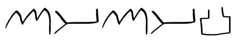	2 Kings 10:32
In those	ha·hem	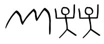	
began	he·chel	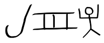	
the LORD	YHVH	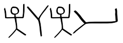	
to reduce the size	le·qats·tso·wt	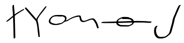	
of Israel	be·yis·ra·el	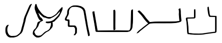	
defeated	vay·yak·kem	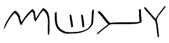	
Hazael	cha·za·el	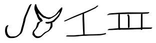	
throughout	be·khal	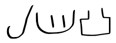	
their territory	ge·vul	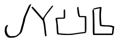	
the Israelites	yis·ra·el	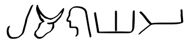	
from	min	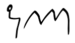	2 Kings 10:33
the Jordan	hay·yar·den	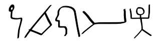	
eastward	miz·rach	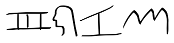	
	hash·she·mesh	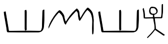	
-	et	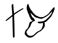	

through all	kal	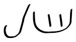	
the land	e·rets		
of Gilead	hag·gil·ad		
(the region of Gad	hag·ga·dee		
Reuben	ve·ha·ru·w·ve·nee		
and Manasseh),	ve·ham·nash·shee	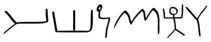	
and from Aroer	me·a·ro·er		
-	a·sher		
by	al		
Valley	na·chal	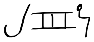	
the Arnon	ar·non		
through Gilead	ve·hag·gil·ad	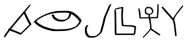	
to Bashan	ve·hab·ba·shan	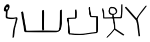	
As for the rest	ve·ye·ter	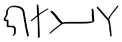	2 Kings 10:34
of the acts	div·re		
of Jehu	ye·hu		
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
and all	ve·khal		
his might	ge·vu·ra·to		
	ha·lo·w		
	hem	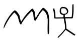	
are they not written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		

	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	
of Israel ?	yis·ra·el	ישראל	
rested	vay·yish·kav	וישכב	2 Kings 10:35
And Jehu	ye·hu	יהוא	
with	im	עם	
his fathers	a·vo·taw	אבתיו	
and was buried	vay·yiq·be·ru	ויקברו	
-	o·to	אתו	
in Samaria	be·sho·me·ro·wn	בשמרון	
reigned	vay·yim·lokh	וימלך	
Jehoahaz	ye·ho·w·a·chaz	יהואחז	
and his son	be·no	בנו	
in his place	tach·taw	תחתיו	
So the duration	ve·hay·ya·meem	והימים	2 Kings 10:36
-	a·sher	אשר	
reign	ma·lakh	מלך	
of Jehu’s	ye·hu	יהוא	
over	al	על	
Israel	yis·ra·el	ישראל	
[was] twenty-eight	es·reem	עשרים	
	u·she·mo·neh	ושמנה	
years	sha·nah	שנה	
in Samaria	be·sho·me·ro·wn	בשמרון׃	
When Athaliah	va·a·tal·yah	ועתליה	2 Kings 11:1
the mother	em	אם	
of Ahaziah	a·chaz·ya·hu	אחזיהו	

saw	ve·ra·ʾa·tah	𐤅𐤓𐤀𐤕𐤄	
that	kee	𐤊𐤉	
was dead	met	𐤌𐤕	
her son	be·nah	𐤁𐤍𐤄	
she proceeded	vat·ta·qam	𐤅𐤕𐤒𐤌	
to annihilate	vat·te·ab·bed	𐤅𐤕𐤀𐤁𐤃	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
heirs	ze·ra	𐤆𐤓𐤏	
the royal	ham·mam·la·khah	𐤄𐤌𐤌𐤋𐤊𐤄	
took	vat·tiq·qach	𐤅𐤕𐤒𐤇	2 Kings 11:2
But Jehosheba	ye·ho·wo·she·va	𐤉𐤄𐤅𐤔𐤁𐤏	
daughter	bat	𐤁𐤕	
of King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Joram	yo·w·ram	𐤉𐤅𐤓𐤌	
the sister	a·cho·wt	𐤀𐤇𐤅𐤕	
of Ahaziah	a·chaz·ya·hu	𐤀𐤇𐤆𐤉𐤄𐤅	
-	et	𐤀𐤕	
Joash	yo·w·ash	𐤉𐤅𐤀𐤔	
son	ben	𐤁𐤍	
of Ahaziah	a·chaz·yah	𐤀𐤇𐤆𐤉𐤄	
and stole him away	vat·tig·nov	𐤅𐤕𐤂𐤍𐤁	
-	o·to	𐤀𐤕𐤅	
from among	mit·to·wkh	𐤌𐤕𐤅𐤊	
the sons	be·ne	𐤁𐤍𐤉	
of the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
[who were] being murdered	ham·ma·mo·te·tīm	𐤄𐤌𐤌𐤅𐤕𐤕𐤉𐤌	

-	o·to		
-	ve·et		
[She put] him and his nurse	me·niq·to	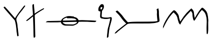	
in a bedroom	ba·cha·dar	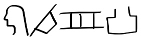	
	ham·mit·to·wt		
to hide	vay·yas·ti·ru		
him	o·to		
from	mip·pe·ne		
Athaliah	a·tal·ya·hu	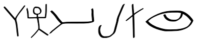	
and he was not	ve·lo		
killed	hu·mat		
And [Joash] remained	vay·hee	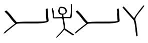	2 Kings 11:3
with [his nurse]	it·tah		
in the house	bet	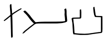	
of the LORD	YHVH		
hidden	mit·chab·be	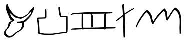	
for six	shesh		
years	sha·neem	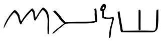	
while Athaliah	va·a·tal·yah		
ruled	mo·le·khet	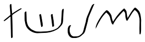	
	al		
the land	ha·a·rets		
year	u·vash·sha·nah	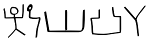	2 Kings 11:4
Then in the seventh	hash·she·vee·eet	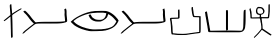	
sent for	sha·lach	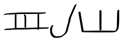	
Jehoiada	ye·ho·w·ya·da	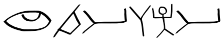	
	vay·yiq·qach	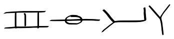	

-	et	
the commanders	sa·re	
of hundreds	ham·mē·yot	
the Carites	lak·ka·ree	
and the guards	ve·la·ra·tseem	
and had them brought	vay·ya·ve	
-	o·tam	
-	e·law	
into the house	bet	
of the LORD	YHVH	
he made	vay·yikh·rot	
with them	la·hem	
a covenant	be·reet	
and put them under oath	vay·yash·ba	
	o·tam	
[There]	be·vet	
	YHVH	
He showed	vay·yar	
them	o·tam	
-	et	
son	ben	
the king's	ham·me·lekh	
and commanded them	vay·tsaw·vem	2 Kings 11:5
	le·mor	
" This	zeh	
	had·da·var	

is what	a·sher	
you are to do :	ta·a·sun	
A third	hash·she·li·sheet	
of you	mik·kem	
who come on duty	ba·e	
on the Sabbath	hash·shab·bat	
shall guard	ve·sho·me·re	
	mish·me·ret	
palace	bet	
the royal	ham·me·lekh	
a third [shall be]	ve·hash·she·li·sheet	2 Kings 11:6
at the gate	be·sha·ar	
of Sur	sur	
and a third	ve·hash·she·li·sheet	
at the gate	bash·sha·ar	
behind	a·char	
the guards	ha·ra·tseem	
guarding	u·she·mar·tem	
-	et	
-	mish·me·ret	
the temple —	hab·ba·yit	
You are to take turns	mas·sach	
the two	u·she·te	2 Kings 11:7
divisions	hay·ya·do·wt	
	ba·khem	
-	kol	
that would go off duty	yo·tse·e	

on the Sabbath	hash·shab·bat		
are to guard	ve·sha·me·ru		
-	et		
-	mish·me·ret		
the house	bet	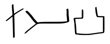	
of the LORD	YHVH		
for	el		
the king	ham·me·lekh		
You must surround	ve·hiq·qaph·tem	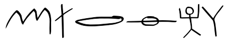	2 Kings 11:8
	al		
the king	ham·me·lekh		
	sa·veev	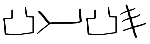	
and anyone	eesh	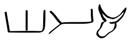	
with weapons	ve·khe·law	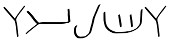	
in hand	be·ya·do	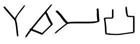	
who approaches	ve·hab·ba	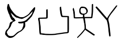	
	el		
the ranks	has·se·de·ro·wt		
must be put to death	yu·mat		
You must stay	wih·yu	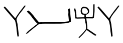	
close	et		
to the king	ham·me·lekh		
wherever he goes	be·tse·to		
”	u·ve·vo·o		
did	vay·ya·a·su		2 Kings 11:9
So the commanders	sa·re	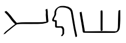	
of hundreds	ham·mē·yot		

everything	ke·khol		
that	a·sher		
had ordered	tsiw·vah		
Jehoiada	ye·ho·w·ya·da	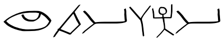	
the priest	hak·ko·hen		
took	vay·yiq·chu	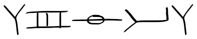	
Each of them	eesh	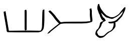	
-	et		
his men —	a·na·shaw	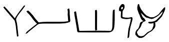	
those coming on duty	ba·e		
on the Sabbath	hash·shab·bat		
and	im		
those going off duty	yo·tse·e		
—	hash·shab·bat		
and came	vay·ya·vo·u	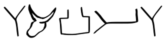	
to	el		
Jehoiada	ye·ho·w·ya·da	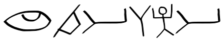	
the priest	hak·ko·hen		
gave	vay·yit·ten	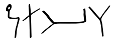	2 Kings 11:10
Then the priest	hak·ko·hen		
to the commanders	le·sa·re		
of hundreds	ham·mē·yot		
-	et		
the spears	ha·cha·neet	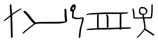	
and	ve·et		
shields	hash·she·la·teem		
from	a·sher		

of King	lam·me·lekh		
David	da·wid		
-	a·sher		
the house	be·vet	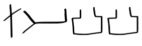	
of the LORD	YHVH	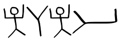	
stood	vay·ya·am·du		2 Kings 11:11
And the guards	ha·ra·tseem		
	eesh	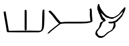	
with weapons	ve·khe·law	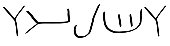	
in hand	be·ya·do	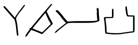	
side	mik·ke·teph		
-	hab·ba·yit	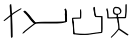	
from the south	hay·ma·neet		
to	ad		
side	ke·teph		
of the temple	hab·ba·yit	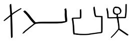	
the north	has·se·ma·leet		
by the altar	lam·miz·be·ach		
and the temple	ve·lab·ba·yit		
	al		
the king	ham·me·lekh		
surrounding	sa·veev	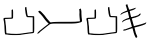	
Then [Jehoiada] brought out	vay·yo·w·tsi	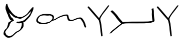	2 Kings 11:12
-	et		
son	ben		
the king's	ham·me·lekh		
put	vay·yit·ten	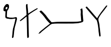	

on him	a·law	עליו	
-	et	את	
the crown	han·ne·zer	הנזר	
-	ve·et	ואת	
presented him with the Testimony	ha·e·dut	העדות	
and proclaimed him king	vay·yam·li·khu	וימלכו	
-	o·to	אתו	
They anointed him	vay·yim·sha·chu·hu	וימשחהו	
and [the people] clapped	vay·yak·ku	ויכו	
their hands	khaph	כף	
and declared	vay·yo·me·ru	ויאמרו	
“ Long live	ye·chee	יחי	
the king ! ”	ham·me·lekh	המלך׃	
heard	vat·tish·ma	ותשמע	2 Kings 11:13
When Athaliah	a·tal·yah	עתליה	
-	et	את	
the noise	qo·wl	קול	
from the guards	ha·ra·tseen	הרצין	
[and] the people	ha·am	העם	
she went out	vat·ta·vo	ותבא	
to	el	אל	
the people	ha·am	העם	
in the house	bet	בית	
of the LORD	YHVH	יהוה	
And she looked out	vat·te·re	ותרא	2 Kings 11:14
and saw	ve·hin·neh	והנה	

the king	ham·me·lekh		
standing	o·med	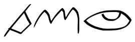	
by	al		
the pillar	ha·am·mud		
according to the custom	kam·mish·pat		
The officers	ve·has·sa·reem	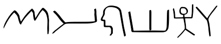	
and trumpeters	ve·ha·cha·tso·tse·ro·wt		
were beside	el		
the king	ham·me·lekh		
and all	ve·khal		
the people	am		
of the land	ha·a·rets		
were rejoicing	sa·me·ach		
and blowing	ve·to·qe·a	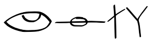	
trumpets	ba·cha·tso·tse·ro·wt		
tore	vat·tiq·ra	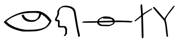	
Then Athaliah	a·tal·yah	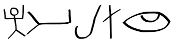	
-	et		
her clothes	be·ga·de·ha		
and screamed	vat·tiq·ra	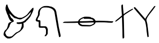	
“ Treason !	qe·sher	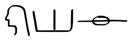	
Treason ! ”	qa·sher		
ordered	vay·tsaw	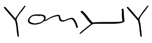	2 Kings 11:15
And Jehoiada	ye·ho·w·ya·da	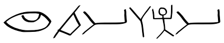	
the priest	hak·ko·hen		
-	et		
the commanders	sa·re	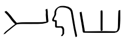	

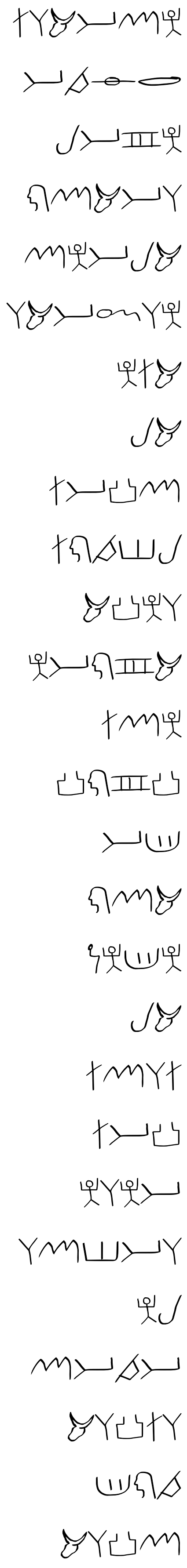

of hundreds	ham·mē·ʾot	
in charge of	pe·qu·de	
the army	ha·cha·yil	
	vay·yo·mer	
	a·le·hem	
“ Bring her out	ho·w·tsee·u	
-	o·tah	
-	el	
	mib·bet	
between the ranks	las·se·de·rot	
anyone who follows	ve·hab·ba	
her ”	a·cha·re·ha	
and put to	ha·met	
the sword	be·cha·rev	
For	kee	
had said	a·mar	
the priest	hak·ko·hen	
“ She must not	al	
be put to death	tu·mat	
in the house	bet	
of the LORD ”	YHVH	
So they seized	vay·ya·si·mu	2 Kings 11:16
	lah	
[Athaliah]	ya·da·yim	
as she reached	vat·ta·vo·w	
	de·rekh	
entrance	me·vo·w	

the horses’	has·su·seem		
	bet	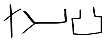	
to the palace grounds	ham·me·lekh		
she was put to death	vat·tu·mat		
and there	sham		
made	vay·yikh·rot	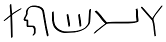	2 Kings 11:17
Then Jehoiada	ye·ho·w·ya·da	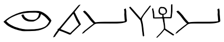	
-	et		
a covenant	hab·be·reet	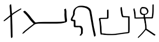	
between	ben	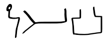	
the LORD	YHVH		
and	u·ven	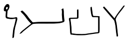	
the king	ham·me·lekh		
	u·ven	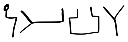	
and the people	ha·am		
that they would be	lih·yo·wt	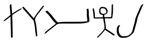	
people	le·am		
the LORD’s	la·YHVH	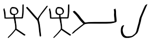	
He also [made a covenant] between	u·ven	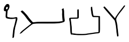	
the king	ham·me·lekh		
and	u·ven	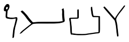	
the people	ha·am		
went	vay·ya·vo·u	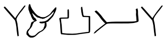	2 Kings 11:18
So all	khal		
the people	am		
of the land	ha·a·rets		

to the temple	bet	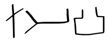	
of Baal	hab·ba·al		
and tore it down	vay·yit·te·tsu·hu		
-	et		
They smashed the altars	miz·be·cho·to	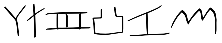	
-	ve·et		
and idols	tse·la·maw		
to pieces	shib·be·ru		
	he·tev	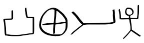	
-	ve·et		
Mattan	mat·tan		
the priest	ko·hen		
of Baal	hab·ba·al		
and they killed	ha·re·gu		
in front of	liph·ne		
the altars	ham·miz·be·cho·wt	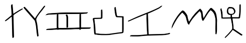	
posted	vay·ya·sem		
And Jehoiada the priest	hak·ko·hen		
guards	pe·qud·do·wt	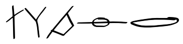	
for	al		
the house	bet	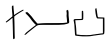	
of the LORD	YHVH		
He took with him	vay·yiq·qach	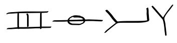	2 Kings 11:19
-	et		
the commanders	sa·re	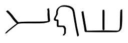	
of hundreds	ham·me·o·wt		
-	ve·et		

the Carites	hak·ka·ree	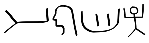	
-	ve·et		
the guards	ha·ra·tseem		
-	ve·et		
and all	kal	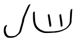	
the people	am		
of the land	ha·a·rets		
and they brought	vay·yo·ree·du	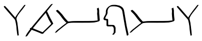	
-	et		
the king {down}	ham·me·lekh		
from the house	mib·bet	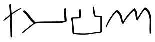	
of the LORD	YHVH		
and entered	vay·ya·vo·w·u		
by way	de·rekh		
of the Gate	sha·ʿar		
of the Guards	ha·ra·tseem		
palace	bet	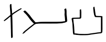	
the royal	ham·me·lekh		
Then [Joash] took his seat	vay·ye·shev		
on	al		
throne	kis·se		
the royal	ham·me·la·kheem		
rejoiced	vay·yis·mach		2 Kings 11:20
and all	kal	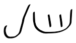	
the people	am		
of the land	ha·a·rets		
And the city	ve·ha·eer		

was quiet	sha·qa·tah	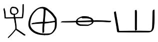	
-	ve·et		
because Athaliah	a·tal·ya·hu	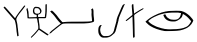	
had been put to	he·mee·tu	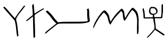	
the sword	va·che·rev	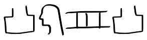	
palace	bet	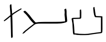	
at the royal	mɛ·lɛkh	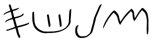	
years old	ben		2 Kings 11:21
[was] seven	she·va		
	sha·neem	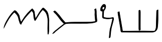	
Joash	ye·ho·w·ash		
when he became king	be·ma·le·kho	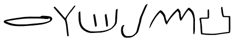	
year	bish·nat		2 Kings 12:1
In the seventh	she·va		
of Jehu	le·ye·hu	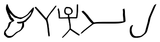	
became king	ma·lakh	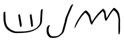	
Joash	ye·ho·w·ash		
forty	ve·ar·ba·eem		
years	sha·nah	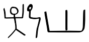	
and he reigned	ma·lakh	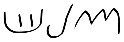	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother’s	im·mo	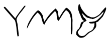	
was Zibiah	tsiv·yah	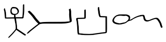	
she was from	mib·be·er		
Beersheba	sha·va		
did	vay·ya·as		2 Kings 12:2

And Joash	ye·ho·w·ash		
[what was] right	hay·ya·shar	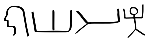	
in the eyes	be·e·ne	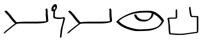	
of the LORD	YHVH		
all	kal		
the days	ya·maw		
-	a·sher		
he was instructed	ho·w·ra·hu	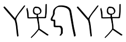	
by Jehoiada	ye·ho·w·ya·da	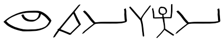	
the priest	hak·ko·hen		
Nevertheless	raq	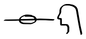	2 Kings 12:3
the high places	hab·ba·mo·wt		
were not	lo		
removed	sa·ru		
continued	o·wd		
the people	ha·am		
sacrificing	me·zab·be·cheem	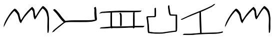	
and burning incense	u·me·qat·te·reem		
[there]	bab·ba·mo·wt	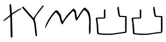	
said	vay·yo·mer		2 Kings 12:4
Then Joash	ye·ho·w·ash		
to	el		
the priests	hak·ko·ha·neem	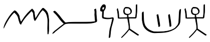	
“ [Collect] all	kol	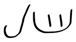	
the money	ke·seph		
as sacred gifts	haq·qo·da·sheem		
-	a·sher		

brought	yu·va		
into the house	vet	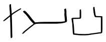	
of the LORD —	YHVH		
money	ke·seph		
the census	o·w·ver		
	eesh	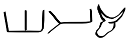	
the money	ke·seph		
from vows	naph·sho·wt	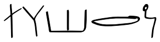	
	er·ko		
[and]	kal		
the money	ke·seph		
-	a·sher		
voluntarily	ya·a·leh		
	al		
	lev	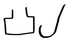	
	eesh	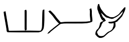	
brought	le·ha·vee	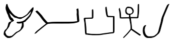	
into the house	bet	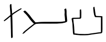	
of the LORD	YHVH		
receive [it]	yiq·chu	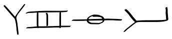	2 Kings 12:5
	la·hem		
priest	hak·ko·ha·neem	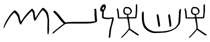	
Let every	eesh	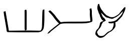	
	me·et		
from his constituency	mak·ka·ro		
and let it be used	ve·hem	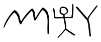	
to repair	ye·chaz·ze·qu	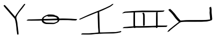	

-	et	
any damage	be·deq	
in the temple	hab·ba·yit	
	le·khol	
	a·sher	
found	yim·ma·tse	
”	sham	
	ba·deq	
however	vay·hee	2 Kings 12:6
year	bish·nat	
By the twenty-third	es·reem	
	ve·sha·losh	
	sha·nah	
of the reign	lam·me·lekh	
of Joash	ye·ho·w·ash	
had not yet	lo	
repaired	chiz·ze·qu	
the priests	hak·ko·ha·neem	
-	et	
the damage	be·deq	
to the temple	hab·ba·yit	
called	vay·yiq·ra	2 Kings 12:7
So King	ham·me·lekh	
Joash	ye·ho·w·ash	
Jehoiada	lee·ho·w·ya·da	
-	hak·ko·hen	
and the other priests	ve·lak·ko·ha·neem	

and said	vay·yo·mer	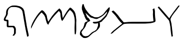	
	a·le·hem	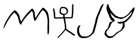	
“ Why	mad·du·a	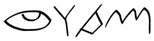	
have you not	e·ne·khem	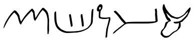	
repaired	me·chaz·ze·qeem	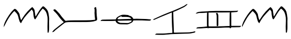	
-	et	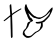	
the damage	be·deq	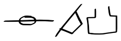	
to the temple ?	hab·ba·yit	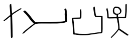	
Now, therefore	ve·at·tah	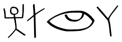	
no more	al	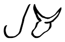	
take	tiq·chu	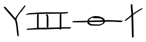	
money	khe·seph	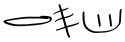	
from	me·et	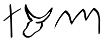	
your constituency	mak·ka·re·khem	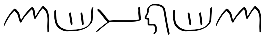	
but	kee	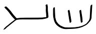	
for the repair	le·ve·deq	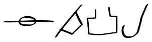	
of the temple ”	hab·ba·yit	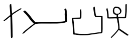	
hand it over	tit·te·nu·hu	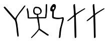	
agreed	vay·ye·o·tu	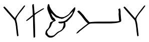	2 Kings 12:8
So the priests	hak·ko·ha·neem	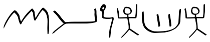	
that they would not	le·vil·tee	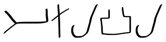	
receive	qe·chat	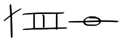	
money	ke·seph	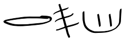	
from	me·et	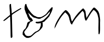	
the people	ha·am	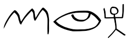	
and that they would not	u·le·vil·tee	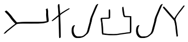	
repair	chaz·zeq	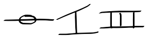	

	et	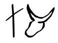	
	be·deq	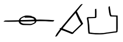	
the temple {themselves}	hab·ba·yit	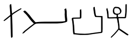	
took	vay·yiq·qach	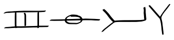	2 Kings 12:9
Then Jehoiada	ye·ho·w·ya·da	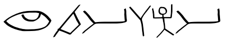	
the priest	hak·ko·hen	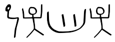	
chest	a·ro·wn	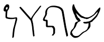	
a	e·chad	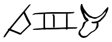	
bored	vay·yiq·qov	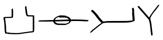	
a hole	chor	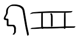	
in its lid	be·dal·to	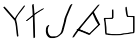	
and set	vay·yit·ten	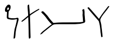	
-	o·to	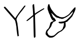	
it beside	e·tsel	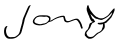	
the altar	ham·miz·be·ach	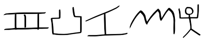	
on the right side	bay·ya·mīn	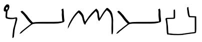	
enters	be·vo·w	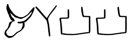	
as one	eesh	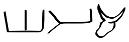	
the house	bet	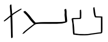	
of the LORD	YHVH	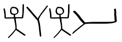	
put	ve·na·te·nu	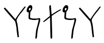	
There	sham·mah	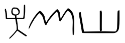	
the priests	hak·ko·ha·neem	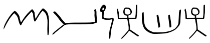	
who guarded	sho·me·re	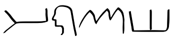	
the threshold	has·saph	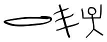	
-	et	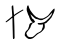	
all	kal	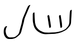	

the money	hak·ke·seph		
brought	ham·mu·va		
into the house	vet	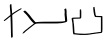	
of the LORD	YHVH		
-	vay·hee	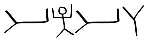	2 Kings 12:10
Whenever they saw	kir·o·w·tam		
that	kee	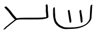	
[there was] a large amount	rav	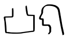	
of money	hak·ke·seph		
in the chest	ba·a·ro·wn		
would go up	vay·ya·al	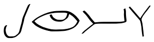	
scribe	so·pher		
the royal	ham·me·lekh		
priest	ve·hak·ko·hen		
and the high	hag·ga·do·wl		
and tie it up in bags	vay·ya·tsu·ru		
count	vay·yim·nu	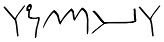	
-	et		
the money	hak·ke·seph		
brought	han·nim·tsa		
into the house	vet	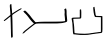	
of the LORD	YHVH		
Then they would put	ve·na·te·nu	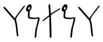	2 Kings 12:11
-	et		
money	hak·ke·seph		
the counted	ham·tuk·kan		
into	al		

the hands	yad	
of those who	o·se	
the work	ham·me·la·khah	
supervised	hap·pe·qu·dīm	
on the house	bet	
of the LORD	YHVH	
who in turn would pay	vay·yo·w·tsee·u·hu	
the carpenters	le·cha·ra·she	
	ha·ets	
builders	ve·lab·bo·neem	
those doing the work	ha·o·seem	
-	bet	
- —	YHVH	
masons	ve·lag·go·de·reem	2 Kings 12:12
and stonecutters	u·le·cho·tse·ve	
	ha·e·ven	
They also purchased	ve·liq·no·wt	
timber	e·tseem	
stone	ve·av·ne	
and dressed	mach·tsev	
to repair	le·chaz·zeq	
-	et	
the damage	be·deq	
to the house	bet	
of the LORD	YHVH	
the other expenses	u·le·khol	
-	a·sher	

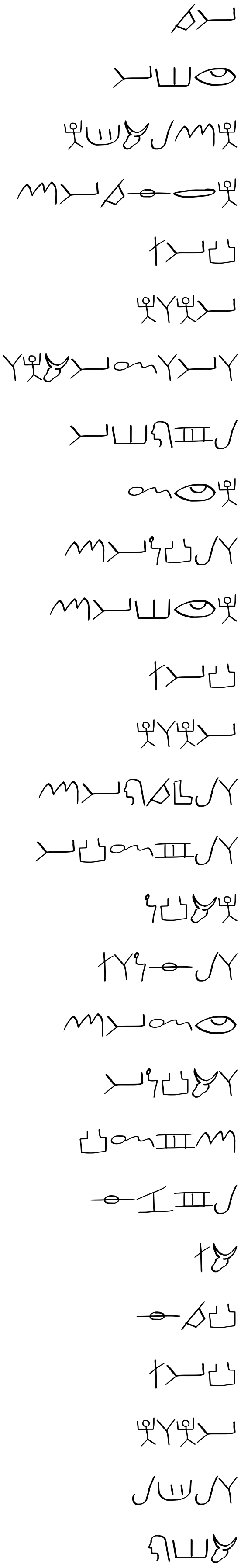

and they paid	ye·tse	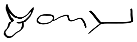	
	al	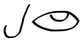	
of the temple	hab·ba·yit	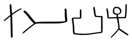	
repairs	le·cha·ze·qah	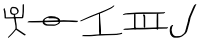	
However	akh	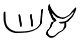	2 Kings 12:13
was not [used for]	lo	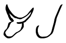	
making	ye·a·seh	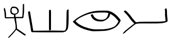	
for the house	bet	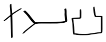	
of the LORD	YHVH	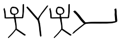	
basins	sip·po·wt	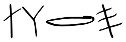	
silver	ke·seph	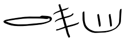	
wick trimmers	me·zam·me·ro·wt	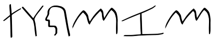	
sprinkling bowls	miz·ra·qo·wt	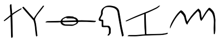	
trumpets	cha·tso·tse·ro·wt	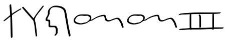	
or any	kal	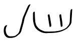	
articles	ke·lee	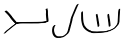	
of gold	za·hav	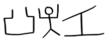	
	u·khe·lee	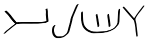	
or silver	kha·seph	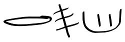	
-	min	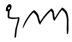	
the money	hak·ke·seph	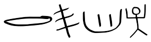	
brought	ham·mu·va	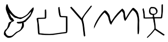	
into the house	vet	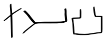	
of the LORD	YHVH	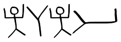	
Instead	kee	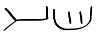	2 Kings 12:14
to those doing	le·o·se	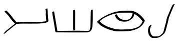	
the work	ham·me·la·khah	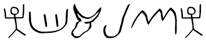	

it was paid	yit·te·nu·hu	𐤉𐤕𐤍𐤄𐤅	
they repaired	ve·chiz·ze·qu	𐤅𐤇𐤆𐤒𐤅	
and with it	vo	𐤁𐤅	
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
No	ve·lo	𐤅𐤋𐤀	2 Kings 12:15
accounting was required	ye·chash·she·vu	𐤉𐤇𐤔𐤁𐤅	
	et	𐤀𐤕	
from the men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
to pay	yit·te·nu	𐤉𐤕𐤍𐤅	
-	et	𐤀𐤕	
received the money	hak·ke·seph	𐤄𐤊𐤎𐤐	
	al	𐤏𐤋	
	ya·dam	𐤉𐤃𐤌	
	la·tet	𐤋𐤕𐤕	
the workmen	le·o·se	𐤋𐤏𐤔𐤉	
	ham·me·la·khah	𐤄𐤌𐤋𐤀𐤊𐤄	
because	kee	𐤊𐤉	
with integrity	ve·e·mu·nah	𐤁𐤀𐤌𐤍𐤄	
they	hem	𐤄𐤌	
acted	o·seem	𐤏𐤔𐤉𐤌	
The money	ke·seph	𐤊𐤎𐤐	2 Kings 12:16
from the guilt offerings	a·sham	𐤀𐤔𐤌	
	ve·khe·seph	𐤅𐤊𐤎𐤐	
and sin offerings	chat·ta·o·wt	𐤇𐤈𐤀𐤅𐤕	

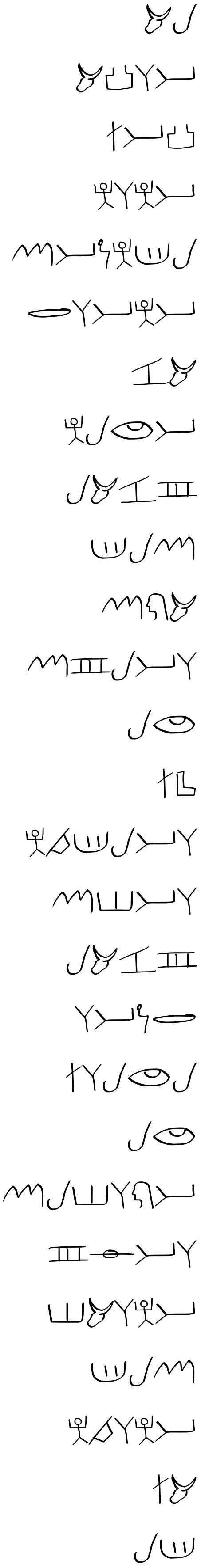

was not	lo	
brought	yu·va	
into the house	bet	
of the LORD	YHVH	
the priests	lak·ko·ha·neem	
it belonged to	yih·yu	
At that time	az	2 Kings 12:17
marched up	ya·a·leh	
Hazael	cha·za·el	
king	me·lekh	
of Aram	a·ram	
and fought	vay·yil·la·chem	
against	al	
Gath	gat	
and captured it	vay·yil·ke·dah	
decided	vay·ya·sem	
Then he	cha·za·el	
	pa·naw	
to attack	la·a·lo·wt	
	al	
Jerusalem	ye·ru·sha·lim	
took	vay·yiq·qach	2 Kings 12:18
Joash	ye·ho·w·ash	
So King	me·lekh	
of Judah	ye·hu·dah	
-	et	
all	kal	

the sacred objects	haq·qo·da·sheem	𐤄𐤒𐤃𐤔𐤉𐤌
-	a·sher	𐤀𐤔𐤓
dedicated	hiq·dee·shu	𐤄𐤒𐤃𐤉𐤔𐤅
Jehoshaphat	ye·ho·wo·sha·phat	𐤉𐤄𐤅𐤔𐤐𐤈
Jehoram	vee·ho·w·ram	𐤅𐤉𐤄𐤅𐤓𐤌
and Ahaziah	va·a·chaz·ya·hu	𐤅𐤀𐤇𐤆𐤉𐤄𐤅
by his fathers —	a·vo·taw	𐤀𐤁𐤕𐤉𐤅
the kings	mal·khe	𐤌𐤋𐤊𐤉
of Judah —	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄
along with	ve·et	𐤅𐤀𐤕
his own consecrated items	qo·da·shaw	𐤒𐤃𐤔𐤉𐤅
-	ve·et	𐤅𐤀𐤕
and all	kal	𐤊𐤋
the gold	haz·za·hav	𐤄𐤆𐤄𐤁
found	han·nim·tsa	𐤄𐤍𐤌𐤑𐤀
in the treasuries	be·o·tse·ro·wt	𐤁𐤀𐤑𐤓𐤅𐤕
of the house	bet	𐤁𐤉𐤕
of the LORD	YHVH	𐤉𐤄𐤅𐤄
palace	u·vet	𐤅𐤁𐤉𐤕
and the royal	ham·me·lekh	𐤄𐤌𐤋𐤊
and he sent them	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇
to Hazael	la·cha·za·el	𐤋𐤇𐤆𐤀𐤋
king	me·lekh	𐤌𐤋𐤊
of Aram	a·ram	𐤀𐤓𐤌
So [Hazael] withdrew	vay·ya·al	𐤅𐤉𐤏𐤋
from	me·al	𐤌𐤏𐤋
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌

As for the rest	ve·ye·ter	ויתר	2 Kings 12:19
of the acts	div·re	דברי	
of Joash	yo·w·ash	יואש	
along with all	ve·khal	וכל	
his accomplishments	a·sher	אשר	
	a·sah	עשה	
	ha·lo·w	הלוא	
	hem	הם	
are they not written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	
of Judah ?	ye·hu·dah	יהודה	
rose up	vay·ya·qu·mu	ויקמו	2 Kings 12:20
And the servants [of Joash]	a·va·daw	עבדיו	
and formed	vay·yiq·she·ru	ויקשרו	
a conspiracy	qa·sher	קשר	
and killed	vay·yak·ku	ויכו	
-	et	את	
[him]	yo·w·ash	יואש	
	bet	בית	
at Beth-millo	mil·lo	מלא	
on the road down	hay·yo·w·red	היורד	
to Silla	sil·la	סלא	
Jozabad	ve·yo·w·za·vad	ויוזבד	2 Kings 12:21

son	be·no·shi	
of Shimeath	me·at	
and Jehozabad	vee·ho·w·za·vad	
son	ben	
of Shomer	sho·mer	
His servants	a·va·daw	
struck him down	hik·ku·hu	
and he died	vay·ya·mot	
And they buried	vay·yiq·be·ru	
him	o·to	
with	im	
his fathers	a·vo·taw	
in the City	be·eer	
of David	da·wid	
reigned	vay·yim·lokh	
Amaziah	a·mats·yah	
and his son	ve·no	
in his place	tach·taw	
year	bish·nat	2 Kings 13:1
In the twenty-third	es·reem	
	ve·sha·losh	
	sha·nah	
of Joash	le·yo·w·ash	
son	ben	
of Ahaziah	a·chaz·ya·hu	
of the reign	me·lekh	
over Judah	ye·hu·dah	

became king	ma·lakh	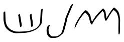	
Jehoahaz	ye·ho·w·a·chaz		
son	ben		
of Jehu	ye·hu		
of	al		
Israel	yis·ra·el	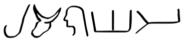	
[and he reigned] in Samaria	be·sho·me·ro·wn		
seventeen	she·va		
	es·reh		
years	sha·nah	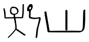	
And he did	vay·ya·as		2 Kings 13:2
evil	ha·ra		
in the sight	be·e·ne	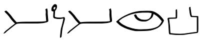	
of the LORD	YHVH		
and followed	vay·ye·lekh	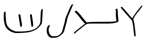	
	a·char	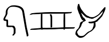	
the sins	chat·tot	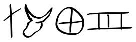	
Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
that	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	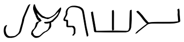	
he did not	lo		
turn away	sar		
from them	mim·men·nah	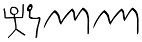	

burned	vay·yi·char	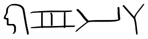	2 Kings 13:3
So the anger	aph		
of the LORD	YHVH		
against Israel	be·yis·ra·el	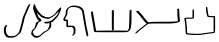	
and He delivered them	vay·yit·te·nem	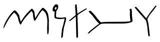	
into the hands	be·yad	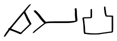	
of Hazael	cha·za·el		
king	me·lekh	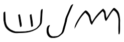	
of Aram	a·ram		
	u·ve·yad	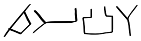	
	ben		
Ben-hadad	ha·dad	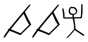	
son	ben		
and his	cha·za·el		
continually	kal		
	hay·ya·meem		
sought	vay·chal	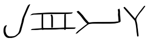	2 Kings 13:4
Then Jehoahaz	ye·ho·w·a·chaz		
-	et		
the favor	pe·ne	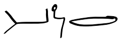	
of the LORD	YHVH		
listened	vay·yish·ma		
to him	e·law	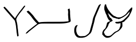	
and the LORD	YHVH		
because	kee	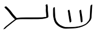	
He saw	ra·ah		
-	et		

the oppression	la·chats		
on Israel	yis·ra·el	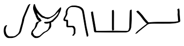	
	kee	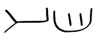	
had inflicted	la·chats		
-	o·tam		
that the king	me·lekh	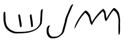	
of Aram	a·ram		
gave	vay·yit·ten	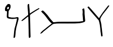	2 Kings 13:5
So the LORD	YHVH	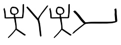	
Israel	le·yis·ra·el		
a deliverer	mo·wo·shee·a	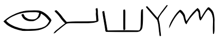	
and they escaped	vay·ye·tse·u	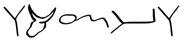	
	mit·ta·chat		
the power	yad	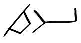	
of the Arameans	a·ram		
lived	vay·ye·she·vu	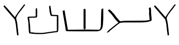	
Then the people	ve·ne	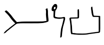	
of Israel	yis·ra·el	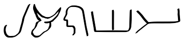	
in their own homes	be·a·ho·le·hem	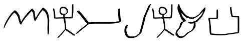	
as they had before	kit·mo·wl	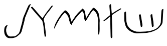	
	shil·sho·wm		
Nevertheless	akh		2 Kings 13:6
they did not	lo		
turn away	sa·ru		
from the sins	me·chat·to·wt		
the house	bet	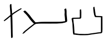	
of Jeroboam	ya·ra·ve·am		

that	a·sher		
to commit	hɛ·chĕ·tī		
-	et		
had caused Israel	yis·ra·el		
	bah		
[but] they continued to walk in them	ha·lakh		
even	ve·gam		
The Asherah [pole]	ha·a·she·rah		
remained standing	a·me·dah		
in Samaria	be·sho·me·ro·wn		
	kee		2 Kings 13:7
had no	lo		
left	hish·eer		
Jehoahaz	lee·ho·w·a·chaz		
army	am		
except	kee		
	im		
fifty	cha·mish·sheem		
horsemen	pa·ra·sheem		
ten	va·a·sa·rah		
chariots	re·khev		
and ten	va·a·se·ret		
thousand	a·la·pheem		
foot soldiers	rag·lee		
because	kee		
had destroyed them	ib·be·dam		

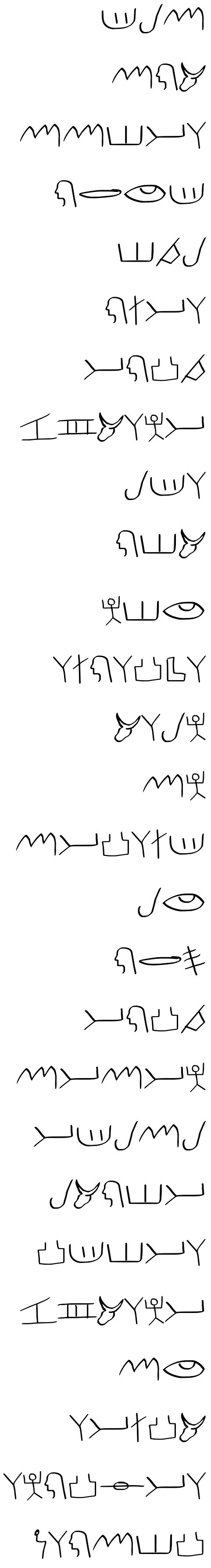

the king	me·lekh	
of Aram	a·ram	
and made them	vay·si·mem	
like the dust	ke·a·phar	
at threshing	la·dush	
As for the rest	ve·ye·ter	2 Kings 13:8
of the acts	div·re	
of Jehoahaz	ye·ho·w·a·chaz	
along with all	ve·khal	
his accomplishments	a·sher	
	a·sah	
and his might	u·ge·vu·ra·to	
	ha·lo·w	
	hem	
are they not written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Israel ?	yis·ra·el	
rested	vay·yish·kav	2 Kings 13:9
And Jehoahaz	ye·ho·w·a·chaz	
with	im	
his fathers	a·vo·taw	
and was buried	vay·yiq·be·ru·hu	
in Samaria	be·sho·me·ro·wn	

reigned	vay·yim·lokh		
Jehoash	yo·w·ash		
And his son	be·no	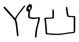	
in his place	tach·taw	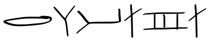	
year	bish·nat		2 Kings 13:10
In the thirty-seventh	she·lo·sheem	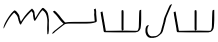	
	va·she·va	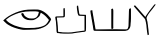	
	sha·nah	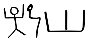	
of Joash	le·yo·w·ash		
of the reign	me·lekh	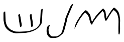	
over Judah	ye·hu·dah	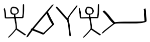	
became king	ma·lakh	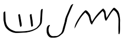	
Jehoash	ye·ho·w·ash		
son	ben		
of Jehoahaz	ye·ho·w·a·chaz		
of	al		
Israel	yis·ra·el	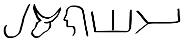	
in Samaria	be·sho·me·ro·wn		
[and he reigned] sixteen	shesh		
	es·reh		
years	sha·nah	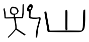	
And he did	vay·ya·a·seh		2 Kings 13:11
evil	ha·ra		
in the sight	be·e·ne	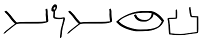	
of the LORD	YHVH		
and did not	lo		
turn away	sar		

from all	mik·kal	
the sins	chat·to·wt	
Jeroboam	ya·ra·ve·am	
son	ben	
of Nebat	ne·vat	
that	a·sher	
to commit	he·che·tee	
-	et	
had caused Israel	yis·ra·el	
	bah	
but he walked in them	ha·lakh	
As for the rest	ve·ye·ter	2 Kings 13:12
of the acts	div·re	
of Jehoash	yo·w·ash	
along with all	ve·khal	
his accomplishments	a·sher	
	a·sah	
and his might	u·ge·vu·ra·to	
-	a·sher	
including his war	nil·cham	
against	im	
Amaziah	a·mats·yah	
king	me·lekh	
of Judah	ye·hu·dah	
not	ha·lo·w	
are they	hem	
written	ke·tu·veem	

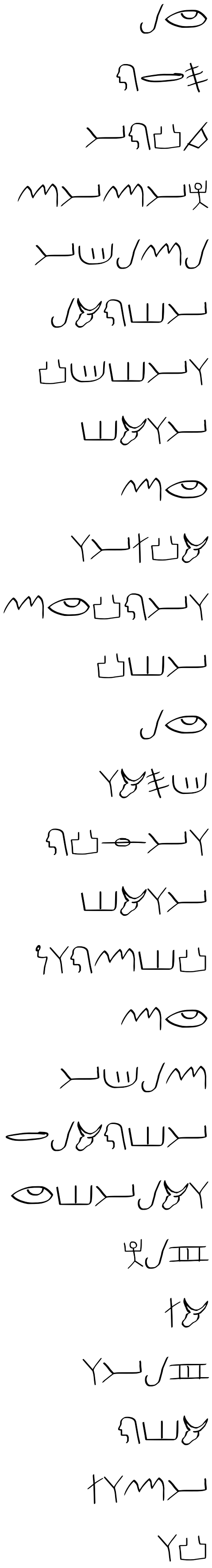

in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Israel ?	yis·ra·el	
rested	vay·yish·kav	2 Kings 13:13
And Jehoash	yo·w·ash	
with	im	
his fathers	a·vo·taw	
and Jeroboam	ve·ya·ra·ve·am	
succeeded him	ya·shav	
on	al	
the throne	kis·o	
was buried	vay·yiq·qa·ver	
Jehoash	yo·w·ash	
in Samaria	be·sho·me·ro·wn	
with	im	
the kings	mal·khe	
of Israel	yis·ra·el	
When Elisha	ve·e·lee·sha	2 Kings 13:14
had fallen sick	cha·lah	
-	et	
with the illness	cha·le·yo	
from which	a·sher	
he would die	ya·mut	
	bo	

came down	vay·ye·red	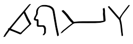	
to him	e·law	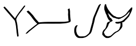	
Jehoash	yo·w·ash		
king	me·lekh	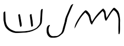	
of Israel	yis·ra·el	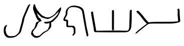	
and wept	vay·ye·vek	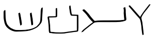	
over	al		
him	pa·naw	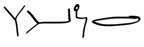	
saying	vay·yo·mar		
“ My father	a·vee		
my father	a·vee		
the chariots	re·khev		
of Israel ! ”	yis·ra·el	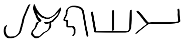	
and horsemen	u·pha·ra·shaw	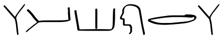	
told	vay·yo·mer		2 Kings 13:15
him	lo	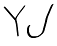	
Elisha	e·lee·sha	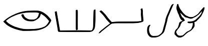	
“ Take	qach	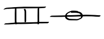	
a bow	qe·shet	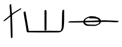	
and some arrows ”	ve·chits·tseem		
So [Jehoash] took	vay·yiq·qach	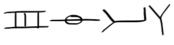	
	e·law	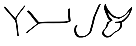	
a bow	qe·shet	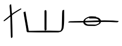	
and some arrows	ve·chits·tseem		
Then Elisha said	vay·yo·mer		2 Kings 13:16
to the king	le·me·lekh		
of Israel	yis·ra·el	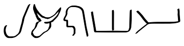	

“ Put	har·kev		
your hand	ya·de·kha		
on	al		
the bow ”	haq·qe·shet		
So the king put	vay·yar·kev		
his hand on [the bow]	ya·do	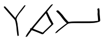	
put	vay·ya·sem		
and Elisha	e·lee·sha	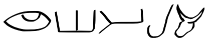	
his hands	ya·daw		
on	al		
hands	ye·de	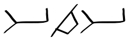	
the king’s	ham·me·lekh		
said Elisha	vay·yo·mer		2 Kings 13:17
“ Open	pe·tach	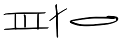	
window ”	ha·chal·lo·wn	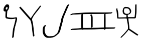	
the east	qe·de·mah		
So he opened [it]	vay·yiph·tach		
said	vay·yo·mer		
and Elisha	e·lee·sha	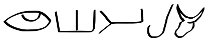	
“ Shoot ! ”	ye·reh		
So he shot	vay·yo·wr	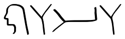	
And Elisha declared :	vay·yo·mer		
arrow	chets	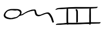	
of victory	te·shu·ah		
“ This is the LORD’s	la·YHVH	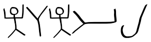	
the arrow	ve·chets	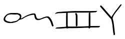	
of victory	te·shu·ah		

over Aram	va·a·ram	𐤁𐤀𐤓𐤌	
for you shall strike	ve·hik·kee·ta	𐤅𐤄𐤊𐤉𐤕	
-	et	𐤀𐤕	
the Arameans	a·ram	𐤀𐤓𐤌	
in Aphek	ba·a·pheq	𐤁𐤀𐤐𐤒	
until	ad	𐤏𐤃	
you have put an end to them ”	kal·leh	𐤊𐤋𐤄	
Then Elisha said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 13:18
“ Take	qach	𐤒𐤇	
the arrows ! ”	ha·chits·tseem	𐤄𐤇𐤑𐤉𐤌	
So he took [them]	vay·yiq·qach	𐤅𐤉𐤒𐤇	
and Elisha said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to the king	le·me·lekh	𐤋𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ Strike	hakh	𐤄𐤊	
the ground ! ”	ar·tsah	𐤀𐤓𐤑𐤄	
So he struck	vay·yakh	𐤅𐤉𐤊	
the ground three	sha·losh	𐤔𐤋𐤔	
times	pe·a·meem	𐤐𐤏𐤌𐤉𐤌	
and stopped	vay·ya·a·mod	𐤅𐤉𐤏𐤌𐤃	
was angry	vay·yiq·tsoph	𐤅𐤉𐤒𐤑𐤐	2 Kings 13:19
with him	a·law	𐤏𐤋𐤉𐤅	
But the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ You should have struck	le·hak·ko·wt	𐤋𐤄𐤊𐤅𐤕	
the ground five	cha·mesh	𐤇𐤌𐤔	

or	o		
six	shesh		
times	pe·a·meem		
Then	az		
you would have struck down	hik·kee·ta	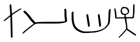	
-	et		
Aram	a·ram		
until	ad		
you had put an end to it	kal·leh	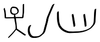	
But now	ve·at·tah		
[only] three	sha·losh	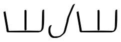	
times ”	pe·a·meem		
you will strike down	tak·keh		
-	et		
Aram	a·ram	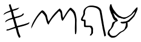	
died	vay·ya·mat	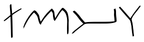	2 Kings 13:20
And Elisha	e·lee·sha	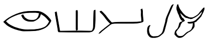	
and was buried	vay·yiq·be·ru·hu	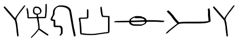	
raiders	u·ge·du·de		
Now the Moabite	mo·w·av		
used to come	ya·vo·u		
into the land	va·a·rets		
every spring	ba		
	sha·nah	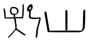	
Once	vay·hee	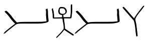	2 Kings 13:21
as the Israelites	hem	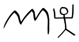	
were burying	qo·ve·reem		

a man	eesh	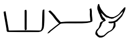	
suddenly	ve·hin·neh	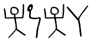	
they saw	ra·u	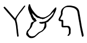	
-	et	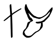	
a band [of raiders]	hag·ge·dud	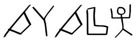	
so they threw	vay·yash·lee·khu	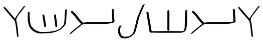	
-	et	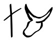	
the man's body	ha·eesh	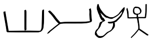	
tomb	be·qe·ver	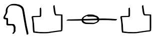	
into Elisha's	e·lee·sha	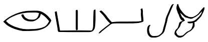	
	vay·ye·lekh	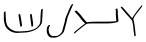	
And as soon as [his body] touched	vay·yig·ga	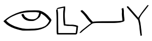	
the man	ha·eesh	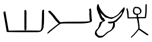	
the bones	be·ats·mo·wt	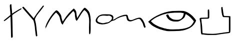	
of Elisha	e·lee·sha	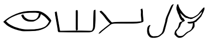	
was revived	vay·chee	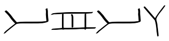	
and stood	vay·ya·qam	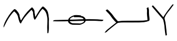	
up on	al	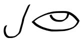	
his feet	rag·law	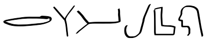	
And Hazael	va·cha·za·el	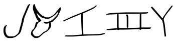	2 Kings 13:22
king	me·lekh	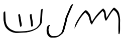	
of Aram	a·ram	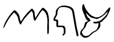	
oppressed	la·chats	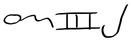	
-	et	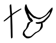	
Israel	yis·ra·el	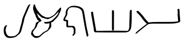	
throughout	kol	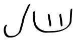	
the reign	ye·me	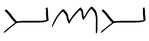	

of Jehoahaz	ye·ho·w·a·chaz	יהואחז	
was gracious	vay·ya·chan	ויחן	2 Kings 13:23
But the LORD	YHVH	יהוה	
to [Israel]	o·tam	אתם	
and had compassion on them	vay·ra·cha·mem	וירחמם	
and He turned	vay·yi·phen	ויפן	
toward them	a·le·hem	אליהם	
because of	le·ma·an	למען	
His covenant	be·ree·to	בריתו	
with	et	את	
Abraham	av·ra·ham	אברהם	
Isaac	yits·chaq	יצחק	
and Jacob	ve·ya·a·qov	ויעקב	
	ve·lo	ולא	
[the LORD] has been unwilling	a·vah	אבה	
to destroy them	hash·chee·tam	השחיתם	
or	ve·lo	ולא	
cast them	hish·lee·kham	השליכם	
from	me·al	מעל	
His presence	pa·naw	פניו	
And to	ad	עד	
this day	at·tah	עתה	
died	vay·ya·mat	וימת	2 Kings 13:24
When Hazael	cha·za·el	חזאל	
king	me·lekh	מלך	
of Aram	a·ram	ארם	
reigned	vay·yim·lokh	וימלך	

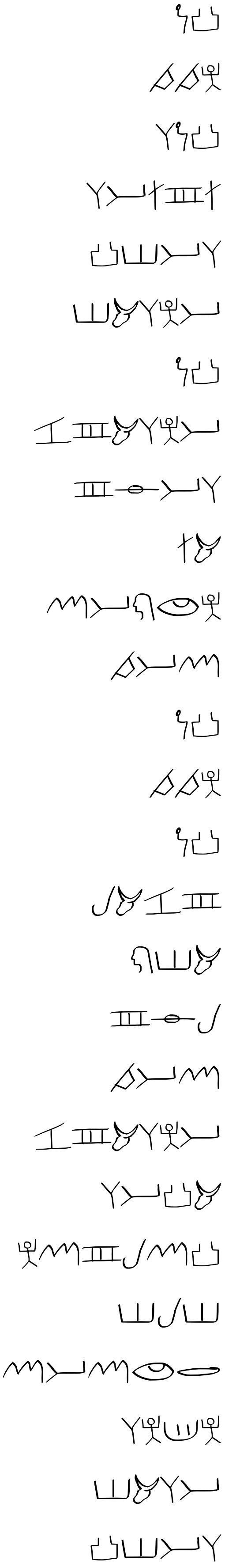

	ben	
Ben-hadad	ha·dad	
his son	be·no	
in his place	tach·taw	
back	vay·ya·shav	2 Kings 13:25
Then Jehoash	ye·ho·w·ash	
son	ben	
of Jehoahaz	ye·ho·w·a·chaz	
took	vay·yiq·qach	
-	et	
the cities	he·a·reem	
from	mee·yad	
	ben	
Ben-hadad	ha·dad	
son	ben	
of Hazael	cha·za·el	
that	a·sher	
Hazael had taken	la·qach	
from	mee·yad	
Jehoahaz	ye·ho·w·a·chaz	
his father	a·vee	
in battle	bam·mil·cha·mah	
Ben-hadad three	sha·losh	
times	pe·a·meem	
defeated	hik·ka·hu	
Jehoash	yo·w·ash	
and so recovered	vay·ya·shev	

-	et	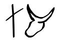	
the cities	a·re	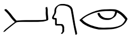	
of Israel	yis·ra·el	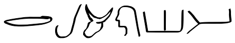	
year	bish·nat	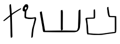	2 Kings 14:1
In the second	she·ta·yim	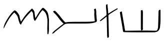	
of Jehoash	le·yo·w·ash	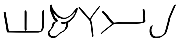	
son	ben	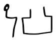	
of Jehoahaz	yo·w·a·chaz	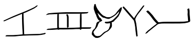	
of the reign	me·lekh	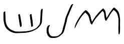	
over Israel	yis·ra·el	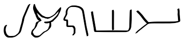	
became king	ma·lakh	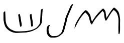	
Amaziah	a·mats·ya·hu	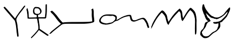	
son	ben	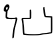	
of Joash	yo·w·ash	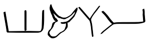	
	me·lekh	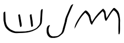	
of Judah	ye·hu·dah	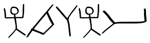	
years old	ben	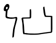	2 Kings 14:2
twenty-five	es·reem	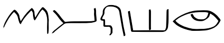	
	ve·cha·mesh	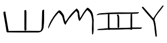	
	sha·nah	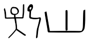	
He was	ha·yah	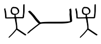	
when he became king	ve·ma·le·kho	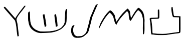	
twenty-nine	ve·es·reem	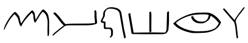	
	va·te·sha	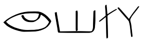	
years	sha·nah	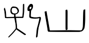	
and he reigned	ma·lakh	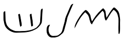	
in Jerusalem	bee·ru·sha·lim	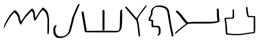	

name	ve·shem	𐤅𐤔𐤌	
His mother’s	im·mo	𐤀𐤌𐤅	
was Jehoaddan	ye·ho·ʿad·dīn	𐤉𐤄𐤅𐤏𐤃𐤉𐤍	
she was from	min	𐤌𐤍	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
And he did	vay·ya·as	𐤅𐤉𐤏𐤔	2 Kings 14:3
[what was] right	hay·ya·shar	𐤄𐤉𐤔𐤓	
in the eyes	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
but	raq	𐤓𐤒	
not	lo	𐤋𐤀	
David {had done}	ke·da·wid	𐤊𐤃𐤅𐤃	
as his father	a·vee	𐤀𐤁𐤉𐤅	
everything	ke·khol	𐤊𐤊𐤋	
as	a·sher	𐤀𐤔𐤓	
He did	a·sah	𐤏𐤔𐤄	
Joash	yo·w·ash	𐤉𐤅𐤀𐤔	
his father	a·vee	𐤀𐤁𐤉𐤅	
had done	a·sah	𐤏𐤔𐤄	
Nevertheless	raq	𐤓𐤒	2 Kings 14:4
the high places	hab·ba·mo·wt	𐤄𐤁𐤌𐤅𐤕	
were not	lo	𐤋𐤀	
taken away	sa·ru	𐤎𐤓𐤅	
continued	o·wd	𐤏𐤅𐤃	
and the people	ha·am	𐤄𐤏𐤌	
sacrificing	me·zab·be·cheem	𐤌𐤆𐤁𐤇𐤉𐤌	
and burning incense	u·me·qat·te·reem	𐤅𐤌𐤒𐤈𐤓𐤉𐤌	

on the high places	bab·ba·mo·wt	בבמות	
-	vay·hee	ויהי	2 Kings 14:5
As soon as	ka·a·sher	כאשר	
was firmly	cha·ze·qah	חזקה	
the kingdom	ham·mam·la·khah	הממלכה	
in his grasp	be·ya·do	בידו	
Amaziah executed	vay·yakh	ויך	
-	et	את	
the servants	a·va·daw	עבדיו	
who had murdered	ham·mak·keem	המכים	
-	et	את	
the king	ham·me·lekh	המלך	
his father	a·vee	אביו	
Yet	ve·et	ואת	2 Kings 14:6
put the sons	be·ne	בני	
of the murderers	ham·mak·keem	המכים	
he did not	lo	לא	
to death	he·meet	המית	
[but acted] according to what is written	kak·ka·tuv	ככתוב	
in the Book	be·se·pher	בספר	
of the Law	to·w·rat	תורת	
of Moses	mo·sheh	משה	
where	a·sher	אשר	
commanded :	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
	le·mor	לאמר	

must not	lo	
be put to death	yu·me·tu	
“ Fathers	a·vo·wt	
for	al	
their children	ba·neem	
and children	u·va·neem	
must not	lo	
be put to death	yu·me·tu	
for	al	
their fathers	a·vo·wt	
	kee	
	im	
each	eesh	
for his own sin ”	be·chet·o	
is to die	ya·mut	
Amaziah	hu	2 Kings 14:7
struck down	hik·kah	
-	et	
Edomites	e·do·wm	
in the Valley of Salt	be·ge	
	ham·mɛ·lach	
10,000 {}	a·se·ret	
	a·la·pheem	
He took	ve·ta·phas	
-	et	
Sela	has·se·la	
in battle	bam·mil·cha·mah	

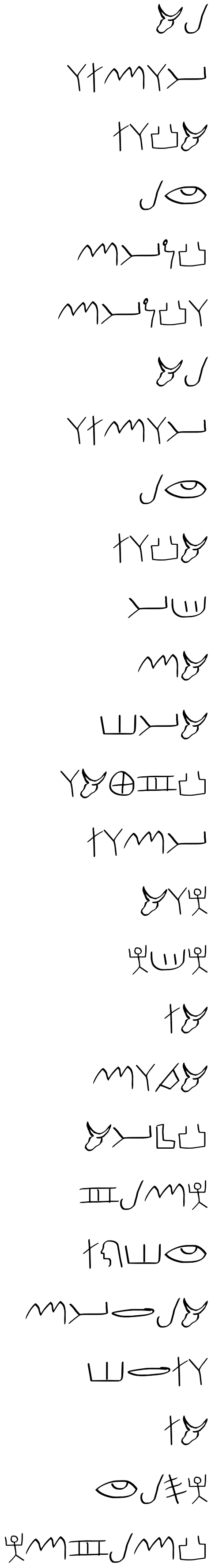

and called	vay·yiq·ra	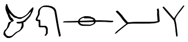	
-	et		
[which is] its name	she·mah		
it Joktheel	ya·qe·te·el	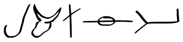	
to	ad		
day	hay·yo·wm	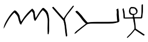	
this very	haz·zeh		
Then	az		2 Kings 14:8
sent	sha·lach	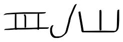	
Amaziah	a·mats·yah		
messengers	mal·a·kheem		
to	el		
Jehoash	ye·ho·w·ash		
son	ben		
of Jehoahaz	ye·ho·w·a·chaz		
the son	ben		
of Jehu	ye·hu		
the king	me·lekh	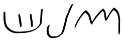	
of Israel	yis·ra·el	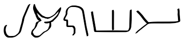	
he said	le·mor		
“ Come	le·khah		
let us meet	nit·ra·eh		
face to face ”	pha·neem	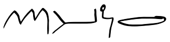	
replied	vay·yish·lach		2 Kings 14:9
But Jehoash	ye·ho·w·ash		
king	me·lekh	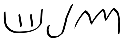	
of Israel	yis·ra·el	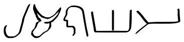	

to	el	
Amaziah	a·mats·ya·hu	
king	me·lekh	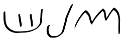
of Judah	ye·hu·dah	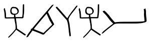
- :	le·mor	
“ A thistle	ha·cho·w·ach	
-	a·sher	
in Lebanon	bal·le·va·no·wn	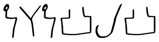
sent	lach	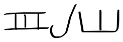
a message to	el	
a cedar	ha·e·rez	
-	a·sher	
in Lebanon	bal·le·va·no·wn	
saying	le·mor	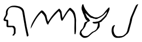
‘ Give	te·nah	
-	et	
your daughter	bit·te·kha	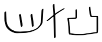
to my son	liv·nee	
in marriage ’	le·ish·shah	
came along	vat·ta·a·vor	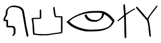
beast	chay·yat	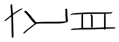
Then a wild	has·sa·deh	
-	a·sher	
in Lebanon	bal·le·va·no·wn	
and trampled	vat·tir·mos	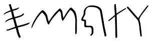
-	et	
the thistle	ha·cho·w·ach	

You have indeed defeated	hak·keh	הכה	2 Kings 14:10
	hik·kee·ta	הכית	
-	et	את	
Edom	e·do·wm	אדום	
has become proud	u·ne·sa·a·kha	ונשאך	
and your heart	lib·be·kha	לבך	
Glory [in that]	hik·ka·ved	הכבד	
and stay	ve·shev	ושב	
at home	be·ve·te·kha	בביתך	
Why	ve·lam·mah	ולמה	
should you stir up	tit·ga·reh	תתגרה	
trouble	be·ra·ah	ברעה	
so that you fall —	ve·na·phal·tah	ונפלתה	
you	at·tah	אתה	
and Judah	vee·hu·dah	ויהודה	
with you ? ”	im·makh	עמך	
would not	ve·lo	ולא	2 Kings 14:11
listen	sha·ma	שמע	
But Amaziah	a·mats·ya·hu	אמציהו	
advanced	vay·ya·al	ויעל	
and Jehoash	ye·ho·w·ash	יהואש	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
faced each other	vay·yit·ra·u	ויתראו	
	pha·neem	פנים	
He	hu	הוא	
Amaziah	va·a·mats·ya·hu	ואמציהו	

and King	me·lekh	
of Judah	ye·hu·dah	
	be·vet	
at Beth-shemesh	she·mesh	
-	a·sher	
in Judah	lee·hu·dah	
was routed	vay·yin·na·geph	2 Kings 14:12
And Judah	ye·hu·dah	
before	liph·ne	
Israel	yis·ra·el	
fled	vay·ya·nu·su	
and every man	eesh	
to his home	le·ʾa·ho·lo	
-	ve·et	2 Kings 14:13
Amaziah	a·mats·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
the son	ben	
Jehoash	ye·ho·w·ash	
the son	ben	
of Ahaziah	a·chaz·ya·hu	
captured	ta·phas	
of Joash	ye·ho·w·ash	
king	me·lekh	
of Israel	yis·ra·el	
	be·vet	
There at Beth-shemesh	sha·mesh	

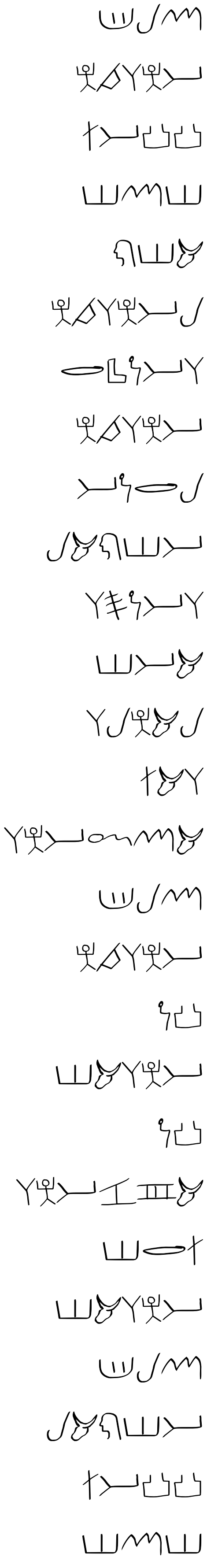

Then Jehoash went	vay·ya·vo·ʾu	
to Jerusalem	ye·ru·sha·lim	
and broke down	vay·yiph·rots	
the wall	be·cho·w·mat	
of Jerusalem	ye·ru·sha·lim	
Gate	be·sha·ar	
from the Ephraim	eph·ra·yim	
to	ad	
Gate —	sha·ar	
the Corner	hap·pin·nah	
[a section of] four	ar·ba	
hundred	me·o·wt	
cubits	am·mah	
He took	ve·la·qach	2 Kings 14:14
-	et	
all	kal	
the gold	haz·za·hav	
and silver	ve·hak·ke·seph	
and	ve·et	
all	kal	
the articles	hak·ke·leem	
found	han·nim·tse·eem	
in the house	bet	
of the LORD	YHVH	
and in the treasuries	u·ve·o·tse·ro·wt	
palace	bet	
of the royal	ham·me·lekh	

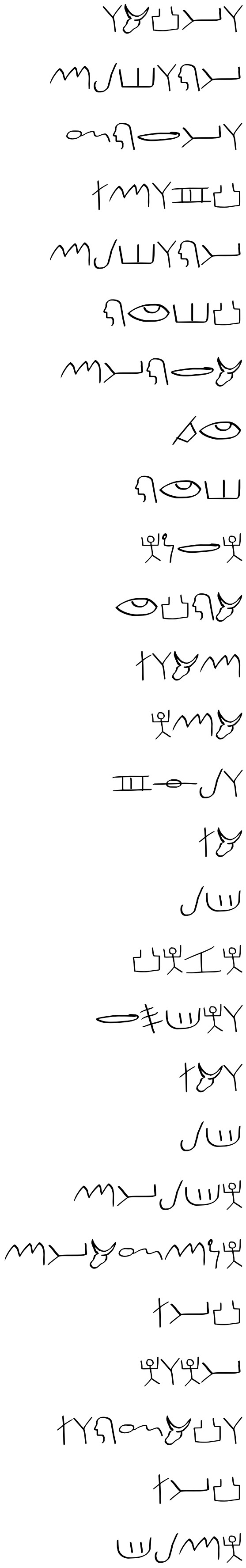

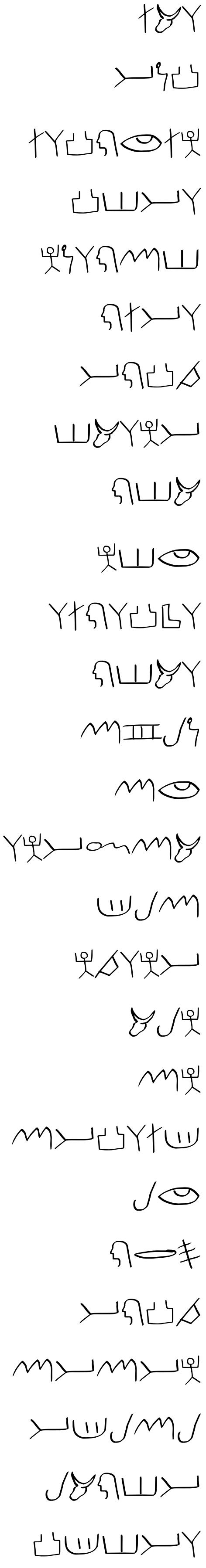

-	ve·et	
as well as some hostages	be·ne	
	hat·ta·a·ru·vo·wt	
Then he returned	vay·ya·shav	
to Samaria	sho·me·ro·w·nah	
As for the rest	ve·ye·ter	2 Kings 14:15
of the acts	div·re	
of Jehoash	ye·ho·w·ash	
along with his accomplishments	a·sher	
	a·sah	
his might	u·ge·vu·ra·to	
and how	va·a·sher	
he waged war	nil·cham	
against	im	
Amaziah	a·mats·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
	ha·lo	
	hem	
are they not written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Israel ?	yis·ra·el	
rested	vay·yish·kav	2 Kings 14:16

And Jehoash	ye·ho·w·ash		
with	im		
his fathers	a·vo·taw	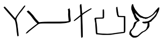	
and was buried	vay·yiq·qa·ver	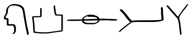	
in Samaria	be·sho·me·ro·wn		
with	im		
the kings	mal·khe	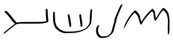	
of Israel	yis·ra·el	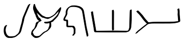	
reigned	vay·yim·lokh		
Jeroboam	ya·ra·ve·am		
And his son	be·no	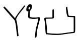	
in his place	tach·taw	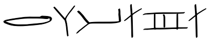	
lived	vay·chee	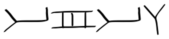	2 Kings 14:17
Amaziah	a·mats·ya·hu		
son	ben		
of Joash	yo·w·ash		
king	me·lekh	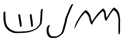	
of Judah	ye·hu·dah		
after	a·cha·re	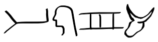	
the death	mo·wt		
of Jehoash	ye·ho·w·ash		
son	ben		
of Jehoahaz	ye·ho·w·a·chaz		
king	me·lekh	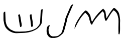	
of Israel	yis·ra·el	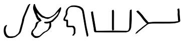	
for fifteen	cha·mesh		
	es·reh		

years	sha·nah	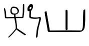	
As for the rest	ve·ye·ter	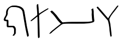	2 Kings 14:18
of the acts	div·re		
of Amaziah	a·mats·ya·hu		
are they not	ha·lo	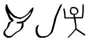	
	hem	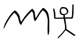	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	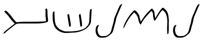	
of Judah ?	ye·hu·dah	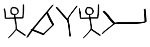	
plotted	vay·yiq·she·ru	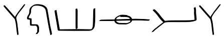	2 Kings 14:19
against {Amaziah]	a·law	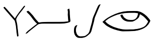	
And conspirators	qe·sher	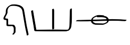	
in Jerusalem	bee·ru·sha·lim		
and he fled	vay·ya·nas	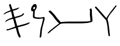	
to Lachish	la·khee·shah	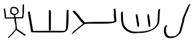	
But men were sent	vay·yish·le·chu	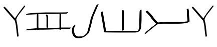	
after him	a·cha·raw	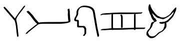	
to Lachish	la·khee·shah	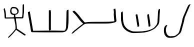	
and they killed him	vay·mi·tu·hu		
there	sham		
They carried him back	vay·yis·u		2 Kings 14:20
-	o·to		
on	al		

horses	has·su·seem	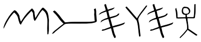	
and buried him	vay·yiq·qa·ver	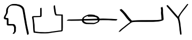	
in Jerusalem	bee·ru·sha·lim	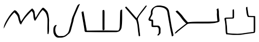	
with	im	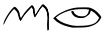	
his fathers	a·vo·taw	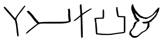	
in the City	be·eer	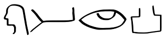	
of David	da·wid	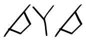	
took	vay·yiq·chu	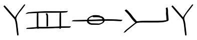	2 Kings 14:21
Then all	kal	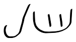	
the people	am	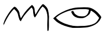	
of Judah	ye·hu·dah	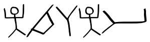	
-	et	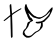	
Azariah	a·zar·yah	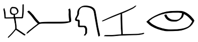	
who	ve·hu	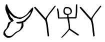	
years old	ben	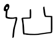	
[was] sixteen	shesh	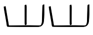	
	es·reh	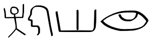	
	sha·nah	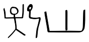	
and made him king	vay·yam·li·khu	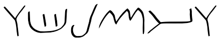	
-	o·to	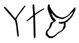	
in place of	ta·chat	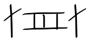	
his father	a·vee	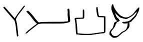	
Amaziah	a·mats·ya·hu	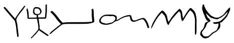	
[Azariah was the one]	hu	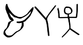	2 Kings 14:22
who rebuilt	ba·nah	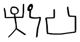	
-	et	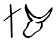	
Elath	e·lat	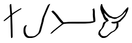	

and restored it	vay·shi·ve·ha	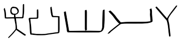	
to Judah	lee·hu·dah		
after	a·cha·re	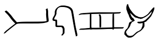	
rested	she·khav		
King [Amaziah]	ham·me·lekh		
with	im		
his fathers	a·vo·taw	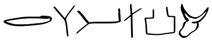	
year	bish·nat		2 Kings 14:23
In the fifteenth	cha·mesh		
	es·reh		
	sha·nah	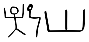	
of Amaziah	la·a·mats·ya·hu		
son	ben		
of Joash	yo·w·ash		
of the reign	me·lekh	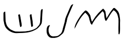	
over Judah	ye·hu·dah	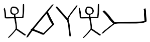	
became king	ma·lakh	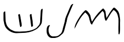	
Jeroboam	ya·ra·ve·am		
son	ben		
of Jehoash	yo·w·ash		
	me·lekh	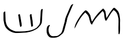	
of Israel	yis·ra·el	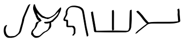	
[and he reigned] in Samaria	be·sho·me·ro·wn		
forty-one	ar·ba·eem		
	ve·a·chat		
years	sha·nah	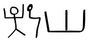	
And he did	vay·ya·as		2 Kings 14:24

evil	ha·ra		
in the sight	be·e·ne	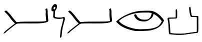	
of the LORD	YHVH		
and did not	lo		
turn away	sar		
from all	mik·kal		
the sins that	chat·to·wt		
Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
-	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	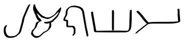	
[This Jeroboam]	hu		2 Kings 14:25
restored	he·sheev	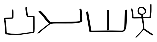	
-	et		
the boundary	ge·vul		
of Israel	yis·ra·el	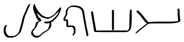	
	mil·le·vo·w	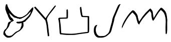	
from Lebo-hamath	cha·mat	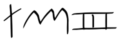	
to	ad		
the Sea	yam	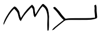	
of the Arabah	ha·a·ra·vah		
according to the word	kid·var		
the LORD	YHVH		
the God	e·lo·he		

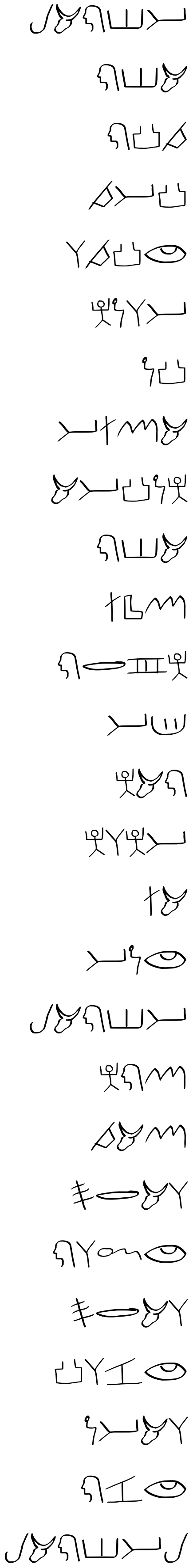

of Israel	yis·ra·el	
that	a·sher	
had spoken	dib·ber	
through	be·yad	
His servant	av·do	
Jonah	yo·w·nah	
son	ben	
of Amittai	a·mit·tay	
the prophet	han·na·vee	
-	a·sher	
	mig·gat	
from Gath-hepher	ha·che·pher	
For	kee	2 Kings 14:26
saw	ra·ah	
the LORD	YHVH	
-	et	
that the affliction	o·nee	
of the Israelites	yis·ra·el	
bitter	mo·reh	
was very	me·od	
	ve·e·phes	
both slave	a·tsur	
[and]	ve·e·phes	
free	a·zuv	
There was no	ve·en	
one to help	o·zer	
Israel	le·yis·ra·el	

	ve·lo		2 Kings 14:27
had said	dib·ber		
and since the LORD	YHVH		
that He would not blot out	lim·cho·wt		
-	et		
the name	shem		
of Israel	yis·ra·el	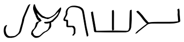	
from under	mit·ta·chat		
heaven	hash·sha·ma·yim	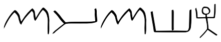	
He saved them	vay·yo·wo·shee·em	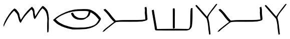	
by the hand	be·yad	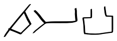	
of Jeroboam	ya·ra·ve·am		
son	ben		
of Jehoash	yo·w·ash		
As for the rest	ve·ye·ter	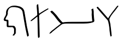	2 Kings 14:28
of the acts	div·re		
of Jeroboam	ya·ra·ve·am		
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
and might	u·ge·vu·ra·to		
and how	a·sher		
he waged war	nil·cham	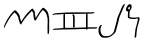	
-	va·a·sher		
and recovered	he·sheev	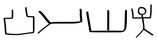	
-	et		
both Damascus	dam·me·seq		

and	ve·et	
Hamath	cha·mat	
from Judah	lee·hu·dah	
for Israel	be·yis·ra·el	
-	ha·lo	
	hem	
are they not written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Israel ?	yis·ra·el	
rested	vay·yish·kav	2 Kings 14:29
And Jeroboam	ya·ra·ve·am	
with	im	
his fathers	a·vo·taw	
	im	
the kings	mal·khe	
of Israel	yis·ra·el	
reigned	vay·yim·lokh	
Zechariah	ze·khar·yah	
And his son	ve·no	
in his place	tach·taw	
year	bish·nat	2 Kings 15:1
In the twenty-seventh	es·reem	
	va·she·va	

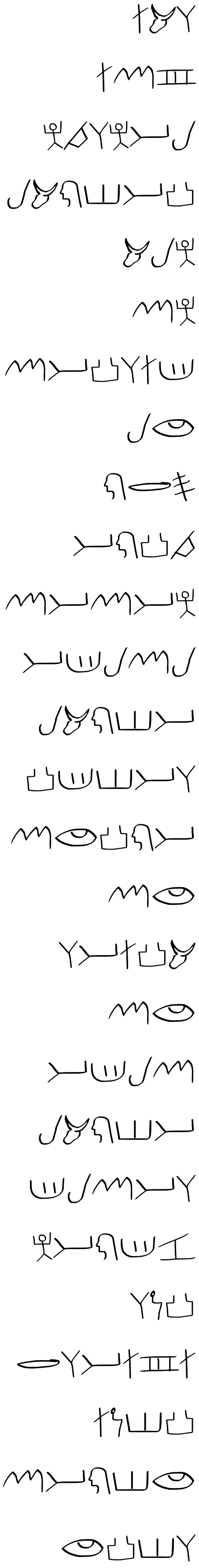

	sha·nah	
of Jeroboam’s	le·ya·ra·ve·am	
reign	me·lekh	
over Israel	yis·ra·el	
became king	ma·lakh	
Azariah	a·zar·yah	
son	ben	
of Amaziah	a·mats·yah	
	me·lekh	
of Judah	ye·hu·dah	
years old	ben	2 Kings 15:2
sixteen	shesh	
	es·reh	
	sha·nah	
He was	ha·yah	
when he became king	ve·ma·le·kho	
fifty-two	va·cha·mish·sheem	
	u·she·ta·yim	
years	sha·nah	
and he reigned	ma·lakh	
in Jerusalem	bee·ru·sha·lim	
name	ve·shem	
His mother’s	im·mo	
was Jecoliah	ye·kha·le·ya·hu	
she was from Jerusalem	mee·ru·sha·lim	
And he did	vay·ya·as	2 Kings 15:3
[what was] right	hay·ya·shar	

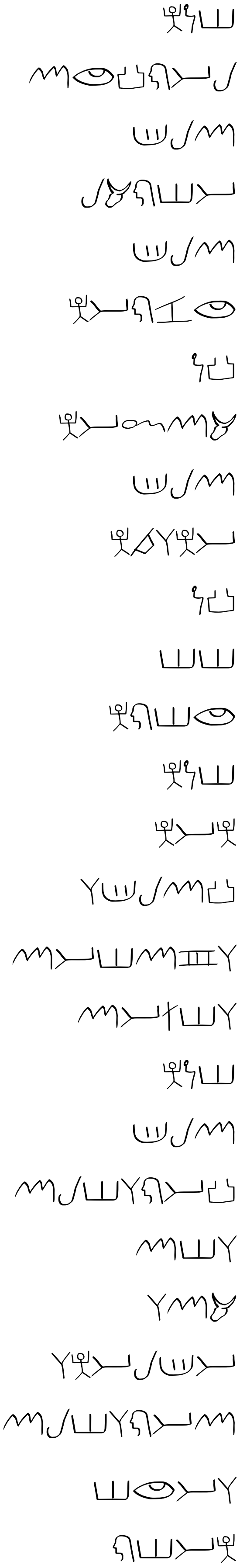

in the eyes	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
just as	ke·khol	ככל	
-	a·sher	אשר	
had done	a·sah	עשה	
Amaziah	a·mats·ya·hu	אמציהו	
his father	a·vee	אביו	
Nevertheless	raq	רק	2 Kings 15:4
the high places	hab·ba·mo·wt	הבמות	
were not	lo	לא	
taken away	sa·ru	סרו	
continued	o·wd	עוד	
the people	ha·am	העם	
sacrificing	me·zab·be·cheem	מזבחים	
and burning incense	u·me·qat·te·reem	ומקטרים	
[there]	bab·ba·mo·wt	בבמות	
afflicted	vay·nag·ga	וינגע	2 Kings 15:5
And the LORD	YHVH	יהוה	
-	et	את	
the king	ham·me·lekh	המלך	
	vay·hee	ויהי	
with leprosy	me·tso·ra	מצרע	
until	ad	עד	
the day	yo·wm	יום	
he died	mo·to	מתו	
so that he lived	vay·ye·shev	וישב	
house	be·vet	בבית	

in a separate	ha·cha·phe·sheet		
Jotham	ve·yo·w·tam	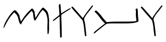	
son	ben		
while [his]	ham·me·lekh		
had charge of	al		
the palace	hab·ba·yit	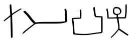	
and governed	sho·phet		
-	et		
the people	am		
of the land	ha·a·rets		
As for the rest	ve·ye·ter	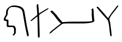	2 Kings 15:6
of the acts	div·re		
of Azariah	a·zar·ya·hu	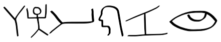	
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
	ha·lo	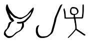	
	hem	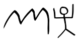	
are they not written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	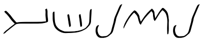	
of Judah ?	ye·hu·dah	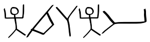	
rested	vay·yish·kav		2 Kings 15:7
And Azariah	a·zar·yah		

with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru	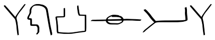	
-	o·to		
near	im		
[them]	a·vo·taw	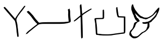	
in the City	be·eer		
of David	da·wid		
reigned	vay·yim·lokh		
Jotham	yo·w·tam		
And his son	be·no	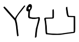	
in his place	tach·taw	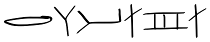	
year	bish·nat		2 Kings 15:8
In the thirty-eighth	she·lo·sheem	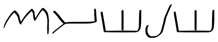	
	u·she·mo·neh		
	sha·nah	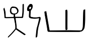	
of Azariah’s	la·a·zar·ya·hu	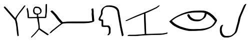	
reign	me·lekh	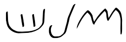	
over Judah	ye·hu·dah	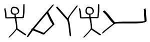	
became king	ma·lakh	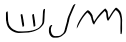	
Zechariah	ze·khar·ya·hu	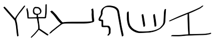	
son	ben		
of Jeroboam	ya·ra·ve·am		
of	al		
Israel	yis·ra·el	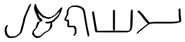	
[and he reigned] in Samaria	be·sho·me·ro·wn		
six	shish·shah		

months	cho·da·sheem	
And he did	vay·ya·as	2 Kings 15:9
evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	
as	ka·a·sher	
had done	a·su	
his fathers	a·vo·taw	
He did not	lo	
turn away	sar	
from the sins that	me·chat·to·wt	
Jeroboam	ya·ra·ve·am	
son	ben	
of Nebat	ne·vat	
-	a·sher	
to commit	he·che·tee	
-	et	
had caused Israel	yis·ra·el	
conspired	vay·yiq·shor	2 Kings 15:10
against Zechariah	a·law	
Then Shallum	shal·lum	
son	ben	
of Jabesh	ya·vesh	
struck him down	vay·yak·ke·hu	
in front of	qa·va·le·am	
the people	am	
and killed him	vay·mee·te·hu	

and reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
in his place	tach·taw	𐤕𐤇𐤕𐤉𐤅	
As for the rest	ve·ye·ter	𐤅𐤉𐤕𐤓	2 Kings 15:11
of the acts	div·re	𐤃𐤁𐤓𐤉	
of Zechariah	ze·khar·yah	𐤆𐤊𐤓𐤉𐤄	
they are indeed	hin·nam	𐤄𐤍𐤌	
written	ke·tu·veem	𐤊𐤕𐤅𐤁𐤉𐤌	
in	al	𐤏𐤋	
the Book	se·pher	𐤎𐤐𐤓	
of the Chronicles	div·re	𐤃𐤁𐤓𐤉	
	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
of the Kings	le·mal·khe	𐤋𐤌𐤋𐤊𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	hu	𐤄𐤅𐤀	2 Kings 15:12
So the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	a·sher	𐤀𐤔𐤓	
spoken	dib·ber	𐤃𐤁𐤓	
to	el	𐤀𐤋	
Jehu	ye·hu	𐤉𐤄𐤅𐤀	
	le·mor	𐤋𐤀𐤌𐤓	
of your sons	be·ne	𐤁𐤍𐤉	
“ Four generations	re·vee·eem	𐤓𐤁𐤉𐤏𐤉𐤌	
will sit	ye·she·vu	𐤉𐤔𐤁𐤅	
	le·kha	𐤋𐤊	
on	al	𐤏𐤋	
the throne	kis·se	𐤊𐤎𐤀	

of Israel ”	yis·ra·el	ישראל	
was fulfilled	vay·hee	ויהי	
:	khen	כן׃	
Shallum	shal·lum	שלום	2 Kings 15:13
son	ben	בן	
of Jabesh	ya·vesh	יביש	
became king	ma·lakh	מלך	
year	bish·nat	בשנת	
In the thirty-ninth	she·lo·sheem	שלשים	
	va·te·sha	ותשע	
	sha·nah	שנה	
of Uzziah’s	le·u·zee·yah	לעזיה	
reign	me·lekh	מלך	
over Judah	ye·hu·dah	יהודה	
and he reigned	vay·yim·lokh	וימלך	
one full month	ye·rach	ירח	
	ya·meem	ימים	
in Samaria	be·sho·me·ro·wn	בשמרון	
went up	vay·ya·al	ויעל	2 Kings 15:14
Then Menahem	me·na·chem	מנחם	
son	ben	בן	
of Gadi	ga·dee	גדי	
from Tirzah	mit·tir·tsah	מתרצה	
	vay·ya·vo	ויבא	
to Samaria	sho·me·ro·wn	שמרון	
struck down	vay·yakh	ויך	
-	et	את	

Shallum	shal·lum		
son	ben		
of Jabesh	ya·vesh	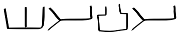	
-	be·sho·me·ro·wn		
and killed	vay·mee·te·hu	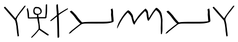	
and reigned	vay·yim·lokh		
in his place	tach·taw	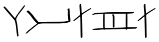	
As for the rest	ve·ye·ter	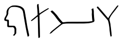	2 Kings 15:15
of the acts	div·re		
of Shallum	shal·lum		
along with the conspiracy	ve·qish·ro		
-	a·sher		
he led	qa·shar		
they are indeed	hin·nam	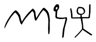	
written	ke·tu·veem	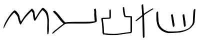	
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	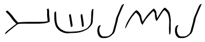	
of Israel	yis·ra·el	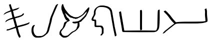	
At that time	az		2 Kings 15:16
attacked	yak·keh	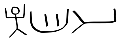	
Menahem	me·na·chem	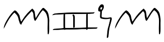	
-	et		
Tiphsah	tiph·sach		
and	ve·et		

everyone	kal	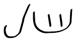	
in its	a·sher		
	bah		
-	ve·et		
vicinity	ge·vu·le·ha		
starting from Tirzah	mit·tir·tsah		
because	kee	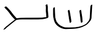	
they would not	lo		
open [their gates]	pha·tach	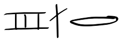	
So he attacked [Tiphsah]	vay·yakh	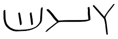	
-	et		
all	kal		
the pregnant women	he·ha·ro·w·te·ha		
and ripped open	biq·qe·a	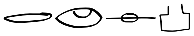	
year	bish·nat		2 Kings 15:17
In the thirty-ninth	she·lo·sheem		
	va·te·sha		
	sha·nah	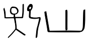	
of Azariah's	la·a·zar·yah		
reign	me·lekh	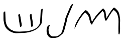	
over Judah	ye·hu·dah		
became king	ma·lakh	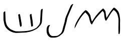	
Menahem	me·na·chem	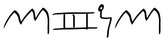	
son	ben		
of Gadi	ga·dee		
of	al		
Israel	yis·ra·el	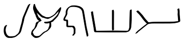	

ten	e·ser		
years	sha·neem	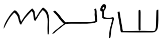	
[and he reigned] in Samaria	be·sho·me·ro·wn		
And he did	vay·ya·as		2 Kings 15:18
evil	ha·ra		
in the sight	be·e·ne	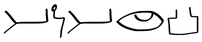	
of the LORD	YHVH		
he did not	lo		
turn away	sar		
from	me·al		
the sins that	chat·to·wt		
Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
-	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	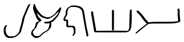	
and throughout	kal	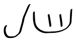	
his reign	ya·maw		
invaded	ba		2 Kings 15:19
Then Pul	phul		
king	me·lekh	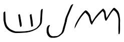	
of Assyria	ash·shur		
	al		
the land	ha·a·rets		
gave	vay·yit·ten	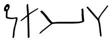	

and Menahem	me·na·chem	𐤌𐤍𐤇𐤌	
Pul	le·phul	𐤋𐤐𐤅𐤋	
a thousand	e·leph	𐤀𐤋𐤐	
talents	kik·kar	𐤊𐤊𐤓	
of silver	ka·seph	𐤊𐤎𐤐	
in order to gain his support	lih·yo·wt	𐤋𐤄𐤉𐤅𐤕	
	ya·daw	𐤉𐤃𐤉𐤅	
	it·to	𐤀𐤕𐤅	
and strengthen	le·ha·cha·zeeq	𐤋𐤄𐤇𐤆𐤉𐤒	
on the kingdom	ham·mam·la·khah	𐤄𐤌𐤌𐤋𐤊𐤄	
his own grip	be·ya·do	𐤁𐤉𐤃𐤅	
exacted	vay·yo·tse	𐤅𐤉𐤑𐤀	2 Kings 15:20
Menahem	me·na·chem	𐤌𐤍𐤇𐤌	
	et	𐤀𐤕	
this money	hak·ke·seph	𐤄𐤊𐤎𐤐	
from	al	𐤏𐤋	
of Israel —	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	al	𐤏𐤋	
each	kal	𐤊𐤋	
men	gib·bo·w·re	𐤂𐤁𐤅𐤓𐤉	
of the wealthy	ha·cha·yil	𐤄𐤇𐤉𐤋	
to give	la·tet	𐤋𐤕𐤕	
to the king	le·me·lekh	𐤋𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
fifty	cha·mish·sheem	𐤇𐤌𐤔𐤉𐤌	
shekels	she·qa·leem	𐤔𐤒𐤋𐤉𐤌	
of silver	ke·seph	𐤊𐤎𐤐	

man —	le·eesh		
from each	e·chad	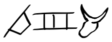	
withdrew	vay·ya·shav		
So the king	me·lekh	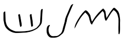	
of Assyria	ash·shur		
and did not	ve·lo		
remain	a·mad	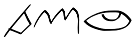	
	sham		
in the land	ba·a·rets		
As for the rest	ve·ye·ter	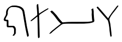	2 Kings 15:21
of the acts	div·re		
of Menahem	me·na·chem	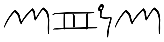	
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
	ha·lo·w		
	hem	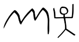	
are they not written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	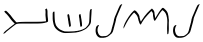	
of Israel ?	yis·ra·el	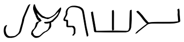	
rested	vay·yish·kav		2 Kings 15:22
And Menahem	me·na·chem	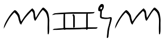	
with	im		

his fathers	a·vo·taw		
reigned	vay·yim·lokh		
Pekahiah	pe·qach·yah	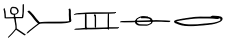	
and his son	ve·no	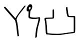	
in his place	tach·taw	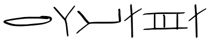	
year	bish·nat		2 Kings 15:23
In the fiftieth	cha·mish·sheem		
	sha·nah	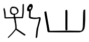	
of Azariah’s	la·a·zar·yah		
reign	me·lekh	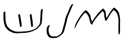	
over Judah	ye·hu·dah	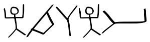	
became king	ma·lakh	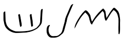	
Pekahiah	pe·qach·yah	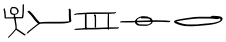	
son	ben		
of Menahem	me·na·chem	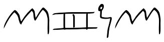	
of	al		
Israel	yis·ra·el	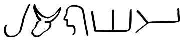	
and reigned in Samaria	be·sho·me·ro·wn		
two years	she·na·ta·yim	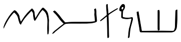	
And he did	vay·ya·as		2 Kings 15:24
evil	ha·ra		
in the sight	be·e·ne	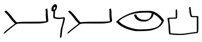	
of the LORD	YHVH		
and did not	lo		
turn away	sar		
from the sins that	me·chat·to·wt		
Jeroboam	ya·ra·ve·am		

son	ben		
of Nebat	ne·vat		
-	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	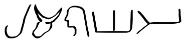	
conspired	vay·yiq·shor	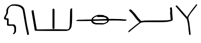	2 Kings 15:25
against him	a·law	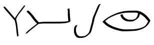	
Pekah	pe·qach	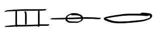	
son	ben		
of Remaliah	re·mal·ya·hu	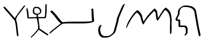	
Then his officer	sha·lee·sho	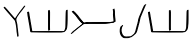	
[Pekah] struck down	vay·yak·ke·hu	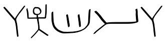	
in Samaria	ve·sho·me·ro·wn		
And at the citadel	be·ar·mo·wn		
palace	bet	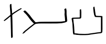	
of the king’s	mɛ·lɛkh	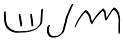	
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fifty	cha·mish·sheem		
men	eesh	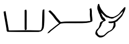	
of	mib·be·ne		
Gilead	gil·a·deem		
and killed [Pekahiah]	vay·mee·te·hu	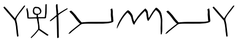	

and reigned	vay·yim·lokh	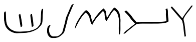	
in his place	tach·taw	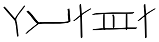	
As for the rest	ve·ye·ter	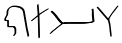	2 Kings 15:26
of the acts	div·re	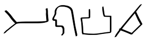	
of Pekahiah	phe·qach·yah	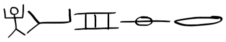	
along with all	ve·khal	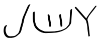	
his accomplishments	a·sher	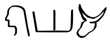	
	a·sah	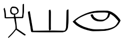	
they are indeed	hin·nam	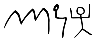	
written	ke·tu·veem	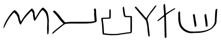	
in	al	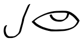	
the Book	se·pher	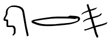	
of the Chronicles	div·re	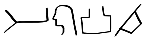	
	hay·ya·meem	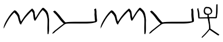	
of the Kings	le·mal·khe	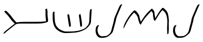	
of Israel	yis·ra·el	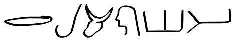	
year	bish·nat	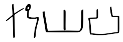	2 Kings 15:27
In the fifty-second	cha·mish·sheem	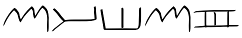	
	u·she·ta·yim	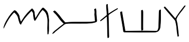	
	sha·nah	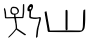	
of Azariah’s	la·a·zar·yah	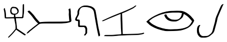	
reign	me·lekh	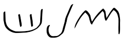	
over Judah	ye·hu·dah	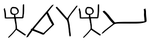	
became king	ma·lakh	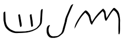	
Pekah	pe·qach	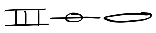	
son	ben	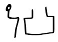	
of Remaliah	re·mal·ya·hu	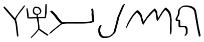	

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Israel	yis·ra·el	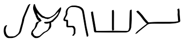	
[and he reigned] in Samaria	be·sho·me·ro·wn		
twenty	es·reem	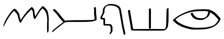	
years	sha·nah	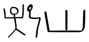	
And he did	vay·ya·as		2 Kings 15:28
evil	ha·ra		
in the sight	be·e·ne	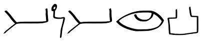	
of the LORD	YHVH		
and did not	lo		
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the sins that	chat·to·wt		
Jeroboam	ya·ra·ve·am		
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of Nebat	ne·vat		
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to commit	he·che·tee		
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had caused Israel	yis·ra·el	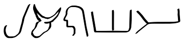	
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of Pekah	pe·qach		
king	me·lekh	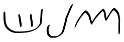	
of Israel	yis·ra·el	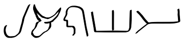	
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	tig·lat		
Tiglath-pileser	pil·e·ser		

king	me·lekh	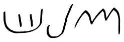	
of Assyria	ash·shur	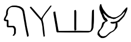	
and captured	vay·yiq·qach	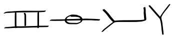	
-	et		
Ijon	ee·yo·wn	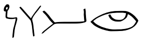	
-	ve·et		
	a·vel		
	bet	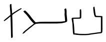	
Abel-beth-maacah	ma·a·khah		
-	ve·et		
Janoah	ya·no·w·ach	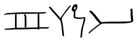	
-	ve·et		
Kedesh	qe·desh	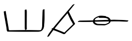	
-	ve·et		
Hazor	cha·tso·wr		
-	ve·et		
Gilead	hag·gil·ad		
-	ve·et		
and Galilee	hag·ga·lee·lah	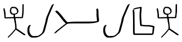	
including all	kol		
the land	e·rets		
of Naphtali	naph·ta·lee		
and he took the people as captives	vay·yag·lem	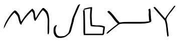	
to Assyria	ash·shu·rah		
led	vay·yiq·shar	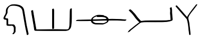	2 Kings 15:30
a conspiracy	qe·sher	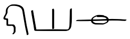	
Then Hoshea	ho·wo·she·a		

son	ben	בן	
of Elah	e·lah	אלה	
against	al	על	
Pekah	pe·qach	פקח	
son	ben	בן	
of Remaliah	re·mal·ya·hu	רמליהו	
[Hoshea] attacked [Pekah]	vay·yak·ke·hu	ויכהו	
killed him	vay·mee·te·hu	וימיתהו	
and reigned	vay·yim·lokh	וימלך	
in his place	tach·taw	תחתיו	
year	bish·nat	בשנת	
In the twentieth	es·reem	עשרים	
of Jotham	le·yo·w·tam	ליותם	
son	ben	בן	
of Uzziah	u·zee·yah	עזיה	
As for the rest	ve·ye·ter	ויתר	2 Kings 15:31
of the acts	div·re	דברי	
of Pekah	phe·qach	פקח	
along with all	ve·khal	וכל	
his accomplishments	a·sher	אשר	
	a·sah	עשה	
they are indeed	hin·nam	הנם	
written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	

of the Kings	le·mal·khe	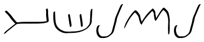	
of Israel	yis·ra·el		
year	bish·nat		2 Kings 15:32
In the second	she·ta·yim	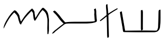	
of Pekah	le·phe·qach	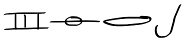	
son	ben		
of Remaliah	re·mal·ya·hu	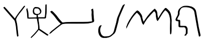	
of the reign	me·lekh	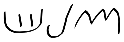	
over Israel	yis·ra·el	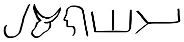	
became king	ma·lakh	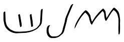	
Jotham	yo·w·tam		
son	ben		
of Uzziah	u·zee·ya·hu	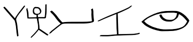	
	me·lekh	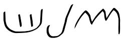	
of Judah	ye·hu·dah	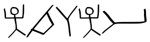	
years old	ben		2 Kings 15:33
twenty-five	es·reem	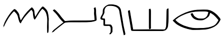	
	ve·cha·mesh	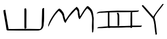	
	sha·nah	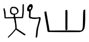	
He was	ha·yah	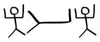	
when he became king	ve·ma·le·kho		
sixteen	ve·shesh		
	es·reh		
years	sha·nah	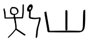	
and he reigned	ma·lakh	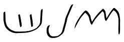	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		

His mother's	im·mo		
was Jerusha	ye·ru·sha		
daughter	bat		
of Zadok	tsa·do·wq		
And he did	vay·ya·as		2 Kings 15:34
[what was] right	hay·ya·shar	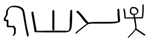	
in the eyes	be·e·ne	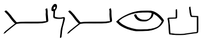	
of the LORD	YHVH		
just as	ke·khol		
-	a·sher		
had done	a·sah		
Uzziah	u·zee·ya·hu	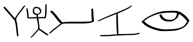	
his father	a·vee	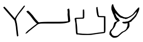	
	a·sah		
Nevertheless	raq	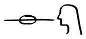	2 Kings 15:35
the high places	hab·ba·mo·wt		
were not	lo		
taken away	sa·ru		
continued	o·wd		
the people	ha·am		
sacrificing	me·zab·be·cheem	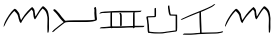	
and burning incense	u·me·qat·te·reem		
[there]	bab·ba·mo·wt	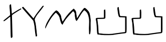	
Jotham	hu		
rebuilt	ba·nah		
-	et		
Gate	sha·ar		

of the house	bet	בית	
of the LORD	YHVH	יהוה	
the Upper	ha·el·yo·wn	העליון	
As for the rest	ve·ye·ter	ויתר	2 Kings 15:36
of the acts	div·re	דברי	
of Jotham	yo·w·tam	יותם	
along with his accomplishments	a·sher	אשר	
	a·sah	עשה	
not	ha·lo	הלא	
are they	hem	הם	
written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	
of Judah ?	ye·hu·dah	יהודה	
days	bay·ya·meem	בימים	2 Kings 15:37
(In those	ha·hem	ההם	
began	he·chel	החל	
the LORD	YHVH	יהוה	
to send	le·hash·lee·ach	להשליח	
against Judah)	bee·hu·dah	ביהודה	
Rezin	re·tseen	רצין	
king	me·lekh	מלך	
of Aram	a·ram	ארם	
-	ve·et	ואת	

and Pekah	pe·qach	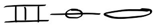	
son	ben		
of Remaliah	re·mal·ya·hu	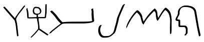	
rested	vay·yish·kav		2 Kings 15:38
And Jotham	yo·w·tam		
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·qa·ver	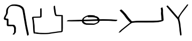	
with	im		
[them]	a·vo·taw		
in the City	be·eer		
of David	da·wid		
his father	a·vee	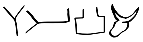	
reigned	vay·yim·lokh		
Ahaz	a·chaz	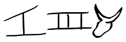	
And his son	be·no	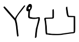	
in his place	tach·taw	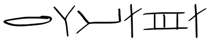	
year	bish·nat		2 Kings 16:1
In the seventeenth	she·va		
	es·reh		
	sha·nah	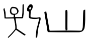	
of Pekah	le·phe·qach	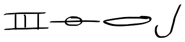	
son	ben		
of Remaliah	re·mal·ya·hu	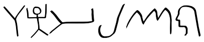	
became king	ma·lakh	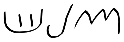	
Ahaz	a·chaz	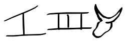	
son	ben		

of Jotham	yo·w·tam		
	me·lekh	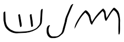	
of Judah	ye·hu·dah	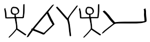	
years old	ben		2 Kings 16:2
was twenty	es·reem	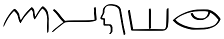	
	sha·nah	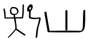	
Ahaz	a·chaz	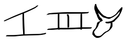	
when he became king	be·ma·le·kho		
sixteen	ve·shesh		
	es·reh		
years	sha·nah	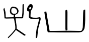	
and he reigned	ma·lakh	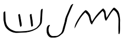	
in Jerusalem	bee·ru·sha·lim		
he did not	ve·lo		
do	a·sah		
[what was] right	hay·ya·shar	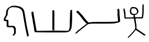	
in the eyes	be·e·ne	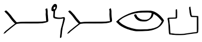	
of the LORD	YHVH		
his God	e·lo·haw		
And unlike David	ke·da·wid		
his father	a·vee	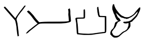	
Instead, he walked	vay·ye·lekh	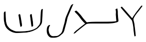	2 Kings 16:3
in the ways	be·de·rekh		
of the kings	mal·khe	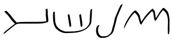	
of Israel	yis·ra·el	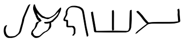	
and even	ve·gam		
-	et		

his son	be·no	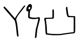	
sacrificed	he·e·veer		
in the fire	ba·esh		
according to the abominations	ke·to·a·vo·wt		
of the nations	hag·go·w·yim	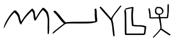	
that	a·sher		
had driven out	ho·w·reesh	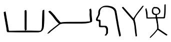	
the LORD	YHVH		
	o·tam		
before	mip·pe·ne		
the Israelites	be·ne	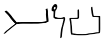	
	yis·ra·el	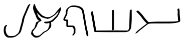	
And he sacrificed	vay·zab·be·ach		2 Kings 16:4
and burned incense	vay·qat·ter	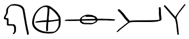	
on the high places	bab·ba·mo·wt	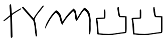	
on	ve·al		
the hills	hag·ge·va·o·wt	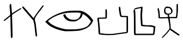	
and under	ve·ta·chat	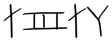	
every	kal	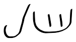	
tree	ets		
green	ra·a·nan		
Then	az		2 Kings 16:5
came up	ya·a·leh		
Rezin	re·tseen		
king	me·lekh	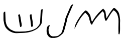	
of Aram	a·ram		
and Pekah	u·phe·qach	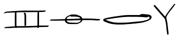	

son	ben		
of Remaliah	re·mal·ya·hu	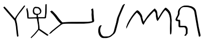	
king	me·lekh	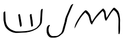	
of Israel	yis·ra·el	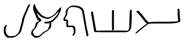	
against Jerusalem	ye·ru·sha·lim		
to wage war	lam·mil·cha·mah	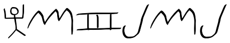	
They besieged	vay·ya·tsu·ru		
	al		
Ahaz	a·chaz	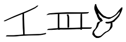	
not	ve·lo		
but could	ya·khe·lu		
overcome [him]	le·hil·la·chem	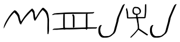	
time	ba·et		2 Kings 16:6
At that	ha·hee	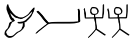	
recovered	he·sheev	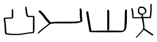	
Rezin	re·tseen		
king	me·lekh	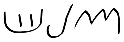	
of Aram	a·ram		
-	et		
Elath	e·lat	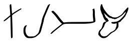	
for Aram	la·a·ram		
drove out	vay·nash·shel	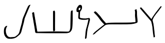	
-	et		
the men of Judah	hay·hu·deem		
-	me·e·lo·wt	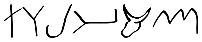	
the Edomites	va·ʾa·ram·mīm		
and sent	ba·u		

into Elath	e·lat	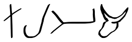	
they live	vay·ye·she·vu	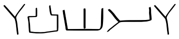	
where	sham		
to	ad		
day	hay·yo·wm	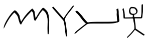	
this	haz·zeh		
sent	vay·yish·lach		2 Kings 16:7
So Ahaz	a·chaz	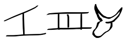	
messengers	mal·a·kheem		
to	el		
	tig·lat		
Tiglath-pileser	pe·le·ser		
king	me·lekh	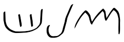	
of Assyria	ash·shur		
saying	le·mor	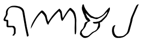	
am your servant	av·de·kha	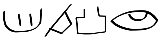	
and your son	u·vin·kha	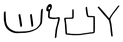	
“ I	a·nee	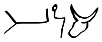	
Come up	a·leh		
and save me	ve·ho·wo·shi·e·nee		
from the hands	mik·kaph		
of the kings	me·lekh	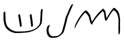	
of Aram	a·ram		
	u·mik·kaph	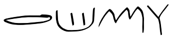	
[and]	me·lekh	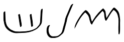	
Israel	yis·ra·el	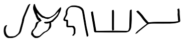	
who are rising up	haq·qo·w·meem		

against me ”	a·lay	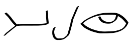	
also took	vay·yiq·qach	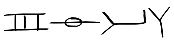	2 Kings 16:8
Ahaz	a·chaz	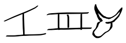	
-	et		
the silver	hak·ke·seph		
-	ve·et		
and gold	haz·za·hav	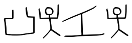	
found	han·nim·tsa		
in the house	bet	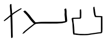	
of the LORD	YHVH		
and in the treasuries	u·ve·o·tse·ro·wt		
palace	bet	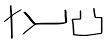	
of the king’s	ham·me·lekh		
and he sent it	vay·yish·lach		
to the king	le·me·lekh		
of Assyria	ash·shur		
as a gift	sho·chad	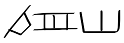	
responded	vay·yish·ma	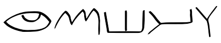	2 Kings 16:9
to him	e·law	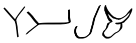	
So the king	me·lekh	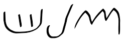	
of Assyria	ash·shur		
marched up	vay·ya·al	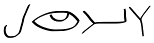	
	me·lekh	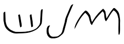	
	ash·shur		
to	el		
Damascus	dam·me·seq	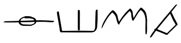	
and captured it	vay·yit·pe·se·ha		

He took its people	vay·yag·le·ha	ויגלה	
to Kir as captives	qee·rah	קירה	
and	ve·et	ואת	
put Rezin	re·tseen	רצין	
to death	he·meet	המית	
went	vay·ye·lekh	וילך	2 Kings 16:10
Then King	ham·me·lekh	המלך	
Ahaz	a·chaz	אחז	
to meet	liq·rat	לקראת	
	tig·lat	תגלת	
Tiglath-pileser	pil·e·ser	פלאסר	
king	me·lekh	מלך	
of Assyria	ash·shur	אשור	
to Damascus	dum·me·seq	דומשק	
On seeing	vay·yar	וירא	
-	et	את	
the altar	ham·miz·be·ach	המזבח	
-	a·sher	אשר	
in Damascus	be·dam·ma·seq	בדמשק	
sent	vay·yish·lach	וישלח	
King	ham·me·lekh	המלך	
Ahaz	a·chaz	אחז	
	el	אל	
Uriah	u·ree·yah	אוריה	
the priest	hak·ko·hen	הכהן	
	et	את	
a model	de·mut	דמות	

of the altar	ham·miz·be·ach	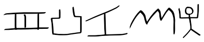	
-	ve·et		
and complete plans	tav·nee·to	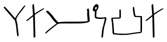	
	le·khal		
for its construction	ma·a·se·hu		
built	vay·yi·ven	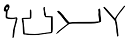	2 Kings 16:11
And Uriah	u·ree·yah	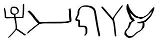	
the priest	hak·ko·hen		
-	et		
the altar	ham·miz·be·ach	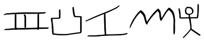	
according to all	ke·khol		
the instructions	a·sher		
had sent	sha·lach	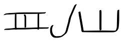	
King	ham·me·lekh		
Ahaz	a·chaz	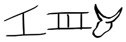	
from Damascus	mid·dam·me·seq		
[and]	ken	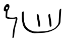	
he completed it	a·sah		
-	u·ree·yah	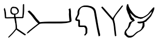	
-	hak·ko·hen		
by the time	ad		
had returned	bo·w		
King	ham·me·lekh		
Ahaz	a·chaz	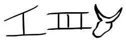	
-	mid·dam·ma·seq		
came back	vay·ya·vo	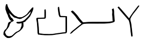	2 Kings 16:12
When the king	ham·me·lekh		

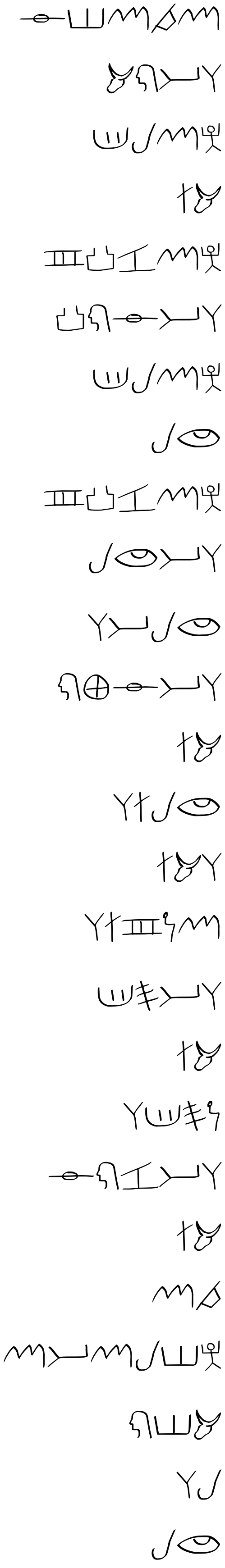

from Damascus	mid·dam·me·seq	
and saw	vay·yar	
-	ham·me·lekh	
-	et	
the altar	ham·miz·be·ach	
approached	vay·yiq·rav	
he	ham·me·lekh	
	al	
[it]	ham·miz·be·ach	
and presented offerings	vay·ya·al	
on it	a·law	
He offered	vay·yaq·ter	2 Kings 16:13
-	et	
his burnt offering	o·la·to	
-	ve·et	
and his grain offering	min·cha·to	
poured out	vay·yas·sekh	
-	et	
his drink offering	nis·ko	
and sprinkled	vay·yiz·roq	
-	et	
the blood	dam	
of his peace offerings	hash·she·la·meem	
-	a·sher	
	lo	
on	al	

the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
-	ve·et	𐤅𐤀𐤕	2 Kings 16:14
altar	ham·miz·bach	𐤄𐤌𐤆𐤁𐤇	
the bronze	han·ne·cho·shet	𐤄𐤍𐤇𐤔𐤕	
that	a·sher	𐤀𐤔𐤓	
stood before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
He also took	vay·yaq·rev	𐤅𐤉𐤒𐤓𐤁	
	me·et	𐤌𐤀𐤕	
from the front	pe·ne	𐤐𐤍𐤉	
of the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
(between	mib·ben	𐤌𐤁𐤉𐤍	
the [new] altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
and	u·mib·ben	𐤅𐤌𐤁𐤉𐤍	
the house	bet	𐤁𐤉𐤕	
of the LORD)	YHVH	𐤉𐤄𐤅𐤄	
and he put	vay·yit·ten	𐤅𐤉𐤕𐤍	
-	o·to	𐤀𐤕𐤅	
it on	al	𐤏𐤋	
side	ye·rekh	𐤉𐤓𐤊	
of the [new] altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
the north	tsa·pho·w·nah	𐤑𐤐𐤅𐤍𐤄	
commanded	vay·tsaw·wē·hu	𐤅𐤉𐤑𐤅𐤄𐤅	2 Kings 16:15
Then King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Ahaz	a·chaz	𐤀𐤇𐤆	
-	et	𐤀𐤕	
Uriah	u·ree·yah	𐤀𐤅𐤓𐤉𐤄	

the priest	hak·ko·hen	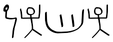
	le·mor	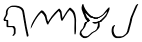
on	al	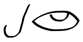
altar	ham·miz·be·ach	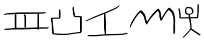
the great	hag·ga·do·wl	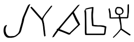
“ Offer	haq·ter	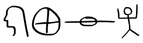
-	et	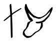
burnt offering	o·lat	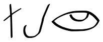
the morning	hab·bo·qer	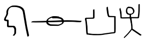
-	ve·et	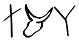
grain offering	min·chat	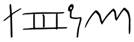
the evening	ha·e·rev	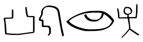
-	ve·et	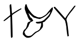
burnt offering	o·lat	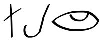
and the king’s	ham·me·lekh	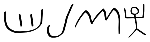
-	ve·et	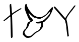
and grain offering	min·cha·to	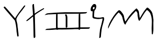
-	ve·et	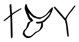
as well as the burnt offerings	o·lat	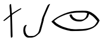
of all	kal	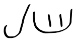
the people	am	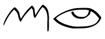
of the land	ha·a·rets	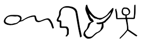
grain offerings	u·min·cha·tam	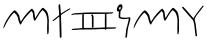
and drink offerings	ve·nis·ke·hem	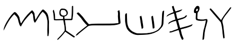
all	ve·khal	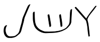
the blood	dam	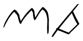
of the burnt offerings	o·lah	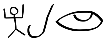

[and]	ve·khal	וכל	
	dam	דם	
sacrifices	ze·vach	זבח	
on the altar	a·law	עליו	
Sprinkle	tiz·roq	תזרק	
altar	u·miz·bach	ומזבח	
the bronze	han·ne·cho·shet	הנחשת	
But I will use	yih·yeh	יהיה	
	lee	לי	
to seek guidance ”	le·vaq·qer	לבקר	
did	vay·ya·as	ויעש	2 Kings 16:16
So Uriah	u·ree·yah	אוריה	
the priest	hak·ko·hen	הכהן	
just as	ke·khol	ככל	
-	a·sher	אשר	
had commanded	tsiw·vah	צוה	
King	ham·me·lekh	המלך	
Ahaz	a·chaz	אחז	
cut off	vay·qats·tsets	ויקצץ	2 Kings 16:17
King	ham·me·lekh	המלך	
Ahaz also	a·chaz	אחז	
-	et	את	
the frames	ham·mis·ge·ro·wt	המסגרות	
of the movable stands	ham·me·kho·no·wt	המכנות	
and removed	vay·ya·sar	ויסר	
from each of them	me·a·le·hem	מעליהם	
-	ve·ʾɛt	ואת	

the [bronze] basin	hak·kee·yor	𐤄𐤊𐤉𐤓	
-	ve·et	𐤅𐤀𐤕	
the Sea	hay·yam	𐤄𐤉𐤌	
He took down	ho·w·rid	𐤄𐤅𐤓𐤃	
from	me·al	𐤌𐤏𐤋	
oxen	hab·ba·qar	𐤄𐤁𐤒𐤓	
the bronze	han·ne·cho·shet	𐤄𐤍𐤇𐤔𐤕	
that	a·sher	𐤀𐤔𐤓	
were under it	tach·te·ha	𐤕𐤇𐤕𐤉𐤄	
and put	vay·yit·ten	𐤅𐤉𐤕𐤍	
it	o·to	𐤀𐤕𐤅	
on	al	𐤏𐤋	
base	mar·tse·phet	𐤌𐤓𐤑𐤐𐤕	
a stone	a·va·neem	𐤀𐤁𐤍𐤉𐤌	
And	ve·et	𐤅𐤀𐤕	2 Kings 16:18
canopy	mī·sakh	𐤌𐤉𐤎𐤊	
the Sabbath	hash·shab·bat	𐤄𐤔𐤁𐤕	
-	a·sher	𐤀𐤔𐤓	
they had built	ba·nu	𐤁𐤍𐤅	
in the temple	vab·ba·yit	𐤁𐤁𐤉𐤕	
-	ve·et	𐤅𐤀𐤕	
entryway	me·vo·w	𐤌𐤁𐤅𐤀	
and closed the royal	ham·me·lekh	𐤄𐤌𐤋𐤊	
outside	ha·chee·tso·w·nah	𐤄𐤇𐤉𐤑𐤅𐤍𐤄	
he removed	he·sev	𐤄𐤎𐤁	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	

on account	mip·pe·ne		
of the king	me·lekh	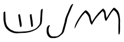	
of Assyria	ash·shur		
As for the rest	ve·ye·ter	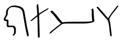	2 Kings 16:19
of the acts	div·re		
of Ahaz	a·chaz	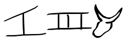	
along with his accomplishments	a·sher		
	a·sah		
not	ha·lo	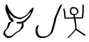	
are they	hem	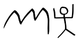	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	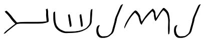	
of Judah ?	ye·hu·dah	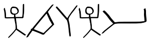	
rested	vay·yish·kav		2 Kings 16:20
And Ahaz	a·chaz	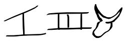	
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·qa·ver	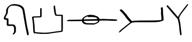	
with	im		
[them]	a·vo·taw	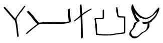	
in the City	be·eer		
of David	da·wid		
reigned	vay·yim·lokh		

Hezekiah	chiz·qee·ya·hu	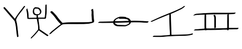	
and his son	ve·no		
in his place	tach·taw	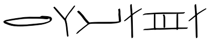	
year	bish·nat		2 Kings 17:1
In the twelfth	she·tem	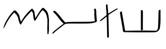	
	es·reh		
of Ahaz	le·a·chaz	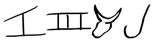	
of the reign	me·lekh	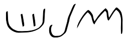	
over Judah	ye·hu·dah	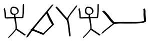	
became king	ma·lakh	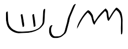	
Hoshea	ho·wo·she·a		
son	ben		
of Elah	e·lah	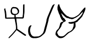	
[and he reigned] in Samaria	ve·sho·me·ro·wn		
of	al		
Israel	yis·ra·el	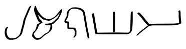	
nine	te·sha		
years	sha·neem	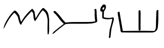	
And he did	vay·ya·as		2 Kings 17:2
evil	ha·ra		
in the sight	be·e·ne	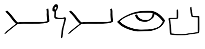	
of the LORD	YHVH	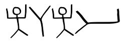	
but	raq	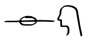	
not	lo		
like the kings	ke·mal·khe	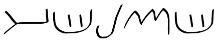	
of Israel	yis·ra·el	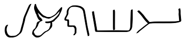	
who	a·sher	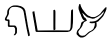	

preceded	ha·yu	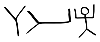	
him	le·pha·naw	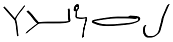	
attacked	a·law	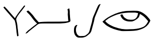	2 Kings 17:3
him	a·lah	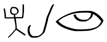	
Shalmaneser	shal·man·e·ser	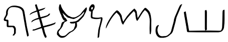	
king	me·lekh	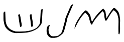	
of Assyria	ash·shur	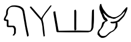	
became	vay·hee	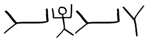	
his	lo	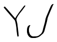	
and Hoshea	ho·wo·she·a	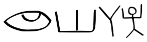	
vassal	e·ved	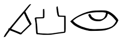	
and paid	vay·ya·shev	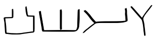	
him	lo	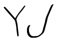	
tribute	min·chah	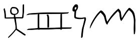	
discovered	vay·yim·tsa	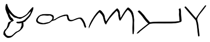	2 Kings 17:4
But the king	me·lekh	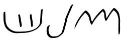	
of Assyria	ash·shur	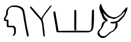	
that Hoshea	be·ho·wo·she·a	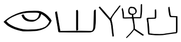	
had conspired	qe·sher	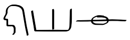	
-	a·sher	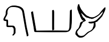	
to send	sha·lach	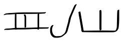	
envoys	mal·a·kheem	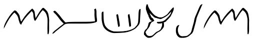	
to	el	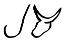	
So	so·w	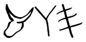	
King	me·lekh	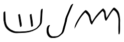	
of Egypt	mits·ra·yim	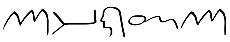	
and that he had not	ve·lo	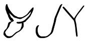	

paid	he·e·lah		
tribute	min·chah	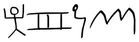	
to the king	le·me·lekh		
of Assyria	ash·shur		
as in previous years	ke·sha·nah		
	ve·sha·nah		
arrested [Hoshea]	vay·ya·ats·re·hu		
Therefore the king	me·lekh	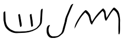	
of Assyria	ash·shur	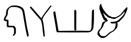	
and put him	vay·ya·as·re·hu		
	bet	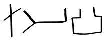	
in prison	ke·le	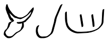	
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Then the king	me·lekh	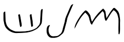	
of Assyria	ash·shur	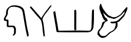	
the whole	be·khal		
land	ha·a·rets		
marched up	vay·ya·al	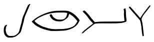	
to Samaria	sho·me·ro·wn		
and besieged	vay·ya·tsar	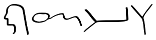	
it	a·le·ha	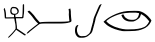	
for three	sha·losh	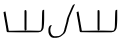	
years	sha·neem	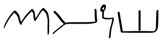	
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In the ninth	hat·te·shee·eet	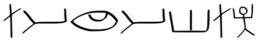	
of Hoshea	le·ho·wo·she·a		
captured	la·khad		

the king	me·lekh	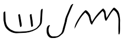	
of Assyria	ash·shur	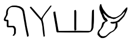	
-	et	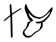	
Samaria	sho·me·ro·wn	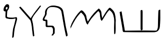	
and carried away	vay·ye·gel	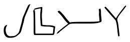	
-	et	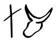	
the Israelites	yis·ra·el	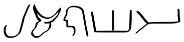	
to Assyria	ash·shu·rah	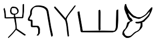	
where he settled	vay·yo·shev	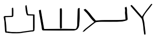	
them	o·tam	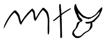	
in Halah	bach·lach	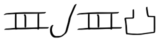	
by the Habor	u·ve·cha·vo·wr	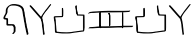	
River	ne·har	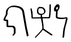	
in Gozan	go·w·zan	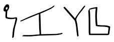	
and in the cities	ve·a·re	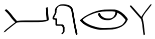	
of the Medes	ma·day	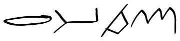	
All this happened	vay·hee	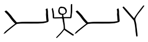	2 Kings 17:7
because	kee	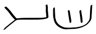	
had sinned	cha·te·u	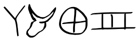	
the people	ve·ne	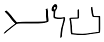	
of Israel	yis·ra·el	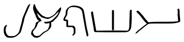	
against the LORD	la·YHVH	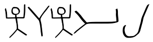	
their God	e·lo·he·hem	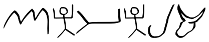	
who had brought	ham·ma·a·leh	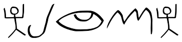	
them	o·tam	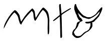	
out of the land	me·e·rets	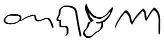	
of Egypt	mits·ra·yim	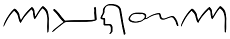	

from under	mit·ta·chat		
the hand	yad	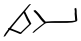	
of Pharaoh	par·oh		
king	me·lekh	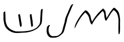	
of Egypt	mits·ra·yim		
They had worshiped	vay·yee·re·u	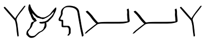	
gods	e·lo·heem		
other	a·che·reem		
and walked	vay·ye·le·khu	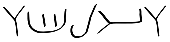	2 Kings 17:8
in the customs	be·chuq·qo·wt	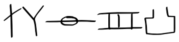	
of the nations	hag·go·w·yim	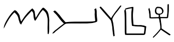	
that	a·sher		
had driven out	ho·w·reesh	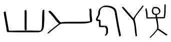	
the LORD	YHVH		
before	mip·pe·ne		
the Israelites	be·ne	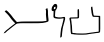	
	yis·ra·el	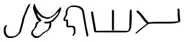	
by the kings	u·mal·khe	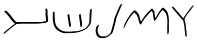	
of Israel	yis·ra·el	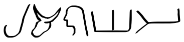	
as well as in the practices	a·sher		
introduced	a·su		
secretly did	vay·chap·pe·u	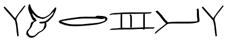	2 Kings 17:9
The Israelites	ve·ne	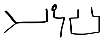	
	yis·ra·el	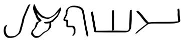	
	de·va·reem	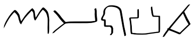	
that [were]	a·sher		
not	lo		

right	khen	כן	
things against	al	על	
the LORD	YHVH	יהוה	
their God	e·lo·he·hem	אלהיהם	
they built	vay·yiv·nu	ויבנו	
	la·hem	להם	
high places	ba·mo·wt	במות	
in all	be·khal	בכל	
their cities	a·re·hem	עריהם	
From watchtower	mim·mig·dal	ממגדל	
	no·wts·reem	נוצרים	
to	ad	עד	
city	eer	עיר	
fortified	miv·tsar	מבצר	
They set up	vay·yats·tsi·vu	ויצבו	2 Kings 17:10
for themselves	la·hem	להם	
[sacred] pillars	mats·tse·vo·wt	מצבות	
and Asherah poles	va·a·she·reem	ואשרים	
on	al	על	
every	kal	כל	
hill	giv·ah	גבעה	
high	ge·vo·hah	גבהה	
and under	ve·ta·chat	ותחת	
every	kal	כל	
tree	ets	עץ	
green	ra·a·nan	רענן	
They burned incense	vay·qat·te·ru	ויקטרו	2 Kings 17:11

	sham	שם	
on all	be·khal	בכל	
the high places	ba·mo·wt	במות	
like the nations	kag·go·w·yim	כגוים	
that	a·sher	אשר	
had driven out	heg·lah	הגלה	
the LORD	YHVH	יהוה	
before them	mip·pe·ne·hem	מפניהם	
They did	vay·ya·a·su	ויעשו	
things	de·va·reem	דברים	
wicked	ra·eem	רעים	
provoking	le·hakh·ees	להכעיס	
-	et	את	
the LORD {to anger}	YHVH	יהוה	
They served	vay·ya·av·du	ויעבדו	2 Kings 17:12
idols	hag·gil·lu·leem	הגללים	
-	a·sher	אשר	
had told	a·mar	אמר	
although the LORD	YHVH	יהוה	
them	la·hem	להם	
“ You shall not	lo	לא	
do	ta·a·su	תעשו	
-	et	את	
thing ”	had·da·var	הדבר	
this	haz·zeh	הזה	
warned	vay·ya·ad	ויעד	2 Kings 17:13
the LORD	YHVH	יהוה	

Israel	be·yis·ra·el		
and Judah	u·vee·hu·dah	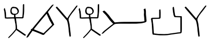	
Yet through	be·yad	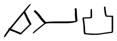	
all	kal		
His prophets	ne·vī·ʾo	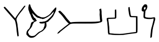	
[and]	khal	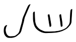	
seers	cho·zeh	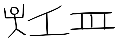	
saying	le·mor	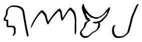	
“ Turn	vu		
ways	mid·dar·khe·khem	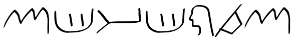	
from your wicked	ha·ra·eem		
and keep	ve·shim·ru		
My commandments	mits·wo·tay		
and statutes	chuq·qo·w·tay	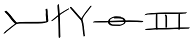	
according to the entire	ke·khal		
Law	hat·to·w·rah		
that	a·sher		
I commanded	tsiw·vee·tee	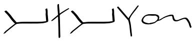	
-	et		
your fathers	a·vo·te·khem	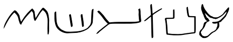	
-	va·a·sher		
and delivered	sha·lach·tee	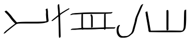	
to you	a·le·khem	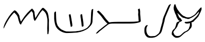	
through	be·yad	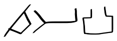	
My servants	a·va·day	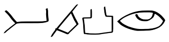	
the prophets ”	han·ne·vee·eem		
But they would not	ve·lo		2 Kings 17:14

listen	sha·me·u		
and they stiffened	vay·yaq·shu	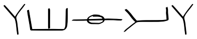	
-	et		
their necks	a·re·pam		
	ke·o·reph		
like their fathers	a·vo·w·tam		
who	a·sher		
did not	lo		
believe	he·e·mee·nu		
the LORD	ba·YHVH	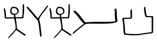	
their God	e·lo·he·hem	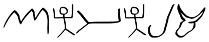	
They rejected	vay·yim·a·su		2 Kings 17:15
-	et		
His statutes	chuq·qaw	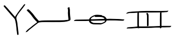	
-	ve·et		
and the covenant	be·ree·to	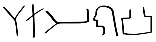	
-	a·sher		
He had made	ka·rat	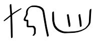	
with	et		
their fathers	a·vo·w·tam		
-	ve·et		
as well as the decrees	e·de·wo·taw		
-	a·sher		
He had given	he·eed	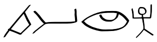	
them	bam		
They pursued	vay·ye·le·khu	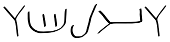	
	a·cha·re	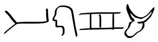	

worthless idols	ha·he·vel	ההבל	
and themselves became worthless	vay·yeh·ba·lu	ויהבלו	
going after	ve·a·cha·re	ואחרי	
nations	hag·go·w·yim	הגוים	
that	a·sher	אשר	
the surrounding	se·vee·vo·tam	סביבתם	
-	a·sher	אשר	
had commanded them	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	o·tam	אתם	
not	le·vil·tee	לבלתי	
to imitate	a·so·wt	עשות	
	ka·hem	כהם	
They abandoned	vay·ya·az·vu	ויעזבו	2 Kings 17:16
-	et	את	
all	kal	כל	
the commandments	mits·wot	מצות	
of the LORD	YHVH	יהוה	
their God	e·lo·he·hem	אלהיהם	
and made	vay·ya·a·su	ויעשו	
for themselves	la·hem	להם	
cast idols	mas·se·khah	מסכה	
two	she·nēm	שנים	
of calves	a·ga·leem	עגלים	
	vay·ya·a·su	ויעשו	
and an Asherah pole	a·she·rah	אשירה	

They bowed down to	vay·yish·ta·cha·wu	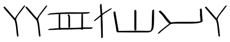	
all	le·khal	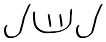	
the host	tse·va	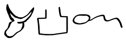	
of heaven	hash·sha·ma·yim	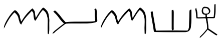	
and served	vay·ya·av·du	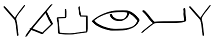	
-	et	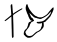	
Baal	hab·ba·al	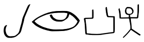	
They sacrificed	vay·ya·a·vee·ru	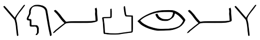	2 Kings 17:17
-	et	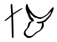	
their sons	be·ne·hem	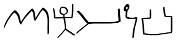	
-	ve·et	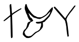	
and daughters	be·no·w·te·hem	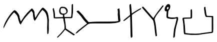	
in the fire	ba·esh	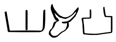	
and practiced	vay·yiq·se·mu	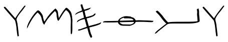	
divination	qe·sa·meem	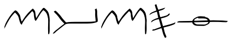	
and soothsaying	vay·na·che·shu	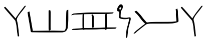	
They devoted themselves	vay·yit·mak·ke·ru	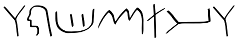	
to doing	la·a·so·wt	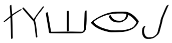	
evil	ha·ra	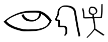	
in the sight	be·e·ne	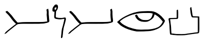	
of the LORD	YHVH	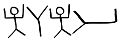	
provoking Him to anger	le·hakh·ee·so	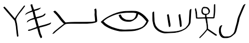	
angry	vay·yit·an·naph	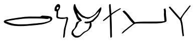	2 Kings 17:18
So the LORD	YHVH	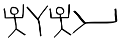	
was very	me·od	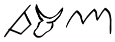	
with Israel	be·yis·ra·el	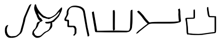	

and He removed them	vay·si·rem	ויסרם	
from	me·al	מעל	
His presence	pa·naw	פניו	
	lo	לא	
remained	nish·ar	נשאר	
Only	raq	רק	
the tribe	she·vet	שבט	
of Judah	ye·hu·dah	יהודה	
	le·vad·do	לבדו	
and even	gam	גם	2 Kings 17:19
Judah	ye·hu·dah	יהודה	
did not	lo	לא	
keep	sha·mar	שמר	
-	et	את	
the commandments	mits·wot	מצות	
of the LORD	YHVH	יהוה	
their God	e·lo·he·hem	אלהיהם	
but lived	vay·ye·le·khu	וילכו	
according to the customs	be·chuq·qo·wt	בחקות	
Israel	yis·ra·el	ישראל	
-	a·sher	אשר	
had introduced	a·su	עשו	
rejected	vay·yim·as	וימאס	2 Kings 17:20
So the LORD	YHVH	יהוה	
all	be·khal	בכל	
the descendants	ze·ra	זרע	
of Israel	yis·ra·el	ישראל	

He afflicted them	vay·an·nem		
and delivered them	vay·yit·te·nem	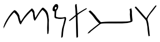	
into the hands	be·yad	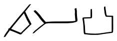	
of plunderers	sho·seem	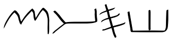	
until	ad		
	a·sher		
He had banished them	hish·lee·kham	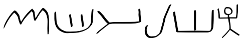	
from His presence	mip·pa·naw		
When	kee	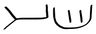	2 Kings 17:21
[the LORD] had torn	qa·ra	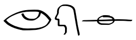	
Israel	yis·ra·el	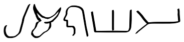	
away from	me·al		
the house	bet	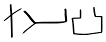	
of David	da·wid		
king	vay·yam·lee·khu	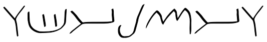	
-	et		
they made Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat	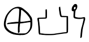	
	vay·yad·dē	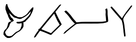	
and Jeroboam	ya·ra·ve·am		
-	et		
led Israel	yis·ra·el	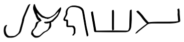	
away from following	me·a·cha·re	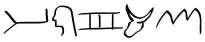	
the LORD	YHVH		
and caused them to commit	ve·hɛ·chĕ·tē·ʾam	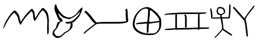	

sin	cha·ta·ah	חטאה	
a great	ge·do·w·lah	גדולה	
persisted	vay·ye·le·khu	וילכו	2 Kings 17:22
The Israelites	be·ne	בני	
	yis·ra·el	ישראל	
in all	be·khal	בכל	
the sins	chat·to·wt	חטאות	
Jeroboam	ya·ra·ve·am	ירבעם	
that	a·sher	אשר	
had committed	a·sah	עשה	
and did not	lo	לא	
turn away	sa·ru	סרו	
from them	mim·men·nah	ממנה	
Finally	ad	עד	2 Kings 17:23
-	a·sher	אשר	
removed	he·seer	הסיר	
the LORD	YHVH	יהוה	
-	et	את	
Israel	yis·ra·el	ישראל	
from	me·al	מעל	
His presence	pa·naw	פניו	
as	ka·a·sher	כאשר	
He had declared	dib·ber	דבר	
through	be·yad	ביד	
all	kal	כל	
His servants	a·va·daw	עבדיו	
the prophets	han·ne·vee·eem	הנביאים	

was exiled	vay·yi·gel	
So Israel	yis·ra·el	
from	me·al	
their homeland	ad·ma·to	
into Assyria	ash·shu·rah	
[where they are] to	ad	
day	hay·yo·wm	
this	haz·zeh	
brought	vay·ya·ve	2 Kings 17:24
Then the king	me·lekh	
of Assyria	ash·shur	
people from Babylon	mib·ba·vel	
Cuthah	u·mik·ku·tah	
Avva	u·me·aw·va	
Hamath	u·me·cha·mat	
and Sepharvaim	u·se·phar·va·yim	
and settled them	vay·yo·shev	
in the towns	be·a·re	
of Samaria	sho·me·ro·wn	
to replace	ta·chat	
the Israelites	be·ne	
	yis·ra·el	
They took possession of	vay·yir·shu	
-	et	
Samaria	sho·me·ro·wn	
and lived	vay·ye·she·vu	
in its towns	be·a·re·ha	

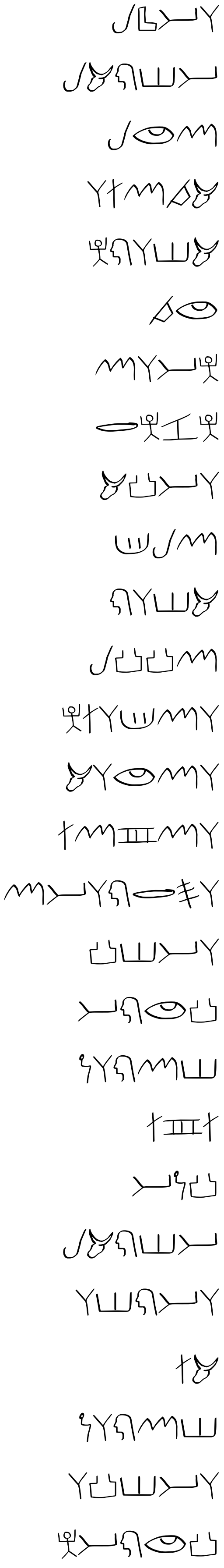

Now	vay·hee	ויהי	2 Kings 17:25
when [the settlers] first	bit·chil·lat	בתחלת	
lived	shiv·tam	שבתם	
there	sham	שם	
they did not	lo	לא	
worship	ya·re·u	יראו	
-	et	את	
the LORD	YHVH	יהוה	
sent	vay·shal·lach	וישלח	
so He	YHVH	יהוה	
among them	ba·hem	בהם	
	et	את	
lions	ha·a·ra·yo·wt	האריות	
which	vay·yih·yu	ויהיו	
killed [some]	ho·re·geem	הרגים	
of them	ba·hem	בהם	
So they spoke	vay·yo·me·ru	ויאמרו	2 Kings 17:26
to the king	le·me·lekh	למלך	
of Assyria	ash·shur	אשור	
saying	le·mor	לאמר	
“ The peoples	hag·go·w·yim	הגוים	
that	a·sher	אשר	
you have removed	hig·lee·ta	הגלית	
and placed	vat·to·wo·shev	ותושב	
in the cities	be·a·re	בערי	
of Samaria	sho·me·ro·wn	שמרון	
do not	lo	לא	

know	ya·de·u		
-	et		
the requirements	mish·pat		
of the God	e·lo·he		
of the land	ha·a·rets		
He has sent	vay·shal·lach		
among them	bam	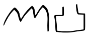	
-	et		
lions	ha·a·ra·yo·wt	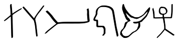	
which are indeed	ve·hin·nam	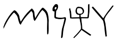	
killing them off	me·mee·teem	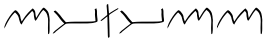	
- ”	o·w·tam		
Because of this	ka·a·sher		
	e·nam	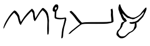	
	yo·de·eem		
-	et		
-	mish·pat	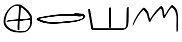	
	e·lo·he		
	ha·a·rets		
commanded :	vay·tsaw	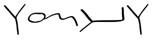	2 Kings 17:27
Then the king	me·lekh	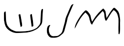	
of Assyria	ash·shur		
	le·mor		
“ Send back	ho·lee·khu	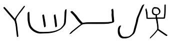	
	sham·mah		
one	e·chad	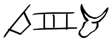	
of the priests	me·hak·ko·ha·neem		

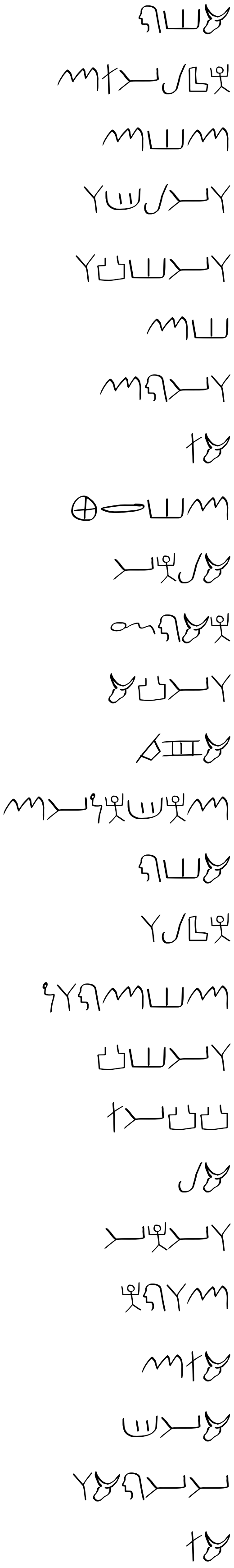

-	a·sher	
you carried off	hig·lee·tem	
from [Samaria]	mish·sham	
and have him go back	ve·ye·le·khu	
to live	ve·ye·she·vu	
there	sham	
and teach	ve·yo·rem	
-	et	
the requirements	mish·pat	
of the God	e·lo·he	
of the land ”	ha·a·rets	
came	vay·ya·vo	2 Kings 17:28
Thus one	e·chad	
of the priests	me·hak·ko·ha·neem	
-	a·sher	
they had carried away	hig·lu	
	mish·sho·me·ro·wn	
and lived	vay·ye·shev	
	be·vet	
in Bethel	el	
	vay·hee	
and he began to teach	mo·w·reh	
them	o·tam	
how	ekh	
they should worship	yee·re·u	
-	et	

the LORD	YHVH	
Nevertheless	vay·yih·yu	2 Kings 17:29
continued to make	o·seem	
the people of each nation	go·w	
	go·w	
their own gods	e·lo·haw	
and they set them up	vay·yan·nee·chu	
in the shrines	be·vet	
on the high places	hab·ba·mo·wt	
that	a·sher	
had made	a·su	
of Samaria	hash·sho·me·ro·neem	
the people	go·w	
	go·w	
in the cities	be·a·re·hem	
where	a·sher	
they	hem	
had settled	yo·she·veem	
	sham	
The men	ve·an·she	2 Kings 17:30
of Babylon	va·vel	
made	a·su	
-	et	
	suk·ko·wt	
Succoth-benoth	be·no·wt	
the men	ve·an·she	

of Cuth	khut	
made	a·su	
-	et	
Nergal	ne·re·gal	
the men	ve·an·she	
of Hamath	cha·mat	
made	a·su	
-	et	
Ashima	a·shee·ma	
the Avvites	ve·ha·aw·veem	2 Kings 17:31
made	a·su	
Nibhaz	niv·chaz	
-	ve·et	
and Tartak	tar·taq	
and the Sepharvites	ve·has·phar·veem	
burned	so·re·pheem	
-	et	
their children	be·ne·hem	
in the fire	ba·esh	
to Adrammelech	le·ad·ram·me·lekh	
and Anammelech	va·a·nam·me·lekh	
the gods	ʾĕ·lo·ah	
of Sepharvaim	se·pha·rīm	
So	vay·yih·yu	2 Kings 17:32
[the new residents] worshiped	ye·re·eem	
-	et	
the LORD	YHVH	

but they also appointed	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	
for themselves	la·hem	𐤋𐤄𐤌	
of all sorts	miq·tso·w·tam	𐤌𐤒𐤑𐤅𐤕𐤌	
priests	ko·ha·ne	𐤊𐤄𐤍𐤉	
of the high places	va·mo·wt	𐤁𐤌𐤅𐤕	
	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	
to serve	o·seem	𐤏𐤔𐤉𐤌	
	la·hem	𐤋𐤄𐤌	
in the shrines	be·vet	𐤁𐤁𐤉𐤕	
	hab·ba·mo·wt	𐤄𐤁𐤌𐤅𐤕	
-	et	𐤀𐤕	2 Kings 17:33
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	ha·yu	𐤄𐤉𐤅	
They worshiped	ye·re·eem	𐤉𐤓𐤀𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
their own gods	e·lo·he·hem	𐤀𐤋𐤄𐤉𐤄𐤌	
	ha·yu	𐤄𐤉𐤅	
but they also served	o·ve·deem	𐤏𐤁𐤃𐤉𐤌	
according to the customs	ke·mish·pat	𐤊𐤌𐤔𐤐𐤈	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
from which	a·sher	𐤀𐤔𐤓	
they had been carried away	hig·lu	𐤄𐤂𐤋𐤅	
-	o·tam	𐤀𐤕𐤌	
-	mish·sham	𐤌𐤔𐤌	
To	ad	𐤏𐤃	2 Kings 17:34
day	hay·yo·wm	𐤄𐤉𐤅𐤌	

this	haz·zeh		
they	hem	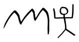	
are still practicing	o·seem	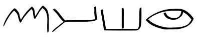	
customs	kam·mish·pa·teem		
their former	ha·ri·sho·neem		
None	e·nam		
of them worship	ye·re·eem		
-	et		
the LORD	YHVH		
	ve·e·nam	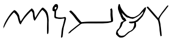	
or observe	o·seem	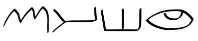	
the statutes	ke·chuq·qo·tam	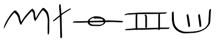	
ordinances	u·khe·mish·pa·tam	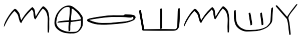	
laws	ve·khat·to·w·rah		
and commandments	ve·kham·mits·vah		
that	a·sher		
gave	tsiw·vah		
the LORD	YHVH		
-	et		
the descendants	be·ne	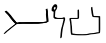	
of Jacob	ya·a·qov	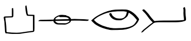	
-	a·sher		
whom He named	sam		
	she·mo		
Israel	yis·ra·el	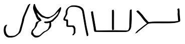	
had made	vay·yikh·rot	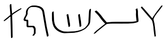	2 Kings 17:35
For the LORD	YHVH		

with [the Israelites]	it·tam		
a covenant	be·reet	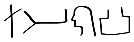	
and commanded them	vay·tsaw·vem		
	le·mor		
“ Do not	lo		
worship	tee·re·u		
gods	e·lo·heem		
other	a·che·reem	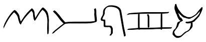	
[or]	ve·lo		
bow down	tish·ta·cha·wu		
to them	la·hem		
do not	ve·lo		
serve them	ta·av·dum		
[or]	ve·lo		
sacrifice	tiz·be·chu		
to them	la·hem		
Instead	kee	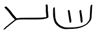	2 Kings 17:36
	im		
-	et		
the LORD	YHVH		
who	a·sher		
brought	he·e·lah		
you	et·khem		
out of the land	me·e·rets		
of Egypt	mits·ra·yim	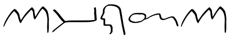	
power	be·kho·ach		
with great	ga·do·wl		

arm	u·viz·ro·w·a	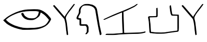	
and an outstretched	ne·tu·yah		
-	o·to		
worship	tee·ra·u		
	ve·lo	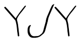	
You are to bow down	tish·ta·cha·wu		
to Him	ve·lo	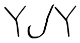	
and offer sacrifices to Him	tiz·ba·chu		
And	ve·et		2 Kings 17:37
the statutes	ha·chuq·qeem	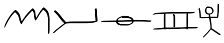	
-	ve·et		
ordinances	ham·mish·pa·teem		
laws	ve·hat·to·w·rah		
and commandments	ve·ham·mits·vah		
-	a·sher		
He wrote	ka·tav	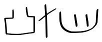	
for you	la·khem		
be careful	tish·me·run		
to observe	la·a·so·wt		
you must always	kal	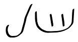	
	hay·ya·meem		
Do not	ve·lo		
worship	tee·re·u		
gods	e·lo·heem		
other	a·che·reem	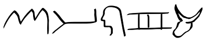	
the covenant	ve·hab·be·reet		2 Kings 17:38
-	a·sher		

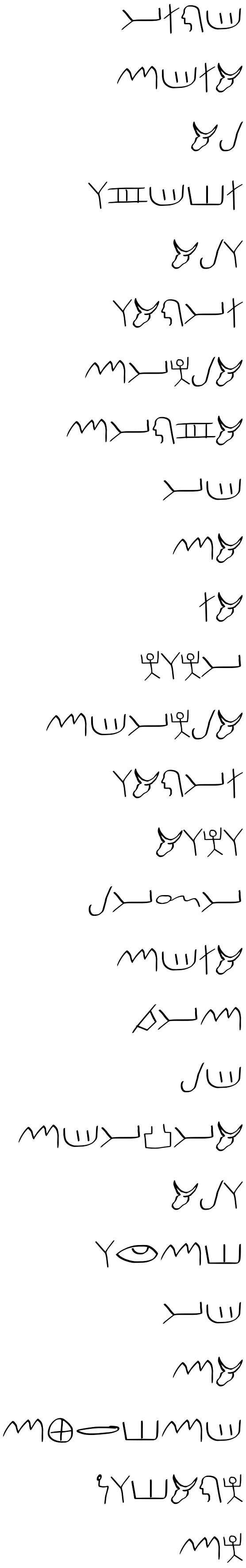

I have made	ka·rat·tee	
with you	it·te·khem	
Do not	lo	
forget	tish·ka·chu	
Do not	ve·lo	
worship	tee·re·u	
gods	e·lo·heem	
other	a·che·reem	
but	kee	2 Kings 17:39
	im	
-	et	
the LORD	YHVH	
your God	e·lo·he·khem	
worship	tee·ra·u	
and He	ve·hu	
will deliver	yats·tseel	
you	et·khem	
from the hands	mee·yad	
of all	kal	
your enemies ”	o·ye·ve·khem	
But they would not	ve·lo	2 Kings 17:40
listen	sha·me·u	
and	kee	
	im	
customs	ke·mish·pa·tam	
their former	ha·ri·sho·wn	
	hem	

they persisted in	o·seem	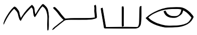	
So	vay·yih·yu		2 Kings 17:41
nations	hag·go·w·yim	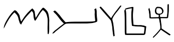	
these	ha·el·leh		
worshiped	ye·re·eem		
-	et		
the LORD	YHVH		
-	ve·et		
their idols	pe·see·le·hem	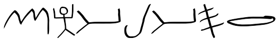	
and	ha·yu	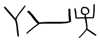	
but also served	o·ve·deem		
	gam		
their children	be·ne·hem	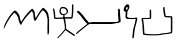	
	u·ve·ne		
and grandchildren	ve·ne·hem	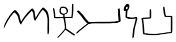	
as	ka·a·sher		
continue to do	a·su		
their fathers	a·vo·tam		
	hem	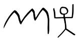	
did	o·seem	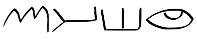	
to	ad		
day	hay·yo·wm	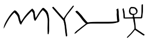	
this	haz·zeh		
-	vay·hee	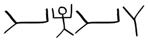	2 Kings 18:1
year	bish·nat		
In the third	sha·losh	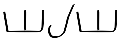	
of Hoshea	le·ho·wo·she·a		

son	ben		
of Elah	e·lah	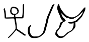	
of the reign	me·lekh	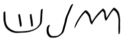	
over Israel	yis·ra·el	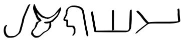	
became king	ma·lakh	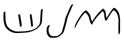	
Hezekiah	chiz·qee·yah	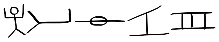	
son	ben		
of Ahaz	a·chaz	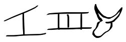	
	me·lekh	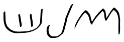	
of Judah	ye·hu·dah	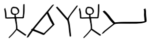	
years old	ben		2 Kings 18:2
twenty-five	es·reem	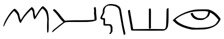	
	ve·cha·mesh	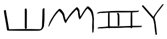	
	sha·nah	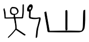	
He was	ha·yah	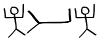	
when he became king	ve·ma·le·kho		
twenty-nine	ve·es·reem		
	va·te·sha		
years	sha·nah	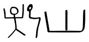	
and he reigned	ma·lakh	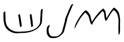	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother's	im·mo	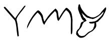	
was Abi	a·vee	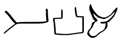	
the daughter	bat		
of Zechariah	ze·khar·yah		
And he did	vay·ya·as		2 Kings 18:3

[what was] right	hay·ya·shar	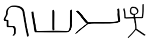	
in the eyes	be·e·ne	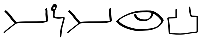	
of the LORD	YHVH		
just as	ke·khol		
-	a·sher		
had done	a·sah		
David	da·wid		
his father	a·vee	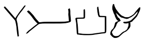	
-	hu		2 Kings 18:4
He removed	he·seer	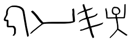	
-	et		
the high places	hab·ba·mo·wt		
shattered	ve·shib·bar		
-	et		
the sacred pillars	ham·mats·tse·vot		
and cut down	ve·kha·rat		
-	et		
the Asherah poles	ha·a·she·rah		
He also demolished	ve·khit·tat		
snake	ne·chash		
the bronze	han·ne·cho·shet	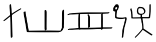	
that	a·sher		
had made	a·sah		
Moses	mo·sheh		
for	kee	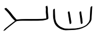	
up to	ad		
time	hay·ya·meem		

that	ha·hem·mah	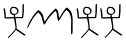	
	ha·yu	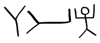	
the Israelites	ve·ne	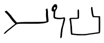	
	yis·ra·el	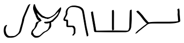	
had burned incense	me·qat·te·reem		
to it	lo	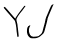	
called	vay·yiq·ra	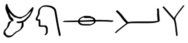	
	lo	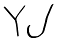	
Nehushtan	ne·chush·tan		
in the LORD	ba·YHVH	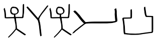	2 Kings 18:5
the God	e·lo·he		
of Israel	yis·ra·el	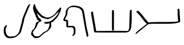	
Hezekiah trusted	ba·tach		
or after him	ve·a·cha·raw	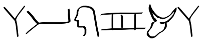	
No	lo		
was	ha·yah	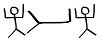	
like him	kha·mo·hu		
	be·khol		
king	mal·khe	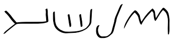	
of Judah	ye·hu·dah	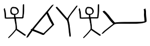	
-	va·a·sher		
-	ha·yu	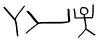	
either before him	le·pha·naw	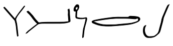	
He remained faithful	vay·yid·baq	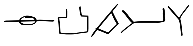	2 Kings 18:6
to the LORD	ba·YHVH	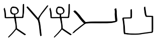	
and did not	lo		
turn	sar		

from following Him	me·a·cha·raw	𐤌𐤀𐤇𐤓𐤉𐤅	
he kept	vay·yish·mor	𐤅𐤉𐤔𐤌𐤓	
the commandments	mits·wo·taw	𐤌𐤑𐤅𐤕𐤉𐤅	
that	a·sher	𐤀𐤔𐤓	
had given	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
was	ve·ha·yah	𐤅𐤄𐤉𐤄	2 Kings 18:7
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
with [Hezekiah]	im·mo	𐤏𐤌𐤅	
wherever	be·khol	𐤁𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
he went	ye·tse	𐤉𐤑𐤀	
and he prospered	yas·keel	𐤉𐤔𐤊𐤉𐤋	
He rebelled	vay·yim·rod	𐤅𐤉𐤌𐤓𐤃	
against the king	be·me·lekh	𐤁𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
and refused	ve·lo	𐤅𐤋𐤀	
to serve him	a·va·do	𐤏𐤁𐤃𐤅	
He	hu	𐤄𐤅𐤀	2 Kings 18:8
defeated	hik·kah	𐤄𐤊𐤄	
-	et	𐤀𐤕	
the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
as	ad	𐤏𐤃	
far as Gaza	az·zah	𐤏𐤆𐤄	
-	ve·et	𐤅𐤀𐤕	

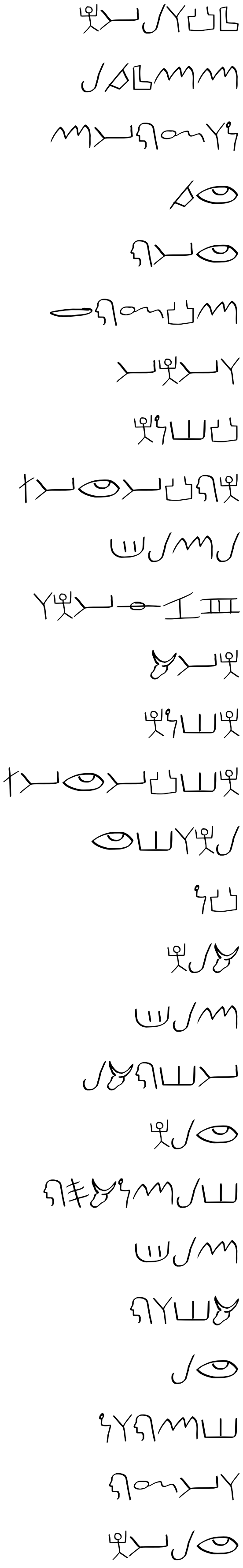

and its borders	ge·vu·le·ha	
from	mim·mig·dal	
watchtower	no·wts·reem	
to	ad	
city	eer	
fortified	miv·tsar	
-	vay·hee	2 Kings 18:9
year	bash·sha·nah	
In the fourth	ha·re·vee·eet	
reign	lam·me·lekh	
of Hezekiah’s	chiz·qee·ya·hu	
which	hee	
year	hash·sha·nah	
was the seventh	hash·she·vee·eet	
of Hoshea	le·ho·wo·she·a	
son	ben	
of Elah	e·lah	
of the reign	me·lekh	
over Israel	yis·ra·el	
marched	a·lah	
Shalmaneser	shal·man·e·ser	
king	me·lekh	
of Assyria	ash·shur	
against	al	
Samaria	sho·me·ro·wn	
and besieged	vay·ya·tsar	
it	a·le·ha	

the Assyrians captured it	vay·yil·ke·du·ha	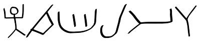	2 Kings 18:10
And at the end	miq·tseh	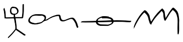	
of three	sha·losh	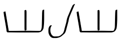	
years	sha·neem	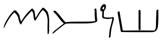	
year	bish·nat		
in the sixth	shesh		
of Hezekiah	le·chiz·qee·yah	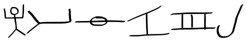	
which	hee	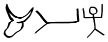	
year	she·nat	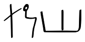	
was the ninth	te·sha		
of Hoshea	le·ho·wo·she·a		
king	me·lekh	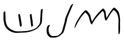	
of Israel	yis·ra·el	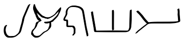	
was captured	nil·ke·dah		
So Samaria	sho·me·ro·wn		
exiled	vay·ye·gel	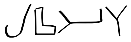	2 Kings 18:11
The king	me·lekh	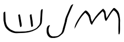	
of Assyria	ash·shur	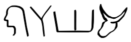	
-	et		
the Israelites	yis·ra·el	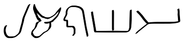	
to Assyria	ash·shu·rah		
and settled them	vay·yan·chem	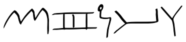	
in Halah	bach·lach	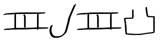	
by the Habor	u·ve·cha·vo·wr	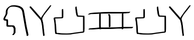	
River	ne·har		
in Gozan	go·w·zan		
and in the cities	ve·a·re	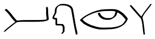	

of the Medes	ma·day	מדי	
[This happened] because	al	על	2 Kings 18:12
-	a·sher	אשר	
they did not	lo	לא	
listen	sha·me·u	שמעו	
to the voice	be·qo·wl	בקול	
of the LORD	YHVH	יהוה	
their God	e·lo·he·hem	אלהיהם	
but violated	vay·ya·av·ru	ויעברו	
-	et	את	
His covenant —	be·ree·to	בריתו	
-	et	את	
all	kal	כל	
that	a·sher	אשר	
had commanded —	tsiw·vah	צוה	
Moses	mo·sheh	משה	
the servant	e·ved	עבד	
of the LORD	YHVH	יהוה	
and would neither	ve·lo	ולא	
listen	sha·me·u	שמעו	
nor	ve·lo	ולא	
obey	a·su	עשו	
In the fourteenth	u·ve·ar·ba	ובארבע	2 Kings 18:13
	es·reh	עשרה	
year	sha·nah	שנה	
reign	lam·me·lekh	למלך	
of Hezekiah’s	chiz·qee·yah	חזקיה	

attacked	a·lah		
Sennacherib	san·che·reev	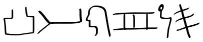	
king	me·lekh	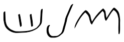	
of Assyria	ash·shur		
	al		
all	kal	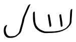	
cities	a·re		
of Judah	ye·hu·dah	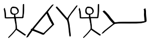	
the fortified	hab·be·tsu·ro·wt		
and captured	vay·yit·pe·sem		
sent	vay·yish·lach		2 Kings 18:14
So Hezekiah	chiz·qee·yah	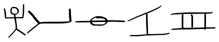	
king	me·lekh	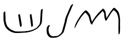	
of Judah	ye·hu·dah	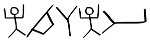	
word to	el		
the king	me·lekh	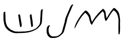	
of Assyria	ash·shur	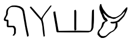	
at Lachish	la·khee·shah	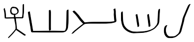	
saying	le·mor		
“ I have done wrong	cha·ta·tee		
withdraw	shuv		
from me	me·a·lay		
-	et		
whatever	a·sher		
you demand	tit·ten		
from me ”	a·lay	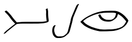	
and I will pay	es·sa		

exacted	vay·ya·sem	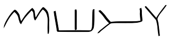	
And the king	me·lekh	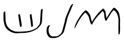	
of Assyria	ash·shur		
from	al		
Hezekiah	chiz·qee·yah	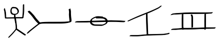	
king	me·lekh	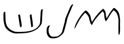	
of Judah	ye·hu·dah	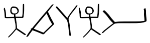	
three	she·losh	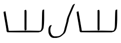	
hundred	me·o·wt		
talents	kik·kar		
of silver	ke·seph		
and thirty	u·she·lo·sheem		
talents	kik·kar		
of gold	za·hav	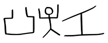	
gave him	vay·yit·ten	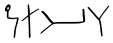	2 Kings 18:15
Hezekiah	chiz·qee·yah	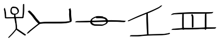	
-	et		
all	kal		
the silver	hak·ke·seph		
that was found	han·nim·tsa		
in the house	vet	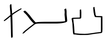	
of the LORD	YHVH		
and in the treasuries	u·ve·o·tse·ro·wt		
palace	bet	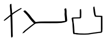	
of the royal	ham·me·lekh		
time	ba·et		2 Kings 18:16
At that	ha·hee	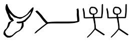	

stripped [the gold]	qits·tsats		
Hezekiah	chiz·qee·yah	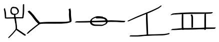	
-	et		
the doors	dal·to·wt	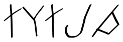	
of the temple	he·khal	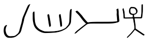	
of the LORD	YHVH		
and	ve·et		
doorposts	ha·o·me·no·wt		
-	a·sher		
he had plated	tsip·pah		
with which	chiz·qee·yah	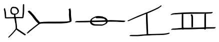	
and [he]	me·lekh	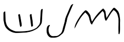	
	ye·hu·dah	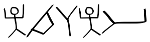	
gave it	vay·yit·te·nem	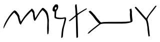	
to the king	le·me·lekh		
of Assyria	ash·shur		
sent	vay·yish·lach		2 Kings 18:17
Nevertheless, the king	me·lekh	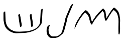	
of Assyria	ash·shur	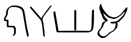	
-	et		
the Tartan	tar·tan		
-	ve·et		
	rav	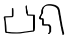	
the Rabsaris	sa·rees	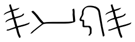	
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	rav	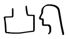	
and the Rabshakeh	sha·qeh	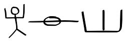	

from	min	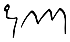	
Lachish	la·kheesh	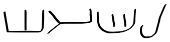	
to	el	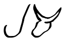	
King	ham·me·lekh	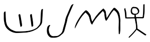	
Hezekiah	chiz·qee·ya·hu	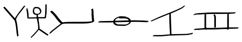	
	be·chel	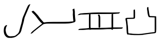	
along with a great army	ka·ved	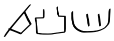	
at Jerusalem	ye·ru·sha·lim	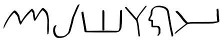	
They advanced up	vay·ya·a·lu	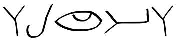	
	vay·ya·vo·u	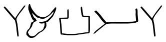	
to Jerusalem	ye·ru·sha·lim	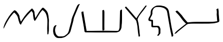	
	vay·ya·a·lu	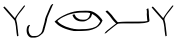	
	vay·ya·vo·u	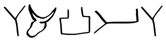	
and stationed themselves	vay·ya·am·du	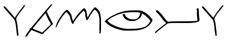	
by the aqueduct	bit·a·lat	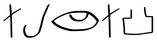	
pool	hab·be·re·khah	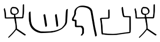	
of the upper	ha·el·yo·w·nah	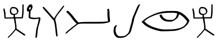	
-	a·sher	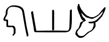	
on the road	bim·sil·lat	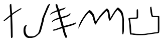	
Field	se·deh	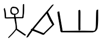	
to the Launderer’s	kho·w·ves	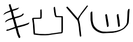	
Then they called	vay·yiq·re·u	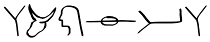	2 Kings 18:18
for	el	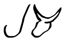	
the king	ham·me·lekh	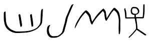	
went out	vay·ye·tse	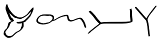	
to them	a·le·hem	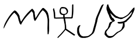	
and Eliakim	el·ya·qeem	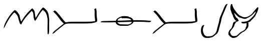	

son	ben	בן	
of Hilkiah	chil·qee·ya·hu	חלקיהו	
-	a·sher	אשר	
administrator	al	על	
the palace	hab·ba·yit	הבית	
Shebnah	ve·shev·nah	ושבנה	
the scribe	has·so·pher	הספר	
and Joah	ve·yo·w·ach	ויואח	
son	ben	בן	
of Asaph	a·saph	אסף	
the recorder	ham·maz·keer	המזכיר	
said	vay·yo·mer	ויאמר	2 Kings 18:19
to them	a·le·hem	אלהם	
	rav	רב	
The Rabshakeh	sha·qeh	שקה	
“ Tell	im·ru	אמרו	
	na	נא	
	el	אל	
Hezekiah	chiz·qee·ya·hu	חזקיהו	
that this is what	koh	כה	
says :	a·mar	אמר	
king	ham·me·lekh	המלך	
the great	hag·ga·do·wl	הגדול	
the king	me·lekh	מלך	
of Assyria	ash·shur	אשור	
What	mah	מה	
confidence	hab·bit·ta·cho·wn	הבטחון	

[of] this	haz·zeh		
of yours ?	a·sher		
is the basis	ba·ta·che·ta		
You claim	a·mar·ta		2 Kings 18:20
but	akh		
words	de·var		
[these are] empty	se·pha·ta·yim		
[to have] a strategy	e·tsah		
and strength	u·ge·vu·rah		
for war	lam·mil·cha·mah	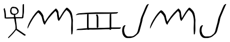	
are you now	at·tah		
In	al		
whom	mee	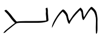	
trusting	va·tach·ta		
that	kee	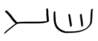	
you have rebelled	ma·rad·ta		
against me ?	bee	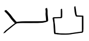	
now	at·tah		2 Kings 18:21
Look	hin·neh		
you are trusting	va·tach·ta		
	le·kha	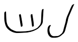	
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of a staff	mish·e·net		
reed	haq·qa·neh	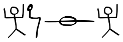	
that splintered	ha·ra·tsuts		
	haz·zeh		
	al		

in Egypt	mits·ra·yim	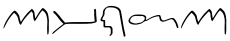	
who	a·sher	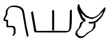	
leans on it	yis·sa·mekh	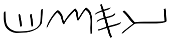	
of anyone	eesh	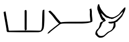	
	a·law	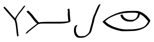	
	u·va	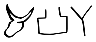	
the hand	ve·khap·po	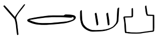	
that will pierce	u·ne·qa·vah	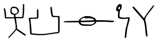	
Such is	ken	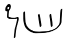	
Pharaoh	par·oh	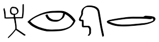	
king	me·lekh	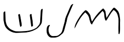	
of Egypt	mits·ra·yim	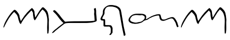	
to all	le·khal	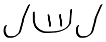	
who trust	hab·bo·te·cheem	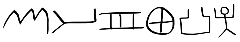	
in him	a·law	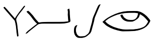	
But if	ve·khee	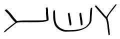	2 Kings 18:22
you say	to·me·run	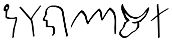	
to me	e·lay	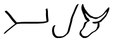	
in	el	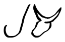	
the LORD	YHVH	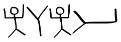	
our God ’	e·lo·he·nu	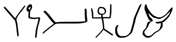	
‘ We trust	ba·ta·che·nu	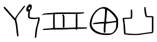	
not	ha·lo·w	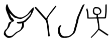	
is He	hu	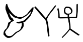	
the One	a·sher	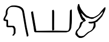	
has removed	he·seer	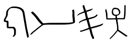	
Hezekiah	chiz·qee·ya·hu	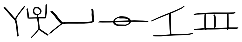	

-	et		
whose high places	ba·mo·taw		
-	ve·et		
and altars	miz·be·cho·taw	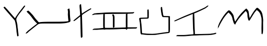	
saying	vay·yo·mer		
to Judah	lee·hu·dah	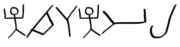	
and Jerusalem :	ve·lee·ru·sha·lim		
before	liph·ne		
altar	ham·miz·be·ach	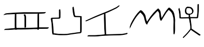	
this	haz·zeh	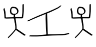	
‘ You must worship	tish·ta·cha·wu	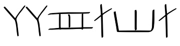	
in Jerusalem ’?	bee·ru·sha·lim		
Now, therefore	ve·at·tah		2 Kings 18:23
make a bargain	hit·a·rev		
	na		
with	et		
my master	a·do·nee		
	et		
the king	me·lekh	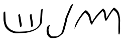	
of Assyria	ash·shur		
I will give	ve·et·te·nah		
you	le·kha	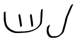	
two thousand	al·pa·yim		
horses —	su·seem		
if	im		
you can	tu·khal		
put	la·tet		

	le·kha	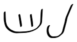	
riders	ro·khe·veem	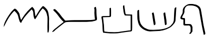	
on them !	a·le·hem	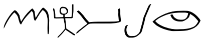	
For how	ve·ekh	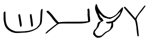	2 Kings 18:24
can you repel	ta·sheev	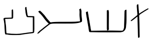	
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-	pe·ne	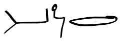	
officer	pha·chat	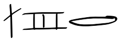	
a single	a·chad	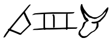	
servants	av·de		
of my master’s	a·do·nee		
among the least	haq·qe·tan·neem	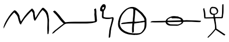	
when you depend	vat·tiv·tach	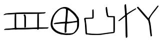	
	le·kha	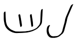	
on	al		
Egypt	mits·ra·yim	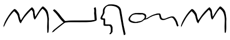	
for chariots	le·re·khev	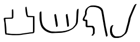	
and horsemen ?	u·le·pha·ra·sheem		
So now	at·tah		2 Kings 18:25
was it apart from	ha·mib·bal·a·de		
the LORD	YHVH		
that I have come up	a·lee·tee	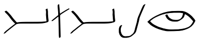	
against	al		
place	ham·ma·qo·wm	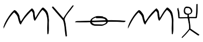	
this	haz·zeh		
to destroy it ?	le·hash·chi·to	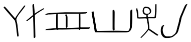	
The LORD Himself	YHVH		

said	a·mar		
to me	e·lay	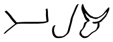	
‘ Go up	a·leh		
against	al		
land	ha·a·rets		
this	haz·zot		
and destroy it ’”	ve·hash·chee·tah	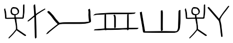	
said	vay·yo·mer		2 Kings 18:26
Then Eliakim	el·ya·qeem	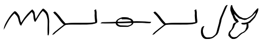	
son	ben		
of Hilkiah	chil·qee·ya·hu	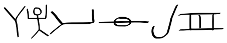	
along with Shebnah	ve·shev·nah		
and Joah	ve·yo·w·ach		
to	el		
	rav		
the Rabshakeh	sha·qeh	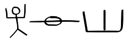	
speak	dab·ber		
“ Please	na		
to	el		
your servants	a·va·de·kha	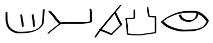	
in Aramaic	a·ra·meet		
since	kee		
understand it	sho·me·eem		
we	a·na·che·nu	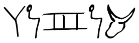	
Do not	ve·al		
speak	te·dab·ber	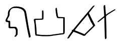	
with us	im·ma·nu	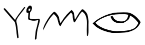	

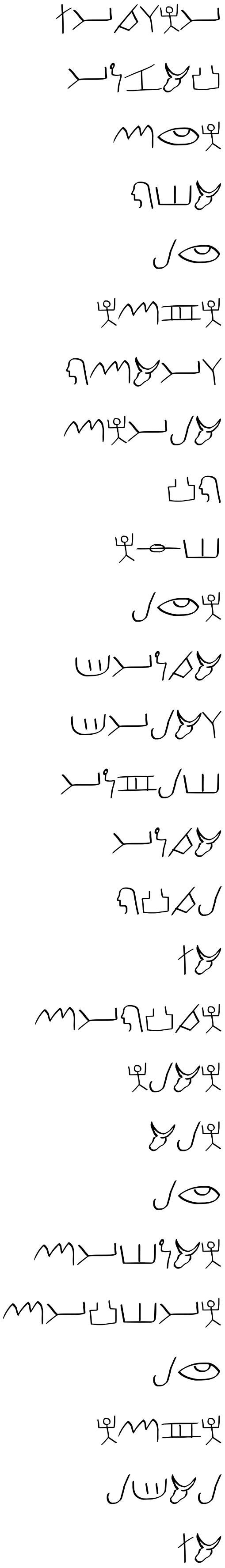

in Hebrew	ye·hu·deet	
in the hearing	be·a·ze·ne	
of the people	ha·am	
-	a·sher	
on	al	
the wall ”	ha·cho·mah	
replied	vay·yo·mer	2 Kings 18:27
	a·le·hem	
	rav	
But the Rabshakeh	sha·qeh	
only to	ha·al	
“ Has my master	a·do·ne·kha	
you and	ve·e·le·kha	
sent me	she·la·cha·nee	
your master	a·do·nee	
to speak	le·dab·ber	
-	et	
words	had·de·va·reem	
these	ha·el·leh	
and not	ha·lo	
to	al	
the men	ha·a·na·sheem	
sitting	hay·yo·she·veem	
on	al	
the wall	ha·cho·mah	
to eat	le·e·khol	
-	ʾɛt	

their own dung	cha·rē·hɛm	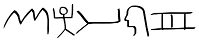	
and drink	ve·lish·to·wt		
-	et		
their own urine ? ”	shē·nē·hɛm	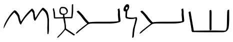	
who are destined with you	im·ma·khem	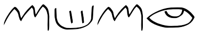	
stood	vay·ya·a·mod		2 Kings 18:28
	rav	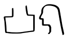	
Then the Rabshakeh	sha·qeh	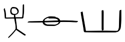	
and called out	vay·yiq·ra	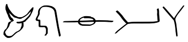	
loudly	ve·qo·wl	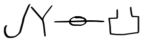	
	ga·do·wl		
in Hebrew	ye·hu·deet		
-	vay·dab·ber	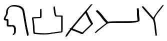	
- :	vay·yo·mer		
“ Hear	shim·u		
the word	de·var		
king	ham·me·lekh		
of the great	hag·ga·do·wl		
the king	me·lekh	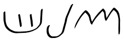	
of Assyria !	ash·shur	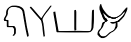	
This is what	koh	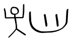	2 Kings 18:29
says :	a·mar		
the king	ham·me·lekh		
Do not	al		
deceive	yash·shee	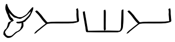	
you	la·khem		
let Hezekiah	chiz·qee·ya·hu	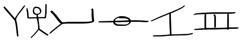	

	kee	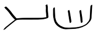	
he cannot	lo		
	yu·khal		
deliver	le·hats·tseel		
you	et·khem		
from my hand	mee·ya·do	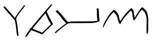	
Do not	ve·al		2 Kings 18:30
persuade you to trust	yav·tach	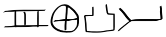	
-	et·khem		
let Hezekiah	chiz·qee·ya·hu	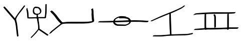	
in	el		
the LORD	YHVH		
when he says	le·mor		
will surely deliver us	hats·tsel		
	yats·tsee·le·nu		
‘ The LORD	YHVH		
will not	ve·lo		
be given	tin·na·ten		
-	et		
city	ha·eer		
this	haz·zot		
into the hand	be·yad	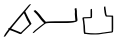	
of the king	me·lekh	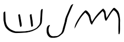	
of Assyria ’	ash·shur		
Do not	al		2 Kings 18:31
listen	tish·me·u		
to	el		

Hezekiah	chiz·qee·ya·hu	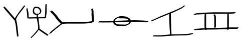	
for	kee	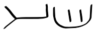	
this is what	khoh	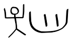	
says :	a·mar		
the king	me·lekh	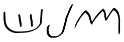	
of Assyria	ash·shur		
Make	a·su		
with me	it·tee	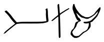	
peace	ve·ra·khah	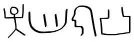	
and come out	u·tse·u		
to me	e·lay	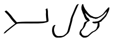	
will eat	ve·ikh·lu		
Then every one of you	eesh	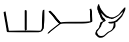	
from his own vine	gaph·no		
[and]	ve·eesh	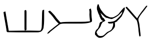	
[and] his own fig tree	te·e·na·to		
drink	u·she·tu		
	eesh	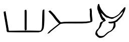	
water	me	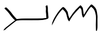	
from his own cistern	vo·w·ro		
until	ad		2 Kings 18:32
I come	bo·ee		
and take you away	ve·la·qach·tee	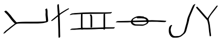	
-	et·khem		
to	el		
a land	e·rets		
like your own —	ke·ar·tse·khem		

a land	e·rets		
of grain	da·gan		
and new wine	ve·tee·ro·wosh	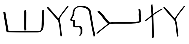	
a land	e·rets		
of bread	le·chem	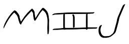	
and vineyards	u·khe·ra·meem		
a land	e·rets		
of olive trees	zet	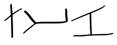	
	yits·har		
and honey —	u·de·vash		
so that you may live	wich·yu	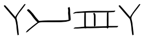	
and not	ve·lo		
die	ta·mu·tu		
But do not	ve·al		
listen	tish·me·u		
to	el		
Hezekiah	chiz·qee·ya·hu	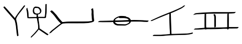	
for	kee	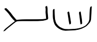	
he misleads you	yas·seet		
-	et·khem		
when he says	le·mor		
‘ The LORD	YHVH		
will deliver us ’	yats·tsee·le·nu		
ever	ha·hats·tsel		2 Kings 18:33
delivered	hits·tsee·lu	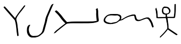	
Has the god	e·lo·he		
nation	hag·go·w·yim	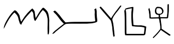	

of any	eesh	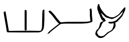	
-	et		
his land	ar·tso		
from the hand	mee·yad	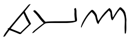	
of the king	me·lekh	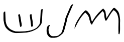	
of Assyria ?	ash·shur		
Where	ay·yeh	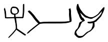	2 Kings 18:34
are the gods	e·lo·he		
of Hamath	cha·mat	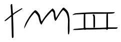	
and Arpad ?	ve·ar·pad		
Where	ay·yeh	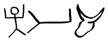	
are the gods	e·lo·he		
of Sepharvaim	se·phar·va·yim		
Hena	he·na		
and Ivvah ?	ve·iw·vah		
	kee	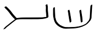	
Have they delivered	hits·tsee·lu		
-	et		
Samaria	sho·me·ro·wn		
from my hand ?	mee·ya·dee	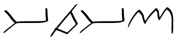	
Who	mee	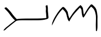	2 Kings 18:35
among all	be·khal		
the gods	e·lo·he		
of these lands	ha·a·ra·tso·wt		
-	a·sher		
has delivered	hits·tsee·lu		
-	et		

his land	ar·tsam	
from my hand ?	mee·ya·dee	
	kee	
deliver	yats·tseel	
How then can the LORD	YHVH	
-	et	
Jerusalem	ye·ru·sha·lim	
from my hand ? ”	mee·ya·dee	
remained silent	ve·he·che·ree·shu	2 Kings 18:36
But the people	ha·am	
and did not	ve·lo	
answer	a·nu	
-	o·to	
a word	da·var	
for	kee	
had commanded	mits·vat	
[Hezekiah]	ham·me·lekh	
	hee	
	le·mor	
“ Do not	lo	
answer him ”	ta·a·nu·hu	
came	vay·ya·vo	2 Kings 18:37
Eliakim	el·ya·qeem	
son	ben	
Then Hilkiah’s	chil·qee·yah	
-	a·sher	
administrator	al	

the palace	hab·ba·yit	
Shebna	ve·shev·na	
the scribe	has·so·pher	
Joah	ve·yo·w·ach	
son	ben	
and Asaph’s	a·saph	
the recorder	ham·maz·keer	
to	el	
Hezekiah	chiz·qee·ya·hu	
torn	qe·ru·e	
with their clothes	ve·ga·deem	
and they relayed	vay·yag·gi·du	
to him	lo	
the words	div·re	
	rav	
of [the] Rabshakeh	sha·qeh	
On	vay·hee	2 Kings 19:1
hearing [this report]	kish·mo·a	
King	ham·me·lekh	
Hezekiah	chiz·qee·ya·hu	
tore	vay·yiq·ra	
-	et	
his clothes	be·ga·daw	
put on	vay·yit·kas	
sackcloth	bas·saq	
and entered	vay·ya·vo	
the house	bet	

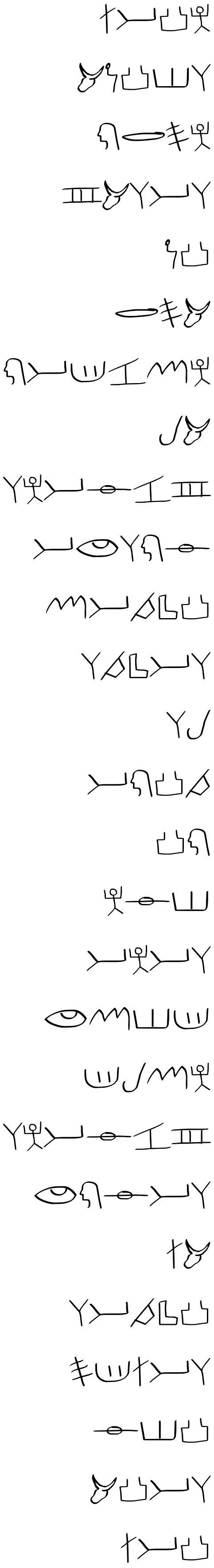

of the LORD	YHVH	יהוה	
And he sent	vay·yish·lach	וישלח	2 Kings 19:2
-	et	את	
Eliakim	el·ya·qeem	אליקים	
-	a·sher	אשר	
administrator	al	על	
the palace	hab·ba·yit	הבית	
Shebna	ve·shev·na	ושבנא	
the scribe	has·so·pher	הספר	
-	ve·et	ואת	
and the leading	ziq·ne	זקני	
priests	hak·ko·ha·neem	הכהנים	
all wearing	mit·kas·seem	מתכסים	
sackcloth	bas·saq·qeem	בשקים	
to	el	אל	
Isaiah	ye·sha·ya·hu	ישעיהו	
the prophet	han·na·vee	הנביא	
son	ben	בן	
of Amoz	a·mo·wts	אמוץ	
to tell	vay·yo·me·ru	ויאמרו	2 Kings 19:3
him	e·law	אליו	
“ This is what	koh	כה	
says :	a·mar	אמר	
Hezekiah	chiz·qee·ya·hu	חזקיהו	
Today	yo·wm	יום	
of distress	tsa·rah	צרה	
rebuke	ve·to·w·khe·chah	ותוכחה	

and disgrace	u·ne·a·tsah		
is a day	hay·yo·wm	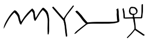	
	haz·zeh		
for	kee	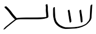	
have come	va·u		
children	va·neem	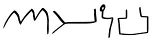	
to the point of	ad		
birth	mash·ber	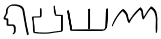	
strength	ve·kho·ach		
but there is no	a·yin	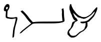	
to deliver them	le·le·dah		
Perhaps	u·lay	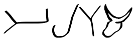	2 Kings 19:4
will hear	yish·ma		
the LORD	YHVH		
your God	e·lo·he·kha		
-	et		
all	kal	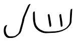	
the words	div·re		
	rav	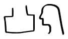	
of the Rabshakeh	sha·qeh	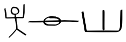	
whom	a·sher		
has sent	she·la·cho	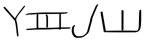	
the king	me·lekh	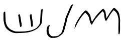	
of Assyria	ash·shur	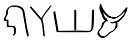	
his master	a·do·naw	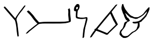	
to defy	le·cha·reph		
God	e·lo·heem		

the living	chay	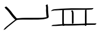	
and He will rebuke him	ve·ho·w·khee·ach	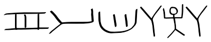	
for the words	bad·de·va·reem		
that	a·sher		
has heard	sha·ma		
the LORD	YHVH		
your God	e·lo·he·kha		
Therefore lift up	ve·na·sa·ta		
a prayer	te·phil·lah		
for	be·ad		
the remnant	hash·she·e·reet		
that still survives ”	han·nim·tsa·ah		
went	vay·ya·vo·u	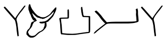	2 Kings 19:5
So the servants	av·de	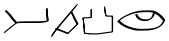	
of King	ham·me·lekh		
Hezekiah	chiz·qee·ya·hu	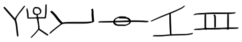	
to	el		
Isaiah	ye·sha·a·ya·hu		
replied	vay·yo·mer		2 Kings 19:6
	la·hem		
who	ye·sha·ya·hu		
that this is what	koh	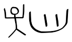	
“ Tell	to·me·run		
	el		
your master	a·do·ne·khem	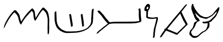	
	koh	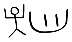	
says :	a·mar		

the LORD	YHVH		
‘ Do not	al		
be afraid	tee·ra	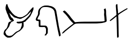	
of	mip·pe·ne		
the words	had·de·va·reem	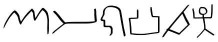	
-	a·sher		
you have heard	sha·ma·ta		
with which	a·sher		
have blasphemed	gid·de·phu		
the servants	na·a·re		
of the king	me·lekh	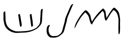	
of Assyria	ash·shur		
Me	o·tee	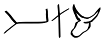	
Behold	hin·nee	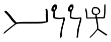	2 Kings 19:7
I will put	no·ten	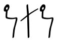	
in him	bo		
a spirit	ru·ach		
so that he will hear	ve·sha·ma		
a rumor	she·mu·ah		
and return	ve·shav	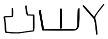	
to his own land	le·ar·tso		
I will cause him to fall	ve·hip·pal·tee	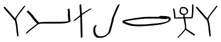	
by the sword ’”	ba·che·rev	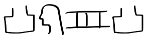	
where	be·ar·tso		
he withdrew	vay·ya·shav		2 Kings 19:8
	rav	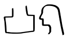	
the Rabshakeh	sha·qeh	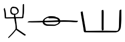	

and found	vay·yim·tsa		
-	et		
the king	me·lekh	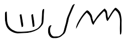	
of Assyria	ash·shur		
[the king] fighting	nil·cham	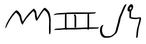	
against	al		
Libnah	liv·nah		
When	kee	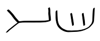	
heard	sha·ma		
that	kee	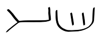	
had left	na·sa		
Lachish	mil·la·kheesh		
Now Sennacherib had been warned	vay·yish·ma	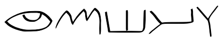	2 Kings 19:9
about	el		
Tirhakah	tir·ha·qah	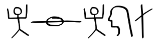	
king	me·lekh	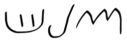	
of Cush	kush		
:	le·mor		
“ Look	hin·neh	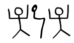	
he has set out	ya·tsa		
to fight	le·hil·la·chem	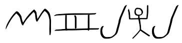	
against you ”	it·takh	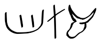	
So Sennacherib again	vay·ya·shav		
sent	vay·yish·lach		
messengers	mal·a·kheem		
to	el		
Hezekiah	chiz·qee·ya·hu	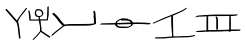	

saying	le·mor	
	koh	2 Kings 19:10
“ Give this message	to·me·run	
to	el	
Hezekiah	chiz·qee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
:	le·mor	
‘ Do not	al	
deceive you	yash·shi·a·kha	
let your God	e·lo·he·kha	
in whom	a·sher	
you	at·tah	
trust	bo·te·ach	
	bo	
by saying	le·mor	
will not	lo	
be delivered	tin·na·ten	
that Jerusalem	ye·ru·sha·lim	
into the hand	be·yad	
of the king	me·lekh	
of Assyria	ash·shur	
Surely	hin·neh	2 Kings 19:11
you	at·tah	
have heard	sha·ma·ta	
-	et	
what	a·sher	

have done	a·su	𐤏𐤔𐤅	
the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
to all [the other]	le·khal	𐤋𐤊𐤋	
countries	ha·a·ra·tso·wt	𐤄𐤀𐤓𐤑𐤅𐤕	
devoting them to destruction	le·ha·cha·ree·mam	𐤋𐤄𐤇𐤓𐤉𐤌𐤌	
Will you then	ve·at·tah	𐤅𐤀𐤕𐤄	
be spared ?	tin·na·tsel	𐤕𐤍𐤑𐤋	
rescue [those nations] —	ha·hits·tsee·lu	𐤄𐤄𐤑𐤉𐤋𐤅	2 Kings 19:12
[the gods of]	o·tam	𐤀𐤕𐤌	
Did the gods	e·lo·he	𐤀𐤋𐤄𐤉	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
destroyed	shi·cha·tu	𐤔𐤇𐤕𐤅	
by my fathers	a·vo·w·tay	𐤀𐤁𐤅𐤕𐤉	
-	et	𐤀𐤕	
Gozan	go·w·zan	𐤂𐤅𐤆𐤍	
-	ve·et	𐤅𐤀𐤕	
Haran	cha·ran	𐤇𐤓𐤍	
and Rezeph	ve·re·tseph	𐤅𐤓𐤑𐤐	
and of the people	u·ve·ne	𐤅𐤁𐤍𐤉	
of Eden	e·den	𐤏𐤃𐤍	
-	a·sher	𐤀𐤔𐤓	
in Telassar ?	bit·las·sar	𐤁𐤕𐤋𐤀𐤔𐤓	
Where	ay·yo	𐤀𐤉𐤅	2 Kings 19:13
are the kings	me·lekh	𐤌𐤋𐤊	
of Hamath	cha·mat	𐤇𐤌𐤕	

-	u·me·lekh		
Arpad	ar·pad		
-	u·me·lekh		
	la·eer		
Sepharvaim	se·phar·va·yim		
Hena	he·na		
and Ivvah ? ’”	ve·iw·vah		
received	vay·yiq·qach	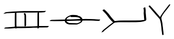	2 Kings 19:14
So Hezekiah	chiz·qee·ya·hu	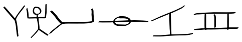	
-	et		
the letter	has·se·pha·reem		
from	mee·yad	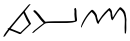	
the messengers	ham·mal·a·kheem		
read it	vay·yiq·ra·em	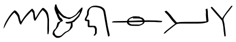	
and went up to	vay·ya·al	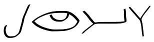	
the house	bet	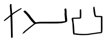	
of the LORD	YHVH		
and spread it out	vay·yiph·re·se·hu		
	chiz·qee·ya·hu	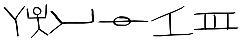	
before	liph·ne		
the LORD	YHVH		
prayed	vay·yit·pal·lel		2 Kings 19:15
And Hezekiah	chiz·qee·ya·hu	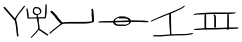	
before	liph·ne		
the LORD :	YHVH		
	vay·yo·mar		
“ O LORD	YHVH		

God	e·lo·he		
of Israel	yis·ra·el	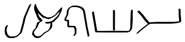	
enthroned	yo·shev		
between the cherubim	hak·ke·ru·veem		
You	at·tah		
	hu		
are God	ha·e·lo·heem		
alone	le·vad·de·kha		
over all	le·khol		
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
You	at·tah		
made	a·see·ta	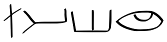	
-	et		
the heavens	hash·sha·ma·yim		
-	ve·et		
and the earth	ha·a·rets		
Incline	hat·teh		2 Kings 19:16
O LORD	YHVH		
Your ear	a·ze·ne·kha		
and hear	u·sha·ma		
open	pe·qach	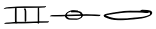	
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Your eyes	e·ne·kha	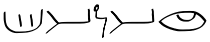	
and see	u·re·eh		
Listen to	u·she·ma		
-	et		

the words	div·re	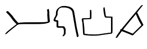	
Sennacherib	san·che·reev	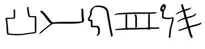	
that	a·sher	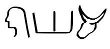	
has sent	she·la·cho	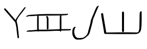	
to defy	le·cha·reph		
God	e·lo·heem		
the living	chay	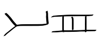	
Truly	a·me·nam		2 Kings 19:17
O LORD	YHVH	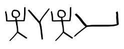	
have laid waste	he·che·ree·vu	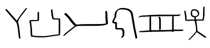	
the kings	mal·khe	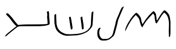	
of Assyria	ash·shur		
-	et		
these nations	hag·go·w·yim	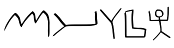	
-	ve·et		
and their lands	ar·tsam		
They have cast	ve·na·te·nu		2 Kings 19:18
-	et		
their gods	e·lo·he·hem	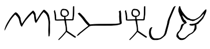	
into the fire	ba·esh		
for	kee	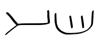	
were not	lo		
gods	e·lo·heem		
they	hem·mah		
but	kee	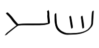	
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the work	ma·a·seh		

hands	ye·de	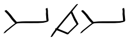	
of human	a·dam	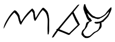	
wood	ets	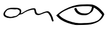	
and stone —	va·e·ven	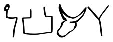	
and destroyed them	vay·ab·be·dum	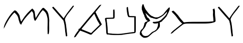	
And now	ve·at·tah	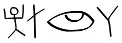	2 Kings 19:19
O LORD	YHVH	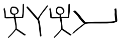	
our God	e·lo·he·nu	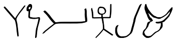	
save us	ho·wo·shee·e·nu	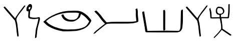	
please	na	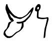	
from his hand	mee·ya·do	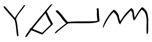	
may know	ve·ye·de·u	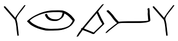	
so that all	kal	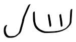	
the kingdoms	mam·le·kho·wt	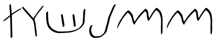	
of the earth	ha·a·rets	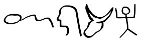	
that	kee	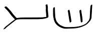	
You	at·tah	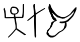	
O LORD	YHVH	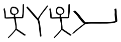	
are God ”	e·lo·heem	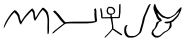	
alone	le·vad·de·kha	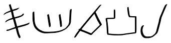	
sent	vay·yish·lach	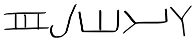	2 Kings 19:20
Then Isaiah	ye·sha·ya·hu	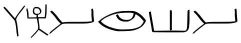	
son	ben	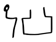	
of Amoz	a·mo·wts	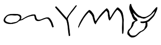	
a message to	el	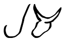	
Hezekiah	chiz·qee·ya·hu	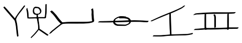	
:	le·mor	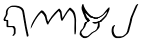	

“ This is what	koh	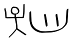	
says :	a·mar		
the LORD	YHVH	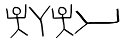	
the God	e·lo·he		
of Israel	yis·ra·el	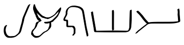	
-	a·sher		
your prayer	hit·pal·lal·ta		
-	e·lay	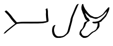	
concerning	el		
Sennacherib	san·che·riv		
king	me·lekh	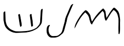	
of Assyria	ash·shur		
I have heard	sha·ma·e·tee		
This	zeh		2 Kings 19:21
is the word	had·da·var		
that	a·sher		
has spoken	dib·ber		
the LORD	YHVH	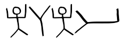	
against him :	a·law	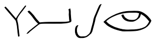	
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you	le·kha	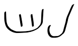	
and mocks	la·a·gah		
you	le·kha	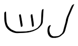	
‘ The Virgin	be·tu·lat		
Daughter	bat		
of Zion	tsee·yo·wn	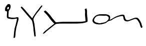	
behind you	a·cha·re·kha	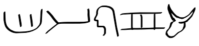	

her head	rosh		
shakes	he·nee·ah	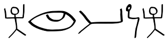	
the Daughter	bat		
of Jerusalem	ye·ru·sha·lim		
-	et		2 Kings 19:22
Whom	mee	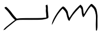	
have you taunted	che·raph·ta		
and blasphemed ?	ve·gid·daph·ta		
Against	ve·al		
whom	mee	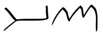	
have you raised	ha·ree·mo·w·ta	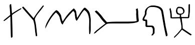	
your voice	qo·wl	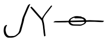	
and lifted	vat·tis·sa		
in pride ?	ma·ro·wm		
your eyes	e·ne·kha	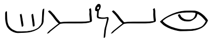	
Against	al		
the Holy One	qe·do·wosh		
of Israel !	yis·ra·el	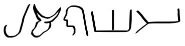	
Through	be·yad	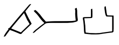	2 Kings 19:23
your servants	mal·a·khe·kha		
you have taunted	che·raph·ta		
the Lord	a·do·nay		
and you have said :	vat·to·mer		
“ With my many	be·rɛ·khɛv	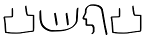	
chariots	rikh·bee	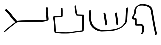	
I	a·nee	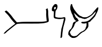	
have ascended	a·lee·tee	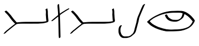	

to the heights	me·ro·wm		
of the mountains	ha·reem	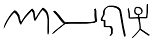	
to the remote peaks	yar·ke·te		
of Lebanon	le·va·no·wn		
I have cut down	ve·ekh·rot		
its tallest	qo·w·mat		
cedars	a·ra·zaw		
the finest	miv·cho·wr	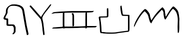	
of its cypresses	be·ro·shaw		
I have reached	ve·a·vo·w·ah		
outposts	me·lo·wn	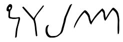	
its farthest	qits·tsoh	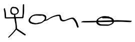	
the densest	ya·ar		
of its forests	kar·mil·lo	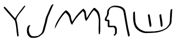	
I	a·nee	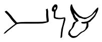	2 Kings 19:24
have dug wells	qar·tee		
and drunk	ve·sha·tee·tee	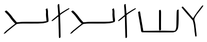	
waters	ma·yim	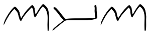	
foreign	za·reem	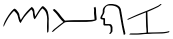	
I have dried up	ve·ach·riv	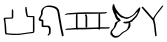	
With the soles	be·khaph		
of my feet	pe·a·may		
all	kol	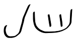	
the streams	ye·o·re		
of Egypt ”	ma·tso·wr		
Have you not	ha·lo	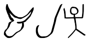	2 Kings 19:25
heard ?	sha·ma·ta		

Long ago	le·me·ra·cho·wq	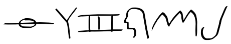	
it	o·tah		
I ordained	a·see·tee	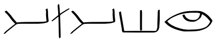	
in days	le·mee·me	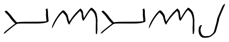	
of old	qe·dem	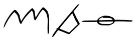	
I planned it	vee·tsar·tee·ha		
Now I have	at·tah		
brought it to pass	ha·ve·tee·ha		
that you should crush	u·te·hee		
	lah·sho·wt		
into piles	gal·leem	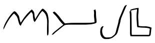	
of rubble	nits·tseem	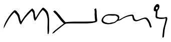	
cities	a·reem	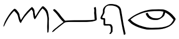	
fortified	be·tsu·ro·wt		
Therefore their inhabitants	ve·yo·she·ve·hen		2 Kings 19:26
devoid	qits·re		
of power	yad	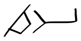	
are dismayed	chat·tu	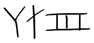	
and ashamed	vay·ye·vo·shu		
They are like	ha·yu	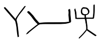	
plants	e·sev	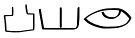	
in the field	sa·deh		
tender	vee·raq		
green shoots	de·she		
grass	cha·tseer		
on the rooftops	gag·go·wt		
scorched	u·she·de·phah		

before	liph·ne	
it is grown	qa·mah	
your sitting down	ve·shiv·te·kha	2 Kings 19:27
your going out	ve·tse·te·kha	
and coming in	u·vo·a·kha	
But I know	ya·da·e·tee	
-	ve·et	
and your raging	hit·rag·gez·kha	
against Me	e·lay	
Because	ya·an	2 Kings 19:28
your rage	hit·rag·gez·kha	
against Me	e·lay	
and arrogance	ve·sha·a·nan·kha	
have reached	a·lah	
My ears	ve·a·ze·nay	
I will put	ve·sam·tee	
My hook	cha·chee	
in your nose	be·ap·pe·kha	
and My bit	u·mit·gee	
in your mouth	bis·pha·te·kha	
I will send you back	va·ha·shi·vo·tee·kha	
the way	bad·de·rekh	
-	a·sher	
you came	ba·ta	
,	bah	
And this	ve·zeh	2 Kings 19:29
to you, [O Hezekiah] :	le·kha	

will be a sign	ha·o·wt		
you will eat	a·kho·wl		
This year	hash·sha·nah	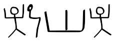	
what grows on its own	sa·phee·ach	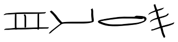	
year	u·vash·sha·nah	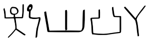	
and in the second	hash·she·neet	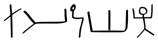	
what springs from the same	sa·cheesh	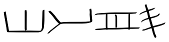	
year	u·vash·sha·nah	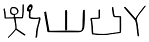	
But in the third	hash·she·lee·sheet	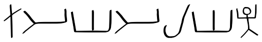	
you will sow	zir·u		
and reap	ve·qits·ru	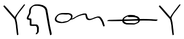	
you will plant	ve·nit·u	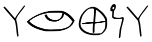	
vineyards	khe·ra·meem		
and eat	ve·ikh·lu		
their fruit	phir·yam	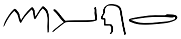	
will again	ve·ya·se·phah		2 Kings 19:30
remnant	pe·le·tat	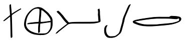	
of the house	bet	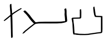	
of Judah	ye·hu·dah	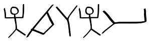	
And the surviving	han·nish·a·rah		
take root	sho·resh	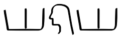	
below	le·mat·tah		
and bear	ve·a·sah		
fruit	phe·ree		
above	le·ma·e·lah		
For	kee	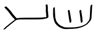	2 Kings 19:31
from Jerusalem	mee·ru·sha·lim		

will go forth	te·tse		
a remnant	she·e·reet		
and survivors	u·phe·le·tah	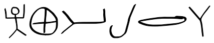	
from Mount	me·har		
Zion	tsee·yo·wn	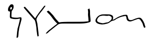	
The zeal	qin·at	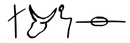	
of the LORD [of Hosts]	ha·shēm		
will accomplish	ta·a·seh		
this	zot		
So	la·khen		2 Kings 19:32
this is what	koh	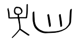	
says	a·mar		
the LORD	YHVH		
about	el		
the king	me·lekh	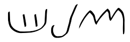	
of Assyria :	ash·shur		
‘ He will not	lo		
enter	ya·vo	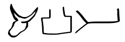	
	el		
city	ha·eer	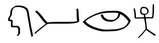	
this	haz·zot		
	ve·lo		
or shoot	yo·w·reh		
into it	sham	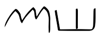	
an arrow	chets	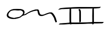	
	ve·lo		
He will not come before it	ye·qad·de·men·nah	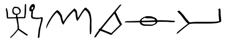	

with a shield	ma·gen	מגן	
[or]	ve·lo	ולא	
build up	yish·pokh	ישפך	
against it	a·le·ha	עליה	
a siege ramp	so·le·lah	סללה	
the way	bad·de·rekh	בדרך	2 Kings 19:33
-	a·sher	אשר	
he came	ya·vo	יבא	
	bah	בה	
He will go back	ya·shuv	ישוב	
enter	ve·el	ואל	
city ’	ha·eer	העיר	
this	haz·zot	הזאת	
and he will not	lo	לא	
	ya·vo	יבא	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
‘ I will defend	ve·gan·no·w·tee	וגנותי	2 Kings 19:34
	el	אל	
city	ha·eer	העיר	
this	haz·zot	הזאת	
and save it	le·ho·wo·shee·ah	להושיעה	
for My own sake	le·ma·a·nee	למעני	
and for the sake of	u·le·ma·an	ולמען	
David ’”	da·wid	דוד	
My servant	av·dee	עבדי	
And	vay·hee	ויהי	2 Kings 19:35

night	bal·lay·lah	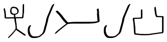	
that very	ha·hu	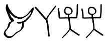	
went out	vay·ye·tse	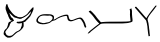	
the angel	mal·akh	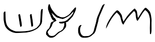	
of the LORD	YHVH	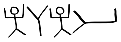	
and struck down	vay·yakh	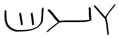	
in the camp	be·ma·cha·neh	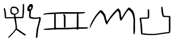	
of the Assyrians	ash·shur	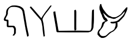	
185,000 men	me·ah	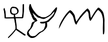	
	she·mo·w·neem	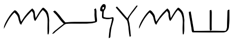	
	va·cha·mish·shah	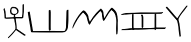	
	a·leph	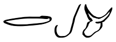	
When the people got up	vay·yash·kee·mu	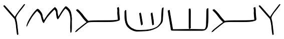	
the next morning	vab·bo·qer	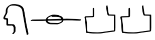	
there	ve·hin·neh	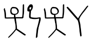	
were all	khul·lam	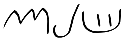	
bodies !	pe·ga·reem	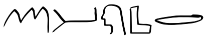	
the dead	me·teem	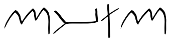	
broke camp	vay·yis·sa	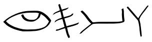	2 Kings 19:36
and withdrew	vay·ye·lekh	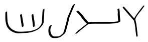	
He returned	vay·ya·shav	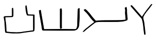	
So Sennacherib	san·che·reev	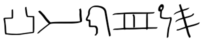	
king	me·lekh	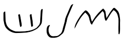	
of Assyria	ash·shur	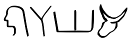	
and stayed there	vay·ye·shev	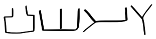	
to Nineveh	be·nee·ne·veh	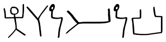	
One day	vay·hee	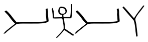	2 Kings 19:37

while he	hu	הוא	
was worshiping	mish·ta·cha·veh	משתחוה	
in the temple	bet	בית	
Nisroch	nis·rokh	נסרך	
of his god	e·lo·haw	אלהיו	
[his sons] Adrammelech	ve·ad·ram·me·lekh	ואדרמלך	
and Sharezer	ve·sar·ʾɛ·tsɛ·ra	ושראצר	
put him	hik·ku·hu	הכהו	
to the sword	va·che·rev	בחרב	
	ve·hem·mah	והמה	
and escaped	nim·le·tu	נמלטו	
to the land	e·rets	ארץ	
of Ararat	a·ra·rat	אררט	
reigned	vay·yim·lokh	וימלך	
	e·sar	אסר	
Esar-haddon	chad·don	חדן	
And his son	be·no	בנו	
in his place	tach·taw	תחתיו׃	
days	bay·ya·meem	בימים	2 Kings 20:1
In those	ha·hem	ההם	
ill	cha·lah	חלה	
Hezekiah	chiz·qee·ya·hu	חזקיהו	
became mortally	la·mut	למות	
came	vay·ya·vo	ויבא	
to him	e·law	אליו	
Isaiah	ye·sha·ya·hu	ישעיהו	
son	ben	בן	

of Amoz	a·mo·wts		
The prophet	han·na·vee	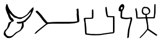	
and said	vay·yo·mer		
-	e·law	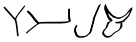	
“ This is what	koh	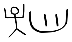	
says :	a·mar		
the LORD	YHVH		
in order	tsaw		
‘ Put your house	le·ve·te·kha	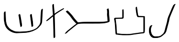	
for	kee	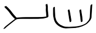	
are about to die	met		
you	at·tah		
you will not	ve·lo		
recover ’”	tich·yeh	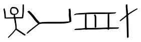	
Then Hezekiah turned	vay·yas·sev		2 Kings 20:2
-	et		
his face	pa·naw	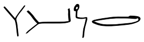	
to	el		
the wall	haq·qeer	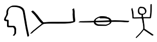	
and prayed	vay·yit·pal·lel		
to	el		
the LORD	YHVH		
saying	le·mor		
“ Please	an·nah		2 Kings 20:3
O LORD	YHVH		
remember	ze·khar	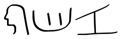	
	na		

-	et	את	
how	a·sher	אשר	
I have walked	hit·hal·lakh·tee	התהלכתי	
before You	le·pha·ne·kha	לפניך	
faithfully	be·e·met	באמת	
and with wholehearted	u·ve·le·vav	ובלבב	
devotion	sha·lem	שלם	
[what was] good	ve·hat·to·wv	והטוב	
in Your sight ”	be·e·ne·kha	בעיניך	
I have done	a·see·tee	עשיתי	
wept	vay·ye·vek	ויבך	
And Hezekiah	chiz·qee·ya·hu	חזקיהו	
	be·khee	בכי	
bitterly	ga·do·wl	גדול	
	vay·hee	ויהי	2 Kings 20:4
Isaiah	ye·sha·ya·hu	ישעיהו	
Before	lo	לא	
had left	ya·tsa	יצא	
courtyard	ha·ʿîr	העיר	
the middle	hat·tee·kho·nah	התיכנה	
the word	u·de·var	ודבר	
of the LORD	YHVH	יהוה	
came	ha·yah	היה	
to him	e·law	אליו	
saying	le·mor	לאמר	
“ Go back	shuv	שוב	2 Kings 20:5
and tell	ve·a·mar·ta	ואמרת	

	el	
Hezekiah	chiz·qee·ya·hu	
the leader	ne·geed	
of My people	am·mee	
that this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
David	da·wid	
of your father	a·vee·kha	
‘ I have heard	sha·ma·tee	
-	et	
your prayer	te·phil·la·te·kha	
I have seen	ra·ee·tee	
-	et	
your tears	dim·a·te·kha	
	hin·nee	
I will surely heal	ro·phe	
you	lakh	
day from now	bay·yo·wm	
On the third	hash·she·lee·shee	
you will go up	ta·a·leh	
to the house	bet	
of the LORD	YHVH	
I will add	ve·ho·saph·tee	2 Kings 20:6
to	al	
your life	ya·me·kha	

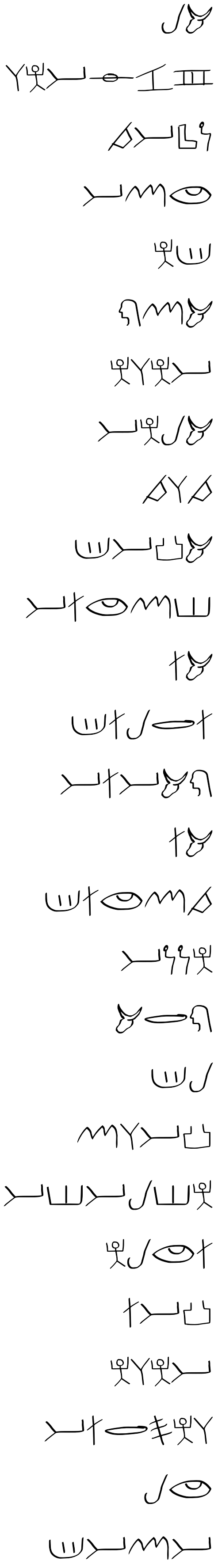

fifteen	cha·mesh		
	es·reh		
years	sha·nah	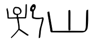	
from the hand	u·mik·kaph		
of the king	me·lekh	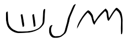	
of Assyria	ash·shur		
And I will deliver you	ats·tsee·le·kha	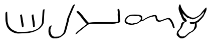	
and	ve·et		
city	ha·eer	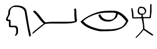	
this	haz·zot		
I will defend	ve·gan·no·w·tee		
	al		
city	ha·eer	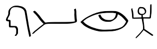	
this	haz·zot		
for My sake	le·ma·a·nee		
and for the sake of	u·le·ma·an		
David ’”	da·wid		
My servant	av·dee		
said	vay·yo·mer		2 Kings 20:7
Then Isaiah	ye·sha·ya·hu		
“ Prepare	qe·chu	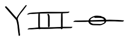	
a poultice	de·ve·let	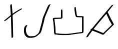	
of figs ”	te·e·neem	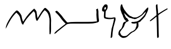	
So they brought it	vay·yiq·chu	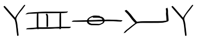	
and applied	vay·ya·see·mu	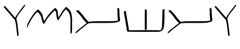	
it to	al		
the boil	hash·she·cheen	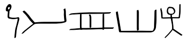	

and [Hezekiah] recovered	vay·ye·chee	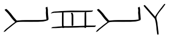	
had asked	vay·yo·mer		2 Kings 20:8
Now Hezekiah	chiz·qee·ya·hu	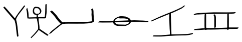	
	el		
Isaiah	ye·sha·ya·hu		
“ What	mah	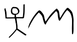	
will be the sign	o·wt		
that	kee	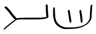	
will heal	yir·pa		
the LORD	YHVH		
me	lee	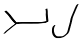	
and that I will go up	ve·a·lee·tee	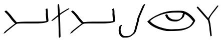	
day ? ”	bay·yo·wm	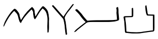	
on the third	hash·she·lee·shee	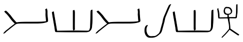	
to the house	bet	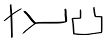	
of the LORD	YHVH		
had replied	vay·yo·mer		2 Kings 20:9
And Isaiah	ye·sha·ya·hu		
“ This	zeh	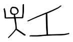	
to you	le·kha	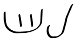	
will be a sign	ha·o·wt		
from	me·et		
the LORD	YHVH		
that	kee	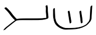	
will do	ya·a·seh		
He	YHVH		
-	et		

-	had·da·var	הדבר	
what	a·sher	אשר	
He has promised :	dib·ber	דבר	
to go	ha·lakh	הלך	
[Would you like] the shadow	hats·tsel	הצל	
forward ten	e·ser	עשר	
steps	ma·a·lo·wt	מעלות	
or	im	אם	
back	ya·shuv	ישוב	
ten	e·ser	עשר	
steps ? ”	ma·a·lo·wt	מעלות	
answered	vay·yo·mer	ויאמר	2 Kings 20:10
Hezekiah	ye·chiz·qee·ya·hu	יחזקיהו	
“ It is easy	na·qel	נקל	
for the shadow	lats·tsel	לצל	
to lengthen	lin·to·wt	לנטות	
ten	e·ser	עשר	
steps ”	ma·a·lo·wt	מעלות	
“ but not	lo	לא	
	khee	כי	
to go	ya·shuv	ישוב	
for it	hats·tsel	הצל	
back	a·cho·ran·neet	אחרנית	
ten	e·ser	עשר	
steps ”	ma·a·lo·wt	מעלות	
called out	vay·yiq·ra	ויקרא	2 Kings 20:11
So Isaiah	ye·sha·ya·hu	ישעיהו	

the prophet	han·na·vee	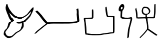	
to	el		
the LORD	YHVH		
and He brought	vay·ya·shev		
-	et		
the shadow	hats·tsel		
	bam·ma·a·lo·wt		
-	a·sher		
it had descended	ya·re·dah	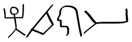	
steps	be·ma·a·lo·wt		
of Ahaz	a·chaz	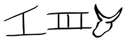	
back	a·cho·ran·neet		
the ten	e·ser		
on the stairway	ma·a·lo·wt	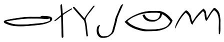	
time	ba·et		2 Kings 20:12
At that	ha·hee	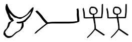	
sent	sha·lach	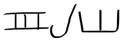	
	be·ro·dakh		
Merodach-baladan	bal·a·dan		
son	ben		
of Baladan	bal·a·dan		
king	me·lekh	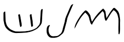	
of Babylon	ba·vel		
letters	se·pha·reem	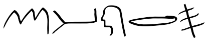	
and a gift	u·min·chah	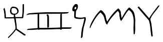	
to	el		
Hezekiah	chiz·qee·ya·hu	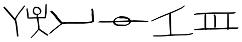	

for	kee	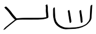	
he had heard	sha·ma		
about	kee	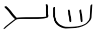	
illness	cha·lah	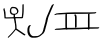	
Hezekiah’s	chiz·qee·ya·hu	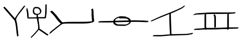	
received	vay·yish·ma		2 Kings 20:13
[the envoys]	a·le·hem	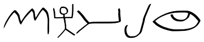	
And Hezekiah	chiz·qee·ya·hu	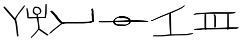	
and showed them	vay·yar·em		
-	et		
all that was	kal		
house —	bet	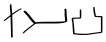	
in his treasure	ne·kho·toh		
-	et		
the silver	hak·ke·seph		
-	ve·et		
the gold	haz·za·hav	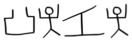	
-	ve·et		
the spices	hab·be·sa·meem		
-	ve·et		
oil	she·men		
and the precious	hat·to·wv		
-	ve·et		
as well as his armory	bet	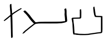	
—	ke·law	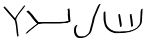	
-	ve·et		
all	kal		

that	a·sher		
was found	nim·tsa		
in his storehouses	be·o·wts·ro·taw		
nothing	lo		
There was	ha·yah	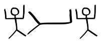	
	da·var		
that	a·sher		
did not	lo		
show them	her·am		
Hezekiah	chiz·qee·ya·hu	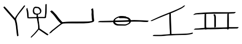	
in his palace	be·ve·to	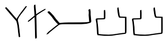	
or in all	u·ve·khal		
his dominion	mem·shal·to	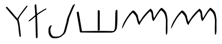	
went	vay·ya·vo	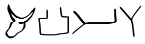	2 Kings 20:14
Isaiah	ye·sha·ya·hu		
Then the prophet	han·na·vee	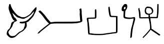	
to	el		
King	ham·me·lekh		
Hezekiah	chiz·qee·ya·hu	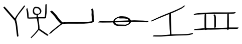	
and asked	vay·yo·mer		
to you ? ”	e·law	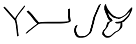	
and what	mah	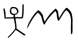	
did they say	a·me·ru		
men	ha·a·na·sheem	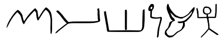	
did those	ha·el·leh		
“ Where	u·me·a·yin		
come from	ya·vo·u		

	e·le·kha	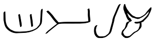	
replied	vay·yo·mer		
Hezekiah	chiz·qee·ya·hu	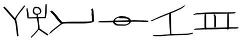	
land ”	me·e·rets		
from a distant	re·cho·w·qah	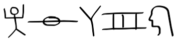	
“ They came	ba·u		
“ from Babylon ”	mib·ba·vel		
Isaiah asked	vay·yo·mer		2 Kings 20:15
“ What	mah		
have they seen	ra·u		
in your palace ? ”	be·ve·te·kha	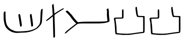	
answered	vay·yo·mer		
Hezekiah	chiz·qee·ya·hu	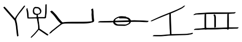	
-	et		
everything	kal	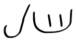	
	a·sher		
in my palace ”	be·ve·tee	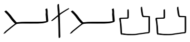	
“ They have seen	ra·u		
“ There is nothing	lo		
	ha·yah	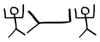	
	da·var		
that	a·sher		
I did not	lo		
show them ”	hir·ee·tim	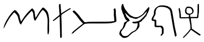	
among my treasures	be·o·tse·ro·tay		
said	vay·yo·mer		2 Kings 20:16
Then Isaiah	ye·sha·ya·hu		

to	el	אל	
Hezekiah	chiz·qee·ya·hu	חזקיהו	
“ Hear	she·ma	שמע	
the word	de·var	דבר	
of the LORD :	YHVH	יהוה	
will surely	hin·neh	הנה	2 Kings 20:17
The time	ya·meem	ימים	
come	ba·eem	באים	
will be carried off	ve·nis·sa	ונשא	
when everything	kal	כל	
and all that	a·sher	אשר	
in your palace	be·ve·te·kha	בביתך	
-	va·a·sher	ואשר	
have stored up	a·tse·ru	אצרו	
your fathers	a·vo·te·kha	אבתיך	
until	ad	עד	
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
to Babylon	ba·ve·lah	בבלה	
Nothing	lo	לא	
will be left	yiw·va·ter	יותר	
	da·var	דבר	
says	a·mar	אמר	
the LORD	YHVH	יהוה	
your descendants	u·mib·ba·ne·kha	ומבניך	2 Kings 20:18
your own	a·sher	אשר	
flesh and blood	ye·tse·u	יצאו	

And some of	mim·me·kha		
-	a·sher		
-	to·w·leed	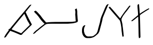	
will be taken away	yiq·qach	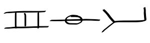	
to be	ve·ha·yu	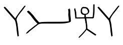	
eunuchs	sa·ree·seem		
in the palace	be·he·khal	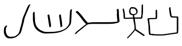	
of the king	me·lekh	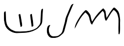	
of Babylon ”	ba·vel		
said	vay·yo·mer		2 Kings 20:19
But Hezekiah	chiz·qee·ya·hu	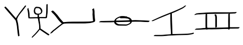	
to	el		
Isaiah	ye·sha·ya·hu		
is good ”	to·wv		
“ The word	de·var		
of the LORD	YHVH	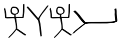	
that	a·sher		
you have spoken	dib·bar·ta	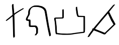	
For he thought	vay·yo·mer		
“ Will there not	ha·lo·w		
at least	im		
peace	sha·lo·wm	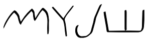	
and security	ve·e·met		
be	yih·yeh	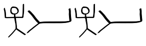	
in my lifetime ? ”	ve·ya·may		
As for the rest	ve·ye·ter	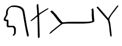	2 Kings 20:20
of the acts	div·re		

of Hezekiah	chiz·qee·ya·hu	חזקיהו	
along with all	ve·khal	וכל	
his might	ge·vu·ra·to	גבורתו	
and how	va·a·sher	ואשר	
he constructed	a·sah	עשה	
-	et	את	
the pool	hab·be·re·khah	הברכה	
-	ve·et	ואת	
and the tunnel	hat·te·a·lah	התעלה	
to bring	vay·ya·ve	ויבא	
-	et	את	
water	ham·ma·yim	המים	
into the city	ha·ee·rah	העירה	
	ha·lo	הלא	
	hem	הם	
are they not written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	
of Judah ?	ye·hu·dah	יהודה	
rested	vay·yish·kav	וישכב	2 Kings 20:21
And Hezekiah	chiz·qee·ya·hu	חזקיהו	
with	im	עם	
his fathers	a·vo·taw	אבתיו	
reigned	vay·yim·lokh	וימלך	

Manasseh	me·nash·sheh	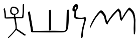	
and his son	ve·no	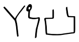	
in his place	tach·taw	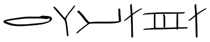	
years old	ben		2 Kings 21:1
was twelve	she·tem	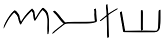	
	es·reh		
	sha·nah	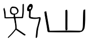	
Manasseh	me·nash·sheh	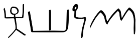	
when he became king	ve·ma·le·kho		
fifty-five	va·cha·mish·sheem	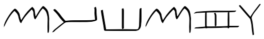	
	ve·cha·mesh	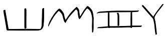	
years	sha·nah	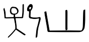	
and he reigned	ma·lakh	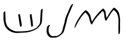	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem	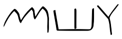	
His mother’s	im·mo	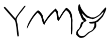	
	cheph·tsee		
was Hephzibah	vah		
And he did	vay·ya·as		2 Kings 21:2
evil	ha·ra		
in the sight	be·e·ne	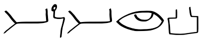	
of the LORD	YHVH		
by following the abominations	ke·to·w·a·vot		
of the nations	hag·go·w·yim	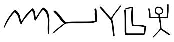	
that	a·sher		
had driven out	ho·w·reesh	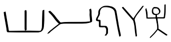	
the LORD	YHVH		

before	mip·pe·ne		
the Israelites	be·ne	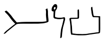	
	yis·ra·el	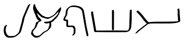	
For he rebuilt	vay·ya·shav		2 Kings 21:3
	vay·yi·ven	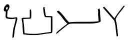	
-	et		
the high places	hab·ba·mo·wt		
that	a·sher		
had destroyed	ib·bad	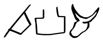	
Hezekiah	chiz·qee·ya·hu	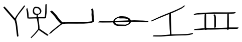	
his father	a·vee	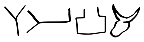	
and he raised up	vay·ya·qem	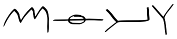	
altars	miz·be·chot	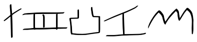	
for Baal	lab·ba·al	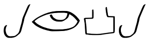	
He made	vay·ya·as		
an Asherah pole	a·she·rah		
as	ka·a·sher		
had done	a·sah		
Ahab	ach·av		
King	me·lekh	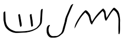	
of Israel	yis·ra·el	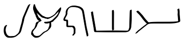	
and he worshiped	vay·yish·ta·chu		
all	le·khal		
the host	tse·va	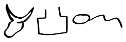	
of heaven	hash·sha·ma·yim		
and served	vay·ya·a·vod		
-	o·tam		

[Manasseh] also built	u·va·nah	ובנה	2 Kings 21:4
altars	miz·be·chot	מזבחת	
in the house	be·vet	בבית	
of the LORD	YHVH	יהוה	
of which	a·sher	אשר	
had said	a·mar	אמר	
the LORD	YHVH	יהוה	
“ In Jerusalem	bee·ru·sha·lim	בירושלם	
I will put	a·seem	אשים	
-	et	את	
My Name ”	she·mee	שמי	
he built	vay·yi·ven	ויבן	2 Kings 21:5
altars	miz·be·cho·wt	מזבחות	
to all	le·khal	לכל	
the host	tse·va	צבא	
of heaven	hash·sha·ma·yim	השמים	
In both	bish·te	בשתי	
courtyards	chats·ro·wt	חצרות	
of the house	bet	בית	
of the LORD	YHVH	יהוה	
He sacrificed	ve·he·e·veer	והעביר	2 Kings 21:6
-	et	את	
his own son	be·no	בנו	
in the fire	ba·esh	באש	
practiced sorcery	ve·o·w·nen	ועונן	
and divination	ve·ni·chesh	ונחש	
and consulted	ve·a·sah	ועשה	

mediums	o·wv		
and spiritists	ve·yid·de·o·neem		
great	hir·bah	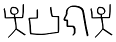	
He did	la·a·so·wt		
evil	ha·ra		
in the sight	be·e·ne	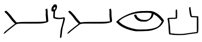	
of the LORD	YHVH		
provoking Him to anger	le·hakh·ees		
and set it up	vay·ya·sem	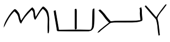	2 Kings 21:7
-	et		
Manasseh even took the carved	pe·sel		
Asherah pole	ha·a·she·rah		
-	a·sher		
he had made	a·sah		
in the temple	bab·ba·yit	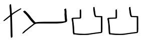	
of which	a·sher		
had said	a·mar		
the LORD	YHVH		
to	el		
David	da·wid		
	ve·el		
Solomon	she·lo·moh	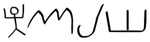	
and his son	ve·no	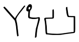	
temple	bab·ba·yit	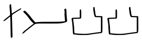	
“ In this	haz·zeh		
and in Jerusalem	u·vee·ru·sha·lim		
which	a·sher		

I have chosen	ba·char·tee		
out of all	mik·kol		
the tribes	shiv·te		
of Israel	yis·ra·el	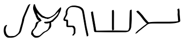	
I will establish	a·seem	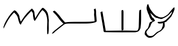	
-	et		
My Name	she·mee		
forever	le·o·w·lam		
I will never	ve·lo		2 Kings 21:8
again	o·seeph	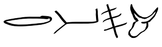	
to wander	le·ha·need	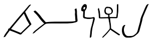	
cause the feet	re·gel		
of the Israelites	yis·ra·el	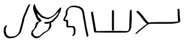	
from	min		
the land	ha·a·da·mah		
that	a·sher		
I gave	na·tat·tee		
to their fathers	la·a·vo·w·tam		
only	raq	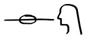	
if	im		
they are careful	yish·me·ru		
to do	la·a·so·wt		
all	ke·khol		
-	a·sher		
I have commanded them —	tsiw·vee·teem	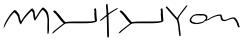	
the whole	u·le·khal		
Law	hat·to·w·rah		

that	a·sher	𐤀𐤔𐤓	
commanded	tsiw·vah	𐤑𐤅𐤄	
them ”	o·tam	𐤀𐤕𐤌	
My servant	av·dee	𐤏𐤁𐤃𐤉	
Moses	mo·sheh	𐤌𐤔𐤄	
But [the people] did not	ve·lo	𐤅𐤋𐤀	2 Kings 21:9
listen	sha·me·u	𐤔𐤌𐤏𐤅	
led them astray	vay·yat·em	𐤅𐤉𐤕𐤏𐤌	
and Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
so that they did	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
-	et	𐤀𐤕	
greater evil	ha·ra	𐤄𐤓𐤏	
than	min	𐤌𐤍	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
had destroyed	hish·meed	𐤄𐤔𐤌𐤉𐤃	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
before	mip·pe·ne	𐤌𐤐𐤍𐤉	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
spoke	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	2 Kings 21:10
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
through	be·yad	𐤁𐤉𐤃	
His servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
the prophets	han·ne·vee·eem	𐤄𐤍𐤁𐤉𐤀𐤉𐤌	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Since	ya·an	𐤉𐤏𐤍	2 Kings 21:11

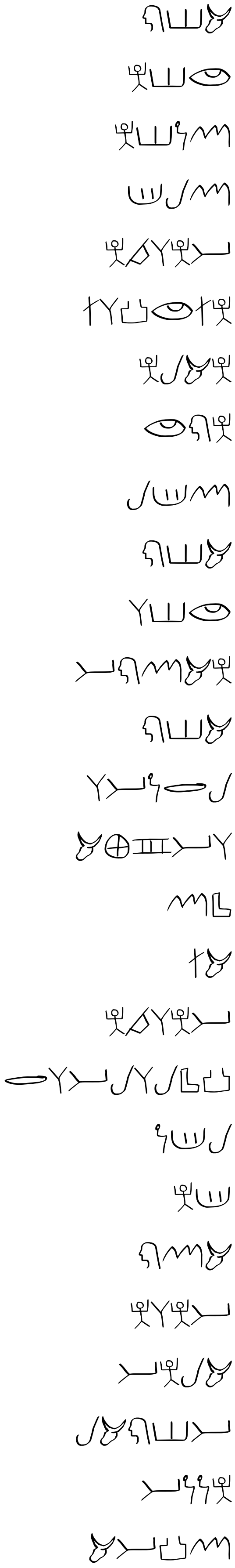

-	a·sher	
has committed	a·sah	
Manasseh	me·nash·sheh	
king	me·lekh	
of Judah	ye·hu·dah	
abominations	hat·to·e·vo·wt	
these	ha·el·leh	
acting more wickedly	he·ra	
all	mik·kol	
who	a·sher	
-	a·su	
than the Amorites	ha·e·mo·ree	
-	a·sher	
preceded him	le·pha·naw	
to sin	vay·ya·cha·ti	
and	gam	
-	et	
has caused Judah	ye·hu·dah	
with his idols	be·gil·lu·law	
-	la·khen	2 Kings 21:12
this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ Behold	hin·nee	
I am bringing	me·vee	

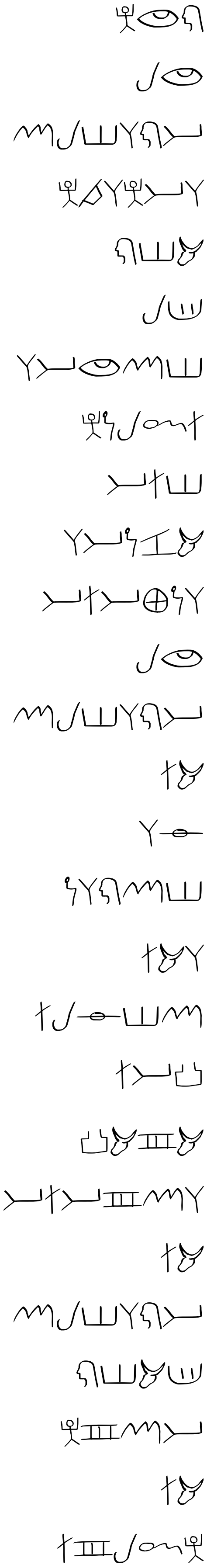

[such] calamity	ra·ah	
upon	al	
Jerusalem	ye·ru·sha·lim	
and Judah	vee·hu·dah	
that [the news]	a·sher	
of all	kal	
who hear it	sho·me·ʿaw	
will reverberate	tits·tsal·nah	
	she·te	
in the ears	a·ze·naw	
I will stretch out	ve·na·tee·tee	2 Kings 21:13
over	al	
Jerusalem	ye·ru·sha·lim	
-	et	
the measuring line	qaw	
used against Samaria	sho·me·ro·wn	
-	ve·et	
and the plumb line	mish·qo·let	
used against the house	bet	
of Ahab	ach·av	
and I will wipe out	u·ma·chee·tee	
-	et	
Jerusalem	ye·ru·sha·lim	
as	ka·a·sher	
one wipes out	yim·cheh	
-	et	
a bowl —	hats·tsal·la·chat	

wiping [it]	ma·chah	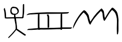	
and turning [it]	ve·ha·phakh	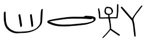	
	al	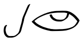	
upside down	pa·ne·ha	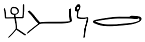	
So I will forsake	ve·na·tash·tee	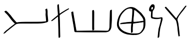	2 Kings 21:14
-	et	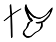	
the remnant	she·e·reet	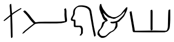	
of My inheritance	na·cha·la·tee	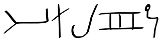	
and deliver them	u·ne·tat·teem	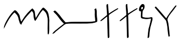	
into the hands	be·yad	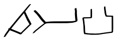	
of their enemies	o·ye·ve·hem	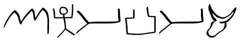	
And they will become	ve·ha·yu	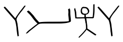	
plunder	le·vaz	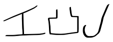	
and spoil	ve·lim·shis·sah	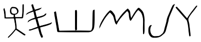	
to all	le·khal	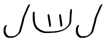	
their enemies	o·ye·ve·hem	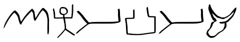	
because	ya·an	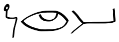	2 Kings 21:15
-	a·sher	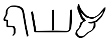	
they have done	a·su	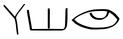	
-	et	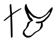	
evil	ha·ra	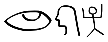	
in My sight	be·e·nay	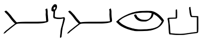	
	vay·yih·yu	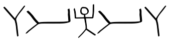	
and have provoked Me	makh·i·seem	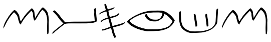	
{to anger}	o·tee	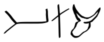	
from	min	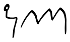	
the day	hay·yo·wm	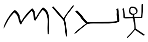	

-	a·sher		
came	ya·tse·u		
their fathers	a·vo·w·tam		
out of Egypt	mim·mits·ra·yim		
until	ve·ad		
day ’”	hay·yo·wm	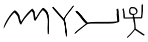	
this	haz·zeh		
Moreover	ve·gam		2 Kings 21:16
blood	dam		
innocent	na·qee	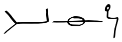	
shed	sha·phakh		
Manasseh	me·nash·sheh	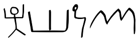	
so much	har·beh	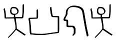	
	me·od		
that	ad		
-	a·sher		
he filled	mil·le		
-	et		
Jerusalem	ye·ru·sha·lim		
from end to end	peh	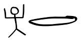	
	la·pheh		
in addition to	le·vad		
the sin	me·chat·ta·to		
that	a·sher		
to commit	he·che·tee		
-	et		
he had caused Judah	ye·hu·dah		

doing	la·a·so·wt	לעשות	
evil	ha·ra	הרע	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
As for the rest	ve·ye·ter	ויתר	2 Kings 21:17
of the acts	div·re	דברי	
of Manasseh	me·nash·sheh	מנשה	
along with all	ve·khal	וכל	
his accomplishments	a·sher	אשר	
	a·sah	עשה	
and the sin	ve·chat·ta·to	וחטאתו	
that	a·sher	אשר	
he committed	cha·ta	חטא	
not	ha·lo	הלא	
are they	hem	הם	
written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	
of Judah ?	ye·hu·dah	יהודה	
rested	vay·yish·kav	וישכב	2 Kings 21:18
And Manasseh	me·nash·sheh	מנשה	
with	im	עם	
his fathers	a·vo·taw	אבתיו	
and was buried	vay·yiq·qa·ver	ויקבר	

garden	be·gan		
in his palace	be·to	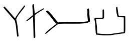	
the garden	be·gan		
of Uzza	uz·za	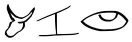	
reigned	vay·yim·lokh		
Amon	a·mo·wn		
And his son	be·no	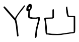	
in his place	tach·taw	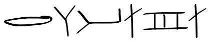	
years old	ben		2 Kings 21:19
was twenty-two	es·reem	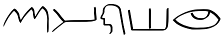	
	u·she·ta·yim	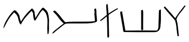	
	sha·nah	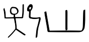	
Amon	a·mo·wn		
when he became king	be·ma·le·kho		
two	u·she·ta·yim		
years	sha·neem	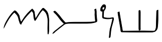	
and he reigned	ma·lakh	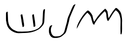	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother’s	im·mo		
was Meshullemeth	me·shul·le·met		
daughter	bat		
of Haruz	cha·ruts		
she was from	min		
Jotbah	ya·te·vah		
And he did	vay·ya·as		2 Kings 21:20
evil	ha·ra		

in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
as	ka·a·sher	כאשר	
had done	a·sah	עשה	
Manasseh	me·nash·sheh	מנשה	
his father	a·vee	אביו	
He walked	vay·ye·lekh	וילך	2 Kings 21:21
in all	be·khal	בכל	
the ways	had·de·rekh	הדרך	
-	a·sher	אשר	
-	ha·lakh	הלך	
of his father	a·vee	אביו	
and he served	vay·ya·a·vod	ויעבד	
-	et	את	
the idols	hag·gil·lu·leem	הגללים	
-	a·sher	אשר	
had served	a·vad	עבד	
his father	a·vee	אביו	
and worshiped	vay·yish·ta·chu	וישתחו	
	la·hem	להם	
He abandoned	vay·ya·a·zov	ויעזב	2 Kings 21:22
-	et	את	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of his fathers	a·vo·taw	אבתיו	
and did not	ve·lo	ולא	
walk	ha·lakh	הלך	

in the way	be·de·rekh		
of the LORD	YHVH		
conspired	vay·yiq·she·ru	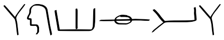	2 Kings 21:23
Then the servants	av·de	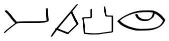	
of Amon	a·mo·wn		
against him	a·law	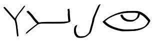	
and killed	vay·ya·mee·tu		
-	et		
the king	ham·me·lekh		
in his palace	be·ve·to	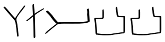	
killed	vay·yakh	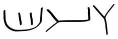	2 Kings 21:24
But the people	am		
of the land	ha·a·rets		
	et		
all [those]	kal	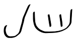	
who had conspired	haq·qo·she·reem		
against	al		
King	ham·me·lekh		
Amon	a·mo·wn		
king	vay·yam·lee·khu	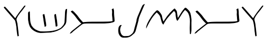	
	am		
	ha·a·rets		
-	et		
Josiah	yo·shee·ya·hu	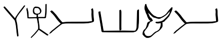	
and they made his son	ve·no	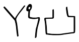	
in his place	tach·taw	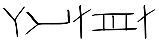	
As for the rest	ve·ye·ter	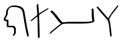	2 Kings 21:25

of the acts	div·re		
of Amon	a·mo·wn		
along with his accomplishments	a·sher		
	a·sah		
not	ha·lo	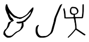	
are they	hem	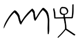	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	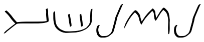	
of Judah ?	ye·hu·dah	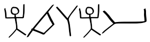	
And he was buried	vay·yiq·bor	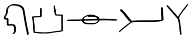	2 Kings 21:26
-	o·to		
in his tomb	biq·vu·ra·to	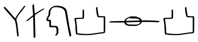	
in the garden	be·gan		
of Uzza	uz·za		
reigned	vay·yim·lokh		
Josiah	yo·shee·ya·hu	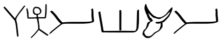	
and his son	ve·no	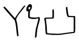	
in his place	tach·taw	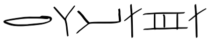	
years old	ben		2 Kings 22:1
was eight	she·mo·neh		
	sha·nah	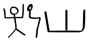	
Josiah	yo·shee·ya·hu	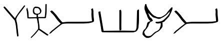	
when he became king	ve·ma·le·kho		

thirty-one	u·she·lo·sheem		
	ve·a·chat		
years	sha·nah	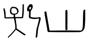	
and he reigned	ma·lakh	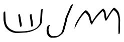	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem	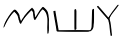	
His mother’s	im·mo	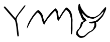	
was Jedidah	ye·dee·dah	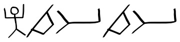	
daughter	vat		
of Adaiah	a·da·yah		
she was from Bozkath	mib·ba·tse·qat		
And he did	vay·ya·as		2 Kings 22:2
[what was] right	hay·ya·shar	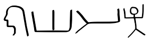	
in the eyes	be·e·ne	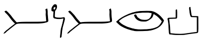	
of the LORD	YHVH		
and walked	vay·ye·lekh	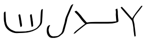	
in all	be·khal		
the ways	de·rekh	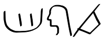	
David	da·wid		
of his father	a·vee	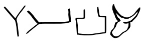	
he did not	ve·lo		
turn aside	sar		
to the right	ya·meen	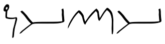	
or to the left	u·se·mo·wl		
Now	vay·hee	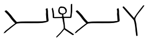	2 Kings 22:3
in the eighteenth	bish·mo·neh		
	es·reh		

year	sha·nah	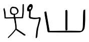	
of his reign	lam·me·lekh	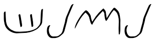	
Josiah	yo·shee·ya·hu	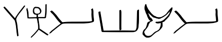	
sent	sha·lach	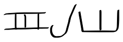	
King	ham·me·lekh	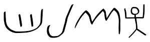	
-	et	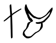	
Shaphan	sha·phan	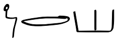	
son	ben	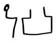	
of Azaliah	a·tsal·ya·hu	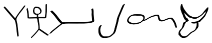	
the son	ben	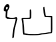	
of Meshullam	me·shul·lam	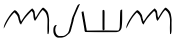	
the scribe	has·so·pher	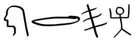	
to the house	bet	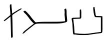	
of the LORD	YHVH	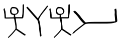	
saying	le·mor	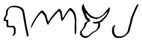	
“ Go up	a·leh	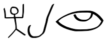	2 Kings 22:4
to	el	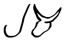	
Hilkiah	chil·qee·ya·hu	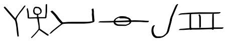	
priest	hak·ko·hen	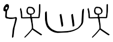	
the high	hag·ga·do·wl	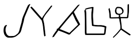	
and have him count	ve·yat·tem	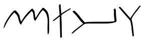	
-	et	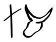	
the money	hak·ke·seph	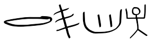	
that has been brought	ham·mu·va	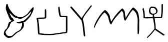	
into the house	bet	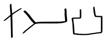	
of the LORD	YHVH	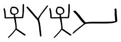	
which	a·sher	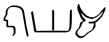	

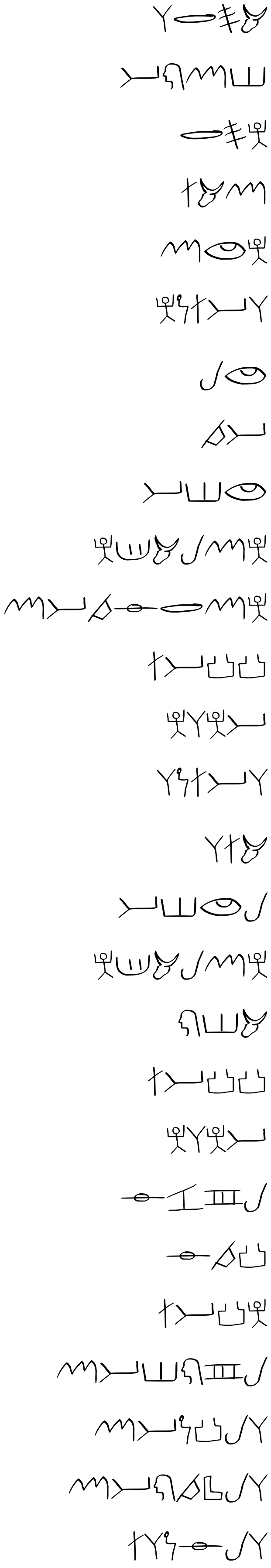

have collected	a·se·phu	
	sho·me·re	
the doorkeepers	has·saph	
	me·et	
from the people	ha·am	
And let them deliver it	ve·yit·te·noh	2 Kings 22:5
into	al	
the hands	yad	
of those doing	o·se	
the work	ham·me·la·khah	
of the supervisors	ham·muph·qa·deem	
on the house	be·vēt	
of the LORD	YHVH	
who in turn are to give	ve·yit·te·nu	
it	o·to	
to the workmen	le·o·se	
	ham·me·la·khah	
-	a·sher	
to the house	be·vet	
of the LORD —	YHVH	
repairing	le·chaz·zeq	
the damages	be·deq	
	hab·ba·yit	
to the carpenters	le·cha·ra·sheem	2 Kings 22:6
builders	ve·lab·bo·neem	
and masons —	ve·lag·go·de·reem	
to buy	ve·liq·no·wt	

timber	e·tseem	𐤏𐤑𐤉𐤌	
stone	ve·av·ne	𐤅𐤀𐤁𐤍𐤉	
and dressed	mach·tsev	𐤌𐤇𐤑𐤁	
to repair	le·chaz·zeq	𐤋𐤇𐤆𐤒	
-	et	𐤀𐤕	
the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
But	akh	𐤀𐤊	2 Kings 22:7
they need not	lo	𐤋𐤀	
account	ye·cha·shev	𐤉𐤇𐤔𐤁	
	it·tam	𐤀𐤕𐤌	
for the money	hak·ke·seph	𐤄𐤊𐤎𐤐	
put	han·nit·tan	𐤄𐤍𐤕𐤍	
into	al	𐤏𐤋	
their hands	ya·dam	𐤉𐤃𐤌	
since	kee	𐤊𐤉	
with integrity ”	ve·e·mu·nah	𐤁𐤀𐤌𐤅𐤍𐤄	
they	hem	𐤄𐤌	
work	o·seem	𐤏𐤔𐤉𐤌	
said to	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 22:8
Then Hilkiah	chil·qee·ya·hu	𐤇𐤋𐤒𐤉𐤄𐤅	
priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
the high	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
	al	𐤏𐤋	
Shaphan	sha·phan	𐤔𐤐𐤍	
the scribe	has·so·pher	𐤄𐤎𐤐𐤓	
the Book	se·pher	𐤎𐤐𐤓	
of the Law	hat·to·w·rah	𐤄𐤕𐤅𐤓𐤄	

“ I have found	ma·tsa·tee		
in the house	be·vet	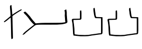	
of the LORD ! ”	YHVH	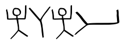	
gave	vay·yit·ten	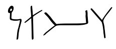	
And he	chil·qee·yah	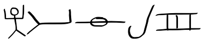	
-	et		
[it]	has·se·pher		
to	el		
Shaphan	sha·phan		
who read it	vay·yiq·ra·e·hu	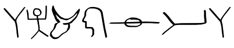	
went	vay·ya·vo	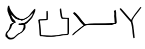	2 Kings 22:9
And Shaphan	sha·phan		
the scribe	has·so·pher		
to	el		
the king	ham·me·lekh		
and reported	vay·ya·shev	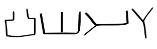	
-	et		
-	ham·me·lekh		
	da·var		
	vay·yo·mer		
have paid out	hit·tee·khu	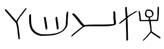	
“ Your servants	a·va·de·kha	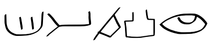	
-	et		
the money	hak·ke·seph		
that was found	han·nim·tsa		
in the temple	vab·ba·yit	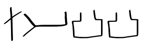	
and have put	vay·yit·te·nu·hu	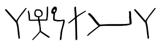	

it into	al	
the hands	yad	
of the workers	o·se	
	ham·me·la·khah	
and supervisors	ham·muph·qa·deem	
of the house	bet	
of the LORD ”	YHVH	
told	vay·yag·ged	2 Kings 22:10
Moreover Shaphan	sha·phan	
the scribe	has·so·pher	
the king	lam·me·lekh	
	le·mor	
a book ”	se·pher	
has given	na·tan	
me	lee	
“ Hilkiah	chil·qee·yah	
the priest	hak·ko·hen	
read it	vay·yiq·ra·e·hu	
And Shaphan	sha·phan	
in the presence	liph·ne	
of the king	ham·me·lekh	
-	vay·hee	2 Kings 22:11
heard	kish·mo·a	
When the king	ham·me·lekh	
-	et	
the words	div·re	
of the Book	se·pher	

of the Law	hat·to·w·rah		
he tore	vay·yiq·ra	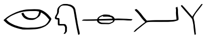	
-	et		
his clothes	be·ga·daw		
commanded	vay·tsaw	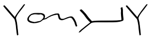	2 Kings 22:12
[and]	ham·me·lekh		
-	et		
Hilkiah	chil·qee·yah	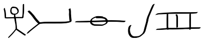	
the priest	hak·ko·hen	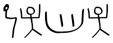	
-	ve·et		
Ahikam	a·chee·qam	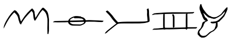	
son	be·no·sha		
of Shaphan	phan	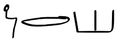	
-	ve·et		
Achbor	akh·bo·wr	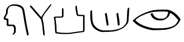	
son	ben		
of Micaiah	mee·kha·yah	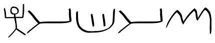	
-	ve·et		
Shaphan	sha·phan	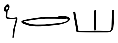	
the scribe	has·so·pher		
-	ve·et		
and Asaiah	a·sa·yah		
the servant	e·ved	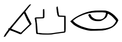	
of the king	ham·me·lekh		
- :	le·mor	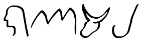	
“ Go	le·khu		2 Kings 22:13
and inquire	dir·shu	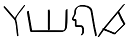	

-	et	
of the LORD	YHVH	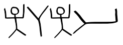
for me	ba·a·dee	
for	u·ve·ad	
the people	ha·am	
and for	u·ve·ad	
all	kal	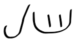
Judah	ye·hu·dah	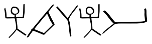
concerning	al	
the words	div·re	
book	has·se·pher	
that has been found	han·nim·tsa	
in this	haz·zeh	
For	kee	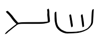
great	ge·do·w·lah	
[is] the wrath	cha·mat	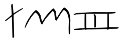
of the LORD	YHVH	
that	a·sher	
	hee	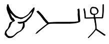
burns	nits·tse·tah	
against us	va·nu	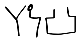
	al	
because	a·sher	
have not	lo	
obeyed	sha·me·u	
our fathers	a·vo·te·nu	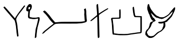
	al	

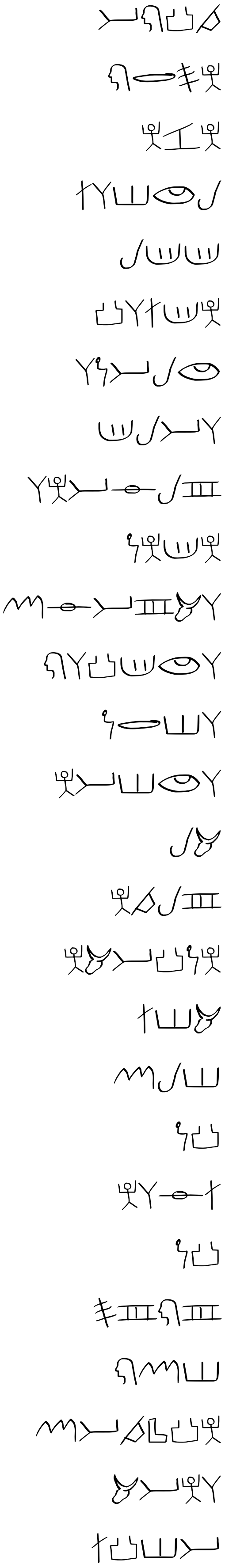

the words	div·re	
book	has·se·pher	
of this	haz·zeh	
by doing	la·a·so·wt	
all	ke·khal	
that is written	hak·ka·tuv	
about us ”	a·le·nu	
went	vay·ye·lekh	2 Kings 22:14
So Hilkiah	chil·qee·ya·hu	
the priest	hak·ko·hen	
Ahikam	va·a·chee·qam	
Achbor	ve·akh·bo·wr	
Shaphan	ve·sha·phan	
and Asaiah	va·a·sa·yah	
to	el	
Huldah	chul·dah	
the prophetess	han·ne·vee·ah	
the wife	e·shet	
of Shallum	shal·lum	
son	ben	
of Tikvah	tiq·vah	
the son	ben	
of Harhas	char·chas	
the keeper	sho·mer	
of the wardrobe	hab·be·ga·deem	
She	ve·hee	
lived	yo·she·vet	

in Jerusalem	bee·ru·sha·lim		
in the Second District	bam·mish·neh	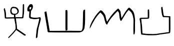	
and spoke	vay·dab·be·ru		
-	e·le·ha	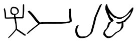	
And [Huldah] said	vat·to·mer		2 Kings 22:15
to them	a·le·hem	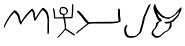	
“ This is what	koh	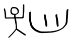	
says :	a·mar		
the LORD	YHVH	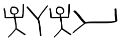	
the God	e·lo·he		
of Israel	yis·ra·el	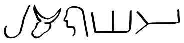	
‘ Tell	im·ru		
the man	la·eesh		
who	a·sher		
sent	sha·lach	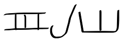	
you	et·khem		
-	e·lay	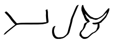	
that this is what	koh	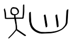	2 Kings 22:16
says :	a·mar		
the LORD	YHVH		
	hin·nee	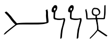	
I am about to bring	me·vee	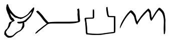	
calamity	ra·ah		
on	el		
place	ham·ma·qo·wm	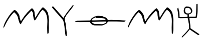	
this	haz·zeh		
and on	ve·al		

its people	yo·she·vaw		
-	et		
according to all	kal		
the words	div·re		
of the book	has·se·pher		
that	a·sher		
has read	qa·ra	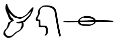	
the king	me·lekh	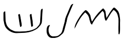	
of Judah	ye·hu·dah	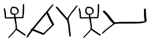	
because	ta·chat	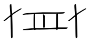	2 Kings 22:17
-	a·sher		
they have forsaken Me	a·za·vu·nee		
and burned incense	vay·qat·te·ru	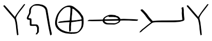	
gods	le·lo·heem		
to other	a·che·reem	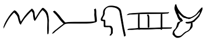	
that	le·ma·an		
they might provoke Me to anger	hakh·ee·se·nee	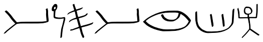	
with all	be·khol		
the works	ma·a·seh		
of their hands	ye·de·hem	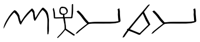	
will be kindled	ve·nits·tse·tah		
My wrath	cha·ma·tee		
place	bam·ma·qo·wm		
against this	haz·zeh		
and will not	ve·lo		
be quenched ’	tikh·beh	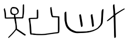	
But as for	ve·el		2 Kings 22:18

the king	me·lekh	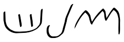	
of Judah	ye·hu·dah		
who sent	hash·sho·le·ach		
you	et·khem		
to inquire	lid·rosh		
-	et		
of the LORD	YHVH		
	koh	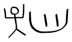	
tell him	to·me·ru		
	e·law	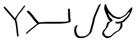	
that this is what	koh	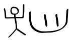	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	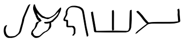	
‘ As for the words	had·de·va·reem	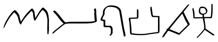	
that	a·sher		
you heard	sha·ma·e·ta		
because	ya·an		2 Kings 22:19
was tender	rakh		
your heart	le·va·ve·kha		
and you humbled yourself	vat·tik·ka·na	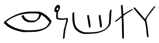	
before	mip·pe·ne		
the LORD	YHVH		
when you heard	be·sha·me·a·kha		
what	a·sher		
I spoke	dib·bar·tee		

against	al		
place	ham·ma·qo·wm	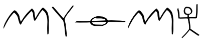	
this	haz·zeh		
and against	ve·al		
its people	yo·she·vaw		
that they would become	lih·yo·wt	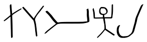	
a desolation	le·sham·mah		
and a curse	ve·liq·la·lah	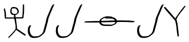	
and because you have torn	vat·tiq·ra	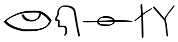	
-	et		
your clothes	be·ga·de·kha	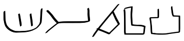	
and wept	vat·tiv·keh		
before Me	le·pha·nay		
	ve·gam		
I	a·no·khee		
have heard [you] ’	sha·ma·tee		
declares	ne·um		
the LORD	YHVH		
‘ Therefore	la·khen		2 Kings 22:20
	hin·nee	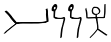	
I will indeed gather	o·siph·kha	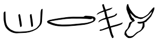	
you to	al		
your fathers	a·vo·te·kha		
and you will be gathered	ve·ne·e·saph·ta		
to	el		
your grave	qiv·ro·te·kha		

in peace	be·sha·lo·wm	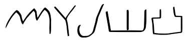	
will not	ve·lo	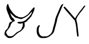	
see	tir·e·nah	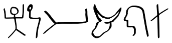	
Your eyes	e·ne·kha	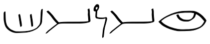	
all	be·khol	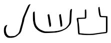	
the calamity	ha·ra·ah	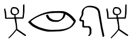	
that	a·sher	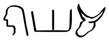	
I	a·nee	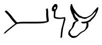	
will bring	me·vee	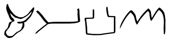	
on	al	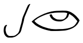	
place ’”	ham·ma·qo·wm	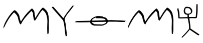	
this	haz·zeh	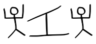	
So they brought	vay·ya·shee·vu	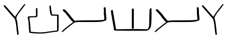	
her	et	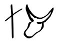	
back to the king	ham·me·lekh	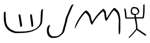	
answer	da·var	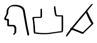	
summoned	vay·yish·lach	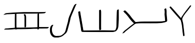	2 Kings 23:1
Then the king	ham·me·lekh	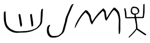	
	vay·ya·as·phu	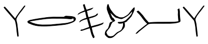	
	e·law	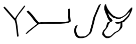	
all	kal	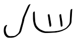	
the elders	ziq·ne	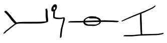	
of Judah	ye·hu·dah	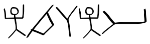	
and Jerusalem	vee·ru·sha·lim	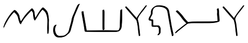	
went up	vay·ya·al	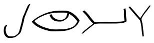	2 Kings 23:2
And [he]	ham·me·lekh	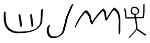	
to the house	bet	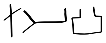	

of the LORD	YHVH		
with all	ve·khal		
-	eesh	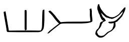	
of Judah	ye·hu·dah	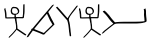	
[and]	ve·khal		
the people	yo·she·ve		
Jerusalem	ye·ru·sha·lim		
as well as	it·to		
the priests	ve·hak·ko·ha·neem		
and the prophets —	ve·han·ne·vee·eem	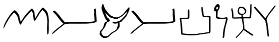	
all	ve·khal		
the people	ha·am		
small	le·miq·qa·ton	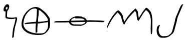	
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great —	ga·do·wl		
he read	vay·yiq·ra	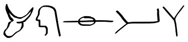	
and in their hearing	ve·a·ze·ne·hem	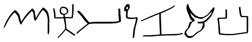	
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the words	div·re		
of the Book	se·pher		
of the Covenant	hab·be·reet	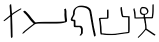	
that had been found	han·nim·tsa		
in the house	be·vet	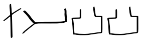	
of the LORD	YHVH		
stood	vay·ya·a·mod		2 Kings 23:3
So the king	ham·me·lekh		

by	al	
the pillar	ha·am·mud	
and made	vay·yikh·rot	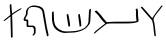
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a covenant	hab·be·reet	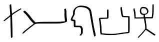
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the LORD	YHVH	
to follow	la·le·khet	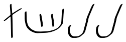
	a·char	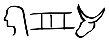
the LORD	YHVH	
and to keep	ve·lish·mor	
His commandments	mits·wo·taw	
-	ve·et	
decrees	e·de·wo·taw	
-	ve·et	
and statutes	chuq·qo·taw	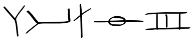
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[his] heart	lev	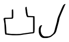
and all	u·ve·khal	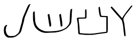
[his] soul	ne·phesh	
and to carry out	le·ha·qeem	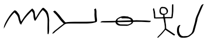
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covenant	hab·be·reet	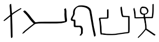
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that were written	hak·ke·tu·veem	
in	al	

book	has·se·pher	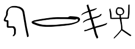	
this	haz·zeh	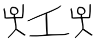	
entered	vay·ya·a·mod	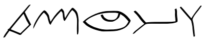	
And all	kal	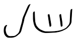	
the people	ha·am	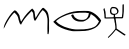	
into the covenant	bab·be·reet	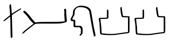	
commanded	vay·tsaw	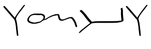	2 Kings 23:4
Then the king	ham·me·lekh	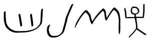	
-	et	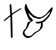	
Hilkiah	chil·qee·ya·hu	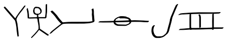	
priest	hak·ko·hen	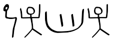	
the high	hag·ga·do·wl	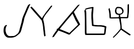	
-	ve·et	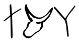	
the priests	ko·ha·ne	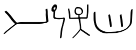	
second in rank	ham·mish·neh	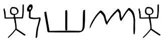	
-	ve·et	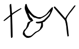	
and the doorkeepers	sho·me·re	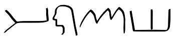	
	has·saph	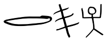	
to remove	le·ho·w·tsee	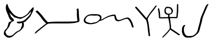	
from the temple	me·he·khal	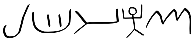	
of the LORD	YHVH	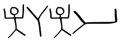	
-	et	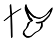	
all	kal	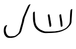	
the articles	hak·ke·leem	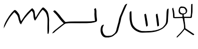	
made	ha·a·su·yim	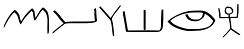	
for Baal	lab·ba·al	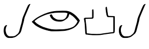	
Asherah	ve·la·a·she·rah	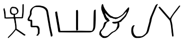	

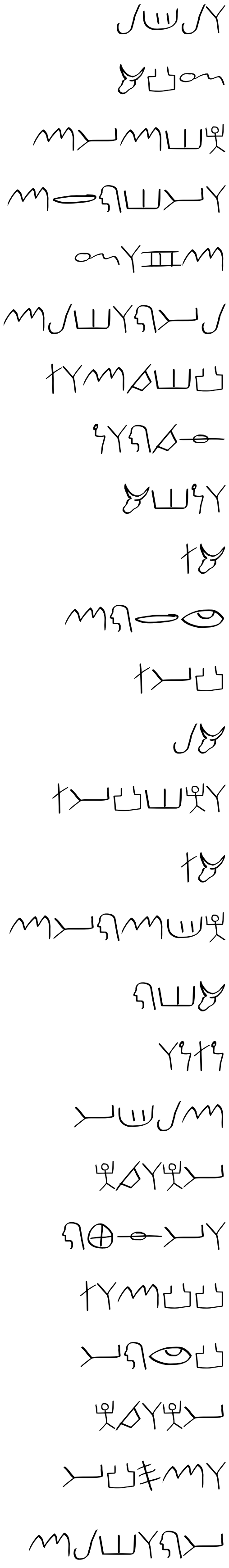

and all	u·le·khol	
the host	tse·va	
of heaven	hash·sha·ma·yim	
And he burned them	vay·yis·re·phem	
outside	mi·chuts	
Jerusalem	lee·ru·sha·lim	
in the fields	be·shad·mo·wt	
of Kidron	qid·ro·wn	
and carried	ve·na·sa	
-	et	
their ashes	a·pha·ram	
	bet	
to Bethel	el	
[Josiah] also did away with	ve·hish·beet	2 Kings 23:5
-	et	
the idolatrous priests	hak·ke·ma·reem	
-	a·sher	
ordained	na·te·nu	
by the kings	mal·khe	
of Judah	ye·hu·dah	
to burn incense	vay·qat·ter	
on the high places	bab·ba·mo·wt	
of the cities	be·a·re	
of Judah	ye·hu·dah	
and in the places all around	u·me·sib·be	
Jerusalem —	ye·ru·sha·lim	

-	ve·et		
those who had burned incense	ham·qat·te·reem	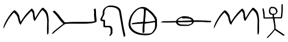	
to Baal	lab·ba·al	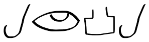	
to the sun	lash·she·mesh		
and moon	ve·lay·ya·re·ach	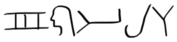	
to the constellations	ve·lam·maz·za·lo·wt		
and to all	u·le·khol	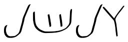	
the host	tse·va	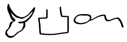	
of heaven	hash·sha·ma·yim	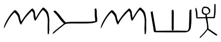	
He brought	vay·yo·tse	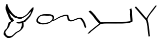	2 Kings 23:6
-	et		
the Asherah pole	ha·a·she·rah		
from the house	mib·bet	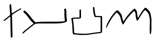	
of the LORD	YHVH		
outside	mi·chuts	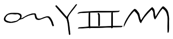	
Jerusalem	lee·ru·sha·lim		
to	el		
Valley	na·chal	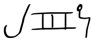	
the Kidron	qid·ro·wn		
he burned	vay·yis·roph		
it	o·tah		
	be·na·chal	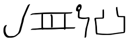	
and [there]	qid·ro·wn		
ground	vay·ya·deq		
[it] to powder	le·a·phar		
and threw	vay·yash·lekh		
-	et		

its dust	a·pha·rah	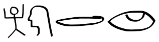	
on	al	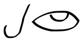	
the graves	qe·ver	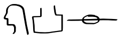	
of the common	be·ne	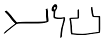	
people	ha·am	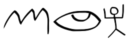	
He also tore down	vay·yit·tots	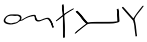	2 Kings 23:7
-	et	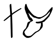	
the quarters	bat·te	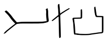	
of the male shrine prostitutes	haq·qe·de·sheem	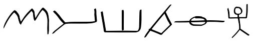	
that [were]	a·sher	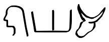	
in the house	be·vet	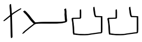	
of the LORD	YHVH	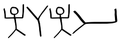	
where	a·sher	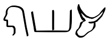	
the women	han·na·sheem	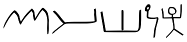	
had woven	o·re·go·wt	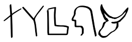	
	sham	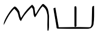	
tapestries	bat·teem	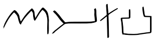	
for Asherah	la·a·she·rah	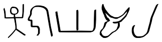	
Then Josiah brought	vay·ya·ve	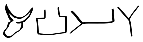	2 Kings 23:8
-	et	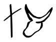	
all	kal	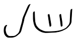	
the priests	hak·ko·ha·neem	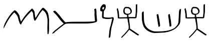	
from the cities	me·a·re	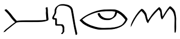	
of Judah	ye·hu·dah	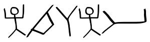	
and desecrated	vay·tam·me	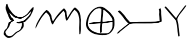	
-	et	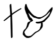	
the high places	hab·ba·mo·wt	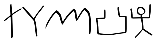	

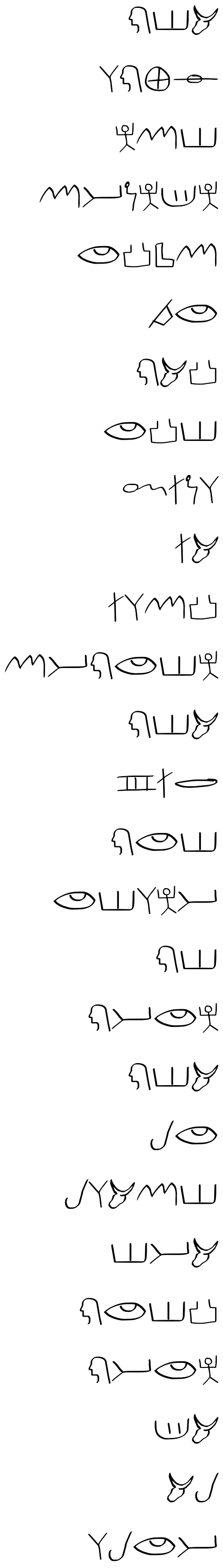

from	a·sher	
had burned incense	qit·te·ru	
where	sham·mah	
the priests	hak·ko·ha·neem	
Geba	mig·ge·va	
to	ad	
	be·er	
Beersheba	sha·va	
He tore down	ve·na·tats	
-	et	
the high places	ba·mo·wt	
of the gates	hash·she·a·reem	
-	a·sher	
at the entrance	pe·tach	
of the gate	sha·ar	
of Joshua	ye·ho·wo·shu·a	
the governor	sar	
of the city	ha·eer	
which was	a·sher	
to	al	
the left	se·mo·wl	
	eesh	
gate	be·sha·ar	
of the city	ha·eer	
Although	akh	2 Kings 23:9
did not	lo	
come up	ya·a·lu	

the priests	ko·ha·ne		
of the high places	hab·ba·mo·wt		
to	el		
the altar	miz·bach		
of the LORD	YHVH		
in Jerusalem	bee·ru·sha·lim		
-	kee	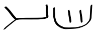	
-	im		
they ate	a·khe·lu		
unleavened bread	mats·tso·wt		
with	be·to·wkh		
their fellow priests	a·che·hem	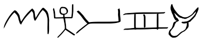	
He also desecrated	ve·tim·me		2 Kings 23:10
-	et		
Topheth	hat·to·phet		
-	a·sher		
in the Valley of Ben-hinnom	be·ge		
	ve·nē	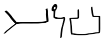	
	hin·nom	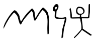	
so that no	le·vil·tee	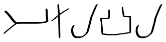	
could sacrifice	le·ha·a·veer	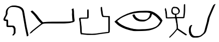	
one	eesh	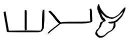	
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his son	be·no	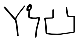	
-	ve·et		
or daughter	bit·to		
in the fire	ba·esh		

to Molech	lam·mo·lekh		
And he removed	vay·yash·bet	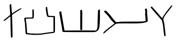	2 Kings 23:11
-	et		
the horses	has·su·seem		
that	a·sher		
had dedicated	na·te·nu	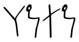	
the kings	mal·khe	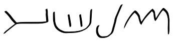	
of Judah	ye·hu·dah	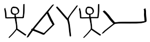	
to the sun	lash·she·mesh		
from the entrance	mib·bo	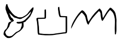	
to the house	vet	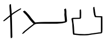	
of the LORD	YHVH		
near	el		
the chamber	lish·kat	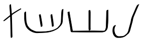	
	ne·tan	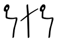	
named Nathan-melech	me·lekh	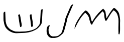	
of an official	has·sa·rees	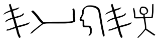	
They were	a·sher		
in the court	bap·par·va·reem		
And	ve·et		
the chariots	mar·ke·vo·wt		
of the sun	hash·she·mesh		
[Josiah] burned up	sa·raph		
	ba·esh		
-	ve·et		2 Kings 23:12
the altars	ham·miz·be·cho·wt	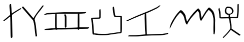	
-	a·sher		

on	al	
the roof	hag·gag	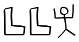
near the upper chamber	a·lee·yat	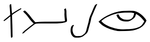
of Ahaz	a·chaz	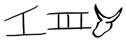
that	a·sher	
had set up	a·su	
the kings	mal·khe	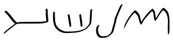
of Judah	ye·hu·dah	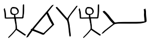
-	ve·et	
and the altars	ham·miz·be·cho·wt	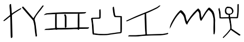
that	a·sher	
had set up	a·sah	
Manasseh	me·nash·sheh	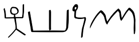
in the two	bish·te	
courtyards	chats·ro·wt	
of the house	bet	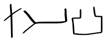
of the LORD	YHVH	
He pulled down	na·tats	
The king	ham·me·lekh	
pulverized them	vay·ya·rats	
there	mish·sham	
and threw	ve·hish·leekh	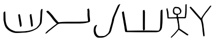
-	et	
their dust	a·pha·ram	
into	el	
Valley	na·chal	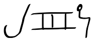
the Kidron	qid·ro·wn	

-	ve·et		2 Kings 23:13
the high places	hab·ba·mo·wt	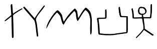	
-	a·sher	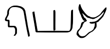	
east	al		
of	pe·ne		
Jerusalem	ye·ru·sha·lim		
	a·sher	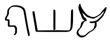	
to the south	mee·meen		
of the Mount	le·har		
of Corruption	ham·mash·cheet		
which	a·sher	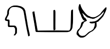	
had built	ba·nah		
Solomon	she·lo·moh	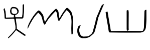	
King	me·lekh	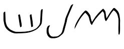	
of Israel	yis·ra·el	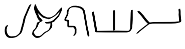	
for Ashtoreth	le·ash·to·ret		
the abomination	shiq·quts	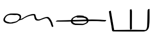	
of the Sidonians	tsee·do·neem		
for Chemosh	ve·likh·mo·wosh		
the abomination	shiq·quts	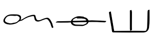	
of the Moabites	mo·w·av		
and for Milcom	u·le·mil·kom	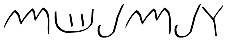	
the abomination	to·w·a·vat		
of the Ammonites	be·ne	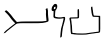	
	am·mo·wn		
also desecrated	tim·me		
The king	ham·me·lekh		

to pieces	ve·shib·bar	𐤅𐤔𐤁𐤓	2 Kings 23:14
-	et	𐤀𐤕	
He smashed the sacred pillars	ham·mats·tse·vo·wt	𐤄𐤌𐤑𐤁𐤅𐤕	
cut down	vay·yikh·rot	𐤅𐤉𐤊𐤓𐤕	
-	et	𐤀𐤕	
the Asherah poles	ha·a·she·reem	𐤄𐤀𐤔𐤓𐤉𐤌	
and covered	vay·mal·le	𐤅𐤉𐤌𐤋𐤀	
-	et	𐤀𐤕	
the sites	me·qo·w·mam	𐤌𐤒𐤅𐤌𐤌	
bones	ats·mo·wt	𐤏𐤑𐤌𐤅𐤕	
with human	a·dam	𐤀𐤃𐤌	
He even	ve·gam	𐤅𐤂𐤌	2 Kings 23:15
-	et	𐤀𐤕	
the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
-	a·sher	𐤀𐤔𐤓	
	be·vet	𐤁𐤁𐤉𐤕	
at Bethel	el	𐤀𐤋	
the high place	hab·ba·mah	𐤄𐤁𐤌𐤄	
	a·sher	𐤀𐤔𐤓	
set up	a·sah	𐤏𐤔𐤄	
by Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Nebat	ne·vat	𐤍𐤁𐤈	
who	a·sher	𐤀𐤔𐤓	
to sin	he·che·tee	𐤄𐤇𐤈𐤉𐤀	
	et	𐤀𐤕	
had caused Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

-	gam		
-	et		
-	ham·miz·be·ach	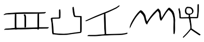	
-	ha·hu	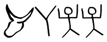	
-	ve·et		
the high place	hab·ba·mah	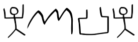	
pulled down	na·tats		
Then he burned	vay·yis·roph	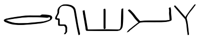	
-	et		
[it]	hab·ba·mah	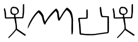	
ground	he·daq	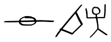	
to powder	le·a·phar		
and burned	ve·sa·raph		
the Asherah pole	a·she·rah		
turned	vay·yi·phen	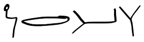	2 Kings 23:16
And as Josiah	yo·shee·ya·hu	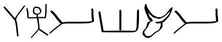	
he saw	vay·yar	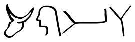	
-	et		
the tombs	haq·qe·va·reem		
	a·sher		
there	sham		
on the hillside	ba·har		
and he sent	vay·yish·lach		
someone to take	vay·yiq·qach	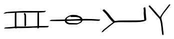	
-	et		
the bones	ha·a·tsa·mo·wt		
out of	min		

the tombs	haq·qe·va·reem	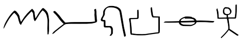	
and he burned them	vay·yis·roph	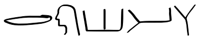	
on	al	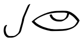	
the altar	ham·miz·be·ach	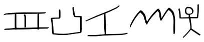	
to defile it	vay·tam·me·e·hu	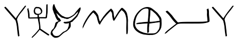	
according to the word	kid·var	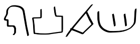	
of the LORD	YHVH	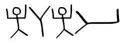	
-	a·sher	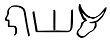	
proclaimed	qa·ra	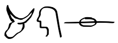	
by the man	eesh	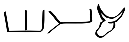	
of God	ha·e·lo·heem	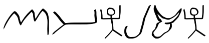	
who	a·sher	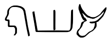	
had foretold	qa·ra	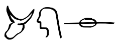	
-	et	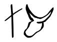	
things	had·de·va·reem	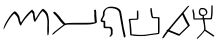	
these	ha·el·leh	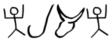	
Then [the king] asked	vay·yo·mer	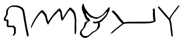	2 Kings 23:17
“ What	mah	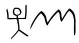	
monument	hats·tsee·yun	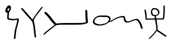	
is this	hal·laz	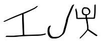	
	a·sher	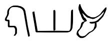	
I	a·nee	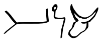	
see ? ”	ro·eh	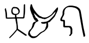	
replied	vay·yo·me·ru	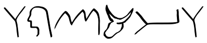	
	e·law	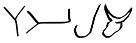	
And the men	an·she	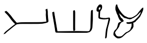	
of the city	ha·eer	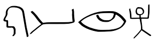	

“ It is the tomb	haq·qe·ver	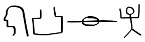	
of the man	eesh	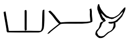	
of God	ha·e·lo·heem		
who	a·sher		
came	ba		
from Judah	mee·hu·dah	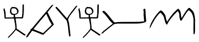	
and pronounced	vay·yiq·ra	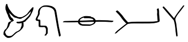	
-	et		
things	had·de·va·reem	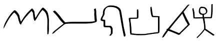	
these	ha·el·leh		
that	a·sher		
you have done	a·see·ta	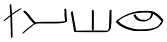	
to	al		
the altar	ham·miz·bach	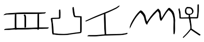	
of	bet	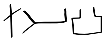	
Bethel ”	el		
said [Josiah]	vay·yo·mer		2 Kings 23:18
“ Let him rest	han·nee·chu	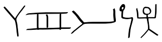	
”	lo		
let anyone	eesh	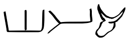	
“ Do not	al		
disturb	ya·na	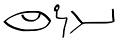	
his bones ”	ats·mo·taw		
undisturbed	vay·mal·le·tu		
So they left his bones	ats·mo·taw		
-	et		
along with those	ats·mo·wt		

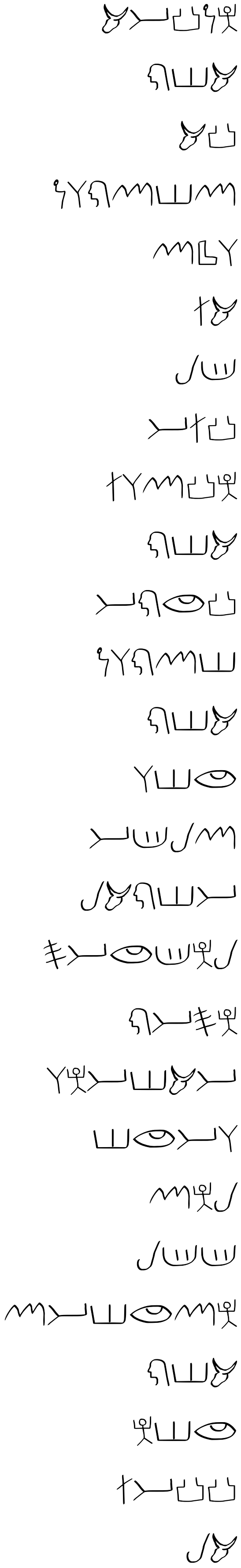

of the prophet	han·na·vee	
who	a·sher	
had come	ba	
from Samaria	mish·sho·me·ro·wn	
so also	ve·gam	2 Kings 23:19
-	et	
all	kal	
the shrines	bat·te	
of the high places	hab·ba·mo·wt	
-	a·sher	
in the cities	be·a·re	
of Samaria	sho·me·ro·wn	
-	a·sher	
set up	a·su	
by the kings	mal·khe	
of Israel	yis·ra·el	
who had provoked the LORD to anger	le·hakh·ees	
removed	he·seer	
[he]	yo·shee·ya·hu	
Just as Josiah	vay·ya·as	
	la·hem	
	ke·khal	
	ham·ma·a·seem	
-	a·sher	
had done	a·sah	
	be·vet	
at Bethel	el	

he slaughtered	vay·yiz·bach	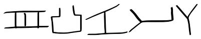	2 Kings 23:20
-	et		
all	kal		
the priests	ko·ha·ne		
of the high places	hab·ba·mo·wt		
-	a·sher		
-	sham		
On	al		
the altars	ham·miz·be·cho·wt	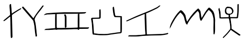	
and he burned	vay·yis·roph		
-	et		
bones	ats·mo·wt		
human	a·dam		
on them	a·le·hem	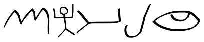	
Then he returned	vay·ya·shav		
to Jerusalem	ye·ru·sha·lim		
commanded	vay·tsaw	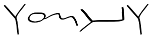	2 Kings 23:21
The king	ham·me·lekh		
-	et		
all	kal		
the people	ha·am		
	le·mor		
“ Keep	a·su		
the Passover	phe·sach		
of the LORD	la·YHVH	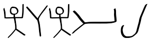	
your God	e·lo·he·khem	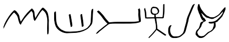	
as [it is] written	kak·ka·tuv		

in	al	𐤏𐤋	
Book	se·pher	𐤎𐤐𐤓	
of the Covenant ”	hab·be·reet	𐤄𐤁𐤓𐤉𐤕	
this	haz·zeh	𐤄𐤆𐤄	
-	kee	𐤊𐤉	2 Kings 23:22
No	lo	𐤋𐤀	
had been observed	na·a·sah	𐤍𐤏𐤔𐤄	
Passover	kap·pe·sach	𐤊𐤐𐤎𐤇	
such	haz·zeh	𐤄𐤆𐤄	
from the days	mee·me	𐤌𐤉𐤌𐤉	
of the judges	hash·sho·phe·teem	𐤄𐤔𐤐𐤈𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
had governed	sha·phe·tu	𐤔𐤐𐤈𐤅	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
through all	ve·khol	𐤅𐤊𐤋	
the days	ye·me	𐤉𐤌𐤉	
of the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	u·mal·khe	𐤅𐤌𐤋𐤊𐤉	
and Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
But	kee	𐤊𐤉	2 Kings 23:23
	im	𐤀𐤌	
in the eighteenth	bish·mo·neh	𐤁𐤔𐤌𐤍𐤄	
	es·reh	𐤏𐤔𐤓𐤄	
year	sha·nah	𐤔𐤍𐤄	
reign	lam·me·lekh	𐤋𐤌𐤋𐤊	

of Josiah’s	yo·shee·ya·hu	
was observed	na·a·sah	
Passover	hap·pe·sach	
this	haz·zeh	
to the LORD	la·YHVH	
in Jerusalem	bee·ru·sha·lim	
Furthermore	ve·gam	2 Kings 23:24
-	et	
the mediums	ha·o·vo·wt	
and	ve·et	
spiritists	hay·yid·de·o·neem	
-	ve·et	
the household gods	hat·te·ra·pheem	
and	ve·et	
idols	hag·gil·lu·leem	
-	ve·et	
and all	kal	
the abominations	hash·shiq·qu·tseem	
that	a·sher	
were seen	nir·u	
in the land	be·e·rets	
of Judah	ye·hu·dah	
and in Jerusalem	u·vee·ru·sha·lim	
removed	bi·er	
Josiah	yo·shee·ya·hu	
He did this	le·ma·an	
to carry out	ha·qeem	

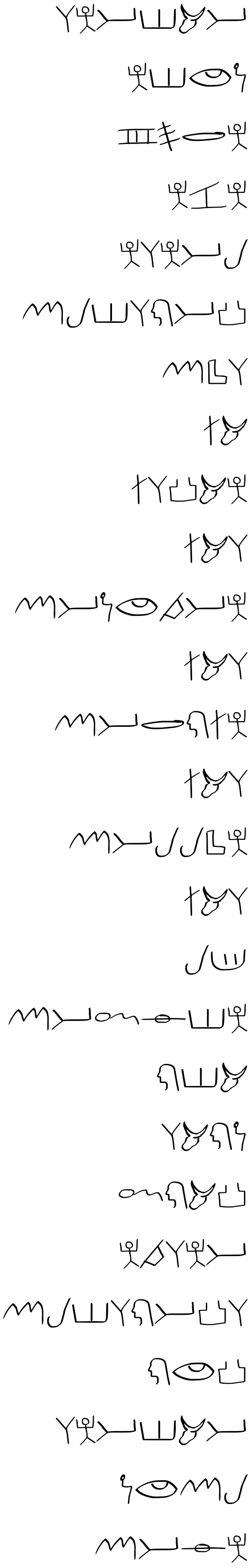

-	et		
the words	div·re		
of the law	hat·to·w·rah		
written	hak·ke·tu·veem		
in	al		
the book	has·se·pher		
that	a·sher		
had found	ma·tsa		
Hilkiah	chil·qee·ya·hu	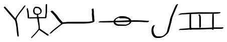	
the priest	hak·ko·hen		
in the house	bet	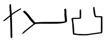	
of the LORD	YHVH		
like him	ve·kha·mo·hu	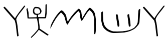	2 Kings 23:25
Neither	lo		
was there	ha·yah	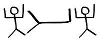	
before	le·pha·naw	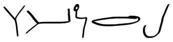	
any king	me·lekh	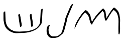	
who	a·sher		
turned	shav		
to	el		
the LORD	YHVH		
with all	be·khal		
his heart	le·va·vo		
and with all	u·ve·khal	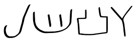	
his soul	naph·sho		
and with all	u·ve·khal	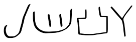	
his strength	me·o·do		

according to all	ke·khol	𐤊𐤊𐤋	
the Law	to·w·rat	𐤕𐤅𐤓𐤕	
of Moses	mo·sheh	𐤌𐤔𐤄	
after [Josiah]	ve·a·cha·raw	𐤅𐤀𐤇𐤓𐤉𐤅	
nor	lo	𐤋𐤀	
	qam	𐤒𐤌	
-	ka·mo·hu	𐤊𐤌𐤄𐤅	
Nevertheless	akh	𐤀𐤊	2 Kings 23:26
did not	lo	𐤋𐤀	
turn away	shav	𐤔𐤁	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
from the fury	me·cha·ro·wn	𐤌𐤇𐤓𐤅𐤍	
anger	ap·po	𐤀𐤐𐤅	
of His burning	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
which	a·sher	𐤀𐤔𐤓	
was kindled	cha·rah	𐤇𐤓𐤄	
	ap·po	𐤀𐤐𐤅	
against Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
because of	al	𐤏𐤋	
all	kal	𐤊𐤋	
had done	hak·ke·a·seem	𐤄𐤊𐤏𐤎𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
to provoke Him to anger	hikh·ee·so	𐤄𐤊𐤏𐤎𐤅	
Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
had said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 23:27
For the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ I will	gam	𐤂𐤌	

-	et	את	
Judah	ye·hu·dah	יהודה	
remove	a·seer	אסיר	
from	me·al	מעל	
My sight	pa·nay	פני	
just as	ka·a·sher	כאשר	
I removed	ha·si·ro·tee	הסרתי	
-	et	את	
Israel	yis·ra·el	ישראל	
I will reject	u·ma·as·tee	ומאסתי	
-	et	את	
city	ha·eer	העיר	
this	haz·zot	הזאת	
which	a·sher	אשר	
I chose	ba·char·tee	בחרתי	
-	et	את	
Jerusalem	ye·ru·sha·lim	ירושלם	
-	ve·et	ואת	
and the temple	hab·ba·yit	הבית	
of which	a·sher	אשר	
I said	a·mar·tee	אמרתי	
shall be	yih·yeh	יהיה	
‘ My Name	she·mee	שמי	
there ’”	sham	שם	
As for the rest	ve·ye·ter	ויתר	2 Kings 23:28
of the acts	div·re	דברי	
of Josiah	yo·shee·ya·hu	יאשיהו	

along with all	ve·khal		
his accomplishments	a·sher	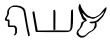	
	a·sah		
not	ha·lo		
are they	hem	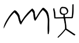	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	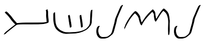	
of Judah ?	ye·hu·dah	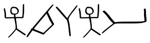	
At the end of [Josiah’s] reign	be·ya·maw	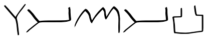	2 Kings 23:29
marched up	a·lah		
Pharaoh	phar·oh		
Neco	ne·khoh		
king	me·lekh	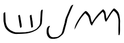	
of Egypt	mits·ra·yim	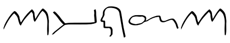	
to	al		
help the king	me·lekh	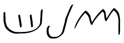	
of Assyria	ash·shur		
at	al		
River	ne·har	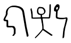	
the Euphrates	pe·rat		
went out	vay·ye·lekh	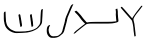	
King	ham·me·lekh		
Josiah	yo·shee·ya·hu	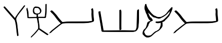	

to confront him	liq·ra·to	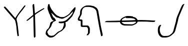	
and killed him	vay·mee·te·hu	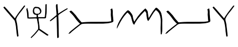	
at Megiddo	bim·gid·do		
but [Neco] faced	kir·o·to		
him	o·to		
in a chariot	vay·yar·ki·vu·hu		2 Kings 23:30
his servants	a·va·daw		
carried his body	met		
From Megiddo	mim·me·gid·do		
brought him to	vay·vi·u·hu	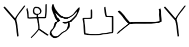	
Jerusalem	ye·ru·sha·lim		
and buried him	vay·yiq·be·ru·hu	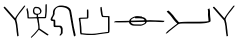	
in his own tomb	biq·vu·ra·to	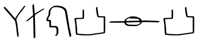	
took	vay·yiq·qach	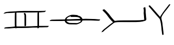	
Then the people	am		
of the land	ha·a·rets		
-	et		
Jehoahaz	ye·ho·w·a·chaz		
son	ben		
of Josiah	yo·shee·ya·hu	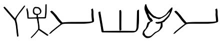	
anointed him	vay·yim·she·chu		
-	o·to		
and made him king	vay·yam·lee·khu	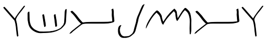	
-	o·to		
in place of	ta·chat	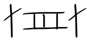	
his father	a·vee	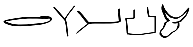	
years old	ben		2 Kings 23:31

was twenty-three	es·reem	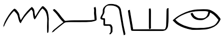	
	ve·sha·losh		
	sha·nah	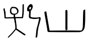	
Jehoahaz	ye·ho·w·a·chaz		
when he became king	be·ma·le·kho		
three	u·she·lo·shah	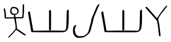	
months	cho·da·sheem	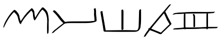	
and he reigned	ma·lakh	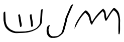	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother’s	im·mo		
was Hamutal	cha·mu·tal		
daughter	bat		
of Jeremiah	yir·me·ya·hu		
she was from Libnah	mil·liv·nah	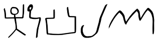	
And he did	vay·ya·as		2 Kings 23:32
evil	ha·ra		
in the sight	be·e·ne	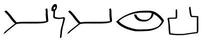	
of the LORD	YHVH		
just as	ke·khol		
-	a·sher		
had done	a·su		
his fathers	a·vo·taw	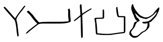	
imprisoned Jehoahaz	vay·ya·as·re·hu		2 Kings 23:33
And Pharaoh	phar·oh		
Neco	ne·khoh		
at Riblah	ve·riv·lah		

in the land	be·e·rets	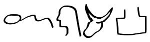	
of Hamath	cha·mat	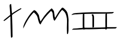	
so that he could not reign	bim·lokh	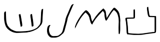	
in Jerusalem	bee·ru·sha·lim	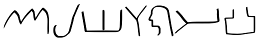	
and he imposed	vay·yit·ten	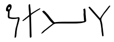	
a levy	o·nesh	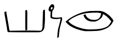	
on	al	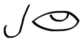	
[Judah]	ha·a·rets	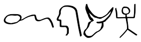	
of a hundred	me·ah	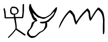	
talents	khik·kar	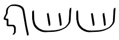	
of silver	ke·seph	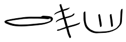	
and a talent	ve·khik·kar	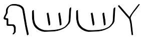	
of gold	za·hav	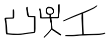	
king	vay·yam·lekh	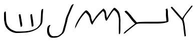	2 Kings 23:34
Then Pharaoh	par·oh	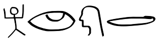	
Neco	ne·khoh	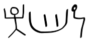	
-	et	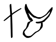	
made Eliakim	el·ya·qeem	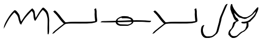	
son	ben	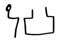	
of Josiah	yo·shee·ya·hu	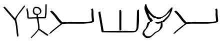	
in place of	ta·chat	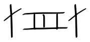	
Josiah	yo·shee·ya·hu	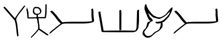	
his father	a·vee	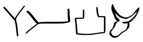	
and he changed	vay·yas·sev	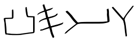	
-	et	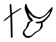	
Eliakim’s name	she·mo	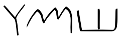	
to Jehoiakim	ye·ho·w·ya·qeem	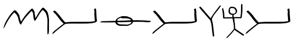	

-	ve·et		
Jehoahaz	ye·ho·w·a·chaz		
But Neco took	la·qach	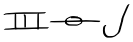	
and carried him off	vay·ya·vo	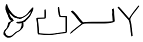	
to Egypt	mits·ra·yim		
where he died	vay·ya·mat	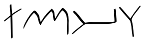	
	sham		
the silver	ve·hak·ke·seph		2 Kings 23:35
and gold	ve·haz·za·hav		
paid	na·tan	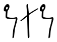	
So Jehoiakim	ye·ho·w·ya·qeem	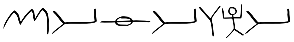	
to Pharaoh [Neco]	le·phar·oh		
but	akh		
he taxed	he·e·reekh		
-	et		
the land	ha·a·rets		
-	la·tet	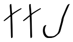	
-	et		
-	hak·ke·seph		
to meet	al		
demand	pee		
Pharaoh’s	phar·oh		
each	eesh	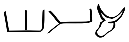	
according to his wealth	ke·er·ko		
and exacted	na·gas		
-	et		
the silver	hak·ke·seph		

and	ve·et		
the gold	haz·za·hav	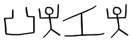	
-	et		
from the people	am		
	ha·a·rets		
-	la·tet	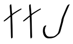	
-	le·phar·oh		
-	ne·khoh	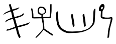	
years old	ben		2 Kings 23:36
was twenty-five	es·reem		
	ve·cha·mesh	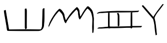	
	sha·nah	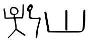	
Jehoiakim	ye·ho·w·ya·qeem	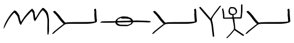	
when he became king	be·ma·le·kho		
eleven	ve·a·chat		
	es·reh		
years	sha·nah	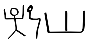	
and he reigned	ma·lakh	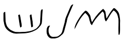	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem	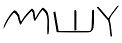	
His mother’s	im·mo	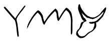	
was Zebidah	ze·vī·dah	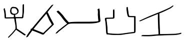	
daughter	vat		
of Pedaiah	pe·da·yah		
she was from	min		
Rumah	ru·mah		
And he did	vay·ya·as		2 Kings 23:37

evil	ha·ra		
in the sight	be·e·ne	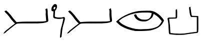	
of the LORD	YHVH		
just as	ke·khol		
-	a·sher		
had done	a·su		
his fathers	a·vo·taw		
During Jehoiakim's reign	be·ya·maw		2 Kings 24:1
invaded	a·lah		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
king	me·lekh	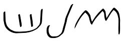	
of Babylon	ba·vel		
became	vay·hee	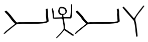	
his	lo		
So Jehoiakim	ye·ho·w·ya·qeem	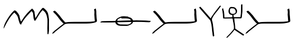	
vassal	e·ved	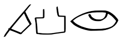	
for three	sha·losh	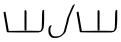	
years	sha·neem	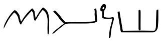	
until he turned	vay·ya·shav	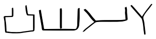	
and rebelled	vay·yim·rad		
against [Nebuchadnezzar]	bo		
sent	vay·shal·lach		2 Kings 24:2
And the LORD	YHVH		
against [Jehoiakim]	bo		
-	et		
raiders	ge·du·de		
Chaldean	khas·deem		

-	ve·et	ואת	
-	ge·du·de	גדודי	
Aramean	a·ram	ארם	
-	ve·et	ואת	
-	ge·du·de	גדודי	
Moabite	mo·w·av	מואב	
-	ve·et	ואת	
-	ge·du·de	גדודי	
and Ammonite	ve·ne	בני	
	am·mo·wn	עמון	
[in order]	vay·shal·le·chem	וישלחם	
Judah	bee·hu·dah	ביהודה	
to destroy	le·ha·a·vee·do	להאבידו	
according to the word	kid·var	כדבר	
the LORD	YHVH	יהוה	
that	a·sher	אשר	
had spoken	dib·ber	דבר	
through	be·yad	ביד	
His servants	a·va·daw	עבדיו	
the prophets	han·ne·vee·eem	הנביאים	
Surely	akh	אך	2 Kings 24:3
at	al	על	
command	pee	פי	
the LORD’s	YHVH	יהוה	
this happened	ha·ye·tah	היתה	
to Judah	bee·hu·dah	ביהודה	
to remove them	le·ha·seer	להסיר	

from	me·al		
His presence	pa·naw	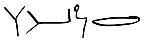	
because of the sins	be·chat·tot	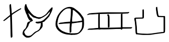	
of Manasseh	me·nash·sheh	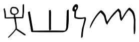	
and all	ke·khol		
that	a·sher		
he had done	a·sah		
and also for	ve·gam		2 Kings 24:4
blood	dam		
the innocent	han·na·qee	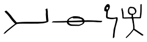	
-	a·sher		
he had shed	sha·phakh		
For he had filled	vay·mal·le	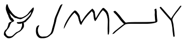	
-	et		
Jerusalem	ye·ru·sha·lim		
blood	dam		
with innocent	na·qee	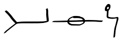	
-	ve·lo		
was unwilling	a·vah		
and the LORD	YHVH		
to forgive	lis·lo·ach		
As for the rest	ve·ye·ter	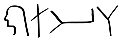	2 Kings 24:5
of the acts	div·re		
of Jehoiakim	ye·ho·w·ya·qeem	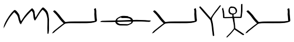	
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		

not	ha·lo	𐤄𐤋𐤀	
are they	hem	𐤄𐤌	
written	ke·tu·veem	𐤊𐤕𐤅𐤁𐤉𐤌	
in	al	𐤏𐤋	
the Book	se·pher	𐤎𐤐𐤓	
of the Chronicles	div·re	𐤃𐤁𐤓𐤉	
	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
of the Kings	le·mal·khe	𐤋𐤌𐤋𐤊𐤉	
of Judah ?	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
rested	vay·yish·kav	𐤅𐤉𐤔𐤊𐤁	2 Kings 24:6
And Jehoiakim	ye·ho·w·ya·qeem	𐤉𐤄𐤅𐤉𐤒𐤉𐤌	
with	im	𐤏𐤌	
his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
Jehoiachin	ye·ho·w·ya·kheen	𐤉𐤄𐤅𐤉𐤊𐤉𐤍	
and his son	be·no	𐤁𐤍𐤅	
in his place	tach·taw	𐤕𐤇𐤕𐤉𐤅	
did not	ve·lo	𐤅𐤋𐤀	2 Kings 24:7
again	ho·seeph	𐤄𐤎𐤉𐤐	
	o·wd	𐤏𐤅𐤃	
Now the king	me·lekh	𐤌𐤋𐤊	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
march out	la·tset	𐤋𐤑𐤀𐤕	
of his land	me·ar·tso	𐤌𐤀𐤓𐤑𐤅	
because	kee	𐤊𐤉	
had taken	la·qach	𐤋𐤒𐤇	
the king	me·lekh	𐤌𐤋𐤊	

of Babylon	ba·vel	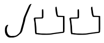	
from the Brook	min·na·chal	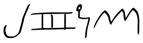	
of Egypt	mits·ra·yim	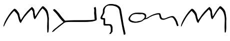	
to	ad	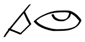	
River	ne·har	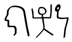	
the Euphrates	pe·rat	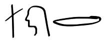	
all	kol	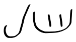	
-	a·sher	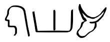	
his territory	ha·ye·tah	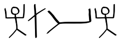	
	le·me·lekh	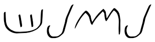	
	mits·ra·yim	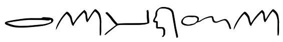	
years old	ben	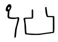	2 Kings 24:8
was eighteen	she·mo·neh	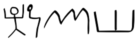	
	es·reh	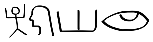	
	sha·nah	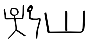	
Jehoiachin	ye·ho·w·ya·kheen	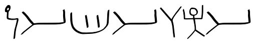	
when he became king	be·ma·le·kho	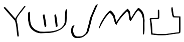	
three	u·she·lo·shah	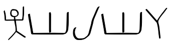	
months	cho·da·sheem	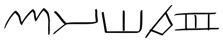	
and he reigned	ma·lakh	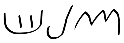	
in Jerusalem	bee·ru·sha·lim	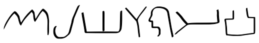	
name	ve·shem	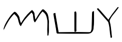	
His mother’s	im·mo	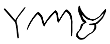	
was Nehushta	ne·chush·ta	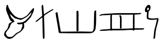	
daughter	vat	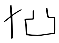	
of Elnathan	el·na·tan	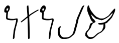	
she was from Jerusalem	mee·ru·sha·lim	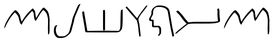	

And he did	vay·ya·as	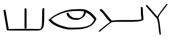	2 Kings 24:9
evil	ha·ra	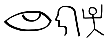	
in the sight	be·e·ne	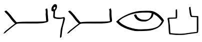	
of the LORD	YHVH	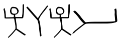	
just as	ke·khol	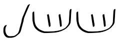	
-	a·sher	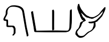	
had done	a·sah	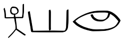	
his father	a·vee	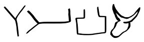	
time	ba·et	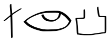	2 Kings 24:10
At that	ha·hee	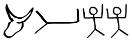	
marched up	ʿa·lah	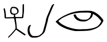	
the servants	av·de	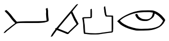	
of Nebuchadnezzar	ne·vu·khad·nets·tsar	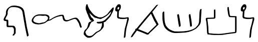	
king	me·lekh	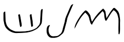	
of Babylon	ba·vel	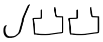	
to Jerusalem	ye·ru·sha·lim	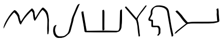	
came	vat·ta·vo	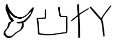	
and the city	ha·eer	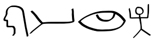	
under siege	bam·ma·tso·wr	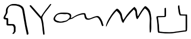	
came	vay·ya·vo	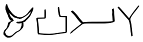	2 Kings 24:11
And Nebuchadnezzar	ne·vu·khad·nets·tsar	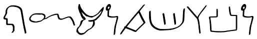	
king	me·lekh	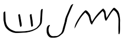	
of Babylon	ba·vel	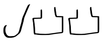	
to	al	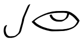	
the city	ha·eer	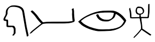	
while his servants	va·a·va·daw	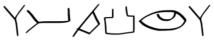	
were besieging it	tsa·reem	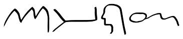	

	a·le·ha	
[all] surrendered	vay·ye·tse	2 Kings 24:12
Jehoiachin	ye·ho·w·ya·kheen	
king	me·lekh	
of Judah	ye·hu·dah	
to	al	
the king	me·lekh	
of Babylon	ba·vel	
	hu	
his mother	ve·im·mo	
his servants	va·a·va·daw	
his commanders	ve·sa·raw	
and his officials	ve·sa·ree·saw	
took him captive	vay·yiq·qach	
-	o·to	
the king	me·lekh	
of Babylon	ba·vel	
year	bish·nat	
So in the eighth	she·mo·neh	
of his reign	le·ma·le·kho	
[Nebuchadnezzar] also carried off	vay·yo·w·tse	2 Kings 24:13
	mish·sham	
-	et	
all	kal	
the treasures	o·wts·ro·wt	
from the house	bet	
of the LORD	YHVH	

[and]	ve·o·wts·ro·wt	ואוצרות	
palace	bet	בית	
the royal	ham·me·lekh	המלך	
and he cut into pieces	vay·qats·tsets	ויקצץ	
-	et	את	
all	kal	כל	
articles	ke·le	כלי	
the gold	haz·za·hav	הזהב	
that	a·sher	אשר	
had made	a·sah	עשה	
Solomon	she·lo·moh	שלמה	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
in the temple	be·he·khal	בהיכל	
of the LORD	YHVH	יהוה	
As	ka·a·sher	כאשר	
had declared	dib·ber	דבר	
the LORD	YHVH	יהוה	
He carried into exile	ve·hig·lah	והגלה	2 Kings 24:14
-	et	את	
all	kal	כל	
Jerusalem —	ye·ru·sha·lim	ירושלם	
-	ve·et	ואת	
all	kal	כל	
the commanders	has·sa·reem	השרים	
and	ve·et	ואת	
	kal	כל	

mighty men	gib·bo·w·re		
of valor	ha·cha·yil	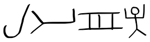	
ten	ʿa·sa·rah		
thousand	a·la·pheem		
captives [in all]	go·w·leh		
all	ve·khal		
the craftsmen	he·cha·rash		
and metalsmiths —	ve·ham·mas·ger		
-	lo		
remained	nish·ar		
Only	zu·lat	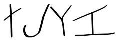	
the poorest	dal·lat		
people	am		
of the land	ha·a·rets		
Nebuchadnezzar carried away	vay·ye·gel	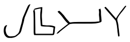	2 Kings 24:15
-	et		
Jehoiachin	ye·ho·w·ya·kheen	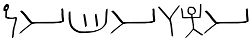	
to Babylon	ba·ve·lah	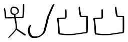	
as well as	ve·et		
mother	em		
the king’s	ham·me·lekh		
-	ve·et		
wives	ne·she	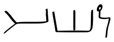	
[his]	ham·me·lekh		
-	ve·et		
his officials	sa·ree·saw		
and the leading men	ve·et		

	ʾĕ·wi·lē	
of the land	ha·a·rets	
He took them	ho·w·leekh	
into exile	go·w·lah	
from Jerusalem	mee·ru·sha·lim	
to Babylon	ba·ve·lah	
-	ve·et	2 Kings 24:16
all	kal	
men	an·she	
of valor	ha·cha·yil	
seven	shiv·at	
thousand	a·la·pheem	
craftsmen	ve·he·cha·rash	
and metalsmiths —	ve·ham·mas·ger	
and a thousand	e·leph	
all	hak·kol	
strong	gib·bo·w·reem	
and fit	o·se	
for battle	mil·cha·mah	
also brought	vay·vee·em	
The king	me·lekh	
of Babylon	ba·vel	
into exile	go·w·lah	
to Babylon	ba·ve·lah	
king	vay·yam·lekh	2 Kings 24:17
Then the king	me·lekh	
of Babylon	ba·vel	

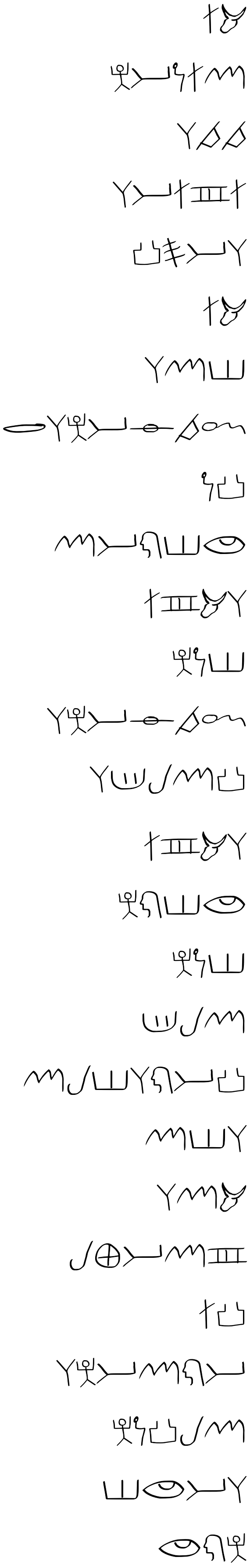

-	et	
made Mattaniah	mat·tan·yah	
[Jehoiachin’s] uncle	do·do	
in his place	tach·taw	
and changed	vay·yas·sev	
-	et	
his name	she·mo	
to Zedekiah	tsid·qee·ya·hu	
years old	ben	2 Kings 24:18
was twenty-one	es·reem	
	ve·a·chat	
	sha·nah	
Zedekiah	tsid·qee·ya·hu	
when he became king	ve·ma·le·kho	
eleven	ve·a·chat	
	es·reh	
years	sha·nah	
and he reigned	ma·lakh	
in Jerusalem	bee·ru·sha·lim	
name	ve·shem	
His mother’s	im·mo	
was Hamutal	cha·mī·tal	
daughter	bat	
of Jeremiah	yir·me·ya·hu	
she was from Libnah	mil·liv·nah	
And [Zedekiah] did	vay·ya·as	2 Kings 24:19
evil	ha·ra	

in the sight	be·e·ne	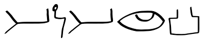	
of the LORD	YHVH		
just as	ke·khol		
-	a·sher		
had done	a·sah		
Jehoiakim	ye·ho·w·ya·qeem	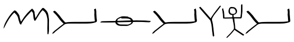	
For	kee	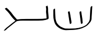	2 Kings 24:20
because	al		
of the anger	aph		
of the LORD	YHVH		
[all this] happened	ha·ye·tah	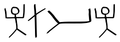	
in Jerusalem	vee·ru·sha·lim		
and Judah	u·vee·hu·dah	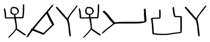	
until	ad		
He finally banished	hish·li·kho	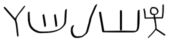	
them	o·tam		
from	me·al		
His presence	pa·naw	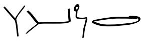	
rebelled	vay·yim·rod		
And Zedekiah also	tsid·qee·ya·hu	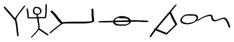	
against the king	be·me·lekh		
of Babylon	ba·vel	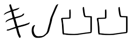	
So	vay·hee	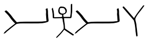	2 Kings 25:1
year	vish·nat		
in the ninth	hat·te·shee·eet	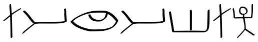	
of Zedekiah's reign	le·ma·le·kho		
month	ba·cho·desh	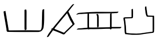	

day of the tenth	ha·a·see·ree	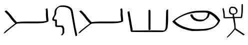	
on the tenth	be·a·so·wr		
	la·cho·desh	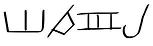	
marched	ba		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
king	me·lekh	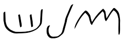	
of Babylon	ba·vel		
	hu		
with his entire	ve·khal		
army	che·lo	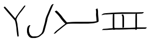	
against	al		
Jerusalem	ye·ru·sha·lim		
They encamped	vay·yi·chan	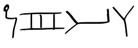	
outside [the city]	a·le·ha	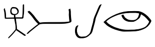	
and built	vay·yiv·nu	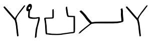	
	a·le·ha	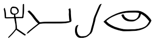	
a siege wall	da·yeq	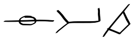	
all around it	sa·veev	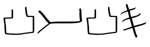	
was kept	vat·ta·vo		2 Kings 25:2
And the city	ha·eer		
under siege	bam·ma·tso·wr		
until	ad		
eleventh	ash·te	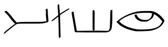	
	es·reh	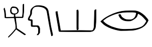	
year	sha·nah	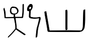	
King	lam·me·lekh		
Zedekiah’s	tsid·qee·ya·hu	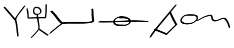	

By the ninth [day]	be·tish·ah	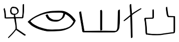	2 Kings 25:3
of the [fourth] month	la·cho·desh	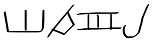	
was so severe	vay·ye·che·zaq	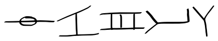	
the famine	ha·ra·av	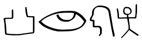	
in the city	ba·eer	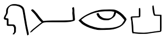	
no	ve·lo	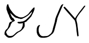	
had	ha·yah	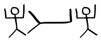	
food	le·chem	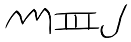	
that the people	le·am	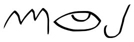	
of the land	ha·a·rets	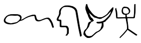	
was breached	vat·tib·ba·qa	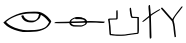	2 Kings 25:4
Then the city	ha·eer	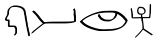	
all	ve·khal	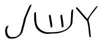	
the men	an·she	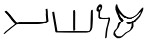	
of war	ham·mil·cha·mah	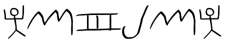	
fled by night	hal·lay·lah	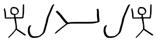	
by way	de·rekh	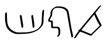	
of the gate	sha·ar	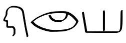	
between	ben	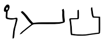	
the two walls	ha·cho·mo·ta·yim	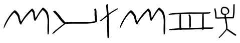	
-	a·sher	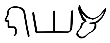	
near	al	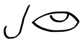	
garden	gan		
the king’s	ham·me·lekh	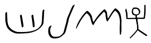	
and though the Chaldeans	ve·khas·deem	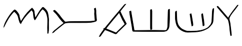	
	al	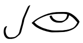	
the city	ha·eer	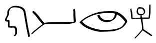	

had surrounded	sa·veev	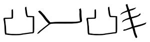	
They headed	vay·ye·lekh	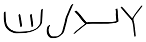	
toward	de·rekh		
the Arabah	ha·a·ra·vah		
pursued	vay·yir·de·phu		2 Kings 25:5
but the army	chel	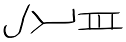	
of the Chaldeans	kas·deem		
	a·char	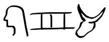	
[the king]	ham·me·lekh		
and overtook	vay·yas·si·gu		
him	o·to		
in the plains	be·ar·vo·wt		
of Jericho	ye·re·cho	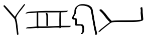	
and all	ve·khal		
his army	che·lo	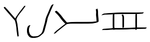	
was separated	na·pho·tsu		
from him	me·a·law		
The Chaldeans seized	vay·yit·pe·su		2 Kings 25:6
-	et		
the king	ham·me·lekh		
and brought him up	vay·ya·a·lu		
-	o·to		
to	el		
the king	me·lekh	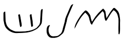	
of Babylon	ba·vel		
at Riblah	riv·la·tah	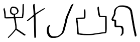	
where they pronounced	vay·dab·be·ru		

on him	it·to		
judgment	mish·pat	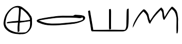	
And	ve·et		2 Kings 25:7
the sons	be·ne	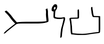	
of Zedekiah	tsid·qee·ya·hu	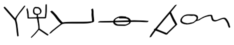	
they slaughtered	sha·cha·tu	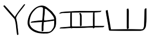	
before his eyes	le·e·naw	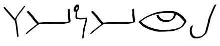	
Then	ve·et		
eyes	e·ne	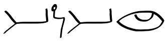	
[his]	tsid·qee·ya·hu	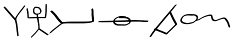	
they put out	iw·ver		
bound him	vay·ya·as·re·hu		
with bronze shackles	van·chush·ta·yim		
and took him	vay·vi·e·hu		
to Babylon	ba·vel	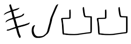	
month	u·va·cho·desh	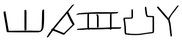	2 Kings 25:8
day of the fifth	ha·cha·mee·shee	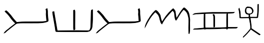	
On the seventh	be·shiv·ah		
	la·cho·desh	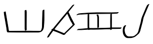	
-	hee	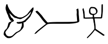	
year	she·nat	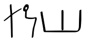	
in the nineteenth	te·sha		
	es·reh		
	sha·nah	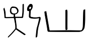	
reign	lam·me·lekh		
of Nebuchadnezzar's	ne·vu·khad·nets·tsar		
	me·lekh	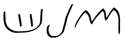	

over Babylon	ba·vel	בבל	
entered	ba	בא	
Nebuzaradan	ne·vu·zar·a·dan	נבוזראדן	
captain	rav	רב	
of the guard	tab·ba·cheem	טבחים	
a servant	e·ved	עבד	
of the king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
Jerusalem	ye·ru·sha·lim	ירושלם	
He burned down	vay·yis·roph	וישרף	2 Kings 25:9
-	et	את	
the house	bet	בית	
of the LORD	YHVH	יהוה	
	ve·et	ואת	
palace	bet	בית	
the royal	ham·me·lekh	המלך	
-	ve·et	ואת	
and all	kal	כל	
the houses	bat·te	בתי	
of Jerusalem —	ye·ru·sha·lim	ירושלם	
-	ve·et	ואת	
every	kal	כל	
building	bet	בית	
significant	ga·do·wl	גדול	
-	sa·raph	שרף	
-	ba·esh	באש	
-	ve·et	ואת	2 Kings 25:10

the walls	cho·w·mot	חומת	
Jerusalem	ye·ru·sha·lim	ירושלם	
around	sa·veev	סביב	
broke down	na·te·tsu	נתצו	
And the whole	kal	כל	
army	chel	חיל	
of the Chaldeans	kas·deem	כשדים	
under	a·sher	אשר	
the captain	rav	רב	
of the guard	tab·ba·cheem	טבחים	
-	ve·et	ואת	2 Kings 25:11
	ye·ter	יתר	
the people	ha·am	העם	
who remained	han·nish·a·reem	הנשארים	
in the city	ba·eer	בעיר	
along with	ve·et	ואת	
the deserters	han·no·phe·leem	הנפלים	
who	a·sher	אשר	
had defected	na·phe·lu	נפלו	
to	al	על	
the king	ham·me·lekh	המלך	
of Babylon	ba·vel	בבל	
-	ve·et	ואת	
and the rest	ye·ter	יתר	
of the population	he·ha·mo·wn	ההמון	
carried into exile	heg·lah	הגלה	
Then Nebuzaradan	ne·vu·zar·a·dan	נבוזראדן	

captain	rav	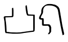	
of the guard	tab·ba·cheem	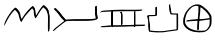	
some of the poorest	u·mid·dal·lat		2 Kings 25:12
of the land	ha·a·rets		
left behind	hish·eer		
But the captain	rav		
of the guard	tab·ba·cheem	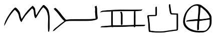	
to tend the vineyards	le·kho·re·meem		
and fields	u·le·yo·ge·veem		
Moreover	ve·et		2 Kings 25:13
pillars	am·mu·de		
the bronze	han·ne·cho·shet	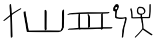	
-	a·sher		
in the house	bet	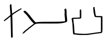	
of the LORD	YHVH		
and	ve·et		
stands	ham·me·kho·no·wt		
-	ve·et		
Sea	yam	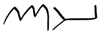	
and the bronze	han·ne·cho·shet	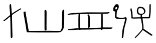	
-	a·sher		
-	be·vet	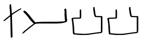	
-	YHVH		
broke up	shib·be·ru		
the Chaldeans	khas·deem		
and they carried	vay·yis·u		
-	et		

the bronze	ne·chush·tam	נחשתם	
to Babylon	ba·ve·lah	בבלה	
They also	ve·et	ואת	2 Kings 25:14
the pots	has·see·rot	הסירת	
-	ve·et	ואת	
shovels	hay·ya·eem	היעים	
-	ve·et	ואת	
wick trimmers	ham·zam·me·ro·wt	המזמרות	
-	ve·et	ואת	
dishes	hak·kap·po·wt	הכפות	
-	ve·et	ואת	
and all	kal	כל	
the articles	ke·le	כלי	
of bronze	han·ne·cho·shet	הנחשת	
-	a·sher	אשר	
used in the temple service	ye·sha·re·tu	ישרתו	
	vam	בם	
took away	la·qa·chu	לקחו	
-	ve·et	ואת	2 Kings 25:15
the censers	ham·mach·to·wt	המחתות	
-	ve·et	ואת	
and sprinkling bowls —	ham·miz·ra·qo·wt	המזרקות	
anything [made of]	a·sher	אשר	
pure gold	za·hav	זהב	
	za·hav	זהב	
-	va·a·sher	ואשר	
or fine silver	ke·seph	כסף	

	ka·seph		
also took away	la·qach	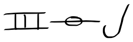	
The captain	rav	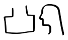	
of the guard	tab·ba·cheem	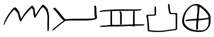	
pillars	ha·am·mu·deem		2 Kings 25:16
As for the two	she·na·yim	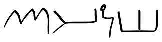	
Sea	hay·yam	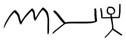	
the	ha·e·chad	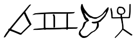	
and the movable stands	ve·ham·me·kho·no·wt	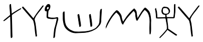	
that	a·sher		
had made	a·sah		
Solomon	she·lo·moh	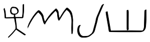	
for the house	le·vet	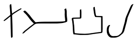	
of the LORD	YHVH		
	lo		
	ha·yah	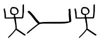	
[was beyond] measure	mish·qal	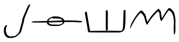	
{the weight} of the bronze	lin·cho·shet	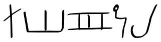	
from all	kal	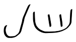	
articles	hak·ke·leem	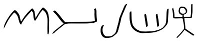	
these	ha·el·leh		
was eighteen	she·mo·neh		2 Kings 25:17
	es·reh		
cubits	am·mah	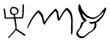	
tall	qo·w·mat		
pillar	ha·am·mud		

Each	ha·e·chad	האחד	
capital	ve·kho·te·ret	וכתרת	
atop [one pillar]	a·law	עליו	
The bronze	ne·cho·shet	נחשת	
high	ve·qo·w·mat	וקומת	
-	hak·ko·te·ret	הכתרת	
was three	sha·losh	שלש	
cubits	ʾam·mah	אמה	
with a network	u·se·va·khah	ושבכה	
pomegranates	ve·rim·mo·neem	ורמנים	
-	al	על	
	hak·ko·te·ret	הכתרת	
around	sa·veev	סביב	
all	hak·kol	הכל	
of bronze	ne·cho·shet	נחשת	
was similar	ve·kha·el·leh	וכאלה	
pillar	la·am·mud	לעמוד	
The second	hash·she·nee	השני	
	al	על	
with its network	has·se·va·khah	השבכה	
also took away	vay·yiq·qach	ויקח	2 Kings 25:18
The captain	rav	רב	
of the guard	tab·ba·cheem	טבחים	
-	et	את	
Seraiah	se·ra·yah	שריה	
priest	ko·hen	כהן	
the chief	ha·rosh	הראש	

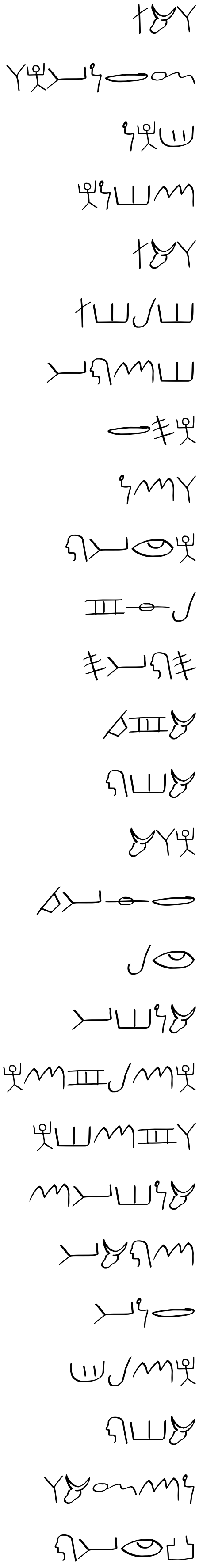

-	ve·et	
Zephaniah	tse·phan·ya·hu	
the priest	ko·hen	
of second rank	mish·neh	
-	ve·et	
and the three	she·lo·shet	
doorkeepers	sho·me·re	
	has·saph	
Of those	u·min	2 Kings 25:19
still in the city	ha·eer	
he took	la·qach	
court official	sa·rees	
a	e·chad	
who	asher	
	hu	
had been appointed	pha·qeed	
over	al	
the men	an·she	
of war	ham·mil·cha·mah	
as well as five	va·cha·mish·shah	
	a·na·sheem	
advisors	me·ro·e	
-	phe·ne	
royal	ham·me·lekh	
-	a·sher	
-	nim·tse·u	
-	va·eer	

[He] also [took]	ve·et		
the scribe	has·so·pher	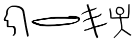	
of the captain	sar		
of the army	hats·tsa·va		
who had enlisted	ham·mats·bi		
-	et		
the people	am		
of the land	ha·a·rets		
and sixty	ve·shish·sheem	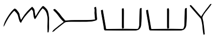	
men	eesh	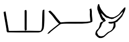	
-	me·am		
-	ha·a·rets		
[who were] found	han·nim·tse·eem		
in the city	ba·eer		
took	vay·yiq·qach	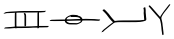	2 Kings 25:20
them	o·tam		
Nebuzaradan	ne·vu·zar·a·dan	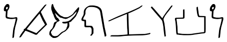	
captain	rav	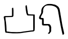	
of the guard	tab·ba·cheem	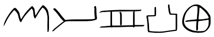	
and brought	vay·yo·lekh	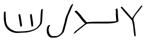	
them	o·tam		
to	al		
the king	me·lekh	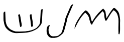	
of Babylon	ba·vel	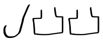	
at Riblah	riv·la·tah	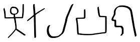	
struck them	vay·yakh	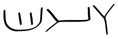	2 Kings 25:21
{down}	o·tam		

the king	me·lekh	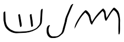	
of Babylon	ba·vel		
and put them to death	vay·mee·tem		
There at Riblah	be·riv·lah		
in the land	be·e·rets		
of Hamath	cha·mat	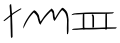	
was taken into exile	vay·yi·gel	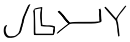	
So Judah	ye·hu·dah	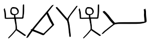	
away from	me·al		
its own land	ad·ma·to	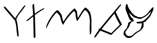	
the people	ve·ha·am		2 Kings 25:22
-	han·nish·ar	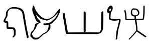	
in the land	be·e·rets		
of Judah	ye·hu·dah	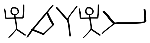	
-	a·sher		
he had left behind	hish·eer		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
king	me·lekh	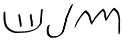	
of Babylon	ba·vel		
appointed	vay·yaph·qed		
over	a·le·hem	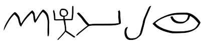	
-	et		
Gedaliah	ge·dal·ya·hu	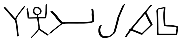	
son	ben		
of Ahikam	a·chee·qam	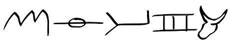	
the son	ben		
of Shaphan	sha·phan		

heard	vay·yish·me·u		2 Kings 25:23
When all	khal	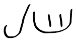	
the commanders	sa·re	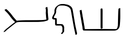	
of the armies	ha·cha·ya·leem	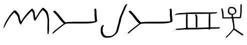	
-	hem·mah		
and their men	ve·ha·a·na·sheem		
that	kee	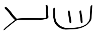	
had appointed	hiph·qeed	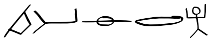	
the king	me·lekh	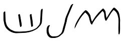	
of Babylon	ba·vel	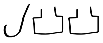	
-	et		
Gedaliah {as governor}	ge·dal·ya·hu	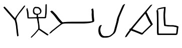	
they came	vay·ya·vo·u	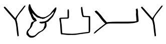	
to	el		
Gedaliah	ge·dal·ya·hu	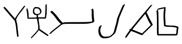	
at Mizpah —	ham·mits·pah		
Ishmael	ve·yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah		
Johanan	ve·yo·w·cha·nan	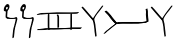	
son	ben		
of Kareah	qa·re·ach	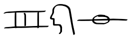	
Seraiah	u·se·ra·yah		
son	ben		
of Tanhumeth	tan·chu·met	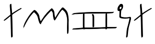	
the Netophathite	han·ne·to·pha·tee		
and Jaazaniah	ve·ya·a·zan·ya·hu	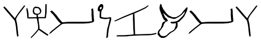	

son	ben	בן	
of the Maacathite	ham·ma·a·kha·tee	המעכתי	
-	hem·mah	המה	
as well as their men	ve·an·she·hem	ואנשיהם	
took an oath	vay·yish·sha·va	וישבע	2 Kings 25:24
before them	la·hem	להם	
And Gedaliah	ge·dal·ya·hu	גדליהו	
and their men	u·le·an·she·hem	ולאנשיהם	
assuring	vay·yo·mer	ויאמר	
them	la·hem	להם	
“ Do not	al	אל	
be afraid	tee·re·u	תיראו	
of the servants	me·av·de	מעבדי	
of the Chaldeans	hak·kas·deem	הכשדים	
Live	she·vu	שבו	
in the land	va·a·rets	בארץ	
and serve	ve·iv·du	ועבדו	
-	et	את	
the king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
and it will be well	ve·yi·tav	ויטב	
with you ”	la·khem	לכם	
	vay·hee	ויהי	2 Kings 25:25
month, however	ba·cho·desh	בחדש	
In the seventh	hash·she·vee·ee	השביעי	
came	ba	בא	
Ishmael	yish·ma·el	ישמעאל	

son	ben	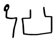	
of Nethaniah	ne·tan·yah	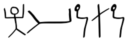	
the son	ben	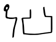	
of Elishama	e·lee·sha·ma	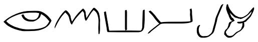	
family	miz·ze·ra	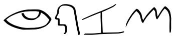	
[who was a member] of the royal	ham·me·lu·khah	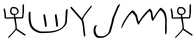	
ten	va·a·sa·rah	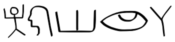	
men	a·na·sheem	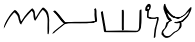	
with	it·to	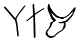	
and struck down	vay·yak·ku	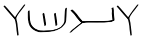	
-	et	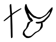	
Gedaliah	ge·dal·ya·hu	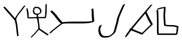	
and killed	vay·ya·mot	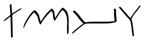	
	ve·et	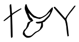	
along with the Judeans	hay·ye·hu·deem	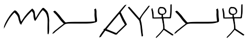	
-	ve·et	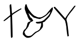	
and Chaldeans	hak·kas·deem	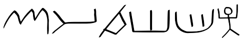	
who	a·sher	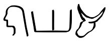	
were	ha·yu	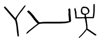	
with him	it·to	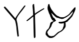	
at Mizpah	bam·mits·pah	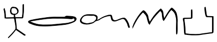	
arose	vay·ya·qu·mu	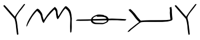	2 Kings 25:26
Then all	khal	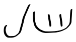	
the people	ha·am	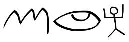	
small	miq·qa·ton	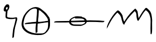	
and	ve·ad	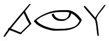	
great	ga·do·wl	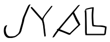	

together with the commanders	ve·sa·re		
of the army	ha·cha·ya·leem	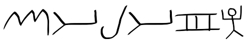	
and fled	vay·ya·vo·u	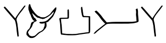	
to Egypt	mits·ra·yim		
for	kee	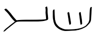	
fear	ya·re·u		
of	mip·pe·ne		
the Chaldeans	khas·deem	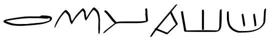	
-	vay·hee	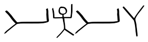	2 Kings 25:27
of the thirty-seventh	vish·lo·sheem	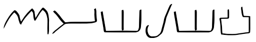	
	va·she·va	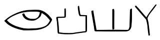	
year	sha·nah	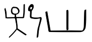	
of the exile	le·ga·lut	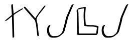	
Jehoiachin	ye·ho·w·ya·kheen	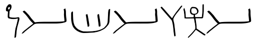	
King	me·lekh	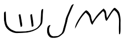	
of Judah’s	ye·hu·dah		
of the twelfth	bish·nem	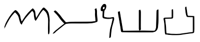	
	a·sar		
month	cho·desh	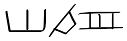	
On the twenty-seventh [day]	be·es·reem	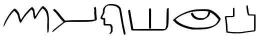	
	ve·shiv·ah	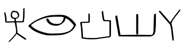	
	la·cho·desh	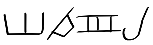	
he released	na·sa	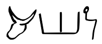	
	e·veel	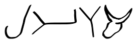	
Evil-merodach	me·ro·dakh		
became king	me·lekh	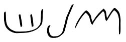	
of Babylon	ba·vel	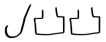	

in the year	bish·nat		
	ma·le·kho	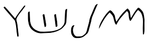	
-	et		
	rosh		
Jehoiachin	ye·ho·w·ya·kheen	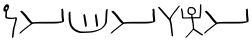	
King	me·lekh	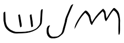	
of Judah	ye·hu·dah	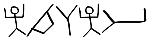	
from	mib·bet	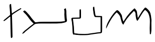	
prison	ke·le	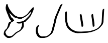	
And he spoke	vay·dab·ber		2 Kings 25:28
to Jehoiachin	it·to		
kindly	to·vo·wt		
and set	vay·yit·ten	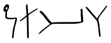	
-	et		
his throne	kis·o		
above	me·al		
the thrones	kis·se		
of the [other] kings	ham·me·la·kheem		
who [were]	a·sher		
with him	it·to		
in Babylon	be·va·vel		
So Jehoiachin changed	ve·shin·na	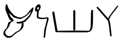	2 Kings 25:29
-	et		
clothes	big·de		
out of his prison	khil·o		
and he dined	ve·a·khal		
	le·chem	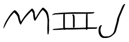	

regularly	ta·meed	תמיד	
at the king’s table	le·pha·naw	לפניו	
for the rest	kal	כל	
	ye·me	ימי	
of his life	chay·yaw	חייו	
	va·a·ru·cha·to	וארחתו	2 Kings 25:30
	a·ru·chat	ארחת	
portion	ta·meed	תמיד	
provided [Jehoiachin]	nit·te·nah	נתנה	
	lo	לו	
-	me·et	מאת	
And the king	ham·me·lekh	המלך	
	de·var	דבר	
a daily	yo·wm	יום	
	be·yo·w·mo	ביומו	
for the rest	kol	כל	
	ye·me	ימי	
of his life	chay·yaw	חיו	

1 Chronicles

BSB Translation	Transliteration	Original Hebrew	
Adam	a·dam	אדם	1 Chronicles 1:1
Seth	shet	שת	
Enosh	e·no·wsh	אנוש	
Kenan	qe·nan	קינן	1 Chronicles 1:2
Mahalalel	ma·ha·lal·el	מהללאל	
Jared	ya·red	ירד	

Enoch	cha·no·wkh		1 Chronicles 1:3
Methuselah	me·tu·she·lach		
Lamech	la·mekh		
[The sons of] Noah :	no·ach	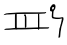	1 Chronicles 1:4
Shem	shem	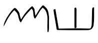	
Ham	cham	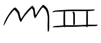	
and Japheth	va·ya·phet	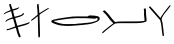	
The sons	be·ne	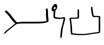	1 Chronicles 1:5
of Japheth :	ye·phet	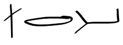	
Gomer	go·mer		
Magog	u·ma·go·wg	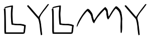	
Madai	u·ma·day		
Javan	ve·ya·van	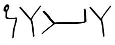	
Tubal	ve·tu·val		
Meshech	u·me·shekh		
and Tiras	ve·tee·ras	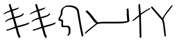	
The sons	u·ve·ne		1 Chronicles 1:6
of Gomer :	go·mer		
Ashkenaz	ash·ka·naz		
Riphath	ve·dee·phat	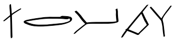	
and Togarmah	ve·to·w·gar·mah		
And the sons	u·ve·ne		1 Chronicles 1:7
of Javan :	ya·van	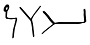	
Elishah	e·lee·shah	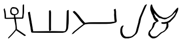	
Tarshish	ve·tar·shee·shah	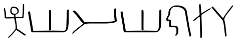	
the Kittites	kit·teem	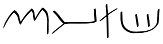	
and the Rodanites	ve·ro·w·da·neem	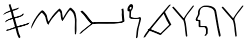	

The sons	be·ne	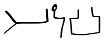	1 Chronicles 1:8
of Ham :	cham	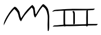	
Cush	kush		
Mizraim	u·mits·ra·yim		
Put	put		
and Canaan	u·khe·na·an	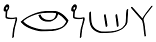	
The sons	u·ve·ne		1 Chronicles 1:9
of Cush :	khush		
Seba	se·va	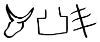	
Havilah	va·cha·vee·lah		
Sabta	ve·sav·ta	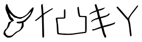	
Raamah	ve·ra·ma		
and Sabteca	ve·sav·te·kha	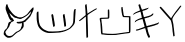	
The sons	u·ve·ne		
of Raamah :	ra·ma		
Sheba	she·va		
and Dedan	u·de·dan		
Cush	ve·khush		1 Chronicles 1:10
was the father of	ya·lad	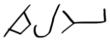	
-	et		
Nimrod	nim·ro·wd	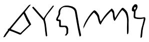	
who	hu		
began	he·chel	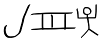	
to be	lih·yo·wt	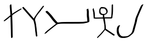	
a mighty one	gib·bo·wr		
on the earth	ba·a·rets		
Mizraim	u·mits·ra·yim		1 Chronicles 1:11

was the father of	ya·lad	𐤉𐤋𐤃	
-	et	𐤀𐤕	
the Ludites	lu·dī·yīm	𐤋𐤅𐤃𐤉𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the Anamites	a·na·meem	𐤏𐤍𐤌𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the Lehabites	le·ha·veem	𐤋𐤄𐤁𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the Naphtuhites	naph·tu·cheem	𐤍𐤐𐤕𐤇𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	1 Chronicles 1:12
the Pathrusites	pat·ru·seem	𐤐𐤕𐤓𐤎𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the Casluhites	kas·lu·cheem	𐤊𐤎𐤋𐤇𐤉𐤌	
(from whom	a·sher	𐤀𐤔𐤓	
came	ya·tse·u	𐤉𐤑𐤀𐤅	
-),	mish·sham	𐤌𐤔𐤌	
the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and the Caphtorites	kaph·to·reem	𐤊𐤐𐤕𐤓𐤉𐤌 𐤎	
And Canaan	u·khe·na·an	𐤅𐤊𐤍𐤏𐤍	1 Chronicles 1:13
was the father of	ya·lad	𐤉𐤋𐤃	
-	et	𐤀𐤕	
Sidon	tsee·do·wn	𐤑𐤉𐤃𐤅𐤍	
his firstborn	be·kho·ro	𐤁𐤊𐤓𐤅	
and	ve·et	𐤅𐤀𐤕	
of the Hittites	chet	𐤇𐤕	
-	ve·et	𐤅𐤀𐤕	1 Chronicles 1:14

the Jebusites	hay·vu·see		
-	ve·et		
the Amorites	ha·e·mo·ree		
-	ve·et		
the Girgashites	hag·gir·ga·shee		
-	ve·et		1 Chronicles 1:15
the Hivites	ha·chiw·vee		
-	ve·et		
the Arkites	ha·ar·qee	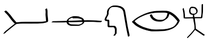	
-	ve·et		
the Sinites	has·see·nee	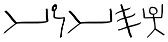	
-	ve·et		1 Chronicles 1:16
the Arvadites	ha·ar·va·dee		
-	ve·et		
the Zemarites	hats·tse·ma·ree		
-	ve·et		
and the Hamathites	ha·cha·ma·tee		
The sons	be·ne	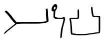	1 Chronicles 1:17
of Shem :	shem		
Elam	e·lam	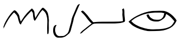	
Asshur	ve·ash·shur		
Arphaxad	ve·ar·pakh·shad	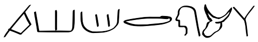	
Lud	ve·lud		
and Aram. [The sons of Aram:]	va·a·ram		
Uz	ve·uts		
Hul	ve·chul	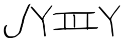	
Gether	ve·ge·ter		

and Meshech	va·me·shekh	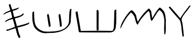	
Arphaxad	ve·ar·pakh·shad	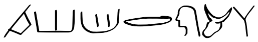	1 Chronicles 1:18
was the father of	ya·lad	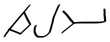	
-	et	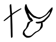	
Shelah	sha·lach	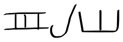	
and Shelah	ve·she·lach	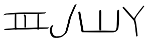	
was the father of	ya·lad	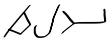	
-	et	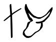	
Eber	e·ver	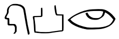	
to Eber :	u·le·e·ver	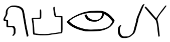	1 Chronicles 1:19
were born	yul·lad	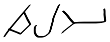	
Two	she·ne	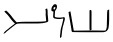	
sons	va·neem	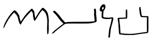	
was named	shem	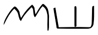	
One	ha·e·chad	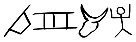	
Peleg	pe·leg	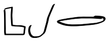	
because	kee	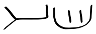	
in his days	ve·ya·maw	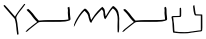	
was divided	niph·le·gah	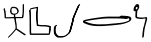	
the earth	ha·a·rets	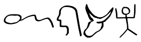	
was named	ve·shem	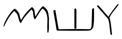	
and his brother	a·chee	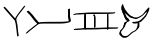	
Joktan	ya·qe·tan	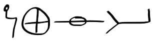	
And Joktan	ve·ya·qe·tan	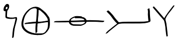	1 Chronicles 1:20
was the father of	ya·lad	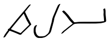	
-	et	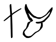	
Almodad	al·mo·w·dad	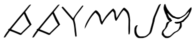	

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Sheleph	sha·leph	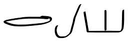	
-	ve·et		
Hazarmaveth	cha·tsar·ma·vet		
-	ve·et		
Jerah	ya·rach	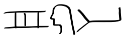	
-	ve·et		1 Chronicles 1:21
Hadoram	ha·do·w·ram		
-	ve·et		
Uzal	u·zal	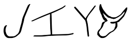	
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Diklah	diq·lah	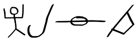	
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Obal	e·val	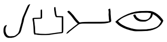	
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Abimael	a·vee·ma·el	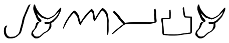	
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Sheba	she·va		
-	ve·et		1 Chronicles 1:23
Ophir	o·w·pheer	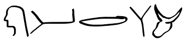	
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Havilah	cha·vee·lah	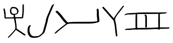	
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and Jobab	yo·w·vav		
All	kal	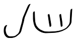	
these	el·leh	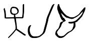	
were sons	be·ne	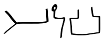	

of Joktan	ya·qe·tan	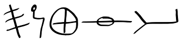	
[So from] Shem [came]	shem	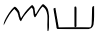	1 Chronicles 1:24
Arphaxad	ar·pakh·shad	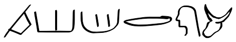	
Shelah	sha·lach	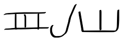	
Eber	e·ver	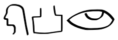	1 Chronicles 1:25
Peleg	pe·leg	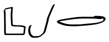	
Reu	re·u	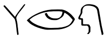	
Serug	se·rug	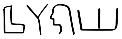	1 Chronicles 1:26
Nahor	na·cho·wr	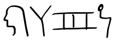	
Terah	ta·rach	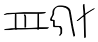	
and Abram	av·ram	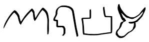	1 Chronicles 1:27
(that is	hu	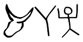	
Abraham).	av·ra·ham	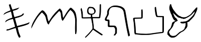	
The sons	be·ne	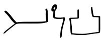	1 Chronicles 1:28
of Abraham	av·ra·ham	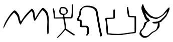	
[were] Isaac	yits·chaq	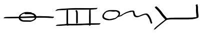	
and Ishmael	ve·yish·ma·el	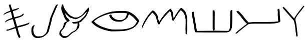	
These [are]	el·leh	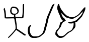	1 Chronicles 1:29
their genealogies :	to·le·do·w·tam	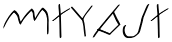	
the firstborn	be·kho·wr	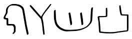	
of Ishmael	yish·ma·el	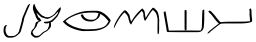	
Nebaioth	ne·va·yo·wt	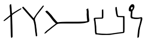	
then Kedar	ve·qe·dar	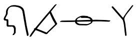	
Adbeel	ve·ad·be·el	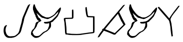	
Mibsam	u·miv·sam	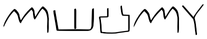	
Mishma	mish·ma	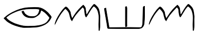	1 Chronicles 1:30
Dumah	ve·du·mah	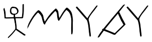	

Massa	mas·sa	
Hadad	cha·dad	
Tema	ve·te·ma	
Jetur	ye·tur	1 Chronicles 1:31
Naphish	na·pheesh	
and Kedemah	va·qe·de·mah	
These	el·leh	
were	hem	
the sons	be·ne	
of Ishmael	yish·ma·el	
The sons	u·ve·ne	1 Chronicles 1:32
to Keturah	qe·tu·rah	
concubine :	pee·le·gesh	
Abraham's	av·ra·ham	
born	ya·le·dah	
-	et	
Zimran	zim·ran	
Jokshan	ve·ya·qe·shan	
Medan	u·me·dan	
Midian	u·mid·yan	
Ishbak	ve·yish·baq	
and Shuah	ve·shu·ach	
The sons	u·ve·ne	
of Jokshan :	ya·qe·shan	
Sheba	she·va	
and Dedan	u·de·dan	
The sons	u·ve·ne	1 Chronicles 1:33

of Midian :	mid·yan	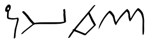	
Ephah	e·phah	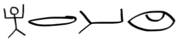	
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Hanoch	va·cha·no·wkh	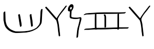	
Abida	va·a·vee·da	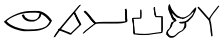	
and Eldaah	ve·el·da·ah		
All	kal	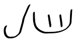	
of these	el·leh	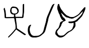	
sons	be·ne	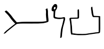	
were Keturah’s	qe·tu·rah		
was the father of	vay·yo·w·led	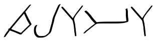	1 Chronicles 1:34
Abraham	av·ra·ham		
-	et		
Isaac	yits·cha·qs	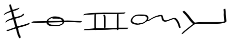	
The sons	be·ne	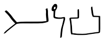	
of Isaac :	yits·chaq		
Esau	e·saw	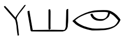	
and Israel	ve·yis·ra·el	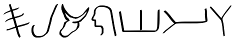	
The sons	be·ne	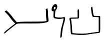	1 Chronicles 1:35
of Esau :	e·saw	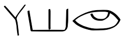	
Eliphaz	e·lee·phaz	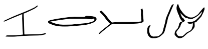	
Reuel	re·u·el		
Jeush	vee·ush		
Jalam	ve·ya·lam		
and Korah	ve·qo·rach	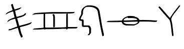	
The sons	be·ne	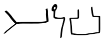	1 Chronicles 1:36
of Eliphaz :	e·lee·phaz	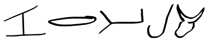	

Teman	te·man	
Omar	ve·o·w·mar	
Zepho	tse·phee	
Gatam	ve·ga·tam	
and Kenaz	qe·naz	
and by Timna	ve·tim·na	
Amalek	va·a·ma·leq	
The sons	be·ne	1 Chronicles 1:37
of Reuel :	re·u·el	
Nahath	na·chat	
Zerah	ze·rach	
Shammah	sham·mah	
and Mizzah	u·miz·zah	
The sons	u·ve·ne	1 Chronicles 1:38
of Seir :	se·eer	
Lotan	lo·w·tan	
Shobal	ve·sho·w·val	
Zibeon	ve·tsiv·o·wn	
Anah	va·a·nah	
Dishon	ve·dee·shon	
Ezer	ve·e·tser	
and Dishan	ve·dee·shan	
The sons	u·ve·ne	1 Chronicles 1:39
of Lotan :	lo·w·tan	
Hori	cho·ree	
and Homam	ve·ho·w·mam	
sister	va·a·cho·wt	

was Lotan’s	lo·w·tan		
Timna	tim·na		
The sons	be·ne	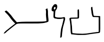	1 Chronicles 1:40
of Shobal :	sho·w·val		
Alvan	al·yan	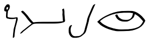	
Manahath	u·ma·na·chat	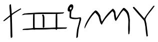	
Ebal	ve·e·val	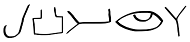	
Shepho	she·phee		
and Onam	ve·ʾo·na·ms		
The sons	u·ve·ne		
of Zibeon :	tsiv·o·wn	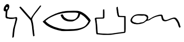	
Aiah	ay·yah	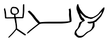	
and Anah	va·a·nah		
The son	be·ne	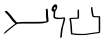	1 Chronicles 1:41
of Anah :	a·nah		
Dishon	dī·sho·ns	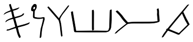	
The sons	u·ve·ne		
of Dishon :	dee·sho·wn	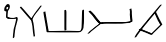	
Hemdan	cham·ran		
Eshban	ve·esh·ban		
Ithran	ve·yit·ran	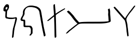	
and Cheran	u·khe·ran	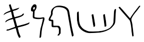	
The sons	be·ne	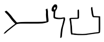	1 Chronicles 1:42
of Ezer :	e·tser		
Bilhan	bil·han	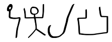	
Zaavan	ve·za·a·van		
and Akan	ya·a·qan		

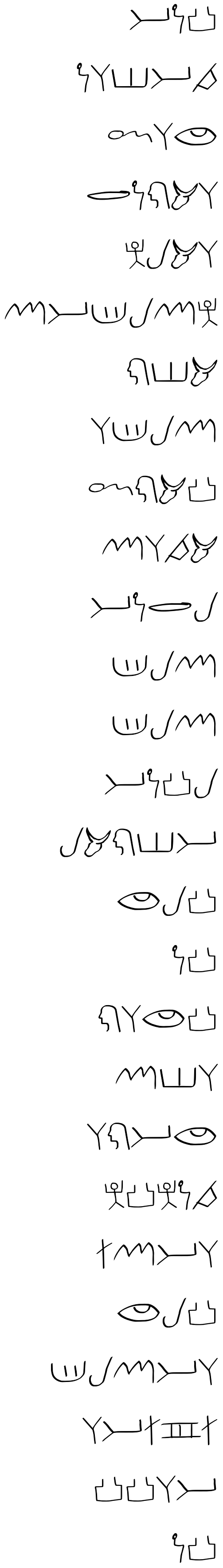

The sons	be·ne	
of Dishan :	dee·sho·wn	
Uz	uts	
and Aran	va·a·ran	
These [are]	ve·el·leh	1 Chronicles 1:43
the kings	ham·me·la·kheem	
who	a·sher	
reigned	ma·le·khu	
in the land	be·e·rets	
of Edom	e·do·wm	
before	liph·ne	
reigned	me·lakh	
any king	me·lekh	
over the Israelites	liv·ne	
:	yis·ra·el	
Bela	be·la	
son	ben	
of Beor	be·o·wr	
was named	ve·shem	
His city	ee·ro	
Dinhabah	din·ha·vah	
died	vay·ya·mat	1 Chronicles 1:44
When Bela	ba·la	
reigned	vay·yim·lokh	
in his place	tach·taw	
Jobab	yo·w·vav	
son	ben	

of Zerah	ze·rach	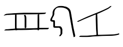	
from Bozrah	mib·ba·tse·rah	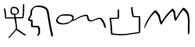	
died	vay·ya·mat	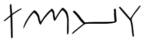	1 Chronicles 1:45
When Jobab	yo·w·vav	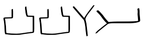	
reigned	vay·yim·lokh	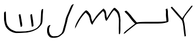	
in his place	tach·taw	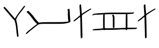	
Husham	chu·sham	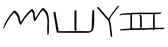	
from the land	me·e·rets	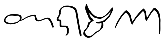	
of the Temanites	hat·te·ma·nee	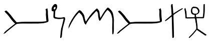	
died	vay·ya·mat	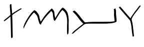	1 Chronicles 1:46
When Husham	chu·sham	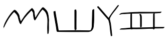	
reigned	vay·yim·lokh	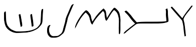	
in his place	tach·taw	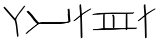	
Hadad	ha·dad	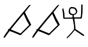	
son	ben	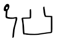	
of Bedad	be·dad	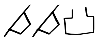	
who defeated	ham·mak·keh	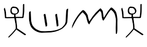	
-	et	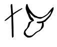	
Midian	mid·yan	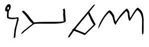	
in the country	bis·deh	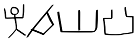	
of Moab	mo·w·av	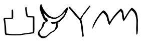	
And the name	ve·shem	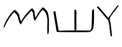	
of his city	ee·ro	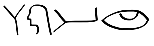	
was Avith	ʿa·yot	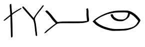	
died	vay·ya·mat	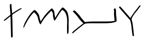	1 Chronicles 1:47
When Hadad	ha·dad	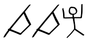	
reigned	vay·yim·lokh	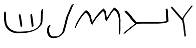	

in his place	tach·taw	תחתיו	
Samlah	sam·lah	שמלה	
from Masrekah	mim·mas·re·qah	ממשרקה	
died	vay·ya·mat	וימת	1 Chronicles 1:48
When Samlah	sam·lah	שמלה	
reigned	vay·yim·lokh	וימלך	
in his place	tach·taw	תחתיו	
Shaul	sha·ul	שאול	
from Rehoboth	me·re·cho·vo·wt	מרחבות	
on the Euphrates	han·na·har	הנהר	
died	vay·ya·mat	וימת	1 Chronicles 1:49
When Shaul	sha·ul	שאול	
reigned	vay·yim·lokh	וימלך	
in his place	tach·taw	תחתיו	
	ba·al	בעל	
Baal-hanan	cha·nan	חנן	
son	ben	בן	
of Achbor	akh·bo·wr	עכבור	
died	vay·ya·mat	וימת	1 Chronicles 1:50
	ba·al	בעל	
When Baal-hanan	cha·nan	חנן	
reigned	vay·yim·lokh	וימלך	
in his place	tach·taw	תחתיו	
Hadad	ha·dad	הדד	
was named	ve·shem	ושם	
His city	ee·ro	עירו	
Pau	pa·ee	פעי	

name	ve·shem	ושם	
and his wife’s	ish·to	אשתו	
was Mehetabel	me·he·tav·el	מהיטבאל	
daughter	bat	בת	
of Matred	mat·red	מטרד	
the daughter	bat	בת	
	me	מי	
of Me-zahab	za·hav	זהב	
died	vay·ya·mat	וימת	1 Chronicles 1:51
Then Hadad	ha·da·ds	הדדס	
	vay·yih·yu	ויהיו	
Now the chiefs	al·lu·phe	אלופי	
of Edom [were]	e·do·wm	אדום	
	al·luph	אלוף	
Timna	tim·na	תמנע	
	al·luph	אלוף	
Alvah	‘al·yah	עליה	
	al·luph	אלוף	
Jetheth	ye·tet	יתת	
-	al·luph	אלוף	1 Chronicles 1:52
Oholibamah	a·ho·lee·va·mah	אהליבמה	
	al·luph	אלוף	
Elah	e·lah	אלה	
	al·luph	אלוף	
Pinon	pee·non	פינן	
-	al·luph	אלוף	1 Chronicles 1:53
Kenaz	qe·naz	קנז	

	al·luph		
Teman	te·man	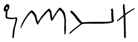	
	al·luph		
Mibzar	miv·tsar	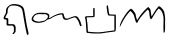	
-	al·luph		1 Chronicles 1:54
Magdiel	mag·dee·el		
	al·luph		
and Iram	ee·ram	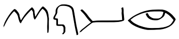	
These	el·leh	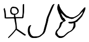	
[were] the chiefs	al·lu·phe	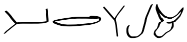	
of Edom	e·do·wm		
These [were]	el·leh	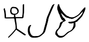	1 Chronicles 2:1
the sons	be·ne	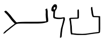	
of Israel :	yis·ra·el	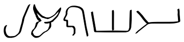	
Reuben	re·u·ven		
Simeon	shim·o·wn		
Levi	le·vee		
Judah	vee·hu·dah		
Issachar	yi·sa·sh·khar		
Zebulun	u·ze·vu·lun		
Dan	dan		1 Chronicles 2:2
Joseph	yo·w·seph		
Benjamin	u·vin·ya·min	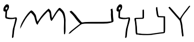	
Naphtali	naph·ta·lee		
Gad	gad		
and Asher	ve·a·sher		
The sons	be·ne	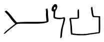	1 Chronicles 2:3

of Judah :	ye·hu·dah	
Er	er	
Onan	ve·o·w·nan	
and Shelah	ve·she·lah	
These three	she·lo·wo·shah	
were born	no·w·lad	
to him by	lo	
	mib·bat	
Bath-shua	shu·a	
the Canaanite	hak·ke·na·a·neet	
was	vay·hee	
Er	er	
firstborn	be·kho·wr	
Judah’s	ye·hu·dah	
wicked	ra	
in the sight	be·e·ne	
of the LORD	YHVH	
who put him to death	vay·mee·te·hu	
Tamar	ve·ta·mar	1 Chronicles 2:4
Judah’s daughter-in-law	kal·la·to	
bore	ya·le·dah	
to him	lo	
-	et	
Perez	pe·rets	
-	ve·et	
and Zerah	za·rach	
in all	kal	

sons	be·ne	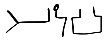	
Judah	ye·hu·dah	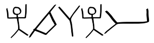	
had five	cha·mish·shah	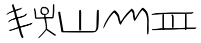	
The sons	be·ne	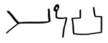	1 Chronicles 2:5
of Perez :	phe·rets		
Hezron	chets·ro·wn		
and Hamul	ve·cha·mul		
The sons	u·ve·ne		1 Chronicles 2:6
of Zerah :	ze·rach	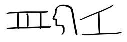	
Zimri	zim·ree		
Ethan	ve·e·tan	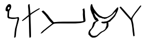	
Heman	ve·he·man	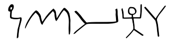	
Calcol	ve·khal·kol	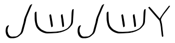	
and Dara —	va·da·ra		
in all	kul·lam	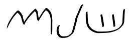	
five	cha·mish·shah	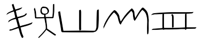	
The son	u·ve·ne		1 Chronicles 2:7
of Carmi :	kar·mee	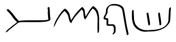	
Achar	a·khar	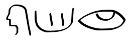	
who brought trouble	o·w·kher		
upon Israel	yis·ra·el	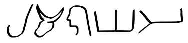	
-	a·sher		
by violating	ma·al		
the ban on devoted things	ba·che·rem	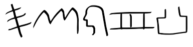	
The son	u·ve·ne		1 Chronicles 2:8
of Ethan :	e·tan	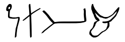	
Azariah	a·zar·yah		

The sons	u·ve·ne	ובני	1 Chronicles 2:9
to Hezron	chets·ro·wn	חצרון	
who	a·sher	אשר	
were born	no·w·lad	נולד	
:	lo	לו	
-	et	את	
Jerahmeel	ye·rach·me·el	ירחמאל	
-	ve·et	ואת	
Ram	ram	רם	
-	ve·et	ואת	
and Caleb	ke·lu·vay	כלובי	
Ram	ve·ram	ורם	1 Chronicles 2:10
was the father of	ho·w·leed	הוליד	
-	et	את	
Amminadab	am·mee·na·dav	עמינדב	
and Amminadab	ve·am·mee·na·dav	ועמינדב	
was the father of	ho·w·leed	הוליד	
-	et	את	
Nahshon	nach·sho·wn	נחשון	
a leader	ne·see	נשיא	
of the descendants	be·ne	בני	
of Judah	ye·hu·dah	יהודה	
Nahshon	ve·nach·sho·wn	ונחשון	1 Chronicles 2:11
was the father of	ho·w·leed	הוליד	
-	et	את	
Salmon	sal·ma	שלמא	
and Salmon	ve·sal·ma	ושלמא	

was the father of	ho·w·leed	
-	et	
Boaz	bo·az	
Boaz	u·vo·az	1 Chronicles 2:12
was the father of	ho·w·leed	
-	et	
Obed	o·w·ved	
and Obed	ve·o·w·ved	
was the father of	ho·w·leed	
-	et	
Jesse	yi·shay	
Jesse	ve·ee·shay	1 Chronicles 2:13
was the father of	ho·w·leed	
-	et	
his firstborn	be·kho·ro	
-	et	
Eliab	e·lee·av	
Abinadab	va·a·vee·na·dav	
was born second	hash·she·nee	
Shimea	ve·shim·a	
third	hash·she·lee·shee	
Nethanel	ne·tan·el	1 Chronicles 2:14
fourth	ha·re·vee·ee	
Raddai	rad·day	
fifth	ha·cha·mee·shee	
Ozem	o·tsem	1 Chronicles 2:15
sixth	hash·shish·shee	

and David	da·veed	
seventh	hash·she·vi·ee	
Their sisters	ve·ʾach·yo·tē·hɛm	1 Chronicles 2:16
were Zeruiah	tse·ru·yah	
and Abigail	va·a·vee·ga·yil	
sons	u·ve·ne	
of Zeruiah [were]	tse·ru·yah	
Abishai	av·shay	
Joab	ve·yo·w·av	
	va·a·sah	
and Asahel	el	
And the three	she·lo·shah	
Abigail	va·a·vee·ga·yil	1 Chronicles 2:17
was the mother	ya·le·dah	
-	et	
of Amasa	a·ma·sa	
father	va·a·vee	
whose	a·ma·sa	
was Jether	ye·ter	
the Ishmaelite	hay·yish·me·e·lee	
Caleb	ve·kha·lev	1 Chronicles 2:18
son	ben	
of Hezron	chets·ro·wn	
had children	ho·w·leed	
-	et	
Azubah	a·zu·vah	
by his wife	ish·shah	

	ve·et	𐤅𐤀𐤕	
and by Jerioth	ye·ree·o·wt	𐤉𐤓𐤉𐤏𐤅𐤕	
These [were]	ve·el·leh	𐤅𐤀𐤋𐤄	
the sons of Azubah :	va·ne·ha	𐤁𐤍𐤉𐤄	
Jesher	ye·sher	𐤉𐤔𐤓	
Shobab	ve·sho·w·vav	𐤅𐤔𐤅𐤁𐤁	
and Ardon	ve·ar·do·wn	𐤅𐤀𐤓𐤃𐤅𐤍	
died	vat·ta·mat	𐤅𐤕𐤌𐤕	1 Chronicles 2:19
When Azubah	a·zu·vah	𐤏𐤆𐤅𐤁𐤄	
married	vay·yiq·qach	𐤅𐤉𐤒𐤇	
	lo	𐤋𐤅	
Caleb	kha·lev	𐤊𐤋𐤁	
-	et	𐤀𐤕	
Ephrath	eph·rat	𐤀𐤐𐤓𐤕	
who bore	vat·te·led	𐤅𐤕𐤋𐤃	
to him	lo	𐤋𐤅	
-	et	𐤀𐤕	
Hur	chur	𐤇𐤅𐤓	
Hur	ve·chur	𐤅𐤇𐤅𐤓	1 Chronicles 2:20
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Uri	u·ree	𐤀𐤅𐤓𐤉	
and Uri	ve·u·ree	𐤅𐤀𐤅𐤓𐤉	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Bezalel	be·tsal·el	𐤁𐤑𐤋𐤀𐤋𐤎	
Later	ve·a·char	𐤅𐤀𐤇𐤓	1 Chronicles 2:21

slept with	ba		
Hezron	chets·ro·wn		
	el		
the daughter	bat		
of Machir	ma·kheer		
the father	a·vee	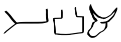	
of Gilead	gil·ad		
He	ve·hu		
had married her	le·qa·chah	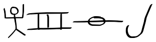	
when he	ve·hu		
years old	ben		
was sixty	shish·sheem	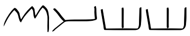	
	sha·nah	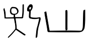	
and she bore	vat·te·led		
to him	lo		
-	et		
Segub	se·guv		
Segub	u·se·guv		1 Chronicles 2:22
was the father of	ho·w·leed	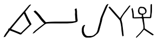	
-	et		
Jair	ya·eer		
who had	vay·hee	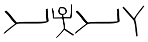	
	lo		
twenty-three	es·reem	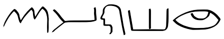	
	ve·sha·lo·wosh	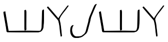	
cities	a·reem	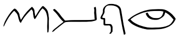	
in the land	be·e·rets		

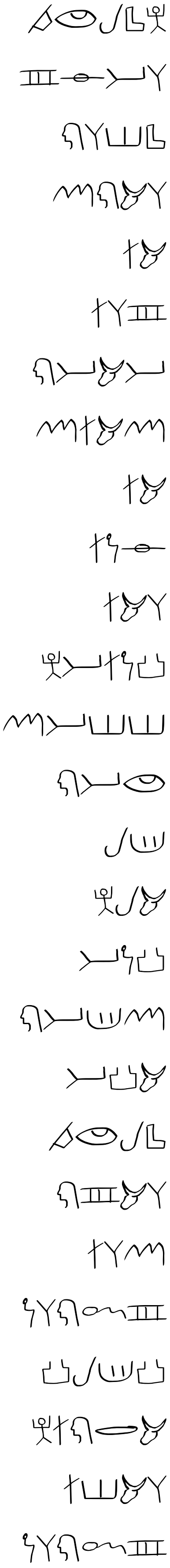

of Gilead	hag·gil·ad	
captured	vay·yiq·qach	1 Chronicles 2:23
But Geshur	ge·shur	
and Aram	va·a·ram	
-	et	
	chaw·wot	
Havvoth-jair	ya·eer	
-	me·it·tam	
along with	et	
Kenath	qe·nat	
-	ve·et	
surrounding	be·no·te·ha	
and its sixty	shish·sheem	
villages	eer	
All	kal	
these [were]	el·leh	
descendants	be·ne	
of Machir	ma·kheer	
the father	a·vee	
of Gilead	gil·ad	
After	ve·a·char	1 Chronicles 2:24
died	mo·wt	
Hezron	chets·ro·wn	
	be·kha·lev	
in Caleb-ephrathah	eph·ra·tah	
wife	ve·e·shet	
his	chets·ro·wn	

Abijah	a·vee·yah	אביה	
bore	vat·te·led	ותלד	
to him	lo	לו	
-	et	את	
Ashhur	ash·chur	אשחור	
the father	a·vee	אבי	
of Tekoa	te·qo·w·a	תקוע	
-	vay·yih·yu	ויהיו	1 Chronicles 2:25
The sons	ve·ne	בני	
of Jerahmeel	ye·rach·me·el	ירחמאל	
the firstborn	be·kho·wr	בכור	
of Hezron :	chets·ro·wn	חצרון	
his firstborn	hab·be·kho·wr	הבכור	
Ram	ram	רם	
Bunah	u·vu·nah	ובונה	
Oren	va·o·ren	וארן	
Ozem	va·o·tsem	ואצם	
and Ahijah	a·chee·yah	אחיה	
had	vat·te·hee	ותהי	1 Chronicles 2:26
wife	ish·shah	אשה	
another	a·che·ret	אחרת	
Jerahmeel	lee·rach·me·el	לירחמאל	
named	u·she·mah	ושמה	
Atarah	a·ta·rah	עטרה	
who	hee	היא	
was the mother	em	אם	
of Onam	o·w·nam	אונםס	

-	vay·yih·yu	ויהיו	1 Chronicles 2:27
The sons	ve·ne	בני	
of Ram	ram	רם	
the firstborn	be·kho·wr	בכור	
of Jerahmeel :	ye·rach·me·el	ירחמאל	
Maaz	ma·ats	מעץ	
Jamin	ve·ya·meen	וימין	
and Eker	va·e·qer	ועקר	
-	vay·yih·yu	ויהיו	1 Chronicles 2:28
The sons	ve·ne	בני	
of Onam :	o·w·nam	אונם	
Shammai	sham·may	שמי	
and Jada	ve·ya·da	וידע	
The sons	u·ve·ne	ובני	
of Shammai :	sham·may	שמי	
Nadab	na·dav	נדב	
and Abishur	va·a·vee·shur	ואבישור	
was named	ve·shem	ושם	1 Chronicles 2:29
wife	e·shet	אשת	
Abishur’s	a·vee·shur	אבישור	
Abihail	a·vee·ha·yil	אביהיל	
and she bore	vat·te·led	ותלד	
to him	lo	לו	
-	et	את	
Ahban	ach·ban	אחבן	
-	ve·et	ואת	
and Molid	mo·w·leed	מוליד	

The sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 2:30
of Nadab :	na·dav	𐤍𐤃𐤁	
Seled	se·led	𐤎𐤋𐤃	
and Appaim	ve·ap·pa·yim	𐤅𐤀𐤐𐤉𐤌	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	
Seled	se·led	𐤎𐤋𐤃	
without	lo	𐤋𐤀	
children	va·neem	𐤁𐤍𐤉𐤌𐤎	
The son	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 2:31
of Appaim :	ap·pa·yim	𐤀𐤐𐤉𐤌	
Ishi	yish·ee	𐤉𐤔𐤏𐤉	
The son	u·ve·ne	𐤅𐤁𐤍𐤉	
of Ishi :	yish·ee	𐤉𐤔𐤏𐤉	
Sheshan	she·shan	𐤔𐤔𐤍	
The son	u·ve·ne	𐤅𐤁𐤍𐤉	
of Sheshan :	she·shan	𐤔𐤔𐤍	
Ahlai	ach·lay	𐤀𐤇𐤋𐤉	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 2:32
of Jada	ya·da	𐤉𐤃𐤏	
the brother	a·chee	𐤀𐤇𐤉	
of Shammai :	sham·may	𐤔𐤌𐤉	
Jether	ye·ter	𐤉𐤕𐤓	
and Jonathan	ve·yo·w·na·tan	𐤅𐤉𐤅𐤍𐤕𐤍	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	
Jether	ye·ter	𐤉𐤕𐤓	
without	lo	𐤋𐤀	
children	va·neem	𐤁𐤍𐤉𐤌𐤎	

The sons	u·ve·ne	1 Chronicles 2:33
of Jonathan :	yo·w·na·tan	
Peleth	pe·let	
and Zaza	ve·za·za	
These	el·leh	
were	ha·yu	
the descendants	be·ne	
of Jerahmeel	ye·rach·me·el	
no	ve·lo	1 Chronicles 2:34
had	ha·yah	
Sheshan	le·she·shan	
sons	ba·neem	
but only	kee	
	im	
daughters	ba·no·wt	
but he	u·le·she·shan	
servant	e·ved	
did have an Egyptian	mits·ree	
named	u·she·mo	
Jarha	yar·cha	
in marriage	vay·yit·ten	1 Chronicles 2:35
Sheshan	she·shan	
-	et	
gave his daughter	bit·to	
Jarha	le·yar·cha	
to his servant	av·do	
	le·ish·shah	

and she bore	vat·te·led		
to him	lo		
-	et		
Attai	at·tay		
Attai	ve·at·tay		1 Chronicles 2:36
was the father of	ho·leed	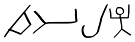	
-	et		
Nathan	na·tan	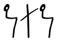	
Nathan	ve·na·tan	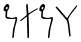	
was the father of	ho·w·leed	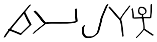	
-	et		
Zabad	za·vad	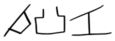	
Zabad	ve·za·vad		1 Chronicles 2:37
was the father of	ho·w·leed	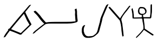	
-	et		
Ephlal	eph·lal		
Ephlal	ve·eph·lal		
was the father of	ho·w·leed	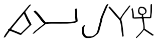	
-	et		
Obed	o·w·ved		
Obed	ve·o·w·ved		1 Chronicles 2:38
was the father of	ho·w·leed	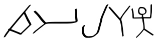	
-	et		
Jehu	ye·hu		
Jehu	ve·ye·hu	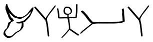	
was the father of	ho·w·leed	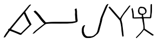	
-	et		

Azariah	a·zar·yah	𐤏𐤆𐤓𐤉𐤄	
Azariah	va·a·zar·yah	𐤅𐤏𐤆𐤓𐤉𐤄	1 Chronicles 2:39
was the father of	ho·leed	𐤄𐤋𐤉𐤃	
-	et	𐤀𐤕	
Helez	cha·lets	𐤇𐤋𐤑	
Helez	ve·che·lets	𐤅𐤇𐤋𐤑	
was the father of	ho·leed	𐤄𐤋𐤉𐤃	
-	et	𐤀𐤕	
Elasah	el·a·sah	𐤀𐤋𐤏𐤔𐤄	
Elasah	ve·el·a·sah	𐤅𐤀𐤋𐤏𐤔𐤄	1 Chronicles 2:40
was the father of	ho·leed	𐤄𐤋𐤉𐤃	
-	et	𐤀𐤕	
Sismai	sis·may	𐤎𐤎𐤌𐤉	
Sismai	ve·sis·may	𐤅𐤎𐤎𐤌𐤉	
was the father of	ho·leed	𐤄𐤋𐤉𐤃	
-	et	𐤀𐤕	
Shallum	shal·lum	𐤔𐤋𐤅𐤌	
Shallum	ve·shal·lum	𐤅𐤔𐤋𐤅𐤌	1 Chronicles 2:41
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Jekamiah	ye·qam·yah	𐤉𐤒𐤌𐤉𐤄	
and Jekamiah	vee·qam·yah	𐤅𐤉𐤒𐤌𐤉𐤄	
was the father of	ho·leed	𐤄𐤋𐤉𐤃	
-	et	𐤀𐤕	
Elishama	e·lee·sha·ma	𐤀𐤋𐤉𐤔𐤌𐤏	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 2:42
of Caleb	kha·lev	𐤊𐤋𐤁	

the brother	a·chee	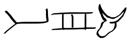	
of Jerahmeel :	ye·rach·me·el	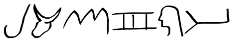	
Mesha	me·sha	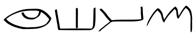	
his firstborn	be·kho·ro		
who	hu		
was the father of	a·vee	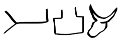	
Ziph	zeeph	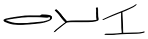	
his second son	u·ve·ne		
and Mareshah	ma·re·shah		
who was the father of	a·vee	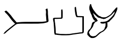	
Hebron	chev·ro·wn		
The sons	u·ve·ne		1 Chronicles 2:43
of Hebron :	chev·ro·wn		
Korah	qo·rach	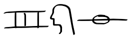	
Tappuah	ve·tap·pu·ach		
Rekem	ve·re·qem	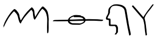	
and Shema	va·sha·ma		
Shema	ve·she·ma		1 Chronicles 2:44
was the father of	ho·w·leed	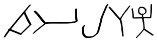	
-	et		
Raham	ra·cham	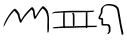	
the father	a·vee	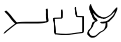	
of Jorkeam	ya·re·qo·am	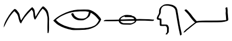	
and Rekem	ve·re·qem	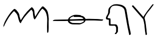	
was the father of	ho·w·leed	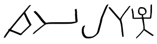	
-	et		
Shammai	sham·may		

The son	u·ven	𐤅𐤁𐤍	1 Chronicles 2:45
of Shammai	sham·may	𐤔𐤌𐤉	
was Maon	ma·o·wn	𐤌𐤏𐤅𐤍	
and Maon	u·ma·o·wn	𐤅𐤌𐤏𐤅𐤍	
was the father of	a·vee	𐤀𐤁𐤉	
	vet	𐤁𐤉𐤕	
Beth-zur	tsur	𐤑𐤅𐤓	
Ephah	ve·e·phah	𐤅𐤏𐤉𐤐𐤄	1 Chronicles 2:46
concubine	pee·le·gesh	𐤐𐤉𐤋𐤂𐤔	
Caleb’s	ka·lev	𐤊𐤋𐤁	
was the mother	ya·le·dah	𐤉𐤋𐤃𐤄	
-	et	𐤀𐤕	
of Haran	cha·ran	𐤇𐤓𐤍	
-	ve·et	𐤅𐤀𐤕	
Moza	mo·w·tsa	𐤌𐤅𐤑𐤀	
-	ve·et	𐤅𐤀𐤕	
and Gazez	ga·zez	𐤂𐤆𐤆	
Haran	ve·cha·ran	𐤅𐤇𐤓𐤍	
was the father of	ho·leed	𐤄𐤋𐤉𐤃	
-	et	𐤀𐤕	
Gazez	ga·zez	𐤂𐤆𐤆𐤎	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 2:47
of Jahdai :	ya·he·day	𐤉𐤄𐤃𐤉	
Regem	re·gem	𐤓𐤂𐤌	
Jotham	ve·yo·w·tam	𐤅𐤉𐤅𐤕𐤌	
Geshan	ve·ge·shan	𐤅𐤂𐤉𐤔𐤍	
Pelet	va·phe·let	𐤅𐤐𐤋𐤈	

Ephah	ve·e·phah	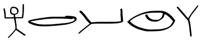	
and Shaaph	va·sha·aph	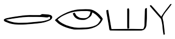	
concubine	pi·le·gesh	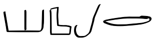	1 Chronicles 2:48
Caleb's	ka·lev	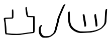	
Maacah	ma·a·khah	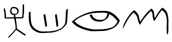	
was the mother	ya·lad	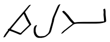	
of Sheber	she·ver	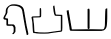	
-	ve·et	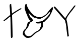	
and Tirhanah	tir·cha·nah	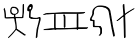	
She was also the mother	vat·te·led	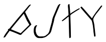	1 Chronicles 2:49
of Shaaph	aph	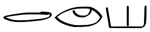	
father	a·vee	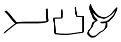	
of Madmannah	mad·man·nah	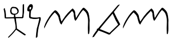	
-	et	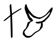	
and of Sheva	she·va	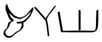	
father	a·vee	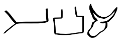	
of Machbenah	makh·be·nah	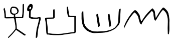	
	va·a·vee	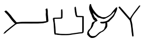	
and Gibea	giv·a	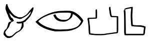	
daughter	u·vat	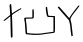	
Caleb's	ka·lev	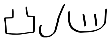	
was Acsah	akh·sah	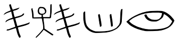	
These	el·leh	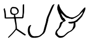	1 Chronicles 2:50
were	ha·yu	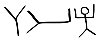	
the descendants	be·ne	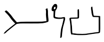	
of Caleb	kha·lev	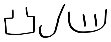	
The sons	ben	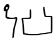	

of Hur	chur		
the firstborn	be·kho·wr		
of Ephrathah :	eph·ra·tah		
Shobal	sho·w·val		
the father of	a·vee	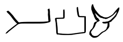	
	qir·yat		
Kiriath-jearim	ye·a·reem	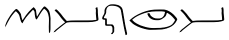	
Salma	sal·ma	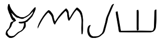	1 Chronicles 2:51
the father of	a·vee	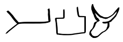	
	vet	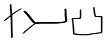	
Bethlehem	la·chem	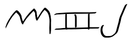	
and Hareph	cha·reph		
the father of	a·vee	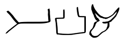	
	vet	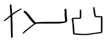	
Beth-gader	ga·der		
These were	vay·yih·yu		1 Chronicles 2:52
the descendants	va·neem	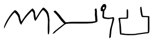	
of Shobal	le·sho·w·val		
the father	a·vee		
	qir·yat		
of Kiriath-jearim :	ye·a·reem		
Haroeh	ha·ro·eh		
half	cha·tsee		
the Manahathites	ham·me·nu·cho·wt	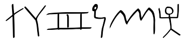	
and the clans	u·mish·pe·cho·wt	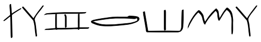	1 Chronicles 2:53
	qir·yat		
of Kiriath-jearim —	ye·a·reem		

the Ithrites	hay·yit·ree	𐤄𐤉𐤕𐤓𐤉	
Puthites	ve·hap·pu·tee	𐤅𐤄𐤐𐤅𐤕𐤉	
Shumathites	ve·hash·shu·ma·tee	𐤅𐤄𐤔𐤌𐤕𐤉	
and Mishraites	ve·ham·mish·ra·ee	𐤅𐤄𐤌𐤔𐤓𐤏𐤉	
From these	me·el·leh	𐤌𐤀𐤋𐤄	
descended	ya·tse·u	𐤉𐤑𐤀𐤅	
the Zorathites	hats·tsa·re·a·tee	𐤄𐤑𐤓𐤏𐤕𐤉	
and Eshtaolites	ve·ha·esh·ta·u·lee	𐤅𐤄𐤀𐤔𐤕𐤀𐤋𐤉𐤎	
The descendants	be·ne	𐤁𐤍𐤉	1 Chronicles 2:54
of Salma :	sal·ma	𐤔𐤋𐤌𐤀	
	bet	𐤁𐤉𐤕	
Bethlehem	le·chem	𐤋𐤇𐤌	
the Netophathites	u·ne·to·w·pha·tee	𐤅𐤍𐤈𐤅𐤐𐤕𐤉	
	at·ro·wt	𐤏𐤈𐤓𐤅𐤕	
	bet	𐤁𐤉𐤕	
Atroth-beth-joab	yo·w·av	𐤉𐤅𐤀𐤁	
half	va·cha·tsee	𐤅𐤇𐤑𐤉	
the Manahathites	ham·ma·nach·tee	𐤄𐤌𐤍𐤇𐤕𐤉	
the Zorites	hats·tsa·re·ee	𐤄𐤑𐤓𐤏𐤉	
and the clans	u·mish·pe·cho·wt	𐤅𐤌𐤔𐤐𐤇𐤅𐤕	1 Chronicles 2:55
of the scribes	so·phe·reem	𐤎𐤐𐤓𐤉𐤌	
who lived	yo·she·vu	𐤉𐤔𐤁𐤅	
at Jabez —	ya·bets	𐤉𐤏𐤁𐤑	
the Tirathites	tir·a·teem	𐤕𐤓𐤏𐤕𐤉𐤌	
Shimeathites	shim·a·teem	𐤔𐤌𐤏𐤕𐤉𐤌	
and Sucathites	su·kha·teem	𐤔𐤅𐤊𐤕𐤉𐤌	
These	hem·mah	𐤄𐤌𐤄	

are the Kenites	haq·qee·neem	
who came	hab·ba·eem	
from Hammath	me·cham·mat	
the father	a·vee	
of the house	vet	
of Rechab	re·khav	
These	ve·el·leh	1 Chronicles 3:1
were	ha·yu	
the sons	be·ne	
of David	da·w·yid	
who	a·sher	
were born	no·w·lad	
to him	lo	
in Hebron :	be·chev·ro·wn	
The firstborn	hab·be·kho·wr	
[was] Amnon	am·non	
by Ahinoam	la·a·chee·no·am	
of Jezreel	hay·yiz·re·e·leet	
the second	she·nee	
[was] Daniel	da·nee·yel	
by Abigail	la·a·vee·ga·yil	
of Carmel	hak·kar·me·leet	
the third	hash·she·li·shee	1 Chronicles 3:2
[was] Absalom	le·av·sha·lo·wm	
the son	ben	
of Maacah	ma·a·khah	
daughter	bat	

Talmai	tal·may	תלמי	
of King	me·lekh	מלך	
of Geshur	ge·shur	גשור	
the fourth	ha·re·vee·ee	הרביעי	
[was] Adonijah	a·do·nee·yah	אדניה	
the son	ben	בן	
of Haggith	chag·geet	חגית	
the fifth	ha·cha·mee·shee	החמישי	1 Chronicles 3:3
[was] Shephatiah	she·phat·yah	שפטיה	
by Abital	la·a·vee·tal	לאביטל	
[and] the sixth	hash·shish·shee	הששי	
[was] Ithream	yit·re·am	יתרעם	
Eglah	le·eg·lah	לעגלה	
by his wife	ish·to	אשתו	
[These] six	shish·shah	ששה	1 Chronicles 3:4
sons were born	no·w·lad	נולד	
to David	lo	לו	
in Hebron	ve·chev·ro·wn	בחברון	
he reigned	vay·yim·lakh	וימלך	
where	sham	שם	
seven	she·va	שבע	
years	sha·neem	שנים	
and six	ve·shish·shah	וששה	
months	cho·da·sheem	חדשים	
thirty-three	u·she·lo·sheem	ושלשים	
	ve·sha·lo·wosh	ושלוש	
years	sha·nah	שנה	

And David reigned	ma·lakh	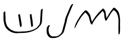	
in Jerusalem	bee·ru·sha·lim	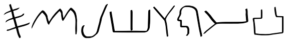	
and these [sons]	ve·el·leh	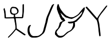	1 Chronicles 3:5
were born	nul·le·du	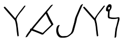	
to him	lo	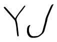	
in Jerusalem :	bee·ru·sha·la·yim	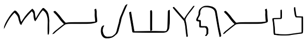	
Shimea	me·a	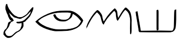	
Shobab	ve·sho·w·vav	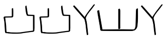	
Nathan	ve·na·tan	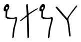	
and Solomon	u·she·lo·moh	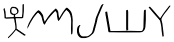	
These four	ar·ba·ah	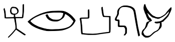	
were born to him	le·vat	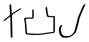	
by Bathsheba	shu·a	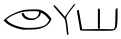	
daughter	bat	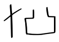	
of Ammiel	am·mee·el	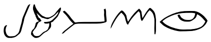	
[David's other sons were] Ibhar	ve·yiv·char	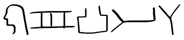	1 Chronicles 3:6
Elishua	ve·e·lee·sha·ma	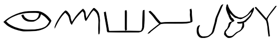	
Eliphelet	ve·e·lee·pha·let	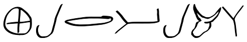	
Nogah	ve·no·gah	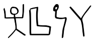	1 Chronicles 3:7
Nepheg	ve·ne·pheg	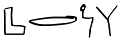	
Japhia	ve·ya·phee·a	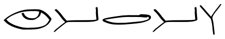	
Elishama	ve·e·lee·sha·ma	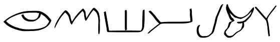	1 Chronicles 3:8
Eliada	ve·el·ya·da	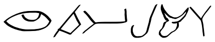	
and Eliphelet —	ve·e·lee·phe·let	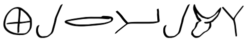	
nine [in all]	tish·ah	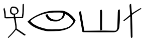	
These were all	kol	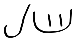	1 Chronicles 3:9
the sons	be·ne	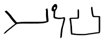	

of David	da·veed	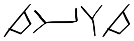	
besides	mil·le·vad	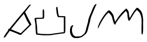	
the sons	be·ne	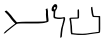	
by his concubines	phee·lag·sheem		
And Tamar	ve·ta·mar		
[was] their sister	a·cho·w·tam		
son	u·ven		1 Chronicles 3:10
Solomon’s	she·lo·moh	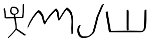	
was Rehoboam :	re·chav·am		
Abijah [was]	a·vee·yah	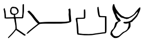	
his son	ve·no	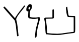	
Asa	a·sa		
his son	ve·no	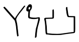	
Jehoshaphat	ye·ho·wo·sha·phat		
his son	be·no	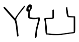	
Joram	yo·w·ram		1 Chronicles 3:11
his son	be·no	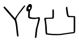	
Ahaziah	a·chaz·ya·hu		
his son	ve·no	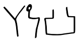	
Joash	yo·w·ash		
his son	be·no	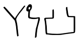	
Amaziah	a·mats·ya·hu		1 Chronicles 3:12
his son	ve·no	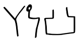	
Azariah	a·zar·yah		
his son	ve·no	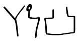	
Jotham	yo·w·tam		
his son	be·no	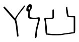	

Ahaz	a·chaz	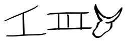	1 Chronicles 3:13
his son	be·no	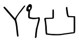	
Hezekiah	chiz·qee·ya·hu	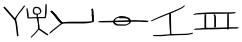	
his son	ve·no	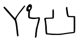	
Manasseh	me·nash·sheh	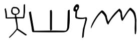	
his son	ve·no	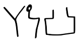	
Amon	a·mo·wn		1 Chronicles 3:14
his son	be·no	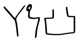	
[and] Josiah	yo·shee·ya·hu	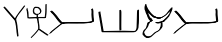	
his son	ve·no	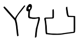	
The sons	u·ve·ne		1 Chronicles 3:15
of Josiah :	yo·shee·ya·hu	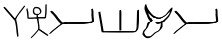	
was the firstborn	hab·be·kho·wr	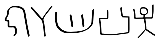	
Johanan	yo·w·cha·nan		
the second	hash·she·nee	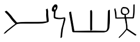	
Jehoiakim	ye·ho·w·ya·qeem	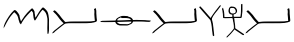	
the third	hash·she·li·shee	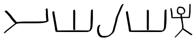	
Zedekiah	tsid·qee·ya·hu	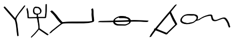	
the fourth	ha·re·vee·ee	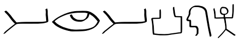	
and Shallum	shal·lum		
The successors	u·ve·ne		1 Chronicles 3:16
of Jehoiakim :	ye·ho·w·ya·qeem	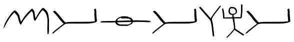	
Jeconiah	ye·kha·ne·yah	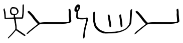	
his son	ve·no	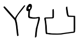	
[and] Zedekiah	tsid·qee·yah	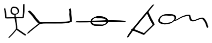	
-	ve·no	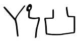	
The descendants	u·ve·ne		1 Chronicles 3:17

of Jeconiah	ye·kha·ne·yah	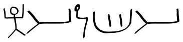	
[the captive] :	as·sir	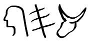	
Shealtiel	she·al·tee·el	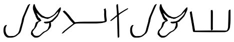	
his son	be·no	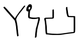	
Malchiram	u·mal·kee·ram	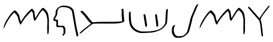	1 Chronicles 3:18
Pedaiah	u·phe·da·yah	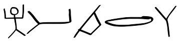	
Shenazzar	ve·shen·ats·tsar	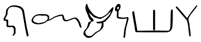	
Jekamiah	ye·qam·yah	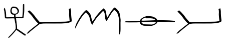	
Hoshama	ho·wo·sha·ma	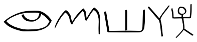	
and Nedabiah	u·ne·dav·yah	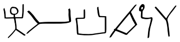	
The sons	u·ve·ne	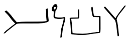	1 Chronicles 3:19
of Pedaiah :	phe·da·yah	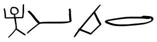	
Zerubbabel	ze·rub·ba·vel	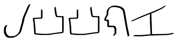	
and Shimei	ve·shim·ee	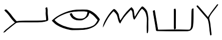	
The children	u·ven	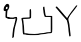	
of Zerubbabel :	ze·rub·ba·vel	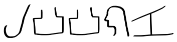	
Meshullam	me·shul·lam	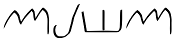	
and Hananiah	va·cha·nan·yah	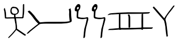	
Shelomith	u·she·lo·meet	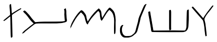	
their sister	a·cho·w·tam	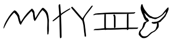	
Hashubah	va·cha·shu·vah	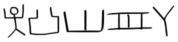	1 Chronicles 3:20
Ohel	va·o·hel	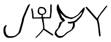	
Berechiah	u·ve·rekh·yah	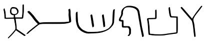	
Hasadiah	va·cha·sad·yah	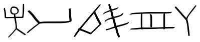	
	yu·shav	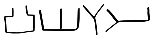	
and Jushab-hesed	che·sed	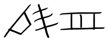	
and five others :	cha·mesh	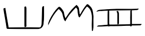	

The descendants	u·ven		1 Chronicles 3:21
of Hananiah :	cha·nan·yah	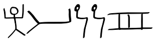	
Pelatiah	pe·lat·yah		
Jeshaiah	vee·sha·yah		
and the sons	be·ne	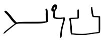	
of Rephaiah	re·pha·yah		
	be·ne	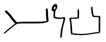	
of Arnan	ar·nan	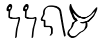	
	be·ne	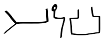	
of Obadiah	o·vad·yah	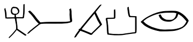	
and	be·ne	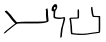	
of Shecaniah	she·khan·yah	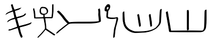	
descendants	u·ve·ne	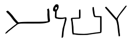	1 Chronicles 3:22
of Shecaniah	she·khan·yah	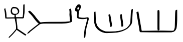	
[were] Shemaiah	she·ma·yah		
sons :	u·ve·ne		
and his	she·ma·yah		
Hattush	chat·tush		
Igal	ve·yig·al	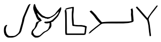	
Bariah	u·va·ree·ach	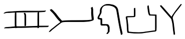	
Neariah	u·ne·ar·yah		
and Shaphat	ve·sha·phat		
The six	shish·shah	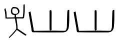	
The sons	u·ven		1 Chronicles 3:23
of Neariah :	ne·ar·yah	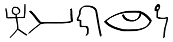	
Elioenai	el·yo·w·e·nay		
Hizkiah	ve·chiz·qee·yah	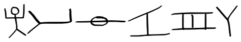	

and Azrikam —	ve·az·ree·qam	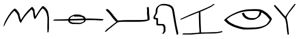	
three [in all]	she·lo·shah	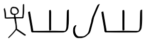	
The sons	u·ve·ne		1 Chronicles 3:24
of Elioenai :	el·yo·w·e·nay		
Hodaviah	ho·day·va·hu	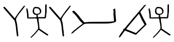	
Eliashib	ve·el·ya·sheev	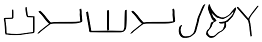	
Pelaiah	u·phe·la·yah	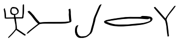	
Akkub	ve·aq·quv	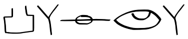	
Johanan	ve·yo·w·cha·nan	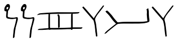	
Delaiah	u·de·la·yah	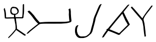	
and Anani —	va·a·na·nee	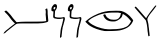	
seven [in all]	shiv·ah		
The descendants	be·ne	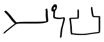	1 Chronicles 4:1
of Judah :	ye·hu·dah	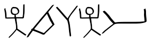	
Perez	pe·rets	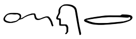	
Hezron	chets·ro·wn		
Carmi	ve·khar·mee	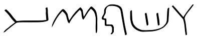	
Hur	ve·chur	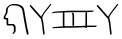	
and Shobal	ve·sho·w·val		
Reaiah	u·re·a·yah	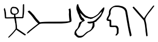	1 Chronicles 4:2
son	ben		
of Shobal	sho·w·val		
was the father of	ho·w·leed	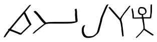	
-	et		
Jahath	ya·chat	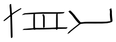	
and Jahath	ve·ya·chat	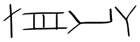	
was the father of	ho·leed	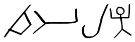	

-	et	𐤀𐤕	
Ahumai	a·chu·may	𐤀𐤇𐤅𐤌𐤉	
-	ve·et	𐤅𐤀𐤕	
and Lahad	la·had	𐤋𐤄𐤃	
These	el·leh	𐤀𐤋𐤄	
were the clans	mish·pe·cho·wt	𐤌𐤔𐤐𐤇𐤅𐤕	
of the Zorathites	hats·tsa·re·a·tee	𐤄𐤑𐤓𐤏𐤕𐤉׃	
These	ve·el·leh	𐤅𐤀𐤋𐤄	1 Chronicles 4:3
[were] the sons	a·vee	𐤀𐤁𐤉	
of Etam :	e·tam	𐤏𐤉𐤈𐤌	
Jezreel	yiz·re·el	𐤉𐤆𐤓𐤏𐤀𐤋	
Ishma	ve·yish·ma	𐤅𐤉𐤔𐤌𐤀	
and Idbash	ve·yid·bash	𐤅𐤉𐤃𐤁𐤔	
was named	ve·shem	𐤅𐤔𐤌	
And their sister	a·cho·w·tam	𐤀𐤇𐤅𐤕𐤌	
Hazzelelponi	hats·lel·po·w·nee	𐤄𐤑𐤋𐤋𐤐𐤅𐤍𐤉	
Penuel	u·phe·nu·el	𐤅𐤐𐤍𐤅𐤀𐤋	1 Chronicles 4:4
was the father	a·vee	𐤀𐤁𐤉	
of Gedor	ge·dor	𐤂𐤃𐤓	
and Ezer	ve·e·zer	𐤅𐤏𐤆𐤓	
was the father of	a·vee	𐤀𐤁𐤉	
Hushah	chu·shah	𐤇𐤅𐤔𐤄	
These	el·leh	𐤀𐤋𐤄	
were the descendants	ve·ne	𐤁𐤍𐤉	
of Hur	chur	𐤇𐤅𐤓	
the firstborn	be·kho·wr	𐤁𐤊𐤅𐤓	
of Ephrathah	eph·ra·tah	𐤀𐤐𐤓𐤕𐤄	

and the father	a·vee	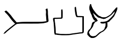	
	bet	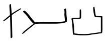	
of Bethlehem	la·chem	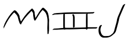	
Ashhur	u·le·ash·chur	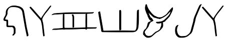	1 Chronicles 4:5
the father of	a·vee	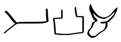	
Tekoa	te·qo·w·a	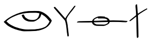	
had	ha·yu	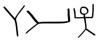	
two	she·te	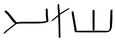	
wives	na·sheem	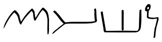	
Helah	chel·ah	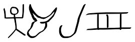	
and Naarah	ve·na·a·rah		
bore	vat·te·led		1 Chronicles 4:6
to him	lo		
Naarah	na·a·rah		
-	et		
Ahuzzam	a·chuz·zam	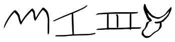	
-	ve·et		
Hepher	che·pher		
-	ve·et		
Temeni	te·me·nee		
-	ve·et		
and Haahashtari	ha·a·chash·ta·ree		
These	el·leh	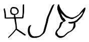	
were the descendants	be·ne	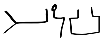	
of Naarah	na·a·rah		
The sons	u·ve·ne		1 Chronicles 4:7
of Helah	chel·ah	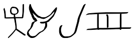	

[were] Zereth	tse·ret		
Zohar	yits·char		
Ethnan	ve·et·nan		
and Koz	ve·qo·wts	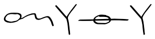	1 Chronicles 4:8
who was the father of	ho·w·leed	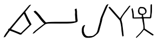	
-	et		
Anub	a·nuv		
and	ve·et		
Zobebah	hats·tso·ve·vah	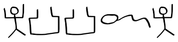	
and of the clans	u·mish·pe·cho·wt	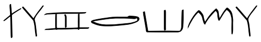	
of Aharhel	a·char·chel	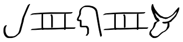	
son	ben		
of Harum	ha·rum		
was	vay·hee	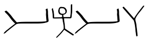	1 Chronicles 4:9
Now Jabez	ya·bets		
more honorable	nikh·bad	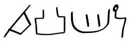	
than his brothers	me·e·chaw	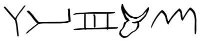	
His mother	ve·im·mo		
had named him	qa·re·ah	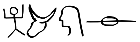	
	she·mo		
Jabez	ya·bets		
saying	le·mor		
“ Because	kee	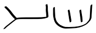	
I bore [him]	ya·lad·tee	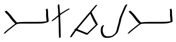	
in pain ”	be·o·tsev	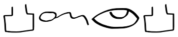	
called out	vay·yiq·ra	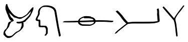	1 Chronicles 4:10
And Jabez	ya·bets		

to the God	le·lo·he	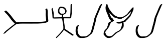	
of Israel	yis·ra·el	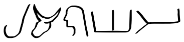	
	le·mor		
“ If only	im		
You would bless me	ba·rekh		
	te·va·ra·khe·nee	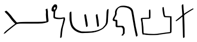	
and enlarge	ve·hir·bee·ta		
-	et		
my territory !	ge·vu·lee		
be	ve·ha·ye·tah	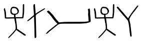	
May Your hand	ya·de·kha		
with me	im·mee		
and keep me	ve·a·see·ta		
from harm	me·ra·ah		
so that I will be free	le·vil·tee	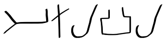	
from pain ”	a·tse·bee		
granted	vay·ya·ve	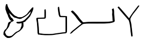	
And God	e·lo·heem		
of [Jabez]	et		
-	a·sher		
the request	sha·al		
Chelub	u·khe·luv	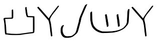	1 Chronicles 4:11
the brother	a·chee	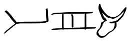	
of Shuhah	shu·chah		
was the father of	ho·w·leed	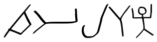	
-	et		
Mehir	me·cheer	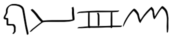	

who	hu		
was the father	a·vee	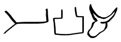	
of Eshton	esh·to·wn		
Eshton	ve·esh·to·wn		1 Chronicles 4:12
was the father of	ho·w·leed	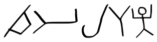	
-	et		
	bet	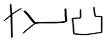	
Beth-rapha	ra·pha		
-	ve·et		
of Paseah	pa·se·ach		
-	ve·et		
and of Tehinnah	te·chin·nah	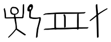	
the father	a·vee	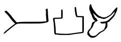	
	eer	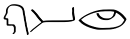	
of Ir-nahash	na·chash	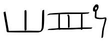	
These	el·leh	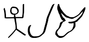	
were the men	an·she		
of Recah	re·khah		
The sons	u·ve·ne		1 Chronicles 4:13
of Kenaz :	qe·naz	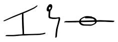	
Othniel	a·te·nee·el	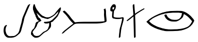	
and Seraiah	u·se·ra·yah	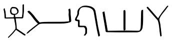	
The sons	u·ve·ne		
of Othniel :	a·te·nee·el	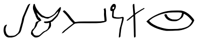	
Hathath and Meonothai	cha·tat	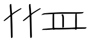	
Meonothai	u·me·o·w·no·tay		1 Chronicles 4:14
was the father of	ho·w·leed	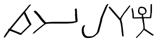	

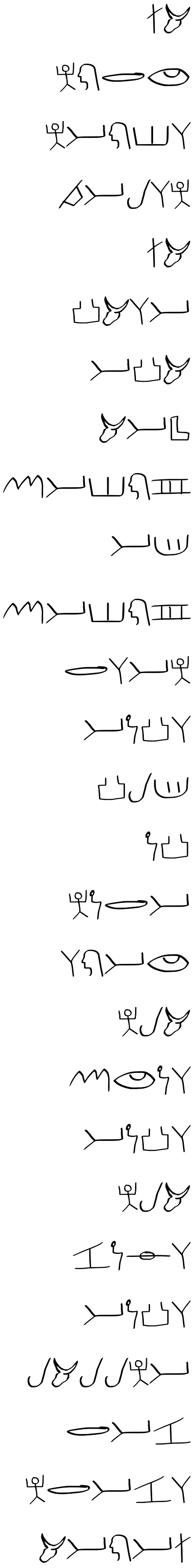

-	et	
Ophrah	a·phe·rah	
and Seraiah	u·se·ra·yah	
was the father of	ho·w·leed	
-	et	
Joab	yo·w·av	
the father	a·vee	
of those living in	ge	
Ge-harashim	cha·ra·sheem	
[which was given this name] because	kee	
craftsmen	cha·ra·sheem	
[its people] were	ha·yu	
The sons	u·ve·ne	1 Chronicles 4:15
of Caleb	ka·lev	
son	ben	
of Jephunneh :	ye·phun·neh	
Iru	ee·ru	
Elah	e·lah	
and Naam	va·na·am	
The son	u·ve·ne	
of Elah :	e·lah	
Kenaz	u·qe·naz	
The sons	u·ve·ne	1 Chronicles 4:16
of Jehallelel :	ye·hal·lel·el	
Ziph	zeeph	
Ziphah	ve·zee·phah	
Tiria	tee·re·ya	

and Asarel	va·a·sar·el	ואשראל	
The sons	u·ven	ובן	1 Chronicles 4:17
of Ezrah :	ez·rah	עזרה	
Jether	ye·ter	יתר	
Mered	u·me·red	ומרד	
Epher	ve·e·pher	ועפר	
and Jalon	ve·ya·lo·wn	וילון	
And [Mered’s wife Bithiah] gave birth	vat·ta·har	ותהר	
-	et	את	
to Miriam	mir·yam	מרים	
-	ve·et	ואת	
Shammai	sham·may	שמי	
-	ve·et	ואת	
and Ishbah	yish·bach	ישבח	
the father	a·vee	אבי	
of Eshtemoa	esh·te·mo·a	אשתמע	
wife	ve·ish·to	ואשתו	1 Chronicles 4:18
a Judean	hay·hu·dee·yah	היהדיה	
who gave birth to	ya·le·dah	ילדה	
-	et	את	
Jered	ye·red	ירד	
the father	a·vee	אבי	
of Gedor	ge·do·wr	גדור	
-	ve·et	ואת	
Heber	che·ver	חבר	
the father	a·vee	אבי	
of Soco	so·w·kho	שוכו	

-	ve·et		
and Jekuthiel	ye·qu·tee·el		
the father	a·vee	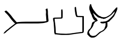	
of Zanoah	za·no·w·ach		
These	ve·el·leh		
were the children	be·ne	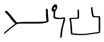	
Bithiah	bit·yah	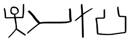	
daughter	vat		
of Pharaoh’s	par·oh		
-	a·sher		
took	la·qach	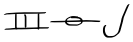	
Mered also	ma·red		
The sons	u·ve·ne		1 Chronicles 4:19
wife	e·shet	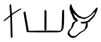	
of Hodiah’s	ho·w·dee·yah		
the sister	a·cho·wt	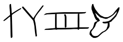	
of Naham	na·cham	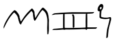	
[were] the fathers	a·vee	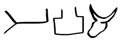	
of Keilah	qe·ee·lah		
the Garmite	hag·gar·mee	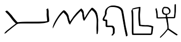	
and of Eshtemoa	ve·esh·te·mo·a		
the Maacathite	ham·ma·a·kha·tee		
The sons	u·ve·ne		1 Chronicles 4:20
of Shimon :	shee·mo·wn	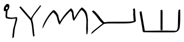	
Amnon	am·no·wn	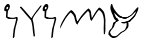	
Rinnah	ve·rin·nah		
	ben		

Ben-hanan	cha·nan	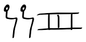	
and Tilon	ve·to·lon		
The descendants	u·ve·ne		
of Ishi :	yish·ee		
Zoheth	zo·w·chet		
	u·ven		
and Ben-zoheth	zo·w·chet		
The sons	be·ne	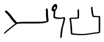	1 Chronicles 4:21
of Shelah	she·lah	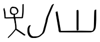	
son	ben		
of Judah :	ye·hu·dah	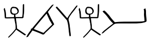	
Er	er		
the father	a·vee	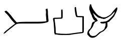	
of Lecah	le·khah		
Laadah	ve·la·dah		
the father	a·vee	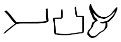	
of Mareshah	ma·re·shah		
and the clans	u·mish·pe·cho·wt		
at Beth-ashbea	bet	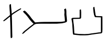	
workers	a·vo·dat		
of the linen	hab·buts	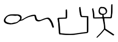	
	le·vet	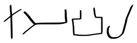	
	ash·be·a		
Jokim	ve·yo·w·qeem	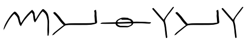	1 Chronicles 4:22
the men	ve·an·she	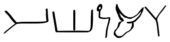	
of Cozeba	kho·ze·va	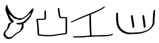	
and Joash	ve·yo·w·ash		

and Saraph	ve·sa·raph	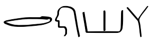	
who	a·sher	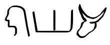	
ruled	ba·a·lu	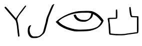	
in Moab	le·mo·w·av	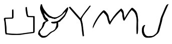	
	ve·ya·shu·vee	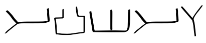	
and Jashubi-lehem	la·chem	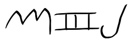	
records)	ve·had·de·va·reem	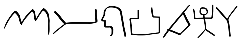	
(These names are from ancient	at·tee·qeem	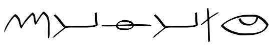	
These [were]	hem·mah	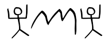	1 Chronicles 4:23
the potters	hay·yo·wts·reem	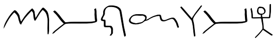	
who lived	ve·yo·she·ve	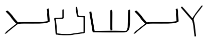	
at Netaim	ne·ta·eem	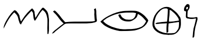	
and Gederah	u·ge·de·rah	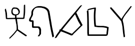	
	im	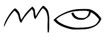	
of the king	ham·me·lekh	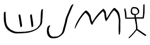	
in the service	bim·lakh·to	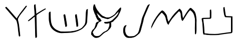	
They lived	ya·she·vu	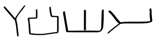	
there	sham	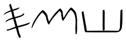	
The descendants	be·ne	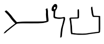	1 Chronicles 4:24
of Simeon :	shim·o·wn	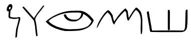	
Nemuel	ne·mu·el	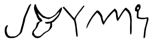	
Jamin	ve·ya·meen	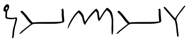	
Jarib	ya·reev	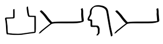	
Zerah	ze·rach	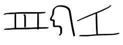	
and Shaul	sha·ul	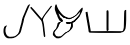	
Shallum	shal·lum	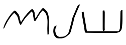	1 Chronicles 4:25
The sons of [Shaul] :	be·no	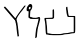	

Mibsam	miv·sam	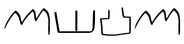	
-	be·no		
and Mishma	mish·ma	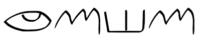	
-	be·no		
The sons	u·ve·ne		1 Chronicles 4:26
of Mishma :	mish·ma		
Hammuel	cham·mu·el		
-	be·no		
Zaccur	zak·kur		
-	be·no		
and Shimei	shim·ee		
-	ve·no		
Shimei	u·le·shim·ee		1 Chronicles 4:27
sons	ba·neem	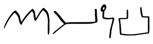	
had sixteen	shish·shah		
	a·sar		
daughters	u·va·no·wt		
and six	shesh		
but his brothers	u·le·e·chaw	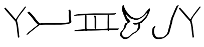	
did not	en	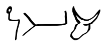	
children	ba·neem	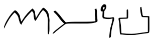	
have many	rab·beem	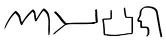	
so their whole	ve·khol		
clan	mish·pach·tam		
did not	lo		
become as numerous	hir·bu		
as	ad		

the sons	be·ne	בני	
of Judah	ye·hu·dah	יהודהס	
They lived	vay·ye·she·vu	וישבו	1 Chronicles 4:28
	biv·er	בבאר	
in Beersheba	she·va	שבע	
Moladah	u·mo·w·la·dah	ומולדה	
	va·cha·tsar	וחצר	
Hazar-shual	shu·al	שועל	
Bilhah	u·ve·vil·hah	ובבלהה	1 Chronicles 4:29
Ezem	u·ve·e·tsem	ובעצם	
Tolad	u·ve·to·w·lad	ובתולד	
Bethuel	u·viv·tu·el	ובבתואל	1 Chronicles 4:30
Hormah	u·ve·cha·re·mah	ובחרמה	
Ziklag	u·ve·tsee·qe·lag	ובציקלג	
	u·ve·vet	ובבית	1 Chronicles 4:31
Beth-marcaboth	mar·ka·vo·wt	מרכבות	
	u·va·cha·tsar	ובחצר	
Hazar-susim	su·seem	סוסים	
	u·ve·vet	ובבית	
Beth-biri	bir·ee	בראי	
and Shaaraim	u·ve·sha·a·ra·yim	ובשערים	
These	el·leh	אלה	
were their cities	a·re·hem	עריהם	
until	ad	עד	
the reign	me·lokh	מלך	
of David	da·veed	דויד	
And their villages	ve·chats·re·hem	וחצריהם	1 Chronicles 4:32

were Etam	e·tam	𐤏𐤉𐤈𐤌	
Ain	va·a·yin	𐤅𐤏𐤉𐤍	
Rimmon	rim·mo·wn	𐤓𐤌𐤅𐤍	
Tochen	ve·to·khen	𐤅𐤕𐤊𐤍	
and Ashan —	ve·a·shan	𐤅𐤏𐤔𐤍	
[towns] —	a·reem	𐤏𐤓𐤉𐤌	
five	cha·mesh	𐤇𐤌𐤔	
and all	ve·khal	𐤅𐤊𐤋	1 Chronicles 4:33
villages	chats·re·hem	𐤇𐤑𐤓𐤉𐤄𐤌	
-	a·sher	𐤀𐤔𐤓	
their surrounding	se·vee·vo·wt	𐤎𐤁𐤉𐤁𐤅𐤕	
	he·a·reem	𐤄𐤏𐤓𐤉𐤌	
	ha·el·leh	𐤄𐤀𐤋𐤄	
as	ad	𐤏𐤃	
far as Baal	ba·al	𐤁𐤏𐤋	
These	zot	𐤆𐤀𐤕	
were their settlements	mo·wo·she·vo·tam	𐤌𐤅𐤔𐤁𐤕𐤌	
and they kept a genealogical record	ve·hit·yach·sam	𐤅𐤄𐤕𐤉𐤇𐤔𐤌	
- :	la·hem	𐤋𐤄𐤌	
Meshobab	u·me·sho·w·vav	𐤅𐤌𐤔𐤅𐤁𐤁	1 Chronicles 4:34
Jamlech	ve·yam·lekh	𐤅𐤉𐤌𐤋𐤊	
Joshah	ve·yo·wo·shah	𐤅𐤉𐤅𐤔𐤄	
son	ben	𐤁𐤍	
of Amaziah	a·mats·yah	𐤀𐤌𐤑𐤉𐤄	
Joel	ve·yo·w·el	𐤅𐤉𐤅𐤀𐤋	1 Chronicles 4:35
Jehu	ve·ye·hu	𐤅𐤉𐤄𐤅𐤀	
son	ben	𐤁𐤍	

of Joshibiah	yo·wo·shiv·yah	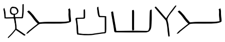	
(son	ben		
of Seraiah	se·ra·yah	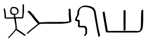	
son	ben		
of Asiel),	a·see·el	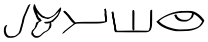	
Elioenai	ve·el·yo·w·e·nay		1 Chronicles 4:36
Jaakobah	ve·ya·a·qo·vah		
Jeshohaiah	vee·sho·w·cha·yah		
Asaiah	va·a·sa·yah		
Adiel	va·a·dee·el	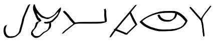	
Jesimiel	vee·see·mi·el	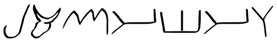	
Benaiah	u·ve·na·yah	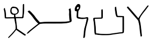	
and Ziza	ve·zee·za	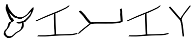	1 Chronicles 4:37
son	ben		
of Shiphi	shiph·ee		
(son	ben		
of Allon	al·lo·wn	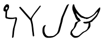	
son	ben		
of Jedaiah	ye·da·yah		
son	ben		
of Shimri	shim·ree		
son	ben		
of Shemaiah).	she·ma·yah		
These men	el·leh	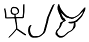	1 Chronicles 4:38
listed	hab·ba·eem		
by name	be·she·mo·wt		
[were] the leaders	ne·see·eem		

of their clans	be·mish·pe·cho·w·tam	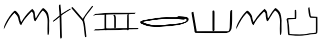	
	u·vet	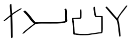	
Their families	a·vo·w·te·hem	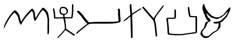	
increased	pa·re·tsu	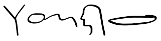	
greatly	la·ro·wv	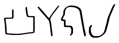	
and they journeyed	vay·ye·le·khu	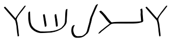	1 Chronicles 4:39
to the entrance	lim·vo·w	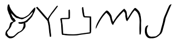	
of Gedor	ge·dor	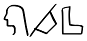	
	ad	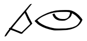	
to the east side	le·miz·rach	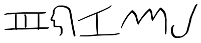	
of the valley	hag·gay	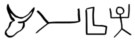	
in search of	le·vaq·qesh	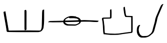	
pasture	mir·eh	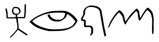	
for their flocks	le·tso·nam	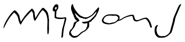	
There they found	vay·yim·tse·u	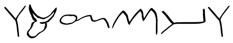	1 Chronicles 4:40
pasture	mir·eh	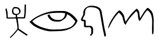	
rich	sha·men	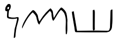	
good	va·to·wv	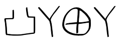	
and the land	ve·ha·a·rets	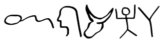	
was spacious	ra·cha·vat	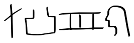	
	ya·da·yim	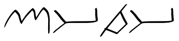	
peaceful	ve·sho·qe·tet	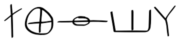	
and quiet	u·she·le·vah	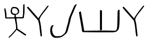	
for	kee	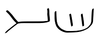	
some	min	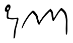	
Hamites	cham	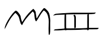	
had lived	hay·yo·she·veem	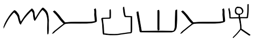	

there	sham		
formerly	le·pha·neem	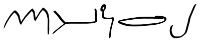	
came	vay·ya·vo·u	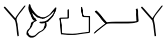	1 Chronicles 4:41
These	el·leh	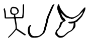	
who were noted	hak·ke·tu·veem		
by name	be·she·mo·wt		
in the days	bee·me	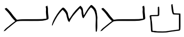	
of Hezekiah	ye·chiz·qee·ya·hu	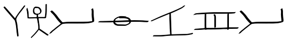	
king of	me·lekh	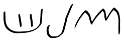	
Judah	ye·hu·dah		
They attacked [the Hamites]	vay·yak·ku	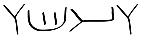	
-	et		
in their dwellings	a·ho·le·hem	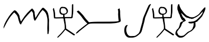	
and	ve·et		
Meunites	ham·me·ʿī·nīm	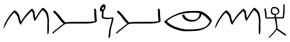	
	a·sher		
	nim·tse·u		
there	sham·mah		
devoting them to destruction	vay·ya·cha·ree·mum	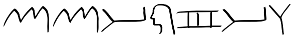	
[even] to	ad		
day	hay·yo·wm	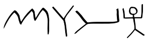	
this	haz·zeh		
Then they settled	vay·ye·she·vu	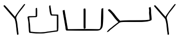	
in their place	tach·te·hem	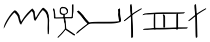	
because	kee	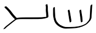	
there was pasture	mir·eh		
for their flocks	le·tso·nam		

	sham		
And	u·me·hem	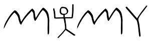	1 Chronicles 4:42
	min		
	be·ne	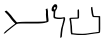	
of these Simeonites	shim·o·wn		
went	ha·le·khu	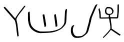	
to Mount	le·har		
Seir	se·eer		
-	a·na·sheem	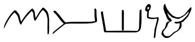	
five	cha·mesh		
hundred	me·o·wt		
Pelatiah	u·phe·lat·yah		
Neariah	u·ne·ar·yah		
Rephaiah	u·re·pha·yah	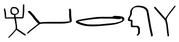	
and Uzziel	ve·uz·zee·el	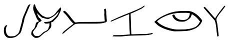	
the sons	be·ne	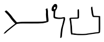	
of Ishi	yish·ee		
led by	be·ro·sham		
and struck down	vay·yak·ku	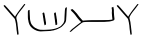	1 Chronicles 4:43
-	et		
the remnant	she·e·reet		
who had escaped	hap·pe·le·tah		
of the Amalekites	la·a·ma·leq		
And they have lived	vay·ye·she·vu	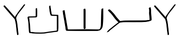	
there	sham		
to	ad		
day	hay·yo·wm	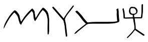	

this	haz·zeh		
These were the sons	u·ve·ne		1 Chronicles 5:1
of Reuben	re·u·ven		
the firstborn	be·kho·wr		
of Israel	yis·ra·el	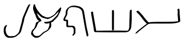	
	kee	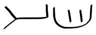	
Though he	hu		
was the firstborn	hab·be·kho·wr		
because Reuben defiled	u·ve·chal·le·lo	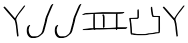	
bed	ye·tsu·e		
his father’s	a·vee	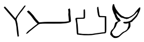	
was given	nit·te·nah	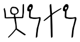	
his birthright	be·kho·ra·to	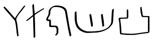	
to the sons	liv·ne		
of Joseph	yo·w·seph		
son	ben		
of Israel	yis·ra·el	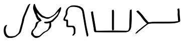	
So he is not	ve·lo		
reckoned	le·hit·ya·ches	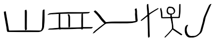	
according to birthright	lab·be·kho·rah	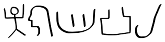	
And though	kee	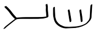	1 Chronicles 5:2
Judah	ye·hu·dah	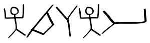	
prevailed	ga·var		
over his brothers	be·e·chaw	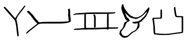	
and a ruler	u·le·na·geed	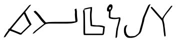	
came from him	mim·men·nu		
the birthright	ve·hab·be·kho·rah		

belonged to Joseph	le·yo·w·seph		
The sons	be·ne	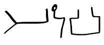	1 Chronicles 5:3
of Reuben	re·u·ven		
the firstborn	be·kho·wr		
of Israel :	yis·ra·el	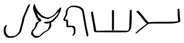	
Hanoch	cha·no·wkh	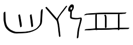	
Pallu	u·phal·lu		
Hezron	chets·ro·wn		
and Carmi	ve·khar·mee		
The descendants	be·ne	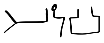	1 Chronicles 5:4
of Joel :	yo·w·el		
Shemaiah	she·ma·yah		
his son	ve·no	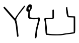	
Gog	go·wg		
his son	be·no	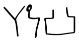	
Shimei	shim·ee		
his son	ve·no	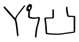	
Micah	mee·khah	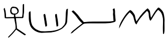	1 Chronicles 5:5
his son	ve·no	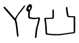	
Reaiah	re·a·yah	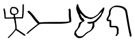	
his son	ve·no	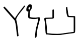	
Baal	ba·al		
his son	be·no		
and Beerah	be·e·rah		1 Chronicles 5:6
his son	ve·no		
whom	a·sher		
carried into exile	heg·lah		

	til·le·gat	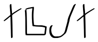	
Tiglath-pileser	pil·ne·e·ser	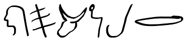	
king	me·lekh	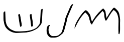	
of Assyria	ash·shur		
Beerah	hu		
was a leader	na·see	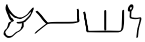	
of the Reubenites	la·r·u·ve·nee		
His relatives	ve·e·chaw	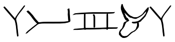	1 Chronicles 5:7
by their clans	le·mish·pe·cho·taw		
are recorded	be·hit·ya·ches	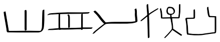	
in their genealogy :	le·to·le·do·w·tam		
the chief	ha·rosh		
Jeiel	ye·ee·el	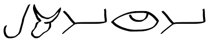	
Zechariah	u·ze·khar·ya·hu	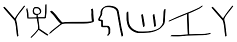	
and Bela	u·ve·la	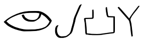	1 Chronicles 5:8
son	ben		
of Azaz	a·zaz		
the son	ben		
of Shema	she·ma		
the son	ben		
of Joel	yo·w·el		
They	hu		
settled	yo·wo·shev		
in Aroer	ba·a·ro·er		
and as far as	ve·ad		
Nebo	ne·vo		
	u·va·al		

and Baal-meon	me·o·wn	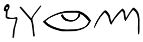	
in the east	ve·lam·miz·rach	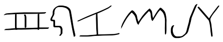	1 Chronicles 5:9
They also settled	ya·shav	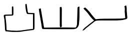	
as far as	ad	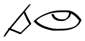	
	le·vo·w	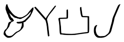	
the edge of the desert	mid·ba·rah	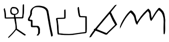	
that extends	le·min	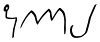	
River	han·na·har	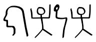	
to the Euphrates	pe·rat	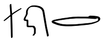	
because	kee	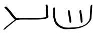	
their livestock	miq·ne·hem	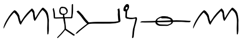	
had increased	ra·vu	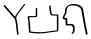	
in the land	be·e·rets	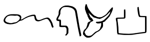	
of Gilead	gil·ad	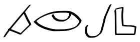	
During the days	u·vee·me	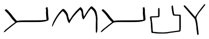	1 Chronicles 5:10
of Saul	sha·ul	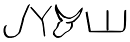	
they waged	a·su	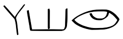	
war	mil·cha·mah	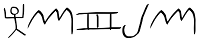	
against	im	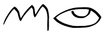	
the Hagrites	ha·hag·ri·eem	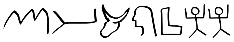	
who were defeated	vay·yip·pe·lu	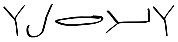	
at their hands	be·ya·dam	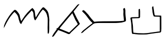	
and they occupied	vay·ye·she·vu	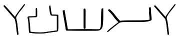	
the homes [of the Hagrites]	be·a·ho·le·hem	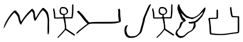	
throughout	al	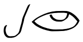	
	kal	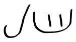	
the region	pe·ne	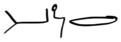	

east	miz·rach		
of Gilead	lag·gil·ad		
The descendants	u·ve·ne		1 Chronicles 5:11
of Gad	gad		
next to [the Reubenites]	le·neg·dam		
lived	ya·she·vu	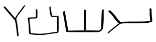	
in the land	be·e·rets		
of Bashan	hab·ba·shan	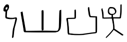	
as	ad		
far as Salecah :	sal·khah	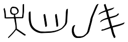	
Joel [was]	yo·w·el		1 Chronicles 5:12
the chief	ha·rosh		
Shapham	ve·sha·pham		
the second	ham·mish·neh		
then Jaanai	ve·ya·nay		
and Shaphat	ve·sha·phat		
[who lived] in Bashan	bab·ba·shan	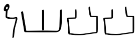	
Their kinsmen	va·a·che·hem	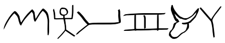	1 Chronicles 5:13
	le·vet	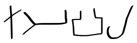	
by families were	a·vo·w·te·hem	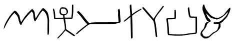	
Michael	mee·kha·el	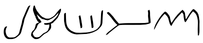	
Meshullam	u·me·shul·lam		
Sheba	ve·she·va		
Jorai	ve·yo·w·ray		
Jacan	ve·ya·kan		
Zia	ve·zee·a	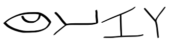	
and Eber —	va·e·ver		

seven [in all]	shiv·ah		
These	el·leh	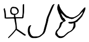	1 Chronicles 5:14
were the sons	be·ne	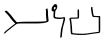	
of Abihail	a·vee·cha·yil	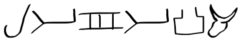	
son	ben		
of Huri	chu·ree		
the son	ben		
of Jaroah	ya·ro·w·ach		
the son	ben		
of Gilead	gil·ad		
the son	ben		
of Michael	mee·kha·el	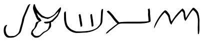	
the son	ben		
of Jeshishai	ye·shee·shay	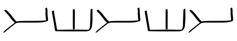	
the son	ben		
of Jahdo	yach·do	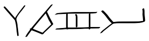	
the son	ben		
of Buz	buz		
Ahi	a·chee	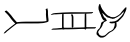	1 Chronicles 5:15
son	ben		
of Abdiel	av·dee·el		
the son	ben		
of Guni	gu·nee	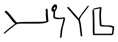	
was head	rosh		
	le·vet	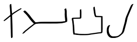	
of their family	a·vo·w·tam		
They lived	vay·ye·she·vu		1 Chronicles 5:16

in Gilead	bag·gil·ad		
in Bashan	bab·ba·shan	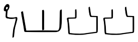	
and its towns	u·viv·no·te·ha		
and throughout	u·ve·khal	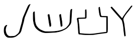	
the pasturelands	mig·re·she		
of Sharon	sha·ro·wn		
	al		
	to·wts·o·w·tam		
All of them	kul·lam	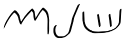	1 Chronicles 5:17
were reckoned in the genealogies	hit·yach·su	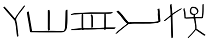	
during the reigns	bee·me	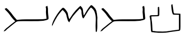	
of Jotham	yo·w·tam		
king	me·lekh	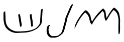	
of Judah	ye·hu·dah	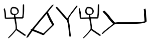	
[and]	u·vee·me	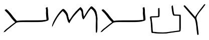	
Jeroboam	ya·ra·ve·am		
king	me·lekh	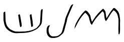	
of Israel	yis·ra·el		
The Reubenites	be·ne	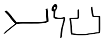	1 Chronicles 5:18
	re·u·ven		
the Gadites	ve·ga·dee		
and the half-tribe	va·cha·tsee	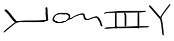	
	she·vet		
of Manasseh	me·nash·sheh	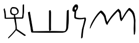	
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	be·ne	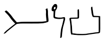	
valiant	cha·yil	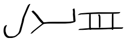	

men	a·na·sheem	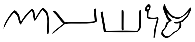	
who carried	no·se·e		
the shield	ma·gen		
and sword	ve·che·rev		
drew	ve·do·re·khe	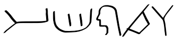	
the bow	qe·shet	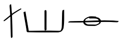	
and were trained	u·le·mu·de		
for battle	mil·cha·mah	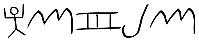	
had 44,760	ar·ba·eem		
	ve·ar·ba·ah		
	e·leph	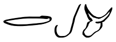	
	u·she·va	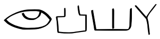	
	me·o·wt		
	ve·shish·sheem	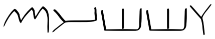	
warriors	yo·tse·e		
—	tsa·va	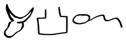	
They waged	vay·ya·a·su		1 Chronicles 5:19
war	mil·cha·mah	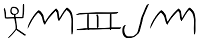	
against	im		
the Hagrites	ha·hag·ree·eem	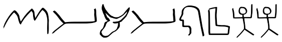	
as well as Jetur	vee·tur		
Naphish	ve·na·pheesh		
and Nodab	ve·no·w·dav		
they were helped	vay·ye·a·ze·ru		1 Chronicles 5:20
against [their enemies]	a·le·hem	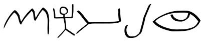	
were delivered	vay·yin·na·te·nu	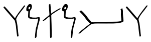	
into their hands	ve·ya·dam	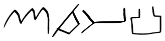	

and the Hagrites	ha·hag·ree·eem	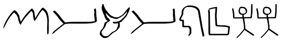	
and all	ve·khol		
their allies	she·im·ma·hem		
And because	kee	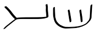	
to God	le·lo·heem		
they cried out	za·a·qu		
in battle	bam·mil·cha·mah	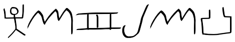	
He answered their prayers	ve·na·to·wr		
	la·hem		
Because	kee	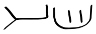	
they put their trust	va·te·chu		
in [God]	vo		
They seized	vay·yish·bu	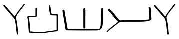	1 Chronicles 5:21
the livestock [of the Hagrites] —	miq·ne·hem	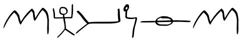	
camels	ge·mal·le·hem	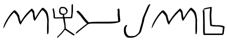	
50,000 {}	cha·mish·sheem		
	e·leph	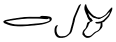	
sheep	ve·tson		
250,000 {}	ma·ta·yim	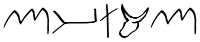	
	va·cha·mish·sheem	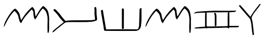	
	e·leph	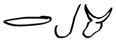	
donkeys	va·cha·mo·w·reem		
and 2,000	al·pa·yim		
	ve·ne·phesh		
captives	a·dam		
[They also took] 100,000	me·ah		

	a·leph	
and	kee	1 Chronicles 5:22
slain	cha·la·leem	
many others	rab·beem	
fell	na·pha·lu	
because	kee	
belonged to God	me·ha·e·lo·heem	
the battle	ham·mil·cha·mah	
And they occupied	vay·ye·she·vu	
the land	tach·te·hem	
until	ad	
the exile	hag·go·lah	
Now the people	u·ve·ne	1 Chronicles 5:23
of the half-tribe	cha·tsee	
	she·vet	
of Manasseh	me·nash·sheh	
They settled	ya·she·vu	
in the land	ba·a·rets	
from Bashan	mib·ba·shan	
to	ad	
	ba·al	
Baal-hermon (that is	cher·mo·wn	
Senir	u·se·neer	
[also known as] Mount	ve·har	
Hermon).	cher·mo·wn	
	hem·mah	
were numerous	ra·vu	

These	ve·el·leh		1 Chronicles 5:24
were the heads	ra·she	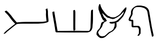	
:	vet	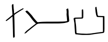	
of their families	a·vo·w·tam		
Epher	ve·e·pher		
Ishi	ve·yish·ee		
Eliel	ve·e·lee·el	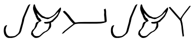	
Azriel	ve·az·ree·el		
Jeremiah	ve·yir·me·yah	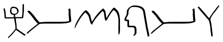	
Hodaviah	ve·ho·w·daw·yah		
and Jahdiel	ve·yach·dee·el	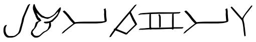	
men	a·na·sheem	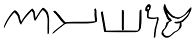	
[They were] mighty	gib·bo·w·re		
of valor	cha·yil	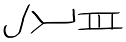	
men	an·she		
famous	she·mo·wt		
and heads	ra·sheem	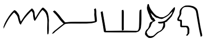	
	le·vet	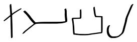	
of their families	a·vo·w·tam		
But they were unfaithful	vay·yim·a·lu		1 Chronicles 5:25
to the God	be·lo·he	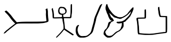	
of their fathers	a·vo·w·te·hem	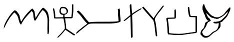	
and they prostituted	vay·yiz·nu		
themselves with	a·cha·re	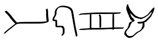	
the gods	e·lo·he		
of the peoples	am·me		
of the land	ha·a·rets		

whom	a·sher	𐤀𐤔𐤓	
had destroyed	hish·meed	𐤄𐤔𐤌𐤉𐤃	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
before them	mip·pe·ne·hem	𐤌𐤐𐤍𐤉𐤄𐤌	
stirred up	vay·ya·ar	𐤅𐤉𐤏𐤓	1 Chronicles 5:26
So the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
the spirit	ru·ach	𐤓𐤅𐤇	
of Pul	pul	𐤐𐤅𐤋	
king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
(that is	ve·et	𐤅𐤀𐤕	
	ru·ach	𐤓𐤅𐤇	
	til·le·gat	𐤕𐤋𐤂𐤕	
Tiglath-pileser	pil·ne·ser	𐤐𐤋𐤍𐤎𐤓	
king	me·lekh	𐤌𐤋𐤊	
of Assyria)	ash·shur	𐤀𐤔𐤅𐤓	
into exile	vay·yag·lem	𐤅𐤉𐤂𐤋𐤌	
to take the Reubenites	la·r·u·ve·nee	𐤋𐤓𐤀𐤅𐤁𐤍𐤉	
the Gadites	ve·lag·ga·dee	𐤅𐤋𐤂𐤃𐤉	
and the half-tribe	ve·la·cha·tsee	𐤅𐤋𐤇𐤑𐤉	
	she·vet	𐤔𐤁𐤈	
of Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
And he brought them	vay·vee·em	𐤅𐤉𐤁𐤉𐤀𐤌	
to Halah	lach·lach	𐤋𐤇𐤋𐤇	
Habor	ve·cha·vo·wr	𐤅𐤇𐤁𐤅𐤓	

Hara	ve·ha·ra	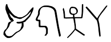	
and the river	u·ne·har	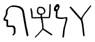	
of Gozan	go·w·zan	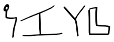	
where they remain to	ad	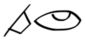	
day	hay·yo·wm	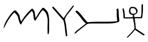	
this	haz·zeh	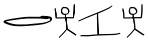	
The sons	be·ne	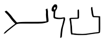	1 Chronicles 6:1
of Levi :	le·vee	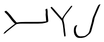	
Gershon	ge·re·sho·wn	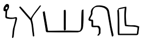	
Kohath	qe·hat	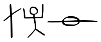	
and Merari	u·me·ra·ree	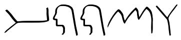	
The sons	u·ve·ne	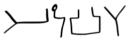	1 Chronicles 6:2
of Kohath :	qe·hat	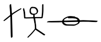	
Amram	am·ram	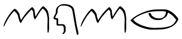	
Izhar	yits·har	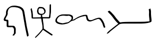	
Hebron	ve·chev·ro·wn	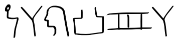	
and Uzziel	ve·uz·zee·el	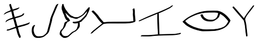	
The children	u·ve·ne	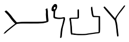	1 Chronicles 6:3
of Amram :	am·ram	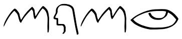	
Aaron	a·ha·ron	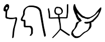	
Moses	u·mo·sheh	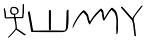	
and Miriam	u·mir·ya·ms	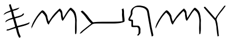	
The sons	u·ve·ne	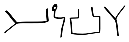	
of Aaron :	a·ha·ron	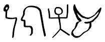	
Nadab	na·dav	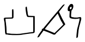	
Abihu	va·a·vee·hu	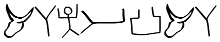	
Eleazar	el·a·zar	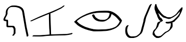	

and Ithamar	ve·ee·ta·mar		
Eleazar	el·a·zar		1 Chronicles 6:4
was the father of	ho·w·leed	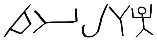	
-	et		
Phinehas	pee·ne·chas		
Phinehas	pee·ne·chas		
was the father of	ho·leed	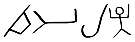	
-	et		
Abishua	a·vee·shu·a	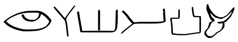	
Abishua	va·a·vee·shu·a	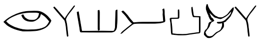	1 Chronicles 6:5
was the father of	ho·w·leed	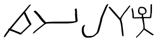	
-	et		
Bukki	buq·qee	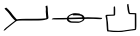	
Bukki	u·vuq·qee		
was the father of	ho·w·leed	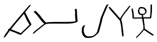	
-	et		
Uzzi	uz·zee		
Uzzi	ve·uz·zee		1 Chronicles 6:6
was the father of	ho·w·leed	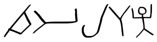	
-	et		
Zerahiah	ze·rach·yah	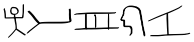	
Zerahiah	u·ze·rach·yah	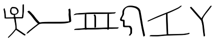	
was the father of	ho·w·leed	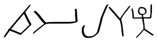	
-	et		
Meraioth	me·ra·yo·wt	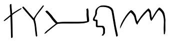	
Meraioth	me·ra·yo·wt	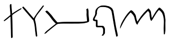	1 Chronicles 6:7
was the father of	ho·w·leed	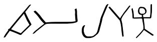	

-	et		
Amariah	a·mar·yah		
Amariah	va·a·mar·yah	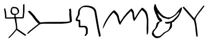	
was the father of	ho·w·leed	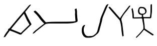	
-	et		
Ahitub	a·chee·tuv	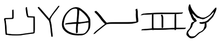	
Ahitub	va·a·chee·tuv	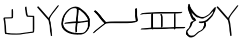	1 Chronicles 6:8
was the father of	ho·w·leed	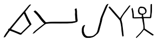	
-	et		
Zadok	tsa·do·wq		
Zadok	ve·tsa·do·wq	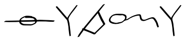	
was the father of	ho·w·leed	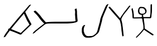	
-	et		
Ahimaaz	a·chee·ma·ats		
Ahimaaz	va·a·chee·ma·ats	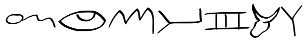	1 Chronicles 6:9
was the father of	ho·w·leed	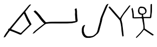	
-	et		
Azariah	a·zar·yah		
Azariah	va·a·zar·yah		
was the father of	ho·w·leed	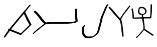	
-	et		
Johanan	yo·w·cha·nan		
Johanan	ve·yo·w·cha·nan	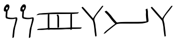	1 Chronicles 6:10
was the father of	ho·w·leed	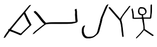	
-	et		
Azariah	a·zar·yah		
-	hu		

who	a·sher	𐤀𐤔𐤓	
served as priest	ki·hen	𐤊𐤄𐤍	
in the temple	bab·ba·yit	𐤁𐤁𐤉𐤕	
that	a·sher	𐤀𐤔𐤓	
built	ba·nah	𐤁𐤍𐤄	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
was the father of	vay·yo·w·led	𐤅𐤉𐤅𐤋𐤃	1 Chronicles 6:11
Azariah	a·zar·yah	𐤏𐤆𐤓𐤉𐤄	
-	et	𐤀𐤕	
Amariah	a·mar·yah	𐤀𐤌𐤓𐤉𐤄	
Amariah	va·a·mar·yah	𐤅𐤀𐤌𐤓𐤉𐤄	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Ahitub	a·chee·tuv	𐤀𐤇𐤉𐤈𐤅𐤁	
Ahitub	va·a·chee·tuv	𐤅𐤀𐤇𐤉𐤈𐤅𐤁	1 Chronicles 6:12
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Zadok	tsa·do·wq	𐤑𐤃𐤅𐤒	
Zadok	ve·tsa·do·wq	𐤅𐤑𐤃𐤅𐤒	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Shallum	shal·lum	𐤔𐤋𐤅𐤌	
Shallum	ve·shal·lum	𐤅𐤔𐤋𐤅𐤌	1 Chronicles 6:13
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Hilkiah	chil·qee·yah	𐤇𐤋𐤒𐤉𐤄	

Hilkiah	ve·chil·qee·yah	וחלקיה	
was the father of	ho·w·leed	הוליד	
-	et	את	
Azariah	a·zar·yah	עזריה	
Azariah	va·a·zar·yah	ועזריה	1 Chronicles 6:14
was the father of	ho·w·leed	הוליד	
-	et	את	
Seraiah	se·ra·yah	שריה	
and Seraiah	u·se·ra·yah	ושריה	
was the father of	ho·w·leed	הוליד	
-	et	את	
Jehozadak	ye·ho·w·tsa·daq	יהוצדק	
Jehozadak	vee·ho·w·tsa·daq	ויהוצדק	1 Chronicles 6:15
went [into captivity]	ha·lakh	הלך	
into exile	be·hag·lo·wt	בהגלות	
when the LORD	YHVH	יהוה	
-	et	את	
sent Judah	ye·hu·dah	יהודה	
and Jerusalem	vee·ru·sha·lim	וירושלם	
by the hand	be·yad	ביד	
of Nebuchadnezzar	ne·vu·khad·nets·tsar	נבכדנאצרס	
The sons of	be·ne	בני	1 Chronicles 6:16
Levi :	le·vee	לוי	
Gershom	ge·re·shom	גרשם	
Kohath	qe·hat	קהת	
and Merari	u·me·ra·ree	ומררי	
These [are]	ve·el·leh	ואלה	1 Chronicles 6:17

the names of	she·mo·wt		
the sons	be·ne	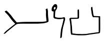	
of Gershom :	ge·re·sho·wm		
Libni	liv·nee		
and Shimei	ve·shim·ee		
The sons	u·ve·ne		1 Chronicles 6:18
of Kohath :	qe·hat	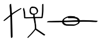	
Amram	am·ram		
Izhar	ve·yits·har	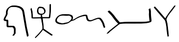	
Hebron	ve·chev·ro·wn	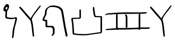	
and Uzziel	ve·uz·zee·el	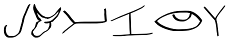	
The sons	be·ne	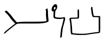	1 Chronicles 6:19
of Merari :	me·ra·ree		
Mahli	mach·lee	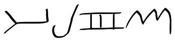	
and Mushi	u·mu·shee		
These [are]	ve·el·leh		
the clans	mish·pe·cho·wt		
of the Levites	hal·le·vee		
[listed] according to their fathers :	la·a·vo·w·te·hem		
Of Gershom :	le·ge·re·sho·wm	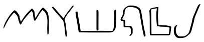	1 Chronicles 6:20
Libni	liv·nee		
his son	ve·no	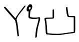	
Jahath	ya·chat	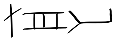	
his son	be·no	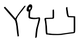	
Zimmah	zim·mah	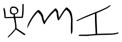	
his son	ve·no	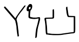	
Joah	yo·w·ach		1 Chronicles 6:21

his son	be·no		
Iddo	id·do		
his son	ve·no		
Zerah	ze·rach	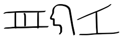	
his son	be·no		
[and] Jeatherai	ye·a·te·ray		
his son	be·no	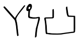	
The descendants	be·ne	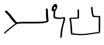	1 Chronicles 6:22
of Kohath :	qe·hat	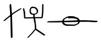	
Amminadab	am·mee·na·dav	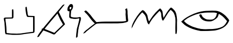	
his son	be·no		
Korah	qo·rach	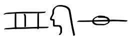	
his son	be·no		
Assir	as·seer		
his son	be·no	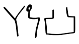	
Elkanah	el·qa·nah	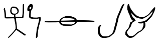	1 Chronicles 6:23
his son	ve·no	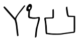	
Ebiasaph	ve·ev·ya·saph	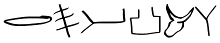	
his son	be·no		
Assir	ve·as·seer		
his son	be·no	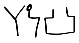	
Tahath	ta·chat	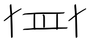	1 Chronicles 6:24
his son	be·no	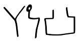	
Uriel	u·ree·el	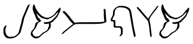	
his son	be·no	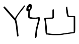	
Uzziah	uz·zee·yah	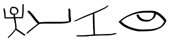	
his son	ve·no	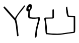	

and Shaul	ve·sha·ul	
his son	be·no	
The descendants	u·ve·ne	1 Chronicles 6:25
of Elkanah :	el·qa·nah	
Amasai	a·ma·say	
Ahimoth	va·a·chee·mo·wt	
Elkanah	el·qa·nah	1 Chronicles 6:26
his son	be·no	
	el·qa·nah	
Zophai	tso·w·phay	
his son	be·no	
Nahath	ve·na·chat	
his son	be·no	
Eliab	e·lee·av	1 Chronicles 6:27
his son	be·no	
Jeroham	ye·ro·cham	
his son	be·no	
[and] Elkanah	el·qa·nah	
his son	ve·no	
The sons	u·ve·ne	1 Chronicles 6:28
of Samuel :	she·mu·el	
[Joel] his firstborn	hab·be·khor	
his second son	vash·nee	
and Abijah	va·a·vee·yah	
The descendants	be·ne	1 Chronicles 6:29
of Merari :	me·ra·ree	
Mahli	mach·lee	

Libni	liv·nee	𐤋𐤁𐤍𐤉	
his son	ve·no	𐤁𐤍𐤅	
Shimei	shim·ee	𐤔𐤌𐤏𐤉	
his son	ve·no	𐤁𐤍𐤅	
Uzzah	uz·zah	𐤏𐤆𐤄	
his son	ve·no	𐤁𐤍𐤅	
Shimea	shim·a	𐤔𐤌𐤏𐤀	1 Chronicles 6:30
his son	ve·no	𐤁𐤍𐤅	
Haggiah	chag·gee·yah	𐤇𐤂𐤉𐤄	
his son	ve·no	𐤁𐤍𐤅	
[and] Asaiah	a·sa·yah	𐤏𐤔𐤉𐤄	
his son	ve·no	𐤁𐤍𐤅𐤐	
These	ve·el·leh	𐤅𐤀𐤋𐤄	1 Chronicles 6:31
are the men	a·sher	𐤀𐤔𐤓	
put	he·e·meed	𐤄𐤏𐤌𐤉𐤃	
David	da·veed	𐤃𐤅𐤉𐤃	
in	al	𐤏𐤋	
charge	ye·de	𐤉𐤃𐤉	
of the music	sheer	𐤔𐤉𐤓	
in the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
rested there	mim·me·no·w·ach	𐤌𐤌𐤍𐤅𐤇	
after the ark	ha·a·ro·wn	𐤄𐤀𐤓𐤅𐤍	
-	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	1 Chronicles 6:32
They ministered	me·sha·re·teem	𐤌𐤔𐤓𐤕𐤉𐤌	
before	liph·ne	𐤋𐤐𐤍𐤉	
the tabernacle	mish·kan	𐤌𐤔𐤊𐤍	

the Tent	o·hel	
of Meeting	mo·w·ed	
with song	bash·sheer	
until	ad	
built	be·no·wt	
Solomon	she·lo·moh	
-	et	
the house	bet	
of the LORD	YHVH	
in Jerusalem	bee·ru·sha·lim	
And they performed	vay·ya·am·du	
according to the regulations given them	khe·mish·pa·tam	
	al	
their duties	a·vo·w·da·tam	
These	ve·el·leh	1 Chronicles 6:33
are the men who served	ha·o·me·deem	
together with their sons	u·ve·ne·hem	
From the Kohathites	mib·be·ne	
:	haq·qe·ha·tee	
Heman	he·man	
the singer	ham·sho·w·rer	
the son	ben	
of Joel	yo·w·el	
the son	ben	
of Samuel	she·mu·el	
the son	ben	1 Chronicles 6:34

of Elkanah	el·qa·nah	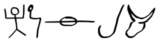	
the son	ben		
of Jeroham	ye·ro·cham	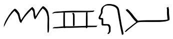	
the son	ben		
of Eliel	e·lee·el	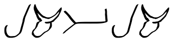	
the son	ben		
of Toah	to·w·ach		
the son	ben		1 Chronicles 6:35
of Zuph	tsīph	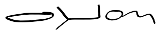	
the son	ben		
of Elkanah	el·qa·nah	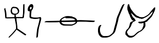	
the son	ben		
of Mahath	ma·chat	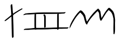	
the son	ben		
of Amasai	a·ma·say		
the son	ben		1 Chronicles 6:36
of Elkanah	el·qa·nah	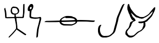	
the son	ben		
of Joel	yo·w·el		
the son	ben		
of Azariah	a·zar·yah		
the son	ben		
of Zephaniah	tse·phan·yah		
the son	ben		1 Chronicles 6:37
of Tahath	ta·chat	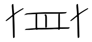	
the son	ben		
of Assir	as·seer		

the son	ben	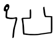	
of Ebiasaph	ev·ya·saph	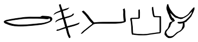	
the son	ben	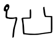	
of Korah	qo·rach	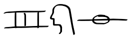	
the son	ben	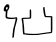	1 Chronicles 6:38
of Izhar	yits·har	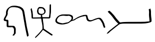	
the son	ben	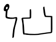	
of Kohath	qe·hat	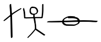	
the son	ben	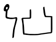	
of Levi	le·vee	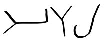	
the son	ben	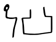	
of Israel	yis·ra·el	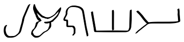	
Heman’s kinsman	ve·a·chee	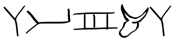	1 Chronicles 6:39
was Asaph	a·saph	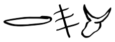	
who served	ha·o·med	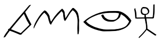	
at	al	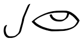	
his right hand :	ye·mee·no	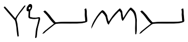	
Asaph	a·saph	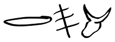	
the son	ben	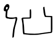	
of Berechiah	be·rekh·ya·hu	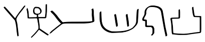	
the son	ben	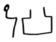	
of Shimea	shim·a	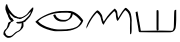	
the son	ben	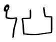	1 Chronicles 6:40
of Michael	mee·kha·el	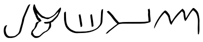	
the son	ben	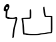	
of Baaseiah	ba·a·se·yah	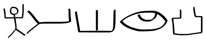	
the son	ben	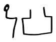	

of Malchijah	mal·kee·yah		
the son	ben		1 Chronicles 6:41
of Ethni	et·nee	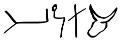	
the son	ben		
of Zerah	ze·rach	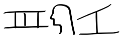	
the son	ben		
of Adaiah	a·da·yah		
the son	ben		1 Chronicles 6:42
of Ethan	e·tan	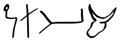	
the son	ben		
of Zimmah	zim·mah	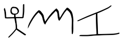	
the son	ben		
of Shimei	shim·ee		
the son	ben		1 Chronicles 6:43
of Jahath	ya·chat	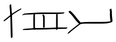	
the son	ben		
of Gershom	ge·re·shom		
the son	ben		
of Levi	le·vee	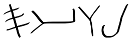	
the sons	u·ve·ne		1 Chronicles 6:44
of Merari :	me·ra·ree		
[were] their kinsmen	a·che·hem	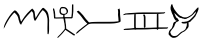	
On	al		
the left	has·se·mo·wl		
Ethan	e·tan	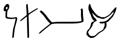	
the son	ben		
of Kishi	qee·shee	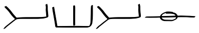	

the son	ben		
of Abdi	av·dee		
the son	ben		
of Malluch	mal·lukh	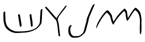	
the son	ben		1 Chronicles 6:45
of Hashabiah	cha·shav·yah		
the son	ben		
of Amaziah	a·mats·yah		
the son	ben		
of Hilkiah	chil·qee·yah	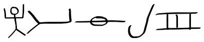	
the son	ben		1 Chronicles 6:46
of Amzi	am·tsee		
the son	ben		
of Bani	ba·nee	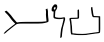	
the son	ben		
of Shemer	sha·mer		
the son	ben		1 Chronicles 6:47
of Mahli	mach·lee	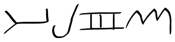	
the son	ben		
of Mushi	mu·shee		
the son	ben		
of Merari	me·ra·ree		
the son	ben		
of Levi	le·vee	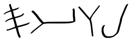	
Their fellow	va·a·che·hem	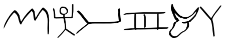	1 Chronicles 6:48
Levites	hal·vee·yim	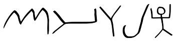	
were assigned	ne·tu·neem	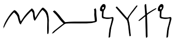	

to every kind	le·khal		
of service	a·vo·w·dat		
of the tabernacle	mish·kan	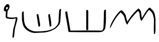	
the house	bet	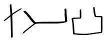	
of God	ha·e·lo·heem		
But Aaron	ve·a·ha·ron		1 Chronicles 6:49
and his sons	u·va·naw	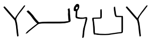	
They presented the offerings	maq·tee·reem	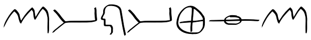	
on	al		
the altar	miz·bach		
of burnt offering	ha·o·w·lah		
and on	ve·al		
the altar	miz·bach		
of incense	haq·qe·to·ret	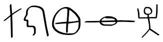	
did all	le·khol		
the work	me·le·khet		
of the Most Holy Place	qo·desh	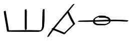	
	haq·qo·da·sheem		
to make atonement	u·le·khap·per		
for	al		
Israel	yis·ra·el	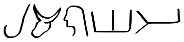	
according to all	ke·khol		
that	a·sher		
had commanded	tsiw·vah		
Moses	mo·sheh	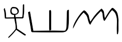	
the servant	e·ved	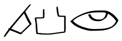	
of God	ha·e·lo·heem	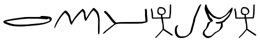	

These	ve·el·leh		1 Chronicles 6:50
were the descendants	be·ne	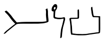	
of Aaron :	a·ha·ron		
Eleazar	el·a·zar		
his son	be·no	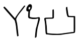	
Phinehas	pee·ne·chas		
his son	be·no	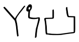	
Abishua	a·vee·shu·a	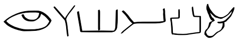	
his son	be·no	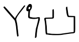	
Bukki	buq·qee	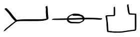	1 Chronicles 6:51
his son	ve·no	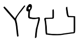	
Uzzi	uz·zee		
his son	ve·no	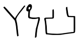	
Zerahiah	ze·rach·yah	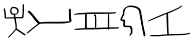	
his son	ve·no	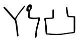	
Meraioth	me·ra·yo·wt	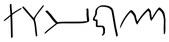	1 Chronicles 6:52
his son	be·no	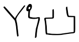	
Amariah	a·mar·yah		
his son	ve·no	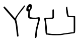	
Ahitub	a·chee·tuv	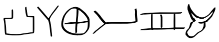	
his son	be·no	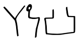	
Zadok	tsa·do·wq		1 Chronicles 6:53
his son	be·no	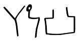	
[and] Ahimaaz	a·chee·ma·ats	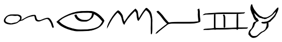	
his son	be·no	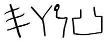	
Now these [were]	ve·el·leh		1 Chronicles 6:54
for their settlements	mo·wo·she·vo·w·tam		

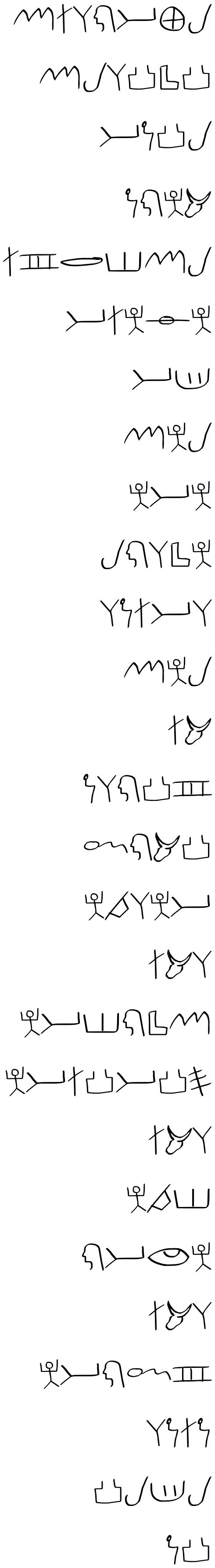

	le·tee·ro·w·tam	
the territories	big·vu·lam	
assigned to the descendants	liv·ne	
of Aaron	a·ha·ron	
clan	le·mish·pa·chat	
from the Kohathite	haq·qe·ha·tee	
because	kee	
to them :	la·hem	
fell	ha·yah	
the first lot	hag·go·w·ral	
They were given	vay·yit·te·nu	1 Chronicles 6:55
	la·hem	
-	et	
Hebron	chev·ro·wn	
in the land	be·e·rets	
of Judah	ye·hu·dah	
-	ve·et	
pasturelands	mig·ra·she·ha	
and its surrounding	se·vee·vo·te·ha	
-	ve·et	1 Chronicles 6:56
But the fields	se·deh	
around the city	ha·eer	
-	ve·et	
and villages	cha·tse·re·ha	
were given	na·te·nu	
to Caleb	le·kha·lev	
son	ben	

of Jephunneh	ye·phun·neh	יפנה	
So the descendants	ve·liv·ne	ולבני	1 Chronicles 6:57
of Aaron	a·ha·ron	אהרן	
were given	na·te·nu	נתנו	
-	et	את	
(a city	a·re	ערי	
of refuge),	ham·miq·lat	המקלט	
-	et	את	
Hebron	chev·ro·wn	חברון	
-	ve·et	ואת	
Libnah	liv·nah	לבנה	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	
Jattir	yat·tir	יתר	
-	ve·et	ואת	
Eshtemoa	esh·te·mo·a	אשתמע	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	1 Chronicles 6:58
Hilen	chee·lez	חילז	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	et	את	
Debir	de·veer	דביר	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	

-	ve·et	ואת	1 Chronicles 6:59
Ashan	a·shan	עשן	
-	ve·et	ואת	
[Juttah,]	mig·ra·she·ha	מגרשה	
-	ve·et	ואת	
	bet	בית	
and Beth-shemesh	she·mesh	שמש	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשהס	
And from the tribe	u·mim·mat·teh	ומממטה	1 Chronicles 6:60
of Benjamin	vin·ya·min	בנימן	
[they were given Gibeon,]	et	את	
Geba	ge·va	גבע	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	ve·et	ואת	
Alemeth	a·le·met	עלמת	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	ve·et	ואת	
and Anathoth	a·na·to·wt	ענתות	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשה	
in all	kal	כל	
cities	a·re·hem	עריהם	
So they had thirteen	she·losh	שלש	
	es·reh	עשרה	

	eer	
among their families	be·mish·pe·cho·w·te·hem	
of the Kohathites	ve·liv·ne	1 Chronicles 6:61
	qe·hat	
To the rest	han·no·w·ta·reem	
	mim·mish·pa·chat	
	ham·mat·teh	
from the half-tribe	mim·ma·cha·tseet	
	mat·teh	
	cha·tsee	
of Manasseh	me·nash·sheh	
were allotted	bag·go·w·ral	
cities	a·reem	
ten	a·ser	
The Gershomites	ve·liv·ne	1 Chronicles 6:62
	ge·re·sho·wm	
according to their clans	le·mish·pe·cho·w·tam	
from the tribes	mim·mat·teh	
of Issachar	yi·sa·sh·khar	
	u·mim·mat·teh	
Asher	a·sher	
	u·mim·mat·teh	
Naphtali	naph·ta·lee	
	u·mim·mat·teh	
and Manasseh	me·nash·sheh	
in Bashan	bab·ba·shan	
cities	a·reem	

[were allotted] thirteen	she·losh	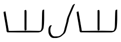	
	es·reh	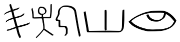	
The Merarites	liv·ne		1 Chronicles 6:63
	me·ra·ree		
according to their families	le·mish·pe·cho·w·tam		
from the tribes	mim·mat·teh		
of Reuben	re·u·ven		
	u·mim·mat·teh		
Gad	gad		
	u·mim·mat·teh		
and Zebulun	ze·vu·lun		
were allotted	bag·go·w·ral		
cities	a·reem	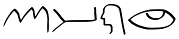	
twelve	she·tem	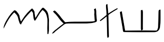	
	es·reh		
gave	vay·yit·te·nu	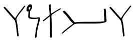	1 Chronicles 6:64
So the Israelites	ve·ne	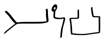	
	yis·ra·el	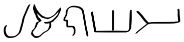	
to the Levites	lal·vee·yim	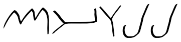	
-	et		
[these] cities	he·a·reem		
-	ve·et		
and their pasturelands	mig·re·she·hem	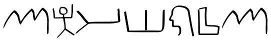	
They assigned	vay·yit·te·nu	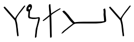	1 Chronicles 6:65
by lot	vag·go·w·ral		
from the tribes	mim·mat·teh		

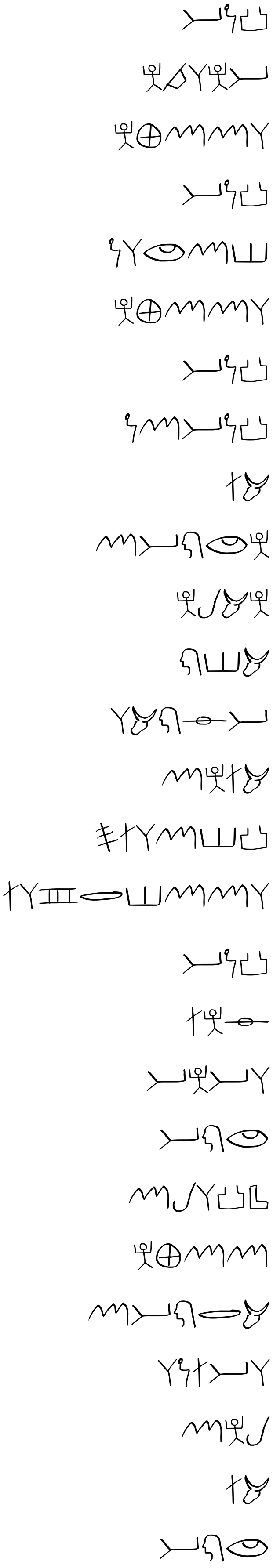

of Judah	ve·ne	
	ye·hu·dah	
	u·mim·mat·teh	
Simeon	ve·ne	
	shim·o·wn	
	u·mim·mat·teh	
and Benjamin	be·ne	
	vin·ya·min	
-	et	
the cities	he·a·reem	
	ha·el·leh	
-	a·sher	
named	yiq·re·u	
-	et·hem	
above	be·she·mo·wt	
And some of the clans	u·mim·mish·pe·cho·wt	1 Chronicles 6:66
of the Kohathites	be·ne	
	qe·hat	
	vay·hee	
were given cities	a·re	
for their territory :	ge·vu·lam	
from the tribe	mim·mat·teh	
of Ephraim	eph·ra·yim	
They were given	vay·yit·te·nu	1 Chronicles 6:67
	la·hem	
-	et	
(a city	a·re	

of refuge)	ham·miq·lat	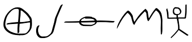	
-	et		
Shechem	she·khem		
-	ve·et		
with its pasturelands	mig·ra·she·ha		
in the hill country	be·har		
of Ephraim	eph·ra·yim		
and	ve·et		
Gezer	ge·zer		
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		1 Chronicles 6:68
Jokmeam	ya·qe·me·am		
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
	bet	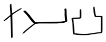	
Beth-horon	cho·w·ro·wn		
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		1 Chronicles 6:69
Aijalon	ay·ya·lo·wn	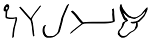	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
	gat		
and Gath-rimmon	rim·mo·wn		

together with	ve·et	
their pasturelands	mig·ra·she·ha	
And from	u·mim·ma·cha·tseet	1 Chronicles 6:70
the half-tribe	mat·teh	
of Manasseh	me·nash·sheh	
	et	
[were given] Aner	a·ner	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
and Bileam	bil·am	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
clans	le·mish·pa·chat	
of the Kohathites	liv·ne	
	qe·hat	
the remaining	han·no·w·ta·reem	
The Gershomites [received the following]	liv·ne	1 Chronicles 6:71
:	ge·re·sho·wm	
From the clan	mim·mish·pa·chat	
of	cha·tsee	
the half-tribe	mat·teh	
of Manasseh	me·nash·sheh	
[they were given]	et	
Golan	go·w·lan	
in Bashan	bab·ba·shan	

-	ve·et	
-	mig·ra·she·ha	
and also	ve·et	
Ashtaroth	ash·ta·ro·wt	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
From the tribe	u·mim·mat·teh	1 Chronicles 6:72
of Issachar	yi·sa·sh·khar	
[they were given]	et	
Kedesh	qe·desh	
-	ve·et	
-	mig·ra·she·ha	
-	et	
Daberath	da·ve·rat	
	ve·et	
	mig·ra·she·ha	
-	ve·et	1 Chronicles 6:73
Ramoth	ra·mo·wt	
-	ve·et	
	mig·ra·she·ha	
-	ve·et	
and Anem	a·nem	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
From the tribe	u·mim·mat·teh	1 Chronicles 6:74
of Asher	a·sher	
[they were given]	et	

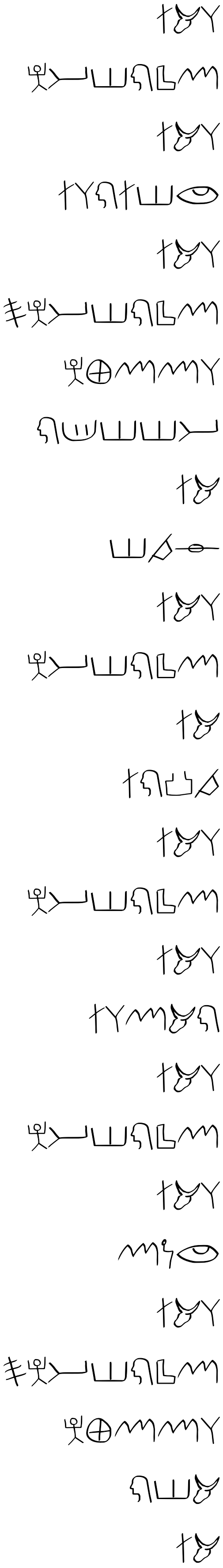

Mashal	ma·shal	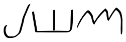	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
Abdon	av·do·wn	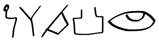	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		1 Chronicles 6:75
Hukok	chu·qoq	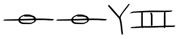	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
and Rehob	re·chov	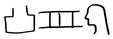	
together with	ve·et		
their pasturelands	mig·ra·she·ha		
And from the tribe	u·mim·mat·teh		1 Chronicles 6:76
of Naphtali	naph·ta·lee		
[they were given]	et		
Kedesh	qe·desh	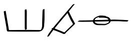	
in Galilee	bag·ga·leel	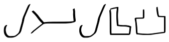	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
Hammon	cham·mo·wn	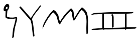	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		

and Kiriathaim	qir·ya·ta·yim	𐤒𐤓𐤉𐤕𐤉𐤌	
together with	ve·et	𐤅𐤀𐤕	
their pasturelands	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤉𐤄 𐤎	
The Merarites	liv·ne	𐤋𐤁𐤍𐤉	1 Chronicles 6:77
	me·ra·ree	𐤌𐤓𐤓𐤉	
(the rest [of the Levites]) [received the following] :	han·no·w·ta·reem	𐤄𐤍𐤅𐤕𐤓𐤉𐤌	
From the tribe	mim·mat·teh	𐤌𐤌𐤈𐤄	
of Zebulun	ze·vu·lun	𐤆𐤁𐤅𐤋𐤍	
[they were given]	et	𐤀𐤕	
Rimmono	rim·mo·w·no	𐤓𐤌𐤅𐤍𐤅	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤉𐤄	
-	et	𐤀𐤕	
and Tabor	ta·vo·wr	𐤕𐤁𐤅𐤓	
together with	ve·et	𐤅𐤀𐤕	
their pasturelands	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤉𐤄	
	u·me·e·ver	𐤅𐤌𐤏𐤁𐤓	1 Chronicles 6:78
of the Jordan	le·yar·den	𐤋𐤉𐤓𐤃𐤍	
opposite Jericho	ye·re·cho	𐤉𐤓𐤇𐤅	
east	le·miz·rach	𐤋𐤌𐤆𐤓𐤇	
-	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
From the tribe	mim·mat·teh	𐤌𐤌𐤈𐤄	
of Reuben	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
-	et	𐤀𐤕	
[they were given] Bezer	be·tser	𐤁𐤑𐤓	
in the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	

-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
Jahzah	yah·tsah	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	1 Chronicles 6:79
Kedemoth	qe·de·mo·wt	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
and Mephaath	me·pha·at	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
And from the tribe	u·mim·mat·teh	1 Chronicles 6:80
of Gad	gad	
[they were given]	et	
Ramoth	ra·mo·wt	
in Gilead	bag·gil·ad	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
Mahanaim	ma·cha·na·yim	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	1 Chronicles 6:81
Heshbon	chesh·bo·wn	

-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
and Jazer	ya·zer		
together with	ve·et		
their pasturelands	mig·ra·she·ha		
The sons	ve·liv·ne		1 Chronicles 7:1
of Issachar :	yi·sa·sh·khar		
Tola	to·w·la	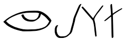	
Puah	u·phu·ah		
Jashub	ya·shīv	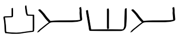	
and Shimron —	ve·shim·ro·wn		
four [in all]	ar·ba·ah	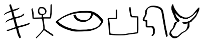	
The sons	u·ve·ne		1 Chronicles 7:2
of Tola :	to·w·la	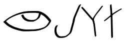	
Uzzi	uz·zee		
Rephaiah	u·re·pha·yah		
Jeriel	vee·ree·el	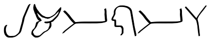	
Jahmai	ve·yach·may	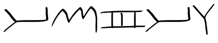	
Ibsam	ve·yiv·sam	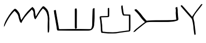	
and Shemuel	u·she·mu·el		
the heads	ra·sheem		
	le·vet	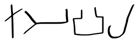	
of their families	a·vo·w·tam		
descendants of Tola	le·to·w·la		
as mighty men	gib·bo·w·re		
of valor	cha·yil	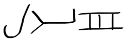	

in their genealogies	le·to·le·do·w·tam	𐤋𐤕𐤋𐤃𐤅𐤕𐤌	
were numbered	mis·pa·ram	𐤌𐤎𐤐𐤓𐤌	
In the days	bee·me	𐤁𐤉𐤌𐤉	
of David	da·veed	𐤃𐤅𐤉𐤃	
22600	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
	ve·shesh	𐤅𐤔𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕𐤎	
The son	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 7:3
of Uzzi :	uz·zee	𐤏𐤆𐤉	
Izrahiah	yiz·rach·yah	𐤉𐤆𐤓𐤇𐤉𐤄	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	
of Izrahiah :	yiz·rach·yah	𐤉𐤆𐤓𐤇𐤉𐤄	
Michael	mee·kha·el	𐤌𐤉𐤊𐤀𐤋	
Obadiah	ve·o·vad·yah	𐤅𐤏𐤁𐤃𐤉𐤄	
Joel	ve·yo·w·el	𐤅𐤉𐤅𐤀𐤋	
and Isshiah	yish·shee·yah	𐤉𐤔𐤉𐤄	
five	cha·mish·shah	𐤇𐤌𐤔𐤄	
[of them were] chiefs	ra·sheem	𐤓𐤀𐤔𐤉𐤌	
All	kul·lam	𐤊𐤋𐤌	
In addition to them	va·a·le·hem	𐤅𐤏𐤋𐤉𐤄𐤌	1 Chronicles 7:4
according to their genealogy	le·to·le·do·w·tam	𐤋𐤕𐤋𐤃𐤅𐤕𐤌	
	le·vet	𐤋𐤁𐤉𐤕	
	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌	
	ge·du·de	𐤂𐤃𐤅𐤃𐤉	
troops	tse·va	𐤑𐤁𐤀	

for battle	mil·cha·mah	
they had 36,000	she·lo·sheem	
	ve·shish·shah	
	a·leph	
for	kee	
they had many	hir·bu	
wives	na·sheem	
and children	u·va·neem	
Their kinsmen	va·a·che·hem	1 Chronicles 7:5
belonging to all	le·khol	
the families	mish·pe·cho·wt	
of Issachar	yi·sa·sh·khar	
of valor	gib·bo·w·re	
[who were] mighty men	cha·ya·leem	
87,000 {}	she·mo·w·neem	
	ve·shiv·ah	
	e·leph	
as listed in their genealogies	hit·yach·sam	
totaled	lak·kol	
[sons] of Benjamin :	bin·ya·min	1 Chronicles 7:6
Bela	be·la	
Becher	va·ve·kher	
and Jediael	vee·dee·a·el	
The three	she·lo·shah	
The sons	u·ve·ne	1 Chronicles 7:7
of Bela :	ve·la	
Ezbon	ets·bo·wn	

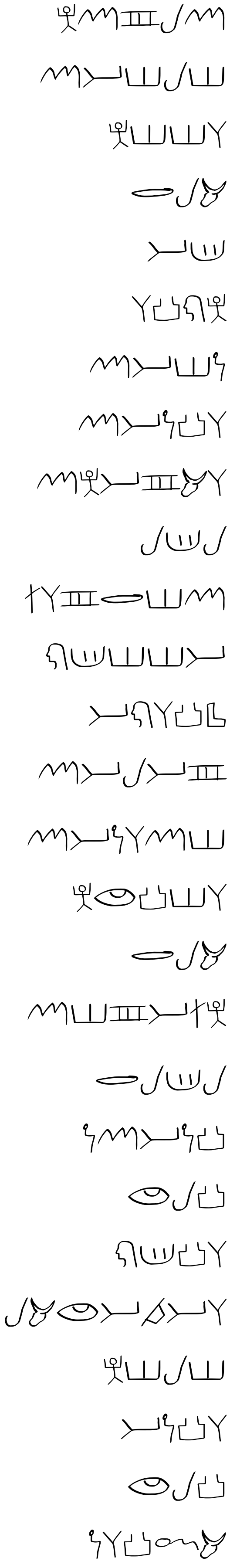

Uzzi	ve·uz·zee	𐤅𐤏𐤆𐤉	
Uzziel	ve·uz·zee·el	𐤅𐤏𐤆𐤉𐤀𐤋	
Jerimoth	vee·ree·mo·wt	𐤅𐤉𐤓𐤉𐤌𐤅𐤕	
and Iri	ve·ee·ree	𐤅𐤏𐤉𐤓𐤉	
five [in all]	cha·mish·shah	𐤇𐤌𐤔𐤄	
heads	ra·she	𐤓𐤀𐤔𐤉	
—	bet	𐤁𐤉𐤕	
of their families	a·vo·wt	𐤀𐤁𐤅𐤕	
mighty men	gib·bo·w·re	𐤂𐤁𐤅𐤓𐤉	
of valor	cha·ya·leem	𐤇𐤉𐤋𐤉𐤌	
listed in their genealogies	ve·hit·yach·sam	𐤅𐤄𐤕𐤉𐤇𐤔𐤌	
There were 22,034	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
	u·she·lo·sheem	𐤅𐤔𐤋𐤔𐤉𐤌	
	ve·ar·ba·ah	𐤅𐤀𐤓𐤁𐤏𐤄׃	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 7:8
of Becher :	ve·kher	𐤁𐤊𐤓	
Zemirah	ze·mee·rah	𐤆𐤌𐤉𐤓𐤄	
Joash	ve·yo·w·ash	𐤅𐤉𐤅𐤏𐤔	
Eliezer	ve·e·lee·e·zer	𐤅𐤀𐤋𐤉𐤏𐤆𐤓	
Elioenai	ve·el·yo·w·e·nay	𐤅𐤀𐤋𐤉𐤅𐤏𐤉𐤍𐤉	
Omri	ve·a·me·ree	𐤅𐤏𐤌𐤓𐤉	
Jeremoth	vee·re·mo·wt	𐤅𐤉𐤓𐤌𐤅𐤕	
Abijah	va·a·vee·yah	𐤅𐤀𐤁𐤉𐤄	
Anathoth	va·a·na·to·wt	𐤅𐤏𐤍𐤕𐤅𐤕	
and Alemeth	ve·a·la·met	𐤅𐤏𐤋𐤌𐤕	

all	kal	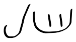	
these	el·leh	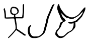	
sons	be·ne	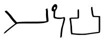	
were Becher’s	va·kher	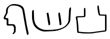	
were recorded	ve·hit·yach·sam	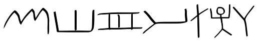	1 Chronicles 7:9
Their genealogies	le·to·le·do·w·tam	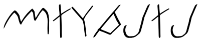	
according to the heads	ra·she	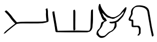	
—	bet	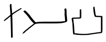	
of their families	a·vo·w·tam	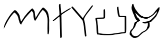	
mighty men	gib·bo·w·re	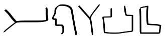	
of valor	cha·yil	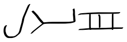	
20200	es·reem	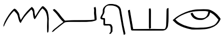	
	e·leph	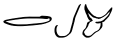	
	u·ma·ta·yim	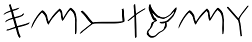	
The son	u·ve·ne	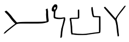	1 Chronicles 7:10
of Jediael :	ye·dee·a·el	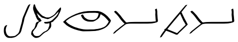	
Bilhan	bil·han	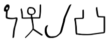	
The sons	u·ve·ne	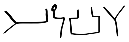	
of Bilhan :	vil·han	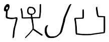	
Jeush	ye·ʿīsh	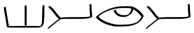	
Benjamin	u·vin·ya·min	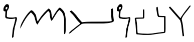	
Ehud	ve·e·hud	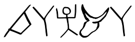	
Chenaanah	u·khe·na·a·nah	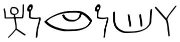	
Zethan	ve·ze·tan	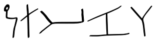	
Tarshish	ve·tar·sheesh	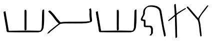	
and Ahishahar	va·a·chee·sha·char	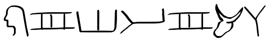	
All	kal	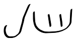	1 Chronicles 7:11

these	el·leh	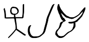	
sons	be·ne	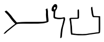	
of Jediael	ye·dee·a·el	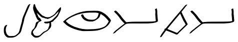	
[were] heads	le·ra·she		
of their families	ha·a·vo·wt		
mighty men	gib·bo·w·re		
of valor	cha·ya·leem	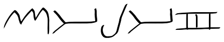	
there were 17,200	shiv·ah	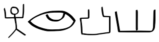	
	a·sar		
	e·leph	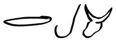	
	u·ma·ta·yim		
fit	yo·tse·e		
for battle	tsa·va	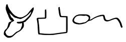	
	lam·mil·cha·mah	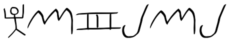	
The Shuppites	ve·shup·pim		1 Chronicles 7:12
and Huppites	ve·chup·pim	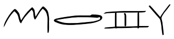	
were descendants	be·ne	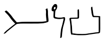	
of Ir	eer	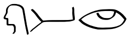	
and the Hushites	chu·shim		
were descendants	be·ne	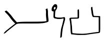	
of Aher	a·cher	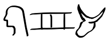	
The sons	be·ne	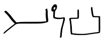	1 Chronicles 7:13
of Naphtali :	naph·ta·lee		
Jahziel	ya·cha·tsee·el		
Guni	ve·gu·nee		
Jezer	ve·ye·tser		
and Shallum —	ve·shal·lum	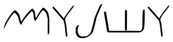	

the descendants	be·ne	
of Bilhah	vil·hah	
The descendants	be·ne	1 Chronicles 7:14
of Manasseh :	me·nash·sheh	
Asriel	as·ree·el	
-	a·sher	
-	ya·la·dah	
concubine	pee·lag·sho	
Through his Aramean	ha·a·ram·mee·yah	
	ya·le·dah	
-	et	
as well as Machir	ma·kheer	
the father	a·vee	
of Gilead	gil·ad	
Machir	u·ma·kheer	1 Chronicles 7:15
took	la·qach	
a wife	ish·shah	
from among the Huppites	le·chup·peem	
and Shuppites	u·le·shup·peem	
The name	ve·shem	
of his sister	a·cho·to	
was Maacah	ma·a·khah	
descendant was named	ve·shem	
Another	hash·she·nee	
Zelophehad	tse·la·phe·chad	
who had	vat·tih·ye·nah	

	lits·la·phe·chad	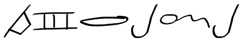	
only daughters	ba·no·wt		
gave birth to	vat·te·led		1 Chronicles 7:16
Maacah	ma·a·khah		
wife	e·shet	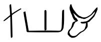	
Machir’s	ma·kheer		
a son	ben		
and she named him	vat·tiq·ra	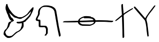	
	she·mo		
Peresh	pe·resh		
was named	ve·shem		
His brother	a·chee	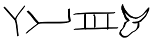	
Sheresh	sha·resh	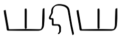	
and his sons	u·va·naw	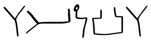	
were Ulam	u·lam	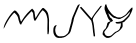	
and Rekem	va·ra·qem	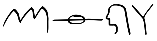	
The son	u·ve·ne		1 Chronicles 7:17
of Ulam :	u·lam	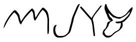	
Bedan	be·dan	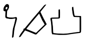	
These	el·leh	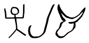	
were the sons	be·ne	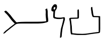	
of Gilead	gil·ad		
son	ben		
of Machir	ma·kheer		
the son	ben		
of Manasseh	me·nash·sheh	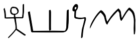	
His sister	va·a·cho·to	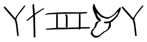	1 Chronicles 7:18

Hammolecheth	ham·mo·le·khet		
gave birth to	ya·le·dah	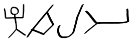	
-	et		
Ishhod	ee·she·ho·wd		
-	ve·et		
Abiezer	a·vee·e·zer	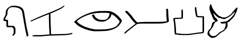	
-	ve·et		
and Mahlah	mach·lah	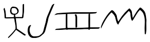	
And these were	vay·yih·yu		1 Chronicles 7:19
the sons	be·ne	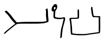	
of Shemida :	she·mee·da	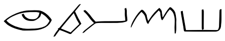	
Ahian	ach·yan	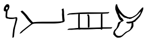	
Shechem	va·she·khem		
Likhi	ve·liq·chee	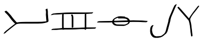	
and Aniam	va·a·nee·am		
The descendants	u·ve·ne		1 Chronicles 7:20
of Ephraim :	eph·ra·yim		
Shuthelah	shu·ta·lach		
Bered	u·ve·red	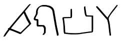	
his son	be·no	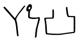	
Tahath	ve·ta·chat		
his son	be·no	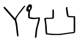	
Eleadah	ve·el·a·dah		
his son	ve·no	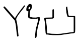	
Tahath	ve·ta·chat	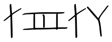	
his son	be·no	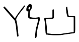	
Zabad	ve·za·vad		1 Chronicles 7:21

his son	be·no	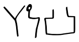	
and Shuthelah	ve·shu·te·lach		
his son	be·no	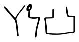	
Ezer	ve·e·zer		
and Elead	ve·el·ad		
were killed	va·ha·ra·gum		
by the natives	an·she		
of Gath	gat		
	han·no·w·la·deem	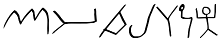	
	ba·a·rets		
because	kee	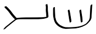	
they went down	ya·re·du	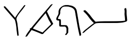	
to steal	la·qa·chat	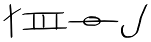	
	et		
their livestock	miq·ne·hem		
mourned	vay·yit·ab·bel		1 Chronicles 7:22
Ephraim	eph·ra·yim		
Their father	a·vee·hem	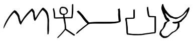	
days	ya·meem	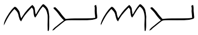	
for many	rab·beem	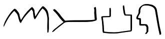	
came	vay·ya·vo·u	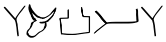	
and his relatives	e·chaw	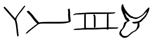	
to comfort him	le·na·cha·mo	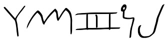	
And again he slept with	vay·ya·vo	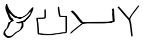	1 Chronicles 7:23
	el		
his wife	ish·to		
and she conceived	vat·ta·har		

and gave birth to	vat·te·led	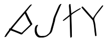	
a son	ben		
So he named	vay·yiq·ra	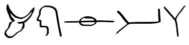	
-	et		
him	she·mo		
Beriah	be·ree·ah	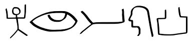	
because	kee	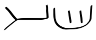	
tragedy	ve·ra·ah		
had come	ha·ye·tah	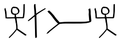	
upon his house	be·ve·to	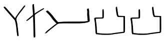	
His daughter	u·vit·to		1 Chronicles 7:24
was Sheerah	she·e·rah		
who built	vat·ti·ven		
-	et		
	bet	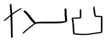	
Beth-horon	cho·w·ro·wn		
Lower	hat·tach·to·wn	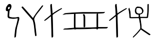	
-	ve·et		
and Upper	ha·el·yo·wn	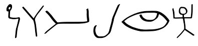	
as well as	ve·et		
	uz·zen		
Uzzen-sheerah	she·e·rah		
Additionally, Rephah	ve·re·phach		1 Chronicles 7:25
[was] his son	be·no		
Resheph [his son]	ve·re·sheph		
Telah	ve·te·lach	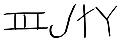	
his son	be·no		

Tahan	ve·ta·chan		
his son	be·no	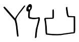	
Ladan	la·dan		1 Chronicles 7:26
his son	be·no	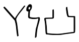	
Ammihud	am·mee·hud	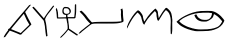	
his son	be·no	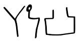	
Elishama	e·lee·sha·ma		
his son	be·no	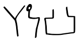	
Nun	no·wn	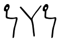	1 Chronicles 7:27
his son	be·no	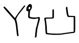	
and Joshua	ye·ho·wo·shu·a		
his son	be·no	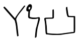	
Their holdings	va·a·chuz·za·tam	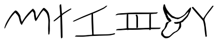	1 Chronicles 7:28
and settlements	u·mo·she·vo·w·tam		
included	bet	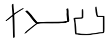	
Bethel	el		
and its villages	u·ve·no·te·ha	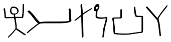	
to the east	ve·lam·miz·rach	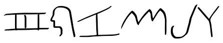	
Naaran	na·a·ran		
to the west	ve·lam·ma·a·rav		
Gezer	ge·zer		
and its villages	u·ve·no·te·ha	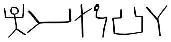	
and Shechem	u·she·khem		
and its villages	u·ve·no·te·ha	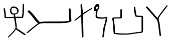	
as far as	ad		
Ayyah	ay·yah	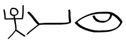	
and its villages	u·ve·no·te·ha	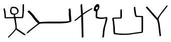	

And along	ve·al		1 Chronicles 7:29
the borders	ye·de	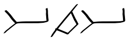	
	ve·ne	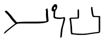	
of Manasseh	me·nash·sheh	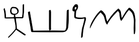	
[were]	bet	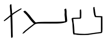	
Beth-shean	she·an		
-	u·ve·no·te·ha	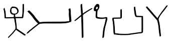	
Taanach	ta·nakh		
-	u·ve·no·te·ha	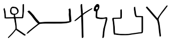	
Megiddo	me·gid·do		
-	u·ve·no·w·te·ha		
and Dor	do·wr		
together with their villages	u·ve·no·w·te·ha		
in these towns	be·el·leh		
lived	ya·she·vu	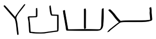	
The descendants	be·ne	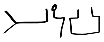	
of Joseph	yo·w·seph		
son	ben		
of Israel	yis·ra·el		
The children	be·ne	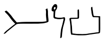	1 Chronicles 7:30
of Asher :	a·sher		
Imnah	yim·nah		
Ishvah	ve·yish·vah		
Ishvi	ve·yish·vee		
Beriah	u·ve·ree·ah	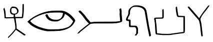	
Serah	ve·se·rach		
and their sister	a·cho·w·tam		

The sons	u·ve·ne	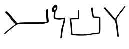	1 Chronicles 7:31
of Beriah :	ve·ree·ah	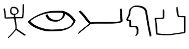	
Heber	che·ver	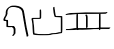	
as well as Malchiel	u·mal·kee·el	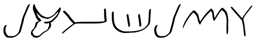	
who	hu	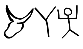	
was the father of	a·vee	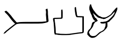	
Birzaith	vir·zot	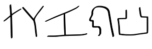	
Heber	ve·che·ver	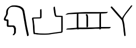	1 Chronicles 7:32
was the father of	ho·w·leed	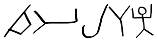	
-	et	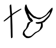	
Japhlet	yaph·let	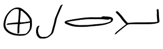	
-	ve·et	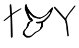	
Shomer	sho·w·mer	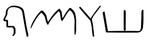	
-	ve·et	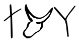	
and Hotham	cho·w·tam	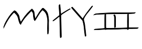	
and	ve·et	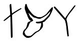	
Shua	shu·a	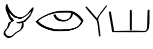	
of their sister	a·cho·w·tam	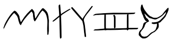	
The sons	u·ve·ne	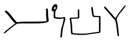	1 Chronicles 7:33
of Japhlet :	yaph·let	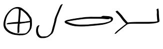	
Pasach	pa·sakh	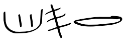	
Bimhal	u·vim·hal	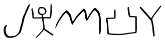	
and Ashvath	ve·ash·vat	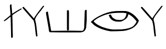	
These	el·leh	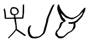	
sons	be·ne	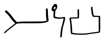	
were Japhlet’s	yaph·let	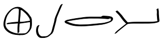	
The sons	u·ve·ne	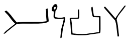	1 Chronicles 7:34

of Shemer :	sha·mer		
Ahi	a·chee	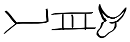	
Rohgah	ve·ro·ha·gah		
Hubbah	yach·bah	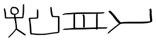	
and Aram	va·a·ram		
The sons	u·ven		1 Chronicles 7:35
Helem :	he·lem	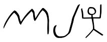	
of his brother	a·chee	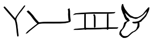	
Zophah	tso·w·phach	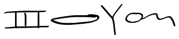	
Imna	ve·yim·na		
Shelesh	ve·she·lesh		
and Amal	ve·a·mal		
The sons	be·ne	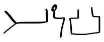	1 Chronicles 7:36
of Zophah :	tso·w·phach	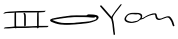	
Suah	su·ach		
Harnepher	ve·char·ne·pher		
Shual	ve·shu·al		
Beri	u·ve·ree		
Imrah	ve·yim·rah	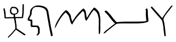	
Bezer	be·tser		1 Chronicles 7:37
Hod	va·ho·wd	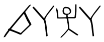	
Shamma	ve·sham·ma		
Shilshah	ve·shil·shah	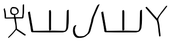	
Ithran	ve·yit·ran	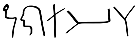	
and Beera	u·ve·e·ra		
The sons	u·ve·ne		1 Chronicles 7:38
of Jether :	ye·ter	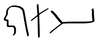	

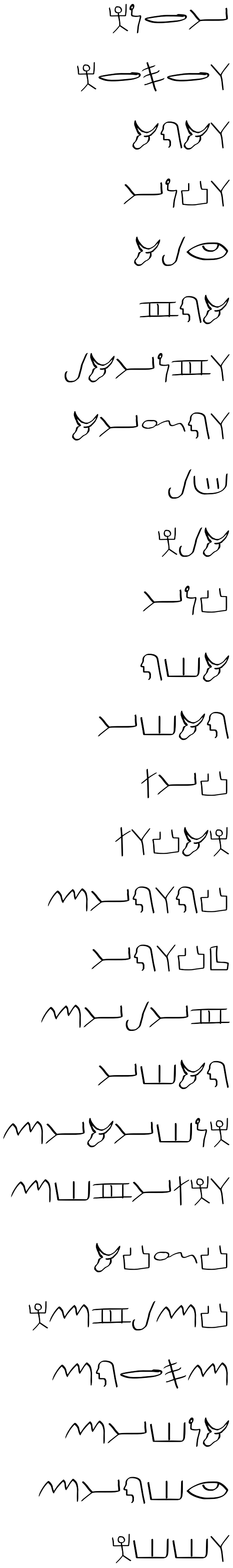

Jephunneh	ye·phun·neh	
Pispa	u·phis·pah	
and Ara	va·ra	
The sons	u·ve·ne	1 Chronicles 7:39
of Ulla :	ul·la	
Arah	a·rach	
Hanniel	ve·chan·nee·el	
and Rizia	ve·rits·ya	
All	kal	1 Chronicles 7:40
these	el·leh	
[were] the descendants	ve·ne	
of Asher —	a·sher	
heads	ra·she	
	vet	
of their families	ha·a·vo·wt	
choice	be·ru·reem	
[and] mighty men	gib·bo·w·re	
of valor	cha·ya·leem	
and chiefs	ra·she	
among the leaders	han·ne·see·eem	
recorded in their genealogies	ve·hit·yach·sam	
-	bats·tsa·va	
fit for battle	bam·mil·cha·mah	
The number	mis·pa·ram	
of men	a·na·sheem	
was 26,000	es·reem	
	ve·shish·shah	

	a·leph	
Benjamin	u·vin·ya·min	1 Chronicles 8:1
was the father of	ho·w·leed	
-	et	
Bela	be·la	
his firstborn	be·kho·ro	
Ashbel	ash·bel	
was the second born	hash·she·nee	
Aharah	ve·ach·rach	
the third	hash·she·lee·shee	
Nohah	no·w·chah	1 Chronicles 8:2
the fourth	ha·re·vee·ee	
and Rapha	ve·ra·pha	
the fifth	ha·cha·mee·shee	
-	vay·yih·yu	1 Chronicles 8:3
The sons	va·neem	
of Bela :	le·va·la	
Addar	ad·dar	
Gera	ve·ge·ra	
Abihud	va·a·vee·hud	
Abishua	va·a·vee·shu·a	1 Chronicles 8:4
Naaman	ve·na·a·man	
Ahoah	va·a·cho·w·ach	
Gera	ve·ge·ra	1 Chronicles 8:5
Shephuphan	u·she·phu·phan	
and Huram	ve·chu·ram	
These [were]	ve·el·leh	1 Chronicles 8:6

the descendants	be·ne	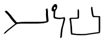	
of Ehud	e·chud	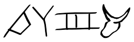	
	el·leh	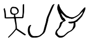	
who	hem	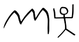	
were the heads	ra·she	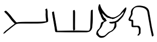	
of the families	a·vo·wt		
living	le·yo·wo·she·ve		
in Geba	ge·va		
and were exiled	vay·yag·lum		
to	el		
Manahath :	ma·na·chat	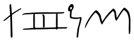	
Naaman	ve·na·a·man		1 Chronicles 8:7
Ahijah	va·a·chee·yah	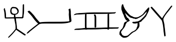	
and Gera	ve·ge·ra		
who	hu		
carried them into exile	heg·lam	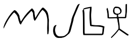	
and who was the father	ve·ho·w·leed	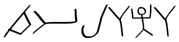	
-	et		
of Uzza	uz·za		
-	ve·et		
and Ahihud	a·chee·chud	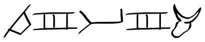	
Shaharaim	ve·sha·cha·ra·yim		1 Chronicles 8:8
had sons	ho·w·leed	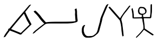	
in the country	bis·deh	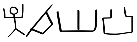	
of Moab	mo·w·av		
after	min		
he had divorced	shil·cho	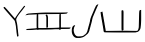	

-	o·tam	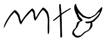	
Hushim	chu·sheem	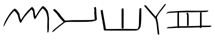	
-	ve·et	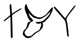	
and Baara	ba·a·ra	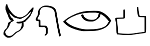	
his wives	na·shaw	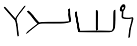	
-	vay·yo·w·led	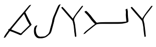	1 Chronicles 8:9
His sons by	min	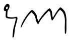	
Hodesh :	cho·desh	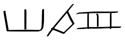	
his wife	ish·to	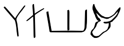	
-	et	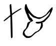	
Jobab	yo·w·vav	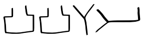	
-	ve·et	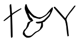	
Zibia	tsiv·ya	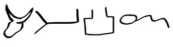	
-	ve·et	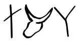	
Mesha	me·sha	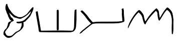	
-	ve·et	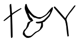	
Malcam	mal·kam	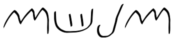	
-	ve·et	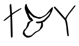	1 Chronicles 8:10
Jeuz	ye·uts	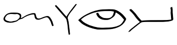	
-	ve·et	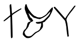	
Sachia	sa·khe·yah	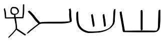	
-	ve·et	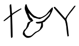	
and Mirmah	mir·mah	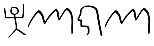	
These	el·leh	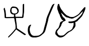	
were his sons	va·naw	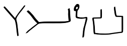	
heads	ra·she	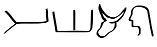	
of families	a·vo·wt	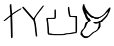	

by Hushim :	u·me·chu·sheem	ומחשים	1 Chronicles 8:11
He also had sons	ho·w·leed	הוליד	
-	et	את	
Abitub	a·vee·tuv	אביטוב	
-	ve·et	ואת	
and Elpaal	el·pa·al	אלפעל	
The sons	u·ve·ne	ובני	1 Chronicles 8:12
of Elpaal :	el·pa·al	אלפעל	
Eber	e·ver	עבר	
Misham	u·mish·am	ומשעם	
Shemed	va·sha·med	ושמד	
(who	hu	הוא	
built	ba·nah	בנה	
-	et	את	
Ono	o·w·no	אונו	
-	ve·et	ואת	
and Lod	lod	לד	
with its villages),	u·ve·no·te·ha	ובנתיה	
and Beriah	u·ve·ri·ah	ובריעה	1 Chronicles 8:13
and Shema	va·she·ma	ושמע	
(who	hem·mah	המה	
were the heads	ra·she	ראשי	
of families	ha·a·vo·wt	האבות	
of the inhabitants	le·yo·wo·she·ve	ליושבי	
of Aijalon	ay·ya·lo·wn	אילון	
and who	hem·mah	המה	
drove out	hiv·ree·chu	הבריחו	

-	et		
the inhabitants	yo·wo·she·ve	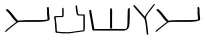	
of Gath)	gat		
Ahio	ve·ach·yo	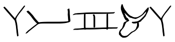	1 Chronicles 8:14
Shashak	sha·shaq		
Jeremoth	vee·re·mo·wt		
Zebadiah	u·ze·vad·yah	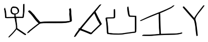	1 Chronicles 8:15
Arad	va·a·rad		
Eder	va·a·der		
Michael	u·mee·kha·el	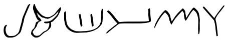	1 Chronicles 8:16
Ishpah	ve·yish·pah		
and Joha	ve·yo·w·cha		
[were] the sons	be·ne	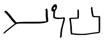	
of Beriah	ve·ree·ah	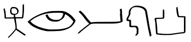	
Zebadiah	u·ze·vad·yah	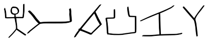	1 Chronicles 8:17
Meshullam	u·me·shul·lam		
Hizki	ve·chiz·qee	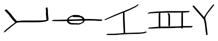	
Heber	va·cha·ver	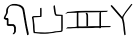	
Ishmerai	ve·yish·me·ray		1 Chronicles 8:18
Izliah	ve·yiz·lee·ah	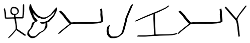	
and Jobab	ve·yo·w·vav	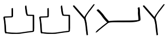	
[were] the sons	be·ne	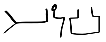	
of Elpaal	el·pa·al		
Jakim	ve·ya·qeem	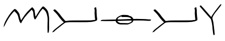	1 Chronicles 8:19
Zichri	ve·zikh·ree		
Zabdi	ve·zav·dee		
Elienai	ve·e·lee·e·nay	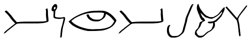	1 Chronicles 8:20

Zillethai	ve·tsil·le·tay	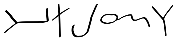	
Eliel	ve·e·lee·el	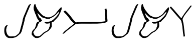	
Adaiah	va·a·da·yah		1 Chronicles 8:21
Beraiah	u·ve·ra·yah		
and Shimrath	ve·shim·rat	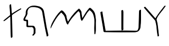	
[were] the sons	be·ne	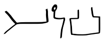	
of Shimei	shim·ee		
Ishpan	ve·yish·pan		1 Chronicles 8:22
Eber	va·e·ver		
Eliel	ve·e·lee·el	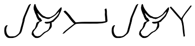	
Abdon	ve·av·do·wn		1 Chronicles 8:23
Zichri	ve·zikh·ree		
Hanan	ve·cha·nan	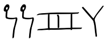	
Hananiah	va·cha·nan·yah	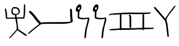	1 Chronicles 8:24
Elam	ve·e·lam	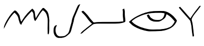	
Anthothijah	ve·an·to·tee·yah		
Iphdeiah	ve·yiph·de·yah	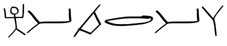	1 Chronicles 8:25
and Penuel	u·phe·nī·ʾēl		
[were] the sons	be·ne	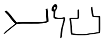	
of Shashak	sha·shaq		
Shamsherai	ve·sham·she·ray	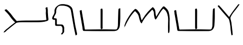	1 Chronicles 8:26
Shehariah	u·she·char·yah	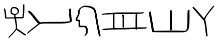	
Athaliah	va·a·tal·yah		
Jaareshiah	ve·ya·a·resh·yah	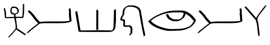	1 Chronicles 8:27
Elijah	ve·e·lee·yah	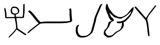	
and Zichri	ve·zikh·ree		
[were] the sons	be·ne	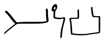	

of Jeroham	ye·ro·cham	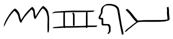	
All these	el·leh	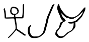	1 Chronicles 8:28
were heads	ra·she	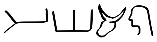	
of families	a·vo·wt		
according to their genealogies	le·to·le·do·w·tam		
the chiefs	ra·sheem		
	el·leh	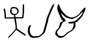	
and they lived	ya·she·vu	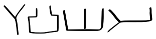	
in Jerusalem	vee·ru·sha·lim		
of Gibeon	u·ve·giv·o·wn		1 Chronicles 8:29
lived	ya·she·vu	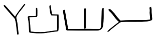	
[Jeiel] the father	a·vee	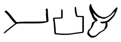	
in Gibeon	giv·o·wn		
name	ve·shem		
His wife’s	ish·to		
was Maacah	ma·a·khah		
son	u·ve·no		1 Chronicles 8:30
was his firstborn	hab·be·kho·wr		
and Abdon	av·do·wn		
then Zur	ve·tsur		
Kish	ve·qeesh	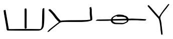	
Baal	u·va·al		
Nadab	ve·na·dav	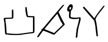	
Gedor	u·ge·do·wr		1 Chronicles 8:31
Ahio	ve·ach·yo	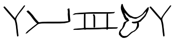	
Zecher	va·za·kher	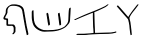	
and Mikloth	u·miq·lo·wt	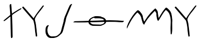	1 Chronicles 8:32

who was the father of	ho·w·leed	הוליד	
-	et	את	
Shimeah	shim·ah	שמאה	
also	ve·aph	ואף	
These	hem·mah	המה	
alongside	ne·ged	נגד	
their relatives	a·che·hem	אחיהם	
lived	ya·she·vu	ישבו	
in Jerusalem	vee·ru·sha·lim	בירושלם	
-	im	עם	
-	a·che·hem	אחיהם ס	
Ner	ve·ner	ונר	1 Chronicles 8:33
was the father of	ho·w·leed	הוליד	
-	et	את	
Kish	qeesh	קיש	
Kish	ve·qeesh	וקיש	
was the father of	ho·w·leed	הוליד	
-	et	את	
Saul	sha·ul	שאול	
and Saul	ve·sha·ul	ושאול	
was the father of	ho·w·leed	הוליד	
-	et	את	
Jonathan	ye·ho·w·na·tan	יהונתן	
-	ve·et	ואת	
	mal·kee	מלכי	
Malchishua	shu·a	שוע	
-	ve·et	ואת	

Abinadab	a·vee·na·dav	𐤀𐤁𐤉𐤍𐤃𐤁	
-	ve·et	𐤅𐤀𐤕	
and Esh-baal	esh·ba·al	𐤀𐤔𐤁𐤏𐤋	
The son	u·ven	𐤅𐤁𐤍	1 Chronicles 8:34
of Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
:	me·reev	𐤌𐤓𐤉𐤁	
Merib-baal	ba·al	𐤁𐤏𐤋	
	u·me·reev	𐤅𐤌𐤓𐤉𐤁	
and Merib-baal	ba·al	𐤁𐤏𐤋	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Micah	mee·khah	𐤌𐤉𐤊𐤄𐤎	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 8:35
of Micah :	mee·khah	𐤌𐤉𐤊𐤄	
Pithon	pee·to·wn	𐤐𐤉𐤕𐤅𐤍	
Melech	va·me·lekh	𐤅𐤌𐤋𐤊	
Tarea	ve·ta·re·a	𐤅𐤕𐤀𐤓𐤏	
and Ahaz	ve·a·chaz	𐤅𐤀𐤇𐤆	
Ahaz	ve·a·chaz	𐤅𐤀𐤇𐤆	1 Chronicles 8:36
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Jehoaddah	ye·ho·w·ad·dah	𐤉𐤄𐤅𐤏𐤃𐤄	
Jehoaddah	vee·ho·w·ad·dah	𐤅𐤉𐤄𐤅𐤏𐤃𐤄	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Alemeth	a·le·met	𐤏𐤋𐤌𐤕	
-	ve·et	𐤅𐤀𐤕	

Azmaveth	az·ma·vet		
-	ve·et		
and Zimri	zim·ree		
and Zimri	ve·zim·ree		
was the father of	ho·w·leed	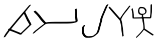	
-	et		
Moza	mo·w·tsa		
Moza	u·mo·w·tsa		1 Chronicles 8:37
was the father of	ho·w·leed	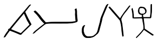	
-	et		
Binea	bin·a		
Raphah	ra·phah		
[was] his son	ve·no	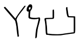	
Eleasah	el·a·sah		
his son	ve·no	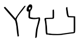	
[and] Azel	a·tsel		
his son	be·no	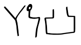	
Azel	u·le·a·tsel		1 Chronicles 8:38
had six	shish·shah	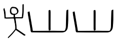	
sons	va·neem	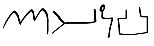	
and these	ve·el·leh		
were their names :	she·mo·w·tam		
Azrikam	az·ree·qam	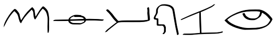	
Bocheru	bo·khe·ru		
Ishmael	ve·yish·ma·el		
Sheariah	u·she·ar·yah		
Obadiah	ve·o·vad·yah		

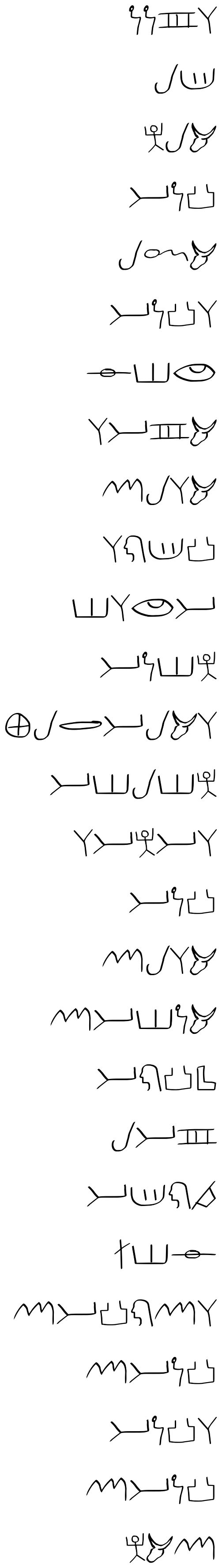

and Hanan	ve·cha·nan	
All	kal	
these	el·leh	
[were] the sons	be·ne	
of Azel	a·tsal	
The sons	u·ve·ne	1 Chronicles 8:39
Eshek :	e·sheq	
of his brother	a·chee	
Ulam	u·lam	
was his firstborn	be·kho·ro	
Jeush	ye·ush	
second	hash·she·nee	
and Eliphelet	ve·e·lee·phe·let	
third	hash·she·li·shee	
were	vay·yih·yu	1 Chronicles 8:40
The sons	ve·ne	
of Ulam	u·lam	
men	a·na·sheem	
mighty	gib·bo·re	
of valor	cha·yil	
archers	do·re·khe	
	qe·shet	
and they had many	u·mar·beem	
sons	ba·neem	
and grandsons	u·ve·ne	
—	va·neem	
150 [in all]	me·ah	

	va·cha·mish·sheem	וחמשים	
All	kal	כל	
these	el·leh	אלה	
[were] the descendants	mib·be·ne	מבני	
of Benjamin	vin·ya·min	בנימן פ	
So all	ve·khal	וכל	1 Chronicles 9:1
Israel	yis·ra·el	ישראל	
was recorded in the genealogies	hit·yach·su	התיחשו	
	ve·hin·nam	והנם	
written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Kings	mal·khe	מלכי	
of Israel	yis·ra·el	ישראל	
But Judah	vee·hu·dah	ויהודה	
was exiled	ha·ge·lu	הגלו	
to Babylon	le·va·vel	לבבל	
because of their unfaithfulness	be·ma·a·lam	במעלם ס	
to resettle	ve·hay·yo·wo·she·veem	והיושבים	1 Chronicles 9:2
Now the first	ha·ri·sho·neem	הראשנים	
-	a·sher	אשר	
their own property	ba·a·chuz·za·tam	באחזתם	
in their cities	be·a·re·hem	בעריהם	
were Israelites	yis·ra·el	ישראל	
priests	hak·ko·ha·neem	הכהנים	
Levites	hal·vee·yim	הלוים	

and temple servants	ve·han·ne·tee·neem	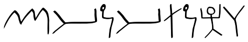	
in Jerusalem :	u·vee·ru·sha·lim		1 Chronicles 9:3
who lived	ya·she·vu	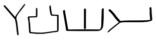	
These were some	min		
of the descendants	be·ne	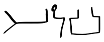	
of Judah	ye·hu·dah	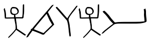	
	u·min		
	be·ne	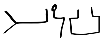	
Benjamin	vin·ya·min	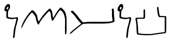	
	u·min		
	be·ne	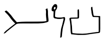	
Ephraim	eph·ra·yim		
and Manasseh	u·me·nash·sheh	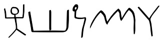	
Uthai	u·tay		1 Chronicles 9:4
son	ben		
of Ammihud	am·mee·hud	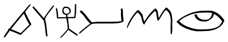	
the son	ben		
of Omri	a·me·ree		
the son	ben		
of Imri	im·ree	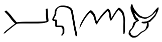	
the son	ben		
	ba·nī·min	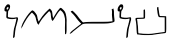	
of Bani	be·ne	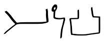	
of Perez	phe·rets	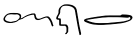	
a descendant	ben		
son of Judah	ye·hu·dah	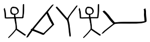	
From	u·min		1 Chronicles 9:5

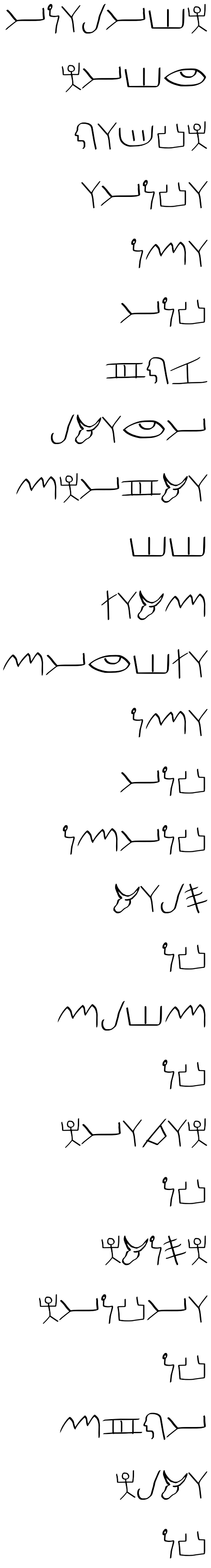

the Shilonites :	hash·shee·lo·w·nee	
Asaiah	a·sa·yah	
the firstborn	hab·be·kho·wr	
and his sons	u·va·naw	
From	u·min	1 Chronicles 9:6
	be·ne	
the Zerahites :	ze·rach	
Jeuel	ye·u·el	
relatives	va·a·che·hem	
and 690	shesh	
	me·o·wt	
	ve·tish·eem	
From	u·min	1 Chronicles 9:7
the Benjamites	be·ne	
:	bin·ya·min	
Sallu	sal·lu	
son	ben	
of Meshullam	me·shul·lam	
the son	ben	
of Hodaviah	ho·w·daw·yah	
the son	ben	
of Hassenuah	has·se·nu·ah	
Ibneiah	ve·yiv·ne·yah	1 Chronicles 9:8
son	ben	
of Jeroham	ye·ro·cham	
Elah	ve·e·lah	
son	ben	

of Uzzi	uz·zee	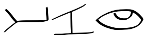	
the son	ben	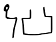	
of Michri	mikh·ree	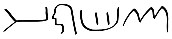	
Meshullam	u·me·shul·lam	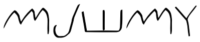	
son	ben	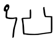	
of Shephatiah	she·phat·yah	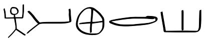	
the son	ben	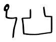	
of Reuel	re·u·el	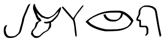	
the son	ben	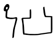	
of Ibnijah	yiv·nee·yah	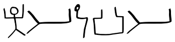	
of their relatives	va·a·che·hem	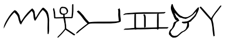	1 Chronicles 9:9
according to their genealogy	le·to·le·do·w·tam	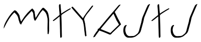	
and 956	te·sha	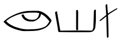	
	me·o·wt	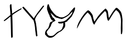	
	va·cha·mish·sheem	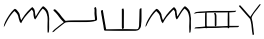	
	ve·shish·shah	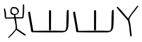	
All	kal	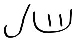	
these	el·leh	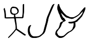	
men	a·na·sheem	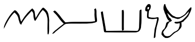	
were heads	ra·she	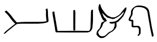	
of their families	a·vo·wt	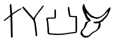	
	le·vet	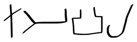	
	a·vo·te·hem	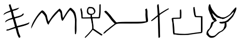	
From	u·min	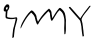	1 Chronicles 9:10
the priests :	hak·ko·ha·neem	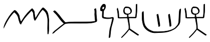	
Jedaiah	ye·da·yah	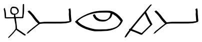	
Jehoiarib	vee·ho·w·ya·reev	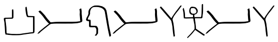	

and Jachin	ve·ya·kheen		
Azariah	va·a·zar·yah		1 Chronicles 9:11
son	ben		
of Hilkiah	chil·qee·yah	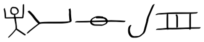	
the son	ben		
of Meshullam	me·shul·lam	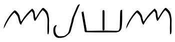	
the son	ben		
of Zadok	tsa·do·wq		
the son	ben		
of Meraioth	me·ra·yo·wt	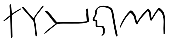	
the son	ben		
of Ahitub	a·chee·tuv	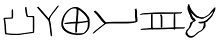	
the chief official	ne·geed	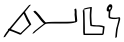	
temple	bet	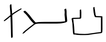	
of God’s	ha·e·lo·heem	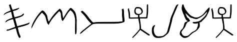	
Adaiah	va·a·da·yah	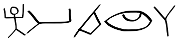	1 Chronicles 9:12
son	ben		
of Jeroham	ye·ro·cham	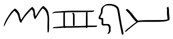	
the son	ben		
of Pashhur	pash·chur		
the son	ben		
of Malchijah	mal·kee·yah		
Maasai	u·ma·say		
son	ben		
of Adiel	a·dee·el	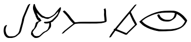	
the son	ben		
of Jahzerah	yach·ze·rah	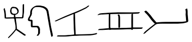	

the son	ben		
of Meshullam	me·shul·lam	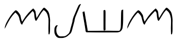	
the son	ben	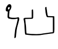	
of Meshillemith	me·shil·le·meet	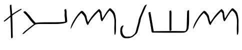	
the son	ben	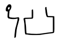	
of Immer	im·mer		
of their relatives	va·a·che·hem	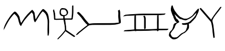	1 Chronicles 9:13
the heads	ra·sheem	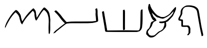	
of their families	le·vet	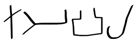	
	a·vo·w·tam		
and 1,760	e·leph	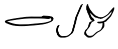	
	u·she·va		
	me·o·wt		
	ve·shish·sheem	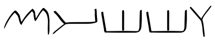	
men	gib·bo·w·re		
able	chel	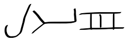	
for the work	me·le·khet		
of the service	a·vo·w·dat		
of the house	bet	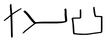	
of God	ha·e·lo·heem		
From	u·min	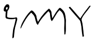	1 Chronicles 9:14
the Levites :	hal·vee·yim	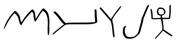	
Shemaiah	she·ma·yah		
son	ben		
of Hasshub	chash·shuv		
the son	ben		
of Azrikam	az·ree·qam	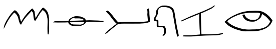	

the son	ben		
of Hashabiah	cha·shav·yah		
	min		
a descendant	be·ne	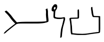	
of Merari	me·ra·ree		
Bakbakkar	u·vaq·baq·qar	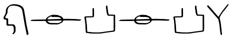	1 Chronicles 9:15
Heresh	che·resh		
Galal	ve·ga·lal	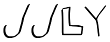	
and Mattaniah	u·mat·tan·yah	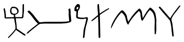	
son	ben		
of Mica	mee·kha	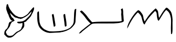	
the son	ben		
of Zichri	zikh·ree		
the son	ben		
of Asaph	a·saph		
Obadiah	ve·o·vad·yah	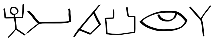	1 Chronicles 9:16
son	ben		
of Shemaiah	she·ma·yah		
the son	ben		
of Galal	ga·lal	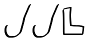	
the son	ben		
of Jeduthun	ye·du·tun		
and Berechiah	u·ve·rekh·yah		
son	ben		
of Asa	a·sa		
the son	ben		
of Elkanah	el·qa·nah	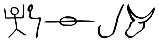	

who lived	hay·yo·wo·shev	היושב	
in the villages	be·chats·re	בחצרי	
of the Netophathites	ne·to·w·pha·tee	נטופתי	
[These were] the gatekeepers :	ve·hash·sho·a·reem	והשערים	1 Chronicles 9:17
Shallum	shal·lum	שלום	
Akkub	ve·aq·quv	ועקוב	
Talmon	ve·tal·mon	וטלמן	
Ahiman	va·a·chee·man	ואחימן	
and their relatives	va·a·chee·hem	ואחיהם	
Shallum	shal·lum	שלום	
was their chief	ha·rosh	הראש	
-	ve·ad	ועד	1 Chronicles 9:18
-	hen·nah	הנה	
Gate	be·sha·ar	בשער	
he was previously stationed at the King's	ham·me·lekh	המלך	
on the east side	miz·ra·chah	מזרחה	
These	hem·mah	המה	
were the gatekeepers	hash·sho·a·reem	השערים	
from the camp	le·ma·cha·no·wt	למחנות	
of the Levites	be·ne	בני	
	le·vee	לוי	
Shallum	ve·shal·lum	ושלום	1 Chronicles 9:19
son	ben	בן	
of Kore	qo·w·re	קורא	
the son	ben	בן	
of Ebiasaph	ev·ya·saph	אביסף	

the son	ben		
of Korah	qo·rach	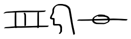	
and his relatives	ve·e·chaw	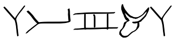	
	le·vet	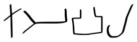	
	a·vee	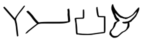	
from the Korahites	haq·qa·re·cheem	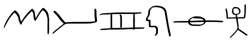	
had been assigned to	al		
	me·le·khet		
	ha·a·vo·w·dah	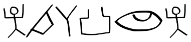	
were assigned to guard	sho·me·re		
the thresholds	has·sip·peem		
of the Tent	la·o·hel		
just as their fathers	va·a·vo·te·hem	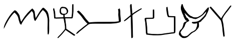	
	al		
to the dwelling	ma·cha·neh	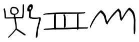	
of the LORD	YHVH		
guard	sho·me·re		
the entrance	ham·ma·vo·w	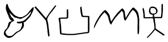	
Phinehas	u·phee·ne·chas	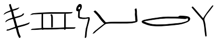	1 Chronicles 9:20
son	ben		
of Eleazar	el·a·zar		
in charge	na·geed	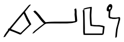	
had been	ha·yah	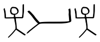	
of [the gatekeepers]	a·le·hem	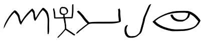	
In earlier times	le·pha·neem	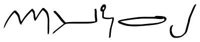	
and the LORD	YHVH		
was with him	im·mo		

Zechariah	ze·khar·yah	זכריה	1 Chronicles 9:21
son	ben	בן	
of Meshelemiah	me·she·lem·yah	משלמיה	
was the gatekeeper	sho·er	שער	
at the entrance	pe·tach	פתח	
to the Tent	le·o·hel	לאהל	
of Meeting	mo·w·ed	מועד	
The number	kul·lam	כלם	1 Chronicles 9:22
of those chosen	hab·be·ru·reem	הברורים	
to be gatekeepers	le·sho·a·reem	לשערים	
at the thresholds	bas·sip·peem	בספים	
was 212	ma·ta·yim	מאתים	
	u·she·nem	ושנים	
	a·sar	עשר	
They	hem·mah	המה	
in their villages	ve·chats·re·hem	בחצריהם	
were registered by genealogy	hit·yach·sam	התיחשם	
them	hem·mah	המה	
had appointed	yis·sad	יסד	
David	da·veed	דויד	
and Samuel	u·she·mu·el	ושמואל	
the seer	ha·ro·eh	הראה	
to their positions of trust	be·e·mu·na·tam	באמונתם	
So they	ve·hem	והם	1 Chronicles 9:23
and their descendants	u·ve·ne·hem	ובניהם	
were assigned to	al	על	

the gates	hash·she·a·reem	השערים	
of the house	le·vet	לבית	
of the LORD —	YHVH	יהוה	
the house	le·vet	לבית	
called the Tent	ha·o·hel	האהל	
guard	le·mish·ma·ro·wt	למשמרות	
on the four	le·ar·ba	לארבע	1 Chronicles 9:24
sides :	ru·cho·wt	רוחות	
were stationed	yih·yu	יהיו	
The gatekeepers	hash·sho·a·reem	השערים	
east	miz·rach	מזרח	
west	yam·mah	ימה	
north	tsa·pho·w·nah	צפונה	
and south	va·neg·bah	ונגבה	
Their relatives	va·a·che·hem	ואחיהם	1 Chronicles 9:25
from their villages	be·chats·re·hem	בחצריהם	
came	la·vo·w	לבוא	
for seven-day periods	le·shiv·at	לשבעת	
	hay·ya·meem	הימים	
at fixed times	me·et	מעת	
	el	אל	
	et	עת	
to serve with	im	עם	
them	el·leh	אלה	
But	kee	כי	1 Chronicles 9:26
	ve·e·mu·nah	באמונה	
who	hem·mah	המה	

the four	ar·ba·at		
chief	gib·bo·re		
gatekeepers	hash·sho·a·reem		
	hem	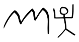	
were Levites	hal·vee·yim	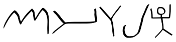	
were	ve·ha·yu	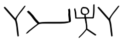	
entrusted with	al		
the rooms	hal·le·sha·kho·wt	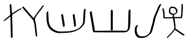	
	ve·al		
and the treasuries	ha·o·tse·ro·wt		
of the house	bet	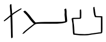	
of God	ha·e·lo·heem		
stationed around	u·se·vee·vo·wt	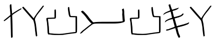	1 Chronicles 9:27
the house	bet	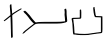	
of God	ha·e·lo·heem		
They would spend the night	ya·lee·nu	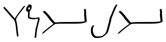	
because	kee	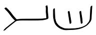	
they	a·le·hem	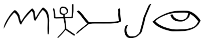	
were responsible for guarding it	mish·me·ret	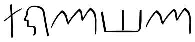	
	ve·hem	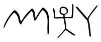	
	al		
and opening it	ham·maph·te·ach		
every morning	ve·lab·bo·qer	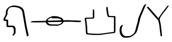	
	lab·bo·qer	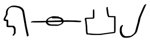	
Some of them	u·me·hem	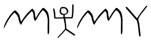	1 Chronicles 9:28
were in charge of	al		
the articles	ke·le	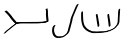	

used in worship	ha·a·vo·w·dah		
to	kee	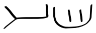	
count them	ve·mis·par		
whenever they were brought in	ye·vee·um	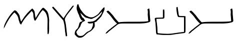	
	u·ve·mis·par		
[or] taken out	yo·w·tsee·um	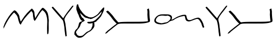	
-	u·me·hem	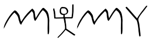	1 Chronicles 9:29
Others were put	me·mun·neem	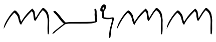	
in charge of	al		
the furnishings	hak·ke·leem	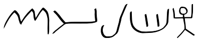	
	ve·al		
and other	kal		
articles	ke·le	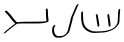	
of the sanctuary	haq·qo·desh	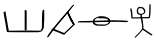	
	ve·al		
as well as the fine flour	has·so·let		
wine	ve·hay·ya·yin	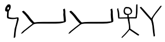	
oil	ve·hash·she·men	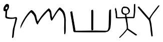	
frankincense	ve·hal·le·vo·w·nah		
and spices	ve·hab·be·sa·meem	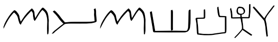	
And [some]	u·min		1 Chronicles 9:30
of the sons	be·ne	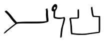	
of the priests	hak·ko·ha·neem	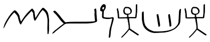	
mixed	ro·qe·che	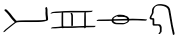	
	ham·mir·qa·chat	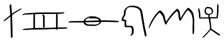	
the spices	lab·be·sa·meem		
named Mattithiah	u·mat·tit·yah		1 Chronicles 9:31

	min		
A Levite	hal·vee·yim	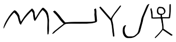	
	hu		
the firstborn son	hab·be·kho·wr	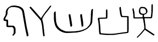	
of Shallum	le·shal·lum		
the Korahite	haq·qa·re·chee		
was entrusted	be·e·mu·nah		
with	al		
baking	ma·a·seh		
the bread	ha·cha·vit·teem		
Some of	u·min		1 Chronicles 9:32
their Kohathite	be·ne	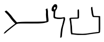	
	haq·qe·ha·tee	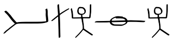	
	min		
brothers	a·che·hem	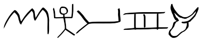	
were responsible for	al		
of the showbread	le·chem	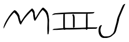	
the rows	ham·ma·a·ra·khet		
preparing	le·ha·kheen		
every Sabbath	shab·bat		
	shab·bat		
Those who were	ve·el·leh		1 Chronicles 9:33
musicians	ham·sho·re·reem		
the heads	ra·she	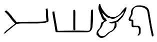	
families	a·vo·wt		
of Levite	lal·vee·yim	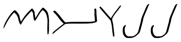	
stayed in the temple chambers	bal·le·sha·khot		

and were exempt	pe·tī·rīm	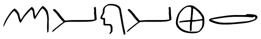	
[from other duties]	kee	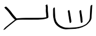	
day	yo·w·mam		
and night	va·lay·lah	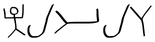	
because they were	a·le·hem	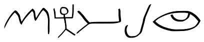	
on duty	bam·me·la·khah		
All these	el·leh	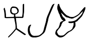	1 Chronicles 9:34
were heads	ra·she	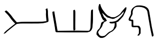	
families	ha·a·vo·wt		
of Levite	lal·vee·yim	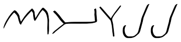	
according to their genealogies	le·to·le·do·w·tam		
chiefs	ra·sheem	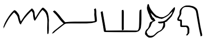	
	el·leh	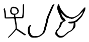	
and they lived	ya·she·vu	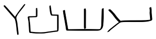	
in Jerusalem	vee·ru·sha·lim		
of Gibeon	u·ve·giv·o·wn		1 Chronicles 9:35
lived	ya·she·vu	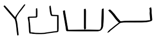	
the father	a·vee	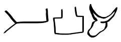	
in Gibeon	giv·o·wn		
Jeiel	ye·ʿu·ʾēl		
name	ve·shem		
His wife’s	ish·to		
was Maacah	ma·a·khah		
son	u·ve·no	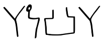	1 Chronicles 9:36
was his firstborn	hab·be·kho·wr		
Abdon	av·do·wn	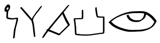	
then Zur	ve·tsur		

Kish	ve·qeesh	וקיש	
Baal	u·va·al	ובעל	
Ner	ve·ner	ונר	
Nadab	ve·na·dav	ונדב	
Gedor	u·ge·do·wr	וגדור	1 Chronicles 9:37
Ahio	ve·ach·yo	ואחיו	
Zechariah	u·ze·khar·yah	וזכריה	
and Mikloth	u·miq·lo·wt	ומקלות	
Mikloth	u·miq·lo·wt	ומקלות	1 Chronicles 9:38
was the father of	ho·w·leed	הוליד	
-	et	את	
Shimeam	shim·am	שמאם	
too	ve·aph	ואף	
They	hem	הם	
alongside	ne·ged	נגד	
their relatives	a·che·hem	אחיהם	
lived	ya·she·vu	ישבו	
in Jerusalem	vee·ru·sha·lim	בירושלם	
-	im	עם	
-	a·che·hem	אחיהם ס	
Ner	ve·ner	ונר	1 Chronicles 9:39
was the father of	ho·w·leed	הוליד	
-	et	את	
Kish	qeesh	קיש	
Kish	ve·qeesh	וקיש	
was the father of	ho·w·leed	הוליד	
-	et	את	

Saul	sha·ul	שאול	
and Saul	ve·sha·ul	ושאול	
was the father of	ho·w·leed	הוליד	
-	et	את	
Jonathan	ye·ho·w·na·tan	יהונתן	
-	ve·et	ואת	
	mal·kee	מלכי	
Malchishua	shu·a	שוע	
-	ve·et	ואת	
Abinadab	a·vee·na·dav	אבינדב	
-	ve·et	ואת	
and Esh-baal	esh·ba·al	אשבעל	
The son	u·ven	ובן	1 Chronicles 9:40
of Jonathan :	ye·ho·w·na·tan	יהונתן	
	me·reev	מריב	
Merib-baal	ba·al	בעל	
	u·me·ree	ומרי	
[who]	va·al	בעל	
was the father of	ho·w·leed	הוליד	
-	et	את	
Micah	mee·khah	מיכה	
The sons	u·ve·ne	ובני	1 Chronicles 9:41
of Micah :	mee·khah	מיכה	
Pithon	pee·to·wn	פיתון	
Melech	va·me·lekh	ומלך	
Tahrea, [and Ahaz]	ve·tach·re·a	ותחרע	
Ahaz	ve·a·chaz	ואחז	1 Chronicles 9:42

was the father of	ho·w·leed	הוליד	
-	et	את	
Jarah	ya·rah	יערה	
Jarah	ve·ya·rah	ויערה	
was the father of	ho·w·leed	הוליד	
-	et	את	
Alemeth	a·le·met	עלמת	
-	ve·et	ואת	
Azmaveth	az·ma·vet	עזמות	
-	ve·et	ואת	
and Zimri	zim·ree	זמרי	
and Zimri	ve·zim·ree	וזמרי	
was the father of	ho·w·leed	הוליד	
-	et	את	
Moza	mo·w·tsa	מוצא	
Moza	u·mo·w·tsa	ומוצא	1 Chronicles 9:43
was the father of	ho·w·leed	הוליד	
-	et	את	
Binea	bin·a	בנעא	
Rephaiah	u·re·pha·yah	ורפיה	
[was] his son	ve·no	בנו	
Elasah	el·a·sah	אלעשה	
his son	ve·no	בנו	
and Azel	a·tsel	אצל	
his son	be·no	בנו	
And Azel	u·le·a·tsel	ולאצל	1 Chronicles 9:44
had six	shish·shah	ששה	

sons	va·neem	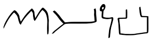	
and these	ve·el·leh		
were their names :	she·mo·w·tam		
Azrikam	az·ree·qam	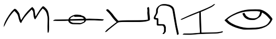	
Bocheru	bo·khe·ru		
Ishmael	ve·yish·ma·el		
Sheariah	u·she·ar·yah		
Obadiah	ve·o·vad·yah	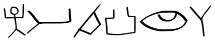	
and Hanan	ve·cha·nan	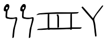	
These [were]	el·leh	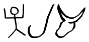	
the sons	be·ne	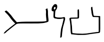	
of Azel	a·tsal		
Now the Philistines	u·phe·lish·teem		1 Chronicles 10:1
fought	nil·cha·mu	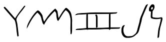	
against Israel	ve·yis·ra·el		
fled	vay·ya·nas	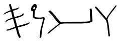	
and the men	eesh	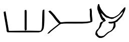	
of Israel	yis·ra·el	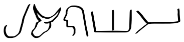	
before	mip·pe·ne		
them	phe·lish·teem		
and [many] fell	vay·yip·pe·lu	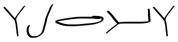	
slain	cha·la·leem	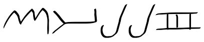	
on Mount	be·har		
Gilboa	gil·bo·a		
followed hard after	vay·yad·be·qu	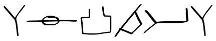	1 Chronicles 10:2
The Philistines	phe·lish·teem		
	a·cha·re	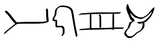	

Saul	sha·ul	שאול	
	ve·a·cha·re	ואחרי	
and his sons	va·naw	בניו	
and they killed	vay·yak·ku	ויכו	
	phe·lish·teem	פלשתים	
-	et	את	
Jonathan	yo·w·na·tan	יונתן	
-	ve·et	ואת	
Abinadab	a·vee·na·dav	אבינדב	
-	ve·et	ואת	
	mal·kee	מלכי	
and Malchishua	shu·a	שוע	
sons	be·ne	בני	
Saul’s	sha·ul	שאול	
intensified	vat·tikh·bad	ותכבד	1 Chronicles 10:3
When the battle	ham·mil·cha·mah	המלחמה	
against	al	על	
Saul	sha·ul	שאול	
overtook him	vay·yim·tsa·u·hu	וימצאהו	
the archers	ham·mo·w·reem	המורים	
	baq·qa·shet	בקשת	
and wounded him	vay·ya·chel	ויחל	
	min	מן	
	hay·yo·w·reem	היורים	
said	vay·yo·mer	ויאמר	1 Chronicles 10:4
Then Saul	sha·ul	שאול	
to	el	אל	

his armor-bearer	no·se		
	khe·law	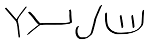	
“ Draw	she·loph	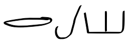	
your sword	char·be·kha		
and run it through me	ve·da·qe·re·nee	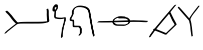	
	vah		
or	pen		
will come	ya·vo·u		
uncircumcised men	ha·a·re·leem	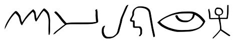	
these	ha·el·leh		
and torture	ve·hit·al·le·lu		
me ! ”	vee	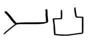	
and refused	ve·lo		
to do it	a·vah		
But his armor-bearer	no·se		
	khe·law	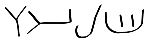	
-	kee	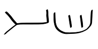	
was terrified	ya·re	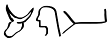	
	me·ʾo·ds		
took	vay·yiq·qach	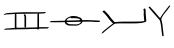	
So Saul	sha·ul		
-	et		
his own sword	ha·che·rev	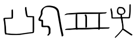	
and fell	vay·yip·pol	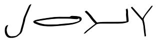	
on it	a·le·ha	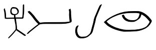	
saw	vay·yar	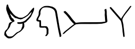	1 Chronicles 10:5
When his armor-bearer	no·se		

	khe·law	
that	kee	
was dead	met	
Saul	sha·ul	
fell	vay·yip·pol	
too	gam	
he	hu	
on	al	
his own sword	ha·che·rev	
and died	vay·ya·mot	
-	vay·ya·mat	1 Chronicles 10:6
So Saul	sha·ul	
with his three	u·she·lo·shet	
sons	ba·naw	
and all	ve·khal	
his house	be·to	
together	yach·daw	
died	me·tu	
saw	vay·yir·u	1 Chronicles 10:7
When all	kal	
the Israelites	eesh	
	yis·ra·el	
-	a·sher	
in the valley	ba·e·meq	
that	kee	
[the army] had fled	na·su	
and that	ve·khee	

had died	me·tu	מתו	
Saul	sha·ul	שאול	
and his sons	u·va·naw	ובניו	
they abandoned	vay·ya·az·vu	ויעזבו	
their cities	a·re·hem	עריהם	
and ran away	vay·ya·nu·su	וינסו	
came	vay·ya·vo·u	ויבאו	
So the Philistines	phe·lish·teem	פלשתים	
and occupied	vay·ye·she·vu	וישבו	
[their cities]	ba·hem	בהם ס	
-	vay·hee	ויהי	1 Chronicles 10:8
The next day	mim·ma·cho·rat	ממחרת	
came	vay·ya·vo·u	ויבאו	
when the Philistines	phe·lish·teem	פלשתים	
to strip	le·phash·shet	לפשט	
-	et	את	
the dead	ha·cha·la·leem	החללים	
they found	vay·yim·tse·u	וימצאו	
-	et	את	
Saul	sha·ul	שאול	
-	ve·et	ואת	
and his sons	ba·naw	בניו	
fallen	no·phe·leem	נפלים	
on Mount	be·har	בהר	
Gilboa	gil·bo·a	גלבע	
They stripped Saul	vay·yaph·shee·tu·hu	ויפשיטהו	1 Chronicles 10:9
took	vay·yis·u	וישאו	

-	et		
cut off his head	ro·sho		
-	ve·et		
his armor	ke·law	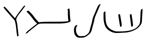	
and sent	vay·shal·le·chu	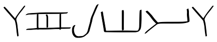	
messengers throughout the land	ve·e·rets		
of the Philistines	phe·lish·tīm		
	sa·veev	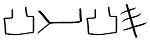	
to proclaim the news	le·vas·ser	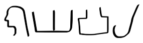	
-	et		
[in the temple] of their idols	a·tsab·be·hem	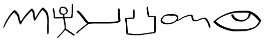	
-	ve·et		
and among their people	ha·am		
They put	vay·ya·see·mu	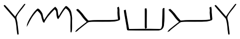	1 Chronicles 10:10
-	et		
his armor	ke·law	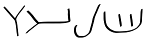	
in the temple	bet	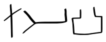	
of their gods	e·lo·he·hem	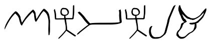	
-	ve·et		
his head	gul·ga·le·to		
and hung	ta·qe·u	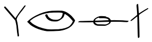	
in the temple	bet	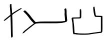	
of Dagon	da·go·wn		
heard about	vay·yish·me·u	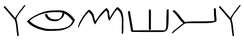	1 Chronicles 10:11
When the people of	kol		
Jabesh-gilead	ya·vesh	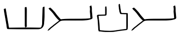	

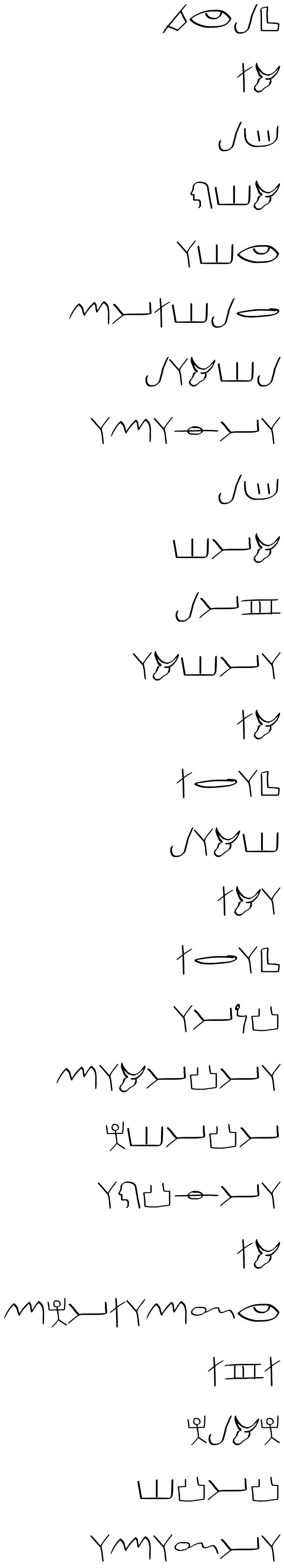

	gil·ad	
-	et	
everything	kal	
-	a·sher	
had done	a·su	
the Philistines	phe·lish·teem	
to Saul	le·sha·ul	
set out	vay·ya·qu·mu	1 Chronicles 10:12
all	kal	
their men	eesh	
of valor	cha·yil	
and retrieved	vay·yis·u	
-	et	
the bodies	gu·phat	
of Saul	sha·ul	
and	ve·et	
-	gu·phot	
his sons	ba·naw	
and brought them	vay·vee·um	
to Jabesh	ya·ve·shah	
And they buried	vay·yiq·be·ru	
-	et	
their bones	ats·mo·w·te·hem	
under	ta·chat	
the oak	ha·e·lah	
in Jabesh	be·ya·vesh	
and fasted	vay·ya·tsu·mu	

seven	shiv·at	𐤔𐤁𐤏𐤕	
days	ya·meem	𐤉𐤌𐤉𐤌	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	1 Chronicles 10:13
So Saul	sha·ul	𐤔𐤀𐤅𐤋	
for his unfaithfulness	be·ma·a·lo	𐤁𐤌𐤏𐤋𐤅	
-	a·sher	𐤀𐤔𐤓	
	ma·al	𐤌𐤏𐤋	
to the LORD	ba·YHVH	𐤁𐤉𐤄𐤅𐤄	
	al	𐤏𐤋	
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
because	a·sher	𐤀𐤔𐤓	
he did not	lo	𐤋𐤀	
keep	sha·mar	𐤔𐤌𐤓	
and even	ve·gam	𐤅𐤂𐤌	
consulted	lish·o·wl	𐤋𐤔𐤀𐤅𐤋	
a medium	ba·o·wv	𐤁𐤀𐤅𐤁	
for guidance	lid·ro·wosh	𐤋𐤃𐤓𐤅𐤔	
and he failed	ve·lo	𐤅𐤋𐤀	1 Chronicles 10:14
to inquire	da·rash	𐤃𐤓𐤔	
of the LORD	ba·YHVH	𐤁𐤉𐤄𐤅𐤄	
So the LORD put him to death	vay·mee·te·hu	𐤅𐤉𐤌𐤉𐤕𐤄𐤅	
over	vay·yas·sev	𐤅𐤉𐤎𐤁	
-	et	𐤀𐤕	
and turned the kingdom	ham·me·lu·khah	𐤄𐤌𐤋𐤅𐤊𐤄	
to David	le·da·veed	𐤋𐤃𐤅𐤉𐤃	

son	ben		
of Jesse	yi·shay	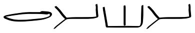	
came together	vay·yiq·qa·ve·tsu	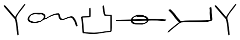	1 Chronicles 11:1
Then all	khal		
Israel	yis·ra·el	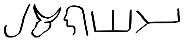	
to	el		
David	da·veed	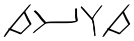	
at Hebron	chev·ro·w·nah		
and said	le·mor	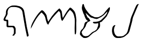	
“ Here	hin·neh		
and blood	ats·me·kha		
your own flesh	u·ve·sa·re·kha		
we [are]	a·na·che·nu	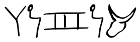	
Even	gam		1 Chronicles 11:2
	te·mo·wl		
	gam		
in times past	shil·sho·wm		
	gam		
was	bih·yo·wt	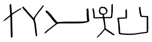	
while Saul	sha·ul		
king	me·lekh	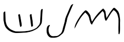	
you [were]	at·tah		
the one who led	ham·mo·w·tsee		
and brought them back	ve·ham·me·vee	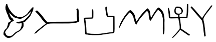	
-	et		
Israel out	yis·ra·el	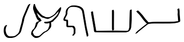	
said	vay·yo·mer		

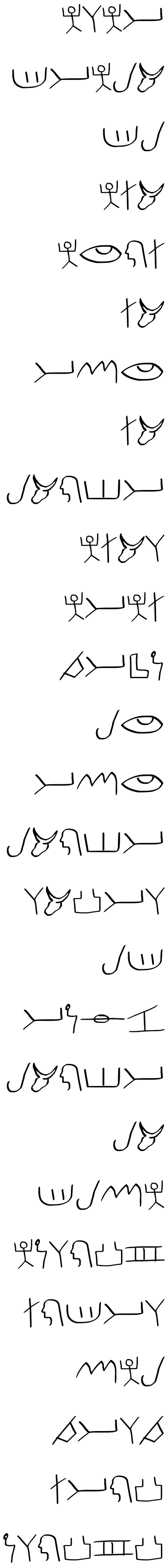

And the LORD	YHVH	
your God	e·lo·he·kha	
-	le·kha	
‘ You	at·tah	
will shepherd	tir·eh	
-	et	
My people	am·mee	
-	et	
Israel	yis·ra·el	
and you	ve·at·tah	
will be	tih·yeh	
ruler	na·geed	
over	al	
[them]	am·mee	
’”	yis·ra·el	
came	vay·ya·vo·u	1 Chronicles 11:3
So all	kal	
the elders	ziq·ne	
of Israel	yis·ra·el	
to	el	
the king	ham·me·lekh	
at Hebron	chev·ro·w·nah	
made	vay·yikh·rot	
with them	la·hem	
David	da·veed	
a covenant	be·reet	
[where]	be·chev·ro·wn	

before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
And they anointed	vay·yim·she·chu	𐤅𐤉𐤌𐤔𐤇𐤅	
-	et	𐤀𐤕	
[him]	da·veed	𐤃𐤅𐤉𐤃	
king	le·me·lekh	𐤋𐤌𐤋𐤊	
over	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
according to the word	kid·var	𐤊𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
through	be·yad	𐤁𐤉𐤃	
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋𐤎	
marched	vay·ye·lekh	𐤅𐤉𐤋𐤊	1 Chronicles 11:4
Then David	da·veed	𐤃𐤅𐤉𐤃	
and all	ve·khal	𐤅𐤊𐤋	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
(that is	hee	𐤄𐤉𐤀	
Jebus)	ye·vus	𐤉𐤁𐤅𐤎	
where	ve·sham	𐤅𐤔𐤌	
the Jebusites	hay·vu·see	𐤄𐤉𐤁𐤅𐤎𐤉	
inhabited	yo·she·ve	𐤉𐤔𐤁𐤉	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	1 Chronicles 11:5
The people	yo·she·ve	𐤉𐤔𐤁𐤉	
of Jebus	ye·vus	𐤉𐤁𐤅𐤎	
to David	le·da·veed	𐤋𐤃𐤅𐤉𐤃	

“ You will never	lo		
get in	ta·vo·w		
here ”	hen·nah		
captured	vay·yil·kod	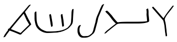	
Nevertheless David	da·veed	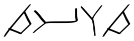	
-	et		
the fortress	me·tsu·dat		
of Zion	tsee·yo·wn	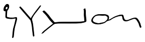	
(that is	hee	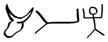	
the City	eer	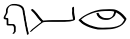	
of David)	da·veed	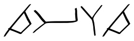	
had said	vay·yo·mer		1 Chronicles 11:6
Now David	da·veed	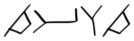	
“ Whoever	kal		
to strike down	mak·keh	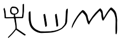	
a Jebusite	ye·vu·see		
is the first	ba·ri·sho·w·nah		
will become	yih·yeh	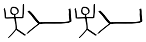	
commander ”	le·rosh		
chief	u·le·sar	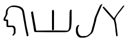	
went up	vay·ya·al		
first	ba·ri·sho·w·nah		
And Joab	yo·w·av		
son	ben		
of Zeruiah	tse·ru·yah		
and he became	vay·hee	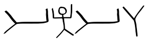	
the chief	le·rosh		

took up residence	vay·ye·shev	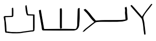	1 Chronicles 11:7
So David	da·veed	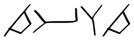	
in the fortress	bam·tsad		
that is why	al		
	ken	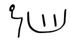	
it was called	qa·re·u		
	lo		
the City	eer	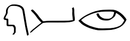	
of David	da·veed	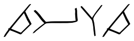	
He built up	vay·yi·ven	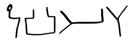	1 Chronicles 11:8
the city	ha·eer		
around it	mis·sa·veev		
from	min		
the supporting terraces	ham·mil·lo·w		
to	ve·ad		
the surrounding wall	has·sa·veev	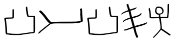	
while Joab	ve·yo·w·av		
restored	ye·chay·yeh	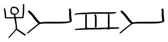	
-	et		
the rest	she·ar		
of the city	ha·eer		
became	vay·ye·lekh	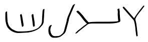	1 Chronicles 11:9
And David	da·veed	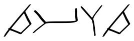	
greater	ha·lo·wkh		
and greater	ve·ga·do·wl		
for the LORD	va·YHVH	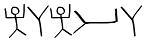	
of Hosts	tse·va·o·wt	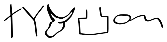	

was with him	im·mo		
Now these [were]	ve·el·leh		1 Chronicles 11:10
the chiefs	ra·she	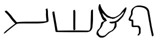	
mighty men	hag·gib·bo·w·reem		
who	a·sher		
of David’s	le·da·veed		
and strengthened	ham·mit·chaz·ze·qeem		
together with	im·mo		
his kingdom	ve·mal·khu·to	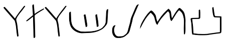	
	im		
all	kal		
Israel	yis·ra·el	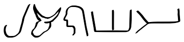	
bolstered	le·ham·lee·kho	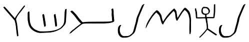	
according to the word	kid·var		
of the LORD	YHVH		
concerning	al		
Israel	yis·ra·el	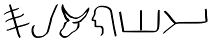	
This	ve·el·leh		1 Chronicles 11:11
is the list	mis·par		
mighty men :	hag·gib·bo·reem		
-	a·sher		
of David’s	le·da·veed		
Jashobeam	ya·sha·ve·am		
son	ben		
of Hachmoni	chakh·mo·w·nee		
was chief	rosh		
of the officers	hash·she·lo·shīm		

he	hu	הוא	
wielded	o·w·rer	עורר	
-	et	את	
his spear	cha·nee·to	חניתו	
against	al	על	
three	she·losh	שלש	
hundred men	me·o·wt	מאות	
whom he killed	cha·lal	חלל	
time	be·pha·am	בפעם	
at one	e·chat	אחת	
Next in command was	ve·a·cha·raw	ואחריו	1 Chronicles 11:12
Eleazar	el·a·zar	אלעזר	
son	ben	בן	
of Dodo	do·w·do	דודו	
the Ahohite	ha·a·cho·w·chee	האחוחי	
	hu	הוא	
one of the three	bish·lo·wo·shah	בשלושה	
mighty men	hag·gib·bo·reem	הגברים	
He	hu	הוא	1 Chronicles 11:13
was	ha·yah	היה	
with	im	עם	
David	da·veed	דויד	
	bap·pas	בפס	
at Pas-dammim	dam·meem	דמים	
when the Philistines	ve·hap·pe·lish·teem	והפלשתים	
gathered	ne·es·phu	נאספו	
there	sham	שם	

for battle	lam·mil·cha·mah	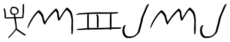	
At	vat·te·hee		
the place	chel·qat	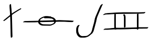	
with a field	has·sa·deh		
full of	me·le·ah		
barley	se·o·w·reem		
the troops	ve·ha·am		
fled	na·su		
from	mip·pe·ne		
the Philistines	phe·lish·teem		
But Eleazar and David stationed themselves	vay·yit·yats·tse·vu	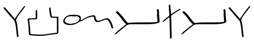	1 Chronicles 11:14
in the middle	ve·to·wkh		
of the field	ha·chel·qah	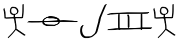	
and defended it	vay·yats·tsee·lu·ha		
They struck down	vay·yak·ku	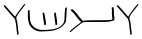	
-	et		
the Philistines	pe·lish·teem		
brought about	vay·yo·wo·sha		
and the LORD	YHVH		
victory	te·shu·ah		
a great	ge·do·w·lah		
went down	vay·ye·re·du		1 Chronicles 11:15
Three	she·lo·wo·shah		
of	min		
the thirty	hash·she·lo·wo·sheem		
chief men	rosh		

to	al	
the rock	hats·tsur	
to	el	
David	da·veed	
at	el	
the cave	me·a·rat	
of Adullam	a·dul·lam	
while a company	u·ma·cha·neh	
of Philistines	phe·lish·teem	
was encamped	cho·nah	
in the Valley	be·e·meq	
of Rephaim	re·pha·eem	
David	ve·da·veed	1 Chronicles 11:16
At that time	az	
was in the stronghold	bam·me·tsu·dah	
and the garrison	u·ne·tseev	
of the Philistines	pe·lish·teem	
	az	
	be·vet	
was at Bethlehem	la·chem	
longed for water	vay·yit·ʾaw	1 Chronicles 11:17
David	da·veed	
and said	vay·yo·mar	
“ Oh, that someone	mee	
would get me a drink	yash·qe·nee	
of water	ma·yim	
from the well	mib·bo·wr	

	bet	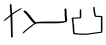	
of Bethlehem ! ”	le·chem	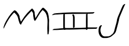	
-	a·sher		
near the gate	bash·sha·ar		
broke	vay·yiv·qe·u	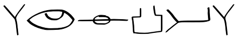	1 Chronicles 11:18
So the Three	hash·she·lo·shah	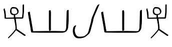	
camp	be·ma·cha·neh	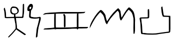	
through the Philistine	phe·lish·teem		
drew	vay·yish·a·vu		
water	ma·yim	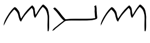	
from the well	mib·bo·wr		
	bet	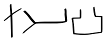	
of Bethlehem	le·chem	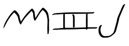	
-	a·sher	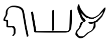	
at the gate	bash·sha·ar		
	vay·yis·u		
and brought it	vay·ya·vi·u	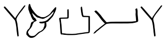	
back to	el		
David	da·veed	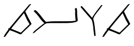	
refused	ve·lo		
	a·vah		
But he	da·veed	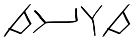	
to drink it	lish·to·w·tam		
instead he poured it out	vay·nas·sekh		
-	o·tam		
to the LORD	la·YHVH	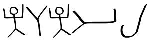	
saying	vay·yo·mer		1 Chronicles 11:19

“ Far be it	cha·lee·lah	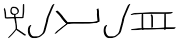	
from me	lee	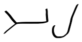	
my God	me·e·lo·hay	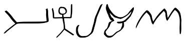	
to do	me·a·so·wt		
this !	zot		
the blood	ha·dam		
men	ha·a·na·sheem	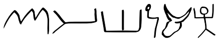	
of these	ha·el·leh		
How can I drink	esh·teh		
who risked their lives ? ”	ve·naph·sho·w·tam		
Because	kee	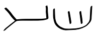	
at the risk of their lives	ve·naph·sho·w·tam	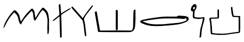	
they had brought it	he·vee·um	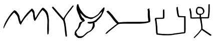	
	ve·lo		
[David] refused	a·vah		
to drink it	lish·to·w·tam		
Such	el·leh	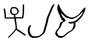	
were the exploits	a·su		
of the three	she·lo·shet	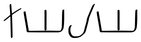	
mighty men	hag·gib·bo·w·reem		
Now Abishai	ve·av·shay	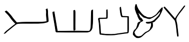	1 Chronicles 11:20
the brother	a·chee	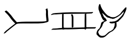	
of Joab	yo·w·av		
and he	hu		
was	ha·yah	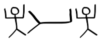	
chief	rosh		
of the Three	hash·she·lo·wo·shah	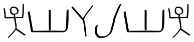	

	ve·hu	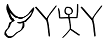	
lifted	o·w·rer		
-	et		
his spear	cha·nee·to	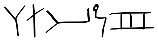	
against	al		
three	she·losh	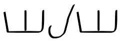	
hundred [men]	me·o·wt		
killed [them]	cha·lal	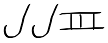	
and won	ve·lo		
a name	shem	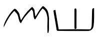	
along with [the] Three	bash·she·lo·wo·shah	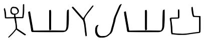	
above	min		1 Chronicles 11:21
the Three	hash·she·lo·wo·shah		
He was doubly	vash·she·na·yim	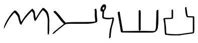	
honored	nikh·bad	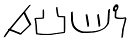	
and he became	vay·hee	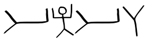	
their	la·hem		
commander	le·sar		
	ve·ad		
among the Three	hash·she·lo·wo·shah	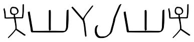	
even though he was not	lo		
included	va		
And Benaiah	be·na·yah	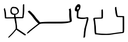	1 Chronicles 11:22
son	ben		
of Jehoiada	ye·ho·w·ya·da	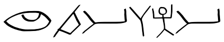	
	ben		
was a man	eesh	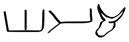	

of valor	cha·yil	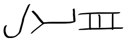	
a man of many	rav	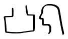	
exploits	pe·a·leem	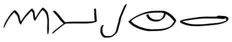	
from	min		
Kabzeel	qav·tse·el	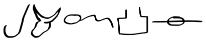	
[He]	hu		
struck down	hik·kah		
-	et		
two	she·ne	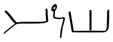	
champions	a·ree·el	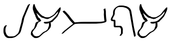	
of Moab	mo·w·av		
he	ve·hu		
went down	ya·rad		
and killed	ve·hik·kah	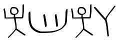	
-	et		
a lion	ha·a·ree		
into	be·to·wkh		
a pit	hab·bo·wr		
day	be·yo·wm	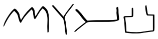	
and on a snowy	hash·sha·leg	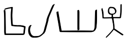	
He	ve·hu		1 Chronicles 11:23
also killed	hik·kah		
-	et		
-	ha·eesh	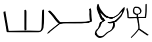	
an Egyptian	ham·mits·ree		
a huge	eesh	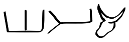	
man	mid·dah		

five	cha·mesh		
cubits [tall]	ba·am·mah		
in his hand	u·ve·yad	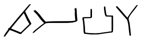	
Although the Egyptian	ham·mits·ree		
had a spear	cha·neet	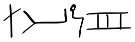	
beam	kim·no·wr	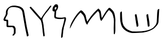	
like a weaver’s	o·re·geem	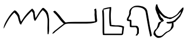	
Benaiah went against	vay·ye·red	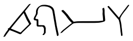	
him	e·law	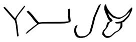	
with a club	bash·sha·vet		
snatched	vay·yig·zol	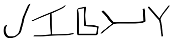	
-	et		
the spear	ha·cha·neet	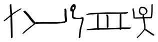	
hand	mee·yad	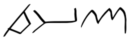	
from [his]	ham·mits·ree		
and killed [the Egyptian]	vay·ya·har·ge·hu		
with his own spear	ba·cha·nee·to	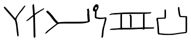	
These	el·leh	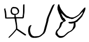	1 Chronicles 11:24
were the exploits	a·sah		
of Benaiah	be·na·ya·hu	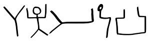	
son	ben		
of Jehoiada	ye·ho·w·ya·da	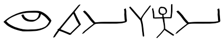	
who won	ve·lo		
a name	shem		
alongside the three	bish·lo·wo·shah		
mighty men	hag·gib·bo·reem		

among	min	𐤌𐤍	1 Chronicles 11:25
the Thirty	hash·she·lo·wo·sheem	𐤄𐤔𐤋𐤅𐤔𐤉𐤌	
	hin·no	𐤄𐤍𐤅	
He was most honored	nikh·bad	𐤍𐤊𐤁𐤃	
but he	hu	𐤄𐤅𐤀	
one of	ve·el	𐤅𐤀𐤋	
the Three	hash·she·lo·wo·shah	𐤄𐤔𐤋𐤅𐤔𐤄	
did not	lo	𐤋𐤀	
become	va	𐤁𐤀	
appointed him	vay·see·me·hu	𐤅𐤉𐤔𐤉𐤌𐤄𐤅	
And David	da·veed	𐤃𐤅𐤉𐤃	
over	al	𐤏𐤋	
his guard	mish·ma·to	𐤌𐤔𐤌𐤏𐤕𐤅𐤟	
Now [these were] the mighty men	ve·gib·bo·w·re	𐤅𐤂𐤁𐤅𐤓𐤉	1 Chronicles 11:26
:	ha·cha·ya·leem	𐤄𐤇𐤉𐤋𐤉𐤌	
	a·sah	𐤏𐤔𐤄	
Asahel	el	𐤀𐤋	
the brother	a·chee	𐤀𐤇𐤉	
of Joab	yo·w·av	𐤉𐤅𐤀𐤁	
Elhanan	el·cha·nan	𐤀𐤋𐤇𐤍𐤍	
son	ben	𐤁𐤍	
of Dodo	do·w·do	𐤃𐤅𐤃𐤅	
of	mib·bet	𐤌𐤁𐤉𐤕	
Bethlehem	la·chem	𐤋𐤇𐤌𐤟	
Shammoth	sham·mo·wt	𐤔𐤌𐤅𐤕	1 Chronicles 11:27
the Harorite	ha·ha·ro·w·ree	𐤄𐤄𐤓𐤅𐤓𐤉	

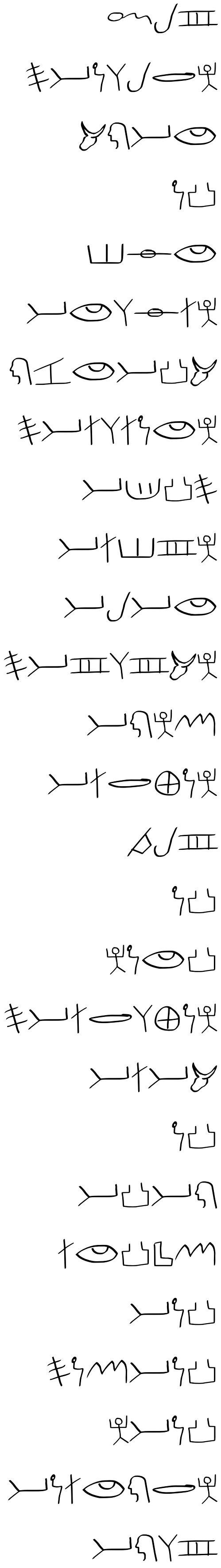

Helez	che·lets	
the Pelonite	hap·pe·lo·w·nee	
Ira	ee·ra	1 Chronicles 11:28
son	ben	
of Ikkesh	iq·qesh	
the Tekoite	hat·te·qo·w·ee	
Abiezer	a·vee·e·zer	
the Anathothite	ha·an·ne·to·w·tee	
Sibbecai	sib·be·khay	1 Chronicles 11:29
the Hushathite	ha·chu·sha·tee	
Ilai	ee·lay	
the Ahohite	ha·a·cho·w·chee	
Maharai	mah·ray	1 Chronicles 11:30
the Netophathite	han·ne·to·pha·tee	
Heled	che·led	
son	ben	
of Baanah	ba·a·nah	
the Netophathite	han·ne·to·w·pha·tee	
Ithai	ee·tay	1 Chronicles 11:31
son	ben	
of Ribai	ree·vay	
from Gibeah	mig·giv·at	
of the Benjamites	be·ne	
	vin·ya·mi·ns	
Benaiah	be·na·yah	
the Pirathonite	hap·pir·a·to·nee	
Hurai	chu·ray	1 Chronicles 11:32

from the brooks	min·na·cha·le	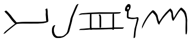	
of Gaash	ga·ʿa·shs		
Abiel	a·vee·el	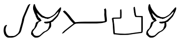	
the Arbathite	ha·ar·va·tee		
Azmaveth	az·ma·vet		1 Chronicles 11:33
the Baharumite	hab·ba·cha·ru·mee		
Eliahba	el·yach·ba	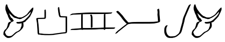	
the Shaalbonite	hash·sha·al·vo·nee	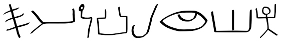	
the sons	be·ne	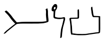	1 Chronicles 11:34
of Hashem	ha·shem	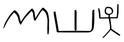	
the Gizonite	hag·gi·zo·w·nee		
Jonathan	yo·w·na·tan		
son	ben		
of Shagee	sha·geh		
the Hararite	ha·ha·ra·ree		
Ahiam	a·chee·am	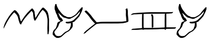	1 Chronicles 11:35
son	ben		
of Sachar	sa·khar		
the Hararite	ha·ha·ra·ree		
Eliphal	e·lee·phal	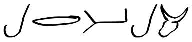	
son	ben		
of Ur	ur		
Hepher	che·pher	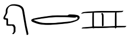	1 Chronicles 11:36
the Mecherathite	ham·me·khe·ra·tee		
Ahijah	a·chee·yah	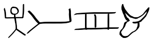	
the Pelonite	hap·pe·lo·nee	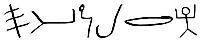	
Hezro	chets·ro		1 Chronicles 11:37

the Carmelite	hak·kar·me·lee	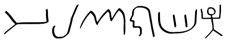	
Naarai	na·a·ray		
son	ben		
of Ezbai	ez·bay		
Joel	yo·w·el		1 Chronicles 11:38
the brother	a·chee	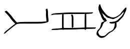	
of Nathan	na·tan		
Mibhar	miv·char		
son	ben		
of Hagri	hag·ree	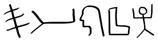	
Zelek	tse·leq	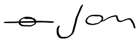	1 Chronicles 11:39
the Ammonite	ha·am·mo·w·nee		
Naharai	nach·ray		
the Beerothite	hab·be·ro·tee		
the armor-bearer	no·se		
	ke·le	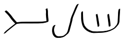	
of Joab	yo·w·av		
son	ben		
of Zeruiah	tse·ru·yah		
Ira	ee·ra	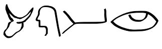	1 Chronicles 11:40
the Ithrite	hay·yit·ree	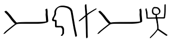	
Gareb	ga·rev		
the Ithrite	hay·yit·ree	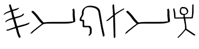	
Uriah	u·ree·yah	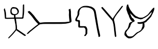	1 Chronicles 11:41
the Hittite	ha·chit·tee	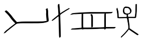	
Zabad	za·vad		
son	ben		

of Ahlai	ach·lay	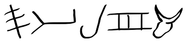	
Adina	a·dee·na	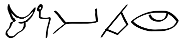	1 Chronicles 11:42
son	ben		
of Shiza	shee·za	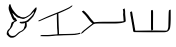	
the Reubenite	ha·r·u·ve·nee		
chief	rosh		
of the Reubenites	la·r·u·ve·nee		
with him	ve·a·law	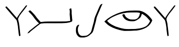	
and the thirty	she·lo·wo·sheem	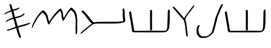	
Hanan	cha·nan	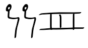	1 Chronicles 11:43
son	ben		
of Maacah	ma·a·khah		
Joshaphat	ve·yo·wo·sha·phat		
the Mithnite	ham·mit·nee		
Uzzia	u·zee·ya	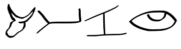	1 Chronicles 11:44
the Ashterathite	ha·ash·te·ra·tee		
Shama	sha·ma		
and Jeiel	wī·ʿu·ʾēl		
the sons	be·ne	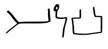	
of Hotham	cho·w·tam		
the Aroerite	ha·a·ro·e·ree		
Jediael	ye·dee·a·el	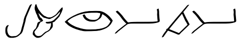	1 Chronicles 11:45
son	ben		
of Shimri	shim·ree		
Joha	ve·yo·cha	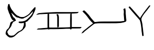	
and his brother	a·chee	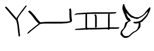	
the Tizite	hat·tee·tsee		

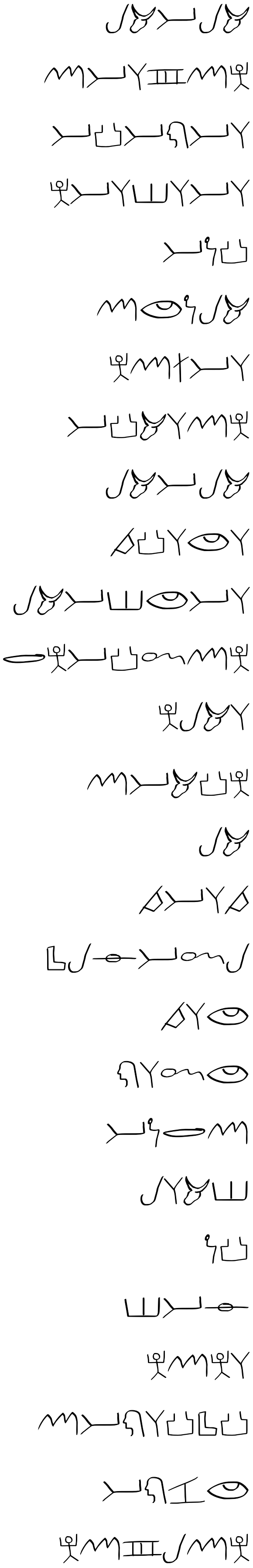

Eliel	e·lee·el	1 Chronicles 11:46
the Mahavite	ham·ma·cha·veem	
Jeribai	vee·ree·vay	
and Joshaviah	ve·yo·wo·shaw·yah	
the sons	be·ne	
of Elnaam	el·na·am	
Ithmah	ve·yit·mah	
the Moabite	ham·mo·w·a·vee	
Eliel	e·lee·el	1 Chronicles 11:47
Obed	ve·o·w·ved	
and Jaasiel	ve·ya·a·see·el	
the Mezobaite	ham·me·tso·va·yah	
Now these [were] the [men]	ve·el·leh	1 Chronicles 12:1
who came	hab·ba·eem	
to	el	
David	da·veed	
at Ziklag	le·tsee·qe·lag	
while	o·wd	
he was still banished	a·tsur	
from the presence	mip·pe·ne	
of Saul	sha·ul	
son	ben	
of Kish	qeesh	
(they	ve·hem·mah	
were among the mighty men	bag·gib·bo·w·reem	
who helped him	o·ze·re	
in battle	ham·mil·cha·mah	

they were archers	no·she·qe	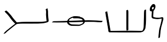	1 Chronicles 12:2
	qe·shet	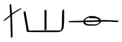	
using both the right	may·mee·neem	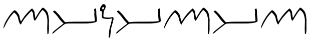	
and left [hands]	u·mas·mi·leem		
[to sling] stones	ba·a·va·neem		
and [shoot] arrows	u·va·chits·tseem		
	baq·qa·shet		
kinsmen	me·a·che	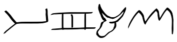	
[and they were] Saul’s	sha·ul		
from Benjamin):	mib·bin·ya·min		
their chief	ha·rosh		1 Chronicles 12:3
Ahiezer	a·chee·e·zer	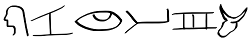	
and Joash	ve·yo·w·ash		
[who were] the sons	be·ne	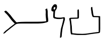	
of Shemaah	hash·she·ma·ah		
the Gibeathite	hag·giv·a·tee		
Jeziel	wī·zu·ʾēl	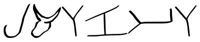	
and Pelet	va·phe·let		
the sons	be·ne	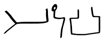	
of Azmaveth	az·ma·vet		
Beracah	u·ve·ra·khah	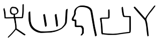	
Jehu	ve·ye·hu	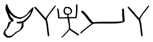	
the Anathothite	ha·an·ne·to·tee	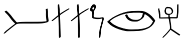	
Ishmaiah	ve·yish·ma·yah		1 Chronicles 12:4
the Gibeonite	hag·giv·o·w·nee		
a mighty man	gib·bo·wr		
among the Thirty	bash·she·lo·sheem	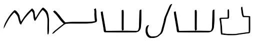	

and a leader over	ve·al		
the Thirty	hash·she·lo·sheem		
Jeremiah	ve·yir·me·yah		
Jahaziel	ve·ya·cha·zee·el	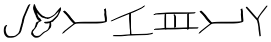	
Johanan	ve·yo·w·cha·nan		
and Jozabad	ve·yo·w·za·vad		
the Gederathite	hag·ge·de·ra·tee		
Eluzai	el·u·zay		1 Chronicles 12:5
Jerimoth	vee·ree·mo·wt	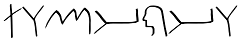	
Bealiah	u·ve·al·yah		
Shemariah	u·she·mar·ya·hu		
and Shephatiah	u·she·phat·ya·hu		
the Haruphite	ha·cha·rī·phī	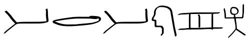	
Elkanah	el·qa·nah	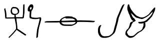	1 Chronicles 12:6
Isshiah	ve·yish·shee·ya·hu	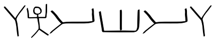	
Azarel	va·a·zar·el		
Joezer	ve·yo·w·e·zer		
and Jashobeam	ve·ya·sha·ve·am	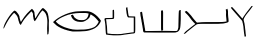	
[who were] Korahites	haq·qa·re·cheem	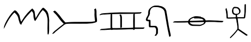	
and Joelah	ve·yo·w·e·lah		1 Chronicles 12:7
and Zebadiah	u·ze·vad·yah		
the sons	be·ne	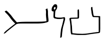	
of Jeroham	ye·ro·cham	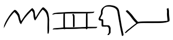	
from	min		
Gedor	hag·ge·do·wr		
Some	u·min		1 Chronicles 12:8
Gadites	hag·ga·dee		

defected	niv·de·lu	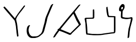	
to	el		
David	da·veed	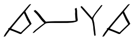	
at his stronghold	lam·tsad		
in the desert	mid·ba·rah	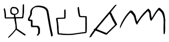	
They were mighty	gib·bo·re		
of valor	ha·cha·yil	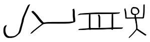	
men	an·she		
trained	tsa·va	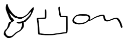	
for battle	lam·mil·cha·mah	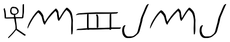	
experts	o·re·khe		
with the shield	tsin·nah		
and spear	va·ro·mach		
the faces	u·phe·ne		
of lions	ar·yeh	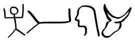	
whose faces [were like]	pe·ne·hem	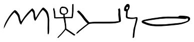	
as gazelles	ve·khits·va·yim		
on	al		
the mountains :	he·ha·reem	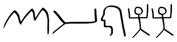	
and who were as swift	le·ma·her	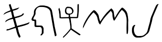	
Ezer	e·zer	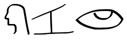	1 Chronicles 12:9
the chief	ha·rosh		
Obadiah	o·vad·yah		
the second [in command]	hash·she·nee	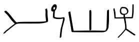	
Eliab	e·lee·av	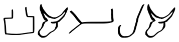	
the third	hash·she·li·shee	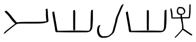	

Mishmannah	mish·man·nah	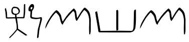	1 Chronicles 12:10
the fourth	ha·re·vee·ee	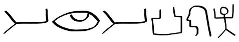	
Jeremiah	yir·me·yah	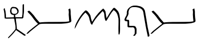	
the fifth	ha·cha·mi·shee	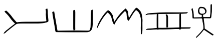	
Attai	at·tay	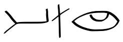	1 Chronicles 12:11
the sixth	hash·shish·shee	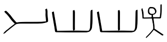	
Eliel	e·lee·el	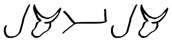	
the seventh	hash·she·vi·ee	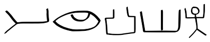	
Johanan	yo·w·cha·nan	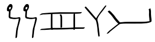	1 Chronicles 12:12
the eighth	hash·she·mee·nee	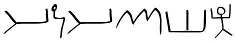	
Elzabad	el·za·vad	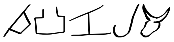	
the ninth	hat·te·shee·ee	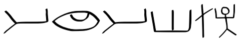	
Jeremiah	yir·me·ya·hu	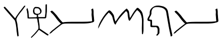	1 Chronicles 12:13
the tenth	ha·ʿa·sī·rīs	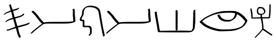	
and Machbanai	makh·ban·nay	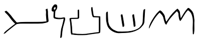	
the eleventh	ash·te	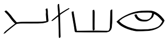	
	a·sar	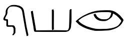	
These	el·leh	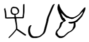	1 Chronicles 12:14
Gadites	mib·be·ne	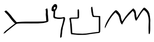	
	gad	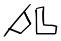	
commanders	ra·she	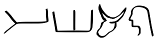	
were army	hats·tsa·va	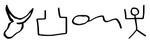	
	e·chad	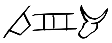	
was a match for a hundred	le·me·ah	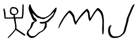	
the least [of whom]	haq·qa·tan	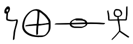	
and the greatest	ve·hag·ga·do·wl	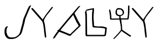	
for a thousand	le·a·leph	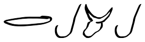	

These	el·leh	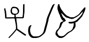	1 Chronicles 12:15
are	hem	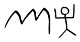	
the ones who	a·sher		
crossed	a·ve·ru	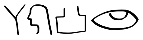	
	et		
the Jordan	hay·yar·den		
month	ba·cho·desh	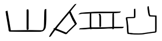	
in the first	ha·ri·sho·wn		
	ve·hu	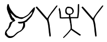	
when it was overflowing	me·mal·le		
	al		
all	kal	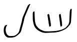	
its banks	gi·d·yo·taw	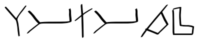	
and they put to flight	vay·yav·ree·chu		
	et		
all [those]	kal	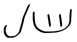	
in the valleys	ha·a·ma·qeem	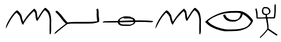	
[both] to the east	lam·miz·rach	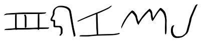	
and to the west	ve·lam·ma·a·rav		
also came	vay·ya·vo·u	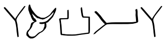	1 Chronicles 12:16
	min		
Other Benjamites	be·ne	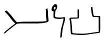	
	vin·ya·min	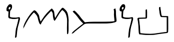	
and some men from Judah	vee·hu·dah		
	ad		
in his stronghold	lam·tsad		

to David	le·da·veed	
And David	vay·ye·tse	1 Chronicles 12:17
went out	da·veed	
to meet them	liph·ne·hem	
	vay·ya·an	
saying	vay·yo·mer	
-	la·hem	
“ If	im	
in peace	le·sha·lo·wm	
you have come	ba·tem	
to me	e·lay	
to help me	le·a·ze·re·nee	
will be	yih·yeh	
my	lee	
with you	a·le·khem	
heart	le·vav	
united	le·ya·chad	
but if	ve·im	
you have come to betray me	le·ram·mo·w·ta·nee	
to my enemies	le·tsa·ray	
are free	be·lo	
of violence	cha·mas	
when my hands	be·khap·pay	
see [it]	ye·re	
may the God	e·lo·he	
of our fathers	a·vo·w·te·nu	
and judge you ”	ve·yo·w·khach	

Then the Spirit	ve·ru·ach	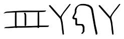	1 Chronicles 12:18
came upon	la·ve·shah		
	et		
Amasai	a·ma·say		
the chief	rosh		
of the Thirty, and he said :	hash·she·lo·shīm		
“ We are yours	le·kha	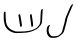	
O David !	da·veed	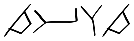	
We are with you	ve·im·me·kha	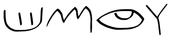	
O son	ben		
of Jesse !	yi·shay		
Peace	sha·lo·wm		
peace	sha·lo·wm		
to you	le·kha	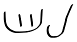	
and peace	ve·sha·lo·wm	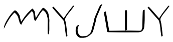	
to your helpers	le·o·ze·re·kha	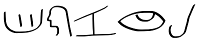	
for	kee	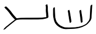	
helps you ”	a·za·re·kha		
your God	e·lo·he·kha		
received them	vay·qab·be·lem	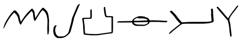	
So David	da·veed	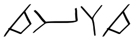	
and made them	vay·yit·te·nem	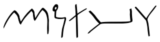	
leaders	be·ra·she		
of his troops	hag·ge·dud		
Manasseh	u·mim·me·nash·sheh		1 Chronicles 12:19
Some from	na·phe·lu		
defected	al		

to David	da·veed	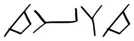	
when he went	be·vo·o	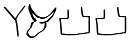	
with	im	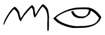	
the Philistines	pe·lish·teem	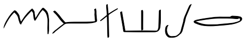	
to fight	al	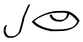	
against	sha·ul	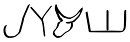	
Saul	lam·mil·cha·mah	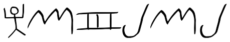	
(They did not	ve·lo	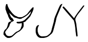	
help the Philistines	a·za·rum	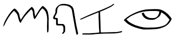	
because	kee	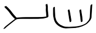	
consulted	ve·e·tsah	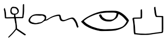	
and sent David away	shil·le·chu·hu	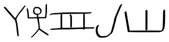	
rulers	sar·ne	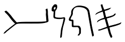	
the Philistine	phe·lish·teem	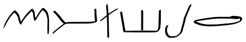	
saying	le·mor	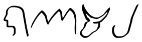	
“ It will cost us our heads	be·ra·she·nu	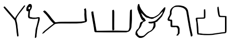	
if he defects	yip·po·wl	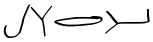	
to	el	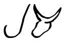	
his master	a·do·naw	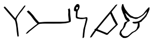	
Saul ”)	sha·ul	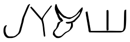	
When David went	be·lekh·to	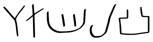	1 Chronicles 12:20
to	el	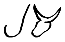	
Ziklag	tsee·qe·lag	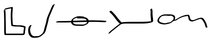	
defected	na·phe·lu	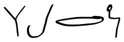	
to him :	a·law	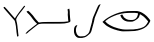	
these men of Manasseh	mim·me·nash·sheh	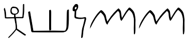	
Adnah	ad·nach	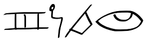	

Jozabad	ve·yo·w·za·vad		
Jediael	vee·dee·a·el	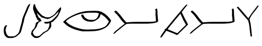	
Michael	u·mee·kha·el	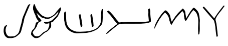	
Jozabad	ve·yo·w·za·vad		
Elihu	ve·e·lee·hu	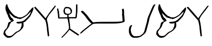	
and Zillethai	ve·tsil·le·tay	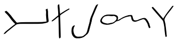	
chiefs	ra·she	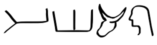	
of thousands	ha·a·la·pheem		
-	a·sher		
in Manasseh	lim·nash·sheh	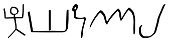	
They	ve·hem·mah	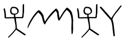	1 Chronicles 12:21
helped	a·ze·ru		
	im		
David	da·veed	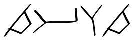	
against	al		
the raiders	hag·ge·dud		
for	kee	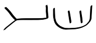	
mighty men	gib·bo·w·re		
of valor	cha·yil	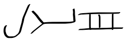	
all	kul·lam	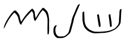	
they were	vay·yih·yu	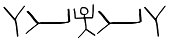	
and commanders	sa·reem	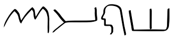	
in the army	bats·tsa·va		
For	kee	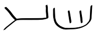	1 Chronicles 12:22
at [that] time	le·et		
day	yo·wm		
after day	be·yo·wm	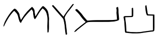	

men came	ya·vo·u		
to	al		
David	da·veed	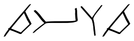	
to help him	le·a·ze·ro		
until	ad		
army	le·ma·cha·neh		
he had a great	ga·do·wl		
like the army	ke·ma·cha·neh		
of God	e·lo·heem	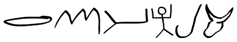	
Now these [are]	ve·el·leh		1 Chronicles 12:23
the numbers	mis·pe·re		
of men	ra·she	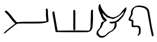	
armed	he·cha·luts	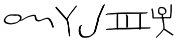	
for battle	lats·tsa·va		
who came	ba·u		
to	al		
David	da·veed	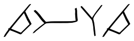	
at Hebron	chev·ro·w·nah		
over	le·ha·sev		
kingdom	mal·khut	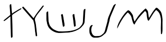	
to turn Saul’s	sha·ul		
to him	e·law	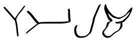	
in accordance with the word of	ke·phee		
the LORD :	YHVH		
From Judah	be·ne	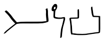	1 Chronicles 12:24
:	ye·hu·dah	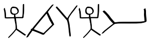	
bearing	no·se·e		

shields	tsin·nah	צנה	
and spears	va·ro·mach	ורמח	
6800	she·shet	ששת	
	a·la·pheem	אלפים	
	u·she·mo·w·neh	ושמונה	
	me·o·wt	מאות	
armed	cha·lu·tse	חלוצי	
troops	tsa·va	צבא׃	
From	min	מן	1 Chronicles 12:25
Simeon	be·ne	בני	
:	shim·o·wn	שמעון	
mighty men	gib·bo·w·re	גבורי	
of valor	cha·yil	חיל	
ready for battle	lats·tsa·va	לצבא	
7100	shiv·at	שבעת	
	a·la·pheem	אלפים	
	u·me·ah	ומאה׃	
From	min	מן	1 Chronicles 12:26
Levi	be·ne	בני	
:	hal·le·vee	הלוי	
4,600	ar·ba·at	ארבעת	
	a·la·pheem	אלפים	
	ve·shesh	ושש	
	me·o·wt	מאות׃	
including Jehoiada	vee·ho·w·ya·da	ויהוידע	1 Chronicles 12:27
leader	han·na·geed	הנגיד	
of the house of Aaron	le·a·ha·ron	לאהרן	

with	ve·im·mo		
3700	she·lo·shet	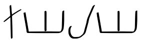	
	a·la·pheem		
	u·she·va		
men	me·o·wt		
and Zadok	ve·tsa·do·wq	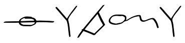	1 Chronicles 12:28
young man	na·ar		
a mighty	gib·bo·wr		
of valor	cha·yil	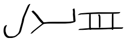	
	u·vet	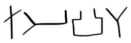	
from his own family	a·vee	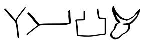	
commanders	sa·reem	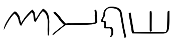	
with 22	es·reem	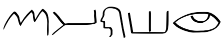	
	u·she·na·yim	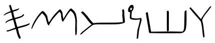	
From	u·min		1 Chronicles 12:29
Benjamin	be·ne	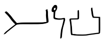	
	vin·ya·min	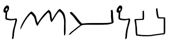	
the kinsmen	a·che	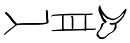	
of Saul :	sha·ul		
3,000 {}	she·lo·shet	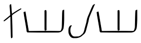	
	a·la·pheem		
up to	ve·ad		
that time	hen·nah		
most of whom	mar·bee·tam	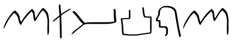	
had remained	sho·me·reem	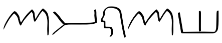	
loyal to	mish·me·ret	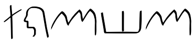	
the house	bet	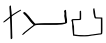	

of Saul	sha·ul	שאול׃	
From	u·min	ומן	1 Chronicles 12:30
Ephraim	be·ne	בני	
:	eph·ra·yim	אפרים	
20800	es·reem	עשרים	
	e·leph	אלף	
	u·she·mo·w·neh	ושמונה	
	me·o·wt	מאות	
mighty men	gib·bo·w·re	גבורי	
of valor	cha·yil	חיל	
-	an·she	אנשי	
famous	she·mo·wt	שמות	
among their own clans	le·vet	לבית	
	a·vo·w·tam	אבותם׃	
From the half-tribe	u·me·cha·tsee	ומחצי	1 Chronicles 12:31
	mat·teh	מטה	
of Manasseh :	me·nash·sheh	מנשה	
18,000 {}	she·mo·w·nah	שמונה	
	a·sar	עשר	
	a·leph	אלף	
-	a·sher	אשר	
designated	niq·qe·vu	נקבו	
by name	be·she·mo·wt	בשמות	
to come	la·vo·w	לבוא	
king	le·ham·leekh	להמליך	
	et	את	
and make David	da·veed	דויד׃	

From Issachar	u·mib·be·ne	ומבני	1 Chronicles 12:32
	yis·sa·sh·khar	יששכר	
[men] who understood	yo·wd·e	יודעי	
	vee·nah	בינה	
the times	la·it·teem	לעתים	
and knew	la·da·at	לדעת	
what	mah	מה	
should do :	ya·a·seh	יעשה	
Israel	yis·ra·el	ישראל	
chiefs	ra·she·hem	ראשיהם	
200	ma·ta·yim	מאתים	
with all	ve·khal	וכל	
their kinsmen	a·che·hem	אחיהם	
at	al	על	
their command	pee·hem	פיהם	
From Zebulun :	miz·ze·vu·lun	מזבולן	1 Chronicles 12:33
fit for service	yo·wts·e	יוצאי	
	tsa·va	צבא	
trained	o·re·khe	ערכי	
for battle	mil·cha·mah	מלחמה	
with all kinds	be·khal	בכל	
of weapons	ke·le	כלי	
of war	mil·cha·mah	מלחמה	
50,000 {}	cha·mish·sheem	חמשים	
	a·leph	אלף	
were devoted [to David]	ve·la·a·dor	ולעדר	
	be·lo	בלא	

who with one purpose	lev	לב	
	va·lev	ולב׃	
From Naphtali :	u·min·naph·ta·lee	ומנפתלי	1 Chronicles 12:34
1,000 {}	sa·reem	שרים	
commanders	a·leph	אלף	
accompanied	ve·im·ma·hem	ועמהם	
men with shield	be·tsin·nah	בצנה	
and spear	va·cha·neet	וחנית	
by 37,000	she·lo·sheem	שלשים	
	ve·shiv·ah	ושבעה	
	a·leph	אלף׃	
From	u·min	ומן	1 Chronicles 12:35
Dan :	had·da·nee	הדני	
prepared	o·re·khe	ערכי	
for battle	mil·cha·mah	מלחמה	
28,600 {}	es·reem	עשרים	
	u·she·mo·w·nah	ושמונה	
	e·leph	אלף	
	ve·shesh	ושש	
	me·o·wt	מאות׃	
From Asher :	u·me·a·sher	ומאשר	1 Chronicles 12:36
fit for service	yo·wts·e	יוצאי	
	tsa·va	צבא	
prepared	la·a·rokh	לערך	
for battle	mil·cha·mah	מלחמה	
40,000 {}	ar·ba·eem	ארבעים	
	a·leph	אלף׃	

And from east	u·me·e·ver		1 Chronicles 12:37
of the Jordan	lay·yar·den	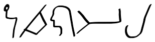	
from	min		
Reuben	ha·r·u·ve·nee		
Gad	ve·hag·ga·dee		
and	va·cha·tsee	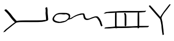	
the half-tribe	she·vet		
of Manasseh [there] :	me·nash·sheh	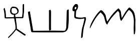	
[armed] with every [kind]	be·khol		
of weapon	ke·le	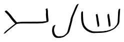	
	tse·va	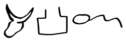	
of war	mil·cha·mah	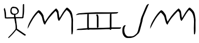	
120,000 {}	me·ah		
	ve·es·reem		
	a·leph	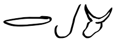	
All	kal	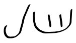	1 Chronicles 12:38
these	el·leh	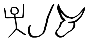	
men	an·she		
of war	mil·cha·mah	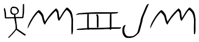	
arrayed	o·de·re		
for battle	ma·a·ra·khah		
determined	be·le·vav	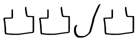	
fully	sha·lem	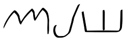	
came	ba·u		
to Hebron	chev·ro·w·nah		
king	le·ham·leekh		
	et		

to make David	da·veed	דויד	
over	al	על	
all	kal	כל	
Israel	yis·ra·el	ישראל	
And	ve·gam	וגם	
all	kal	כל	
the rest	she·reet	שרית	
of the Israelites	yis·ra·el	ישראל	
mind	lev	לב	
[were] of one	e·chad	אחד	
king	le·ham·leekh	להמליך	
	et	את	
to make David	da·veed	דויד	
They spent	vay·yih·yu	ויהיו	1 Chronicles 12:39
there	sham	שם	
with	im	עם	
David	da·veed	דויד	
days	ya·meem	ימים	
three	she·lo·wo·shah	שלושה	
eating	o·khe·leem	אכלים	
and drinking	ve·sho·w·teem	ושותים	
for their	kee	כי	
had provided for them	he·khee·nu	הכינו	
relatives	la·hem	להם	
	a·che·hem	אחיהם	
And their neighbors	ve·gam	וגם	1 Chronicles 12:40
	haq·qe·ro·w·veem	הקרובים	

from as far away as	a·le·hem	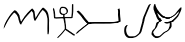	
	ad	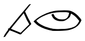	
Issachar	yi·sa·sh·khar	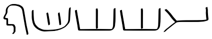	
Zebulun	u·ze·vu·lun	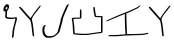	
and Naphtali	ve·naph·ta·lee	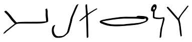	
came bringing	me·vee·eem	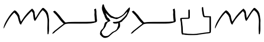	
food	le·chem	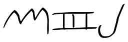	
on donkeys	ba·cha·mo·w·reem	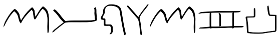	
camels	u·vag·ge·mal·leem	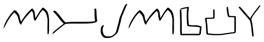	
mules	u·vap·pe·ra·deem	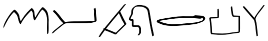	
and oxen —	u·vab·ba·qar	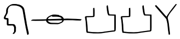	
abundant supplies	ma·a·khal	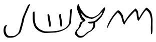	
of flour	qe·mach	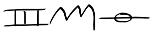	
fig cakes	de·ve·leem	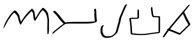	
and	ve·tsim·mu·qeem	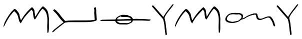	
raisin cakes	ve·ya·yin	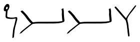	
wine	ve·she·men	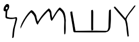	
and oil	u·va·qar	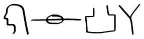	
oxen	ve·tson	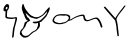	
and sheep	la·rov	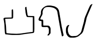	
Indeed	kee	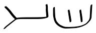	
there was joy	sim·chah	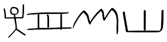	
in Israel	be·yis·ra·el	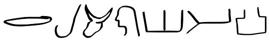	
conferred	vay·yiw·va·ats	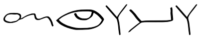	1 Chronicles 13:1
Then David	da·veed	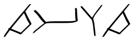	
with	im	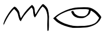	
the commanders	sa·re	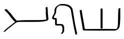	

and of thousands	ha·a·la·pheem		
of hundreds	ve·ham·me·o·wt		
all	le·khal		
his leaders	na·geed	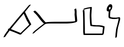	
said	vay·yo·mer		1 Chronicles 13:2
And he	da·veed	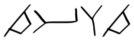	
to the whole	le·khol		
assembly	qe·hal	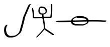	
of Israel	yis·ra·el	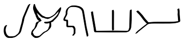	
“ If	im		
to you	a·le·khem	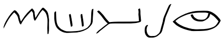	
it seems good	to·wv		
and if this is	u·min	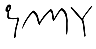	
of the LORD	YHVH	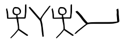	
our God	e·lo·he·nu		
far and wide	niph·re·tsah		
let us send word	nish·le·chah	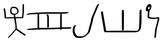	
to	al		
of our brothers	a·che·nu	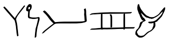	
the rest	han·nish·a·reem		
in all	be·khol		
the land	ar·tso·wt		
of Israel	yis·ra·el	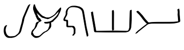	
and also	ve·im·ma·hem		
to the priests	hak·ko·ha·neem		
and Levites	ve·hal·vee·yim	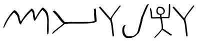	
in their cities	be·a·re		

and pasturelands	mig·re·she·hem	מגרשיהם	
so that they may join	ve·yiq·qa·ve·tsu	ויקבצו	
us	e·le·nu	אלינו	
Then let us bring back	ve·na·seb·bah	ונסבה	1 Chronicles 13:3
-	et	את	
the ark	a·ro·wn	ארון	
of our God	e·lo·he·nu	אלהינו	
	e·le·nu	אלינו	
for	kee	כי	
we did not	lo	לא	
inquire of Him	de·rash·nu·hu	דרשנהו	
in the days	bee·me	בימי	
of Saul ”	sha·ul	שאול	
And	vay·yo·me·ru	ויאמרו	1 Chronicles 13:4
the whole	khal	כל	
assembly	haq·qa·hal	הקהל	
agreed to it	la·a·so·wt	לעשות	
	ken	כן	
because	kee	כי	
right	ya·shar	ישר	
this proposal	had·da·var	הדבר	
seemed	be·e·ne	בעיני	
to all	khal	כל	
the people	ha·am	העם	
assembled	vay·yaq·hel	ויקהל	1 Chronicles 13:5
So David	da·veed	דויד	
-	et	את	

all	kal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from	min	𐤌𐤍	
the [River] Shihor	shee·cho·wr	𐤔𐤉𐤇𐤅𐤓	
in Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
to Lebo-hamath	ve·ad	𐤅𐤏𐤃	
to bring	le·vo·w	𐤋𐤁𐤅𐤀	
	cha·mat	𐤇𐤌𐤕	
	le·ha·vee	𐤋𐤄𐤁𐤉𐤀	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
	miq·qir·yat	𐤌𐤒𐤓𐤉𐤕	
from Kiriath-jearim	ye·a·reem	𐤉𐤏𐤓𐤉𐤌	
went up	vay·ya·al	𐤅𐤉𐤏𐤋	1 Chronicles 13:6
David	da·veed	𐤃𐤅𐤉𐤃	
and all	ve·khal	𐤅𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to Baalah	ba·a·la·tah	𐤁𐤏𐤋𐤕𐤄	
	el	𐤀𐤋	
(	qir·yat	𐤒𐤓𐤉𐤕	
that is, Kiriath-jearim)	ye·a·reem	𐤉𐤏𐤓𐤉𐤌	
of	a·sher	𐤀𐤔𐤓	
Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	
to bring up	le·ha·a·lo·wt	𐤋𐤄𐤏𐤋𐤅𐤕	
from there	mish·sham	𐤌𐤔𐤌	
-	et	𐤀𐤕	

the ark	a·ro·wn	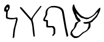	
of God	ha·e·lo·heem		
the LORD	YHVH		
who is enthroned	yo·wo·shev		
[between] the cherubim —	hak·ke·ru·veem	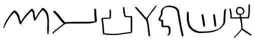	
[the ark] that	a·sher		
is called	niq·ra	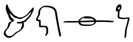	
by the Name	shem		
So they carried	vay·yar·kee·vu		1 Chronicles 13:7
-	et		
the ark	a·ro·wn	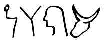	
of God	ha·e·lo·heem		
on	al		
cart	a·ga·lah	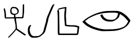	
a new	cha·da·shah		
from the house	mib·bet	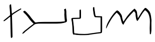	
of Abinadab	a·vee·na·dav	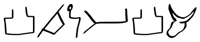	
with Uzzah	ve·uz·za	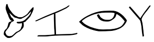	
and Ahio	ve·ach·yo	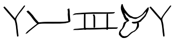	
guiding	no·ha·geem	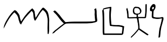	
the cart	ba·a·ga·lah		
David	ve·da·veed		1 Chronicles 13:8
and all	ve·khal		
the Israelites	yis·ra·el	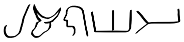	
were celebrating	me·sa·cha·qeem	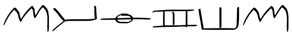	
before	liph·ne		
God	ha·e·lo·heem	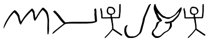	

with all	be·khal		
their might	oz		
with songs	u·ve·shee·reem	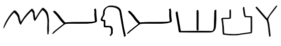	
and on harps	u·ve·khin·no·ro·wt	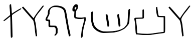	
and lyres	u·vin·va·leem	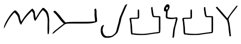	
with tambourines	u·ve·tup·peem		
cymbals	u·vim·tsil·ta·yim		
and trumpets	u·va·cha·tso·tse·ro·wt		
When they came	vay·ya·vo·u	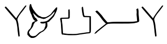	1 Chronicles 13:9
to	ad		
the threshing floor	go·ren		
of Chidon	kee·don	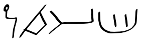	
reached out	vay·yish·lach		
Uzzah	uz·za	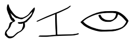	
-	et		
-	ya·do	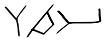	
and took hold	le·e·choz	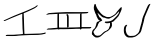	
of	et		
the ark	ha·a·ro·wn		
because	kee	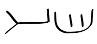	
had stumbled	sha·me·tu		
the oxen	hab·ba·qar	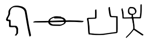	
burned	vay·yi·char	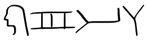	1 Chronicles 13:10
And the anger	aph		
of the LORD	YHVH		
against Uzzah	be·uz·za		
and He struck him	vay·yak·ke·hu	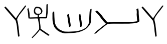	

down	al		
because	a·sher		
he had put	sha·lach	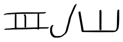	
his hand	ya·do	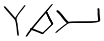	
on	al		
the ark	ha·a·ro·wn		
So he died	vay·ya·mat	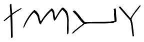	
there	sham		
before	liph·ne		
God	e·lo·heem		
became angry	vay·yi·char	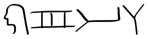	1 Chronicles 13:11
Then David	le·da·veed		
because	kee	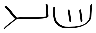	
had burst forth	pha·rats	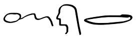	
the LORD	YHVH		
	pe·rets	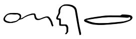	
against Uzzah	be·uz·za		
so he named	vay·yiq·ra	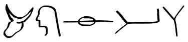	
place	lam·ma·qo·wm	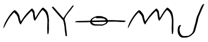	
that	ha·hu	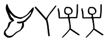	
	pe·rets	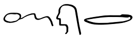	
Perez-uzzah	uz·za	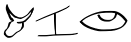	
as it is [called] to	ad		
day	hay·yo·wm	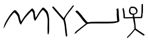	
this	haz·zeh		
feared	vay·yee·ra	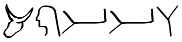	1 Chronicles 13:12
David	da·veed		

-	et		
God	ha·e·lo·heem		
day	bay·yo·wm	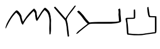	
That	ha·hu	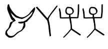	
and asked	le·mor		
“ How	hekh	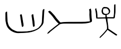	
can I ever bring	a·vee	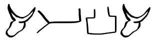	
to me	e·lay	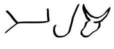	
- ? ”	et		
the ark	a·ro·wn	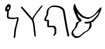	
of God	ha·e·lo·heem		
did not	ve·lo		1 Chronicles 13:13
move	he·seer	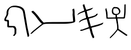	
So [he]	da·veed	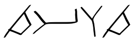	
-	et		
the ark	ha·a·ro·wn		
with him	e·law	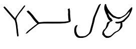	
to	el		
to the City	eer	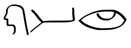	
of David	da·veed	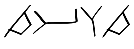	
instead, he took	vay·yat·te·hu	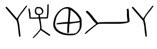	
it aside	el		
the house	bet	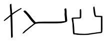	
	o·ved		
of Obed-edom	e·dom		
the Gittite	hag·git·tee		
remained	vay·ye·shev	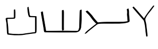	1 Chronicles 13:14

Thus the ark	a·ro·wn	
of God	ha·e·lo·heem	
with	im	
the family	bet	
	o·ved	
of Obed-edom	e·dom	
in his house	be·ve·to	
for three	she·lo·shah	
months	cho·da·sheem	
blessed	vay·va·rekh	
and the LORD	YHVH	
-	et	
household	bet	
	o·ved	
[his]	e·dom	
-	ve·et	
and everything	kal	
-	a·sher	
he owned	lo	
sent	vay·yish·lach	1 Chronicles 14:1
Now Hiram	chī·ram	
king	me·lekh	
of Tyre	tsor	
envoys	mal·a·kheem	
to	el	
David	da·veed	
logs	va·a·tse	

along with cedar	a·ra·zeem	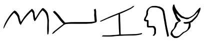	
stonemasons	ve·cha·ra·she	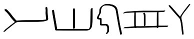	
	qeer	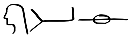	
and carpenters	ve·cha·ra·she	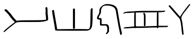	
	e·tseem	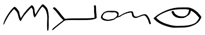	
to build	liv·no·wt	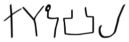	
for him	lo	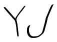	
a palace	ba·yit	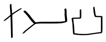	
realized	vay·ye·da	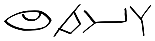	1 Chronicles 14:2
And David	da·veed	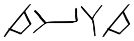	
that	kee	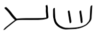	
had established him	he·khee·no	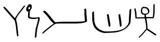	
the LORD	YHVH	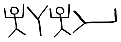	
as king	le·me·lekh	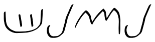	
over	al	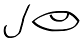	
Israel	yis·ra·el	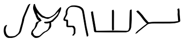	
and	kee	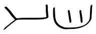	
exalted	nis·set	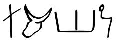	
had highly	le·ma·lah	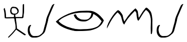	
his kingdom	mal·khu·to	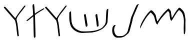	
for the sake	ba·a·vur	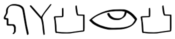	
of His people	am·mo	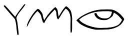	
Israel	yis·ra·el	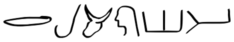	
took	vay·yiq·qach	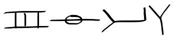	1 Chronicles 14:3
And David	da·veed	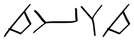	
more	o·wd	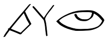	
wives	na·sheem	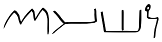	

in Jerusalem	bee·ru·sha·lim		
became the father	vay·yo·w·led	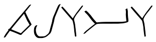	
[and]	da·veed	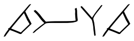	
of more	o·wd		
sons	ba·neem	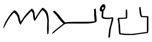	
and daughters	u·va·no·wt		
These	ve·el·leh		1 Chronicles 14:4
are the names	she·mo·wt		
of the children born	hay·lu·deem		
-	a·sher		
-	ha·yu	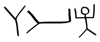	
to him	lo		
in Jerusalem :	bee·ru·sha·lim		
Shammua	sham·mu·a		
Shobab	ve·sho·w·vav		
Nathan	na·tan	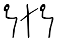	
Solomon	u·she·lo·moh	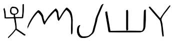	
Ibhar	ve·yiv·char	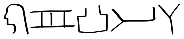	1 Chronicles 14:5
Elishua	ve·e·lee·shu·a	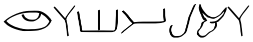	
Elpelet	ve·el·pa·let		
Nogah	ve·no·gah		1 Chronicles 14:6
Nepheg	ve·ne·pheg		
Japhia	ve·ya·phee·a		
Elishama	ve·e·lee·sha·ma		1 Chronicles 14:7
Beeliada	u·ve·el·ya·da	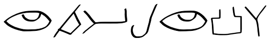	
and Eliphelet	ve·e·lee·pha·let	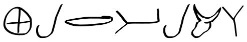	
heard	vay·yish·me·u	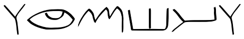	1 Chronicles 14:8

When the Philistines	phe·lish·teem		
that	kee	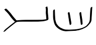	
had been anointed	nim·shach	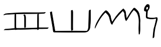	
David	da·veed	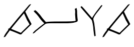	
king	le·me·lekh		
over	al		
all	kal	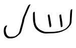	
Israel	yis·ra·el	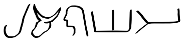	
went	vay·ya·a·lu		
all	khal	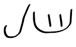	
they	pe·lish·teem		
in search	le·vaq·qesh	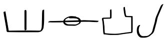	
-	et		
of [him]	da·veed	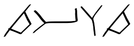	
learned [of this]	vay·yish·ma		
but David	da·veed	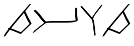	
and went out	vay·ye·tse	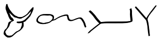	
to face them	liph·ne·hem		
Now the Philistines	u·phe·lish·teem	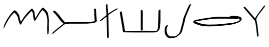	1 Chronicles 14:9
had come	ba·u		
and raided	vay·yiph·she·tu		
the Valley	be·e·meq		
of Rephaim	re·pha·eem		
inquired	vay·yish·al		1 Chronicles 14:10
So David	da·veed	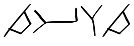	
of God	be·lo·heem		
	le·mor		

“ Should I go up	ha·e·e·leh	
against	al	
the Philistines ?	pe·lish·tī·yīm	
Will You deliver them	u·ne·tat·tam	
into my hand ? ”	be·ya·dee	
replied	vay·yo·mer	
	lo	
the LORD	YHVH	
“ Go ”	a·leh	
“ for I will deliver them	u·ne·tat·teem	
into your hand ”	be·ya·de·kha	
So [David and his men] went up	vay·ya·a·lu	1 Chronicles 14:11
to	be·va·al	
Baal-perazim	pe·ra·tseem	
defeated	vay·yak·kem	
the Philistines	sham	
where [he]	da·veed	
said	vay·yo·mer	
[and]	da·veed	
has burst out	pa·rats	
God	ha·e·lo·heem	
-	et	
against my enemies	o·wy·vay	
by my hand ”	be·ya·dee	
“ Like a bursting	ke·phe·rets	
flood	ma·yim	

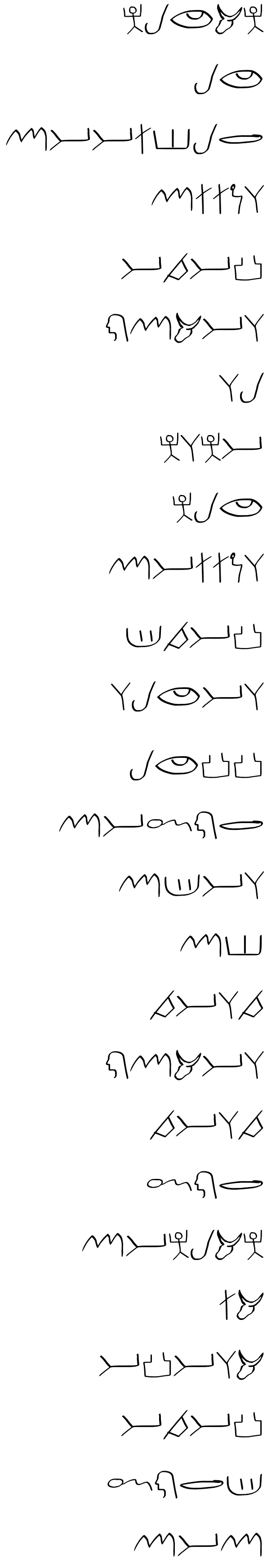

So	al	
	ken	
they called	qa·re·u	
	shem	
place	ham·ma·qo·wm	
that	ha·hu	
	ba·al	
Baal-perazim	pe·ra·tseem	
the Philistines abandoned	vay·ya·az·vu	1 Chronicles 14:12
There	sham	
-	et	
their gods	e·lo·he·hem	
ordered	vay·yo·mer	
and David	da·veed	
that they be burned	vay·yis·sa·re·phu	
in the fire	ba·esh	
Once again	vay·yo·see·phu	1 Chronicles 14:13
	o·wd	
the Philistines	pe·lish·teem	
raided	vay·yiph·she·tu	
the valley	ba·e·meq	
inquired	vay·yish·al	1 Chronicles 14:14
again	o·wd	
So David	da·veed	
of God	be·lo·heem	
answered	vay·yo·mer	
him	lo	

who	ha·e·lo·heem		
“ Do not	lo		
march up	ta·a·leh		
after them	a·cha·re·hem	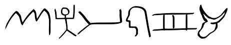	
but circle around	ha·sev		
them	me·a·le·hem	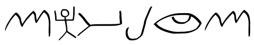	
and attack	u·va·ta		
them	la·hem	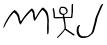	
in front of	mim·mul		
the balsam trees	hab·be·kha·eem		
As soon as	vee·hee	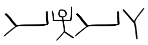	1 Chronicles 14:15
you hear	ke·sha·me·a·kha		
-	et		
the sound	qo·wl	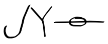	
of marching	hats·tse·a·dah		
in the tops	be·ra·she		
of the balsam trees	hab·be·kha·eem		
	az		
move out	te·tse		
to battle	vam·mil·cha·mah	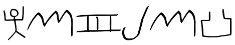	
because this will mean that	kee	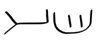	
has marched out	ya·tsa		
God	ha·e·lo·heem		
before you	le·pha·ne·kha	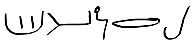	
to strike	le·hak·ko·wt	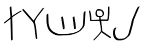	
-	et		
the camp	ma·cha·neh		

of the Philistines ”	phe·lish·teem		
did	vay·ya·as		1 Chronicles 14:16
So David	da·veed	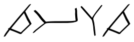	
as	ka·a·sher		
had commanded him	tsiw·va·hu		
God	ha·e·lo·heem		
and they struck down	vay·yak·ku	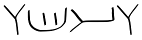	
-	et		
the army of	ma·cha·neh	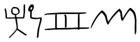	
the Philistines	phe·lish·teem		
from Gibeon	mig·giv·o·wn		
all the way	ve·ad		
to Gezer	ga·ze·rah		
went out	vay·ye·tse	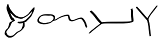	1 Chronicles 14:17
fame	shem		
And David’s	da·veed	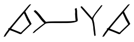	
into every	be·khal		
land	ha·a·ra·tso·wt		
and the LORD	va·YHVH	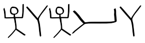	
caused	na·tan	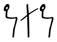	
-	et		
to fear him	pach·do	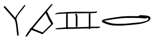	
	al		
all	kal		
nations	hag·go·w·yim	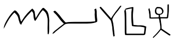	
David constructed	vay·ya·as		1 Chronicles 15:1
for himself	lo		

buildings	vat·teem	
in the City	be·eer	
of David	da·veed	
and he prepared	vay·ya·khen	
a place	ma·qo·wm	
for the ark	la·a·ro·wn	
of God	ha·e·lo·heem	
and pitched	vay·yet	
for it	lo	
a tent	o·hel	
Then	az	1 Chronicles 15:2
said	a·mar	
David	da·veed	
“ No	lo	
may carry	la·set	
-	et	
the ark	a·ro·wn	
of God	ha·e·lo·heem	
one but	kee	
	im	
the Levites	hal·vee·yim	
because	kee	
	vam	
has chosen them	ba·char	
the LORD	YHVH	
to carry	la·set	
-	et	

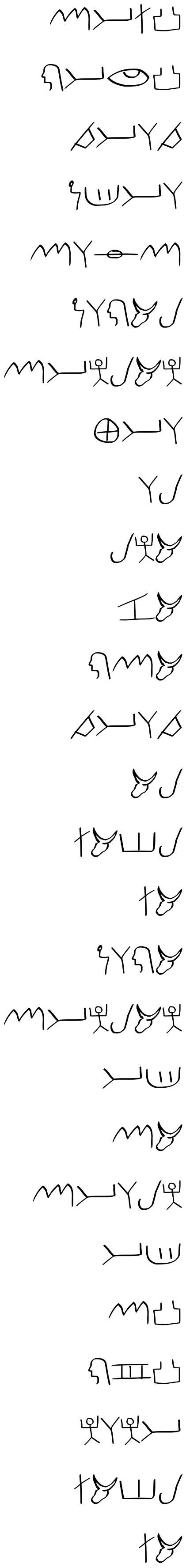

the ark	a·ro·wn	
of the LORD	YHVH	
and to minister	u·le·sha·re·to	
before Him	ad	
forever ”	o·w·lam	
assembled	vay·yaq·hel	1 Chronicles 15:3
And David	da·veed	
-	et	
all	kal	
Israel	yis·ra·el	
in	el	
Jerusalem	ye·ru·sha·lim	
to bring up	le·ha·a·lo·wt	
-	et	
the ark	a·ro·wn	
of the LORD	YHVH	
to	el	
the place	me·qo·w·mo	
-	a·sher	
he had prepared	he·kheen	
for it	lo	
gathered together	vay·ye·e·soph	1 Chronicles 15:4
Then he	da·veed	
-	et	
the descendants	be·ne	
of Aaron	a·ha·ron	
-	ve·et	

and the Levites :	hal·vee·yim	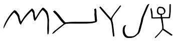	
From the Kohathites	liv·ne		1 Chronicles 15:5
	qe·hat	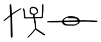	
Uriel	u·ree·el	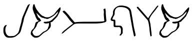	
the chief	has·sar		
of his relatives	ve·e·chaw	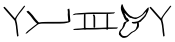	
and 120	me·ah		
	ve·es·reem	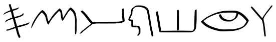	
from the Merarites	liv·ne		1 Chronicles 15:6
	me·ra·ree		
Asaiah	a·sa·yah	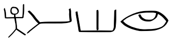	
the chief	has·sar		
of his relatives	ve·e·chaw	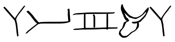	
and 220	ma·ta·yim	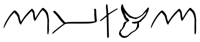	
	ve·es·reem	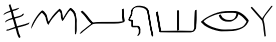	
from the Gershomites	liv·ne	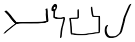	1 Chronicles 15:7
	ge·re·sho·wm		
Joel	yo·w·el		
the chief	has·sar		
of his relatives	ve·e·chaw	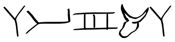	
and 130	me·ah		
	u·she·lo·sheem	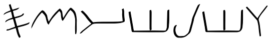	
from the Elizaphanites	liv·ne		1 Chronicles 15:8
	e·lee·tsa·phan		
Shemaiah	she·ma·yah		
the chief	has·sar		
of his relatives	ve·e·chaw	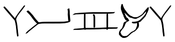	

and 200	ma·ta·yim	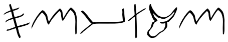	
from the Hebronites	liv·ne		1 Chronicles 15:9
	chev·ro·wn		
Eliel	e·lee·el	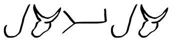	
the chief	has·sar		
of his relatives	ve·e·chaw	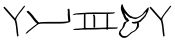	
and 80	she·mo·w·neem	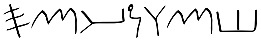	
[and] from the Uzzielites	liv·ne		1 Chronicles 15:10
	uz·zee·el	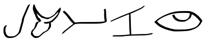	
Amminadab	am·mee·na·dav	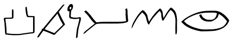	
the chief	has·sar		
of his relatives	ve·e·chaw	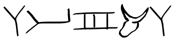	
and 112	me·ah		
	u·she·nem	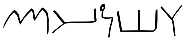	
	a·sar		
summoned	vay·yiq·ra	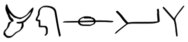	1 Chronicles 15:11
David	da·veed	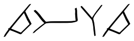	
Zadok	le·tsa·do·wq	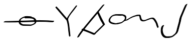	
and Abiathar	u·le·ev·ya·tar		
the priests	hak·ko·ha·neem	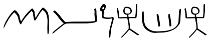	
and the Levites	ve·lal·vee·yim		
Uriel	le·u·ree·el	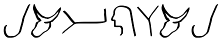	
Asaiah	a·sa·yah	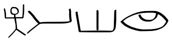	
Joel	ve·yo·w·el		
Shemaiah	she·ma·yah		
Eliel	ve·e·lee·el	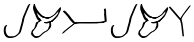	
and Amminadab	ve·am·mee·na·dav	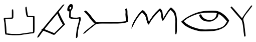	

And he said	vay·yo·mer	1 Chronicles 15:12
to them	la·hem	
“ You	at·tem	
are the heads	ra·she	
families	ha·a·vo·wt	
of the Levitical	lal·vee·yim	
must consecrate yourselves	hit·qad·de·shu	
You	at·tem	
and your relatives	va·a·che·khem	
so that you may bring	ve·ha·a·lee·tem	
-	et	
the ark	a·ro·wn	
of the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
to [the place]	el	
I have prepared	ha·khee·no·w·tee	
for it	lo	
It was because	kee	1 Chronicles 15:13
the first time	le·mab·ba·ri·sho·w·nah	
were not with us	lo	
you Levites	at·tem	
burst forth in anger	pa·rats	
that the LORD	YHVH	
our God	e·lo·he·nu	
against us	ba·nu	

For	kee	𐤊𐤉	
we did not	lo	𐤋𐤀	
consult Him	de·rash·nu·hu	𐤃𐤓𐤔𐤍𐤄𐤅	
about the proper order ”	kam·mish·pat	𐤊𐤌𐤔𐤐𐤈	
consecrated themselves	vay·yit·qad·de·shu	𐤅𐤉𐤕𐤒𐤃𐤔𐤅	1 Chronicles 15:14
So the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
and Levites	ve·hal·vee·yim	𐤅𐤄𐤋𐤅𐤉𐤌	
to bring up	le·ha·a·lo·wt	𐤋𐤄𐤏𐤋𐤅𐤕	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
carried	vay·yis·u	𐤅𐤉𐤔𐤀𐤅	1 Chronicles 15:15
And the Levites	ve·ne	𐤁𐤍𐤉	
	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
Moses	mo·sheh	𐤌𐤔𐤄	
in accordance with the word	kid·var	𐤊𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
on their shoulders	bikh·te·pham	𐤁𐤊𐤕𐤐𐤌	
with the poles	bam·mo·to·wt	𐤁𐤌𐤈𐤅𐤕	

	a·le·hem	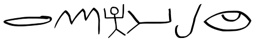	
told	vay·yo·mer		1 Chronicles 15:16
David also	da·veed	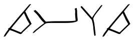	
the leaders	le·sa·re		
of the Levites	hal·vee·yim	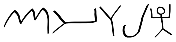	
to appoint	le·ha·a·meed		
-	et		
their relatives	a·che·hem	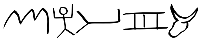	
as singers	ham·sho·re·reem		
instruments —	bikh·le	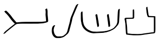	
accompanied by musical	sheer	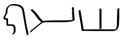	
harps	ne·va·leem	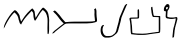	
lyres	ve·khin·no·ro·wt	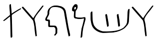	
and cymbals	u·me·tsil·ta·yim	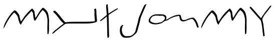	
	mash·mee·eem	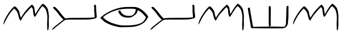	
to lift up	le·ha·reem	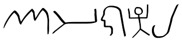	
their voices	be·qo·wl	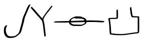	
with joy	le·sim·chah		
appointed	vay·ya·a·mee·du		1 Chronicles 15:17
So the Levites	hal·vee·yim	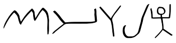	
-	et		
Heman	he·man	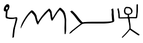	
son	ben		
of Joel	yo·w·el		
from	u·min		
his brothers	e·chaw	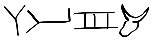	
Asaph	a·saph		

son	ben		
of Berechiah	bɛ·rɛkh·ya·hus	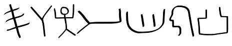	
from	u·min		
the Merarites	be·ne	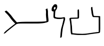	
	me·ra·ree		
their brothers	a·che·hem	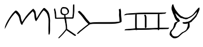	
Ethan	e·tan	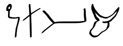	
son	ben		
of Kushaiah	qu·sha·ya·hu		
and with them	ve·im·ma·hem		1 Chronicles 15:18
their brothers	a·che·hem	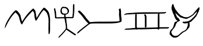	
next in rank :	ham·mish·neem	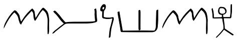	
Zechariah	ze·khar·ya·hu	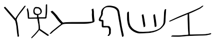	
-	ben		
Jaaziel	ve·ya·a·zee·el		
Shemiramoth	u·she·mee·ra·mo·wt	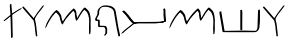	
Jehiel	vee·chee·el	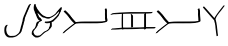	
Unni	ve·un·nee		
Eliab	e·lee·av	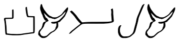	
Benaiah	u·ve·na·ya·hu		
Maaseiah	u·ma·a·se·ya·hu		
Mattithiah	u·mat·tit·ya·hu	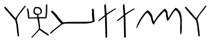	
Eliphelehu	ve·e·lee·phe·le·hu	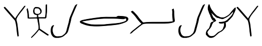	
Mikneiah	u·miq·ne·ya·hu	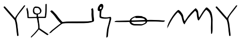	
	ve·o·ved		
Obed-edom	e·dom		
and Jeiel	vee·ee·el		

and the gatekeepers	hash·sho·a·reem		
The musicians	ve·ham·sho·re·reem		1 Chronicles 15:19
Heman	he·man	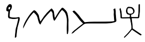	
Asaph	a·saph		
and Ethan	ve·e·tan		
cymbals	bim·tsil·ta·yim	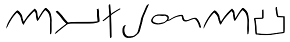	
the bronze	ne·cho·shet		
were to sound	le·hash·mee·a		
Zechariah	u·ze·khar·yah	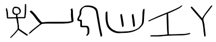	1 Chronicles 15:20
Aziel	va·a·zee·el	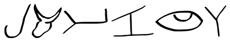	
Shemiramoth	u·she·mee·ra·mo·wt	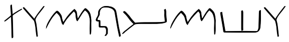	
Jehiel	vee·chee·el	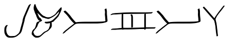	
Unni	ve·un·nee		
Eliab	ve·e·lee·av	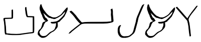	
Maaseiah	u·ma·a·se·ya·hu		
and Benaiah	u·ve·na·ya·hu	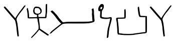	
were to play the harps	bin·va·leem	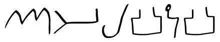	
according to	al		
Alamoth	a·la·mo·wt	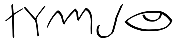	
And Mattithiah	u·mat·tit·ya·hu	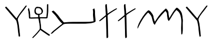	1 Chronicles 15:21
Eliphelehu	ve·e·lee·phe·le·hu	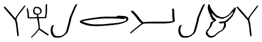	
Mikneiah	u·miq·ne·ya·hu	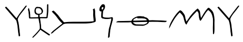	
	ve·o·ved		
Obed-edom	e·dom		
Jeiel	vee·ee·el		
and Azaziah	va·a·zaz·ya·hu	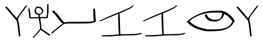	
with lyres	be·khin·no·ro·wt	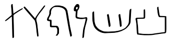	

according to	al	על	
Sheminith	hash·she·mee·neet	השמינית	
were to lead the music	le·nats·tse·ach	לנצח	
Chenaniah	u·khe·nan·ya·hu	וכנניהו	1 Chronicles 15:22
the head	sar	שר	
Levite	hal·vee·yim	הלוים	
-	be·mas·sa	במשא	
was the director	ya·sor	יסר	
of the music	bam·mas·sa	במשא	
because	kee	כי	
highly skilled	me·veen	מבין	
he [was]	hu	הוא	
Berechiah	u·ve·rekh·yah	וברכיה	1 Chronicles 15:23
and Elkanah	ve·el·qa·nah	ואלקנה	
were to be guardians	sho·a·reem	שערים	
of the ark	la·a·ro·wn	לארון	
Shebaniah	u·she·van·ya·hu	ושבניהו	1 Chronicles 15:24
Joshaphat	ve·yo·wo·sha·phat	ויושפט	
Nethanel	u·ne·tan·el	ונתנאל	
Amasai	va·a·ma·say	ועמשי	
Zechariah	u·ze·khar·ya·hu	וזכריהו	
Benaiah	u·ve·na·ya·hu	ובניהו	
and Eliezer —	ve·e·lee·e·zer	ואליעזר	
the priests —	hak·ko·ha·neem	הכהנים	
were to blow	ma·cha·tso·tse·rīm	מחצצרים	
the trumpets	ba·cha·tso·tse·ro·wt	בחצצרות	
before	liph·ne	לפני	

the ark	a·ro·wn	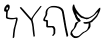	
of God	ha·e·lo·heem		
	ve·o·ved		
Obed-edom	e·dom		
and Jehiah	vee·chee·yah	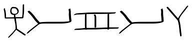	
were also to be guardians	sho·a·reem	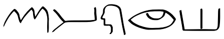	
of the ark	la·a·ro·wn		
So	vay·hee	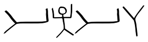	1 Chronicles 15:25
David	da·veed	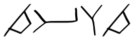	
the elders	ve·ziq·ne	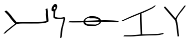	
of Israel	yis·ra·el	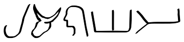	
and the commanders	ve·sa·re		
of thousands	ha·a·la·pheem		
went	ha·ho·le·kheem		
to bring	le·ha·a·lo·wt		
-	et		
the ark	a·ro·wn		
of the covenant	be·reet	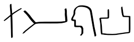	
of the LORD	YHVH		
from	min		
the house	bet	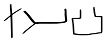	
	o·ved	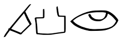	
of Obed-edom	e·dom		
with rejoicing	be·sim·chah	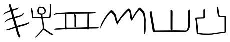	
	vay·hee	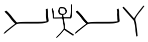	1 Chronicles 15:26
helped	be·zor		
And because God	ha·e·lo·heem	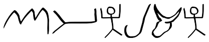	

-	et	𐤀𐤕	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
who were carrying	no·se·e	𐤍𐤔𐤀𐤉	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the covenant	be·reet	𐤁𐤓𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
they sacrificed	vay·yiz·be·chu	𐤅𐤉𐤆𐤁𐤇𐤅	
seven	shiv·ah	𐤔𐤁𐤏𐤄	
bulls	pha·reem	𐤐𐤓𐤉𐤌	
and seven	ve·shiv·ah	𐤅𐤔𐤁𐤏𐤄	
rams	e·leem	𐤀𐤉𐤋𐤉𐤌	
Now David	ve·da·veed	𐤅𐤃𐤅𐤉𐤃	1 Chronicles 15:27
was dressed	me·khur·bal	𐤌𐤊𐤓𐤁𐤋	
in a robe	bim·eel	𐤁𐤌𐤏𐤉𐤋	
of fine linen	buts	𐤁𐤅𐤑	
as were all	ve·khal	𐤅𐤊𐤋	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
who were carrying	han·no·se·eem	𐤄𐤍𐤔𐤀𐤉𐤌	
-	et	𐤀𐤕	
the ark	ha·a·ro·wn	𐤄𐤀𐤓𐤅𐤍	
as well as the singers	ve·ham·sho·re·reem	𐤅𐤄𐤌𐤔𐤓𐤓𐤉𐤌	
and Chenaniah	u·khe·nan·yah	𐤅𐤊𐤍𐤍𐤉𐤄	
the director	has·sar	𐤄𐤔𐤓	
of music	ham·mas·sa	𐤄𐤌𐤔𐤀	
for the singers	ham·sho·re·reem	𐤄𐤌𐤔𐤓𐤓𐤉𐤌	
	ve·al	𐤅𐤏𐤋	
David	da·veed	𐤃𐤅𐤉𐤃	

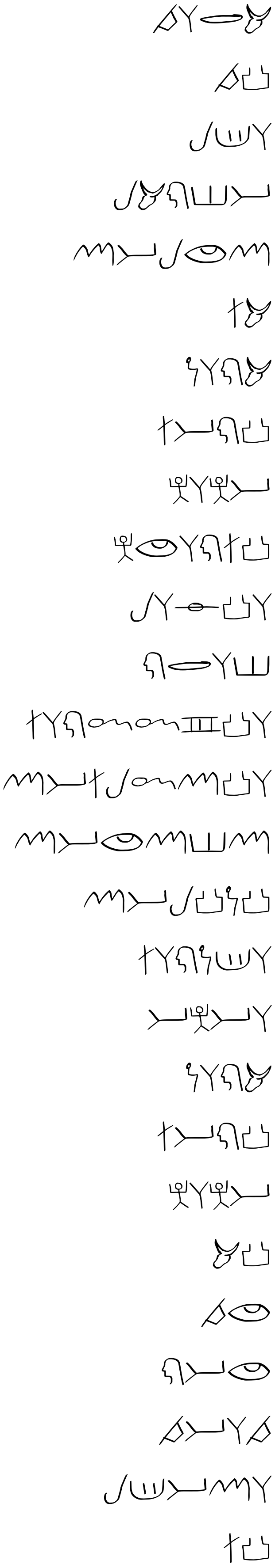

ephod	e·pho·wd	
also wore a linen	bad	
So all	ve·khal	1 Chronicles 15:28
Israel	yis·ra·el	
brought up	ma·a·leem	
-	et	
the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
with shouting	bit·ru·ah	
with the sounding	u·ve·qo·wl	
of rams' horns	sho·w·phar	
and trumpets	u·va·cha·tso·tse·ro·wt	
and with cymbals	u·vim·tsil·ta·yim	
and the music	mash·mi·eem	
of harps	bin·va·leem	
and lyres	ve·khin·no·ro·wt	
was	vay·hee	1 Chronicles 15:29
As the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
entering	ba	
	ad	
the City	eer	
of David	da·veed	
Michal	u·mee·khal	
daughter	bat	

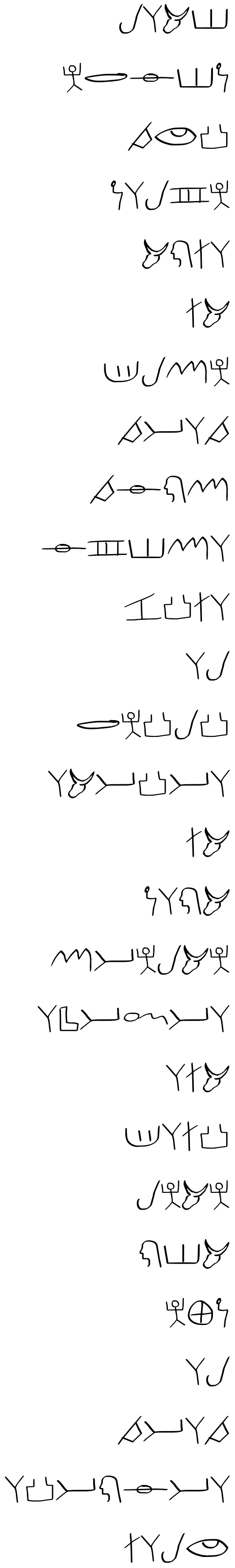

Saul’s	sha·ul	
looked down	nish·qe·phah	
from	be·ad	
a window	ha·chal·lo·wn	
and saw	vat·te·re	
-	et	
King	ham·me·lekh	
David	da·veed	
dancing	me·raq·qed	
and celebrating	u·me·sa·cheq	
and she despised	vat·ti·vez	
him	lo	
in her heart	be·lib·bah	
So they brought	vay·ya·vee·u	1 Chronicles 16:1
-	et	
the ark	a·ro·wn	
of God	ha·e·lo·heem	
and placed	vay·yats·tsee·gu	
-	o·to	
it inside	be·to·wkh	
the tent	ha·o·hel	
that	a·sher	
had pitched	na·tah	
for it	lo	
David	da·veed	
And they presented	vay·yaq·ree·vu	
burnt offerings	o·lo·wt	

and peace offerings	u·she·la·meem		
before	liph·ne		
God	ha·e·lo·heem	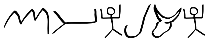	
had finished	vay·khal	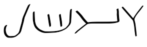	1 Chronicles 16:2
When David	da·veed	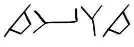	
sacrificing	me·ha·a·lo·wt		
the burnt offerings	ha·o·lah		
and peace offerings	ve·hash·she·la·meem	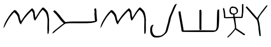	
he blessed	vay·va·rekh		
-	et		
the people	ha·am		
in the name	be·shem	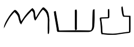	
of the LORD	YHVH	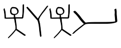	
Then he distributed	vay·chal·leq	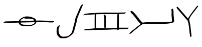	1 Chronicles 16:3
to every	le·khal		
	eesh	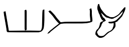	
of Israel	yis·ra·el	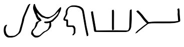	
man	me·eesh		
and	ve·ad		
woman	ish·shah	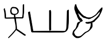	
	le·eesh	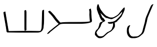	
a loaf	kik·kar		
of bread	le·chem	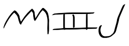	
a date cake	ve·esh·par		
and a raisin cake	va·a·shee·shah	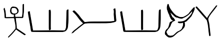	
David appointed	vay·yit·ten	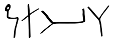	1 Chronicles 16:4
before	liph·ne		

the ark	a·ro·wn	ארון	
of the LORD	YHVH	יהוה	
some of	min	מן	
the Levites	hal·vee·yim	הלוים	
to minister	me·sha·re·teem	משרתים	
to celebrate	u·le·haz·keer	ולהזכיר	
to give thanks	u·le·ho·w·do·wt	ולהודות	
and to praise	u·le·hal·lel	ולהלל	
the LORD	la·YHVH	ליהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל׃	
Asaph	a·saph	אסף	1 Chronicles 16:5
was the chief	ha·rosh	הראש	
was second	u·mish·ne·hu	ומשנהו	
Zechariah	ze·khar·yah	זכריה	
[then] Jeiel	ye·ee·el	יעיאל	
Shemiramoth	u·she·mee·ra·mo·wt	ושמירמות	
Jehiel	vee·chee·el	ויחיאל	
Mattithiah	u·mat·tit·yah	ומתתיה	
Eliab	ve·e·lee·av	ואליאב	
Benaiah	u·ve·na·ya·hu	ובניהו	
	ve·o·ved	ועבד	
Obed-edom	e·dom	אדם	
and Jeiel	vee·ee·el	ויעיאל	
	bikh·le	בכלי	
They were to play the harps	ne·va·leem	נבלים	
and lyres	u·ve·khin·no·ro·wt	ובכנרות	

while Asaph	ve·a·saph	ואסף	
the cymbals	bam·tsil·ta·yim	במצלתים	
sounded	mash·mee·a	משמיע	
Benaiah	u·ve·na·ya·hu	ובניהו	1 Chronicles 16:6
and Jahaziel	ve·ya·cha·zee·el	ויחזיאל	
and the priests	hak·ko·ha·neem	הכהנים	
blew the trumpets	ba·cha·tso·tse·ro·wt	בחצצרות	
regularly	ta·meed	תמיד	
before	liph·ne	לפני	
the ark	a·ro·wn	ארון	
of the covenant	be·reet	ברית	
of God	ha·e·lo·heem	האלהים	
day	bay·yo·wm	ביום	1 Chronicles 16:7
On that	ha·hu	ההוא	
	az	אז	
committed	na·tan	נתן	
David	da·veed	דויד	
first	ba·rosh	בראש	
[this song] of thanksgiving	le·ho·do·wt	להדות	
to the LORD :	la·YHVH	ליהוה	
to	be·yad	ביד	
Asaph	a·saph	אסף	
and his brothers	ve·e·chaw	ואחיופ	
“ Give thanks	ho·w·du	הודו	1 Chronicles 16:8
to the LORD	la·YHVH	ליהוה	
call	qir·u	קראו	
upon His name	vish·mo	בשמו	

make known	ho·w·dee·u	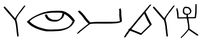	
among the nations	va·am·meem		
His deeds	a·lee·lo·taw	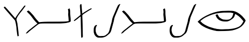	
Sing	shee·ru	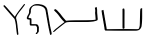	1 Chronicles 16:9
to Him	lo		
sing praises	zam·me·ru		
to Him	lo		
tell	see·chu	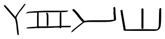	
of all	be·khal		
His wonders	niph·le·o·taw		
Glory	hit·hal·lu		1 Chronicles 16:10
name	be·shem		
in His holy	qa·de·sho		
rejoice	yis·mach		
let the hearts	lev	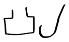	
of those who seek	me·vaq·she	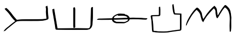	
the LORD	YHVH		
Seek out	dir·shu	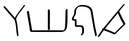	1 Chronicles 16:11
the LORD	YHVH		
and His strength	ve·uz·zo		
seek	baq·qe·shu	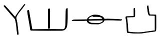	
His face	pha·naw	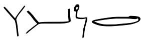	
always	ta·meed		
Remember	zikh·ru		1 Chronicles 16:12
the wonders	niph·le·o·taw		
-	a·sher		
He has done	a·sah		

His marvels	mo·phe·taw		
and the judgments	u·mish·pe·te		
He has pronounced	phee·hu	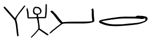	
O offspring	ze·ra		1 Chronicles 16:13
Israel	yis·ra·el	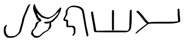	
of His servant	av·do		
O sons	be·ne	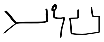	
of Jacob	ya·a·qov		
His chosen ones	be·chee·raw	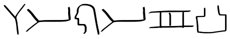	
He	hu		1 Chronicles 16:14
is the LORD	YHVH		
our God	e·lo·he·nu		
throughout	be·khal		
the earth	ha·a·rets		
His judgments [carry]	mish·pa·taw		
Remember	zikh·ru		1 Chronicles 16:15
forever	le·o·w·lam		
His covenant	be·ree·to	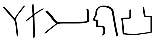	
the word	da·var		
He ordained	tsiw·vah		
for a thousand	le·e·leph	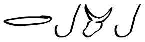	
generations —	do·wr		
[the covenant]	a·sher		1 Chronicles 16:16
He made	ka·rat		
with	et		
Abraham	av·ra·ham	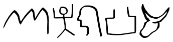	
and the oath He swore	u·she·vu·a·to		

to Isaac	le·yits·chaq	𐤋𐤉𐤑𐤇𐤒	
He confirmed it	vay·ya·a·mee·de·ha	𐤅𐤉𐤏𐤌𐤉𐤃𐤄	1 Chronicles 16:17
to Jacob	le·ya·a·qov	𐤋𐤉𐤏𐤒𐤁	
as a decree	le·choq	𐤋𐤇𐤒	
to Israel	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	
covenant :	be·reet	𐤁𐤓𐤉𐤕	
as an everlasting	o·w·lam	𐤏𐤅𐤋𐤌	
‘ -	le·mor	𐤋𐤀𐤌𐤓	1 Chronicles 16:18
you	le·kha	𐤋𐤊	
I will give	et·ten	𐤀𐤕𐤍	
the land	e·rets	𐤀𐤓𐤑	
of Canaan	ke·na·an	𐤊𐤍𐤏𐤍	
as the portion	che·vel	𐤇𐤁𐤋	
of your inheritance ’	na·cha·lat·khem	𐤍𐤇𐤋𐤕𐤊𐤌	
When they were	bih·yo·wt·khem	𐤁𐤄𐤉𐤅𐤕𐤊𐤌	1 Chronicles 16:19
few	me·te	𐤌𐤕𐤉	
in number	mis·par	𐤌𐤎𐤐𐤓	
few indeed	kim·at	𐤊𐤌𐤏𐤈	
and strangers	ve·ga·reem	𐤅𐤂𐤓𐤉𐤌	
in [the land]	bah	𐤁𐤄	
they wandered	vay·yit·hal·le·khu	𐤅𐤉𐤕𐤄𐤋𐤊𐤅	1 Chronicles 16:20
from nation	mig·go·w	𐤌𐤂𐤅𐤉	
to	el	𐤀𐤋	
nation	go·w	𐤂𐤅𐤉	
from [one] kingdom	u·mim·mam·la·khah	𐤅𐤌𐤌𐤌𐤋𐤊𐤄	
to	el	𐤀𐤋	
	am	𐤏𐤌	

another	a·cher	אחר	
no	lo	לא	1 Chronicles 16:21
He let	hin·nee·ach	הניח	
man	le·eesh	לאיש	
oppress them	le·a·she·qam	לעשקם	
He rebuked	vay·yo·w·khach	ויוכח	
on their behalf :	a·le·hem	עליהם	
kings	me·la·kheem	מלכים	
‘ Do not	al	אל	1 Chronicles 16:22
touch	tig·ge·u	תגעו	
My anointed ones !	bim·shee·chay	במשיחי	
to My prophets ! ’	u·vin·vee·ay	ובנביאי	
Do no	al	אל	
harm	ta·re·u	תרעו	
Sing	shee·ru	שירו	1 Chronicles 16:23
to the LORD	la·YHVH	ליהוה	
all	kal	כל	
the earth	ha·a·rets	הארץ	
Proclaim	bas·se·ru	בשרו	
day	mee·yo·wm	מיום	
after	el	אל	
day	yo·wm	יום	
His salvation	ye·shu·a·to	ישועתו	
Declare	sap·pe·ru	ספרו	1 Chronicles 16:24
among the nations	vag·go·w·yim	בגוים	
-	et	את	
His glory	ke·vo·w·do	כבודו	

among all	be·khal		
peoples	ha·am·meem		
His wonderful deeds	niph·le·o·taw		
For	kee	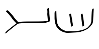	1 Chronicles 16:25
great	ga·do·wl		
is the LORD	YHVH	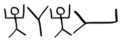	
to be praised	u·me·hul·lal		
and greatly	me·od		
	ve·no·w·ra		
He is to be feared	hu		
above	al		
all	kal	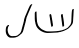	
gods	e·lo·heem	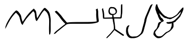	
For	kee	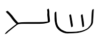	1 Chronicles 16:26
all	kal	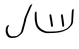	
the gods	e·lo·he		
of the nations	ha·am·meem		
are idols	e·lee·leem	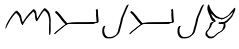	
but [it is] the LORD	va·YHVH	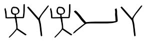	
the heavens	sha·ma·yim	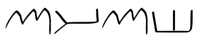	
who made	a·sah		
Splendor	ho·wd	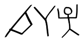	1 Chronicles 16:27
and majesty	ve·ha·dar	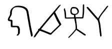	
are before Him	le·pha·naw	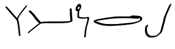	
strength	oz		
and joy	ve·ched·vah	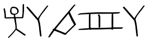	
fill His dwelling	bim·qo·mo	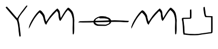	

Ascribe	ha·vu		1 Chronicles 16:28
to the LORD	la·YHVH	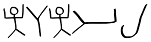	
O families	mish·pe·cho·wt		
of the nations	am·meem		
ascribe	ha·vu		
to the LORD	la·YHVH	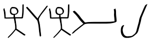	
glory	ka·vo·wd		
and strength	va·oz		
Ascribe	ha·vu		1 Chronicles 16:29
to the LORD	la·YHVH	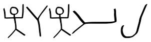	
the glory	ke·vo·wd		
[due] His name	she·mo		
bring	se·u		
an offering	min·chah	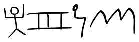	
and come	u·vo·u		
before Him	le·pha·naw	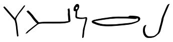	
Worship	hish·ta·cha·wu		
the LORD	la·YHVH	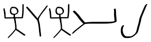	
in the splendor	be·had·rat		
of His holiness	qo·desh	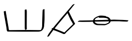	
tremble	chee·lu	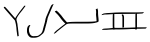	1 Chronicles 16:30
before Him	mil·le·pha·naw		
all	kal	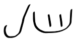	
the earth	ha·a·rets		
	aph		
is firmly established	tik·ko·wn		
The world	te·vel	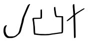	

it cannot	bal	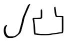	
be moved	tim·mo·wt		
be glad	yis·me·chu		1 Chronicles 16:31
Let the heavens	hash·sha·ma·yim		
rejoice	ve·ta·gel		
and the earth	ha·a·rets		
Let them say	ve·yo·me·ru		
among the nations	vag·go·w·yim	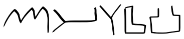	
‘ The LORD	YHVH		
reigns ! ’	ma·lakh	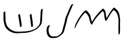	
resound	yir·am		1 Chronicles 16:32
Let the sea	hay·yam	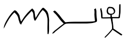	
and all that fills it	u·me·lo·w·o	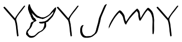	
exult	ya·a·lots		
let the fields	has·sa·deh	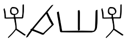	
and all	ve·khal		
that [is]	a·sher		
in them	bo		
Then	az		1 Chronicles 16:33
will sing for joy	ye·ran·ne·nu	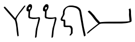	
the trees	a·tse		
of the forest	hay·ya·ar	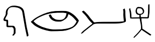	
before	mil·liph·ne		
the LORD	YHVH		
for	kee	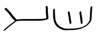	
He is coming	va		
to judge	lish·po·wt		

-	et	את	
the earth	ha·a·rets	הארץ	
Give thanks	ho·w·du	הודו	1 Chronicles 16:34
to the LORD	la·YHVH	ליהוה	
for	kee	כי	
He is good	to·wv	טוב	
	kee	כי	
endures forever	le·o·w·lam	לעולם	
His loving devotion	chas·do	חסדו	
Then cry out :	ve·im·ru	ואמרו	1 Chronicles 16:35
‘ Save us	ho·wo·shee·e·nu	הושיענו	
O God	e·lo·he	אלהי	
of our salvation	yish·e·nu	ישענו	
gather	ve·qab·be·tse·nu	וקבצנו	
and deliver us	ve·hats·tsee·le·nu	והצילנו	
from	min	מן	
the nations	hag·go·w·yim	הגוים	
that we may give thanks	le·ho·do·wt	להדות	
name	le·shem	לשם	
to Your holy	qad·she·kha	קדשך	
that we may glory	le·hish·tab·be·ach	להשתבח	
in Your praise ’	bit·hil·la·te·kha	בתהלתך	
Blessed [be]	ba·rukh	ברוך	1 Chronicles 16:36
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
from	min	מן	

everlasting	ha·o·w·lam		
to	ve·ad		
everlasting ”	ha·o·lam		
said	vay·yo·me·ru		
Then all	khal	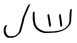	
the people	ha·am		
“ Amen ! ”	a·men	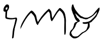	
and “Praise	ve·hal·lel	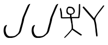	
the LORD ! ”	la·YHVH	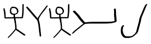	
So David left	vay·ya·a·zav		1 Chronicles 16:37
there	sham		
before	liph·ne		
the ark	a·ro·wn	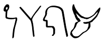	
of the covenant	be·reet	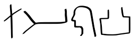	
of the LORD	YHVH		
Asaph	le·a·saph		
and his brothers	u·le·e·chaw	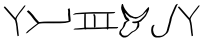	
to minister	le·sha·ret		
[there]	liph·ne		
	ha·a·ro·wn		
regularly	ta·meed		
requirements	lid·var	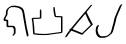	
according to the daily	yo·wm		
	be·yo·w·mo		
	ve·o·ved		1 Chronicles 16:38
along with Obed-edom	e·dom		
relatives	va·a·che·hem		

and his sixty-eight	shish·sheem		
	u·she·mo·w·nah		
	ve·o·ved		
Obed-edom	e·dom		
son	ben		
of Jeduthun	ye·dee·tun		
and also Hosah	ve·cho·sah		
were to be gatekeepers	le·sho·a·reem		
And	ve·et		1 Chronicles 16:39
David left Zadok	tsa·do·wq		
the priest	hak·ko·hen		
and his fellow	ve·e·chaw		
priests	hak·ko·ha·neem		
before	liph·ne		
the tabernacle	mish·kan		
of the LORD	YHVH		
at the high place	bab·ba·mah		
-	a·sher		
in Gibeon	be·giv·o·wn		
present	le·ha·a·lo·wt		1 Chronicles 16:40
burnt offerings	o·lo·wt		
to the LORD	la·YHVH		
on	al		
the altar	miz·bach		
of burnt offerings	ha·o·lah		
to regularly	ta·meed		
morning	lab·bo·qer		

and evening	ve·la·a·rev	𐤅𐤋𐤏𐤓𐤁	
according to all	u·le·khal	𐤅𐤋𐤊𐤋	
that was written	hak·ka·tuv	𐤄𐤊𐤕𐤅𐤁	
in the Law	be·to·w·rat	𐤁𐤕𐤅𐤓𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
which	a·sher	𐤀𐤔𐤓	
He had commanded	tsiw·vah	𐤑𐤅𐤄	
	al	𐤏𐤋	
Israel to keep	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
With them	ve·im·ma·hem	𐤅𐤏𐤌𐤄𐤌	1 Chronicles 16:41
were Heman	he·man	𐤄𐤉𐤌𐤍	
Jeduthun	vee·du·tun	𐤅𐤉𐤃𐤅𐤕𐤅𐤍	
and the rest	u·she·ar	𐤅𐤔𐤀𐤓	
of those chosen	hab·be·ru·reem	𐤄𐤁𐤓𐤅𐤓𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
and designated	niq·qe·vu	𐤍𐤒𐤁𐤅	
by name	be·she·mo·wt	𐤁𐤔𐤌𐤅𐤕	
to give thanks	le·ho·do·wt	𐤋𐤄𐤃𐤅𐤕	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
for	kee	𐤊𐤉	
endures forever ”	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
“ His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
had with them	ve·im·ma·hem	𐤅𐤏𐤌𐤄𐤌	1 Chronicles 16:42
Heman	he·man	𐤄𐤉𐤌𐤍	
and Jeduthun	vee·du·tun	𐤅𐤉𐤃𐤅𐤕𐤅𐤍	
trumpets	cha·tso·tse·ro·wt	𐤇𐤑𐤑𐤓𐤅𐤕	
and cymbals	u·me·tsil·ta·yim	𐤅𐤌𐤑𐤋𐤕𐤉𐤌	

for the music	le·mash·mee·eem	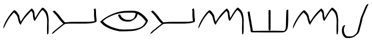	
and instruments	u·khe·le	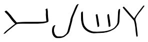	
[for] the songs	sheer	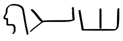	
of God	ha·e·lo·heem		
And the sons	u·ve·ne		
of Jeduthun	ye·du·tun		
were stationed at the gate	lash·sha·ar		
departed	vay·ye·le·khu	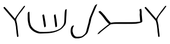	1 Chronicles 16:43
Then all	khal	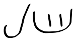	
the people	ha·am		
	eesh	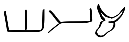	
for their homes	le·ve·to	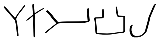	
returned home	vay·yis·sov	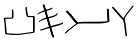	
and David	da·veed	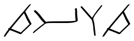	
to bless	le·va·rekh		
-	et		
his household	be·to		
After	vay·hee	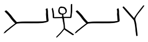	1 Chronicles 17:1
-	ka·a·sher		
had settled	ya·shav	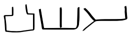	
David	da·veed	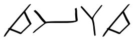	
into his palace	be·ve·to	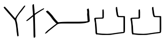	
said	vay·yo·mer		
he	da·veed	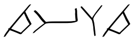	
to	el		
Nathan	na·tan	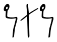	
the prophet	han·na·vee	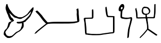	

“ Here	hin·neh	
I am	a·no·khee	
living	yo·wo·shev	
in a house	be·vet	
of cedar	ha·a·ra·zeem	
while the ark	va·a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
is under	ta·chat	
a tent ”	ye·ree·o·wt	
replied to	vay·yo·mer	1 Chronicles 17:2
And Nathan	na·tan	
	el	
David	da·veed	
all	kol	
that [is]	a·sher	
in your heart	bil·va·ve·kha	
“ Do	a·seh	
for	kee	
God	ha·e·lo·heem	
is with you ”	im·makh	
came	vay·hee	1 Chronicles 17:3
night	bal·lay·lah	
But that	ha·hu	
	vay·hee	
the word	de·var	
of God	e·lo·heem	

to	el		
Nathan	na·tan		
saying	le·mor		
“ Go	lekh	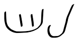	1 Chronicles 17:4
and tell	ve·a·mar·ta	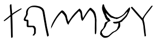	
	el		
David	da·veed	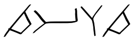	
My servant	av·dee		
that this is what	koh	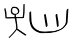	
says :	a·mar		
the LORD	YHVH	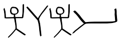	
are not	lo		
You	at·tah		
the one to build	tiv·neh		
Me	lee	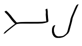	
a house	hab·ba·yit	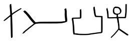	
in which to dwell	la·sha·vet		
For	kee	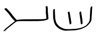	1 Chronicles 17:5
I have not	lo		
dwelt	ya·shav·tee		
in a house	be·va·yit	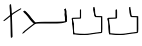	
from	min	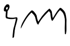	
the day	hay·yo·wm	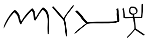	
-	a·sher		
I brought	he·e·le·tee	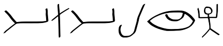	
-	et		
Israel up [out of Egypt]	yis·ra·el	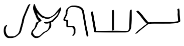	

until	ad		
day	hay·yo·wm	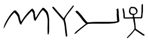	
this	haz·zeh		
but I have moved	va·eh·yeh		
from tent	me·o·hel		
to	el		
tent	o·hel		
and dwelling to dwelling	u·mim·mish·kan		
In all	be·khol		1 Chronicles 17:6
-	a·sher		
My journeys	hit·hal·lakh·tee	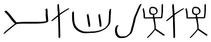	
with all	be·khal		
the Israelites	yis·ra·el	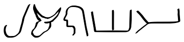	
	ha·da·var		
have I ever asked	dib·bar·tee		
	et		
any	a·chad	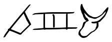	
[of the] leaders	sho·phe·te		
	yis·ra·el	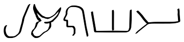	
-	a·sher		
I appointed	tsiw·vee·tee	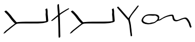	
to shepherd	lir·o·wt		
-	et		
My people	am·mee		
-	le·mor	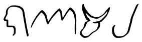	
‘ Why	lam·mah		
haven’t	lo		

you built	ve·nee·tem	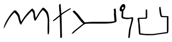	
Me	lee	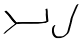	
a house	bet	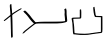	
of cedar ? ’	a·ra·zeem	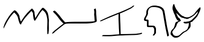	
Now	ve·at·tah		1 Chronicles 17:7
then	koh	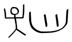	
you are to tell	to·mar		
My servant	le·av·dee		
David	le·da·wī·ds	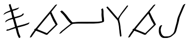	
that this is what	koh	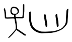	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	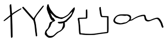	
I	a·nee	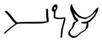	
took	le·qach·tee·kha	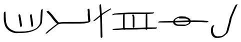	
you from	min		
the pasture	han·na·veh	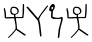	
from	min		
following	a·cha·re	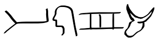	
the flock	hats·tson		
to be	lih·yo·wt	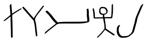	
the ruler	na·geed	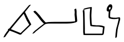	
over	al		
My people	am·mee		
Israel	yis·ra·el	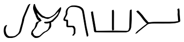	
I have been	va·eh·yeh		1 Chronicles 17:8
with you	im·me·kha		

wherever	be·khol	
-	a·sher	
you have gone	ha·lakh·ta	
and I have cut off	va·akh·reet	
-	et	
all	kal	
your enemies	o·wy·ve·kha	
from before you	mip·pa·ne·kha	
Now I will make	ve·a·see·tee	
for you	le·kha	
a name	shem	
like	ke·shem	
the greatest	hag·ge·do·w·leem	
-	a·sher	
in the land	ba·a·rets	
And I will provide	ve·sam·tee	1 Chronicles 17:9
a place	ma·qo·wm	
for My people	le·am·mee	
Israel	yis·ra·el	
and will plant them	u·ne·ta·tee·hu	
so that they may dwell in	ve·sha·khan	
a place of their own	tach·taw	
no	ve·lo	
and be disturbed	yir·gaz	
more	o·wd	
No	ve·lo	
longer	yo·w·see·phu	

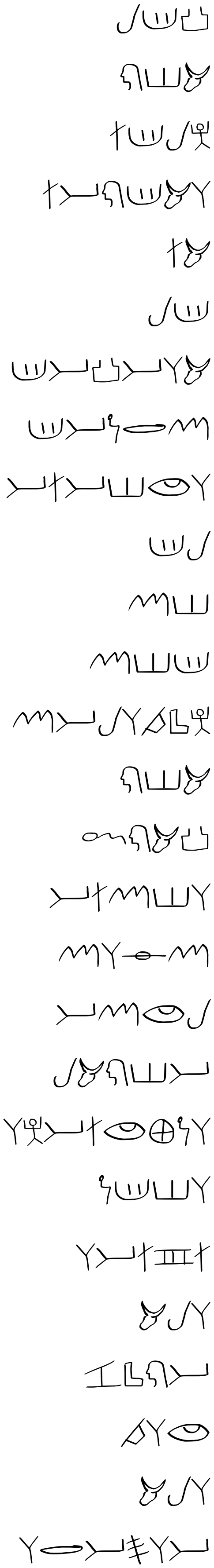

will the sons	ve·ne	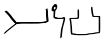	
of wickedness	aw·lah		
oppress them	le·val·lo·to	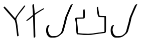	
as they did	ka·a·sher		
at the beginning	ba·ri·sho·w·nah		
and [have done] since the day	u·le·mee·ya·meem	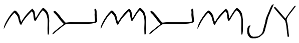	1 Chronicles 17:10
-	a·sher		
I appointed	tsiw·vee·tee	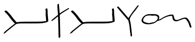	
judges	sho·phe·teem		
over	al		
My people	am·mee		
Israel	yis·ra·el	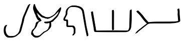	
And I will subdue	ve·hikh·na·tee		
-	et		
all	kal		
your enemies	o·wy·ve·kha		
Moreover I declare	va·ag·gid		
to you	lakh	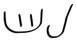	
a house	u·va·yit	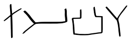	
will build	yiv·neh	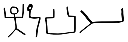	
for you	le·kha	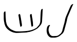	
that the LORD	YHVH		
And	ve·ha·yah	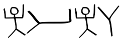	1 Chronicles 17:11
when	kee	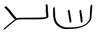	
are fulfilled	ma·le·u		
your days	ya·me·kha	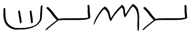	
and you go [to be]	la·le·khet	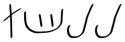	

with	im	עם	
your fathers	a·vo·te·kha	אבתיך	
I will raise up	va·ha·qee·mo·w·tee	והקימותי	
-	et	את	
your descendant	zar·a·kha	זרעך	
after you	a·cha·re·kha	אחריך	
-	a·sher	אשר	
-	yih·yeh	יהיה	
one of your own sons	mib·ba·ne·kha	מבניך	
and I will establish	va·ha·khee·no·w·tee	והכינותי	
-	et	את	
his kingdom	mal·khu·to	מלכותו	
He	hu	הוא	1 Chronicles 17:12
will build	yiv·neh	יבנה	
for Me	lee	לי	
a house	ba·yit	בית	
and I will establish	ve·kho·nan·tee	וכננתי	
-	et	את	
his throne	kis·o	כסאו	
forever	ad	עד	
	o·w·lam	עולם	
I	a·nee	אני	1 Chronicles 17:13
will be	eh·yeh	אהיה	
his	lo	לו	
Father	le·av	לאב	
and he	ve·hu	והוא	
will be	yih·yeh	יהיה	

My	lee	לי	
son	le·ven	לבן	
My loving devotion	ve·chas·dee	וחסדי	
And {I will} never	lo	לא	
remove	a·seer	אסיר	
from him	me·im·mo	מעמו	
as	ka·a·sher	כאשר	
I removed [it]	ha·see·ro·w·tee	הסירותי	
from your predecessor	me·a·sher	מאשר	
	ha·yah	היה	
	le·pha·ne·kha	לפניך	
But I will set him	ve·ha·a·mad·tee·hu	והעמדתיהו	1 Chronicles 17:14
over My house	be·ve·tee	בביתי	
and My kingdom	u·ve·mal·khu·tee	ובמלכותי	
forever	ad	עד	
	ha·o·w·lam	העולם	
and his throne	ve·khis·o	וכסאו	
will be	yih·yeh	יהיה	
established	na·kho·wn	נכון	
forever	ad	עד	
”	o·w·lam	עולם	
all	ke·khol	ככל	1 Chronicles 17:15
words	had·de·va·reem	הדברים	
[the]	ha·el·leh	האלה	
entire	u·khe·khol	וככל	
vision	he·cha·zo·wn	החזון	
of this	haz·zeh	הזה	

So	ken	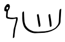	
relayed	dib·ber		
Nathan	na·tan	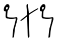	
to	el		
David	da·veed	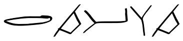	
went in	vay·ya·vo	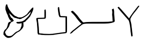	1 Chronicles 17:16
Then King	ham·me·lekh		
David	da·veed	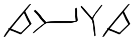	
sat	vay·ye·shev	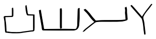	
before	liph·ne		
the LORD	YHVH		
and said	vay·yo·mer		
“ Who	mee	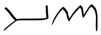	
am I	a·nee	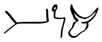	
O LORD	YHVH		
God	e·lo·heem		
and what	u·mee		
is my house	ve·tee	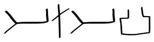	
that	kee	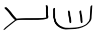	
You have brought me	ha·vee·o·ta·nee		
this	ad		
far ?	ha·lom	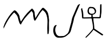	
was a small thing	vat·tiq·tan	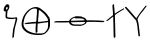	1 Chronicles 17:17
And as if this	zot		
in Your eyes	be·e·ne·kha	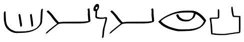	
O God	e·lo·heem		
You have spoken	vat·te·dab·ber		

about	al		
of the house	bet	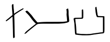	
of Your servant	av·de·kha		
the future	le·me·ra·cho·wq	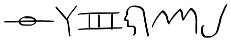	
and have regarded me	u·re·ee·ta·nee	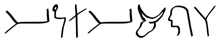	
	ke·to·wr		
as a man	ha·a·dam		
of great distinction	ham·ma·a·lah		
O LORD	YHVH		
God	e·lo·heem		
What	mah	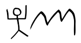	1 Chronicles 17:18
more	yo·w·seeph		
	o·wd		
can David	da·veed	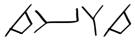	
say to You	e·le·kha	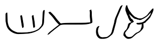	
for so honoring	le·kha·vo·wd	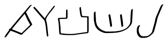	
-	et		
Your servant ?	av·de·kha		
For You	ve·at·tah		
-	et		
Your servant	av·de·kha		
know	ya·da·e·ta		
O LORD	YHVH		1 Chronicles 17:19
For the sake	ba·a·vur		
of Your servant	av·de·kha		
and according to Your own heart	u·khe·lib·be·kha	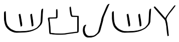	

You have accomplished	a·see·ta	עשית	
-	et	את	
	kal	כל	
great thing	hag·ge·dul·lah	הגדולה	
this	haz·zot	הזאת	
and revealed	le·ho·dee·a	להדיע	
-	et	את	
all	kal	כל	
Your greatness	hag·ge·dul·lo·wt	הגדלות	
O LORD	YHVH	יהוה	1 Chronicles 17:20
[there is] none	en	אין	
like You	ka·mo·w·kha	כמוך	
and [there is] no	ve·en	ואין	
God	e·lo·heem	אלהים	
but You	zu·la·te·kha	זולתך	
according to everything	be·khol	בכל	
-	a·sher	אשר	
we have heard	sha·ma·nu	שמענו	
with our own ears	be·a·ze·ne·nu	באזנינו	
And who	u·mee	ומי	1 Chronicles 17:21
is like Your people	ke·am·me·kha	כעמך	
Israel —	yis·ra·el	ישראל	
nation	go·w	גוי	
the one	e·chad	אחד	
on earth	ba·a·rets	בארץ	
whom	a·sher	אשר	
went out	ha·lakh	הלך	

God	ha·e·lo·heem		
to redeem	liph·do·wt		
for Himself ?	lo	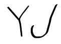	
as a people	am		
You made	la·sum		
for Yourself	le·kha	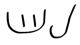	
a name	m		
through great	ge·dul·lo·wt		
and awesome wonders	ve·no·ra·o·wt		
by driving out	le·ga·resh		
from before	mip·pe·ne		
Your people	am·me·kha		
whom	a·sher		
You redeemed	pa·dee·ta		
from Egypt	mim·mits·ra·yim		
nations	go·w·yim	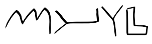	
For You have made	vat·tit·ten		1 Chronicles 17:22
-	et		
Your people	am·me·kha		
Israel	yis·ra·el	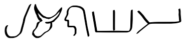	
Your very own	le·kha	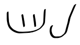	
	le·am		
forever	ad		
	o·w·lam		
and You	ve·at·tah		
O LORD	YHVH		
have become	ha·yee·ta	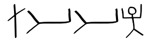	

their	la·hem		
God	le·lo·heem	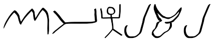	
And now	ve·at·tah		1 Chronicles 17:23
O LORD	YHVH		
let the word	had·da·var		
-	a·sher		
You have spoken	dib·bar·ta		
concerning	al		
Your servant	av·de·kha		
	ve·al		
and his house	be·to	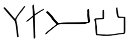	
be established	ye·a·men		
forever	ad		
	o·w·lam		
Do	va·a·seh		
as	ka·a·sher		
You have promised	dib·bar·ta		
will be established	ve·ye·a·men		1 Chronicles 17:24
and magnified	ve·yig·dal	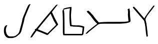	
so that Your name	shim·kha		
forever	ad		
	o·w·lam		
when it is said	le·mor		
‘ The LORD	YHVH		
of Hosts	tse·va·o·wt	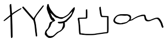	
the God	e·lo·he		
of Israel	yis·ra·el	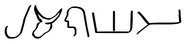	

is God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
over Israel ’	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	
And may the house	u·vet	𐤅𐤁𐤉𐤕	
David	da·veed	𐤃𐤅𐤉𐤃	
of Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
be established	na·kho·wn	𐤍𐤊𐤅𐤍	
before You	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
For	kee	𐤊𐤉	1 Chronicles 17:25
You	at·tah	𐤀𐤕𐤄	
my God	e·lo·hay	𐤀𐤋𐤄𐤉	
have revealed	ga·lee·ta	𐤂𐤋𐤉𐤕	
-	et	𐤀𐤕	
-	o·zen	𐤀𐤆𐤍	
to Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
that You will build	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
for him	lo	𐤋𐤅	
a house	ba·yit	𐤁𐤉𐤕	
	al	𐤏𐤋	
Therefore	ken	𐤊𐤍	
has found the courage	ma·tsa	𐤌𐤑𐤀	
Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
to pray	le·hit·pal·lel	𐤋𐤄𐤕𐤐𐤋𐤋	
before You	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
And now	ve·at·tah	𐤅𐤏𐤕𐤄	1 Chronicles 17:26
O LORD	YHVH	𐤉𐤄𐤅𐤄	
You	at·tah	𐤀𐤕𐤄	
are	hu	𐤄𐤅𐤀	

God !	ha·e·lo·heem		
And You have promised	vat·te·dab·ber		
to	al		
Your servant	av·de·kha		
goodness	hat·to·w·vah		
this	haz·zot		
So now	ve·at·tah		1 Chronicles 17:27
You have been pleased	ho·w·al·ta		
to bless	le·va·rekh		
-	et		
the house	bet	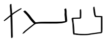	
of Your servant	av·de·kha	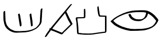	
that it may continue	lih·yo·wt	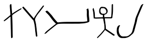	
forever	le·o·w·lam		
before You	le·pha·ne·kha	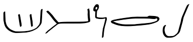	
For	kee	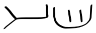	
You	at·tah		
O LORD	YHVH		
have blessed it	be·rakh·ta		
and [it will be] blessed	u·me·vo·rakh		
forever ”	le·o·w·lam	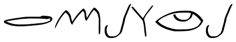	
Some time later	vay·hee	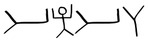	1 Chronicles 18:1
	a·cha·re	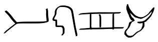	
	khen	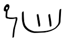	
defeated	vay·yakh	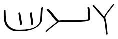	
David	da·veed	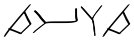	

-	et		
the Philistines	pe·lish·teem		
subdued them	vay·yakh·nee·em	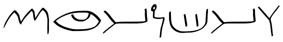	
and took	vay·yiq·qach	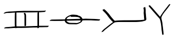	
-	et		
Gath	gat		
and its villages	u·ve·no·te·ha	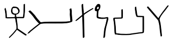	
from the hand	mee·yad	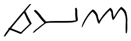	
of the Philistines	pe·lish·teem		
[David] also defeated	vay·yakh	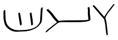	1 Chronicles 18:2
-	et		
the Moabites	mo·w·av		
became	vay·yih·yu		
and they	mo·w·av		
subject	a·va·deem		
to David	le·da·veed		
and brought him	no·se·e		
tribute	min·chah	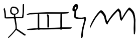	
also defeated	vay·yakh	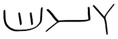	1 Chronicles 18:3
David	da·veed		
-	et		
Hadadezer	ha·dad·e·zer		
King	me·lekh	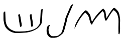	
of Zobah	tso·w·vah		
[As far as] Hamath	cha·ma·tah		
who had marched out	be·lekh·to	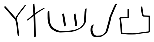	
to establish	le·hats·tseev		

his dominion	ya·do	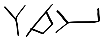	
River	bin·har		
along the Euphrates	pe·rat		
captured	vay·yil·kod	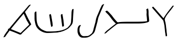	1 Chronicles 18:4
David	da·veed	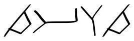	
from him	mim·men·nu	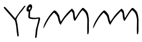	
a thousand	e·leph	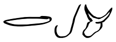	
chariots	re·khev		
seven	ve·shiv·at		
thousand	a·la·pheem		
charioteers	pa·ra·sheem		
and twenty	ve·es·reem	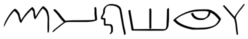	
thousand	e·leph	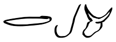	
	eesh	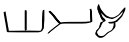	
foot soldiers	rag·lee	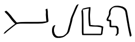	
and he hamstrung	vay·aq·qer		
	da·veed	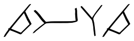	
-	et		
all	kal		
the horses	ha·re·khev		
he kept	vay·yo·w·ter	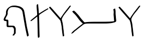	
-	mim·men·nu	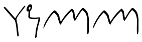	
except a hundred	me·ah		
for the chariots	ra·khev		
came	vay·ya·vo	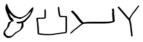	1 Chronicles 18:5
When the Arameans	a·ram		
of Damascus	dar·me·seq		

to help	la·zo·wr		
Hadadezer	la·ha·dad·e·zer		
King	me·lekh	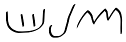	
of Zobah	tso·w·vah		
struck down	vay·yakh	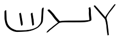	
David	da·veed	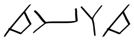	
	ba·a·ram		
twenty-two	es·reem	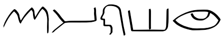	
	u·she·na·yim	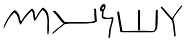	
thousand	e·leph	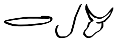	
men	eesh	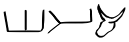	
placed [garrisons]	vay·ya·sem	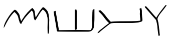	1 Chronicles 18:6
Then he	da·veed	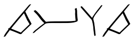	
in Aram	ba·a·ram		
of Damascus	dar·me·seq		
became	vay·hee	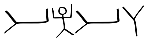	
and the Arameans	a·ram		
to David	le·da·veed		
subject	a·va·deem		
and brought him	no·se·e		
tribute	min·chah	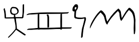	
victorious	vay·yo·wo·sha		
So the LORD	YHVH		
made David	le·da·veed		
wherever	be·khol		
-	a·sher		
he went	ha·lakh	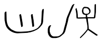	

took	vay·yiq·qach	ויקח	1 Chronicles 18:7
And David	da·veed	דויד	
-	et	את	
shields	shil·te	שלטי	
the gold	haz·za·hav	הזהב	
that	a·sher	אשר	
belonged	ha·yu	היו	
to	al	על	
the officers	av·de	עבדי	
of Hadadezer	ha·dad·a·zer	הדדעזר	
and brought them	vay·vee·em	ויביאם	
to Jerusalem	ye·ru·sha·lim	ירושלם	
And from Tibhath	u·mit·tiv·chat	ומטבחת	1 Chronicles 18:8
and Cun	u·mik·kun	ומכון	
cities	a·re	ערי	
of Hadadezer	ha·dad·e·zer	הדדעזר	
took	la·qach	לקח	
David	da·veed	דויד	
of bronze	ne·cho·shet	נחשת	
amount	rab·bah	רבה	
a large	me·od	מאד	
with which	bah	בה	
made	a·sah	עשה	
Solomon	she·lo·moh	שלמה	
-	et	את	
Sea	yam	ים	
the bronze	han·ne·cho·shet	הנחשת	

-	ve·et	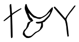	
the pillars	ha·am·mu·deem	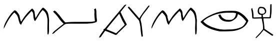	
and [various]	ve·et	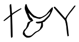	
articles	ke·le	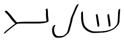	
bronze	han·ne·cho·shet	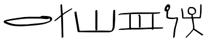	
heard	vay·yish·ma	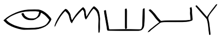	1 Chronicles 18:9
Tou	to·u	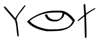	
When King	me·lekh	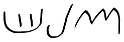	
of Hamath	cha·mat	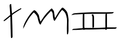	
that	kee	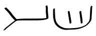	
had defeated	hik·kah	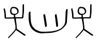	
David	da·veed	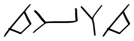	
-	et	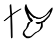	
the entire	kal	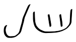	
army	chel	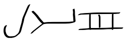	
of Hadadezer	ha·dad·e·zer	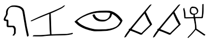	
king	me·lekh	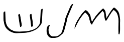	
of Zobah	tso·w·vah	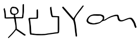	
he sent	vay·yish·lach	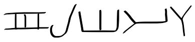	1 Chronicles 18:10
-	et	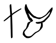	
Hadoram	ha·do·w·ram	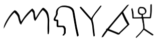	
his son	be·no	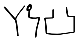	
	el	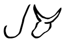	
King	ham·me·lekh	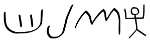	
David	da·veed	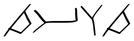	
to greet	lish·ʾol	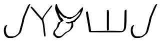	
-	lo	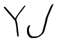	

	le·sha·lo·wm	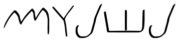	
and bless him	u·le·va·ra·kho	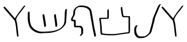	
for	al	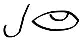	
-	a·sher	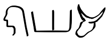	
fighting	nil·cham	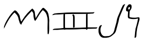	
Hadadezer	ba·ha·dad·e·zer	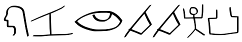	
and defeating	vay·yak·ke·hu	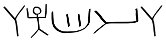	
[who]	kee	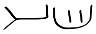	
	eesh	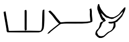	
at war	mil·cha·mo·wt	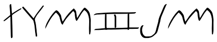	
with Tou	to·u	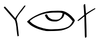	
had been	ha·yah	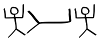	
-	ha·dad·a·zer	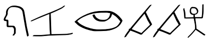	
[Hadoram brought] all kinds	ve·khol	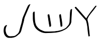	
of articles	ke·le	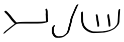	
of gold	za·hav	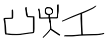	
and silver	va·khe·seph	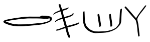	
and bronze	u·ne·cho·shet	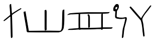	
and	gam	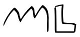	1 Chronicles 18:11
these	o·tam	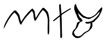	
dedicated	hiq·deesh	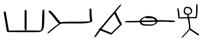	
King	ham·me·lekh	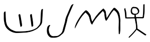	
David	da·veed	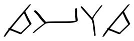	
to the LORD	la·YHVH	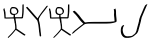	
along with	im	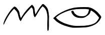	
the silver	hak·ke·seph	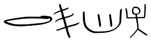	
and gold	ve·haz·za·hav	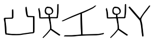	

-	a·sher	
he had carried off	na·sa	
from all	mik·kal	
[these] nations —	hag·go·w·yim	
from Edom	me·e·do·wm	
and Moab	u·mim·mo·w·av	
and from the Ammonites	u·mib·be·ne	
	am·mo·wn	
Philistines	u·mip·pe·lish·teem	
and Amalekites	u·me·a·ma·leq	
Moreover, Abishai	ve·av·shay	1 Chronicles 18:12
son	ben	
of Zeruiah	tse·ru·yah	
struck down	hik·kah	
-	et	
Edomites	e·do·wm	
in the Valley	be·ge	
of Salt	ham·me·lach	
eighteen	she·mo·w·nah	
	a·sar	
thousand	a·leph	
He placed	vay·ya·sem	1 Chronicles 18:13
in Edom	be·e·do·wm	
garrisons	ne·tsee·veem	
were	vay·yih·yu	
and all	khal	
the Edomites	e·do·wm	

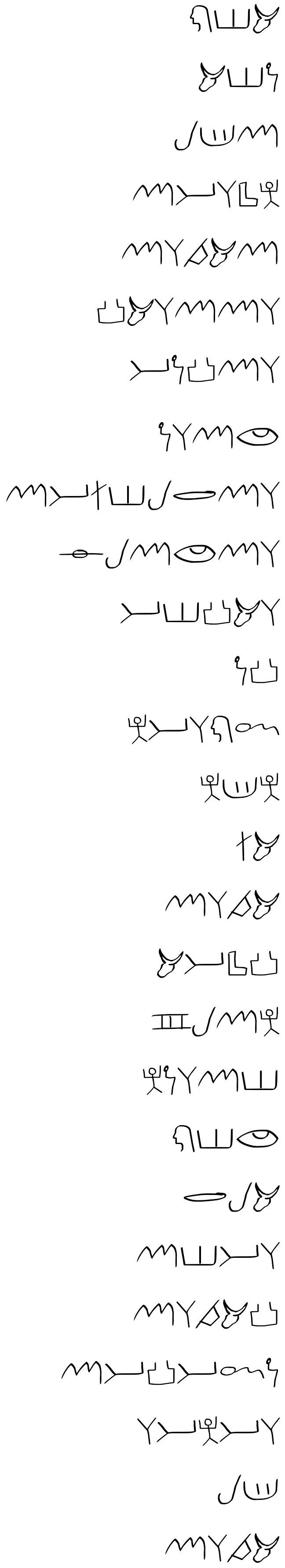

subject	a·va·deem	
to David	le·da·veed	
victorious	vay·yo·wo·sha	
So the LORD	YHVH	
-	et	
made David	da·veed	
wherever	be·khol	
-	a·sher	
he went	ha·lakh	
reigned	vay·yim·lokh	1 Chronicles 18:14
Thus David	da·veed	
over	al	
all	kal	
Israel	yis·ra·el	
and	vay·hee	
administered	o·seh	
justice	mish·pat	
and righteousness	u·tse·da·qah	
for all	le·khal	
his people :	am·mo	
Joab	ve·yo·w·av	1 Chronicles 18:15
son	ben	
of Zeruiah	tse·ru·yah	
was over	al	
the army	hats·tsa·va	
Jehoshaphat	vee·ho·wo·sha·phat	
son	ben	

of Ahilud	a·chee·lud	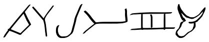	
[was] the recorder	maz·keer	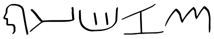	
Zadok	ve·tsa·do·wq	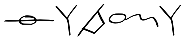	1 Chronicles 18:16
son	ben		
of Ahitub	a·chee·tuv	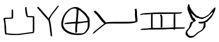	
and Ahimelech	va·a·vee·me·lekh	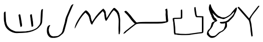	
son	ben		
of Abiathar	ev·ya·tar	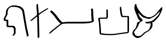	
were priests	ko·ha·neem	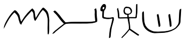	
Shavsha	ve·shaw·sha		
[was] the scribe	so·w·pher	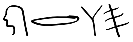	
Benaiah	u·ve·na·ya·hu	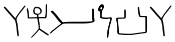	1 Chronicles 18:17
son	ben		
of Jehoiada	ye·ho·w·ya·da	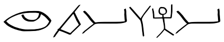	
was over	al		
the Cherethites	hak·ke·re·tee	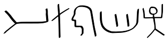	
and Pelethites	ve·hap·pe·le·tee		
sons	u·ve·ne		
and David’s	da·veed	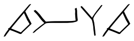	
were chief officials	ha·ri·sho·neem		
side	le·yad	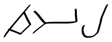	
at the king’s	ham·me·lekh	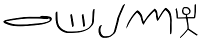	
-	vay·hee	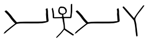	1 Chronicles 19:1
Some time later	a·cha·re	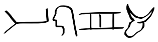	
	khen	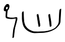	
died	vay·ya·mat	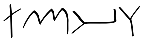	
Nahash	na·chash		

king	me·lekh	𐤌𐤋𐤊	
of the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
and was succeeded by	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
his son	be·no	𐤁𐤍𐤅	
	tach·taw	𐤕𐤇𐤕𐤉𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Chronicles 19:2
And David	da·veed	𐤃𐤅𐤉𐤃	
“ I will show	e·e·seh	𐤀𐤏𐤔𐤄	
kindness	che·sed	𐤇𐤎𐤃	
to	im	𐤏𐤌	
Hanun	cha·nun	𐤇𐤍𐤅𐤍	
son	ben	𐤁𐤍	
of Nahash	na·chash	𐤍𐤇𐤔	
because	kee	𐤊𐤉	
showed	a·sah	𐤏𐤔𐤄	
his father	a·vee	𐤀𐤁𐤉𐤅	
to me ”	im·mee	𐤏𐤌𐤉	
kindness	che·sed	𐤇𐤎𐤃	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	
So David	da·veed	𐤃𐤅𐤉𐤃	
messengers	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
to console [Hanun]	le·na·cha·mo	𐤋𐤍𐤇𐤌𐤅	
concerning	al	𐤏𐤋	
his father	a·vee	𐤀𐤁𐤉𐤅	
arrived	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
servants	av·de	𐤏𐤁𐤃𐤉	

But when David’s	da·veed	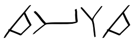	
in	el		
the land	e·rets		
of the Ammonites	be·ne	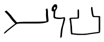	
	am·mo·wn		
	el		
	cha·nun		
to console him	le·na·cha·mo	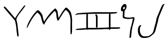	
said	vay·yo·me·ru		1 Chronicles 19:3
the princes	sa·re	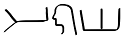	
of the Ammonites	ve·ne	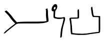	
	am·mo·wn	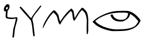	
to Hanun	le·cha·nun	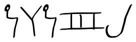	
showing respect	ham·khab·bed		
he is	da·veed	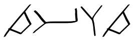	
-	et		
for your father ?	a·vee·kha	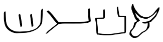	
do you really believe	be·e·ne·kha	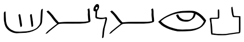	
“ Just because	kee	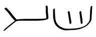	
David has sent	sha·lach	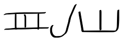	
you	le·kha	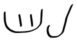	
comforters	me·na·cha·meem	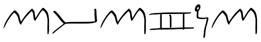	
Have not	ha·lo		
	ba·a·vur	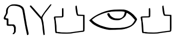	
to explore	lach·qor	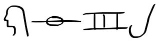	
and overthrow it ? ”	ve·la·ha·phokh	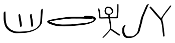	
spy it out	u·le·rag·gel	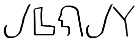	

the land	ha·a·rets		
come	ba·u		
his servants	a·va·daw		
to you	e·le·kha	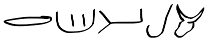	
took	vay·yiq·qach	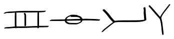	1 Chronicles 19:4
So Hanun	cha·nun		
-	et		
servants	av·de	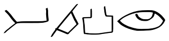	
David's	da·veed	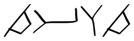	
shaved [their beards]	vay·gal·le·chem	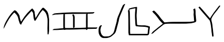	
cut off	vay·yikh·rot	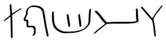	
-	et		
their garments	mad·ve·hem	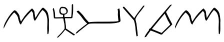	
	ba·che·tsee		
at	ad		
the hips	ham·miph·sa·ah		
and sent them away	vay·shal·le·chem	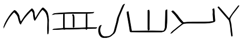	
When [someone] came	vay·ye·le·khu	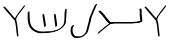	1 Chronicles 19:5
and told	vay·yag·gee·du	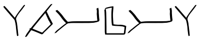	
David	le·da·veed		
about	al		
his men	ha·a·na·sheem		
he sent	vay·yish·lach		
messengers to meet them	liq·ra·tam		
since	kee	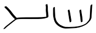	
had been	ha·yu	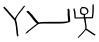	

the men	ha·a·na·sheem	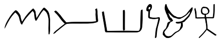	
humiliated	nikh·la·meem		
thoroughly	me·od		
told them	vay·yo·mer		
The king	ham·me·lekh		
“ Stay	she·vu	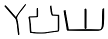	
in Jericho	vee·re·cho		
until	ad		
-	a·sher		
have grown back	ye·tsam·mach		
your beards	ze·qan·khem	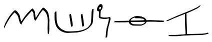	
and [then] return ”	ve·shav·tem	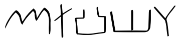	
realized that	vay·yir·u		1 Chronicles 19:6
When the Ammonites	be·ne	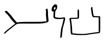	
	am·mo·wn		
	kee	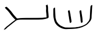	
they had become a stench	hit·ba·a·shu		
to	im		
David	da·veed	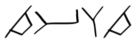	
sent	vay·yish·lach		
Hanun	cha·nun		
and the Ammonites	u·ve·ne		
	am·mo·wn	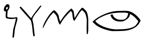	
a thousand	e·leph	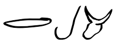	
talents	kik·kar		
of silver	ke·seph		
to hire	lis·kor	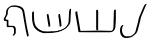	

for themselves	la·hem		
from	min		
	a·ram		
Aram-naharaim	na·ha·ra·yim	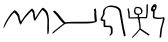	
	u·min		
	a·ram		
Aram-maacah	ma·a·khah		
and Zobah	u·mits·tso·w·vah		
chariots	re·khev		
and horsemen	u·pha·ra·sheem		
So they hired	vay·yis·ke·ru	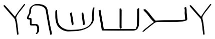	1 Chronicles 19:7
for themselves	la·hem		
thirty-two	she·na·yim	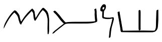	
	u·she·lo·sheem		
thousand	e·leph	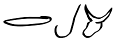	
chariots	re·khev		
as well as	ve·et		
the king	me·lekh	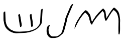	
of Maacah	ma·a·khah		
-	ve·et		
with his troops	am·mo		
who came	vay·ya·vo·u	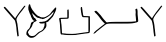	
and camped	vay·ya·cha·nu	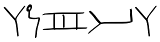	
near	liph·ne		
Medeba	me·de·va	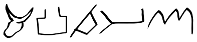	
while the Ammonites	u·ve·ne		
	am·mo·wn		

and marched out	ne·es·phu	נאספו	
came from their cities	me·a·re·hem	מעריהם	
	vay·ya·vo·u	ויבאו	
for battle	lam·mil·cha·mah	למלחמה	
On hearing this	vay·yish·ma	וישמע	1 Chronicles 19:8
David	da·veed	דויד	
sent	vay·yish·lach	וישלח	
-	et	את	
Joab	yo·w·av	יואב	
and	ve·et	ואת	
the entire	kal	כל	
army	tsa·va	צבא	
of mighty men	hag·gib·bo·w·reem	הגבורים	
marched out	vay·ye·tse·u	ויצאו	1 Chronicles 19:9
The Ammonites	be·ne	בני	
	am·mo·wn	עמון	
and arrayed themselves	vay·ya·ar·khu	ויערכו	
for battle	mil·cha·mah	מלחמה	
at the entrance	pe·tach	פתח	
to the city	ha·eer	העיר	
while the kings	ve·ham·me·la·kheem	והמלכים	
who	a·sher	אשר	
had come	ba·u	באו	
stayed by themselves	le·vad·dam	לבדם	
in the open country	bas·sa·deh	בשדה	
saw	vay·yar	וירא	1 Chronicles 19:10

When Joab	yo·w·av		
-	kee	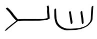	
-	ha·ye·tah	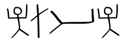	
	phe·ne	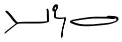	
the battle lines	ham·mil·cha·mah	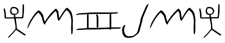	
	e·law	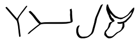	
before him	pa·neem	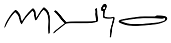	
and behind him	ve·a·cho·wr	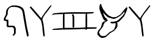	
he selected	vay·yiv·char	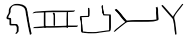	
some of	mik·kal		
the best	ba·chur	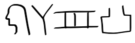	
men of Israel	be·yis·ra·el		
and arrayed them	vay·ya·a·rokh		
against	liq·rat	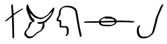	
the Arameans	a·ram		
And	ve·et		1 Chronicles 19:11
the rest	ye·ter	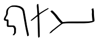	
of the forces	ha·am		
he placed	na·tan	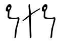	
under the command	be·yad	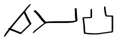	
Abishai	av·shay	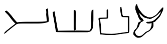	
of his brother	a·chee	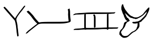	
who arrayed them	vay·ya·ar·khu		
against	liq·rat	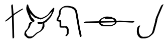	
the Ammonites	be·ne	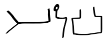	
	am·mo·wn	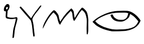	
said Joab	vay·yo·mer		1 Chronicles 19:12

“ If	im	אם	
are too strong	te·che·zaq	תחזק	
for me ”	mim·men·nee	ממני	
the Arameans	a·ram	ארם	
“ then you will come	ve·ha·yee·ta	והיית	
to my	lee	לי	
rescue	lit·shu·ʿa·hs	לתשועה	
And if	ve·im	ואם	
the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
are too strong	ye·chez·qu	יחזקו	
for you	mim·me·kha	ממך	
then I will come to your rescue	ve·ho·wo·sha·tee·kha	והושעתיך	
Be strong	cha·zaq	חזק	1 Chronicles 19:13
and let us fight bravely	ve·nit·chaz·ze·qah	ונתחזקה	
for	be·ad	בעד	
our people	am·me·nu	עמנו	
and for	u·ve·ad	ובעד	
the cities	a·re	ערי	
of our God	e·lo·he·nu	אלהינו	
May the LORD	va·YHVH	ויהוה	
do	hat·to·wv	הטוב	
in His sight ”	be·e·naw	בעיניו	
what is good	ya·a·seh	יעשה	
advanced	vay·yig·gash	ויגש	1 Chronicles 19:14
So Joab	yo·w·av	יואב	
and his troops	ve·ha·am	והעם	

-	a·sher	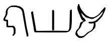	
-	im·mo	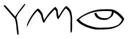	
him	liph·ne	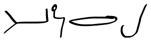	
the Arameans	a·ram	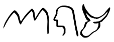	
to fight	lam·mil·cha·mah	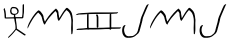	
who fled	vay·ya·nu·su	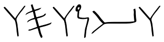	
before	mip·pa·naw	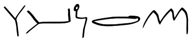	
When the Ammonites	u·ve·ne	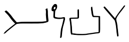	1 Chronicles 19:15
	am·mo·wn	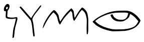	
saw	ra·u	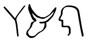	
that	kee	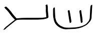	
had fled	nas		
the Arameans	a·ram	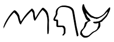	
fled	vay·ya·nu·su	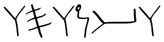	
too	gam	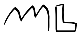	
they	hem	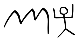	
before	mip·pe·ne	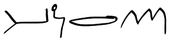	
Abishai	av·shay	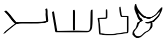	
Joab's brother	a·chee	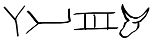	
and they entered	vay·ya·vo·u	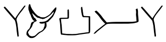	
the city	ha·ee·rah	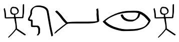	
went back	vay·ya·vo	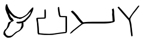	
So Joab	yo·w·av	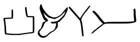	
to Jerusalem	ye·ru·sha·lim	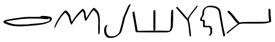	
saw	vay·yar	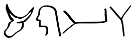	1 Chronicles 19:16
When the Arameans	a·ram	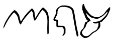	
that	kee	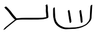	

they had been defeated	nig·ge·phu		
by	liph·ne		
Israel	yis·ra·el	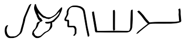	
they sent	vay·yish·le·chu	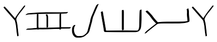	
messengers	mal·a·kheem		
to bring	vay·yo·w·tsee·u		
-	et		
[more] Arameans	a·ram		
	a·sher		
from beyond	me·e·ver		
the Euphrates	han·na·har		
with Shophach	ve·sho·w·phakh		
the commander	sar		
army	tse·va	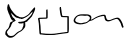	
of Hadadezer’s	ha·dad·e·zer		
leading them	liph·ne·hem	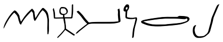	
When this was reported	vay·yug·gad	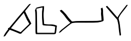	1 Chronicles 19:17
to David	le·da·veed		
he gathered	vay·ye·e·soph		
-	et		
all	kal		
Israel	yis·ra·el	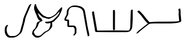	
crossed	vay·ya·a·vor		
the Jordan	hay·yar·den		
advanced	vay·ya·vo	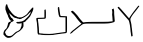	
toward	a·le·hem		

and arrayed for battle	vay·ya·a·rokh		
against them	a·le·hem		
lined up	vay·ya·a·rokh		
When David	da·veed	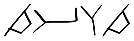	
to engage [them]	liq·rat	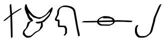	
the Arameans	a·ram		
in battle	mil·cha·mah	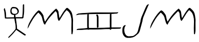	
they fought	vay·yil·la·cha·mu	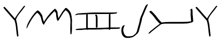	
against him	im·mo		
fled	vay·ya·nas	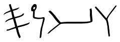	1 Chronicles 19:18
But the Arameans	a·ram		
before	mil·liph·ne		
Israel	yis·ra·el	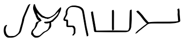	
killed	vay·ya·ha·rog	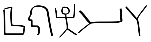	
and David	da·veed	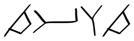	
	me·a·ram		
seven	shiv·at		
thousand	a·la·pheem		
of their charioteers	re·khev		
and forty	ve·ar·ba·eem		
thousand	e·leph	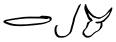	
foot soldiers	eesh	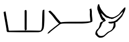	
	rag·lee	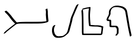	
-	ve·et		
Shophach	sho·w·phakh		
the commander	sar		
of their army	hats·tsa·va		

He also killed	he·meet	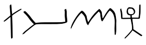	
saw	vay·yir·u		1 Chronicles 19:19
subjects	av·de	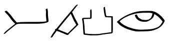	
When Hadadezer's	ha·dad·e·zer		
that	kee	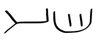	
they had been defeated	nig·ge·phu		
by	liph·ne		
Israel	yis·ra·el	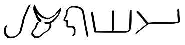	
they made peace	vay·yash·lee·mu	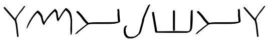	
with	im		
David	da·veed	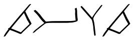	
and became subject to him	vay·ya·av·du·hu		
were unwilling	ve·lo		
	a·vah		
So the Arameans	a·ram		
to help	le·ho·wo·shee·a		
-	et		
the Ammonites	be·ne	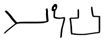	
	am·mo·wn		
anymore	o·wd		
-	vay·hee	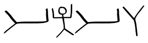	1 Chronicles 20:1
In	le·et		
the spring	te·shu·vat		
	hash·sha·nah	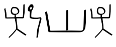	
at the time when	le·et		
march out to war	tset		
kings	ham·me·la·kheem		

led out	vay·yin·hag	
Joab	yo·w·av	
-	et	
the army	chel	
	hats·tsa·va	
and ravaged	vay·yash·chet	
-	et	
the land	e·rets	
of the Ammonites	be·ne	
	am·mo·wn	
He came	vay·ya·vo	
and besieged it	vay·ya·tsar	
-	et	
to Rabbah	rab·bah	
but David	ve·da·veed	
remained	yo·shev	
in Jerusalem	bee·ru·sha·lim	
attacked	vay·yakh	
And Joab	yo·w·av	
-	et	
Rabbah	rab·bah	
and demolished it	vay·ye·her·se·ha	
took	vay·yiq·qach	1 Chronicles 20:2
Then David	da·veed	
-	et	
the crown	a·te·ret	
of their king	mal·kam	

from	me·al		
the head	ro·sho		
It was found	vay·yim·tsa·ah		
to weigh	mish·qal	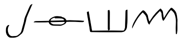	
a talent	kik·kar		
of gold	za·hav		
and was set	u·vah		
stones	e·ven		
with precious	ye·qa·rah	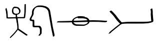	
and it was	vat·te·hee		
placed on	al		
head	rosh		
David’s	da·veed	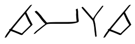	
of plunder	u·she·lal	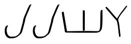	
from the city	ha·eer	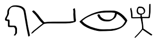	
And David took	ho·w·tsee		
a great amount	har·beh	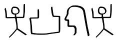	
	me·od		
-	ve·et		1 Chronicles 20:3
the people	ha·am		
who [were]	a·sher		
there	bah		
[David] brought out	ho·w·tsee		
and put [them to work]	vay·ya·sar	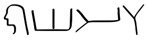	
with saws	bam·me·ge·rah		
picks	u·va·cha·ree·tse	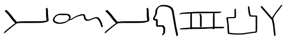	
iron	hab·bar·zel	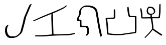	

and axes	u·vam·me·ge·ro·wt	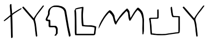	
the same	ve·khen		
did	ya·a·seh		
And [he]	da·veed	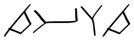	
to all	le·khol		
cities	a·re		
the Ammonite	ve·ne	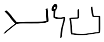	
	am·mo·wn		
returned	vay·ya·shav	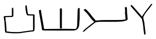	
Then [David]	da·veed	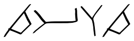	
and all	ve·khal		
his troops	ha·am		
to Jerusalem	ye·ru·sha·lim	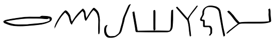	
Some time later	vay·hee	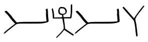	1 Chronicles 20:4
	a·cha·re·khen	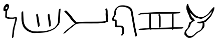	
broke out	vat·ta·a·mod		
war	mil·cha·mah	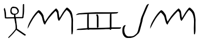	
at Gezer	be·ge·zer		
with	im		
the Philistines	pe·lish·teem		
At that time	az		
killed	hik·kah		
Sibbecai	sib·be·khay	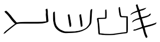	
the Hushathite	ha·chu·sha·tee		
-	et		
Sippai	sip·pay	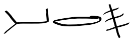	
a descendant	mee·li·de	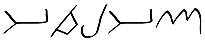	

of the Rephaim	ha·re·pha·eem		
and the Philistines were subdued	vay·yik·ka·ne·u	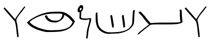	
there was	vat·te·hee		1 Chronicles 20:5
Once again	o·wd		
a battle	mil·cha·mah	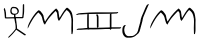	
with	et		
the Philistines	pe·lish·teem		
killed	vay·yakh	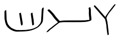	
and Elhanan	el·cha·nan	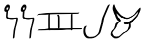	
son	ben		
of Jair	ya·ʿur		
-	et		
Lahmi	lach·mee	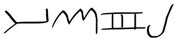	
the brother	a·chee	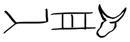	
of Goliath	ga·le·yat	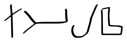	
the Gittite	hag·git·tee		
the shaft	ve·ets		
of whose spear	cha·nee·to	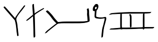	
beam	kim·no·wr		
was like a weaver’s	o·re·geem	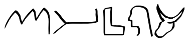	
And there was	vat·te·hee		1 Chronicles 20:6
still another	o·wd		
battle	mil·cha·mah	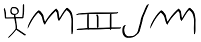	
at Gath	be·gat		
where there was	vay·hee	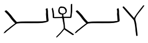	
a man	eesh	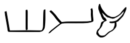	
of [great] stature	mid·dah		

fingers on each hand	ve·ets·be·o·taw	ואצבעתיו	
with six	shesh	שש	
and six [toes on each foot] —	va·shesh	ושש	
twenty-four in all	es·reem	עשרים	
	ve·ar·ba	וארבע	
too	ve·gam	וגם	
He	hu	הוא	
was descended	no·w·lad	נולד	
from Rapha	le·ha·ra·pha	להרפא	
and when he taunted	vay·cha·reph	ויחרף	1 Chronicles 20:7
-	et	את	
Israel	yis·ra·el	ישראל	
killed him	vay·yak·ke·hu	ויכהו	
Jonathan	ye·ho·w·na·tan	יהונתן	
the son	ben	בן	
Shimei	shim·a	שמעא	
brother	a·chee	אחי	
of David’s	da·veed	דויד	
So these	el	אל	1 Chronicles 20:8
descendants	nul·le·du	נולדו	
of Rapha	le·ha·ra·pha	להרפא	
in Gath	be·gat	בגת	
fell	vay·yip·pe·lu	ויפלו	
at the hands	ve·yad	ביד	
of David	da·veed	דויד	
	u·ve·yad	וביד	
and his servants	a·va·daw	עבדיופ	

rose up	vay·ya·a·mod	𐤅𐤉𐤏𐤌𐤃	1 Chronicles 21:1
Then Satan	sa·tan	𐤔𐤈𐤍	
against	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and incited	vay·ya·set	𐤅𐤉𐤎𐤕	
-	et	𐤀𐤕	
David	da·veed	𐤃𐤅𐤉𐤃	
to take a census	lim·no·wt	𐤋𐤌𐤍𐤅𐤕	
-	et	𐤀𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Chronicles 21:2
So David	da·veed	𐤃𐤅𐤉𐤃	
to	el	𐤀𐤋	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
and	ve·el	𐤅𐤀𐤋	
the commanders	sa·re	𐤔𐤓𐤉	
of the troops	ha·am	𐤄𐤏𐤌	
“ Go	le·khu	𐤋𐤊𐤅	
[and] count	siph·ru	𐤎𐤐𐤓𐤅	
-	et	𐤀𐤕	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from	mib·be·er	𐤌𐤁𐤀𐤓	
Beersheba	she·va	𐤔𐤁𐤏	
to	ve·ad	𐤅𐤏𐤃	
Dan	dan	𐤃𐤍	
and bring me [a report]	ve·ha·vee·u	𐤅𐤄𐤁𐤉𐤀𐤅	
	e·lay	𐤀𐤋𐤉	

so that I may know	ve·e·de·ah	ואדעה	
-	et	את	
their number ”	mis·pa·ram	מספרם	
replied	vay·yo·mer	ויאמר	1 Chronicles 21:3
But Joab	yo·w·av	יואב	
multiply	yo·w·seph	יוסף	
“ May the LORD	YHVH	יהוה	
	al	על	
His troops	am·mo	עמו	
over	ka·hem	כהם	
a hundred	me·ah	מאה	
times	phe·a·meem	פעמים	
are they not	ha·lo	הלא	
My lord	a·do·nee	אדני	
the king	ham·me·lekh	המלך	
all	kul·lam	כלם	
of my lord ?	la·do·nee	לאדני	
servants	la·a·va·deem	לעבדים	
Why	lam·mah	למה	
want	ye·vaq·qesh	יבקש	
to do this ?	zot	זאת	
does my lord	a·do·nee	אדני	
Why	lam·mah	למה	
should he bring	yih·yeh	יהיה	
guilt	le·ash·mah	לאשמה	
on Israel ? ”	le·yis·ra·el	לישראל	
word	u·de·var	ודבר	1 Chronicles 21:4

Nevertheless the king’s	ham·me·lekh		
prevailed	cha·zaq		
against	al		
Joab	yo·w·av		
departed	vay·ye·tse		
So Joab	yo·w·av		
and traveled	vay·yit·hal·lekh		
throughout	be·khal		
Israel	yis·ra·el	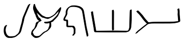	
and then he returned	vay·ya·vo	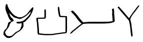	
to Jerusalem	ye·ru·sha·lim		
reported	vay·yit·ten	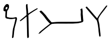	1 Chronicles 21:5
And Joab	yo·w·av		
-	et		
the total	mis·par		
number	miph·qad	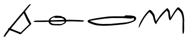	
of the troops	ha·am		
to	el		
David	da·veed	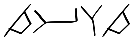	
there were	vay·hee	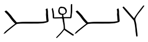	
In all	khal		
Israel	yis·ra·el	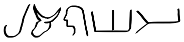	
1,100,000 {}	e·leph	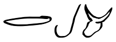	
	a·la·pheem		
	u·me·ah		
	e·leph	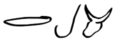	
men	eesh	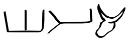	

who drew	sho·leph	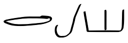	
the sword	che·rev	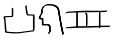	
in Judah	vee·hu·dah	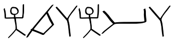	
including 470,000	ar·ba	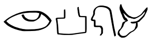	
	me·o·wt	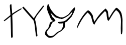	
	ve·shiv·eem	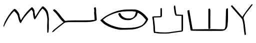	
	e·leph	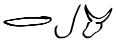	
	eesh	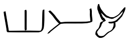	
	sho·leph	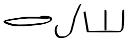	
	cha·rev	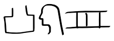	
Levi	ve·le·vee	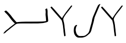	1 Chronicles 21:6
and Benjamin	u·vin·ya·min	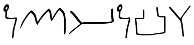	
But [Joab] did not	lo	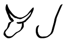	
include	pha·qad	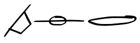	
in the count	be·to·w·kham	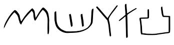	
because	kee	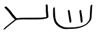	
was detestable	nit·av	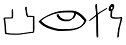	
command	de·var	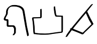	
the king’s	ham·me·lekh	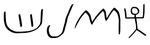	
to	et	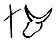	
him	yo·w·av	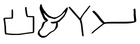	
was also evil	vay·ye·ra	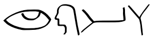	1 Chronicles 21:7
in the sight	be·e·ne	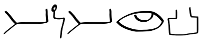	
of God	ha·e·lo·heem	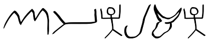	
	al	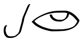	
command	had·da·var	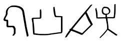	
This	haz·zeh	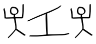	

so He struck	vay·yakh	ויך	
-	et	את	
Israel	yis·ra·el	ישראל׃	
said	vay·yo·mer	ויאמר	1 Chronicles 21:8
Then David	da·veed	דויד	
to	el	אל	
God	ha·e·lo·heem	האלהים	
“ I have sinned	cha·ta·tee	חטאתי	
greatly	me·od	מאד	
because	a·sher	אשר	
I have done	a·see·tee	עשיתי	
-	et	את	
thing	had·da·var	הדבר	
this	haz·zeh	הזה	
Now	ve·at·tah	ועתה	
to take away	ha·a·ver	העבר	
I beg You	na	נא	
-	et	את	
the iniquity	a·wo·wn	עוון	
of Your servant	av·de·kha	עבדך	
for	kee	כי	
foolishly ”	nis·kal·tee	נסכלתי	
I have acted very	me·od	מאד׃	
instructed	vay·dab·ber	וידבר	1 Chronicles 21:9
And the LORD	YHVH	יהוה	
	el	אל	
Gad	gad	גד	

seer	cho·zeh	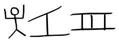	
David’s	da·veed	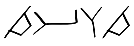	
	le·mor		
“ Go	lekh	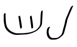	1 Chronicles 21:10
and tell	ve·dib·bar·ta		
	el		
David	da·veed	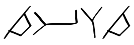	
says :	le·mor		
that this is what	koh	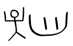	
	a·mar	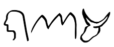	
the LORD	YHVH		
you three [options]	sha·lo·wosh		
‘ I	a·nee	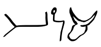	
am offering	no·teh		
	a·le·kha	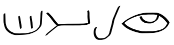	
Choose	be·char	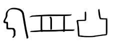	
	le·kha	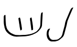	
one	a·chat	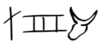	
of them	me·hen·nah		
and I will carry it out	ve·e·e·seh		
against you ’”	lakh	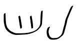	
went	vay·ya·vo	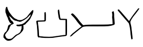	1 Chronicles 21:11
So Gad	gad		
to	el		
David	da·veed	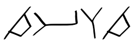	
and said	vay·yo·mer		
-	lo	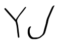	

“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
‘ You must choose	qab·bel	
	lakh	
between	im	1 Chronicles 21:12
three	sha·lo·wosh	
years	sha·neem	
of famine	ra·av	
-	ve·im	
three	she·lo·shah	
months	cho·da·sheem	
of being swept away	nis·peh	
before	mip·pe·ne	
your enemies	tsa·re·kha	
by their swords	ve·che·rev	
	o·wy·ve·kha	
and overtaken	le·mas·se·get	
or	ve·im	
three	she·lo·shet	
days	ya·meem	
of the sword	che·rev	
of the LORD —	YHVH	
days of plague	ve·de·ver	
upon the land	ba·a·rets	
with the angel	u·mal·akh	
of the LORD	YHVH	

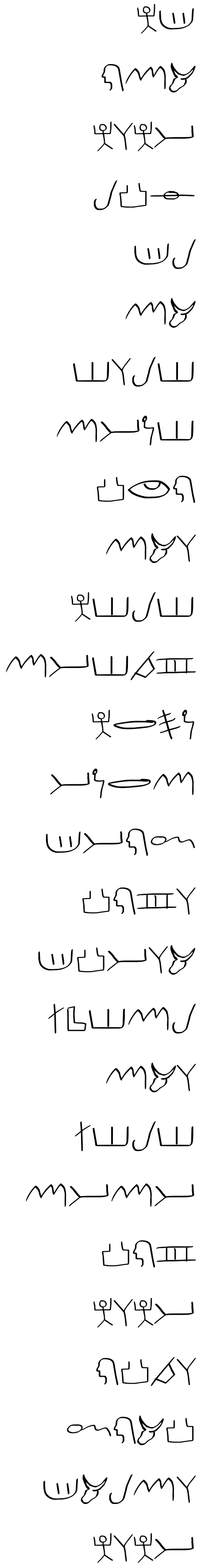

ravaging	mash·cheet	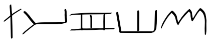	
every	be·khal		
part	ge·vul		
of Israel ’	yis·ra·el	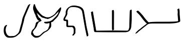	
Now then	ve·at·tah		
decide	re·eh		
how	mah	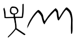	
I should reply	a·sheev	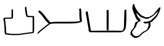	
	et		
to Him who sent me ”	sho·le·chee	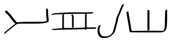	
	da·var		
answered	vay·yo·mer		1 Chronicles 21:13
David	da·veed	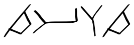	
	el		
Gad	gad		
“ I am deeply distressed	tsar		
	lee	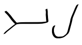	
	me·od		
let me fall	ep·pe·lah		
Please	na		
into the hand	ve·yad	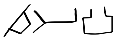	
of the LORD	YHVH	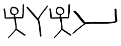	
for	kee	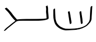	
great	rab·beem	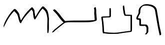	
His mercies [are]	ra·cha·maw		
very	me·od		
into the hands	u·ve·yad	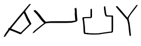	

of men ”	a·dam		
but do not	al		
let me fall	ep·pol		
sent	vay·yit·ten	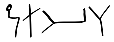	1 Chronicles 21:14
So the LORD	YHVH		
a plague	de·ver		
upon Israel	be·yis·ra·el	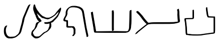	
fell dead	vay·yip·pol	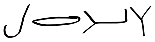	
of Israel	mee·yis·ra·el		
and seventy	shiv·eem		
thousand	e·leph	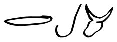	
men	eesh	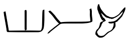	
sent	vay·yish·lach		1 Chronicles 21:15
Then God	ha·e·lo·heem		
an angel	mal·akh		
Jerusalem	lee·ru·sha·lim		
to destroy	le·hash·chee·tah	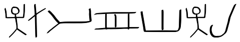	
but as the angel was doing so	u·khe·hash·cheet		
saw it	ra·ah		
the LORD	YHVH		
and relented	vay·yin·na·chem	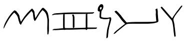	
from	al		
the calamity	ha·ra·ah		
and He said	vay·yo·mer		
to the angel	lam·mal·akh		
who was destroying the people	ham·mash·cheet	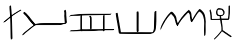	
“ Enough !	rav		

now ! ”	at·tah	𐤏𐤕𐤄	
Withdraw	he·reph	𐤄𐤓𐤐	
your hand	ya·de·kha	𐤉𐤃𐤊	
At that time the angel	u·mal·akh	𐤅𐤌𐤋𐤀𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
was standing	o·med	𐤏𐤌𐤃	
by	im	𐤏𐤌	
the threshing floor	go·ren	𐤂𐤓𐤍	
of Ornan	a·re·nan	𐤀𐤓𐤍𐤍	
the Jebusite	hay·vu·see	𐤄𐤉𐤁𐤅𐤎𐤉𐤎	
lifted up	vay·yis·sa	𐤅𐤉𐤔𐤀	1 Chronicles 21:16
When David	da·veed	𐤃𐤅𐤉𐤃	
-	et	𐤀𐤕	
his eyes	e·naw	𐤏𐤉𐤍𐤉𐤅	
and saw	vay·yar	𐤅𐤉𐤓𐤀	
-	et	𐤀𐤕	
the angel	mal·akh	𐤌𐤋𐤀𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
standing	o·med	𐤏𐤌𐤃	
between	ben	𐤁𐤉𐤍	
earth	ha·a·rets	𐤄𐤀𐤓𐤑	
and	u·ven	𐤅𐤁𐤉𐤍	
heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
sword	ve·char·bo	𐤅𐤇𐤓𐤁𐤅	
with a drawn	she·lu·phah	𐤔𐤋𐤅𐤐𐤄	
in his hand	be·ya·do	𐤁𐤉𐤃𐤅	
stretched out	ne·tu·yah	𐤍𐤈𐤅𐤉𐤄	

over	al	
Jerusalem	ye·ru·sha·lim	
fell	vay·yip·pol	
David	da·veed	
and the elders	ve·haz·ze·qe·neem	
clothed	me·khus·seem	
in sackcloth	bas·saq·qeem	
	al	
facedown	pe·ne·hem	
said	vay·yo·mer	1 Chronicles 21:17
And David	da·veed	
to	el	
God	ha·e·lo·heem	
“ Was it not	ha·lo	
I	a·nee	
who gave the order	a·mar·tee	
to count	lim·no·wt	
the people ?	ba·am	
I	va·a·nee	
am the one	hu	
who	a·sher	
has sinned	cha·ta·tee	
and	ve·ha·re·a	
acted wickedly	ha·re·o·w·tee	
But these	ve·el·leh	
sheep	hats·tson	
what	meh	

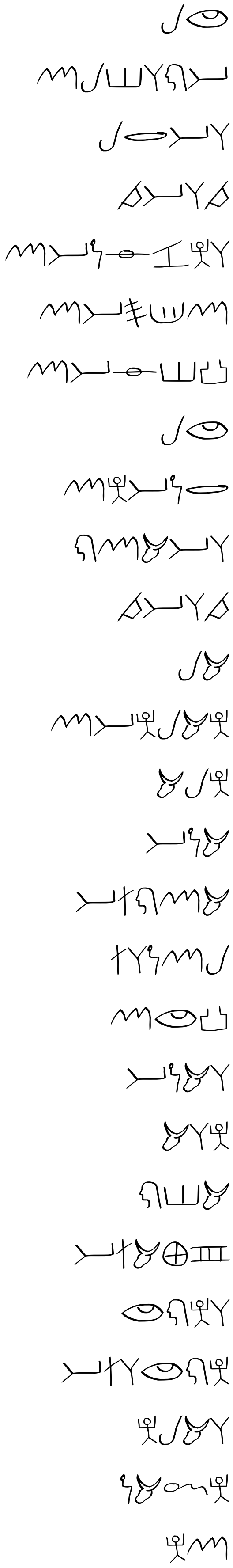

have they done ?	a·su	
O LORD	YHVH	
my God	e·lo·hay	
fall upon	te·hee	
please	na	
let Your hand	ya·de·kha	
me	bee	
house	u·ve·vet	
and my father’s	a·vee	
remain upon Your people ”	u·ve·am·me·kha	
but do not	lo	
let this plague	le·mag·ge·phah	
Then the angel	u·mal·akh	1 Chronicles 21:18
of the LORD	YHVH	
ordered	a·mar	
	el	
Gad	gad	
to tell	le·mor	
David	le·da·veed	
	kee	
to go up	ya·a·leh	
	da·veed	
and build	le·ha·qeem	
an altar	miz·be·ach	
to the LORD	la·YHVH	
on the threshing floor	be·go·ren	
of Ornan	a·re·nan	

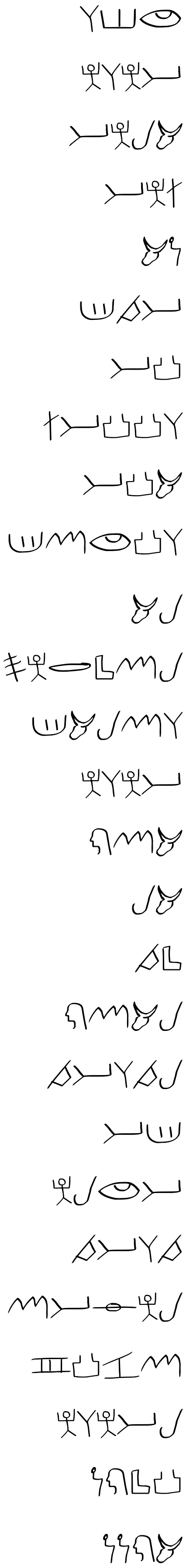

the Jebusite	hay·vu·see	היבסי	
went up	vay·ya·al	ויעל	1 Chronicles 21:19
So David	da·veed	דויד	
at the word	bid·var	בדבר	
that Gad	gad	גד	
-	a·sher	אשר	
had spoken	dib·ber	דבר	
in the name	be·shem	בשם	
of the LORD	YHVH	יהוה	
turned	vay·ya·shav	וישב	1 Chronicles 21:20
Now Ornan	a·re·nan	ארנן	
and saw	vay·yar	וירא	
-	et	את	
the angel	ham·mal·akh	המלאך	
and his four	ve·ar·ba·at	וארבעת	
sons	ba·naw	בניו	
who were with him	im·mo	עמו	
hid themselves	mit·chab·be·eem	מתחבאים	
when he	ve·a·re·nan	וארנן	
was threshing	dash	דש	
wheat	chit·teem	חטים	
came	vay·ya·vo	ויבא	1 Chronicles 21:21
David	da·veed	דויד	
to	ad	עד	
Ornan	a·re·nan	ארנן	
looked out	vay·yab·bet	ויבט	
and when Ornan	a·re·nan	ארנן	

and saw	vay·yar	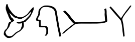	
-	et		
David	da·veed	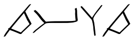	
he left	vay·ye·tse		
	min		
the threshing floor	hag·go·ren	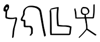	
and bowed	vay·yish·ta·chu		
before David	le·da·veed		
facedown	ap·pa·yim	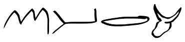	
	a·re·tsah		
said	vay·yo·mer		1 Chronicles 21:22
Then David	da·veed	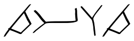	
to	el		
Ornan	a·re·nan	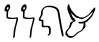	
“ Grant	te·nah		
me	lee	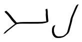	
the site	me·qo·wm	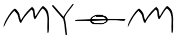	
of this threshing floor	hag·go·ren	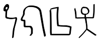	
that I may build	ve·ev·neh		
	bo		
an altar	miz·be·ach		
to the LORD	la·YHVH	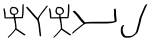	
price	be·khe·seph		
for the full	ma·le		
Sell it	te·ne·hu		
to me	lee	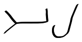	
may be halted ”	ve·te·a·tsar		

so that the plague	ham·mag·ge·phah		
upon	me·al		
the people	ha·am		
said	vay·yo·mer		1 Chronicles 21:23
Ornan	a·re·nan	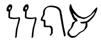	
to	el		
David	da·veed	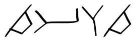	
may take	qach	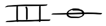	
	lakh	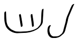	
whatever [seems] good	ve·ya·as		
“ My lord	a·do·nee		
the king	ham·me·lekh		
	hat·to·wv		
	be·e·naw	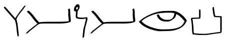	
Look	re·eh		
I will give	na·tat·tee		
the oxen	hab·ba·qar	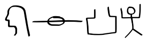	
for the burnt offerings	la·o·lo·wt		
the threshing sledges	ve·ham·mo·w·rig·geem	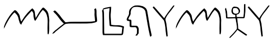	
for the wood	la·e·tseem		
and the wheat	ve·ha·chit·teem	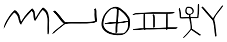	
for the grain offering —	lam·min·chah	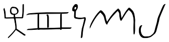	
it all ”	hak·kol		
I will give	na·tat·tee		
replied	vay·yo·mer		1 Chronicles 21:24
King	ham·me·lekh		

David	da·veed	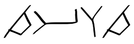	
-	le·a·re·nan		
“ No ”	lo		
“ -	kee	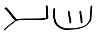	
I insist on paying	qa·noh	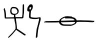	
	eq·neh	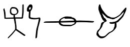	
price	be·khe·seph		
the full	ma·le	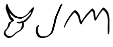	
for	kee	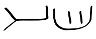	
I will not	lo		
take	es·sa		
what	a·sher		
belongs to you	le·kha	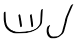	
for the LORD	la·YHVH	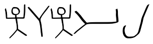	
nor will I offer	ve·ha·a·lo·wt		
burnt offerings	o·w·lah		
that cost me nothing ”	chin·nam	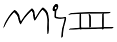	
paid	vay·yit·ten	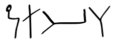	1 Chronicles 21:25
So David	da·veed	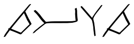	
Ornan	le·a·re·nan		
for the site	bam·ma·qo·wm	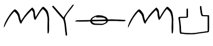	
shekels	shiq·le	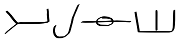	
of gold	za·hav		
	mish·qal	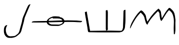	
six	shesh		
hundred	me·o·wt		
he built	vay·yi·ven	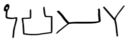	1 Chronicles 21:26

there	sham		
And	da·veed		
an altar	miz·be·ach		
to the LORD	la·YHVH	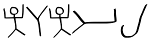	
and offered	vay·ya·al		
burnt offerings	o·lo·wt	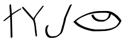	
and peace offerings	u·she·la·meem		
He called	vay·yiq·ra	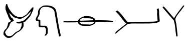	
upon	el		
the LORD	YHVH		
who answered him	vay·ya·a·ne·hu		
with fire	va·esh		
from	min		
heaven	hash·sha·ma·yim		
on	al		
the altar	miz·bach		
of burnt offering	ha·o·lah	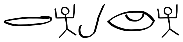	
spoke	vay·yo·mer		1 Chronicles 21:27
Then the LORD	YHVH		
to the angel	lam·mal·akh		
back	vay·ya·shev		
who put his sword	char·bo		
into	el		
its sheath	ne·da·nah		
time	ba·et		1 Chronicles 21:28
At that	ha·hee	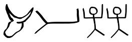	
saw	bir·o·wt		

when David	da·veed	דויד	
that	kee	כי	
had answered him	a·na·hu	ענהו	
the LORD	YHVH	יהוה	
at the threshing floor	be·go·ren	בגרן	
of Ornan	a·re·nan	ארנן	
the Jebusite	hay·vu·see	היבוסי	
he offered sacrifices	vay·yiz·bach	ויזבח	
there	sham	שם	
For the tabernacle	u·mish·kan	ומשכן	1 Chronicles 21:29
of the LORD	YHVH	יהוה	
that	a·sher	אשר	
had made	a·sah	עשה	
Moses	mo·sheh	משה	
in the wilderness	vam·mid·bar	במדבר	
and the altar	u·miz·bach	ומזבח	
of burnt offering	ha·o·w·lah	העולה	
were presently	ba·et	בעת	
	ha·hee	ההיא	
at the high place	bab·ba·mah	בבמה	
in Gibeon	be·giv·o·wn	בגבעון	
not	ve·lo	ולא	1 Chronicles 21:30
could	ya·khol	יכל	
but David	da·veed	דויד	
go	la·le·khet	ללכת	
before it	le·pha·naw	לפניו	
to inquire	lid·rosh	לדרש	

of God	e·lo·heem		
because	kee	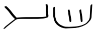	
he was afraid	niv·at		
of	mip·pe·ne		
the sword	che·rev		
of the angel	mal·akh		
of the LORD	YHVH		
said	vay·yo·mer		1 Chronicles 22:1
Then David	da·veed	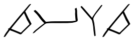	
“ Here	zeh	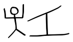	
shall be	hu		
the house	bet	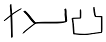	
of the LORD	YHVH		
God	ha·e·lo·heem		
as well as	ve·zeh		
the altar	miz·be·ach		
of burnt offering	le·o·lah		
for Israel ”	le·yis·ra·el	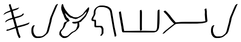	
gave orders	vay·yo·mer		1 Chronicles 22:2
So David	da·veed	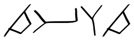	
to gather	likh·no·ws	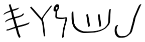	
-	et		
the foreigners	hag·ge·reem	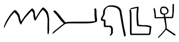	
-	a·sher		
in the land	be·e·rets		
of Israel	yis·ra·el	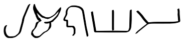	
from whom he appointed	vay·ya·a·med		

stonecutters	cho·tse·veem		
to prepare	lach·tso·wv		
stones	av·ne		
finished	ga·zeet	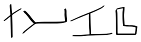	
for building	liv·no·wt	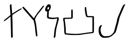	
the house	bet	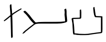	
of God	ha·e·lo·heem		
iron	u·var·zel		1 Chronicles 22:3
a large quantity of	la·rov		
to make the nails	lam·mis·me·reem		
for the doors	le·dal·to·wt		
of the gateways	hash·she·a·reem		
and for the fittings	ve·lam·chab·be·ro·wt	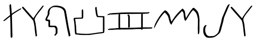	
provided	he·kheen	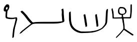	
David	da·veed	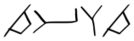	
bronze	u·ne·cho·shet	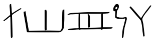	
together with more	la·rov		
	en	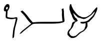	
than could be weighed	mish·qal	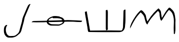	
logs	va·a·tse		1 Chronicles 22:4
cedar	a·ra·zeem	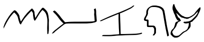	
than could be counted	le·en	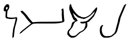	
and more	mis·par		
for	kee	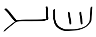	
had brought	he·vee·u	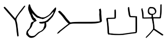	
the Sidonians	hats·tsee·do·neem		
and Tyrians	ve·hats·tso·reem		

logs	a·tse		
cedar	a·ra·zeem	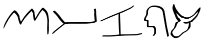	
a large quantity of	la·rov		
to David	le·da·veed	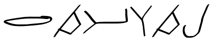	
said	vay·yo·mer		1 Chronicles 22:5
And David	da·veed	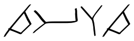	
Solomon	she·lo·moh	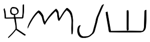	
“ My son	ve·nee	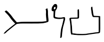	
is young	na·ar		
and inexperienced	va·rakh		
and the house	ve·hab·ba·yit	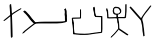	
to be built	liv·no·wt	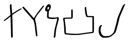	
for the LORD	la·YHVH	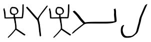	
magnificent —	le·hag·deel		
must be exceedingly	le·ma·lah		
famous	le·shem		
and glorious	u·le·tiph·e·ret		
throughout all	le·khal		
lands	ha·a·ra·tso·wt		
I must make preparations	a·khee·nah	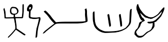	
Therefore	na		
for it ”	lo		
preparations	vay·ya·khen	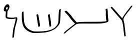	
So David	da·veed	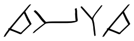	
made lavish	la·rov		
before	liph·ne		
his death	mo·w·to		

Then [David] called for	vay·yiq·ra	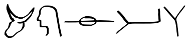	1 Chronicles 22:6
Solomon	lish·lo·moh	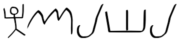	
his son	ve·no	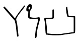	
and instructed him	vay·tsaw·ve·hu		
to build	liv·no·wt	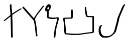	
a house	ba·yit	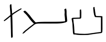	
for the LORD	la·YHVH	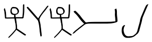	
the God	e·lo·he		
of Israel	yis·ra·el	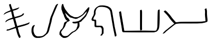	
said	vay·yo·mer		1 Chronicles 22:7
David	da·veed	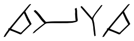	
to Solomon	lish·lo·moh	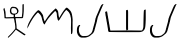	
“ My son ”	be·no	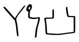	
	a·nee	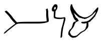	
“ it was	ha·yah	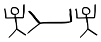	
in	im		
my heart	le·va·vee		
to build	liv·no·wt	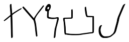	
a house	ba·yit	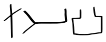	
for the Name	le·shem		
of the LORD	YHVH		
my God	e·lo·hay		
came	vay·hee	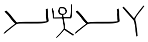	1 Chronicles 22:8
to me :	a·lay	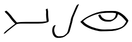	
but this word	de·var		
of the LORD	YHVH		
	le·mor	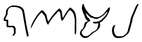	

blood	dam		
much	la·rov	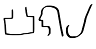	
‘ You have shed	sha·phakh·ta	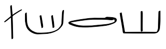	
wars	u·mil·cha·mo·wt	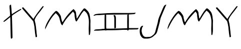	
great	ge·do·lo·wt		
and waged	a·see·ta	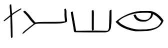	
You are not	lo		
to build	tiv·neh		
a house	va·yit	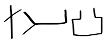	
for My Name	lish·mee	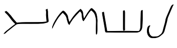	
because	kee	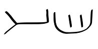	
blood	da·meem	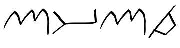	
so much	rab·beem	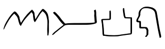	
you have shed	sha·phakh·ta	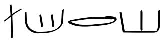	
on the ground	ar·tsah		
before Me	le·pha·nay		
But	hin·neh		1 Chronicles 22:9
a son	ben		
will be born	no·w·lad	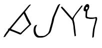	
to you	lakh		
who	hu		
will be	yih·yeh		
a man	eesh	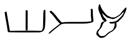	
of rest	me·nu·chah	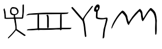	
I will give him rest	va·ha·ni·cho·w·tee	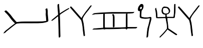	
	lo	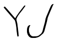	
from all	mik·kal		

his enemies	o·wy·vaw	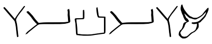	
on every side	mis·sa·veev		
for	kee	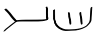	
Solomon	she·lo·moh	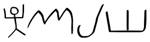	
will be	yih·yeh	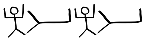	
his name	she·mo		
peace	ve·sha·lo·wm	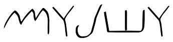	
and quiet	va·she·qet	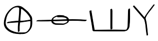	
and I will grant	et·ten		
to	al		
Israel	yis·ra·el	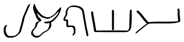	
during his reign	be·ya·maw		
He	hu		1 Chronicles 22:10
is the one who will build	yiv·neh	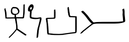	
a house	va·yit	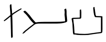	
for My Name	lish·mee		
He	ve·hu	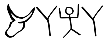	
will be	yih·yeh	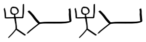	
My	lee	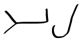	
son	le·ven		
and I [will be]	va·a·nee		
his	lo	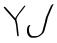	
Father	le·av		
And I will establish	va·ha·khee·no·w·tee	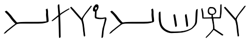	
the throne	kis·se		
of his kingdom	mal·khu·to		
over	al		

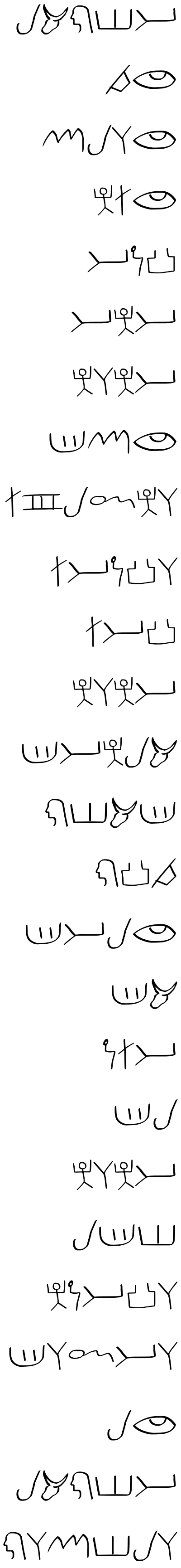

Israel	yis·ra·el	
forever	ad	
’	o·w·lam	
Now	at·tah	1 Chronicles 22:11
my son	ve·nee	
be	ye·hee	
may the LORD	YHVH	
with you	im·makh	
and may you succeed	ve·hits·lach·ta	
in building	u·va·nee·ta	
the house	bet	
of the LORD	YHVH	
your God	e·lo·he·kha	
as	ka·a·sher	
He said	dib·ber	
you would	a·le·kha	
Above all	akh	1 Chronicles 22:12
give	yit·ten	
you	le·kha	
may the LORD	YHVH	
insight	se·khel	
and understanding	u·vee·nah	
when He puts you in command	vee·tsaw·ve·kha	
over	al	
Israel	yis·ra·el	
so that you may keep	ve·lish·mo·wr	

-	et		
the Law	to·w·rat		
of the LORD	YHVH		
your God	e·lo·he·kha		
Then	az		1 Chronicles 22:13
you will succeed	tats·lee·ach	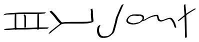	
if	im		
you carefully	tish·mo·wr		
follow	la·a·so·wt		
-	et		
the statutes	ha·chuq·qeem	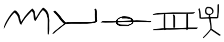	
-	ve·et		
and ordinances	ham·mish·pa·teem		
that	a·sher		
commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
for	al		
Israel	yis·ra·el	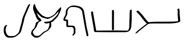	
Be strong	cha·zaq		
and courageous	ve·e·mats		
Do not	al		
be afraid	tee·ra	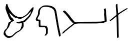	
	ve·al		
or discouraged	te·chat	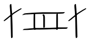	
Now behold	ve·hin·neh		1 Chronicles 22:14

I have taken great pains	ve·a·ne·yee	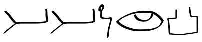	
to provide	ha·khee·no·w·tee		
for the house	le·vet	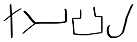	
of the LORD —	YHVH		
of gold	za·hav	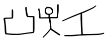	
talents	kik·ka·reem		
100,000 {}	me·ah		
	e·leph	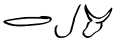	
of silver	ve·khe·seph		
1,000,000 {}	e·leph	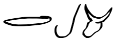	
	a·la·pheem		
talents	kik·ka·reem		
and bronze	ve·lan·ne·cho·shet	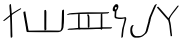	
and iron	ve·lab·bar·zel		
	en	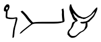	
to be weighed	mish·qal	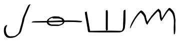	
too great	kee		
	la·rov		
	ha·yah	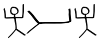	
timber	ve·e·tseem		
and stone	va·a·va·neem	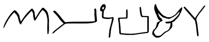	
I have also provided	ha·khee·no·w·tee	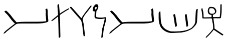	
to them	va·a·le·hem	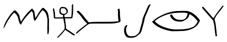	
and you may add	to·w·seeph	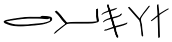	
You also have	ve·im·me·kha		1 Chronicles 22:15
many	la·rov		
workers	o·se		

:	me·la·khah		
stonecutters	cho·tse·veem		
masons	ve·cha·ra·she		
	e·ven		
carpenters	va·ets		
in every kind	ve·khal		
and men skilled	cha·kham		
	be·khal		
of work —	me·la·khah		
in gold	laz·za·hav	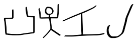	1 Chronicles 22:16
and silver	lak·ke·seph		
bronze	ve·lan·ne·cho·shet	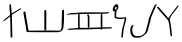	
and iron —	ve·lab·bar·zel		
[craftsmen] beyond	en	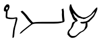	
number	mis·par		
Now begin	qum	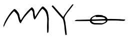	
the work	va·a·seh		
be	vee·hee	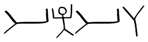	
and may the LORD	YHVH		
with you ”	im·makh		
ordered	vay·tsaw	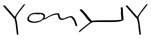	1 Chronicles 22:17
Then David	da·veed	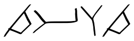	
all	le·khal		
the leaders	sa·re	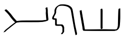	
of Israel	yis·ra·el	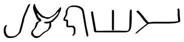	
to help	la·zor		
Solomon :	lish·lo·moh	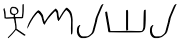	

his son	ve·no	
“ [Is] not	ha·lo	1 Chronicles 22:18
the LORD	YHVH	
your God	e·lo·he·khem	
with you	im·ma·khem	
and has He [not] granted you rest	ve·he·nee·ach	
	la·khem	
on every side ?	mis·sa·veev	
For	kee	
He has given	na·tan	
into my hand	be·ya·dee	
-	et	
the inhabitants	yo·she·ve	
of the land	ha·a·rets	
has been subdued	ve·nikh·be·shah	
and the land	ha·a·rets	
before	liph·ne	
the LORD	YHVH	
	ve·liph·ne	
and His people	am·mo	
Now	at·tah	1 Chronicles 22:19
set	te·nu	
your heart	le·vav·khem	
and soul	ve·naph·she·khem	
to seek	lid·ro·wosh	
the LORD	la·YHVH	
your God	e·lo·he·khem	

Get started	ve·qu·mu	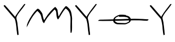	
building	u·ve·nu		
-	et		
the sanctuary	miq·dash	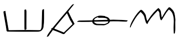	
of the LORD	YHVH		
God	ha·e·lo·heem		
so that you may bring	le·ha·vee		
-	et		
the ark	a·ro·wn	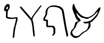	
of the covenant	be·reet	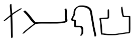	
of the LORD	YHVH		
articles	u·khe·le	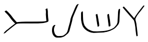	
and the holy	qo·desh	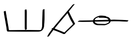	
of God	ha·e·lo·heem		
into the temple	lab·ba·yit	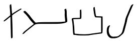	
that will be built	han·niv·neh		
for the Name	le·shem		
of the LORD ”	YHVH		
When David	ve·da·veed		1 Chronicles 23:1
was old	za·qen	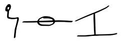	
and full of	ve·sa·va		
years	ya·meem	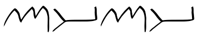	
as king	vay·yam·lekh		
-	et		
Solomon	she·lo·moh	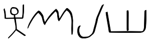	
he installed his son	ve·no	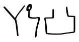	
over	al		

Israel	yis·ra·el	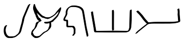	
Then he gathered	vay·ye·e·soph		1 Chronicles 23:2
-	et		
all	kal		
the leaders	sa·re	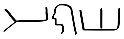	
of Israel	yis·ra·el	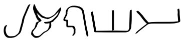	
as well as the priests	ve·hak·ko·ha·neem		
and Levites	ve·hal·vee·yim		
were counted	vay·yis·sa·phe·ru		1 Chronicles 23:3
The Levites	hal·vee·yim	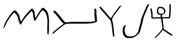	
years of age	mib·ben	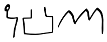	
thirty	she·lo·sheem		
	sha·nah	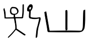	
or older	va·ma·e·lah		
was	vay·hee	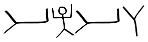	
and the total number	mis·pa·ram		
-	le·gul·ge·lo·tam	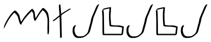	
of men	lig·va·reem	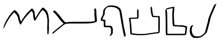	
38,000 {}	she·lo·sheem	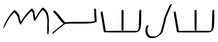	
	u·she·mo·w·nah		
	a·leph	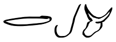	
“ Of these,” [said David,]	me·el·leh		1 Chronicles 23:4
are to oversee	le·nats·tse·ach		
-	al		
the work	me·le·khet		
of the house	bet	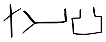	
of the LORD	YHVH		

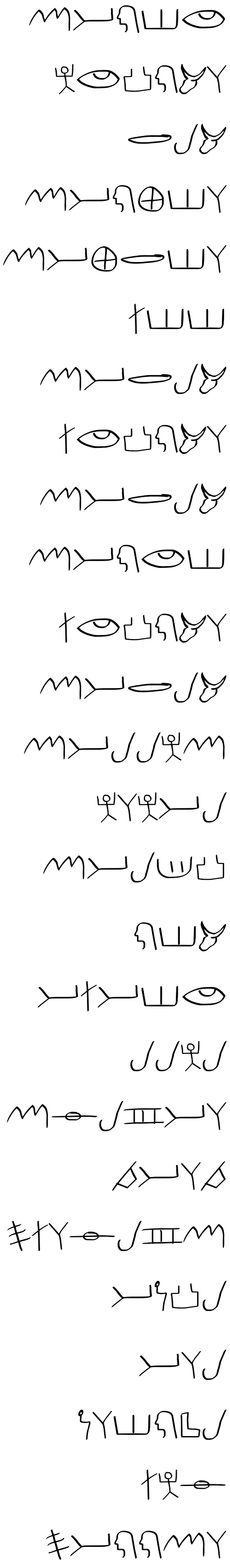

“24,000	es·reem	
	ve·ar·ba·ah	
	a·leph	
are to be officers	ve·sho·te·reem	
and judges	ve·sho·phe·teem	
6,000 {}	she·shet	
	a·la·pheem	
4,000 {}	ve·ar·ba·at	1 Chronicles 23:5
	a·la·pheem	
are to be gatekeepers	sho·a·reem	
and 4,000	ve·ar·ba·at	
	a·la·pheem	
are to praise	me·hal·leem	
the LORD	la·YHVH	
with the instruments	bak·ke·leem	
-	a·sher	
I have made	a·see·tee	
for giving praise ”	le·hal·lel	
divided [the Levites]	vay·ye·cha·le·qem	1 Chronicles 23:6
Then David	da·veed	
into divisions	mach·le·qo·ts	
according to the sons	liv·ne	
of Levi :	le·vee	
Gershom	le·ge·re·sho·wn	
Kohath	qe·hat	
and Merari	u·me·ra·ree	

The Gershonites :	lag·ge·re·shun·nee	לגרשני	1 Chronicles 23:7
Ladan	la·dan	לעדן	
and Shimei	ve·shim·ee	ושמעי׃	
The sons	be·ne	בני	1 Chronicles 23:8
of Ladan :	la·dan	לעדן	
the first	ha·rosh	הראש	
Jehiel	ye·chee·el	יחיאל	
Zetham	ve·ze·tam	וזתם	
and Joel —	ve·yo·w·el	ויואל	
three [in all]	she·lo·shah	שלשה׃	
The sons	be·ne	בני	1 Chronicles 23:9
of Shimei :	shim·ee	שמעי	
Shelomoth	she·lo·mot	שלמות	
Haziel	va·cha·zee·el	וחזיאל	
and Haran —	ve·ha·ran	והרן	
three [in all]	she·lo·shah	שלשה	
These [were]	el·leh	אלה	
the heads	ra·she	ראשי	
of the families	ha·a·vo·wt	האבות	
of Ladan	le·la·dan	ללעדן׃	
And the sons	u·ve·ne	ובני	1 Chronicles 23:10
of Shimei :	shim·ee	שמעי	
Jahath	ya·chat	יחת	
Zina	zee·na	זינא	
Jeush	vee·ush	ויעוש	
and Beriah	u·ve·ree·ah	ובריעה	
These	el·leh	אלה	

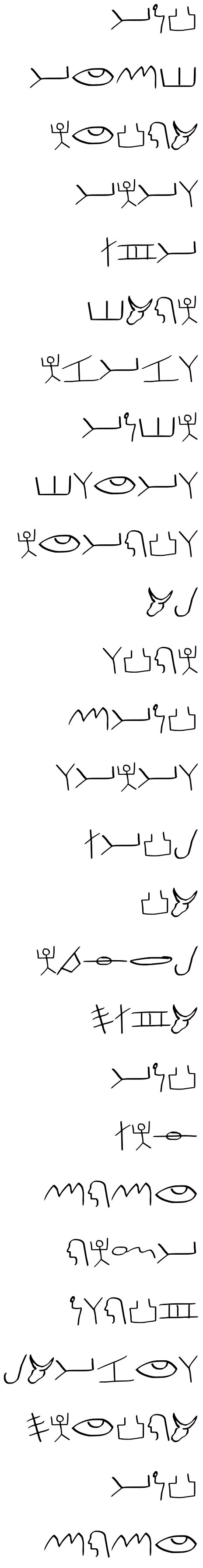

[were] the sons	ve·ne	
of Shimei —	shim·ee	
four [in all]	ar·ba·ah	
was	vay·hee	1 Chronicles 23:11
Jahath	ya·chat	
the first	ha·rosh	
and Zizah	ve·zee·zah	
was the second	hash·she·nee	
but Jeush	vee·ush	
and Beriah	u·ve·ree·ah	
did not	lo	
have many	hir·bu	
sons	va·neem	
so they were counted as	vay·yih·yu	
	le·vet	
one family	av	
assignment	liph·qud·dah	
and received a single	e·chat	
The sons	be·ne	1 Chronicles 23:12
of Kohath :	qe·hat	
Amram	am·ram	
Izhar	yits·har	
Hebron	chev·ro·wn	
and Uzziel —	ve·uz·zee·el	
four [in all]	ar·ba·ah	
The sons	be·ne	1 Chronicles 23:13
of Amram :	am·ram	

Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
and Moses	u·mo·sheh	𐤅𐤌𐤔𐤄	
were set apart	vay·yib·ba·del	𐤅𐤉𐤁𐤃𐤋	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
to consecrate	le·haq·dee·sho	𐤋𐤄𐤒𐤃𐤉𐤔𐤅	
the most holy things	qo·desh	𐤒𐤃𐤔	
	qa·da·sheem	𐤒𐤃𐤔𐤉𐤌	
	hu	𐤄𐤅𐤀	
and his descendants	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
forever	ad	𐤏𐤃	
	o·w·lam	𐤏𐤅𐤋𐤌	
to burn incense	le·haq·teer	𐤋𐤄𐤒𐤈𐤉𐤓	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to minister before Him	le·sha·re·to	𐤋𐤔𐤓𐤕𐤅	
and to pronounce blessings	u·le·va·rekh	𐤅𐤋𐤁𐤓𐤊	
in His name	bish·mo	𐤁𐤔𐤌𐤅	
forever	ad	𐤏𐤃	
	o·w·lam	𐤏𐤅𐤋𐤌	
As for Moses	u·mo·sheh	𐤅𐤌𐤔𐤄	1 Chronicles 23:14
the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
his sons	ba·naw	𐤁𐤍𐤉𐤅	
were named	yiq·qa·re·u	𐤉𐤒𐤓𐤀𐤅	
among	al	𐤏𐤋	
the tribe	she·vet	𐤔𐤁𐤈	
of Levi	hal·le·vee	𐤄𐤋𐤅𐤉	

The sons	be·ne	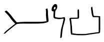	1 Chronicles 23:15
of Moses :	mo·sheh		
Gershom	ge·re·shom		
and Eliezer	ve·e·lee·e·zer	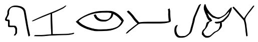	
The descendants	be·ne	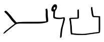	1 Chronicles 23:16
of Gershom :	ge·re·sho·wm		
Shebuel	she·vu·el		
was the first	ha·rosh		
was	vay·yih·yu		1 Chronicles 23:17
The descendants	ve·ne	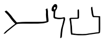	
of Eliezer :	e·lee·e·zer		
Rehabiah	re·chav·yah	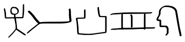	
the first	ha·rosh		
did not	ve·lo		
have	ha·yah	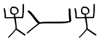	
Eliezer	le·e·lee·e·zer	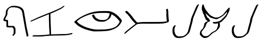	
sons	ba·neem	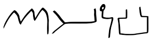	
any other	a·che·reem		
but the sons	u·ve·ne		
of Rehabiah	re·chav·yah		
numerous	ra·vu		
were very	le·ma·e·lah		
The sons	be·ne	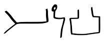	1 Chronicles 23:18
of Izhar :	yits·har		
Shelomith	she·lo·meet		
[was] the first	ha·rosh		
The sons	be·ne	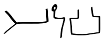	1 Chronicles 23:19

of Hebron :	chev·ro·wn		
Jeriah	ye·ree·ya·hu	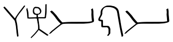	
[was] the first	ha·rosh		
Amariah	a·mar·yah		
the second	hash·she·nee	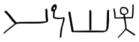	
Jahaziel	ya·cha·zee·el	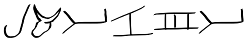	
the third	hash·she·lee·shee	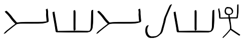	
and Jekameam	vee·qam·am	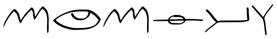	
the fourth	ha·re·vee·ee	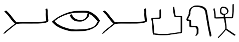	
The sons	be·ne	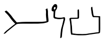	1 Chronicles 23:20
of Uzziel :	uz·zee·el	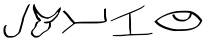	
Micah	mee·khah	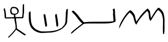	
[was] the first	ha·rosh		
and Isshiah	ve·yish·shee·yah		
the second	hash·she·nee	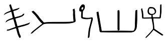	
The sons	be·ne	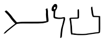	1 Chronicles 23:21
of Merari :	me·ra·ree		
Mahli	mach·lee	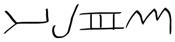	
and Mushi	u·mu·shee		
The sons	be·ne	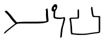	
of Mahli :	mach·lee	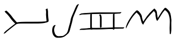	
Eleazar	el·a·zar		
and Kish	ve·qeesh	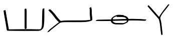	
died	vay·ya·mat	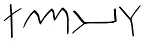	1 Chronicles 23:22
Eleazar	el·a·zar		
without	ve·lo		
having [any]	ha·yu	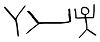	

	lo	𐤋𐤅	
sons	ba·neem	𐤁𐤍𐤉𐤌	
he had only	kee	𐤊𐤉	
	im	𐤀𐤌	
daughters	ba·no·wt	𐤁𐤍𐤅𐤕	
married them	vay·yis·sa·um	𐤅𐤉𐤔𐤀𐤅𐤌	
the sons	be·ne	𐤁𐤍𐤉	
of Kish	qeesh	𐤒𐤉𐤔	
Their cousins	a·che·hem	𐤀𐤇𐤉𐤄𐤌	
The sons	be·ne	𐤁𐤍𐤉	1 Chronicles 23:23
of Mushi :	mu·shee	𐤌𐤅𐤔𐤉	
Mahli	mach·lee	𐤌𐤇𐤋𐤉	
Eder	ve·e·der	𐤅𐤏𐤃𐤓	
and Jeremoth —	vee·re·mo·wt	𐤅𐤉𐤓𐤌𐤅𐤕	
three [in all]	she·lo·shah	𐤔𐤋𐤔𐤄	
These	el·leh	𐤀𐤋𐤄	1 Chronicles 23:24
were the descendants	ve·ne	𐤁𐤍𐤉	
of Levi	le·vee	𐤋𐤅𐤉	
—	le·vet	𐤋𐤁𐤉𐤕	
by their families	a·vo·te·hem	𐤀𐤁𐤕𐤉𐤄𐤌	
the heads	ra·she	𐤓𐤀𐤔𐤉	
of families	ha·a·vo·wt	𐤄𐤀𐤁𐤅𐤕	
registered	liph·qu·de·hem	𐤋𐤐𐤒𐤅𐤃𐤉𐤄𐤌	
	be·mis·par	𐤁𐤌𐤎𐤐𐤓	
by name —	she·mo·wt	𐤔𐤌𐤅𐤕	
individually	le·gul·ge·lo·tam	𐤋𐤂𐤋𐤂𐤋𐤕𐤌	
who worked	o·seh	𐤏𐤔𐤄	

	ham·me·la·khah	
in the service	la·a·vo·dat	
of the house	bet	
of the LORD	YHVH	
years of age	mib·ben	
those twenty	es·reem	
	sha·nah	
or older	va·ma·e·lah	
For	kee	1 Chronicles 23:25
had said	a·mar	
David	da·veed	
has given rest	he·nee·ach	
“ The LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
to His people	le·am·mo	
and has come to dwell	vay·yish·kon	
in Jerusalem	bee·ru·sha·lim	
forever	ad	
	le·o·w·lam	
So now	ve·gam	1 Chronicles 23:26
the Levites	lal·vee·yim	
no	en	
longer need to carry	la·set	
-	et	
the tabernacle	ham·mish·kan	
-	ve·et	

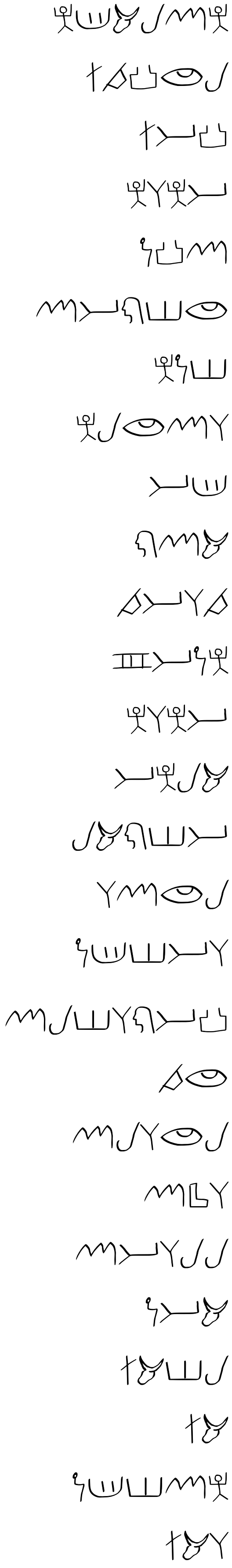

or any	kal	
of the articles	ke·law	
for its service ”	la·a·vo·da·to	
For	kee	1 Chronicles 23:27
instructions	ve·div·re	
of David	da·veed	
according to the final	ha·a·cha·ro·neem	
	hem·mah	
were counted	mis·par	
the Levites	be·ne	
	le·vee	
years of age	mib·ben	
twenty	es·reem	
	sha·nah	
or older	u·le·ma·e·lah	
but	kee	1 Chronicles 23:28
their duty	ma·a·ma·dam	
was to assist	le·yad	
the descendants	be·ne	
of Aaron	a·ha·ron	
with the service	la·a·vo·dat	
of the house	bet	
of the LORD	YHVH	
being responsible for	al	
the courts	ha·cha·tse·ro·wt	
	ve·al	
and chambers	hal·le·sha·kho·wt	

	ve·al		
the purification	ta·ho·rat		
of all	le·khal		
the holy things	qo·desh	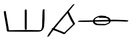	
and the work	u·ma·a·seh		
of the service	a·vo·dat		
of the house	bet	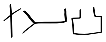	
of God	ha·e·lo·heem	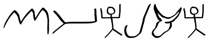	
of the showbread	u·le·le·chem	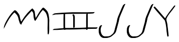	1 Chronicles 23:29
as well as for the rows	ham·ma·a·re·khet		
the fine flour	u·le·so·let		
for the grain offering	le·min·chah	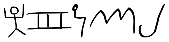	
the wafers	ve·lir·qee·qe	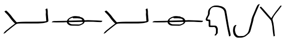	
of unleavened bread	ham·mats·tso·wt		
the baking	ve·lam·ma·cha·vat	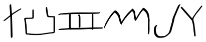	
the mixing	ve·lam·mur·ba·khet		
and all	u·le·khal	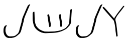	
measurements of quantity	me·su·rah		
and size	u·mid·dah		
They were also to stand	ve·la·a·mod		1 Chronicles 23:30
every morning	bab·bo·qer	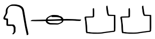	
	bab·bo·qer	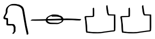	
to give thanks	le·ho·do·wt		
and praise	u·le·hal·lel		
to the LORD	la·YHVH	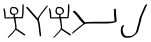	
and likewise	ve·khen		

in the evening	la·a·rev	לערב	
Whenever	u·le·khol	ולכל	1 Chronicles 23:31
were presented	ha·a·lo·wt	העלות	
burnt offerings	o·lo·wt	עלות	
to the LORD	la·YHVH	ליהוה	
on the Sabbaths	lash·shab·ba·to·wt	לשבתות	
New Moons	le·cho·da·sheem	לחדשים	
and appointed feasts	ve·lam·mo·a·deem	ולמעדים	
in the numbers	be·mis·par	במספר	
prescribed	ke·mish·pat	כמשפט	
for them	a·le·hem	עליהם	
they were to serve regularly	ta·meed	תמיד	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
So [the Levites] were to carry out	ve·sha·me·ru	ושמרו	1 Chronicles 23:32
-	et	את	
the responsibilities	mish·me·ret	משמרת	
for the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
and	ve·et	ואת	
	mish·me·ret	משמרת	
the Holy Place	haq·qo·desh	הקדש	
and, under	u·mish·me·ret	ומשמרת	
the descendants	be·ne	בני	
of Aaron	a·ha·ron	אהרן	
their brothers	a·che·hem	אחיהם	

the service	la·a·vo·dat	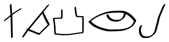	
of the house	bet	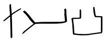	
of the LORD	YHVH		
of the descendants	ve·liv·ne	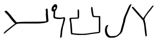	1 Chronicles 24:1
of Aaron	a·ha·ron	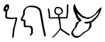	
[These were] the divisions	mach·le·qo·w·tam	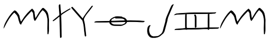	
The sons	be·ne	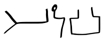	
of Aaron	a·ha·ron	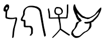	
were Nadab	na·dav		
Abihu	va·a·vee·hu	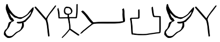	
Eleazar	el·a·zar		
and Ithamar	ve·ee·ta·mar	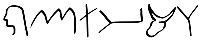	
died	vay·ya·mat	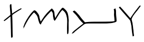	1 Chronicles 24:2
But Nadab	na·dav		
and Abihu	va·a·vee·hu	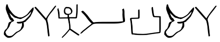	
before	liph·ne		
their father did	a·vee·hem	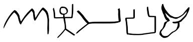	
sons	u·va·neem	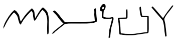	
no	lo		
and they had	ha·yu	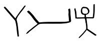	
	la·hem		
served as priests	vay·kha·ha·nu	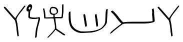	
so Eleazar	el·a·zar		
and Ithamar	ve·ee·ta·mar	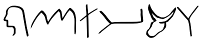	
divided them	vay·ye·cha·le·qem	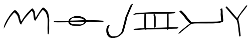	1 Chronicles 24:3
David	da·veed	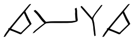	
Zadok	ve·tsa·do·wq	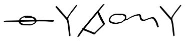	

-	min	
descendant	be·ne	
With the help of Eleazar’s	el·a·zar	
Ahimelech	va·a·chee·me·lekh	
	min	
descendant	be·ne	
and Ithamar’s	ee·ta·mar	
according to the offices	liph·qud·da·tam	
of their service	ba·a·vo·da·tam	
were found	vay·yim·ma·tse·u	1 Chronicles 24:4
descendants	ve·ne	
among Eleazar’s	el·a·zar	
Since more	rab·beem	
leaders	le·ra·she	
	hag·ge·va·reem	
than	min	
[those]	be·ne	
of Ithamar	ee·ta·mar	
they were divided accordingly	vay·yach·le·qum	
from the descendants	liv·ne	
of Eleazar	el·a·zar	
heads	ra·sheem	
	le·vet	
of families	a·vo·wt	
[There were] sixteen	shish·shah	
	a·sar	

from the descendants	ve·liv·ne	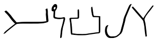	
of Ithamar	ee·ta·mar		
	le·vet	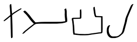	
-	a·vo·w·tam		
and eight	she·mo·w·nah		
Thus they were divided	vay·yach·le·qum	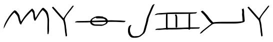	1 Chronicles 24:5
by lot	be·go·w·ra·lo·wt		
	el·leh	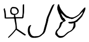	
	im		
	el·leh	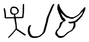	
for	kee	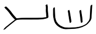	
there were	ha·yu	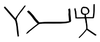	
officers	sa·re	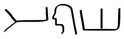	
of the sanctuary	qo·desh	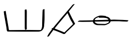	
and officers	ve·sa·re		
of God	ha·e·lo·heem		
descendants	mib·be·ne	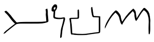	
among both Eleazar’s	el·a·zar		
	u·viv·ne		
and Ithamar’s	ee·ta·mar		
recorded [their names]	vay·yikh·te·vem		1 Chronicles 24:6
Shemaiah	she·ma·yah		
son	ben		
of Nethanel	ne·tan·el		
The scribe	has·so·w·pher		
	min		

a Levite	hal·le·vee	
in the presence	liph·ne	
of the king	ham·me·lekh	
and of the officers :	ve·has·sa·reem	
Zadok	ve·tsa·do·wq	
the priest	hak·ko·hen	
Ahimelech	va·a·chee·me·lekh	
son	ben	
of Abiathar	ev·ya·tar	
and the heads	ve·ra·she	
of families	ha·a·vo·wt	
of the priests	lak·ko·ha·neem	
and the Levites —	ve·lal·vee·yim	
	bet	
family	av	
one	e·chad	
being taken	a·chuz	
from Eleazar	le·el·a·zar	
	ve·a·chuz	
and then one	a·chuz	
from Ithamar	le·ee·ta·mar	
fell	vay·ye·tse	1 Chronicles 24:7
lot	hag·go·w·ral	
The first	ha·ri·sho·wn	
to Jehoiarib	lee·ho·w·ya·reev	
to Jedaiah	lee·da·yah	
the second	hash·she·nee	

to Harim	le·cha·rim	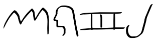	1 Chronicles 24:8
the third	hash·she·lee·shee	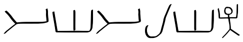	
to Seorim	lis·o·reem	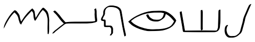	
the fourth	ha·re·vi·ee	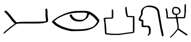	
to Malchijah	le·mal·kee·yah	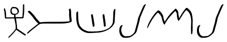	1 Chronicles 24:9
the fifth	ha·cha·mee·shee	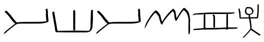	
to Mijamin	le·mee·ya·min	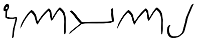	
the sixth	hash·shish·shee	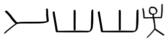	
to Hakkoz	le·haq·qo·wts	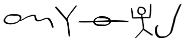	1 Chronicles 24:10
the seventh	hash·she·vi·ee	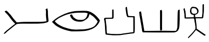	
to Abijah	la·a·vee·yah	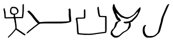	
the eighth	hash·she·mee·nee	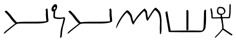	
to Jeshua	le·ye·shu·a	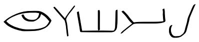	1 Chronicles 24:11
the ninth	hat·te·shi·ee	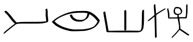	
to Shecaniah	lish·khan·ya·hu	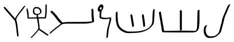	
the tenth	ha·a·si·ree	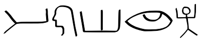	
to Eliashib	le·el·ya·sheev	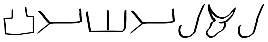	1 Chronicles 24:12
the eleventh	ash·te	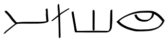	
	a·sar	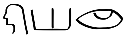	
to Jakim	le·ya·qeem	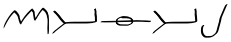	
the twelfth	she·nem	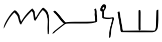	
	a·sar	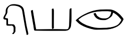	
to Huppah	le·chup·pah	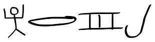	1 Chronicles 24:13
the thirteenth	she·lo·shah	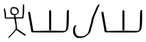	
	a·sar	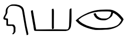	
to Jeshebeab	le·ye·shev·av	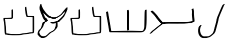	
the fourteenth	ar·ba·ah	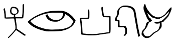	

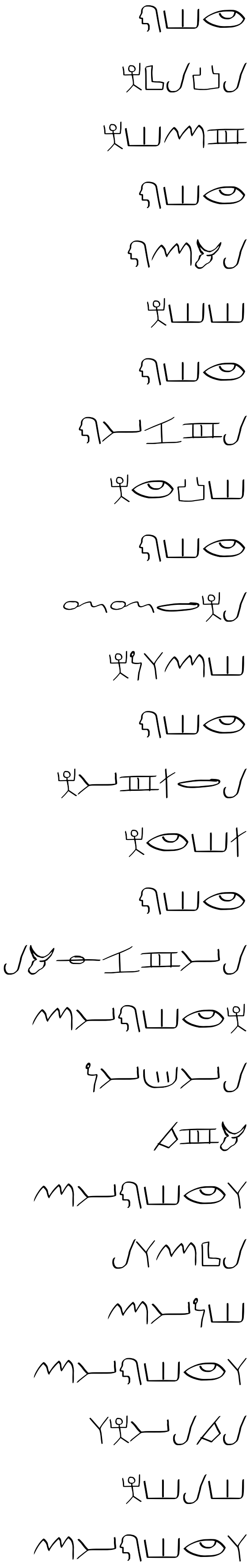

	a·sar	
to Bilgah	le·vil·gah	1 Chronicles 24:14
the fifteenth	cha·mish·shah	
	a·sar	
to Immer	le·im·mer	
the sixteenth	shish·shah	
	a·sar	
to Hezir	le·che·zeer	1 Chronicles 24:15
the seventeenth	shiv·ah	
	a·sar	
	le·hap·pits·tsets	
the eighteenth	she·mo·w·nah	
to Happizzez	a·sar	
to Pethahiah	liph·tach·yah	1 Chronicles 24:16
the nineteenth	tish·ah	
	a·sar	
to Jehezkel	lee·chez·qel	
the twentieth	ha·es·reem	
to Jachin	le·ya·kheen	1 Chronicles 24:17
the twenty-first	e·chad	
	ve·es·reem	
to Gamul	le·ga·mul	
the twenty-second	she·na·yim	
	ve·es·reem	
to Delaiah	lid·la·ya·hu	1 Chronicles 24:18
the twenty-third	she·lo·shah	
	ve·es·reem	

to Maaziah	le·ma·az·ya·hu		
and the twenty-fourth	ar·ba·ah		
	ve·es·reem	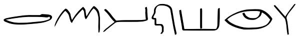	
This was	el·leh	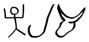	1 Chronicles 24:19
their appointed order	phe·qud·da·tam	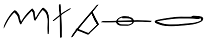	
for service	la·a·vo·da·tam	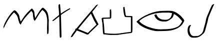	
when they entered	la·vo·w		
the house	le·vet	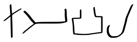	
of the LORD	YHVH		
according to the regulations	ke·mish·pa·tam		
prescribed for them	be·yad	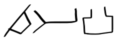	
Aaron	a·ha·ron	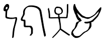	
by their forefather	a·vee·hem	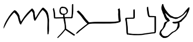	
as	ka·a·sher		
had commanded him	tsiw·va·hu		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el		
descendants	ve·liv·ne	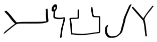	1 Chronicles 24:20
of Levi :	le·vee		
Now [these were] the remaining	han·no·w·ta·reem		
From the sons	liv·ne		
of Amram :	am·ram		
Shubael	shu·va·el		
from the sons	liv·ne		
of Shubael :	shu·va·el		

Jehdeiah	yech·de·ya·hu	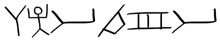	
As for Rehabiah	lir·chav·ya·hu		1 Chronicles 24:21
from his sons	liv·ne		
:	re·chav·ya·hu	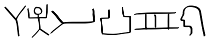	
The first	ha·rosh		
[was] Isshiah	yish·shee·yah		
From the Izharites :	lay·yits·ha·ree		1 Chronicles 24:22
Shelomoth	she·lo·mo·wt		
from the sons	liv·ne		
of Shelomoth :	she·lo·mo·wt	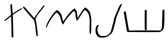	
Jahath	ya·chat	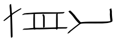	
From the sons [of Hebron] :	u·ve·nay		1 Chronicles 24:23
Jeriah [was the first]	ye·ree·ya·hu	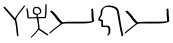	
Amariah	a·mar·ya·hu		
the second	hash·she·nee	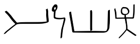	
Jahaziel	ya·cha·zee·el		
the third	hash·she·lee·shee	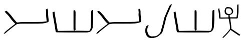	
[and] Jekameam	ye·qam·am		
the fourth	ha·re·vee·ee	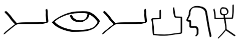	
[From] the sons	be·ne	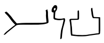	1 Chronicles 24:24
of Uzziel :	uz·zee·el	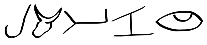	
Micah	mee·khah	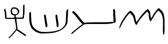	
from the sons of	liv·ne		
Micah :	mee·khah	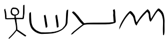	
Shamir	sha·mur		
The brother	a·chee	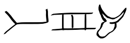	1 Chronicles 24:25
of Micah :	mee·khah	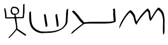	

Isshiah	yish·shee·yah	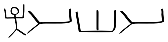	
from the sons	liv·ne		
of Isshiah :	yish·shee·yah		
Zechariah	ze·khar·ya·hu	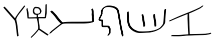	
The sons	be·ne	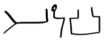	1 Chronicles 24:26
of Merari :	me·ra·ree		
Mahli	mach·lee	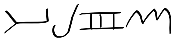	
and Mushi	u·mu·shee		
The son	be·ne	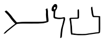	
of Jaaziah :	ya·a·zee·ya·hu		
Beno	ve·no	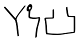	
The descendants	be·ne	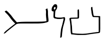	1 Chronicles 24:27
of Merari	me·ra·ree		
from Jaaziah :	le·ya·a·zee·ya·hu		
Beno	ve·no	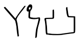	
Shoham	ve·sho·ham		
Zaccur	ve·zak·kur	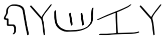	
and Ibri	ve·iv·ree		
From Mahli :	le·mach·lee	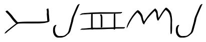	1 Chronicles 24:28
Eleazar	el·a·zar		
no	ve·lo		
who had	ha·yah	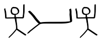	
	lo	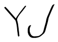	
sons	ba·neem	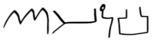	
From Kish :	le·qeesh	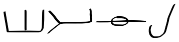	1 Chronicles 24:29
the son	be·ne	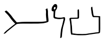	
of Kish	qeesh	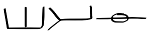	

Jerahmeel	ye·rach·me·el	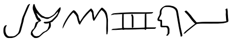	
And the sons	u·ve·ne	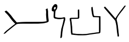	1 Chronicles 24:30
of Mushi :	mu·shee	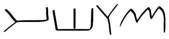	
Mahli	mach·lee	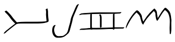	
Eder	ve·e·der	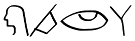	
and Jerimoth	vee·ree·mo·wt	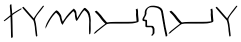	
These	el·leh	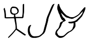	
were the sons	be·ne	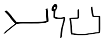	
of the Levites	hal·vee·yim	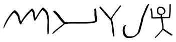	
	le·vet	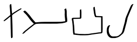	
according to their families	a·vo·te·hem	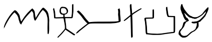	
cast	vay·yap·pee·lu	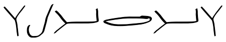	1 Chronicles 24:31
also	gam	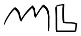	
they	hem	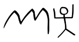	
lots	go·w·ra·lo·wt	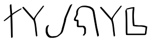	
As	le·um·mat	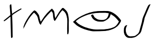	
their brothers	a·che·hem	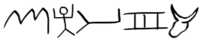	
the descendants	be·ne	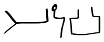	
of Aaron did	a·ha·ron	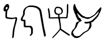	
in the presence	liph·ne	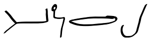	
David	da·veed	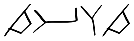	
of King	ham·me·lekh	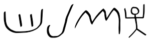	
and of Zadok	ve·tsa·do·wq	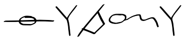	
Ahimelech	va·a·chee·me·lekh	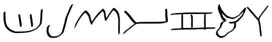	
and the heads	ve·ra·she	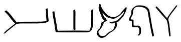	
of the families	ha·a·vo·wt	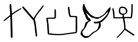	
of the priests	lak·ko·ha·neem	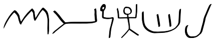	

and Levites —	ve·lal·vee·yim		
the family	a·vo·wt		
heads	ha·rosh		
alike	le·um·mat		
brothers	a·chee	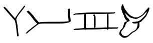	
and their younger	haq·qa·tan	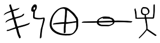	
set apart	vay·yav·del	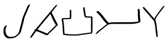	1 Chronicles 25:1
Additionally, David	da·veed	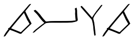	
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of the army	hats·tsa·va		
	la·a·vo·dah	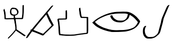	
some of the sons	liv·ne		
of Asaph	a·saph		
Heman	ve·he·man	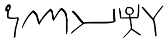	
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to prophesy	han·ne·bī·ʾīm		
with the accompaniment of lyres	be·khin·no·ro·wt	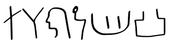	
harps	bin·va·leem	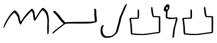	
and cymbals	u·vim·tsil·ta·yim		
The following	vay·hee	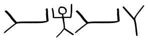	
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of the men	an·she		
who performed	me·la·khah		
this service :	la·a·vo·da·tam	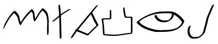	
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of Asaph :	a·saph		

Zaccur	zak·kur	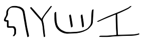	
Joseph	ve·yo·w·seph	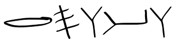	
Nethaniah	u·ne·tan·yah	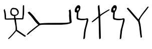	
and Asarelah	va·a·sar·e·lah	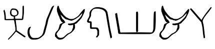	
These sons	be·ne	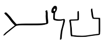	
of Asaph	a·saph	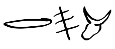	
[were] under	al	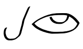	
the direction	yad	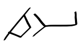	
of Asaph	a·saph	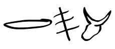	
who prophesied	han·nib·ba	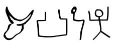	
under	al	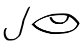	
the direction	ye·de	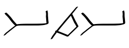	
of the king	ham·me·lekh	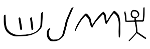	
-	lee·du·tun	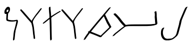	1 Chronicles 25:3
From the sons	be·ne	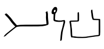	
of Jeduthun :	ye·du·tun	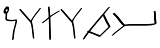	
Gedaliah	ge·dal·ya·hu	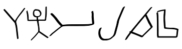	
Zeri	u·tse·ree	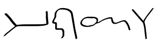	
Jeshaiah [, Shimei]	vee·sha·ya·hu	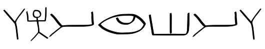	
Hashabiah	cha·shav·ya·hu	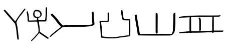	
and Mattithiah —	u·mat·tit·ya·hu	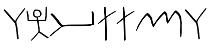	
six [in all] —	shish·shah	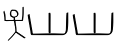	
under	al	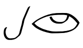	
the direction	ye·de	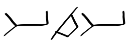	
of their father	a·vee·hem	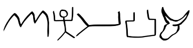	
Jeduthun	ye·du·tun	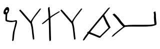	
with the harp	bak·kin·no·wr	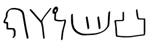	

who prophesied	han·nib·ba	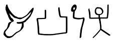	
-	al		
giving thanks	ho·do·wt		
and praise	ve·hal·lel		
to the LORD	la·YHVH		
-	le·he·man	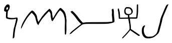	1 Chronicles 25:4
From the sons	be·ne	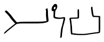	
of Heman :	he·man	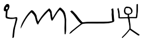	
Bukkiah	buq·qee·ya·hu	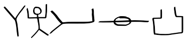	
Mattaniah	mat·tan·ya·hu	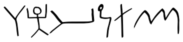	
Uzziel	uz·zee·el	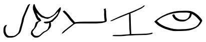	
Shebuel	she·vu·el		
Jerimoth	vee·ree·mo·wt	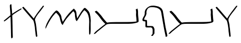	
Hananiah	cha·nan·yah	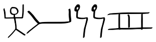	
Hanani	cha·na·nee	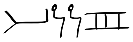	
Eliathah	e·lee·a·tah	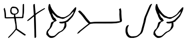	
Giddalti	gid·dal·tee		
	ve·ro·mam·tee	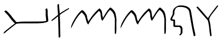	
Romamti-ezer	e·zer	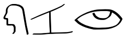	
Joshbekashah	ya·she·be·qa·shah	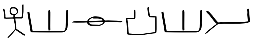	
Mallothi	mal·lo·w·tee		
Hothir	ho·w·teer		
and Mahazioth	ma·cha·zee·o·wt	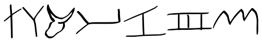	
All	kal	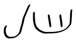	1 Chronicles 25:5
these	el·leh	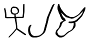	
sons	va·neem	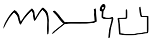	
of Heman	le·he·man	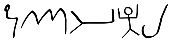	

seer	cho·zeh	
the king's	ham·me·lekh	
[were given him] through the promises	be·div·re	
of God	ha·e·lo·heem	
to exalt	le·ha·reem	
him	qa·ren	
had given	vay·yit·ten	
for God	ha·e·lo·heem	
Heman	le·he·man	
sons	ba·neem	
fourteen	ar·ba·ah	
	a·sar	
daughters	u·va·no·wt	
and three	sha·lo·wosh	
All	kal	1 Chronicles 25:6
these [were]	el·leh	
under	al	
the direction	ye·de	
of their fathers	a·vee·hem	
for the music	bash·sheer	
of the house	bet	
of the LORD	YHVH	
with cymbals	bim·tsil·ta·yim	
harps	ne·va·leem	
and lyres	ve·khin·no·ro·wt	
for the service	la·a·vo·dat	

of the house	bet	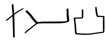	
of God	ha·e·lo·heem	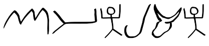	
were under	al		
the direction	ye·de	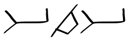	
of the king	ham·mɛ·lɛkhs	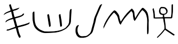	
Asaph	a·saph		
Jeduthun	vee·du·tun	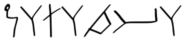	
and Heman	ve·he·man	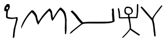	
-	vay·hee	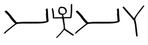	1 Chronicles 25:7
they numbered	mis·pa·ram		
Together with	im		
their relatives	a·che·hem	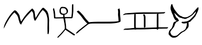	
trained	me·lum·me·de		
in the songs	sheer	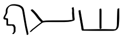	
of the LORD	la·YHVH	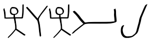	
who were all	kal	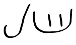	
and skillful	ham·me·veen		
288	ma·ta·yim	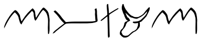	
	she·mo·w·neem		
	u·she·mo·w·nah		
They cast	vay·yap·pee·lu	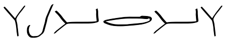	1 Chronicles 25:8
lots	go·w·ra·lo·wt	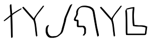	
for their duties	mish·me·ret		
	le·um·mat		
young	kaq·qa·ton	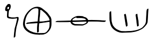	
and old alike	kag·ga·do·wl		
teacher	me·veen		

as	im		
well as pupil	tal·meed	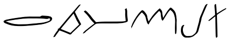	
fell	vay·ye·tse		1 Chronicles 25:9
lot	hag·go·w·ral		
The first	ha·ri·sho·wn		
[which was] for Asaph	le·a·saph		
to Joseph, [his sons, and his brothers—12 in all]	le·yo·w·seph		
to Gedaliah	ge·dal·ya·hu	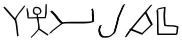	
the second	hash·she·nee	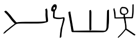	
-	hu		
and his brothers —	ve·e·chaw	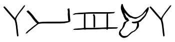	
his sons	u·va·naw	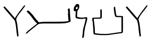	
12 [in all]	she·nem	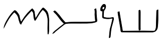	
	a·sar		
the third	hash·she·li·shee	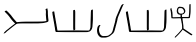	1 Chronicles 25:10
to Zaccur	zak·kur		
his sons	ba·naw	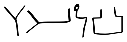	
and his brothers —	ve·e·chaw	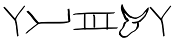	
12 [in all]	she·nem	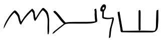	
	a·sar		
the fourth	ha·re·vee·ee	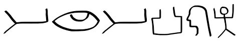	1 Chronicles 25:11
to Izri	lay·yits·ree		
his sons	ba·naw	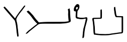	
and his brothers —	ve·e·chaw	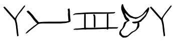	
12 [in all]	she·nem	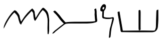	
	a·sar		

the fifth	ha·cha·mee·shee	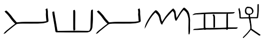	1 Chronicles 25:12
to Nethaniah	ne·tan·ya·hu	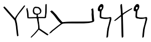	
his sons	ba·naw	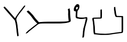	
and his brothers —	ve·e·chaw	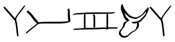	
12 [in all]	she·nem	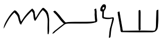	
	a·sar		
the sixth	hash·shish·shee		1 Chronicles 25:13
to Bukkiah	vuq·qee·ya·hu	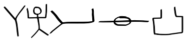	
his sons	ba·naw	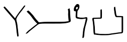	
and his brothers —	ve·e·chaw	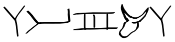	
12 [in all]	she·nem	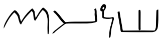	
	a·sar		
the seventh	hash·she·vi·ee		1 Chronicles 25:14
to Jesarelah	ye·sar·e·lah	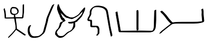	
his sons	ba·naw	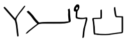	
and his brothers —	ve·e·chaw	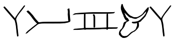	
12 [in all]	she·nem	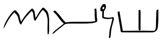	
	a·sar		
the eighth	hash·she·mee·nee	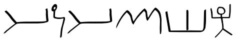	1 Chronicles 25:15
to Jeshaiah	ye·sha·ya·hu		
his sons	ba·naw	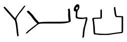	
and his brothers —	ve·e·chaw	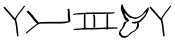	
12 [in all]	she·nem	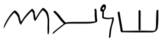	
	a·sar		
the ninth	hat·te·shee·ee	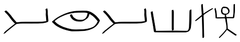	1 Chronicles 25:16
to Mattaniah	mat·tan·ya·hu	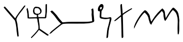	
his sons	ba·naw	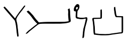	

and his brothers —	ve·e·chaw	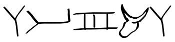	
12 [in all]	she·nem	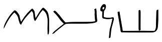	
	a·sar		
the tenth	ha·a·see·ree	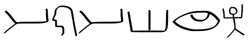	1 Chronicles 25:17
to Shimei	shim·ee		
his sons	ba·naw	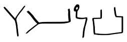	
and his brothers —	ve·e·chaw	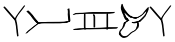	
12 [in all]	she·nem	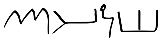	
	a·sar		
the eleventh	ash·te		1 Chronicles 25:18
	a·sar		
to Azarel	a·zar·el		
his sons	ba·naw	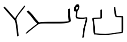	
and his brothers —	ve·e·chaw	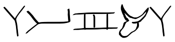	
12 [in all]	she·nem	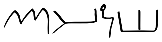	
	a·sar		
the twelfth	hash·she·nem	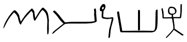	1 Chronicles 25:19
	a·sar		
to Hashabiah	la·cha·shav·yah		
his sons	ba·naw	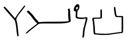	
and his brothers —	ve·e·chaw	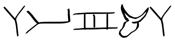	
12 [in all]	she·nem	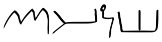	
	a·sar		
the thirteenth	lish·lo·shah	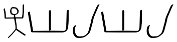	1 Chronicles 25:20
	a·sar		
to Shubael	shu·va·el		
his sons	ba·naw	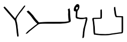	

and his brothers —	ve·e·chaw	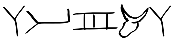	
12 [in all]	she·nem	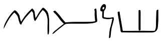	
	a·sar		
the fourteenth	le·ar·ba·ah		1 Chronicles 25:21
	a·sar		
to Mattithiah	mat·tit·ya·hu		
his sons	ba·naw	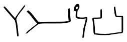	
and his brothers —	ve·e·chaw	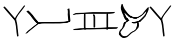	
12 [in all]	she·nem	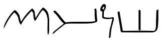	
	a·sar		
the fifteenth	la·cha·mish·shah		1 Chronicles 25:22
	a·sar		
to Jeremoth	lee·re·mo·wt		
his sons	ba·naw	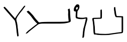	
and his brothers —	ve·e·chaw	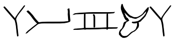	
12 [in all]	she·nem	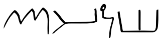	
	a·sar		
the sixteenth	le·shish·shah		1 Chronicles 25:23
	a·sar		
to Hananiah	la·cha·nan·ya·hu	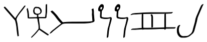	
his sons	ba·naw	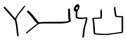	
and his brothers —	ve·e·chaw	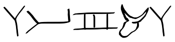	
12 [in all]	she·nem	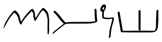	
	a·sar		
the seventeenth	le·shiv·ah	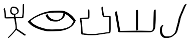	1 Chronicles 25:24
	a·sar		
to Joshbekashah	le·ya·she·be·qa·shah	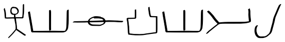	

his sons	ba·naw	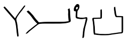	
and his brothers —	ve·e·chaw	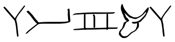	
12 [in all]	she·nem	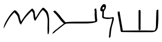	
	a·sar		
the eighteenth	lish·mo·w·nah		1 Chronicles 25:25
	a·sar		
to Hanani	la·cha·na·nee	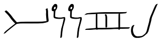	
his sons	ba·naw	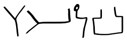	
and his brothers —	ve·e·chaw	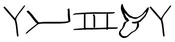	
12 [in all]	she·nem	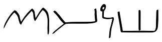	
	a·sar		
the nineteenth	le·tish·ah		1 Chronicles 25:26
	a·sar		
to Mallothi	le·mal·lo·w·tee	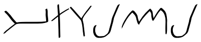	
his sons	ba·naw	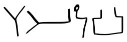	
and his brothers —	ve·e·chaw	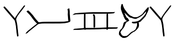	
12 [in all]	she·nem	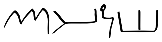	
	a·sar		
the twentieth	le·es·reem	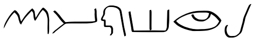	1 Chronicles 25:27
to Eliathah	le·e·lee·ya·tah	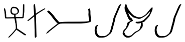	
his sons	ba·naw	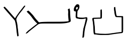	
and his brothers —	ve·e·chaw	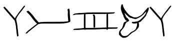	
12 [in all]	she·nem	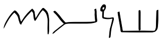	
	a·sar		
the twenty-first	le·e·chad	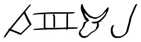	1 Chronicles 25:28
	ve·es·reem		
to Hothir	le·ho·w·teer		

his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
the twenty-second	lish·na·yim	1 Chronicles 25:29
	ve·es·reem	
to Giddalti	le·gid·dal·tee	
his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
the twenty-third	lish·lo·shah	1 Chronicles 25:30
	ve·es·reem	
to Mahazioth	le·ma·cha·zee·o·wt	
his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
and the twenty-fourth	le·ar·ba·ah	1 Chronicles 25:31
	ve·es·reem	
	le·ro·w·mam·tee	
to Romamti-ezer	a·zer	
his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
These were the divisions	le·mach·le·qo·wt	1 Chronicles 26:1

of the gatekeepers :	le·sho·a·reem	
From the Korahites :	laq·qa·re·cheem	
Meshelemiah	me·she·lem·ya·hu	
son	ben	
of Kore	qo·re	
one of	min	
the sons	be·ne	
of Asaph	a·saph	
Meshelemiah	ve·lim·she·lem·ya·hu	1 Chronicles 26:2
had sons :	ba·neem	
Zechariah	ze·khar·ya·hu	
the firstborn	hab·be·kho·wr	
Jediael	ye·dee·a·el	
the second	hash·she·nee	
Zebadiah	ze·vad·ya·hu	
the third	hash·she·lee·shee	
Jathniel	yat·nee·el	
the fourth	ha·re·vee·ee	
Elam	e·lam	1 Chronicles 26:3
the fifth	ha·cha·mee·shee	
Jehohanan	ye·ho·w·cha·nan	
the sixth	hash·shish·shee	
and Eliehoenai	el·ye·ho·w·e·nay	
the seventh	hash·she·vee·ee	
	u·le·o·ved	1 Chronicles 26:4
And Obed-edom	e·dom	
also had sons :	ba·neem	

Shemaiah	she·ma·yah	
the firstborn	hab·be·kho·wr	
Jehozabad	ye·ho·w·za·vad	
the second	hash·she·nee	
Joah	yo·w·ach	
the third	hash·she·li·shee	
Sachar	ve·sa·khar	
the fourth	ha·re·vee·ee	
Nethanel	u·ne·tan·el	
the fifth	ha·cha·mee·shee	
Ammiel	am·mee·el	1 Chronicles 26:5
the sixth	hash·shish·shee	
Issachar	yi·sa·sh·khar	
the seventh	hash·she·vee·ee	
and Peullethai	pe·ul·le·tay	
the eighth	hash·she·mee·nee	
For	kee	
had blessed [Obed-edom]	ve·ra·kho	
God	e·lo·heem	
Shemaiah	ve·lish·ma·yah	1 Chronicles 26:6
Also to his son	ve·no	
were born	no·w·lad	
sons	ba·neem	
who ruled	ham·mim·sha·leem	
	le·vet	
over their families	a·vee·hem	
because	kee	

were strong	gib·bo·w·re		
capable men	cha·yil	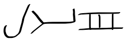	
they	hem·mah		
sons [were]	be·ne	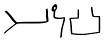	1 Chronicles 26:7
Shemaiah’s	she·ma·yah		
Othni	a·te·nee	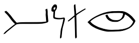	
Rephael	u·re·pha·el		
Obed	ve·o·w·ved		
and Elzabad	el·za·vad		
his brothers [were]	e·chaw	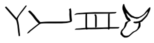	
men	be·ne	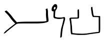	
also capable	cha·yil	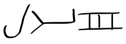	
Elihu	e·lee·hu	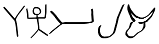	
and Semachiah	u·se·makh·ya·hu		
All	kal	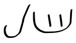	1 Chronicles 26:8
these [were]	el·leh	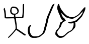	
descendants	mib·be·ne	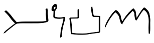	
	o·ved	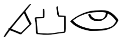	
of Obed-edom	e·dom		
they	hem·mah		
and their sons	u·ve·ne·hem	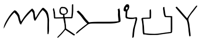	
and brothers	va·a·che·hem	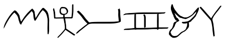	
men	eesh	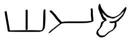	
were capable	cha·yil	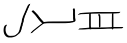	
with strength	bak·ko·ach		
to do the work —	la·a·vo·dah	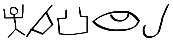	
62	shish·sheem	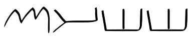	

	u·she·na·yim	ושנים	
[in all]	le·o·ved	לעבד	
from Obed-edom	e·dom	אדם	
Meshelemiah	ve·lim·she·lem·ya·hu	ולמשלמיהו	1 Chronicles 26:9
also had sons	ba·neem	בנים	
and brothers	ve·a·cheem	ואחים	
men —	be·ne	בני	
who were capable	cha·yil	חיל	
18 [in all]	she·mo·w·nah	שמונה	
	a·sar	עשרס	
Hosah	u·le·cho·sah	ולחסה	1 Chronicles 26:10
-	min	מן	
the Merarite	be·ne	בני	
	me·ra·ree	מררי	
also had sons :	ba·neem	בנים	
Shimri	shim·ree	שמרי	
the first	ha·rosh	הראש	
(although	kee	כי	
not	lo	לא	
he was	ha·yah	היה	
the firstborn	ve·kho·wr	בכור	
had appointed him	vay·see·me·hu	וישימהו	
his father	a·vee·hu	אביהו	
as the first),	le·rosh	לראש	
Hilkiah	chil·qee·ya·hu	חלקיהו	1 Chronicles 26:11
the second	hash·she·nee	השני	
Tebaliah	te·val·ya·hu	טבליהו	

the third	hash·she·li·shee	השלשי	
and Zechariah	ze·khar·ya·hu	זכריהו	
the fourth	ha·re·vi·ee	הרבעי	
in all	kal	כל	
The sons	ba·neem	בנים	
and brothers	ve·a·cheem	ואחים	
of Hosah	le·cho·sah	לחסה	
[numbered] 13	she·lo·shah	שלשה	
	a·sar	עשר	
These	le·el·leh	לאלה	1 Chronicles 26:12
divisions	mach·le·qo·wt	מחלקות	
of the gatekeepers	hash·sho·a·reem	השערים	
through their chief	le·ra·she	לראשי	
men	hag·ge·va·reem	הגברים	
had duties	mish·ma·ro·wt	משמרות	
just as	le·um·mat	לעמת	
their brothers did	a·che·hem	אחיהם	
for ministering	le·sha·ret	לשרת	
in the house	be·vet	בבית	
of the LORD	YHVH	יהוה	
They cast	vay·yap·pee·lu	ויפילו	1 Chronicles 26:13
lots	go·w·ra·lo·wt	גורלות	
young	kaq·qa·ton	כקטן	
and old alike	kag·ga·do·wl	כגדול	
	le·vet	לבית	
according to their families	a·vo·w·tam	אבותם	
for each gate	le·sha·ar	לשער	

	va·sha·ar	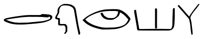	
fell	vay·yip·pol	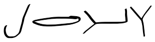	1 Chronicles 26:14
The lot	hag·go·w·ral	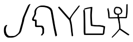	
for the East [Gate]	miz·ra·chah	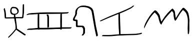	
to Shelemiah	le·she·lem·ya·hu	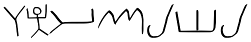	
Zechariah	u·ze·khar·ya·hu	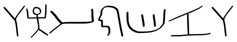	
for his son	ve·no	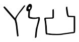	
counselor	yo·w·ets	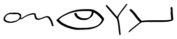	
a wise	be·se·khel	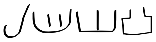	
were cast	hip·pee·lu	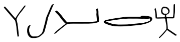	
Then lots	go·w·ra·lo·wt	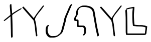	
fell to him	vay·ye·tse	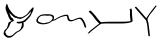	
and the lot	go·w·ra·lo	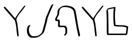	
for the North Gate	tsa·pho·w·nah	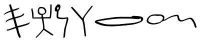	
[fell] to	le·o·ved	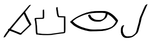	1 Chronicles 26:15
Obed-edom	e·dom	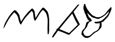	
[The lot for] the South [Gate]	neg·bah	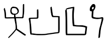	
to his sons	u·le·va·naw	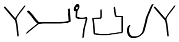	
and the lot for the storehouses	bet	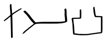	
	ha·a·sup·peem	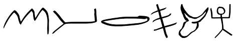	
[fell to] Shuppim	le·shup·peem	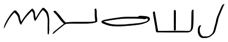	1 Chronicles 26:16
and Hosah	u·le·cho·sah	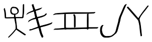	
[The lots] for the West Gate	lam·ma·a·rav	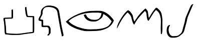	
and	im	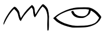	
Gate	sha·ar	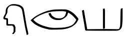	
the Shallecheth	shal·le·khet	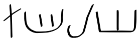	

highway	bam·sil·lah		
on the ascending	ha·o·w·lah		
There were guards	mish·mar		
stationed	le·um·mat		
at every watch	mish·mar		
on the east	lam·miz·rach	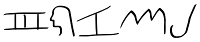	1 Chronicles 26:17
Levites	hal·vee·yim		
there were six	shish·shah		
on the north	lats·tsa·pho·w·nah		
Each day	lay·yo·wm	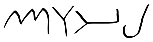	
four	ar·ba·ah	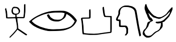	
on the south	lan·neg·bah		
-	lay·yo·wm	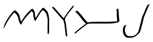	
four	ar·ba·ah	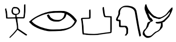	
at the storehouse	ve·la·a·sup·peem		
and two pairs	she·na·yim	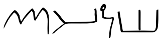	
	she·na·yim	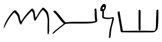	
As for the court	lap·par·bar		1 Chronicles 26:18
on the west	lam·ma·a·rav		
there were four	ar·ba·ah	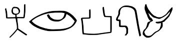	
at the highway	lam·sil·lah		
and two	she·na·yim	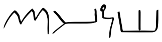	
at the court	lap·par·bar		
These [were]	el·leh	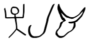	1 Chronicles 26:19
the divisions	mach·le·qo·wt	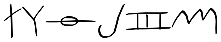	
of the gatekeepers	hash·sho·a·reem		
who were descendants	liv·ne		

of Korah	haq·qa·re·chee		
[and]	ve·liv·ne	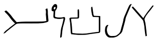	
Merari	me·ra·ree		
Now their fellow Levites [were]	ve·hal·vee·yim		1 Chronicles 26:20
-	a·chee·yah	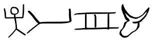	
in charge of	al		
the treasuries	o·wts·ro·wt		
of the house	bet	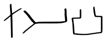	
of God	ha·e·lo·heem	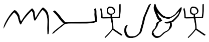	
and the treasuries	u·le·o·tse·ro·wt		
of the dedicated things	haq·qo·da·sheem		
From the descendants	be·ne	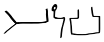	1 Chronicles 26:21
of Ladan	la·dan		
who were	be·ne	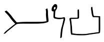	
Gershonites	hag·ge·re·shun·nee	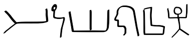	
through Ladan	le·la·dan		
and heads	ra·she	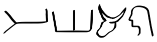	
of the families	ha·a·vo·wt		
of Ladan	le·la·dan		
the Gershonite	hag·ge·re·shun·nee	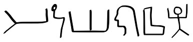	
[were] Jehieli	ye·chee·e·lee	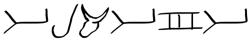	
the sons	be·ne	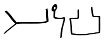	1 Chronicles 26:22
of Jehieli	ye·chee·e·lee	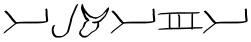	
Zetham	ze·tam	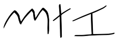	
Joel	ve·yo·w·el		
and his brother	a·chee	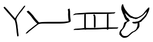	

They were in charge of	al		
the treasuries	o·tse·ro·wt		
of the house	bet	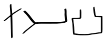	
of the LORD	YHVH		
From the Amramites	la·am·ra·mee	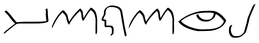	1 Chronicles 26:23
the Izharites	lay·yits·ha·ree		
the Hebronites	la·chev·ro·w·nee		
and the Uzzielites :	la·az·zee·e·lee	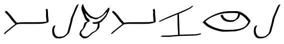	
Shebuel	u·she·vu·el		1 Chronicles 26:24
a descendant	ben		
of Gershom	ge·re·sho·wm		
son of	ben		
Moses	mo·sheh	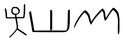	
was the officer	na·geed	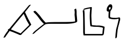	
in charge of	al		
the treasuries	ha·o·tsa·ro·wt		
His relatives	ve·e·chaw	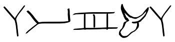	1 Chronicles 26:25
through Eliezer [included]	le·e·lee·e·zer	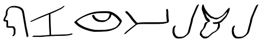	
Rehabiah	re·chav·ya·hu	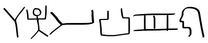	
his son	ve·no	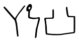	
Jeshaiah	vee·sha·ya·hu		
his son	ve·no	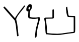	
Joram	ve·yo·ram		
his son	be·no	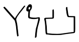	
Zichri	ve·zikh·ree		
his son	ve·no	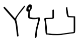	
and Shelomith	u·she·lo·mot	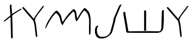	

his son	be·no	בנו	
This	hu	הוא	1 Chronicles 26:26
Shelomith	she·lo·mo·wt	שלמות	
and his brothers	ve·e·chaw	ואחיו	
were in charge of	al	על	
all	kal	כל	
the treasuries	o·tse·ro·wt	אצרות	
	haq·qo·da·sheem	הקדשים	
for the things	a·sher	אשר	
dedicated	hiq·deesh	הקדיש	
David	da·veed	דויד	
by King	ham·me·lekh	המלך	
by the heads	ve·ra·she	וראשי	
of families	ha·a·vo·wt	האבות	
who were the commanders	le·sa·re	לשרי	
of thousands	ha·a·la·pheem	האלפים	
and of hundreds	ve·ham·me·o·wt	והמאות	
commanders	ve·sa·re	ושרי	
and by the army	hats·tsa·va	הצבא	
some of	min	מן	1 Chronicles 26:27
their battles	ham·mil·cha·mo·wt	המלחמות	
from	u·min	ומן	
the plunder	hash·sha·lal	השלל	
They had dedicated	hiq·dee·shu	הקדישו	
to the repair	le·chaz·zeq	לחזק	
of the house	le·vet	לבית	
of the LORD	YHVH	יהוה	

Everything	ve·khol		1 Chronicles 26:28
that had been dedicated	ha·hiq·deesh	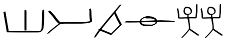	
by Samuel	she·mu·el		
the seer	ha·ro·eh		
Saul	ve·sha·ul		
son	ben		
of Kish	qeesh	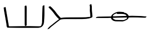	
Abner	ve·av·ner		
son	ben		
of Ner	ner		
and Joab	ve·yo·w·av		
son	ben		
of Zeruiah	tse·ru·yah		
along with everything else	kol		
that was dedicated	ham·maq·deesh	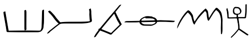	
was under	al		
the care	yad	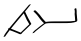	
of Shelomith	she·lo·meet		
and his brothers	ve·e·chaw	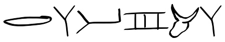	
From the Izharites	lay·yits·ha·ree		1 Chronicles 26:29
Chenaniah	ke·nan·ya·hu	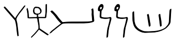	
and his sons	u·va·naw	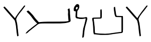	
duties	lam·me·la·khah		
had the outside	ha·chee·tso·w·nah	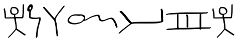	
over	al		
Israel	yis·ra·el	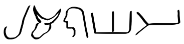	
as officers	le·sho·te·reem		

and judges	u·le·sho·phe·teem	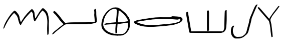	
From the Hebronites	la·chev·ro·w·nee	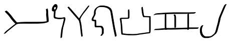	1 Chronicles 26:30
Hashabiah	cha·shav·ya·hu	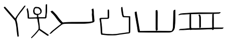	
and his relatives	ve·e·chaw	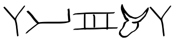	
men	be·ne	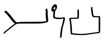	
capable	cha·yil	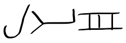	
1700	e·leph	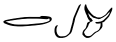	
	u·she·va	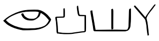	
	me·o·wt	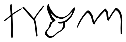	
	al	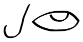	
had charge of the affairs	pe·qud·dat	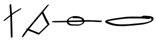	
of Israel	yis·ra·el	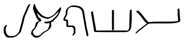	
	me·e·ver	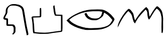	
of the Jordan	lay·yar·den	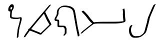	
west	ma·ra·vah	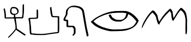	
for all	le·khol	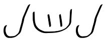	
the work	me·le·khet	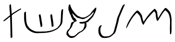	
of the LORD	YHVH	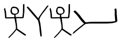	
and for the service	ve·la·a·vo·dat	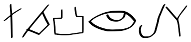	
of the king	ham·me·lekh	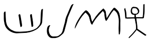	
As for the Hebronites	la·chev·ro·w·nee	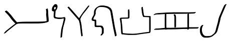	1 Chronicles 26:31
Jerijah	ye·ree·yah	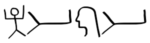	
was the chief	ha·rosh	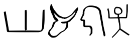	
of the Hebronites	la·chev·ro·w·nee	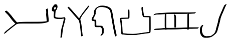	
according to the genealogies	le·to·le·do·taw	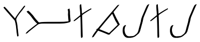	
of his ancestors	le·a·vo·wt	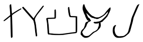	

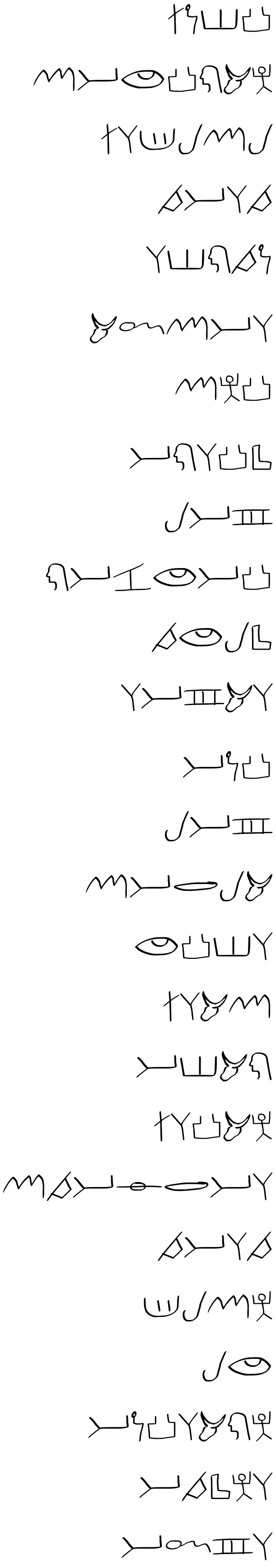

year	bish·nat	
In the fortieth	ha·ar·ba·eem	
reign	le·mal·khut	
of David's	da·veed	
[the records] were searched	nid·ra·shu	
were found	vay·yim·ma·tse	
among [the Hebronites]	va·hem	
and strong	gib·bo·w·re	
capable men	cha·yil	
at Jazer	be·ya·zer	
in Gilead	gil·ad	
Among Jerijah's relatives	ve·e·chaw	1 Chronicles 26:32
men	be·ne	
capable	cha·yil	
[there were] 2,700	al·pa·yim	
	u·she·va	
	me·o·wt	
who were heads	ra·she	
of families	ha·a·vo·wt	
appointed them	vay·yaph·qee·dem	
David	da·veed	
King	ham·me·lekh	
over	al	
the Reubenites	ha·r·u·ve·nee	
the Gadites	ve·hag·ga·dee	
and the half-tribe	va·cha·tsee	

	she·vet	
of Manasseh	ham·nash·shee	
for every	le·khal	
matter [pertaining to]	de·var	
God	ha·e·lo·heem	
and to the affairs	u·de·var	
of the king	ham·me·lekh	
	u·ve·ne	1 Chronicles 27:1
of the Israelites —	yis·ra·el	
This is the list	le·mis·pa·ram	
the heads	ra·she	
of families	ha·a·vo·wt	
the commanders	ve·sa·re	
of thousands	ha·a·la·pheem	
and of hundreds	ve·ham·me·o·wt	
and their officers	ve·sho·te·re·hem	
who served	ham·sha·re·teem	
-	et	
the king	ham·me·lekh	
in every	le·khol	
matter	de·var	
concerning the divisions	ham·mach·le·qo·wt	
on rotating military duty	hab·ba·ah	
	ve·hay·yo·tset	
each month	cho·desh	
	be·cho·desh	

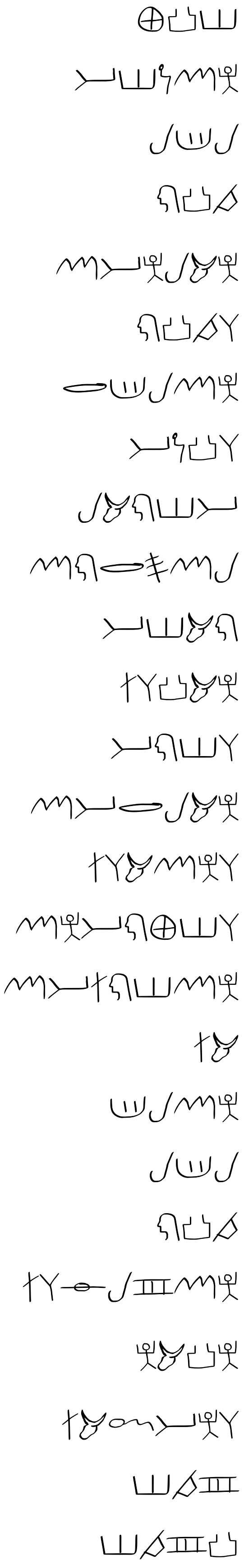

throughout	le·khol		
	cha·de·she		
the year	hash·sha·nah	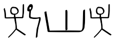	
division :	ham·ma·cha·lo·qet	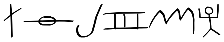	
in each	ha·a·chat		
There were 24,000 men	es·reem	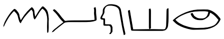	
	ve·ar·ba·ah		
	a·leph		
was in charge of	al		1 Chronicles 27:2
division	ham·ma·cha·lo·qet	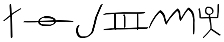	
the first	ha·ri·sho·w·nah		
month	la·cho·desh	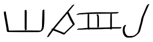	
[which was assigned] the first	ha·ri·sho·wn		
Jashobeam	ya·sha·ve·am		
son	ben		
of Zabdiel	zav·dee·el		
[men] in	ve·al		
his division	ma·cha·luq·to	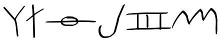	
[There were] 24,000	es·reem	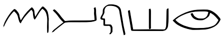	
	ve·ar·ba·ah		
	a·leph		
-	min		1 Chronicles 27:3
He was a descendant	be·ne	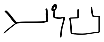	
of Perez	phe·rets	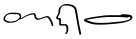	
and chief	ha·rosh		
of all	le·khal		

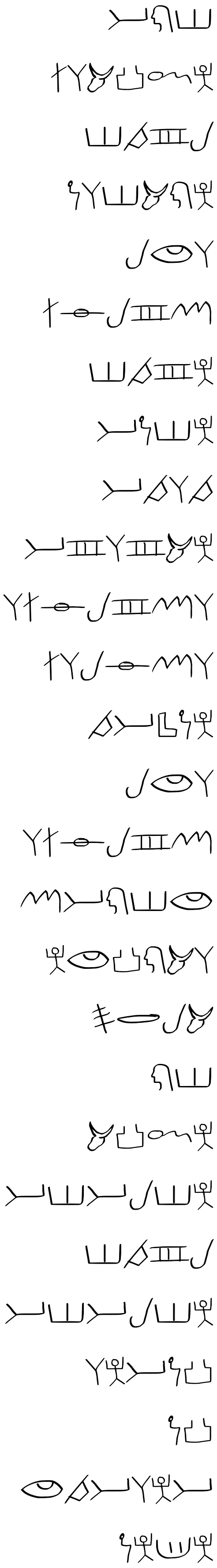

commanders	sa·re	
the army	hats·tse·va·o·wt	
month	la·cho·desh	
for the first	ha·ri·sho·wn	
was in charge of	ve·al	1 Chronicles 27:4
the division	ma·cha·lo·qet	
month	ha·cho·desh	
for the second	hash·she·nee	
Dodai	do·w·day	
the Ahohite	ha·a·cho·w·chee	
his division	u·ma·cha·luq·to	
and Mikloth	u·miq·lo·wt	
was the leader	han·na·geed	
[men] in	ve·al	
	ma·cha·luq·to	
[There were] 24,000	es·reem	
	ve·ar·ba·ah	
	a·leph	
commander	sar	1 Chronicles 27:5
army	hats·tsa·va	
The third	hash·she·lee·shee	
month	la·cho·desh	
for the third	hash·she·lee·shee	
was Benaiah	be·na·ya·hu	
son	ben	
of Jehoiada	ye·ho·w·ya·da	
the priest	hak·ko·hen	

as chief	rosh	ראש	
[men] in	ve·al	ועל	
his division	ma·cha·luq·to	מחלקתו	
[There were] 24,000	es·reem	עשרים	
	ve·ar·ba·ah	וארבעה	
	a·leph	אלף	
This	hu	הוא	1 Chronicles 27:6
Benaiah	ve·na·ya·hu	בניהו	
was mighty	gib·bo·wr	גבור	
among the Thirty	hash·she·lo·sheem	השלשים	
and was over	ve·al	ועל	
the Thirty	hash·she·lo·sheem	השלשים	
was in charge of his division	u·ma·cha·luq·to	ומחלקתו	
Ammizabad	am·mee·za·vad	עמיזבד	
and his son	be·no	בנו	
The fourth	ha·re·vee·ee	הרביעי	1 Chronicles 27:7
month	la·cho·desh	לחדש	
for the fourth	ha·re·vee·ee	הרביעי	
	a·sah	עשה	
Asahel	el	אל	
brother	a·chee	אחי	
was Joab’s	yo·w·av	יואב	
Zebadiah	u·ze·vad·yah	וזבדיה	
and his son	ve·no	בנו	
was commander after him	a·cha·raw	אחריו	
[men] in	ve·al	ועל	
his division	ma·cha·luq·to	מחלקתו	

[There were] 24,000	es·reem	עשרים	
	ve·ar·ba·ah	וארבעה	
	a·leph	אלף	
The fifth	ha·cha·mee·shee	החמישי	1 Chronicles 27:8
month	la·cho·desh	לחדש	
for the fifth	ha·cha·mee·shee	החמישי	
was the commander	has·sar	השר	
Shamhuth	sham·hut	שמהות	
the Izrahite	hay·yiz·rach	היזרח	
[men] in	ve·al	ועל	
his division	ma·cha·luq·to	מחלקתו	
[There were] 24,000	es·reem	עשרים	
	ve·ar·ba·ah	וארבעה	
	a·leph	אלף	
The sixth	hash·shish·shee	הששי	1 Chronicles 27:9
month	la·cho·desh	לחדש	
for the sixth	hash·shish·shee	הששי	
was Ira	ee·ra	עירא	
son	ben	בן	
of Ikkesh	iq·qesh	עקש	
the Tekoite	hat·te·qo·w·ee	התקועי	
[men] in	ve·al	ועל	
his division	ma·cha·luq·to	מחלקתו	
[There were] 24,000	es·reem	עשרים	
	ve·ar·ba·ah	וארבעה	
	a·leph	אלף	
The seventh	hash·she·vee·ee	השביעי	1 Chronicles 27:10

month	la·cho·desh	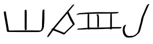	
for the seventh	hash·she·vee·ee	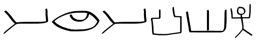	
was Helez	che·lets	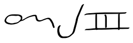	
the Pelonite	hap·pe·lo·w·nee	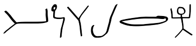	
	min		
	be·ne	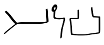	
an Ephraimite	eph·ra·yim	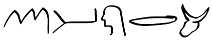	
[men] in	ve·al		
his division	ma·cha·luq·to	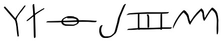	
[There were] 24,000	es·reem	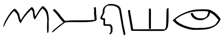	
	ve·ar·ba·ah		
	a·leph		
The eighth	hash·she·mee·nee	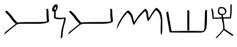	1 Chronicles 27:11
month	la·cho·desh	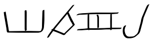	
for the eighth	hash·she·mee·nee	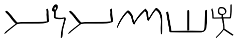	
was Sibbecai	sib·be·khay		
the Hushathite	ha·chu·sha·tee	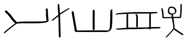	
a Zerahite	laz·zar·chee	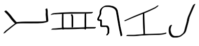	
[men] in	ve·al		
his division	ma·cha·luq·to	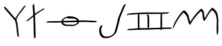	
[There were] 24,000	es·reem		
	ve·ar·ba·ah		
	a·leph		
The ninth	hat·te·shee·ee	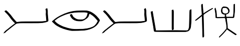	1 Chronicles 27:12
month	la·cho·desh	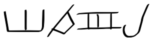	
for the ninth	hat·te·shee·ee	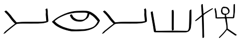	
was Abiezer	a·vee·e·zer	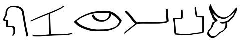	

the Anathothite	ha·an·ne·to·tee		
a Benjamite	lab·bɛn·ye·mī·nī		
[men] in	ve·al		
his division	ma·cha·luq·to	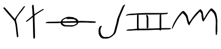	
[There were] 24,000	es·reem	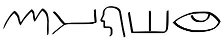	
	ve·ar·ba·ah		
	a·leph		
The tenth	ha·a·see·ree		1 Chronicles 27:13
month	la·cho·desh	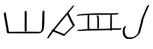	
for the tenth	ha·a·see·ree	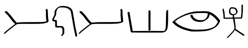	
was Maharai	mah·ray		
the Netophathite	han·ne·to·w·pha·tee	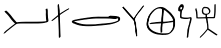	
a Zerahite	laz·zar·chee		
[men] in	ve·al		
his division	ma·cha·luq·to	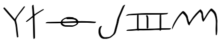	
[There were] 24,000	es·reem	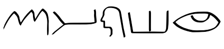	
	ve·ar·ba·ah		
	a·leph		
The eleventh	ash·te	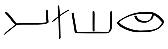	1 Chronicles 27:14
	a·sar		
for the eleventh	le·ash·te		
	a·sar		
month	ha·cho·desh	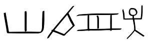	
was Benaiah	be·na·yah		
the Pirathonite	hap·pir·a·to·w·nee		
	min	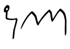	
	be·ne	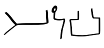	

an Ephraimite	eph·ra·yim		
[men] in	ve·al		
his division	ma·cha·luq·to	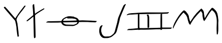	
[There were] 24,000	es·reem	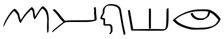	
	ve·ar·ba·ah		
	a·leph		
The twelfth	hash·she·nem	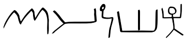	1 Chronicles 27:15
	a·sar		
for the twelfth	lish·nem	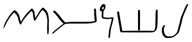	
	a·sar		
month	ha·cho·desh	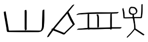	
was Heldai	chel·day		
the Netophathite	han·ne·to·w·pha·tee	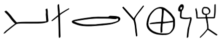	
[from the family] of Othniel	le·a·te·nee·el	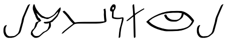	
[men] in	ve·al		
his division	ma·cha·luq·to	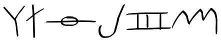	
[There were] 24,000	es·reem	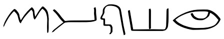	
	ve·ar·ba·ah		
	a·leph		
These officers were in charge of	ve·al		1 Chronicles 27:16
the tribes	shiv·te	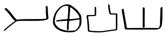	
of Israel :	yis·ra·el	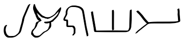	
Over the Reubenites	la·r·u·ve·nee		
	na·geed	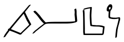	
[was] Eliezer	e·lee·e·zer		
son	ben		
of Zichri	zikh·rīs	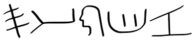	

over the Simeonites	lash·shim·o·w·nee	𐤋𐤔𐤌𐤏𐤅𐤍𐤉	
[was] Shephatiah	she·phat·ya·hu	𐤔𐤐𐤈𐤉𐤄𐤅	
son	ben	𐤁𐤍	
of Maacah	ma·a·khah	𐤌𐤏𐤊𐤄׃	
over Levi	le·le·vee	𐤋𐤋𐤅𐤉	1 Chronicles 27:17
[was] Hashabiah	cha·shav·yah	𐤇𐤔𐤁𐤉𐤄	
son	ben	𐤁𐤍	
of Kemuel	qe·mu·el	𐤒𐤌𐤅𐤀𐤋	
over Aaron	le·a·ha·ron	𐤋𐤀𐤄𐤓𐤍	
[was] Zadok	tsa·do·wq	𐤑𐤃𐤅𐤒׃	
over Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	1 Chronicles 27:18
[was] Elihu	e·lee·hu	𐤀𐤋𐤉𐤄𐤅	
brothers	me·a·che	𐤌𐤀𐤇𐤉	
one of David’s	da·veed	𐤃𐤅𐤉𐤃	
over Issachar	le·yi·sa·sh·khar	𐤋𐤉𐤔𐤔𐤊𐤓	
[was] Omri	a·me·ree	𐤏𐤌𐤓𐤉	
son	ben	𐤁𐤍	
of Michael	mee·kha·el	𐤌𐤉𐤊𐤀𐤋׃	
over Zebulun	liz·vu·lun	𐤋𐤆𐤁𐤅𐤋𐤍	1 Chronicles 27:19
[was] Ishmaiah	yish·ma·ya·hu	𐤉𐤔𐤌𐤏𐤉𐤄𐤅	
son	ben	𐤁𐤍	
of Obadiah	o·vad·ya·hu	𐤏𐤁𐤃𐤉𐤄𐤅	
over Naphtali	le·naph·ta·lee	𐤋𐤍𐤐𐤕𐤋𐤉	
[was] Jerimoth	ye·ree·mo·wt	𐤉𐤓𐤉𐤌𐤅𐤕	
son	ben	𐤁𐤍	
of Azriel	az·ree·el	𐤏𐤆𐤓𐤉𐤀𐤋׃	
over the Ephraimites	liv·ne	𐤋𐤁𐤍𐤉	1 Chronicles 27:20

	eph·ra·yim		
[was] Hoshea	ho·wo·she·a		
son	ben		
of Azaziah	a·zaz·ya·hu		
over one of the half-tribes	la·cha·tsee	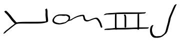	
	she·vet		
of Manasseh	me·nash·sheh	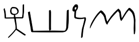	
[was] Joel	yo·w·el		
son	ben		
of Pedaiah	pe·da·ya·hu	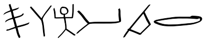	
over [the] half-tribe	la·cha·tsee		1 Chronicles 27:21
of Manasseh	ham·nash·sheh	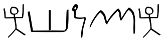	
in Gilead	gil·a·dah		
[was] Iddo	yid·do	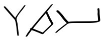	
son	ben		
of Zechariah	ze·khar·ya·hus	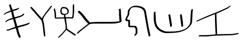	
over Benjamin	le·vin·ya·min	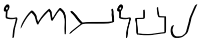	
[was] Jaasiel	ya·a·see·el	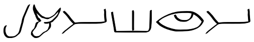	
son	ben		
of Abner	av·ner		
[and] over Dan	le·dan		1 Chronicles 27:22
[was] Azarel	a·zar·el		
son	ben		
of Jeroham	ye·ro·cham	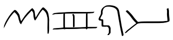	
These [were]	el·leh	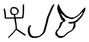	
the leaders	sa·re	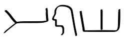	
of the tribes	shiv·te	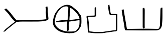	

of Israel	yis·ra·el	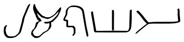	
did not	ve·lo		1 Chronicles 27:23
count	na·sa		
David	da·veed	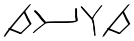	
	mis·pa·ram		
the men	le·mib·ben		
twenty	es·reem	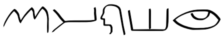	
aged	sha·nah	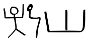	
or under	u·le·mat·tah		
because	kee	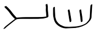	
had said that	a·mar		
the LORD	YHVH		
as numerous	le·har·bo·wt		
-	et		
He would make Israel	yis·ra·el	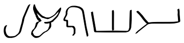	
as the stars	ke·kho·wkh·ve	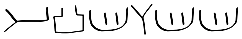	
of the sky	hash·sha·ma·yim	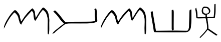	
Joab	yo·w·av		1 Chronicles 27:24
son	ben		
of Zeruiah	tse·ru·yah		
began	he·chel	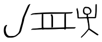	
to count [the men]	lim·no·wt		
but did not	ve·lo		
finish	khil·lah	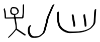	
came	vay·hee	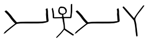	
For because of this [census]	va·zot		
wrath	qe·tseph		

upon	al		
Israel	yis·ra·el	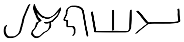	
was not	ve·lo		
entered	a·lah		
and the number	ham·mis·par		
in the Book	be·mis·par		
of	div·re		
the Chronicles	hay·ya·meem		
of King	lam·me·lekh		
David	da·veed	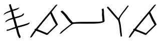	
was in charge of	ve·al		1 Chronicles 27:25
storehouses	o·tse·ro·wt		
the royal	ham·me·lekh		
Azmaveth	az·ma·vet		
son	ben		
of Adiel	ʿa·dī·ʾē·ls	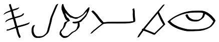	
was in charge of	ve·al		
the storehouses	ha·o·tsa·ro·wt		
in the country	bas·sa·deh	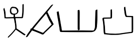	
in the cities	be·a·reem		
in the villages	u·vak·ke·pha·reem		
and in the fortresses	u·vam·mig·da·lo·wt		
Jonathan	ye·ho·w·na·tan		
son	ben		
of Uzziah	uz·zee·ya·hu	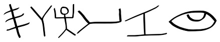	
was in charge of	ve·al		1 Chronicles 27:26
the workers	o·se		

	me·le·khet	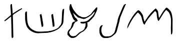	
in the fields	has·sa·deh	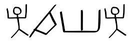	
who tilled	la·a·vo·dat	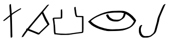	
the soil	ha·a·da·mah	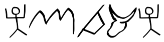	
Ezri	ez·ree	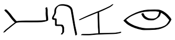	
son	ben	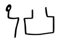	
of Chelub	ke·luv	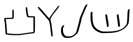	
was in charge of	ve·al	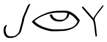	1 Chronicles 27:27
the vineyards	hak·ke·ra·meem	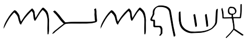	
Shimei	shim·ee	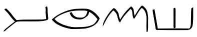	
the Ramathite	ha·ra·ma·tee	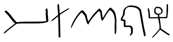	
was in charge of	ve·al	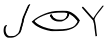	
the produce of the vineyards	sheb·bak·ke·ra·meem	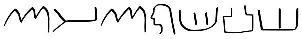	
vats	le·o·tse·ro·wt	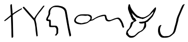	
for the wine	hay·ya·yin	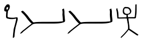	
Zabdi	zav·dee	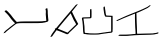	
the Shiphmite	hash·shiph·mee	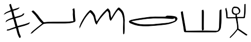	
was in charge of	ve·al	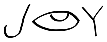	1 Chronicles 27:28
the olive	haz·ze·teem	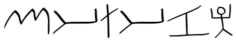	
and sycamore trees	ve·hash·shiq·meem	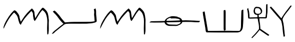	
-	a·sher	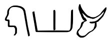	
in the foothills	bash·she·phe·lah	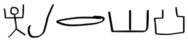	
	ba·al	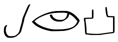	
Baal-hanan	cha·nan	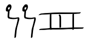	
the Gederite	hag·ge·dē·rīs	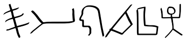	
was in charge of	ve·al	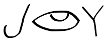	
the stores	o·tse·ro·wt	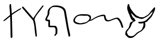	

of olive oil	hash·she·men	
Joash	yo·w·ash	
was in charge of	ve·al	1 Chronicles 27:29
the herds	hab·ba·qar	
grazing	ha·ro·eem	
in Sharon	bash·sha·ro·wn	
Shitrai	shit·ray	
the Sharonite	hash·sha·ro·w·nee	
was in charge of	ve·al	
the herds	hab·ba·qar	
in the valleys	ba·a·ma·qeem	
Shaphat	sha·phat	
son	ben	
of Adlai	ad·lay	
was in charge of	ve·al	1 Chronicles 27:30
the camels	hag·ge·mal·leem	
Obil	o·w·veel	
the Ishmaelite	hay·yish·me·e·lee	
was in charge of	ve·al	
the donkeys	ha·a·to·no·wt	
Jehdeiah	yech·de·ya·hu	
the Meronothite	ham·me·ro·no·tee	
was in charge of	ve·al	1 Chronicles 27:31
the flocks	hats·tson	
Jaziz	ya·zeez	
the Hagrite	ha·hag·ree	
All	kal	

these	el·leh	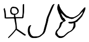	
officials [were]	sa·re	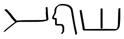	
property	ha·re·khush		
-	a·sher		
in charge of King	lam·me·lekh		
David’s	da·veed	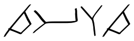	
Jonathan	vee·ho·w·na·tan		1 Chronicles 27:32
uncle	do·wd		
David’s	da·veed	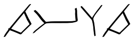	
was a counselor	yo·w·ets		
was a man	eesh	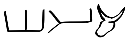	
of insight	me·veen	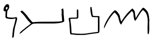	
and a scribe	ve·so·w·pher		
he	hu		
Jehiel	vee·chee·el	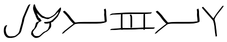	
son	ben		
of Hachmoni	chakh·mo·w·nee		
attended to	im		
the sons	be·ne	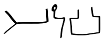	
of the king	ham·me·lekh		
Ahithophel	va·a·chee·to·phel	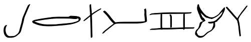	1 Chronicles 27:33
counselor	yo·w·ets		
was the king’s	lam·mɛ·lɛkhs	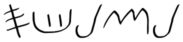	
Hushai	ve·chu·shay		
the Archite	ha·ar·kee	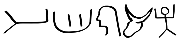	
friend	re·a		
was the king’s	ham·me·lekh		

was succeeded by	ve·a·cha·re		1 Chronicles 27:34
Ahithophel	a·chee·to·phel	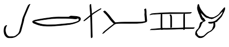	
Jehoiada	ye·ho·w·ya·da	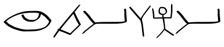	
son	ben		
of Benaiah	be·na·ya·hu	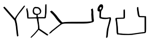	
then by Abiathar	ve·ev·ya·tar	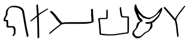	
was the commander	ve·sar		
army	tsa·va		
of the king’s	lam·me·lekh		
Joab	yo·w·av		
summoned	vay·yaq·hel	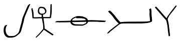	1 Chronicles 28:1
Now David	da·veed	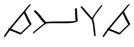	
-	et		
all	kal	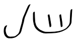	
the leaders	sa·re	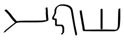	
of Israel	yis·ra·el	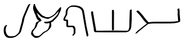	
the leaders	sa·re	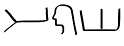	
of the tribes	hash·she·va·teem		
the leaders	ve·sa·re		
of the divisions	ham·mach·le·qo·wt	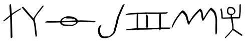	
service	ham·sha·re·teem		
-	et		
in the king’s	ham·me·lekh		
the commanders	ve·sa·re		
of thousands	ha·a·la·pheem	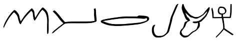	
[and]	ve·sa·re		
of hundreds	ham·me·o·wt		

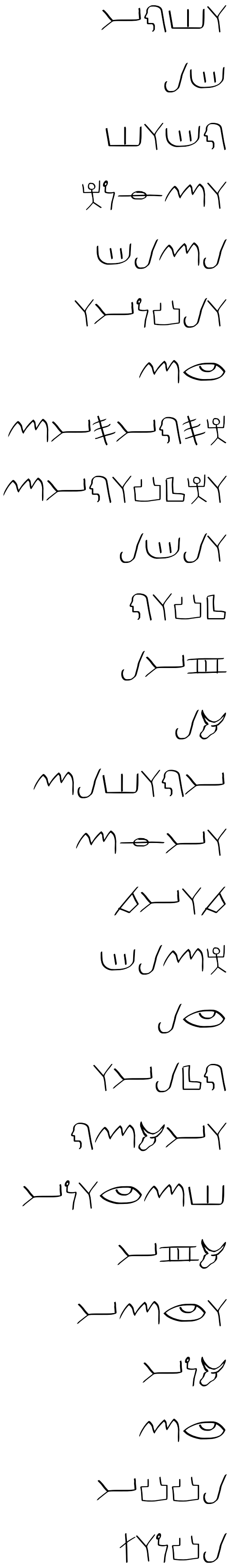

and the officials	ve·sa·re	
in charge of all	khal	
the property	re·khush	
and cattle	u·miq·neh	
of the king	lam·me·lekh	
and his sons	u·le·va·naw	
along with	im	
the court officials	has·sa·ree·seem	
and mighty men —	ve·hag·gib·bo·w·reem	
every	u·le·khal	
mighty man	gib·bo·wr	
of valor	cha·yil	
to	el	
Jerusalem :	ye·ru·sha·lim	
rose	vay·ya·qam	1 Chronicles 28:2
David	da·veed	
Then King	ham·me·lekh	
to	al	
his feet	rag·law	
and said	vay·yo·mer	
“ Listen to me	she·ma·u·nee	
my brothers	a·chay	
and my people	ve·am·mee	
	a·nee	
It was in	im	
my heart	le·va·vee	
to build	liv·no·wt	

a house	bet	𐤁𐤉𐤕	
as a resting place	me·nu·chah	𐤌𐤍𐤅𐤇𐤄	
for the ark	la·a·ro·wn	𐤋𐤀𐤓𐤅𐤍	
of the covenant	be·reet	𐤁𐤓𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and as a footstool	ve·la·ha·dom	𐤅𐤋𐤄𐤃𐤌	
	rag·le	𐤓𐤂𐤋𐤉	
for our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
I had made preparations	va·ha·khee·no·w·tee	𐤅𐤄𐤊𐤉𐤍𐤅𐤕𐤉	
to build it	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
but God	ve·ha·e·lo·heem	𐤅𐤄𐤀𐤋𐤄𐤉𐤌	1 Chronicles 28:3
said	a·mar	𐤀𐤌𐤓	
to me	lee	𐤋𐤉	
‘ You are not	lo	𐤋𐤀	
to build	tiv·neh	𐤕𐤁𐤍𐤄	
a house	va·yit	𐤁𐤉𐤕	
for My Name	lish·mee	𐤋𐤔𐤌𐤉	
because	kee	𐤊𐤉	
are a man	eesh	𐤀𐤉𐤔	
of war	mil·cha·mo·wt	𐤌𐤋𐤇𐤌𐤅𐤕	
you	at·tah	𐤀𐤕𐤄	
blood ’	ve·da·meem	𐤅𐤃𐤌𐤉𐤌	
who has spilled	sha·pha·khe·ta	𐤔𐤐𐤊𐤕	
chose	vay·yiv·char	𐤅𐤉𐤁𐤇𐤓	1 Chronicles 28:4
Yet the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

me	bee	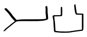	
out of all	mik·kol		
house	bet	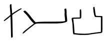	
my father’s	a·vee	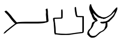	
to be	lih·yo·wt	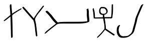	
king	le·me·lekh		
over	al		
Israel	yis·ra·el	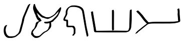	
forever	le·o·w·lam		
For	kee	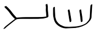	
Judah	vee·hu·dah		
He chose	ba·char	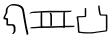	
as leader	le·na·geed	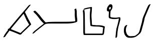	
and from the house	u·ve·vet		
of Judah	ye·hu·dah	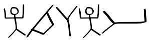	
household	bet	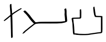	
[He chose] my father’s	a·vee	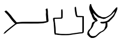	
sons	u·viv·ne		
and from my father’s	a·vee	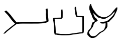	
	bee	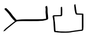	
He was pleased	ra·tsah		
to make me king	le·ham·leekh		
over	al		
all	kal		
Israel	yis·ra·el	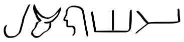	
And of all	u·mik·kal	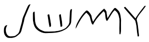	1 Chronicles 28:5
my sons —	ba·nay	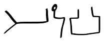	

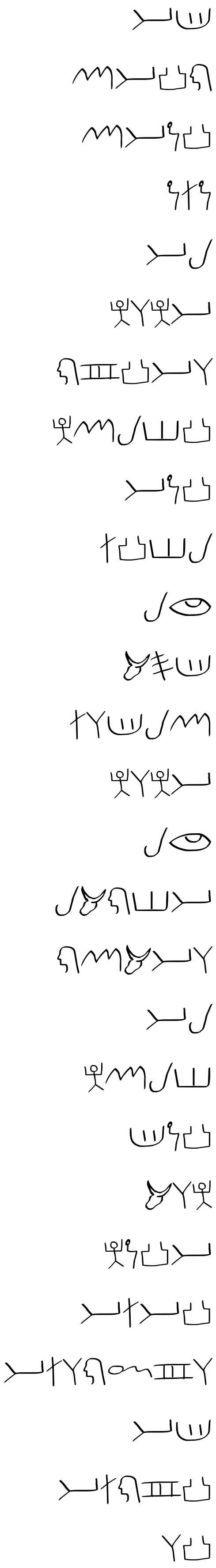

for	kee	
many	rab·beem	
sons —	ba·neem	
has given	na·tan	
me	lee	
the LORD	YHVH	
He has chosen	vay·yiv·char	
Solomon	bish·lo·moh	
my son	ve·nee	
to sit	la·she·vet	
on	al	
the throne	kis·se	
of the kingdom	mal·khut	
of the LORD	YHVH	
over	al	
Israel	yis·ra·el	
And He said	vay·yo·mer	1 Chronicles 28:6
to me	lee	
‘ Solomon	she·lo·moh	
your son	vin·kha	
is the one	hu	
who will build	yiv·neh	
My house	ve·tee	
and My courts	va·cha·tse·ro·w·tay	
for	kee	
I have chosen him	va·char·tee	
[as]	vo	

My	lee	לי	
son	le·ven	לבן	
and I	va·a·nee	ואני	
will be	eh·yeh	אהיה	
his	lo	לו	
Father	le·av	לאב	
I will establish	va·ha·khee·no·w·tee	והכינותי	1 Chronicles 28:7
-	et	את	
his kingdom	mal·khu·to	מלכותו	
forever	ad	עד	
	le·o·w·lam	לעולם	
if	im	אם	
he resolutely	ye·che·zaq	יחזק	
carries out	la·a·so·wt	לעשות	
My commandments	mits·wo·tay	מצותי	
and ordinances	u·mish·pa·tay	ומשפטי	
as is being done	kay·yo·wm	כיום	
this day ’	haz·zeh	הזה	
So now	ve·at·tah	ועתה	1 Chronicles 28:8
in the sight	le·e·ne	לעיני	
of all	khal	כל	
Israel	yis·ra·el	ישראל	
the assembly	qe·hal	קהל	
of the LORD	YHVH	יהוה	
and in the hearing	u·ve·a·ze·ne	ובאזני	
of our God	e·lo·he·nu	אלהינו	
keep	shim·ru	שמרו	

and seek out	ve·dir·shu	
all	kal	
the commandments	mits·wot	
of the LORD	YHVH	
your God	e·lo·he·khem	
so that	le·ma·an	
you may possess	tee·re·shu	
-	et	
land	ha·a·rets	
this good	hat·to·w·vah	
and leave it as an inheritance	ve·hin·chal·tem	
to your descendants	liv·ne·khem	
	a·cha·re·khem	
forever	ad	
	o·w·lam	
As for you	ve·at·tah	1 Chronicles 28:9
Solomon	she·lo·moh	
my son	ve·nee	
know	da	
-	et	
the God	e·lo·he	
of your father	a·vee·kha	
and serve Him	ve·a·ve·de·hu	
wholeheartedly	be·lev	
	sha·lem	
mind	u·ve·ne·phesh	
and with a willing	cha·phe·tsah	

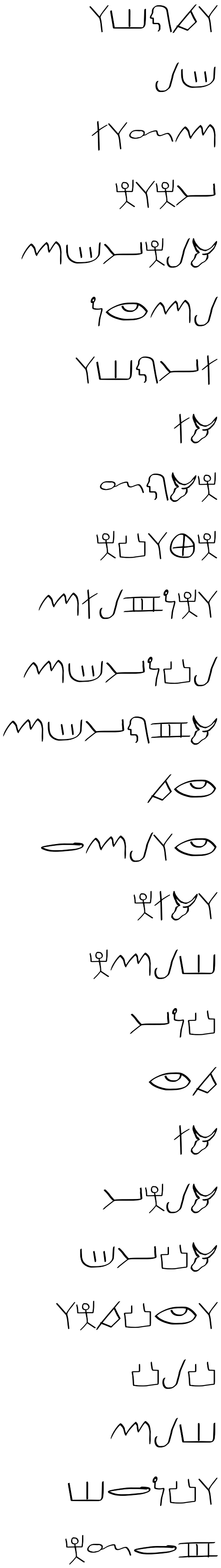

for	kee	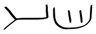	
every	khal		
heart	le·va·vo·wt		
searches	do·w·resh		
the LORD	YHVH		
of every	ve·khal		
the intent	ye·tser		
thought	ma·cha·sha·vo·wt	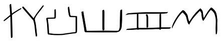	
and understands	me·veen	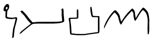	
If	im		
you seek Him	tid·re·shen·nu	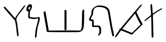	
He will be found	yim·ma·tse		
by you	lakh	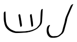	
but if	ve·im		
you forsake Him	ta·az·ven·nu		
He will reject you	yaz·nee·cha·kha	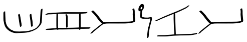	
forever	la·ad		
Consider	re·eh		1 Chronicles 28:10
now	at·tah		
that	kee	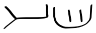	
the LORD	YHVH		
has chosen	ba·char	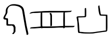	
you	be·kha	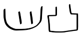	
to build	liv·no·wt	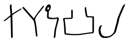	
a house	ba·yit	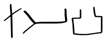	
for the sanctuary	lam·miq·dash	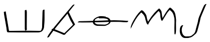	
Be strong	cha·zaq		

and do it ”	va·a·seh		
gave	vay·yit·ten	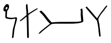	1 Chronicles 28:11
Then David	da·veed	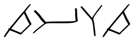	
Solomon	lish·lo·moh	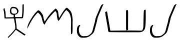	
his son	ve·no	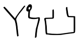	
-	et		
the plans	tav·neet	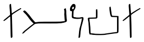	
for the portico [of the temple]	ha·u·lam		
-	ve·et		
its buildings	bat·taw	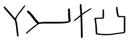	
storehouses	ve·gan·zak·kaw	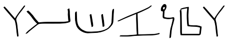	
upper rooms	va·a·lee·yo·taw	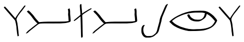	
rooms	va·cha·da·raw		
inner	hap·pe·nee·meem	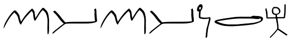	
and the room	u·vet	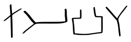	
for the mercy seat	hak·kap·po·ret		
The plans	ve·tav·neet		1 Chronicles 28:12
contained everything	kol	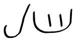	
-	a·sher		
[David] had	ha·yah	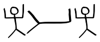	
mind	va·ru·ach	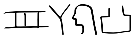	
in	im·mo		
for the courts	le·chats·ro·wt		
of the house	bet	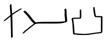	
of the LORD	YHVH		
for all	u·le·khal	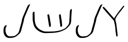	
rooms	hal·le·sha·kho·wt	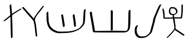	

the surrounding	sa·veev	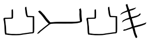	
for the treasuries	le·o·tse·ro·wt		
of the house	bet	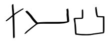	
of God	ha·e·lo·heem		
[and]	u·le·o·tse·ro·wt		
of the dedicated things	haq·qo·da·sheem		
for the divisions	u·le·mach·le·qo·wt	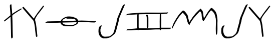	1 Chronicles 28:13
of the priests	hak·ko·ha·neem	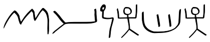	
and Levites	ve·hal·vee·yim		
for all	u·le·khal	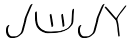	
the work	me·le·khet		
of service	a·vo·w·dat		
in the house	bet	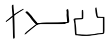	
of the LORD	YHVH		
and for all	u·le·khal	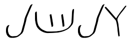	
the articles	ke·le	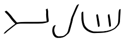	
of service	a·vo·w·dat		
in the house	bet	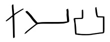	
of the LORD :	YHVH		
the gold	laz·za·hav	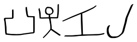	1 Chronicles 28:14
the weight	bam·mish·qal		
	laz·za·hav	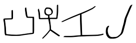	
of all	le·khal		
articles	ke·le	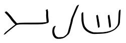	
for every kind of service	a·vo·w·dah		
	va·a·vo·w·dah		
of all	le·khol		

articles	ke·le	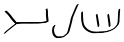	
the silver	hak·ke·seph		
the weight	be·mish·qal		
for every kind	le·khal		
	ke·le	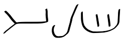	
of service	a·vo·w·dah		
	va·a·vo·w·dah		
the weight	u·mish·qal		1 Chronicles 28:15
lampstands	lim·no·ro·wt	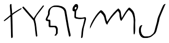	
of the gold	haz·za·hav	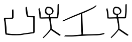	
lamps	ve·ne·ro·te·hem	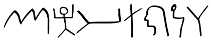	
and their	za·hav	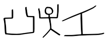	
including the weight	be·mish·qal		
of each lampstand	me·no·w·rah		
	u·me·no·w·rah	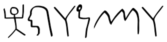	
and its lamps	ve·ne·ro·te·ha	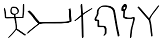	
lampstand	ve·lim·no·ro·wt		
of each silver	hak·ke·seph		
the weight	be·mish·qal		
of each lampstand	lim·no·w·rah		
and its lamps	ve·ne·ro·te·ha	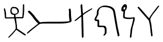	
according to the use	ka·a·vo·w·dat	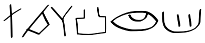	
	me·no·w·rah		
	u·me·no·w·rah	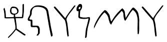	
-	ve·et		1 Chronicles 28:16
of gold	haz·za·hav	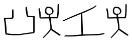	
the weight	mish·qal	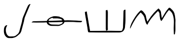	

for each table	le·shul·cha·no·wt	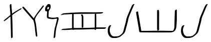	
of showbread	ham·ma·a·re·khet		
tables	le·shul·chan	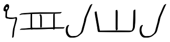	
	ve·shul·chan	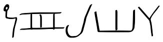	
and of silver	ve·khe·seph		
-	le·shul·cha·no·wt	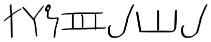	
for the silver	hak·ka·seph		
for the forks	ve·ham·miz·la·go·wt		1 Chronicles 28:17
sprinkling bowls	ve·ham·miz·ra·qo·wt		
and pitchers	ve·haq·qe·sa·wot		
gold	za·hav	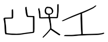	
[the weight of] the pure	ta·ho·wr		
dish	ve·likh·pho·w·re		
of each gold	haz·za·hav	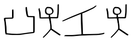	
the weight	be·mish·qal		
	likh·pho·wr		
bowl	u·khe·pho·wr		
	ve·likh·pho·w·re		
of each silver	hak·ke·seph		
the weight	be·mish·qal		
	likh·pho·wr		
	u·khe·pho·wr		
for the altar	u·le·miz·bach		1 Chronicles 28:18
of incense	haq·qe·to·ret	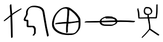	
gold	za·hav	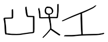	
of the refined	me·zuq·qaq	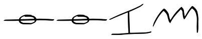	
the weight	bam·mish·qal		

and the plans	u·le·tav·neet	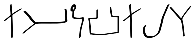	
for the chariot	ham·mer·ka·vah		
cherubim	hak·ke·ru·veem		
of the gold	za·hav	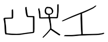	
that spread [their wings]	le·pho·re·seem	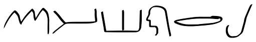	
and overshadowed	ve·so·khe·kheem		
	al		
the ark	a·ro·wn	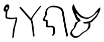	
of the covenant	be·reet	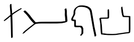	
of the LORD	YHVH		
“ All this,” [said David]	hak·kol		1 Chronicles 28:19
in writing	bikh·tav		
by [His] hand	mee·yad	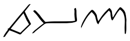	
the LORD	YHVH		
upon me ”	a·lay	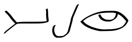	
has made clear to me	his·keel		
“ all	kol		
the details	mal·a·kho·wt		
of this plan	hat·tav·neet	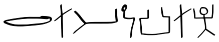	
said	vay·yo·mer		1 Chronicles 28:20
David also	da·veed	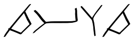	
to Solomon	lish·lo·moh	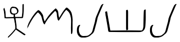	
his son	ve·no	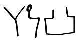	
“ Be strong	cha·zaq		
and courageous	ve·e·mats		
and do [it]	va·a·seh		

Do not	al	
be afraid	tee·ra	
	ve·al	
or discouraged	te·chat	
for	kee	
the LORD	YHVH	
God	e·lo·heem	
my God	e·lo·hay	
is with you	im·makh	
He will neither	lo	
fail you	yar·pe·kha	
	ve·lo	
nor forsake you	ya·az·ve·ka	
before	ad	
is finished	likh·lo·wt	
all	kal	
the work	me·le·khet	
for the service	a·vo·w·dat	
of the house	bet	
of the LORD	YHVH	
are ready	ve·hin·neh	1 Chronicles 28:21
The divisions	mach·le·qo·wt	
of the priests	hak·ko·ha·neem	
and Levites	ve·hal·vee·yim	
for all	le·khal	
the service	a·vo·w·dat	
of the house	bet	

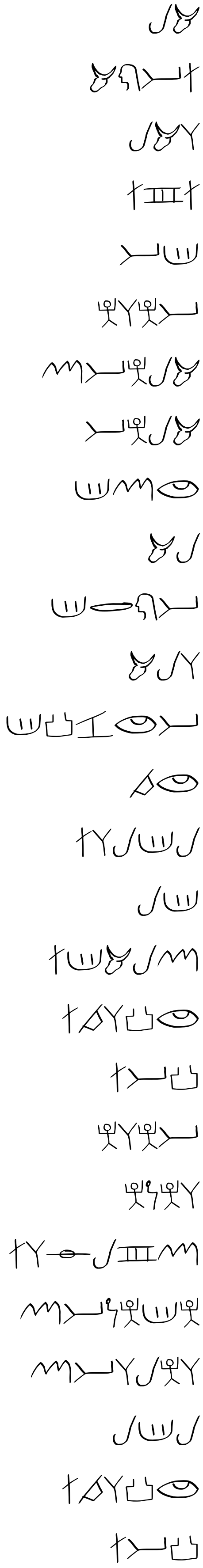

of God	ha·e·lo·heem		
[and]	ve·im·me·kha	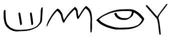	
every	ve·khal		
will be at your disposal for the work	me·la·khah		
of every	le·khal		
willing man	na·deev	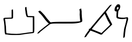	
skill	ba·cha·khe·mah	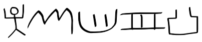	
and all	le·khal		
	a·vo·w·dah		
The officials	ve·has·sa·reem	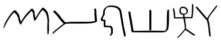	
are fully at your	ve·khal		
the people	ha·am		
	le·khal		
command ”	de·va·re·kha	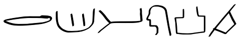	
said	vay·yo·mer		1 Chronicles 29:1
David	da·veed	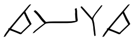	
Then King	ham·me·lekh		
to the whole	le·khal		
assembly	haq·qa·hal	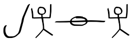	
Solomon	she·lo·moh	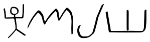	
“ My son	ve·nee	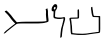	
the one	e·chad	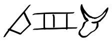	
has chosen	ba·char	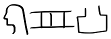	
whom	bo		
God	e·lo·heem		
is young	na·ar		
and inexperienced	va·rakh		

The task	ve·ham·me·la·khah	
is great	ge·do·w·lah	
because	kee	
is not	lo	
for man	le·a·dam	
this palace	hab·bee·rah	
but	kee	
for the LORD	la·YHVH	
God	e·lo·heem	
Now with all	u·khe·khal	1 Chronicles 29:2
my ability	ko·chee	
I have made provision	ha·khee·no·w·tee	
for the house	le·vet	
of my God —	e·lo·hay	
gold	haz·za·hav	
for the gold articles	laz·za·hav	
silver	ve·hak·ke·seph	
for the silver	lak·ke·seph	
bronze	ve·han·ne·cho·shet	
for the bronze	lan·ne·cho·shet	
iron	hab·bar·zel	
for the iron	lab·bar·zel	
and wood	ve·ha·e·tseem	
for the wood	la·e·tseem	
as well as onyx	av·ne	
	sho·ham	
for the settings	u·mil·lu·eem	

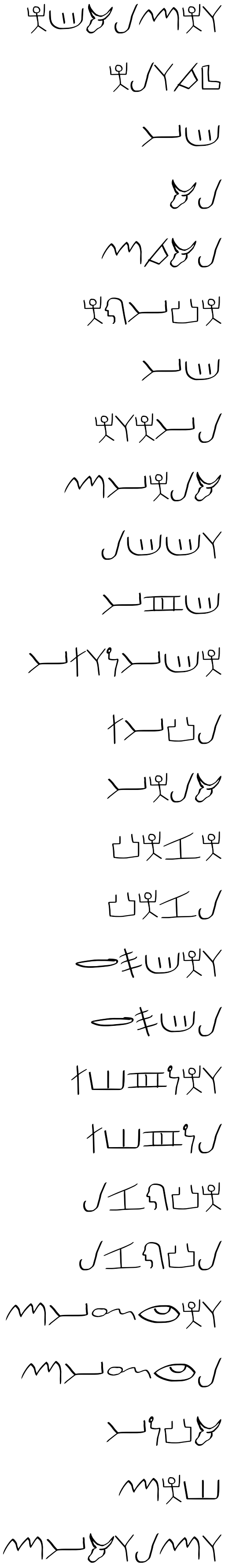

turquoise	av·ne	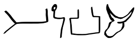	
	phukh		
stones of various colors	ve·riq·mah	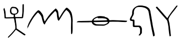	
all kinds	ve·khol		
stones	e·ven		
of precious	ye·qa·rah	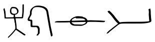	
and slabs	ve·av·ne	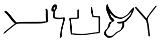	
of marble —	sha·yish	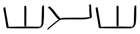	
all in abundance	la·rov		
Moreover	ve·o·wd		1 Chronicles 29:3
because of my delight	bir·tso·w·tee		
in the house	be·vet	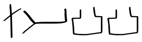	
of my God	e·lo·hay		
	yesh	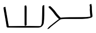	
	lee	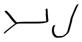	
my personal treasures	se·gul·lah	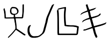	
of gold	za·hav	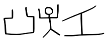	
and silver	va·kha·seph		
I now give	na·tat·tee		
for [it]	le·vet	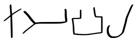	
	e·lo·hay		
over and above	le·ma·lah		
all	mik·kal		
that I have provided	ha·khee·no·w·tee	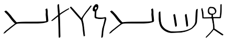	
temple :	le·vet	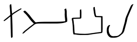	
for this holy	haq·qo·desh	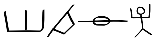	

three	she·lo·shet	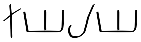	1 Chronicles 29:4
thousand	a·la·pheem	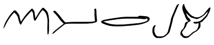	
talents	kik·ke·re		
of gold	za·hav	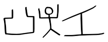	
(the gold	miz·ze·hav		
of Ophir)	o·w·pheer	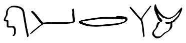	
and seven	ve·shiv·at		
thousand	a·la·pheem		
talents	kik·kar		
silver	ke·seph		
of refined	me·zuq·qaq	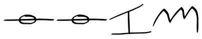	
to overlay	la·tu·ach		
the walls	qee·ro·wt	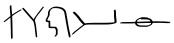	
of the buildings	hab·bat·teem	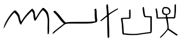	
	laz·za·hav	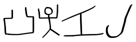	1 Chronicles 29:5
for the gold work	laz·za·hav	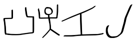	
and the silver work	ve·lak·ke·seph		
	lak·ke·seph		
and for all	u·le·khal	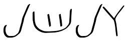	
the work	me·la·khah		
to be done by	be·yad	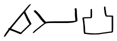	
the craftsmen	cha·ra·sheem	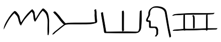	
Now who	u·mee		
will volunteer	mit·nad·dev	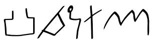	
to consecrate	le·mal·lo·wt	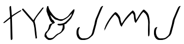	
himself	ya·do	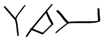	
today ? ”	hay·yo·wm	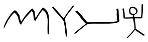	

to the LORD	la·YHVH	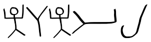	
gave willingly	vay·yit·nad·de·vu		1 Chronicles 29:6
Then the leaders	sa·re	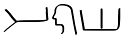	
of the households	ha·a·vo·wt		
the officers	ve·sa·re		
of the tribes	shiv·te	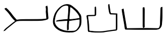	
of Israel	yis·ra·el	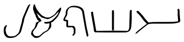	
the commanders	ve·sa·re		
of thousands	ha·a·la·pheem		
and of hundreds	ve·ham·me·o·wt		
and the officials	u·le·sa·re		
work	me·le·khet		
in charge of the king’s	ham·me·lekh		
they gave	vay·yit·te·nu	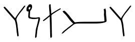	1 Chronicles 29:7
Toward the service	la·a·vo·w·dat		
house	bet	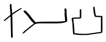	
of God’s	ha·e·lo·heem		
of gold	za·hav	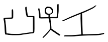	
talents	kik·ka·reem		
5,000 {}	cha·me·shet		
	a·la·pheem		
darics	va·a·dar·kho·neem		
and 10,000	rib·bo		
of silver	ve·khe·seph		
talents	kik·ka·reem		
10,000 {}	a·se·ret		
	a·la·pheem		

of bronze	u·ne·cho·shet	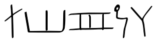	
18,000 {}	rib·bo		
	u·she·mo·w·nat		
	a·la·pheem		
talents	kik·ka·reem		
of iron	u·var·zel	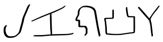	
and 100,000	me·ah		
	e·leph	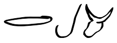	
talents	kik·ka·reem		
Whoever had	ve·han·nim·tsa		1 Chronicles 29:8
	it·to		
precious stones	a·va·neem	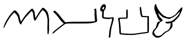	
gave them	na·te·nu	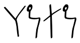	
to the treasury	le·o·w·tsar		
of the house	bet	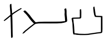	
of the LORD	YHVH		
under	al		
the care	yad	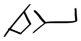	
of Jehiel	ye·chee·el	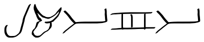	
the Gershonite	hag·ge·re·shun·nee	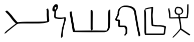	
rejoiced	vay·yis·me·chu		1 Chronicles 29:9
And the people	ha·am		
at	al		
the willing response of their leaders	hit·nad·de·vam		
for	kee	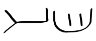	
	be·lev	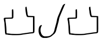	
and wholeheartedly	sha·lem	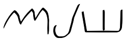	

they had given	hit·nad·de·vu	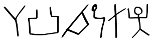	
to the LORD {freely}	la·YHVH	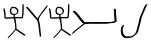	
also	ve·gam		
David	da·veed	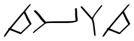	
And King	ham·me·lekh		
rejoiced	sa·mach		
	sim·chah	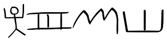	
greatly	ge·do·w·lah	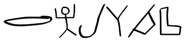	
blessed	vay·va·rekh	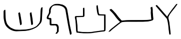	1 Chronicles 29:10
Then David	da·veed	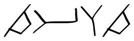	
-	et		
the LORD	YHVH		
in the sight	le·e·ne	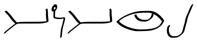	
of all	kal		
the assembly	haq·qa·hal	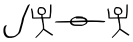	
said :	vay·yo·mer		
[and]	da·veed	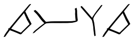	
be blessed	ba·rukh		
“ May You	at·tah		
O LORD	YHVH		
God	e·lo·he		
Israel	yis·ra·el	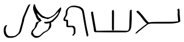	
of our father	a·vee·nu	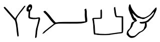	
from everlasting	me·o·w·lam		
to	ve·ad		
everlasting	o·w·lam		
Yours	le·kha	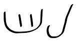	1 Chronicles 29:11

O LORD	YHVH		
is the greatness	hag·ge·dul·lah		
and the power	ve·hag·ge·vu·rah		
and the glory	ve·hat·tiph·e·ret		
and the majesty	ve·han·ne·tsach		
and the splendor	ve·ha·ho·wd		
for	kee	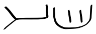	
everything	khol	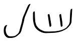	
in heaven	bash·sha·ma·yim		
and on earth belongs to You	u·va·a·rets		
Yours	le·kha	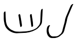	
O LORD	YHVH		
is the kingdom	ham·mam·la·khah	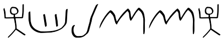	
and You are exalted	ve·ham·mit·nas·se		
over all	le·khol		
as head	le·rosh		
Both riches	ve·ha·o·sher		1 Chronicles 29:12
and honor	ve·hak·ka·vo·wd		
come from You	mil·le·pha·ne·kha		
and You	ve·at·tah		
are the ruler	mo·wo·shel		
over all	bak·kol		
In Your hands	u·ve·ya·de·kha	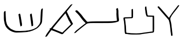	
[are] power	ko·ach		
and might	u·ge·vu·rah		
-	u·ve·ya·de·kha	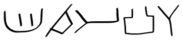	
to exalt	le·gad·del		

and give strength	u·le·chaz·zeq	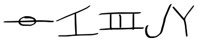	
to all	lak·kol		
Now therefore	ve·at·tah		1 Chronicles 29:13
our God	e·lo·he·nu		
give You thanks	mo·w·deem		
we	a·nach·nu	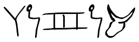	
	lakh	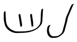	
and we praise	u·me·hal·leem	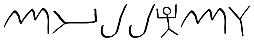	
name	le·shem		
Your glorious	tiph·ar·te·kha		
But	ve·khee		1 Chronicles 29:14
who [am]	mee	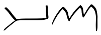	
I	a·nee	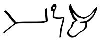	
and who	u·mee		
are my people	am·mee		
that	kee	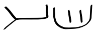	
we should be able	na·tsor		
	ko·ach	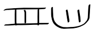	
to give as generously	le·hit·nad·dev	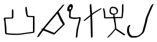	
as this ?	ka·zot		
For	kee	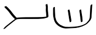	
comes from You	mim·me·kha		
everything	hak·kol		
and from Your own hand	u·mee·ya·de·kha	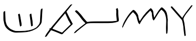	
we have given	na·tan·nu	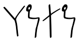	
to You	lakh	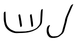	
For	kee	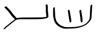	1 Chronicles 29:15

[are] foreigners	ge·reem	גרים	
we	a·nach·nu	אנחנו	
in Your presence	le·pha·ne·kha	לפניך	
and strangers	ve·to·wo·sha·veem	ותושבים	
as were all	ke·khal	ככל	
our forefathers	a·vo·te·nu	אבתינו	
are like a shadow	kats·tsel	כצל	
Our days	ya·me·nu	ימינו	
on	al	על	
earth	ha·a·rets	הארץ	
without	ve·en	ואין	
hope	miq·veh	מקוה	
O LORD	YHVH	יהוה	1 Chronicles 29:16
our God	e·lo·he·nu	אלהינו	
all	khol	כל	
abundance	he·ha·mo·wn	ההמון	
this	haz·zeh	הזה	
that	a·sher	אשר	
we have provided	ha·khee·no·nu	הכיננו	
to build	liv·no·wt	לבנות	
You	le·kha	לך	
a house	va·yit	בית	
Name	le·shem	לשם	
for Your holy	qad·she·kha	קדשך	
from Your hand	mee·ya·de·kha	מידך	
comes	hī	היא	
belongs to You	u·le·kha	ולך	

and all of it	hak·kol	
I know	ve·ya·da·tee	1 Chronicles 29:17
my God	e·lo·hay	
that	kee	
You	at·tah	
test	bo·chen	
the heart	le·vav	
in uprightness	u·me·sha·reem	
and delight	tir·tseh	
I	a·nee	
and with an upright	be·yo·sher	
heart	le·va·vee	
have given willingly	hit·nad·dav·tee	
All	khal	
these things	el·leh	
and now	ve·at·tah	
Your people	am·me·kha	
who are present	han·nim·tse·u	
here	phoh	
I have seen	ra·ee·tee	
giving joyfully	ve·sim·chah	
and willingly	le·hit·nad·dev	
to You	lakh	
O LORD	YHVH	1 Chronicles 29:18
God	e·lo·he	
Abraham	av·ra·ham	
Isaac	yits·chaq	

and Israel	ve·yis·ra·el	
of our fathers	a·vo·te·nu	
keep	shom·rah	
this	zot	
forever	le·o·w·lam	
desire	le·ye·tser	
in the intentions	mach·she·vo·wt	
of the hearts	le·vav	
of Your people	am·me·kha	
and direct	ve·ha·khen	
their hearts	le·va·vam	
toward You	e·le·kha	
Solomon	ve·lish·lo·moh	1 Chronicles 29:19
my son	ve·nee	
And give	ten	
heart	le·vav	
a whole	sha·lem	
to keep	lish·mo·wr	
Your commandments	mits·wo·te·kha	
decrees	e·de·wo·te·kha	
and statutes	ve·chuq·qe·kha	
and carry out	ve·la·a·so·wt	
all	hak·kol	
and to build	ve·liv·no·wt	
[Your] palace	hab·bee·rah	
for which	a·sher	
I have made provision „	ha·khee·no·w·tee	

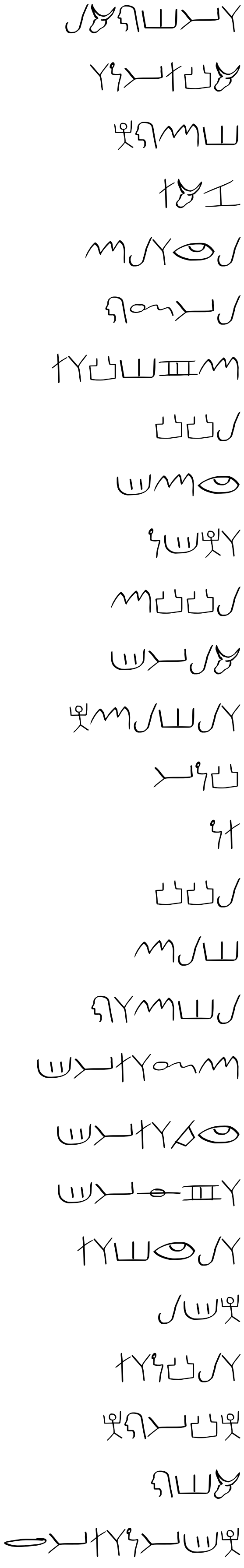

said	vay·yo·mer	ויאמר	1 Chronicles 29:20
Then David	da·veed	דויד	
to the whole	le·khal	לכל	
assembly	haq·qa·hal	הקהל	
“ Blessed [be]	ba·re·khu	ברכו	
	na	נא	
-	et	את	
the LORD	YHVH	יהוה	
your God ”	e·lo·he·khem	אלהיכם	
blessed	vay·va·ra·khu	ויברכו	
So the whole	khal	כל	
assembly	haq·qa·hal	הקהל	
the LORD	la·YHVH	ליהוה	
the God	e·lo·he	אלהי	
of their fathers	a·vo·te·hem	אבתיהם	
They bowed down	vay·yiq·qe·du	ויקדו	
and paid homage	vay·yish·ta·cha·wu	וישתחוו	
to the LORD	la·YHVH	ליהוה	
and to the king	ve·lam·me·lekh	ולמלך	
they offered	vay·yiz·be·chu	ויזבחו	1 Chronicles 29:21
-	la·YHVH	ליהוה	
sacrifices	ze·va·cheem	זבחים	
	vay·ya·a·lu	ויעלו	
and presented burnt offerings	o·lo·wt	עלות	
to the LORD :	la·YHVH	ליהוה	
The next day	le·ma·cho·rat	למחרת	
	hay·yo·wm	היום	

	ha·hu		
bulls	pa·reem	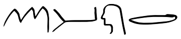	
a thousand	e·leph	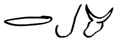	
rams	e·leem	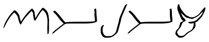	
a thousand	e·leph	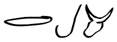	
lambs	ke·va·seem	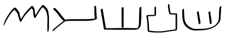	
and a thousand	e·leph	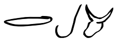	
along with their drink offerings	ve·nis·ke·hem		
and other sacrifices	u·ze·va·cheem	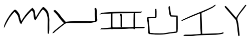	
in abundance	la·rov		
for all	le·khal		
Israel	yis·ra·el	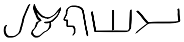	
they ate	vay·yo·khe·lu		1 Chronicles 29:22
and drank	vay·yish·tu	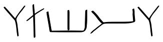	
in the presence	liph·ne		
of the LORD	YHVH		
day	bay·yo·wm	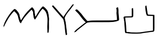	
That	ha·hu	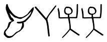	
joy	be·sim·chah	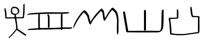	
with great	ge·do·w·lah		
as king	vay·yam·lee·khu	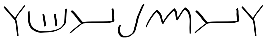	
Then, for a second	she·neet	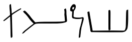	
Solomon	lish·lo·moh	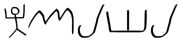	
son	ben		
time, they designated David’s	da·veed	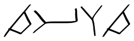	
anointing him	vay·yim·she·chu		
before the LORD	la·YHVH	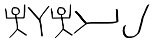	

as ruler	le·na·geed	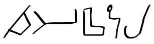	
and Zadok	u·le·tsa·do·wq		
as the priest	le·kho·hen		
sat	vay·ye·shev		1 Chronicles 29:23
So Solomon	lo·moh	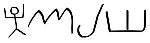	
on	al		
the throne	kis·se		
of the LORD	YHVH	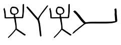	
as king	le·me·lekh		
in place of	ta·chat	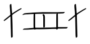	
David	da·veed	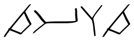	
his father	a·vee	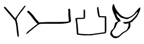	
He prospered	vay·yats·lach		
obeyed him	vay·yish·me·u		
	e·law	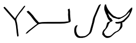	
and all	kal	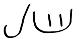	
Israel	yis·ra·el	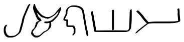	
All	ve·khal		1 Chronicles 29:24
the officials	has·sa·reem	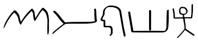	
and mighty men	ve·hag·gib·bo·reem		
as well as	ve·gam		
all	kal		
sons	be·ne	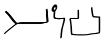	
of King	ham·me·lekh		
David's	da·veed	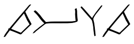	
pledged	na·te·nu	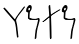	
their allegiance	yad	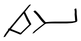	

to	ta·chat	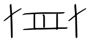	
Solomon	she·lo·moh	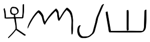	
King	ham·me·lekh		
exalted	vay·gad·del		1 Chronicles 29:25
The LORD	YHVH		
-	et		
Solomon	she·lo·moh	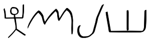	
highly	le·ma·lah		
in the sight	le·e·ne	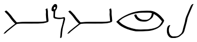	
of all	kal		
Israel	yis·ra·el	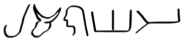	
and bestowed	vay·yit·ten	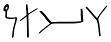	
on him	a·law	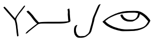	
majesty	ho·wd		
royal	mal·khut	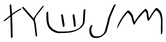	
such as	a·sher		
had not	lo		
been	ha·yah	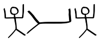	
bestowed on	al		
any	kal		
king	me·lekh	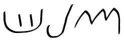	
before him	le·pha·naw	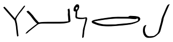	
in	al		
Israel	yis·ra·el		
David	ve·da·veed		1 Chronicles 29:26
son	ben		
of Jesse	yi·shay		

was king	ma·lakh	
over	al	
all	kal	
Israel	yis·ra·el	
The length	ve·hay·ya·meem	1 Chronicles 29:27
of David’s	a·sher	
reign	ma·lakh	
over	al	
Israel	yis·ra·el	
[was] forty	ar·ba·eem	
years —	sha·nah	
in Hebron	be·chev·ro·wn	
	ma·lakh	
seven	she·va	
years	sha·neem	
in Jerusalem	u·vee·ru·sha·lim	
	ma·lakh	
and thirty-three years	she·lo·sheem	
	ve·sha·lo·wosh	
He died	vay·ya·mat	1 Chronicles 29:28
old age	be·se·vah	
at a ripe	to·w·vah	
full	se·va	
of years	ya·meem	
riches	o·sher	
and honor	ve·kha·vo·wd	
reigned	vay·yim·lokh	

Solomon	she·lo·moh	
and his son	ve·no	
in his place	tach·taw	
Now the acts	ve·div·re	1 Chronicles 29:29
David	da·veed	
of King	ham·me·lekh	
from first	ha·ri·sho·neem	
to last	ve·ha·a·ch·ro·neem	
are indeed	hin·nam	
written	ke·tu·veem	
in	al	
the Chronicles	div·re	
of Samuel	she·mu·el	
the Seer	ha·ro·eh	
	ve·al	
the Chronicles	div·re	
of Nathan	na·tan	
the Prophet	han·na·vee	
and	ve·al	
the Chronicles	div·re	
of Gad	gad	
the Seer	ha·cho·zeh	
together with	im	1 Chronicles 29:30
all the details	kal	
of his reign	mal·khu·to	
his might	u·ge·vu·ra·to	
and the circumstances	ve·ha·it·teem	

that	a·sher	אשר	
came	a·ve·ru	עברו	
upon him	a·law	עליו	
[and]	ve·al	ועל	
Israel	yis·ra·el	ישראל	
[and]	ve·al	ועל	
all	kal	כל	
the kingdoms	mam·le·kho·wt	ממלכות	
of the lands	ha·a·ra·tso·wt	הארצות	

2 Chronicles

BSB Translation	Transliteration	Original Hebrew	
established himself securely	vay·yit·chaz·zeq	ויתחזק	2 Chronicles 1:1
Now Solomon	she·lo·moh	שלמה	
son	ben	בן	
of David	da·veed	דויד	
over	al	על	
his kingdom	mal·khu·to	מלכותו	
and the LORD	va·YHVH	ויהוה	
his God	e·lo·haw	אלהיו	
was with him	im·mo	עמו	
exalted him	vay·gad·de·le·hu	ויגדלהו	
and highly	le·ma·e·lah	למעלה	
spoke	vay·yo·mer	ויאמר	2 Chronicles 1:2
Then Solomon	she·lo·moh	שלמה	
to all	le·khal	לכל	
Israel	yis·ra·el	ישראל	

to the commanders	le·sa·re		
of thousands	ha·a·la·pheem		
and of hundreds	ve·ham·me·o·wt		
to the judges	ve·lash·sho·phe·teem	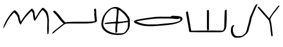	
and to every	u·le·khol		
leader	na·see	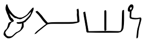	
in all	le·khal		
Israel —	yis·ra·el	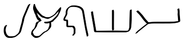	
the heads	ra·she	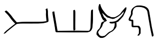	
of the families	ha·a·vo·wt		
went	vay·ye·le·khu	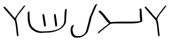	2 Chronicles 1:3
And Solomon	she·lo·moh	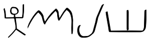	
and the whole	ve·khal		
assembly	haq·qa·hal	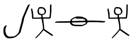	
-	im·mo		
to the high place	lab·ba·mah		
-	a·sher	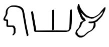	
at Gibeon	be·giv·o·wn		
because	kee	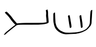	
the location of	sham		
it was	ha·yah	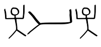	
Tent	o·hel		
of Meeting	mo·w·ed		
God’s	ha·e·lo·heem	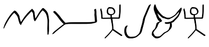	
which	a·sher		
had made	a·sah		
Moses	mo·sheh		

the servant	e·ved	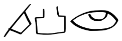	
of the LORD	YHVH		
in the wilderness	bam·mid·bar		
Now	a·val		2 Chronicles 1:4
the ark	a·ro·wn	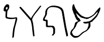	
of God	ha·e·lo·heem		
had brought	he·e·lah		
David	da·veed	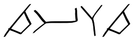	
	miq·qir·yat	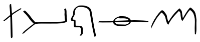	
from Kiriath-jearim	ye·a·reem		
he had prepared	ba·he·kheen		
for it	lo		
to the place	da·veed	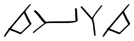	
because	kee	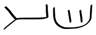	
he had pitched	na·tah		
for it	lo		
a tent	o·hel		
in Jerusalem	bee·ru·sha·lim		
altar	u·miz·bach		2 Chronicles 1:5
But the bronze	han·ne·cho·shet	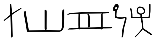	
-	a·sher		
made by	a·sah		
Bezalel	be·tsal·el		
son	ben		
of Uri	u·ree		
the son	ben		
of Hur	chur		

was [in Gibeon]	sam		
before	liph·ne		
the tabernacle	mish·kan	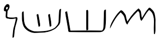	
of the LORD	YHVH		
inquired of Him there	vay·yid·re·she·hu		
So Solomon	she·lo·moh	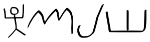	
and the assembly	ve·haq·qa·hal	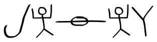	
offered sacrifices	vay·ya·al	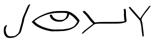	2 Chronicles 1:6
Solomon	she·lo·moh	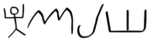	
there	sham		
on	al		
altar	miz·bach		
the bronze	han·ne·cho·shet	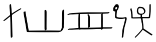	
before	liph·ne		
the LORD	YHVH		
-	a·sher		
in the Tent	le·o·hel		
of Meeting	mo·w·ed		
he offered	vay·ya·al	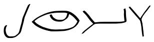	
[where]	a·law	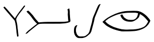	
burnt offerings	o·lo·wt	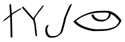	
a thousand	a·leph	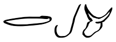	
night	bal·lay·lah	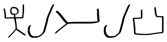	2 Chronicles 1:7
That	ha·hu		
appeared	nir·ah		
God	e·lo·heem		
to Solomon	lish·lo·moh	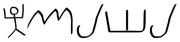	

and said	vay·yo·mer		
-	lo	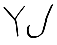	
“ Ask	she·al		
-	mah	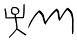	
[and] I will give it	et·ten		
to you ! ”	lakh	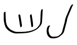	
replied	vay·yo·mer		2 Chronicles 1:8
Solomon	she·lo·moh	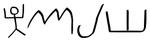	
to God :	le·lo·heem		
“ You	at·tah		
have shown	a·see·ta	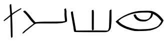	
to	im		
David	da·veed	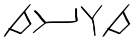	
my father	a·vee	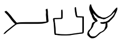	
loving devotion	che·sed		
much	ga·do·wl		
and You have made me king	ve·him·lakh·ta·nee	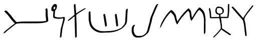	
in his place	tach·taw	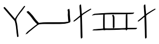	
Now	at·tah		2 Chronicles 1:9
O LORD	YHVH		
God	e·lo·heem		
be fulfilled	ye·a·men		
let Your promise	de·va·re·kha		
to	im		
David	da·veed	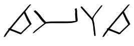	
my father	a·vee		
For	kee	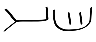	

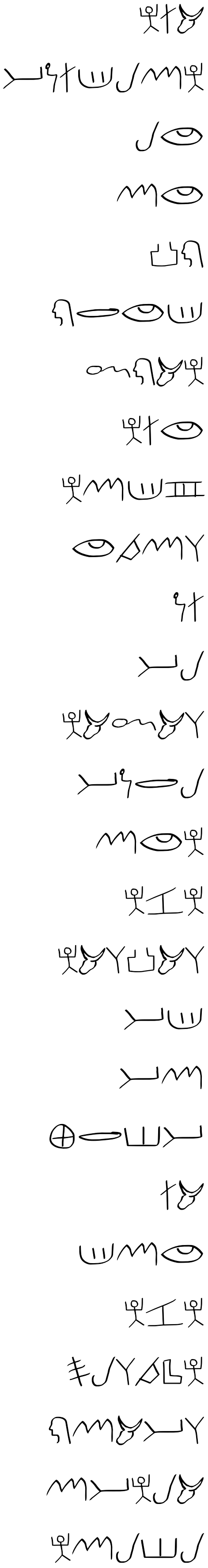

You	at·tah	
have made me king	him·lakh·ta·nee	
over	al	
a people	am	
as numerous	rav	
as the dust	ka·a·phar	
of the earth	ha·a·rets	
Now	at·tah	2 Chronicles 1:10
wisdom	chakh·mah	
and knowledge	u·mad·da	
grant	ten	
me	lee	
so that I may lead	ve·e·tse·ah	
	liph·ne	
people	ha·am	
this	haz·zeh	
	ve·a·vo·w·ah	
For	kee	
who	mee	
is able to govern	yish·pot	
-	et	
people of Yours ?”	am·me·kha	
this	haz·zeh	
great	hag·ga·do·wl	
said	vay·yo·mer	2 Chronicles 1:11
God	e·lo·heem	
to Solomon	lish·lo·moh	

“ Since	ya·an	
-	a·sher	
was	ha·ye·tah	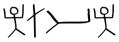
this	zot	
in	im	
your heart	le·va·ve·kha	
instead of	ve·lo·sha	
requesting	al·ta	
riches	o·sher	
or wealth	ne·kha·seem	
or glory [for yourself]	ve·kha·vo·wd	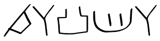
or	ve·et	
death	ne·phesh	
for your enemies —	so·ne·e·kha	
even	ve·gam	
life	ya·meem	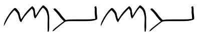
long	rab·beem	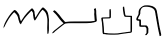
and since you have not	lo	
requested	sha·a·le·ta	
but have asked	vat·tish·al	
	le·kha	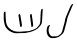
for wisdom	chakh·mah	
and knowledge	u·mad·da	
-	a·sher	
to govern	tish·po·wt	
-	et	
My people	am·mee	

whom	a·sher		
I have made you king —	him·lakh·tee·kha		
over	a·law	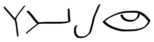	
therefore wisdom	ha·cha·khe·mah		2 Chronicles 1:12
and knowledge	ve·ham·mad·da		
have been granted	na·tun		
to you	lakh	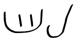	
riches	ve·o·sher		
and wealth	u·ne·kha·seem		
and honor	ve·kha·vo·wd	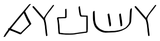	
And I will also give	et·ten		
you	lakh	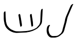	
anything	a·sher		
unlike	lo		
-	ha·yah	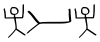	
	khen	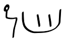	
given to the kings	lam·me·la·kheem		
-	a·sher		
before you	le·pha·ne·kha	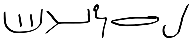	
after you”	ve·a·cha·re·kha		
	lo		
[or]	yih·yeh	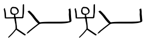	
	ken	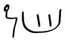	
went	vay·ya·vo	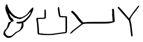	2 Chronicles 1:13
So Solomon	she·lo·moh	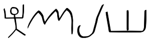	
from the high place	lab·ba·mah	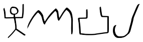	
-	a·sher		

in Gibeon	be·giv·o·wn	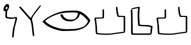	
to Jerusalem	ye·ru·sha·lim		
before	mil·liph·ne		
the Tent	o·hel		
of Meeting	mo·w·ed		
and he reigned	vay·yim·lokh		
over	al		
Israel	yis·ra·el		
accumulated	vay·ye·e·soph		2 Chronicles 1:14
Solomon	she·lo·moh	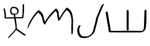	
-	re·khev		
-	u·pha·ra·sheem		
-	vay·hee	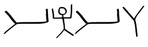	
-	lo	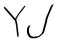	
1400	e·leph	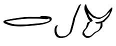	
	ve·ar·ba		
	me·o·wt		
chariots	re·khev		
and 12,000	u·she·nem		
	a·sar		
	e·leph	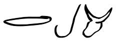	
horses	pa·ra·sheem	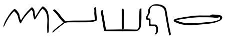	
which he stationed	vay·yan·nee·chem	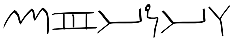	
cities	be·a·re		
in the chariot	ha·re·khev		
and also with	ve·im		
[him]	ham·me·lekh		

in Jerusalem	bee·ru·sha·lim		
made	vay·yit·ten	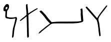	2 Chronicles 1:15
The king	ham·me·lekh		
-	et		
silver	hak·ke·seph		
-	ve·et		
and gold	haz·za·hav	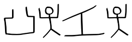	
as common in Jerusalem	bee·ru·sha·lim		
as stones	ka·a·va·neem		
and	ve·et		
cedar	ha·a·ra·zeem		
-	na·tan	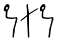	
as sycamore	kash·shiq·meem	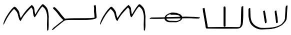	
-	a·sher		
in the foothills	bash·she·phe·lah	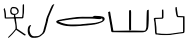	
as abundant	la·rov		
were imported	u·mo·w·tsa		2 Chronicles 1:16
horses	has·su·seem		
Solomon’s	a·sher		
	lish·lo·moh	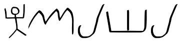	
from Egypt	mim·mits·ra·yim		
and Kue	u·miq·ve	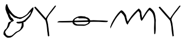	
merchants	so·cha·re		
the royal	ham·me·lekh		
from Kue	miq·ve	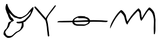	
purchased them	yiq·chu	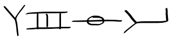	
	bim·cheer	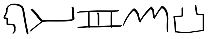	

could be imported	vay·ya·a·lu		2 Chronicles 1:17
	vay·yo·w·tsee·u		
from Egypt	mim·mits·ra·yim		
A chariot	mer·ka·vah		
for six	be·shesh		
hundred [shekels]	me·o·wt		
of silver	ke·seph		
and a horse	ve·sus		
and fifty	ba·cha·mish·sheem		
for a hundred	u·me·ah		
Likewise	ve·khen		
to all	le·khal		
the kings	mal·khe		
of the Hittites	ha·chit·teem	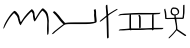	
and to the kings	u·mal·khe	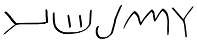	
of Aram	a·ram	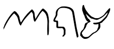	
[they]	be·ya·dam	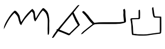	
exported them	yo·w·tsee·u		
purposed	vay·yo·mer		2 Chronicles 2:1
Now Solomon	she·lo·moh	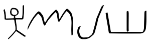	
to build	liv·no·wt		
a house	ba·yit	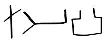	
for the Name	le·shem		
of the LORD	YHVH	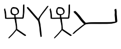	
palace for himself	u·va·yit	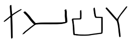	
and a royal	le·mal·khu·to	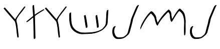	
So he conscripted	vay·yis·por		2 Chronicles 2:2

	she·lo·moh	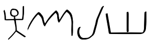	
70,000 {}	shiv·eem	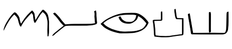	
	e·leph	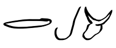	
	eesh	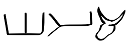	
porters	sab·bal	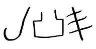	
80,000 {}	u·she·mo·w·neem	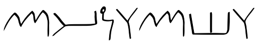	
	e·leph	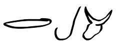	
	eesh	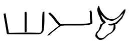	
stonecutters	cho·tsev	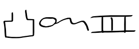	
in the mountains	ba·har	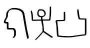	
supervisors	u·me·nats·tse·cheem	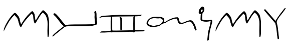	
	a·le·hem	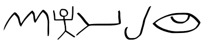	
and 3,600	she·lo·shet	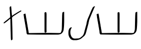	
	a·la·pheem	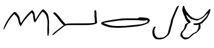	
	ve·shesh	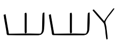	
	me·o·wt	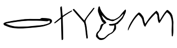	
sent	vay·yish·lach	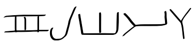	2 Chronicles 2:3
Then Solomon	she·lo·moh	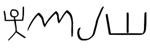	
word to	el	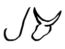	
Hiram	chu·ram	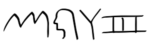	
king	me·lekh	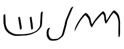	
of Tyre	tsor	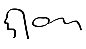	
:	le·mor	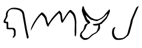	
“ Do for me as	ka·a·sher	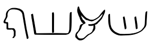	
you did	a·see·ta	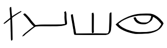	
for	im	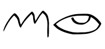	
David	da·veed	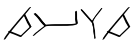	

my father	a·vee	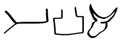	
when you sent	vat·tish·lach	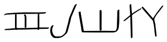	
him	lo	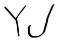	
cedars	a·ra·zeem	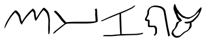	
to build	liv·no·wt	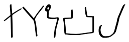	
himself	lo	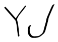	
a house	va·yit	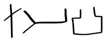	
to live	la·she·vet		
in	bo		
Behold	hin·neh		2 Chronicles 2:4
-	a·nee	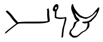	
I am about to build	vo·w·neh		
a house	ba·yit	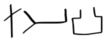	
for the Name	le·shem		
of the LORD	YHVH		
my God	e·lo·hay		
to dedicate	le·haq·deesh	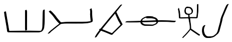	
to Him	lo	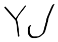	
for burning	le·haq·teer	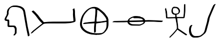	
before Him	le·pha·naw	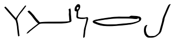	
incense	qe·to·ret	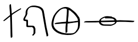	
fragrant	sam·meem	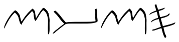	
for displaying the showbread	u·ma·a·re·khet		
continuously	ta·meed		
and for making burnt offerings	ve·o·lo·wt		
every morning	lab·bo·qer	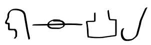	
and evening	ve·la·e·rev		

as well as on the Sabbaths	lash·shab·ba·to·wt	
New Moons	ve·le·cho·da·sheem	
and appointed feasts	u·le·mo·w·a·de	
of the LORD	YHVH	
our God	e·lo·he·nu	
	le·o·w·lam	
This	zot	
is ordained for	al	
Israel forever	yis·ra·el	
The house	ve·hab·ba·yit	2 Chronicles 2:5
that	a·sher	
I	a·nee	
am building	vo·w·neh	
will be great	ga·do·wl	
for	kee	
is greater	ga·do·wl	
our God	e·lo·he·nu	
than all	mik·kal	
gods	ha·e·lo·heem	
But who	u·mee	2 Chronicles 2:6
is able	ya·a·tsar	
	ko·ach	
to build	liv·no·wt	
for Him	lo	
a house	va·yit	
since	kee	
the heavens	hash·sha·ma·yim	

even the highest heavens	u·she·me	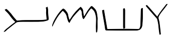	
	hash·sha·ma·yim	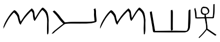	
cannot	lo	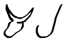	
contain Him ?	ye·khal·ke·lu·hu	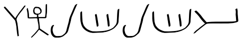	
Who then	u·mee	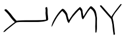	
am I	a·nee	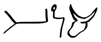	
that	a·sher	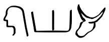	
I should build	ev·neh	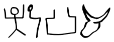	
for Him	lo	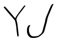	
a house	va·yit	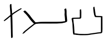	
except [as a place]	kee	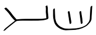	
	im	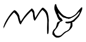	
to burn sacrifices	le·haq·teer	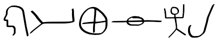	
before Him ?	le·pha·naw	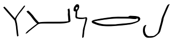	
therefore	ve·at·tah	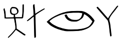	2 Chronicles 2:7
Send	she·lach	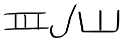	
me	lee	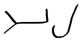	
a craftsman	eesh	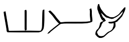	
	cha·kham	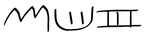	
to work	la·a·so·wt	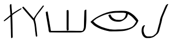	
with gold	baz·za·hav	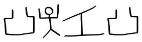	
and silver	u·vak·ke·seph	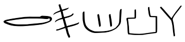	
with bronze	u·van·ne·cho·shet	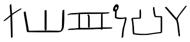	
and iron	u·vab·bar·zel	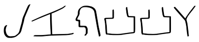	
and with purple	u·va·ar·ge·van	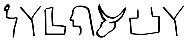	
crimson	ve·khar·meel	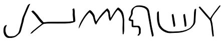	
and blue yarn	u·te·khe·let	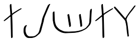	

skilled	ve·yo·de·a	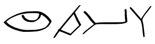	
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	pit·tu·cheem	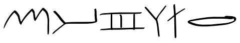	
He will work with	im		
my craftsmen	ha·cha·kha·meem	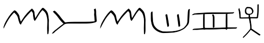	
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-	im·mee		
in Judah	bee·hu·dah	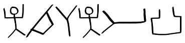	
and Jerusalem	u·vee·ru·sha·lim		
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provided	he·kheen	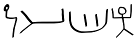	
David	da·veed	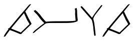	
my father	a·vee		
Send me	u·she·lach		2 Chronicles 2:8
also	lee	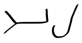	
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cedar	a·ra·zeem	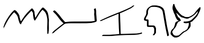	
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from Lebanon	me·hal·le·va·no·wn	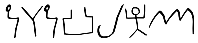	
for	kee	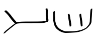	
I	a·nee	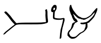	
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that	a·sher		
your servants	a·va·de·kha		
have skill	yo·wd·eem		
to cut	likh·ro·wt	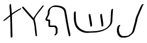	

timber	a·tse		
[there]	le·va·no·wn		
And indeed	ve·hin·neh		
my servants	a·va·day	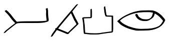	
will work with	im		
yours	a·va·de·kha		
to prepare	u·le·ha·kheen		2 Chronicles 2:9
for me	lee	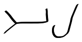	
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in abundance	la·rov		
because	kee	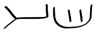	
the temple	hab·ba·yit	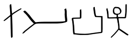	
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I	a·nee	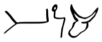	
am building	vo·w·neh		
will be great	ga·do·wl		
and wonderful	ve·haph·le		
-	ve·hin·neh		2 Chronicles 2:10
the woodcutters	la·cho·te·veem		
	le·kho·re·te	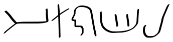	
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I will pay	na·tat·tee		
wheat	chit·teem	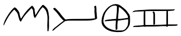	
of ground	mak·ko·wt		
your servants	la·a·va·de·kha		
cors	ko·reem	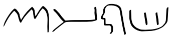	
20,000 {}	es·reem	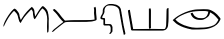	

	e·leph	𐤀𐤋𐤐	
of barley	u·se·o·reem	𐤅𐤔𐤏𐤓𐤉𐤌	
cors	ko·reem	𐤊𐤓𐤉𐤌	
20,000 {}	es·reem	𐤏𐤔𐤓𐤉𐤌	
	a·leph	𐤀𐤋𐤐	
of wine	ve·ya·yin	𐤅𐤉𐤉𐤍	
baths	bat·teem	𐤁𐤕𐤉𐤌	
20,000 {}	es·reem	𐤏𐤔𐤓𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
of olive oil ”	ve·she·men	𐤅𐤔𐤌𐤍	
baths	bat·teem	𐤁𐤕𐤉𐤌	
and 20,000 {}	es·reem	𐤏𐤔𐤓𐤉𐤌	
	a·leph	𐤀𐤋𐤐𐤐	
Then	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Chronicles 2:11
Hiram	chu·ram	𐤇𐤅𐤓𐤌	
king	me·lekh	𐤌𐤋𐤊	
of Tyre	tsor	𐤑𐤓	
wrote a letter	bikh·tav	𐤁𐤊𐤕𐤁	
in reply	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	
to	el	𐤀𐤋	
Solomon :	she·lo·moh	𐤔𐤋𐤌𐤄	
loves	be·a·ha·vat	𐤁𐤀𐤄𐤁𐤕	
“ Because the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
His people	am·mo	𐤏𐤌𐤅	
He has set you	ne·ta·ne·kha	𐤍𐤕𐤍𐤊	
over them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	

as king ”	me·lekh	
added :	vay·yo·mer	2 Chronicles 2:12
And Hiram	chu·ram	
“ Blessed [be]	ba·rukh	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
who	a·sher	
made	a·sah	
-	et	
the heavens	hash·sha·ma·yim	
-	ve·et	
and the earth !	ha·a·rets	
He	a·sher	
has given	na·tan	
David	le·da·veed	
King	ham·me·lekh	
son	ben	
a wise	cha·kham	
	yo·w·de·a	
with insight	se·khel	
and understanding	u·vee·nah	
who	a·sher	
will build	yiv·neh	
a temple	ba·yit	
for the LORD	la·YHVH	
palace for himself	u·va·yit	

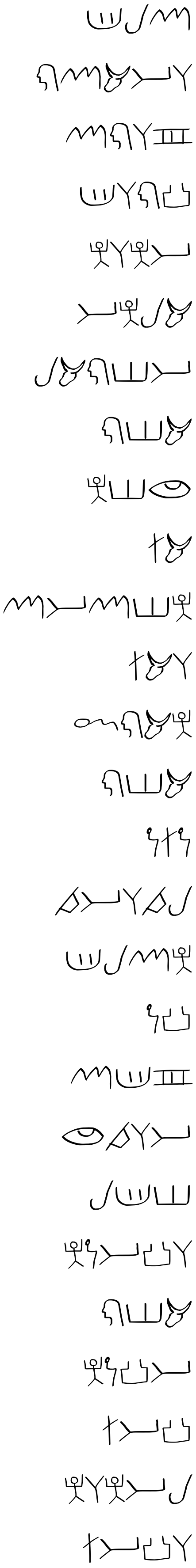

and a royal	le·mal·khu·to	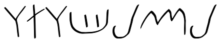	
So now I	ve·at·tah		2 Chronicles 2:13
am sending you	sha·lach·tee	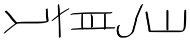	
man	eesh	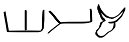	
a skillful	cha·kham		
endowed	yo·w·de·a		
with creativity	bee·nah	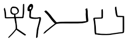	
Huram-abi	le·chu·ram		
	a·vee	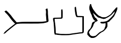	
He is the son	ben		2 Chronicles 2:14
of a woman	ish·shah		
from	min		
the daughters	be·no·wt	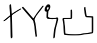	
of Dan	dan		
and his father	ve·a·vee	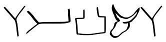	
is a man	eesh	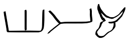	
of Tyre	tso·ree		
He is skilled	yo·w·de·a		
in work	la·a·so·wt		
with gold	baz·za·hav	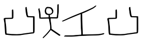	
and silver	u·vak·ke·seph		
bronze	ban·ne·cho·shet	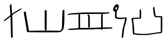	
and iron	bab·bar·zel		
stone	ba·a·va·neem	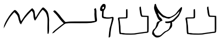	
and wood	u·va·e·tseem		
purple	ba·ar·ga·man		
blue	bat·te·khe·let		

and fine linen	u·vab·buts		
and crimson yarn	u·vak·kar·meel		
of engraving	u·le·phat·te·ach		
He is experienced in every kind	kal		
	pit·tu·ach		
and can execute	ve·lach·shov	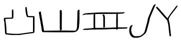	
any	kal		
design	ma·cha·sha·vet		
that	a·sher		
is given	yin·na·ten		
him	lo		
He will work with	im		
your craftsmen	cha·kha·me·kha		
and with those	ve·chakh·me		
of my lord	a·do·nee		
David	da·veed	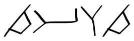	
your father	a·vee·kha	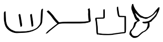	
Now	ve·at·tah		2 Chronicles 2:15
the wheat	ha·chit·teem		
barley	ve·has·se·o·reem		
olive oil	hash·she·men		
and wine	ve·hay·ya·yin	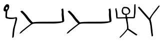	
-	a·sher		
he promised	a·mar		
let my lord	a·do·nee		
send	yish·lach	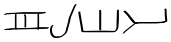	
to his servants	la·a·va·daw	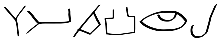	

We	va·a·nach·nu	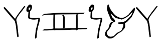	2 Chronicles 2:16
will cut	nikh·rot	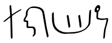	
logs	e·tseem	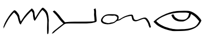	
from	min	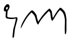	
Lebanon	hal·le·va·no·wn	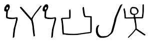	
as many	ke·khal	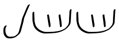	
as you need	tsa·re·ke·kha	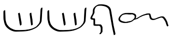	
and we will float them	u·ne·vee·em	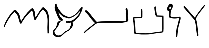	
to you	le·kha	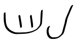	
as rafts	raph·so·do·wt	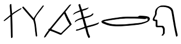	
by	al	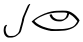	
sea	yam	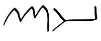	
down to Joppa	ya·pho	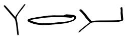	
Then you	ve·at·tah	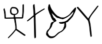	
can take them up	ta·a·leh	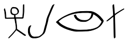	
-	o·tam	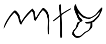	
to Jerusalem ”	ye·ru·sha·lim	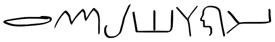	
numbered	vay·yis·por	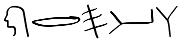	2 Chronicles 2:17
Solomon	she·lo·moh	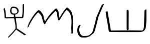	
all	kal	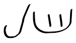	
men	ha·a·na·sheem	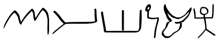	
the foreign	hag·ge·reem	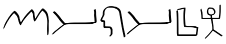	
-	a·sher	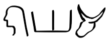	
in the land	be·e·rets	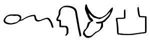	
of Israel	yis·ra·el	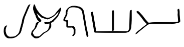	
following	a·cha·re	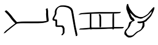	
the census	has·se·phar	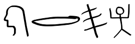	

-	a·sher	אשר	
-	se·pha·ram	ספרם	
David [had conducted]	da·veed	דויד	
his father	a·vee	אביו	
and there were found to be	vay·yim·ma·tse·u	וימצאו	
153,600 [in all]	me·ah	מאה	
	va·cha·mish·sheem	וחמשים	
	e·leph	אלף	
	u·she·lo·shet	ושלשת	
	a·la·pheem	אלפים	
	ve·shesh	ושש	
	me·o·wt	מאות	
Solomon made	vay·ya·as	ויעש	2 Chronicles 2:18
	me·hem	מהם	
70,000 of them	shiv·eem	שבעים	
	e·leph	אלף	
porters	sab·bal	סבל	
80,000 {}	u·she·mo·neem	ושמנים	
	e·leph	אלף	
stonecutters	cho·tsev	חצב	
in the mountains	ba·har	בהר	
and 3,600	u·she·lo·shet	ושלשת	
	a·la·pheem	אלפים	
	ve·shesh	ושש	
	me·o·wt	מאות	
supervisors	me·nats·tse·cheem	מנצחים	
	le·ha·a·veed	להעביד	

-	et	את	
	ha·am	העם	
began	vay·ya·chel	ויחל	2 Chronicles 3:1
Then Solomon	she·lo·moh	שלמה	
to build	liv·no·wt	לבנות	
-	et	את	
the house	bet	בית	
of the LORD	YHVH	יהוה	
in Jerusalem	bee·ru·sha·lim	בירושלם	
on Mount	be·har	בהר	
Moriah	ham·mo·w·ree·yah	המוריה	
where	a·sher	אשר	
[the LORD] had appeared	nir·ah	נראה	
David	le·da·veed	לדויד	
to his father	a·vee·hu	אביהו	
-	a·sher	אשר	
had prepared	he·kheen	הכין	
[This was] the place that	bim·qo·wm	במקום	
David	da·veed	דויד	
on the threshing floor	be·go·ren	בגרן	
of Ornan	a·re·nan	ארנן	
the Jebusite	hay·vu·see	היבוסי	
[Solomon] began	vay·ya·chel	ויחל	2 Chronicles 3:2
construction	liv·no·wt	לבנות	
month	ba·cho·desh	בחדש	
of the second	hash·she·nee	השני	

on the second [day]	bash·she·nee		
year	bish·nat		
in the fourth	ar·ba		
of his reign	le·mal·khu·to	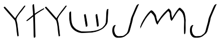	
-	ve·el·leh		2 Chronicles 3:3
The foundation	hu·sad		
that Solomon	she·lo·moh	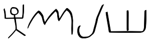	
laid	liv·no·wt	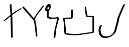	
-	et		
for the house	bet	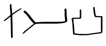	
of God	ha·e·lo·heem	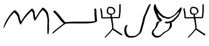	
long	ha·o·rekh		
cubits	am·mo·wt		
standard	bam·mid·dah		
according to the old	ha·ri·sho·w·nah		
-	am·mo·wt		
[was] sixty	shish·sheem	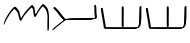	
wide	ve·ro·chav	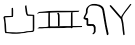	
cubits	am·mo·wt		
and twenty	es·reem	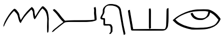	
The portico	ve·ha·u·lam		2 Chronicles 3:4
-	a·sher		
at	al		
the front	pe·ne	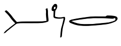	
	ha·o·rekh		
extending across	al		
	pe·ne		

the width	ro·chav	רחב	
of the temple	hab·ba·yit	הבית	
cubits [long]	am·mo·wt	אמות	
[was] twenty	es·reem	עשרים	
high	ve·hag·go·vah	והגבה	
[and]	me·ah	מאה	
twenty [cubits]	ve·es·reem	ועשרים	
He overlaid	vay·tsap·pe·hu	ויצפהו	
the inside	mip·pe·nee·mah	מפנימה	
gold	za·hav	זהב	
with pure	ta·ho·wr	טהור	
-	ve·et	ואת	2 Chronicles 3:5
room	hab·ba·yit	הבית	
the main	hag·ga·do·wl	הגדול	
He paneled	chip·pah	חפה	
with	ets	עץ	
cypress	be·ro·wo·sheem	ברושים	
which he overlaid	vay·chap·pe·hu	ויחפהו	
gold	za·hav	זהב	
with fine	to·wv	טוב	
and decorated	vay·ya·al	ויעל	
	a·law	עליו	
with palm trees	ti·mo·reem	תמרים	
and chains	ve·shar·she·ro·wt	ושרשרות	
He adorned	vay·tsaph	ויצף	2 Chronicles 3:6
-	et	את	
the temple	hab·ba·yit	הבית	

stones	e·ven	אבן	
with precious	ye·qa·rah	יקרה	
for beauty	le·tiph·a·ret	לתפארת	
and its gold	ve·haz·za·hav	והזהב	
[was]	ze·hav	זהב	
from Parvaim	par·va·yim	פרוים	
He overlaid	vay·chaph	ויחף	2 Chronicles 3:7
-	et	את	
[its]	hab·ba·yit	הבית	
beams	haq·qo·ro·wt	הקרות	
thresholds	has·sip·peem	הספים	
walls	ve·qee·ro·w·taw	וקירותיו	
and doors	ve·dal·to·w·taw	ודלתותיו	
with gold	za·hav	זהב	
and he carved	u·phit·tach	ופתח	
cherubim	ke·ru·veem	כרובים	
on	al	על	
the walls	haq·qee·ro·wt	הקירות׃	
Then he made	vay·ya·as	ויעש	2 Chronicles 3:8
-	et	את	
Place	bet	בית	
the Most Holy	qo·desh	קדש	
	haq·qo·da·sheem	הקדשים	
its length	a·re·ko	ארכו	
corresponded to	al	על	
	pe·ne	פני	
the width	ro·chav	רחב	

of the temple —	hab·ba·yit	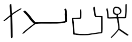	
cubits [long]	am·mo·wt	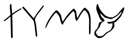	
twenty	es·reem	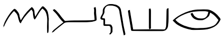	
wide	ve·ra·che·bo	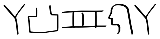	
cubits	am·mo·wt		
and twenty	es·reem	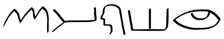	
And he overlaid [the inside]	vay·chap·pe·hu	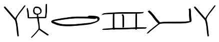	
gold	za·hav	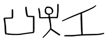	
of fine	to·wv		
talents	le·khik·ka·reem	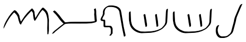	
with six	shesh		
hundred	me·o·wt		
The weight	u·mish·qal		2 Chronicles 3:9
of the nails	le·mis·me·ro·wt		
shekels	lish·qa·leem	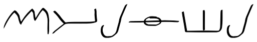	
was fifty	cha·mish·sheem		
of gold	za·hav	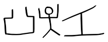	
the upper area	ve·ha·a·lee·yo·wt	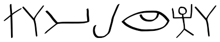	
He also overlaid	chip·pah	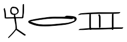	
with gold	za·hav	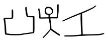	
he made	vay·ya·as		2 Chronicles 3:10
Place	be·vet	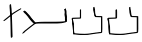	
In the Most Holy	qo·desh	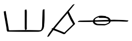	
	haq·qo·da·sheem		
cherubim	ke·ru·veem		
two	she·na·yim	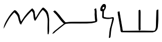	
work	ma·a·seh		

of sculptured	tsa·a·tsu·eem		
and he overlaid	vay·tsap·pu		
them	o·tam		
with gold	za·hav		
wingspan	ve·khan·phe		2 Chronicles 3:11
of the cherubim	hak·ke·ru·veem	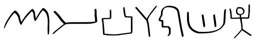	
The total	a·re·kam		
cubits	am·mo·wt		
[was] twenty	es·reem		
One wing	ke·naph	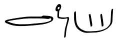	
of the first [cherub]	ha·e·chad	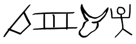	
cubits [long]	le·am·mo·wt		
[was] five	cha·mesh		
and touched	mag·ga·at		
the wall	le·qeer	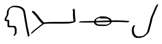	
of the temple	hab·ba·yit	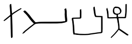	
wing	ve·hak·ka·naph		
and [its] other	ha·a·che·ret	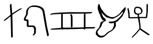	
cubits [long]	am·mo·wt		
[was] five	cha·mesh		
and touched	mag·gee·a	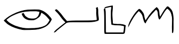	
the wing	likh·naph	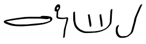	
cherub	hak·ke·ruv	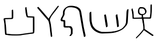	
of the other	ha·a·cher	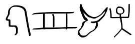	
The wing	u·khe·naph	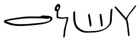	2 Chronicles 3:12
cherub	hak·ke·ruv	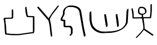	
of the second	ha·e·chad	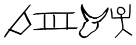	

cubits	am·mo·wt	𐤀𐤌𐤅𐤕	
[also measured] five	cha·mesh	𐤇𐤌𐤔	
and touched	mag·gee·a	𐤌𐤂𐤉𐤏	
the wall	le·qeer	𐤋𐤒𐤉𐤓	
of the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
wing	ve·hak·ka·naph	𐤅𐤄𐤊𐤍𐤐	
while [its] other	ha·a·che·ret	𐤄𐤀𐤇𐤓𐤕	
cubits	am·mo·wt	𐤀𐤌𐤅𐤕	
[measured] five	cha·mesh	𐤇𐤌𐤔	
and touched	de·ve·qah	𐤃𐤁𐤒𐤄	
the wing	likh·naph	𐤋𐤊𐤍𐤐	
cherub	hak·ke·ruv	𐤄𐤊𐤓𐤅𐤁	
of the first	ha·a·cher	𐤄𐤀𐤇𐤓	
So the total wingspan	kan·phe	𐤊𐤍𐤐𐤉	2 Chronicles 3:13
cherubim	hak·ke·ru·veem	𐤄𐤊𐤓𐤅𐤁𐤉𐤌	
of these	ha·el·leh	𐤄𐤀𐤋𐤄	
	po·re·seem	𐤐𐤓𐤔𐤉𐤌	
cubits	am·mo·wt	𐤀𐤌𐤅𐤕	
[was] twenty	es·reem	𐤏𐤔𐤓𐤉𐤌	
They	ve·hem	𐤅𐤄𐤌	
stood	o·me·deem	𐤏𐤌𐤃𐤉𐤌	
on	al	𐤏𐤋	
their feet	rag·le·hem	𐤓𐤂𐤋𐤉𐤄𐤌	
facing	u·phe·ne·hem	𐤅𐤐𐤍𐤉𐤄𐤌	
the [main] room	lab·ba·yit	𐤋𐤁𐤉𐤕𐤎	
He made	vay·ya·as	𐤅𐤉𐤏𐤔	2 Chronicles 3:14
-	et	𐤀𐤕	

the veil	hap·pa·ro·khet	𐤄𐤐𐤓𐤊𐤕	
of blue	te·khe·let	𐤕𐤊𐤋𐤕	
purple	ve·ar·ga·man	𐤅𐤀𐤓𐤂𐤌𐤍	
and crimson yarn	ve·khar·meel	𐤅𐤊𐤓𐤌𐤉𐤋	
and fine linen	u·vuts	𐤅𐤁𐤅𐤑	
woven	vay·ya·al	𐤅𐤉𐤏𐤋	
into it	a·law	𐤏𐤋𐤉𐤅	
with cherubim	ke·ru·veem	𐤊𐤓𐤅𐤁𐤉𐤌𐤟	
he made	vay·ya·as	𐤅𐤉𐤏𐤔	2 Chronicles 3:15
In front	liph·ne	𐤋𐤐𐤍𐤉	
of the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
pillars	am·mu·deem	𐤏𐤌𐤅𐤃𐤉𐤌	
two	she·na·yim	𐤔𐤍𐤉𐤌	
cubits	am·mo·wt	𐤀𐤌𐤅𐤕	
which [together] were thirty-five	she·lo·sheem	𐤔𐤋𐤔𐤉𐤌	
	ve·cha·mesh	𐤅𐤇𐤌𐤔	
high	o·rekh	𐤀𐤓𐤊	
each with a capital	ve·hats·tse·phet	𐤅𐤄𐤑𐤐𐤕	
-	a·sher	𐤀𐤔𐤓	
on	al	𐤏𐤋	
top	ro·sho	𐤓𐤀𐤔𐤅	
cubits	am·mo·wt	𐤀𐤌𐤅𐤕	
[measuring] five	cha·mesh	𐤇𐤌𐤔𐤟	
He made	vay·ya·as	𐤅𐤉𐤏𐤔	2 Chronicles 3:16
chains	shar·she·ro·wt	𐤔𐤓𐤔𐤓𐤅𐤕	
interwoven	bad·de·veer	𐤁𐤃𐤁𐤉𐤓	
and put them	vay·yit·ten	𐤅𐤉𐤕𐤍	

on	al	על	
top	rosh	ראש	
of the pillars	ha·am·mu·deem	העמדים	
He made	vay·ya·as	ויעש	
pomegranates	rim·mo·w·neem	רמונים	
a hundred	me·ah	מאה	
and fastened them	vay·yit·ten	ויתן	
into the chainwork	bash·shar·she·ro·wt	בשרשרות	
Then he set up	vay·ya·qem	ויקם	2 Chronicles 3:17
-	et	את	
the pillars	ha·am·mu·deem	העמודים	
in	al	על	
front	pe·ne	פני	
of the temple	ha·he·khal	ההיכל	
one	e·chad	אחד	
on the south	mee·ya·meen	מימין	
and one	ve·e·chad	ואחד	
on the north	me·has·se·mo·wl	מהשמאול	
he named	vay·yiq·ra	ויקרא	
	shem	שם	
[The pillar] on the south	hay·mī·nī	הימיני	
Jachin	ya·kheen	יכין	
he named	ve·shem	ושם	
[and the pillar] on the north	has·se·ma·lee	השמאלי	
Boaz	bo·az	בעז	
He made	vay·ya·as	ויעש	2 Chronicles 4:1
altar	miz·bach	מזבח	

a bronze	ne·cho·shet		
twenty	es·reem		
cubits	am·mah		
long	a·re·ko	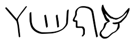	
twenty	ve·es·reem		
cubits	am·mah		
wide	ra·che·bo		
and ten	ve·e·ser		
cubits	am·mo·wt		
high	qo·w·ma·to	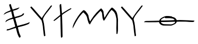	
He also made	vay·ya·as		2 Chronicles 4:2
-	et		
the Sea	hay·yam	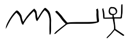	
of cast metal	mu·tsaq		
measuring ten	e·ser		
cubits	ba·am·mah		
from rim	mis·se·pha·to		
to	el		
[rim]	se·pha·to		
[It was] circular in shape	a·go·wl		
	sa·veev	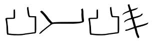	
five	ve·cha·mesh	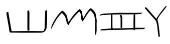	
cubits	ba·am·mah		
in height	qo·w·ma·to		
in circumference	ve·qaw	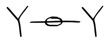	
and thirty	she·lo·sheem	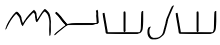	
cubits	ba·am·mah		

	ya·sov	
-	o·to	
-	sa·veev	
figures	u·de·mut	2 Chronicles 4:3
of oxen	be·qa·reem	
Below [the rim]	ta·chat	
	lo	
encircled	sa·veev	
	sa·veev	
	so·wv·veem	
it	o·to	
ten	e·ser	
per cubit	ba·am·mah	
all the way	maq·qee·pheem	
	et	
the Sea	hay·yam	
around	sa·veev	
in two	she·na·yim	
rows	tu·reem	
-	hab·ba·qar	
cast	ye·tsu·qeem	
as a part of [the Sea]	be·mu·tsaq·to	
[The Sea] stood	o·w·med	2 Chronicles 4:4
on	al	
twelve	she·nem	
	a·sar	
oxen	ba·qar	

three	she·lo·shah	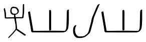	
facing	pho·neem	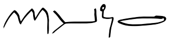	
north	tsa·pho·w·nah		
three	u·she·lo·wo·shah		
facing	pho·neem	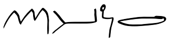	
west	yam·mah	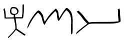	
three	u·she·lo·shah	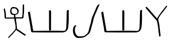	
facing	po·neem	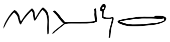	
south	neg·bah	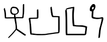	
and three	u·she·lo·shah	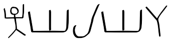	
facing	po·neem	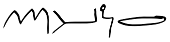	
east	miz·ra·chah		
[The Sea]	ve·hay·yam	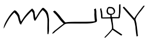	
rested on them	a·le·hem	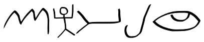	
	mil·ma·e·lah		
with all	ve·khal		
their hindquarters	a·cho·re·hem	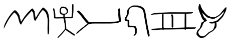	
toward the center	ba·ye·tah	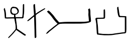	
thick	ve·a·ve·yo		2 Chronicles 4:5
It was a handbreadth	te·phach		
and its rim	u·se·pha·to	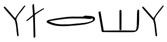	
was fashioned	ke·ma·a·seh		
like the brim	se·phat		
of a cup	ko·ws		
blossom	pe·rach		
like a lily	sho·wo·shan·nah		
	ma·cha·zeeq		

baths	bat·teem	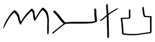	
three	she·lo·shet	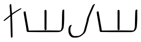	
thousand	a·la·pheem	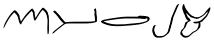	
It could hold	ya·kheel	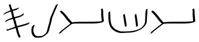	
He also made	vay·ya·as	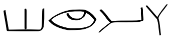	2 Chronicles 4:6
basins	kee·yo·w·reem	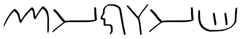	
ten	a·sa·rah	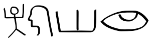	
and placed	vay·yit·ten	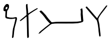	
five	cha·mish·shah	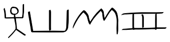	
on the south side	mee·ya·meen	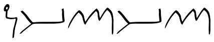	
and five	va·cha·mish·shah	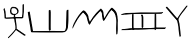	
on the north	mis·se·mo·wl	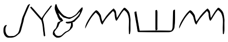	
for washing	le·ra·che·tsah	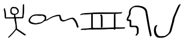	
	va·hem	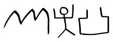	
	et	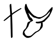	
The parts	ma·a·seh	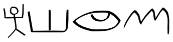	
of the burnt offering	ha·o·w·lah	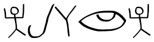	
were rinsed	ya·dee·chu	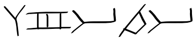	
in them	vam	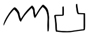	
the Sea	ve·hay·yam	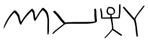	
for washing	le·ra·che·tsah	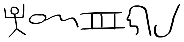	
but the priests [used]	lak·ko·ha·neem	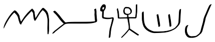	
	bo	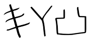	
He made	vay·ya·as	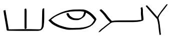	2 Chronicles 4:7
-	et	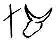	
lampstands	me·no·ro·wt	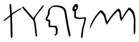	
gold	haz·za·hav	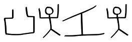	

ten	e·ser		
according to their specifications	ke·mish·pa·tam		
and placed [them]	vay·yit·ten	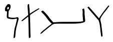	
in the temple	ba·he·khal	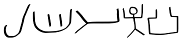	
five	cha·mesh		
on the south side	mee·ya·meen		
and five	ve·cha·mesh	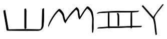	
on the north	mis·se·mo·wl		
Additionally, he made	vay·ya·as		2 Chronicles 4:8
tables	shul·cha·no·wt	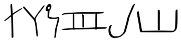	
ten	a·sa·rah		
and placed [them]	vay·yan·nach	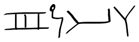	
in the temple	ba·he·khal	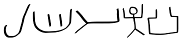	
five	cha·mish·shah		
on the south side	mee·ya·meen		
and five	va·cha·mish·shah		
on the north	mis·se·mo·wl	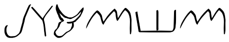	
He also made	vay·ya·as		
bowls	miz·re·qe	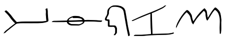	
gold	za·hav	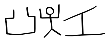	
a hundred	me·ah		
He made	vay·ya·as		2 Chronicles 4:9
the courtyard	cha·tsar		
of the priests	hak·ko·ha·neem	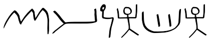	
court	ve·ha·a·za·rah		
and the large	hag·ge·do·w·lah		
with its doors	u·de·la·to·wt	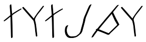	

	la·a·za·rah	
the doors	ve·dal·to·w·te·hem	
and he overlaid	tsip·pah	
with bronze	ne·cho·shet	
-	ve·et	2 Chronicles 4:10
the Sea	hay·yam	
He put	na·tan	
side	mik·ke·teph	
on the south	hay·ma·neet	
at the southeast corner	qe·de·mah	
	mim·mul	
	neg·bah	
made	vay·ya·as	2 Chronicles 4:11
Additionally, Huram	chu·ram	
-	et	
the pots	has·see·ro·wt	
-	ve·et	
shovels	hay·ya·eem	
-	ve·et	
and sprinkling bowls	ham·miz·ra·qo·ts	
finished	vay·khal	
So Huram	chī·ram	
	la·a·so·wt	
-	et	
the work	ham·me·la·khah	
that	a·sher	
he had undertaken	a·sah	

for King	lam·me·lekh	𐤋𐤌𐤋𐤊	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
in the house	be·vet	𐤁𐤁𐤉𐤕	
of God :	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
pillars	am·mu·deem	𐤏𐤌𐤅𐤃𐤉𐤌	2 Chronicles 4:12
the two	she·na·yim	𐤔𐤍𐤉𐤌	
bowl-shaped	ve·hag·gul·lo·wt	𐤅𐤄𐤂𐤋𐤅𐤕	
capitals	ve·hak·ko·ta·ro·wt	𐤅𐤄𐤊𐤕𐤓𐤅𐤕	
	al	𐤏𐤋	
atop	rosh	𐤓𐤀𐤔	
the pillars	ha·am·mu·deem	𐤄𐤏𐤌𐤅𐤃𐤉𐤌	
the two	she·ta·yim	𐤔𐤕𐤉𐤌	
sets of network	ve·has·se·va·kho·wt	𐤅𐤄𐤔𐤁𐤊𐤅𐤕	
the two	she·ta·yim	𐤔𐤕𐤉𐤌	
covering	le·khas·so·wt	𐤋𐤊𐤎𐤅𐤕	
-	et	𐤀𐤕	
both	she·te	𐤔𐤕𐤉	
bowls	gul·lo·wt	𐤂𐤋𐤅𐤕	
of the capitals	hak·ko·ta·ro·wt	𐤄𐤊𐤕𐤓𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
-	al	𐤏𐤋	
atop	rosh	𐤓𐤀𐤔	
the pillars	ha·am·mu·deem	𐤄𐤏𐤌𐤅𐤃𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	2 Chronicles 4:13
pomegranates	ha·rim·mo·w·neem	𐤄𐤓𐤌𐤅𐤍𐤉𐤌	
the four	ar·ba	𐤀𐤓𐤁𐤏	
hundred	me·o·wt	𐤌𐤀𐤅𐤕	

for the two	lish·te	
sets of network	has·se·va·kho·wt	
(two	she·na·yim	
rows	tu·reem	
of pomegranates	rim·mo·w·neem	
network	las·se·va·khah	
for each	ha·e·chat	
covering	le·khas·so·wt	
-	et	
both	she·te	
the bowl-shaped	gul·lo·wt	
capitals	hak·ko·ta·ro·wt	
-	a·sher	
	al	
atop	pe·ne	
the pillars)	ha·am·mu·deem	
-	ve·et	2 Chronicles 4:14
the stands	ham·me·kho·no·wt	
-	a·sah	
-	ve·et	
the basins	hak·kee·yo·ro·wt	
	a·sah	
on	al	
the stands	ham·me·kho·no·wt	
-	et	2 Chronicles 4:15
the Sea	hay·yam	
-	e·chad	

-	ve·et	𐤅𐤀𐤕	
oxen	hab·ba·qar	𐤄𐤁𐤒𐤓	
the twelve	she·nem	𐤔𐤍𐤉𐤌	
	a·sar	𐤏𐤔𐤓	
underneath [the Sea]	tach·taw	𐤕𐤇𐤕𐤉𐤅	
and	ve·et	𐤅𐤀𐤕	2 Chronicles 4:16
the pots	has·see·ro·wt	𐤄𐤎𐤉𐤓𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
shovels	hay·ya·eem	𐤄𐤉𐤏𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
meat forks	ham·miz·la·go·wt	𐤄𐤌𐤆𐤋𐤂𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
the other articles	ke·le·hem	𐤊𐤋𐤉𐤄𐤌	
made	a·sah	𐤏𐤔𐤄	
[All these objects that] Huram-abi	chu·ram	𐤇𐤅𐤓𐤌	
	a·vee	𐤀𐤁𐤉𐤅	
for King	lam·me·lekh	𐤋𐤌𐤋𐤊	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
for the house	le·vet	𐤋𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
were of polished	ma·ruq	𐤌𐤓𐤅𐤒	
in the plain	be·khik·kar	𐤁𐤊𐤊𐤓	2 Chronicles 4:17
of the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
had them cast	ye·tsa·qam	𐤉𐤑𐤒𐤌	
The king	ham·me·lekh	𐤄𐤌𐤋𐤊	

	ba·a·vee	
in clay molds	ha·a·da·mah	
between	ben	
Succoth	suk·ko·wt	
	u·ven	
and Zeredah	tse·re·da·tah	
made	vay·ya·as	2 Chronicles 4:18
Solomon	she·lo·moh	
all	kal	
articles	hak·ke·leem	
these	ha·el·leh	
in such great abundance	la·rov	
	me·od	
that	kee	
could not	lo	
be determined	nech·qar	
the weight	mish·qal	
of the bronze	han·ne·cho·shet	
also made	vay·ya·as	2 Chronicles 4:19
Solomon	she·lo·moh	
-	et	
all	kal	
the furnishings	hak·ke·leem	
for	a·sher	
the house	bet	
of God :	ha·e·lo·heem	
-	ve·et	

altar	miz·bach		
the golden	haz·za·hav	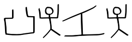	
-	ve·et		
the tables	hash·shul·cha·no·wt	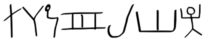	
on which was placed	va·a·le·hem	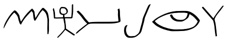	
the Bread	le·chem	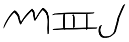	
of the Presence	hap·pa·neem	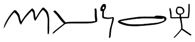	
-	ve·et		2 Chronicles 4:20
the lampstands	ham·me·no·ro·wt	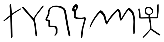	
and their lamps	ve·ne·ro·te·hem	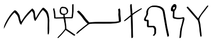	
to burn	le·va·a·ram		
as prescribed	kam·mish·pat		
in front	liph·ne		
of the inner sanctuary	had·de·veer	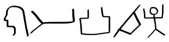	
gold	za·hav	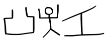	
of pure	sa·gur		
the flowers	ve·hap·pe·rach		2 Chronicles 4:21
lamps	ve·han·ne·ro·wt		
and tongs	ve·ham·mel·qa·cha·yim	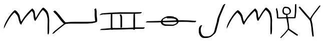	
of gold —	za·hav	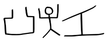	
	hu		
of purest	mikh·lo·wt		
gold	za·hav	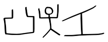	
the wick trimmers	ve·ham·zam·me·ro·wt		2 Chronicles 4:22
sprinkling bowls	ve·ham·miz·ra·qo·wt		
ladles	ve·hak·kap·po·wt	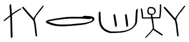	

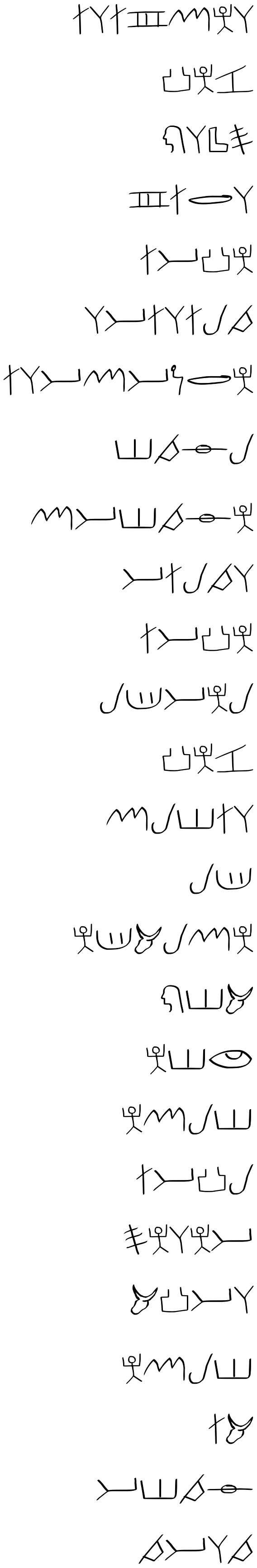

and censers	ve·ham·mach·to·wt	
gold	za·hav	
of purest	sa·gur	
doors	u·phe·tach	
of the temple :	hab·ba·yit	
doors	dal·to·w·taw	
the inner	hap·pe·nee·mee·yo·wt	
to the Most Holy Place	le·qo·desh	
	haq·qo·da·sheem	
as well as the doors	ve·dal·te	
of the main hall	hab·ba·yit	
-	la·he·khal	
and the gold	za·hav	
was completed	vat·tish·lam	2 Chronicles 5:1
So all	kal	
the work	ham·me·la·khah	
that	a·sher	
had performed	a·sah	
Solomon	she·lo·moh	
for the house	le·vet	
of the LORD	ye·h·va·hs	
brought in {the items}	vay·ya·ve	
Then Solomon	she·lo·moh	
-	et	
had dedicated —	qa·de·she	
David	da·veed	

his father	a·vee	
-	ve·et	
the silver	hak·ke·seph	
-	ve·et	
the gold	haz·za·hav	
-	ve·et	
and all	kal	
the furnishings —	hak·ke·leem	
and he placed them	na·tan	
in the treasuries	be·o·tse·ro·wt	
of the house	bet	
of God	ha·e·lo·heem	
At that time	az	2 Chronicles 5:2
assembled	yaq·hel	
Solomon	she·lo·moh	
-	et	
the elders	ziq·ne	
of Israel —	yis·ra·el	
-	ve·et	
all	kal	
heads	ra·she	
the tribal	ham·mat·to·wt	
	ne·see·e	
and family leaders	ha·a·vo·wt	
	liv·ne	
of the Israelites —	yis·ra·el	
in	el	

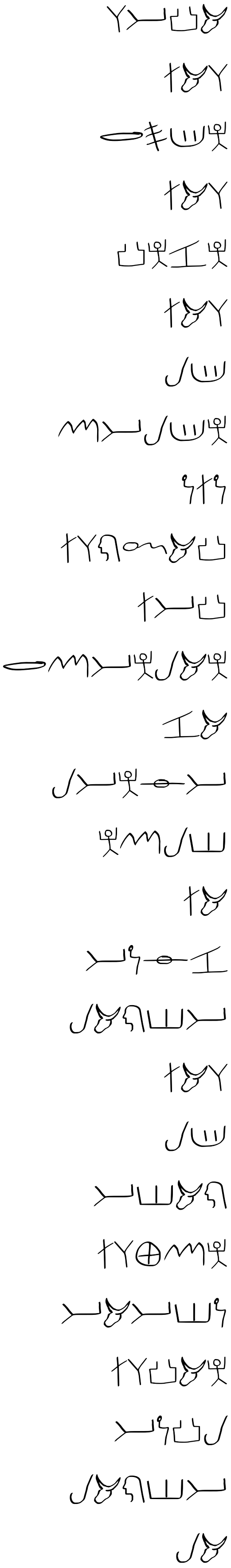

Jerusalem	ye·ru·sha·lim		
to bring up	le·ha·a·lo·wt		
-	et		
the ark	a·ro·wn	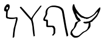	
of the covenant	be·reet	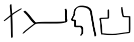	
of the LORD	YHVH		
the City	me·eer		
of David	da·veed	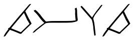	
-	hee	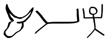	
from Zion	tsee·yo·wn	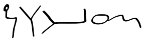	
came together	vay·yiq·qa·ha·lu	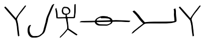	2 Chronicles 5:3
-	el		
to the king	ham·me·lekh		
So all	kal		
the men	eesh	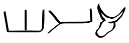	
of Israel	yis·ra·el	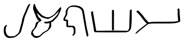	
at the feast	be·chag	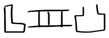	
	hu		
month	ha·cho·desh	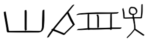	
in the seventh	hash·she·vi·ee		
had arrived	vay·ya·vo·u	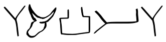	2 Chronicles 5:4
When all	kol		
the elders	ziq·ne	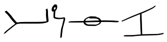	
of Israel	yis·ra·el	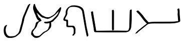	
took up	vay·yis·u		
the Levites	hal·vee·yim	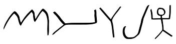	
-	et		

the ark	ha·a·ro·wn	הארון	
and they brought up	vay·ya·a·lu	ויעלו	2 Chronicles 5:5
-	et	את	
the ark	ha·a·ro·wn	הארון	
and	ve·et	ואת	
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
with	ve·et	ואת	
all	kal	כל	
furnishings	ke·le	כלי	
sacred	haq·qo·desh	הקדש	
-	a·sher	אשר	
[its]	ba·o·hel	באהל	
carried them up	he·e·lu	העלו	
-	o·tam	אתם	
priests	hak·ko·ha·neem	הכהנים	
The Levitical	hal·vee·yim	הלוים	
King	ve·ham·me·lekh	והמלך	2 Chronicles 5:6
Solomon	she·lo·moh	שלמה	
and the whole	ve·khal	וכל	
congregation	a·dat	עדת	
of Israel	yis·ra·el	ישראל	
who had assembled	han·no·w·a·deem	הנועדים	
with him	a·law	עליו	
There, before	liph·ne	לפני	
the ark	ha·a·ro·wn	הארון	
sacrificed	me·zab·be·cheem	מזבחים	

sheep	tson	𐤑𐤀𐤍	
and oxen	u·va·qar	𐤅𐤁𐤒𐤓	
that	a·sher	𐤀𐤔𐤓	
they could not	lo	𐤋𐤀	
be counted	yis·sa·phe·ru	𐤉𐤎𐤐𐤓𐤅	
	ve·lo	𐤅𐤋𐤀	
or numbered	yim·ma·nu	𐤉𐤌𐤍𐤅	
so many	me·rov	𐤌𐤓𐤁	
brought	vay·ya·vee·u	𐤅𐤉𐤁𐤉𐤀𐤅	2 Chronicles 5:7
Then the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the covenant	be·reet	𐤁𐤓𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
its place	me·qo·w·mo	𐤌𐤒𐤅𐤌𐤅	
in	el	𐤀𐤋	
the inner sanctuary	de·veer	𐤃𐤁𐤉𐤓	
of the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
-	el	𐤀𐤋	
the Most Holy Place	qo·desh	𐤒𐤃𐤔	
	haq·qe·da·sheem	𐤄𐤒𐤃𐤔𐤉𐤌	
	el	𐤀𐤋	
beneath	ta·chat	𐤕𐤇𐤕	
the wings	kan·phe	𐤊𐤍𐤐𐤉	
of the cherubim	hak·ke·ru·veem	𐤄𐤊𐤓𐤅𐤁𐤉𐤌	
For	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	2 Chronicles 5:8

the cherubim	hak·ke·ru·veem	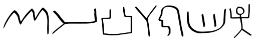	
spread	po·re·seem	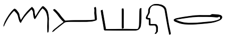	
their wings	ke·na·pha·yim		
over	al		
the place	me·qo·wm	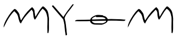	
of the ark	ha·a·ro·wn		
and overshadowed	vay·khas·su	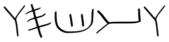	
-	hak·ke·ru·veem	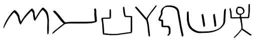	
	al		
the ark	ha·a·ro·wn		
and	ve·al		
its poles	bad·daw		
	mil·ma·e·lah		
extended far enough	vay·ya·a·ree·khu	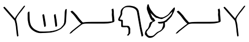	2 Chronicles 5:9
The poles	hab·bad·deem	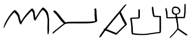	
were visible	vay·ye·ra·u		
ends	ra·she	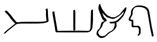	
that their	hab·bad·deem		
of	min		
the ark	ha·a·ro·wn		
from	al		
in front	pe·ne	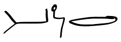	
of the inner sanctuary	had·de·veer	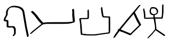	
but not	ve·lo		
-	ye·ra·u		
from outside [the Holy Place]	ha·chu·tsah	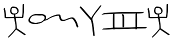	
and they are	vay·hee	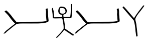	

there	sham	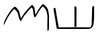	
to	ad	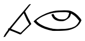	
day	hay·yo·wm	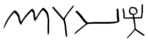	
this	haz·zeh	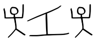	
[There was] nothing	en	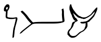	2 Chronicles 5:10
in the ark	ba·a·ro·wn	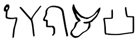	
except	raq	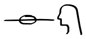	
the two	she·ne	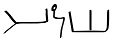	
tablets	hal·lu·cho·wt	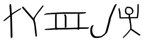	
that	a·sher	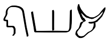	
had placed in it	na·tan	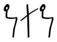	
Moses	mo·sheh	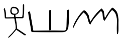	
at Horeb	be·cho·rev	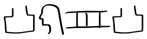	
where	a·sher	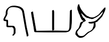	
had made a covenant	ka·rat	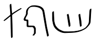	
the LORD	YHVH	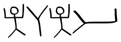	
with	im	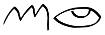	
the Israelites	be·ne	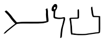	
	yis·ra·el	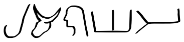	
after they had come out	be·tse·tam	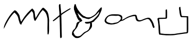	
of Egypt	mim·mits·ra·yim	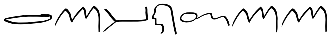	
And when	vay·hee	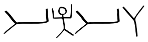	2 Chronicles 5:11
came out	be·tset	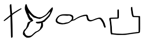	
the priests	hak·ko·ha·neem	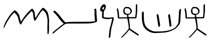	
of	min	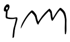	
the Holy Place	haq·qo·desh	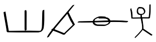	
Now	kee	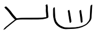	

all	kal	כל	
the priests	hak·ko·ha·neem	הכהנים	
who were present	han·nim·tse·eem	הנמצאים	
had consecrated themselves	hit·qad·da·shu	התקדשו	
regardless of	en	אין	
	lish·mo·wr	לשמור	
their divisions	le·mach·le·qo·wt	למחלקות	
the Levitical	ve·hal·vee·yim	והלוים	2 Chronicles 5:12
singers —	ham·sho·ra·reem	המשררים	
all	le·khul·lam	לכלם	
Asaph	le·a·saph	לאסף	
Heman	le·he·man	להימן	
Jeduthun	lee·du·tun	לידתון	
and their sons	ve·liv·ne·hem	ולבניהם	
and relatives —	ve·la·a·che·hem	ולאחיהם	
dressed	me·lub·ba·sheem	מלבשים	
in fine linen	buts	בוץ	
and playing cymbals	bim·tsil·ta·yim	במצלתים	
harps	u·vin·va·leem	ובנבלים	
and lyres	ve·khin·no·ro·wt	וכנרות	
stood	o·me·deem	עמדים	
on the east side	miz·rach	מזרח	
of the altar	lam·miz·be·ach	למזבח	
accompanied by	ve·im·ma·hem	ועמהם	
priests	ko·ha·neem	כהנים	
120	le·me·ah	למאה	
	ve·es·reem	ועשרים	

sounding	mach·tse·ri·rīm		
trumpets	ba·cha·tso·tse·ro·wt		
-	vay·hee	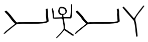	2 Chronicles 5:13
joined together	khe·e·chad		
The trumpeters	lam·ma·cha·tso·tse·rīm		
and singers	ve·lam·sho·ra·reem		
	le·hash·mee·a		
voice	qo·wl	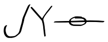	
with one	e·chad	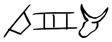	
to praise	le·hal·lel	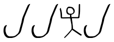	
and thank	u·le·ho·do·wt	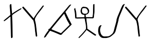	
the LORD	la·YHVH	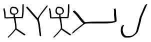	
They lifted up	u·khe·ha·reem	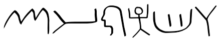	
their voices	qo·wl	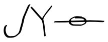	
accompanied by trumpets	ba·cha·tso·tse·ro·wt		
cymbals	u·vim·tsil·ta·yim		
instruments	u·vikh·le		
and musical	hash·sheer	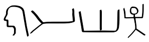	
in praise	u·ve·hal·lel		
to the LORD :	la·YHVH	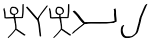	
“ For	kee	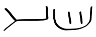	
He is good	to·wv		
	kee	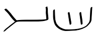	
”	le·o·w·lam		
His loving devotion endures forever	chas·do		
And the temple	ve·hab·ba·yit	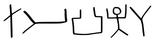	

was filled	ma·le		
with a cloud	a·nan		
the house	bet	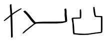	
of the LORD	YHVH		
could	ve·lo		2 Chronicles 5:14
not	ya·khe·lu		
so that the priests	hak·ko·ha·neem	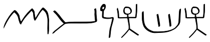	
stand there	la·a·mo·wd		
to minister	le·sha·ret		
because	mip·pe·ne		
of the cloud	he·a·nan		
for	kee	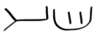	
filled	ma·le		
the glory	khe·vo·wd		
of the LORD	YHVH		
-	et		
the house	bet	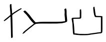	
of God	ha·e·lo·heem	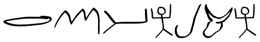	
Then	az		2 Chronicles 6:1
declared :	a·mar		
Solomon	she·lo·moh	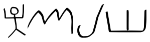	
“ The LORD	YHVH		
has said	a·mar		
that He would dwell	lish·ko·wn	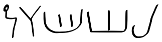	
in the thick cloud	ba·a·ra·phel		
and I	va·a·nee		2 Chronicles 6:2
have built	ba·nee·tee	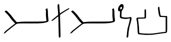	

house	vet	𐤁𐤉𐤕	
an exalted	ze·vul	𐤆𐤁𐤋	
You	lakh	𐤋𐤊	
a place	u·ma·kho·wn	𐤅𐤌𐤊𐤅𐤍	
for You to dwell	le·shiv·te·kha	𐤋𐤔𐤁𐤕𐤊	
forever ”	o·w·la·meem	𐤏𐤅𐤋𐤌𐤉𐤌	
turned around	vay·yas·sev	𐤅𐤉𐤎𐤁	2 Chronicles 6:3
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	et	𐤀𐤕	
-	pa·naw	𐤐𐤍𐤉𐤅	
and blessed	vay·va·rekh	𐤅𐤉𐤁𐤓𐤊	
-	et	𐤀𐤕	
[them] all	kal	𐤊𐤋	
	qe·hal	𐤒𐤄𐤋	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
And as the whole	ve·khal	𐤅𐤊𐤋	
assembly	qe·hal	𐤒𐤄𐤋	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
stood [there]	o·w·med	𐤏𐤅𐤌𐤃	
and said :	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Chronicles 6:4
“ Blessed [be]	ba·rukh	𐤁𐤓𐤅𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
[who]	a·sher	𐤀𐤔𐤓	
what He spoke	dib·ber	𐤃𐤁𐤓	
with His mouth	be·phee	𐤁𐤐𐤉𐤅	

to	et	את	
David	da·veed	דויד	
my father	a·vee	אבי	
with His own hand	u·ve·ya·daw	ובידיו	
has fulfilled	mil·le	מלא	
saying	le·mor	לאמר	
‘ Since	min	מן	2 Chronicles 6:5
the day	hay·yo·wm	היום	
-	a·sher	אשר	
I brought	ho·w·tse·tee	הוצאתי	
-	et	את	
My people	am·mee	עמי	
out of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
I have not	lo	לא	
chosen	va·char·tee	בחרתי	
a city	ve·eer	בעיר	
from any	mik·kol	מכל	
tribe	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
[in which] to build	liv·no·wt	לבנות	
a house	ba·yit	בית	
would be	lih·yo·wt	להיות	
so that My Name	she·mee	שמי	
there	sham	שם	
nor	ve·lo	ולא	
have I chosen	va·char·tee	בחרתי	

anyone	ve·eesh	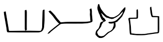	
to be	lih·yo·wt	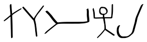	
ruler	na·geed	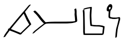	
over	al		
My people	am·mee		
Israel	yis·ra·el	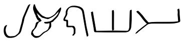	
But now I have chosen	va·ev·char	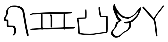	2 Chronicles 6:6
Jerusalem	bee·ru·sha·lim		
to be	lih·yo·wt	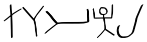	
for My Name	she·mee		
there	sham		
and I have chosen	va·ev·char	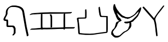	
David	be·da·veed		
to be	lih·yo·wt	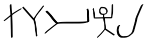	
over	al		
My people	am·mee		
Israel ’	yis·ra·el	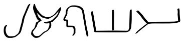	
Now it was	vay·hee	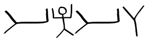	2 Chronicles 6:7
in	im		
the heart	le·vav		
David	da·veed	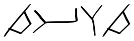	
of my father	a·vee	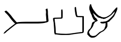	
to build	liv·no·wt	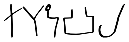	
a house	ba·yit	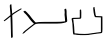	
for the Name	le·shem		
of the LORD	YHVH		
the God	e·lo·he		

of Israel	yis·ra·el	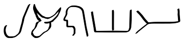	
said	vay·yo·mer	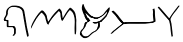	2 Chronicles 6:8
But the LORD	YHVH	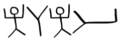	
to	el	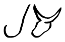	
David	da·veed	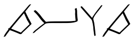	
my father	a·vee	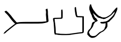	
‘ Since	ya·an	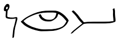	
-	a·sher	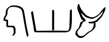	
it was	ha·yah	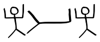	
in	im	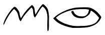	
your heart	le·va·ve·kha	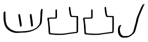	
to build	liv·no·wt	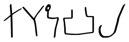	
a house	ba·yit	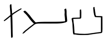	
for My Name	lish·mee	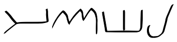	
you have done well	hetee·vo·w·ta	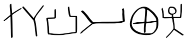	
to have this	kee	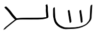	
	ha·yah	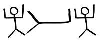	
in	im	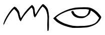	
your heart	le·va·ve·kha	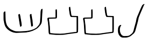	
Nevertheless	raq	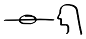	2 Chronicles 6:9
you	at·tah	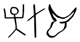	
are not	lo	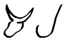	
the one to build [it]	tiv·neh	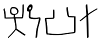	
	hab·ba·yit	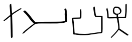	
but	kee	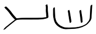	
your son	vin·kha	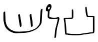	
your own offspring	hay·yo·w·tse	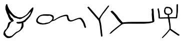	

	me·cha·la·tse·kha	מחלציך	
	hu	הוא	
will build	yiv·neh	יבנה	
the house	hab·ba·yit	הבית	
for My Name ’	lish·mee	לשמי	
has fulfilled	vay·ya·qem	ויקם	2 Chronicles 6:10
Now the LORD	YHVH	יהוה	
	et	את	
the word	de·va·ro	דברו	
that	a·sher	אשר	
He spoke	dib·ber	דבר	
I have succeeded	va·a·qum	ואקום	
	ta·chat	תחת	
David	da·veed	דויד	
my father	a·vee	אבי	
and I sit	va·e·shev	ואשב	
on	al	על	
the throne	kis·se	כסא	
of Israel	yis·ra·el	ישראל	
as	ka·a·sher	כאשר	
promised	dib·ber	דבר	
the LORD	YHVH	יהוה	
I have built	va·ev·neh	ואבנה	
the house	hab·ba·yit	הבית	
for the Name	le·shem	לשם	
of the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	

of Israel	yis·ra·el	
And there I have provided	va·a·seem	2 Chronicles 6:11
	sham	
a place	et	
for the ark	ha·a·ro·wn	
that	a·sher	
which contains	sham	
the covenant	be·reet	
of the LORD	YHVH	
	a·sher	
He made	ka·rat	
with	im	
the children	be·ne	
of Israel ”	yis·ra·el	
Then [Solomon] stood	vay·ya·a·mod	2 Chronicles 6:12
before	liph·ne	
the altar	miz·bach	
of the LORD	YHVH	
in front of	ne·ged	
the whole	kal	
assembly	qe·hal	
of Israel	yis·ra·el	
and spread out	vay·yiph·ros	
his hands	kap·paw	
Now	kee	2 Chronicles 6:13
had made	a·sah	
Solomon	she·lo·moh	

platform	kee·yo·wr	כיור	
a bronze	ne·cho·shet	נחשת	
and had placed it	vay·yit·te·ne·hu	ויתנהו	
in the middle	be·to·wkh	בתוך	
of the courtyard	ha·a·za·rah	העזרה	
five	cha·mesh	חמש	
cubits	am·mo·wt	אמות	
long	a·re·ko	ארכו	
five	ve·cha·mesh	וחמש	
cubits	am·mo·wt	אמות	
wide	ra·che·bo	רחבו	
cubits	ve·am·mo·wt	ואמות	
and three	sha·lo·wosh	שלוש	
high	qo·w·ma·to	קומתו	
He stood	vay·ya·a·mod	ויעמד	
on it	a·law	עליו	
knelt down	vay·yiv·rakh	ויברך	
	al	על	
	bir·kaw	ברכיו	
before	ne·ged	נגד	
the whole	kal	כל	
assembly	qe·hal	קהל	
of Israel	yis·ra·el	ישראל	
spread out	vay·yiph·ros	ויפרש	
his hands	kap·paw	כפיו	
toward heaven	hash·sha·ma·ye·mah	השמימה	
and said :	vay·yo·mar	ויאמר	2 Chronicles 6:14

“ O LORD	YHVH		
God	e·lo·he		
of Israel	yis·ra·el	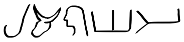	
there is no	en	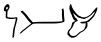	
like You	ka·mo·w·kha		
God	e·lo·heem		
in heaven	bash·sha·ma·yim		
or on earth	u·va·a·rets		
keeping	sho·mer		
[Your] covenant	hab·be·reet	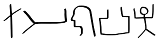	
of loving devotion	ve·ha·che·sed	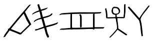	
with Your servants	la·a·va·de·kha		
who walk	ha·ho·le·kheem		
before You	le·pha·ne·kha	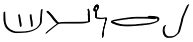	
with all	be·khal		
their hearts	lib·bam		
-	a·sher		2 Chronicles 6:15
You have kept	sha·mar·ta		
Your servant	le·av·de·kha		
David	da·veed	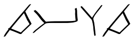	
my father	a·vee	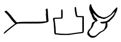	
-	et		
-	a·sher		
Your promise	dib·bar·ta		
to	lo		
What You spoke	vat·te·dab·ber		
with Your mouth	be·phee·kha		

with Your hand	u·ve·ya·de·kha	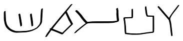	
You have fulfilled	mil·le·ta		
day	kay·yo·wm	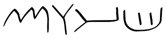	
this	haz·zeh		
Therefore now	ve·at·tah		2 Chronicles 6:16
O LORD	YHVH		
God	e·lo·he		
of Israel	yis·ra·el	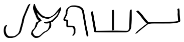	
keep	mor		
for Your servant	le·av·de·kha		
David	da·veed	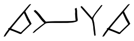	
my father	a·vee	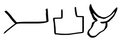	
-	et		
what	a·sher		
You promised	dib·bar·ta		
	lo		
when You said :	le·mor	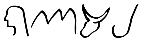	
‘ You will never	lo		
fail	yik·ka·ret		
	le·kha	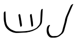	
to have a man	eesh	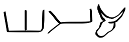	
before Me	mil·le·pha·nay		
to sit	yo·wo·shev		
on	al		
the throne	kis·se		
of Israel	yis·ra·el	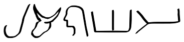	
only	raq	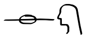	

if	im	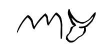	
guard	yish·me·ru	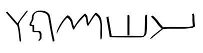	
your descendants	va·ne·kha	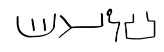	
-	et	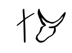	
their way	dar·kam	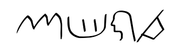	
to walk	la·le·khet	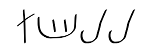	
in My law	be·to·w·ra·tee	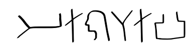	
as	ka·a·sher	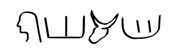	
you have walked	ha·lakh·ta	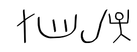	
before Me ’	le·pha·nay	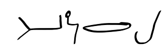	
And now	ve·at·tah	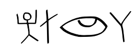	2 Chronicles 6:17
O LORD	YHVH	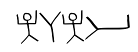	
God	e·lo·he	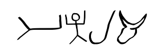	
of Israel	yis·ra·el	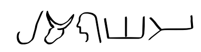	
please confirm	ye·a·men	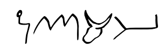	
	de·va·re·kha	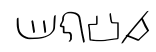	
what	a·sher	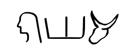	
You promised	dib·bar·ta	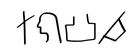	
to Your servant	le·av·de·kha	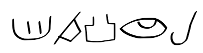	
David	le·da·veed	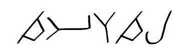	
But	kee	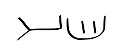	2 Chronicles 6:18
indeed	ha·um·nam	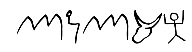	
dwell	ye·shev	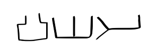	
will God	e·lo·heem	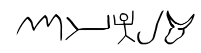	
with	et	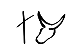	
man	ha·a·dam	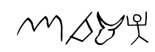	
upon	al	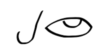	

the earth ?	ha·a·rets		
Even	hin·neh		
heaven	sha·ma·yim	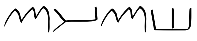	
the highest heaven	u·she·me		
	hash·sha·ma·yim		
cannot	lo		
contain You	ye·khal·ke·lu·kha	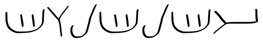	
much less	aph		
	kee	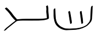	
temple	hab·ba·yit	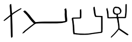	
this	haz·zeh		
-	a·sher		
I have built	ba·nee·tee	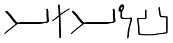	
Yet regard	u·pha·nee·ta	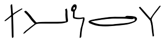	2 Chronicles 6:19
	el		
the prayer	te·phil·lat		
of Your servant	av·de·kha	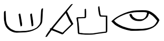	
and	ve·el		
plea	te·chin·na·to	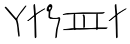	
O LORD	YHVH		
my God	e·lo·hay		
so that You may hear	lish·mo·a		
	el		
the cry	ha·rin·nah		
	ve·el		
and the prayer	hat·te·phil·lah		
that	a·sher		

2 Chronicles 6:20

Your servant	av·de·kha
is praying	mit·pal·lel
before You	le·pha·ne·kha
May Your eyes	lih·yo·wt
be	e·ne·kha
open	phe·tu·cho·wt
toward	el
temple	hab·ba·yit
this	haz·zeh
day	yo·w·mam
and night	va·lay·lah
toward	el
the place	ham·ma·qo·wm
where	a·sher
You said	a·mar·ta
You would put	la·sum
Your Name	shim·kha
-	sham
so that You may hear	lish·mo·w·a
	el
the prayer	hat·te·phil·lah
that	a·sher
prays	yit·pal·lel
Your servant	av·de·kha
toward	el
place	ham·ma·qo·wm
this	haz·zeh

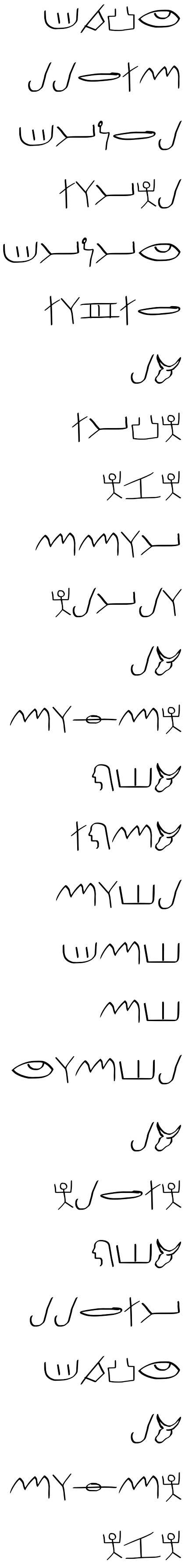

Hear	ve·sha·ma·ta	ושמעת	2 Chronicles 6:21
	el	אל	
the plea	ta·cha·nu·ne	תחנוני	
of Your servant	av·de·kha	עבדך	
and of Your people	ve·am·me·kha	ועמך	
Israel	yis·ra·el	ישראל	
when	a·sher	אשר	
they pray	yit·pal·lu	יתפללו	
toward	el	אל	
place	ham·ma·qo·wm	המקום	
this	haz·zeh	הזה	
May You	ve·at·tah	ואתה	
hear	tish·ma	תשמע	
place	mim·me·qo·wm	ממקום	
Your dwelling	shiv·te·kha	שבתך	
from	min	מן	
heaven	hash·sha·ma·yim	השמים	
May You hear	ve·sha·ma·ta	ושמעת	
and forgive	ve·sa·la·che·ta	וסלחת	
When	im	אם	2 Chronicles 6:22
sins	ye·che·ta	יחטא	
a man	eesh	איש	
against his neighbor	le·re·e·hu	לרעהו	
and is required	ve·na·sha	ונשא	
	vo	בו	
to take an oath	a·lah	אלה	
to take an oath	le·ha·a·lo·to	להאלתו	

and he comes	u·va	
	a·lah	
before	liph·ne	
Your altar	miz·ba·cha·kha	
temple	bab·ba·yit	
in this	haz·zeh	
then may You	ve·at·tah	2 Chronicles 6:23
hear	tish·ma	
from	min	
heaven	hash·sha·ma·yim	
and act	ve·a·see·ta	
May You judge	ve·sha·phat·ta	
-	et	
Your servants	a·va·de·kha	
condemning	le·ha·sheev	
the wicked man	le·ra·sha	
by bringing	la·tet	
what he has done	dar·ko	
down on his own head	be·ro·sho	
and justifying	u·le·hats·deeq	
the righteous man	tsad·deeq	
by rewarding	la·tet	
him	lo	
according to his righteousness	ke·tsid·qa·to	
When	ve·im	2 Chronicles 6:24
are defeated	yin·na·geph	
Your people	am·me·kha	

Israel	yis·ra·el	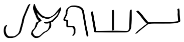	
before	liph·ne	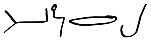	
an enemy	o·w·yev	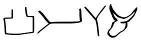	
because	kee	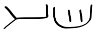	
they have sinned against You	ye·chet·u	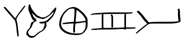	
to You	lakh	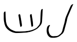	
and they return	ve·sha·vu	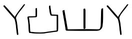	
and confess	ve·ho·w·du	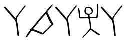	
-	et	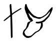	
Your name	she·me·kha	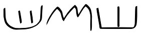	
praying	ve·hit·pal·lu	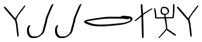	
and pleading	ve·hit·chan·ne·nu	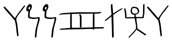	
before You	le·pha·ne·kha	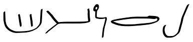	
temple	bab·ba·yit	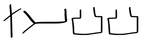	
in this	haz·zeh	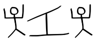	
then may You	ve·at·tah	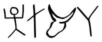	2 Chronicles 6:25
hear	tish·ma	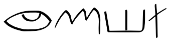	
from	min	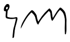	
heaven	hash·sha·ma·yim	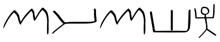	
and forgive	ve·sa·lach·ta	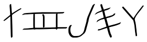	
the sin	le·chat·tat	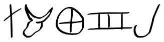	
of Your people	am·me·kha	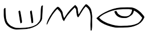	
Israel	yis·ra·el	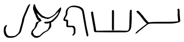	
May You restore them	va·ha·she·vo·w·tam	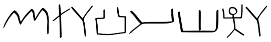	
to	el	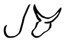	
the land	ha·a·da·mah	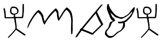	
-	a·sher	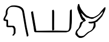	

You gave	na·tat·tah	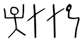	
to them	la·hem		
and their fathers	ve·la·a·vo·te·hem	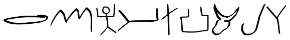	
are shut	be·he·a·tser		2 Chronicles 6:26
When the skies	hash·sha·ma·yim		
no	ve·lo		
and there is	yih·yeh		
rain	ma·tar		
because	kee	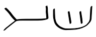	
[Your people] have sinned	ye·chet·u	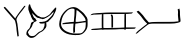	
against You	lakh	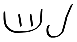	
and they pray	ve·hit·pal·lu		
toward	el		
place	ham·ma·qo·wm	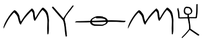	
this	haz·zeh		
and confess	ve·ho·w·du		
-	et		
Your name	she·me·kha		
from their sins	me·chat·ta·tam		
and they turn	ye·shu·vun		
because	kee	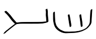	
You have afflicted them	ta·a·nem		
then may You	ve·at·tah		2 Chronicles 6:27
hear	tish·ma		
from heaven	hash·sha·ma·yim		
and forgive	ve·sa·lach·ta	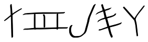	
the sin	le·chat·tat	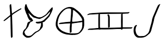	

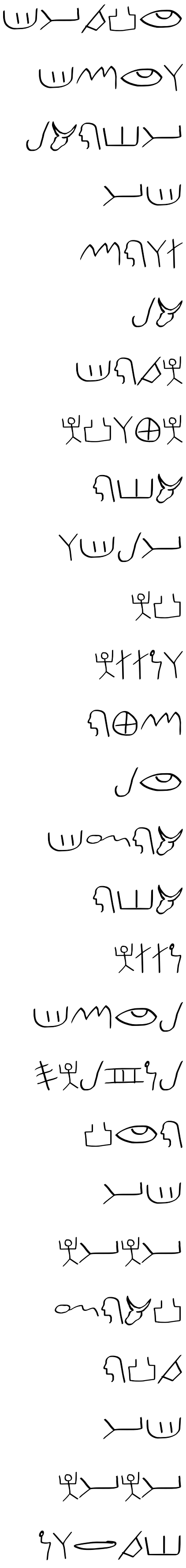

of Your servants	a·va·de·kha	
Your people	ve·am·me·kha	
Israel	yis·ra·el	
so that	kee	
You may teach them	to·w·rem	
	el	
way	had·de·rekh	
the good	hat·to·w·vah	
in which	a·sher	
they should walk	ye·le·khu	
	vah	
May You send	ve·na·tat·tah	
rain	ma·tar	
on	al	
the land	ar·tse·kha	
that	a·sher	
You gave	na·tat·tah	
Your people	le·am·me·kha	
as an inheritance	le·na·cha·lah	
famine	ra·av	2 Chronicles 6:28
When	kee	
comes	yih·yeh	
upon the land	va·a·rets	
plague	de·ver	
[or]	kee	
	yih·yeh	
[or] blight	shid·da·pho·wn	

[or] mildew	ve·ye·ra·qo·wn	וירקון	
[or] locusts	ar·beh	ארבה	
[or] grasshoppers	ve·cha·seel	וחסיל	
	kee	כי	
-	yih·yeh	יהיה	
[or] when	kee	כי	
besiege	ya·tsar	יצר	
them	lo	לו	
their enemies	o·wy·vaw	אויביו	
in	be·e·rets	בארץ	
their cities	she·a·raw	שעריו	
whatever	kal	כל	
plague	ne·ga	נגע	
[or]	ve·khal	וכל	
sickness [may come]	ma·cha·lah	מחלה	
then may whatever	kal	כל	2 Chronicles 6:29
prayer	te·phil·lah	תפלה	
-	khal	כל	
or petition	te·chin·nah	תחנה	
-	a·sher	אשר	
make	yih·yeh	יהיה	
- —	le·khal	לכל	
-	ha·a·dam	האדם	
	u·le·khol	ולכל	
Your people	am·me·kha	עמך	
Israel	yis·ra·el	ישראל	
-	a·sher	אשר	

knowing	ye·de·u	
each	eesh	
his own	nig·o	
afflictions	u·makh·o·vo	
and spreading out	u·pha·ras	
his hands	kap·paw	
toward	el	
temple —	hab·ba·yit	
this	haz·zeh	
by You	ve·at·tah	2 Chronicles 6:30
be heard	tish·ma	
from	min	
heaven	hash·sha·ma·yim	
place	me·kho·wn	
Your dwelling	shiv·te·kha	
And may You forgive	ve·sa·lach·ta	
and repay	ve·na·tat·tah	
each man	la·eesh	
according to all	ke·khal	
his ways	de·ra·khaw	
since	a·sher	
You know	te·da	
-	et	
his heart —	le·va·vo	
for	kee	
You	at·tah	
alone	le·vad·de·kha	

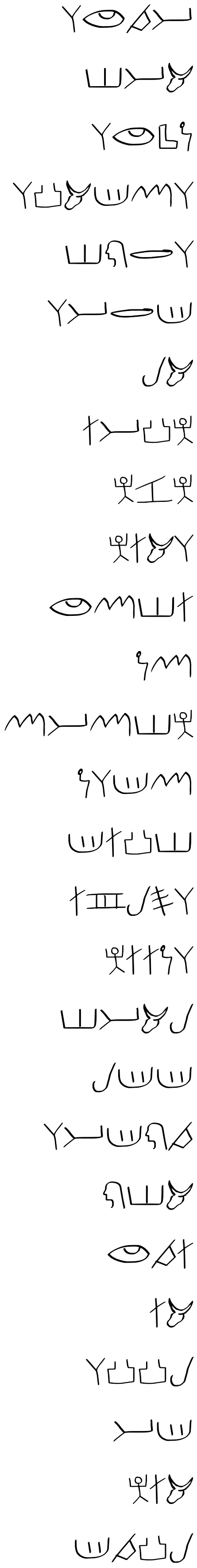

know	ya·da·ta	𐤉𐤃𐤏𐤕	
-	et	𐤀𐤕	
the hearts	le·vav	𐤋𐤁𐤁	
	be·ne	𐤁𐤍𐤉	
of men —	ha·a·dam	𐤄𐤀𐤃𐤌	
so that	le·ma·an	𐤋𐤌𐤏𐤍	2 Chronicles 6:31
they may fear You	yee·ra·u·kha	𐤉𐤉𐤓𐤀𐤅𐤊	
and walk	la·le·khet	𐤋𐤋𐤊𐤕	
in Your ways	bid·ra·khe·kha	𐤁𐤃𐤓𐤊𐤉𐤊	
all	kal	𐤊𐤋	
the days	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
they	hem	𐤄𐤌	
live	chay·yeem	𐤇𐤉𐤉𐤌	
in	al	𐤏𐤋	
	pe·ne	𐤐𐤍𐤉	
the land	ha·a·da·mah	𐤄𐤀𐤃𐤌𐤄	
that	a·sher	𐤀𐤔𐤓	
You gave	na·tat·tah	𐤍𐤕𐤕𐤄	
to our fathers	la·a·vo·te·nu	𐤋𐤀𐤁𐤕𐤉𐤍𐤅𐤎	
And	ve·gam	𐤅𐤂𐤌	2 Chronicles 6:32
as for	el	𐤀𐤋	
the foreigner	han·na·khe·ree	𐤄𐤍𐤊𐤓𐤉	
who	a·sher	𐤀𐤔𐤓	
is not	lo	𐤋𐤀	
of Your people	me·am·me·kha	𐤌𐤏𐤌𐤊	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

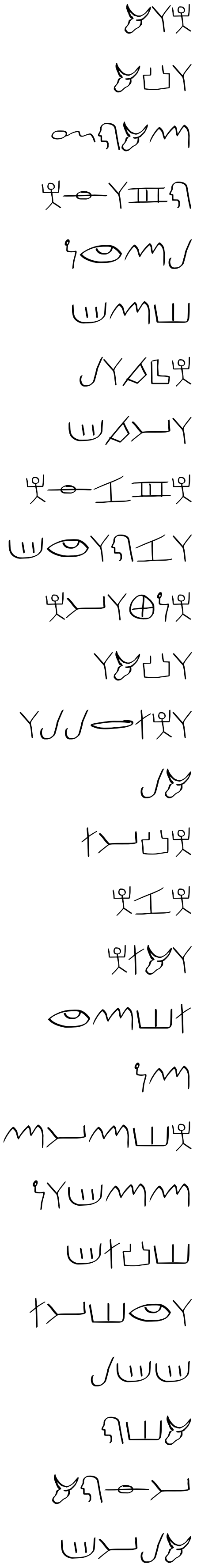

	hu	
but has come	u·va	
land	me·e·rets	
from a distant	re·cho·w·qah	
because of	le·ma·an	
name	shim·kha	
Your great	hag·ga·do·wl	
hand	ve·ya·de·kha	
and Your mighty	ha·cha·za·qah	
arm —	u·ze·ro·w·a·kha	
and outstretched	han·ne·tu·yah	
when he comes	u·va·u	
and prays	ve·hit·pal·lu	
toward	el	
temple	hab·ba·yit	
this	haz·zeh	
then may You	ve·at·tah	2 Chronicles 6:33
hear	tish·ma	
from	min	
heaven	hash·sha·ma·yim	
place	mim·me·kho·wn	
Your dwelling	shiv·te·kha	
and do	ve·a·see·ta	
according to all	ke·khol	
for which	a·sher	
calls	yiq·ra	
to You	e·le·kha	

the foreigner	han·na·khe·ree	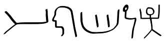	
Then	le·ma·an		
will know	ye·de·u		
all	khal	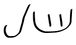	
the peoples	am·me		
of the earth	ha·a·rets		
-	et		
Your name	she·me·kha		
and fear	u·le·yir·ah	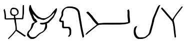	
You	o·te·kha	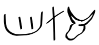	
as [do] Your people	ke·am·me·kha		
Israel	yis·ra·el	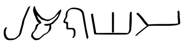	
and they will know	ve·la·da·at		
that	kee	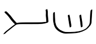	
by Your Name	shim·kha		
is called	niq·ra	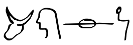	
	al		
house	hab·ba·yit	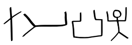	
this	haz·zeh		
-	a·sher		
I have built	ba·nee·tee	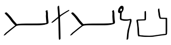	
When	kee	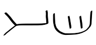	2 Chronicles 6:34
go	ye·tse		
Your people	am·me·kha		
to war	lam·mil·cha·mah	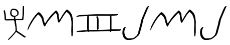	
against	al		
their enemies	o·wy·vaw	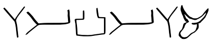	

wherever	bad·de·rekh	
-	a·sher	
You send them	tish·la·chem	
and when they pray	ve·hit·pal·lu	
to You	e·le·kha	
in the direction	de·rekh	
of the city	ha·eer	
	haz·zot	
-	a·sher	
You have chosen	ba·char·ta	
	bah	
and the house	ve·hab·ba·yit	
-	a·sher	
I have built	ba·nee·tee	
for Your Name	lish·me·kha	
then may You hear	ve·sha·ma·ta	2 Chronicles 6:35
from heaven	min	
	hash·sha·ma·yim	
-	et	
their prayer	te·phil·la·tam	
and	ve·et	
their plea	te·chin·na·tam	
and may You uphold	ve·a·see·ta	
their cause	mish·pa·tam	
When	kee	2 Chronicles 6:36
they sin	ye·chet·u	
against You —	lakh	

for	kee	𐤊𐤉	
there is no	en	𐤀𐤉𐤍	
one	a·dam	𐤀𐤃𐤌	
who	a·sher	𐤀𐤔𐤓	
does not	lo	𐤋𐤀	
sin —	ye·che·ta	𐤉𐤇𐤈𐤀	
and You become angry	ve·a·naph·ta	𐤅𐤀𐤍𐤐𐤕	
with them	vam	𐤁𐤌	
and deliver them	u·ne·tat·tam	𐤅𐤍𐤕𐤕𐤌	
to	liph·ne	𐤋𐤐𐤍𐤉	
an enemy	o·w·yev	𐤀𐤅𐤉𐤁	
who takes them	ve·sha·vum	𐤅𐤔𐤁𐤅𐤌	
as captives	sho·w·ve·hem	𐤔𐤅𐤁𐤉𐤄𐤌	
to	el	𐤀𐤋	
a land	e·rets	𐤀𐤓𐤑	
far	re·cho·w·qah	𐤓𐤇𐤅𐤒𐤄	
or	o	𐤀𐤅	
near	qe·ro·w·vah	𐤒𐤓𐤅𐤁𐤄	
and when they come	ve·he·shee·vu	𐤅𐤄𐤔𐤉𐤁𐤅	2 Chronicles 6:37
to	el	𐤀𐤋	
their senses	le·va·vam	𐤋𐤁𐤁𐤌	
in the land	ba·a·rets	𐤁𐤀𐤓𐤑	
to which	a·sher	𐤀𐤔𐤓	
they were taken	nish·bu	𐤍𐤔𐤁𐤅	
	sham	𐤔𐤌	
and they repent	ve·sha·vu	𐤅𐤔𐤁𐤅	
and plead	ve·hit·chan·ne·nu	𐤅𐤄𐤕𐤇𐤍𐤍𐤅	

with You	e·le·kha	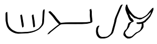	
in the land	be·e·rets		
of their captors	shiv·yam	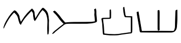	
saying	le·mor		
‘ We have sinned	cha·ta·nu		
and done wrong	he·e·vee·nu		
we have acted wickedly ’	ve·ra·sha·e·nu		
and when they return	ve·sha·vu		2 Chronicles 6:38
to You	e·le·kha	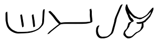	
with all	be·khal		
their heart	lib·bam		
and	u·ve·khal	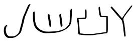	
soul	naph·sham	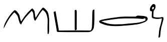	
in the land	be·e·rets		
of the enemies	shiv·yam	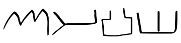	
who	a·sher		
took them captive	sha·vu	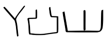	
-	o·tam		
and when they pray	ve·hit·pal·lu		
in the direction	de·rekh		
of the land	ar·tsam		
that	a·sher		
You gave	na·tat·tah	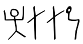	
to their fathers	la·a·vo·w·tam		
the city	ve·ha·eer		
-	a·sher		
You have chosen	ba·char·ta		

and the house	ve·lab·ba·yit		
-	a·sher		
I have built	ba·nee·tee	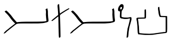	
for Your Name	lish·me·kha	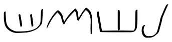	
then may You hear	ve·sha·ma·ta		2 Chronicles 6:39
from	min		
heaven	hash·sha·ma·yim	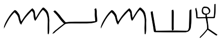	
place	mim·me·kho·wn		
Your dwelling	shiv·te·kha		
-	et		
their prayer	te·phil·la·tam		
-	ve·et		
and petition	te·chin·no·te·hem		
and may You uphold	ve·a·see·ta		
their cause	mish·pa·tam		
May You forgive	ve·sa·lach·ta	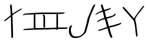	
Your people	le·am·me·kha		
who	a·sher		
sinned	cha·te·u		
against You	lakh	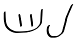	
Now	at·tah		2 Chronicles 6:40
my God	e·lo·hay		
be	yih·yu		
may	na		
Your eyes	e·ne·kha	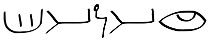	
open	pe·tu·cho·wt	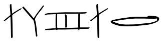	
and Your ears	ve·a·ze·ne·kha	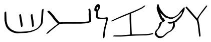	

attentive	qash·shu·vo·wt		
to the prayer offered	lit·phil·lat		
place	ham·ma·qo·wm	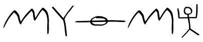	
in this	haz·zeh	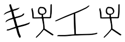	
Now therefore	ve·at·tah		2 Chronicles 6:41
arise	qu·mah		
O LORD	YHVH		
God	e·lo·heem		
and enter Your resting place	le·nu·che·kha	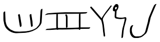	
You	at·tah		
and the ark	va·a·ro·wn		
of Your might	uz·ze·kha		
May Your priests	ko·ha·ne·kha	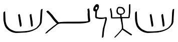	
O LORD	YHVH		
God	e·lo·heem		
be clothed	yil·be·shu		
with salvation	te·shu·ah		
and may Your godly ones	va·cha·see·de·kha	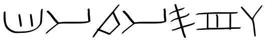	
rejoice	yis·me·chu		
in goodness	vat·to·wv		
O LORD	YHVH		2 Chronicles 6:42
God	e·lo·heem		
do not	al		
reject	ta·shev	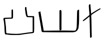	
	pe·ne	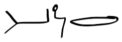	
Your anointed one	me·shee·che·kha	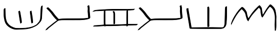	
Remember	za·khe·rah		

[Your] loving devotion	le·chas·de	𐤋𐤇𐤎𐤃𐤉	
David ”	da·veed	𐤃𐤅𐤉𐤃	
to Your servant	av·de·kha	𐤏𐤁𐤃𐤊𐤐	
had finished	u·khe·khal·lo·wt	𐤅𐤊𐤊𐤋𐤅𐤕	2 Chronicles 7:1
When Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
praying	le·hit·pal·lel	𐤋𐤄𐤕𐤐𐤋𐤋	
fire	ve·ha·esh	𐤅𐤄𐤀𐤔	
came down	ya·re·dah	𐤉𐤓𐤃𐤄	
from heaven	me·hash·sha·ma·yim	𐤌𐤄𐤔𐤌𐤉𐤌	
and consumed	vat·to·khal	𐤅𐤕𐤀𐤊𐤋	
the burnt offering	ha·o·lah	𐤄𐤏𐤋𐤄	
and the sacrifices	ve·haz·ze·va·cheem	𐤅𐤄𐤆𐤁𐤇𐤉𐤌	
and the glory	u·khe·vo·wd	𐤅𐤊𐤁𐤅𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
filled	ma·le	𐤌𐤋𐤀	
-	et	𐤀𐤕	
the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
	ve·lo	𐤅𐤋𐤀	2 Chronicles 7:2
were unable	ya·khe·lu	𐤉𐤊𐤋𐤅	
The priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
to enter	la·vo·w	𐤋𐤁𐤅𐤀	
	el	𐤀𐤋	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
because	kee	𐤊𐤉	
had filled	ma·le	𐤌𐤋𐤀	
the glory	khe·vo·wd	𐤊𐤁𐤅𐤃	

of the LORD	YHVH		
-	et		
[it]	bet	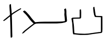	
	YHVH		
When all	ve·khol		2 Chronicles 7:3
the Israelites	be·ne	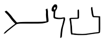	
	yis·ra·el	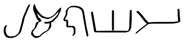	
saw	ro·eem	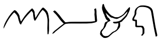	
coming down	be·re·det		
the fire	ha·esh		
and the glory	u·khe·vo·wd	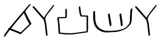	
of the LORD	YHVH		
above	al		
the temple	hab·ba·yit	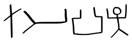	
they bowed down	vay·yikh·re·u		
with their faces	ap·pa·yim	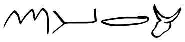	
to the ground	ar·tsah		
on	al		
the pavement	ha·rits·phah		
and they worshiped	vay·yish·ta·cha·wu		
and gave thanks	ve·ho·w·do·wt		
to the LORD :	la·YHVH	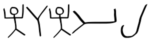	
“ For	kee	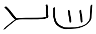	
He is good	to·wv		
-	kee	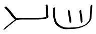	
endures forever ”	le·o·w·lam		
His loving devotion	chas·do		

Then the king	ve·ham·me·lekh		2 Chronicles 7:4
and all	ve·khal		
the people	ha·am		
offered	zo·ve·cheem	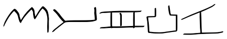	
sacrifices	ze·vach		
before	liph·ne		
the LORD	YHVH		
offered	vay·yiz·bach		2 Chronicles 7:5
And King	ham·me·lekh		
Solomon	she·lo·moh	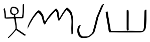	
-	et		
a sacrifice	ze·vach		
oxen	hab·ba·qar	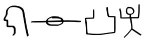	
of 22,000	es·reem	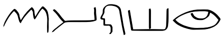	
	u·she·na·yim	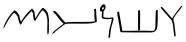	
	e·leph	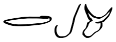	
sheep	ve·tson		
and 120,000	me·ah		
	ve·es·reem		
	a·leph	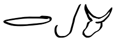	
dedicated	vay·yach·ne·khu	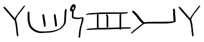	
-	et		
the house	bet	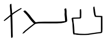	
of God	ha·e·lo·heem		
So the king	ham·me·lekh		
and all	ve·khal		
the people	ha·am		

The priests	ve·hak·ko·ha·neem		2 Chronicles 7:6
at	al		
their posts	mish·me·ro·w·tam		
stood	o·me·deem	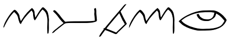	
as did the Levites	ve·hal·vee·yim		
instruments	bikh·le		
with the musical	sheer	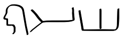	
of the LORD	YHVH		
which	a·sher		
had made	a·sah		
David	da·veed	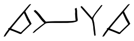	
King	ham·me·lekh		
for giving thanks	le·ho·do·wt	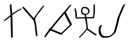	
to the LORD	la·YHVH	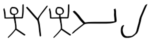	
“ For	kee	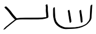	
endures forever ”	le·o·w·lam		
His loving devotion	chas·do		
had offered praise, saying	be·hal·lel		
and with which David	da·veed	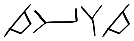	
-	be·ya·dam	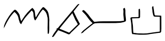	
the priests	ve·hak·ko·ha·neem		
sounded trumpets	ma·cha·tso·tse·rīm		
Across from the Levites	neg·dam		
and all	ve·khal		
the Israelites	yis·ra·el	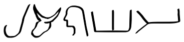	
were standing	o·me·deem		

2 Chronicles 7:7

consecrated	vay·qad·desh
Then Solomon	she·lo·moh
-	et
the middle	to·wkh
of the courtyard	he·cha·tser
-	a·sher
in front	liph·ne
of the house	vet
of the LORD	YHVH
and	kee
he offered	a·sah
there	sham
the burnt offerings	ha·o·lo·wt
-	ve·et
and the fat	chel·ve
of the peace offerings	hash·she·la·meem
since	kee
altar	miz·bach
the bronze	han·ne·cho·shet
-	a·sher
had made	a·sah
[he]	she·lo·moh
not	lo
could	ya·kho·wl
contain	le·ha·kheel
-	et
-	ha·o·lah

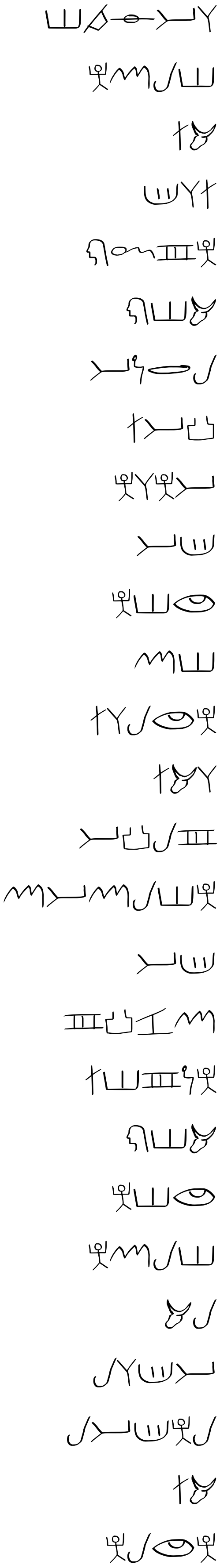

-	ve·et	
[all these offerings]	ham·min·chah	
-	ve·et	
-	ha·cha·la·veem	
kept	vay·ya·as	2 Chronicles 7:8
Solomon	she·lo·moh	
-	et	
the feast	he·chag	
time	ba·et	
So at that	ha·hee	
for seven	shiv·at	
days	ya·meem	
and all	ve·khal	
Israel	yis·ra·el	
with him —	im·mo	
assembly of people	qa·hal	
great	ga·do·wl	
a very	me·od	
	mil·le·vo·w	
from Lebo-hamath	cha·mat	
to	ad	
the Brook	na·chal	
of Egypt —	mits·ra·yim	
they held	vay·ya·a·su	2 Chronicles 7:9
day	bay·yo·wm	
On the eighth	hash·she·mee·nee	
a solemn assembly	a·tsa·ret	

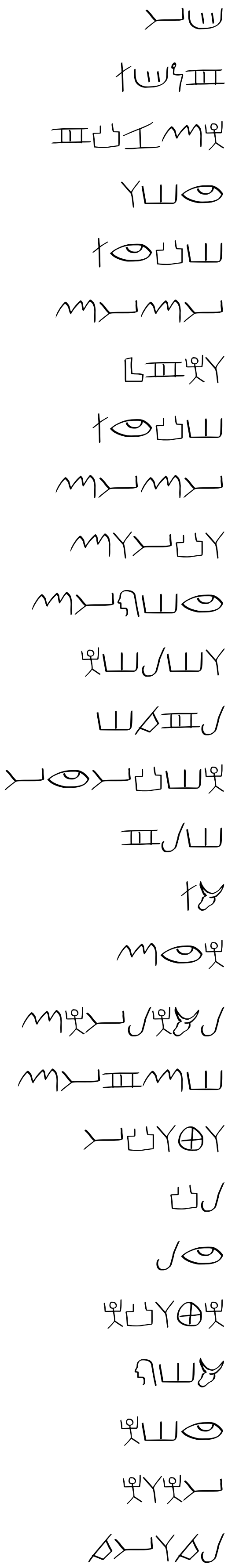

for	kee	
the dedication	cha·nuk·kat	
of the altar	ham·miz·be·ach	
	a·su	
had lasted seven	shiv·at	
days	ya·meem	
and the feast	ve·he·chag	
seven	shiv·at	
days more	ya·meem	
day	u·ve·yo·wm	2 Chronicles 7:10
On the twenty-third	es·reem	
	u·she·lo·shah	
month	la·cho·desh	
of the seventh	hash·she·vee·ee	
away	shil·lach	
-	et	
[Solomon] sent the people	ha·am	
to their homes	le·a·ho·le·hem	
joyful	se·me·cheem	
and glad	ve·to·w·ve	
of heart	lev	
for	al	
the good things	hat·to·w·vah	
that	a·sher	
had done	a·sah	
the LORD	YHVH	
for David	le·da·veed	

for Solomon	ve·lish·lo·moh	ולשלמה	
Israel	u·le·yis·ra·el	ולישראל	
and for His people	am·mo	עמו	
had finished	vay·khal	ויכל	2 Chronicles 7:11
When Solomon	she·lo·moh	שלמה	
-	et	את	
the house	bet	בית	
of the LORD	YHVH	יהוה	
and	ve·et	ואת	
palace	bet	בית	
the royal	ham·me·lekh	המלך	
-	ve·et	ואת	
all	kal	כל	
carrying out	hab·ba	הבא	
that was in	al	על	
heart	lev	לב	
[his]	she·lo·moh	שלמה	
to do	la·a·so·wt	לעשות	
for the house	be·vet	בבית	
of the LORD	YHVH	יהוה	
and for his own palace	u·ve·ve·to	ובביתו	
successfully	hits·lee·ach	הצליח	
appeared	vay·ye·ra	וירא	2 Chronicles 7:12
the LORD	YHVH	יהוה	
to	el	אל	
[him]	she·lo·moh	שלמה	
at night	bal·la·ye·lah	בלילה	

and said	vay·yo·mer		
to him :	lo		
“ I have heard	sha·ma·tee		
-	et		
your prayer	te·phil·la·te·kha	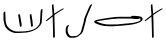	
and have chosen	u·va·char·tee	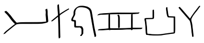	
place	bam·ma·qo·wm		
this	haz·zeh		
for Myself	lee	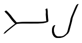	
as a house	le·vet	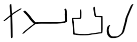	
of sacrifice	za·vach		
If	hen		2 Chronicles 7:13
I close	e·e·tsor		
the sky	hash·sha·ma·yim		
no	ve·lo		
so there is	yih·yeh	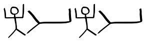	
rain	ma·tar		
or if	ve·hen		
I command	a·tsaw·veh		
	al		
the locust	cha·gav		
to devour	le·e·kho·wl		
the land	ha·a·rets		
or if	ve·im		
I send	a·shal·lach	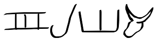	
a plague	de·ver		
among My people	be·am·mee		

humble themselves	ve·yik·ka·ne·u	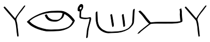	2 Chronicles 7:14
and if My people	am·mee		
who	a·sher		
are called	niq·ra	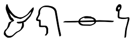	
My name	she·mee		
by	a·le·hem	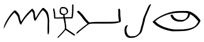	
and pray	ve·yit·pal·lu		
and seek	vee·vaq·shu	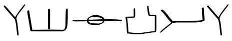	
My face	pha·nay	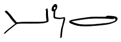	
and turn	ve·ya·shu·vu	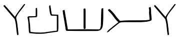	
ways	mid·dar·khe·hem		
their wicked	ha·ra·eem		
then I	va·a·nee		
will hear	esh·ma		
from	min		
from heaven	hash·sha·ma·yim	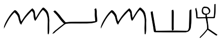	
forgive	ve·es·lach		
their sin	le·chat·ta·tam		
and heal	ve·er·pa		
-	et		
their land	ar·tsam		
Now	at·tah		2 Chronicles 7:15
My eyes	e·nay	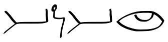	
will be	yih·yu		
open	phe·tu·cho·wt	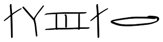	
and My ears	ve·a·ze·nay	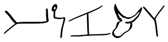	
attentive	qash·shu·vo·wt		

to the prayers offered	lit·phil·lat		
place	ham·ma·qo·wm	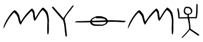	
in this	haz·zeh		
	ve·at·tah		2 Chronicles 7:16
For I have now chosen	ba·char·tee	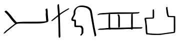	
and consecrated	ve·hiq·dash·tee		
-	et		
temple	hab·ba·yit	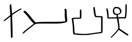	
this	haz·zeh		
may be	lih·yo·wt	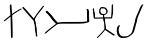	
so that My Name	she·mee		
there	sham		
forever	ad		
	o·w·lam		
will be	ve·ha·yu	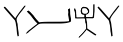	
My eyes	e·nay	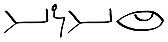	
and My heart	ve·lib·bee		
there	sham		
for all time	kal	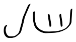	
	hay·ya·meem		
And as for you	ve·at·tah		2 Chronicles 7:17
if	im		
you walk	te·lekh	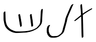	
before Me	le·pha·nay		
as	ka·a·sher		
walked	ha·lakh	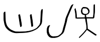	
David	da·veed	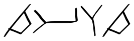	

your father	a·vee·kha	אביך	
doing	ve·la·a·so·wt	ולעשות	
all	ke·khol	ככל	
-	a·sher	אשר	
I have commanded you	tsiw·vee·tee·kha	צויתיך	
My statutes	ve·chuq·qay	וחקי	
and ordinances	u·mish·pa·tay	ומשפטי	
and if you keep	tish·mo·wr	תשמור	
then I will establish	va·ha·qee·mo·w·tee	והקימותי	2 Chronicles 7:18
-	et	את	
throne	kis·se	כסא	
your royal	mal·khu·te·kha	מלכותך	
as	ka·a·sher	כאשר	
I covenanted	ka·rat·tee	כרתי	
David	le·da·veed	לדויד	
with your father	a·vee·kha	אביך	
when I said	le·mor	לאמר	
‘ You will never	lo	לא	
fail	yik·ka·ret	יכרת	
	le·kha	לך	
to have a man	eesh	איש	
to rule	mo·wo·shel	מושל	
over Israel ’	be·yis·ra·el	בישראל	
But if	ve·im	ואם	2 Chronicles 7:19
turn away	te·shu·vun	תשובון	
you	at·tem	אתם	
and forsake	va·a·zav·tem	ועזבתם	

the statutes	chuq·qo·w·tay	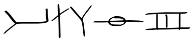	
and commandments	u·mits·wo·tay		
-	a·sher		
I have set	na·tat·tee		
before you	liph·ne·khem	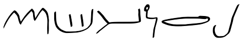	
and if you go off	va·ha·lakh·tem		
to serve	va·a·vad·tem	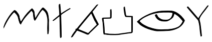	
gods	e·lo·heem		
other	a·che·reem		
and worship	ve·hish·ta·cha·vee·tem	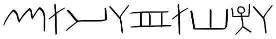	
	la·hem		
then I will uproot Israel	u·ne·tash·teem		2 Chronicles 7:20
from	me·al		
the soil	ad·ma·tee		
-	a·sher		
I have given	na·tat·tee		
them	la·hem		
-	ve·et		
temple	hab·ba·yit	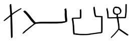	
this	haz·zeh		
-	a·sher		
I have sanctified	hiq·dash·tee		
for My Name	lish·mee		
and I will banish	ash·leekh	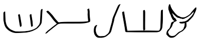	
from	me·al		
My presence	pa·nay	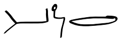	
I will make it	ve·et·te·nen·nu		

an object of scorn	le·ma·shal	למשל	
and ridicule	ve·lish·nee·nah	ולשנינה	
among all	be·khal	בכל	
the peoples	ha·am·meem	העמים	
temple	ve·hab·ba·yit	והבית	2 Chronicles 7:21
And [when] this	haz·zeh	הזה	
-	a·sher	אשר	
has become	ha·yah	היה	
a heap of rubble	el·yo·wn	עליון	
all	le·khal	לכל	
who pass	o·ver	עבר	
by it	a·law	עליו	
will be appalled	yish·shom	ישם	
and say	ve·a·mar	ואמר	
‘ Why	bam·meh	במה	
done	a·sah	עשה	
has the LORD	YHVH	יהוה	
such a thing	ka·khah	ככה	
land	la·a·rets	לארץ	
to this	haz·zot	הזאת	
temple ? ’	ve·lab·ba·yit	ולבית	
and to this	haz·zeh	הזה	
And [others] will answer	ve·a·me·ru	ואמרו	2 Chronicles 7:22
‘ Because	al	על	
-	a·sher	אשר	
they have forsaken	a·ze·vu	עזבו	
-	et	את	

the LORD	YHVH		
the God	e·lo·he		
of their fathers	a·vo·te·hem	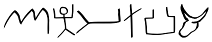	
who	a·sher		
brought them	ho·w·tsee·am	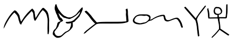	
out of the land	me·e·rets		
of Egypt	mits·ra·yim	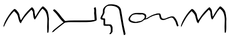	
and have embraced	vay·ya·cha·zee·qu		
gods	be·lo·heem		
other	a·che·reem		
worshiping	vay·yish·ta·cha·wu		
	la·hem		
and serving them —	vay·ya·av·dum	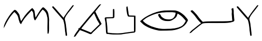	
because of	al		
this	ken	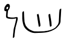	
He has brought	he·vee	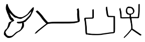	
upon them ’”	a·le·hem	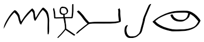	
-	et		
all	kal		
disaster	ha·ra·ah		
this	haz·zot		
Now	vay·hee	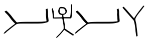	2 Chronicles 8:1
at the end	miq·qets	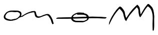	
of the twenty	es·reem	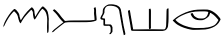	
years	sha·nah	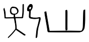	
during which	a·sher		
had built	ba·nah		

Solomon	she·lo·moh	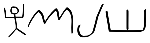	
-	et		
the house	bet	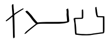	
of the LORD	YHVH		
and	ve·et		
his own palace	be·to	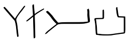	
the cities	ve·he·a·reem	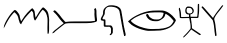	2 Chronicles 8:2
-	a·sher		
had given	na·tan	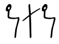	
Hiram	chu·ram		
Solomon	lish·lo·moh	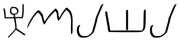	
rebuilt	ba·nah		
him	she·lo·moh	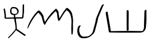	
-	o·tam		
and settled	vay·yo·wo·shev	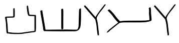	
there	sham	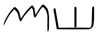	
-	et		
Israelites	be·ne	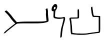	
	yis·ra·el	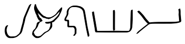	
went	vay·ye·lekh	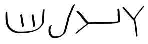	2 Chronicles 8:3
Then Solomon	she·lo·moh	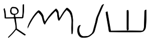	
	cha·mat	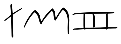	
to Hamath-zobah	tso·w·vah		
and captured	vay·ye·che·zaq	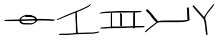	
it	a·le·ha	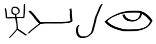	
He built	vay·yi·ven	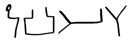	2 Chronicles 8:4
-	et		

Tadmor	tad·mor	תדמר	
in the wilderness	bam·mid·bar	במדבר	
in addition	ve·et	ואת	
to all	kal	כל	
cities	a·re	ערי	
the store	ham·mis·ke·no·wt	המסכנות	
that	a·sher	אשר	
he had built	ba·nah	בנה	
in Hamath	ba·cha·mat	בחמת	
He rebuilt	vay·yi·ven	ויבן	2 Chronicles 8:5
-	et	את	
	bet	בית	
-	cho·w·ro·wn	חורון	
Upper	ha·el·yo·wn	העליון	
-	ve·et	ואת	
	bet	בית	
Beth-horon	cho·w·ro·wn	חורון	
and Lower	hat·tach·to·wn	התחתון	
cities	a·re	ערי	
as fortified	ma·tso·wr	מצור	
with walls	cho·w·mo·wt	חומות	
gates	de·la·ta·yim	דלתים	
and bars	u·ve·ree·ach	ובריח	
as well as	ve·et	ואת	2 Chronicles 8:6
Baalath	ba·a·lat	בעלת	
-	ve·et	ואת	
all	kal	כל	

cities	a·re	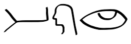	
the store	ham·mis·ke·no·wt	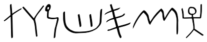	
that	a·sher	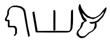	
belonged to	ha·yu	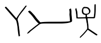	
Solomon	lish·lo·moh	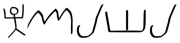	
and	ve·et	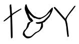	
all	kal	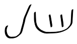	
the cities	a·re	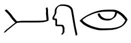	
[for his] chariots	ha·re·khev	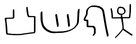	
and	ve·et	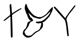	
-	a·re	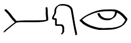	
horses —	hap·pa·ra·sheem	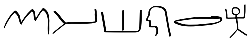	
-	ve·et	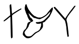	
whatever	kal	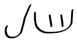	
	che·sheq	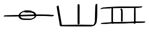	
[he]	she·lo·moh	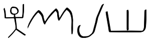	
-	a·sher	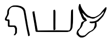	
desired	cha·shaq	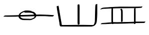	
to build	liv·no·wt	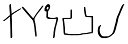	
in Jerusalem	bee·ru·sha·lim	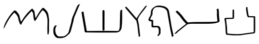	
Lebanon	u·val·le·va·no·wn	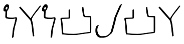	
and throughout	u·ve·khol	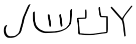	
the land	e·rets	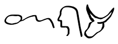	
of his dominion	mem·shal·to	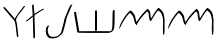	
As for all	kal	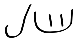	2 Chronicles 8:7
the people	ha·am	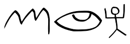	
who remained	han·no·w·tar	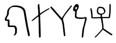	

of	min		
the Hittites	ha·chit·tee		
Amorites	ve·ha·e·mo·ree		
Perizzites	ve·hap·pe·riz·zee		
Hivites	ve·ha·chiw·vee	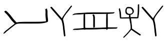	
and Jebusites	ve·hay·vu·see	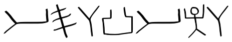	
(the people who	a·sher		
were not	lo		
Israelites	mee·yis·ra·el	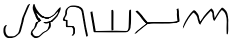	
) —	hem·mah		
-	min		2 Chronicles 8:8
their descendants	be·ne·hem	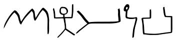	
who	a·sher		
remained	no·wt·ru		
-	a·cha·re·hem	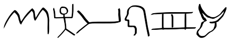	
in the land	ba·a·rets		
those whom	a·sher		
were unable	lo		
to destroy —	khil·lum		
the Israelites	be·ne	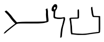	
	yis·ra·el	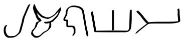	
conscripted these people	vay·ya·a·lem		
Solomon	she·lo·moh	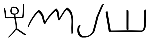	
to be forced laborers	le·mas		
as they are to	ad		
this	hay·yo·wm	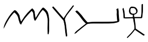	
day	haz·zeh		

But	u·min		2 Chronicles 8:9
	be·ne	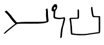	
any of the Israelites	yis·ra·el	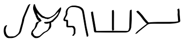	
	a·sher		
did not	lo		
consign	na·tan	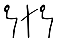	
Solomon	she·lo·moh	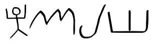	
to slave	la·a·va·deem		
labor	lim·lakh·to		
because	kee	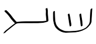	
they [were]	hem·mah		
his men	an·she		
of war	mil·cha·mah	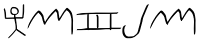	
his officers	ve·sa·re		
and captains	sha·lee·shaw	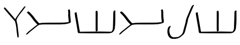	
and the commanders	ve·sa·re		
of his chariots	rikh·bo	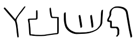	
and cavalry	u·pha·ra·shaw	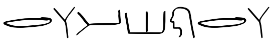	
[They]	ve·el·leh		2 Chronicles 8:10
[were also] the chief	sa·re	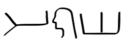	
officers	han·ne·tsī·vīm	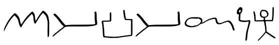	
	a·sher		
for King	lam·me·lekh		
Solomon :	she·lo·moh	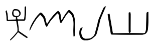	
250	cha·mish·sheem		
	u·ma·ta·yim		
supervisors	ha·ro·deem	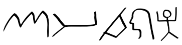	

	ba·am		
-	ve·et		2 Chronicles 8:11
the daughter	bat		
of Pharaoh	par·oh		
brought	he·e·lah		
Solomon	she·lo·moh	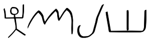	
up from the City	me·eer		
of David	da·veed	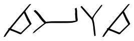	
to the palace	lab·ba·yit	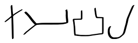	
-	a·sher		
he had built	ba·nah		
for her	lah		
For	kee	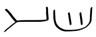	
he said	a·mar		
must not	lo		
live	te·shev	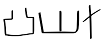	
“ My wife	ish·shah		
lee	lee	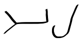	
in the house	be·vet	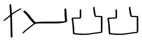	
of David	da·veed	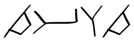	
king	me·lekh	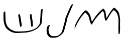	
of Israel	yis·ra·el	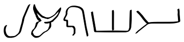	
because	kee	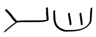	
are holy”	qo·desh	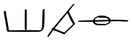	
the places	hem·mah		
-	a·sher		
has entered	ba·ah		

	a·le·hem	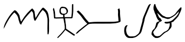	
the ark	a·ro·wn	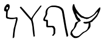	
of the LORD	YHVH		
At that time	az		2 Chronicles 8:12
offered	he·e·lah		
Solomon	she·lo·moh	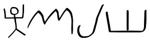	
burnt offerings	o·lo·wt	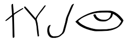	
to the LORD	la·YHVH	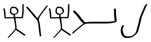	
on	al		
the altar	miz·bach		
of the LORD	YHVH		
-	a·sher		
he had built	ba·nah		
in front	liph·ne		
of the portico	ha·u·lam		
requirement	u·vid·var		2 Chronicles 8:13
He observed the daily	yo·wm		
	be·yo·wm	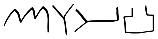	
for offerings	le·ha·a·lo·wt		
according to the commandment	ke·mits·vat		
of Moses	mo·sheh		
for Sabbaths	lash·shab·ba·to·wt		
New Moons	ve·le·cho·da·sheem		
appointed feasts —	ve·lam·mo·w·a·do·wt		
and the three	sha·lo·wosh		
	pe·a·meem		
annual	bash·sha·nah		

the Feast	be·chag	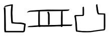	
of Unleavened Bread	ham·mats·tso·wt		
the Feast	u·ve·chag	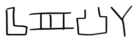	
of Weeks	hash·sha·vu·o·wt		
and the Feast	u·ve·chag	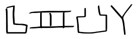	
of Tabernacles	has·suk·ko·wt	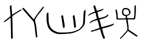	
[Solomon] appointed	vay·ya·a·med		2 Chronicles 8:14
In keeping with the ordinances	ke·mish·pat		
David	da·veed		
of his father	a·vee	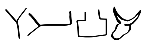	
-	et		
the divisions	mach·le·qo·wt	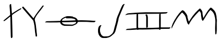	
of the priests	hak·ko·ha·neem	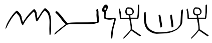	
over	al		
their service	a·vo·da·tam	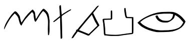	
and the Levites	ve·hal·vee·yim		
for	al		
their duties	mish·me·ro·w·tam		
to offer praise	le·hal·lel		
and to minister	u·le·sha·ret		
before	ne·ged		
the priests	hak·ko·ha·neem	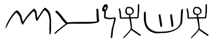	
requirement	lid·var		
according to the daily	yo·wm		
	be·yo·w·mo	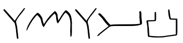	
[He also appointed] gatekeepers	ve·hash·sho·w·a·reem		

by their divisions	be·mach·le·qo·w·tam	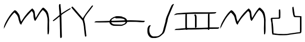	
at each gate	le·sha·ar	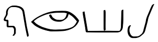	
	va·sha·ar	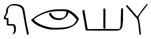	
for	kee	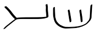	
this	khen	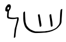	
had been the command	mits·vat	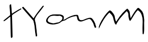	
of David	da·veed	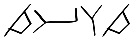	
the man	eesh	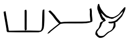	
of God	ha·e·lo·heem	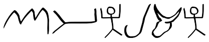	
They did not	ve·lo	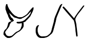	2 Chronicles 8:15
turn aside	sa·ru	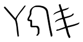	
command	mits·vat	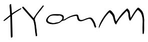	
from the king’s	ham·me·lekh	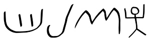	
regarding	al	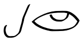	
the priests	hak·ko·ha·neem	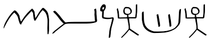	
or the Levites	ve·hal·vee·yim	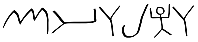	
or any	le·khal	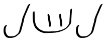	
matter	da·var	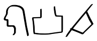	
concerning the treasuries	ve·la·o·tsa·ro·wt	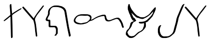	
was carried out	vat·tik·kon	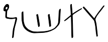	2 Chronicles 8:16
Thus all	kal	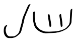	
the work	me·le·khet	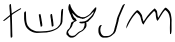	
of Solomon	she·lo·moh	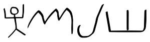	
from	ad	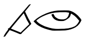	
the day	hay·yo·wm	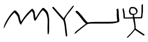	
the foundation was laid	mu·sad	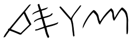	

for the house	bet	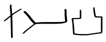	
of the LORD	YHVH		
until	ve·ad		
it was finished	ke·lo·to	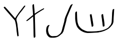	
was completed	sha·lem	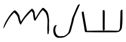	
So the house	bet	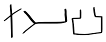	
of the LORD	YHVH		
Then	az		2 Chronicles 8:17
went	ha·lakh	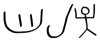	
Solomon	she·lo·moh	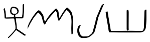	
	le·ets·yo·wn		
to Ezion-geber	ge·ver		
and to	ve·el		
Eloth	e·lo·wt	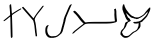	
on	al		
the coast	se·phat		
	hay·yam	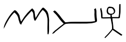	
	be·e·rets		
of Edom	e·do·wm		
sent	vay·yish·lach		2 Chronicles 8:18
him	lo		
So Hiram	chu·ram		
captained by	be·yad	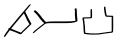	
his servants	a·va·daw	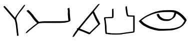	
ships	ʾo·nī·yot	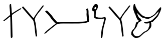	
along with crews	va·a·va·deem		
of experienced sailors	yo·wd·e		

	yam	
They went	vay·ya·vo·u	
with	im	
servants	av·de	
Solomon’s	she·lo·moh	
to Ophir	o·w·phee·rah	
and acquired	vay·yiq·chu	
from there	mish·sham	
450 {}	ar·ba	
	me·o·wt	
	va·cha·mish·sheem	
talents	kik·kar	
of gold	za·hav	
which they delivered	vay·ya·vee·u	
to	el	
King	ham·me·lekh	
Solomon	she·lo·moh	
Now when the queen	u·mal·kat	2 Chronicles 9:1
of Sheba	she·va	
heard	sha·me·ah	
about	et	
the fame	she·ma	
of Solomon	she·lo·moh	
she came	vat·ta·vo·w	
to test	le·nas·so·wt	
-	et	
[him]	she·lo·moh	

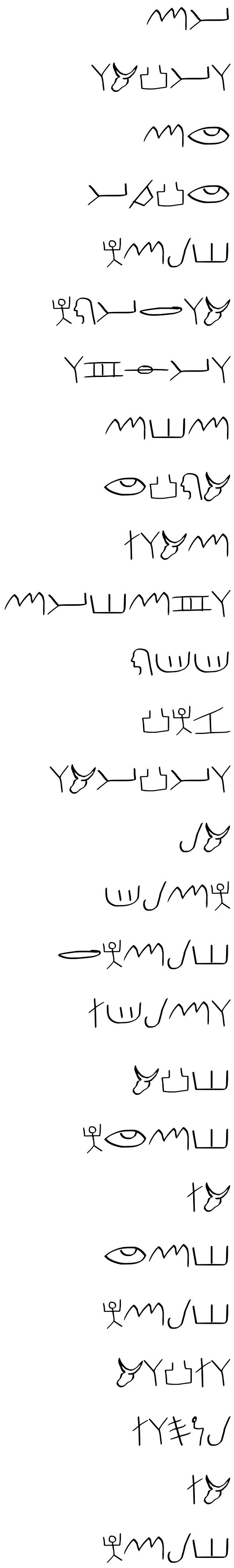

with difficult questions	ve·chee·do·wt	
[She arrived] in Jerusalem	bee·ru·sha·lim	
caravan —	be·cha·yil	
large	ka·ved	
with a very	me·od	
with camels	u·ge·mal·leem	
bearing	no·se·eem	
spices	be·sa·meem	
gold	ve·za·hav	
in abundance	la·rov	
stones	ve·e·ven	
and precious	ye·qa·rah	
So she came	vat·ta·vo·w	
to	el	
Solomon	she·lo·moh	
and spoke	vat·te·dab·ber	
with him	im·mo	
-	et	
about all	kal	
that	a·sher	
was	ha·yah	
on	im	
her mind	le·va·vah	
answered	vay·yag·ged	2 Chronicles 9:2
	lah	
And Solomon	she·lo·moh	
-	et	

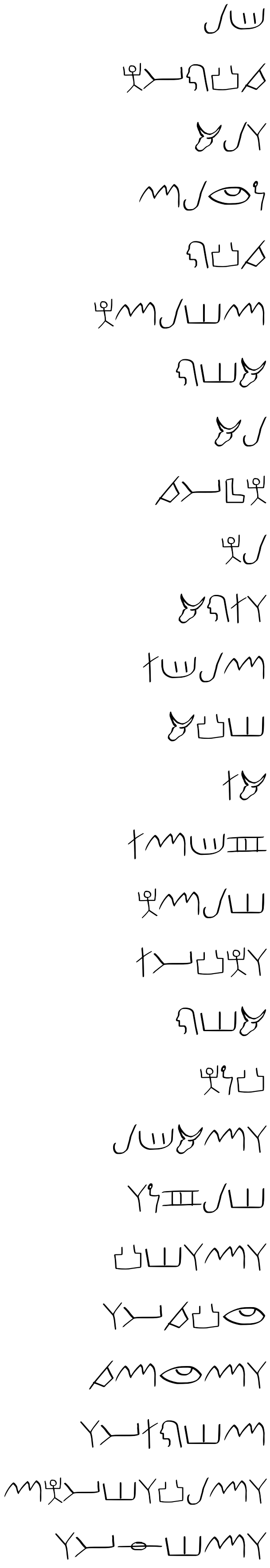

all	kal	
her questions	de·va·re·ha	
nothing	ve·lo	
was too difficult	ne·lam	
	da·var	
for [him]	mish·she·lo·moh	
-	a·sher	
-	lo	
to explain	hig·geed	
-	lah	
saw	vat·te·re	2 Chronicles 9:3
When the queen	mal·kat	
of Sheba	she·va	
-	et	
the wisdom	cha·khe·mat	
of Solomon	she·lo·moh	
the palace	ve·hab·ba·yit	
-	a·sher	
he had built	ba·nah	
the food	u·ma·a·khal	2 Chronicles 9:4
at his table	shul·cha·no	
the seating	u·mo·wo·shav	
of his servants	a·va·daw	
the service	u·ma·a·mad	
of his attendants	me·sha·re·taw	
and attire	u·mal·bu·she·hem	
and cupbearers	u·mash·qaw	

-	u·mal·bu·she·hem		
and the burnt offerings	va·a·lee·ya·to	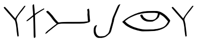	
-	a·sher		
he presented	ya·a·leh		
at the house	bet	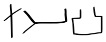	
of the LORD	YHVH		
	ve·lo		
	ha·yah	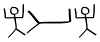	
	o·wd		
	bah		
it took her breath away	ru·ach		
She said	vat·to·mer		2 Chronicles 9:5
to	el		
the king	ham·me·lekh		
is true	e·met	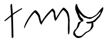	
“ The report	had·da·var		
-	a·sher		
I heard	sha·ma·tee		
in my own country	be·ar·tsee		
about	al		
your words	de·va·re·kha	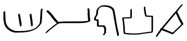	
[and]	ve·al		
wisdom	cha·khe·ma·te·kha		
But I did not	ve·lo		2 Chronicles 9:6
believe	he·e·man·tee		
the reports	le·div·re·hem	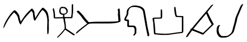	
until	ad		

-	a·sher	
I came	ba·tee	
and saw	vat·tir·e·nah	
with my own eyes	e·nay	
Indeed	ve·hin·neh	
not	lo	
was told	hug·gad	
to me	lee	
half	cha·tsee	
of the greatness	mar·beet	
of your wisdom	cha·khe·ma·te·kha	
You have far exceeded	ya·saph·ta	
	al	
the report	hash·she·mu·ah	
-	a·sher	
I heard	sha·ma·e·tee	
How blessed	ash·re	2 Chronicles 9:7
are your men !	a·na·she·kha	
How blessed	ve·ash·re	
servants of yours	a·va·de·kha	
are these	el·leh	
who stand	ha·o·me·deem	
before you	le·pha·ne·kha	
continually	ta·meed	
and hear	ve·sho·me·eem	
-	et	
your wisdom !	cha·khe·ma·te·kha	

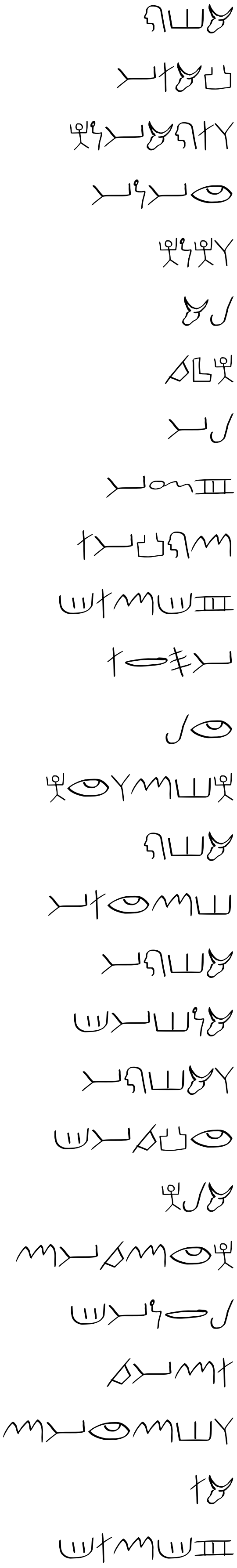

be	ye·hee	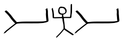	2 Chronicles 9:8
the LORD	YHVH		
your God	e·lo·he·kha		
Blessed	ba·rukh		
who	a·sher		
has delighted	cha·phets		
in you	be·kha	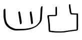	
to set	le·tit·te·kha	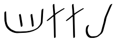	
you on	al		
His throne	kis·o		
[to be] king	le·me·lekh		
for the LORD	la·YHVH	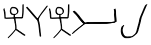	
your God	e·lo·he·kha		
loved	be·a·ha·vat		
Because your God	e·lo·he·kha	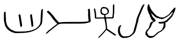	
-	et		
Israel	yis·ra·el	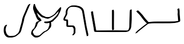	
enough to establish them	le·ha·a·mee·do		
forever	le·o·w·lam		
He has made you	vay·yit·ten·kha	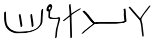	
over them	a·le·hem	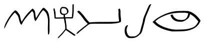	
king	le·me·lekh		
to carry out	la·a·so·wt		
justice	mish·pat		
and righteousness”	u·tse·da·qah	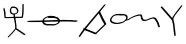	
Then she gave	vat·tit·ten		2 Chronicles 9:9
the king	lam·me·lekh		

120	me·ah		
	ve·es·reem		
talents	kik·kar		
of gold	za·hav	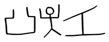	
spices	u·ve·sa·meem		
a great quantity of	la·rov		
	me·od		
stones	ve·e·ven		
and precious	ye·qa·rah	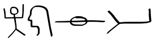	
	ve·lo		
There had never been	ha·yah	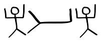	
spices	kab·bo·sem	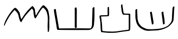	
such	ha·hu		
as those	a·sher		
gave	na·te·nah	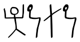	
the queen	mal·kat	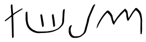	
of Sheba	she·va		
to King	lam·me·lekh		
Solomon	she·lo·moh	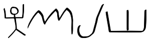	
also	ve·gam		2 Chronicles 9:10
(The servants	av·de	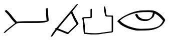	
of Hiram	chī·ram	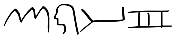	
[and]	ve·av·de		
of Solomon	she·lo·moh	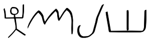	
who	a·sher		
brought	he·vee·u	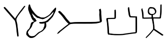	
gold	za·hav	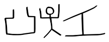	

from Ophir	me·o·w·pheer	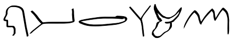	
brought	he·vee·u	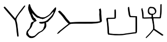	
wood	a·tse		
algum	al·gum·meem		
stones	ve·e·ven		
and precious	ye·qa·rah	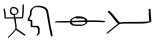	
made	vay·ya·as		2 Chronicles 9:11
The king	ham·me·lekh		
-	et		
wood	a·tse		
the algum	ha·al·gum·meem		
into steps	me·sil·lo·wt		
for the house	le·vet	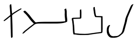	
of the LORD	YHVH		
palace	u·le·vet		
and for the king’s	ham·me·lekh		
and into lyres	ve·khin·no·ro·wt	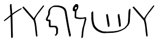	
and harps	u·ne·va·leem	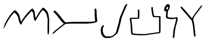	
for the singers	lash·sha·reem	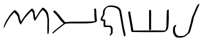	
Never	ve·lo		
been seen	nir·u		
had anything like them	kha·hem		
before	le·pha·neem	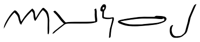	
in the land	be·e·rets		
of Judah)	ye·hu·dah	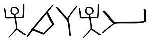	
King	ve·ham·me·lekh		2 Chronicles 9:12
Solomon	she·lo·moh	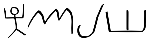	

gave	na·tan	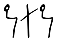	
the queen	le·mal·kat		
of Sheba	she·va		
-	et		
all	kal		
she desired —	cheph·tsah		
whatever	a·sher		
she asked —	sha·a·lah		
far more than	mil·le·vad	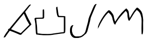	
-	a·sher		
she had brought	he·vee·ah	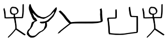	
	el		
the king	ham·me·lekh		
left	vat·ta·ha·phokh	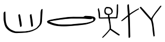	
and returned	vat·te·lekh	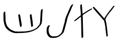	
to her own country	le·ar·tsah		
Then she	hee	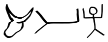	
along with her servants	va·a·va·de·ha		
was	vay·hee	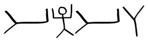	2 Chronicles 9:13
The weight	mish·qal	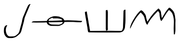	
of gold	haz·za·hav	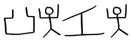	
that	a·sher		
came	ba		
to Solomon	lish·lo·moh	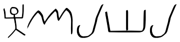	
each year	be·sha·nah		
	e·chat	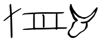	
666	shesh		

	me·o·wt		
	ve·shish·sheem	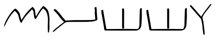	
	va·shesh		
talents	kik·ke·re	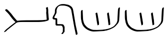	
-	za·hav	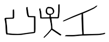	
not including	le·vad		2 Chronicles 9:14
from the merchants	me·an·she	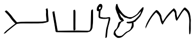	
	hat·ta·reem	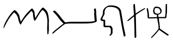	
and traders	ve·has·so·cha·reem		
the revenue	me·vee·eem	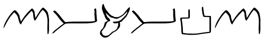	
And all	ve·khal		
kings	mal·khe	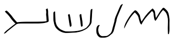	
the Arabian	a·rav		
and governors	u·pha·cho·wt	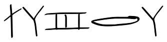	
of the land	ha·a·rets		
also brought	me·vee·eem	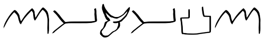	
gold	za·hav	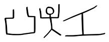	
and silver	va·khe·seph		
to Solomon	lish·lo·moh	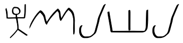	
made	vay·ya·as		2 Chronicles 9:15
King	ham·me·lekh		
Solomon	she·lo·moh	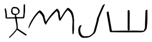	
two hundred	ma·ta·yim	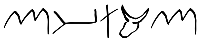	
large shields	tsin·nah		
gold	za·hav	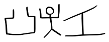	
of hammered	sha·chut	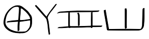	
six	shesh		

hundred [shekels]	me·o·wt		
gold	za·hav	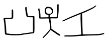	
of hammered	sha·chut	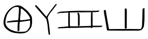	
went	ya·a·leh		
into	al		
shield	hats·tsin·nah		
each	ha·e·chat		
[He also made] three	u·she·losh		2 Chronicles 9:16
hundred	me·o·wt		
small shields	ma·gin·neem	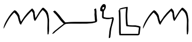	
gold	za·hav	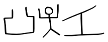	
of hammered	sha·chut	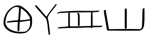	
three	she·losh	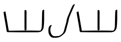	
hundred [shekels]	me·o·wt		
of gold	za·hav	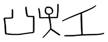	
went	ya·a·leh		
into	al		
shield	ham·ma·gen		
each	ha·e·chat		
put them	vay·yit·te·nem	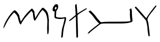	
And the king	ham·me·lekh		
in the House	be·vet	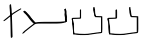	
of the Forest	ya·ar		
of Lebanon	hal·le·va·no·wn		
made	vay·ya·as		2 Chronicles 9:17
Additionally, the king	ham·me·lekh		
throne	kis·se		

of ivory	shen	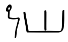	
a great	ga·do·wl		
and overlaid it	vay·tsap·pe·hu		
gold	za·hav	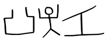	
with pure	ta·ho·wr		
had six	ve·shesh		2 Chronicles 9:18
steps	ma·a·lo·wt		
The throne	lak·kis·se		
and a footstool	ve·khe·vesh	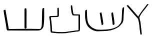	
of gold	baz·za·hav	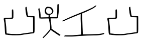	
	lak·kis·se		
was attached to it	ma·o·cha·zeem	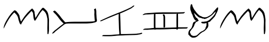	
There were armrests	ve·ya·do·wt	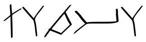	
on both sides	miz·zeh		
	u·miz·zeh		
of	al		
the seat	me·qo·wm	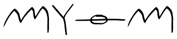	
	hash·sha·vet		
-	u·she·na·yim	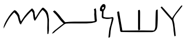	
with a lion	a·ra·yo·wt	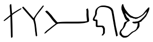	
standing	o·me·deem	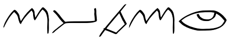	
beside	e·tsel		
each armrest	hay·ya·do·wt	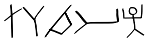	
Twelve	u·she·nem	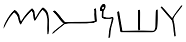	2 Chronicles 9:19
	a·sar		
lions	a·ra·yo·wt	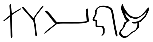	
stood	o·me·deem	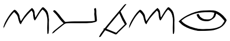	

-	sham		
on	al		
the six	shesh		
steps	ham·ma·a·lo·wt		
one at either end	miz·zeh		
of each [step]	u·miz·zeh		
Nothing	lo		
had ever been made	na·a·sah		
like [this]	khen	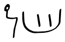	
for any	le·khal		
kingdom	mam·la·khah		
All	ve·khol		2 Chronicles 9:20
cups	ke·le	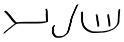	
drinking	mash·qeh	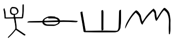	
King	ham·me·lekh		
Solomon’s	she·lo·moh	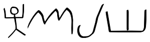	
were gold	za·hav	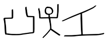	
and all	ve·khol		
the utensils	ke·le	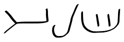	
of the House	bet	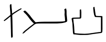	
of the Forest	ya·ar		
of Lebanon	hal·le·va·no·wn		
gold	za·hav	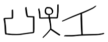	
were pure	sa·gur		
There was no	en	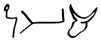	
silver	ke·seph		
because it was accounted	nech·shav	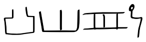	

in the days	bee·me	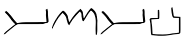	
of Solomon	she·lo·moh	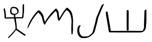	
as nothing	lim·u·mah		
For	kee	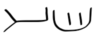	2 Chronicles 9:21
the ships	o·nee·yo·wt	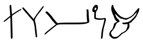	
the king had	lam·me·lekh		
that went	ho·le·kho·wt		
of Tarshish	tar·sheesh	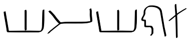	
with	im		
servants	av·de		
Hiram’s	chu·ram		
and once	a·chat	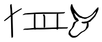	
every three	le·sha·lo·wosh	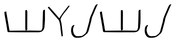	
years	sha·neem	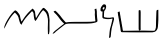	
would arrive	ta·vo·w·nah		
the ships	o·nee·yo·wt	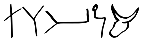	
of Tarshish	tar·sheesh	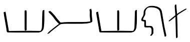	
bearing	no·se·o·wt		
gold	za·hav	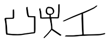	
silver	va·khe·seph		
ivory	shen·hab·beem	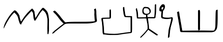	
apes	ve·qo·w·pheem		
and peacocks	ve·tu·kee·yeem	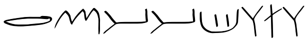	
surpassed	vay·yig·dal	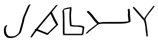	2 Chronicles 9:22
So King	ham·me·lekh		
Solomon	she·lo·moh	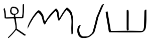	
all	mik·kol	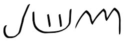	

the kings	mal·khe	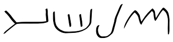	
of the earth	ha·a·rets		
in riches	le·o·sher		
and wisdom	ve·cha·khe·mah		
All	ve·khol		2 Chronicles 9:23
the kings	mal·khe	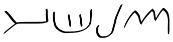	
of the earth	ha·a·rets		
sought	me·vaq·sheem	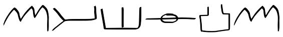	
-	et		
an audience	pe·ne	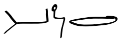	
with Solomon	she·lo·moh	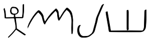	
to hear	lish·mo·a		
-	et		
the wisdom	cha·khe·ma·to		
that	a·sher		
had put	na·tan	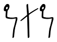	
God	ha·e·lo·heem	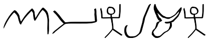	
in his heart	be·lib·bo	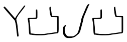	
[each]	ve·hem	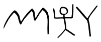	2 Chronicles 9:24
would bring	me·vee·eem	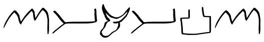	
visitor	eesh	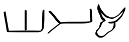	
his tribute :	min·cha·to	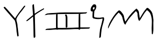	
articles	ke·le	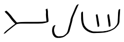	
of silver	khe·seph		
	u·khe·le	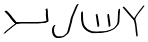	
and gold	za·hav	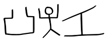	
clothing	u·se·la·mo·wt	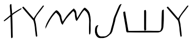	

weapons	ne·sheq	𐤍𐤔𐤒	
spices	u·ve·sa·meem	𐤅𐤁𐤔𐤌𐤉𐤌	
horses	su·seem	𐤎𐤅𐤎𐤉𐤌	
and mules	u·phe·ra·deem	𐤅𐤐𐤓𐤃𐤉𐤌	
-	de·var	𐤃𐤁𐤓	
Year	sha·nah	𐤔𐤍𐤄	
after year	be·sha·nah	𐤁𐤔𐤍𐤄	
had	vay·hee	𐤅𐤉𐤄𐤉	2 Chronicles 9:25
Solomon	lish·lo·moh	𐤋𐤔𐤋𐤌𐤄	
4,000 {}	ar·ba·at	𐤀𐤓𐤁𐤏𐤕	
	a·la·pheem	𐤀𐤋𐤐𐤉𐤌	
stalls	ur·yo·wt	𐤀𐤓𐤉𐤅𐤕	
for horses	su·seem	𐤎𐤅𐤎𐤉𐤌	
and chariots	u·mar·ka·vo·wt	𐤅𐤌𐤓𐤊𐤁𐤅𐤕	
and 12,000	u·she·nem	𐤅𐤔𐤍𐤉𐤌	
	a·sar	𐤏𐤔𐤓	
	e·leph	𐤀𐤋𐤐	
horses	pa·ra·sheem	𐤐𐤓𐤔𐤉𐤌	
which he stationed	vay·yan·nee·chem	𐤅𐤉𐤍𐤉𐤇𐤌	
cities	be·a·re	𐤁𐤏𐤓𐤉	
in the chariot	ha·re·khev	𐤄𐤓𐤊𐤁	
and also with	ve·im	𐤅𐤏𐤌	
[him]	ham·me·lekh	𐤄𐤌𐤋𐤊	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
-	vay·hee	𐤅𐤉𐤄𐤉	2 Chronicles 9:26
He reigned	mo·wo·shel	𐤌𐤅𐤔𐤋	
over all	be·khal	𐤁𐤊𐤋	

the kings	ham·me·la·kheem		
from	min	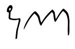	
the Euphrates	han·na·har		
to	ve·ad		
the land	e·rets		
of the Philistines	pe·lish·teem		
as	ve·ad		
far as the border	ge·vul		
of Egypt	mits·ra·yim	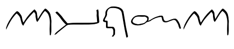	
made	vay·yit·ten	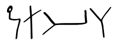	2 Chronicles 9:27
The king	ham·me·lekh		
-	et		
silver	hak·ke·seph		
as common in Jerusalem	bee·ru·sha·lim		
as stones	ka·a·va·neem		
-	ve·et		
cedar	ha·a·ra·zeem		
and	na·tan		
as sycamore	kash·shiq·meem	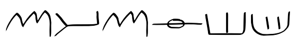	
-	a·sher		
in the foothills	bash·she·phe·lah		
as abundant	la·rov	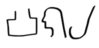	
were imported	u·mo·w·tsee·eem	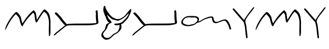	2 Chronicles 9:28
horses	su·seem		
from Egypt	mim·mits·ra·yim		
Solomon’s	lish·lo·moh	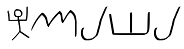	
and from all	u·mik·kal		

the lands	ha·a·ra·tso·wt	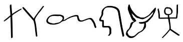	
As for the rest	u·she·ar	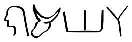	2 Chronicles 9:29
of the acts	div·re	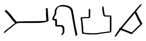	
of Solomon	she·lo·moh	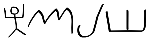	
from beginning	ha·ri·sho·neem	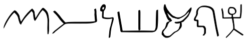	
to end	ve·ha·a·cha·ro·w·neem	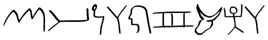	
not	ha·lo	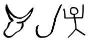	
[are] they	hem	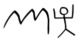	
written	ke·tu·veem	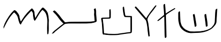	
in	al	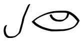	
the Records	div·re	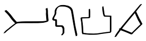	
of Nathan	na·tan	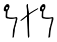	
the Prophet	han·na·vee	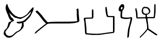	
in	ve·al	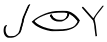	
the Prophecy	ne·vu·at	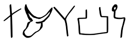	
of Ahijah	a·chee·yah	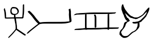	
the Shilonite	hash·shee·lo·w·nee	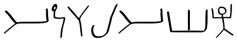	
and in the Visions	u·va·cha·zo·wt	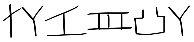	
of Iddo	yɛʿ·dī	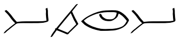	
the Seer	ha·cho·zeh	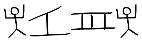	
concerning	al	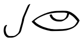	
Jeroboam	ya·ra·ve·am	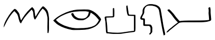	
son	ben	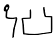	
of Nebat ?	ne·vat	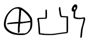	
reigned	vay·yim·lokh	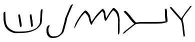	2 Chronicles 9:30
Solomon	she·lo·moh	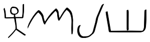	
in Jerusalem	vee·ru·sha·lim	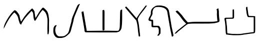	

over	al		
all	kal		
Israel	yis·ra·el	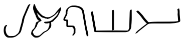	
forty	ar·ba·eem		
years	sha·nah	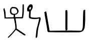	
rested	vay·yish·kav		2 Chronicles 9:31
And Solomon	she·lo·moh	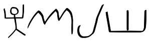	
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru·hu	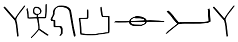	
in the city	be·eer		
David	da·veed	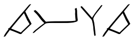	
of his father	a·vee	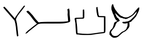	
reigned	vay·yim·lokh		
Rehoboam	re·chav·am		
And his son	be·no	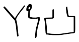	
in his place	tach·taw	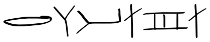	
went	vay·ye·lekh	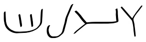	2 Chronicles 10:1
Then Rehoboam	re·chav·am		
to Shechem	she·khe·mah		
for	kee	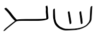	
[there]	she·khem		
had gone	ba·u		
all	khal	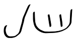	
Israel	yis·ra·el	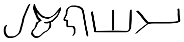	
to make him king	le·ham·leekh		
-	o·to		

-	vay·hee	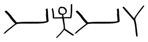	2 Chronicles 10:2
heard about this	kish·mo·a		
When Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
-	ve·hu		
-	ve·mits·ra·yim		
where	a·sher		
he had fled	ba·rach		
-	mip·pe·ne		
Solomon	she·lo·moh	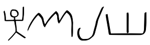	
from King	ham·me·lekh		
returned	vay·ya·shav		
[he]	ya·ra·ve·am		
from Egypt	mim·mits·ra·yim		
So they sent for	vay·yish·le·chu	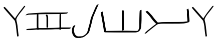	2 Chronicles 10:3
[Jeroboam]	vay·yiq·re·u	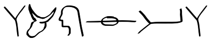	
	lo		
came	vay·ya·vo	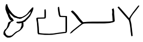	
and [he]	ya·ra·ve·am		
and all	ve·khal		
Israel	yis·ra·el	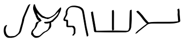	
and said	vay·dab·be·ru		
to	el		
Rehoboam	re·chav·am		
	le·mor	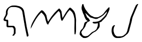	
“ Your father	a·vee·kha	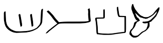	2 Chronicles 10:4

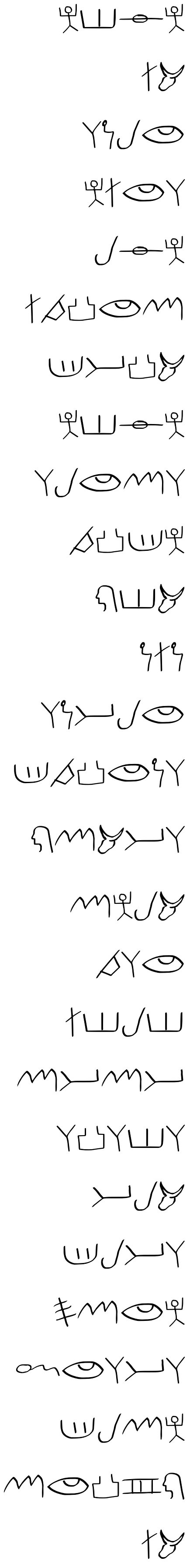

put a heavy	hiq·shah	
on us	et	
yoke	ul·le·nu	
But now	ve·at·tah	
you should lighten	ha·qel	
service	me·a·vo·dat	
of your father’s	a·vee·kha	
the burden	haq·qa·shah	
yoke	u·me·ul·lo	
and the heavy	hak·ka·ved	
-	a·sher	
he put	na·tan	
on us	a·le·nu	
and we will serve you”	ve·na·av·de·ka	
Rehoboam answered	vay·yo·mer	2 Chronicles 10:5
-	a·le·hem	
in	o·wd	
three	she·lo·shet	
days ”	ya·meem	
“ Come back	ve·shu·vu	
to me	e·lay	
departed	vay·ye·lekh	
So the people	ha·am	
consulted	vay·yiw·va·ats	2 Chronicles 10:6
Then King	ham·me·lekh	
Rehoboam	re·chav·am	
with	et	

the elders	haz·ze·qe·neem	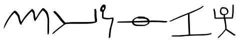	
who	a·sher		
	ha·yu	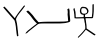	
had served	o·me·deem	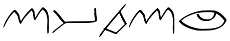	
	liph·ne		
Solomon	she·lo·moh	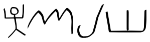	
his father	a·vee	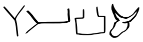	
during	bih·yo·to	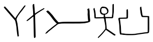	
his lifetime	chay	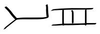	
he asked	le·mor	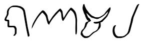	
“ How	ekh	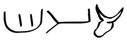	
do you	at·tem		
advise me	no·w·a·tseem		
to respond	le·ha·sheev	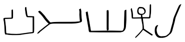	
people ?”	la·am		
to these	haz·zeh		
	da·var		
They replied	vay·dab·be·ru		2 Chronicles 10:7
	e·law	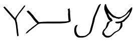	
	le·mor	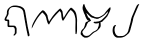	
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you will be	tih·yeh	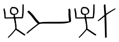	
kind	le·to·wv		
people	le·ha·am		
to these	haz·zeh		
and please them	u·re·tsee·tam		
by speaking	ve·dib·bar·ta		

to them	a·le·hem		
words	de·va·reem	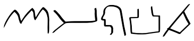	
kind	to·w·veem	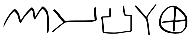	
they will be	ve·ha·yu	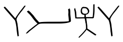	
your	le·kha	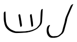	
servants	a·va·deem		
forever	kal	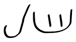	
”	hay·ya·meem		
But [Rehoboam] rejected	vay·ya·a·zov		2 Chronicles 10:8
-	et		
the advice	a·tsat		
of the elders	haz·ze·qe·neem	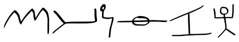	
	a·sher		
	ye·a·tsu·hu		
instead, he consulted	vay·yiw·va·ats		
	et		
the young men	hay·la·deem	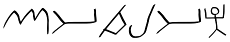	
who	a·sher		
had grown up	ga·de·lu		
with him	it·to		
and served	ha·o·me·deem		
him	le·pha·naw	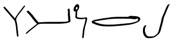	
He asked	vay·yo·mer		2 Chronicles 10:9
them	a·le·hem	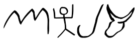	
“ What	mah	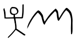	
do you	at·tem		
advise	no·w·a·tseem		

that we send back	ve·na·sheev	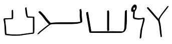	
message	da·var		
-	et		
people	ha·am		
to these	haz·zeh		
who	a·sher		
have spoken	dib·be·ru	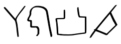	
to me	e·lay	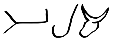	
saying	le·mor		
‘ Lighten	ha·qel	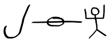	
	min		
the yoke	ha·ol		
-	a·sher		
put	na·tan	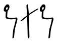	
your father	a·vee·kha	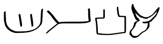	
on us ’ ?”	a·le·nu	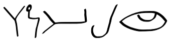	
replied	vay·dab·be·ru		2 Chronicles 10:10
with him	it·to		
The young men	hay·la·deem	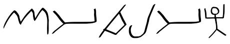	
who	a·sher		
had grown up	ga·de·lu		
	it·to		
you should answer	le·mor		
“ This is how	koh	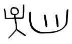	
	to·mar		
these people	la·am		
who	a·sher		

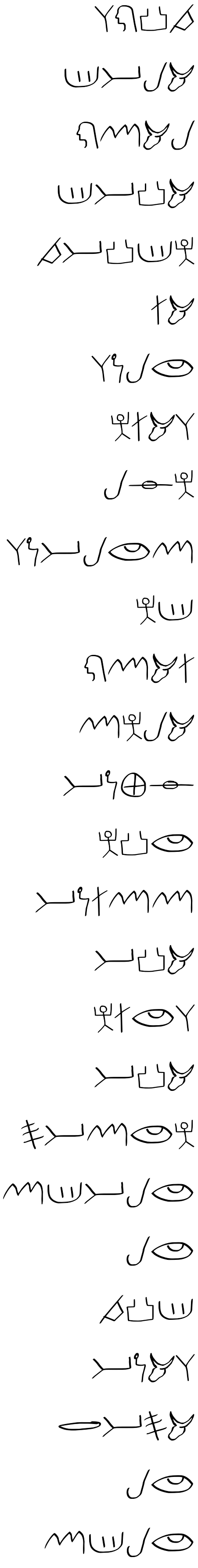

said	dib·be·ru	
to you	e·le·kha	
	le·mor	
‘ Your father	a·vee·kha	
heavy	hikh·beed	
-	et	
made our yoke	ul·le·nu	
but you	ve·at·tah	
should make it lighter	ha·qel	
- ’	me·a·le·nu	
This is what	koh	
you should tell	to·mar	
them :	a·le·hem	
‘ My little finger	qa·tan·nee	
is thicker	a·vah	
waist !	mim·ma·te·ne	
than my father’s	a·vee	
Whereas	ve·at·tah	2 Chronicles 10:11
my father	a·vee	
burdened	he·mees	
to	a·le·khem	
yoke	ol	
you with a heavy	ka·ved	
I	va·a·nee	
will add	o·seeph	
	al	
your yoke	ul·le·khem	

Whereas my father	a·vee	𐤀𐤁𐤉	
scourged	yis·sar	𐤉𐤎𐤓	
you	et·khem	𐤀𐤕𐤊𐤌	
with whips	bash·sho·w·teem	𐤁𐤔𐤅𐤈𐤉𐤌	
I [will scourge you]	va·a·nee	𐤅𐤀𐤍𐤉	
with scorpions '"	ba·aq·rab·beem	𐤁𐤏𐤒𐤓𐤁𐤉𐤌 𐤎	
returned	vay·ya·vo	𐤅𐤉𐤁𐤀	2 Chronicles 10:12
Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
and all	ve·khal	𐤅𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
to	el	𐤀𐤋	
Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
days	bay·yo·wm	𐤁𐤉𐤅𐤌	
After three	hash·she·li·shee	𐤄𐤔𐤋𐤔𐤉	
since	ka·a·sher	𐤊𐤀𐤔𐤓	
	dib·ber	𐤃𐤁𐤓	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
had said	le·mor	𐤋𐤀𐤌𐤓	
" Come back	shu·vu	𐤔𐤅𐤁𐤅	
to me	e·lay	𐤀𐤋𐤉	
day"	bay·yo·wm	𐤁𐤉𐤅𐤌	
on the third	hash·she·li·shee	𐤄𐤔𐤋𐤔𐤉	
answered them	vay·ya·a·nem	𐤅𐤉𐤏𐤍𐤌	2 Chronicles 10:13
And the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
harshly	qa·shah	𐤒𐤔𐤄	
rejected	vay·ya·a·zov	𐤅𐤉𐤏𐤆𐤁	
King	ham·me·lekh	𐤄𐤌𐤋𐤊	

Rehoboam	re·chav·am		
-	et		
the advice	a·tsat		
of the elders	haz·ze·qe·neem	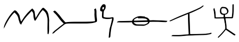	
and spoke	vay·dab·ber	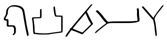	2 Chronicles 10:14
to them	a·le·hem		
had advised	ka·a·tsat		
as the young men	hay·la·deem	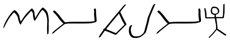	
saying	le·mor	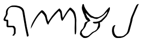	
heavy	akh·beed		
-	et		
“ Whereas [my father] made your yoke	ul·le·khem	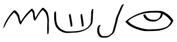	
I	va·a·nee		
will add	o·seeph	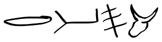	
to [your yoke]	a·law	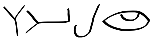	
Whereas my father	a·vee	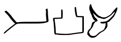	
scourged	yis·sar		
you	et·khem		
with whips	bash·sho·w·teem		
I [will scourge you]	va·a·nee		
with scorpions ”	ba·aq·rab·beem		
did not	ve·lo		2 Chronicles 10:15
listen	sha·ma		
So the king	ham·me·lekh		
to	el		
the people	ha·am		

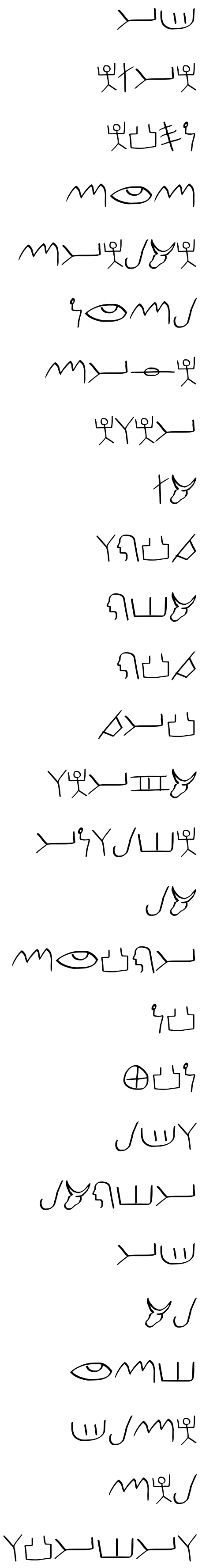

and indeed	kee	
was	ha·ye·tah	
this turn of events	ne·sib·bah	
from	me·im	
God	ha·e·lo·heem	
in order that	le·ma·an	
might fulfill	ha·qeem	
the LORD	YHVH	
-	et	
the word	de·va·ro	
that	a·sher	
He had spoken	dib·ber	
through	be·yad	
Ahijah	a·chee·ya·hu	
the Shilonite	hash·shi·lo·w·nee	
to	el	
Jeroboam	ya·ra·ve·am	
son	ben	
of Nebat	ne·vat	
When all	ve·khal	2 Chronicles 10:16
Israel [saw]	yis·ra·el	
that	kee	
had refused	lo	
to listen	sha·ma	
the king	ham·me·lekh	
-	la·hem	
they answered	vay·ya·shee·vu	

to them	ha·am		
-	et		
the king	ham·me·lekh		
:	le·mor		
“ What	mah	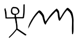	
do we have	la·nu		
portion	che·leq	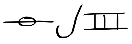	
in David	be·da·veed	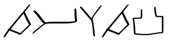	
and what	ve·lo		
inheritance	na·cha·lah	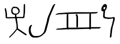	
in the son	be·ven		
of Jesse ?	yi·shay		
-	eesh	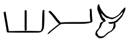	
To your tents	le·o·ha·le·kha	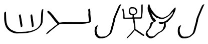	
O Israel !	yis·ra·el	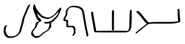	
to your own house	at·tah		
Look	re·eh		
now	ve·te·kha	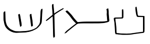	
O David ! ”	da·veed	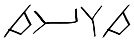	
went	vay·ye·lekh	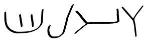	
So all	kal	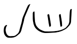	
the Israelites	yis·ra·el	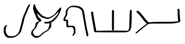	
home	le·o·ha·law	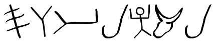	
the Israelites	u·ve·ne		2 Chronicles 10:17
	yis·ra·el	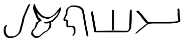	
living	hay·yo·she·veem	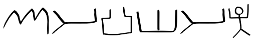	
in the cities	be·a·re		

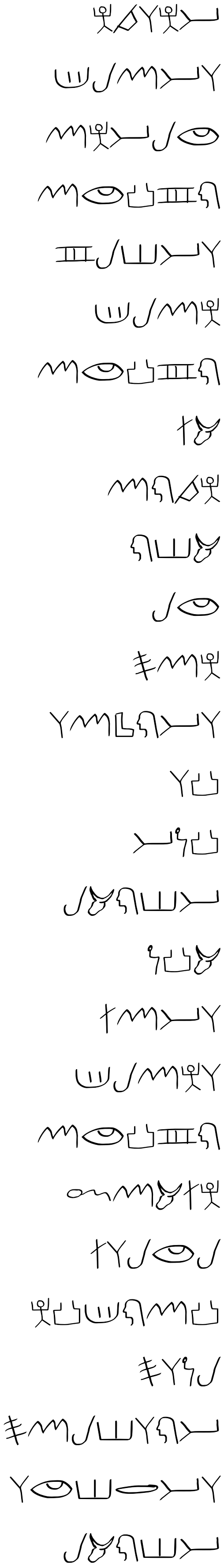

of Judah	ye·hu·dah	
still reigned	vay·yim·lokh	
over	a·le·hem	
but Rehoboam	re·chav·am	
sent out	vay·yish·lach	2 Chronicles 10:18
Then King	ham·me·lekh	
Rehoboam	re·chav·am	
-	et	
Hadoram	ha·do·ram	
who	a·sher	
was in charge	al	
of the forced labor	ham·mas	
stoned	vay·yir·ge·mu	
him	vo	
but the Israelites	ve·ne	
	yis·ra·el	
-	e·ven	
to death	vay·ya·mot	
And King	ve·ham·me·lekh	
Rehoboam	re·chav·am	
in haste	hit·am·mets	
mounted	la·a·lo·wt	
his chariot	bam·mer·ka·vah	
and escaped	la·nus	
to Jerusalem	ye·ru·sha·lim	
has been in rebellion	vay·yiph·she·u	2 Chronicles 10:19
Israel	yis·ra·el	

against the house	be·vet	𐤁𐤁𐤉𐤕	
of David	da·veed	𐤃𐤅𐤉𐤃	
So to	ad	𐤏𐤃	
this	hay·yo·wm	𐤄𐤉𐤅𐤌	
day	haz·zeh	𐤄𐤆𐤄𐤎	
arrived	vay·ya·vo	𐤅𐤉𐤁𐤀	2 Chronicles 11:1
When Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
in Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
he mobilized	vay·yaq·hel	𐤅𐤉𐤒𐤄𐤋	
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and Benjamin —	u·vin·ya·min	𐤅𐤁𐤍𐤉𐤌𐤍	
180,000 {}	me·ah	𐤌𐤀𐤄	
	u·she·mo·w·neem	𐤅𐤔𐤌𐤅𐤍𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
chosen	ba·chur	𐤁𐤇𐤅𐤓	
	o·seh	𐤏𐤔𐤄	
warriors —	mil·cha·mah	𐤌𐤋𐤇𐤌𐤄	
to fight	le·hil·la·chem	𐤋𐤄𐤋𐤇𐤌	
against	im	𐤏𐤌	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and restore	le·ha·sheev	𐤋𐤄𐤔𐤉𐤁	
-	et	𐤀𐤕	
the kingdom	ham·mam·la·khah	𐤄𐤌𐤌𐤋𐤊𐤄	
to Rehoboam	lir·chav·am	𐤋𐤓𐤇𐤁𐤏𐤌𐤐	
came	vay·hee	𐤅𐤉𐤄𐤉	2 Chronicles 11:2

But the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Shemaiah	she·ma·ya·hu	𐤔𐤌𐤏𐤉𐤄𐤅	
the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
- :	le·mor	𐤋𐤀𐤌𐤓	
“ Tell	e·mor	𐤀𐤌𐤓	2 Chronicles 11:3
-	el	𐤀𐤋	
Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and	ve·el	𐤅𐤀𐤋	
all	kal	𐤊𐤋	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
and Benjamin	u·vin·ya·min	𐤅𐤁𐤍𐤉𐤌𐤍	
-	le·mor	𐤋𐤀𐤌𐤓	
that this is what	koh	𐤊𐤄	2 Chronicles 11:4
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
‘ You are not	lo	𐤋𐤀	
to go up	ta·a·lu	𐤕𐤏𐤋𐤅	
	ve·lo	𐤅𐤋𐤀	
and fight	til·la·cha·mu	𐤕𐤋𐤇𐤌𐤅	

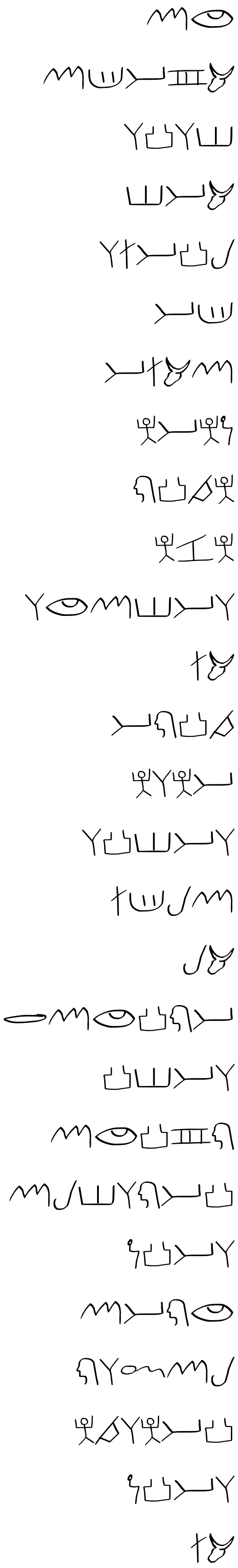

against	im	
your brothers	a·che·khem	
of you must return	u·vu	
Each	eesh	
home	le·ve·to	
for	kee	
from Me ’”	me·it·tee	
is	nih·yah	
word	had·da·var	
this	haz·zeh	
So they listened	vay·yish·me·u	
-	et	
to the words	div·re	
of the LORD	YHVH	
and turned back	vay·ya·shu·vu	
from going	mil·le·khet	
against	el	
Jeroboam	ya·ra·ve·am	
continued to live	vay·ye·shev	2 Chronicles 11:5
Rehoboam	re·chav·am	
in Jerusalem	bee·ru·sha·lim	
and he built up	vay·yi·ven	
cities	a·reem	
for defense	le·ma·tso·wr	
in Judah	bee·hu·dah	
He built up	vay·yi·ven	2 Chronicles 11:6
-	et	

	bet	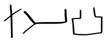	
Bethlehem	le·chem	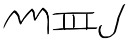	
-	ve·et	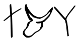	
Etam	e·tam	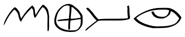	
-	ve·et	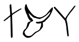	
Tekoa	te·qo·w·a	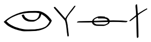	
-	ve·et	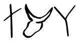	2 Chronicles 11:7
	bet	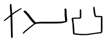	
Beth-zur	tsur	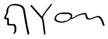	
-	ve·et	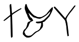	
Soco	so·w·kho	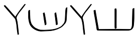	
-	ve·et	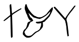	
Adullam	a·dul·lam	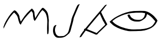	
-	ve·et	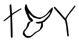	2 Chronicles 11:8
Gath	gat	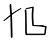	
-	ve·et	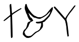	
Mareshah	ma·re·shah	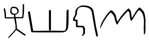	
-	ve·et	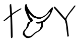	
Ziph	zeeph	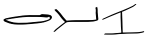	
-	ve·et	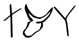	2 Chronicles 11:9
Adoraim	a·do·w·ra·yim	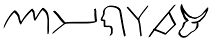	
-	ve·et	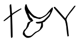	
Lachish	la·kheesh	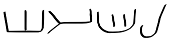	
-	ve·et	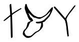	
Azekah	a·ze·qah	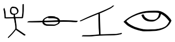	
-	ve·et	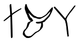	2 Chronicles 11:10
Zorah	tsa·re·ah	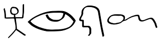	

-	ve·et	𐤅𐤀𐤕	
Aijalon	ay·ya·lo·wn	𐤀𐤉𐤋𐤅𐤍	
-	ve·et	𐤅𐤀𐤕	
and Hebron	chev·ro·wn	𐤇𐤁𐤓𐤅𐤍	
-	a·sher	𐤀𐤔𐤓	
in Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
and Benjamin	u·ve·vin·ya·min	𐤅𐤁𐤁𐤍𐤉𐤌𐤍	
cities	a·re	𐤏𐤓𐤉	
the fortified	me·tsu·ro·wt	𐤌𐤑𐤓𐤅𐤕	
He strengthened	vay·chaz·zeq	𐤅𐤉𐤇𐤆𐤒	2 Chronicles 11:11
-	et	𐤀𐤕	
their fortresses	ham·me·tsu·ro·wt	𐤄𐤌𐤑𐤓𐤅𐤕	
and put	vay·yit·ten	𐤅𐤉𐤕𐤍	
in them	ba·hem	𐤁𐤄𐤌	
officers	ne·gee·deem	𐤍𐤂𐤉𐤃𐤉𐤌	
with supplies	ve·o·tse·ro·wt	𐤅𐤀𐤑𐤓𐤅𐤕	
of food	ma·a·khal	𐤌𐤀𐤊𐤋	
oil	ve·she·men	𐤅𐤔𐤌𐤍	
and wine	va·ya·yin	𐤅𐤉𐤉𐤍	
in all	u·ve·khal	𐤅𐤁𐤊𐤋	2 Chronicles 11:12
	eer	𐤏𐤉𐤓	
the cities	va·eer	𐤅𐤏𐤉𐤓	
He also put shields	tsin·no·wt	𐤑𐤍𐤅𐤕	
and spears	u·re·ma·cheem	𐤅𐤓𐤌𐤇𐤉𐤌	
and strengthened them	vay·chaz·ze·qem	𐤅𐤉𐤇𐤆𐤒𐤌	
greatly	le·har·beh	𐤋𐤄𐤓𐤁𐤄	
	me·od	𐤌𐤀𐤃	

belonged	vay·hee	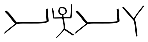	
to him	lo	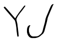	
So Judah	ye·hu·dah	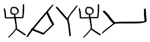	
and Benjamin	u·vin·ya·min	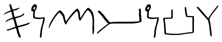	
Moreover, the priests	ve·hak·ko·ha·neem	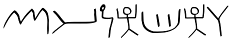	2 Chronicles 11:13
and Levites	ve·hal·vee·yim	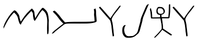	
from	a·sher	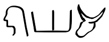	
all	be·khal	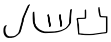	
Israel	yis·ra·el	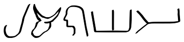	
stood	hit·yats·tse·vu	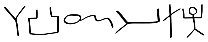	
with Rehoboam	a·law	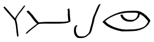	
throughout	mik·kal	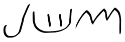	
their districts	ge·vu·lam	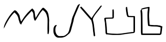	
For	kee	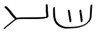	2 Chronicles 11:14
left	a·ze·vu	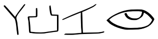	
the Levites	hal·vee·yim	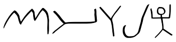	
-	et	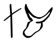	
their pasturelands	mig·re·she·hem	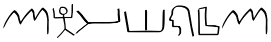	
and their possessions	va·a·chuz·za·tam	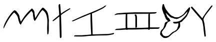	
and went	vay·ye·le·khu	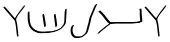	
to Judah	lee·hu·dah	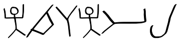	
and Jerusalem	ve·lee·ru·sha·lim	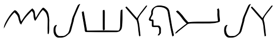	
because	kee	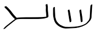	
had rejected them	hiz·nee·cham	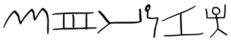	
Jeroboam	ya·ra·ve·am	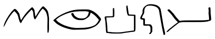	
and his sons	u·va·naw	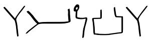	
as priests	mik·ka·hen	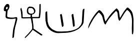	

of the LORD	la·YHVH	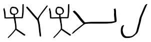	
And Jeroboam appointed	vay·ya·a·med		2 Chronicles 11:15
his own	lo		
priests	ko·ha·neem	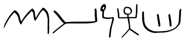	
for the high places	lab·ba·mo·wt	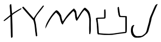	
and for the goat demons	ve·las·se·ee·reem	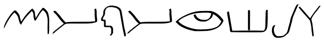	
and calf idols	ve·la·a·ga·leem	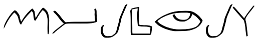	
-	a·sher		
he had made	a·sah		
	ve·a·cha·re·hem	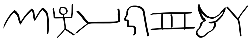	2 Chronicles 11:16
Those from every	mik·kol		
tribe	shiv·te	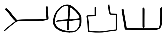	
of Israel	yis·ra·el	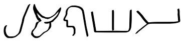	
who had set	han·no·te·neem	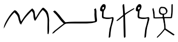	
-	et		
their hearts	le·va·vam		
to seek	le·vaq·qesh	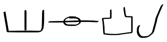	
-	et		
the LORD	YHVH		
God	e·lo·he		
their	yis·ra·el	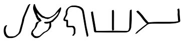	
followed [the Levites]	ba·u		
to Jerusalem	ye·ru·sha·lim		
to sacrifice	liz·bo·w·ach	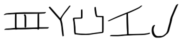	
to the LORD	la·YHVH	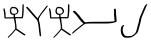	
the God	e·lo·he		

of their fathers	a·vo·w·te·hem	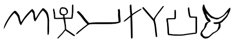	
So they strengthened	vay·chaz·ze·qu	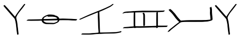	2 Chronicles 11:17
-	et		
the kingdom	mal·khut	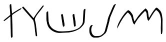	
of Judah	ye·hu·dah	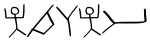	
and supported	vay·am·me·tsu		
-	et		
Rehoboam	re·chav·am		
son	ben		
of Solomon	she·lo·moh	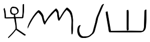	
years	le·sha·neem	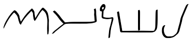	
for three	sha·lo·wosh	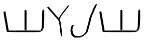	
because	kee	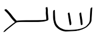	
they walked	ha·le·khu	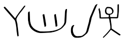	
in the way	be·de·rekh		
of David	da·veed	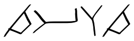	
and Solomon	u·she·lo·moh	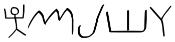	
years	le·sha·neem	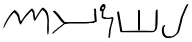	
for three	sha·lo·wosh		
married	vay·yiq·qach	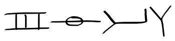	2 Chronicles 11:18
	lo		
And Rehoboam	re·chav·am		
	ish·shah		
-	et		
Mahalath	ma·cha·lat	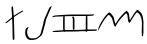	
[who was] the daughter	bɛn		
Jerimoth	ye·ree·mo·wt	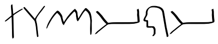	

son	ben	בן	
of David’s	da·veed	דויד	
and of Abihail	a·vee·ha·yil	אביהיל	
the daughter	bat	בת	
Eliab	e·lee·av	אליאב	
son	ben	בן	
of Jesse’s	yi·shay	ישי	
She bore	vat·te·led	ותלד	2 Chronicles 11:19
to him :	lo	לו	
sons	ba·neem	בנים	
-	et	את	
Jeush	ye·ush	יעוש	
-	ve·et	ואת	
Shemariah	she·mar·yah	שמריה	
-	ve·et	ואת	
and Zaham	za·ham	זהם	
After her	ve·a·cha·re·ha	ואחריה	2 Chronicles 11:20
he married	la·qach	לקח	
-	et	את	
Maacah	ma·a·khah	מעכה	
daughter	bat	בת	
of Absalom	av·sha·lo·wm	אבשלום	
and she bore	vat·te·led	ותלד	
to him	lo	לו	
-	et	את	
Abijah	a·vee·yah	אביה	
-	ve·et	ואת	

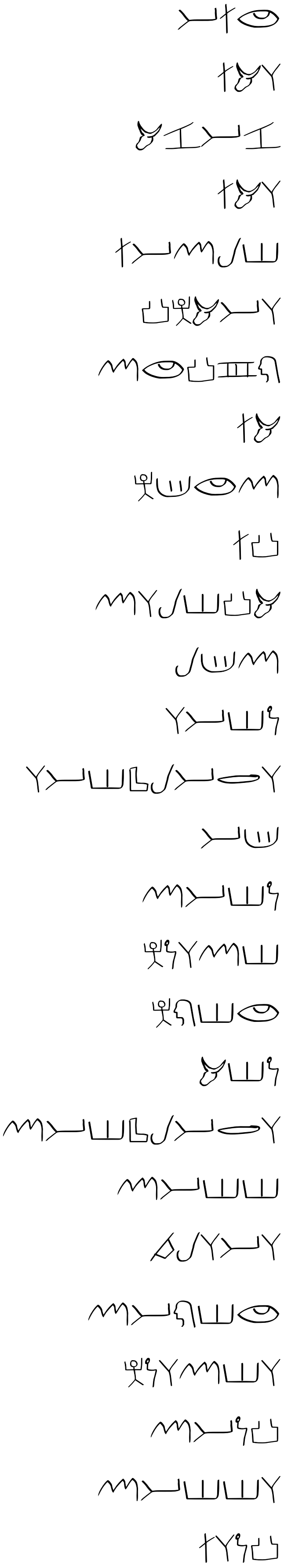

Attai	at·tay	
-	ve·et	
Ziza	zee·za	
-	ve·et	
and Shelomith	she·lo·meet	
loved	vay·ye·e·hav	2 Chronicles 11:21
Rehoboam	re·chav·am	
-	et	
Maacah	ma·a·khah	
daughter	vat	
of Absalom	av·sha·lo·wm	
more than all	mik·kal	
his wives	na·shaw	
and concubines	u·phee·lag·shaw	
	kee	
wives	na·sheem	
eighteen	she·mo·w·neh	
	es·reh	
In all, he had	na·sa	
concubines	u·phee·lag·sheem	
and sixty	shish·sheem	
and he was the father	vay·yo·w·led	
of twenty-eight	es·reem	
	u·she·mo·w·nah	
sons	ba·neem	
and sixty	ve·shish·sheem	
daughters	ba·no·wt	

appointed	vay·ya·a·med		2 Chronicles 11:22
as chief	la·rosh		
Rehoboam	re·chav·am		
-	et		
Abijah	a·vee·yah	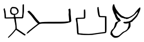	
son	ben		
of Maacah	ma·a·khah		
prince	le·na·geed	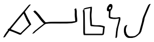	
among his brothers	be·e·chaw	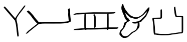	
	kee	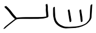	
intending to make him king	le·ham·lee·kho	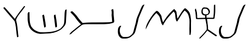	
Rehoboam also acted wisely	vay·ya·ven	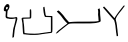	2 Chronicles 11:23
by dispersing	vay·yiph·rots		
throughout	mik·kal		
some of his sons	ba·naw	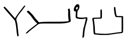	
and to all	le·khal		
the districts	ar·tso·wt		
of Judah	ye·hu·dah	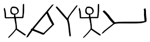	
and Benjamin	u·vin·ya·min	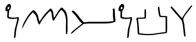	
	le·khol		
cities	a·re		
the fortified	ham·me·tsu·ro·wt		
He gave	vay·yit·ten	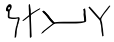	
them	la·hem		
provisions	ham·ma·zo·wn		
abundant	la·rov		
and sought	vay·yish·al	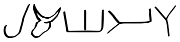	

many	ha·mo·wn	𐤄𐤌𐤅𐤍	
wives for them	na·sheem	𐤍𐤔𐤉𐤌	
-	vay·hee	𐤅𐤉𐤄𐤉	2 Chronicles 12:1
After Rehoboam had established	ke·ha·kheen	𐤊𐤄𐤊𐤉𐤍	
sovereignty	mal·khut	𐤌𐤋𐤊𐤅𐤕	
his	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
and royal power	u·khe·chez·qa·to	𐤅𐤊𐤇𐤆𐤒𐤕𐤅	
forsook	a·zav	𐤏𐤆𐤁	
-	et	𐤀𐤕	
the Law	to·w·rat	𐤕𐤅𐤓𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
he and all	ve·khal	𐤅𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
with him	im·mo	𐤏𐤌𐤅	
-	vay·hee	𐤅𐤉𐤄𐤉	2 Chronicles 12:2
year	bash·sha·nah	𐤁𐤔𐤍𐤄	
In the fifth	ha·cha·mee·sheet	𐤄𐤇𐤌𐤉𐤔𐤉𐤕	
reign	lam·me·lekh	𐤋𐤌𐤋𐤊	
of Rehoboam’s	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
came up	a·lah	𐤏𐤋𐤄	
Shishak	shee·shaq	𐤔𐤉𐤔𐤒	
king	me·lekh	𐤌𐤋𐤊	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and attacked	al	𐤏𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
because	kee	𐤊𐤉	
they had been unfaithful	ma·a·lu	𐤌𐤏𐤋𐤅	

to the LORD	ba·YHVH	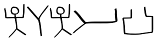	
with 1,200	be·e·leph	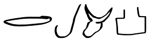	2 Chronicles 12:3
	u·ma·ta·yim	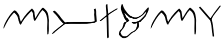	
chariots	re·khev	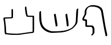	
60,000 {}	u·ve·shish·sheem	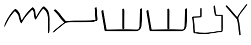	
	e·leph	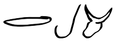	
horsemen	pa·ra·sheem	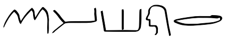	
and countless	ve·en	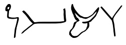	
	mis·par	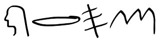	
troops	la·am	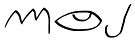	
who	a·sher	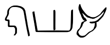	
came	ba·u	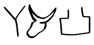	
with him	im·mo	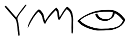	
out of Egypt —	mim·mits·ra·yim	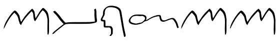	
Libyans	lu·veem	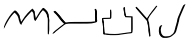	
Sukkites	suk·kee·yeem	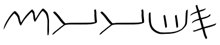	
and Cushites	ve·khu·sheem	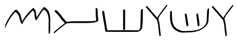	
He captured	vay·yil·kod	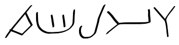	2 Chronicles 12:4
-	et	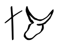	
cities	a·re	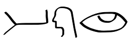	
the fortified	ham·me·tsu·ro·wt	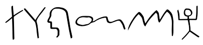	
-	a·sher	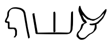	
of Judah	lee·hu·dah	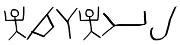	
and came	vay·ya·vo	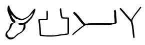	
as far as	ad	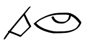	
Jerusalem	ye·ru·sha·lim	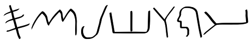	
Then Shemaiah	u·she·ma·yah	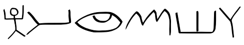	2 Chronicles 12:5

the prophet	han·na·vee	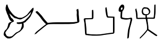
came	ba	
to	el	
Rehoboam	re·chav·am	
and the leaders	ve·sa·re	
of Judah	ye·hu·dah	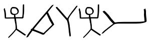
who	a·sher	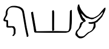
had gathered	ne·es·phu	
at	el	
Jerusalem	ye·ru·sha·lim	
because of	mip·pe·ne	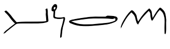
Shishak	shee·shaq	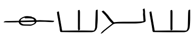
and he said to	vay·yo·mer	
them	la·hem	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	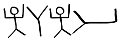
‘ You	at·tem	
have forsaken Me	a·zav·tem	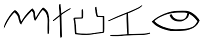
-	o·tee	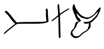
therefore	ve·aph	
I	a·nee	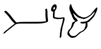
have forsaken	a·zav·tee	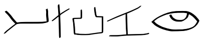
you	et·khem	
into the hand	be·yad	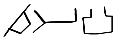
of Shishak ’”	shee·shaq	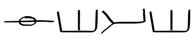
humbled themselves	vay·yik·ka·ne·u	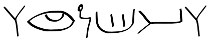

2 Chronicles 12:6

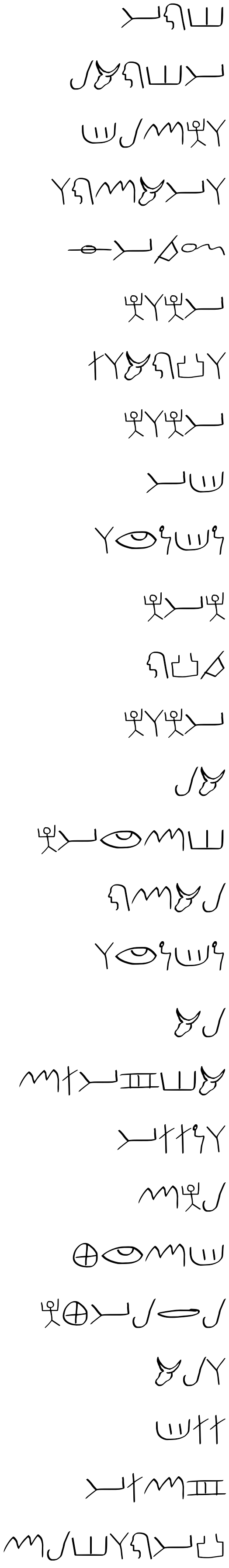

So the leaders	sa·re	
of Israel	yis·ra·el	
and the king	ve·ham·me·lekh	
and said	vay·yo·me·ru	
righteous”	tsad·deeq	
“ The LORD [is]	YHVH	
saw	u·vir·o·wt	2 Chronicles 12:7
When the LORD	YHVH	
that	kee	
they had humbled themselves	nikh·na·u	
came	ha·yah	
the word	de·var	
of the LORD	YHVH	
to	el	
Shemaiah	she·ma·yah	
saying	le·mor	
“ They have humbled themselves	nikh·ne·u	
I will not	lo	
destroy them	ash·chee·tem	
but will soon grant	ve·na·tat·tee	
them	la·hem	
	kim·at	
deliverance	liph·le·tah	
will not	ve·lo	
be poured out	tit·takh	
My wrath	cha·ma·tee	
on Jerusalem	bee·ru·sha·lim	

through	be·yad	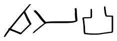	
Shishak	shee·shaq		
Nevertheless	kee	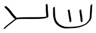	2 Chronicles 12:8
they will become	yih·yu		
his	lo		
servants	la·a·va·deem		
so that they may learn	ve·ye·de·u		
the difference between serving Me	a·vo·w·da·tee		
and serving	va·a·vo·w·dat		
the kings	mam·le·kho·wt		
of other lands”	ha·a·ra·tso·wt		
attacked	vay·ya·al	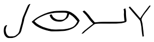	2 Chronicles 12:9
Shishak	shee·shaq		
So King	me·lekh	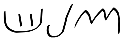	
of Egypt	mits·ra·yim		
	al		
Jerusalem	ye·ru·sha·lim		
and seized	vay·yiq·qach	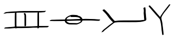	
-	et		
the treasures	o·tse·ro·wt		
of the house	bet	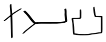	
of the LORD	YHVH		
and	ve·et		
-	o·tse·ro·wt		
palace	bet	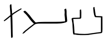	
of the royal	ham·me·lekh		
-	et		

everything	hak·kol	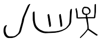	
He took	la·qach	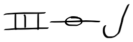	
[including]	vay·yiq·qach	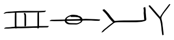	
-	et	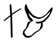	
shields	ma·gin·ne	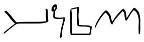	
the gold	haz·za·hav	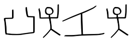	
that	a·sher	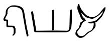	
had made	a·sah	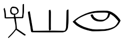	
Solomon	she·lo·moh	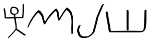	
made	vay·ya·as	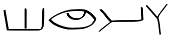	2 Chronicles 12:10
Then King	ham·me·lekh	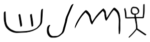	
Rehoboam	re·chav·am	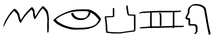	
in their place	tach·te·hem	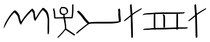	
shields	ma·gin·ne	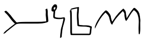	
bronze	ne·cho·shet	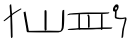	
and committed them	ve·hiph·qeed	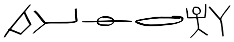	
to	al	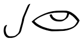	
the care	yad	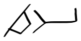	
of the captains	sa·re	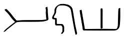	
of the guard	ha·ra·tseem	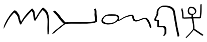	
on duty	hash·sho·me·reem	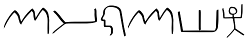	
at the entrance	pe·tach	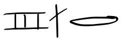	
palace	bet	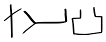	
to the royal	ham·me·lekh	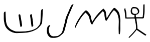	
And	vay·hee	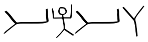	2 Chronicles 12:11
whenever	mid·de	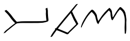	
entered	vo·w	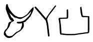	

the king	ham·me·lekh	
the house	bet	
of the LORD	YHVH	
would go [with him]	ba·u	
the guards	ha·ra·tseem	
bearing [the shields]	u·ne·sa·um	
and [later] they would return them	ve·he·shi·vum	
to	el	
	ta	
the guardroom	ha·ra·tseem	
Because Rehoboam humbled himself	u·ve·hik·ka·ne·o	2 Chronicles 12:12
turned away	shav	
from him	mim·men·nu	
the anger	aph	
of the LORD	YHVH	
and He did not	ve·lo	
destroy him completely	le·hash·cheet	
	le·kha·lah	
Indeed	ve·gam	
in Judah	bee·hu·dah	
were	ha·yah	
conditions	de·va·reem	
good	to·w·veem	
established himself	vay·yit·chaz·zeq	2 Chronicles 12:13
Thus King	ham·me·lekh	
Rehoboam	re·chav·am	

in Jerusalem	bee·ru·sha·lim	
when he became king	vay·yim·lokh	
-	kee	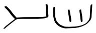
years old	ben	
forty-one	ar·ba·eem	
	ve·a·chat	
	sha·nah	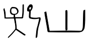
[He was]	re·chav·am	
and he reigned	be·ma·le·kho	
seventeen	u·sha·va	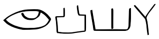
	es·reh	
years	sha·nah	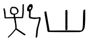
	ma·lakh	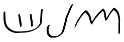
in Jerusalem	bee·ru·sha·lim	
the city	ha·eer	
-	a·sher	
had chosen	ba·char	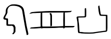
the LORD	YHVH	
in which to put	la·sum	
-	et	
His Name	she·mo	
	sham	
from all	mik·kol	
the tribes	shiv·te	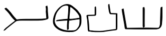
of Israel	yis·ra·el	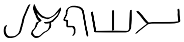
name	ve·shem	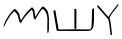
His mother’s	im·mo	

was Naamah	na·a·mah	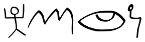	
the Ammonite	ha·am·mo·neet		
And Rehoboam did evil	vay·ya·as		2 Chronicles 12:14
	ha·ra		
because	kee	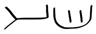	
he did not	lo		
set	he·kheen	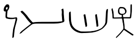	
his heart	lib·bo	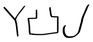	
to seek	lid·ro·wosh		
-	et		
the LORD	YHVH		
Now the acts	ve·div·re		2 Chronicles 12:15
of Rehoboam	re·chav·am		
from first	ha·ri·sho·neem		
to last	ve·ha·a·cha·ro·w·neem	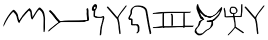	
[are] they	ha·lo		
not	hem	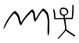	
written	ke·tu·veem		
in the records	be·div·re		
of Shemaiah	she·ma·yah		
the Prophet	han·na·vee	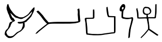	
and of Iddo	ve·id·do		
the Seer	ha·cho·zeh	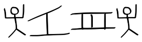	
concerning the genealogies ?	le·hit·ya·ches	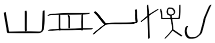	
There was war	u·mil·cha·mo·wt	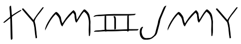	
between Rehoboam	re·chav·am		

and Jeroboam	ve·ya·ra·ve·am	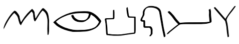	
throughout	kal	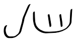	
their days	hay·ya·meem	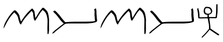	
rested	vay·yish·kav	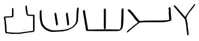	2 Chronicles 12:16
And Rehoboam	re·chav·am	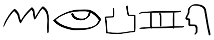	
with	im	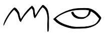	
his fathers	a·vo·taw	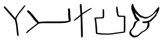	
and was buried	vay·yiq·qa·ver	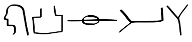	
in the City	be·eer	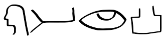	
of David	da·veed	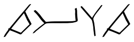	
reigned	vay·yim·lokh	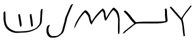	
Abijah	a·vee·yah	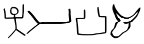	
And his son	ve·no	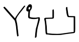	
in his place	tach·taw	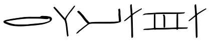	
year	bish·nat	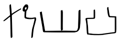	2 Chronicles 13:1
In the eighteenth	she·mo·w·neh	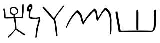	
	es·reh	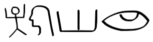	
reign	lam·me·lekh	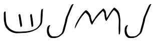	
of Jeroboam’s	ya·ra·ve·am	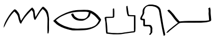	
became king	vay·yim·lokh	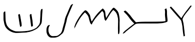	
Abijah	a·vee·yah	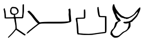	
of	al	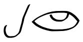	
Judah	ye·hu·dah	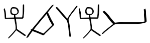	
three	sha·lo·wosh	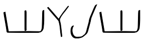	2 Chronicles 13:2
years	sha·neem	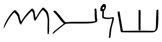	
and he reigned	ma·lakh	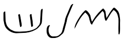	
in Jerusalem	bee·ru·sha·lim	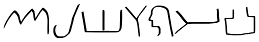	

name	ve·shem
His mother's	im·mo
was Micaiah	mee·kha·ya·hu
daughter	vat
of Uriel	u·ree·el
she was from	min
Gibeah	giv·ah
war	u·mil·cha·mah
And there was	ha·ye·tah
between	ben
Abijah	a·vee·yah
	u·ven
and Jeroboam	ya·ra·ve·am
went	vay·ye·sor
Abijah	a·vee·yah
-	et
into battle	ham·mil·cha·mah
with an army	be·cha·yil
	gib·bo·w·re
	mil·cha·mah
of 400,000	ar·ba
	me·o·wt
	e·leph
men	eesh
chosen	ba·chu·rs
while Jeroboam	ve·ya·ra·ve·am
drew up	a·rakh

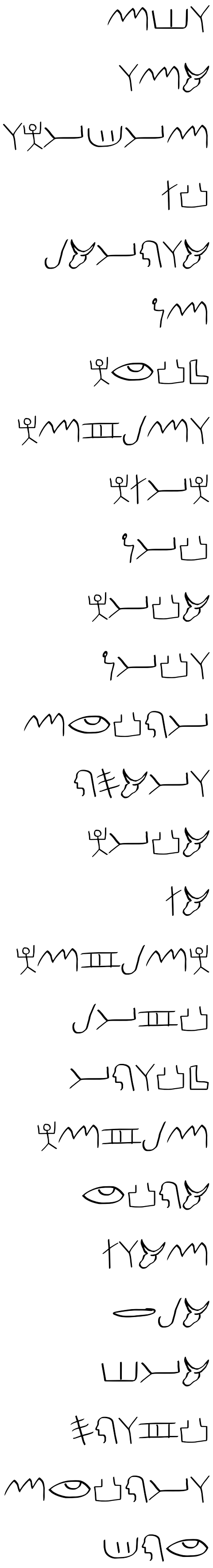

2 Chronicles 13:3

against him	im·mo	𐤏𐤌𐤅	
in formation	mil·cha·mah	𐤌𐤋𐤇𐤌𐤄	
with 800,000	bish·mo·w·neh	𐤁𐤔𐤌𐤅𐤍𐤄	
	me·o·wt	𐤌𐤀𐤅𐤕	
	e·leph	𐤀𐤋𐤐	
men	eesh	𐤀𐤉𐤔	
chosen	ba·chur	𐤁𐤇𐤅𐤓	
[and] mighty	gib·bo·wr	𐤂𐤁𐤅𐤓	
of valor	cha·yil	𐤇𐤉𐤋𐤎	
stood	vay·ya·qam	𐤅𐤉𐤒𐤌	2 Chronicles 13:4
Then Abijah	a·vee·yah	𐤀𐤁𐤉𐤄	
on	me·al	𐤌𐤏𐤋	
Mount	le·har	𐤋𐤄𐤓	
Zemaraim	tse·ma·ra·yim	𐤑𐤌𐤓𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
in the hill country	be·har	𐤁𐤄𐤓	
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Hear me	she·ma·u·nee	𐤔𐤌𐤏𐤅𐤍𐤉	
O Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
and all	ve·khal	𐤅𐤊𐤋	
Israel !	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Do you not	ha·lo	𐤄𐤋𐤀	2 Chronicles 13:5
	la·khem	𐤋𐤊𐤌	
know	la·da·at	𐤋𐤃𐤏𐤕	
that	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

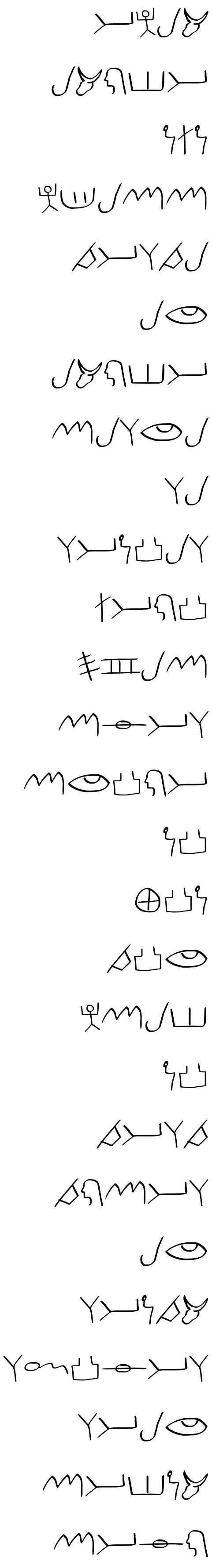

the God	e·lo·he	
of Israel	yis·ra·el	
has given	na·tan	
the kingship	mam·la·khah	
to David	le·da·veed	
of	al	
Israel	yis·ra·el	
forever	le·o·w·lam	
	lo	
and his descendants	u·le·va·naw	
by a covenant	be·reet	
of salt ?	me·lach	
rose up	vay·ya·qam	2 Chronicles 13:6
Yet Jeroboam	ya·ra·ve·am	
son	ben	
of Nebat	ne·vat	
a servant	e·ved	
of Solomon	she·lo·moh	
son	ben	
of David	da·veed	
and rebelled	vay·yim·rod	
against	al	
his master	a·do·naw	
gathered	vay·yiq·qa·ve·tsu	2 Chronicles 13:7
around him	a·law	
	a·na·sheem	
Then worthless	re·qeem	

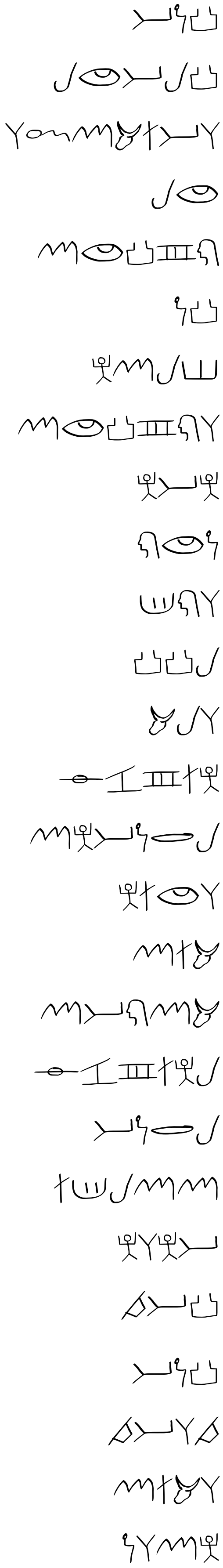

men	be·ne	
and wicked	ve·lee·ya·al	
to resist	vay·yit·am·me·tsu	
	al	
Rehoboam	re·chav·am	
son	ben	
of Solomon	she·lo·moh	
when [he]	u·re·chav·am	
was	ha·yah	
young	na·ar	
inexperienced	ve·rakh	
	le·vav	
and unable	ve·lo	
to resist	hit·chaz·zaq	
them	liph·ne·hem	
And now	ve·at·tah	2 Chronicles 13:8
you	at·tem	
think	o·me·reem	
you can resist	le·hit·chaz·zeq	
	liph·ne	
the kingdom	mam·le·khet	
of the LORD	YHVH	
which is in the hands	be·yad	
descendants	be·ne	
of David’s	da·veed	
You	ve·at·tem	
army	ha·mo·wn	

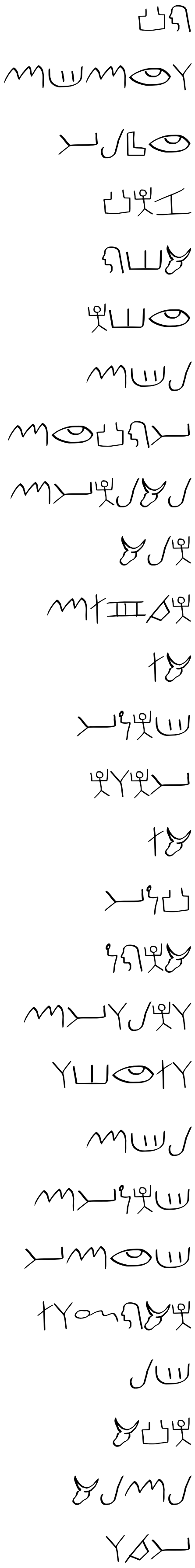

are indeed a vast	rav	
and you have with you	ve·im·ma·khem	
calves	eg·le	
the golden	za·hav	
that	a·sher	
made	a·sah	
for you	la·khem	
Jeroboam	ya·ra·ve·am	
as gods	le·lo·heem	
But did you not	ha·lo	2 Chronicles 13:9
drive out	hid·dach·tem	
-	et	
the priests	ko·ha·ne	
of the LORD	YHVH	
-	et	
the sons	be·ne	
of Aaron	a·ha·ron	
and the Levites ?	ve·hal·vee·yim	
And [did you not] make	vat·ta·a·su	
for yourselves	la·khem	
priests	ko·ha·neem	
as do the peoples	ke·am·me	
of other lands ?	ha·a·ra·tso·wt	
Now whoever	kal	
comes	hab·ba	
to consecrate	le·mal·le	
himself	ya·do	

with a young bull	be·phar		
	ben		
	ba·qar	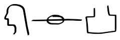	
rams	ve·e·lim	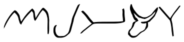	
and seven	shiv·ah		
can become	ve·ha·yah	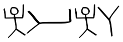	
a priest	kho·hen		
of [things that are] not	le·lo		
gods	e·lo·heem	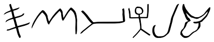	
But as for us	va·a·nach·nu	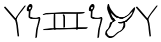	2 Chronicles 13:10
the LORD	YHVH		
is our God	e·lo·he·nu		
We have not	ve·lo		
forsaken Him	a·zav·nu·hu	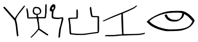	
the priests	ve·kho·ha·neem	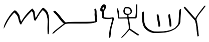	
who minister	me·sha·re·teem		
to the LORD	la·YHVH	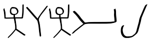	
[are] sons	be·ne	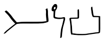	
of Aaron	a·ha·ron		
and the Levites	ve·hal·vee·yim		
[attend] to [their] duties	bam·la·khet		
they present	u·maq·ti·reem		2 Chronicles 13:11
to the LORD	la·YHVH	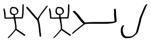	
burnt offerings	o·lo·wt	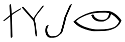	
Every morning	bab·bo·qer	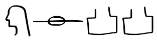	
	bab·bo·qer	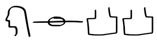	
and every evening	u·va·e·rev		

	ba·e·rev		
incense	u·qe·to·ret	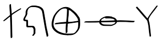	
and fragrant	sam·meem	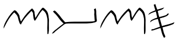	
They set out the rows	u·ma·a·re·khet		
of showbread	le·chem	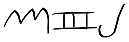	
on	al		
table	hash·shul·chan	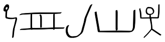	
the ceremonially clean	hat·ta·ho·wr	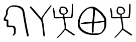	
lampstand	u·me·no·w·rat		
of the gold	haz·za·hav	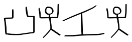	
the lamps	ve·ne·ro·te·ha	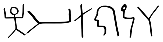	
they light	le·va·er	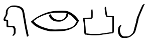	
and every evening	ba·e·rev		
	ba·e·rev		
-	kee	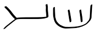	
are carrying out	sho·me·reem	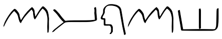	
We	a·nach·nu	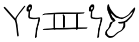	
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the requirements	mish·me·ret	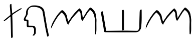	
of the LORD	YHVH		
our God	e·lo·he·nu		
while you	ve·at·tem		
have forsaken	a·zav·tem	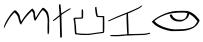	
Him	o·to		
Now behold	ve·hin·neh		2 Chronicles 13:12
with us	im·ma·nu		
as [our] head	va·rosh		

God Himself is	ha·e·lo·heem	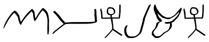	
and His priests	ve·kho·ha·naw	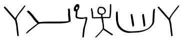	
with their trumpets	va·cha·tso·tse·ro·wt	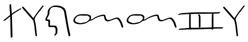	
the battle call	hat·te·ru·ah	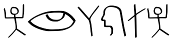	
sound	le·ha·ree·a	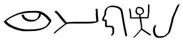	
against you	a·le·khem	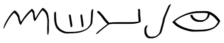	
O children	be·ne	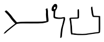	
of Israel	yis·ra·el	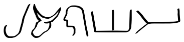	
do not	al	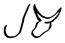	
fight	til·la·cha·mu	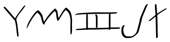	
against	im	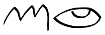	
the LORD	YHVH	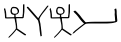	
the God	e·lo·he	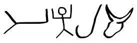	
of your fathers	a·vo·te·khem	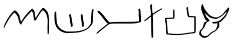	
for	kee	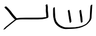	
you will not	lo	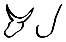	
succeed”	tats·lee·chu	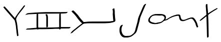	
Now Jeroboam	ve·ya·ra·ve·am	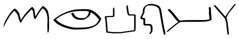	2 Chronicles 13:13
around	he·sev	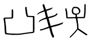	
-	et	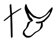	
to ambush	ham·ma·rav	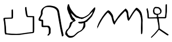	
had sent [troops]	la·vo·w	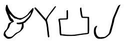	
from the rear	me·a·cha·re·hem	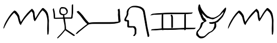	
so that while he was	vay·yih·yu	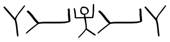	
in front	liph·ne	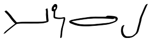	
of Judah	ye·hu·dah	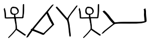	
the ambush	ve·ham·ma·rav	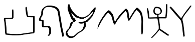	

was behind them	me·a·cha·re·hem		
turned	vay·yiph·nu	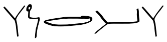	2 Chronicles 13:14
When Judah	ye·hu·dah	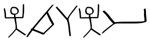	
and discovered	ve·hin·neh		
	la·hem		
that the battle	ham·mil·cha·mah	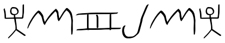	
[was both] before	pa·neem	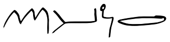	
and behind them	ve·a·cho·wr	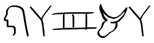	
they cried out	vay·yits·a·qu		
to the LORD	la·YHVH	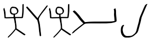	
Then the priests	ve·hak·ko·ha·neem		
blew	ma·cha·tso·tse·rīm		
the trumpets	ba·cha·tso·tse·ro·wt		
raised the battle cry	vay·ya·ree·u	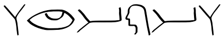	2 Chronicles 13:15
and the men	eesh	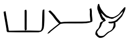	
of Judah	ye·hu·dah	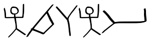	
	vay·hee	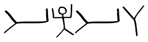	
raised the cry	be·ha·ree·a	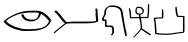	
And when [they]	eesh	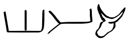	
	ye·hu·dah	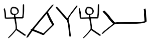	
God	ve·ha·e·lo·heem		
routed	na·gaph	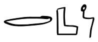	
-	et		
Jeroboam	ya·ra·ve·am		
and all	ve·khal		
Israel	yis·ra·el	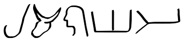	
before	liph·ne		

Abijah	a·vee·yah	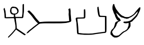	
and Judah	vee·hu·dah	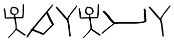	
fled	vay·ya·nu·su	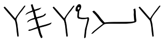	2 Chronicles 13:16
So the Israelites	ve·ne	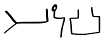	
	yis·ra·el	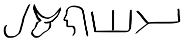	
before	mip·pe·ne	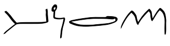	
Judah	ye·hu·dah	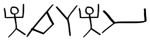	
delivered them	vay·yit·te·nem	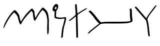	
and God	e·lo·heem	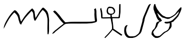	
into their hands	be·ya·dam	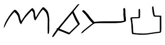	
struck	vay·yak·ku	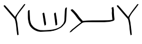	2 Chronicles 13:17
them	va·hem	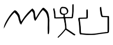	
Then Abijah	a·vee·yah	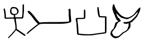	
and his people	ve·am·mo	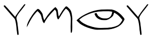	
blow	mak·kah	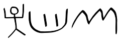	
with a mighty	rab·bah	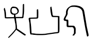	
fell	vay·yip·pe·lu	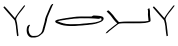	
slain	cha·la·leem	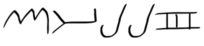	
of Israel	mee·yis·ra·el	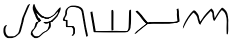	
and 500,000	cha·mesh	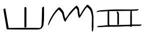	
	me·o·wt	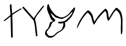	
	e·leph	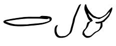	
men	eesh	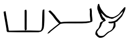	
chosen	ba·chur	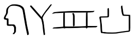	
were subdued	vay·yik·ka·ne·u	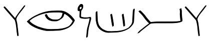	2 Chronicles 13:18
Thus the Israelites	ve·ne	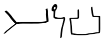	
	yis·ra·el	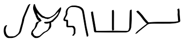	

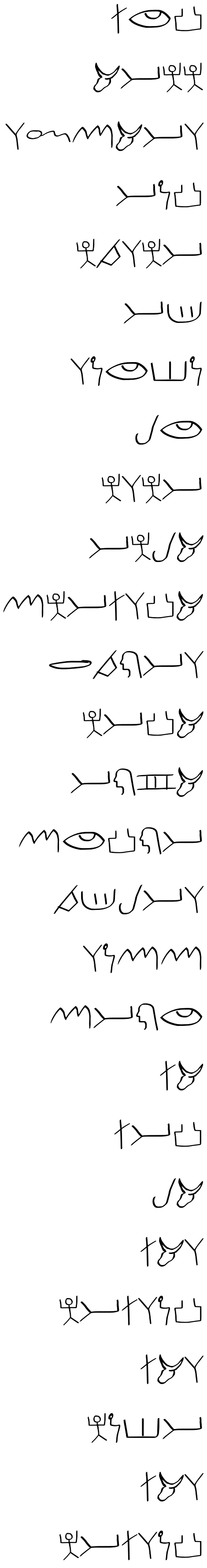

time	ba·et	
at that	ha·hee	
prevailed	vay·ye·em·tsu	
and the men	be·ne	
of Judah	ye·hu·dah	
because	kee	
they relied	nish·a·nu	
on	al	
the LORD	YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	
pursued	vay·yir·doph	2 Chronicles 13:19
Abijah	a·vee·yah	
	a·cha·re	
Jeroboam	ya·ra·ve·am	
and captured	vay·yil·kod	
from him :	mim·men·nu	
some cities	a·reem	
-	et	
	bet	
Bethel	el	
-	ve·et	
	be·no·w·te·ha	
-	ve·et	
Jeshanah	ye·sha·nah	
-	ve·et	
	be·no·w·te·ha	

and	ve·et		
Ephron	ʿɛph·ron		
along with their villages	u·ve·no·te·ha	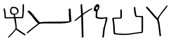	
did not	ve·lo		2 Chronicles 13:20
recover	a·tsar		
his power	ko·ach		
Jeroboam	ya·ra·ve·am		
again	o·wd		
during the days	bee·me	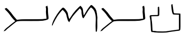	
of Abijah	a·vee·ya·hu	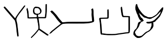	
struck him down	vay·yig·ge·phe·hu	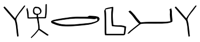	
and the LORD	YHVH		
and he died	vay·ya·mot		
grew strong	vay·yit·chaz·zeq	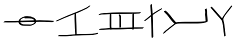	2 Chronicles 13:21
But Abijah	a·vee·ya·hu	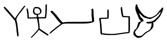	
married	vay·yis·sa	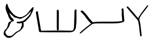	
	lo		
wives	na·sheem	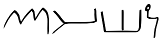	
fourteen	ar·ba		
	es·reh		
and became the father	vay·yo·w·led	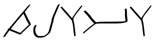	
of twenty-two	es·reem	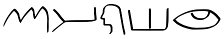	
	u·she·na·yim	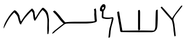	
sons	ba·neem	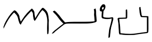	
and sixteen	ve·shesh		
	es·reh		
daughters	ba·no·wt		

Now the rest	ve·ye·ter	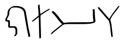	2 Chronicles 13:22
of the acts	div·re		
of Abijah	a·vee·yah	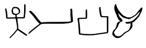	
along with his ways	u·de·ra·khaw		
and his words	u·de·va·raw		
[are] written	ke·tu·veem		
in the Treatise	be·mid·rash		
of the Prophet	han·na·vee	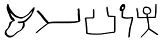	
Iddo	id·do		
rested	vay·yish·kav		2 Chronicles 14:1
Then Abijah	a·vee·yah	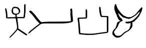	
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru	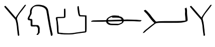	
-	o·to		
in the City	be·eer		
of David	da·veed	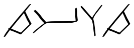	
reigned	vay·yim·lokh		
Asa	a·sa		
And his son	ve·no		
in his place	tach·taw	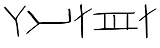	
and in his days	be·ya·maw	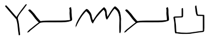	
was at peace	sha·qe·tah	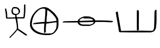	
the land	ha·a·rets		
[for] ten	e·ser		
years	sha·neem	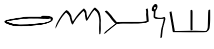	
did	vay·ya·as		2 Chronicles 14:2

And Asa	a·sa	אסא	
what was good	hat·to·wv	הטוב	
and right	ve·hay·ya·shar	והישר	
in the eyes	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
his God	e·lo·haw	אלהיו	
He removed	vay·ya·sar	ויסר	2 Chronicles 14:3
-	et	את	
altars	miz·be·cho·wt	מזבחות	
the foreign	han·ne·khar	הנכר	
and high places	ve·hab·ba·mo·wt	והבמות	
shattered	vay·shab·ber	וישבר	
-	et	את	
the sacred pillars	ham·mats·tse·vo·wt	המצבות	
and chopped down	vay·gad·da	ויגדע	
-	et	את	
the Asherah poles	ha·a·she·reem	האשרים	
He commanded	vay·yo·mer	ויאמר	2 Chronicles 14:4
the people of Judah	lee·hu·dah	ליהודה	
to seek	lid·ro·wsh	לדרוש	
-	et	את	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of their fathers	a·vo·w·te·hem	אבותיהם	
and to observe	ve·la·a·so·wt	ולעשות	
the law	hat·to·w·rah	התורה	
and the commandments	ve·ham·mits·vah	והמצוה	

He also removed	vay·ya·sar	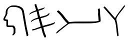	2 Chronicles 14:5
from all	mik·kal		
the cities	a·re		
of Judah	ye·hu·dah	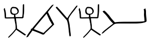	
-	et		
the high places	hab·ba·mo·wt		
-	ve·et		
and incense altars	ha·cham·ma·neem	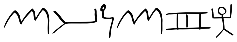	
was at peace	vat·tish·qot	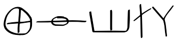	
the kingdom	ham·mam·la·khah		
and under him	le·pha·naw	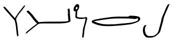	
Asa built	vay·yi·ven	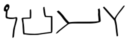	2 Chronicles 14:6
cities	a·re		
fortified	me·tsu·rah		
in Judah	bee·hu·dah	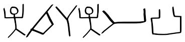	
Because	kee	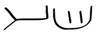	
was at peace	sha·qe·tah	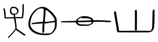	
the land	ha·a·rets		
no one	ve·en		
with him	im·mo		
made war	mil·cha·mah	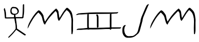	
days	bash·sha·neem	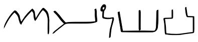	
In those	ha·el·leh		
because	kee	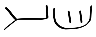	
had given him rest	he·nee·ach	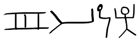	
the LORD	YHVH		
-	lo		

So he said	vay·yo·mer		2 Chronicles 14:7
to the people of Judah	lee·hu·dah		
“ Let us build	niv·neh		
-	et		
cities	he·a·reem		
these	ha·el·leh		
and surround them	ve·na·sev	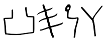	
with walls	cho·w·mah		
and towers	u·mig·da·leem		
with doors	de·la·ta·yim	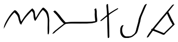	
and bars	u·ve·ree·cheem	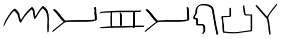	
is still	o·w·den·nu		
The land	ha·a·rets		
ours	le·pha·ne·nu	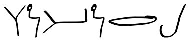	
because	kee	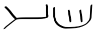	
we have sought	da·rash·nu	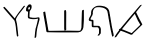	
-	et		
the LORD	YHVH		
our God	e·lo·he·nu		
We have sought [Him]	da·rash·nu	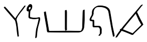	
and He has given us rest	vay·ya·nach	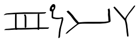	
on	la·nu	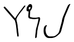	
every side”	mis·sa·veev		
So they built	vay·yiv·nu	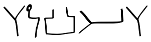	
and prospered	vay·yats·lee·chu	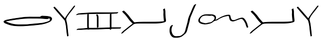	
had	vay·hee	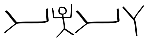	2 Chronicles 14:8

Asa	le·a·sa	
an army	cha·yil	
bearing	no·se	
large shields	tsin·nah	
and spears	va·ro·mach	
from Judah	mee·hu·dah	
of 300,000 men	she·losh	
	me·o·wt	
	ʾɛ·lɛ·phs	
from Benjamin	u·mib·bin·ya·min	
bearing	no·se·e	
small shields	ma·gen	
and drawing	ve·do·re·khe	
the bow	qe·shet	
and 280,000 men	ma·ta·yim	
	u·she·mo·w·neem	
	a·leph	
All	kal	
these [were]	el·leh	
mighty men	gib·bo·w·re	
of valor	cha·yil	
came	vay·ye·tse	2 Chronicles 14:9
against them	a·le·hem	
Then Zerah	ze·rach	
the Cushite	hak·ku·shee	
with an army	be·cha·yil	
of 1,000,000 men	e·leph	

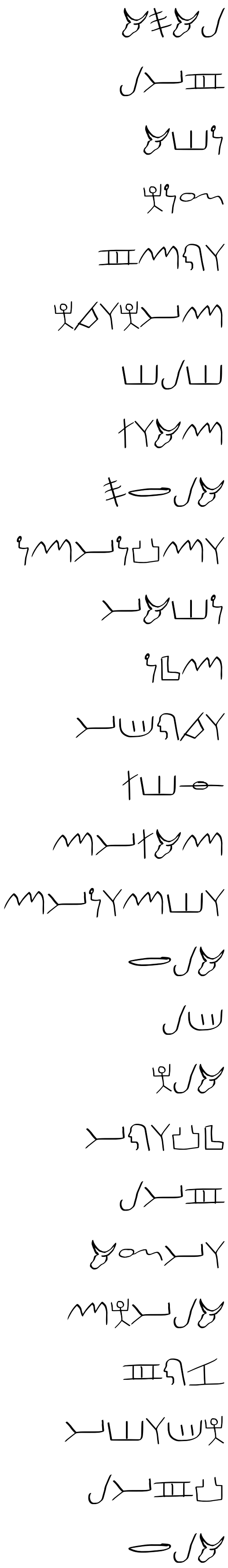

	a·la·pheem		
chariots	u·mar·ka·vo·wt		
[and] 300	she·losh	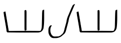	
	me·o·wt		
and they advanced	vay·ya·vo	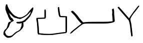	
as far as	ad		
Mareshah	ma·re·shah		
marched out	vay·ye·tse		2 Chronicles 14:10
So Asa	a·sa		
against him	le·pha·naw	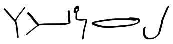	
and lined up	vay·ya·ar·khu		
in battle formation	mil·cha·mah	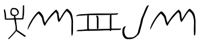	
in the Valley	be·ge	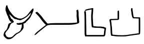	
of Zephathah	tse·pha·tah		
near Mareshah	le·ma·re·shah		
cried out	vay·yiq·ra	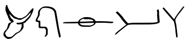	2 Chronicles 14:11
Then Asa	a·sa		
to	el		
the LORD	YHVH		
his God	e·lo·haw		
:	vay·yo·mar		
“ O LORD	YHVH		
there is no one	en		
besides You	im·me·kha		
to help	la·zo·wr		
	ben	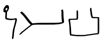	
against the mighty	rav		

the powerless	le·en		
	ko·ach		
Help us	a·ze·re·nu		
O LORD	YHVH		
our God	e·lo·he·nu		
for	kee	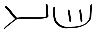	
on You	a·le·kha	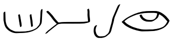	
we rely	nish·an·nu		
and in Your name	u·ve·shim·kha		
we have come	va·nu		
against	al		
multitude	he·ha·mo·wn	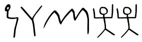	
this	haz·zeh		
O LORD	YHVH		
are our God	e·lo·he·nu		
You	at·tah		
Do not	al		
prevail	ya·tsor		
against You”	im·me·kha		
let a mere mortal	e·no·wosh		
struck down	vay·yig·goph	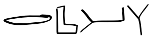	2 Chronicles 14:12
So the LORD	YHVH		
-	et		
the Cushites	hak·ku·sheem		
before	liph·ne		
Asa	a·sa		
and	ve·liph·ne		

Judah	ye·hu·dah	
fled	vay·ya·nu·su	
and the Cushites	hak·ku·sheem	
pursued them	vay·yir·de·phem	2 Chronicles 14:13
Then Asa	a·sa	
and his army	ve·ha·am	
-	a·sher	
-	im·mo	
as far as	ad	
Gerar	lig·rar	
fell	vay·yip·pol	
The Cushites	mik·ku·sheem	
and could not	le·en	
	la·hem	
recover	mich·yah	
for	kee	
they were crushed	nish·be·ru	
before	liph·ne	
the LORD	YHVH	
	ve·liph·ne	
and His army	ma·cha·ne·hu	
So the people of Judah carried off	vay·yis·u	
plunder	sha·lal	
a great amount of	har·beh	
	me·od	
and attacked	vay·yak·ku	2 Chronicles 14:14
-	et	

all	kal	כל	
the cities	he·a·reem	הערים	
around	se·vee·vo·wt	סביבות	
Gerar	ge·rar	גרר	
because	kee	כי	
had fallen	ha·yah	היה	
the terror	pha·chad	פחד	
of the LORD	YHVH	יהוה	
upon them	a·le·hem	עליהם	
They plundered	vay·ya·voz·zu	ויבזו	
-	et	את	
all	kal	כל	
the cities	he·a·reem	הערים	
since	kee	כי	
plunder	viz·zah	בזה	
much	rab·bah	רבה	
there was	ha·ye·tah	היתה	
there	va·hem	בהם	
They also	ve·gam	וגם	2 Chronicles 14:15
the tents	a·ho·le	אהלי	
of the herdsmen	miq·neh	מקנה	
attacked	hik·ku	הכו	
and carried off	vay·yish·bu	וישבו	
sheep	tson	צאן	
many	la·rov	לרב	
and camels	u·ge·mal·leem	וגמלים	
Then they returned	vay·ya·shu·vu	וישבו	

to Jerusalem	ye·ru·sha·lim	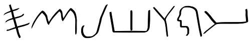	
Azariah	va·a·zar·ya·hu	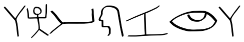	2 Chronicles 15:1
son	ben	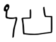	
of Oded	o·w·ded	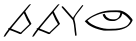	
came	ha·ye·tah	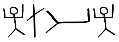	
upon	a·law	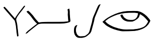	
Now the Spirit	ru·ach	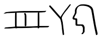	
of God	e·lo·heem	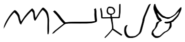	
So he went out	vay·ye·tse	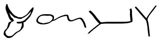	2 Chronicles 15:2
to meet	liph·ne	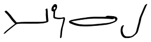	
Asa	a·sa	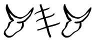	
and said	vay·yo·mer	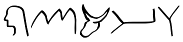	
to him	lo	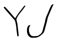	
“ Listen to me	she·ma·u·nee	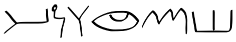	
Asa	a·sa	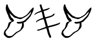	
and all	ve·khal	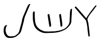	
Judah	ye·hu·dah	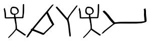	
and Benjamin	u·vin·ya·min	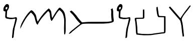	
The LORD	YHVH	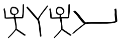	
is with you	im·ma·khem	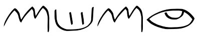	
when you are	bih·yo·wt·khem	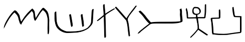	
with Him	im·mo	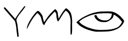	
If	ve·im	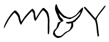	
you seek Him	tid·re·shu·hu	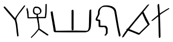	
He will be found	yim·ma·tse	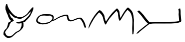	
by you	la·khem	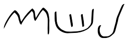	
but if	ve·im	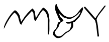	

you forsake Him	ta·az·vu·hu	תעזבהו	
He will forsake	ya·a·zov	יעזב	
you	et·khem	אתכם ס	
years	ve·ya·meem	וימים	2 Chronicles 15:3
For many	rab·beem	רבים	
Israel	le·yis·ra·el	לישראל	
has been without	le·lo	ללא	
God	e·lo·he	אלהי	
the true	e·met	אמת	
without	u·le·lo	וללא	
a priest	ko·hen	כהן	
to instruct them	mo·w·reh	מורה	
and without	u·le·lo	וללא	
the law	to·w·rah	תורה	
they turned	vay·ya·shav	וישב	2 Chronicles 15:4
But in their distress	bats·tsar	בצר	
	lo	לו	
to	al	על	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
and sought Him	vay·vaq·shu·hu	ויבקשהו	
and He was found	vay·yim·ma·tse	וימצא	
by them	la·hem	להם	
days	u·va·it·teem	ובעתים	2 Chronicles 15:5
In those	ha·hem	ההם	
there was no	en	אין	

safety	sha·lo·wm		
for travelers	lay·yo·w·tse	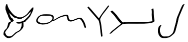	
	ve·lab·ba	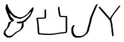	
because	kee	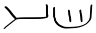	
conflicts	me·hu·mot		
many	rab·bo·wt		
had	al		
	kal	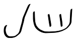	
the residents	yo·wo·she·ve	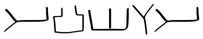	
of the lands	ha·a·ra·tso·wt		
was crushed	ve·khut·te·tu		2 Chronicles 15:6
Nation	go·w		
by nation	be·go·w		
and city	ve·eer	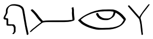	
by city	be·eer		
for	kee	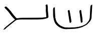	
God	e·lo·heem		
afflicted them	ha·ma·mam		
with all kinds of	be·khal		
adversity	tsa·rah		
But as for you	ve·at·tem		2 Chronicles 15:7
be strong	chiz·qu	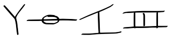	
do not	ve·al		
be discouraged	yir·pu		
	ye·de·khem	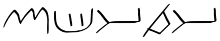	
for	kee	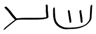	
will be	yesh	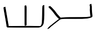	

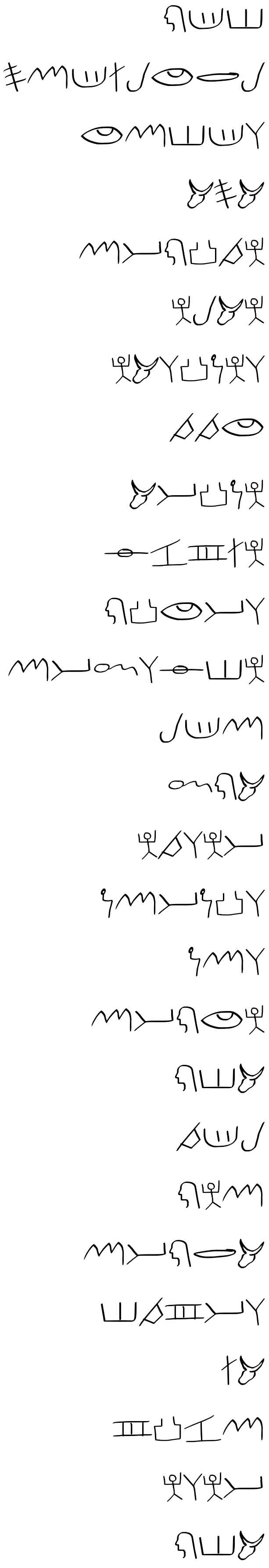

rewarded"	sa·khar	
your work	liph·ul·lat·khem	
heard	ve·khish·mo·a	2 Chronicles 15:8
When Asa	a·sa	
words	had·de·va·reem	
these	ha·el·leh	
and the prophecy	ve·han·ne·vu·ah	
of [Azariah son of] Oded	o·ded	
the prophet	han·na·vee	
he took courage	hit·chaz·zaq	
and removed	vay·ya·a·ver	
the detestable idols	hash·shiq·qu·tseem	
the whole	mik·kal	
land	e·rets	
of Judah	ye·hu·dah	
and Benjamin	u·vin·ya·min	
from	u·min	
and from the cities	he·a·reem	
	a·sher	
he had captured	la·khad	
in the hill country	me·har	
of Ephraim	eph·ra·yim	
He then restored	vay·chad·desh	
-	et	
the altar	miz·bach	
of the LORD	YHVH	
that	a·sher	

was in front	liph·ne		
of the portico	u·lam	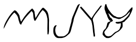	
of the LORD’s {temple}	YHVH		
And he assembled	vay·yiq·bots	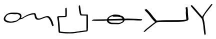	2 Chronicles 15:9
-	et		
all	kal		
Judah	ye·hu·dah	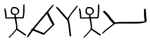	
and Benjamin	u·vin·ya·min	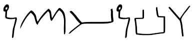	
who had settled	ve·hag·ga·reem	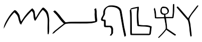	
among them	im·ma·hem	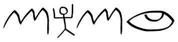	
along with those from the tribes of Ephraim	me·eph·ra·yim		
Manasseh	u·me·nash·sheh	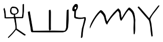	
and Simeon	u·mish·shim·o·wn		
for	kee	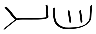	
had come over	na·phe·lu		
to him	a·law	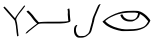	
from Israel	mee·yis·ra·el	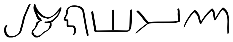	
great numbers	la·rov		
when they saw	bir·o·tam		
that	kee	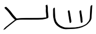	
the LORD	YHVH		
his God	e·lo·haw		
was with him	im·mo		
So they gathered together	vay·yiq·qa·ve·tsu	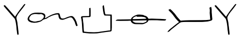	2 Chronicles 15:10
in Jerusalem	ye·ru·sha·lim		
month	ba·cho·desh	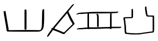	

in the third	hash·she·lee·shee	השלישי	
year	lish·nat	לשנת	
of the fifteenth	cha·mesh	חמש	
	es·reh	עשרה	
reign	le·mal·khut	למלכות	
of Asa's	a·sa	אסא	
they sacrificed	vay·yiz·be·chu	ויזבחו	2 Chronicles 15:11
to the LORD	la·YHVH	ליהוה	
time	bay·yo·wm	ביום	
At that	ha·hu	ההוא	
from	min	מן	
all the plunder	hash·sha·lal	השלל	
they had brought back	he·vee·u	הביאו	
oxen	ba·qar	בקר	
seven	she·va	שבע	
hundred	me·o·wt	מאות	
sheep	ve·tson	וצאן	
and seven	shiv·at	שבעת	
thousand	a·la·pheem	אלפים	
Then they entered	vay·ya·vo·u	ויבאו	2 Chronicles 15:12
into a covenant	vab·be·reet	בברית	
to seek	lid·ro·wosh	לדרוש	
-	et	את	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of their fathers	a·vo·w·te·hem	אבותיהם	
with all	be·khal	בכל	

their heart	le·va·vam		
and	u·ve·khal	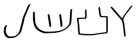	
soul	naph·sham	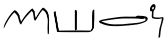	
And	ve·khol		2 Chronicles 15:13
whoever	a·sher		
would not	lo		
seek	yid·rosh	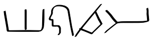	
the LORD	la·YHVH	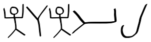	
the God	e·lo·he		
of Israel	yis·ra·el	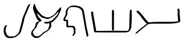	
would be put to death	yu·mat		
whether	le·min		
young	qa·ton	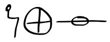	
or	ve·ad		
old	ga·do·wl		
man	le·me·eesh		
or	ve·ad		
woman	ish·shah		
They took an oath	vay·yish·sha·ve·u	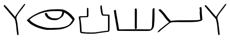	2 Chronicles 15:14
to the LORD	la·YHVH	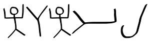	
voice	be·qo·wl	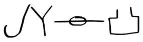	
with a loud	ga·do·wl		
with shouting	u·vit·ru·ah		
trumpets	u·va·cha·tso·tse·ro·wt		
and rams' horns	u·ve·sho·w·pha·ro·wt		
rejoiced	vay·yis·me·chu		2 Chronicles 15:15
And all	khal	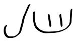	

Judah	ye·hu·dah	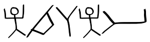	
over	al		
the oath	hash·she·vu·ah		
for	kee	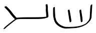	
it with all	ve·khal		
their heart	le·va·vam		
they had sworn	nish·ba·u	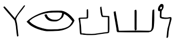	
earnestly	u·ve·khal	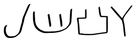	
	re·tso·w·nam		
They had sought Him	biq·shu·hu	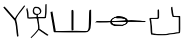	
and He was found	vay·yim·ma·tse		
by them	la·hem		
gave them rest	vay·ya·nach	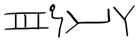	
So the LORD	YHVH		
	la·hem		
on every side	mis·sa·veev		
also	ve·gam		2 Chronicles 15:16
Maacah	ma·a·khah		
his grandmother	em		
Asa	a·sa		
King	ham·me·lekh		
removed	he·see·rah	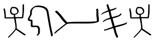	
from [her position as] queen mother	mig·ge·vee·rah	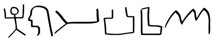	
because	a·sher		
she had made	a·se·tah		
Asherah pole	la·a·she·rah		
a detestable	miph·la·tset		

chopped down	vay·yikh·rot	𐤅𐤉𐤊𐤓𐤕	
Asa	a·sa	𐤀𐤎𐤀	
-	et	𐤀𐤕	
the pole	miph·lats·tah	𐤌𐤐𐤋𐤑𐤕𐤄	
crushed it	vay·ya·deq	𐤅𐤉𐤃𐤒	
and burned	vay·yis·roph	𐤅𐤉𐤔𐤓𐤐	
Valley	be·na·chal	𐤁𐤍𐤇𐤋	
it in the Kidron	qid·ro·wn	𐤒𐤃𐤓𐤅𐤍	
The high places	ve·hab·ba·mo·wt	𐤅𐤄𐤁𐤌𐤅𐤕	2 Chronicles 15:17
were not	lo	𐤋𐤀	
removed	sa·ru	𐤎𐤓𐤅	
from Israel	mee·yis·ra·el	𐤌𐤉𐤔𐤓𐤀𐤋	
but	raq	𐤓𐤒	
heart	le·vav	𐤋𐤁𐤁	
Asa’s	a·sa	𐤀𐤎𐤀	
was	ha·yah	𐤄𐤉𐤄	
fully devoted	sha·lem	𐤔𐤋𐤌	
all	kal	𐤊𐤋	
his days	ya·maw	𐤉𐤌𐤉𐤅	
And he brought	vay·ya·ve	𐤅𐤉𐤁𐤀	2 Chronicles 15:18
-	et	𐤀𐤕	
that he	qa·de·she	𐤒𐤃𐤔𐤉	
and his father	a·vee	𐤀𐤁𐤉𐤅	
had dedicated	ve·qa·da·shaw	𐤅𐤒𐤃𐤔𐤉𐤅	
into the house	bet	𐤁𐤉𐤕	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
the silver	ke·seph	𐤊𐤎𐤐	

and gold	ve·za·hav	𐤅𐤆𐤄𐤁	
articles	ve·khe·leem	𐤅𐤊𐤋𐤉𐤌	
war	u·mil·cha·mah	𐤅𐤌𐤋𐤇𐤌𐤄	2 Chronicles 15:19
no	lo	𐤋𐤀	
And there was	ha·ya·tah	𐤄𐤉𐤕𐤄	
until	ad	𐤏𐤃	
year	she·nat	𐤔𐤍𐤕	
the thirty-fifth	she·lo·sheem	𐤔𐤋𐤔𐤉𐤌	
	ve·cha·mesh	𐤅𐤇𐤌𐤔	
reign	le·mal·khut	𐤋𐤌𐤋𐤊𐤅𐤕	
of Asa’s	a·sa	𐤀𐤎𐤀𐤎	
year	bish·nat	𐤁𐤔𐤍𐤕	2 Chronicles 16:1
In the thirty-sixth	she·lo·sheem	𐤔𐤋𐤔𐤉𐤌	
	va·shesh	𐤅𐤔𐤔	
	le·mal·khut	𐤋𐤌𐤋𐤊𐤅𐤕	
of Asa’s [reign]	a·sa	𐤀𐤎𐤀	
went up	a·lah	𐤏𐤋𐤄	
Baasha	ba·sha	𐤁𐤏𐤔𐤀	
king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
against	al	𐤏𐤋	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and fortified	vay·yi·ven	𐤅𐤉𐤁𐤍	
-	et	𐤀𐤕	
Ramah	ha·ra·mah	𐤄𐤓𐤌𐤄	
	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
to prevent	tet	𐤕𐤕	

[anyone] from leaving	yo·w·tse	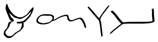	
or entering the territory	va·va	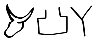	
of Asa	le·a·sa	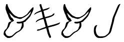	
king	me·lekh	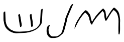	
of Judah	ye·hu·dah	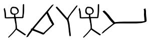	
withdrew	vay·yo·tse	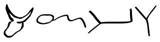	2 Chronicles 16:2
So Asa	a·sa	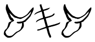	
the silver	ke·seph	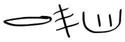	
and gold	ve·za·hav	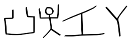	
from the treasuries	me·o·tse·ro·wt	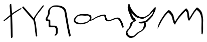	
of the house	bet	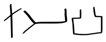	
of the LORD	YHVH	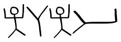	
palace	u·vet	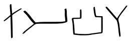	
and the royal	ham·me·lekh	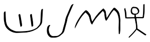	
and he sent it	vay·yish·lach	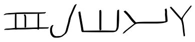	
to	el	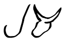	
	ben	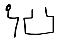	
Ben-hadad	ha·dad	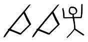	
king	me·lekh	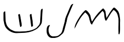	
of Aram	a·ram	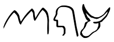	
who was ruling	hay·yo·wo·shev	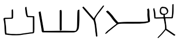	
in Damascus :	be·dar·me·seq	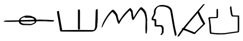	
with this message	le·mor	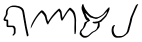	
“ [Let there be] a treaty	be·reet	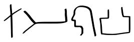	2 Chronicles 16:3
between me and you	be·nee	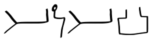	
between	u·ve·ne·kha	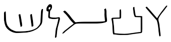	

	u·ven	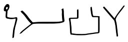	
my father	a·vee	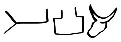	
	u·ven	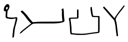	
and your father	a·vee·kha	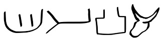	
See	hin·neh		
I have sent	sha·lach·tee	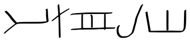	
you	le·kha	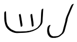	
silver	ke·seph		
and gold	ve·za·hav	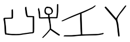	
Now go	lekh	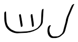	
and break	ha·pher		
your treaty	be·ree·te·kha	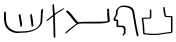	
with	et		
Baasha	ba·sha		
king	me·lekh	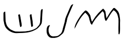	
of Israel	yis·ra·el	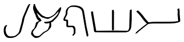	
so that he will withdraw	ve·ya·a·leh		
from me"	me·a·lay		
listened	vay·yish·ma		2 Chronicles 16:4
	bɛn		
And Ben-hadad	ha·dad	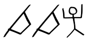	
to	el		
King	ham·me·lekh		
Asa	a·sa		
and sent	vay·yish·lach		
-	et		
the commanders	sa·re	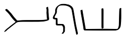	

of his armies	ha·cha·ya·leem	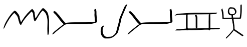	
-	a·sher	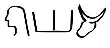	
	lo	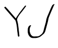	
against	el		
the cities	a·re		
of Israel	yis·ra·el	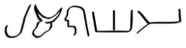	
conquering	vay·yak·ku	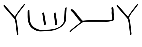	
-	et		
Ijon	ee·yo·wn	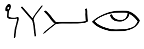	
-	ve·et		
Dan	dan		
-	ve·et		
	a·vel		
Abel-maim	ma·yim	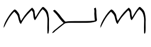	
-	ve·et		
and all	kal	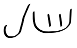	
the store	mis·ke·no·wt		
cities	a·re		
of Naphtali	naph·ta·lee		
-	vay·hee	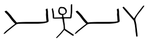	2 Chronicles 16:5
learned of this	kish·mo·a		
When Baasha	ba·sha		
he stopped	vay·yech·dal	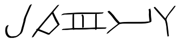	
fortifying	mib·be·no·wt		
-	et		
Ramah	ha·ra·mah	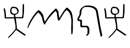	
and abandoned	vay·yash·bet		

-	et		
his work	me·lakh·to		
Asa	ve·a·sa		2 Chronicles 16:6
Then King	ham·me·lekh		
brought	la·qach	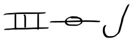	
-	et		
all [the men]	kal	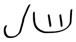	
of Judah	ye·hu·dah	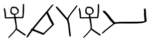	
and they carried away	vay·yis·u		
-	et		
the stones	av·ne	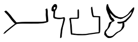	
of Ramah	ha·ra·mah	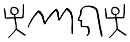	
-	ve·et		
and the timbers	e·tse·ha		
-	a·sher		
had used for building	ba·nah		
Baasha	ba·sha		
he built up	vay·yi·ven	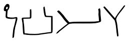	
And with [these materials]	ba·hem		
-	et		
Geba	ge·va		
-	ve·et		
and Mizpah	ham·mits·pah		
time	u·va·et	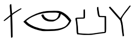	2 Chronicles 16:7
At that	ha·hee	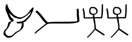	
came	ba		

Hanani	cha·na·nee
the seer	ha·ro·eh
to	el
Asa	a·sa
King	me·lekh
of Judah	ye·hu·dah
and told	vay·yo·mer
him	e·law
“ Because you have relied	be·hish·sha·en·kha
on	al
the king	me·lekh
of Aram	a·ram
and not	ve·lo
-	nish·an·ta
on	al
the LORD	YHVH
your God	e·lo·he·kha
	al
	ken
has escaped	nim·lat
the army	chel
of the king	me·lekh
of Aram	a·ram
from your hand	mee·ya·de·kha
not	ha·lo
the Cushites	hak·ku·sheem
and Libyans	ve·hal·lu·veem

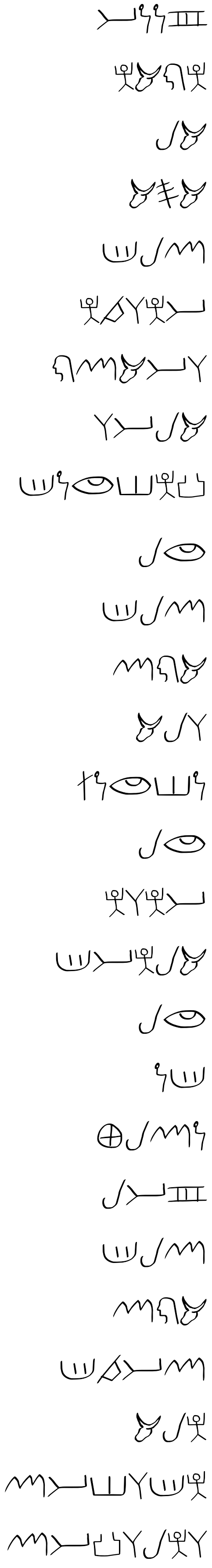

2 Chronicles 16:8

Were	ha·yu	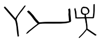	
army	le·cha·yil	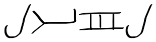	
a vast	la·rov		
chariots	le·re·khev	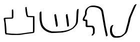	
and horsemen ?	u·le·pha·ra·sheem		
with many	le·har·beh		
	me·od		
Yet because you relied	u·ve·hish·sha·en·kha		
on	al		
the LORD	YHVH		
He delivered them	ne·ta·nam	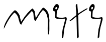	
into your hand	be·ya·de·kha	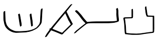	
For	kee	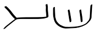	2 Chronicles 16:9
of the LORD	YHVH		
the eyes	e·naw		
roam to and fro	me·sho·te·to·wt		
over all	be·khal		
the earth	ha·a·rets		
to show Himself strong	le·hit·chaz·zeq	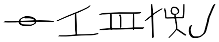	
on behalf of [those]	im		
whose hearts	le·va·vam		
are fully devoted	sha·lem	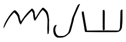	
to Him	e·law	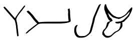	
You have acted foolishly	nis·kal·ta		
in	al		
this matter	zot		

therefore	kee	𐤊𐤉	
From now on	me·at·tah	𐤌𐤏𐤕𐤄	
you will be at	yesh	𐤉𐤔	
	im·me·kha	𐤏𐤌𐤊	
war”	mil·cha·mo·wt	𐤌𐤋𐤇𐤌𐤅𐤕	
was angry	vay·yikh·as	𐤅𐤉𐤊𐤏𐤎	2 Chronicles 16:10
Asa	a·sa	𐤀𐤎𐤀	
with	el	𐤀𐤋	
the seer	ha·ro·eh	𐤄𐤓𐤀𐤄	
that he put [the man]	vay·yit·te·ne·hu	𐤅𐤉𐤕𐤍𐤄𐤅	
in prison	bet	𐤁𐤉𐤕	
	ham·mah·pe·khet	𐤄𐤌𐤄𐤐𐤊𐤕	
[and became]	kee	𐤊𐤉	
so enraged	ve·za·aph	𐤁𐤆𐤏𐤐	
	im·mo	𐤏𐤌𐤅	
over	al	𐤏𐤋	
this matter	zot	𐤆𐤀𐤕	
oppressed	vay·rats·tsets	𐤅𐤉𐤓𐤑𐤑	
Asa	a·sa	𐤀𐤎𐤀	
some of	min	𐤌𐤍	
the people	ha·am	𐤄𐤏𐤌	
time	ba·et	𐤁𐤏𐤕	
And at the same	ha·hee	𐤄𐤄𐤉𐤀	
Now the rest	ve·hin·neh	𐤅𐤄𐤍𐤄	2 Chronicles 16:11
of the acts	div·re	𐤃𐤁𐤓𐤉	
of Asa	a·sa	𐤀𐤎𐤀	
from beginning	ha·ri·sho·w·neem	𐤄𐤓𐤀𐤔𐤅𐤍𐤉𐤌	

to end	ve·ha·a·cha·ro·w·neem	𐤅𐤄𐤀𐤇𐤓𐤅𐤍𐤉𐤌	
are indeed	hin·nam	𐤄𐤍𐤌	
written	ke·tu·veem	𐤊𐤕𐤅𐤁𐤉𐤌	
in	al	𐤏𐤋	
the Book	se·pher	𐤎𐤐𐤓	
of the Kings	ham·me·la·kheem	𐤄𐤌𐤋𐤊𐤉𐤌	
of Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	
and Israel	ve·yis·ra·el	𐤅𐤉𐤔𐤓𐤀𐤋	
became diseased	vay·ye·che·le	𐤅𐤉𐤇𐤋𐤀	2 Chronicles 16:12
Asa	a·sa	𐤀𐤎𐤀	
year	bish·nat	𐤁𐤔𐤍𐤕	
In the thirty-ninth	she·lo·wo·sheem	𐤔𐤋𐤅𐤔𐤉𐤌	
	va·te·sha	𐤅𐤕𐤔𐤏	
of his reign	le·mal·khu·to	𐤋𐤌𐤋𐤊𐤅𐤕𐤅	
in his feet	be·rag·law	𐤁𐤓𐤂𐤋𐤉𐤅	
and	ad	𐤏𐤃	
became increasingly severe	le·ma·lah	𐤋𐤌𐤏𐤋𐤄	
his malady	cha·le·yo	𐤇𐤋𐤉𐤅	
Yet even	ve·gam	𐤅𐤂𐤌	
in his illness	be·cha·le·yo	𐤁𐤇𐤋𐤉𐤅	
he did not	lo	𐤋𐤀	
seek	da·rash	𐤃𐤓𐤔	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
but	kee	𐤊𐤉	
only the physicians	ba·ro·phe·eem	𐤁𐤓𐤐𐤀𐤉𐤌	
and rested	vay·yish·kav	𐤅𐤉𐤔𐤊𐤁	2 Chronicles 16:13

Asa	a·sa	
with	im	
his fathers	a·vo·taw	
died	vay·ya·mat	
year	bish·nat	
So in the forty-first	ar·ba·eem	
	ve·a·chat	
of his reign	le·ma·le·kho	
And he was buried	vay·yiq·be·ru·hu	2 Chronicles 16:14
in the tomb	ve·qiv·ro·taw	
that	a·sher	
he had cut out	ka·rah	
for himself	lo	
in the City	be·eer	
of David	da·veed	
They laid him	vay·yash·kee·vu·hu	
on a bier	bam·mish·kav	
that	a·sher	
was full of	mil·le	
spices	be·sa·meem	
and various	u·ze·neem	
perfumes	me·ruq·qa·cheem	
	be·mir·qa·chat	
blended	ma·a·seh	
fire	vay·yis·re·phu	
	lo	
in his honor	se·re·phah	

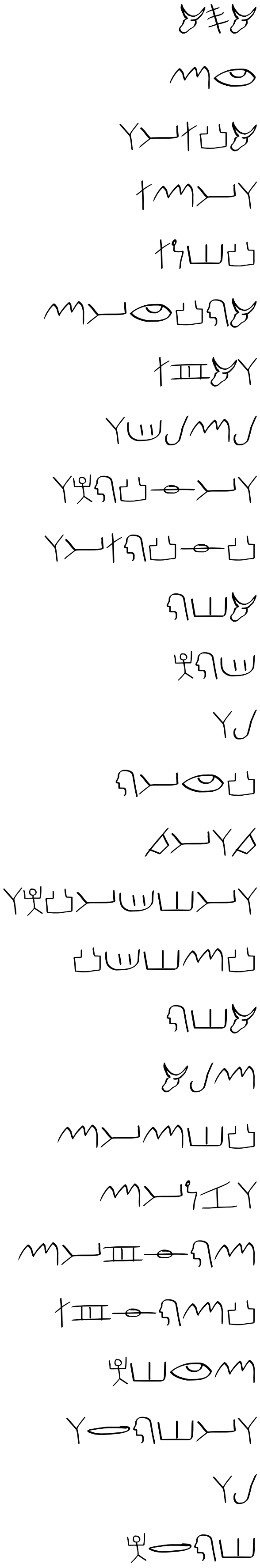

then they made a great	ge·do·w·lah		
	ad		
	lim·od		
reigned	vay·yim·lokh		2 Chronicles 17:1
Jehoshaphat	ye·ho·wo·sha·phat		
Asa’s son	be·no	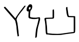	
in his place	tach·taw	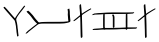	
and he strengthened himself	vay·yit·chaz·zeq	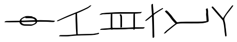	
against	al		
Israel	yis·ra·el	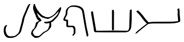	
He stationed	vay·yit·ten	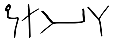	2 Chronicles 17:2
troops	cha·yil	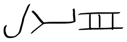	
in every	be·khal		
city	a·re		
of Judah	ye·hu·dah	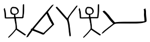	
fortified	hab·be·tsu·ro·wt		
and put	vay·yit·ten	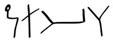	
garrisons	ne·tsee·veem	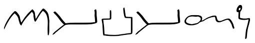	
in the land	be·e·rets		
of Judah	ye·hu·dah	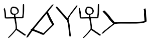	
and in the cities	u·ve·a·re		
of Ephraim	eph·ra·yim		
that	a·sher		
had captured	la·khad		
Asa	a·sa		
his father	a·vee	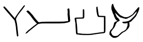	
was	vay·hee	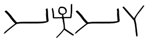	2 Chronicles 17:3

Now the LORD	YHVH		
with	im		
Jehoshaphat	ye·ho·wo·sha·phat		
because	kee	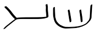	
he walked	ha·lakh	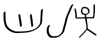	
ways	be·dar·khe		
David	da·veed	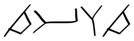	
of his father	a·vee	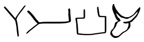	
in the earlier	ha·ri·sho·neem	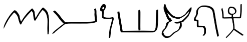	
He did not	ve·lo		
seek out	da·rash		
the Baals	lab·be·a·leem		
but	kee	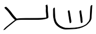	2 Chronicles 17:4
the God	le·lo·he	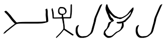	
of his father	a·vee	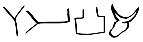	
he sought	da·rash		
by His commandments	u·ve·mits·wo·taw		
and walked	ha·lakh	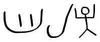	
rather than	ve·lo		
the practices	ke·ma·a·seh		
of Israel	yis·ra·el	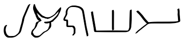	
established	vay·ya·khen	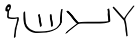	2 Chronicles 17:5
So the LORD	YHVH		
-	et		
the kingdom	ham·mam·la·khah	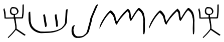	
in his hand	be·ya·do	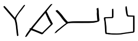	
brought	vay·yit·te·nu	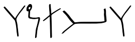	

and all	khal	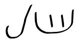	
Judah	ye·hu·dah		
tribute	min·chah	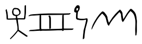	
him	lee·ho·wo·sha·phat		
so that	vay·hee	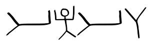	
he had	lo		
of riches	o·sher		
and honor	ve·kha·vo·wd	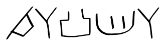	
an abundance	la·rov	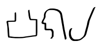	
took delight	vay·yig·bah	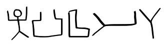	2 Chronicles 17:6
And his heart	lib·bo	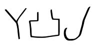	
in the ways	be·dar·khe		
of the LORD	YHVH		
furthermore	ve·o·wd		
he removed	he·seer	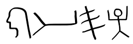	
-	et		
the high places	hab·ba·mo·wt	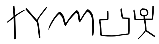	
-	ve·et		
and Asherah poles	ha·a·she·reem	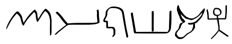	
from Judah	mee·hu·dah		
year	u·vish·nat	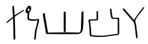	2 Chronicles 17:7
In the third	sha·lo·wosh		
of his reign	le·ma·le·kho	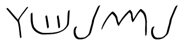	
Jehoshaphat sent	sha·lach	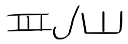	
his officials	le·sa·raw		
	le·ven		
Ben-hail	cha·yil	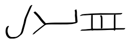	

Obadiah	u·le·o·vad·yah	ולעבדיה	
Zechariah	ve·liz·khar·yah	ולזכריה	
Nethanel	ve·lin·tan·el	ולנתנאל	
and Micaiah	u·le·mee·kha·ya·hu	ולמיכיהו	
to teach	le·lam·med	ללמד	
in the cities	be·a·re	בערי	
of Judah	ye·hu·dah	יהודה	
accompanied by	ve·im·ma·hem	ועמהם	2 Chronicles 17:8
certain Levites —	hal·vee·yim	הלוים	
Shemaiah	she·ma·ya·hu	שמעיהו	
Nethaniah	u·ne·tan·ya·hu	ונתניהו	
Zebadiah	u·ze·vad·ya·hu	וזבדיהו	
Asahel	va·a·sa·h·el	ועשהאל	
Shemiramoth	u·she·mi·rī·mot	ושמרימות	
Jehonathan	vee·ho·w·na·tan	ויהונתן	
Adonijah	va·a·do·nee·ya·hu	ואדניהו	
Tobijah	ve·to·w·vee·ya·hu	וטוביהו	
	ve·to·wv	וטוב	
and Tob-adonijah —	a·do·w·nee·yah	אדוניה	
-	hal·vee·yim	הלוים	
along with	ve·im·ma·hem	ועמהם	
Elishama	e·lee·sha·ma	אלישמע	
and Jehoram	vee·ho·w·ram	ויהורם	
the priests	hak·ko·ha·neem	הכהנים	
They taught	vay·lam·me·du	וילמדו	2 Chronicles 17:9
throughout Judah	bee·hu·dah	ביהודה	
taking with them	ve·im·ma·hem	ועמהם	

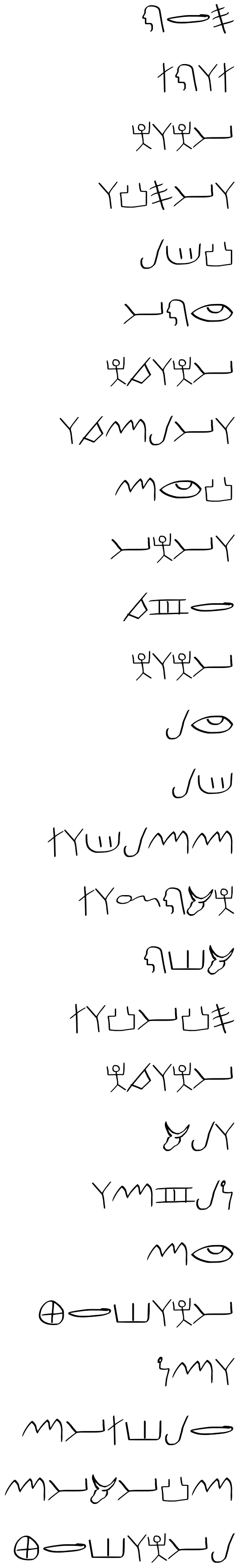

the Book	se·pher	
of the Law	to·w·rat	
of the LORD	YHVH	
They went	vay·ya·sob·bu	
throughout	be·khal	
the towns	a·re	
of Judah	ye·hu·dah	
and taught	vay·lam·me·du	
the people	ba·am	
fell	vay·hee	2 Chronicles 17:10
And the dread	pa·chad	
of the LORD	YHVH	
upon	al	
all	kal	
the kingdoms	mam·le·kho·wt	
of the lands	ha·a·ra·tso·wt	
that	a·sher	
surrounded	se·vee·vo·wt	
Judah	ye·hu·dah	
so that they did not	ve·lo	
make war	nil·cha·mu	
against	im	
Jehoshaphat	ye·ho·wo·sha·phat	
Some	u·min	2 Chronicles 17:11
Philistines	pe·lish·teem	
also brought	me·vee·eem	
to Jehoshaphat	lee·ho·wo·sha·phat	

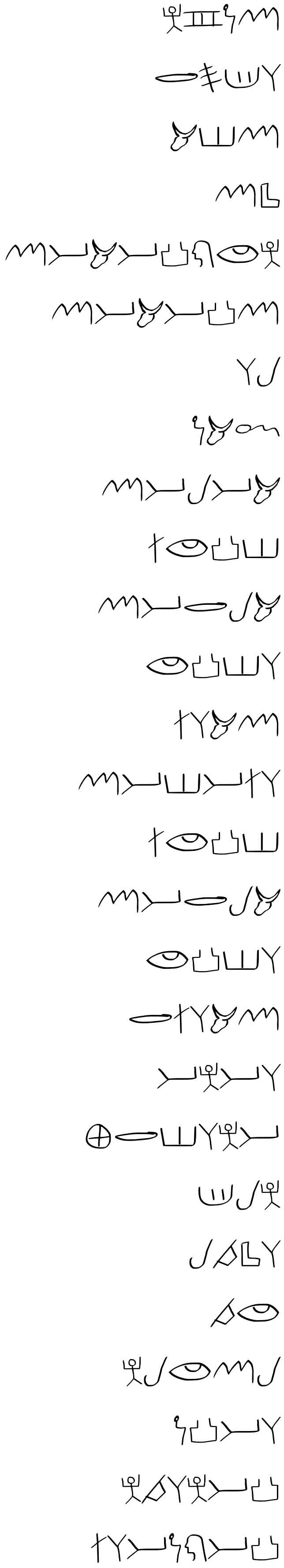

gifts	min·chah	
and silver	ve·khe·seph	
as tribute	mas·sa	
and	gam	
the Arabs	ha·ar·vee·eem	
brought	me·vee·eem	
him	lo	
from their flocks	tson	
rams	e·leem	
7700	shiv·at	
	a·la·pheem	
	u·she·va	
	me·o·wt	
goats	u·te·ya·sheem	
and 7,700	shiv·at	
	a·la·pheem	
	u·she·va	
	me·o·wt	
-	vay·hee	2 Chronicles 17:12
Jehoshaphat	ye·ho·wo·sha·phat	
grew stronger	ho·lekh	
	ve·ga·del	
	ad	
and stronger	le·ma·e·lah	
and he built	vay·yi·ven	
in Judah	bee·hu·dah	
fortresses	bee·ra·nee·yo·wt	

cities	ve·a·re	𐤅𐤏𐤓𐤉	
and store	mis·ke·no·wt	𐤌𐤎𐤊𐤍𐤅𐤕	
supplies	u·me·la·khah	𐤅𐤌𐤋𐤀𐤊𐤄	2 Chronicles 17:13
and kept vast	rab·bah	𐤓𐤁𐤄	
He also had	ha·yah	𐤄𐤉𐤄	
	lo	𐤋𐤅	
in the cities	be·a·re	𐤁𐤏𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
	ve·an·she	𐤅𐤀𐤍𐤔𐤉	
warriors	mil·cha·mah	𐤌𐤋𐤇𐤌𐤄	
[who were] mighty men	gib·bo·w·re	𐤂𐤁𐤅𐤓𐤉	
of valor	cha·yil	𐤇𐤉𐤋	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
These	ve·el·leh	𐤅𐤀𐤋𐤄	2 Chronicles 17:14
are their numbers	phe·qud·da·tam	𐤐𐤒𐤃𐤕𐤌	
according to the houses	le·vet	𐤋𐤁𐤉𐤕	
of their fathers :	a·vo·w·te·hem	𐤀𐤁𐤅𐤕𐤉𐤄𐤌	
From Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	
the commanders	sa·re	𐤔𐤓𐤉	
of thousands :	a·la·pheem	𐤀𐤋𐤐𐤉𐤌	
Adnah	ad·nah	𐤏𐤃𐤍𐤄	
the commander	has·sar	𐤄𐤔𐤓	
and with him	ve·im·mo	𐤅𐤏𐤌𐤅	
mighty men	gib·bo·w·re	𐤂𐤁𐤅𐤓𐤉	
of valor	cha·yil	𐤇𐤉𐤋	
300,000 {}	she·losh	𐤔𐤋𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	

	a·leph	
next to	ve·al	2 Chronicles 17:15
him	ya·do	
Jehohanan	ye·ho·w·cha·nan	
the commander	has·sar	
and with him	ve·im·mo	
280,000 {}	ma·ta·yim	
	u·she·mo·w·neem	
	a·leph	
and next to	ve·al	2 Chronicles 17:16
him	ya·do	
Amasiah	a·mas·yah	
son	ben	
of Zichri	zikh·ree	
the volunteer	ham·mit·nad·dev	
for the LORD	la·YHVH	
and with him	ve·im·mo	
200,000 {}	ma·ta·yim	
	e·leph	
mighty men	gib·bo·wr	
of valor	cha·yil	
From	u·min	2 Chronicles 17:17
Benjamin :	bin·ya·min	
a mighty man	gib·bo·wr	
of valor	cha·yil	
Eliada	el·ya·da	
and with him	ve·im·mo	

armed	no·she·qe	𐤍𐤔𐤒𐤉	
with bows	qe·shet	𐤒𐤔𐤕	
and shields	u·ma·gen	𐤅𐤌𐤂𐤍	
200,000 {}	ma·ta·yim	𐤌𐤀𐤕𐤉𐤌	
	a·leph	𐤀𐤋𐤐 𐤎	
and next to	ve·al	𐤅𐤏𐤋	2 Chronicles 17:18
him	ya·do	𐤉𐤃𐤅	
Jehozabad	ye·ho·w·za·vad	𐤉𐤄𐤅𐤆𐤁𐤃	
and with him	ve·im·mo	𐤅𐤏𐤌𐤅	
180,000 {}	me·ah	𐤌𐤀𐤄	
	u·she·mo·w·neem	𐤅𐤔𐤌𐤅𐤍𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
armed	cha·lu·tse	𐤇𐤋𐤅𐤑𐤉	
for battle	tsa·va	𐤑𐤁𐤀 𐤎	
These were the men	el·leh	𐤀𐤋𐤄	2 Chronicles 17:19
who served	ham·sha·re·teem	𐤄𐤌𐤔𐤓𐤕𐤉𐤌	
-	et	𐤀𐤕	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
besides	mil·le·vad	𐤌𐤋𐤁𐤃	
those	a·sher	𐤀𐤔𐤓	
stationed	na·tan	𐤍𐤕𐤍	
he	ham·me·lekh	𐤄𐤌𐤋𐤊	
cities	be·a·re	𐤁𐤏𐤓𐤉	
in the fortified	ham·miv·tsar	𐤄𐤌𐤁𐤑𐤓	
throughout	be·khal	𐤁𐤊𐤋	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄 𐤐	
had	vay·hee	𐤅𐤉𐤄𐤉	2 Chronicles 18:1

Now Jehoshaphat	lee·ho·wo·sha·phat	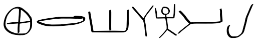	
riches	o·sher	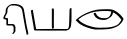	
and honor	ve·kha·vo·wd	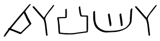	
in abundance	la·rov	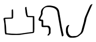	
by marriage	vay·yit·chat·ten	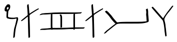	
and he allied himself with Ahab	le·ach·av	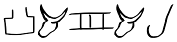	
he went down	vay·ye·red	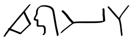	2 Chronicles 18:2
later	le·qets	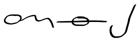	
And some years	sha·neem	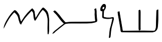	
to	el	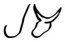	
visit Ahab	ach·av	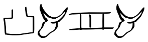	
in Samaria	le·sho·me·ro·wn	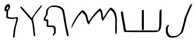	
sacrificed	vay·yiz·bach	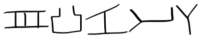	
for him	lo	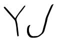	
where Ahab	ach·av	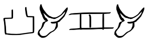	
sheep	tson	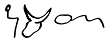	
and cattle	u·va·qar	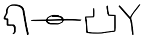	
many	la·rov	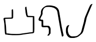	
and the people	ve·la·am	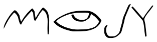	
-	a·sher	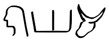	
with him	im·mo	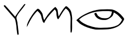	
and urged him	vay·see·te·hu	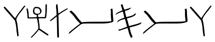	
to march up	la·a·lo·wt	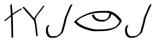	
to	el	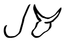	
Ramoth-gilead	ra·mo·wt	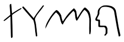	
	gil·ad	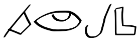	
asked	vay·yo·mer	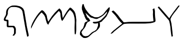	2 Chronicles 18:3

Ahab	ach·av		
king	me·lekh	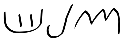	
of Israel	yis·ra·el	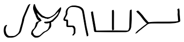	
	el		
Jehoshaphat	ye·ho·wo·sha·phat		
king	me·lekh	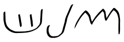	
of Judah	ye·hu·dah	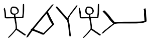	
“ Will you go	ha·te·lekh	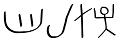	
with me	im·mee		
against Ramoth-gilead ? ”	ra·mot	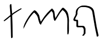	
	gil·ad		
And Jehoshaphat replied	vay·yo·mer		
	lo		
“ I [am]	ka·mo·w·nee		
like you	kha·mo·w·kha		
and my people [are]	u·khe·am·me·kha		
your people	am·mee		
[we will join] you	ve·im·me·kha		
in the war ”	bam·mil·cha·mah	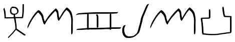	
also said	vay·yo·mer		2 Chronicles 18:4
But Jehoshaphat	ye·ho·wo·sha·phat		
to	el		
the king	me·lekh	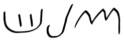	
of Israel	yis·ra·el	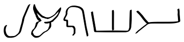	
inquire	de·rash		
“ Please	na		
first	khay·yo·wm	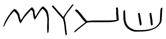	

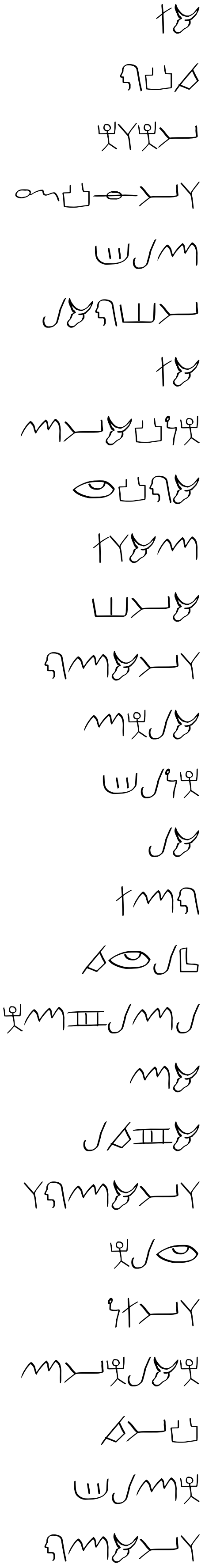

-	et	
for the word	de·var	
of the LORD”	YHVH	
assembled	vay·yiq·bots	2 Chronicles 18:5
So the king	me·lekh	
of Israel	yis·ra·el	
-	et	
the prophets	han·ne·vi·eem	
four	ar·ba	
hundred	me·o·wt	
men	eesh	
and asked them	vay·yo·mer	
	a·le·hem	
“ Should we go	ha·ne·lekh	
against	el	
Ramoth-gilead	ra·mot	
	gil·ad	
to war	lam·mil·cha·mah	
or	im	
should we refrain ? ”	ech·dal	
they replied	vay·yo·me·ru	
“ Go up ”	a·leh	
will deliver it	ve·yit·ten	
“ and God	ha·e·lo·heem	
into the hand	be·yad	
of the king”	ham·me·lekh	
asked	vay·yo·mer	2 Chronicles 18:6

But Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
“ Is there not	ha·en	האין	
here	poh	פה	
a prophet	na·vee	נביא	
of the LORD	la·YHVH	ליהוה	
still	o·wd	עוד	
? ”	ve·nid·re·shah	ונדרשה	
of whom we can inquire	me·o·to	מאתו	
answered	vay·yo·mer	ויאמר	2 Chronicles 18:7
The king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
	el	אל	
-	ye·ho·wo·sha·phat	יהושפט	
“ There is still	o·wd	עוד	
man	eesh	איש	
one	e·chad	אחד	
who can ask	lid·ro·wosh	לדרוש	
-	et	את	
the LORD	YHVH	יהוה	
-	me·o·to	מאתו	
but I	va·a·nee	ואני	
hate him	se·ne·tee·hu	שנאתיהו	
because	kee	כי	
he never	e·nen·nu	איננו	
prophesies	mit·nab·be	מתנבא	
for me	a·lay	עלי	
anything good	le·to·w·vah	לטובה	

but only	kee	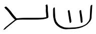	
	khal		
	ya·maw		
bad	le·ra·ah		
He	hu		
is Micaiah	mee·kha·ye·hu		
son	ben		
of Imlah”	yim·la		
say	vay·yo·mer		
Jehoshaphat	ye·ho·wo·sha·phat		
should not	al		
replied	yo·mar		
“ The king	ham·me·lekh		
that ! ”	ken	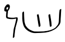	
called	vay·yiq·ra	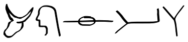	2 Chronicles 18:8
So the king	me·lekh	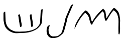	
of Israel	yis·ra·el	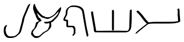	
	el		
of his officials	sa·rees	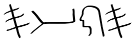	
one	e·chad	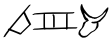	
and said	vay·yo·mer		
“ Bring	ma·her		
Micaiah	mī·kha·hu	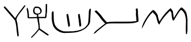	
son	ben		
of Imlah {at once} ”	yim·la		
the king	u·me·lekh		2 Chronicles 18:9
of Israel	yis·ra·el	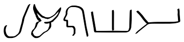	

and Jehoshaphat	vee·ho·wo·sha·phat		
king	me·lekh	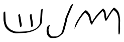	
of Judah	ye·hu·dah	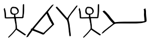	
were sitting	yo·wo·she·veem	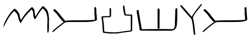	
	eesh	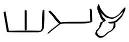	
on	al		
their thrones	kis·o		
Dressed	me·lub·ba·sheem	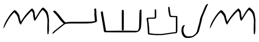	
in royal attire	be·ga·deem		
-	ve·yo·she·veem	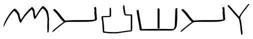	
at the threshing floor	be·go·ren		
by the entrance	pe·tach	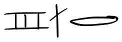	
of the gate	sha·ar		
of Samaria	sho·me·ro·wn		
with all	ve·khal		
the prophets	han·ne·vee·eem		
prophesying	mit·nab·be·eem		
before them	liph·ne·hem	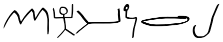	
had made	vay·ya·as		2 Chronicles 18:10
for himself	lo		
Now Zedekiah	tsid·qee·ya·hu	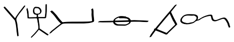	
son	ben		
of Chenaanah	ke·na·a·nah		
horns	qar·ne		
iron	var·zel	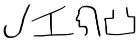	
and declared	vay·yo·mer		
“ This is what	koh	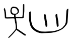	

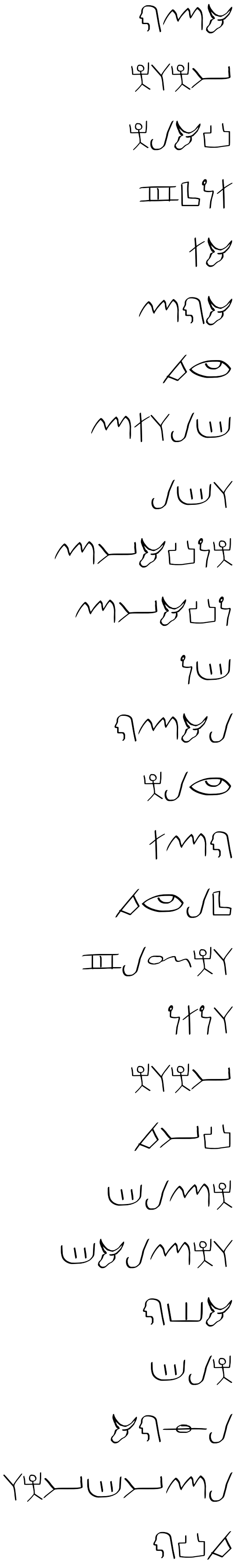

says :	a·mar	
the LORD	YHVH	
‘ With these	be·el·leh	
you shall gore	te·nag·gach	
-	et	
the Arameans	a·ram	
until	ad	
they are finished off ’”	kal·lo·w·tam	
And all	ve·khal	2 Chronicles 18:11
the prophets	han·ne·vi·eem	
were prophesying	nib·be·eem	
the same	ken	
saying	le·mor	
“ Go up	a·leh	
to Ramoth-gilead	ra·mot	
	gil·ad	
and prosper	ve·hats·lach	
will deliver [it]	ve·na·tan	
for the LORD	YHVH	
into the hand	be·yad	
of the king ”	ham·me·lekh	
Then the messenger	ve·ham·mal·akh	2 Chronicles 18:12
who	a·sher	
had gone	ha·lakh	
to call	liq·ro	
Micaiah	le·mee·kha·ye·hu	
instructed him	dib·ber	

	e·law	
	le·mor	
“ Behold	hin·neh	
the words	div·re	
of the prophets	han·ne·vi·eem	
with one	peh	
accord	e·chad	
are favorable	to·wv	
to	el	
the king	ham·me·lekh	
be	vee·hee	
So please	na	
let your words	de·va·re·kha	
like	ke·a·chad	
theirs	me·hem	
and speak	ve·dib·bar·ta	
favorably”	to·wv	
said	vay·yo·mer	2 Chronicles 18:13
But Micaiah	mee·kha·ye·hu	
lives	chay	
“ As surely as the LORD	YHVH	
	kee	
-	et	
whatever	a·sher	
tells me”	yo·mar	
my God	e·lo·hay	
-	o·to	

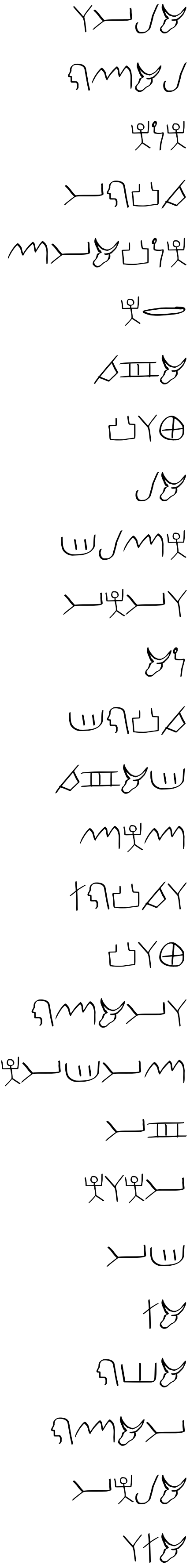

I will speak	a·dab·ber	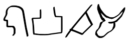	
When Micaiah arrived	vay·ya·vo	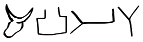	2 Chronicles 18:14
-	el	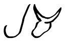	
-	ham·me·lekh	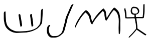	
asked	vay·yo·mer	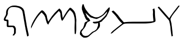	
the king	ham·me·lekh	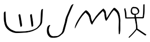	
him	e·law	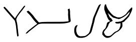	
“ Micaiah	mee·khah	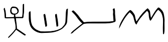	
should we go	ha·ne·lekh	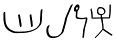	
against	el	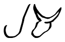	
Ramoth-gilead	ra·mot	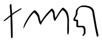	
	gil·ad	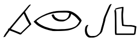	
to war	lam·mil·cha·mah	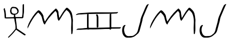	
or	im	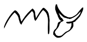	
should we refrain ? ”	ech·dal	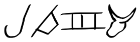	
Micaiah replied	vay·yo·mer	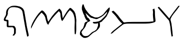	
“ Go up	a·lu	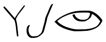	
and triumph ”	ve·hats·lee·chu	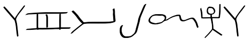	
“ for they will be given	ve·yin·na·te·nu	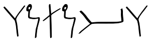	
into your hand”	be·yed·khem	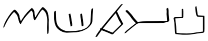	
said	vay·yo·mer	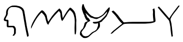	2 Chronicles 18:15
to him	e·law	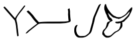	
But the king	ham·me·lekh	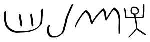	
“ How many	ad	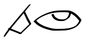	
	kam·meh	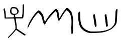	
times	phe·a·meem	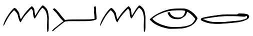	
must I	a·nee	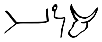	

make you swear	mash·bee·e·kha		
-	a·sher		
not	lo		
to tell me	te·dab·ber		
	e·lay		
anything but	raq		
the truth	e·met		
in the name	be·shem		
of the LORD ?”	YHVH		
So Micaiah declared :	vay·yo·mer		2 Chronicles 18:16
“ I saw	ra·ee·tee		
-	et		
all	kal		
Israel	yis·ra·el		
scattered	ne·pho·w·tseem		
on	al		
the hills	he·ha·reem		
like sheep	kats·tson		
-	a·sher		
without	en		
	la·hen		
a shepherd	ro·eh		
said	vay·yo·mer		
And the LORD	YHVH		
have no	lo		
master	a·do·neem		
‘ These [people]	la·el·leh		

return	ya·shu·vu	ישובו	
let each one	eesh	איש	
home	le·ve·to	לביתו	
in peace ’”	be·sha·lo·wm	בשלום	
said	vay·yo·mer	ויאמר	2 Chronicles 18:17
Then the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
to	el	אל	
Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
“ Did I not	ha·lo	הלא	
tell	a·mar·tee	אמרתי	
you	e·le·kha	אליך	
that he never	lo	לא	
prophesies	yit·nab·be	יתנבא	
for me	a·lay	עלי	
good	to·wv	טוב	
but only	kee	כי	
	im	אם	
bad ? ”	le·ra	לרע ס	
Micaiah continued	vay·yo·mer	ויאמר	2 Chronicles 18:18
“ Therefore	la·khen	לכן	
hear	shim·u	שמעו	
the word	de·var	דבר	
of the LORD :	YHVH	יהוה	
I saw	ra·ee·tee	ראיתי	
-	et	את	
the LORD	YHVH	יהוה	

sitting	yo·wo·shev		
on	al		
His throne	kis·o		
and all	ve·khal		
the host	tse·va	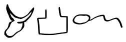	
of heaven	hash·sha·ma·yim		
standing	o·me·deem	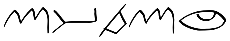	
on	al		
His right	ye·mee·no	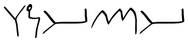	
and on His left	u·se·mo·lo		
said	vay·yo·mer		2 Chronicles 18:19
And the LORD	YHVH		
‘ Who	mee	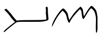	
will entice	ye·phat·teh		
-	et		
Ahab	ach·av		
king	me·lekh	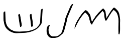	
of Israel	yis·ra·el	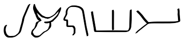	
to march up	ve·ya·al	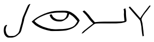	
and fall	ve·yip·pol	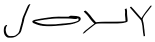	
at Ramoth-gilead ? ’	be·ra·mo·wt	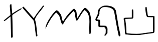	
	gil·ad		
suggested	vay·yo·mer		
And one	zeh	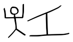	
-	o·mer		
this	ka·khah		
and another	ve·zeh		

-	o·mer		
that	ka·khah		
came forward	vay·ye·tse		2 Chronicles 18:20
Then a spirit	ha·ru·ach	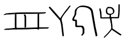	
stood	vay·ya·a·mod		
before	liph·ne		
the LORD	YHVH		
and said	vay·yo·mer		
‘ I	a·nee	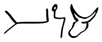	
will entice him’	a·phat·ten·nu		
asked	vay·yo·mer		
the LORD	YHVH		
	e·law	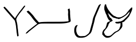	
‘ By what means ? ’	bam·mah		
And he replied	vay·yo·mer		2 Chronicles 18:21
‘ I will go out	e·tse		
and be	ve·ha·yee·tee	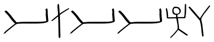	
spirit	le·ru·ach	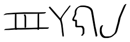	
a lying	she·qer	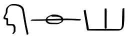	
in the mouths	be·phee		
of all	kal		
his prophets ’	ne·vee·aw		
said [the LORD]	vay·yo·mer		
‘ You will surely	te·phat·teh		
entice him	ve·gam		
and prevail ’	tu·khal		
‘ Go	tse		

and do	va·a·seh	
it ’	khen	
So	ve·at·tah	2 Chronicles 18:22
you see	hin·neh	
has put	na·tan	
the LORD	YHVH	
spirit	ru·ach	
a lying	she·qer	
in the mouths	be·phee	
prophets of yours	ne·vee·e·kha	
of these	el·leh	
and the LORD	va·YHVH	
has pronounced	dib·ber	
against you”	a·le·kha	
disaster	ra·ah	
went up	vay·yig·gash	2 Chronicles 18:23
Then Zedekiah	tsid·qee·ya·hu	
son	ben	
of Chenaanah	ke·na·a·nah	
struck	vay·yakh	
-	et	
Micaiah	mee·kha·ye·hu	
in	al	
the face	hal·le·chee	
and demanded	vay·yo·mer	
“ Which	e	
	zeh	

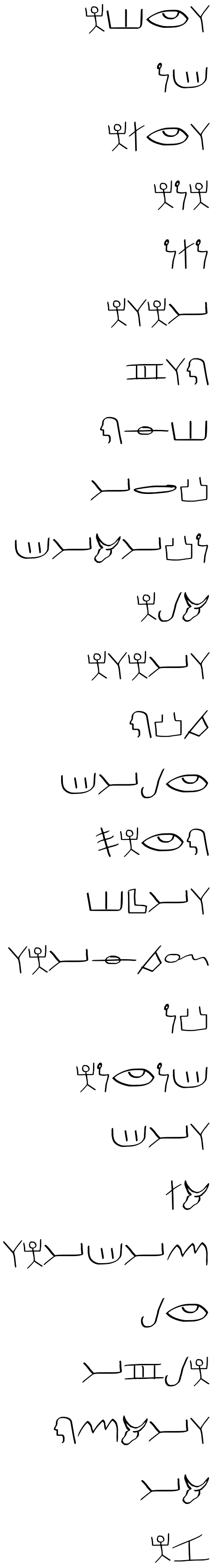

way	had·de·rekh	הדרך	
when He departed	a·var	עבר	
did the Spirit	ru·ach	רוח	
of the LORD [go]	YHVH	יהוה	
from me	me·it·tee	מאתי	
to speak	le·dab·ber	לדבר	
with you ? ”	o·takh	אתך	
replied	vay·yo·mer	ויאמר	2 Chronicles 18:24
Micaiah	mee·kha·ye·hu	מיכיהו	
	hin·ne·kha	הנך	
“ You will soon see	ro·eh	ראה	
day	bay·yo·wm	ביום	
on that	ha·hu	ההוא	
when	a·sher	אשר	
you go	ta·vo·w	תבוא	
in an inner	che·der	חדר	
room ”	be·che·der	בחדר	
[and] hide	le·he·cha·ve	להחבא	
declared	vay·yo·mer	ויאמר	2 Chronicles 18:25
And the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
“ Take	qe·chu	קחו	
-	et	את	
Micaiah	mee·kha·ye·hu	מיכיהו	
and return him	va·ha·shee·vu·hu	והשיבהו	
to	el	אל	
Amon	a·mo·wn	אמון	

the governor	sar		
of the city	ha·eer		
and to	ve·el		
Joash	yo·w·ash		
son	ben		
the king’s	ham·me·lekh		
and tell them	va·a·mar·tem	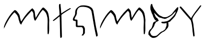	2 Chronicles 18:26
that this is what	koh	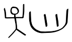	
says :	a·mar		
the king	ham·me·lekh		
‘ Put	see·mu	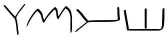	
this [man]	zeh	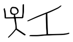	
in prison	bet	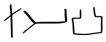	
	hak·ke·le		
and feed him	ve·ha·a·khi·lu·hu		
only bread	le·chem	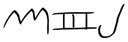	
	la·chats	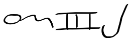	
and water	u·ma·yim	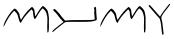	
	la·chats	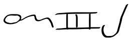	
until	ad		
I return	shu·vee	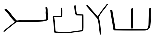	
safely ’”	ve·sha·lo·wm	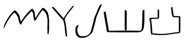	
replied	vay·yo·mer		2 Chronicles 18:27
But Micaiah	mee·kha·ye·hu		
“ If	im		
you ever	sho·wv		
return	ta·shuv		

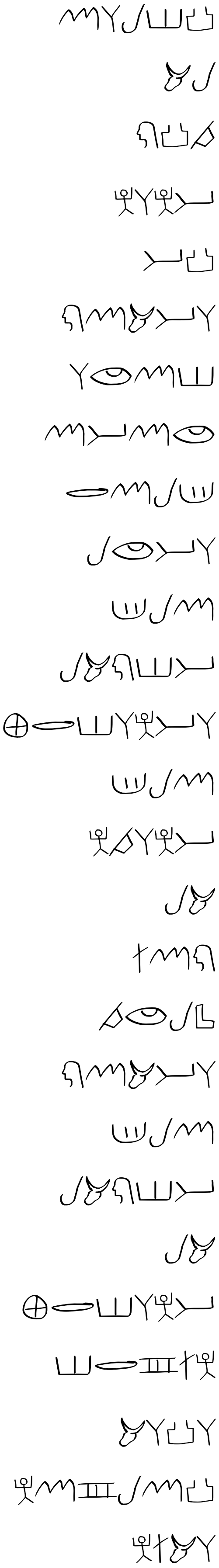

safely	be·sha·lo·wm	
has not	lo	
spoken through me ”	dib·ber	
the LORD	YHVH	
	bee	
Then he added	vay·yo·mer	
“ Take heed	shim·u	
you people ! ”	am·meem	
all	kul·lam	
went up	vay·ya·al	2 Chronicles 18:28
So the king	me·lekh	
of Israel	yis·ra·el	
and Jehoshaphat	vee·ho·wo·sha·phat	
king	me·lekh	
of Judah	ye·hu·dah	
to	el	
Ramoth-gilead	ra·mot	
	gil·ad	
said	vay·yo·mer	2 Chronicles 18:29
And the king	me·lekh	
of Israel	yis·ra·el	
to	el	
Jehoshaphat	ye·ho·wo·sha·phat	
“ I will disguise myself	hit·chap·pes	
and go	va·vo·w	
into battle	vam·mil·cha·mah	
but you	ve·at·tah	

wear	le·vash	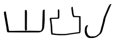	
your royal robes ”	be·ga·de·kha	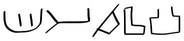	
disguised himself	vay·yit·chap·pes	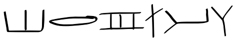	
So the king	me·lekh	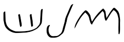	
of Israel	yis·ra·el	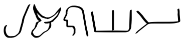	
and went	vay·ya·vo·u	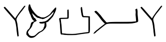	
into battle	bam·mil·cha·mah	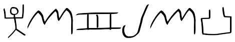	
Now the king	u·me·lekh		2 Chronicles 18:30
of Aram	a·ram		
had ordered	tsiw·vah		
-	et		
commanders	sa·re	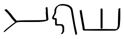	
his chariot	ha·re·khev		
-	a·sher		
	lo		
-	le·mor	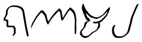	
“ Do not	lo		
fight	til·la·cha·mu	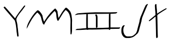	
with anyone	et		
small	haq·qa·ton	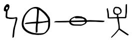	
or	et		
great	hag·ga·do·wl		
except	kee	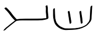	
	im		
	et		
the king	me·lekh	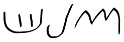	
of Israel	yis·ra·el	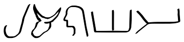	

”	le·vad·do	לבדו	
-	vay·hee	ויהי	2 Chronicles 18:31
saw	kir·o·wt	כראות	
commanders	sa·re	שרי	
When the chariot	ha·re·khev	הרכב	
-	et	את	
Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
they	ve·hem·mah	והמה	
said	a·me·ru	אמרו	
is the king	me·lekh	מלך	
of Israel ! ”	yis·ra·el	ישראל	
“ This	hu	הוא	
So they turned	vay·ya·sob·bu	ויסבו	
to fight	a·law	עליו	
against him	le·hil·la·chem	להלחם	
cried out	vay·yiz·aq	ויזעק	
but Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
and the LORD	va·YHVH	ויהוה	
helped him	a·za·ro	עזרו	
drew them away	vay·see·tem	ויסיתם	
God	e·lo·heem	אלהים	
from him	mim·men·nu	ממנו	
he was	vay·hee	ויהי	2 Chronicles 18:32
saw	kir·o·wt	כראות	
commanders	sa·re	שרי	
And when the chariot	ha·re·khev	הרכב	
that	kee	כי	

not	lo		
	ha·yah	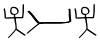	
the king	me·lekh	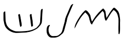	
of Israel	yis·ra·el	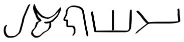	
they turned back	vay·ya·shu·vu	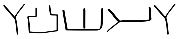	
from pursuing him	me·a·cha·raw	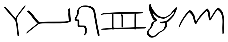	
However, a [certain] man	ve·eesh	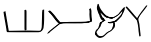	2 Chronicles 18:33
drew	ma·shakh		
his bow	baq·qe·shet		
without taking special aim	le·tum·mo		
and he struck	vay·yakh	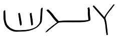	
-	et		
the king	me·lekh	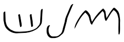	
of Israel	yis·ra·el	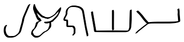	
between	ben	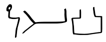	
the joints	had·de·va·qeem	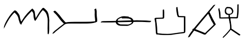	
	u·ven	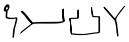	
of his armor	hash·shir·yan	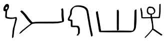	
So [the king] said	vay·yo·mer		
to his charioteer	la·rak·kav	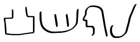	
“ Turn around	ha·phokh		
	ya·dɛ·kha	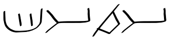	
and take me out	ve·ho·w·tse·ta·nee		
of	min		
the battle	ham·ma·cha·neh	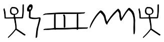	
for	kee	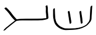	

I am badly wounded !”	ha·cho·le·tee	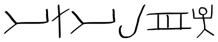	
raged	vat·ta·al		2 Chronicles 18:34
The battle	ham·mil·cha·mah	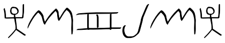	
day	bay·yo·wm	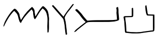	
throughout that	ha·hu	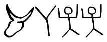	
and the king	u·me·lekh		
of Israel	yis·ra·el	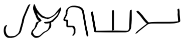	
	ha·yah	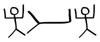	
propped himself up	ma·a·meed		
in his chariot	bam·mer·ka·vah		
facing	no·khach	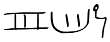	
the Arameans	a·ram		
until	ad		
evening	ha·a·rev		
he died	vay·ya·mat	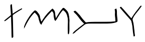	
	le·et		
And at sunset	bo·w		
	hash·sha·mesh		
had returned	vay·ya·shav		2 Chronicles 19:1
When Jehoshaphat	ye·ho·wo·sha·phat		
king	me·lekh	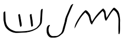	
of Judah	ye·hu·dah	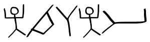	
to	el		
his home	be·to	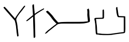	
safely	be·sha·lo·wm	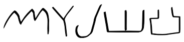	
in Jerusalem	lee·ru·sha·lim		
went out	vay·ye·tse		2 Chronicles 19:2

to	el		
confront him	pa·naw	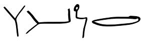	
Jehu	ye·hu		
son	ben		
of Hanani	cha·na·nee	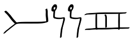	
the seer	ha·cho·zeh	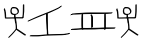	
and said	vay·yo·mer		
to	el		
King	ham·me·lekh		
Jehoshaphat	ye·ho·wo·sha·phat		
the wicked	ha·la·ra·sha		
“ Should you help	la·zor		
those who hate	u·le·so·ne·e		
the LORD ?	YHVH		
and love	te·e·hav		
Because of this	u·va·zot		
upon you	a·le·kha	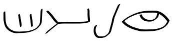	
the wrath	qe·tseph		
	mil·liph·ne		
of the LORD [is]	YHVH		
However	a·val		2 Chronicles 19:3
some	de·va·reem	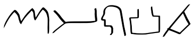	
good	to·w·veem	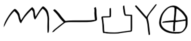	
is found	nim·tse·u		
in you	im·makh		
for	kee	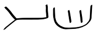	
you have removed	vi·ar·ta		

the Asherah poles	ha·a·she·ro·wt	
from	min	
the land	ha·a·rets	
and have set	va·ha·khee·no·w·ta	
your heart	le·va·ve·kha	
on seeking	lid·rosh	
God”	ha·e·lo·heem	
lived	vay·ye·shev	2 Chronicles 19:4
Jehoshaphat	ye·ho·wo·sha·phat	
in Jerusalem	bī·ru·sha·la·ms	
and once again	vay·ya·shav	
he went out	vay·ye·tse	
among the people	va·am	
from	mib·be·er	
Beersheba	she·va	
to	ad	
the hill country	har	
of Ephraim	eph·ra·yim	
and turned them back	vay·shee·vem	
to	el	
the LORD	YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	
He appointed	vay·ya·a·med	2 Chronicles 19:5
judges	sho·phe·teem	
in the land	ba·a·rets	
in each of	be·khal	

cities	a·re		
of Judah	ye·hu·dah		
the fortified	hab·be·tsu·ro·wt		
	le·eer		
	va·eer	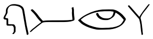	
Then he said	vay·yo·mer		2 Chronicles 19:6
to	el		
the judges	hash·sho·phe·teem		
“ Consider carefully	re·u		
what	mah		
you	at·tem		
do	o·seem	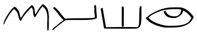	
for	kee	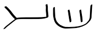	
you are not	lo		
for man	le·a·dam		
judging	tish·pe·tu		
but	kee	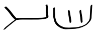	
for the LORD	la·YHVH	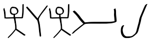	
who is with you	ve·im·ma·khem		
	bid·var		
when you render judgment	mish·pat		
And now	ve·at·tah		2 Chronicles 19:7
be	ye·hee		
may the fear	pha·chad	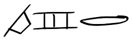	
of the LORD	YHVH		
upon you	a·le·khem	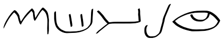	
Be careful	shim·ru		

what you do	va·a·su		
for	kee	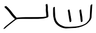	
there is no	en	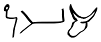	
with	im		
the LORD	YHVH		
our God	e·lo·he·nu		
injustice	aw·lah		
or partiality	u·mas·so		
	pha·neem	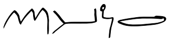	
or bribery	u·miq·qach	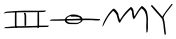	
”	sho·chad		
Moreover	ve·gam		2 Chronicles 19:8
in Jerusalem	bee·ru·sha·lim		
appointed	he·e·meed		
Jehoshaphat	ye·ho·wo·sha·phat		
some of	min		
the Levites	hal·vee·yim	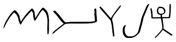	
priests	ve·hak·ko·ha·neem		
and heads	u·me·ra·she		
families	ha·a·vo·wt		
of the Israelite	le·yis·ra·el		
to judge	le·mish·pat		
on behalf of the LORD	YHVH	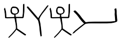	
and to settle disputes	ve·la·reev	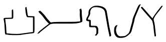	
And they lived	vay·ya·shu·vu	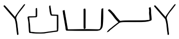	
in Jerusalem	ye·ru·sha·lim		

He commanded them	vay·tsaw	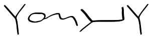	2 Chronicles 19:9
	a·le·hem	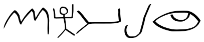	
saying	le·mor		
	koh	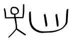	
“ You must serve	ta·a·sun		
in the fear	be·yir·at	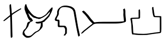	
of the LORD	YHVH		
faithfully	be·e·mu·nah		
	u·ve·le·vav	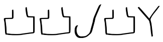	
and wholeheartedly	sha·lem	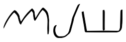	
For every	ve·khal		2 Chronicles 19:10
dispute	reev	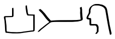	
that	a·sher		
comes	ya·vo·w		
before you	a·le·khem	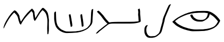	
from your brothers	me·a·che·khem	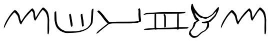	
who dwell	hay·yo·she·veem	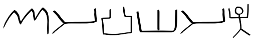	
in their cities —	be·a·re·hem	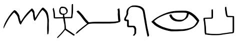	
whether	ben	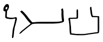	
[it regards] bloodshed	dam		
or some other violation	le·dam		
of	ben	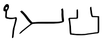	
law	to·w·rah		
commandments	le·mits·vah		
statutes	le·chuq·qeem	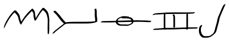	
or ordinances —	u·le·mish·pa·teem		

you are to warn them	ve·hiz·har·tem	
-	o·tam	
so that they will not	ve·lo	
incur guilt	ye·she·mu	
before the LORD	la·YHVH	
will not come	ve·ha·yah	
and wrath	qe·tseph	
upon you	a·le·khem	
and	ve·al	
your brothers	a·che·khem	
this	koh	
Do	ta·a·sun	
and you will not	ve·lo	
incur guilt	te·sha·mu	
Note that	ve·hin·neh	2 Chronicles 19:11
Amariah	a·mar·ya·hu	
priest	kho·hen	
the chief	ha·rosh	
will be over you	a·le·khem	
in all	le·khol	
that pertains	de·var	
to the LORD	YHVH	
and Zebadiah	u·ze·vad·ya·hu	
son	ben	
of Ishmael	yish·ma·el	
the ruler	han·na·geed	
of the house	le·vet	

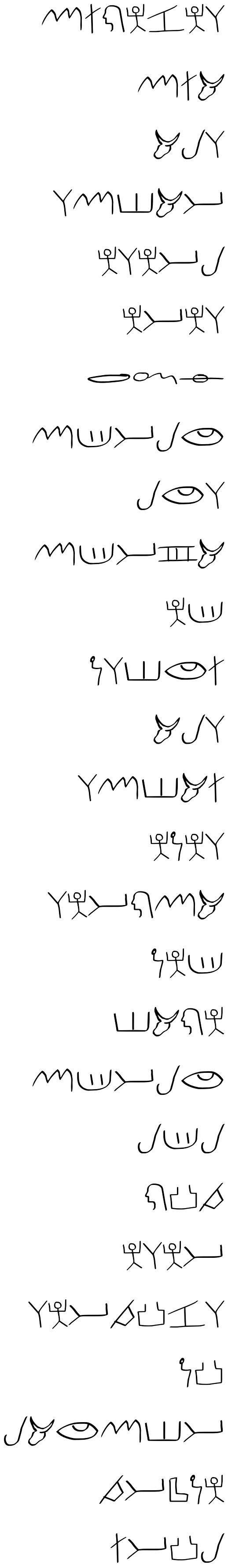

of Judah	ye·hu·dah	
in all	le·khol	
that pertains	de·var	
to the king	ham·me·lekh	
[will serve as] officers	ve·sho·te·reem	
And the Levites	hal·vee·yim	
before you	liph·ne·khem	
resolutely	chiz·qu	
Act	va·a·su	
be	vee·hee	
may the LORD	YHVH	
with	im	
the upright !”	hat·to·wv	
-	vay·hee	2 Chronicles 20:1
After this	a·cha·re·khen	
came	ba·u	
the Moabites	ve·ne	
	mo·w·av	
and Ammonites	u·ve·ne	
	am·mo·wn	
together with	ve·im·ma·hem	
some of the Meunites	me·ha·am·mo·w·neem	
against	al	
Jehoshaphat	ye·ho·wo·sha·phat	
to make war	lam·mil·cha·mah	
Then some men came	vay·ya·vo·u	2 Chronicles 20:2

and told	vay·yag·gee·du	ויגידו	
Jehoshaphat	lee·ho·wo·sha·phat	ליהושפט	
	le·mor	לאמר	
is coming	ba	בא	
against you	a·le·kha	עליך	
army	ha·mo·wn	המון	
“ A vast	rav	רב	
from beyond	me·e·ver	מעבר	
the Sea	lay·yam	לים	
from Edom	me·a·ram	מארם	
they are already	ve·hin·nam	והנם	
	be·chats·tso·wn	בחצצון	
in Hazazon-tamar ”	ta·mar	תמר	
(that is	hee	היא	
En-gedi	en	עין	
).	ge·dee	גדי	
was alarmed	vay·yi·ra	וירא	2 Chronicles 20:3
and set	vay·yit·ten	ויתן	
Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
-	et	את	
his face	pa·naw	פניו	
to seek	lid·ro·wosh	לדרוש	
the LORD	la·YHVH	ליהוה	
And he proclaimed	vay·yiq·ra	ויקרא	
a fast	tso·wm	צום	
throughout	al	על	
	kal	כל	

Judah	ye·hu·dah	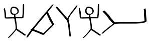	
gathered	vay·yiq·qa·ve·tsu	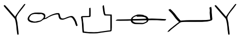	2 Chronicles 20:4
So [the people of] Judah	ye·hu·dah	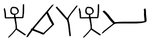	
to seek	le·vaq·qesh	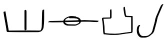	
the LORD	meh·YHVH	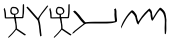	
and indeed	gam		
from all	mik·kal		
the cities	a·re		
of Judah	ye·hu·dah	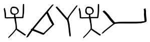	
they came	ba·u		
to seek	le·vaq·qesh	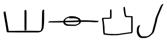	
-	et		
Him	YHVH		
stood	vay·ya·a·mod		2 Chronicles 20:5
Then Jehoshaphat	ye·ho·wo·sha·phat		
in the assembly	biq·hal	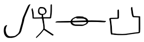	
of Judah	ye·hu·dah	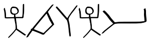	
and Jerusalem	vee·ru·sha·lim		
in the house	be·vet	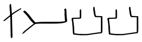	
of the LORD	YHVH		
in front of	liph·ne		
courtyard	he·cha·tser	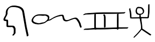	
the new	ha·cha·da·shah	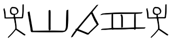	
and said	vay·yo·mar		2 Chronicles 20:6
“ O LORD	YHVH		
God	e·lo·he		
of our fathers	a·vo·te·nu		

not	ha·lo	
are You	at·tah	
	hu	
the God	e·lo·heem	
who is in heaven	bash·sha·ma·yim	
and do You	ve·at·tah	
not rule	mo·wo·shel	
over all	be·khol	
the kingdoms	mam·le·kho·wt	
of the nations ?	hag·go·w·yim	
are in Your hand	u·ve·ya·de·kha	
Power	ko·ach	
and might	u·ge·vu·rah	
and no	ve·en	
against You	im·me·kha	
one can stand	le·hit·yats·tsev	
not	ha·lo	2 Chronicles 20:7
did You	at·tah	
Our God	e·lo·he·nu	
drive out	ho·w·rash·ta	
-	et	
the inhabitants	yo·she·ve	
land	ha·a·rets	
of this	haz·zot	
before	mil·liph·ne	
Your people	am·me·kha	
Israel	yis·ra·el	

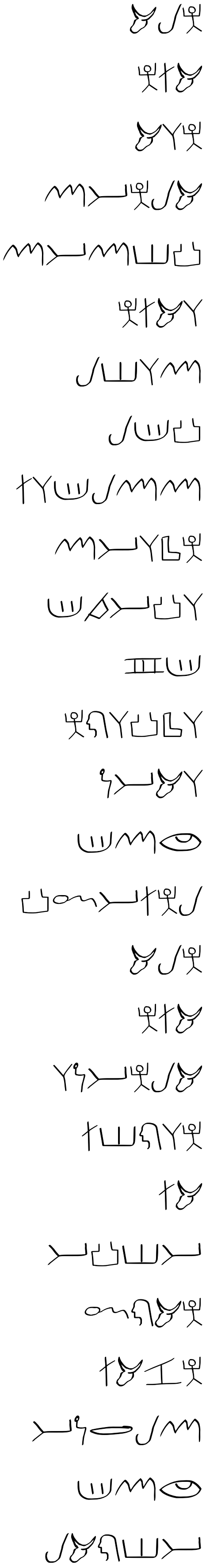

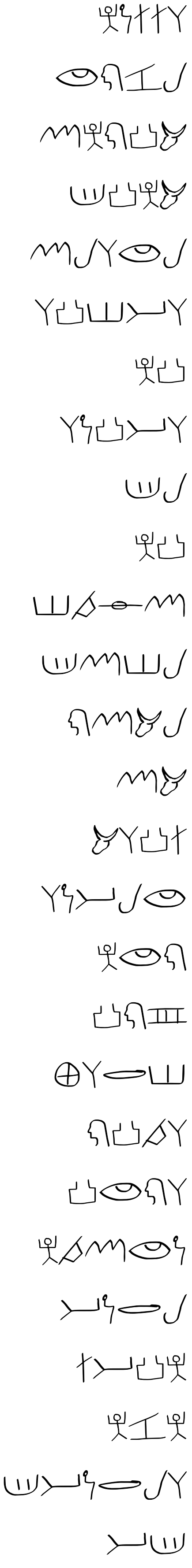

and give it	vat·tit·te·nah	
to the descendants	le·ze·ra	
of Abraham	av·ra·ham	
Your friend ?	o·hav·kha	
forever	le·o·w·lam	
They have lived	vay·ye·she·vu	2 Chronicles 20:8
in the land	vah	
and have built	vay·yiv·nu	
	le·kha	
in it	bah	
a sanctuary	miq·dash	
for Your Name	le·shim·kha	
saying	le·mor	
‘ If	im	2 Chronicles 20:9
comes	ta·vo·w	
upon us —	a·le·nu	
disaster	ra·ah	
whether sword	che·rev	
or judgment	she·pho·wt	
plague	ve·de·ver	
or famine —	ve·ra·av	
we will stand	na·am·dah	
before	liph·ne	
temple	hab·ba·yit	
this	haz·zeh	
and before You	u·le·pha·ne·kha	
for	kee	

Your Name	shim·kha	
temple	bab·ba·yit	
is in this	haz·zeh	
We will cry out	ve·niz·aq	
to You	e·le·kha	
in our distress	mits·tsa·ra·te·nu	
and You will hear us	ve·tish·ma	
and save us ’	ve·to·wo·shee·a	
And now	ve·at·tah	2 Chronicles 20:10
here are	hin·neh	
the men	ve·ne	
of Ammon	am·mo·wn	
Moab	u·mo·w·av	
and Mount	ve·har	
Seir	se·eer	
whom	a·sher	
You did not	lo	
let	na·tat·tah	
Israel	le·yis·ra·el	
invade	la·vo·w	
	va·hem	
when they came	be·vo·am	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
but	kee	
Israel turned away	sa·ru	
from them	me·a·le·hem	

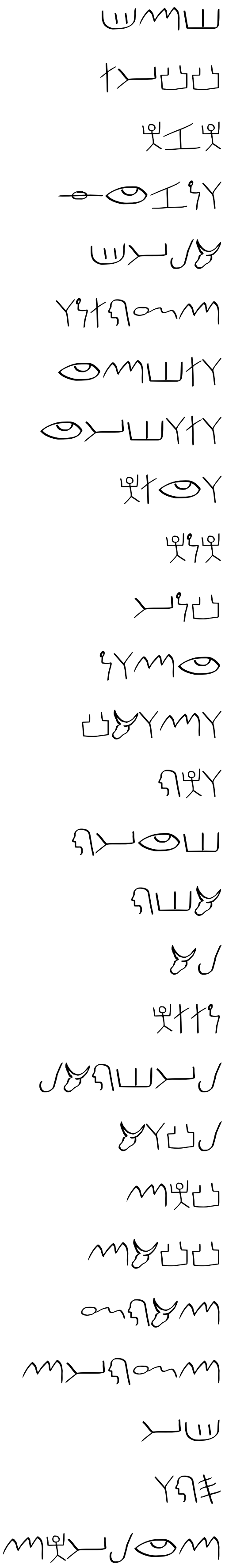

and did not	ve·lo	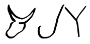	
destroy them	hish·mee·dum	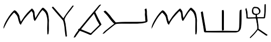	
See	ve·hin·neh	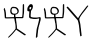	2 Chronicles 20:11
how they	hem	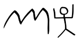	
are repaying	go·me·leem	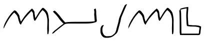	
us	a·le·nu	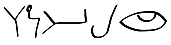	
by coming	la·vo·w	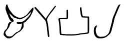	
to drive us out	le·ga·re·she·nu	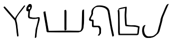	
of the possession	mee·ye·rush·sha·te·kha	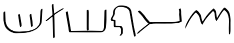	
that	a·sher	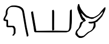	
You gave us as an inheritance	ho·w·rash·ta·nu	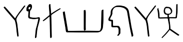	
Our God	e·lo·he·nu	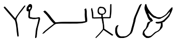	2 Chronicles 20:12
will You not	ha·lo	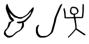	
judge	tish·pat	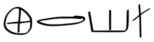	
them ?	bam	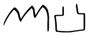	
For	kee	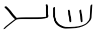	
	en	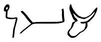	
	ba·nu	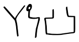	
we are powerless	ko·ach	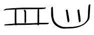	
before	liph·ne	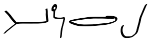	
army	he·ha·mo·wn	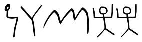	
vast	ha·rav	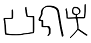	
this	haz·zeh	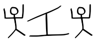	
that comes	hab·ba	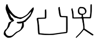	
against us	a·le·nu	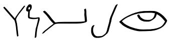	
We	va·a·nach·nu	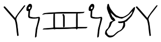	
do not	lo	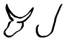	

know	ne·da	נדע	
what	mah	מה	
to do	na·a·seh	נעשה	
but	kee	כי	
upon You ”	a·le·kha	עליך	
our eyes [are]	e·ne·nu	עינינו	
Meanwhile all [the men]	ve·khol	וכל	2 Chronicles 20:13
of Judah	ye·hu·dah	יהודה	
were standing	o·me·deem	עמדים	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
with	gam	גם	
and little ones	tap·pam	טפם	
their wives	ne·she·hem	נשיהם	
and children	u·ve·ne·hem	ובניהםפ	
Jahaziel	ve·ya·cha·zee·el	ויחזיאל	2 Chronicles 20:14
son	ben	בן	
of Zechariah	ze·khar·ya·hu	זכריהו	
the son	ben	בן	
of Benaiah	be·na·yah	בניה	
the son	ben	בן	
of Jeiel	ye·ee·el	יעיאל	
the son	ben	בן	
of Mattaniah	mat·tan·yah	מתניה	
a Levite	hal·le·vee	הלוי	
from	min	מן	
descendants	be·ne	בני	

Asaph’s	a·saph		
came	ha·ye·tah	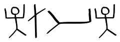	
upon	a·law	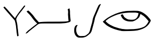	
Then the Spirit	ru·ach		
of the LORD	YHVH		
[as he stood] in the midst	be·to·wkh		
of the assembly	haq·qa·hal	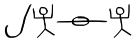	
And he said	vay·yo·mer		2 Chronicles 20:15
“ Listen	haq·shee·vu	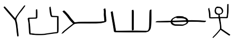	
all	khal	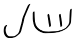	
of Judah	ye·hu·dah		
you people	ve·yo·she·ve	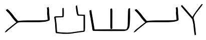	
and Jerusalem !	ye·ru·sha·lim		
Listen, King	ve·ham·me·lekh		
Jehoshaphat !	ye·ho·wo·sha·phat		
This is what	koh	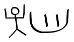	
says :	a·mar		
the LORD	YHVH		
	la·khem		
-	at·tem		
‘ Do not	al		
be afraid	tee·re·u		
	ve·al		
or discouraged	te·chat·tu	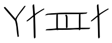	
because of	mip·pe·ne		
army	he·ha·mo·wn		
vast	ha·rav		

this	haz·zeh		
for	kee	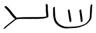	
does not belong	lo		
to you	la·khem		
the battle	ham·mil·cha·mah	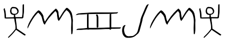	
but	kee	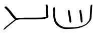	
to God	le·lo·heem		
Tomorrow	ma·char	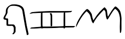	2 Chronicles 20:16
you are to march down	re·du	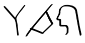	
against them	a·le·hem	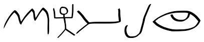	
You will see them	hin·nam	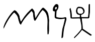	
coming up	o·leem	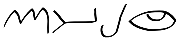	
the Ascent	be·ma·a·leh		
of Ziz	hats·tseets		
and you will find	u·me·tsa·tem		
them	o·tam		
at the end	be·so·wph		
of the valley	han·na·chal	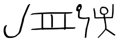	
facing	pe·ne	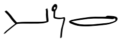	
the Wilderness	mid·bar		
of Jeruel	ye·ru·el		
need not	lo		2 Chronicles 20:17
You	la·khem		
fight	le·hil·la·chem	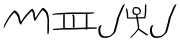	
this [battle]	ba·zot		
Take up your positions	hit·yats·tse·vu		
stand firm	im·du		

and see	u·re·u		
-	et		
the salvation	ye·shu·at		
of the LORD	YHVH	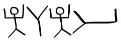	
on your behalf	im·ma·khem		
O Judah	ye·hu·dah	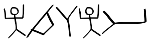	
and Jerusalem	vee·ru·sha·lim		
Do not	al		
be afraid	tee·re·u		
	ve·al		
or discouraged	te·chat·tu	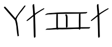	
tomorrow	ma·char	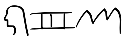	
Go out	tse·u		
and face them	liph·ne·hem	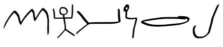	
for the LORD	va·YHVH	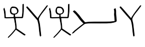	
is with you ’”	im·ma·khem		
bowed	vay·yiq·qod	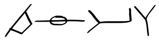	2 Chronicles 20:18
Then Jehoshaphat	ye·ho·wo·sha·phat		
facedown	ap·pa·yim	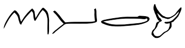	
	a·re·tsah		
and all	ve·khal		
of Judah	ye·hu·dah	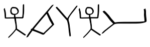	
the people	ve·yo·she·ve	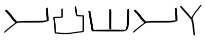	
and Jerusalem	ye·ru·sha·lim		
fell down	na·phe·lu		
before	liph·ne		
the LORD	YHVH	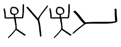	

to worship	le·hish·ta·cha·wot		
Him	la·YHVH	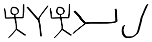	
stood up	vay·ya·qu·mu	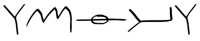	2 Chronicles 20:19
And the Levites	hal·vee·yim	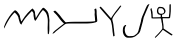	
from	min		
	be·ne	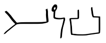	
the Kohathites	haq·qe·ha·teem	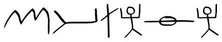	
	u·min		
	be·ne	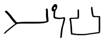	
and Korahites	haq·qa·re·cheem	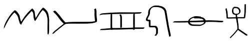	
to praise	le·hal·lel		
the LORD	la·YHVH	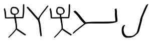	
the God	e·lo·he		
of Israel	yis·ra·el	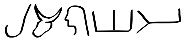	
voice	be·qo·wl	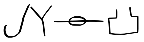	
shouting in a very loud	ga·do·wl		
	le·ma·e·lah		
they got up	vay·yash·kee·mu		2 Chronicles 20:20
Early in the morning	vab·bo·qer	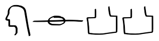	
and left	vay·ye·tse·u		
for the Wilderness	le·mid·bar		
of Tekoa	te·qo·w·a	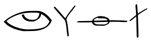	
As they set out	u·ve·tse·tam		
stood up	a·mad	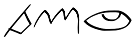	
Jehoshaphat	ye·ho·wo·sha·phat		
and said	vay·yo·mer		
“ Hear me	she·ma·u·nee		

of Judah	ye·hu·dah	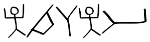	
O people	ve·yo·she·ve	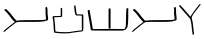	
and Jerusalem	ye·ru·sha·lim	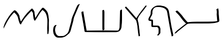	
Believe	ha·a·mee·nu	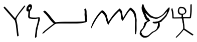	
in the LORD	ba·YHVH	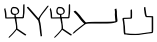	
your God	e·lo·he·khem	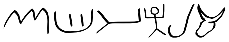	
and you will be upheld	ve·te·a·me·nu	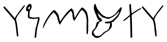	
believe	ha·a·mee·nu	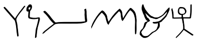	
in His prophets	vin·vee·aw	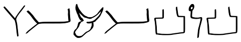	
and you will succeed”	ve·hats·lee·chu	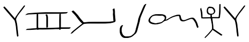	
Then [Jehoshaphat] consulted	vay·yiw·va·ats	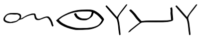	2 Chronicles 20:21
with	el	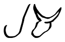	
the people	ha·am	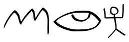	
and appointed those	vay·ya·a·med	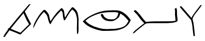	
who would sing	me·sho·ra·reem	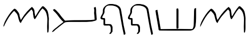	
to the LORD	la·YHVH	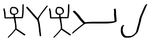	
and praise	u·me·hal·leem	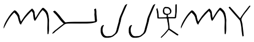	
the splendor	le·had·rat	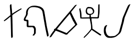	
of His holiness	qo·desh	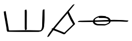	
As they went out	be·tset	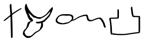	
before	liph·ne	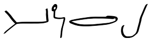	
the army	he·cha·luts	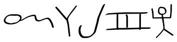	
they were singing :	ve·o·me·reem	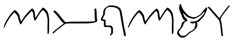	
“ Give thanks	ho·w·du	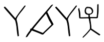	
to the LORD	la·YHVH	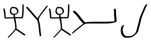	
for	kee	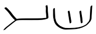	

endures forever ”	le·o·w·lam	
His loving devotion	chas·do	
The moment	u·ve·et	2 Chronicles 20:22
they began	he·chel·lu	
their shouts	ve·rin·nah	
and praises	u·te·hil·lah	
set	na·tan	
the LORD	YHVH	
ambushes	me·a·re·veem	
against the men	al	
of Ammon	be·ne	
	am·mo·wn	
Moab	mo·w·av	
and Mount	ve·har	
Seir	se·eer	
who had come	hab·ba·eem	
against Judah	lee·hu·dah	
and they were defeated	vay·yin·na·ge·phu	
rose up	vay·ya·am·du	2 Chronicles 20:23
The Ammonites	be·ne	
	am·mo·wn	
and Moabites	u·mo·w·av	
against	al	
the inhabitants	yo·she·ve	
of Mount	har	
Seir	se·eer	
devoting them	le·ha·cha·reem	

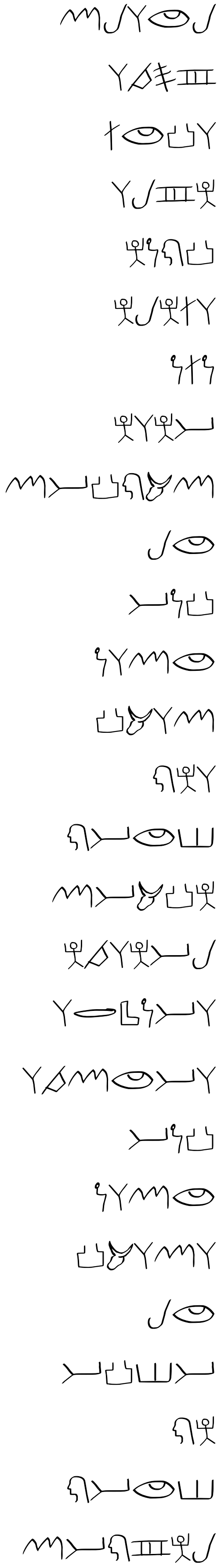

to destruction	u·le·hash·meed	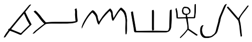	
And when they had made an end	u·khe·khal·lo·w·tam	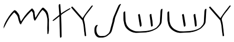	
to the inhabitants	be·yo·wo·she·ve		
of Seir	se·eer		
they helped	a·ze·ru		
one	eesh	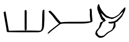	
another	be·re·e·hu		
to destroy	le·mash·cheet	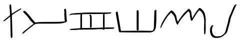	
When the men of Judah	vee·hu·dah		2 Chronicles 20:24
came	ba		
to	al		
a place overlooking	ham·mits·peh		
the wilderness	lam·mid·bar		
they looked	vay·yiph·nu	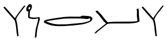	
for	el		
the vast army	he·ha·mo·wn		
but there	ve·hin·nam	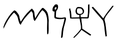	
were only corpses	pe·ga·reem		
lying	no·phe·leem	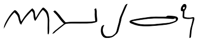	
on the ground	ar·tsah		
no one	ve·en		
had escaped	pe·le·tah	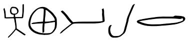	
went	vay·ya·vo	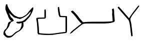	2 Chronicles 20:25
Then Jehoshaphat	ye·ho·wo·sha·phat		
and his people	ve·am·mo		
to carry off	la·voz		
-	et		

the plunder	she·la·lam		
and they found	vay·yim·tse·u		
-	va·hem		
an abundance	la·rov		
of goods	u·re·khush		
on the bodies	u·phe·ga·reem		
—	u·khe·le	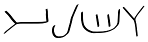	
and valuables	cha·mu·do·wt		
-	vay·nats·tse·lu		
	la·hem		
more than	le·en	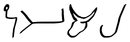	
they could carry away	mas·sa	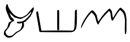	
They were	vay·yih·yu		
days	ya·meem	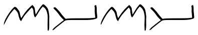	
for three	she·lo·wo·shah		
gathering	bo·ze·zeem		
-	et		
the plunder	hash·sha·lal	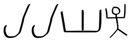	
because	kee	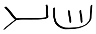	
there was so much	rav	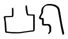	
	hu		
day	u·vay·yo·wm	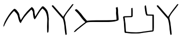	2 Chronicles 20:26
On the fourth	ha·re·vi·ee	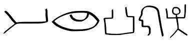	
they assembled	niq·ha·lu	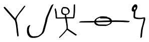	
in the Valley	le·e·meq		
of Beracah	be·ra·khah	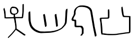	
-	kee	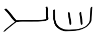	

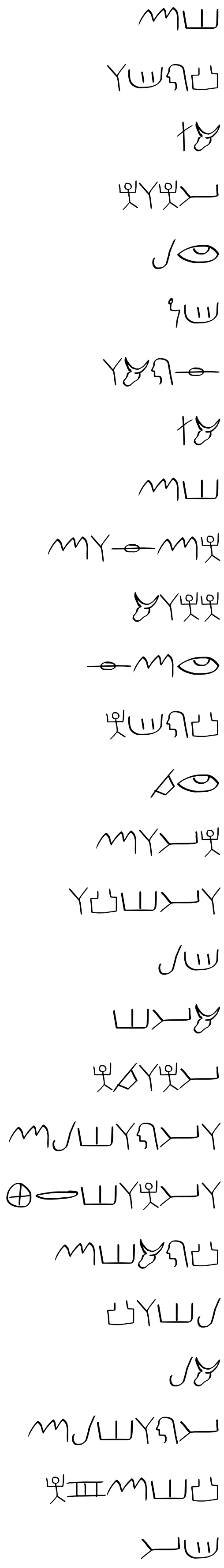

where	sham	
they blessed	be·ra·khu	
	et	
the LORD	YHVH	
Therefore	al	
	ken	
is called	qa·re·u	
-	et	
-	shem	
place	ham·ma·qo·wm	
that	ha·hu	
the Valley	e·meq	
of Beracah	be·ra·khah	
to	ad	
this day	hay·yo·wm	
-	vay·ya·shu·vu	2 Chronicles 20:27
Then all	kal	
the men	eesh	
of Judah	ye·hu·dah	
and Jerusalem	vee·ru·sha·lim	
with Jehoshaphat	vee·ho·wo·sha·phat	
at their head	be·ro·sham	
returned	la·shuv	
to	el	
Jerusalem	ye·ru·sha·lim	
joyfully	be·sim·chah	
for	kee	

had made them rejoice	sim·me·cham		
the LORD	YHVH		
over their enemies	me·o·wy·ve·hem	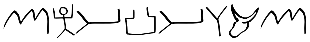	
So they entered	vay·ya·vo·u	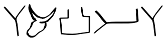	2 Chronicles 20:28
Jerusalem	ye·ru·sha·lim		
with harps	bin·va·leem	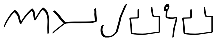	
lyres	u·ve·khin·no·ro·wt	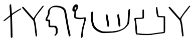	
and trumpets	u·va·cha·tso·tse·ro·wt		
and went into	el		
the house	bet	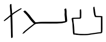	
of the LORD	YHVH		
came	vay·hee	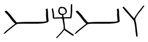	2 Chronicles 20:29
And the fear	pa·chad	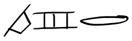	
of God	e·lo·heem		
upon	al		
all	kal	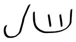	
the kingdoms	mam·le·kho·wt		
of the lands	ha·a·ra·tso·wt		
when they heard	be·sha·me·am		
that	kee	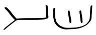	
had fought	nil·cham	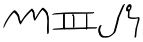	
the LORD	YHVH		
against	im		
the enemies	o·wy·ve	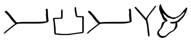	
of Israel	yis·ra·el	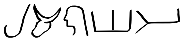	
was at peace	vat·tish·qot	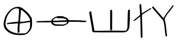	2 Chronicles 20:30
kingdom	mal·khut	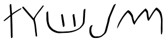	

Then Jehoshaphat's	ye·ho·wo·sha·phat		
had given him rest	vay·ya·nach	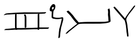	
	lo		
for his God	e·lo·haw		
on every side	mis·sa·veev	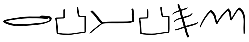	
reigned	vay·yim·lokh		2 Chronicles 20:31
So Jehoshaphat	ye·ho·wo·sha·phat		
over	al		
Judah	ye·hu·dah	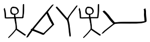	
years old	ben		
He [was] thirty-five	she·lo·sheem		
	ve·cha·mesh	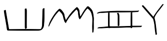	
	sha·nah	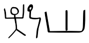	
when he became king	be·ma·le·kho		
twenty-five	ve·es·reem		
	ve·cha·mesh	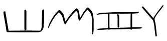	
years	sha·nah	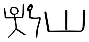	
and he reigned	ma·lakh	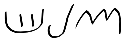	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother's	im·mo	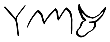	
was Azubah	a·zu·vah		
daughter	bat		
of Shilhi	shil·chee	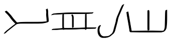	
And [Jehoshaphat] walked	vay·ye·lekh	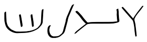	2 Chronicles 20:32
in the way	be·de·rekh		
of his father	a·vee	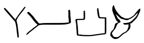	

Asa	a·sa	𐤀𐤎𐤀	
and did not	ve·lo	𐤅𐤋𐤀	
turn away	sar	𐤎𐤓	
from it	mim·men·nah	𐤌𐤌𐤍𐤄	
he did	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
what was right	hay·ya·shar	𐤄𐤉𐤔𐤓	
in the eyes	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
however	akh	𐤀𐤊	2 Chronicles 20:33
The high places	hab·ba·mo·wt	𐤄𐤁𐤌𐤅𐤕	
were not	lo	𐤋𐤀	
removed	sa·ru	𐤎𐤓𐤅	
yet	ve·o·wd	𐤅𐤏𐤅𐤃	
the people	ha·am	𐤄𐤏𐤌	
had not	lo	𐤋𐤀	
set	he·khee·nu	𐤄𐤊𐤉𐤍𐤅	
their hearts	le·va·vam	𐤋𐤁𐤁𐤌	
on the God	le·lo·he	𐤋𐤀𐤋𐤄𐤉	
of their fathers	a·vo·te·hem	𐤀𐤁𐤕𐤉𐤄𐤌	
As for the rest	ve·ye·ter	𐤅𐤉𐤕𐤓	2 Chronicles 20:34
of the acts	div·re	𐤃𐤁𐤓𐤉	
of Jehoshaphat	ye·ho·wo·sha·phat	𐤉𐤄𐤅𐤔𐤐𐤈	
from beginning	ha·ri·sho·neem	𐤄𐤓𐤀𐤔𐤍𐤉𐤌	
to end	ve·ha·a·cha·ro·neem	𐤅𐤄𐤀𐤇𐤓𐤍𐤉𐤌	
they are indeed	hin·nam	𐤄𐤍𐤌	
written	ke·tu·veem	𐤊𐤕𐤅𐤁𐤉𐤌	
in the Chronicles	be·div·re	𐤁𐤃𐤁𐤓𐤉	

of Jehu	ye·hu		
son	ben		
of Hanani	cha·na·nee	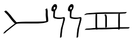	
which	a·sher		
are recorded	ho·a·lah		
in	al		
the Book	se·pher		
of the Kings	mal·khe	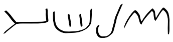	
of Israel	yis·ra·el	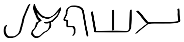	
Later	ve·a·cha·re·khen	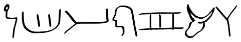	2 Chronicles 20:35
made an alliance	et·chab·bar	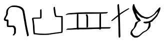	
Jehoshaphat	ye·ho·wo·sha·phat		
king	me·lekh	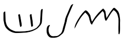	
of Judah	ye·hu·dah	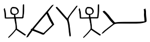	
with	im		
Ahaziah	a·chaz·yah	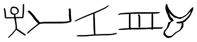	
king	me·lekh	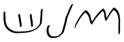	
of Israel	yis·ra·el	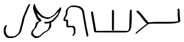	
who	hu		
wickedly	hir·shee·a	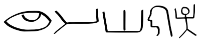	
acted	la·a·so·wt		
They agreed	vay·chab·be·re·hu		2 Chronicles 20:36
	im·mo		
to make	la·a·so·wt		
ships	o·nee·yo·wt	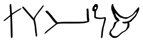	
to go	la·le·khet	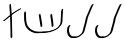	
to Tarshish	tar·sheesh	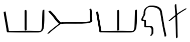	

and these were built	vay·ya·a·su	
	o·nee·yo·wt	
	be·ets·yo·wn	
in Ezion-geber	ga·ver	
prophesied	vay·yit·nab·be	2 Chronicles 20:37
Then Eliezer	e·lee·e·zer	
son	ben	
of Dodavahu	do·da·va·hu	
of Mareshah	mim·ma·re·shah	
against	al	
Jehoshaphat	ye·ho·wo·sha·phat	
saying	le·mor	
“ Because you have allied yourself	ke·hit·chab·ber·kha	
with	im	
Ahaziah	a·chaz·ya·hu	
has destroyed	pa·rats	
the LORD	YHVH	
-	et	
your works ”	ma·a·se·kha	
were wrecked	vay·yish·sha·ve·ru	
So the ships	o·nee·yo·wt	
	ve·lo	
and were unable	a·tse·ru	
to sail	la·le·khet	
to	el	
Tarshish	tar·sheesh	
rested	vay·yish·kav	2 Chronicles 21:1

And Jehoshaphat	ye·ho·wo·sha·phat	
with	im	
his fathers	a·vo·taw	
and was buried	vay·yiq·qa·ver	
with	im	
[them]	a·vo·taw	
in the City	be·eer	
of David	da·veed	
reigned	vay·yim·lokh	
Jehoram	ye·ho·w·ram	
And his son	be·no	
in his place	tach·taw	
	ve·lo	2 Chronicles 21:2
Jehoram’s brothers	a·cheem	
the sons	be·ne	
of Jehoshaphat	ye·ho·wo·sha·phat	
[were] Azariah	a·zar·yah	
Jehiel	vee·chee·el	
Zechariah	u·ze·khar·ya·hu	
Azariah	va·a·zar·ya·hu	
Michael	u·mee·kha·el	
and Shephatiah	u·she·phat·ya·hu	
all	kal	
these [were]	el·leh	
sons	be·ne	
of Jehoshaphat	ye·ho·wo·sha·phat	
king	me·lekh	

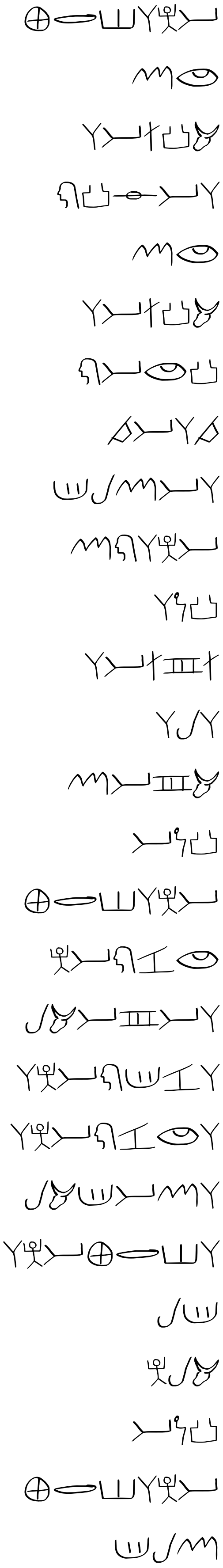

of Israel	yis·ra·el	ישראל	
had given them	vay·yit·ten	ויתן	2 Chronicles 21:3
	la·hem	להם	
Their father	a·vee·hem	אביהם	
gifts	mat·ta·no·wt	מתנות	
many	rab·bo·wt	רבות	
of silver	le·khe·seph	לכסף	
and gold	u·le·za·hav	ולזהב	
and precious things	u·le·mig·da·no·wt	ולמגדנות	
as well as	im	עם	
cities	a·re	ערי	
the fortified	me·tsu·ro·wt	מצרות	
in Judah	bee·hu·dah	ביהודה	
but	ve·et	ואת	
the kingdom	ham·mam·la·khah	הממלכה	
he gave	na·tan	נתן	
to Jehoram	lee·ho·w·ram	ליהורם	
because	kee	כי	
he	hu	הוא	
was the firstborn	hab·be·kho·wr	הבכור	
had established himself	vay·ya·qam	ויקם	2 Chronicles 21:4
When Jehoram	ye·ho·w·ram	יהורם	
over	al	על	
kingdom	mam·le·khat	ממלכת	
his father’s	a·vee	אביו	
he strengthened himself	vay·yit·chaz·zaq	ויתחזק	
by putting	vay·ya·ha·rog	ויהרג	

-	et		
all	kal	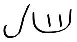	
his brothers	e·chaw	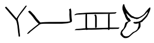	
to the sword	be·cha·rev		
along with	ve·gam		
[some] of the princes	mis·sa·re	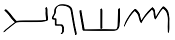	
of Israel	yis·ra·el	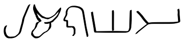	
years old	ben	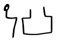	2 Chronicles 21:5
[was] thirty-two	she·lo·sheem	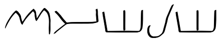	
	u·she·ta·yim		
	sha·nah	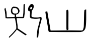	
Jehoram	ye·ho·w·ram		
when he became king	be·ma·le·kho	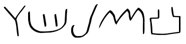	
eight	u·she·mo·w·neh		
years	sha·neem	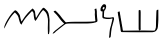	
and he reigned	ma·lakh	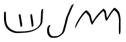	
in Jerusalem	bee·ru·sha·lim		
And [Jehoram] walked	vay·ye·lekh	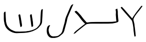	2 Chronicles 21:6
in the ways	be·de·rekh		
of the kings	mal·khe	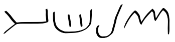	
of Israel	yis·ra·el	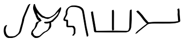	
just as	ka·a·sher		
had done	a·su		
the house	bet	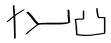	
of Ahab	ach·av		
For	kee	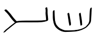	

a daughter	bat		
of Ahab	ach·av		
-	ha·ye·tah	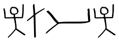	
he	lo		
married	ish·shah		
and did	vay·ya·as		
evil	ha·ra		
in the sight	be·e·ne	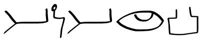	
of the LORD	YHVH		
was unwilling	ve·lo		2 Chronicles 21:7
	a·vah		
Yet the LORD	YHVH		
to destroy	le·hash·cheet	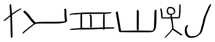	
-	et		
the house	bet	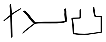	
of David	da·veed	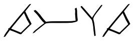	
because of	le·ma·an		
the covenant	hab·be·reet	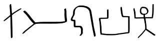	
	a·sher		
He had made	ka·rat	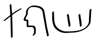	
with David	le·da·veed		
and since	ve·kha·a·sher		
He had promised	a·mar		
to maintain	la·tet	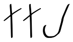	
for David	lo		
a lamp	neer	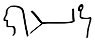	
and his descendants	u·le·va·naw		

forever	kal		
	hay·ya·meem		
In the days of Jehoram	be·ya·maw		2 Chronicles 21:8
rebelled	pa·sha		
Edom	e·do·wm		
against	mit·ta·chat		
the hand	yad	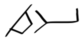	
of Judah	ye·hu·dah		
and appointed	vay·yam·lee·khu	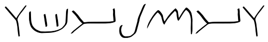	
their own	a·le·hem	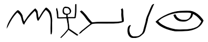	
king	me·lekh	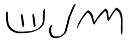	
crossed	vay·ya·a·vor		2 Chronicles 21:9
So Jehoram	ye·ho·w·ram		
into Edom	im		
with his officers	sa·raw	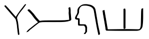	
and all	ve·khal		
his chariots	ha·re·khev		
	im·mo		
	vay·hee	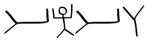	
he rose up	qam	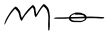	
by night	lay·lah	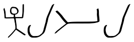	
and attacked	vay·yakh	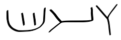	
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When the Edomites	e·do·wm		
surrounded	has·so·w·vev		
him	e·law	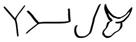	
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commanders	sa·re	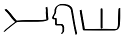	
his chariot	ha·ra·khev	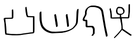	
has been in rebellion	vay·yiph·sha	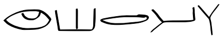	2 Chronicles 21:10
Edom	e·do·wm	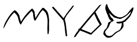	
against	mit·ta·chat	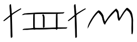	
the hand of	yad	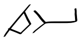	
Judah	ye·hu·dah	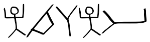	
So to	ad	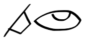	
day	hay·yo·wm	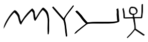	
this	haz·zeh	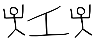	
Likewise	az	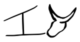	
rebelled	tiph·sha	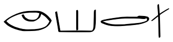	
Libnah	liv·nah	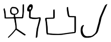	
time	ba·et	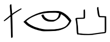	
at the same	ha·hee	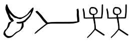	
against	mit·ta·chat	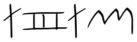	
his rule	ya·do	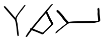	
because	kee	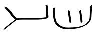	
[Jehoram] had forsaken	a·zav	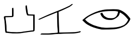	
-	et	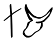	
the LORD	YHVH	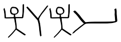	
the God	e·lo·he	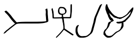	
of his fathers	a·vo·taw	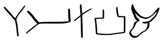	
had also	gam	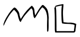	2 Chronicles 21:11
Jehoram	hu	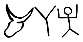	
built	a·sah	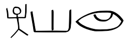	
high places	va·mo·wt	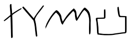	

on the hills	be·ha·re	בהרי	
of Judah	ye·hu·dah	יהודה	
to prostitute themselves	vay·ye·zen	ויזן	
-	et	את	
he had caused the people	yo·she·ve	ישבי	
of Jerusalem	ye·ru·sha·lim	ירושלם	
astray	vay·yad·dach	וידח	
-	et	את	
and had led Judah	ye·hu·dah	יהודה פ	
came	vay·ya·vo	ויבא	2 Chronicles 21:12
to [Jehoram]	e·law	אליו	
Then a letter	mikh·tav	מכתב	
from Elijah	me·e·lee·ya·hu	מאליהו	
the prophet	han·na·vee	הנביא	
which stated :	le·mor	לאמר	
“ This is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
David	da·veed	דויד	
of your father	a·vee·kha	אביך	
‘ -	ta·chat	תחת	
-	a·sher	אשר	
You have not	lo	לא	
walked	ha·lakh·ta	הלכת	
in the ways	be·dar·khe	בדרכי	
Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	

of your father	a·vee·kha	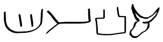	
[or]	u·ve·dar·khe	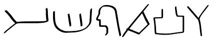	
of Asa	a·sa	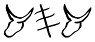	
king	me·lekh	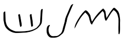	
of Judah	ye·hu·dah	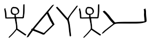	
but you have walked	vat·te·lekh	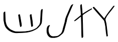	2 Chronicles 21:13
in the ways	be·de·rekh	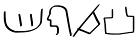	
of the kings	mal·khe	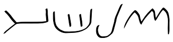	
of Israel	yis·ra·el	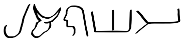	
to prostitute themselves	vat·taz·neh	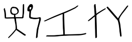	
-	et	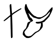	
and have caused Judah	ye·hu·dah	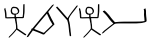	
-	ve·et	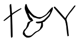	
and the people	yo·she·ve	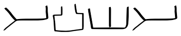	
of Jerusalem	ye·ru·sha·lim	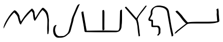	
prostituted itself	ke·haz·no·wt	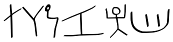	
just as the house	bet	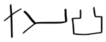	
of Ahab	ach·av	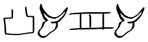	
You have also	ve·gam	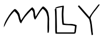	
-	et	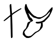	
your brothers	a·che·kha	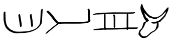	
family	vet	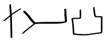	
your father’s	a·vee·kha	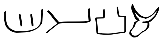	
who were better	hat·to·w·veem	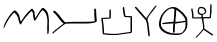	
than you	mim·me·kha	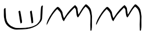	
killed	ha·ra·ge·ta	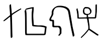	
So behold	hin·neh	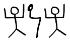	2 Chronicles 21:14

the LORD	YHVH		
is about to strike	no·geph	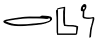	
blow	mag·ge·phah	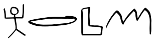	
with a serious	ge·do·w·lah		
your people	be·am·me·kha		
your sons	u·ve·va·ne·kha		
your wives	u·ve·na·she·kha	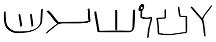	
and all	u·ve·khal	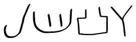	
your possessions	re·khu·she·kha		
you yourself	ve·at·tah		2 Chronicles 21:15
illness	ba·cho·la·yeem	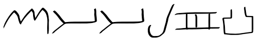	
will suffer from a severe	rab·beem	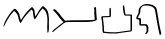	
a disease	be·ma·cha·leh	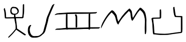	
of your bowels	me·e·kha		
until	ad		
to come out ’”	ye·tse·u		
your bowels	me·e·kha		
causes	min		
[it]	ha·cho·lee	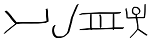	
And day	ya·meem	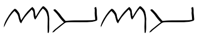	
after	al		
day	ya·meem	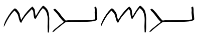	
stirred	vay·ya·ar	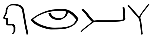	2 Chronicles 21:16
Then the LORD	YHVH		
against	al		
Jehoram	ye·ho·w·ram		
-	et		

the spirit	ru·ach	𐤓𐤅𐤇	
of the Philistines	hap·pe·lish·teem	𐤄𐤐𐤋𐤔𐤕𐤉𐤌	
and Arabs	ve·ha·ar·veem	𐤅𐤄𐤏𐤓𐤁𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
	al	𐤏𐤋	
lived near	yad	𐤉𐤃	
the Cushites	ku·sheem	𐤊𐤅𐤔𐤉𐤌	
So they went to war	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	2 Chronicles 21:17
against Judah	vee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
invaded it	vay·yiv·qa·u·ha	𐤅𐤉𐤁𐤒𐤏𐤅𐤄	
and carried off	vay·yish·bu	𐤅𐤉𐤔𐤁𐤅	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the possessions	ha·re·khush	𐤄𐤓𐤊𐤅𐤔	
found	han·nim·tsa	𐤄𐤍𐤌𐤑𐤀	
palace	le·vet	𐤋𐤁𐤉𐤕	
in the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
along with	ve·gam	𐤅𐤂𐤌	
his sons	ba·naw	𐤁𐤍𐤉𐤅	
and wives	ve·na·shaw	𐤅𐤍𐤔𐤉𐤅	
not	ve·lo	𐤅𐤋𐤀	
was left	nish·ar	𐤍𐤔𐤀𐤓	
to him	lo	𐤋𐤅	
a son	ben	𐤁𐤍	
except	kee	𐤊𐤉	
	im	𐤀𐤌	
Jehoahaz	ye·ho·w·a·chaz	𐤉𐤄𐤅𐤀𐤇𐤆	

his youngest	qe·ton	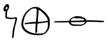	
-	ba·naw	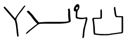	
After	ve·a·cha·re		2 Chronicles 21:18
all	kal		
this	zot		
afflicted [Jehoram]	ne·ga·pho		
the LORD	YHVH		
of the bowels	be·me·aw		
disease	la·cho·lee	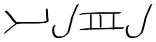	
with an incurable	le·en		
	mar·pe		
This continued	vay·hee	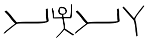	2 Chronicles 21:19
day	le·ya·meem		
after day	mee·ya·meem		
	u·khe·et		
had passed	tset		
Finally	haq·qets	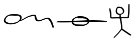	
full years	le·ya·meem		
until two	she·na·yim	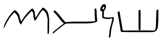	
came out	ya·tse·u		
his intestines	me·aw		
because of	im		
his disease	cha·le·yo	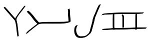	
and he died	vay·ya·mat	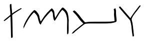	
pain	be·ta·cha·lu·eem		
in severe	ra·eem	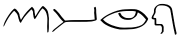	
did not	ve·lo		

make	a·su	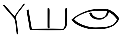	
in his honor	lo	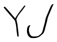	
And his people	am·mo	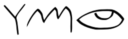	
a fire	se·re·phah	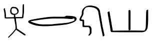	
as they had done	kis·re·phat	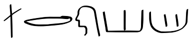	
for his fathers	a·vo·taw	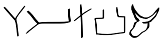	
years old	ben	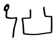	2 Chronicles 21:20
thirty-two	she·lo·sheem	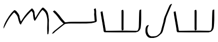	
	u·she·ta·yim	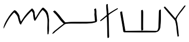	
Jehoram was	ha·yah	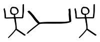	
when he became king	ve·ma·le·kho	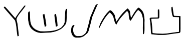	
eight	u·she·mo·w·neh	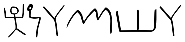	
years	sha·neem	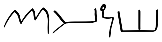	
and he reigned	ma·lakh	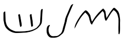	
in Jerusalem	bee·ru·sha·lim	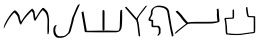	
He died	vay·ye·lekh	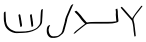	
to no	be·lo	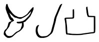	
one’s regret	chem·dah	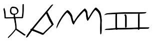	
and was buried	vay·yiq·be·ru·hu	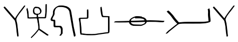	
in the City	be·eer	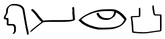	
of David	da·veed	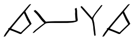	
but not	ve·lo	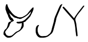	
in the tombs	be·qiv·ro·wt	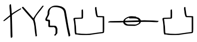	
of the kings	ham·me·la·kheem	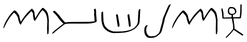	
king	vay·yam·lee·khu	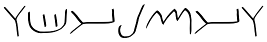	2 Chronicles 22:1
Then the people	yo·wo·she·ve	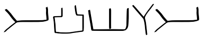	
of Jerusalem	ye·ru·sha·lim	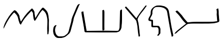	

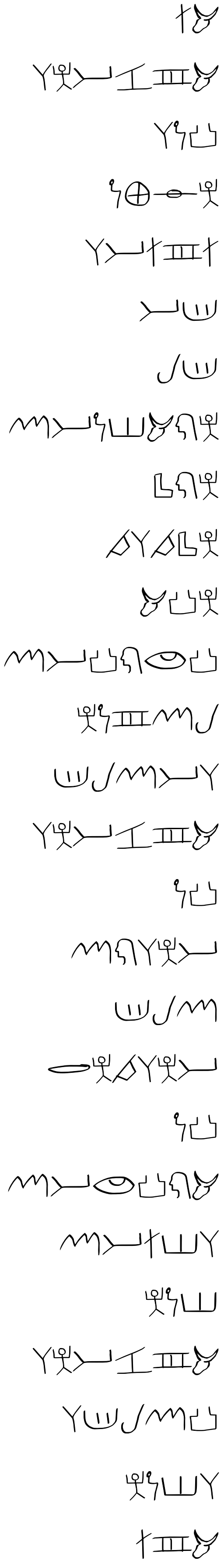

-	et	
made Ahaziah	a·chaz·ya·hu	
son [of Jehoram]	ve·no	
the youngest	haq·qa·ton	
in his place	tach·taw	
since	kee	
all	khal	
the older sons	ha·ri·sho·neem	
had killed	ha·rag	
the raiders	hag·ge·dud	
who had come	hab·ba	
with the Arabs	va·ar·veem	
into the camp	lam·ma·cha·neh	
became king	vay·yim·lokh	
So Ahaziah	a·chaz·ya·hu	
son	ben	
of Jehoram	ye·ho·w·ram	
	me·lekh	
of Judah	ye·hu·dah	
years old	ben	2 Chronicles 22:2
[was] twenty-two	ar·ba·eem	
	u·she·ta·yim	
	sha·nah	
Ahaziah	a·chaz·ya·hu	
when he became king	ve·ma·le·kho	
year	ve·sha·nah	
one	a·chat	

and he reigned	ma·lakh	𐤌𐤋𐤊	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
name	ve·shem	𐤅𐤔𐤌	
His mother’s	im·mo	𐤀𐤌𐤅	
was Athaliah	a·tal·ya·hu	𐤏𐤕𐤋𐤉𐤄𐤅	
the granddaughter	bat	𐤁𐤕	
of Omri	a·me·ree	𐤏𐤌𐤓𐤉	
also	gam	𐤂𐤌	2 Chronicles 22:3
Ahaziah	hu	𐤄𐤅𐤀	
walked	ha·lakh	𐤄𐤋𐤊	
in the ways	be·dar·khe	𐤁𐤃𐤓𐤊𐤉	
of the house	bet	𐤁𐤉𐤕	
of Ahab	ach·av	𐤀𐤇𐤀𐤁	
for	kee	𐤊𐤉	
his mother	im·mo	𐤀𐤌𐤅	
	ha·ye·tah	𐤄𐤉𐤕𐤄	
was his counselor	yo·w·ats·to	𐤉𐤅𐤏𐤑𐤕𐤅	
in wickedness	le·har·shee·a	𐤋𐤄𐤓𐤔𐤉𐤏	
And he did	vay·ya·as	𐤅𐤉𐤏𐤔	2 Chronicles 22:4
evil	ha·ra	𐤄𐤓𐤏	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
as the house	ke·vet	𐤊𐤁𐤉𐤕	
of Ahab [had done]	ach·av	𐤀𐤇𐤀𐤁	
for	kee	𐤊𐤉	
they	hem·mah	𐤄𐤌𐤄	
were	ha·yu	𐤄𐤉𐤅	

his	lo		
counselors	yo·w·a·tseem		
after	a·cha·re	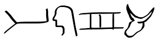	
the death	mo·wt		
of his father	a·vee	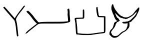	
destruction	le·mash·cheet	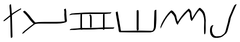	
to his	lo		
[Ahaziah] also	gam		2 Chronicles 22:5
their counsel	ba·a·tsa·tam		
followed	ha·lakh	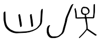	
and went	vay·ye·lekh	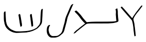	
with	et		
Joram	ye·ho·w·ram		
son	ben		
of Ahab	ach·av		
king	me·lekh	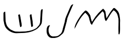	
of Israel	yis·ra·el	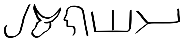	
to fight	lam·mil·cha·mah	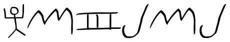	
against	al		
Hazael	cha·za·el		
king	me·lekh	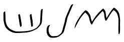	
of Aram	a·ram		
at Ramoth-gilead	be·ra·mo·wt		
	gil·ad		
wounded	vay·yak·ku	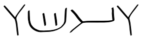	
But the Arameans	ha·ram·meem		
-	et		

Joram	yo·w·ram	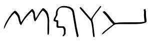	
so he returned	vay·ya·shav	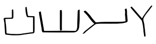	2 Chronicles 22:6
to recover	le·hit·rap·pe	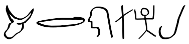	
to Jezreel	ve·yiz·re·el	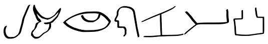	
from	kee	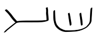	
the wounds	ham·mak·keem	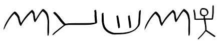	
-	a·sher	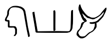	
they had inflicted on him	hik·ku·hu	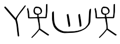	
at Ramah	va·ra·mah	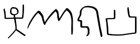	
when he fought	be·hil·la·cha·mo	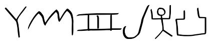	
against	et	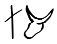	
Hazael	cha·za·h·el	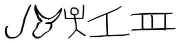	
king	me·lekh	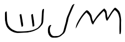	
of Aram	a·ram	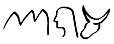	
Then Ahaziah	va·a·zar·ya·hu	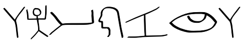	
son	ben	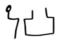	
of Jehoram	ye·ho·w·ram	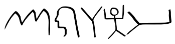	
king	me·lekh	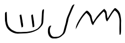	
of Judah	ye·hu·dah	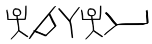	
went down	ya·rad	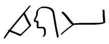	
to visit	lir·o·wt	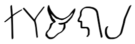	
-	et	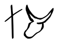	
Joram	ye·ho·w·ram	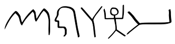	
son	ben	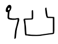	
of Ahab	ach·av	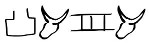	
to Jezreel	be·yiz·re·el	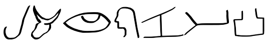	
because	kee	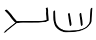	

had been wounded	cho·leh	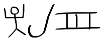	
[Joram]	hu		
from God	u·me·e·lo·heem	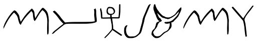	2 Chronicles 22:7
came	ha·ye·tah	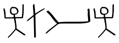	
downfall	te·vu·sat		
Ahaziah’s	a·chaz·ya·hu	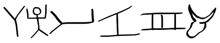	
when he went	la·vo·w		
to visit	el		
Joram	yo·w·ram		
When Ahaziah arrived	u·ve·vo·o		
he went out	ya·tsa		
with	im		
Joram	ye·ho·w·ram		
to	el		
meet Jehu	ye·hu		
son	ben		
of Nimshi	nim·shee	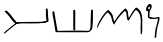	
whom	a·sher		
had anointed	me·sha·cho	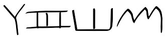	
the LORD	YHVH		
to destroy	le·hakh·reet	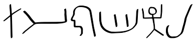	
-	et		
the house	bet	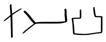	
of Ahab	ach·av	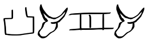	
-	vay·hee	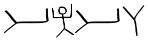	2 Chronicles 22:8
was executing judgment	ke·hish·sha·phet	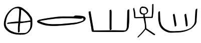	
So while Jehu	ye·hu	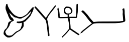	

on	im		
the house	bet	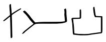	
of Ahab	ach·av		
he found	vay·yim·tsa		
-	et		
the rulers	sa·re	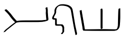	
of Judah	ye·hu·dah	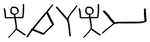	
and the sons	u·ve·ne		
brothers	a·che	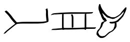	
of Ahaziah's	a·chaz·ya·hu		
who were serving	me·sha·re·teem	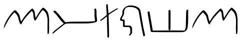	
Ahaziah	la·a·chaz·ya·hu	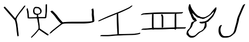	
and he killed them	vay·ya·har·gem		
Then Jehu looked for	vay·vaq·qesh	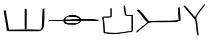	2 Chronicles 22:9
-	et		
Ahaziah	a·chaz·ya·hu	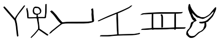	
and Jehu's soldiers captured him	vay·yil·ke·du·hu	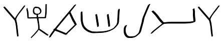	
while he	ve·hu		
was hiding	mit·chab·be	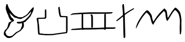	
in Samaria	ve·sho·me·ro·wn		
So [Ahaziah] was brought	vay·vi·u·hu		
to	el		
Jehu	ye·hu		
and put to death	vay·mi·tu·hu		
They buried him	vay·yiq·be·ru·hu	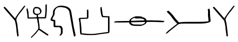	
for	kee	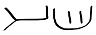	
they said	a·me·ru		

is the grandson	ben		
of Jehoshaphat	ye·ho·wo·sha·phat		
“ He	hu		
who	a·sher		
sought	da·rash		
-	et		
the LORD	YHVH		
with all	be·khal		
his heart”	le·va·vo		
So no one [was left]	ve·en		
from the house	le·vet	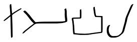	
of Ahaziah	a·chaz·ya·hu		
with	la·tsor		
the strength	ko·ach		
to rule the kingdom	le·mam·la·khah		
When Athaliah	va·a·tal·ya·hu	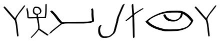	2 Chronicles 22:10
the mother	em		
of Ahaziah	a·chaz·ya·hu		
saw	ra·a·tah		
that	kee	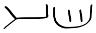	
was dead	met		
her son	be·nah		
she proceeded	vat·ta·qam	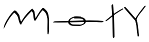	
to annihilate	vat·te·dab·ber		
-	et		
all	kal	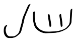	
heirs	ze·ra		

the royal	ham·mam·la·khah	הממלכה	
of the house	le·vet	לבית	
of Judah	ye·hu·dah	יהודה	
-	vat·tiq·qach	ותקח	2 Chronicles 22:11
But Jehoshabeath	ye·ho·wo·shav·at	יהושבעת	
daughter	bat	בת	
of King [Jehoram]	ham·me·lekh	המלך	
-	et	את	
[took] Joash	yo·w·ash	יואש	
son	ben	בן	
of Ahaziah	a·chaz·ya·hu	אחזיהו	
and stole him away	vat·tig·nov	ותגנב	
-	o·to	אתו	
from among	mit·to·wkh	מתוך	
the sons	be·ne	בני	
of the king	ham·me·lekh	המלך	
[who were] being murdered	ham·mu·ma·teem	המומתים	
and she put	vat·tit·ten	ותתן	
him	o·to	אתו	
-	ve·et	ואת	
and his nurse	me·niq·to	מינקתו	
in a bedroom	ba·cha·dar	בחדר	
	ham·mit·to·wt	המטות	
she hid Joash	vat·tas·tee·re·hu	ותסתירהו	
Because Jehoshabeath	ye·ho·wo·shav·at	יהושבעת	
the daughter	bat	בת	
of King	ham·me·lekh	המלך	

Jehoram	ye·ho·w·ram	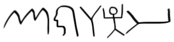	
and the wife	e·shet	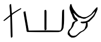	
of Jehoiada	ye·ho·w·ya·da	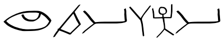	
the priest	hak·ko·hen	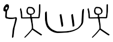	
	kee	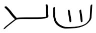	
	hee	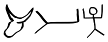	
was	ha·ye·tah	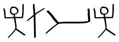	
sister	a·cho·wt	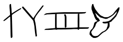	
Ahaziah’s	a·chaz·ya·hu	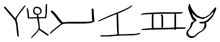	
from	mip·pe·ne	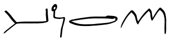	
Athaliah	a·tal·ya·hu	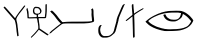	
so that she could not	ve·lo	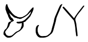	
kill him	he·mee·ta·te·hu	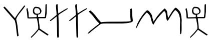	
And [Joash] remained	vay·hee	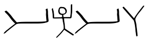	2 Chronicles 22:12
with them	it·tam	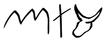	
in the house	be·vet	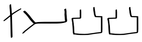	
of God	ha·e·lo·heem	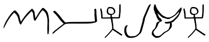	
hidden	mit·chab·be	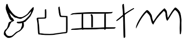	
for six	shesh	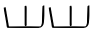	
years	sha·neem	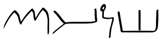	
while Athaliah	va·a·tal·yah	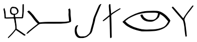	
ruled	mo·le·khet	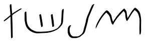	
	al	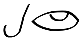	
the land	ha·a·rets	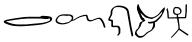	
year	u·vash·sha·nah	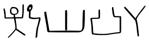	2 Chronicles 23:1
Then in the seventh	hash·she·vi·eet	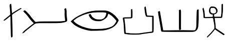	

strengthened himself	hit·chaz·zaq	
Jehoiada	ye·ho·w·ya·da	
and made	vay·yiq·qach	
-	et	
the commanders	sa·re	
of hundreds —	ham·me·o·wt	
with Azariah	la·a·zar·ya·hu	
son	ben	
of Jeroham	ye·ro·cham	
Ishmael	u·le·yish·ma·el	
son	ben	
of Jehohanan	ye·ho·w·cha·nan	
Azariah	ve·la·a·zar·ya·hu	
son	ben	
of Obed	o·w·ved	
-	ve·et	
Maaseiah	ma·a·se·ya·hu	
son	ben	
of Adaiah	a·da·ya·hu	
-	ve·et	
and Elishaphat	e·lee·sha·phat	
son	ben	
of Zichri	zikh·ree	
with	im·mo	
a covenant	vab·be·reet	
So they went throughout	vay·ya·sob·bu	2 Chronicles 23:2
Judah	bee·hu·dah	

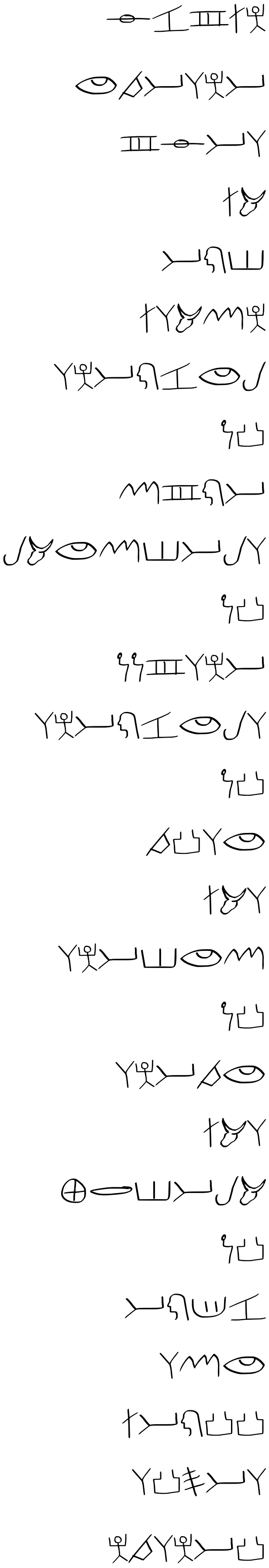

and gathered	vay·yiq·be·tsu	
-	et	
the Levites	hal·vee·yim	
from all	mik·kal	
the cities	a·re	
of Judah	ye·hu·dah	
and the heads	ve·ra·she	
of the families	ha·a·vo·wt	
of Israel	le·yis·ra·el	
And when they came	vay·ya·vo·u	
to	el	
Jerusalem	ye·ru·sha·lim	
made	vay·yikh·rot	2 Chronicles 23:3
the whole	kal	
assembly	haq·qa·hal	
a covenant	be·reet	
in the house	be·vet	
of God	ha·e·lo·heem	
with	im	
the king	ham·me·lekh	
said Jehoiada	vay·yo·mer	
	la·hem	
“ Behold	hin·neh	
son ! ”	ben	
the king’s	ham·me·lekh	
“ He must reign	yim·lokh	
just as	ka·a·sher	

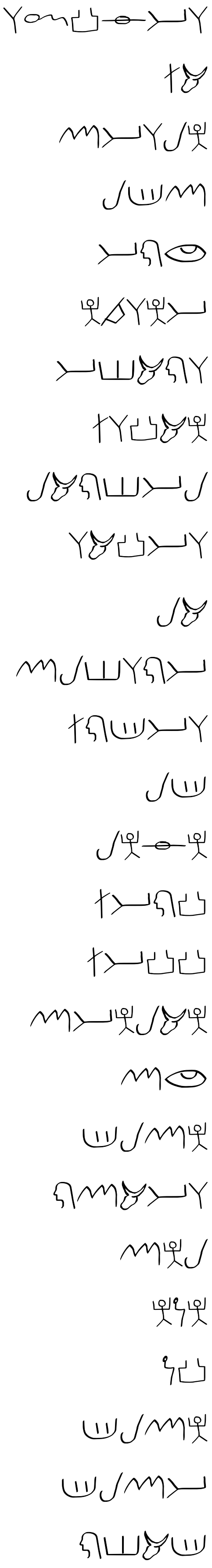

promised	dib·ber		
the LORD	YHVH	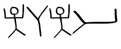	
concerning	al		
the descendants	be·ne	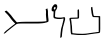	
of David	da·veed	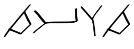	
This	zeh	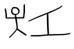	2 Chronicles 23:4
	had·da·var		
is what	a·sher	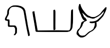	
you are to do :	ta·a·su		
A third	hash·she·li·sheet	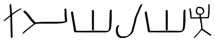	
of you	mik·kem	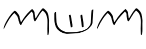	
who come on duty	ba·e		
on the Sabbath	hash·shab·bat		
priests	lak·ko·ha·neem		
and Levites	ve·lal·vee·yim	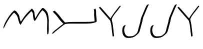	
shall keep watch	le·sho·a·re		
at the doors	has·sip·peem	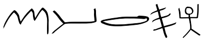	
a third	ve·hash·she·li·sheet	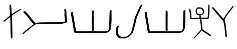	2 Chronicles 23:5
palace	be·vet	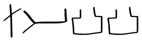	
shall be at the royal	ham·me·lekh		
and a third	ve·hash·she·li·sheet	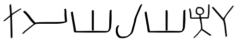	
Gate	be·sha·ar		
at the Foundation	hay·so·wd		
while all	ve·khal		
the others	ha·am		
are in the courtyards	be·chats·ro·wt		
of the house	bet	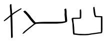	

of the LORD	YHVH	יהוה	
No	ve·al	ואל	2 Chronicles 23:6
one is to enter	ya·vo·w	יבוא	
the house	vet	בית	
of the LORD	YHVH	יהוה	
except	kee	כי	
	im	אם	
the priests	hak·ko·ha·neem	הכהנים	
who serve	ve·ham·sha·re·teem	והמשרתים	
and those Levites	lal·vee·yim	ללוים	
they	hem·mah	המה	
may enter	ya·vo·u	יבאו	
because	kee	כי	
are consecrated	qo·desh	קדש	
they	hem·mah	המה	
but all	ve·khal	וכל	
the people	ha·am	העם	
are to obey	yish·me·ru	ישמרו	
the requirement	mish·me·ret	משמרת	
of the LORD	YHVH	יהוה	
must surround	ve·hiq·qee·phu	והקיפו	2 Chronicles 23:7
The Levites	hal·vee·yim	הלוים	
	et	את	
the king	ham·me·lekh	המלך	
	sa·veev	סביב	
	eesh	איש	
with weapons	ve·khe·law	וכליו	

in hand	be·ya·do	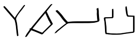	
and anyone who enters	ve·hab·ba	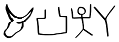	
	el		
the temple	hab·ba·yit	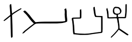	
must be put to death	yu·mat		
You must stay	wih·yu	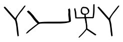	
close	et		
to the king	ham·me·lekh		
wherever he goes	be·vo·o		
”	u·ve·tse·to		
did	vay·ya·a·su		2 Chronicles 23:8
So the Levites	hal·vee·yim	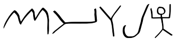	
and all	ve·khal		
Judah	ye·hu·dah	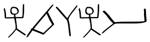	
everything	ke·khol		
that	a·sher		
had ordered	tsiw·vah		
Jehoiada	ye·ho·w·ya·da	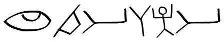	
the priest	hak·ko·hen		
took	vay·yiq·chu	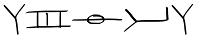	
Each of them	eesh	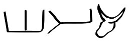	
-	et		
his men —	a·na·shaw	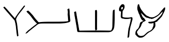	
those coming on duty	ba·e		
on the Sabbath	hash·shab·bat		
and	im		

those going off duty	yo·wts·e	יוצאי	
- —	hash·shab·bat	השבת	
for	kee	כי	
had not	lo	לא	
released [any of]	pha·tar	פטר	
Jehoiada	ye·ho·w·ya·da	יהוידע	
the priest	hak·ko·hen	הכהן	
-	et	את	
the divisions	ham·mach·le·qo·wt	המחלקות	
gave	vay·yit·ten	ויתן	2 Chronicles 23:9
Then Jehoiada	ye·ho·w·ya·da	יהוידע	
the priest	hak·ko·hen	הכהן	
to the commanders	le·sa·re	לשרי	
of hundreds	ham·me·o·wt	המאות	
-	et	את	
the spears	ha·cha·nee·teem	החניתים	
-	ve·et	ואת	
and the large	ham·ma·gin·no·wt	המגנות	
and	ve·et	ואת	
small shields	hash·she·la·teem	השלטים	
	a·sher	אשר	
of King	lam·me·lekh	למלך	
David	da·veed	דויד	
that	a·sher	אשר	
were in the house	bet	בית	
of God	ha·e·lo·heem	האלהים	
He stationed	vay·ya·a·med	ויעמד	2 Chronicles 23:10

-	et		
all	kal		
the troops	ha·am		
	ve·eesh	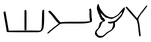	
with their weapons	shil·cho	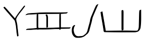	
in hand	ve·ya·do	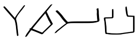	
side	mik·ke·teph		
-	hab·ba·yit	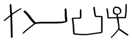	
from the south	hay·ma·neet		
to	ad		
side	ke·teph		
of the temple	hab·ba·yit	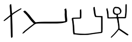	
the north	has·se·ma·leet		
by the altar	lam·miz·be·ach		
and the temple	ve·lab·ba·yit		
	al		
the king	ham·me·lekh		
surrounding	sa·veev	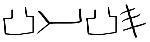	
Then [Jehoiada and his sons] brought out	vay·yo·w·tsee·u		2 Chronicles 23:11
-	et		
son	ben		
the king's	ham·me·lekh		
put	vay·yit·te·nu	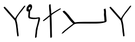	
on him	a·law	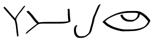	
-	et		
the crown	han·ne·zer	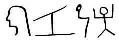	
-	ve·et		

presented him with the Testimony	ha·e·dut		
and proclaimed him king	vay·yam·lee·khu	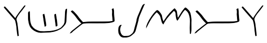	
-	o·to		
anointed him	vay·yim·sha·chu·hu	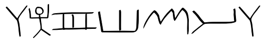	
[They]	ye·ho·w·ya·da	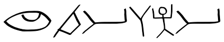	
	u·va·naw	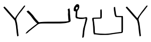	
and shouted	vay·yo·me·ru		
“ Long live	ye·chee	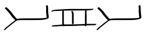	
the king !”	ham·me·lekh	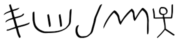	
heard	vat·tish·ma		2 Chronicles 23:12
When Athaliah	a·tal·ya·hu	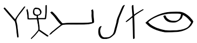	
-	et		
the noise	qo·wl	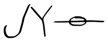	
of the people	ha·am		
running	ha·ra·tseem		
and cheering	ve·ham·hal·leem	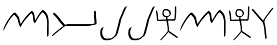	
-	et		
the king	ham·me·lekh		
she went out	vat·ta·vo·w		
to	el		
[them]	ha·am		
in the house	bet	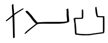	
of the LORD	YHVH		
And she looked out	vat·te·re	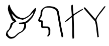	2 Chronicles 23:13
and saw	ve·hin·neh		
the king	ham·me·lekh		
standing	o·w·med		

by	al	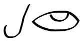	
his pillar	am·mu·do	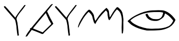	
at the entrance	bam·ma·vo·w	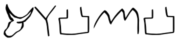	
The officers	ve·has·sa·reem	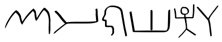	
and trumpeters	ve·ha·cha·tso·tse·ro·wt	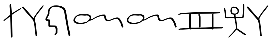	
were beside	al	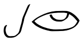	
the king	ham·me·lekh	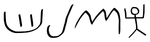	
and all	ve·khal	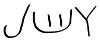	
the people	am	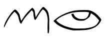	
of the land	ha·a·rets	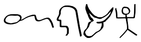	
were rejoicing	sa·me·ach	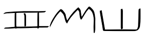	
and blowing	ve·to·w·qe·a	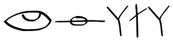	
trumpets	ba·cha·tso·tse·ro·wt	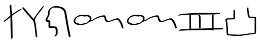	
while the singers	ve·ham·sho·w·ra·reem	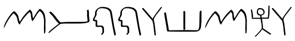	
instruments	bikh·le	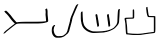	
with musical	hash·sheer	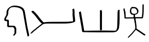	
were leading	u·mo·w·dee·eem	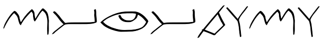	
the praises	le·hal·lel	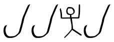	
tore	vat·tiq·ra	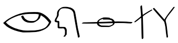	
Then Athaliah	a·tal·ya·hu	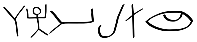	
-	et	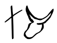	
her clothes	be·ga·de·ha	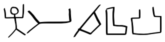	
and screamed	vat·to·mer	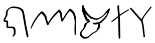	
“ Treason	qe·sher	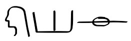	
treason !”	qa·sher	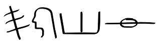	
sent out	vay·yo·w·tse	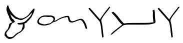	2 Chronicles 23:14
And Jehoiada	ye·ho·w·ya·da	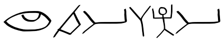	

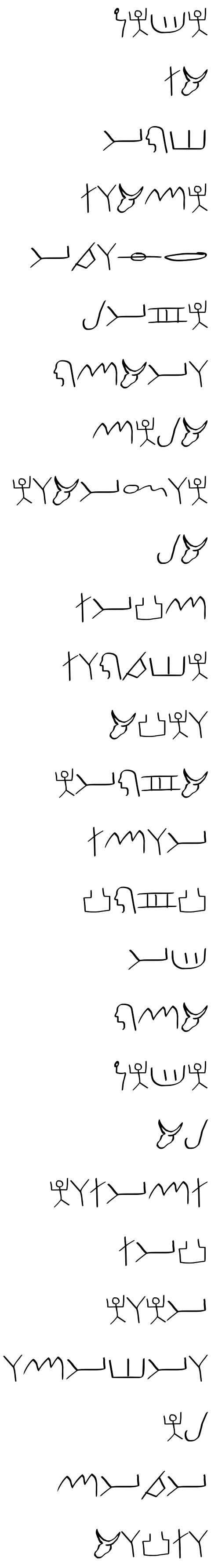

the priest	hak·ko·hen	
-	et	
the commanders	sa·re	
of hundreds	ham·me·o·wt	
in charge of	pe·qu·de	
the army	ha·cha·yil	
saying	vay·yo·mer	
	a·le·hem	
“ Bring her out	ho·w·tsee·u·ha	
	el	
between	mib·bet	
the ranks	has·se·de·ro·wt	
anyone who follows	ve·hab·ba	
her ”	a·cha·re·ha	
and put to	yu·mat	
the sword	be·cha·rev	
For	kee	
had said	a·mar	
the priest	hak·ko·hen	
“ She must not	lo	
be put to death	te·mee·tu·ha	
in the house	bet	
of the LORD ”	YHVH	
So they seized	vay·ya·see·mu	2 Chronicles 23:15
	lah	
[Athaliah]	ya·da·yim	
as she reached	vat·ta·vo·w	

	el	אל	
the entrance	me·vo·w	מבוא	
Gate	sha·ar	שער	
of the Horse	has·su·seem	הסוסים	
	bet	בית	
to the palace grounds	ham·me·lekh	המלך	
they put her to death	vay·mee·tu·ha	וימיתוה	
and there	sham	שם	
made	vay·yikh·rot	ויכרת	2 Chronicles 23:16
Then Jehoiada	ye·ho·w·ya·da	יהוידע	
a covenant	be·reet	ברית	
between himself	be·no	בינו	
and	u·ven	ובין	
	kal	כל	
and the people	ha·am	העם	
	u·ven	ובין	
the king	ham·me·lekh	המלך	
that they would be	lih·yo·wt	להיות	
people	le·am	לעם	
the LORD’s	la·YHVH	ליהוה	
went	vay·ya·vo·u	ויבאו	2 Chronicles 23:17
So all	khal	כל	
the people	ha·am	העם	
to the temple	bet	בית	
of Baal	hab·ba·al	הבעל	
and tore it down	vay·yit·te·tsu·hu	ויתצהו	
-	ve·et	ואת	

They smashed the altars	miz·be·cho·taw	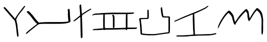	
-	ve·et		
and idols	tse·la·maw		
to pieces	shib·be·ru		
-	ve·et		
Mattan	mat·tan		
the priest	ko·hen		
of Baal	hab·ba·al		
and killed	ha·re·gu		
in front of	liph·ne		
the altars	ham·miz·be·cho·wt	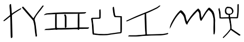	
put	vay·ya·sem		2 Chronicles 23:18
Moreover Jehoiada	ye·ho·w·ya·da	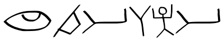	
the oversight	pe·qud·dot	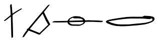	
of the house	bet	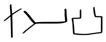	
of the LORD	YHVH		
into the hands	be·yad	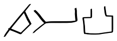	
priests	hak·ko·ha·neem	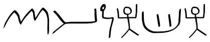	
of the Levitical	hal·vee·yim	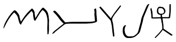	
whom	a·sher		
had appointed	cha·laq	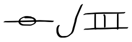	
David	da·veed	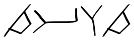	
over	al		
the house	bet	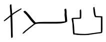	
of the LORD	YHVH		
to offer	le·ha·a·lo·wt		
burnt offerings	o·lo·wt	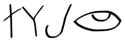	

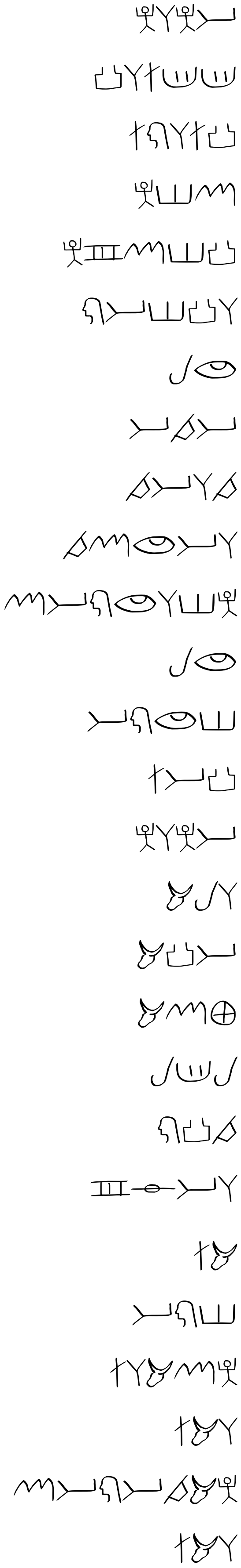

to the LORD	YHVH	
as is written	kak·ka·tuv	
in the Law	be·to·w·rat	
of Moses	mo·sheh	
with rejoicing	be·sim·chah	
and song	u·ve·sheer	
	al	
as ordained	ye·de	
by David	da·veed	
He stationed	vay·ya·a·med	2 Chronicles 23:19
gatekeepers	hash·sho·w·a·reem	
at	al	
the gates	sha·a·re	
of the house	bet	
of the LORD	YHVH	
so that nothing	ve·lo	
could enter	ya·vo	
unclean	ta·me	
for any	le·khal	
reason	da·var	
He also took with him	vay·yiq·qach	2 Chronicles 23:20
-	et	
the commanders	sa·re	
of hundreds	ham·me·o·wt	
-	ve·et	
the nobles	ha·ad·dee·reem	
-	ve·et	

the rulers	ham·mo·wo·she·leem	𐤄𐤌𐤅𐤔𐤋𐤉𐤌	
of the people	ba·am	𐤁𐤏𐤌	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
down	vay·yo·w·red	𐤅𐤉𐤅𐤓𐤃	
-	et	𐤀𐤕	
and they brought the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
from the house	mib·bet	𐤌𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and entered	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
through	be·to·wkh	𐤁𐤕𐤅𐤊	
Gate	sha·ar	𐤔𐤏𐤓	
the Upper	ha·el·yo·wn	𐤄𐤏𐤋𐤉𐤅𐤍	
palace	bet	𐤁𐤉𐤕	
the royal	ham·me·lekh	𐤄𐤌𐤋𐤊	
They seated	vay·yo·wo·shee·vu	𐤅𐤉𐤅𐤔𐤉𐤁𐤅	
-	et	𐤀𐤕	
King [Joash]	ham·me·lekh	𐤄𐤌𐤋𐤊	
on	al	𐤏𐤋	
throne	kis·se	𐤊𐤎𐤀	
the royal	ham·mam·la·khah	𐤄𐤌𐤌𐤋𐤊𐤄	
rejoiced	vay·yis·me·chu	𐤅𐤉𐤔𐤌𐤇𐤅	2 Chronicles 23:21
and all	khal	𐤊𐤋	
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	

And the city	ve·ha·eer	והעיר	
was quiet	sha·qa·tah	שקטה	
-	ve·et	ואת	
because Athaliah	a·tal·ya·hu	עתליהו	
had been put to	he·mee·tu	המיתו	
the sword	ve·cha·rev	בחרב׃	
years old	ben	בן	2 Chronicles 24:1
was seven	she·va	שבע	
	sha·neem	שנים	
Joash	yo·ash	יאש	
when he became king	be·ma·le·kho	במלכו	
forty	ve·ar·ba·eem	וארבעים	
years	sha·nah	שנה	
and he reigned	ma·lakh	מלך	
in Jerusalem	bee·ru·sha·lim	בירושלם	
name	ve·shem	ושם	
His mother’s	im·mo	אמו	
was Zibiah	tsiv·yah	צביה	
she was from	mib·be·er	מבאר	
Beersheba	sha·va	שבע	
did	vay·ya·as	ויעש	2 Chronicles 24:2
And Joash	yo·w·ash	יואש	
[what was] right	hay·ya·shar	הישר	
in the eyes	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
all	kal	כל	
the days	ye·me	ימי	

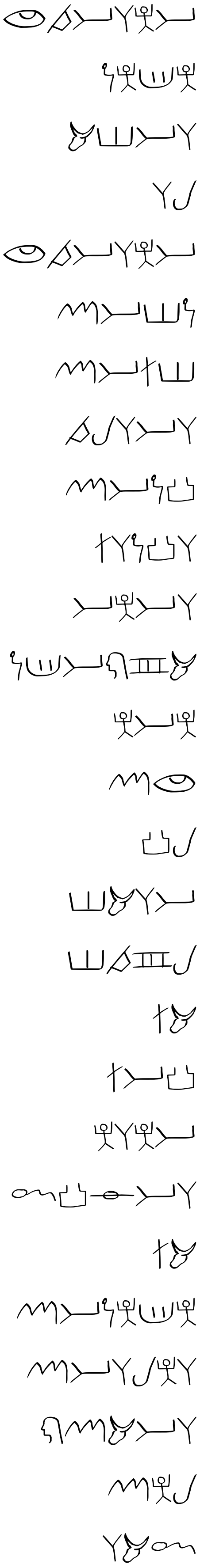

of Jehoiada	ye·ho·w·ya·da	
the priest	hak·ko·hen	
took	vay·yis·sa	2 Chronicles 24:3
for him	lo	
Jehoiada	ye·ho·w·ya·da	
wives	na·sheem	
two	she·ta·yim	
and he had	vay·yo·w·led	
sons	ba·neem	
and daughters	u·va·no·wt	
Some time later	vay·hee	2 Chronicles 24:4
	a·cha·re·khen	
set	ha·yah	
-	im	
his heart	lev	
Joash	yo·w·ash	
on repairing	le·chad·desh	
-	et	
the house	bet	
of the LORD	YHVH	
So he gathered	vay·yiq·bots	2 Chronicles 24:5
-	et	
the priests	hak·ko·ha·neem	
and Levites	ve·hal·vee·yim	
and said	vay·yo·mer	
	la·hem	
“ Go out	tse·u	

to the cities	le·a·re		
of Judah	ye·hu·dah		
and collect	ve·qiv·tsu		
from all	mik·kal		
Israel	yis·ra·el	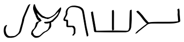	
the money	ke·seph		
to repair	le·chaz·zeq	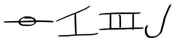	
-	et		
the house	bet	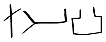	
of your God	e·lo·he·khem	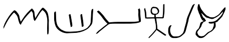	
due	mid·de		
annually	sha·nah	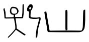	
	be·sha·nah		
	ve·at·tem		
quickly”	te·ma·ha·ru		
Do it	lad·da·var		
did not	ve·lo		
make haste	mi·ha·ru		
The Levites, however	hal·vee·yim	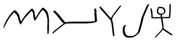	
called	vay·yiq·ra	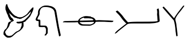	2 Chronicles 24:6
So the king	ham·me·lekh		
Jehoiada	lee·ho·w·ya·da		
the high	ha·rosh		
priest and said	vay·yo·mer		
	lo		
“ Why	mad·du·a		
have you not	lo		

required	da·rash·ta	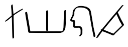	
	al		
the Levites	hal·vee·yim	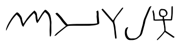	
to bring	le·ha·vee		
from Judah	mee·hu·dah	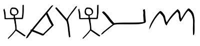	
and Jerusalem	u·mee·ru·sha·lim		
-	et		
the tax imposed	mas·at		
by Moses	mo·sheh		
the servant	e·ved	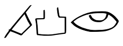	
of the LORD	YHVH	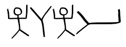	
and by the assembly	ve·haq·qa·hal	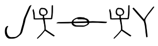	
of Israel	le·yis·ra·el		
for the Tent	le·o·hel		
of the Testimony ? ”	ha·e·dut		
For	kee	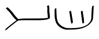	2 Chronicles 24:7
Athaliah	a·tal·ya·hu	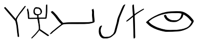	
of that wicked woman	ham·mir·sha·at	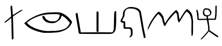	
the sons	ba·ne·ha	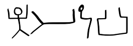	
had broken into	pha·re·tsu		
-	et		
the house	bet	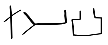	
of God	ha·e·lo·heem		
and had even	ve·gam		
	kal	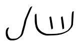	
the sacred objects	qa·de·she		
of the house	vet	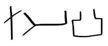	

of the LORD	YHVH		
used	a·su		
for the Baals	lab·be·a·leem		
command	vay·yo·mer		2 Chronicles 24:8
At the king’s	ham·me·lekh		
was made	vay·ya·a·su		
chest	a·ro·wn	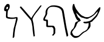	
a	e·chad	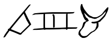	
and placed	vay·yit·te·nu·hu	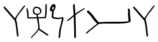	
at the gate	be·sha·ar		
of the house	bet	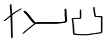	
of the LORD	YHVH		
outside	chu·tsah		
was issued	vay·yit·te·nu	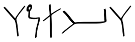	2 Chronicles 24:9
And a proclamation	qo·wl	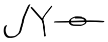	
in Judah	bee·hu·dah	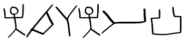	
and Jerusalem	u·vee·ru·sha·lim		
that they were to bring	le·ha·vee	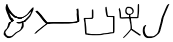	
to the LORD	la·YHVH	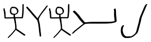	
the tax	mas·at		
[imposed by] Moses	mo·sheh	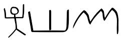	
the servant	e·ved	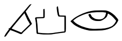	
of God	ha·e·lo·heem		
on	al		
Israel	yis·ra·el	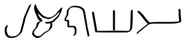	
in the wilderness	bam·mid·bar		
rejoiced	vay·yis·me·chu		2 Chronicles 24:10

All	khal	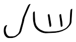	
the officers	has·sa·reem	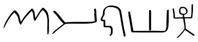	
and all	ve·khal		
the people	ha·am		
and brought their contributions	vay·ya·vee·u	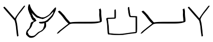	
and they dropped them	vay·yash·lee·khu	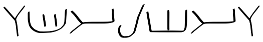	
in the chest	la·a·ro·wn		
until	ad		
it was full	le·khal·leh		
-	vay·hee	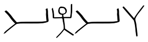	2 Chronicles 24:11
Whenever	be·et		
was brought	ya·vee	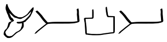	
-	et		
the chest	ha·a·ro·wn		
to	el		
overseers	pe·qud·dat	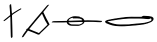	
the king’s	ham·me·lekh		
by	be·yad	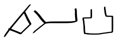	
the Levites	hal·vee·yim	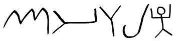	
and they saw	ve·khir·o·w·tam		
that	kee	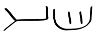	
there was a large amount	rav	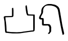	
of money	hak·ke·seph		
would come	u·va		
scribe	so·w·pher		
the royal	ham·me·lekh		

and the officer	u·phe·qeed	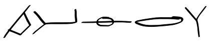	
priest	ko·hen		
of the high	ha·rosh		
and empty	vee·a·ru		
-	et		
the chest	ha·a·ro·wn		
and carry it	ve·yis·sa·u·hu		
back	vee·shee·vu·hu	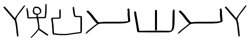	
to	el		
its place	me·qo·mo	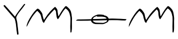	
this	koh	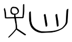	
They did	a·su		
daily	le·yo·wm	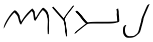	
	be·yo·wm	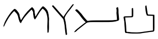	
and gathered	vay·ya·as·phu		
the money	khe·seph		
in abundance	la·rov		
would give [the money]	vay·yit·te·ne·hu	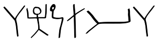	2 Chronicles 24:12
Then the king	ham·me·lekh		
and Jehoiada	vee·ho·w·ya·da		
to those who	el		
supervised	o·w·seh		
	me·le·khet		
the labor	a·vo·w·dat		
on the house	bet	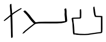	
of the LORD	YHVH		
	vay·yih·yu		

to hire	so·khe·reem	𐤔𐤊𐤓𐤉𐤌	
stonecutters	cho·tse·veem	𐤇𐤑𐤁𐤉𐤌	
and carpenters	ve·cha·ra·sheem	𐤅𐤇𐤓𐤔𐤉𐤌	
to restore	le·chad·desh	𐤋𐤇𐤃𐤔	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
as well as	ve·gam	𐤅𐤂𐤌	
workers	le·cha·ra·she	𐤋𐤇𐤓𐤔𐤉	
in iron	var·zel	𐤁𐤓𐤆𐤋	
and bronze	u·ne·cho·shet	𐤅𐤍𐤇𐤔𐤕	
to repair	le·chaz·zeq	𐤋𐤇𐤆𐤒	
	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
So the workmen	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	2 Chronicles 24:13
labored	o·se	𐤏𐤔𐤉	
	ham·me·la·khah	𐤄𐤌𐤋𐤀𐤊𐤄	
progressed	vat·ta·al	𐤅𐤕𐤏𐤋	
the repair	a·ru·khah	𐤀𐤓𐤅𐤊𐤄	
work	lam·me·la·khah	𐤋𐤌𐤋𐤀𐤊𐤄	
and in their hands	be·ya·dam	𐤁𐤉𐤃𐤌	
They restored	vay·ya·a·mee·du	𐤅𐤉𐤏𐤌𐤉𐤃𐤅	
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
according	al	𐤏𐤋	
to its specifications	mat·kun·to	𐤌𐤕𐤊𐤍𐤕𐤅	

and they reinforced it	vay·am·me·tsu·hu	
When they were finished	u·khe·khal·lo·w·tam	2 Chronicles 24:14
they brought	he·vee·u	
to	liph·ne	
the king	ham·me·lekh	
and Jehoiada	vee·ho·w·ya·da	
-	et	
the rest	she·ar	
of the money	hak·ke·seph	
to make with it	vay·ya·a·se·hu	
the articles	khe·leem	
for the house	le·vet	
of the LORD —	YHVH	
utensils	ke·le	
for the service	sha·ret	
and for the burnt offerings	ve·ha·a·lo·wt	
dishes	ve·khap·po·wt	
and other objects	u·khe·le	
of gold	za·hav	
and silver	va·kha·seph	
-	vay·yih·yu	
were presented	ma·a·leem	
burnt offerings	o·lo·wt	
in the house	be·vet	
of the LORD	YHVH	
regularly	ta·meed	

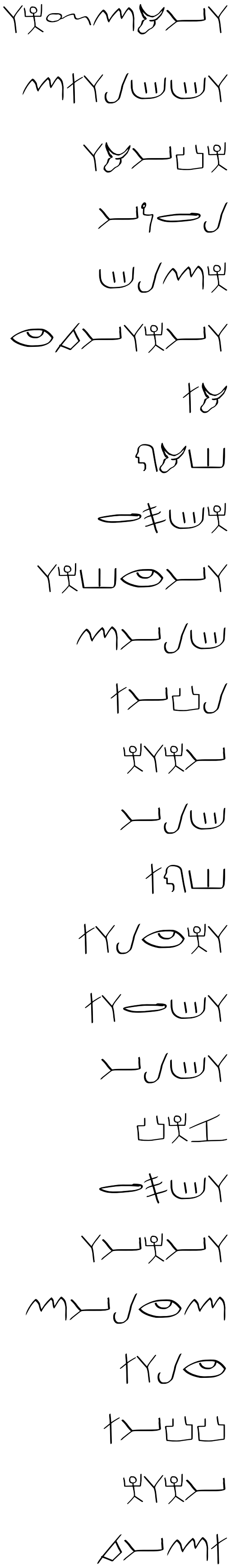

Throughout	kol	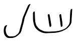	
the days	ye·me	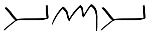	
of Jehoiada	ye·ho·w·ya·da	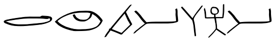	
When Jehoiada was old	vay·yiz·qan	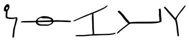	2 Chronicles 24:15
[he]	ye·ho·w·ya·da	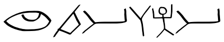	
and full of	vay·yis·ba	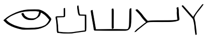	
years	ya·meem	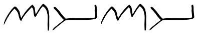	
died	vay·ya·mot	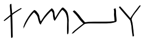	
-	ben	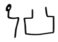	
of 130	me·ah	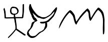	
	u·she·lo·sheem	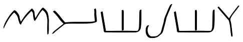	
at the age	sha·nah	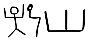	
-	be·mo·w·to	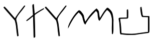	
And [Jehoiada] was buried	vay·yiq·be·ru·hu	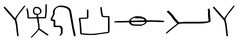	2 Chronicles 24:16
in the City	ve·eer	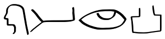	
of David	da·veed	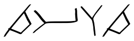	
with	im	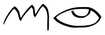	
the kings	ham·me·la·kheem	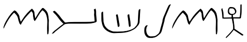	
because	kee	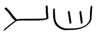	
he had done	a·sah	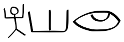	
what was good	to·w·vah	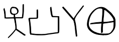	
in Israel	be·yis·ra·el	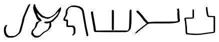	
for	ve·im	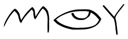	
God	ha·e·lo·heem	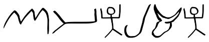	
and His temple	u·ve·to	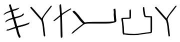	
After	ve·a·cha·re	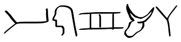	2 Chronicles 24:17
the death	mo·wt	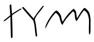	

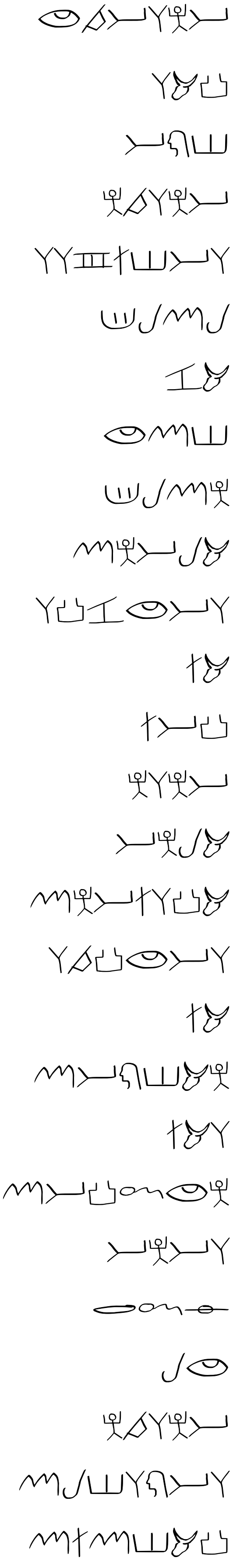

of Jehoiada, however	ye·ho·w·ya·da	
came	ba·u	
the officials	sa·re	
of Judah	ye·hu·dah	
and paid homage	vay·yish·ta·cha·wu	
to the king	lam·me·lekh	
and	az	
listened	sha·ma	
[he]	ham·me·lekh	
to them	a·le·hem	
They abandoned	vay·ya·az·vu	2 Chronicles 24:18
	et	
the house	bet	
of the LORD	YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	
and served	vay·ya·av·du	
-	et	
the Asherah poles	ha·a·she·reem	
-	ve·et	
and idols	ha·a·tsab·beem	
came	vay·hee	
So wrath	qe·tseph	
upon	al	
Judah	ye·hu·dah	
and Jerusalem	vee·ru·sha·lim	
guilt of theirs	be·ash·ma·tam	

for this	zot		
Nevertheless, [the LORD] sent	vay·yish·lach	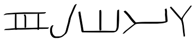	2 Chronicles 24:19
-	ba·hem		
prophets	ne·vi·eem	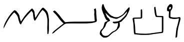	
to bring [the people] back	la·ha·shee·vam	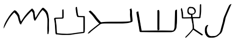	
to	el		
[Him]	YHVH		
and to testify	vay·ya·ee·du		
against them	vam		
but they would not	ve·lo		
listen	he·e·zee·nu	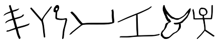	
Then the Spirit	ve·ru·ach	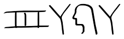	2 Chronicles 24:20
of God	e·lo·heem		
came upon	la·ve·shah		
-	et		
Zechariah	ze·khar·yah	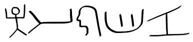	
son	ben		
of Jehoiada	ye·ho·w·ya·da	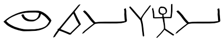	
the priest	hak·ko·hen	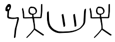	
who stood up	vay·ya·a·mod		
before	me·al		
the people	la·am		
and said	vay·yo·mer		
to them	la·hem		
“ This is what	koh	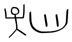	
says :	a·mar		
God	ha·e·lo·heem	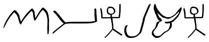	

‘ Why	la·mah	
do you	at·tem	
transgress	o·ve·reem	
	et	
the commandments	mits·wot	
of the LORD	YHVH	
so that you cannot	ve·lo	
prosper ?	tats·lee·chu	
Because	kee	
you have forsaken	a·zav·tem	
-	et	
the LORD	YHVH	
He has forsaken	vay·ya·a·zov	
you ’”	et·khem	
But they conspired	vay·yiq·she·ru	2 Chronicles 24:21
against Zechariah	a·law	
they stoned him	vay·yir·ge·mu·hu	
	e·ven	
and by order	be·mits·vat	
of the king	ham·me·lekh	
in the courtyard	ba·cha·tsar	
of the house	bet	
of the LORD	YHVH	
failed to	ve·lo	2 Chronicles 24:22
remember	za·khar	
Joash	yo·w·ash	
Thus King	ham·me·lekh	

the kindness	ha·che·sed	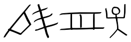	
that	a·sher		
had extended	a·sah		
Jehoiada	ye·ho·w·ya·da	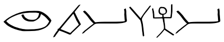	
Zechariah’s father	a·vee	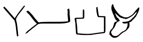	
to him	im·mo		
Instead, [Joash] killed	vay·ya·ha·rog	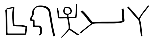	
-	et		
[Jehoiada’s] son	be·no	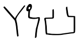	
As he lay dying	u·khe·mo·w·to		
[Zechariah] said	a·mar		
see this	ye·re		
“ May the LORD	YHVH		
and call you to account”	ve·yid·rosh		
-	vay·hee	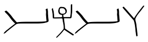	2 Chronicles 24:23
In the spring	lit·qu·phat	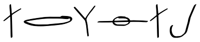	
	hash·sha·nah	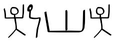	
went to war	a·lah		
against Joash	a·law	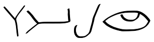	
	chel	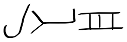	
the army of Aram	a·ram		
They entered	vay·ya·vo·u	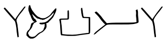	
	el		
Judah	ye·hu·dah	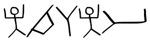	
and Jerusalem	vee·ru·sha·lim		
and destroyed	vay·yash·chee·tu	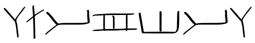	
-	et		

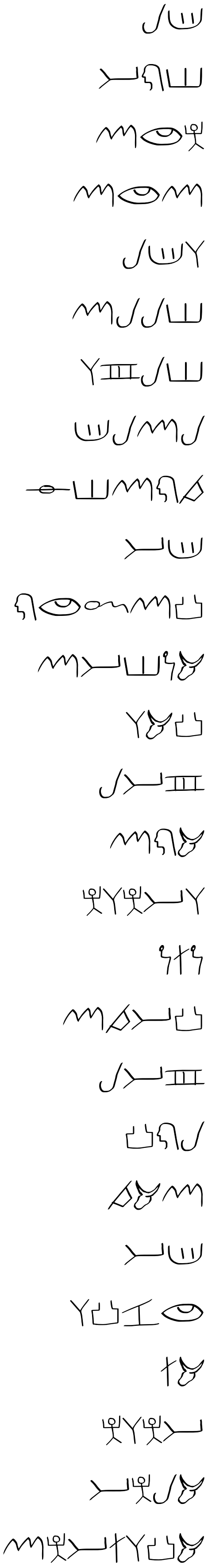

all	kal	
the leaders	sa·re	
of the people	ha·am	
-	me·am	
all	ve·khal	
the plunder	she·la·lam	
and they sent	shil·le·chu	
to their king	le·me·lekh	
in Damascus	dar·ma·seq	
Although	kee	2 Chronicles 24:24
with only a few	ve·mits·ar	
men	a·na·sheem	
had come	ba·u	
army	chel	
the Aramean	a·ram	
the LORD	va·YHVH	
delivered	na·tan	
into their hand	be·ya·dam	
army	cha·yil	
great	la·rov	
a very	me·od	
Because	kee	
Judah had forsaken	a·ze·vu	
-	et	
the LORD	YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	

on	ve·et		
Joash	yo·w·ash		
was executed	a·su		
judgment	she·pha·teem	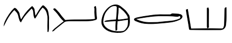	
And when [the Arameans] had withdrawn	u·ve·lekh·tam	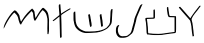	2 Chronicles 24:25
	mim·men·nu		
	kee	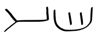	
they left	a·ze·vu	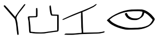	
[Joash]	o·to		
wounded	be·ma·cha·lī·yīm	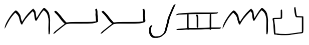	
severely	rab·beem	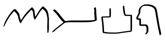	
conspired	hit·qash·she·ru	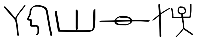	
against him	a·law	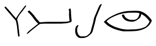	
His own servants	a·va·daw	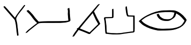	
for shedding the blood	bid·me	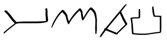	
of the son	be·ne	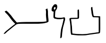	
of Jehoiada	ye·ho·w·ya·da	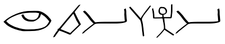	
the priest	hak·ko·hen	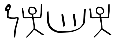	
and they killed him	vay·ya·har·gu·hu		
on	al		
his bed	mit·ta·to	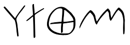	
So he died	vay·ya·mot	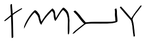	
and was buried	vay·yiq·be·ru·hu	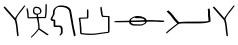	
in the City	be·eer		
of David	da·veed	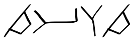	
but not	ve·lo		

-	qe·va·ru·hu		
in the tombs	be·qiv·ro·wt		
of the kings	ham·me·la·kheem		
Those	ve·el·leh		2 Chronicles 24:26
who conspired	ham·mit·qash·she·reem		
against [Joash]	a·law		
were Zabad	za·vad		
son	ben		
of Shimeath	shim·at		
the Ammonitess	ha·am·mo·w·neet		
and Jehozabad	vee·ho·w·za·vad		
son	ben		
of Shimrith	shim·reet		
the Moabitess	ham·mo·w·a·veet		
The accounts of the sons [of Joash]	u·va·naw		2 Chronicles 24:27
as well as the many	ve·rov		
pronouncements	ham·mas·sa		
about him	a·law		
and about the restoration	vee·so·wd		
of the house	bet		
of God	ha·e·lo·heem		
[are] indeed	hin·nam		
written	ke·tu·veem		
in	al		
the Treatise	mid·rash		
of the Book	se·pher		

of the Kings	ham·me·la·kheem		
reigned	vay·yim·lokh		
Amaziah	a·mats·ya·hu		
And his son	ve·no	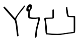	
in his place	tach·taw	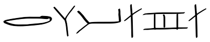	
years old	ben		2 Chronicles 25:1
was twenty-five	es·reem	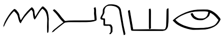	
	ve·cha·mesh	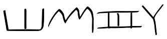	
	sha·nah	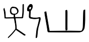	
[when] he became king	ma·lakh	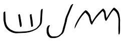	
Amaziah	a·mats·ya·hu		
twenty-nine	ve·es·reem		
	va·te·sha		
years	sha·nah	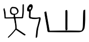	
and he reigned	ma·lakh	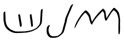	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem	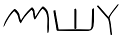	
His mother’s	im·mo		
was Jehoaddan	ye·ho·w·ad·dan		
she was from Jerusalem	mee·ru·sha·la·yim		
And he did [what was]	vay·ya·as		2 Chronicles 25:2
right	hay·ya·shar	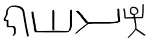	
in the eyes	be·e·ne	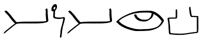	
of the LORD	YHVH		
but	raq	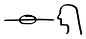	
not	lo		

wholeheartedly	be·le·vav	
	sha·lem	
-	vay·hee	2 Chronicles 25:3
As soon as	ka·a·sher	
was firmly	cha·ze·qah	
the kingdom	ham·mam·la·khah	
in his grasp	a·law	
Amaziah executed	vay·ya·ha·rog	
-	et	
the servants	a·va·daw	
who had murdered	ham·mak·keem	
-	et	
the king	ham·me·lekh	
his father	a·vee	
Yet	ve·et	2 Chronicles 25:4
put their sons	be·ne·hem	
he did not	lo	
to death	he·meet	
but [acted]	kee	
according to what is written	khak·ka·tuv	
in the Law	bat·to·w·rah	
in the Book	be·se·pher	
of Moses	mo·sheh	
where	a·sher	
commanded :	tsiw·vah	
the LORD	YHVH	
	le·mor	

must not	lo		
be put to death	ya·mu·tu		
“ Fathers	a·vo·wt		
for	al		
their children	ba·neem	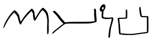	
and children	u·va·neem	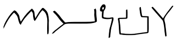	
must not	lo		
be put to death	ya·mu·tu		
for	al		
their fathers	a·vo·wt		
-	kee	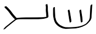	
each	eesh	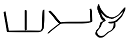	
for his own sin”	be·chet·o	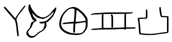	
is to die	ya·mu·tu		
gathered	vay·yiq·bots	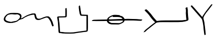	2 Chronicles 25:5
Then Amaziah	a·mats·ya·hu		
-	et		
[the people of] Judah	ye·hu·dah	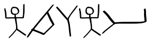	
	vay·ya·a·mee·dem		
	le·vet	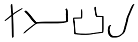	
and assigned them according to their families	a·vo·wt		
to commanders	le·sa·re		
of thousands	ha·a·la·pheem		
[and]	u·le·sa·re		
of hundreds	ham·me·o·wt		
throughout	le·khal		

Judah	ye·hu·dah	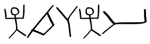	
and Benjamin	u·vin·ya·min	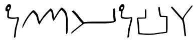	
And he numbered	vay·yiph·qe·dem	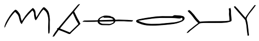	
years of age	le·mib·ben		
those twenty	es·reem	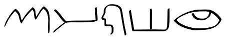	
	sha·nah	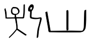	
or older	va·ma·lah		
and found	vay·yim·tsa·em		
300,000 {}	she·losh	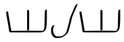	
	me·o·wt		
	e·leph	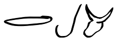	
chosen [men]	ba·chur	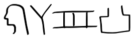	
[able] to serve	yo·w·tse		
in the army	tsa·va	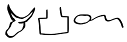	
bearing	o·chez	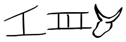	
the spear	ro·mach	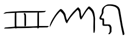	
and shield	ve·tsin·nah		
He also hired	vay·yis·kor		2 Chronicles 25:6
from Israel	mee·yis·ra·el	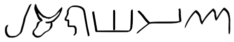	
for a hundred	me·ah		
	e·leph	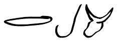	
mighty warriors	gib·bo·wr		
	cha·yil	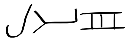	
100,000 {}	be·me·ah		
talents	khik·kar		
of silver	ka·seph		
But a man	ve·eesh	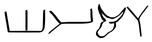	2 Chronicles 25:7

of God	ha·e·lo·heem		
came	ba		
to him	e·law	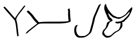	
and said	le·mor		
“ O king	ham·me·lekh		
do not let	al		
go	ya·vo	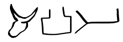	
with you	im·me·kha		
the army	tse·va	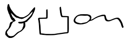	
of Israel	yis·ra·el	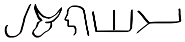	
for	kee	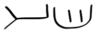	
is not	en	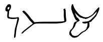	
the LORD	YHVH		
with	im		
Israel —	yis·ra·el	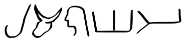	
[not with] any	kol	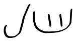	
of the Ephraimites	be·ne	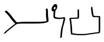	
	eph·ra·yim		
Even	kee	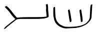	2 Chronicles 25:8
if	im		
go	bo		
you	at·tah		
and fight	a·seh		
bravely	cha·zaq		
in battle	lam·mil·cha·mah	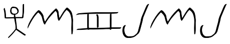	
will make you stumble	yakh·shee·le·kha	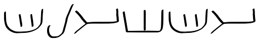	
God	ha·e·lo·heem		

before	liph·ne		
the enemy	o·w·yev	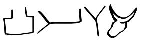	
for	kee	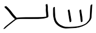	
has	yesh	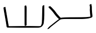	
power	ko·ach		
God	be·lo·heem		
to help	la·zo·wr		
and [power] to overthrow”	u·le·hakh·sheel		
asked	vay·yo·mer		2 Chronicles 25:9
Amaziah	a·mats·ya·hu		
the man	le·eesh		
of God	ha·e·lo·heem		
“ What	u·mah		
should I do	la·a·so·wt		
about the hundred	lim·at		
talents	hak·kik·kar		
-	a·sher		
I have given	na·tat·tee		
to the army	lig·dud		
of Israel ?”	yis·ra·el	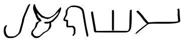	
replied	vay·yo·mer		
And the man	eesh	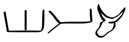	
of God	ha·e·lo·heem		
	yesh	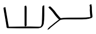	
“ The LORD	la·YHVH	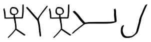	
is able to give	la·tet	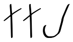	
you	le·kha	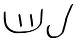	

much more	har·beh	הרבה	
than this”	miz·zeh	מזה	
dismissed	vay·yav·dee·lem	ויבדילם	2 Chronicles 25:10
So Amaziah	a·mats·ya·hu	אמציהו	
the troops	le·hag·ge·dud	להגדוד	
who	a·sher	אשר	
had come	ba	בא	
to him	e·law	אליו	
from Ephraim	me·eph·ra·yim	מאפרים	
and sent them	la·le·khet	ללכת	
home	lim·qo·w·mam	למקומם	
And they were furious	vay·yi·char	ויחר	
	ap·pam	אפם	
	me·od	מאד	
with Judah	bee·hu·dah	ביהודה	
and returned	vay·ya·shu·vu	וישובו	
home	lim·qo·w·mam	למקומם	
in great	ba·cho·ree	בחרי	
anger	aph	אפף	
Amaziah, however	va·a·mats·ya·hu	ואמציהו	2 Chronicles 25:11
summoned his strength	hit·chaz·zaq	התחזק	
and led	vay·yin·hag	וינהג	
-	et	את	
his troops	am·mo	עמו	
	vay·ye·lekh	וילך	
to the Valley of Salt	ge	גיא	
	ham·me·lach	המלח	

where he struck down	vay·yakh	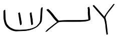	
-	et		
men	be·ne	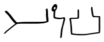	
of Seir	se·eer		
10,000 {}	a·se·ret		
	a·la·pheem		
10,000 [men]	va·a·se·ret		2 Chronicles 25:12
	a·la·pheem		
alive	chay·yeem	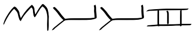	
also captured	sha·vu		
and the army	be·ne	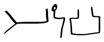	
of Judah	ye·hu·dah	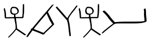	
They took them	vay·vee·um	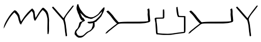	
to the top	le·rosh		
of a cliff	has·sa·la	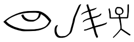	
and threw them down	vay·yash·lee·khum	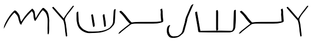	
	me·rosh		
	has·se·la	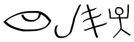	
so that all	ve·khul·lam	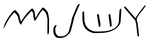	
were dashed to pieces	niv·qa·u	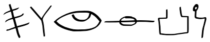	
Meanwhile	u·ve·ne		2 Chronicles 25:13
the troops	hag·ge·dud		
that	a·sher		
had dismissed	he·sheev	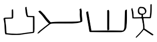	
Amaziah	a·mats·ya·hu		
	mil·le·khet	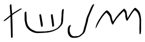	

	im·mo	
from battle	lam·mil·cha·mah	
raided	vay·yiph·she·tu	
the cities	be·a·re	
of Judah	ye·hu·dah	
from Samaria	mish·sho·me·ro·wn	
to	ve·ad	
	bet	
Beth-horon	cho·w·ro·wn	
They struck down	vay·yak·ku	
	me·hem	
3,000 [people]	she·lo·shet	
	a·la·pheem	
and carried off	vay·ya·voz·zu	
plunder	biz·zah	
a great deal of	rab·bah	
-	vay·hee	2 Chronicles 25:14
When	a·cha·re	
returned	vo·w	
Amaziah	a·mats·ya·hu	
from the slaughter	me·hak·ko·wt	
of	et	
the Edomites	a·do·w·meem	
he brought back	vay·ya·ve	
-	et	
the gods	e·lo·he	
of the Seirites	be·ne	

	se·eer	שעיר	
set them up	vay·ya·a·mee·dem	ויעמידם	
as his own	lo	לו	
gods	le·lo·heem	לאלהים	
before them	ve·liph·ne·hem	ולפניהם	
bowed	yish·ta·cha·veh	ישתחוה	
to them	ve·la·hem	ולהם	
and burned sacrifices	ye·qat·ter	יקטר	
burned	vay·yi·char	ויחר	2 Chronicles 25:15
Therefore the anger	aph	אף	
of the LORD	YHVH	יהוה	
against Amaziah	ba·a·mats·ya·hu	באמציהו	
and He sent	vay·yish·lach	וישלח	
him	e·law	אליו	
a prophet	na·vee	נביא	
who said	vay·yo·mer	ויאמר	
	lo	לו	
“ Why	lam·mah	למה	
have you sought	da·rash·ta	דרשת	
-	et	את	
gods	e·lo·he	אלהי	
this people’s	ha·am	העם	
which	a·sher	אשר	
could not	lo	לא	
deliver	hits·tsee·lu	הצילו	
-	et	את	
[them]	am·mam	עמם	

from your hand ?”	mee·ya·de·kha	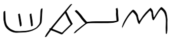	
-	vay·hee	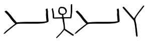	2 Chronicles 25:16
While he was still speaking	be·dab·be·ro		
-	e·law	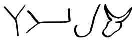	
the king asked	vay·yo·mer		
	lo		
the counselor	hal·yo·w·ets		
to the king ?	lam·me·lekh		
“ Have we made you	ne·tan·nu·kha		
Stop !	cha·dal	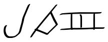	
	le·kha	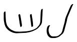	
Why	lam·mah		
be struck down ? ”	yak·ku·kha		
stopped	vay·yech·dal	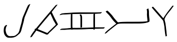	
So the prophet	han·na·vee	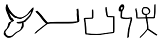	
but he said	vay·yo·mer		
“ I know	ya·da·tee		
that	kee	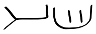	
has determined	ya·ats		
God	e·lo·heem		
to destroy you	le·hash·chee·te·kha	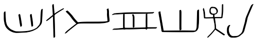	
because	kee	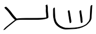	
you have done	a·see·ta	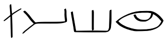	
this	zot		
and have not	ve·lo		
heeded	sha·ma·ta		
my advice”	la·a·tsa·tee		

took counsel	vay·yiw·va·ats		2 Chronicles 25:17
Then Amaziah	a·mats·ya·hu		
king	me·lekh	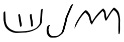	
of Judah	ye·hu·dah	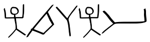	
and sent	vay·yish·lach		
word to	el		
Jehoash	yo·w·ash		
son	ben		
of Jehoahaz	ye·ho·w·a·chaz		
the son	ben		
of Jehu	ye·hu		
the king	me·lekh	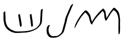	
of Israel	yis·ra·el	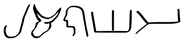	
he said	le·mor	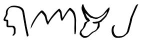	
“ Come	le·kha	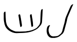	
let us meet	nit·ra·eh		
face to face”	pha·neem	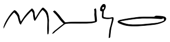	
replied	vay·yish·lach		2 Chronicles 25:18
But Jehoash	yo·w·ash		
king	me·lekh	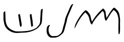	
of Israel	yis·ra·el	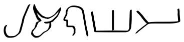	
to	el		
Amaziah	a·mats·ya·hu		
king	me·lekh	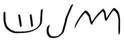	
of Judah	ye·hu·dah	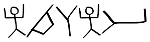	
- :	le·mor		
“ A thistle	ha·cho·w·ach		

-	a·sher	אשר	
in Lebanon	bal·le·va·no·wn	בלבנון	
sent	lach	שלח	
a message to	el	אל	
a cedar	ha·e·rez	הארז	
-	a·sher	אשר	
in Lebanon	bal·le·va·no·wn	בלבנון	
saying	le·mor	לאמר	
‘ Give	te·nah	תנה	
-	et	את	
your daughter	bit·te·kha	בתך	
to my son	liv·nee	לבני	
in marriage ’	le·ish·shah	לאשה	
came along	vat·ta·a·vor	ותעבר	
beast	chay·yat	חית	
Then a wild	has·sa·deh	השדה	
-	a·sher	אשר	
in Lebanon	bal·le·va·no·wn	בלבנון	
and trampled	vat·tir·mos	ותרמס	
-	et	את	
the thistle	ha·cho·w·ach	החוח	
You have said	a·mar·ta	אמרת	2 Chronicles 25:19
‘ Look	hin·neh	הנה	
I have defeated	hik·kee·ta	הכית	
-	et	את	
Edom ’	e·do·wm	אדום	
has become proud	u·ne·sa·a·kha	ונשאך	

and your heart	lib·be·kha	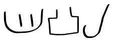	
and boastful	le·hakh·beed	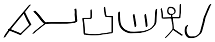	
Now	at·tah		
stay	she·vah	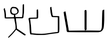	
at home	be·ve·te·kha	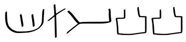	
Why	lam·mah		
should you stir up	tit·ga·reh		
trouble	be·ra·ah		
you	ve·na·phal·ta		
so that you fall —	at·tah		
and Judah	vee·hu·dah		
with you ? ”	im·makh		
would not	ve·lo		2 Chronicles 25:20
listen	sha·ma		
But Amaziah	a·mats·ya·hu		
for	kee	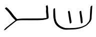	
from God	me·ha·e·lo·heem	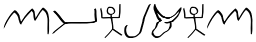	
this [had come]	hee	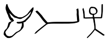	
in order to	le·ma·an		
deliver them	tit·tam		
into the hand [of Jehoash]	be·yad	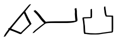	
because	kee	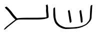	
they had sought	da·re·shu		
-	et		
the gods	e·lo·he		
of Edom	e·do·wm		
advanced	vay·ya·al		2 Chronicles 25:21

So Jehoash	yo·w·ash	𐤉𐤅𐤀𐤔	
king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
each other	vay·yit·ra·u	𐤅𐤉𐤕𐤓𐤀𐤅	
faced	pha·neem	𐤐𐤍𐤉𐤌	
and he	hu	𐤄𐤅𐤀	
and Amaziah	va·a·mats·ya·hu	𐤅𐤀𐤌𐤑𐤉𐤄𐤅	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
	be·vet	𐤁𐤁𐤉𐤕	
at Beth-shemesh	she·mesh	𐤔𐤌𐤔	
-	a·sher	𐤀𐤔𐤓	
in Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	
was routed	vay·yin·na·geph	𐤅𐤉𐤍𐤂𐤐	2 Chronicles 25:22
And Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
before	liph·ne	𐤋𐤐𐤍𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
fled	vay·ya·nu·su	𐤅𐤉𐤍𐤎𐤅	
and every man	eesh	𐤀𐤉𐤔	
to his own home	le·o·ha·law	𐤋𐤀𐤄𐤋𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	2 Chronicles 25:23
Amaziah	a·mats·ya·hu	𐤀𐤌𐤑𐤉𐤄𐤅	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
the son	ben	𐤁𐤍	
Jehoash	yo·w·ash	𐤉𐤅𐤀𐤔	
the son	ben	𐤁𐤍	

of Jehoahaz	ye·ho·w·a·chaz		
captured	ta·phas		
of Joash	yo·w·ash		
king	me·lekh	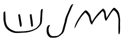	
of Israel	yis·ra·el	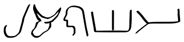	
	be·vet	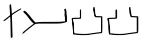	
There at Beth-shemesh	sha·mesh		
Then Jehoash brought him	vay·vee·e·hu	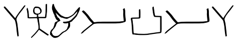	
to Jerusalem	ye·ru·sha·lim		
and broke down	vay·yiph·rots		
the wall	be·cho·w·mat		
of Jerusalem	ye·ru·sha·lim		
Gate	mish·sha·ar		
from the Ephraim	eph·ra·yim		
to	ad		
Gate —	sha·ar		
the Corner	hap·po·w·neh		
[a section of] four	ar·ba		
hundred	me·o·wt		
cubits	am·mah		
He took all	ve·khal		2 Chronicles 25:24
the gold	haz·za·hav	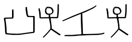	
and silver	ve·hak·ke·seph		
and	ve·et		
all	kal		
the articles	hak·ke·leem	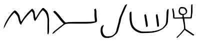	
found	han·nim·tse·eem		

in the house	be·vet	
of God	ha·e·lo·heem	
with	im	
	o·ved	
Obed-edom	e·do·wm	
and	ve·et	
in the treasuries	o·tse·ro·wt	
palace	bet	
of the royal	ham·me·lekh	
as well as	ve·et	
some hostages	be·ne	
	hat·ta·a·ru·vo·wt	
Then he returned	vay·ya·shav	
to Samaria	sho·me·ro·wn	
lived	vay·chee	2 Chronicles 25:25
Amaziah	a·mats·ya·hu	
son	ben	
of Joash	yo·w·ash	
king	me·lekh	
of Judah	ye·hu·dah	
after	a·cha·re	
the death	mo·wt	
of Jehoash	yo·w·ash	
son	ben	
of Jehoahaz	ye·ho·w·a·chaz	
king	me·lekh	
of Israel	yis·ra·el	

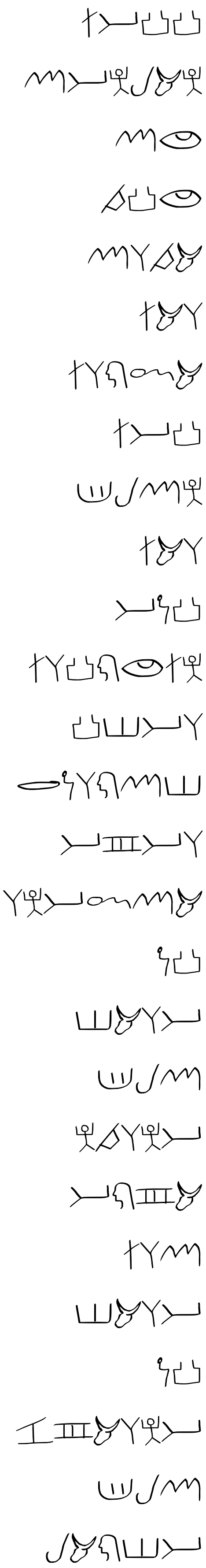

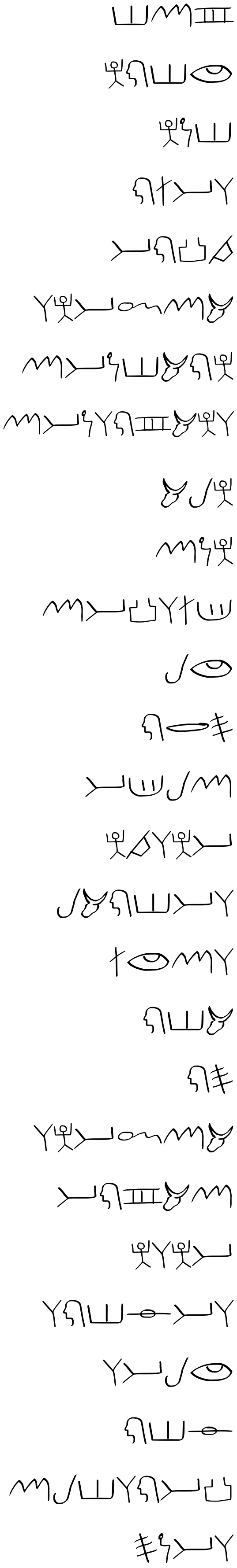

for fifteen	cha·mesh	
	es·reh	
years	sha·nah	
As for the rest	ve·ye·ter	2 Chronicles 25:26
of the acts	div·re	
of Amaziah	a·mats·ya·hu	
from beginning	ha·ri·sho·neem	
to end	ve·ha·a·cha·ro·w·neem	
are they not	ha·lo	
	hin·nam	
written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Kings	mal·khe	
of Judah	ye·hu·dah	
and Israel ?	ve·yis·ra·el	
From the time	u·me·et	2 Chronicles 25:27
that	a·sher	
turned	sar	
Amaziah	a·mats·ya·hu	
from following	me·a·cha·re	
the LORD	YHVH	
was formed	vay·yiq·she·ru	
against him	a·law	
a conspiracy	qe·sher	
in Jerusalem	bee·ru·sha·lim	
and he fled	vay·ya·nas	

to Lachish	la·khee·shah	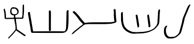	
But men were sent	vay·yish·le·chu	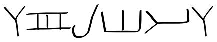	
after him	a·cha·raw		
to Lachish	la·khee·shah	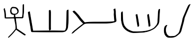	
and they killed him	vay·mee·tu·hu	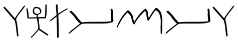	
there	sham	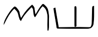	
They carried him back	vay·yis·sa·u·hu		2 Chronicles 25:28
on	al		
horses	has·su·seem		
and buried	vay·yiq·be·ru	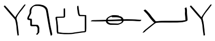	
him	o·to		
with	im		
his fathers	a·vo·taw		
in the City	be·eer		
of Judah	ye·hu·dah	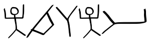	
took	vay·yiq·chu	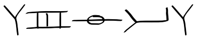	2 Chronicles 26:1
All	kal	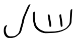	
the people	am		
of Judah	ye·hu·dah	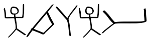	
-	et		
Uzziah	uz·zee·ya·hu	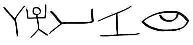	
who	ve·hu	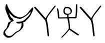	
years old	ben		
[was] sixteen	shesh		
	es·reh		
	sha·nah	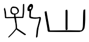	
and made him king	vay·yam·lee·khu	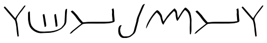	

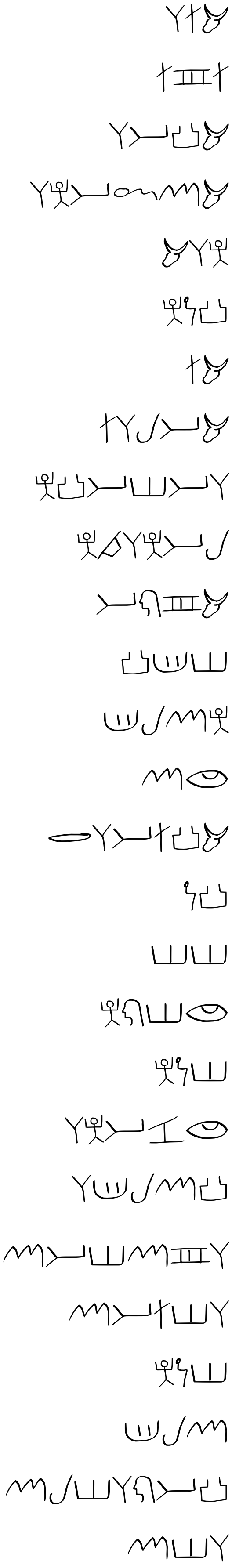

-	o·to	
in place of	ta·chat	
his father	a·vee	
Amaziah	a·mats·ya·hu	
[Uzziah was the one]	hu	2 Chronicles 26:2
who rebuilt	ba·nah	
-	et	
Eloth	e·lo·wt	
and restored	vay·shee·ve·ha	
it to Judah	lee·hu·dah	
after	a·cha·re	
rested	she·khav	
King [Amaziah]	ham·me·lekh	
with	im	
his fathers	a·vo·taw	
years old	ben	2 Chronicles 26:3
was sixteen	shesh	
	es·reh	
	sha·nah	
Uzziah	uz·zee·ya·hu	
when he became king	ve·ma·le·kho	
fifty-two	va·cha·mish·sheem	
	u·she·ta·yim	
years	sha·nah	
and he reigned	ma·lakh	
in Jerusalem	bee·ru·sha·lim	
name	ve·shem	

His mother’s	im·mo	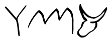	
was Jecoliah	ye·khī·le·yah	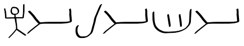	
[she was] from	min	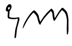	
Jerusalem	ye·ru·sha·lim		
And he did	vay·ya·as		2 Chronicles 26:4
[what was] right	hay·ya·shar	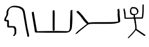	
in the eyes	be·e·ne	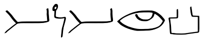	
of the LORD	YHVH	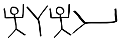	
just as	ke·khol		
-	a·sher		
had done	a·sah		
Amaziah	a·mats·ya·hu		
his father	a·vee	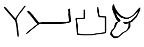	
-	vay·hee	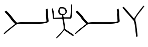	2 Chronicles 26:5
He sought	lid·rosh		
God	e·lo·heem	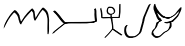	
throughout the days	bee·me		
of Zechariah	ze·khar·ya·hu	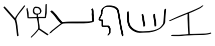	
who instructed him	ham·me·veen		
in the fear	bir·ot		
of God	ha·e·lo·heem	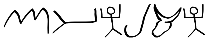	
And as long as	u·vee·me	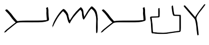	
he sought	da·re·sho	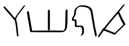	
-	et		
the LORD	YHVH	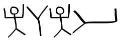	
gave him success	hits·lee·cho	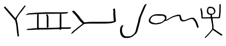	
God	ha·e·lo·heem		

Uzziah went out	vay·ye·tse	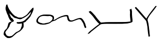	2 Chronicles 26:6
to wage war	vay·yil·la·chem	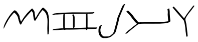	
against the Philistines	bap·pe·lish·teem	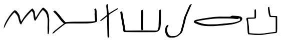	
and he tore down	vay·yiph·rots	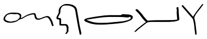	
-	et	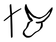	
the walls	cho·w·mat	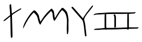	
of Gath	gat	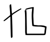	
-	ve·et	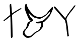	
-	cho·w·mat	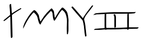	
Jabneh	yav·neh	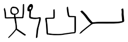	
and	ve·et	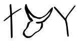	
-	cho·w·mat	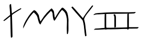	
Ashdod	ash·do·wd	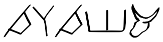	
Then he built	vay·yiv·neh	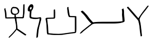	
cities	a·reem	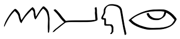	
near Ashdod	be·ash·do·wd	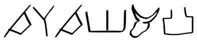	
and among the Philistines	u·vap·pe·lish·teem	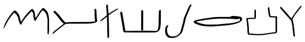	
helped him	vay·ya·ze·re·hu	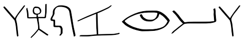	2 Chronicles 26:7
God	ha·e·lo·heem	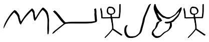	
against	al	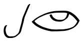	
the Philistines	pe·lish·teem	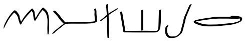	
against	ve·al	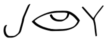	
the Arabs	ha·ʿar·vī·yīm	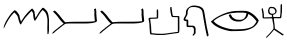	
living	hay·yo·she·veem	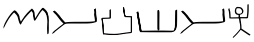	
	be·gur	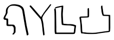	
in Gur-baal	ba·al	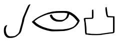	

and against the Meunites	ve·ham·me·u·neem		
brought	vay·yit·te·nu	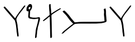	2 Chronicles 26:8
The Ammonites	ha·am·mo·w·neem		
tribute	min·chah	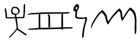	
to Uzziah	le·uz·zee·ya·hu		
spread	vay·ye·lekh	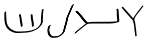	
and his fame	she·mo		
as far	ad		
as the border	le·vo·w		
of Egypt	mits·ra·yim		
for	kee	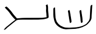	
powerful	he·che·zeeq	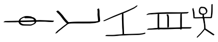	
he had become	ad		
exceedingly	le·ma·e·lah		
built	vay·yi·ven	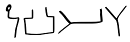	2 Chronicles 26:9
Uzziah	uz·zee·ya·hu	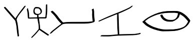	
towers	mig·da·leem		
in Jerusalem	bee·ru·sha·lim		
at	al		
Gate	sha·ar		
the Corner	hap·pin·nah		
	ve·al		
Gate	sha·ar		
the Valley	hag·gay	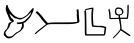	
	ve·al		
and the angle in the wall	ham·miq·tso·w·a	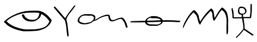	

and he fortified them	vay·chaz·ze·qem	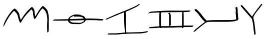	
he built	vay·yi·ven	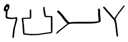	2 Chronicles 26:10
towers	mig·da·leem	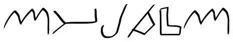	
in the desert	bam·mid·bar		
and dug	vay·yach·tsov	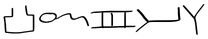	
cisterns	bo·ro·wt		
much	rab·beem	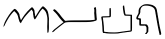	
Since	kee	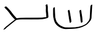	
livestock	miq·neh	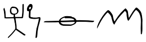	
many	rav	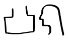	
he had	ha·yah	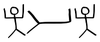	
	lo		
in the foothills	u·vash·she·phe·lah		
and in the plain	u·vam·mee·sho·wr	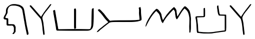	
he had farmers	ik·ka·reem		
and vinedressers	ve·kho·re·meem		
in the hill country	be·ha·reem	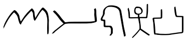	
and in the fertile fields	u·vak·kar·mel	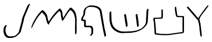	
And since	kee	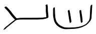	
a lover	o·hev		
of the soil	a·da·mah		
he was	ha·yah	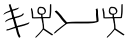	
had	vay·hee	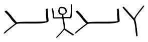	2 Chronicles 26:11
Uzziah	le·uz·zee·ya·hu		
an army	cha·yil	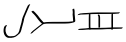	
ready	o·seh		
for battle	mil·cha·mah	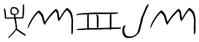	

that went out	yo·wts·e		
to war	tsa·va	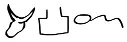	
by assigned divisions	lig·dud	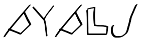	
as recorded	be·mis·par		
	pe·qud·da·tam	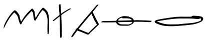	
by	be·yad	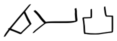	
Jeiel	ye·ʿu·ʾēl		
the scribe	has·so·w·pher		
and Maaseiah	u·ma·a·se·ya·hu		
the officer	hash·sho·w·ter		
under	al		
the direction	yad	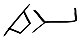	
of Hananiah	cha·nan·ya·hu		
officers	mis·sa·re		
one of the royal	ham·me·lekh		
The total	kol	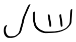	2 Chronicles 26:12
number	mis·par		
leaders	ra·she	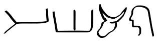	
of family	ha·a·vo·wt		
of the mighty men	le·gib·bo·w·re		
of valor	cha·yil	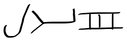	
was 2,600	al·pa·yim		
	ve·shesh		
	me·o·wt		
Under	ve·al		2 Chronicles 26:13
their authority	ya·dam	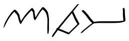	
was an army	chel	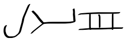	

	tsa·va	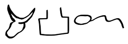	
of 307,500	she·losh	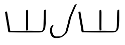	
	me·o·wt		
	e·leph		
	ve·shiv·at		
	a·la·pheem		
	va·cha·mesh	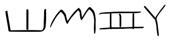	
	me·o·wt		
trained	o·w·se		
for war	mil·cha·mah	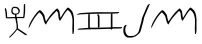	
a powerful	be·kho·ach	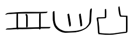	
force	cha·yil	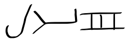	
to support	la·zor		
the king	lam·me·lekh		
against	al		
his enemies	ha·o·w·yev		
supplied	vay·ya·khen	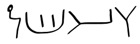	2 Chronicles 26:14
	la·hem		
Uzziah	uz·zee·ya·hu	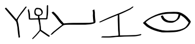	
the entire	le·khal		
army	hats·tsa·va	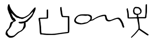	
with shields	ma·gin·neem	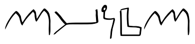	
spears	u·re·ma·cheem	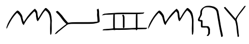	
helmets	ve·kho·w·va·eem		
armor	ve·shir·yo·no·wt	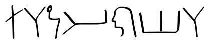	
bows	u·qe·sha·to·wt	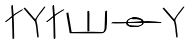	
and slingstones	u·le·av·ne	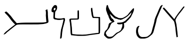	

	qe·la·eem		
he made	vay·ya·as		2 Chronicles 26:15
And in Jerusalem	bee·ru·sha·lim		
devices	chish·she·vo·no·wt		
designed	ma·cha·she·vet		
skillfully	cho·wo·shev		
[from]	lih·yo·wt	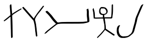	
-	al		
the towers	ham·mig·da·leem		
and	ve·al		
corners	hap·pin·no·wt		
to shoot	lee·ro·w		
arrows	ba·chits·tseem		
stones	u·va·a·va·neem		
and catapult large	ge·do·lo·wt		
spread	vay·ye·tse	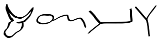	
So his fame	she·mo		
	ad		
far [and wide]	le·me·ra·cho·wq	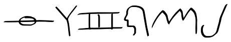	
for	kee	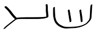	
tremendously	hiph·lee	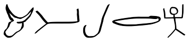	
he was helped	le·he·a·zer		
so	ad		
that	kee	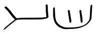	
he became powerful	cha·zaq		
But when [Uzziah] grew powerful	u·khe·chez·qa·to	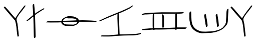	2 Chronicles 26:16
his arrogance	ga·vah	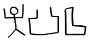	

	lib·bo	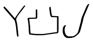	
-	ad		
led to his own destruction	le·hash·cheet	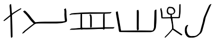	
He was unfaithful	vay·yim·al		
to the LORD	ba·YHVH	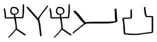	
his God	e·lo·haw		
for he entered	vay·ya·vo	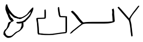	
	el		
the temple	he·khal	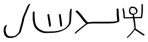	
of the LORD	YHVH		
to burn incense	le·haq·teer	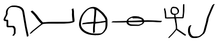	
on	al		
the altar	miz·bach		
of incense	haq·qe·to·ret	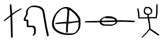	
went in	vay·ya·vo	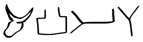	2 Chronicles 26:17
after him	a·cha·raw	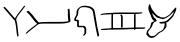	
Then Azariah	a·zar·ya·hu	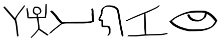	
the priest	hak·ko·hen		
along with	ve·im·mo		
priests	ko·ha·neem	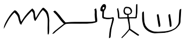	
of the LORD	la·YHVH	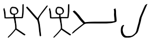	
eighty	she·mo·w·neem		
	be·ne	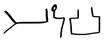	
brave	cha·yil	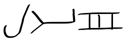	
They took their stand	vay·ya·am·du		2 Chronicles 26:18
against	al		
Uzziah	uz·zee·ya·hu	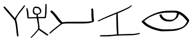	

King	ham·me·lekh		
and said	vay·yo·me·ru		
	lo		
you have no	lo		
	le·kha	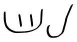	
“ Uzziah	uz·zee·ya·hu	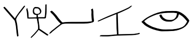	
right to offer incense	le·haq·teer	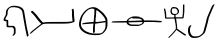	
to the LORD	la·YHVH	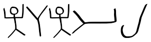	
Only	kee	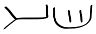	
the priests	lak·ko·ha·neem	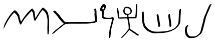	
the descendants	be·ne	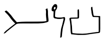	
of Aaron	a·ha·ron	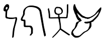	
are consecrated	ham·qud·da·sheem		
to burn incense	le·haq·teer	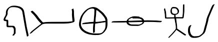	
Leave	tse		
	min		
the sanctuary	ham·miq·dash	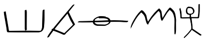	
for	kee	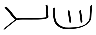	
you have acted unfaithfully	ma·al·ta		
you will not	ve·lo		
	le·kha	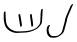	
receive honor	le·kha·vo·wd	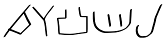	
from the LORD	meh·YHVH	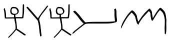	
God”	e·lo·heem		
was enraged	vay·yiz·aph	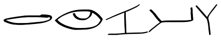	2 Chronicles 26:19
Uzziah	uz·zee·ya·hu	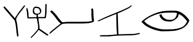	
in his hand	u·ve·ya·do	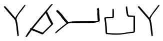	

with a censer	miq·te·ret	
to offer incense	le·haq·teer	
But while he raged	u·ve·za·po	
against	im	
the priests	hak·ko·ha·neem	
leprosy	ve·hats·tsa·ra·at	
broke out	za·re·chah	
on his forehead	ve·mits·cho	
in their presence	liph·ne	
	hak·ko·ha·neem	
in the house	be·vet	
of the LORD	YHVH	
before	me·al	
the altar	le·miz·bach	
of incense	haq·qe·to·ret	
turned	vay·yi·phen	2 Chronicles 26:20
to him	e·law	
When Azariah	a·zar·ya·hu	
priest	kho·hen	
the chief	ha·rosh	
and all	ve·khal	
the priests	hak·ko·ha·neem	
and saw	ve·hin·neh	
his	hu	
leprous	me·tso·ra	
forehead	be·mits·cho	
they rushed him	vay·yav·hi·lu·hu	

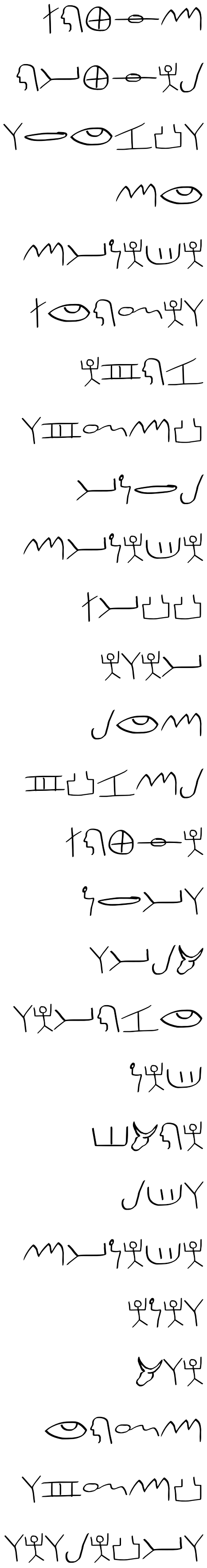

out	mish·sham	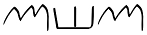	
Indeed	ve·gam	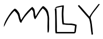	
he himself	hu	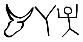	
hurried	nid·chaph	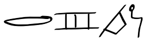	
to get out	la·tset	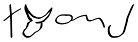	
because	kee	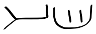	
had afflicted him	nig·ge·o	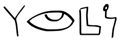	
the LORD	YHVH	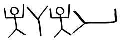	
was	vay·hee	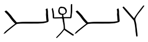	2 Chronicles 26:21
Uzziah	uz·zee·ya·hu	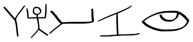	
So King	ham·me·lekh	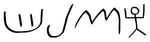	
a leper	me·tso·ra	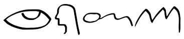	
until	ad	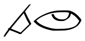	
the day	yo·wm	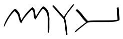	
of his death	mo·w·to	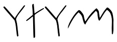	
He lived	vay·ye·shev	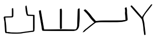	
	bet	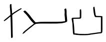	
in isolation	ha·cha·phe·shut	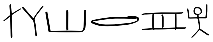	
leprous	me·tso·ra	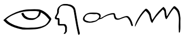	
and	kee	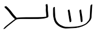	
cut off	nig·zar	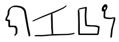	
from the house	mib·bet	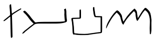	
of the LORD	YHVH	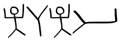	
Jotham	ve·yo·w·tam	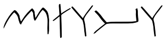	
while his son	be·no	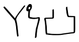	
had charge	al	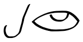	
palace	bet	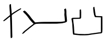	

of the royal	ham·me·lekh		
to govern	sho·w·phet	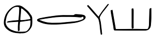	
-	et		
the people	am		
of the land	ha·a·rets		
As for the rest	ve·ye·ter	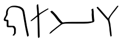	2 Chronicles 26:22
of the acts	div·re		
of Uzziah	uz·zee·ya·hu	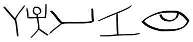	
from beginning	ha·ri·sho·neem	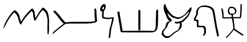	
to end	ve·ha·ʾa·cha·ro·nīm		
they are recorded	ka·tav	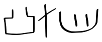	
Isaiah	ye·sha·ya·hu		
son	ben		
of Amoz	a·mo·wts		
by the prophet	han·na·vee	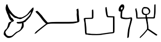	
rested	vay·yish·kav		2 Chronicles 26:23
And Uzziah	uz·zee·ya·hu	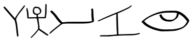	
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru	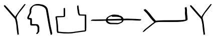	
-	o·to		
near	im		
[them]	a·vo·taw	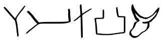	
in a field	bis·deh	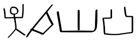	
of burial	haq·qe·vu·rah		
that [belonged]	a·sher		
to the kings	lam·me·la·kheem		

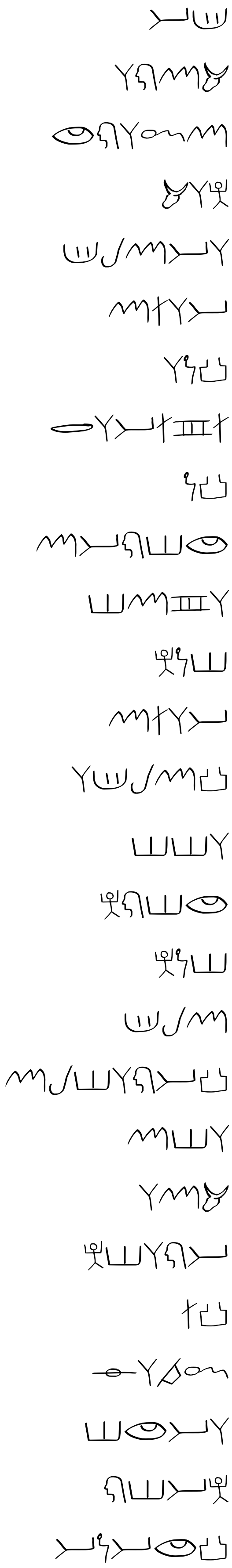

for	kee	
[the people] said	a·me·ru	
a leper ”	me·tso·w·ra	
“ He [was]	hu	
reigned	vay·yim·lokh	
Jotham	yo·w·tam	
And his son	be·no	
in his place	tach·taw	
years old	ben	2 Chronicles 27:1
was twenty-five	es·reem	
	ve·cha·mesh	
	sha·nah	
Jotham	yo·w·tam	
when he became king	be·ma·le·kho	
sixteen	ve·shesh	
	es·reh	
years	sha·nah	
and he reigned	ma·lakh	
in Jerusalem	bee·ru·sha·lim	
name	ve·shem	
His mother’s	im·mo	
was Jerushah	ye·ru·shah	
daughter	bat	
of Zadok	tsa·do·wq	
And he did	vay·ya·as	2 Chronicles 27:2
[what was] right	hay·ya·shar	
in the eyes	be·e·ne	

of the LORD	YHVH	
just as	ke·khol	
-	a·sher	
had done	a·sah	
Uzziah	uz·zee·ya·hu	
his father	a·vee	
In addition	raq	
he did not	lo	
enter	va	
	el	
the temple	he·khal	
of the LORD	YHVH	
still	ve·o·wd	
But the people	ha·am	
behaved corruptly	mash·chee·teem	
Jotham	hu	2 Chronicles 27:3
rebuilt	ba·nah	
-	et	
Gate	sha·ar	
of the house	bet	
of the LORD	YHVH	
the Upper	ha·el·yo·wn	
on the wall	u·ve·cho·w·mat	
at [the hill of] Ophel	ha·o·phel	
and he worked	ba·nah	
extensively	la·rov	
cities	ve·a·reem	2 Chronicles 27:4

He also built	ba·nah		
in the hill country	be·har		
of Judah	ye·hu·dah	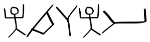	
in the forests	u·ve·cho·ra·sheem		
	ba·nah		
and fortresses	bee·ra·nee·yo·wt		
and towers	u·mig·da·leem		
[Jotham]	ve·hu	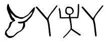	2 Chronicles 27:5
waged war	nil·cham	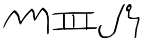	
against	im		
the king	me·lekh	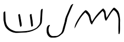	
of the Ammonites	be·ne	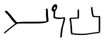	
	am·mo·wn	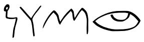	
and defeated them	vay·ye·che·zaq	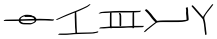	
	a·le·hem	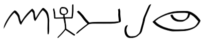	
gave	vay·yit·te·nu	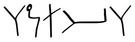	
him	lo		
they	ve·ne	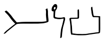	
	am·mo·wn		
year	bash·sha·nah		
and that	ha·hee	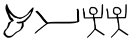	
a hundred	me·ah		
talents	kik·kar		
of silver	ke·seph		
ten	va·a·se·ret		
thousand	a·la·pheem		
cors	ko·reem	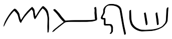	

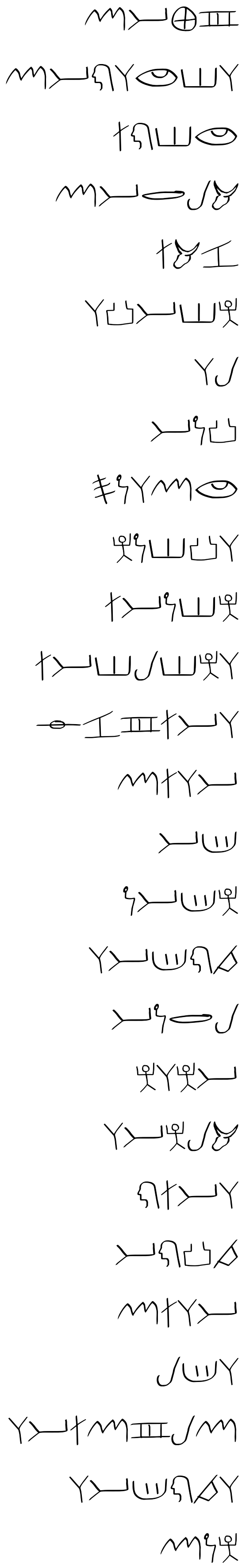

of wheat	chit·teem	
of barley	u·se·o·w·reem	
and ten	a·se·ret	
thousand [cors]	a·la·pheem	
the same	zot	
paid	he·shee·vu	
him	lo	
[They]	be·ne	
	ʽam·mo·ns	
years	u·vash·sha·nah	
in the second	hash·she·neet	
and third	ve·hash·she·li·sheet	
grew powerful	vay·yit·chaz·zeq	2 Chronicles 27:6
So Jotham	yo·w·tam	
because	kee	
he ordered	he·kheen	
his ways	de·ra·khaw	
before	liph·ne	
the LORD	YHVH	
his God	e·lo·haw	
As for the rest	ve·ye·ter	2 Chronicles 27:7
of the acts	div·re	
of Jotham	yo·w·tam	
along with all	ve·khal	
his wars	mil·cha·mo·taw	
and his ways	u·de·ra·khaw	
they [are] indeed	hin·nam	

written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Kings	mal·khe	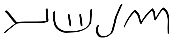	
of Israel	yis·ra·el	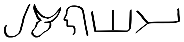	
and Judah	vee·hu·dah		
years old	ben		2 Chronicles 27:8
twenty-five	es·reem	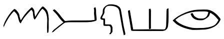	
	ve·cha·mesh	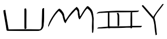	
	sha·nah	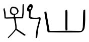	
He was	ha·yah	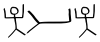	
when he became king	ve·ma·le·kho		
sixteen	ve·shesh		
	es·reh		
years	sha·nah	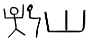	
and he reigned	ma·lakh	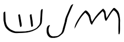	
in Jerusalem	bee·ru·sha·lim		
rested	vay·yish·kav		2 Chronicles 27:9
And Jotham	yo·w·tam		
with	im		
his fathers	a·vo·taw	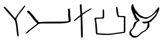	
and was buried	vay·yiq·be·ru	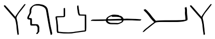	
-	o·to		
in the City	be·eer		
of David	da·veed	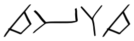	
reigned	vay·yim·lokh		
Ahaz	a·chaz	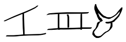	

And his son	be·no		
in his place	tach·taw	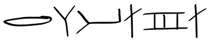	
years old	ben	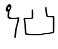	2 Chronicles 28:1
was twenty	es·reem		
	sha·nah	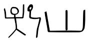	
Ahaz	a·chaz	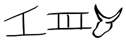	
when he became king	be·ma·le·kho		
sixteen	ve·shesh		
	es·reh		
years	sha·nah		
and he reigned	ma·lakh	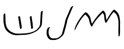	
in Jerusalem	bee·ru·sha·lim		
he did not	ve·lo		
do	a·sah		
[what was] right	hay·ya·shar	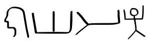	
in the eyes	be·e·ne	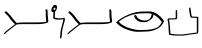	
of the LORD	YHVH	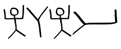	
And unlike David	ke·da·veed		
his father	a·vee	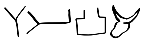	
Instead, he walked	vay·ye·lekh	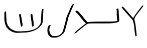	2 Chronicles 28:2
in the ways	be·dar·khe		
of the kings	mal·khe		
of Israel	yis·ra·el	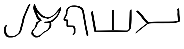	
and even	ve·gam		
cast images	mas·se·kho·wt		
made	a·sah	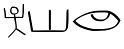	
of the Baals	lab·be·a·leem		

Moreover, Ahaz	ve·hu		2 Chronicles 28:3
burned incense	hiq·teer	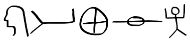	
in the Valley of Hinnom	be·ge	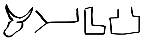	
sons	ben		
[his]	hin·nom	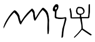	
and sacrificed	vay·yav·er		
	et		
-	ba·naw	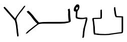	
in the fire	ba·esh		
according to the abominations	ke·to·a·vo·wt		
of the nations	hag·go·w·yim	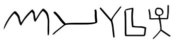	
that	a·sher		
had driven out	ho·reesh	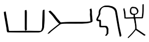	
the LORD	ha·shem		
before	mip·pe·ne		
the Israelites	be·ne	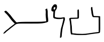	
	yis·ra·el	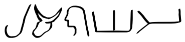	
And he sacrificed	vay·zab·be·ach		2 Chronicles 28:4
and burned incense	vay·qat·ter	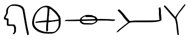	
on the high places	bab·ba·mo·wt	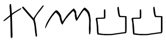	
on	ve·al		
the hills	hag·ge·va·o·wt	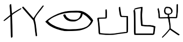	
and under	ve·ta·chat		
every	kal		
tree	ets		
green	ra·a·nan		
delivered Ahaz	vay·yit·te·ne·hu	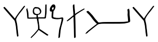	2 Chronicles 28:5

So the LORD	YHVH	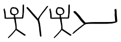	
his God	e·lo·haw	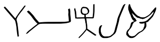	
into the hand	be·yad	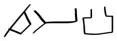	
of the king	me·lekh	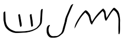	
of Aram	a·ram	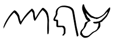	
who attacked	vay·yak·ku	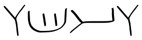	
him	vo	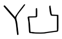	
and took	vay·yish·bu	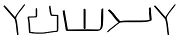	
	mim·men·nu	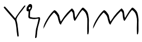	
captives	shiv·yah	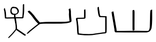	
many	ge·do·w·lah	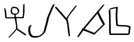	
	vay·ya·vee·u	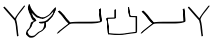	
to Damascus	dar·ma·seq	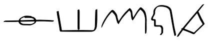	
Ahaz was also	ve·gam	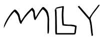	
into the hand	be·yad	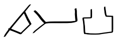	
of the king	me·lekh	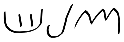	
of Israel	yis·ra·el	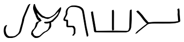	
delivered	nit·tan	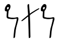	
who struck	vay·yakh	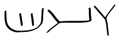	
him	bo	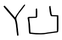	
force	mak·kah	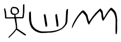	
with great	ge·do·w·lah	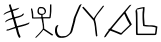	
killed	vay·ya·ha·rog	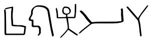	2 Chronicles 28:6
Pekah	pe·qach	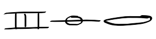	
son	ben	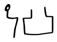	
of Remaliah	re·mal·ya·hu	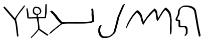	
in Judah	bee·hu·dah	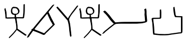	

120,000 {}	me·ah		
	ve·es·reem		
	e·leph	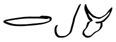	
day	be·yo·wm	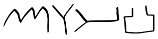	
For in one	e·chad	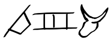	
-	hak·kol		
men	be·ne	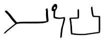	
valiant	cha·yil	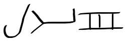	
[This happened] because they had forsaken	be·a·ze·vam		
-	et		
the LORD	YHVH		
the God	e·lo·he		
of their fathers	a·vo·w·tam		
killed	vay·ya·ha·rog	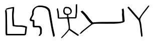	2 Chronicles 28:7
Zichri	zikh·ree		
a mighty man	gib·bo·wr		
of Ephraim	eph·ra·yim		
-	et		
Maaseiah	ma·a·se·ya·hu		
the son	ben		
of the king	ham·me·lekh		
-	ve·et		
Azrikam	az·ree·qam	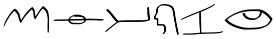	
the governor	ne·geed	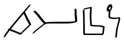	
of the palace	hab·ba·yit	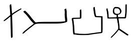	
-	ve·et		

and Elkanah	el·qa·nah	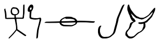	
the second	mish·neh		
to the king	ham·me·lekh	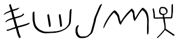	
captives	vay·yish·bu		2 Chronicles 28:8
Then the Israelites	ve·ne	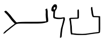	
	yis·ra·el	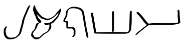	
from their kinsmen —	me·a·che·hem	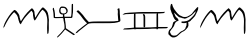	
took 200,000	ma·ta·yim	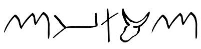	
	e·leph	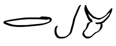	
women	na·sheem	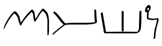	
sons	ba·neem	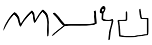	
and daughters	u·va·no·wt		
They also	ve·gam		
plunder	sha·lal	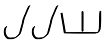	
a great deal of	rav		
carried off	ba·ze·zu	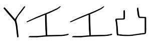	
-	me·hem		
and brought	vay·ya·vee·u	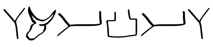	
-	et		
it	hash·sha·lal	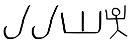	
to Samaria	le·sho·me·ro·wn		
there	ve·sham		2 Chronicles 28:9
was	ha·yah	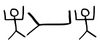	
But a prophet	na·vee	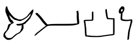	
of the LORD	la·YHVH	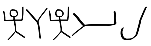	
Oded	o·ded		
named	she·mo		

and he went out	vay·ye·tse	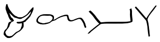	
to meet	liph·ne		
the army	hats·tsa·va		
that returned	hab·ba		
to Samaria	le·sho·me·ro·wn		
he said	vay·yo·mer		
to them	la·hem		
“ Look ”	hin·neh	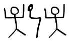	
“ because of His wrath	ba·cha·mat	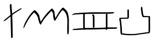	
the LORD	YHVH		
the God	e·lo·he		
of your fathers	a·vo·w·te·khem	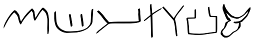	
against	al		
Judah	ye·hu·dah	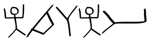	
has delivered them	ne·ta·nam	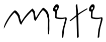	
into your hand	be·yed·khem		
But you have slaughtered	vat·ta·har·gu		
them	vam		
in a rage	ve·za·aph		
	ad		
to heaven	lash·sha·ma·yim		
[that] reaches up	hig·gee·a	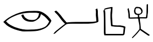	
And now	ve·at·tah		2 Chronicles 28:10
-	be·ne	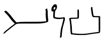	
of Judah	ye·hu·dah	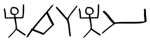	
and Jerusalem	vee·ru·sha·lim		
you	at·tem		

intend	o·me·reem	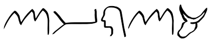	
to reduce to slavery	likh·bosh	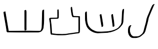	
the men	la·a·va·deem		
and women	ve·lish·pha·cho·wt		
	la·khem		
not	ha·lo	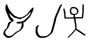	
also	raq	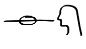	
But are you	at·tem		
	im·ma·khem		
guilty	a·sha·mo·wt		
before the LORD	la·YHVH	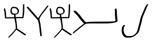	
your God ?	e·lo·he·khem	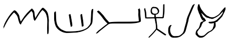	
Now therefore	ve·at·tah		2 Chronicles 28:11
listen to me	she·ma·u·nee		
and return	ve·ha·shee·vu	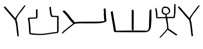	
the captives	hash·shiv·yah		
-	a·sher	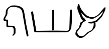	
you took	she·vee·tem	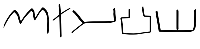	
from your kinsmen	me·a·che·khem	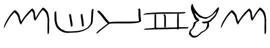	
for	kee	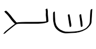	
the fierce anger	cha·ro·wn	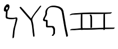	
	aph		
of the LORD	YHVH	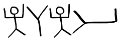	
is upon you”	a·le·khem	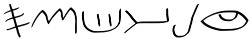	
stood	vay·ya·qu·mu	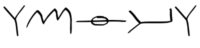	2 Chronicles 28:12
Then some	a·na·sheem	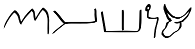	
of the leaders	me·ra·she		

of the Ephraimites	ve·ne	בני	
—	eph·ra·yim	אפרים	
Azariah	a·zar·ya·hu	עזריהו	
son	ben	בן	
of Jehohanan	ye·ho·w·cha·nan	יהוחנן	
Berechiah	be·rekh·ya·hu	ברכיהו	
son	ben	בן	
of Meshillemoth	me·shil·le·mo·wt	משלמות	
Jehizkiah	vee·chiz·qee·ya·hu	ויחזקיהו	
son	ben	בן	
of Shallum	shal·lum	שלם	
and Amasa	va·a·ma·sa	ועמשא	
son	ben	בן	
of Hadlai —	chad·lay	חדלי	
in opposition to	al	על	
those arriving	hab·ba·eem	הבאים	
from	min	מן	
the war	hats·tsa·va	הצבא	
they said	vay·yo·me·ru	ויאמרו	2 Chronicles 28:13
	la·hem	להם	
“ You must not	lo	לא	
bring	ta·vee·u	תביאו	
-	et	את	
the captives	hash·shiv·yah	השביה	
here ”	hen·nah	הנה	
“ for	kee	כי	
to bring guilt	le·ash·mat	לאשמת	

from the LORD	YHVH	
upon us	a·le·nu	
you	at·tem	
are proposing	o·me·reem	
and to add	le·ho·seeph	
to	al	
our sins	chat·to·te·nu	
and	ve·al	
our guilt	ash·ma·te·nu	
For	kee	
is great	rab·bah	
guilt	ash·mah	
our	la·nu	
and fierce anger	va·cha·ro·wn	
	aph	
is upon	al	
Israel”	yis·ra·el	
left	vay·ya·a·zov	2 Chronicles 28:14
So the armed men	he·cha·luts	
-	et	
the captives	hash·shiv·yah	
-	ve·et	
and the plunder	hab·biz·zah	
before	liph·ne	
the leaders	has·sa·reem	
and all	ve·khal	
the assembly	haq·qa·hal	

arose	vay·ya·qu·mu	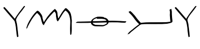	2 Chronicles 28:15
Then the men	ha·a·na·sheem	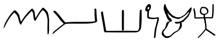	
who	a·sher	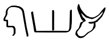	
were designated	niq·qe·vu	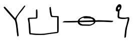	
by name	ve·she·mo·wt	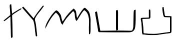	
took charge	vay·ya·cha·zee·qu		
of the captives	vash·shiv·yah		
-	ve·khal		
for the naked	ma·a·rum·me·hem		
clothing	hil·bee·shu	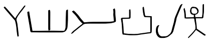	
and provided from	min	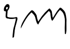	
the plunder	hash·sha·lal	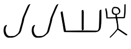	
They clothed them	vay·yal·bi·shum		
gave them sandals	vay·yan·i·lum		
and food	vay·ya·a·khi·lum		
and drink	vay·yash·qum	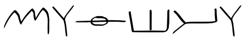	
anointed [their wounds]	vay·su·khum		
and put	vay·na·ha·lum	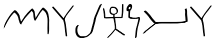	
on donkeys	ba·cha·mo·reem	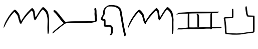	
all	le·khal		
the feeble	ko·wo·shel		
So they brought them	vay·vee·um	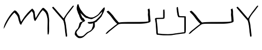	
to Jericho	ye·re·cho	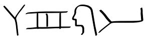	
the City	eer	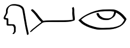	
of Palms	hat·te·ma·reem	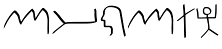	
to	e·tsel		
their brothers	a·che·hem	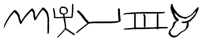	

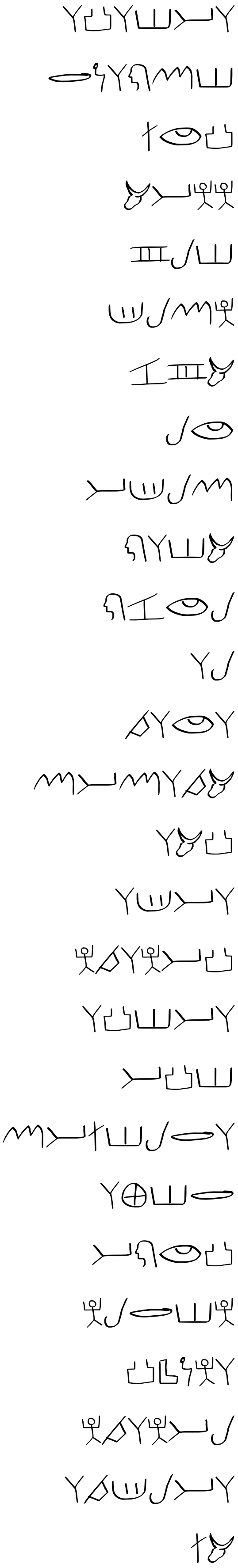

Then they returned	vay·ya·shu·vu	
to Samaria	sho·me·ro·wn	
time	ba·et	2 Chronicles 28:16
At that	ha·hee	
sent	sha·lach	
King	ham·me·lekh	
Ahaz	a·chaz	
from	al	
the king	mal·khe	
of Assyria	ash·shur	
for help	la·zor	
	lo	
had again	ve·o·wd	2 Chronicles 28:17
The Edomites	a·do·w·meem	
come	ba·u	
and attacked	vay·yak·ku	
Judah	vee·hu·dah	
and carried away	vay·yish·bu	
captives	she·vee	
The Philistines	u·phe·lish·teem	2 Chronicles 28:18
had also raided	pa·she·tu	
the cities	be·a·re	
of the foothills	hash·she·phe·lah	
and the Negev	ve·han·ne·gev	
of Judah	lee·hu·dah	
capturing	vay·yil·ke·du	
-	et	

	bet	בית	
Beth-shemesh	she·mesh	שמש	
-	ve·et	ואת	
Aijalon	ay·ya·lo·wn	אילון	
and	ve·et	ואת	
Gederoth	hag·ge·de·ro·wt	הגדרות	
as well as	ve·et	ואת	
Soco	so·w·kho	שוכו	
-	u·ve·no·w·te·ha	ובנותיה	
-	ve·et	ואת	
Timnah	tim·nah	תמנה	
-	u·ve·no·w·te·ha	ובנותיה	
and	ve·et	ואת	
Gimzo	gim·zo	גמזו	
-	ve·et	ואת	
with their villages	be·no·te·ha	בנתיה	
and occupying	vay·ye·she·vu	וישבו	
	sham	שם	
For	kee	כי	2 Chronicles 28:19
humbled	hikh·nee·a	הכניע	
the LORD	YHVH	יהוה	
-	et	את	
Judah	ye·hu·dah	יהודה	
because	ba·a·vur	בעבור	
Ahaz	a·chaz	אחז	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	

	kee	
had thrown off restraint	hiph·ree·a	
in Judah	bee·hu·dah	
and had been most unfaithful	u·ma·o·wl	
	ma·al	
to the LORD	ba·YHVH	
came	vay·ya·vo	2 Chronicles 28:20
to Ahaz	a·law	
	til·le·gat	
Then Tiglath-pileser	pil·ne·e·ser	
king	me·lekh	
of Assyria	ash·shur	
but afflicted	vay·ya·tsar	
him	lo	
rather than	ve·lo	
strengthening him	cha·za·qo	
Although	kee	2 Chronicles 28:21
had taken a portion	cha·laq	
Ahaz	a·chaz	
-	et	
from the house	bet	
of the LORD	YHVH	
from	ve·et	
palace	bet	
the royal	ham·me·lekh	
and from the princes	ve·has·sa·reem	
and had presented	vay·yit·ten	

[it] to the king	le·me·lekh		
of Assyria	ash·shur	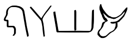	
it did not	ve·lo		
help	le·ez·rah		
him	lo		
In the time	u·ve·et	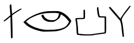	2 Chronicles 28:22
of his distress	ha·tser		
	lo		
became even more	vay·yo·w·seph		
unfaithful	lim·o·wl		
to the LORD	ba·YHVH	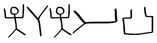	
-	hu		
King	ham·me·lekh		
Ahaz	a·chaz	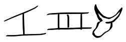	
he sacrificed	vay·yiz·bach	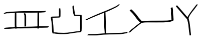	2 Chronicles 28:23
to their gods	le·lo·he	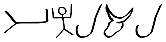	
[Since] Damascus	dar·me·seq		
had defeated	ham·mak·keem		
him	bo		
and said	vay·yo·mer		
“ Because	kee	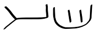	
the gods	e·lo·he		
of the kings	mal·khe	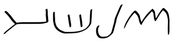	
of Aram	a·ram		
	hem	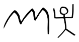	
have helped	ma·ze·reem		
them	o·w·tam		

to them	la·hem		
I will sacrifice	a·zab·be·ach	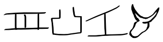	
that they may help me”	ve·ya·ze·ru·nee	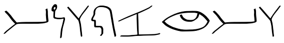	
But these [gods]	ve·hem	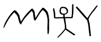	
were	ha·yu	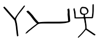	
of [Ahaz]	lo		
the downfall	le·hakh·shee·lo		
and of all	u·le·khal	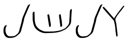	
Israel	yis·ra·el	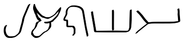	
gathered up	vay·ye·e·soph		2 Chronicles 28:24
Then Ahaz	a·chaz	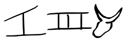	
-	et		
the articles	ke·le	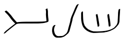	
of the house	vet	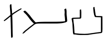	
of God	ha·e·lo·heem		
into pieces	vay·qats·tsets	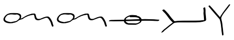	
-	et		
cut them	ke·le	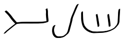	
	vet	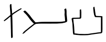	
	ha·e·lo·heem		
shut	vay·yis·gor		
-	et		
the doors	dal·to·wt	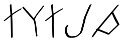	
of the house	bet	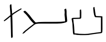	
of the LORD	YHVH		
and set up	vay·ya·as		
of his own	lo		

altars	miz·be·cho·wt	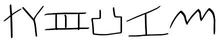	
on every	be·khal		
street corner	pin·nah		
in Jerusalem	bee·ru·sha·lim		
In every	u·ve·khal	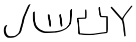	2 Chronicles 28:25
city	eer	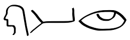	
	va·eer	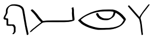	
of Judah	lee·hu·dah		
he built	a·sah		
high places	va·mo·wt		
to offer incense	le·qat·ter	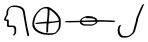	
gods	le·lo·heem		
to other	a·che·reem	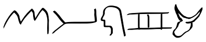	
and so he provoked	vay·yakh·es		
-	et		
the LORD	YHVH		
the God	e·lo·he		
of his fathers	a·vo·taw		
As for the rest	ve·ye·ter	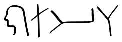	2 Chronicles 28:26
of the acts [of Ahaz]	de·va·raw	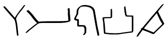	
and all	ve·khal		
his ways	de·ra·khaw		
from beginning	ha·ri·sho·neem		
to end	ve·ha·a·cha·ro·w·neem	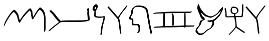	
they are indeed	hin·nam	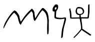	
written	ke·tu·veem		
in	al		

the Book	se·pher	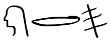	
of the Kings	mal·khe	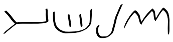	
of Judah	ye·hu·dah	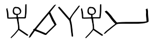	
and Israel	ve·yis·ra·el	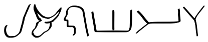	
rested	vay·yish·kav	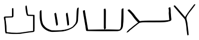	2 Chronicles 28:27
And Ahaz	a·chaz	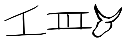	
with	im	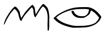	
his fathers	a·vo·taw	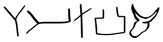	
and was buried	vay·yiq·be·ru·hu	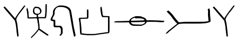	
in the city	va·eer	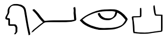	
of Jerusalem	bee·ru·sha·lim	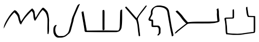	
but	kee	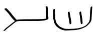	
he was not	lo	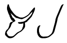	
placed	he·vee·u·hu	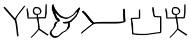	
in the tombs	le·qiv·re	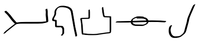	
of the kings	mal·khe	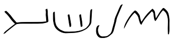	
of Israel	yis·ra·el	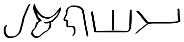	
reigned	vay·yim·lokh	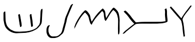	
Hezekiah	ye·chiz·qee·ya·hu	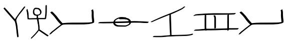	
And his son	ve·no	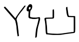	
in his place	tach·taw	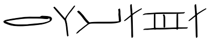	
Hezekiah	ye·chiz·qee·ya·hu	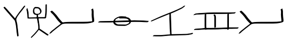	2 Chronicles 29:1
when he became king	ma·lakh	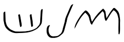	
years old	ben	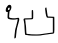	
[was] twenty-five	es·reem	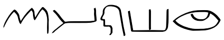	
	ve·cha·mesh	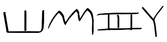	
	sha·nah	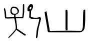	

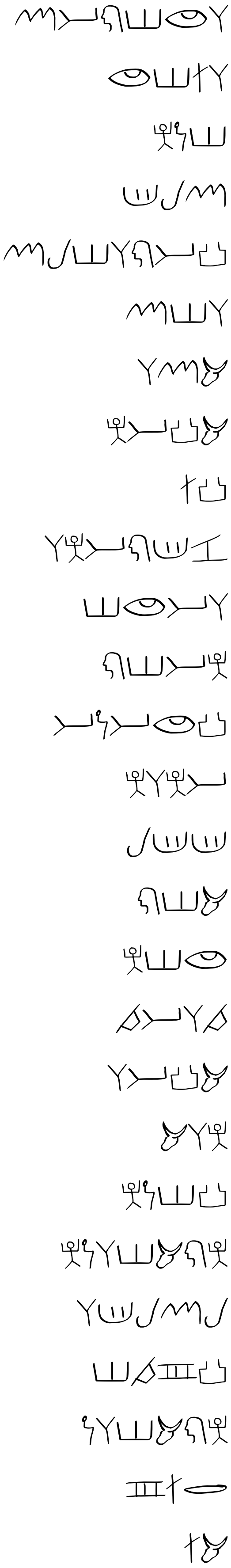

twenty-nine	ve·es·reem	
	va·te·sha	
years	sha·nah	
and he reigned	ma·lakh	
in Jerusalem	bee·ru·sha·lim	
name	ve·shem	
His mother's	im·mo	
was Abijah	a·vee·yah	
the daughter	bat	
of Zechariah	ze·khar·ya·hu	
And he did	vay·ya·as	2 Chronicles 29:2
[what was] right	hay·ya·shar	
in the eyes	be·e·ne	
of the LORD	YHVH	
just as	ke·khol	
-	a·sher	
had done	a·sah	
David	da·veed	
his father	a·vee	
-	hu	2 Chronicles 29:3
year	vash·sha·nah	
of the first	ha·ri·sho·w·nah	
of his reign	le·ma·le·kho	
month	ba·cho·desh	
In the first	ha·ri·sho·wn	
[Hezekiah] opened	pa·tach	
-	et	

the doors	dal·to·wt	דלתות	
of the house	bet	בית	
of the LORD	YHVH	יהוה	
and repaired	vay·chaz·ze·qem	ויחזקם	
Then he brought in	vay·ya·ve	ויבא	2 Chronicles 29:4
-	et	את	
the priests	hak·ko·ha·neem	הכהנים	
-	ve·et	ואת	
and Levites	hal·vee·yim	הלוים	
and gathered them	vay·ya·as·phem	ויאספם	
in the square	lir·cho·wv	לרחוב	
on the east side	ham·miz·rach	המזרח	
he said	vay·yo·mer	ויאמר	2 Chronicles 29:5
	la·hem	להם	
“ Listen to me	she·ma·u·nee	שמעוני	
O Levites ”	hal·vee·yim	הלוים	
yourselves now	at·tah	עתה	
“ Consecrate	hit·qad·de·shu	התקדשו	
and consecrate	ve·qad·de·shu	וקדשו	
-	et	את	
the house	bet	בית	
of the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of your fathers	a·vo·te·khem	אבתיכם	
Remove	ve·ho·w·tsee·u	והוציאו	
-	et	את	
every impurity	han·nid·dah	הנדה	

from	min		
the Holy Place	haq·qo·desh	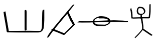	
For	kee	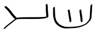	2 Chronicles 29:6
were unfaithful	ma·a·lu		
our fathers	a·vo·te·nu		
and did	ve·a·su		
evil	ha·ra		
in the sight	be·e·ne	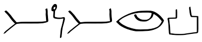	
of the LORD	YHVH		
our God	e·lo·he·nu		
They abandoned Him	vay·ya·az·vu·hu		
away	vay·yas·seb·bu		
turned their faces	phe·ne·hem	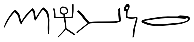	
from the dwelling place	mim·mish·kan		
of the LORD	YHVH		
and turned	vay·yit·te·nu	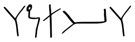	
their backs on Him	o·reph		
They also	gam		2 Chronicles 29:7
shut	sa·ge·ru	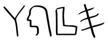	
the doors	dal·to·wt	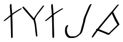	
of the portico	ha·u·lam		
and extinguished	vay·khab·bu		
-	et		
the lamps	han·ne·ro·wt		
incense	u·qe·to·ret	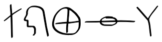	
They did not	lo		
burn	hiq·tee·ru		

burnt offerings	ve·o·lah		
[or]	lo		
present	he·e·lu		
in the Holy Place	vaq·qo·desh	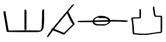	
of the God	le·lo·he	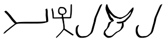	
of Israel	yis·ra·el	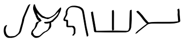	
has fallen	vay·hee	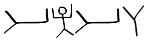	2 Chronicles 29:8
Therefore, the wrath	qe·tseph		
of the LORD	YHVH		
upon	al		
Judah	ye·hu·dah	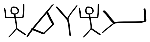	
and Jerusalem	vee·ru·sha·lim		
and He has made them	vay·yit·te·nem	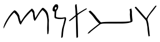	
an object of terror	liz·va·ʿah		
horror	le·sham·mah		
and mockery	ve·lish·re·qah		
as	ka·a·sher		
you	at·tem		
can see	ro·eem	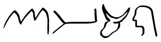	
with your own eyes	be·e·ne·khem	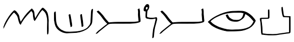	
For behold	ve·hin·neh		2 Chronicles 29:9
have fallen	na·phe·lu		
our fathers	a·vo·w·te·nu		
by the sword	be·cha·rev	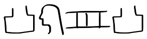	
and our sons	u·va·ne·nu	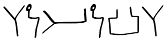	
and daughters	u·ve·no·w·te·nu		
and wives	ve·na·she·nu	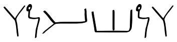	

are in captivity	bash·she·vee		
is why	al		
this	zot		
Now	at·tah		2 Chronicles 29:10
it is in	im		
my heart	le·va·vee		
to make	likh·ro·wt	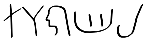	
a covenant	be·reet	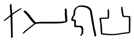	
with the LORD	la·YHVH	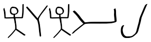	
the God	e·lo·he		
of Israel	yis·ra·el	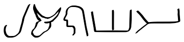	
will turn away	ve·ya·shov		
from us	mim·men·nu	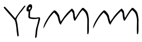	
so that His fierce anger	cha·ro·wn	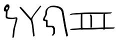	
	ap·po		
my sons	ba·nay	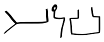	2 Chronicles 29:11
Now	at·tah		
do not	al		
be negligent	tish·sha·lu	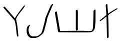	
for	kee	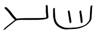	
you	va·khem		
has chosen	ba·char	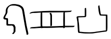	
the LORD	YHVH		
to stand	la·a·mod		
before Him	le·pha·naw	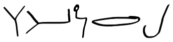	
to serve Him	le·sha·re·to	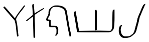	
to	ve·lih·yo·wt		

before Him	lo	לו	
minister	me·sha·re·teem	משרתים	
and to burn incense”	u·maq·ti·reem	ומקטרים ס	
set to work :	vay·ya·qu·mu	ויקמו	2 Chronicles 29:12
Then the Levites	hal·vee·yim	הלוים	
Mahath	ma·chat	מחת	
son	ben	בן	
of Amasai	a·ma·say	עמשי	
and Joel	ve·yo·w·el	ויואל	
son	ben	בן	
of Azariah	a·zar·ya·hu	עזריהו	
from	min	מן	
the Kohathites	be·ne	בני	
	haq·qe·ha·tee	הקהתי	
	u·min	ומן	
	be·ne	בני	
from the Merarites	me·ra·ree	מררי	
Kish	qeesh	קיש	
son	ben	בן	
of Abdi	av·dee	עבדי	
and Azariah	va·a·zar·ya·hu	ועזריהו	
son	ben	בן	
of Jehallelel	ye·hal·lel·el	יהללאל	
from	u·min	ומן	
the Gershonites	hag·ge·re·shun·nee	הגרשני	
Joah	yo·w·ach	יואח	
son	ben	בן	

of Zimmah	zim·mah	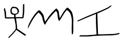	
and Eden	ve·e·den		
son	ben		
of Joah	yo·w·ach		
from	u·min		2 Chronicles 29:13
the Elizaphanites	be·ne	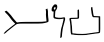	
	e·lee·tsa·phan		
Shimri	shim·ree		
and Jeuel	wī·ʿu·ʾēl		
from	u·min		
the Asaphites	be·ne	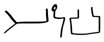	
	a·saph		
Zechariah	ze·khar·ya·hu	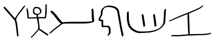	
and Mattaniah	u·mat·tan·ya·hu	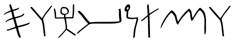	
from	u·min		2 Chronicles 29:14
the Hemanites	be·ne	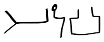	
	he·man	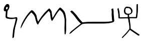	
Jehiel	ye·chu·ʾēl	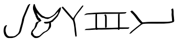	
and Shimei	ve·shim·ʿīs		
from	u·min		
the Jeduthunites	be·ne	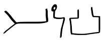	
	ye·du·tun		
[and] Shemaiah	she·ma·yah		
and Uzziel	ve·uz·zee·el	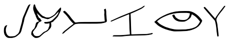	
When they had assembled	vay·ya·as·phu		2 Chronicles 29:15
-	et		
their brothers	a·che·hem	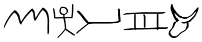	

and consecrated themselves	vay·yit·qad·de·shu	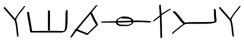	
they went in	vay·ya·vo·u	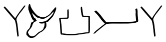	
according to the command	khe·mits·vat		
of the king	ham·me·lekh		
by the words	be·div·re		
of the LORD	YHVH		
to cleanse	le·ta·her		
the house	bet	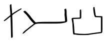	
of the LORD	YHVH		
went	vay·ya·vo·u	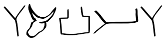	2 Chronicles 29:16
So the priests	hak·ko·ha·neem	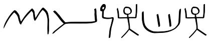	
inside	liph·nee·mah	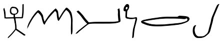	
the house	vet	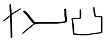	
of the LORD	YHVH		
to cleanse [it]	le·ta·her		
and they brought out	vay·yo·w·tsee·u		
-	et		
all	kal		
the unclean things	hat·tum·ah		
that	a·sher		
they found	ma·tse·u		
in the temple	be·he·khal	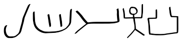	
of the LORD	YHVH		
to the courtyard	la·cha·tsar		
-	bet	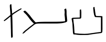	
-	YHVH		

took [these things]	vay·qab·be·lu	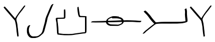	
Then the Levites	hal·vee·yim	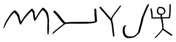	
and carried [them]	le·ho·w·tsee		
Valley	le·na·chal	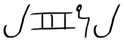	
to the Kidron	qid·ro·wn		
out	chu·tsah		
They began	vay·ya·chel·lu	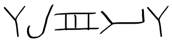	2 Chronicles 29:17
on the first	be·e·chad		
month	la·cho·desh	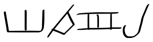	
day of the first	ha·ri·sho·wn		
the consecration	le·qad·desh	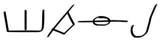	
day	u·ve·yo·wm	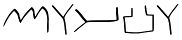	
and on the eighth	she·mo·w·nah		
of the month	la·cho·desh	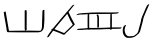	
they reached	ba·u		
the portico	le·u·lam		
of the LORD	YHVH		
they consecrated	vay·qad·de·shu	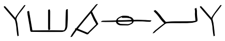	
-	et		
the house	bet	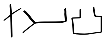	
of the LORD [itself]	YHVH		
days	le·ya·meem		
For eight [more]	she·mo·w·nah		
day	u·ve·yo·wm	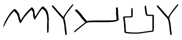	
on the sixteenth	shish·shah		
	a·sar		
month	la·cho·desh	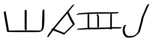	

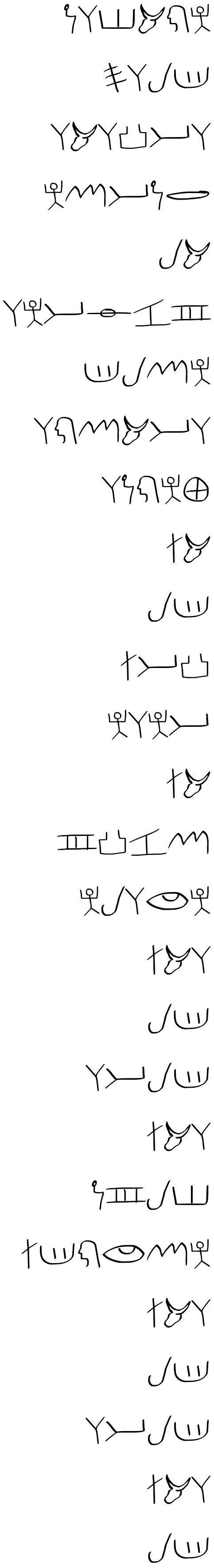

of the first	ha·ri·sho·wn	
finishing	kil·lu	
Then they went	vay·ya·vo·w·u	2 Chronicles 29:18
in	phe·nee·mah	
to	el	
Hezekiah	chiz·qee·ya·hu	
King	ham·me·lekh	
and reported	vay·yo·me·ru	
“ We have cleansed	ti·har·nu	
-	et	
the entire	kal	
house	bet	
of the LORD	YHVH	
-	et	
the altar	miz·bach	
of burnt offering	ha·o·w·lah	
-	ve·et	
with all	kal	
its utensils	ke·law	
-	ve·et	
and the table	shul·chan	
of the showbread	ham·ma·a·re·khet	
with	ve·et	
all	kal	
its utensils	ke·law	
Moreover	ve·et	2 Chronicles 29:19
all	kal	

the articles	hak·ke·leem	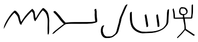	
that	a·sher	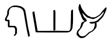	
cast aside	hiz·nee·ach	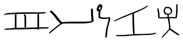	
King	ham·me·lekh	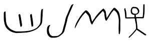	
Ahaz	a·chaz	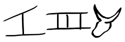	
during his reign	be·mal·khu·to	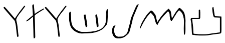	
in his unfaithfulness	be·ma·a·lo	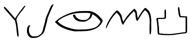	
we have prepared	he·khan·nu	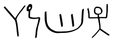	
and consecrated	ve·hiq·da·she·nu	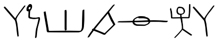	
	ve·hin·nam	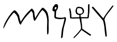	
They are now in front	liph·ne	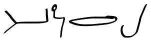	
of the altar	miz·bach	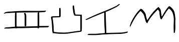	
of the LORD”	YHVH	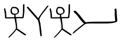	
Early the next morning	vay·yash·kem	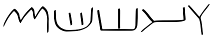	2 Chronicles 29:20
Hezekiah	ye·chiz·qee·ya·hu	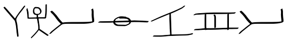	
King	ham·me·lekh	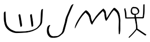	
gathered	vay·ye·e·soph	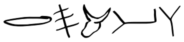	
-	et	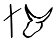	
officials	sa·re	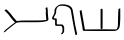	
the city	ha·eer	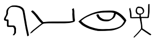	
and went	vay·ya·al	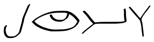	
up to the house	bet	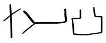	
of the LORD	YHVH	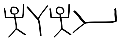	
They brought	vay·ya·vee·u	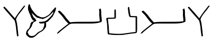	2 Chronicles 29:21
bulls	pha·reem	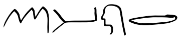	
seven	shiv·ah	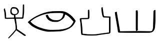	
rams	ve·e·leem	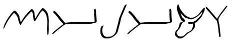	

seven	shiv·ah		
lambs	u·khe·va·seem		
seven	shiv·ah		
male goats	u·tse·phee·re	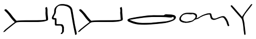	
	iz·zeem	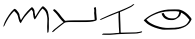	
and seven	shiv·ah	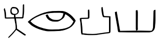	
as a sin offering	le·chat·tat	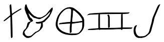	
for	al		
the kingdom	ham·mam·la·khah	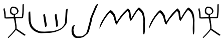	
for	ve·al		
the sanctuary	ham·miq·dash	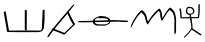	
and for	ve·al		
Judah	ye·hu·dah	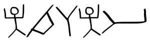	
And [the king] commanded	vay·yo·mer		
the descendants	liv·ne		
of Aaron	a·ha·ron	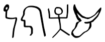	
the priests	hak·ko·ha·neem	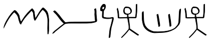	
to offer them	le·ha·a·lo·wt		
on	al		
the altar	miz·bach		
of the LORD	YHVH		
So they slaughtered	vay·yish·cha·tu	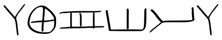	2 Chronicles 29:22
the bulls	hab·ba·qar	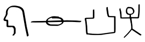	
took	vay·qab·be·lu	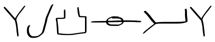	
and the priests	hak·ko·ha·neem	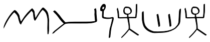	
-	et		
the blood	had·dam		

and sprinkled	vay·yiz·re·qu		
it on the altar	ham·miz·be·chah		
They slaughtered	vay·yish·cha·tu	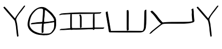	
the rams	ha·e·leem	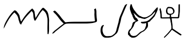	
and sprinkled	vay·yiz·re·qu		
the blood	had·dam		
on the altar	ham·miz·be·chah		
And they slaughtered	vay·yish·cha·tu		
the lambs	hak·ke·va·seem		
and sprinkled	vay·yiz·re·qu		
the blood	had·dam		
on the altar	ham·miz·be·chah		
Then they brought	vay·yag·gee·shu	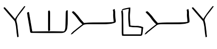	2 Chronicles 29:23
-	et		
the goats	se·ee·re	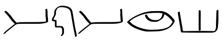	
for the sin offering	ha·chat·tat	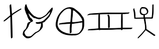	
before	liph·ne		
the king	ham·me·lekh		
and the assembly	ve·haq·qa·hal	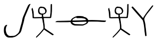	
who laid	vay·yis·me·khu		
their hands	ye·de·hem	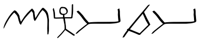	
on them	a·le·hem	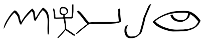	
slaughtered the goats	vay·yish·cha·tum	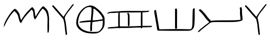	2 Chronicles 29:24
And the priests	hak·ko·ha·neem	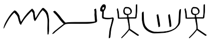	
for a sin offering	vay·chat·te·u	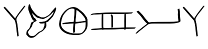	
-	et		
and put their blood	da·mam		

on the altar	ham·miz·be·chah	
to make atonement	le·khap·per	
for	al	
all	kal	
Israel	yis·ra·el	
because	kee	
for all	le·khal	
Israel	yis·ra·el	
had ordered	a·mar	
the king	ham·me·lekh	
the burnt offering	ha·o·w·lah	
and the sin offering	ve·ha·chat·tat	
Hezekiah stationed	vay·ya·a·med	2 Chronicles 29:25
-	et	
the Levites	hal·vee·yim	
in the house	bet	
of the LORD	YHVH	
with cymbals	bim·tsil·ta·yim	
harps	bin·va·leem	
and lyres	u·ve·khin·no·ro·wt	
according to the command	be·mits·vat	
of David	da·veed	
of Gad	ve·gad	
seer	cho·zeh	
the king's	ham·me·lekh	
and of Nathan	ve·na·tan	
the prophet	han·na·vee	

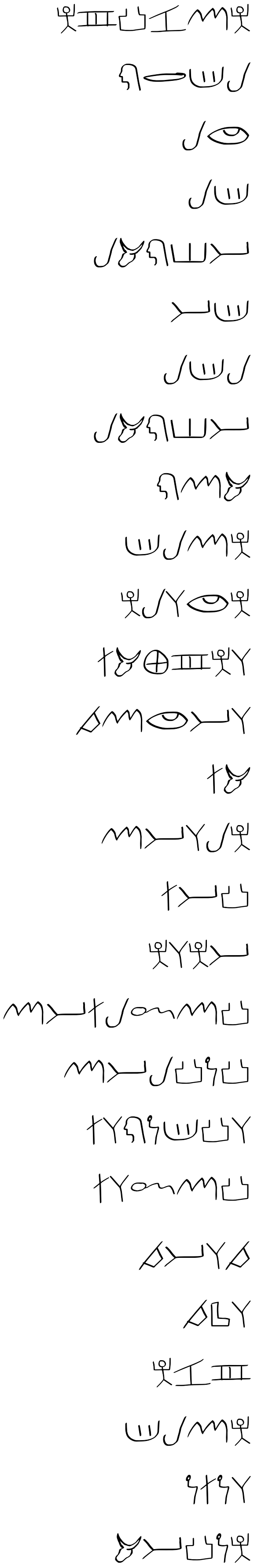

For	kee	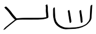	
had come from	ve·yad	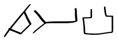	
the LORD	YHVH		
the command	ham·mits·vah		
through	be·yad	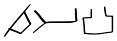	
His prophets	ne·vee·aw		
stood	vay·ya·am·du		2 Chronicles 29:26
The Levites	hal·vee·yim	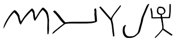	
with the instruments	bikh·le	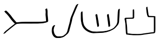	
of David	da·veed	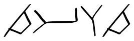	
and the priests	ve·hak·ko·ha·neem		
with the trumpets	ba·cha·tso·tse·ro·wt		
ordered	vay·yo·mer		2 Chronicles 29:27
And Hezekiah	chiz·qee·ya·hu	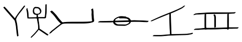	
be sacrificed	le·ha·a·lo·wt		
that the burnt offering	ha·o·lah		
on the altar	le·ham·miz·be·ach		
When	u·ve·et	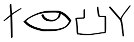	
began	he·chel	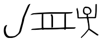	
the burnt offering	ha·o·w·lah		
began as well	he·chel	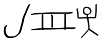	
the song	sheer	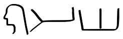	
of the LORD	YHVH		
and the trumpets	ve·ha·cha·tso·tse·ro·wt		
accompanied by	ve·al		
	ye·de	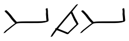	

the instruments	ke·le	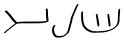	
of David	da·veed	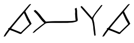	
king	me·lekh	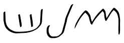	
of Israel	yis·ra·el	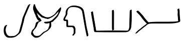	
The whole	ve·khal	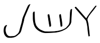	2 Chronicles 29:28
assembly	haq·qa·hal	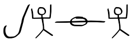	
was worshiping	mish·ta·cha·veem	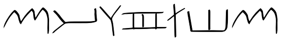	
the singers	ve·hash·sheer	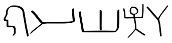	
were singing	me·sho·w·rer	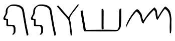	
and the trumpeters	ve·ha·cha·tso·tse·ro·wt	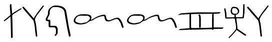	
were playing	ma·cha·tso·tse·rīm	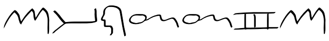	
All this	hak·kol	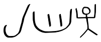	
continued until	ad	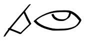	
was completed	likh·lo·wt	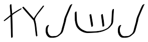	
the burnt offering	ha·o·lah	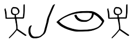	
were completed	u·khe·khal·lo·wt	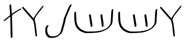	2 Chronicles 29:29
When the offerings	le·ha·a·lo·wt	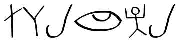	
bowed down	ka·re·u	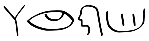	
the king	ham·me·lekh	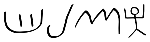	
and all	ve·khal	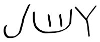	
those present	han·nim·tse·eem	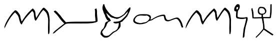	
with him	it·to	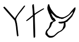	
and worshiped	vay·yish·ta·cha·wu	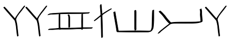	
ordered	vay·yo·mer	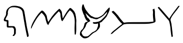	2 Chronicles 29:30
Hezekiah	ye·chiz·qee·ya·hu	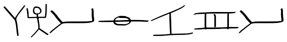	
Then King	ham·me·lekh	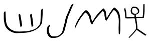	
and his officials	ve·has·sa·reem	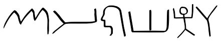	

the Levites	lal·vee·yim	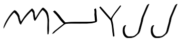	
to sing praises	le·hal·lel	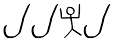	
to the LORD	la·YHVH	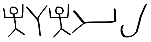	
in the words	be·div·re	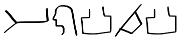	
of David	da·veed	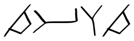	
and of Asaph	ve·a·saph	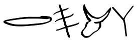	
the seer	ha·cho·zeh	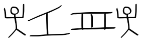	
So they sang praises	vay·hal·lu	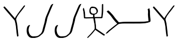	
	ad	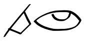	
with gladness	le·sim·chah	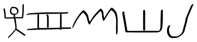	
and bowed their heads	vay·yiq·qe·du	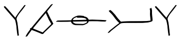	
and worshiped	vay·yish·ta·cha·wu	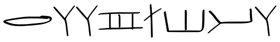	
Then	vay·ya·an	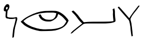	2 Chronicles 29:31
Hezekiah	ye·chiz·qee·ya·hu	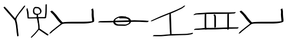	
said	vay·yo·mer	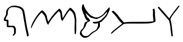	
“ Now	at·tah	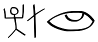	
[that] you have consecrated	mil·le·tem	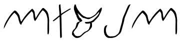	
yourselves	yed·khem	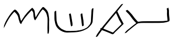	
to the LORD	la·YHVH	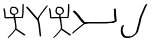	
come near	go·shu	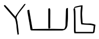	
and bring	ve·ha·vee·u	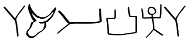	
sacrifices	ze·va·cheem	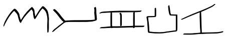	
and thank offerings	ve·to·w·do·wt	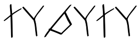	
to the house	le·vet	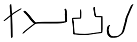	
of the LORD ”	YHVH	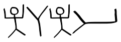	
brought	vay·ya·vee·u	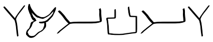	
So the assembly	haq·qa·hal	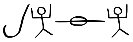	

sacrifices	ze·va·cheem	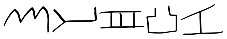	
and thank offerings	ve·to·w·do·wt	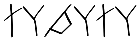	
and all	ve·khal	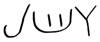	
were willing	ne·deev	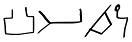	
whose hearts	lev	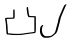	
brought burnt offerings	o·lo·wt	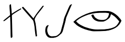	
was	vay·hee	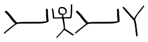	2 Chronicles 29:32
The number	mis·par	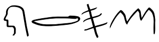	
of burnt offerings	ha·o·lah	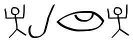	
-	a·sher	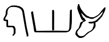	
brought	he·vee·u	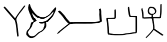	
the assembly	haq·qa·hal	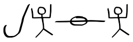	
bulls	ba·qar	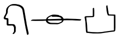	
seventy	shiv·eem	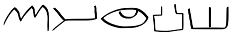	
rams	e·leem	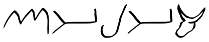	
a hundred	me·ah	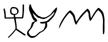	
lambs	ke·va·seem	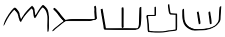	
[and] two hundred	ma·ta·yim	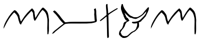	
were for a burnt offering	le·o·lah	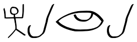	
to the LORD	la·YHVH	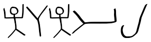	
all	kal	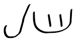	
these	el·leh	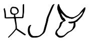	
And the consecrated offerings [were]	ve·haq·qo·da·sheem	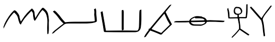	2 Chronicles 29:33
bulls	ba·qar	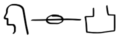	
six	shesh	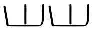	
hundred	me·o·wt	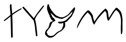	

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and three	she·lo·shet	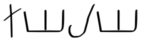	
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However	raq	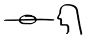	2 Chronicles 29:34
priests	hak·ko·ha·neem	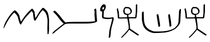	
since there were	ha·yu	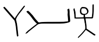	
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brothers	a·che·hem	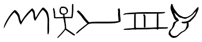	
their Levite	hal·vee·yim	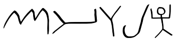	
until	ad		
was finished	ke·lo·wt	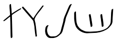	
the work	ham·me·la·khah		
and until	ve·ad		
had been consecrated	yit·qad·de·shu	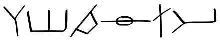	
the priests	hak·ko·ha·neem	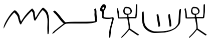	
For	kee	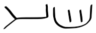	
the Levites	hal·vee·yim		
had been more diligent	yish·re		
	le·vav		

in consecrating themselves	le·hit·qad·desh	
than the priests had been	me·hak·ko·ha·neem	
Furthermore	ve·gam	2 Chronicles 29:35
the burnt offerings were abundant	o·lah	
	la·rov	
along with the fat	be·chel·ve	
of the peace offerings	hash·she·la·meem	
and the drink offerings	u·van·ne·sa·kheem	
for the burnt offerings	la·o·lah	
was established	vat·tik·ko·wn	
So the service	a·vo·w·dat	
of the house	bet	
of the LORD	YHVH	
rejoiced	vay·yis·mach	2 Chronicles 29:36
Then Hezekiah	ye·chiz·qee·ya·hu	
and all	ve·khal	
the people	ha·am	
at what	al	
had prepared	ha·he·kheen	
God	ha·e·lo·heem	
for the people	la·am	
because	kee	
so quickly	be·phit·om	
had been accomplished	ha·yah	
everything	had·da·var	
sent	vay·yish·lach	2 Chronicles 30:1

Then Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
word throughout	al	𐤏𐤋	
all	kal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and Judah	vee·hu·dah	𐤅𐤉𐤄𐤅𐤃𐤄	
and he also	ve·gam	𐤅𐤂𐤌	
letters	ig·ge·ro·wt	𐤀𐤂𐤓𐤅𐤕	
wrote	ka·tav	𐤊𐤕𐤁	
to	al	𐤏𐤋	
Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
and Manasseh	u·me·nash·sheh	𐤅𐤌𐤍𐤔𐤄	
inviting them to come	la·vo·w	𐤋𐤁𐤅𐤀	
to the house	le·vet	𐤋𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
to keep	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
the Passover	pe·sach	𐤐𐤎𐤇	
of the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
had decided	vay·yiw·va·ats	𐤅𐤉𐤅𐤏𐤑	2 Chronicles 30:2
For the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
and his officials	ve·sa·raw	𐤅𐤔𐤓𐤉𐤅	
and the whole	ve·khal	𐤅𐤊𐤋	
assembly	haq·qa·hal	𐤄𐤒𐤄𐤋	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
to keep	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	

the Passover	hap·pe·sach		
month	ba·cho·desh	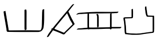	
in the second	hash·she·nee	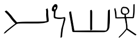	
since	kee	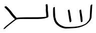	2 Chronicles 30:3
they had been unable	lo		
	ya·khe·lu		
to observe it	la·a·so·to		
time	ba·et		
at the regular	ha·hee	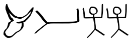	
	kee	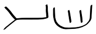	
priests	hak·ko·ha·neem	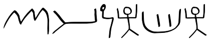	
because not	lo		
had consecrated themselves	hit·qad·de·shu	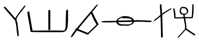	
enough	le·mad·day		
and the people	ve·ha·am		
had not	lo		
been gathered	ne·es·phu		
in Jerusalem	lee·ru·sha·lim		
pleased	vay·yee·shar	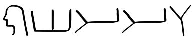	2 Chronicles 30:4
This proposal	had·da·var		
	be·e·ne	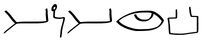	
the king	ham·me·lekh		
and	u·ve·e·ne	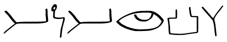	
the whole	kal		
assembly	haq·qa·hal	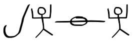	
So they established	vay·ya·a·mee·du	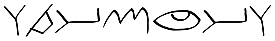	2 Chronicles 30:5
a decree	da·var		

to circulate	le·ha·a·veer	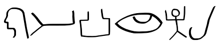	
a proclamation	qo·wl	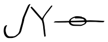	
throughout	be·khal		
Israel	yis·ra·el	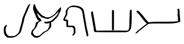	
from	mib·be·er		
Beersheba	she·va		
to	ve·ad		
Dan	dan		
that the people should come	la·vo·w		
to keep	la·a·so·wt		
the Passover	pe·sach		
of the LORD	la·YHVH	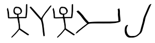	
the God	e·lo·he		
of Israel	yis·ra·el	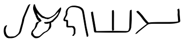	
in Jerusalem	bee·ru·sha·lim		
For	kee	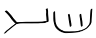	
they had not	lo		
as a nation	la·rov		
observed it	a·su		
as prescribed	kak·ka·tuv		
went	vay·ye·le·khu	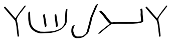	2 Chronicles 30:6
So the couriers	ha·ra·tseem		
with letters	ba·ig·ge·ro·wt		
from	mee·yad	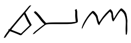	
the king	ham·me·lekh		
and his officials	ve·sa·raw		
throughout	be·khal		

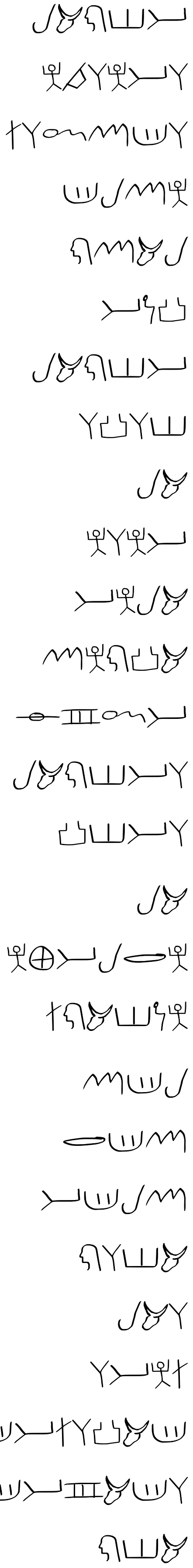

Israel	yis·ra·el	
and Judah	vee·hu·dah	
-	u·khe·mits·vat	
-	ham·me·lekh	
which read :	le·mor	
“ Children	be·ne	
of Israel	yis·ra·el	
return	shu·vu	
to	el	
the LORD	YHVH	
the God	e·lo·he	
of Abraham	av·ra·ham	
Isaac	yits·chaq	
and Israel	ve·yis·ra·el	
so that He may return	ve·ya·shov	
to	el	
who have escaped	hap·pe·le·tah	
those of you who remain	han·nish·e·ret	
	la·khem	
the grasp	mik·kaph	
of the kings	mal·khe	
of Assyria	ash·shur	
Do not	ve·al	2 Chronicles 30:7
be	tih·yu	
like your fathers	ka·a·vo·w·te·khem	
and brothers	ve·kha·a·che·khem	
who	a·sher	

were unfaithful	ma·a·lu		
to the LORD	ba·YHVH	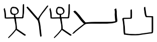	
the God	e·lo·he		
of their fathers	a·vo·w·te·hem	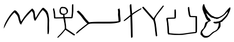	
so that He made them	vay·yit·te·nem	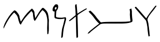	
an object of horror	le·sham·mah		
as	ka·a·sher		
you	at·tem		
can see	ro·eem	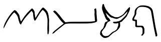	
Now	at·tah		2 Chronicles 30:8
do not	al		
stiffen	taq·shu	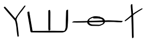	
your necks	a·re·pe·khem		
as your fathers [did]	ka·a·vo·w·te·khem		
Submit	te·nu	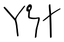	
	yad	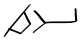	
to the LORD	la·YHVH	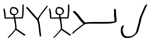	
and come	u·vo·u		
to His sanctuary	le·miq·da·sho	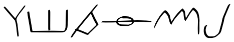	
which	a·sher		
He has consecrated	hiq·deesh		
forever	le·o·w·lam		
Serve	ve·iv·du	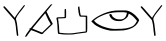	
-	et		
the LORD	YHVH		
your God	e·lo·he·khem	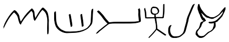	
will turn away	ve·ya·shov	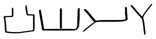	

from you	mik·kem		
so that His fierce anger	cha·ro·wn	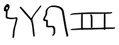	
	ap·po		
For	kee	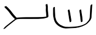	2 Chronicles 30:9
if you return	ve·shu·ve·khem		
to	al		
the LORD	YHVH		
your brothers	a·che·khem	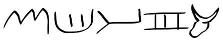	
and sons	u·ve·ne·khem	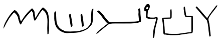	
will receive mercy	le·ra·cha·meem		
in the presence	liph·ne		
of their captors	sho·w·ve·hem	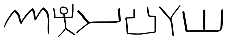	
and will return	ve·la·shuv		
land	la·a·rets		
to this	haz·zot		
For	kee	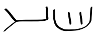	
is gracious	chan·nun	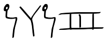	
and merciful	ve·ra·chum	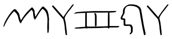	
the LORD	YHVH		
your God	e·lo·he·khem	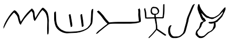	
He will not	ve·lo		
away	ya·seer		
turn His face	pa·neem	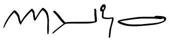	
from you	mik·kem		
if	im		
you return	ta·shu·vu		
to Him”	e·law	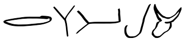	

And	vay·yih·yu	2 Chronicles 30:10
the couriers	ha·ra·tseem	
traveled	o·ve·reem	
from city	me·eer	
to city	la·eer	
through the land	be·e·rets	
of Ephraim	eph·ra·yim	
and Manasseh	u·me·nash·sheh	
as	ve·ad	
far as Zebulun	ze·vu·lun	
	vay·yih·yu	
but the people scorned	mas·chee·qeem	
	a·le·hem	
and mocked	u·mal·i·geem	
them	bam	
Nevertheless	akh	2 Chronicles 30:11
some	a·na·sheem	
from Asher	me·a·sher	
Manasseh	u·me·nash·sheh	
and Zebulun	u·miz·ze·vu·lun	
humbled	nikh·ne·u	
themselves and came	vay·ya·vo·u	
to Jerusalem	lee·ru·sha·lim	
Moreover	gam	2 Chronicles 30:12
in Judah	bee·hu·dah	
was	ha·ye·tah	
the power	yad	

of God	ha·e·lo·heem		
to give them	la·tet	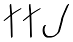	
on the people	la·hem		
heart	lev	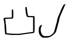	
one	e·chad	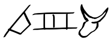	
to obey	la·a·so·wt		
the command	mits·vat		
of the king	ham·me·lekh		
and his officials	ve·has·sa·reem	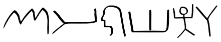	
according to the word	bid·var		
of the LORD	YHVH		
gathered	vay·ye·a·se·phu		2 Chronicles 30:13
in Jerusalem	ye·ru·sha·lim		
	am		
	rav	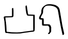	
to celebrate	la·a·so·wt		
-	et		
the Feast	chag	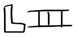	
of Unleavened Bread	ham·mats·tso·wt		
month	ba·cho·desh	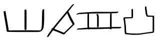	
In the second	hash·she·nee	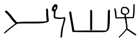	
assembly	qa·hal	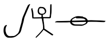	
great	la·rov		
a very	me·od		
They proceeded	vay·ya·qu·mu	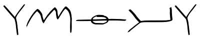	2 Chronicles 30:14
to remove	vay·ya·see·ru		
-	et		

the altars	ham·miz·be·cho·wt	המזבחות	
-	a·sher	אשר	
in Jerusalem	bee·ru·sha·lim	בירושלם	
-	ve·et	ואת	
-	kal	כל	
the incense altars	ham·qat·te·ro·wt	המקטרות	
and to take away	he·see·ru	הסירו	
and throw them	vay·yash·lee·khu	וישליכו	
Valley	le·na·chal	לנחל	
into the Kidron	qid·ro·wn	קדרון	
they slaughtered	vay·yish·cha·tu	וישחטו	2 Chronicles 30:15
the Passover lamb	hap·pe·sach	הפסח	
And on the fourteenth	be·ar·ba·ah	בארבעה	
	a·sar	עשר	
month	la·cho·desh	לחדש	
day of the second	hash·she·nee	השני	
The priests	ve·hak·ko·ha·neem	והכהנים	
and Levites	ve·hal·vee·yim	והלוים	
were ashamed	nikh·le·mu	נכלמו	
and they consecrated themselves	vay·yit·qad·de·shu	ויתקדשו	
and brought	vay·ya·vee·u	ויביאו	
burnt offerings	o·lo·wt	עלות	
to the house	bet	בית	
of the LORD	YHVH	יהוה	
They stood	vay·ya·am·du	ויעמדו	2 Chronicles 30:16
at	al	על	

posts	a·me·dam	
their prescribed	ke·mish·pa·tam	
according to the Law	ke·to·w·rat	
of Moses	mo·sheh	
the man	eesh	
of God	ha·e·lo·heem	
The priests	hak·ko·ha·neem	
sprinkled	zo·re·qeem	
-	et	
the blood	had·dam	
[which they received] from the hand	mee·yad	
of the Levites	hal·vee·yim	
Since	kee	2 Chronicles 30:17
there were many	rab·bat	
in the assembly	baq·qa·hal	
who	a·sher	
had not	lo	
consecrated themselves	hit·qad·da·shu	
the Levites	ve·hal·vee·yim	
were in charge of	al	
slaughtering	she·chee·tat	
the Passover	hap·pe·sa·cheem	
lambs for every	le·khol	
unclean person	lo	
	ta·ho·wr	
to consecrate [the lambs]	le·haq·deesh	

to the LORD	la·YHVH	ליהוה	
	kee	כי	2 Chronicles 30:18
A large number	mar·beet	מרבית	
of the people —	ha·am	העם	
many	rab·bat	רבת	
from Ephraim	me·eph·ra·yim	מאפרים	
Manasseh	u·me·nash·sheh	ומנשה	
Issachar	yis·sa·sh·khar	יששכר	
and Zebulun —	u·ze·vu·lun	וזבולן	
had not	lo	לא	
purified themselves	hit·te·ha·ru	הטהרו	
yet	kee	כי	
they ate	a·khe·lu	אכלו	
-	et	את	
the Passover	hap·pe·sach	הפסח	
contrary	be·lo	בלא	
to what was written	khak·ka·tuv	ככתוב	
But	kee	כי	
interceded	hit·pal·lel	התפלל	
Hezekiah	ye·chiz·qee·ya·hu	יחזקיהו	
for them	a·le·hem	עליהם	
saying	le·mor	לאמר	
“ May the LORD	YHVH	יהוה	
who is good	hat·to·wv	הטוב	
provide atonement for	ye·khap·per	יכפר	
everyone	be·ad	בעד	
who	kal	כל	2 Chronicles 30:19

his heart	le·va·vo	
sets	he·kheen	
on seeking	lid·ro·wosh	
God —	ha·e·lo·heem	
the LORD	YHVH	
the God	e·lo·he	
of his fathers —	a·vo·w·taw	
even if [he is] not [cleansed]	ve·lo	
according to the purification	ke·ta·ho·rat	
rules of the sanctuary”	haq·qo·desh	
heard	vay·yish·ma	2 Chronicles 30:20
And the LORD	YHVH	
	el	
Hezekiah	ye·chiz·qee·ya·hu	
and healed	vay·yir·pa	
-	et	
the people	ha·am	
celebrated	vay·ya·a·su	2 Chronicles 30:21
The Israelites	ve·ne	
	yis·ra·el	
who were present	han·nim·tse·eem	
in Jerusalem	bī·ru·sha·lam	
-	et	
the Feast	chag	
of Unleavened Bread	ham·mats·tso·wt	
for seven	shiv·at	

days	ya·meem	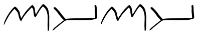	
joy	be·sim·chah		
with great	ge·do·w·lah		
praised	u·me·hal·leem	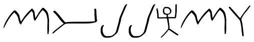	
the LORD	la·YHVH	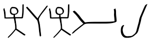	
day	yo·wm		
after day	be·yo·wm	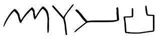	
and the Levites	hal·vee·yim	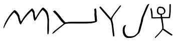	
and priests	ve·hak·ko·ha·neem		
instruments [of praise]	bikh·le	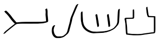	
accompanied by loud	oz		
to the LORD	la·YHVH		
encouraged	vay·dab·ber		2 Chronicles 30:22
And Hezekiah	ye·chiz·qee·ya·hu	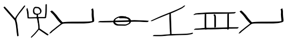	
	al		
	lev	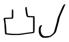	
all	kal	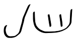	
the Levites	hal·vee·yim		
	ham·mas·kee·leem	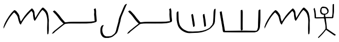	
who performed skillfully	se·khel		
	to·wv		
before the LORD	la·YHVH	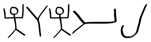	
they ate	vay·yo·khe·lu		
-	et		
their assigned portion	ham·mo·w·ed		
For seven	shiv·at		

days	hay·ya·meem	
sacrificing	me·zab·be·cheem	
offerings	ziv·che	
fellowship	she·la·meem	
and giving thanks	u·mit·vad·deem	
to the LORD	la·YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	
agreed	vay·yiw·va·a·tsu	2 Chronicles 30:23
The whole	kal	
assembly	haq·qa·hal	
to observe	la·a·so·wt	
seven	shiv·at	
days	ya·meem	
more	a·che·reem	
so they observed	vay·ya·a·su	
seven	shiv·at	
days	ya·meem	
with joy	sim·chah	
For	kee	2 Chronicles 30:24
Hezekiah	chiz·qee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
contributed	he·reem	
for the assembly	laq·qa·hal	
a thousand	e·leph	
bulls	pa·reem	

and seven	ve·shiv·at	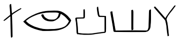	
thousand	a·la·pheem		
sheep	tso·ns		
and the officials	ve·has·sa·reem	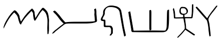	
contributed	he·ree·mu	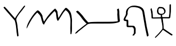	
for the assembly	laq·qa·hal	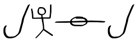	
bulls	pa·reem	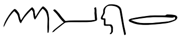	
a thousand	e·leph	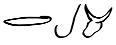	
sheep	ve·tson		
and ten	a·se·ret		
thousand	a·la·pheem	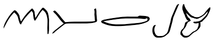	
consecrated themselves	vay·yit·qad·de·shu	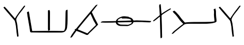	
of priests	kho·ha·neem	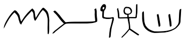	
and a great number	la·rov		
rejoiced	vay·yis·me·chu	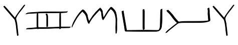	2 Chronicles 30:25
Then the whole	kal	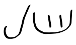	
assembly	qe·hal	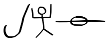	
of Judah	ye·hu·dah	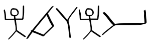	
along with the priests	ve·hak·ko·ha·neem		
and Levites	ve·hal·vee·yim		
and the whole	ve·khal		
assembly	haq·qa·hal	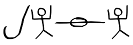	
that had come	hab·ba·eem		
from Israel	mee·yis·ra·el		
including the foreigners	ve·hag·ge·reem	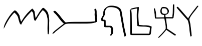	
who had come	hab·ba·eem		

	me·e·rets	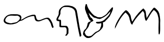	
from Israel	yis·ra·el	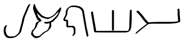	
and those who lived	ve·hay·yo·wo·she·veem	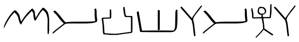	
in Judah	bee·hu·dah	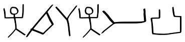	
So there was	vat·te·hee	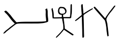	2 Chronicles 30:26
rejoicing	sim·chah	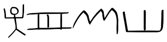	
great	ge·do·w·lah	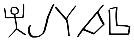	
in Jerusalem	bee·ru·sha·lim	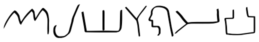	
for	kee	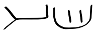	
since the days	mee·me	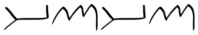	
of Solomon	she·lo·moh	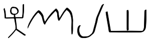	
son	ben	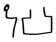	
of David	da·veed	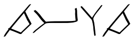	
king	me·lekh	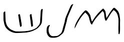	
of Israel	yis·ra·el	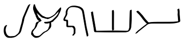	
nothing	lo	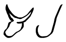	
like this [had happened]	kha·zot	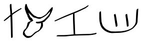	
[there]	bee·ru·sha·lim	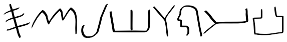	
stood	vay·ya·qu·mu	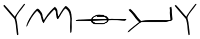	2 Chronicles 30:27
Then the priests	hak·ko·ha·neem	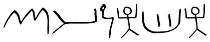	
and the Levites	hal·vee·yim	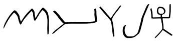	
to bless	vay·va·ra·khu	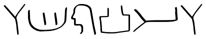	
-	et	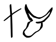	
the people	ha·am	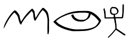	
and God heard	vay·yish·sha·ma	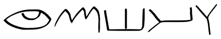	
their voice	be·qo·w·lam	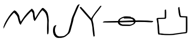	
came	vat·ta·vo·w	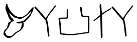	

and their prayer	te·phil·la·tam	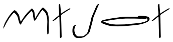	
into His holy dwelling	lim·o·wn		
place	qa·de·sho		
in heaven	lash·sha·ma·yim	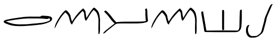	
had ended	u·khe·khal·lo·wt		2 Chronicles 31:1
When all	kal		
this	zot		
went out	ya·tse·u		
	kal	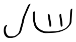	
the Israelites	yis·ra·el	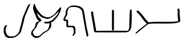	
in attendance	han·nim·tse·eem		
to the cities	le·a·re		
of Judah	ye·hu·dah	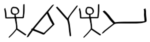	
and broke up	vay·shab·be·ru	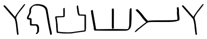	
the sacred pillars	ham·mats·tse·vo·wt		
chopped down	vay·gad·de·u		
the Asherah poles	ha·a·she·reem		
and tore down	vay·nat·te·tsu		
-	et		
the high places	hab·ba·mo·wt		
-	ve·et		
and altars	ham·miz·be·chot		
throughout	mik·kal		
Judah	ye·hu·dah	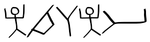	
and Benjamin	u·vin·ya·min	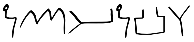	
as well as in Ephraim	u·ve·eph·ra·yim		
and Manasseh	u·me·nash·sheh	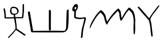	

until	ad		
they had utterly destroyed them all	le·khal·leh		
returned	vay·ya·shu·vu	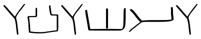	
Then all	kal		
the Israelites	be·ne	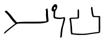	
	yis·ra·el	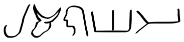	
each	eesh	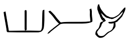	
to his own property	la·a·chuz·za·to	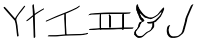	
to their cities	le·a·re·hem	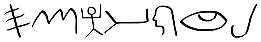	
reestablished	vay·ya·a·med		2 Chronicles 31:2
Hezekiah	ye·chiz·qee·ya·hu	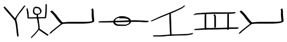	
-	et		
the divisions	mach·le·qo·wt	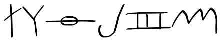	
of the priests	hak·ko·ha·neem	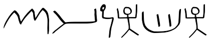	
and Levites	ve·hal·vee·yim		
—	al		
-	mach·le·qo·w·tam	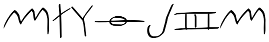	
each of them	eesh	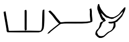	
according to	ke·phee		
their duties	a·vo·da·to		
as priests	lak·ko·ha·neem	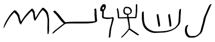	
or Levites —	ve·lal·vee·yim		
for the burnt offerings	le·o·lah		
and peace offerings	ve·lish·la·meem	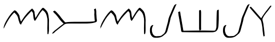	
for ministry	le·sha·ret		
for giving thanks	u·le·ho·do·wt		

and for singing praises	u·le·hal·lel	ולהלל	
at the gates	be·sha·a·re	בשערי	
dwelling	ma·cha·no·wt	מחנות	
of the LORD’s	YHVH	יהוה	
contributed	u·me·nat	ומנת	2 Chronicles 31:3
The king	ham·me·lekh	המלך	
from	min	מן	
his own possessions	re·khu·sho	רכושו	
burnt offerings	la·o·lo·wt	לעלות	
and for the burnt offerings	le·o·lo·wt	לעלות	
for the regular morning	hab·bo·qer	הבקר	
and evening	ve·ha·e·rev	והערב	
	ve·ha·o·lo·wt	והעלות	
on the Sabbaths	lash·shab·ba·to·wt	לשבתות	
New Moons	ve·le·cho·da·sheem	ולחדשים	
and appointed feasts	ve·lam·mo·a·deem	ולמעדים	
as written	kak·ka·tuv	ככתוב	
in the Law	be·to·w·rat	בתורת	
of the LORD	YHVH	יהוה	
Moreover, he commanded	vay·yo·mer	ויאמר	2 Chronicles 31:4
the people	la·am	לעם	
living	le·yo·wo·she·ve	ליושבי	
in Jerusalem	ye·ru·sha·lim	ירושלם	
to make	la·tet	לתת	
a contribution	me·nat	מנת	
for the priests	hak·ko·ha·neem	הכהנים	

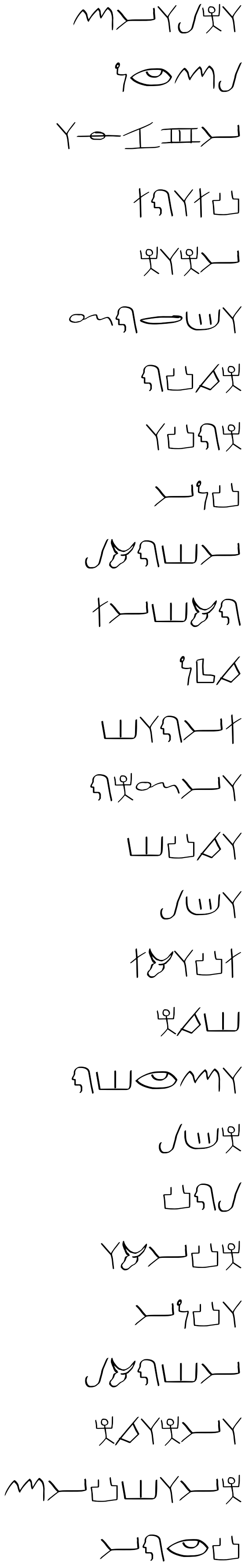

and Levites	ve·hal·vee·yim	
so that	le·ma·an	
they could devote themselves	ye·chez·qu	
to the Law	be·to·w·rat	
of the LORD	YHVH	
went out	ve·khiph·rots	2 Chronicles 31:5
As soon as the order	had·da·var	
generously provided	hir·bu	
the Israelites	ve·ne	
	yis·ra·el	
the firstfruits	re·sheet	
of the grain	da·gan	
new wine	tee·ro·wosh	
oil	ve·yits·har	
and honey	u·de·vash	
and of all	ve·khol	
the produce	te·vu·at	
of the field	sa·deh	
a tithe	u·ma·sar	
of everything	hak·kol	
an abundance —	la·rov	
and they brought in	he·vee·u	
And the Israelites	u·ve·ne	2 Chronicles 31:6
	yis·ra·el	
and Judahites	vee·hu·dah	
who lived	hay·yo·wo·she·veem	
in the cities	be·a·re	

of Judah	ye·hu·dah	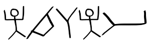	
also	gam	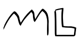	
-	hem	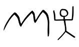	
a tithe	ma·sar	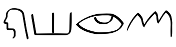	
of their herds	ba·qar	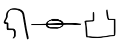	
and flocks	va·tson	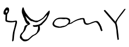	
and a tithe	u·ma·sar	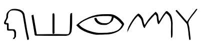	
of the holy things	qa·da·sheem	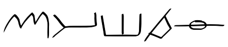	
consecrated	ham·qud·da·sheem	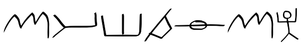	
to the LORD	la·YHVH	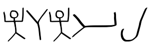	
their God	e·lo·he·hem	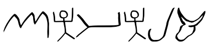	
brought	he·vee·u	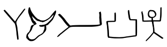	
and they laid them	vay·yit·te·nu	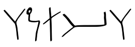	
in large heaps	a·re·mo·wt	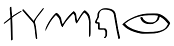	
	a·re·mo·wt	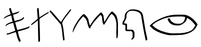	
month	ba·cho·desh	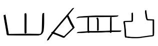	2 Chronicles 31:7
In the third	hash·she·li·shee	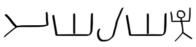	
they began	he·chel·lu	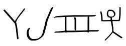	
the heaps	ha·a·re·mo·wt	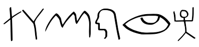	
building up	le·yis·so·wd	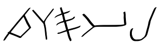	
month	u·va·cho·desh	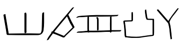	
in the seventh	hash·she·vee·ee	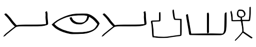	
and they finished	kil·lu	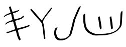	
came	vay·ya·vo·u	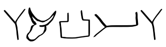	2 Chronicles 31:8
When Hezekiah	ye·chiz·qee·ya·hu	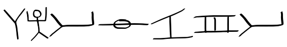	
and his officials	ve·has·sa·reem	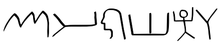	
and viewed	vay·yir·u	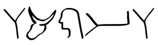	

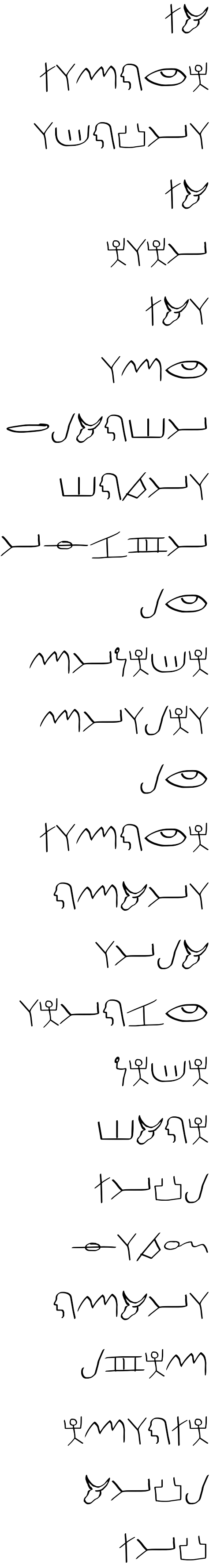

-	et	
the heaps	ha·a·re·mo·wt	
they blessed	vay·va·ra·khu	
-	et	
the LORD	YHVH	
-	ve·et	
and His people	am·mo	
Israel	yis·ra·el	
questioned	vay·yid·rosh	2 Chronicles 31:9
Then Hezekiah	ye·chiz·qee·ya·hu	
about	al	
the priests	hak·ko·ha·neem	
and Levites	ve·hal·vee·yim	
	al	
the heaps	ha·a·re·mo·wt	
answered	vay·yo·mer	2 Chronicles 31:10
him	e·law	
and Azariah	a·zar·ya·hu	
priest	hak·ko·hen	
the chief	ha·rosh	
of the household	le·vet	
of Zadok	tsa·do·wq	
	vay·yo·mer	
“ Since [the people] began	me·ha·chel	
their contributions	hat·te·ru·mah	
to bring	la·vee	
into the house	vet	

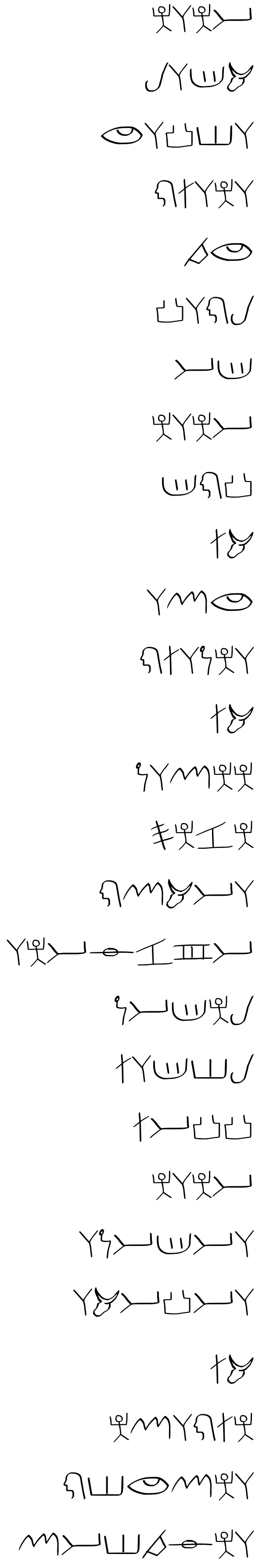

of the LORD	YHVH	
to eat	a·kho·wl	
we have had enough	ve·sa·vo·w·a	
left over	ve·ho·w·ter	
	ad	
and there is plenty	la·ro·wv	
because	kee	
the LORD	YHVH	
has blessed	be·rakh	
-	et	
His people	am·mo	
is what is left over”	ve·han·no·w·tar	
-	et	
great abundance	he·ha·mo·wn	
this	haz·zeh	
commanded them	vay·yo·mer	2 Chronicles 31:11
Then Hezekiah	ye·chiz·qee·ya·hu	
to prepare	le·ha·kheen	
storerooms	le·sha·kho·wt	
in the house	be·vet	
of the LORD	YHVH	
and they did so	vay·ya·khee·nu	
And they faithfully brought in	vay·ya·vee·u	2 Chronicles 31:12
-	et	
the contributions	hat·te·ru·mah	
tithes	ve·ham·ma·a·ser	
and dedicated gifts	ve·haq·qo·da·sheem	

-	be·e·mu·nah	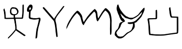	
in charge of them	va·a·le·hem	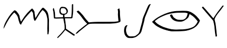	
was the officer	na·geed	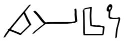	
Conaniah	ko·nan·ya·hu	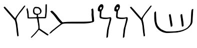	
the Levite	hal·le·vee	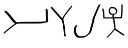	
Shimei	ve·shim·ee	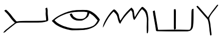	
and his brother	a·chee·hu	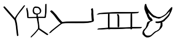	
was second	mish·neh	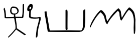	
Jehiel	vee·chee·el	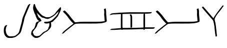	2 Chronicles 31:13
Azaziah	va·a·zaz·ya·hu	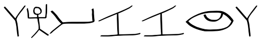	
Nahath	ve·na·chat	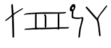	
Asahel	va·a·sa·h·el	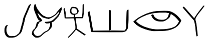	
Jerimoth	vee·ree·mo·wt	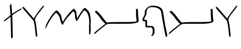	
Jozabad	ve·yo·w·za·vad	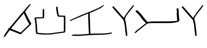	
Eliel	ve·e·lee·el	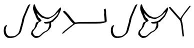	
Ismachiah	ve·yis·makh·ya·hu	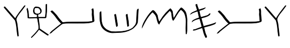	
Mahath	u·ma·chat	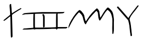	
and Benaiah	u·ve·na·ya·hu	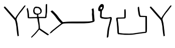	
[were] overseers	pe·qee·deem	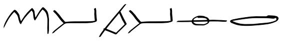	
under the authority	mee·yad	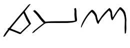	
of Conaniah	ka·w·nan·ya·hu	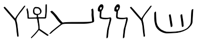	
Shimei	ve·shim·ee	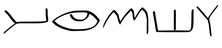	
and his brother	a·chee	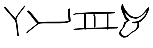	
by appointment	be·miph·qad	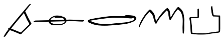	
Hezekiah	ye·chiz·qee·ya·hu	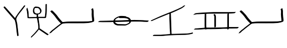	
of King	ham·me·lekh	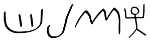	
and of Azariah	va·a·zar·ya·hu	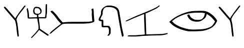	

the chief official	ne·geed	
of the house	bet	
of God	ha·e·lo·heem	
Kore	ve·qo·w·re	2 Chronicles 31:14
son	ben	
of Imnah	yim·nah	
the Levite	hal·le·vee	
the keeper	hash·sho·w·er	
of the East Gate	lam·miz·ra·chah	
was in charge	al	
of the freewill offerings	nid·vo·wt	
given to God	ha·e·lo·heem	
distributing	la·tet	
the contributions	te·ru·mat	
to the LORD	YHVH	
and	ve·qa·de·she	
the consecrated gifts	haq·qo·da·sheem	
Under	ve·al	2 Chronicles 31:15
his authority	ya·do	
Eden	e·den	
Miniamin	u·min·ya·min	
Jeshua	ve·ye·shu·a	
Shemaiah	u·she·ma·ya·hu	
Amariah	a·mar·ya·hu	
and Shecaniah	u·she·khan·ya·hu	
in [their] cities	be·a·re	
	hak·ko·ha·neem	

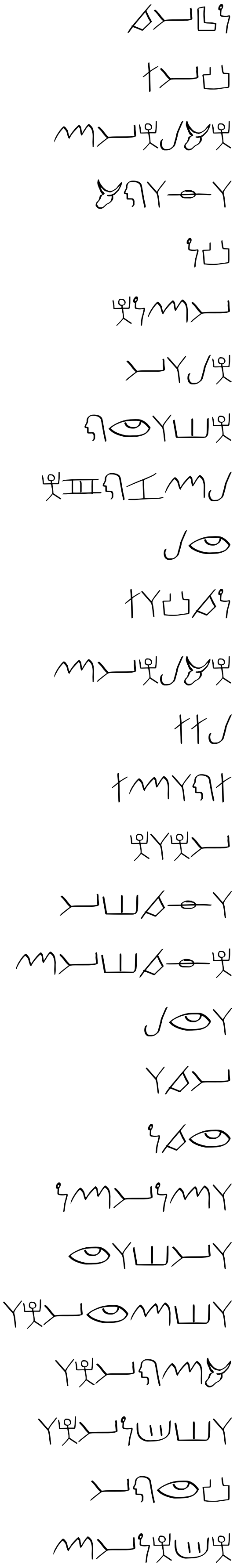

faithfully	be·e·mu·nah	𐤁𐤀𐤌𐤅𐤍𐤄	
distributed [portions]	la·tet	𐤋𐤕𐤕	
to their [fellow priests]	la·a·che·hem	𐤋𐤀𐤇𐤉𐤄𐤌	
according to their divisions	be·mach·le·qo·wt	𐤁𐤌𐤇𐤋𐤒𐤅𐤕	
old	kag·ga·do·wl	𐤊𐤂𐤃𐤅𐤋	
[and] young alike	kaq·qa·tan	𐤊𐤒𐤈𐤍	
In addition	mil·le·vad	𐤌𐤋𐤁𐤃	2 Chronicles 31:16
registered by genealogy	hit·yach·sam	𐤄𐤕𐤉𐤇𐤔𐤌	
[they distributed portions] to the males	liz·kha·reem	𐤋𐤆𐤊𐤓𐤉𐤌	
years of age	mib·ben	𐤌𐤁𐤍	
who were three	sha·lo·wosh	𐤔𐤋𐤅𐤔	
	sha·neem	𐤔𐤍𐤉𐤌	
or older —	u·le·ma·lah	𐤅𐤋𐤌𐤏𐤋𐤄	
to all	le·khal	𐤋𐤊𐤋	
who would enter	hab·ba	𐤄𐤁𐤀	
the house	le·vet	𐤋𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
duties	lid·var	𐤋𐤃𐤁𐤓	
for their daily	yo·wm	𐤉𐤅𐤌	
	be·yo·w·mo	𐤁𐤉𐤅𐤌𐤅	
for service	la·a·vo·w·da·tam	𐤋𐤏𐤁𐤅𐤃𐤕𐤌	
in the responsibilities	be·mish·me·ro·w·tam	𐤁𐤌𐤔𐤌𐤓𐤅𐤕𐤌	
of their divisions —	ke·mach·le·qo·w·te·hem	𐤊𐤌𐤇𐤋𐤒𐤅𐤕𐤉𐤄𐤌	
and	ve·et	𐤅𐤀𐤕	2 Chronicles 31:17
in the genealogy	hit·ya·ches	𐤄𐤕𐤉𐤇𐤔	

to the priests	hak·ko·ha·neem	
their families	le·vet	
enrolled according to	a·vo·w·te·hem	
as well as to the Levites	ve·hal·vee·yim	
years of age	mib·ben	
twenty	es·reem	
	sha·nah	
or older	u·le·ma·e·lah	
according to their duties	be·mish·me·ro·w·te·hem	
[and] divisions	be·mach·le·qo·w·te·hem	
The genealogy	u·le·hit·ya·ches	2 Chronicles 31:18
included all	be·khal	
the little ones	tap·pam	
wives	ne·she·hem	
sons	u·ve·ne·hem	
and daughters	u·ve·no·w·te·hem	
in the whole	le·khal	
assembly	qa·hal	
For	kee	
they had faithfully	ve·e·mu·na·tam	
consecrated themselves	yit·qad·de·shu	
as holy	qo·desh	
the descendants	ve·liv·ne	2 Chronicles 31:19
of Aaron	a·ha·ron	
As for the priests	hak·ko·ha·neem	
[who lived on] the farmlands around	bis·de	

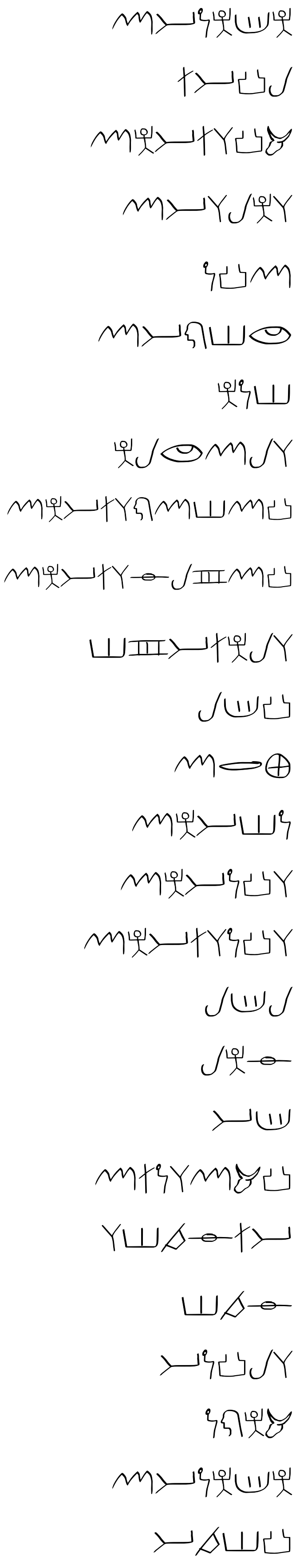

	mig·rash		
each of their cities	a·re·hem	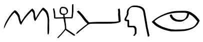	
or in any other	be·khal		
city	eer	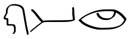	
	va·eer	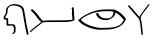	
men	a·na·sheem	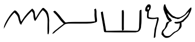	
-	a·sher		
were designated	niq·qe·vu	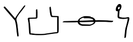	
by name	be·she·mo·wt		
to distribute	la·tet	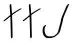	
a portion	ma·no·wt		
to every	le·khal		
male	za·khar	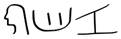	
among the priests	bak·ko·ha·neem		
and to every	u·le·khal	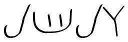	
listed by the genealogies	hit·ya·ches	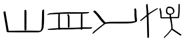	
Levite	bal·vee·yim	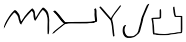	
did	vay·ya·as		2 Chronicles 31:20
So this is what	ka·zot		
Hezekiah	ye·chiz·qee·ya·hu	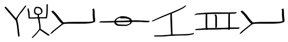	
throughout	be·khal		
Judah	ye·hu·dah	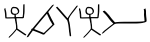	
He did	vay·ya·as		
what was good	hat·to·wv		
and upright	ve·hay·ya·shar	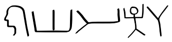	
and true	ve·ha·e·met		
before	liph·ne		

the LORD	YHVH		
his God	e·lo·haw	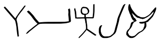	
He was diligent	u·ve·khal		2 Chronicles 31:21
work	ma·a·seh		
that	a·sher		
he began	he·chel	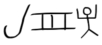	
in the service	ba·a·vo·w·dat		
of the house	bet	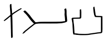	
of God	ha·e·lo·heem	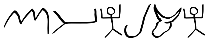	
and in the law	u·vat·to·w·rah		
and the commandments	u·vam·mits·vah		
in order to seek	lid·rosh		
his God	le·lo·haw		
in every	be·khal		
	le·va·vo		
	a·sah		
And so he prospered	ve·hits·lee·ach	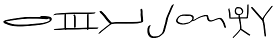	
After	a·cha·re	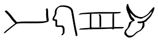	2 Chronicles 32:1
acts	had·de·va·reem	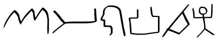	
of faithfulness	ve·ha·e·met		
all these	ha·el·leh		
came	ba		
Sennacherib	san·che·reev	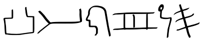	
king	me·lekh	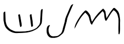	
of Assyria	ash·shur		
and invaded	vay·ya·vo	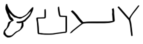	
Judah	vee·hu·dah	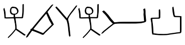	

He laid siege	vay·yi·chan	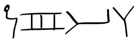	
to	al		
cities	he·a·reem		
the fortified	hab·be·tsu·ro·wt		
intending	vay·yo·mer		
to conquer them	le·viq·am	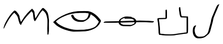	
for himself	e·law	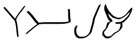	
saw	vay·yar	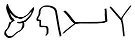	2 Chronicles 32:2
When Hezekiah	ye·chiz·qee·ya·hu	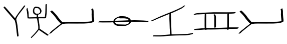	
that	kee	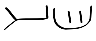	
had come	va		
Sennacherib	san·che·reev	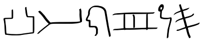	
	u·pha·naw	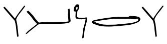	
to make war	lam·mil·cha·mah	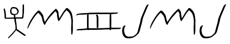	
against	al		
Jerusalem	ye·ru·sha·lim		
he consulted	vay·yiw·va·ats		2 Chronicles 32:3
with	im		
his leaders	sa·raw	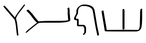	
and commanders	ve·gib·bo·raw		
about stopping up	lis·to·wm		
-	et		
the waters	me·me	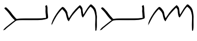	
of the springs	ha·a·ya·no·wt	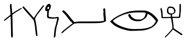	
-	a·sher		
outside	mi·chuts	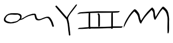	
the city	la·eer		

and they helped him carry it out	vay·ya·ze·ru·hu	𐤅𐤉𐤏𐤆𐤓𐤄𐤅	
assembled	vay·yiq·qa·ve·tsu	𐤅𐤉𐤒𐤁𐤑𐤅	2 Chronicles 32:4
people	am	𐤏𐤌	
Many	rav	𐤓𐤁	
and stopped	vay·yis·te·mu	𐤅𐤉𐤎𐤕𐤌𐤅	
	et	𐤀𐤕	
up all	kal	𐤊𐤋	
the springs	ham·ma·ya·no·wt	𐤄𐤌𐤏𐤉𐤍𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
and the stream	han·na·chal	𐤄𐤍𐤇𐤋	
that flowed	hash·sho·w·teph	𐤄𐤔𐤅𐤈𐤐	
through	be·to·wkh	𐤁𐤕𐤅𐤊	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
they said	le·mor	𐤋𐤀𐤌𐤓	
“ Why	lam·mah	𐤋𐤌𐤄	
come	ya·vo·w·u	𐤉𐤁𐤅𐤀𐤅	
should the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
and find	u·ma·tse·u	𐤅𐤌𐤑𐤀𐤅	
of water ?”	ma·yim	𐤌𐤉𐤌	
plenty	rab·beem	𐤓𐤁𐤉𐤌	
Then Hezekiah worked resolutely	vay·yit·chaz·zaq	𐤅𐤉𐤕𐤇𐤆𐤒	2 Chronicles 32:5
to rebuild	vay·yi·ven	𐤅𐤉𐤁𐤍	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the wall	ha·cho·w·mah	𐤄𐤇𐤅𐤌𐤄	

the broken sections of	hap·pe·ru·tsah	הפרוצה	
and to raise up	vay·ya·al	ויעל	
	al	על	
towers [on it]	ham·mig·da·lo·wt	המגדלות	
outer	ve·la·chu·tsah	ולחוצה	
wall	ha·cho·w·mah	החומה	
[He also built] an	a·che·ret	אחרת	
and reinforced	vay·chaz·zeq	ויחזק	
-	et	את	
the supporting terraces	ham·mil·lo·w	המלוא	
of the City	eer	עיר	
of David	da·veed	דויד	
and he produced	vay·ya·as	ויעש	
weapons	she·lach	שלח	
an abundance of	la·rov	לרב	
and shields	u·ma·gin·neem	ומגנים	
Hezekiah appointed	vay·yit·ten	ויתן	2 Chronicles 32:6
commanders	sa·re	שרי	
military	mil·cha·mo·wt	מלחמות	
over	al	על	
the people	ha·am	העם	
and gathered	vay·yiq·be·tsem	ויקבצם	
the people in	e·law	אליו	
	el	אל	
the square	re·cho·wv	רחוב	
gate	sha·ar	שער	
of the city	ha·eer	העיר	

Then he encouraged	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	
	al	𐤏𐤋	
them	le·va·vam	𐤋𐤁𐤁𐤌	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Be strong	chiz·qu	𐤇𐤆𐤒𐤅	2 Chronicles 32:7
and courageous !	ve·im·tsu	𐤅𐤀𐤌𐤑𐤅	
Do not	al	𐤀𐤋	
be afraid	tee·re·u	𐤕𐤉𐤓𐤀𐤅	
	ve·al	𐤅𐤀𐤋	
or discouraged	te·chat·tu	𐤕𐤇𐤕𐤅	
before	mip·pe·ne	𐤌𐤐𐤍𐤉	
the king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
[and]	u·mil·liph·ne	𐤅𐤌𐤋𐤐𐤍𐤉	
	kal	𐤊𐤋	
the vast army	he·ha·mo·wn	𐤄𐤄𐤌𐤅𐤍	
-	a·sher	𐤀𐤔𐤓	
with him	im·mo	𐤏𐤌𐤅	
for	kee	𐤊𐤉	
with us	im·ma·nu	𐤏𐤌𐤍𐤅	
there is a greater [One]	rav	𐤓𐤁	
than with him	me·im·mo	𐤌𐤏𐤌𐤅	
With him [is only]	im·mo	𐤏𐤌𐤅	2 Chronicles 32:8
the arm	ze·ro·w·a	𐤆𐤓𐤅𐤏	
of flesh	ba·sar	𐤁𐤔𐤓	
but with us [is]	ve·im·ma·nu	𐤅𐤏𐤌𐤍𐤅	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
to help us	le·a·ze·re·nu	𐤋𐤏𐤆𐤓𐤍𐤅	
and to fight	u·le·hil·la·chem	𐤅𐤋𐤄𐤋𐤇𐤌	
our battles”	mil·cha·mo·te·nu	𐤌𐤋𐤇𐤌𐤕𐤍𐤅	
were strengthened	vay·yis·sa·me·khu	𐤅𐤉𐤎𐤌𐤊𐤅	
So the people	ha·am	𐤄𐤏𐤌	
by	al	𐤏𐤋	
the words	div·re	𐤃𐤁𐤓𐤉	
of Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
Later	a·char	𐤀𐤇𐤓	2 Chronicles 32:9
	zeh	𐤆𐤄	
he sent	lach	𐤔𐤋𐤇	
as Sennacherib	san·che·reev	𐤎𐤍𐤇𐤓𐤉𐤁	
king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
to Jerusalem	ye·ru·sha·lay·mah	𐤉𐤓𐤅𐤔𐤋𐤉𐤌𐤄	
-	ve·hu	𐤅𐤄𐤅𐤀	
besieged	al	𐤏𐤋	
Lachish	la·kheesh	𐤋𐤊𐤉𐤔	
and all	ve·khal	𐤅𐤊𐤋	
his forces	mem·shal·to	𐤌𐤌𐤔𐤋𐤕𐤅	
	im·mo	𐤏𐤌𐤅	
and	al	𐤏𐤋	
Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	

for King	me·lekh	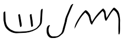	
of Judah	ye·hu·dah		
	ve·al		
all	kal		
the people of Judah	ye·hu·dah	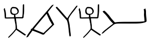	
who	a·sher		
were in Jerusalem :	bee·ru·sha·lim		
with a message	le·mor	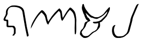	
“ This is what	koh	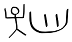	2 Chronicles 32:10
says :	a·mar		
Sennacherib	san·che·reev		
king	me·lekh	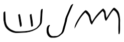	
of Assyria	ash·shur		
is the basis	al		
What	mah	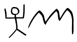	
of your	at·tem		
confidence	bo·te·cheem	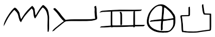	
that you remain	ve·yo·she·veem	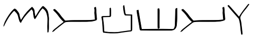	
under siege ?	be·ma·tso·wr		
in Jerusalem	bee·ru·sha·lim		
Is not	ha·lo		2 Chronicles 32:11
Hezekiah	ye·chiz·qee·ya·hu	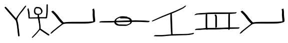	
misleading	mas·seet		
you	et·khem		
to give you over	la·tet	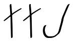	
-	et·khem		
to death	la·mut		

by famine	be·ra·av	𐤁𐤓𐤏𐤁	
and thirst	u·ve·tsa·ma	𐤅𐤁𐤑𐤌𐤀	
when he says	le·mor	𐤋𐤀𐤌𐤓	
‘ The LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
will deliver us	yats·tsee·le·nu	𐤉𐤑𐤉𐤋𐤍𐤅	
from the hand	mik·kaph	𐤌𐤊𐤐	
of the king	me·lekh	𐤌𐤋𐤊	
of Assyria ? ’	ash·shur	𐤀𐤔𐤅𐤓	
Did not	ha·lo	𐤄𐤋𐤀	2 Chronicles 32:12
himself	hu	𐤄𐤅𐤀	
Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
remove	he·seer	𐤄𐤎𐤉𐤓	
-	et	𐤀𐤕	
His high places	ba·mo·taw	𐤁𐤌𐤕𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and His altars	miz·be·cho·taw	𐤌𐤆𐤁𐤇𐤕𐤉𐤅	
and say	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	
and Jerusalem	ve·lee·ru·sha·lim	𐤅𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
	le·mor	𐤋𐤀𐤌𐤓	
before	liph·ne	𐤋𐤐𐤍𐤉	
altar	miz·be·ach	𐤌𐤆𐤁𐤇	
one	e·chad	𐤀𐤇𐤃	
‘ You must worship	tish·ta·cha·wu	𐤕𐤔𐤕𐤇𐤅𐤅	
and on it	ve·a·law	𐤅𐤏𐤋𐤉𐤅	
you shall burn sacrifices ’ ?	taq·tee·ru	𐤕𐤒𐤈𐤉𐤓𐤅	

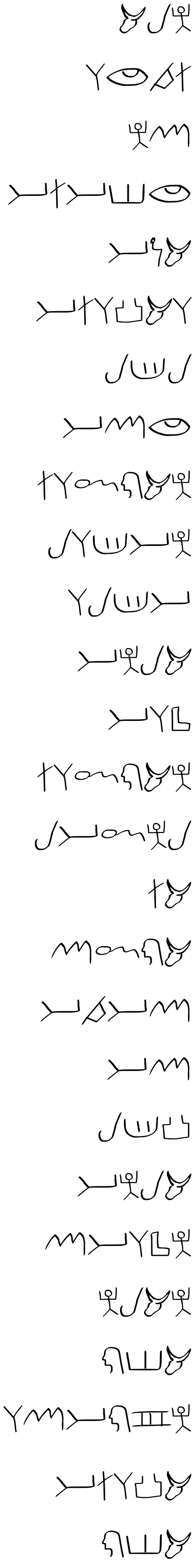

Do you not	ha·lo	2 Chronicles 32:13
know	te·de·u	
what	meh	
have done	a·see·tee	
I	a·nee	
and my fathers	va·a·vo·w·tay	
to all	le·khol	
the peoples	am·me	
of the lands ?	ha·a·ra·tso·wt	
ever	ha·ya·kho·wl	
been able	ya·khe·lu	
Have the gods	e·lo·he	
of these nations	go·w·ye	
	ha·a·ra·tso·wt	
to deliver	le·hats·tseel	
-	et	
their land	ar·tsam	
from my hand ?	mee·ya·dee	
Who	mee	2 Chronicles 32:14
among all	be·khal	
the gods	e·lo·he	
nations	hag·go·w·yim	
of these	ha·el·leh	
that	a·sher	
devoted to destruction	he·che·ree·mu	
my fathers	a·vo·w·tay	
-	a·sher	

has been able	ya·kho·wl	יכול	
to deliver	le·hats·tseel	להציל	
-	et	את	
his people	am·mo	עמו	
from my hand ?	mee·ya·dee	מידי	
How then	kee	כי	
can	yu·khal	יוכל	
your God	e·lo·he·khem	אלהיכם	
deliver	le·hats·tseel	להציל	
you	et·khem	אתכם	
from my hand ?	mee·ya·dee	מידי	
So now	ve·at·tah	ועתה	2 Chronicles 32:15
do not	al	אל	
deceive you	yash·shee	ישיא	
-	et·khem	אתכם	
let Hezekiah	chiz·qee·ya·hu	חזקיהו	
and do not	ve·al	ואל	
let him mislead	yas·seet	יסית	
you	et·khem	אתכם	
like this	ka·zot	כזאת	
Do not	ve·al	ואל	
believe	ta·a·mee·nu	תאמינו	
him	lo	לו	
for	kee	כי	
no	lo	לא	
has been able	yu·khal	יוכל	
	kal	כל	

god	e·lo·w·ha	אלוה	
of any	kal	כל	
nation	go·w	גוי	
or kingdom	u·mam·la·khah	וממלכה	
to deliver	le·hats·tseel	להציל	
his people	am·mo	עמו	
from my hand	mee·ya·dee	מידי	
or from the hand	u·mee·yad	ומיד	
of my fathers	a·vo·w·tay	אבותי	
How much less	aph	אף	
	kee	כי	
will your God	elo·he·khem	אלהיכם	
	lo	לא	
deliver	yats·tsee·lu	יצילו	
you	et·khem	אתכם	
from my hand ! ”	mee·ya·dee	מידי	
further	ve·o·wd	ועוד	2 Chronicles 32:16
spoke	dib·be·ru	דברו	
And the servants of Sennacherib	a·va·daw	עבדיו	
against	al	על	
the LORD	YHVH	יהוה	
God	ha·e·lo·heem	האלהים	
and against	ve·al	ועל	
Hezekiah	ye·chiz·qee·ya·hu	יחזקיהו	
His servant	av·do	עבדו	
letters	u·se·pha·reem	וספרים	2 Chronicles 32:17
He also wrote	ka·tav	כתב	

mocking	le·cha·reph		
the LORD	la·YHVH	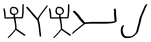	
the God	e·lo·he		
of Israel	yis·ra·el	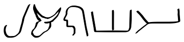	
and saying	ve·le·mor		
against Him :	a·law	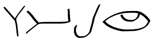	
	le·mor	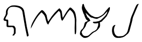	
“ Just as the gods	ke·lo·he	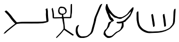	
of the nations	go·w·ye		
	ha·a·ra·tso·wt		
-	a·sher		
did not	lo		
deliver	hits·tsee·lu	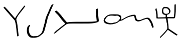	
their people	am·mam		
from my hand	mee·ya·dee	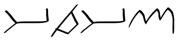	
so	ken	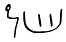	
will not	lo		
deliver	yats·tseel		
the God	e·lo·he		
of Hezekiah	ye·chiz·qee·ya·hu	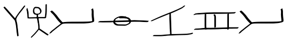	
His people	am·mo		
from my hand ”	mee·ya·dee	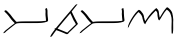	
Then [the Assyrians] called out	vay·yiq·re·u	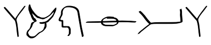	2 Chronicles 32:18
loudly	ve·qo·wl	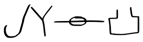	
	ga·do·wl		
in Hebrew	ye·hu·deet		
to	al		

the people	am		
of Jerusalem	ye·ru·sha·lim		
who	a·sher		
were on	al		
the wall	ha·cho·w·mah		
to frighten	le·ya·re·am		
and terrify them	u·le·va·ha·lam		
in order	le·ma·an		
to capture	yil·ke·du	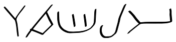	
-	et		
the city	ha·eer		
They spoke	vay·dab·be·ru		2 Chronicles 32:19
against	el		
the God	e·lo·he		
of Jerusalem	ye·ru·sha·lim		
as they had spoken against	ke·al		
the gods	e·lo·he		
of the peoples	am·me		
of the earth —	ha·a·rets		
the work	ma·a·seh		
hands	ye·de	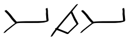	
of human	ha·a·dam		
in prayer	vay·yit·pal·lel		2 Chronicles 32:20
Hezekiah	ye·chiz·qee·ya·hu	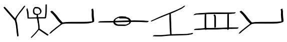	
King	ham·me·lekh		
Isaiah	vee·sha·ya·hu		
son	ben		

of Amoz	a·mo·wts		
and the prophet	han·na·vee	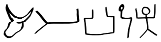	
In response	al		
	zot		
cried out	vay·yiz·a·qu	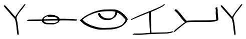	
to heaven	hash·sha·ma·yim	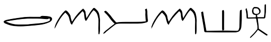	
sent	vay·yish·lach		2 Chronicles 32:21
and the LORD	YHVH		
an angel	mal·akh		
who annihilated	vay·yakh·ched		
every	kal		
mighty man	gib·bo·wr		
of valor	cha·yil	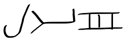	
and [every] leader	ve·na·geed	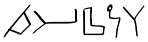	
and commander	ve·sar		
in the camp	be·ma·cha·neh	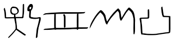	
of the king	me·lekh	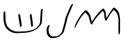	
of Assyria	ash·shur	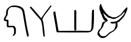	
So he withdrew	vay·ya·shav		
in disgrace	be·vo·shet		
	pa·neem	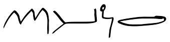	
to his own land	le·ar·tso		
And when he entered	vay·ya·vo	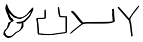	
the temple	bet	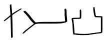	
of his god	e·lo·haw		
	u·mī·tsī·ʾo		
some of his own [sons]	me·aw		

-	sham		
struck him down	hip·pee·lu·hu	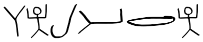	
with the sword	ve·cha·rev	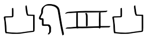	
saved	vay·yo·wo·sha		2 Chronicles 32:22
So the LORD	YHVH		
-	et		
Hezekiah	ye·chiz·qee·ya·hu	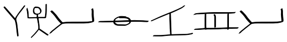	
-	ve·et		
and the people	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
from the hands	mee·yad	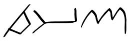	
Sennacherib	san·che·reev	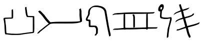	
of King	me·lekh	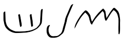	
of Assyria	ash·shur		
[and]	u·mee·yad		
all the others	kol	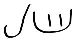	
and He gave them rest	vay·na·ha·lem		
on every side	mis·sa·veev		
Many	ve·rab·beem	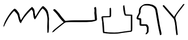	2 Chronicles 32:23
brought	me·vee·eem	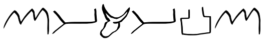	
offerings	min·chah	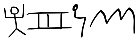	
for the LORD	la·YHVH	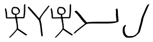	
to Jerusalem	lee·ru·sha·lim		
and valuable gifts	u·mig·da·no·wt		
for Hezekiah	lee·chiz·qee·ya·hu	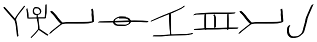	
king of	me·lekh	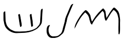	
Judah	ye·hu·dah	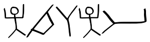	

he was exalted	vay·yin·nas·se	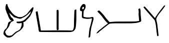	
in the eyes	le·e·ne	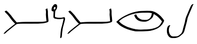	
of all	khal	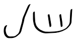	
nations	hag·go·w·yim	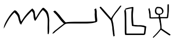	
and from	me·a·cha·re	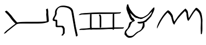	
then on	khen	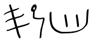	
days	bay·ya·meem		2 Chronicles 32:24
In those	ha·hem	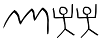	
ill	cha·lah	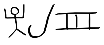	
Hezekiah	ye·chiz·qee·ya·hu	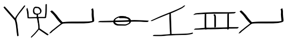	
became	ad		
mortally	la·mut		
So he prayed	vay·yit·pal·lel		
to	el		
the LORD	YHVH	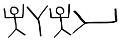	
who spoke	vay·yo·mer		
to him	lo	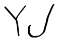	
a sign	u·mo·w·phet		
and gave	na·tan	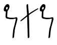	
him	lo	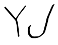	
did not	ve·lo		2 Chronicles 32:25
the favor [shown]	khig·mul		
to him	a·law	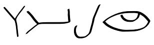	
repay	he·sheev	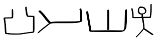	
Hezekiah	ye·chiz·qee·ya·hu	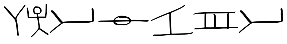	
But because	kee	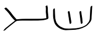	
was proud	ga·vah	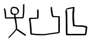	

his heart	lib·bo	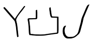	
came	vay·hee	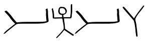	
upon him	a·law	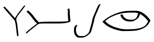	
Therefore wrath	qe·tseph		
and upon	ve·al		
Judah	ye·hu·dah	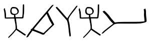	
and Jerusalem	vee·ru·sha·lim		
humbled	vay·yik·ka·na		2 Chronicles 32:26
Then Hezekiah	ye·chiz·qee·ya·hu	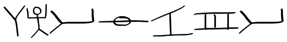	
the pride	be·go·vah		
of his heart —	lib·bo	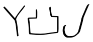	
he	hu		
and the people	ve·yo·she·ve	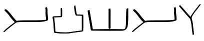	
of Jerusalem —	ye·ru·sha·lim		
did not	ve·lo		
come	va		
upon them	a·le·hem	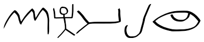	
so that the wrath	qe·tseph		
of the LORD	YHVH		
during the days	bee·me	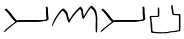	
of Hezekiah	ye·chiz·qee·ya·hu	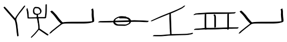	
had	vay·hee	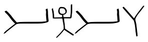	2 Chronicles 32:27
Hezekiah	lee·chiz·qee·ya·hu		
riches	o·sher		
and honor	ve·kha·vo·wd	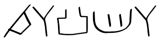	
great	har·beh	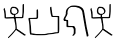	
very	me·od		

treasuries	ve·o·tsa·ro·wt		
and he made	a·sah		
-	lo		
for his silver	le·khe·seph		
gold	u·le·za·hav	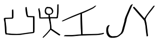	
stones	u·le·e·ven		
precious	ye·qa·rah	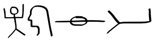	
spices	ve·liv·sa·meem		
shields	u·le·ma·gin·neem		
and all	u·le·khol	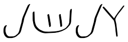	
articles	ke·le	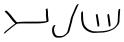	
kinds of valuable	chem·dah		
He also made storehouses	u·mis·ke·no·wt		2 Chronicles 32:28
for the harvest	lit·vu·at		
of grain	da·gan		
and new wine	ve·tee·ro·wosh		
and oil	ve·yits·har	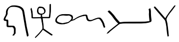	
stalls	ve·u·ra·wot		
for all kinds	le·khal		
of livestock	be·he·mah	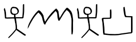	
	u·ve·he·mah		
for the flocks	va·a·da·reem		
and pens	la·a·ve·ro·wt		
cities	ve·a·reem		2 Chronicles 32:29
He made	a·sah		
for himself	lo		
and he acquired herds	u·miq·neh	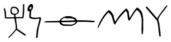	

of sheep	tson		
and cattle	u·va·qar	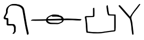	
in abundance	la·rov		
for	kee	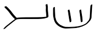	
gave	na·tan	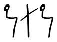	
him	lo		
God	e·lo·heem		
wealth	re·khush		
great	rav	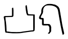	
very	me·od		
It was	ve·hu		2 Chronicles 32:30
Hezekiah	ye·chiz·qee·ya·hu	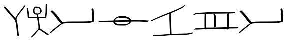	
who blocked	sa·tam		
-	et		
outlet	mo·w·tsa		
of the Spring	me·me	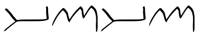	
of Gihon	gee·cho·wn	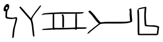	
the upper	ha·el·yo·wn	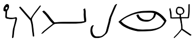	
and channeled	vay·yaysh·she·rem	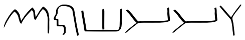	
it down	le·mat·tah		
to the west side	ma·ra·vah		
of the City	le·eer		
of David	da·veed	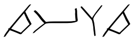	
prospered	vay·yats·lach		
And Hezekiah	ye·chiz·qee·ya·hu	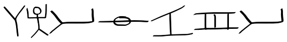	
in all	be·khal		
that he did	ma·a·se·hu		

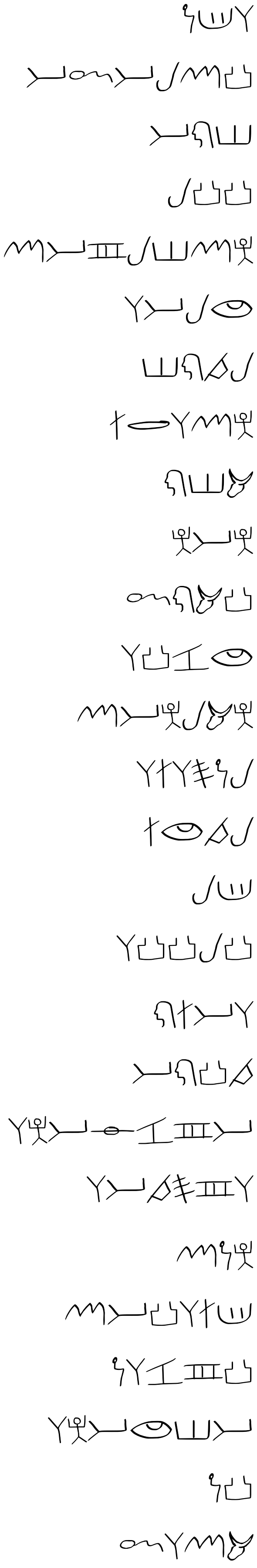

And so	ve·khen	2 Chronicles 32:31
when ambassadors	bim·lee·tse	
of the rulers	sa·re	
of Babylon	ba·vel	
were sent	ham·shal·le·cheem	
to him	a·law	
to inquire about	lid·rosh	
the wonder	ham·mo·w·phet	
that	a·sher	
had happened	ha·yah	
in the land	va·a·rets	
left him	a·za·vo	
God	ha·e·lo·heem	
[alone] to test him	le·nas·so·w·to	
that He might know	la·da·at	
all	kal	
that was in [Hezekiah's] heart	bil·va·vo	
As for the rest	ve·ye·ter	2 Chronicles 32:32
of the acts of	div·re	
Hezekiah	ye·chiz·qee·ya·hu	
and his deeds of loving devotion	va·cha·sa·daw	
they are indeed	hin·nam	
written	ke·tu·veem	
in the vision	ba·cha·zo·wn	
Isaiah	ye·sha·ya·hu	
son	ben	
of Amoz	a·mo·wts	

of the prophet	han·na·vee	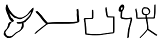	
in	al	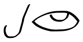	
the Book	se·pher	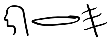	
of the Kings	mal·khe	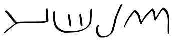	
of Judah	ye·hu·dah	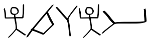	
and Israel	ve·yis·ra·el	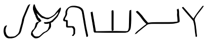	
And Hezekiah rested	vay·yish·kav	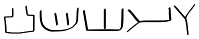	2 Chronicles 32:33
	ye·chiz·qee·ya·hu	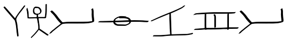	
with	im	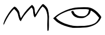	
his fathers	a·vo·taw	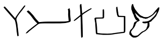	
and was buried	vay·yiq·be·ru·hu	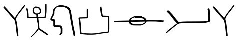	
in the upper	be·ma·a·leh	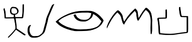	
tombs	qiv·re	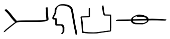	
descendants	ve·ne	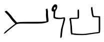	
of David’s	da·veed	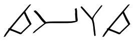	
honor	ve·kha·vo·wd	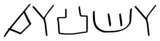	
paid	a·su	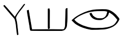	
him	lo	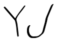	
at his death	ve·mo·w·to	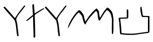	
All	kal	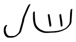	
Judah	ye·hu·dah	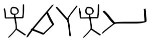	
and the people	ve·yo·she·ve	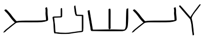	
of Jerusalem	ye·ru·sha·lim	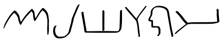	
reigned	vay·yim·lokh	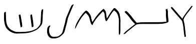	
Manasseh	me·nash·sheh	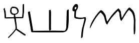	
And his son	ve·no	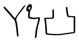	
in his place	tach·taw	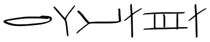	

years old	ben	𐤁𐤍	2 Chronicles 33:1
was twelve	she·tem	𐤔𐤕𐤉𐤌	
	es·reh	𐤏𐤔𐤓𐤄	
	sha·nah	𐤔𐤍𐤄	
Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
when he became king	ve·ma·le·kho	𐤁𐤌𐤋𐤊𐤅	
fifty-five	va·cha·mish·sheem	𐤅𐤇𐤌𐤔𐤉𐤌	
	ve·cha·mesh	𐤅𐤇𐤌𐤔	
years	sha·nah	𐤔𐤍𐤄	
and he reigned	ma·lakh	𐤌𐤋𐤊	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
And he did	vay·ya·as	𐤅𐤉𐤏𐤔	2 Chronicles 33:2
evil	ha·ra	𐤄𐤓𐤏	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
by following the abominations	ke·to·w·a·vo·wt	𐤊𐤕𐤅𐤏𐤁𐤅𐤕	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
had driven out	ho·w·reesh	𐤄𐤅𐤓𐤉𐤔	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
before	mip·pe·ne	𐤌𐤐𐤍𐤉	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
For he rebuilt	vay·ya·shav	𐤅𐤉𐤔𐤁	2 Chronicles 33:3
	vay·yi·ven	𐤅𐤉𐤁𐤍	
-	et	𐤀𐤕	
the high places	hab·ba·mo·wt	𐤄𐤁𐤌𐤅𐤕	

that	a·sher	𐤀𐤔𐤓	
had torn down	nit·tats	𐤍𐤕𐤑	
Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
his father	a·vee	𐤀𐤁𐤉𐤅	
and he raised up	vay·ya·qem	𐤅𐤉𐤒𐤌	
altars	miz·be·cho·wt	𐤌𐤆𐤁𐤇𐤅𐤕	
for the Baals	lab·be·a·leem	𐤋𐤁𐤏𐤋𐤉𐤌	
and made	vay·ya·as	𐤅𐤉𐤏𐤔	
Asherah poles	a·she·ro·wt	𐤀𐤔𐤓𐤅𐤕	
And he worshiped	vay·yish·ta·chu	𐤅𐤉𐤔𐤕𐤇𐤅	
all	le·khal	𐤋𐤊𐤋	
the host	tse·va	𐤑𐤁𐤀	
of heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
and served	vay·ya·a·vod	𐤅𐤉𐤏𐤁𐤃	
-	o·tam	𐤀𐤕𐤌	
[Manasseh] also built	u·va·nah	𐤅𐤁𐤍𐤄	2 Chronicles 33:4
altars	miz·be·cho·wt	𐤌𐤆𐤁𐤇𐤅𐤕	
in the house	be·vet	𐤁𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
of which	a·sher	𐤀𐤔𐤓	
had said	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
will remain	yih·yeh	𐤉𐤄𐤉𐤄	
“ My Name	she·mee	𐤔𐤌𐤉	
forever”	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
he built	vay·yi·ven	𐤅𐤉𐤁𐤍	2 Chronicles 33:5

altars	miz·be·cho·wt	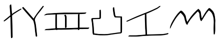	
to all	le·khal		
the host	tse·va	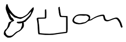	
of heaven	hash·sha·ma·yim		
In both	bish·te		
courtyards	chats·ro·wt		
of the house	bet	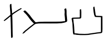	
of the LORD	YHVH		
He	ve·hu		2 Chronicles 33:6
sacrificed	he·e·veer		
-	et		
his sons	ba·naw	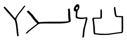	
in the fire	ba·esh		
in the Valley of Hinnom	be·ge		
	ben		
	hin·nom	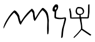	
He practiced sorcery	ve·o·w·nen		
divination	ve·ni·chesh	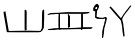	
and witchcraft	ve·khish·sheph		
and consulted	ve·a·sah		
mediums	o·wv		
and spiritists	ve·yid·de·o·w·nee		
great	hir·bah	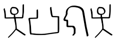	
He did	la·a·so·wt		
evil	ha·ra		
in the sight	be·e·ne	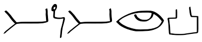	
of the LORD	YHVH		

provoking Him to anger	le·hakh·ee·so		
and set it up	vay·ya·sem	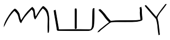	2 Chronicles 33:7
-	et		
Manasseh even took the carved	pe·sel		
image	has·se·mel		
-	a·sher		
he had made	a·sah		
in the house	be·vet	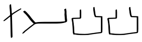	
of God	ha·e·lo·heem		
of which	a·sher		
had said	a·mar		
God	e·lo·heem		
to	el		
David	da·veed	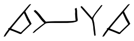	
	ve·el		
Solomon	she·lo·moh	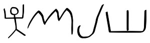	
and his son	ve·no	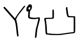	
temple	bab·ba·yit	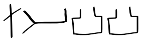	
“ In this	haz·zeh		
and in Jerusalem	u·vee·ru·sha·lim		
which	a·sher		
I have chosen	ba·char·tee	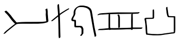	
out of all	mik·kol		
the tribes	shiv·te	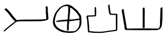	
of Israel	yis·ra·el	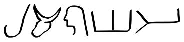	
I will establish	a·seem	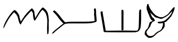	
-	et		

My Name	she·mee	
forever	le·e·lo·wm	
I will never	ve·lo	2 Chronicles 33:8
again	o·w·seeph	
to leave	le·ha·seer	
-	et	
cause the feet	re·gel	
of the Israelites	yis·ra·el	
-	me·al	
the land	ha·a·da·mah	
that	a·sher	
I assigned	he·e·mad·tee	
to your fathers	la·a·vo·te·khem	
only	raq	
if	im	
they are careful	yish·me·ru	
to do	la·a·so·wt	
-	et	
all	kal	
that	a·sher	
I have commanded them	tsiw·vee·teem	
all	le·khal	
the laws	hat·to·w·rah	
statutes	ve·ha·chuq·qeem	
and judgments”	ve·ham·mish·pa·teem	
through	be·yad	
Moses —	mo·sheh	

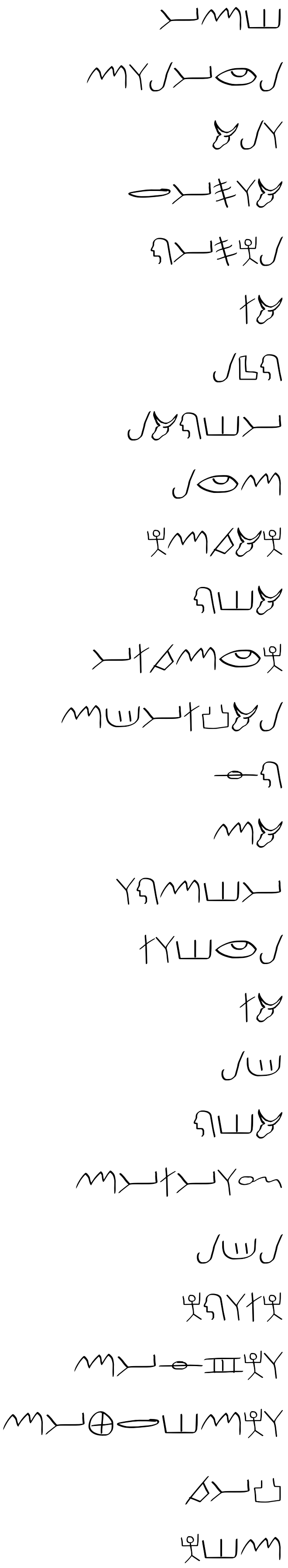

astray	vay·ye·ta	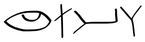	2 Chronicles 33:9
So Manasseh	me·nash·sheh	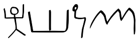	
-	et	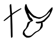	
of Judah	ye·hu·dah	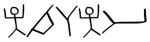	
{led} the people	ve·yo·she·ve	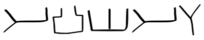	
and Jerusalem	ye·ru·sha·lim	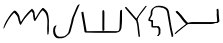	
so that they did	la·a·so·wt	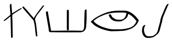	
greater evil	ra	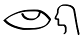	
than	min	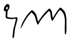	
the nations	hag·go·w·yim	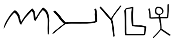	
that	a·sher	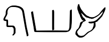	
had destroyed	hish·meed	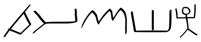	
the LORD	YHVH	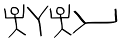	
before	mip·pe·ne	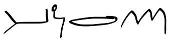	
the Israelites	be·ne	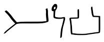	
	yis·ra·el	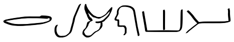	
spoke	vay·dab·ber	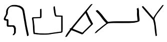	2 Chronicles 33:10
And the LORD	YHVH	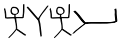	
to	el	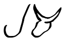	
Manasseh	me·nash·sheh	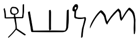	
	ve·el	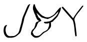	
and his people	am·mo	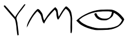	
but they did not	ve·lo	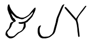	
listen	hiq·shee·vu	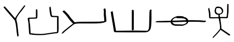	
brought	vay·ya·ve	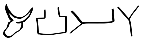	2 Chronicles 33:11
So [the LORD]	YHVH	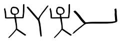	
against them	a·le·hem	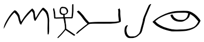	

-	et		
commanders	sa·re	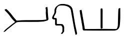	
the military	hats·tsa·va		
-	a·sher		
of the king	le·me·lekh		
of Assyria	ash·shur		
who captured	vay·yil·ke·du	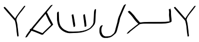	
-	et		
Manasseh	me·nash·sheh	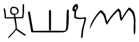	
put a hook in his nose	ba·cho·cheem	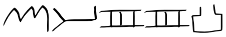	
bound him	vay·ya·as·ru·hu		
with bronze shackles	ban·chush·ta·yim		
and took him	vay·yo·w·lee·khu·hu	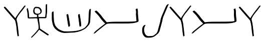	
to Babylon	ba·ve·lah	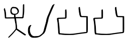	
And in his distress	u·khe·ha·tser		2 Chronicles 33:12
	lo		
[Manasseh] sought	chil·lah	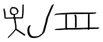	
-	et		
the favor	pe·ne	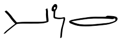	
of the LORD	YHVH		
his God	e·lo·haw		
humbled himself	vay·yik·ka·na		
and earnestly	me·od		
before	mil·liph·ne		
the God	e·lo·he		
of his fathers	a·vo·taw		
And when he prayed	vay·yit·pal·lel		2 Chronicles 33:13

to Him	e·law	אליו	
the LORD received his plea	vay·ye·a·ter	ויעתר	
	lo	לו	
and heard	vay·yish·ma	וישמע	
his petition	te·chin·na·to	תחנתו	
so He brought him back	vay·shee·ve·hu	וישיבהו	
to Jerusalem	ye·ru·sha·lim	ירושלם	
and to his kingdom	le·mal·khu·to	למלכותו	
knew	vay·ye·da	וידע	
Then Manasseh	me·nash·sheh	מנשה	
that	kee	כי	
the LORD	YHVH	יהוה	
	hu	הוא	
is God	ha·e·lo·heem	האלהים	
After	ve·a·cha·re	ואחרי	2 Chronicles 33:14
this	khen	כן	
[Manasseh] rebuilt	ba·nah	בנה	
wall	cho·w·mah	חומה	
the outer	chee·tso·w·nah	חיצונה	
of the City	le·eer	לעיר	
of David	da·veed	דויד	
from west	ma·ra·vah	מערבה	
of Gihon	le·gee·cho·wn	לגיחון	
in the valley	ban·na·chal	בנחל	
to the entrance	ve·la·vo·w	ולבוא	
Gate	ve·sha·ar	בשער	
of the Fish	had·da·geem	הדגים	

and he brought it around	ve·sa·vav	𐤅𐤎𐤁𐤁	
the [hill of] Ophel	la·o·phel	𐤋𐤏𐤐𐤋	
and heightened it	vay·yag·bee·he·ha	𐤅𐤉𐤂𐤁𐤉𐤄𐤄	
considerably	me·od	𐤌𐤀𐤃	
He also stationed	vay·ya·sem	𐤅𐤉𐤔𐤌	
commanders	sa·re	𐤔𐤓𐤉	
military	cha·yil	𐤇𐤉𐤋	
in all	be·khal	𐤁𐤊𐤋	
cities	he·a·reem	𐤄𐤏𐤓𐤉𐤌	
the fortified	hab·be·tsu·ro·wt	𐤄𐤁𐤑𐤓𐤅𐤕	
of Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
He removed	vay·ya·sar	𐤅𐤉𐤎𐤓	2 Chronicles 33:15
-	et	𐤀𐤕	
gods	e·lo·he	𐤀𐤋𐤄𐤉	
the foreign	han·ne·khar	𐤄𐤍𐤊𐤓	
-	ve·et	𐤅𐤀𐤕	
and the idol	has·se·mel	𐤄𐤎𐤌𐤋	
from the house	mib·bet	𐤌𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
along with all	ve·khal	𐤅𐤊𐤋	
the altars	ham·miz·be·cho·wt	𐤄𐤌𐤆𐤁𐤇𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
he had built	ba·nah	𐤁𐤍𐤄	
mount	be·har	𐤁𐤄𐤓	
on the temple	bet	𐤁𐤉𐤕	
-	YHVH	𐤉𐤄𐤅𐤄	
and in Jerusalem	u·vee·ru·sha·lim	𐤅𐤁𐤉𐤓𐤅𐤔𐤋𐤌	

and he dumped them	vay·yash·lekh		
outside	chu·tsah		
the city	la·eer		
Then he restored	vay·ya·khɛn	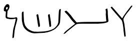	2 Chronicles 33:16
-	et		
the altar	miz·bach	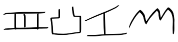	
of the LORD	YHVH		
and sacrificed	vay·yiz·bach		
on it	a·law	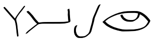	
offerings	ziv·che	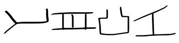	
peace offerings	she·la·meem		
and thank	ve·to·w·dah		
and he told	vay·yo·mer		
Judah	lee·hu·dah		
to serve	la·a·vo·wd	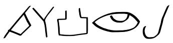	
-	et		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	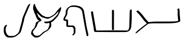	
Nevertheless	a·val		2 Chronicles 33:17
still	o·wd		
the people	ha·am		
sacrificed	zo·ve·cheem	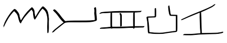	
at the high places	bab·ba·mo·wt		
but only	raq	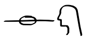	
to the LORD	la·YHVH	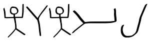	
their God	e·lo·he·hem	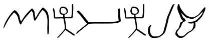	

As for the rest	ve·ye·ter	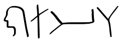	2 Chronicles 33:18
of the acts	div·re		
of Manasseh	me·nash·sheh	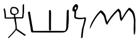	
along with his prayer	u·te·phil·la·to		
to	el		
his God	e·lo·haw	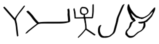	
and the words	ve·div·re	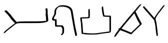	
of the seers	ha·cho·zeem		
who spoke	ham·dab·be·reem	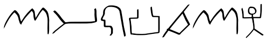	
to him	e·law	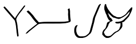	
in the name	be·shem		
of the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	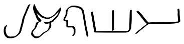	
they are indeed	hin·nam	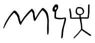	
written in	al		
the Chronicles	div·re		
of the Kings	mal·khe	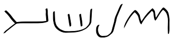	
of Israel	yis·ra·el	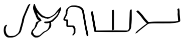	
His prayer	u·te·phil·la·to		2 Chronicles 33:19
and [how God] received his plea	ve·he·a·ter		
	lo		
as well as all	ve·khal		
his sin	chat·ta·to		
and unfaithfulness	u·ma·lo		
and the sites	ve·ham·me·qo·mo·wt	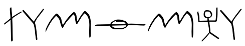	
where	a·sher		

he built	ba·nah	𐤁𐤍𐤄	
	va·hem	𐤁𐤄𐤌	
high places	ba·mo·wt	𐤁𐤌𐤅𐤕	
and set up	ve·he·e·meed	𐤅𐤄𐤏𐤌𐤉𐤃	
Asherah poles	ha·a·she·reem	𐤄𐤀𐤔𐤓𐤉𐤌	
and idols	ve·hap·pe·si·leem	𐤅𐤄𐤐𐤎𐤋𐤉𐤌	
before	liph·ne	𐤋𐤐𐤍𐤉	
he humbled himself	hik·ka·ne·o	𐤄𐤊𐤍𐤏𐤅	
they are indeed	hin·nam	𐤄𐤍𐤌	
written	ke·tu·veem	𐤊𐤕𐤅𐤁𐤉𐤌	
in	al	𐤏𐤋	
the Records	div·re	𐤃𐤁𐤓𐤉	
of the Seers	cho·w·zay	𐤇𐤅𐤆𐤉	
rested	vay·yish·kav	𐤅𐤉𐤔𐤊𐤁	2 Chronicles 33:20
And Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
with	im	𐤏𐤌	
his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
and was buried	vay·yiq·be·ru·hu	𐤅𐤉𐤒𐤁𐤓𐤄𐤅	
at his palace	be·to	𐤁𐤉𐤕𐤅	
reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
Amon	a·mo·wn	𐤀𐤌𐤅𐤍	
And his son	be·no	𐤁𐤍𐤅	
in his place	tach·taw	𐤕𐤇𐤕𐤉𐤅𐤐	
years old	ben	𐤁𐤍	2 Chronicles 33:21
was twenty-two	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·ta·yim	𐤅𐤔𐤕𐤉𐤌	
	sha·nah	𐤔𐤍𐤄	

Amon	a·mo·wn	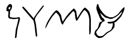	
when he became king	be·ma·le·kho	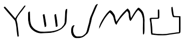	
two	u·she·ta·yim	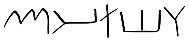	
years	sha·neem	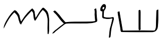	
and he reigned	ma·lakh	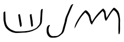	
in Jerusalem	bee·ru·sha·lim	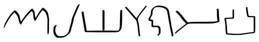	
And he did	vay·ya·as	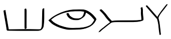	2 Chronicles 33:22
evil	ha·ra	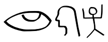	
in the sight	be·e·ne	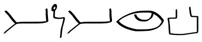	
of the LORD	YHVH	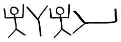	
as	ka·a·sher	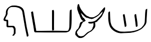	
had done	a·sah	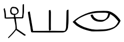	
Manasseh	me·nash·sheh	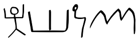	
his father	a·vee	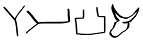	
to all	u·le·khal	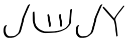	
the idols	hap·pe·see·leem	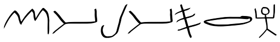	
that	a·sher	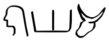	
had made	a·sah	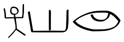	
Manasseh	me·nash·sheh	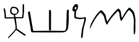	
his father	a·vee	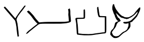	
and sacrificed	zib·bach	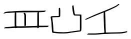	
Amon	a·mo·wn	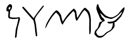	
served	vay·ya·av·dem	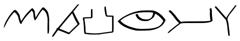	
but he did not	ve·lo	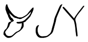	2 Chronicles 33:23
humble himself	nikh·na	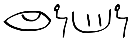	
before	mil·liph·ne	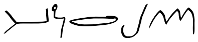	
the LORD	YHVH	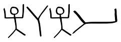	

[had done]	ke·hik·ka·na		
Manasseh	me·nash·sheh	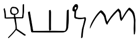	
as his father	a·vee	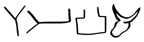	
instead	kee	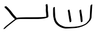	
	hu		
Amon	a·mo·wn		
increased	hir·bah	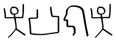	
his guilt	ash·mah	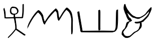	
conspired	vay·yiq·she·ru	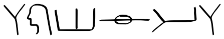	2 Chronicles 33:24
against him	a·law	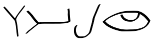	
Then the servants [of Amon]	a·va·daw		
and killed him	vay·mee·tu·hu	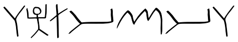	
in his palace	be·ve·to	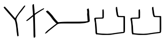	
killed	vay·yak·ku	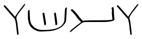	2 Chronicles 33:25
But the people	am		
of the land	ha·a·rets		
	et		
all [those]	kal	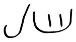	
who had conspired	haq·qo·she·reem		
against	al		
King	ham·me·lekh		
Amon	a·mo·wn		
king	vay·yam·lee·khu	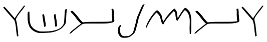	
	am		
	ha·a·rets		
-	et		
Josiah	yo·shee·ya·hu	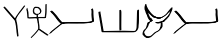	

and they made his son	ve·no	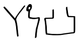	
in his place	tach·taw	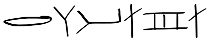	
years old	ben		2 Chronicles 34:1
was eight	she·mo·w·neh		
	sha·neem	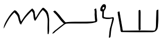	
Josiah	yo·shee·ya·hu	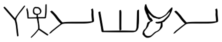	
when he became king	ve·ma·le·kho		
thirty-one	u·she·lo·sheem		
	ve·a·chat		
years	sha·nah	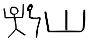	
and he reigned	ma·lakh	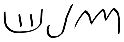	
in Jerusalem	bee·ru·sha·lim		
And he did	vay·ya·as		2 Chronicles 34:2
[what was] right	hay·ya·shar	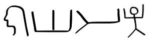	
in the eyes	be·e·ne	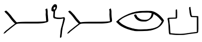	
of the LORD	YHVH		
and walked	vay·ye·lekh	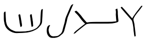	
in the ways	be·dar·khe		
David	da·veed	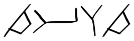	
of his father	a·vee	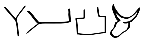	
he did not	ve·lo		
turn aside	sar		
to the right	ya·meen		
or to the left	u·se·mo·wl		
In the eighth	u·vish·mo·w·neh	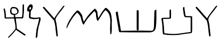	2 Chronicles 34:3
year	sha·neem	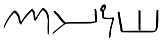	
of his reign	le·ma·le·kho		

while he	ve·hu	𐤅𐤄𐤅𐤀	
was still	o·w·den·nu	𐤏𐤅𐤃𐤍𐤅	
young	na·ar	𐤍𐤏𐤓	
Josiah began	he·chel	𐤄𐤇𐤋	
to seek	lid·ro·wsh	𐤋𐤃𐤓𐤅𐤔	
the God	le·lo·he	𐤋𐤀𐤋𐤄𐤉	
David	da·veed	𐤃𐤅𐤉𐤃	
of his father	a·vee	𐤀𐤁𐤉𐤅	
and in the twelfth	u·vish·tem	𐤅𐤁𐤔𐤕𐤉𐤌	
	es·reh	𐤏𐤔𐤓𐤄	
year	sha·nah	𐤔𐤍𐤄	
he began	he·chel	𐤄𐤇𐤋	
to cleanse	le·ta·her	𐤋𐤈𐤄𐤓	
-	et	𐤀𐤕	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and Jerusalem	vee·ru·sha·lim	𐤅𐤉𐤓𐤅𐤔𐤋𐤌	
of	min	𐤌𐤍	
the high places	hab·ba·mo·wt	𐤄𐤁𐤌𐤅𐤕	
the Asherah poles	ve·ha·a·she·reem	𐤅𐤄𐤀𐤔𐤓𐤉𐤌	
the carved idols	ve·hap·pe·si·leem	𐤅𐤄𐤐𐤎𐤋𐤉𐤌	
and the cast images	ve·ham·mas·se·kho·wt	𐤅𐤄𐤌𐤎𐤊𐤅𐤕	
were torn down	vay·nat·te·tsu	𐤅𐤉𐤍𐤕𐤑𐤅	2 Chronicles 34:4
Then in his presence	le·pha·naw	𐤋𐤐𐤍𐤉𐤅	
-	et	𐤀𐤕	
the altars	miz·be·cho·wt	𐤌𐤆𐤁𐤇𐤅𐤕	
of the Baals	hab·be·a·leem	𐤄𐤁𐤏𐤋𐤉𐤌	
the incense altars	ve·ha·cham·ma·neem	𐤅𐤄𐤇𐤌𐤍𐤉𐤌	

that	a·sher		
were above	le·ma·lah		
them	me·a·le·hem	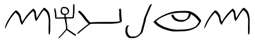	
and he cut to pieces	gid·de·a		
the Asherah poles	ve·ha·a·she·reem		
the carved idols	ve·hap·pe·si·leem		
and the cast images	ve·ham·mas·se·kho·wt		
He shattered	shib·bar	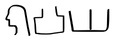	
crushed them to dust	ve·he·daq	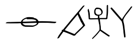	
and scattered them	vay·yiz·roq		
over	al		
	pe·ne	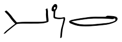	
the graves	haq·qe·va·reem		
of those who had sacrificed	haz·zo·ve·cheem	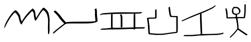	
to them	la·hem		
the bones	ve·ats·mo·wt		2 Chronicles 34:5
of the priests	ko·ha·neem	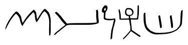	
Then he burned	sa·raph		
on	al		
their altars	miz·be·cho·taym	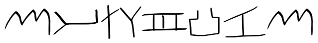	
So he cleansed	vay·ta·her		
-	et		
Judah	ye·hu·dah	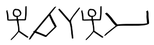	
-	ve·et		
and Jerusalem	ye·ru·sha·lim		
[Josiah] did the same in the cities	u·ve·a·re		2 Chronicles 34:6

of Manasseh	me·nash·sheh	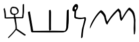	
Ephraim	ve·eph·ra·yim		
and Simeon	ve·shim·o·wn		
as	ve·ad		
far as Naphtali	naph·ta·lee		
and in the ruins	be·har		
	bat·tē·hɛm	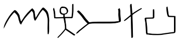	
around them	sa·veev	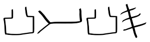	
He tore down	vay·nat·tets		2 Chronicles 34:7
-	et		
the altars	ham·miz·be·cho·wt	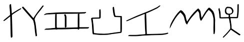	
-	ve·et		
and Asherah poles	ha·a·she·reem		
the idols	ve·hap·pe·si·leem		
crushed	kit·tat		
to powder	le·he·daq	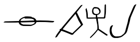	
all	ve·khal		
the incense altars	ha·cham·ma·neem		
and cut to pieces	gid·da		
throughout	be·khal		
the land	e·rets		
of Israel	yis·ra·el	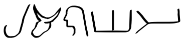	
Then he returned	vay·ya·shav		
to Jerusalem	lee·ru·sha·lim		
year	u·vish·nat	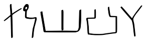	2 Chronicles 34:8
Now in the eighteenth	she·mo·w·neh		
	es·reh		

of his reign	le·ma·le·kho	למלכו	
in order to cleanse	le·ta·her	לטהר	
the land	ha·a·rets	הארץ	
and the temple	ve·hab·ba·yit	והבית	
Josiah sent	lach	שלח	
-	et	את	
Shaphan	sha·phan	שפן	
son	ben	בן	
of Azaliah	a·tsal·ya·hu	אצליהו	
-	ve·et	ואת	
Maaseiah	ma·a·se·ya·hu	מעשיהו	
the governor	sar	שר	
of the city	ha·eer	העיר	
and	ve·et	ואת	
Joah	yo·w·ach	יואח	
son	ben	בן	
of Joahaz	yo·w·a·chaz	יואחז	
the recorder	ham·maz·keer	המזכיר	
to repair	le·chaz·zeq	לחזק	
-	et	את	
the house	bet	בית	
of the LORD	YHVH	יהוה	
his God	e·lo·haw	אלהיו	
So they went	vay·ya·vo·u	ויבאו	2 Chronicles 34:9
to	el	אל	
Hilkiah	chil·qee·ya·hu	חלקיהו	
priest	hak·ko·hen	הכהן	

the high	hag·ga·do·wl	הגדול	
and gave	vay·yit·te·nu	ויתנו	
him	et	את	
the money	hak·ke·seph	הכסף	
that had been brought	ham·mu·va	המובא	
into the house	vet	בית	
of God	e·lo·heem	אלהים	
which	a·sher	אשר	
had collected	a·se·phu	אספו	
the Levites	hal·vee·yim	הלוים	
[at]	sho·me·re	שמרי	
the doors	has·saph	הסף	
from the [people]	mee·yad	מיד	
of Manasseh	me·nash·sheh	מנשה	
and Ephraim	ve·eph·ra·yim	ואפרים	
from all	u·mik·kol	ומכל	
the remnant	she·e·reet	שארית	
of Israel	yis·ra·el	ישראל	
-	u·mik·kal	ומכל	
Judah	ye·hu·dah	יהודה	
and Benjamin	u·vin·ya·min	ובנימן	
and from the people	ve·yo·she·vē	וישבי	
of Jerusalem	ye·ru·sha·lim	ירושלם	
They put it	vay·yit·te·nu	ויתנו	2 Chronicles 34:10
into	al	על	
the hands	yad	יד	
of those doing	o·seh	עשה	

the work	ham·me·la·khah		
of the supervisors	ham·muph·qa·deem	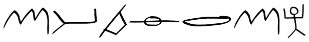	
of the house	be·vet	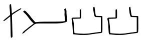	
of the LORD	YHVH		
who in turn gave	vay·yit·te·nu	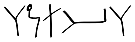	
it	o·to		
to the workmen	o·w·se		
	ham·me·la·khah		
-	a·sher		
-	o·seem	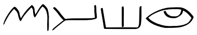	
the house	be·vet	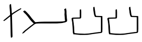	
of the LORD	YHVH		
restoring	liv·do·wq		
and repairing	u·le·chaz·zeq	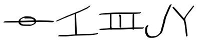	
	hab·ba·yit	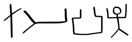	
They also gave [money]	vay·yit·te·nu	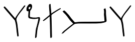	2 Chronicles 34:11
to the carpenters	le·cha·ra·sheem		
and builders	ve·lab·bo·neem	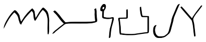	
to buy	liq·no·wt	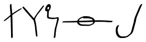	
stone	av·ne		
dressed	mach·tsev	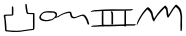	
as well as timbers	ve·e·tseem		
for couplings	lam·chab·be·ro·wt	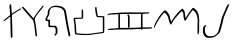	
and beams	u·le·qa·ro·wt	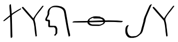	
-	et		
for the buildings	hab·bat·teem	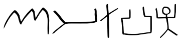	
that	a·sher		

had allowed to deteriorate	hish·chee·tu	
the kings	mal·khe	
of Judah	ye·hu·dah	
And the men	ve·ha·a·na·sheem	2 Chronicles 34:12
did	o·seem	
faithfully	be·e·mu·nah	
the work	bam·me·la·khah	
	va·a·le·hem	
overseeing them	muph·qa·deem	
were Jahath	ya·chat	
and Obadiah	ve·o·vad·ya·hu	
The Levites	hal·vee·yim	
	min	
descendants	be·ne	
of Merari	me·ra·ree	
and Zechariah	u·ze·khar·yah	
and Meshullam	u·me·shul·lam	
-	min	
descendants	be·ne	
of Kohath	haq·qe·ha·teem	
-	le·nats·tse·ach	
[Other] Levites	ve·hal·vee·yim	
all	kal	
skilled	me·veen	
instruments	bikh·le	
with musical	sheer	
were over	ve·al	2 Chronicles 34:13

the laborers	has·sab·ba·leem	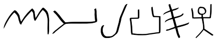	
and supervised	u·me·nats·tse·cheem		
all	le·khol		
who did	o·seh		
the work	me·la·khah		
task	la·a·vo·w·dah		
by task	va·a·vo·w·dah		
Some of the Levites	u·me·hal·vee·yim	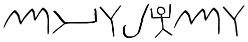	
were secretaries	so·wph·reem		
officers	ve·sho·te·reem	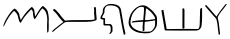	
and gatekeepers	ve·sho·w·a·reem		
While they were bringing out	u·ve·ho·w·tsee·am		2 Chronicles 34:14
-	et		
the money	hak·ke·seph		
that had been taken	ham·mu·va		
into the house	bet	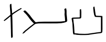	
of the LORD	YHVH		
found	ma·tsa		
Hilkiah	chil·qee·ya·hu	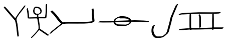	
the priest	hak·ko·hen		
-	et		
the Book	se·pher		
of the Law	to·w·rat		
of the LORD	YHVH		
[written] by	be·yad	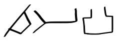	
Moses	mo·sheh		
said	vay·ya·an	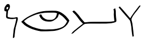	2 Chronicles 34:15

And Hilkiah	chil·qee·ya·hu	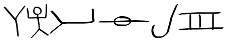	
	vay·yo·mer		
to	el		
Shaphan	sha·phan	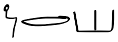	
the scribe	has·so·w·pher		
the Book	se·pher		
of the Law	hat·to·w·rah		
“ I have found	ma·tsa·tee		
in the house	be·vet	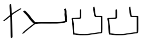	
of the LORD ! ”	YHVH		
gave	vay·yit·ten	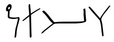	
And he	chil·qee·ya·hu	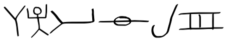	
-	et		
[it]	has·se·pher		
to	el		
Shaphan	sha·phan	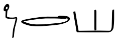	
brought	vay·ya·ve	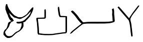	2 Chronicles 34:16
Then Shaphan	sha·phan	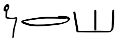	
-	et		
the book	has·se·pher		
to	el		
the king	ham·me·lekh		
reported	vay·ya·shev		
and	o·wd		
-	et		
-	ham·me·lekh		
	da·var		

	le·mor		
all	kol		
that	a·sher		
has been placed	nit·tan		
in their hands	be·yad	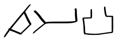	
“ Your servants	a·va·de·kha		
	hem	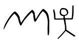	
are doing	o·seem	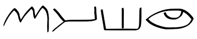	
They have paid out	vay·yat·tee·khu	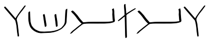	2 Chronicles 34:17
-	et		
the money	hak·ke·seph		
that was found	han·nim·tsa		
in the house	be·vet	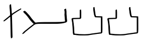	
of the LORD	YHVH		
and have put	vay·yit·te·nu·hu	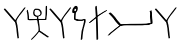	
it into	al		
the hands	yad	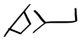	
of the supervisors	ham·muph·qa·deem	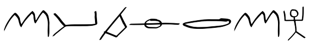	
	ve·al		
[and]	yad	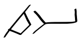	
	o·w·se		
workers”	ham·me·la·khah		
told	vay·yag·ged	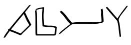	2 Chronicles 34:18
Moreover Shaphan	sha·phan		
the scribe	has·so·w·pher		
the king	lam·me·lekh		
	le·mor		

a book ”	se·pher		
has given	na·tan		
me	lee	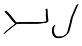	
“ Hilkiah	chil·qee·ya·hu	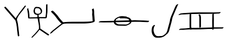	
the priest	hak·ko·hen	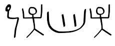	
read	vay·yiq·ra	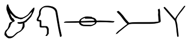	
it	vo		
And Shaphan	sha·phan		
in the presence	liph·ne		
of the king	ham·me·lekh		
-	vay·hee	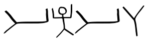	2 Chronicles 34:19
heard	kish·mo·a		
When the king	ham·me·lekh		
-	et		
the words	div·re		
of the Law	hat·to·w·rah		
he tore	vay·yiq·ra	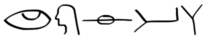	
-	et		
his clothes	be·ga·daw		
commanded	vay·tsaw	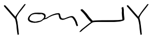	2 Chronicles 34:20
[and]	ham·me·lekh		
-	et		
Hilkiah	chil·qee·ya·hu	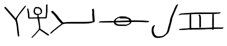	
-	ve·et		
Ahikam	a·chee·qam	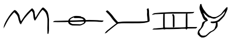	
son	be·no·sha		
of Shaphan	phan		

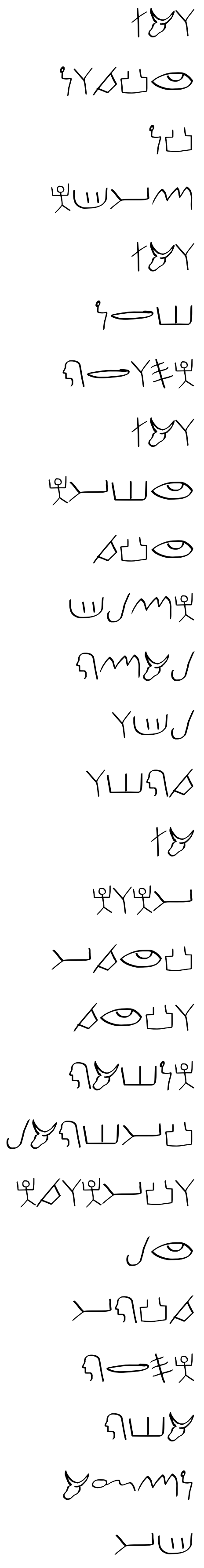

-	ve·et	
Abdon	av·do·wn	
son	ben	
of Micah	mee·khah	
-	ve·et	
Shaphan	sha·phan	
the scribe	has·so·w·pher	
-	ve·et	
and Asaiah	a·sa·yah	
the servant	e·ved	
of the king	ham·me·lekh	
:	le·mor	
“ Go	le·khu	2 Chronicles 34:21
and inquire	dir·shu	
-	et	
of the LORD	YHVH	
for me	ba·a·dee	
and for	u·ve·ad	
those remaining	han·nish·ar	
in Israel	be·yis·ra·el	
and Judah	u·vee·hu·dah	
concerning	al	
the words	div·re	
in the book	has·se·pher	
that	a·sher	
has been found	nim·tsa	
For	kee	

great [is]	ge·do·w·lah	
the wrath	cha·mat	
of the LORD	YHVH	
that	a·sher	
has been poured out	nit·te·khah	
on us	va·nu	
because	al	
-	a·sher	
have not	lo	
kept	sha·me·ru	
our fathers	a·vo·w·te·nu	
-	et	
the word	de·var	
of the LORD	YHVH	
by doing	la·a·so·wt	
all	ke·khal	
that is written	hak·ka·tuv	
in	al	
book”	has·se·pher	
this	haz·zeh	
went	vay·ye·lekh	2 Chronicles 34:22
So Hilkiah	chil·qee·ya·hu	
and those	va·a·sher	
the king [had designated]	ham·me·lekh	
to	el	
Huldah	chul·dah	
the prophetess	han·ne·vee·ah	

the wife	e·shet	אשת	
of Shallum	shal·lum	שלם	
son	ben	בן	
of Tokhath	to·qe·hat	תוקהת	
the son	ben	בן	
of Hasrah	chas·rah	חסרה	
the keeper	sho·w·mer	שומר	
of the wardrobe	hab·be·ga·deem	הבגדים	
She	ve·hee	והיא	
lived	yo·wo·she·vet	יושבת	
in Jerusalem	bee·ru·sha·lim	בירושלם	
in the Second District	bam·mish·neh	במשנה	
and spoke	vay·dab·be·ru	וידברו	
-	e·le·ha	אליה	
-	ka·zot	כזאת ס	
And [Huldah] said	vat·to·mer	ותאמר	2 Chronicles 34:23
to them	la·hem	להם	
“ This is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
‘ Tell	im·ru	אמרו	
the man	la·eesh	לאיש	
who	a·sher	אשר	
sent	sha·lach	שלח	
you	et·khem	אתכם	

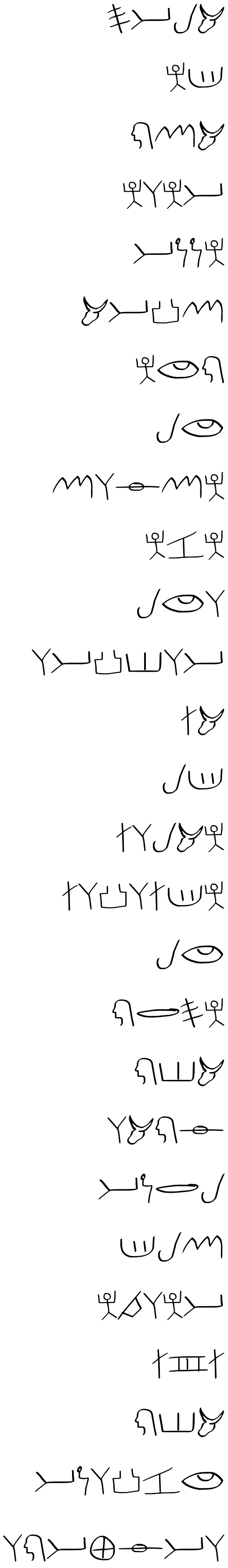

-	e·lay	
that this is what	koh	2 Chronicles 34:24
says :	a·mar	
the LORD	YHVH	
	hin·nee	
I am about to bring	me·vee	
calamity	ra·ah	
on	al	
place	ham·ma·qo·wm	
this	haz·zeh	
and on	ve·al	
its people	yo·wo·she·vaw	
-	et	
according to all	kal	
the curses	ha·a·lo·wt	
written	hak·ke·tu·vo·wt	
in	al	
the book	has·se·pher	
that	a·sher	
has been read	qa·re·u	
in the presence	liph·ne	
of the king	me·lekh	
of Judah	ye·hu·dah	
because	ta·chat	2 Chronicles 34:25
-	a·sher	
they have forsaken Me	a·za·vu·nee	
and burned incense	vay·yaq·tī·ru	

gods	le·lo·heem	
to other	a·che·reem	
that	le·ma·an	
they might provoke Me to anger	hakh·ee·se·nee	
with all	be·khol	
the works	ma·a·se	
of their hands	ye·de·hem	
will be poured out	ve·tit·takh	
My wrath	cha·ma·tee	
place	bam·ma·qo·wm	
upon this	haz·zeh	
and will not	ve·lo	
be quenched ’	tikh·beh	
But as for	ve·el	2 Chronicles 34:26
the king	me·lekh	
of Judah	ye·hu·dah	
who sent	hash·sho·le·ach	
you	et·khem	
to inquire	lid·ro·wosh	
of the LORD	ba·YHVH	
that	koh	
tell him	to·me·ru	
	ʾē·lay·ws	
this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	

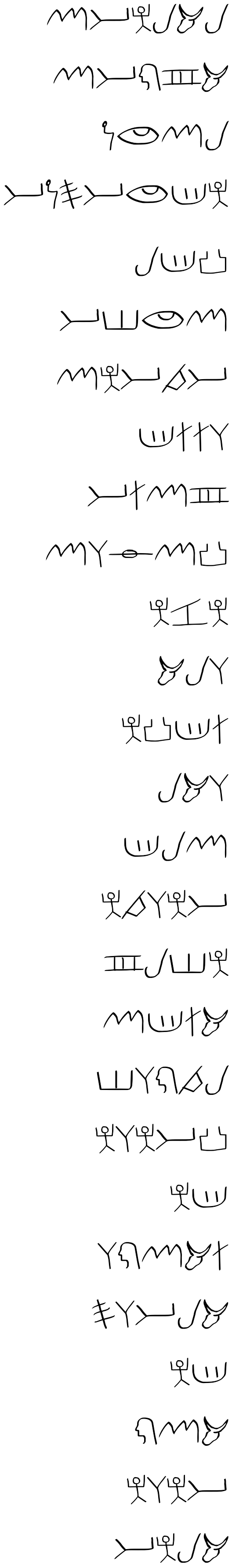

of Israel	yis·ra·el	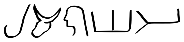	
‘ As for the words	had·de·va·reem	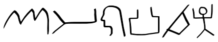	
that	a·sher		
you heard	sha·ma·e·ta		
because	ya·an		2 Chronicles 34:27
was tender	rakh		
your heart	le·va·ve·kha		
and you humbled yourself	vat·tik·ka·na	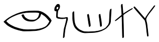	
before	mil·liph·ne		
God	e·lo·heem		
when you heard	be·sha·me·a·kha		
-	et		
His words	de·va·raw	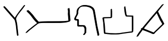	
against	al		
place	ham·ma·qo·wm	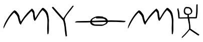	
this	haz·zeh		
and against	ve·al		
its people	yo·she·vaw		
and because you have humbled yourself	vat·tik·ka·na	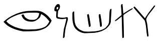	
before Me	le·pha·nay		
and you have torn	vat·tiq·ra	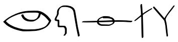	
-	et		
your clothes	be·ga·de·kha	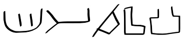	
and wept	vat·te·vek	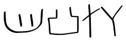	
before Me	le·pha·nay		
	ve·gam		

I	a·nee	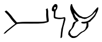	
have heard [you] ’	sha·ma·tee		
declares	ne·um		
the LORD	YHVH		
‘ Now I will indeed	hin·nee	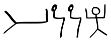	2 Chronicles 34:28
gather	o·siph·kha	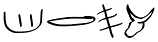	
you to	el		
your fathers	a·vo·te·kha		
and you will be gathered	ve·ne·e·saph·ta		
to	el		
your grave	qiv·ro·te·kha		
in peace	be·sha·lo·wm	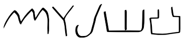	
will not	ve·lo		
see	tir·e·nah		
Your eyes	e·ne·kha	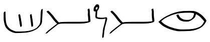	
all	be·khol		
the calamity	ha·ra·ah		
that	a·sher		
I	a·nee	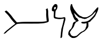	
will bring	me·vee	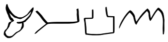	
on	al		
place	ham·ma·qo·wm	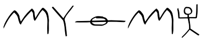	
this	haz·zeh		
and on	ve·al		
its inhabitants ’”	yo·she·vaw		
So they brought	vay·ya·shee·vu	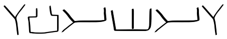	
her	et		

back to the king	ham·me·lekh	
answer	da·var	
summoned	vay·yish·lach	2 Chronicles 34:29
Then the king	ham·me·lekh	
	vay·ye·e·soph	
-	et	
all	kal	
the elders	ziq·ne	
of Judah	ye·hu·dah	
and Jerusalem	vee·ru·sha·lim	
went up	vay·ya·al	2 Chronicles 34:30
And [he]	ham·me·lekh	
to the house	bet	
of the LORD	YHVH	
with all	ve·khal	
-	eesh	
of Judah	ye·hu·dah	
the people	ve·yo·she·ve	
and Jerusalem	ye·ru·sha·lim	
as well as the priests	ve·hak·ko·ha·neem	
and the Levites —	ve·hal·vee·yim	
all	ve·khal	
the people	ha·am	
great —	mig·ga·do·wl	
and	ve·ad	
small	qa·tan	
he read	vay·yiq·ra	

and in their hearing	ve·a·ze·ne·hem	
-	et	
all	kal	
the words	div·re	
of the Book	se·pher	
of the Covenant	hab·be·reet	
that had been found	han·nim·tsa	
in the house	bet	
of the LORD	YHVH	
stood	vay·ya·a·mod	2 Chronicles 34:31
So the king	ham·me·lekh	
by	al	
the pillar	a·me·do	
and made	vay·yikh·rot	
-	et	
a covenant	hab·be·reet	
before	liph·ne	
the LORD	YHVH	
to follow	la·le·khet	
	a·cha·re	
the LORD	YHVH	
and to keep	ve·lish·mo·wr	
-	et	
His commandments	mits·wo·taw	
decrees	ve·e·de·wo·taw	
and statutes	ve·chuq·qaw	
with all	be·khal	

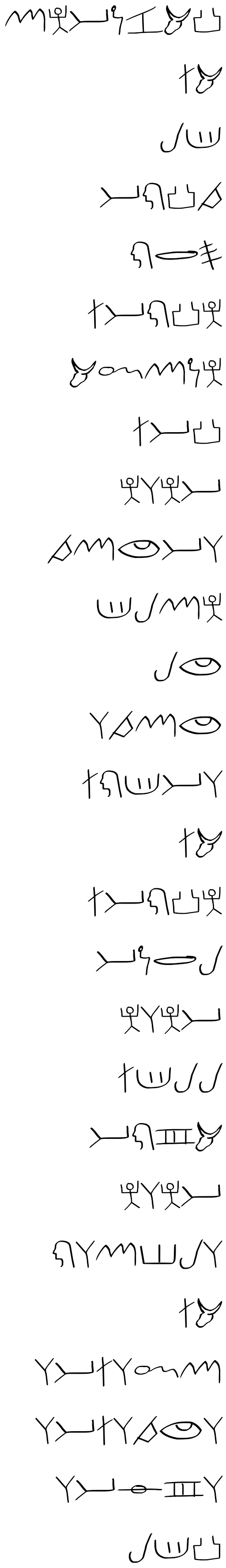

his heart	le·va·vo	𐤋𐤁𐤁𐤅	
and all	u·ve·khal	𐤅𐤁𐤊𐤋	
his soul	naph·sho	𐤍𐤐𐤔𐤅	
and to carry out	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
-	et	𐤀𐤕	
the words	div·re	𐤃𐤁𐤓𐤉	
of this covenant	hab·be·reet	𐤄𐤁𐤓𐤉𐤕	
that were written	hak·ke·tu·veem	𐤄𐤊𐤕𐤅𐤁𐤉𐤌	
in	al	𐤏𐤋	
book	has·se·pher	𐤄𐤎𐤐𐤓	
this	haz·zeh	𐤄𐤆𐤄	
take a stand in agreement to it	vay·ya·a·med	𐤅𐤉𐤏𐤌𐤃	2 Chronicles 34:32
-	et	𐤀𐤕	
Then he had everyone	kal	𐤊𐤋	
	han·nim·tsa	𐤄𐤍𐤌𐤑𐤀	
in Jerusalem	vee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
and Benjamin	u·vin·ya·min	𐤅𐤁𐤍𐤉𐤌𐤍	
carried out	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	
So all the people	yo·she·ve	𐤉𐤔𐤁𐤉	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
the covenant	kiv·reet	𐤊𐤁𐤓𐤉𐤕	
of God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of their fathers	a·vo·w·te·hem	𐤀𐤁𐤅𐤕𐤉𐤄𐤌	
removed	vay·ya·sar	𐤅𐤉𐤎𐤓	2 Chronicles 34:33
And Josiah	yo·shee·ya·hu	𐤉𐤀𐤔𐤉𐤄𐤅	
-	et	𐤀𐤕	

all	kal	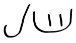	
the abominations	hat·to·w·e·vo·wt	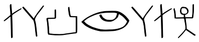	
from all	mik·kal	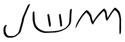	
the lands	ha·a·ra·tso·wt	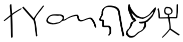	
-	a·sher	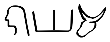	
belonging to the Israelites	liv·ne	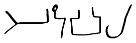	
	yis·ra·el	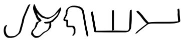	
and he required	vay·ya·a·ved	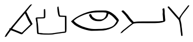	
-	et	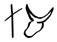	
everyone	kal	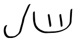	
	han·nim·tsa	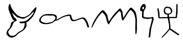	
in Israel	be·yis·ra·el	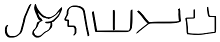	
to serve	la·a·vo·wd	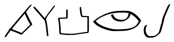	
-	et	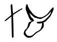	
the LORD	YHVH	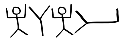	
their God	e·lo·he·hem	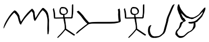	
Throughout	kal	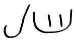	
his reign	ya·maw	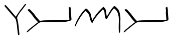	
they did not	lo	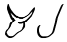	
turn aside	sa·ru	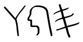	
from following	me·a·cha·re	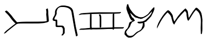	
the LORD	YHVH	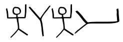	
the God	e·lo·he	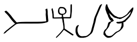	
of their fathers	a·vo·w·te·hem	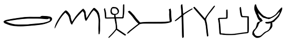	
celebrated	vay·ya·as	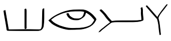	2 Chronicles 35:1
Then Josiah	yo·shee·ya·hu	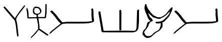	
in Jerusalem	vee·ru·sha·lim	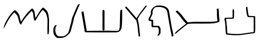	

the Passover	pe·sach		
to the LORD	la·YHVH	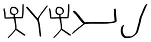	
was slaughtered	vay·yish·cha·tu	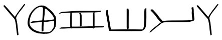	
and the Passover lamb	hap·pe·sach		
on the fourteenth	be·ar·ba·ah		
	a·sar		
month	la·cho·desh	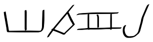	
day of the first	ha·ri·sho·wn		
He appointed	vay·ya·a·med		2 Chronicles 35:2
the priests	hak·ko·ha·neem	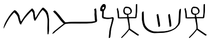	
to	al		
their duties	mish·me·ro·w·tam		
and encouraged them	vay·chaz·ze·qem	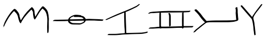	
in the service	la·a·vo·w·dat		
of the house	bet	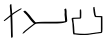	
of the LORD	YHVH		
[Josiah] said :	vay·yo·mer		2 Chronicles 35:3
To the Levites	lal·vee·yim	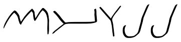	
who taught	ham·me·vu·nīm		
all	le·khal		
Israel	yis·ra·el	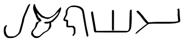	
and were holy	haq·qe·do·wo·sheem		
to the LORD	la·YHVH	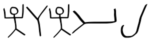	
“ Put	te·nu	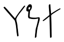	
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ark	a·ro·wn		
the holy	haq·qo·desh	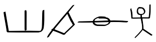	

in the temple	bab·ba·yit	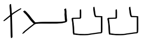	
-	a·sher		
built	ba·nah		
by Solomon	she·lo·moh	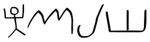	
son	ben		
of David	da·veed	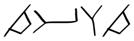	
king	me·lekh	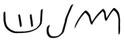	
of Israel	yis·ra·el	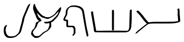	
It is not to be	en	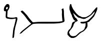	
	la·khem		
carried around	mas·sa	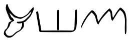	
on your shoulders	bak·ka·teph		
Now	at·tah		
serve	iv·du		
-	et		
the LORD	YHVH		
your God	e·lo·he·khem	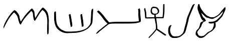	
-	ve·et		
and His people	am·mo		
Israel	yis·ra·el	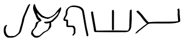	
Prepare [yourselves]	ve·ha·khi·w·nu		2 Chronicles 35:4
by families	le·vet	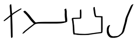	
	a·vo·w·te·khem	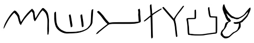	
in your divisions	ke·mach·le·qo·w·te·khem	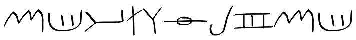	
according to the instructions written	bikh·tav		
by David	da·veed	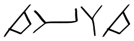	
king	me·lekh	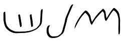	

of Israel	yis·ra·el	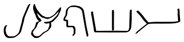	
and	u·ve·mikh·tav	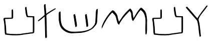	
Solomon	she·lo·moh	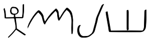	
his son	ve·no	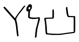	
Moreover, stand	ve·im·du	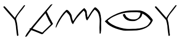	2 Chronicles 35:5
in the Holy Place	vaq·qo·desh	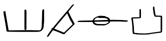	
by the divisions	liph·lug·go·wt		
	bet	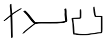	
of the families	ha·a·vo·wt		
of your kinsmen	la·a·che·khem	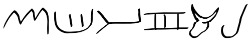	
the lay people	be·ne	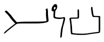	
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and by the divisions	va·cha·luq·qat	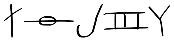	
	bet	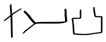	
of the families	av		
of the Levites	lal·vee·yim	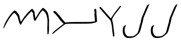	
Slaughter	ve·sha·cha·tu	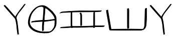	2 Chronicles 35:6
the Passover lambs	hap·pa·sach		
consecrate yourselves	ve·hit·qad·de·shu	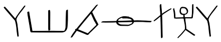	
and make preparations	ve·ha·khee·nu	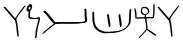	
for your fellow countrymen	la·a·che·khem	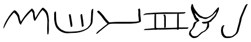	
to carry out	la·a·so·wt		
the word	kid·var		
of the LORD	YHVH		
[given] by	be·yad	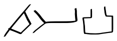	
Moses”	mo·sheh	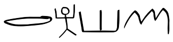	

contributed	vay·ya·rem	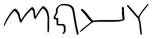	2 Chronicles 35:7
Josiah	yo·shee·ya·hu	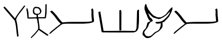	
-	liv·ne		
the people	ha·am		
flocks [and herds]	tson		
lambs	ke·va·seem	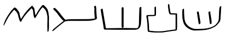	
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goats	iz·zeem	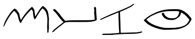	
	hak·kol		
for the Passover offerings	lap·pe·sa·cheem	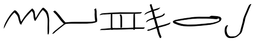	
for all	le·khal		
who were present	han·nim·tsa		
	le·mis·par		
30,000 {}	she·lo·sheem		
	e·leph	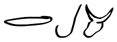	
bulls	u·va·qar	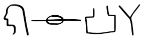	
plus 3,000	she·lo·shet	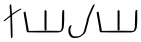	
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	el·leh	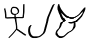	
own	me·re·khush		
From his	ham·me·lekh	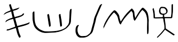	
His officials	ve·sa·raw	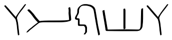	2 Chronicles 35:8
willingly	lin·da·vah		
to the people	la·am		
and priests	lak·ko·ha·neem	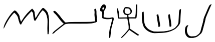	
and Levites	ve·lal·vee·yim		
also contributed	he·ree·mu	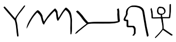	

Hilkiah	chil·qee·yah	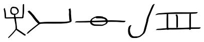	
Zechariah	u·ze·khar·ya·hu	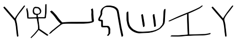	
and Jehiel	vee·chee·el	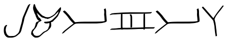	
the administrators	ne·gee·de	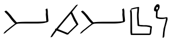	
of the house	bet	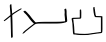	
of God	ha·e·lo·heem	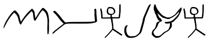	
the priests	lak·ko·ha·neem	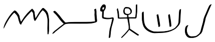	
gave	na·te·nu	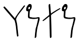	
Passover [offerings]	lap·pe·sa·cheem	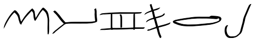	
2600	al·pa·yim	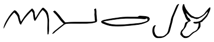	
	ve·shesh	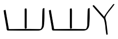	
	me·o·wt	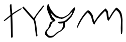	
bulls	u·va·qar	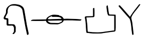	
and 300	she·losh	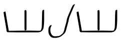	
	me·o·wt	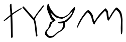	
Additionally, Conaniah	ve·kha·w·nan·ya·hu	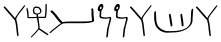	2 Chronicles 35:9
Shemaiah	u·she·ma·ya·hu	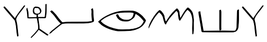	
and Nethanel	u·ne·tan·el	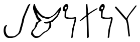	
and his brothers	e·chaw	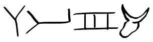	
as well as Hashabiah	va·cha·shav·ya·hu	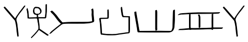	
Jeiel	vee·ee·el	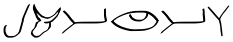	
and Jozabad	ve·yo·w·za·vad	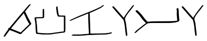	
officers	sa·re	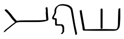	
of the Levites	hal·vee·yim	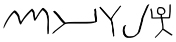	
donated	he·ree·mu	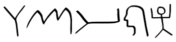	
to the Levites	lal·vee·yim	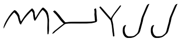	
Passover offerings	lap·pe·sa·cheem	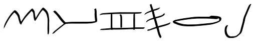	

5,000 {}	cha·me·shet	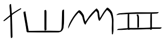	
	a·la·pheem	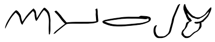	
bulls	u·va·qar	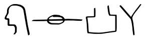	
and 500	cha·mesh	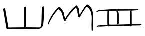	
	me·o·wt	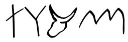	
was prepared	vat·tik·ko·wn	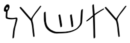	2 Chronicles 35:10
So the service	ha·a·vo·w·dah	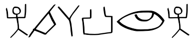	
stood	vay·ya·am·du	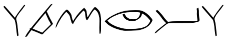	
the priests	hak·ko·ha·neem	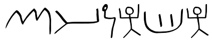	
in	al	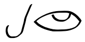	
their places	a·me·dam	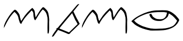	
and the Levites	ve·hal·vee·yim	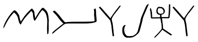	
in	al	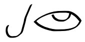	
their divisions	mach·le·qo·w·tam	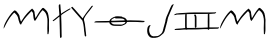	
command	ke·mits·vat	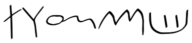	
according to the king’s	ham·me·lekh	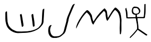	
And they slaughtered	vay·yish·cha·tu	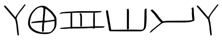	2 Chronicles 35:11
the Passover lambs	hap·pa·sach	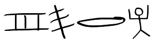	
sprinkled the blood	vay·yiz·re·qu	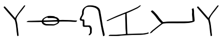	
while the priests	hak·ko·ha·neem	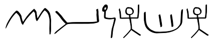	
handed to them	mee·ya·dam	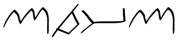	
and the Levites	ve·hal·vee·yim	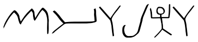	
skinned [the animals]	maph·shee·teem	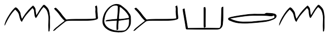	
They set aside	vay·ya·see·ru	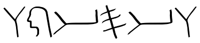	2 Chronicles 35:12
the burnt offerings	ha·o·lah	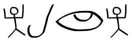	
to be given	le·tit·tam	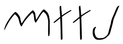	

to the divisions	le·miph·lag·go·wt	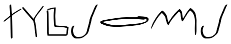	
	le·vet	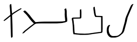	
of the families	a·vo·wt	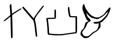	
	liv·ne	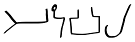	
of the people	ha·am	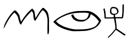	
to offer	le·haq·reev	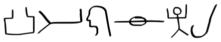	
to the LORD	la·YHVH	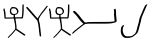	
as is written	kak·ka·tuv	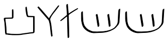	
in the Book	be·se·pher	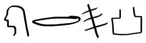	
of Moses	mo·sheh	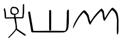	
and they did the same	ve·khen	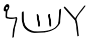	
with the bulls	lab·ba·qar	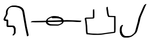	
They roasted	vay·vash·she·lu	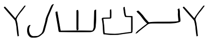	2 Chronicles 35:13
the Passover [animals]	hap·pe·sach	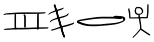	
on the fire	ba·esh	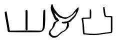	
according to the regulation	kam·mish·pat	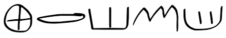	
the [other] holy [offerings]	ve·haq·qo·da·sheem	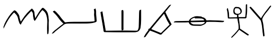	
and they boiled	bish·she·lu	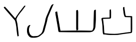	
in pots	bas·see·ro·wt	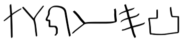	
kettles	u·vad·de·va·deem	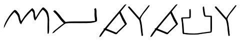	
and bowls	u·vats·tse·la·cho·wt	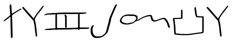	
and quickly brought them	vay·ya·ree·tsu	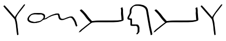	
to all	le·khal	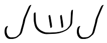	
	be·ne	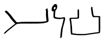	
the people	ha·am	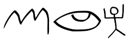	
Afterward	ve·a·char	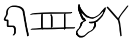	2 Chronicles 35:14

they made preparations	he·khee·nu	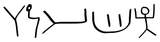	
for themselves	la·hem		
and for the priests	ve·lak·ko·ha·neem		
since	kee	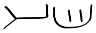	
the priests	hak·ko·ha·neem	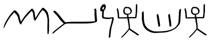	
the descendants	be·ne	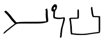	
of Aaron	a·ha·ron	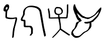	
[were] offering up	be·ha·a·lo·wt		
burnt offerings	ha·o·w·lah		
and fat	ve·ha·cha·la·veem	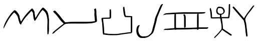	
until	ad		
nightfall	la·ye·lah	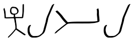	
So the Levites	ve·hal·vee·yim		
made preparations	he·khee·nu	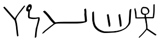	
for themselves	la·hem		
and for the priests	ve·lak·ko·ha·neem		
the descendants	be·ne	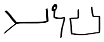	
of Aaron	a·ha·ron	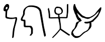	
The singers	ve·ham·sho·ra·reem		2 Chronicles 35:15
the descendants	be·ne	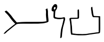	
of Asaph	a·saph		
were at	al		
their stations	ma·a·ma·dam	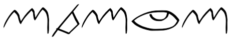	
according to the command	ke·mits·vat		
of David	da·veed	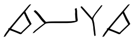	
Asaph	ve·a·saph		
Heman	ve·he·man	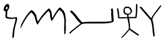	

and Jeduthun	vee·du·tun	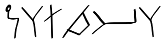	
seer	cho·w·zeh		
the king’s	ham·me·lekh		
And the gatekeepers	ve·hash·sho·a·reem		
at each gate	le·sha·ar		
	va·sha·ʿar		
did not	en	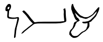	
	la·hem		
need to leave	la·sur		
	me·al		
their position	a·vo·da·tam	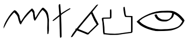	
because	kee		
their fellow	a·che·hem	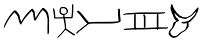	
Levites	hal·vee·yim		
made preparations	he·khee·nu	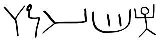	
for them	la·hem		
was carried out	vat·tik·ko·wn		2 Chronicles 35:16
the entire	kal		
service	a·vo·w·dat		
of the LORD	YHVH		
day	bay·yo·wm	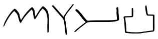	
So on that	ha·hu		
for celebrating	la·a·so·wt		
the Passover	hap·pe·sach		
and offering	ve·ha·a·lo·wt		
burnt offerings	o·lo·wt	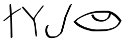	
on	al		

the altar	miz·bach	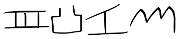	
of the LORD	YHVH	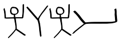	
according to the command	ke·mits·vat	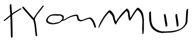	
of King	ham·me·lekh	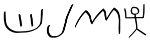	
Josiah	yo·shee·ya·hu	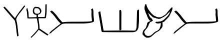	
also observed	vay·ya·a·su	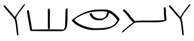	2 Chronicles 35:17
The Israelites	ve·ne	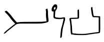	
	yis·ra·el	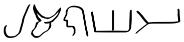	
who were present	han·nim·tse·eem	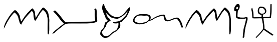	
-	et	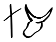	
the Passover	hap·pe·sach	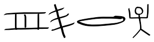	
time	ba·et	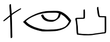	
at that	ha·hee	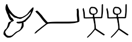	
-	ve·et	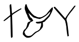	
as well as the Feast	chag	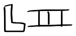	
of Unleavened Bread	ham·mats·tso·wt	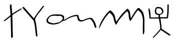	
for seven	shiv·at	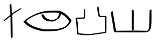	
days	ya·meem	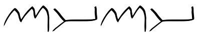	
No	ve·lo	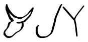	2 Chronicles 35:18
had been observed	na·a·sah	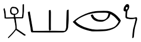	
Passover	phe·sach	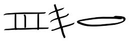	
such	ka·mo·hu	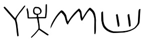	
in Israel	be·yis·ra·el	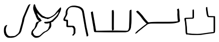	
since the days	mee·me	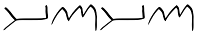	
of Samuel	she·mu·el	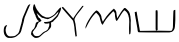	
the prophet	han·na·vee	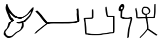	
None	ve·khal	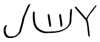	

of the kings	mal·khe	
of Israel	yis·ra·el	
	lo	
ever observed	a·su	
a Passover	kap·pe·sach	
like the one that	a·sher	
observed	a·sah	
Josiah	yo·shee·ya·hu	
with the priests	ve·hak·ko·ha·neem	
the Levites	ve·hal·vee·yim	
all	ve·khal	
Judah	ye·hu·dah	
the Israelites	ve·yis·ra·el	
who were present	han·nim·tsa	
and the people	ve·yo·wo·she·ve	
of Jerusalem	ye·ru·sha·lim	
In the eighteenth	bish·mo·w·neh	2 Chronicles 35:19
	es·reh	
year	sha·nah	
reign	le·mal·khut	
of Josiah’s	yo·shee·ya·hu	
was observed	na·a·sah	
Passover	hap·pe·sach	
this	haz·zeh	
After	a·cha·re	2 Chronicles 35:20
all	khal	
this	zot	

when	a·sher		
had set	he·kheen	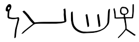	
Josiah	yo·shee·ya·hu	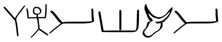	
-	et		
the temple {in order}	hab·ba·yit	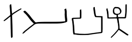	
marched up	a·lah		
Neco	ne·kho		
king	me·lekh	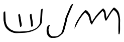	
of Egypt	mits·ra·yim		
to fight	le·hil·la·chem	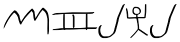	
at Carchemish	be·khar·ke·meesh		
by	al		
the Euphrates	pe·rat		
went out	vay·ye·tse	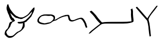	
to confront him	liq·ra·to	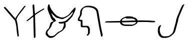	
and Josiah	yo·shee·ya·hu	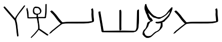	
But Neco sent	vay·yish·lach		2 Chronicles 35:21
to him	e·law	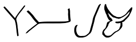	
messengers	mal·a·kheem		
saying	le·mor		
“ What is the issue between you and me	mah		
	lee	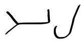	
	va·lakh	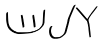	
O king	me·lekh	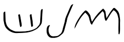	
of Judah ?	ye·hu·dah	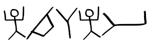	
I have not	lo		
come against	a·le·kha	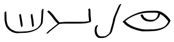	

you	at·tah		
today	hay·yo·wm	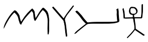	
but	kee	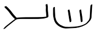	
	el		
another dynasty	bet	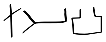	
I am fighting	mil·cham·tee	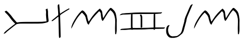	
God	ve·lo·heem		
told me	a·mar		
to hurry	le·va·ha·le·nee		
so stop	cha·dal	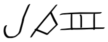	
	le·kha	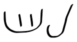	
opposing God	me·e·lo·heem		
who	a·sher		
is with me	im·mee		
or	ve·al		
He will destroy you !”	yash·chee·te·kha	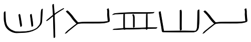	
did not	ve·lo		2 Chronicles 35:22
turn away	he·sev		
Josiah, however	yo·shee·ya·hu	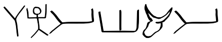	
	pha·naw	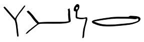	
from him	mim·men·nu	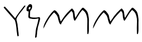	
instead	kee	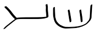	
in order to engage him in battle	le·hil·la·chem	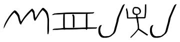	
	bo		
he disguised himself	hit·chap·pes	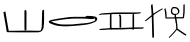	
He did not	ve·lo		
listen	sha·ma		

to	el		
words	div·re		
Neco’s	ne·kho		
from the mouth	mip·pee		
of God	e·lo·heem		
but went	vay·ya·vo	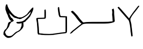	
to fight him	le·hil·la·chem	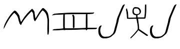	
on the Plain	be·viq·at	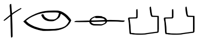	
of Megiddo	me·gid·do		
There the archers	vay·yo·ru	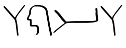	2 Chronicles 35:23
shot	hay·yo·reem	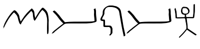	
King	lam·me·lekh		
Josiah	yo·shee·ya·hu	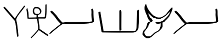	
said	vay·yo·mer		
who	ham·me·lekh		
to his servants	la·a·va·daw	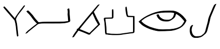	
“ Take me away	ha·a·vee·ru·nee	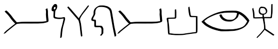	
for	kee	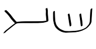	
wounded !”	ha·cho·le·tee	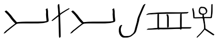	
I am badly	me·od		
took him	vay·ya·a·vee·ru·hu		2 Chronicles 35:24
So his servants	a·va·daw		
out	min	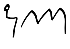	
of his chariot	ham·mer·ka·vah		
put him	vay·yar·kee·vu·hu	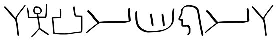	
in	al		
chariot	re·khev		

his second	ham·mish·neh		
-	a·sher		
	lo		
and brought him	vay·yo·w·lee·khu·hu	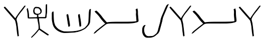	
to Jerusalem	ye·ru·sha·lim		
where he died	vay·ya·mat	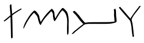	
And [Josiah] was buried	vay·yiq·qa·ver	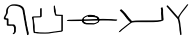	
in the tomb	be·qiv·ro·wt	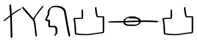	
of his fathers	a·vo·taw		
and all	ve·khal		
Judah	ye·hu·dah	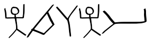	
and Jerusalem	vee·ru·sha·lim		
mourned	mit·ab·be·leem	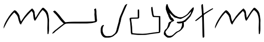	
for	al		
[him]	yo·shee·ya·hu	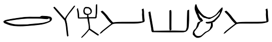	
lamented	vay·qo·w·nen	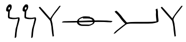	2 Chronicles 35:25
Then Jeremiah	yir·me·ya·hu		
over	al		
Josiah	yo·shee·ya·hu	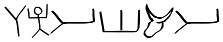	
sing	vay·yo·me·ru		
all	khal		
the choirs of men	hash·sha·reem	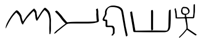	
and women	ve·hash·sha·ro·wt		
laments	be·qee·no·w·te·hem		
over	al		
Josiah	yo·shee·ya·hu	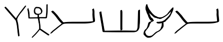	
and to	ad		

this day	hay·yo·wm	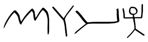	
They established them	vay·yit·te·num	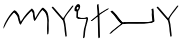	
as a statute	le·choq	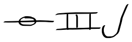	
for	al	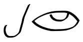	
Israel	yis·ra·el	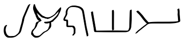	
and indeed	ve·hin·nam	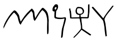	
they are written	ke·tu·veem	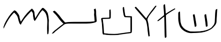	
in	al	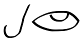	
the Book of Laments	haq·qee·no·wt	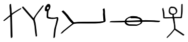	
As for the rest	ve·ye·ter	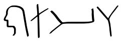	2 Chronicles 35:26
of the acts	div·re	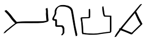	
of Josiah	yo·shee·ya·hu	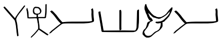	
along with his deeds of loving devotion	va·cha·sa·daw	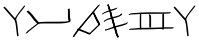	
according to what is written	kak·ka·tuv	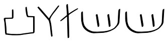	
in the Law	be·to·w·rat	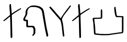	
of the LORD —	YHVH	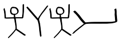	
his acts	u·de·va·raw	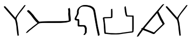	2 Chronicles 35:27
from beginning	ha·ri·sho·neem	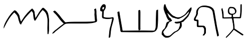	
to end —	ve·ha·a·cha·ro·neem	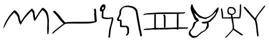	
they are indeed	hin·nam	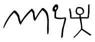	
written	ke·tu·veem	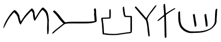	
in	al	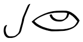	
the Book	se·pher	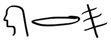	
of the Kings	mal·khe	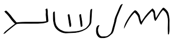	
of Israel	yis·ra·el	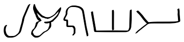	
and Judah	vee·hu·dah	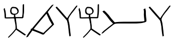	

took	vay·yiq·chu	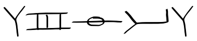	2 Chronicles 36:1
Then the people	am		
of the land	ha·a·rets		
-	et		
Jehoahaz	ye·ho·w·a·chaz		
son	ben		
of Josiah	yo·shee·ya·hu	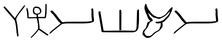	
and made him king	vay·yam·lee·khu·hu	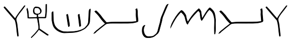	
in place of	ta·chat	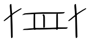	
his father	a·vee	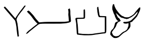	
in Jerusalem	bee·ru·sha·lim		
years old	ben		2 Chronicles 36:2
was twenty-three	sha·lo·wosh		
	ve·es·reem		
	sha·nah	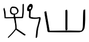	
Jehoahaz	yo·w·a·chaz		
when he became king	be·ma·le·kho		
three	u·she·lo·shah	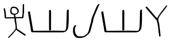	
months	cho·da·sheem	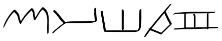	
and he reigned	ma·lakh	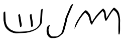	
in Jerusalem	bee·ru·sha·lim		
dethroned him	vay·see·re·hu	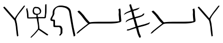	2 Chronicles 36:3
And the king	me·lekh	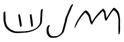	
of Egypt	mits·ra·yim		
in Jerusalem	bee·ru·sha·lim		
and imposed	vay·ya·a·nosh		
-	et		

on [Judah] {a levy}	ha·a·rets		
of a hundred	me·ah		
talents	khik·kar		
of silver	ke·seph		
and a talent	ve·khik·kar		
of gold	za·hav	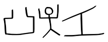	
king	vay·yam·lekh		2 Chronicles 36:4
Then Neco king	me·lekh	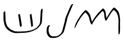	
of Egypt	mits·ra·yim		
-	et		
{made} Eliakim	el·ya·qeem	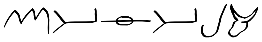	
brother of Jehoahaz	a·chee	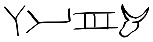	
over	al		
Judah	ye·hu·dah	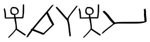	
and Jerusalem	vee·ru·sha·lim		
and he changed	vay·yas·sev		
-	et		
Eliakim's name	she·mo		
to Jehoiakim	ye·ho·w·ya·qeem	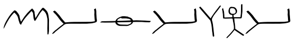	
-	ve·et		
Jehoahaz	yo·w·a·chaz		
Eliakim's brother	a·chee	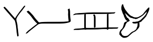	
took	la·qach	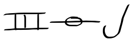	
But Neco	ne·kho		
and carried him off	vay·vee·e·hu	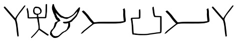	
to Egypt	mits·ra·ye·mah	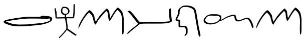	
years old	ben		2 Chronicles 36:5

was twenty-five	es·reem	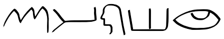	
	ve·cha·mesh	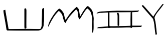	
	sha·nah	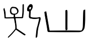	
Jehoiakim	ye·ho·w·ya·qeem	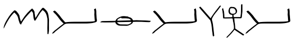	
when he became king	be·ma·le·kho	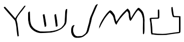	
eleven	ve·a·chat	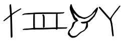	
	es·reh	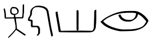	
years	sha·nah	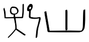	
and he reigned	ma·lakh	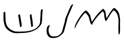	
in Jerusalem	bee·ru·sha·lim	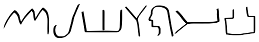	
And he did	vay·ya·as	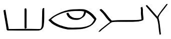	
evil	ha·ra	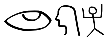	
in the sight	be·e·ne	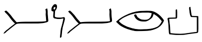	
of the LORD	YHVH	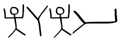	
his God	e·lo·haw	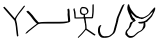	
against Jehoiakim	a·law	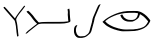	2 Chronicles 36:6
came up	a·lah	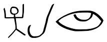	
Then Nebuchadnezzar	ne·vu·khad·nets·tsar	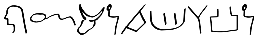	
king	me·lekh	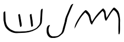	
of Babylon	ba·vel	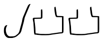	
and bound him	vay·ya·as·re·hu	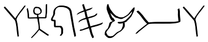	
with bronze shackles	ban·chush·ta·yim	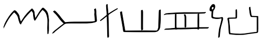	
to take him	le·ho·lee·kho	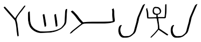	
to Babylon	ba·ve·lah	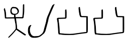	
[some] of the articles	u·mik·ke·le	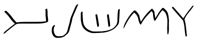	2 Chronicles 36:7
from the house	bet	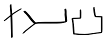	

of the LORD	YHVH		
took	he·vee	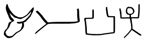	
Nebuchadnezzar also	ne·vu·khad·nets·tsar		
to Babylon	le·va·vel		
and he put them	vay·yit·te·nem	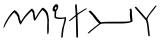	
in his temple	be·he·kha·lo	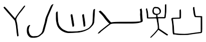	
in Babylon	be·va·vel		
As for the rest	ve·ye·ter	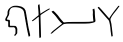	2 Chronicles 36:8
of the acts	div·re		
of Jehoiakim	ye·ho·w·ya·qeem	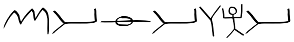	
the abominations	ve·to·a·vo·taw		
-	a·sher		
he committed	a·sah		
and all that was found	ve·han·nim·tsa		
against him	a·law	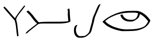	
they are indeed	hin·nam	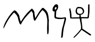	
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in	al		
the Book	se·pher		
of the Kings	mal·khe	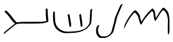	
of Israel	yis·ra·el	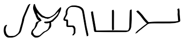	
and Judah	vee·hu·dah		
reigned	vay·yim·lokh		
Jehoiachin	ye·ho·w·ya·kheen	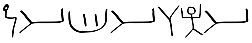	
And his son	be·no	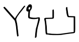	
in his place	tach·taw	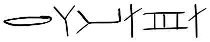	
old	ben		2 Chronicles 36:9

was eighteen	she·mo·w·neh	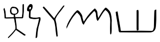	
years	sha·neem	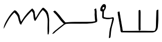	
Jehoiachin	ye·ho·w·ya·kheen	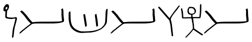	
when he became king	be·ma·le·kho	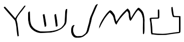	
three	u·she·lo·shah	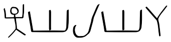	
months	cho·da·sheem	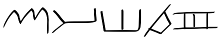	
and ten	va·a·se·ret	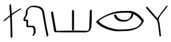	
days	ya·meem	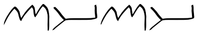	
and he reigned	ma·lakh	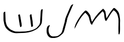	
in Jerusalem	bee·ru·sha·lim	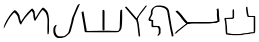	
And he did	vay·ya·as	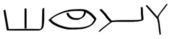	
evil	ha·ra	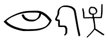	
in the sight	be·e·ne	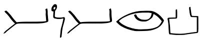	
of the LORD	YHVH	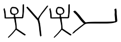	
In the spring	ve·lit·shu·vat	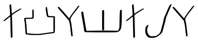	2 Chronicles 36:10
	hash·sha·nah	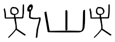	
summoned [Jehoiachin]	sha·lach	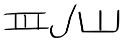	
King	ham·me·lekh	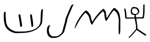	
Nebuchadnezzar	ne·vu·khad·nets·tsar	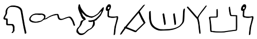	
and brought him	vay·vi·e·hu	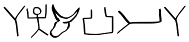	
to Babylon	va·ve·lah	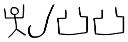	
along with	im	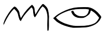	
the articles	ke·le	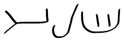	
of value	chem·dat	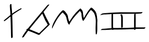	
from the house	bet	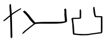	
of the LORD	YHVH	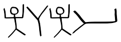	
king	vay·yam·lekh	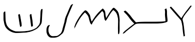	

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Zedekiah	tsid·qee·ya·hu	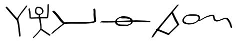	
And he made Jehoiachin's relative	a·chee	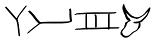	
over	al		
Judah	ye·hu·dah		
and Jerusalem	vee·ru·sha·lim		
years old	ben		2 Chronicles 36:11
was twenty-one	es·reem	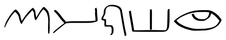	
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	sha·nah	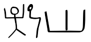	
Zedekiah	tsid·qee·ya·hu	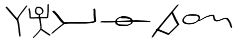	
when he became king	ve·ma·le·kho		
eleven	ve·a·chat		
	es·reh		
years	sha·nah	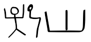	
and he reigned	ma·lakh	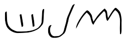	
in Jerusalem	bee·ru·sha·lim		
And he did	vay·ya·as		2 Chronicles 36:12
evil	ha·ra		
in the sight	be·e·ne	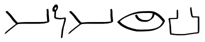	
of the LORD	YHVH		
his God	e·lo·haw		
and did not	lo		
humble himself	nikh·na	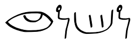	
before	mil·liph·ne		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	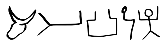	

who spoke	mip·pee		
for the LORD	YHVH		
He also	ve·gam		2 Chronicles 36:13
against King	bam·me·lekh		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
rebelled	ma·rad		
who	a·sher		
had made him swear	hish·bee·o	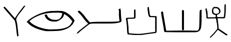	
by God	be·lo·heem		
But [Zedekiah] stiffened	vay·ye·qesh	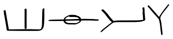	
	et		
his neck	a·re·po		
and hardened	vay·am·mets		
	et		
his heart	le·va·vo		
against turning	mish·shuv		
to	el		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	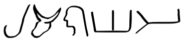	
Furthermore	gam		2 Chronicles 36:14
all	kal	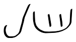	
the leaders	sa·re	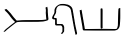	
of the priests	hak·ko·ha·neem	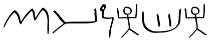	
and the people	ve·ha·am		
multiplied	hir·bu	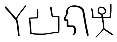	
their unfaithful deeds	lim·al		

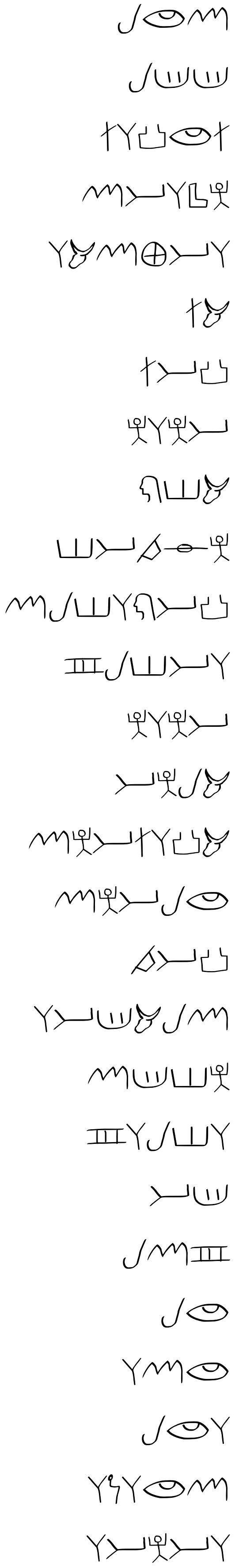

	ma·ʿal	
[following] all	ke·khol	
the abominations	to·a·vo·wt	
of the nations	hag·go·w·yim	
and they defiled	vay·tam·me·u	
-	et	
the house	bet	
of the LORD	YHVH	
which	a·sher	
He had consecrated	hiq·deesh	
in Jerusalem	bee·ru·sha·lim	
sent word	vay·yish·lach	2 Chronicles 36:15
the LORD	YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	
to [His people]	a·le·hem	
through	be·yad	
His messengers	mal·a·khaw	
Again and again	hash·kem	
	ve·sha·lo·w·ach	
because	kee	
He had compassion	cha·mal	
on	al	
[them]	am·mo	
and on	ve·al	
His dwelling place	me·o·w·no	
But they	vay·yih·yu	2 Chronicles 36:16

mocked	mal·i·veem	
the messengers	be·mal·a·khe	
of God	ha·e·lo·heem	
despising	u·vo·w·zeem	
His words	de·va·raw	
and scoffing	u·mit·ta·te·eem	
at His prophets	bin·vi·aw	
until	ad	
was stirred up	a·lo·wt	
the wrath	cha·mat	
of the LORD	YHVH	
against His people	be·am·mo	
	ad	
beyond	le·en	
remedy	mar·pe	
So He brought up	vay·ya·al	2 Chronicles 36:17
against them	a·le·hem	
-	et	
the king	me·lekh	
of the Chaldeans	kas·dī·yīm	
who put	vay·ya·ha·rog	
their young men	ba·chu·re·hem	
to the sword	ba·che·rev	
	be·vet	
in the sanctuary	miq·da·sham	
neither	ve·lo	
sparing	cha·mal	

	al		
young men	ba·chur	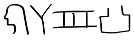	
nor young women	u·ve·tu·lah		
neither elderly	za·qen	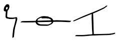	
nor infirm	ve·ya·shesh		
all	hak·kol		
[God] gave them	na·tan	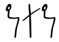	
into the hand [of Nebuchadnezzar]	be·ya·do	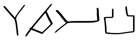	
all	ve·khol		2 Chronicles 36:18
the articles	ke·le	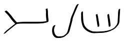	
of the house	bet	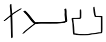	
of God	ha·e·lo·heem		
both large	hag·ge·do·leem	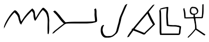	
and small	ve·haq·qe·tan·neem		
and the treasures	ve·o·tse·ro·wt		
of the house	bet	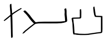	
of the LORD	YHVH		
-	ve·o·tse·ro·wt		
and of the king	ham·me·lekh		
and his officials	ve·sa·raw	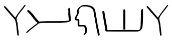	
everything	hak·kol		
who carried off	he·vee	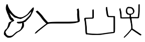	
to Babylon —	va·vel		
Then the Chaldeans set fire to	vay·yis·re·phu	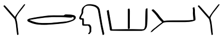	2 Chronicles 36:19
-	et		
the house	bet	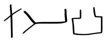	
of God	ha·e·lo·heem		

and broke down	vay·nat·te·tsu	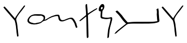	
-	et		
the wall	cho·w·mat		
of Jerusalem	ye·ru·sha·lim		
all	ve·khal		
the palaces	ar·me·no·w·te·ha		
They burned down	sa·re·phu		
	va·esh		
every	ve·khal		
article	ke·le	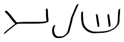	
of value	ma·cha·mad·de·ha		
and destroyed	le·hash·cheet	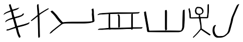	
were carried by Nebuchadnezzar into exile	vay·ye·gel	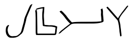	2 Chronicles 36:20
Those who escaped	hash·she·e·reet		
-	min		
the sword	ha·che·rev	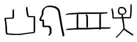	
in	el		
Babylon	ba·vel		
and they became	vay·yih·yu		
to him	lo		
and his sons	u·le·va·naw		
servants	la·a·va·deem	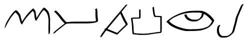	
until	ad		
came to power	me·lokh	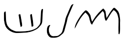	
the kingdom	mal·khut	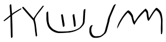	
of Persia	pa·ras		

in fulfillment	le·mal·lo·wt		2 Chronicles 36:21
of the word	de·var		
of the LORD	YHVH		
through	be·phee		
Jeremiah	yir·me·ya·hu		
until	ad		
enjoyed	ra·tse·tah		
So the land	ha·a·rets		
-	et		
its Sabbath	shab·be·to·w·te·ha		
all	kal		
the days	ye·me		
of the desolation	hash·sham·mah		
rest	sha·va·tah		
were completed	le·mal·lo·wt		
seventy	shiv·eem		
years	sha·nah		
year	u·vish·nat	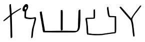	2 Chronicles 36:22
In the first	a·chat	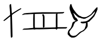	
of Cyrus	le·kho·w·resh		
king	me·lekh	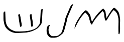	
of Persia	pa·ras		
to fulfill	likh·lo·wt	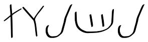	
the word	de·var		
of the LORD	YHVH		
spoken	be·phee		
through Jeremiah	yir·me·ya·hu		

stirred	he·eer		
the LORD	YHVH		
	et		
the spirit	ru·ach		
of Cyrus	ko·w·resh		
king	me·lekh	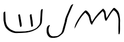	
of Persia	pa·ras		
to send	vay·ya·a·ver		
a proclamation	qo·wl	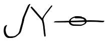	
throughout	be·khal		
his kingdom	mal·khu·to		
and	ve·gam		
to put it in writing	be·mikh·tav	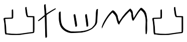	
as follows :	le·mor		
“ This is what	koh	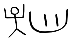	2 Chronicles 36:23
says :	a·mar		
Cyrus	ko·w·resh		
king	me·lekh	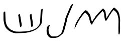	
of Persia	pa·ras		
all	kal		
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
has given	na·tan	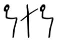	
me	lee	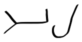	
‘ The LORD	YHVH		
the God	e·lo·he		
of heaven	hash·sha·ma·yim		

who	ve·hu	
has appointed	pha·qad	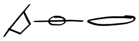
me	a·lay	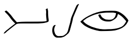
to build	liv·no·wt	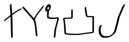
for Him	lo	
a house	va·yit	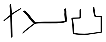
at Jerusalem	bee·ru·sha·lim	
-	a·sher	
in Judah	bee·hu·dah	
Whoever	mee	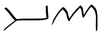
among you	va·khem	
belongs to	mik·kal	
His people	am·mo	
may the LORD	YHVH	
his God	e·lo·haw	
[be] with him	im·mo	
and may he go up ’”	ve·ya·al	

Ezra

BSB Translation	Transliteration	Original Hebrew	
year	u·vish·nat	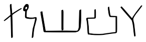	Ezra 1:1
In the first	a·chat	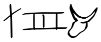	
of Cyrus	le·kho·w·resh		
king	me·lekh	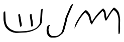	
of Persia	pa·ras		
to fulfill	likh·lo·wt	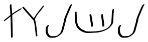	
the word	de·var		

of the LORD	YHVH		
spoken	mip·pee		
through Jeremiah	yir·me·yah		
stirred	he·eer		
the LORD	YHVH		
-	et		
the spirit	ru·ach		
of Cyrus	ko·resh	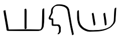	
king	me·lekh	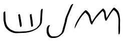	
of Persia	pa·ras		
to send	vay·ya·a·ver		
a proclamation	qo·wl	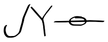	
throughout	be·khal		
his kingdom	mal·khu·to		
and	ve·gam		
to put it in writing	be·mikh·tav	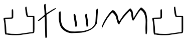	
as follows :	le·mor	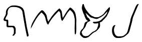	
“ This is what	koh	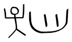	Ezra 1:2
says :	a·mar		
Cyrus	ko·resh	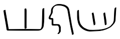	
king	me·lekh	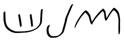	
of Persia	pa·ras		
all	kol	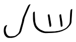	
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
has given	na·tan	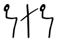	
me	lee	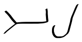	

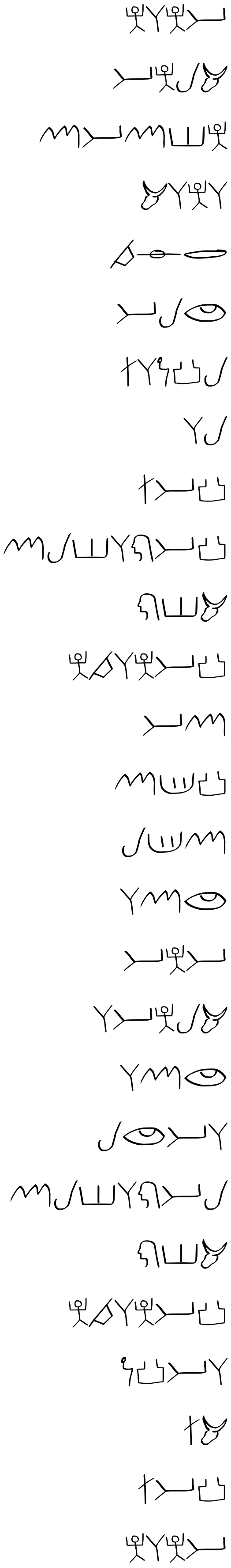

‘ The LORD	YHVH	
the God	e·lo·he	
of heaven	hash·sha·ma·yim	
who	ve·hu	
has appointed	pha·qad	
me	a·lay	
to build	liv·no·wt	
for Him	lo	
a house	va·yit	
at Jerusalem	bee·ru·sha·lim	
-	a·sher	
in Judah	bee·hu·dah	
Whoever	mee	Ezra 1:3
among you	va·khem	
belongs to	mik·kal	
His people	am·mo	
be	ye·hee	
may his God	e·lo·haw	
with him	im·mo	
and may he go	ve·ya·al	
to Jerusalem	lee·ru·sha·lim	
	a·sher	
in Judah	bee·hu·dah	
and build	ve·yi·ven	
-	et	
the house	bet	
of the LORD	YHVH	

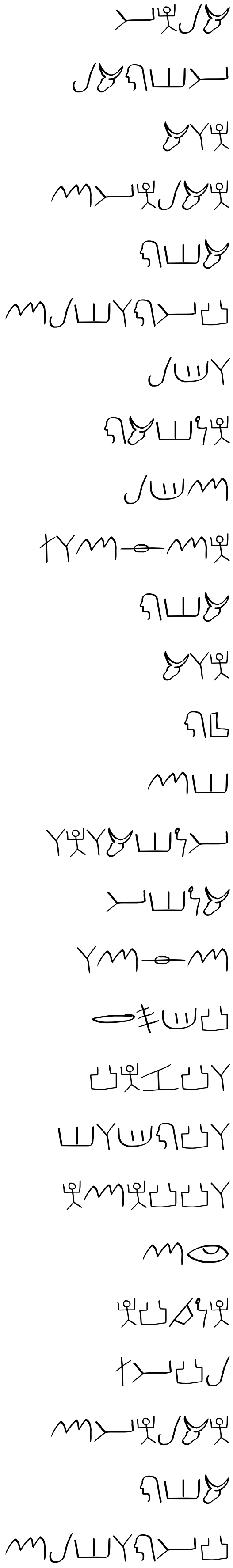

the God	e·lo·he	
of Israel	yis·ra·el	
He [is]	hu	
the God	ha·e·lo·heem	
who	a·sher	
is in Jerusalem	bee·ru·sha·lim	
And let every	ve·khal	Ezra 1:4
survivor	han·nish·ar	
wherever	mik·kal	
	ham·me·qo·mo·wt	
-	a·sher	
he	hu	
lives	gar	
	sham	
be assisted	ye·nas·se·u·hu	
by the men	an·she	
of that region	me·qo·mo	
with silver	be·khe·seph	
gold	u·ve·za·hav	
goods	u·vir·khush	
and livestock	u·viv·he·mah	
along with	im	
a freewill offering	han·ne·da·vah	
for the house	le·vet	
of God	ha·e·lo·heem	
-	a·sher	
in Jerusalem ’”	bee·ru·sha·lim	

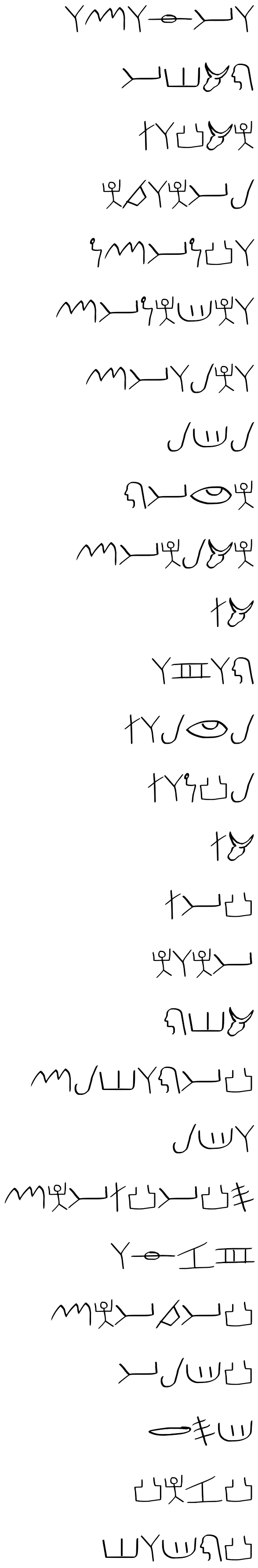

prepared	vay·ya·qu·mu	Ezra 1:5
heads	ra·she	
So the family	ha·a·vo·wt	
of Judah	lee·hu·dah	
and Benjamin	u·vin·ya·min	
along with the priests	ve·hak·ko·ha·neem	
and Levites —	ve·hal·vee·yim	
everyone	le·khol	
had stirred —	he·eer	
God	ha·e·lo·heem	
-	et	
whose spirit	ru·cho	
to go up	la·a·lo·wt	
and rebuild	liv·no·wt	
-	et	
the house	bet	
of the LORD	YHVH	
-	a·sher	
in Jerusalem	bee·ru·sha·lim	
And all	ve·khal	Ezra 1:6
their neighbors	se·vee·vo·te·hem	
supported	chiz·ze·qu	
them	vee·de·hem	
with articles	bikh·le	
of silver	khe·seph	
and gold	baz·za·hav	
with goods	ba·re·khush	

and livestock	u·vab·be·he·mah		
and with valuables	u·vam·mig·da·no·wt		
in addition	le·vad	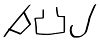	
to	al		
all	kal		
their freewill offerings	hit·nad·dev	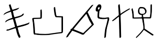	
King	ve·ham·me·lekh		Ezra 1:7
Cyrus	ko·w·resh		
also brought out	ho·w·tsee		
-	et		
the articles	ke·le	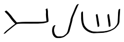	
belonging to the house	vet	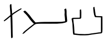	
of the LORD	YHVH		
that	a·sher		
had carried away	ho·w·tsee		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
from Jerusalem	mee·ru·sha·lim		
and placed	vay·yit·te·nem	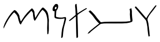	
in the temple	be·vet	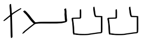	
of his gods	e·lo·haw		
had them brought out	vay·yo·tsī·ʾēm		Ezra 1:8
Cyrus	ko·w·resh		
king	me·lekh	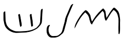	
of Persia	pa·ras		
by	al		
the hand	yad	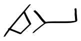	

of Mithredath	mit·re·dat		
the treasurer	hag·giz·bar	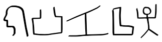	
who counted them out	vay·yis·pe·rem	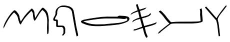	
to Sheshbazzar	le·she·she·bats·tsar		
the prince	han·na·see	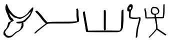	
of Judah	lee·hu·dah		
This	ve·el·leh		Ezra 1:9
was the inventory :	mis·pa·ram		
dishes	a·gar·te·le		
gold	za·hav	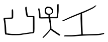	
30	she·lo·sheem	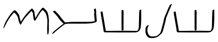	
dishes	a·gar·te·le		
silver	khe·seph		
1,000 {}	a·leph	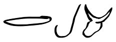	
silver utensils	ma·cha·la·pheem		
29	tish·ah		
	ve·es·reem	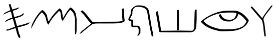	
bowls	ke·pho·w·re		Ezra 1:10
gold	za·hav	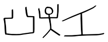	
30	she·lo·sheem	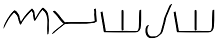	
bowls	ke·pho·w·re		
silver	khe·seph		
matching	mish·neem	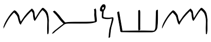	
410	ar·ba		
	me·o·wt		
	va·a·sa·rah		
articles	ke·leem	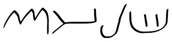	

other	a·che·reem	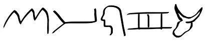	
and 1,000	a·leph		
In all, there were	kal	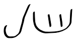	Ezra 1:11
articles	ke·leem	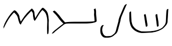	
gold	laz·za·hav		
and silver	ve·lak·ke·seph		
5400	cha·me·shet		
	a·la·pheem		
	ve·ar·ba		
	me·o·wt		
all [these]	hak·kol		
brought	he·e·lah		
Sheshbazzar	she·she·bats·tsar		
along	im		
went up	he·a·lo·wt		
when the exiles	hag·go·w·lah		
from Babylon	mib·ba·vel		
to Jerusalem	lee·ru·sha·lim		
Now these [are]	ve·el·leh		Ezra 2:1
the people	be·ne	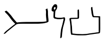	
of the province	ham·me·dee·nah	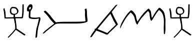	
who came up	ha·o·leem	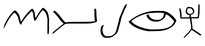	
from the captivity	mish·she·vee		
of the exiles	hag·go·w·lah		
-	a·sher		
carried away	heg·lah		
by Nebuchadnezzar	ne·vu·khad·nεts·tsor	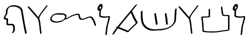	

[its] king	me·lekh	מלך	
	ba·vel	בבל	
to Babylon	le·va·vel	לבבל	
They returned	vay·ya·shu·vu	וישובו	
to Jerusalem	lee·ru·sha·lim	לירושלם	
and Judah	vee·hu·dah	ויהודה	
each	eesh	איש	
to his own town	le·ee·ro	לעירו	
-	a·sher	אשר	Ezra 2:2
accompanied	ba·u	באו	
by	im	עם	
Zerubbabel	ze·rub·ba·vel	זרבבל	
Jeshua	ye·shu·a	ישוע	
Nehemiah	ne·chem·yah	נחמיה	
Seraiah	se·ra·yah	שריה	
Reelaiah	re·e·la·yah	רעליה	
Mordecai	ma·re·do·khay	מרדכי	
Bilshan	bil·shan	בלשן	
Mispar	mis·par	מספר	
Bigvai	big·vay	בגוי	
Rehum	re·chum	רחום	
and Baanah	ba·a·nah	בענה	
[This is] the count	mis·par	מספר	
of the men	an·she	אנשי	
	am	עם	
of Israel :	yis·ra·el	ישראל׃	
the descendants	be·ne	בני	Ezra 2:3

of Parosh	phar·osh		
2172	al·pa·yim		
	me·ah		
	shiv·eem		
	u·she·na·yim	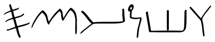	
the descendants	be·ne	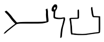	Ezra 2:4
of Shephatiah	she·phat·yah		
372	she·losh	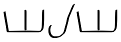	
	me·o·wt		
	shiv·eem		
	u·she·na·yim	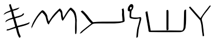	
the descendants	be·ne	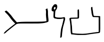	Ezra 2:5
of Arah	a·rach		
775	she·va		
	me·o·wt		
	cha·mish·shah		
	ve·shiv·eem		
the descendants	be·ne	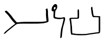	Ezra 2:6
	pha·chat	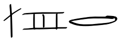	
of Pahath-moab	mo·w·av		
(through the line	liv·ne		
of Jeshua	ye·shu·a		
and Joab),	yo·w·av		
2812	al·pa·yim		
	she·mo·neh		
	me·o·wt		
	u·she·nem	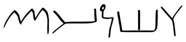	

	a·sar	𐤏𐤔𐤓𐤟	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:7
of Elam	e·lam	𐤏𐤉𐤋𐤌	
1254	e·leph	𐤀𐤋𐤐	
	ma·ta·yim	𐤌𐤀𐤕𐤉𐤌	
	cha·mish·sheem	𐤇𐤌𐤔𐤉𐤌	
	ve·ar·ba·ah	𐤅𐤀𐤓𐤁𐤏𐤄𐤟	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:8
of Zattu	zat·tu	𐤆𐤕𐤅𐤀	
945	te·sha	𐤕𐤔𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	ve·ar·ba·eem	𐤅𐤀𐤓𐤁𐤏𐤉𐤌	
	va·cha·mish·shah	𐤅𐤇𐤌𐤔𐤄𐤟	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:9
of Zaccai	zak·kay	𐤆𐤊𐤉	
760	she·va	𐤔𐤁𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	ve·shish·sheem	𐤅𐤔𐤔𐤉𐤌𐤟	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:10
of Bani	va·nee	𐤁𐤍𐤉	
642	shesh	𐤔𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌𐤟	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:11
of Bebai	ve·vay	𐤁𐤁𐤉	
623	shesh	𐤔𐤔	

	me·o·wt	
	es·reem	
	u·she·lo·shah	
the descendants	be·ne	Ezra 2:12
of Azgad	az·gad	
1222	e·leph	
	ma·ta·yim	
	es·reem	
	u·she·na·yim	
the descendants	be·ne	Ezra 2:13
of Adonikam	a·do·nee·qam	
666	shesh	
	me·o·wt	
	shish·sheem	
	ve·shish·shah	
the descendants	be·ne	Ezra 2:14
of Bigvai	vig·vay	
2056	al·pa·yim	
	cha·mish·sheem	
	ve·shish·shah	
the descendants	be·ne	Ezra 2:15
of Adin	a·deen	
454	ar·ba	
	me·o·wt	
	cha·mish·sheem	
	ve·ar·ba·ah	
the descendants	be·ne	Ezra 2:16

of Ater	a·ter	𐤀𐤈𐤓	
(through Hezekiah),	lee·chiz·qee·yah	𐤋𐤉𐤇𐤆𐤒𐤉𐤄	
98	tish·eem	𐤕𐤔𐤏𐤉𐤌	
	u·she·mo·nah	𐤅𐤔𐤌𐤍𐤄𐤎	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:17
of Bezai	ve·tsay	𐤁𐤑𐤉	
323	she·losh	𐤔𐤋𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·lo·shah	𐤅𐤔𐤋𐤔𐤄𐤎	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:18
of Jorah	yo·w·rah	𐤉𐤅𐤓𐤄	
112	me·ah	𐤌𐤀𐤄	
	u·she·nem	𐤅𐤔𐤍𐤉𐤌	
	a·sar	𐤏𐤔𐤓𐤎	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:19
of Hashum	cha·shum	𐤇𐤔𐤌	
223	ma·ta·yim	𐤌𐤀𐤕𐤉𐤌	
	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·lo·shah	𐤅𐤔𐤋𐤔𐤄𐤎	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:20
of Gibbar	gib·bar	𐤂𐤁𐤓	
95	tish·eem	𐤕𐤔𐤏𐤉𐤌	
	va·cha·mish·shah	𐤅𐤇𐤌𐤔𐤄𐤎	
the men	be·ne	𐤁𐤍𐤉	Ezra 2:21
	vet	𐤁𐤉𐤕	
of Bethlehem	la·chem	𐤋𐤇𐤌	

123	me·ah	𐤌𐤀𐤄	
	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·lo·shah	𐤅𐤔𐤋𐤔𐤄׃	
the men	an·she	𐤀𐤍𐤔𐤉	Ezra 2:22
of Netophah	ne·to·phah	𐤍𐤈𐤐𐤄	
56	cha·mish·sheem	𐤇𐤌𐤔𐤉𐤌	
	ve·shish·shah	𐤅𐤔𐤔𐤄	
the men	an·she	𐤀𐤍𐤔𐤉	Ezra 2:23
of Anathoth	a·na·to·wt	𐤏𐤍𐤕𐤅𐤕	
128	me·ah	𐤌𐤀𐤄	
	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·mo·nah	𐤅𐤔𐤌𐤍𐤄׃	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:24
of Azmaveth	az·ma·vet	𐤏𐤆𐤌𐤅𐤕	
42	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌׃	
the men	be·ne	𐤁𐤍𐤉	Ezra 2:25
	qir·yat	𐤒𐤓𐤉𐤕	
of Kiriath-jearim	a·reem	𐤏𐤓𐤉𐤌	
Chephirah	ke·phee·rah	𐤊𐤐𐤉𐤓𐤄	
and Beeroth	u·ve·e·ro·wt	𐤅𐤁𐤀𐤓𐤅𐤕	
743	she·va	𐤔𐤁𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	ve·ar·ba·eem	𐤅𐤀𐤓𐤁𐤏𐤉𐤌	
	u·she·lo·shah	𐤅𐤔𐤋𐤔𐤄׃	
the men	be·ne	𐤁𐤍𐤉	Ezra 2:26
of Ramah	ha·ra·mah	𐤄𐤓𐤌𐤄	

and Geba	va·ga·va	וגבע	
621	shesh	שש	
	me·o·wt	מאות	
	es·reem	עשרים	
	ve·e·chad	ואחד׃	
the men	an·she	אנשי	Ezra 2:27
of Michmash	mikh·mas	מכמס	
122	me·ah	מאה	
	es·reem	עשרים	
	u·she·na·yim	ושנים׃	
the men	an·she	אנשי	Ezra 2:28
of	vet	בית	
Bethel	el	אל	
and Ai	ve·ha·ay	והעי	
223	ma·ta·yim	מאתים	
	es·reem	עשרים	
	u·she·lo·shah	ושלשה׃	
the descendants	be·ne	בני	Ezra 2:29
of Nebo	ne·vo	נבו	
52	cha·mish·sheem	חמשים	
	u·she·na·yim	ושנים׃	
the descendants	be·ne	בני	Ezra 2:30
of Magbish	mag·beesh	מגביש	
156	me·ah	מאה	
	cha·mish·sheem	חמשים	
	ve·shish·shah	וששה׃	
the descendants	be·ne	בני	Ezra 2:31

Elam	e·lam	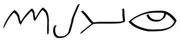	
of the other	a·cher	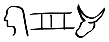	
1254	e·leph	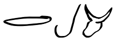	
	ma·ta·yim	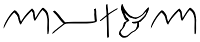	
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	ve·ar·ba·ah		
the descendants	be·ne	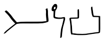	Ezra 2:32
of Harim	cha·rim	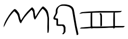	
320	she·losh	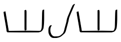	
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	ve·es·reem	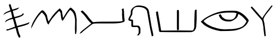	
the men	be·ne	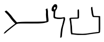	Ezra 2:33
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Hadid	cha·deed	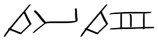	
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	me·o·wt		
	es·reem	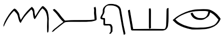	
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the men	be·ne	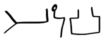	Ezra 2:34
of Jericho	ye·re·cho	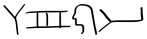	
345	she·losh	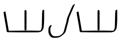	
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	ar·ba·eem		
	va·cha·mish·shah		
and the descendants	be·ne	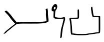	Ezra 2:35
of Senaah	se·na·ah		

3630	she·lo·shet	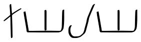	
	a·la·pheem	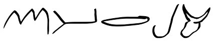	
	ve·shesh	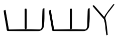	
	me·o·wt	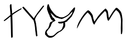	
	u·she·lo·sheem	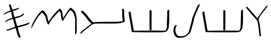	
The priests :	hak·ko·ha·neem	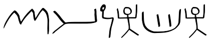	Ezra 2:36
The descendants	be·ne	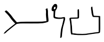	
of Jedaiah	ye·da·yah	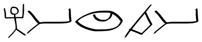	
(through the house	le·vet	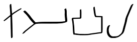	
of Jeshua)	ye·shu·a	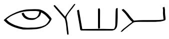	
973	te·sha	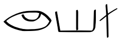	
	me·o·wt	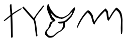	
	shiv·eem	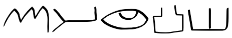	
	u·she·lo·shah	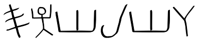	
the descendants	be·ne	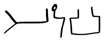	Ezra 2:37
of Immer	im·mer	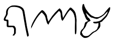	
1052	e·leph	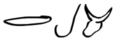	
	cha·mish·sheem	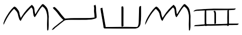	
	u·she·na·yim	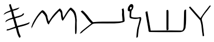	
the descendants	be·ne	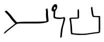	Ezra 2:38
of Pashhur	phash·chur	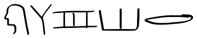	
1247	e·leph	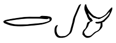	
	ma·ta·yim	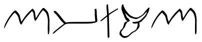	
	ar·ba·eem	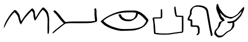	
	ve·shiv·ah	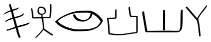	
and the descendants	be·ne	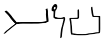	Ezra 2:39
of Harim	cha·rim	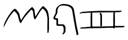	

1,017	e·leph	אלף	
	ve·shiv·ah	ושבעה	
	a·sar	עשר	
The Levites :	hal·vee·yim	הלוים	Ezra 2:40
the descendants	be·ne	בני	
of Jeshua	ye·shu·a	ישוע	
and Kadmiel	ve·qad·mee·el	וקדמיאל	
(through the line	liv·ne	לבני	
of Hodaviah),	ho·w·daw·yah	הודויה	
74	shiv·eem	שבעים	
	ve·ar·ba·ah	וארבעה	
The singers :	ham·sho·re·reem	המשררים	Ezra 2:41
the descendants	be·ne	בני	
of Asaph	a·saph	אסף	
128	me·ah	מאה	
	es·reem	עשרים	
	u·she·mo·nah	ושמנהף	
	be·ne	בני	Ezra 2:42
The gatekeepers :	hash·sho·a·reem	השערים	
the descendants	be·ne	בני	
of Shallum	shal·lum	שלום	
the descendants	be·ne	בני	
of Ater	a·ter	אטר	
the descendants	be·ne	בני	
of Talmon	tal·mo·wn	טלמון	
the descendants	be·ne	בני	
of Akkub	aq·quv	עקוב	

the descendants	be·ne	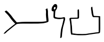	
of Hatita	cha·tee·ta	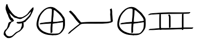	
and the descendants	be·ne	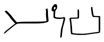	
of Shobai	sho·vay		
in all	hak·kol		
139	me·ah		
	she·lo·sheem		
	ve·tish·ah		
The temple servants :	han·ne·tee·neem	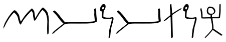	Ezra 2:43
the descendants	be·ne	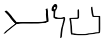	
of Ziha	tsee·cha	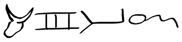	
the descendants	ve·ne	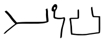	
of Hasupha	cha·su·pha		
the descendants	be·ne	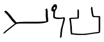	
of Tabbaoth	tab·ba·o·wt	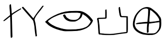	
the descendants	be·ne	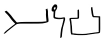	Ezra 2:44
of Keros	qe·ros	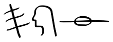	
the descendants	be·ne	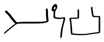	
of Siaha	see·a·ha		
the descendants	be·ne	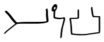	
of Padon	pha·do·wn		
the descendants	be·ne	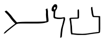	Ezra 2:45
of Lebanah	le·va·nah	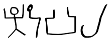	
the descendants	ve·ne	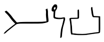	
of Hagabah	cha·ga·vah		
the descendants	be·ne	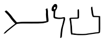	
of Akkub	aq·quv	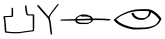	

the descendants	be·ne	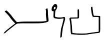	Ezra 2:46
of Hagab	cha·gav		
the descendants	be·ne	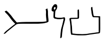	
of Shalmai	sham·lay		
the descendants	be·ne	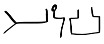	
of Hanan	cha·nan	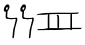	
the descendants	be·ne	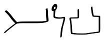	Ezra 2:47
of Giddel	gid·del		
the descendants	be·ne	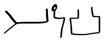	
of Gahar	ga·char		
the descendants	be·ne	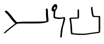	
of Reaiah	re·a·yah	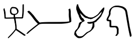	
the descendants	be·ne	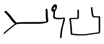	Ezra 2:48
of Rezin	re·tseen		
the descendants	be·ne	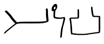	
of Nekoda	ne·qo·w·da	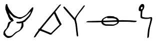	
the descendants	be·ne	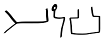	
of Gazzam	gaz·zam	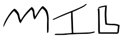	
the descendants	be·ne	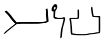	Ezra 2:49
of Uzza	uz·za		
the descendants	ve·ne	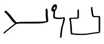	
of Paseah	pha·se·ach		
the descendants	be·ne	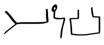	
of Besai	ve·say		
the descendants	be·ne	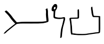	Ezra 2:50
of Asnah	as·nah		
the descendants	ve·ne	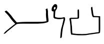	

of Meunim	me·ʿī·nīm	𐤌𐤏𐤉𐤍𐤉𐤌	
the descendants	be·ne	𐤁𐤍𐤉	
of Nephusim	ne·phī·sīm	𐤍𐤐𐤉𐤎𐤉𐤌	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:51
of Bakbuk	vaq·buq	𐤁𐤒𐤁𐤅𐤒	
the descendants	be·ne	𐤁𐤍𐤉	
of Hakupha	cha·qu·pha	𐤇𐤒𐤅𐤐𐤀	
the descendants	be·ne	𐤁𐤍𐤉	
of Harhur	char·chur	𐤇𐤓𐤇𐤅𐤓	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:52
of Bazluth	vats·lut	𐤁𐤑𐤋𐤅𐤕	
the descendants	be·ne	𐤁𐤍𐤉	
of Mehida	me·chee·da	𐤌𐤇𐤉𐤃𐤀	
the descendants	be·ne	𐤁𐤍𐤉	
of Harsha	char·sha	𐤇𐤓𐤔𐤀	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:53
of Barkos	var·qo·ws	𐤁𐤓𐤒𐤅𐤎	
the descendants	be·ne	𐤁𐤍𐤉	
of Sisera	see·se·ra	𐤎𐤉𐤎𐤓𐤀	
the descendants	be·ne	𐤁𐤍𐤉	
of Temah	ta·mach	𐤕𐤌𐤇	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:54
of Neziah	ne·tsee·ach	𐤍𐤑𐤉𐤇	
and the descendants	be·ne	𐤁𐤍𐤉	
of Hatipha	cha·tee·pha	𐤇𐤈𐤉𐤐𐤀	
The descendants	be·ne	𐤁𐤍𐤉	Ezra 2:55
of the servants	av·de	𐤏𐤁𐤃𐤉	

of Solomon :	she·lo·moh	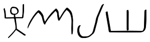	
the descendants	be·ne	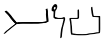	
of Sotai	so·tay		
the descendants	be·ne	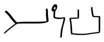	
of Sophereth	has·so·phe·ret		
the descendants	be·ne	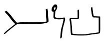	
of Peruda	phe·ru·da		
the descendants	be·ne	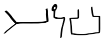	Ezra 2:56
of Jaala	ya·lah		
the descendants	ve·ne	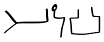	
of Darkon	dar·qo·wn	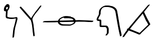	
the descendants	be·ne	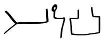	
of Giddel	gid·del		
the descendants	be·ne	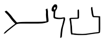	Ezra 2:57
of Shephatiah	she·phat·yah		
the descendants	ve·ne	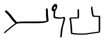	
of Hattil	chat·teel	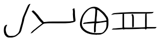	
the descendants	be·ne	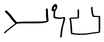	
	po·khe·ret		
of Pochereth-hazzebaim	hats·tse·va·yeem	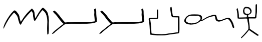	
and the descendants	be·ne	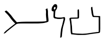	
of Ami	a·mee	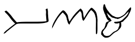	
in all	kal		Ezra 2:58
The temple servants	han·ne·tee·neem	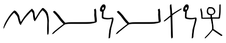	
and descendants	u·ve·ne		
of the servants	av·de	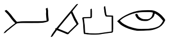	
of Solomon	she·lo·moh	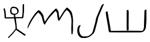	

[numbered] 392	she·losh	𐤔𐤋𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	tish·eem	𐤕𐤔𐤏𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌𐤎	
The following	ve·el·leh	𐤅𐤀𐤋𐤄	Ezra 2:59
came up	ha·o·leem	𐤄𐤏𐤋𐤉𐤌	
	mit·tel	𐤌𐤕𐤋	
from Tel-melah	me·lach	𐤌𐤋𐤇	
	tel	𐤕𐤋	
Tel-harsha	char·sha	𐤇𐤓𐤔𐤀	
Cherub	ke·ruv	𐤊𐤓𐤅𐤁	
Addan	ad·dan	𐤀𐤃𐤍	
and Immer	im·mer	𐤀𐤌𐤓	
but could not	ve·lo	𐤅𐤋𐤀	
	ya·khe·lu	𐤉𐤊𐤋𐤅	
prove	le·hag·geed	𐤋𐤄𐤂𐤉𐤃	
that their families	bet	𐤁𐤉𐤕	
	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌	
were descended	ve·zar·am	𐤅𐤆𐤓𐤏𐤌	
	im	𐤀𐤌	
from Israel	mee·yis·ra·el	𐤌𐤉𐤔𐤓𐤀𐤋	
:	hem	𐤄𐤌	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:60
of Delaiah	de·la·yah	𐤃𐤋𐤉𐤄	
the descendants	ve·ne	𐤁𐤍𐤉	
of Tobiah	to·w·vee·yah	𐤈𐤅𐤁𐤉𐤄	
and the descendants	be·ne	𐤁𐤍𐤉	

of Nekoda	ne·qo·w·da	𐤍𐤒𐤅𐤃𐤀	
652 [in all]	shesh	𐤔𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	cha·mish·sheem	𐤇𐤌𐤔𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌𐤎	
And from	u·mib·be·ne	𐤅𐤌𐤁𐤍𐤉	Ezra 2:61
among the priests :	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
the descendants	be·ne	𐤁𐤍𐤉	
of Hobaiah	cho·vay·yah	𐤇𐤁𐤉𐤄	
the descendants	be·ne	𐤁𐤍𐤉	
of Hakkoz	haq·qo·wts	𐤄𐤒𐤅𐤑	
and the descendants	be·ne	𐤁𐤍𐤉	
of Barzillai	var·zil·lay	𐤁𐤓𐤆𐤋𐤉	
(who	a·sher	𐤀𐤔𐤓	
had married	la·qach	𐤋𐤒𐤇	
a daughter	mib·be·no·wt	𐤌𐤁𐤍𐤅𐤕	
of Barzillai	bar·zil·lay	𐤁𐤓𐤆𐤋𐤉	
the Gileadite	hag·gil·a·dee	𐤄𐤂𐤋𐤏𐤃𐤉	
	ish·shah	𐤀𐤔𐤄	
and was called	vay·yiq·qa·re	𐤅𐤉𐤒𐤓𐤀	
by	al	𐤏𐤋	
their name)	she·mam	𐤔𐤌𐤌	
These [men]	el·leh	𐤀𐤋𐤄	Ezra 2:62
searched for	biq·shu	𐤁𐤒𐤔𐤅	
their family records	khe·ta·vam	𐤊𐤕𐤁𐤌	
	ham·mit·yach·seem	𐤄𐤌𐤕𐤉𐤇𐤔𐤉𐤌	
but they could not	ve·lo	𐤅𐤋𐤀	

find them	nim·tsa·u	
and so were excluded	vay·go·a·lu	
from	min	
the priesthood {as unclean}	hak·ke·hun·nah	
ordered	vay·yo·mer	Ezra 2:63
The governor	hat·tir·sha·ta	
them	la·hem	
	a·sher	
not	lo	
to eat	yo·khe·lu	
the most holy things	miq·qo·desh	
	haq·qo·da·sheem	
until	ad	
	a·mod	
there was a priest	ko·hen	
to consult the Urim	le·u·reem	
and Thummim	u·le·tum·meem	
The whole	kal	Ezra 2:64
assembly	haq·qa·hal	
[numbered]	ke·e·chad	
42,360 {}	ar·ba	
	rib·bo·w	
	al·pa·yim	
	she·losh	
	me·o·wt	
	shish·sheem	
in addition to	mil·le·vad	Ezra 2:65

menservants	av·de·hem	עבדיהם	
and maidservants	ve·am·ho·te·hem	ואמהתיהם	
	el·leh	אלה	
their 7,337	shiv·at	שבעת	
	a·la·pheem	אלפים	
	she·losh	שלש	
	me·o·wt	מאות	
	she·lo·sheem	שלשים	
	ve·shiv·ah	ושבעה	
	ve·la·hem	ולהם	
male	me·sho·re·reem	משררים	
and female singers	u·me·sho·re·ro·wt	ומשררות	
as well as their 200	ma·ta·yim	מאתים	
horses	su·se·hem	סוסיהם	Ezra 2:66
They had 736	she·va	שבע	
	me·o·wt	מאות	
	she·lo·sheem	שלשים	
	ve·shish·shah	וששה	
mules	pir·de·hem	פרדיהם	
245	ma·ta·yim	מאתים	
	ar·ba·eem	ארבעים	
	va·cha·mish·shah	וחמשה	
camels	ge·mal·le·hem	גמליהם	Ezra 2:67
435	ar·ba	ארבע	
	me·o·wt	מאות	
	she·lo·sheem	שלשים	
	va·cha·mish·shah	וחמשה	

donkeys	cha·mo·reem	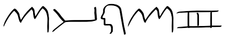	
and 6,720	she·shet		
	a·la·pheem		
	she·va		
	me·o·wt		
	ve·es·reem	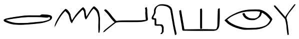	
[some] of the heads	u·me·ra·she		Ezra 2:68
of the families	ha·a·vo·wt		
When they arrived	be·vo·w·am		
at the house	le·vet	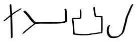	
of the LORD	YHVH		
-	a·sher		
in Jerusalem	bee·ru·sha·lim		
gave freewill offerings	hit·nad·de·vu	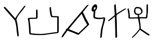	
the house	le·vet	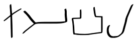	
of God	ha·e·lo·heem		
to rebuild	le·ha·a·mee·do		
on	al		
its original site	me·kho·w·no		
According to their ability	ke·kho·cham	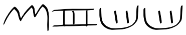	Ezra 2:69
they gave	na·te·nu	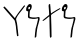	
to the treasury	le·o·w·tsar		
for this work	ham·me·la·khah		
of gold	za·hav	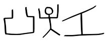	
darics	dar·ke·mo·w·neem		
61,000 {}	shesh		
	rib·bo·wt		

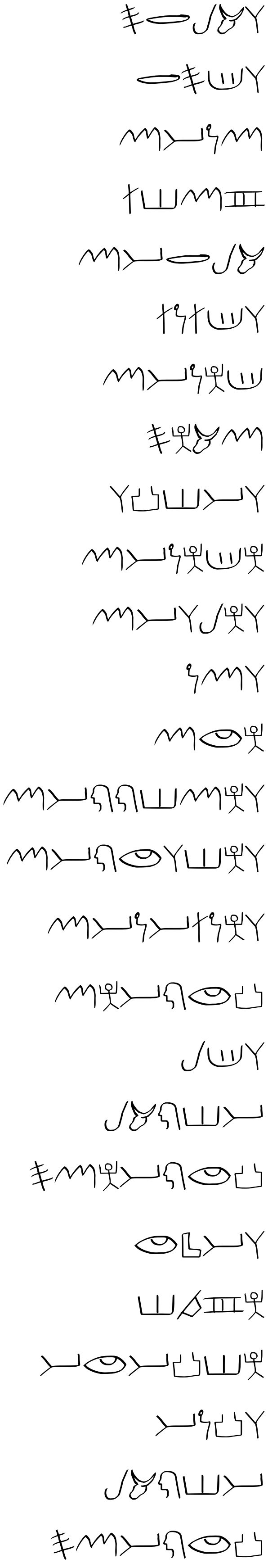

	va·ʾɛ·lɛ·phs	
of silver	ve·khe·seph	
minas	ma·neem	
5,000 {}	cha·me·shet	
	a·la·pheem	
garments	ve·kha·te·not	
priestly	ko·ha·neem	
and 100	me·ah	
settled	vay·ye·she·vu	Ezra 2:70
So the priests	hak·ko·ha·neem	
the Levites	ve·hal·vee·yim	
along with some	u·min	
of the people	ha·am	
the singers	ve·ham·sho·re·reem	
the gatekeepers	ve·hash·sho·w·a·reem	
and the temple servants	ve·han·ne·tee·neem	
in their own towns	be·a·re·hem	
and the rest	ve·khal	
of the Israelites	yis·ra·el	
settled [in their towns]	be·a·re·hem	
had settled	vay·yig·ga	Ezra 3:1
month	ha·cho·desh	
By the seventh	hash·she·vee·ee	
the Israelites	u·ve·ne	
	yis·ra·el	
in their towns	bɛ·ʿa·rī·ms	

assembled	vay·ye·a·se·phu		
and the people	ha·am		
man	ke·eesh	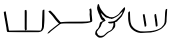	
as one	e·chad	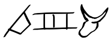	
in	el		
Jerusalem	ye·ru·sha·lim		
began	vay·ya·qam	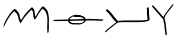	Ezra 3:2
Then Jeshua	ye·shu·a		
son	ben		
of Jozadak	yo·w·tsa·daq		
and his fellow	ve·e·chaw	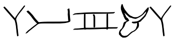	
priests	hak·ko·ha·neem	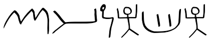	
along with Zerubbabel	u·ze·rub·ba·vel	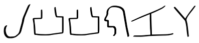	
son	ben		
of Shealtiel	she·al·tee·el		
and his associates	ve·e·chaw	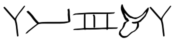	
to build	vay·yiv·nu	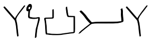	
-	et		
the altar	miz·bach		
of the God	e·lo·he		
of Israel	yis·ra·el	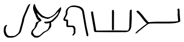	
to sacrifice	le·ha·a·lo·wt		
on it	a·law	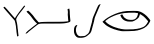	
burnt offerings	o·lo·wt	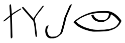	
as it is written	kak·ka·tuv		
in the Law	be·to·w·rat		
of Moses	mo·sheh		

the man	eesh	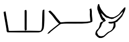	
of God	ha·e·lo·heem		
They set up	vay·ya·khee·nu		Ezra 3:3
the altar	ham·miz·be·ach	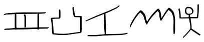	
on	al		
its foundation	me·kho·w·no·taw		
even though	kee	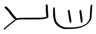	
they feared	be·e·mah	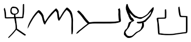	
on it	a·le·hem	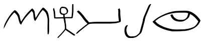	
the people	me·am·me		
of the land	ha·a·ra·tso·wt		
and sacrificed	vay·ya·ʿal	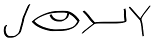	
	a·law	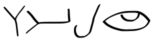	
burnt offerings	o·lo·wt	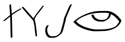	
to the LORD —	la·YHVH	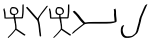	
burnt offerings —	o·lo·wt	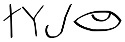	
[both] the morning	lab·bo·qer	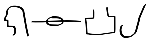	
and evening	ve·la·a·rev		
They also celebrated	vay·ya·a·su		Ezra 3:4
-	et		
the Feast	chag	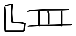	
of Tabernacles	has·suk·ko·wt	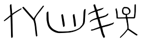	
in accordance with what is written	kak·ka·tuv		
and they offered burnt offerings	ve·o·lat		
daily	yo·wm		
	be·yo·wm	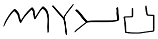	

based on the number	be·mis·par		
prescribed	ke·mish·pat		
	de·var		
for each day	yo·wm		
	be·yo·w·mo		
After that	ve·a·cha·re·khen	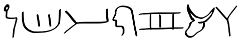	Ezra 3:5
burnt offerings	o·lat		
they presented the regular	ta·meed		
and [those] for New Moons	ve·le·cho·da·sheem		
and for all	u·le·khal	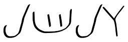	
the appointed	mo·w·a·de		
of the LORD	YHVH		
sacred feasts	ham·qud·da·sheem		
as well as all	u·le·khol	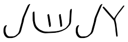	
brought	mit·nad·dev	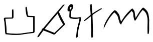	
the freewill offerings	ne·da·vah	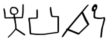	
to the LORD	la·YHVH	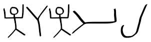	
day	mee·yo·wm	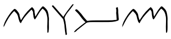	Ezra 3:6
On the first	e·chad	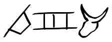	
month	la·cho·desh	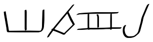	
of the seventh	hash·she·vee·ee	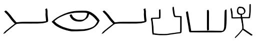	
[the Israelites] began	he·chel·lu	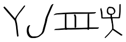	
to offer	le·ha·a·lo·wt		
burnt offerings	o·lo·wt	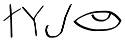	
to the LORD	la·YHVH	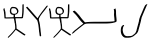	
{although the foundation} of the temple	ve·he·khal	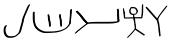	

of the LORD	YHVH	𐤉𐤄𐤅𐤄	
	lo	𐤋𐤀	
had not been laid	yus·sad	𐤉𐤎𐤃	
They gave	vay·yit·te·nu	𐤅𐤉𐤕𐤍𐤅	Ezra 3:7
money	khe·seph	𐤊𐤎𐤐	
to the masons	la·cho·tse·veem	𐤋𐤇𐤑𐤁𐤉𐤌	
and carpenters	ve·le·cha·ra·sheem	𐤅𐤋𐤇𐤓𐤔𐤉𐤌	
and food	u·ma·a·khal	𐤅𐤌𐤀𐤊𐤋	
and drink	u·mish·teh	𐤅𐤌𐤔𐤕𐤄	
and oil	va·she·men	𐤅𐤔𐤌𐤍	
to the people of Sidon	lats·tsi·do·neem	𐤋𐤑𐤃𐤍𐤉𐤌	
and Tyre	ve·lats·tso·reem	𐤅𐤋𐤑𐤓𐤉𐤌	
to bring	le·ha·vee	𐤋𐤄𐤁𐤉𐤀	
logs	a·tse	𐤏𐤑𐤉	
cedar	a·ra·zeem	𐤀𐤓𐤆𐤉𐤌	
from	min	𐤌𐤍	
Lebanon	hal·le·va·no·wn	𐤄𐤋𐤁𐤍𐤅𐤍	
to	el	𐤀𐤋	
by sea	yam	𐤉𐤌	
Joppa	ya·pho·w	𐤉𐤐𐤅𐤀	
as authorized	ke·rish·yo·wn	𐤊𐤓𐤔𐤉𐤅𐤍	
by Cyrus	ko·w·resh	𐤊𐤅𐤓𐤔	
king	me·lekh	𐤌𐤋𐤊	
of Persia	pa·ras	𐤐𐤓𐤎	
	a·le·hem	𐤏𐤋𐤉𐤄𐤌𐤐	
year	u·vash·sha·nah	𐤅𐤁𐤔𐤍𐤄	Ezra 3:8
of the second	hash·she·neet	𐤄𐤔𐤍𐤉𐤕	

after they had arrived	le·vo·w·am	
at	el	
the house	bet	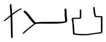
of God	ha·e·lo·heem	
in Jerusalem	lee·ru·sha·lim	
month	ba·cho·desh	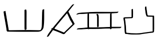
In the second	hash·she·nee	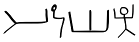
began [the work]	he·chel·lu	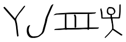
Zerubbabel	ze·rub·ba·vel	
son	be·nosh	
of Shealtiel	al·tee·el	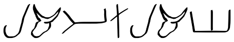
Jeshua	ve·ye·shu·a	
son	ben	
of Jozadak	yo·w·tsa·daq	
and the rest	u·she·ar	
of their associates	a·che·hem	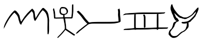
including the priests	hak·ko·ha·neem	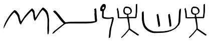
the Levites	ve·hal·vee·yim	
and all	ve·khal	
who had returned	hab·ba·eem	
from the captivity	me·hash·she·vee	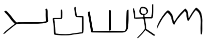
to Jerusalem	ye·ru·sha·lim	
They appointed	vay·ya·a·mee·du	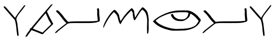
-	et	
Levites	hal·vee·yim	
years of age	mib·ben	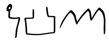
twenty	es·reem	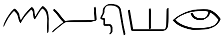

	sha·nah	
or older	va·ma·lah	
to supervise	le·nats·tse·ach	
	al	
the construction	me·le·khet	
of the house	bet	
of the LORD	YHVH	
joined	vay·ya·a·mod	Ezra 3:9
So Jeshua	ye·shu·a	
and his sons	ba·naw	
and brothers	ve·e·chaw	
Kadmiel	qad·mee·el	
and his sons	u·va·naw	
(descendants	be·ne	
of Yehudah),	ye·hu·dah	
together	ke·e·chad	
to supervise	le·nats·tse·ach	
	al	
those working	o·seh	
	ham·me·la·khah	
on the house	be·vet	
of God	ha·ʾĕ·lo·hī·ms	
[and] the sons	be·ne	
of Henadad	che·na·dad	
and their sons	be·ne·hem	
and brothers —	va·a·che·hem	
all Levites —	hal·vee·yim	

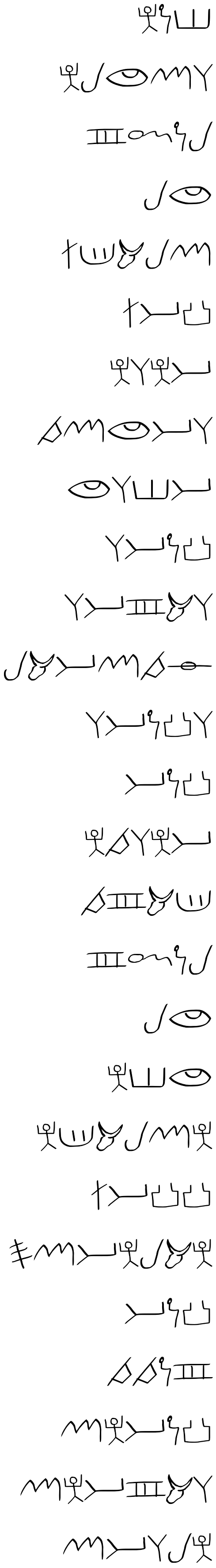

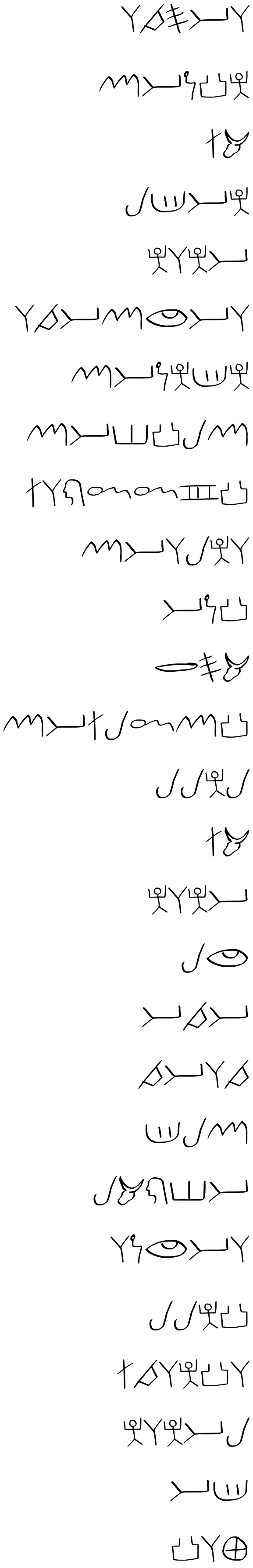

had laid the foundation	ve·yis·se·du	Ezra 3:10
When the builders	hab·bo·neem	
-	et	
of the temple	he·khal	
of the LORD	YHVH	
took their positions	vay·ya·a·mee·du	
the priests	hak·ko·ha·neem	
in their apparel	me·lub·ba·sheem	
with trumpets	ba·cha·tso·tse·ro·wt	
and the Levites	ve·hal·vee·yim	
(the sons	be·ne	
of Asaph)	a·saph	
with cymbals	bam·tsil·ta·yim	
to praise	le·hal·lel	
-	et	
the LORD	YHVH	
as	al	
had prescribed	ye·de	
David	da·veed	
king	me·lekh	
of Israel	yis·ra·el	
And they sang responsively	vay·ya·a·nu	Ezra 3:11
with praise	be·hal·lel	
and thanksgiving	u·ve·ho·w·dot	
to the LORD :	la·YHVH	
“ For	kee	
He is good	to·wv	

for	kee	
endures forever ”	le·o·w·lam	
His loving devotion	chas·do	
to	al	
Israel	yis·ra·el	
Then all	ve·khal	
the people	ha·am	
shout	he·ree·u	
	te·ru·ʿah	
gave a great	ge·do·w·lah	
of praise	ve·hal·lel	
to the LORD	la·YHVH	
because {the foundation}	al	
had been laid	hu·sad	
of the house	bet	
of the LORD	YHVH	
But many	ve·rab·beem	Ezra 3:12
priests	me·hak·ko·ha·neem	
Levites	ve·hal·vee·yim	
heads	ve·ra·she	
and family	ha·a·vo·wt	
of the older	haz·ze·qe·neem	
who	a·sher	
had seen	ra·u	
-	et	
temple	hab·ba·yit	
the first	ha·ri·sho·wn	

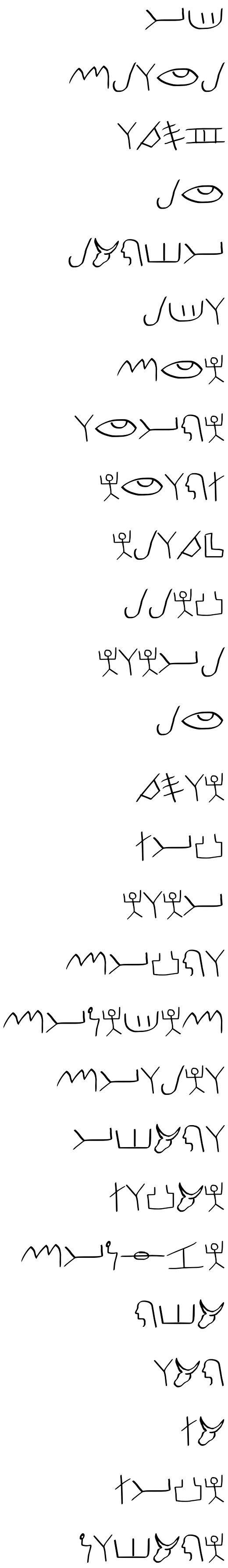

the foundation	be·ya·se·do		
of this	zeh	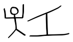	
temple	hab·ba·yit	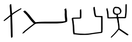	
when they saw	be·e·ne·hem	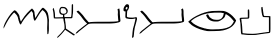	
wept	bo·kheem		
loudly	be·qo·wl	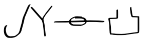	
	ga·do·wl		
Still, many	ve·rab·beem	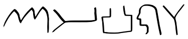	
others shouted	bit·ru·ah		
	ve·sim·chah		
	le·ha·reem	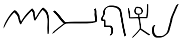	
joyfully	qo·wl	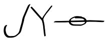	
could not	ve·en		Ezra 3:13
The people	ha·am		
distinguish	mak·kee·reem	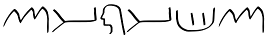	
	qo·wl	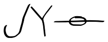	
the shouts	te·ru·at		
of joy	has·sim·chah		
from the sound	le·qo·wl	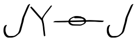	
of weeping	be·khee		
the people	ha·am		
because	kee	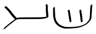	
	ha·am		
were making so much noise	me·ree·eem		
	te·ru·ah		
	ge·do·w·lah		
And the sound	ve·haq·qo·wl	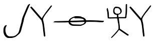	

was heard	nish·ma	𐤍𐤔𐤌𐤏	
from	ad	𐤏𐤃	
afar	le·me·ra·cho·wq	𐤋𐤌𐤓𐤇𐤅𐤒	
heard	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	Ezra 4:1
When the enemies	tsa·re	𐤑𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and Benjamin	u·vin·ya·min	𐤅𐤁𐤍𐤉𐤌𐤍	
that	kee	𐤊𐤉	
the exiles	ve·ne	𐤁𐤍𐤉	
	hag·go·w·lah	𐤄𐤂𐤅𐤋𐤄	
were building	bo·w·neem	𐤁𐤅𐤍𐤉𐤌	
a temple	he·khal	𐤄𐤉𐤊𐤋	
for the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
they approached	vay·yig·ge·shu	𐤅𐤉𐤂𐤔𐤅	Ezra 4:2
	el	𐤀𐤋	
Zerubbabel	ze·rub·ba·vel	𐤆𐤓𐤁𐤁𐤋	
	ve·el	𐤅𐤀𐤋	
and the heads	ra·she	𐤓𐤀𐤔𐤉	
of the families	ha·a·vo·wt	𐤄𐤀𐤁𐤅𐤕	
saying	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
	la·hem	𐤋𐤄𐤌	
“ Let us build	niv·neh	𐤍𐤁𐤍𐤄	
with you	im·ma·khem	𐤏𐤌𐤊𐤌	
because	kee	𐤊𐤉	
like you	kha·khem	𐤊𐤊𐤌	

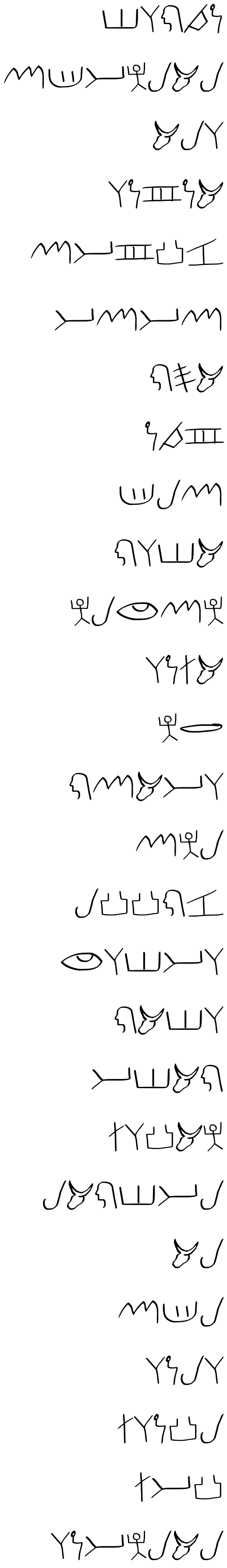

we seek	nid·ro·wosh	
your God	le·lo·he·khem	
to Him since	ve·lo	
	a·nach·nu	
and have been sacrificing	zo·ve·cheem	
the time	mee·me	
	e·sar	
Esar-haddon	chad·don	
of King	me·lekh	
of Assyria	ash·shur	
who brought	ham·ma·a·leh	
us	o·ta·nu	
here ”	poh	
replied	vay·yo·mer	Ezra 4:3
-	la·hem	
But Zerubbabel	ze·rub·ba·vel	
Jeshua	ve·ye·shu·a	
and the other	u·she·ar	
heads	ra·she	
of the families	ha·a·vo·wt	
of Israel	le·yis·ra·el	
“ You have no	lo	
part	la·khem	
with us	va·la·nu	
in building	liv·no·wt	
a house	ba·yit	
for our God	le·lo·he·nu	

since	kee	𐤊𐤉	
we	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
alone	ya·chad	𐤉𐤇𐤃	
must build	niv·neh	𐤍𐤁𐤍𐤄	
it for the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
has commanded us ”	tsiw·va·nu	𐤑𐤅𐤍𐤅	
-	ham·me·lekh	𐤄𐤌𐤋𐤊	
Cyrus	ko·w·resh	𐤊𐤅𐤓𐤔	
king	me·lekh	𐤌𐤋𐤊	
of Persia	pa·ras	𐤐𐤓𐤎	
Then	vay·hee	𐤅𐤉𐤄𐤉	Ezra 4:4
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
set out to discourage	me·rap·peem	𐤌𐤓𐤐𐤉𐤌	
	ye·de	𐤉𐤃𐤉	
the people	am	𐤏𐤌	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and make them afraid	u·me·va·la·hīm	𐤅𐤌𐤁𐤋𐤄𐤉𐤌	
-	o·w·tam	𐤀𐤅𐤕𐤌	
to build	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
They hired	ve·so·khe·reem	𐤅𐤎𐤊𐤓𐤉𐤌	Ezra 4:5
against them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
counselors	yo·w·a·tseem	𐤉𐤅𐤏𐤑𐤉𐤌	

to frustrate	le·ha·pher	להפר	
their plans	a·tsa·tam	עצתם	
throughout	kal	כל	
the reign	ye·me	ימי	
of Cyrus	ko·w·resh	כורש	
king	me·lekh	מלך	
of Persia	pa·ras	פרס	
and down to	ve·ad	ועד	
the reign	mal·khut	מלכות	
of Darius	da·re·ya·vesh	דריוש	
king	me·lekh	מלך	
of Persia	pa·ras	פרס	
of the reign	u·ve·mal·khut	ובמלכות	Ezra 4:6
of Xerxes	a·chash·ve·ro·wosh	אחשורוש	
At the beginning	bit·chil·lat	בתחלת	
	mal·khu·to	מלכותו	
was lodged	ka·te·vu	כתבו	
an accusation	sit·nah	שטנה	
against	al	על	
the people	yo·she·ve	ישבי	
of Judah	ye·hu·dah	יהודה	
and Jerusalem	vee·ru·sha·lim	וירושלםס	
And in the days	u·vee·me	ובימי	Ezra 4:7
of Artaxerxes [king]	ar·tach·shas·ta	ארתחששתא	
wrote [a letter]	ka·tav	כתב	
Bishlam	bish·lam	בשלם	
Mithredath	mit·re·dat	מתרדת	

Tabeel	ta·ve·el		
and the rest of	u·she·ar		
his associates	ke·na·wo·to		
to	al		
Artaxerxes	ʾar·tach·shas·ta		
	me·lekh		
of Persia	pa·ras		
-	u·khe·tav		
[It]	han·nish·te·van	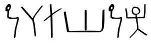	
was written	ka·tuv		
in Aramaic	a·ra·meet		
and then translated	u·me·tur·gam	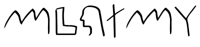	
-	a·ra·meet	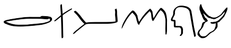	
Rehum	re·chum	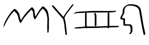	Ezra 4:8
the commander	be·el		
	te·em		
and Shimshai	ve·shim·shay		
the scribe	sa·phe·ra		
wrote	ke·ta·vu		
letter	ig·ge·rah		
[the]	cha·dah	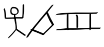	
against	al		
Jerusalem	ye·ru·she·lem		
Artaxerxes	le·ar·tach·shast	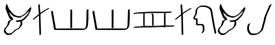	
to King	mal·ka	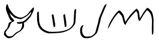	
as follows :	ke·ne·ma		
-	e·da·yin	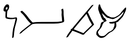	Ezra 4:9

From Rehum	re·chum	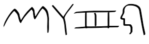	
the commander	be·el		
	te·em		
Shimshai	ve·shim·shay		
the scribe	sa·phe·ra		
and the rest	u·she·ar		
of their associates —	ke·na·va·te·ho·wn		
the judges	dee·na·ye	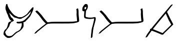	
and officials	va·a·phar·sat·kha·ye		
over Tripolis	tar·pe·la·ye		
Persia	a·pha·re·sa·ye		
Erech	ʾar·ke·vay		
and Babylon	va·ve·la·ye	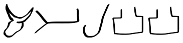	
of Susa	shu·shan·kha·ye	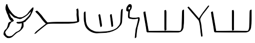	
	di·hu	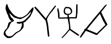	
the Elamites	e·le·ma·ye		
and the rest	u·she·ar		Ezra 4:10
of the peoples	um·may·ya		
whom	dee	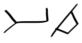	
deported	hag·lee	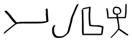	
Ashurbanipal	a·se·nap·par	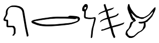	
the great	rab·ba		
and honorable	ve·yaq·qee·ra	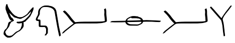	
and settled	ve·ho·w·tev		
	him·mo		
in the cities	be·qir·yah	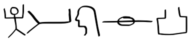	
of	dee	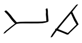	

Samaria	sha·me·ra·yin	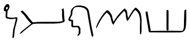	
and elsewhere	u·she·ar		
west	a·var	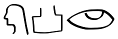	
of the Euphrates	na·ha·rah		
	u·khe·e·net		
(This	de·nah		Ezra 4:11
is the text	par·she·gen		
of the letter	ig·gar·ta	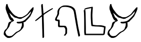	
	dee	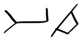	
they sent	she·la·chu	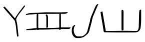	
to him)	a·lo·w·hee		
To	al		
Artaxerxes	ar·tach·shast	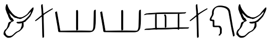	
King	mal·ka	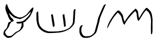	
From your servants	ʿav·daykh		
the men	e·nash	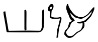	
west	a·var	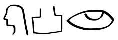	
of the Euphrates	na·ha·rah		
:	u·khe·e·net		
known	ye·dee·a	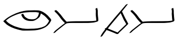	Ezra 4:12
Let it be	le·he·ve	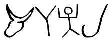	
to the king	le·mal·ka	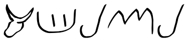	
that	dee	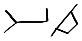	
the Jews	ye·hu·da·ye		
who	dee	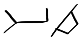	
came	se·li·qu	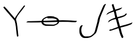	
from	min		

you	le·va·takh	𐤋𐤅𐤕𐤊	
to us	a·le·na	𐤏𐤋𐤉𐤍𐤀	
have returned	a·to	𐤀𐤕𐤅	
to Jerusalem	lee·ru·she·lem	𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
city	qir·ye·ta	𐤒𐤓𐤉𐤕𐤀	
that rebellious	ma·ra·de·ta	𐤌𐤓𐤃𐤕𐤀	
and wicked	u·vi·yo·she·ta	𐤅𐤁𐤀𐤉𐤔𐤕𐤀	
And they are rebuilding	ba·na·yin	𐤁𐤍𐤉𐤍	
[its] walls	ve·shu·ray·ya	𐤅𐤔𐤅𐤓𐤉	
restoring	ʾa·shakh·le·lu	𐤀𐤔𐤊𐤋𐤋𐤅	
its foundations	ve·ush·shay·ya	𐤅𐤀𐤔𐤉𐤀	
and repairing	ya·chee·tu	𐤉𐤇𐤉𐤈𐤅	
Let it now	ke·an	𐤊𐤏𐤍	Ezra 4:13
known	ye·dee·a	𐤉𐤃𐤉𐤏	
be	le·he·ve	𐤋𐤄𐤅𐤀	
to the king	le·mal·ka	𐤋𐤌𐤋𐤊𐤀	
that	dee	𐤃𐤉	
if	hen	𐤄𐤍	
city	qir·ye·ta	𐤒𐤓𐤉𐤕𐤀	
that	dakh	𐤃𐤊	
is rebuilt	tit·be·ne	𐤕𐤕𐤁𐤍𐤀	
and its walls	ve·shu·ray·yah	𐤅𐤔𐤅𐤓𐤉𐤄	
are restored	yish·takh·le·lun	𐤉𐤔𐤕𐤊𐤋𐤋𐤅𐤍	
tribute	min·dah	𐤌𐤍𐤃𐤄	
duty	ve·lo	𐤁𐤋𐤅	
or toll	va·ha·lakh	𐤅𐤄𐤋𐤊	
they will not	la	𐤋𐤀	

pay	yin·te·nun	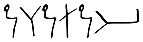	
treasury	ve·ap·pe·tom		
and the royal	mal·kheem		
will suffer	te·han·ziq		
Now	ke·an		Ezra 4:14
because	kal	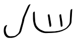	
	qo·vel	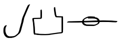	
	dee	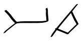	
	me·lach	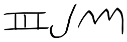	
of the palace	he·khe·la	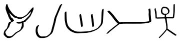	
we are in the service	me·lach·na	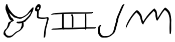	
to be dishonored	ve·ar·vat		
the king	mal·ka	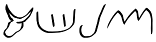	
	la		
and it is not fitting	areekh	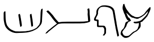	
for us	la·na	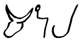	
to allow	le·me·che·ze	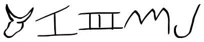	
	al		
	de·nah		
we have sent	she·lach·na	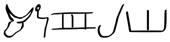	
to inform	ve·ho·w·da·na		
the king	le·mal·ka	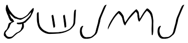	
that	dee	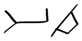	Ezra 4:15
a search should be made	ye·vaq·qar	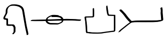	
books	bis·phar		
of the record	da·khe·ra·nay·ya		
of	dee	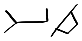	

your fathers	a·va·ha·takh		
you will discover	u·te·hash·kach	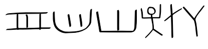	
books	bis·phar		
[In these]	da·khe·ra·nay·ya		
and verify	ve·tin·da		
that	dee	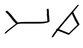	
the city	qir·ye·ta	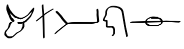	
	dakh		
city	qir·ya	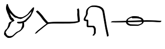	
is a rebellious	ma·ra·da		
harmful	u·me·han·ze·qat		
to kings	mal·kheen	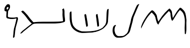	
and provinces	u·me·di·nan		
sedition	ve·esh·tad·dur		
inciting	a·ve·deen		
-	be·gaw·vah		
from	min		
times	yo·w·mat	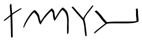	
ancient	a·le·ma	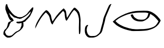	
That is why	al		
this	de·nah		
city	qir·ye·ta	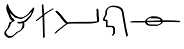	
	dakh		
was destroyed	ha·cha·re·vat		
advise	me·ho·wd·een		Ezra 4:16
We	a·nach·nah	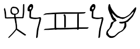	
the king	le·mal·ka	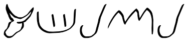	

that	dee	
if	hen	
city	qir·ye·ta	
this	dakh	
is rebuilt	tit·be·ne	
and its walls	ve·shu·ray·yah	
are restored	yish·takh·le·lun	
	la·qo·vel	
	de·nah	
dominion	cha·laq	
west	ba·a·var	
of the Euphrates	na·ha·ra	
no	la	
you will have	ee·tay	
-	lakh	
this reply :	pit·ga·ma	Ezra 4:17
sent	she·lach	
[Then] the king	mal·ka	
To	al	
Rehum	re·chum	
the commander	be·el	
	te·em	
Shimshai	ve·shim·shay	
the scribe	sa·phe·ra	
and the rest	u·she·ar	
of your associates	ke·na·va·te·ho·wn	
	dee	

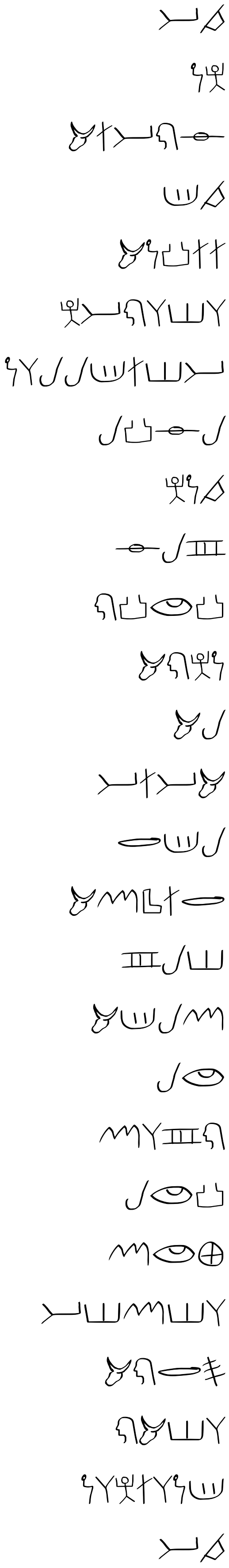

living	ya·te·veen	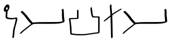	
in Samaria	be·sha·me·ra·yin		
and elsewhere	u·she·ar		
in the region west	a·var	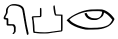	
of the Euphrates :	na·ha·rah		
Greetings	she·lam	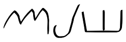	
	u·khe·et		
The letter	nish·te·va·na		Ezra 4:18
	dee	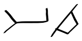	
you sent	she·lach·tun	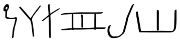	
us	a·le·na	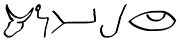	
has been translated	me·pha·rash		
and read	qe·ree		
in my presence	qa·da·may		
	u·min·nee	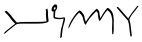	Ezra 4:19
I issued	seem	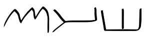	
a decree	te·em		
and a search was conducted	u·vaq·qa·ru	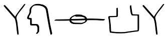	
It was discovered	ve·hash·ka·chu	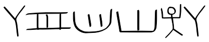	
that	dee	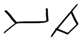	
city	qir·ye·ta	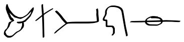	
this	dakh	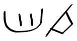	
	min		
times	yo·w·mat		
from ancient	a·le·ma	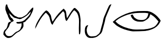	
against	al		
kings	mal·kheen		

has revolted	mit·nas·se·ah	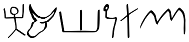	
engaging in rebellion	u·me·rad		
and sedition	ve·esh·tad·dur		
	mit·a·ved		
	bah		
kings	u·mal·kheen	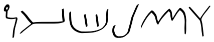	Ezra 4:20
And mighty	taq·qee·pheen	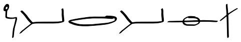	
	ha·wo		
have ruled over	al		
Jerusalem	ye·ru·she·lem		
and exercised authority	ve·shal·lee·teen	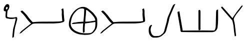	
over the whole	be·khol		
region west	a·var	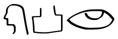	
of the Euphrates	na·ha·rah		
and tribute	u·mid·dah		
duty	ve·lo	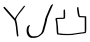	
and toll	va·ha·lakh	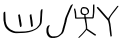	
were paid	mit·ye·hev	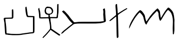	
to them	le·ho·wn	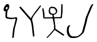	
Now, therefore	ke·an		Ezra 4:21
issue	see·mu	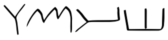	
an order	te·em		
to stop	le·vat·ta·la	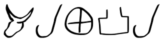	
men	guv·ray·ya	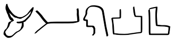	
for these	il·lekh	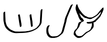	
city	ve·qir·ye·ta		
so that this	dakh	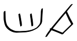	

will not	la		
be rebuilt	tit·be·ne	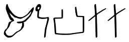	
until	ad		
I	min·nee	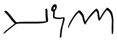	
so order	ta·ma		
	yit·te·sam	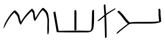	
See that you	u·ze·hee·reen	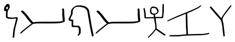	Ezra 4:22
	he·wo		
do not neglect	sha·lu	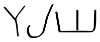	
	le·me·bad		
	al		
this matter	de·nah		
Why	le·mah		
to increase	yis·ge	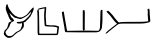	
allow this threat	cha·va·la		
interests to suffer ?	le·han·za·qat		
and the royal	mal·kheen		
When	e·da·yin	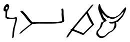	Ezra 4:23
	min		
	dee	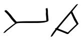	
the text	par·she·gen		
of the letter	nish·te·va·na		
	dee	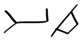	
Artaxerxes	ʾar·tach·shas·ta	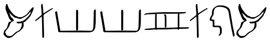	
from King	mal·ka	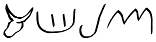	
was read	qe·ree	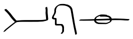	
to	qo·dam	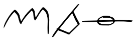	

Rehum	re·chum	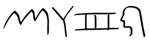	
Shimshai	ve·shim·shay		
the scribe	sa·phe·ra		
and their associates	u·khe·na·va·te·ho·wn		
they went	a·za·lu		
immediately	viv·hee·lu	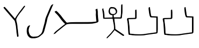	
in Jerusalem	lee·ru·she·lem		
to	al		
the Jews	ye·hu·da·ye		
stopped	u·vat·ti·lu	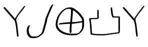	
them	him·mo		
and forcibly	be·ed·ra	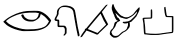	
	ve·cha·yil	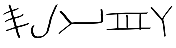	
Thus	be·da·yin		Ezra 4:24
ceased	be·te·lat		
the construction	a·vee·dat	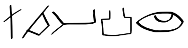	
of the house	bet	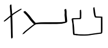	
of God	e·la·ha	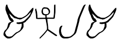	
	dee	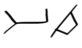	
in Jerusalem	bee·ru·she·lem		
and it remained	va·ha·vat	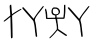	
at a standstill	ba·te·la		
until	ad		
year	she·nat	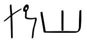	
the second	tar·ten	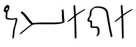	
of the reign	le·mal·khut	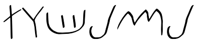	
of Darius	da·re·ya·vesh	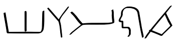	

king	me·lekh	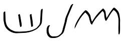	
of Persia	pa·ras		
prophesied	ve·hit·nab·bee		Ezra 5:1
Haggai	chag·gay		
Later, the prophets	ne·vī·ʾah	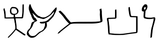	
and Zechariah	u·ze·khar·yah	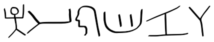	
son	var		
of Iddo	id·do·w		
	ne·vī·ʾay·ya		
to	al		
the Jews	ye·hu·da·ye		
-	dee	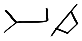	
in Judah	vee·hud	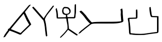	
and Jerusalem	u·vee·ru·she·lem		
in the name	be·shum		
of the God	e·lah	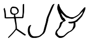	
of Israel	yis·ra·el	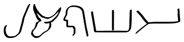	
who was over them	a·le·ho·wn	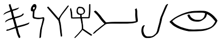	
Then	be·da·yin	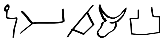	Ezra 5:2
rose up	qa·mu	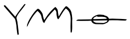	
Zerubbabel	ze·rub·ba·vel		
son	bar		
of Shealtiel	she·al·tee·el	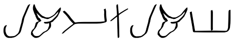	
and Jeshua	ve·ye·shu·a		
son	bar		
of Jozadak	yo·w·tsa·daq		
and began	ve·sha·ree	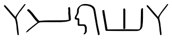	

to rebuild	le·miv·ne	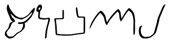	
the house	bet	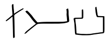	
of God	e·la·ha	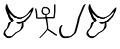	
of	dee	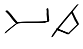	
in Jerusalem	vee·ru·she·lem		
were with them	ve·im·me·ho·wn		
And the prophets	ne·vī·ʾay·ya		
	dee	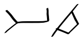	
God	e·la·ha	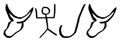	
helping	me·sa·a·deen		
them	le·ho·wn	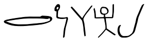	
	beh		Ezra 5:3
At that time	zim·na		
went	a·ta		
to [the Jews]	a·le·ho·wn	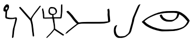	
Tattenai	tat·te·nay	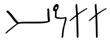	
the governor	pa·chat	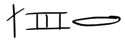	
[of the region] west	a·var	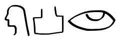	
of the Euphrates	na·ha·rah	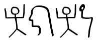	
	u·she·tar		
Shethar-bozenai	bo·wz·nay		
and their associates	u·khe·na·va·te·ho·wn		
	ve·khen		
and asked	a·me·reen	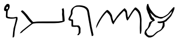	
	le·hom		
“ Who	man		
authorized you	sam		

	le·khom		
-	te·em		
temple	bay·ta	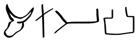	
this	de·nah		
to rebuild	lib·be·ne		
structure ? ”	ve·ush·shar·na		
this	de·nah		
and restore	le·shakh·la·lah	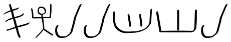	
They also	e·da·yin		Ezra 5:4
	ke·ne·ma	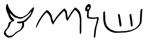	
asked	a·mar·na	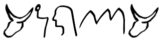	
	le·hom		
“ What	man		
are	in·nun		
the names	she·ma·hat		
of the men	guv·ray·ya		
who	dee	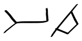	
this	de·nah		
building ? ”	vin·ya·na	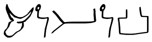	
are constructing	ba·na·yin	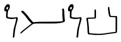	
But the eye	ve·en		Ezra 5:5
of their God	e·la·ha·hom		
was	ha·vat		
on	al		
the elders	sa·ve		
of the Jews	ye·hu·da·ye		
so that they were not	ve·la		

stopped	vat·ti·lu		
-	him·mo		
until	ad		
a report	ta·ma		
to Darius	le·da·re·ya·vesh	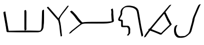	
was sent	ye·hakh	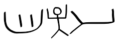	
and	ve·e·da·yin	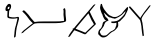	
were returned	ye·tee·vun	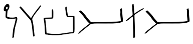	
written instructions	nish·te·va·na		
about	al		
this matter	de·nah		
This is the text	par·she·gen	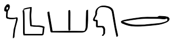	Ezra 5:6
of the letter	ig·gar·ta		
that	dee	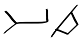	
sent	she·lach	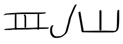	
Tattenai	tat·te·nay	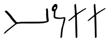	
the governor	pa·chat	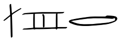	
of the region west	a·var	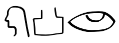	
of the Euphrates	na·ha·rah		
	u·she·tar		
Shethar-bozenai	bo·wz·nay	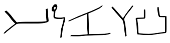	
and their associates	u·khe·na·va·teh	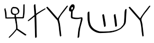	
the officials	a·phar·se·kha·ye		
	dee	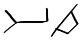	
in the region	ba·a·var		
	na·ha·rah		
to	al		

Darius	da·re·ya·vesh	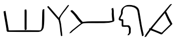	
King	mal·ka	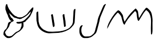	
The report	pit·ga·ma	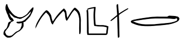	Ezra 5:7
they sent	she·la·chu	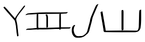	
him	a·lo·w·hee	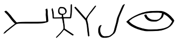	
:	ve·khid·nah	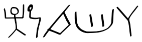	
read as follows	ke·teev	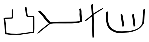	
	be·gaw·veh	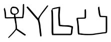	
Darius :	le·da·re·ya·vesh	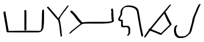	
To King	mal·ka	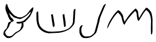	
peace	she·la·ma	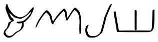	
All	khol·la	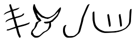	
known	ye·dee·a	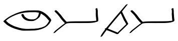	Ezra 5:8
Let it be	le·he·ve	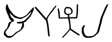	
to the king	le·mal·ka	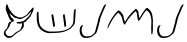	
that	dee	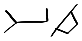	
we went	a·zal·na	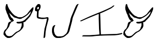	
of Judah	lee·hud	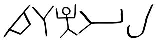	
into the province	me·dee·ne·ta	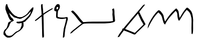	
to the house	le·vet	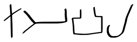	
God	e·la·ha	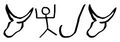	
of the great	rab·ba	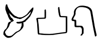	
[The people]	ve·hu	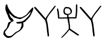	
are rebuilding it	mit·be·ne	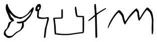	
with large stones	e·ven	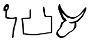	
	ge·lal	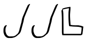	
timbers	ve·a	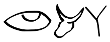	

and placing	mit·te·sam	
in the walls	be·khut·lay·ya	
work	va·a·vee·de·ta	
This	dakh	
diligently	a·se·par·na	
is being carried out	mit·av·da	
and is prospering	u·mats·lach	
in their hands	be·yed·hom	
So	e·da·yin	Ezra 5:9
we questioned	she·e·le·na	
elders	le·sa·vay·ya	
the	il·lekh	
	ke·ne·ma	
and asked	a·mar·na	
	le·hom	
“ Who	man	
authorized	sam	
you	le·khom	
	te·em	
temple	bay·ta	
this	de·nah	
to rebuild	le·miv·ne·yah	
structure ? ”	ve·ush·shar·na	
this	de·nah	
and restore	le·shakh·la·lah	
We also	ve·aph	Ezra 5:10
names	she·ma·ha·te·hom	

asked for	she·e·le·na		
their	le·hom		
for your information	le·ho·w·da·u·takh		
so that	dee	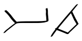	
we could write down	nikh·tuv		
the names	shum	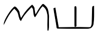	
of their leaders	guv·ray·ya	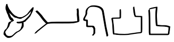	
	dee	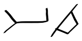	
	ve·ra·she·hom	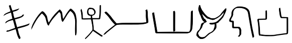	
And this	u·khe·ne·ma	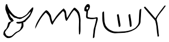	Ezra 5:11
is the answer	phit·ga·ma		
they returned	ha·tee·vu·na	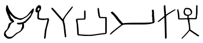	
:	le·me·mar	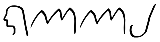	
“ We	a·nach·na	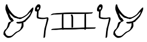	
are	him·mo		
servants	av·do·w·hee	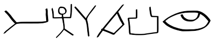	
	dee	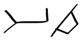	
of the God	e·lah	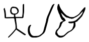	
of heaven	she·may·ya		
and earth	ve·ar·a		
and we are rebuilding	u·va·na·yin	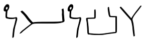	
the temple	bay·ta	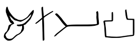	
that	dee	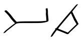	
was	ha·va		
built	ve·neh		
ago	miq·qad·mat	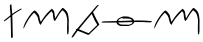	
	de·nah		

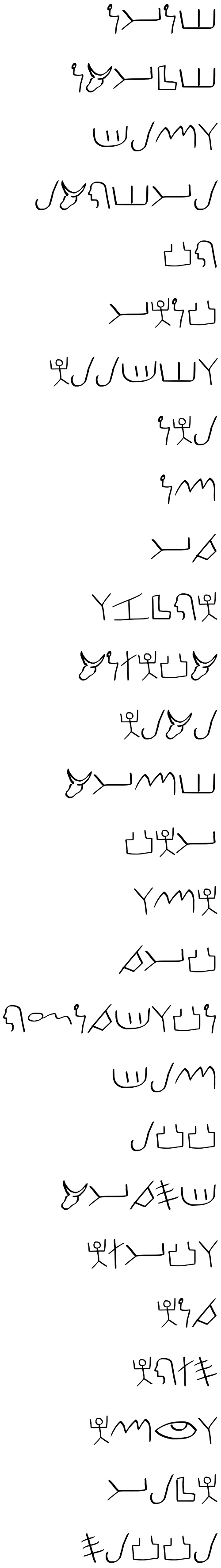

years	she·neen	
many	sag·gee·an	
king	u·me·lekh	
of Israel	le·yis·ra·el	
which a great	rav	
built	be·na·hee	
and completed	ve·shakh·le·leh	
But	la·hen	Ezra 5:12
since	min	
	dee	
angered	har·gi·zu	
our fathers	a·va·ho·ta·na	
the God	le·e·lah	
of heaven	she·may·ya	
He delivered	ye·hav	
them	him·mo	
into the hand	be·yad	
of Nebuchadnezzar	ne·vu·khad·nets·tsar	
king	me·lekh	
of Babylon	ba·vel	
the Chaldean	kas·da·ya	
temple	u·vay·tah	
this	de·nah	
who destroyed	sat·reh	
the people	ve·am·mah	
and carried away	hag·lee	
to Babylon	le·va·vel	

however	be·ram	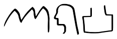	Ezra 5:13
year	bish·nat	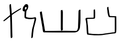	
In his first	cha·dah	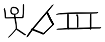	
Cyrus	le·kho·w·resh	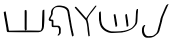	
king	mal·ka	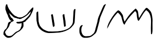	
of	dee	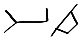	
Babylon	va·vel	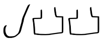	
-	ko·w·resh	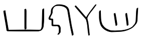	
-	mal·ka	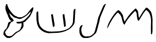	
issued	sam	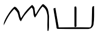	
a decree	te·em	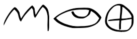	
house	bet	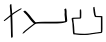	
of God	e·la·ha	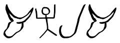	
this	de·nah	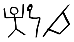	
to rebuild	lib·be·ne	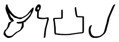	
He also	ve·aph	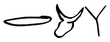	Ezra 5:14
articles	ma·nay·ya	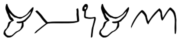	
belonging to	dee	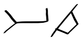	
the house	vet	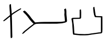	
of God	e·la·ha	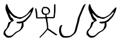	
which	dee	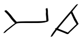	
the gold	da·ha·vah	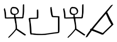	
and silver	ve·khas·pa	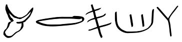	
-	dee	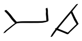	
Nebuchadnezzar	ne·vu·khad·nets·tsar	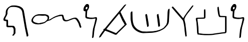	
had taken	han·peq	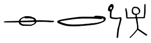	
from	min	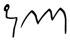	

the temple	he·khe·la		
-	dee	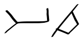	
in Jerusalem	vee·ru·she·lem		
and carried	ve·he·vel	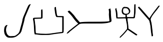	
-	him·mo		
[there]	le·he·khe·la	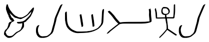	
	dee	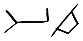	
	va·vel	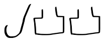	
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-	him·mo		
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King	mal·ka	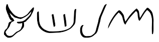	
from	min		
the temple	he·khe·la	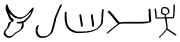	
of	dee	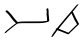	
Babylon	va·vel	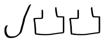	
gave [these articles]	vee·hee·vu		
Sheshbazzar	le·she·she·bats·tsar		
to a man named	she·meh		
	dee	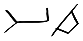	
governor	phe·chah	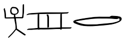	
whom he appointed	sa·meh		
and instructed	va·a·mar		Ezra 5:15
	leh		
these	ʾēl·lɛh	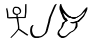	
articles	ma·nay·ya	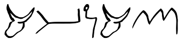	
‘ Take	sē		

	e·zel		
put	a·chet	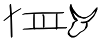	
them	him·mo		
in the temple	be·he·khe·la	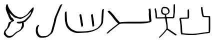	
	dee	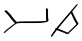	
in Jerusalem	*vee·ru·she·lem*		
and let the house	u·vet	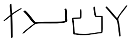	
of God	e·la·ha		
be rebuilt	yit·be·ne		
on	al		
its original site ’	at·reh	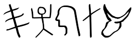	
So	e·da·yin	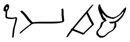	Ezra 5:16
Sheshbazzar	she·she·bats·tsar		
this	dekh	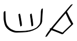	
came	a·ta		
and laid	ye·hav	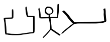	
the foundation	ush·shay·ya	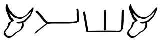	
of	dee	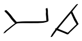	
the house	vet	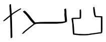	
of God	e·la·ha		
	dee	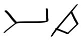	
in Jerusalem	vee·ru·she·lem		
and from	u·min		
that time	e·da·yin	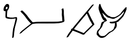	
until	ve·ad		
now	ke·an		
it has been under construction	mit·be·ne	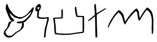	

but it has not yet	ve·la	
been completed ”	she·lim	
Now, therefore,	u·khe·an	Ezra 5:17
if	hen	
-	al	
the king	mal·ka	
it pleases	tav	
let a search be made	yit·baq·qar	
archives	be·vet	
	gin·zay·ya	
of the royal	dee	
	mal·ka	
	tam·mah	
	dee	
in Babylon	be·va·vel	
to see if	hen	
	ee·tay	
	dee	
-	min	
Cyrus	ko·w·resh	
King	mal·ka	
did indeed issue	seem	
a decree	te·em	
to rebuild	le·miv·ne	
house	bet	
of God	e·la·ha	
the	dekh	

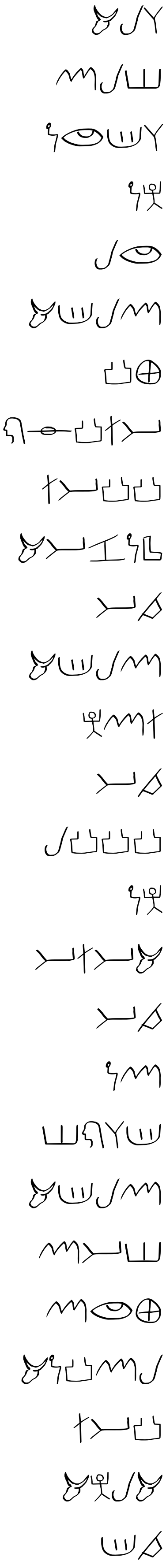

in Jerusalem	bee·ru·she·lem		
his decision	u·re·ut		
Then let the king	mal·ka	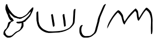	
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this [matter]	de·nah		
send	yish·lach	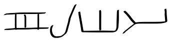	
us	a·le·na	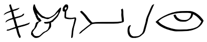	
Thus	be·da·yin		Ezra 6:1
Darius	da·re·ya·vesh	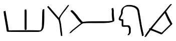	
King	mal·ka	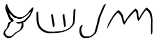	
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a search	u·vaq·qa·ru	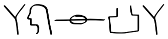	
of the archives	be·vet	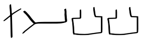	
	siph·ray·ya	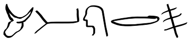	
	dee	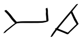	
in the treasury	gin·zay·ya	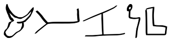	
stored	me·ha·cha·teen	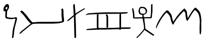	
	tam·mah		
of Babylon	be·va·vel		
was found	ve·hish·te·khach		Ezra 6:2
of Ecbatana	be·ach·me·ta	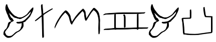	
in the fortress	be·vee·re·ta	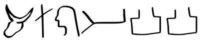	
	dee	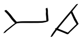	
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in the province	me·dee·ne·tah	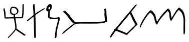	
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	cha·dah	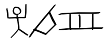	
with the following	ve·khen		
written	ke·teev	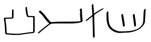	
on it :	be·gaw·vah		
Memorandum:	dikh·ro·w·nah	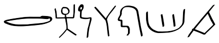	
year	bish·nat		Ezra 6:3
In the first	cha·dah	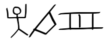	
Cyrus	le·kho·w·resh		
of King	mal·ka	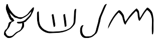	
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	mal·ka	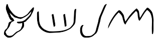	
issued	sam		
a decree [concerning]	te·em		
the house	bet	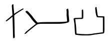	
of God	e·la·ha	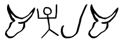	
in Jerusalem :	vee·ru·she·lem		
Let the house	bay·ta	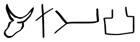	
be rebuilt	yit·be·ne	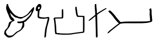	
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for	dee	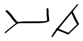	
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sacrifices	div·cheen	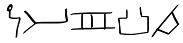	
and let its foundations	ve·ush·sho·w·hee		
be firmly laid	me·so·wv·leen		
high	ru·meh		
cubits	am·meen		
It is to be sixty	shit·teen		

wide	pe·ta·yeh		
cubits	am·meen		
[and] sixty	shit·teen		
layers	nid·ba·kheen	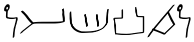	Ezra 6:4
of	dee	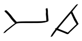	
cut stones	e·ven		
	ge·lal	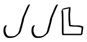	
with three	te·la·ta	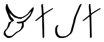	
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of	dee	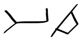	
timbers	a		
and one	cha·dat	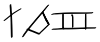	
The costs	ve·niph·qe·ta	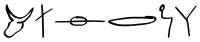	
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treasury	bet	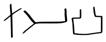	
the royal	mal·ka	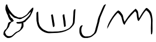	
are to be paid	tit·ye·hiv	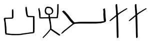	
Furthermore	ve·aph		Ezra 6:5
articles	ma·ne		
of the house	vet	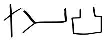	
of God	e·la·ha		
which	dee	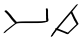	
the gold	da·ha·vah		
and silver	ve·khas·pa		
	dee	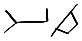	
Nebuchadnezzar	ne·vu·khad·nets·tsar		
took	han·peq		

from	min	
the temple	he·khe·la	
	dee	
in Jerusalem	vee·ru·she·lem	
and carried	ve·he·vel	
to Babylon	le·va·vel	
must also be returned	ya·ha·tee·vun	
-	vee·hakh	
to the temple	le·he·khe·la	
	dee	
in Jerusalem	vee·ru·she·lem	
	le·at·reh	
and deposited	ve·ta·chet	
in the house	be·vet	
of God	e·la·ha	
Therefore [Darius decreed] :	ke·an	Ezra 6:6
To Tattenai	tat·te·nay	
governor	pa·chat	
of the region west	a·var	
of the Euphrates	na·ha·rah	
	she·tar	
Shethar-bozenai	bo·wz·nay	
and your associates	u·khe·na·va·te·ho·wn	
and officials	a·phar·se·kha·ye	
	dee	
in the region	ba·a·var	
:	na·ha·rah	

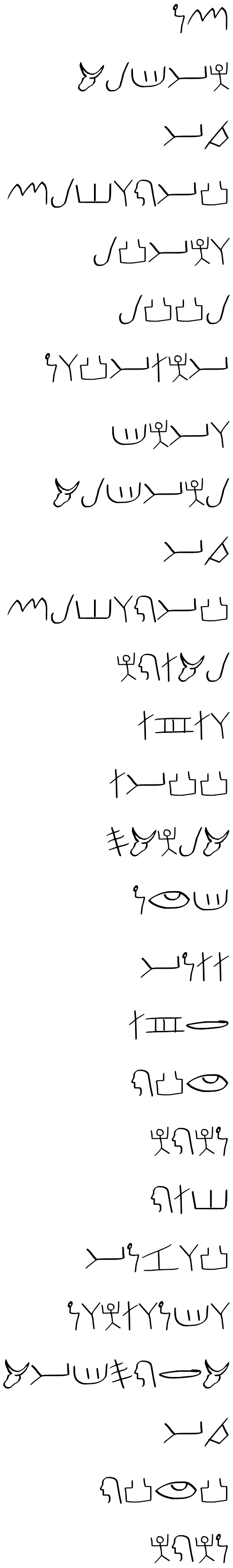

away	ra·chee·qeen	
You must stay	ha·wo	
from	min	
that place !	tam·mah	
alone	she·vu·qu	Ezra 6:7
{Leave} this work	la·a·vee·dat	
on the house	bet	
of God	e·la·ha	
	dekh	
Let the governor	pa·chat	
of the Jews	ye·hu·da·ye	
and elders	u·le·sa·ve	
	ye·hu·da·ye	
house	bet	
of God	e·la·ha	
this	dekh	
rebuild	yiv·no·wn	
on	al	
its original site	at·reh	
I hereby	u·min·nee	Ezra 6:8
	seem	
decree	te·em	
what	le·ma	
	dee	
you must do	ta·av·dun	
for	im	
elders	sa·ve	

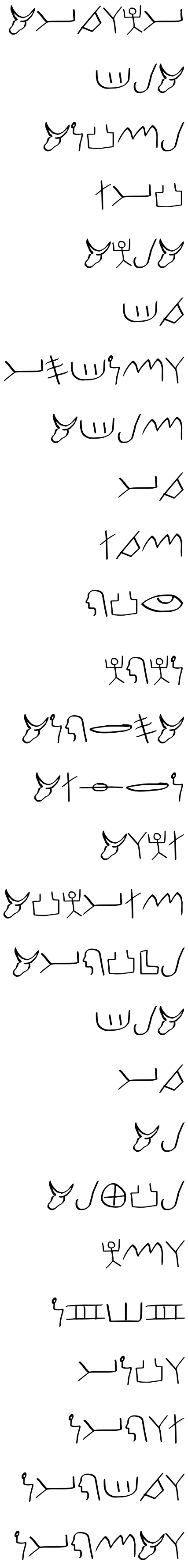

of the Jews	ye·hu·da·ye	
these	il·lekh	
who are rebuilding	le·miv·ne	
house	bet	
of God :	e·la·ha	
this	dekh	
treasury	u·min·nikh·se	
from the royal	mal·ka	
out of	dee	
the taxes	mid·dat	
of [the provinces] west	a·var	
of the Euphrates	na·ha·rah	
in full	a·se·par·na	
The cost	niph·qe·ta	
is to be	te·he·ve	
paid	mit·ya·ha·va	
men	le·guv·ray·ya	
to these	il·lekh	
so that	dee	
the work will not	la	
be hindered	le·vat·ta·la	
Whatever	u·mah	Ezra 6:9
is needed —	chash·chan	
young	u·ve·ne	
bulls	to·w·reen	
rams	ve·dikh·reen	
and lambs	ve·im·me·reen	

for burnt offerings	la·a·la·van		
to the God	le·e·lah		
of heaven	she·may·ya		
as well as wheat	chin·teen	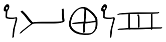	
salt	me·lach	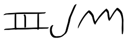	
wine	cha·mar	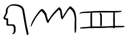	
and oil	u·me·shach	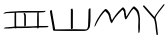	
as requested	ke·me·mar		
by the priests	ka·ha·nay·ya	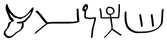	
	dee	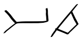	
in Jerusalem —	vee·ru·she·lem		
must be	le·he·ve	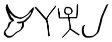	
given	mit·ye·hev	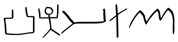	
to them	le·hom		
daily	yo·wm		
	be·yo·wm	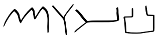	
	dee	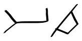	
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fail	sha·lu	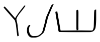	
Then	dee	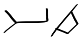	Ezra 6:10
they will be able	le·he·won	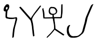	
to offer sacrifices	me·haq·re·veen	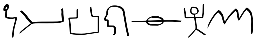	
of a sweet aroma	nee·cho·w·cheen	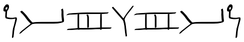	
to the God	le·e·lah		
of heaven	she·may·ya		
and to pray	u·me·tsal·la·yin		
for the lives	le·chay·ye	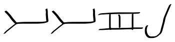	

of the king	mal·ka	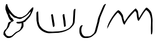	
and his sons	u·ve·no·w·hee	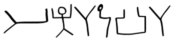	
I also	u·min·nee	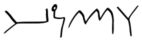	Ezra 6:11
decree	seem	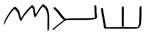	
	te·em	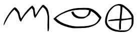	
that	dee	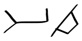	
if any	khal	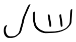	
man	e·nash	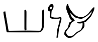	
-	dee	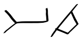	
interferes	ye·hash·ne	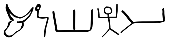	
directive	pit·ga·ma	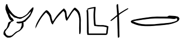	
with this	de·nah	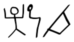	
is to be torn	yit·ne·sach	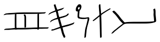	
a beam	a	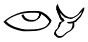	
from	min	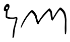	
his house	bay·teh	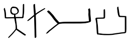	
and raised up	u·ze·qeeph	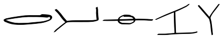	
and he is to be impaled	yit·me·che	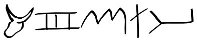	
on it	a·lo·hee	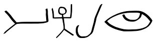	
And his own house	u·vay·teh	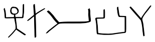	
a pile of rubble	ne·va·lu	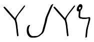	
shall be made	yit·a·ved	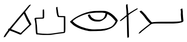	
for	al	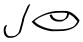	
this [offense]	de·nah	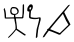	
May God	ve·la·ha	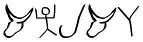	Ezra 6:12
who	dee	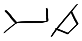	
to dwell	shak·kin	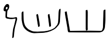	

has caused His Name	she·meh	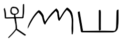	
there	tam·mah	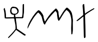	
overthrow	ye·mag·gar	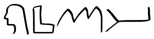	
any	kal	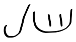	
king	me·lekh	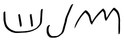	
or people	ve·am	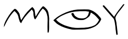	
who	dee	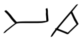	
lifts	yish·lach	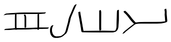	
a hand	ye·deh	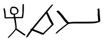	
to alter [this decree]	le·hash·na·yah	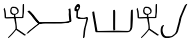	
or to destroy	le·chab·ba·lah	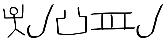	
house	bet	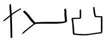	
of God	e·la·ha	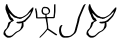	
this	dekh	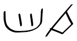	
	dee	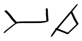	
in Jerusalem	vee·ru·she·lem	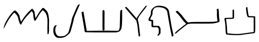	
I	a·nah	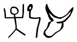	
Darius	da·re·ya·vesh	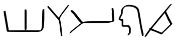	
have issued	sa·met	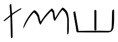	
the decree	te·em	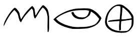	
with diligence	a·se·par·na	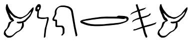	
Let it be carried out	yit·a·vid	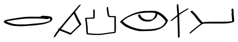	
In response	e·da·yin	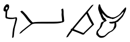	Ezra 6:13
Tattenai	tat·te·nay	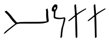	
the governor	pa·chat	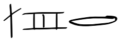	
of the region west	a·var	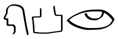	
of the Euphrates	na·ha·rah	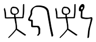	

	she·tar
Shethar-bozenai	bo·wz·nay
and their associates	u·khe·na·va·te·ho·wn
	la·qo·vel
what	dee
had decreed	she·lach
Darius	da·re·ya·vesh
King	mal·ka
	ke·ne·ma
diligently	a·se·par·na
carried out	a·va·du
elders	ve·sa·ve
So the Jewish	ye·hu·da·ye
built	ba·na·yin
and prospered	u·mats·le·cheen
through the prophesying	bin·vu·at
of Haggai	chag·gay
the prophet	ne·vī·ʾah
and Zechariah	u·ze·khar·yah
son	bar
of Iddo	id·do·w
building	u·ve·no
They finished	ve·shakh·li·lu
according to	min
the command	ta·am
of the God	e·lah
of Israel	yis·ra·el

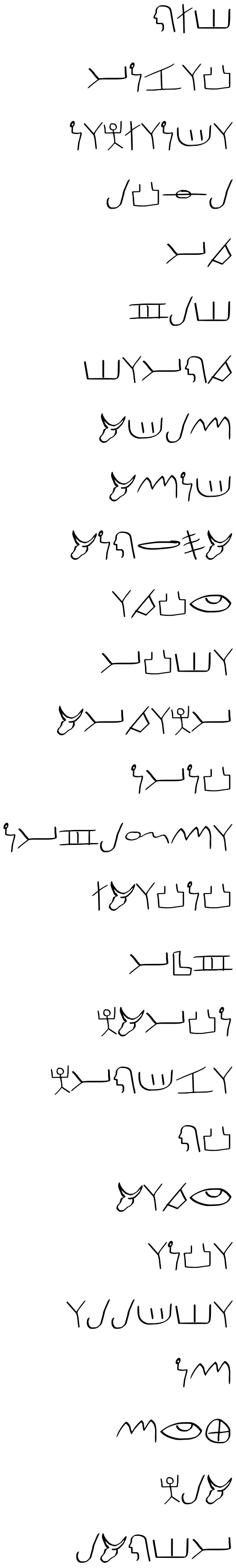

Ezra 6:14

and the decrees	u·mit·te·em		
of Cyrus	ko·w·resh		
Darius	ve·da·re·ya·vesh	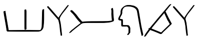	
and Artaxerxes	ve·ar·tach·shast		
kings	me·lekh	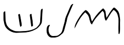	
of Persia	pa·ras		
was completed	ve·she·tsee		Ezra 6:15
temple	bay·tah	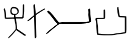	
And this	de·nah		
on	ad		
day	yo·wm		
the third	te·la·tah	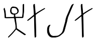	
of the month	lee·rach	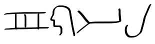	
of Adar	a·dar		
	dee	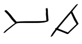	
	hee	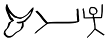	
year	she·nat	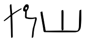	
in the sixth	shet		
of the reign	le·mal·khut	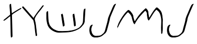	
Darius	da·re·ya·vesh	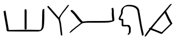	
of King	mal·ka		
celebrated	va·a·va·du		Ezra 6:16
Then the people	ve·ne	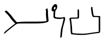	
of Israel —	yis·ra·el	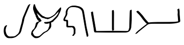	
the priests	ka·ha·nay·ya	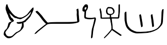	
the Levites	ve·le·va·ye		
and the rest	u·she·ar		

of the exiles	be·ne	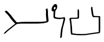	
—	ga·lu·ta		
the dedication	cha·nuk·kat	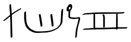	
house	bet	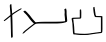	
of God	e·la·ha		
of the	de·nah		
with joy	be·ched·vah	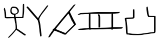	
they offered	ve·haq·ri·vu	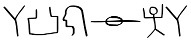	Ezra 6:17
dedication	la·cha·nuk·kat	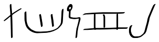	
of the house	bet	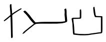	
of God	e·la·ha		
For the	de·nah		
bulls	to·w·reen		
a hundred	me·ah		
rams	dikh·reen	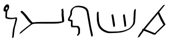	
two hundred	ma·ta·yin		
lambs	im·me·reen		
four	ar·ba		
hundred	me·ah		
male goats	u·tse·phee·re	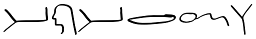	
	iz·zeen		
and a sin offering	le·chat·ta·ya	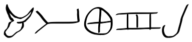	
for	al		
all	kal	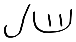	
Israel	yis·ra·el	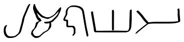	
of twelve	te·re	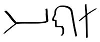	
	a·sar		

	le·min·yan	
one for each tribe	shiv·te	
of Israel	yis·ra·el	
They also appointed	va·ha·qee·mu	Ezra 6:18
the priests	kha·ha·nay·ya	
by their divisions	biph·lug·ga·te·ho·wn	
and the Levites	ve·le·va·ye	
by their groups	be·mach·le·qa·te·ho·wn	
to	al	
the service	a·vee·dat	
of God	e·la·ha	
	dee	
in Jerusalem	vee·ru·she·lem	
according to what is written	kikh·tav	
in the Book	se·phar	
of Moses	mo·sheh	
kept	vay·ya·a·su	Ezra 6:19
the exiles	ve·ne	
	hag·go·w·lah	
-	et	
the Passover	hap·pa·sach	
On the fourteenth day	be·ar·ba·ah	
	a·sar	
month	la·cho·desh	
of the first	ha·ri·sho·wn	
-	kee	Ezra 6:20

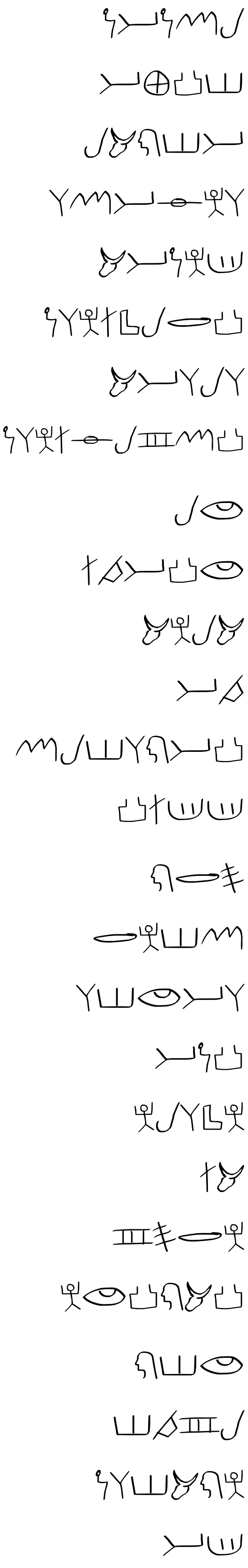

had purified themselves	hit·ta·ha·ru	
the priests	hak·ko·ha·neem	
and Levites	ve·hal·vee·yim	
	ke·e·chad	
All	kul·lam	
and were ceremonially clean	te·ho·w·reem	
And [the Levites] slaughtered	vay·yish·cha·tu	
the Passover lamb	hap·pe·sach	
for all	le·khal	
the exiles	be·ne	
	hag·go·w·lah	
brothers	ve·la·a·che·hem	
for their priestly	hak·ko·ha·neem	
and for themselves	ve·la·hem	
ate it	vay·yo·khe·lu	Ezra 6:21
The Israelites	ve·ne	
	yis·ra·el	
who had returned	hash·sha·veem	
from exile	me·hag·go·w·lah	
together with all	ve·khol	
who had separated themselves	han·niv·dal	
from the uncleanness	mit·tum·at	
of the peoples	go·w·ye	
of the land	ha·a·rets	
	a·le·hem	
to seek	lid·rosh	

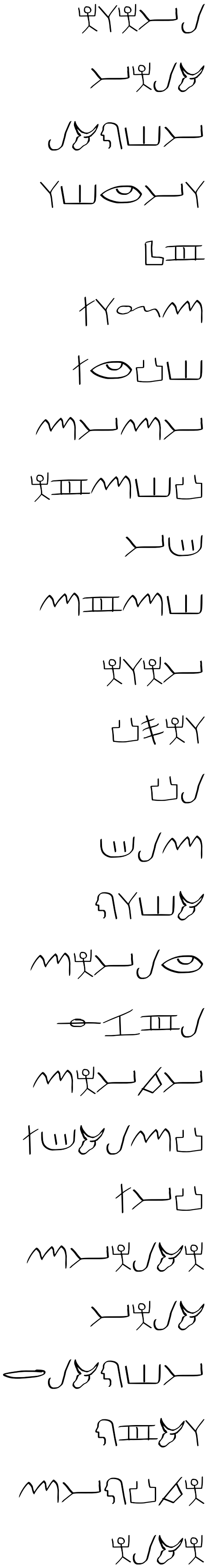

the LORD	la·YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
they kept	vay·ya·a·su	Ezra 6:22
the Feast	chag	
of Unleavened Bread	mats·tso·wt	
For seven	shiv·at	
days	ya·meem	
with joy	be·sim·chah	
because	kee	
had made them joyful	sim·me·cham	
the LORD	YHVH	
and turned	ve·he·sev	
the heart	lev	
of the king	me·lekh	
of Assyria	ash·shur	
toward them	a·le·hem	
to strengthen	le·chaz·zeq	
their hands	ye·de·hem	
in the work	bim·le·khet	
on the house	bet	
of the God	ha·e·lo·heem	
	e·lo·he	
of Israel	yis·ra·el	
Many years later	ve·a·char	Ezra 7:1
	had·de·va·reem	
	ha·el·leh	

during the reign	be·mal·khut	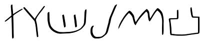	
of Artaxerxes	ar·tach·shast	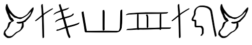	
king	me·lekh	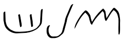	
of Persia	pa·ras	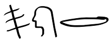	
Ezra	ez·ra	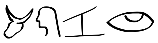	
son	ben	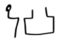	
of Seraiah	se·ra·yah	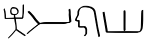	
the son	ben	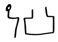	
of Azariah	a·zar·yah	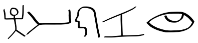	
the son	ben	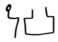	
of Hilkiah	chil·qee·yah	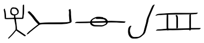	
the son	ben	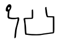	Ezra 7:2
of Shallum	shal·lum	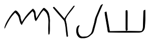	
the son	ben	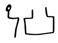	
of Zadok	tsa·do·wq	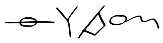	
the son	ben	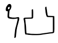	
of Ahitub	a·chee·tuv	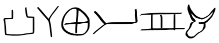	
the son	ben	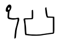	Ezra 7:3
of Amariah	a·mar·yah	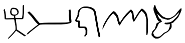	
the son	ben	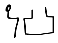	
of Azariah	a·zar·yah	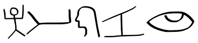	
the son	ben	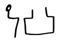	
of Meraioth	me·ra·yo·wt	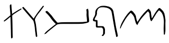	
the son	ben	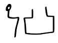	Ezra 7:4
of Zerahiah	ze·rach·yah	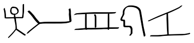	
the son	ben	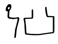	
of Uzzi	uz·zee	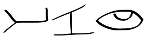	

the son	ben		
of Bukki	buq·qee	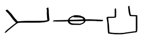	
the son	ben		Ezra 7:5
of Abishua	a·vee·shu·a	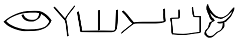	
the son	ben		
of Phinehas	pee·ne·chas	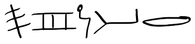	
the son	ben		
of Eleazar	el·a·zar		
the son	ben		
of Aaron	a·ha·ron	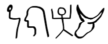	
priest —	hak·ko·hen	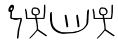	
the chief	ha·rosh		
this	hu		Ezra 7:6
Ezra	ez·ra		
came up	a·lah		
from Babylon	mib·ba·vel		
He [was]	ve·hu	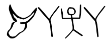	
a scribe	so·pher		
skilled	ma·heer		
in the Law	be·to·w·rat		
of Moses	mo·sheh	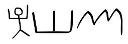	
which	a·sher		
had given	na·tan	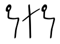	
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	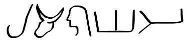	
had granted	vay·yit·ten	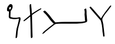	

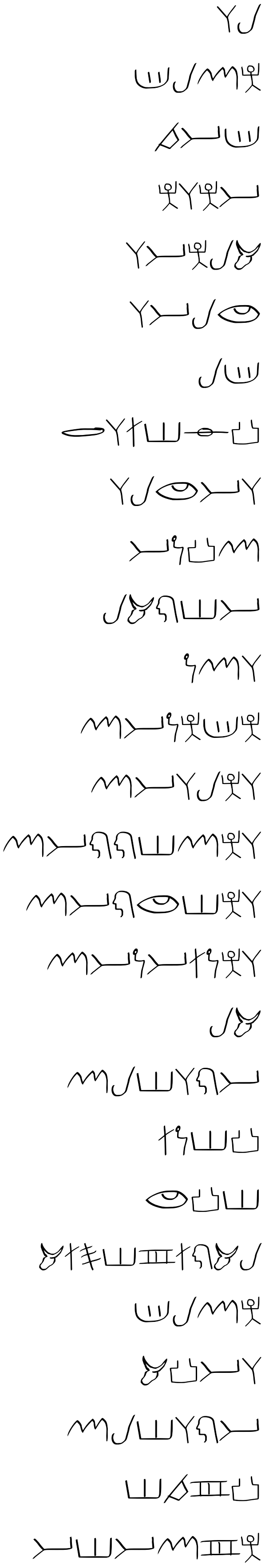

[Ezra]	lo	
The king	ham·me·lekh	
for the hand	ke·yad	
of the LORD	YHVH	
his God	e·lo·haw	
was upon him	a·law	
all	kol	
his requests	baq·qa·sha·to	
he went up	vay·ya·a·lu	Ezra 7:7
the Israelites	mib·be·ne	
	yis·ra·el	
with some of	u·min	
including priests	hak·ko·ha·neem	
Levites	ve·hal·vee·yim	
singers	ve·ham·sho·re·reem	
gatekeepers	ve·hash·sho·a·reem	
and temple servants	ve·han·ne·tee·neem	
to	el	
Jerusalem	ye·ru·sha·lim	
year	bish·nat	
So in the seventh	she·va	
Artaxerxes	le·ar·tach·shast	
of King	ham·me·lekh	
Ezra arrived	vay·ya·vo	Ezra 7:8
in Jerusalem	ye·ru·sha·lim	
month	ba·cho·desh	
in the fifth	ha·cha·mee·shee	

	hee	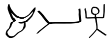	
year	she·nat	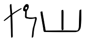	
of the seventh	hash·she·vee·eet	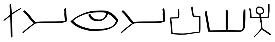	
of the king	lam·me·lekh		
-	kee	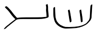	Ezra 7:9
on the first [day]	be·e·chad		
month	la·cho·desh	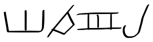	
of the first	ha·ri·sho·wn		
He	hu		
had begun	ye·sud		
the journey	ham·ma·a·lah		
from Babylon	mib·ba·vel		
on the first	u·ve·e·chad		
month	la·cho·desh	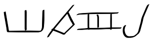	
day of the fifth	ha·cha·mee·shee	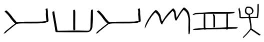	
and he arrived	ba		
in	el		
Jerusalem	ye·ru·sha·lim		
hand	ke·yad	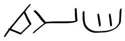	
of his God	e·lo·haw		
for the gracious	hat·to·w·vah		
was upon him	a·law	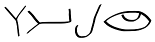	
For	kee	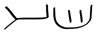	Ezra 7:10
Ezra	ez·ra		
had set	he·kheen	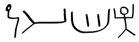	
his heart	le·va·vo		
to study	lid·ro·wosh		

-	et		
the Law	to·w·rat		
of the LORD	YHVH		
to practice it	ve·la·a·sot		
and to teach	u·le·lam·med	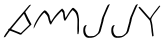	
in Israel	be·yis·ra·el		
its statutes	choq	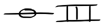	
and ordinances	u·mish·pat	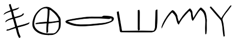	
This	ve·zeh		Ezra 7:11
is the text	par·she·gen		
of the letter	han·nish·te·van		
-	a·sher		
had given	na·tan	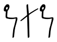	
King	ham·me·lekh		
Artaxerxes	ar·tach·shast		
to Ezra	le·ez·ra	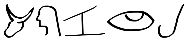	
the priest	hak·ko·hen		
[and] scribe	has·so·pher	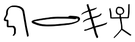	
an expert	so·pher		
	div·re		
in the commandments	mits·wot		
of the LORD	YHVH		
and statutes	ve·chuq·qaw	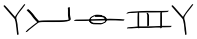	
to	al		
Israel :	yis·ra·el		
Artaxerxes	ar·tach·shast		Ezra 7:12
king	me·lekh	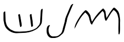	

of kings	mal·khay·ya		
To Ezra	le·ez·ra	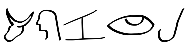	
the priest	kha·ha·na		
the scribe	sa·phar		
of the Law	da·ta		
of	dee	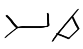	
the God	e·lah	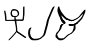	
of heaven :	she·may·ya		
Greetings	ge·meer		
	u·khe·e·net		
I	min·nee	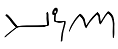	Ezra 7:13
hereby	seem	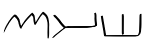	
decree	te·em		
that	dee	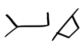	
any	khal	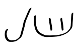	
volunteers	mit·nad·dav		
in my kingdom	be·mal·khu·tee		
	min		
among the Israelites	am·mah		
	yis·ra·el	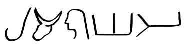	
including the priests	ve·kha·ha·no·w·hee		
and Levites	ve·le·va·ye		
-	lim·hakh	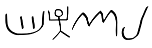	
to Jerusalem	lee·ru·she·lem		
with you	im·makh		
may go up	ye·hakh		
-	kal	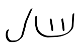	Ezra 7:14

-	qo·vel	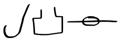	
	dee	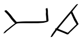	
by	min		
	qo·dam	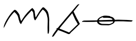	
the king	mal·ka	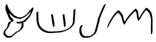	
and his seven	ve·shiv·at		
counselors	ya·a·to·hee		
You are sent	she·lee·ach	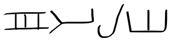	
to evaluate	le·vaq·qa·ra	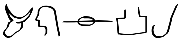	
	al		
Judah	ye·hud		
and Jerusalem	ve·lee·ru·she·lem		
according to the Law	be·dat	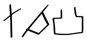	
of your God	e·la·hakh		
which	dee	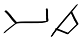	
is in your hand	vee·dakh	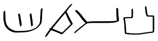	
Moreover, you are to take with you	u·le·he·va·lah	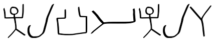	Ezra 7:15
the silver	ke·saph		
and gold	u·de·hav		
that	dee	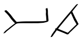	
the king	mal·ka	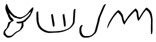	
and his counselors	ve·ya·a·to·w·hee		
have freely offered	hit·nad·da·vu	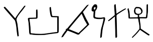	
to the God	le·e·lah		
of Israel	yis·ra·el	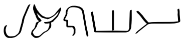	
whose	dee	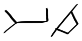	
is in Jerusalem	vee·ru·she·lem		

dwelling	mish·ke·neh	
together with all	ve·khol	Ezra 7:16
the silver	ke·saph	
and gold	u·de·hav	
	dee	
you may find	te·hash·kach	
in all	be·khol	
the province	me·dee·nat	
of Babylon	ba·vel	
as well as	im	
the freewill offerings	hit·nad·da·vut	
of the people	am·ma	
and priests	ve·kha·ha·nay·ya	
	mit·nad·de·veen	
to the house	le·vet	
of their God	e·la·ha·hom	
	dee	
in Jerusalem	vee·ru·she·lem	
	kal	Ezra 7:17
	qo·vel	
therefore	de·nah	
as needed	a·se·par·na	
you are to buy	tiq·ne	
money	be·khas·pa	
With this	de·nah	
as many bulls	to·w·reen	
rams	dikh·reen	

and lambs	im·me·reen		
together with their grain offerings	u·min·cha·te·ho·wn	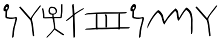	
and drink offerings	ve·nis·ke·ho·wn	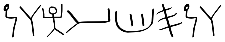	
and offer	u·te·qa·rev	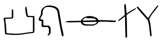	
them	him·mo		
on	al		
the altar	mad·be·chah		
	dee	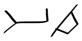	
at the house	bet	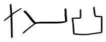	
of your God	e·la·ha·khom		
	dee	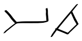	
in Jerusalem	vee·ru·she·lem		
whatever	u·mah		Ezra 7:18
	dee	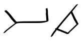	
	ʿa·la·yikh	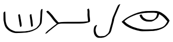	
-	ve·al		
You and your brothers	ʾɛ·cha·yikh	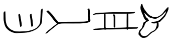	
seems best	yee·tav	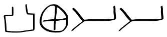	
with the rest	bish·ar		
of the silver	kas·pa		
and gold	ve·da·ha·vah		
may do	le·me·bad		
according to the will	kir·ut		
of your God	e·la·ha·khom		
	ta·av·dun	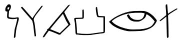	
all the articles	u·ma·nay·ya		Ezra 7:19
	dee	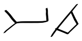	

given	mit·ya·ha·veen	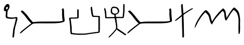	
to you	lakh	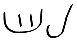	
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of the house	bet	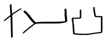	
the God	e·la·hakh	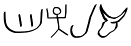	
You must deliver	hash·lem	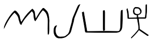	
to	qo·dam	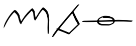	
of your God	e·lah	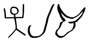	
of Jerusalem	ye·ru·she·lem		
And if anything else	u·she·ar		Ezra 7:20
is needed	chash·chut	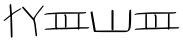	
for the house	bet	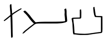	
of your God	e·la·hakh		
that	dee	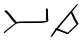	
may have occasion	yip·pel	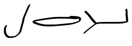	
you	lakh	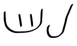	
to supply	le·min·tan		
you may pay [for it]	tin·ten	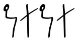	
from	min	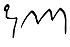	
	bet	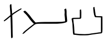	
treasury	gin·ze		
the royal	mal·ka	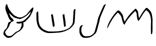	
-	u·min·nee	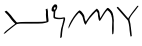	Ezra 7:21
I	a·nah		
Artaxerxes	ar·tach·shast		
King	mal·ka	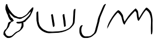	
	seem	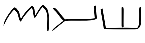	

decree	te·em		
to all	le·khol		
the treasurers	giz·zav·ray·ya		
-	dee	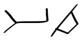	
west	ba·a·var		
of the Euphrates :	na·ha·rah		
	dee	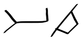	
Whatever	khal	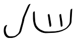	
	dee	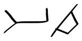	
may require of you	yish·a·len·kho·wn		
Ezra	ez·ra		
the priest	kha·ha·nah		
the scribe	sa·phar		
of the Law	da·ta		
	dee	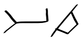	
of the God	e·lah	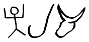	
of heaven	she·may·ya		
promptly	a·se·par·na		
it must be provided	yit·a·vid		
up to	ad		Ezra 7:22
of silver	ke·saph		
talents	kak·ke·reen		
a hundred	me·ah		
	ve·ad		
of wheat	chin·teen	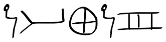	
cors	ko·reen		
a hundred	me·ah		

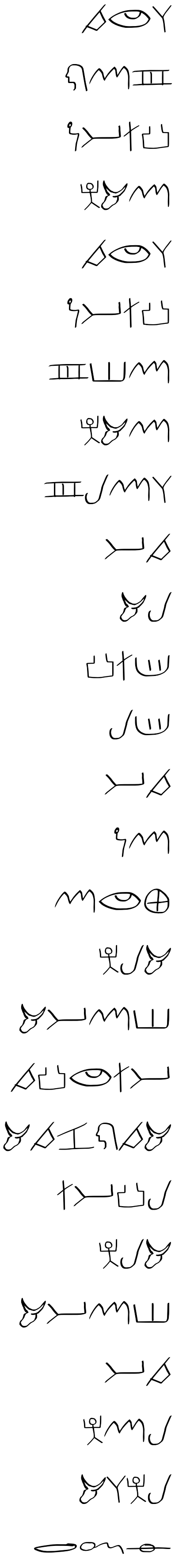

-	ve·ad	
of wine	cha·mar	
baths	bat·teen	
a hundred	me·ah	
	ve·ad	
baths	bat·teen	
of olive oil	me·shach	
a hundred	me·ah	
and salt	u·me·lach	
	dee	
without	la	
limit	khe·tav	
Whatever	kal	Ezra 7:23
	dee	
by	min	
is commanded	ta·am	
the God	e·lah	
of heaven	she·may·ya	
must be done	yit·a·ved	
diligently	ad·raz·da	
for [His] house	le·vet	
	e·lah	
	she·may·ya	
For	dee	
why	le·mah	
fall	le·he·ve	
should wrath	qe·tsaph	

on	al		
the realm	mal·khut	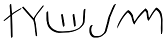	
of the king	mal·ka	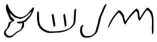	
and his sons ?	u·ve·no·w·hee	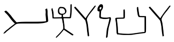	
And	u·le·khom		Ezra 7:24
be advised	me·ho·wd·een		
that	dee	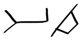	
any	khal	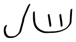	
of the priests	ka·ha·nay·ya	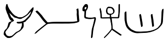	
Levites	ve·le·va·ye		
singers	zam·ma·ray·ya		
doorkeepers	ta·ra·ay·ya		
temple servants	ne·tee·nay·ya	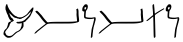	
or other servants	u·pha·le·che	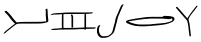	
house	bet	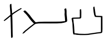	
of God	e·la·ha		
of this	de·nah		
tribute	min·dah		
duty	ve·lo	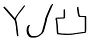	
or toll	va·ha·lakh	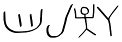	
you have no	la		
authority	shal·leet	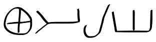	
to impose	le·mir·me		
on	a·le·hom	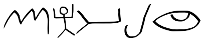	
And you	ve·ant		Ezra 7:25
Ezra	ez·ra		
according to the wisdom	ke·cha·khe·mat	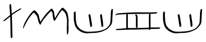	

of your God	e·la·hakh		
which you possess	dee	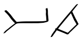	
	vee·dakh	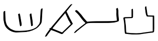	
are to appoint	men·nee	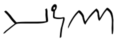	
magistrates	sha·phe·teen		
and judges	ve·day·ya·neen	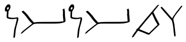	
	dee	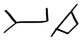	
	le·he·won	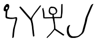	
to judge	da·ʾa·nīn	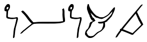	
all	le·khal		
the people	am·mah		
	dee	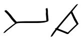	
west	ba·a·var		
of the Euphrates —	na·ha·rah		
all	le·khal		
who know	ya·de·e		
the laws	da·te	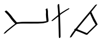	
of your God	e·la·hakh		
to anyone who	ve·dee		
does not	la		
And you are to teach [these laws]	ya·da		
know them	te·ho·wd·un		
If anyone	ve·khal		Ezra 7:26
	dee	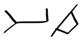	
not	la		
does	le·he·ve	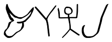	
keep	a·ved	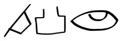	

the law	da·ta		
of	dee	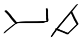	
your God	e·la·hakh		
and the law	ve·da·ta		
of	dee	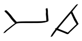	
the king	mal·ka	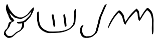	
let a strict	a·se·par·na		
judgment	dee·nah	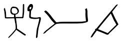	
be	le·he·ve	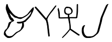	
executed	mit·a·ved		
against him	min·neh	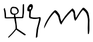	
whether	hen		
death	le·mo·wt		
	hen		
banishment	lish·ro·shu		
	hen		
confiscation	la·a·nash		
of property	nikh·seen		
or imprisonment	ve·le·e·su·reen		
Blessed [be]	ba·rukh		Ezra 7:27
the LORD	YHVH		
the God	e·lo·he		
of our fathers	a·vo·w·te·nu		
who	a·sher		
has put	na·tan	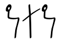	
-	ka·zot		
into the heart	be·lev	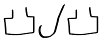	

of the king	ham·me·lekh
to so honor	le·pha·er
-	et
the house	bet
of the LORD	YHVH
-	a·sher
in Jerusalem	bee·ru·sha·lim
me	ve·a·lay
and who has shown	hit·tah
favor	che·sed
before	liph·ne
the king	ham·me·lekh
his counselors	ve·yo·w·a·tsaw
and all	u·le·khal
officials	sa·re
his	ham·me·lekh
powerful	hag·gib·bo·reem
I	va·a·nee
took courage	hit·chaz·zaq·tee
And because the hand	ke·yad
of the LORD	YHVH
my God	e·lo·hay
[was] upon me	a·lay
and gathered	va·eq·be·tsah
of Israel	mee·yis·ra·el
the leaders	ra·sheem
to return	la·a·lo·wt

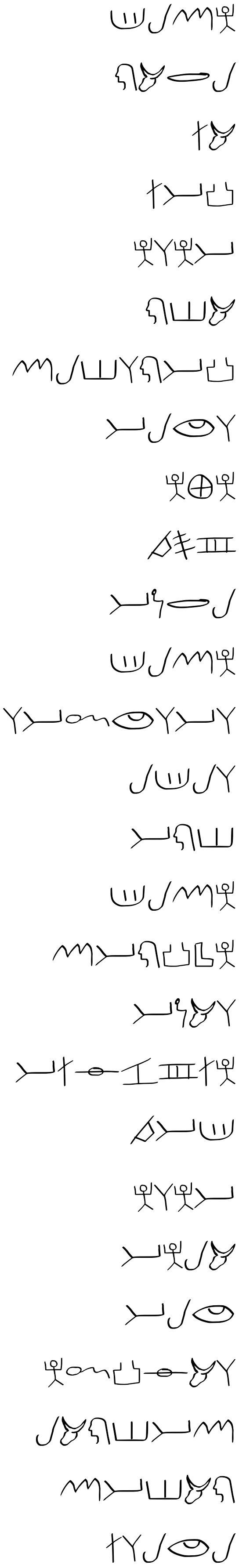

Ezra 7:28

with me	im·mee	
These	ve·el·leh	Ezra 8:1
heads	ra·she	
are the family	a·vo·te·hem	
and genealogical records	ve·hit·yach·sam	
of those who returned	ha·o·leem	
with me	im·mee	
during the reign	be·mal·khut	
Artaxerxes :	ar·tach·shast	
of King	ham·me·lekh	
from Babylon	mib·ba·vel	
from the descendants	mib·be·ne	Ezra 8:2
of Phinehas	phee·ne·chas	
Gershom	gē·re·sho·ms	
from the descendants	mib·be·ne	
of Ithamar	ee·ta·mar	
Daniel	da·nī·yē·ls	
from the descendants of	mib·be·ne	
David	da·veed	
Hattush	chat·tush	
of the descendants	mib·be·ne	Ezra 8:3
of Shecaniah	she·khan·ya·hs	
from the descendants	mib·be·ne	
of Parosh	phar·osh	
Zechariah	ze·khar·yah	
and with him	ve·im·mo	

[were] registered	hit·ya·ches	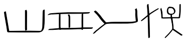	
men	liz·kha·reem		
150	me·ah		
	va·cha·mish·sheem		
from the descendants	mib·be·ne	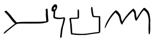	Ezra 8:4
	pa·chat	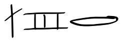	
of Pahath-Moab	mo·w·av		
Eliehoenai	el·ye·ho·w·e·nay		
son	ben		
of Zerahiah	ze·rach·yah	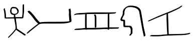	
and with him	ve·im·mo		
200	ma·ta·yim	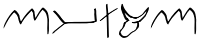	
men	haz·ze·kha·reem		
from the descendants [of Zattu]	mib·be·ne	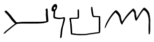	Ezra 8:5
Shecaniah	she·khan·yah	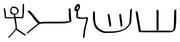	
son	ben		
of Jahaziel	ya·cha·zee·el	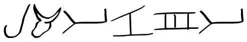	
and with him	ve·im·mo		
300	she·losh	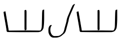	
	me·o·wt		
men	haz·ze·kha·reem		
from the descendants	u·mib·be·ne		Ezra 8:6
of Adin	a·deen		
Ebed	e·ved	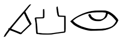	
son	ben		
of Jonathan	yo·w·na·tan	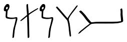	

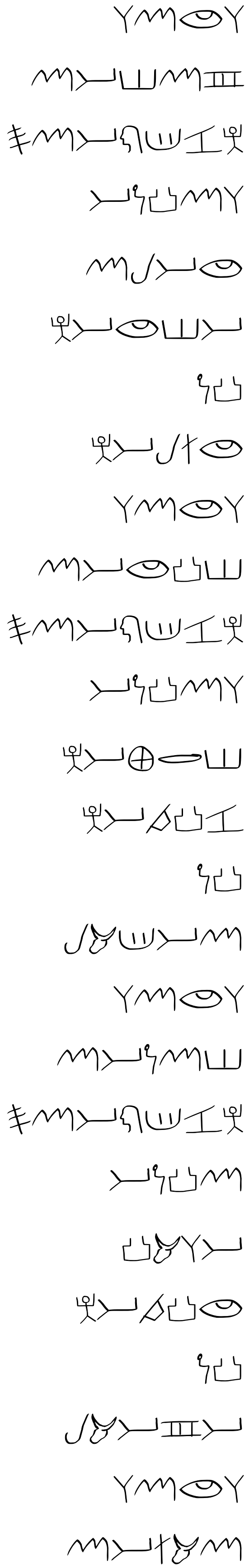

and with him	ve·im·mo	
50	cha·mish·sheem	
men	haz·ze·kha·reem	
from the descendants	u·mib·be·ne	Ezra 8:7
of Elam	e·lam	
Jeshaiah	ye·sha·yah	
son	ben	
of Athaliah	a·tal·yah	
and with him	ve·im·mo	
70	shiv·eem	
men	haz·ze·kha·reem	
from the descendants	u·mib·be·ne	Ezra 8:8
of Shephatiah	she·phat·yah	
Zebadiah	ze·vad·yah	
son	ben	
of Michael	mee·kha·el	
and with him	ve·im·mo	
80	she·mo·neem	
men	haz·ze·kha·reem	
from the descendants	mib·be·ne	Ezra 8:9
of Joab	yo·w·av	
Obadiah	o·vad·yah	
son	ben	
of Jehiel	ye·chee·el	
and with him	ve·im·mo	
218	ma·ta·yim	

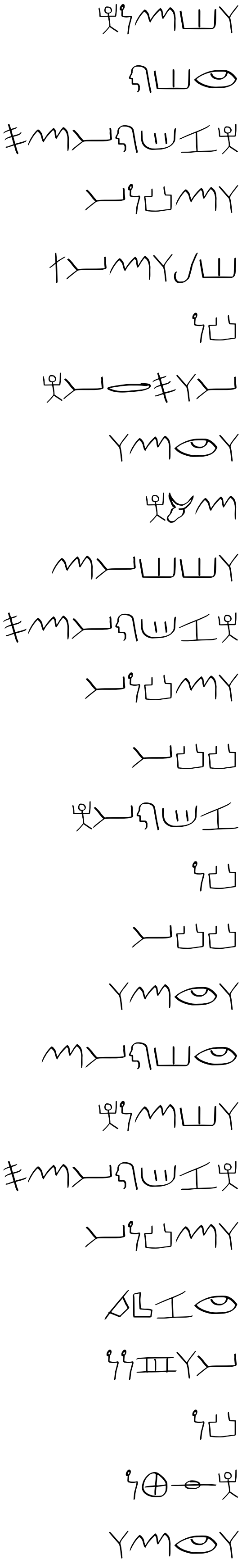

	u·she·mo·nah	
	a·sar	
men	haz·ze·kha·reem	
from the descendants [of Bani]	u·mib·be·ne	Ezra 8:10
Shelomith	she·lo·w·meet	
son	ben	
of Josiphiah	yo·w·siph·yah	
and with him	ve·im·mo	
160	me·ah	
	ve·shish·sheem	
men	haz·ze·kha·reem	
from the descendants	u·mib·be·ne	Ezra 8:11
of Bebai	ve·vay	
Zechariah	ze·khar·yah	
son	ben	
of Bebai	be·vay	
and with him	ve·im·mo	
28	es·reem	
	u·she·mo·nah	
men	haz·ze·kha·reem	
from the descendants	u·mib·be·ne	Ezra 8:12
of Azgad	az·gad	
Johanan	yo·w·cha·nan	
son	ben	
of Hakkatan	haq·qa·tan	
and with him	ve·im·mo	

110	me·ah	𐤌𐤀𐤄	
	va·a·sa·rah	𐤅𐤏𐤔𐤓𐤄	
men	haz·ze·kha·reem	𐤄𐤆𐤊𐤓𐤉𐤌 𐤎	
descendants	u·mib·be·ne	𐤅𐤌𐤁𐤍𐤉	Ezra 8:13
of Adonikam	a·do·nee·qam	𐤀𐤃𐤍𐤉𐤒𐤌	
from the later	a·cha·ro·neem	𐤀𐤇𐤓𐤍𐤉𐤌	
these	ve·el·leh	𐤅𐤀𐤋𐤄	
[were] their names :	she·mo·w·tam	𐤔𐤌𐤅𐤕𐤌	
Eliphelet	e·lee·phe·let	𐤀𐤋𐤉𐤐𐤋𐤈	
Jeiel	ye·ee·el	𐤉𐤏𐤉𐤀𐤋	
and Shemaiah	u·she·ma·yah	𐤅𐤔𐤌𐤏𐤉𐤄	
and with them	ve·im·ma·hem	𐤅𐤏𐤌𐤄𐤌	
60	shish·sheem	𐤔𐤔𐤉𐤌	
men	haz·ze·kha·reem	𐤄𐤆𐤊𐤓𐤉𐤌 𐤎	
and from the descendants	u·mib·be·ne	𐤅𐤌𐤁𐤍𐤉	Ezra 8:14
of Bigvai	vig·vay	𐤁𐤂𐤅𐤉	
[both] Uthai	u·tay	𐤏𐤅𐤕𐤉	
and Zaccur	ve·za·vud	𐤅𐤆𐤁𐤅𐤃	
and with them	ve·im·mo	𐤅𐤏𐤌𐤅	
70	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
men	haz·ze·kha·reem	𐤄𐤆𐤊𐤓𐤉𐤌 𐤐	
Now I assembled [these exiles]	va·eq·be·tsem	𐤅𐤀𐤒𐤁𐤑𐤌	Ezra 8:15
at	el	𐤀𐤋	
the canal	han·na·har	𐤄𐤍𐤄𐤓	
that flows	hab·ba	𐤄𐤁𐤀	
to	el	𐤀𐤋	
Ahava	a·ha·va	𐤀𐤄𐤅𐤀	

and we camped	van·na·cha·neh	ונחנה	
there	sham	שם	
days	ya·meem	ימים	
three	she·lo·shah	שלשה	
And when I searched	va·a·vee·nah	ואבינה	
among the people	va·am	בעם	
and priests	u·vak·ko·ha·neem	ובכהנים	
Levites	u·mib·be·ne	ומבני	
	le·vee	לוי	
no	lo	לא	
I found	ma·tsa·tee	מצאתי	
there	sham	שם	
Then I summoned	va·esh·le·chah	ואשלחה	Ezra 8:16
Eliezer	le·e·lee·e·zer	לאליעזר	
Ariel	la·a·ree·el	לאריאל	
Shemaiah	lish·ma·yah	לשמעיה	
Elnathan	u·le·el·na·tan	ולאלנתן	
Jarib	u·le·ya·reev	וליריב	
Elnathan	u·le·el·na·tan	ולאלנתן	
Nathan	u·le·na·tan	ולנתן	
Zechariah	ve·liz·khar·yah	ולזכריה	
and Meshullam	ve·lim·shul·lam	ולמשלם	
the leaders :	ra·sheem	ראשים	
Joiarib	u·le·yo·w·ya·reev	וליויריב	
and Elnathan	u·le·el·na·tan	ולאלנתן	
as well as the teachers	me·vee·neem	מבינים	
And I sent	va·ʾo·tsi·ʾah	ואוצאה	Ezra 8:17

them	o·w·tam	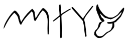	
to	al	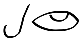	
Iddo	id·do	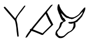	
the leader	ha·rosh	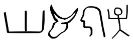	
at Casiphia	be·kha·siph·ya	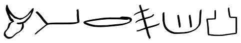	
	ham·ma·qo·wm	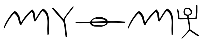	
	va·a·see·mah	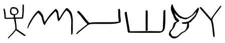	
	be·phee·hem	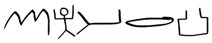	
with a message	de·va·reem	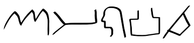	
	le·dab·ber	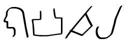	
for	el	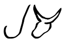	
him	id·do	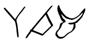	
and his kinsmen	a·chee	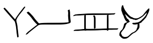	
the temple servants	han·ne·tu·nīm	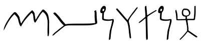	
at Casiphia	be·kha·siph·ya	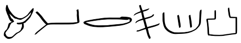	
	ham·ma·qo·wm	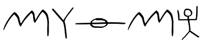	
that they should bring	le·ha·vee	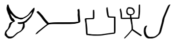	
to us	la·nu	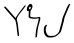	
ministers	me·sha·re·teem	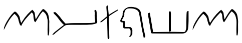	
for the house	le·vet	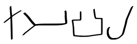	
of our God	e·lo·he·nu	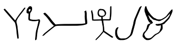	
they brought	vay·ya·vee·u	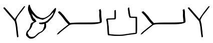	Ezra 8:18
us	la·nu	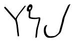	
hand	ke·yad	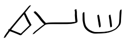	
of our God	e·lo·he·nu	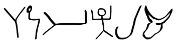	
And since the gracious	hat·to·w·vah	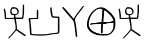	
was upon us	a·le·nu	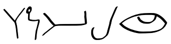	

a man	eesh	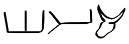	
of insight	se·khel	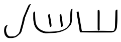	
from the descendants	mib·be·ne	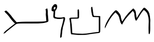	
of Mahli	mach·lee	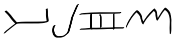	
son	ben	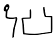	
of Levi	le·vee	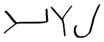	
the son	ben	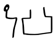	
of Israel —	yis·ra·el	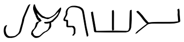	
Sherebiah —	ve·she·re·ve·yah	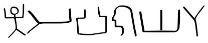	
along with his sons	u·va·naw	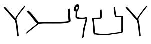	
and brothers	ve·e·chaw	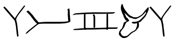	
18	she·mo·nah	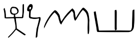	
men	a·sar	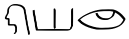	
also	ve·et	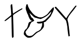	Ezra 8:19
Hashabiah	cha·shav·yah	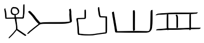	
together with	ve·it·to	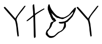	
Jeshaiah	ye·sha·yah	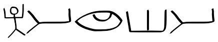	
from the descendants	mib·be·ne	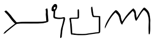	
of Merari	me·ra·ree	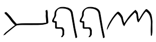	
and his brothers	e·chaw	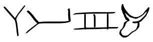	
and their sons	u·ve·ne·hem	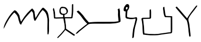	
20 men	es·reem	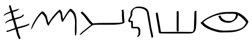	
of	u·min	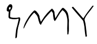	Ezra 8:20
the temple servants	han·ne·tee·neem	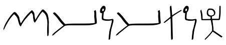	
had appointed	shen·na·tan	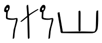	
David	da·veed	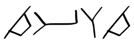	
and the officials	ve·has·sa·reem	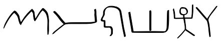	

to assist	la·a·vo·dat	𐤋𐤏𐤁𐤃𐤕	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
[them]	ne·tee·neem	𐤍𐤕𐤉𐤍𐤉𐤌	
[They also brought] 220	ma·ta·yim	𐤌𐤀𐤕𐤉𐤌	
	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
all	kul·lam	𐤊𐤋𐤌	
designated	niq·qe·vu	𐤍𐤒𐤁𐤅	
by name	ve·she·mo·wt	𐤁𐤔𐤌𐤅𐤕	
I proclaimed	va·eq·ra	𐤅𐤀𐤒𐤓𐤀	Ezra 8:21
	sham	𐤔𐤌	
a fast	tso·wm	𐤑𐤅𐤌	
And there by	al	𐤏𐤋	
Canal	han·na·har	𐤄𐤍𐤄𐤓	
the Ahava	a·ha·va	𐤀𐤄𐤅𐤀	
so that we might humble	le·hit·an·no·wt	𐤋𐤄𐤕𐤏𐤍𐤅𐤕	
ourselves before	liph·ne	𐤋𐤐𐤍𐤉	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
and ask Him for	le·vaq·qesh	𐤋𐤁𐤒𐤔	
	mim·men·nu	𐤌𐤌𐤍𐤅	
journey	de·rekh	𐤃𐤓𐤊	
a safe	ye·sha·rah	𐤉𐤔𐤓𐤄	
for us	la·nu	𐤋𐤍𐤅	
and our children	u·le·tap·pe·nu	𐤅𐤋𐤈𐤐𐤍𐤅	
with all	u·le·khal	𐤅𐤋𐤊𐤋	
our possessions	re·khu·she·nu	𐤓𐤊𐤅𐤔𐤍𐤅	
For	kee	𐤊𐤉	Ezra 8:22
I was ashamed	vo·she·tee	𐤁𐤔𐤕𐤉	

for	lish·o·wl		
from	min		
to ask the king	ham·me·lekh		
an [escort of] soldiers	cha·yil	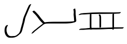	
and horsemen	u·pha·ra·sheem		
to protect us	le·a·ze·re·nu	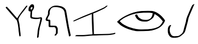	
our enemies	me·o·w·yev		
on the road	bad·da·rekh		
since	kee		
we had told him	a·mar·nu	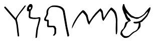	
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“ The hand	yad	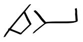	
of our God	e·lo·he·nu	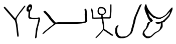	
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all	kal	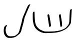	
who seek Him	me·vaq·shaw		
is gracious	le·to·w·vah		
but His great	ve·uz·zo		
anger	ve·ap·po		
is against	al		
all	kal	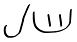	
who forsake Him ”	o·ze·vaw	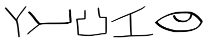	
So we fasted	van·na·tsu·mah		Ezra 8:23
and petitioned	van·ne·vaq·shah	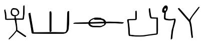	
our God	me·e·lo·he·nu		
about	al		

this	zot	
and He granted our request	vay·ye·a·ter	
	la·nu	
Then I set apart	va·av·dee·lah	Ezra 8:24
of the leading	mis·sa·re	
priests	hak·ko·ha·neem	
twelve	she·nem	
	a·sar	
together with Sherebiah	le·she·re·ve·yah	
Hashabiah	cha·shav·yah	
and	ve·im·ma·hem	
of their brothers	me·a·che·hem	
ten	a·sa·rah	
and I weighed out	va·ʾɛsh·qo·lah	Ezra 8:25
to them	la·hem	
-	et	
of silver	hak·ke·seph	
and	ve·et	
gold	haz·za·hav	
and	ve·et	
the articles	hak·ke·leem	
the contribution	te·ru·mat	
for the house	bet	
of our God	e·lo·he·nu	
had offered	ha·he·ree·mu	
that the king	ham·me·lekh	
his counselors	ve·yo·a·tsaw	

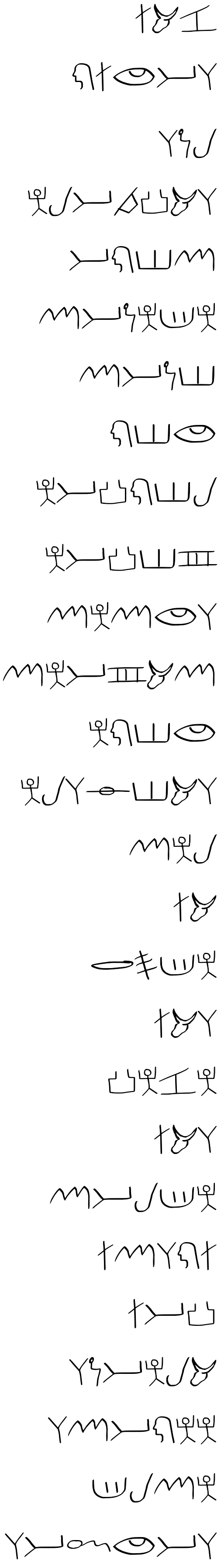

his leaders	ve·sa·raw	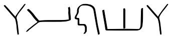	
and all	ve·khal	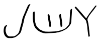	
the Israelites	yis·ra·el	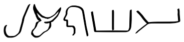	
there	han·nim·tsa·eem	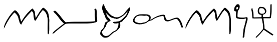	
I weighed out	va·esh·qa·lah	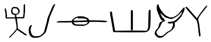	Ezra 8:26
into	al	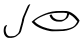	
their hands	ya·dam	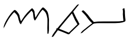	
of silver	ke·seph	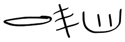	
talents	kik·ka·reem	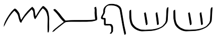	
650	shesh	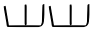	
	me·o·wt	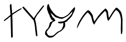	
	va·cha·mish·sheem	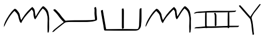	
articles	u·khe·le	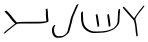	
of silver	khe·seph	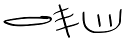	
[weighing] 100	me·ah	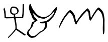	
talents	le·khik·ka·reem	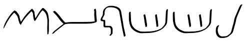	
of gold	za·hav	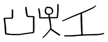	
100	me·ah	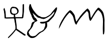	
talents	khik·kar	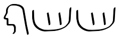	
bowls	u·khe·pho·re	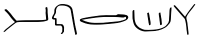	Ezra 8:27
gold	za·hav	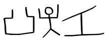	
20	es·reem	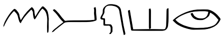	
darics	la·a·dar·kho·neem	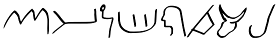	
[valued at] 1,000	a·leph	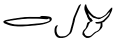	
articles	u·khe·le	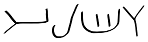	
bronze	ne·cho·shet	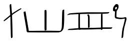	
polished	muts·hav	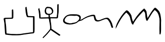	

of fine	to·w·vah	טובה	
and two	she·na·yim	שנים	
as precious as	cha·mu·dot	חמודת	
gold	kaz·za·hav	כזהב	
Then I told	va·o·me·rah	ואמרה	Ezra 8:28
them	a·le·hem	אלהם	
“ You	at·tem	אתם	
are holy	qo·desh	קדש	
to the LORD	la·YHVH	ליהוה	
and these articles [are]	ve·hak·ke·leem	והכלים	
holy	qo·desh	קדש	
The silver	ve·hak·ke·seph	והכסף	
and gold	ve·haz·za·hav	והזהב	
are a freewill offering	ne·da·vah	נדבה	
to the LORD	la·YHVH	ליהוה	
the God	e·lo·he	אלהי	
of your fathers	a·vo·te·khem	אבתיכם	
Guard them	shiq·du	שקדו	Ezra 8:29
carefully	ve·shim·ru	ושמרו	
until	ad	עד	
you weigh them out	tish·qe·lu	תשקלו	
before	liph·ne	לפני	
the leading	sa·re	שרי	
priests	hak·ko·ha·neem	הכהנים	
Levites	ve·hal·vee·yim	והלוים	
and heads	ve·sa·re	ושרי	
families ”	ha·a·vo·wt	האבות	

of the Israelite	le·yis·ra·el	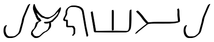	
in Jerusalem	bee·ru·sha·lim	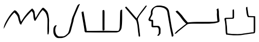	
in the chambers	hal·lish·kho·wt	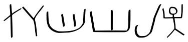	
of the house	bet	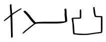	
of the LORD	YHVH	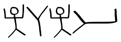	
took charge of	ve·qib·be·lu	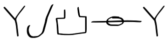	Ezra 8:30
So the priests	hak·ko·ha·neem	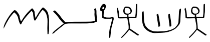	
and Levites	ve·hal·vee·yim	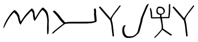	
that had been weighed out	mish·qal	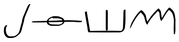	
the silver	hak·ke·seph	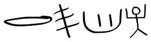	
and gold	ve·haz·za·hav	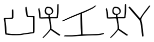	
and sacred articles	ve·hak·ke·leem	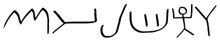	
to be taken	le·ha·vee	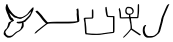	
in Jerusalem	lee·ru·sha·lim	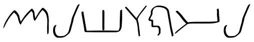	
to the house	le·vet	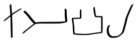	
of our God	e·lo·he·nu	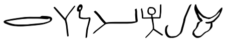	
we set out	van·nis·ah	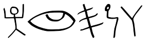	Ezra 8:31
Canal	min·ne·har	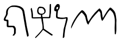	
from the Ahava	a·ha·va	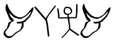	
On the twelfth	bish·nem	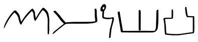	
	a·sar	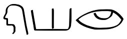	
month	la·cho·desh	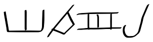	
day of the first	ha·ri·sho·wn	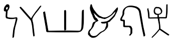	
to go	la·le·khet	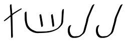	
to Jerusalem	ye·ru·sha·lim	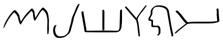	
and the hand	ve·yad	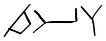	
of our God	e·lo·he·nu	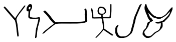	

was	ha·ye·tah	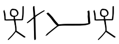	
upon us	a·le·nu	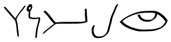	
to protect us	vay·yats·tsee·le·nu		
from the hands	mik·kaph		
of the enemies	o·w·yev	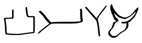	
and bandits	ve·o·w·rev		
along	al		
the way	had·da·rekh		
So we arrived	van·na·vo·w		Ezra 8:32
at Jerusalem	ye·ru·sha·lim		
and rested	van·ne·shev		
there	sham		
days	ya·meem	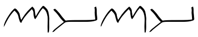	
for three	she·lo·shah	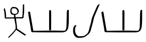	
day	u·vay·yo·wm	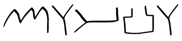	Ezra 8:33
On the fourth	ha·re·vee·ee	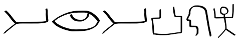	
we weighed out	nish·qal	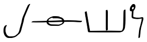	
the silver	hak·ke·seph		
and gold	ve·haz·za·hav		
and sacred articles	ve·hak·ke·leem	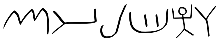	
in the house	be·vet	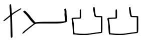	
of our God	e·lo·he·nu		
into	al		
the hand	yad	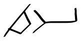	
of Meremoth	me·re·mo·wt		
son	ben		
of Uriah	u·ree·yah	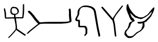	

the priest	hak·ko·hen	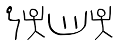	
was with him	ve·im·mo	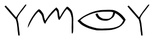	
Eleazar	el·a·zar	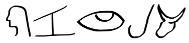	
son	ben	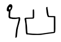	
of Phinehas	pee·ne·chas	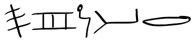	
along with	ve·im·ma·hem	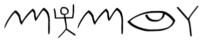	
Jozabad	yo·w·za·vad	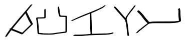	
son	ben	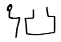	
of Jeshua	ye·shu·a	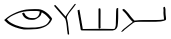	
and Noadiah	ve·no·w·ad·yah	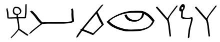	
son	ben	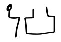	
of Binnui	bin·nui	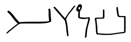	
the Levites	hal·vee·yim	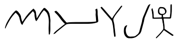	
was verified by number	be·mis·par	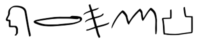	Ezra 8:34
and weight	be·mish·qal	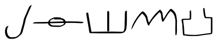	
Everything	lak·kol	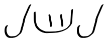	
was recorded	vay·yik·ka·tev	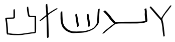	
and the total	kal	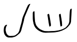	
weight	ham·mish·qal	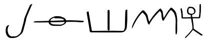	
time	ba·et	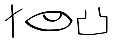	
at that	ha·hee	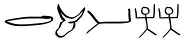	
who had returned	hab·ba·eem	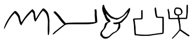	Ezra 8:35
from captivity	me·hash·she·vee	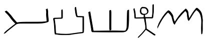	
Then the exiles	ve·ne	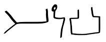	
	hag·go·w·lah	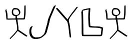	
sacrificed	hiq·ree·vu	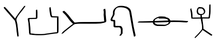	
burnt offerings	o·lo·wt	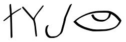	

to the God	le·lo·he	לאלהי	
of Israel :	yis·ra·el	ישראל	
bulls	pa·reem	פרים	
12	she·nem	שנים	
	a·sar	עשר	
for	al	על	
all	kal	כל	
Israel	yis·ra·el	ישראל	
rams	e·leem	אילים	
96	tish·eem	תשעים	
	ve·shish·shah	וששה	
lambs	ke·va·seem	כבשים	
77	shiv·eem	שבעים	
	ve·shiv·ah	ושבעה	
male goats	tse·phee·re	צפירי	
and a sin offering	chat·tat	חטאת	
of 12	she·nem	שנים	
	a·sar	עשר	
All [this was]	hak·kol	הכל	
a burnt offering	o·w·lah	עולה	
to the LORD	la·YHVH	ליהוה	
They also delivered	vay·yit·te·nu	ויתנו	Ezra 8:36
-	et	את	
edicts	da·te	דתי	
the king’s	ham·me·lekh	המלך	
satraps	la·a·chash·dar·pe·ne	לאחשדרפני	
to the royal	ham·me·lekh	המלך	

and governors	u·pha·cha·wo·wt	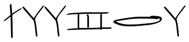	
of the region west	e·ver	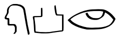	
of the Euphrates	han·na·har		
who proceeded to assist	ve·nis·se·u		
-	et		
the people	ha·am		
-	ve·et		
and the house	bet	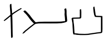	
of God	ha·e·lo·heem	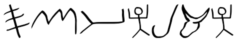	
had been accomplished	u·khe·khal·lo·wt		Ezra 9:1
After these things	el·leh	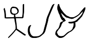	
approached	nig·ge·shu		
me	e·lay	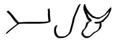	
the leaders	has·sa·reem	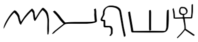	
and said	le·mor		
have not	lo		
kept themselves separate	niv·de·lu	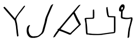	
“ The people	ha·am		
of Israel	yis·ra·el	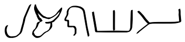	
including the priests	ve·hak·ko·ha·neem		
and Levites	ve·hal·vee·yim		
peoples	me·am·me		
from the surrounding	ha·a·ra·tso·wt		
whose abominations	ke·to·w·a·vo·te·hem		
are like those of the Canaanites	lak·ke·na·a·nee		
Hittites	ha·chit·tee		

Perizzites	hap·pe·riz·zee		
Jebusites	hay·vu·see		
Ammonites	ha·am·mo·nee	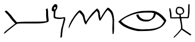	
Moabites	ham·mo·a·vee		
Egyptians	ham·mits·ree		
and Amorites	ve·ha·e·mo·ree		
Indeed	kee	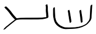	Ezra 9:2
the Israelites have taken	na·se·u		
some of their daughters [as wives]	mib·be·no·te·hem	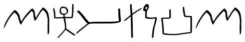	
for themselves	la·hem		
and their sons	ve·liv·ne·hem	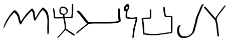	
has been mixed	ve·hit·a·re·vu		
seed	ze·ra		
so that the holy	haq·qo·desh	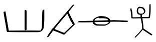	
with the people	be·am·me		
of the land	ha·a·ra·tso·wt		
have taken the lead	ve·yad	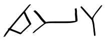	
And the leaders	has·sa·reem	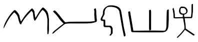	
and officials	ve·has·se·ga·neem	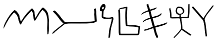	
	ha·ye·tah	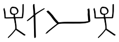	
unfaithfulness ! ”	bam·ma·al		
in this	haz·zeh		
	ri·sho·w·nah		
When I heard	u·khe·sha·me·ee		Ezra 9:3
-	et		
report	had·da·var		
this	haz·zeh		

I tore	qa·ra·tee	𐤒𐤓𐤏𐤕𐤉	
-	et	𐤀𐤕	
my tunic	big·dee	𐤁𐤂𐤃𐤉	
and cloak	u·me·ee·lee	𐤅𐤌𐤏𐤉𐤋𐤉	
pulled out	va·em·re·tah	𐤅𐤀𐤌𐤓𐤈𐤄	
some hair	mis·se·ar	𐤌𐤔𐤏𐤓	
from my head	ro·shee	𐤓𐤀𐤔𐤉	
and beard	u·ze·qa·nee	𐤅𐤆𐤒𐤍𐤉	
and sat down	va·e·she·vah	𐤅𐤀𐤔𐤁𐤄	
in horror	me·sho·w·mem	𐤌𐤔𐤅𐤌𐤌	
around me	ve·e·lay	𐤅𐤀𐤋𐤉	Ezra 9:4
gathered	ye·a·se·phu	𐤉𐤀𐤎𐤐𐤅	
Then everyone	kol	𐤊𐤋	
who trembled	cha·red	𐤇𐤓𐤃	
at the words	be·div·re	𐤁𐤃𐤁𐤓𐤉	
of the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
because of	al	𐤏𐤋	
the unfaithfulness	ma·al	𐤌𐤏𐤋	
of the exiles	hag·go·w·lah	𐤄𐤂𐤅𐤋𐤄	
while I	va·a·nee	𐤅𐤀𐤍𐤉	
sat there	yo·shev	𐤉𐤔𐤁	
in horror	me·sho·w·mem	𐤌𐤔𐤅𐤌𐤌	
until	ad	𐤏𐤃	
offering	le·min·chat	𐤋𐤌𐤍𐤇𐤕	
the evening	ha·a·rev	𐤄𐤏𐤓𐤁	
offering	u·ve·min·chat	𐤅𐤁𐤌𐤍𐤇𐤕	Ezra 9:5

At the evening	ha·e·rev	
I got up	qam·tee	
from my humiliation	mit·ta·a·nee·tee	
torn	u·ve·qa·re·ee	
with my tunic	vig·dee	
and cloak	u·me·ee·lee	
and I fell	va·ekh·re·ah	
on	al	
my knees	bir·kay	
spread out	va·eph·re·sah	
my hands	khap·pay	
to	el	
the LORD	YHVH	
my God	e·lo·hay	
and said :	va·o·me·rah	Ezra 9:6
“ O my God	e·lo·hay	
I am ashamed	bo·she·tee	
and embarrassed	ve·nikh·lam·tee	
to lift up	le·ha·reem	
my God	e·lo·hay	
my face	pa·nay	
to You	e·le·kha	
because	kee	
our iniquities	a·wo·no·te·nu	
are higher than	ra·vu	
	le·ma·lah	
our heads	rosh	

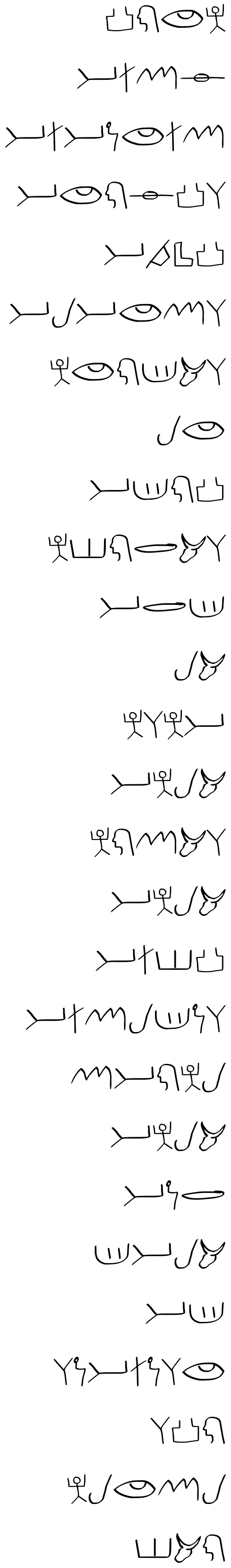

and our guilt	ve·ash·ma·te·nu	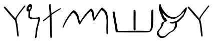	
has reached	ga·de·lah		
	ad		
the heavens	lash·sha·ma·yim		
From the days	mee·me	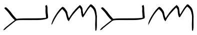	Ezra 9:7
of our fathers	a·vo·te·nu		
	a·nach·nu	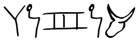	
our guilt	be·ash·mah		
has been great	ge·do·lah		
to	ad		
day	hay·yo·wm	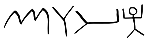	
this	haz·zeh		
Because of our iniquities	u·va·a·wo·no·te·nu		
have been delivered	nit·tan·nu	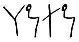	
we	a·nach·nu	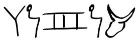	
and our kings	me·la·khe·nu		
[and] priests	kho·ha·ne·nu	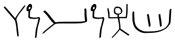	
into the hands	be·yad	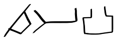	
of the kings	mal·khe	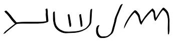	
of the earth	ha·a·ra·tso·wt		
and put to the sword	ba·che·rev	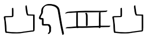	
and captivity	bash·she·vee		
to pillage	u·vab·biz·zah		
and humiliation	u·ve·vo·shet	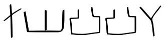	
	pa·neem	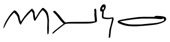	
day	ke·hay·yo·wm	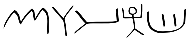	
as we are this	haz·zeh		

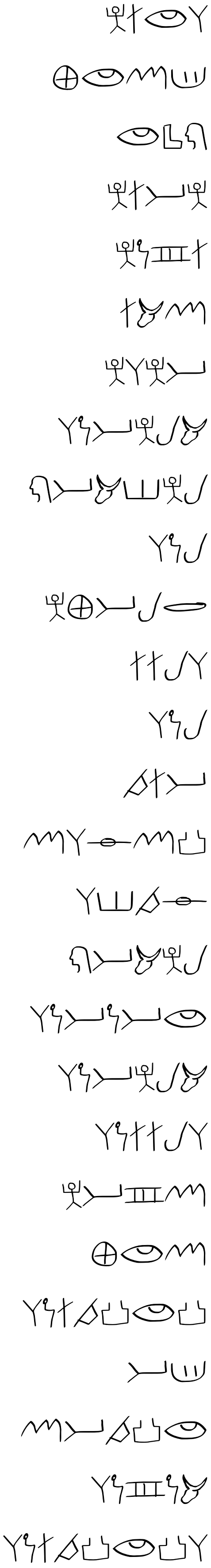

But now	ve·at·tah	Ezra 9:8
for a brief	kim·at	
moment	re·ga	
has come	ha·ye·tah	
grace	te·chin·nah	
from	me·et	
the LORD	YHVH	
our God	e·lo·he·nu	
to preserve	le·hash·eer	
for us	la·nu	
a remnant	pe·le·tah	
and to give	ve·la·tet	
us	la·nu	
a stake	ya·ted	
place	bim·qo·wm	
in His holy	qa·de·sho	
and light	le·ha·eer	
to our eyes	e·ne·nu	
our God	e·lo·he·nu	
has given us	u·le·tit·te·nu	
new life	mich·yah	
	me·at	
Even in our bondage	be·av·du·te·nu	
Though	kee	Ezra 9:9
are slaves	a·va·deem	
we	a·nach·nu	
in our bondage	u·ve·av·du·te·nu	

has not	lo	𐤋𐤀	
forsaken us	a·za·va·nu	𐤏𐤆𐤁𐤍𐤅	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
but He has extended	vay·yat	𐤅𐤉𐤈	
to us	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
grace	che·sed	𐤇𐤎𐤃	
in the sight	liph·ne	𐤋𐤐𐤍𐤉	
of the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Persia	pha·ras	𐤐𐤓𐤎	
giving	la·tet	𐤋𐤕𐤕	
us	la·nu	𐤋𐤍𐤅	
new life	mich·yah	𐤌𐤇𐤉𐤄	
to rebuild	le·ro·w·mem	𐤋𐤓𐤅𐤌𐤌	
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
and repair	u·le·ha·a·meed	𐤅𐤋𐤄𐤏𐤌𐤉𐤃	
-	et	𐤀𐤕	
its ruins	cha·re·vo·taw	𐤇𐤓𐤁𐤕𐤉𐤅	
and giving	ve·la·tet	𐤅𐤋𐤕𐤕	
us	la·nu	𐤋𐤍𐤅	
a wall of protection	ga·der	𐤂𐤃𐤓	
in Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
and Jerusalem	u·vee·ru·sha·lim	𐤅𐤁𐤉𐤓𐤅𐤔𐤋𐤌𐤎	
And now	ve·at·tah	𐤅𐤏𐤕𐤄	Ezra 9:10
what	mah	𐤌𐤄	
can we say	no·mar	𐤍𐤀𐤌𐤓	

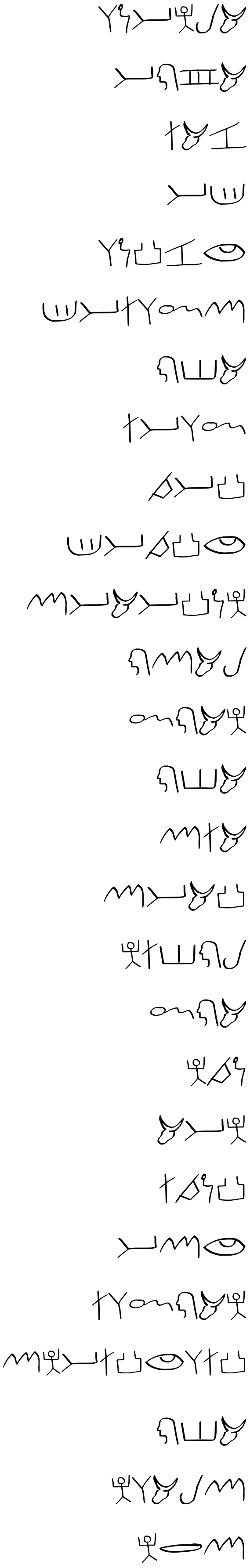

our God	e·lo·he·nu	
after	a·cha·re	
this ?	zot	
For	kee	
we have forsaken	a·zav·nu	
the commandments	mits·wo·te·kha	
that	a·sher	Ezra 9:11
You gave	tsiw·vee·ta	
through	be·yad	
Your servants	a·va·de·kha	
the prophets	han·ne·vee·eem	
saying :	le·mor	
‘ The land	ha·a·rets	
that	a·sher	
you	at·tem	
are entering	ba·eem	
to possess	le·rish·tah	
a land	e·rets	
polluted	nid·dah	
is	hee	
by the impurity	be·nid·dat	
of its peoples	am·me	
	ha·a·ra·tso·wt	
and the abominations	be·to·w·a·vo·te·hem	
with which	a·sher	
they have filled it	mil·u·ha	
from end	mip·peh	

to	el		
end	peh	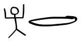	
-	be·tum·a·tam		
Now, therefore	ve·at·tah		Ezra 9:12
your daughters {in marriage}	be·no·w·te·khem	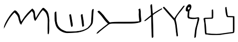	
do not	al		
give	tit·te·nu		
to their sons	liv·ne·hem	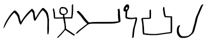	
their daughters	u·ve·no·te·hem	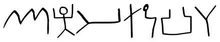	
	al		
or take	tis·u		
for your sons	liv·ne·khem	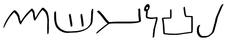	
Never	ve·lo		
seek	tid·re·shu		
their peace	she·lo·mam	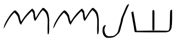	
or prosperity	ve·to·w·va·tam		
	ad		
	o·w·lam		
so that	le·ma·an		
you may be strong	te·chez·qu	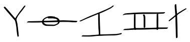	
and may eat	va·a·khal·tem	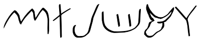	
-	et		
the good things	tuv		
of the land	ha·a·rets		
leaving it as an inheritance	ve·ho·w·rash·tem		
to your sons	liv·ne·khem	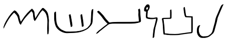	
forever	ad		

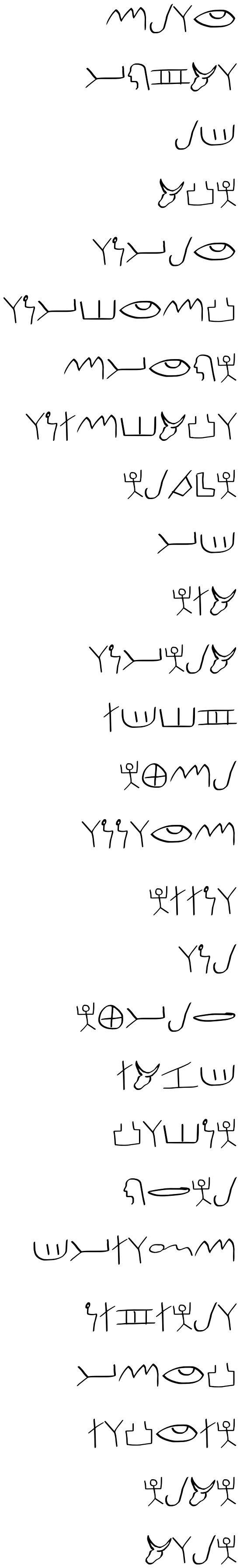

,	o·w·lam	
After	ve·a·cha·re	Ezra 9:13
all	kal	
that has come	hab·ba	
upon us	a·le·nu	
deeds	be·ma·a·se·nu	
because of our evil	ha·ra·eem	
guilt	u·ve·ash·ma·te·nu	
and our great	hag·ge·do·lah	
(though	kee	
You	at·tah	
our God	e·lo·he·nu	
have punished us	cha·sakh·ta	
less	le·mat·tah	
than our iniquities [deserve]	me·a·wo·ne·nu	
and have given	ve·na·tat·tah	
us	la·nu	
[such] a remnant	pe·le·tah	
as this)	ka·zot	
shall we again	ha·na·shuv	Ezra 9:14
break	le·ha·pher	
Your commandments	mits·wo·te·kha	
and intermarry	u·le·hit·chat·ten	
with the peoples	be·am·me	
abominations ?	hat·to·e·vo·wt	
who commit these	ha·el·leh	
Would You not	ha·lo·w	

become so angry	te·e·naph	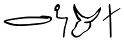	
with us	ba·nu	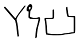	
as to	ad		
wipe us out	kal·leh	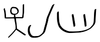	
leaving no	le·en		
remnant	she·e·reet		
or survivor ?	u·phe·le·tah	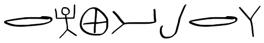	
O LORD	YHVH		Ezra 9:15
God	e·lo·he		
of Israel	yis·ra·el	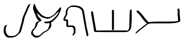	
are righteous !	tsad·deeq	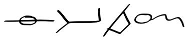	
You	at·tah		
For	kee	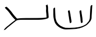	
we remain	nish·ar·nu		
as a remnant	phe·le·tah	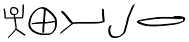	
day	ke·hay·yo·wm	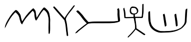	
this	haz·zeh		
Here we [are]	hin·nu	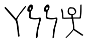	
before You	le·pha·ne·kha	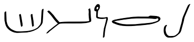	
in our guilt	be·ash·ma·te·nu		
though	kee	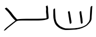	
no one	en	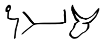	
can stand	la·a·mo·wd		
before You ”	le·pha·ne·kha	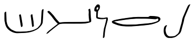	
because	al		
of it	zot		
prayed	u·khe·hit·pal·lel		Ezra 10:1

While Ezra	ez·ra		
and made this confession	u·khe·hit·vad·do·to	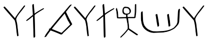	
weeping	bo·kheh		
and falling facedown	u·mit·nap·pel	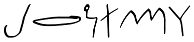	
before	liph·ne		
the house	bet	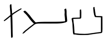	
of God	ha·e·lo·heem		
gathered	niq·be·tsu	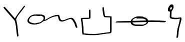	
around him	e·law	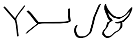	
of Israelites —	mee·yis·ra·el	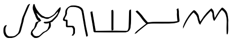	
assembly	qa·hal	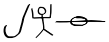	
large	rav	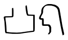	
a very	me·od		
men	a·na·sheem	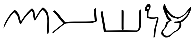	
women	ve·na·sheem	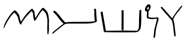	
and children —	vee·la·deem	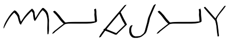	
as well	kee		
wept bitterly	va·khu		
and the people	ha·am		
	har·beh	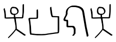	
	ve·kheh		
Then	vay·ya·an	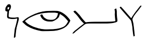	Ezra 10:2
Shecaniah	she·khan·yah	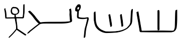	
son	ben		
of Jehiel	ye·chee·el	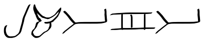	
an Elamite	mib·be·ne	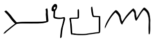	
	ʿo·lam		

said	vay·yo·mer		
to Ezra :	le·ez·ra	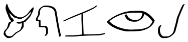	
“ We	a·nach·nu	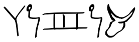	
have been unfaithful	ma·al·nu		
to our God	ve·lo·he·nu		
by marrying	van·no·shev		
women	na·sheem	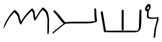	
foreign	na·khe·ree·yo·wt	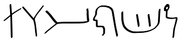	
from the people	me·am·me		
of the land	ha·a·rets		
yet	ve·at·tah		
there is	yesh	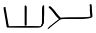	
hope	miq·veh	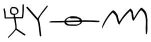	
for Israel	le·yis·ra·el		
in spite of	al		
this	zot		
So now	ve·at·tah		Ezra 10:3
let us make	nikh·rat	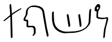	
a covenant	be·reet	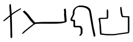	
before our God	le·lo·he·nu		
to send away	le·ho·w·tsee		
all	khal		
the foreign wives	na·sheem	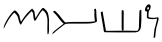	
and their children	ve·han·no·w·lad		
	me·hem		
according to the counsel	ba·a·tsat		
of my lord	a·do·nay		

and of those who tremble	ve·ha·cha·re·deem	
at the command	be·mits·vat	
of our God	e·lo·he·nu	
according to the Law	ve·khat·to·w·rah	
Let it be done	ye·a·seh	
Get up	qum	Ezra 10:4
for	kee	
your [responsibility]	a·le·kha	
[this] matter [is]	had·da·var	
and we	va·a·nach·nu	
will support you	im·makh	
Be strong	cha·zaq	
and take action ! ”	va·a·seh	
got up	vay·ya·qam	Ezra 10:5
So Ezra	ez·ra	
take an oath	vay·yash·ba	
-	et	
and made the leading	sa·re	
priests	hak·ko·ha·neem	
Levites	hal·vee·yim	
and all	ve·khal	
Israel	yis·ra·el	
to do what had been said	la·a·so·wt	
	kad·da·var	
	haz·zeh	
And they took the oath	vay·yish·sha·ve·u	

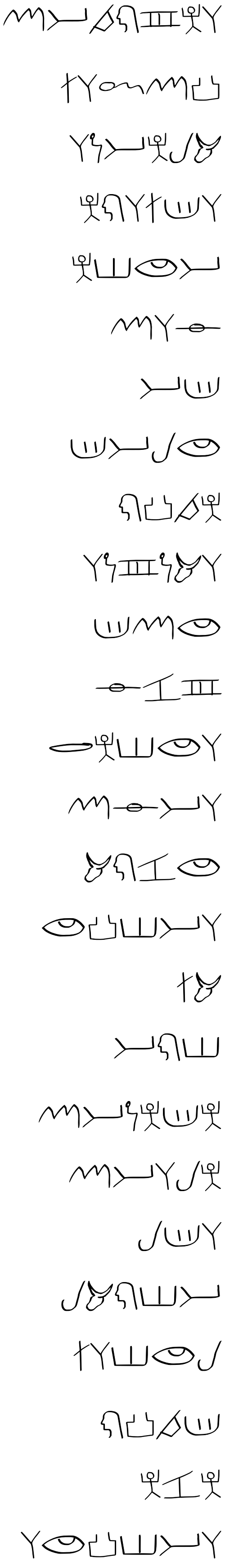

withdrew	vay·ya·qam	𐤅𐤉𐤒𐤌	Ezra 10:6
Then Ezra	ez·ra	𐤏𐤆𐤓𐤀	
from before	mil·liph·ne	𐤌𐤋𐤐𐤍𐤉	
the house	bet	𐤁𐤉𐤕	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
and walked	vay·ye·lekh	𐤅𐤉𐤋𐤊	
to	el	𐤀𐤋	
the chamber	lish·kat	𐤋𐤔𐤊𐤕	
of Jehohanan	ye·ho·w·cha·nan	𐤉𐤄𐤅𐤇𐤍𐤍	
son	ben	𐤁𐤍	
of Eliashib	el·ya·sheev	𐤀𐤋𐤉𐤔𐤉𐤁	
And while he stayed	vay·ye·lekh	𐤅𐤉𐤋𐤊	
there	sham	𐤔𐤌	
food	le·chem	𐤋𐤇𐤌	
no	lo	𐤋𐤀	
he ate	a·khal	𐤀𐤊𐤋	
water	u·ma·yim	𐤅𐤌𐤉𐤌	
no	lo	𐤋𐤀	
and drank	sha·tah	𐤔𐤕𐤄	
because	kee	𐤊𐤉	
he was mourning	mit·ab·bel	𐤌𐤕𐤀𐤁𐤋	
over	al	𐤏𐤋	
the unfaithfulness	ma·al	𐤌𐤏𐤋	
of the exiles	hag·go·w·lah	𐤄𐤂𐤅𐤋𐤄𐤎	
was issued	vay·ya·a·vee·ru	𐤅𐤉𐤏𐤁𐤉𐤓𐤅	Ezra 10:7
And a proclamation	qo·wl	𐤒𐤅𐤋	
throughout Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	

and Jerusalem	vee·ru·sha·lim		
that all	le·khol		
the exiles	be·ne	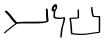	
	hag·go·w·lah		
should gather	le·hiq·qa·vets	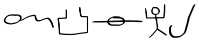	
at Jerusalem	ye·ru·sha·lim		
Whoever	ve·khol		Ezra 10:8
-	a·sher		
failed	lo		
to appear	ya·vo·w		
within three	lish·lo·shet	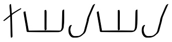	
days	hay·ya·meem		
according to the counsel	ka·a·tsat		
of the leaders	has·sa·reem	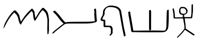	
and elders	ve·haz·ze·qe·neem	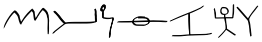	
would forfeit	ya·cho·ram	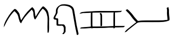	
all	kal	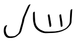	
his property	re·khu·sho		
	ve·hu		
and would himself be expelled	yib·ba·del		
from the assembly	miq·qe·hal	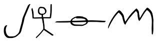	
of the exiles	hag·go·w·lah		
assembled	vay·yiq·qa·ve·tsu	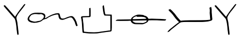	Ezra 10:9
all	khal		
the men	an·she		
of Judah	ye·hu·dah	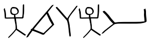	
and Benjamin	u·vin·ya·min	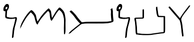	

in Jerusalem	ye·ru·sha·lim	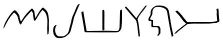	
So within the three	lish·lo·shet	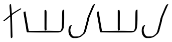	
days	hay·ya·meem	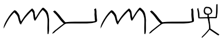	
	hu	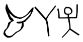	
month	cho·desh	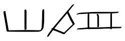	
of the ninth	hat·te·shee·ee	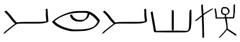	
and on the twentieth day	be·es·reem	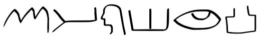	
	ba·cho·desh	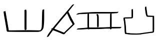	
sat	vay·ye·she·vu	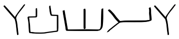	
all	khal	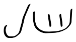	
the people	ha·am	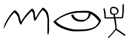	
in the square	bir·cho·wv	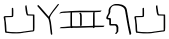	
at the house	bet	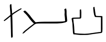	
of God	ha·e·lo·heem	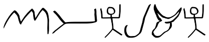	
trembling	mar·ee·deem	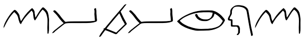	
regarding	al	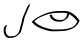	
this matter	had·da·var	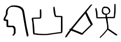	
and because of the heavy rain	u·me·hag·ge·sha·meem	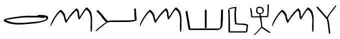	
stood up	vay·ya·qam	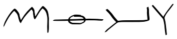	Ezra 10:10
Then Ezra	ez·ra	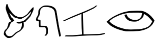	
the priest	hak·ko·hen	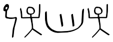	
and said	vay·yo·mer	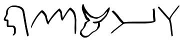	
to them	a·le·hem	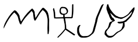	
“ You	at·tem	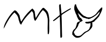	
have been unfaithful	me·al·tem	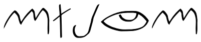	
by marrying	vat·to·shee·vu	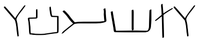	
women	na·sheem	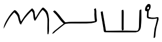	

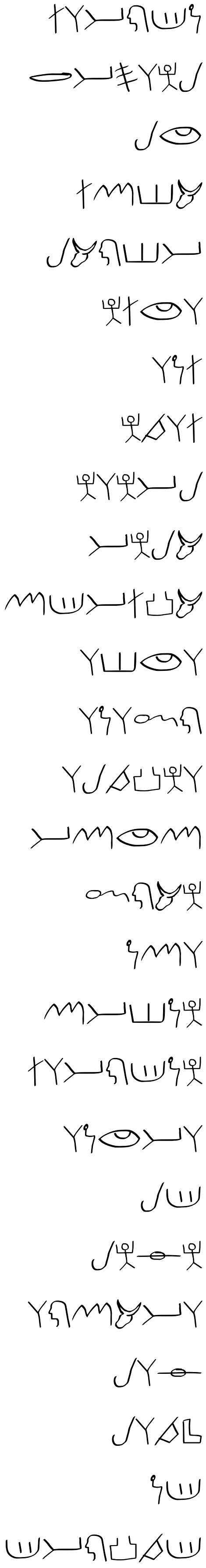

foreign	na·khe·ree·yo·wt	
adding	le·ho·w·seeph	
to	al	
the guilt	ash·mat	
of Israel	yis·ra·el	
Now, therefore	ve·at·tah	Ezra 10:11
make	te·nu	
a confession	to·w·dah	
to the LORD	la·YHVH	
the God	e·lo·he	
of your fathers	a·vo·te·khem	
and do	va·a·su	
His will	re·tso·w·no	
Separate	ve·hib·ba·de·lu	
from the people	me·am·me	
of the land	ha·a·rets	
yourselves	u·min	
wives ”	han·na·sheem	
and from your foreign	han·na·khe·ree·yo·wt	
responded	vay·ya·nu	Ezra 10:12
And the whole	khal	
assembly	haq·qa·hal	
	vay·yo·me·ru	
voice :	qo·wl	
in a loud	ga·do·wl	
“ Truly	ken	
as you say	ke·div·rɛ·kha	

!	a·le·nu	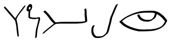	
we must do	la·a·so·wt		
But	a·val		Ezra 10:13
people here	ha·am		
there are many	rav	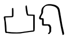	
season	ve·ha·et		
and it is the rainy	ge·sha·meem		
We are not	ve·en		
able	ko·ach		
to stay	la·a·mo·wd		
out in the open	ba·chuts		
the work	ve·ham·me·la·khah		
Nor [is this]	lo		
days	le·yo·wm	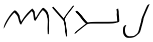	
of one	e·chad	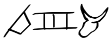	
or	ve·lo		
two	lish·na·yim	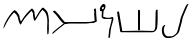	
for	kee	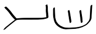	
greatly	hir·bee·nu	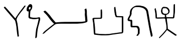	
we have transgressed	liph·sho·a		
matter	bad·da·var		
in this	haz·zeh		
represent	ya·am·du		Ezra 10:14
	na		
Let our leaders	re·nu	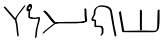	
the whole	le·khal		
assembly	haq·qa·hal	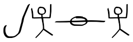	

Then let everyone	ve·khol		
-	a·sher		
in our towns	be·a·re·nu		
who has married	ha·ho·sheev	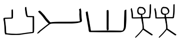	
woman	na·sheem	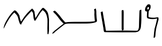	
a foreign	na·khe·ree·yo·wt	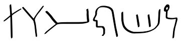	
come	ya·vo		
time	le·it·teem	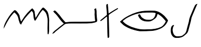	
at an appointed	me·zum·ma·neem		
together with	ve·im·ma·hem		
the elders	ziq·ne	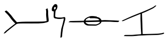	
of each town	eer	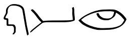	
	va·eer	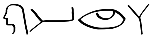	
and judges	ve·sho·phe·te·ha		
	ad		
is turned away	le·ha·sheev	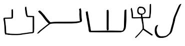	
until the fierce anger	cha·ro·wn	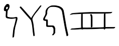	
	aph		
of our God	e·lo·he·nu		
from us ”	mim·men·nu	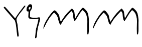	
-	ad		
matter	lad·da·var		
in this	haz·zeh	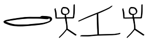	
(Only	akh		Ezra 10:15
Jonathan	yo·w·na·tan		
son	ben		
of Asahel	a·sa·h·el	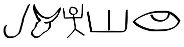	

and Jahzeiah	ve·yach·ze·yah	
son	ben	
of Tikvah	tiq·vah	
opposed	a·me·du	
	al	
this [plan])	zot	
by Meshullam	u·me·shul·lam	
and Shabbethai	ve·shab·be·tay	
the Levite	hal·le·vee	
supported	a·za·rum	
did	vay·ya·a·su	Ezra 10:16
as proposed	khen	
So the exiles	be·ne	
	hag·go·w·lah	
selected	vay·yib·ba·de·lu	
Ezra	ez·ra	
the priest	hak·ko·hen	
men	a·na·sheem	
heads	ra·she	
who were family	ha·a·vo·wt	
	le·vet	
to represent their families	a·vo·tam	
each of them	ve·khul·lam	
identified by name	be·she·mo·wt	
	vay·ye·she·vu	
day	be·yo·wm	
On the first	e·chad	

month	la·cho·desh	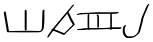	
of the tenth	ha·a·see·ree	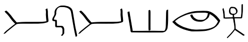	
they launched	le·dar·yo·wosh	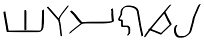	
the investigation	had·da·var	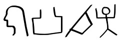	
they had dealt	vay·khal·lu	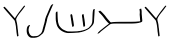	Ezra 10:17
with all	vak·kol	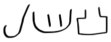	
the men	a·na·sheem	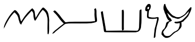	
who had married	ha·ho·shee·vu	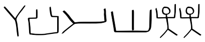	
women	na·sheem	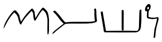	
foreign	na·khe·ree·yo·wt	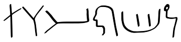	
and by	ad	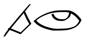	
day	yo·wm	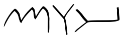	
the first	e·chad	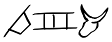	
month	la·cho·desh	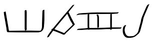	
of the first	ha·ri·sho·wn	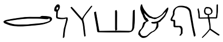	
were found	vay·yim·ma·tse	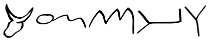	Ezra 10:18
Among the descendants	mib·be·ne	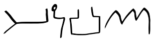	
of the priests	hak·ko·ha·neem	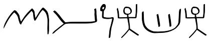	
-	a·sher	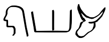	
who had married	ho·shee·vu	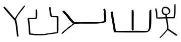	
women	na·sheem	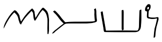	
foreign	na·khe·ree·yo·wt	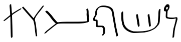	
these descendants	mib·be·ne	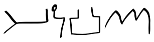	
of Jeshua	ye·shu·a	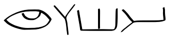	
son	ben	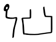	
of Jozadak	yo·w·tsa·daq	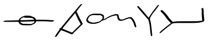	
and his brothers :	ve·e·chaw	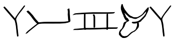	

Maaseiah	ma·a·se·yah	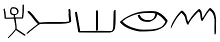	
Eliezer	ve·e·lee·e·zer	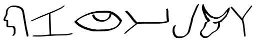	
Jarib	ve·ya·reev	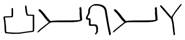	
and Gedaliah	u·ge·dal·yah	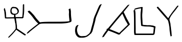	
They pledged	vay·yit·te·nu	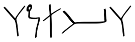	Ezra 10:19
	ya·dam	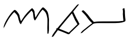	
away	le·ho·w·tsee	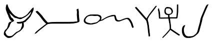	
to send their wives	ne·she·hem	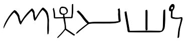	
and for their guilt	va·a·she·meem	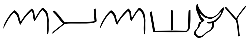	
[they presented] a ram	el	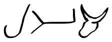	
from the flock	tson	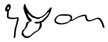	
as	al	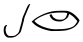	
a guilt offering	ash·ma·tam	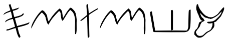	
From the descendants	u·mib·be·ne	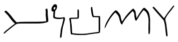	Ezra 10:20
of Immer :	im·mer	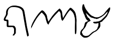	
Hanani	cha·na·nee	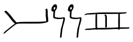	
and Zebadiah	u·ze·vad·yah	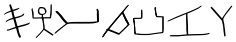	
From the descendants	u·mib·be·ne	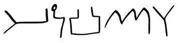	Ezra 10:21
of Harim :	cha·rim	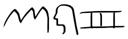	
Maaseiah	ma·a·se·yah	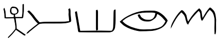	
Elijah	ve·e·lee·yah	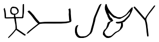	
Shemaiah	u·she·ma·yah	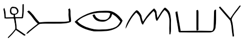	
Jehiel	vee·chee·el	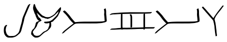	
and Uzziah	ve·u·zee·yah	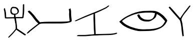	
From the descendants	u·mib·be·ne	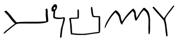	Ezra 10:22
of Pashhur :	pash·chur	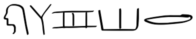	

Elioenai	el·yo·w·e·nay		
Maaseiah	ma·a·se·yah		
Ishmael	yish·ma·el		
Nethanel	ne·tan·el		
Jozabad	yo·w·za·vad		
and Elasah	ve·el·a·sah		
Among	u·min		Ezra 10:23
the Levites :	hal·vee·yim	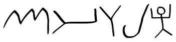	
Jozabad	yo·w·za·vad		
Shimei	ve·shim·ee		
Kelaiah	ve·qe·la·yah	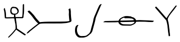	
(that is	hu		
Kelita),	qe·lee·ta	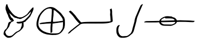	
Pethahiah	pe·tach·yah	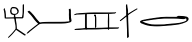	
Judah	ye·hu·dah	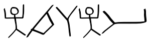	
and Eliezer	ve·e·lee·e·zer		
From	u·min		Ezra 10:24
the singers :	ham·sho·re·reem		
Eliashib	el·ya·sheev		
From	u·min		
the gatekeepers :	hash·sho·a·reem		
Shallum	shal·lum	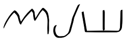	
Telem	va·te·lem	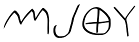	
and Uri	ve·u·ree	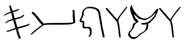	
And among the other Israelites,	u·mee·yis·ra·el	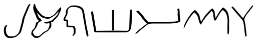	Ezra 10:25
from the descendants	mib·be·ne	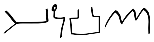	
of Parosh :	phar·osh		

Ramiah	ram·yah	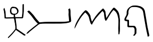	
Izziah	ve·yiz·zee·yah		
Malchijah	u·mal·kee·yah	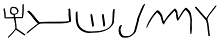	
Mijamin	u·mee·ya·min	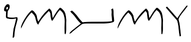	
Eleazar	ve·el·a·zar		
Malchijah	u·mal·kee·yah	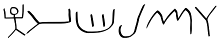	
and Benaiah	u·ve·na·yah	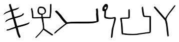	
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of Elam :	e·lam	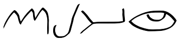	
Mattaniah	mat·tan·yah	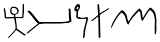	
Zechariah	ze·khar·yah		
Jehiel	vee·chee·el	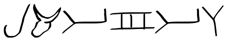	
Abdi	ve·av·dee		
Jeremoth	vee·re·mo·wt		
and Elijah	ve·e·lee·yah	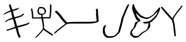	
From the descendants	u·mib·be·ne		Ezra 10:27
of Zattu :	zat·tu		
Elioenai	el·yo·w·e·nay		
Eliashib	el·ya·sheev		
Mattaniah	mat·tan·yah	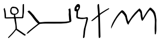	
Jeremoth	vee·re·mo·wt		
Zabad	ve·za·vad		
and Aziza	va·a·zee·za	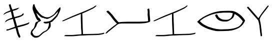	
From the descendants	u·mib·be·ne		Ezra 10:28
of Bebai :	be·vay		
Jehohanan	ye·ho·w·cha·nan		

Hananiah	cha·nan·yah	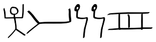	
Zabbai	zab·bay	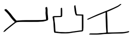	
and Athlai	at·lay	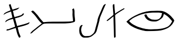	
From the descendants	u·mib·be·ne	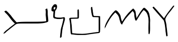	Ezra 10:29
of Bani :	ba·nee	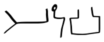	
Meshullam	me·shul·lam	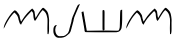	
Malluch	mal·lukh	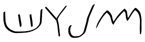	
Adaiah	va·a·da·yah	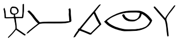	
Jashub	ya·shuv	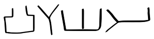	
Sheal	u·she·al	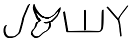	
and Jeremoth	ye·rē·mot	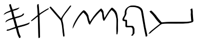	
From the descendants	u·mib·be·ne	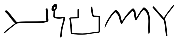	Ezra 10:30
	pa·chat	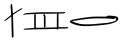	
of Pahath-moab :	mo·w·av	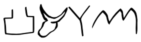	
Adna	ad·na	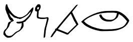	
Chelal	u·khe·lal	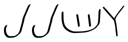	
Benaiah	be·na·yah	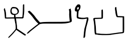	
Maaseiah	ma·a·se·yah	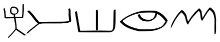	
Mattaniah	mat·tan·yah	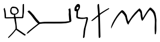	
Bezalel	ve·tsal·el	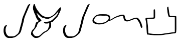	
Binnui	u·vin·nui	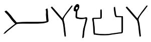	
and Manasseh	u·me·nash·sheh	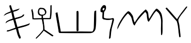	
From the descendants	u·ve·ne	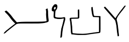	Ezra 10:31
of Harim :	cha·rim	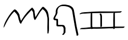	
Eliezer	e·lee·e·zer	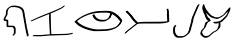	
Isshijah	yish·shee·yah	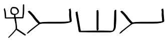	

Malchijah	mal·kee·yah	𐤌𐤋𐤊𐤉𐤄	
Shemaiah	she·ma·yah	𐤔𐤌𐤏𐤉𐤄	
Shimeon	shim·o·wn	𐤔𐤌𐤏𐤅𐤍	
Benjamin	be·ne·ya·min	𐤁𐤍𐤉𐤌𐤍	Ezra 10:32
Malluch	mal·lukh	𐤌𐤋𐤅𐤊	
and Shemariah	she·mar·yah	𐤔𐤌𐤓𐤉𐤄׃	
From the descendants	mib·be·ne	𐤌𐤁𐤍𐤉	Ezra 10:33
of Hashum :	cha·shum	𐤇𐤔𐤌	
Mattenai	mat·te·nay	𐤌𐤕𐤍𐤉	
Mattattah	mat·tat·tah	𐤌𐤕𐤕𐤄	
Zabad	za·vad	𐤆𐤁𐤃	
Eliphelet	e·lee·phe·let	𐤀𐤋𐤉𐤐𐤋𐤈	
Jeremai	ye·re·may	𐤉𐤓𐤌𐤉	
Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
and Shimei	shim·ee	𐤔𐤌𐤏𐤉׃	
From the descendants	mib·be·ne	𐤌𐤁𐤍𐤉	Ezra 10:34
of Bani :	va·nee	𐤁𐤍𐤉	
Maadai	ma·a·day	𐤌𐤏𐤃𐤉	
Amram	am·ram	𐤏𐤌𐤓𐤌	
Uel	ve·u·el	𐤅𐤀𐤅𐤀𐤋׃	
Benaiah	be·na·yah	𐤁𐤍𐤉𐤄	Ezra 10:35
Bedeiah	ve·de·yah	𐤁𐤃𐤉𐤄	
Cheluhi	ke·la·hay	𐤊𐤋𐤄𐤉	
Vaniah	van·yah	𐤅𐤍𐤉𐤄	Ezra 10:36
Meremoth	me·re·mo·wt	𐤌𐤓𐤌𐤅𐤕	
Eliashib	el·ya·sheev	𐤀𐤋𐤉𐤔𐤉𐤁	
Mattaniah	mat·tan·yah	𐤌𐤕𐤍𐤉𐤄	Ezra 10:37

Mattenai	mat·te·nay	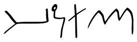	
and Jaasu	ve·ya·ʿa·so	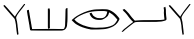	
From the descendants	u·va·nee	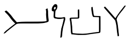	Ezra 10:38
of Binnui :	u·vin·nui	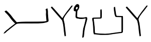	
Shimei	shim·ee	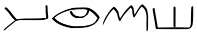	
Shelemiah	ve·she·lem·yah	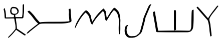	Ezra 10:39
Nathan	ve·na·tan	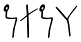	
Adaiah	va·a·da·yah	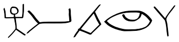	
Machnadebai	makh·nad·vay	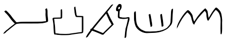	Ezra 10:40
Shashai	sha·shay	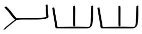	
Sharai	sha·ray	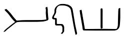	
Azarel	a·zar·el	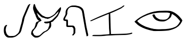	Ezra 10:41
Shelemiah	ve·she·lem·ya·hu	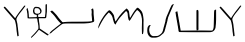	
Shemariah	she·mar·yah	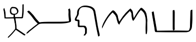	
Shallum	shal·lum	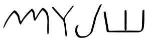	Ezra 10:42
Amariah	a·mar·yah	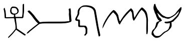	
and Joseph	yo·w·seph	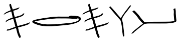	
[And] from the descendants	mib·be·ne	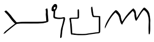	Ezra 10:43
of Nebo :	ne·vo	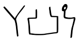	
Jeiel	ye·ee·el	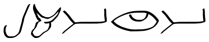	
Mattithiah	mat·tit·yah	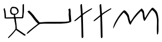	
Zabad	za·vad	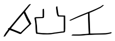	
Zebina	ze·vee·na	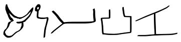	
Jaddai	yad·do	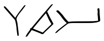	
Joel	ve·yo·w·el	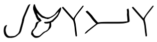	
and Benaiah	be·na·yah	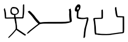	
All	kal	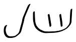	Ezra 10:44

these [men]	el·leh	אלה	
had married	na·se	נשאי	
women	na·sheem	נשים	
foreign	na·khe·ree·yo·wt	נכריות	
	ve·yesh	ויש	
and [some] of them	me·hem	מהם	
by these wives	na·sheem	נשים	
had	vay·ya·see·mu	וישימו	
children	ba·neem	בנים	

Nehemiah

BSB Translation	Transliteration	Original Hebrew	
[These are] the words	div·re	דברי	Nehemiah 1:1
of Nehemiah	ne·chem·yah	נחמיה	
son	ben	בן	
of Hacaliah :	cha·khal·yah	חכליה	
	vay·hee	ויהי	
In the month	ve·cho·desh	בחדש	
of Chislev	kis·lēw	כסלו	
year	she·nat	שנת	
in the twentieth	es·reem	עשרים	
while I	va·a·nee	ואני	
was	ha·yee·tee	הייתי	
of Susa	be·shu·shan	בשושן	
in the citadel	hab·bee·rah	הבירה	
arrived	vay·ya·vo	ויבא	Nehemiah 1:2
Hanani	cha·na·nee	חנני	

one	e·chad	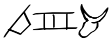	
of my brothers	me·a·chay		
	hu		
with men	va·a·na·sheem	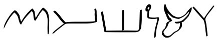	
from Judah	mee·hu·dah	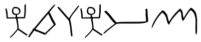	
So I questioned them	va·esh·a·lem		
about	al		
of the Jews	hay·ye·hu·deem		
the remnant	hap·pe·le·tah	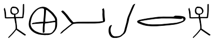	
who	a·sher		
had survived	nish·a·ru		
	min		
the exile	hash·she·vee		
and also about	ve·al		
Jerusalem	ye·ru·sha·lim		
And they told	vay·yo·me·ru		Nehemiah 1:3
me	lee	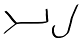	
“ The remnant	han·nish·a·reem		
who	a·sher		
survived	nish·a·ru		
	min		
the exile	hash·she·vee		
[are] there	sham		
in the province	bam·me·dee·nah		
trouble	be·ra·ah		
in great	ge·do·lah		
and disgrace	u·ve·cher·pah	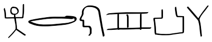	

The wall	ve·cho·w·mat	𐤅𐤇𐤅𐤌𐤕	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
[is] broken down	me·pho·ra·tset	𐤌𐤐𐤓𐤑𐤕	
and its gates	u·she·a·re·ha	𐤅𐤔𐤏𐤓𐤉𐤄	
[are burned]	nits·tse·tu	𐤍𐤑𐤕𐤅	
with fire ”	va·esh	𐤁𐤀𐤔	
-	vay·hee	𐤅𐤉𐤄𐤉	Nehemiah 1:4
When I heard	ke·sha·me·ee	𐤊𐤔𐤌𐤏𐤉	
-	et	𐤀𐤕	
words	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
I sat down	ya·shav·tee	𐤉𐤔𐤁𐤕𐤉	
and wept	va·ev·keh	𐤅𐤀𐤁𐤊𐤄	
I mourned	va·et·ab·be·lah	𐤅𐤀𐤕𐤀𐤁𐤋𐤄	
for days	ya·meem	𐤉𐤌𐤉𐤌	
	va·e·hee	𐤅𐤀𐤄𐤉	
fasting	tsam	𐤑𐤌	
and praying	u·mit·pal·lel	𐤅𐤌𐤕𐤐𐤋𐤋	
before	liph·ne	𐤋𐤐𐤍𐤉	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
Then I said :	va·o·mar	𐤅𐤀𐤌𐤓	Nehemiah 1:5
“ O	an·na	𐤀𐤍𐤀	
LORD	YHVH	𐤉𐤄𐤅𐤄	
God	e·lo·he	𐤀𐤋𐤄𐤉	
of heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
God	ha·el	𐤄𐤀𐤋	

the great	hag·ga·do·wl		
and awesome	ve·han·no·w·ra		
who keeps	sho·mer		
His covenant	hab·be·reet	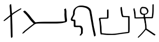	
of loving devotion	va·che·sed	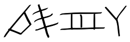	
with those who love Him	le·o·ha·vaw	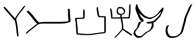	
and keep	u·le·sho·me·re		
His commandments	mits·wo·taw		
be	te·hee		Nehemiah 1:6
	na		
and Your ears	a·ze·ne·kha		
attentive	qash·she·vet		
let Your eyes	ve·e·ne·kha	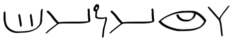	
open	phe·tuw·w·chot		
to hear	lish·mo·a		
	el		
the prayer	te·phil·lat		
Your servant	av·de·kha	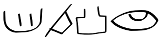	
that	a·sher		
I	a·no·khee		
pray	mit·pal·lel		
before You	le·pha·ne·kha	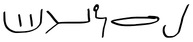	
now	hay·yo·wm	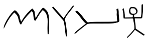	
day	yo·w·mam		
and night	va·lay·lah	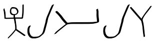	
for	al		
the Israelites	be·ne	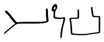	

	yis·ra·el	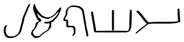	
Your servants	a·va·de·kha		
I confess	u·mit·vad·deh		
	al		
the sins	chat·to·wt		
we Israelites	be·ne	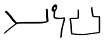	
	yis·ra·el	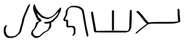	
that	a·sher		
have committed	cha·ta·nu		
against You	lakh	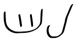	
Both I	va·a·nee		
house	u·vet	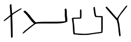	
and my father’s	a·vee	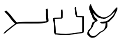	
have sinned	cha·ta·nu		
We have behaved corruptly	cha·vol	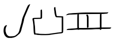	Nehemiah 1:7
	cha·val·nu	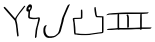	
against You	lakh	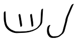	
and have not	ve·lo		
kept	sha·mar·nu		
-	et		
the commandments	ham·mits·wot		
-	ve·et		
statutes	ha·chuq·qeem	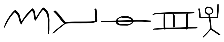	
-	ve·et		
and ordinances	ham·mish·pa·teem		
that	a·sher		
You gave	tsiw·vee·ta		

-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
Remember	ze·khar	𐤆𐤊𐤓	Nehemiah 1:8
I pray	na	𐤍𐤀	
-	et	𐤀𐤕	
the word	had·da·var	𐤄𐤃𐤁𐤓	
that	a·sher	𐤀𐤔𐤓	
You commanded	tsiw·vee·ta	𐤑𐤅𐤉𐤕	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
when You said	le·mor	𐤋𐤀𐤌𐤓	
‘ If you	at·tem	𐤀𐤕𐤌	
are unfaithful	tim·a·lu	𐤕𐤌𐤏𐤋𐤅	
I	a·nee	𐤀𐤍𐤉	
will scatter	a·pheets	𐤀𐤐𐤉𐤑	
you	et·khem	𐤀𐤕𐤊𐤌	
among the nations	ba·am·meem	𐤁𐤏𐤌𐤉𐤌	
but [if] you return	ve·shav·tem	𐤅𐤔𐤁𐤕𐤌	Nehemiah 1:9
to Me	e·lay	𐤀𐤋𐤉	
and keep	u·she·mar·tem	𐤅𐤔𐤌𐤓𐤕𐤌	
My commandments	mits·wo·tay	𐤌𐤑𐤅𐤕𐤉	
and practice	va·a·see·tem	𐤅𐤏𐤔𐤉𐤕𐤌	
-	o·tam	𐤀𐤕𐤌	
then even if	im	𐤀𐤌	
have been	yih·yeh	𐤉𐤄𐤉𐤄	

your exiles	nid·da·cha·khem	
{banished} to the farthest	biq·tseh	
horizon	hash·sha·ma·yim	
from there	mish·sham	
I will gather them	a·qab·be·tsem	
and bring them	va·ha·vo·ʾo·tīm	
to	el	
the place	ham·ma·qo·wm	
-	a·sher	
I have chosen	ba·char·tee	
as a dwelling	le·shak·ken	
for	et	
My Name ʼ	she·mee	
	sham	
They	ve·hem	Nehemiah 1:10
are Your servants	a·va·de·kha	
and Your people	ve·am·me·kha	
them	a·sher	
You redeemed	pa·dee·ta	
power	be·kho·cha·kha	
by Your great	hag·ga·do·wl	
hand	u·ve·ya·de·kha	
and mighty	ha·cha·za·qah	
-	an·na	Nehemiah 1:11
O Lord	a·do·nay	
be	te·hee	
	na	

may Your ear	a·ze·ne·kha	
attentive	qash·she·vet	
to	el	
[my] prayer	te·phil·lat	
	av·de·kha	
and to	ve·el	
the prayers	te·phil·lat	
of Your servants	a·va·de·kha	
who delight	ha·cha·phe·tseem	
to revere	le·yir·ah	
-	et	
Your name	she·me·kha	
success	ve·hats·lee·chah	
I pray	na	
Give Your servant	le·av·de·kha	
this day	hay·yo·wm	
and grant him	u·te·ne·hu	
mercy	le·ra·cha·meem	
in the sight	liph·ne	
man ”	ha·eesh	
of this	haz·zeh	
(At that time I	va·a·nee	
was	ha·yee·tee	
the cupbearer	mash·qeh	
to the king)	lam·me·lekh	
Now	vay·hee	Nehemiah 2:1
in the month	be·cho·desh	

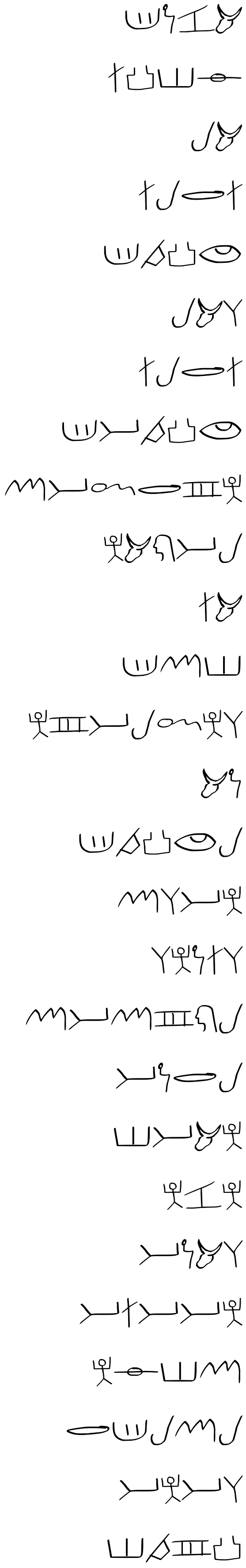

of Nisan	nee·san	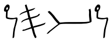	
year	she·nat	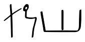	
in the twentieth	es·reem	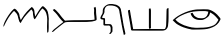	
Artaxerxes	le·ar·tach·shast	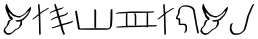	
of King	ham·me·lekh	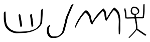	
when wine	ya·yin	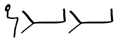	
was set before him	le·pha·naw	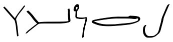	
I took	va·es·sa	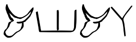	
-	et	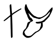	
the wine	hay·ya·yin	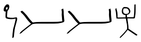	
and gave	va·et·te·nah	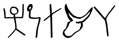	
it to the king	lam·me·lekh	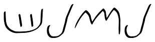	
I had never	ve·lo	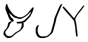	
been	ha·yee·tee	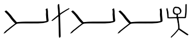	
sad	ra	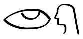	
in his presence	le·pha·naw	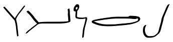	
said	vay·yo·mer	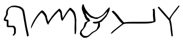	Nehemiah 2:2
to me	lee	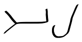	
so the king	ham·me·lekh	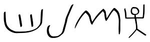	
“ Why [is]	mad·du·a	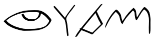	
your face	pa·ne·kha	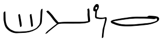	
sad	ra·eem	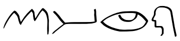	
though you [are]	ve·at·tah	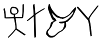	
not	e·ne·kha	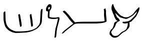	
ill ?	cho·w·leh	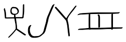	
could only be	en	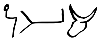	
This	zeh	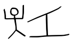	

	kee	
	im	
sadness	ro·a	
of the heart ”	lev	
I was overwhelmed with fear	va·ee·ra	
	har·beh	
	me·od	
and replied	va·o·mar	Nehemiah 2:3
to the king	lam·me·lekh	
“ May the king	ham·me·lekh	
!	le·o·w·lam	
live forever	yich·yeh	
Why	mad·du·a	
should I not	lo	
be sad	ye·re·u	
	pha·nay	
when	a·sher	
the city	ha·eer	
where	bet	
are buried	qiv·ro·wt	
my fathers	a·vo·tay	
lies in ruins	cha·re·vah	
and its gates	u·she·a·re·ha	
have been destroyed	uk·ke·lu	
by fire ? ”	va·esh	
replied	vay·yo·mer	Nehemiah 2:4
-	lee	

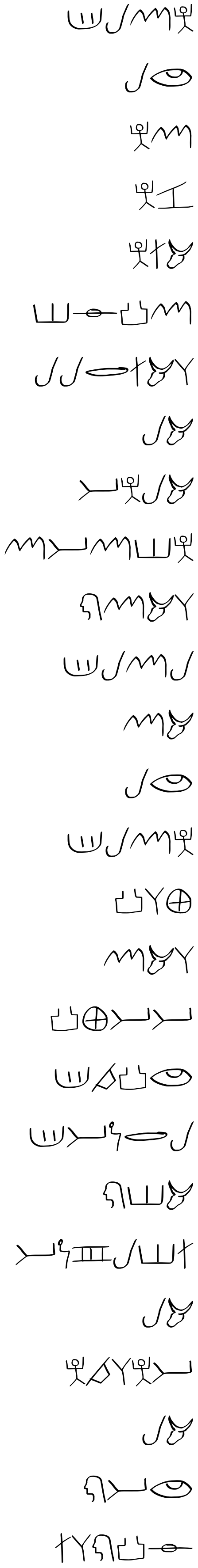

the king	ham·me·lekh	
	al	
“ What	mah	
	zeh	
is your	at·tah	
request ? ”	me·vaq·qesh	
So I prayed	va·et·pal·lel	
to	el	
the God	e·lo·he	
of heaven	hash·sha·ma·yim	
and answered	va·o·mar	Nehemiah 2:5
the king	lam·me·lekh	
“ If	im	
	al	
the king	ham·me·lekh	
it pleases	to·wv	
and if	ve·im	
has found favor	yee·tav	
your servant	av·de·kha	
in your sight	le·pha·ne·kha	
I ask that	a·sher	
you send me	tish·la·che·nee	
to	el	
Judah	ye·hu·dah	
to	el	
the city	eer	
are buried	qiv·ro·wt	

where my fathers	a·vo·tay		
so that I may rebuild it ”	ve·ev·nen·nah		
asked	vay·yo·mer		Nehemiah 2:6
me	lee	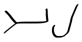	
Then the king	ham·me·lekh		
with the queen	ve·hash·she·gal		
seated	yo·wo·she·vet		
beside him	ets·lo		
“ How long	ad		
	ma·tay		
take	yih·yeh	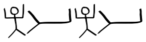	
will your journey	ma·ha·la·kha·kha	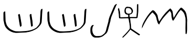	
and when	u·ma·tay		
will you return ? ”	ta·shuv		
So it pleased	vay·yee·tav	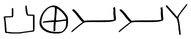	
	liph·ne		
the king	ham·me·lekh		
to send me	vay·yish·la·che·nee	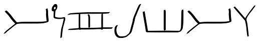	
and I set	va·et·te·nah		
	lo		
a time	ze·man	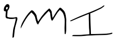	
I also said	va·o·w·mar		Nehemiah 2:7
to [him]	lam·me·lekh		
“ If	im		
	al		
the king	ham·me·lekh		
it pleases	to·wv		

may letters	ig·ge·ro·wt		
be given	yit·te·nu	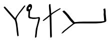	
to me	lee	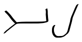	
for	al		
the governors	pa·cha·wo·wt	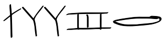	
west	e·ver	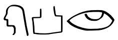	
of the Euphrates	han·na·har		
so that	a·sher		
they will grant me safe passage	ya·a·vee·ru·nee	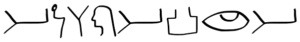	
until	ad		
-	a·sher		
I reach	a·vo·w		
	el		
Judah	ye·hu·dah	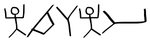	
And may I have a letter	ve·ig·ge·ret		Nehemiah 2:8
to	el		
Asaph	a·saph		
keeper	sho·mer		
forest	hap·par·des		
of the king’s	a·sher		
	lam·me·lekh		
so that	a·sher		
he will give	yit·ten	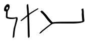	
me	lee	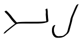	
timber	e·tseem		
to make beams	le·qa·ro·wt	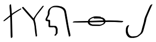	
for	et		

the gates	sha·a·re	
of the citadel	hab·bee·rah	
-	a·sher	
to the temple	lab·ba·yit	
wall	u·le·cho·w·mat	
for the city	ha·eer	
and for the house	ve·lab·ba·yit	
-	a·sher	
I will occupy	a·vo·w	
”	e·law	
granted	vay·yit·ten	
my requests	lee	
the king	ham·me·lekh	
hand	ke·yad	
of my God	e·lo·hay	
And because the gracious	hat·to·w·vah	
was upon me	a·lay	
Then I went	va·a·vo·w	Nehemiah 2:9
to	el	
the governors	pa·cha·wo·wt	
west	e·ver	
of the Euphrates	han·na·har	
and gave	va·et·te·nah	
them	la·hem	
-	et	
letters	ig·ge·ro·wt	
the king’s	ham·me·lekh	

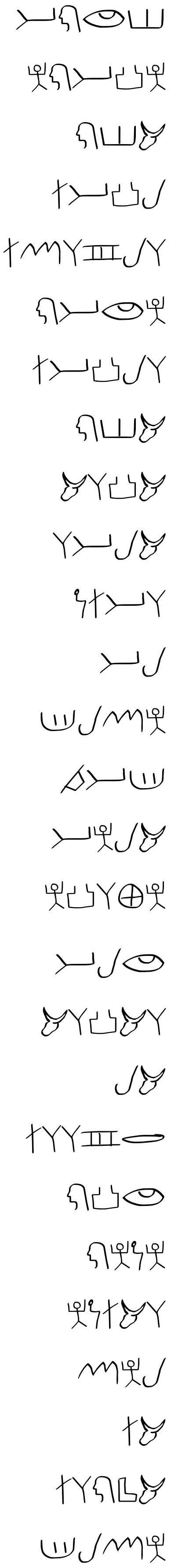

had also sent	vay·yish·lach		
with me	im·mee		
The king	ham·me·lekh		
officers	sa·re	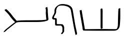	
army	cha·yil	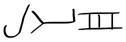	
and cavalry	u·pha·ra·sheem	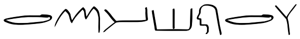	
heard about this	vay·yish·ma		Nehemiah 2:10
But when Sanballat	san·val·lat	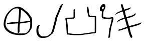	
the Horonite	ha·cho·ro·nee		
and Tobiah	ve·to·w·vee·yah		
official	ha·e·ved		
the Ammonite	ha·am·mo·nee	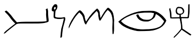	
disturbed	vay·ye·ra	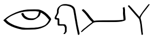	
	la·hem		
	ra·ah		
they were deeply	ge·do·lah		
that	a·sher		
had come	ba		
someone	a·dam		
to seek	le·vaq·qesh	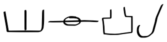	
the well-being	to·w·vah		
	liv·ne		
of the Israelites	yis·ra·el	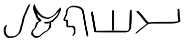	
After I had arrived	va·a·vo·w	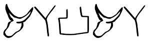	Nehemiah 2:11
in	el		
Jerusalem	ye·ru·sha·lim		
and had been	va·e·hee		

there	sham	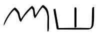	
days	ya·meem	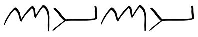	
three	she·lo·shah	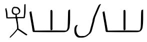	
set out	va·a·qum	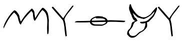	Nehemiah 2:12
at night	lay·lah	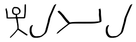	
I	a·nee	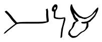	
men	va·a·na·sheem	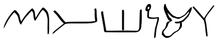	
a few	me·at	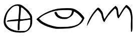	
with	im·mee	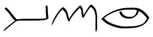	
I did not	ve·lo	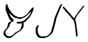	
tell	hig·gad·tee	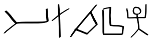	
anyone	le·a·dam	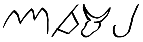	
what	mah	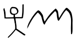	
my God	e·lo·hay	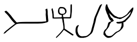	
had laid	no·ten	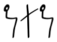	
on	el	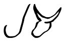	
my heart	lib·bee	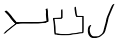	
to do	la·a·so·wt	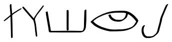	
for Jerusalem	lee·ru·sha·lim	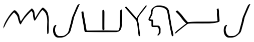	
animal	u·ve·he·mah	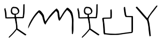	
	en	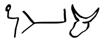	
with me	im·mee	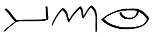	
The only	kee	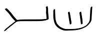	
	im	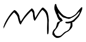	
was the one	hab·be·he·mah	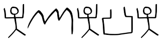	
on which	a·sher	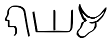	
I	a·nee	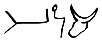	

was riding	ro·khev	רכב	
	bah	בה	
So I went out	va·e·tse·ah	ואצאה	Nehemiah 2:13
Gate	ve·sha·ar	בשער	
through the Valley	hag·gay	הגיא	
at night	lay·lah	לילה	
toward	ve·el	ואל	
	pe·ne	פני	
the Well	en	עין	
of the Serpent	hat·tan·neen	התנין	
	ve·el	ואל	
Gate	sha·ar	שער	
and the Dung	ha·ash·pot	האשפת	
	va·e·hee	ואהי	
and I inspected	so·ver	שבר	
the walls	be·cho·w·mot	בחומת	
of Jerusalem	ye·ru·sha·lim	ירושלם	
that	a·sher	אשר	
had been broken down	ham·pho·r·va·tsīm	המפרוצים	
and the gates	u·she·ʿa·rɛ·ha	ושעריה	
that had been destroyed	uk·ke·lu	אכלו	
by fire	va·esh	באש	
Then I went on	va·e·e·vor	ואעבר	Nehemiah 2:14
to	el	אל	
Gate	sha·ar	שער	
the Fountain	ha·a·yin	העין	
	ve·el	ואל	

Pool	be·re·khat		
and the King’s	ham·me·lekh		
but [there was] no	ve·en		
room	ma·qo·wm	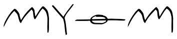	
for the animal	lab·be·he·mah		
to get through	la·a·vor		
under me	tach·tay		
so I	va·e·hee		Nehemiah 2:15
went up	o·leh		
the valley	van·na·chal	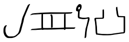	
by night	lay·lah	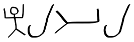	
and	va·e·hee		
inspected	so·ver		
the wall	ba·cho·w·mah		
Then I headed back	va·a·shuv		
and reentered	va·a·vo·w	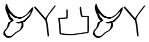	
Gate	be·sha·ar		
through the Valley	hag·gay	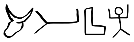	
	va·a·shuv		
The officials	ve·has·se·ga·neem	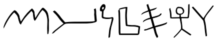	Nehemiah 2:16
did not	lo		
know	ya·de·u		
where	a·nah		
I had gone	ha·lakh·tee		
or what	u·mah		
I	a·nee	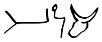	
was doing	o·seh		

the Jews	ve·lay·ye·hu·deem	וליהודים	
or priests	ve·lak·ko·ha·neem	ולכהנים	
or nobles	ve·la·cho·reem	ולחרים	
or officials	ve·las·se·ga·neem	ולסגנים	
or any other	u·le·ye·ter	וליתר	
	o·seh	עשה	
workers	ham·me·la·khah	המלאכה	
yet	ad	עד	
	ken	כן	
for I had not	lo	לא	
told	hig·gad·tee	הגדתי	
Then I said	va·o·w·mar	ואומר	Nehemiah 2:17
to them	a·le·hem	אלהם	
“ You	at·tem	אתם	
see	ro·eem	ראים	
the trouble	ha·ra·ah	הרעה	
-	a·sher	אשר	
we are	a·nach·nu	אנחנו	
in	vah	בה	
-	a·sher	אשר	
Jerusalem	ye·ru·sha·lim	ירושלם	
lies in ruins	cha·re·vah	חרבה	
and its gates	u·she·a·re·ha	ושעריה	
have been burned down	nits·tse·tu	נצתו	
	va·esh	באש	
Come	le·khu	לכו	
let us rebuild	ve·niv·neh	ונבנה	

-	et		
the wall	cho·w·mat		
of Jerusalem	ye·ru·sha·lim		
so that we will no	ve·lo		
be	nih·yeh	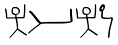	
longer	o·wd		
a disgrace ”	cher·pah		
I also told	va·ag·geed	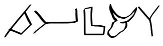	Nehemiah 2:18
them	la·hem	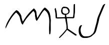	
-	et		
hand	yad	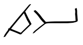	
of my God	e·lo·hay		
about	a·sher		
	hee	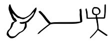	
the gracious	to·w·vah		
upon me	a·lay	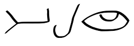	
and	ve·aph		
	div·re		
the king	ham·me·lekh		
what	a·sher		
had said	a·mar		
to me	lee	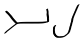	
they replied	vay·yo·me·ru		
“ Let us start	na·qum	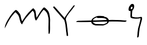	
rebuilding ”	u·va·nee·nu	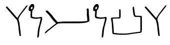	
and they set	vay·chaz·ze·qu	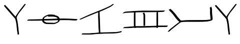	
their hands	ye·de·hem	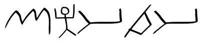	

to [this] good [work]	lat·to·w·vah		
heard about this	vay·yish·ma		Nehemiah 2:19
But when Sanballat	san·val·lat	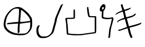	
the Horonite	ha·cho·ro·nee	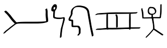	
Tobiah	ve·to·vee·yah		
official	ha·e·ved		
the Ammonite	ha·am·mo·w·nee		
and Geshem	ve·ge·shem		
the Arab	ha·ar·vee		
they mocked	vay·yal·i·gu		
us	la·nu	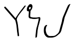	
and ridiculed	vay·yiv·zu	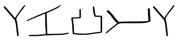	
us	a·le·nu	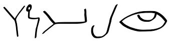	
saying	vay·yo·me·ru		
“ What	mah	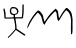	
	had·da·var		
is this	haz·zeh	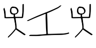	
-	a·sher	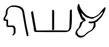	
you are	at·tem		
doing ?	o·seem	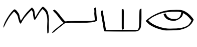	
against	ha·al		
the king ? ”	ham·me·lekh		
Are you	at·tem		
rebelling	mo·re·deem	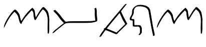	
So I answered	va·a·sheev	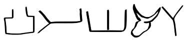	Nehemiah 2:20
them	o·w·tam		
	da·var		

and said	va·o·w·mar		
-	la·hem		
“ The God	e·lo·he		
of heaven	hash·sha·ma·yim		
is the One	hu		
who will grant us success	yats·lee·ach	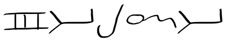	
	la·nu		
We	va·a·nach·nu	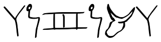	
His servants	a·va·daw	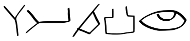	
will start	na·qum	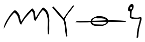	
rebuilding	u·va·nee·nu		
but you	ve·la·khem		
have no	en	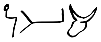	
portion	che·leq	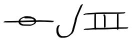	
right	u·tse·da·qah	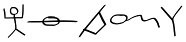	
or claim	ve·zik·ka·ro·wn		
in Jerusalem ”	bee·ru·sha·lim		
began	vay·ya·qam	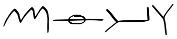	Nehemiah 3:1
Eliashib	el·ya·sheev		
priest	hak·ko·hen		
the high	hag·ga·do·wl		
and his fellow	ve·e·chaw	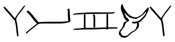	
priests	hak·ko·ha·neem	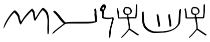	
rebuilding	vay·yiv·nu	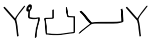	
-	et		
Gate	sha·ar		
At the Sheep	hats·tson		

They	hem·mah	
dedicated it	qid·de·shu·hu	
and installed	vay·ya·a·mee·du	
its doors	dal·to·taw	
After building as far as	ve·ad	
the Tower	mig·dal	
of the Hundred	ham·me·ah	
they dedicated [the wall]	qid·de·shu·hu	
	ad	
and the Tower	mig·dal	
of Hananel	cha·nan·el	
next to	ve·al	Nehemiah 3:2
Eliashib	ya·do	
built	va·nu	
	an·she	
The men of Jericho	ye·rē·chos	
next	ve·al	
to them	ya·do	
built	va·nah	
and Zaccur	zak·kur	
son	ben	
of Imri	im·ree	
-	ve·et	Nehemiah 3:3
Gate	sha·ar	
The Fish	had·da·geem	
was rebuilt	ba·nu	
by the sons	be·ne	

of Hassenaah	has·se·na·ah		
They	hem·mah		
laid its beams	qe·ru·hu		
and installed	vay·ya·a·mee·du		
its doors	dal·to·taw	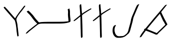	
bolts	man·u·law		
and bars	u·ve·ree·chaw	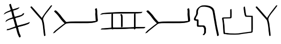	
Next	ve·al		Nehemiah 3:4
to them	ya·dam	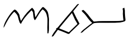	
made repairs	he·che·zeeq	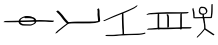	
Meremoth	me·re·mo·wt	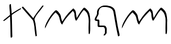	
son	ben		
of Uriah	u·ree·yah	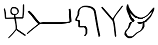	
the son	ben		
of Hakkoz	haq·qo·tss	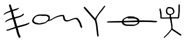	
Next	ve·al		
to him	ya·dam		
made repairs	he·che·zeeq	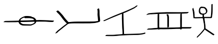	
Meshullam	me·shul·lam	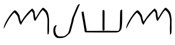	
son	ben		
of Berechiah	be·rekh·yah		
the son	ben		
of Meshezabel	me·shē·zav·ʾē·ls		
and next	ve·al		
to him	ya·dam		
made repairs as well	he·che·zeeq	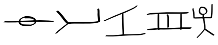	
Zadok	tsa·do·wq		

son	ben	
of Baana	ba·a·na	
Next	ve·al	Nehemiah 3:5
to him	ya·dam	
made repairs	he·che·zee·qu	
the Tekoites	hat·te·qo·w·eem	
but their nobles	ve·ad·dee·re·hem	
did not	lo	
put	he·vee·u	
their shoulders	tsaw·va·ram	
to the work	ba·a·vo·dat	
under their supervisors	a·do·ne·hem	
-	ve·et	Nehemiah 3:6
Gate	sha·ar	
The Jeshanah	hay·sha·nah	
was repaired	he·che·zee·qu	
by Joiada	yo·w·ya·da	
son	ben	
of Paseah	pa·se·ach	
and Meshullam	u·me·shul·lam	
son	ben	
of Besodeiah	be·so·wd·yah	
They	hem·mah	
laid its beams	qe·ru·hu	
and installed	vay·ya·a·mee·du	
its doors	dal·to·taw	
bolts	u·man·u·law	

and bars	u·ve·ree·chaw	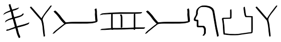	
Next	ve·al		Nehemiah 3:7
to them	ya·dam	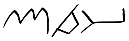	
repairs were made	he·che·zeeq	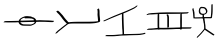	
by Melatiah	me·lat·yah		
the Gibeonite	hag·giv·o·nee		
Jadon	ve·ya·do·wn	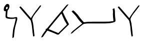	
the Meronothite	ham·me·ro·no·tee		
and the men	an·she		
of Gibeon	giv·o·wn		
and Mizpah	ve·ham·mits·pah		
who were under the authority	le·khis·se		
of the governor	pa·chat	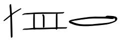	
of the region west	e·ver	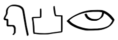	
of the Euphrates	han·na·har		
Next	al		Nehemiah 3:8
to them	ya·do	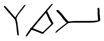	
made repairs	he·che·zeeq	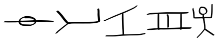	
Uzziel	uz·zee·el	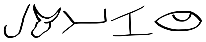	
son	ben		
of Harhaiah	char·ha·yah		
one of the goldsmiths	tso·re·phī·ms	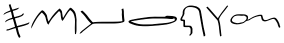	
and next	ve·al		
to him	ya·do	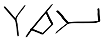	
made repairs	he·che·zeeq	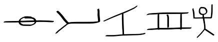	
Hananiah	cha·nan·yah	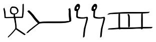	
son	ben		

of the perfumer	ha·raq·qa·cheem	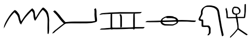	
They fortified	vay·ya·az·vu		
Jerusalem	ye·ru·sha·lim		
as	ad		
Wall	ha·cho·w·mah		
far as the Broad	ha·re·cha·vah	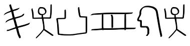	
Next	ve·al		Nehemiah 3:9
to them	ya·dam	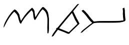	
made repairs	he·che·zeeq	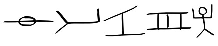	
Rephaiah	re·pha·yah		
son	ben		
of Hur	chur		
ruler	sar	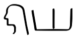	
of a half-district	cha·tsee		
	pe·lekh	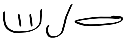	
of Jerusalem	ye·ru·sha·lim		
next	ve·al		Nehemiah 3:10
to him	ya·dam	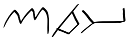	
made repairs	he·che·zeeq	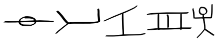	
Jedaiah	ye·da·yah		
son	ben		
of Harumaph	cha·ru·maph		
across from	ve·ne·ged		
his house	bē·tos	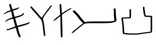	
and next	ve·al		
to him	ya·do	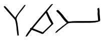	
made repairs	he·che·zeeq	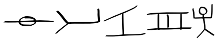	

Hattush	chat·tush		
son	ben		
of Hashabneiah	cha·shav·ne·yah		
section	mid·dah		Nehemiah 3:11
another	she·neet	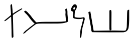	
repaired	he·che·zeeq	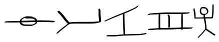	
Malchijah	mal·kee·yah		
son	ben		
of Harim	cha·rim		
and Hasshub	ve·chash·shuv	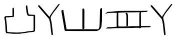	
son	ben		
	pa·chat	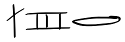	
of Pahath-moab	mo·w·av		
-	ve·et		
as well as the Tower	mig·dal		
of the Ovens	hat·tan·nu·reem	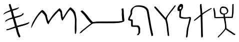	
And next	ve·al		Nehemiah 3:12
to them	ya·do	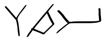	
made repairs	he·che·zeeq	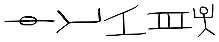	
Shallum	shal·lum		
son	ben		
of Hallohesh	hal·lo·w·chesh	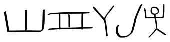	
ruler	sar	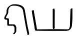	
of [the other] half-district	cha·tsee		
	pe·lekh	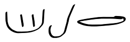	
of Jerusalem	ye·ru·sha·lim		
with the help of	hu		

his daughters	u·ve·no·w·taw	ובנותיו׃	
-	et	את	Nehemiah 3:13
Gate	sha·ar	שער	
The Valley	hag·gay	הגיא	
was repaired	he·che·zeeq	החזיק	
by Hanun	cha·nun	חנון	
and the residents	ve·yo·she·ve	וישבי	
of Zanoah	za·no·w·ach	זנוח	
They	hem·mah	המה	
rebuilt it	va·nu·hu	בנוהו	
installed	vay·ya·a·mee·du	ויעמידו	
its doors	dal·to·taw	דלתתיו	
bolts	man·u·law	מנעליו	
and bars	u·ve·ree·chaw	ובריחיו	
and [repaired] a thousand	ve·e·leph	ואלף	
cubits	am·mah	אמה	
of the wall	ba·cho·w·mah	בחומה	
as far as	ad	עד	
Gate	sha·ar	שער	
the Dung	ha·sha·pho·wt	השפות	
-	ve·et	ואת	Nehemiah 3:14
Gate	sha·ar	שער	
The Dung	ha·ash·po·wt	האשפות	
was repaired	he·che·zeeq	החזיק	
by Malchijah	mal·kee·yah	מלכיה	
son	ben	בן	
of Rechab	re·khav	רכב	

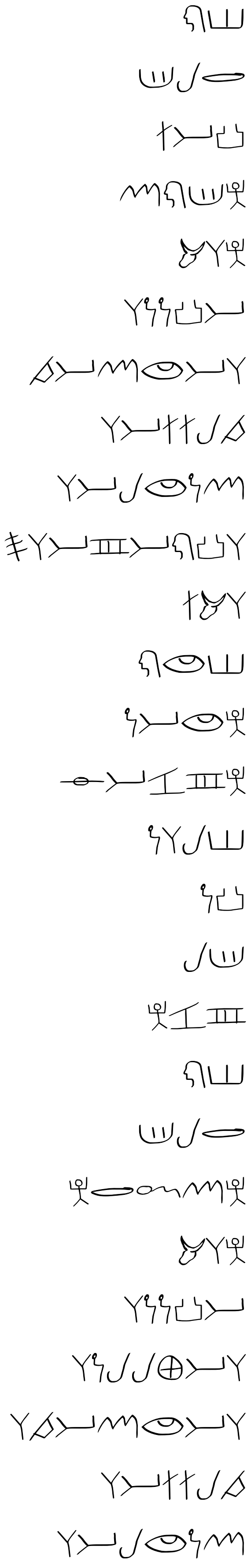

ruler	sar	
of the district	pe·lekh	
of	bet	
Beth-haccherem	hak·ka·rem	
He	hu	
rebuilt it	yiv·nen·nu	
and installed	ve·ya·a·meed	
its doors	dal·to·taw	
bolts	man·u·law	
and bars	u·ve·ree·chaw	
-	ve·et	Nehemiah 3:15
Gate	sha·ar	
The Fountain	ha·a·yin	
was repaired	he·che·zeeq	
by Shallun	shal·lun	
son	ben	
	kal	
of Col-hozeh	cho·zeh	
ruler	sar	
of the district	pe·lekh	
of Mizpah	ham·mits·pah	
He	hu	
rebuilt it	yiv·nen·nu	
roofed it	vee·tal·len·nu	
and installed	ve·ya·ʿa·mī·du	
its doors	dal·to·taw	
bolts	man·u·law	

and bars	u·ve·ree·chaw	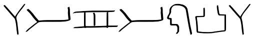	
-	ve·et		
He also repaired the wall	cho·w·mat		
of the Pool	be·re·khat		
of Shelah	hash·she·lach		
garden	le·gan	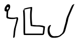	
near the king's	ham·me·lekh		
as	ve·ad		
far as the stairs	ham·ma·a·lo·wt		
that descend	hay·yo·wr·do·wt		
from the City	me·eer		
of David	da·veed	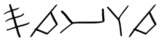	
Beyond him	a·cha·raw	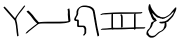	Nehemiah 3:16
made repairs	he·che·zeeq	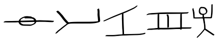	
Nehemiah	ne·chem·yah		
son	ben		
of Azbuk	az·buq	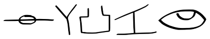	
ruler	sar	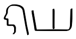	
of a half-district	cha·tsee		
of	pe·lekh	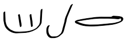	
	bet	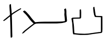	
Beth-zur	tsur		
up to	ad		
a point opposite	ne·ged		
the tombs	qiv·re		
of David	da·veed	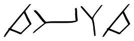	
as	ve·ad		

pool	hab·be·re·khah	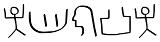	
far as the artificial	ha·a·su·yah	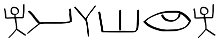	
	ve·ad	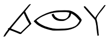	
and the House	bet	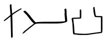	
of the Mighty	hag·gib·bo·reem	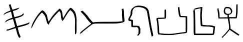	
Next to him	a·cha·raw	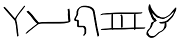	Nehemiah 3:17
made repairs	he·che·zee·qu	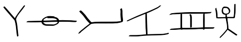	
the Levites	hal·vee·yim	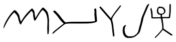	
under Rehum	re·chum	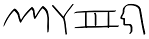	
son	ben	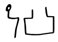	
of Bani	ba·nee	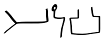	
and next	al	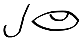	
to him	ya·do	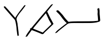	
made repairs	he·che·zeeq	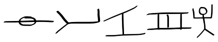	
Hashabiah	cha·shav·yah	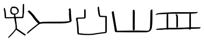	
ruler	sar	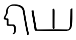	
of a half-district	cha·tsee	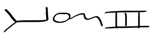	
	phe·lekh	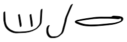	
of Keilah	qe·ee·lah	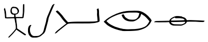	
for his district	le·phil·ko	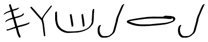	
Next to him	a·cha·raw	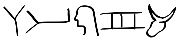	Nehemiah 3:18
made repairs	he·che·zee·qu	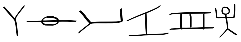	
their countrymen	a·che·hem	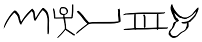	
under Binnui	baw·vay	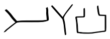	
son	ben	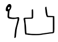	
of Henadad	che·na·dad	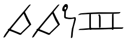	
ruler	sar	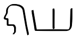	

of the other half-district	cha·tsee		
	pe·lekh	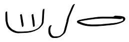	
of Keilah	qe·ee·lah	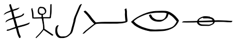	
repaired	vay·chaz·zeq	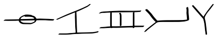	Nehemiah 3:19
And next to	al		
him	ya·do	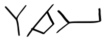	
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son	ben		
of Jeshua	ye·shu·a		
ruler	sar	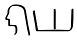	
of Mizpah	ham·mits·pah		
section	mid·dah		
another	she·neet	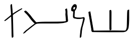	
opposite	min·ne·ged	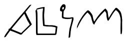	
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to the Armory	han·ne·sheq	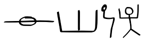	
near the angle [in the wall]	ham·miq·tso·a	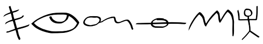	
Next to him	a·cha·raw	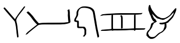	Nehemiah 3:20
diligently	he·che·rah	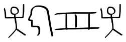	
repaired	he·che·zeeq	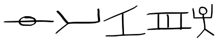	
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son	ben		
of Zabbai	zab·bay		
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another	she·neet	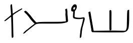	
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the angle	ham·miq·tso·w·a	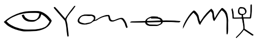	

to	ad	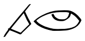	
the doorway	pe·tach	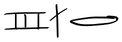	
of the house	bet	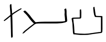	
of Eliashib	el·ya·sheev	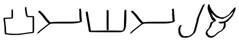	
priest	hak·ko·hen	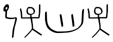	
the high	hag·ga·do·wl	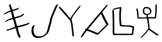	
Next to him	a·cha·raw	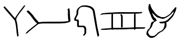	Nehemiah 3:21
repaired	he·che·zeeq	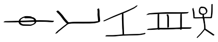	
Meremoth	me·re·mo·wt	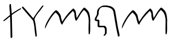	
son	ben	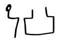	
of Uriah	u·ree·yah	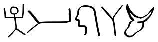	
the son	ben	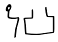	
of Hakkoz	haq·qo·wts	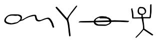	
section	mid·dah	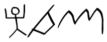	
another	she·neet	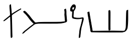	
from the doorway	mip·pe·tach	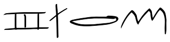	
of the house	bet	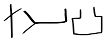	
of Eliashib	el·ya·sheev	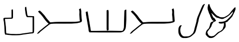	
to	ve·ad	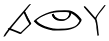	
the end	takh·leet	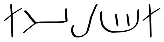	
of the house	bet	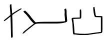	
	el·ya·sheev	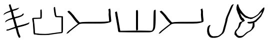	
And next to him	ve·a·cha·raw	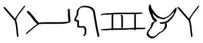	Nehemiah 3:22
made repairs	he·che·zee·qu	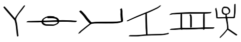	
the priests	hak·ko·ha·neem	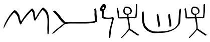	
	an·she	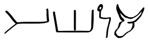	
from the surrounding area	hak·kik·kar	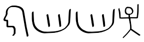	

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made repairs	he·che·zeeq	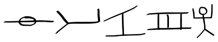	
Benjamin	bin·ya·min	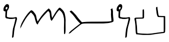	
and Hasshub	ve·chash·shuv	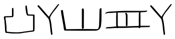	
in front	ne·ged		
of their house	bē·ta·ms		
and next to them	a·cha·raw	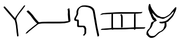	
made repairs	he·che·zeeq	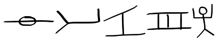	
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of Maaseiah	ma·a·se·yah		
the son	ben		
of Ananiah	a·na·ne·yah	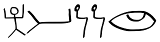	
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his house	be·to	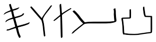	
After him	a·cha·raw	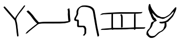	Nehemiah 3:24
repaired	he·che·zeeq	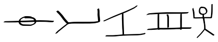	
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of Henadad	che·na·dad	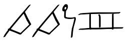	
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another	she·neet	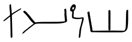	
from the house	mib·bet	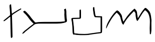	
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to	ad		
the angle	ham·miq·tso·w·a	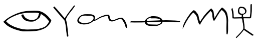	
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and the corner	hap·pin·nah	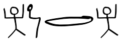	
and Palal	pa·lal	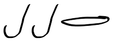	Nehemiah 3:25
son	ben	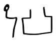	
of Uzai	u·zay	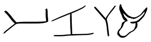	
[made repairs] opposite	min·ne·ged	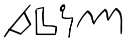	
the angle	ham·miq·tso·w·a	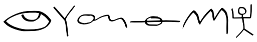	
and the tower	ve·ham·mig·dal	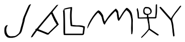	
that juts out	hay·yo·w·tse	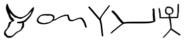	
palace	mib·bet	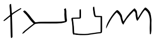	
of the king	ham·me·lekh	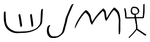	
from the upper	ha·el·yo·wn	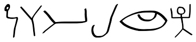	
-	a·sher	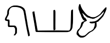	
near the courtyard	la·cha·tsar	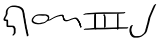	
of the guard	ham·mat·ta·rah	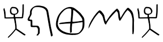	
Next to him	a·cha·raw	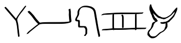	
Pedaiah	pe·da·yah	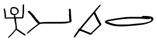	
son	ben	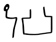	
of Parosh	par·osh	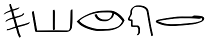	
and the temple servants	ve·han·ne·tee·neem	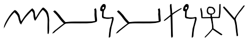	Nehemiah 3:26
	ha·yu	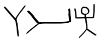	
living	yo·she·veem	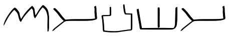	
on [the hill of] Ophel	ba·o·phel	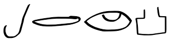	
	ad	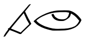	
made repairs opposite	ne·ged	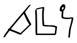	
Gate	sha·ar	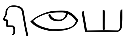	
the Water	ham·ma·yim	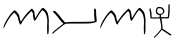	

toward the east	lam·miz·rach	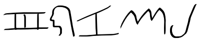	
and the tower	ve·ham·mig·dal	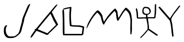	
that juts out	hay·yo·w·tse		
And next to them	a·cha·raw	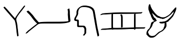	Nehemiah 3:27
repaired	he·che·zee·qu	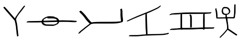	
the Tekoites	hat·te·qo·eem		
section	mid·dah		
another	she·neet	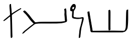	
from a point opposite	min·ne·ged	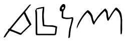	
tower	ham·mig·dal		
the great	hag·ga·do·wl		
that juts out	hay·yo·w·tse	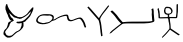	
to	ve·ad		
the wall	cho·w·mat		
of Ophel	ha·o·phel	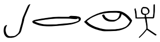	
Above	me·al		Nehemiah 3:28
Gate	sha·ar		
the Horse	has·su·seem		
made repairs	he·che·zee·qu	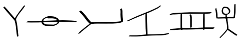	
of the priests	hak·ko·ha·neem	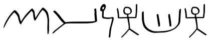	
each	eesh	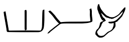	
in front	le·ne·ged		
of his [own] house	be·to	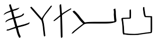	
Next to them	a·cha·raw	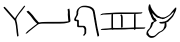	Nehemiah 3:29
made repairs	he·che·zeeq	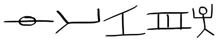	
Zadok	tsa·do·wq		
son	ben		

of Immer	im·mer	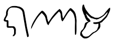	
opposite	ne·ged		
his house	bē·tos	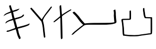	
and next to him	ve·a·cha·raw	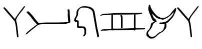	
made repairs	he·che·zeeq	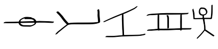	
Shemaiah	she·ma·yah		
son	ben		
of Shecaniah	she·khan·yah	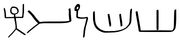	
the guard	sho·mer		
Gate	sha·ar		
of the East	ham·miz·rach	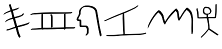	
Next to him	ʾa·cha·ray	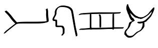	Nehemiah 3:30
repaired	he·che·zeeq	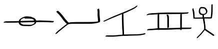	
Hananiah	cha·nan·yah	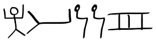	
son	ben		
of Shelemiah	she·lem·yah		
as well as Hanun	ve·cha·nun	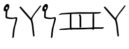	
son	ben		
of Zalaph	tsa·laph	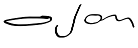	
the sixth	hash·shish·shee	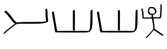	
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another	shē·nīs	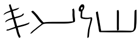	
Next to them	a·cha·raw	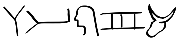	
made repairs	he·che·zeeq	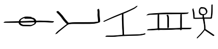	
Meshullam	me·shul·lam	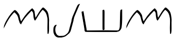	
son	ben		
of Berechiah	be·rekh·yah		

opposite	ne·ged		
his own quarters	nish·ka·to		
Next to him	ʾa·cha·rē	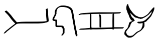	Nehemiah 3:31
made repairs	he·che·zeeq	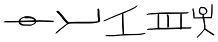	
Malchijah	mal·kee·yah		
one of the goldsmiths	ben		
	hats·tso·re·phee		
as far as	ad		
the house	bet	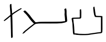	
of the temple servants	han·ne·tee·neem	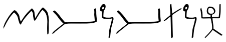	
and the merchants	ve·ha·ro·khe·leem	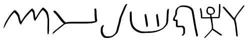	
opposite	ne·ged		
Gate	sha·ar		
the Inspection	ham·miph·qad		
and as	ve·ad		
far as the upper room	a·lee·yat	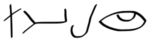	
above the corner	hap·pin·nah		
And between	u·ven	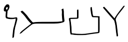	Nehemiah 3:32
the upper room	a·lee·yat	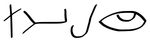	
above the corner	hap·pin·nah		
Gate	le·sha·ar		
and the Sheep	hats·tson		
made repairs	he·che·zee·qu	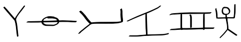	
the goldsmiths	hats·tso·re·pheem		
and merchants	ve·ha·ro·khe·leem	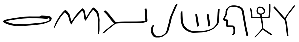	
Now	ye·hee	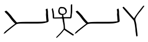	Nehemiah 4:1

when	ka·a·sher	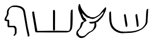	
heard	sha·ma	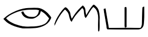	
Sanballat	san·val·lat	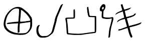	
that	kee	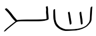	
we	a·nach·nu	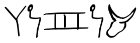	
were rebuilding	vo·w·neem	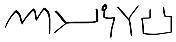	
-	et	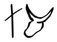	
the wall	ha·cho·w·mah	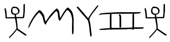	
he was furious	vay·yi·char	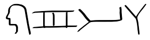	
	lo	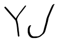	
and filled with indignation	vay·yikh·as	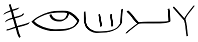	
	har·beh	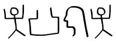	
He ridiculed	vay·yal·eg	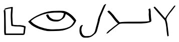	
	al	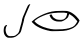	
the Jews	hay·ye·hu·deem	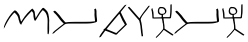	
saying	vay·yo·mer	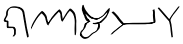	Nehemiah 4:2
before	liph·ne	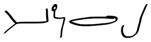	
his associates	e·chaw	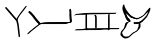	
and the army	ve·chel	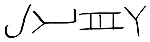	
of Samaria	sho·me·ro·wn	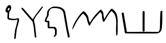	
	vay·yo·mer	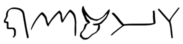	
“ What	mah	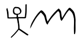	
Jews	hay·ye·hu·deem	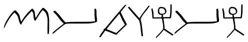	
are these feeble	ha·a·me·la·leem	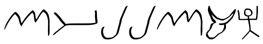	
doing ?	o·seem	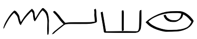	
Can they restore [the wall]	ha·ya·az·vu	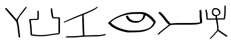	
by themselves ?	la·hem	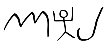	

Will they offer sacrifices ?	ha·yiz·ba·chu		
Will they complete it	hay·khal·lu		
in a day ?	vay·yo·wm	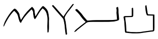	
back to life	hay·chay·yu	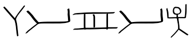	
-	et		
stones	ha·a·va·neem	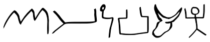	
from the mounds	me·a·re·mo·wt		
of rubble ? ”	he·a·phar		
{Can they bring} these	ve·hem·mah	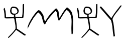	
burnt	se·ru·pho·wt		
Then Tobiah	ve·to·w·vee·yah		Nehemiah 4:3
the Ammonite	ha·am·mo·nee		
who was beside him	ets·lo		
said	vay·yo·mer		
even	gam		
what	a·sher		
they	hem	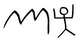	
are building	bo·w·neem	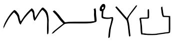	
“ If	im		
were to climb up on	ya·a·leh		
a fox	shu·al		
it would break down	u·pha·rats		
their wall	cho·w·mat		
of stones ! ”	av·ne·hem	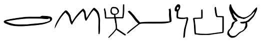	
Hear us	she·ma		Nehemiah 4:4
O God	e·lo·he·nu		
for	kee	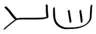	

we are	ha·yee·nu	
despised	vu·zah	
Turn	ve·ha·shev	
their scorn	cher·pa·tam	
back upon	el	
their own heads	ro·sham	
and let them be taken	u·te·nem	
as plunder	le·viz·zah	
to a land	be·e·rets	
of captivity	shiv·yah	
Do not	ve·al	Nehemiah 4:5
cover up	te·khas	
	al	
their iniquity	a·wo·nam	
or let their sin	ve·chat·ta·tam	
from Your sight	mil·le·pha·ne·kha	
	al	
be blotted out	tim·ma·cheh	
for	kee	
they have provoked	hikh·ee·su	
	le·ne·ged	
the builders	hab·bo·w·neem	
So we rebuilt	van·niv·neh	Nehemiah 4:6
-	et	
the wall	ha·cho·w·mah	
was joined together	vat·tiq·qa·sher	
until all	kal	

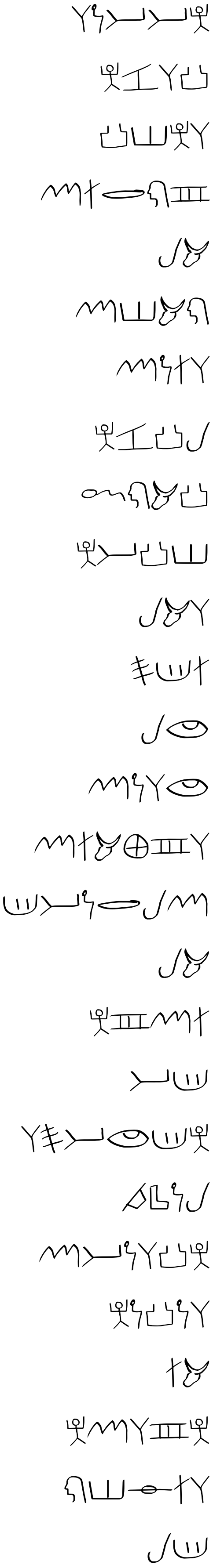

[of it]	ha·cho·w·mah	
up to	ad	
half its [height]	chets·yah	
had	vay·hee	
a mind	lev	
for the people	la·am	
to work	la·a·so·wt	
-	vay·hee	Nehemiah 4:7
When	kha·a·sher	
heard	sha·ma	
Sanballat	san·val·lat	
and Tobiah	ve·to·w·vee·yah	
together with the Arabs	ve·ha·ar·veem	
Ammonites	ve·ha·am·mo·neem	
and Ashdodites	ve·ha·ash·do·w·deem	
that	kee	
was progressing	a·le·tah	
the repair	a·ru·khah	
to the walls	le·cho·mo·wt	
of Jerusalem	ye·ru·sha·lim	
and that	kee	
	he·chel·lu	
the gaps	hap·pe·ru·tseem	
were being closed	le·his·sa·tem	
they were furious	vay·yi·char	
	la·hem	
-	me·od	

conspired	vay·yiq·she·ru	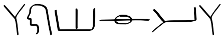	Nehemiah 4:8
and all of them	khul·lam	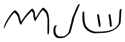	
	yach·daw	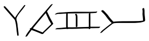	
to come	la·vo·w		
and fight	le·hil·la·chem	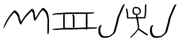	
against Jerusalem	bee·ru·sha·lim		
and create	ve·la·a·so·wt		
	lo		
a hindrance	to·w·ah		
So we prayed	van·nit·pal·lel		Nehemiah 4:9
to	el		
our God	e·lo·he·nu		
and posted	van·na·a·meed		
a guard	mish·mar		
against them	a·le·hem	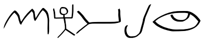	
day	yo·w·mam		
and night	va·lay·lah	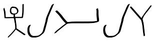	
	mip·pe·ne·hem	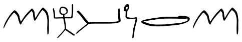	
said :	vay·yo·mer		Nehemiah 4:10
Meanwhile, the people of Judah	ye·hu·dah	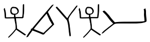	
fails	ka·shal		
“ The strength	ko·ach		
of the laborer	has·sab·bal		
rubble	ve·he·a·phar		
and there is so much	har·beh		
that we	va·a·nach·nu	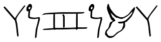	
will never	lo		

be able	nu·khal	
to rebuild	liv·no·wt	
the wall ”	ba·cho·w·mah	
said	vay·yo·me·ru	Nehemiah 4:11
And our enemies	tsa·re·nu	
[a thing]	lo	
they know	ye·de·u	
[or]	ve·lo	
see	yir·u	
“ Before	ad	
-	a·sher	
we will come	na·vo·w	
into	el	
their midst	to·w·kham	
kill them	va·ha·rag·num	
and put an end	ve·hish·bat·nu	
-	et	
to the work ”	ham·me·la·khah	
At that time	vay·hee	Nehemiah 4:12
-	ka·a·sher	
came	ba·u	
the Jews	hay·ye·hu·deem	
who lived	hay·yo·she·veem	
nearby	ets·lam	
and told	vay·yo·me·ru	
us	la·nu	
ten	e·ser	

times [over]	pe·a·meem		
“ Wherever	mik·kal		
	ham·me·qo·mo·wt	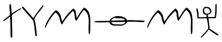	
-	a·sher		
you turn	ta·shu·vu		
they will attack us ”	a·le·nu	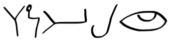	
So I stationed [men]	va·a·a·meed		Nehemiah 4:13
the lowest	mit·tach·tee·yo·wt		
sections	lam·ma·qo·wm	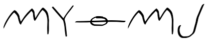	
behind	me·a·cha·re	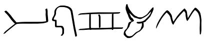	
of the wall	la·cho·w·mah	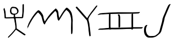	
at the vulnerable areas	bats·tse·chi·chī·yīm		
I stationed	va·a·a·meed		
-	et		
them	ha·am		
by families	le·mish·pa·cho·wt		
with	im		
their swords	char·vo·te·hem		
spears	ra·me·che·hem	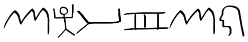	
and bows	ve·qash·she·to·te·hem		
After I had made an inspection	va·e·re		Nehemiah 4:14
I stood up	va·a·qum	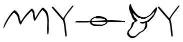	
and said	va·o·mar		
to	el		
the nobles	ha·cho·reem	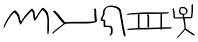	
	ve·el		

the officials	has·se·ga·neem	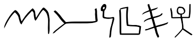	
	ve·el		
and the rest	ye·ter	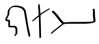	
of the people	ha·am		
“ Do not	al		
be afraid	tee·re·u	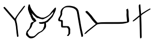	
of them	mip·pe·ne·hem	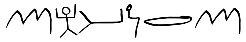	
-	et		
the Lord	a·do·nay		
who is great	hag·ga·do·wl		
and awesome	ve·han·no·w·ra		
Remember	ze·kho·ru		
and fight	ve·hil·la·cha·mu	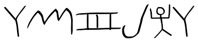	
for	al		
your brothers	a·che·khem	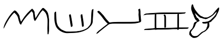	
your sons	be·ne·khem	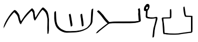	
and your daughters	u·ve·no·te·khem	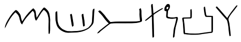	
your wives	ne·she·khem	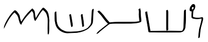	
and your homes ”	u·vat·te·khem	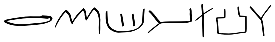	
-	vay·hee	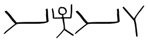	Nehemiah 4:15
When	ka·a·sher		
heard	sha·me·u		
our enemies	o·wy·ve·nu	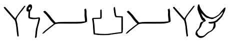	
that	kee	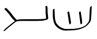	
we were aware	no·w·da		
	la·nu	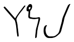	
had frustrated it	vay·ya·pher	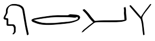	

and that God	ha·e·lo·heem		
-	et		
of their scheme	a·tsa·tam		
of us returned	van·na·shuv		
each	kul·la·nu	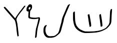	
to	el		
the wall	ha·cho·w·mah		
his own	eesh	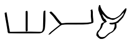	
on	el		
work	me·lakh·to		
And	vay·hee	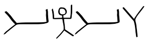	Nehemiah 4:16
from	min		
day on	hay·yo·wm	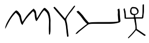	
that	ha·hu	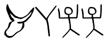	
half	cha·tsee		
of my servants	ne·a·ray		
did	o·seem	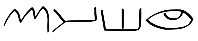	
the work	bam·me·la·khah		
while the other half	ve·chets·yam		
held	ma·cha·zee·qeem	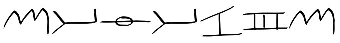	
spears	ve·ha·re·ma·cheem	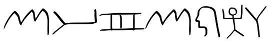	
shields	ham·ma·gin·neem		
bows	ve·haq·qe·sha·to·wt	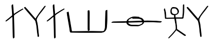	
and armor	ve·hash·shir·yo·neem	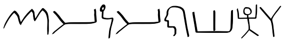	
The officers	ve·has·sa·reem	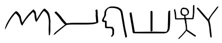	
[stationed themselves] behind	a·cha·re	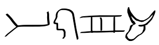	
all	kal	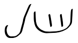	

the people	bet	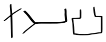	
of Judah	ye·hu·dah		
who were rebuilding	hab·bo·w·neem	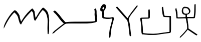	Nehemiah 4:17
the wall	ba·cho·w·mah		
The laborers who carried	ve·han·no·se·eem		
materials	bas·se·vel		
	o·me·seem		
with one	be·a·chat		
hand	ya·do	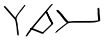	
worked	o·seh		
	vam·me·la·khah		
with the other	ve·a·chat		
and held	ma·cha·ze·qet	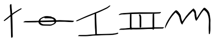	
a weapon	hash·sha·lach		
of the builders	ve·hab·bo·w·neem		Nehemiah 4:18
And each	eesh	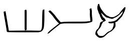	
with his sword	char·bo		
strapped	a·su·reem		
at	al		
his side	ma·te·naw	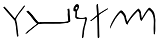	
worked	u·vo·w·neem	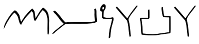	
But the trumpeter	ve·hat·to·w·qe·a	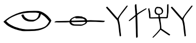	
	bash·sho·w·phar		
stayed beside me	ets·lee		
Then I said	va·o·mar		Nehemiah 4:19
to	el		
the nobles	ha·cho·reem	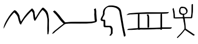	

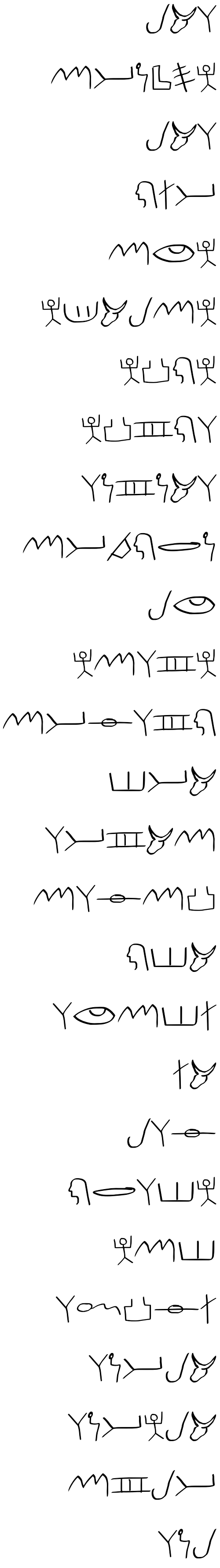

	ve·el	
the officials	has·se·ga·neem	
	ve·el	
and the rest	ye·ter	
of the people :	ha·am	
“ The work [is]	ham·me·la·khah	
great	har·beh	
and extensive	u·re·cha·vah	
and we	va·a·nach·nu	
are spread out	niph·ra·deem	
along	al	
the wall	ha·cho·w·mah	
far	re·cho·w·qeem	
from one	eesh	
another	me·a·chee	
Wherever	bim·qo·wm	Nehemiah 4:20
-	a·sher	
you hear	tish·me·u	
-	et	
the sound	qo·wl	
of the horn	hash·sho·w·phar	
there	sham·mah	
rally	tiq·qa·ve·tsu	
to us	e·le·nu	
Our God	e·lo·he·nu	
will fight	yil·la·chem	
for us ! ”	la·nu	

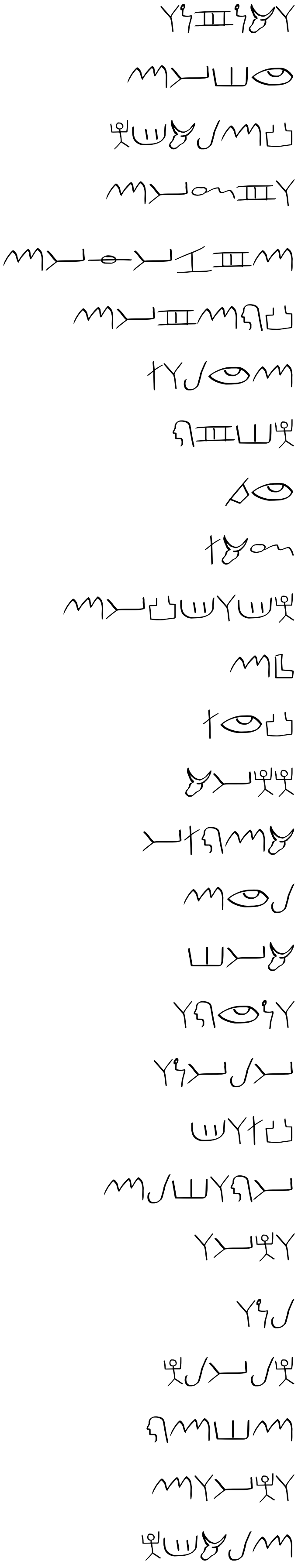

So we	va·a·nach·nu	Nehemiah 4:21
continued	o·seem	
the work	bam·me·la·khah	
while half of [the men]	ve·chets·yam	
held	ma·cha·zee·qeem	
spears	ba·re·ma·cheem	
from the break	me·a·lo·wt	
of dawn	hash·sha·char	
until	ad	
came out	tset	
the stars	hak·ko·w·kha·veem	
I also	gam	Nehemiah 4:22
time	ba·et	
At that	ha·hee	
said	a·mar·tee	
to the people	la·am	
“ Let every man	eesh	
and his servant	ve·na·a·ro	
spend the night	ya·lee·nu	
inside	be·to·wkh	
Jerusalem	ye·ru·sha·lim	
so that they can stand	ve·ha·yu	
	la·nu	
by night	hal·lay·lah	
guard	mish·mar	
by day ”	ve·hay·yo·wm	
and work	me·la·khah	

-	ve·en	ואין	Nehemiah 4:23
So neither I	a·nee	אני	
nor my brothers	ve·a·chay	ואחי	
nor my servants	u·ne·a·ray	ונערי	
	ve·an·she	ואנשי	
nor the guards	ham·mish·mar	המשמר	
-	a·sher	אשר	
with me	a·cha·ray	אחרי	
	en	אין	
	a·nach·nu	אנחנו	
changed out of	pho·she·teem	פשטים	
our clothes	be·ga·de·nu	בגדינו	
each	eesh	איש	
carried his weapon	shil·cho	שלחו	
[even to go] for water	ham·ma·yim	המים ס	
About that time there was	vat·te·hee	ותהי	Nehemiah 5:1
outcry	tsa·a·qat	צעקת	
from the people	ha·am	העם	
and their wives	u·ne·she·hem	ונשיהם	
a great	ge·do·w·lah	גדולה	
against	el	אל	
their fellow	a·che·hem	אחיהם	
Jews	hay·ye·hu·deem	היהודים	
-	ve·yesh	ויש	Nehemiah 5:2
Some	a·sher	אשר	
were saying	o·me·reem	אמרים	
[and] our sons	ba·ne·nu	בנינו	

and daughters	u·ve·no·te·nu	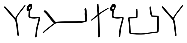	
“ We	a·nach·nu	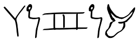	
are numerous	rab·beem	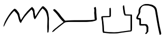	
We must get	ve·niq·chah	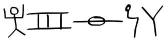	
grain	da·gan		
in order to eat	ve·no·khe·lah		
and stay alive ”	ve·nich·yeh	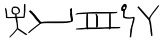	
-	ve·yesh	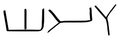	Nehemiah 5:3
Others	a·sher		
were saying	o·me·reem		
our fields	se·do·te·nu		
our vineyards	u·khe·ra·me·nu		
and our homes	u·vat·te·nu		
“ We	a·nach·nu	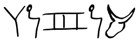	
are mortgaging	o·re·veem	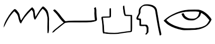	
to get	ve·niq·chah	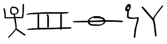	
grain	da·gan		
during the famine ”	ba·ra·av		
-	ve·yesh	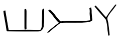	Nehemiah 5:4
Still others	a·sher		
were saying	o·me·reem		
“ We have borrowed	la·vee·nu	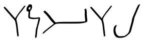	
money [to pay]	khe·seph		
tax	le·mid·dat		
the king’s	ham·me·lekh		
[on] our fields	se·do·te·nu		
and vineyards	u·khe·ra·me·nu		

-	ve·at·tah		Nehemiah 5:5
-	kiv·sar		
are just like our countrymen	a·che·nu	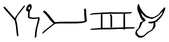	
	be·sa·re·nu	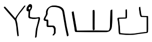	
We and our children	kiv·ne·hem	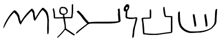	
and their children	ba·ne·nu	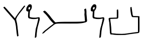	
	ve·hin·neh		
yet we	a·nach·nu	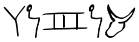	
are subjecting	kho·ve·sheem	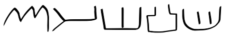	
-	et		
our sons	ba·ne·nu	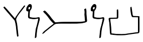	
-	ve·et		
and daughters	be·no·te·nu	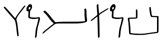	
to slavery	la·a·va·deem		
Some of	ve·yesh	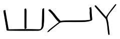	
our daughters	mib·be·no·te·nu	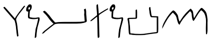	
are already enslaved	nikh·ba·sho·wt	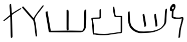	
but we are powerless [to redeem them]	ve·en		
	le·el		
	ya·de·nu	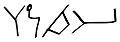	
because our fields	u·se·do·te·nu		
and vineyards	u·khe·ra·me·nu		
belong to others ”	la·a·che·reem		
angry	vay·yi·char	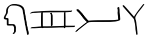	Nehemiah 5:6
	lee	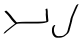	
I became extremely	me·od		

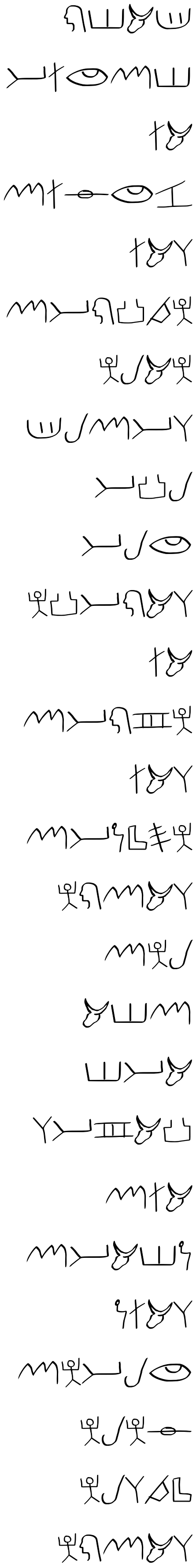

When	ka·a·sher	
I heard	sha·ma·tee	
-	et	
their outcry	za·a·qa·tam	
-	ve·et	
complaints	had·de·va·reem	
and these	ha·el·leh	
thought	vay·yim·ma·lekh	Nehemiah 5:7
and after serious	lib·bee	
	a·lay	
I rebuked	va·a·ree·vah	
-	et	
the nobles	ha·cho·reem	
	ve·et	
and officials	has·se·ga·neem	
saying	va·o·me·rah	
	la·hem	
usury	mash·sha	
“	eesh	
from your own brothers ! ”	be·a·chee	
You	at·tem	
are exacting	no·shim	
So I called	va·et·ten	
against them	a·le·hem	
assembly	qe·hil·lah	
a large	ge·do·w·lah	
and said	va·o·me·rah	Nehemiah 5:8

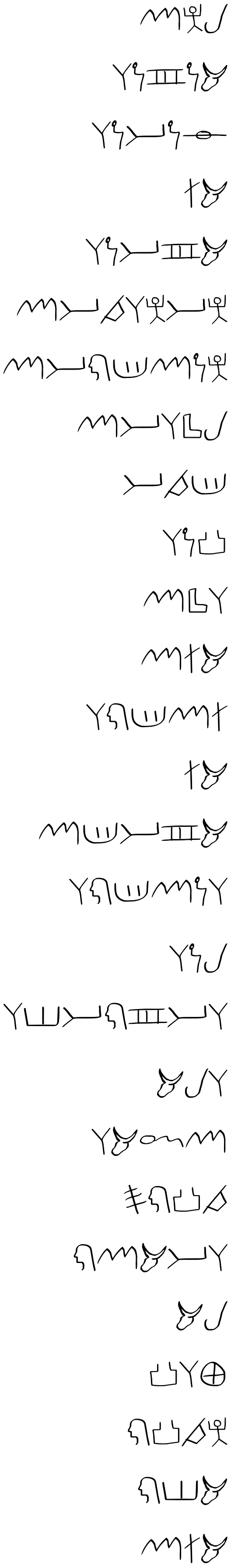

	la·hem	
“ We	a·nach·nu	
to buy back	qa·nee·nu	
-	et	
brothers	a·che·nu	
our Jewish	hay·ye·hu·deem	
who were sold	han·nim·ka·reem	
to foreigners	lag·go·w·yim	
have done our best	ke·de	
	va·nu	
-	ve·gam	
but now you	at·tem	
are selling	tim·ke·ru	
-	et	
your own brothers	a·che·khem	
that they may be sold back	ve·nim·ke·ru	
to us ! ”	la·nu	
But they remained silent	vay·ya·cha·ree·shu	
nothing	ve·lo	
for they could find	ma·tse·u	
to say	da·var	
So I continued	vay·yo·mɛr	Nehemiah 5:9
is not	lo	
right	to·wv	
	had·da·var	
“ What	a·sher	
you	at·tem	

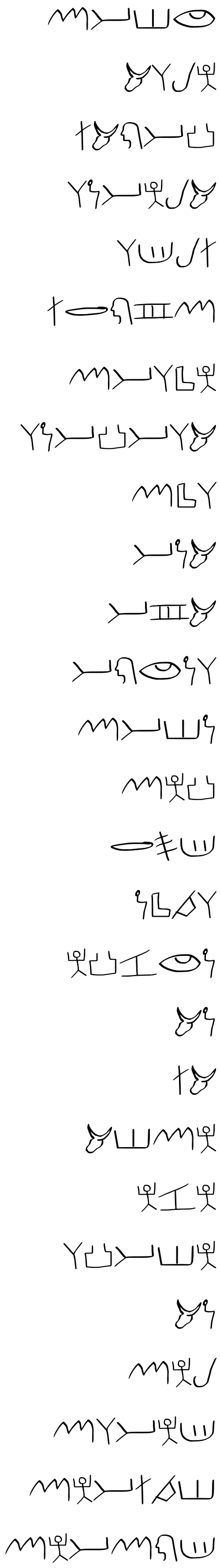

are doing	o·seem	
Shouldn’t	ha·lo·w	
in the fear	be·yir·at	
of our God	e·lo·he·nu	
you walk	te·le·khu	
to avoid the reproach	me·cher·pat	
of our foreign	hag·go·w·yim	
enemies ?	o·wy·ve·nu	
as well as	ve·gam	Nehemiah 5:10
I	a·nee	
my brothers	a·chay	
and my servants	u·ne·a·ray	
have been lending	no·sheem	
[the people]	ba·hem	
money	ke·seph	
and grain	ve·da·gan	
let us stop	na·az·vah	
Please	na	
-	et	
usury	ham·mash·sha	
this	haz·zeh	
restore	ha·shee·vu	Nehemiah 5:11
Please	na	
to them	la·hem	
immediately	ke·hay·yo·wm	
their fields	se·do·te·hem	
vineyards	kar·me·hem	

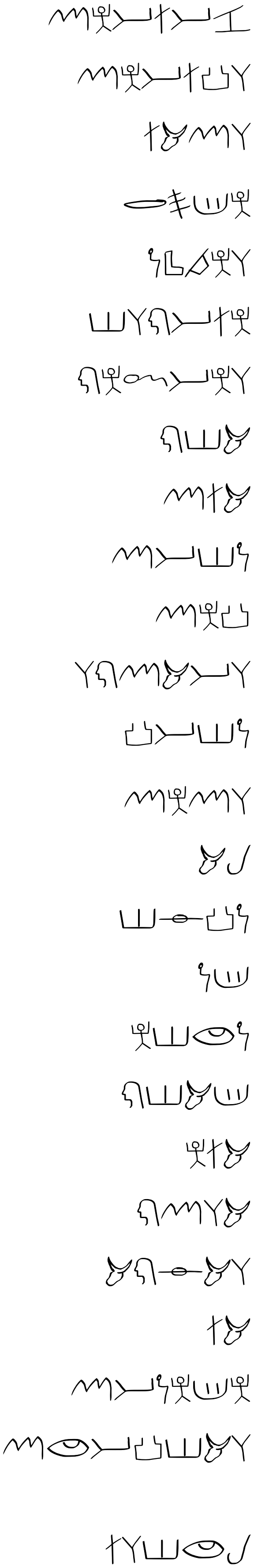

olive groves	ze·te·hem	
and houses	u·vat·te·hem	
along with the percentage	u·me·at	
of the money	hak·ke·seph	
grain	ve·had·da·gan	
new wine	hat·tee·ro·wosh	
and oil	ve·hay·yits·har	
that	a·sher	
you	at·tem	
have been assessing	no·sheem	
them ”	ba·hem	
they replied	vay·yo·me·ru	Nehemiah 5:12
“ We will restore [it] ”	na·sheev	
more from them	u·me·hem	
nothing	lo	
“ and will require	ne·vaq·qesh	
	ken	
We will do	na·a·seh	
as	ka·a·sher	
you	at·tah	
say ”	o·w·mer	
So I summoned	va·eq·ra	
-	et	
the priests	hak·ko·ha·neem	
and required [of the nobles and officials] an oath that they	va·ash·bee·em	
would do	la·a·so·wt	

what they had promised	kad·da·var		
	haz·zeh		
I also	gam		Nehemiah 5:13
the folds of my robe	cha·tse·nee		
shook out	na·ar·tee		
and said	va·o·me·rah		
likewise	ka·khah		
shake	ye·na·er		
“ May God	ha·e·lo·heem	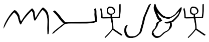	
-	et		
every	kal		
man	ha·eesh	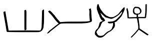	
who	a·sher		
does not	lo		
keep	ya·qeem	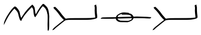	
-	et		
promise	had·da·var		
this	haz·zeh		
out of His house	mib·be·to	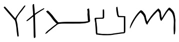	
and possession	u·mee·gee·o		
	ve·kha·khah		
May [such a man] be	yih·yeh	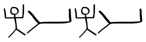	
shaken out	na·ur		
and have nothing ! ”	va·req	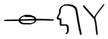	
said	vay·yo·me·ru		
The whole	khal	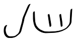	
assembly	haq·qa·hal	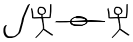	

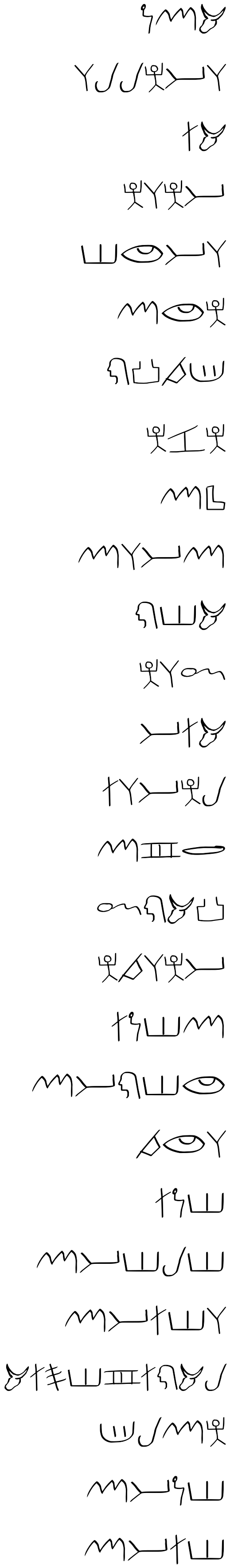

“ Amen ”	a·men	
and they praised	vay·hal·lu	
-	et	
the LORD	YHVH	
did	vay·ya·as	
And the people	ha·am	
as they had promised	kad·da·var	
	haz·zeh	
Furthermore	gam	Nehemiah 5:14
from the day	mee·yo·wm	
-	a·sher	
appointed me	tsiw·vah	
-	o·tee	
to be	lih·yo·wt	
their governor	pe·cham	
in the land	be·e·rets	
of Judah	ye·hu·dah	
year	mish·she·nat	
from his twentieth	es·reem	
until	ve·ad	
year	she·nat	
his thirty-second	she·lo·sheem	
	u·she·ta·yim	
Artaxerxes	le·ar·tach·shast	
King	ham·me·lekh	
years total),	sha·neem	
(twelve	she·tem	

	es·reh	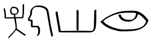	
neither I	a·nee	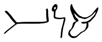	
nor my brothers	ve·a·chay	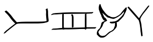	
the food	le·chem	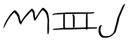	
allotted to the governor	hap·pe·chah	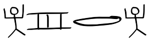	
	lo	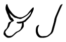	
ate	a·khal·tee	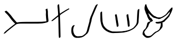	
The governors	ve·hap·pa·cho·wt	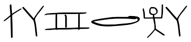	Nehemiah 5:15
	ha·ri·sho·neem	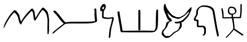	
-	a·sher	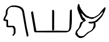	
before me	le·pha·nay	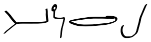	
had heavily burdened	hikh·bee·du	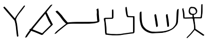	
	al	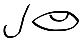	
the people	ha·am	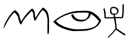	
taking	vay·yiq·chu	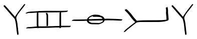	
from them	me·hem	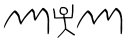	
bread	be·le·chem	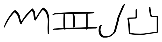	
and wine	va·ya·yin	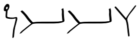	
plus	a·char	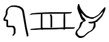	
of silver	ke·seph	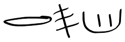	
shekels	she·qa·leem	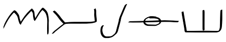	
forty	ar·ba·eem	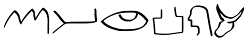	
also	gam	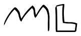	
Their servants	na·a·re·hem	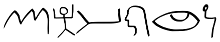	
oppressed	sha·le·tu	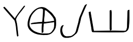	
	al	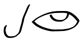	
the people	ha·am	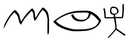	

but I	va·a·nee		
did not	lo		
do	a·see·tee	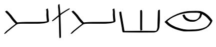	
this	khen		
because	mip·pe·ne		
of my fear	yir·at		
of God	e·lo·heem		
Instead	ve·gam		Nehemiah 5:16
to the construction	bim·le·khet		
wall	ha·cho·w·mah	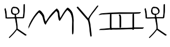	
of the	haz·zot		
I devoted myself	he·che·zaq·tee	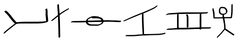	
any land	ve·sa·deh		
we did not	lo		
acquire	qa·nee·nu		
and all	ve·khal		
my servants	ne·a·ray		
were gathered	qe·vu·tseem		
there	sham		
for	al		
the work	ham·me·la·khah		
Jews	ve·hay·ye·hu·deem	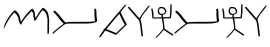	Nehemiah 5:17
and officials	ve·has·se·ga·neem		
There were 150	me·ah		
	va·cha·mish·sheem	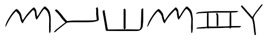	
	eesh	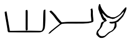	
besides the guests	ve·hab·ba·eem		

	e·le·nu	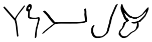	
from	min		
nations	hag·go·w·yim	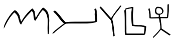	
-	a·sher		
the surrounding	se·vee·vo·te·nu	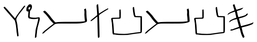	
at	al		
my table	shul·cha·nee	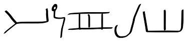	
-	va·a·sher		Nehemiah 5:18
-	ha·yah	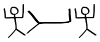	
	na·a·seh		
day	le·yo·wm	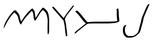	
Each	e·chad	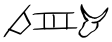	
ox	sho·wr		
one	e·chad	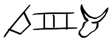	
sheep	tson		
six	shesh		
choice	be·ru·ro·wt		
and some fowl	ve·tsip·po·reem		
were prepared	na·a·su		
for me	lee	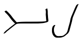	
and once every	u·ven	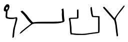	
ten	a·se·ret		
days	ya·meem	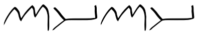	
of all kinds	be·khal		
of wine [was provided]	ya·yin	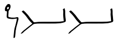	
an abundance	le·har·beh		
	ve·im		

	zeh	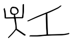	
the food	le·chem	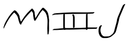	
allotted to the governor	hap·pe·chah		
But I did not	lo		
demand	viq·qash·tee	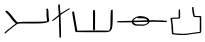	
because	kee	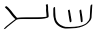	
was so heavy	kha·ve·dah		
the burden	ha·a·vo·dah	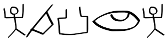	
on	al		
the people	ha·am		
	haz·zeh		
Remember	za·khe·rah		Nehemiah 5:19
me	lee	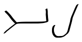	
O my God	e·lo·hay		
favorably	le·to·w·vah		
for all	kol	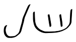	
that	a·sher		
I have done	a·see·tee	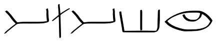	
for	al		
people	ha·am		
this	haz·zeh		
-	vay·hee	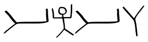	Nehemiah 6:1
When	kha·a·sher		
heard	nish·ma		
Sanballat	le·san·val·lat	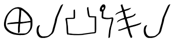	
Tobiah	ve·to·w·vee·yah		
Geshem	u·le·ge·shem		

the Arab	ha·ar·vee		
and the rest	u·le·ye·ter	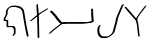	
of our enemies	o·ye·ve·nu		
that	kee	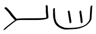	
I had rebuilt	va·nee·tee	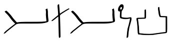	
-	et		
the wall	ha·cho·w·mah		
and not	ve·lo		
was left	no·w·tar		
—	bah		
a gap	pa·rets	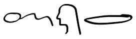	
though	gam		
to	ad		
time	ha·et		
that	ha·hee	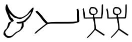	
the doors	de·la·to·wt	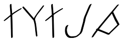	
I had not yet	lo		
installed	he·e·mad·tee		
in the gates —	vash·she·a·reem		
sent me	vay·yish·lach		Nehemiah 6:2
Sanballat	san·val·lat	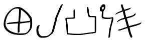	
and Geshem	ve·ge·shem		
	e·lay	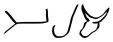	
this message :	le·mor	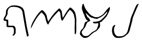	
“ Come	le·khah		
let us meet	ve·niw·va·a·dah		
together	yach·daw	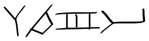	

in [one of] the villages	bak·ke·phee·reem	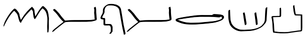	
on the plain	be·viq·at	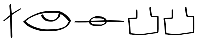	
of Ono ”	o·w·no		
But they	ve·hem·mah	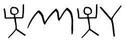	
were planning	cho·she·veem		
to harm	la·a·so·wt		
me	lee	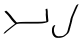	
	ra·ah		
So I sent	va·esh·le·chah	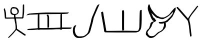	Nehemiah 6:3
to them	a·le·hem	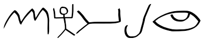	
messengers	mal·a·kheem		
saying	le·mor		
work	me·la·khah		
a great	ge·do·w·lah		
“ I	a·nee	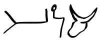	
am doing	o·seh		
and cannot	ve·lo		
	u·khal	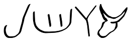	
come down	la·re·det		
Why	lam·mah		
stop	tish·bat		
should the work	ham·me·la·khah		
while	ka·a·sher		
I leave it	ar·pe·ha		
to go down	ve·ya·rad·tee		
to you ? ”	a·le·khem	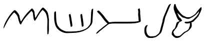	
they sent me	vay·yish·le·chu	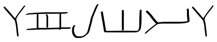	Nehemiah 6:4

	e·lay	
message	kad·da·var	
the same	haz·zeh	
Four	ar·ba	
times	pe·a·meem	
and each time I gave	va·a·sheev	
-	o·w·tam	
reply	kad·da·var	
the same	haz·zeh	
sent me	vay·yish·lach	Nehemiah 6:5
	e·lay	
Sanballat	san·val·lat	
same message	kad·da·var	
this	haz·zeh	
time	pa·am	
The fifth	cha·mee·sheet	
-	et	
by his young servant	na·a·ro	
letter	ve·ig·ge·ret	
an unsealed	pe·tu·chah	
who had in his hand	be·ya·do	
that read	ka·tuv	Nehemiah 6:6
:	bah	
among the nations —	bag·go·w·yim	
“ It is reported	nish·ma	
and Geshem	ve·gash·mu	
agrees —	o·mer	

that you	at·tah	
and the Jews	ve·hay·ye·hu·deem	
are plotting	cho·she·veem	
to revolt	lim·ro·wd	
[and] this is why	al	
	ken	
you	at·tah	
are building	vo·w·neh	
the wall	ha·cho·w·mah	
you	ve·at·tah	
are to become	ho·veh	
their	la·hem	
king	le·me·lekh	
reports	kad·de·va·reem	
According to these	ha·el·leh	
and you have even	ve·gam	Nehemiah 6:7
prophets	ne·vee·eem	
appointed	he·e·mad·ta	
to proclaim	liq·ro	
on your behalf :	a·le·kha	
in Jerusalem	vee·ru·sha·lim	
	le·mor	
‘ There is a king	me·lekh	
in Judah ’	bee·hu·dah	
So	ve·at·tah	
will reach the ears	yish·sha·ma	
of the king	lam·me·lekh	

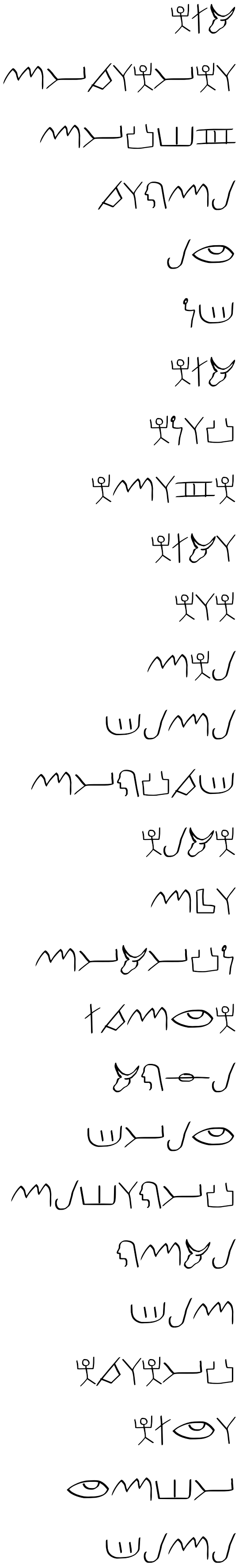

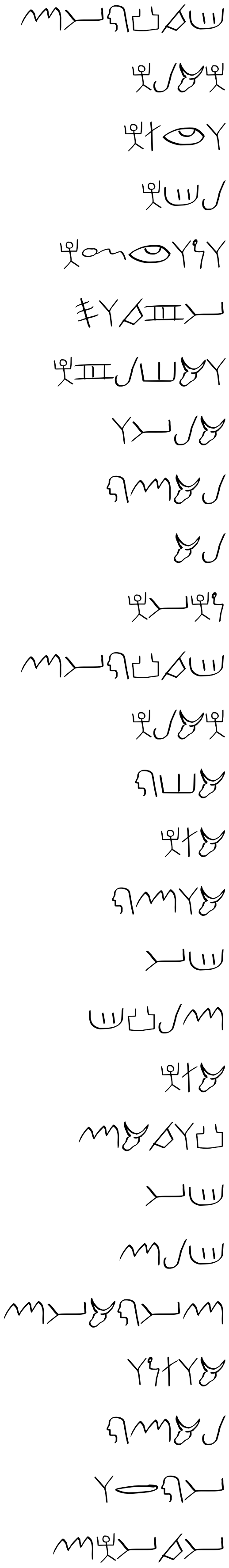

rumors	kad·de·va·reem	
these	ha·el·leh	
Soon	ve·at·tah	
come	le·khah	
let us confer	ve·niw·va·a·tsah	
together ”	yach·daw	
Then I sent	va·esh·le·chah	Nehemiah 6:8
him	e·law	
this reply :	le·mor	
nothing	lo	
“ There is	nih·yah	
rumors	kad·de·va·reem	
to these	ha·el·leh	
-	a·sher	
you	at·tah	
are spreading	o·w·mer	
	kee	
in your own mind ”	mil·lib·be·kha	
you	at·tah	
are inventing them	vo·dam	
For	kee	Nehemiah 6:9
they were all	khul·lam	
[trying] to frighten	me·ya·re·eem	
us	o·w·ta·nu	
saying	le·mor	
will be weakened	yir·pu	
“ Their hands	ye·de·hem	

in	min		
the work	ham·me·la·khah		
and it will never	ve·lo		
be finished ”	te·a·seh		
But now, my God	ve·at·tah		
strengthen	chaz·zeq		
-	et		
my hands	ya·day	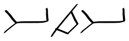	
Later, I	va·a·nee		Nehemiah 6:10
went	va·tee		
to the house	bet	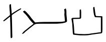	
of Shemaiah	she·ma·yah		
son	ben		
of Delaiah	de·la·yah	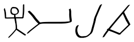	
the son	ben		
of Mehetabel	me·he·tav·el	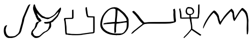	
who	ve·hu		
was confined	a·tsur		
to his house. He said :	vay·yo·mer		
“ Let us meet	niw·va·ed		
at	el		
the house	bet	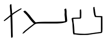	
of God	ha·e·lo·heem		
inside	el		
	to·wkh		
the temple	ha·he·khal	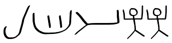	
Let us shut	ve·nis·ge·rah		

doors	dal·to·wt	
the temple	ha·he·khal	
because	kee	
they are coming	ba·eem	
to kill you —	le·ha·re·ge·kha	
by night	ve·lay·lah	
they are coming	ba·eem	
to kill you ! ”	le·ha·re·ge·kha	
But I replied	va·o·me·rah	Nehemiah 6:11
“ Should a man	ha·eesh	
like me	ka·mo·w·nee	
run away ?	yiv·rach	
Should	u·mee	
one like me	kha·mo·w·nee	
-	a·sher	
go	ya·vo·w	
into	el	
the temple	ha·he·khal	
to save his own life ?	va·chay	
I will not	lo	
go ! ”	a·vo·w	
I realized	va·ak·kee·rah	Nehemiah 6:12
	ve·hin·neh	
had not	lo	
that God	e·lo·heem	
sent him	she·la·cho	
because	kee	

[this] prophecy	han·ne·vu·ah		
but that he had uttered	dib·ber	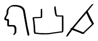	
against me	a·lay	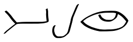	
Tobiah	ve·to·w·vee·yah		
and Sanballat	ve·san·val·lat		
had hired him	se·kha·ro		
to	le·ma·an		Nehemiah 6:13
had been hired	sa·khur		
He	hu		
	le·ma·an		
intimidate me	ee·ra	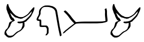	
by doing	ve·e·e·seh		
as he suggested	ken	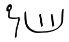	
so that I would sin	ve·cha·ta·tee		
so they could give me	ve·ha·yah	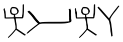	
	la·hem		
name	le·shem		
a bad	ra		
in order to	le·ma·an		
discredit me	ye·cha·re·phu·nee		
remember	za·khe·rah		Nehemiah 6:14
O my God	e·lo·hay		
Tobiah	le·to·w·vee·yah		
and Sanballat	u·le·san·val·lat	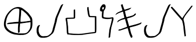	
for what they have done	ke·ma·a·saw		
	el·leh	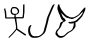	

and also	ve·gam		
Noadiah	le·no·w·ad·yah		
the prophetess	han·ne·vee·ah	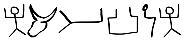	
and the other	u·le·ye·ter	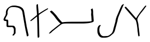	
prophets	han·ne·vee·eem	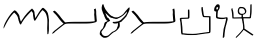	
who	a·sher		
	ha·yu	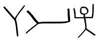	
tried to intimidate me	me·ya·re·eem		
-	o·w·tee	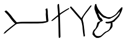	
was completed	vat·tish·lam	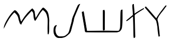	Nehemiah 6:15
So the wall	ha·cho·w·mah		
on the twenty-fifth	be·es·reem	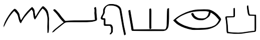	
	va·cha·mish·shah		
of Elul	le·e·lul		
in fifty-two	la·cha·mish·sheem	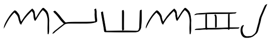	
	u·she·na·yim	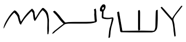	
days	yo·wm		
-	vay·hee	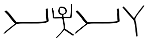	Nehemiah 6:16
When	ka·a·sher		
heard about this	sha·me·u		
all	kal		
our enemies	o·wy·ve·nu	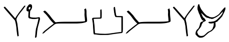	
	vay·yir·u		
all	kal	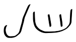	
nations	hag·go·w·yim	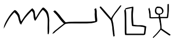	
were afraid	a·sher		
the surrounding	se·vee·vo·te·nu	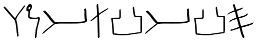	

and disheartened	vay·yip·pe·lu	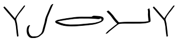	
	me·od	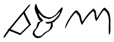	
	be·e·ne·hem	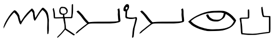	
for they realized	vay·ye·de·u	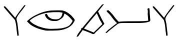	
that	kee	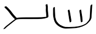	
by	me·et	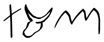	
our God	e·lo·he·nu	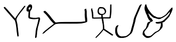	
had been accomplished	ne·es·tah	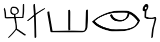	
task	ham·me·la·khah	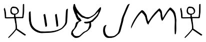	
this	haz·zot	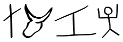	
Also	gam	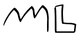	Nehemiah 6:17
days	bay·ya·meem	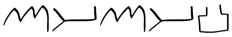	
in those	ha·hem	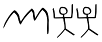	
sent many	mar·beem	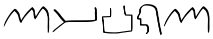	
the nobles	cho·re	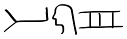	
of Judah	ye·hu·dah	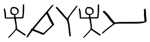	
letters	ig·ge·ro·te·hem	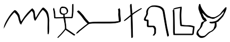	
	ho·wl·kho·wt	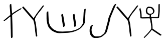	
to	al	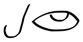	
Tobiah	to·w·vee·yah	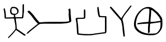	
letters	va·a·sher	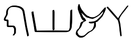	
and Tobiah’s	le·to·w·vee·yah	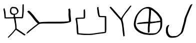	
came back	ba·o·wt	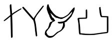	
to them	a·le·hem	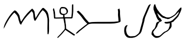	
For	kee	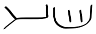	Nehemiah 6:18
many	rab·beem	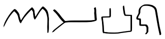	
in Judah	bee·hu·dah	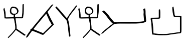	

were bound	ba·a·le		
by oath	she·vu·ah		
to him	lo	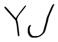	
since	kee	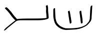	
was a son-in-law	cha·tan	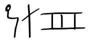	
he	hu		
of Shecaniah	lish·khan·yah	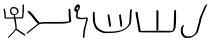	
son	ben		
of Arah	a·rach		
Jehohanan	vee·ho·w·cha·nan	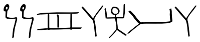	
and his son	be·no	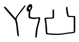	
had married	la·qach	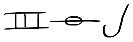	
-	et		
the daughter	bat		
of Meshullam	me·shul·lam	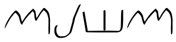	
son	ben		
of Berechiah	be·rekh·yah		
Moreover	gam		Nehemiah 6:19
Tobiah’s good deeds	to·w·vo·taw		
these nobles kept	ha·yu	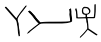	
reporting	o·me·reem		
to me	le·pha·nay		
my words	u·de·va·ray		
	ha·yu	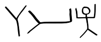	
and they relayed	mo·w·tsee·eem	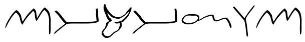	
to him	lo	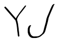	
letters	ig·ge·ro·wt		

sent	sha·lach	שלח	
And Tobiah	to·w·vee·yah	טוביה	
to intimidate me	le·ya·re·e·nee	ליראני	
-	vay·hee	ויהי	Nehemiah 7:1
When	ka·a·sher	כאשר	
had been rebuilt	niv·ne·tah	נבנתה	
the wall	ha·cho·w·mah	החומה	
in place	va·a·a·meed	ואעמיד	
and I had set the doors	had·de·la·to·wt	הדלתות	
were appointed	vay·yip·pa·qe·du	ויפקדו	
the gatekeepers	hash·sho·w·a·reem	השוערים	
singers	ve·ham·sho·re·reem	והמשררים	
and Levites	ve·hal·vee·yim	והלוים	
in charge	va·a·tsaw·veh	ואצוה	Nehemiah 7:2
-	et	את	
Hanani	cha·na·nee	חנני	
Then I put my brother	a·chee	אחי	
-	ve·et	ואת	
along with Hananiah	cha·nan·yah	חנניה	
the commander	sar	שר	
of the fortress	hab·bee·rah	הבירה	
of	al	על	
Jerusalem	ye·ru·sha·lim	ירושלם	
because	kee	כי	
he	hu	הוא	
man	ke·eesh	כאיש	
was a faithful	e·met	אמת	

who feared	ve·ya·re	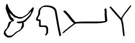	
-	et		
God	ha·e·lo·heem		
more than most	me·rab·beem	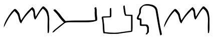	
And I told	vay·yo·mɛr		Nehemiah 7:3
them	la·hem		
“ Do not	lo		
open	yip·pa·te·chu		
the gates	sha·a·re		
of Jerusalem	ye·ru·sha·lim		
until	ad		
is hot	chom	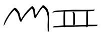	
the sun	hash·she·mesh		
While	ve·ad		
the guards	hem	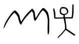	
are on duty	o·me·deem		
shut	ya·gee·phu	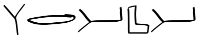	
keep the doors	had·de·la·to·wt	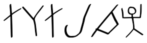	
and securely fastened	ve·e·cho·zu	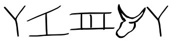	
And appoint	ve·ha·a·med		
as guards	mish·me·ro·wt		
the residents	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
some	eesh	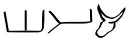	
at their posts	be·mish·ma·ro		
and some	ve·eesh	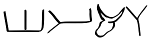	
at	ne·ged		

their own homes ”	be·to	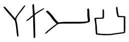	
Now the city	ve·ha·eer		Nehemiah 7:4
and spacious	ra·cha·vat	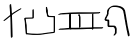	
	ya·da·yim	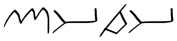	
was large	u·ge·do·w·lah		
people	ve·ha·am		
but there were few	me·at		
in it	be·to·w·khah		
had not yet	ve·en		
and the houses	bat·teem	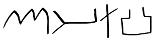	
been rebuilt	be·nu·yim	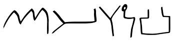	
put it	vay·yit·ten	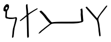	Nehemiah 7:5
Then my God	e·lo·hay		
into	el		
my heart	lib·bee	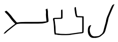	
to assemble	va·eq·be·tsah	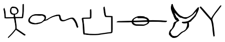	
-	et		
the nobles	ha·cho·reem	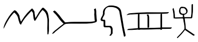	
-	ve·et		
the officials	has·se·ga·neem	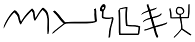	
-	ve·et		
and the people	ha·am		
to be enrolled by genealogy	le·hit·ya·ches	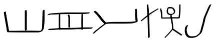	
I found	va·em·tsa		
register	se·pher		
the genealogical	hay·ya·chas	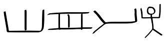	
of those who had first returned	ha·o·w·leem	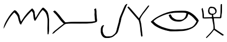	

	ba·ri·sho·w·nah	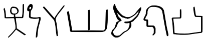	
and I found	va·em·tsa	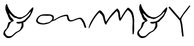	
the following written	ka·tuv	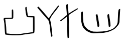	
in it :	bo	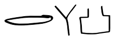	
These	el·leh	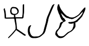	Nehemiah 7:6
are the people	be·ne	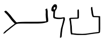	
of the province	ham·me·dee·nah	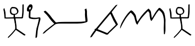	
who came up	ha·o·leem	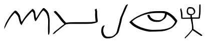	
from the captivity	mish·she·vee	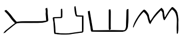	
of the exiles	hag·go·w·lah	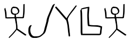	
-	a·sher	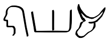	
carried away	heg·lah	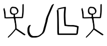	
by Nebuchadnezzar	ne·vu·khad·nets·tsar	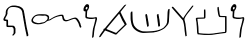	
[its] king	me·lekh	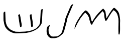	
to Babylon	ba·vel	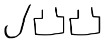	
They returned	vay·ya·shu·vu	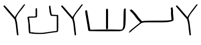	
to Jerusalem	lee·ru·sha·lim	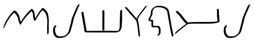	
and Judah	ve·lee·hu·dah	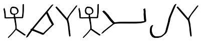	
each	eesh	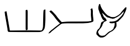	
to his own town	le·ee·ro	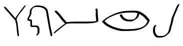	
accompanied	hab·ba·eem	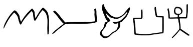	Nehemiah 7:7
by	im	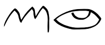	
Zerubbabel	ze·rub·ba·vel	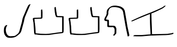	
Jeshua	ye·shu·a	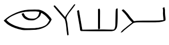	
Nehemiah	ne·chem·yah	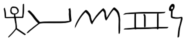	
Azariah	a·zar·yah	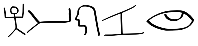	
Raamiah	ra·am·yah	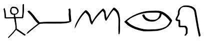	

Nahamani	na·cha·ma·nee		
Mordecai	ma·re·do·khay		
Bilshan	bil·shan	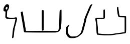	
Mispereth	mis·pe·ret		
Bigvai	big·vay		
Nehum	ne·chum		
and Baanah	ba·a·nah		
[This is] the count	mis·par		
of the men	an·she		
	am	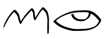	
of Israel :	yis·ra·el		
the descendants	be·ne	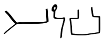	Nehemiah 7:8
of Parosh	phar·osh		
2172	al·pa·yim		
	me·ah		
	ve·shiv·eem		
	u·she·na·yim	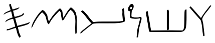	
the descendants	be·ne	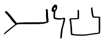	Nehemiah 7:9
of Shephatiah	she·phat·yah		
372	she·losh	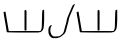	
	me·o·wt		
	shiv·eem		
	u·she·na·yim	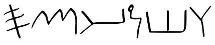	
the descendants	be·ne	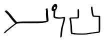	Nehemiah 7:10
of Arah	a·rach	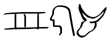	
652	shesh		
	me·o·wt		

	cha·mish·sheem	
	u·she·na·yim	
the descendants	be·ne	Nehemiah 7:11
	pha·chat	
of Pahath-moab	mo·w·av	
(through the line	liv·ne	
of Jeshua	ye·shu·a	
and Joab),	ve·yo·w·av	
2818	al·pa·yim	
	u·she·mo·neh	
	me·o·wt	
	she·mo·nah	
	a·sar	
the descendants	be·ne	Nehemiah 7:12
of Elam	e·lam	
1254	e·leph	
	ma·ta·yim	
	cha·mish·sheem	
	ve·ar·ba·ah	
the descendants	be·ne	Nehemiah 7:13
of Zattu	zat·tu	
845	she·mo·neh	
	me·o·wt	
	ar·ba·eem	
	va·cha·mish·shah	
the descendants	be·ne	Nehemiah 7:14
of Zaccai	zak·kay	

760	she·va	
	me·o·wt	
	ve·shish·sheem	
the descendants	be·ne	Nehemiah 7:15
of Binnui	vin·nui	
648	shesh	
	me·o·wt	
	ar·ba·eem	
	u·she·mo·nah	
the descendants	be·ne	Nehemiah 7:16
of Bebai	ve·vay	
628	shesh	
	me·o·wt	
	es·reem	
	u·she·mo·nah	
the descendants	be·ne	Nehemiah 7:17
of Azgad	az·gad	
2322	al·pa·yim	
	she·losh	
	me·o·wt	
	es·reem	
	u·she·na·yim	
the descendants	be·ne	Nehemiah 7:18
of Adonikam	a·do·nee·qam	
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	me·o·wt	
	shish·sheem	

	ve·shiv·ah	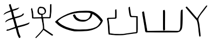	
the descendants	be·ne	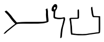	Nehemiah 7:19
of Bigvai	vig·vay	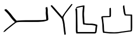	
2067	al·pa·yim	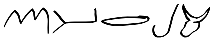	
	shish·sheem	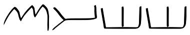	
	ve·shiv·ah	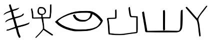	
the descendants	be·ne	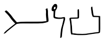	Nehemiah 7:20
of Adin	a·deen	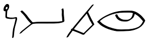	
655	shesh	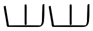	
	me·o·wt	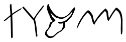	
	cha·mish·sheem	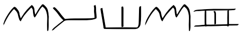	
	va·cha·mish·shah	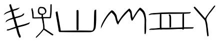	
the descendants	be·ne	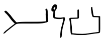	Nehemiah 7:21
of Ater	a·ter	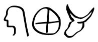	
(through Hezekiah),	le·chiz·qee·yah	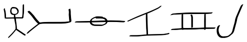	
98	tish·eem	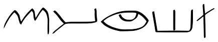	
	u·she·mo·nah	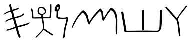	
the descendants	be·ne	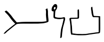	Nehemiah 7:22
of Hashum	cha·shum	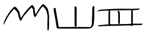	
328	she·losh	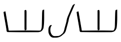	
	me·o·wt	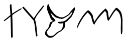	
	es·reem	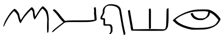	
	u·she·mo·nah	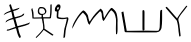	
the descendants	be·ne	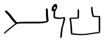	Nehemiah 7:23
of Bezai	ve·tsay	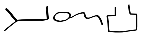	
324	she·losh	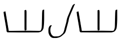	
	me·o·wt	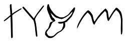	

	es·reem	עשרים	
	ve·ar·ba·ah	וארבעה	
the descendants	be·ne	בני	Nehemiah 7:24
of Hariph	cha·reeph	חריף	
112	me·ah	מאה	
	she·nem	שנים	
	a·sar	עשר	
the descendants	be·ne	בני	Nehemiah 7:25
of Gibeon	giv·o·wn	גבעון	
95	tish·eem	תשעים	
	va·cha·mish·shah	וחמשה	
the men	an·she	אנשי	Nehemiah 7:26
of	vet	בית	
Bethlehem	le·chem	לחם	
and Netophah	u·ne·to·phah	ונטפה	
188	me·ah	מאה	
	she·mo·neem	שמנים	
	u·she·mo·nah	ושמנה	
the men	an·she	אנשי	Nehemiah 7:27
of Anathoth	a·na·to·wt	ענתות	
128	me·ah	מאה	
	es·reem	עשרים	
	u·she·mo·nah	ושמנה	
the men	an·she	אנשי	Nehemiah 7:28
of	vet	בית	
Beth-azmaveth	az·ma·vet	עזמות	
42	ar·ba·eem	ארבעים	

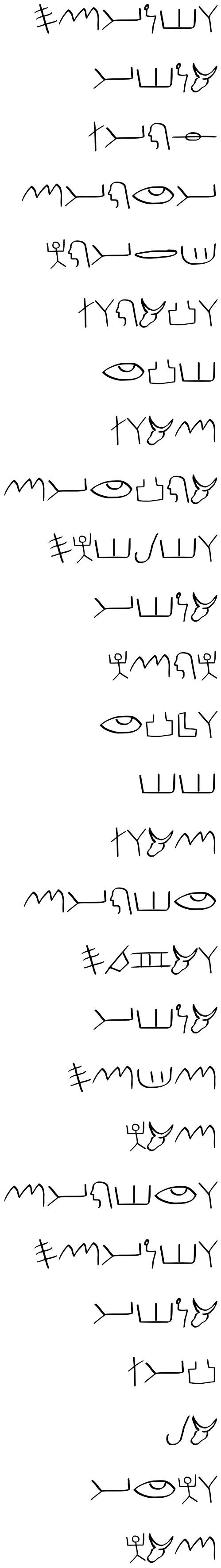

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the men	an·she	Nehemiah 7:29
	qir·yat	
of Kiriath-jearim	ye·a·reem	
Chephirah	ke·phee·rah	
and Beeroth	u·ve·e·ro·wt	
743	she·va	
	me·o·wt	
	ar·ba·eem	
	u·she·lo·shah	
the men	an·she	Nehemiah 7:30
of Ramah	ha·ra·mah	
and Geba	va·ga·va	
621	shesh	
	me·o·wt	
	es·reem	
	ve·e·chad	
the men	an·she	Nehemiah 7:31
of Michmash	mikh·mas	
122	me·ah	
	ve·es·reem	
	u·she·na·yim	
the men	an·she	Nehemiah 7:32
of	vet	
Bethel	el	
and Ai	ve·ha·ay	
123	me·ah	

	es·reem	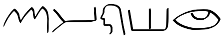	
	u·she·lo·shah	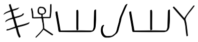	
the men	an·she		Nehemiah 7:33
Nebo	ne·vo		
of the other	a·cher	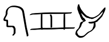	
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	u·she·na·yim	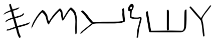	
the descendants	be·ne	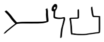	Nehemiah 7:34
Elam	e·lam	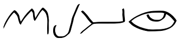	
of the other	a·cher	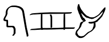	
1254	e·leph	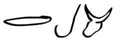	
	ma·ta·yim	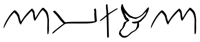	
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	ve·ar·ba·ah		
the descendants	be·ne	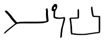	Nehemiah 7:35
of Harim	cha·rim	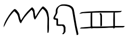	
320	she·losh	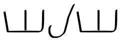	
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	ve·es·reem	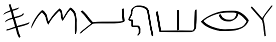	
the men	be·ne	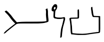	Nehemiah 7:36
of Jericho	ye·re·cho	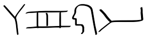	
345	she·losh	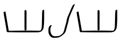	
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	ar·ba·eem		
	va·cha·mish·shah		
the men	be·ne	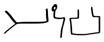	Nehemiah 7:37
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Hadid	cha·deed	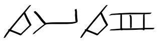	
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	me·o·wt		
	ve·es·reem		
	ve·e·chad	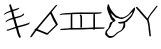	
and the descendants	be·ne	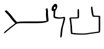	Nehemiah 7:38
of Senaah	se·na·ah		
3930	she·lo·shet	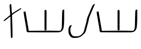	
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	te·sha		
	me·o·wt		
	u·she·lo·sheem	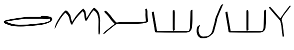	
The priests :	hak·ko·ha·neem	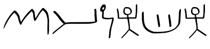	Nehemiah 7:39
the descendants	be·ne	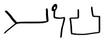	
of Jedaiah	ye·da·yah		
(through the house	le·vet	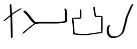	
of Jeshua)	ye·shu·a		
973	te·sha		
	me·o·wt		
	shiv·eem		
	u·she·lo·shah	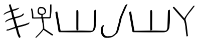	
the descendants	be·ne	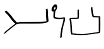	Nehemiah 7:40
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1052	e·leph	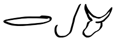	
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	u·she·na·yim	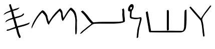	

the descendants	be·ne	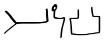	Nehemiah 7:41
of Pashhur	phash·chur	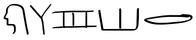	
1247	e·leph	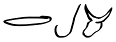	
	ma·ta·yim	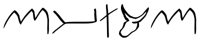	
	ar·ba·eem		
	ve·shiv·ah	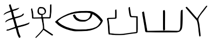	
and the descendants	be·ne	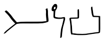	Nehemiah 7:42
of Harim	cha·rim	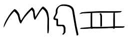	
1,017	e·leph	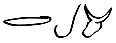	
	shiv·ah		
	a·sar		
The Levites :	hal·vee·yim	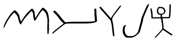	Nehemiah 7:43
the descendants	be·ne	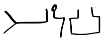	
of Jeshua	ye·shu·a		
(through Kadmiel	le·qad·mee·el		
through the line	liv·ne	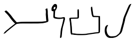	
of Hodevah),	le·ho·wd·vah		
74	shiv·eem		
	ve·ar·ba·ah		
The singers :	ham·sho·re·reem		Nehemiah 7:44
the descendants	be·ne	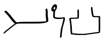	
of Asaph	a·saph		
148	me·ah		
	ar·ba·eem		
	u·she·mo·nah		
The gatekeepers :	hash·sho·a·reem		Nehemiah 7:45
the descendants	be·ne	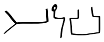	

of Shallum	shal·lum	שלום	
the descendants	be·ne	בני	
of Ater	a·ter	אטר	
the descendants	be·ne	בני	
of Talmon	tal·mon	טלמן	
the descendants	be·ne	בני	
of Akkub	aq·quv	עקוב	
the descendants	be·ne	בני	
of Hatita	cha·tee·ta	חטיטא	
and the descendants	be·ne	בני	
of Shobai	sho·vay	שבי	
138 [in all]	me·ah	מאה	
	she·lo·sheem	שלשים	
	u·she·mo·nah	ושמנה ס	
The temple servants :	han·ne·tee·neem	הנתינים	Nehemiah 7:46
the descendants	be·ne	בני	
of Ziha	tsi·cha	צחא	
the descendants	ve·ne	בני	
of Hasupha	cha·su·pha	חשפא	
the descendants	be·ne	בני	
of Tabbaoth	tab·ba·o·wt	טבעות	
the descendants	be·ne	בני	Nehemiah 7:47
of Keros	qe·ros	קירס	
the descendants	be·ne	בני	
of Sia	see·a	סיעא	
the descendants	be·ne	בני	
of Padon	pha·do·wn	פדון	

the descendants	be·ne	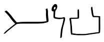	Nehemiah 7:48
of Lebanah	le·va·nah	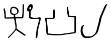	
the descendants	ve·ne	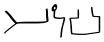	
of Hagabah	cha·ga·vah		
the descendants	be·ne	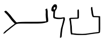	
of Shalmai	shal·may	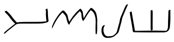	
the descendants	be·ne	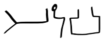	Nehemiah 7:49
of Hanan	cha·nan	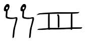	
the descendants	be·ne	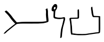	
of Giddel	gid·del		
the descendants	be·ne	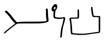	
of Gahar	ga·char	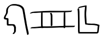	
the descendants	be·ne	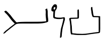	Nehemiah 7:50
of Reaiah	re·a·yah		
the descendants	ve·ne	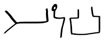	
of Rezin	re·tseen		
the descendants	be·ne	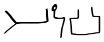	
of Nekoda	ne·qo·w·da	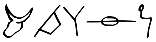	
the descendants	be·ne	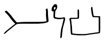	Nehemiah 7:51
of Gazzam	gaz·zam		
the descendants	be·ne	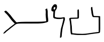	
of Uzza	uz·za	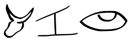	
the descendants	be·ne	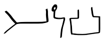	
of Paseah	pha·se·ach		
the descendants	be·ne	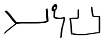	Nehemiah 7:52
of Besai	ve·say		
the descendants	be·ne	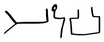	

of Meunim	me·u·neem		
the descendants	be·ne	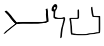	
of Nephushesim	ne·phu·she·sīm		
the descendants	be·ne	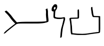	Nehemiah 7:53
of Bakbuk	vaq·buq	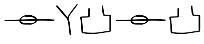	
the descendants	be·ne	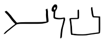	
of Hakupha	cha·qu·pha	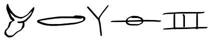	
the descendants	be·ne	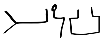	
of Harhur	char·chur	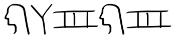	
the descendants	be·ne	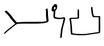	Nehemiah 7:54
of Bazlith	vats·leet		
the descendants	be·ne	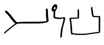	
of Mehida	me·chee·da	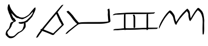	
the descendants	be·ne	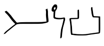	
of Harsha	char·sha		
the descendants	be·ne	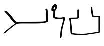	Nehemiah 7:55
of Barkos	var·qo·ws	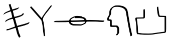	
the descendants	be·ne	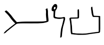	
of Sisera	see·se·ra		
the descendants	be·ne	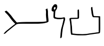	
of Temah	ta·mach	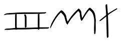	
the descendants	be·ne	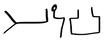	Nehemiah 7:56
of Neziah	ne·tsee·ach	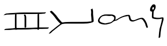	
and the descendants	be·ne	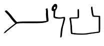	
of Hatipha	cha·tee·pha	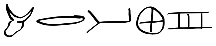	
The descendants	be·ne	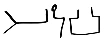	Nehemiah 7:57
of the servants	av·de		

of Solomon :	she·lo·moh	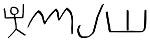	
the descendants	be·ne	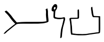	
of Sotai	so·w·tay		
the descendants	be·ne	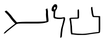	
of Sophereth	so·w·phe·ret		
the descendants	be·ne	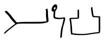	
of Perida	phe·ree·da	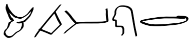	
the descendants	be·ne	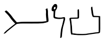	Nehemiah 7:58
of Jaala	ya·la		
the descendants	ve·ne	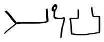	
of Darkon	dar·qo·wn	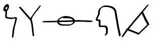	
the descendants	be·ne	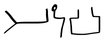	
of Giddel	gid·del		
the descendants	be·ne	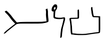	Nehemiah 7:59
of Shephatiah	she·phat·yah		
the descendants	ve·ne	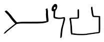	
of Hattil	chat·teel	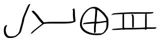	
the descendants	be·ne	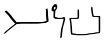	
	po·khe·ret		
of Pochereth-hazzebaim	hats·tse·va·yeem	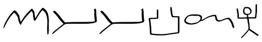	
and the descendants	be·ne	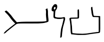	
of Amon	a·mo·wn		
in all	kal		Nehemiah 7:60
The temple servants	han·ne·tee·neem	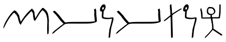	
and descendants	u·ve·ne		
of the servants	av·de	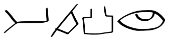	
of Solomon	she·lo·moh	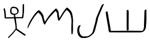	

[numbered] 392	she·losh	
	me·o·wt	
	tish·eem	
	u·she·na·yim	
The following	ve·el·leh	Nehemiah 7:61
came up	ha·o·w·leem	
	mit·tel	
from Tel-melah	me·lach	
	tel	
Tel-harsha	char·sha	
Cherub	ke·ruv	
Addon	ad·do·wn	
and Immer	ve·im·mer	
but could not	ve·lo	
	ya·khe·lu	
prove	le·hag·geed	
that their families	bet	
	a·vo·w·tam	
were descended	ve·zar·am	
	im	
from Israel :	mee·yis·ra·el	
	hem	
the descendants	be·ne	Nehemiah 7:62
of Delaiah	de·la·yah	
the descendants	ve·ne	
of Tobiah	to·w·vee·yah	
and the descendants	be·ne	

of Nekoda	ne·qo·w·da	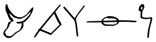	
642 [in all]	shesh	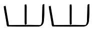	
	me·o·wt	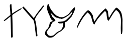	
	ve·ar·ba·eem	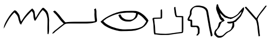	
	u·she·na·yim	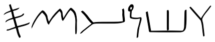	
And from	u·min	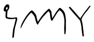	Nehemiah 7:63
among the priests :	hak·ko·ha·neem	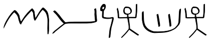	
the descendants	be·ne	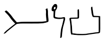	
of Hobaiah	cho·vay·yah	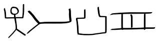	
the descendants	be·ne	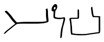	
of Hakkoz	haq·qo·wts	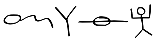	
and the descendants	be·ne	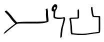	
of Barzillai	var·zil·lay	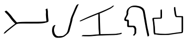	
(who	a·sher	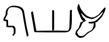	
had married	la·qach	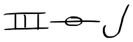	
a daughter	mib·be·no·wt	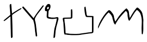	
of Barzillai	bar·zil·lay	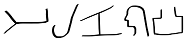	
the Gileadite	hag·gil·a·dee	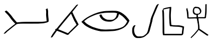	
	ish·shah	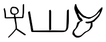	
and was called	vay·yiq·qa·re	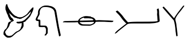	
by	al	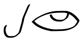	
their name)	she·mam	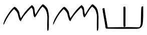	
These [men]	el·leh	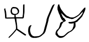	Nehemiah 7:64
searched for	biq·shu	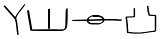	
their family records	khe·ta·vam	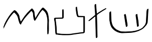	
	ham·mit·yach·seem	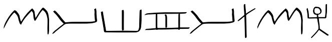	
but they could not	ve·lo	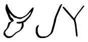	

find them	nim·tsa	נמצא	
and so were excluded	vay·go·a·lu	ויגאלו	
from	min	מן	
the priesthood {as unclean}	hak·ke·hun·nah	הכהנה	
ordered	vay·yo·mer	ויאמר	Nehemiah 7:65
The governor	hat·tir·sha·ta	התרשתא	
them	la·hem	להם	
-	a·sher	אשר	
not	lo	לא	
to eat	yo·khe·lu	יאכלו	
the most holy things	miq·qo·desh	מקדש	
	haq·qo·da·sheem	הקדשים	
until	ad	עד	
there was	a·mod	עמד	
a priest	hak·ko·hen	הכהן	
to consult the Urim	le·u·reem	לאורים	
and Thummim	ve·tum·meem	ותומים	
The whole	kal	כל	Nehemiah 7:66
assembly	haq·qa·hal	הקהל	
[numbered]	ke·e·chad	כאחד	
42,360 {}	ar·ba	ארבע	
	rib·bo·w	רבוא	
	al·pa·yim	אלפים	
	she·losh	שלש	
	me·o·wt	מאות	
	ve·shish·sheem	וששים	
in addition to	mil·le·vad	מלבד	Nehemiah 7:67

menservants	av·de·hem	עבדיהם	
and maidservants	ve·am·ho·te·hem	ואמהתיהם	
	el·leh	אלה	
7337	shiv·at	שבעת	
	a·la·pheem	אלפים	
	she·losh	שלש	
	me·o·wt	מאות	
	she·lo·sheem	שלשים	
	ve·shiv·ah	ושבעה	
their	ve·la·hem	ולהם	
male and female singers	me·sho·ra·reem	משררים	
	u·me·sho·ra·ro·wt	ומשררות	
as well as their 245	ma·ta·yim	מאתים	
	ve·ar·ba·eem	וארבעים	
	va·cha·mish·shah	וחמשה ס	
[They had 736 horses, 245 mules,]			Nehemiah 7:68
camels	ge·mal·leem	גמלים	Nehemiah 7:69
435	ar·ba	ארבע	
	me·o·wt	מאות	
	she·lo·sheem	שלשים	
	va·cha·mish·sha·hs	וחמשה ס	
donkeys	cha·mo·reem	חמרים	
and 6,720	she·shet	ששת	
	a·la·pheem	אלפים	
	she·va	שבע	
	me·o·wt	מאות	
	ve·es·reem	ועשרים	

Some of	u·miq·tsat	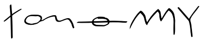	Nehemiah 7:70
the heads	ra·she		
of the families	ha·a·vo·wt		
contributed	na·te·nu	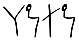	
to the project	lam·me·la·khah		
The governor	hat·tir·sha·ta		
gave	na·tan		
to the treasury	la·o·w·tsar	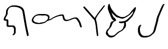	
of gold	za·hav		
darics	dar·ke·mo·neem		
1,000 {}	e·leph	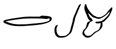	
bowls	miz·ra·qo·wt	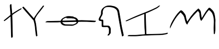	
50	cha·mish·sheem		
garments	ka·te·no·wt		
priestly	ko·ha·neem	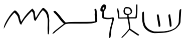	
and 530	she·lo·sheem	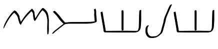	
	va·cha·mesh	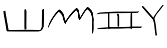	
	me·o·wt		
And some of the heads	u·me·ra·she		Nehemiah 7:71
of the families	ha·a·vo·wt		
gave	na·te·nu	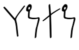	
to the treasury	le·o·w·tsar		
for the project	ham·me·la·khah		
of gold	za·hav		
darics	dar·ke·mo·w·neem		
20,000 {}	she·te		
	rib·bo·wt		

of silver	ve·khe·seph	וכסף	
minas	ma·neem	מנים	
and 2,200	al·pa·yim	אלפים	
	u·ma·ta·yim	ומאתים	
-	va·a·sher	ואשר	Nehemiah 7:72
gave [a total of]	na·te·nu	נתנו	
The rest	she·e·reet	שארית	
of the people	ha·am	העם	
of gold	za·hav	זהב	
darics	dar·ke·mo·w·neem	דרכמונים	
20,000 {}	she·te	שתי	
	rib·bo·w	רבוא	
of silver	ve·khe·seph	וכסף	
minas	ma·neem	מנים	
2,000 {}	al·pa·yim	אלפים	
garments	ve·kha·te·not	וכתנת	
priestly	ko·ha·neem	כהנים	
and 67	shish·sheem	ששים	
	ve·shiv·ah	ושבעה	
settled	vay·ye·she·vu	וישבו	Nehemiah 7:73
So the priests	hak·ko·ha·neem	הכהנים	
Levites	ve·hal·vee·yim	והלוים	
gatekeepers	ve·hash·sho·w·a·reem	והשוערים	
singers	ve·ham·sho·re·reem	והמשררים	
along with some	u·min	ומן	
of the people	ha·am	העם	
and temple servants	ve·han·ne·tee·neem	והנתינים	

and the rest of	ve·khal		
the Israelites	yis·ra·el	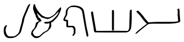	
in their own towns	be·a·re·hem	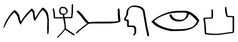	
-	vay·yig·ga	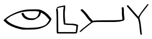	
month	ha·cho·desh	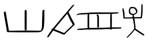	
And by the seventh	hash·she·vee·ee	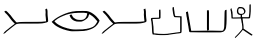	
the Israelites	u·ve·ne		
	yis·ra·el	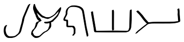	
had settled in their towns	be·a·re·hem	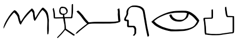	
gathered	vay·ye·a·se·phu		Nehemiah 8:1
At that time all	khal		
the people	ha·am		
together	ke·eesh	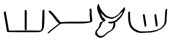	
	e·chad	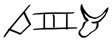	
in	el		
the square	ha·re·cho·wv	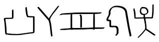	
-	a·sher		
before	liph·ne		
Gate	sha·ar		
the Water	ham·ma·yim	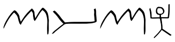	
and they asked	vay·yo·me·ru		
Ezra	le·ez·ra		
the scribe	has·so·pher		
to bring out	le·ha·vee	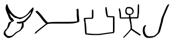	
-	et		
the Book	se·pher		
of the Law	to·w·rat		

of Moses	mo·sheh		
which	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
for	et		
Israel	yis·ra·el	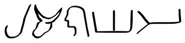	
brought	vay·ya·vee		Nehemiah 8:2
Ezra	ez·ra		
the priest	hak·ko·hen		
-	et		
the Law	hat·to·w·rah		
before	liph·ne		
the assembly	haq·qa·hal	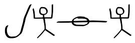	
of men	me·eesh		
and	ve·ad		
women	ish·shah		
and all	ve·khol		
and understand	me·veen	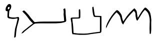	
who could listen	lish·mo·a		
day	be·yo·wm	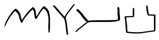	
On the first	e·chad	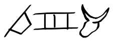	
month	la·cho·desh	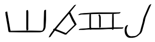	
of the seventh	hash·she·vee·ee	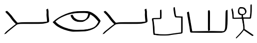	
So [Ezra] read	vay·yiq·ra	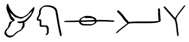	Nehemiah 8:3
it aloud	vo		
as he faced	liph·ne		
the square	ha·re·cho·wv	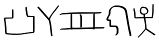	

-	a·sher	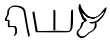	
before	liph·ne	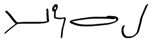	
Gate	sha·ar	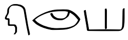	
the Water	ham·ma·yim	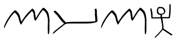	
from	min	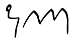	
daybreak	ha·o·wr	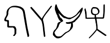	
until	ad	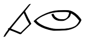	
noon	ma·cha·tseet	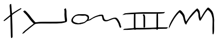	
	hay·yo·wm	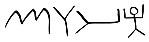	
in front of	ne·ged	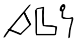	
the men	ha·a·na·sheem	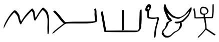	
and women	ve·han·na·sheem	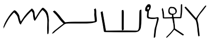	
and those who could understand	ve·ham·me·vee·neem	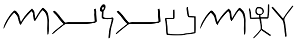	
listened attentively to	ve·a·ze·ne	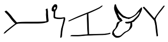	
And all	khal	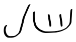	
the people	ha·am	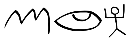	
	el	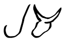	
the Book	se·pher	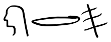	
of the Law	hat·to·w·rah	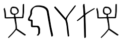	
stood	vay·ya·a·mod	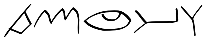	Nehemiah 8:4
Ezra	ez·ra	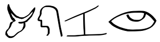	
the scribe	has·so·pher	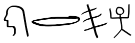	
on	al	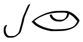	
platform	mig·dal	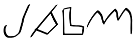	
a high wooden	ets	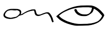	
-	a·sher	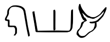	
built	a·su	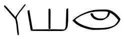	

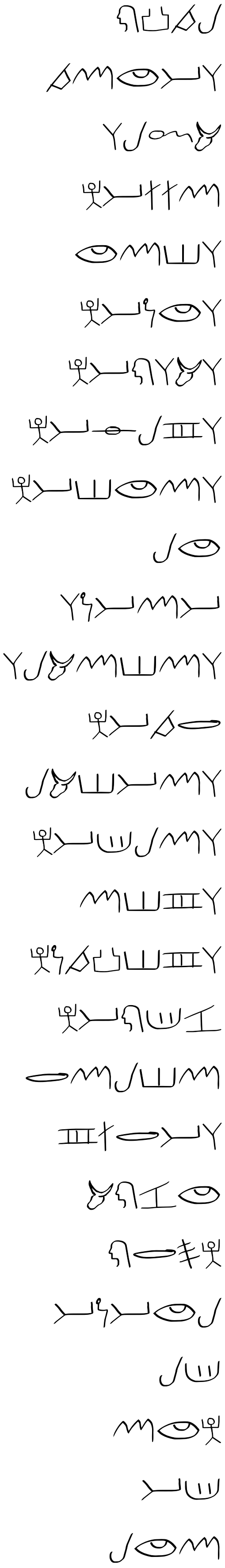

for this occasion	lad·da·var	
stood	vay·ya·a·mod	
	ets·lo	
Mattithiah	mat·tit·yah	
Shema	ve·she·ma	
Anaiah	va·a·na·yah	
Uriah	ve·u·ree·yah	
Hilkiah	ve·chil·qee·yah	
and Maaseiah	u·ma·a·se·yah	
At his	al	
right side	ye·mee·no	
and at his left	u·mis·se·mo·lo	
were Pedaiah	pe·da·yah	
Mishael	u·mee·sha·el	
Malchijah	u·mal·kee·yah	
Hashum	ve·cha·shum	
Hash-baddanah	ve·chash·bad·da·nah	
Zechariah	ze·khar·yah	
and Meshullam	me·shul·lam	
opened	vay·yiph·tach	Nehemiah 8:5
Ezra	ez·ra	
the book	has·se·pher	
in full view	le·e·ne	
of all	khal	
the people	ha·am	
since	kee	
standing above them	me·al	

all	kal	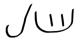	
	ha·am		
he was	ha·yah	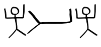	
and as he opened it	u·khe·phit·cho		
stood up	a·me·du		
all	khal	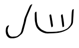	
the people	ha·am		
blessed	vay·va·rekh		Nehemiah 8:6
Then Ezra	ez·ra		
	et		
the LORD	YHVH	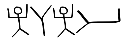	
God	ha·e·lo·heem	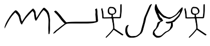	
the great	hag·ga·do·wl		
said	vay·ya·a·nu		
all	khal	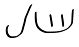	
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“ Amen	a·men	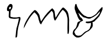	
Amen ! ”	a·men	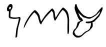	
uplifted	be·mo·al		
and with their hands	ye·de·hem	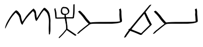	
Then they bowed down	vay·yiq·qe·du	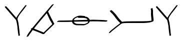	
and worshiped	vay·yish·ta·cha·wu	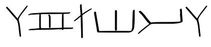	
the LORD	la·YHVH	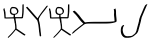	
with their faces	ap·pa·yim	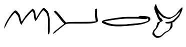	
to the ground	a·re·tsah		
Jeshua	ve·ye·shu·a		Nehemiah 8:7
Bani	u·va·nee		

Sherebiah	ve·she·re·ve·yah		
Jamin	ya·meen	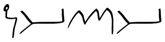	
Akkub	aq·quv	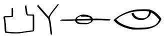	
Shabbethai	shab·be·tay		
Hodiah	ho·w·dee·yah		
Maaseiah	ma·a·se·yah		
Kelita	qe·lee·ta	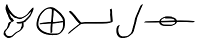	
Azariah	a·zar·yah		
Jozabad	yo·w·za·vad		
Hanan	cha·nan	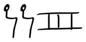	
and Pelaiah —	pe·la·yah		
The Levites —	ve·hal·vee·yim		
instructed	me·vee·neem	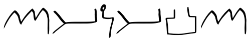	
-	et		
the people	ha·am		
in the Law	lat·to·w·rah		
as [they]	ve·ha·am		
[stood] in	al		
their places	a·me·dam		
So they read	vay·yiq·re·u	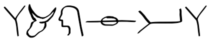	Nehemiah 8:8
from the Book	vas·se·pher		
of the Law	be·to·w·rat		
of God	ha·e·lo·heem		
explaining it	me·pho·rash		
and giving	ve·so·wm		
insight	se·khel		
so that the people could understand	vay·ya·vee·nu		

what was being read	bam·miq·ra	
said	vay·yo·mer	Nehemiah 8:9
Nehemiah	ne·chem·yah	
	hu	
the governor	hat·tir·sha·ta	
Ezra	ve·ez·ra	
the priest	hak·ko·hen	
and scribe	has·so·pher	
and the Levites	ve·hal·vee·yim	
who were instructing	ham·me·vee·neem	
-	et	
the people	ha·am	
to all	le·khal	
[of them]	ha·am	
day	hay·yo·wm	
is holy	qa·dosh	
“ This	hu	
to the LORD	la·YHVH	
your God	e·lo·he·khem	
Do not	al	
mourn	tit·ab·be·lu	
	ve·al	
or weep ”	tiv·ku	
For	kee	
were weeping	vo·w·kheem	
all	kal	
the people	ha·am	

as they heard	ke·sha·me·am		
-	et		
the words	div·re		
of the Law	hat·to·w·rah		
Then [Nehemiah] told	vay·yo·mer		Nehemiah 8:10
them	la·hem		
“ Go	le·khu		
and eat	ikh·lu		
what is rich	mash·man·neem		
drink	u·she·tu		
what is sweet	mam·taq·qeem	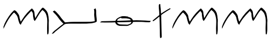	
and send out	ve·shil·chu	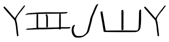	
portions	ma·no·wt		
to those who have nothing	le·en	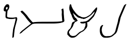	
prepared	na·kho·wn		
	lo		
since	kee	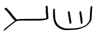	
is holy	qa·do·wosh		
today	hay·yo·wm	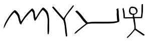	
to our Lord	la·a·do·ne·nu		
Do not	ve·al		
grieve	te·a·tse·vu		
for	kee	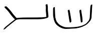	
the joy	ched·vat	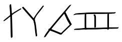	
of the LORD	YHVH		
is	hee	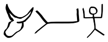	
your strength ”	ma·uz·ze·khem		

And the Levites	ve·hal·vee·yim	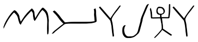	Nehemiah 8:11
calmed	mach·sheem	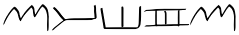	
all	le·khal	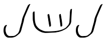	
the people	ha·am	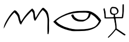	
saying	le·mor	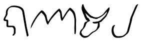	
“ Be still	has·su	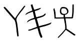	
since	kee	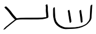	
today	hay·yo·wm	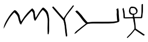	
is holy	qa·dosh	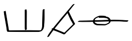	
Do not	ve·al	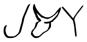	
grieve ”	te·a·tse·vu	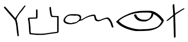	
-	vay·ye·le·khu	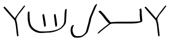	Nehemiah 8:12
Then all	khal	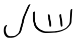	
the people	ha·am	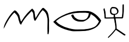	
began to eat	le·e·khol	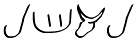	
and drink	ve·lish·to·wt	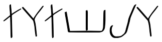	
to send out	u·le·shal·lach	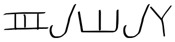	
portions	ma·no·wt	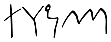	
and	ve·la·a·so·wt	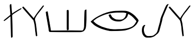	
to rejoice	sim·chah	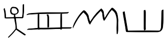	
greatly	ge·do·w·lah	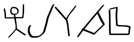	
because	kee	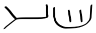	
they understood	he·vee·nu	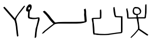	
the words	bad·de·va·reem	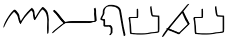	
that	a·sher	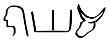	
had been made known	ho·w·dee·u	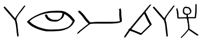	
to them	la·hem	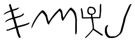	

day [of the month]	u·vay·yo·wm	וביום	Nehemiah 8:13
On the second	hash·she·nee	השני	
gathered	ne·es·phu	נאספו	
the heads	ra·she	ראשי	
the families	ha·a·vo·wt	האבות	
of all	le·khal	לכל	
	ha·am	העם	
along with the priests	hak·ko·ha·neem	הכהנים	
and Levites	ve·hal·vee·yim	והלוים	
around	el	אל	
Ezra	ez·ra	עזרא	
the scribe	has·so·pher	הספר	
to study	u·le·has·keel	ולהשכיל	
	el	אל	
the words	div·re	דברי	
of the Law	hat·to·w·rah	התורה	
And they found	vay·yim·tse·u	וימצאו	Nehemiah 8:14
written	ka·tuv	כתוב	
in the Law	bat·to·w·rah	בתורה	
which	a·sher	אשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
through	be·yad	ביד	
Moses	mo·sheh	משה	
that	a·sher	אשר	
were to dwell	ye·she·vu	ישבו	
the Israelites	ve·ne	בני	

	yis·ra·el	
in booths	bas·suk·ko·wt	
during the feast	be·chag	
month	ba·cho·desh	
of the seventh	hash·she·vee·ee	
	va·a·sher	Nehemiah 8:15
So they proclaimed	yash·mee·u	
and spread [it]	ve·ya·a·vee·ru	
this message	qo·wl	
throughout	be·khal	
their towns	a·re·hem	
and in Jerusalem	u·vee·ru·sha·lim	
saying	le·mor	
“ Go out	tse·u	
to the hill country	ha·har	
and bring back	ve·ha·vee·u	
branches	a·le	
of olive	za·yit	
	va·a·le	
	ets	
wild olive	she·men	
	va·a·le	
myrtle	ha·das	
	va·a·le	
palm	te·ma·reem	
	va·a·le	
trees	ets	

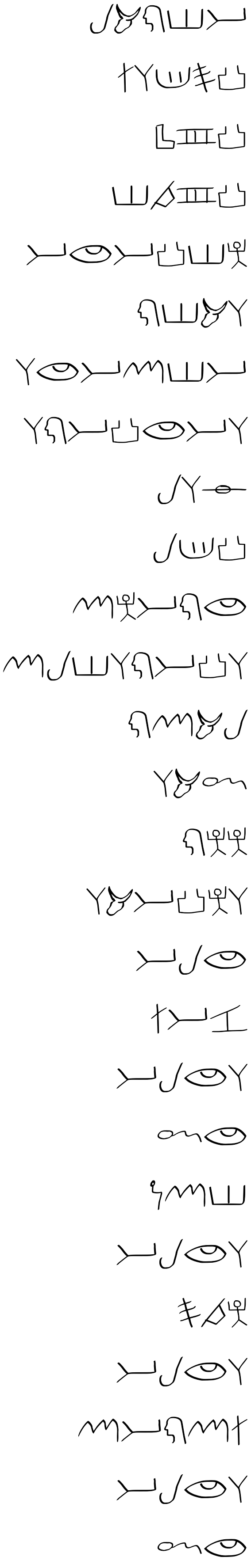

and [other] leafy	a·vot	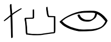	
to make	la·a·sot	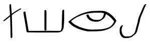	
booths	suk·kot	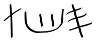	
as it is written ”	kak·ka·tuv	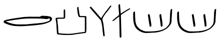	
went out	vay·ye·tse·u	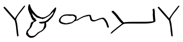	Nehemiah 8:16
And the people	ha·am	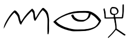	
brought back [branches]	vay·ya·vee·u	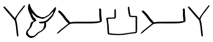	
and made	vay·ya·a·su	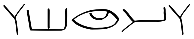	
	la·hem	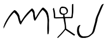	
booths	suk·ko·wt	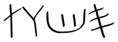	
their own	eesh	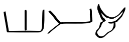	
on	al	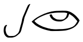	
rooftops	gag·go	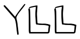	
in their courtyards	u·ve·chats·ro·te·hem	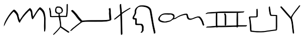	
in the court	u·ve·chats·ro·wt	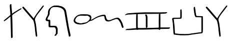	
of the house	bet	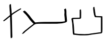	
of God	ha·e·lo·heem	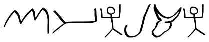	
and in the squares	u·vir·cho·wv	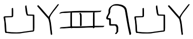	
Gate	sha·ar	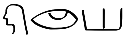	
by the Water	ham·ma·yim	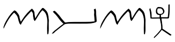	
[and]	u·vir·cho·wv	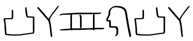	
by the Gate	sha·ar	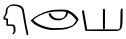	
of Ephraim	eph·ra·yim	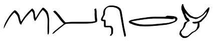	
made	vay·ya·a·su	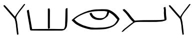	Nehemiah 8:17
The whole	khal	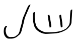	
assembly	haq·qa·hal	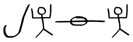	
who had returned	hash·sha·veem	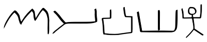	

from	min	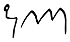	
exile	hash·she·vee	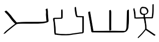	
booths	suk·ko·wt	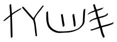	
and lived	vay·ye·she·vu	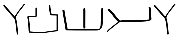	
in them	vas·suk·ko·wt	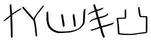	
	kee	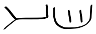	
had not	lo	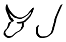	
celebrated	a·su	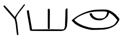	
From the days	mee·me	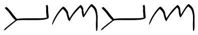	
of Joshua	ye·shu·a	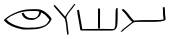	
son	bin	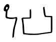	
of Nun	nun	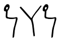	
like this	ken	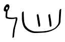	
the Israelites	be·ne	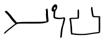	
	yis·ra·el	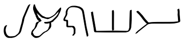	
until	ad	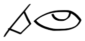	
day	hay·yo·wm	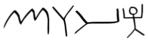	
that	ha·hu	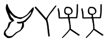	
And there was	vat·te·hee	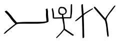	
rejoicing	sim·chah	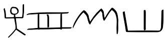	
great	ge·do·w·lah	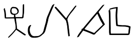	
	me·od	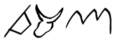	
Ezra read	vay·yiq·ra	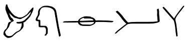	Nehemiah 8:18
from the Book	be·se·pher	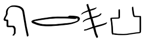	
of the Law	to·w·rat	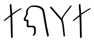	
of God	ha·e·lo·heem	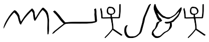	
Day	yo·wm	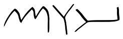	

after day	be·yo·wm	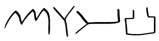	
from	min	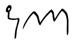	
day	hay·yo·wm	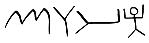	
the first	ha·ri·sho·wn	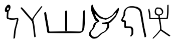	
to	ad	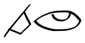	
days	hay·yo·wm	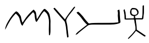	
the last	ha·a·cha·ro·wn	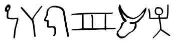	
The Israelites kept	vay·ya·a·su	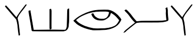	
the feast	chag	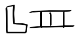	
for seven	shiv·at	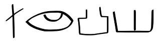	
day	ya·meem	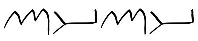	
	u·vay·yo·wm	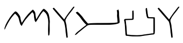	
and on the eighth	hash·she·mee·nee	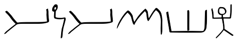	
they held an assembly	a·tse·ret	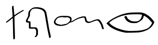	
according to the ordinance	kam·mish·pat	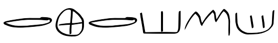	
day	u·ve·yo·wm	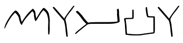	Nehemiah 9:1
On the twenty-fourth	es·reem	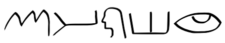	
	ve·ar·ba·ah	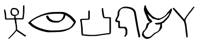	
month	la·cho·desh	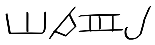	
of the same	haz·zeh	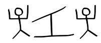	
gathered together	ne·es·phu	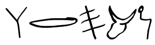	
the Israelites	ve·ne	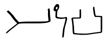	
	yis·ra·el	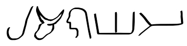	
fasting	be·tso·wm	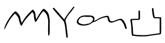	
and wearing sackcloth	u·ve·saq·qeem	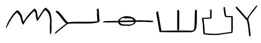	
with dust	va·a·da·mah	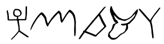	

on their heads	a·le·hem	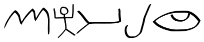	
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Those of Israelite	yis·ra·el	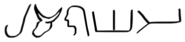	
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the foreigners	be·ne	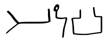	
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and confessed	vay·yit·vad·du		
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their sins	chat·to·te·hem	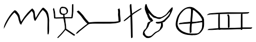	
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of their fathers	a·vo·te·hem	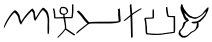	
While they stood	vay·ya·qu·mu	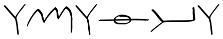	Nehemiah 9:3
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they read	vay·yiq·re·u	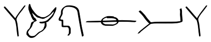	
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their God	e·lo·he·hem	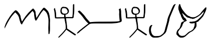	
for a quarter	re·vi·eet		
of the day	hay·yo·wm	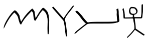	
and they spent another quarter of the day	u·re·vi·eet		
in confession	mit·vad·deem	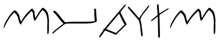	
and worship	u·mish·ta·cha·veem	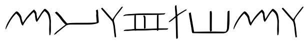	

of the LORD	la·YHVH	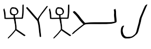	
their God	e·lo·he·hem	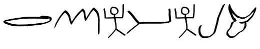	
stood	vay·ya·qam	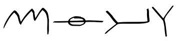	Nehemiah 9:4
on	al		
the raised platform	ma·a·leh		
And the Levites —	hal·vee·yim	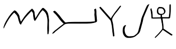	
Jeshua	ye·shu·a		
Bani	u·va·nee		
Kadmiel	qad·mee·el	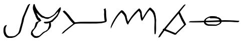	
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Bunni	bun·nee	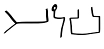	
Sherebiah	she·re·ve·yah		
Bani	ba·nee	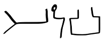	
and Chenani —	khe·na·nee		
and cried out	vay·yiz·a·qu		
voice	be·qo·wl	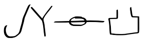	
in a loud	ga·do·wl		
to	el		
the LORD	YHVH	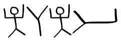	
their God	e·lo·he·hem	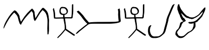	
said	vay·yo·me·ru		Nehemiah 9:5
Then the Levites —	hal·vee·yim	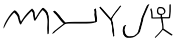	
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Kadmiel	ve·qad·mee·el		
Bani	ba·nee	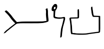	
Hashabneiah	cha·shav·ne·yah		
Sherebiah	she·re·ve·yah		

Hodiah	ho·w·dee·yah	הודיה	
Shebaniah	she·van·yah	שבניה	
and Pethahiah —	phe·tach·yah	פתחיה	
“ Stand up	qu·mu	קומו	
[and] bless	ba·ra·khu	ברכו	
-	et	את	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
from	min	מן	
everlasting	ha·o·w·lam	העולם	
to	ad	עד	
everlasting :	ha·o·w·lam	העולם	
Blessed be	vee·va·re·khu	ויברכו	
name	shem	שם	
Your glorious	ke·vo·w·de·kha	כבודך	
and may it be exalted	u·me·ro·w·mam	ומרומם	
above	al	על	
all	kal	כל	
blessing	be·ra·khah	ברכה	
and praise	u·te·hil·lah	ותהלה	
You	at·tah	אתה	Nehemiah 9:6
	hu	הוא	
are the LORD	YHVH	יהוה	
alone	le·vad·de·kha	לבדך	
	ʾat	את	
You created	a·see·ta	עשית	
-	et	את	

the heavens	hash·sha·ma·yim	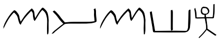	
the highest heavens	she·me	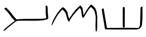	
	hash·sha·ma·yim	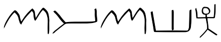	
with all	ve·khal	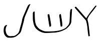	
their host	tse·va·am	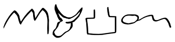	
the earth	ha·a·rets	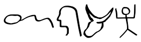	
and all	ve·khal	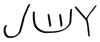	
that	a·sher	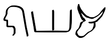	
is on it	a·le·ha	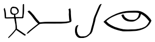	
the seas	hay·yam·meem	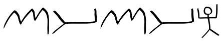	
and all	ve·khal	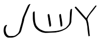	
that is	a·sher	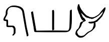	
in them	ba·hem	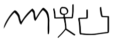	
You	ve·at·tah	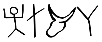	
give life	me·chay·yeh	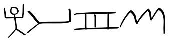	
-	et	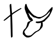	
to all things	kul·lam	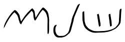	
and the host	u·tse·va	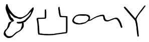	
of heaven	hash·sha·ma·yim	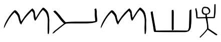	
You	le·kha	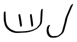	
worships	mish·ta·cha·veem	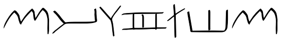	
You	at·tah	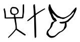	Nehemiah 9:7
	hu	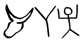	
are the LORD	YHVH	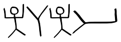	
the God	ha·e·lo·heem	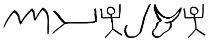	
who	a·sher	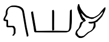	
chose	ba·char·ta	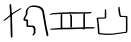	

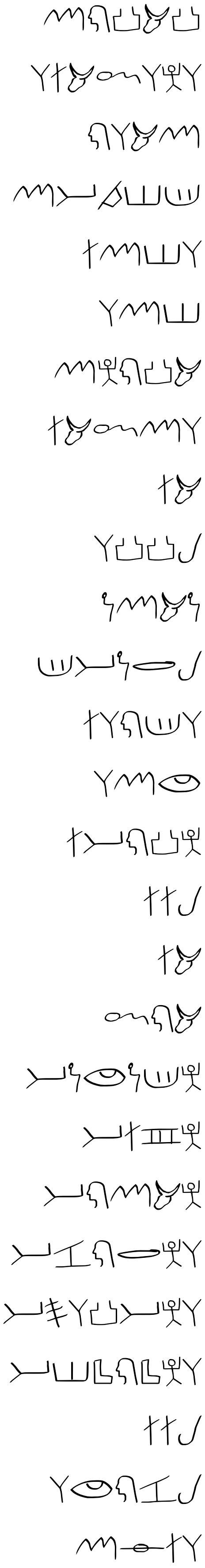

Abram	be·av·ram	
who brought him	ve·ho·w·tse·to	
out of Ur	me·ur	
of the Chaldeans	kas·deem	
and gave him	ve·sam·ta	
the name	she·mo	
Abraham	av·ra·ham	
You found	u·ma·tsa·ta	Nehemiah 9:8
-	et	
his heart	le·va·vo	
faithful	ne·e·man	
before You	le·pha·ne·kha	
and made	ve·kha·ro·wt	
with him	im·mo	
a covenant	hab·be·reet	
to give	la·tet	
-	et	
the land	e·rets	
of the Canaanites	hak·ke·na·a·nee	
and Hittites	ha·chit·tee	
of the Amorites	ha·e·mo·ree	
and Perizzites	ve·hap·pe·riz·zee	
of the Jebusites	ve·hay·vu·see	
and Girgashites —	ve·hag·gir·ga·shee	
to give it	la·tet	
to his descendants	le·zar·o	
You have kept	vat·ta·qem	

-	et		
Your promise	de·va·re·kha	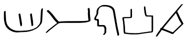	
because	kee	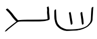	
are righteous	tsad·deeq	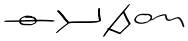	
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You saw	vat·te·re	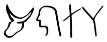	Nehemiah 9:9
-	et		
the affliction	o·nee	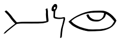	
of our fathers	a·vo·te·nu		
in Egypt	be·mits·ra·yim		
-	ve·et		
their cry	za·a·qa·tam	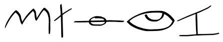	
You heard	sha·ma·ta		
at	al		
Sea	yam	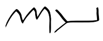	
the Red	suph		
You performed	vat·tit·ten		Nehemiah 9:10
signs	o·tot		
and wonders	u·mo·phe·teem		
against Pharaoh	be·phar·oh		
all	u·ve·khal	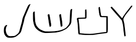	
his officials	a·va·daw	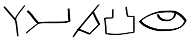	
and all	u·ve·khal	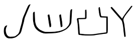	
the people	am		
of his land	ar·tso		
for	kee	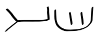	
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-	kee	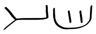	
they had acted with arrogance	he·zee·du	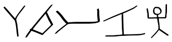	
against [our fathers]	a·le·hem	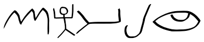	
You made	vat·ta·as		
for Yourself	le·kha	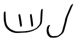	
a name	shem		
day	ke·hay·yo·wm	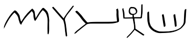	
that endures to this	haz·zeh		
the sea	ve·hay·yam	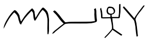	Nehemiah 9:11
You divided	ba·qa·ta	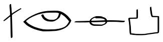	
before them	liph·ne·hem	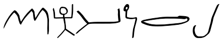	
and they crossed	vay·ya·av·ru		
through	ve·to·wkh		
it	hay·yam	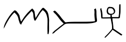	
on dry ground	bay·yab·ba·shah	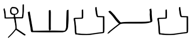	
-	ve·et		
their pursuers	ro·de·phe·hem	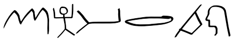	
You hurled	hish·lakh·ta	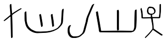	
into the depths	vim·tso·w·lot		
like	ke·mo	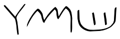	
a stone	e·ven		
into raging waters	be·ma·yim	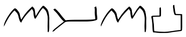	
	az·zeem	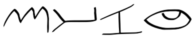	
with a pillar	u·ve·am·mud		Nehemiah 9:12
of cloud	a·nan		
You led them	hin·chee·tam	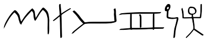	
by day	yo·w·mam		

and a pillar	u·ve·am·mud	𐤅𐤁𐤏𐤌𐤅𐤃	
of fire	esh	𐤀𐤔	
by night	lay·lah	𐤋𐤉𐤋𐤄	
to light	le·ha·eer	𐤋𐤄𐤀𐤉𐤓	
for them	la·hem	𐤋𐤄𐤌	
	et	𐤀𐤕	
the way	had·de·rekh	𐤄𐤃𐤓𐤊	
in which	a·sher	𐤀𐤔𐤓	
they should travel	ye·le·khu	𐤉𐤋𐤊𐤅	
	vah	𐤁𐤄	
on	ve·al	𐤅𐤏𐤋	Nehemiah 9:13
Mount	har	𐤄𐤓	
Sinai	see·nay	𐤎𐤉𐤍𐤉	
You came down	ya·rad·ta	𐤉𐤓𐤃𐤕	
and spoke	ve·dab·ber	𐤅𐤃𐤁𐤓	
with them	im·ma·hem	𐤏𐤌𐤄𐤌	
from heaven	mish·sha·ma·yim	𐤌𐤔𐤌𐤉𐤌	
You gave	vat·tit·ten	𐤅𐤕𐤕𐤍	
them	la·hem	𐤋𐤄𐤌	
ordinances	mish·pa·teem	𐤌𐤔𐤐𐤈𐤉𐤌	
just	ye·sha·reem	𐤉𐤔𐤓𐤉𐤌	
laws	ve·to·w·ro·wt	𐤅𐤕𐤅𐤓𐤅𐤕	
true	e·met	𐤀𐤌𐤕	
statutes	chuq·qeem	𐤇𐤒𐤉𐤌	
and commandments	u·mits·wot	𐤅𐤌𐤑𐤅𐤕	
and good	to·w·veem	𐤈𐤅𐤁𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	Nehemiah 9:14

Sabbath	shab·bat	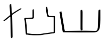	
Your holy	qad·she·kha	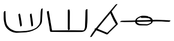	
You revealed	ho·da·ʿa·ta	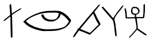	
to them	la·hem	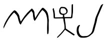	
commandments	u·mits·wo·wt	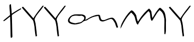	
and statutes	ve·chuq·qeem	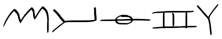	
and laws	ve·to·w·rah	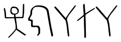	
and gave	tsiw·vee·ta	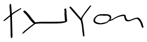	
them	la·hem	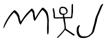	
through	be·yad	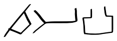	
Moses	mo·sheh	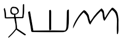	
Your servant	av·de·kha	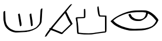	
bread	ve·le·chem	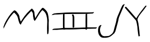	Nehemiah 9:15
from heaven	mish·sha·ma·yim	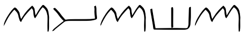	
You gave	na·tat·tah	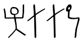	
them	la·hem	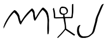	
In their hunger	lir·a·vam	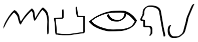	
water	u·ma·yim	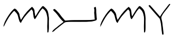	
from the rock	mis·se·la	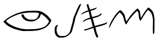	
You brought	ho·w·tse·ta	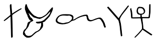	
them	la·hem	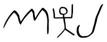	
in their thirst	lits·ma·am	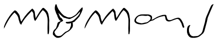	
You told	vat·to·mer	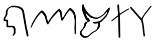	
them	la·hem	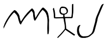	
to go in	la·vo·w	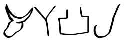	
and possess	la·re·shet	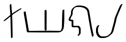	
-	et	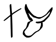	

the land	ha·a·rets	הארץ	
which	a·sher	אשר	
You had sworn	na·sa·ta	נשאת	
-	et	את	
-	ya·de·kha	ידך	
to give	la·tet	לתת	
them	la·hem	להם	
But they	ve·hem	והם	Nehemiah 9:16
and our fathers	va·a·vo·te·nu	ואבתינו	
became arrogant	he·zee·du	הזידו	
and stiff-necked	vay·yaq·shu	ויקשו	
-	et	את	
-	a·re·pam	ערפם	
and did not	ve·lo	ולא	
obey	sha·me·u	שמעו	
	el	אל	
Your commandments	mits·wo·te·kha	מצותיך	
They refused	vay·ma·a·nu	וימאנו	Nehemiah 9:17
to listen	lish·mo·a	לשמע	
and failed	ve·lo	ולא	
to remember	za·khe·ru	זכרו	
the wonders	niph·le·o·te·kha	נפלאתיך	
-	a·sher	אשר	
You performed	a·see·ta	עשית	
among them	im·ma·hem	עמהם	
They stiffened	vay·yaq·shu	ויקשו	
-	et	את	

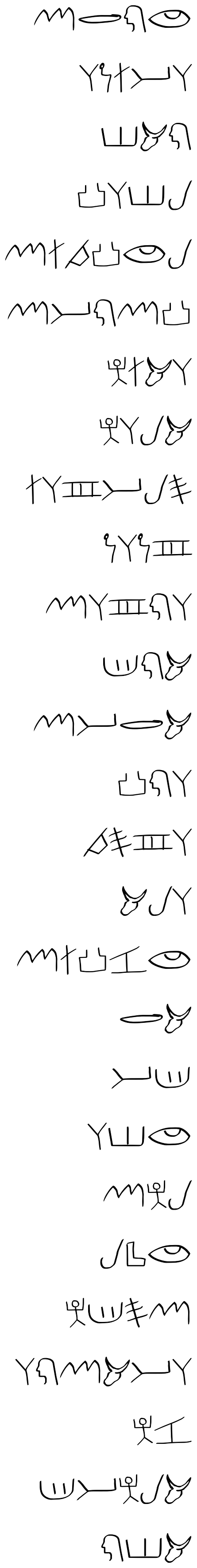

their necks	a·re·pam	
and appointed	vay·yit·te·nu	
a leader	rosh	
to return them	la·shuv	
to their bondage	le·av·du·tam	
[in Egypt]	be·mir·yam	
But You	ve·at·tah	
God	e·lo·w·ah	
are a forgiving	se·lee·cho·wt	
gracious	chan·nun	
and compassionate	ve·ra·chum	
slow	e·rekh	
to anger	ap·pa·yim	
and rich	ve·rav	
in loving devotion	ve·chɛ·sɛd	
and You did not	ve·lo	
forsake them	a·zav·tam	
Even	aph	Nehemiah 9:18
when	kee	
they cast	a·su	
for themselves	la·hem	
of a calf	e·gel	
an image	mas·se·khah	
and said	vay·yo·me·ru	
‘ This	zeh	
is your God	e·lo·he·kha	
who	a·sher	

brought you up	he·el·kha	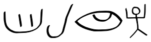	
out of Egypt ’	mim·mits·ra·yim	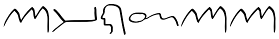	
and when they committed	vay·ya·a·su	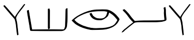	
blasphemies	ne·a·tso·wt	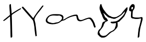	
terrible	ge·do·lo·wt	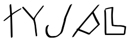	
You	ve·at·tah	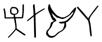	Nehemiah 9:19
compassion	be·ra·cha·me·kha	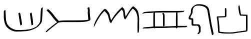	
in Your great	ha·rab·beem	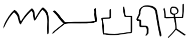	
did not	lo	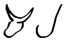	
forsake them	a·zav·tam	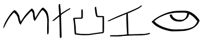	
in the wilderness	bam·mid·bar	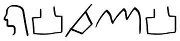	
-	et	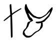	
the pillar	am·mud	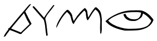	
of cloud	he·a·nan	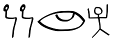	
never	lo	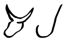	
turned away	sar	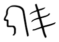	
	me·a·le·hem	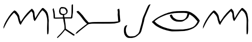	
By day	be·yo·w·mam	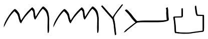	
from guiding them	le·han·cho·tam	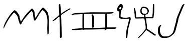	
on their path	be·had·de·rekh	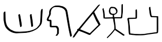	
-	ve·et	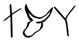	
the pillar	am·mud	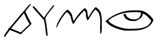	
of fire	ha·esh	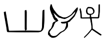	
and by the night	be·lay·lah	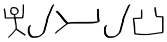	
illuminated	le·ha·eer	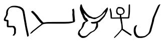	
	la·hem	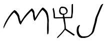	
-	ve·et	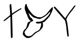	

the way	had·de·rekh	𐤄𐤃𐤓𐤊	
-	a·sher	𐤀𐤔𐤓	
they should go	ye·le·khu	𐤉𐤋𐤊𐤅	
	vah	𐤁𐤄	
Spirit	ve·ru·cha·kha	𐤅𐤓𐤅𐤇𐤊	Nehemiah 9:20
Your good	hat·to·w·vah	𐤄𐤈𐤅𐤁𐤄	
You gave	na·ta·ta	𐤍𐤕𐤕	
to instruct them	le·has·kee·lam	𐤋𐤄𐤔𐤊𐤉𐤋𐤌	
Your manna	u·man·kha	𐤅𐤌𐤍𐤊	
You did not	lo	𐤋𐤀	
withhold	ma·na·ta	𐤌𐤍𐤏𐤕	
from their mouths	mip·pee·hem	𐤌𐤐𐤉𐤄𐤌	
water	u·ma·yim	𐤅𐤌𐤉𐤌	
and You gave	na·tat·tah	𐤍𐤕𐤕𐤄	
them	la·hem	𐤋𐤄𐤌	
for their thirst	lits·ma·am	𐤋𐤑𐤌𐤀𐤌	
For forty	ve·ar·ba·eem	𐤅𐤀𐤓𐤁𐤏𐤉𐤌	Nehemiah 9:21
years	sha·nah	𐤔𐤍𐤄	
You sustained them	kil·kal·tam	𐤊𐤋𐤊𐤋𐤕𐤌	
in the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
nothing	lo	𐤋𐤀	
[so that] they lacked	cha·se·ru	𐤇𐤎𐤓𐤅	
Their clothes	sal·mo·te·hem	𐤔𐤋𐤌𐤕𐤉𐤄𐤌	
did not	lo	𐤋𐤀	
wear out	va·lu	𐤁𐤋𐤅	
and their feet	ve·rag·le·hem	𐤅𐤓𐤂𐤋𐤉𐤄𐤌	
did not	lo	𐤋𐤀	

swell	va·tse·qu	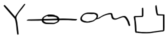	
You gave	vat·tit·ten		Nehemiah 9:22
them	la·hem		
kingdoms	mam·la·kho·wt		
and peoples	va·a·ma·meem		
and allotted	vat·tach·le·qem	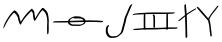	
to them every corner of the land	le·phe·ah		
So they took	vay·yee·re·shu	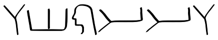	
-	et		
the land	e·rets		
of Sihon	see·cho·wn	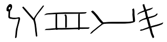	
-	ve·et		
	e·rets		
king	me·lekh	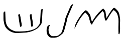	
of Heshbon	chesh·bo·wn		
-	ve·et		
and	e·rets		
of Og	o·wg		
king	me·lekh	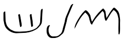	
of Bashan	hab·ba·shan	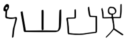	
their descendants	u·ve·ne·hem	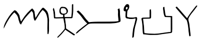	Nehemiah 9:23
You multiplied	hir·bee·ta		
like the stars	ke·kho·khe·ve		
of heaven	hash·sha·ma·yim		
and brought them	vat·te·vee·em	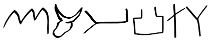	
to	el		
the land	ha·a·rets		

-	a·sher	אשר	
You had told	a·mar·ta	אמרת	
their fathers	la·a·vo·te·hem	לאבתיהם	
to enter	la·vo·w	לבוא	
and possess	la·ra·shet	לרשת	
went in	vay·ya·vo·u	ויבאו	Nehemiah 9:24
So their descendants	hab·ba·neem	הבנים	
and possessed	vay·yee·re·shu	ויירשו	
-	et	את	
the land	ha·a·rets	הארץ	
You subdued	vat·takh·na	ותכנע	
before them	liph·ne·hem	לפניהם	
-	et	את	
dwelling	yo·she·ve	ישבי	
in the land	ha·a·rets	הארץ	
the Canaanites	hak·ke·na·a·neem	הכנענים	
You delivered	vat·tit·te·nem	ותתנם	
into their hands	be·ya·dam	בידם	
-	ve·et	ואת	
the kings	mal·khe·hem	מלכיהם	
and	ve·et	ואת	
peoples	am·me	עממי	
of the land	ha·a·rets	הארץ	
to do	la·a·so·wt	לעשות	
with them	ba·hem	בהם	
as they wished	kir·tso·w·nam	כרצונם	
They captured	vay·yil·ke·du	וילכדו	Nehemiah 9:25

fortified cities	a·reem	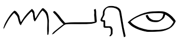	
	be·tsu·ro·wt		
land	va·a·da·mah		
and fertile	she·me·nah		
and took	vay·yee·re·shu	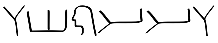	
houses	bat·teem	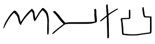	
full	me·le·eem	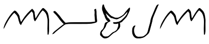	
of all	kal	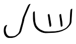	
goods	tuv		
wells	bo·ro·wt	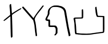	
[already] dug	cha·tsu·veem		
vineyards	ke·ra·meem	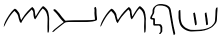	
olive groves	ve·ze·teem	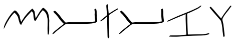	
trees	ve·ets		
and fruit	ma·a·khal		
in abundance	la·rov		
So they ate	vay·yo·khe·lu		
and were filled	vay·yis·be·u		
they grew fat	vay·yash·mee·nu		
and delighted	vay·yit·ad·de·nu		
goodness	be·tu·ve·kha		
in Your great	hag·ga·do·wl		
But they were disobedient	vay·yam·ru	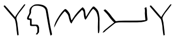	Nehemiah 9:26
and rebelled	vay·yim·re·du		
against You	bakh	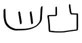	
they flung	vay·yash·li·khu	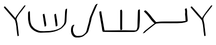	
-	et		

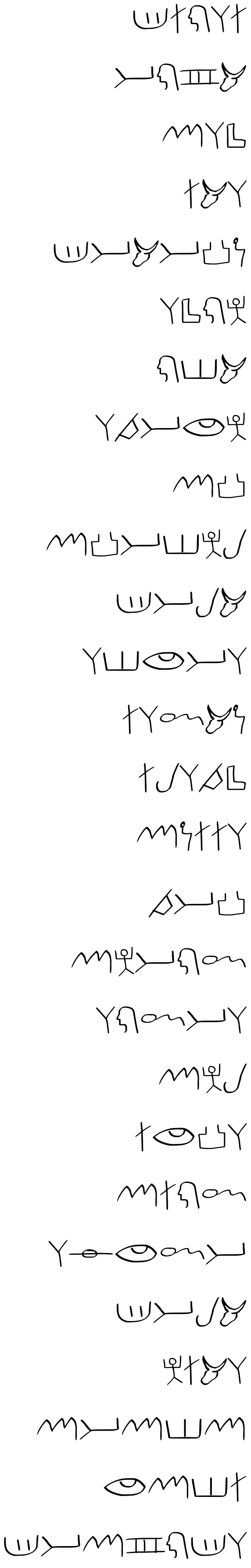

Your law	to·w·ra·te·kha	
behind	a·cha·re	
their backs	gaw·vam	
-	ve·et	
Your prophets	ne·vee·e·kha	
They killed	ha·ra·gu	
who	a·sher	
had admonished	he·ee·du	
them	vam	
to return	la·ha·shee·vam	
to You	e·le·kha	
They committed	vay·ya·a·su	
blasphemies	ne·a·tso·wt	
terrible	ge·do·w·lot	
So You delivered them	vat·tit·te·nem	Nehemiah 9:27
into the hands	be·yad	
of enemies	tsa·re·hem	
who oppressed	vay·ya·tse·ru	
them	la·hem	
and in their time	u·ve·et	
of distress	tsa·ra·tam	
they cried out	yits·a·qu	
to You	e·le·kha	
You	ve·at·tah	
From heaven	mish·sha·ma·yim	
heard them	tish·ma	
compassion	u·khe·ra·cha·me·kha	

and in Your great	ha·rab·beem	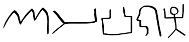	
You gave	tit·ten		
them	la·hem		
deliverers	mo·wo·shee·eem	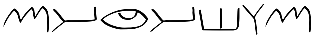	
who saved them	ve·yo·wo·shee·um	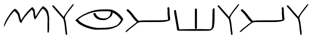	
from the hands	mee·yad	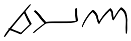	
of their enemies	tsa·re·hem	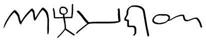	
But as soon as they had rest	u·khe·no·w·ach	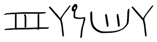	Nehemiah 9:28
	la·hem		
they again	ya·shu·vu		
did	la·a·so·wt		
evil	ra		
in Your sight	le·pha·ne·kha	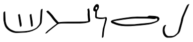	
So You abandoned them	vat·ta·az·vem	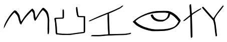	
to the hands	be·yad	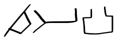	
of their enemies	o·ye·ve·hem	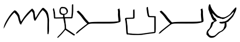	
who had dominion	vay·yir·du		
over them	va·hem		
to You again	vay·ya·shu·vu	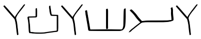	
When they cried out	vay·yiz·a·qu·kha		
You	ve·at·tah		
from heaven	mish·sha·ma·yim		
heard	tish·ma		
and You delivered them	ve·tats·tsee·lem	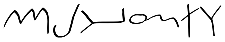	
in Your compassion	ke·ra·cha·me·kha	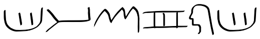	
many	rab·bo·wt		

times	it·teem	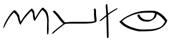	
You admonished	vat·ta·ad		Nehemiah 9:29
them	ba·hem		
to turn back	la·ha·shee·vam	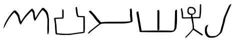	
to	el		
Your law	to·w·ra·te·kha	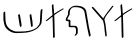	
but they	ve·hem·mah	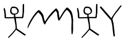	
were arrogant	he·zee·du	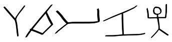	
	ve·lo		
and disobeyed	sha·me·u		
Your commandments	le·mits·wo·te·kha		
Your ordinances	u·ve·mish·pa·te·kha		
They sinned	cha·te·u		
against	vam		
them	a·sher		
if he practices	ya·a·seh		
by which a man	a·dam		
will live	ve·cha·yah	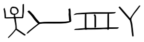	
	va·hem		
shrugged	vay·yit·te·nu	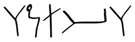	
their shoulders	kha·teph		
They stubbornly	so·w·re·ret		
their necks	ve·a·re·pam		
they stiffened	hiq·shu		
and would not	ve·lo		
obey	sha·me·u		
You were patient	vat·tim·shokh		Nehemiah 9:30

with them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
years	sha·neem	𐤔𐤍𐤉𐤌	
for many	rab·bo·wt	𐤓𐤁𐤅𐤕	
admonished	vat·ta·ad	𐤅𐤕𐤏𐤃	
them	bam	𐤁𐤌	
and Your Spirit	be·ru·cha·kha	𐤁𐤓𐤅𐤇𐤊	
through	be·yad	𐤁𐤉𐤃	
Your prophets	ne·vee·e·kha	𐤍𐤁𐤉𐤀𐤉𐤊	
Yet they would not	ve·lo	𐤅𐤋𐤀	
listen	he·e·zee·nu	𐤄𐤀𐤆𐤉𐤍𐤅	
so You gave them	vat·tit·te·nem	𐤅𐤕𐤕𐤍𐤌	
into the hands	be·yad	𐤁𐤉𐤃	
of the neighboring peoples	am·me	𐤏𐤌𐤉	
	ha·a·ra·tsot	𐤄𐤀𐤓𐤑𐤕	
compassion	u·ve·ra·cha·me·kha	𐤅𐤁𐤓𐤇𐤌𐤉𐤊	Nehemiah 9:31
But in Your great	ha·rab·beem	𐤄𐤓𐤁𐤉𐤌	
You did not	lo	𐤋𐤀	
put an end to them	a·see·tam	𐤏𐤔𐤉𐤕𐤌	
	ka·lah	𐤊𐤋𐤄	
nor	ve·lo	𐤅𐤋𐤀	
did You forsake them	a·zav·tam	𐤏𐤆𐤁𐤕𐤌	
for	kee	𐤊𐤉	
God	el	𐤀𐤋	
are a gracious	chan·nun	𐤇𐤍𐤅𐤍	
and compassionate	ve·ra·chum	𐤅𐤓𐤇𐤅𐤌	
You	at·tah	𐤀𐤕𐤄	
So now	ve·at·tah	𐤅𐤏𐤕𐤄	Nehemiah 9:32

our God	e·lo·he·nu	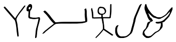
God	ha·el	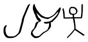
the great	hag·ga·do·wl	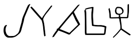
and mighty	hag·gib·bo·wr	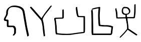
and awesome	ve·han·no·w·ra	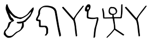
who keeps	sho·w·mer	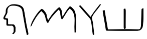
covenant	hab·be·reet	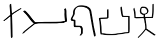
His gracious	ve·ha·che·sed	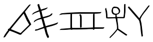
do not	al	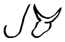
view lightly	yim·at	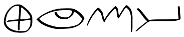
	le·pha·ne·kha	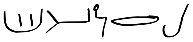
-	et	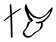
all	kal	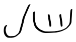
the hardship	hat·te·la·ah	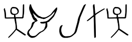
that	a·sher	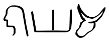
has come upon us	me·tsa·at·nu	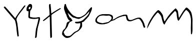
and upon our kings	lim·la·khe·nu	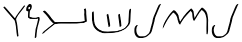
and leaders	le·sa·re·nu	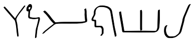
our priests	u·le·kho·ha·ne·nu	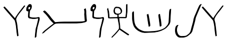
and prophets	ve·lin·vee·e·nu	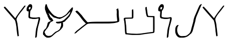
our ancestors	ve·la·a·vo·te·nu	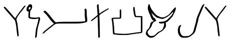
and all	u·le·khal	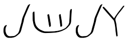
Your people	am·me·kha	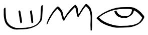
from the days	mee·me	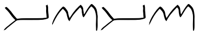
of the kings	mal·khe	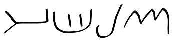
of Assyria	ash·shur	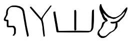
until today	ad	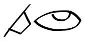

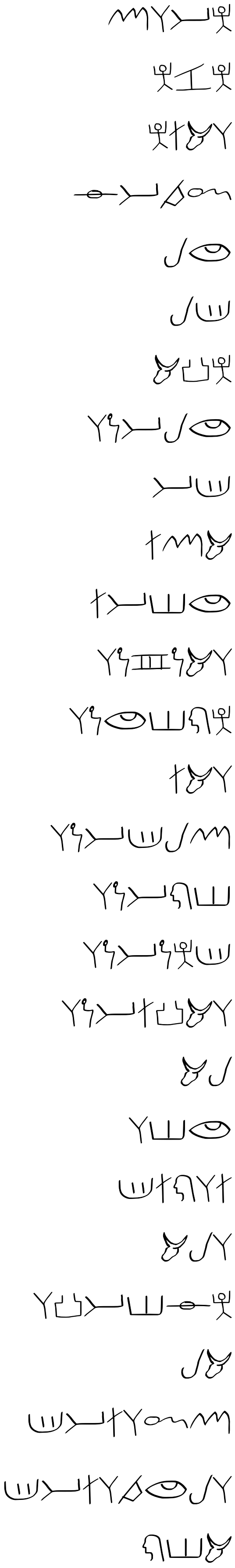

	hay·yo·wm	
	haz·zeh	
You	ve·at·tah	Nehemiah 9:33
are just	tsad·deeq	
in	al	
all	kal	
that has befallen	hab·ba	
us	a·le·nu	
because	kee	
faithfully	e·met	
You have acted	a·see·ta	
while we	va·a·nach·nu	
have acted wickedly	hir·sha·e·nu	
-	ve·et	Nehemiah 9:34
Our kings	me·la·khe·nu	
and leaders	sa·re·nu	
and priests	ko·ha·ne·nu	
and fathers	va·a·vo·te·nu	
did not	lo	
obey	a·su	
Your law	to·w·ra·te·kha	
	ve·lo	
or listen	hiq·shee·vu	
to	el	
Your commandments	mits·wo·te·kha	
and warnings	u·le·e·de·wo·te·kha	
that	a·sher	

You gave	ha·ee·do·ta	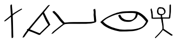	
them	ba·hem		
For even while	ve·hem	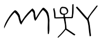	Nehemiah 9:35
they were in their kingdom	be·mal·khu·tam	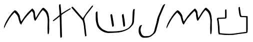	
goodness	u·ve·tu·ve·kha		
with the abundant	ha·rav	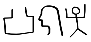	
that	a·sher		
You had given	na·ta·ta	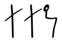	
them	la·hem		
land	u·ve·e·rets		
and in the spacious	ha·re·cha·vah	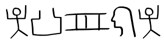	
and fertile	ve·hash·she·me·nah		
that	a·sher		
You had set	na·ta·ta	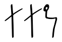	
before them	liph·ne·hem	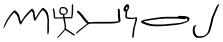	
they would not	lo		
serve You	a·va·du·kha		
	ve·lo		
or turn	sha·vu		
ways	mim·ma·al·le·hem		
from their wicked	ha·ra·eem		
So here	hin·neh		Nehemiah 9:36
we [are]	a·nach·nu	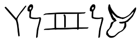	
today	hay·yo·wm	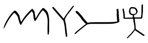	
as slaves	a·va·deem		
in the land	ve·ha·a·rets		
-	a·sher		

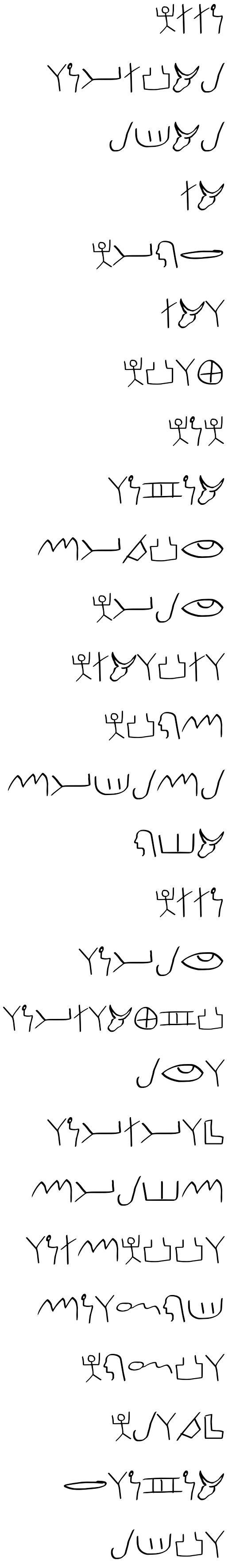

You gave	na·tat·tah	
our fathers	la·a·vo·te·nu	
to enjoy	le·e·khol	
-	et	
its fruit	pir·yah	
-	ve·et	
and goodness —	tu·vah	
here	hin·neh	
we [are]	a·nach·nu	
as slaves !	a·va·deem	
-	a·le·ha	
harvest	u·te·vu·a·tah	Nehemiah 9:37
Its abundant	mar·bah	
goes to the kings	lam·me·la·kheem	
-	a·sher	
You have set	na·tat·tah	
over us	a·le·nu	
because of our sins	be·chat·to·w·te·nu	
over	ve·al	
our bodies	ge·vee·yo·te·nu	
And they rule	mo·she·leem	
and our livestock	u·viv·hem·te·nu	
as they please	kir·tso·w·nam	
distress	u·ve·tsa·rah	
are in great	ge·do·w·lah	
We	a·na·che·nu	
In view of all	u·ve·khal	Nehemiah 9:38

this	zot	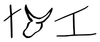	
we	a·nach·nu	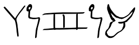	
make	ko·re·teem	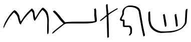	
a binding agreement	a·ma·nah	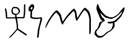	
putting it in writing	ve·kho·te·veem	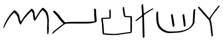	
and	ve·al	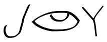	
sealing it with [the names of]	he·cha·tum	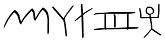	
our leaders	sa·re·nu	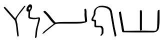	
Levites	le·vee·ye·nu	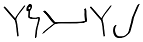	
and priests ”	ko·ha·ne·nu	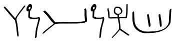	
Now	ve·al	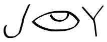	Nehemiah 10:1
these [were the ones] who sealed [the document] :	ha·cha·tu·meem	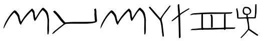	
Nehemiah	ne·chem·yah	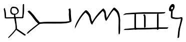	
the governor	hat·tir·sha·ta	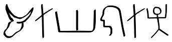	
son	ben	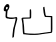	
of Hacaliah	cha·khal·yah	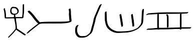	
and also Zedekiah	ve·tsid·qee·yah	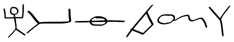	
Seraiah	se·ra·yah	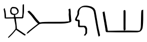	Nehemiah 10:2
Azariah	a·zar·yah	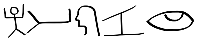	
Jeremiah	yir·me·yah	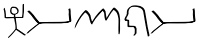	
Pashhur	pash·chur	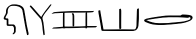	Nehemiah 10:3
Amariah	a·mar·yah	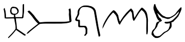	
Malchijah	mal·kee·yah	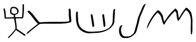	
Hattush	chat·tush	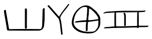	Nehemiah 10:4
Shebaniah	she·van·yah	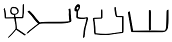	
Malluch	mal·lukh	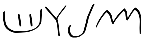	

Harim	cha·rim	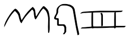	Nehemiah 10:5
Meremoth	me·re·mo·wt	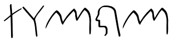	
Obadiah	o·vad·yah		
Daniel	da·nee·yel	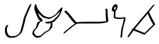	Nehemiah 10:6
Ginnethon	gin·ne·to·wn	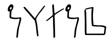	
Baruch	ba·rukh		
Meshullam	me·shul·lam	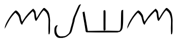	Nehemiah 10:7
Abijah	a·vee·yah	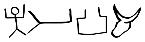	
Mijamin	mee·ya·min	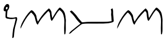	
Maaziah	ma·az·yah	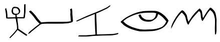	Nehemiah 10:8
Bilgai	vil·gay		
and Shemaiah	she·ma·yah		
These [were]	el·leh	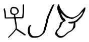	
the priests	hak·ko·ha·neem		
The Levites:	ve·hal·vee·yim		Nehemiah 10:9
Jeshua	ve·ye·shu·a		
son	ben		
of Azaniah	a·zan·yah	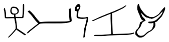	
Binnui	bin·nui	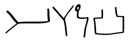	
of the sons	mib·be·ne	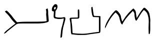	
of Henadad	che·na·dad	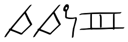	
Kadmiel	qad·mee·el		
and their associates :	va·a·che·hem	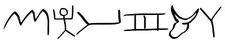	Nehemiah 10:10
Shebaniah	she·van·yah		
Hodiah	ho·w·dee·yah		
Kelita	qe·lee·ta	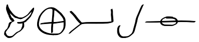	
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Hanan	cha·nan	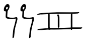	
Mica	mee·kha	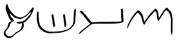	Nehemiah 10:11
Rehob	re·cho·wv	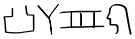	
Hashabiah	cha·shav·yah	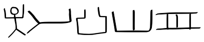	
Zaccur	zak·kur	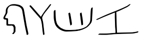	Nehemiah 10:12
Sherebiah	she·re·ve·yah	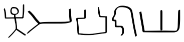	
Shebaniah	she·van·yah	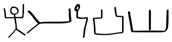	
Hodiah	ho·w·dee·yah	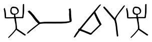	Nehemiah 10:13
Bani	va·nee	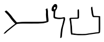	
and Beninu	be·nee·nu	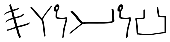	
[And] the leaders	ra·she	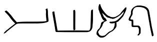	Nehemiah 10:14
of the people :	ha·am	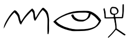	
Parosh	par·osh	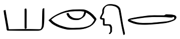	
	pa·chat	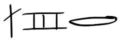	
Pahath-moab	mo·w·av	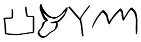	
Elam	e·lam	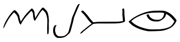	
Zattu	zat·tu	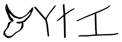	
Bani	ba·nee	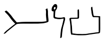	
Bunni	bun·nee	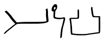	Nehemiah 10:15
Azgad	az·gad	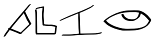	
Bebai	be·vay	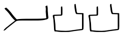	
Adonijah	a·do·nee·yah	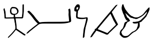	Nehemiah 10:16
Bigvai	vig·vay	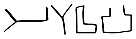	
Adin	a·deen	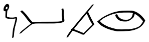	
Ater	a·ter	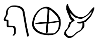	Nehemiah 10:17
Hezekiah	chiz·qee·yah	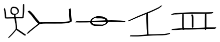	
Azzur	az·zur	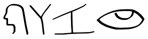	

Hodiah	ho·w·dee·yah	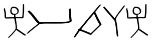	Nehemiah 10:18
Hashum	cha·shum	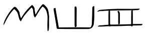	
Bezai	be·tsay	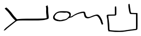	
Hariph	cha·reeph	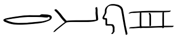	Nehemiah 10:19
Anathoth	a·na·to·wt	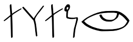	
Nebai	no·vay	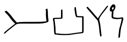	
Magpiash	mag·pee·ash	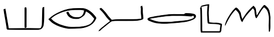	Nehemiah 10:20
Meshullam	me·shul·lam	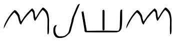	
Hezir	che·zeer	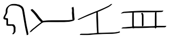	
Meshezabel	me·she·zav·el	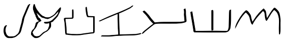	Nehemiah 10:21
Zadok	tsa·do·wq	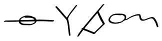	
Jaddua	yad·du·a	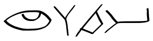	
Pelatiah	pe·lat·yah	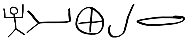	Nehemiah 10:22
Hanan	cha·nan	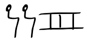	
Anaiah	a·na·yah	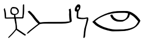	
Hoshea	ho·wo·she·a	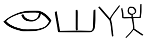	Nehemiah 10:23
Hananiah	cha·nan·yah	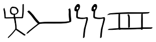	
Hasshub	chash·shuv	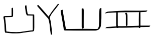	
Hallohesh	hal·lo·w·chesh	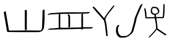	Nehemiah 10:24
Pilha	pil·cha	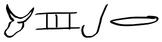	
Shobek	sho·w·veq	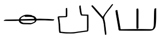	
Rehum	re·chum	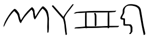	Nehemiah 10:25
Hashabnah	cha·shav·nah	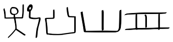	
Maaseiah	ma·a·se·yah	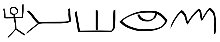	
Ahijah	va·a·chee·yah	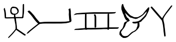	Nehemiah 10:26
Hanan	cha·nan	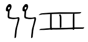	
Anan	a·nan	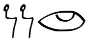	

Malluch	mal·lukh	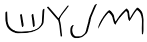	Nehemiah 10:27
Harim	cha·rim	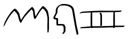	
[and] Baanah	ba·a·nah	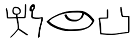	
“ The rest	u·she·ar	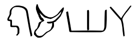	Nehemiah 10:28
of the people —	ha·am	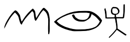	
the priests	hak·ko·ha·neem	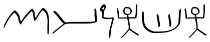	
Levites	hal·vee·yim	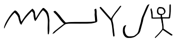	
gatekeepers	hash·sho·w·a·reem	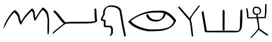	
singers	ham·sho·re·reem	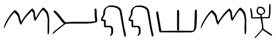	
temple servants	han·ne·tee·neem	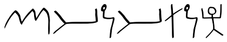	
and all	ve·khal	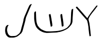	
who had separated themselves	han·niv·dal	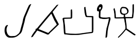	
from the people	me·am·me	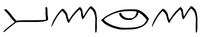	
of the land	ha·a·ra·tso·wt	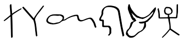	
to	el	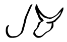	
obey the Law	to·w·rat	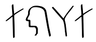	
of God —	ha·e·lo·heem	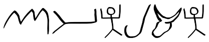	
along with their wives	ne·she·hem	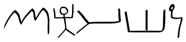	
their sons	be·ne·hem	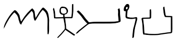	
and daughters	u·ve·no·te·hem	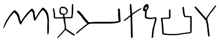	
and all	kol	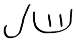	
	yo·w·de·a	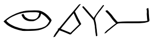	
who are able to understand	me·veen	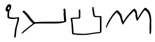	
hereby join	ma·cha·zee·qeem	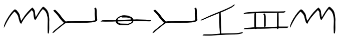	Nehemiah 10:29
with	al	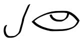	
brothers	a·che·hem	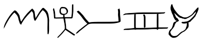	

their noble	ad·dee·re·hem	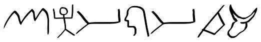	
and commit	u·va·eem		
oath	be·a·lah		
themselves with a sworn	u·vish·vu·ah		
to follow	la·le·khet	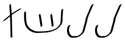	
the Law	be·to·w·rat		
of God	ha·e·lo·heem		
-	a·sher		
given	nit·te·nah	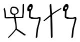	
through	be·yad	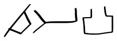	
Moses	mo·sheh		
servant	e·ved	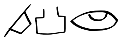	
[His]	ha·e·lo·heem		
and to carefully	ve·lish·mo·wr		
obey	ve·la·a·so·wt		
-	et		
all	kal	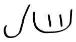	
the commandments	mits·wot		
of the LORD	YHVH		
our Lord	a·do·ne·nu	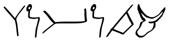	
ordinances	u·mish·pa·taw		
and statutes	ve·chuq·qaw	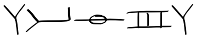	
-	va·a·sher		Nehemiah 10:30
We will not	lo		
give	nit·ten	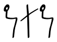	
our daughters {in marriage}	be·no·te·nu	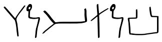	
to the people	le·am·me		

of the land	ha·a·rets	
-	ve·et	
their daughters	be·no·te·hem	
and we will not	lo	
take	niq·qach	
for our sons	le·va·ne·nu	
When the people	ve·am·me	Nehemiah 10:31
of the land	ha·a·rets	
bring	ham·vee·eem	
-	et	
merchandise	ham·maq·qa·cho·wt	
or any	ve·khal	
kind of grain	she·ver	
day	be·yo·wm	
on the Sabbath	hash·shab·bat	
to sell	lim·ko·wr	
we will not	lo	
buy	niq·qach	
from them	me·hem	
on a Sabbath	bash·shab·bat	
day	u·ve·yo·wm	
or holy	qo·desh	
we will let the fields lie fallow	ve·nit·tosh	
-	et	
year	hash·sha·nah	
Every seventh	hash·she·vee·eet	
debt	u·mash·sha	

and will cancel every	khal	
	yad	
We also place	ve·he·e·mad·nu	Nehemiah 10:32
under	a·le·nu	
the obligation	mits·wot	
to contribute	la·tet	
ourselves	a·le·nu	
a third	she·li·sheet	
of a shekel	hash·she·qel	
yearly	bash·sha·nah	
for the service	la·a·vo·dat	
of the house	bet	
of our God :	e·lo·he·nu	
for the showbread	le·le·chem	Nehemiah 10:33
	ham·ma·a·re·khet	
grain offerings	u·min·chat	
for the regular	hat·ta·meed	
and burnt offerings	u·le·o·w·lat	
-	hat·ta·meed	
for the Sabbath offerings	hash·shab·ba·to·wt	
for the New Moons	he·cho·da·sheem	
and appointed feasts	lam·mo·w·a·deem	
for the holy offerings	ve·laq·qo·da·sheem	
for the sin offerings	ve·la·chat·ta·o·wt	
to make atonement	le·khap·per	
for	al	

Israel	yis·ra·el	
and for all	ve·khol	
the duties	me·le·khet	
of the house	bet	
of our God	e·lo·he·nu	
lots	ve·hag·go·w·ra·lo·wt	Nehemiah 10:34
We have cast	hip·pal·nu	
for	al	
the donation	qur·ban	
of wood	ha·e·tseem	
among the priests	hak·ko·ha·neem	
Levites	hal·vee·yim	
and people	ve·ha·am	
They are to bring it	le·ha·vee	
to the house	le·vet	
of our God	e·lo·he·nu	
by our families	le·vet	
	a·vo·te·nu	
times	le·it·teem	
at the appointed	me·zum·ma·neem	
each year	sha·nah	
	ve·sha·nah	
to burn	le·va·er	
on	al	
the altar	miz·bach	
of the LORD	YHVH	
our God	e·lo·he·nu	

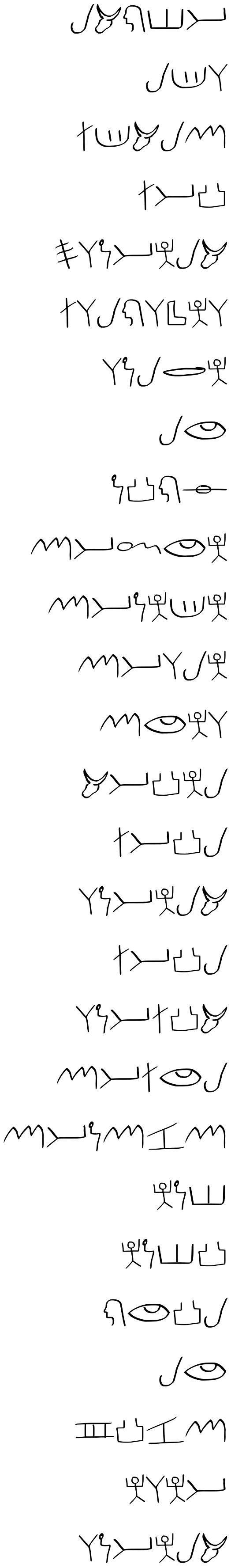

as it is written	kak·ka·tuv	ככתוב	
in the Law	bat·to·w·rah	בתורה	
We will also bring	u·le·ha·vee	ולהביא	Nehemiah 10:35
-	et	את	
the firstfruits	bik·ku·re	בכורי	
of our land	ad·ma·te·nu	אדמתנו	
	u·vik·ku·re	ובכורי	
and of every	kal	כל	
fruit	pe·ree	פרי	
	khal	כל	
tree	ets	עץ	
year	sha·nah	שנה	
by year	ve·sha·nah	בשנה	
to the house	le·vet	לבית	
of the LORD	YHVH	יהוה	
And	ve·et	ואת	Nehemiah 10:36
the firstborn	be·kho·ro·wt	בכרות	
of our sons	ba·ne·nu	בנינו	
and our livestock	u·ve·hem·te·nu	ובהמתינו	
as [it is] written	kak·ka·tuv	ככתוב	
in the Law	bat·to·w·rah	בתורה	
and	ve·et	ואת	
[will bring] the firstborn	be·kho·w·re	בכורי	
of our herds	ve·qa·re·nu	בקרינו	
and flocks	ve·tso·ne·nu	וצאנינו	
we will bring	le·ha·vee	להביא	
to the house	le·vet	לבית	

of our God	e·lo·he·nu	אלהינו	
to the priests	lak·ko·ha·neem	לכהנים	
who minister	ham·sha·re·teem	המשרתים	
in the house	be·vet	בבית	
of our God	e·lo·he·nu	אלהינו	
Moreover	ve·et	ואת	Nehemiah 10:37
the firstfruits	re·sheet	ראשית	
of our dough	a·ree·so·te·nu	עריסתינו	
of our grain offerings	u·te·ru·mo·te·nu	ותרומתינו	
of the fruit	u·phe·ree	ופרי	
of all our	khal	כל	
trees	ets	עץ	
and of our new wine	tee·ro·wosh	תירוש	
and oil	ve·yits·har	ויצהר	
we will bring	na·vee	נביא	
to the priests	lak·ko·ha·neem	לכהנים	
at	el	אל	
the storerooms	lish·kho·wt	לשכות	
of the house	bet	בית	
of our God	e·lo·he·nu	אלהינו	
A tenth	u·ma·sar	ומעשר	
of our produce	ad·ma·te·nu	אדמתנו	
belongs to the Levites	lal·vee·yim	ללוים	
so that they	ve·hem	והם	
	hal·vee·yim	הלוים	
shall receive tithes	ham·as·se·reem	המעשרים	
in all	be·khol	בכל	

the towns	a·re		
where we labor	a·vo·da·te·nu		
is to accompany	ve·ha·yah		Nehemiah 10:38
A priest	hak·ko·hen		
line	ben		
of Aaron’s	a·ha·ron		
	im		
the Levites	hal·vee·yim		
collect the tenth	ba·ser		
when they	hal·vee·yim		
and the Levites	ve·hal·vee·yim		
are to bring	ya·a·lu		
-	et		
a tenth	ma·a·sar		
of these tithes	ham·ma·a·ser		
of the treasury	le·vet		
of our God	e·lo·he·nu		
to	el		
the storerooms	hal·le·sha·kho·wt		
in the house	le·vet		
	ha·o·w·tsar		
For	kee		Nehemiah 10:39
to	el		
the storerooms	hal·le·sha·kho·wt		
are to bring	ya·vee·u		
the Israelites	ve·ne		
	yis·ra·el		

and the Levites	u·ve·ne		
	hal·le·vee		
-	et		
the contributions	te·ru·mat		
of grain	had·da·gan		
new wine	hat·tee·ro·wosh		
and oil	ve·hay·yits·har	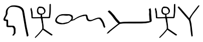	
where	ve·sham	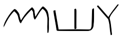	
the articles	ke·le	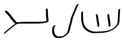	
of the sanctuary [are kept]	ham·miq·dash	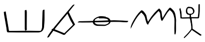	
priests	ve·hak·ko·ha·neem		
and where the ministering	ham·sha·re·teem		
the gatekeepers	ve·hash·sho·w·a·reem		
and the singers [stay]	ve·ham·sho·re·reem		
Thus we will not	ve·lo		
neglect	na·a·zov		
-	et		
the house	bet	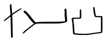	
of our God ”	e·lo·he·nu		
settled	vay·ye·she·vu	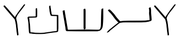	Nehemiah 11:1
Now the leaders	sa·re	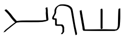	
of the people	ha·am		
in Jerusalem	bee·ru·sha·lim		
and the rest	u·she·ar		
of the people	ha·am		
cast	hip·pee·lu	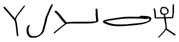	

lots	go·w·ra·lo·wt		
to bring	le·ha·vee	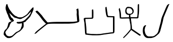	
one	e·chad	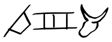	
out	min		
of ten	ha·a·sa·rah		
to live	la·she·vet		
of Jerusalem	bee·ru·sha·lim		
city	eer	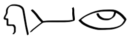	
in the holy	haq·qo·desh	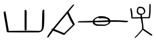	
while	ve·te·sha		
the remaining nine	hay·ya·do·wt	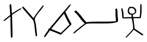	
[were to dwell] in [their own] towns	be·a·reem		
blessed	vay·va·ra·khu		Nehemiah 11:2
And the people	ha·am		
all	le·khol		
the men	ha·a·na·sheem	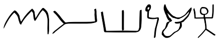	
who volunteered	ham·mit·nad·de·veem		
to live	la·she·vet		
in Jerusalem	bee·ru·sha·lim		
These	ve·el·leh		Nehemiah 11:3
are the heads	ra·she	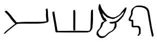	
of the provinces	ham·me·dee·nah		
who	a·sher		
settled	ya·she·vu	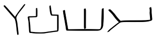	
in Jerusalem	bee·ru·sha·lim		
(In the villages	u·ve·a·re		
of Judah, however	ye·hu·dah	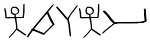	

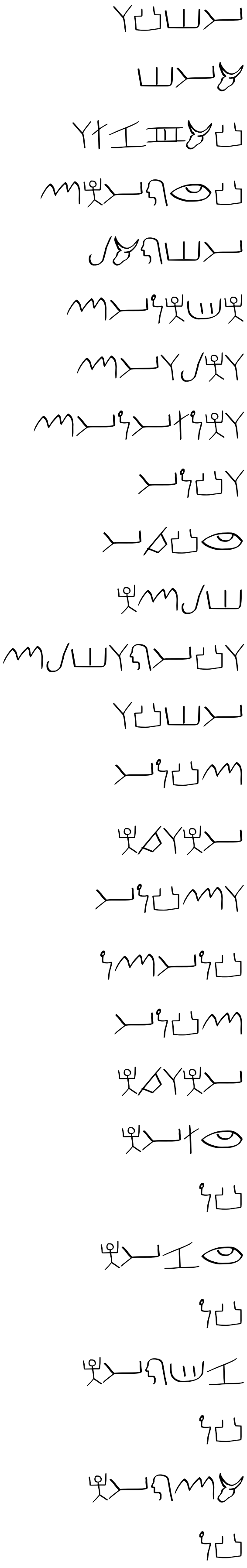

lived	ya·she·vu	
each	eesh	
on his own property	ba·a·chuz·za·to	
in their towns —	be·a·re·hem	
the Israelites	yis·ra·el	
priests	hak·ko·ha·neem	
Levites	ve·hal·vee·yim	
temple servants	ve·han·ne·tee·neem	
and descendants	u·ve·ne	
servants —	av·de	
of Solomon’s	she·lo·moh	
in Jerusalem)	u·vee·ru·sha·lim	Nehemiah 11:4
settled	ya·she·vu	
while some of the descendants	mib·be·ne	
of Judah	ye·hu·dah	
From the descendants	u·mib·be·ne	
and Benjamin	vin·ya·min	
	mib·be·ne	
of Judah :	ye·hu·dah	
Athaiah	a·ta·yah	
son	ben	
of Uzziah	uz·zee·yah	
the son	ben	
of Zechariah	ze·khar·yah	
the son	ben	
of Amariah	a·mar·yah	
the son	ben	

of Shephatiah	she·phat·yah	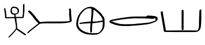	
the son	ben	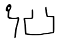	
of Mahalalel	ma·ha·lal·el	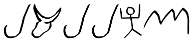	
a descendant	mib·be·ne	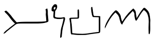	
of Perez	pha·rets	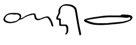	
and Maaseiah	u·ma·a·se·yah	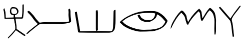	Nehemiah 11:5
son	ben	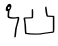	
of Baruch	ba·rukh	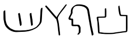	
the son	ben	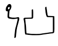	
	kal	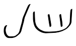	
of Col-hozeh	cho·zeh	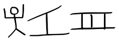	
the son	ben	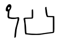	
of Hazaiah	cha·za·yah	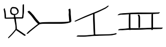	
the son	ben	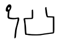	
of Adaiah	a·da·yah	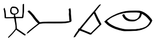	
the son	ben	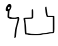	
of Joiarib	yo·w·ya·reev	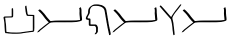	
the son	ben	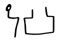	
of Zechariah	ze·khar·yah	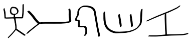	
a descendant	ben	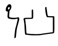	
of Shelah	hash·shi·lo·nee	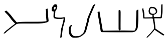	
totaled	kal	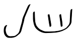	Nehemiah 11:6
The descendants	be·ne	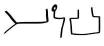	
of Perez	phe·rets	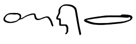	
who settled	hay·yo·she·veem	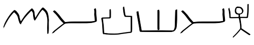	
in Jerusalem	bee·ru·sha·lim	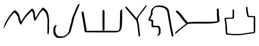	
468	ar·ba	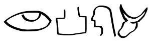	

	me·o·wt		
	shish·sheem	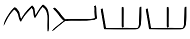	
	u·she·mo·nah		
men	an·she		
of valor	cha·yil	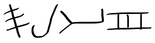	
From	ve·el·leh		Nehemiah 11:7
the descendants	be·ne	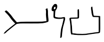	
of Benjamin :	vin·ya·min	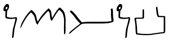	
Sallu	sal·lu	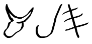	
son	ben		
of Meshullam	me·shul·lam	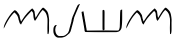	
the son	ben		
of Joed	yo·w·ed		
the son	ben		
of Pedaiah	pe·da·yah		
the son	ben		
of Kolaiah	qo·w·la·yah	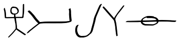	
the son	ben		
of Maaseiah	ma·a·se·yah		
the son	ben		
of Ithiel	ee·tee·el		
the son	ben		
of Jeshaiah	ye·sha·yah		
and his followers	ve·a·cha·raw	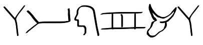	Nehemiah 11:8
Gabbai	gab·bay	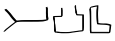	
and Sallai —	sal·lay	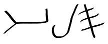	
928 men	te·sha		

	me·o·wt	
	es·reem	
	u·she·mo·nah	
Joel	ve·yo·w·el	Nehemiah 11:9
son	ben	
of Zichri	zikh·ree	
was the officer	pa·qeed	
over them	a·le·hem	
and Judah	vee·hu·dah	
son	ben	
of Hassenuah	has·se·nu·ah	
[was] over	al	
of the city	ha·eer	
the Second District	mish·neh	
From	min	Nehemiah 11:10
the priests :	hak·ko·ha·neem	
Jedaiah	ye·da·yah	
son	ben	
of Joiarib	yo·w·ya·reev	
Jachin	ya·kheen	
Seraiah	se·ra·yah	Nehemiah 11:11
son	ben	
of Hilkiah	chil·qee·yah	
the son	ben	
of Meshullam	me·shul·lam	
the son	ben	
of Zadok	tsa·do·wq	

the son	ben	𐤁𐤍	
of Meraioth	me·ra·yo·wt	𐤌𐤓𐤉𐤅𐤕	
the son	ben	𐤁𐤍	
of Ahitub	a·chee·tuv	𐤀𐤇𐤉𐤈𐤅𐤁	
the chief official	ne·gid	𐤍𐤂𐤃	
of the house	bet	𐤁𐤉𐤕	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
and their associates	va·a·che·hem	𐤅𐤀𐤇𐤉𐤄𐤌	Nehemiah 11:12
who did	o·se	𐤏𐤔𐤉	
the work	ham·me·la·khah	𐤄𐤌𐤋𐤀𐤊𐤄	
at the temple —	lab·ba·yit	𐤋𐤁𐤉𐤕	
822 men	she·mo·neh	𐤔𐤌𐤍𐤄	
	me·o·wt	𐤌𐤀𐤅𐤕	
	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	
Adaiah	va·a·da·yah	𐤅𐤏𐤃𐤉𐤄	
son	ben	𐤁𐤍	
of Jeroham	ye·ro·cham	𐤉𐤓𐤇𐤌	
the son	ben	𐤁𐤍	
of Pelaliah	pe·lal·yah	𐤐𐤋𐤋𐤉𐤄	
the son	ben	𐤁𐤍	
of Amzi	am·tsee	𐤀𐤌𐤑𐤉	
the son	ben	𐤁𐤍	
of Zechariah	ze·khar·yah	𐤆𐤊𐤓𐤉𐤄	
the son	ben	𐤁𐤍	
of Pashhur	pash·chur	𐤐𐤔𐤇𐤅𐤓	
the son	ben	𐤁𐤍	

of Malchijah	mal·kee·yah		
and his associates	ve·e·chaw	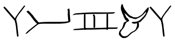	Nehemiah 11:13
the leaders	ra·sheem		
of families —	le·a·vo·wt	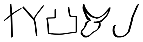	
242 men	ma·ta·yim	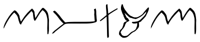	
	ar·ba·eem		
	u·she·na·yim	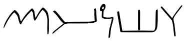	
Amashai	va·a·mash·say		
son	ben		
of Azarel	a·zar·el	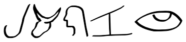	
the son	ben		
of Ahzai	ach·zay	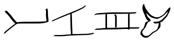	
the son	ben		
of Meshillemoth	me·shil·le·mo·wt	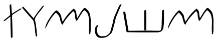	
the son	ben		
of Immer	im·mer		
and his associates —	va·a·che·hem	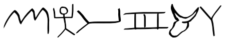	Nehemiah 11:14
mighty men	gib·bo·w·re		
of valor	cha·yil	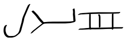	
128	me·ah		
	es·reem	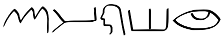	
	u·she·mo·nah		
was their overseer	u·pha·qeed	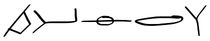	
	a·le·hem	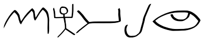	
Zabdiel	zav·dee·el		
son of Haggedolim	ben		
	hag·ge·do·w·leem	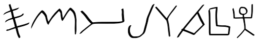	

From	u·min		Nehemiah 11:15
the Levites :	hal·vee·yim	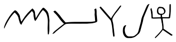	
Shemaiah	she·ma·yah		
son	ben		
of Hasshub	chash·shuv	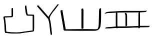	
the son	ben		
of Azrikam	az·ree·qam	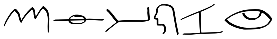	
the son	ben		
of Hashabiah	cha·shav·yah		
the son	ben		
of Bunni	bun·nee		
Shabbethai	ve·shab·be·tay		Nehemiah 11:16
and Jozabad	ve·yo·w·za·vad		
who supervised	al		
the work	ham·me·la·khah		
outside	ha·chee·tso·nah	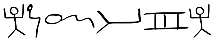	
the house	le·vet	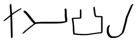	
of God	ha·e·lo·heem		
two leaders	me·ra·she		
of the Levites	hal·vee·yim	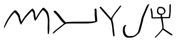	
Mattaniah	u·mat·tan·yah	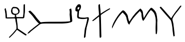	Nehemiah 11:17
son	ben		
of Mica	mee·khah	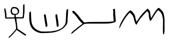	
the son	ben		
of Zabdi	zav·dee	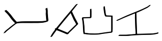	
the son	ben		
of Asaph	a·saph		

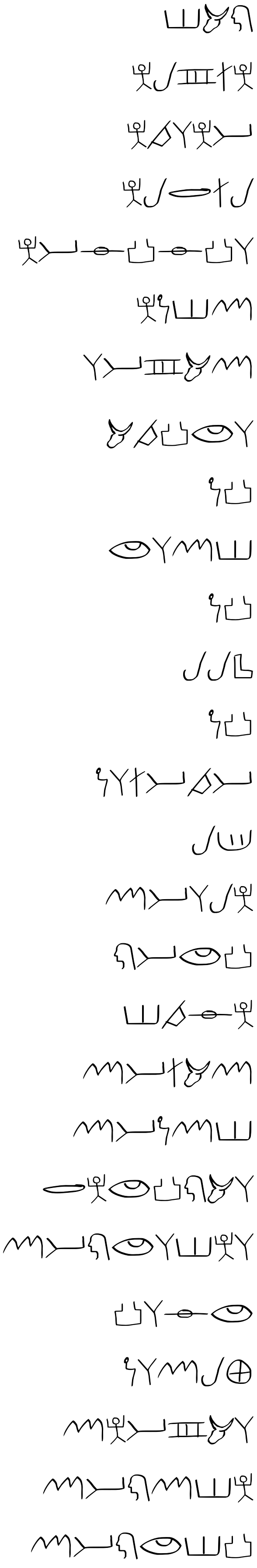

who led	rosh	
	hat·te·chil·lah	
in thanksgiving	ye·ho·w·deh	
and prayer	lat·te·phil·lah	
Bakbukiah	u·vaq·buq·yah	
second	mish·neh	
among his associates	me·e·chaw	
and Abda	ve·av·da	
son	ben	
of Shammua	sham·mu·a	
the son	ben	
of Galal	ga·lal	
the son	ben	
of Jeduthun	ye·dī·tun	
totaled	kal	Nehemiah 11:18
The Levites	hal·vee·yim	
city	be·eer	
in the holy	haq·qo·desh	
284	ma·ta·yim	
	she·mo·neem	
	ve·ar·ba·ah	
And the gatekeepers :	ve·hash·sho·w·a·reem	Nehemiah 11:19
Akkub	aq·quv	
Talmon	tal·mo·wn	
and their associates	va·a·che·hem	
who kept watch	hash·sho·me·reem	
at the gates —	bash·she·a·reem	

172 men	me·ah		
	shiv·eem		
	u·she·na·yim	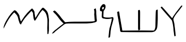	
The rest	u·she·ar		Nehemiah 11:20
of the Israelites	yis·ra·el	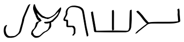	
with the priests	hak·ko·ha·neem	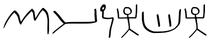	
and Levites	hal·vee·yim		
[were] in all	be·khal		
the villages	a·re		
of Judah	ye·hu·dah		
each	eesh	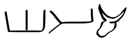	
on his own inheritance	be·na·cha·la·to	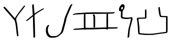	
The temple servants	ve·han·ne·tee·neem	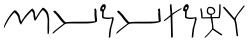	Nehemiah 11:21
lived	yo·she·veem		
on [the hill of] Ophel	ba·o·phel		
with Ziha	ve·tsee·cha	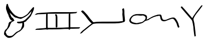	
and Gishpa	ve·gish·pa	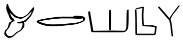	
over	al		
[them]	han·ne·tee·neem	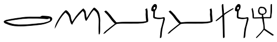	
Now the overseer	u·phe·qeed	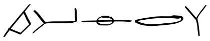	Nehemiah 11:22
of the Levites	hal·vee·yim	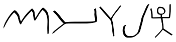	
in Jerusalem	bee·ru·sha·lim		
was Uzzi	uz·zee		
son	ben		
of Bani	ba·nee	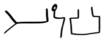	
the son	ben		
of Hashabiah	cha·shav·yah		

the son	ben		
of Mattaniah	mat·tan·yah	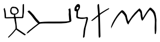	
the son	ben		
of Mica	mee·kha	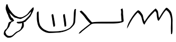	
descendants	mib·be·ne	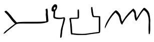	
[He was] one of Asaph's	a·saph		
who were the singers	ham·sho·re·reem		
in charge	le·ne·ged		
of the service	me·le·khet		
of the house	bet	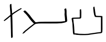	
of God	ha·e·lo·heem	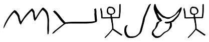	
For	kee	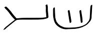	Nehemiah 11:23
[there was] a command	mits·vat		
from the king	ham·me·lekh		
concerning [the singers]	a·le·hem	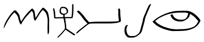	
an ordinance	va·a·ma·nah	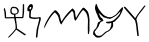	
regulating	al		
[their]	ham·sho·re·reem		
activities	de·var		
daily	yo·wm		
	be·yo·w·mo		
Pethahiah	u·phe·tach·yah		Nehemiah 11:24
son	ben		
of Meshezabel	me·she·zav·el	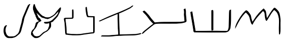	
a descendant	mib·be·ne	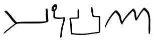	
of Zerah	ze·rach	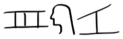	

son	ben	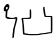	
of Judah	ye·hu·dah	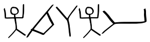	
agent	le·yad	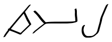	
was the king’s	ham·me·lekh	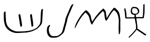	
in every	le·khal	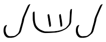	
matter	da·var	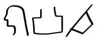	
concerning the people	la·am	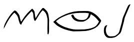	
As for	ve·el	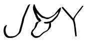	Nehemiah 11:25
the villages	ha·cha·tse·reem	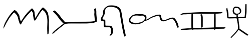	
with their fields	bis·do·tam	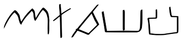	
some of the people	mib·be·ne	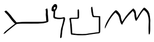	
of Judah	ye·hu·dah	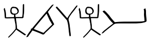	
lived	ya·she·vu	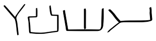	
	be·qir·yat	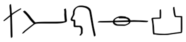	
in Kiriath-arba	ha·ar·ba	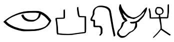	
-	u·ve·no·te·ha	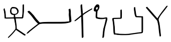	
Dibon	u·ve·dee·von	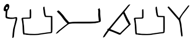	
-	u·ve·no·te·ha	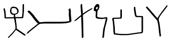	
Jekabzeel	u·veeq·qav·tse·el	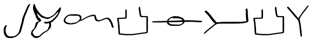	
and their villages	va·cha·tse·re·ha	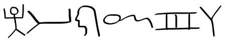	
in Jeshua	u·ve·ye·shu·a	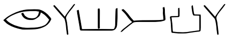	Nehemiah 11:26
Moladah	u·ve·mo·w·la·dah	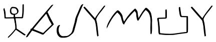	
	u·ve·vet	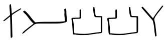	
and Beth-pelet	pa·let	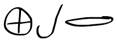	
	u·va·cha·tsar	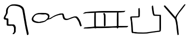	Nehemiah 11:27
in Hazar-shual	shu·al	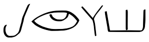	
	u·viv·er	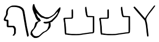	

in Beersheba	she·va		
and its villages	u·ve·no·te·ha	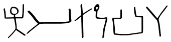	
in Ziklag	u·ve·tsiq·lag	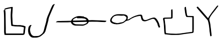	Nehemiah 11:28
in Meconah	u·vim·kho·nah		
and its villages	u·viv·no·te·ha		
	u·ve·en		Nehemiah 11:29
in En-rimmon	rim·mo·wn		
Zorah	u·ve·tsa·re·ah		
Jarmuth	u·ve·yar·mut		
Zanoah	za·no·ach	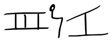	Nehemiah 11:30
Adullam	a·dul·lam		
and their villages	ve·chats·re·hem	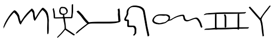	
in Lachish	la·kheesh	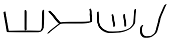	
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and in Azekah	a·ze·qah	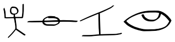	
and its villages	u·ve·no·te·ha	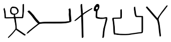	
So they settled	vay·ya·cha·nu	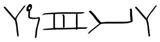	
from	mib·be·er		
Beersheba	she·va		
all the way to	ad		
the Valley	ge	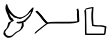	
of Hinnom	hin·nom	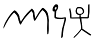	
The descendants	u·ve·ne		Nehemiah 11:31
of Benjamin	vin·ya·min	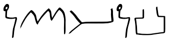	
from Geba	mig·ga·va	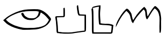	
[lived] in Michmash	mikh·mas		
Aija	ve·ay·yah		

	u·vet	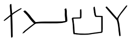	
and Bethel	el		
with its villages	u·ve·no·te·ha		
in Anathoth	a·na·to·wt		Nehemiah 11:32
Nob	nov	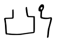	
Ananiah	a·na·ne·yah	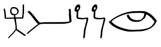	
Hazor	cha·tso·wr		Nehemiah 11:33
Ramah	ra·mah		
Gittaim	git·ta·yim	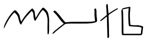	
Hadid	cha·deed	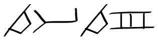	Nehemiah 11:34
Zeboim	tse·vo·eem		
Neballat	ne·val·lat	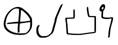	
Lod	lod		Nehemiah 11:35
and Ono	ve·o·w·no		
and in the Valley	ge	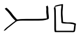	
of the Craftsmen	ha·cha·ra·sheem		
And some	u·min	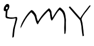	Nehemiah 11:36
of the Levites	hal·vee·yim	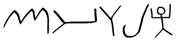	
divisions	mach·le·qo·wt	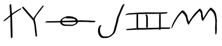	
of Judah	ye·hu·dah	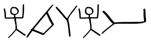	
settled in Benjamin	le·vin·ya·meen	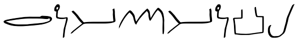	
Now these	ve·el·leh		Nehemiah 12:1
are the priests	hak·ko·ha·neem	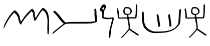	
and Levites	ve·hal·vee·yim	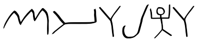	
who	a·sher		
went up	a·lu		
with	im		

Zerubbabel	ze·rub·ba·vel	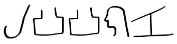	
son	ben	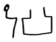	
of Shealtiel	she·al·tee·el	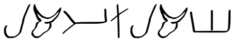	
and with Jeshua :	ve·ye·shu·a	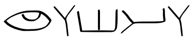	
Seraiah	se·ra·yah	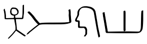	
Jeremiah	yir·me·yah	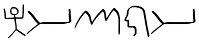	
Ezra	ez·ra	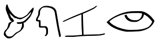	
Amariah	a·mar·yah	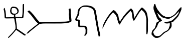	Nehemiah 12:2
Malluch	mal·lukh	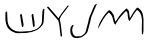	
Hattush	chat·tush	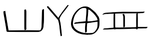	
Shecaniah	she·khan·yah	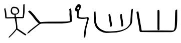	Nehemiah 12:3
Rehum	re·chum	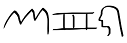	
Meremoth	me·re·mot	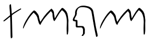	
Iddo	id·do·w	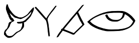	Nehemiah 12:4
Ginnethon	gin·ne·to·w	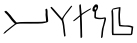	
Abijah	a·vee·yah	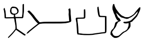	
Mijamin	mee·ya·meen	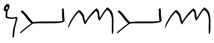	Nehemiah 12:5
Maadiah	ma·ad·yah	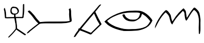	
Bilgah	bil·gah	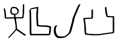	
Shemaiah	she·ma·yah	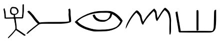	Nehemiah 12:6
Joiarib	ve·yo·w·ya·reev	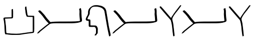	
Jedaiah	ye·da·yah	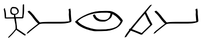	
Sallu	sal·lu	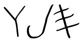	Nehemiah 12:7
Amok	a·mo·wq	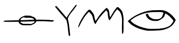	
Hilkiah	chil·qee·yah	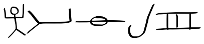	
[and] Jedaiah	ye·da·yah	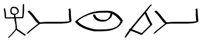	
These	el·leh	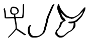	

were the leaders	ra·she	𐤓𐤀𐤔𐤉	
of the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
and their associates	va·a·che·hem	𐤅𐤀𐤇𐤉𐤄𐤌	
in the days	bee·me	𐤁𐤉𐤌𐤉	
of Jeshua	ye·shu·a	𐤉𐤔𐤅𐤏	
The Levites [were]	ve·hal·vee·yim	𐤅𐤄𐤋𐤅𐤉𐤌	Nehemiah 12:8
Jeshua	ye·shu·a	𐤉𐤔𐤅𐤏	
Binnui	bin·nui	𐤁𐤍𐤅𐤉	
Kadmiel	qad·mee·el	𐤒𐤃𐤌𐤉𐤀𐤋	
Sherebiah	she·re·ve·yah	𐤔𐤓𐤁𐤉𐤄	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and Mattaniah	mat·tan·yah	𐤌𐤕𐤍𐤉𐤄	
led	al	𐤏𐤋	
the songs of thanksgiving	h·ye·do·wt	𐤄𐤉𐤃𐤅𐤕	
who	hu	𐤄𐤅𐤀	
with his associates	ve·e·chaw	𐤅𐤀𐤇𐤉𐤅	
Bakbukiah	u·vaq·buq·yah	𐤅𐤁𐤒𐤁𐤒𐤉𐤄	Nehemiah 12:9
and Unni	ve·ʿun·no	𐤅𐤏𐤍𐤅	
their associates	a·che·hem	𐤀𐤇𐤉𐤄𐤌	
[stood] across from them	le·neg·dam	𐤋𐤍𐤂𐤃𐤌	
in the services	le·mish·ma·ro·wt	𐤋𐤌𐤔𐤌𐤓𐤅𐤕	
Jeshua	ve·ye·shu·a	𐤅𐤉𐤔𐤅𐤏	Nehemiah 12:10
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Joiakim	yo·w·ya·qeem	𐤉𐤅𐤉𐤒𐤉𐤌	
Joiakim	ve·yo·w·ya·qeem	𐤅𐤉𐤅𐤉𐤒𐤉𐤌	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	

-	et	את	
Eliashib	el·ya·sheev	אלישיב	
Eliashib	ve·el·ya·sheev	ואלישיב	
-	et	את	
was the father of Joiada	yo·w·ya·da	יוידע	
Joiada	ve·yo·w·ya·da	ויוידע	Nehemiah 12:11
was the father of	ho·w·leed	הוליד	
-	et	את	
Jonathan	yo·w·na·tan	יונתן	
and Jonathan	ve·yo·w·na·tan	ויונתן	
was the father of	ho·w·leed	הוליד	
-	et	את	
Jaddua	yad·du·a	ידוע	
In the days	u·vee·me	ובימי	Nehemiah 12:12
of Joiakim	yo·w·ya·qeem	יויקים	
these were	ha·yu	היו	
of the priestly	kho·ha·neem	כהנים	
the heads	ra·she	ראשי	
families :	ha·a·vo·wt	האבות	
of [the family of] Seraiah	lis·ra·yah	לשריה	
Meraiah	me·ra·yah	מריה	
of Jeremiah	le·yir·me·yah	לירמיה	
Hananiah	cha·nan·yah	חנניה	
of Ezra	le·ez·ra	לעזרא	Nehemiah 12:13
Meshullam	me·shul·lam	משלם	
of Amariah	la·a·mar·yah	לאמריה	
Jehohanan	ye·ho·w·cha·nan	יהוחנן	

of Malluchi	lim·lu·khī	𐤋𐤌𐤋𐤅𐤊𐤉	Nehemiah 12:14
Jonathan	yo·w·na·tan	𐤉𐤅𐤍𐤕𐤍	
of Shebaniah	lish·van·yah	𐤋𐤔𐤁𐤍𐤉𐤄	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
of Harim	le·cha·rim	𐤋𐤇𐤓𐤌	Nehemiah 12:15
Adna	ad·na	𐤏𐤃𐤍𐤀	
of Meraioth	lim·ra·yo·wt	𐤋𐤌𐤓𐤉𐤅𐤕	
Helkai	chel·qay	𐤇𐤋𐤒𐤉	
of Iddo	la·ʿa·da·ya	𐤋𐤏𐤃𐤉𐤀	Nehemiah 12:16
Zechariah	ze·khar·yah	𐤆𐤊𐤓𐤉𐤄	
of Ginnethon	le·gin·ne·to·wn	𐤋𐤂𐤍𐤕𐤅𐤍	
Meshullam	me·shul·lam	𐤌𐤔𐤋𐤌	
of Abijah	la·a·vee·yah	𐤋𐤀𐤁𐤉𐤄	Nehemiah 12:17
Zichri	zikh·ree	𐤆𐤊𐤓𐤉	
of Miniamin	le·min·ya·meen	𐤋𐤌𐤍𐤉𐤌𐤉𐤍	
and of Moadiah	le·mo·w·ad·yah	𐤋𐤌𐤅𐤏𐤃𐤉𐤄	
Piltai	pil·tay	𐤐𐤋𐤈𐤉	
of Bilgah	le·vil·gah	𐤋𐤁𐤋𐤂𐤄	Nehemiah 12:18
Shammua	sham·mu·a	𐤔𐤌𐤅𐤏	
of Shemaiah	lish·ma·yah	𐤋𐤔𐤌𐤏𐤉𐤄	
Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
of Joiarib	u·le·yo·w·ya·reev	𐤅𐤋𐤉𐤅𐤉𐤓𐤉𐤁	Nehemiah 12:19
Mattenai	mat·te·nay	𐤌𐤕𐤍𐤉	
of Jedaiah	lee·da·yah	𐤋𐤉𐤃𐤏𐤉𐤄	
Uzzi	uz·zee	𐤏𐤆𐤉	
of Sallai	le·sal·lay	𐤋𐤎𐤋𐤉	Nehemiah 12:20
Kallai	qal·lay	𐤒𐤋𐤉	

of Amok	le·a·mo·wq		
Eber	e·ver	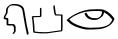	
of Hilkiah	le·chil·qee·yah	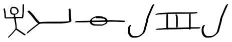	Nehemiah 12:21
Hashabiah	cha·shav·yah		
[and] of Jedaiah	lee·da·yah		
Nethanel	ne·tan·el		
of the Levites	hal·vee·yim		Nehemiah 12:22
In the days	bee·me	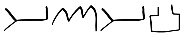	
of Eliashib	el·ya·sheev		
Joiada	yo·w·ya·da	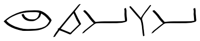	
Johanan	ve·yo·w·cha·nan		
and Jaddua	ve·yad·du·a	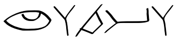	
were recorded	ke·tu·veem		
the heads	ra·she	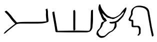	
of the families	a·vo·wt		
and priests	ve·hak·ko·ha·neem		
during	al		
the reign of	mal·khut	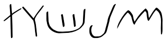	
Darius	da·re·ya·vesh	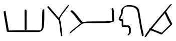	
the Persian	hap·pa·re·see		
As for the descendants	be·ne	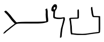	Nehemiah 12:23
of Levi	le·vee		
heads	ra·she	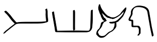	
the family	ha·a·vo·wt		
were recorded	ke·tu·veem		
in	al		
the Book	se·pher		

of the Chronicles	div·re	
	hay·ya·meem	
up to	ve·ad	
the days	ye·me	
of Johanan	yo·w·cha·nan	
son	ben	
of Eliashib	el·ya·sheev	
The leaders	ve·ra·she	Nehemiah 12:24
of the Levites	hal·vee·yim	
[were] Hashabiah	cha·shav·yah	
Sherebiah	she·re·ve·yah	
and Jeshua	ve·ye·shu·a	
son	ben	
of Kadmiel	qad·mee·el	
along with their associates	va·a·che·hem	
[who stood] across from them	le·neg·dam	
to give praise	le·hal·lel	
and thanksgiving	le·ho·w·do·wt	
as prescribed	be·mits·vat	
by David	da·veed	
the man	eesh	
of God	ha·e·lo·heem	
as one section	mish·mar	
alternated with	le·um·mat	
the other	mish·mar	
Mattaniah	mat·tan·yah	Nehemiah 12:25
Bakbukiah	u·vaq·buq·yah	

Obadiah	o·vad·yah	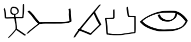	
Meshullam	me·shul·lam	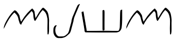	
Talmon	tal·mo·wn	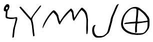	
[and] Akkub	aq·quv	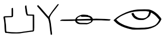	
who guarded	sho·me·reem	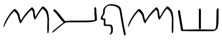	
[were] gatekeepers	sho·w·a·reem		
	mish·mar		
the storerooms	ba·a·sup·pe		
at the gates	hash·she·a·reem		
They [served]	el·leh	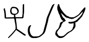	Nehemiah 12:26
in the days	bee·me	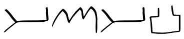	
of Joiakim	yo·w·ya·qeem	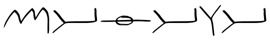	
son	ben		
of Jeshua	ye·shu·a		
the son	ben		
of Jozadak	yo·w·tsa·daq		
and in the days	u·vee·me	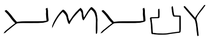	
of Nehemiah	ne·chem·yah		
the governor	hap·pe·chah		
and Ezra	ve·ez·ra	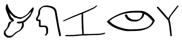	
the priest	hak·ko·hen		
and scribe	has·so·w·pher		
At the dedication	u·va·cha·nuk·kat	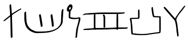	Nehemiah 12:27
of the wall	cho·w·mat		
of Jerusalem	ye·ru·sha·lim		
were sought out	biq·shu	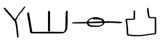	
-	et		

the Levites	hal·vee·yim	
from all	mik·kal	
their homes	me·qo·w·mo·tam	
and brought	la·ha·vee·am	
to Jerusalem	lee·ru·sha·lim	
to celebrate	la·a·sot	
dedication	cha·nuk·kah	
the joyous	ve·sim·chah	
with thanksgiving	u·ve·to·w·do·wt	
and singing	u·ve·sheer	
accompanied by cymbals	me·tsil·ta·yim	
harps	ne·va·leem	
and lyres	u·ve·khin·no·ro·wt	
assembled	vay·ye·a·se·phu	Nehemiah 12:28
	be·ne	
The singers were also	ham·sho·re·reem	
from	u·min	
the region	hak·kik·kar	
around	se·vee·vo·wt	
Jerusalem	ye·ru·sha·lim	
from	u·min	
the villages	chats·re	
of the Netophathites	ne·to·pha·tee	
from Beth-gilgal	u·mib·bet	Nehemiah 12:29
	hag·gil·gal	
and from the fields	u·mis·se·do·wt	
of Geba	ge·va	

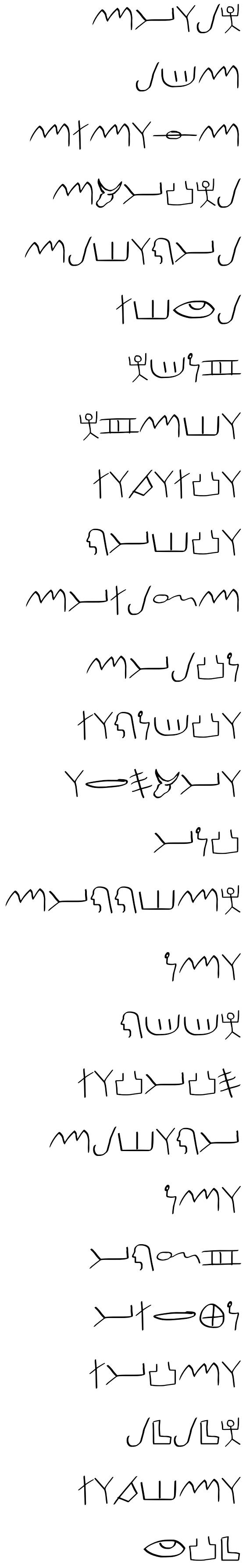

and Azmaveth	ve·az·ma·vet	ועזמות	
for	kee	כי	
villages	cha·tse·reem	חצרים	
had built	ba·nu	בנו	
for themselves	la·hem	להם	
[they]	ham·sho·ra·reem	המשררים	
around	se·vee·vo·wt	סביבות	
Jerusalem	ye·ru·sha·lim	ירושלם	
had purified themselves	vay·yit·ta·ha·ru	ויטהרו	Nehemiah 12:30
After the priests	hak·ko·ha·neem	הכהנים	
and Levites	ve·hal·vee·yim	והלוים	
they purified	vay·ta·ha·ru	ויטהרו	
-	et	את	
the people	ha·am	העם	
-	ve·et	ואת	
the gates	hash·she·a·reem	השערים	
-	ve·et	ואת	
and the wall	ha·cho·w·mah	החומה	
up	va·a·a·leh	ואעלה	Nehemiah 12:31
-	et	את	
Then I brought the leaders	sa·re	שרי	
of Judah	ye·hu·dah	יהודה	
on	me·al	מעל	
the wall	la·cho·w·mah	לחומה	
and I appointed	va·a·a·mee·dah	ואעמידה	
two	she·te	שתי	
thanksgiving [choirs]	to·w·dot	תודת	

great	ge·do·w·lot	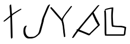	
One was to proceed	ve·ta·ha·lu·khot	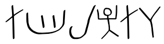	
to the right	lay·ya·meen	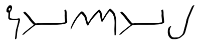	
along the top	me·al	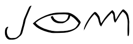	
of the wall	la·cho·w·mah	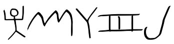	
Gate	le·sha·ar	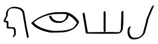	
toward the Dung	ha·ash·pot	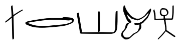	
followed	vay·ye·lekh	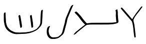	Nehemiah 12:32
	a·cha·re·hem	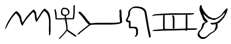	
Hoshaiah	ho·wo·sha·yah	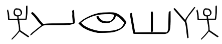	
and half	va·cha·tsee	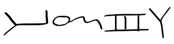	
the leaders	sa·re	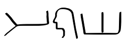	
of Judah	ye·hu·dah	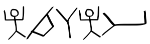	
along with Azariah	va·a·zar·yah	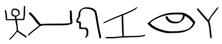	Nehemiah 12:33
Ezra	ez·ra	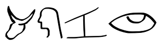	
Meshullam	u·me·shul·lam	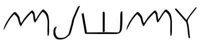	
Judah	ye·hu·dah	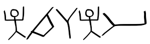	Nehemiah 12:34
Benjamin	u·vin·ya·min	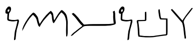	
Shemaiah	u·she·ma·yah	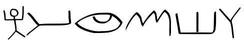	
Jeremiah	ve·yir·me·yah	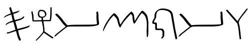	
	u·mib·be·ne	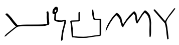	Nehemiah 12:35
and some of the priests	hak·ko·ha·neem	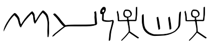	
with trumpets	ba·cha·tso·tse·ro·wt	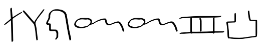	
and also Zechariah	ze·khar·yah	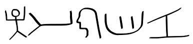	
son	ben	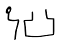	
of Jonathan	yo·w·na·tan	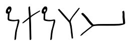	
the son	ben	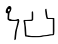	

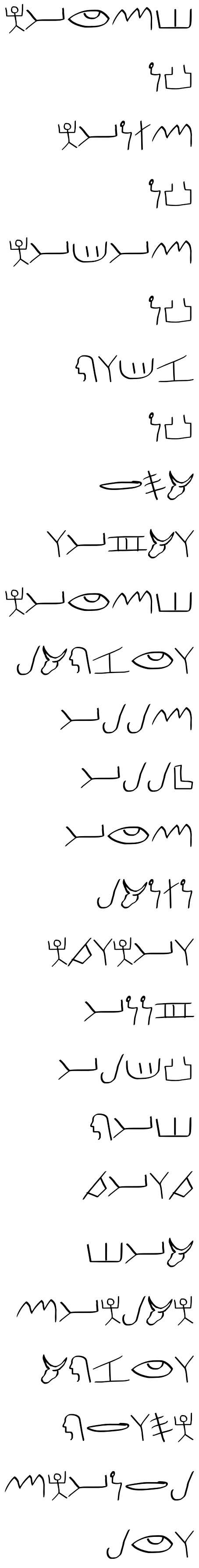

of Shemaiah	she·ma·yah	
the son	ben	
of Mattaniah	mat·tan·yah	
the son	ben	
of Micaiah	mee·kha·yah	
the son	ben	
of Zaccur	zak·kur	
the son	ben	
of Asaph	a·saph	
and his associates —	ve·e·chaw	Nehemiah 12:36
Shemaiah	she·ma·yah	
Azarel	va·a·zar·el	
Milalai	mi·la·lay	
Gilalai	gi·la·lay	
Maai	ma·ay	
Nethanel	ne·tan·el	
Judah	vee·hu·dah	
and Hanani —	cha·na·nee	
instruments	bikh·le	
with the musical	sheer	
[prescribed by] David	da·veed	
the man	eesh	
of God	ha·e·lo·heem	
Ezra	ve·ez·ra	
the scribe	has·so·w·pher	
led the procession	liph·ne·hem	
At	ve·al	Nehemiah 12:37

Gate	sha·ar	
the Fountain	ha·a·yin	
	ve·neg·dam	
they climbed	a·lu	
	al	
the steps	ma·a·lo·wt	
of the City	eer	
of David	da·veed	
on the ascent	bam·ma·a·leh	
to the wall	la·cho·w·mah	
and passed above	me·al	
the house	le·vet	
of David	da·veed	
to	ve·ad	
Gate	sha·ar	
the Water	ham·ma·yim	
on the east	miz·rach	
thanksgiving [choir]	ve·hat·to·w·dah	Nehemiah 12:38
The second	hash·she·neet	
proceeded	ha·ho·w·le·khet	
to the left	le·mo·wl	
and I	va·a·nee	
followed	a·cha·re·ha	
it with half	va·cha·tsee	
the people	ha·am	
along the top	me·al	
of the wall	le·ha·cho·w·mah	

past	me·al		
the Tower	le·mig·dal		
of the Ovens	hat·tan·nu·reem	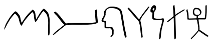	
to	ve·ad		
Wall	ha·cho·w·mah	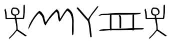	
the Broad	ha·re·cha·vah	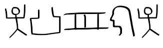	
over	u·me·al		Nehemiah 12:39
the Gate	le·sha·ar		
of Ephraim	eph·ra·yim	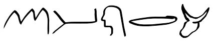	
-	ve·al		
Gate	sha·ar		
the Jeshanah	hay·sha·nah	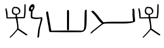	
	ve·al		
Gate	sha·ar		
the Fish	had·da·geem	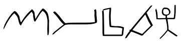	
the Tower	u·mig·dal		
of Hananel	cha·nan·el		
and the Tower	u·mig·dal		
of the Hundred	ham·me·ah		
as far	ve·ad		
Gate	sha·ar		
as the Sheep	hats·tson		
And they stopped	ve·a·me·du		
at the Gate	be·sha·ar		
of the Guard	ham·mat·ta·rah		
then stood	vat·ta·a·mo·de·nah		Nehemiah 12:40
The two	she·te		

thanksgiving [choirs]	hat·to·w·dot	𐤄𐤕𐤅𐤃𐤕	
in the house	be·vet	𐤁𐤁𐤉𐤕	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
as did I	va·a·nee	𐤅𐤀𐤍𐤉	
along with the half	va·cha·tsee	𐤅𐤇𐤑𐤉	
of the officials	has·se·ga·neem	𐤄𐤎𐤂𐤍𐤉𐤌	
accompanying me	im·mee	𐤏𐤌𐤉	
as well as the priests	ve·hak·ko·ha·neem	𐤅𐤄𐤊𐤄𐤍𐤉𐤌	Nehemiah 12:41
Eliakim	el·ya·qeem	𐤀𐤋𐤉𐤒𐤉𐤌	
Maaseiah	ma·a·se·yah	𐤌𐤏𐤔𐤉𐤄	
Miniamin	min·ya·meen	𐤌𐤍𐤉𐤌𐤉𐤍	
Micaiah	mee·kha·yah	𐤌𐤉𐤊𐤉𐤄	
Elioenai	el·yo·w·e·nay	𐤀𐤋𐤉𐤅𐤏𐤉𐤍𐤉	
Zechariah	ze·khar·yah	𐤆𐤊𐤓𐤉𐤄	
and Hananiah —	cha·nan·yah	𐤇𐤍𐤍𐤉𐤄	
with their trumpets —	ba·cha·tso·tse·ro·wt	𐤁𐤇𐤑𐤑𐤓𐤅𐤕	
and also Maaseiah	u·ma·a·se·yah	𐤅𐤌𐤏𐤔𐤉𐤄	Nehemiah 12:42
Shemaiah	u·she·ma·yah	𐤅𐤔𐤌𐤏𐤉𐤄	
Eleazar	ve·el·a·zar	𐤅𐤀𐤋𐤏𐤆𐤓	
Uzzi	ve·uz·zee	𐤅𐤏𐤆𐤉	
Jehohanan	vee·ho·w·cha·nan	𐤅𐤉𐤄𐤅𐤇𐤍𐤍	
Malchijah	u·mal·kee·yah	𐤅𐤌𐤋𐤊𐤉𐤄	
Elam	ve·e·lam	𐤅𐤏𐤉𐤋𐤌	
and Ezer	va·a·zer	𐤅𐤏𐤆𐤓	
sang out	vay·yash·mee·u	𐤅𐤉𐤔𐤌𐤉𐤏𐤅	
Then the choirs	ham·sho·re·reem	𐤄𐤌𐤔𐤓𐤓𐤉𐤌	
of Jezrahiah	ve·yiz·rach·yah	𐤅𐤉𐤆𐤓𐤇𐤉𐤄	

under the direction	hap·pa·qeed	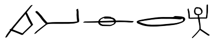	
they offered	vay·yiz·be·chu		Nehemiah 12:43
day	vay·yo·wm	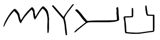	
On that	ha·hu	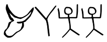	
sacrifices	ze·va·cheem	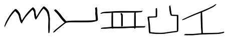	
great	ge·do·w·leem	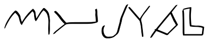	
rejoicing	vay·yis·ma·chu		
because	kee	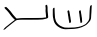	
God	ha·e·lo·heem	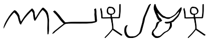	
joy	sim·me·cham		
	sim·chah	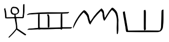	
had given them great	ge·do·w·lah		
also	ve·gam		
The women	han·na·sheem	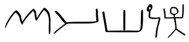	
and children	ve·hay·la·deem		
rejoiced	sa·me·chu	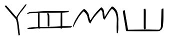	
was heard	vat·tish·sha·ma		
so that the joy	sim·chat	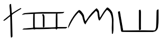	
of Jerusalem	ye·ru·sha·lim		
from afar	me·ra·cho·wq	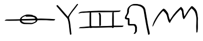	
were appointed	vay·yip·pa·qe·du		Nehemiah 12:44
day	vay·yo·wm	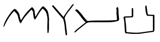	
And on that same	ha·hu		
men	a·na·sheem	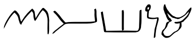	
over	al		
the rooms	han·ne·sha·kho·wt		
that housed the supplies	la·o·w·tsa·ro·wt		

contributions	lat·te·ru·mo·wt	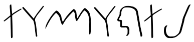	
firstfruits	la·re·sheet	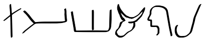	
and tithes	ve·lam·ma·as·ro·wt	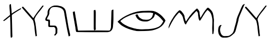	
were gathered	likh·no·ws	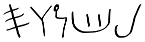	
into [these storerooms]	ba·hem	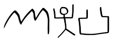	
from the fields	lis·de	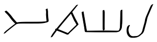	
of the villages	he·a·reem	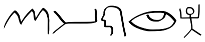	
The portions [specified] by	me·na·o·wt	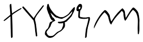	
the Law	hat·to·w·rah	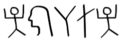	
for the priests	lak·ko·ha·neem	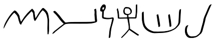	
and Levites	ve·lal·vee·yim	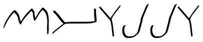	
because	kee	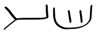	
rejoiced	sim·chat	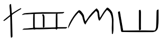	
Judah	ye·hu·dah	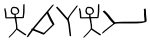	
over	al	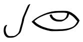	
the priests	hak·ko·ha·neem	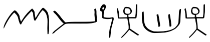	
	ve·al	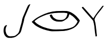	
and Levites	hal·vee·yim	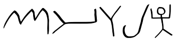	
who were serving	ha·o·me·deem	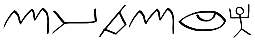	
They performed	vay·yish·me·ru	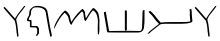	Nehemiah 12:45
the service	mish·me·ret	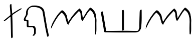	
of their God	e·lo·he·hem	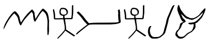	
and the service	u·mish·me·ret	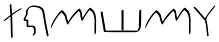	
of purification	hat·ta·ho·rah	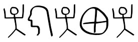	
along with the singers	ve·ham·sho·re·reem	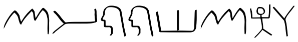	
and gatekeepers	ve·hash·sho·a·reem	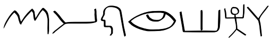	

had prescribed	ke·mits·vat	𐤊𐤌𐤑𐤅𐤕	
as David	da·veed	𐤃𐤅𐤉𐤃	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
and his son	ve·no	𐤁𐤍𐤅	
For	kee	𐤊𐤉	Nehemiah 12:46
in the days	vee·me	𐤁𐤉𐤌𐤉	
of David	da·veed	𐤃𐤅𐤉𐤃	
and Asaph	ve·a·saph	𐤅𐤀𐤎𐤐	
long ago	miq·qe·dem	𐤌𐤒𐤃𐤌	
there were directors	rosh	𐤓𐤀𐤔	
for the singers	ham·sho·re·reem	𐤄𐤌𐤔𐤓𐤓𐤉𐤌	
and for the songs	ve·sheer	𐤅𐤔𐤉𐤓	
of praise	te·hil·lah	𐤕𐤄𐤋𐤄	
and thanksgiving	ve·ho·do·wt	𐤅𐤄𐤃𐤅𐤕	
to God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
all	ve·khal	𐤅𐤊𐤋	Nehemiah 12:47
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
So in the days	bee·me	𐤁𐤉𐤌𐤉	
of Zerubbabel	ze·rub·ba·vel	𐤆𐤓𐤁𐤁𐤋	
and	u·vee·me	𐤅𐤁𐤉𐤌𐤉	
Nehemiah	ne·chem·yah	𐤍𐤇𐤌𐤉𐤄	
contributed	no·te·neem	𐤍𐤕𐤍𐤉𐤌	
the daily portions	me·na·yo·wt	𐤌𐤍𐤉𐤅𐤕	
for the singers	ham·sho·re·reem	𐤄𐤌𐤔𐤓𐤓𐤉𐤌	
and gatekeepers	ve·hash·sho·a·reem	𐤅𐤄𐤔𐤏𐤓𐤉𐤌	
portions	de·var	𐤃𐤁𐤓	
daily	yo·wm	𐤉𐤅𐤌	

	be·yo·w·mo		
They also set aside	u·maq·di·sheem		
for the Levites	lal·vee·yim	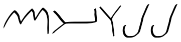	
and the Levites	ve·hal·vee·yim		
set aside	maq·di·sheem		
daily portions for the descendants	liv·ne		
of Aaron	a·ha·ron		
time	bay·yo·wm	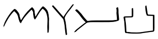	Nehemiah 13:1
At that	ha·hu		
was read aloud	niq·ra	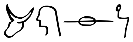	
the Book	be·se·pher		
of Moses	mo·sheh		
in the hearing	be·a·ze·ne		
of the people	ha·am		
they found	ve·nim·tsa		
the passage stating	ka·tuv		
and in it	bo		
that	a·sher		
no	lo		
enter	ya·vo·w		
Ammonite	am·mo·nee		
or Moabite	u·mo·a·vee		
the assembly	biq·hal	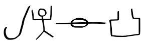	
of God	ha·e·lo·heem		
should ever	ad		
	o·w·lam		
because	kee	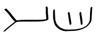	Nehemiah 13:2

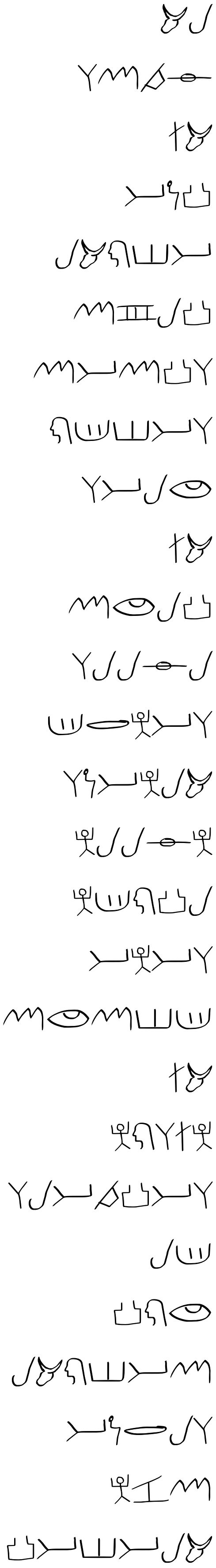

they had not	lo	
met	qid·de·mu	
-	et	
the Israelites	be·ne	
	yis·ra·el	
with food	bal·le·chem	
and water	u·vam·ma·yim	
but had hired	vay·yis·kor	
against them	a·law	
-	et	
Balaam	bil·am	
to call down a curse	le·qal·lo	
had turned	vay·ya·ha·phokh	
(although our God	e·lo·he·nu	
the curse	haq·qe·la·lah	
into a blessing)	liv·ra·khah	
As soon as	vay·hee	Nehemiah 13:3
[the people] heard	ke·sha·me·am	
-	et	
this law	hat·to·w·rah	
they excluded	vay·yav·dee·lu	
all	khal	
of foreign descent	e·rev	
from Israel	mee·yis·ra·el	
Now before	ve·liph·ne	Nehemiah 13:4
this	miz·zeh	
Eliashib	el·ya·sheev	

the priest	hak·ko·hen	
had been put in charge of	na·tun	
the storerooms	be·lish·kat	
of the house	bet	
of our God	e·lo·he·nu	
a relative	qa·ro·wv	
of Tobiah	le·to·w·vee·yah	
and had prepared	vay·ya·as	Nehemiah 13:5
for [Tobiah]	lo	
room	lish·kah	
a large	ge·do·w·lah	
where	ve·sham	
	ha·yu	
they had previously	le·pha·neem	
stored	no·te·neem	
-	et	
the grain offerings	ham·min·chah	
the frankincense	hal·le·vo·w·nah	
the [temple] articles	ve·hak·ke·leem	
and the tithes	u·ma·sar	
of grain	had·da·gan	
new wine	hat·tee·ro·wosh	
and oil	ve·hay·yits·har	
prescribed	mits·vat	
for the Levites	hal·vee·yim	
singers	ve·ham·sho·re·reem	
and gatekeepers	ve·hash·sho·a·reem	

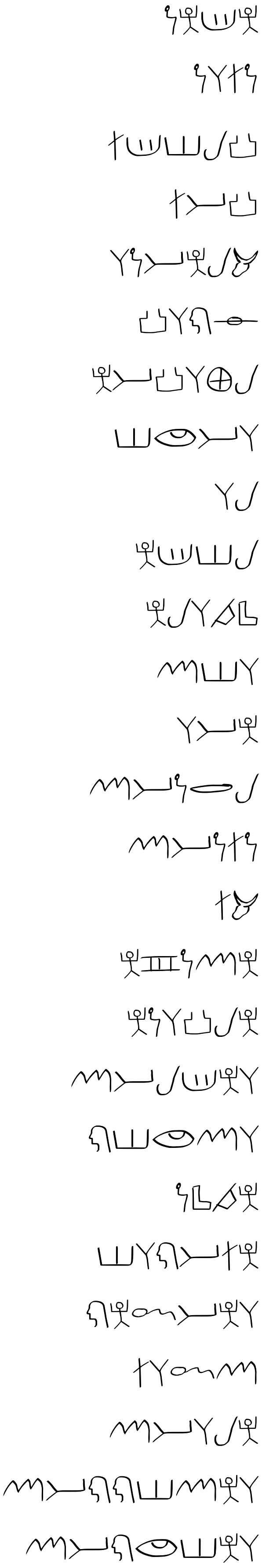

along with the contributions	u·te·ru·mat		
for the priests	hak·ko·ha·neem	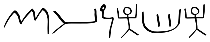	
While all	u·ve·khal	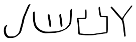	Nehemiah 13:6
this	zeh	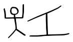	
I was not	lo		
was happening	ha·yee·tee	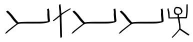	
in Jerusalem	bee·ru·sha·lim		
because	kee	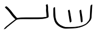	
year	bish·nat		
in the thirty-second	she·lo·sheem	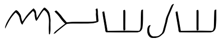	
	u·she·ta·yim	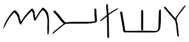	
Artaxerxes	le·ar·tach·shast	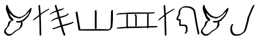	
king	me·lekh	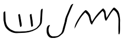	
of Babylon	ba·vel	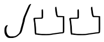	
I had returned	ba·tee		
to	el		
of his reign	ham·me·lekh		
Some time later	u·le·qets	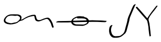	
	ya·meem	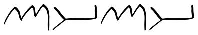	
I obtained leave	nish·al·tee		
from	min		
the king	ham·me·lekh		
to return	va·a·vo·w	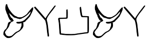	Nehemiah 13:7
to Jerusalem	lee·ru·sha·lim		
Then I discovered	va·a·vee·nah	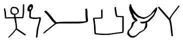	
the evil	va·ra·ah		
that	a·sher		

had done	a·sah		
Eliashib	el·ya·sheev		
on behalf of Tobiah	le·to·w·vee·yah		
by providing	la·a·so·wt		
him	lo		
a room	nish·kah	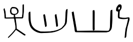	
in the courts	be·chats·re		
of the house	bet	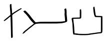	
of God	ha·e·lo·heem	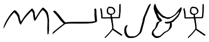	
displeased	vay·ye·ra	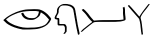	Nehemiah 13:8
	lee	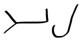	
And I was greatly	me·od		
and threw	va·ash·lee·khah	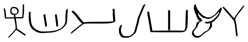	
-	et		
all	kal	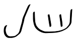	
goods	ke·le	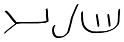	
household	vet	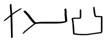	
of Tobiah’s	to·w·vee·yah	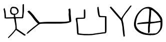	
out	ha·chuts		
of	min		
the room	hal·lish·kah	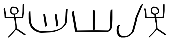	
Then I ordered	va·o·me·rah		Nehemiah 13:9
be purified	vay·ta·ha·ru	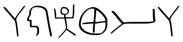	
that the rooms	hal·le·sha·kho·wt	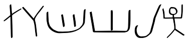	
restored	va·a·shee·vah	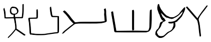	
to them	sham	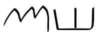	
and I had the articles	ke·le	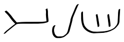	

of the house	bet	
of God	ha·e·lo·heem	
-	et	
along with the grain offerings	ham·min·chah	
and frankincense	ve·hal·le·vo·w·nah	
I also learned	va·e·de·ah	Nehemiah 13:10
that	kee	
because the portions	me·na·yo·wt	
for the Levites	hal·vee·yim	
had not	lo	
been given to them	nit·ta·nah	
had gone back	vay·yiv·re·chu	
all	eesh	
to their own fields	le·sa·de·hu	
the Levites	hal·vee·yim	
and singers	ve·ham·sho·re·reem	
responsible for performing	o·se	
the service	ham·me·la·khah	
So I rebuked	va·a·ree·vah	Nehemiah 13:11
	et	
the officials	has·se·ga·neem	
and asked	va·o·me·rah	
“ Why	mad·du·a	
been neglected ? ”	ne·e·zav	
has the house	bet	
of God	ha·e·lo·heem	

Then I gathered the Levites and singers together	va·eq·be·tsem		
and stationed them	va·a·a·mi·dem		
at	al		
their posts	a·me·dam		
and all	ve·khal		Nehemiah 13:12
Judah	ye·hu·dah	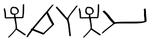	
brought	he·vee·u	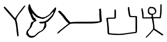	
a tenth	ma·sar		
of the grain	had·da·gan		
new wine	ve·hat·tee·ro·wosh	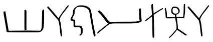	
and oil	ve·hay·yits·har	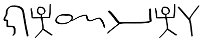	
into the storerooms	la·o·w·tsa·ro·wt		
I appointed as treasurers	va·o·wts·rah		Nehemiah 13:13
over	al		
the storerooms	o·w·tsa·ro·wt		
Shelemiah	she·lem·yah		
the priest	hak·ko·hen		
Zadok	ve·tsa·do·wq	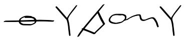	
the scribe	has·so·w·pher		
and Pedaiah	u·phe·da·yah	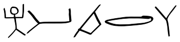	
of	min		
the Levites	hal·vee·yim	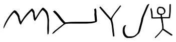	
to assist	ve·al		
them	ya·dam	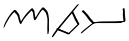	
with Hanan	cha·nan	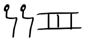	
son	ben		

of Zaccur	zak·kur	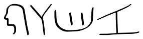	
the son	ben	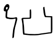	
of Mattaniah	mat·tan·yah	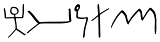	
because	kee	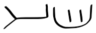	
trustworthy	ne·e·ma·neem	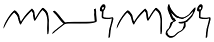	
they were considered	nech·sha·vu	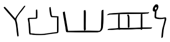	
They were responsible for	va·a·le·hem	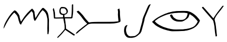	
distributing the supplies	la·cha·loq	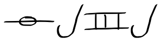	
to their fellow [Levites]	la·a·che·hem	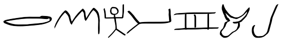	
Remember	za·khe·rah	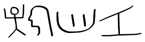	Nehemiah 13:14
me	lee	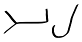	
O my God	e·lo·hay	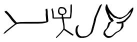	
for	al	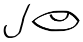	
this	zot	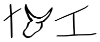	
and do not	ve·al	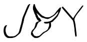	
blot out	te·mach	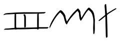	
my deeds of loving devotion	cha·sa·day	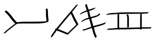	
-	a·sher	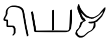	
-	a·see·tee	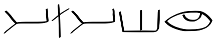	
for the house	be·vet	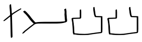	
of my God	e·lo·hay	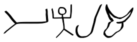	
and for its services	u·ve·mish·ma·raw	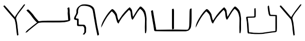	
days	bay·ya·meem	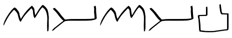	Nehemiah 13:15
In those	ha·hem·mah	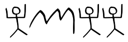	
I saw	ra·ee·tee	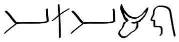	
people in Judah	vee·hu·dah	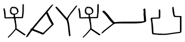	

treading	do·re·kheem	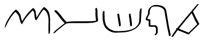	
winepresses	git·to·wt		
on the Sabbath	bash·shab·bat		
and bringing in	u·me·vee·eem	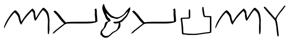	
grain	ha·a·re·mo·wt		
and loading it	ve·o·me·seem		
on	al		
donkeys	ha·cha·mo·reem		
along with	ve·aph		
wine	ya·yin	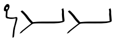	
grapes	a·na·veem	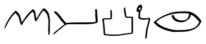	
and figs	u·te·e·neem	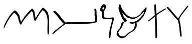	
All kinds	ve·khal		
of goods	mas·sa	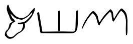	
were being brought	u·me·vee·eem	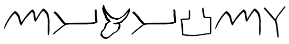	
into Jerusalem	ye·ru·sha·lim		
day	be·yo·wm	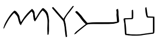	
on the Sabbath	hash·shab·bat		
So I warned them	va·a·eed		
on that day	be·yo·wm	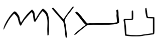	
against selling	mikh·ram	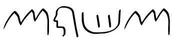	
food	tsa·yid	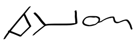	
Additionally, [men of] Tyre	ve·hats·tso·reem	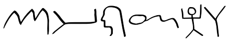	Nehemiah 13:16
who lived	ya·she·vu	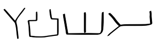	
there	vah		
were importing	me·vee·eem	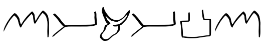	
fish	dag		

and all kinds	ve·khal	וכל	
of merchandise	me·kher	מכר	
and selling them	u·mo·khe·reem	ומכרים	
on the Sabbath	bash·shab·bat	בשבת	
to the people	liv·ne	לבני	
of Judah	ye·hu·dah	יהודה	
in Jerusalem	u·vee·ru·sha·lim	ובירושלם	
Then I rebuked	va·a·ree·vah	ואריבה	Nehemiah 13:17
	et	את	
the nobles	cho·re	חרי	
of Judah	ye·hu·dah	יהודה	
and asked	va·o·me·rah	ואמרה	
	la·hem	להם	
“ What	mah	מה	
	had·da·var	הדבר	
evil	ha·ra	הרע	
is this	haz·zeh	הזה	
-	a·sher	אשר	
you	at·tem	אתם	
are doing —	o·seem	עשים	
profaning	u·me·chal·le·leem	ומחללים	
-	et	את	
day ?	yo·wm	יום	
the Sabbath	hash·shab·bat	השבת	
Did not	ha·lo·w	הלוא	Nehemiah 13:18
the same things	khoh	כה	
do	a·su	עשו	

your forefathers	a·vo·te·khem	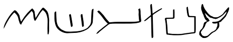	
brought	vay·ya·ve	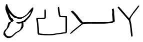	
so that our God	e·lo·he·nu		
on us	a·le·nu	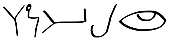	
-	et		
all	kal	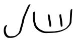	
disaster	ha·ra·ah		
this	haz·zot		
and on	ve·al		
city ?	ha·eer		
this	haz·zot		
And now	ve·at·tem		
you are rekindling	mo·w·see·pheem	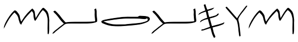	
His wrath	cha·ro·wn	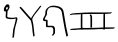	
against	al		
Israel	yis·ra·el	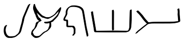	
by profaning	le·chal·lel	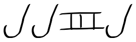	
-	et		
the Sabbath ! ”	hash·shab·bat	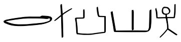	
-	vay·hee	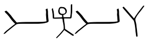	Nehemiah 13:19
When	ka·a·sher		
the evening shadows	tsa·la·lu	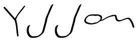	
began to fall on the gates	sha·a·re		
of Jerusalem	ye·ru·sha·lim		
just before	liph·ne		
the Sabbath	hash·shab·bat		
I ordered	va·o·me·rah		

be shut	vay·yis·sa·ge·ru		
that the gates	had·de·la·to·wt	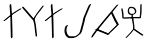	
	va·o·me·rah		
-	a·sher		
and not	lo		
opened	yiph·ta·chum		
until	ad		
after	a·char	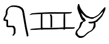	
the Sabbath	hash·shab·bat		
some of my servants	u·min·ne·a·ray		
I posted	he·e·mad·tee		
at	al		
the gates	hash·she·a·reem		
so that no	lo		
could enter	ya·vo·w		
load	mas·sa		
day	be·yo·wm	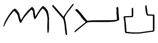	
on the Sabbath	hash·shab·bat		
camped	vay·ya·lee·nu	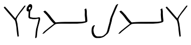	Nehemiah 13:20
the merchants	ha·ro·khe·leem	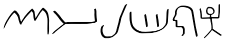	
and those who sell	u·mo·khe·re		
all kinds	khal	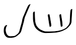	
of goods	mim·kar		
outside	mi·chuts	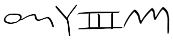	
Jerusalem	lee·ru·sha·lim		
Once	pa·am		
or twice	u·she·ta·yim		

but I warned	va·a·ee·dah	𐤅𐤀𐤏𐤉𐤃𐤄	Nehemiah 13:21
them	va·hem	𐤁𐤄𐤌	
-	va·o·me·rah	𐤅𐤀𐤌𐤓𐤄	
-	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
“ Why	mad·du·a	𐤌𐤃𐤅𐤏	
are you	at·tem	𐤀𐤕𐤌	
camping	le·neem	𐤋𐤍𐤉𐤌	
in front of	ne·ged	𐤍𐤂𐤃	
the wall ?	ha·cho·w·mah	𐤄𐤇𐤅𐤌𐤄	
If	im	𐤀𐤌	
you do it again	tish·nu	𐤕𐤔𐤍𐤅	
hands	yad	𐤉𐤃	
I will lay	esh·lach	𐤀𐤔𐤋𐤇	
on you ”	ba·khem	𐤁𐤊𐤌	
From	min	𐤌𐤍	
time on	ha·et	𐤄𐤏𐤕	
that	ha·hee	𐤄𐤄𐤉𐤀	
they did not	lo	𐤋𐤀	
return	va·u	𐤁𐤀𐤅	
on the Sabbath	bash·shab·bat	𐤁𐤔𐤁𐤕𐤎	
Then I instructed	va·o·me·rah	𐤅𐤀𐤌𐤓𐤄	Nehemiah 13:22
the Levites	lal·vee·yim	𐤋𐤋𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
-	yih·yu	𐤉𐤄𐤉𐤅	
to purify themselves	mit·ta·ha·reem	𐤌𐤈𐤄𐤓𐤉𐤌	
	u·va·eem	𐤅𐤁𐤀𐤉𐤌	
and guard	sho·me·reem	𐤔𐤌𐤓𐤉𐤌	

the gates	hash·she·a·reem		
holy	le·qad·desh	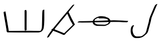	
-	et		
day	yo·wm		
in order to keep the Sabbath	hash·shab·bat		
as well	gam		
for this	zot		
Remember	za·khe·rah		
me	lee	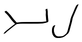	
O my God	e·lo·hay		
mercy	ve·chu·sah		
and {show} me	a·lay	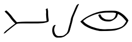	
according to Your abundant	ke·rov	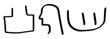	
loving devotion	chas·de·kha		
I also	gam		Nehemiah 13:23
days	bay·ya·meem		
In those	ha·hem	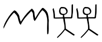	
saw	ra·ee·tee	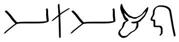	
-	et		
Jews	hay·ye·hu·deem		
who had married	ho·shee·vu	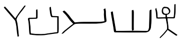	
women	na·sheem	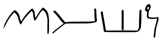	
from Ashdod	ʾash·do·dī·yot		
Ammon	ʿam·mo·nī·yot		
and Moab	mo·w·a·vee·yo·wt		
of their children	u·ve·ne·hem	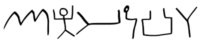	Nehemiah 13:24
Half	cha·tsee		

spoke	me·dab·ber	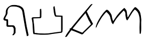	
the language of Ashdod	ash·do·w·deet	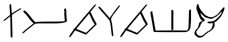	
not	ve·e·nam	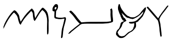	
but could	mak·kee·reem	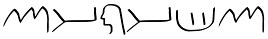	
speak	le·dab·ber	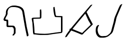	
the language of Judah	ye·hu·deet	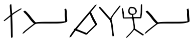	
or of	ve·khil·sho·wn	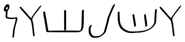	
the other peoples	am	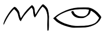	
	va·am	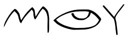	
I rebuked them	va·a·reev	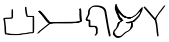	Nehemiah 13:25
	im·mam	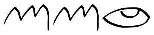	
and called down curses on them	va·a·qal·lem	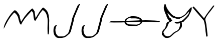	
I beat	va·ak·keh	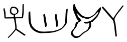	
some of	me·hem	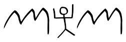	
these men	a·na·sheem	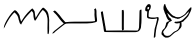	
and pulled out their hair	va·em·re·tem	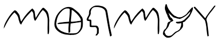	
Then I made them take an oath	va·ash·bee·em	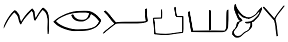	
before God [and said]	be·lo·heem	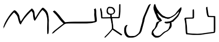	
“ You must not	im	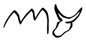	
in marriage	tit·te·nu	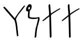	
give your daughters	ve·no·te·khem	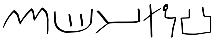	
to their sons	liv·ne·hem	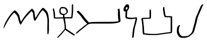	
	ve·im	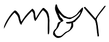	
or take	tis·u	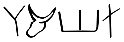	
their daughters	mib·be·no·te·hem	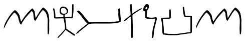	
as wives for your sons	liv·ne·khem	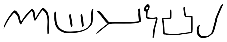	

or for yourselves !	ve·la·khem	
Did not	ha·lo·w	Nehemiah 13:26
in	al	
matters like this ?	el·leh	
sin	cha·ta	
Solomon	she·lo·moh	
King	me·lekh	
of Israel	yis·ra·el	
nations	u·vag·go·w·yim	
among many	ha·rab·beem	
not	lo	
There was	ha·yah	
a king	me·lekh	
like him	ka·mo·hu	
loved	ve·a·huv	
by his God	le·lo·haw	
and he was	ha·yah	
made him	vay·yit·te·ne·hu	
[who]	e·lo·heem	
king	me·lekh	
over	al	
all	kal	
Israel —	yis·ra·el	
yet	gam	
	o·w·to	
drew him into sin	he·che·tee·u	
women	han·na·sheem	

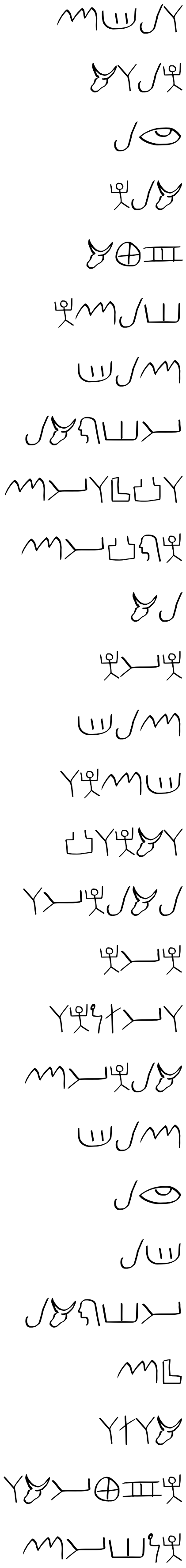

foreign	han·na·khe·ree·yo·wt	הנכריות	
	ve·la·khem	ולכם	Nehemiah 13:27
Must we now hear	ha·nish·ma	הנשמע	
that you too are doing	la·a·sot	לעשת	
-	et	את	
all	kal	כל	
evil	ha·ra·ah	הרעה	
terrible	hag·ge·do·w·lah	הגדולה	
this	haz·zot	הזאת	
and acting unfaithfully	lim·ol	למעל	
against our God	be·lo·he·nu	באלהינו	
by marrying	le·ho·sheev	להשיב	
women ? ”	na·sheem	נשים	
foreign	na·khe·ree·yo·wt	נכריות	
Even one of the sons	u·mib·be·ne	ומבני	Nehemiah 13:28
of Jehoiada	yo·w·ya·da	יוידע	
son	ben	בן	
of Eliashib	el·ya·sheev	אלישיב	
priest	hak·ko·hen	הכהן	
the high	hag·ga·do·wl	הגדול	
had become a son-in-law	cha·tan	חתן	
to Sanballat	le·san·val·lat	לסנבלט	
the Horonite	ha·cho·ro·nee	החרני	
Therefore I drove him away	va·av·ree·che·hu	ואבריחהו	
from me	me·a·lay	מעלי	
Remember	za·khe·rah	זכרה	Nehemiah 13:29

them	la·hem	𐤋𐤄𐤌	
O my God	e·lo·hay	𐤀𐤋𐤄𐤉	
because	al	𐤏𐤋	
they have defiled	ga·o·le	𐤂𐤀𐤋𐤉	
the priesthood	hak·ke·hun·nah	𐤄𐤊𐤄𐤍𐤄	
and the covenant	u·ve·reet	𐤅𐤁𐤓𐤉𐤕	
of the priesthood	hak·ke·hun·nah	𐤄𐤊𐤄𐤍𐤄	
and of the Levites	ve·hal·vee·yim	𐤅𐤄𐤋𐤅𐤉𐤌	
Thus I purified [the priests and Levites]	ve·ti·har·teem	𐤅𐤈𐤄𐤓𐤕𐤉𐤌	Nehemiah 13:30
from everything	mik·kal	𐤌𐤊𐤋	
foreign	ne·khar	𐤍𐤊𐤓	
and I assigned	va·a·a·mee·dah	𐤅𐤀𐤏𐤌𐤉𐤃𐤄	
duties	mish·ma·ro·wt	𐤌𐤔𐤌𐤓𐤅𐤕	
of the priests	lak·ko·ha·neem	𐤋𐤊𐤄𐤍𐤉𐤌	
and Levites	ve·lal·vee·yim	𐤅𐤋𐤋𐤅𐤉𐤌	
to each	eesh	𐤀𐤉𐤔	
specific	bim·lakh·to	𐤁𐤌𐤋𐤀𐤊𐤕𐤅	
I also arranged for contributions	u·le·qur·ban	𐤅𐤋𐤒𐤓𐤁𐤍	Nehemiah 13:31
of wood	ha·e·tseem	𐤄𐤏𐤑𐤉𐤌	
times	be·it·teem	𐤁𐤏𐤕𐤉𐤌	
at the appointed	me·zum·ma·no·wt	𐤌𐤆𐤌𐤍𐤅𐤕	
and for the firstfruits	ve·lab·bik·ku·reem	𐤅𐤋𐤁𐤊𐤅𐤓𐤉𐤌	
Remember	za·khe·rah	𐤆𐤊𐤓𐤄	
me	lee	𐤋𐤉	
O my God	e·lo·hay	𐤀𐤋𐤄𐤉	
with favor	le·to·w·vah	𐤋𐤈𐤅𐤁𐤄	

Esther

BSB Translation	Transliteration	Original Hebrew	
This is what happened	vay·hee	ויהי	Esther 1:1
in the days	bee·me	בימי	
of Xerxes	a·chash·ve·ro·wosh	אחשורוש	
	hu	הוא	
	a·chash·ve·ro·wosh	אחשורוש	
who reigned over	ham·mo·lekh	המלך	
from India	me·hod·du	מהדו	
to	ve·ad	ועד	
Cush	kush	כוש	
127	she·va	שבע	
	ve·es·reem	ועשרים	
	u·me·ah	ומאה	
provinces	me·dee·nah	מדינה	
days	bay·ya·meem	בימים	Esther 1:2
In those	ha·hem	ההם	
sat	ke·she·vet	כשבת	
King	ham·me·lekh	המלך	
Xerxes	a·chash·ve·ro·wosh	אחשורוש	
on	al	על	
throne	kis·se	כסא	
his royal	mal·khu·to	מלכותו	
-	a·sher	אשר	
of Susa	be·shu·shan	בשושן	
in the citadel	hab·bee·rah	הבירה	

year	bish·nat		Esther 1:3
In the third	sha·lo·wosh		
of his reign	le·ma·le·kho		
[Xerxes] held	a·sah		
a feast	mish·teh		
for all	le·khal		
his officials	sa·raw	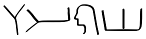	
and servants	va·a·va·daw	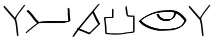	
The military leaders	chel	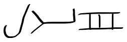	
of Persia	pa·ras		
and Media	u·ma·day		
along with the nobles	hap·par·te·meem		
and princes	ve·sa·re		
of the provinces	ham·me·dee·no·wt	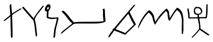	
[were there]	le·pha·naw	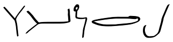	
he displayed	be·har·o·to		Esther 1:4
-	et		
riches	o·sher		
the glorious	ke·vo·wd		
of his kingdom	mal·khu·to		
and	ve·et		
splendor	ye·qar	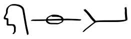	
the magnificent	tiph·e·ret		
of his greatness	ge·dul·la·to		
days	ya·meem	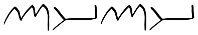	
And for a full	rab·beem	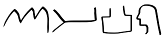	
180	she·mo·w·neem		

	u·me·at	ומאת	
	yo·wm	יום	
At the end	u·vim·lo·wt	ובמלואת	Esther 1:5
time	hay·ya·meem	הימים	
of this	ha·el·leh	האלה	
held	a·sah	עשה	
the king	ham·me·lekh	המלך	
for all	le·khal	לכל	
the people	ha·am	העם	
-	han·nim·tse·eem	הנמצאים	
of Susa	be·shu·shan	בשושן	
in the citadel	hab·bee·rah	הבירה	
the greatest	le·mig·ga·do·wl	למגדול	
to	ve·ad	ועד	
from the least	qa·tan	קטן	
feast	mish·teh	משתה	
a seven-day	shiv·at	שבעת	
	ya·meem	ימים	
court	ba·cha·tsar	בחצר	
in the garden	gin·nat	גנת	
palace	bee·tan	ביתן	
of the royal	ham·me·lekh	המלך	
[Hangings of] white	chur	חור	Esther 1:6
linen	kar·pas	כרפס	
and blue	u·te·khe·let	ותכלת	
were fastened	a·chuz	אחוז	
with cords	be·chav·le	בחבלי	

of fine white	vuts		
and purple [material]	ve·ar·ga·man		
to	al		
rings	ge·lee·le	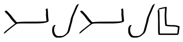	
silver	khe·seph		
pillars	ve·am·mu·de		
on the marble	shesh		
couches	mit·to·wt	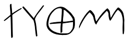	
Gold	za·hav	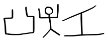	
and silver	va·khe·seph		
were arranged	al		
on a mosaic pavement	rits·phat		
of porphyry	ba·hat		
marble	va·shesh		
mother-of-pearl	ve·dar		
and other costly stones	ve·so·cha·ret	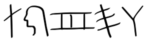	
Beverages were served	ve·hash·qo·wt	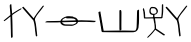	Esther 1:7
in an array of goblets	bikh·le		
of gold	za·hav	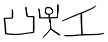	
each	ve·khe·leem	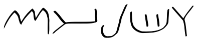	
	mik·ke·leem	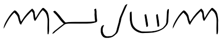	
with a different design	sho·w·neem	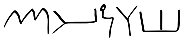	
wine	ve·yen	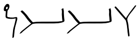	
and the royal	mal·khut	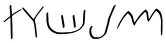	
flowed freely	rav	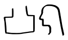	
bounty	ke·yad	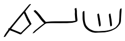	

according to the king’s	ham·me·lekh		
on the drinking	ve·hash·she·tee·yah		Esther 1:8
By	khad·dat		
no	en	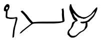	
limit was placed	o·nes		
	kee	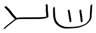	
	khen	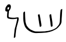	
order	yis·sad		
of the king	ham·me·lekh		
	al		
and every	kal		
official	rav	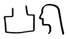	
of his household	be·to	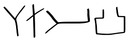	
was to serve	la·a·so·wt		
whatever he desired	kir·tso·wn		
each	eesh	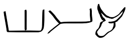	
man	va·eesh	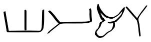	
also	gam		Esther 1:9
Vashti	vash·tee		
Queen	ham·mal·kah	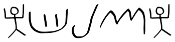	
gave	a·se·tah		
a banquet	mish·teh		
for the women	na·sheem	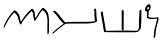	
palace	bet	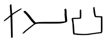	
in the royal	ham·mal·khut	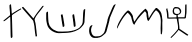	
-	a·sher		
of King	lam·me·lekh		

Xerxes	a·chash·ve·ro·wosh		
day	bay·yo·wm	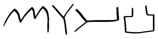	Esther 1:10
On the seventh	hash·she·vee·ee	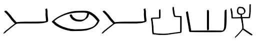	
was merry	ke·to·wv		
heart	lev	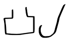	
when the king’s	ham·me·lekh		
with wine	bay·ya·yin	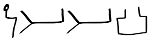	
he ordered	a·mar		
Mehuman	lim·hu·man		
Biztha	biz·ze·ta	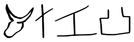	
Harbona	char·vo·w·na	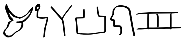	
Bigtha	big·ta		
Abagtha	va·a·vag·ta		
Zethar	ze·tar	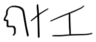	
and Carkas —	ve·khar·kas	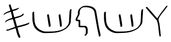	
the seven	shiv·at		
eunuchs	has·sa·ree·seem		
who served	ham·sha·re·teem		
	et		
	pe·ne	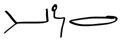	
	ham·me·lekh		
him —	a·chash·ve·ro·wosh		
to bring	le·ha·vee	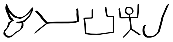	Esther 1:11
-	et		
Vashti	vash·tee		
Queen	ham·mal·kah	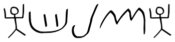	
before	liph·ne		

him	ham·me·lekh	
crown	be·khe·ter	
[wearing] her royal	mal·khut	
to display	le·har·o·wt	
to the people	ha·am·meem	
and officials	ve·has·sa·reem	
-	et	
her beauty	ya·phe·yah	
For	kee	
beautiful	to·w·vat	
to behold	mar·eh	
she [was]	hee	
refused	vat·te·ma·en	Esther 1:12
Queen	ham·mal·kah	
Vashti, however	vash·tee	
to come	la·vo·w	
command	bid·var	
at the king’s	ham·me·lekh	
-	a·sher	
[brought] by	be·yad	
[his] eunuchs	has·sa·ree·seem	
became furious	vay·yiq·tsoph	
And the king	ham·me·lekh	
	me·od	
and his anger	va·cha·ma·to	
burned	ba·a·rah	
within him	vo	

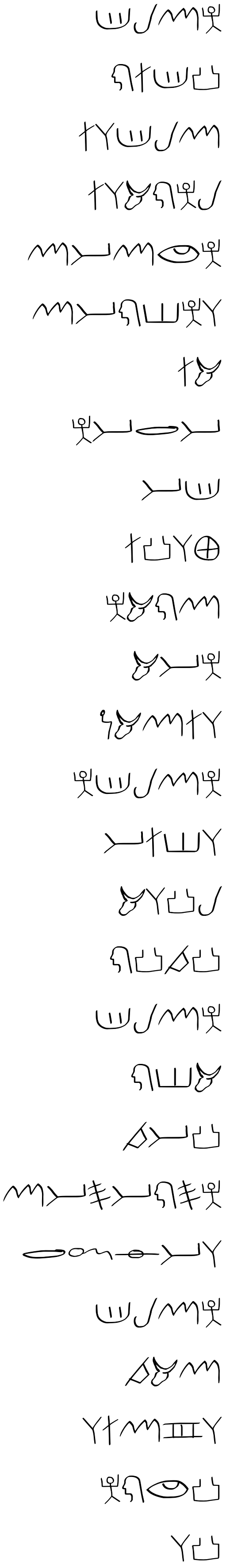

consulted	vay·yo·mer	Esther 1:13
Then the king	ham·me·lekh	
the wise men	la·cha·kha·meem	
who knew	yo·de·e	
the times	ha·it·teem	
for it was	kee	
customary	khen	
to confer	de·var	
for him	ham·me·lekh	
with	liph·ne	
	kal	
the experts	yo·de·e	
in law	dat	
and justice	va·deen	
His closest advisors [were]	ve·haq·qa·rov	Esther 1:14
	ʾē·law	
Carshena	kar·she·na	
Shethar	she·tar	
Admatha	ad·ma·ta	
Tarshish	tar·sheesh	
Meres	me·res	
Marsena	mar·se·na	
and Memucan	me·mu·khan	
the seven	shiv·at	
princes	sa·re	
of Persia	pa·ras	
and Media	u·ma·day	

who had personal access to	ro·e	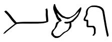	
	pe·ne	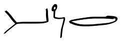	
the king	ham·me·lekh		
[and] ranked	hay·yo·she·veem		
highest	ri·sho·nah		
in the kingdom	bam·mal·khut	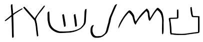	
“ According to law ”	ke·dat		Esther 1:15
he asked, “what	mah	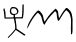	
should be done	la·a·so·wt		
with Queen	bam·mal·kah		
Vashti	vash·tee		
since	al		
-	a·sher		
she refused to obey	lo		
	a·se·tah		
-	et		
the command	ma·a·mar		
of King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
delivered by	be·yad	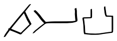	
the eunuchs ? ”	has·sa·ree·seem		
replied	vay·yo·mer		Esther 1:16
Memucan	mu·me·khan	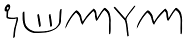	
And in the presence	liph·ne		
of the king	ham·me·lekh		
and his princes	ve·has·sa·reem	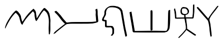	
not	lo		

	al		
the king	ham·me·lekh		
only	le·vad·do	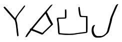	
has wronged	a·ve·tah		
Vashti	vash·tee		
“ Queen	ham·mal·kah	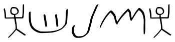	
but	kee	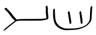	
	al		
all	kal	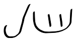	
the princes	has·sa·reem	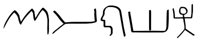	
	ve·al		
in all	kal		
and the peoples	ha·am·meem		
-	a·sher		
-	be·khal		
the provinces	me·dee·no·wt	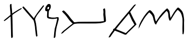	
of King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
For	kee	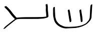	Esther 1:17
will become known	ye·tse		
the conduct	de·var		
of the queen	ham·mal·kah	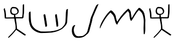	
to	al		
all	kal	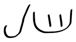	
women	han·na·sheem	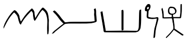	
causing them to despise	le·hav·zo·wt		
their husbands	ba·le·hen	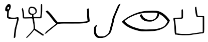	

	be·e·ne·hen	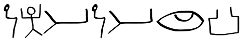	
and say	be·a·me·ram	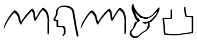	
‘ King	ham·me·lekh	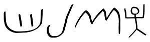	
Xerxes	a·chash·ve·ro·wosh	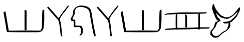	
ordered	a·mar	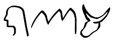	
to be brought	le·ha·vee	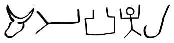	
-	et	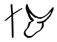	
Vashti	vash·tee	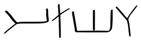	
Queen	ham·mal·kah	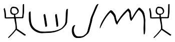	
before him	le·pha·naw	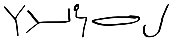	
but she did not	ve·lo	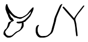	
come ’	va·ah	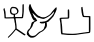	
very day	ve·hay·yo·wm	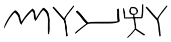	Esther 1:18
This	haz·zeh	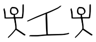	
will say	to·mar·nah	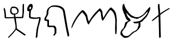	
the noble women	sa·ro·wt	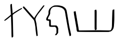	
of Persia	pa·ras	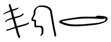	
and Media	u·ma·day	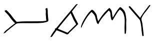	
who	a·sher	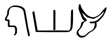	
have heard	sha·me·u	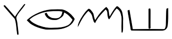	
about	et	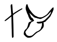	
conduct	de·var	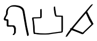	
the queen’s	ham·mal·kah	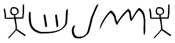	
the same thing to all	le·khol	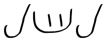	
officials	sa·re	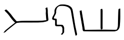	
the king’s	ham·me·lekh	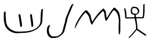	
resulting in much	u·khe·day	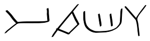	

contempt	biz·za·yo·wn	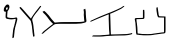	
and wrath	va·qa·tseph	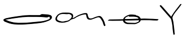	
So if	im	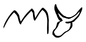	Esther 1:19
	al	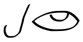	
the king	ham·me·lekh	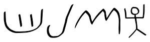	
it pleases	to·wv	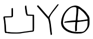	
let him issue	ye·tse	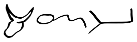	
decree	de·var	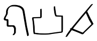	
a royal	mal·khut	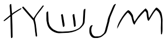	
	mil·le·pha·naw	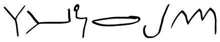	
and let it be recorded	ve·yik·ka·tev	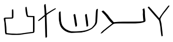	
in the laws	be·da·te	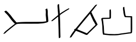	
of Persia	pha·ras	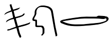	
and Media	u·ma·day	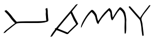	
so that it cannot	ve·lo	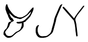	
be repealed	ya·a·vo·wr	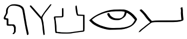	
that	a·sher	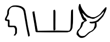	
shall never again	lo	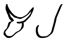	
enter	ta·vo·w	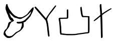	
Vashti	vash·tee	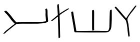	
the presence	liph·ne	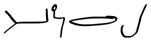	
of King	ham·me·lekh	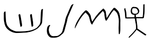	
Xerxes	a·chash·ve·ro·wosh	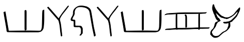	
and that her royal position	u·mal·khu·tah	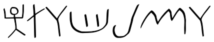	
shall be given	yit·ten	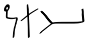	
	ham·me·lekh	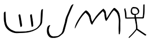	
to a woman	lir·u·tah	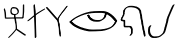	

better	hat·to·w·vah	
than she	mim·men·nah	
will be heard	ve·nish·ma	Esther 1:20
The edict	pit·gam	
the king	ham·me·lekh	
-	a·sher	
issues	ya·a·seh	
throughout	be·khal	
kingdom —	mal·khu·to	
and so	kee	
his vast	rab·bah	
	hee	
all	ve·khal	
women	han·na·sheem	
will honor	yit·te·nu	
	ye·qar	
their husbands ”	le·va·le·hen	
the greatest	le·mig·ga·do·wl	
to	ve·ad	
from the least	qa·tan	
were pleased	vay·yee·tav	Esther 1:21
with this counsel	had·da·var	
	be·e·ne	
The king	ham·me·lekh	
and his princes	ve·has·sa·reem	
did	vay·ya·as	
so the king	ham·me·lekh	

had advised	kid·var	
as Memucan	me·mu·khan	
He sent	vay·yish·lach	Esther 1:22
letters	se·pha·reem	
to	el	
all	kal	
the provinces	me·dee·no·wt	
of the kingdom	ham·me·lekh	
to	el	
each province	me·dee·nah	
	u·me·dee·nah	
in its own script	kikh·ta·vah	
and to	ve·el	
each people	am	
	va·am	
in their own language	kil·sho·w·no	
should be	lih·yo·wt	
that every	kal	
man	eesh	
master	so·rer	
of his own household	be·ve·to	
proclaiming	u·me·dab·ber	
-	kil·sho·wn	
-	am·mo	
Some time later	a·char	Esther 2:1
	had·de·va·reem	
	ha·el·leh	

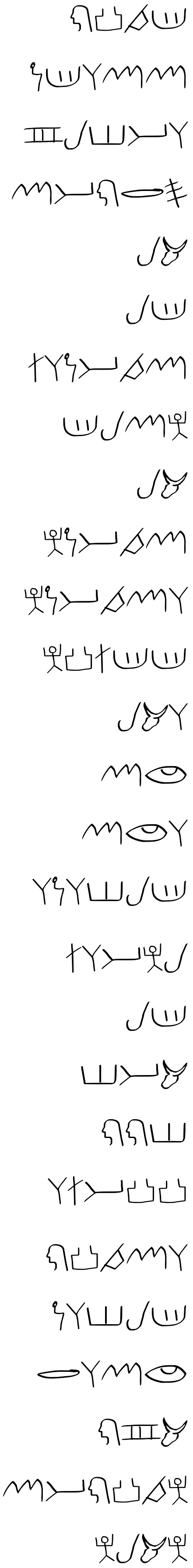

had subsided	ke·shokh	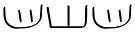	
when the anger	cha·mat	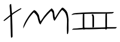	
of King	ham·me·lekh	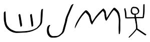	
Xerxes	a·chash·ve·ro·wosh	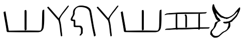	
he remembered	za·khar	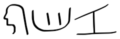	
-	et	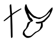	
Vashti	vash·tee	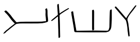	
and	ve·et	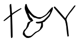	
what	a·sher	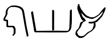	
she had done	a·sa·tah	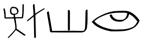	
and	ve·et	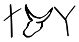	
what	a·sher	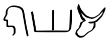	
had been decreed	nig·zar	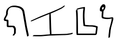	
against her	a·le·ha	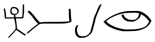	
proposed	vay·yo·me·ru	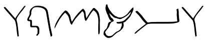	Esther 2:2
attendants	na·a·re	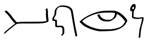	
Then the king’s	ham·me·lekh	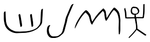	
	me·sha·re·taw	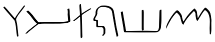	
“ Let a search be made	ye·vaq·shu	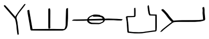	
for the king	lam·me·lekh	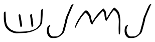	
young	ne·a·ro·wt	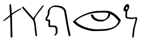	
virgins	be·tu·lo·wt	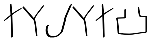	
for beautiful	to·w·vo·wt	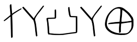	
	mar·eh	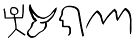	
appoint	ve·yaph·qed	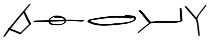	Esther 2:3
and let the king	ham·me·lekh	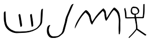	
commissioners	pe·qee·deem	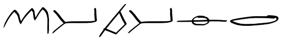	

in each	be·khal	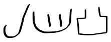	
province	me·dee·no·wt	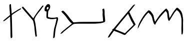	
of his kingdom	mal·khu·to	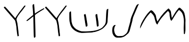	
to assemble	ve·yiq·be·tsu	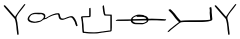	
-	et	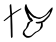	
all	kal	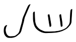	
young	na·a·rah	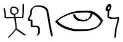	
women	ve·tu·lah	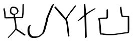	
the beautiful	to·w·vat	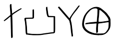	
	mar·eh	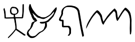	
into	el	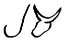	
of Susa	shu·shan	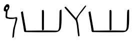	
the citadel	hab·bee·rah	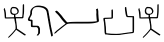	
Let them be placed	el	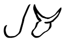	
the harem	bet	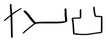	
	han·na·sheem	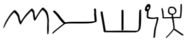	
at	el	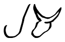	
under the care	yad	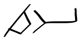	
of Hegai	he·ge	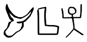	
eunuch	se·rees	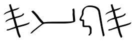	
the king’s	ham·me·lekh	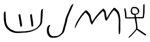	
in charge of	sho·mer	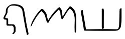	
the women	han·na·sheem	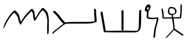	
and let [them] be given	ve·na·to·wn	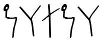	
beauty treatments	tam·ru·qe·hen	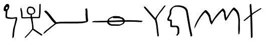	
Then let the young woman	ve·han·na·a·rah	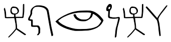	Esther 2:4
who	a·sher	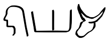	

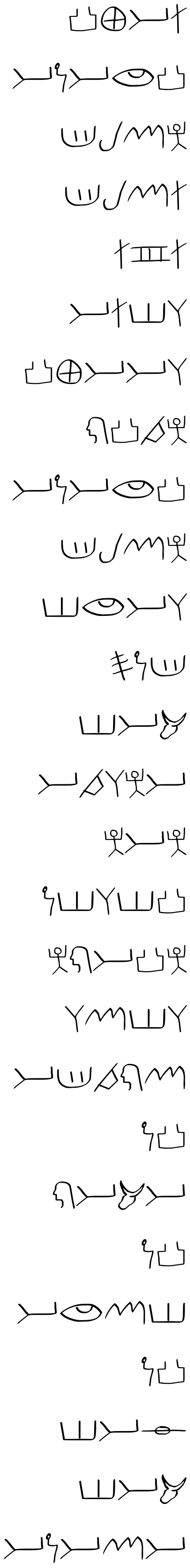

pleases	tee·tav	
	be·e·ne	
the king	ham·me·lekh	
become queen	tim·lokh	
in place	ta·chat	
of Vashti ”	vash·tee	
pleased	vay·yee·tav	
This suggestion	had·da·var	
	be·e·ne	
the king	ham·me·lekh	
and he acted	vay·ya·as	
accordingly	ken	
man	eesh	Esther 2:5
a Jewish	ye·hu·dee	
[Now] there was	ha·yah	
of Susa	be·shu·shan	
at the citadel	hab·bee·rah	
named	u·she·mo	
Mordecai	ma·re·do·khay	
son	ben	
of Jair	ya·eer	
the son	ben	
of Shimei	shim·ee	
the son	ben	
of Kish	qeesh	
	eesh	
from the tribe of Benjamin	ye·mee·nee	

He	a·sher	אשר	Esther 2:6
had been carried into exile	ha·ge·lah	הגלה	
from Jerusalem	mee·ru·sha·la·yim	מירושלים	
among	im	עם	
those taken captive	hag·go·lah	הגלה	
-	a·sher	אשר	
-	ha·ge·le·tah	הגלתה	
with	im	עם	
Jeconiah	ye·kha·ne·yah	יכניה	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
-	a·sher	אשר	
-	heg·lah	הגלה	
by Nebuchadnezzar	ne·vu·khad·nets·tsar	נבוכדנאצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
And [Mordecai]	vay·hee	ויהי	Esther 2:7
had brought up	o·men	אמן	
-	et	את	
Hadassah	ha·das·sah	הדסה	
(that is	hee	היא	
Esther),	es·ter	אסתר	
the daughter	bat	בת	
of his uncle	do·do	דדו	
because	kee	כי	
she did not	en	אין	
have	lah	לה	

a father	av		
or mother	va·em		
The young woman	ve·han·na·a·rah		
was lovely	ye·phat	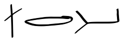	
in form	to·ar		
and	ve·to·w·vat		
appearance	mar·eh		
had died	u·ve·mo·wt		
and when her father	a·vee·ha	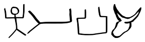	
and mother	ve·im·mah		
had taken her in	le·qa·chah	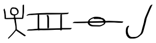	
Mordecai	ma·re·do·khay		
as his own	lo	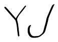	
daughter	le·vat		
When	vay·hee	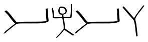	Esther 2:8
had been proclaimed	be·hish·sha·ma		
command	de·var		
the king’s	ham·me·lekh		
and edict	ve·da·to		
gathered	u·ve·hiq·qa·vets	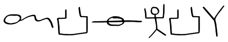	
young women	ne·a·ro·wt		
many	rab·bo·wt		
at	el		
of Susa	shu·shan		
the citadel	hab·bee·rah	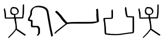	
under	el		
the care	yad	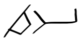	

of Hegai	he·gay	
was also taken	vat·til·la·qach	
Esther	es·ter	
to	el	
the palace	bet	
	ham·me·lekh	
and placed under	el	
the care	yad	
of Hegai	he·gay	
the custodian	sho·mer	
of the women	han·na·sheem	
pleased him	vat·tee·tav	Esther 2:9
And the young woman	han·na·a·rah	
	ve·e·naw	
and obtained	vat·tis·sa	
favor	che·sed	
his	le·pha·naw	
so he quickly	vay·va·hel	
	et	
with beauty treatments	tam·ru·qe·ha	
-	ve·et	
and the special diet	ma·no·w·te·ha	
provided	la·tet	
her	lah	
-	ve·et	
seven	she·va	
maidservants	han·ne·a·ro·wt	

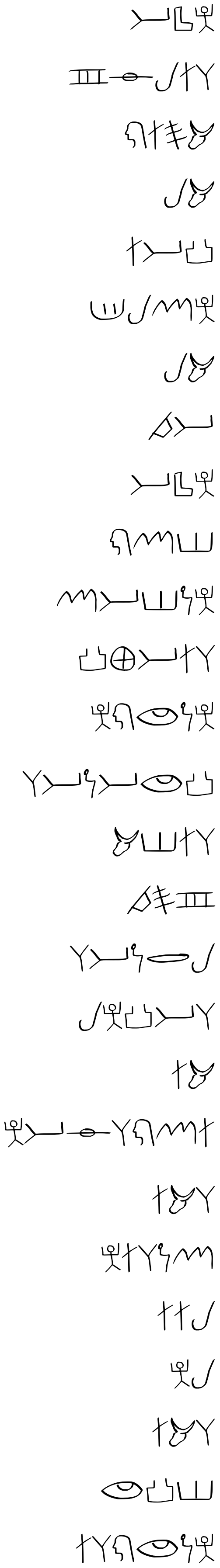

select	ha·re·u·yo·wt	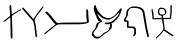	
He assigned	la·tet	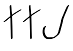	
to her	lah	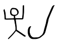	
from the palace	mib·bet	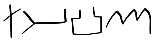	
	ham·me·lekh	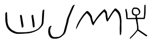	
and transferred her	vay·shan·ne·ha	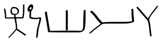	
-	ve·et	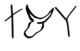	
with them	na·a·ro·w·te·ha	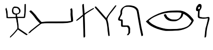	
to the best	le·to·wv	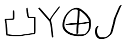	
place	bet	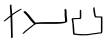	
in the harem	han·na·sheem	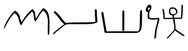	
did not	lo	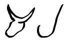	Esther 2:10
reveal	hig·gee·dah	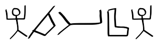	
Esther	es·ter	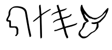	
-	et	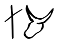	
her people	am·mah	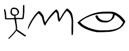	
or	ve·et	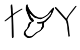	
her lineage	mo·w·lad·tah	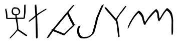	
because	kee	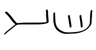	
Mordecai	ma·re·do·khay	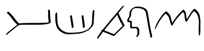	
had instructed	tsiw·vah	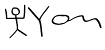	
her	a·le·ha	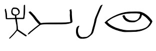	
	a·sher	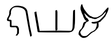	
not	lo	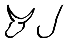	
to do so	tag·geed	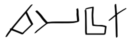	
And every day	u·ve·khal	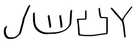	Esther 2:11
	yo·wm	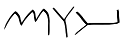	

	va·yo·wm	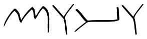	
Mordecai	ma·re·do·khay		
would walk back and forth	mit·hal·lekh		
in front	liph·ne		
of the court	cha·tsar		
of the harem	bet	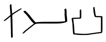	
	han·na·sheem	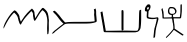	
to learn	la·da·at		
about	et		
welfare	she·lo·wm		
Esther’s	es·ter		
and what	u·mah		
was happening	ye·a·seh		
to her	bah		
	u·ve·hag·gee·a		Esther 2:12
turn	tor	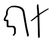	
before [her]	na·a·rah		
	ve·na·a·rah		
to go	la·vo·w		
to	el		
King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
	miq·qets	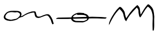	
	he·yo·wt	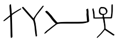	
	lah		
regulation required	ke·dat		
the harem	han·na·sheem	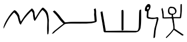	

In the twelve	she·nem	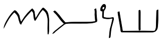	
	a·sar		
months	cho·desh		
	kee	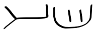	
	ken	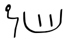	
	yim·le·u		
	ye·me		
to receive beauty treatments	me·ru·qe·hen	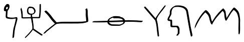	
for six	shish·shah		
months	cho·da·sheem	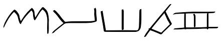	
with oil	be·she·men		
of myrrh	ham·mor		
for another six	ve·shish·shah		
months	cho·da·sheem	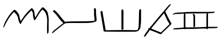	
and then with perfumes	bab·be·sa·meem		
and cosmetics	u·ve·tam·ru·qe		
each young woman	han·na·sheem	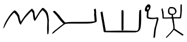	
When	u·va·zeh		Esther 2:13
the young woman	han·na·a·rah		
would go	ba·ah		
to	el		
the king	ham·me·lekh		
-	et		
whatever	kal		
-	a·sher		
she requested	to·mar		
she was given	yin·na·ten		

	lah		
to take	la·vo·w		
with her	im·mah		
from the harem	mib·bet	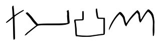	
	han·na·sheem	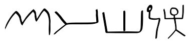	
to	ad		
palace	bet	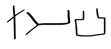	
the king’s	ham·me·lekh		
in the evening	ba·e·rev		Esther 2:14
She	hee	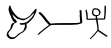	
would go [there]	va·ah		
and in the morning	u·vab·bo·qer	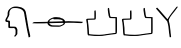	
she	hee	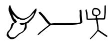	
would return	sha·vah		
to	el		
harem	bet	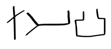	
	han·na·sheem	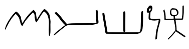	
a second	she·nee	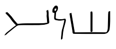	
under	el		
the care	yad	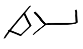	
of Shaashgaz	sha·ash·gaz		
eunuch	se·rees	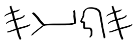	
the king’s	ham·me·lekh		
in charge of	sho·mer		
the concubines	hap·pee·lag·sheem	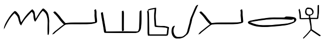	
She would not	lo		
return	ta·vo·w		

	o·wd	עוד	
to	el	אל	
the king	ham·me·lekh	המלך	
unless	kee	כי	
	im	אם	
delighted	cha·phets	חפץ	
in her	bah	בה	
he	ham·me·lekh	המלך	
and summoned her	ve·niq·re·ah	ונקראה	
by name	ve·shem	בשם	
	u·ve·hag·gee·a	ובהגיע	Esther 2:15
And when it was her turn	tor	תר	
Now Esther	es·ter	אסתר	
[was] the daughter	bat	בת	
of Abihail	a·vee·cha·yil	אביחיל	
the uncle	dod	דד	
from whom Mordecai	ma·re·do·khay	מרדכי	
-	a·sher	אשר	
had adopted	la·qach	לקח	
her	lo	לו	
as his own daughter	le·vat	לבת	
to go	la·vo·w	לבוא	
to	el	אל	
the king	ham·me·lekh	המלך	
she did not	lo	לא	
ask for	viq·shah	בקשה	
anything	da·var	דבר	

except	kee	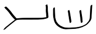	
	im	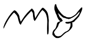	
-	et	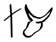	
what	a·sher	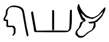	
had advised	yo·mar	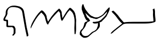	
Hegai	he·gay	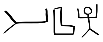	
trusted official	se·rees	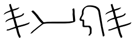	
the king’s	ham·me·lekh	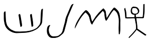	
in charge of	sho·mer	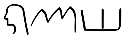	
the harem	han·na·sheem	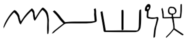	
	vat·te·hee	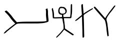	
And Esther	es·ter	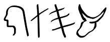	
found	no·set	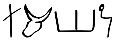	
favor	chen	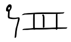	
in the eyes	be·e·ne	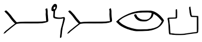	
of everyone	kal	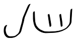	
who saw her	ro·e·ha	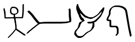	
was taken	vat·til·la·qach	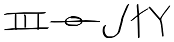	Esther 2:16
She	es·ter	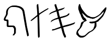	
to	el	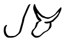	
King	ham·me·lekh	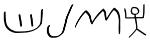	
Xerxes	a·chash·ve·ro·wosh	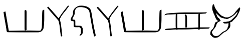	
in	el	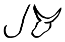	
palace	bet	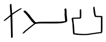	
the royal	mal·khu·to	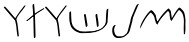	
month	ba·cho·desh	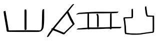	
in the tenth	ha·a·see·ree	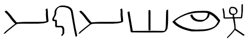	

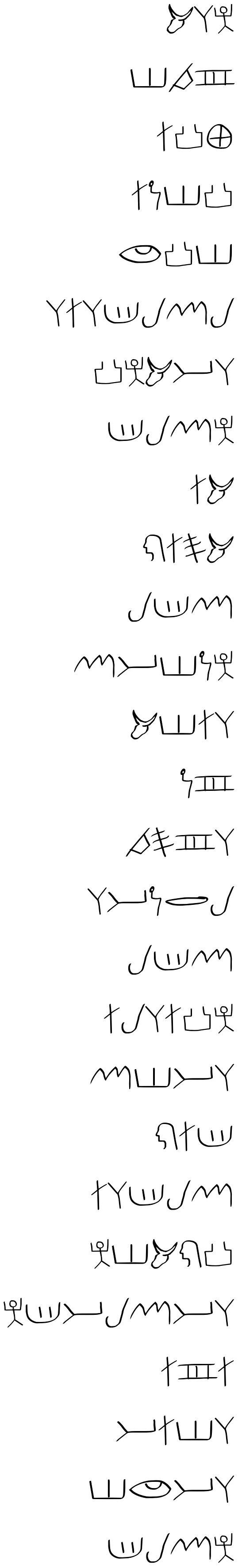

	hu	
the month	cho·desh	
of Tebeth	te·vet	
year	bish·nat	
in the seventh	she·va	
of his reign	le·mal·khu·to	
loved	vay·ye·e·hav	Esther 2:17
And the king	ham·me·lekh	
-	et	
Esther	es·ter	
more than all	mik·kal	
the [other] women	han·na·sheem	
and she found	vat·tis·sa	
grace	chen	
and favor	va·che·sed	
in his sight	le·pha·naw	
more than all	mik·kal	
of the other virgins	hab·be·tu·lot	
So he placed	vay·ya·sem	
crown	ke·ter	
the royal	mal·khut	
upon her head	be·ro·shah	
and made her queen	vay·yam·lee·khe·ha	
in place of	ta·chat	
Vashti	vash·tee	
held	vay·ya·as	Esther 2:18
Then the king	ham·me·lekh	

banquet	mish·teh		
a great	ga·do·wl		
for all	le·khal		
his officials	sa·raw	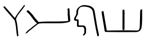	
and servants	va·a·va·daw		
-	et		
banquet	mish·teh		
Esther’s	es·ter		
a tax holiday	va·ha·na·chah	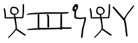	
in the provinces	lam·me·dee·no·wt		
He proclaimed	a·sah		
and gave	vay·yit·ten	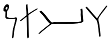	
gifts	mas·et		
bounty	ke·yad	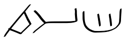	
worthy of the king’s	ham·me·lekh		
were assembled	u·ve·hiq·qa·vets	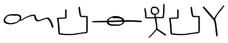	Esther 2:19
When the virgins	be·tu·lo·wt		
a second [time]	she·neet	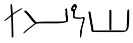	
Mordecai	u·ma·re·do·khay	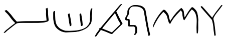	
was sitting	yo·shev	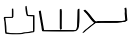	
gate	be·sha·ar		
at the king’s	ham·me·lekh		
still had not	en		Esther 2:20
Esther	es·ter		
revealed	mag·ge·det		
her lineage	mo·w·lad·tah	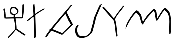	
	ve·et		

or her people	am·mah	
just as	ka·a·sher	
had instructed	tsiw·vah	
	a·le·ha	
Mordecai	ma·re·do·khay	
-	ve·et	
command	ma·a·mar	
Mordecai’s	ma·re·do·khay	
She	es·ter	
obeyed	o·sah	
as	ka·a·sher	
she had done	ha·ye·tah	
under his care	ve·a·me·nah	
	it·to	
days	bay·ya·meem	Esther 2:21
In those	ha·hem	
while Mordecai	u·ma·re·do·khay	
was sitting	yo·shev	
gate	be·sha·ar	
at the king’s	ham·me·lekh	
grew angry	qa·tsaph	
Bigthan	big·tan	
and Teresh	va·te·resh	
two	she·ne	
eunuchs	sa·ree·se	
of the king’s	ham·me·lekh	
who guarded	mish·sho·me·re	

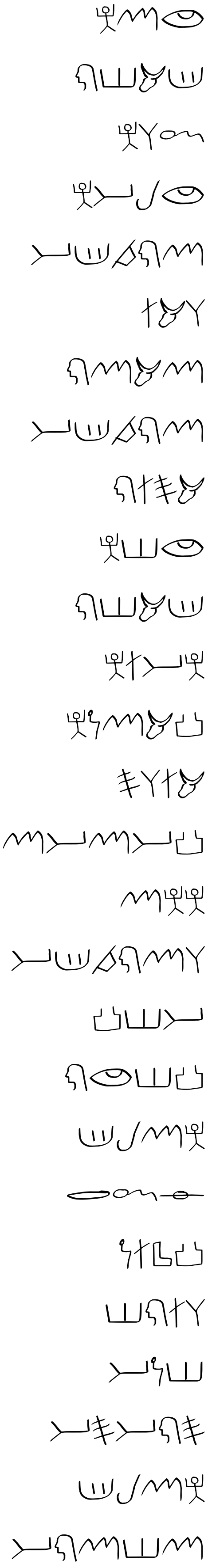

the entrance	has·saph		
and conspired	vay·vaq·shu	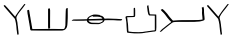	
to assassinate	lish·lo·ach		
	yad	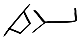	
King	bam·me·lekh		
Xerxes	a·chash·ve·rosh		
learned	vay·yiw·va·da		Esther 2:22
of the plot	had·da·var		
When Mordecai	le·ma·re·do·khay		
he reported	vay·yag·ged	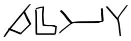	
Esther	le·es·ter		
it to Queen	ham·mal·kah	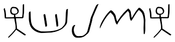	
informed	vat·to·mer		
and she	es·ter		
the king	lam·me·lekh		
	be·shem		
on Mordecai’s behalf	ma·re·do·khay	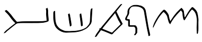	
had been investigated	vay·vuq·qash	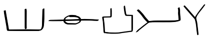	Esther 2:23
After the report	had·da·var		
and verified	vay·yim·ma·tse		
were hanged	vay·yit·ta·lu	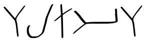	
both [officials]	she·ne·hem	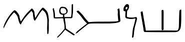	
on	al		
the gallows	ets		
And all this was recorded	vay·yik·ka·tev		
in the Book	be·se·pher		

of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
in the presence	liph·ne	לפני	
of the king	ham·me·lekh	המלך פ	
After	a·char	אחר	Esther 3:1
events	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
honored	gid·dal	גדל	
King	ham·me·lekh	המלך	
Xerxes	a·chash·ve·ro·wosh	אחשורוש	
-	et	את	
Haman	ha·man	המן	
son	ben	בן	
of Hammedatha	ham·me·da·ta	המדתא	
the Agagite	ha·a·ga·gee	האגגי	
elevating him	vay·nas·se·e·hu	וינשאהו	
	vay·ya·sem	וישם	
-	et	את	
to a position	kis·o	כסאו	
above	me·al	מעל	
all	kal	כל	
the princes	has·sa·reem	השרים	
who	a·sher	אשר	
[were] with him	it·to	אתו	
All	ve·khal	וכל	Esther 3:2
servants	av·de	עבדי	
the royal	ham·me·lekh	המלך	

-	a·sher	𐤀𐤔𐤓	
gate	be·sha·ar	𐤁𐤔𐤏𐤓	
at the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
bowed down	ko·re·eem	𐤊𐤓𐤏𐤉𐤌	
and paid homage	u·mish·ta·cha·veem	𐤅𐤌𐤔𐤕𐤇𐤅𐤉𐤌	
to Haman	le·ha·man	𐤋𐤄𐤌𐤍	
because	kee	𐤊𐤉	
that this [be done]	khen	𐤊𐤍	
had commanded	tsiw·vah	𐤑𐤅𐤄	
for him	lo	𐤋𐤅	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
But Mordecai	u·ma·re·do·khay	𐤅𐤌𐤓𐤃𐤊𐤉	
would not	lo	𐤋𐤀	
bow down	yikh·ra	𐤉𐤊𐤓𐤏	
	ve·lo	𐤅𐤋𐤀	
or pay homage	yish·ta·cha·veh	𐤉𐤔𐤕𐤇𐤅𐤄	
asked	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Esther 3:3
servants	av·de	𐤏𐤁𐤃𐤉	
Then the royal	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	a·sher	𐤀𐤔𐤓	
gate	be·sha·ar	𐤁𐤔𐤏𐤓	
at the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
Mordecai	le·ma·re·do·khay	𐤋𐤌𐤓𐤃𐤊𐤉	
“ Why	mad·du·a	𐤌𐤃𐤅𐤏	
do you	at·tah	𐤀𐤕𐤄	
disobey	o·w·ver	𐤏𐤅𐤁𐤓	
-	et	𐤀𐤕	

the command	mits·vat	מצות	
of the king ? ”	ham·me·lekh	המלך	
-	vay·hee	ויהי	Esther 3:4
they warned	be·ʾa·me·ram	באמרם	
him	e·law	אליו	
Day	yo·wm	יום	
after day	va·yo·wm	ויום	
but he would not	ve·lo	ולא	
comply	sha·ma	שמע	
	a·le·hem	אליהם	
So they reported it	vay·yag·gee·du	ויגידו	
to Haman	le·ha·man	להמן	
to see	lir·o·wt	לראות	
would be tolerated	ha·ya·am·du	היעמדו	
behavior	div·re	דברי	
whether Mordecai’s	ma·re·do·khay	מרדכי	
since	kee	כי	
he had told	hig·geed	הגיד	
	la·hem	להם	
them	a·sher	אשר	
he	hu	הוא	
was a Jew	ye·hu·dee	יהודי	
saw	vay·yar	וירא	Esther 3:5
When Haman	ha·man	המן	
that	kee	כי	
would not	en	אין	
Mordecai	ma·re·do·khay	מרדכי	

bow down	ko·re·a	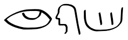	
or pay him homage	u·mish·ta·cha·veh	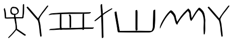	
	lo	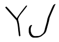	
was filled	vay·yim·ma·le	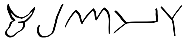	
he	ha·man	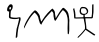	
with rage	che·mah	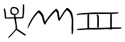	
he scorned the notion of	vay·yi·vez	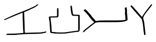	Esther 3:6
	be·e·naw	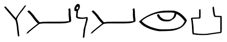	
laying	lish·loch	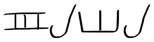	
hands	yad	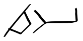	
on Mordecai	be·ma·re·do·khay	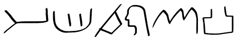	
alone	le·vad·do	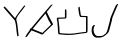	
And when	kee	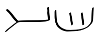	
he learned the identity	hig·gee·du	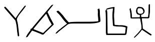	
	lo	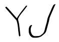	
	et	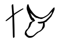	
people	am	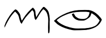	
of Mordecai’s	ma·re·do·khay	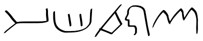	
sought	vay·vaq·qesh	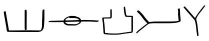	
Instead, he	ha·man	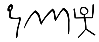	
to destroy	le·hash·meed	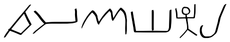	
	et	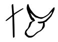	
all	kal	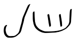	
the Jews	hay·ye·hu·deem	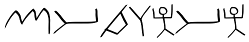	
-	a·sher	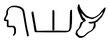	
throughout	be·khal	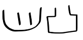	
the kingdom	mal·khut	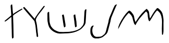	

of Xerxes	a·chash·ve·ro·wosh		
people	am		
of Mordecai’s	ma·re·do·khay		
month	ba·cho·desh	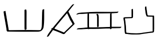	Esther 3:7
in the first	ha·ri·sho·wn		
	hu		
the month	cho·desh	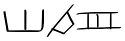	
of Nisan	nee·san	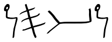	
year	bish·nat		
In the twelfth	she·tem	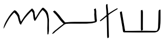	
	es·reh		
of King	lam·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
was cast	hip·peel	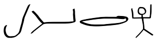	
the Pur	pur		
(that is	hu		
the lot)	hag·go·w·ral		
before	liph·ne		
Haman	ha·man		
to determine a day	mee·yo·wm	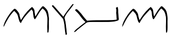	
	le·yo·wm	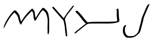	
and month	u·me·cho·desh	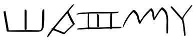	
	le·cho·desh	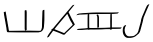	
[And the lot fell on] the twelfth	she·nem	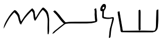	
	a·sar		
	hu		
month	cho·desh		

the month of Adar	a·dar	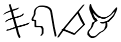	
informed	vay·yo·mer	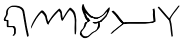	Esther 3:8
Then Haman	ha·man	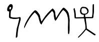	
King	lam·me·lekh	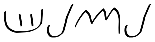	
Xerxes	a·chash·ve·ro·wosh	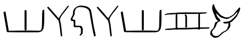	
“ There	yesh·no	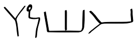	
people	am	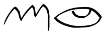	
is a certain	e·chad	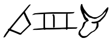	
scattered	me·phuz·zar	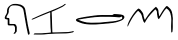	
and dispersed	u·me·pho·rad	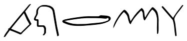	
among	ben	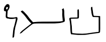	
the peoples	ha·am·meem	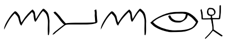	
of every	be·khol	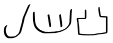	
province	me·dee·no·wt	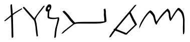	
of your kingdom	mal·khu·te·kha	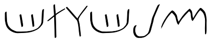	
Their laws	ve·da·te·hem	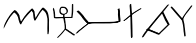	
are different	sho·no·wt	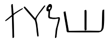	
from everyone	mik·kal	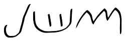	
else’s	am	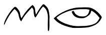	
-	ve·et	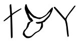	
laws	da·te	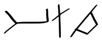	
the king’s	ham·me·lekh	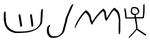	
and they do not	e·nam	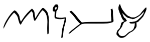	
obey	o·seem	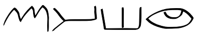	
in the king’s	ve·lam·me·lekh	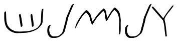	
So it is not	en	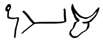	
best interest	sho·veh	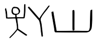	

to tolerate them	le·han·nee·cham	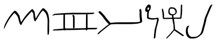	
If	im		Esther 3:9
-	al		
the king	ham·me·lekh		
it pleases	to·wv		
let [a decree] be issued	yik·ka·tev		
to destroy them	le·ab·be·dam	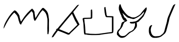	
ten	va·a·se·ret		
thousand	a·la·pheem		
talents	kik·kar		
of silver	ke·seph		
to pay	esh·qo·wl	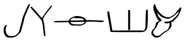	
	al		
	ye·de	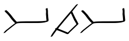	
those who carry it out	o·se		
”	ham·me·la·khah		
and I will deposit	le·ha·vee	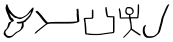	
into	el		
treasury	gin·ze		
the royal	ham·me·lekh		
removed	vay·ya·sar	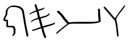	Esther 3:10
So the king	ham·me·lekh		
-	et		
the signet ring	tab·ba·to		
from	me·al		
his finger	ya·do	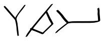	
and gave	vay·yit·te·nah	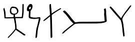	

it to Haman	le·ha·man	𐤋𐤄𐤌𐤍	
son	ben	𐤁𐤍	
of Hammedatha	ham·me·da·ta	𐤄𐤌𐤃𐤕𐤀	
the Agagite	ha·a·ga·gee	𐤄𐤀𐤂𐤂𐤉	
the enemy	tso·rer	𐤑𐤓𐤓	
of the Jews	hay·ye·hu·deem	𐤄𐤉𐤄𐤅𐤃𐤉𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Esther 3:11
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
to Haman	le·ha·man	𐤋𐤄𐤌𐤍	
“ Keep your money ”	hak·ke·seph	𐤄𐤊𐤎𐤐	
[are] given	na·tun	𐤍𐤕𐤅𐤍	
to you	lakh	𐤋𐤊	
“ These people	ve·ha·am	𐤅𐤄𐤏𐤌	
to do	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
with them	bo	𐤁𐤅	
”	kat·to·wv	𐤊𐤈𐤅𐤁	
as you please	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
were summoned	vay·yiq·qa·re·u	𐤅𐤉𐤒𐤓𐤀𐤅	Esther 3:12
scribes	so·phe·re	𐤎𐤐𐤓𐤉	
the royal	ham·me·lekh	𐤄𐤌𐤋𐤊	
month	ba·cho·desh	𐤁𐤇𐤃𐤔	
of the first	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
On the thirteenth	bish·lo·wo·shah	𐤁𐤔𐤋𐤅𐤔𐤄	
	a·sar	𐤏𐤔𐤓	
day	yo·wm	𐤉𐤅𐤌	
	bo	𐤁𐤅	
and the order was written	vay·yik·ka·tev	𐤅𐤉𐤊𐤕𐤁	

exactly as	ke·khal	
-	a·sher	
commanded	tsiw·vah	
Haman	ha·man	
	el	
satraps	a·chash·dar·pe·ne	
the royal	ham·me·lekh	
	ve·el	
the governors	hap·pa·cho·wt	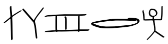
-	a·sher	
-	al	
of each province	me·dee·nah	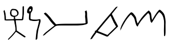
	u·me·dee·nah	
	ve·el	
and the officials	sa·re	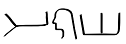
of each	am	
people	va·am	
	me·dee·nah	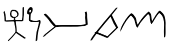
of each province	u·me·dee·nah	
in the script	kikh·ta·vah	
	ve·am	
of every people	va·am	
and the language	kil·sho·w·no	
in the name	be·shem	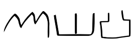
of King	ham·me·lekh	
Xerxes	a·chash·ve·rosh	
It was written	nikh·tav	

and sealed	ve·nech·tam	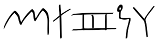	
signet ring	be·tab·ba·at		
with the royal	ham·me·lekh		
were sent	ve·nish·lo·w·ach	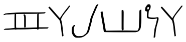	Esther 3:13
And the letters	se·pha·reem	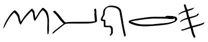	
by	be·yad	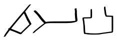	
couriers	ha·ra·tseem		
to	el		
each	kal	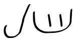	
provinces	me·dee·no·wt	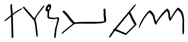	
of the royal	ham·me·lekh		
with the order to destroy	le·hash·meed		
kill	la·ha·rog		
and annihilate	u·le·ab·bed		
-	et		
all	kal	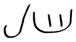	
the Jews —	hay·ye·hu·deem		
young	min·na·ar		
and	ve·ad		
old	za·qen	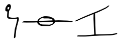	
and children —	taph	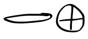	
women	ve·na·sheem	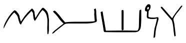	
day	be·yo·wm	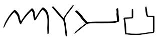	
on a single	e·chad	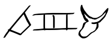	
the thirteenth	bish·lo·wo·shah	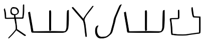	
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	le·cho·desh	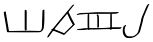	

the twelfth	she·nem	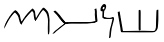	
	a·sar	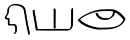	
	hu	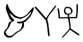	
month	cho·desh	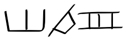	
day of Adar	a·dar	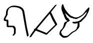	
their possessions	u·she·la·lam	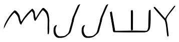	
and to plunder	la·vo·wz	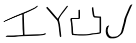	
A copy	pat·she·gen	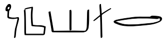	Esther 3:14
of the text	hak·ke·tav	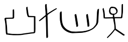	
was to be issued	le·hin·na·ten	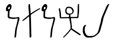	
of the edict	dat	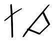	
in every	be·khal	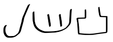	
province	me·dee·nah	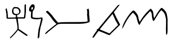	
	u·me·dee·nah	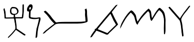	
and published	ga·lui	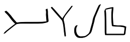	
to all	le·khal	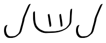	
the people	ha·am·meem	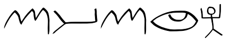	
	lih·yo·wt	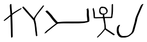	
so that they would be ready	a·ti·deem	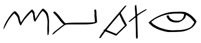	
day	lay·yo·wm	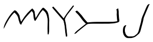	
on that	haz·zeh	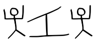	
The couriers	ha·ra·tseem	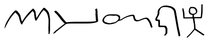	Esther 3:15
left	ya·tse·u	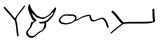	
spurred on	de·chu·pheem	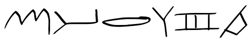	
command	bid·var	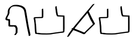	
by the king’s	ham·me·lekh	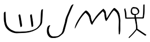	
and the edict	ve·had·dat	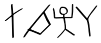	

was issued	nit·te·nah	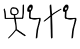	
of Susa	be·shu·shan	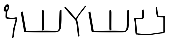	
in the citadel	hab·bee·rah	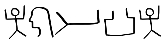	
Then the king	ve·ham·me·lekh	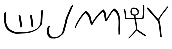	
and Haman	ve·ha·man	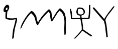	
sat down	ya·she·vu	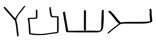	
to drink	lish·to·wt	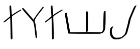	
but the city	ve·ha·eer	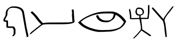	
of Susa	shu·shan	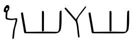	
was in confusion	na·vo·w·khah	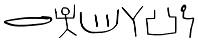	
When Mordecai	u·ma·re·do·khay	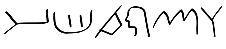	Esther 4:1
learned of	ya·da	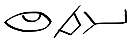	
-	et	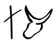	
all	kal	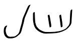	
that	a·sher	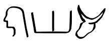	
had happened	na·a·sah	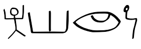	
tore	vay·yiq·ra	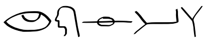	
he	ma·re·do·khay	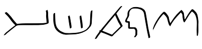	
-	et	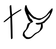	
his clothes	be·ga·daw	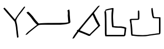	
put on	vay·yil·bash	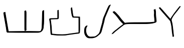	
sackcloth	saq	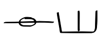	
and ashes	va·e·pher	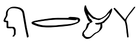	
and went out	vay·ye·tse	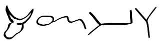	
into the middle	be·to·wkh	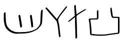	
of the city	ha·eer	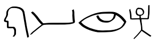	
wailing	vay·yiz·aq	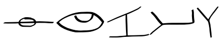	

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loudly	ge·do·lah		
and bitterly	u·ma·rah		
But he went only	vay·ya·vo·w	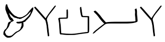	Esther 4:2
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because	kee	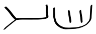	
the law prohibited	en	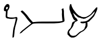	
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sackcloth	saq	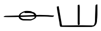	
In every	u·ve·khal	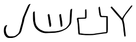	Esther 4:3
province	me·dee·nah	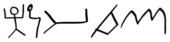	
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to which	me·qo·wm	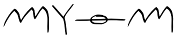	
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came	mag·gee·a	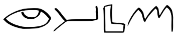	
mourning	e·vel	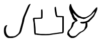	
there was great	ga·do·wl		

among the Jews	lay·ye·hu·deem	ליהודים	
They fasted	ve·tso·wm	וצום	
wept	u·ve·khee	ובכי	
and lamented	u·mis·ped	ומספד	
in sackcloth	saq	שק	
and ashes	va·e·pher	ואפר	
lay	yuts·tsa	יצע	
and many	la·rab·beem	לרבים	
came	vat·ta·vo·nah	ותבואינה	Esther 4:4
maidens	na·a·ro·wt	נערות	
When Esther’s	es·ter	אסתר	
and eunuchs	ve·sa·ree·se·ha	וסריסיה	
and told	vay·yag·gee·du	ויגידו	
her [about Mordecai]	lah	לה	
was overcome with distress	vat·tit·chal·chal	ותתחלחל	
the queen	ham·mal·kah	המלכה	
	me·od	מאד	
She sent	vat·tish·lach	ותשלח	
clothes	be·ga·deem	בגדים	
to wear	le·hal·beesh	להלביש	
-	et	את	
for Mordecai	ma·re·do·khay	מרדכי	
instead of	u·le·ha·seer	ולהסיר	
his sackcloth	saq·qo	שקו	
	me·a·law	מעליו	
but he would not	ve·lo	ולא	
accept them	qib·bel	קבל	

summoned	vat·tiq·ra	ותקרא	Esther 4:5
Then Esther	es·ter	אסתר	
Hathach	la·ha·takh	להתך	
eunuchs	mis·sa·ree·se	מסריסי	
one of the king’s	ham·me·lekh	המלך	
-	a·sher	אשר	
appointed	he·e·meed	העמיד	
to her	le·pha·ne·ha	לפניה	
and she dispatched him	vat·te·tsaw·ve·hu	ותצוהו	
to	al	על	
Mordecai	ma·re·do·khay	מרדכי	
to learn	la·da·at	לדעת	
what was troubling him	mah	מה	
	zeh	זה	
and why	ve·al	ועל	
	mah	מה	
	zeh	זה	
went out	vay·ye·tse	ויצא	Esther 4:6
So Hathach	ha·takh	התך	
to	el	אל	
Mordecai	ma·re·do·khay	מרדכי	
in	el	אל	
square	re·cho·wv	רחוב	
the city	ha·eer	העיר	
-	a·sher	אשר	
in front	liph·ne	לפני	
gate	sha·ar	שער	

of the king’s	ham·me·lekh		
told	vay·yag·ged	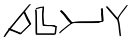	Esther 4:7
him	lo		
and Mordecai	ma·re·do·khay		
-	et		
all	kal	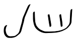	
that	a·sher		
had happened to him	qa·ra·hu	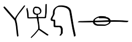	
including	ve·et		
the exact amount	pa·ra·shat		
of money	hak·ke·seph		
that	a·sher		
had promised	a·mar		
Haman	ha·man		
to pay	lish·qo·wl	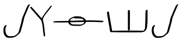	
into	al		
treasury	gin·ze		
the royal	ham·me·lekh		
the Jews	bay·ye·hu·dī·yīm		
in order to destroy	le·ab·be·dam	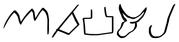	
-	ve·et		Esther 4:8
a copy	pat·she·gen	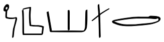	
of the written	ke·tav	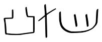	
decree	had·dat	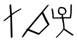	
-	a·sher		
Mordecai also gave [Hathach]	nit·tan	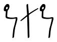	
in Susa	be·shu·shan		

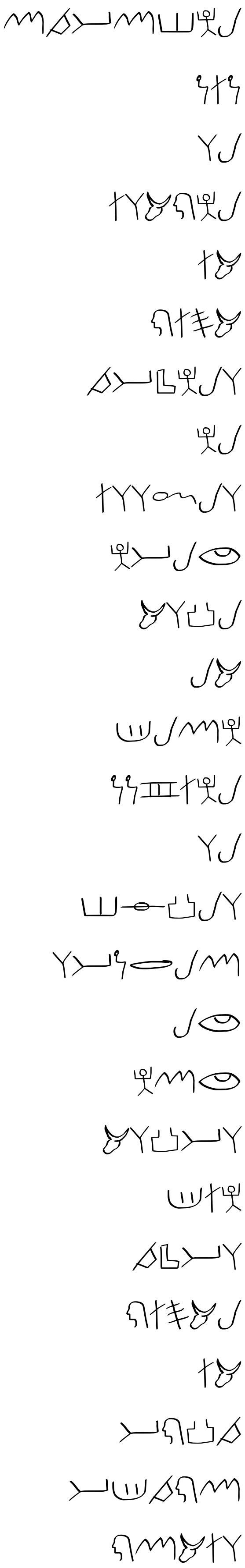

for the destruction [of the Jews]	le·hash·mee·dam	
issued	na·tan	
	lo	
to show	le·har·o·wt	
to	et	
Esther	es·ter	
and explain	u·le·hag·geed	
	lah	
urging	u·le·tsaw·wo·wt	
her	a·le·ha	
to approach	la·vo·w	
	el	
the king	ham·me·lekh	
implore his favor	le·hit·chan·nen	
	lo	
and plead	u·le·vaq·qesh	
before him	mil·le·pha·naw	
for	al	
her people	am·mah	
went back	vay·ya·vo·w	Esther 4:9
So Hathach	ha·takh	
and relayed	vay·yag·ged	
to Esther	le·es·ter	
-	et	
response	div·re	
Mordecai’s	ma·re·do·khay	
spoke	vat·to·mer	Esther 4:10

Then Esther	es·ter		
to Hathach	la·ha·takh		
and instructed him	vat·te·tsaw·ve·hu		
to	el		
tell Mordecai	ma·re·do·khay	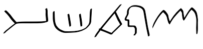	
“ All	kal	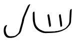	Esther 4:11
officials	av·de		
the royal	ham·me·lekh		
and the people	ve·am		
provinces	me·dee·no·wt	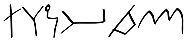	
of the king’s	ham·me·lekh		
know	yo·wd·eem		
that	a·sher	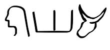	
applies to every	kal	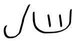	
man	eesh	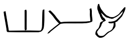	
or woman	ve·ish·shah		
who	a·sher	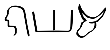	
approaches	ya·vo·w		
	el		
the king	ham·me·lekh		
in	el		
court	he·cha·tser	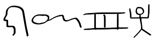	
the inner	hap·pe·nee·meet	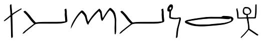	
without	a·sher	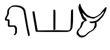	
	lo		
being summoned —	yiq·qa·re	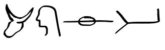	
one	a·chat	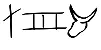	

law	da·to		
that he be put to death	le·ha·meet		
Only if	le·vad	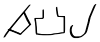	
-	me·a·sher		
extends	yo·wo·sheet	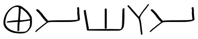	
	lo		
the king	ham·me·lekh		
-	et		
scepter	shar·veet		
the gold	haz·za·hav	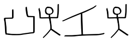	
may that person live	ve·cha·yah	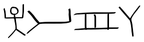	
But I	va·a·nee		
have not	lo		
been summoned	niq·rē·t		
to appear	la·vo·w		
before	el		
king	ham·me·lekh		
the	zeh	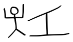	
for the past thirty	she·lo·wo·sheem		
days ”	yo·wm		
were relayed	vay·yag·gee·du	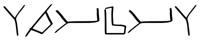	Esther 4:12
to Mordecai	le·ma·re·do·khay		
-	et		
words	div·re		
When Esther’s	es·ter	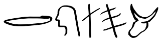	
sent back	vay·yo·mer		Esther 4:13
he	ma·re·do·khay		

this reply :	le·ha·sheev	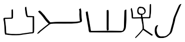	
to	el		
[her]	es·ter		
“ Do not	al		
imagine that	te·dam·mee		
[because] you are	ve·naph·shekh		
you alone will escape	le·him·ma·let		
palace	bet	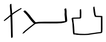	
in the king’s	ham·me·lekh		
the fate of all	mik·kal		
the Jews	hay·ye·hu·deem		
For	kee	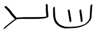	Esther 4:14
if	im		
you remain	ha·cha·resh		
silent	ta·cha·ree·shee	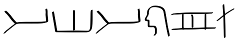	
time	ba·et		
at this	haz·zot		
relief	re·vach		
and deliverance	ve·hats·tsa·lah		
will arise	ya·a·mo·wd		
for the Jews	lay·ye·hu·deem		
place	mim·ma·qo·wm	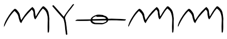	
from another	a·cher	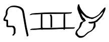	
but you	ve·at		
house	u·vet	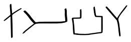	
and your father’s	a·veekh	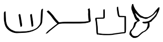	
will perish	to·ve·du	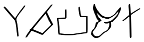	

And who	u·mee		
knows	yo·w·de·a		
if perhaps	im		
for such a time	le·et		
as this ? ”	ka·zot		
you have come	hig·ga·at		
to the kingdom	lam·mal·khut	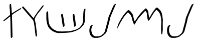	
this reply	vat·to·mer		Esther 4:15
Then Esther	es·ter		
sent	le·ha·sheev	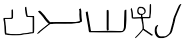	
to	el		
Mordecai :	ma·re·do·khay		
“ Go	lekh	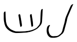	Esther 4:16
and assemble	ke·no·ws		
-	et		
all	kal	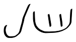	
the Jews	hay·ye·hu·deem		
who can be found	han·nim·tse·eem		
in Susa	be·shu·shan		
and fast	ve·tsu·mu		
for me	a·lay	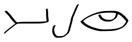	
Do not	ve·al		
eat	to·khe·lu		
	ve·al		
or drink	tish·tu		
for three	she·lo·shet	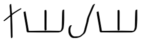	
days	ya·meem	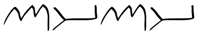	

night	lay·lah	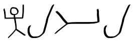	
or day	va·yo·wm	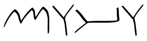	
-	gam		
and I	a·nee	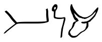	
and my maidens	ve·na·a·ro·tay		
will fast	a·tsum		
as you do	ken	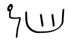	
After that	u·ve·khen	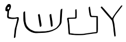	
I will go	a·vo·w		
to	el		
the king	ham·me·lekh		
even though	a·sher		
it is against	lo		
the law	khad·dat		
And if	ve·kha·a·sher		
I perish	a·vad·tee		
I perish ! ”	a·va·de·tee		
went	vay·ya·a·vor		Esther 4:17
So Mordecai	ma·re·do·khay		
and did	vay·ya·as		
all	ke·khol		
that	a·sher		
had instructed	tsiw·ve·tah		
him	a·law	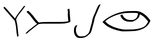	
Esther	es·ter		
-	vay·hee	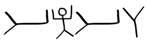	Esther 5:1
day	bay·yo·wm	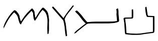	

On the third	hash·she·lee·shee	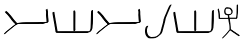	
put on	vat·til·bash	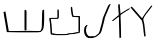	
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[her] royal [attire]	mal·khut	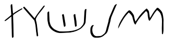	
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court	ba·cha·tsar	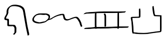	
of the palace	bet	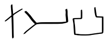	
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in the inner	hap·pe·nee·meet	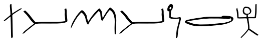	
across from	no·khach	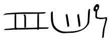	
quarters	bet	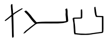	
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courtroom	be·vet	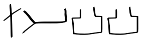	
in the royal	ham·mal·khut	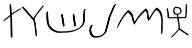	
facing	no·khach	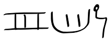	
entrance	pe·tach	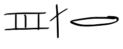	
the	hab·ba·yit	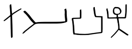	
-	vay·hee	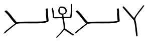	Esther 5:2
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Queen	ham·mal·kah	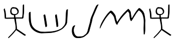	
standing	o·me·det	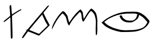	
in the court	be·cha·tser	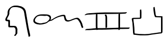	
she found	na·se·ah	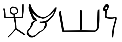	
favor	chen	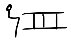	
in his sight	be·e·naw	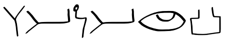	
extended	vay·yo·wo·shet	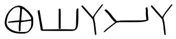	
The king	ham·me·lekh	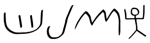	
toward Esther	le·es·ter	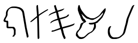	
-	et	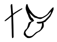	
scepter	shar·veet	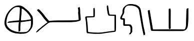	
the gold	haz·za·hav	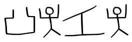	
-	a·sher	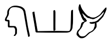	
in his hand	be·ya·do	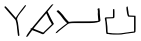	
approached	vat·tiq·rav	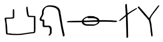	
and she	es·ter	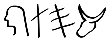	
and touched	vat·tig·ga	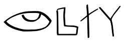	
the tip	be·rosh	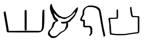	
of the scepter	hash·shar·veet	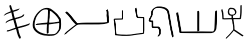	
inquired	vay·yo·mer	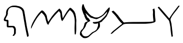	Esther 5:3
	lah	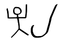	
the king	ham·me·lekh	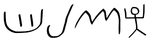	
“ What	mah	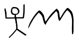	
is it	lakh	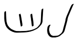	
Esther ? ”	es·ter	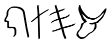	
Queen	ham·mal·kah	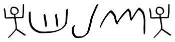	
“ What [is]	u·mah	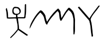	

your request ?	baq·qa·sha·tekh	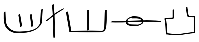	
Even up to	ad	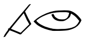	
half	cha·tsee	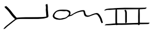	
the kingdom	ham·mal·khut	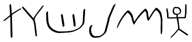	
it will be given	ve·yin·na·ten	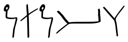	
to you ”	lakh	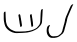	
replied	vat·to·mer	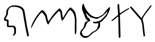	Esther 5:4
Esther	es·ter	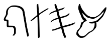	
“ If	im	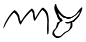	
it pleases	al	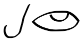	
the king ”	ham·me·lekh	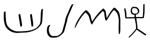	
	to·wv	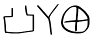	
come	ya·vo·w	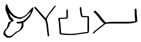	
“ may the king	ham·me·lekh	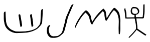	
and Haman	ve·ha·man	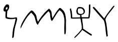	
today	hay·yo·wm	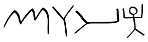	
to	el	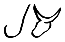	
the banquet	ham·mish·teh	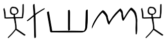	
-	a·sher	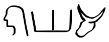	
I have prepared	a·see·tee	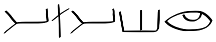	
for [the king] ”	lo	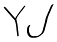	
commanded	vay·yo·mer	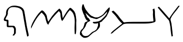	Esther 5:5
the king	ham·me·lekh	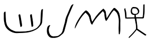	
“ Hurry ”	ma·ha·ru	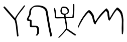	
-	et	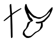	
“ and bring Haman	ha·man	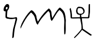	
so we can do	la·a·so·wt	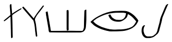	

-	et	𐤀𐤕	
has requested ”	de·var	𐤃𐤁𐤓	
as Esther	es·ter	𐤀𐤎𐤕𐤓	
went	vay·ya·vo	𐤅𐤉𐤁𐤀	
So the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
and Haman	ve·ha·man	𐤅𐤄𐤌𐤍	
to	el	𐤀𐤋	
the banquet	ham·mish·teh	𐤄𐤌𐤔𐤕𐤄	
that	a·sher	𐤀𐤔𐤓	
had prepared	a·se·tah	𐤏𐤔𐤕𐤄	
Esther	es·ter	𐤀𐤎𐤕𐤓	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Esther 5:6
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
to Esther	le·es·ter	𐤋𐤀𐤎𐤕𐤓	
And as they drank	be·mish·teh	𐤁𐤌𐤔𐤕𐤄	
their wine	hay·ya·yin	𐤄𐤉𐤉𐤍	
“ What	mah	𐤌𐤄	
is your petition ?	she·e·la·tekh	𐤔𐤀𐤋𐤕𐤊	
It will be given	ve·yin·na·ten	𐤅𐤉𐤍𐤕𐤍	
to you	lakh	𐤋𐤊	
What [is]	u·mah	𐤅𐤌𐤄	
your request ?	baq·qa·sha·tekh	𐤁𐤒𐤔𐤕𐤊	
Even up to	ad	𐤏𐤃	
half	cha·tsee	𐤇𐤑𐤉	
the kingdom	ham·mal·khut	𐤄𐤌𐤋𐤊𐤅𐤕	
it will be fulfilled ”	ve·te·as	𐤅𐤕𐤏𐤔	
replied	vat·ta·an	𐤅𐤕𐤏𐤍	Esther 5:7

Esther	es·ter	
	vat·to·mar	
“ This is my petition	she·e·la·tee	
and my request :	u·vaq·qa·sha·tee	
If	im	Esther 5:8
I have found	ma·tsa·tee	
favor	chen	
in the sight	be·e·ne	
of the king	ham·me·lekh	
and if	ve·im	
it pleases	al	
the king	ham·me·lekh	
	to·wv	
to grant	la·tet	
-	et	
my petition	she·e·la·tee	
and fulfill	ve·la·a·so·wt	
-	et	
my request	baq·qa·sha·tee	
come	ya·vo·w	
may the king	ham·me·lekh	
and Haman	ve·ha·man	
to	el	
the banquet	ham·mish·teh	
-	a·sher	
I will prepare	e·e·seh	
for them	la·hem	

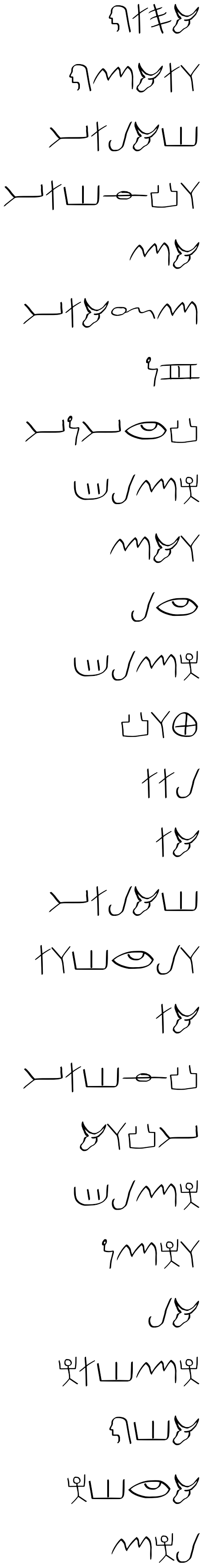

tomorrow	u·ma·char	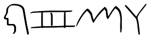	
Then I will answer	e·e·seh		
question ”	kid·var		
the king’s	ham·me·lekh		
went out	vay·ye·tse	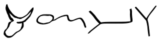	Esther 5:9
Haman	ha·man		
day	bay·yo·wm	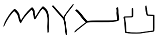	
That	ha·hu	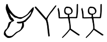	
full of joy	sa·me·ach		
and glad	ve·to·wv		
of heart	lev	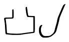	
saw	ve·khir·o·wt		
[he]	ha·man		
-	et		
Mordecai	ma·re·do·khay		
gate, however	be·sha·ar		
At the king’s	ham·me·lekh		
who did not	ve·lo		
rise	qam	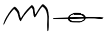	
	ve·lo		
or tremble in fear	za		
at his presence	mim·men·nu	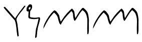	
was filled	vay·yim·ma·le		
And Haman	ha·man		
toward	al		
Mordecai	ma·re·do·khay		
with rage	che·mah	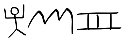	

restrained himself	vay·yit·ap·paq	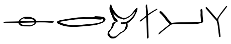	Esther 5:10
Nevertheless, Haman	ha·man	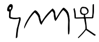	
and went	vay·ya·vo·w	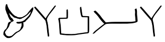	
	el	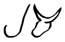	
home	be·to	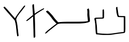	
And calling for	vay·yish·lach	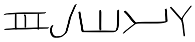	
	vay·ya·ve	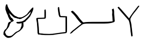	
-	et	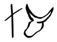	
his friends	o·ha·vaw	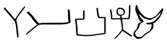	
-	ve·et	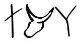	
Zeresh	ze·resh	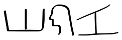	
and his wife	ish·to	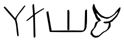	
recounted	vay·sap·per	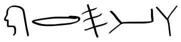	Esther 5:11
to them	la·hem	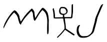	
Haman	ha·man	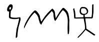	
-	et	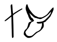	
his glorious	ke·vo·wd	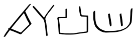	
wealth	a·she·ro	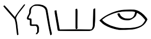	
his many	ve·rov	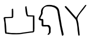	
sons	ba·naw	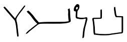	
and	ve·et	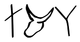	
all the ways	kal	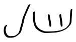	
-	a·sher	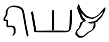	
had honored	gid·de·lo	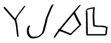	
the king	ham·me·lekh	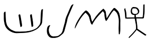	
-	ve·et	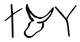	
-	a·sher	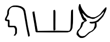	

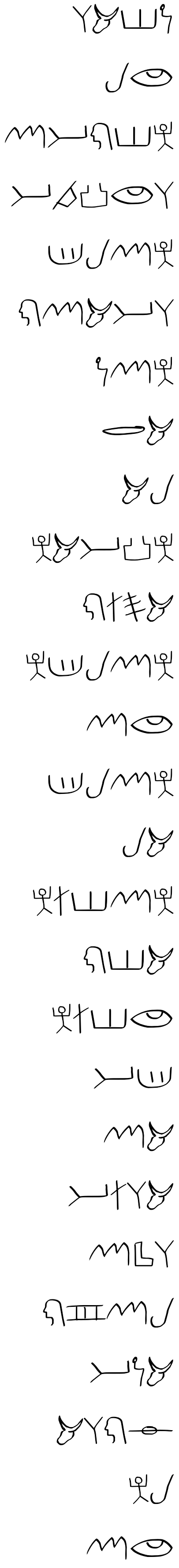

and promoted him	nis·se·o	
over	al	
the other officials	has·sa·reem	
and servants	ve·av·de	
-	ham·me·lekh	
added	vay·yo·mer	Esther 5:12
Haman	ha·man	
“ What is more ”	aph	
no	lo	
invited	he·vee·ah	
Esther	es·ter	
“ Queen	ham·mal·kah	
to join	im	
the king	ham·me·lekh	
at	el	
the banquet	ham·mish·teh	
-	a·sher	
she prepared	a·sa·tah	
one	kee	
but	im	
me	o·w·tee	
back	ve·gam	
tomorrow	le·ma·char	
and I	a·nee	
am invited	qa·ru	
	lah	
along with	im	

the king	ham·me·lekh		
Yet none	ve·khal		Esther 5:13
of this	zeh	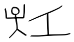	
	e·nen·nu	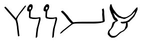	
satisfies	sho·veh		
me	lee	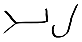	
as	be·khal		
long	et		
as	a·sher		
I	a·nee	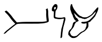	
see	ro·eh		
-	et		
Mordecai	ma·re·do·khay		
the Jew	hay·ye·hu·dee	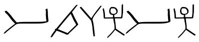	
sitting	yo·wo·shev		
gate ”	be·sha·ar		
at the king’s	ham·me·lekh		
told	vat·to·mer		Esther 5:14
him	lo		
Zeresh	ze·resh	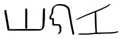	
His wife	ish·to		
and all	ve·khal		
his friends	o·ha·vaw		
“ Have them build	ya·a·su		
a gallows	ets	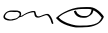	
high	ga·vo·ah	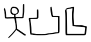	
fifty	cha·mish·sheem		

cubits	am·mah	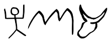	
in the morning	u·vab·bo·qer	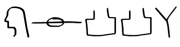	
and ask	e·mor	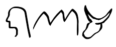	
the king	lam·me·lekh	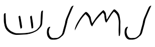	
hanged	ve·yit·lu	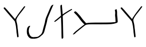	
-	et	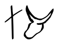	
to have Mordecai	ma·re·do·khay	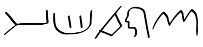	
on it	a·law	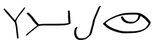	
Then go	u·vo	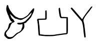	
with	im	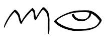	
the king	ham·me·lekh	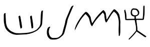	
to	ʾɛl	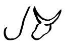	
the banquet	ham·mish·teh	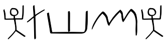	
and enjoy yourself ”	sa·me·ach	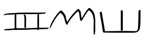	
pleased	vay·yee·tav	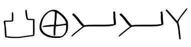	
The advice	had·da·var	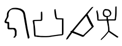	
	liph·ne	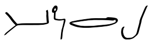	
Haman	ha·man	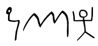	
constructed	vay·ya·as	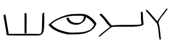	
and he had the gallows	ha·ets	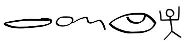	
night	bal·lay·lah	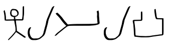	Esther 6:1
That	ha·hu	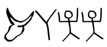	
escaped	na·de·dah	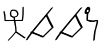	
sleep	she·nat	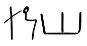	
the king	ham·me·lekh	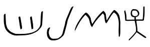	
so he ordered	vay·yo·mer	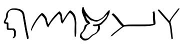	
brought in	le·ha·vee	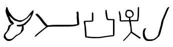	

-	et		
the Book	se·pher		
of Records	haz·zikh·ro·no·wt		
the Chronicles	div·re		
	hay·ya·meem		
to be	vay·yih·yu		
and read	niq·ra·eem		
to	liph·ne		
him	ham·me·lekh		
And there it was found	vay·yim·ma·tse		Esther 6:2
recorded	kha·tuv		
that	a·sher		
had exposed	hig·geed	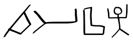	
Mordecai	ma·re·do·khay		
	al		
Bigthana	big·ta·na		
and Teresh	va·te·resh	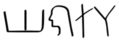	
two	she·ne	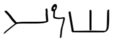	
of the eunuchs	sa·ree·se	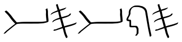	
the king’s	ham·me·lekh		
who guarded	mish·sho·me·re	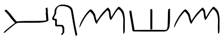	
entrance	has·saph		
when	a·sher		
they had conspired	biq·shu		
to assassinate	lish·lo·ach		
	yad	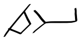	
King	bam·me·lekh		

Xerxes	a·chash·ve·ro·wosh		
inquired	vay·yo·mer		Esther 6:3
The king	ham·me·lekh		
“ What	mah	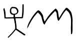	
has been bestowed	na·a·sah		
honor	ye·qar	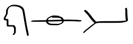	
or dignity	u·ge·dul·lah		
on Mordecai	le·ma·re·do·khay		
for	al		
this act ? ”	zeh	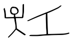	
replied	vay·yo·me·ru		
attendants	na·a·re		
the king’s	ham·me·lekh		
	me·sha·re·taw		
“ Nothing	lo		
has been done	na·a·sah		
for him ”	im·mo		
	da·var		
asked	vay·yo·mer		Esther 6:4
the king	ham·me·lekh		
“ Who	mee		
is in the court ? ”	ve·cha·tser	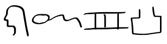	
Now Haman	ve·ha·man		
had [just] entered	ba		
court	la·cha·tsar		
of the palace	bet	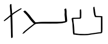	
	ham·me·lekh		

the outer	ha·chee·tso·w·nah	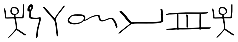	
to ask	le·mor		
the king	lam·me·lekh		
to hang	lit·lo·wt	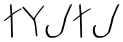	
-	et		
Mordecai	ma·re·do·khay		
on	al		
the gallows	ha·ets		
-	a·sher		
he had prepared	he·kheen	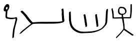	
for him	lo		
answered him	vay·yo·me·ru		Esther 6:5
attendants	na·a·re		
So the king’s	ham·me·lekh		
	e·law	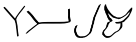	
is there	hin·neh	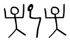	
“ Haman	ha·man		
standing	o·med	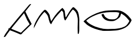	
in the court ”	be·cha·tser	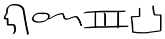	
ordered	vay·yo·mer		
the king	ham·me·lekh		
“ Bring him in ”	ya·vo·w		
entered	vay·ya·vo·w	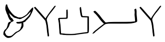	Esther 6:6
Haman	ha·man	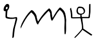	
asked	vay·yo·mer		
him	lo		
and the king	ham·me·lekh		

“ What	mah		
should be done	la·a·so·wt		
for the man	ba·eesh	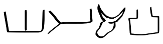	
whom	a·sher		
the king	ham·me·lekh		
is delighted	cha·phets		
to honor ? ”	bee·qa·ro	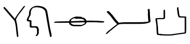	
thought	vay·yo·mer		
Now Haman	ha·man		
to himself	be·lib·bo	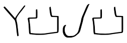	
“ Whom	le·mee		
be delighted	yach·pots		
would the king	ham·me·lekh		
to honor	la·a·so·wt		
	ye·qar	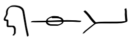	
more	yo·w·ter		
than me ? ”	mim·men·nee	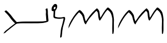	
told	vay·yo·mer		Esther 6:7
And Haman	ha·man		
	el		
the king	ham·me·lekh		
“ For the man	eesh	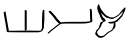	
whom	a·sher		
the king	ham·me·lekh		
is delighted	cha·phets		
to honor	bee·qa·ro	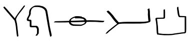	
have them bring	ya·vee·u	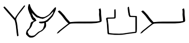	Esther 6:8

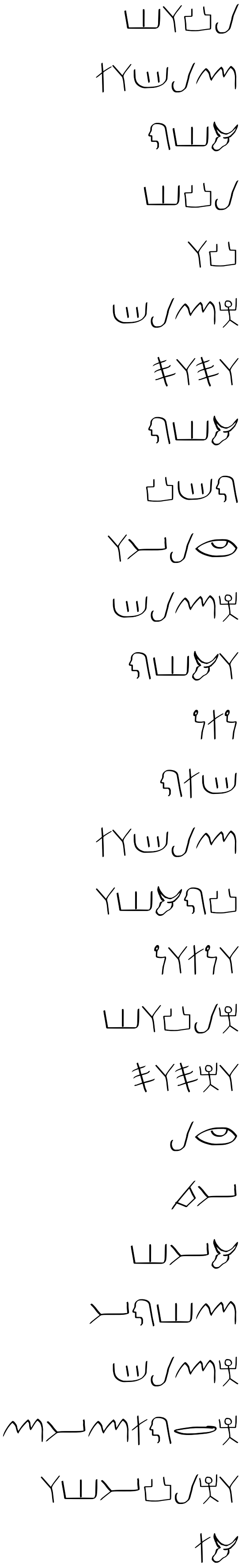

robe	le·vush	
a royal	mal·khut	
that	a·sher	
has worn	la·vash	
	bo	
the king himself	ham·me·lekh	
and a horse	ve·sus	
on which	a·sher	
has ridden —	ra·khav	
	a·law	
the king himself	ham·me·lekh	
one with	va·a·sher	
placed	nit·tan	
crest	ke·ter	
a royal	mal·khut	
on its head	be·ro·sho	
Let	ve·na·to·wn	Esther 6:9
the robe	hal·le·vush	
and the horse	ve·has·sus	
be entrusted	al	
	yad	
to one	eesh	
princes	mis·sa·re	
of the king's	ham·me·lekh	
most noble	hap·par·te·meem	
Let them array	ve·hil·bee·shu	
-	et	

the man	ha·eesh	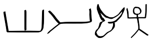	
-	a·sher		
the king	ham·me·lekh		
wants	cha·phets		
to honor	bee·qa·ro	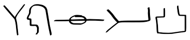	
and parade him	ve·hir·kee·vu·hu		
on	al		
the horse	has·sus		
square	bir·cho·wv	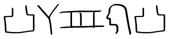	
through the city	ha·eer		
proclaiming	ve·qa·re·u	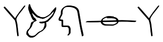	
before him	le·pha·naw	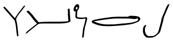	
‘ This is what	ka·khah		
is done	ye·a·seh		
for the man	la·eesh		
whom	a·sher		
the king	ham·me·lekh		
is delighted	cha·phets		
to honor ! ’”	bee·qa·ro	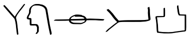	
said	vay·yo·mer		Esther 6:10
the king	ham·me·lekh		
to Haman	le·ha·man		
“ Hurry ”	ma·her	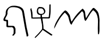	
Take	qach	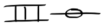	
-	et		
the robe	hal·le·vush		
and	ve·et		

the horse	has·sus		
just as	ka·a·sher		
you proposed	dib·bar·ta		
“ and do	va·a·seh		
	khen		
to Mordecai	le·ma·re·do·khay		
the Jew	hay·ye·hu·dee	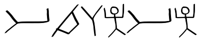	
who is sitting	hay·yo·wo·shev		
gate	be·sha·ar		
at the king’s	ham·me·lekh		
Do not	al		
neglect	tap·pel		
anything	da·var		
	mik·kol		
that	a·sher		
you have suggested ”	dib·bar·ta		
took	vay·yiq·qach	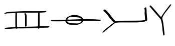	Esther 6:11
So Haman	ha·man		
-	et		
the robe	hal·le·vush		
-	ve·et		
and the horse	has·sus		
arrayed	vay·yal·besh	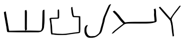	
-	et		
Mordecai	ma·re·do·khay	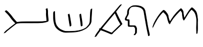	
and paraded him	vay·yar·kee·ve·hu	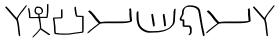	
square	bir·cho·wv	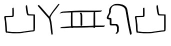	

through the city	ha·eer	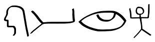	
crying out	vay·yiq·ra	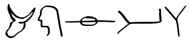	
before him	le·pha·naw	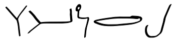	
“ This is what	ka·khah	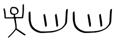	
is done	ye·a·seh	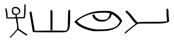	
for the man	la·eesh	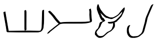	
whom	a·sher	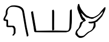	
the king	ham·me·lekh	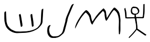	
is delighted	cha·phets	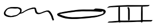	
to honor ! ”	bee·qa·ro	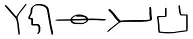	
returned	vay·ya·shav	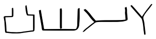	Esther 6:12
Then Mordecai	ma·re·do·khay	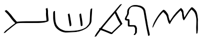	
to	el	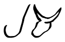	
gate	sha·ar	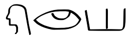	
the king’s	ham·me·lekh	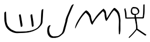	
But Haman	ve·ha·man	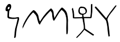	
rushed	nid·chaph	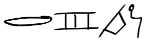	
	el	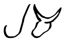	
home	be·to	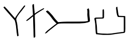	
in grief	a·vel	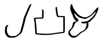	
covered	va·cha·phui	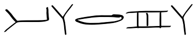	
with his head	rosh	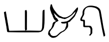	
told	vay·sap·per	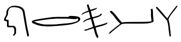	Esther 6:13
Haman	ha·man	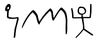	
Zeresh	le·ze·resh	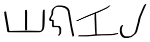	
his wife	ish·to	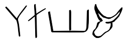	
and all	u·le·khal	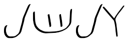	

his friends	o·ha·vaw		
-	et		
everything	kal		
that	a·sher		
had happened	qa·ra·hu	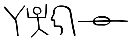	
said	vay·yo·me·ru		
to him	lo		
His advisers	cha·kha·maw	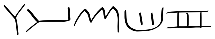	
Zeresh	ve·ze·resh	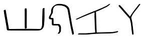	
and his wife	ish·to		
“ Since	im		
	miz·ze·ra		
is Jewish	hay·ye·hu·deem		
Mordecai	ma·re·do·khay		
whom	a·sher		
has begun	ha·chil·lo·w·ta	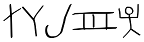	
your downfall	lin·pol		
before	le·pha·naw	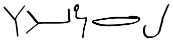	
	lo		
you will not prevail	tu·khal		
against him —	lo		
for	kee	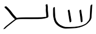	
surely	na·pho·wl		
you will fall	tip·po·wl		
before him ”	le·pha·naw	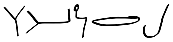	
While they were still	o·w·dam		Esther 6:14
speaking	me·dab·be·reem		

with [Haman]	im·mo		
eunuchs	ve·sa·ree·se	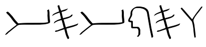	
the king’s	ham·me·lekh		
arrived	hig·gee·u	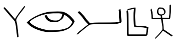	
and rushed	vay·yav·hi·lu	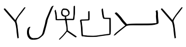	
	le·ha·vee	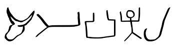	
-	et		
[him]	ha·man		
to	el		
the banquet	ham·mish·teh		
that	a·sher		
had prepared	a·se·tah		
Esther	es·ter		
went	vay·ya·vo	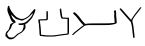	Esther 7:1
So the king	ham·me·lekh		
and Haman	ve·ha·man	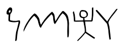	
to dine	lish·to·wt		
with	im		
Esther	es·ter		
the queen	ham·mal·kah	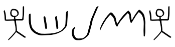	
asked	vay·yo·mer		Esther 7:2
the king	ham·me·lekh		
-	le·es·ter		
once more	gam		
day	bay·yo·wm	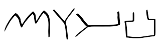	
on that second	hash·she·nee		
and as they drank	be·mish·teh	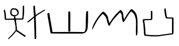	

their wine	hay·ya·yin	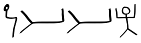	
what [is]	mah	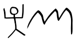	
your petition ?	she·e·la·tekh	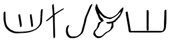	
Esther	es·ter	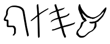	
“ Queen	ham·mal·kah	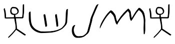	
It will be given	ve·tin·na·ten	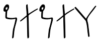	
to you	lakh	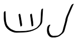	
What [is]	u·mah	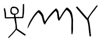	
your request ?	baq·qa·sha·tekh	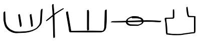	
Even up to	ad	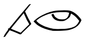	
half	cha·tsee	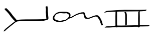	
the kingdom	ham·mal·khut	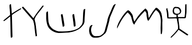	
it will be fulfilled ”	ve·te·as	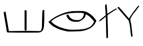	
replied	vat·ta·an	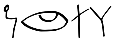	Esther 7:3
Esther	es·ter	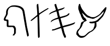	
Queen	ham·mal·kah	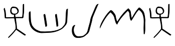	
	vat·to·mar	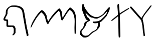	
“ If	im	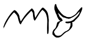	
I have found	ma·tsa·tee	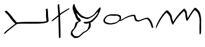	
favor	chen	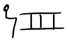	
in your sight	be·e·ne·kha	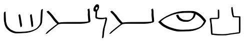	
O king	ham·me·lekh	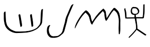	
and if	ve·im	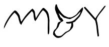	
	al	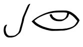	
the king	ham·me·lekh	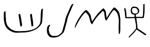	
it pleases	to·wv	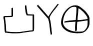	
grant	tin·na·ten	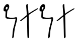	

me	lee	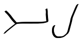	
my life	naph·shee		
as my petition	bish·e·la·tee		
and [the lives of] my people	ve·am·mee		
as my request	be·vaq·qa·sha·tee		
For	kee	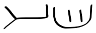	Esther 7:4
have been sold out	nim·kar·nu		
and I	a·nee	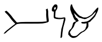	
my people	ve·am·mee		
to destruction	le·hash·meed		
death	la·ha·ro·wg	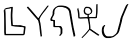	
and annihilation	u·le·ab·bed		
If	ve·il·lu		
as menservants	la·a·va·deem		
and maidservants	ve·lish·pha·cho·wt		
we had merely been sold	nim·kar·nu		
I would have remained silent	he·che·rash·tee		
because	kee	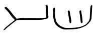	
no	en	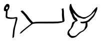	
such distress	hats·tsar		
would justify	sho·veh		
burdening	be·ne·zeq		
the king ”	ham·me·lekh	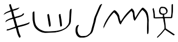	
spoke up	vay·yo·mer		Esther 7:5
Then King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		

and asked	vay·yo·mer		
Esther	le·es·ter		
Queen	ham·mal·kah	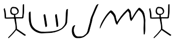	
“ Who	mee	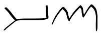	
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is this	zeh	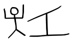	
and where	ve·e		
	zeh	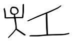	
	hu		
who	a·sher		
would	me·la·o		
	lib·bo	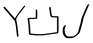	
devise	la·a·so·wt		
such a scheme? ”	ken	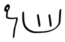	
replied	vat·to·mer		Esther 7:6
Esther	es·ter		
	eesh	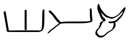	
“ The adversary	tsar		
and enemy	ve·o·w·yev		
Haman ! ”	ha·man		
wicked man —	ha·ra		
is this	haz·zeh		
And Haman	ve·ha·man	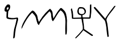	
stood in terror	niv·at		
before	mil·liph·ne		
the king	ham·me·lekh		
and queen	ve·ham·mal·kah		

the king	ve·ham·me·lekh		Esther 7:7
arose	qam	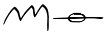	
In his fury	ba·cha·ma·to	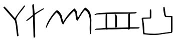	
from drinking	mim·mish·teh		
his wine	hay·ya·yin	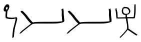	
and went to	el		
garden	gin·nat		
the palace	hab·bee·tan	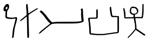	
while Haman	ve·ha·man	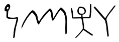	
stayed behind	a·mad	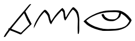	
to beg	le·vaq·qesh	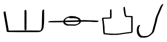	
for	al		
his life	naph·sho		
Esther	me·es·ter		
Queen	ham·mal·kah	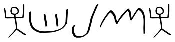	
for	kee	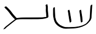	
he realized	ra·ah		
that	kee	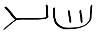	
was planning	kha·le·tah	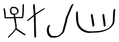	
for him	e·law	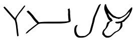	
a terrible fate	ha·ra·ah		
	me·et		
the king	ham·me·lekh		
Just as the king	ve·ham·me·lekh		Esther 7:8
returned	shav		
garden	mig·gin·nat		
from the palace	hab·bee·tan	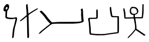	

to	el	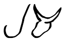	
the banquet hall	bet	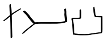	
	mish·teh	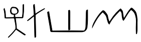	
	hay·ya·yin	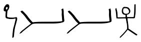	
Haman	ve·ha·man	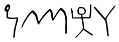	
was falling	no·phel	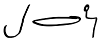	
on	al	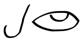	
the couch	ham·mit·tah	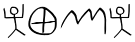	
where	a·sher	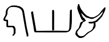	
Esther	es·ter	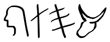	
[was reclining]	a·le·ha	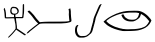	
exclaimed	vay·yo·mer	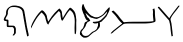	
The king	ham·me·lekh	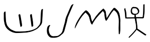	
“ Would he actually	ha·gam	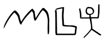	
assault	likh·bo·wosh	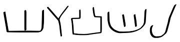	
-	et	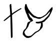	
the queen	ham·mal·kah	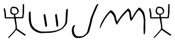	
while	im·mee	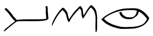	
I am in the palace ? ”	bab·ba·yit	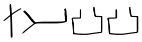	
As soon as the words	had·da·var	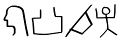	
had left	ya·tsa	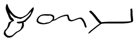	
mouth	mip·pee	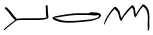	
the king’s	ham·me·lekh	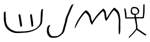	
face	u·phe·ne	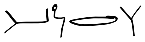	
Haman’s	ha·man	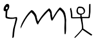	
they covered	cha·phu	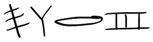	
said :	vay·yo·mer	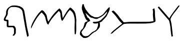	Esther 7:9

Then Harbonah	char·vo·w·nah
one	e·chad
of	min
the eunuchs	has·sa·ree·seem
attending	liph·ne
the king	ham·me·lekh
	gam
“ There	hin·neh
is a gallows	ha·ets
-	a·sher
had it built	a·sah
[He]	ha·man
for Mordecai	le·ma·re·do·khay
who	a·sher
gave the report	dib·ber
that saved	to·wv
	al
the king	ham·me·lekh
”	o·med
house	be·vet
at Haman’s	ha·man
high	ga·vo·ah
fifty	cha·mish·sheem
cubits	am·mah
declared	vay·yo·mer
the king	ham·me·lekh
“ Hang him	te·lu·hu

on it ! ”	a·law	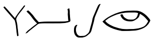	
So they hanged	vay·yit·lu	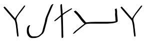	Esther 7:10
-	et		
Haman	ha·man		
on	al		
the gallows	ha·ets		
-	a·sher		
he had prepared	he·kheen	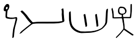	
for Mordecai	le·ma·re·do·khay		
Then the fury	va·cha·mat	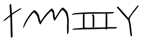	
of the king	ham·me·lekh		
subsided	sha·kha·khah		
day	bay·yo·wm	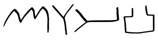	Esther 8:1
That same	ha·hu	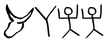	
awarded	na·tan		
King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
Esther	le·es·ter		
Queen	ham·mal·kah	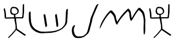	
-	et		
the estate	bet	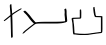	
of Haman	ha·man		
the enemy	tso·rer		
of the Jews	hay·ye·hu·dī·yīm		
And Mordecai	u·ma·re·do·khay		
entered	ba		
presence	liph·ne		

the king’s	ham·me·lekh		
because	kee	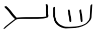	
had revealed	hig·gee·dah	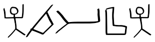	
Esther	es·ter		
	mah	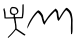	
his relation	hu		
to her	lah		
removed	vay·ya·sar	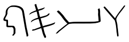	Esther 8:2
The king	ham·me·lekh		
-	et		
the signet ring	tab·ba·to		
-	a·sher		
he had recovered	he·e·veer	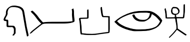	
from Haman	me·ha·man		
and presented it	vay·yit·te·nah	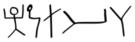	
to Mordecai	le·ma·re·do·khay		
appointed	vat·ta·sem		
And Esther	es·ter		
-	et		
Mordecai	ma·re·do·khay		
over	al		
the estate	bet	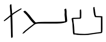	
of Haman	ha·man	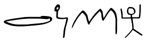	
And once again	vat·to·w·seph		Esther 8:3
Esther	es·ter		
addressed	vat·te·dab·ber		
at	liph·ne		

the king	ham·me·lekh	
She fell	vat·tip·pol	
	liph·ne	
his feet	rag·law	
weeping	vat·te·vek	
and begged	vat·tit·chan·nen	
him	lo	
to revoke	le·ha·a·veer	
-	et	
the evil	ra·at	
of Haman	ha·man	
the Agagite	ha·a·ga·gee	
-	ve·et	
scheme	ma·cha·shav·to	
which	a·sher	
he had devised	cha·shav	
against	al	
the Jews	hay·ye·hu·deem	
extended	vay·yo·wo·shet	Esther 8:4
The king	ham·me·lekh	
toward Esther	le·es·ter	
-	et	
scepter	shar·vit	
the gold	haz·za·hav	
arose	vat·ta·qam	
and [she]	es·ter	
and stood	vat·ta·a·mod	

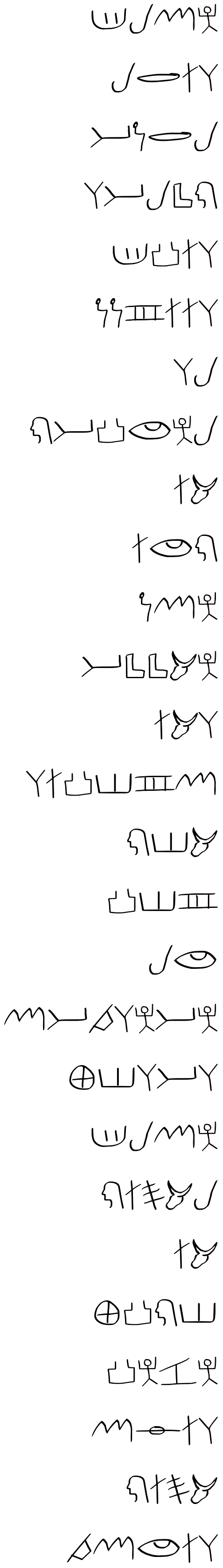

before	liph·ne	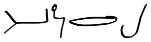	
the king	ham·me·lekh	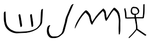	
she said	vat·to·mer	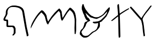	Esther 8:5
“ If	im	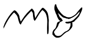	
it pleases	al	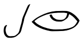	
the king ”	ham·me·lekh	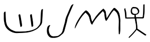	
	to·wv	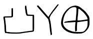	
	ve·im	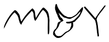	
“ and if I have found	ma·tsa·tee	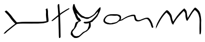	
favor	chen	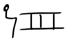	
in his sight	le·pha·naw	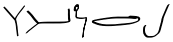	
[seems] proper	ve·kha·sher	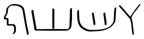	
and the matter	had·da·var	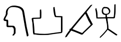	
to	liph·ne	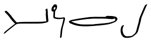	
the king	ham·me·lekh	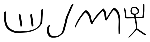	
am pleasing	ve·to·w·vah	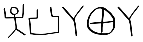	
and I	a·nee	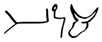	
in his sight	be·e·naw	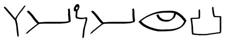	
may an order be written	yik·ka·tev	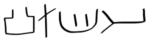	
to revoke	le·ha·sheev	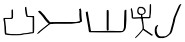	
-	et	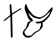	
the letters	has·se·pha·reem	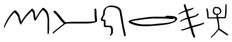	
that the scheming	ma·cha·she·vet	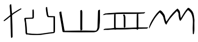	
Haman	ha·man	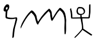	
son	ben	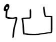	
of Hammedatha	ham·me·da·ta	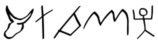	
the Agagite	ha·a·ga·gee	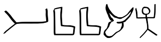	

-	a·sher	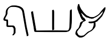	
wrote	ka·tav	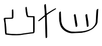	
to destroy	le·ab·bed	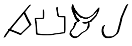	
-	et	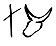	
the Jews	hay·ye·hu·deem	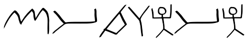	
-	a·sher	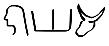	
in all	be·khal	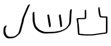	
provinces	me·dee·no·wt	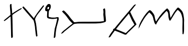	
the king's	ham·me·lekh	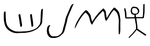	
For	kee	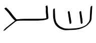	Esther 8:6
how	e·kha·khah	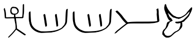	
could I bear	u·khal	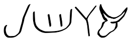	
to see	ve·ra·ee·tee	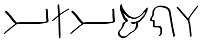	
the disaster	ba·ra·ah	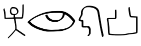	
that	a·sher	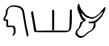	
would befall	yim·tsa	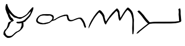	
-	et	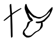	
my people ?	am·mee	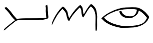	
How	ve·e·kha·khah	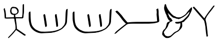	
could I bear	u·khal	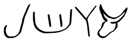	
to see	ve·ra·ee·tee	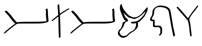	
the destruction	be·a·ve·dan	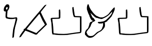	
of my kindred ? ”	mo·w·lad·tee	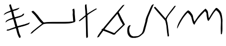	
said	vay·yo·mer	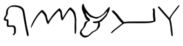	Esther 8:7
So King	ham·me·lekh	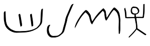	
Xerxes	a·chash·ve·rosh	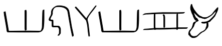	
to Esther	le·es·ter	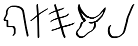	

the Queen	ham·mal·kah	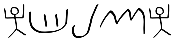	
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the Jew	hay·ye·hu·dee	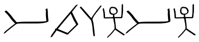	
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estate	vet	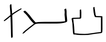	
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I have given	na·tat·tee		
to Esther	le·es·ter		
-	ve·o·to		
and he was hanged	ta·lu	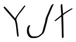	
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the gallows	ha·ets		
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he attacked	sha·lach	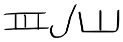	
	ya·do	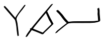	
the Jews	bay·ye·hu·dī·yīm		
Now you	ve·at·tem		Esther 8:8
may write	kit·vu		
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as	kat·to·wv		
you please	be·e·ne·khem	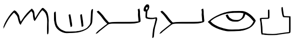	
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in the king’s	ham·me·lekh		
and seal it	ve·chit·mu	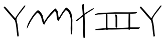	
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with the royal	ham·me·lekh	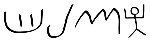	
	kee	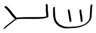	
For a decree	khe·tav	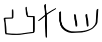	
that	a·sher	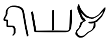	
is written	nikh·tav	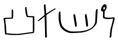	
in the name	be·shem	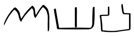	
of the king	ham·me·lekh	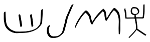	
and sealed	ve·nach·to·wm	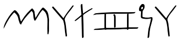	
signet ring	be·tab·ba·at	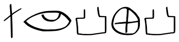	
with the royal	ham·me·lekh	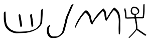	
cannot	en	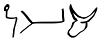	
be revoked ”	le·ha·sheev	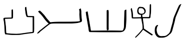	
were summoned	vay·yiq·qa·re·u	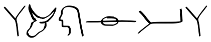	Esther 8:9
scribes	so·phe·re	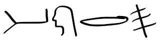	
the royal	ham·me·lekh	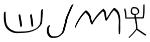	
At once	ba·et	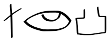	
(	ha·hee	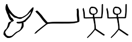	
month	ba·cho·desh	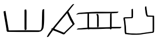	
of the third	hash·she·lee·shee	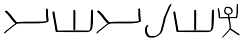	
	hu	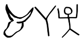	
the month	cho·desh	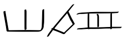	
of Sivan),	see·van	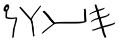	
and on the twenty-third [day]	bish·lo·wo·shah	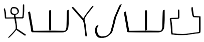	
	ve·es·reem	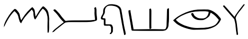	
	bo	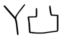	
they recorded	vay·yik·ka·tev	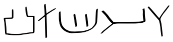	
all of	ke·khal	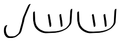	

-	a·sher	
orders	tsiw·vah	
Mordecai’s	ma·re·do·khay	
to	el	
the Jews	hay·ye·hu·deem	
and to	ve·el	
the satraps	ha·a·chash·dar·pe·neem	
governors	ve·hap·pa·cho·wt	
and princes	ve·sa·re	
provinces	ham·me·dee·no·wt	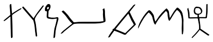
	a·sher	
from India	me·hod·du	
to	ve·ad	
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of the 127	she·va	
	ve·es·reem	
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[writing] to each province	me·dee·nah	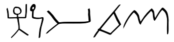
	me·dee·nah	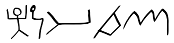
in its own script	u·me·dee·nah	
	kikh·ta·vah	
	ve·am	
to every people	va·am	
in their own language	kil·sho·no	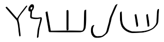
and to	ve·el	
the Jews	hay·ye·hu·deem	

in their own script	kikh·ta·vam		
and language	ve·khil·sho·w·nam		
Mordecai wrote	vay·yikh·tov		Esther 8:10
in the name	be·shem		
of King	ham·me·lekh		
Xerxes	a·chash·ve·rosh		
and sealed it	vay·yach·tom	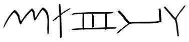	
signet ring	be·tab·ba·at		
with the royal	ham·me·lekh		
He sent	vay·yish·lach		
the documents	se·pha·reem		
by	be·yad	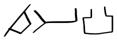	
couriers	ha·ra·tseem		
mounted	bas·su·seem		
riding on	ro·khe·ve	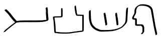	
swift horses	ha·re·khesh		
from the royal	ha·a·chash·te·ra·neem		
bred	be·ne	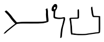	
mares	ha·ram·ma·kheem		
By these letters	a·sher		Esther 8:11
permitted	na·tan	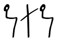	
the king	ham·me·lekh		
the Jews	lay·ye·hu·deem		
-	a·sher		
in each	be·khal		
and every city	eer	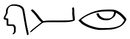	
	va·eer	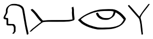	

the right to assemble	le·hiq·qa·hel	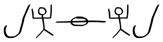	
	ve·la·a·mod		
and defend	al		
themselves	naph·sham	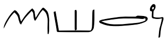	
to destroy	le·hash·meed		
kill	ve·la·ha·rog		
and annihilate	u·le·ab·bed		
-	et		
all	kal	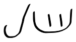	
the forces	chel	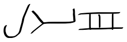	
of any people	am		
or province	u·me·dee·nah		
hostile to them	hats·tsa·reem		
-	o·tam		
and children	taph	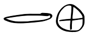	
including women	ve·na·sheem	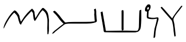	
and to plunder	u·she·la·lam	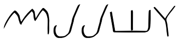	
their possessions	la·vo·wz		
day [appointed]	be·yo·wm	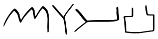	Esther 8:12
The single	e·chad	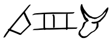	
throughout all	be·khal		
the provinces	me·dee·no·wt	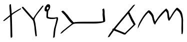	
of King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
[was] the thirteenth	bish·lo·wo·shah	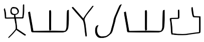	
	a·sar		
month	le·cho·desh	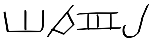	

day of the twelfth	she·nem	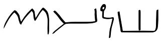	
	a·sar		
	hu		
the month	cho·desh	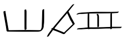	
of Adar	a·dar		
A copy	pat·she·gen	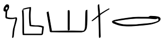	Esther 8:13
of the text	hak·ke·tav		
was to be issued	le·hin·na·ten		
of the edict	dat		
in every	be·khal		
province	me·dee·nah	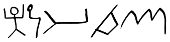	
	u·me·dee·nah		
and published	ga·lui		
to all	le·khal		
the people	ha·am·meem		
would be	ve·lih·yo·wt		
so that the Jews	hay·ye·hu·dī·yīm		
ready	ʿa·tu·dīm	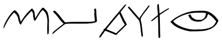	
day	lay·yo·wm	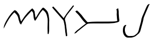	
on that	haz·zeh		
to avenge themselves	le·hin·na·qem	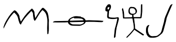	
on their enemies	me·o·ye·ve·hem	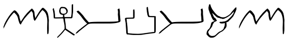	
The couriers	ha·ra·tseem		Esther 8:14
rode	ro·khe·ve	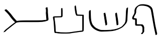	
horses	ha·re·khesh		
on their royal	ha·a·chash·te·ra·neem		
out	ya·tse·u		

in haste	me·vo·ha·leem	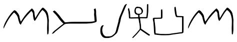	
pressed on	u·de·chu·pheem	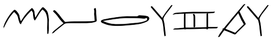	
by the command	bid·var		
of the king	ham·me·lekh		
And the edict	ve·had·dat	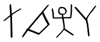	
was also issued	nit·te·nah	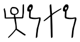	
of Susa	be·shu·shan		
in the citadel	hab·bee·rah	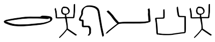	
Mordecai	u·ma·re·do·khay		Esther 8:15
went out	ya·tsa		
from the presence	mil·liph·ne		
of the king	ham·me·lekh		
in royal garments	bil·vush		
	mal·khut	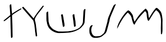	
of blue	te·khe·let	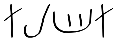	
and white	va·chur	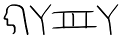	
crown	va·a·te·ret		
gold	za·hav	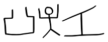	
with a large	ge·do·w·lah		
robe	ve·takh·reekh	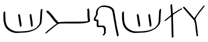	
of fine linen	buts		
and a purple	ve·ar·ga·man		
And the city	ve·ha·eer		
of Susa	shu·shan		
shouted	tsa·ha·lah		
and rejoiced	ve·sa·me·chah		
For the Jews	lay·ye·hu·deem		Esther 8:16

it was a time of	ha·ye·tah	
light	o·w·rah	
and gladness	ve·sim·chah	
of joy	ve·sa·son	
and honor	vee·qar	
In every	u·ve·khal	Esther 8:17
province	me·dee·nah	
	u·me·dee·nah	
and every	u·ve·khal	
city	eer	
	va·eer	
wherever	me·qo·wm	
-	a·sher	
edict	de·var	
the king's	ham·me·lekh	
and decree	ve·da·to	
reached	mag·gee·a	
there was joy	sim·chah	
and gladness	ve·sa·so·wn	
among the Jews	lay·ye·hu·deem	
with feasting	mish·teh	
and celebrating	ve·yo·wm	
	to·wv	
And many	ve·rab·beem	
of the people	me·am·me	
of the land	ha·a·rets	
themselves became Jews	mit·ya·ha·deem	

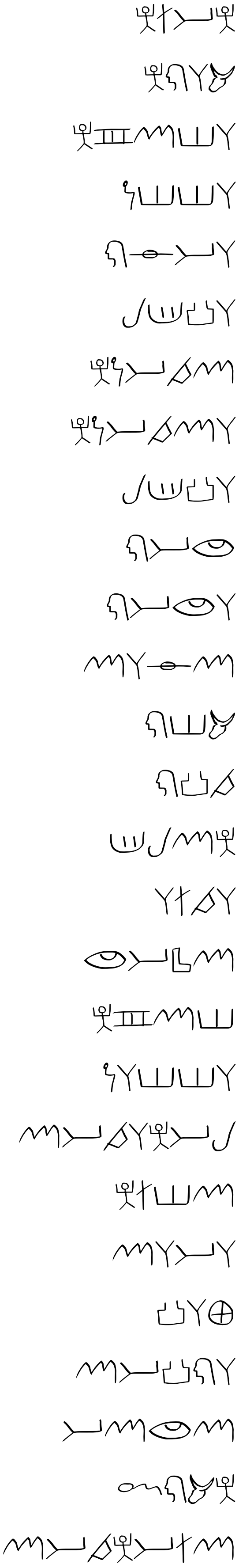

because	kee	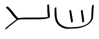	
had fallen	na·phal		
the fear	pa·chad	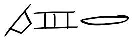	
of the Jews	hay·ye·hu·deem		
upon them	a·le·hem	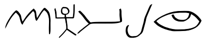	
of the twelfth	u·vish·nem		Esther 9:1
	a·sar		
month	cho·desh	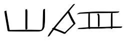	
	hu		
the month	cho·desh	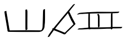	
of Adar	a·dar		
On the thirteenth	bish·lo·wo·shah	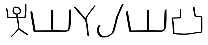	
	a·sar		
day	yo·wm		
	bo		
-	a·sher		
-	hig·gee·a	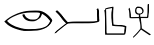	
command	de·var		
the king's	ham·me·lekh		
and edict	ve·da·to		
were to be executed	le·he·a·so·wt		
On this day	bay·yo·wm	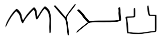	
-	a·sher		
had hoped	sib·be·ru		
the enemies	o·ye·ve	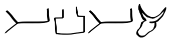	
of the Jews	hay·ye·hu·deem		
to overpower	lish·lo·wt	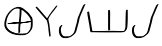	

them	ba·hem		
but [their plan] was overturned	ve·na·ha·pho·wkh		
	hu		
	a·sher		
overpowered	yish·le·tu	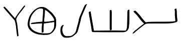	
[and] the Jews	hay·ye·hu·deem		
those	hem·mah		
who hated them	be·so·ne·e·hem		
assembled	niq·ha·lu	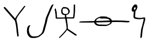	Esther 9:2
the Jews	hay·ye·hu·deem		
in their cities	be·a·re·hem	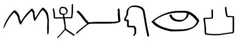	
In each	be·khal		
of the provinces	me·dee·no·wt	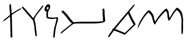	
of King	ham·me·lekh		
Xerxes	o·chash·ve·ro·wosh		
to attack	lish·lo·ach		
	yad	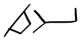	
those who sought	bim·vaq·she	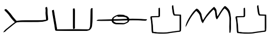	
to harm them	ra·a·tam		
man	ve·eesh	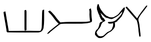	
No	lo		
could withstand	a·mad	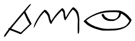	
them	liph·ne·hem	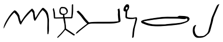	
because	kee	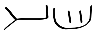	
had fallen	na·phal		
the fear of them	pach·dam	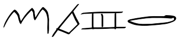	
upon	al		

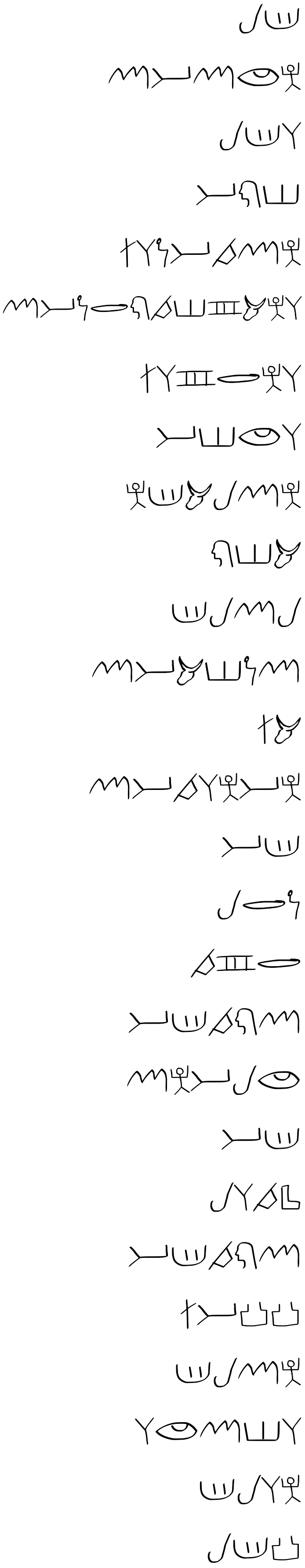

all	kal	
peoples	ha·am·meem	
And all	ve·khal	Esther 9:3
the officials	sa·re	
of the provinces	ham·me·dee·no·wt	
the satraps	ve·ha·a·chash·dar·pe·ne em	
the governors	ve·hap·pa·cho·wt	
administrators	ve·o·se	
	ham·me·la·khah	
-	a·sher	
and the king’s	lam·me·lekh	
helped	me·nas·se·eem	
-	et	
the Jews	hay·ye·hu·deem	
because	kee	
had fallen	na·phal	
the fear	pa·chad	
of Mordecai	ma·re·do·khay	
upon them	a·le·hem	
For	kee	Esther 9:4
exercised great	ga·do·wl	
Mordecai	ma·re·do·khay	
power in the palace	be·vet	
	ham·me·lekh	
and his fame	ve·sha·me·o	
spread	ho·w·lekh	
throughout	be·khal	

the provinces	ham·me·dee·no·wt	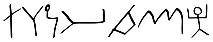	
as	kee	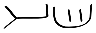	
	ha·eesh	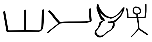	
he	ma·re·do·khay		
became	ho·w·lekh	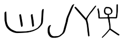	
more and more powerful	ve·ga·do·wl		
put	vay·yak·ku	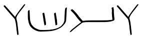	Esther 9:5
The Jews	hay·ye·hu·deem		
all	be·khal		
their enemies	o·ye·ve·hem	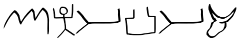	
	mak·kat	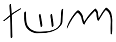	
to the sword	che·rev		
killing	ve·he·reg		
and destroying them	ve·av·dan		
and they did	vay·ya·a·su		
to those who hated them	ve·so·ne·e·hem		
as they pleased	kir·tso·w·nam		
of Susa	u·ve·shu·shan		Esther 9:6
In the citadel	hab·bee·rah	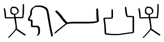	
killed	ha·re·gu		
the Jews	hay·ye·hu·deem		
and destroyed	ve·ab·bed		
five	cha·mesh		
hundred	me·o·wt		
men	eesh	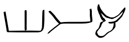	
-	ve·et		Esther 9:7

including Parshandatha	par·shan·da·ta	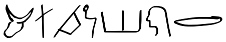	
-	ve·et		
Dalphon	dal·pho·wn		
-	ve·et		
Aspatha	as·pa·ta		
-	ve·et		Esther 9:8
Poratha	po·w·ra·ta		
-	ve·et		
Adalia	a·dal·ya	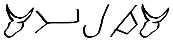	
-	ve·et		
Aridatha	a·ree·da·ta	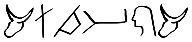	
-	ve·et		Esther 9:9
Parmashta	par·mash·ta		
-	ve·et		
Arisai	a·ree·say	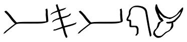	
-	ve·et		
Aridai	a·ri·day		
-	ve·et		
and Vaizatha	vay·za·ta		
these ten	a·se·ret		Esther 9:10
sons	be·ne	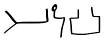	
of Haman	ha·man		
son	ben		
of Hammedatha	ham·me·da·ta		
the enemy	tso·rer		
of the Jews	hay·ye·hu·deem		
They killed	ha·ra·gu		

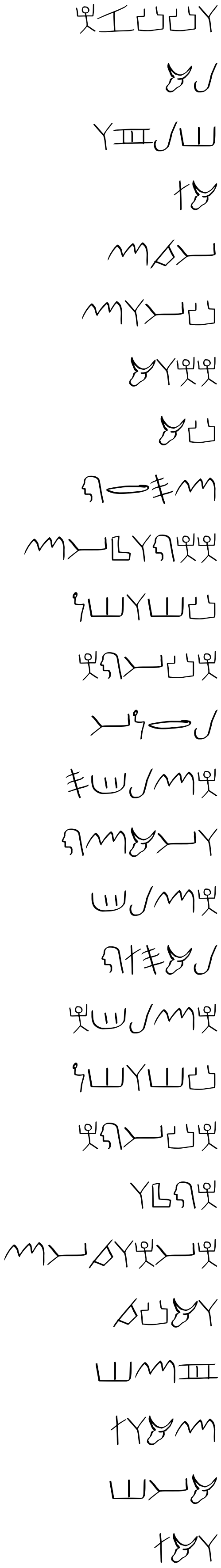

on the plunder	u·vab·biz·zah	
but they did not	lo	
lay	sha·le·chu	
	et	
a hand	ya·dam	
day	bay·yo·wm	Esther 9:11
On that	ha·hu	
	ba	
the number	mis·par	
of those killed	ha·ha·ru·geem	
of Susa	be·shu·shan	
in the citadel	hab·bee·rah	
was reported to	liph·ne	
the king	ham·me·lekh	
said	vay·yo·mer	Esther 9:12
who	ham·me·lekh	
Esther	le·es·ter	
to Queen	ham·mal·kah	
of Susa	be·shu·shan	
“ In the citadel	hab·bee·rah	
have killed	ha·re·gu	
the Jews	hay·ye·hu·deem	
and destroyed	ve·ab·bed	
five	cha·mesh	
hundred	me·o·wt	
men	eesh	
-	ve·et	

ten	a·se·ret		
sons	be·ne	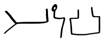	
including Haman’s	ha·man		
in the rest	bish·ar		
provinces ?	me·dee·no·wt	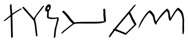	
of the royal	ham·me·lekh		
What	meh	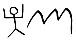	
have they done	a·su		
Now what [is]	u·mah		
your petition ?	she·e·la·tekh		
It will be given	ve·yin·na·ten	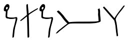	
to you	lakh	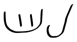	
And what	u·mah		
do you request ?	baq·qa·sha·tekh	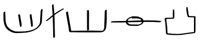	
further	o·wd		
It will be fulfilled ”	ve·te·as		
replied	vat·to·mer		Esther 9:13
Esther	es·ter		
“ If	im		
it pleases	al		
the king	ham·me·lekh		
	to·wv		
	yin·na·ten		
also	gam		
have tomorrow	ma·char	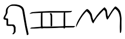	
may the Jews	lay·ye·hu·deem		
-	a·sher		

in Susa	be·shu·shan		
to carry out	la·a·so·wt		
edict	ke·dat		
today’s	hay·yo·wm	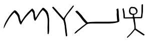	
-	ve·et		
ten	a·se·ret		
sons	be·ne	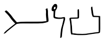	
and may the bodies of Haman’s	ha·man		
be hanged	yit·lu		
on	al		
the gallows ”	ha·ets		
commanded	vay·yo·mer		Esther 9:14
So the king	ham·me·lekh		
be done	le·he·a·so·wt		
that this	ken	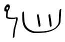	
was issued	vat·tin·na·ten		
An edict	dat		
in Susa	be·shu·shan		
-	ve·et		
the ten	a·se·ret		
sons	be·ne	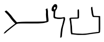	
of Haman	ha·man		
and they hanged	ta·lu	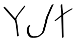	
came together	vay·yiq·qa·ha·lu	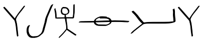	Esther 9:15
the Jews	hay·ye·hu·dī·yīm		
-	a·sher		
in Susa	be·shu·shan		

again	gam	גם	
day	be·yo·wm	ביום	
On the fourteenth	ar·ba·ah	ארבעה	
	a·sar	עשר	
of the month	le·cho·desh	לחדש	
of Adar	a·dar	אדר	
and put to death	vay·ya·har·gu	ויהרגו	
[there]	ve·shu·shan	בשושן	
three	she·losh	שלש	
hundred	me·o·wt	מאות	
men	eesh	איש	
on the plunder	u·vab·biz·zah	ובבזה	
but they did not	lo	לא	
lay	sha·le·chu	שלחו	
-	et	את	
a hand	ya·dam	ידם	
The rest	u·she·ar	ושאר	Esther 9:16
of the Jews	hay·ye·hu·deem	היהודים	
-	a·sher	אשר	
provinces	bim·dee·no·wt	במדינות	
in the royal	ham·me·lekh	המלך	
also assembled	niq·ha·lu	נקהלו	
to defend	ve·a·mod	ועמד	
	al	על	
themselves	naph·sham	נפשם	
and rid themselves	ve·no·w·ach	ונוח	
of their enemies	me·o·ye·ve·hem	מאיביהם	

They killed	ve·ha·rog		
who hated them	be·so·ne·e·hem		
75,000 {}	cha·mish·shah		
	ve·shiv·eem		
	a·leph	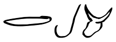	
on the plunder	u·vab·biz·zah		
but they did not	lo		
lay	sha·le·chu	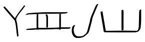	
-	et		
a hand	ya·dam	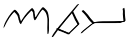	
day	be·yo·wm	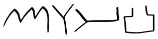	Esther 9:17
This was done on the thirteenth	she·lo·shah	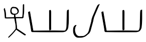	
	a·sar		
of the month	le·cho·desh	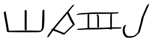	
of Adar	a·dar		
they rested	ve·no·w·ach		
and on the fourteenth day	be·ar·ba·ah		
	a·sar		
	bo		
making it	ve·a·soh		
-	o·to		
a day	yo·wm		
of feasting	mish·teh		
and joy	ve·sim·chah		
The Jews	ve·hay·ye·hu·dī·yīm	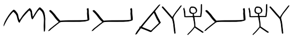	Esther 9:18
-	a·sher		
in Susa, however	be·shu·shan		

had assembled	niq·ha·lu		
on the thirteenth	bish·lo·shah	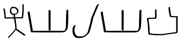	
	a·sar	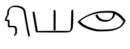	
	bo		
and the fourteenth	u·ve·ar·ba·ah		
days of the month	a·sar	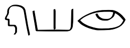	
	bo		
So they rested	ve·no·w·ach	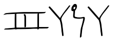	
on the fifteenth	ba·cha·mish·shah	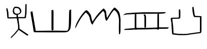	
day	a·sar	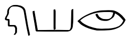	
	bo		
making	ve·a·soh		
it	o·to		
a day	yo·wm		
of feasting	mish·teh		
and joy	ve·sim·chah		
This is why	al		Esther 9:19
	ken		
Jews	hay·ye·hu·deem		
the rural	hap·pe·ro·zīm		
who live	hay·yo·she·veem		
in the villages	be·a·re		
	hap·pe·ra·zo·wt	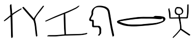	
observe	o·seem	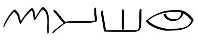	
-	et		
as a day	yo·wm		
the fourteenth day	ar·ba·ah		

	a·sar		
of the month	le·cho·desh	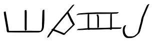	
of Adar	a·dar		
of joy	sim·chah	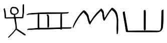	
and feasting	u·mish·teh	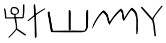	
It is a holiday	ve·yo·wm	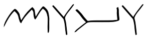	
	to·wv		
for sending	u·mish·lo·w·ach		
gifts	ma·no·wt		
to one	eesh	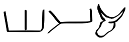	
another	le·re·e·hu		
recorded	vay·yikh·tov		Esther 9:20
Mordecai	ma·re·do·khay	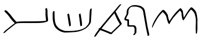	
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events	had·de·va·reem	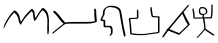	
these	ha·el·leh		
and sent	vay·yish·lach		
letters	se·pha·reem		
to	el		
all	kal		
the Jews	hay·ye·hu·deem		
-	a·sher		
in all	be·khal		
the provinces	me·dee·no·wt	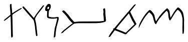	
of King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
both near	haq·qe·ro·w·veem		

and far	ve·ha·re·cho·w·qeem	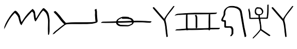	
to establish	le·qay·yem	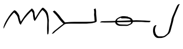	Esther 9:21
among them	a·le·hem	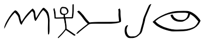	
	lih·yo·wt	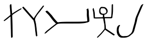	
celebration	o·seem	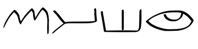	
-	et		
days	yo·wm		
on the fourteenth	ar·ba·ah		
	a·sar	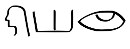	
of the month	le·cho·desh	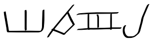	
of Adar	a·dar		
-	ve·et		
-	yo·wm		
and fifteenth	cha·mish·shah		
	a·sar	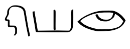	
	bo		
an annual	be·khal		
	sha·nah	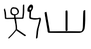	
	ve·sha·nah	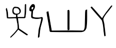	
as the days	kay·ya·meem		Esther 9:22
on which	a·sher	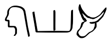	
gained rest	na·chu	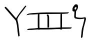	
	va·hem		
the Jews	hay·ye·hu·deem		
from their enemies	me·o·wy·ve·hem	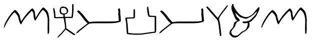	
and the month	ve·ha·cho·desh	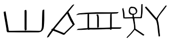	
in which	a·sher	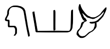	

turned	neh·pakh	
	la·hem	
their sorrow	mee·ya·go·wn	
to joy	le·sim·chah	
and their mourning	u·me·e·vel	
into a holiday	le·yo·wm	
	to·wv	
[He wrote] that these were to be	la·a·so·wt	
-	o·w·tam	
days	ye·me	
of feasting	mish·teh	
and joy	ve·sim·chah	
of sending	u·mish·lo·w·ach	
gifts	ma·no·wt	
to one	eesh	
another	le·re·e·hu	
[and]	u·mat·ta·no·wt	
to the poor	la·ev·yo·w·neem	
agreed to continue	ve·qib·bel	Esther 9:23
So the Jews	hay·ye·hu·deem	
	et	
-	a·sher	
they had started	he·chel·lu	
the custom	la·a·so·wt	
	ve·et	
as	a·sher	
had written	ka·tav	

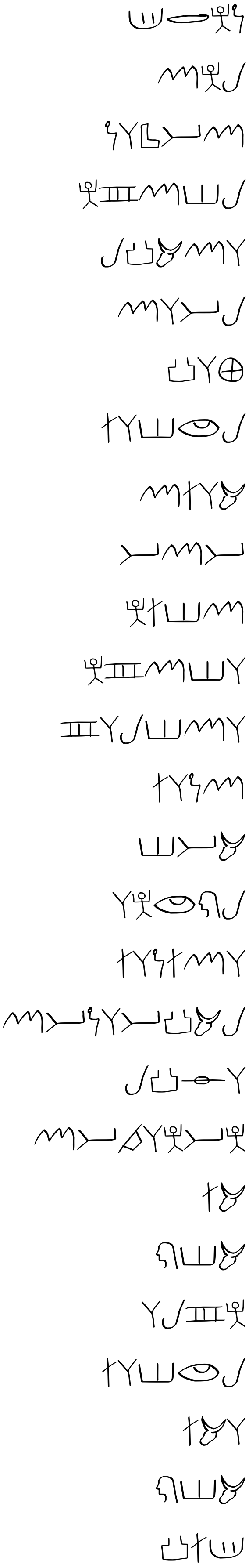

Mordecai	ma·re·do·khay		
to them	a·le·hem	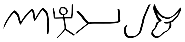	
For	kee	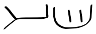	Esther 9:24
Haman	ha·man		
son	ben		
of Hammedatha	ham·me·da·ta		
the Agagite	ha·a·ga·gee		
the enemy	tso·rer		
of all	kal	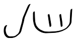	
the Jews	hay·ye·hu·deem		
had plotted	cha·shav	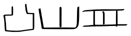	
against	al		
the Jews	hay·ye·hu·deem		
to destroy them	le·ab·be·dam	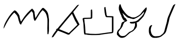	
and had cast	ve·hip·peel		
the Pur	pur		
(that is	hu		
the lot)	hag·go·w·ral		
to crush	le·hum·mam		
and destroy them	u·le·ab·be·dam		
But when it came	u·ve·vo·ah		Esther 9:25
before	liph·ne		
the king	ham·me·lekh		
he commanded	a·mar		
by	im		
letter	has·se·pher	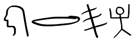	
should come back	ya·shuv	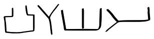	

scheme	ma·cha·shav·to	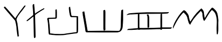	
that the wicked	ha·ra·ah		
which	a·sher		
Haman had devised	cha·shav	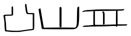	
against	al		
the Jews	hay·ye·hu·deem		
upon	al		
his own head	ro·sho		
should be hanged	ve·ta·lu		
and that he	o·to		
and	ve·et		
his sons	ba·naw	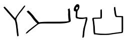	
on	al		
the gallows	ha·ets		
Therefore	al		Esther 9:26
	ken	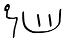	
are called	qa·re·u	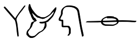	
days	lay·ya·meem		
these	ha·el·leh		
Purim	phu·reem		
from	al		
the word	shem		
Pur	hap·pur		
Because of	al		
	ken	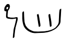	
	al		
all	kal		

the instructions	div·re		
letter	ha·ig·ge·ret		
in this	haz·zot		
and because of all	u·mah		
they had seen	ra·u		
	al		
	ka·khah		
and experienced	u·mah		
	hig·gee·a	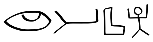	
	a·le·hem	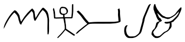	
to establish the custom	qee·ye·mu	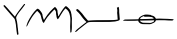	Esther 9:27
bound themselves	ve·qib·bēl	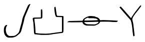	
the Jews	hay·ye·hu·deem		
that they	a·le·hem	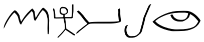	
	ve·al		
and their descendants	zar·am		
	ve·al		
and all	kal	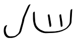	
who join	han·nil·veem		
them	a·le·hem	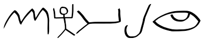	
should not	ve·lo		
fail	ya·a·vo·wr		
	lih·yo·wt	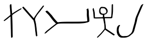	
to celebrate	o·seem	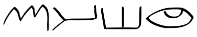	
-	et		
two	she·ne	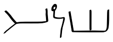	
days	hay·ya·meem		

these	ha·el·leh	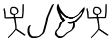	
according to their regulation	kikh·ta·vam	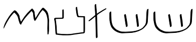	
at the [appointed] time	ve·khiz·man·nam	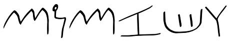	
each	be·khal	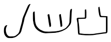	
and every year	sha·nah	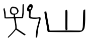	
	ve·sha·nah	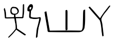	
days	ve·hay·ya·meem	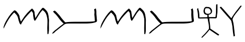	Esther 9:28
These	ha·el·leh	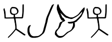	
[should be] remembered	niz·ka·reem	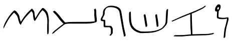	
and celebrated	ve·na·a·seem	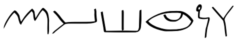	
by every	be·khal	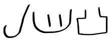	
generation	do·wr	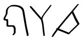	
	va·do·wr	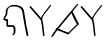	
family	mish·pa·chah	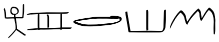	
	u·mish·pa·chah	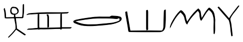	
province	me·dee·nah	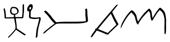	
	u·me·dee·nah	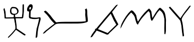	
and city	ve·eer	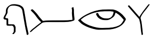	
	va·eer	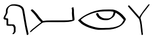	
days	vee·me	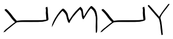	
of Purim	hap·pu·reem	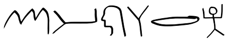	
so that these	ha·el·leh	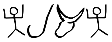	
should not	lo	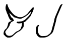	
fail [to be observed]	ya·av·ru	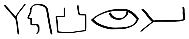	
among	mit·to·wkh	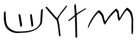	
the Jews	hay·ye·hu·deem	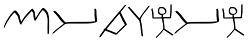	

nor should the memory of them	ve·zikh·ram		
	lo		
fade	ya·suph		
from their descendants	miz·zar·am		
wrote	vat·tikh·tov		Esther 9:29
Esther	es·ter		
So Queen	ham·mal·kah	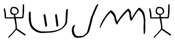	
daughter	vat		
of Abihail	a·vee·cha·yil	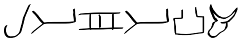	
along with Mordecai	u·ma·re·do·khay		
the Jew	hay·ye·hu·dee	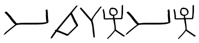	
-	et		
with full	kal		
authority	to·qeph	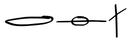	
to confirm	le·qay·yem	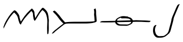	
-	et		
letter	ig·ge·ret		
concerning Purim	hap·pu·reem	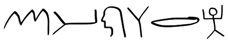	
this	haz·zot		
second	hash·she·neet	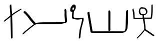	
And [Mordecai] sent	vay·yish·lach		Esther 9:30
letters	se·pha·reem	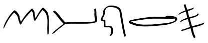	
to	el		
all	kal		
the Jews	hay·ye·hu·deem		
in	el		
the 127	she·va		

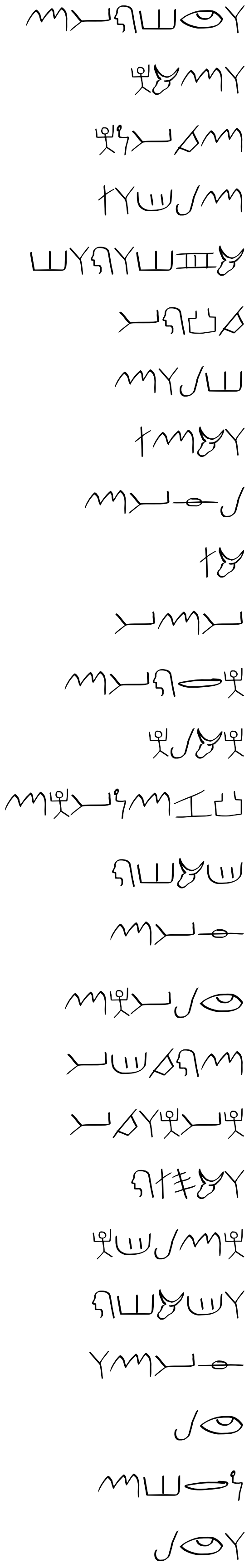

	ve·es·reem	
	u·me·ah	
provinces	me·dee·nah	
of the kingdom	mal·khut	
of Xerxes	a·chash·ve·ro·wosh	
[with] words	div·re	
of peace	sha·lo·wm	
and truth	ve·e·met	
in order to confirm	le·qay·yem	Esther 9:31
-	et	
days	ye·me	
of Purim	hap·pu·reem	
these	ha·el·leh	
at their [appointed] time	biz·man·ne·hem	
just as	ka·a·sher	
had established them	qee·yam	
-	a·le·hem	
Mordecai	ma·re·do·khay	
the Jew	hay·ye·hu·dee	
Esther	ve·es·ter	
and Queen	ham·mal·kah	
[and]	ve·kha·a·sher	
had committed	qee·ye·mu	
	al	
themselves	naph·sham	
	ve·al	

and their descendants	zar·am		
to the times	div·re		
of fasting	hats·tso·mo·wt	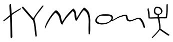	
and lamentation	ve·za·a·qa·tam	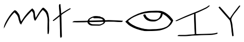	
decree	u·ma·a·mar		Esther 9:32
So Esther’s	es·ter		
confirmed	qee·yam	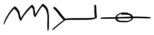	
regulations	div·re		
about Purim	hap·pu·reem	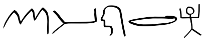	
these	ha·el·leh		
which were written	ve·nikh·tav		
into the record	bas·se·pher		
imposed	vay·ya·sem		Esther 10:1
Now King	ham·me·lekh		
Xerxes	ʾa·cha·shē·rosh		
tribute	mas		
throughout	al		
the land	ha·a·rets		
even to its farthest shores	ve·ee·ye	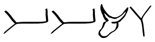	
	hay·yam	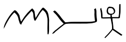	
And all	ve·khal		Esther 10:2
accomplishments	ma·a·seh		
powerful	ta·qe·po	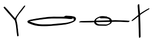	
and magnificent	u·ge·vu·ra·to		
together with the full account	u·pha·ra·shat		
of the greatness	ge·dul·lat		

of Mordecai’s	ma·re·do·khay	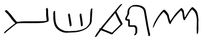	
to which	a·sher	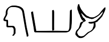	
had raised him	gid·de·lo	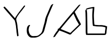	
the king	ham·me·lekh	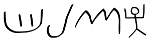	
not	ha·lo·w	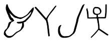	
are they	hem	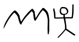	
written	ke·tu·veem	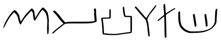	
in	al	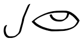	
the Book	se·pher	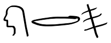	
of the Chronicles	div·re	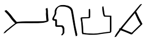	
	hay·ya·meem	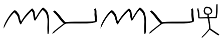	
of the Kings	le·mal·khe	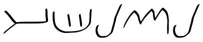	
of Media	ma·day	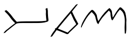	
and Persia ?	u·pha·ras	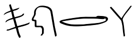	
For	kee	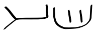	Esther 10:3
Mordecai	ma·re·do·khay	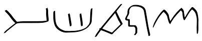	
the Jew	hay·ye·hu·dee	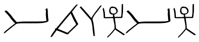	
was second	mish·neh	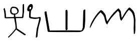	
only to King	lam·me·lekh	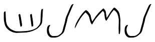	
Xerxes	a·chash·ve·ro·wosh	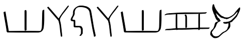	
preeminent	ve·ga·do·wl	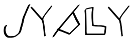	
among the Jews	lay·ye·hu·deem	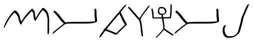	
and highly favored	ve·ra·tsui	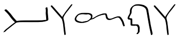	
by his many	le·rov	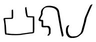	
kinsmen	e·chaw	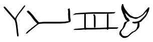	
seeking	do·resh	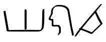	
the good	to·wv	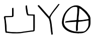	

of his people	le·am·mo	לעמו	
and speaking	ve·do·ver	ודבר	
peace	sha·lo·wm	שלום	
to all	le·khal	לכל	
his countrymen	zar·o	זרעו	

Job

BSB Translation	Transliteration	Original Hebrew	
a man	eesh	איש	Job 1:1
There was	ha·yah	היה	
in the land	ve·e·rets	בארץ	
of Uz	uts	עוץ	
Job	ee·yo·wv	איוב	
whose name [was]	she·mo	שמו	
was	ve·ha·yah	והיה	
And this man	ha·eesh	האיש	
	ha·hu	ההוא	
blameless	tam	תם	
and upright	ve·ya·shar	וישר	
fearing	vee·re	וירא	
God	e·lo·heem	אלהים	
and shunning	ve·sar	וסר	
evil	me·ra	מרע	
-	vay·yiw·va·le·du	ויולדו	Job 1:2
	lo	לו	
He had seven	shiv·ah	שבעה	
sons	va·neem	בנים	

and three	ve·sha·lo·wosh	
daughters	ba·no·wt	
and he owned	vay·hee	Job 1:3
	miq·ne·hu	
7,000 {}	shiv·at	
	al·phe	
sheep	tson	
3,000 {}	u·she·lo·shet	
	al·phe	
camels	ge·mal·leem	
500	va·cha·mesh	
	me·o·wt	
yoke	tse·med	
of oxen	ba·qar	
500	va·cha·mesh	
	me·o·wt	
female donkeys	a·to·w·no·wt	
servants	va·a·vud·dah	
large number of	rab·bah	
and a very	me·od	
	vay·hee	
man	ha·eesh	
[Job was] the	ha·hu	
greatest	ga·do·wl	
of all	mik·kal	
the people	be·ne	
of the East	qe·dem	

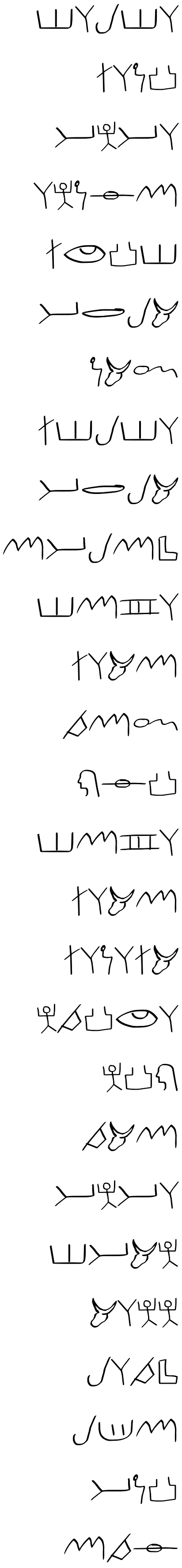

would take turns	ve·ha·le·khu	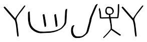	Job 1:4
[Job’s] sons	va·naw	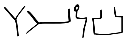	
holding	ve·a·su		
feasts	mish·teh		
in their homes	bet	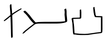	
	eesh	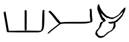	
	yo·w·mo		
and they would invite	ve·sha·le·chu	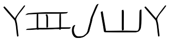	
	ve·qa·re·u	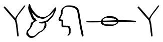	
their three	lish·lo·shet	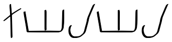	
sisters	ʾach·yo·tē·hɛm	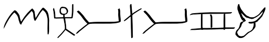	
to eat	le·e·khol		
and drink	ve·lish·to·wt		
with them	im·ma·hem	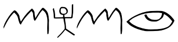	
And	vay·hee	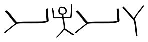	Job 1:5
when	kee	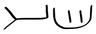	
were over	hiq·qee·phu	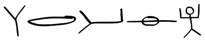	
the days	ye·me		
of feasting	ham·mish·teh	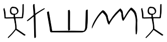	
would send [for his children]	vay·yish·lach		
Job	ee·yo·wv	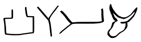	
to purify them	vay·qad·de·shem	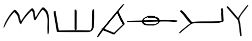	
rising early	ve·hish·keem		
in the morning	bab·bo·qer	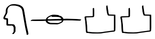	
to offer	ve·he·e·lah		
burnt offerings	o·lo·wt	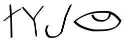	
	mis·par		

for all of them	kul·lam	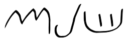	
For	kee	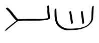	
thought	a·mar	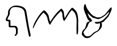	
Job	ee·yo·wv	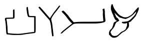	
“ Perhaps	u·lay	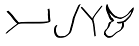	
have sinned	cha·te·u	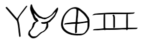	
my children	va·nay	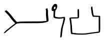	
and cursed	u·ve·ra·khu	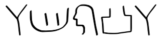	
God	e·lo·heem	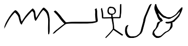	
in their hearts ”	bil·va·vam	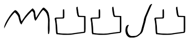	
This	ka·khah	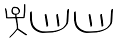	
practice	ya·a·seh	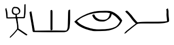	
was Job’s	ee·yo·wv	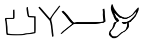	
regular	kal	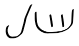	
	hay·ya·meem	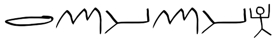	
-	vay·hee	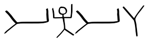	Job 1:6
One day	hay·yo·wm	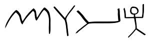	
came	vay·ya·vo·u	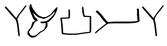	
the sons	be·ne	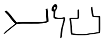	
of God	ha·e·lo·heem	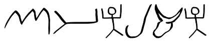	
to present	le·hit·yats·tsev	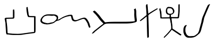	
themselves before	al	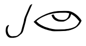	
the LORD	YHVH	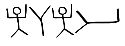	
came	vay·ya·vo·w	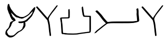	
also	gam	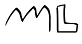	
and Satan	has·sa·tan	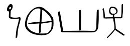	
with them	be·to·w·kham	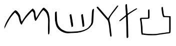	

said	vay·yo·mer	ויאמר	Job 1:7
the LORD	YHVH	יהוה	
to	el	אל	
Satan	has·sa·tan	השטן	
“ Where	me·a·yin	מאין	
have you come from ?”	ta·vo	תבא	
replied	vay·ya·an	ויען	
he	has·sa·tan	השטן	
-	et	את	
-	YHVH	יהוה	
	vay·yo·mar	ויאמר	
“ From roaming	mish·shut	משוט	
through the earth”	ba·a·rets	בארץ	
“ and walking back and forth	u·me·hit·hal·lekh	ומהתהלך	
in it”	bah	בה	
said	vay·yo·mer	ויאמר	Job 1:8
Then the LORD	YHVH	יהוה	
to	el	אל	
Satan	has·sa·tan	השטן	
“ Have you considered	ha·sam·ta	השמת	
	lib·be·kha	לבך	
	al	על	
My servant	av·dee	עבדי	
Job ?	ee·yo·wv	איוב	
For	kee	כי	
[there is] no one	en	אין	

like him	ka·mo·hu	כמהו	
on earth	ba·a·rets	בארץ	
a man	eesh	איש	
[who is] blameless	tam	תם	
and upright	ve·ya·shar	וישר	
who fears	ye·re	ירא	
God	e·lo·heem	אלהים	
and shuns	ve·sar	וסר	
evil”	me·ra	מרע	
answered	vay·ya·an	ויען	Job 1:9
Satan	has·sa·tan	השטן	
-	et	את	
the LORD	YHVH	יהוה	
	vay·yo·mar	ויאמר	
for nothing ?	ha·chin·nam	החנם	
fear	ya·re	ירא	
“ Does Job	ee·yo·wv	איוב	
God	e·lo·heem	אלהים	
Have You not	ha·lo	הלא	Job 1:10
	ʾat	את	
placed a hedge	sakh·ta	שכת	
around him	va·a·do	בעדו	
	u·ve·ad	ובעד	
and his household	be·to	ביתו	
and	u·ve·ad	ובעד	
all	kal	כל	
that	a·sher	אשר	

he owns ?	lo	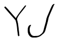	
on every side	mis·sa·veev		
the work	ma·a·seh		
of his hands	ya·daw		
You have blessed	be·rakh·ta		
and his possessions	u·miq·ne·hu	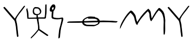	
have increased	pa·rats	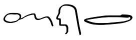	
in the land	ba·a·rets		
But	ve·u·lam		Job 1:11
stretch out	she·lach	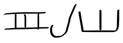	
	na		
Your hand	ya·de·kha	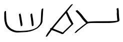	
and strike	ve·ga		
all	be·khal		
that	a·sher		
he has	lo		
and he will surely	im		
	lo		
to	al		
Your face”	pa·ne·kha	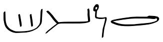	
curse You	ye·va·ra·khe·ka	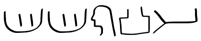	
said	vay·yo·mer		Job 1:12
the LORD	YHVH		
to	el		
Satan	has·sa·tan	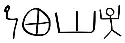	
“ Very well ”	hin·neh		
“ Everything	khal	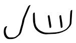	

-	a·sher	
he has [is]	lo	
in your hands	be·ya·de·kha	
but	raq	
on the man himself ”	e·law	
you must not	al	
lay	tish·lach	
a hand	ya·de·kha	
went out	vay·ye·tse	
Then Satan	has·sa·tan	
	me·im	
from the presence	pe·ne	
of the LORD	YHVH	
-	vay·hee	Job 1:13
One day	hay·yo·wm	
while Job’s sons	u·va·naw	
and daughters	u·ve·no·taw	
were eating	o·khe·leem	
and drinking	ve·sho·teem	
wine	ya·yin	
house	be·vet	
brother’s	a·chee·hem	
in their oldest	hab·be·kho·wr	
a messenger	u·mal·akh	Job 1:14
came	ba	
to	el	
Job :	ee·yo·wv	

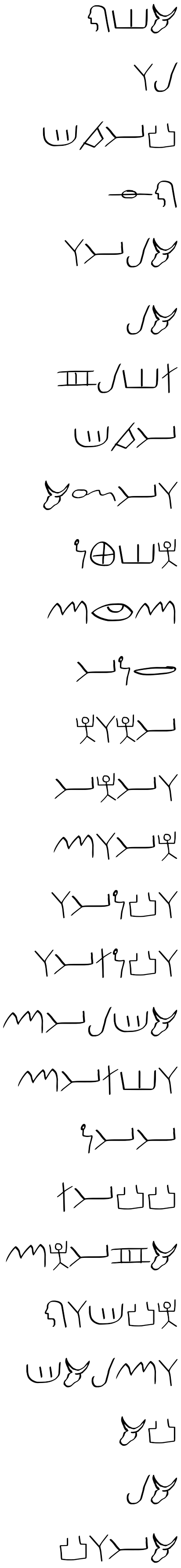

and reported	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	
“ While the oxen	hab·ba·qar	𐤄𐤁𐤒𐤓	
were	ha·yu	𐤄𐤉𐤅	
plowing	cho·re·sho·wt	𐤇𐤓𐤔𐤅𐤕	
and the donkeys	ve·ha·a·to·no·wt	𐤅𐤄𐤀𐤕𐤍𐤅𐤕	
were grazing	ro·o·wt	𐤓𐤏𐤅𐤕	
nearby	al	𐤏𐤋	
	ye·de·hem	𐤉𐤃𐤉𐤄𐤌	
swooped down	vat·tip·pol	𐤅𐤕𐤐𐤋	Job 1:15
the Sabeans	she·va	𐤔𐤁𐤀	
and took them away	vat·tiq·qa·chem	𐤅𐤕𐤒𐤇𐤌	
-	ve·et	𐤅𐤀𐤕	
the servants	han·ne·a·reem	𐤄𐤍𐤏𐤓𐤉𐤌	
They put	hik·ku	𐤄𐤊𐤅	
	le·phee	𐤋𐤐𐤉	
to the sword	cha·rev	𐤇𐤓𐤁	
have escaped	va·im·ma·le·tah	𐤅𐤀𐤌𐤋𐤈𐤄	
	raq	𐤓𐤒	
and I	a·nee	𐤀𐤍𐤉	
alone	le·vad·dee	𐤋𐤁𐤃𐤉	
to tell	le·hag·geed	𐤋𐤄𐤂𐤉𐤃	
you !”	lakh	𐤋𐤊	
was still	o·wd	𐤏𐤅𐤃	Job 1:16
While he	zeh	𐤆𐤄	
speaking	me·dab·ber	𐤌𐤃𐤁𐤓	
another	ve·zeh	𐤅𐤆𐤄	
messenger came	ba	𐤁𐤀	

and reported :	vay·yo·mar		
“ The fire	esh		
of God	e·lo·heem		
fell	na·phe·lah		
from	min	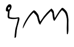	
heaven	hash·sha·ma·yim	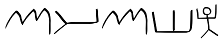	
It burned	vat·tiv·ar		
the sheep	bats·tson		
and the servants	u·van·ne·a·reem		
and consumed	vat·to·khe·lem		
have escaped	va·im·ma·le·tah		
	raq	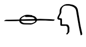	
and I	a·nee	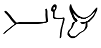	
alone	le·vad·dee		
to tell	le·hag·geed	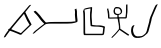	
you !”	lakh	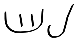	
While he	o·wd		Job 1:17
was still	zeh	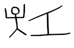	
speaking	me·dab·ber	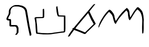	
another [messenger]	ve·zeh		
came	ba		
and reported :	vay·yo·mar		
“ The Chaldeans	kas·deem		
formed	sa·mu		
three	she·lo·shah	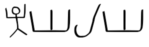	
bands	ra·sheem	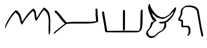	
raided	vay·yiph·she·tu		

	al		
the camels	hag·ge·mal·leem	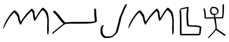	
and took them away	vay·yiq·qa·chum	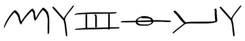	
-	ve·et		
the servants	han·ne·a·reem	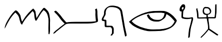	
They put	hik·ku		
	le·phee	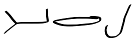	
to the sword	cha·rev		
have escaped	va·im·ma·le·tah		
	raq	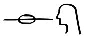	
and I	a·nee	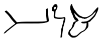	
alone	le·vad·dee	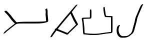	
to tell	le·hag·geed	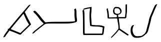	
you !”	lakh	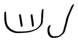	
While	ad		Job 1:18
he	zeh	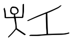	
was still speaking	me·dab·ber		
another messenger	ve·zeh		
came	ba		
and reported :	vay·yo·mar		
“ Your sons	ba·ne·kha	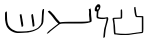	
and daughters	u·ve·no·w·te·kha		
were eating	o·khe·leem	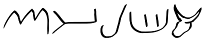	
and drinking	ve·sho·teem		
wine	ya·yin	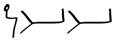	
house	be·vet	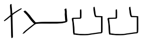	
brother’s	a·chee·hem	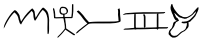	

in their oldest	hab·be·kho·wr		
when suddenly	ve·hin·neh		Job 1:19
wind	ru·ach		
a mighty	ge·do·w·lah		
swept in	ba·ah		
from	me·e·ver		
the desert	ham·mid·bar		
and struck	vay·yig·ga	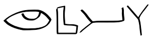	
the four	be·ar·ba		
corners	pin·no·wt	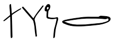	
of the house	hab·ba·yit	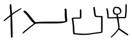	
It collapsed	vay·yip·pol	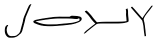	
on	al		
the young people	han·ne·a·reem	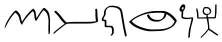	
and they are dead	vay·ya·mu·tu		
have escaped	va·im·ma·le·tah		
	raq	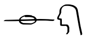	
and I	a·nee	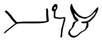	
alone	le·vad·dee	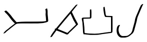	
to tell	le·hag·geed	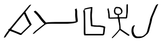	
you !”	lakh	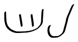	
stood up	vay·ya·qam	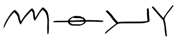	Job 1:20
Then Job	ee·yo·wv	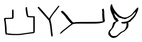	
tore	vay·yiq·ra	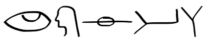	
-	et		
his robe	me·i·lo		
and shaved	vay·ya·gaz	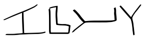	

-	et	𐤀𐤕	
his head	ro·sho	𐤓𐤀𐤔𐤅	
He fell	vay·yip·pol	𐤅𐤉𐤐𐤋	
to the ground	ar·tsah	𐤀𐤓𐤑𐤄	
and worshiped	vay·yish·ta·chu	𐤅𐤉𐤔𐤕𐤇𐤅	
saying :	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Job 1:21
“ Naked	a·rom	𐤏𐤓𐤌	
I came	ya·tsa·tī	𐤉𐤑𐤕𐤉	
womb	mib·be·ten	𐤌𐤁𐤈𐤍	
from my mother’s	im·mee	𐤀𐤌𐤉	
and naked	ve·a·rom	𐤅𐤏𐤓𐤌	
I will return	a·shuv	𐤀𐤔𐤅𐤁	
	sha·mah	𐤔𐤌𐤄	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
gave	na·tan	𐤍𐤕𐤍	
and the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
has taken away	la·qach	𐤋𐤒𐤇	
be	ye·hee	𐤉𐤄𐤉	
the name	shem	𐤔𐤌	
of the LORD ”	YHVH	𐤉𐤄𐤅𐤄	
Blessed	me·vo·rakh	𐤌𐤁𐤓𐤊	
In all	be·khal	𐤁𐤊𐤋	Job 1:22
this	zot	𐤆𐤀𐤕	
did not	lo	𐤋𐤀	
sin	cha·ta	𐤇𐤈𐤀	
Job	ee·yo·wv	𐤀𐤉𐤅𐤁	
or	ve·lo	𐤅𐤋𐤀	

charge	na·tan		
with wrongdoing	tiph·lah		
God	le·lo·heem	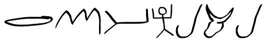	
On another	vay·hee	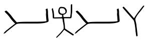	Job 2:1
day	hay·yo·wm	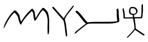	
came	vay·ya·vo·u	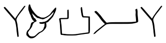	
the sons	be·ne	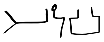	
of God	ha·e·lo·heem	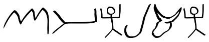	
to present themselves	le·hit·yats·tsev	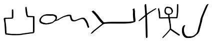	
before	al		
the LORD	YHVH		
came	vay·ya·vo·w	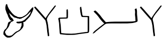	
also	gam		
and Satan	has·sa·tan		
with them	be·to·kham		
to present himself	le·hit·yats·tsev	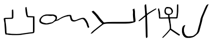	
before	al		
[Him]	YHVH		
said	vay·yo·mer		Job 2:2
the LORD	YHVH		
to	el		
Satan	has·sa·tan		
“ Where	e	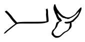	
	miz·zeh		
have you come from ?”	ta·vo		
replied	vay·ya·an	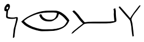	
[he]	has·sa·tan		

-	et	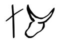	
	YHVH	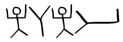	
-	vay·yo·mar	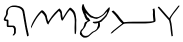	
“ From roaming	mish·shut	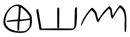	
through the earth ”	ba·a·rets	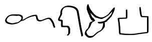	
“ and walking back and forth	u·me·hit·hal·lekh	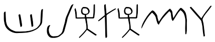	
in it”	bah	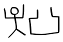	
said	vay·yo·mer	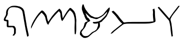	Job 2:3
Then the LORD	YHVH	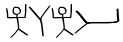	
to	el	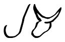	
Satan	has·sa·tan	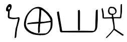	
“ Have you considered	ha·sam·ta	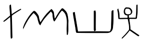	
	lib·be·kha	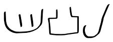	
	el	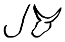	
My servant	av·dee	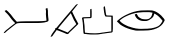	
Job ?	ee·yo·wv	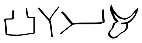	
For	kee	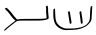	
[there is] no one	en	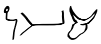	
like him	ka·mo·hu	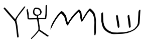	
on earth	ba·a·rets	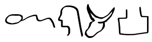	
a man [who is]	eesh	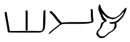	
blameless	tam	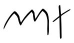	
and upright	ve·ya·shar	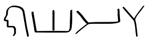	
who fears	ye·re	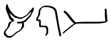	
God	e·lo·heem	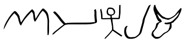	
and shuns	ve·sar	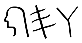	
evil	me·ra	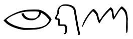	

He still	ve·o·den·nu	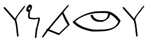	
retains	ma·cha·zeeq	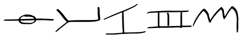	
his integrity	be·tum·ma·to	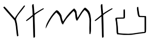	
even though you incited Me	vat·te·see·te·nee	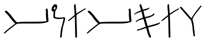	
against him	vo	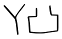	
to ruin him	le·val·le·o	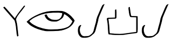	
without cause”	chin·nam	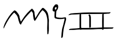	
replied	vay·ya·an	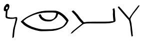	Job 2:4
Satan	has·sa·tan	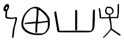	
-	et	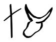	
-	YHVH	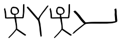	
	vay·yo·mar	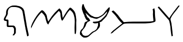	
“ Skin	o·wr	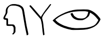	
for	be·ad	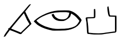	
skin ! ”	o·wr	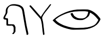	
all	ve·khol	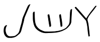	
he owns	a·sher	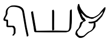	
“ A man	la·eesh	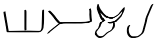	
will give up	yit·ten	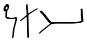	
in exchange for	be·ad	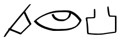	
his life	naph·sho	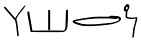	
But	u·lam	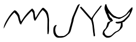	Job 2:5
stretch out	she·lach	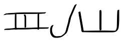	
	na	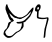	
Your hand	ya·de·kha	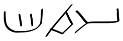	
and strike	ve·ga	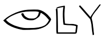	
	el	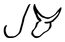	

and bones	ats·mo		
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his flesh	be·sa·ro		
and he will surely	im		
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Your face”	pa·ne·kha	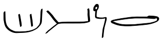	
curse You	ye·va·ra·khe·ka	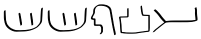	
said	vay·yo·mer		Job 2:6
the LORD	YHVH		
	el		
to Satan	has·sa·tan		
“ Very well ”	hin·no		
“ He is in your hands	ve·ya·de·kha	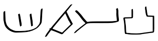	
but	akh		
-	et		
his life”	naph·sho		
you must spare	she·mor		
went out	vay·ye·tse		Job 2:7
So Satan	has·sa·tan	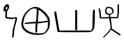	
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from the presence	pe·ne	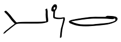	
of the LORD	YHVH		
and infected	vay·yakh	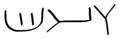	
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Job	ee·yo·wv	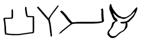	
boils	bish·cheen		

with terrible	ra		
from the soles	mik·kaph		
of his feet	rag·lo	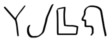	
to	ʿad		
the crown of his head	qa·de·qo·do	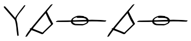	
And Job took	vay·yiq·qach	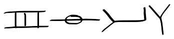	Job 2:8
	lo		
a piece of broken pottery	che·res		
to scrape	le·hit·ga·red		
himself	bo		
as he	ve·hu		
sat	yo·shev		
among	be·to·wkh		
the ashes	ha·e·pher		
said	vat·to·mer		Job 2:9
to him	lo		
Then [Job's] wife	ish·to		
“ Do you still	o·de·kha	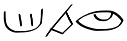	
retain	ma·cha·zeeq		
your integrity ?	be·tum·ma·te·kha		
Curse	ba·rekh		
God	e·lo·heem		
and die !”	va·mut		
he told	vay·yo·mer		Job 2:10
her	e·le·ha	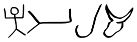	
“ You speak	ke·dab·ber		
as a	a·chat	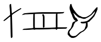	

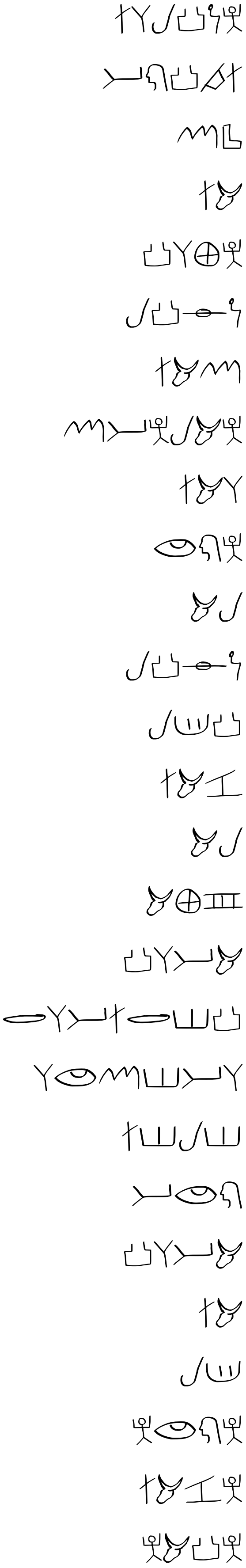

foolish woman	han·ne·va·lo·wt	
speaks ”	te·dab·be·ree	
	gam	
-	et	
only good	hat·to·wv	
“ Should we accept	ne·qab·bel	
from	me·et	
God	ha·e·lo·heem	
-	ve·et	
adversity ? ”	ha·ra	
and not	lo	
	ne·qab·bel	
In all	be·khal	
this	zot	
did not	lo	
sin	cha·ta	
Job	ee·yo·wv	
in what he said	bis·pha·taw	
heard	vay·yish·me·u	Job 2:11
three	she·lo·shet	
friends —	re·e	
Now when Job’s	ee·yo·wv	
-	et	
about all	kal	
adversity	ha·ra·ah	
this	haz·zot	
that had come	hab·ba·ah	

upon him	a·law	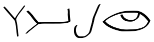	
came	vay·ya·vo·u	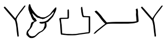	
each of them	eesh	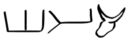	
from his home	mim·me·qo·mo	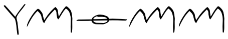	
Eliphaz	e·lee·phaz	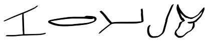	
the Temanite	hat·te·ma·nee		
Bildad	u·vil·dad	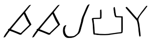	
the Shuhite	hash·shu·chee		
and Zophar	ve·tso·w·phar		
the Naamathite —	han·na·a·ma·tee		
and they met	vay·yiw·va·a·du		
together	yach·daw	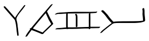	
to go	la·vo·w		
and sympathize	la·nud	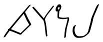	
with [Job]	lo		
and comfort him	u·le·na·cha·mo	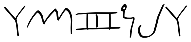	
When they lifted up	vay·yis·u		Job 2:12
	et		
their eyes	e·ne·hem	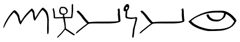	
from afar	me·ra·cho·wq	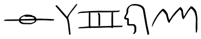	
they could barely	ve·lo		
recognize [Job]	hik·kee·ru·hu	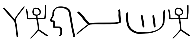	
aloud	vay·yis·u		
	qo·w·lam		
They began to weep	vay·yiv·ku		
tore	vay·yiq·re·u	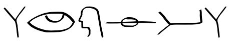	
and each man	eesh	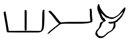	

his robe	me·i·lo	מעלו	
and threw	vay·yiz·re·qu	ויזרקו	
dust	a·phar	עפר	
over	al	על	
his head	ra·she·hem	ראשיהם	
in the air	hash·sha·ma·ye·mah	השמימה	
Then they sat	vay·ye·she·vu	וישבו	Job 2:13
with him	it·to	אתו	
on the ground	la·a·rets	לארץ	
for seven	shiv·at	שבעת	
days	ya·meem	ימים	
and seven	ve·shiv·at	ושבעת	
nights	le·lo·wt	לילות	
but no	ve·en	ואין	
one spoke	do·ver	דבר	
to him	e·law	אליו	
a word	da·var	דבר	
because	kee	כי	
they saw	ra·u	ראו	
-	kee	כי	
was	ga·dal	גדל	
his suffering	hak·ke·ev	הכאב	
how intense	me·od	מאד	
After	a·cha·re	אחרי	Job 3:1
this	khen	כן	
opened	pa·tach	פתח	
Job	ee·yo·wv	איוב	

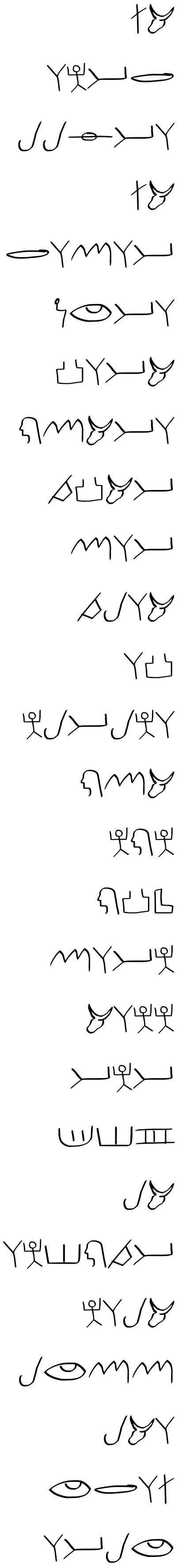

-	et	
his mouth	pee·hu	
and cursed	vay·qal·lel	
-	et	
the day of his [birth]	yo·w·mo	
And [this is what]	vay·ya·an	Job 3:2
[he]	ee·yo·wv	
said :	vay·yo·mar	
perish	yo·vad	Job 3:3
“ May the day	yo·wm	
of my birth	iw·va·led	
	bo	
and the night	ve·hal·lay·lah	
it was said	a·mar	
is conceived ’	ho·rah	
‘ A boy	ga·ver	
day	hay·yo·wm	Job 3:4
If only that	ha·hu	
had turned	ye·hee	
to darkness !	cho·shekh	
	al	
disregard it	yid·re·she·hu	
May God	e·lo·w·ah	
above	mim·ma·al	
	ve·al	
shine	to·w·pha	
upon it	a·law	

[may no] light	ne·ha·rah		
reclaim it	yig·a·lu·hu		Job 3:5
May darkness	cho·shekh		
and gloom	ve·tsal·ma·vet	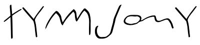	
settle	tish·kan	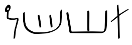	
over it	a·law	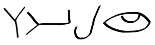	
and a cloud	a·na·nah	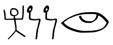	
overwhelm it	ye·va·a·tu·hu		
may the blackness	kim·ree·re	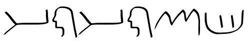	
of the day	yo·wm		
that night	hal·lay·lah	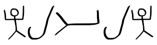	Job 3:6
had taken	ha·hu		
away !	yiq·qa·che·hu	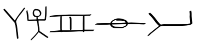	
If only darkness	o·phel		
May it not	al		
appear	yi·chad	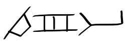	
among the days	bee·me	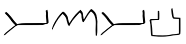	
of the year	sha·nah	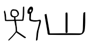	
in any	be·mis·par		
of the months	ye·ra·cheem	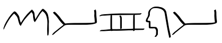	
may it never	al		
be entered	ya·vo	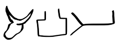	
Behold	hin·neh		Job 3:7
night	hal·lay·lah	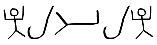	
may that	ha·hu	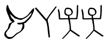	
be	ye·hee		
barren	gal·mud		

may no	al		
come	ta·vo		
joyful voice	re·na·nah	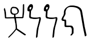	
into it	vo		
by those who curse	yiq·qe·vu·hu	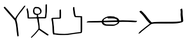	Job 3:8
May it be cursed	o·re·re		
the day —	yo·wm		
those prepared	ha·a·tee·deem	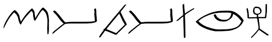	
to rouse	o·rer		
Leviathan	liw·ya·tan	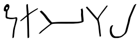	
grow dark	yech·she·khu		Job 3:9
stars	ko·wkh·ve	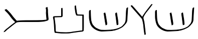	
May its morning	nish·po		
may it wait	ye·qaw	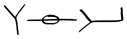	
for daylight	le·o·wr		
in vain	va·a·yin		
may it not	ve·al		
see	yir·eh		
the breaking	be·aph·ap·pe		
of dawn	sha·char		
For	kee	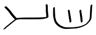	Job 3:10
that night did not	lo		
shut	sa·gar		
the doors	dal·te		
of the womb	vit·nee		
to hide	vay·yas·ter		
the sorrow	a·mal		

from my eyes	me·e·nay	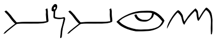	
Why	lam·mah		Job 3:11
	lo		
at birth	me·re·chem	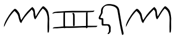	
did I not perish	a·mut		
from the womb ?	mib·be·ten		
as I came	ya·tsa·tee		
why did I not die	ve·eg·va		
Why	mad·du·a		Job 3:12
to receive me	qid·de·mu·nee		
were there knees	vir·ka·yim	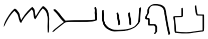	
[and]	u·ma·ho·sha		
breasts	da·yim	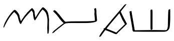	
that	kee	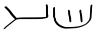	
I should be nursed ?	ee·naq		
For	kee	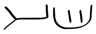	Job 3:13
now	at·tah		
I would be lying down	sha·khav·tee	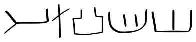	
in peace	ve·esh·qo·wt	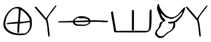	
I would be asleep	ya·shan·tee		
and	az		
at rest	ya·nu·ach	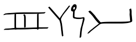	
	lee	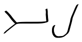	
with	im		Job 3:14
kings	me·la·kheem		
and counselors	ve·yo·a·tse		
of the earth	a·rets		

who built	hab·bo·neem	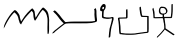	
cities now in ruins	cho·ra·vo·wt		
for themselves	la·mo		
or	o		Job 3:15
with	i·m·sa		
princes	reem	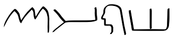	
who had gold	za·hav	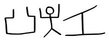	
	la·hem		
who filled	ham·mal·eem		
their houses	bat·te·hem	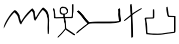	
with silver	ka·seph		
Or	o		Job 3:16
like a stillborn child	khe·ne·phel		
hidden	ta·mun		
I not	lo		
why was	eh·yeh		
like an infant	ke·o·le·leem		
who never	lo		
sees	ra·u		
daylight ?	o·wr		
There	sham	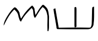	Job 3:17
the wicked	re·sha·eem		
cease	cha·de·lu	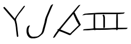	
from raging	ro·gez		
and there	ve·sham	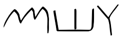	
find rest	ya·nu·chu	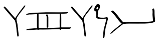	
the weary	ye·gee·e	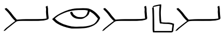	

	kho·ach		
enjoy	ya·chad	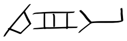	Job 3:18
The captives	a·see·reem		
their ease	sha·a·na·nu		
they do not	lo		
hear	me·u		
the voice	qo·wl	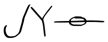	
of the oppressor	no·ges		
Both small	qa·ton	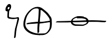	Job 3:19
and great	ve·ga·do·wl		
are there	sham	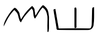	
	hu		
and the slave	ve·e·ved		
is freed	cha·phe·shee		
from his master	me·a·do·naw	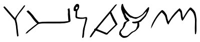	
Why	lam·mah		Job 3:20
given	yit·ten	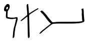	
to the miserable	le·a·mel		
is light	o·wr		
and life	ve·chay·yeem	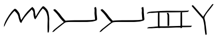	
to the bitter	le·ma·re	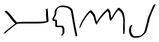	
of soul	na·phesh		
who long	ham·chak·keem	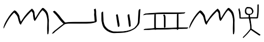	Job 3:21
for death	lam·ma·vet		
that does not come	ve·e·nen·nu	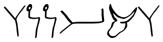	
and search for it	vay·yach·pe·ru·hu	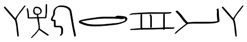	
like hidden treasure	mim·mat·mo·w·neem		

who rejoice	has·se·me·cheem	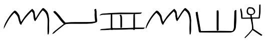	Job 3:22
	e·le	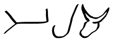	
and greatly	geel	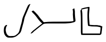	
exult	ya·see·su	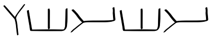	
when	kee	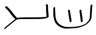	
they can find	yim·tse·u	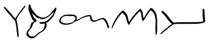	
the grave ?	qa·ver	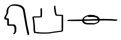	
Why is life given to a man	le·ge·ver	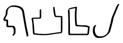	Job 3:23
whose	a·sher	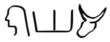	
way	dar·ko	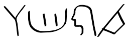	
is hidden	nis·ta·rah	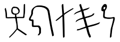	
has hedged in ?	vay·ya·sekh	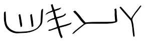	
whom God	e·lo·w·ah	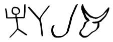	
	ba·a·do	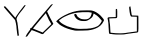	
when	kee	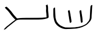	Job 3:24
before me	liph·ne	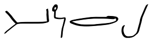	
food	lach·mee	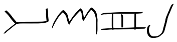	
I sigh	an·cha·tee	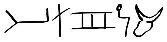	
is put	ta·vo	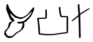	
pour out	vay·yit·te·khu	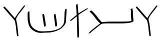	
like water	kham·ma·yim	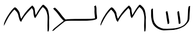	
and my groans	sha·a·go·tay	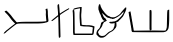	
For	kee	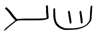	Job 3:25
the thing	pha·chad	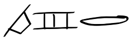	
I feared	pa·chad·tee	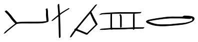	
has overtaken me	vay·ye·e·ta·ye·nee	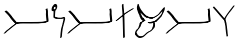	
and what	va·a·sher	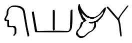	

I dreaded	ya·go·re·tee		
has befallen	ya·vo	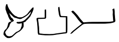	
me	lee	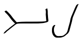	
I am not	lo		Job 3:26
at ease	sha·law·tee		
I have no	ve·lo		
or quiet	sha·qat·tee	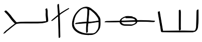	
	ve·lo		
rest	na·che·tee		
has come ”	vay·ya·vo	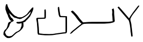	
for trouble	ro·gez		
replied :	vay·ya·an	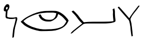	Job 4:1
Then Eliphaz	e·lee·phaz	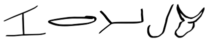	
the Temanite	hat·te·ma·nee		
	vay·yo·mar		
“ If one ventures	ha·nis·sah		Job 4:2
a word	da·var		
with you	e·le·kha	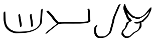	
will you be wearied ?	til·eh		
keep	va·tsor		
from speaking ?	be·mil·leen		
Yet who	mee	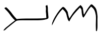	
can	yu·khal		
Surely	hin·neh		Job 4:3
you have instructed	yis·sar·ta		
many	rab·beem	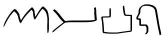	
hands	ve·ya·da·yim		

their feeble	ra·pho·wt	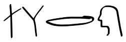	
and have strengthened	te·chaz·zeq	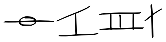	
those who stumbled	ko·wo·shel		Job 4:4
have steadied	ye·qee·mun	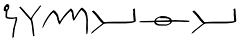	
Your words	mil·le·kha	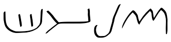	
the knees	u·vir·ka·yim		
that were buckling	ko·re·o·wt		
you have braced	te·am·mets		
But	kee	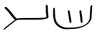	Job 4:5
now	at·tah		
[trouble] has come	ta·vo·w		
upon you	e·le·kha	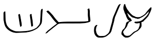	
and you are weary	vat·te·le	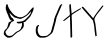	
It strikes you	tig·ga		
	a·de·kha	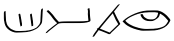	
and you are dismayed	vat·tib·ba·hel		
not	ha·lo	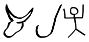	Job 4:6
Is your reverence	yir·a·te·kha		
your confidence	kis·la·te·kha		
your hope ?	tiq·va·te·kha	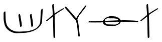	
and the uprightness	ve·tom		
of your ways	de·ra·khe·kha	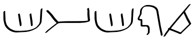	
Consider	ze·khar	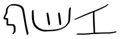	Job 4:7
now, I plead :	na		
Who	mee		
-	hu		
being innocent	na·qee	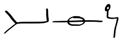	

has ever perished ?	a·vad	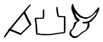	
Or where	ve·e·phoh	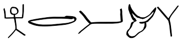	
have the upright	ye·sha·reem	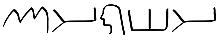	
been destroyed ?	nikh·cha·du	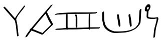	
As	ka·a·sher		Job 4:8
I have observed	ra·ee·tee	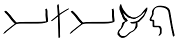	
those who plow	cho·re·she	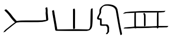	
iniquity	a·ven		
and those who sow	ve·zo·re·e		
trouble	a·mal		
reap the same	yiq·tse·ru·hu	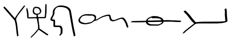	
By the breath	min·nish·mat		Job 4:9
of God	e·lo·w·ha	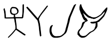	
they perish	yo·ve·du		
and by the blast	u·me·ru·ach	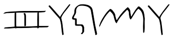	
of His anger	ap·po		
they are consumed	yikh·lu		
may roar	sha·a·gat		Job 4:10
The lion	ar·yeh	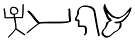	
may growl	ve·qo·wl	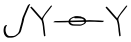	
and the fierce lion	sha·chal		
yet the teeth	ve·shin·ne	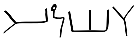	
of the young lions	khe·phee·reem	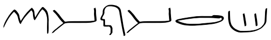	
are broken	nit·ta·u		
The old lion	la·yish	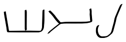	Job 4:11
perishes	o·ved	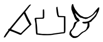	
for lack	mib·be·lee	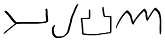	

of prey	ta·reph		
and the cubs	u·ve·ne		
of the lioness	la·vee	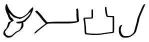	
are scattered	yit·pa·ra·du		
came to me	ve·e·lay	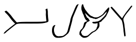	Job 4:12
Now a word	da·var		
secretly	ye·gun·nav		
caught	vat·tiq·qach	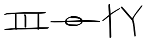	
my ears	a·ze·nee	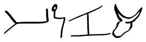	
a whisper	she·mets		
of it	men·hu		
In disquieting	bis·ip·peem		Job 4:13
visions	me·chez·yo·no·wt		
in the night	la·ye·lah	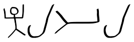	
falls	bin·phol		
when deep sleep	tar·de·mah		
on	al		
men	a·na·sheem	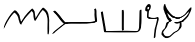	
fear	pa·chad	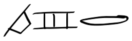	Job 4:14
came over me	qe·ra·a·nee		
and trembling	u·re·a·dah		
and made all	ve·rov		
my bones	ats·mo·w·tay		
shudder	hiph·cheed	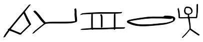	
Then a spirit	ve·ru·ach	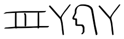	Job 4:15
past	al		
my face	pa·nay	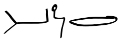	

glided	ya·cha·loph	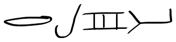	
bristled	te·sam·mer	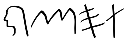	
[and] the hair	sa·a·rat		
on my body	be·sa·ree	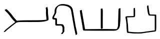	
It stood still	ya·a·mod		Job 4:16
but I could not	ve·lo		
discern	ak·keer	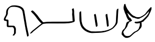	
its appearance	mar·e·hu		
a form	te·mu·nah		
loomed before	le·ne·ged		
my eyes	e·nay	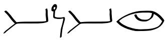	
a whispering	de·ma·mah	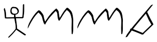	
voice :	va·qo·wl	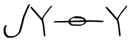	
and I heard	esh·ma		
‘ {Can} a mortal	ha·e·no·wosh		Job 4:17
than God	me·e·lo·w·ha		
be more righteous	yits·daq		
or	im		
than his Maker ?	me·o·se·hu		
more pure	yit·har	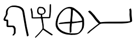	
a man	ga·ver		
If	hen		Job 4:18
in His servants	ba·a·va·daw		
God puts no	lo		
trust	ya·a·meen	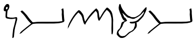	
His angels	u·ve·mal·a·khaw		
and He charges	ya·seem	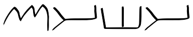	

with error	ta·ho·lah		
how much more	aph		Job 4:19
those who dwell	sho·khe·ne	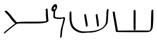	
in houses	vat·te	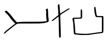	
of clay	cho·mer	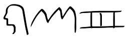	
whose	a·sher		
are in the dust	be·a·phar		
foundations	ye·so·w·dam		
who can be crushed	ye·dak·ke·um		
	liph·ne		
like a moth !	ash		
from dawn	mib·bo·qer	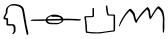	Job 4:20
to dusk	la·e·rev		
They are smashed to pieces	yuk·kat·tu		
unnoticed	mib·be·lee	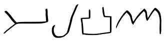	
	me·seem	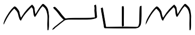	
forever	la·ne·tsach		
they perish	yo·ve·du		
-	ha·lo	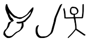	Job 4:21
pulled up	nis·sa		
Are not their tent cords	yit·ram	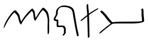	
	bam		
so that they die	ya·mu·tu		
without	ve·lo		
wisdom ? ’ [’’]	ve·cha·khe·mah	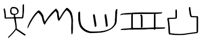	
[“] Call out	qe·ra	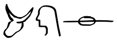	Job 5:1
if you please	na		

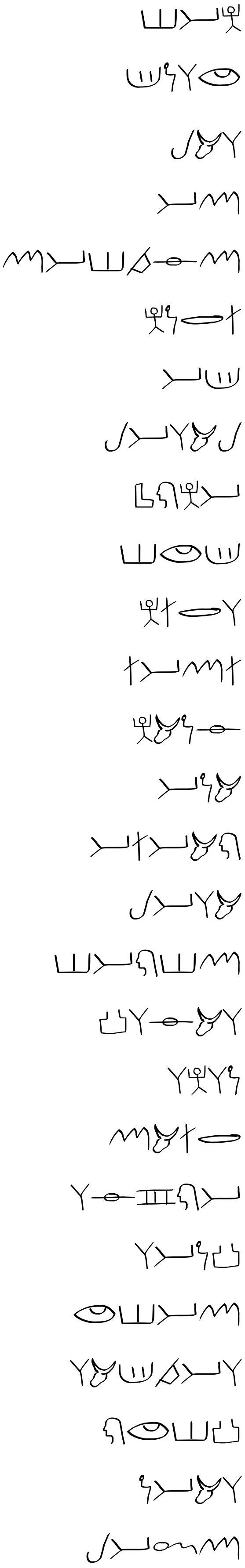

	ha·yesh	
but who will answer ?	o·w·ne·ka	
To	ve·el	
which	mee	
of the holy ones	miq·qe·do·sheem	
will you turn ?	tiph·neh	
For	kee	Job 5:2
a fool	le·e·veel	
kills	ya·ha·rag	
resentment	ka·as	
the simple	u·pho·teh	
slays	ta·meet	
and envy	qin·ah	
I	anee	Job 5:3
have seen	ra·ee·tee	
a fool	e·veel	
taking root	mash·reesh	
was cursed	va·eq·qo·wv	
his house	na·ve·hu	
but suddenly	phit·om	
are far	yir·cha·qu	Job 5:4
His sons	va·naw	
from safety	mee·ye·sha	
crushed	ve·yid·dak·ke·u	
in court	vash·sha·ar	
without	ve·en	
a defender	mats·tseel	

-	a·sher	Job 5:5
his harvest	qe·tsee·ro	
The hungry	ra·ev	
consume	yo·khel	
	ve·el	
from the thorns	mits·tsin·neem	
taking it even	yiq·qa·che·hu	
pant after	ve·sha·aph	
and the thirsty	tsam·meem	
his wealth	che·lam	
For	kee	Job 5:6
does not	lo	
spring	ye·tse	
from the dust	me·a·phar	
distress	a·ven	
from the ground	u·me·a·da·mah	
does not	lo	
sprout	yits·mach	
and trouble	a·mal	
Yet	kee	Job 5:7
man	a·dam	
to trouble	le·a·mal	
is born	yul·lad	
as surely as sparks	u·ve·ne	
	re·sheph	
upward	yag·bee·hu	
fly	uph	

However	u·lam	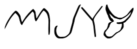	Job 5:8
if I were you	a·nee	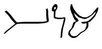	
I would appeal	ed·rosh		
to	el		
God	el		
before	ve·el		
Him —	e·lo·heem	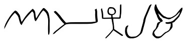	
and lay	a·seem	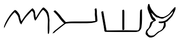	
my cause	div·ra·tee		
[the One] who does	o·seh		Job 5:9
great	ge·do·lo·wt		
and	ve·en		
unsearchable things	che·qer	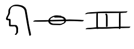	
wonders	niph·la·o·wt	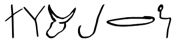	
	ad		
without	en	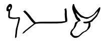	
number	mis·par		
He gives	han·no·ten	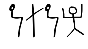	Job 5:10
rain	ma·tar		
to	al		
	pe·ne		
the earth	a·rets		
and sends	ve·sho·le·ach		
water	ma·yim	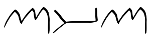	
upon	al		
	pe·ne		
the fields	chu·tso·wt		

He sets	la·sum		Job 5:11
the lowly	she·pha·leem	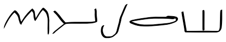	
on high	le·ma·ro·wm		
so that mourners	ve·qo·de·reem		
are lifted	sa·ge·vu		
to safety	ye·sha		
He thwarts	me·pher		Job 5:12
the schemes	mach·she·vo·wt	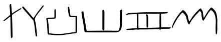	
of the crafty	a·ru·meem		
no	ve·lo		
find	ta·a·se·nah	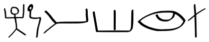	
so that their hands	ye·de·hem	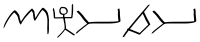	
success	tu·shee·yah	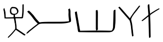	
He catches	lo·khed		Job 5:13
the wise	cha·kha·meem		
in their craftiness	be·a·re·mam		
the plans	va·a·tsat		
of the cunning	niph·ta·leem	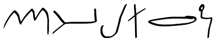	
and sweeps away	nim·ha·rah		
by day	yo·w·mam		Job 5:14
They encounter	ye·phag·ge·shu		
darkness	cho·shekh		
as in the night	ve·khal·lay·lah	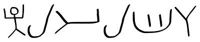	
and grope	ye·mash·shu	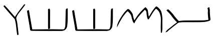	
at noon	vats·tsa·ho·ra·yim		
He saves	vay·yo·sha	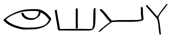	Job 5:15
from the sword	me·che·rev		

in their mouth	mip·pee·hem	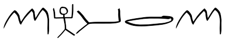	
and from the clutches	u·mee·yad		
of the powerful	cha·zaq		
the needy	ev·yo·wn	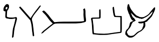	
have	vat·te·hee		Job 5:16
So the poor	lad·dal	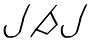	
hope	tiq·vah	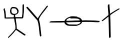	
and injustice	ve·o·la·tah		
shuts	qa·phe·tsah		
its mouth	pee·ha	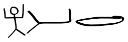	
indeed	hin·neh		Job 5:17
Blessed	ash·re	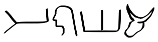	
is the man	e·no·wosh		
corrects	yo·w·khi·chen·nu	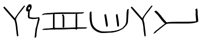	
[whom] God	e·lo·w·ah	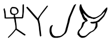	
the discipline	u·mu·sar		
of the Almighty	day	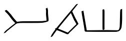	
so do not	al		
despise	tim·as		
For	kee	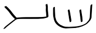	Job 5:18
He	hu		
wounds	yakh·eev		
but He also binds	ve·yech·bash	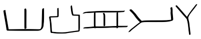	
He strikes	yim·chats		
but His hands	ve·ya·do	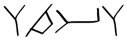	
also heal	tir·pe·nah		
you from six	be·shesh		Job 5:19

calamities	tsa·ro·wt	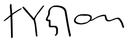	
He will rescue	yats·tsee·le·ka		
in seven	u·ve·she·va		
no	lo		
will touch	yig·ga		
you	be·kha	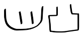	
harm	ra		
In famine	be·ra·av		Job 5:20
He will redeem you	pa·de·kha		
from death	mim·ma·vet		
and in battle	u·ve·mil·cha·mah	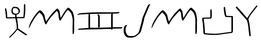	
from the stroke	mee·de	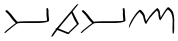	
of the sword	cha·rev	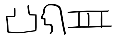	
from the scourge	be·sho·wt		Job 5:21
of the tongue	la·sho·wn		
You will be hidden	te·cha·ve	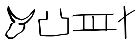	
and will not	ve·lo		
fear	tee·ra	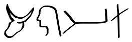	
havoc	mish·shod	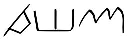	
when	kee	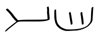	
it comes	ya·vo·w		
at destruction	le·shod		Job 5:22
and famine	u·le·kha·phan	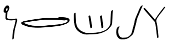	
You will laugh	tis·chaq	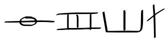	
the beasts	u·me·chay·yat	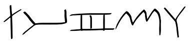	
of the earth	ha·a·rets		
and need not	al		

fear	tee·ra	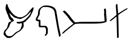	
For	kee	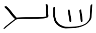	Job 5:23
with	im		
the stones	av·ne		
of the field	has·sa·deh		
you will have a covenant	ve·ree·te·kha	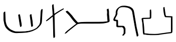	
animals	ve·chay·yat	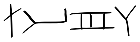	
and the wild	has·sa·deh	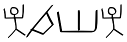	
will be at peace	ha·she·le·mah	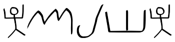	
with you	lakh	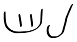	
You will know	ve·ya·da·ta	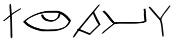	Job 5:24
that	kee	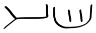	
is secure	sha·lo·wm		
your tent	a·ho·le·kha		
when inspecting	u·pha·qad·ta	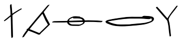	
your home	na·ve·kha		
and find nothing	ve·lo		
amiss	te·che·ta	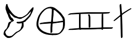	
You will know	ve·ya·da·ta	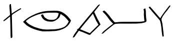	Job 5:25
that	kee	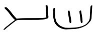	
will be many	rav	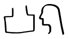	
your offspring	zar·e·kha		
your descendants	ve·tse·e·tsa·e·kha		
like the grass	ke·e·sev		
of the earth	ha·a·rets		
You will come	ta·vo·w		Job 5:26
in full vigor	ve·khe·lach	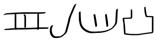	

to	e·le	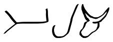	
the grave	qa·ver	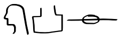	
gathered	ka·a·lo·wt		
like a sheaf of grain	ga·deesh	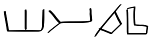	
in season	be·it·to		
Indeed	hin·neh		Job 5:27
	zot		
we have investigated	cha·qar·nu·ha	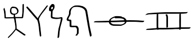	
is true !	ken	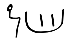	
and it	hee	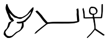	
So hear it	ma·en·nah		
and	ve·at·tah		
know	da		
for yourself ”	lakh		
replied :	vay·ya·an	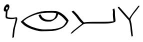	Job 6:1
Then Job	ee·yo·wv	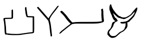	
	vay·yo·mar		
“ If only	lu		Job 6:2
could be weighed	sha·qo·wl	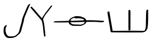	
	yish·sha·qel	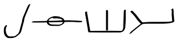	
my grief	ka·see		
my calamity	ve·hay·ya·tī	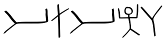	
on the scales	be·mo·ze·na·yim		
and placed	yis·u		
with	ya·chad	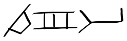	
For	kee	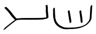	Job 6:3
then	at·tah		

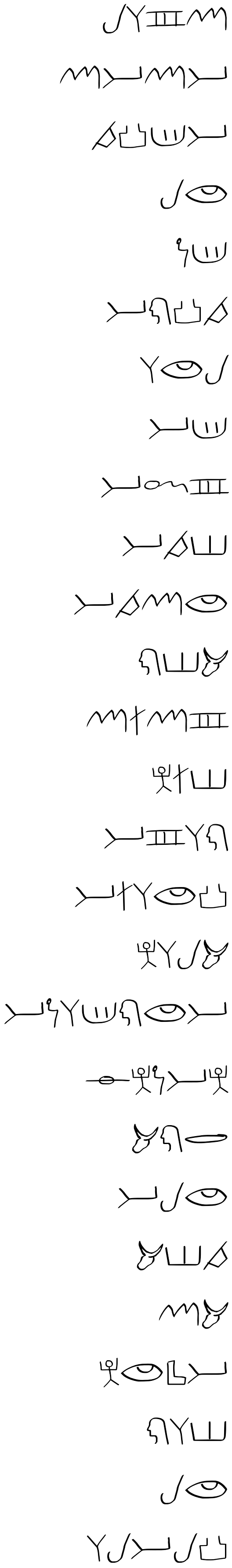

the sand	me·cho·wl	
of the seas —	yam·meem	
it would outweigh	yikh·bad	
no wonder	al	
	ken	
my words	de·va·ray	
have been rash	la·u	
For	kee	Job 6:4
the arrows	chits·tse	
of the Almighty	shad·day	
have pierced me	im·ma·dee	
-	a·sher	
their poison	cha·ma·tam	
drinks in	sho·tah	
my spirit	ru·chee	
the terrors	bi·u·te	
of God	e·lo·w·ah	
are arrayed against me	ya·ar·khu·nee	
bray	ha·yin·haq	Job 6:5
Does a wild donkey	pe·re	
over	a·le	
fresh grass	de·she	
or	im	
low	yig·e·ho·sho	
an ox	wr	
over	al	
its fodder ?	be·lee·lo	

eaten	ha·ye·a·khel	היאכל	Job 6:6
Is tasteless food	ta·phel	תפל	
without	mib·be·lee	מבלי	
salt	me·lach	מלח	
or	im	אם	
is there	yesh	יש	
flavor	ta·am	טעם	
in the white	be·reer	בריר	
of an egg ?	chal·la·mut	חלמות	
refuses	me·a·nah	מאנה	Job 6:7
to touch them	lin·go·w·a	לנגוע	
My soul	naph·shee	נפשי	
they are	hem·mah	המה	
loathsome	kid·ve	כדוי	
food to me	lach·mee	לחמי	
If only	mee	מי	Job 6:8
	yit·ten	יתן	
were granted	ta·vo·w	תבוא	
my request	she·e·la·tee	שאלתי	
my hope :	ve·tiq·va·tee	ותקותי	
would fulfill	yit·ten	יתן	
and God	e·lo·w·ah	אלוה	
would be willing	ve·yo·el	ויאל	Job 6:9
that God	e·lo·w·ah	אלוה	
to crush me	vee·dak·ke·e·nee	וידכאני	
to unleash	yat·ter	יתר	
His hand	ya·do	ידו	

and cut me off !	vee·vats·tse·e·nee		
brings me	u·te·hee		Job 6:10
It still	o·wd		
comfort	ne·cha·ma·tee	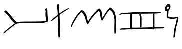	
and joy	va·a·sal·le·dah		
pain	ve·chee·lah	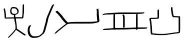	
through unrelenting	lo		
	yach·mo·wl		
that	kee	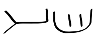	
I have not	lo		
denied	khi·chad·tee	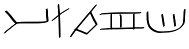	
the words	im·re	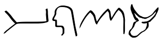	
of the Holy One	qa·do·wosh		
What	mah	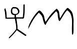	Job 6:11
strength do I have	ko·chee	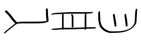	
that	khee	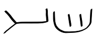	
I should still hope ?	a·ya·chel	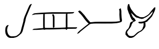	
What	u·mah		
is my future	qits·tsee		
that	kee	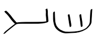	
should be patient ?	a·a·reekh	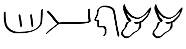	
I	naph·shee	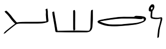	
or	im		Job 6:12
Is my strength	ko·ach		
of stone	a·va·neem		
like that	ko·chee	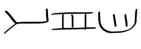	
?	im		

my flesh	be·sa·ree	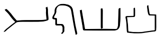	
made of bronze	na·chush		
[Is] there any	ha·im		Job 6:13
-	en	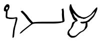	
help	ez·ra·tee		
within me	vee	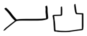	
now that success	ve·tu·shee·yah	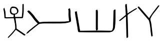	
is driven	nid·de·chah		
from me ?	mim·men·nee		
A despairing man	lam·mas		Job 6:14
of his friend	me·re·e·hu		
[should have] the kindness	cha·sed		
the fear	ve·yir·at		
of the Almighty	shad·day	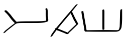	
even if he forsakes	ya·a·zo·wv	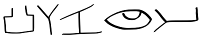	
[But] my brothers	a·chay	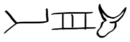	Job 6:15
are as faithless	ba·ge·du		
as	khe·mo	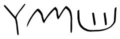	
wadis	na·chal	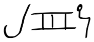	
as seasonal streams	ka·a·pheeq		
	ne·cha·leem	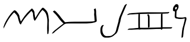	
that overflow	ya·a·vo·ru		
darkened	haq·qo·de·reem		Job 6:16
because	min·nee	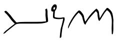	
of the ice	qa·rach	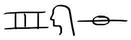	
and the inflow	a·le·mo	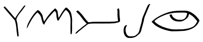	
of melting	yit·al·lem		

snow	sha·leg	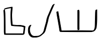	
in the dry season	be·et	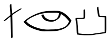	Job 6:17
	ye·zo·re·vu	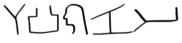	
but ceasing	nits·ma·tu	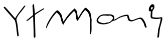	
in the heat	be·chum·mo	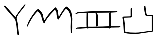	
[and] vanishing	nid·a·khu	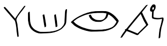	
from their channels	mim·me·qo·w·mam	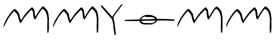	
turn aside	yil·la·phe·tu	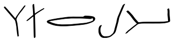	Job 6:18
Caravans	a·re·cho·wt	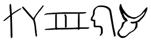	
from their routes	dar·kam	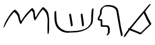	
they go	ya·a·lu	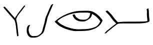	
into the wasteland	vat·to·hu	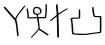	
and perish	ve·yo·ve·du	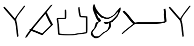	
look [for water]	hib·bee·tu	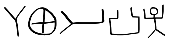	Job 6:19
The caravans	a·re·cho·wt	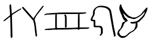	
of Tema	te·ma	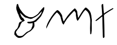	
the travelers	ha·lee·khot	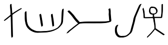	
of Sheba	va	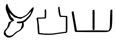	
hope	qiw·wu	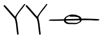	
to find it	la·mo	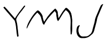	
They are confounded	bo·shu	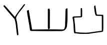	Job 6:20
because	kee	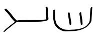	
they had hoped	va·tach	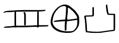	
their arrival	ba·ʾu	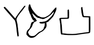	
-	a·de·ha	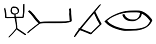	
brings disappointment	vay·yech·pa·ru	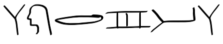	
For	kee	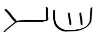	Job 6:21

now	at·tah		
you are	he·yee·tem	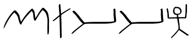	
of no help	lo		
you see	tir·u		
terror	cha·tat	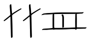	
and you are afraid	vat·tee·ra·u	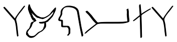	
Have I ever	hakhee		Job 6:22
said	a·mar·tee		
‘ Give me something	ha·vu		
	lee	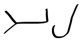	
from your wealth	u·mik·ko·cha·khem	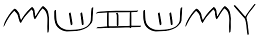	
offer me a bribe	shi·cha·du	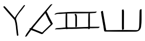	
	va·a·dee		
deliver me	u·mal·le·tu·nee		Job 6:23
from the hand	mee·yad	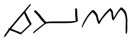	
of the enemy	tsar		
from the grasp	u·mee·yad	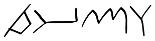	
of the ruthless ’ ?	a·ree·tseem		
redeem me	tiph·du·nee		
Teach me	ho·w·ru·nee		Job 6:24
and I	va·a·nee		
will be silent	a·cha·reesh		
how	u·ma·ho·sha		
I have erred	gee·tee	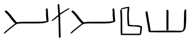	
Help me understand	ha·vee·nu	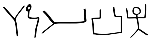	
	lee	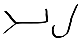	
How	mah		Job 6:25

painful	nim·re·tsu	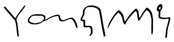	
words !	im·re	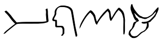	
[are] honest	yo·sher	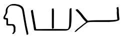	
But what	u·mah	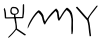	
does your argument	yo·w·khee·ach	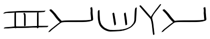	
prove ?	ho·w·khe·ach	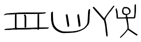	
	mik·kem	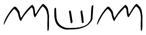	
to correct	hal·ho·w·khach	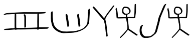	Job 6:26
my words	mil·leem	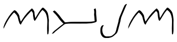	
Do you intend	tach·sho·vu	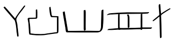	
and treat as wind	u·le·ru·ach	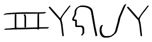	
my cry	im·re	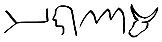	
of despair ?	no·ash	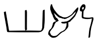	
	aph	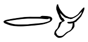	Job 6:27
	al	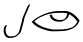	
for an orphan	ya·to·wm	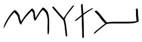	
You would even cast lots	tap·pee·lu	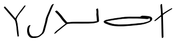	
and barter	ve·tikh·ru	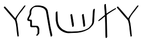	
away	al	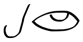	
your friend	re·a·khem	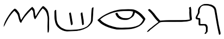	
But now	ve·at·tah	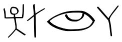	Job 6:28
please	ho·w·ee·lu	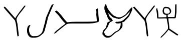	
look	phe·nu	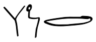	
at me	vee	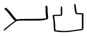	
to	ve·al	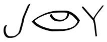	
your face	pe·ne·khem	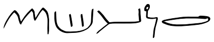	
?	im	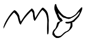	

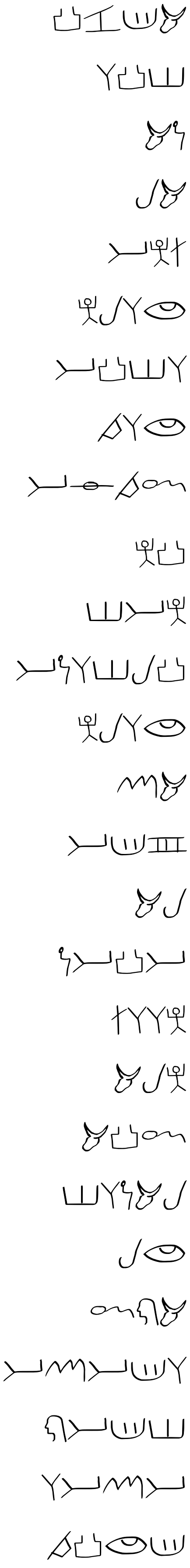

Would I lie	a·khaz·zev	
Reconsider	shu·vu	Job 6:29
	na	
do not	al	
be	te·hee	
unjust	aw·lah	
Reconsider	ve·shu·vī	
	o·wd	
for my righteousness	tsid·qee	
is at stake	vah	
Is there	ha·yesh	Job 6:30
on my tongue ?	bil·sho·w·nee	
iniquity	aw·lah	
Can	im	
my mouth	chik·kee	
not	lo	
discern	ya·veen	
malice ? [’’]	haw·wo·wt	
[“] Is not	ha·lo	Job 7:1
consigned to labor	tsa·va	
man	le·e·no·wosh	
on	ʿal	
earth ?	a·rets	
Are not his days	ve·khee·me	
of a hired hand ?	sa·kheer	
like those	ya·maw	
Like a slave	ke·e·ved	Job 7:2

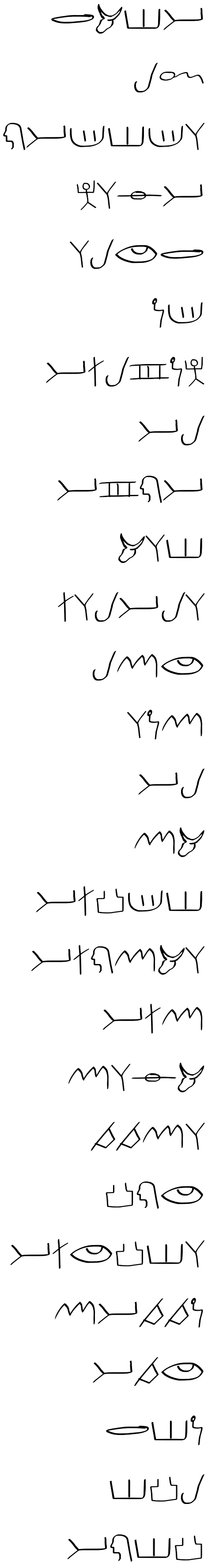

he longs for	yish·aph	
shade	tsel	
like a hireling	u·khe·sa·kheer	
he waits for	ye·qaw·veh	
his wages	pha·o·lo	
So	ken	Job 7:3
I am allotted	ha·ne·chal·tee	
	lee	
months	yar·che	
of futility	shaw	
and nights	ve·le·lo·wt	
of misery	a·mal	
are appointed	min·nu	
me	lee	
When	im	Job 7:4
I lie down	sha·khav·tee	
I think :	ve·a·mar·tee	
‘ When	ma·tay	
will I get up ? ’	a·qum	
drags on	u·mid·dad	
But the night	a·rev	
and I toss and turn	ve·sa·va·tee	
	ne·du·deem	
until	a·de	
dawn	na·sheph	
is clothed	la·vash	Job 7:5
My flesh	be·sa·ree	

with worms	rim·mah		
and encrusted	ve·gīsh	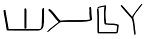	
with dirt	a·phar		
my skin	o·w·ree		
is cracked	ra·ga	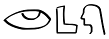	
and festering	vay·yim·ma·es	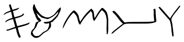	
My days	ya·may		Job 7:6
are swifter	qal·lu	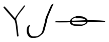	
than	min·nee	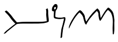	
a weaver’s shuttle	a·reg		
they come to an end	vay·yikh·lu	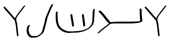	
without	be·e·phes	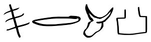	
hope	tiq·vah	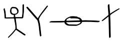	
Remember	ze·khor	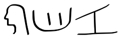	Job 7:7
that	kee	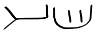	
is but a breath	ru·ach		
my life	chay·yay	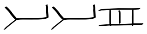	
will never	lo		
again	ta·shuv		
My eyes	e·nee	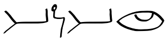	
see	lir·o·wt		
happiness	to·wv		
will no	lo		Job 7:8
longer see me	te·shu·re·nee		
The eye	en	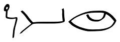	
that beholds me	ro·ee	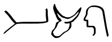	
You will look	e·ne·kha	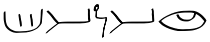	

for me	bee	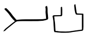	
but I will be no more	ve·e·nen·nee	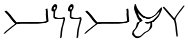	
vanishes	ka·lah	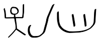	Job 7:9
As a cloud	a·nan	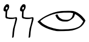	
and is gone	vay·ye·lakh	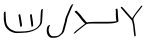	
so	ken	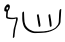	
he who goes down	yo·w·red	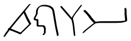	
to Sheol	o·wl	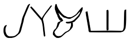	
does not	lo	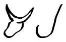	
come back up	ya·a·leh	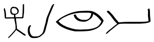	
He never	lo	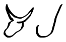	Job 7:10
returns	ya·shuv	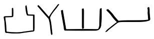	
	o·wd	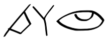	
to his house	le·ve·to	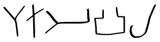	
-	ve·lo	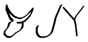	
remembers him	yak·kee·ren·nu	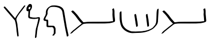	
no more	o·wd	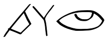	
his place	me·qo·mo	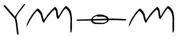	
Therefore	gam	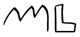	Job 7:11
I	a·nee	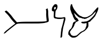	
will not	lo	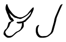	
restrain	e·che·sakh	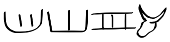	
my mouth	pee	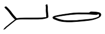	
I will speak	adab·be·rah	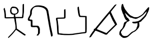	
in the anguish	be·tsar	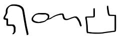	
of my spirit	ru·chee	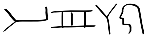	
I will complain	a·see·chah	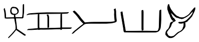	

in the bitterness	be·mar		
of my soul	naph·shee		
the sea	hayam	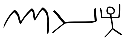	Job 7:12
Am I	a·nee	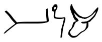	
or	im		
the monster of the deep	tan·neen	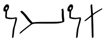	
that	kee	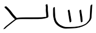	
You must keep me under	ta·seem	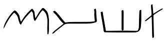	
	a·lay	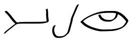	
guard ?	mish·mar		
When	kee	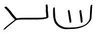	Job 7:13
I think	a·mar·tee		
will comfort me	te·na·cha·me·nee	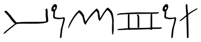	
my bed	ar·see		
will ease	yis·sa		
my complaint	ve·see·chee	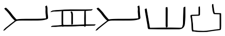	
and my couch	mish·ka·vee		
then You frighten me	ve·chit·tat·ta·nee	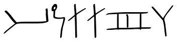	Job 7:14
with dreams	va·cha·lo·mo·wt	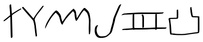	
with visions	u·me·chez·yo·no·wt	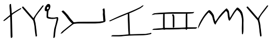	
and terrify me	te·va·a·tan·nee		
would prefer	vat·tiv·char	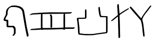	Job 7:15
strangling	ma·cha·naq	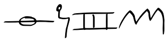	
so that I	naph·shee	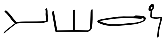	
and death	ma·vet		
over my life in this body	me·ats·mo·w·tay		

I loathe [my life] !	ma·as·tee		Job 7:16
I would not	lo		
forever	le·o·lam		
live	ech·yeh	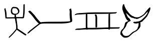	
Leave me alone	cha·dal	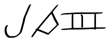	
	mim·men·nee		
for	kee	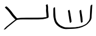	
[but] a breath	he·vel		
my days [are]	ya·may		
What	mah	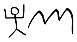	Job 7:17
is man	e·no·wosh		
that	kee	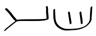	
You should exalt him	te·gad·de·len·nu		
that	ve·khee		
You should set	ta·sheet	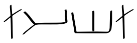	
upon him	e·law	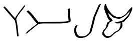	
Your heart	lib·be·kha	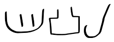	
that You attend to him	vat·tiph·qe·den·nu	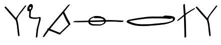	Job 7:18
every morning	liv·qa·reem	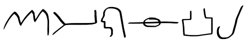	
every moment ?	lir·ga·eem		
[and] test him	tiv·cha·nen·nu	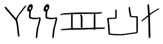	
Will You never	kam·mah		Job 7:19
	lo		
look away	tish·eh		
from me	mim·men·nee		
or	lo		
leave me alone	tar·pe·nee		

to	ad	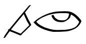	
swallow	bil·ee	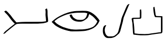	
my spittle ?	ruq·qee	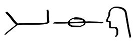	
If I have sinned	cha·ta·tee	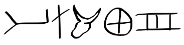	Job 7:20
what	mah	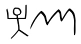	
have I done	eph·al	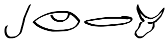	
to You	lakh	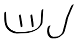	
O watcher	no·tser	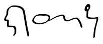	
of mankind ?	ha·a·dam	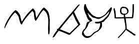	
Why	la·mah	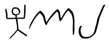	
have You made me	sam·ta·nee	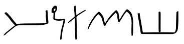	
target	le·miph·ga	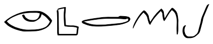	
Your	lakh	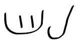	
so that I am	va·eh·yeh	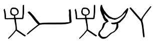	
to You ?	a·lay	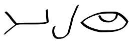	
a burden	le·mas·sa	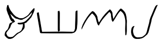	
Why	u·meh	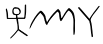	Job 7:21
do You not	lo	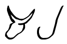	
pardon	tis·sa	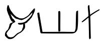	
my transgression	phish·ee	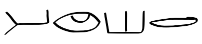	
and take away	ve·ta·a·veer	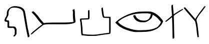	
-	et	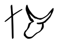	
my iniquity ?	a·wo·nee	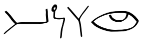	
For	kee	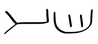	
soon	at·tah	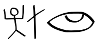	
in the dust	le·a·phar	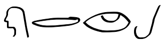	
I will lie down	esh·kav	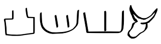	

You will seek me	ve·shi·char·ta·nee	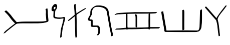	
but I will be no more ”	ve·e·nen·nee	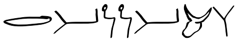	
replied :	vay·ya·an	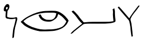	Job 8:1
Then Bildad	bil·dad	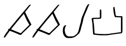	
the Shuhite	hash·shu·chee	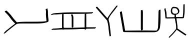	
	va·yo·mar	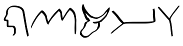	
“ How long	ad	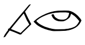	Job 8:2
	an	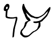	
will you go on saying	te·mal·lel	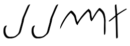	
such things ?	el·leh	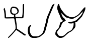	
wind	ve·ru·ach	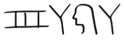	
are a blustering	kab·beer	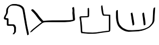	
The words	im·re	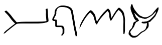	
of your mouth	phee·kha	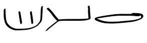	
Does God	ha·el	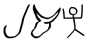	Job 8:3
pervert	ye·aw·vet	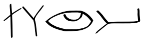	
justice ?	mish·pat	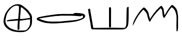	
-	ve·i·mo·sha	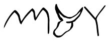	
Does the Almighty	day	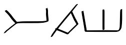	
pervert	ye·aw·vet	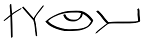	
what is right ?	tse·deq	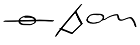	
When	im	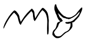	Job 8:4
your children	ba·ne·kha	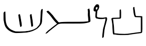	
sinned	cha·te·u	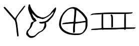	
against Him	lo	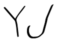	
He gave them over	vay·shal·le·chem	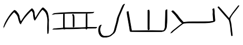	
	be·yad	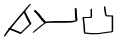	

to their rebellion	pish·am		
But if	im		Job 8:5
you	at·tah		
would earnestly seek	te·sha·cher	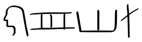	
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	ve·e·lo·sha		
and ask the Almighty	day	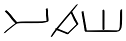	
for mercy	tit·chan·nan	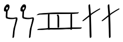	
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are pure	zakh	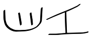	
and upright	ve·ya·shar	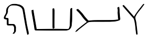	
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even	kee	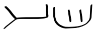	
now	at·tah		
He will rouse Himself	ya·eer		
on your behalf	a·le·kha	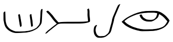	
and restore	ve·shil·lam	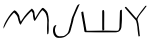	
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your righteous	tsid·qe·kha	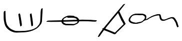	
were	ve·ha·yah	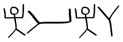	Job 8:7
Though your beginnings	re·shee·te·kha	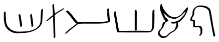	
modest	mits·ar		
your latter days	ve·a·cha·ree·te·kha	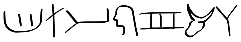	
will flourish	yis·geh		
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	kee	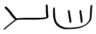	Job 8:8
inquire	she·al		
Please	na		
generations	le·dor		
of past	ree·sho·wn	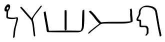	
and consider	ve·kho·w·nen		
the discoveries	le·che·qer	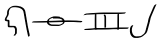	
of their fathers	a·vo·w·tam		
For	kee	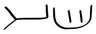	Job 8:9
yesterday	te·mo·wl		
we [were born]	a·nach·nu	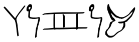	
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and know	ne·da		
	kee	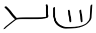	
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our days	ya·me·nu	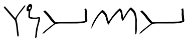	
on	a·le	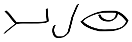	
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not	ha·lo	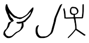	Job 8:10
Will they	hem	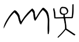	
teach you	yo·w·ru·kha		
and tell	yo·me·ru		
you	lakh	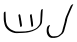	
from their understanding ?	u·mil·lib·bam	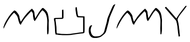	
and speak	yo·w·tsi·u		
	mil·leem	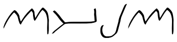	
grow	ha·yig·eh		Job 8:11

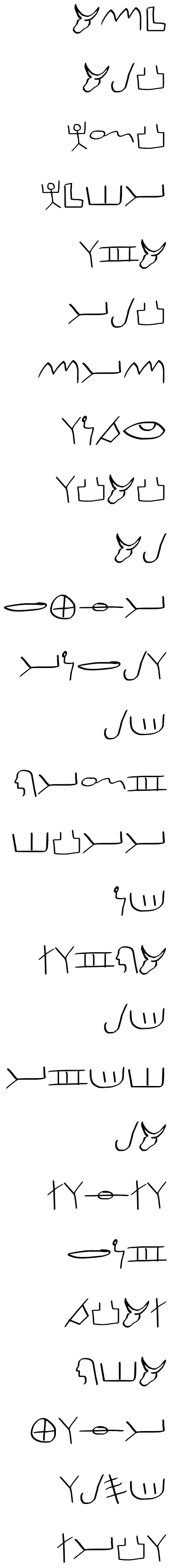

Does papyrus	go·me	
where there is no	be·lo	
marsh ?	vits·tsah	
flourish	yis·geh	
Do reeds	a·chu	
without	ve·lee	
water ?	ma·yim	
While	o·den·nu	Job 8:12
the shoots	ve·ib·bo	
are still uncut	lo	
	yiq·qa·teph	
quicker than	ve·liph·ne	
	khal	
grass	cha·tseer	
they dry up	yee·vash	
Such	ken	Job 8:13
is the destiny	a·re·cho·wt	
of all	kal	
who forget	sho·khe·che	
God	el	
so the hope	ve·tiq·vat	
of the godless	cha·neph	
will perish	to·ved	
His	a·sher	Job 8:14
is fragile	ya·qo·wt	
confidence	kis·lo	
web	u·vet	

is in a spider’s	ak·ka·veesh		
his security	miv·ta·cho		
He leans	yish·sha·en		Job 8:15
on	al		
his web	be·to	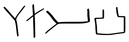	
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but it gives way	ya·a·mod		
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endure	ya·qum	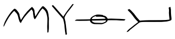	
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He	hu		
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the sunshine	sha·mesh		
over	ve·al		
the garden	gan·na·to	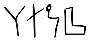	
its shoots	yo·naq·to	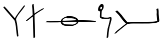	
spreading	te·tse		
around	al		Job 8:17
the rock heap	gal		
His roots	sha·ra·shaw		
wrap	ye·sub·ba·khu		
a home among	bet	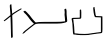	
the stones	a·va·neem	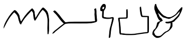	
he looks for	ye·che·zeh	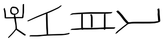	
If	im		Job 8:18

he is uprooted	ye·val·le·en·nu	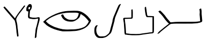	
from his place	mim·me·qo·w·mo	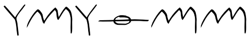	
it will disown	ve·khi·chesh	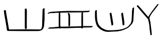	
him	bo		
saying, ‘ I never	lo		
saw you ’	re·ee·tee·kha	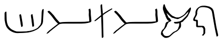	
Surely	hen		Job 8:19
this	hu		
is the joy	me·so·ws		
of his way	dar·ko	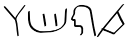	
from the dust	u·me·a·phar		
yet others	a·cher	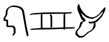	
will spring	yits·ma·chu	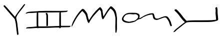	
Behold	hen		Job 8:20
God	el		
does not	lo		
reject	yim·as		
the blameless	tam	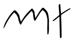	
nor will He	ve·lo		
strengthen	ya·cha·zeeq		
the hand	be·yad	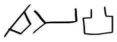	
of evildoers	me·re·eem		
He will yet	ad		Job 8:21
with	ye·mal·leh		
laughter	se·cho·wq	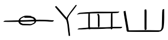	
fill your mouth	pee·kha	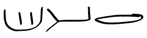	
and your lips	u·se·pha·te·kha		

with a shout of joy	te·ru·ah		
Your enemies	so·ne·e·kha		Job 8:22
will be clothed	yil·be·shu	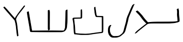	
in shame	vo·shet	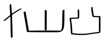	
and the tent	ve·o·hel		
of the wicked	re·sha·eem		
will be no more ”	e·nen·nu	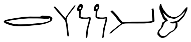	
answered :	vay·ya·an	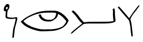	Job 9:1
Then Job	ee·yo·wv	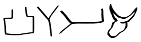	
	vay·yo·mar		
“ Yes	a·me·nam		Job 9:2
I know	ya·da·tee		
that	khee	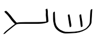	
[it is] so	khen	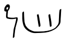	
but how	u·mah		
be righteous	yits·daq		
can a mortal	e·no·wosh		
before	im		
God ?	el		
If	im		Job 9:3
one wished	yach·pots		
to contend	la·reev	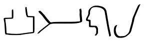	
with [God]	im·mo		
he could not	lo		
answer Him	ya·a·nen·nu		
one [time]	a·chat	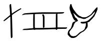	
out	min·nee	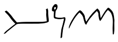	

of a thousand	a·leph	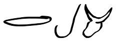	
[God is] wise	cha·kham		Job 9:4
in heart	le·vav		
and mighty	ve·am·meets		
in strength	ko·ach		
Who	mee		
has resisted	hiq·shah		
Him	e·law	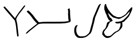	
and prospered ?	vay·yish·lam		
He moves	ham·ma·teeq		Job 9:5
mountains	ha·reem	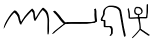	
without	ve·lo		
their knowledge	ya·da·u		
[and]	a·sher		
overturns them	ha·pha·kham	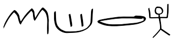	
in His anger	be·ap·po		
He shakes	ham·mar·geez		Job 9:6
the earth	e·rets		
from its place	mim·me·qo·w·mah	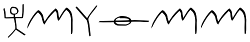	
so that its foundations	ve·am·mu·de·ha		
tremble	yit·phal·la·tsun		
He commands	ha·o·mer		Job 9:7
the sun	la·che·res		
not	ve·lo		
to shine	yiz·rach		
He seals off	u·ve·ad		
the stars	ko·w·kha·veem	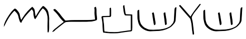	

	yach·tom	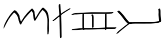	
stretches out	no·teh	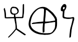	Job 9:8
the heavens	sha·ma·yim	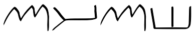	
He alone	le·vad·do	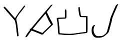	
and treads	ve·do·w·rekh	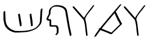	
on	al	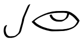	
the waves	ba·mo·te	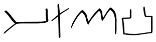	
of the sea	yam	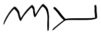	
He is the Maker	o·seh	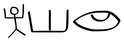	Job 9:9
of the Bear	ash	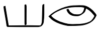	
[and] Orion	ke·seel	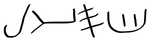	
of the Pleiades	ve·khee·mah	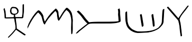	
and the constellations	ve·chad·re	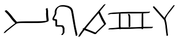	
of the south	te·man	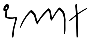	
He does	o·seh	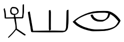	Job 9:10
great things	ge·do·lo·wt	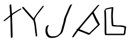	
beyond	ad	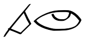	
	en	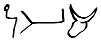	
searching out	che·qer	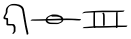	
and wonders	ve·niph·la·o·wt	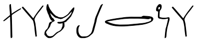	
	ad	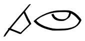	
without	en	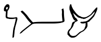	
number	mis·par	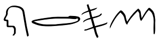	
Were He	hen		Job 9:11
to pass	ya·a·vor	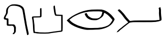	
by me	a·lay	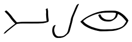	
I would not	ve·lo	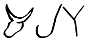	

see Him	er·eh		
were He to move	ve·ya·cha·loph	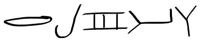	
I would not	ve·lo		
recognize	a·veen	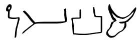	
Him	lo	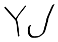	
If	hen		Job 9:12
He takes away	yach·toph	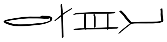	
who	mee	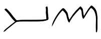	
can stop Him ?	ye·shee·ven·nu	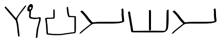	
Who	mee	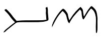	
dares to ask	yo·mar		
Him	e·law	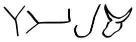	
‘ What	mah	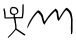	
are You doing ? ’	ta·a·seh		
God	e·lo·w·ah	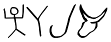	Job 9:13
does not	lo		
restrain	ya·sheev	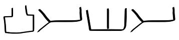	
His anger	ap·po		
beneath Him	ta·cha·to	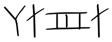	
cower	cha·chu	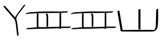	
the helpers	o·ze·re		
of Rahab	ra·hav		
How	aph		Job 9:14
then	kee	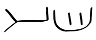	
can I	a·no·khee		
answer Him	e·e·nen·nu		
or choose	ev·cha·rah	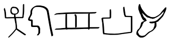	

my arguments	de·va·ray		
against Him ?	im·mo		
For	a·sher		Job 9:15
even if	im		
I were right	tsa·daq·tee	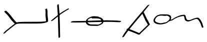	
I could not	lo		
answer	e·e·neh		
I could only beg my Judge	lim·sho·phe·tee		
for mercy	et·chan·nan	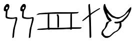	
If	im		Job 9:16
I summoned Him	qa·ra·tee		
and He answered me	vay·ya·a·ne·nee		
I do not	lo		
believe	a·a·meen		
-	kee	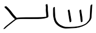	
He would listen	ya·a·zeen		
to my voice	qo·w·lee		
For	a·sher		Job 9:17
with a tempest	bis·a·rah		
He would crush me	ye·shu·phe·nee		
and multiply	ve·hir·bah		
my wounds	phe·tsa·ay		
without cause	chin·nam		
He does not	lo		Job 9:18
let me	yit·te·ne·nee	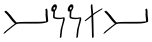	
catch	ha·shev	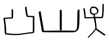	
my breath	ru·chee	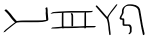	

but	kee	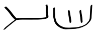	
overwhelms me	yas·bi·a·nee		
with bitterness	mam·me·ro·reem		
If	im		Job 9:19
it is a matter of strength	le·kho·ach	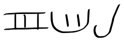	
mighty !	am·meets	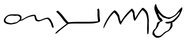	
He is indeed	hin·neh		
If	ve·im		
it is a matter of justice	le·mish·pat		
who	mee	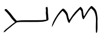	
can summon Him ?	yo·w·ee·de·nee	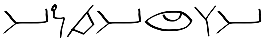	
Even if	im		Job 9:20
I were righteous	ets·daq		
my mouth	pee		
would condemn me	yar·shee·e·nee	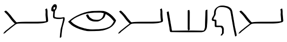	
were blameless	tam	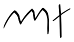	
if I	a·nee	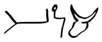	
it would declare me guilty	vay·ya·qe·she·nee	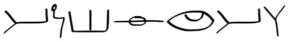	
am blameless	tam	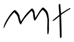	Job 9:21
Though I	a·nee	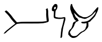	
I have no	lo		
concern	e·da		
for myself	naph·shee	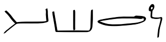	
I despise	em·as		
my own life	chay·yay	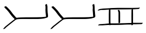	
is all the same	a·chat	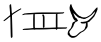	Job 9:22

It	hee	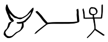	
and so	al		
	ken		
I say	a·mar·tee		
both the blameless	tam	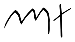	
and the wicked ’	ve·ra·sha		
‘ He	hu		
destroys	me·khal·leh		
When	i·mo·sho		Job 9:23
the scourge	wt		
death	ya·meet		
brings sudden	pit·om		
the despair	le·mas·sat		
of the innocent	ne·qee·yim	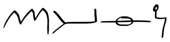	
He mocks	yil·ag		
The earth	e·rets		Job 9:24
is given	nit·te·nah	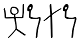	
into the hand	ve·yad	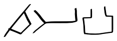	
of the wicked	ra·sha		
He blindfolds	pe·ne	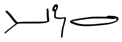	
its judges	sho·phe·te·ha		
	ye·khas·seh		
If	im		
it is not [He]	lo		
then	e·pho·w		
who	mee	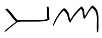	
[is] it ?	hu		

My days	ve·ya·may	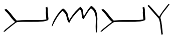	Job 9:25
are swifter	qal·lu	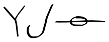	
than	min·nee	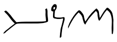	
a runner	rats		
they flee	ba·re·chu	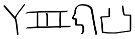	
without	lo		
seeing	ra·u		
good	to·w·vah		
They sweep by	cha·le·phu		Job 9:26
like	im		
boats	o·nee·yo·wt	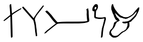	
of papyrus	e·veh		
like an eagle	ke·ne·sher	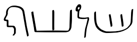	
swooping down	ya·tus		
on	a·le	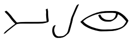	
its prey	o·khel		
If	im		Job 9:27
I were to say	a·me·ree	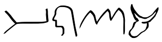	
‘ I will forget	esh·ke·chah		
my complaint	see·chee	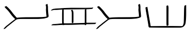	
[and] change	e·ez·vah		
my expression	pha·nay	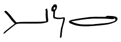	
and smile ’	ve·av·lee·gah	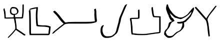	
I would still dread	ya·go·re·tee		Job 9:28
all	khal	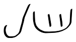	
my sufferings	ats·tse·vo·tay		
I know	ya·da·tee		

that	kee	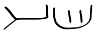	
You will not	lo		
acquit me	te·naq·qe·nee	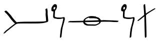	
Since I am	a·no·khee		Job 9:29
already found guilty	er·sha		
why	lam·mah		
	zeh	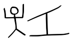	
in vain ?	he·vel		
should I labor	ee·ga	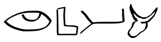	
If	im		Job 9:30
I should wash	hit·ra·chats·tee	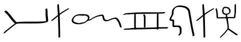	
myself	ve·mo		
with snow	sha·leg	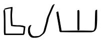	
and cleanse	va·ha·zik·ko·w·tee		
with lye	be·vor		
my hands	kap·pay		
then	az		Job 9:31
into the pit	bash·sha·chat	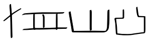	
You would plunge me	tit·be·le·nee	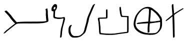	
would despise me	ve·ti·a·vu·nee		
and even my own clothes	sal·mo·w·tay		
For	kee	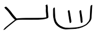	Job 9:32
He is not	lo		
a man	eesh	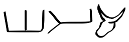	
like me	ka·mo·nee	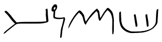	
that I can answer Him	e·e·nen·nu		

that we can take	na·vo·w		
each other	yach·daw	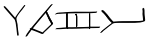	
to court	bam·mish·pat		
Nor	lo		Job 9:33
is there	yesh	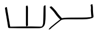	
between us	be·ne·nu	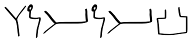	
a mediator	mo·w·khee·ach		
to lay	ya·shet		
his hand	ya·do	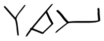	
upon us	al		
both	she·ne·nu	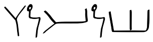	
Let Him remove	ya·ser		Job 9:34
from me	me·a·lay		
His rod	shiv·to	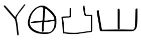	
so that His terror	ve·e·ma·to	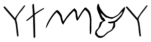	
will no	al		
longer frighten me	te·va·a·tan·nee		
Then I would speak	a·dab·be·rah		Job 9:35
without	ve·lo		
fear of Him	ee·ra·en·nu		
But	kee	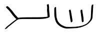	
as it is	lo		
	khen	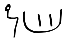	
I	a·no·khee		
am on my own [”]	im·ma·dee		
[“] I loathe	na·qe·tah	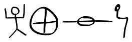	Job 10:1
my own	naph·shee		

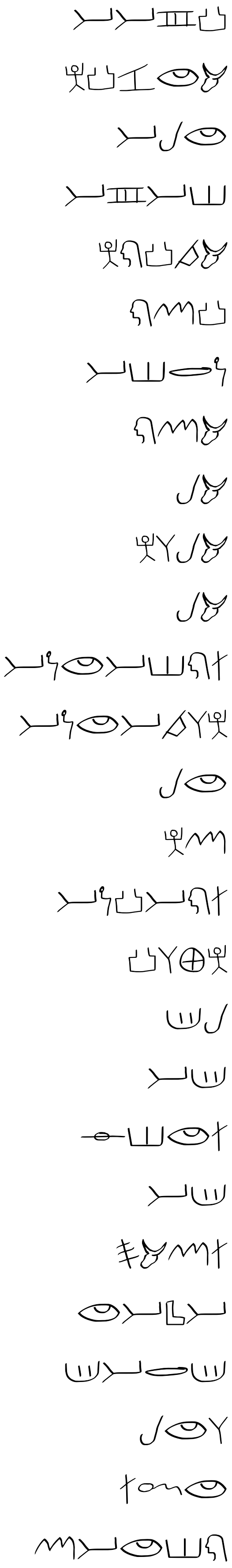

life	be·chay·yay	
I will express	e·ez·vah	
	a·lay	
my complaint	see·chee	
and speak	a·dab·be·rah	
in the bitterness	be·mar	
of my soul	naph·shee	
I will say	o·mar	Job 10:2
to	el	
God :	e·lo·w·ah	
Do not	al	
condemn me !	tar·shee·e·nee	
Let me know	ho·w·dee·e·nee	
why	al	
	mah	
You prosecute me	te·ree·ve·nee	
Does it please	ha·to·wv	Job 10:3
You	le·kha	
	kee	
to oppress me	ta·a·shoq	
	kee	
to reject	tim·as	
the work	ye·gee·a	
of Your hands	kap·pe·kha	
	ve·al	
the schemes	a·tsat	
of the wicked ?	re·sha·eem	

and favor	ho·w·pha·e·ta	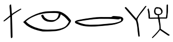	
Do You have eyes	ha·e·ne	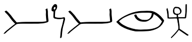	Job 10:4
of flesh	va·sar	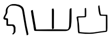	
?	lakh	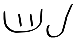	
-	im	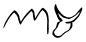	
Do You see	kir·o·wt	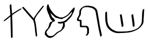	
as man	e·no·wosh	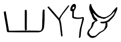	
sees ?	tir·eh	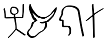	
Are Your days	ha·khee·me	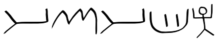	Job 10:5
of a [mortal]	e·no·wosh	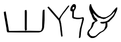	
like those	ya·me·kha	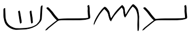	
or	i·mosh	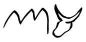	
Your years	no·w·te·kha	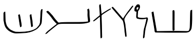	
like those	kee·me	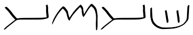	
of a man	ga·ver	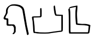	
that	kee	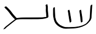	Job 10:6
You should seek	te·vaq·qesh	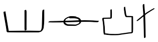	
my iniquity	la·a·wo·nee	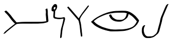	
my sin —	u·le·chat·ta·tee	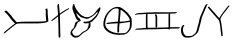	
and search out	tid·ro·wosh	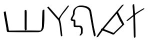	
though	al	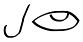	Job 10:7
You know	da·te·kha	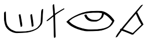	
that	kee	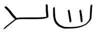	
I am not	lo	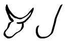	
guilty	er·sha	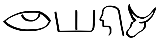	
and there is no	ve·en	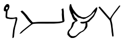	
from Your hand ?	mee·ya·de·kha	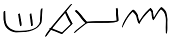	

deliverance	mats·tseel		
Your hands	ya·de·kha	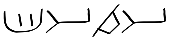	Job 10:8
shaped me	its·tse·vu·nee	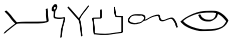	
formed me	vay·ya·a·su·nee		
and altogether	ya·chad	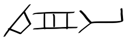	
Would You now turn	sa·veev	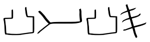	
and destroy me ?	vat·te·val·le·e·nee		
remember	ze·khar	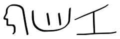	Job 10:9
Please	na		
that	kee	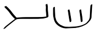	
like clay	kha·cho·mer	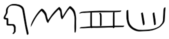	
You molded me	a·see·ta·nee	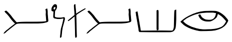	
to	ve·el		
dust ?	a·phar		
Would You now return me	te·shee·ve·nee	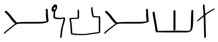	
Did You not	ha·lo	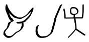	Job 10:10
like milk	khe·cha·lav	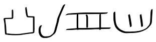	
pour me out	tat·tee·khe·nee	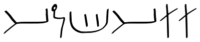	
like cheese ?	ve·khag·ge·vin·nah		
and curdle me	taq·pee·e·nee	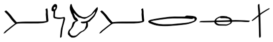	
with skin	o·wr		Job 10:11
and flesh	u·va·sar	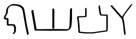	
You clothed me	tal·bee·she·nee	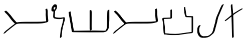	
with bones	u·va·a·tsa·mo·wt		
and sinews	ve·gee·deem	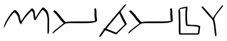	
and knit me together	te·so·khe·khe·nee	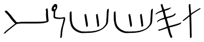	
life	chay·yeem	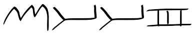	Job 10:12

and loving devotion	va·che·sed	𐤅𐤇𐤎𐤃	
You have granted	a·see·ta	𐤏𐤔𐤉𐤕	
me	im·ma·dee	𐤏𐤌𐤃𐤉	
and Your care	u·phe·qud·da·te·kha	𐤅𐤐𐤒𐤃𐤕𐤊	
has preserved	sha·me·rah	𐤔𐤌𐤓𐤄	
my spirit	ru·chee	𐤓𐤅𐤇𐤉	
these [things]	ve·el·leh	𐤅𐤀𐤋𐤄	Job 10:13
Yet You concealed	tsa·phan·ta	𐤑𐤐𐤍𐤕	
in Your heart	vil·va·ve·kha	𐤁𐤋𐤁𐤁𐤊	
and I know	ya·da·tee	𐤉𐤃𐤏𐤕𐤉	
that	kee	𐤊𐤉	
this [was]	zot	𐤆𐤀𐤕	
in Your [mind] :	im·makh	𐤏𐤌𐤊	
If	im	𐤀𐤌	Job 10:14
I sinned	cha·ta·tee	𐤇𐤈𐤀𐤕𐤉	
You would take note	u·she·mar·ta·nee	𐤅𐤔𐤌𐤓𐤕𐤍𐤉	
of my iniquity	u·me·a·wo·nee	𐤅𐤌𐤏𐤅𐤍𐤉	
and would not	lo	𐤋𐤀	
acquit me	te·naq·qe·nee	𐤕𐤍𐤒𐤍𐤉	
If	im	𐤀𐤌	Job 10:15
I am guilty	ra·sha·tee	𐤓𐤔𐤏𐤕𐤉	
woe	al·lay	𐤀𐤋𐤋𐤉	
to me !	lee	𐤋𐤉	
And even if I am righteous	ve·tsa·daq·tee	𐤅𐤑𐤃𐤒𐤕𐤉	
I cannot	lo	𐤋𐤀	
lift	es·sa	𐤀𐤔𐤀	
my head	ro·shee	𐤓𐤀𐤔𐤉	

[I am] full	se·va	𐤔𐤁𐤏	
of shame	qa·lo·wn	𐤒𐤋𐤅𐤍	
and aware of	u·re·eh	𐤅𐤓𐤀𐤄	
my affliction	a·ne·yee	𐤏𐤍𐤉𐤉	
Should I hold my head high	ve·yig·eh	𐤅𐤉𐤂𐤀𐤄	Job 10:16
like a lion	kash·sha·chal	𐤊𐤔𐤇𐤋	
You would hunt me	te·tsu·de·nee	𐤕𐤑𐤅𐤃𐤍𐤉	
and again	ve·ta·shov	𐤅𐤕𐤔𐤁	
display Your power	tit·pal·la	𐤕𐤕𐤐𐤋𐤀	
against me	vee	𐤁𐤉	
You produce new	te·chad·desh	𐤕𐤇𐤃𐤔	Job 10:17
witnesses	e·de·kha	𐤏𐤃𐤉𐤊	
against me	neg·dee	𐤍𐤂𐤃𐤉	
and multiply	ve·te·rev	𐤅𐤕𐤓𐤁	
Your anger	ka·as·kha	𐤊𐤏𐤔𐤊	
toward me	im·ma·dee	𐤏𐤌𐤃𐤉	
in wave after wave	cha·lee·pho·wt	𐤇𐤋𐤉𐤐𐤅𐤕	
Hardships	ve·tsa·va	𐤅𐤑𐤁𐤀	
assault me	im·mee	𐤏𐤌𐤉	
Why then	ve·lam·mah	𐤅𐤋𐤌𐤄	Job 10:18
from the womb ?	me·re·chem	𐤌𐤓𐤇𐤌	
did You bring me	ho·tse·ta·nee	𐤄𐤑𐤀𐤕𐤍𐤉	
Oh, that I had died	eg·va	𐤀𐤂𐤅𐤏	
eye	ve·a·yin	𐤅𐤏𐤉𐤍	
and no	lo	𐤋𐤀	
had seen me !	tir·e·nee	𐤕𐤓𐤀𐤍𐤉	
If only	ka·a·sher	𐤊𐤀𐤔𐤓	Job 10:19

I had never	lo		
come	ha·yee·tee	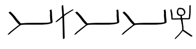	
to be	eh·yeh		
from the womb	mib·be·ten		
to the grave	laq·qe·ver	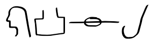	
but had been carried	u·val		
not	ha·lo	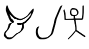	Job 10:20
few ?	me·at		
Are my days	ya·may		
Withdraw	yɛch·dal	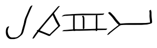	
	ya·shīt		
from me	mim·men·nee	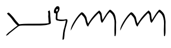	
that I may have a little comfort	ve·av·lee·gah	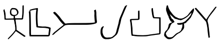	
	me·at		
before	be·te·rem		Job 10:21
I go —	e·lekh	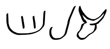	
never	ve·lo		
to return —	a·shuv		
to	el		
a land	e·rets		
of darkness	cho·shekh	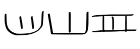	
and gloom	ve·tsal·ma·vet	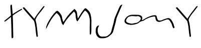	
to a land	e·rets		Job 10:22
of utter darkness	e·pha·tah	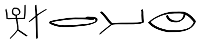	
	ke·mo		
	o·phel		
of deep shadow	tsal·ma·vet		

and disorder	ve·lo		
	se·da·reem	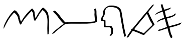	
where even the light	vat·to·pha		
is like	ke·mo		
darkness”	o·phel		
replied :	vay·ya·an	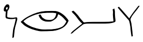	Job 11:1
Then Zophar	tso·phar		
the Naamathite	han·na·a·ma·tee		
	vay·yo·mar		
“ Should this stream	ha·rov		Job 11:2
of words	de·va·reem	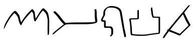	
go unanswered	lo		
	ye·a·neh		
and such	ve·im		
a speaker	eesh	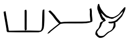	
	se·pha·ta·yim		
be vindicated ?	yits·daq		
Should your babbling	bad·de·kha	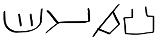	Job 11:3
put others	me·teem	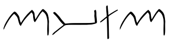	
to silence ?	ya·cha·rī·shw		
Will you scoff	vat·til·ag		
without	ve·en		
rebuke ?	makh·lim		
You have said	vat·to·mer		Job 11:4
sound	zakh	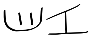	
‘ My doctrine [is]	liq·chee	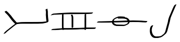	
pure	u·var		

and I am	ha·yee·tee	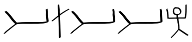	
in Your sight ’	ve·e·ne·kha	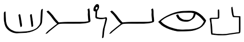	
But	ve·u·lam		Job 11:5
if only	mee	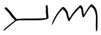	
	yit·ten	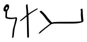	
God	e·lo·w·ah	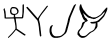	
would speak	dab·ber		
and open	ve·yiph·tach		
His lips	se·pha·taw		
against you	im·makh		
and disclose	ve·yag·ged	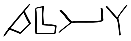	Job 11:6
to you	le·kha	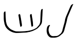	
the secrets	ta·a·lu·mo·wt	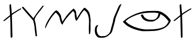	
of wisdom	chakh·mah		
for	kee	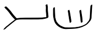	
has two sides	khiph·la·yim	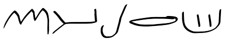	
true wisdom	le·tu·shee·yah		
Know	ve·da		
then that	kee	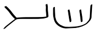	
exacts	yash·sheh		
from you	le·kha	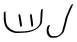	
God	e·lo·w·ha	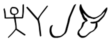	
[less] than your iniquity [deserves]	me·a·wo·ne·kha		
the deep things	ha·che·qer	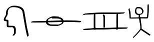	Job 11:7
of God	e·lo·w·ha	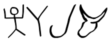	
Can you fathom	tim·tsa		
or	im		

	ad		
the limits	takh·leet	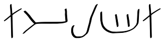	
of the Almighty ?	shad·day	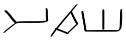	
discover	tim·tsa		
They are higher	ga·ve·he		Job 11:8
than the heavens —	ma·yim	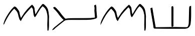	
what	mah	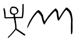	
can you do ?	tiph·al		
They are deeper	a·muq·qah		
than Sheol —	mish·she·o·wl		
what	mah	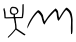	
can you know ?	te·da		
is longer	a·ruk·kah	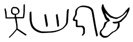	Job 11:9
the earth	me·e·rets		
Their measure	mid·dah		
and wider	u·re·cha·vah	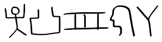	
than	min·nee	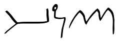	
than the sea	yam	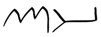	
If	im		Job 11:10
He comes along	ya·cha·loph	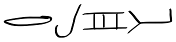	
to imprison you	ve·yas·geer		
or convenes a court	ve·yaq·heel	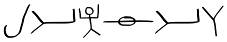	
who	u·mee		
can stop Him ?	ye·shee·ven·nu	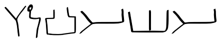	
Surely	kee	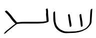	Job 11:11
He	hu		
knows	ya·da		

of men	me·te		
the deceit	shaw		
If He sees	vay·yar	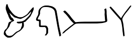	
iniquity	a·ven		
does He not	ve·lo		
take note ?	yit·bo·w·nan		
man	ve·eesh	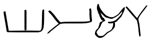	Job 11:12
But a witless	na·vuv		
can no more become wise	yil·la·vev	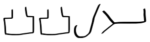	
than the colt	ve·a·yir	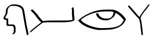	
of a wild donkey	pe·re		
a man !	a·dam		
can be born	yiw·va·led	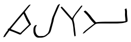	
if	im		Job 11:13
As for you	ʾat·tah		
you direct	ha·khee·no·w·ta	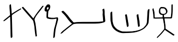	
your heart	lib·be·kha	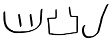	
and lift up	u·pha·ras·ta		
to Him	e·law	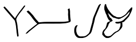	
your hands	kap·pe·kha		
if	im		Job 11:14
the iniquity	a·ven		
in your hand	be·ya·de·kha	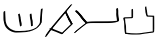	
you put away	har·chee·qe·hu	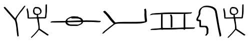	
and allow no	ve·al		
to dwell	tash·ken	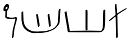	
in your tents	be·o·ha·le·kha	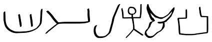	

injustice	aw·lah	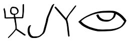	
indeed	kee	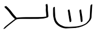	Job 11:15
then	az	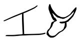	
you will lift up	tis·sa	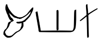	
your face	pha·ne·kha	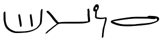	
without shame	mim·mum	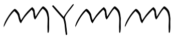	
you will	ve·ha·yee·ta	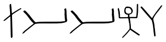	
stand firm	mu·tsaq	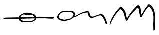	
and unafraid	ve·lo	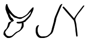	
	tee·ra	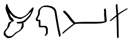	
For	kee	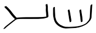	Job 11:16
you	at·tah	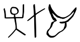	
[your] misery	a·mal	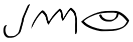	
will forget	tish·kach	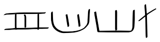	
it only as waters	ke·ma·yim	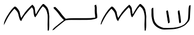	
gone by	a·ve·ru	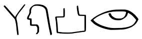	
recalling	tiz·kor	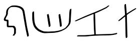	
than noonday	u·mits·tsa·ho·ra·yim	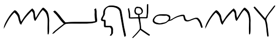	Job 11:17
will be brighter	ya·qum	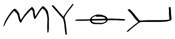	
Your life	cha·led	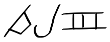	
its darkness	ta·u·phah	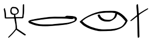	
like the morning	kab·bo·qer	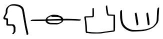	
will be	tih·yeh	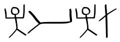	
You will be secure	u·va·tach·ta	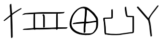	Job 11:18
because	kee	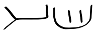	
there is	yesh	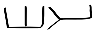	
hope	tiq·vah	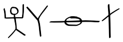	

and you will look around	ve·cha·phar·ta		
in safety	la·ve·tach	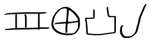	
and lie down	tish·kav		
You will lie down	ve·ra·vats·ta	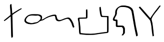	Job 11:19
without	ve·en		
fear	ma·cha·reed		
will court	ve·chil·lu	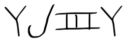	
your favor	pha·ne·kha	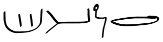	
and many	rab·beem	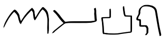	
But the eyes	ve·e·ne	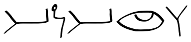	Job 11:20
of the wicked	re·sha·eem		
will fail	tikh·le·nah	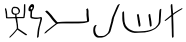	
and escape	u·ma·no·ws	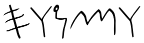	
will elude them	a·vad		
	min·hem		
they will hope	ve·tiq·va·tam	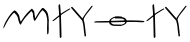	
for their last breath	map·pach		
”	na·phesh		
answered :	vay·ya·an	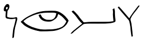	Job 12:1
Then Job	ee·yo·wv	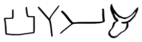	
	vay·yo·mar		
“ Truly	a·me·nam		Job 12:2
then	kee	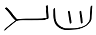	
you	at·tem		
are the people	am		
with [whom]	ve·im·ma·khem		
will die !	ta·mut		

wisdom [itself]	chakh·mah	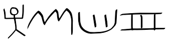	
But I also	gam		Job 12:3
have	lee	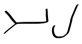	
a mind	le·vav		
	ke·mo·w·khem		
am not	lo		
inferior	no·phel		
I	a·no·khee		
to you	mik·kem		
	ve·et		
Who	mee	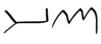	
does not [know]	en	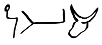	
such things	ke·mo		
as these ?	el·leh	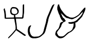	
a laughingstock	se·choq	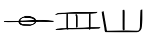	Job 12:4
to my friends	le·re·e·hu		
I am	eh·yeh		
though I called	qo·re	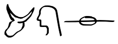	
on God	le·e·lo·w·ah		
and He answered	vay·ya·a·ne·hu		
is a laughingstock	cho·wq	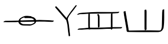	
The righteous	tsad·deeq	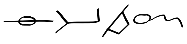	
and upright man	ta·meem	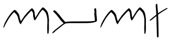	
misfortune	lap·peed		Job 12:5
scorns	buz		
as the fate	le·ash·tut		
The one at ease	sha·a·nan		

	na·kho·wn		
are slipping	le·mo·w·a·de		
of those whose feet	ra·gel	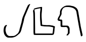	
are safe	yish·la·yu	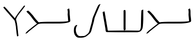	Job 12:6
The tents	o·ha·leem	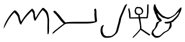	
of robbers	le·sho·de·deem		
are secure —	u·vat·tu·cho·wt		
and those who provoke	le·mar·gee·ze	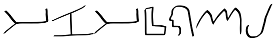	
God	el		
-	la·a·sher		
those who carry	he·vee	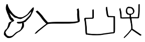	
their god	e·lo·w·ah	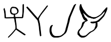	
in their hands	be·ya·do	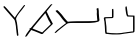	
But	ve·u·lam		Job 12:7
ask	she·al		
	na		
the animals	ve·he·mo·wt	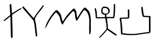	
and they will instruct you	ve·to·re·ka	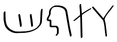	
ask the birds	ve·o·wph		
of the air	hash·sha·ma·yim		
and they will tell	ve·yag·ged	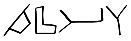	
you	lakh	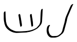	
Or	o		Job 12:8
speak	see·ach	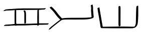	
to the earth	la·a·rets		
and it will teach you	ve·to·re·ka	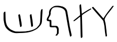	
inform	vee·sap·pe·ru		

you	le·kha	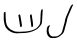	
let the fish	de·ge	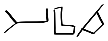	
of the sea	hay·yam	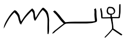	
Which	mee	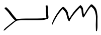	Job 12:9
does not	lo	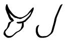	
know	ya·da	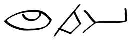	
of all	be·khal	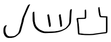	
these	el·leh	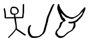	
that	kee	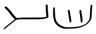	
the hand	yad	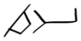	
of the LORD	YHVH	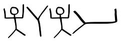	
has done	a·se·tah	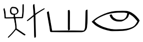	
this ?	zot	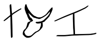	
-	a·sher	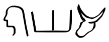	Job 12:10
is in His hand	be·ya·do	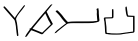	
The life	ne·phesh	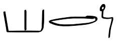	
of every	kal	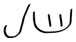	
living thing	chay	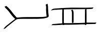	
as well as the breath	ve·ru·ach	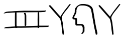	
of all	kal	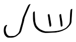	
mankind	be·sar	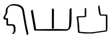	
	eesh	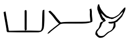	
Does not	ha·lo	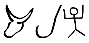	Job 12:11
the ear	o·zen	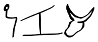	
words	mil·leen	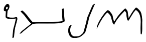	
test	tiv·chan	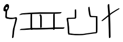	
as the tongue	ve·chekh	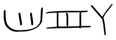	

food ?	o·khel		
tastes	yit·am		
its	lo	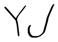	
is found with the elderly	bee·shee·sheem	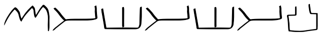	Job 12:12
Wisdom	chakh·mah		
comes with long	ve·o·rekh		
life	ya·meem	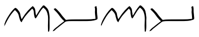	
and understanding	te·vu·nah		
belong to God	im·mo		Job 12:13
Wisdom	chakh·mah		
and strength	u·ge·vu·rah		
	lo		
counsel	e·tsah		
and understanding are His	u·te·vu·nah		
What	hen		Job 12:14
He tears down	ya·ha·ro·ws		
cannot	ve·lo		
be rebuilt	yib·ba·neh	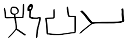	
He imprisons	yis·gor		
	al		
the man	eesh	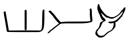	
cannot	ve·lo		
be released	yip·pa·te·ach		
If	hen		Job 12:15
He holds back	ya·tsor		
the waters	bam·ma·yim	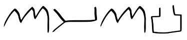	
they dry up	ve·yi·va·shu	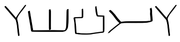	

and if He releases them	vee·shal·le·chem	𐤅𐤉𐤔𐤋𐤇𐤌	
they overwhelm	ve·ya·haph·khu	𐤅𐤉𐤄𐤐𐤊𐤅	
the land	a·rets	𐤀𐤓𐤑	
belong to Him	im·mo	𐤏𐤌𐤅	Job 12:16
and power	oz	𐤏𐤆	
True wisdom	ve·tu·shī·yah	𐤅𐤕𐤅𐤔𐤉𐤄	
	lo	𐤋𐤅	
The deceived	sho·geg	𐤔𐤂𐤂	
and the deceiver [are His]	u·mash·geh	𐤅𐤌𐤔𐤂𐤄	
away	mo·w·leekh	𐤌𐤅𐤋𐤉𐤊	Job 12:17
He leads counselors	yo·w·a·tseem	𐤉𐤅𐤏𐤑𐤉𐤌	
barefoot	sho·w·lal	𐤔𐤅𐤋𐤋	
of judges	ve·sho·phe·teem	𐤅𐤔𐤐𐤈𐤉𐤌	
and makes fools	ye·ho·w·lel	𐤉𐤄𐤅𐤋𐤋	
the bonds	mu·sar	𐤌𐤅𐤎𐤓	Job 12:18
placed by kings	me·la·kheem	𐤌𐤋𐤊𐤉𐤌	
He loosens	pit·te·ach	𐤐𐤕𐤇	
and fastens	vay·ye·sor	𐤅𐤉𐤀𐤎𐤓	
a belt	e·zo·wr	𐤀𐤆𐤅𐤓	
around their waists	be·ma·te·ne·hem	𐤁𐤌𐤕𐤍𐤉𐤄𐤌	
away	mo·w·leekh	𐤌𐤅𐤋𐤉𐤊	Job 12:19
He leads priests	ko·ha·neem	𐤊𐤄𐤍𐤉𐤌	
barefoot	sho·w·lal	𐤔𐤅𐤋𐤋	
the established	ve·e·ta·neem	𐤅𐤀𐤕𐤍𐤉𐤌	
and overthrows	ye·sal·leph	𐤉𐤎𐤋𐤐	
He deprives	me·seer	𐤌𐤎𐤉𐤓	Job 12:20
of speech	phah	𐤔𐤐𐤄	

the trusted	le·ne·e·ma·neem		
the discernment	ve·ta·am		
of elders	ze·qe·neem	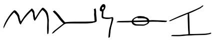	
and takes away	yiq·qach	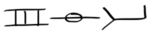	
He pours out	sho·w·phekh	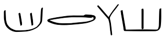	Job 12:21
contempt	buz		
on	al		
nobles	ne·dee·veem		
and disarms	u·me·zee·ach	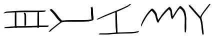	
the mighty	a·phee·qeem	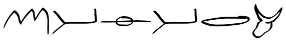	
	rip·pah		
He reveals	me·gal·leh		Job 12:22
the deep things	a·mu·qo·wt	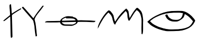	
of	min·nee	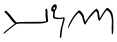	
darkness	cho·shekh		
and brings	vay·yo·tse	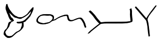	
into light	la·o·wr		
deep shadows	tsal·ma·vet	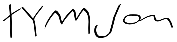	
great	mas·gee		Job 12:23
He makes nations	lag·go·w·yim	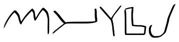	
and destroys them	vay·ab·be·dem		
He enlarges	sho·te·ach		
nations	lag·go·w·yim	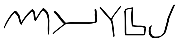	
then disperses them	vay·yan·chem	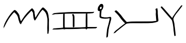	
He deprives	me·seer		Job 12:24
of reason	lev	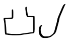	
leaders	ra·she	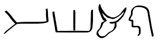	

	am	
the earth's	ha·a·rets	
and makes them wander	vay·yat·em	
wasteland	be·to·hu	
in a trackless	lo	
	da·rekh	
They grope	ye·mash·shu	Job 12:25
in the darkness	cho·shekh	
without	ve·lo	
light	o·wr	
He makes them stagger	vay·yat·em	
like drunkards ['']	kash·shik·ko·wr	
["] Indeed	hen	Job 13:1
all this	kol	
have seen	ra·a·tah	
my eyes	e·nee	
have heard	sha·me·ah	
my ears	a·ze·nee	
and understood	vat·ta·ven	
	lah	
What you know	ke·da·te·khem	Job 13:2
know	ya·da·tee	
also	gam	
I	a·nee	
am not	lo	
inferior	no·phel	
I	a·no·khee	

to you	mik·kem		
Yet	u·lam	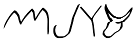	Job 13:3
I	a·nee	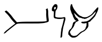	
to	el		
the Almighty	shad·day	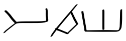	
to speak	a·dab·ber	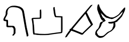	
and argue my case	ve·ho·w·khe·ach	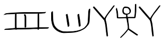	
before	el		
God	el		
desire	ech·pats		
however	ve·u·lam		Job 13:4
You	at·tem		
smear	to·phe·le		
with lies	sha·qer		
physicians	ro·phe·e		
worthless	e·lil		
you are all	kul·le·khem	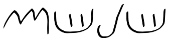	
If only	mee	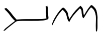	Job 13:5
	yit·ten	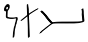	
you would remain silent	ha·cha·resh		
	ta·cha·ree·shun	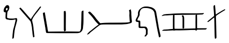	
for that would be	u·te·hee		
your	la·khem		
wisdom !	le·cha·khe·mah		
Hear	shim·u		Job 13:6
now	na		
my argument	to·w·khach·tee		

to the plea	ve·ri·vo·wt		
of my lips	se·pha·tay		
and listen	haq·shee·vu	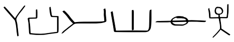	
on God’s behalf	hal·el		Job 13:7
Will you speak	te·dab·be·ru		
wickedly	aw·lah		
	ve·lo		
or speak	te·dab·be·ru		
deceitfully for Him ?	re·mee·yah	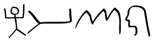	
Would you show Him partiality	ha·pha·naw	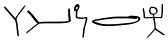	Job 13:8
	tis·sa·un		
or	im		
in His defense ?	la·el		
argue	te·ree·vun	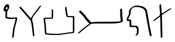	
Would it be well	ha·to·wv		Job 13:9
when	kee	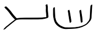	
He examined you	yach·qor	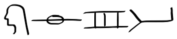	
-	et·khem		
- ?	im		
Could you deceive	ke·ha·tel		
a man ?	be·e·no·wosh		
[like]	te·ha·tel·lu	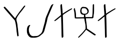	
Him	vo		
Surely He would rebuke	ho·w·khe·ach		Job 13:10
you	yo·w·khee·ach		
-	et·khem		
if	im		

you secretly	bas·se·ter		
showed partiality	pa·neem	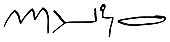	
	tis·sa·un		
not	ha·lo		Job 13:11
Would His majesty	e·to		
terrify you	te·va·et	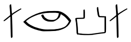	
- ?	et·khem		
Would the dread of Him	u·phach·do	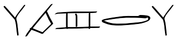	
not fall	yip·pol	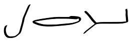	
upon you ?	a·le·khem	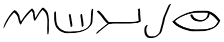	
Your maxims	zikh·ro·ne·khem		Job 13:12
are proverbs	mish·le	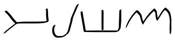	
of ashes	e·pher		
your defenses	le·gab·be		
of clay	cho·mer	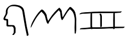	
are defenses	gab·be·khem	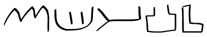	
Be silent	ha·cha·ree·shu	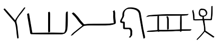	Job 13:13
	mim·men·nee		
will speak	va·a·dab·be·rah	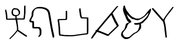	
and I	a·nee	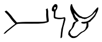	
Then let come	ve·ya·a·vor		
to me	a·lay	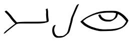	
what [may]	mah		
Why	al		Job 13:14
	mah		
at risk	es·sa		
do I put myself	ve·sa·ree	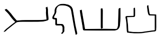	

	ve·shin·nay	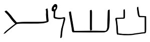	
my life	ve·naph·shee	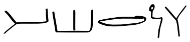	
and take	a·seem	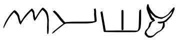	
in my own hands ?	be·khap·pee	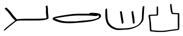	
Though	hen		Job 13:15
He slay me	yiq·te·le·nee	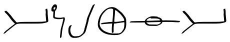	
	lo	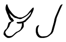	
I will hope in Him	a·ya·chel	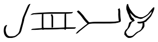	
I will still	akh	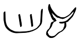	
my ways	de·ra·khay	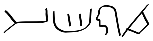	
to	el	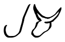	
His face	pa·naw	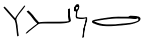	
defend	o·w·khee·ach	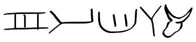	
Moreover	gam	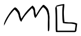	Job 13:16
this will be	hu	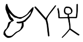	
my	lee	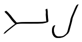	
salvation	lee·shu·ah	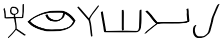	
for	kee	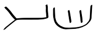	
no	lo	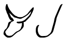	
before Him	le·pha·naw	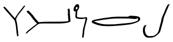	
godless man	cha·neph	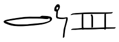	
can appear	ya·vo·w	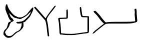	
Listen	shim·u	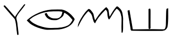	Job 13:17
carefully	mo·w·a	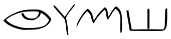	
to my words	mil·la·tee	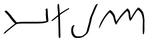	
let my declaration	ve·a·cha·va·tee	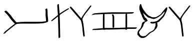	
ring in your ears	be·a·ze·ne·khem	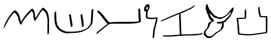	

Behold	hin·neh		Job 13:18
now that	na		
I have prepared	a·rakh·tee		
my case	mish·pat		
I know	ya·da·tee		
that	kee	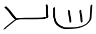	
I	a·nee	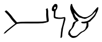	
will be vindicated	ets·daq		
Can anyone	mee	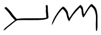	Job 13:19
	hu		
indict	ya·reev	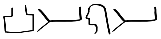	
me ?	im·ma·dee		
If	kee	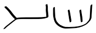	
so	at·tah		
I will be silent	a·cha·reesh		
and die	ve·eg·va		
Only	a·khosh		Job 13:20
these two	ta·yim	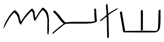	
	al		
grant	ta·as		
things to me	im·ma·dee		
so that	az		
from You :	mip·pa·ne·kha	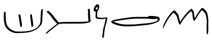	
I need not	lo		
hide	es·sa·ter		
Your hand	kap·pe·kha		Job 13:21
from me	me·a·lay		

Withdraw	har·chaq	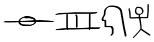	
let Your terror	ve·e·ma·te·kha		
and do not	al		
frighten me	te·va·a·tan·nee		
Then call me	u·qe·ra	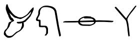	Job 13:22
and I	ve·a·no·khee	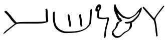	
will answer	e·e·neh		
or	o		
let me speak	a·dab·ber	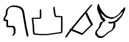	
and You can reply	va·ha·shee·ve·nee	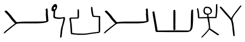	
How many	kam·mah		Job 13:23
[are] my	lee	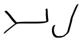	
iniquities	a·wo·no·wt		
and sins ?	ve·chat·ta·o·wt	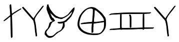	
my transgression	pish·ee		
and sin	ve·chat·ta·tee		
Reveal to me	ho·dee·e·nee		
Why	lam·mah		Job 13:24
Your face	pha·ne·kha	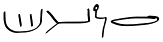	
do You hide	tas·teer		
and consider me	ve·tach·she·ve·nee	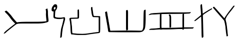	
enemy ?	le·o·w·yev		
as Your	lakh	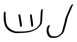	
leaf ?	he·a·leh		Job 13:25
a windblown	nid·daph		
Would You frighten	ta·a·ro·wts		
-	ve·et		

chaff ?	qash	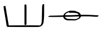	
dry	ya·vesh		
Would You chase after	tir·doph	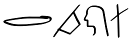	
For	kee	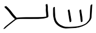	Job 13:26
You record	tikh·tov		
against me	a·lay	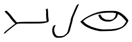	
bitter accusations	me·ro·ro·wt		
and bequeath to me	ve·to·w·ree·she·nee	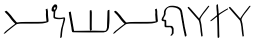	
the iniquities	a·wo·no·wt		
of my youth	ne·u·ray		
You put	ve·ta·sem		Job 13:27
in the stocks	bas·sad		
my feet	rag·lay	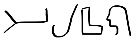	
and stand watch	ve·tish·mo·wr		
over all	kal		
my paths	a·re·cho·w·tay	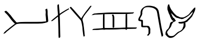	
for	al		
the soles	sha·re·she	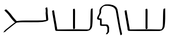	
of my feet	rag·lay	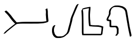	
You set a limit	tit·chaq·qeh	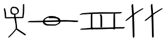	
So man	ve·hu		Job 13:28
like something rotten	ke·ra·qav	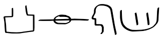	
wastes away	yiv·leh		
garment [’’]	ke·ve·ged		
like a moth-eaten	a·kha·lo		
	ash		
[“] Man	a·dam		Job 14:1

who is born	ye·lud	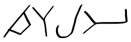	
of woman	ish·shah		
is short	qe·tsar	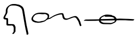	
of days	ya·meem	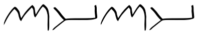	
and full	u·se·va	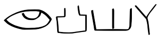	
of trouble	ro·gez		
Like a flower	ke·tseets		Job 14:2
he comes forth	ya·tsa		
then withers away	vay·yim·mal	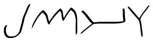	
	vay·yiv·rach		
like a fleeting shadow	kats·tsel		
he does not	ve·lo		
endure	ya·a·mo·wd		
	aph		Job 14:3
You ?	al		
to one like this ?	zeh	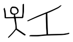	
Do You open	pa·qach·ta	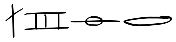	
Your eyes	e·ne·kha	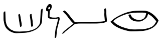	
-	ve·o·tee	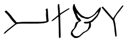	
Will You bring him	ta·vee	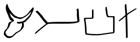	
into judgment	ve·mish·pat		
before	im·makh		
Who	mee		Job 14:4
can bring out	yit·ten	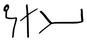	
clean	ta·ho·wr		
from unclean ?	mit·ta·me		
No	lo		

one !	e·chad	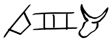	
Since	im		Job 14:5
[are] determined	cha·ru·tseem		
his days	ya·maw		
and the number	mis·par		
of his months	cho·da·shaw		
[is] with You	it·takh		
limits	chuq·qo	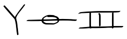	
and since You have set	a·see·ta	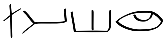	
that he cannot	ve·lo		
exceed	ya·a·vo·wr		
look away	she·eh		Job 14:6
from him	me·a·law		
and let him rest	ve·yech·dal	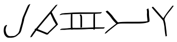	
so	ad		
he can enjoy	yir·tseh		
as a hired hand	ke·sa·kheer		
his day	yo·w·mo		
For	kee	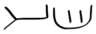	Job 14:7
there is	yesh	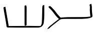	
for a tree :	la·ets		
hope	tiq·vah	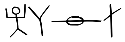	
If	im		
it is cut down	yik·ka·ret		
again	ve·o·wd		
it will sprout	ya·cha·leeph	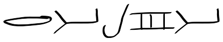	
and its tender shoots	ve·yo·naq·to	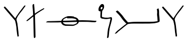	

will not	lo		
fail	tech·dal	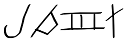	
If	im		Job 14:8
grow old	yaz·qeen	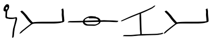	
in the ground	ba·a·rets		
its roots	sha·re·sho		
in the soil	u·ve·a·phar		
dies	ya·mut		
and its stump	giz·o		
at the scent	me·re·ach	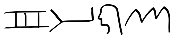	Job 14:9
of water	ma·yim	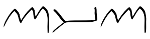	
it will bud	yaph·ri·ach		
and put forth	ve·a·sah		
twigs	qa·tseer		
like	ke·mo		
a sapling	na·ta		
But a man	ve·ge·ver	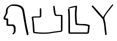	Job 14:10
dies	ya·mut		
and is laid low	vay·ye·che·lash	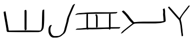	
breathes his last	vay·yig·va		
he	a·dam		
and where [is] he ?	ve·ay·yo	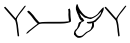	
disappears	a·ze·lu	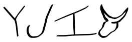	Job 14:11
As water	ma·yim	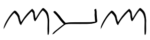	
from	min·nee	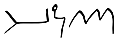	
the sea	yam	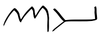	
and a river	ve·na·har		

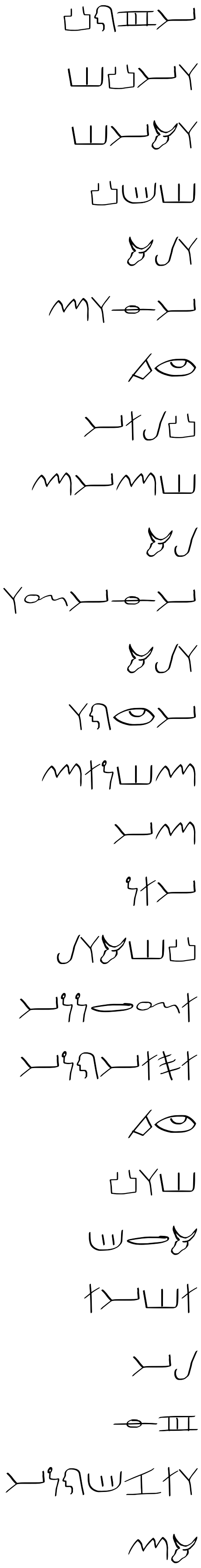

becomes parched	ye·che·rav	
and dry	ve·ya·vesh	
so a man	ve·eesh	Job 14:12
lies down	sha·khav	
and does not	ve·lo	
rise	ya·qum	
Until	ad	
are no more	bil·tee	
the heavens	ma·yim	
he will not	lo	
be awakened	ya·qee·tsu	
[or]	ve·lo	
roused	ye·o·ru	
from sleep	mish·she·na·tam	
If only	mee	Job 14:13
	yit·ten	
in Sheol	bish·o·wl	
You would hide me	tats·pi·ne·nee	
and conceal me	tas·tee·re·nee	
until	ad	
has passed !	shuv	
Your anger	ap·pe·kha	
If only You would appoint	ta·sheet	
for me	lee	
a time	choq	
and then remember me !	ve·tiz·ke·re·nee	
When	im	Job 14:14

dies	ya·mut		
a man	ge·ver		
will he live [again] ?	ha·yich·yeh	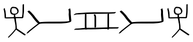	
All	kal		
the days	ye·me		
of my hard service	tse·va·ee	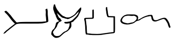	
I will wait	a·ya·chel	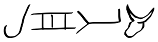	
until	ad		
comes	bo·w		
my renewal	cha·lee·pha·tee	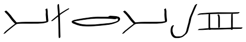	
You will call	tiq·ra	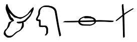	Job 14:15
and I	ve·a·no·khee	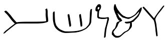	
will answer	e·e·ne·ka		
the work	le·ma·a·seh		
of Your hands	ya·de·kha	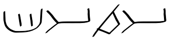	
You will desire	tikh·soph		
For	kee	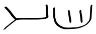	Job 14:16
then	at·tah		
my steps	tse·a·day		
You would count	tis·po·wr		
but would not	lo		
keep track	tish·mo·wr		
of	al		
my sin	chat·ta·tee		
would be sealed	cha·tum	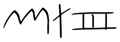	Job 14:17
in a bag	bits·ro·wr		
My transgression	pish·ee		

and You would cover	vat·tit·pol	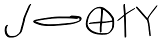	
over	al		
my iniquity	a·wo·nee		
But	ve·u·lam		Job 14:18
as a mountain	har		
erodes	no·w·phel		
and crumbles	yib·bo·wl	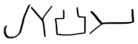	
and a rock	ve·tsur		
is dislodged	ye·taq		
from its place	mim·me·qo·mo	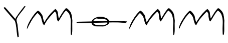	
the stones	a·va·neem		Job 14:19
wears away	sha·cha·qu	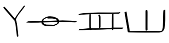	
as water	ma·yim	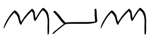	
wash away	tish·toph		
and torrents	se·phee·che·ha	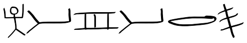	
the soil	a·phar		
	a·rets		
hope	ve·tiq·vat	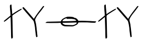	
a man’s	e·no·wosh		
so You destroy	he·e·vad·ta		
overpower him	tit·qe·phe·hu	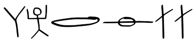	Job 14:20
You forever	la·ne·tsach		
and he passes on	vay·ya·ha·lokh	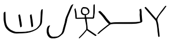	
You change	me·shan·neh		
his countenance	pha·naw	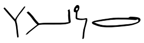	
and send him away	vat·te·shal·le·che·hu	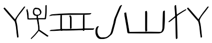	
receive honor	yikh·be·du		Job 14:21

If his sons	va·naw	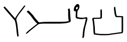	
he does not	ve·lo		
know it	ye·da		
if they are brought low	ve·yits·a·ru		
he is unaware	ve·lo		
	ya·veen		
	la·mo		
He feels only	akh		Job 14:22
of his own body	be·sa·ro		
only for	a·law	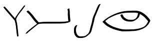	
the pain	yikh·av		
himself	ve·naph·sho		
”	a·law	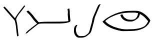	
and mourns	te·e·val	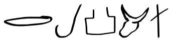	
replied :	vay·ya·an	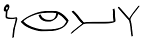	Job 15:1
Then Eliphaz	e·lee·phaz	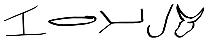	
the Temanite	hat·te·ma·nee		
	vay·yo·mar		
“ Does a wise	he·cha·kham	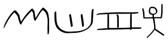	Job 15:2
man answer	ya·a·neh		
counsel	da·at		
with empty	ru·ach		
or fill	vee·mal·le	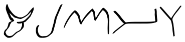	
with the hot east wind ?	qa·deem	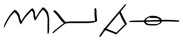	
his belly	bit·no		
Should he argue	ho·w·khe·ach		Job 15:3
words	be·da·var	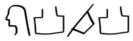	

with useless	lo	לא	
	yis·ko·wn	יסכון	
or speeches	u·mil·leem	ומלים	
that serve no	lo	לא	
purpose	yo·w·eel	יועיל	
?	bam	בם	
But	aph	אף	Job 15:4
you	at·tah	אתה	
even undermine	ta·pher	תפר	
the fear [of God]	yir·ah	יראה	
and hinder	ve·tig·ra	ותגרע	
meditation	·chah	שיחה	
before	liph·ne	לפני	
Him	el	אל	
For	kee	כי	Job 15:5
instructs	ye·al·leph	יאלף	
your iniquity	a·wo·ne·kha	עונך	
your mouth	phee·kha	פיך	
and you choose	ve·tiv·char	ותבחר	
the language	le·sho·wn	לשון	
of the crafty	a·ru·meem	ערומים	
condemns you	yar·shee·a·kha	ירשיעך	Job 15:6
Your own mouth	phee·kha	פיך	
not	ve·lo	ולא	
mine	a·nee	אני	
your own lips	u·se·pha·te·kha	ושפתיך	
testify	ya·a·nu	יענו	

against you	vakh	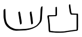	
Were you the first	ha·ri·yo·sho·wn	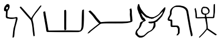	Job 15:7
man	a·dam		
ever born ?	tiw·va·led		
before	ve·liph·ne		
the hills ?	ge·va·o·wt		
Were you brought forth	cho·w·la·le·ta		
on the council	hav·so·wd		Job 15:8
of God	e·lo·w·ha	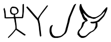	
Do you listen in	tish·ma		
or limit	ve·tig·ra		
to yourself ?	e·le·kha	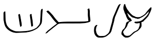	
wisdom	chakh·mah		
What	mah	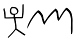	Job 15:9
do you know	ya·da·ta		
that we do not	ve·lo		
?	ne·da		
What do you understand	ta·veen	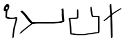	
that is not	ve·lo		
clear to us	im·ma·nu		
?	hu		
Both	gam		Job 15:10
the gray-haired	sav		
and	gam		
the aged	ya·sheesh	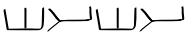	
are on our side —	ba·nu	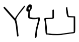	
men much older	kab·beer	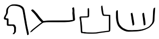	

than your father	me·a·vee·kha		
	ya·meem	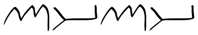	
not enough	ham·at		Job 15:11
for you	mim·me·kha		
Are the consolations	tan·chu·mo·wt	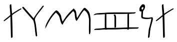	
of God	el		
even words	ve·da·var		
[spoken] gently	la·at		
to you ?	im·makh		
Why	mah		Job 15:12
carried you away	yiq·qa·cha·kha	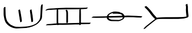	
has your heart	lib·be·kha	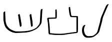	
and why	u·mah		
flash	yir·ze·mun		
do your eyes	e·ne·kha	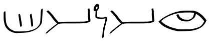	
as	kee	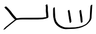	Job 15:13
you turn	ta·sheev	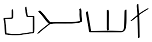	
against	el		
God	el		
your spirit	ru·che·kha	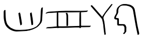	
from	ve·ho·tse·ta		
your mouth ?	mip·pee·kha		
and pour such words	mil·leen	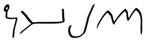	
What	mah	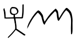	Job 15:14
is man	e·no·wosh		
that	kee	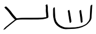	
he should be pure	yiz·keh	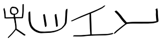	

that	ve·khee		
he should be righteous ?	yits·daq		
or one born	ye·lud	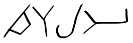	
of woman	ish·shah		
If	hen		Job 15:15
in His holy ones	biq·do·sho	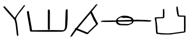	
God puts no	lo		
trust	ya·a·meen	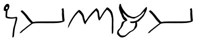	
if even the heavens	ve·sha·ma·yim		
are not	lo		
pure	zak·ku	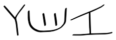	
in His eyes	ve·e·naw	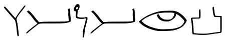	
how much less	aph		Job 15:16
	kee		
who is vile	nit·av		
and corrupt	ve·ne·e·lach		
man	eesh	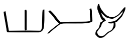	
who drinks	sho·teh		
like water ?	kham·ma·yim	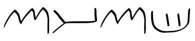	
injustice	aw·lah		
and I will inform you	a·chaw·kha	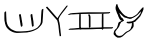	Job 15:17
Listen	she·ma		
to me	lee	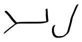	
what	ve·zeh		
I have seen	cha·zee·tee	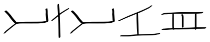	
I will describe	va·a·sap·pe·rah		
what	a·sher		Job 15:18

by wise men	cha·kha·meem	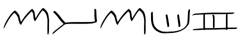	
was declared	yag·gee·du	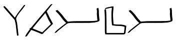	
and was not	ve·lo	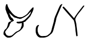	
concealed	khi·cha·du	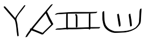	
from their fathers	me·a·vo·w·tam	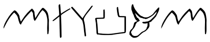	
to whom	la·hem	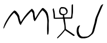	Job 15:19
alone	le·vad·dam	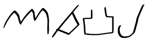	
was given	nit·te·nah	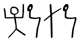	
the land	ha·a·rets	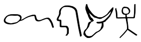	
when no	ve·lo	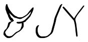	
passed	a·var	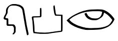	
foreigner	zar	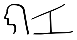	
among them	be·to·w·kham	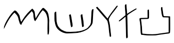	
all	kal	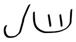	Job 15:20
days	ye·me	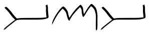	
A wicked	ra·sha	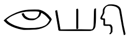	
his	hu	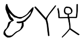	
man writhes in pain	mit·cho·w·lel	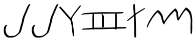	
only a few	u·mis·par	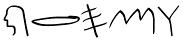	
years	neem	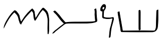	
are reserved	nits·pe·nu	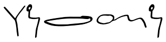	
for the ruthless	le·a·reets	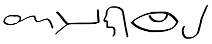	
Sounds	qo·wl	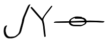	Job 15:21
of terror	pe·cha·deem	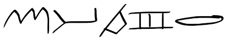	
fill his ears	be·a·ze·naw	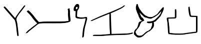	
in his prosperity	bash·sha·lo·wm	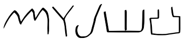	
the destroyer	sho·w·ded	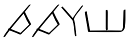	

attacks him	ye·vo·w·en·nu	𐤉𐤁𐤅𐤀𐤍𐤅	
	lo	𐤋𐤀	Job 15:22
He despairs of	ya·a·meen	𐤉𐤀𐤌𐤉𐤍	
his return	uv	𐤔𐤅𐤁	
from	min·nee	𐤌𐤍𐤉	
darkness	cho·shekh	𐤇𐤔𐤊	
is marked	ve·tsa·phu	𐤅𐤑𐤐𐤅	
he	hu	𐤄𐤅𐤀	
for	e·le	𐤀𐤋𐤉	
the sword	cha·rev	𐤇𐤓𐤁	
wanders about	no·ded	𐤍𐤃𐤃	Job 15:23
He	hu	𐤄𐤅𐤀	
as food	lal·le·chem	𐤋𐤋𐤇𐤌	
for vultures	ay·yeh	𐤀𐤉𐤄	
he knows	ya·da	𐤉𐤃𐤏	
	kee	𐤊𐤉	
	na·kho·wn	𐤍𐤊𐤅𐤍	
is at hand	be·ya·do	𐤁𐤉𐤃𐤅	
the day	yo·wm	𐤉𐤅𐤌	
of darkness	cho·shekh	𐤇𐤔𐤊	
terrify him	ye·va·a·tu·hu	𐤉𐤁𐤏𐤕𐤄𐤅	Job 15:24
Distress	tsar	𐤑𐤓	
and anguish	u·me·tsu·qah	𐤅𐤌𐤑𐤅𐤒𐤄	
overwhelming him	tit·qe·phe·hu	𐤕𐤕𐤒𐤐𐤄𐤅	
like a king	ke·me·lekh	𐤊𐤌𐤋𐤊	
poised	a·teed	𐤏𐤕𐤉𐤃	
to attack	lak·kee·do·wr	𐤋𐤊𐤉𐤃𐤅𐤓	

For	kee	כי	Job 15:25
he has stretched out	na·tah	נטה	
against	el	אל	
God	el	אל	
his hand	ya·do	ידו	
against	ve·e·lo·sha	ואל	
the Almighty	day	שדי	
and has vaunted himself	yit·gab·bar	יתגבר	
rushing	ya·ruts	ירוץ	Job 15:26
at Him	e·law	אליו	
headlong	be·tsaw·var	בצואר	
with a thick	ba·a·vee	בעבי	
studded	gab·be	גבי	
shield	ma·gin·naw	מגניו	
Though	kee	כי	Job 15:27
is covered	khis·sah	כסה	
his face	pha·naw	פניו	
with fat	be·chel·bo	בחלבו	
bulges	vay·ya·as	ויעש	
with flesh	pee·mah	פימה	
	a·le	עלי	
and his waistline	kha·sel	כסל	
he will dwell	vay·yish·ko·wn	וישכון	Job 15:28
cities	a·reem	ערים	
in ruined	nikh·cha·do·wt	נכחדות	
houses	bat·teem	בתים	
in abandoned	lo	לא	

	ye·she·vu	ישבו	
	la·mo	למו	
-	a·sher	אשר	
destined	hit·at·te·du	התעתדו	
to become rubble	le·gal·leem	לגלים	
He will no	lo	לא	Job 15:29
longer be rich	ye·shar	יעשר	
will not	ve·lo	ולא	
endure	ya·qum	יקום	
his wealth	che·lo	חילו	
will not	ve·lo	ולא	
overspread	yit·teh	יטה	
the land	la·a·rets	לארץ	
His possessions	min·lam	מנלם	
He will not	lo	לא	Job 15:30
escape	ya·sur	יסור	
from	min·nee	מני	
the darkness	cho·shekh	חשך	
his shoots	yo·naq·to	ינקתו	
will wither	te·yab·besh	תיבש	
the flame	shal·ha·vet	שלהבת	
will carry him away	ve·ya·sur	ויסור	
and the breath	be·ru·ach	ברוח	
of God’s mouth	pee	פיו	
Let him not	al	אל	Job 15:31
with trust	ya·a·men	יאמן	
in emptiness	bash·sho	בשו	

deceive himself	nit·ah	
for	kee·sha	
emptiness	w	
will be	tih·yeh	
his reward	te·mu·ra·to	
before	be·lo	Job 15:32
his time	yo·w·mo	
It will be paid in full	tim·ma·le	
and his branch	ve·khip·pa·to	
will not	lo	
flourish	ra·a·na·nah	
stripped of	yach·mos	Job 15:33
He will be like a vine	kag·ge·phen	
its unripe grapes	bis·ro	
that sheds	ve·yash·lekh	
like an olive tree	kaz·za·yit	
its blossoms	nits·tsa·to	
For	kee	Job 15:34
the company	a·dat	
of the godless	cha·neph	
[will be] barren	gal·mud	
and fire	ve·esh	
will consume	a·khe·lah	
the tents	a·ho·le	
of bribery	sho·chad	
They conceive	ha·roh	Job 15:35
trouble	a·mal	

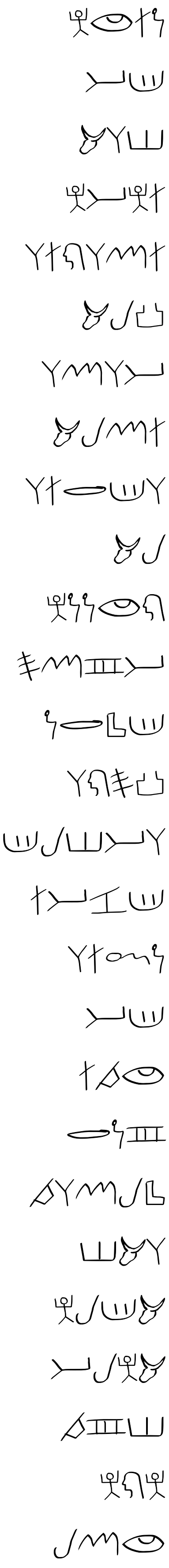

and give birth to	ve·ya·lod	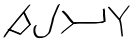	
evil	a·ven		
their womb	u·vit·nam		
is pregnant with	ta·kheen	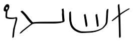	
deceit ”	mir·mah	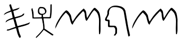	
answered :	vay·ya·an	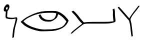	Job 16:1
Then Job	ee·yo·wv	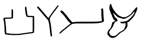	
	vay·yo·mar		
“ I have heard	sha·ma·tee		Job 16:2
things like these	khe·el·leh		
many	rab·bo·wt		
comforters	me·na·cha·me	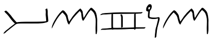	
miserable	a·mal		
are you all	kul·le·khem	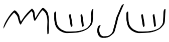	
Is there no end	ha·qets	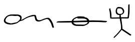	Job 16:3
speeches ?	le·div·re		
to your long-winded	ru·ach		
	o		
What	mah	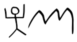	
provokes you	yam·ree·tse·kha	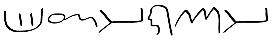	
to	kee		
continue testifying ?	ta·a·neh		
could also	gam		Job 16:4
I	a·no·khee		
like you	ka·khem		
speak	a·dab·be·rah		
if	lu		

were	yesh	𐤉𐤔	
you	naph·she·khem	𐤍𐤐𐤔𐤊𐤌	
place	ta·chat	𐤕𐤇𐤕	
in my	naph·shee	𐤍𐤐𐤔𐤉	
I could heap up	ach·bee·rah	𐤀𐤇𐤁𐤉𐤓𐤄	
against you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
words	be·mil·leem	𐤁𐤌𐤋𐤉𐤌	
and shake	ve·a·nee·ah	𐤅𐤀𐤍𐤉𐤏𐤄	
at you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
	be·mo	𐤁𐤌𐤅	
my head	ro·shee	𐤓𐤀𐤔𐤉	
But I would encourage you	a·am·mits·khem	𐤀𐤀𐤌𐤑𐤊𐤌	Job 16:5
with	be·mo	𐤁𐤌𐤅	
my mouth	phee	𐤐𐤉	
and the consolation	ve·need	𐤅𐤍𐤉𐤃	
of my lips	se·pha·tay	𐤔𐤐𐤕𐤉	
would bring relief	yach·sokh	𐤉𐤇𐤔𐤊	
Even if	im	𐤀𐤌	Job 16:6
I speak	a·dab·be·rah	𐤀𐤃𐤁𐤓𐤄	
is not	lo	𐤋𐤀	
relieved	ye·cha·sekh	𐤉𐤇𐤔𐤊	
my pain	ke·e·vee	𐤊𐤀𐤁𐤉	
and if I hold back	ve·ach·de·lah	𐤅𐤀𐤇𐤃𐤋𐤄	
how	mah	𐤌𐤄	
	min·nee	𐤌𐤍𐤉	
will it go away ?	ya·ha·lokh	𐤉𐤄𐤋𐤊	
Surely	akh	𐤀𐤊	Job 16:7

He has now	at·tah		
exhausted me	hel·a·nee		
You have devastated	ha·shim·mo·w·ta		
all	kal		
my family	a·da·tee		
You have bound me	vat·tiq·me·te·nee		Job 16:8
a witness	le·ed		
[and] it has become	ha·yah	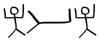	
rises up	vay·ya·qam	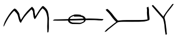	
-	bee	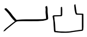	
my frailty	kha·cha·shee		
against me	be·pha·nay		
and testifies	ya·a·neh		
His anger	ap·po		Job 16:9
has torn me	ta·raph		
and opposed me	vay·yis·te·me·nee		
He gnashes	cha·raq	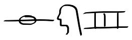	
at me	a·lay	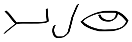	
His teeth	be·shin·naw	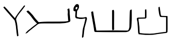	
My adversary	tsa·ree		
pierces	yil·to·wosh		
with His eyes	e·naw		
me	lee	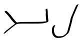	
They open	pa·a·ru		Job 16:10
against me	a·lay	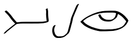	
their mouths	be·phee·hem	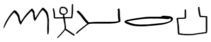	
with contempt	be·cher·pah		

and strike	hik·ku	𐤄𐤊𐤅	
my cheeks	le·cha·yay	𐤋𐤇𐤉𐤉	
together	ya·chad	𐤉𐤇𐤃	
against me	a·lay	𐤏𐤋𐤉	
they join	yit·mal·la·un	𐤉𐤕𐤌𐤋𐤀𐤅𐤍	
has delivered me	yas·gee·re·nee	𐤉𐤎𐤂𐤉𐤓𐤍𐤉	Job 16:11
God	el	𐤀𐤋	
to	el	𐤀𐤋	
unjust men	a·veel	𐤏𐤅𐤉𐤋	
to	ve·al	𐤅𐤏𐤋	
the clutches	ye·de	𐤉𐤃𐤉	
of the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
He has thrown me	yir·te·nee	𐤉𐤓𐤈𐤍𐤉	
at ease	sha·lew	𐤔𐤋𐤅	Job 16:12
I was	ha·yee·tee	𐤄𐤉𐤉𐤕𐤉	
but He shattered me	vay·phar·pe·re·nee	𐤅𐤉𐤐𐤓𐤐𐤓𐤍𐤉	
He seized me	ve·a·chaz	𐤅𐤀𐤇𐤆	
by the neck	be·a·re·pee	𐤁𐤏𐤓𐤐𐤉	
and crushed me	vay·phats·pe·tse·nee	𐤅𐤉𐤐𐤑𐤐𐤑𐤍𐤉	
He has set me up	vay·qee·me·nee	𐤅𐤉𐤒𐤉𐤌𐤍𐤉	
as His	lo	𐤋𐤅	
target	le·mat·ta·rah	𐤋𐤌𐤈𐤓𐤄	
surround me	ya·sob·bu	𐤉𐤎𐤁𐤅	Job 16:13
	a·lay	𐤏𐤋𐤉	
His archers	rab·baw	𐤓𐤁𐤉𐤅	
He pierces	ye·phal·lach	𐤉𐤐𐤋𐤇	
my kidneys	kil·yo·w·tay	𐤊𐤋𐤉𐤅𐤕𐤉	

without	ve·lo		
mercy	yach·mo·wl	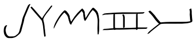	
and spills	yish·pokh		
on the ground	la·a·rets		
my gall	me·re·ra·tee	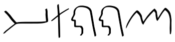	
He breaks me	yiph·re·tse·nee		Job 16:14
with wound	phe·rets	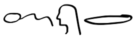	
upon	al		
	pe·ne	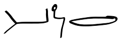	
wound	pha·rets	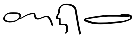	
He rushes	ya·ruts		
me	a·lay	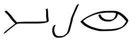	
like a mighty warrior	ke·gib·bo·wr		
sackcloth	saq	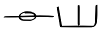	Job 16:15
I have sewn	ta·phar·tee		
over	a·le	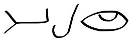	
my skin	gil·dee	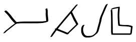	
I have buried	ve·o·lal·tee	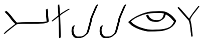	
in the dust	ve·a·phar		
my horn	qar·nee		
My face	pa·nay	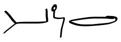	Job 16:16
is red	cho·mar·me·rah		
with	min·nee	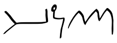	
weeping	ve·khee		
ring	ve·al		
my eyes	aph·ap·pay		
and deep shadows	tsal·ma·vet	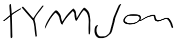	

yet	al	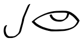	Job 16:17
are free of	lo	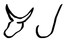	
violence	cha·mas	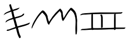	
my hands	be·khap·pay	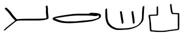	
and my prayer	u·te·phil·la·tee	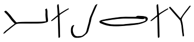	
is pure	zak·kah	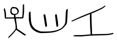	
O earth	e·rets	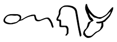	Job 16:18
do not	al	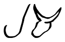	
cover	te·khas·see	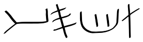	
my blood	da·mee	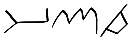	
never	ve·al	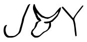	
be	ye·hee	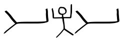	
laid to rest	ma·qo·wm	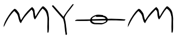	
may my cry for help	le·za·a·qa·tee	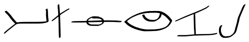	
Even	gam	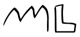	Job 16:19
now	at·tah	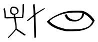	
	hin·neh	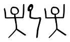	
is in heaven	vash·sha·ma·yim	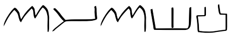	
my witness	e·dee	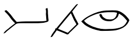	
and my advocate	ve·sa·ha·dee	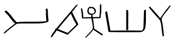	
is on high	bam·me·ro·w·meem	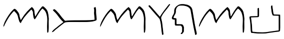	
are my scoffers	me·lee·tsay	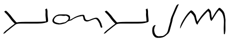	Job 16:20
My friends	re·ay	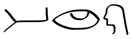	
to	el	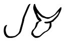	
God	e·lo·w·ha	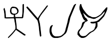	
pour out [tears]	da·le·phah	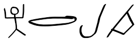	
as my eyes	e·nee	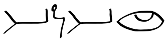	

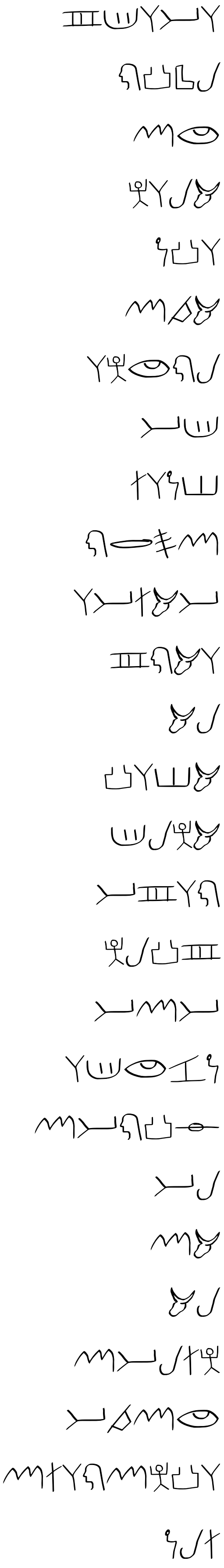

might plead	ve·yo·w·khach	Job 16:21
Oh, that a man	le·ge·ver	
with	im	
God	e·lo·w·ah	
as [he] [pleads]	u·ven	
	a·dam	
with his neighbor !	le·re·e·hu	
For when	kee	Job 16:22
years	she·no·wt	
only a few	mis·par	
are past	ye·e·ta·yu	
the way	ve·o·rach	
of no	lo	
return [’’]	a·shuv	
I will go	e·he·lokh	
[“] My spirit	ru·chee	Job 17:1
is broken	chub·ba·lah	
my days	ya·may	
are extinguished	niz·a·khu	
the grave	qe·va·reem	
awaits me	lee	
Surely	im	Job 17:2
	lo	
mockers	ha·tu·leem	
surround me	im·ma·dee	
at their rebellion	u·ve·ham·me·ro·w·tam	
must gaze	ta·lan	

and my eyes	e·nee	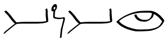	
Give [me]	see·mah	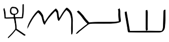	Job 17:3
I pray	na	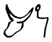	
the pledge	a·re·ve·nee	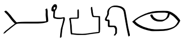	
You [demand]	im·makh	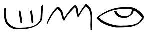	
Who else	mee	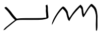	
	hu	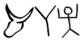	
will be my guarantor	le·ya·dee	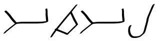	
?	yit·ta·qe·a	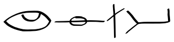	
-	kee	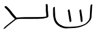	Job 17:4
their minds	lib·bam	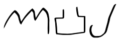	
You have closed	tsa·phan·ta	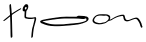	
to understanding	mis·sa·khel	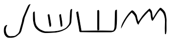	
therefore	al	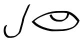	
	ken	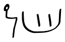	
You will not	lo	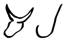	
exalt them	te·ro·mem	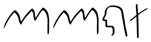	
for a price	le·che·leq	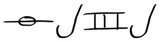	Job 17:5
If a man denounces	yag·geed	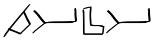	
his friends	re·eem	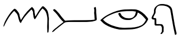	
the eyes	ve·e·ne	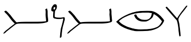	
of his children	va·naw	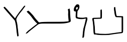	
will fail	tikh·le·nah	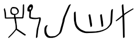	
He has made me	ve·hits·tsi·ga·nee	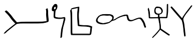	Job 17:6
a byword	lim·shol	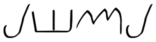	
among the people	am·meem	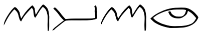	
they spit	ve·to·phet	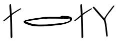	

in whose face	le·pha·neem	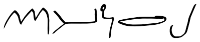	
[a man]	eh·yeh	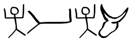	
have grown dim	vat·te·khah		Job 17:7
with grief	mik·ka·as		
My eyes	e·nee	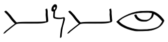	
body	vee·tsu·ray		
is but a shadow	kats·tsel		
and my whole	kul·lam	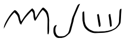	
are appalled	ya·shom·mu		Job 17:8
The upright	ye·sha·reem	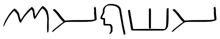	
at	al		
this	zot		
and the innocent	ve·na·qee	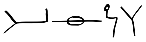	
against	al		
the godless	cha·neph	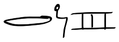	
are stirred	yit·o·rar		
holds	ve·yo·chez		Job 17:9
Yet a righteous one	tsad·deeq	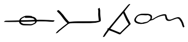	
to his way	dar·ko	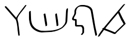	
	u·to·har		
and the one with clean hands	ya·da·yim	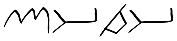	
grows	yo·seeph	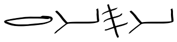	
stronger	o·mets		
But	ve·u·lam		Job 17:10
all of you	kul·lam	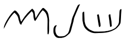	
and try again	ta·shu·vu		
come back	u·vo·u		

	na		
For I will not	ve·lo		
find	em·tsa		
among you	va·khem		
a wise man	cha·kham		
My days	ya·may		Job 17:11
have passed	a·ve·ru		
my plans	zim·mo·tay		
are broken off —	nit·te·qu		
even the desires	mo·w·ra·she		
of my heart	le·va·vee		
night	lay·lah	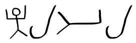	Job 17:12
into day	le·yo·wm	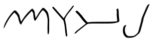	
They have turned	ya·see·mu	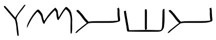	
[making] light	o·wr		
seem near	qa·ro·wv	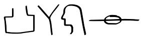	
in the face	mip·pe·ne		
of darkness	cho·shekh		
If	im		Job 17:13
I look	a·qaw·veh	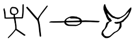	
for Sheol	she·o·wl		
as my home	be·tee	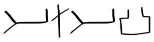	
in darkness	ba·cho·shekh		
if I spread out	rip·pad·tee		
my bed	ye·tsu·ay		
to corruption	lash·sha·chat	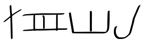	Job 17:14
and say	qa·ra·tee		

my father ’	a·vee	𐤀𐤁𐤉	
‘ You [are]	at·tah	𐤀𐤕𐤄	
‘ My mother ’	im·mee	𐤀𐤌𐤉	
or ‘My sister ’	va·a·cho·tee	𐤅𐤀𐤇𐤕𐤉	
and to the worm	la·rim·mah	𐤋𐤓𐤌𐤄	
where	ve·ay·yeh	𐤅𐤀𐤉𐤄	Job 17:15
then	e·pho	𐤀𐤐𐤅	
is my hope ?	tiq·va·tee	𐤕𐤒𐤅𐤕𐤉	
any hope for me ?	ve·tiq·va·tee	𐤅𐤕𐤒𐤅𐤕𐤉	
Who	mee	𐤌𐤉	
can see	ye·shu·ren·nah	𐤉𐤔𐤅𐤓𐤍𐤄	
to the gates	bad·de	𐤁𐤃𐤉	Job 17:16
of Sheol ?	she·ol	𐤔𐤀𐤋	
Will it go down	te·rad·nah	𐤕𐤓𐤃𐤍𐤄	
-	im	𐤀𐤌	
together	ya·chad	𐤉𐤇𐤃	
into	al	𐤏𐤋	
the dust ? ”	a·phar	𐤏𐤐𐤓	
Will we go down	na·chat	𐤍𐤇𐤕𐤟	
replied :	vay·ya·an	𐤅𐤉𐤏𐤍	Job 18:1
Then Bildad	bil·dad	𐤁𐤋𐤃𐤃	
the Shuhite	hash·shu·chee	𐤄𐤔𐤇𐤉	
	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	
until	ad	𐤏𐤃	Job 18:2
“ How long	a·nah	𐤀𐤍𐤄	
you end	te·see·mun	𐤕𐤔𐤉𐤌𐤅𐤍	
	qin·tse	𐤒𐤍𐤑𐤉	

these speeches ?	le·mil·leen	
Show some sense	ta·vee·nu	
and then	ve·a·char	
we can talk	ne·dab·ber	
Why	mad·du·a	Job 18:3
are we regarded	nech·shav·nu	
as cattle	khab·be·he·mah	
as stupid	nit·mee·nu	
in your sight ?	be·e·ne·khem	
You who tear	to·reph	Job 18:4
yourself	naph·sho	
in anger —	be·ap·po	
on your account	hal·ma·an·kha	
be forsaken	te·a·zav	
should the earth	a·rets	
be moved	ve·ye·taq	
or the rocks	tsur	
from their place ?	mim·me·qo·mo	
Indeed	gam	Job 18:5
the lamp	o·wr	
of the wicked	re·sha·eem	
is extinguished	yid·akh	
does not	ve·lo	
glow	yig·gah	
the flame	she·veev	
of his fire	ish·sho	
The light	o·wr	Job 18:6

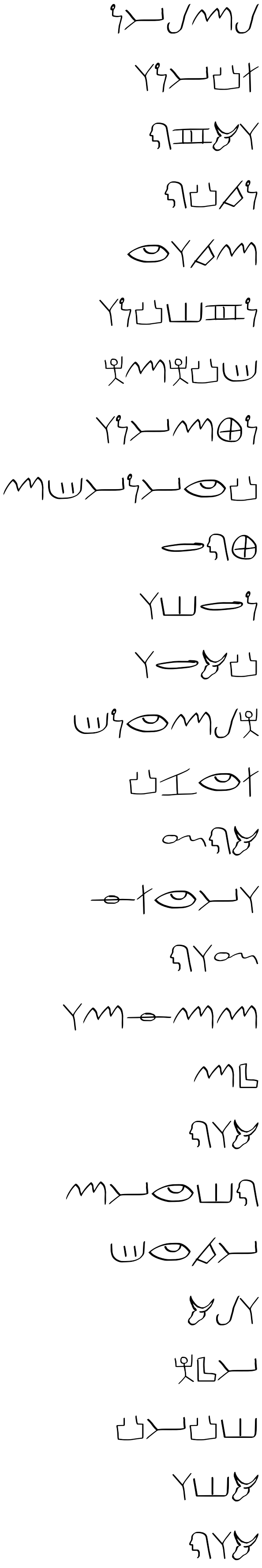

grows dark	cha·shakh		
in his tent	be·a·ho·lo		
and the lamp	ve·ne·ro		
beside him	a·law	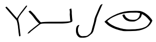	
goes out	yid·akh		
is shortened	ye·tse·ru		Job 18:7
stride	tsa·a·de		
His vigorous	o·w·no		
trip him up	ve·tash·lee·khe·hu	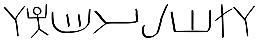	
and his own schemes	a·tsa·to		
For	kee		Job 18:8
lead him	shul·lach	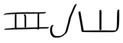	
into a net	be·re·shet		
his own feet	be·rag·law	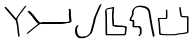	
into	ve·a·ls		
its mesh	va·khah		
and he wanders	yit·hal·lakh		
seizes	yo·chez		Job 18:9
his heel	be·a·qev	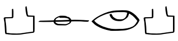	
A trap	pach	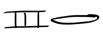	
grips him	ya·cha·zeq	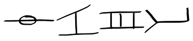	
	a·law	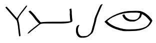	
a snare	tsam·meem	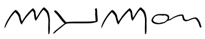	
is hidden	ta·mun		Job 18:10
in the ground	ba·a·rets		
A noose	chav·lo		
and a trap	u·mal·kud·to	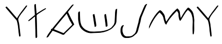	

lies in	a·le	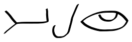	
his path	na·teev	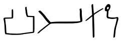	
on every side	sa·veev	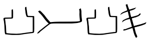	Job 18:11
frighten him	bi·a·tu·hu		
Terrors	val·la·ho·wt		
and harass	ve·he·phee·tsu·hu	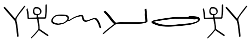	
his every step	le·rag·law	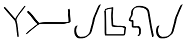	
is	ye·hee	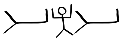	Job 18:12
depleted	ra·ev		
His strength	o·no		
and calamity	ve·ed	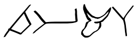	
[is] ready	na·kho·wn		
at his side	le·tsal·o	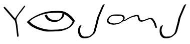	
It devours	yo·khal		Job 18:13
patches	bad·de	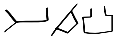	
of his skin	o·w·ro		
devours	yo·khal		
his limbs	bad·daw	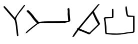	
the firstborn	be·kho·wr		
of death	ma·vet		
He is torn	yin·na·teq	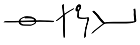	Job 18:14
of his tent	me·a·ho·lo		
from the shelter	miv·ta·cho		
and is marched off	ve·tats·i·de·hu		
to the king	le·me·lekh		
of terrors	bal·la·ho·wt		
resides	tish·ko·wn	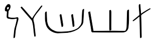	Job 18:15

in his tent	be·a·ho·lo	
Fire	mib·be·lee	
	lo	
rains down	ye·zo·reh	
on	al	
his dwelling	na·ve·hu	
burning sulfur	ga·phe·reet	
beneath him	mit·ta·chat	Job 18:16
The roots	sha·ra·shaw	
dry up	yi·va·shu	
above him	u·mim·ma·al	
wither away	yim·mal	
and the branches	qe·tsee·ro	
The memory of him	zikh·ro	Job 18:17
perishes	a·vad	
from	min·nee	
the earth	a·rets	
no	ve·lo	
name	shem	
and he has	lo	
in	al	
	pe·ne	
the land	chuts	
He is driven	yeh·de·phu·hu	Job 18:18
from light	me·o·wr	
into	el	
darkness	cho·shekh	

from the inhabited world	u·mit·te·vel	
and is chased	ye·nid·du·hu	
He has no	lo	Job 18:19
offspring	neen	
	lo	
-	ve·lo	
or posterity	ne·khed	
among his people	be·am·mo	
no	ve·en	
survivor	reed	
where he once lived	bim·gu·raw	
at	al	Job 18:20
his fate	yo·w·mo	
are appalled	na·sham·mu	
Those in the west	a·cha·ro·neem	
while those in the east	ve·qad·mo·neem	
	a·cha·zu	
tremble in horror	sa·ar	
Surely	akh	Job 18:21
such	el·leh	
is the dwelling	mish·ke·no·wt	
of the wicked	aw·val	
[and]	ve·zeh	
the place	me·qo·wm	
of one who does not	lo	
know	ya·da	
God ”	el	

answered :	vay·ya·an	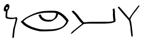	Job 19:1
Then Job	ee·yo·wv	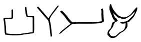	
	vay·yo·mar		
“ How long	ad		Job 19:2
	a·nah		
will you torment	to·wg·yun	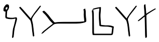	
me	naph·shee		
and crush me	u·te·dak·ke·u·na·nee		
with [your] words ?	ve·mil·leem	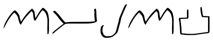	
now	zeh	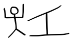	Job 19:3
Ten	e·ser		
times	pe·a·meem		
you have reproached me	takh·lee·mu·nee	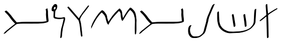	
	lo		
you shamelessly	te·vo·shu	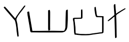	
mistreat	tah·ke·ru		
me	lee	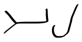	
Even if	ve·aph		Job 19:4
	a·me·nam		
I have truly gone astray	sha·gee·tee	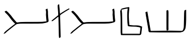	
alone	it·tee	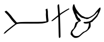	
concerns me	ta·leen	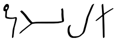	
my error	me·shu·ga·tee		
If	im		Job 19:5
indeed	a·me·nam		
above me	a·lay	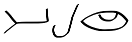	
you would exalt [yourselves]	tag·dee·lu	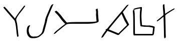	

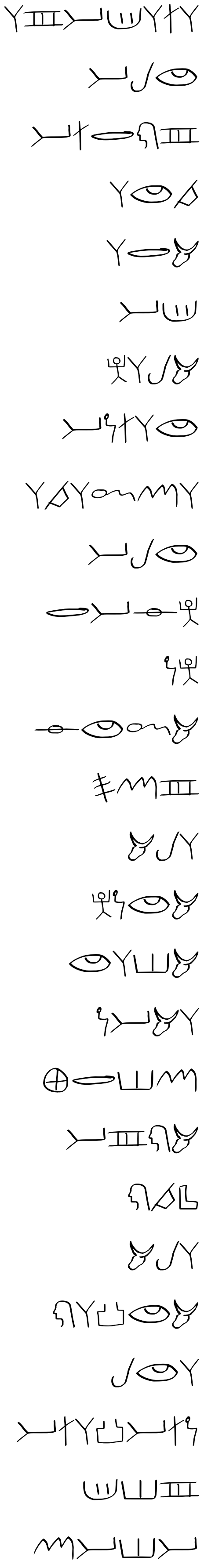

	ve·to·w·khee·chu	
against me	a·lay	
and use my disgrace	chɛr·pat·tī	
understand	de·u	Job 19:6
then	e·pho	
that	kee	
it is God	e·lo·w·ah	
who has wronged me	iw·ve·ta·nee	
and drawn His net	u·me·tsu·do	
me	a·lay	
around	hiq·qeeph	
Though	hen	Job 19:7
I cry out	ets·aq	
‘ Violence ! ’	cha·mas	
I get no	ve·lo	
response	e·a·neh	
though I call for help	a·shaw·va	
there is no	ve·en	
justice	mish·pat	
my way	a·re·chee	Job 19:8
He has blocked	ga·dar	
so I cannot	ve·lo	
pass	e·e·vo·wr	
He has veiled	ve·al	
my paths	ne·tee·vo·w·tay	
with darkness	cho·shekh	
	ya·seem	

of my honor	ke·vo·w·dee		Job 19:9
	me·a·lay		
He has stripped me	hiph·sheet		
and removed	vay·ya·sar	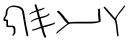	
the crown	a·te·ret		
from my head	ro·shee		
He tears me down	yit·te·tse·nee		Job 19:10
on every side	sa·veev	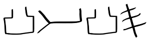	
until I am gone	va·e·lakh	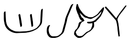	
He uproots	vay·yas·sa		
like a tree	ka·ets		
my hope	tiq·va·tee	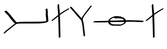	
burns	vay·ya·char	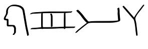	Job 19:11
against me	a·lay	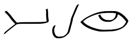	
His anger	ap·po		
and He counts me	vay·yach·she·ve·nee		
	lo	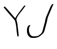	
among His enemies	khe·tsa·raw		
together	ya·chad		Job 19:12
advance	ya·vo·u		
His troops	ge·du·daw		
they construct	vay·ya·sol·lu		
against me	a·lay	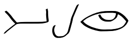	
a ramp	dar·kam		
and encamp	vay·ya·cha·nu	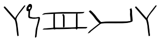	
around	sa·veev	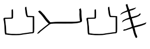	
my tent	le·a·ho·lee	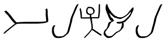	

my brothers	a·chay	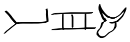	Job 19:13
from me	me·a·lay	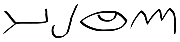	
He has removed	hir·cheeq	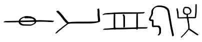	
my acquaintances	ve·yo·de·ay	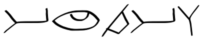	
	akh	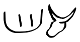	
have abandoned	za·ru	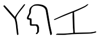	
me	mim·men·nee	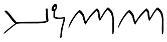	
have failed me	cha·de·lu	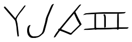	Job 19:14
My kinsmen	qe·ro·w·vay	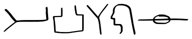	
and my friends	u·me·yud·da·ay	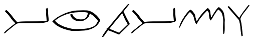	
have forgotten me	she·khe·chu·nee	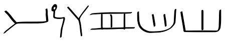	
	ga·re	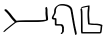	Job 19:15
My guests	ve·tee	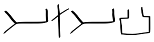	
and maidservants	ve·am·ho·tay	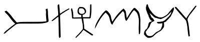	
as a stranger	le·zar	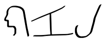	
count me	tach·she·vu·nee	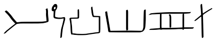	
a foreigner	na·khe·ree	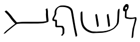	
I am	ha·yee·tee	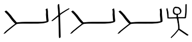	
in their sight	ve·e·ne·hem	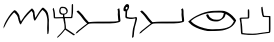	
for my servant	le·av·dee	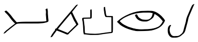	Job 19:16
I call	qa·ra·tee	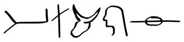	
but he does not	ve·lo	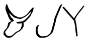	
answer	ya·a·neh	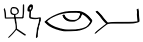	
with	be·mo	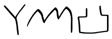	
my own mouth	phee	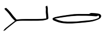	
though I implore	et·chan·nen	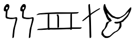	
him	lo	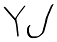	

My breath	ru·chee	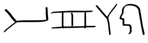	Job 19:17
is repulsive	za·rah		
to my wife	le·ish·tee		
and I am loathsome	ve·chan·no·tee	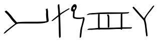	
to my own family	liv·ne		
	vit·nee		
Even	gam		Job 19:18
little boys	a·vee·leem	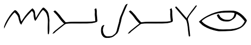	
scorn	ma·a·su		
me	vee	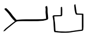	
when I appear	a·qu·mah	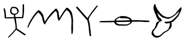	
they deride	vay·dab·be·ru		
me	vee	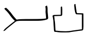	
despise me	ti·a·vu·nee		Job 19:19
All	kal	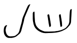	
my best friends	me·te		
	so·w·dee		
and those	ve·zeh	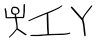	
I love	a·hav·tee		
have turned	neh·pe·khu		
against me	vee	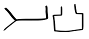	
My skin	be·o·w·ree		Job 19:20
and flesh	u·viv·sa·ree	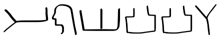	
cling	da·ve·qah	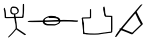	
to my bones	ats·mee		
I have escaped	va·et·mal·le·tah		
by the skin	be·o·wr		

of my teeth	shin·nay	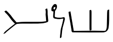	
Have pity on me	chan·nu·nee	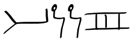	Job 19:21
have pity	chan·nu·nee	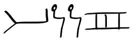	
	at·tem	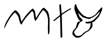	
my friends	re·ay	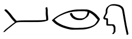	
for	kee	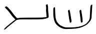	
the hand	yad	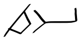	
of God	e·lo·w·ah	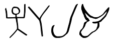	
has struck	na·ge·ah	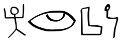	
me	bee	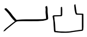	
Why	lam·mah	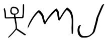	Job 19:22
do you persecute me	tir·de·phu·nee	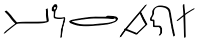	
as	khe·mo	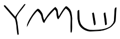	
God does ?	el	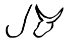	
of my flesh ?	u·mib·be·sa·ree	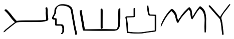	
Will you never	lo	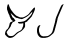	
get enough	tis·ba·u	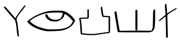	
I wish	mee	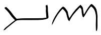	Job 19:23
	yit·ten	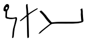	
	e·pho	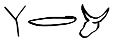	
were recorded	ve·yik·ka·te·vun	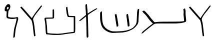	
that my words	mil·lay	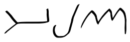	
	mee	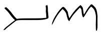	
	yit·ten	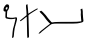	
in a book	bas·se·pher	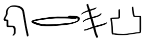	
and inscribed	ve·yu·cha·qu	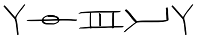	
stylus	be·et	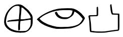	Job 19:24

by an iron	bar·zel	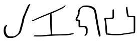	
on lead	ve·o·pha·ret		
forever	la·ad		
in stone	bats·tsur		
or chiseled	ye·cha·tse·vun		
But I	va·a·nee		Job 19:25
know	ya·da·tee		
that my Redeemer	go·a·lee		
lives	chay	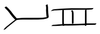	
and in the end	ve·a·cha·ro·wn		
upon	al		
the earth	a·phar		
He will stand	ya·qum	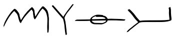	
Even after	ve·a·char		Job 19:26
my skin	o·w·ree		
has been destroyed	niq·qe·phu	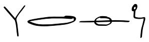	
	zot		
yet in my flesh	u·mib·be·sa·ree	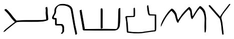	
I will see	e·che·zeh	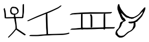	
God	e·lo·w·ah	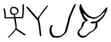	
Him	a·sher		Job 19:27
I	a·nee	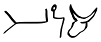	
will see	e·che·zeh	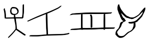	
for myself	lee	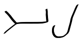	
my eyes	ve·e·nay	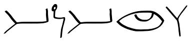	
will behold Him	ra·u		
and not	ve·lo		

as a stranger	zar	זר	
yearns	ka·lu	כלו	
How my heart	khil·yo·tay	כליתי	
within me !	be·che·qee	בחקי	
If	kee	כי	Job 19:28
you say	to·me·ru	תאמרו	
‘ [Let us]	mah	מה	
persecute	nir·daph	נרדף	
him	lo	לו	
since the root	ve·sho·resh	ושרש	
of the matter	da·var	דבר	
lies	nim·tsa	נמצא	
with him ’	vee	בי	
[then] you should fear	gu·ru	גורו	Job 19:29
yourselves	la·khem	לכם	
	mip·pe·ne	מפני	
the sword	che·rev	חרב	
because	kee	כי	
wrath	che·mah	חמה	
brings punishment	a·wo·no·wt	עונות	
by the sword	cha·rev	חרב	
so that	le·ma·an	למען	
you may know	te·de·un	תדעון	
[there is] a judgment ”	shad·dīn	שדין ס	
replied :	vay·ya·an	ויען	Job 20:1
Then Zophar	tso·phar	צפר	
the Naamathite	han·na·a·ma·tee	הנעמתי	

	vay·yo·mar		
“ So	la·khen		Job 20:2
my anxious thoughts	se·ip·pay		
compel me to answer	ye·shee·vu·nee	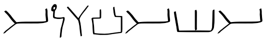	
because	u·va·a·vur		
of the turmoil	chu·shee	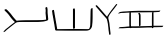	
within me	vee	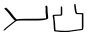	
a rebuke	mu·sar		Job 20:3
that insults me	ke·lim·ma·tee		
I have heard	esh·ma		
	ve·ru·ach	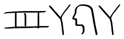	
and my understanding	mib·bee·na·tee	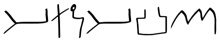	
prompts a reply	ya·a·ne·nee		
that	ha·zot		Job 20:4
Do you not know	ya·da·ta		
from	min·nee	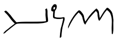	
antiquity	ad		
since	min·nee	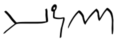	
was placed	seem	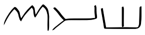	
man	a·dam		
on	a·le	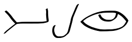	
the earth	a·rets		
-	kee	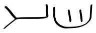	Job 20:5
the triumph	rin·nat		
of the wicked	re·sha·eem		
has been brief	miq·qa·ro·wv	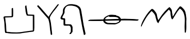	

and the joy	ve·sim·chat	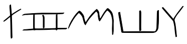	
of the godless	cha·neph	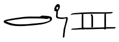	
	a·de	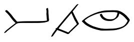	
momentary ?	ra·ga	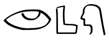	
Though	im	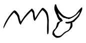	Job 20:6
reaches	ya·a·leh	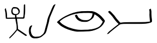	
the heavens	lash·sha·ma·yim	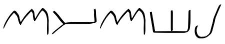	
his arrogance	see·o	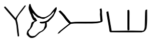	
and his head	ve·ro·sho	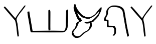	
the clouds	la·av	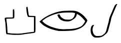	
touches	yag·gee·a	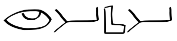	
like his own dung	ke·ge·la·lo	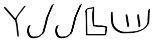	Job 20:7
forever	la·ne·tsach	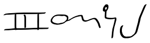	
he will perish	yo·ved	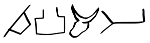	
those who had seen him	ro·aw	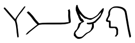	
will ask	yo·me·ru	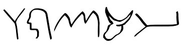	
‘ Where is he ? ’	ay·yo	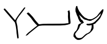	
like a dream	ka·cha·lo·wm	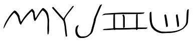	Job 20:8
He will fly away	ya·uph	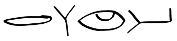	
never	ve·lo	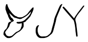	
to be found	yim·tsa·u·hu	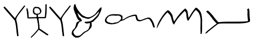	
he will be chased away	ve·yud·dad	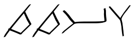	
like a vision	ke·chez·yo·wn	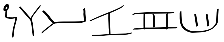	
in the night	la·ye·lah	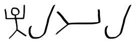	
The eye	a·yin	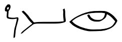	Job 20:9
[that] saw him	za·phat·tu	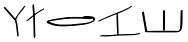	
will see him no	ve·lo	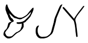	

more	to·w·seeph	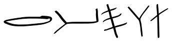	
will no	ve·lo	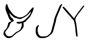	
longer	o·wd	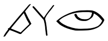	
behold him	te·shu·ren·nu	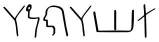	
and his place	me·qo·w·mo	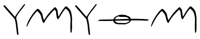	
His sons	ba·naw	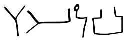	Job 20:10
will seek the favor	ye·rats·tsu	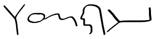	
of the poor	dal·leem	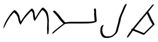	
for his own hands	ve·ya·daw	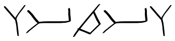	
must return	ta·she·ve·nah	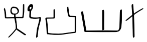	
his wealth	o·w·no	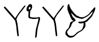	
his bones	ats·mo·w·taw	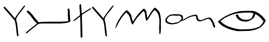	Job 20:11
that fills	ma·le·u	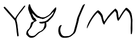	
The youthful vigor	ʿa·lu·mo	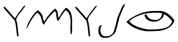	
with him	ve·im·mo	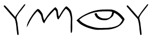	
in	al	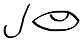	
the dust	a·phar	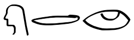	
will lie down	tish·kav	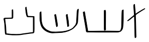	
Though	im	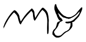	Job 20:12
is sweet	tam·teeq	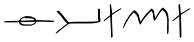	
in his mouth	be·phee	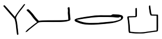	
evil	ra·ah	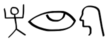	
and he conceals	yakh·chee·den·nah	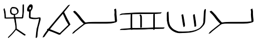	
it under	ta·chat	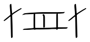	
his tongue	le·sho·w·no	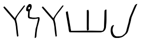	
though he cannot bear	yach·mol	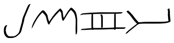	Job 20:13
	a·le·ha	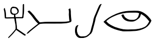	

	ve·lo	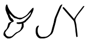	
to let it go	ya·az·ven·nah	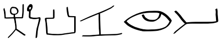	
and keeps	ve·yim·na·en·nah	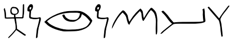	
it in	be·to·wkh	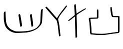	
his mouth	chik·ko	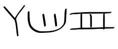	
his food	lach·mo	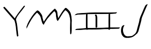	Job 20:14
yet in his stomach	be·me·aw	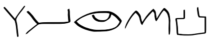	
sours	neh·pakh	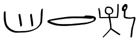	
into the venom	me·ro·w·rat	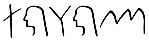	
of cobras	pe·ta·neem	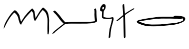	
within him	be·qir·bo	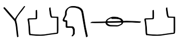	
wealth	cha·yil	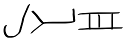	Job 20:15
He swallows	ba·la	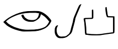	
but vomits it out	vay·qi·en·nu	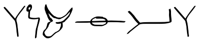	
from his stomach	mib·bit·no	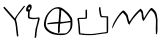	
will force it	yo·w·ri·shen·nu	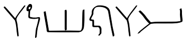	
God	el	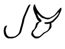	
the poison	rosh	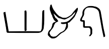	Job 20:16
of cobras	pe·ta·neem	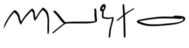	
He will suck	yee·naq	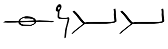	
will kill him	ta·har·ge·hu	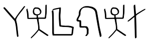	
the fangs	le·sho·wn	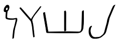	
of a viper	eph·eh	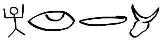	
He will not	al	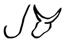	Job 20:17
enjoy	ye·re	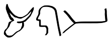	
the streams	viph·lag·go·wt	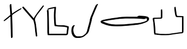	
the rivers	na·ha·re	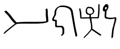	

flowing with	na·cha·le	נחלי	
honey	de·vash	דבש	
and cream	ve·chem·ah	וחמאה	
He must return	me·sheev	משיב	Job 20:18
the fruit of his labor	ya·ga	יגע	
without	ve·lo	ולא	
consuming it	yiv·la	יבלע	
the profits	ke·chel	כחיל	
of his trading	te·mu·ra·to	תמורתו	
he cannot	ve·lo	ולא	
enjoy	ya·a·los	יעלס	
For	kee	כי	Job 20:19
he has oppressed	rits·tsats	רצץ	
[and] forsaken	a·zav	עזב	
the poor	dal·leem	דלים	
houses	ba·yit	בית	
he has seized	ga·zal	גזל	
he did not	ve·lo	ולא	
build	yi·ve·ne·hu	יבנהו	
Because	kee	כי	Job 20:20
is never	lo	לא	
satisfied	ya·da	ידע	
	sha·lew	שלו	
his appetite	be·vit·no	בבטנו	
with his treasure	ba·cha·mu·do	בחמודו	
he cannot	lo	לא	
escape	ye·mal·let	ימלט	

Nothing	en	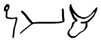	Job 20:21
is left	sa·reed	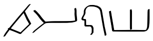	
for him to consume	le·a·khe·lo	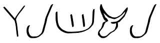	
thus	al	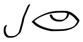	
	ken	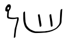	
will not	lo	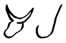	
endure	ya·cheel	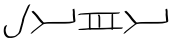	
his prosperity	tu·vo	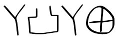	
In the midst	bim·lo·wt	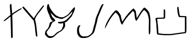	Job 20:22
of his plenty	phe·qo	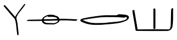	
he will be distressed	ye·tser	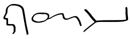	
	lo	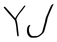	
the full	kal	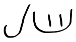	
force	yad	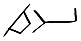	
of misery	a·mel	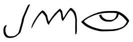	
will come upon him	te·vo·w·en·nu	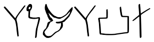	
When he	ye·hee	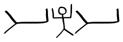	Job 20:23
has filled	le·mal·le	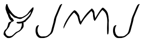	
his stomach	vit·no	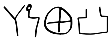	
God will vent	ye·shal·lach	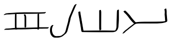	
upon him	bo	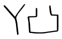	
His fury	cha·ro·wn	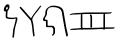	
	ap·po	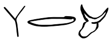	
raining it down	ve·yam·ter	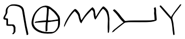	
on him	a·le·mo	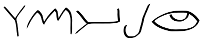	
as he eats	bil·chu·mo	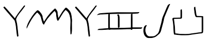	
Though he flees	yiv·rach	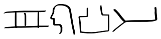	Job 20:24

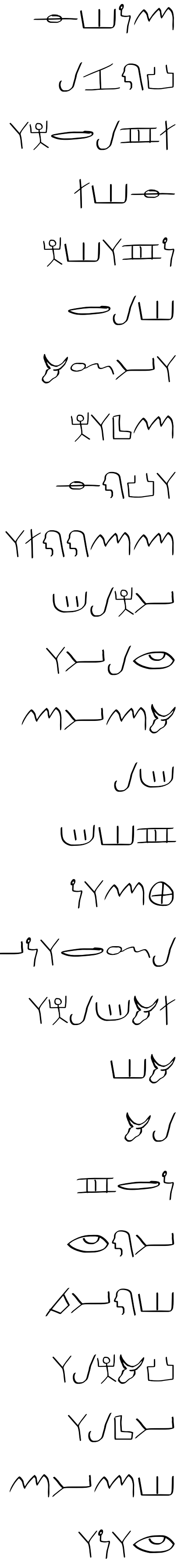

weapon	min·ne·sheq	
from an iron	bar·zel	
will pierce him	tach·le·phe·hu	
arrow	qe·shet	
a bronze-tipped	ne·chu·shah	
It is drawn	sha·laph	Job 20:25
out of	vay·ye·tse	
his back	mig·ge·vah	
the gleaming point	u·va·raq	
from his liver	mim·me·ro·ra·to	
come	ya·ha·lokh	
over him	a·law	
Terrors	e·meem	
Total	kal	Job 20:26
darkness	cho·shekh	
is reserved	ta·mun	
for his treasures	lits·pu·naw	
will consume him	te·a·khe·le·hu	
A fire	esh	
unfanned	lo	
	nup·pach	
	ye·ra	
and devour what is left	sa·reed	
in his tent	be·a·ho·lo	
will expose	ye·gal·lu	Job 20:27
The heavens	sha·ma·yim	
his iniquity	a·wo·no	

and the earth	ve·e·rets		
will rise up	mit·qo·w·ma·mah		
against him	lo		
will be removed	yi·gel	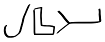	Job 20:28
The possessions	ye·vul	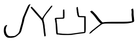	
of his house	be·to	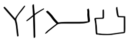	
flowing away	nig·ga·ro·wt	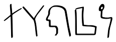	
on the day	be·yo·wm	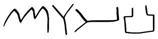	
of God’s wrath	ap·po		
This	zeh	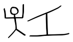	Job 20:29
portion	che·leq	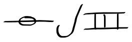	
man’s	a·dam		
is the wicked	ra·sha		
from God	me·e·lo·heem		
the inheritance	ve·na·cha·lat	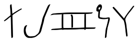	
has appointed him ”	im·ro		
God	me·el		
answered :	vay·ya·an	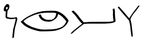	Job 21:1
Then Job	ee·yo·wv	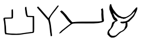	
	vay·yo·mar		
“ Listen	shim·u		Job 21:2
carefully	mo·w·a		
to my words	mil·la·tee		
be	u·te·hee		
let this	zot		
your consolation [to me]	tan·chu·mo·te·khem	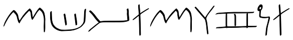	
Bear with me	u·nee		Job 21:3

while I	ve·a·no·khee	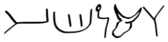	
speak	a·dab·ber	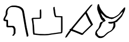	
then, after	ve·a·char	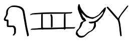	
I have spoken	dab·be·ree	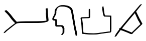	
you may go on mocking	tal·eeg	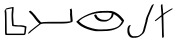	
Is my	he·a·no·khee	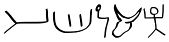	Job 21:4
against a man ?	le·a·dam	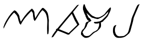	
complaint	see·chee	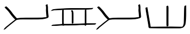	
	ve·im	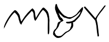	
Then why	mad·du·a	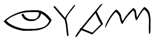	
should I not	lo	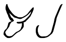	
be impatient ?	tiq·tsar	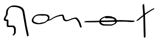	
	ru·chee	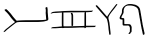	
Look	pe·nu	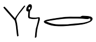	Job 21:5
at me	e·lay	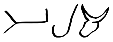	
and be appalled	ve·ha·sham·mu	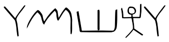	
put	ve·see·mu	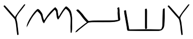	
your hand	yad	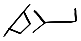	
over	al	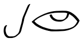	
your mouth	peh	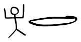	
When	ve·im	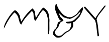	Job 21:6
I remember	za·khar·tee	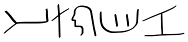	
terror	ve·niv·ha·le·tee	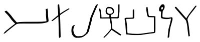	
takes hold	ve·a·chaz	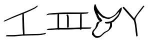	
and my body	be·sa·ree	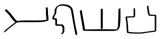	
trembles in horror	pal·la·tsut	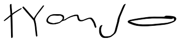	
Why	mad·du·a	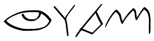	Job 21:7

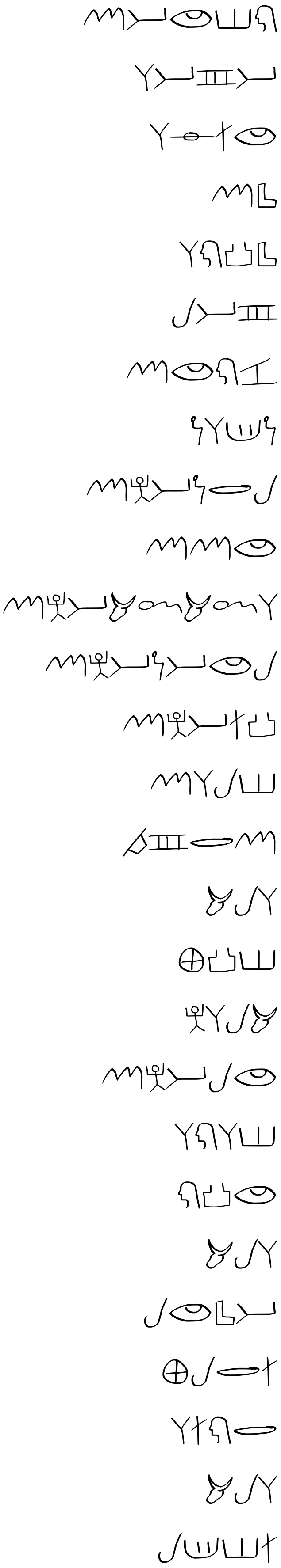

do the wicked	re·sha·eem	
live on	yich·yu	
growing old	a·te·qu	
and	gam	
increasing	ga·ve·ru	
in power ?	cha·yil	
Their descendants	zar·am	Job 21:8
are established	na·kho·wn	
	liph·ne·hem	
around them	im·mam	
and their offspring	ve·tse·e·tsa·e·hem	
before their eyes	le·e·ne·hem	
Their homes	bat·te·hem	Job 21:9
are safe	sha·lo·wm	
from fear	mip·pa·chad	
no	ve·lo	
rod of punishment	she·vet	
from God	e·lo·w·ah	
[is] upon them	a·le·hem	
Their bulls	sho·w·ro	Job 21:10
breed	ib·bar	
without	ve·lo	
fail	yag·il	
bear calves	te·phal·let	
their cows	pa·ra·to	
and do not	ve·lo	
miscarry	te·shak·kel	

They send forth	ye·shal·le·chu	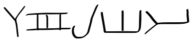	Job 21:11
like a flock	khats·tson	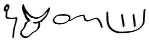	
their little ones	a·vee·le·hem	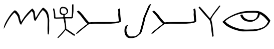	
their children	ve·yal·de·hem	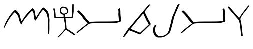	
skip about	ye·raq·qe·dun	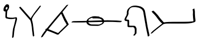	
singing	yis·u	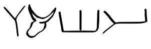	Job 21:12
to the tambourine	ke·toph	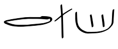	
and lyre	ve·khin·no·wr	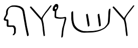	
and making merry	ve·yis·me·chu	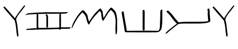	
at the sound	le·qo·wl	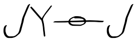	
of the flute	u·gav	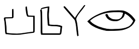	
They spend	ye·val·lu	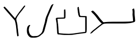	Job 21:13
in prosperity	vat·to·wv	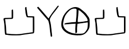	
their days	ye·me·hem	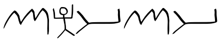	
in peace	u·ve·re·ga	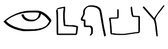	
to Sheol	she·o·wl	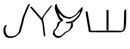	
and go down	ye·chat·tu	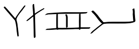	
Yet they say	vay·yo·me·ru	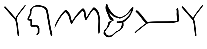	Job 21:14
to God :	la·el	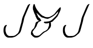	
‘ Leave us alone	sur	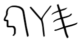	
!	mim·men·nu	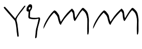	
to know	ve·da·at	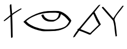	
Your ways	de·ra·khe·kha	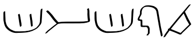	
For we have no	lo	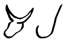	
desire	cha·pha·tse·nu	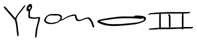	
Who	mah	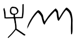	Job 21:15
is the Almighty	shad·day	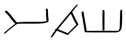	

that	kee	כי	
we should serve Him	na·av·den·nu	נעבדנו	
and what	u·mah	ומה	
would we gain	no·w·eel	נועיל	
if	kee	כי	
we pray	niph·ga	נפגע	
to Him ? ’	bo	בו	
Still	hen	הן	Job 21:16
not	lo	לא	
in their own hands	ve·ya·dam	בידם	
their prosperity [is]	tu·vam	טובם	
from the counsel	a·tsat	עצת	
of the wicked	re·sha·eem	רשעים	
so I stay far	ra·cha·qah	רחקה	
	men·nee	מני	
How often	kam·mah	כמה	Job 21:17
is the lamp	ner	נר	
of the wicked	re·sha·eem	רשעים	
put out ?	yid·akh	ידעך	
come	ve·ya·vo	ויבא	
upon them ?	a·le·mo	עלימו	
Does disaster	e·dam	אידם	
destruction ?	cha·va·leem	חבלים	
apportion	ye·chal·leq	יחלק	
Does [God,] in His anger	be·ap·po	באפו	
Are	yih·yu	יהיו	Job 21:18
they like straw	ke·te·ven	כתבן	

before	liph·ne	𐤋𐤐𐤍𐤉	
the wind	ru·ach	𐤓𐤅𐤇	
like chaff	u·khe·mots	𐤅𐤊𐤌𐤑	
swept away	ge·na·vat·tu	𐤂𐤍𐤁𐤕𐤅	
by a storm ?	su·phah	𐤎𐤅𐤐𐤄	
[It is said that] God	e·lo·w·ah	𐤀𐤋𐤅𐤄	Job 21:19
lays up	yits·pon	𐤉𐤑𐤐𐤍	
for his children	le·va·naw	𐤋𐤁𐤍𐤉𐤅	
one’s punishment	o·w·no	𐤀𐤅𐤍𐤅	
Let God repay the man	ye·shal·lem	𐤉𐤔𐤋𐤌	
himself	e·law	𐤀𐤋𐤉𐤅	
so he will know it	ve·ye·da	𐤅𐤉𐤃𐤏	
see	yir·u	𐤉𐤓𐤀𐤅	Job 21:20
Let his eyes	ʿē·no	𐤏𐤉𐤍𐤅	
his own destruction	kee·do	𐤊𐤉𐤃𐤅	
the wrath	u·me·cha·mat	𐤅𐤌𐤇𐤌𐤕	
of the Almighty	shad·day	𐤔𐤃𐤉	
let him drink [for himself]	yish·teh	𐤉𐤔𐤕𐤄	
For	kee	𐤊𐤉	Job 21:21
what	mah	𐤌𐤄	
does he care	cheph·tso	𐤇𐤐𐤑𐤅	
about his household	be·ve·to	𐤁𐤁𐤉𐤕𐤅	
after him	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
when the number	u·mis·par	𐤅𐤌𐤎𐤐𐤓	
of his months	cho·da·shaw	𐤇𐤃𐤔𐤉𐤅	
has run out ?	chuts·tsa·tsu	𐤇𐤑𐤑𐤅	
to God	hal·el	𐤄𐤋𐤀𐤋	Job 21:22

Can anyone teach	ye·lam·med	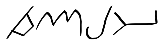	
knowledge	da·at		
since He	ve·hu	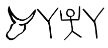	
those on high ?	ra·meem	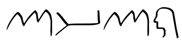	
judges	yish·po·wt		
One man	zeh	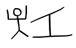	Job 21:23
dies	ya·mut		
full of vigor	be·e·tsem		
	tum·mo	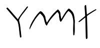	
completely	kul·lo	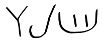	
secure	shal·a·nan		
and at ease	ve·sha·lew	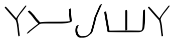	
His body	a·tee·naw	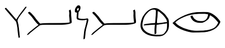	Job 21:24
is well nourished	ma·le·u		
	cha·lav	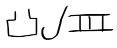	
with marrow	u·mo·ach	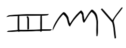	
and his bones	ats·mo·w·taw		
[are] rich	ye·shuq·qeh	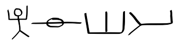	
Yet another man	ve·zeh		Job 21:25
dies	ya·mut		
of his soul	be·ne·phesh		
in the bitterness	ma·rah		
having never	ve·lo		
tasted	a·khal		
prosperity	bat·to·w·vah		
But together	ya·chad	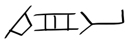	Job 21:26
in	al		

the dust	a·phar		
they lie down	yish·ka·vu	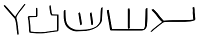	
and worms	ve·rim·mah		
cover them	te·khas·seh		
[both]	a·le·hem	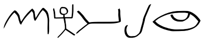	
Behold	hen		Job 21:27
I know	ya·da·tee		
your thoughts full well	mach·she·vo·w·te·khem		
the schemes by which	u·me·zim·mo·wt	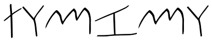	
me	a·lay	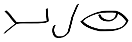	
you would wrong	tach·mo·su	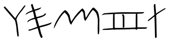	
For	kee	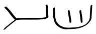	Job 21:28
you say	to·me·ru		
‘ Where	ay·yeh	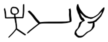	
house	vet	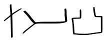	
now is the nobleman’s	na·deev	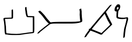	
and where	ve·ay·yeh	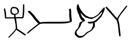	
are the tents	o·hel		
dwell ? ’	mish·ke·no·wt	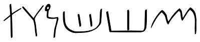	
in which the wicked	re·sha·eem		
Have you never	ha·lo	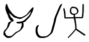	Job 21:29
asked	el·tem		
those who travel	o·wv·re		
the roads ?	da·rekh		
their reports ?	ve·o·to·tam	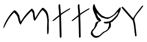	
Do you not	lo		

accept	te·nak·ke·ru		
Indeed	kee	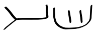	Job 21:30
from the day	le·yo·wm	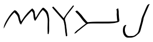	
of calamity	ed	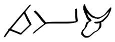	
man is spared	ye·cha·sekh		
the evil	ra		
from the day	le·yo·wm	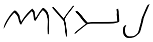	
of wrath	a·va·ro·wt		
delivered	yu·va·lu	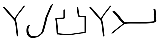	
Who	mee	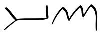	Job 21:31
denounces	yag·geed	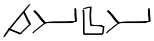	
to	al		
his face ?	pa·naw	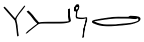	
his behavior	dar·ko	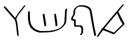	
for what he	ve·hu	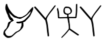	
has done ?	a·sah		
Who	mee	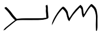	
repays	ye·shal·lem	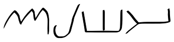	
him	lo		
He	ve·hu		Job 21:32
to the grave	liq·va·ro·wt	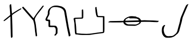	
is carried	yu·val		
over	ve·al		
his tomb	ga·deesh	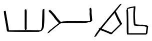	
and watch is kept	yish·qo·wd	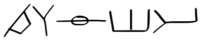	
are sweet	ma·te·qu	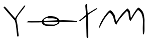	Job 21:33
to him	lo		

The clods	rig·ve	
of the valley	na·chal	
behind him	ve·a·cha·raw	
everyone	kal	
	a·dam	
follows	yim·sho·wkh	
and those before him	u·le·pha·naw	
are without	en	
number	mis·par	
So how	ve·ekh	Job 21:34
can you comfort me	te·na·cha·mu·nee	
with empty words ?	ha·vel	
For your answers	u·te·shu·vo·te·khem	
remain	nish·ar	
[full of] falsehood ”	ma·al	
replied :	vay·ya·an	Job 22:1
Then Eliphaz	e·lee·phaz	
the Temanite	hat·te·ma·nee	
	vay·yo·mar	
to God ?	hal·el	Job 22:2
be of use	yis·kan	
“ Can a man	ga·ver	
Can even	kee	
benefit	yis·kon	
Him ?	a·le·mo	
a wise man	mas·keel	
Does it delight	ha·che·phets	Job 22:3

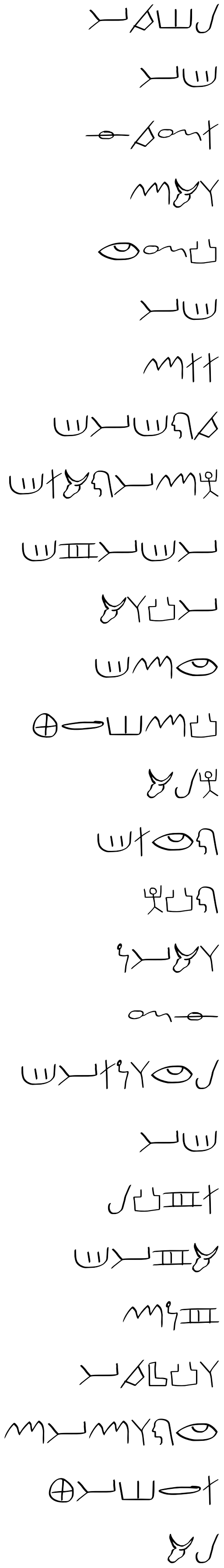

the Almighty	le·shad·day	
that	kee	
you are righteous ?	tits·daq	
	ve·im	
Does He profit	be·tsa	
if	kee	
are blameless ?	tat·tem	
your ways	de·ra·khe·kha	
Is it for your reverence	ha·mee·yir·a·te·kha	Job 22:4
that He rebukes you	yo·khee·che·kha	
and enters	ya·vo·w	
against you ?	im·me·kha	
into judgment	bam·mish·pat	
Is not	ha·lo	Job 22:5
your wickedness	ra·a·te·kha	
great ?	rab·bah	
endless	ve·en	
?	qets	
Are not your iniquities	la·a·wo·no·te·kha	
For	kee	Job 22:6
demanded security	tach·bol	
from your brothers	a·che·kha	
{you} needlessly	chin·nam	
of their clothing	u·vig·de	
the naked	a·rum·meem	
and deprived	taph·sheet	
no	lo	Job 22:7

water	ma·yim	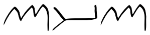	
to the weary	a·yeph	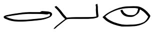	
You gave	tash·qeh	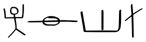	
from the famished	u·me·ra·ev		
and withheld	tim·na	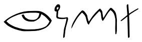	
food	la·chem	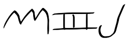	
man	ve·eesh	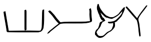	Job 22:8
belonged to a mighty	ze·ro·w·a		
	lo		
while the land	ha·a·rets		
and a man	u·ne·su		
of honor	pha·neem	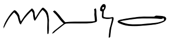	
lived	ye·shev		
on it	bah		
You sent widows	al·ma·no·wt		Job 22:9
away	shil·lach·ta	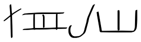	
empty-handed	re·qam	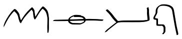	
and the strength	u·ze·ro·o·wt		
of the fatherless	ye·to·meem	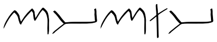	
was crushed	ye·duk·ka	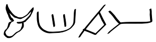	
Therefore	al		Job 22:10
	ken	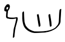	
surround you	se·vee·vo·w·te·kha		
snares	pha·cheem	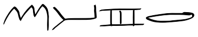	
terrifies you	vee·va·hel·kha		
peril	pa·chad	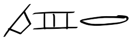	
and sudden	pit·om		

-	o	𐤀𐤅	Job 22:11
it is so dark	cho·shekh	𐤇𐤔𐤊	
you cannot	lo	𐤋𐤀	
see	tir·eh	𐤕𐤓𐤀𐤄	
and a flood	ve·shiph·at	𐤅𐤔𐤐𐤏𐤕	
of water	ma·yim	𐤌𐤉𐤌	
covers you	te·khas·se·ka	𐤕𐤊𐤎𐤊	
Is not	halo	𐤄𐤋𐤀	Job 22:12
God	e·lo·w·ah	𐤀𐤋𐤅𐤄	
as high	go·vah	𐤂𐤁𐤄	
as the heavens ?	sha·ma·yim	𐤔𐤌𐤉𐤌	
Look at	u·re·eh	𐤅𐤓𐤀𐤄	
the highest	rosh	𐤓𐤀𐤔	
stars	ko·w·kha·veem	𐤊𐤅𐤊𐤁𐤉𐤌	
how	kee	𐤊𐤉	
lofty they are !	ram·mu	𐤓𐤌𐤅	
Yet you say :	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Job 22:13
‘ What	mah	𐤌𐤄	
know ?	ya·da	𐤉𐤃𐤏	
does God	el	𐤀𐤋	
through	hav·ad	𐤄𐤁𐤏𐤃	
thick darkness ?	a·ra·phel	𐤏𐤓𐤐𐤋	
Does He judge	yish·po·wt	𐤉𐤔𐤐𐤅𐤈	
Thick clouds	a·veem	𐤏𐤁𐤉𐤌	Job 22:14
veil	se·ter	𐤎𐤕𐤓	
Him	lo	𐤋𐤅	
so He does not	ve·lo	𐤅𐤋𐤀	

see us	yir·eh		
the vault	ve·chug	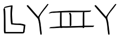	
of heaven ’	ma·yim	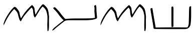	
as He traverses	yit·hal·lakh		
path	ha·o·rach		Job 22:15
on the ancient	o·w·lam		
Will you stay	tish·mor		
that	a·sher		
have trod ?	da·re·khu	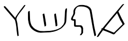	
men	me·te		
wicked	a·ven		
They	a·sher		Job 22:16
were snatched away	qum·me·tu		
before	ve·lo		
their time	et		
by a flood	na·har	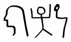	
were swept away	yu·tsaq		
and their foundations	ye·so·w·dam		
They said	ha·o·me·reem		Job 22:17
to God	la·el		
‘ Depart	sur		
from us	mim·men·nu	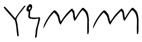	
What	u·mah		
do	yiph·al		
can the Almighty	shad·day	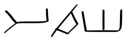	
to us ? ’	la·mo		
But it was He	ve·hu		Job 22:18

who filled	mil·le	מלא	
their houses	vat·te·hem	בתיהם	
with good things	to·wv	טוב	
from the counsel	va·a·tsat	ועצת	
of the wicked	re·sha·eem	רשעים	
so I stay far	ra·cha·qah	רחקה	
	men·nee	מני	
see [it]	yir·u	יראו	Job 22:19
The righteous	tsad·dee·qeem	צדיקים	
and are glad	ve·yis·ma·chu	וישמחו	
the innocent	ve·na·qee	ונקי	
mock	yil·ag	ילעג	
them :	la·mo	למו	
‘ Surely	im	אם	Job 22:20
	lo	לא	
are destroyed	nikh·chad	נכחד	
our foes	qee·ma·nu	קימנו	
their excess ’	ve·yit·ram	ויתרם	
has consumed	a·khe·lah	אכלה	
and fire	esh	אש	
Reconcile	has·ken	הסכן	Job 22:21
now	na	נא	
with Him	im·mo	עמו	
and be at peace	u·she·lm	ושלם	
thereby	ba·hem	בהם	
will come to you	te·vo·w·at·kha	תבואתך	
good	to·w·vah	טובה	

Receive	qach	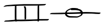	Job 22:22
	na		
from His mouth	mip·pee		
instruction	to·w·rah		
and lay up	ve·seem	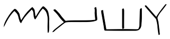	
His words	a·ma·raw		
in your heart	bil·va·ve·kha		
If	im		Job 22:23
you return	ta·shuv		
to	a·do·sha		
the Almighty	day		
you will be restored	tib·ba·neh		
If you remove	tar·cheeq	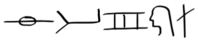	
injustice	aw·lah		
from your tents	me·a·ho·le·kha		
and consign	ve·sheet	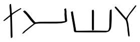	Job 22:24
to	al		
the dust	a·phar		
your gold	ba·tser		
to the stones	u·ve·tsur		
of the ravines	ne·cha·leem	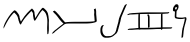	
and the gold of Ophir	o·w·pheer	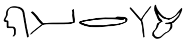	
will be	ve·ha·yah	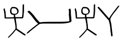	Job 22:25
then the Almighty	shad·day	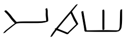	
your gold	be·tsa·re·kha	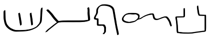	
silver	ve·khe·seph		
and the finest	to·w·a·pho·wt	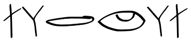	

for you	lakh	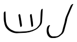	
Surely	kee	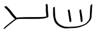	Job 22:26
then	az		
in	al		
the Almighty	shad·day	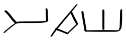	
you will delight	tit·an·nag		
and lift up	ve·tis·sa	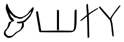	
to	el		
God	e·lo·w·ah	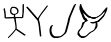	
your face	pa·ne·kha	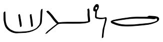	
You will pray	ta·teer		Job 22:27
to Him	e·law	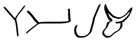	
and He will hear you	ve·yish·ma·e·ka		
your vows	u·ne·da·re·kha		
and you will fulfill	te·shal·lem	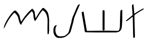	
Your decisions	ve·tig·zar		Job 22:28
	o·w·mer		
will be carried out	ve·ya·qam	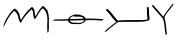	
	lakh	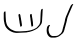	
on	ve·al		
your ways	de·ra·khe·kha	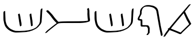	
will shine	na·gah		
and light	o·wr		
When	kee	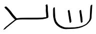	Job 22:29
men are brought low	hish·pee·lu	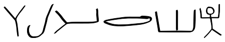	
and you say	vat·to·mer		
‘ Lift them up ! ’	ge·vah		

the lowly	ve·shach	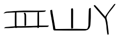	
	e·na·yim	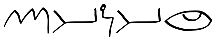	
then He will save	yo·wo·shi·a	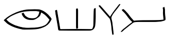	
He will deliver [even]	ye·mal·lēt	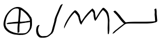	Job 22:30
[one who is] not	ee	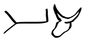	
innocent	na·qee	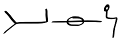	
rescuing him	ve·nim·lat	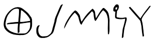	
through the cleanness	be·vor	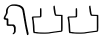	
of your hands ”	kap·pe·kha	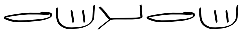	
answered :	vay·ya·an	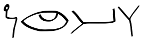	Job 23:1
Then Job	ee·yo·wv	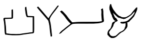	
	vay·yo·mar	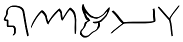	
“ Even	gam	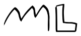	Job 23:2
today	hay·yo·wm	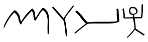	
is bitter	me·ree	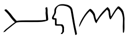	
my complaint	si·chee	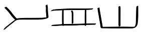	
His hand	ya·dee	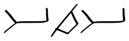	
is heavy	ka·ve·dah	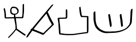	
despite	al	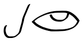	
my groaning	an·cha·tee	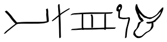	
If only	mee	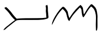	Job 23:3
	yit·ten	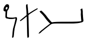	
I knew	ya·da·tee	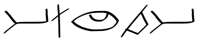	
where to find Him	ve·em·tsa·e·hu	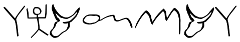	
so that I could go	a·vo·w	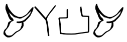	
to	ad	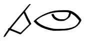	
His seat	te·khu·na·to	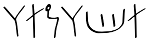	

I would plead	e·er·khah		Job 23:4
before Him	le·pha·naw	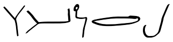	
my case	mish·pat		
and fill my mouth	u·phee		
with	a·mal·le	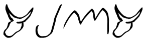	
arguments	to·w·kha·cho·wt		
I would learn	e·de·ah		Job 23:5
how	mil·leem	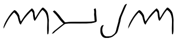	
He would answer	ya·a·ne·nee		
and consider	ve·a·vee·nah	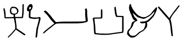	
what	mah	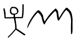	
He would say	yo·mar		
	lee	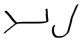	
in His great	hab·be·rav		Job 23:6
power ?	ko·ach		
Would He contend	ya·reev	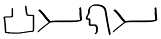	
with me	im·ma·dee		
No	lo		
would certainly	akh		
He	hu		
take [note]	ya·sim		
of me	bee	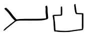	
Then	sham		Job 23:7
an upright man	ya·shar	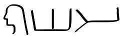	
could reason	no·w·khach		
with Him	im·mo		
and I would be delivered	va·a·phal·le·tah		

forever	la·ne·tsach	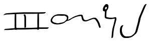	
from my Judge	mish·sho·phe·tee	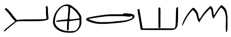	
If	hen		Job 23:8
east	qe·dem	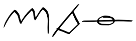	
I go	e·he·lokh	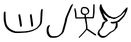	
He is not there	ve·e·nen·nu	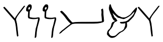	
and if I go west	ve·a·cho·wr	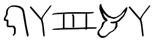	
I cannot	ve·lo	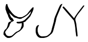	
find	a·veen	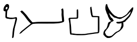	
Him	lo	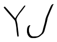	
in the north	se·mo·wl	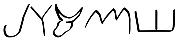	Job 23:9
When He is at work	ba·a·so·to	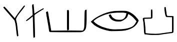	
I cannot	ve·lo	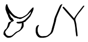	
behold [Him]	a·chaz	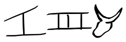	
when He turns	ya·toph	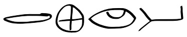	
to the south	ya·meen	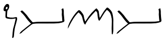	
I cannot	ve·lo	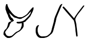	
see [Him]	er·eh	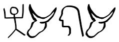	
Yet	kee	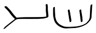	Job 23:10
He knows	ya·da	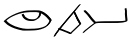	
the way I have taken	de·rekh	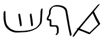	
	im·ma·dee	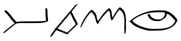	
when He has tested me	be·cha·na·nee	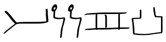	
as gold	kaz·za·hav	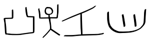	
I will come forth	e·tse	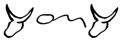	
in His tracks	ba·a·shu·ro	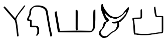	Job 23:11
have followed	a·cha·zah	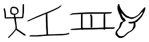	

My feet	rag·lee	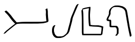	
His way	dar·ko	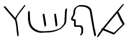	
I have kept	sha·mar·tee	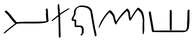	
without	ve·lo		
turning aside	at		
from the command	mits·vat		Job 23:12
of His lips	pha·taw		
I have not	ve·lo		
departed	a·meesh	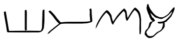	
more than my daily bread	me·chuq·qee	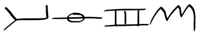	
I have treasured	tsa·phan·tee		
the words	im·re	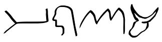	
of His mouth	phee	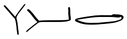	
But He is unchangeable	ve·hu		Job 23:13
	ve·e·chad		
and who	u·mee		
can oppose Him ?	ye·shee·ven·nu	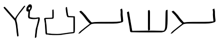	
what He	ve·naph·sho		
desires	iw·ve·tah		
He does	vay·ya·as		
For	kee	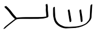	Job 23:14
He carries out	yash·leem	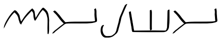	
His decree against me	chuq·qee	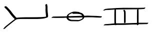	
such plans	ve·kha·hen·nah	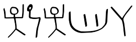	
many	rab·bo·wt		
and He has	im·mo		

Therefore	al		Job 23:15
	ken	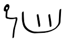	
in His presence	mip·pa·naw		
I am terrified	eb·ba·hel		
when I consider this	et·bo·w·nen		
I fear	ve·eph·chad		
Him	mim·men·nu	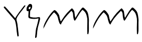	
God	ve·el		Job 23:16
faint	he·rakh		
has made my heart	lib·bee	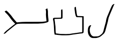	
the Almighty	ve·shad·day		
has terrified me	hiv·hee·la·nee	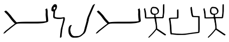	
Yet	kee	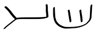	Job 23:17
I am not	lo		
silenced	nits·mat·tee		
by	mip·pe·ne		
the darkness	cho·shekh		
my face [’’]	u·mip·pa·nay		
that covers	kis·sah		
by the thick darkness	o·phel		
[“] Why	mad·du·a		Job 24:1
does the Almighty	mish·shad·day		
not	lo		
reserve	nits·pe·nu		
times for judgment ?	it·teem	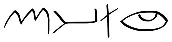	
Why may those who know Him	ve·yo·de·ʿo		

never	lo	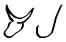	
see	cha·zu	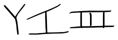	
His days ?	ya·maw	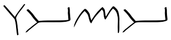	
boundary stones	ge·vu·lo·wt	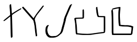	Job 24:2
Men move	yas·see·gu	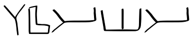	
flocks	e·der	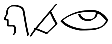	
stolen	ga·ze·lu	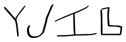	
they pasture	vay·yir·u	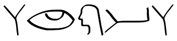	
the donkey	cha·mo·wr	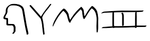	Job 24:3
of the fatherless	ye·to·w·meem	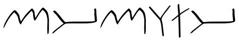	
They drive away	yin·ha·gu	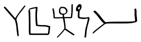	
in pledge	yach·be·lu	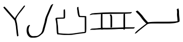	
ox	sho·wr	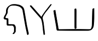	
and take the widow’s	al·ma·nah	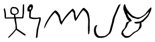	
They push	yat·tu	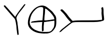	Job 24:4
the needy	ev·yo·w·neem	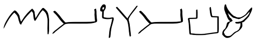	
off the road	mid·da·rekh	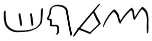	
and force all	ya·chad	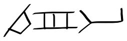	
into hiding	chub·be·u	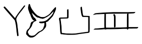	
the poor	a·nee·ye	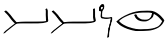	
of the land	a·rets	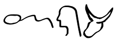	
Indeed	hen		Job 24:5
[like] wild donkeys	pe·ra·eem	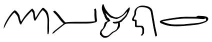	
in the desert	bam·mid·bar	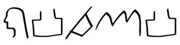	
the poor go	ya·tse·u	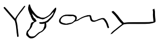	
to work	be·pha·o·lam	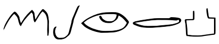	
foraging	me·sha·cha·re	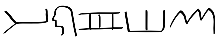	

for food	lat·ta·reph		
the wasteland	a·ra·vah		
	lo	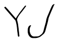	
is food	le·chem	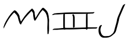	
for their children	lan·ne·a·reem	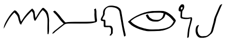	
in the fields	bas·sa·deh		Job 24:6
fodder	be·lee·lo	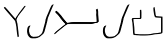	
They gather	yaq·tsī·ru		
the vineyards	ve·khe·rem	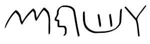	
of the wicked	ra·sha		
and glean	ye·laq·qe·shu	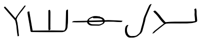	
naked	a·ro·wm		Job 24:7
they spend the night	ya·lee·nu	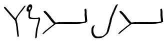	
Without	mib·be·lee	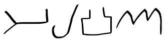	
clothing	le·vush		
they have no	ve·en	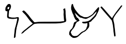	
covering	ke·sut		
against the cold	baq·qa·rah	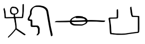	
rains	miz·ze·rem		Job 24:8
by mountain	ha·reem	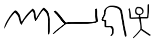	
Drenched	yir·ta·vu		
for want	u·mib·be·lee		
of shelter	mach·seh		
they huddle	chib·be·qu	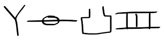	
against the rocks	tsur		
is snatched	yig·ze·lu	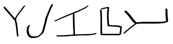	Job 24:9
from the breast	mish·shod	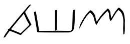	

The fatherless infant	ya·to·wm		
the nursing child	ve·al		
of the poor	a·nee	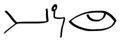	
is seized for a debt	yach·bo·lu		
naked	a·ro·wm		Job 24:10
they wander about	hil·le·khu	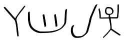	
Without	be·lee	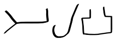	
clothing	le·vush		
but still go hungry	u·re·e·veem		
They carry	na·se·u		
the sheaves	o·mer		
within	ben	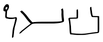	Job 24:11
their walls	shu·ro·tam		
They crush olives	yats·hee·ru		
the winepresses	ye·qa·veem		
they tread	da·re·khu	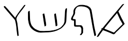	
but go thirsty	vay·yits·ma·u		
From the city	me·eer		Job 24:12
men	me·teem	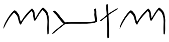	
groan	yin·a·qu		
and the souls	ve·ne·phesh		
of the wounded	cha·la·leem	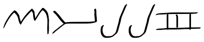	
cry out	te·shaw·ve·a		
yet God	ve·e·lo·w·ah	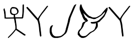	
no one	lo		
charges	ya·seem		
with wrongdoing	tiph·lah		

Then there	hem·mah		Job 24:13
are	ha·yu	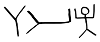	
those who rebel	be·mo·re·de		
against the light	o·wr		
not	lo		
knowing	hik·kee·ru	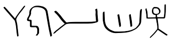	
its ways	de·ra·khaw		
	ve·lo		
or staying	ya·she·vu		
on its paths	bin·tee·vo·taw	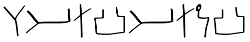	
When daylight [is gone]	la·o·wr		Job 24:14
rises	ya·qum	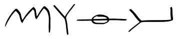	
the murderer	ro·w·tse·ach		
to kill	yiq·tal	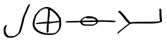	
the poor	a·nee	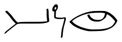	
and needy	ve·ev·yo·wn	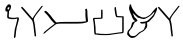	
in the night	u·val·lay·lah	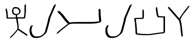	
he is	ye·hee	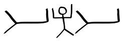	
like a thief	khag·gan·nav		
The eye	ve·en		Job 24:15
of the adulterer	no·eph	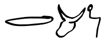	
watches	sha·me·rah		
for twilight	ne·sheph	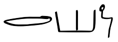	
Thinking	le·mor		
‘ No	lo		
will see me ’	te·shu·re·nee		
eye	a·yin	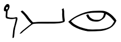	

he covers	ve·se·ter		
his face	pa·neem	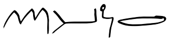	
	ya·seem		
they dig through	cha·tar	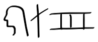	Job 24:16
In the dark	ba·cho·shekh		
houses	bat·teem	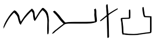	
by day	yo·w·mam		
they shut themselves in	chit·te·mu		
	la·mo		
never	lo		
to experience	ya·de·u		
the light	o·wr		
For	kee	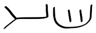	Job 24:17
is their	yach·daw	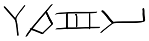	
morning	bo·qer	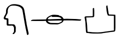	
to them	la·mo		
deep darkness	tsal·ma·vet	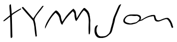	
surely	kee	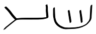	
they are friends with	yak·keer		
the terrors	bal·ho·wt		
of darkness !	tsal·ma·vet	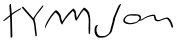	
are but foam	qal	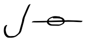	Job 24:18
They	hu		
on	al		
the surface	pe·ne	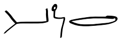	
of the water	ma·yim	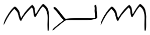	
is cursed	te·qul·lal	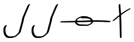	

their portion	chel·qa·tam	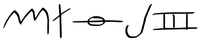	
of the land	ba·a·rets		
so that no one	lo		
turns	yiph·neh		
toward	de·rekh		
their vineyards	ke·ra·meem		
As drought	tsee·yah		Job 24:19
and	gam		
heat	chom	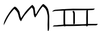	
consume	yig·ze·lu	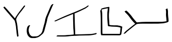	
	me·me	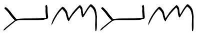	
the melting snow	she·leg	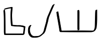	
so Sheol	she·o·wl		
steals those who have sinned	cha·ta·u		
forgets them	yish·ka·che·hu		Job 24:20
The womb	re·chem	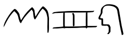	
feeds on them	me·ta·qo	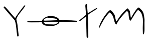	
the worm	rim·mah		
more	o·wd		
no	lo		
they are remembered	yiz·za·kher	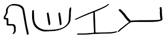	
is like a broken	vat·tish·sha·ver	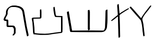	
tree	ka·ets		
So injustice	aw·lah		
They prey	ro·eh		Job 24:21
on the barren	a·qa·rah	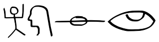	
and childless	lo		

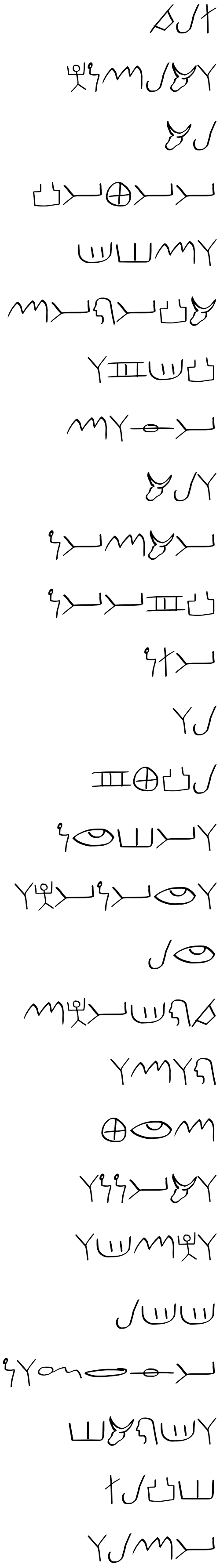

	te·led	
to the widow	ve·al·ma·nah	
and show no	lo	
kindness	ye·ye·teev	
God drags away	u·ma·shakh	Job 24:22
the mighty	ab·bee·reem	
Yet by His power	be·kho·cho	
though rising up	ya·qum	
they have no	ve·lo	
assurance	ya·a·meen	
of life	ba·chay·yeen	
He gives	yit·ten	Job 24:23
them	lo	
a sense of security	la·ve·tach	
	ve·yish·sha·en	
but His eyes	ve·e·ne·hu	
are on	al	
their ways	dar·khe·hem	
They are exalted	ro·wm·mu	Job 24:24
for a moment	me·at	
then they are gone	ve·e·nen·nu	
they are brought low	ve·hum·me·khu	
like all others	kak·kol	
and gathered up	yiq·qa·phe·tsun	
like heads	u·khe·rosh	
of grain	shib·bo·let	
they are cut off	yim·ma·lu	

If	ve·im		Job 24:25
this is not so	lo		
then	e·pho		
who	mee	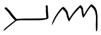	
can prove me a liar	yakh·zee·ve·nee	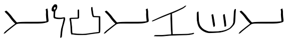	
and reduce	ve·ya·sem		
to nothing ? ”	le·al		
my words	mil·la·tee		
replied :	vay·ya·an	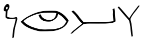	Job 25:1
Then Bildad	bil·dad		
the Shuhite	hash·shu·chee	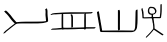	
	vay·yo·mar		
“ Dominion	ham·shel		Job 25:2
and awe	va·pha·chad		
belong to [God]	im·mo		
He establishes	o·seh		
harmony	lo·wm		
in the heights of heaven	bim·ro·w·maw		
-	ha·yesh	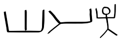	Job 25:3
be numbered ?	mis·par		
Can His troops	lig·du·daw		
On	ve·al		
whom	mee		
not	lo		
rise ?	ya·qum	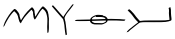	
does His light	o·w·re·hu	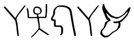	
How	u·mah		Job 25:4

be just	yits·daq		
then can a man	e·no·wosh		
before	im		
God ?	el		
How	u·mah		
be pure ?	yiz·keh	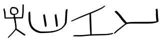	
can one born	ye·lud	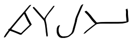	
of woman	ish·shah		
If	hen		Job 25:5
even	ad		
the moon	ya·re·ach	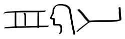	
does not	ve·lo		
shine	ya·a·heel		
and the stars	ve·kho·w·kha·veem	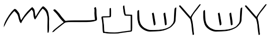	
are not	lo		
pure	zak·ku	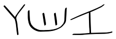	
in His sight	ve·e·naw	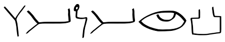	
how much less	aph		Job 25:6
	kee	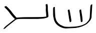	
man	e·no·wosh		
who is but a maggot	rim·mah		
and the son	u·ven		
of man	a·dam		
who is but a worm ! ”	to·w·le·ah		
answered :	vay·ya·an	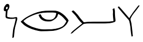	Job 26:1
Then Job	ee·yo·wv	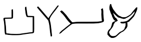	
	vay·yo·mar		

“ How	meh	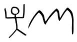	Job 26:2
you have helped	a·zar·ta		
the powerless	le·lo		
	kho·ach		
[and] saved	ho·wo·sha·ta		
the arm	ze·ro·w·a		
that is feeble	lo		
!	oz		
How	mah	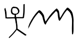	Job 26:3
you have counseled	ya·ats·ta		
the unwise	le·lo		
	chakh·mah		
insight !	ve·tu·shee·yah		
fully sound	la·rov		
[and] provided	ho·w·da·e·ta		
To	et		Job 26:4
whom	mee	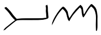	
have you uttered	hig·gad·ta		
these words ?	mil·leen	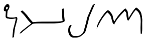	
spirit	ve·nish·mat	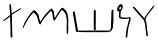	
And whose	mee	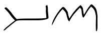	
spoke	ya·tse·ah		
through you ?	mim·me·ka		
The dead	ha·re·pha·eem		Job 26:5
tremble —	ye·cho·w·la·lu		
those beneath	mit·ta·chat		
the waters	ma·yim	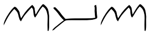	

and those who dwell in them	ve·sho·khe·ne·hem	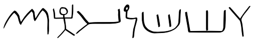	
is naked	a·ro·wm		Job 26:6
Sheol	she·o·wl		
before [God]	neg·do		
has no	ve·en		
covering	ke·sut		
and Abaddon	la·a·vad·do·wn		
He stretches out	no·teh		Job 26:7
the north	tsa·pho·wn		
over	al		
empty space	to·hu		
He hangs	to·leh	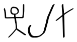	
the earth	e·rets		
upon	al		
nothing	be·lee	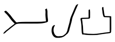	
	mah	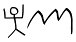	
He wraps up	tso·rer		Job 26:8
the waters	ma·yim	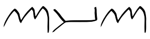	
in His clouds	be·a·vaw	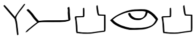	
do not	ve·lo		
burst	niv·qa	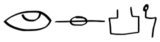	
yet the clouds	a·nan		
under their own weight	tach·tam		
He covers	me·a·chez		Job 26:9
the face	pe·ne	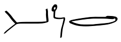	
of the full moon	khis·seh		
spreading	par·shez		

over it	a·law	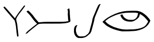	
His cloud	a·na·no	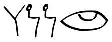	
a horizon	choq	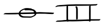	Job 26:10
He has inscribed	chag	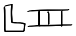	
on	al		
the face	pe·ne	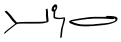	
of the waters	ma·yim	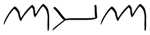	
at	ad		
the boundary	takh·leet	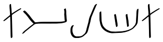	
light	o·wr		
between	im		
and darkness	cho·shekh		
The foundations	am·mu·de		Job 26:11
of heaven	sha·ma·yim	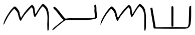	
quake	ye·ro·w·pha·phu		
astounded	ve·yit·me·hu		
at His rebuke	mig·ga·a·ra·to		
By His power	be·kho·cho	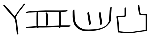	Job 26:12
He stirred	ra·ga	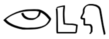	
the sea	hay·yam	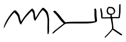	
by His understanding	u·vi·tu·ve·na·to		
He shattered	ma·chats	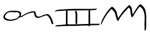	
Rahab	ra·hav		
By His breath	be·ru·cho		Job 26:13
the skies	sha·ma·yim	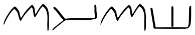	
were cleared	shiph·rah		
pierced	cho·la·lah	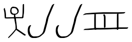	

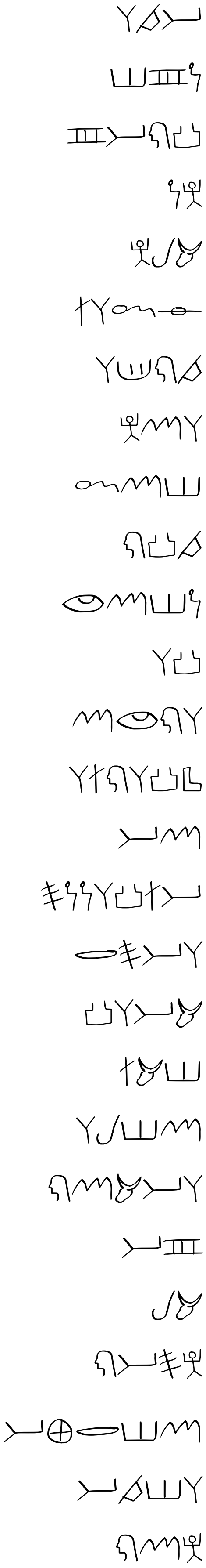

His hand	ya·do	
serpent	na·chash	
the fleeing	ba·ree·ach	
Indeed	hen	Job 26:14
these [are]	el·leh	
but the fringes	qe·tso·wt	
of His ways	dar·ko	
how	u·mah	
faint	she·mets	
is the whisper	da·var	
we hear	nish·ma	
of Him !	bo	
the thunder	ve·ra·am	
of His power ? ”	ge·vu·ra·to	
Who then	mee	
can understand	yit·bo·w·nan	
continued	vay·yo·seph	Job 27:1
Job	ee·yo·wv	
	se·et	
his discourse	me·sha·lo	
:	vay·yo·mar	
lives	chay	Job 27:2
“ As surely as God	el	
who has deprived me of	he·seer	
justice —	mish·pa·tee	
the Almighty	ve·shad·day	
who has embittered	he·mar	

my soul —	naph·shee		
-	kee	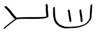	Job 27:3
is still	khal		
as long as	o·wd		
my breath	nish·ma·tee		
within me	vee	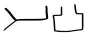	
and the breath	ve·ru·ach	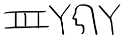	
of God	e·lo·w·ah	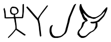	
remains in my nostrils	be·ap·pee	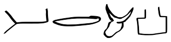	
will not	im		Job 27:4
speak	te·dab·be·re·nah		
my lips	se·pha·tay		
wickedness	aw·lah		
and my tongue	u·le·sho·w·nee		
will not	im		
utter	yeh·geh	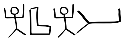	
deceit	re·mee·yah	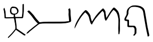	
I will never	cha·lee·lah	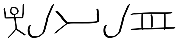	Job 27:5
	lee	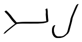	
-	im		
say that you are right	ats·deeq		
-	et·khem		
until	ad		
I die	eg·va		
I will maintain	lo		
	a·seer		
my integrity	tum·ma·tee		

	mim·men·nee	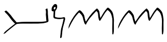	
my righteousness	be·tsid·qa·tee	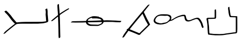	Job 27:6
I will cling to	he·che·zaq·tee	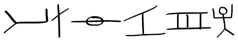	
and never	ve·lo	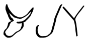	
let go	ar·pe·ha	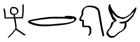	
will not	lo	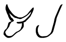	
accuse me	ye·che·raph	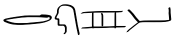	
my conscience	le·va·vee	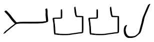	
As long as I live	mee·ya·may	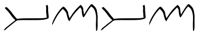	
be	ye·hee	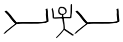	Job 27:7
like the wicked	khe·ra·sha	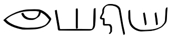	
May my enemy	o·ye·vee	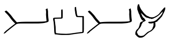	
and my opponent	u·mit·qo·wm·mee	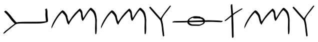	
like the unjust	khe·aw·val	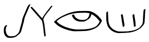	
For	kee	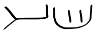	Job 27:8
what [is]	mah	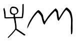	
the hope	tiq·vat	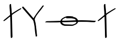	
of the godless	cha·neph	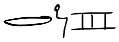	
when	kee	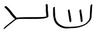	
he is cut off	yiv·tsa	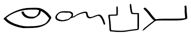	
when	kee	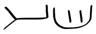	
takes away	ye·shel	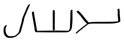	
God	e·lo·w·ah	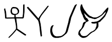	
his life ?	naph·sho	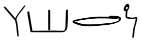	
his cry	ha·tsa·a·qa·to	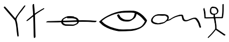	Job 27:9
hear	yish·ma	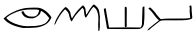	
Will God	el	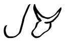	

when	kee	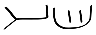	
comes	ta·vo·w		
upon him ?	a·law	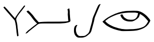	
distress	tsa·rah		
?	im		Job 27:10
in	al		
the Almighty ?	shad·day	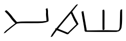	
Will he delight	yit·an·nag		
Will he call upon	yiq·ra	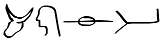	
God	e·lo·w·ah	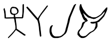	
at all	be·khal		
times	et		
I will instruct	o·w·reh		Job 27:11
you	et·khem		
in the power	be·yad	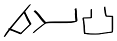	
of God	el		
the ways of	a·sher		
	i·mo·sha		
the Almighty	day	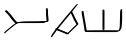	
I will not	lo		
conceal	a·kha·ched	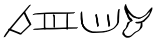	
Surely	hen		Job 27:12
for yourselves	at·tem		
all of you	kul·le·khem	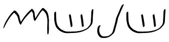	
have seen [it]	cha·zee·tem	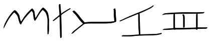	
Why then	ve·lam·mah	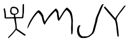	
do you keep up this	zeh	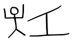	

empty talk	he·vel		
?	teh·ba·lu		
This [is]	zeh	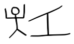	Job 27:13
portion	che·leq	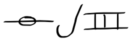	
man’s	a·dam		
the wicked	ra·sha		
from	im		
God —	el		
the heritage	ve·na·cha·lat	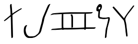	
the ruthless	a·ree·tseem		
from the Almighty	mish·shad·day	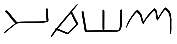	
receive	yiq·qa·chu	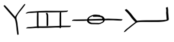	
Though	im		Job 27:14
are many	yir·bu	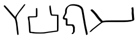	
his sons	va·naw	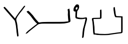	
they are destined for	le·mo		
the sword	cha·rev		
and his offspring	ve·tse·e·tsa·aw		
will never	lo		
have enough	yis·be·u		
food	la·chem	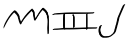	
His survivors	se·rī·do	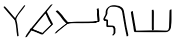	Job 27:15
by the plague	bam·ma·vet		
will be buried	yiq·qa·ve·ru	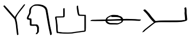	
and their widows	ve·al·me·no·taw	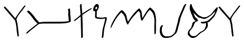	
will not	lo		
weep for them	tiv·ke·nah	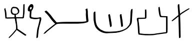	

Though	im		Job 27:16
he heaps up	yits·bor		
like dust	ke·a·phar		
silver	ka·seph		
like clay	ve·kha·cho·mer	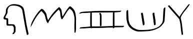	
and piles up	ya·kheen		
a wardrobe	mal·bush		
what he lays up	ya·kheen		Job 27:17
the righteous	ve·tsad·deeq		
will wear	yil·bash	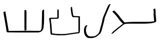	
and his silver	ve·khe·seph		
by the innocent	na·qee	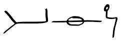	
will be divided	ya·cha·loq	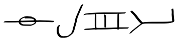	
he built	ba·nah		Job 27:18
is like a moth’s cocoon	kha·ash		
The house	be·to	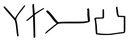	
like a hut	u·khe·suk·kah		
set up	a·sah		
by a watchman	no·tser		
wealthy	a·sheer	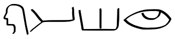	Job 27:19
He lies down	yish·kav	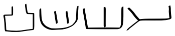	
but will do so no more	ve·lo		
	ye·a·seph		
his eyes	e·naw		
when he opens	pa·qach		
all is gone	ve·e·nen·nu	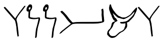	
overtake him	tas·see·ge·hu	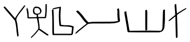	Job 27:20

like a flood	kham·ma·yim	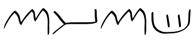	
Terrors	bal·la·ho·wt		
in the night	lay·lah	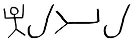	
sweeps him away	ge·na·vat·tu		
a tempest	su·phah	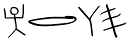	
carries him away	yis·sa·e·hu		Job 27:21
The east wind	qa·deem	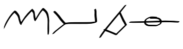	
and he is gone	ve·ye·lakh	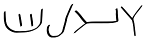	
it sweeps him	vee·sa·a·re·hu		
out of his place	mim·me·qo·mo	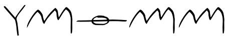	
It hurls itself	ve·yash·lekh	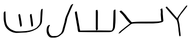	Job 27:22
against him	a·law	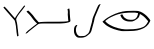	
without	ve·lo		
mercy	yach·mol	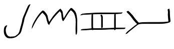	
from its power	mee·ya·do	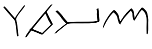	
as he flees headlong	ba·ro·w·ach	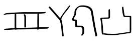	
	yiv·rach		
It claps	yis·poq		Job 27:23
at him	a·le·mo	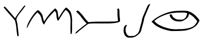	
its hands	khap·pe·mo	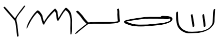	
and hisses	ve·yish·roq		
him	a·law	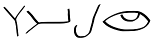	
out of his place [”]	mim·me·qo·mo	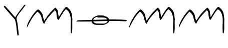	
[“] Surely	kee	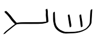	Job 28:1
there is	yesh	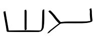	
for silver	lak·ke·seph		
a mine	mo·w·tsa		

and a place	u·ma·qo·wm	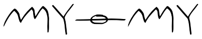	
where gold	laz·za·hav	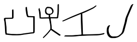	
is refined	ya·zoq·qu		
Iron	bar·zel	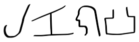	Job 28:2
from the earth	me·a·phar		
is taken	yuq·qach	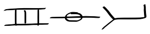	
from ore	ve·e·ven		
is smelted	ya·tsuq		
and copper	ne·chu·shah	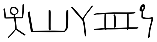	
an end	qets	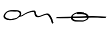	Job 28:3
[Man] puts	sam		
to the darkness	la·cho·shekh		
the farthest recesses	u·le·khal	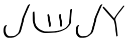	
	takh·leet	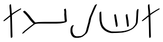	
he	hu		
probes	cho·w·qer	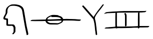	
for ore	e·ven		
in deepest darkness	o·phel		
	ve·tsal·ma·vet	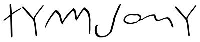	
he cuts	pa·rats	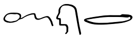	Job 28:4
a shaft	na·chal	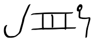	
	me·im		
human habitation	gar		
in places forgotten	han·nish·ka·cheem		
Far from	min·nee	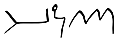	
by the foot of man	ra·gel		
he dangles	dal·lu		

Far from men	me·e·no·wosh		
and sways	na·u		
the earth	e·rets		Job 28:5
from	mim·men·nah		
may come	ye·tse		
Food	la·chem	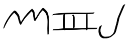	
but from below	ve·tach·te·ha		
it is transformed	neh·pakh		
as	ke·mo		
by fire	esh		
are the source	me·qo·wm	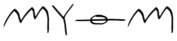	Job 28:6
of sapphires	sap·peer		
Its rocks	a·va·ne·ha	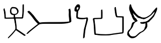	
containing flecks	ve·aph·rot		
of gold	za·hav	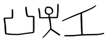	
	lo		
that path	na·teev	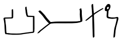	Job 28:7
No	lo		
knows	ye·da·o		
bird of prey	a·yit	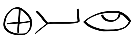	
no	ve·lo		
has seen it	za·phat·tu	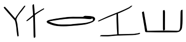	
eye	en	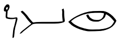	
falcon’s	ay·yah	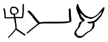	
have never	lo		Job 28:8
trodden it	hid·ree·khu·hu	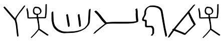	
Proud beasts	ve·ne	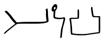	

	sha·chats		
no	lo		
has ever prowled	a·dah		
over it	a·law	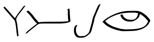	
lion	sha·chal		
the flint	ba·chal·la·meesh	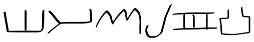	Job 28:9
The miner strikes	sha·lach	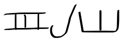	
	ya·do	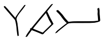	
he overturns	ha·phakh		
at their base	mish·sho·resh		
mountains	ha·reem	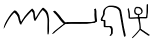	
in the rocks	bats·tsu·ro·wt		Job 28:10
channels	ye·o·reem	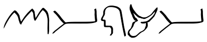	
He hews out	biq·qe·a	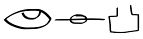	
every	ve·khal		
treasure	ye·qar	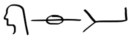	
spot	ra·a·tah		
and his eyes	e·no	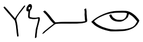	
the sources	mib·be·khee	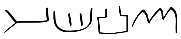	Job 28:11
of the streams	ne·ha·ro·wt	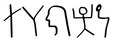	
He stops up	chib·besh		
what is hidden	ve·ta·ʿa·lu·mah		
to bring	yo·tsi		
to light	o·wr	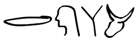	
can wisdom	ve·ha·cha·khe·mah	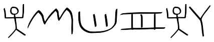	Job 28:12
But where	me·a·yin		
be found	tim·ma·tse		

and where	ve·e		
	zeh	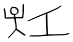	
dwell ?	me·qo·wm	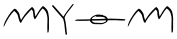	
does understanding	bee·nah	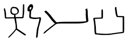	
No	lo		Job 28:13
can know	ya·da	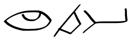	
man	e·no·wosh		
its value	er·kah		
nor	ve·lo		
is it found	tim·ma·tse		
in the land	be·e·rets		
of the living	ha·chay·yeem	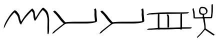	
The ocean depths	te·ho·wm		Job 28:14
say	a·mar		
not	lo		
in me ’	vee	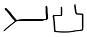	
‘ It [is]	hee	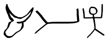	
while the sea	ve·yam	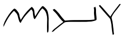	
declares	a·mar		
‘ [It is] not	en	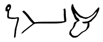	
with me ’	im·ma·dee		
It cannot	lo		Job 28:15
be bought	yut·tan	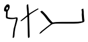	
gold	se·go·wr		
with	tach·te·ha	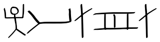	
nor [can]	ve·lo		
be weighed out	yish·sha·qel	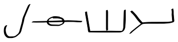	

in silver	ke·seph		
its price	me·chee·rah	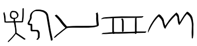	
It cannot	lo		Job 28:16
be valued	te·sul·leh		
in the gold	be·khe·tem		
of Ophir	o·w·pheer	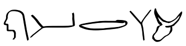	
onyx	be·sho·ham		
in precious	ya·qar	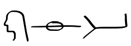	
or sapphire	ve·sap·peer	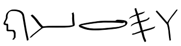	
Neither	lo		Job 28:17
can compare to it	ya·ar·khen·nah		
gold	za·hav		
nor crystal	u·ze·kho·w·kheet		
be exchanged for it	u·te·mu·ra·tah		
nor jewels	ke·lee	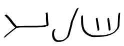	
of fine gold	phaz		
Coral	ra·mo·wt		Job 28:18
and quartz	ve·ga·veesh	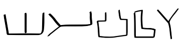	
are unworthy	lo		
of mention	yiz·za·kher	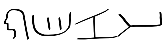	
the price	u·me·shekh		
of wisdom [is]	chakh·mah	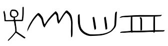	
beyond rubies	mip·pe·nee·neem	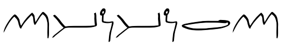	
cannot	lo		Job 28:19
compare to it	ya·ar·khen·nah		
Topaz	pit·dat		
from Cush	kush		

gold	be·khe·tem		
in pure	ta·ho·wr		
nor can it	lo		
be valued	te·sul·leh		
then does wisdom	ve·ha·cha·khe·mah	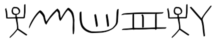	Job 28:20
From where	me·a·yin		
come	ta·vo·w		
and where	ve·e		
	zeh	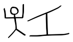	
dwell ?	me·qo·wm	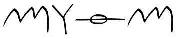	
does understanding	bee·nah	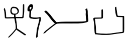	
It is hidden	ve·ne·el·mah		Job 28:21
from the eyes	me·e·ne	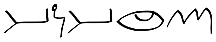	
of every	khal		
living thing	chay	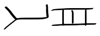	
from the birds	u·me·o·wph		
of the air	hash·sha·ma·yim		
and concealed	nis·ta·rah	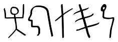	
Abaddon	a·vad·do·wn	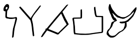	Job 28:22
and Death	va·ma·vet		
say	a·me·ru		
-’	be·a·ze·ne·nu		
‘ We have heard	sha·ma·nu		
a rumor about it	shim·ah		
But God	e·lo·heem		Job 28:23
understands	he·veen	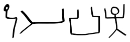	
its way	dar·kah	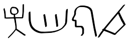	

and He	ve·hu	𐤅𐤄𐤅𐤀	
knows	ya·da	𐤉𐤃𐤏	
-	et	𐤀𐤕	
its place	me·qo·w·mah	𐤌𐤒𐤅𐤌𐤄	
For	kee	𐤊𐤉	Job 28:24
He	hu	𐤄𐤅𐤀	
to the ends	liq·tso·wt	𐤋𐤒𐤑𐤅𐤕	
of the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
looks	yab·beet	𐤉𐤁𐤉𐤈	
under	ta·chat	𐤕𐤇𐤕	
everything	kal	𐤊𐤋	
the heavens	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
and sees	yir·eh	𐤉𐤓𐤀𐤄	
When God fixed	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	Job 28:25
of the wind	la·ru·ach	𐤋𐤓𐤅𐤇	
the weight	mish·qal	𐤌𐤔𐤒𐤋	
the waters	u·ma·yim	𐤅𐤌𐤉𐤌	
	tik·ken	𐤕𐤊𐤍	
and measured out	be·mid·dah	𐤁𐤌𐤃𐤄	
when He set	ba·ʿa·so·to	𐤁𐤏𐤔𐤕𐤅	Job 28:26
for the rain	lam·ma·tar	𐤋𐤌𐤈𐤓	
a limit	choq	𐤇𐤒	
and a path	ve·de·rekh	𐤅𐤃𐤓𐤊	
for the thunderbolt	la·cha·zeez	𐤋𐤇𐤆𐤉𐤆	
	qo·lo·wt	𐤒𐤋𐤅𐤕	
then	az	𐤀𐤆	Job 28:27
He looked at [wisdom]	ra·ah	𐤓𐤀𐤄	

and appraised it	vay·sap·pe·rah		
He established it	he·khee·nah	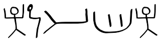	
	ve·gam		
and searched it out	cha·qa·rah		
And He said	vay·yo·mer		Job 28:28
to man	la·a·dam		
‘ Behold	hen		
the fear	yir·at		
of the Lord	a·do·nay		
that [is]	hee	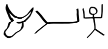	
wisdom	chakh·mah		
and to turn away	ve·sur		
from evil	me·ra		
[is] understanding ’”	bee·nah	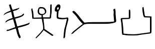	
continued	vay·yo·seph		Job 29:1
And Job	ee·yo·wv	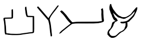	
	se·et		
his discourse	me·sha·lo		
:	vay·yo·mar		
“ How I long	mee	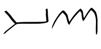	Job 29:2
	yit·te·ne·nee	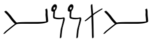	
for the months	khe·yar·che		
gone by	qe·dem	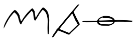	
for the days	kee·me	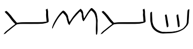	
when God	e·lo·w·ah	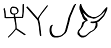	
watched over me	yish·me·re·nee		
shone	be·hil·lo		Job 29:3

when His lamp	ne·ro		
above	a·le	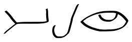	
my head	ro·shee	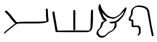	
and by His light	le·o·w·ro		
I walked	e·lekh	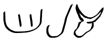	
through the darkness	cho·shekh		
when	ka·a·sher		Job 29:4
I was	ha·yee·tee	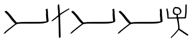	
	bee·me	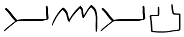	
in my prime	cha·re·pee		
when the friendship	be·so·wd		
of God	e·lo·w·ah	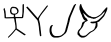	
rested on	a·le	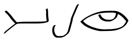	
my tent	a·ho·lee	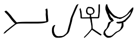	
was still	be·o·wd		Job 29:5
when the Almighty	day	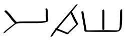	
with me	im·ma·dee		
were around me	se·vee·vo·w·tay	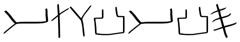	
and my children	ne·a·ray		
were bathed	bir·chots	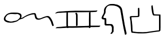	Job 29:6
when my steps	ha·lee·khay	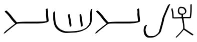	
in cream	be·che·mah	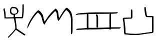	
and the rock	ve·tsur		
poured out	ya·tsuq		
for me	im·ma·dee		
streams	pal·ge	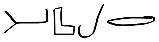	
of oil !	sha·men		

When I went out	be·tse·tee		Job 29:7
gate	sha·ar		
	a·le	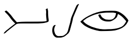	
to the city	qa·ret	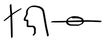	
in the public square	ba·re·cho·wv	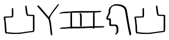	
and took	a·kheen	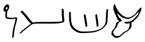	
my seat	mo·wo·sha·vee	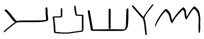	
saw me	ra·u·nee		Job 29:8
the young men	ne·a·reem	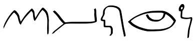	
and withdrew	ve·nech·ba·u	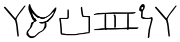	
and the old men	vee·shee·sheem	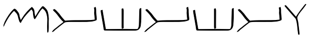	
rose	qa·mu	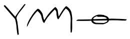	
to their feet	a·ma·du		
The princes	reem	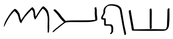	Job 29:9
refrained	a·tse·ru		
from speaking	ve·mil·leem	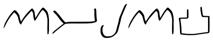	
with their hands	ve·khaph		
and covered	ya·see·mu	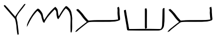	
their mouths	le·phee·hem	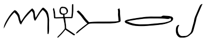	
The voices	qo·wl	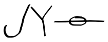	Job 29:10
of the nobles	ne·gee·deem	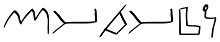	
were hushed	nech·ba·u		
and their tongues	u·le·sho·w·nam		
to the roofs of their mouths	le·chik·kam	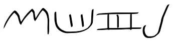	
stuck	da·ve·qah	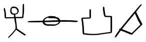	
For	kee	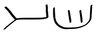	Job 29:11
those	o·zen		

who heard me	me·ah		
called me blessed	vat·te·ash·she·re·nee		
and those who	ve·a·yin		
saw me	ra·a·tah		
commended me	vat·te·ee·de·nee	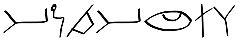	
because	kee	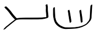	Job 29:12
I rescued	a·mal·let	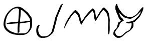	
the poor	a·nee	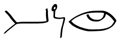	
who cried out	me·shaw·ve·a		
and the fatherless	ve·ya·to·wm		
who had no	ve·lo		
helper	o·zer		
	lo		
blessed me	bir·kat		Job 29:13
The dying man	o·ved	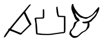	
	a·lay	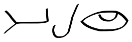	
	ta·vo		
heart	ve·lev	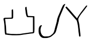	
and I made the widow’s	al·ma·nah	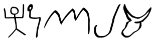	
sing for joy	ar·nin		
righteousness	tse·deq	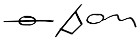	Job 29:14
I put on	la·vash·tee		
and it clothed me	vay·yil·ba·she·nee	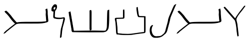	
was my robe	kim·eel		
and my turban	ve·tsa·neeph	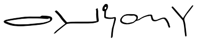	
justice	mish·pa·tee		
eyes	e·na·yim	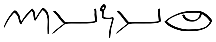	Job 29:15

I [served as]	ha·yee·tee	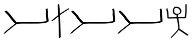	
to the blind	la·iw·ver		
as feet	ve·rag·la·yim	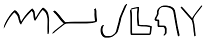	
to the lame	lap·pis·se·ach		
[and]	a·nee	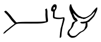	
was a father	av		Job 29:16
I	a·no·khee		
to the needy	la·ev·yo·w·neem	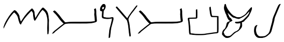	
the case	ve·riv		
of the stranger	lo		
	ya·da·tee		
and I took up	ech·qe·re·hu	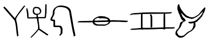	
I shattered	va·a·shab·be·rah		Job 29:17
the fangs	me·tal·le·o·wt		
of the unjust	aw·val		
from his teeth	u·mish·shin·naw	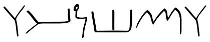	
and snatched	ash·leekh	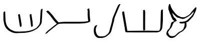	
the prey	ta·reph		
So I thought :	va·o·mar		Job 29:18
in	im		
my nest	qin·nee	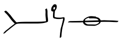	
‘ I will die	eg·va		
as the sand	ve·kha·cho·wl		
and multiply	ar·beh		
my days	ya·meem	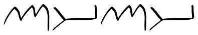	
My roots	sha·re·shee	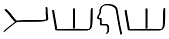	Job 29:19
[will] spread out	pha·tu·ach		

to	e·le	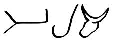	
the waters	ma·yim	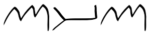	
and the dew	ve·tal	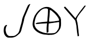	
will rest nightly	ya·leen	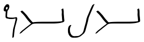	
on my branches	biq·tsee·ree		
My glory	ke·vo·w·dee	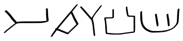	Job 29:20
is [ever] new	cha·dash	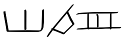	
within me	im·ma·dee		
and my bow	ve·qash·tee		
in my hand ’	be·ya·dee	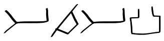	
is renewed	ta·cha·leeph	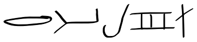	
to me	lee	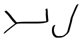	Job 29:21
Men listened	sha·me·u		
with expectation	ve·yi·chel·lu	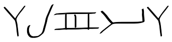	
waiting silently	ve·yid·de·mu		
for	le·mo		
my counsel	a·tsa·tee		
After	a·cha·re	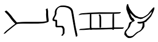	Job 29:22
my words	de·va·ree		
no more	lo		
they spoke	yish·nu		
on them like dew	ve·a·le·mo	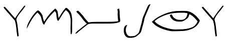	
settled	tit·toph	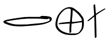	
my speech	mil·la·tee		
They waited	ve·yi·cha·lu	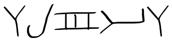	Job 29:23
for me as for rain	kham·ma·tar		
	lee	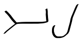	

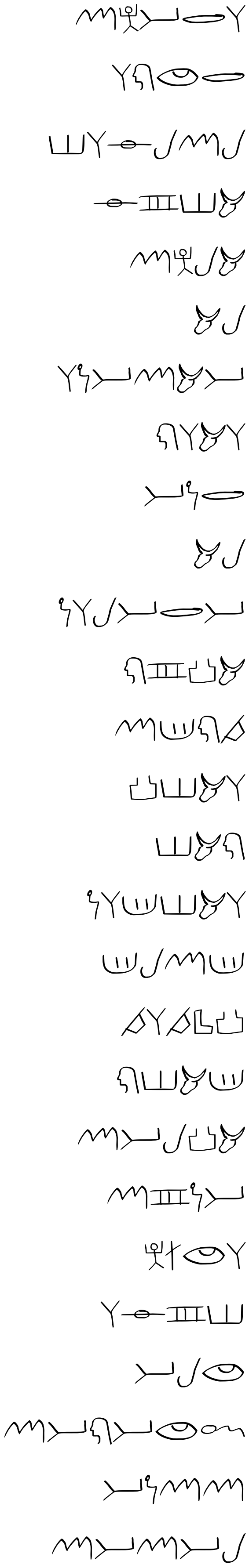

	u·phee·hem	
and drank in my words	pa·a·ru	
like spring showers	le·mal·qo·wosh	
If I smiled	es·chaq	Job 29:24
at them	a·le·hem	
they did not	lo	
believe it	ya·a·mee·nu	
the light	ve·o·wr	
of my countenance	pa·nay	
	lo	
was precious	yap·pee·lun	
I chose	e·va·char	Job 29:25
their course	dar·kam	
and presided	ve·e·shev	
as chief	rosh	
So I dwelt	ve·esh·ko·wn	
as a king	ke·me·lekh	
among his troops	bag·ge·dud	
as a comforter	ka·a·sher	
of the mourners [’’]	a·ve·leem	
	ye·na·chem	
[“] But now	ve·at·tah	Job 30:1
they mock me	sa·cha·qu	
	a·lay	
men younger	tse·ee·reem	
than I am	mim·men·nee	
	le·ya·meem	

whose	a·sher		
I would have refused	ma·as·tee		
fathers	a·vo·w·tam		
to entrust	la·sheet		
with	im		
dogs	kal·ve	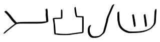	
my sheep	tso·nee		
-	gam		Job 30:2
was the strength	ko·ach		
of their hands	ye·de·hem	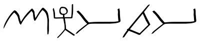	
What use	lam·mah		
to me	lee	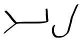	
	a·le·mo	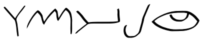	
had left them ?	a·vad		
since their vigor	ka·lach	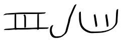	
from poverty	be·che·ser	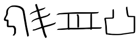	Job 30:3
and hunger	u·ve·kha·phan		
Gaunt	gal·mud		
they gnawed	ha·o·re·qeem	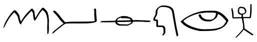	
the dry land	tsee·yah		
by night	e·mesh		
and the desolate	sho·w·ah		
wasteland	u·me·sho·ah	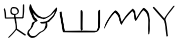	
They plucked	haq·qo·te·pheem		Job 30:4
mallow	mal·lu·ach	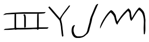	
among	a·le	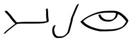	
the shrubs	see·ach	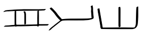	

and the roots	ve·sho·resh	
of the broom tree	re·ta·meem	
were their food	lach·mam	
from	min	Job 30:5
among [men]	gew	
They were banished	ye·go·ra·shu	
shouted	ya·ree·u	
down	a·le·mo	
like thieves	kag·gan·nav	
on the slopes	ba·a·ruts	Job 30:6
of the wadis	ne·cha·leem	
so that they lived	lish·kon	
and in holes	cho·re	
in the ground	a·phar	
among the rocks	ve·khe·pheem	
among	ben	Job 30:7
the shrubs	see·cheem	
They cried out	yin·ha·qu	
beneath	ta·chat	
the nettles	cha·rul	
and huddled	ye·sup·pa·chu	
	be·ne	Job 30:8
A senseless	na·val	
and	gam	
brood	be·ne	
	ve·lee	
nameless	shem	

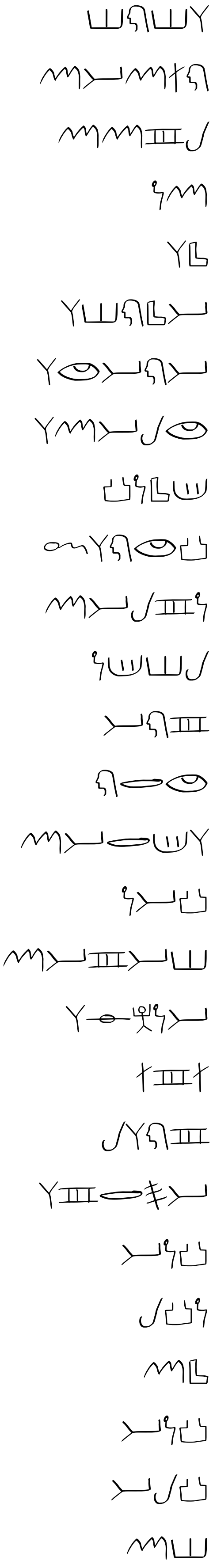

they were driven	nik·ke·u	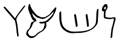	
off	min	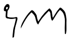	
the land	ha·a·rets	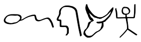	
And now	ve·at·tah	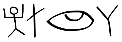	Job 30:9
they mock me in song	ne·gee·na·tam	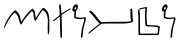	
	ha·yee·tee	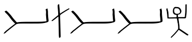	
I have become	va·e·hee	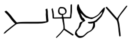	
among them	la·hem	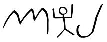	
a byword	le·mil·lah	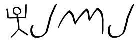	
They abhor me	ti·a·vu·nee	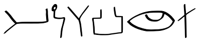	Job 30:10
and keep far	ra·cha·qu	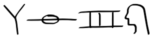	
from me	men·nee	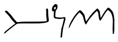	
in my face	u·mip·pa·nay	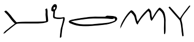	
they do not	lo	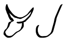	
hesitate	cha·se·khu	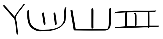	
to spit	roq	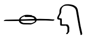	
Because	kee	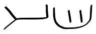	Job 30:11
my bow	yit·ro	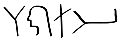	
God has unstrung	phit·tach	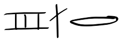	
and afflicted me	vay·an·ne·nee	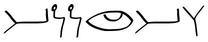	
restraint	ve·re·sen	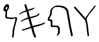	
in my presence	mip·pa·nay	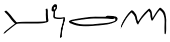	
they have cast off	shil·le·chu	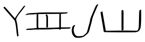	
at	al	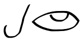	Job 30:12
my right	ya·meen	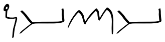	
The rabble	pir·chach	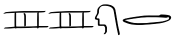	
arises	ya·qu·mu	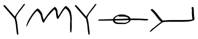	

for my feet	rag·lay	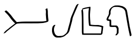	
they lay snares	shil·le·chu	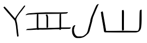	
and build	vay·ya·sol·lu		
against me	a·lay	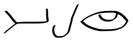	
siege ramps	a·re·cho·wt	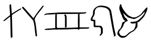	
	e·dam	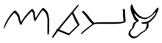	
They tear up	na·te·su		Job 30:13
my path	ne·tee·va·tee	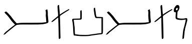	
from my destruction	le·haw·va·tee		
they profit	yo·ee·lu	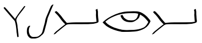	
with no one	lo		
to restrain	o·zer		
them	la·mo		
breach	ke·phe·rets		Job 30:14
as through a wide	ra·chav	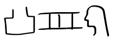	
They advance	ye·e·ta·yu		
through	ta·chat	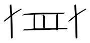	
the ruins	ah		
they keep rolling in	hit·gal·ga·lu	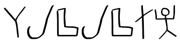	
are turned loose	ha·he·pakh		Job 30:15
against me	a·lay	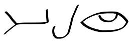	
Terrors	bal·la·ho·wt		
they drive away	tir·doph		
as by the wind	ka·ru·ach		
my dignity	ne·di·va·tee		
like a cloud	u·khe·av		
has passed	a·ve·rah		

and my prosperity	ye·shu·a·tee		
And now	ve·at·tah		Job 30:16
within me	a·lay	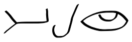	
is poured out	tish·tap·pekh		
my soul	naph·shee	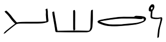	
grip me	yo·cha·zu·nee		
days	ye·me		
of affliction	o·nee	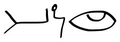	
Night	lay·lah	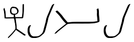	Job 30:17
my bones	a·tsa·may		
pierces	niq·qar	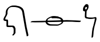	
	me·a·lay		
and my gnawing pains	ve·o·re·qay	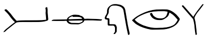	
never	lo		
rest	yish·ka·vun		
With great	be·rav		Job 30:18
force	ko·ach		
He grasps	yit·chap·pes	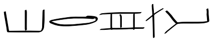	
my garment	le·vu·shee		
by the collar	ke·phee		
of my tunic	khut·ta·ne·tee		
He seizes me	ya·az·re·nee		
He throws me	ho·ra·nee		Job 30:19
into the mud	la·cho·mer	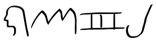	
and I have become	va·et·mash·shel		
like dust	ke·a·phar		
and ashes	va·e·pher		

for help	a·shaw·va	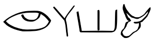	Job 30:20
I cry out to You	e·le·kha	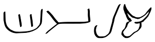	
but You do not	ve·lo	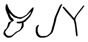	
answer	ta·a·ne·nee	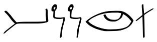	
when I stand up	a·mad·tee	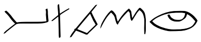	
You merely look	vat·tit·bo·nen	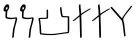	
at me	bee	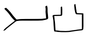	
You have ruthlessly turned	te·ha·phekh	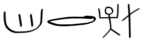	Job 30:21
	le·akh·zar	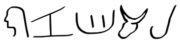	
on me	lee	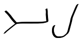	
with Your strong	be·o·tsem	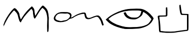	
hand	ya·de·kha	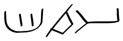	
You oppose me	tis·te·me·nee	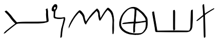	
You snatch me up	tis·sa·e·nee	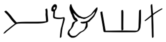	Job 30:22
into	el	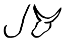	
the wind	ru·ach	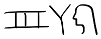	
and drive me [before it]	tar·kee·ve·nee	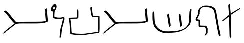	
You toss me about	u·te·mo·ge·ge·nee	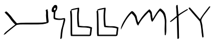	
in the storm	te·shuw·wɛh	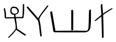	
Yes	kee	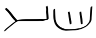	Job 30:23
I know that	ya·da·tee	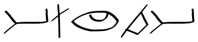	
[to] death	ma·vet	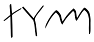	
You will bring me down	te·shee·ve·nee	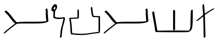	
to the place	u·vet	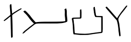	
appointed	mo·w·ed	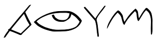	
for all	le·khal	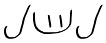	

the living	chay	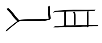	
Yet	akh		Job 30:24
no one	lo		
to a ruined man	ve·ee		
stretches out	yish·lach	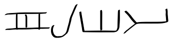	
his hand	yad	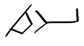	
when	im		
in his distress	be·phee·do	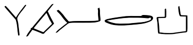	
	la·hen		
he cries for help	shu·a		
-	im		Job 30:25
Have I not	lo		
wept	va·khee·tee	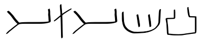	
for those in trouble	liq·sheh		
?	yo·wm		
not grieved	a·ge·mah		
Has my soul	naph·shee	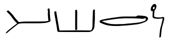	
for the needy ?	la·ev·yo·wn	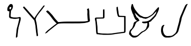	
But when	kee	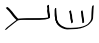	Job 30:26
good	to·wv		
I hoped for	qiw·vee·tee	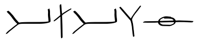	
came	vay·ya·vo	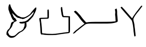	
evil	ra		
when I looked	va·a·ya·cha·lah	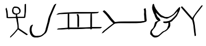	
for light	le·o·wr		
fell	vay·ya·vo	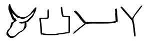	
darkness	o·phel		

within	me·ay		Job 30:27
I am churning	rut·te·chu	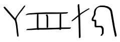	
and cannot	ve·lo		
rest	dam·mu		
confront me	qid·de·mu·nee	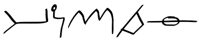	
days	ye·me		
of affliction	o·nee	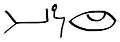	
blackened	qo·der	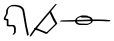	Job 30:28
I go about	hil·lakh·tee		
but not	be·lo	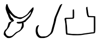	
by the sun	cham·mah	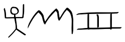	
I stand up	qam·tee		
in the assembly	vaq·qa·hal	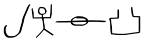	
and cry for help	a·shaw·ve·a		
a brother	ach	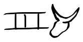	Job 30:29
I have become	ha·yee·tee	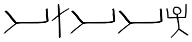	
of jackals	le·tan·neem	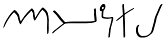	
a companion	ve·re·a		
	liv·no·wt	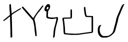	
of ostriches	ya·a·nah		
My skin	o·w·ree		Job 30:30
grows black	sha·char		
	me·a·lay		
and my bones	ve·ats·mee		
burn	cha·rah		
and peels	min·nee	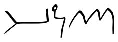	
with fever	cho·rev		

is tuned	vay·hee	Job 30:31
to mourning	le·e·vel	
My harp	kin·no·ree	
and my flute	ve·u·ga·vee	
to the sound	le·qo·wl	
of weeping [”]	bo·kheem	
a covenant	be·reet	Job 31:1
[“] I have made	ka·rat·tee	
with my eyes	le·e·nay	
How then	u·mah	
could I gaze [with desire]	et·bo·w·nen	
at	al	
a virgin ?	be·tu·lah	
For what [is]	u·meh	Job 31:2
the allotment	che·leq	
of God	e·lo·w·ah	
from above	mim·ma·al	
or the heritage	ve·na·cha·lat	
from the Almighty	day	
on high ?	mim·me·ro·meem	
Does not	ha·lo	Job 31:3
disaster	ed	
come to the unjust	le·aw·val	
and calamity	ve·ne·kher	
to the workers	le·pho·a·le	
of iniquity ?	a·ven	
not	ha·lo	Job 31:4

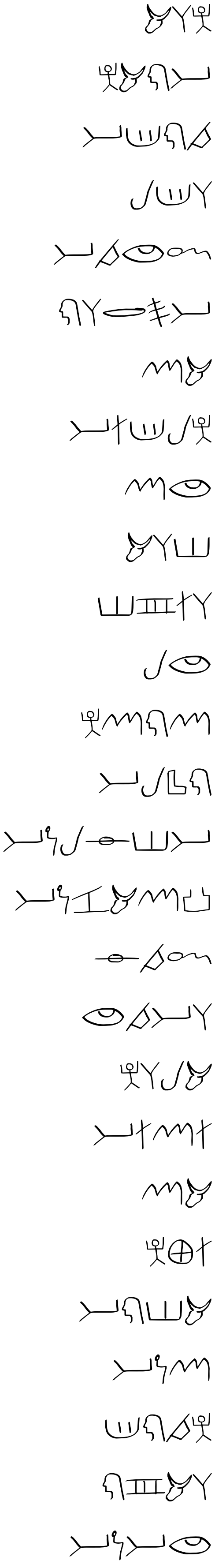

Does He	hu	
see	yir·eh	
my ways	de·ra·khay	
my every	ve·khal	
step ?	tse·a·day	
and count	yis·po·wr	
If	im	Job 31:5
I have walked	ha·lakh·tee	
in	im	
falsehood	shaw	
has rushed	vat·ta·chash	
to	al	
deceit	mir·mah	
or my foot	rag·lee	
let God weigh me	yish·qe·le·nee	Job 31:6
scales	ve·mo·ze·ne	
with honest	tse·deq	
may know	ve·ye·da	
that He	e·lo·w·ah	
my integrity	tum·ma·tee	
If	im	Job 31:7
have turned	tit·teh	
my steps	ash·shu·ree	
from	min·nee	
the path	had·da·rekh	
has followed	ve·a·char	
my eyes	e·nay	

	ha·lakh	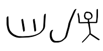	
if my heart	lib·bee		
to my hands	u·ve·khap·pay	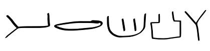	
has stuck	da·vaq	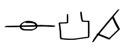	
or if impurity	mu·ʾum		
what I have sown	ez·re·ah		Job 31:8
then may another	ve·a·cher	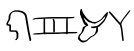	
eat	yo·khel		
and may my crops	ve·tse·e·tsa·ay		
be uprooted	ye·sho·ra·shu		
If	im		Job 31:9
has been enticed	niph·tah		
my heart	lib·bee	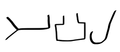	
by	al		
wife	ish·shah		
at	ve·al		
his door	pe·tach		
my neighbor’s	re·ee		
or I have lurked	a·ra·ve·tee		
grind [grain]	tit·chan	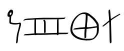	Job 31:10
for another	le·a·cher		
then may my own wife	ish·tee	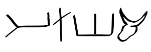	
with her	ve·a·le·ha	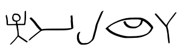	
sleep	yikh·re·un		
and may other men	a·che·reen		
For	kee	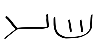	Job 31:11
that [would be]	hu	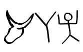	

a heinous crime	zim·mah	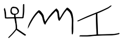	
-	ve·hī	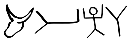	
an iniquity	a·won		
to be judged	pe·lee·leem	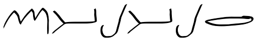	
For	kee	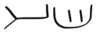	Job 31:12
is a fire	esh		
it	hee	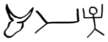	
down to	ad		
Abaddon	a·vad·do·wn	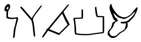	
that burns	to·khel		
my entire	u·ve·khal	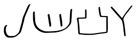	
harvest	te·vu·a·tee		
it would root out	te·sha·resh		
If	im		Job 31:13
I have rejected	em·as		
the cause	mish·pat		
of my manservant	av·dee	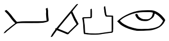	
or maidservant	va·a·ma·tee		
when they made a complaint	be·ri·vam		
against me	im·ma·dee		
what	u·mah		Job 31:14
will I do	e·e·seh		
when	kee	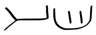	
rises to judge ?	ya·qum	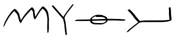	
God	el		
when	ve·khee		
called to account ?	yiph·qod		

How	mah	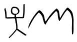	
will I answer	a·shee·ven·nu	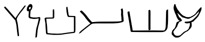	
Did not	halo		Job 31:15
in the womb	vab·be·ten		
He who made me	o·se·nee	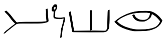	
also make them ?	a·sa·hu		
form us	vay·khu·nen·nu	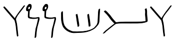	
in the womb ?	ba·re·chem	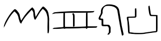	
Did not the same One	e·chad	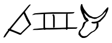	
If	im		Job 31:16
I have denied	em·na		
the desires	me·che·phets	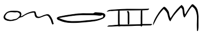	
of the poor	dal·leem	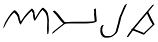	
eyes	ve·e·ne	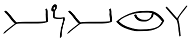	
or allowed the widow’s	al·ma·nah	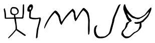	
to fail	a·khal·leh		
if I have eaten	ve·o·khal		Job 31:17
my morsel	pit·tee	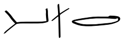	
alone	le·vad·dee	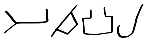	
not	ve·lo		
sharing	a·khal		
with the fatherless —	ya·to·wm		
it	mim·men·nah		
though	kee	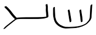	Job 31:18
from my youth	min·ne·u·ray		
I reared him	ge·de·la·nee	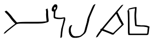	

as would a father	khe·av		
womb	u·mib·be·ten	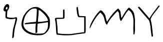	
and from my mother’s	im·mee	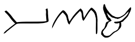	
I guided [the widow] —	an·chen·nah	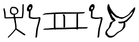	
if	im		Job 31:19
I have seen	er·eh		
one perish	o·w·ved		
for lack	mib·be·lee	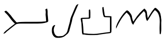	
of clothing	le·vush		
without	ve·en		
a cloak	ke·sut		
or a needy man	la·ev·yo·wn		
if	im		Job 31:20
has not	lo		
blessed me	ve·ra·khu·nee		
his heart	cha·la·tso		
with the fleece	u·mig·gez	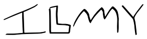	
of my sheep	ke·va·say	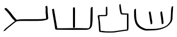	
for warming him	yit·cham·mam	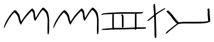	
if	im		Job 31:21
I have lifted	ha·nee·pho·w·tee		
against	al		
the fatherless	ya·to·wm		
up my hand	ya·dee	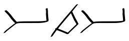	
because	kee	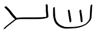	
I saw	er·eh		
in the gate	vash·sha·ar		

that I had support	ez·ra·tee	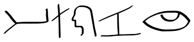	
	ke·te·phee		Job 31:22
from my shoulder	mish·shikh·mah		
fall	tip·po·wl		
then may my arm	ve·ez·ro·ee		
from its socket	miq·qa·nah	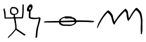	
and be torn	tish·sha·ver		
For	kee	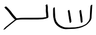	Job 31:23
terrifies	pha·chad	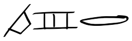	
me	e·lay	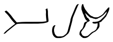	
calamity	ed	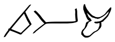	
from God	el		
and His splendor	u·mis·se·e·to		
I cannot	lo		
overpower	u·khal	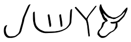	
If	im		Job 31:24
I have put	sam·tee		
in gold	za·hav	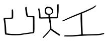	
my trust	kis·lee		
pure gold	ve·lak·ke·tem		
or called	a·mar·tee		
my security	miv·ta·chee		
if	im		Job 31:25
I have rejoiced	es·mach		
in	kee	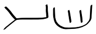	
my great	rav	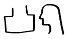	
wealth	che·lee	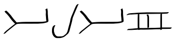	

because	ve·khee		
so much	khab·beer		
had gained	ma·tse·ah		
my hand	ya·dee	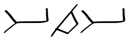	
if	im		Job 31:26
I have beheld	er·eh		
the sun	o·wr		
-	kee	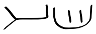	
in its radiance	ya·hel	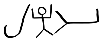	
or the moon	ve·ya·re·ach	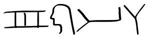	
in splendor	ya·qar	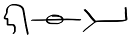	
moving	ho·lekh	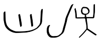	
enticed	vay·yipht	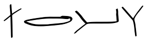	Job 31:27
was secretly	bas·se·ter		
so that my heart	lib·bee	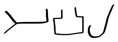	
threw a kiss	vat·tish·shaq		
and my hand	ya·dee	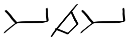	
from my mouth	le·phee		
would also be	gam		Job 31:28
this	hu		
an iniquity	a·won		
to be judged	pe·lee·lee	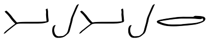	
for	kee	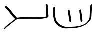	
I would have denied	khi·chash·tee	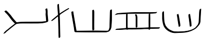	
God	la·el		
on high	mim·ma·al		
If	im		Job 31:29

I have rejoiced	es·mach	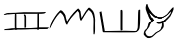	
ruin	be·pheed	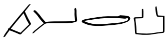	
in my enemy’s	me·san·ee	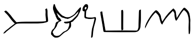	
or exulted	ve·hit·o·rar·tee	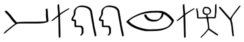	
when	kee	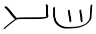	
befell him —	me·tsa·o	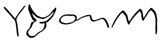	
evil	ra	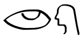	
I have not	ve·lo	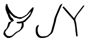	Job 31:30
allowed	na·tat·tee	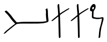	
to sin	la·cha·to	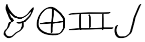	
my mouth	chik·kee	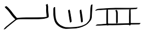	
by asking for	lish·ol	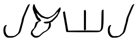	
with a curse —	be·a·lah	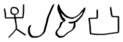	
his life	naph·sho	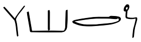	
if	im	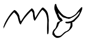	Job 31:31
have not	lo	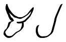	
said	a·me·ru	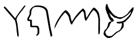	
the men	me·te	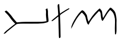	
of my house	a·ho·lee	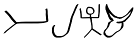	
‘ Who	mee	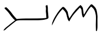	
is there	yit·ten	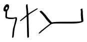	
	mib·be·sa·ro	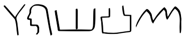	
who has not	lo	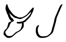	
had his fill ? ’—	nis·ba	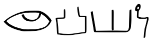	
on the street	ba·chuts	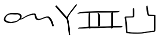	Job 31:32
[but] no	lo	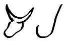	
had to lodge	ya·leen	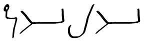	

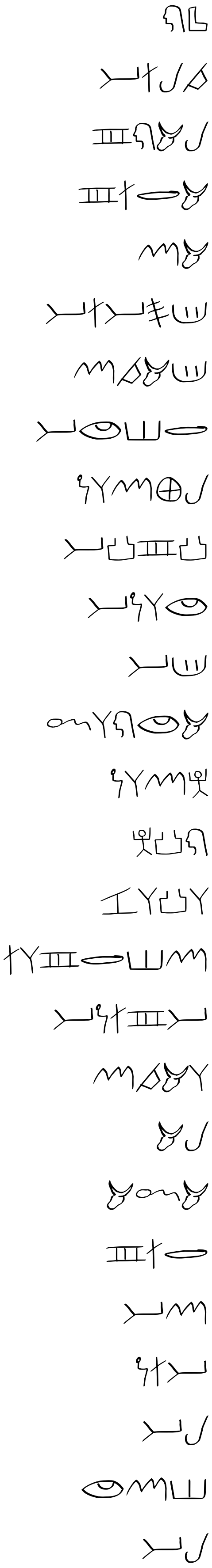

stranger	ger	
for my door	de·la·tay	
to the traveler —	la·o·rach	
has been open	eph·tach	
if	im	Job 31:33
I have covered	kis·see·tee	
like Adam	khe·a·dam	
my transgressions	pe·sha·ay	
by hiding	lit·mo·wn	
in my heart	be·chub·bee	
my guilt	a·wo·nee	
because	kee	Job 31:34
feared	e·e·ro·wts	
the crowds	ha·mo·wn	
I greatly	rab·bah	
and the contempt	u·vuz	
of the clans	mish·pa·cho·wt	
terrified me	ye·chit·te·nee	
so that I kept silent	va·ed·dom	
and would not	lo	
go outside	e·tse	
—	pha·tach	
(Oh, that	mee	Job 31:35
I had	yit·ten	
	lee	
one to hear	sho·me·a	
me !	lee	

Here is	hen	𐤄𐤍	
my signature	ta·vee	𐤕𐤅𐤉	
Let the Almighty	shad·day	𐤔𐤃𐤉	
answer me	ya·a·ne·nee	𐤉𐤏𐤍𐤍𐤉	
an indictment	ve·se·pher	𐤅𐤎𐤐𐤓	
compose	ka·tav	𐤊𐤕𐤁	
let my accuser	eesh	𐤀𐤉𐤔	
	ree·vee	𐤓𐤉𐤁𐤉	
Surely	im	𐤀𐤌	Job 31:36
	lo	𐤋𐤀	
on	a·lo·shi	𐤏𐤋	
my shoulder	khe·mee	𐤔𐤊𐤌𐤉	
I would carry it	es·sa·en·nu	𐤀𐤔𐤀𐤍𐤅	
and wear	e·en·den·nu	𐤀𐤏𐤍𐤃𐤍𐤅	
it like a crown	a·ta·ro·wt	𐤏𐤈𐤓𐤅𐤕	
	lee	𐤋𐤉	
account	mis·par	𐤌𐤎𐤐𐤓	Job 31:37
of all my steps	tse·a·day	𐤑𐤏𐤃𐤉	
I would give	ag·gee·den·nu	𐤀𐤂𐤉𐤃𐤍𐤅	
like	ke·mo	𐤊𐤌𐤅	
a prince) —	na·geed	𐤍𐤂𐤉𐤃	
I would approach Him	a·qa·ra·ven·nu	𐤀𐤒𐤓𐤁𐤍𐤅	
if	im	𐤀𐤌	Job 31:38
against me	a·lay	𐤏𐤋𐤉	
my land	ad·ma·tee	𐤀𐤃𐤌𐤕𐤉	
cries out	tiz·aq	𐤕𐤆𐤏𐤒	
together	ve·ya·chad	𐤅𐤉𐤇𐤃	

and its furrows	te·la·me·ha		
weep	yiv·ka·yun		
if	im		Job 31:39
its produce	ko·chah	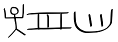	
I have devoured	a·khal·tee	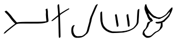	
without	ve·lee	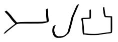	
payment	kha·seph		
or broken the spirit	ve·ne·phesh		
of its tenants	be·a·le·ha		
	hip·pa·che·tee	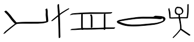	
instead of	ta·chat	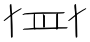	Job 31:40
wheat	chit·tah	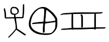	
grow	ye·tse		
then let briers	cho·w·ach	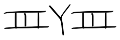	
instead of	ve·ta·chat	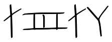	
barley ”	se·o·rah		
and stinkweed	va·e·shah		
Thus conclude	tam·mu		
the words	div·re		
of Job	ee·yo·wv		
stopped	vay·yish·be·tu		Job 32:1
three	she·lo·shet	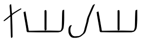	
men	ha·a·na·sheem	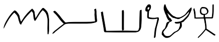	
So these	ha·el·leh		
answering	me·a·no·wt		
-	et		
Job	ee·yo·wv	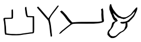	

because	kee	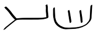	
he	hu		
was righteous	tsad·deeq	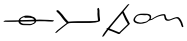	
in his own eyes	be·e·naw	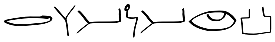	
This kindled	vay·yi·char	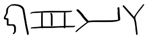	Job 32:2
the anger	aph		
of Elihu	e·lee·hu	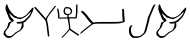	
son	ben		
of Barachel	ba·rakh·el		
the Buzite	hab·bu·zee		
of the family	mim·mish·pa·chat	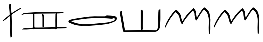	
of Ram	ram	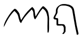	
against Job	be·ee·yo·wv	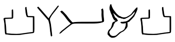	
He burned	cha·rah		
with anger	ap·po		
for	al		
justifying	tsad·de·qo	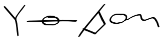	
himself	naph·sho		
rather than God	me·e·lo·heem		
against [Job’s] three	u·vish·lo·shet	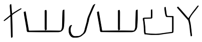	Job 32:3
friends	re·aw		
and he burned	cha·rah		
with anger	ap·po		
because	al		
-	a·sher		
they had failed	lo		
	ma·tse·u		

to refute [Job]	ma·a·neh		
and yet had condemned	vay·yar·shee·u	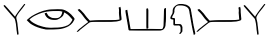	
-	et		
him	ee·yo·wv	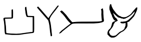	
Now Elihu	ve·e·lee·hu	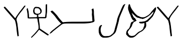	Job 32:4
had waited	chik·kah	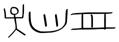	
-	et		
to Job	ee·yo·wv	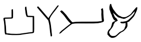	
to speak	bid·va·reem		
because	kee	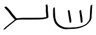	
were older	ze·qe·neem	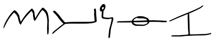	
the others	hem·mah		
than he	mim·men·nu	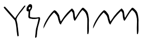	
-	le·ya·meem		
saw	vay·yar	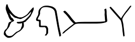	Job 32:5
But when he	e·lee·hu	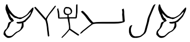	
that	kee	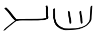	
had no	en	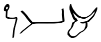	
further reply	ma·a·neh		
	be·phee		
the three	she·lo·shet	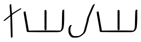	
men	ha·a·na·sheem		
was kindled	vay·yi·char	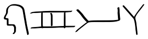	
his anger	ap·po		
declared :	vay·ya·an	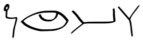	Job 32:6
So Elihu	e·lee·hu	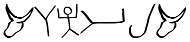	
son	ben		

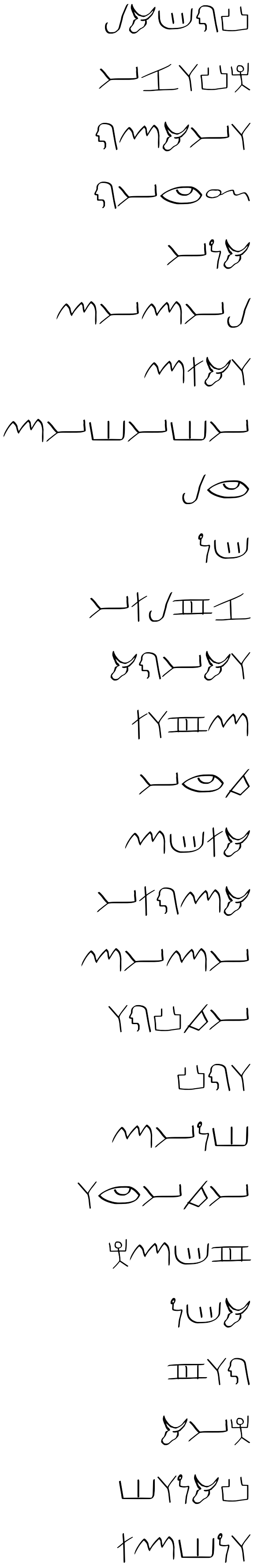

of Barachel	ba·rakh·el	
the Buzite	hab·bu·zee	
	vay·yo·mar	
am young	tsa·eer	
“ I	a·nee	
in years	le·ya·meem	
while you	ve·at·tem	
are old	ye·shee·sheem	
that is why	al	
	ken	
I was timid	za·chal·tee	
and afraid	va·ʾī·ra	
to tell you	me·chaw·wot	
what I know	de·ee	
-	et·khem	
I thought	a·mar·tee	Job 32:7
that age	ya·meem	
should speak	ye·dab·be·ru	
and many	ve·rov	
years	neem	
should teach	yo·dee·u	
wisdom	chakh·mah	
But	a·khen	Job 32:8
a spirit	ru·ach	
[there is]	hee	
in a man	ve·e·no·wosh	
the breath	ve·nish·mat	

of the Almighty	shad·day	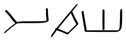	
that gives him understanding	te·vee·nem	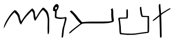	
It is not only	lo		Job 32:9
the old	rab·beem	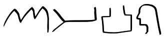	
who are wise	yech·ka·mu	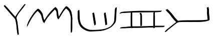	
or the elderly	u·ze·qe·neem	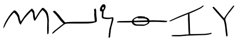	
who understand	ya·vee·nu	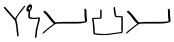	
justice	mish·pat		
Therefore	la·khen		Job 32:10
I say	a·mar·tee		
‘ Listen	shim·ah		
to me	lee	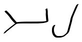	
will declare	a·chaw·veh	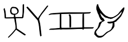	
what I know ’	de·ee		
too	aph		
I	a·nee	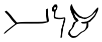	
Indeed	hen		Job 32:11
I waited	ho·w·chal·tee	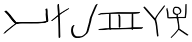	
while you spoke	le·div·re·khem	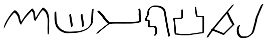	
I listened	a·zeen	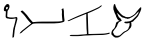	
to	ad		
your reasoning	te·vu·no·te·khem	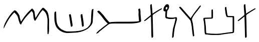	
as	ad		
you searched	tach·qe·run	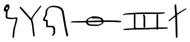	
for words	mil·leen	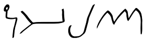	
	ve·a·de·khem	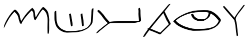	Job 32:12
I paid you full attention	et·bo·w·nan		

	ve·hin·neh		
But no one	en	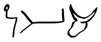	
proved Job	le·ee·yo·wv	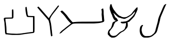	
wrong	mo·w·khee·ach		
you rebutted	o·w·neh		
his arguments	a·ma·raw		
not one of	mik·kem		
So do not	pen		Job 32:13
claim	to·me·ru		
‘ We have found	ma·tsa·nu		
wisdom	chakh·mah		
let God	el		
refute him ’	yid·de·phen·nu		
not	lo		
man	eesh	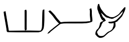	
But Job has not	ve·lo		Job 32:14
directed	a·rakh		
against me	e·lay	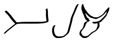	
[his] words	mil·leen	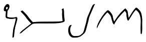	
with your arguments	u·ve·im·re·khem	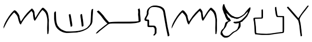	
and I will not	lo		
answer him	a·shee·ven·nu	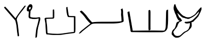	
[Job’s friends] are dismayed	chat·tu		Job 32:15
with no	lo		
to say	a·nu		
more	o·wd		
have escaped	he·tee·qu	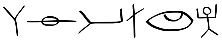	

them	me·hem	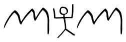	
words	mil·leem	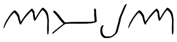	
Must I wait	ve·ho·w·chal·tee	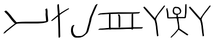	Job 32:16
now that	kee	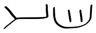	
they are silent	lo	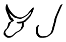	
	ye·dab·be·ru	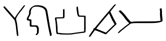	
now that	kee	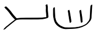	
they stand	a·me·du	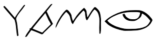	
and no	lo	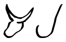	
reply ?	a·nu	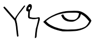	
longer	o·wd	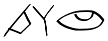	
will answer	a·a·neh	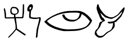	Job 32:17
too	aph	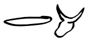	
I	a·nee	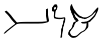	
	chel·qee	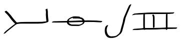	
will declare	a·chaw·veh	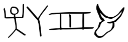	
what I know	de·ee	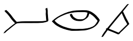	
yes	aph	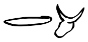	
I	a·nee	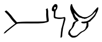	
For	kee	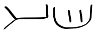	Job 32:18
I am full of	ma·le·tee	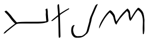	
words	mil·leem	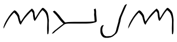	
compels me	he·tsee·qat·nee	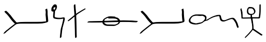	
and my spirit	ru·ach	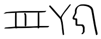	
within me	bit·nee	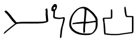	
Behold	hin·neh	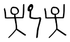	Job 32:19
my belly	vit·nee	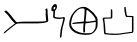	

wine	ke·ya·yin	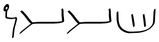	
	lo	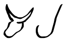	
is like unvented	yip·pa·te·ach	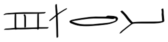	
wineskin	ke·o·vo·wt	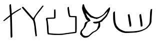	
like a new	cha·da·sheem	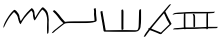	
it is about to burst	yib·ba·qe·a	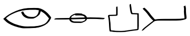	
I must speak	a·dab·be·rah	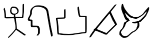	Job 32:20
and find relief	ve·yir·vach	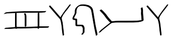	
	lee	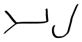	
I must open	eph·tach	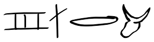	
my lips	se·pha·tay	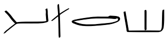	
and respond	ve·e·e·neh	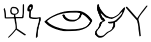	
to no	al	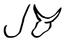	Job 32:21
	na	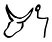	
I will be partial	es·sa	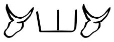	
	phe·ne	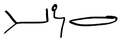	
one	eesh	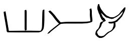	
	ve·el	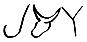	
any man	a·dam	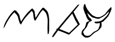	
nor will	lo	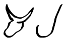	
I flatter	a·khan·neh	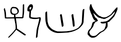	
For	kee	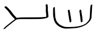	Job 32:22
I do not	lo	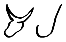	
know how	ya·da·tee	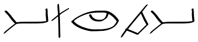	
to flatter	a·khan·neh	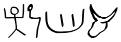	
in an instant [”]	kim·at	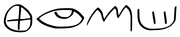	
would remove me	yis·sa·e·nee	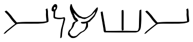	

or my Maker	o·se·nee	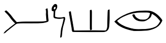	
[“] But	ve·u·lam	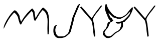	Job 33:1
hear	she·ma	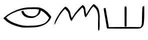	
now	na	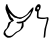	
O Job	ee·yo·wv	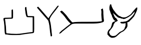	
my speech	mil·lay	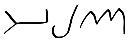	
to all	ve·khal	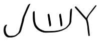	
my words	de·va·ray	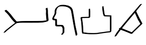	
and listen	ha·a·zee·nah	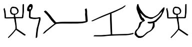	
Behold	hin·neh	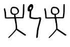	Job 33:2
	na	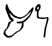	
I will open	pa·tach·tee	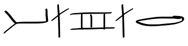	
my mouth	phee	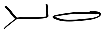	
my address	dib·be·rah	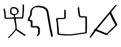	
of my tongue	le·sho·w·nee	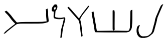	
is on the tip	ve·chik·kee	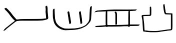	
are from an upright	yo·sher	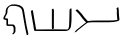	Job 33:3
heart	lib·bee	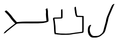	
My words	a·ma·ray	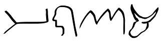	
what I know	ve·da·at	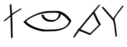	
and my lips	pha·tay	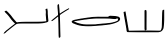	
sincerely	ba·rur	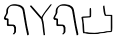	
speak	mil·le·lu	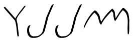	
The Spirit	ru·ach	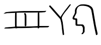	Job 33:4
of God	el	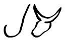	
has made me	a·sa·te·nee	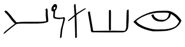	
and the breath	ve·nish·mat	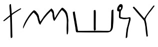	

of the Almighty	shad·day	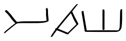	
gives me life	te·chay·ye·nee	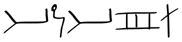	
if	im		Job 33:5
you can	tu·khal		
Refute me	ha·shee·ve·nee	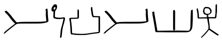	
prepare your case	er·khah		
and confront me	le·pha·nay		
	hit·yats·tsa·vah		
-	hen		Job 33:6
I	a·nee	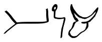	
	khe·phee·kha	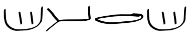	
am just like you before God	la·el		
from clay	me·cho·mer	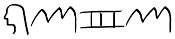	
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was also	gam		
I	a·nee	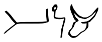	
Surely	hin·neh	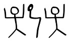	Job 33:7
fear of me	e·ma·tee		
no	lo		
should terrify you	te·va·a·te·ka		
will my hand	ve·akh·pee	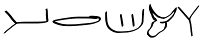	
upon you	a·le·kha	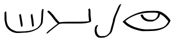	
nor	lo		
be heavy	yikh·bad		
Surely	akh		Job 33:8
you have spoken	a·mar·ta		
in my hearing	ve·a·ze·nay		

	ve·qo·wl	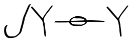	
these very words :	mil·leen	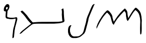	
and I have heard	esh·ma	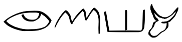	
am pure	zakh	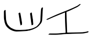	Job 33:9
‘ I	a·nee	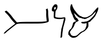	
without	be·lee	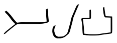	
transgression	pha·sha	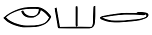	
am clean	chaph	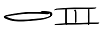	
I	a·no·khee	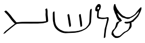	
with no	ve·lo	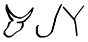	
iniquity	a·won	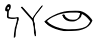	
in me	lee	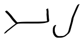	
Yet	hen		Job 33:10
occasions	te·nu·o·wt	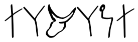	
against me	a·lay	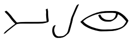	
[God] finds	yim·tsa	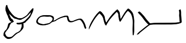	
He counts me	yach·she·ve·nee	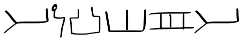	
enemy	le·o·w·yev	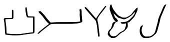	
as His	lo	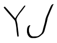	
He puts	ya·sem	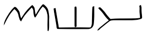	Job 33:11
in the stocks	bas·sad	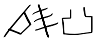	
my feet	rag·lay	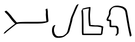	
He watches over	yish·mor	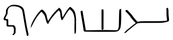	
all	kal	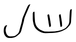	
my paths ’	a·re·cho·tay	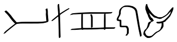	
Behold	hen		Job 33:12
in this matter	zot	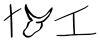	

you are not	lo	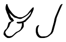	
right	tsa·daq·ta	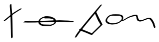	
I will answer you	e·e·ne·ka	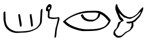	
for	kee	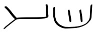	
is greater	yir·beh	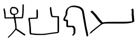	
God	e·lo·w·ha	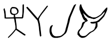	
than man	me·e·no·wosh	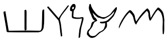	
Why	mad·du·a	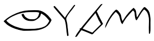	Job 33:13
to Him	e·law	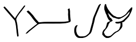	
do you complain	ree·vo·w·ta	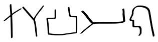	
that	kee	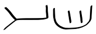	
	khal	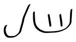	
a man asks ?	de·va·raw	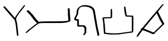	
nothing	lo	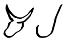	
He answers	ya·a·neh	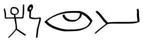	
For	kee	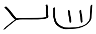	Job 33:14
in one [way]	ve·a·chat	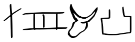	
speaks	ye·dab·ber	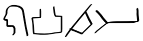	
God	el	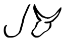	
and in another	u·vish·ta·yim	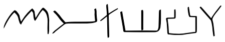	
[yet] no one	lo	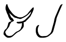	
notices	ye·shu·ren·nah	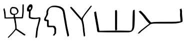	
In a dream	ba·cha·lo·wm	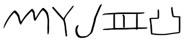	Job 33:15
in a vision	chez·yo·wn	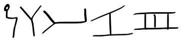	
in the night	lay·lah	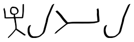	
falls	bin·phol	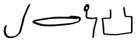	
when deep sleep	tar·de·mah	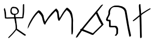	

upon	al		
men	a·na·sheem	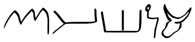	
as they slumber	bit·nu·mo·wt		
on	a·le	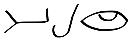	
their beds	mish·kav	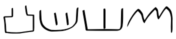	
-	az		Job 33:16
He opens	yig·leh	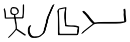	
their ears	o·zen		
	a·na·sheem	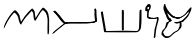	
with warnings	u·ve·mo·sa·ram		
and terrifies them	yach·tom	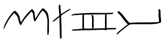	
to turn	le·ha·seer		Job 33:17
a man	a·dam		
from wrongdoing	ma·a·seh		
pride	ve·ge·vah		
from	mig·ge·ver		
and keep him	ye·khas·seh		
to preserve	yach·sokh		Job 33:18
his soul	naph·sho		
from	min·nee	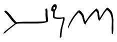	
the Pit	sha·chat	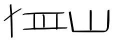	
and his life	ve·chay·ya·to	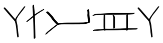	
from perishing	me·a·vor		
by the sword	bash·sha·lach	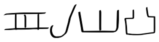	
A man is also chastened	ve·hu·khach	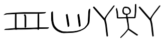	Job 33:19
with pain	be·makh·o·wv		
on	al		

his bed	mish·ka·vo	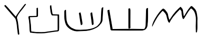	
distress	ve·rīv	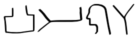	
in his bones	a·tsa·maw		
and constant	e·tan		
detests	ve·zi·ha·mat·tu	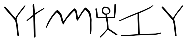	Job 33:20
so that he	chay·ya·to	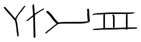	
his bread	la·chem	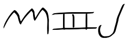	
and his soul	ve·naph·sho		
food	ma·a·khal		
[loathes] his favorite	ta·a·vah		
wastes away	yi·khel		Job 33:21
His flesh	be·sa·ro		
from sight	me·ro·ee		
protrude	u·she·phī		
bones	ats·mo·w·taw		
and his hidden	lo		
	ru·u		
draws near	vat·tiq·rav	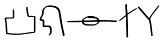	Job 33:22
to the Pit	lash·sha·chat	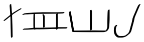	
He	naph·sho		
and his life	ve·chay·ya·to	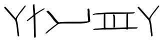	
to the messengers of death	lam·mi·teem		
Yet if	im		Job 33:23
there is	yesh	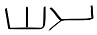	
on his side	a·law	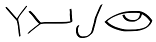	
a messenger	mal·akh		
mediator	me·leets	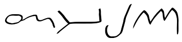	

one	e·chad	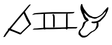	
in	min·nee	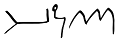	
a thousand	a·leph	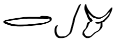	
to tell	le·hag·geed	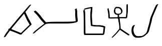	
a man	le·a·dam		
what is right for him	ya·she·ro		
to be gracious	vay·chun·nen·nu	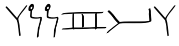	Job 33:24
to him and say	vay·yo·mer		
‘ Spare him	pe·da·e·hu		
from going down	me·re·det		
to the Pit	sha·chat	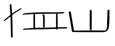	
I have found	ma·tsa·tee		
his ransom ’	kho·pher		
is refreshed	ru·ta·phash		Job 33:25
then his flesh	be·sa·ro	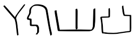	
like a child’s	min·no·ar		
he returns	ya·shuv		
to the days	lee·me		
of his youth	a·lu·maw		
He prays	ye·tar		Job 33:26
to	el		
God	e·lo·w·ah	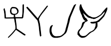	
and finds favor	vay·yir·tse·hu		
he sees	vay·yar	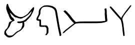	
[God’s] face	pa·naw	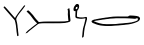	
and shouts for joy	bit·ru·ah		
and God restores	vay·ya·shev	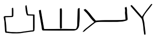	

to that man	le·e·no·wosh		
His righteousness	tsid·qa·to	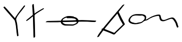	
Then he sings	ya·shor	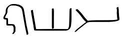	Job 33:27
before	al		
men	a·na·sheem	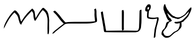	
with these words :	vay·yo·mer		
‘ I have sinned	cha·ta·tee		
what was right	ve·ya·shar	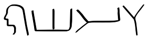	
and perverted	he·e·ve·tee	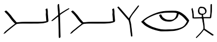	
yet I did not	ve·lo		
get what I deserved	sha·vah		
	lee	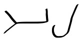	
He redeemed	pa·dah		Job 33:28
my soul	naph·shī	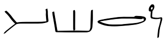	
from going down	me·a·vor		
to the Pit	bash·sha·chat	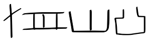	
and I will live	ve·chay·ya·tī	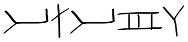	
the light ’	ba·o·wr		
to see	tir·eh		
Behold	hen		Job 33:29
all	kal		
these things	el·leh	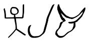	
does	yiph·al		
God	el		
two	pa·a·ma·yim		
or even three times	sha·lo·wosh		
to	im		

a man	ga·ver	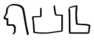	
to bring back	le·ha·sheev	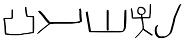	Job 33:30
his soul	naph·sho	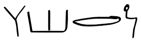	
from	min·nee	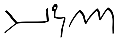	
the Pit	sha·chat	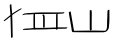	
that he may be enlightened	le·o·wr	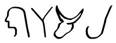	
with the light	be·o·wr	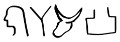	
of life	ha·chay·yeem	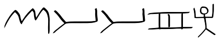	
Pay attention	haq·shev	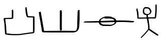	Job 33:31
Job	ee·yo·wv	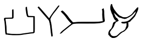	
and listen	she·ma	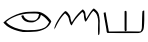	
to me	lee	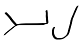	
be silent	ha·cha·resh	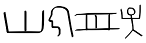	
and I	ve·a·no·khee	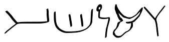	
will speak	a·dab·ber	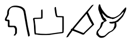	
But if	im	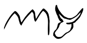	Job 33:32
you have	yesh	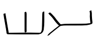	
something to say	mil·leen	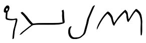	
answer me	ha·shee·ve·nee	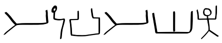	
speak up	dab·ber	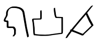	
for	kee	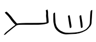	
I would like	cha·phats·tee	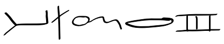	
to vindicate you	tsad·de·qe·ka	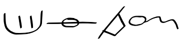	
But if	im	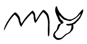	Job 33:33
not	a·yin	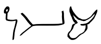	
	at·tah	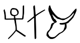	
then listen	she·ma	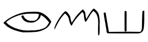	

to me	lee	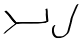	
be quiet	ha·cha·resh	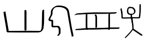	
and I will teach	va·a·al·leph·kha	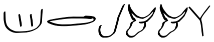	
you wisdom ”	chakh·mah	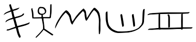	
continued	vay·ya·an	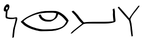	Job 34:1
Then Elihu	e·lee·hu	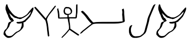	
:	vay·yo·mar	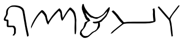	
“ Hear	shim·u	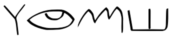	Job 34:2
O wise men	cha·kha·meem	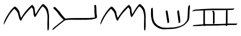	
my words	mil·lay	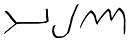	
O men of learning	ve·yo·de·eem	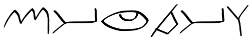	
give ear	ha·a·zee·nu	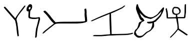	
to me	lee	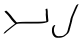	
For	kee	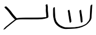	Job 34:3
the ear	o·zen	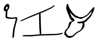	
words	mil·leen	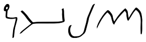	
tests	tiv·chan	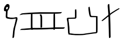	
as the mouth	ve·chekh	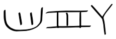	
tastes	yit·am	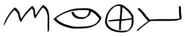	
food	le·e·khol	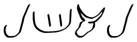	
what is right	mish·pat	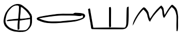	Job 34:4
Let us choose	niv·cha·rah	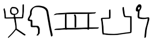	
for ourselves	la·nu	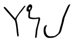	
let us learn	ne·de·ah	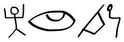	
together	ve·ne·nu	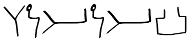	
what	mah	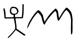	
is good	to·wv	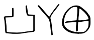	

For	kee	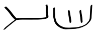	Job 34:5
has declared	a·mar	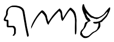	
Job	ee·yo·wv	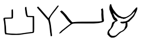	
‘ I am righteous	tsa·daq·tee	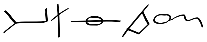	
yet God	ve·el	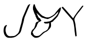	
has deprived me of	he·seer	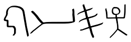	
justice	mish·pa·tee	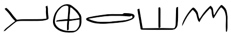	
about	al	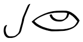	Job 34:6
my case ?	mish·pa·tee	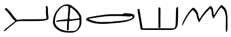	
Would I lie	a·khaz·zev	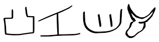	
is incurable	a·nush	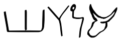	
My wound	chits·tsee	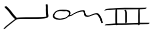	
though I am without	ve·lee	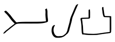	
transgression ’	pha·sha	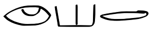	
What	mee	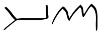	Job 34:7
man	ge·ver	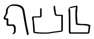	
is like Job	ke·ee·yo·wv	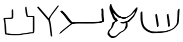	
[who] drinks up	yish·teh	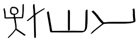	
derision	la·ag	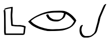	
like water ?	kam·ma·yim	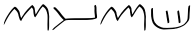	
He keeps	ve·a·rach	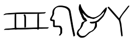	Job 34:8
company	le·chev·rah	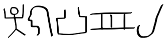	
with	im	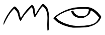	
evildoers	po·a·le	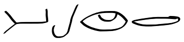	
	a·ven	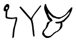	
and walks	ve·la·le·khet	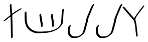	
with	im	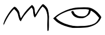	

men	an·she		
wicked	re·sha		
For	kee	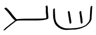	Job 34:9
he has said	a·mar		
nothing	lo		
‘ It profits	yis·kan		
a man	ga·ver		
that he should delight	bir·tso·to		
in	im		
God ’	e·lo·heem		
Therefore	la·khen		Job 34:10
O men	a·na·she		
of understanding	le·vav		
listen	shim·u		
to me	lee	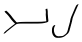	
Far be it	cha·li·lah	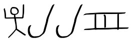	
from God	la·el		
to do wrong	me·re·sha	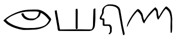	
and from the Almighty	ve·shad·day		
to act unjustly	me·a·vel		
For	kee	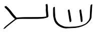	Job 34:11
according to a man’s deeds	pho·al		
	a·dam		
He repays	ye·shal·lem	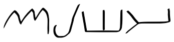	
him	lo	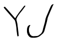	
ways	u·khe·o·rach		

according to a man’s	eesh	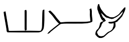	
He brings consequences	yam·tsi·en·nu		
Indeed	aph		Job 34:12
it is true	a·me·nam		
that God	el		
does not	lo		
act wickedly	yar·shee·a	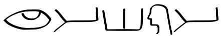	
and the Almighty	ve·shad·day		
does not	lo		
pervert	ye·aw·vet		
justice	mish·pat		
Who	mee	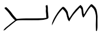	Job 34:13
gave Him charge	pha·qad	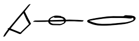	
	a·law	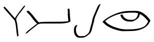	
over the earth ?	a·re·tsah		
Who	u·mee		
appointed [Him]	m		
world ?	te·vel	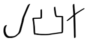	
[over] the whole	kul·lah	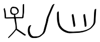	
If	im		Job 34:14
He were to set	ya·seem		
to it	e·law	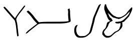	
His heart	lib·bo	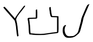	
His Spirit	ru·cho	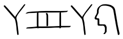	
and breath	ve·nish·ma·to	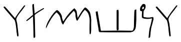	
	e·law	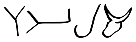	
and withdraw	ye·e·soph		

would perish	yig·va	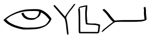	Job 34:15
all	kal	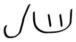	
flesh	ba·sar	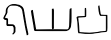	
together	ya·chad	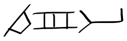	
and mankind	ve·a·dam	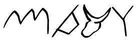	
to	al	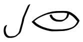	
the dust	a·phar	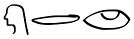	
would return	ya·shuv	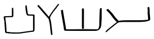	
If	ve·im	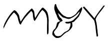	Job 34:16
you have understanding	bee·nah	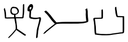	
hear	shim·ah	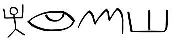	
this	zot	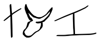	
listen to	ha·a·zee·nah	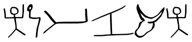	
	le·qo·wl	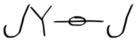	
my words	mil·lay	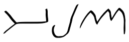	
Could	ha·aph	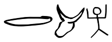	Job 34:17
one who hates	so·w·ne	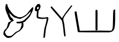	
justice	mish·pat	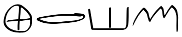	
govern ?	ya·cha·vo·wosh	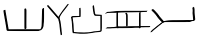	
	ve·im	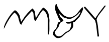	
the just	tsad·deeq	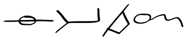	
and mighty One	kab·beer	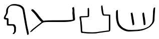	
Will you condemn	tar·shee·a	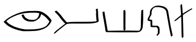	
who says	ha·a·mor	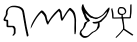	Job 34:18
to kings	le·me·lekh	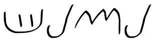	
‘ [You are] worthless ! ’	be·lee·ya·al	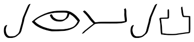	
‘ [You are] wicked’	ra·sha	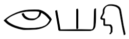	

and to	el		
nobles	ne·dee·veem		
who	a·sher		Job 34:19
is not	lo		
partial	na·sa		
	pe·ne	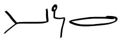	
to princes	sa·reem	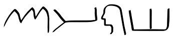	
and does not	ve·lo		
favor	nik·kar		
rich	sho·w·a		
over	liph·ne		
poor ?	dal		
For	kee	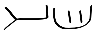	
the work	ma·a·seh		
of His hands	ya·daw		
they are all	kul·lam	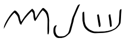	
in an instant	re·ga		Job 34:20
They die	ya·mu·tu		
in the middle	va·cha·tso·wt	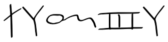	
of the night	la·ye·lah	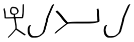	
convulse	ye·go·a·shu		
The people	am		
and pass away	ve·ya·a·vo·ru		
are removed	ve·ya·see·ru		
the mighty	ab·beer	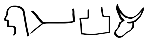	
without	lo		
human hand	ve·yad	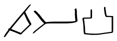	

For	kee	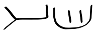	Job 34:21
His eyes [are]	e·naw		
on	al		
the ways	dar·khe		
of a man	eesh	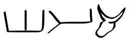	
	ve·khal		
his every step	tse·a·daw		
and He sees	yir·eh		
There is no	en	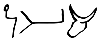	Job 34:22
darkness	cho·shekh		
[or]	ve·en		
deep shadow	tsal·ma·vet	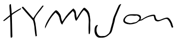	
can hide	le·his·sa·ter		
where	m		
the workers	po·a·le		
of iniquity	a·ven		
For	kee	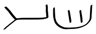	Job 34:23
need not	lo		
	al		
a man	eesh	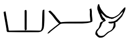	
examine	ya·seem		
further	o·wd		
[or] have him approach	la·ha·lokh	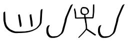	
	el		
God	el		
for judgment	bam·mish·pat		
He shatters	ya·ro·a		Job 34:24

the mighty	kab·bee·reem	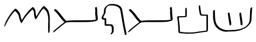	
without	lo	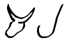	
inquiry	che·qer	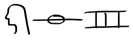	
and sets up	vay·ya·a·med	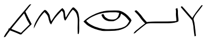	
others	a·che·reem	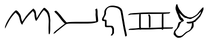	
in their place	tach·tam	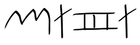	
Therefore	la·khen	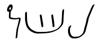	Job 34:25
He recognizes	yak·keer	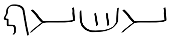	
their deeds	ma·ba·de·hem	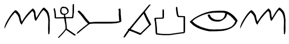	
He overthrows [them]	ve·ha·phakh	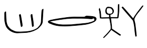	
in the night	lay·lah	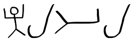	
and they are crushed	ve·yid·dak·ka·u	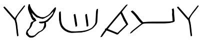	
for	ta·chat	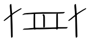	Job 34:26
their wickedness	re·sha·eem	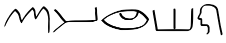	
He strikes them	se·pha·qam	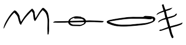	
in full	bim·qo·wm	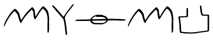	
view	ro·eem	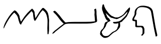	
because	a·sher	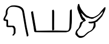	Job 34:27
	al	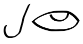	
	ken	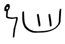	
they turned aside	sa·ru	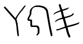	
from Him	me·a·cha·raw	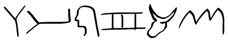	
for any	ve·khal	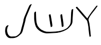	
of His ways	de·ra·khaw	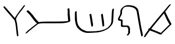	
and had no	lo	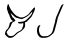	
regard	his·kee·lu	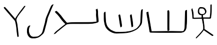	
to come	le·ha·vee	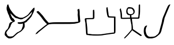	Job 34:28

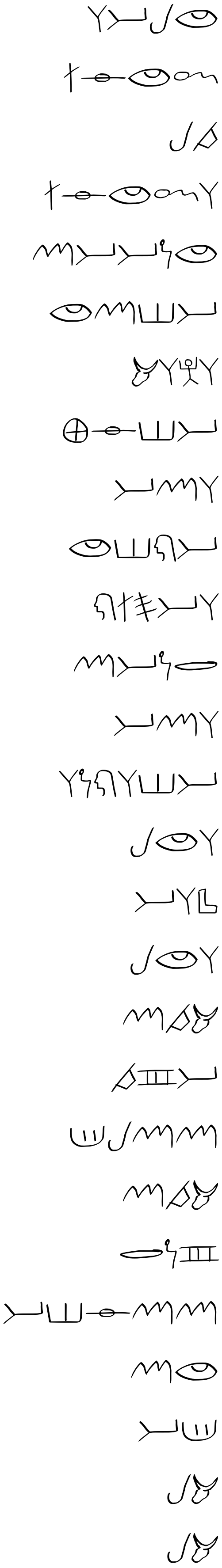

before Him	a·law	
They caused the cry	tsa·a·qat	
of the poor	dal	
the outcry	ve·tsa·a·qat	
of the afflicted	a·nee·yeem	
and He heard	yish·ma	
But when He	ve·hu	Job 34:29
remains silent	yash·qit	
who	u·mee	
can condemn Him ?	yar·shi·a	
When He hides	ve·yas·ter	
His face	pa·neem	
who	u·mee	
can see Him ?	ye·shu·ren·nu	
Yet He watches over	ve·al	
and nation	go·w	
	ve·al	
man	a·dam	
both	ya·chad	
should not rule	mim·me·lokh	Job 34:30
men	a·dam	
that godless	cha·neph	
or lay snares	mim·mo·qe·she	
for the people	am	
Suppose	kee	Job 34:31
to	el	
God	el	

someone says	he·a·mar		
‘ I have endured my punishment	na·sa·tee		
no more	lo		
I will offend	ech·bol	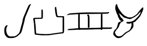	
what I cannot	bil·a·de		Job 34:32
see	e·che·zeh	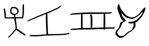	
	at·tah		
Teach me	ho·re·nee	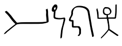	
if	im		
wrong	a·vel		
I have done	pa·al·tee		
I will not	lo		
do it again ’	o·seeph	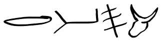	
on your own terms	ha·me·im·me·kha		Job 34:33
Should God repay you	ye·shal·men·nah	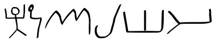	
when	kee	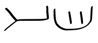	
you have disavowed His	ma·as·ta		
?	kee	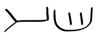	
You	at·tah		
must choose	tiv·char	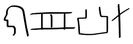	
not	ve·lo		
I	a·nee	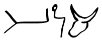	
what	u·mah		
you know	ya·da·ta		
so tell me	dab·ber		
Men	an·she		Job 34:34

of understanding	le·vav		
will declare	yo·me·ru		
to me	lee	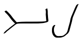	
men	ve·ge·ver		
and the wise	cha·kham		
who hear me	sho·me·a		
[will say] :	lee	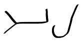	
‘ Job	ee·yo·wv	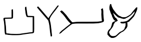	Job 34:35
without	lo		
knowledge	ve·da·at		
speaks	ye·dab·ber	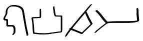	
his words	u·de·va·raw		
lack	lo		
insight ’	ve·has·kel		
If only	a·vee	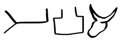	Job 34:36
were tried	yib·ba·chen	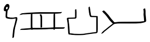	
Job	ee·yo·wv	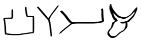	
to	ad		
the utmost	ne·tsach		
for	al		
answering	te·shu·vot		
man	be·an·she	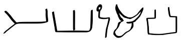	
like a wicked	a·ven		
For	kee	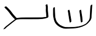	Job 34:37
he adds	yo·seeph	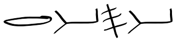	
to	al		
his sin	chat·ta·to		

rebellion	phe·sha	𐤐𐤔𐤏	
among us	be·ne·nu	𐤁𐤉𐤍𐤉𐤍𐤅	
he claps [his hands]	yis·po·wq	𐤉𐤎𐤐𐤅𐤒	
and multiplies	ve·ye·rev	𐤅𐤉𐤓𐤁	
his words	a·ma·raw	𐤀𐤌𐤓𐤉𐤅	
against God ”	la·el	𐤋𐤀𐤋𐤎	
went on	vay·ya·an	𐤅𐤉𐤏𐤍	Job 35:1
And Elihu	e·lee·hu	𐤀𐤋𐤉𐤄𐤅	
to say :	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	
this	ha·zot	𐤄𐤆𐤀𐤕	Job 35:2
“ Do you think	cha·shav·ta	𐤇𐤔𐤁𐤕	
is just ?	le·mish·pat	𐤋𐤌𐤔𐤐𐤈	
You say	a·mar·ta	𐤀𐤌𐤓𐤕	
‘ I am more righteous	tsid·qee	𐤑𐤃𐤒𐤉	
than God’	me·el	𐤌𐤀𐤋	
For	kee	𐤊𐤉	Job 35:3
you ask	to·mar	𐤕𐤀𐤌𐤓	
‘ What	mah	𐤌𐤄	
does it profit	yis·kan	𐤉𐤎𐤊𐤍	
me	lakh	𐤋𐤊	
and what	mah	𐤌𐤄	
benefit do I gain	o·eel	𐤀𐤏𐤉𐤋	
apart from sin ?’	me·chat·ta·tee	𐤌𐤇𐤈𐤀𐤕𐤉	
I	a·nee	𐤀𐤍𐤉	Job 35:4
will reply	a·shee·ve·kha	𐤀𐤔𐤉𐤁𐤊	
to you	mil·leen	𐤌𐤋𐤉𐤍	
-	ve·et	𐤅𐤀𐤕	

and to your friends	re·e·kha	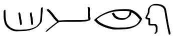	
as well	im·makh		
Look	hab·bet		Job 35:5
to the heavens	sha·ma·yim	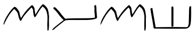	
and see	u·re·eh		
gaze	ve·shur		
at the clouds	cha·qeem	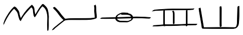	
high	ga·ve·hu	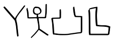	
above you	mim·me·ka		
If	im		Job 35:6
you sin	cha·ta·ta	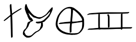	
what	mah	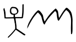	
do you accomplish	tiph·al		
against Him ?	bo		
If you multiply	ve·rab·bu		
your transgressions	phe·sha·e·kha		
what	mah		
do you do	ta·a·seh		
to Him ?	lo		
If	im		Job 35:7
you are righteous	tsa·daq·ta	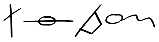	
what	mah	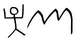	
do you give	tit·ten		
Him	lo		
or	o		
what	mah		
from your hand ?	mee·ya·de·kha	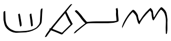	

does He receive	yiq·qach	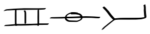	
affects only a man	le·eesh		Job 35:8
like yourself	ka·mo·w·kha		
Your wickedness	rish·e·kha		
only a son	u·le·ven	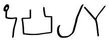	
of man	a·dam		
and your righteousness	tsid·qa·te·kha	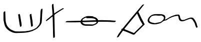	
under great	me·rov		Job 35:9
oppression	a·shu·qeem	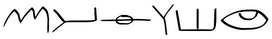	
Men cry out	yaz·ee·qu		
they plead for relief	ye·shaw·ve·u		
from the arm	miz·ze·ro·w·a		
of the mighty	rab·beem	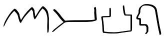	
But no	ve·lo		Job 35:10
one asks	a·mar		
‘ Where [is]	ay·yeh	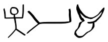	
God	e·lo·w·ah	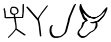	
my Maker	o·say		
who gives us	no·ten	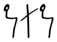	
songs	ze·mi·ro·wt		
in the night	bal·la·ye·lah	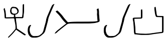	
who teaches us	mal·le·phe·nu		Job 35:11
more than the beasts	mib·ba·ha·mo·wt		
of the earth	a·rets		
than the birds	u·me·o·wph		
of the air ? ’	hash·sha·ma·yim		
and makes us wiser	ye·chak·ke·me·nu		

There	sham		Job 35:12
they cry out	yits·a·qu		
but He does not	ve·lo		
answer	ya·a·neh		
because of	mip·pe·ne		
the pride	ge·o·wn		
of evil men	ra·eem	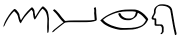	
Surely	a·kho·sha		Job 35:13
to empty pleas	w		
does not	lo		
listen	yish·ma		
God	el		
and the Almighty	ve·shad·day		
does not	lo		
take note of it	ye·shu·ren·nah		
How much less	aph		Job 35:14
then, when	kee	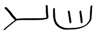	
you say	to·mar		
that you do not	lo		
see Him	te·shu·ren·nu		
that your case	deen	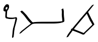	
is before Him	le·pha·naw	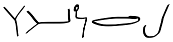	
and you must wait	u·te·cho·w·lel		
for Him	lo		
and further	ve·at·tah		Job 35:15
that	kee	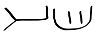	
	a·yin	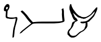	

He has not punished	pa·qad	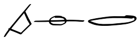	
[in] His anger	ap·po	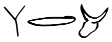	
[or]	ve·lo	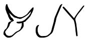	
taken much notice	ya·da	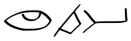	
of folly !	bap·pash	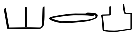	
	me·od	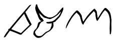	
So Job	ve·ee·yo·wv	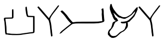	Job 35:16
in vain	he·vel	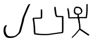	
opens	yiph·tseh	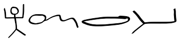	
his mouth	pee·hu	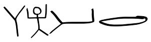	
without	biv·lee	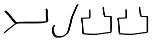	
knowledge ”	da·at	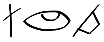	
words	mil·leen	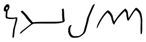	
and multiplies	yakh·bir	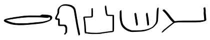	
continued	vay·yo·seph	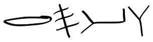	Job 36:1
And Elihu	e·lee·hu	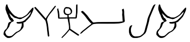	
:	vay·yo·mar	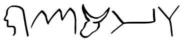	
“ Bear	kat·tar	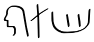	Job 36:2
with me	lee	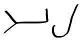	
a little longer	ze·er	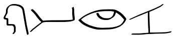	
and I will show you	va·a·chaw·ve·ka	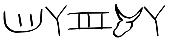	
that	kee	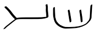	
there is more	o·wd	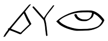	
on God’s behalf	le·e·lo·w·ah	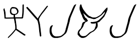	
to be said	mil·leem	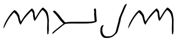	
I get	es·sa	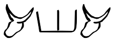	Job 36:3
my knowledge	de·ee	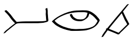	

from afar	le·me·ra·cho·wq	𐤋𐤌𐤓𐤇𐤅𐤒	
to my Maker	u·le·pho·a·lee	𐤅𐤋𐤐𐤏𐤋𐤉	
and I will ascribe	et·ten	𐤀𐤕𐤍	
justice	tse·deq	𐤑𐤃𐤒	
For	kee	𐤊𐤉	Job 36:4
truly	a·me·nam	𐤀𐤌𐤍𐤌	
are free of	lo	𐤋𐤀	
falsehood	she·qer	𐤔𐤒𐤓	
my words	mil·lay	𐤌𐤋𐤉	
one perfect	te·meem	𐤕𐤌𐤉𐤌	
in knowledge	de·o·wt	𐤃𐤏𐤅𐤕	
is with you	im·makh	𐤏𐤌𐤊	
Indeed	hen	𐤄𐤍	Job 36:5
God [is]	el	𐤀𐤋	
mighty	kab·beer	𐤊𐤁𐤉𐤓	
no one	ve·lo	𐤅𐤋𐤀	
but He despises	yim·as	𐤉𐤌𐤀𐤎	
[He is] mighty	kab·beer	𐤊𐤁𐤉𐤓	
in strength	ko·ach	𐤊𐤇	
of understanding	lev	𐤋𐤁	
He does not	lo	𐤋𐤀	Job 36:6
alive	ye·chay·yeh	𐤉𐤇𐤉𐤄	
keep the wicked	ra·sha	𐤓𐤔𐤏	
justice	u·mish·pat	𐤅𐤌𐤔𐤐𐤈	
to the afflicted	a·nee·yeem	𐤏𐤍𐤉𐤉𐤌	
but He grants	yit·ten	𐤉𐤕𐤍	
He does not	lo	𐤋𐤀	Job 36:7

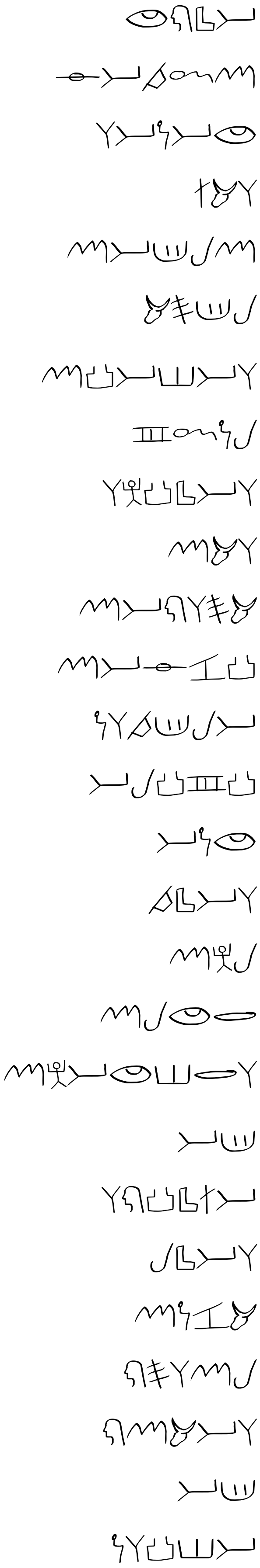

take	yig·ra	
off the righteous	mits·tsad·deeq	
His eyes	e·naw	
with	ve·et	
kings	me·la·kheem	
but He enthrones them	lak·kis·se	
	vay·yo·shee·vem	
forever	la·ne·tsach	
and exalts them	vay·yig·ba·hu	
And if	ve·im	Job 36:8
men are bound	a·su·reem	
with chains	baz·ziq·qeem	
caught	yil·la·khe·dun	
in cords	be·chav·le	
of affliction	o·nee	
then He tells	vay·yag·ged	Job 36:9
them	la·hem	
their deeds	pa·o·lam	
they have transgressed	u·phish·e·hem	
and how	kee	
arrogantly	yit·gab·ba·ru	
He opens	vay·yi·gel	Job 36:10
their ears	a·ze·nam	
to correction	lam·mu·sar	
and commands	vay·yo·mer	
that	kee	
they turn	ye·shu·vun	

from iniquity	me·a·ven		
If	im		Job 36:11
they obey	yish·me·u		
and serve [Him]	ve·ya·a·vo·du		
then they end	ye·khal·lu		
their days	ye·me·hem	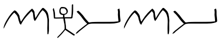	
in prosperity	bat·to·wv		
and their years	u·she·ne·hem	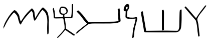	
in happiness	ban·ne·ee·meem	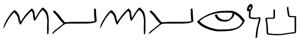	
But if	ve·im		Job 36:12
they do not	lo		
obey	yish·me·u		
by the sword	be·she·lach	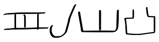	
then they perish	ya·a·vo·ru		
and die	ve·yig·ve·u		
without	kiv·lee	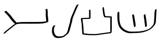	
knowledge	da·ʿat		
The godless	ve·chan·phe		Job 36:13
in heart	lev	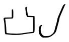	
harbor	ya·see·mu	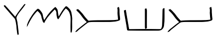	
resentment	aph		
they do not	lo		
cry for help	ye·shaw·ve·u		
even when	kee	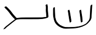	
He binds them	a·sa·ram		
die	ta·mot		Job 36:14
in their youth	ban·no·ar		

They	naph·sham	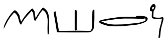	
-	ve·chay·ya·tam	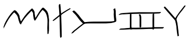	
among the male shrine prostitutes	baq·qe·de·sheem		
God rescues	ye·chal·lets	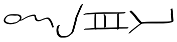	Job 36:15
the afflicted	a·nee	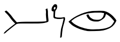	
by their affliction	ve·a·ne·yo		
and opens	ve·yi·gel	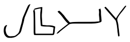	
in oppression	bal·la·chats	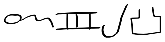	
their ears	a·ze·nam	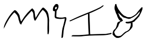	
Indeed	ve·aph		Job 36:16
He drew you	ha·see·te·kha	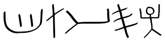	
from the jaws	mip·pee		
of distress	tsar		
and broad place	ra·chav	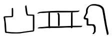	
to a spacious	lo		
	mu·tsaq		
	tach·te·ha	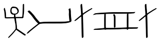	
	ve·na·chat	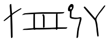	
to a table	le·cha·ne·kha	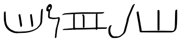	
full	ma·le		
of richness	da·shen		
with the judgment	ve·deen	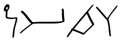	Job 36:17
due the wicked	ra·sha		
But now you are laden	ma·le·ta		
judgment	deen	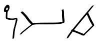	
and justice	u·mish·pat	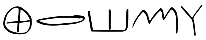	
have seized you	yit·mo·khu		

-	kee	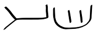	Job 36:18
Be careful	che·mah	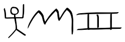	
that no one	pen		
lures	ye·see·te·kha	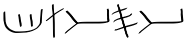	
you with riches	ve·sa·pheq		
let a large	ve·rav		
bribe	ko·pher		
do not	al		
lead you astray	yat·te·ka		
keep	ha·ya·a·rokh		Job 36:19
Can your wealth	shu·a·kha		
you from	lo		
distress ?	ve·tsar		
or all	ve·khol		
your mighty effort	ma·a·mats·tse		
	kho·ach		
Do not	al		Job 36:20
long for	tish·aph		
the night	hal·la·ye·lah	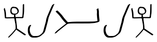	
vanish	la·a·lo·wt		
when people	am·meem		
from their homes	tach·tam		
Be careful	hish·sha·mer	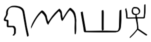	Job 36:21
not	al		
to turn	te·phen		
to	el		
iniquity	a·ven		

for	kee	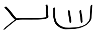	
	al		
this	zeh	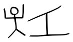	
you have preferred	ba·char·ta		
to affliction	me·o·nee		
Behold	hen		Job 36:22
God	el		
is exalted	yas·geev		
in His power	be·kho·cho	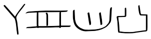	
Who	mee	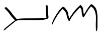	
like Him ?	kha·mo·hu		
is a teacher	mo·w·reh		
Who	mee	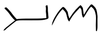	Job 36:23
has appointed	pha·qad	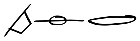	
for Him	a·law	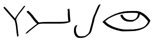	
His way	dar·ko	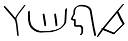	
or	u·mee		
told Him	a·mar		
‘ You have done	pa·al·ta		
wrong ’ ?	aw·lah		
Remember	ze·khor	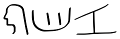	Job 36:24
	kee	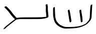	
to magnify	tas·gee		
His work	pha·o·lo		
which	a·sher		
have praised in song	sho·re·ru		
men	a·na·sheem	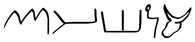	

All	kal	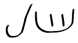	Job 36:25
mankind	a·dam		
has seen	cha·zu	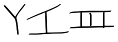	
it	vo		
men	e·no·wosh		
behold it	yab·beet	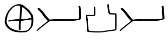	
from afar	me·ra·cho·wq	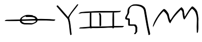	
Indeed	hen		Job 36:26
God [is]	el		
great —	gee	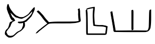	
beyond	ve·lo		
our knowledge	ne·da		
the number	mis·par		
of His years	sha·naw	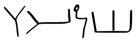	
is unsearchable	ve·lo		
	che·qer	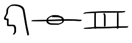	
For	kee	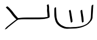	Job 36:27
He draws up	ye·ga·ra		
drops	nit·phe		
of water	ma·yim	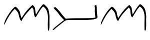	
which distill	ya·zoq·qu	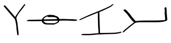	
the rain	ma·tar		
from the mist	le·e·do		
which	a·sher		Job 36:28
pour out	yiz·ze·lu	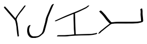	
the clouds	she·cha·qeem	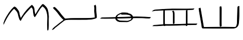	
and shower	yir·a·phu		

on	a·le	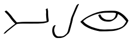	
mankind	a·dam		
abundantly	rav	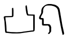	
Furthermore	aph		Job 36:29
	im		
who can understand	ya·veen	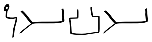	
spread out	miph·re·se		
how the clouds	av		
how the thunder roars	te·shu·o·wt		
from His pavilion ?	suk·ka·to		
See how	hen		Job 36:30
He scatters	pa·ras		
around Him	a·law	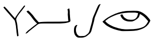	
His lightning	o·w·ro		
the depths	ve·sha·re·she		
of the sea	hay·yam	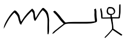	
and covers	kis·sah		
For	kee	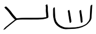	Job 36:31
by these	vam		
He judges	ya·deen		
the nations	am·meem		
and provides	yit·ten	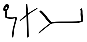	
food	o·khel		
in abundance	le·makh·beer		
-	al		Job 36:32
His hands	kap·pa·yim	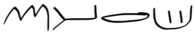	
He fills	kis·sah		

with lightning	o·wr		
and commands	vay·tsaw	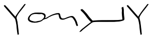	
it	a·le·ha	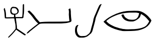	
to strike its mark	ve·maph·gee·a	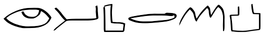	
declares	yag·geed	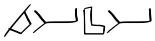	Job 36:33
[His presence]	a·law	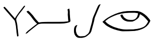	
The thunder	re·o		
even the cattle	miq·neh	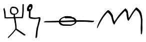	
	aph		
regard	al		
the rising [storm] [”]	o·w·leh		
also	aph		Job 37:1
[“] At this	le·zot		
pounds	ye·che·rad	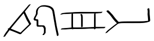	
my heart	lib·bee	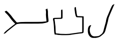	
and leaps	ve·yit·tar	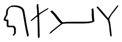	
from its place	mim·me·qo·w·mo	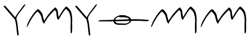	
Listen	shim·u		Job 37:2
closely	sha·mo·w·a		
to the thunder	be·ro·gez		
of His voice	qo·lo	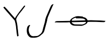	
and the rumbling	ve·he·geh		
from His mouth	mip·pee	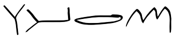	
[that] comes	ye·tse		
beneath	ta·chat	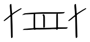	Job 37:3
the whole	kal	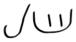	
sky	hash·sha·ma·yim		

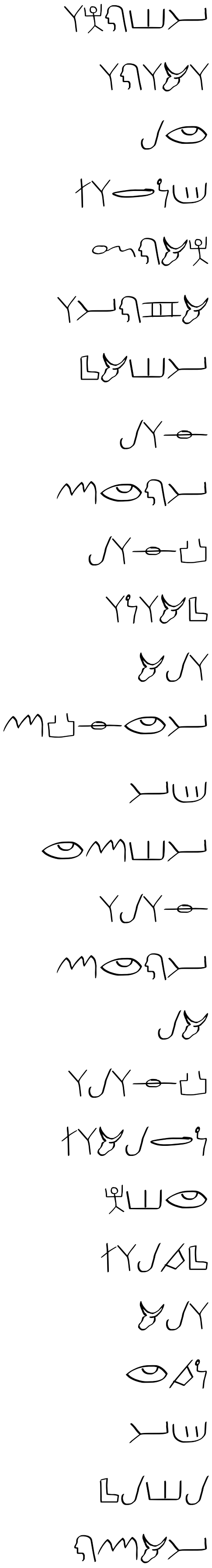

He unleashes	yish·re·hu	
His lightning	ve·o·w·ro	
and sends it	al	
to the ends	kan·pho·wt	
of the earth	ha·a·rets	
Then	a·cha·raw	Job 37:4
there comes a roaring	yish·ag	
sound	qo·wl	
He thunders	yar·em	
voice	be·qo·wl	
with His majestic	ge·o·w·no	
He does not	ve·lo	
restrain [the lightning]	ye·aq·qe·vem	
when	kee	
resounds	yish·sha·ma	
His voice	qo·w·lo	
thunders	yar·em	Job 37:5
God	el	
with His voice	be·qo·w·lo	
wondrously	niph·la·o·wt	
He does	o·seh	
great things	ge·do·lo·wt	
we cannot	ve·lo	
comprehend	ne·da	
For	kee	Job 37:6
to the snow	lash·shɛ·lag	
He says	yo·mar	

‘ Fall	he·ve		
[on] the earth ’	a·rets		
and to the gentle rain	ve·ge·shem		
	ma·tar		
‘ Pour out	ve·ge·shem		
downpour ’	mit·ro·wt		
a mighty	uz·zo	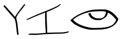	
the hand	be·yad	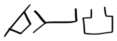	Job 37:7
of every	kal	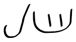	
man	a·dam		
He seals up	yach·to·wm		
may know	la·da·at		
so that all	kal		
men	an·she		
His work	ma·a·se·hu		
enter	vat·ta·vo	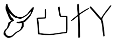	Job 37:8
The wild animals	chay·yah	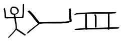	
	ve·mo		
their lairs	a·rev		
in their dens	u·vim·o·w·no·te·ha		
they settle down	tish·kon	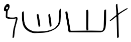	
from	min		Job 37:9
its chamber	ha·che·der	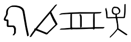	
comes	ta·vo·w		
The tempest	su·phah	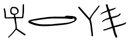	
from the driving north winds	u·mim·me·za·reem		
and the cold	qa·rah	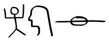	

By the breath	min·nish·mat		Job 37:10
of God	el		
is formed	yit·ten	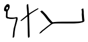	
the ice	qa·rach	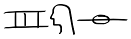	
expanses	ve·ro·chav	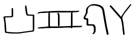	
and the watery	ma·yim	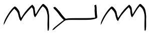	
are frozen	be·mu·tsaq		
-	aph		Job 37:11
with moisture	be·ree		
He loads	yat·ree·ach	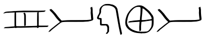	
the clouds	av		
He scatters	ya·pheets	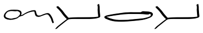	
through them	a·nan		
His lightning	o·w·ro		
They	ve·hu	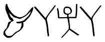	Job 37:12
swirl about	me·sib·bo·wt		
whirling	mit·hap·pekh		
at His direction	be·tach·bu·la·to		
accomplishing	le·pha·o·lam		
all	kol		
that	a·sher		
He commands	ye·tsaw·vem		
over	al		
the face	pe·ne	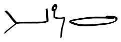	
of all	te·vel	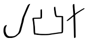	
the earth	a·re·tsah		
Whether	im		Job 37:13

for punishment	le·she·vet		
or	im		
for His land	le·ar·tso		
	im		
in His loving devotion	le·che·sed	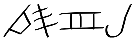	
He accomplishes this	yam·tsi·e·hu		
Listen	ha·a·zee·nah	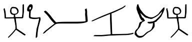	Job 37:14
to this	zot		
O Job	ee·yo·wv	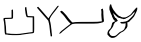	
stand still	a·mod	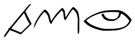	
and consider	ve·hit·bo·w·nen		
the wonders	niph·le·o·wt	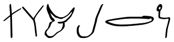	
of God	el		
Do you know	ha·te·da		Job 37:15
dispatches	be·sum		
how God	e·lo·w·ah	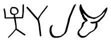	
	a·le·hem	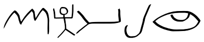	
flash ?	ve·ho·w·phee·a	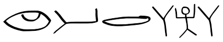	
or makes the lightning	o·wr		
the clouds	a·na·no	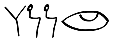	
Do you understand	ha·te·da		Job 37:16
how	al		
float	miph·le·se	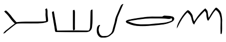	
the clouds	av		
those wonders	miph·le·o·wt		
of Him who is perfect	te·meem	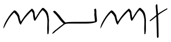	

in knowledge ?	de·eem	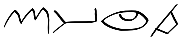	
You whose	a·sher		Job 37:17
clothes	be·ga·de·kha	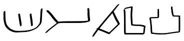	
get hot	cham·meem	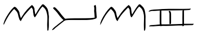	
lies hushed	be·hash·qit	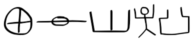	
when the land	e·rets		
under the south wind	mid·da·ro·wm		
spread out	tar·qee·a	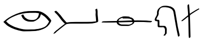	Job 37:18
can you, like Him	im·mo		
the skies	lish·cha·qeem	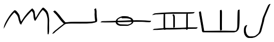	
to reflect the heat	cha·za·qeem	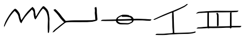	
like a mirror	kir·ee		
of bronze ?	mu·tsaq		
Teach us	ho·w·dee·e·nu	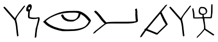	Job 37:19
what	mah	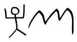	
we should say	no·mar		
to Him	lo		
we cannot	lo		
draw up our case	na·a·rokh		
when our faces	mip·pe·ne		
are in darkness	cho·shekh		
Should He be told	hay·sup·par		Job 37:20
	lo		
that	kee	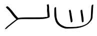	
I want to speak ?	a·dab·ber	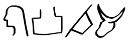	
	im		
ask	a·mar		

Would a man	eesh	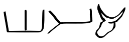	
-	kee	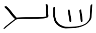	
to be swallowed up ?	ye·vul·la	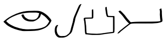	
Now	ve·at·tah		Job 37:21
no one	lo		
can gaze	ra·u		
at the sun	o·wr		
bright	ba·heer	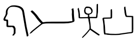	
[when] it [is]	hu		
in the skies	bash·she·cha·qeem	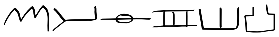	
after the wind	ve·ru·ach	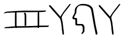	
has swept them	a·ve·rah		
clean	vat·te·ta·ha·rem		
Out of the north	mits·tsa·pho·wn		Job 37:22
in golden [splendor]	za·hav	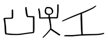	
He comes	ye·e·teh		
surrounds	al		
Him	e·lo·w·ah	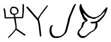	
awesome	no·w·ra		
majesty	ho·wd		
The Almighty	shad·day	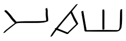	Job 37:23
is beyond	lo		
our reach	me·tsa·nu·hu		
He is exalted	sag·gee	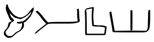	
in power !	kho·ach		
In His justice	u·mish·pat	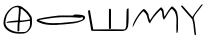	
and great	ve·rov	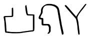	

righteousness	tse·da·qah	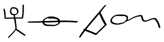	
He does not	lo		
oppress	ye·an·neh		
Therefore	la·khen		Job 37:24
fear Him	ye·re·u·hu		
men	a·na·sheem	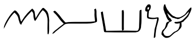	
for He is not	lo		
partial	yir·eh		
to the	kal	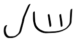	
wise	chakh·me	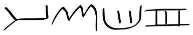	
in heart ”	lev		
answered	vay·ya·an	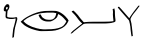	Job 38:1
Then the LORD	YHVH		
	et		
Job	ee·yo·wv	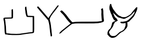	
out of	min		
the whirlwind	has·se·ʿa·rah		
and said :	vay·yo·mar		
“ Who	mee	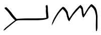	Job 38:2
is this	zeh	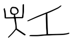	
who obscures	mach·sheekh		
My counsel	e·tsah	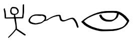	
by words	ve·mil·leen		
without	be·lee	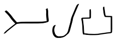	
knowledge ?	da·at		
brace	e·zar	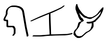	Job 38:3
Now	na		

like a man	khe·ge·ver	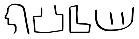	
yourself	cha·la·tse·kha	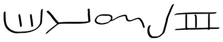	
I will question you	ve·esh·a·le·kha	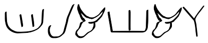	
and you shall inform Me	ve·ho·w·dee·e·nee	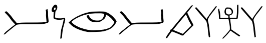	
Where	e·phoh	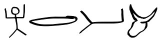	Job 38:4
were you	ha·yee·ta	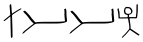	
when I laid the foundations	be·ya·se·dee	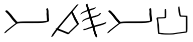	
of the earth ?	a·rets	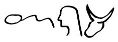	
Tell [Me]	hag·ged	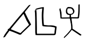	
if	im	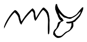	
you have understanding	ya·da·ta	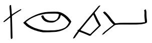	
	vee·nah	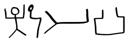	
Who	mee	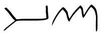	Job 38:5
fixed	sam	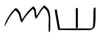	
its measurements ?	me·mad·de·ha	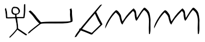	
Surely	kee	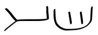	
you know !	te·da	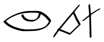	
Or	o	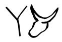	
who	mee	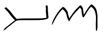	
stretched	na·tah	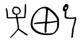	
across it ?	a·le·ha	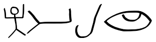	
a measuring line	qaw	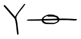	
-	al	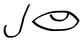	Job 38:6
On what	mah	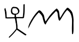	
were its foundations	a·da·ne·ha	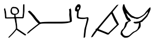	
set	ha·te·ba·u	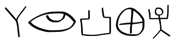	

or	o		
who	mee	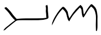	
laid	ya·rah		
	e·ven		
its cornerstone	pin·na·tah		
sang	be·ran		Job 38:7
together	ya·chad	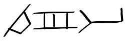	
stars	ko·wkh·ve	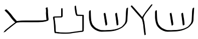	
while the morning	bo·qer	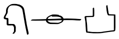	
shouted for joy ?	vay·ya·ree·u	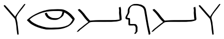	
and all	kal		
the sons	be·ne	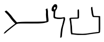	
of God	e·lo·heem		
Who enclosed	vay·ya·sekh		Job 38:8
behind doors	bid·la·ta·yim	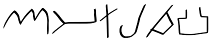	
the sea	yam	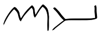	
when it burst forth	be·gee·cho	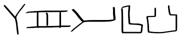	
from the womb	me·re·chem	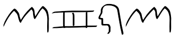	
	ye·tse		
when I made	be·su·mee		Job 38:9
the clouds	a·nan		
its garment	le·vu·sho		
and thick darkness	va·a·ra·phel		
its blanket	cha·tul·la·to		
when I fixed	va·esh·bor		Job 38:10
	a·law	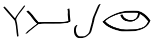	
its boundaries	chuq·qee	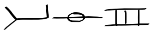	

and set in place	va·a·seem	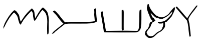	
its bars	be·ree·ach	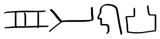	
and doors	u·de·la·ta·yim	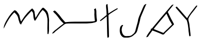	
and I declared :	va·o·mar	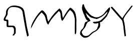	Job 38:11
this far	ad	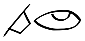	
	poh	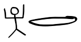	
‘ You may come	ta·vo·w	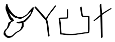	
but no	ve·lo	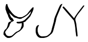	
farther	to·seeph	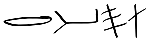	
here	u·pho	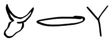	
must stop ’ ?	ya·sheet	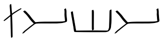	
your proud	big·o·wn	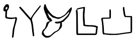	
waves	gal·le·kha	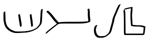	
In your days	he·mī·ya·mɛ·kha	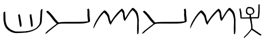	Job 38:12
have you commanded	tsiw·vee·ta	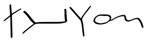	
the morning	bo·qer	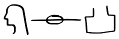	
or assigned	yid·daʿ·tah	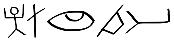	
the dawn	sha·char	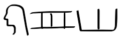	
its place	me·qo·mo	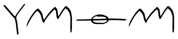	
that it might spread	le·e·choz	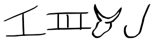	Job 38:13
to the ends	be·khan·pho·wt	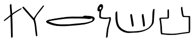	
of the earth	ha·a·rets	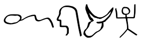	
and shake	ve·yin·na·a·ru	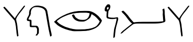	
the wicked	re·sha·ʿīm	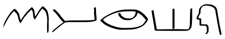	
out of it ?	mim·men·nah	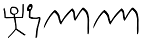	
The earth takes shape	tit·hap·pekh	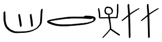	Job 38:14
like clay	ke·cho·mer	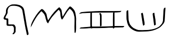	

[under] a seal	cho·w·tam		
its hills stand out	ve·yit·yats·tse·vu	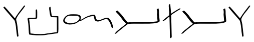	
like	ke·mo	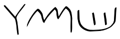	
the folds of a garment	le·vush		
is withheld	ve·yim·ma·na		Job 38:15
from the wicked	mē·re·sha·ʿīm		
Light	o·w·ram		
arm	u·ze·ro·w·a		
and their upraised	ra·mah		
is broken	tish·sha·ver		
Have you journeyed	ha·va·ta	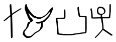	Job 38:16
to	ad		
the vents	niv·khe		
of the sea	yam	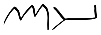	
in the trenches	u·ve·che·qer	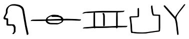	
of the deep ?	te·ho·wm		
or walked	hit·hal·la·khe·ta	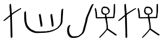	
been revealed	ha·nig·lu	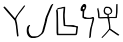	Job 38:17
to you ?	le·kha	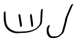	
Have the gates	sha·a·re		
of death	ma·vet		
the gates	ve·sha·a·re		
of the shadow of death ?	tsal·ma·vet	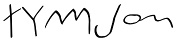	
Have you seen	tir·eh		
Have you surveyed	hit·bo·nan·ta		Job 38:18
	ad		
the extent	ra·cha·ve		

of the earth ?	a·rets		
Tell [Me]	hag·ged		
if	im		
you know	ya·da·ta		
all this	khul·lah	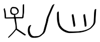	
Where	e	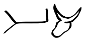	Job 38:19
	zeh	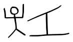	
is the way	had·de·rekh		
to the home	yish·kan	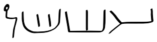	
of light ?	o·wr		
darkness	ve·cho·shekh		
Do you know where	e	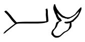	
	zeh	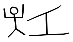	
resides	me·qo·mo	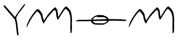	
so	kee	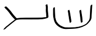	Job 38:20
you can lead it back	tiq·qa·chen·nu	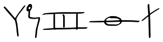	
to	el		
its border ?	ge·vu·lo		
	ve·khee		
Do you know	ta·veen	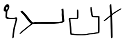	
the paths	ne·tee·vo·wt	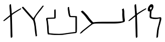	
to its home ?	be·to	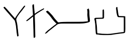	
Surely you know	ya·da·ta		Job 38:21
for	kee	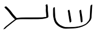	
you were already	az		
born !	tiw·va·led		
And the number	u·mis·par		

of your days	ya·me·kha	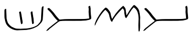	
is great !	rab·beem	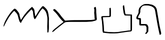	
Have you entered	ha·va·ta	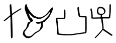	Job 38:22
	el		
the storehouses	o·tse·ro·wt		
of snow	sha·leg	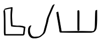	
the storehouses	ve·o·tse·ro·wt		
of hail	ba·rad		
or observed	tir·eh		
which	a·sher		Job 38:23
I hold in reserve	cha·sakh·tee	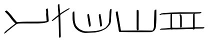	
for times	le·et		
of trouble	tsar		
for the day	le·yo·wm	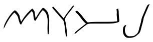	
of war	qe·rav	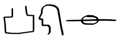	
and battle ?	u·mil·cha·mah	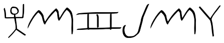	
In which	e	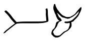	Job 38:24
	zeh	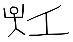	
direction	had·de·rekh		
dispersed	ye·cha·leq	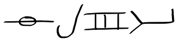	
is the lightning	o·wr		
scattered	ya·phets		
or the east wind	qa·deem	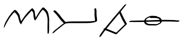	
over	a·le	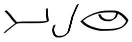	
the earth ?	a·rets		
Who	mee	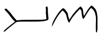	Job 38:25
cuts	phil·lag		

for the flood	lash·she·teph		
a channel	te·a·lah		
or clears a path	ve·de·rekh		
for	la·cha·zeez	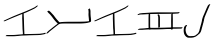	
the thunderbolt	qo·lo·wt	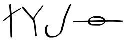	
to bring rain	le·ham·teer		Job 38:26
on	al		
land	e·rets		
a barren	lo		
	eesh	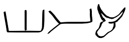	
on a desert	mid·bar		
where no	lo		
man [lives]	a·dam		
	bo		
to satisfy	le·has·bee·a	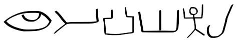	Job 38:27
the parched	sho·ah		
wasteland	u·me·sho·ah	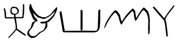	
and make it sprout	u·le·hats·mee·ach		
	mo·tsa		
with tender grass ?	de·she		
have	ha·yesh	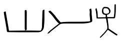	Job 38:28
Does the rain	lam·ma·tar		
a father ?	av		
	o		
Who	mee	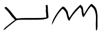	
has begotten	ho·w·leed	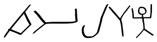	
the drops	eg·le	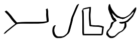	

of dew ?	tal		
womb	mib·be·ten		Job 38:29
From whose	mee	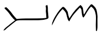	
emerge ?	ya·tsa		
does the ice	haq·qa·rach	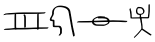	
the frost	u·khe·phor	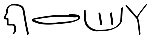	
from heaven	ma·yim	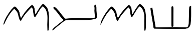	
Who	mee	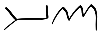	
gives birth to	ye·la·do	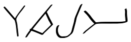	
as stone	ka·e·ven		Job 38:30
when the waters	ma·yim	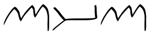	
become hard	yit·chab·ba·u	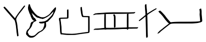	
and the surface	u·phe·ne		
of the deep	te·ho·wm		
is frozen ?	yit·lak·ka·du	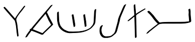	
Can you bind	hat·qash·sher	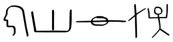	Job 38:31
the chains	ma·a·dan·no·wt		
of the Pleiades	kee·mah	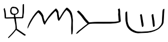	
or	o		
the belt	mo·she·kho·wt	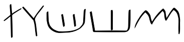	
of Orion ?	ke·seel		
loosen	te·phat·te·ach		
Can you bring forth	ha·to·tsee		Job 38:32
the constellations	maz·za·ro·wt		
in their seasons	be·it·to		
the Bear	ve·a·yish	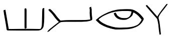	
and	al		

her cubs ?	ba·ne·ha	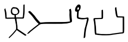	
or lead out	tan·chem	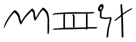	
Do you know	ha·ya·da·ta		Job 38:33
the laws	chuq·qo·wt	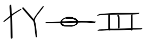	
of the heavens ?	sha·ma·yim		
	im		
Can you set	ta·seem	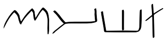	
their dominion	mish·ta·ro		
over the earth ?	va·a·rets		
Can you command	ha·ta·reem	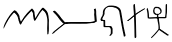	Job 38:34
the clouds	la·av		
	qo·w·le·kha		
so that a flood	ve·shiph·at		
of water	ma·yim	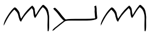	
covers you ?	te·khas·se·ka		
Can you send	hat·shal·lach	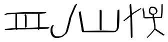	Job 38:35
the lightning bolts	be·ra·qeem	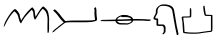	
on their way ?	ve·ye·le·khu	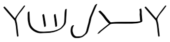	
Do they report	ve·yo·me·ru		
to you	le·kha	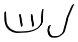	
‘ Here we are ’ ?	hin·ne·nu	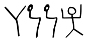	
Who	mee·sha	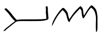	Job 38:36
has put	t		
in the heart	bat·tu·cho·wt	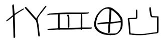	
wisdom	chakh·mah		
or	o		
	mee	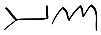	

given	na·tan	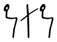	
to the mind ?	las·sekh·vee	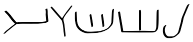	
understanding	vee·nah	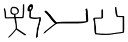	
Who	mee	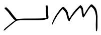	Job 38:37
to count	ye·sap·per	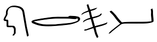	
the clouds ?	she·cha·qeem	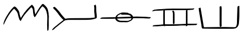	
has the wisdom	be·cha·khe·mah	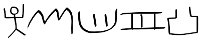	
the water jars	ve·niv·le	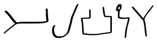	
of the heavens	ma·yim	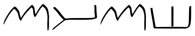	
Or who	mee	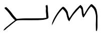	
can tilt	yash·keev	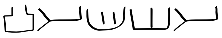	
hardens	be·tse·qet	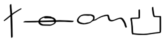	Job 38:38
when the dust	a·phar	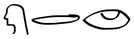	
into a mass	lam·mu·tsaq	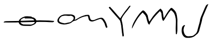	
and the clods of earth	u·re·ga·veem	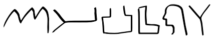	
stick together ?	ye·dub·ba·qu	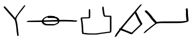	
Can you hunt	ha·ta·tsud	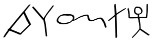	Job 38:39
for a lioness	le·la·vee	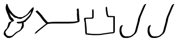	
the prey	ta·reph	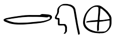	
the hunger	ve·chay·yat	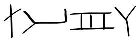	
of young lions	ke·phee·reem	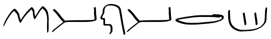	
or satisfy	te·mal·le	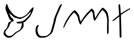	
when	kee	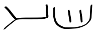	Job 38:40
they crouch	ya·sho·chu	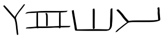	
in their dens	vam·me·o·w·no·wt	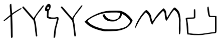	
and lie	ye·she·vu	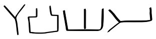	
in the thicket ?	vas·suk·kah	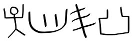	

in	le·mo		
wait	a·rev		
Who	mee	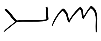	Job 38:41
provides	ya·kheen		
for the raven	la·o·rev		
food	tse·do	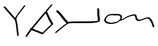	
when	kee	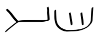	
its young	ye·la·do	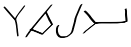	
God	el		
to	el		
cry out	ye·shaw·ve·u		
as they wander about	yit·u		
for lack of	liv·lee	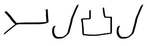	
food ? [’’]	o·khel		
[“] Do you know	ha·ya·da·ta		Job 39:1
when	et		
give birth ?	le·det	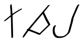	
goats	ya·a·le		
mountain	sa·la		
bear her fawn ?	cho·lel	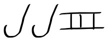	
the doe	ay·ya·lo·wt	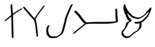	
Have you watched	tish·mor		
Can you count	tis·por		Job 39:2
the months	ye·ra·cheem	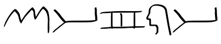	
they are pregnant ?	te·mal·le·nah		
Do you know	ve·ya·da·ta		
the time	et		

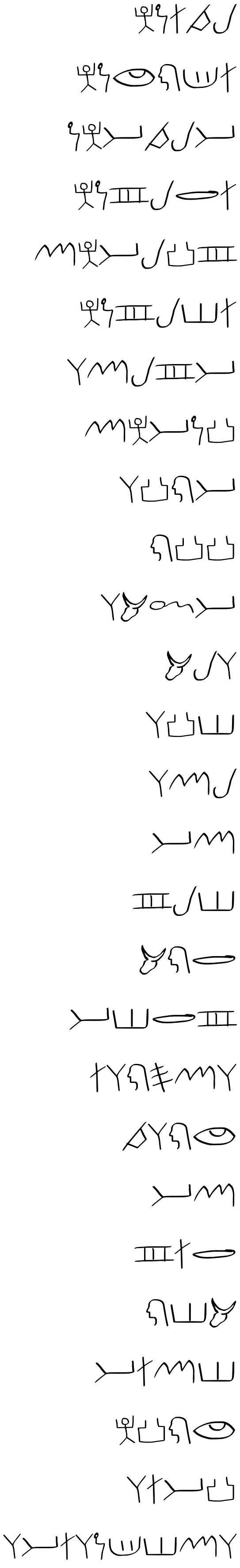

they give birth ?	lid·ta·nah	
They crouch down	tikh·ra·nah	Job 39:3
their young	yal·de·hen	
and bring forth	te·phal·lach·nah	
their newborn	chev·le·hem	
they deliver	te·shal·lach·nah	
thrive	yach·le·mu	Job 39:4
Their young ones	ve·ne·hem	
and grow up	yir·bu	
in the open field	vab·bar	
they leave	ya·tse·u	
and do not	ve·lo	
return	sha·vu	
	la·mo	
Who	mee	Job 39:5
set	shil·lach	
the wild donkey	pe·re	
free ?	cha·phe·shee	
from the harness ?	u·mo·se·ro·wt	
the swift donkey	a·ro·wd	
Who	mee	
released	phit·te·ach	
-	a·sher	Job 39:6
I made	sam·tee	
the wilderness	a·ra·vah	
his home	ve·to	
his dwelling	u·mish·ke·no·w·taw	

and the salt flats	me·le·chah	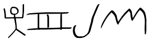	
He scorns	yis·chaq	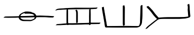	Job 39:7
the tumult	la·ha·mo·wn		
of the city	qir·yah	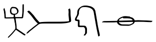	
the shouts	te·shu·o·wt		
of a driver	no·w·ges		
and never	lo		
hears	yish·ma		
He roams	ye·tur		Job 39:8
the mountains	ha·reem	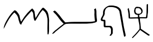	
for pasture	mir·e·hu		
for	ve·a·char		
any	kal		
green thing	ya·ro·wq		
searching	yid·ro·wosh		
consent	ha·yo·veh		Job 39:9
Will the wild ox	rēm	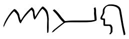	
to serve you ?	a·ve·de·kha	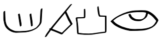	
	im		
Will he stay	ya·leen	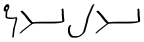	
by	al		
your manger {at night} ?	a·vu·se·kha		
Can you hold	hatiq·shar	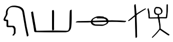	Job 39:10
[him]	rem	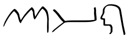	
to the furrow	be·te·lem	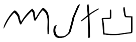	
with a harness ?	a·vo·to		
	im		

Will he plow	ye·sad·ded	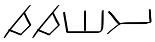	
the valleys	a·ma·qeem	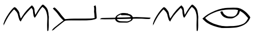	
behind you ?	a·cha·re·kha	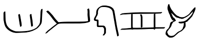	
Can you rely	ha·tiv·tach		Job 39:11
on his	bo		
-	kee	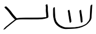	
great	rav	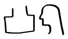	
strength ?	ko·cho		
Will you leave	ve·ta·a·zov		
to him ?	e·law	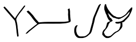	
your hard work	ye·gee·e·kha	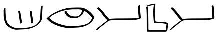	
Can you trust	ha·ta·a·meen	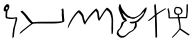	Job 39:12
him	bo		
to	kee	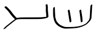	
bring in	ya·shuv		
your grain	zar·e·kha		
to your threshing floor ?	ve·ga·re·ne·kha		
and gather it	ye·e·soph		
The wings	ke·naph	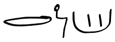	Job 39:13
of the ostrich	re·na·neem	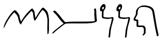	
flap joyfully	ne·e·la·sah		
but cannot [match]	im		
the pinions	ev·rah		
of the stork	cha·see·dah	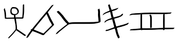	
and feathers	ve·no·tsah		
For	kee	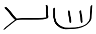	Job 39:14
she leaves	ta·a·zov		

on the ground	la·a·rets	לארץ	
her eggs	be·tse·ha	בצה	
in	ve·al	ועל	
the sand	a·phar	עפר	
and lets them warm	te·cham·mem	תחמם	
She forgets	vat·tish·kach	ותשכח	Job 39:15
that	kee	כי	
a foot	re·gel	רגל	
may crush them	te·zu·re·ha	תזורה	
animal	ve·chay·yat	וחית	
or a wild	has·sa·deh	השדה	
may trample them	te·du·she·ha	תדושה	
harshly	hiq·shee·ach	הקשיח	Job 39:16
She treats her young	ba·ne·ha	בניה	
as if not	le·lo	ללא	
her own	lah	לה	
was in vain	le·reeq	לריק	
that her labor	ye·gee·ah	יגיעה	
with no	be·lee	בלי	
concern	pha·chad	פחד	
For	kee	כי	Job 39:17
has deprived her	hish·shah	השה	
God	e·lo·w·ah	אלוה	
of wisdom	chakh·mah	חכמה	
He has not	ve·lo	ולא	
endowed	cha·laq	חלק	
her	lah	לה	

with understanding	bab·bee·nah	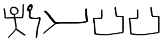	
Yet when	ka·et		Job 39:18
she proudly	bam·ma·ro·wm	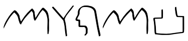	
spreads her wings	tam·ree	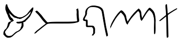	
she laughs	tis·chaq	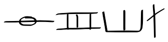	
at the horse	las·sus		
and its rider	u·le·ro·khe·vo	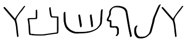	
Do you give	ha·tit·ten		Job 39:19
to the horse	las·sus		
strength	ge·vu·rah		
or adorn	ha·tal·beesh	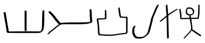	
his neck	tsaw·va·ro		
with a mane ?	ra·mah		
Do you make him leap	he·tar·ee·shen·nu	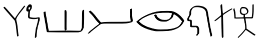	Job 39:20
like a locust	ka·ar·beh		
with his proud	ho·wd		
snorting ?	nach·ro	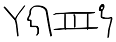	
[striking] terror	e·mah	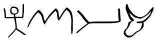	
He paws	yach·pe·ru		Job 39:21
in the valley	va·e·meq	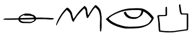	
and rejoices	ve·ya·sees	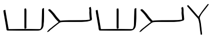	
in his strength	be·kho·ach		
he charges	ye·tse		
	liq·rat	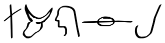	
into battle	na·sheq	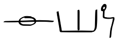	
He laughs	yis·chaq	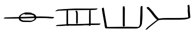	Job 39:22
at fear	le·pha·chad		

of nothing	ve·lo	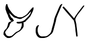	
frightened	ye·chat	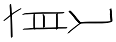	
he does not	ve·lo	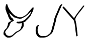	
turn back	ya·shuv	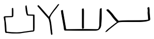	
from	mip·pe·ne	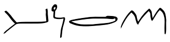	
the sword	cha·rev	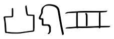	
at his side	a·law	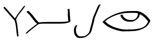	Job 39:23
rattles	tir·neh	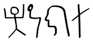	
A quiver	ash·pah	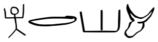	
along with a flashing	la·hav	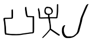	
spear	cha·neet	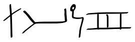	
and lance	ve·khee·do·wn	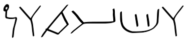	
Trembling	be·ra·ash	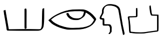	Job 39:24
with excitement	ve·ro·gez	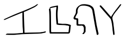	
he devours	ye·gam·me	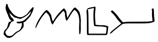	
the distance	a·rets	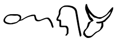	
he cannot	ve·lo	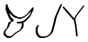	
stand still	ya·a·meen	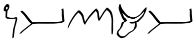	
	kee	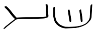	
sounds	qo·wl	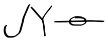	
when the ram’s horn	sho·w·phar	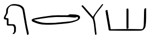	
At	be·de	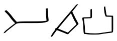	Job 39:25
the [blast of] the horn	sho·phar	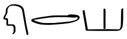	
he snorts	yo·mar	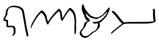	
with fervor	he·ach	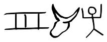	
from afar —	u·me·ra·cho·wq	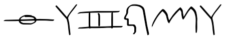	
He catches the scent	ya·ree·ach	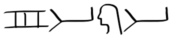	

of battle	mil·cha·mah	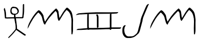	
the shouts	ra·am		
of captains	reem	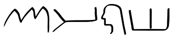	
and the cry of war	u·te·ru·ah		
by your understanding	hamib·bee·na·te·kha	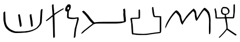	Job 39:26
take flight	ya·a·ver		
Does the hawk	nets		
and spread	yiph·ros		
his wings	ke·na·pho		
toward the south ?	le·te·man	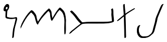	
-	im		Job 39:27
at	al		
your command	pee·kha	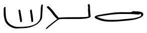	
soar	yag·bee·ah	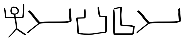	
Does the eagle	na·sher		
	ve·khee		
on high ?	ya·reem	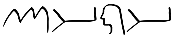	
and make his nest	qin·no	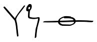	
on a cliff	se·la		Job 39:28
He dwells	yish·kon	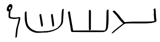	
and lodges there	ve·yit·lo·nan		
is on	al		
crag	shen	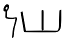	
a rocky	se·la		
his stronghold	u·me·tsu·dah		
From there	mish·sham		Job 39:29
he spies	cha·phar	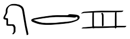	

out food	o·khel		
[it] from afar	le·me·ra·cho·wq	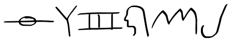	
his eyes	e·naw	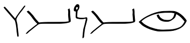	
see	yab·bee·tu	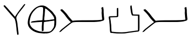	
His young ones	ve·ʾɛph·ro·cho		Job 39:30
feast on	ye·al·u		
blood	dam		
and where	u·va·a·sher		
the slain [are]	cha·la·leem	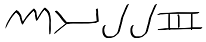	
there	sham		
he [is] ”	hu		
said	vay·ya·an	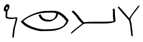	Job 40:1
And the LORD	YHVH		
	et		
to Job	ee·yo·wv	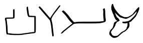	
:	vay·yo·mar		
contend	ha·rov		Job 40:2
with	im		
the Almighty ?	shad·day	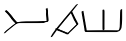	
“ Will the faultfinder	yis·so·wr		
Let him who argues	mo·w·khee·ach		
with God	e·lo·w·ah	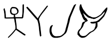	
give an answer ”	ya·a·nen·nah	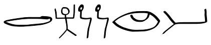	
answered	vay·ya·an	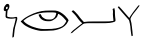	Job 40:3
Then Job	ee·yo·wv	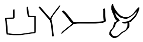	
-	et		
the LORD	YHVH		

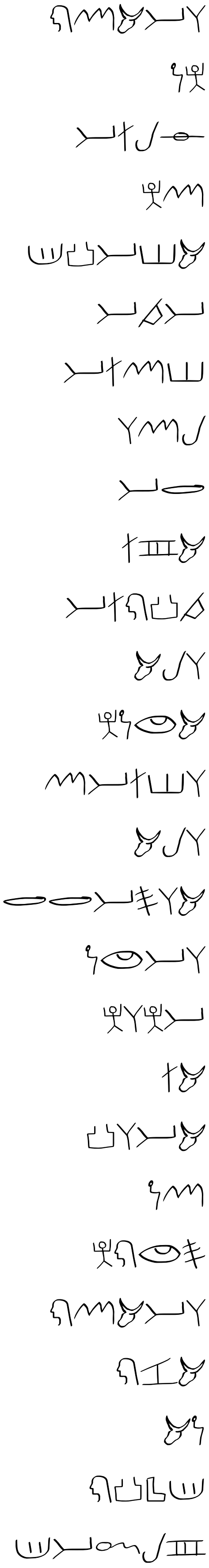

:	vay·yo·mar	
“ Behold	hen	Job 40:4
I am insignificant	qal·lo·tee	
How	mah	
can I reply to You ?	a·shee·ve·ka	
my hand	ya·dee	
I place	sam·tee	
over	le·mo	
my mouth	phee	
once	a·chat	Job 40:5
I have spoken	dib·bar·tee	
but I have no	ve·lo	
answer —	e·e·neh	
twice	u·she·ta·yim	
but I have nothing	ve·lo	
to add ”	o·w·seeph	
answered	vay·ya·an	Job 40:6
Then the LORD	YHVH	
	et	
Job	ee·yo·wv	
out of	min	
the whirlwind	se·ʿa·rah	
and said :	vay·yo·mar	
brace	e·zar	Job 40:7
“ Now	na	
like a man	khe·ge·ver	
yourself	cha·la·tse·kha	

I will question you	esh·a·le·kha		
and you shall inform Me	ve·ho·w·dee·e·nee	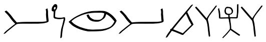	
Would you really	ha·aph		Job 40:8
annul	ta·pher		
My justice ?	mish·pa·tee		
Would you condemn Me	tar·shee·e·nee	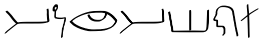	
to	le·ma·an		
justify yourself?	tits·daq		
-	ve·im		Job 40:9
Do you have an arm	ze·ro·w·a		
like God’s	ka·el		
?	lakh	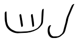	
with a voice	u·ve·qo·wl	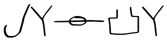	
like His ?	ka·mo·hu		
Can you thunder	tar·em		
adorn yourself	a·deh		Job 40:10
Then	na		
[with] majesty	ga·ʾon		
and splendor	va·go·vah	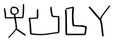	
yourself with honor	ve·ho·wd	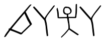	
and glory	ve·ha·dar		
and clothe	til·bash		
Unleash	ha·phets		Job 40:11
the fury	ev·ro·wt		
of your wrath	ap·pe·kha		
look on	u·re·eh		
every	khal		

proud man	ge·eh		
and bring him low	ve·hash·pee·le·hu		
Look on	re·eh		Job 40:12
every	khal	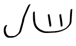	
proud man	ge·eh		
and humble him	hakh·nee·e·hu	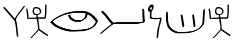	
trample	va·ha·dokh	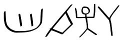	
the wicked	re·sha·eem		
where they stand	tach·tam		
Bury them	ta·me·nem		Job 40:13
in the dust	be·a·phar		
together	ya·chad	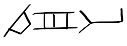	
	pe·ne·hem	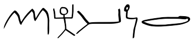	
imprison them	cha·vosh		
in the grave	bat·ta·mun		
Then	ve·gam		Job 40:14
I	a·nee	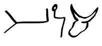	
will confess to you	o·w·de·ka		
that	kee	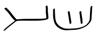	
can save	to·wo·shi·a		
you	le·kha	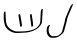	
your own right hand	ye·mee·ne·kha	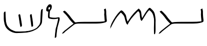	
Look at	hin·neh		Job 40:15
	na		
Behemoth	ve·he·mo·wt	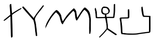	
which	a·sher		
I made	a·see·tee	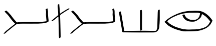	

[along] with you	im·makh		
grass	cha·tseer		
like an ox	kab·ba·qar	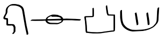	
He feeds on	yo·khel		
See	hin·neh		Job 40:16
	na		
the strength	kho·cho		
of his loins	ve·ma·te·naw		
and the power	ve·o·no		
in the muscles	bish·ree·re	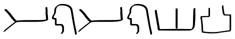	
of his belly	vit·no		
sways	yach·pots		Job 40:17
His tail	ze·na·vo	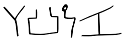	
like	khe·mo		
a cedar	a·rez	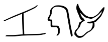	
the sinews	gee·de	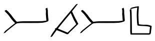	
of his thighs	pha·cha·do	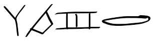	
are tightly knit	ye·so·ra·gu		
His bones	a·tsa·maw	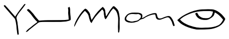	Job 40:18
are tubes	a·phee·qe	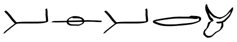	
of bronze	ne·chu·shah	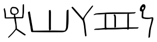	
his limbs	ge·ra·maw		
are rods	kim·teel		
of iron	bar·zel	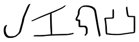	
He	hu		Job 40:19
is the foremost	re·sheet		
works	dar·khe		

of God’s	el		
only his Maker	ha·o·so		
against him	yag·gesh		
can draw the sword	char·bo		
-	kee	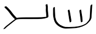	Job 40:20
their produce	vul		
The hills	ha·reem	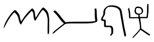	
yield	yis·u		
him	lo		
while all	ve·khal		
the beasts	chay·yat	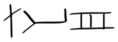	
of the field	has·sa·deh		
play	ye·sa·cha·qu		
nearby	sham		
under	ta·chat	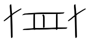	Job 40:21
the lotus plants	tse·e·leem	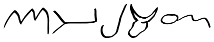	
He lies	yish·kav	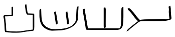	
hidden	be·se·ter		
among the reeds	qa·neh	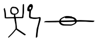	
of the marsh	u·vits·tsah	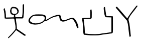	
conceal him	ye·suk·ku·hu	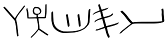	Job 40:22
The lotus plants	tse·e·leem	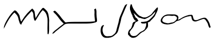	
in their shade	tsi·la·lo	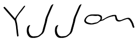	
surround him	ye·sub·bu·hu	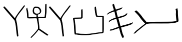	
the willows	ar·ve		
of the brook	na·chal	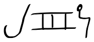	
Though	hen		Job 40:23

rages	ya·a·shoq		
the river	na·har	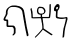	
Behemoth is unafraid	lo		
	yach·po·wz		
he remains secure	yiv·tach		
though	kee	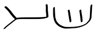	
surges	ya·gee·ach	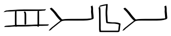	
the Jordan	yar·den		
to	el		
his mouth	pee·hu	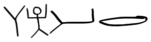	
as he looks on	be·e·naw	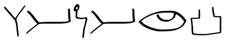	Job 40:24
Can anyone capture him	yiq·qa·chen·nu	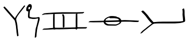	
with a snare ? [”]	be·mo·wq·sheem	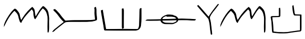	
or pierce	yin·qav	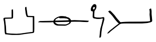	
his nose	aph		
[“] Can you pull in	tim·shokh	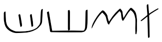	Job 41:1
Leviathan	liw·ya·tan	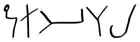	
with a hook	be·chak·kah	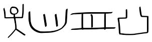	
with a rope ?	u·ve·che·vel	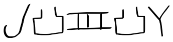	
	tash·qee·a	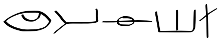	
or tie down his tongue	le·sho·no	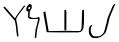	
Can you put	ha·ta·seem	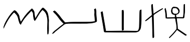	Job 41:2
a cord	ag·mo·wn		
through his nose	be·ap·po		
with a hook ?	u·ve·cho·w·ach	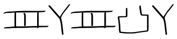	
or pierce	tiq·qo·wv	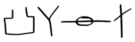	

his jaw	le·che·yo	לחיו	
Will he beg	ha·yar·beh	הירבה	Job 41:3
you	e·le·kha	אליך	
for mercy	ta·cha·nu·neem	תחנונים	
or	im	אם	
speak	ye·dab·ber	ידבר	
to you	e·le·kha	אליך	
softly ?	rak·ko·wt	רכות	
Will he make	ha·yikh·rot	היכרת	Job 41:4
a covenant	be·reet	ברית	
with you	im·makh	עמך	
to take him	tiq·qa·chen·nu	תקחנו	
as a slave	le·e·ved	לעבד	
for life ?	o·w·lam	עולם	
Can you pet	hat·sa·cheq	התשחק	Job 41:5
him	bo	בו	
like a bird	kats·tsip·po·wr	כצפור	
or put him on a leash	ve·tiq·she·ren·nu	ותקשרנו	
for your maidens ?	le·na·a·ro·w·te·kha	לנערותיך	
barter	yikh·ru	יכרו	Job 41:6
for him	a·law	עליו	
Will traders	chab·ba·reem	חברים	
or divide him	ye·che·tsu·hu	יחצוהו	
among	ben	בין	
the merchants ?	ke·na·a·neem	כנענים	
Can you fill	hat·mal·le	התמלא	Job 41:7
with harpoons	ve·suk·ko·wt	בשכות	

his hide	o·w·ro		
spears ?	u·ve·tsil·tsal		
with fishing	da·geem	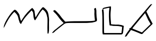	
or his head	ro·sho		
If you lay	seem	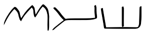	Job 41:8
on him	a·law	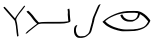	
a hand	kap·pe·kha		
you will remember	ze·khor	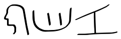	
the battle	mil·cha·mah	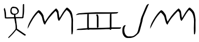	
and never	al		
repeat it !	to·w·saph		
Surely	hen		Job 41:9
hope of [overcoming] him	to·chal·to	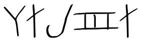	
is false	nikh·za·vah		
Is not	ha·gam		
	el		
the sight of him	mar·aw		
overwhelming ?	yu·tal		
No one	lo		Job 41:10
is so fierce	akh·zar		
as to	kee	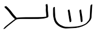	
rouse Leviathan	ye·u·ren·nu		
Then who	u·mee		
	hu		
against Me ?	le·pha·nay		
is able to stand	yit·yats·tsav	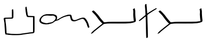	
Who	mee	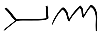	Job 41:11

has given to Me	hiq·dee·ma·nee	
that I should repay him ?	va·a·shal·lem	
under	ta·chat	
Everything	kal	
heaven	hash·sha·ma·yim	
Mine	lee	
is	hu	
I cannot	lo	Job 41:12
keep silent	a·cha·reesh	
about his limbs	bad·daw	
	u·de·var	
his power	ge·vu·ro·wt	
and graceful	ve·cheen	
form	er·ko	
Who	mee	Job 41:13
can strip off	gil·lah	
his outer	pe·ne	
coat ?	le·vu·sho	
with a bridle	be·khe·phel	
?	ris·no	
Who	mee	
can approach [him]	ya·vo·w	
his jaws	dal·te	Job 41:14
	pha·naw	
Who	mee	
can open	phit·te·ach	
ringed	se·vee·vo·wt	

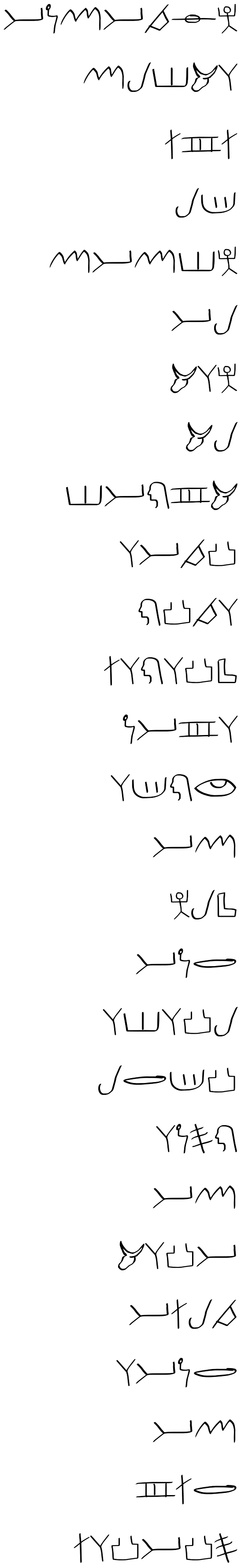

teeth ?	shin·naw		
by his fearsome	e·mah	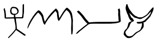	
[his] pride	ga·a·vah		Job 41:15
[His] rows	a·phee·qe	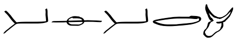	
of scales are	ma·gin·neem	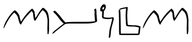	
tightly	sa·gur		
sealed together	cho·w·tam		
	tsar		
One scale	e·chad	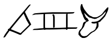	Job 41:16
to another	be·e·chad		
is so near	yig·ga·shu		
air	ve·ru·ach	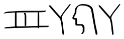	
that no	lo		
can pass	ya·vo·w		
between them	ve·ne·hem	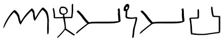	
to one	eesh	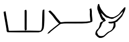	Job 41:17
another	be·a·chee·hu	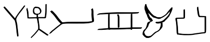	
They are joined	ye·dub·ba·qu	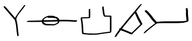	
they clasp	yit·lak·ke·du	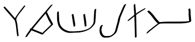	
and cannot	ve·lo		
be separated	yit·pa·ra·du		
His snorting	atee·sho·taw	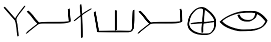	Job 41:18
flashes	ta·hel		
with light	o·wr		
and his eyes	ve·e·naw	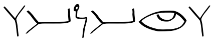	
are like the rays	ke·aph·ap·pe		
of dawn	sha·char		

from his mouth	mip·pee	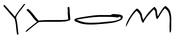	Job 41:19
Firebrands	lap·pee·deem	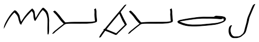	
stream	ya·ha·lo·khu	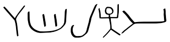	
sparks	kee·do·w·de		
fiery	esh		
shoot forth !	yit·mal·la·tu		
from his nostrils	min·ne·chee·raw	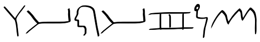	Job 41:20
billows	ye·tse		
Smoke	a·shan		
pot	ke·dud		
as from a boiling	na·phu·ach		
over burning reeds	ve·ag·mon		
His breath	naph·sho		Job 41:21
sets coals	ge·cha·leem	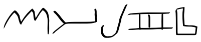	
ablaze	te·la·het		
and flames	ve·la·hav		
from his mouth	mip·pee		
pour	ye·tse		
in his neck	be·tsaw·va·ro		Job 41:22
resides	ya·leen	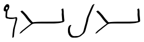	
Strength	oz		
before him	u·le·pha·naw		
leaps	ta·duts		
and dismay	de·a·vah		
The folds	map·pe·le		Job 41:23
of his flesh	ve·sa·ro		
are tightly joined	da·ve·qu	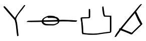	

they are firm	ya·tsuq		
-	a·law	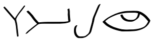	
and immovable	bal	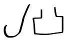	
	yim·mo·wt		
His chest	lib·bo	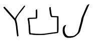	Job 41:24
is as hard	ya·tsuq		
as	ke·mo		
a rock	a·ven		
as hard	ve·ya·tsuq		
millstone !	ke·phe·lach		
as a lower	tach·teet	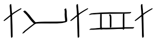	
When Leviathan rises up	mis·se·to		Job 41:25
are terrified	ya·gu·ru		
the mighty	e·leem	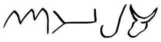	
before his thrashing	mish·she·va·reem	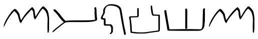	
they withdraw	yit·chat·ta·u	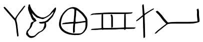	
that reaches him	mas·see·ge·hu	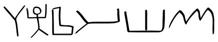	Job 41:26
The sword	che·rev		
has no	be·lee	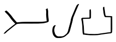	
effect	ta·qum	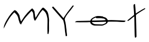	
nor does the spear	cha·neet	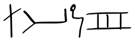	
or dart	mas·sa		
or arrow	ve·shir·yah	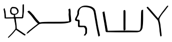	
He regards	yach·shov		Job 41:27
as straw	le·te·ven		
iron	bar·zel	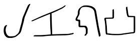	
wood	le·ets		

as rotten	riq·qa·vo·wn	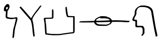	
and bronze	ne·chu·shah	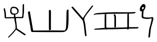	
No	lo	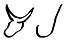	Job 41:28
can make him flee	yav·ree·chen·nu	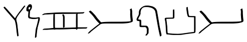	
	ben	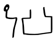	
arrow	qa·shet	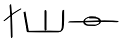	
like chaff	le·qash	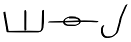	
become	neh·pe·khu	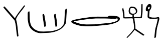	
to him	lo	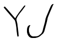	
slingstones	av·ne	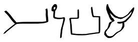	
	qa·la	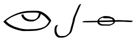	
as straw	ke·qash	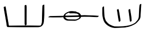	Job 41:29
is regarded	nech·she·vu	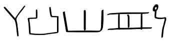	
A club	to·w·tach	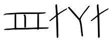	
and he laughs	ve·yis·chaq	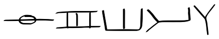	
at the sound	le·ra·ash	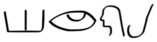	
of the lance	kee·do·wn	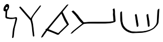	
His undersides	tach·taw	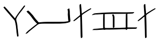	Job 41:30
are jagged	chad·du·de	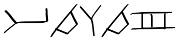	
potsherds	cha·res	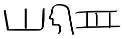	
spreading out	yir·pad	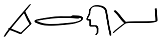	
like a threshing sledge	cha·ruts	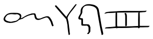	
	a·le	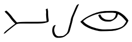	
the mud	teet	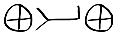	
seethe	yar·tee·ach	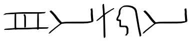	Job 41:31
like a cauldron	kas·seer	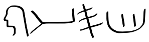	
He makes the depths	me·tsu·lah	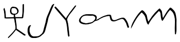	

the sea	yam	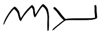	
he makes	ya·seem		
like a jar of ointment	kam·mer·qa·chah	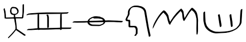	
behind him	a·cha·raw	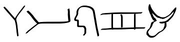	Job 41:32
He leaves a glistening	ya·eer		
wake	na·teev	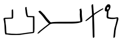	
one would think	yach·shov		
the deep	te·ho·wm		
had white hair !	le·se·vah	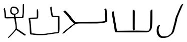	
Nothing	en	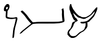	Job 41:33
on	al		
earth	a·phar		
is his equal —	ma·she·lo		
a creature	he·a·su		
devoid of	liv·lee	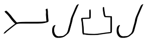	
fear !	chat	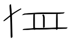	
-	et		Job 41:34
all	kal	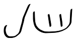	
the haughty	ga·vo·ah	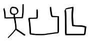	
He looks down	yir·eh		
he	hu		
is king	me·lekh	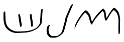	
over	al		
on all	kal	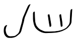	
	be·ne	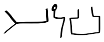	
the proud ”	sha·chats	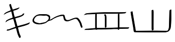	
replied	vay·ya·an	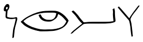	Job 42:1

Then Job	ee·yo·wv	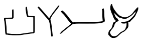	
-	et		
to the LORD	YHVH	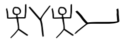	
:	vay·yo·mar		
“ I know	ya·daʿ·ta		Job 42:2
that	kee	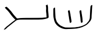	
all things	khol	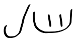	
You can do	tu·khal		
and that no	ve·lo		
can be thwarted	yib·ba·tser	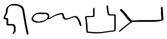	
of Yours	mim·me·kha		
plan	me·zim·mah		
You asked, ‘Who	mee	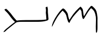	Job 42:3
is this	zeh		
who conceals	ma·leem	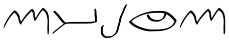	
My counsel	e·tsah		
without	be·lee	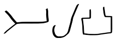	
knowledge ? ’	da·at		
Surely	la·khen		
I spoke of things	hig·gad·tee		
I did not	ve·lo		
understand	a·veen	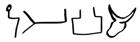	
things too wonderful	niph·la·o·wt	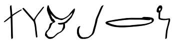	
for me	mim·men·nee		
	ve·lo		
to know	e·da		
You said, ‘Listen	she·ma		Job 42:4

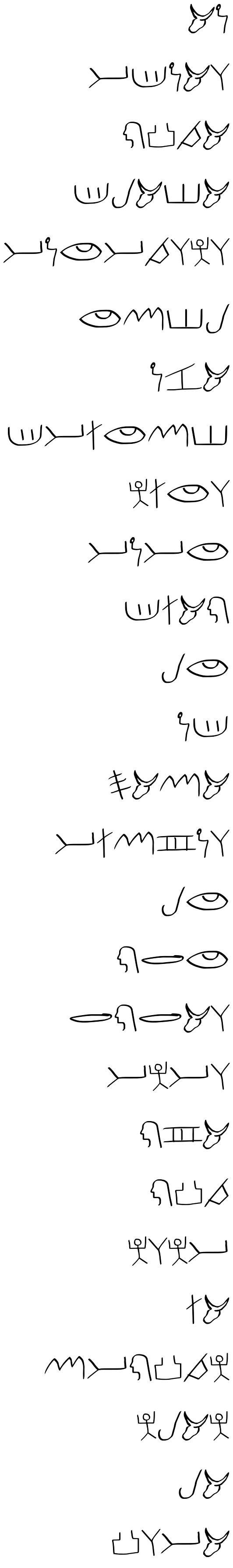

now	na	
and I	ve·a·no·khee	
will speak	a·dab·ber	
I will question you	esh·a·le·kha	
and you shall inform Me ’	ve·ho·w·dee·e·nee	
My ears	le·she·ma	Job 42:5
	o·zen	
had heard of You	she·ma·tee·kha	
but now	ve·at·tah	
my eyes	e·nee	
have seen You	ra·a·te·kha	
Therefore	al	Job 42:6
	ken	
I retract [my words]	em·as	
and I repent	ve·ni·cham·tee	
in	al	
dust	a·phar	
and ashes ”	va·e·pher	
-	vay·hee	Job 42:7
After	a·char	
had spoken	dib·ber	
the LORD	YHVH	
-	et	
words	had·de·va·reem	
these	ha·el·leh	
to	el	
Job	ee·yo·wv	

said	vay·yo·mer
He	YHVH
to	el
Eliphaz	e·lee·phaz
the Temanite	hat·te·ma·nee
is kindled	cha·rah
“ My wrath	ap·pee
against you	ve·kha
and your two	u·vish·ne
friends	re·e·kha
For	kee
you have not	lo
spoken	dib·bar·tem
about Me	e·lay
accurately	ne·kho·w·nah
as My servant	ke·av·dee
Job has	ee·yo·wv
So now	ve·at·tah
take	qe·chu
	la·khem
seven	shiv·ah
bulls	pha·reem
and seven	ve·shiv·ah
rams	e·leem
go	u·le·khu
to	el
My servant	av·dee

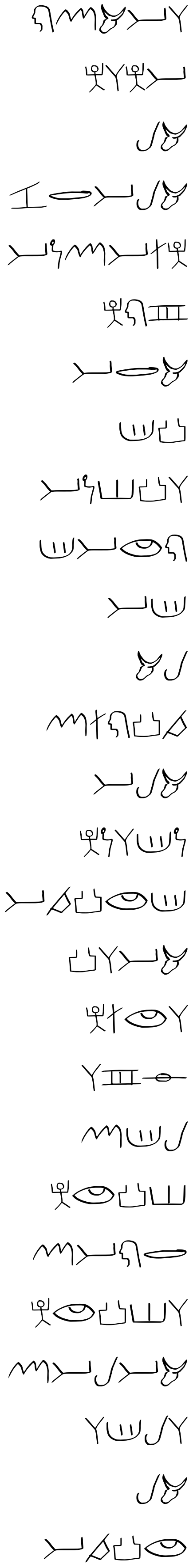

Job 42:8

Job	ee·yo·wv	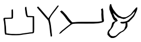	
and sacrifice	ve·ha·a·lee·tem	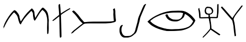	
a burnt offering	o·w·lah		
for yourselves	ba·ad·khem		
Job	ve·ee·yo·wv	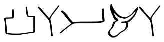	
Then My servant	av·dee	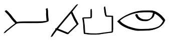	
will pray	yit·pal·lel		
for you	a·le·khem	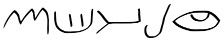	
for	kee	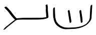	
	im		
his prayer	pa·naw	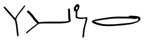	
I will accept	es·sa		
and not	le·vil·tee	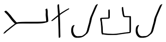	
deal	a·so·wt		
with you	im·ma·khem	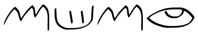	
[according to your] folly	ne·va·lah	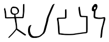	
For	kee	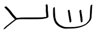	
you have not	lo		
spoken	dib·bar·tem		
about Me	e·lay	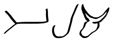	
accurately	ne·kho·w·nah		
as My servant	ke·av·dee	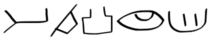	
Job has”	ee·yo·wv	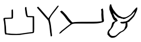	
went	vay·ye·le·khu	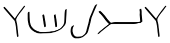	Job 42:9
So Eliphaz	e·lee·phaz	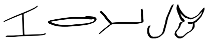	
the Temanite	hat·te·ma·nee		
Bildad	u·vil·dad	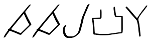	

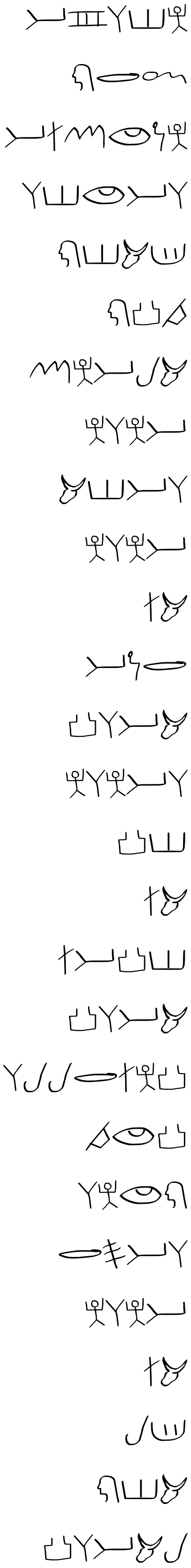

the Shuhite	hash·shu·chee	
and Zophar	tso·phar	
the Naamathite	han·na·a·ma·tee	
and did	vay·ya·a·su	
as	ka·a·sher	
had told them	dib·ber	
	a·le·hem	
the LORD	YHVH	
accepted	vay·yis·sa	
and the LORD	YHVH	
-	et	
	pe·ne	
Job's request	ee·yo·wv	
the LORD	va·YHVH	Job 42:10
restored	v	
-	et	
his prosperity	she·vīt	
After Job	ee·yo·wv	
had prayed	be·hit·pal·lo	
for	be·ad	
his friends	re·e·hu	
and doubled	vay·yo·seph	
	YHVH	
-	et	
former possessions	kal	
-	a·sher	
his	le·ee·yo·wv	

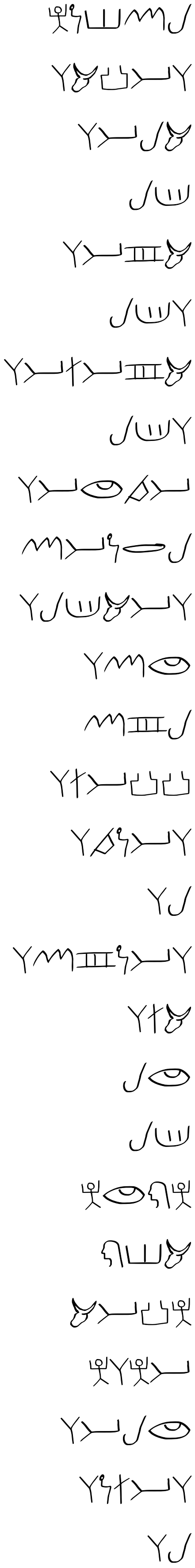

-	le·mish·neh	
came	vay·ya·vo·u	Job 42:11
	e·law	
All	kal	
his brothers	e·chaw	
and	ve·khal	
sisters	ʾach·yo·taw	
	ve·khal	
acquaintances	yo·de·aw	
and prior	le·pha·neem	
and dined	vay·yo·khe·lu	
with him	im·mo	
	le·chem	
in his house	be·ve·to	
They consoled	vay·ya·nu·du	
him	lo	
and comforted	vay·na·cha·mu	
him	o·to	
over	al	
all	kal	
the adversity	ha·ra·ah	
that	a·sher	
had brought	he·vee	
the LORD	YHVH	
upon him	a·law	
one gave	vay·yit·te·nu	
him	lo	

And each	eesh	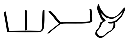	
piece of silver	qe·see·tah	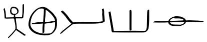	
a	e·chat	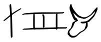	
	ve·eesh	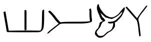	
ring	ne·zem	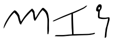	
gold	za·hav	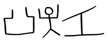	
and a	e·chad	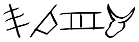	
So the LORD	va·YHVH	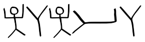	Job 42:12
blessed	be·rakh		
-	et		
latter [days]	a·cha·reet	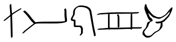	
Job’s	ee·yo·wv	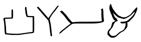	
more than his first	me·re·shi·to		
He owned	vay·hee	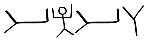	
	lo		
14,000 {}	ar·ba·ah		
	a·sar		
	e·leph	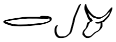	
sheep	tson		
6,000 {}	ve·she·shet	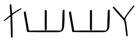	
	a·la·pheem		
camels	ge·mal·leem	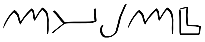	
1,000 {}	ve·e·leph	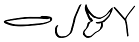	
yoke	tse·med		
of oxen	ba·qar	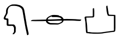	
and 1,000	ve·e·leph	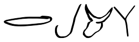	
female donkeys	a·to·w·no·wt		

And he also had	vay·hee	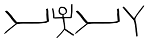	Job 42:13
	lo		
seven	shiv·a·nah	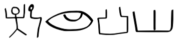	
sons	va·neem	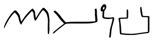	
and three	ve·sha·lo·wosh		
daughters	ba·no·wt	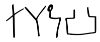	
He named	vay·yiq·ra	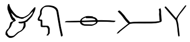	Job 42:14
	shem		
his first	ha·a·chat		
daughter Jemimah	ye·mee·mah	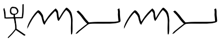	
	ve·shem	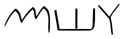	
his second	hash·she·neet	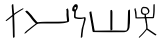	
Keziah	qe·tsee·ah		
	ve·shem	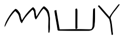	
and his third	hash·she·lee·sheet	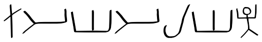	
	qe·ren	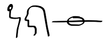	
Keren-happuch	hap·pukh		
No	ve·lo		Job 42:15
could be found	nim·tsa		
women	na·sheem	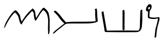	
as beautiful	ya·pho·wt		
daughters	kiv·no·wt	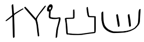	
as Job’s	ee·yo·wv	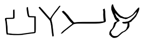	
in all	be·khal		
the land	ha·a·rets		
granted	vay·yit·ten	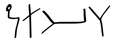	
them	la·hem		

and their father	a·vee·hem	אביהם	
an inheritance	na·cha·lah	נחלה	
among	be·to·wkh	בתוך	
their brothers	a·che·hem	אחיהם׃	
lived	vay·chee	ויחי	Job 42:16
Job	ee·yo·wv	איוב	
After	a·cha·re	אחרי	
this	zot	זאת	
140	me·ah	מאה	
	ve·ar·ba·eem	וארבעים	
years	sha·nah	שנה	
and saw	vay·yar	וירא	
-	et	את	
his children	ba·naw	בניו	
-	ve·et	ואת	
and their	be·ne	בני	
children	va·naw	בניו	
to the fourth	ar·ba·ah	ארבעה	
generation	do·ro·wt	דרות	
died	vay·ya·mat	וימת	Job 42:17
And so Job	ee·yo·wv	איוב	
old	za·qen	זקן	
and full	u·se·va	ושבע	
of years	ya·meem	ימים	

Psalms

BSB Translation	Transliteration	Original Hebrew

Blessed	ash·re	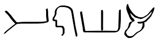	Psalm 1:1
[is] the man	ha·eesh	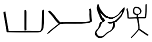	
who	a·sher		
does not	lo		
walk	ha·lakh	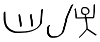	
in the counsel	ba·a·tsat		
of the wicked	re·sha·eem		
on the path	u·ve·de·rekh		
of sinners	chat·ta·eem		
or	lo		
set foot	a·mad	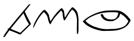	
in the seat	u·ve·mo·wo·shav		
of mockers	le·tseem		
or	lo		
sit	ya·shav		
But	kee	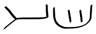	Psalm 1:2
	im		
[is] in the Law	be·to·w·rat		
of the LORD	YHVH		
his delight	cheph·tso		
and on His law	u·ve·to·w·ra·to		
he meditates	yeh·geh		
day	yo·w·mam		
and night	va·la·ye·lah	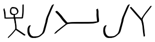	
He is	ve·ha·yah	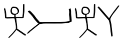	Psalm 1:3
like a tree	ke·ets		
planted	sha·tul		

by	al		
streams	pal·ge	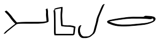	
of water	ma·yim	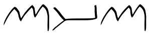	
	a·sher		
its fruit	pir·yo	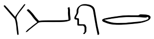	
yielding	yit·ten	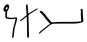	
in season	be·it·to		
whose leaf	ve·a·le·hu		
does not	lo		
wither	yib·bo·wl	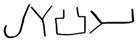	
and	ve·khol		
-	a·sher		
in all he does	ya·a·seh		
who prospers	yats·lee·ach	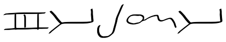	
Not	lo		Psalm 1:4
so	khen	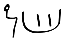	
the wicked !	ha·re·sha·eem		
For	kee	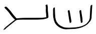	
[they are]	im		
like chaff	kam·mots		
-	asher		
driven off	tid·de·phen·nu		
by the wind	ru·ach		
Therefore	al		Psalm 1:5
	ken	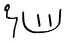	
{will} not	lo		
stand	ya·qu·mu	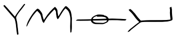	

the wicked	re·sha·eem		
in the judgment	bam·mish·pat		
nor sinners	ve·chat·ta·eem		
in the assembly	ba·a·dat		
of the righteous	tsad·dee·qeem	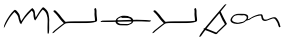	
For	kee	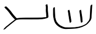	Psalm 1:6
guards	yo·w·de·a		
the LORD	YHVH		
the path	de·rekh		
of the righteous	tsad·dee·qeem	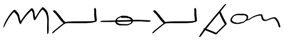	
but the way	ve·de·rekh		
of the wicked	re·sha·eem		
will perish	to·ved	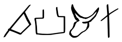	
Why	lam·mah		Psalm 2:1
rage	ra·ge·shu		
do the nations	go·w·yim	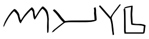	
and the peoples	u·le·um·meem		
plot	yeh·gu	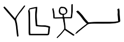	
in vain ?	reeq	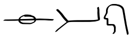	
take their stand	yit·yats·tse·vu	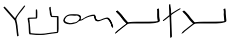	Psalm 2:2
The kings	mal·khe	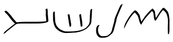	
of the earth	e·rets		
and the rulers	ve·ro·wz·neem		
gather	no·ws·du		
together	ya·chad	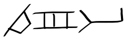	
against	al		
the LORD	YHVH		

and against	ve·al	𐤅𐤏𐤋	
His Anointed One :	me·shee·cho	𐤌𐤔𐤉𐤇𐤅	
“ Let us break	ne·nat·te·qah	𐤍𐤍𐤕𐤒𐤄	Psalm 2:3
-	et	𐤀𐤕	
Their chains	mo·ws·ro·w·te·mo	𐤌𐤅𐤎𐤓𐤅𐤕𐤉𐤌𐤅	
and cast away	ve·nash·lee·khah	𐤅𐤍𐤔𐤋𐤉𐤊𐤄	
	mim·men·nu	𐤌𐤌𐤍𐤅	
Their cords ”	a·vo·te·mo	𐤏𐤁𐤕𐤉𐤌𐤅	
The One enthroned	yo·wo·shev	𐤉𐤅𐤔𐤁	Psalm 2:4
in heaven	bash·sha·ma·yim	𐤁𐤔𐤌𐤉𐤌	
laughs	yis·chaq	𐤉𐤔𐤇𐤒	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
taunts them	yil·ag	𐤉𐤋𐤏𐤂	
-	la·mo	𐤋𐤌𐤅	
Then	az	𐤀𐤆	Psalm 2:5
He rebukes	ye·dab·ber	𐤉𐤃𐤁𐤓	
them	e·le·mo	𐤀𐤋𐤉𐤌𐤅	
in His anger	ve·ap·po	𐤁𐤀𐤐𐤅	
in His fury :	u·va·cha·ro·w·no	𐤅𐤁𐤇𐤓𐤅𐤍𐤅	
and terrifies them	ye·va·ha·le·mo	𐤉𐤁𐤄𐤋𐤌𐤅	
“ I have	va·a·nee	𐤅𐤀𐤍𐤉	Psalm 2:6
installed	na·sakh·tee	𐤍𐤎𐤊𐤕𐤉	
My King	mal·kee	𐤌𐤋𐤊𐤉	
on	al	𐤏𐤋	
Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
mountain ”	har	𐤄𐤓	
[upon] My holy	qad·shee	𐤒𐤃𐤔𐤉	

I will proclaim	a·sap·pe·rah	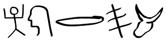	Psalm 2:7
	el	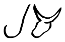	
the decree	choq	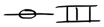	
by the LORD :	YHVH	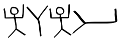	
spoken	a·mar	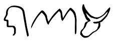	
to Me	e·lay	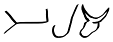	
[are] My Son	be·nee	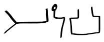	
“ You	at·tah	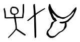	
I	a·nee	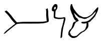	
today	hay·yo·wm	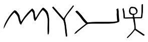	
have become Your Father	ye·lid·tee·kha	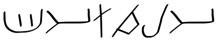	
Ask	she·al	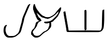	Psalm 2:8
Me	mim·men·nee	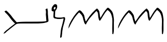	
and I {will} make	ve·et·te·nah	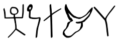	
the nations	go·w·yim	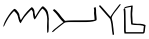	
Your inheritance	na·cha·la·te·kha	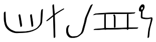	
Your possession	va·a·chuz·za·te·kha	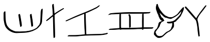	
the ends	aph·se	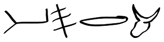	
of the earth	a·rets	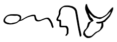	
You will break them	te·ro·em	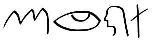	Psalm 2:9
scepter	be·she·vet	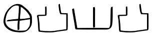	
with an iron	bar·zel	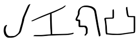	
”	kikh·lee	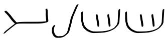	
like pottery	yo·w·tser	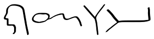	
You will shatter them	te·nap·pe·tsem	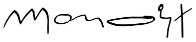	
Therefore	ve·at·tah	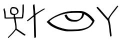	Psalm 2:10
O kings	me·la·kheem	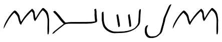	

be wise	has·kee·lu	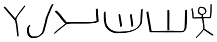	
be admonished	hiw·va·se·ru	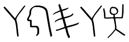	
O judges	sho·phe·te	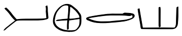	
of the earth	a·rets	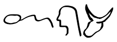	
Serve	iv·du	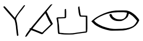	Psalm 2:11
-	et	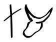	
the LORD	YHVH	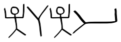	
with fear	be·yir·ah	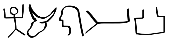	
and rejoice	ve·gee·lu	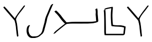	
with trembling	bir·a·dah	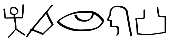	
Kiss	nash·she·qu	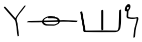	Psalm 2:12
the Son	var	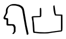	
lest	pen	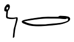	
He be angry	ye·e·naph	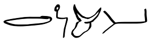	
and you perish	ve·to·ve·du	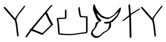	
in your rebellion	de·rekh	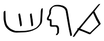	
when	kee	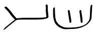	
ignites	yiv·ar	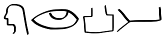	
in an instant	kim·at	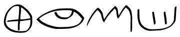	
His wrath	ap·po	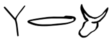	
Blessed	ash·re	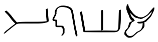	
[are] all	kal	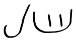	
who take refuge	cho·w·se	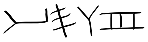	
in Him	vo	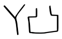	
A Psalm	miz·mo·wr	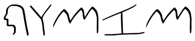	Psalm 3:1
of David	le·da·wid	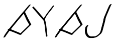	
when he fled	be·va·re·cho	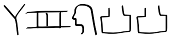	

from	mip·pe·ne		
Absalom	av·sha·lo·wm	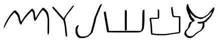	
his son	be·no	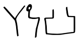	
O LORD	YHVH		
how	mah	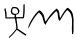	
have increased !	rab·bu		
my foes	tsa·ray		
How many	rab·beem	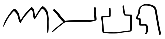	
rise up	qa·meem	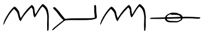	
against me !	a·lay	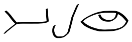	
Many	rab·beem	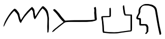	Psalm 3:2
say	o·me·reem		
of me	le·naph·shee		
will not	en	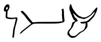	
deliver	ye·shu·a·tah		
him ”	lo		
“ God	ve·lo·heem		
Selah	se·lah	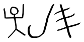	
But You	ve·at·tah		Psalm 3:3
O LORD	YHVH		
are a shield	ma·gen		
around me	ba·a·dee		
my glory	ke·vo·w·dee	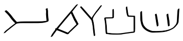	
and the One who lifts	u·me·reem	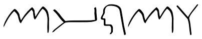	
my head	ro·shee	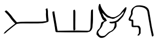	
aloud	qo·w·lee		Psalm 3:4
To	el		

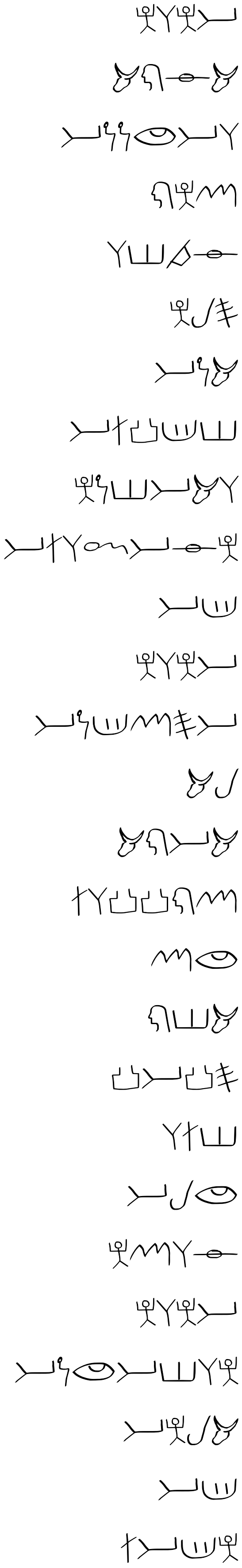

the LORD	YHVH	
I cry	eq·ra	
and He answers me	vay·ya·a·ne·nee	
mountain	me·har	
from His holy	qa·de·sho	
Selah	se·lah	
I	a·nee	Psalm 3:5
lie down	sha·khav·tee	
and sleep	va·ee·sha·nah	
I wake again	he·qee·tso·w·tee	
for	kee	
the LORD	YHVH	
sustains me	yis·me·khe·nee	
I will not	lo	Psalm 3:6
fear	ee·ra	
the myriads	me·riv·vo·wt	
	am	
-	a·sher	
on every side	sa·veev	
set	sha·tu	
against me	a·lay	
Arise	qu·mah	Psalm 3:7
O LORD !	YHVH	
Save me	ho·wo·shee·e·nee	
O my God !	e·lo·hay	
	kee	
Strike	hik·kee·ta	

-	et	
all	kal	
my enemies	o·ye·vay	
on the jaw	le·chee	
the teeth	shin·ne	
of the wicked	re·sha·eem	
break	shib·bar·ta	
to the LORD	la·YHVH	Psalm 3:8
Salvation [belongs]	hay·shu·ah	
be on	al	
Your people	am·me·kha	
may Your blessing	vir·kha·te·kha	
Selah	se·lah	
For the choirmaster	lam·nats·tse·ach	Psalm 4:1
With stringed instruments	bin·gee·no·wt	
A Psalm	miz·mo·wr	
of David	le·da·wid	
when I call	be·qa·re·ee	
Answer me	a·ne·nee	
O God	e·lo·he	
of my righteousness !	tsid·qee	
distress	bats·tsar	
You have relieved	hir·chav·ta	
my	lee	
show me grace	chan·ne·nee	
and hear	u·she·ma	
my prayer	te·phil·la·tee	

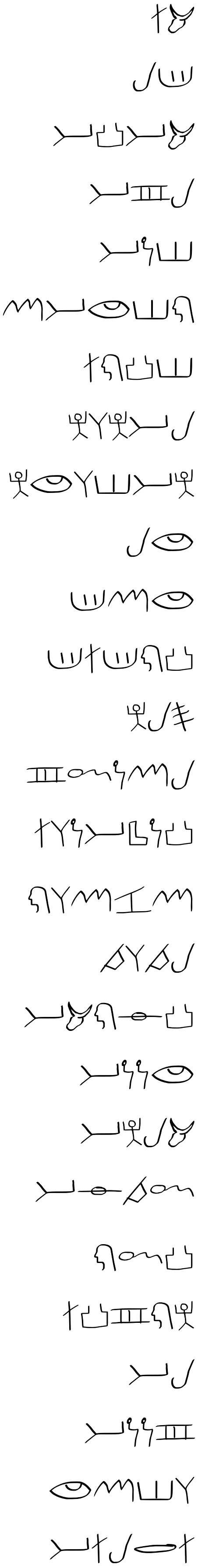

O men	be·ne	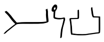	Psalm 4:2
	eesh	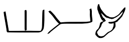	
How long	ad		
	meh	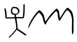	
will my honor	khe·vo·w·dee	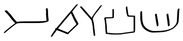	
be maligned ?	likh·lim·mah	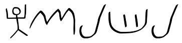	
How long will you love	te·e·ha·vun		
vanity	reeq	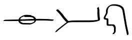	
and seek after	te·vaq·shu	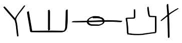	
lies ?	kha·zav		
Selah	se·lah	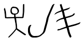	
Know	u·de·u		Psalm 4:3
that	kee	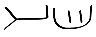	
has set apart	hiph·lah		
the LORD	YHVH		
the godly	cha·seed		
for Himself	lo		
the LORD	YHVH		
hears	yish·ma		
when I call	be·qa·re·ee	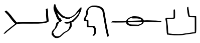	
to Him	e·law	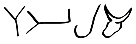	
Be angry	rig·zu		Psalm 4:4
yet do not	ve·al		
sin	te·che·ta·u		
search	im·ru		
your heart	vil·vav·khem		
on	al		

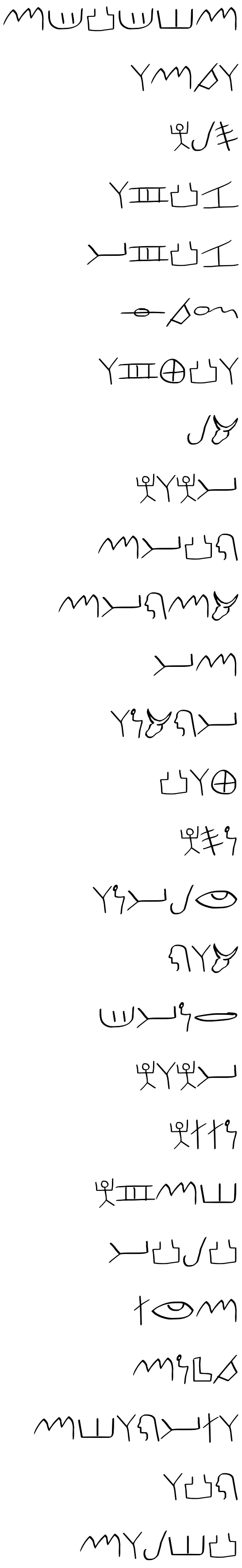

your bed	mish·kav·khem	
and be still	ve·dom·mu	
Selah	se·lah	
Offer	ziv·chu	Psalm 4:5
the sacrifices	ziv·che	
of the righteous	tse·deq	
and trust	u·vit·chu	
in	el	
the LORD	YHVH	
Many	rab·beem	Psalm 4:6
ask	o·me·reem	
“ Who	mee	
can show us	yar·e·nu	
the good ? ”	to·wv	
Shine	ne·sah	
upon us	a·le·nu	
the light	o·wr	
of Your face	pa·ne·kha	
O LORD	YHVH	
You have filled	na·tat·tah	Psalm 4:7
with more joy	sim·chah	
my heart	ve·lib·bee	
than when	me·et	
grain	de·ga·nam	
and new wine	ve·tee·ro·wo·sham	
abound	rab·bu	
in peace	be·sha·lo·wm	Psalm 4:8

I will	yach·daw	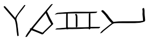	
lie down	esh·ke·vah		
and sleep	ve·ee·shan	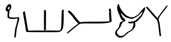	
for	kee	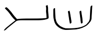	
You	at·tah		
O LORD	YHVH		
alone	le·va·dad	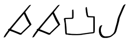	
in safety	la·ve·tach	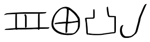	
make me dwell	to·wo·shee·ve·nee	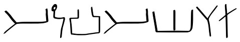	
For the choirmaster	lam·nats·tse·ach		Psalm 5:1
to be accompanied by	el		
flutes	han·ne·chee·lo·wt	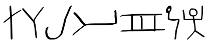	
A Psalm	miz·mo·wr	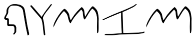	
of David	le·da·wid		
to my words	a·ma·ray	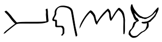	
Give ear	ha·a·zee·nah	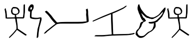	
O LORD	YHVH		
consider	bee·nah	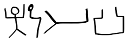	
my groaning	ha·gee·gee	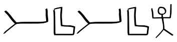	
Attend to	haq·shee·vah	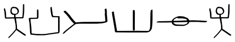	Psalm 5:2
the sound	le·qo·wl	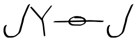	
of my cry	shaw·ee		
my King	mal·kee	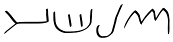	
and my God	ve·lo·hay		
for	kee	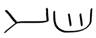	
to You	e·le·kha	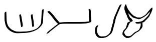	
I pray	et·pal·lal		

O LORD	YHVH		Psalm 5:3
In the morning	bo·qer	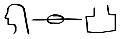	
You hear	tish·ma		
my voice	qo·w·lee		
at daybreak	bo·qer	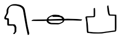	
I lay [my plea]	e·e·rakh		
before You	le·kha	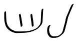	
and wait in expectation	va·a·tsap·peh		
For	kee	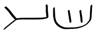	Psalm 5:4
are not	lo		
a God	el		
who delights	cha·phets		
in wickedness	re·sha		
You	at·tah		
no	lo		
can dwell with You	ye·gur·kha		
evil	ra		
cannot	lo		Psalm 5:5
stand	yit·yats·tse·vu	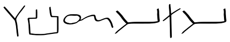	
The boastful	ho·wl·leem	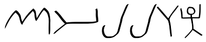	
	le·ne·ged		
in Your presence	e·ne·kha	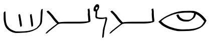	
You hate	ne·ta		
all	kal	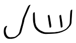	
workers	po·a·le		
of iniquity	a·ven		
You destroy	te·ab·bed	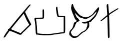	Psalm 5:6

those who tell	do·ve·re		
lies	kha·zav		
the man	eesh	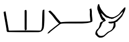	
of bloodshed	da·meem	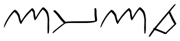	
and deceit	u·mir·mah		
abhors	ye·ta·ev		
the LORD	YHVH		
But I	va·a·nee		Psalm 5:7
by the abundance	be·rov		
of Your loving devotion	chas·de·kha		
will enter	a·vo·w		
Your house	ve·te·kha	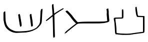	
I will bow down	esh·ta·cha·veh		
toward	el		
temple	he·khal	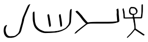	
Your holy	qad·she·kha		
in reverence	be·yir·a·te·kha		
O LORD	YHVH		Psalm 5:8
Lead me	ne·che·nee	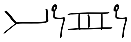	
in Your righteousness	ve·tsid·qa·te·kha	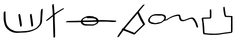	
because of	le·ma·an		
my enemies	sho·wr·ray		
make straight	ho·shar		
before me	le·pha·nay		
Your way	dar·ke·kha	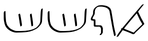	
For	kee	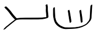	Psalm 5:9
not a word	en	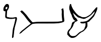	

they speak	be·phee·hu	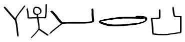	
can be trusted	ne·kho·w·nah		
[lies] within them	qir·bam		
destruction	haw·wo·wt		
graves	qe·ver	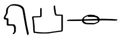	
are open	pa·tu·ach		
Their throats	ge·ro·w·nam	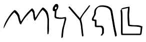	
their tongues	le·sho·w·nam		
practice deceit	ya·cha·lee·qun	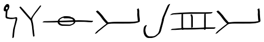	
Declare them guilty	ha·a·shee·mem	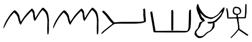	Psalm 5:10
O God	elo·heem		
let them fall	yip·pe·lu		
by their own devices	mim·mo·a·tso·w·te·hem		
for their many	be·rov		
transgressions	pish·e·hem		
Drive them out	had·dee·che·mo	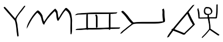	
for	kee	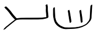	
they have rebelled	ma·ru	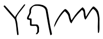	
against You	vakh	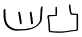	
rejoice	ve·yis·me·chu		Psalm 5:11
But let all	khal		
who take refuge	cho·w·se		
in You	vakh	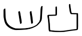	
	le·o·w·lam		
let them ever shout for joy	ye·ran·ne·nu	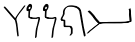	
May You shelter	ve·ta·sekh		
them	a·le·mo	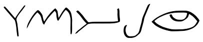	

may rejoice	ve·ya·le·tsu	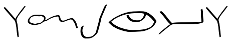	
in You	ve·kha	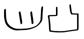	
that those who love	o·ha·ve	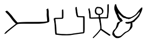	
Your name	she·me·kha	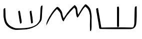	
For surely	kee	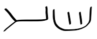	Psalm 5:12
You	at·tah	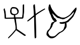	
bless	te·va·rekh	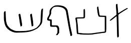	
the righteous	tsad·deeq	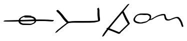	
O LORD	YHVH	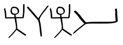	
with the shield	kats·tsin·nah	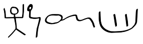	
of Your favor	ra·tso·wn	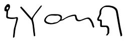	
You surround them	ta·te·ren·nu	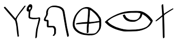	
For the choirmaster	lam·nats·tse·ach	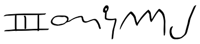	Psalm 6:1
With stringed instruments	bin·gee·no·wt	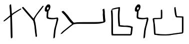	
according to	al	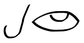	
Sheminith	hash·she·mee·neet	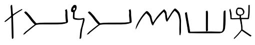	
A Psalm	miz·mo·wr	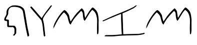	
of David	le·da·wid	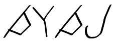	
O LORD	YHVH	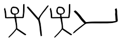	
do not	al	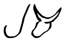	
in Your anger	be·ap·pe·kha	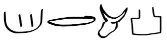	
rebuke me	to·w·khee·che·nee	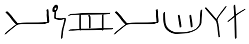	
or	ve·al	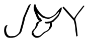	
in Your wrath	ba·cha·ma·te·kha	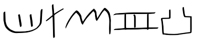	
discipline me	te·yas·se·re·nee	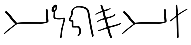	
Be merciful to me	chan·ne·nee	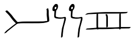	Psalm 6:2
O LORD	YHVH	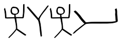	

for	kee	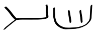	
am frail	um·lal		
I	a·nee	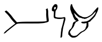	
heal me	re·pha·e·nee		
O LORD	YHVH		
for	kee	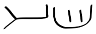	
are in agony	niv·ha·lu		
my bones	a·tsa·may		
My soul	ve·naph·shee		Psalm 6:3
is deeply distressed	niv·ha·lah		
	me·od		
O	ve·ʾat		
LORD	YHVH		
How long	ad		
how long ?	ma·tay		
Turn	shu·vah		Psalm 6:4
O LORD	YHVH		
[and] deliver	chal·le·tsah		
my soul	naph·shee	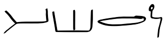	
save me	ho·wo·shee·e·nee	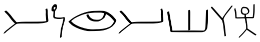	
because of	le·ma·an		
Your loving devotion	chas·de·kha		
For	kee	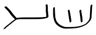	Psalm 6:5
there is no	en	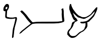	
in death	bam·ma·vet		
mention of You	zikh·re·kha		
from Sheol ?	bish·o·wl		

who	mee	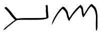	
can praise	yo·w·deh		
You	lakh	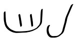	
I am weary	ya·ga·tee		Psalm 6:6
from groaning	be·an·cha·tee	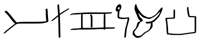	
I flood	as·cheh	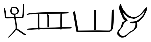	
all	ve·khal		
night	lay·lah	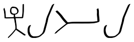	
my bed with {weeping}	mit·ta·tee		
with tears	be·dim·a·tee		
my couch	ar·see		
[and] drench	am·seh		
fail	a·she·shah	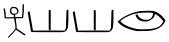	Psalm 6:7
from grief	mik·ka·as		
My eyes	e·nee	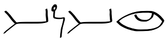	
they grow dim	a·te·qah	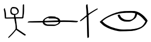	
because of all	be·khal		
my foes	tso·wr·ray		
Depart	su·ru		Psalm 6:8
from me	mim·men·nee		
all	kal		
you workers	po·a·le		
of iniquity	a·ven		
for	kee	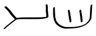	
has heard	sha·ma		
the LORD	YHVH		
	qo·wl	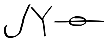	

my weeping	bikh·yee	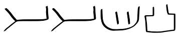	
has heard	sha·ma	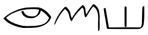	Psalm 6:9
The LORD	YHVH	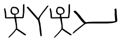	
my cry for mercy	te·chin·na·tee	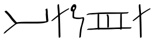	
the LORD	YHVH	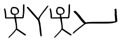	
my prayer	te·phil·la·tee	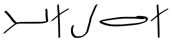	
accepts	yiq·qach	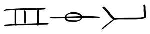	
will be ashamed	ye·vo·shu	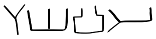	Psalm 6:10
and dismayed	ve·yib·ba·ha·lu	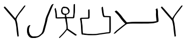	
	me·od	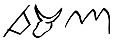	
All	kal	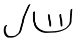	
my enemies	o·ye·vay	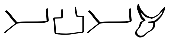	
they will turn back	ya·shu·vu	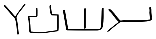	
disgrace	ye·vo·shu	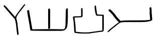	
in sudden	ra·ga	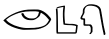	
A Shiggaion	shig·ga·yo·wn	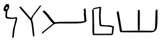	Psalm 7:1
of David	le·da·wid	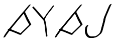	
which	a·sher	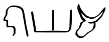	
he sang	shar	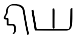	
to the LORD	la·YHVH	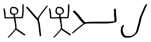	
concerning	al	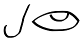	
the words	div·re	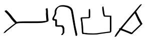	
of Cush	khush	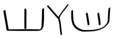	
	ben	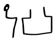	
a Benjamite	ye·mee·nee	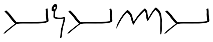	
O LORD	YHVH	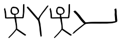	
my God	e·lo·hay	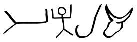	

	be·kha	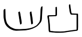	
I take refuge in You	cha·see·tee	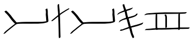	
save me	ho·wo·shee·e·nee	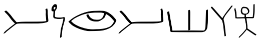	
from all	mik·kal		
my pursuers	ro·de·phay		
and deliver me	ve·hats·tsee·le·nee	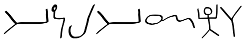	
or	pen		Psalm 7:2
they will shred	yit·roph		
like a lion	ke·ar·yeh		
my soul	naph·shee		
and tear me to pieces	po·req	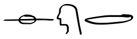	
with no one	ve·en		
to rescue me	mats·tseel		
O LORD	YHVH		Psalm 7:3
my God	e·lo·hay		
if	im		
I have done	a·see·tee	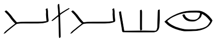	
this	zot		
if	im		
is	yesh	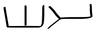	
injustice	a·vel		
on my hands	be·khap·pay		
if	im		Psalm 7:4
I have rewarded	ga·mal·tee	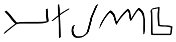	
my ally	sho·wl·mee	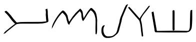	
with evil	ra		
if I have plundered	va·a·chal·le·tsah	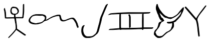	

my foe	tso·wr·ree	𐤑𐤅𐤓𐤓𐤉	
without cause	re·qam	𐤓𐤉𐤒𐤌	
pursue me	yi·rad·doph	𐤉𐤓𐤃𐤐	Psalm 7:5
then may my enemy	o·w·yev	𐤀𐤅𐤉𐤁	
me	naph·shee	𐤍𐤐𐤔𐤉	
and overtake	ve·yas·seg	𐤅𐤉𐤔𐤂	
may he trample	ve·yir·mos	𐤅𐤉𐤓𐤌𐤎	
to the ground	la·a·rets	𐤋𐤀𐤓𐤑	
me	chay·yay	𐤇𐤉𐤉	
my honor	u·khe·vo·w·dee	𐤅𐤊𐤁𐤅𐤃𐤉	
in the dust	le·a·phar	𐤋𐤏𐤐𐤓	
and leave	yash·ken	𐤉𐤔𐤊𐤍	
Selah	se·lah	𐤎𐤋𐤄	
Arise	qu·mah	𐤒𐤅𐤌𐤄	Psalm 7:6
O LORD	YHVH	𐤉𐤄𐤅𐤄	
in Your anger	be·ap·pe·kha	𐤁𐤀𐤐𐤊	
rise up	hin·na·se	𐤄𐤍𐤔𐤀	
against the fury	be·av·ro·wt	𐤁𐤏𐤁𐤓𐤅𐤕	
of my enemies	tso·wr·ray	𐤑𐤅𐤓𐤓𐤉	
Awake	ve·u·rah	𐤅𐤏𐤅𐤓𐤄	
my God	e·lay	𐤀𐤋𐤉	
judgment	mish·pat	𐤌𐤔𐤐𐤈	
and ordain	tsiw·vee·ta	𐤑𐤅𐤉𐤕	
Let the assembled	va·a·dat	𐤅𐤏𐤃𐤕	Psalm 7:7
peoples	le·um·meem	𐤋𐤀𐤌𐤉𐤌	
gather around You	te·so·wv·ve·ka	𐤕𐤎𐤅𐤁𐤁𐤊	
over them	ve·a·le·ha	𐤅𐤏𐤋𐤉𐤄	

on high	lam·ma·ro·wm	למרום	
take Your seat	shu·vah	שובה	
The LORD	YHVH	יהוה	Psalm 7:8
judges	ya·deen	ידין	
the peoples	am·meem	עמים	
vindicate me	sha·phe·te·nee	שפטני	
O LORD	YHVH	יהוה	
according to my righteousness	ke·tsid·qee	כצדקי	
and integrity	u·khe·tum·mee	וכתמי	
	a·lay	עלי	
Put an end	yig·mar	יגמר	Psalm 7:9
O	na	נא	
to the evil	ra	רע	
of the wicked	re·sha·eem	רשעים	
but establish	u·te·kho·w·nen	ותכונן	
the righteous	tsad·deeq	צדיק	
who searches	u·vo·chen	ובחן	
hearts	lib·bo·wt	לבות	
and minds	u·khe·la·yo·wt	וכליות	
God	e·lo·heem	אלהים	
righteous	tsad·deeq	צדיק	
My shield	ma·gin·nee	מגני	Psalm 7:10
is with	al	על	
God	e·lo·heem	אלהים	
who saves	mo·wo·shee·a	מושיע	
the upright	yish·re	ישרי	
in heart	lev	לב	

God	e·lo·heem		Psalm 7:11
judge	sho·w·phet	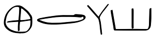	
is a righteous	tsad·deeq	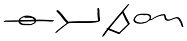	
and a God	ve·el		
who feels indignation	zo·em		
each	be·khal		
day	yo·wm		
If	im		Psalm 7:12
one does not	lo		
repent	ya·shuv		
His sword	char·bo		
God will sharpen	yil·to·wosh		
His bow	qash·to	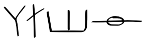	
He has bent	da·rakh		
and strung	vay·kho·wn·ne·ha		
	ve·lo	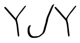	Psalm 7:13
He has prepared	he·kheen	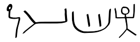	
weapons	ke·le	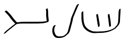	
His deadly	ma·vet		
His arrows	chits·tsaw		
with fire	le·do·le·qeem	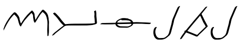	
He ordains	yiph·al		
Behold	hin·neh		Psalm 7:14
[the wicked man] travails	ye·chab·bel	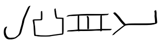	
with evil	a·ven		
he conceives	ve·ha·rah		
trouble	a·mal		

and births	ve·ya·lad	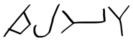	
falsehood	sha·qer	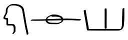	
a hole	bo·wr		Psalm 7:15
He has dug	ka·rah		
and hollowed it out	vay·yach·pe·re·hu	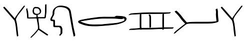	
he has fallen	vay·yip·pol	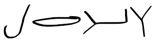	
into a pit	be·sha·chat	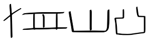	
of his own making	yiph·al		
recoils	ya·shuv	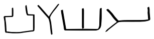	Psalm 7:16
His trouble	a·ma·lo		
on himself	ve·ro·sho		
on	ve·al		
his own head	qa·de·qo·do	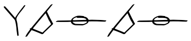	
and his violence	cha·ma·so		
falls	ye·red		
I will thank	o·w·deh		Psalm 7:17
the LORD	YHVH		
for His righteousness	ke·tsid·qo		
and sing praise	va·a·zam·me·rah	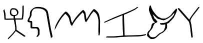	
to the name	shem		
of the LORD	YHVH		
Most High	el·yo·wn	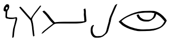	
For the choirmaster	lam·nats·tse·ach		Psalm 8:1
According to	al		
Gittith	hag·git·teet	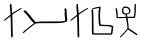	
A Psalm	miz·mo·wr	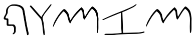	
of David	le·da·wid		

O LORD	YHVH		
our Lord	a·do·ne·nu	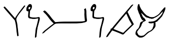	
how	mah	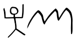	
majestic	ad·deer	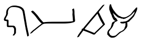	
is Your name	me·kha		
in all	be·khal		
the earth !	ha·a·rets		
You	a·sher		
have set	te·nah		
Your glory	ho·wd·kha	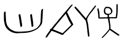	
above	al		
the heavens	hash·sha·ma·yim		
From the mouths	mip·pee		Psalm 8:2
of children	o·wl·leem	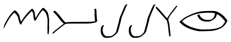	
and infants	ve·yo·ne·qeem	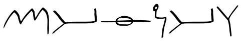	
You have ordained	yis·sad·ta		
praise	oz		
on account of	le·ma·an		
Your adversaries	tso·wr·re·kha		
to silence	le·hash·beet		
the enemy	o·w·yev	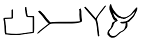	
and avenger	u·mit·naq·qem	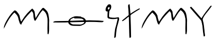	
When	kee	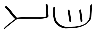	Psalm 8:3
I behold	er·eh		
Your heavens	me·kha	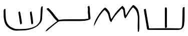	
the work	ma·a·se		
of Your fingers	ets·be·o·te·kha		

the moon	ya·re·ach	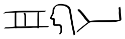	
and the stars	ve·kho·w·kha·veem	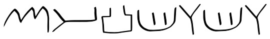	
which	a·sher	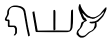	
You have set in place —	ko·w·na·ne·tah	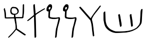	
what	mah	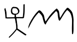	Psalm 8:4
is man	e·no·wosh	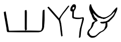	
that	kee	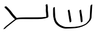	
You are mindful [of him]	tiz·ke·ren·nu	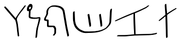	
or the son	u·ven	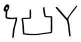	
of man	a·dam	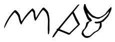	
that	kee	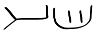	
You care for him ?	tiph·qe·den·nu	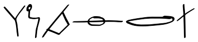	
You made him a little	vat·te·chas·se·re·hu	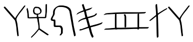	Psalm 8:5
lower	me·at	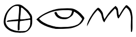	
than the angels	me·e·lo·heem	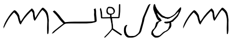	
with glory	ve·kha·vo·wd	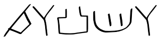	
and honor	ve·ha·dar	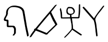	
You crowned him	te·at·te·re·hu	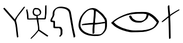	
You made him ruler	tam·shee·le·hu	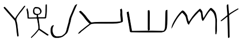	Psalm 8:6
of the works	be·ma·a·se	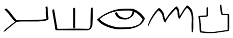	
of Your hands	ya·de·kha	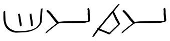	
everything	kol	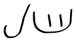	
You have placed	shat·tah	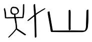	
under	ta·chat	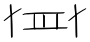	
his feet :	rag·law	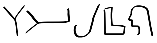	
sheep	tso·neh	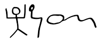	Psalm 8:7

and oxen	va·a·la·pheem		
all	kul·lam	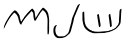	
and even	ve·gam		
the beasts	ba·ha·mo·wt	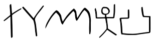	
of the field	sa·day	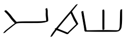	
the birds	tsip·po·wr		Psalm 8:8
of the air	ma·yim	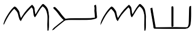	
and the fish	u·de·ge		
of the sea	hay·yam	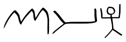	
all that swim	o·ver	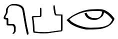	
the paths	a·re·cho·wt		
of the seas	yam·meem	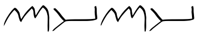	
O LORD	YHVH		Psalm 8:9
our Lord	a·do·ne·nu	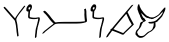	
how	mah	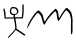	
majestic	ad·deer	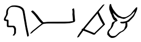	
is Your name	me·kha		
in all	be·khal		
the earth !	ha·a·rets		
For the choirmaster	lam·nats·tse·ach		Psalm 9:1
	al·mut	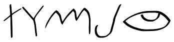	
To [the tune of] “The Death of the Son”	lab·ben		
A Psalm	miz·mo·wr	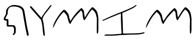	
of David	le·da·wid		
I will give thanks	o·w·deh		
to the LORD	YHVH		

with all	be·khal		
my heart	lib·bee	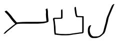	
I will recount	a·sap·pe·rah		
all	kal		
Your wonders	niph·le·o·w·te·kha		
I will be glad	es·me·chah	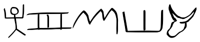	Psalm 9:2
and rejoice	ve·e·el·tsah		
in You	vakh	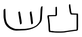	
I will sing praise	a·zam·me·rah	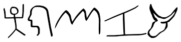	
to Your name	shim·kha		
O Most High	el·yo·wn	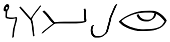	
retreat	be·shuv		Psalm 9:3
When my enemies	o·wy·vay	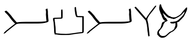	
	a·cho·wr	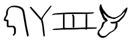	
they stumble	yik·ka·she·lu		
and perish	ve·yo·ve·du		
before You	mip·pa·ne·kha	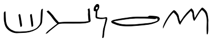	
For	kee	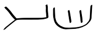	Psalm 9:4
You have upheld	a·see·ta	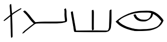	
my just	mish·pa·tee		
cause	ve·dee·nee	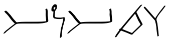	
You sit	ya·shav·ta		
on Your throne	le·khis·se		
judging	sho·w·phet	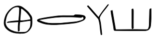	
righteously	tse·deq	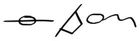	
You have rebuked	ga·ar·ta		Psalm 9:5
the nations	go·w·yim	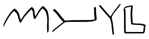	

You have destroyed	ib·bad·ta	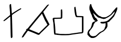	
the wicked	ra·sha		
their name	she·mam		
You have erased	ma·chee·ta	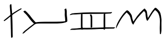	
forever	le·o·w·lam		
and ever	va·ed		
The enemy	ha·o·w·yev		Psalm 9:6
	tam·mu		
ruin	cho·ra·vo·wt		
has come to eternal	la·ne·tsach		
their cities	ve·a·reem		
and You have uprooted	na·tash·ta	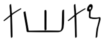	
has vanished	a·vad	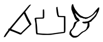	
the very memory	zikh·ram	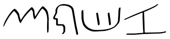	
of them	hem·mah		
But the LORD	va·YHVH	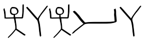	Psalm 9:7
forever	le·o·w·lam		
abides	ye·shev		
He has established	ko·w·nen		
for judgment	lam·mish·pat		
His throne	kis·o		
He	ve·hu		Psalm 9:8
judges	yish·pot		
the world	te·vel		
with justice	be·tse·deq		
He governs	ya·deen		
the people	le·um·meem		

with equity	be·me·sha·reem		
is	vee·hee	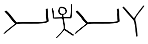	Psalm 9:9
The LORD	YHVH		
a refuge	mis·gav	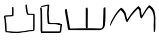	
for the oppressed	lad·dakh	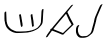	
a stronghold	mis·gav	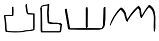	
in times	le·it·to·wt		
of trouble	bats·tsa·rah		
trust	ve·yiv·te·chu		Psalm 9:10
in You	ve·kha	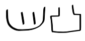	
Those who know	yo·wd·e		
Your name	she·me·kha		
for	kee	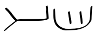	
have not	lo		
forsaken	a·zav·ta		
those who seek You	do·re·she·kha	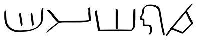	
You, O LORD	YHVH		
Sing praises	zam·me·ru		Psalm 9:11
to the LORD	la·YHVH	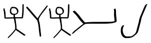	
who dwells	yo·shev	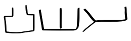	
in Zion	tsee·yo·wn	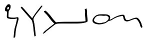	
proclaim	hag·gee·du	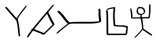	
among the nations	va·am·meem		
His deeds	a·lee·lo·w·taw	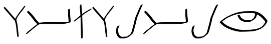	
For	kee	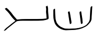	Psalm 9:12
the Avenger	do·resh		
of bloodshed	da·meem	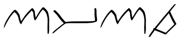	

-	o·w·tam		
remembers	za·khar	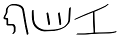	
	lo·sha		
He does not ignore	khach		
the cry	tsa·a·qat		
of the afflicted	ʿa·nī·yīm	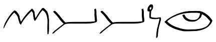	
Be merciful to me	cha·ne·ne·nee	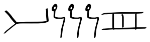	Psalm 9:13
O LORD	YHVH		
see	re·eh		
afflict me !	a·ne·yee	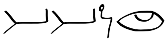	
how my enemies	mis·so·ne·ay	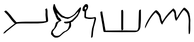	
Lift me up	me·ro·wm·mee		
from the gates	mish·sha·a·re		
of death	ma·vet		
that	le·ma·an		Psalm 9:14
I may declare	a·sap·pe·rah		
all	kal	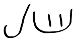	
Your praises —	te·hil·la·te·kha		
that within the gates	be·sha·a·re		
of Daughter	vat		
Zion	tsee·yo·wn	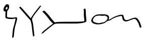	
I may rejoice	a·gee·lah	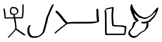	
in Your salvation	bee·shu·a·te·kha		
have fallen	ta·ve·u	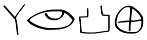	Psalm 9:15
The nations	go·w·yim	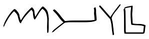	
into a pit	be·sha·chat	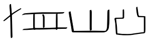	
of their making	a·su		

in the net	be·re·shet	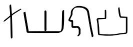	
	zu	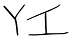	
they have hidden	ta·ma·nu	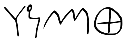	
are caught	nil·ke·dah	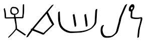	
their feet	rag·lam	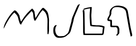	
is known	no·w·da	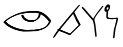	Psalm 9:16
The LORD	YHVH	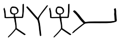	
by the justice	mish·pat	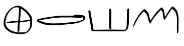	
He brings	a·sah	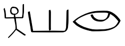	
by the work	be·pho·al	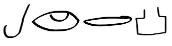	
of their hands	kap·paw	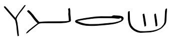	
are ensnared	no·w·qesh	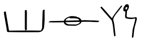	
the wicked	ra·sha	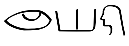	
Higgaion	hig·ga·yo·wn	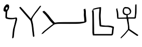	
Selah	se·lah	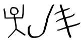	
will return	ya·shu·vu	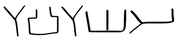	Psalm 9:17
The wicked	re·sha·eem	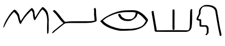	
to Sheol —	lish·o·w·lah	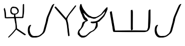	
all	kal	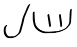	
the nations	go·w·yim	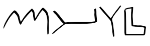	
who forget	she·khe·che	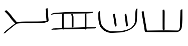	
God	e·lo·heem	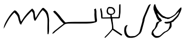	
For	kee	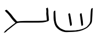	Psalm 9:18
{will} not	lo	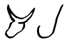	
always	la·ne·tsach	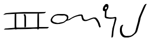	
be forgotten	yish·sha·khach	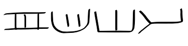	
the needy	ev·yo·wn	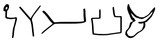	

nor the hope	tiq·vat	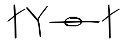	
of the oppressed	ʿa·na·wīm	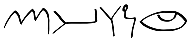	
dashed	to·vad	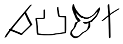	
forever	la·ad	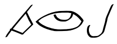	
Rise up	qu·mah	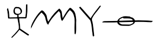	Psalm 9:19
O LORD	YHVH	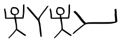	
do not let	al	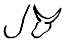	
prevail	ya·oz	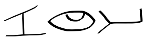	
man	e·no·wosh	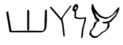	
be judged	yish·sha·phe·tu	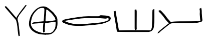	
let the nations	go·w·yim	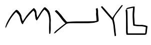	
in	al	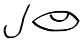	
Your presence	pa·ne·kha	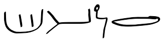	
Lay	shee·tah	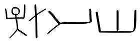	Psalm 9:20
upon them, [O LORD]	YHVH	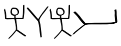	
terror	mo·w·rah	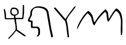	
they	la·hem	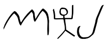	
know	ye·de·u	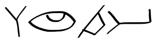	
let the nations	go·w·yim	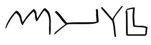	
are but men	e·no·wosh	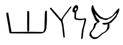	
	hem·mah	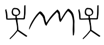	
Selah	se·lah	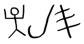	
Why	la·mah	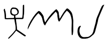	Psalm 10:1
O LORD	YHVH	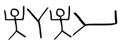	
do You stand	ta·a·mod	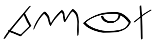	
far off ?	be·ra·cho·wq	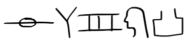	
Why do You hide	ta·leem	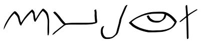	

in times	le·it·to·wt	𐤋𐤏𐤕𐤅𐤕	
of trouble ?	bats·tsa·rah	𐤁𐤑𐤓𐤄	
In pride	be·ga·a·vat	𐤁𐤂𐤀𐤅𐤕	Psalm 10:2
the wicked	ra·sha	𐤓𐤔𐤏	
pursue	yid·laq	𐤉𐤃𐤋𐤒	
the needy	a·nee	𐤏𐤍𐤉	
let them be caught	yit·ta·phe·su	𐤉𐤕𐤐𐤔𐤅	
in the schemes	bim·zim·mo·wt	𐤁𐤌𐤆𐤌𐤅𐤕	
	zu	𐤆𐤅	
they devise	cha·sha·vu	𐤇𐤔𐤁𐤅	
For	kee	𐤊𐤉	Psalm 10:3
boasts	hil·lel	𐤄𐤋𐤋	
the wicked man	ra·sha	𐤓𐤔𐤏	
in	al	𐤏𐤋	
the cravings	ta·a·vat	𐤕𐤀𐤅𐤕	
of his heart	naph·sho	𐤍𐤐𐤔𐤅	
the greedy	u·vo·tse·a	𐤅𐤁𐤑𐤏	
he blesses	be·rekh	𐤁𐤓𐤊	
and reviles	ni·ets	𐤍𐤀𐤑	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the wicked [man]	ra·sha	𐤓𐤔𐤏	Psalm 10:4
In his pride	ke·go·vah	𐤊𐤂𐤁𐤄	
	ap·po	𐤀𐤐𐤅	
does not	bal	𐤁𐤋	
seek [Him]	yid·rosh	𐤉𐤃𐤓𐤔	
there is no	en	𐤀𐤉𐤍	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	

in all	kal	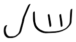	
his schemes	me·zim·mo·w·taw		
He is secure	ya·chee·lu	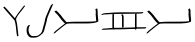	Psalm 10:5
in his ways	dar·ko	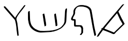	
at all times	be·khal		
	et		
Your lofty	ma·ro·wm		
judgments	mish·pa·te·kha		
are far from him	min·neg·do		
all	kal		
his foes	tso·wr·raw	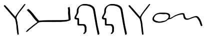	
he sneers	ya·phee·ach		
at	ba·hem		
He says	a·mar		Psalm 10:6
to himself	be·lib·bo	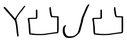	
“ I will not	bal	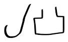	
be moved	em·mo·wt		
from age	le·dor		
to age	va·dor		
-	a·sher		
I am free	lo		
of distress ”	ve·ra		
cursing	a·lah	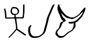	Psalm 10:7
His mouth	pee·hu	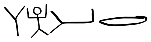	
is full of	ma·le		
deceit	u·mir·mo·wt		
and violence	va·tokh		

are under	ta·chat	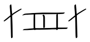	
his tongue	le·sho·w·no	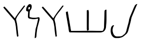	
trouble	a·mal	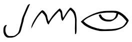	
and malice	va·a·ven	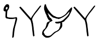	
He lies	ye·shev	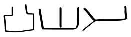	Psalm 10:8
in wait	be·ma·rav	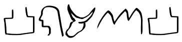	
near the villages	cha·tse·reem	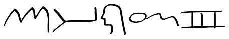	
in ambush	bam·mis·ta·reem	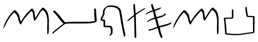	
he slays	ya·ha·rog	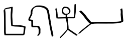	
the innocent	na·qee	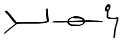	
his eyes	e·naw	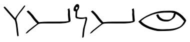	
for the helpless	le·che·le·khah	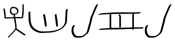	
watch in stealth	yits·po·nu	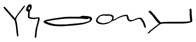	
He lies in wait	ye·e·rov	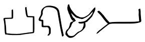	Psalm 10:9
	bam·mis·tar	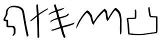	
like a lion	ke·ar·yeh	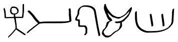	
in a thicket	ve·suk·koh	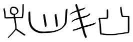	
he lurks	ye·e·rov	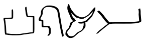	
to seize	la·cha·to·wph	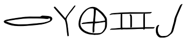	
the oppressed	a·nee	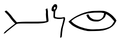	
he catches	yach·toph	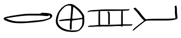	
the lowly	a·nee	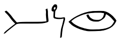	
in his net	be·ma·she·kho	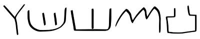	
	ve·rish·to	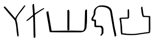	
They are crushed	ve·da·khah	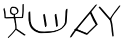	Psalm 10:10
and beaten down	ya·sho·ach	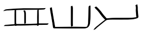	
fall prey	ve·na·phal	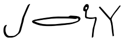	

to his strength	ba·a·tsu·maw	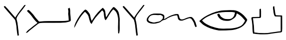	
the hapless	chɛl·ka·ʾīm	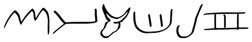	
He says	a·mar	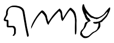	Psalm 10:11
to himself	be·lib·bo	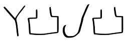	
has forgotten	sha·khach	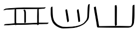	
“ God	el	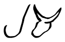	
He hides	his·teer	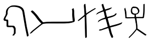	
His face	pa·naw	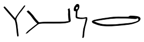	
and never	bal	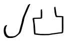	
sees ”	ra·ah	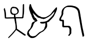	
	la·ne·tsach	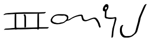	
Arise	qu·mah	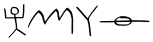	Psalm 10:12
O LORD !	YHVH	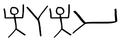	
O God !	el	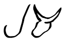	
Lift up	ne·sa	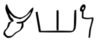	
Your hand	ya·de·kha	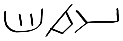	
Do not	al	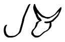	
forget	tish·kach	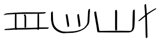	
the helpless	ʿa·nī·yīm	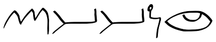	
Why	al	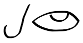	Psalm 10:13
	meh	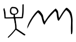	
renounced	ni·ets	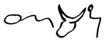	
has the wicked man	ra·sha	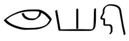	
God ?	e·lo·heem	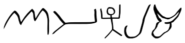	
He says	a·mar	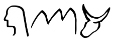	
to himself	be·lib·bo	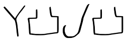	
“ You will never	lo	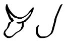	

call [me] to account ”	tid·rosh		
have regarded	ra·i·tah		Psalm 10:14
But	kee	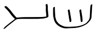	
You	at·tah		
trouble	a·mal		
and grief	va·kha·as		
You see	tab·beet	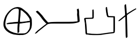	
to repay [it]	la·tet	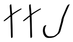	
by Your hand	be·ya·de·kha	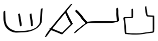	
to You	a·le·kha	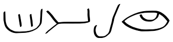	
entrusts himself	ya·a·zov		
The victim	che·le·khah	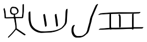	
of the fatherless	ya·to·wm		
You	at·tah		
are	ha·yee·ta	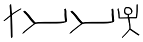	
the helper	o·w·zer		
Break	vor	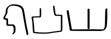	Psalm 10:15
the arm	ze·ro·w·a		
of the wicked	ra·sha		
and evildoer	va·ra		
call him to account	tid·ro·wosh		
for his wickedness	rish·o		
until none is left	val	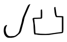	
to be found	tim·tsa		
The LORD	YHVH		Psalm 10:16
is King	me·lekh	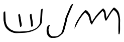	
forever	o·w·lam		

and ever	va·ed	𐤅𐤏𐤃	
perish	a·ve·du	𐤀𐤁𐤃𐤅	
the nations	go·w·yim	𐤂𐤅𐤉𐤌	
from His land	me·ar·tso	𐤌𐤀𐤓𐤑𐤅	
the desire	ta·a·vat	𐤕𐤀𐤅𐤕	Psalm 10:17
of the humble	a·na·veem	𐤏𐤍𐤅𐤉𐤌	
You have heard	sha·ma·ta	𐤔𐤌𐤏𐤕	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
You will strengthen	ta·kheen	𐤕𐤊𐤉𐤍	
their hearts	lib·bam	𐤋𐤁𐤌	
You will incline	taq·sheev	𐤕𐤒𐤔𐤉𐤁	
Your ear	a·ze·ne·kha	𐤀𐤆𐤍𐤊	
to vindicate	lish·pot	𐤋𐤔𐤐𐤈	Psalm 10:18
the fatherless	ya·to·wm	𐤉𐤕𐤅𐤌	
and oppressed	va·dakh	𐤅𐤃𐤊	
no more	bal	𐤁𐤋	
	yo·w·seeph	𐤉𐤅𐤎𐤉𐤐	
	o·wd	𐤏𐤅𐤃	
may strike terror	la·a·rots	𐤋𐤏𐤓𐤑	
that the men	e·no·wosh	𐤀𐤍𐤅𐤔	
of	min	𐤌𐤍	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
For the choirmaster	lam·nats·tse·ach	𐤋𐤌𐤍𐤑𐤇	Psalm 11:1
Of David	le·da·wid	𐤋𐤃𐤅𐤃	
In the LORD	ba·YHVH	𐤁𐤉𐤄𐤅𐤄	
I take refuge	cha·see·tee	𐤇𐤎𐤉𐤕𐤉	
How then	ekh	𐤀𐤉𐤊	

can you say	to·me·ru		
to me :	le·naph·shee		
“ Flee	nu·du		
to your mountain !	har·khem		
like a bird	tsip·po·wr		
For	kee	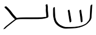	Psalm 11:2
behold	hin·neh		
the wicked	ha·re·sha·eem		
bend	yid·re·khun		
[their] bows	qe·shet	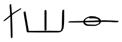	
They set	ko·wn·nu		
their arrow	chits·tsam		
on	al		
the string	ye·ter	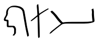	
to shoot	lee·ro·wt	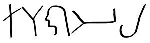	
from	be·mo		
the shadows	o·phel		
at the upright	le·yish·re		
in heart	lev	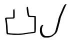	
If	kee	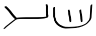	Psalm 11:3
the foundations	hash·sha·to·wt		
are destroyed	ye·ha·re·sun	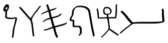	
can the righteous	tsad·deeq	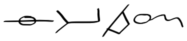	
what	mah	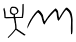	
do ? ”	pa·al		
The LORD	YHVH		Psalm 11:4
temple	be·he·khal	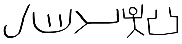	

is in His holy	qa·de·sho		
the LORD	YHVH		
is on His heavenly	bash·sha·ma·yim		
throne	kis·o		
His eyes	e·naw		
are watching closely	ye·che·zu	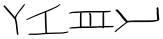	
[they]	aph·ap·paw		
examine	yiv·cha·nu	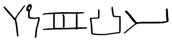	
the sons	be·ne	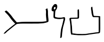	
of men	a·dam		
The LORD	YHVH		Psalm 11:5
the righteous	tsad·deeq	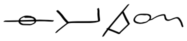	
tests	yiv·chan	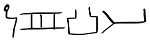	
and the wicked	ve·ra·sha		
the lover	ve·o·hev		
of violence	cha·mas	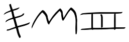	
hates	sa·ne·ah		
His soul	naph·sho		
He will rain down	yam·ter		Psalm 11:6
On	al		
the wicked	re·sha·eem		
coals	pa·cheem	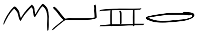	
fiery	esh		
and sulfur	ve·ga·phe·reet		
wind	ve·ru·ach	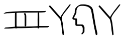	
a scorching	zil·a·pho·wt		
will be their portion	me·nat		

	ko·w·sam		
For	kee	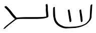	Psalm 11:7
is righteous	tsad·deeq	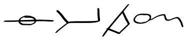	
the LORD	YHVH		
justice	tse·da·qo·wt	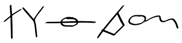	
He loves	a·hev		
The upright	ya·shar	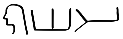	
will see	ye·che·zu	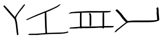	
His face	pha·ne·mo	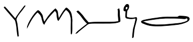	
For the choirmaster	lam·nats·tse·ach		Psalm 12:1
According to	al		
Sheminith	hash·she·mee·neet	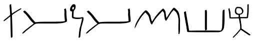	
A Psalm	miz·mo·wr	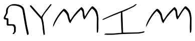	
of David	le·da·wid		
Help	ho·wo·shee·ah	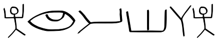	
O LORD	YHVH		
for	kee	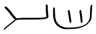	
are no more	ga·mar		
the godly	cha·seed		
	kee	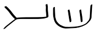	
have vanished	phas·su		
the faithful	e·mu·neem		
from among	mib·be·ne	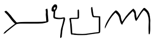	
men	a·dam		
They lie	shaw		Psalm 12:2
	ye·dab·be·ru		
one	eesh	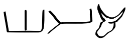	

to	et		
another	re·e·hu		
lips	se·phat		
with flattering	cha·la·qo·wt	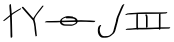	
[and] a double	be·lev	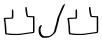	
heart	va·lev	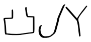	
they speak	ye·dab·be·ru		
cut off	yakh·ret		Psalm 12:3
May the LORD	YHVH		
all	kal		
lips	siph·te		
flattering	cha·la·qo·wt	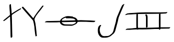	
tongue	la·sho·wn		
and [every] boastful	me·dab·be·ret		
	ge·do·lo·wt		
They	a·sher		Psalm 12:4
say	a·me·ru		
“ With our tongues	lil·sho·ne·nu		
we will prevail	nag·beer	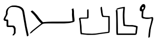	
our lips —	se·pha·te·nu		
We own	it·ta·nu		
who	mee		
can be our master	a·do·wn	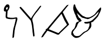	
? ”	la·nu		
“ For the cause	mish·shod	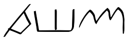	Psalm 12:5
of the oppressed	a·nee·yeem	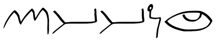	
and for the groaning	me·an·qat	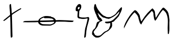	

of the needy	ev·yo·w·neem	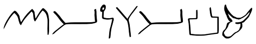	
I will now	at·tah		
arise ”	a·qum	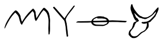	
says	yo·mar		
the LORD	YHVH		
“ I will bring	a·sheet		
safety	be·ye·sha	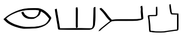	
to him who yearns ”	ya·phee·ach		
	lo	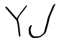	
The words	i·ma·ro·wt	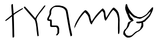	Psalm 12:6
of the LORD	YHVH		
	a·ma·ro·wt	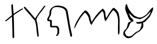	
are flawless	te·ho·ro·wt		
like silver	ke·seph		
refined	tsa·ruph		
in a furnace	ba·a·leel	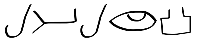	
like gold	la·a·rets		
purified	me·zuq·qaq	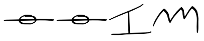	
sevenfold	shiv·a·ta·yim		
You	at·tah		Psalm 12:7
O LORD	YHVH		
will keep us	tish·me·rem		
You will forever guard us	tits·tse·ren·nu		
from	min		
generation	had·do·wr		
this	zu		
	le·o·w·lam		

freely	sa·veev	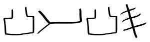	Psalm 12:8
The wicked	re·sha·eem		
wander	yit·hal·la·khun	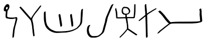	
is exalted	ke·rum		
and vileness	zul·lut	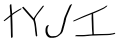	
among	liv·ne		
men	a·dam		
For the choirmaster	lam·nats·tse·ach		Psalm 13:1
A Psalm	miz·mo·wr	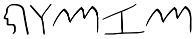	
of David	le·da·wid		
How long	ad		
me	a·nah		
O LORD ?	YHVH		
Will You forget	tish·ka·che·nee		
forever ?	ne·tsach		
How long	ad		
	a·nah		
will You hide	tas·teer		
-	et		
Your face	pa·ne·kha	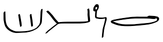	
from me ?	mim·men·nee		
How long	ad		Psalm 13:2
	a·nah		
must I wrestle	a·sheet	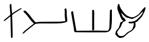	
	e·tso·wt		
in my soul	be·naph·shee		
with sorrow	ya·go·wn		

in my heart	bil·va·vee	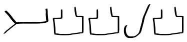	
each day ?	yo·w·mam	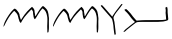	
How long	ad	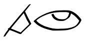	
	a·nah	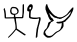	
dominate	ya·rum	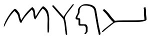	
will my enemy	o·ye·vee	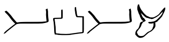	
me ?	a·lay	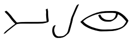	
Consider me	hab·bee·tah	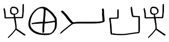	Psalm 13:3
[and] respond	a·ne·nee	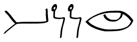	
O LORD	YHVH	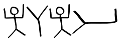	
my God	e·lo·hay	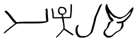	
Give light	ha·ee·rah	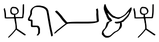	
to my eyes	e·nay	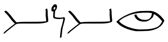	
lest	pen	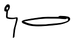	
I sleep	ee·shan	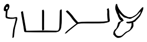	
in death	ham·ma·vet	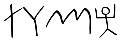	
lest	pen	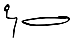	Psalm 13:4
say	yo·mar	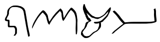	
my enemy	o·ye·vee	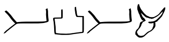	
“ I have overcome him ”	ye·kha·le·tee	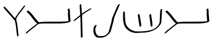	
and my foes	tsa·ray	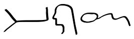	
rejoice	ya·gee·lu	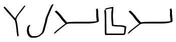	
when	kee	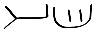	
I fall	em·mo·wt	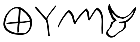	
But I	va·a·nee	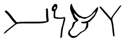	Psalm 13:5
in Your loving devotion	be·chas·de·kha	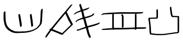	
have trusted	va·tach·tee	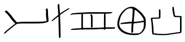	

will rejoice	ya·gel	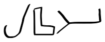	
my heart	lib·bee	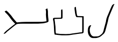	
in Your salvation	bee·shu·a·te·kha		
I will sing	a·shee·rah	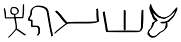	Psalm 13:6
to the LORD	la·YHVH	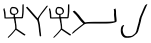	
for	kee	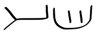	
He has been good	ga·mal		
to me	a·lay	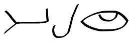	
For the choirmaster	lam·nats·tse·ach		Psalm 14:1
Of David	le·da·wid		
says	a·mar		
The fool	na·val	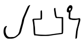	
in his heart	be·lib·bo	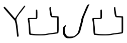	
“ [There is] no	en	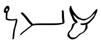	
God ”	e·lo·heem		
They are corrupt	hish·chee·tu	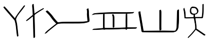	
are vile	hit·ee·vu	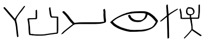	
their acts	a·lee·lah	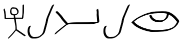	
There is no	en	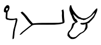	
one who does	o·seh		
good	to·wv		
The LORD	YHVH		Psalm 14:2
from heaven	mish·sha·ma·yim		
looks down	hish·qeeph	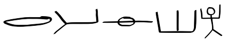	
upon	al		
the sons	be·ne	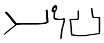	
of men	a·dam		

to see	lir·o·wt		
if any	ha·yesh	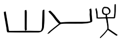	
understand	mas·keel		
if any seek	do·resh		
-	et		
God	e·lo·heem		
All	hak·kol		Psalm 14:3
have turned away	sar		
they have together	yach·daw	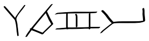	
become corrupt	ne·e·la·chu	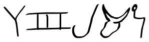	
there is no	en	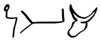	
one who does	o·seh		
good	to·wv		
not	en	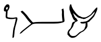	
even	gam		
one	e·chad	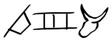	
never	ha·lo	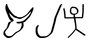	Psalm 14:4
learn ?	ya·de·u		
	kal		
Will the workers	po·a·le		
of iniquity	a·ven		
They devour	o·khe·le	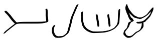	
my people	am·mee		
[like]	a·khe·lu		
bread	le·chem	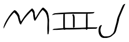	
the LORD	YHVH		
they refuse	lo		

to call upon	qa·ra·u	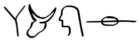	
There they are	sham		Psalm 14:5
overwhelmed	pa·cha·du	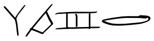	
with dread	pha·chad	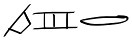	
for	kee	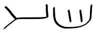	
God	e·lo·heem		
[is] in the company	be·do·wr		
of the righteous	tsad·deeq	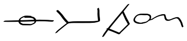	
the plans	a·tsat		Psalm 14:6
of the oppressed	a·nee	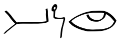	
You [sinners] frustrate	ta·vee·shu	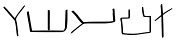	
yet	kee	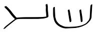	
the LORD	YHVH		
is their shelter	mach·se·hu	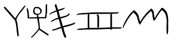	
Oh, that	mee		Psalm 14:7
would come	yit·ten	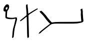	
from Zion !	mits·tsee·yo·wn		
the salvation	ye·shu·at		
of Israel	yis·ra·el	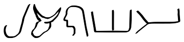	
restores	be·shuv		
When the LORD	YHVH		
His captive	she·vut		
people	am·mo		
rejoice	ya·gel	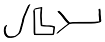	
let Jacob	ya·a·qov		
be glad !	yis·mach		
let Israel	yis·ra·el	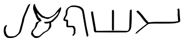	

A Psalm	miz·mo·wr	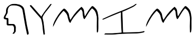	Psalm 15:1
of David	le·da·wid		
O LORD	YHVH		
who	mee	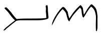	
may abide	ya·gur		
in Your tent ?	be·a·ho·le·kha		
Who	mee		
may dwell	yish·kon	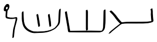	
mountain ?	be·har		
on Your holy	qad·she·kha		
He who walks	ho·w·lekh	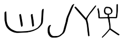	Psalm 15:2
with integrity	ta·meem	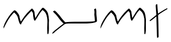	
and practices	u·pho·el		
righteousness	tse·deq	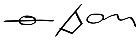	
who speaks	ve·do·ver		
the truth	e·met	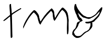	
from his heart	bil·va·vo	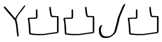	
who has no	lo		Psalm 15:3
slander	ra·gal	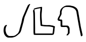	
on	al		
his tongue	le·sho·no	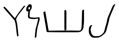	
no	lo		
who does	a·sah		
to his neighbor	le·re·e·hu		
harm	ra·ah		
who casts no scorn	ve·cher·pah		
	lo		

	na·sa		
on	al		
his friend	qe·ro·vo		
who despises	niv·zeh		Psalm 15:4
	be·e·naw	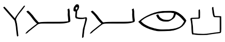	
the vile	nim·as		
but	ve·et		
those who fear	yir·e		
the LORD	YHVH		
honors	ye·khab·bed	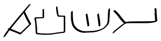	
oath	nish·ba		
a costly	le·ha·ra		
who does not	ve·lo		
revise	ya·mir	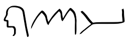	
his money	kas·po		Psalm 15:5
without	lo		
who lends	na·tan	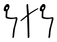	
interest	be·ne·shekh		
a bribe	ve·sho·chad	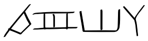	
against	al		
the innocent	na·qee	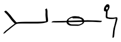	
	lo		
and refuses	la·qach	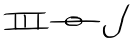	
He who does	o·seh		
these things	el·leh	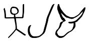	
will never	lo		
be shaken	yim·mo·wt		

	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
A Miktam	mikh·tam	𐤌𐤊𐤕𐤌	Psalm 16:1
of David	le·da·wid	𐤋𐤃𐤅𐤃	
Preserve me	sha·me·re·nee	𐤔𐤌𐤓𐤍𐤉	
O God	el	𐤀𐤋	
for	kee	𐤊𐤉	
I take refuge	cha·see·tee	𐤇𐤎𐤉𐤕𐤉	
in You	vakh	𐤁𐤊	
I said	a·mart	𐤀𐤌𐤓𐤕	Psalm 16:2
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
are my Lord	a·do·nay	𐤀𐤃𐤍𐤉	
“ You	at·tah	𐤀𐤕𐤄	
good thing ”	to·w·va·tee	𐤈𐤅𐤁𐤕𐤉	
I have no	bal	𐤁𐤋	
apart from You	a·le·kha	𐤏𐤋𐤉𐤊	
As for the saints	liq·do·wo·sheem	𐤋𐤒𐤃𐤅𐤔𐤉𐤌	Psalm 16:3
-	a·sher	𐤀𐤔𐤓	
in the land	ba·a·rets	𐤁𐤀𐤓𐤑	
they	hem·mah	𐤄𐤌𐤄	
are the excellence	ve·ad·dee·re	𐤅𐤀𐤃𐤉𐤓𐤉	
in whom all	kal	𐤊𐤋	
my delight	cheph·tsee	𐤇𐤐𐤑𐤉	
resides	vam	𐤁𐤌	
will multiply	yir·bu	𐤉𐤓𐤁𐤅	Psalm 16:4
Sorrows	ats·tse·vo·w·tam	𐤏𐤑𐤁𐤅𐤕𐤌	
other gods	a·cher	𐤀𐤇𐤓	
to those who chase	ma·ha·ru	𐤌𐤄𐤓𐤅	

I will not	bal	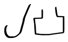	
pour out	as·seekh	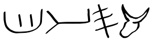	
their libations	nis·ke·hem	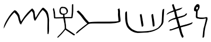	
of blood	mid·dam		
or	u·val		
speak	es·sa		
-	e·tosh		
their names	mo·w·tam		
with	al		
my lips	se·pha·tay		
The LORD	YHVH		Psalm 16:5
[is] my chosen portion	me·nat		
	chel·qee	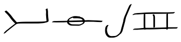	
and my cup	ve·kho·w·see		
You	at·tah		
have made	to·w·meekh	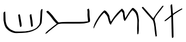	
my lot {secure}	go·w·ra·lee	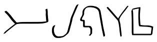	
The lines	cha·va·leem	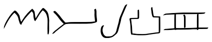	Psalm 16:6
have fallen	na·phe·lu		
of my {boundary}	lee	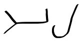	
in pleasant places	ban·ne·i·meem		
surely	aph		
inheritance	na·cha·lat	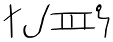	
is delightful	sha·phe·rah		
my	a·lay	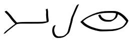	
I will bless	a·va·rekh		Psalm 16:7
-	et		

the LORD	YHVH		
who	a·sher		
counsels me	ye·a·tsa·nee		
even	aph		
at night	le·lo·wt	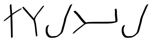	
instructs me	yis·se·ru·nee		
my conscience	khil·yo·w·tay	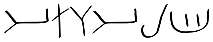	
I have set	shiw·vee·tee	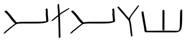	Psalm 16:8
the LORD	YHVH		
before me	le·neg·dee		
always	ta·meed		
Because	kee	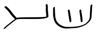	
He is at my right hand	mee·mee·nee		
I will not	bal	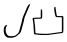	
be shaken	em·mo·wt		
Therefore	la·khen		Psalm 16:9
is glad	sa·mach		
my heart	lib·bee	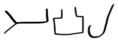	
rejoices	vay·ya·gel	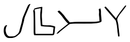	
and my tongue	ke·vo·w·dee		
also	aph		
my body	be·sa·ree	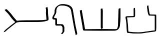	
will dwell	yish·kon	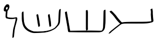	
securely	la·ve·tach	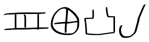	
For	kee	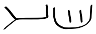	Psalm 16:10
You will not	lo		
abandon	ta·a·zov		

my soul	naph·shee		
to Sheol	lish·o·wl		
nor will You	lo		
let	tit·ten		
Your Holy One	cha·see·de·kha	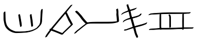	
see	lir·o·wt		
decay	sha·chat	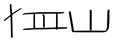	
You have made known to me	to·w·dee·e·nee	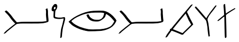	Psalm 16:11
the path	o·rach		
of life	chay·yeem	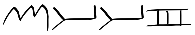	
You will fill me	so·va		
with joy	ma·cho·wt	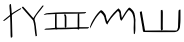	
	et		
in Your presence	pa·ne·kha	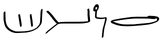	
pleasures	ne·i·mo·wt		
at Your right hand	bee·mee·ne·kha		
with eternal	ne·tsach		
A prayer	te·phil·lah		Psalm 17:1
of David	le·da·wid		
Hear	shim·ah		
O LORD	YHVH		
my righteous plea	tse·deq	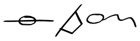	
listen	haq·shee·vah	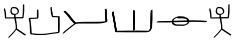	
to my cry	rin·na·tee	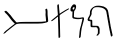	
Give ear	ha·a·zee·nah	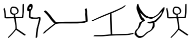	
to my prayer —	te·phil·la·tee	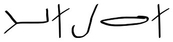	
free of	be·lo	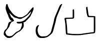	

[it comes] from lips	siph·te	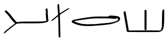	
deceit	mir·mah	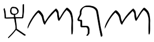	
from Your presence	mil·le·pha·ne·kha	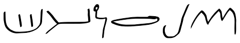	Psalm 17:2
May my vindication	mish·pa·tee	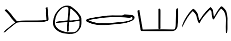	
come	ye·tse	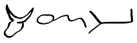	
may Your eyes	e·ne·kha	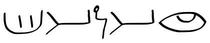	
see	te·che·ze·nah	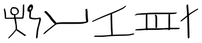	
what is right	me·sha·reem	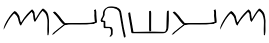	
You have tried	ba·chan·ta	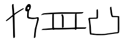	Psalm 17:3
my heart	lib·bee	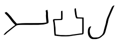	
You have visited	pa·qad·ta	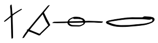	
[me] in the night	lay·lah	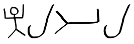	
You have tested me	tse·raph·ta·nee	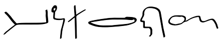	
no [evil]	val	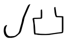	
and found	tim·tsa	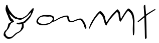	
I have resolved	zam·mo·tee	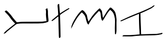	
not	bal	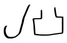	
to sin	ya·a·var	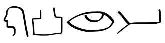	
with my mouth	pee	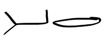	
As for the deeds	liph·ul·lo·wt	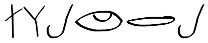	Psalm 17:4
of men —	a·dam	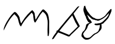	
by the word	bid·var	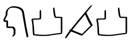	
of Your lips	se·pha·te·kha	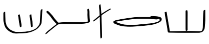	
I	a·nee	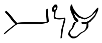	
have avoided	mar·tee	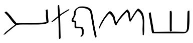	
the ways	a·re·cho·wt	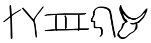	
of the violent	pa·reets	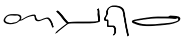	

have held	ta·mokh		Psalm 17:5
My steps	a·shu·ray	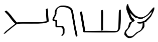	
to Your paths	be·ma·ge·lo·w·te·kha	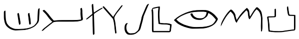	
have not	bal	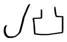	
slipped	na·mo·wt·tu		
my feet	phe·a·may		
I	a·nee	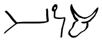	Psalm 17:6
call on You	qe·ra·tee·kha		
for	khee	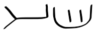	
You will answer me	ta·a·ne·nee	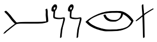	
O God	el		
Incline	hat		
Your ear	a·ze·ne·kha	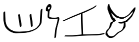	
to me	lee	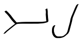	
hear	she·ma		
my words	im·ra·tee		
Show the wonders	haph·leh		Psalm 17:7
of Your loving devotion	cha·sa·de·kha		
You who save	mo·wo·shee·a	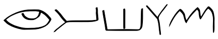	
those who seek refuge	cho·w·seem		
from their foes	mim·mit·qo·wm·meem		
by Your right hand	bee·mee·ne·kha		
Keep me	me·re·nee	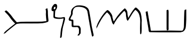	Psalm 17:8
as the apple	ke·ee·sho·wn	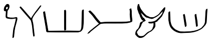	
of	bat		
Your eye	a·yin	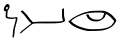	
in the shadow	be·tsel		

of Your wings	ke·na·phe·kha	כנפיך	
hide me	tas·tee·re·nee	תסתירני	
from	mip·pe·ne	מפני	Psalm 17:9
the wicked	re·sha·eem	רשעים	
who	zu	זו	
assail me	shad·du·nee	שדוני	
enemies	o·ye·vay	איבי	
from my mortal	be·ne·phesh	בנפש	
who surround me	yaq·qee·phu	יקיפו	
	a·lay	עלי	
their callous [hearts]	chel·ba·mo	חלבמו	Psalm 17:10
They have closed	sa·ge·ru	סגרו	
their mouths	pee·mo	פימו	
speak	dib·be·ru	דברו	
with arrogance	ve·ge·ut	בגאות	
They have tracked us down	ash·shu·re·nu	אשרינו	Psalm 17:11
and now	at·tah	עתה	
surround us	se·va·vu·nī	סבבוני	
their eyes	e·ne·hem	עיניהם	
are set	ya·shee·tu	ישיתו	
to cast [us]	lin·to·wt	לנטות	
to the ground	ba·a·rets	בארץ	
-	dim·yo·no	דמינו	Psalm 17:12
like a lion	ke·ar·yeh	כאריה	
greedy	yikh·so·wph	יכסוף	
for prey	lit·ro·wph	לטרוף	
like a young lion	ve·khikh·pheer	וכפיר	

lurking	yo·shev		
in ambush	be·mis·ta·reem	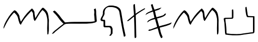	
Arise	qu·mah		Psalm 17:13
O LORD	YHVH		
confront	qad·de·mah		
them !	pha·naw	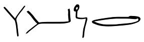	
Bring them to their knees	hakh·ree·e·hu	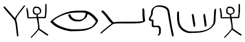	
deliver	pal·le·tah	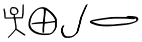	
me	naph·shee		
from the wicked	me·ra·sha	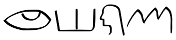	
by Your sword	char·be·kha		
from such men	mim·teem		Psalm 17:14
by Your hand —	ya·de·kha		
O LORD	YHVH		
from men	mim·teem		
of the world	me·che·led	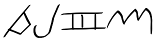	
whose portion	chel·qam	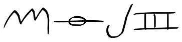	
is in this life	ba·chay·yeem	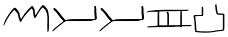	
of Your treasured [ones]	u·tse·phī·ne·kha		
May You fill	te·mal·le		
the bellies	vit·nam		
and satisfy	yis·be·u		
their sons	va·neem	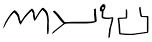	
so they leave	ve·hin·nee·chu	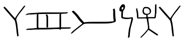	
their abundance	yit·ram	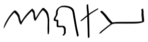	
to their children	le·o·wl·le·hem	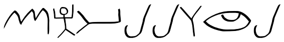	
As for me	a·nee	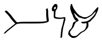	Psalm 17:15

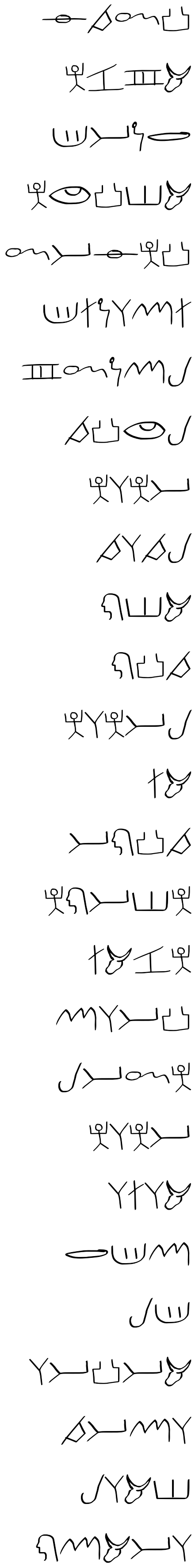

in righteousness	be·tse·deq	
I will behold	e·che·zeh	
Your face	pha·ne·kha	
I will be satisfied	es·be·ah	
when I awake	ve·ha·qeets	
in Your presence	te·mu·na·te·kha	
For the choirmaster	lam·nats·tse·ach	Psalm 18:1
the servant	le·e·ved	
of the LORD	YHVH	
Of David	le·da·wid	
who	a·sher	
sang	dib·ber	
to the LORD	la·YHVH	
-	et	
-	div·re	
song	hash·shee·rah	
this	haz·zot	
on the day	be·yo·wm	
had delivered	hits·tseel	
the LORD	YHVH	
him	o·w·to	
from the hand	mik·kaph	
of all	kal	
his enemies	o·ye·vaw	
and from the hand	u·mee·yad	
of Saul	sha·ul	
He said :	vay·yo·mar	

I love You	er·cha·me·kha	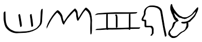	
O LORD	YHVH	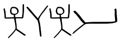	
my strength	chiz·qee	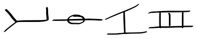	
The LORD	YHVH	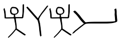	Psalm 18:2
is my rock	sal·ee	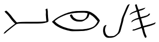	
my fortress	u·me·tsu·da·tee	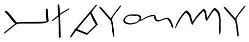	
and my deliverer	u·me·phal·tee	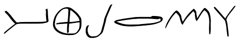	
My God [is]	e·lee	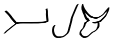	
my rock	tsu·ree	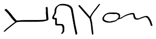	
in whom I take refuge	e·che·seh	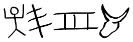	
	bo	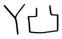	
my shield	ma·gin·nee	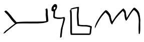	
and the horn	ve·qe·ren	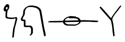	
of my salvation	yish·ee	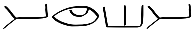	
my stronghold	mis·gab·bee	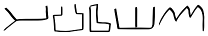	
[who is worthy] to be praised	me·hul·lal	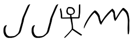	Psalm 18:3
I will call upon	eq·ra	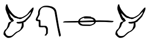	
the LORD	YHVH	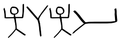	
from	u·min	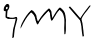	
my enemies	o·ye·vay	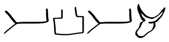	
so shall I be saved	iw·va·she·a	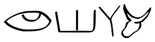	
encompassed me	a·pha·phu·nee	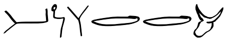	Psalm 18:4
The cords	chev·le	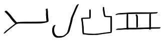	
of death	ma·vet	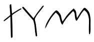	
the torrents	ve·na·cha·le	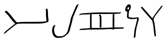	
of chaos	ve·lee·ya·al	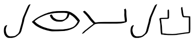	
overwhelmed me	ye·va·a·tu·nee	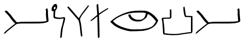	

The cords	chev·le	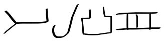	Psalm 18:5
of Sheol	she·o·wl		
entangled me	se·va·vu·nee		
confronted me	qid·de·mu·nee		
the snares	mo·wq·she	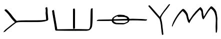	
of death	ma·vet		
In my distress	bats·tsar		Psalm 18:6
upon	lee	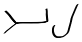	
I called	eq·ra	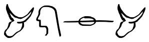	
the LORD	YHVH		
I cried to	ve·el		
my God	e·lo·hay		
for help	a·shaw·ve·a		
He heard	yish·ma		
From His temple	me·he·kha·lo	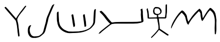	
my voice	qo·w·lee		
and my cry for His help	ve·shaw·a·tee		
	le·pha·naw	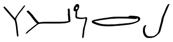	
reached	ta·vo·w		
His ears	ve·a·ze·naw	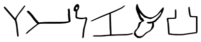	
shook	vat·tig·ash		Psalm 18:7
and quaked	vat·tir·ash		
Then the earth	ha·a·rets		
and the foundations	u·mo·ws·de		
of the mountains	ha·reem	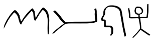	
trembled	yir·ga·zu		
they were shaken	vay·yit·ga·a·shu		

because	kee	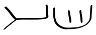	
He burned with anger	cha·rah	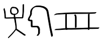	
	lo	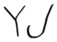	
rose	a·lah	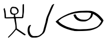	Psalm 18:8
Smoke	a·shan	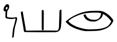	
from His nostrils	be·ap·po	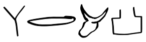	
fire	ve·esh	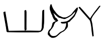	
His mouth	mip·pee	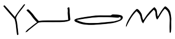	
and consuming	to·khel	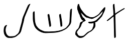	
glowing coals	ge·cha·leem	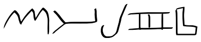	
blazed forth	ba·a·ru	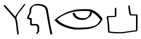	
came from	mim·men·nu	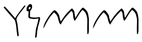	
He parted	vay·yet	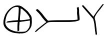	Psalm 18:9
the heavens	ma·yim	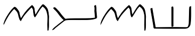	
and came down	vay·ye·rad	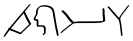	
with dark clouds	va·a·ra·phel	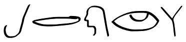	
beneath	ta·chat	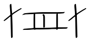	
His feet	rag·law	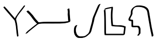	
He mounted	vay·yir·kav	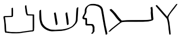	Psalm 18:10
	al	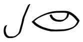	
a cherub	ke·ruv	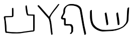	
and flew	vay·ya·oph	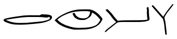	
He soared	vay·ye·de	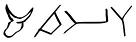	
on	al	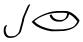	
the wings	kan·phe	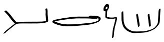	
of the wind	ru·ach	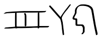	
He made	ya·shet	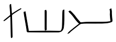	Psalm 18:11

darkness	cho·shekh		
His hiding place	sit·ro		
around Him	se·vee·vo·w·taw	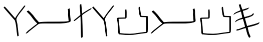	
a canopy	suk·ka·to		
	chesh·khat	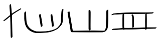	
[and] storm	ma·yim	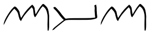	
clouds	a·ve		
-	she·cha·qeem	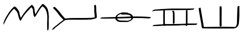	
From the brightness	min·no·gah	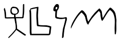	Psalm 18:12
of His presence	neg·do		
His clouds	a·vaw		
advanced —	a·ve·ru	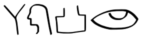	
hailstones	ba·rad		
and coals	ve·ga·cha·le	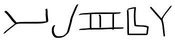	
of fire	esh		
thundered	vay·yar·em		Psalm 18:13
from heaven	bash·sha·ma·yim		
The LORD	YHVH		
of the Most High	ve·el·yo·wn	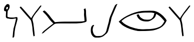	
resounded —	yit·ten	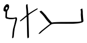	
the voice	qo·lo	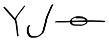	
hailstones	ba·rad		
and coals	ve·ga·cha·le	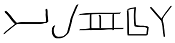	
of fire	esh		
He shot	vay·yish·lach		Psalm 18:14
His arrows	chits·tsaw		
and scattered [the foes]	vay·phee·tsem	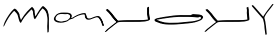	

lightning	u·ve·ra·qeem	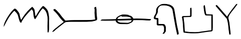	
He hurled	rav	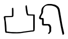	
and routed them	vay·hum·mem	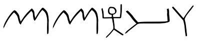	
appeared	vay·ye·ra·u		Psalm 18:15
The channels	a·phee·qe	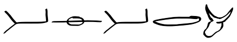	
of the sea	ma·yim	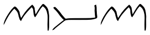	
were exposed	vay·yig·ga·lu	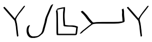	
[and] the foundations	mo·ws·do·wt		
of the world	te·vel		
at Your rebuke	mig·ga·a·ra·te·kha		
O LORD	YHVH		
at the blast	min·nish·mat		
of the breath	ru·ach		
of Your nostrils	ap·pe·kha		
He reached down	yish·lach	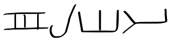	Psalm 18:16
from on high	mim·ma·ro·wm	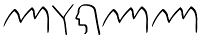	
and took hold of me	yiq·qa·che·nee	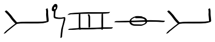	
He drew me	yam·she·nee	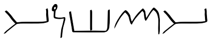	
waters	mim·ma·yim	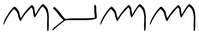	
out of deep	rab·beem	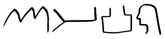	
He rescued me	yats·tsee·le·nee	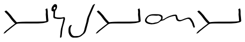	Psalm 18:17
enemy	me·o·ye·vee	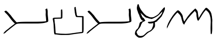	
from my powerful	az		
from foes	u·mis·so·ne·ay	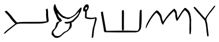	
-	kee	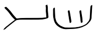	
too mighty	a·me·tsu		
for me	mim·men·nee		

They confronted me	ye·qad·de·mu·nee	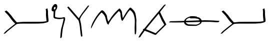	Psalm 18:18
in my day	ve·yo·wm	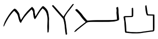	
of calamity	e·dee	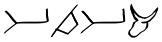	
was	vay·hee	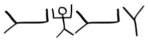	
but the LORD	YHVH	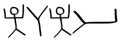	
my support	le·mish·an	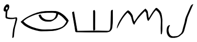	
	lee	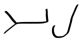	
He brought me out	vay·yo·w·tsee·e·nee	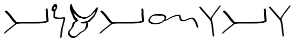	Psalm 18:19
into the open	lam·mer·chav	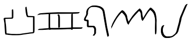	
He rescued me	ye·chal·le·tse·nee	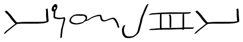	
because	kee	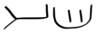	
He delighted	cha·phets	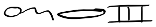	
in me	bee	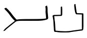	
has rewarded me	yig·me·le·nee	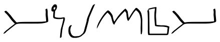	Psalm 18:20
The LORD	YHVH	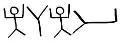	
according to my righteousness	ke·tsid·qee	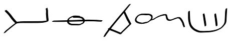	
according to the cleanness	ke·vor	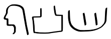	
of my hands	ya·day	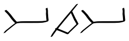	
He has repaid me	ya·sheev	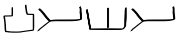	
	lee	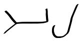	
For	kee·sha	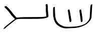	Psalm 18:21
I have kept	mar·tee	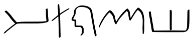	
the ways	dar·khe	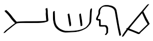	
of the LORD	YHVH	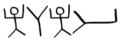	
and have not	ve·lo	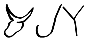	
wickedly departed	ra·sha·tee	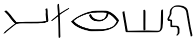	
from my God	me·e·lo·hay	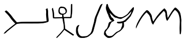	

For	kee	𐤊𐤉	Psalm 18:22
all	khal	𐤊𐤋	
His ordinances [are]	mish·pa·taw	𐤌𐤔𐤐𐤈𐤉𐤅	
before me	le·neg·dee	𐤋𐤍𐤂𐤃𐤉	
His statutes	ve·chuq·qo·taw	𐤅𐤇𐤒𐤕𐤉𐤅	
I have not	lo	𐤋𐤀	
disregarded	a·seer	𐤀𐤎𐤉𐤓	
	men·nee	𐤌𐤍𐤉	
And I	va·e·hee	𐤅𐤀𐤄𐤉	Psalm 18:23
have been blameless	ta·meem	𐤕𐤌𐤉𐤌	
before Him	im·mo	𐤏𐤌𐤅	
and kept myself	va·esh·tam·mer	𐤅𐤀𐤔𐤕𐤌𐤓	
from iniquity	me·a·wo·nee	𐤌𐤏𐤅𐤍𐤉	
has repaid	vay·ya·shev	𐤅𐤉𐤔𐤁	Psalm 18:24
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
me	lee	𐤋𐤉	
according to my righteousness	khe·tsid·qee	𐤊𐤑𐤃𐤒𐤉	
according to the cleanness	ke·vor	𐤊𐤁𐤓	
of my hands	ya·day	𐤉𐤃𐤉	
in	le·ne·ged	𐤋𐤍𐤂𐤃	
His sight	e·naw	𐤏𐤉𐤍𐤉𐤅	
To	im	𐤏𐤌	Psalm 18:25
the faithful	cha·seed	𐤇𐤎𐤉𐤃	
You show Yourself faithful	tit·chas·sad	𐤕𐤕𐤇𐤎𐤃	
to	im	𐤏𐤌	
	ge·var	𐤂𐤁𐤓	

the blameless	ta·meem	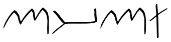	
You show Yourself blameless	tit·tam·mam		
to	im		Psalm 18:26
the pure	na·var		
You show Yourself pure	tit·ba·rar		
but to	ve·im		
the crooked	iq·qesh	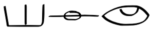	
You show Yourself shrewd	tit·pat·tal		
For	kee	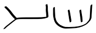	Psalm 18:27
You	at·tah		
people	am		
an afflicted	a·nee	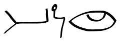	
save	to·wo·shee·a	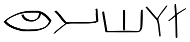	
eyes	ve·e·na·yim		
those with haughty	ra·mo·wt		
but You humble	tash·peel		
For	kee	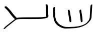	Psalm 18:28
You	at·tah		
light	ta·eer	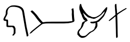	
my lamp	ne·ree	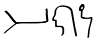	
O LORD	YHVH		
my God	e·lo·hay		
lights up	yag·gee·ah	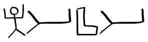	
my darkness	cha·she·kee	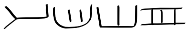	
For	kee	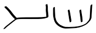	Psalm 18:29
in You	ve·kha	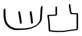	

I can charge	a·ruts		
an army	ge·dud		
and with my God	u·ve·lo·hay		
I can scale	a·dal·leg		
a wall	shur		
[As for] God	ha·el		Psalm 18:30
is perfect	ta·meem	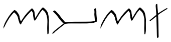	
His way	dar·ko	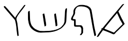	
the word	im·rat		
of the LORD	YHVH		
is flawless	tse·ru·phah		
is a shield	ma·gen		
He	hu		
to all	le·khol		
who take refuge	ha·cho·seem		
in Him	bo		
For	kee	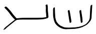	Psalm 18:31
who	mee	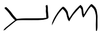	
is God	e·lo·w·ah	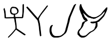	
besides	mib·bal·a·de		
the LORD ?	YHVH		
And who	u·mee		
[is] the Rock	tsur		
except	zu·la·tee	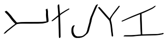	
our God ?	e·lo·he·nu		
[It is] God	ha·el		Psalm 18:32
who arms me	ham·az·ze·re·nee		

with strength	cha·yil	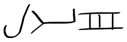	
and makes	vay·yit·ten	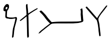	
clear	ta·meem	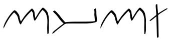	
my way	dar·kee		
He makes	me·shaw·veh		Psalm 18:33
my feet	rag·lay	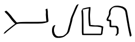	
like those of a deer	ka·ay·ya·lo·wt	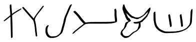	
upon	ve·al		
the heights	ba·mo·tay		
and stations me	ya·a·mee·de·nee		
He trains	me·lam·med	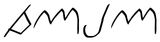	Psalm 18:34
my hands	ya·day	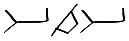	
for battle	lam·mil·cha·mah	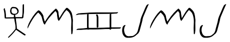	
can bend	ve·ni·cha·tah	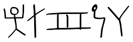	
a bow	qe·shet		
of bronze	ne·chu·shah	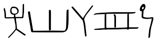	
my arms	ze·ro·w·o·tay		
You have given	vat·tit·ten		Psalm 18:35
me	lee	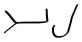	
Your shield	ma·gen		
of salvation	yish·e·kha		
Your right hand	vee·mee·ne·kha		
upholds me	tis·a·de·nee		
and Your gentleness	ve·an·vat·kha		
exalts me	tar·be·nee	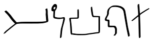	
You broaden	tar·cheev	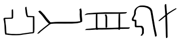	Psalm 18:36
the path	tsa·a·dee		

beneath me	tach·tay	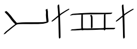	
do not	ve·lo		
give way	ma·a·du		
so that my ankles	qar·sul·lay		
I pursued	er·do·wph		Psalm 18:37
my enemies	o·wy·vay	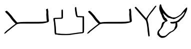	
and overtook them	ve·as·see·gem	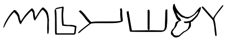	
I did not	ve·lo		
turn back	ʾa·shuv		
until	ad		
they were consumed	kal·lo·w·tam		
I crushed them	em·cha·tsem		Psalm 18:38
so they could not	ve·lo		
	yukh·lu		
rise	qum	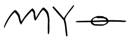	
they have fallen	yip·pe·lu		
under	ta·chat	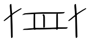	
my feet	rag·lay	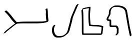	
You have armed me	vat·te·az·ze·re·nee		Psalm 18:39
with strength	cha·yil	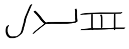	
for battle	lam·mil·cha·mah	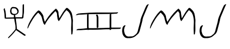	
You have subdued	takh·ree·a	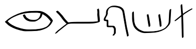	
my foes	qa·may		
beneath me	tach·tay		
my enemies	ve·o·ye·vay	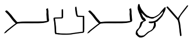	Psalm 18:40
You have made	na·tat·tah		
before me	lee	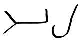	

retreat	o·reph		
to those who hated me	u·me·san·ay	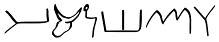	
I put an end	ats·mee·tem		
They cried for help	ye·shaw·ve·u		Psalm 18:41
but [there was] no one	ve·en		
to save them —	mo·wo·shee·a	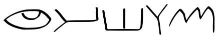	
to	al		
the LORD	YHVH		
but He did not	ve·lo		
answer	a·nam	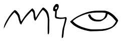	
I ground them	ve·esh·cha·qem	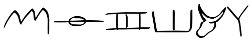	Psalm 18:42
as dust	ke·a·phar		
in	al		
the face of	pe·ne	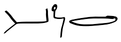	
the wind	ru·ach		
like mud	ke·teet		
in the streets	chu·tso·wt		
I trampled them	a·ree·qem	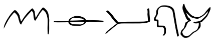	
You have delivered me	te·phal·le·te·nee		Psalm 18:43
from the strife	me·ree·ve	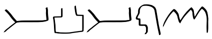	
of the people	am		
You have made me	te·see·me·nee	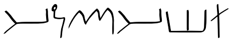	
the head	le·rosh		
of nations	go·w·yim	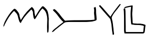	
a people	am		
I had not	lo		

known	ya·da·tee	
shall serve me	ya·av·du·nee	
When they hear me	le·she·ma	Psalm 18:44
	o·zen	
they obey	yish·sha·me·u	
me	lee	
foreigners	be·ne	
	ne·khar	
cower	ye·kha·cha·shu	
before me	lee	
Foreigners	be·ne	Psalm 18:45
	ne·khar	
lose heart	yib·bo·lu	
and come trembling	ve·yach·re·gu	
from their strongholds	mim·mis·ge·ro·w·te·hem	
lives	chay	Psalm 18:46
The LORD	YHVH	
and blessed be	u·va·rukh	
my Rock !	tsu·ree	
be exalted —	ve·ya·rum	
And {may} the God	e·lo·w·he	
of my salvation	yish·ee	
the God	ha·el	Psalm 18:47
who avenges	han·no·w·ten	
	ne·qa·mo·wt	
me	lee	
and subdues	vay·yad·ber	

nations	am·meem		
beneath me	tach·tay		
who delivers me	me·phal·le·tee	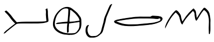	Psalm 18:48
my enemies	me·o·ye·vay	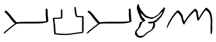	
	aph		
from	min		
above my foes	qa·may		
You exalt me	te·ro·wm·me·nee	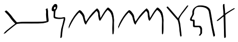	
men	me·eesh	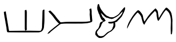	
from violent	cha·mas	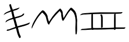	
You rescue me	tats·tsee·le·nee	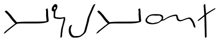	
Therefore	al		Psalm 18:49
	ken	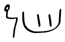	
I will praise You	o·wd·kha		
among the nations	vag·go·w·yim	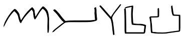	
O LORD	YHVH		
to Your name	u·le·shim·kha	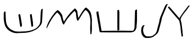	
I will sing praises	a·zam·me·rah	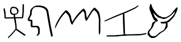	
Great	mag·dil		Psalm 18:50
salvation	ye·shu·o·wt		
{He brings to} His king	mal·ko	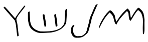	
He shows	ve·o·seh		
loving devotion	che·sed		
to His anointed	lim·shee·cho	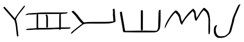	
to David	le·da·wid		
and his descendants	u·le·zar·o		
forever	ad		

	o·w·lam		
For the choirmaster	lam·nats·tse·ach		Psalm 19:1
A Psalm	miz·mo·wr	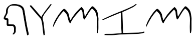	
of David	le·da·wid		
The heavens	hash·sha·ma·yim		
declare	me·sap·pe·reem		
the glory	ke·vo·wd		
of God	el		
the work	u·ma·a·seh		
of His hands	ya·daw		
proclaim	mag·geed	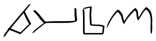	
the skies	ha·ra·qee·a	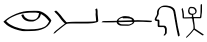	
Day	yo·wm		Psalm 19:2
after day	le·yo·wm	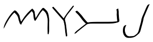	
they pour forth	yab·bee·a	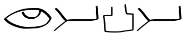	
speech	o·mer		
night	ve·lay·lah	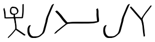	
after night	le·lay·lah	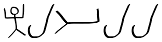	
they reveal	ye·chaw·veh	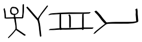	
knowledge	da·at		
Without	en	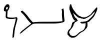	Psalm 19:3
speech	o·mer		
or	ve·en		
language	de·va·reem	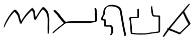	
	be·lee	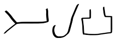	
to be heard	nish·ma		
without a sound	qo·w·lam		

into all	be·khal		Psalm 19:4
the earth	ha·a·rets		
has gone out	ya·tsa		
their voice	qaw·vam	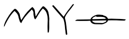	
to the ends	u·viq·tseh	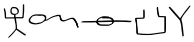	
of the world	te·vel		
their words	mil·le·hem	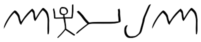	
for the sun	lash·she·mesh		
He has pitched	sam	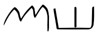	
a tent	o·hel		
In [the heavens]	ba·hem		
-	ve·hu		Psalm 19:5
Like a bridegroom	ke·cha·tan	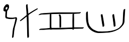	
emerging	yo·tse		
from his chamber	me·chup·pa·to	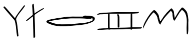	
rejoicing	ya·sees	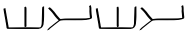	
like a champion	ke·gib·bo·wr	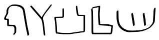	
to run	la·ruts		
his course	o·rach		
at one end	miq·tseh	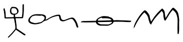	Psalm 19:6
of the heavens	hash·sha·ma·yim		
it rises	mo·w·tsa·o		
and runs its circuit	u·te·qu·pha·to	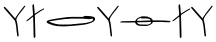	
to	al		
the other	qe·tso·w·tam		
nothing	ve·en		
is deprived	nis·tar		

of its warmth	mē·cham·ma·to	מחמתו	
The Law	to·w·rat	תורת	Psalm 19:7
of the LORD	YHVH	יהוה	
is perfect	te·mee·mah	תמימה	
reviving	me·shee·vat	משיבת	
the soul	na·phesh	נפש	
the testimony	e·dut	עדות	
of the LORD	YHVH	יהוה	
is trustworthy	ne·e·ma·nah	נאמנה	
making wise	mach·kee·mat	מחכימת	
the simple	pe·tee	פתי	
The precepts	piq·qu·de	פקודי	Psalm 19:8
of the LORD	YHVH	יהוה	
are right	ye·sha·reem	ישרים	
bringing joy	me·sam·me·che	משמחי	
to the heart	lev	לב	
the commandments	mits·vat	מצות	
of the LORD	YHVH	יהוה	
are radiant	ba·rah	ברה	
giving light	me·ee·rat	מאירת	
to the eyes	e·na·yim	עינים	
The fear	yir·at	יראת	Psalm 19:9
of the LORD	YHVH	יהוה	
is pure	te·ho·w·rah	טהורה	
enduring forever	o·w·me·det	עומדת	
	la·ad	לעד	
the judgments	mish·pe·te	משפטי	

of the LORD	YHVH	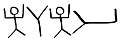	
are true	e·met	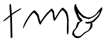	
righteous	tsa·de·qu	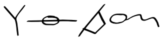	
being altogether	yach·daw	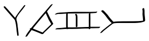	
They are more precious	han·ne·che·ma·deem	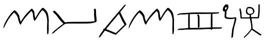	Psalm 19:10
than gold	miz·za·hav	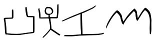	
pure gold	u·mip·paz	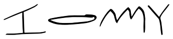	
than much	rav	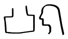	
they are sweeter	u·me·tu·qeem	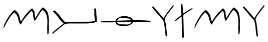	
than honey	mid·de·vash	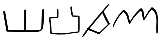	
from the comb	ve·no·phet	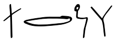	
than honey	tsu·pheem	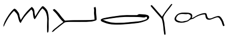	
By them indeed	gam	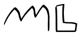	Psalm 19:11
Your servant	av·de·kha	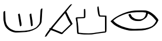	
is warned	niz·har	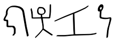	
in	ba·hem	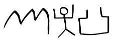	
keeping them	be·sha·me·ram	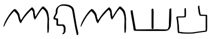	
reward	e·qev	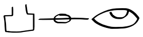	
[is] great	rav	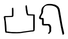	
his own errors ?	she·gee·o·wt	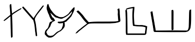	Psalm 19:12
Who	mee	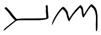	
can discern	ya·veen	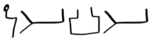	
from my hidden faults	min·nis·ta·ro·wt	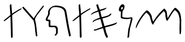	
Cleanse me	naq·qe·nee	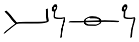	
also	gam	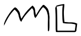	Psalm 19:13
from willful sins	miz·ze·deem	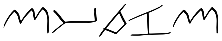	
Keep	cha·sokh	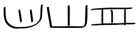	

Your servant	av·de·kha	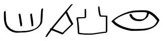	
may they not	al		
rule	yim·she·lu		
over me	vee	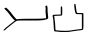	
Then	az		
I will be blameless	e·tam	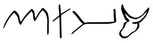	
and cleansed	ve·niq·qe·tee	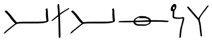	
transgression	mip·pe·sha		
of great	rav	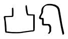	
be	yih·yu		Psalm 19:14
pleasing	le·ra·tso·wn		
May the words	im·re	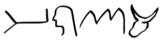	
of my mouth	phee	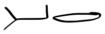	
and the meditation	ve·heg·yo·wn	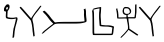	
of my heart	lib·bee	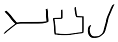	
in Your sight	le·pha·ne·kha	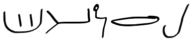	
O LORD	YHVH		
my Rock	tsu·ree		
and my Redeemer	ve·go·a·lee		
For the choirmaster	lam·nats·tse·ach		Psalm 20:1
A Psalm	miz·mo·wr	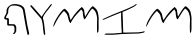	
of David	le·da·wid		
answer you	ya·an·kha		
May the LORD	YHVH		
in the day	be·yo·wm	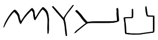	
of trouble	tsa·rah		
protect you	ye·sag·gev·kha		

may the name	shem		
of the God	e·lo·he		
of Jacob	ya·a·qov	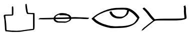	
May He send you	yish·lach	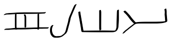	Psalm 20:2
help	ez·re·kha		
from the sanctuary	miq·qo·desh	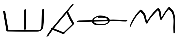	
from Zion	u·mits·tsee·yo·wn		
and sustain you	yis·a·de·ka		
May He remember	yiz·kor	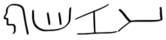	Psalm 20:3
all	kal		
your gifts	min·cho·te·kha	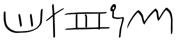	
your burnt offerings	ve·o·w·la·te·kha		
and look favorably on	ye·dash·she·neh		
Selah	se·lah	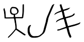	
May He give	yit·ten	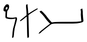	Psalm 20:4
you	le·kha	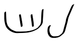	
the desires of your heart	khil·va·ve·kha		
all your	ve·khal		
plans {succeed}	a·tsa·te·kha		
and make	ye·mal·le		
May we shout for joy	ne·ran·ne·nah	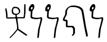	Psalm 20:5
at your victory	bee·shu·a·te·kha		
in the name	u·ve·shem		
of our God	e·lo·he·nu		
and raise a banner	nid·gol		
grant	ye·mal·le		

May the LORD	YHVH		
all	kal		
your petitions	mish·a·lo·w·te·kha	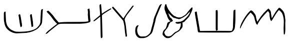	
Now	at·tah		Psalm 20:6
I know	ya·da·tee		
that	kee	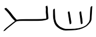	
saves	ho·wo·shee·a	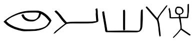	
the LORD	YHVH		
His anointed	me·shee·cho	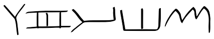	
He answers him	ya·a·ne·hu		
heaven	mish·she·me	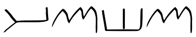	
from His holy	qa·de·sho		
power	big·vu·ro·wt		
with the saving	ye·sha		
of His right hand	ye·mee·no	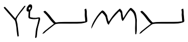	
Some	el·leh	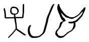	Psalm 20:7
[trust] in chariots	va·re·khev	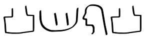	
and others	ve·el·leh		
in horses	vas·su·seem		
but we	va·a·nach·nu	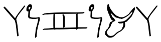	
in the name	be·shem		
of the LORD	YHVH		
our God	e·lo·he·nu		
trust	naz·keer		
They	hem·mah		Psalm 20:8
collapse	ka·re·u		
and fall	ve·na·pha·lu	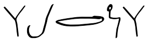	

but we	va·a·nach·nu	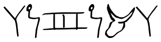	
rise up	qam·nu		
and stand firm	van·nit·o·w·dad		
O LORD	YHVH		Psalm 20:9
save	ho·wo·shee·ah	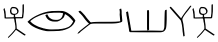	
the king	ham·me·lekh		
Answer us	ya·a·ne·nu		
on the day	ve·yo·wm	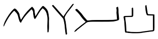	
we call	qa·re·e·nu		
For the choirmaster	lam·nats·tse·ach		Psalm 21:1
A Psalm	miz·mo·wr	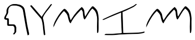	
of David	le·da·wid		
O LORD	YHVH		
in Your strength	be·az·ze·kha		
rejoices	yis·mach		
the king	me·lekh	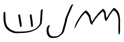	
in Your salvation !	u·vee·shu·a·te·kha		
How	mah		
he exults	me·od		
greatly	ya·gɛl	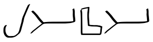	
desire	ta·a·vat		Psalm 21:2
heart’s	lib·bo	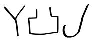	
You have granted	na·tat·tah	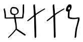	
his	lo	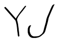	
the request	va·a·re·shet	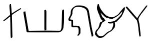	
of his lips	pha·taw		
and have not	bal	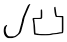	

withheld	ma·na·ta	מנעת	
Selah	se·lah	סלה	
For	kee	כי	Psalm 21:3
You welcomed him	te·qad·de·men·nu	תקדמנו	
blessings	bir·kho·wt	ברכות	
with rich	to·wv	טוב	
You placed	ta·sheet	תשית	
on his head	le·ro·sho	לראשו	
a crown	a·te·ret	עטרת	
of pure gold	paz	פז	
life	chay·yeem	חיים	Psalm 21:4
He asked You for	sha·al	שאל	
	mim·me·kha	ממך	
and You granted it —	na·tat·tah	נתתה	
	lo	לו	
length	o·rekh	ארך	
of days	ya·meem	ימים	
forever	o·w·lam	עולם	
and ever	va·ed	ועד	
Great is	ga·do·wl	גדול	Psalm 21:5
his glory	ke·vo·w·do	כבודו	
in Your salvation	bee·shu·a·te·kha	בישועתך	
splendor	ho·wd	הוד	
and majesty	ve·ha·dar	והדר	
You bestow	te·shaw·veh	תשוה	
on him	a·law	עליו	
For	kee	כי	Psalm 21:6

You grant him	te·shee·te·hu	
blessings forever	ve·ra·kho·wt	
	la·ad	
You cheer him	te·chad·de·hu	
with joy	ve·sim·chah	
in	et	
Your presence	pa·ne·kha	
For	kee	Psalm 21:7
the king	ham·me·lekh	
trusts	bo·te·ach	
in the LORD	ba·YHVH	
through the loving devotion	u·ve·che·sed	
of the Most High	el·yo·wn	
he will not	bal	
be shaken	yim·mo·wt	
will apprehend	tim·tsa	Psalm 21:8
Your hand	ya·de·kha	
all	le·khal	
Your enemies	o·ye·ve·kha	
Your right hand	ye·mee·ne·kha	
will seize	tim·tsa	
those who hate You	so·ne·e·kha	
You will place them	te·shee·te·mo	Psalm 21:9
furnace	ke·tan·nur	
in a fiery	esh	
at the time	le·et	
of Your appearing	pa·ne·kha	

the LORD	YHVH		
In His wrath	be·ap·po		
will engulf them	ye·val·le·em		
will consume them	ve·to·khe·lem		
and the fire	esh		
their descendants	pir·ya·mo	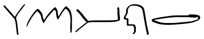	Psalm 21:10
from the earth	me·e·rets		
You will wipe	te·ab·bed	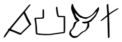	
and their offspring	ve·zar·am		
from the sons	mib·be·ne	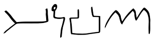	
of men	a·dam		
Though	kee	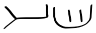	Psalm 21:11
they intend	na·tu		
You	a·le·kha	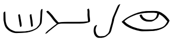	
harm	ra·ah		
they devise	cha·she·vu	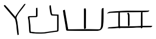	
the schemes	me·zim·mah		
will not	bal	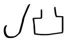	
prevail	yu·kha·lu		
For	kee	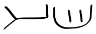	Psalm 21:12
You will put them to flight	te·shee·te·mo	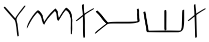	
	she·khem		
when Your bow	be·me·ta·re·kha		
is trained	te·kho·w·nen		
upon	al		
them	pe·ne·hem	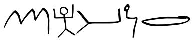	
Be exalted	ru·mah		Psalm 21:13

O LORD	YHVH	
in Your strength	ve·uz·ze·kha	
we will sing	na·shee·rah	
and praise	u·ne·zam·me·rah	
Your power	ge·vu·ra·te·kha	
For the choirmaster	lam·nats·tse·ach	Psalm 22:1
To the tune of	al	
“ The Doe	ay·ye·let	
of the Dawn ”	hash·sha·char	
A Psalm	miz·mo·wr	
of David	le·da·wid	
My God	e·lee	
my God	e·lee	
why	la·mah	
have You forsaken me ?	a·zav·ta·nee	
Why are You so far	ra·cho·wq	
from saving me	mee·shu·a·tee	
[so far] from my words	div·re	
of groaning ?	sha·a·ga·tee	
O my God	elo·hay	Psalm 22:2
I cry out	eq·ra	
by day	yo·w·mam	
	ve·lo	
but You do not answer	ta·a·neh	
and by night	ve·lay·lah	
but I have no	ve·lo	

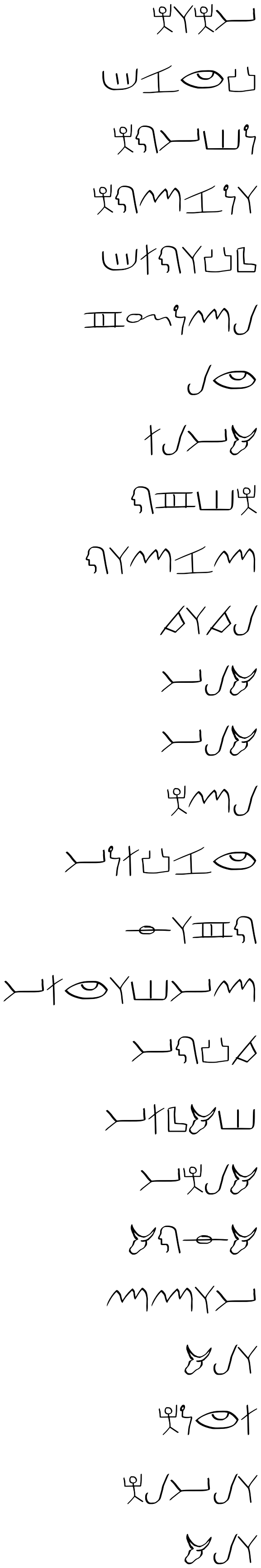

rest	du·mee·yah	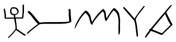	
	lee	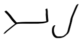	
Yet You	ve·at·tah	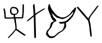	Psalm 22:3
are holy	qa·do·wosh	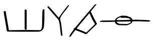	
enthroned	yo·wo·shev	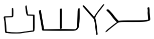	
on the praises	te·hil·lo·wt	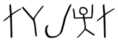	
of Israel	yis·ra·el	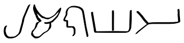	
In You	be·kha	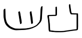	Psalm 22:4
trusted	ba·te·chu	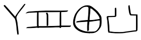	
our fathers	a·vo·te·nu	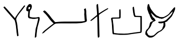	
they trusted	ba·te·chu	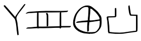	
and You delivered them	vat·te·phal·le·te·mo	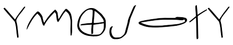	
to You	e·le·kha	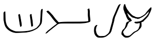	Psalm 22:5
They cried out	za·a·qu	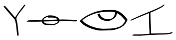	
and were set free	ve·nim·la·tu	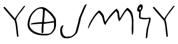	
in You	be·kha	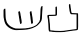	
they trusted	va·te·chu	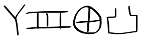	
and were not	ve·lo	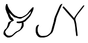	
disappointed	vo·wo·shu	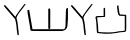	
But I	ve·a·no·khee	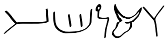	Psalm 22:6
am a worm	to·w·la·at	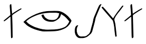	
and not	ve·lo	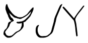	
a man	eesh	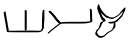	
scorned	cher·pat	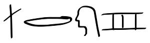	
by men	a·dam	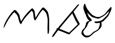	
and despised	u·ve·zui	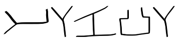	
by the people	am	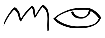	

All	kal	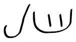	Psalm 22:7
who see me	ro·ay		
mock	yal·i·gu		
me	lee	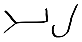	
they sneer	yaph·tee·ru		
	ve·sa·phah	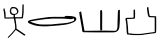	
and shake	ya·nee·u	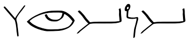	
their heads :	rosh		
“ He trusts	gol		Psalm 22:8
in	el		
the LORD	YHVH		
let the LORD deliver him	ye·phal·le·te·hu		
let the LORD rescue him	yats·tsee·le·hu		
since	kee	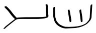	
He delights	cha·phets		
in him ”	bo		
Yet	kee	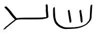	Psalm 22:9
You	at·tah		
brought me forth	go·chee	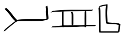	
from the womb	mib·ba·ten		
You made me secure	mav·tee·chee	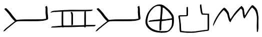	
at	al		
breast	she·de	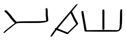	
my mother’s	im·mee	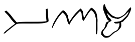	
upon You	a·le·kha	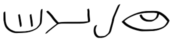	Psalm 22:10
I was cast	ha·she·lakh·tee	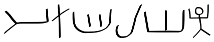	
From birth	me·ra·chem	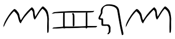	

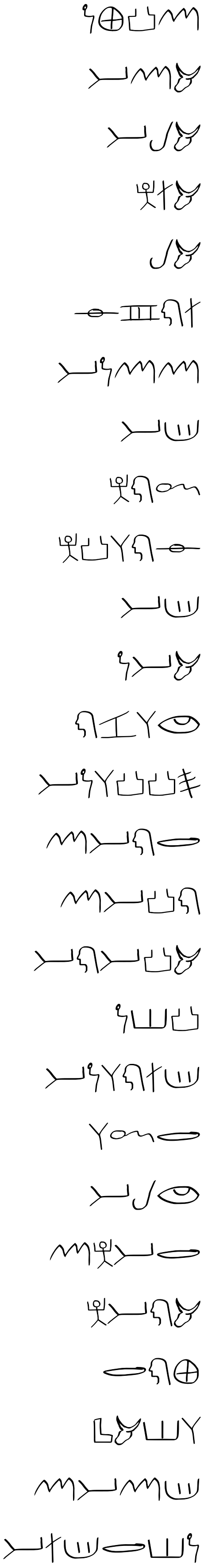

womb	mib·be·ten	
from my mother's	im·mee	
have been my God	e·lee	
You	at·tah	
Be not	al	Psalm 22:11
far	tir·chaq	
from me	mim·men·nee	
for	kee	
trouble	tsa·rah	
is near	qe·ro·w·vah	
and	kee	
there is no	en	
one to help	o·w·zer	
surround me	se·va·vu·nee	Psalm 22:12
bulls	pa·reem	
Many	rab·beem	
strong	ab·bee·re	
[bulls] of Bashan	va·shan	
encircle me	kit·te·ru·nee	
They open	pa·tsu	Psalm 22:13
against me	a·lay	
their jaws	pee·hem	
like lions	ar·yeh	
and maul	to·reph	
that roar	ve·sho·eg	
like water	kam·ma·yim	Psalm 22:14
I am poured out	nish·pakh·tee	

are disjointed	ve·hit·pa·re·du	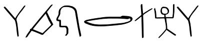	
and all	kal	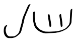	
my bones	ats·mo·w·tay	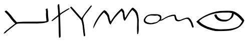	
is	ha·yah	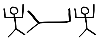	
My heart	lib·bee	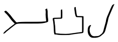	
like wax	kad·do·w·nag	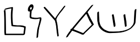	
it melts away	na·mes	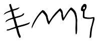	
within	be·to·wkh	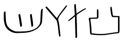	
me	me·ay	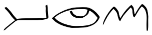	
is dried up	ya·vesh	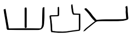	Psalm 22:15
like a potsherd	ka·che·res	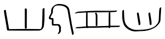	
My strength	ko·chee	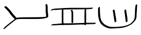	
and my tongue	u·le·sho·w·nee	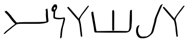	
sticks	mud·baq	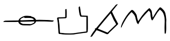	
to the roof of my mouth	mal·qo·w·chay	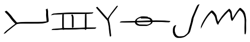	
in the dust	ve·la·a·phar	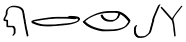	
of death	ma·vet	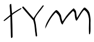	
You lay me	tish·pe·te·nee	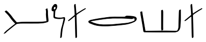	
For	kee	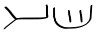	Psalm 22:16
surround me	se·va·vu·nee	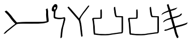	
dogs	ke·la·veem	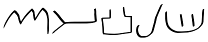	
a band	a·dat	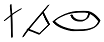	
of evil men	me·re·eem	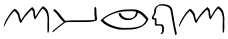	
encircles me	hiq·qee·phu·nee	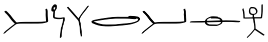	
they have pierced	ka·a·ree	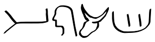	
my hands	ya·day	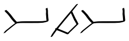	
and feet	ve·rag·lay	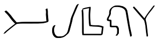	

I can count	a·sap·per		Psalm 22:17
all	kal		
my bones	ats·mo·w·tay		
they	hem·mah		
stare	yab·bee·tu	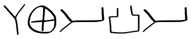	
and gloat	yir·u		
over me	vee	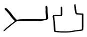	
They divide	ye·chal·le·qu	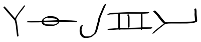	Psalm 22:18
my garments	ve·ga·day		
among them	la·hem		
for	ve·al		
my clothing	le·vu·shee		
and cast	yap·pee·lu		
lots	go·w·ral		
But You	ve·at·tah		Psalm 22:19
O LORD	YHVH		
be not	al		
far off	tir·chaq	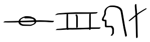	
O my Strength	e·ya·lu·tee	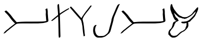	
to help me	le·ez·ra·tee		
come quickly	chu·shah		
Deliver	hats·tsee·lah	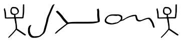	Psalm 22:20
from the sword	me·che·rev		
my soul	naph·shee		
from the power	mee·yad	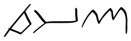	
of wild dogs	ke·lev	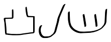	
my precious life	ye·chee·da·tee	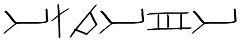	

Save me	ho·wo·shee·e·nee	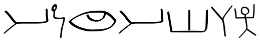	Psalm 22:21
from the mouth	mip·pee		
of the lion	ar·yeh	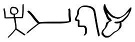	
at the horns	u·miq·qar·ne	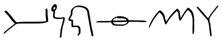	
of the wild oxen	re·meem	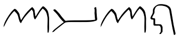	
You have answered me !	a·nee·ta·nee	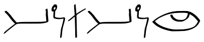	
I will proclaim	a·sap·pe·rah		Psalm 22:22
Your name	shim·kha		
to my brothers	le·e·chay	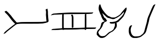	
in	be·to·wkh		
the assembly	qa·hal	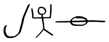	
I will praise You	a·hal·le·ka	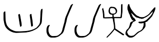	
You who fear	yir·e		Psalm 22:23
the LORD	YHVH		
praise Him !	hal·lu·hu	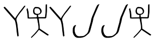	
All	kal	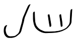	
descendants	ze·ra		
of Jacob	ya·a·qov		
honor Him !	kab·be·du·hu	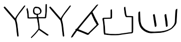	
revere Him !	ve·gu·ru		
	mim·men·nu	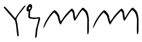	
All	kal		
offspring	ze·ra		
of Israel	yis·ra·el	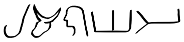	
For	kee	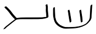	Psalm 22:24
He has not	lo		
despised	va·zah	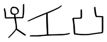	

	ve·lo	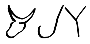	
or detested	shiq·qats	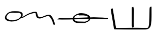	
the torment	e·nut	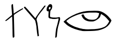	
of the afflicted	a·nee	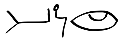	
He has not	ve·lo	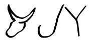	
hidden	his·teer	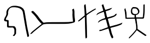	
His face	pa·naw	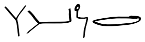	
from him	mim·men·nu	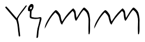	
cry for help	u·ve·shaw·ve·o	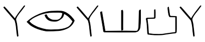	
to his	e·law	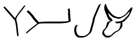	
but has attended	sha·me·a	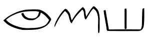	
for You [resounds]	me·it·te·kha	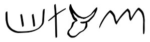	Psalm 22:25
My praise	te·hil·la·tee	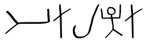	
assembly	be·qa·hal	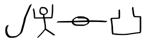	
in the great	rav	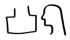	
my vows	ne·da·ray	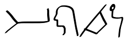	
I will fulfill	a·shal·lem	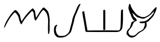	
before	ne·ged	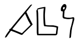	
those who fear You	ye·re·aw	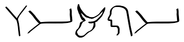	
will eat	yo·khe·lu	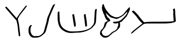	Psalm 22:26
The poor	a·na·veem	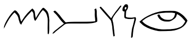	
and be satisfied	ve·yis·ba·u	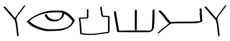	
will praise Him	ye·hal·lu	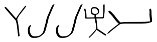	
the LORD	YHVH	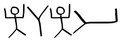	
those who seek	do·re·shaw	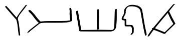	
live	ye·chee	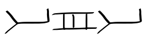	
May your hearts	le·vav·khem	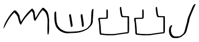	

forever !	la·ad		
will remember	yiz·ke·ru	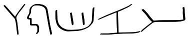	Psalm 22:27
and turn	ve·ya·shu·vu	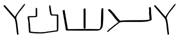	
to	el		
the LORD	YHVH	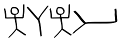	
All	kal	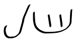	
the ends	aph·se		
of the earth	a·rets		
will bow down	ve·yish·ta·cha·wu		
before Him	le·pha·ne·kha	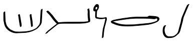	
All	kal	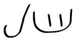	
the families	mish·pe·cho·wt		
of the nations	go·w·yim	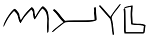	
For	kee	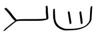	Psalm 22:28
belongs to the LORD	la·YHVH	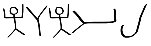	
dominion	ham·me·lu·khah	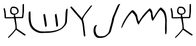	
and He rules	u·mo·shel		
over the nations	bag·go·w·yim	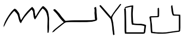	
will feast	a·khe·lu		Psalm 22:29
and worship	vay·yish·ta·chaw·wu		
All	kal	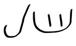	
the rich	dish·ne		
of the earth	e·rets		
before Him —	le·pha·naw	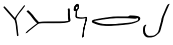	
will kneel	yikh·re·u	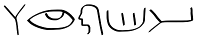	
all	kal	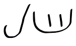	
who go down	yo·wr·de	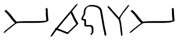	

to the dust	a·phar		
their lives	ve·naph·sho		
even those unable	lo		
to preserve	chee·yah	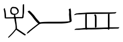	
Posterity	ze·ra		Psalm 22:30
will serve Him	ya·av·den·nu	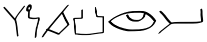	
they will declare	ye·sup·par		
the Lord	la·do·nay	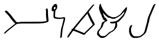	
to a new generation	lad·do·wr		
They will come	ya·vo·u		Psalm 22:31
and proclaim	ve·yag·gee·du	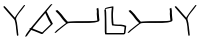	
His righteousness	tsid·qa·to	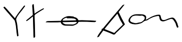	
to a people	le·am		
yet unborn —	no·w·lad	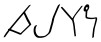	
all that	kee	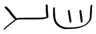	
He has done	a·sah		
A Psalm	miz·mo·wr	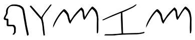	Psalm 23:1
of David	le·da·wid		
The LORD	YHVH		
is my shepherd	ro·ee		
I shall not	lo		
want	ech·sar	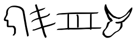	
pastures	bin·o·wt		Psalm 23:2
in green	de·she		
He makes me lie down	yar·bee·tse·nee	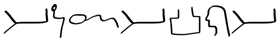	
beside	al		
waters	me	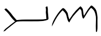	

quiet	me·nu·cho·wt	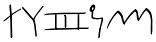	
He leads me	ye·na·ha·le·nee	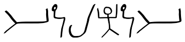	
my soul	naph·shee	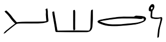	Psalm 23:3
He restores	ye·sho·w·vev	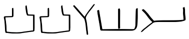	
He guides me	yan·che·nee	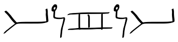	
in the paths	ve·ma·ge·le	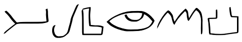	
of righteousness	tse·deq	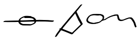	
for the sake	le·ma·an	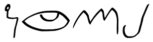	
of His name	she·mo	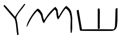	
Even	gam	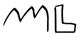	Psalm 23:4
though	kee	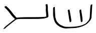	
I walk	e·lekh	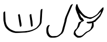	
through the valley	be·ge	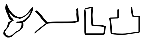	
of the shadow of death	tsal·ma·vet	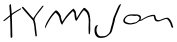	
no	lo	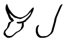	
I will fear	ee·ra	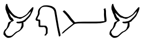	
evil	ra	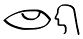	
for	kee	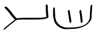	
You	at·tah	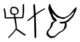	
are with me	im·ma·dee	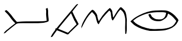	
Your rod	shiv·te·kha	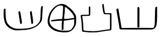	
and Your staff	u·mish·an·te·kha	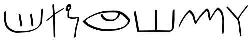	
they	hem·mah	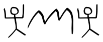	
comfort me	ye·na·cha·mu·nee	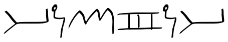	
You prepare	ta·a·rokh	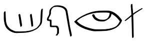	Psalm 23:5
before me	le·pha·nay	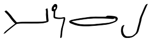	
a table	shul·chan	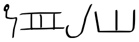	

in the presence of	ne·ged	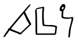	
my enemies	tso·re·ray	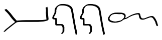	
You anoint	dish·shan·ta	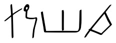	
with oil	vash·she·men	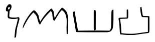	
my head	ro·shee	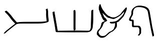	
my cup	ko·w·see	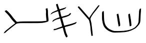	
overflows	re·va·yah	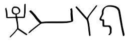	
Surely	akh	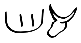	Psalm 23:6
goodness	to·wv	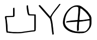	
and mercy	va·che·sed	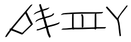	
will follow me	yir·de·phu·nee	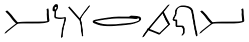	
all	kal	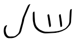	
the days	ye·me	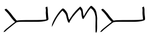	
of my life	chay·yay	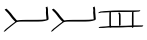	
and I will dwell	ve·shav·tee	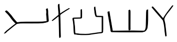	
in the house	be·vet	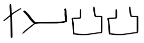	
of the LORD	YHVH	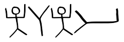	
forever	le·o·rekh	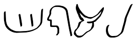	
	ya·meem	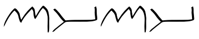	
of David	le·da·wid	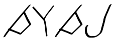	Psalm 24:1
A Psalm	miz·mo·wr	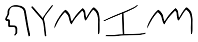	
[is] the LORD's	la·YHVH	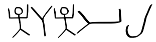	
The earth	ha·a·rets	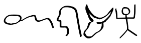	
and the fullness thereof	u·me·lo·w·ah	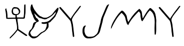	
the world	te·vel	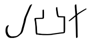	
and all who dwell	ve·yo·she·ve	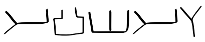	
therein	vah	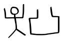	

For	kee	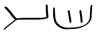	Psalm 24:2
He	hu		
upon	al		
the seas	yam·meem	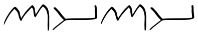	
has founded it	ye·sa·dah		
upon	ve·al		
the waters	ne·ha·ro·wt	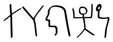	
and established it	ye·kho·wn·ne·ha		
Who	mee	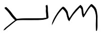	Psalm 24:3
may ascend	ya·a·leh		
the hill	ve·har		
of the LORD ?	YHVH		
Who	u·mee		
may stand	ya·qum	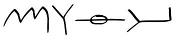	
place ?	bim·qo·wm		
in His holy	qa·de·sho		
He who has clean	ne·qee	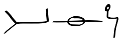	Psalm 24:4
hands	khap·pa·yim	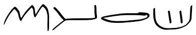	
and a pure	u·var		
heart	le·vav		
who	a·sher		
does not	lo		
lift up	na·sa		
to an idol	lash·shaw		
his soul	naph·shee		
or	ve·lo		
swear	nish·ba		

deceitfully	le·mir·mah	𐤋𐤌𐤓𐤌𐤄	
He will receive	yis·sa	𐤉𐤔𐤀	Psalm 24:5
blessing	ve·ra·khah	𐤁𐤓𐤊𐤄	
-	me·et	𐤌𐤀𐤕	
from the LORD	YHVH	𐤉𐤄𐤅𐤄	
and vindication	u·tse·da·qah	𐤅𐤑𐤃𐤒𐤄	
from the God	me·e·lo·he	𐤌𐤀𐤋𐤄𐤉	
of his salvation	yish·o	𐤉𐤔𐤏𐤅	
Such	zeh	𐤆𐤄	Psalm 24:6
is the generation	do·wr	𐤃𐤅𐤓	
of those who seek Him	do·re·sho	𐤃𐤓𐤔𐤅	
who seek	me·vaq·she	𐤌𐤁𐤒𐤔𐤉	
Your face	pha·ne·kha	𐤐𐤍𐤉𐤊	
[O God] of Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
Selah	se·lah	𐤎𐤋𐤄	
Lift up	se·u	𐤔𐤀𐤅	Psalm 24:7
O gates !	she·a·reem	𐤔𐤏𐤓𐤉𐤌	
your heads	ra·she·khem	𐤓𐤀𐤔𐤉𐤊𐤌	
Be lifted up	ve·hin·na·se·u	𐤅𐤄𐤍𐤔𐤀𐤅	
doors	pit·che	𐤐𐤕𐤇𐤉	
O ancient	o·w·lam	𐤏𐤅𐤋𐤌	
may enter !	ve·ya·vo·w	𐤅𐤉𐤁𐤅𐤀	
that the King	me·lekh	𐤌𐤋𐤊	
of Glory	hak·ka·vo·wd	𐤄𐤊𐤁𐤅𐤃	
Who	mee	𐤌𐤉	Psalm 24:8
is this	zeh	𐤆𐤄	
King	me·lekh	𐤌𐤋𐤊	

of Glory ?	hak·ka·vo·wd	הכבוד	
The LORD	YHVH	יהוה	
strong	iz·zuz	עזוז	
and mighty	ve·gib·bo·wr	וגבור	
the LORD	YHVH	יהוה	
mighty	gib·bo·wr	גבור	
in battle	mil·cha·mah	מלחמה	
Lift up	se·u	שאו	Psalm 24:9
O gates !	she·a·reem	שערים	
your heads	ra·she·khem	ראשיכם	
Be lifted up	u·se·u	ושאו	
doors	pit·che	פתחי	
O ancient	o·w·lam	עולם	
may enter !	ve·ya·vo	ויבא	
that the King	me·lekh	מלך	
of Glory	hak·ka·vo·wd	הכבוד	
Who	mee	מי	Psalm 24:10
is He	hu	הוא	
this	zeh	זה	
King	me·lekh	מלך	
of Glory ?	hak·ka·vo·wd	הכבוד	
The LORD	YHVH	יהוה	
of Hosts —	tse·va·o·wt	צבאות	
He	hu	הוא	
is the King	me·lekh	מלך	
of Glory	hak·ka·vo·wd	הכבוד	
Selah	se·lah	סלה	

Of David	le·da·wid		Psalm 25:1
To You	e·le·kha	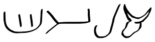	
O LORD	YHVH		
up my soul	naph·shee	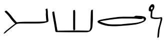	
I lift	es·sa		
my God	elo·hay		Psalm 25:2
in You	be·kha	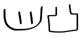	
I trust	va·tach·tee	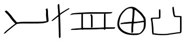	
Do not let me	al		
be put to shame	e·vo·wo·shah		
do not let	al		
exult	ya·al·tsu		
my enemies	o·ye·vay	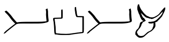	
over me	lee	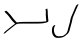	
Surely	gam		Psalm 25:3
	kal	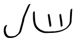	
who wait for You	qo·ve·kha	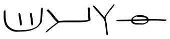	
none	lo		
will be put to shame	ye·vo·shu	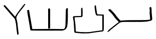	
will be disgraced	ye·vo·shu	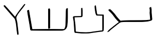	
[but] those who are faithless	hab·bo·wg·deem		
without cause	re·qam	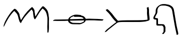	
Your ways	de·ra·khe·kha		Psalm 25:4
O LORD	YHVH		
Show me	ho·w·dee·e·nee	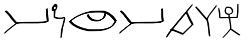	
Your paths	o·re·cho·w·te·kha		
teach me	lam·me·de·nee		

Guide me	had·ree·khe·nee	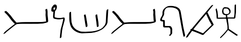	Psalm 25:5
in Your truth	va·a·mit·te·kha	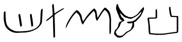	
and teach me	ve·lam·me·de·nee	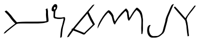	
for	kee	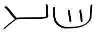	
You	at·tah	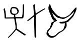	
are the God	e·lo·he	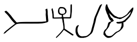	
of my salvation	yish·ee	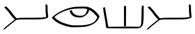	
for You	o·wt·kha	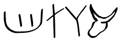	
I wait	qiw·vee·tee	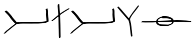	
all	kal	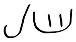	
day long	hay·yo·wm	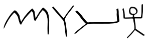	
Remember	ze·khor	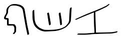	Psalm 25:6
Your compassion	ra·cha·me·kha	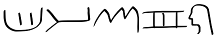	
O LORD	YHVH	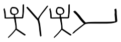	
and loving devotion	va·cha·sa·de·kha	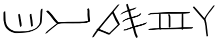	
for	kee	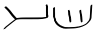	
from age to age	me·o·w·lam	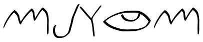	
they [are]	hem·mah	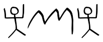	
the sins	chat·to·wt	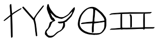	Psalm 25:7
of my youth	ne·u·ray	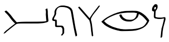	
nor my rebellious acts	u·phe·sha·ay	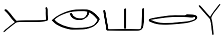	
not	al	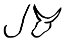	
Remember	tiz·kor	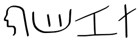	
Your loving devotion	ke·chas·de·kha	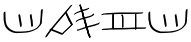	
remember me	ze·khar	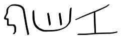	
according to	lee	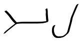	
	at·tah	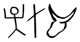	

because of	le·ma·an	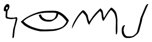	
Your goodness	tu·ve·kha	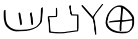	
O LORD	YHVH	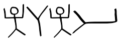	
Good	to·wv	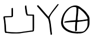	Psalm 25:8
and upright	ve·ya·shar	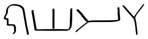	
[is] the LORD	YHVH	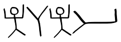	
therefore	al	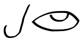	
	ken	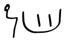	
He shows	yo·w·reh	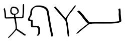	
sinners	chat·ta·eem	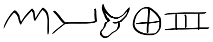	
the way	bad·da·rekh	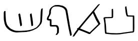	
He guides	yad·rekh	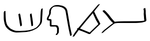	Psalm 25:9
the humble	a·na·veem	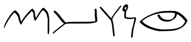	
in what is right	bam·mish·pat	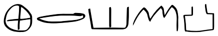	
and teaches	vee·lam·med	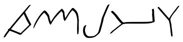	
them	a·na·veem	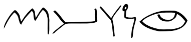	
His way	dar·ko	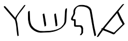	
All	kal	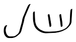	Psalm 25:10
ways	a·re·cho·wt	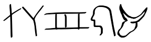	
the LORD's	YHVH	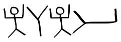	
[are] loving and faithful	che·sed	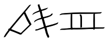	
	ve·e·met	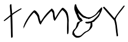	
to those who keep	le·no·tse·re	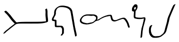	
His covenant	ve·ree·to	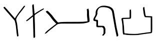	
and His decrees	ve·e·do·taw	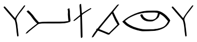	
For the sake of	le·ma·an	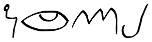	Psalm 25:11
Your name	shim·kha	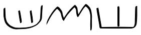	

O LORD	YHVH	𐤉𐤄𐤅𐤄	
forgive	ve·sa·lach·ta	𐤅𐤎𐤋𐤇𐤕	
my iniquity	la·a·wo·nee	𐤋𐤏𐤅𐤍𐤉	
for	kee	𐤊𐤉	
is great	rav	𐤓𐤁	
it	hu	𐤄𐤅𐤀	
Who	mee	𐤌𐤉	Psalm 25:12
	zeh	𐤆𐤄	
is the man	ha·eesh	𐤄𐤀𐤉𐤔	
who fears	ye·re	𐤉𐤓𐤀	
the LORD ?	YHVH	𐤉𐤄𐤅𐤄	
He will instruct him	yo·w·ren·nu	𐤉𐤅𐤓𐤍𐤅	
in the path	be·de·rekh	𐤁𐤃𐤓𐤊	
chosen [for him]	yiv·char	𐤉𐤁𐤇𐤓	
His soul	naph·sho	𐤍𐤐𐤔𐤅	Psalm 25:13
in prosperity	be·to·wv	𐤁𐤈𐤅𐤁	
will dwell	ta·leen	𐤕𐤋𐤉𐤍	
and his descendants	ve·zar·o	𐤅𐤆𐤓𐤏𐤅	
will inherit	yee·rash	𐤉𐤉𐤓𐤔	
the land	a·rets	𐤀𐤓𐤑	
confides	so·wd	𐤎𐤅𐤃	Psalm 25:14
The LORD	YHVH	𐤉𐤄𐤅𐤄	
in those who fear Him	lee·re·aw	𐤋𐤉𐤓𐤀𐤉𐤅	
His covenant to them	u·ve·ree·to	𐤅𐤁𐤓𐤉𐤕𐤅	
and reveals	le·ho·w·dee·am	𐤋𐤄𐤅𐤃𐤉𐤏𐤌	
My eyes	e·nay	𐤏𐤉𐤍𐤉	Psalm 25:15
are always	ta·meed	𐤕𐤌𐤉𐤃	

on	el	אל	
the LORD	YHVH	יהוה	
for	kee	כי	
He	hu	הוא	
will free	yo·w·tsee	יוציא	
from the mesh	me·re·shet	מרשת	
my feet	rag·lay	רגלי	
Turn	pe·neh	פנה	Psalm 25:16
to me	e·lay	אלי	
and be gracious	ve·chan·ne·nee	וחנני	
for	kee	כי	
am lonely	ya·cheed	יחיד	
and afflicted	ve·a·nee	ועני	
I	a·nee	אני	
The troubles	tsa·ro·wt	צרות	Psalm 25:17
of my heart	le·va·vee	לבבי	
increase	hir·chee·vu	הרחיבו	
from my distress	mim·me·tsu·qo·w·tay	ממצוקותי	
free me	ho·w·tsee·e·nee	הוציאני	
Consider	re·eh	ראה	Psalm 25:18
my affliction	a·ne·yee	עניי	
and trouble	va·a·ma·lee	ועמלי	
and take away	ve·sa	ושא	
all	le·khal	לכל	
my sins	chat·to·w·tay	חטאותי	
Consider	re·eh	ראה	Psalm 25:19
my enemies	o·wy·vay	אויבי	

for	kee	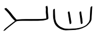	
they are many	rab·bu		
and they hate me	ve·sin·at		
with vicious	cha·mas	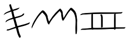	
hatred	se·ne·u·nee		
Guard	sha·me·rah		Psalm 25:20
my soul	naph·shee		
and deliver me	ve·hats·tsee·le·nee	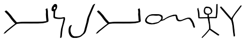	
let me not	al		
be put to shame	e·vo·wosh		
for	kee	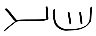	
I take refuge	cha·see·tee	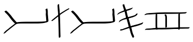	
in You	vakh	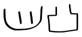	
May integrity	tom	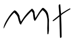	Psalm 25:21
and uprightness	va·yo·sher	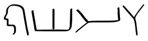	
preserve me	yits·tse·ru·nee	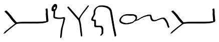	
because	kee	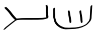	
I wait for You	qiw·vee·tee·kha	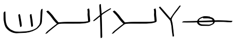	
Redeem	pe·deh		Psalm 25:22
O God	e·lo·heem		
-	et		
Israel	yis·ra·el	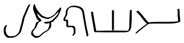	
from all	mik·kol		
its distress	tsa·ro·taw		
Of David	le·da·wid		Psalm 26:1
Vindicate me	sha·phe·te·nee		
O LORD !	YHVH		

For	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
with integrity	be·tum·mee	𐤁𐤕𐤌𐤉	
have walked	ha·lakh·tee	𐤄𐤋𐤊𐤕𐤉	
in the LORD	u·ba·YHVH	𐤅𐤁𐤉𐤄𐤅𐤄	
I have trusted	ba·tach·tee	𐤁𐤈𐤇𐤕𐤉	
without	lo	𐤋𐤀	
wavering	em·ad	𐤀𐤌𐤏𐤃	
Test me	be·cha·ne·nee	𐤁𐤇𐤍𐤍𐤉	Psalm 26:2
O LORD	YHVH	𐤉𐤄𐤅𐤄	
and try me	ve·nas·se·nee	𐤅𐤍𐤎𐤍𐤉	
examine	tse·ro·phah	𐤑𐤓𐤅𐤐𐤄	
my heart	khil·yo·w·tay	𐤊𐤋𐤉𐤅𐤕𐤉	
and mind	ve·lib·bee	𐤅𐤋𐤁𐤉	
For	kee	𐤊𐤉	Psalm 26:3
Your loving devotion	chas·de·kha	𐤇𐤎𐤃𐤊	
is before	le·ne·ged	𐤋𐤍𐤂𐤃	
my eyes	e·nay	𐤏𐤉𐤍𐤉	
and I have walked	ve·hit·hal·lakh·tee	𐤅𐤄𐤕𐤄𐤋𐤊𐤕𐤉	
in Your truth	ba·a·mit·te·kha	𐤁𐤀𐤌𐤕𐤊	
I do not	lo	𐤋𐤀	Psalm 26:4
sit	ya·shav·tee	𐤉𐤔𐤁𐤕𐤉	
with	im	𐤏𐤌	
men	me·te	𐤌𐤕𐤉	
deceitful	shaw	𐤔𐤅𐤀	
with	ve·im	𐤅𐤏𐤌	
hypocrites	na·a·la·meem	𐤍𐤏𐤋𐤌𐤉𐤌	

nor	lo		
keep company	a·vo·w		
I hate	ne·tee		Psalm 26:5
the mob	qe·hal	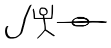	
of evildoers	me·re·eem		
with	ve·im		
the wicked	re·sha·eem		
and refuse	lo		
to sit	e·shev		
I wash	er·chats	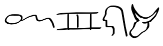	Psalm 26:6
in innocence	be·niq·qa·yo·wn		
my hands	kap·pay		
that I may go about	va·a·so·ve·vah		
-	et		
Your altar	miz·ba·cha·kha	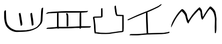	
O LORD	YHVH	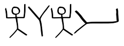	
to raise	lash·mi·a		Psalm 26:7
my voice	be·qo·wl	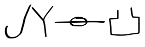	
in thanksgiving	to·w·dah		
and declare	u·le·sap·per		
all	kal	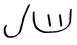	
Your wonderful works	niph·le·o·w·te·kha		
O LORD	YHVH		Psalm 26:8
I love	a·hav·tee		
where You dwell	me·o·wn		
the house	be·te·kha	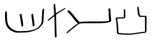	
the place	u·me·qo·wm	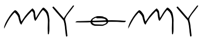	

resides	mish·kan	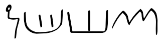	
where Your glory	ke·vo·w·de·kha		
Do not	al		Psalm 26:9
take	te·e·soph		
away with	im		
sinners	chat·ta·eem		
my soul	naph·shee	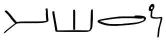	
with	ve·im		
men	an·she		
of bloodshed	da·meem	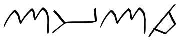	
or my life	chay·yay	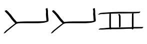	
in whose	a·sher		Psalm 26:10
hands	bee·de·hem	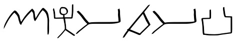	
are wicked schemes	zim·mah	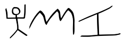	
whose right hands	vee·mee·nam	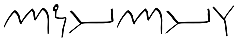	
are full	ma·le·ah		
of bribes	sho·chad	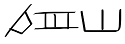	
But I	va·a·nee		Psalm 26:11
with integrity	be·tum·mee		
will walk	e·lekh	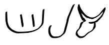	
redeem me	pe·de·nee		
and be merciful to me	ve·chan·ne·nee		
My feet	rag·lee	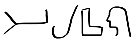	Psalm 26:12
stand	a·me·dah		
on level ground	ve·mee·sho·wr	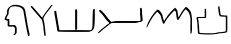	
in the congregations	be·maq·he·leem	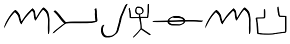	
I will bless	a·va·rekh		

the LORD	YHVH	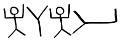	
Of David	le·da·wid	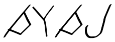	Psalm 27:1
The LORD	YHVH	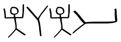	
is my light	o·w·ree	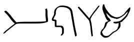	
and my salvation —	ve·yish·ee	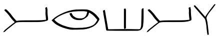	
whom	mim·mee	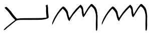	
shall I fear ?	ee·ra	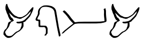	
The LORD	YHVH	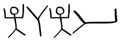	
is the stronghold	ma·o·wz	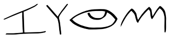	
of my life —	chay·yay	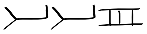	
whom	mim·mee	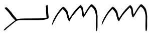	
shall I dread ?	eph·chad	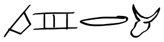	
came	biq·rov	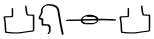	Psalm 27:2
upon me	a·lay	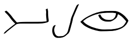	
When the wicked	me·re·eem	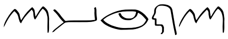	
to devour	le·e·khol	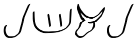	
-	et	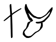	
my flesh	be·sa·ree	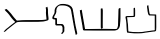	
my enemies	tsa·ray	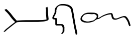	
and foes	ve·o·ye·vay	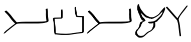	
	lee	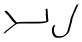	
-	hem·mah	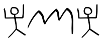	
stumbled	kha·she·lu	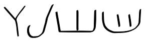	
and fell	ve·na·pha·lu	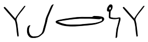	
Though	im	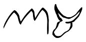	Psalm 27:3
encamps	ta·cha·neh	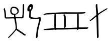	
around me	a·lay	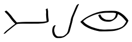	

an army	ma·cha·neh	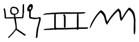	
{will} not	lo		
fear	yee·ra	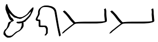	
my heart	lib·bee	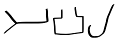	
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breaks out	ta·qum	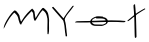	
against me	a·lay	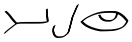	
a war	mil·cha·mah	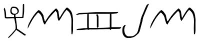	
	be·zot		
I	a·nee	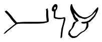	
will keep my trust	vo·w·te·ach		
One thing	a·chat	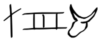	Psalm 27:4
I have asked	sha·al·tee	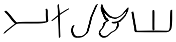	
	me·et		
of the LORD	YHVH		
-	o·w·tah		
this is what I desire :	a·vaq·qesh	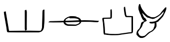	
to dwell	shiv·tee		
in the house	be·vet	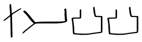	
of the LORD	YHVH		
all	kal		
the days	ye·me		
of my life	chay·yay	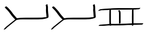	
to gaze	la·cha·zo·wt	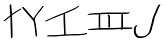	
on the beauty	be·no·am		
of the LORD	YHVH		
and seek Him	u·le·vaq·qer	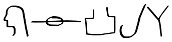	

in His temple	be·he·kha·lo	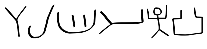	
For	kee	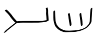	Psalm 27:5
He will hide me	yits·pe·ne·nee	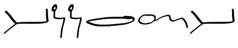	
in His shelter	be·suk·koh	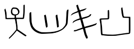	
in the day	be·yo·wm	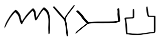	
of trouble	ra·ah	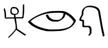	
He will conceal me	yas·ti·re·nee	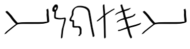	
under the cover	be·se·ter	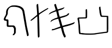	
of His tent	a·ho·lo	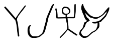	
upon a rock	be·tsur	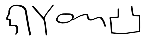	
He will set me high	ye·ro·wm·me·nee	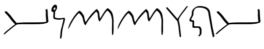	
Then	ve·at·tah	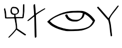	Psalm 27:6
will be held high	ya·rum	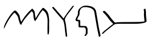	
my head	ro·shee	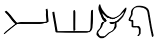	
above	al	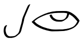	
my enemies	o·ye·vay	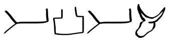	
around me	se·vee·vo·w·tay	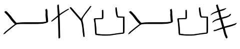	
I will offer	ve·ez·be·chah	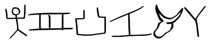	
At His tabernacle	ve·a·ho·lo	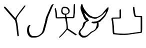	
sacrifices	ziv·che	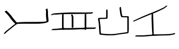	
with shouts of joy	te·ru·ah	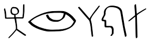	
I will sing	a·shee·rah	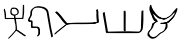	
and make music	va·a·zam·me·rah	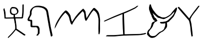	
to the LORD	la·YHVH	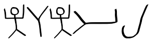	
Hear	she·ma	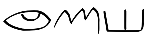	Psalm 27:7
O LORD	YHVH	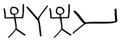	
my voice	qo·w·lee	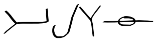	

when I call	eq·ra	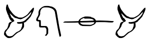	
be merciful	ve·chan·ne·nee	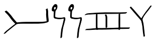	
and answer me	va·a·ne·nee	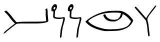	
	le·kha	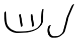	Psalm 27:8
said	a·mar	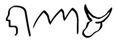	
My heart	lib·bee	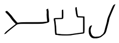	
“ Seek	baq·qe·shu	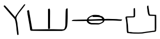	
His face ”	pha·nay	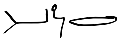	
-	et	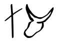	
Your face	pa·ne·kha	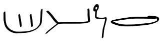	
O LORD	YHVH	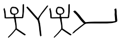	
I will seek	a·vaq·qesh	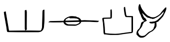	
not	al	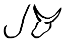	Psalm 27:9
Hide	tas·ter	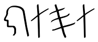	
Your face	pa·ne·kha	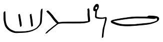	
from me	mim·men·nee	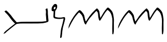	
nor	al	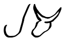	
turn away	tat	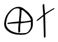	
in anger	be·aph	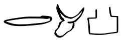	
Your servant	av·de·kha	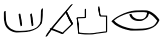	
my helper	ez·ra·tee	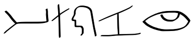	
You have been	ha·yee·ta	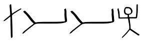	
do not	al	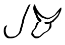	
leave me	tit·te·she·nee	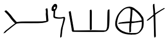	
or	ve·al	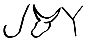	
forsake me	ta·az·ve·nee	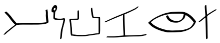	
O God	e·lo·he	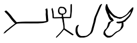	

of my salvation	yish·ee		
Though	kee	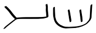	Psalm 27:10
my father	a·vee	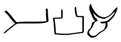	
and mother	ve·im·mee		
forsake me	a·za·vu·nee		
the LORD	va·YHVH	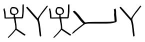	
will receive me	ya·as·phe·nee		
Teach me	ho·w·re·nee		Psalm 27:11
O LORD	YHVH		
Your way	dar·ke·kha	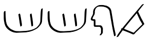	
and lead me	u·ne·che·nee	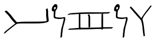	
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on a level	mee·sho·wr	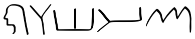	
because of	le·ma·an		
my oppressors	sho·wr·ray		
Do not	al		Psalm 27:12
hand me over	tit·te·ne·nee		
to the will	be·ne·phesh		
of my foes	tsa·ray		
for	kee	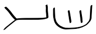	
rise up	qa·mu	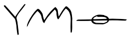	
against me	vee	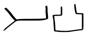	
witnesses	e·de·she	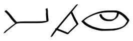	
false	qer	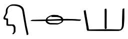	
breathing out	vee·phe·ach	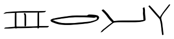	
violence	cha·mas	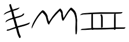	
Still	lu·lē		Psalm 27:13

I am certain	he·e·man·tee		
to see	lir·o·wt		
the goodness	be·tuv		
of the LORD	YHVH		
in the land	be·e·rets		
of the living	chay·yeem	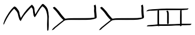	
Wait patiently	qaw·veh	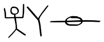	Psalm 27:14
for	el		
the LORD	YHVH		
be strong	cha·zaq		
and courageous	ve·ya·a·mets		
	lib·be·kha	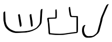	
Wait patiently	ve·qaw·veh	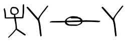	
for	el		
the LORD !	YHVH		
Of David	le·da·wid		Psalm 28:1
To You	e·le·kha	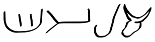	
O LORD	YHVH		
I call	eq·ra	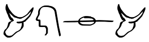	
O my Rock	tsu·ree		
be not	al		
deaf	te·che·rash		
to me	mim·men·nee		
For if	pen		
You remain silent	te·che·sheh		
	mim·men·nee		
I will be	ve·nim·shal·tee	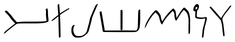	

like	im		
those descending	yo·wr·de		
to the Pit	vo·wr		
Hear	she·ma		Psalm 28:2
my cry	qo·wl		
for mercy	ta·cha·nu·nay		
when I call	be·shaw·ve·ee		
to You {for help}	e·le·kha		
when I lift up	be·na·se·ee		
my hands	ya·day		
toward	el		
sanctuary	de·veer		
Your holy	qad·she·kha		
Do not	al		Psalm 28:3
drag me away	tim·she·khe·nee		
with	im		
the wicked	re·sha·eem		
and with	ve·im		
the workers	po·a·le		
of iniquity	a·ven		
who speak	do·ve·re		
peace	lo·wm		
to	im		
their neighbors	re·e·hem		
while malice	ve·ra·ah		
is in their hearts	bil·va·vam		
Repay	ten		Psalm 28:4

them	la·hem		
according to their deeds	ke·pha·o·lam		
of evil	u·khe·ro·a		
and for their works	ma·al·le·hem	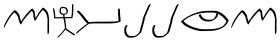	
have done	ke·ma·a·seh		
for what their hands	ye·de·hem	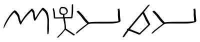	
Repay	ten		
them	la·hem		
bring back	ha·shev	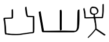	
what they deserve	ge·mu·lam		
on them	la·hem		
Since	kee	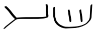	Psalm 28:5
they show no	lo		
regard	ya·vee·nu	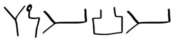	
	el		
for the works	pe·ul·lot		
of the LORD	YHVH		
or	ve·el		
have done	ma·a·seh		
what His hands	ya·daw		
He will tear them down	ye·her·sem		
and never	ve·lo		
rebuild them	yiv·nem		
Blessed be	ba·rukh		Psalm 28:6
the LORD	YHVH		
for	kee·sha	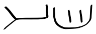	
He has heard	ma		

my cry	qo·wl	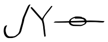	
for mercy	ta·cha·nu·nay	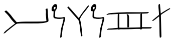	
The LORD	YHVH	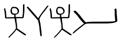	Psalm 28:7
is my strength	uz·zee	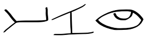	
and my shield	u·ma·gin·nee	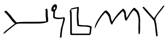	
	bo	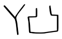	
trusts in Him	va·tach	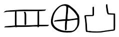	
my heart	lib·bee	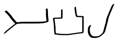	
and I am helped	ve·ne·e·za·re·tee	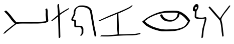	
rejoices	vay·ya·a·loz	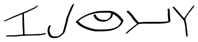	
Therefore my heart	lib·bee	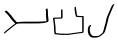	
with my song	u·mish·shee·ree	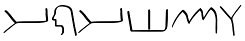	
and I give thanks to Him	a·ho·w·den·nu	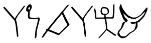	
The LORD	YHVH	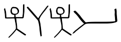	Psalm 28:8
is the strength of His people	oz	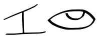	
	la·mo	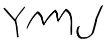	
a stronghold	u·ma·o·wz	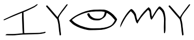	
of salvation	ye·shu·o·wt	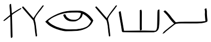	
for His anointed	me·shee·cho	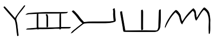	
	hu	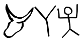	
Save	ho·wo·shee·ah	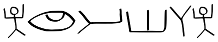	Psalm 28:9
-	et	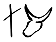	
Your people	am·me·kha	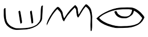	
and bless	u·va·rekh	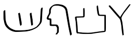	
-	et	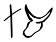	
Your inheritance	na·cha·la·te·kha	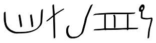	
shepherd them	u·re·em	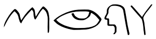	

and carry	ve·nas·se·em		
them	ad		
forever	ha·o·w·lam		
A Psalm	miz·mo·wr	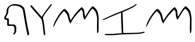	Psalm 29:1
of David	le·da·wid		
Ascribe	ha·vu		
to the LORD	la·YHVH	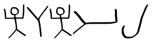	
O heavenly beings	be·ne	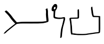	
	e·leem	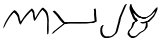	
ascribe	ha·vu		
to the LORD	la·YHVH	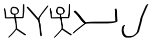	
glory	ka·vo·wd		
and strength	va·oz		
Ascribe	ha·vu		Psalm 29:2
to the LORD	la·YHVH	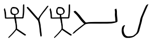	
the glory	ke·vo·wd		
due His name	she·mo		
worship	hish·ta·cha·wu		
the LORD	la·YHVH	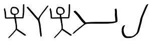	
in the splendor	be·had·rat		
of His holiness	qo·desh	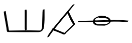	
The voice	qo·wl	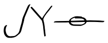	Psalm 29:3
of the LORD	YHVH		
is over	al		
the waters	ham·ma·yim	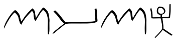	
the God	el		
of glory	hak·ka·vo·wd	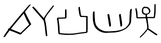	

thunders	hir·eem		
the LORD	YHVH		
[is heard] over	al		
waters	ma·yim	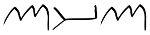	
many	rab·beem	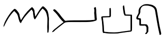	
The voice	qo·wl	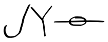	Psalm 29:4
of the LORD	YHVH		
[is] powerful	bak·ko·ach		
the voice	qo·wl	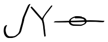	
of the LORD	YHVH		
[is] majestic	be·ha·dar		
The voice	qo·wl	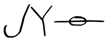	Psalm 29:5
of the LORD	YHVH		
breaks	sho·ver	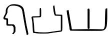	
the cedars	a·ra·zeem	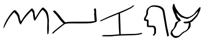	
shatters	vay·shab·ber		
the LORD	YHVH		
-	et		
the cedars	ar·ze	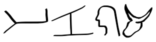	
of Lebanon	hal·le·va·no·wn		
skip	vay·yar·qee·dem	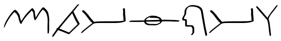	Psalm 29:6
like	ke·mo		
a calf	e·gel		
He makes Lebanon	le·va·no·wn		
and Sirion	ve·sir·yon		
like	ke·mo	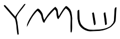	
a young	ben		

wild ox	re·e·meem	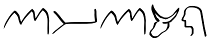	
The voice	qo·wl	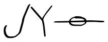	Psalm 29:7
of the LORD	YHVH		
strikes	cho·tsev		
with flames	la·ha·vo·wt	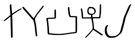	
of fire	esh		
The voice	qo·wl	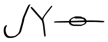	Psalm 29:8
of the LORD	YHVH		
shakes	ya·cheel	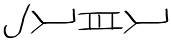	
the wilderness	mid·bar		
shakes	ya·cheel	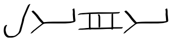	
the LORD	YHVH		
the Wilderness	mid·bar		
of Kadesh	qa·desh	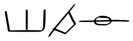	
The voice	qo·wl	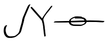	Psalm 29:9
of the LORD	YHVH		
twists	ye·cho·w·lel		
the oaks	ay·ya·lo·wt	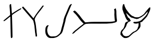	
bare	vay·ye·che·soph		
and strips the forests	ye·a·ro·wt		
And in His temple	u·ve·he·kha·lo	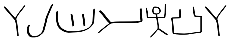	
all	kul·lo	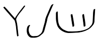	
cry	o·mer		
“ Glory ! ”	ka·vo·wd		
The LORD	YHVH		Psalm 29:10
over the flood	lam·mab·bul	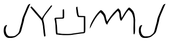	
sits enthroned	ya·shav		

is enthroned	vay·ye·shev	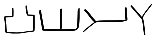	
the LORD	YHVH	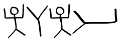	
as King	me·lekh	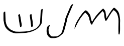	
forever	le·o·w·lam		
The LORD	YHVH	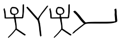	Psalm 29:11
strength	oz		
His people	le·am·mo		
gives	yit·ten	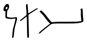	
the LORD	YHVH	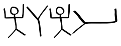	
blesses	ye·va·rekh		
-	et		
His people	am·mo		
with peace	vash·sha·lo·wm	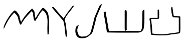	
A Psalm	miz·mo·wr		Psalm 30:1
A song	sheer	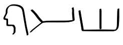	
for the dedication	cha·nuk·kat	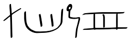	
of the temple	hab·ba·yit	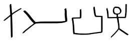	
Of David	le·da·wid		
I will exalt You	a·ro·w·mim·kha		
O LORD	YHVH	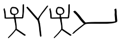	
for	kee	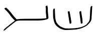	
You have lifted me up	dil·lee·ta·nee	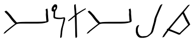	
and have not	ve·lo		
to rejoice	sim·mach·ta	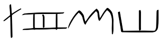	
allowed my foes	o·ye·vay	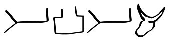	
over me	lee	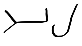	
O LORD	YHVH	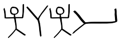	Psalm 30:2

my God	e·lo·hay	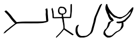	
for help	shiw·va·tee	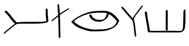	
{I cried} to You	e·le·kha	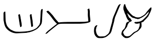	
and You healed me	vat·tir·pa·e·nee	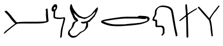	
O LORD	YHVH	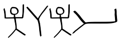	Psalm 30:3
up	he·e·lee·ta	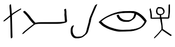	
from	min	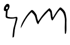	
Sheol	she·o·wl	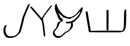	
You pulled me	naph·shee	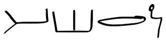	
You spared me	chee·yee·ta·nee	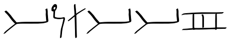	
from descending	mī·yo·re·dē	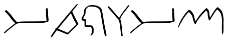	
into the Pit	vo·wr	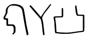	
Sing	zam·me·ru	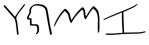	Psalm 30:4
to the LORD	la·YHVH	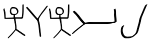	
O you His saints	cha·see·daw	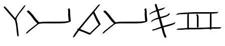	
and praise	ve·ho·w·du	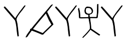	
name	le·ze·kher	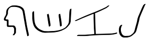	
His holy	qa·de·sho	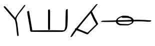	
For	kee	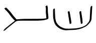	Psalm 30:5
is fleeting	re·ga	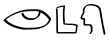	
His anger	be·ap·po	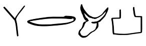	
lasts a lifetime	chay·yeem	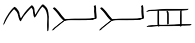	
but His favor	bir·tso·w·no	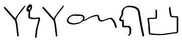	
the night	ba·e·rev	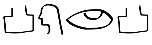	
may stay	ya·leen	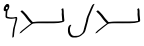	
Weeping	be·khee	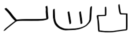	
in the morning	ve·lab·bo·qer	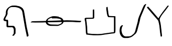	

but joy [comes]	rin·nah		
I	va·a·nee		Psalm 30:6
said	a·mar·tee		
In prosperity	ve·shal·vee	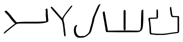	
“ I will never	bal	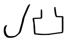	
be shaken ”	em·mo·wt		
	le·o·w·lam		
O LORD	YHVH		Psalm 30:7
You favored me	bir·tso·wn·kha		
You made	he·e·mad·tah		
my mountain	le·har·ree		
{stand} strong	oz		
When You hid	his·tar·ta		
Your face	pha·ne·kha	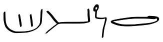	
I was	ha·yee·tee	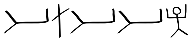	
dismayed	niv·hal		
To You	e·le·kha	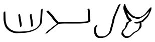	Psalm 30:8
O LORD	YHVH		
I called	eq·ra	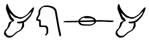	
and	ve·el		
my Lord {for mercy} :	a·do·nay		
I begged	et·chan·nan	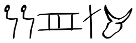	
“ What	mah	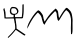	Psalm 30:9
gain [is there]	be·tsa		
in my bloodshed	be·da·mee	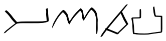	
in my descent	be·rid·tee	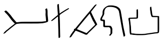	
to	el		

the Pit ?	sha·chat	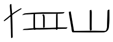	
praise You ?	ha·yo·wd·kha		
Will the dust	a·phar		
Will it proclaim	ha·yag·geed		
Your faithfulness ?	a·mit·te·kha		
Hear me	she·ma		Psalm 30:10
O LORD	YHVH		
and have mercy	ve·chan·ne·nee	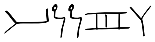	
O LORD	hash·shēm		
be	heyeh	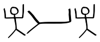	
my helper	o·zer	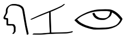	
”	lee	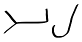	
You turned	ha·phakh·ta	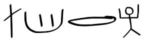	Psalm 30:11
my mourning	mis·pe·dee		
into dancing	le·ma·cho·wl	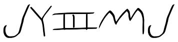	
	lee	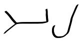	
You peeled off	pit·tach·ta		
my sackcloth	saq·qee	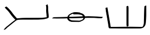	
and clothed me	vat·te·az·ze·re·nee		
with joy	sim·chah	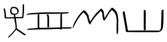	
that my heart	le·ma·an		Psalm 30:12
may sing	ye·zam·mer·kha	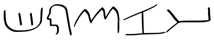	
Your praises	kha·vo·wd		
and not	ve·lo		
be silent	yid·dom		
O LORD	YHVH		
my God	e·lo·hay		

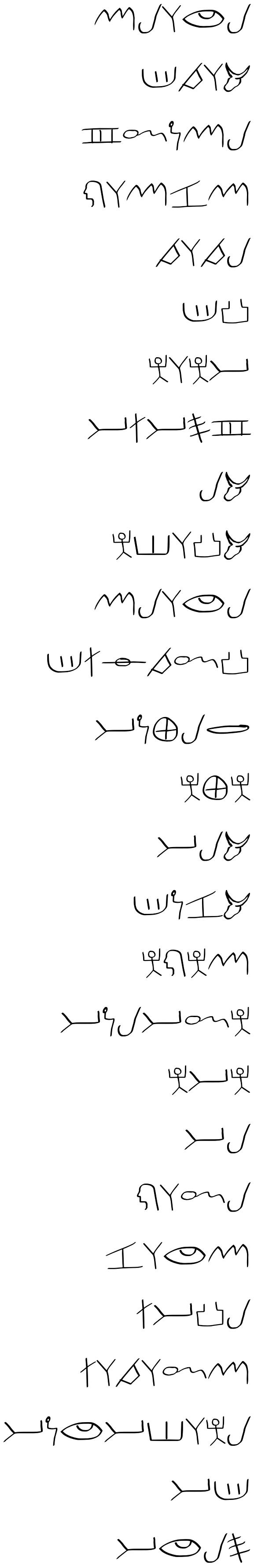

forever	le·o·w·lam	
I will give thanks	o·w·de·ka	
For the choirmaster	lam·nats·tse·ach	Psalm 31:1
A Psalm	miz·mo·wr	
of David	le·da·wid	
In You	be·kha	
O LORD	YHVH	
I have taken refuge	cha·see·tee	
let me never	al	
be put to shame	e·vo·wo·shah	
	le·o·w·lam	
by Your righteousness	be·tsid·qa·te·kha	
save me	phal·le·te·nee	
Incline	hat·teh	Psalm 31:2
to me	e·lay	
Your ear	a·ze·ne·kha	
come quickly	me·he·rah	
to my rescue	hats·tsee·le·nee	
Be	he·yeh	
my	lee	
rock	le·tsur	
of refuge	ma·o·wz	
the stronghold	le·vet	
	me·tsu·do·wt	
of my deliverance	le·ho·wo·shee·e·nee	
For	kee	Psalm 31:3
are my rock	sal·ee	

and my fortress	u·me·tsu·da·tee		
You	at·tah		
for the sake of	u·le·ma·an		
Your name	me·kha		
lead me	tan·che·nee	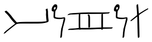	
and guide me	u·te·na·ha·le·nee		
You free me	to·w·tsee·e·nee	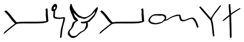	Psalm 31:4
from the net	me·re·shet		
-	zu		
laid out	ta·me·nu		
for me	lee	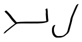	
for	kee	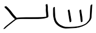	
You	at·tah		
are my refuge	ma·uz·zee		
Into Your hands	be·ya·de·kha	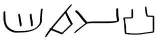	Psalm 31:5
I commit	aph·qeed	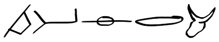	
my spirit	ru·chee	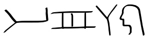	
You have redeemed me	pa·dee·tah	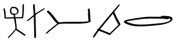	
-	o·w·tee	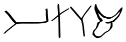	
O LORD	YHVH		
God	el		
of truth	e·met	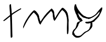	
I hate	sa·ne·tee		Psalm 31:6
those who cling	hash·sho·me·reem		
to worthless idols	hav·le	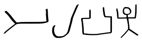	
	shaw		
I	va·a·nee		

but in	el		
the LORD	YHVH		
trust	ba·ta·che·tee	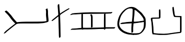	
I will be glad	a·gee·lah	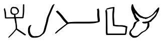	Psalm 31:7
and rejoice	ve·es·me·chah		
in Your loving devotion	be·chas·de·kha		
for	a·sher		
You have seen	ra·ee·ta		
-	et		
my affliction	a·ne·yee	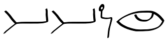	
You have known	ya·da·ta		
the anguish	be·tsa·ro·wt		
of my soul	naph·shee	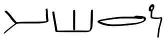	
You have not	ve·lo		Psalm 31:8
delivered me	his·gar·ta·nee	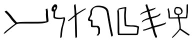	
to	be·yad	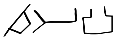	
the enemy	o·w·yev	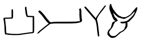	
You have set	he·e·mad·ta		
in the open	vam·mer·chav	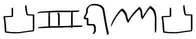	
my feet	rag·lay	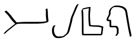	
Be merciful to me	chan·ne·nee	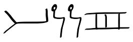	Psalm 31:9
O LORD	YHVH		
for	kee	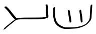	
I am in distress	tsar		
	lee	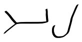	
fail	a·she·shah	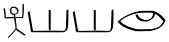	
from sorrow	ve·kha·as		

my eyes	e·nee	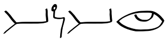	
my soul	naph·shee	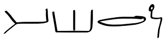	
and body as well	u·vit·nee	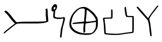	
For	kee	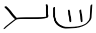	Psalm 31:10
is consumed	kha·lu	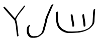	
with grief	ve·ya·go·wn	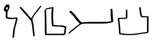	
my life	chay·yay	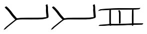	
and my years	u·she·no·w·tay	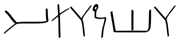	
with groaning	ba·a·na·chah	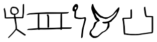	
has drained	ka·shal	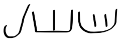	
my iniquity	ba·a·wo·nee	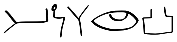	
my strength	kho·chee	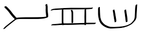	
and my bones	va·a·tsa·may	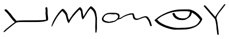	
are wasting away	a·she·shu	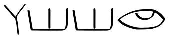	
Among all	mik·kal	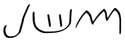	Psalm 31:11
my enemies	tso·re·ray	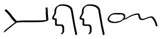	
I am	ha·yee·tee	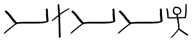	
a disgrace	cher·pah	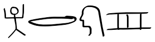	
and among my neighbors	ve·li·sha·khe·nay	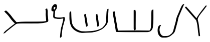	
even more	me·od	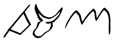	
I am dreaded	u·pha·chad	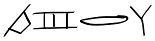	
by my friends —	lim·yud·da·ay	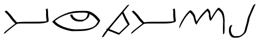	
when they see	ro·ay	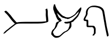	
on the street	ba·chuts	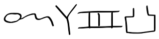	
they flee	na·de·du	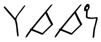	
me	mim·men·nee	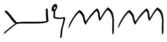	
I am forgotten	nish·kach·tee	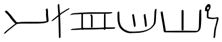	Psalm 31:12

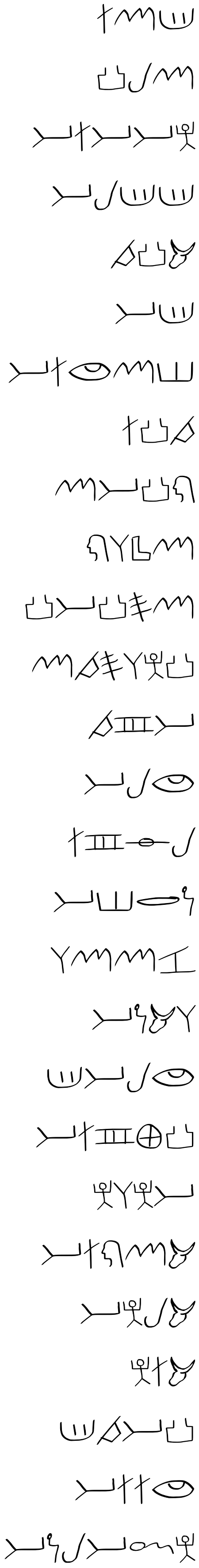

like a dead man	ke·met	
out of mind	mil·lev	
I am	ha·yee·tee	
vessel	kikh·lee	
like a broken	o·ved	
For	kee	Psalm 31:13
I hear	sha·ma·tee	
the slander	dib·bat	
of many	rab·beem	
there is terror	ma·go·wr	
on every side	mis·sa·veev	
They conspire	be·hiw·va·se·dam	
	ya·chad	
against me	a·lay	
to take	la·qa·chat	
my life	naph·shee	
[and] plot	za·ma·mu	
But I	va·a·nee	Psalm 31:14
in You	a·le·kha	
trust	va·tach·tee	
O LORD	YHVH	
I say	a·mar·tee	
are my God ”	e·lo·hay	
“ You	at·tah	
[are] in Your hands	be·ya·de·kha	Psalm 31:15
My times	it·to·tay	
deliver me	hats·tsee·le·nee	

from	mee·yad	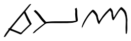	
my enemies	o·wy·vay	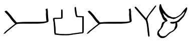	
and from those who pursue me	u·me·ro·de·phay		
shine	ha·ee·rah	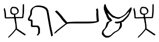	Psalm 31:16
Make Your face	pha·ne·kha	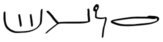	
on	al		
Your servant	av·de·kha		
save me	ho·wo·shee·e·nee	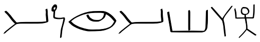	
by Your loving devotion	ve·chas·de·kha		
O LORD	YHVH		Psalm 31:17
let me not	al		
be ashamed	e·vo·wo·shah		
for	kee	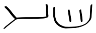	
I have called on You	qe·ra·tee·kha		
be put to shame	ye·vo·shu	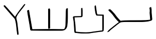	
Let the wicked	re·sha·eem		
let them lie silent	yid·de·mu		
in Sheol	lish·o·wl		
be silenced —	te·a·lam·nah	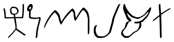	Psalm 31:18
lips	siph·te		
May lying	sha·qer	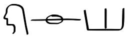	
[lips that] speak	had·do·ve·ro·wt		
against	al		
the righteous	tsad·deeq	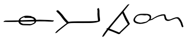	
with arrogance	a·taq		
full of pride	be·ga·a·vah		
and contempt	va·vuz		

How	mah	מה	Psalm 31:19
great	rav	רב	
is Your goodness	tu·ve·kha	טובך	
which	a·sher	אשר	
You have laid up	tsa·phan·ta	צפנת	
for those who fear You	lee·re·e·kha	ליראיך	
which You have bestowed	pa·al·ta	פעלת	
on those who take refuge	la·cho·seem	לחסים	
in You !	bakh	בך	
before	ne·ged	נגד	
the sons	be·ne	בני	
of men	ʾa·dam	אדם	
You hide them	tas·tee·rem	תסתירם	Psalm 31:20
in the secret place	be·se·ter	בסתר	
of Your presence	pa·ne·kha	פניך	
from the schemes	me·rukh·se	מרכסי	
of men	eesh	איש	
You conceal them	tits·pe·nem	תצפנם	
in Your shelter	be·suk·kah	בסכה	
from accusing	me·reev	מריב	
tongues	le·sho·no·wt	לשנות	
Blessed	ba·rukh	ברוך	Psalm 31:21
be the LORD	YHVH	יהוה	
for	kee	כי	
He has shown	hiph·lee	הפליא	
His loving devotion	chas·do	חסדו	

me	lee	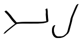	
in a city	be·eer		
under siege	ma·tso·wr		
I	va·a·nee		Psalm 31:22
said	a·mar·tee		
In my alarm	ve·cha·phe·zee		
“ I am cut off	nig·raz·tee		
from	min·ne·ged	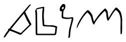	
Your sight ! ”	e·ne·kha	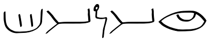	
But	a·khen		
You heard	ma·ta		
my plea	qo·wl	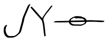	
for mercy	ta·cha·nu·nay		
for help	be·shaw·ve·ee		
when I called to You	e·le·kha	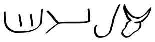	
Love	e·he·vu		Psalm 31:23
-	et		
the LORD	YHVH		
all	kal		
His saints	cha·see·daw	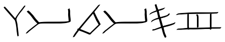	
the faithful	e·mu·neem		
preserves	no·tser		
The LORD	YHVH		
repays	u·me·shal·lem	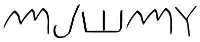	
but fully	al		
	ye·ter	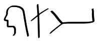	
the arrogant	o·seh		

	ga·a·vah		
Be strong	chiz·qu		Psalm 31:24
and courageous	ve·ya·a·mets		
	le·vav·khem		
all	kal		
you who hope	ham·ya·cha·leem	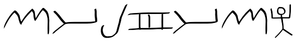	
in the LORD	la·YHVH	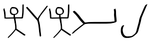	
Of David	le·da·wid		Psalm 32:1
A Maskil	mas·keel		
Blessed is he	ash·re	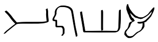	
are forgiven	ne·sui		
whose transgressions	pe·sha	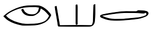	
are covered	ke·sui		
whose sins	cha·ta·ah		
Blessed	ash·re	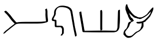	Psalm 32:2
is the man	a·dam		
does not	lo		
count	yach·shov		
the LORD	YHVH		
against him	lo		
whose iniquity	a·won		
there is no	ve·en		
in whose spirit	be·ru·cho		
deceit	re·mī·yah	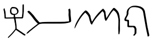	
When	kee	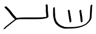	Psalm 32:3
I kept silent	he·che·rash·tee		
became brittle	ba·lu	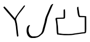	

my bones	a·tsa·may	
from my groaning	be·sha·a·ga·tee	
all day long	kal	
	hay·yo·wm	
For	kee	Psalm 32:4
day	yo·w·mam	
and night	va·lay·lah	
was heavy	tikh·bad	
upon me	a·lay	
Your hand	ya·de·kha	
was drained	neh·pakh	
my strength	le·shad·dee	
heat	be·char·vo·ne	
as in the summer	qa·yits	
Selah	se·lah	
my sin to You	chat·ta·tee	Psalm 32:5
Then I acknowledged	o·w·dee·a·kha	
my iniquity	va·a·wo·nee	
and did not	lo	
hide	khis·see·tee	
I said	a·mar·tee	
“ I will confess	o·w·deh	
	a·le	
my transgressions	phe·sha·ay	
to the LORD ”	la·YHVH	
and You	ve·at·tah	
forgave	na·sa·ta	

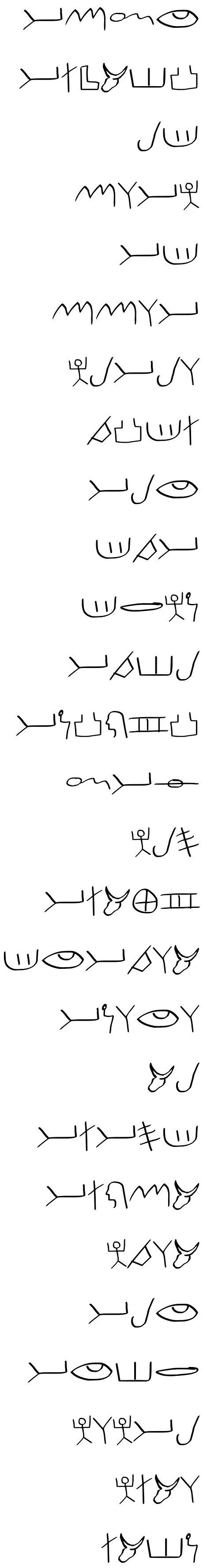

the guilt	a·won		
of my sin	chat·ta·tee		
Selah	se·lah	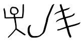	
Therefore	al		Psalm 32:6
	zot		
pray	yit·pal·lel		
let all	kal	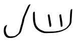	
the godly	cha·seed		
to You	e·le·kha	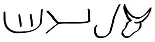	
while	le·et		
You may be found	me·tso		
Surely	raq	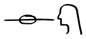	
waters	le·she·teph		
rise	ma·yim	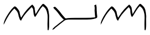	
when great	rab·beem	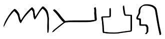	
	e·law	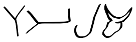	
they will not	lo		
come near	yag·gee·u	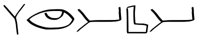	
You	at·tah		Psalm 32:7
are my hiding place	se·ter		
	lee	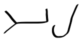	
from trouble	mits·tsar		
You protect me	tits·tse·re·nee		
with songs	ran·ne	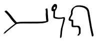	
of deliverance	phal·let	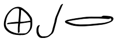	
You surround me	te·so·wv·ve·nee		
Selah	se·lah	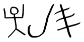	

I will instruct you	as·kee·le·kha	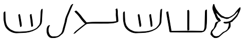	Psalm 32:8
and teach	ve·o·wr·kha		
you the way	be·de·rekh		
	zu		
you should go	te·lekh	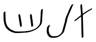	
I will give you counsel	ee·a·tsah		
over you	a·le·kha	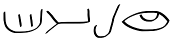	
[and] watch	e·nee	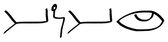	
Do not	al		Psalm 32:9
be	tih·yu	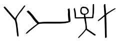	
like the horse	ke·sus		
or mule	ke·phe·red		
[which] have no	en	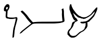	
understanding	ha·veen	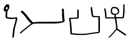	
with bit	be·me·teg	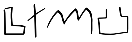	
and bridle	va·re·sen		
	ed·yo		
they must be controlled	liv·lo·wm	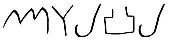	
[to make] them	bal	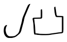	
come	qe·rov	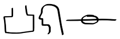	
to you	e·le·kha	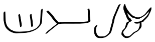	
Many	rab·beem	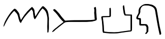	Psalm 32:10
are the sorrows	makh·o·w·veem		
of the wicked	la·ra·sha		
who trusts	ve·hab·bo·w·te·ach		
in the LORD	ba·YHVH	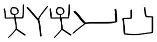	
but loving devotion	che·sed		

surrounds him	ye·so·wv·ven·nu	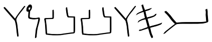	
Be glad	sim·chu	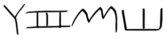	Psalm 32:11
in the LORD	va·YHVH	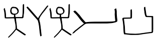	
and rejoice	ve·gee·lu	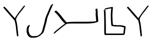	
O righteous ones	tsad·dee·qeem	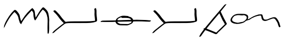	
shout for joy	ve·har·nee·nu	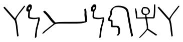	
all	kal	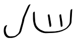	
you upright	yish·re	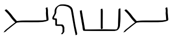	
in heart	lev	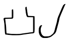	
Rejoice	ran·ne·nu	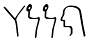	Psalm 33:1
O righteous ones	tsad·dee·qeem	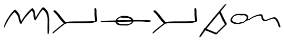	
in the LORD	ba·YHVH	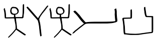	
for the upright	lay·sha·reem	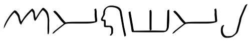	
it is fitting	na·vah	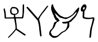	
to praise [Him]	te·hil·lah	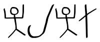	
Praise	ho·w·du	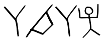	Psalm 33:2
the LORD	la·YHVH	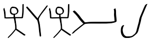	
with the harp	be·khin·no·wr	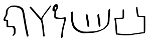	
	be·ne·vel	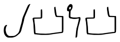	
with ten strings	a·so·wr	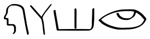	
make music	zam·me·ru	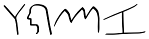	
to Him	lo	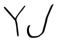	
Sing	shee·ru	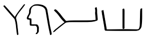	Psalm 33:3
to Him	lo	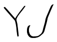	
song	sheer	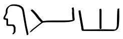	
a new	cha·dash	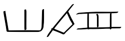	
skillfully	he·tee·vu	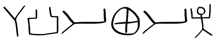	

play	nag·gen	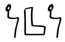	
with a shout of joy	bit·ru·ah	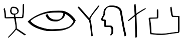	
For	kee	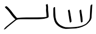	Psalm 33:4
is upright	ya·shar	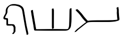	
the word	de·var		
of the LORD	YHVH		
and all	ve·khal		
His work	ma·a·se·hu		
is trustworthy	be·e·mu·nah		
[The LORD] loves	o·hev		Psalm 33:5
righteousness	tse·da·qah	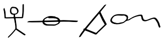	
and justice	u·mish·pat	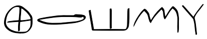	
loving devotion	che·sed		
[His]	YHVH		
is full of	ma·le·ah		
the earth	ha·a·rets		
By the word	bid·var		Psalm 33:6
of the LORD	YHVH		
the heavens	sha·ma·yim	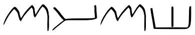	
were made	na·a·su		
by the breath	u·ve·ru·ach		
of His mouth	pee	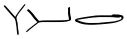	
and all	kal	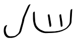	
the stars	tse·va·am	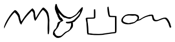	
He piles up	ko·nes	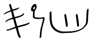	Psalm 33:7
	kan·ned	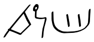	
the waters	me	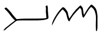	

of the sea	hay·yam	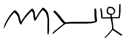	
He puts	no·ten	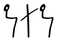	
into storehouses	be·o·tsa·ro·wt		
the depths	te·ho·w·mo·wt	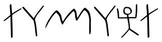	
fear	yee·re·u	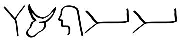	Psalm 33:8
the LORD	meh·YHVH	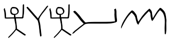	
Let all	kal	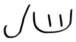	
the earth	ha·a·rets		
	mim·men·nu	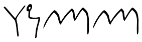	
revere Him	ya·gu·ru		
let all	kal		
the people	yo·she·ve		
of the world	te·vel		
For	kee	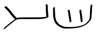	Psalm 33:9
He	hu		
spoke	a·mar		
and it came to be	vay·ye·hee	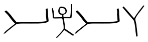	
He	hu		
commanded	tsiw·vah		
and it stood firm	vay·ya·a·mod		
The LORD	YHVH		Psalm 33:10
frustrates	he·pheer	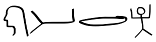	
the plans	a·tsat		
of the nations	go·w·yim	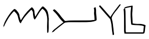	
He thwarts	he·nee	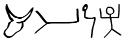	
the devices	mach·she·vo·wt	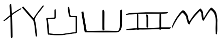	
of the peoples	am·meem		

The counsel	a·tsat		Psalm 33:11
of the LORD	YHVH		
	le·o·w·lam		
stands forever	ta·a·mod		
the purposes	mach·she·vo·wt	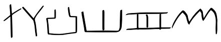	
of His heart	lib·bo	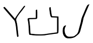	
to all	le·dor		
generations	va·dor		
Blessed	ash·re	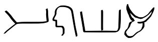	Psalm 33:12
[is] the nation	hag·go·w		
whose	a·sher		
is the LORD	YHVH		
God	e·lo·haw		
the people	ha·am		
He has chosen	ba·char	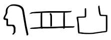	
as His inheritance	le·na·cha·lah	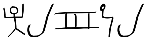	
!	lo		
from heaven	mish·sha·ma·yim		Psalm 33:13
looks down	hib·beet	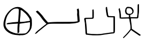	
The LORD	YHVH		
He sees	ra·ah		
-	et		
all	kal	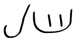	
the sons	be·ne	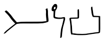	
of men	ha·a·dam		
place	mim·me·kho·wn		Psalm 33:14
who inhabit	shiv·to		

He gazes	hish·gee·ach	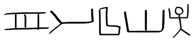	
on	el		
all	kal		
From His dwelling	yo·she·ve		
the earth	ha·a·rets		
He shapes	hay·yo·tser	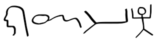	Psalm 33:15
of each	ya·chad	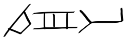	
the hearts	lib·bam		
He considers	ham·me·veen		
	el		
all	kal		
their works	ma·a·se·hem	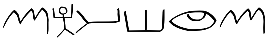	
No	en	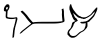	Psalm 33:16
king	ham·me·lekh		
is saved	no·wo·sha	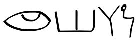	
by his vast	be·rav		
army	cha·yil	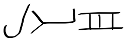	
warrior	gib·bo·wr		
no	lo		
is delivered	yin·na·tsel		
by his great	be·rav		
strength	ko·ach		
is a vain hope	she·qer	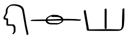	Psalm 33:17
A horse	has·sus		
for salvation	lit·shu·ah		
even its great	u·ve·rov		
strength	che·lo	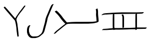	

cannot	lo	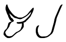	
save	ye·mal·let	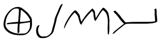	
Surely	hin·neh	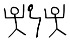	Psalm 33:18
the eyes	en	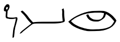	
of the LORD	YHVH	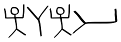	
are on	el	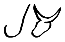	
those who fear Him	ye·re·aw	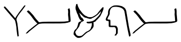	
on those whose hope	lam·ya·cha·leem	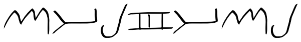	
is in His loving devotion	le·chas·do	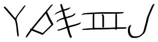	
to deliver	le·hats·tseel	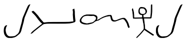	Psalm 33:19
from death	mim·ma·vet	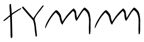	
them	naph·sham	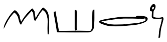	
and keep them alive	u·le·chay·yo·w·tam	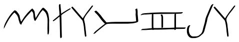	
in famine	ba·ra·av	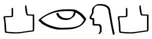	
Our soul	naph·she·nu	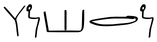	Psalm 33:20
waits	chik·ke·tah	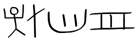	
for the LORD	la·YHVH	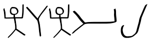	
is our help	ez·re·nu	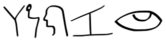	
and our shield	u·ma·gin·ne·nu	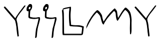	
He	hu	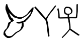	
For	kee	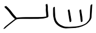	Psalm 33:21
in Him	vo	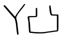	
rejoice	yis·mach	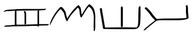	
our hearts	lib·be·nu	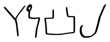	
since	kee	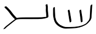	
name	ve·shem	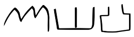	
in His holy	qa·de·sho	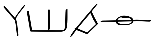	

we trust	va·ta·che·nu	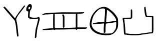	
rest	ye·hee		Psalm 33:22
May Your loving devotion	chas·de·kha		
O LORD	YHVH		
on us	a·le·nu	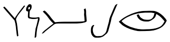	
as	ka·a·sher		
we put our hope	yi·chal·nu	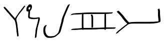	
in You	lakh	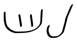	
Of David	le·da·wid		Psalm 34:1
when he pretended	be·shan·no·w·to	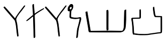	
-	et		
to be insane	ta·mo		
before	liph·ne		
Abimelech	a·vee·me·lekh	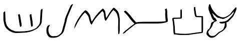	
so that [the king] drove him	vay·ga·ra·she·hu		
away	vay·ye·lakh	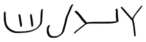	
I will bless	a·va·ra·khah	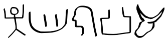	
-	et		
the LORD	YHVH		
at all	be·khal		
times	et		
will always	ta·meed		
His praise	te·hil·la·to	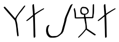	
be on my lips	be·phee		
in the LORD	ba·YHVH	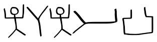	Psalm 34:2
boasts	tit·hal·lel		
My soul	naph·shee		

hear	yish·me·u	𐤉𐤔𐤌𐤏𐤅	
let the oppressed	a·na·veem	𐤏𐤍𐤅𐤉𐤌	
and rejoice	ve·yis·ma·chu	𐤅𐤉𐤔𐤌𐤇𐤅	
Magnify	gad·de·lu	𐤂𐤃𐤋𐤅	Psalm 34:3
the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
with me	it·tee	𐤀𐤕𐤉	
let us exalt	u·ne·ro·wm·mah	𐤅𐤍𐤓𐤅𐤌𐤌𐤄	
His name	she·mo	𐤔𐤌𐤅	
together	yach·daw	𐤉𐤇𐤃𐤅	
I sought	da·rash·tee	𐤃𐤓𐤔𐤕𐤉	Psalm 34:4
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and He answered me	ve·a·na·nee	𐤅𐤏𐤍𐤍𐤉	
from all	u·mik·kal	𐤅𐤌𐤊𐤋	
my fears	me·gu·ro·w·tay	𐤌𐤂𐤅𐤓𐤅𐤕𐤉	
He delivered me	hits·tsee·la·nee	𐤄𐤑𐤉𐤋𐤍𐤉	
Those who look	hib·bee·tu	𐤄𐤁𐤉𐤈𐤅	Psalm 34:5
to Him	e·law	𐤀𐤋𐤉𐤅	
are radiant with joy	ve·na·ha·ru	𐤅𐤍𐤄𐤓𐤅	
their faces	u·phe·ne·hem	𐤅𐤐𐤍𐤉𐤄𐤌	
shall never	al	𐤀𐤋	
be ashamed	yech·pa·ru	𐤉𐤇𐤐𐤓𐤅	
This	zeh	𐤆𐤄	Psalm 34:6
poor	a·nee	𐤏𐤍𐤉	
man called out	qa·ra	𐤒𐤓𐤀	
and the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
heard him	sha·me·a	𐤔𐤌𐤏	

from all	u·mik·kal	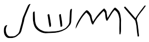	
his troubles	tsa·ro·w·taw		
He saved him	ho·wo·shee·o	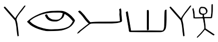	
encamps	cho·neh	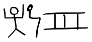	Psalm 34:7
The angel	mal·akh		
of the LORD	YHVH		
around	sa·veev	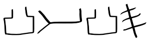	
those who fear Him	lee·re·aw		
and he delivers them	vay·chal·le·tsem	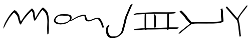	
Taste	ta·a·mu		Psalm 34:8
and see	u·re·u		
that	kee	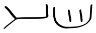	
is good	to·wv		
the LORD	YHVH		
blessed	ash·re	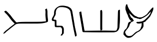	
is the man	hag·ge·ver	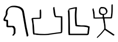	
who takes refuge	ye·che·seh	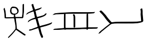	
in Him !	bo		
Fear	ye·r·u		Psalm 34:9
-	et		
the LORD	YHVH		
you His saints	qe·do·shaw		
for	kee	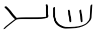	
nothing	en	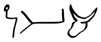	
lack	mach·so·wr	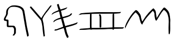	
those who fear Him	lee·re·aw		
Young lions	ke·phee·reem	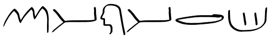	Psalm 34:10

go lacking	ra·shu		
and hungry	ve·ra·e·vu		
but those who seek	ve·do·re·she		
the LORD	YHVH	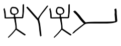	
no	lo		
lack	yach·se·ru	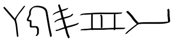	
	khal	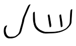	
good thing	to·wv		
Come	le·khu		Psalm 34:11
children	va·neem	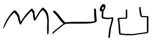	
listen	shim·u		
to me	lee	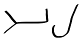	
you the fear	yir·at		
of the LORD	YHVH	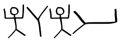	
I will teach	a·lam·med·khem		
Who	mee	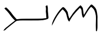	Psalm 34:12
is the man	ha·eesh	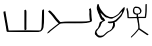	
who delights in	he·cha·phets	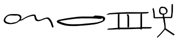	
life	chay·yeem	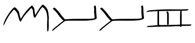	
who desires	o·hev		
days ?	ya·meem	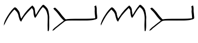	
to see	lir·o·wt		
good	to·wv		
Keep	ne·tsor		Psalm 34:13
your tongue	le·sho·wn·kha		
from evil	me·ra		
and your lips	u·se·pha·te·kha		

speech	mid·dab·ber		
from deceitful	mir·mah		
Turn away	sur		Psalm 34:14
from evil	me·ra		
and do	va·a·seh		
good	to·wv		
seek	baq·qesh	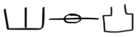	
peace	sha·lo·wm		
and pursue it	ve·ra·de·phe·hu		
The eyes	e·ne	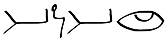	Psalm 34:15
of the LORD	YHVH		
are on	el		
the righteous	tsad·dee·qeem	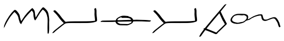	
and His ears	ve·a·ze·naw	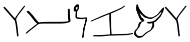	
are inclined	el		
to their cry	shaw·a·tam		
[But] the face	pe·ne	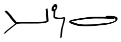	Psalm 34:16
of the LORD	YHVH		
is against	be·o·se		
those who do evil	ra		
to wipe out	le·hakh·reet	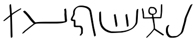	
from the earth	me·e·rets		
[all] memory of them	zikh·ram	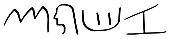	
The righteous cry out	tsa·a·qu		Psalm 34:17
and the LORD	va·YHVH	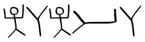	
hears	sha·me·a		
from all	u·mik·kal	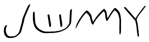	

their troubles	tsa·ro·w·tam		
He delivers them	hits·tsee·lam	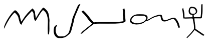	
is near to	qa·ro·wv	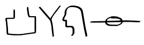	Psalm 34:18
The LORD	YHVH	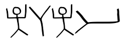	
the brokenhearted	le·nish·be·re		
	lev	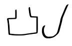	
-	ve·et		
the contrite	dak·ke·e		
in spirit	ru·ach		
He saves	yo·wo·shee·a	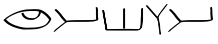	
Many	rab·bo·wt		Psalm 34:19
[are] the afflictions	ra·o·wt		
of the righteous	tsad·deeq	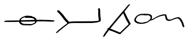	
from them all	u·mik·kul·lam		
delivers him	yats·tsee·len·nu		
but the LORD	YHVH	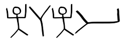	
He protects	sho·mer		Psalm 34:20
all	kal	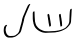	
his bones	ats·mo·w·taw		
one	a·chat	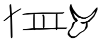	
of them	me·hen·nah		
not	lo		
will be broken	nish·ba·rah		
{will} slay	te·mo·w·tet		Psalm 34:21
the wicked	ra·sha		
Evil	ra·ah		
and the haters	ve·so·ne·e		

of the righteous	tsad·deeq	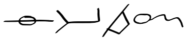	
will be condemned	ye·sha·mu		
redeems	po·w·deh		Psalm 34:22
The LORD	YHVH		
-	ne·phesh		
His servants	a·va·daw	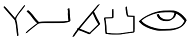	
none	ve·lo		
will be condemned	ye·she·mu		
and	kal		
who take refuge	ha·cho·seem		
in Him	bo		
Of David	le·da·wid		Psalm 35:1
Contend	ree·vah	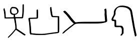	
O LORD	YHVH		
	et		
with my opponents	ye·ree·vay	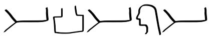	
fight against those	le·cham	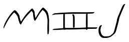	
	et		
who fight against me	lo·cha·may	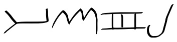	
Take up	ha·cha·zeq	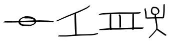	Psalm 35:2
Your shield	ma·gen	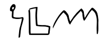	
and buckler	ve·tsin·nah		
arise and come	ve·qu·mah	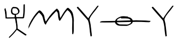	
to my aid	be·ez·ra·tee		
Draw	ve·ha·req	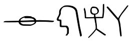	Psalm 35:3
the spear	cha·neet	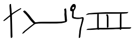	
and javelin	u·se·gor		

against	liq·rat	𐤋𐤒𐤓𐤀𐤕	
my pursuers	ro·de·phay	𐤓𐤃𐤐𐤉	
say	e·mor	𐤀𐤌𐤓	
to my soul :	le·naph·shee	𐤋𐤍𐤐𐤔𐤉	
your salvation ”	ye·shu·a·tekh	𐤉𐤔𐤏𐤕𐤊	
“ I [am]	a·nee	𐤀𐤍𐤉	
be disgraced	ye·vo·shu	𐤉𐤁𐤔𐤅	Psalm 35:4
and put to shame	ve·yik·ka·le·mu	𐤅𐤉𐤊𐤋𐤌𐤅	
May those who seek	me·vaq·she	𐤌𐤁𐤒𐤔𐤉	
my life	naph·shee	𐤍𐤐𐤔𐤉	
be driven back	yis·so·gu	𐤉𐤎𐤂𐤅	
	a·cho·wr	𐤀𐤇𐤅𐤓	
and confounded	ve·yach·pe·ru	𐤅𐤉𐤇𐤐𐤓𐤅	
may those who plan	cho·she·ve	𐤇𐤔𐤁𐤉	
to harm me	ra·a·tee	𐤓𐤏𐤕𐤉	
May they be	yih·yu	𐤉𐤄𐤉𐤅	Psalm 35:5
like chaff	ke·mots	𐤊𐤌𐤑	
in	liph·ne	𐤋𐤐𐤍𐤉	
the wind	ru·ach	𐤓𐤅𐤇	
as the angel	u·mal·akh	𐤅𐤌𐤋𐤀𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
drives them away	do·w·cheh	𐤃𐤅𐤇𐤄	
be	ye·hee	𐤉𐤄𐤉	Psalm 35:6
May their path	dar·kam	𐤃𐤓𐤊𐤌	
dark	cho·shekh	𐤇𐤔𐤊	
and slick	va·cha·laq·laq·qo·wt	𐤅𐤇𐤋𐤒𐤋𐤒𐤅𐤕	
as the angel	u·mal·akh	𐤅𐤌𐤋𐤀𐤊	

of the LORD	YHVH		
pursues	ro·de·pham		
For	kee	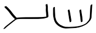	Psalm 35:7
without cause	chin·nam	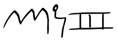	
they laid	ta·me·nu		
for me	lee	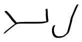	
a pit	sha·chat	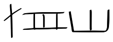	
their net	rish·tam		
without reason	chin·nam	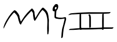	
they dug	cha·phe·ru		
for my soul	le·naph·shee		
befall them	te·vo·w·e·hu		Psalm 35:8
May ruin	sho·w·ah		
by surprise	lo		
	ye·da	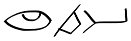	
may the net	ve·rish·to		
-	a·sher		
they hid	ta·man	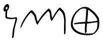	
ensnare them	til·ke·do		
the hazard [they created]	be·sho·w·ah		
may they fall	yip·pal	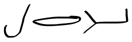	
into	bah		
Then my soul	ve·naph·shee		Psalm 35:9
will rejoice	ta·geel	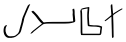	
in the LORD	ba·YHVH	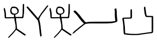	
and exult	ta·sees	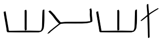	
in His salvation	bee·shu·a·to		

All	kal	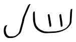	Psalm 35:10
my bones	ats·mo·w·tay		
will exclaim	to·mar·nah		
O LORD	YHVH		
“ Who	mee		
is like You	kha·mo·w·kha		
who delivers	mats·tseel		
the afflicted	a·nee	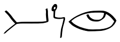	
the aggressor	me·cha·zaq	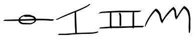	
from	mim·men·nu		
the poor	ve·a·nee		
and needy	ve·ev·yo·wn	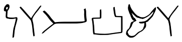	
from the robber ? ”	mig·go·ze·lo	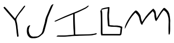	
come forward	ye·qu·mun	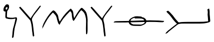	Psalm 35:11
witnesses	e·de	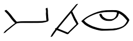	
Hostile	cha·mas	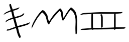	
-	a·sher		
nothing {about}	lo		
I know	ya·da·tee		
they make charges	yish·a·lu·nee		
They repay me	ye·shal·le·mu·nee	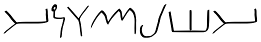	Psalm 35:12
evil	ra·ah		
for	ta·chat	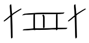	
good	to·w·vah		
[to] the bereavement	she·kho·wl		
of my soul	le·naph·shee		
Yet	va·a·nee		Psalm 35:13

when they were ill	ba·cha·lo·w·tam	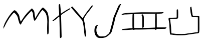	
I put on	le·vu·shee		
sackcloth	saq	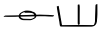	
I humbled	in·ne·tee	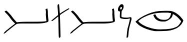	
with fasting	vats·tso·wm		
myself	naph·shee	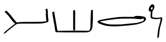	
but my prayers	u·te·phil·la·tee		
unanswered	al		
	che·qee	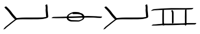	
returned	ta·shuv		
as for my friend	ke·re·a		Psalm 35:14
or brother	ke·ach		
	lee	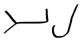	
I paced about	hit·hal·la·khe·tee	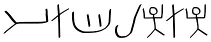	
like one mourning	ka·a·vel		
[for his] mother	em		
with grief	qo·der	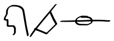	
I was bowed down	sha·cho·w·tee		
But when I stumbled	u·ve·tsal·ee		Psalm 35:15
in glee	sa·me·chu	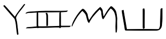	
they assembled	ve·ne·e·sa·phu		
they gathered together	ne·es·phu		
against me	a·lay	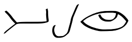	
Assailants	ne·kheem	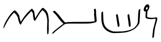	
I did not	ve·lo		
know	ya·da·tee		
slandered me	qa·re·u		

without	ve·lo		
ceasing	dam·mu		
Like godless	be·chan·phe	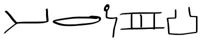	Psalm 35:16
jesters	la·a·ge		
at a feast	ma·o·wg		
they gnashed	cha·roq	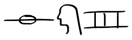	
at me	a·lay	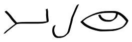	
their teeth	shin·ne·mo	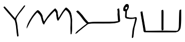	
O Lord	a·do·nay		Psalm 35:17
How long	kam·mah	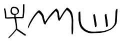	
will You look on ?	tir·eh		
Rescue	ha·shee·vah	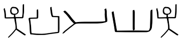	
my soul	naph·shee	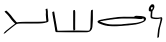	
from their ravages	mish·sho·e·hem		
from these lions	mik·ke·phee·reem	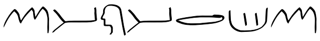	
my precious life	ye·chee·da·tee	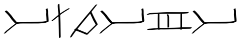	
Then I will give You thanks	o·wd·kha		Psalm 35:18
assembly	be·qa·hal	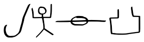	
in the great	rav	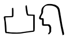	
people	be·am		
among many	a·tsum		
I will praise You	a·hal·le·ka	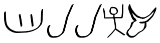	
Let not	al		Psalm 35:19
gloat	yis·me·chu		
over me	lee	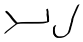	
my enemies	o·ye·vay	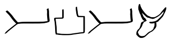	
without cause	she·qer		

[nor] those who hate me	so·ne·ay	𐤔𐤍𐤀𐤉	
without reason	chin·nam	𐤇𐤍𐤌	
wink in malice	yiq·re·tsu	𐤉𐤒𐤓𐤑𐤅	
	a·yin	𐤏𐤉𐤍	
For	kee	𐤊𐤉	Psalm 35:20
they do not	lo	𐤋𐤀	
peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
speak	ye·dab·be·ru	𐤉𐤃𐤁𐤓𐤅	
against	ve·al	𐤅𐤏𐤋	
those who live quietly	rig·e	𐤓𐤂𐤏𐤉	
in the land	e·rets	𐤀𐤓𐤑	
schemes	div·re	𐤃𐤁𐤓𐤉	
deceitful	mir·mo·wt	𐤌𐤓𐤌𐤅𐤕	
but they devise	ya·cha·sho·vun	𐤉𐤇𐤔𐤁𐤅𐤍	
	vay·yar·chee·vu	𐤅𐤉𐤓𐤇𐤉𐤁𐤅	Psalm 35:21
at me	a·lay	𐤏𐤋𐤉	
They gape	pee·hem	𐤐𐤉𐤄𐤌	
and say	a·me·ru	𐤀𐤌𐤓𐤅	
“ Aha	he·ach	𐤄𐤀𐤇	
aha !	he·ach	𐤄𐤀𐤇	
have seen ! ”	ra·a·tah	𐤓𐤀𐤕𐤄	
Our eyes	e·ne·nu	𐤏𐤉𐤍𐤉𐤍𐤅	
You have seen it	ra·ee·tah	𐤓𐤀𐤉𐤕𐤄	Psalm 35:22
O LORD	YHVH	𐤉𐤄𐤅𐤄	
be not	al	𐤀𐤋	
silent	te·che·rash	𐤕𐤇𐤓𐤔	
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	

be not	al		
far	tir·chaq	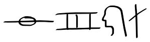	
from me	mim·men·nee		
Awake	ha·ee·rah	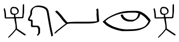	Psalm 35:23
and rise	ve·ha·qee·tsah	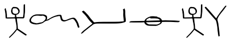	
to my defense	le·mish·pa·tee		
my God	e·lo·hay		
and my Lord !	va·do·nay	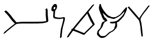	
to my cause	le·ree·vee	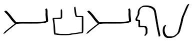	
Vindicate me	sha·phe·te·nee		Psalm 35:24
by Your righteousness	khe·tsid·qe·kha	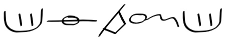	
O LORD	YHVH		
my God	e·lo·hay		
and do not let them	ve·al		
gloat	yis·me·chu		
over me	lee	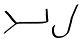	
Let them not	al		Psalm 35:25
say	yo·me·ru		
in their hearts	ve·lib·bam	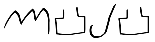	
“ Aha	he·ach		
just what we wanted ! ”	naph·she·nu		
Let them not	al		
say	yo·me·ru		
“ We have swallowed him up ! ”	bil·la·a·nu·hu		
be ashamed	ye·vo·shu	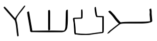	Psalm 35:26
and confounded	ve·yach·pe·ru	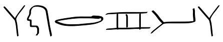	

	yach·daw	
May those who gloat	se·me·che	
in my distress	ra·a·tee	
be clothed	yil·be·shu	
in shame	vo·shet	
and reproach	u·khe·lim·mah	
may those who exalt themselves	ham·mag·dee·leem	
over me	a·lay	
shout for joy	ya·ron·nu	Psalm 35:27
and gladness	ve·yis·me·chu	
May those who favor	cha·phe·tse	
my vindication	tsid·qee	
say	ve·yo·me·ru	
may they always	ta·meed	
“ Exalted be	yig·dal	
the LORD	YHVH	
who delights	he·cha·phets	
well-being ”	she·lo·wm	
in His servant’s	av·do	
Then my tongue	u·le·sho·w·nee	Psalm 35:28
will proclaim	teh·geh	
Your righteousness	tsid·qe·kha	
all	kal	
day long	hay·yo·wm	
[and] Your praises	te·hil·la·te·kha	
For the choirmaster	lam·nats·tse·ach	Psalm 36:1

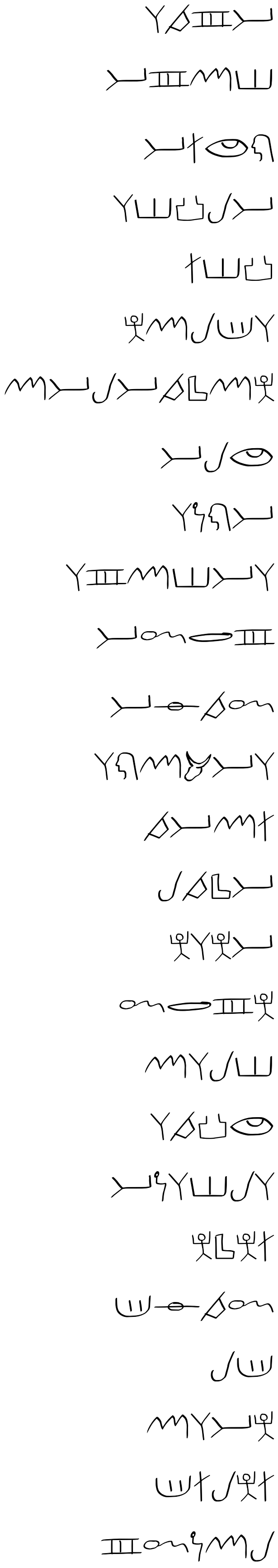

the servant	le·e·ved	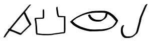	
of the LORD	YHVH	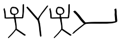	
A Psalm of David	le·da·wid	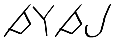	
An oracle	ne·um	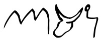	
regarding the transgression	pe·sha	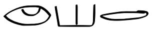	
of the wicked man :	la·ra·sha	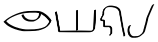	
is in	be·qe·rev	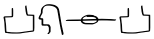	
my heart	lib·bee	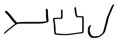	
There is no	en	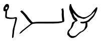	
fear	pa·chad	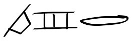	
of God	e·lo·heem	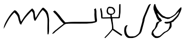	
before	le·ne·ged	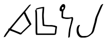	
his eyes	e·naw	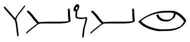	
For	kee	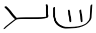	Psalm 36:2
are too full of conceit	he·che·leeq	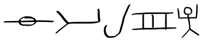	
	e·law	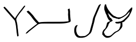	
his eyes	be·e·naw	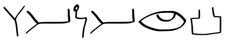	
to detect	lim·tso	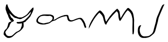	
his own sin	a·wo·no	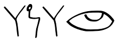	
or hate	lis·no	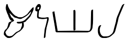	
The words	div·re	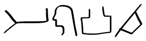	Psalm 36:3
of his mouth	phee	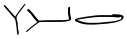	
are wicked	a·ven	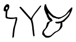	
and deceitful	u·mir·mah	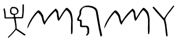	
he has ceased	cha·dal	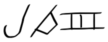	
to be wise	le·has·keel	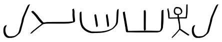	
[and] well-doing	le·he·teev	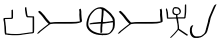	

wickedness	a·ven	𐤀𐤅𐤍	Psalm 36:4
he plots	yach·shov	𐤉𐤇𐤔𐤁	
Even on	al	𐤏𐤋	
his bed	mish·ka·vo	𐤌𐤔𐤊𐤁𐤅	
he sets himself	yit·yats·tsev	𐤉𐤕𐤉𐤑𐤁	
on	al	𐤏𐤋	
a path	de·rekh	𐤃𐤓𐤊	
that is not	lo	𐤋𐤀	
good	to·wv	𐤈𐤅𐤁	
evil	ra	𐤓𐤏	
he fails	lo	𐤋𐤀	
to reject	yim·as	𐤉𐤌𐤀𐤎	
O LORD	YHVH	𐤉𐤄𐤅𐤄	Psalm 36:5
reaches to the heavens	be·hash·sha·ma·yim	𐤁𐤄𐤔𐤌𐤉𐤌	
Your loving devotion	chas·de·kha	𐤇𐤎𐤃𐤊	
Your faithfulness	e·mu·na·te·kha	𐤀𐤌𐤅𐤍𐤕𐤊	
to	ad	𐤏𐤃	
the clouds	she·cha·qeem	𐤔𐤇𐤒𐤉𐤌	
Your righteousness	tsid·qa·te·kha	𐤑𐤃𐤒𐤕𐤊	Psalm 36:6
mountains	ke·har·re	𐤊𐤄𐤓𐤓𐤉	
is like the highest	el	𐤀𐤋	
Your judgments [are]	mish·pa·te·kha	𐤌𐤔𐤐𐤈𐤊	
like the deepest sea	te·ho·wm	𐤕𐤄𐤅𐤌	
	rab·bah	𐤓𐤁𐤄	
man	a·dam	𐤀𐤃𐤌	
and beast	u·ve·he·mah	𐤅𐤁𐤄𐤌𐤄	
You preserve	to·wo·shee·a	𐤕𐤅𐤔𐤉𐤏	

O LORD	YHVH	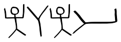	
How	mah	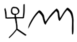	Psalm 36:7
precious	ya·qar	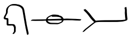	
is Your loving devotion	chas·de·kha	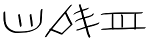	
O God	e·lo·heem	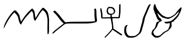	
that the children	u·ve·ne	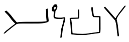	
of men	a·dam	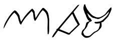	
in the shadow	be·tsel	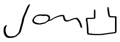	
of Your wings !	ke·na·phe·kha	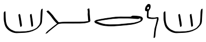	
take refuge	ye·che·sa·yun	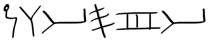	
They feast on	yir·ve·yun	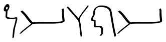	Psalm 36:8
the abundance	mid·de·shen	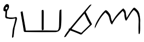	
of Your house	be·te·kha	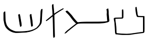	
from Your river	ve·na·chal	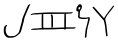	
of delights	a·da·ne·kha	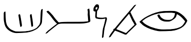	
and You give them drink	tash·qem	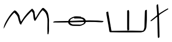	
For	kee	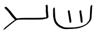	Psalm 36:9
with You	im·me·kha	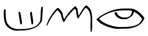	
is the fountain	me·qo·wr	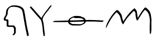	
of life	chay·yeem	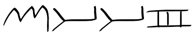	
in Your light	be·o·wr·kha	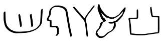	
we see	nir·eh	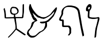	
light	o·wr	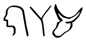	
Extend	me·shokh	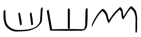	Psalm 36:10
Your loving devotion	chas·de·kha	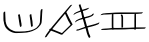	
to those who know You	le·yo·de·e·kha	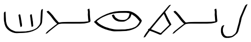	

and Your righteousness	ve·tsid·qa·te·kha	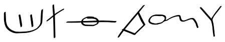	
to the upright	le·yish·re		
in heart	lev	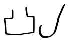	
Let not	al		Psalm 36:11
come against me	te·vo·w·e·nee		
the foot	re·gel	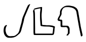	
of the proud	ga·a·vah		
nor the hand	ve·yad	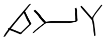	
of the wicked	re·sha·eem		
away	al		
drive me	te·ni·de·nee		
There	sham		Psalm 36:12
lie fallen	na·phe·lu		
the evildoers	po·a·le		
	a·ven		
thrown down	do·chu	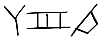	
and unable	ve·lo		
	ya·khe·lu		
to rise	qum	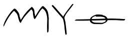	
Of David	le·da·wid		Psalm 37:1
Do not	al		
fret over	tit·char	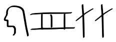	
those who do evil	bam·me·re·eem		
do not	al		
envy	te·qan·ne	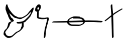	
those who do	be·o·se		
wrong	aw·lah		

For	kee	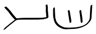	Psalm 37:2
like grass	khe·cha·tseer	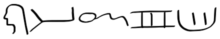	
quickly	me·he·rah	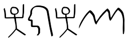	
they wither	yim·ma·lu	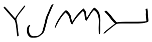	
like tender	u·khe·ye·req	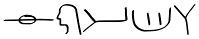	
plants	de·she	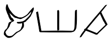	
and wilt	yib·bo·w·lun	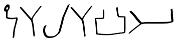	
Trust	be·tach	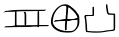	Psalm 37:3
in the LORD	ba·YHVH	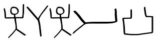	
and do	va·a·seh	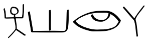	
good	to·wv	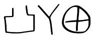	
dwell	she·khan	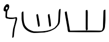	
in the land	e·rets	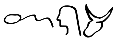	
and cultivate	u·re·eh	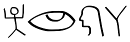	
faithfulness	e·mu·nah	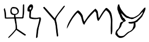	
Delight yourself	ve·hit·an·nag	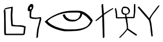	Psalm 37:4
in	al	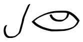	
the LORD	YHVH	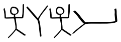	
and He will give	ve·yit·ten	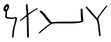	
you	le·kha	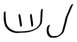	
the desires	mish·a·lot	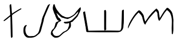	
of your heart	lib·be·kha	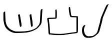	
Commit	go·wl	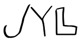	Psalm 37:5
to	al	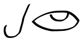	
the LORD	YHVH	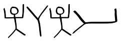	
your way	dar·ke·kha	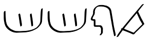	
trust	u·ve·tach	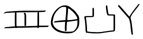	

in Him	a·law	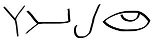	
and He	ve·hu	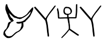	
will do it	ya·a·seh	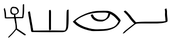	
He will bring forth	ve·ho·w·tsee	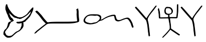	Psalm 37:6
like the dawn	kha·o·wr	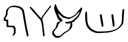	
your righteousness	tsid·qe·kha	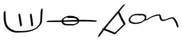	
your justice	u·mish·pa·te·kha	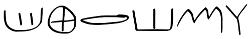	
like the noonday sun	kats·tsa·ho·ra·yim	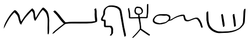	
Be still	do·wm	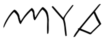	Psalm 37:7
before the LORD	la·YHVH	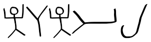	
and wait patiently	ve·hit·cho·w·lel	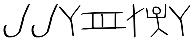	
for Him	lo	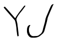	
do not	al	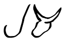	
fret	tit·char	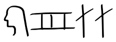	
when men prosper	be·mats·lee·ach	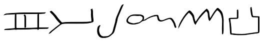	
in their ways	dar·ko	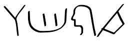	
[when they]	be·eesh	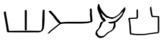	
carry out	o·seh	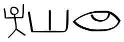	
wicked schemes	me·zim·mo·wt	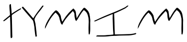	
Refrain	he·reph	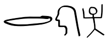	Psalm 37:8
from anger	me·aph	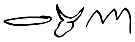	
and abandon	va·a·zov	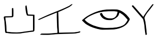	
wrath	che·mah	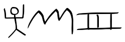	
do not	al	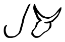	
fret —	tit·char	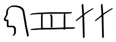	
it can only	akh	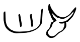	
bring harm	le·ha·re·a	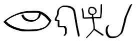	

For	kee	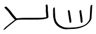	Psalm 37:9
the evildoers	me·re·eem		
will be cut off	yik·ka·re·tun	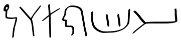	
but those who hope	ve·qo·ve	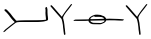	
in the LORD	YHVH		
	hem·mah		
will inherit	yee·re·shu	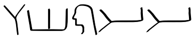	
the land	a·rets		
Yet a little while	ve·o·wd		Psalm 37:10
	me·at		
will be no more	ve·en		
and the wicked	ra·sha		
though you look	ve·hit·bo·w·nan·ta		
for them	al		
	me·qo·w·mo	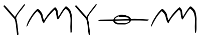	
they will not be found	ve·e·nen·nu	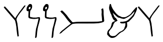	
But the meek	va·a·na·veem		Psalm 37:11
will inherit	yee·re·shu	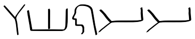	
the land	a·rets		
and delight	ve·hit·an·ne·gu		
in	al		
abundant	rov	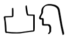	
prosperity	sha·lo·wm		
scheme	zo·mem		Psalm 37:12
The wicked	ra·sha		
against the righteous	lats·tsad·deeq		
and gnash	ve·cho·req		

at them	a·law	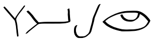	
their teeth	shin·naw		
but the Lord	a·do·nay		Psalm 37:13
laughs	yis·chaq	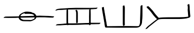	
	lo		
-	kee	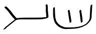	
seeing	ra·ah		
that	kee	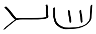	
is coming	ya·vo	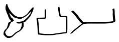	
their day	yo·w·mo		
the sword	che·rev		Psalm 37:14
have drawn	pa·te·chu		
The wicked	re·sha·eem		
and bent	ve·da·re·khu		
the bow	qash·tam		
to bring down	le·hap·peel		
the poor	a·nee	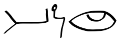	
and needy	ve·ev·yo·wn	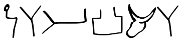	
to slay	lit·vo·w·ach		
[are] upright	yish·re	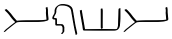	
those whose ways	da·rekh		
[But] their swords	char·bam		Psalm 37:15
will pierce	ta·vo·w		
their own hearts	ve·lib·bam		
and their bows	ve·qash·she·to·w·tam		
will be broken	tish·sha·var·nah		
Better [is]	to·wv		Psalm 37:16

the little	me·at	𐤌𐤏𐤈	
of the righteous	lats·tsad·deeq	𐤋𐤑𐤃𐤉𐤒	
than the abundance	me·ha·mo·wn	𐤌𐤄𐤌𐤅𐤍	
[who are] wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
of many	rab·beem	𐤓𐤁𐤉𐤌	
For	kee	𐤊𐤉	Psalm 37:17
the arms	ze·ro·w·o·wt	𐤆𐤓𐤅𐤏𐤅𐤕	
of the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
will be broken	tish·sha·var·nah	𐤕𐤔𐤁𐤓𐤍𐤄	
upholds	ve·so·w·mekh	𐤅𐤎𐤅𐤌𐤊	
the righteous	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
but the LORD	YHVH	𐤉𐤄𐤅𐤄	
knows	yo·w·de·a	𐤉𐤅𐤃𐤏	Psalm 37:18
The LORD	YHVH	𐤉𐤄𐤅𐤄	
the days	ye·me	𐤉𐤌𐤉	
of the blameless	te·mee·mim	𐤕𐤌𐤉𐤌𐤌	
and their inheritance	ve·na·cha·la·tam	𐤅𐤍𐤇𐤋𐤕𐤌	
	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
will last forever	tih·yeh	𐤕𐤄𐤉𐤄	
they will not	lo	𐤋𐤀	Psalm 37:19
be ashamed	ye·vo·shu	𐤉𐤁𐤔𐤅	
In the time	be·et	𐤁𐤏𐤕	
of evil	ra·ah	𐤓𐤏𐤄	
and in the days	u·vee·me	𐤅𐤁𐤉𐤌𐤉	
of famine	re·a·vo·wn	𐤓𐤏𐤁𐤅𐤍	
they will be satisfied	yis·ba·u	𐤉𐤔𐤁𐤏𐤅	
But	kee	𐤊𐤉	Psalm 37:20

the wicked	re·sha·eem	רשעים	
will perish	yo·ve·du	יאבדו	
and enemies	ve·o·ye·ve	ואיבי	
of the LORD	YHVH	יהוה	
like the glory	kee·qar	כיקר	
of the fields	ka·reem	כרים	
They will vanish	ka·lu	כלו	
like smoke	ve·a·shan	בעשן	
they will fade away	ka·lu	כלו	
borrow	lo·veh	לוה	Psalm 37:21
The wicked	ra·sha	רשע	
and do not	ve·lo	ולא	
repay	ye·shal·lem	ישלם	
but the righteous	ve·tsad·deeq	וצדיק	
are gracious	cho·w·nen	חונן	
and giving	ve·no·w·ten	ונותן	
Surely	kee	כי	Psalm 37:22
those He blesses	me·vo·ra·khaw	מברכיו	
will inherit	yee·re·shu	יירשו	
the land	a·rets	ארץ	
but the cursed	u·me·qul·la·law	ומקלליו	
will be destroyed	yik·ka·re·tu	יכרתו	
by the LORD	meh·YHVH	מיהוה	Psalm 37:23
The steps	mits·a·de	מצעדי	
of a man	ge·ver	גבר	
are ordered	ko·w·na·nu	כוננו	
in his journey	ve·dar·ko	ודרכו	

[who] takes delight	yech·pats		
Though	kee	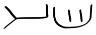	Psalm 37:24
he falls	yip·pol	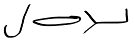	
he will not	lo		
be overwhelmed	yu·tal		
for	kee	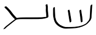	
the LORD	YHVH		
is holding	so·w·mekh		
his hand	ya·do	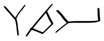	
young	na·ar		Psalm 37:25
I once was	ha·yee·tee	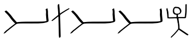	
and	gam		
now am old	za·qan·tee	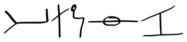	
yet never	ve·lo		
have I seen	ra·ee·tee	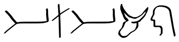	
the righteous	tsad·deeq	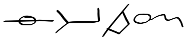	
abandoned	ne·e·zav		
or their children	ve·zar·o		
begging	me·vaq·qesh	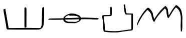	
for bread	la·chem	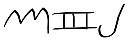	
They are	kal		Psalm 37:26
ever	hay·yo·wm	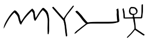	
generous	cho·w·nen		
and quick to lend	u·mal·veh		
and their children	ve·zar·o		
are a blessing	liv·ra·khah	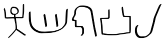	
Turn away	sur		Psalm 37:27

from evil	me·ra		
and do	va·a·seh		
good	to·wv		
so that you will abide	u·she·khon	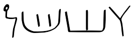	
forever	le·o·w·lam		
For	kee	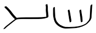	Psalm 37:28
the LORD	YHVH		
loves	o·hev		
justice	mish·pat		
and will not	ve·lo		
forsake	ya·a·zov		
-	et		
His saints	cha·see·daw	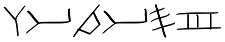	
forever	le·o·w·lam		
They are preserved	nish·ma·ru		
but the offspring	ve·ze·ra		
of the wicked	re·sha·eem		
will be cut off	nikh·rat	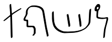	
The righteous	tsad·dee·qeem	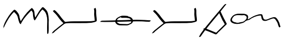	Psalm 37:29
will inherit	yee·re·shu	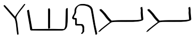	
the land	a·rets		
and dwell	ve·yish·ke·nu		
forever	la·ad		
in it	a·le·ha	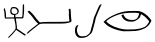	
The mouth	pee		Psalm 37:30
of the righteous man	tsad·deeq	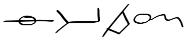	
utters	yeh·geh	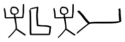	

wisdom	chakh·mah		
and his tongue	u·le·sho·w·no		
speaks	te·dab·ber	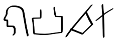	
justice	mish·pat		
The law	to·w·rat		Psalm 37:31
of his God	e·lo·haw		
is in his heart	be·lib·bo	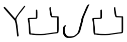	
do not	lo		
falter	tim·ad		
his steps	a·shu·raw		
lie in wait	tso·w·pheh		Psalm 37:32
Though the wicked	ra·sha		
for the righteous	lats·tsad·deeq		
and seek	u·me·vaq·qesh	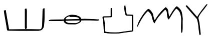	
to slay them	la·ha·mī·to		
the LORD	YHVH		Psalm 37:33
will not	lo		
leave them	ya·az·ven·nu	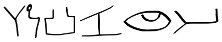	
in their power	ve·ya·do	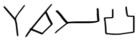	
or	ve·lo		
let them be condemned	yar·shee·en·nu	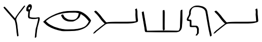	
under judgment	be·hish·sha·phe·to		
Wait	qaw·veh	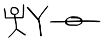	Psalm 37:34
for	el		
the LORD	YHVH		
and keep	u·she·mor	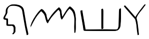	
His way	dar·ko	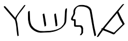	

and He will raise you up	vee·ro·w·mim·kha		
to inherit	la·re·shet	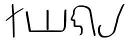	
the land	a·rets		
are cut off	be·hik·ka·ret		
When the wicked	re·sha·eem		
you will see [it]	tir·eh		
I have seen	ra·ee·tee	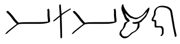	Psalm 37:35
a wicked	ra·sha		
ruthless man	a·reets	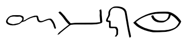	
like a well-rooted	u·mit·a·reh		
native tree	ke·ez·rach		
flourishing	ra·a·nan		
yet he passed away	vay·ya·a·vor		Psalm 37:36
	ve·hin·neh		
and was no more	e·nen·nu	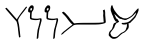	
though I searched	va·a·vaq·she·hu	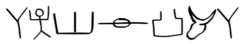	
he could not	ve·lo		
be found	nim·tsa		
Consider	she·mar	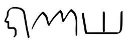	Psalm 37:37
the blameless	tam	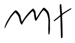	
and observe	u·re·eh		
the upright	ya·shar		
for	kee	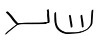	
posterity [awaits]	a·cha·reet	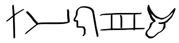	
the man	le·eesh		
of peace	sha·lo·wm		
But the transgressors	u·pho·she·eem		Psalm 37:38

be destroyed	nish·me·du	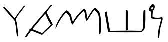	
will all	yach·daw	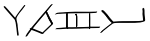	
the future	a·cha·reet	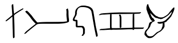	
of the wicked	re·sha·eem	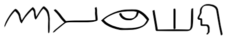	
will be cut off	nikh·ra·tah	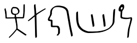	
The salvation	u·te·shu·at	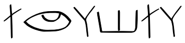	Psalm 37:39
of the righteous	tsad·dee·qeem	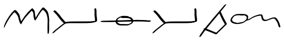	
[is] from the LORD	meh·YHVH	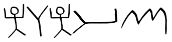	
[He is] their stronghold	ma·uz·zam	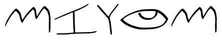	
in time	be·et	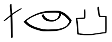	
of trouble	tsa·rah	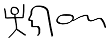	
helps	vay·ya·ze·rem	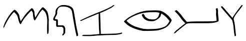	Psalm 37:40
The LORD	YHVH	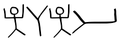	
and delivers them	vay·phal·le·tem	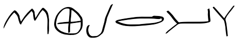	
He rescues	ye·phal·le·tem	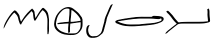	
from the wicked	me·re·sha·eem	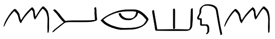	
and saves them	ve·yo·wo·shee·em	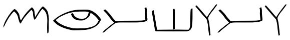	
because	kee	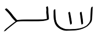	
they take refuge	cha·su	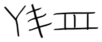	
in Him	vo	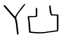	
A Psalm	miz·mo·wr	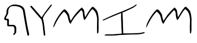	Psalm 38:1
of David	le·da·wid	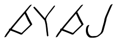	
for remembrance	le·haz·keer	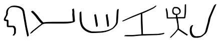	
O LORD	YHVH	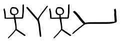	
do not	al	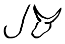	
in Your anger	be·qets·pe·kha	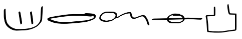	
rebuke me	to·w·khee·che·nee	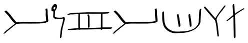	

in Your wrath	u·va·cha·ma·te·kha	𐤅𐤁𐤇𐤌𐤕𐤊	
or discipline me	te·yas·se·re·nee	𐤕𐤉𐤎𐤓𐤍𐤉	
For	kee	𐤊𐤉	Psalm 38:2
Your arrows	chits·tse·kha	𐤇𐤑𐤉𐤊	
have pierced me deeply	ni·cha·tu	𐤍𐤇𐤕𐤅	
	vee	𐤁𐤉	
has pressed down	vat·tin·chat	𐤅𐤕𐤍𐤇𐤕	
on me	a·lay	𐤏𐤋𐤉	
and Your hand	ya·de·kha	𐤉𐤃𐤊	
There is no	en	𐤀𐤉𐤍	Psalm 38:3
soundness	me·tom	𐤌𐤕𐤌	
in my body	biv·sa·ree	𐤁𐤁𐤔𐤓𐤉	
because of	mip·pe·ne	𐤌𐤐𐤍𐤉	
Your anger	za·me·kha	𐤆𐤏𐤌𐤊	
there is no	en	𐤀𐤉𐤍	
rest	sha·lo·wm	𐤔𐤋𐤅𐤌	
in my bones	ba·a·tsa·may	𐤁𐤏𐤑𐤌𐤉	
because of	mip·pe·ne	𐤌𐤐𐤍𐤉	
my sin	chat·ta·tee	𐤇𐤈𐤀𐤕𐤉	
For	kee	𐤊𐤉	Psalm 38:4
my iniquities	a·wo·no·tay	𐤏𐤅𐤍𐤕𐤉	
have overwhelmed	a·ve·ru	𐤏𐤁𐤓𐤅	
me	ro·shee	𐤓𐤀𐤔𐤉	
they are a burden	ke·mas·sa	𐤊𐤌𐤔𐤀	
too heavy	kha·ved	𐤊𐤁𐤃	
to bear	yikh·be·du	𐤉𐤊𐤁𐤃𐤅	
	mim·men·nee	𐤌𐤌𐤍𐤉	

are foul	hiv·ee·shu	𐤄𐤁𐤀𐤉𐤔𐤅	Psalm 38:5
and festering	na·maq·qu	𐤍𐤌𐤒𐤅	
My wounds	chab·bu·ro·tay	𐤇𐤁𐤅𐤓𐤕𐤉	
because of	mip·pe·ne	𐤌𐤐𐤍𐤉	
my sinful folly	iw·val·tee	𐤀𐤅𐤋𐤕𐤉	
I am bent	na·a·ve·tee	𐤍𐤏𐤅𐤉𐤕𐤉	Psalm 38:6
and brought low	sha·cho·tee	𐤔𐤇𐤕𐤉	
	ad	𐤏𐤃	
	me·od	𐤌𐤀𐤃	
all day long	kal	𐤊𐤋	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
mourning	qo·der	𐤒𐤃𐤓	
I go about	hil·la·khe·tee	𐤄𐤋𐤊𐤕𐤉	
For	kee	𐤊𐤉	Psalm 38:7
my loins	khe·sa·lay	𐤊𐤎𐤋𐤉	
are full of	ma·le·u	𐤌𐤋𐤀𐤅	
burning pain	niq·leh	𐤍𐤒𐤋𐤄	
and no	ve·en	𐤅𐤀𐤉𐤍	
soundness	me·tom	𐤌𐤕𐤌	
[remains] in my body	biv·sa·ree	𐤁𐤁𐤔𐤓𐤉	
I am numb	ne·phu·go·w·tee	𐤍𐤐𐤅𐤂𐤅𐤕𐤉	Psalm 38:8
crushed	ve·nid·ke·tee	𐤅𐤍𐤃𐤊𐤉𐤕𐤉	
and badly	ad	𐤏𐤃	
	me·od	𐤌𐤀𐤃	
I groan	ag·tee	𐤔𐤀𐤂𐤕𐤉	
in anguish	min·na·ha·mat	𐤌𐤍𐤄𐤌𐤕	
of heart	lib·bee	𐤋𐤁𐤉	

O Lord	ado·nay		Psalm 38:9
[is] before You	neg·de·kha		
my every	khal	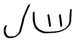	
desire	ta·a·va·tee		
my groaning	ve·an·cha·tee	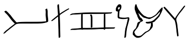	
from You	mim·me·kha		
is not	lo		
hidden	nis·ta·rah		
My heart	lib·bee	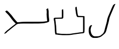	Psalm 38:10
pounds	se·char·char	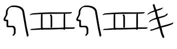	
fails	a·za·va·nee		
my strength	kho·chee	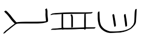	
the light	ve·o·wr		
of my eyes	e·nay	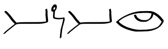	
and even	gam		
	hem	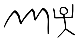	
has faded	en	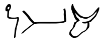	
	it·tee	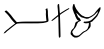	
My beloved	o·ha·vay	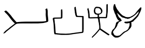	Psalm 38:11
and friends	ve·re·ay		
	min·ne·ged		
my disease	nig·ee		
shun	ya·a·mo·du		
and my kinsmen	u·qe·ro·w·vay		
at a distance	me·ra·choq	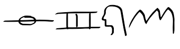	
stand	a·ma·du		
lay snares	vay·naq·shu	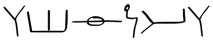	Psalm 38:12

Those who seek	me·vaq·she	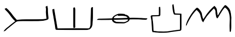	
my life	naph·shee		
those who wish me	ve·do·re·she		
harm	ra·a·tee		
speak	dib·be·ru		
destruction	haw·wo·wt		
deceit	u·mir·mo·wt		
all	kal	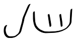	
day long	hay·yo·wm	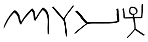	
plotting	yeh·gu	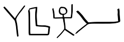	
I	va·a·nee		Psalm 38:13
But like a deaf man	khe·che·resh	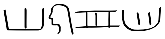	
do not	lo		
hear	esh·ma		
and like a mute man	u·khe·il·lem		
I do not	lo		
open	yiph·tach		
my mouth	pee	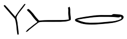	
I am	va·e·hee		Psalm 38:14
like a man	ke·eesh	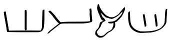	
who	a·sher		
cannot	lo		
hear	sho·me·a		
	ve·en		
whose mouth	be·phee		
offers no reply	to·w·kha·cho·wt		
	kee	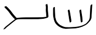	Psalm 38:15

for You	le·kha	לך	
O LORD	YHVH	יהוה	
I wait	ho·w·cha·le·tee	הוחלתי	
You	at·tah	אתה	
will answer	ta·a·neh	תענה	
O Lord	a·do·nay	אדני	
my God	e·lo·hay	אלהי	
For	kee	כי	Psalm 38:16
I said	a·mar·tee	אמרתי	
“ Let them not	pen	פן	
gloat	yis·me·chu	ישמחו	
over me —	lee	לי	
slips ”	be·mo·wt	במוט	
when my foot	rag·lee	רגלי	
me	a·lay	עלי	
those who taunt	hig·dee·lu	הגדילו	
For	kee	כי	Psalm 38:17
I	a·nee	אני	
to fall	le·tse·la	לצלע	
am ready	na·kho·wn	נכון	
and my pain	u·makh·o·w·vee	ומכאובי	
with me	neg·dee	נגדי	
is ever	ta·meed	תמיד	
Yes	kee	כי	Psalm 38:18
my iniquity	a·wo·nee	עוני	
I confess	ag·geed	אגיד	
I am troubled	ed·ag	אדאג	

by my sin	me·chat·ta·tee		
Many are my enemies	ve·o·ye·vay	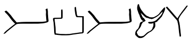	Psalm 38:19
without cause	chay·yeem	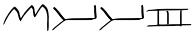	
	a·tse·mu		
and many	ve·rab·bu	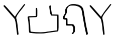	
hate me	so·ne·ay		
without reason	sha·qer	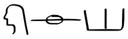	
Those who repay	u·me·shal·le·me	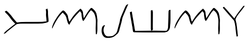	Psalm 38:20
evil	ra·ah		
with	ta·chat	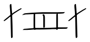	
my good	to·w·vah		
attack me	yis·te·nu·nee		
for	ta·chat	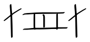	
pursuing	re·do·phī	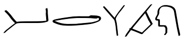	
the good	to·wv		
Do not	al		Psalm 38:21
forsake me	ta·az·ve·nee		
O LORD	YHVH		
O my God	e·lo·hay		
be not	al		
far	tir·chaq	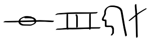	
from me	mim·men·nee		
Come quickly	chu·shah		Psalm 38:22
to help me	le·ez·ra·tee		
O Lord	a·do·nay		
my Savior	te·shu·a·tee		
For the choirmaster	lam·nats·tse·ach		Psalm 39:1

For Jeduthun	lī·dī·tun	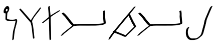	
A Psalm	miz·mo·wr	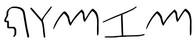	
of David	le·da·wid		
I said	a·mar·tee		
“ I will watch	esh·me·rah		
my ways	de·ra·khay		
so that I will not sin	me·cha·to·w	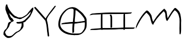	
with my tongue	vil·sho·w·nee		
I will guard	esh·me·rah		
my mouth	le·phee		
with a muzzle	mach·so·wm		
as	be·od		
long as the wicked	ra·sha		
are present ”	le·neg·dee		
I was speechless	ne·e·lam·tee		Psalm 39:2
and still	du·mee·yah		
I remained silent	he·che·she·tee	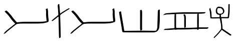	
[even] from [speaking] good	mit·to·wv		
and my sorrow	u·khe·e·vee		
was stirred	ne·kar	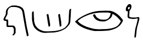	
grew hot	cham	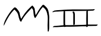	Psalm 39:3
My heart	lib·bee	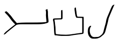	
within me	be·qir·bee		
as I mused	ba·ha·gee·gee	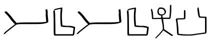	
burned	tiv·ar		
the fire	esh		
[Then] I spoke	dib·bar·tee		

with my tongue :	bil·sho·w·nee		
“ Show me	ho·w·dee·e·nee	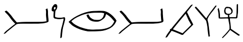	Psalm 39:4
O LORD	YHVH		
my end	qits·tsee		
and the measure	u·mid·dat		
of my days	ya·may		
how	mah	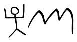	
	hee	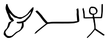	
Let me know	e·de·ah		
	meh	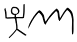	
fleeting	cha·del	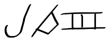	
my life is	a·nee	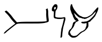	
You, indeed	hin·neh		Psalm 39:5
[as] handbreadths	te·pha·cho·wt	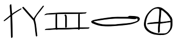	
have made	na·tat·tah	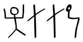	
my days	ya·may		
and my lifetime	ve·chel·dee	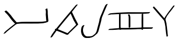	
as nothing	khe·a·yin	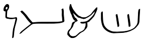	
before You	neg·de·kha		
Truly	akh		
each	kal		
exists as but a breath	he·vel		
	kal		
man	a·dam		
at his best	nits·tsav		
Selah	se·lah	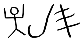	
Surely	akh		Psalm 39:6

like a phantom	be·tse·lem		
goes about	yit·hal·lekh		
every man	eesh	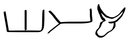	
surely	akh		
in vain	he·vel		
he bustles	ye·he·ma·yun		
he heaps up [riches]	yits·bor		
not	ve·lo		
knowing	ye·da	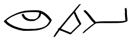	
who	mee	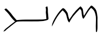	
will haul them away	o·se·pham		
And now	ve·at·tah		Psalm 39:7
for what	mah	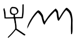	
do I wait ?	qiw·vee·tee	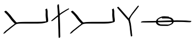	
O Lord	a·do·nay		
My hope is	to·w·chal·tee	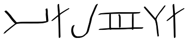	
in	le·kha	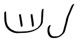	
You	hee	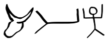	
from all	mik·kal		Psalm 39:8
my transgressions	pe·sha·ay		
Deliver me	hats·tsee·le·nee	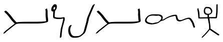	
the reproach	cher·pat		
of fools	na·val		
do not	al		
make me	te·see·me·nee	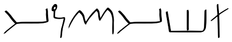	
I have become mute	ne·e·lam·tee	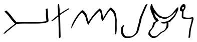	Psalm 39:9
I do not	lo		

open	eph·tach		
my mouth	pee		
because [of what]	kee	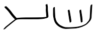	
You	at·tah		
have done	a·see·ta	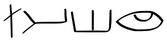	
Remove	ha·ser		Psalm 39:10
from me	me·a·lay		
Your scourge	nig·e·kha		
by the force	mit·tig·rat		
of Your hand	ya·de·kha		
I	a·nee	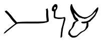	
am perishing	kha·lee·tee	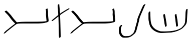	
and correct	be·to·w·kha·cho·wt		Psalm 39:11
for	al		
his iniquity	a·won		
You discipline	yis·sar·ta		
a man	eesh	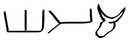	
consuming	vat·te·mes	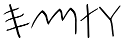	
like a moth	ka·ash		
what he holds dear	cha·mu·do		
surely	akh		
[is] but a vapor	he·vel		
each	kal	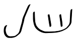	
man	a·dam		
Selah	se·lah	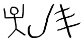	
Hear	shim·ah		Psalm 39:12
my prayer	te·phil·la·tee	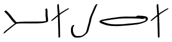	

O LORD	YHVH		
to my cry for help	ve·shaw·a·tee		
and give ear	ha·a·zee·nah	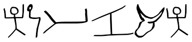	
to	el		
my weeping	dim·a·tee		
do not	al		
be deaf	te·che·rash		
For	kee	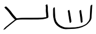	
am a foreigner	ger		
I	a·no·khee		
dwelling with You	im·makh		
a stranger	to·wo·shav		
like all	ke·khal		
my fathers	a·vo·w·tay		
Turn Your gaze	ha·sha		Psalm 39:13
away from me	mim·men·nee		
that I may again be cheered	ve·av·lee·gah	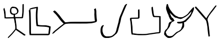	
before	be·te·rem		
I depart	e·lekh	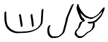	
and am no more ”	ve·e·nen·nee	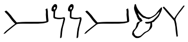	
For the choirmaster	lam·nats·tse·ach		Psalm 40:1
of David	le·da·wid		
A Psalm	miz·mo·wr	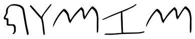	
I waited patiently for	qaw·woh	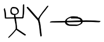	
	qiw·vee·tee	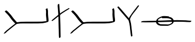	
the LORD	YHVH		
He inclined	vay·yet	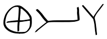	

to me	e·lay		
and heard	vay·yish·ma		
my cry	shaw·a·tee		
He lifted me up	vay·ya·a·le·nee		Psalm 40:2
from the pit	mib·bo·wr		
of despair	sha·o·wn		
clay	mit·teet		
out of the miry	hay·ya·ven		
He set	vay·ya·qem		
upon	al		
a rock	se·la		
my feet	rag·lay		
firm	ko·w·nen		
[and] made my footsteps	a·shu·ray		
He put	vay·yit·ten		Psalm 40:3
in my mouth	be·phee		
song	sheer		
a new	cha·dash		
a hymn of praise	te·hil·lah		
to our God	le·lo·he·nu		
will see	yir·u		
Many	rab·beem		
and fear	ve·yee·ra·u		
and put their trust	ve·yiv·te·chu		
in the LORD	ba·YHVH		
Blessed	ash·re		Psalm 40:4
is the man	hag·ge·ver		

who	a·sher		
has made	sam	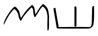	
the LORD	YHVH		
his trust	miv·ta·cho		
who has not	ve·lo		
turned	pha·nah		
to	el		
the proud	re·ha·veem	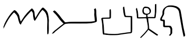	
nor to those who lapse	ve·sa·te		
into falsehood	kha·zav		
Many	rab·bo·wt		Psalm 40:5
have done	a·see·ta	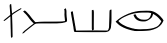	
You	at·tah		
O LORD	YHVH		
my God	e·lo·hay		
are the wonders	niph·le·o·te·kha		
and the plans You have	u·mach·she·vo·te·kha	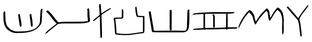	
for us —	e·le·nu	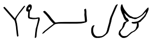	
none	en		
can compare	a·rokh		
to You —	e·le·kha	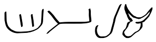	
if I proclaim	ag·gee·dah	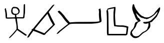	
and declare them	va·a·dab·be·rah		
they are more than	a·tse·mu		
[I] can count	mis·sap·per		
Sacrifice	ze·vach		Psalm 40:6
and offering	u·min·chah	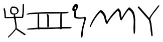	

You did not	lo		
desire	cha·phats·ta		
but my ears	a·ze·na·yim	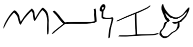	
You have opened	ka·ree·ta	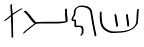	
	lee	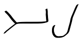	
Burnt offerings	o·w·lah		
and sin offerings	va·cha·ta·ah	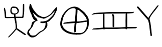	
You did not	lo		
require	sha·a·le·ta		
Then	az		Psalm 40:7
I said	a·mar·tee	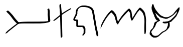	
“ Here I am	hin·neh		
I have come —	va·tee		
in the scroll	bim·gil·lat		
:	se·pher		
it is written	ka·tuv		
about me	a·lay	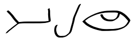	
to do	la·a·so·wt		Psalm 40:8
Your will	re·tso·wn·kha		
O my God	e·lo·hay		
I delight	cha·pha·tse·tee		
Your law	ve·to·w·ra·te·kha		
[is] within	be·to·wkh		
my heart ”	me·ay		
I proclaim	bis·sar·tee		Psalm 40:9
righteousness	tse·deq	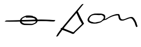	
assembly	be·qa·hal	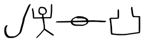	

in the great	rav	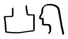	
behold	hin·neh		
my lips	pha·tay		
I do not	lo		
seal	ekh·la	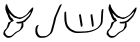	
O LORD	YHVH		
as You	at·tah		
do know	ya·da·e·ta		
Your righteousness	tsid·qa·te·kha	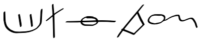	Psalm 40:10
I have not	lo		
covered up	khis·see·tee	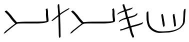	
in	be·to·wkh		
my heart	lib·bee	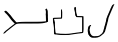	
Your faithfulness	e·mu·na·te·kha		
and salvation	u·te·shu·a·te·kha		
I have declared	a·ma·re·tee		
I have not	lo		
concealed	khi·chad·tee	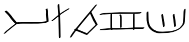	
Your loving devotion	chas·de·kha		
and faithfulness	va·a·mit·te·kha		
assembly	le·qa·hal	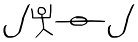	
from the great	rav	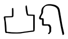	
-	at·tah		Psalm 40:11
O LORD	YHVH		
do not	lo		
withhold	tikh·la	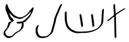	
Your mercy	ra·cha·me·kha		

from me	mim·men·nee	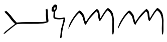	
Your loving devotion	chas·de·kha	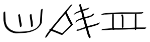	
and faithfulness	va·a·mit·te·kha	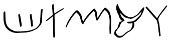	
will always	ta·meed	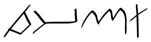	
guard me	yits·tse·ru·nee	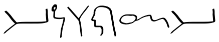	
For	kee	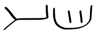	Psalm 40:12
surround me	a·phe·phu	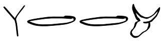	
	a·lay	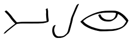	
evils	ra·o·wt	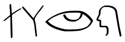	
	ad	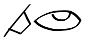	
without	en	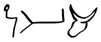	
number	mis·par	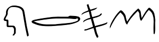	
have overtaken me	his·see·gu·nee	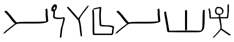	
my sins	a·wo·no·tay	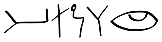	
so that I cannot	ve·lo	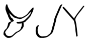	
	ya·kho·le·tee	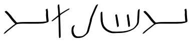	
see	lir·o·wt	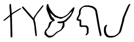	
They are more	a·tse·mu	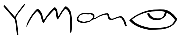	
than the hairs	mis·sa·a·ro·wt	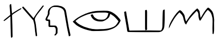	
of my head	ro·shee	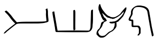	
and my heart	ve·lib·bee	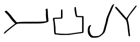	
has failed within me	a·za·va·nee	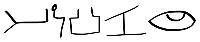	
Be pleased	re·tseh	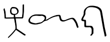	Psalm 40:13
O LORD	YHVH	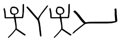	
to deliver me	le·hats·tsee·le·nee	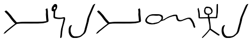	
O LORD	YHVH	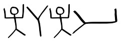	
to help me	le·ez·ra·tee	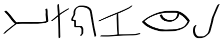	

hurry	chu·shah		
be ashamed	ye·vo·shu	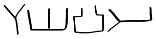	Psalm 40:14
and confounded	ve·yach·pe·ru	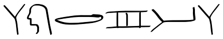	
	ya·chad	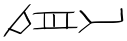	
May those who seek	me·vaq·she	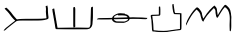	
my life	naph·shee	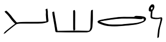	
	lis·po·w·tah		
be repelled	yis·so·gu		
	a·cho·wr	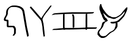	
and humiliated	ve·yik·ka·le·mu	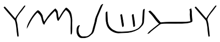	
may those who wish me	cha·phe·tse		
harm	ra·a·tee		
be appalled	ya·shom·mu		Psalm 40:15
at	al		
	e·qev		
their own shame	ba·she·tam		
May those who say	ha·o·me·reem		
to me	lee	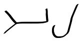	
“ Aha	he·ach		
aha ! ”	he·ach		
rejoice	ya·see·su	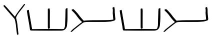	Psalm 40:16
and be glad	ve·yis·me·chu		
in You	be·kha	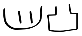	
May all	kal	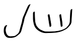	
who seek You	me·vaq·she·kha	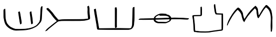	
say	yo·me·ru		
always	ta·meed		

be magnified ! ”	yig·dal		
“ The LORD	YHVH		
may those who love	o·ha·ve	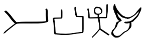	
Your salvation	te·shu·a·te·kha		
But I [am]	va·a·nee		Psalm 40:17
poor	a·nee	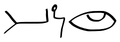	
and needy	ve·ev·yo·wn	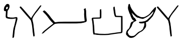	
may the Lord	a·do·nay		
think	ya·cha·shav		
of me	lee	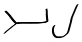	
are my helper	ez·ra·tee		
and deliverer	u·me·phal·tee		
You	at·tah		
O my God	e·lo·hay		
do not	al		
delay	te·a·char		
For the choirmaster	lam·nats·tse·ach		Psalm 41:1
A Psalm	miz·mo·wr	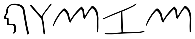	
of David	le·da·wid		
Blessed	ash·re	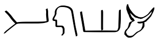	
[is] the one who cares	mas·keel		
for	el		
the poor	dal		
in the day	be·yo·wm	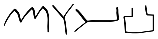	
of trouble	ra·ah		
will deliver him	ye·mal·le·te·hu		
the LORD	YHVH		

The LORD	YHVH		Psalm 41:2
will protect	yish·me·re·hu		
and preserve him	vee·chay·ye·hu	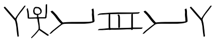	
He will bless him	yɛ’sh·shor		
in the land	ba·a·rets		
and refuse	ve·al		
to surrender him	tit·te·ne·hu		
to the will	be·ne·phesh		
of his foes	o·ye·vaw	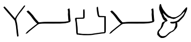	
The LORD	YHVH		Psalm 41:3
will sustain him	yis·a·den·nu		
on	al		
his bed	e·res		
of illness	de·vay		
	kal	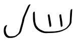	
from his bed	mish·ka·vo	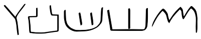	
and restore him	ha·phakh·ta	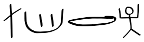	
of sickness	ve·cha·le·yo	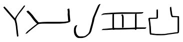	
I	anee	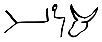	Psalm 41:4
said	a·mar·tee		
“ O LORD	YHVH		
be gracious to me	chan·ne·nee	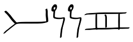	
heal	re·pha·ah		
me	naph·shee		
for	kee	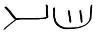	
I have sinned	cha·ta·tee		
against You ”	lakh	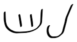	

My enemies	o·wy·vay	𐤀𐤅𐤉𐤁𐤉	Psalm 41:5
say	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
with malice	ra	𐤓𐤏	
:	lee	𐤋𐤉	
“ When	ma·tay	𐤌𐤕𐤉	
will he die	ya·mut	𐤉𐤌𐤅𐤕	
and be forgotten	ve·a·vad	𐤅𐤀𐤁𐤃	
? ”	she·mo	𐤔𐤌𐤅	
My visitor	ve·im	𐤅𐤀𐤌	Psalm 41:6
	ba	𐤁𐤀	
	lir·o·wt	𐤋𐤓𐤀𐤅𐤕	
falsehood	shaw	𐤔𐤅𐤀	
speaks	ye·dab·ber	𐤉𐤃𐤁𐤓	
heart	lib·bo	𐤋𐤁𐤅	
he gathers	yiq·bats	𐤉𐤒𐤁𐤑	
slander	a·ven	𐤀𐤅𐤍	
in his	lo	𐤋𐤅	
he goes	ye·tse	𐤉𐤑𐤀	
out	la·chuts	𐤋𐤇𐤅𐤑	
and spreads it abroad	ye·dab·ber	𐤉𐤃𐤁𐤓	
	ya·chad	𐤉𐤇𐤃	Psalm 41:7
against me	a·lay	𐤏𐤋𐤉	
whisper	yit·la·cha·shu	𐤉𐤕𐤋𐤇𐤔𐤅	
All	kal	𐤊𐤋	
who hate	so·ne·ay	𐤔𐤍𐤀𐤉	
me	a·lay	𐤏𐤋𐤉	
they imagine	yach·she·vu	𐤉𐤇𐤔𐤁𐤅	

the worst	ra·ah		
for me :	lee	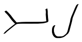	
disease	de·var		Psalm 41:8
“ A vile	be·lee·ya·al	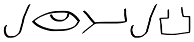	
has been poured	ya·tsuq		
into him	bo		
from where	va·a·sher		
he lies ! ”	khav		
he will never	lo		
	yo·w·seeph		
get up	la·qum	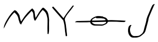	
Even	gam		Psalm 41:9
my close friend	eesh	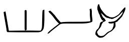	
	she·lo·w·mee		
whom	a·sher		
I trusted	ba·tach·tee	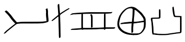	
	vo		
the one who shared	o·w·khel	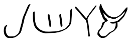	
my bread	lach·mee	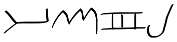	
has lifted up	hig·deel		
against me	a·lay	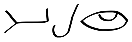	
[his] heel	a·qev		
But You	ve·at·tah		Psalm 41:10
O LORD	YHVH		
be gracious to me	chan·ne·nee	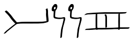	
and raise me up	va·ha·qee·me·nee	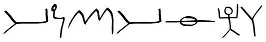	
that I may repay	va·a·shal·le·mah		

them	la·hem	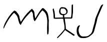	
By this	be·zot	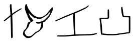	Psalm 41:11
I know	ya·da·tee	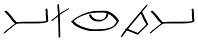	
that	kee	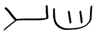	
You delight	cha·phats·ta	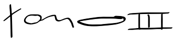	
in me	bee	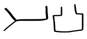	
for	kee	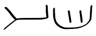	
does not	lo	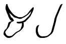	
triumph	ya·ree·a	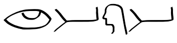	
my enemy	o·ye·vee	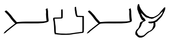	
over me	a·lay	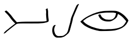	
In my	va·a·nee	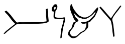	Psalm 41:12
integrity	be·tum·mee	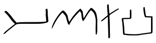	
You uphold	ta·makh·ta	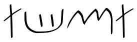	
me	bee	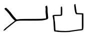	
and set me	vat·tats·tsee·ve·nee	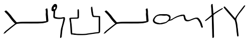	
in Your presence	le·pha·ne·kha	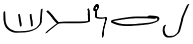	
forever	le·o·w·lam	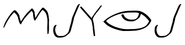	
Blessed be	ba·rukh	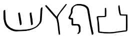	Psalm 41:13
the LORD	YHVH	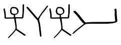	
the God	e·lo·he	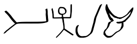	
of Israel	yis·ra·el	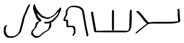	
from everlasting	me·ha·o·w·lam	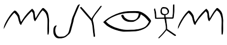	
to	ve·ad	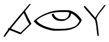	
everlasting	ha·o·w·lam	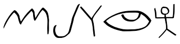	
Amen	a·men	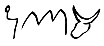	
and Amen	ve·a·men	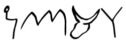	

For the choirmaster	lam·nats·tse·ach		Psalm 42:1
A Maskil	mas·keel		
of the sons	liv·ne		
of Korah	qo·rach	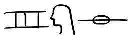	
As the deer	ke·ay·yal	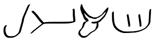	
pants	ta·a·rog		
for	al		
streams	a·phee·qe	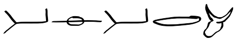	
of water	ma·yim	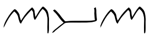	
so	ken	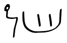	
my soul	naph·shee	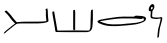	
longs	ta·a·rog		
after You	e·le·kha	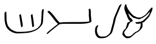	
O God	e·lo·heem		
thirsts	tsa·me·ah		Psalm 42:2
My soul	naph·shee	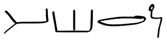	
for God	le·lo·heem	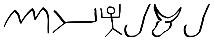	
God	le·el		
the living	chay	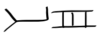	
When	ma·tay		
shall I come	a·vo·w		
and appear	ve·e·ra·eh		
in	pe·ne	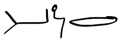	
God's presence ?	e·lo·heem		
have been	ha·ye·tah	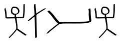	Psalm 42:3
my	lee	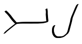	
My tears	dim·a·tee		

food	le·chem	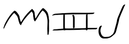	
[both] day	yo·w·mam		
and night	va·la·ye·lah	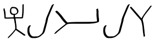	
while men ask	be·e·mor		
me	e·lay	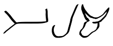	
all day long	kal	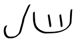	
	hay·yo·wm	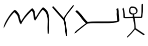	
“ Where	ay·yeh	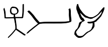	
is your God ? ”	e·lo·he·kha		
These things	el·leh	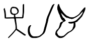	Psalm 42:4
come to mind	ez·ke·rah	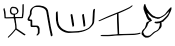	
as I pour out	ve·esh·pe·khah		
	a·lay	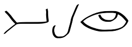	
my soul :	naph·shee		
how	kee	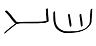	
I walked	e·e·vor		
with the multitude	bas·sakh		
leading	ed·dad·dem		
to	ad		
the house	bet	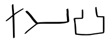	
of God	e·lo·heem		
with shouts	be·qo·wl	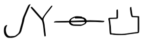	
of joy	rin·nah		
and praise	ve·to·w·dah		
	ha·mo·wn		
the procession	cho·w·geg	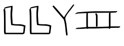	
Why	mah	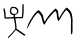	Psalm 42:5

are you downcast	tish·to·w·cha·chee	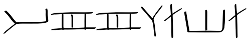	
O my soul ?	naph·shee		
Why the unease	vat·te·he·mee	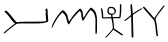	
within me ?	a·lay	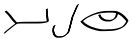	
Put your hope	ho·w·chee·lee	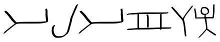	
in God	le·lo·heem		
for	kee	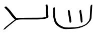	
I will yet	o·wd		
praise Him	o·w·den·nu		
for the salvation	ye·shu·o·wt		
of His presence	pa·naw	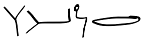	
O my God	elo·hay		Psalm 42:6
within me	a·lay	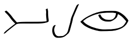	
my soul	naph·shee	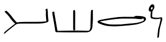	
despairs	tish·to·w·chach		
Therefore	al		
	ken	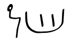	
I remember You	ez·ka·re·kha		
from the land	me·e·rets		
of Jordan	yar·den		
and the peaks of Hermon —	ve·cher·mo·w·neem		
[even] from Mount	me·har		
Mizar	mits·ar		
Deep	te·ho·wm		Psalm 42:7
to	el		
deep	te·ho·wm		
calls	qo·w·re		

in the roar	le·qo·wl	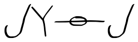	
of Your waterfalls	tsin·no·w·re·kha	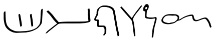	
all	kal		
Your breakers	mish·ba·re·kha	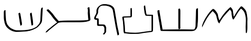	
and waves	ve·gal·le·kha	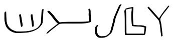	
over me	a·lay	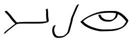	
have rolled	a·va·ru		
by day	yo·w·mam		Psalm 42:8
decrees	ye·tsaw·veh		
The LORD	YHVH		
His loving devotion	chas·do		
and at night	u·val·lay·lah	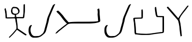	
His song	shī·rah	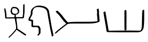	
is with me	im·mee		
[as] a prayer	te·phil·lah		
to the God	le·el		
of my life	chay·yay	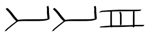	
I say	o·wm·rah		Psalm 42:9
to God	le·el		
my Rock	sal·ee		
“ Why	la·mah		
have You forgotten me ?	she·khach·ta·nee	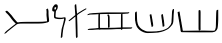	
Why	lam·mah		
in sorrow	qo·der	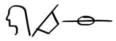	
must I walk	e·lekh	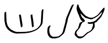	
oppression ? ”	be·la·chats	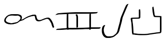	
because of the enemy’s	o·w·yev	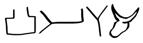	

Like the crushing	be·re·tsach	𐤁𐤓𐤑𐤇	Psalm 42:10
of my bones	be·ats·mo·w·tay	𐤁𐤏𐤑𐤌𐤅𐤕𐤉	
taunt me	che·re·phu·nee	𐤇𐤓𐤐𐤅𐤍𐤉	
my enemies	tso·wr·ray	𐤑𐤅𐤓𐤓𐤉	
while they say	be·a·me·ram	𐤁𐤀𐤌𐤓𐤌	
to me	e·lay	𐤀𐤋𐤉	
all	kal	𐤊𐤋	
day long	hay·yo·wm	𐤄𐤉𐤅𐤌	
“ Where	ay·yeh	𐤀𐤉𐤄	
is your God ? ”	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
Why	mah	𐤌𐤄	Psalm 42:11
are you downcast	tish·to·w·cha·chee	𐤕𐤔𐤕𐤅𐤇𐤇𐤉	
O my soul ?	naph·shee	𐤍𐤐𐤔𐤉	
Why	u·mah	𐤅𐤌𐤄	
the unease	te·he·mee	𐤕𐤄𐤌𐤉	
within me ?	a·lay	𐤏𐤋𐤉	
Put your hope	ho·w·chee·lee	𐤄𐤅𐤇𐤉𐤋𐤉	
in God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
for	kee	𐤊𐤉	
I will yet	o·wd	𐤏𐤅𐤃	
praise Him	o·w·den·nu	𐤀𐤅𐤃𐤍𐤅	
my Savior	ye·shu·ot	𐤉𐤔𐤅𐤏𐤕	
	pa·nay	𐤐𐤍𐤉	
and my God	ve·lo·hay	𐤅𐤀𐤋𐤄𐤉	
Vindicate me	sha·phe·te·nee	𐤔𐤐𐤈𐤍𐤉	Psalm 43:1
O God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
and plead	ve·ree·vah	𐤅𐤓𐤉𐤁𐤄	

my case	ree·vee	𐤓𐤉𐤁𐤉	
nation	mig·go·w	𐤌𐤂𐤅𐤉	
against an ungodly	lo	𐤋𐤀	
	cha·seed	𐤇𐤎𐤉𐤃	
men	me·eesh	𐤌𐤀𐤉𐤔	
from deceitful	mir·mah	𐤌𐤓𐤌𐤄	
and unjust	ve·aw·lah	𐤅𐤏𐤅𐤋𐤄	
deliver me	te·phal·le·te·nee	𐤕𐤐𐤋𐤈𐤍𐤉	
For	kee	𐤊𐤉	Psalm 43:2
You	at·tah	𐤀𐤕𐤄	
are the God	e·lo·he	𐤀𐤋𐤄𐤉	
of my refuge	ma·uz·zee	𐤌𐤏𐤅𐤆𐤉	
Why	la·mah	𐤋𐤌𐤄	
have You rejected me ?	ze·nach·ta·nee	𐤆𐤍𐤇𐤕𐤍𐤉	
Why	lam·mah	𐤋𐤌𐤄	
in sorrow	qo·der	𐤒𐤃𐤓	
must I walk	et·hal·lekh	𐤀𐤕𐤄𐤋𐤊	
oppression ?	be·la·chats	𐤁𐤋𐤇𐤑	
because of the enemy's	o·w·yev	𐤀𐤅𐤉𐤁	
Send out	she·lach	𐤔𐤋𐤇	Psalm 43:3
Your light	o·wr·kha	𐤀𐤅𐤓𐤊	
and Your truth	va·a·mit·te·kha	𐤅𐤀𐤌𐤕𐤊	
let them	hem·mah	𐤄𐤌𐤄	
lead me	yan·chu·nee	𐤉𐤍𐤇𐤅𐤍𐤉	
Let them bring me	ye·vee·u·nee	𐤉𐤁𐤉𐤀𐤅𐤍𐤉	
to	el	𐤀𐤋	
mountain	har	𐤄𐤓	

Your holy	qad·she·kha	קדשך	
and to	ve·el	ואל	
the place where You dwell	mish·ke·no·w·te·kha	משכנותיך	
Then I will go	ve·a·vo·w·ah	ואבואה	Psalm 43:4
to	el	אל	
the altar	miz·bach	מזבח	
of God	e·lo·heem	אלהים	
to	el	אל	
God	el	אל	
my greatest joy	sim·chat	שמחת	
	gee·lee	גילי	
I will praise	ve·o·wd·kha	ואודך	
You with the harp	ve·khin·no·wr	בכנור	
O God	e·lo·heem	אלהים	
my God	e·lo·hay	אלהי	
Why	mah	מה	Psalm 43:5
are you downcast	tish·to·w·cha·chee	תשתוחחי	
O my soul ?	naph·shee	נפשי	
Why	u·mah	ומה	
the unease	te·he·mee	תהמי	
within me ?	a·lay	עלי	
Put your hope	ho·w·chee·lee	הוחילי	
in God	le·lo·heem	לאלהים	
for	kee	כי	
I will yet	o·wd	עוד	
praise Him	o·w·den·nu	אודנו	
my Savior	ye·shu·ot	ישועת	

	pa·nay	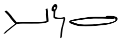	
and my God	ve·lo·hay		
For the choirmaster	lam·nats·tse·ach		Psalm 44:1
of the sons	liv·ne		
of Korah	qo·rach	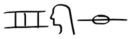	
A Maskil	mas·keel		
O God	e·lo·heem		
with our ears	be·a·ze·ne·nu		
We have heard	sha·ma·nu		
our fathers	a·vo·w·te·nu		
have told	sip·pe·ru		
us	la·nu		
the work	po·al		
You did	pa·al·ta		
in their days	vee·me·hem	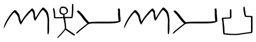	
in the days	bee·me	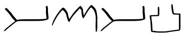	
of old	qe·dem	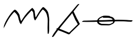	
You	at·tah		Psalm 44:2
With Your hand	ya·de·kha		
the nations	go·w·yim	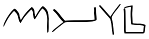	
drove out	ho·w·rash·ta		
and planted [our fathers] there	vat·tit·ta·em		
You crushed	ta·ra		
the peoples	le·um·meem		
and cast them out	vat·te·shal·le·chem	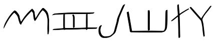	
For	kee	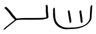	Psalm 44:3
it was not	lo		

by their sword	ve·char·bam	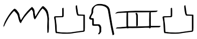	
that they took	ya·re·shu	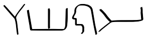	
the land	a·rets	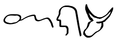	
their arm	u·ze·ro·w·am	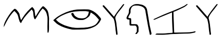	
did not	lo	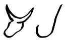	
bring them victory	ho·wo·shee·ah	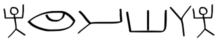	
	la·mo	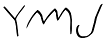	
It was	kee	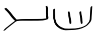	
by Your right hand	ye·mee·ne·kha	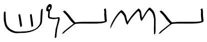	
Your arm	u·ze·ro·w·a·kha	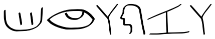	
and the light	ve·o·wr	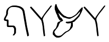	
of Your face	pa·ne·kha	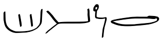	
because	kee	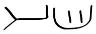	
You favored them	re·tsee·tam	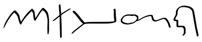	
You	at·tah	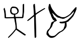	Psalm 44:4
	hu	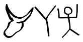	
are my King	mal·kee	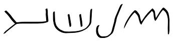	
O God	e·lo·heem	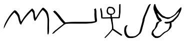	
who ordains	tsaw·veh	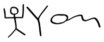	
victories	ye·shu·o·wt	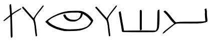	
for Jacob	ya·a·qov	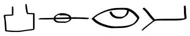	
Through You	be·kha	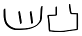	Psalm 44:5
our foes	tsa·re·nu	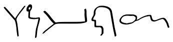	
we repel	ne·nag·ge·ach	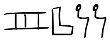	
through Your name	be·shim·kha	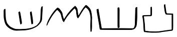	
we trample	na·vus	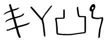	
our enemies	qa·me·nu	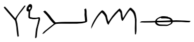	

For	kee	𐤊𐤉	Psalm 44:6
I do not	lo	𐤋𐤀	
in my bow	ve·qash·tee	𐤁𐤒𐤔𐤕𐤉	
trust	ev·tach	𐤀𐤁𐤈𐤇	
nor does my sword	ve·char·bee	𐤅𐤇𐤓𐤁𐤉	
	lo	𐤋𐤀	
save me	to·wo·shee·e·nee	𐤕𐤅𐤔𐤉𐤏𐤍𐤉	
For	kee	𐤊𐤉	Psalm 44:7
You save us	ho·wo·sha·ta·nu	𐤄𐤅𐤔𐤏𐤕𐤍𐤅	
from our enemies	mits·tsa·re·nu	𐤌𐤑𐤓𐤉𐤍𐤅	
You put those who hate us	u·me·san·e·nu	𐤅𐤌𐤔𐤍𐤀𐤉𐤍𐤅	
to shame	he·vee·sho·w·ta	𐤄𐤁𐤉𐤔𐤅𐤕	
In God	be·lo·heem	𐤁𐤀𐤋𐤄𐤉𐤌	Psalm 44:8
we have boasted	hil·lal·nu	𐤄𐤋𐤋𐤍𐤅	
all day long	khal	𐤊𐤋	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
and Your name	ve·shim·kha	𐤅𐤔𐤌𐤊	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
we will praise	no·w·deh	𐤍𐤅𐤃𐤄	
Selah	se·lah	𐤎𐤋𐤄	
But	aph	𐤀𐤐	Psalm 44:9
You have rejected	za·nach·ta	𐤆𐤍𐤇𐤕	
and humbled us	vat·takh·lee·me·nu	𐤅𐤕𐤊𐤋𐤉𐤌𐤍𐤅	
You no longer	ve·lo	𐤅𐤋𐤀	
go forth	te·tse	𐤕𐤑𐤀	
with our armies	be·tsiv·o·w·te·nu	𐤁𐤑𐤁𐤀𐤅𐤕𐤉𐤍𐤅	
You have made us retreat	te·shee·ve·nu	𐤕𐤔𐤉𐤁𐤍𐤅	Psalm 44:10

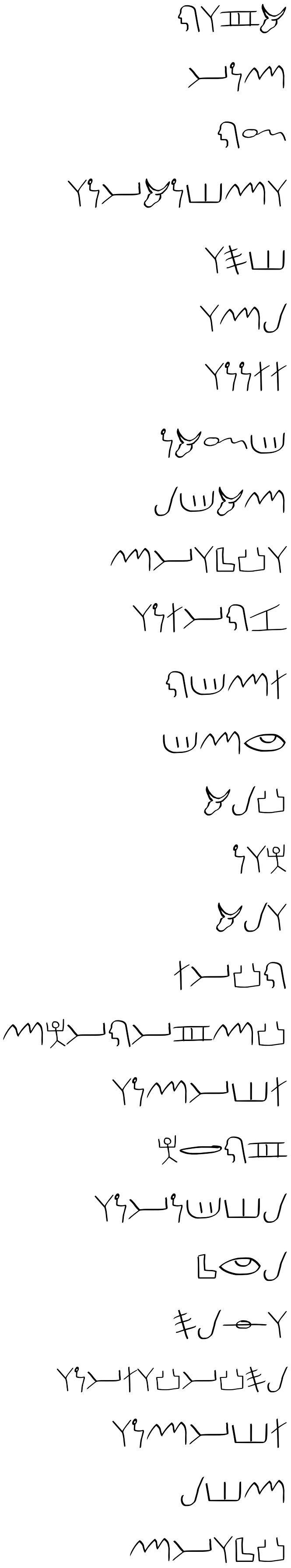

	a·cho·wr	
from	min·nee	
the foe	tsar	
and those who hate us	u·me·san·e·nu	
have plundered us	sha·su	
	la·mo	
You have given us up	tit·te·ne·nu	Psalm 44:11
as sheep	ke·tson	
to be devoured	ma·a·khal	
among the nations	u·vag·go·w·yim	
You have scattered us	ze·ree·ta·nu	
You sell	tim·kor	Psalm 44:12
Your people	am·me·kha	
for nothing	ve·lo	
profit	ho·wn	
no	ve·lo	
do You gain	rib·bee·ta	
from their sale	bim·chee·re·hem	
You have made us	te·see·me·nu	Psalm 44:13
a reproach	cher·pah	
to our neighbors	lish·khe·ne·nu	
a mockery	la·ag	
and derision	va·qe·les	
to those around us	lis·vee·vo·w·te·nu	
You have made us	te·see·me·nu	Psalm 44:14
a byword	ma·shal	
among the nations	bag·go·w·yim	

a laughingstock	me·no·wd		
	rosh		
among	bal	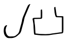	
the peoples	um·meem	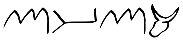	
All day long	kal	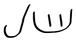	Psalm 44:15
	hay·yo·wm	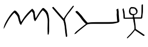	
my disgrace	ke·lim·ma·tee		
is before me	neg·dee		
and shame	u·vo·shet	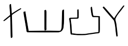	
my face	pa·nay		
has covered	kis·sa·te·nee		
at the voice	miq·qo·wl	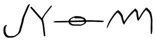	Psalm 44:16
of the scorner	me·cha·reph	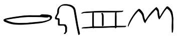	
and reviler	u·me·gad·deph		
because of	mip·pe·ne		
the enemy	o·w·yev	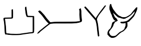	
bent on revenge	u·mit·naq·qem	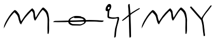	
All	kal	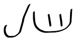	Psalm 44:17
this	zot		
has come upon us	ba·at·nu		
though we have not	ve·lo		
forgotten You	she·kha·cha·nu·kha	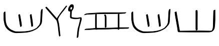	
	ve·lo·shi		
or betrayed	qar·nu	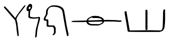	
Your covenant	biv·ree·te·kha	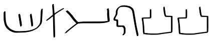	
have not	lo		Psalm 44:18
turned back	na·so·wg		

	a·cho·wr	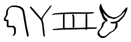	
Our hearts	lib·be·nu	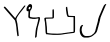	
have not strayed	vat·tet		
our steps	a·shu·re·nu	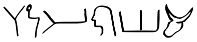	
from	min·nee	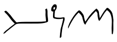	
Your path	a·re·che·kha	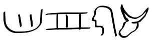	
But	kee	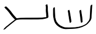	Psalm 44:19
You have crushed us	dik·kee·ta·nu	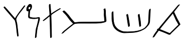	
in the lair	bim·qo·wm		
of jackals	tan·neem	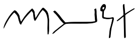	
You have covered us	vat·te·khas		
	a·le·nu	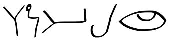	
with deepest darkness	ve·tsal·ma·vet	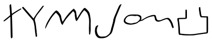	
If	i·mo·sha		Psalm 44:20
we had forgotten	khach·nu		
the name	shem		
of our God	e·lo·he·nu		
or spread out	van·niph·ros		
our hands	kap·pe·nu		
god	le·el		
to a foreign	zar		
would not	ha·lo	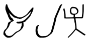	Psalm 44:21
God	e·lo·heem		
	ya·cha·qar	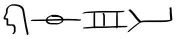	
have discovered	zot		
since	kee	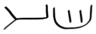	
He	hu		

knows	yo·de·a	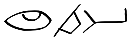	
the secrets	ta·a·lu·mo·wt	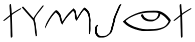	
of the heart ?	lev	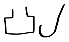	
Yet	kee	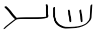	Psalm 44:22
for Your sake	a·le·kha	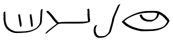	
we face death	ho·rag·nu		
all day long	khal	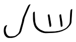	
	hay·yo·wm	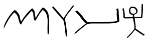	
we are considered	nech·shav·nu	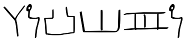	
as sheep	ke·tson		
to be slaughtered	tiv·chah	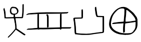	
Wake up	u·rah		Psalm 44:23
Why	lam·mah		
are You sleeping ?	tee·shan	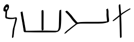	
O Lord !	a·do·nay		
Arise !	ha·qee·tsah	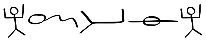	
Do not	al		
reject us forever	tiz·nach	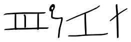	
	la·ne·tsach		
Why	lam·mah		Psalm 44:24
Your face	pha·ne·kha	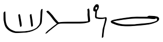	
do You hide	tas·teer		
and forget	tish·kach		
our affliction	a·ne·ye·nu	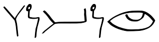	
and oppression ?	ve·la·cha·tse·nu	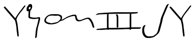	
For	kee	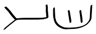	Psalm 44:25
has sunk	sha·chah	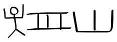	

to the dust	le·a·phar	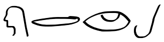	
our soul	naph·she·nu	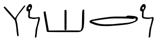	
cling	da·ve·qah	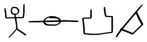	
to the earth	la·a·rets	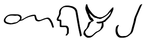	
our bodies	bit·ne·nu	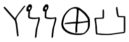	
Rise up	qu·mah	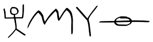	Psalm 44:26
be our help	ez·ra·tah	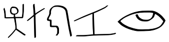	
!	la·nu	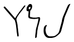	
Redeem us	u·phe·de·nu	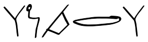	
on account of	le·ma·an	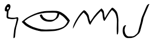	
Your loving devotion	chas·de·kha	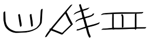	
For the choirmaster	lam·nats·tse·ach	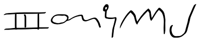	Psalm 45:1
To the tune of	a·lo·sho	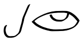	
“ The Lilies ”	shan·neem	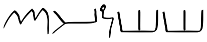	
of the sons	liv·ne	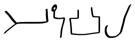	
of Korah	qo·rach	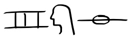	
A Maskil	mas·keel	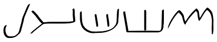	
song	sheer	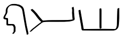	
A love	ye·dee·dot	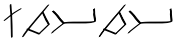	
is stirred	ra·chash	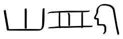	
My heart	lib·bee	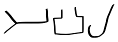	
theme	da·var	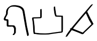	
by a noble	to·wv	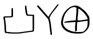	
recite	o·mer	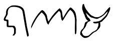	
as I	a·nee	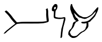	
my verses	ma·a·say	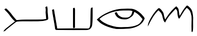	
to the king	le·me·lekh	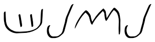	

my tongue	le·sho·w·nee	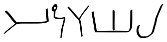	
is the pen	et	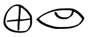	
writer	so·w·pher	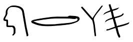	
of a skillful	ma·heer	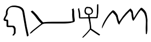	
You are the most handsome	ya·phe·ya·phee·ta	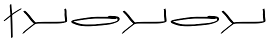	Psalm 45:2
of men	mib·be·ne	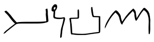	
	a·dam	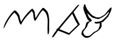	
has anointed	hu·tsaq	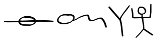	
grace	chen	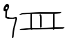	
your lips	be·se·phe·to·w·te·kha	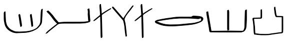	
since	al	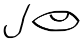	
	ken	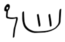	
has blessed you forever	be·rakh·kha	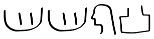	
God	e·lo·heem	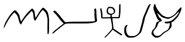	
	le·o·w·lam	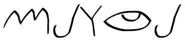	
Strap	cha·go·wr	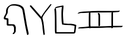	Psalm 45:3
your sword	char·be·kha	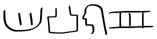	
at	al	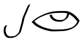	
your side	ya·rekh	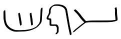	
O mighty warrior	gib·bo·wr	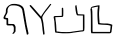	
appear in your majesty	ho·wd·kha	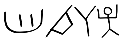	
and splendor	va·ha·da·re·kha	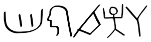	
In your splendor	va·ha·da·re·kha	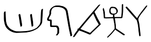	Psalm 45:4
in victory	tse·lach	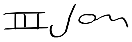	
ride forth	re·khav	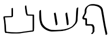	
on	al	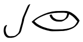	

behalf	de·var		
of truth	e·met	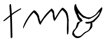	
and humility	ve·an·vah		
and justice	tse·deq	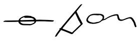	
show	ve·to·wr·kha		
your awesome deeds	no·w·ra·o·wt		
may your right hand	ye·mee·ne·kha		
Your arrows	chits·tse·kha		Psalm 45:5
pierce	she·nu·neem	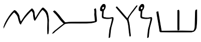	
the nations	am·meem		
beneath your feet	tach·te·kha		
fall	yip·pe·lu		
the hearts	be·lev	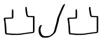	
foes	o·wy·ve	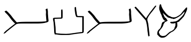	
of the king’s	ham·me·lekh		
Your throne	kis·a·kha		Psalm 45:6
O God	e·lo·heem		
[endures] forever	o·w·lam		
and ever	va·ed		
[and]	she·vet	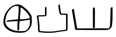	
justice	mee·shor	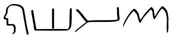	
[is] the scepter	she·vet	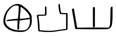	
of Your kingdom	mal·khu·te·kha		
You have loved	a·hav·ta		Psalm 45:7
righteousness	tse·deq	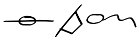	
and hated	vat·tis·na		
wickedness	re·sha		

therefore	al	
	ken	
has anointed you	me·sha·cha·kha	
God	e·lo·heem	
your God	e·lo·he·kha	
with the oil	she·men	
of joy	sa·so·wn	
above your companions	me·cha·ve·re·kha	
with myrrh	mor	Psalm 45:8
and aloes	va·a·ha·lo·wt	
and cassia	qe·tsee·o·wt	
All	kal	
your garments [are fragrant]	big·do·te·kha	
from	min	
palaces	he·khe·le	
of ivory	n	
the harps	min·nee	
make you glad	sim·me·chu·kha	
The daughters	be·no·wt	Psalm 45:9
of kings	me·la·kheem	
are among your honored women	be·yiq·qe·ro·w·te·kha	
stands	nits·tse·vah	
the queen	she·gal	
at your right hand	lee·mee·ne·kha	
adorned with the gold	be·khe·tem	
of Ophir	o·w·pheer	

Listen	shim·ee		Psalm 45:10
O daughter !	vat		
Consider	u·re·ee		
and incline	ve·hat·tee		
your ear :	a·ze·nekh		
Forget	ve·shikh·chee		
your people	am·mekh		
house	u·vet	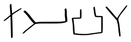	
and your father’s	a·veekh	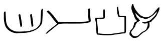	
will desire	ve·yit·aw	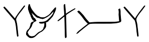	Psalm 45:11
and the king	ham·me·lekh		
your beauty	ya·phe·yekh		
for	kee	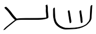	
he	hu		
is your lord	a·do·na·yikh	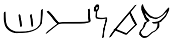	
bow	ve·hish·ta·cha·vee		
to him	lo		
The Daughter	u·vat		Psalm 45:12
of Tyre	tsor		
[will come] with a gift	be·min·chah	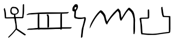	
your favor	pa·na·yikh	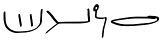	
will seek	ye·chal·lu	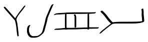	
of wealth	a·shee·re	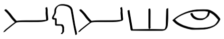	
men	am		
All	kal	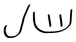	Psalm 45:13
glorious	ke·vu·dah		
is the princess	vat		

her chamber	me·lekh	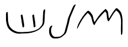	
in	pe·nee·mah	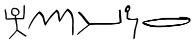	
[is] embroidered	mim·mish·be·tso·wt		
with gold	za·hav		
her gown	le·vu·shah		
In colorful garments	lir·qa·mo·wt	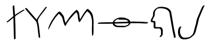	Psalm 45:14
she is led	tu·val		
to the king	lam·me·lekh		
her virgin	be·tu·lo·wt		
	a·cha·re·ha	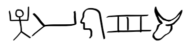	
companions	re·o·w·te·ha		
are brought	mu·va·o·wt		
before you	lakh	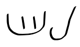	
They are led in	tu·val·nah	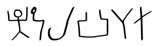	Psalm 45:15
with joy	bis·ma·chot		
and gladness	va·geel	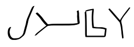	
they enter	te·vo·e·nah		
the palace	be·he·khal	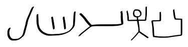	
of the king	me·lekh	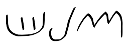	
will succeed	ta·chat	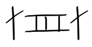	Psalm 45:16
your fathers	a·vo·te·kha		
	yih·yu		
Your sons	va·ne·kha	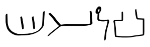	
you will make them	te·shee·te·mo	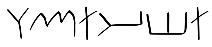	
princes	le·sa·reem	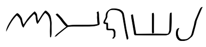	
throughout	be·khal		
the land	ha·a·rets		

I will commemorate	az·kee·rah	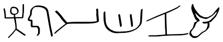	Psalm 45:17
your name	me·kha	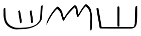	
through all	be·khal	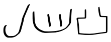	
generations	dor	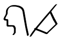	
	va·dor	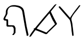	
therefore	al	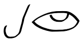	
	ken	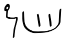	
the nations	am·meem	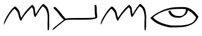	
will praise you	ye·ho·w·du·kha	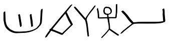	
forever	le·o·lam	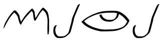	
and ever	va·ed	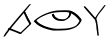	
For the choirmaster	lam·nats·tse·ach	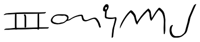	Psalm 46:1
Of the sons	liv·ne	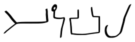	
of Korah	qo·rach	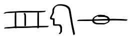	
According to	al	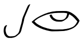	
Alamoth	a·la·mo·wt	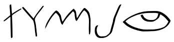	
A song	sheer	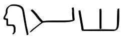	
God	e·lo·heem	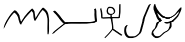	
is our	la·nu	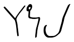	
refuge	ma·cha·seh	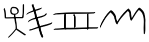	
and strength	va·oz	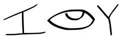	
help	ez·rah	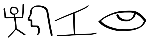	
in times of trouble	ve·tsa·ro·wt	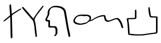	
an ever-present	nim·tsa	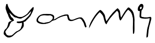	
	me·od	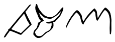	
Therefore	al	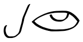	Psalm 46:2
	ken	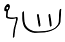	

we will not	lo		
fear	nee·ra	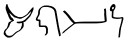	
is transformed	be·ha·meer	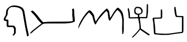	
though the earth	a·rets		
are toppled	u·ve·mo·wt		
and the mountains	ha·reem	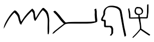	
into the depths	be·lev	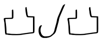	
of the seas	yam·meem	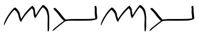	
roar	ye·he·mu	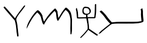	Psalm 46:3
and foam	yech·me·ru	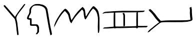	
though their waters	me·maw		
quake	yir·a·shu		
and the mountains	ha·reem	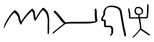	
in the surge	be·ga·a·va·to		
Selah	se·lah	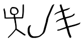	
There is a river	na·har	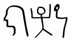	Psalm 46:4
whose streams	pe·la·gaw	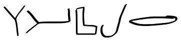	
delight	ye·sam·me·chu		
the city	eer	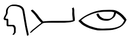	
of God	e·lo·heem		
the holy [place where]	qe·dosh	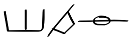	
dwells	mish·ke·ne		
the Most High	el·yo·wn	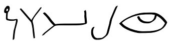	
God	e·lo·heem		Psalm 46:5
is within her	be·qir·bah	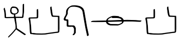	
she will not	bal	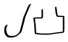	
be moved	tim·mo·wt		

will help her	ya·ze·re·ha		
God	e·lo·heem		
dawns	liph·no·wt		
when morning	bo·qer	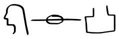	
rage	ha·mu		Psalm 46:6
Nations	go·w·yim	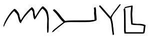	
crumble	ma·tu		
kingdoms	mam·la·kho·wt		
when He lifts	na·tan	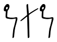	
His voice	be·qo·w·lo	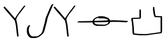	
melts	ta·mug		
the earth	a·rets		
The LORD	YHVH		Psalm 46:7
of Hosts	tse·va·o·wt	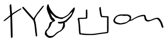	
is with us	im·ma·nu		
is our fortress	mis·gav	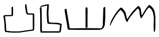	
	la·nu	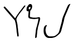	
the God	e·lo·he		
of Jacob	ya·a·qov	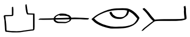	
Selah	se·lah	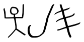	
Come	le·khu		Psalm 46:8
see	cha·zu	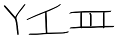	
the works	miph·a·lo·wt		
of the LORD	YHVH		
who	a·sher		
brings	sam		
devastation	sham·mo·wt		

upon the earth	ba·a·rets		
to cease	mash·beet		Psalm 46:9
He makes wars	mil·cha·mo·wt	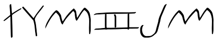	
throughout	ad		
	qe·tseh	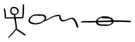	
the earth	ha·a·rets		
the bow	qe·shet	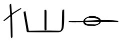	
He breaks	ye·shab·ber	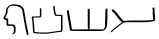	
and shatters	ve·qits·tsets	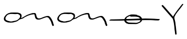	
the spear	cha·neet	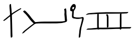	
the shields	a·ga·lo·wt		
He burns	yis·roph	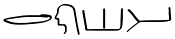	
in the fire	ba·esh		
“ Be still	har·pu		Psalm 46:10
and know	u·de·u		
that	kee	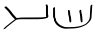	
I	a·no·khee		
am God	e·lo·heem		
I will be exalted	a·rum		
among the nations	bag·go·w·yim	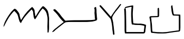	
I will be exalted	a·rum		
over the earth ”	ba·a·rets		
The LORD	YHVH		Psalm 46:11
of Hosts	tse·va·o·wt	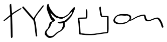	
is with us	im·ma·nu		
is our fortress	mis·gav	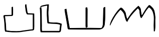	
	la·nu		

the God	e·lo·he	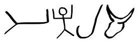	
of Jacob	ya·a·qov	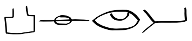	
Selah	se·lah	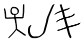	
For the choirmaster	lam·nats·tse·ach	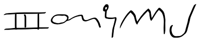	Psalm 47:1
of the sons	liv·ne	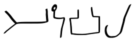	
of Korah	qo·rach	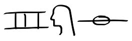	
A Psalm	miz·mo·wr	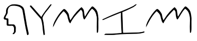	
all you peoples	kal	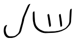	
	ha·am·meem	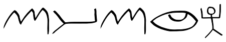	
Clap	tiq·u	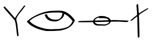	
your hands	khaph	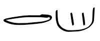	
shout	ha·ree·u	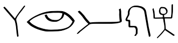	
unto God	le·lo·heem	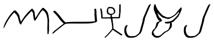	
with a voice	be·qo·wl	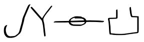	
of triumph	rin·nah	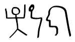	
How	kee	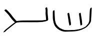	Psalm 47:2
the LORD	YHVH	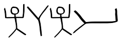	
Most High	el·yo·wn	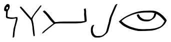	
awesome [is]	no·w·ra	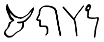	
King	me·lekh	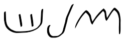	
the great	ga·do·wl	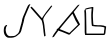	
over	al	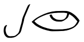	
all	kal	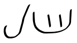	
the earth !	ha·a·rets	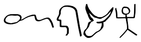	
He subdues	yad·ber	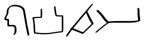	Psalm 47:3
nations	am·meem	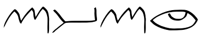	
beneath us	tach·te·nu	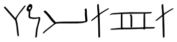	

and peoples	u·le·um·meem	𐤅𐤋𐤀𐤌𐤉𐤌	
under	ta·chat	𐤕𐤇𐤕	
our feet	rag·le·nu	𐤓𐤂𐤋𐤉𐤍𐤅	
He chooses	yiv·char	𐤉𐤁𐤇𐤓	Psalm 47:4
for us	la·nu	𐤋𐤍𐤅	
-	et	𐤀𐤕	
our inheritance	na·cha·la·te·nu	𐤍𐤇𐤋𐤕𐤍𐤅	
-	et	𐤀𐤕	
the pride	ge·o·wn	𐤂𐤀𐤅𐤍	
of Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
whom	a·sher	𐤀𐤔𐤓	
He loves	a·hev	𐤀𐤄𐤁	
Selah	se·lah	𐤎𐤋𐤄	
has ascended	a·lah	𐤏𐤋𐤄	Psalm 47:5
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
amid shouts of joy	bit·ru·ah	𐤁𐤕𐤓𐤅𐤏𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
with the sound	be·qo·wl	𐤁𐤒𐤅𐤋	
of the horn	sho·w·phar	𐤔𐤅𐤐𐤓	
Sing praises	zam·me·ru	𐤆𐤌𐤓𐤅	Psalm 47:6
to God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
sing praises	zam·me·ru	𐤆𐤌𐤓𐤅	
sing praises	zam·me·ru	𐤆𐤌𐤓𐤅	
to our King	le·mal·ke·nu	𐤋𐤌𐤋𐤊𐤍𐤅	
sing praises !	zam·me·ru	𐤆𐤌𐤓𐤅	
For	kee	𐤊𐤉	Psalm 47:7
is King	me·lekh	𐤌𐤋𐤊	

of all	kal	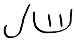	
the earth	ha·a·rets		
God	e·lo·heem		
sing profound praises to Him	zam·me·ru		
	mas·keel		
reigns	ma·lakh	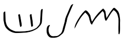	Psalm 47:8
God	e·lo·heem		
over	al		
the nations	go·w·yim	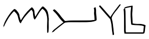	
God	e·lo·heem		
is seated	ya·shav		
on	al		
throne	kis·se		
His holy	qa·de·sho		
The nobles	ne·dee·ve	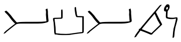	Psalm 47:9
of the nations	am·meem		
have assembled	ne·e·sa·phu		
as the people	am		
of the God	e·lo·he		
of Abraham	av·ra·ham	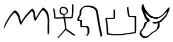	
for	kee	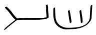	
belong to God	le·lo·heem	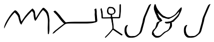	
the shields	ma·gin·ne		
of the earth	e·rets		
He is highly	me·od		
exalted	na·a·lah		
A song	sheer	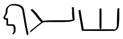	Psalm 48:1

A Psalm	miz·mo·wr	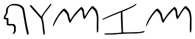	
of the sons	liv·ne		
of Korah	qo·rach	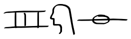	
Great is	ga·do·wl		
the LORD	YHVH		
to be praised	u·me·hul·lal		
and greatly	me·od		
in the city	be·eer		
of our God	e·lo·he·nu		
mountain	har		
His holy	qa·de·sho		
Beautiful	ye·pheh	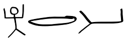	Psalm 48:2
in loftiness	no·wph	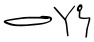	
the joy	me·so·ws		
of all	kal	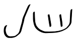	
the earth	ha·a·rets		
[is] Mount	har		
Zion	tsee·yo·wn	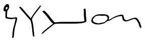	
like the peaks	yar·ke·te		
of Zaphon	tsa·pho·wn		
the city	qir·yat		
King	me·lekh	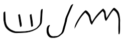	
of the great	rav	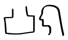	
God	e·lo·heem		Psalm 48:3
is in her citadels	be·ar·me·no·w·te·ha		
He has shown Himself to be	no·w·da		
a fortress	le·mis·gav	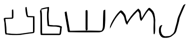	

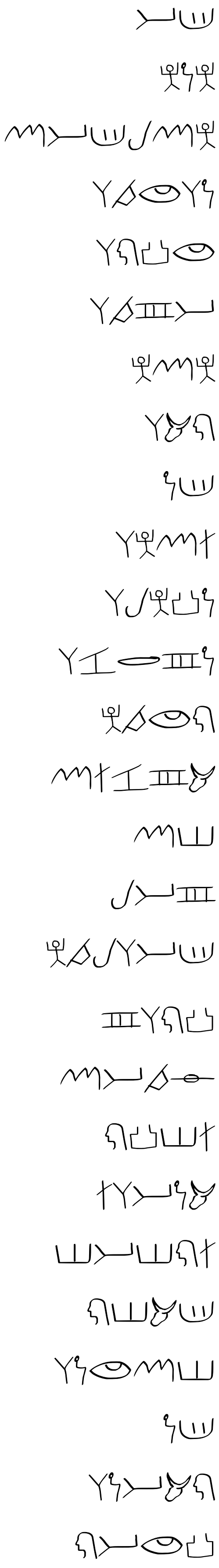

For	kee	Psalm 48:4
behold	hin·neh	
the kings	ham·me·la·kheem	
assembled	no·w·a·du	
they all advanced	a·ve·ru	
together	yach·daw	
They	hem·mah	Psalm 48:5
saw	ra·u	
and	ken	
were astounded	ta·ma·hu	
in terror	niv·ha·lu	
they fled	nech·pa·zu	
Trembling	re·a·dah	Psalm 48:6
seized them	a·cha·za·tam	
there	sham	
anguish	cheel	
like a woman in labor	kay·yo·w·le·dah	
With a wind	be·ru·ach	Psalm 48:7
from the east	qa·deem	
You wrecked	te·shab·ber	
the ships	o·nee·yo·wt	
of Tarshish	tar·sheesh	
As	ka·a·sher	Psalm 48:8
we have heard	sha·ma·nu	
so	ken	
we have seen	ra·ee·nu	
in the city	be·eer	

of the LORD	YHVH		
of Hosts	tse·va·o·wt	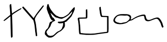	
in the city	be·eer		
of our God :	e·lo·he·nu		
God	e·lo·heem		
will establish her	ye·kho·wn·ne·ha		
forever	ad		
	o·w·lam		
Selah	se·lah	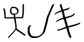	
we contemplate	dim·mee·nu		Psalm 48:9
O God	e·lo·heem		
Your loving devotion	chas·de·kha		
Within	be·qe·rev	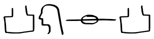	
Your temple	he·kha·le·kha		
Your name	ke·shim·kha		Psalm 48:10
O God	e·lo·heem		
	ken	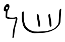	
like Your praise	te·hil·la·te·kha	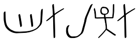	
reaches to	al		
the ends	qats·ve		
of the earth	e·rets		
of righteousness	tse·deq	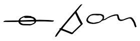	
is full	ma·le·ah		
Your right hand	ye·mee·ne·kha	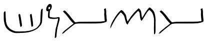	
is glad	yis·mach		Psalm 48:11
Mount	har		
Zion	tsee·yo·wn	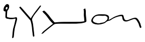	

rejoice	ta·ge·le·nah	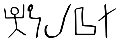	
the daughters	be·no·wt	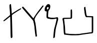	
of Judah	ye·hu·dah	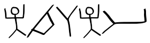	
on account of	le·ma·an		
Your judgments	mish·pa·te·kha		
March around	sob·bu	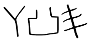	Psalm 48:12
Zion	tsee·yo·wn	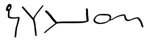	
encircle her	ve·haq·qee·phu·ha	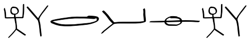	
count	siph·ru		
her towers	mig·da·le·ha		
consider	shee·tu	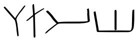	Psalm 48:13
	lib·be·khem		
her ramparts	le·che·lah	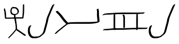	
tour	pas·se·gu		
her citadels	ar·me·no·w·te·ha		
that	le·ma·an		
you may tell	te·sap·pe·ru		
generation	le·do·wr		
the next	a·cha·ro·wn	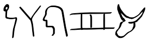	
For	kee	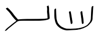	Psalm 48:14
this	zeh	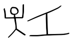	
God	e·lo·heem		
[is] our God	e·lo·he·nu	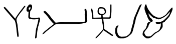	
forever	o·w·lam		
and ever	va·ed		
He	hu		
will be our guide	ye·na·ha·ge·nu		

even till	al		
death	mut		
For the choirmaster	lam·nats·tse·ach		Psalm 49:1
of the sons	liv·ne		
of Korah	qo·rach	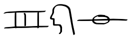	
A Psalm	miz·mo·wr	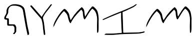	
Hear	shim·u		
this	zot		
all you peoples	kal	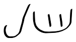	
	ha·am·meem		
listen	ha·a·zee·nu	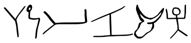	
all	kal		
inhabitants	yo·she·ve		
of the world	cha·led	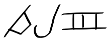	
both	gam		Psalm 49:2
low and high	be·ne	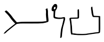	
	a·dam		
	gam		
	be·ne	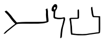	
	eesh	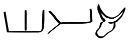	
alike	ya·chad	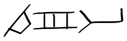	
rich	a·sheer	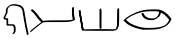	
and poor	ve·ev·yo·wn	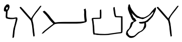	
My mouth	pee		Psalm 49:3
will impart	ye·dab·ber	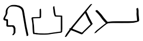	
wisdom	cha·khe·mo·wt	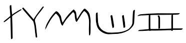	
and the meditation	ve·ha·gut	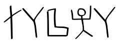	

of my heart	lib·bee		
will bring understanding	te·vu·no·wt		
I will incline	at·teh		Psalm 49:4
to a proverb	le·ma·shal		
my ear	a·ze·nee	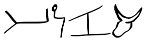	
I will express	eph·tach		
with the harp :	be·khin·no·wr	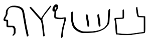	
my riddle	chee·da·tee	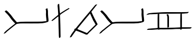	
Why	lam·mah		Psalm 49:5
should I fear	ee·ra	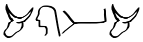	
in times	bee·me	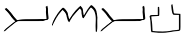	
of trouble	ra		
when wicked	a·won		
usurpers	a·qe·vay	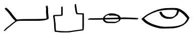	
surround me ?	ye·su·be·nee		
They trust	hab·bo·te·cheem	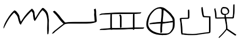	Psalm 49:6
in	al		
their wealth	che·lam	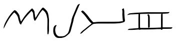	
in their great	u·ve·rov		
riches	a·she·ram		
and boast	yit·hal·la·lu	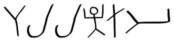	
man	ach		Psalm 49:7
No	lo		
can possibly	pha·doh		
redeem	yiph·deh		
his brother	eesh	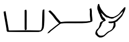	
or	lo		

pay	yit·ten	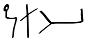	
to God	le·lo·heem		
his ransom	ka·phe·ro		
is costly	ve·ye·qar	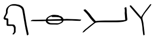	Psalm 49:8
For the redemption	pid·yo·wn		
of his soul	naph·sham		
can payment suffice	ve·cha·dal	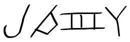	
and never	le·o·w·lam		
that he should live on	vee·chee	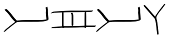	Psalm 49:9
	o·wd		
forever	la·ne·tsach		
and not	lo		
see	yir·eh		
decay	hash·sha·chat	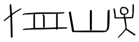	
For	kee	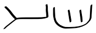	Psalm 49:10
it is clear	yir·eh		
that wise	cha·kha·meem		
men die	ya·mu·tu		
both	ya·chad	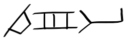	
and the foolish	ke·seel		
and the senseless	va·va·ar		
perish	yo·ve·du		
and leave	ve·a·ze·vu	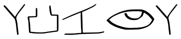	
to others	la·a·che·reem	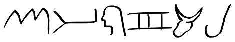	
their wealth	che·lam	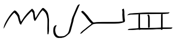	
Their graves	qir·bam		Psalm 49:11
homes —	bat·te·mo	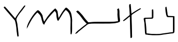	

are their eternal	le·o·w·lam		
their dwellings	mish·ke·no·tam		
for endless generations	le·dor		
—	va·dor		
were their namesakes	qa·re·u	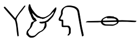	
	vish·mo·w·tam		
even though	a·le	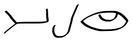	
[their] lands	a·da·mo·wt	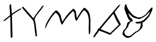	
But a man	ve·a·dam		Psalm 49:12
despite his wealth	bee·qar	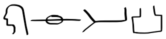	
cannot	bal	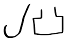	
endure	ya·leen	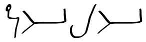	
he is like	nim·shal		
the beasts	kab·be·he·mo·wt	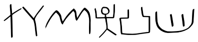	
that perish	nid·mu	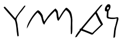	
This	zeh	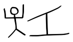	Psalm 49:13
is the fate	dar·kam		
of the self-confident	ke·sel		
	la·mo		
and their followers	ve·a·cha·re·hem		
their sayings	be·phee·hem	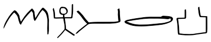	
who endorse	yir·tsu		
Selah	se·lah	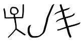	
Like sheep	kats·tson		Psalm 49:14
for Sheol	lish·o·wl		
they are destined	shat·tu		
Death	ma·vet		

will be their shepherd	yir·em		
will rule them	vay·yir·du		
in	vam	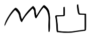	
The upright	ye·sha·reem	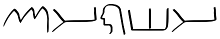	
the morning	lab·bo·qer	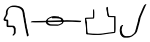	
and their form	ve·tsī·ram	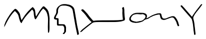	
will decay	le·val·lo·wt	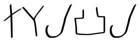	
in Sheol	she·o·wl		
far from their lofty abode	miz·ze·vul	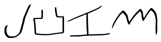	
	lo	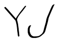	
But	akh		Psalm 49:15
God	e·lo·heem		
will redeem	yiph·deh		
my life	naph·shee		
from	mee·yad	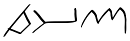	
Sheol	she·o·wl		
for	kee	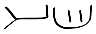	
He will surely take me to Himself	yiq·qa·che·nee	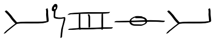	
Selah	se·lah	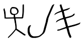	
Do not	al		Psalm 49:16
be amazed	tee·ra	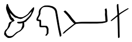	
when	kee	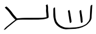	
grows rich	ya·a·shir		
a man	eesh	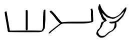	
when	kee	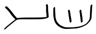	
increases	yir·beh		

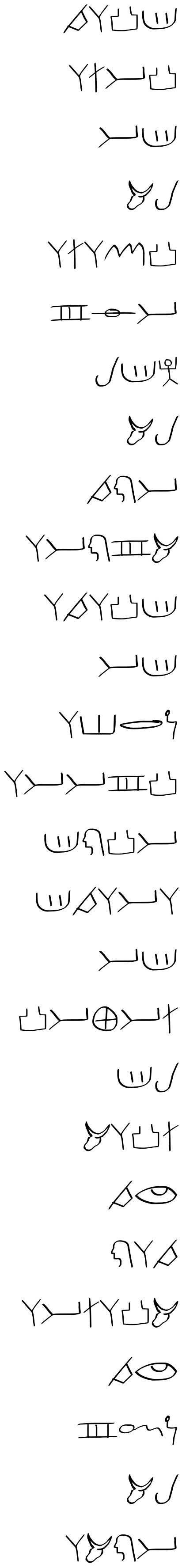

the splendor	ke·vo·wd	
of his house	be·to	
For	kee	Psalm 49:17
nothing away	lo	
when he dies	ve·mo·w·to	
he will carry	yiq·qach	
	hak·kol	
will not	lo	
down	ye·red	
follow him	a·cha·raw	
his abundance	ke·vo·w·do	
Though	kee	Psalm 49:18
his soul —	naph·sho	
in his lifetime	be·chay·yaw	
he blesses	ye·va·rekh	
and men praise	ve·yo·w·du·kha	
you when	kee	
you prosper	te·teev	
—	lakh	
he will join	ta·vo·w	Psalm 49:19
	ad	
the generation	do·wr	
of his fathers	a·vo·w·taw	
who will never	ad	
	ne·tsach	
	lo	
see	yir·u	

the light of day	o·wr		
A man	a·dam		Psalm 49:20
who has riches	bee·qar	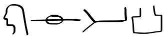	
without	ve·lo		
understanding	ya·veen	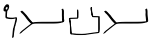	
is like	nim·shal		
the beasts	kab·be·he·mo·wt	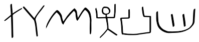	
that perish	nid·mu	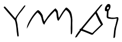	
A Psalm	miz·mo·wr	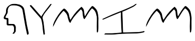	Psalm 50:1
of Asaph	le·a·saph		
The Mighty One	el		
God	elo·heem		
the LORD	YHVH		
speaks	dib·ber		
and summons	vay·yiq·ra	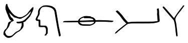	
the earth	a·rets		
from where the sun rises	mim·miz·ra·cho·she		
	mesh		
to	ad		
where it sets	me·vo·o		
From Zion	mits·tsee·yo·wn		Psalm 50:2
perfect	mikh·lal		
in beauty	yo·phee		
God	e·lo·heem	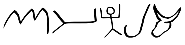	
shines forth	ho·w·phee·a	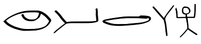	
approaches	ya·vo	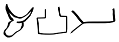	Psalm 50:3
Our God	e·lo·he·nu	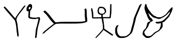	

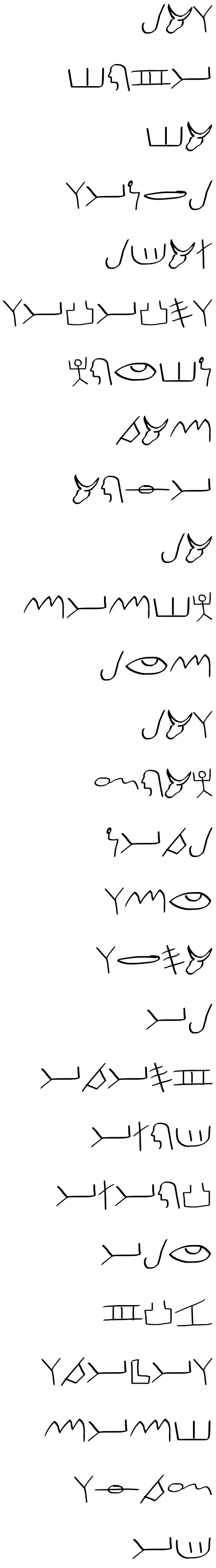

and will not	ve·al	
be silent !	ye·che·rash	
fire	esh	
precedes Him	le·pha·naw	
Consuming	to·khel	
rages around Him	u·se·vee·vaw	
and a tempest	nis·a·rah	
	me·od	
He summons	yiq·ra	Psalm 50:4
	el	
the heavens	hash·sha·ma·yim	
above	me·al	
	ve·el	
and the earth	ha·a·rets	
that He may judge	la·deen	
His people :	am·mo	
“ Gather	is·phu	Psalm 50:5
to Me	lee	
My saints	cha·see·day	
who made	ko·re·te	
a covenant	ve·ree·tee	
with Me	a·le	
by sacrifice ”	za·vach	
proclaim	vay·yag·gee·du	Psalm 50:6
And the heavens	sha·ma·yim	
His righteousness	tsid·qo	
for	kee	

God	e·lo·heem	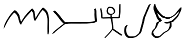	
is Judge	sho·phet	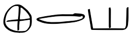	
Himself	hu	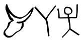	
Selah	se·lah	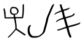	
“ Hear	shim·ah	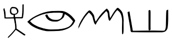	Psalm 50:7
O My people	am·mee	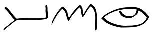	
and I will speak	va·a·dab·be·rah	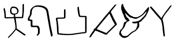	
O Israel	yis·ra·el	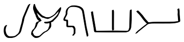	
and I will testify	ve·a·ee·dah	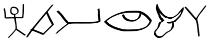	
against you :	bakh	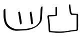	
am God	e·lo·heem	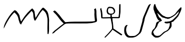	
your God	e·lo·he·kha	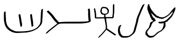	
I	a·no·khee	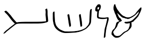	
I do not	lo	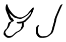	Psalm 50:8
you for	al	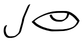	
your sacrifices	ze·va·che·kha	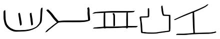	
rebuke	o·w·khee·che·kha	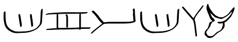	
and your burnt offerings	ve·o·w·lo·te·kha	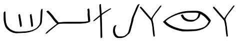	
before Me	le·neg·dee	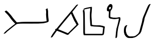	
are ever	ta·meed	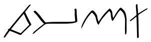	
I have no	lo	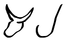	Psalm 50:9
need	eq·qach	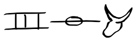	
from your stall	mib·be·te·kha	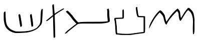	
for a bull	phar	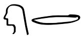	
from your pens	mim·mikh·le·o·te·kha	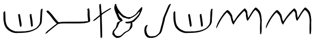	
or goats	at·tu·deem	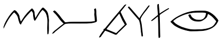	
for	kee	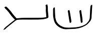	Psalm 50:10

is Mine —	lee	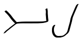	
every	khal	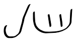	
beast	chay·to	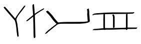	
of the forest	ya·ar		
the cattle	be·he·mo·wt	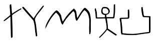	
hills	be·har·re		
on a thousand	a·leph	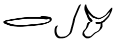	
I know	ya·da·tee		Psalm 50:11
every	kal	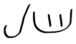	
bird	o·wph		
in the mountains	ha·reem	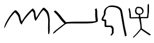	
and the creatures	ve·zeez	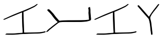	
of the field	day		
[are] Mine	im·ma·dee		
If	im		Psalm 50:12
I were hungry	er·av		
I would not	lo		
tell	o·mar		
you	lakh	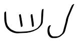	
for	kee	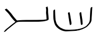	
is Mine	lee	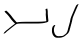	
the world	te·vel		
and the fullness thereof	u·me·lo·ah		
Do I eat	ha·o·w·khal		Psalm 50:13
the flesh	be·sar		
of bulls	ab·bee·reem		
the blood	ve·dam		

of goats ?	at·tu·deem	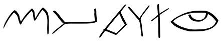	
or drink	esh·teh		
Sacrifice	ze·vach		Psalm 50:14
to God	le·lo·heem		
a thank offering	to·w·dah		
and fulfill	ve·shal·lem	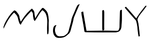	
to the Most High	le·el·yo·wn	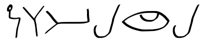	
your vows	ne·da·re·kha	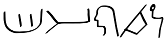	
Call upon Me	u·qe·ra·e·nee		Psalm 50:15
in the day	be·yo·wm	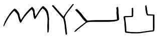	
of trouble	tsa·rah		
I will deliver you	a·chal·lets·kha		
and you will honor Me ”	u·te·khab·be·de·nee		
To the wicked, however	ve·la·ra·sha		Psalm 50:16
says	a·mar		
God	e·lo·heem		
“ What right	mah	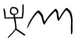	
have you	le·kha	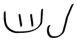	
to recite	le·sap·per		
My statutes	chuq·qay	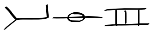	
and to bear	vat·tis·sa	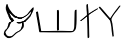	
My covenant	ve·ree·tee	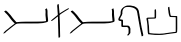	
on	a·le	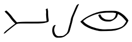	
your lips ?	phee·kha	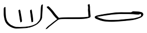	
For you	ve·at·tah		Psalm 50:17
hate	sa·ne·ta		
My instruction	mu·sar		

and cast	vat·tash·lekh	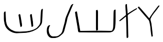	
My words	de·va·ray	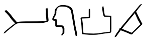	
behind you	a·cha·re·kha	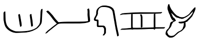	
When	im	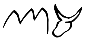	Psalm 50:18
you see	ra·ee·ta	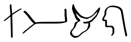	
a thief	gan·nav	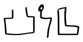	
you befriend	vat·ti·rets	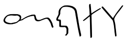	
him	im·mo	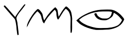	
with	ve·im	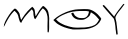	
adulterers	me·na·a·pheem	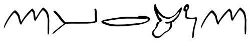	
and throw in your lot	chel·qe·kha	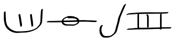	
your mouth	pee·kha	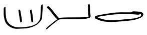	Psalm 50:19
You unleash	sha·lach·ta	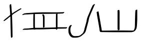	
for evil	ve·ra·ah	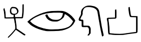	
your tongue	u·le·sho·wn·kha	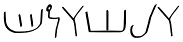	
and unharness	tats·meed	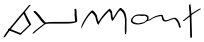	
for deceit	mir·mah	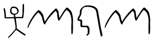	
You sit	te·shev	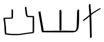	Psalm 50:20
your brother	be·a·chee·kha	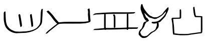	
and malign	te·dab·ber	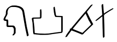	
son	be·ven	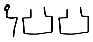	
your own mother’s	im·me·kha	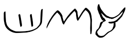	
you	tit·ten	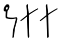	
slander	do·phee	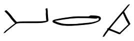	
these things	el·leh	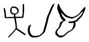	Psalm 50:21
You have done	a·see·ta	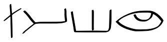	
and I kept silent	ve·he·che·rash·tee	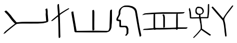	

you thought	dim·mee·ta	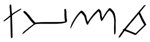	
I was	he·yo·wt	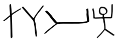	
	eh·yeh		
just like you	kha·mo·w·kha		
But now I rebuke you	o·w·khee·cha·kha	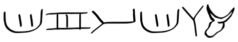	
and accuse you	ve·e·er·khah		
to your face	le·e·ne·kha	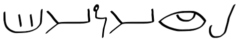	
consider	bee·nu	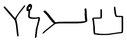	Psalm 50:22
Now	na		
this	zot		
you who forget	sho·khe·che	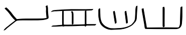	
God	e·lo·w·ah	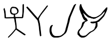	
lest	pen		
I tear you to pieces	et·roph		
with no one	ve·en		
to rescue you :	mats·tseel		
He who sacrifices	zo·ve·ach		Psalm 50:23
a thank offering	to·w·dah		
honors Me	ye·khab·be·da·ne·nee		
and to him who rights	ve·sam		
[his] way	de·rekh		
I will show	ar·en·nu		
the salvation	be·ye·sha		
of God ”	e·lo·heem		
For the choirmaster	lam·nats·tse·ach		Psalm 51:1
A Psalm	miz·mo·wr	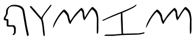	
of David	le·da·wid		

came	be·vo·w		
to him	e·law	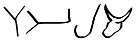	
When Nathan	na·tan	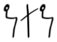	
the prophet	han·na·vee	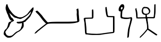	
after	ka·a·sher		
his adultery	ba		
with	el		
	bat		
Bathsheba	sha·va		
Have mercy on me	chan·ne·nee	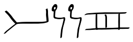	
O God	e·lo·heem		
according to Your loving devotion	ke·chas·de·kha		
according to Your great	ke·rov	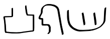	
compassion	ra·cha·me·kha		
blot out	me·cheh	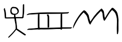	
my transgressions	phe·sha·ay		
Wash me clean	har·bēh	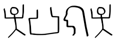	Psalm 51:2
	kab·be·se·nee		
of my iniquity	me·a·wo·nee		
from my sin	u·me·chat·ta·tee		
and cleanse me	ta·ha·re·nee	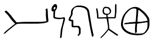	
For	kee	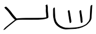	Psalm 51:3
my transgressions	phe·sha·ay		
I	a·nee	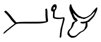	
know	e·da		
and my sin	ve·chat·ta·tee		
before me	neg·dee	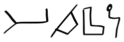	

is always	ta·meed		
Against You	le·kha	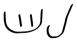	Psalm 51:4
You only	le·vad·de·kha		
have I sinned	cha·ta·tee		
what is evil	ve·ha·ra		
in Your sight	be·e·ne·kha	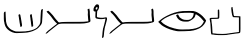	
and done	a·see·tee	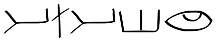	
so that	le·ma·an		
You may be proved right	tits·daq		
when You speak	be·da·ve·re·kha		
and blameless	tiz·keh	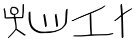	
when You judge	ve·sha·phe·te·kha		
Surely	hen		Psalm 51:5
in iniquity	be·a·wo·wn		
I was brought forth	cho·w·la·le·tee	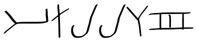	
I was sinful	u·ve·chet	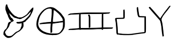	
conceived me	ye·che·mat·nee		
when my mother	im·mee		
Surely	hen		Psalm 51:6
truth	e·met	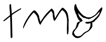	
You desire	cha·phats·ta		
in the inmost being	vat·tu·cho·wt	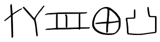	
in the inmost place	u·ve·sa·tum		
wisdom	chakh·mah		
You teach me	to·w·dee·e·nee	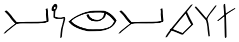	
Purify me	te·chat·te·e·nee		Psalm 51:7
with hyssop	ve·e·zo·wv	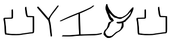	

and I will be clean	ve·et·har	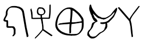	
wash me	te·khab·be·se·nee	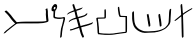	
than snow	u·mish·she·leg	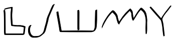	
and I will be whiter	al·been	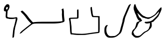	
Let me hear	tash·mee·e·nee	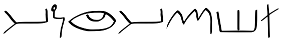	Psalm 51:8
joy	sa·so·wn	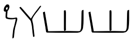	
and gladness	ve·sim·chah	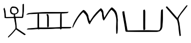	
rejoice	ta·ge·le·nah	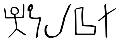	
let the bones	a·tsa·mo·wt	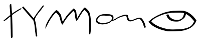	
You have crushed	dik·kee·ta	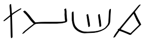	
Hide	has·ter	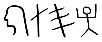	Psalm 51:9
Your face	pa·ne·kha	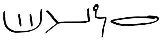	
from my sins	me·cha·ta·ay	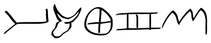	
all	ve·khal	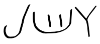	
my iniquities	a·wo·no·tay	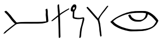	
and blot out	me·cheh	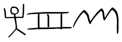	
heart	lev	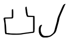	Psalm 51:10
a clean	ta·ho·wr	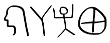	
Create	be·ra	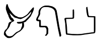	
in me	lee	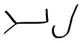	
O God	e·lo·heem	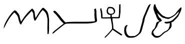	
spirit	ve·ru·ach	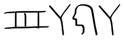	
a right	na·kho·wn	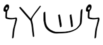	
and renew	chad·desh	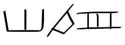	
within me	be·qir·bee	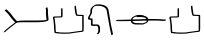	
	al	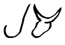	Psalm 51:11
Cast me not away	tash·lee·khe·nee	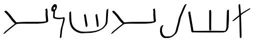	

from Your presence	mil·le·pha·ne·kha		
Spirit	ve·ru·ach	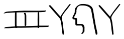	
Your Holy	qad·she·kha		
not	al		
take	tiq·qach	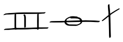	
from me	mim·men·nee		
Restore	ha·shee·vah	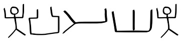	Psalm 51:12
to me	lee	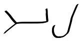	
the joy	se·so·wn		
of Your salvation	yish·e·kha		
spirit	ve·ru·ach	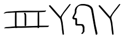	
with a willing	ne·dee·vah	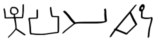	
and sustain me	tis·me·khe·nee	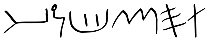	
Then I will teach	a·lam·me·dah		Psalm 51:13
transgressors	pho·she·eem		
Your ways	de·ra·khe·kha	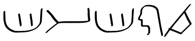	
and sinners	ve·chat·ta·eem		
to You	e·le·kha	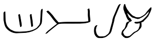	
will return	ya·shu·vu		
Deliver me	hats·tsee·le·nee	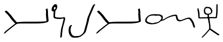	Psalm 51:14
from bloodguilt	mid·da·meem		
O God	elo·heem		
the God	e·lo·he		
of my salvation	te·shu·a·tee		
will sing	te·ran·nen		
and my tongue	le·sho·w·nee		
of Your righteousness	tsid·qa·te·kha	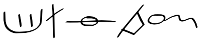	

O Lord	a·do·nay		Psalm 51:15
my lips	se·pha·tay		
open	tiph·tach		
and my mouth	u·phee		
will declare	yag·geed	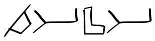	
Your praise	te·hil·la·te·kha		
For	kee	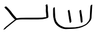	Psalm 51:16
You do not	lo		
delight	tach·pots	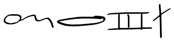	
in sacrifice	ze·vach		
or I would bring it	ve·et·te·nah		
in burnt offerings	o·w·lah		
	lo		
You take no pleasure	tir·tseh		
The sacrifices	ziv·che	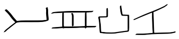	Psalm 51:17
of God	e·lo·heem		
spirit	ru·ach		
[are] a broken	nish·ba·rah		
heart	lev	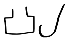	
a broken	nish·bar		
and a contrite	ve·nid·keh	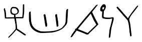	
O God	e·lo·heem		
You will not	lo		
despise	tiv·zeh		
to prosper	he·tee·vah	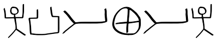	Psalm 51:18
In Your good pleasure	vir·tso·wn·kha		
-	et		

cause Zion	tsee·yo·wn	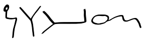	
build up	tiv·neh		
the walls	cho·w·mo·wt		
of Jerusalem	ye·ru·sha·lim		
Then	az		Psalm 51:19
You will delight	tach·pots		
sacrifices	ziv·che	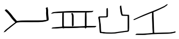	
in righteous	tse·deq	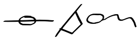	
burnt offerings	o·w·lah		
in whole	ve·kha·leel	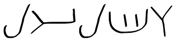	
then	az		
will be offered	ya·a·lu		
on	al		
Your altar	miz·ba·cha·kha	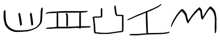	
bulls	pha·reem	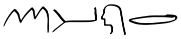	
For the choirmaster	lam·nats·tse·ach		Psalm 52:1
A Maskil	mas·keel		
of David	le·da·wid		
went	be·vo·w		
After Doeg	do·w·eg		
the Edomite	ha·a·do·mee		
and told	vay·yag·ged	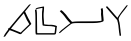	
to Saul	le·sha·ul		
	vay·yo·mer		
him	lo		
has gone	ba		
“ David	da·wid		

to	el	𐤀𐤋	
the house	bet	𐤁𐤉𐤕	
of Ahimelech ”	a·chee·me·lekh	𐤀𐤇𐤉𐤌𐤋𐤊	
Why	mah	𐤌𐤄	
do you boast	tit·hal·lel	𐤕𐤕𐤄𐤋𐤋	
of evil	be·ra·ah	𐤁𐤓𐤏𐤄	
O mighty man ?	hag·gib·bo·wr	𐤄𐤂𐤁𐤅𐤓	
The loving devotion	che·sed	𐤇𐤎𐤃	
of God	el	𐤀𐤋	
[endures] all	kal	𐤊𐤋	
day long	hay·yo·wm	𐤄𐤉𐤅𐤌	
destruction	haw·wo·wt	𐤄𐤅𐤅𐤕	Psalm 52:2
devises	tach·shov	𐤕𐤇𐤔𐤁	
Your tongue	le·sho·w·ne·kha	𐤋𐤔𐤅𐤍𐤊	
razor	ke·ta·ar	𐤊𐤕𐤏𐤓	
like a sharpened	me·lut·tash	𐤌𐤋𐤈𐤔	
O worker	o·seh	𐤏𐤔𐤄	
of deceit	re·mee·yah	𐤓𐤌𐤉𐤄	
You love	a·hav·ta	𐤀𐤄𐤁𐤕	Psalm 52:3
evil	ra	𐤓𐤏	
more than good	mit·to·wv	𐤌𐤈𐤅𐤁	
falsehood	she·qer	𐤔𐤒𐤓	
more than speaking	mid·dab·ber	𐤌𐤃𐤁𐤓	
truth	tse·deq	𐤑𐤃𐤒	
Selah	se·lah	𐤎𐤋𐤄	
You love	a·hav·ta	𐤀𐤄𐤁𐤕	Psalm 52:4
every	khal	𐤊𐤋	

word	div·re		
that devours	va·la		
tongue	le·sho·wn		
O deceitful	mir·mah		
Surely	gam		Psalm 52:5
God	el		
will bring you down	yit·ta·tse·kha		
to everlasting ruin	la·ne·tsach		
He will snatch you up	yach·te·kha	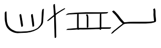	
and tear you away	ve·yis·sa·cha·kha		
from [your] tent	me·o·hel		
He will uproot you	ve·she·resh·kha		
from the land	me·e·rets		
of the living	chay·yeem	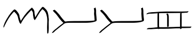	
Selah	se·lah	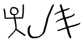	
will see	ve·yir·u		Psalm 52:6
The righteous	tsad·dee·qeem	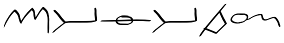	
and fear	ve·yee·ra·u	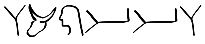	
	ve·a·law	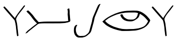	
they will mock [the evildoer], saying	yis·cha·qu	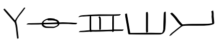	
“ Look at	hin·neh		Psalm 52:7
the man	hag·ge·ver	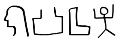	
who did not	lo		
make	ya·seem	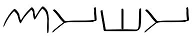	
God	e·lo·heem	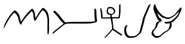	
his refuge	ma·uz·zo		
but trusted	vay·yiv·tach		

in the abundance	be·rov	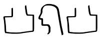	
of his wealth	a·she·ro	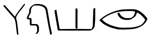	
[and] strengthened himself	ya·oz	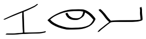	
by destruction ”	be·haw·va·to	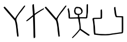	
But I	va·a·nee	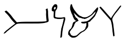	Psalm 52:8
am like an olive tree	ke·za·yit	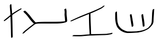	
flourishing	ra·a·nan	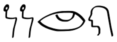	
in the house	be·vet	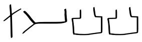	
of God	e·lo·heem	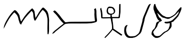	
I trust	ba·tach·tee	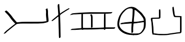	
in the loving devotion	ve·che·sed	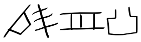	
of God	e·lo·heem	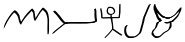	
forever	o·w·lam	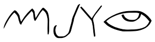	
and ever	va·ed	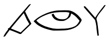	
I will praise You	o·wd·kha	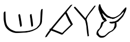	Psalm 52:9
forever	le·o·w·lam	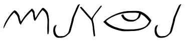	
because	kee	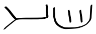	
You have done it	a·see·ta	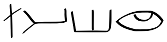	
I will wait on	va·a·qaw·veh	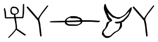	
Your name —	shim·kha	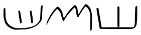	
for	khee	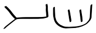	
it is good —	to·wv	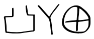	
in the presence	ne·ged	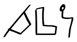	
of Your saints	cha·see·de·kha	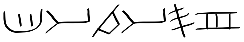	
For the choirmaster	lam·nats·tse·ach	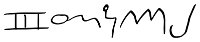	Psalm 53:1
According to	al	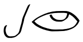	
Mahalath	ma·cha·lat	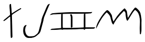	

A Maskil	mas·keel	משכיל	
of David	le·da·wid	לדוד	
says	a·mar	אמר	
The fool	na·val	נבל	
in his heart	be·lib·bo	בלבו	
“ [There is] no	en	אין	
God ”	e·lo·heem	אלהים	
They are corrupt	hish·chee·tu	השחיתו	
their ways	ve·hit·ee·vu	והתעיבו	
are vile	a·vel	עול	
There is no	en	אין	
one who does	o·seh	עשה	
good	to·wv	טוב	
God	elo·heem	אלהים	Psalm 53:2
from heaven	mish·sha·ma·yim	משמים	
looks down	hish·qeeph	השקיף	
upon	al	על	
the sons	be·ne	בני	
of men	a·dam	אדם	
to see	lir·o·wt	לראות	
if any	ha·yesh	היש	
understand	mas·keel	משכיל	
if any seek	do·resh	דרש	
-	et	את	
God	e·lo·heem	אלהים	
All	kul·lo	כלו	Psalm 53:3
have turned away	sag	סג	

they have together	yach·daw	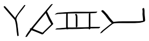	
become corrupt	ne·e·la·chu	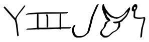	
there is no	en	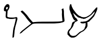	
one who does	o·seh		
good	to·wv		
not	en	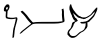	
even	gam		
one	e·chad	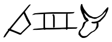	
never	ha·lo		Psalm 53:4
learn ?	ya·de·u		
Will the workers	po·a·le		
of iniquity	a·ven		
They devour	o·khe·le	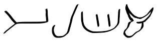	
my people	am·mee		
[like]	a·khe·lu		
bread	le·chem	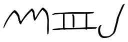	
upon God	e·lo·heem		
they refuse	lo		
to call	qa·ra·u	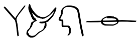	
There they are	sham	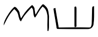	Psalm 53:5
overwhelmed	pa·cha·du	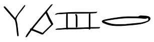	
with dread	pha·chad	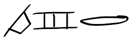	
nothing	lo		
[where] there was	ha·yah	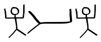	
to fear	pha·chad	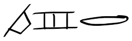	
For	kee	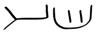	
God	e·lo·heem		

has scattered	piz·zar	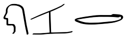	
the bones	ats·mo·wt		
of those who besieged you	cho·nakh	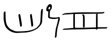	
You put them to shame	he·vi·sho·tah	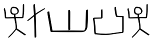	
for	kee	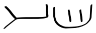	
God	e·lo·heem		
has despised them	me·a·sam		
Oh, that	mee		Psalm 53:6
would come	yit·ten	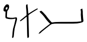	
from Zion !	mits·tsee·yo·wn		
the salvation	ye·shu·o·wt		
of Israel	yis·ra·el	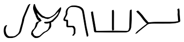	
restores	be·shuv		
When God	e·lo·heem		
His captive	she·vut		
people	am·mo		
rejoice	ya·gel	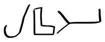	
let Jacob	ya·a·qov		
be glad !	yis·mach		
let Israel	yis·ra·el	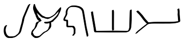	
For the choirmaster	lam·nats·tse·ach		Psalm 54:1
With stringed instruments	bin·gee·not	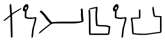	
A Maskil	mas·keel		
of David	le·da·wid		
went	be·vo·w		
When the Ziphites	haz·zee·pheem	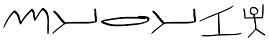	

and said	vay·yo·me·ru		
to Saul	le·sha·ul		
not	ha·lo		
“ Is David	da·wid		
hiding	mis·tat·ter		
among us ? ”	im·ma·nu		
O God	e·lo·heem		
by Your name	be·shim·kha		
Save me	ho·wo·shee·e·nee	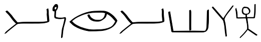	
by Your might !	u·vig·vu·ra·te·kha		
and vindicate me	te·dee·ne·nee		
O God	e·lo·heem		Psalm 54:2
Hear	she·ma		
my prayer	te·phil·la·tee	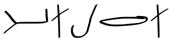	
listen	ha·a·zee·nah	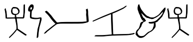	
to the words	le·im·re		
of my mouth	phee	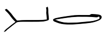	
For	kee		Psalm 54:3
strangers	za·reem	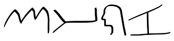	
rise up	qa·mu	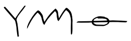	
against me	a·lay	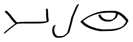	
and ruthless	ve·a·ree·tseem	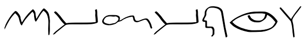	
men seek	biq·shu		
my life —	naph·shee	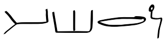	
men with no	lo		
regard	sa·mu		
for God	e·lo·heem		

	le·neg·dam		
Selah	se·lah	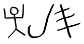	
Surely	hin·neh		Psalm 54:4
God	e·lo·heem	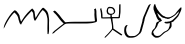	
is my helper	o·zer		
	lee	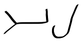	
the Lord	a·do·nay		
is the sustainer	be·so·me·khe		
of my soul	naph·shee	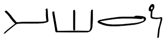	
He will reward	ya·shov		Psalm 54:5
with evil	ha·ra		
my enemies	le·sho·re·ray		
In Your faithfulness	ba·a·mit·te·kha		
destroy them	hats·mee·tem	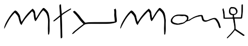	
Freely	bin·da·vah	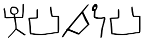	Psalm 54:6
I will sacrifice	ez·be·chah	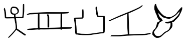	
to You	lakh	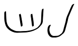	
I will praise	o·w·deh		
Your name	shim·kha		
O LORD	YHVH	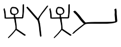	
for	kee	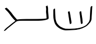	
it is good	to·wv		
For	kee	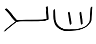	Psalm 54:7
from every	mik·kal		
trouble	tsa·rah		
He has delivered me	hits·tsee·la·nee	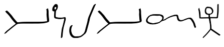	
my foes	u·ve·o·ye·vay	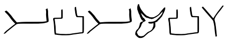	

have stared down	ra·a·tah	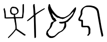	
and my eyes	e·nee	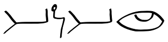	
For the choirmaster	lam·nats·tse·ach	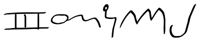	Psalm 55:1
With stringed instruments	bin·gee·not	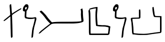	
A Maskil	mas·keel	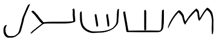	
of David	le·da·wid	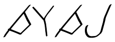	
Listen	ha·a·zee·nah	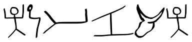	
O God	e·lo·heem	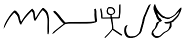	
to my prayer	te·phil·la·tee	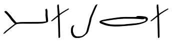	
and do not	ve·al	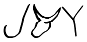	
ignore	tit·al·lam	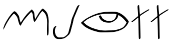	
my plea	mit·te·chin·na·tee	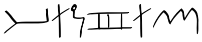	
Attend	haq·shee·vah	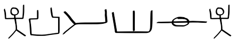	Psalm 55:2
to me	lee	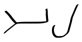	
and answer me	va·a·ne·nee	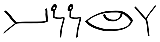	
I am restless	a·reed	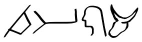	
in my complaint	be·see·chee	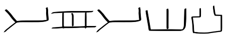	
and distraught	ve·a·hee·mah	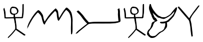	
at the voice	miq·qo·wl	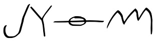	Psalm 55:3
of the enemy	o·w·yev	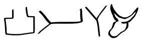	
at	mip·pe·ne	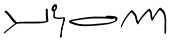	
the pressure	a·qat	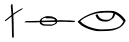	
of the wicked	ra·sha	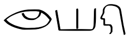	
For	kee	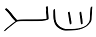	
they release	ya·mee·tu	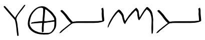	
upon me	a·lay	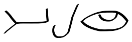	
disaster	a·ven	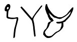	

in their anger	u·ve·aph	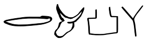	
and revile me	yis·te·mu·nee	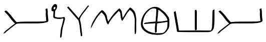	
My heart	lib·bee	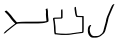	Psalm 55:4
murmurs	ya·cheel	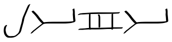	
within me	be·qir·bee	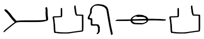	
and the terrors	ve·e·mo·wt	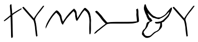	
of death	ma·vet	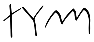	
assail	na·phe·lu	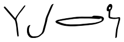	
me	a·lay	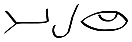	
Fear	yir·ah	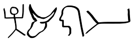	Psalm 55:5
and trembling	va·ra·ad	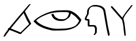	
grip	ya·vo	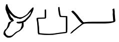	
me	vee	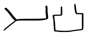	
has overwhelmed me	vat·te·khas·se·nee	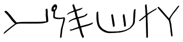	
and horror	pal·la·tsut	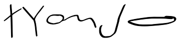	
I said	va·o·mar	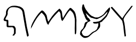	Psalm 55:6
“ Oh	mee	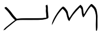	
that	yit·ten	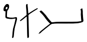	
I had	lee	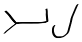	
wings	e·ver	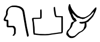	
like a dove !	kay·yo·w·nah	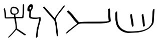	
I would fly away	a·u·phah	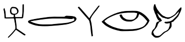	
and find rest	ve·esh·ko·nah	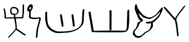	
How	hin·neh	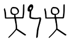	Psalm 55:7
far away	ar·cheeq	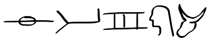	
I would flee !	ne·dod	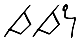	
I would remain	a·leen	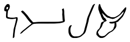	

In the wilderness	bam·mid·bar		
Selah	se·lah	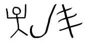	
I would hurry	a·chee·shah	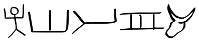	Psalm 55:8
to my shelter	miph·lat		
far from	lee	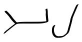	
this raging	me·ru·ach		
	so·ah		
tempest ”	mis·sa·ar		
confuse	bal·la	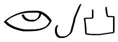	Psalm 55:9
O Lord	a·do·nay		
and confound	pal·lag		
their speech	le·sho·w·nam		
for	kee	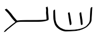	
I see	ra·ee·tee	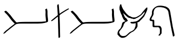	
violence	cha·mas	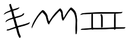	
and strife	ve·reev	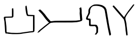	
in the city	ba·eer		
Day	yo·w·mam		Psalm 55:10
and night	va·lay·lah	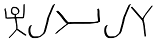	
they encircle	ye·so·wv·vu·ha		
	al		
the walls	cho·w·mo·te·ha		
while malice	ve·a·ven		
and trouble	ve·a·mal		
[lie] within	be·qir·bah	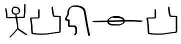	
Destruction	haw·wo·wt		Psalm 55:11
[is] within	be·qir·bah	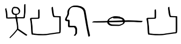	

never	ve·lo	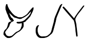	
leave	ya·meesh	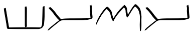	
the streets	me·re·cho·vah	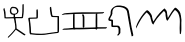	
oppression	tokh	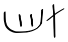	
and deceit	u·mir·mah	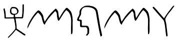	
For	kee	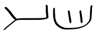	Psalm 55:12
it is not	lo	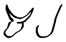	
an enemy	o·w·yev	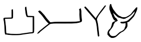	
who insults me	ye·cha·re·phe·nee	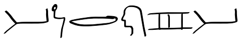	
that I could endure	ve·es·sa	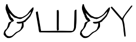	
It is not	lo	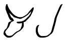	
a foe	me·san·ee	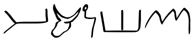	
against me	a·lay	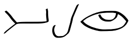	
who rises	hig·deel	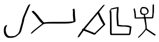	
I could hide	ve·es·sa·ter	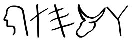	
from him	mim·men·nu	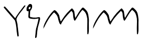	
But it is you	ve·at·tah	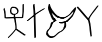	Psalm 55:13
a man	e·no·wosh	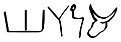	
like myself	ke·er·kee	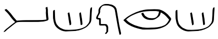	
my companion	al·lu·phee	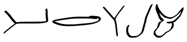	
and close friend	u·me·yud·da·ee	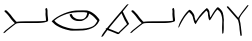	
We	a·sher	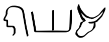	Psalm 55:14
together	yach·daw	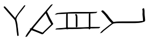	
shared sweet	nam·teeq	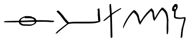	
fellowship	so·wd	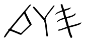	
into the house	be·vet	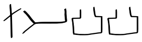	
of God	e·lo·heem	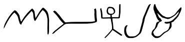	

we walked	ne·hal·lekh	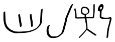	
with the crowd	be·ra·gesh		
Let death seize them by surprise	yash·shī·ma·wɛt	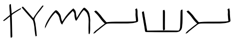	Psalm 55:15
	ʿa·lē·mo	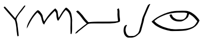	
let them go down	ye·re·du	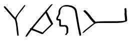	
to Sheol	she·o·wl		
alive	chay·yeem	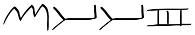	
for	kee	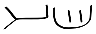	
evil	ra·o·wt		
in their homes	bim·gu·ram		
is with them	be·qir·bam	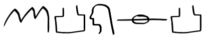	
But I	a·nee	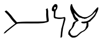	Psalm 55:16
to	el		
God	e·lo·heem		
call	eq·ra	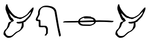	
and the LORD	va·YHVH	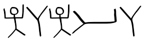	
saves me	yo·wo·shee·e·nee	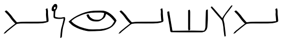	
and night	e·rev		Psalm 55:17
Morning	va·vo·qer	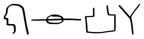	
noon	ve·tsa·ho·ra·yim		
in distress	a·see·chah	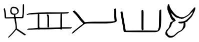	
I cry out	ve·e·he·meh		
and He hears	vay·yish·ma		
my voice	qo·w·lee		
He redeems	pa·dah		Psalm 55:18
in peace	ve·sha·lo·wm	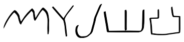	
my soul	naph·shee		

from the battle	miq·qa·rav	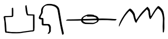	
[waged] against me	lee	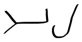	
even though	kee	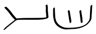	
many	ve·rab·beem	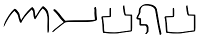	
oppose	ha·yu	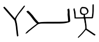	
me	im·ma·dee		
will hear	yish·ma		Psalm 55:19
God	el		
and humiliate them —	ve·ya·a·nem		
the One enthroned	ve·yo·shev	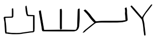	
for the ages —	qe·dem	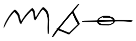	
Selah	se·lah	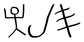	
because	a·sher		
they do not	en	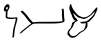	
change	cha·lee·pho·wt	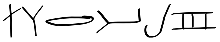	
	la·mo		
and they have no	ve·lo		
fear	ya·re·u		
of God	e·lo·heem		
My companion attacks	sha·lach	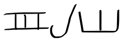	Psalm 55:20
	ya·daw		
his friends	bish·lo·maw	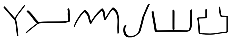	
he violates	chil·lel	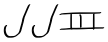	
his covenant	be·ree·to	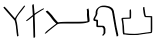	
is smooth	cha·le·qu	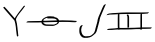	Psalm 55:21
as butter	mach·ma·ot	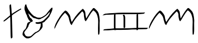	
His speech	pee	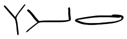	

but war	u·qa·rav	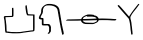	
is in his heart	lib·bo	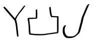	
are softer	rak·ku		
His words	de·va·raw	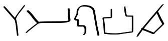	
than oil	mish·she·men	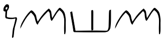	
yet they are	ve·hem·mah	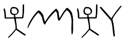	
swords unsheathed	phe·ti·cho·wt	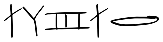	
Cast	hash·lekh		Psalm 55:22
upon	al		
the LORD	YHVH		
your burden	ye·ha·ve·kha		
and He	ve·hu		
will sustain you	ye·khal·ke·le·kha	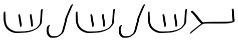	
He will never	lo		
let	yit·ten	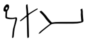	
	le·o·w·lam		
be shaken	mo·wt		
the righteous	lats·tsad·deeq		
But You	ve·at·tah		Psalm 55:23
O God	e·lo·heem		
will bring them down	to·w·ri·dem		
to the Pit	liv·er		
of destruction	sha·chat	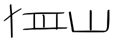	
men	an·she		
of bloodshed	da·meem	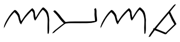	
and deceit	u·mir·mah		
will not	lo		

live out half	ye·che·tsu	𐤉𐤇𐤑𐤅	
their days	ye·me·hem	𐤉𐤌𐤉𐤄𐤌	
But I	va·a·nee	𐤅𐤀𐤍𐤉	
will trust	ev·tach	𐤀𐤁𐤈𐤇	
in You	bakh	𐤁𐤊	
For the choirmaster	lam·nats·tse·ach	𐤋𐤌𐤍𐤑𐤇	Psalm 56:1
To the tune of	al	𐤏𐤋	
“ A Dove	yo·w·nat	𐤉𐤅𐤍𐤕	
Oaks ”	e·lem	𐤀𐤋𐤌	
on Distant	re·cho·qeem	𐤓𐤇𐤒𐤉𐤌	
of David	le·da·wid	𐤋𐤃𐤅𐤃	
A Miktam	mikh·tam	𐤌𐤊𐤕𐤌	
seized	be·e·choz	𐤁𐤀𐤇𐤆	
him	o·to	𐤀𐤕𐤅	
when the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
in Gath	be·gat	𐤁𐤂𐤕	
Be merciful to me	chan·ne·nee	𐤇𐤍𐤍𐤉	
O God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
for	kee	𐤊𐤉	
are hounding me	she·a·pha·nee	𐤔𐤀𐤐𐤍𐤉	
men	e·no·wosh	𐤀𐤍𐤅𐤔	
all	kal	𐤊𐤋	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
their attack	lo·chem	𐤋𐤇𐤌	
they press	yil·cha·tse·nee	𐤉𐤋𐤇𐤑𐤍𐤉	
pursue me	sha·a·phu	𐤔𐤀𐤐𐤅	Psalm 56:2
My enemies	wr·ray	𐤔𐤅𐤓𐤓𐤉	

all	kal	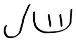	
day [long]	hay·yo·wm	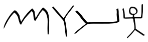	
for	kee	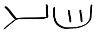	
many	rab·beem	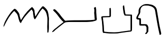	
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me	lee	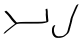	
proudly	ma·ro·wm		
When	yo·wm		Psalm 56:3
I am afraid	ee·ra	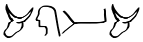	
I	a·nee	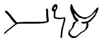	
in You	e·le·kha	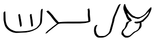	
put my trust	ev·tach	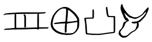	
In God	be·lo·heem		Psalm 56:4
I praise —	a·hal·lel		
whose word	de·va·ro	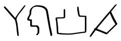	
in God	be·lo·heem		
I trust	ba·tach·tee	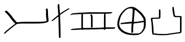	
I will not	lo		
be afraid	ee·ra	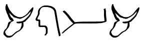	
What	mah	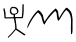	
do	ya·a·seh		
can man	va·sar		
to me ?	lee	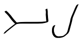	
All day long	kal	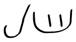	Psalm 56:5
	hay·yo·wm	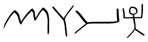	
my words	de·va·ray		
they twist	ye·ats·tse·vu		

[are] on my	a·lay	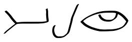	
all	kal		
their thoughts	mach·she·vo·tam	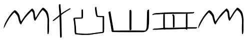	
demise	la·ra		
They conspire	ya·gu·ru		Psalm 56:6
they lurk	yats·pī·nu		
they	hem·mah		
my steps	a·qe·vay	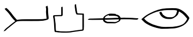	
watch	yish·mo·ru	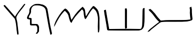	
while	ka·a·sher		
they wait	qiw·wu	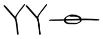	
to take my life	naph·shee	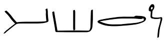	
In spite of	al		Psalm 56:7
such sin	a·ven		
{will} they escape	pal·let	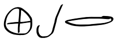	
?	la·mo		
In Your anger	be·aph		
the nations	am·meem		
cast down	ho·w·red		
O God	e·lo·heem		
of my wanderings	no·dee	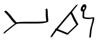	Psalm 56:8
have taken account	sa·phar·tah		
You	at·tah		
Put	see·mah	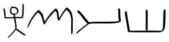	
my tears	dim·a·tee		
in Your bottle —	ve·no·de·kha		
[are they] not	ha·lo	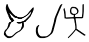	

in Your book ?	be·siph·ra·te·kha		
Then	az		Psalm 56:9
will retreat	ya·shu·vu		
my enemies	o·wy·vay	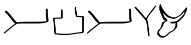	
	a·cho·wr		
on the day	be·yo·wm	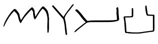	
I cry for help	eq·ra	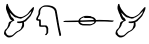	
By this	zeh	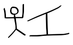	
I will know	ya·da·tee		
that	kee	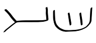	
God [is]	e·lo·heem	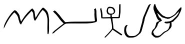	
on my side	lee	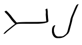	
In God	be·lo·heem		Psalm 56:10
I praise	a·hal·lel		
whose word	da·var		
in the LORD	ba·YHVH	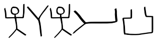	
I praise	a·hal·lel	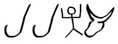	
whose word	da·var		
in God	be·lo·heem		Psalm 56:11
I trust	ba·tach·tee	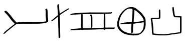	
I will not	lo		
be afraid	ee·ra	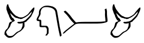	
What	mah	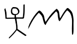	
do	ya·a·seh		
can man	a·dam		
to me ?	lee	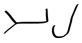	
[are] upon me	a·lay	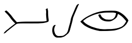	Psalm 56:12

O God	e·lo·heem		
Your vows	ne·da·re·kha	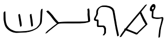	
I will render	a·shal·lem		
thank offerings	to·w·dot		
to You	lakh	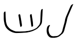	
For	kee	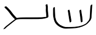	Psalm 56:13
You have delivered	hits·tsal·ta		
my soul	naph·shee		
from death	mim·ma·vet		
	ha·lo	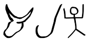	
and my feet	rag·lay	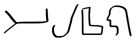	
from stumbling	mid·de·chee	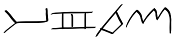	
that I may walk	le·hit·hal·lekh		
before	liph·ne		
God	e·lo·heem		
in the light	be·o·wr		
of life	ha·chay·yeem	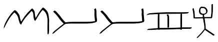	
For the choirmaster. [To the tune of]	lam·nats·tse·ach		Psalm 57:1
	al		
“ Do Not Destroy ”	tash·chet		
of David	le·da·wid		
A Miktam	mikh·tam		
when he fled	be·va·re·cho		
from	mip·pe·ne·sha		
Saul	ul		
into the cave	bam·me·a·rah		

Have mercy on me	chan·ne·nee	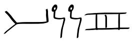	
O God	e·lo·heem	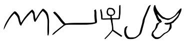	
have mercy	chan·ne·nee	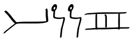	
for	kee	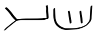	
in You	ve·kha	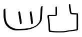	
takes refuge	cha·sa·yah	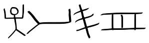	
my soul	naph·shee	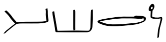	
In the shadow	u·ve·tsel	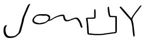	
of Your wings	ke·na·phe·kha	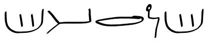	
I will take shelter	ech·seh	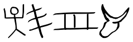	
until	ad	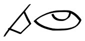	
has passed	ya·a·vor	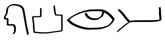	
the danger	haw·wo·wt	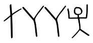	
I cry out	eq·ra	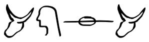	Psalm 57:2
to God	le·lo·heem	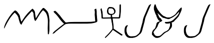	
Most High	el·yo·wn	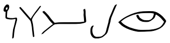	
to God	la·el	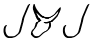	
who fulfills	go·mer	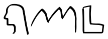	
His purpose for me	a·lay	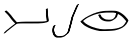	
He reaches down	yish·lach	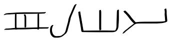	Psalm 57:3
from heaven	mish·sha·ma·yim	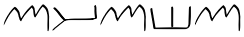	
and saves me	ve·yo·wo·shee·e·nee	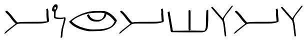	
He rebukes	che·reph	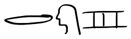	
those who trample me	sho·a·phee	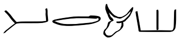	
Selah	se·lah	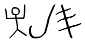	
sends forth	yish·lach	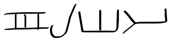	
God	e·lo·heem	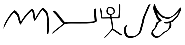	

His loving devotion	chas·do		
and His truth	va·a·mit·to	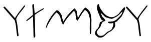	
My soul	naph·shee	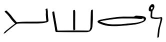	Psalm 57:4
[is] among	be·to·wkh		
the lions	le·va·im		
I lie down	esh·ke·vah		
with ravenous beasts —	lo·ha·teem	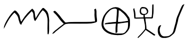	
	be·ne	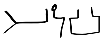	
[with] men	a·dam		
whose teeth	ne·hem	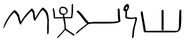	
are spears	cha·neet	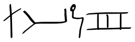	
and arrows	ve·chits·tseem		
whose tongues	u·le·sho·w·nam		
swords	che·rev		
are sharp	chad·dah	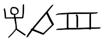	
Be exalted	ru·mah		Psalm 57:5
above	al		
the heavens	hash·sha·ma·yim		
O God	e·lo·heem		
cover	al		
all	kal		
the earth	ha·a·rets		
may Your glory	ke·vo·w·de·kha		
a net	re·shet		Psalm 57:6
They spread	he·khee·nu	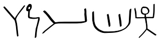	
for my feet	liph·a·may		
was despondent	ka·phaph		

my soul	naph·shee		
They dug	ka·ru		
before me	le·pha·nay		
a pit	shee·chah	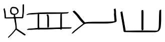	
but they themselves have fallen	na·phe·lu		
into it !	ve·to·w·khah		
Selah	se·lah	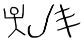	
is steadfast	na·kho·wn		Psalm 57:7
My heart	lib·bee	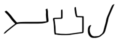	
O God	e·lo·heem		
is steadfast	na·kho·wn		
my heart	lib·bee		
I will sing	a·shee·rah	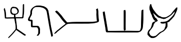	
and make music	va·a·zam·me·rah	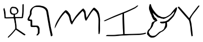	
Awake	u·rah		Psalm 57:8
my glory !	khe·vo·w·dee	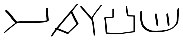	
Awake	u·rah		
O harp	han·ne·vel	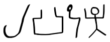	
and lyre !	ve·khin·no·wr	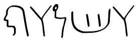	
I will awaken	a·ee·rah	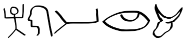	
the dawn	sha·char		
I will praise You	o·wd·kha		Psalm 57:9
among the nations	va·am·meem		
O Lord	a·do·nay		
I will sing Your praises	a·zam·mer·kha		
	bal	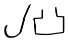	

among the peoples	um·meem	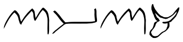	
For	kee	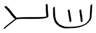	Psalm 57:10
reaches	ga·dol		
to	ad		
the heavens	sha·ma·yim	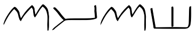	
Your loving devotion	chas·de·kha		
and	ve·ad		
to the clouds	she·cha·qeem	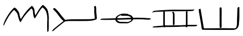	
Your faithfulness	a·mit·te·kha		
Be exalted	ru·mah		Psalm 57:11
above	al		
the heavens	sha·ma·yim	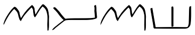	
O God	e·lo·heem		
cover	al		
all	kal	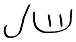	
the earth	ha·a·rets		
may Your glory	ke·vo·w·de·kha		
For the choirmaster	lam·nats·tse·ach		Psalm 58:1
To the tune of	al		
“ Do Not Destroy ”	tash·chet		
of David	le·da·wid		
A Miktam	mikh·tam		
Do you indeed	ha·um·nam		
O rulers ?	e·lem	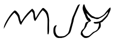	
justly	tse·deq	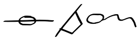	
speak	te·dab·be·run		
uprightly	me·sha·reem		

Do you judge	tish·pe·tu	𐤕𐤔𐤐𐤈𐤅	
O sons	be·ne	𐤁𐤍𐤉	
of men ?	a·dam	𐤀𐤃𐤌	
No	aph	𐤀𐤐	Psalm 58:2
in your hearts	be·lev	𐤁𐤋𐤁	
injustice	o·w·lot	𐤏𐤅𐤋𐤕	
you devise	tiph·a·lun	𐤕𐤐𐤏𐤋𐤅𐤍	
on the earth	ba·a·rets	𐤁𐤀𐤓𐤑	
violence	cha·mas	𐤇𐤌𐤎	
with your hands	ye·de·khem	𐤉𐤃𐤉𐤊𐤌	
you mete out	te·phal·le·sun	𐤕𐤐𐤋𐤎𐤅𐤍	
are estranged	zo·ru	𐤆𐤓𐤅	Psalm 58:3
The wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
from the womb	me·ra·chem	𐤌𐤓𐤇𐤌	
go astray	ta·u	𐤕𐤏𐤅	
from birth	mib·be·ten	𐤌𐤁𐤈𐤍	
the liars	do·ve·re	𐤃𐤁𐤓𐤉	
	kha·zav	𐤊𐤆𐤁	
Their venom	cha·mat	𐤇𐤌𐤕	Psalm 58:4
-	la·mo	𐤋𐤌𐤅	
[is] like	kid·mut	𐤊𐤃𐤌𐤅𐤕	
the venom	cha·mat	𐤇𐤌𐤕	
of a snake	na·chash	𐤍𐤇𐤔	
like	ke·mo	𐤊𐤌𐤅	
a cobra	phe·ten	𐤐𐤕𐤍	
that shuts	che·resh	𐤇𐤓𐤔	
	ya·tem	𐤉𐤀𐤈𐤌	

its ears	a·ze·no	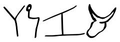	
	a·sher		Psalm 58:5
refusing	lo		
to hear	yish·ma		
the tune	le·qo·wl	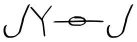	
of the charmer	me·la·cha·sheem	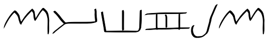	
weaves his spell	cho·w·ver		
	cha·va·reem		
who skillfully	me·chuk·kam	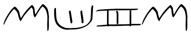	
O God	elo·heem		Psalm 58:6
shatter	ha·ras		
their teeth	shin·ne·mo	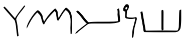	
in their mouths	be·phee·mo	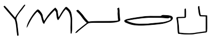	
the fangs	mal·te·o·wt		
of the lions	ke·phee·reem	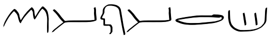	
tear out	ne·tots		
O LORD	YHVH		
May they vanish	yim·ma·a·su		Psalm 58:7
like	khe·mo	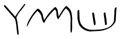	
water	ma·yim	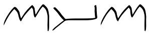	
that runs off	yit·hal·le·khu		
	la·mo		
when they draw the bow	yid·rokh		
may their arrows	chits·tso	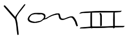	
	ke·mo		
be blunted	yit·mo·la·lu		
Like	ke·mo	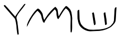	Psalm 58:8

a slug	be·lul	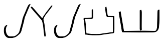	
in its slime	te·mes		
that dissolves	ya·ha·lokh		
stillborn child	ne·phel		
like a woman’s	e·shet	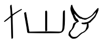	
may they never	bal	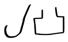	
see	cha·zu	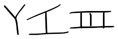	
the sun	sha·mesh		
Before	be·te·rem		Psalm 58:9
can feel	ya·vee·nu	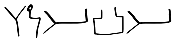	
your pots	see·ro·te·khem		
[the burning] thorns —	a·tad		
or	ke·mo	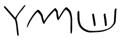	
whether green	chay	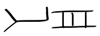	
	ke·mo	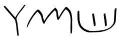	
dry —	cha·ro·wn	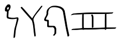	
He will sweep them away	yis·a·ren·nu		
will rejoice	yis·mach		Psalm 58:10
The righteous	tsad·deeq	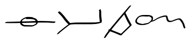	
when	kee	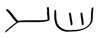	
they see	cha·zah	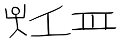	
they are avenged	na·qam	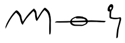	
their feet	pe·a·maw		
they will wash	yir·chats	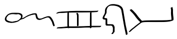	
in the blood	be·dam		
of the wicked	ha·ra·sha		
will say	ve·yo·mar		Psalm 58:11

Then men	a·dam		
“ There is surely	akh		
a reward	pe·ree		
for the righteous !	lats·tsad·deeq		
surely	akh		
There is	yesh	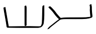	
a God	e·lo·heem		
who judges	sho·phe·teem		
the earth ! ”	ba·a·rets		
For the choirmaster	lam·nats·tse·ach		Psalm 59:1
To the tune of	al		
“ Do Not Destroy ”	tash·chet		
of David	le·da·wid		
A Miktam	mikh·tam		
sent	bish·lo·ach	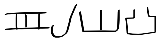	
when Saul	sha·ul		
men to watch	vay·yish·me·ru		
-	et		
[David’s] house	hab·ba·yit	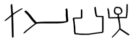	
in order to kill him	la·ha·mee·to		
Deliver me	hats·tsee·le·nee	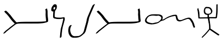	
from my enemies	me·o·ye·vay	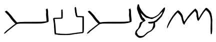	
O my God	e·lo·hay		
from those who rise against me	mi·mit·qo·wm·may	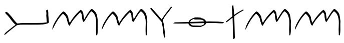	
protect me	te·sag·ge·ve·nee		
Deliver me	hats·tsee·le·nee	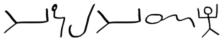	Psalm 59:2
from workers	mip·po·a·le		

of iniquity	a·ven		
	u·me·an·she		
from men of bloodshed	da·meem	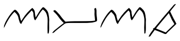	
and save me	ho·wo·shee·e·nee	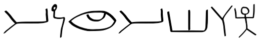	
	kee	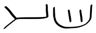	Psalm 59:3
See	hin·neh		
how they lie in wait	a·re·vu		
for me	le·naph·shee		
conspire	ya·gu·ru		
against me	a·lay	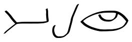	
Fierce men	a·zeem	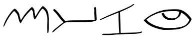	
for no	lo		
transgression	phish·ee		
[or]	ve·lo		
sin [of my own]	chat·ta·tee		
O LORD	YHVH		
For no	be·lee	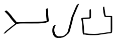	Psalm 59:4
fault of my own	a·won		
they move swiftly	ye·ru·tsun		
to attack me	ve·yik·ko·w·na·nu		
Arise	u·rah		
to help me	liq·ra·tee		
and take notice	u·re·ʾēh		
	ve·at·tah		Psalm 59:5
O LORD	YHVH		
God	e·lo·heem		
of Hosts	tse·va·o·wt	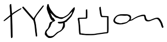	

the God	e·lo·he		
of Israel	yis·ra·el	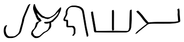	
rouse Yourself	ha·qee·tsah	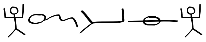	
to punish	liph·qod	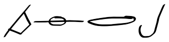	
all	kal		
the nations	hag·go·w·yim	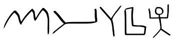	
show no	al		
mercy	ta·chon	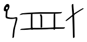	
to the	kal	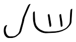	
traitors	bo·ge·de		
wicked	a·ven		
Selah	se·lah	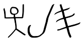	
They return	ya·shu·vu		Psalm 59:6
in the evening	la·e·rev		
snarling	ye·he·mu	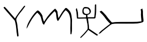	
like dogs	khak·ka·lev		
and prowling around	vee·so·wv·vu		
the city	eer	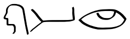	
See what	hin·neh		Psalm 59:7
they spew	yab·bee·un	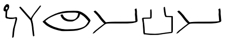	
from their mouths —	be·phee·hem	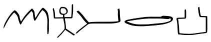	
sharp words	cha·ra·vo·wt		
from their lips :	be·siph·to·w·te·hem		
“ For	kee	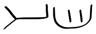	
who	mee	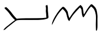	
can hear us ? ”	sho·me·a		
But You	ve·at·tah		Psalm 59:8

O LORD	YHVH		
laugh	tis·chaq	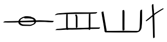	
at them	la·mo		
You scoff	til·ag		
at all	le·khal		
the nations	go·w·yim	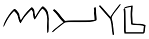	
O my strength	uz·zo	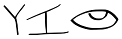	Psalm 59:9
for You	e·le·kha	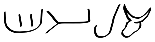	
I will keep watch	esh·mo·rah		
because [You]	kee	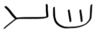	
O God	e·lo·heem		
are my fortress	mis·gab·bee		
My God	e·lo·he		Psalm 59:10
of loving devotion	chas·do		
will come to meet me	ye·qad·de·me·nee		
God	e·lo·heem		
will let me stare down	yar·e·nee		
my foes	ve·sho·re·ray		
Do not	al		Psalm 59:11
kill them	ta·har·gem		
or	pen		
will forget	yish·ke·chu	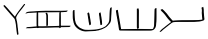	
my people	am·mee		
Scatter them	ha·nee·e·mo		
by Your power	ve·che·le·kha	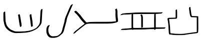	
and bring them down	ve·ho·w·ree·de·mo	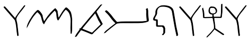	

our shield	ma·gin·ne·nu		
O Lord	a·do·nay		
By the sins	chat·tat	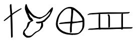	Psalm 59:12
of their mouths	pee·mo	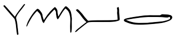	
and the words	de·var		
of their lips	se·pha·te·mo		
let them be trapped	ve·yil·la·khe·du	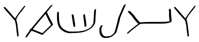	
in their pride	vig·o·w·nam		
in the curses	u·me·a·lah		
and lies	u·mik·ka·chash		
they utter	ye·sap·pe·ru	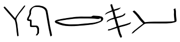	
Consume	kal·leh	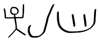	Psalm 59:13
[them] in wrath	ve·che·mah	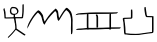	
consume them	kal·leh	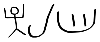	
till they are no more	ve·e·ne·mo	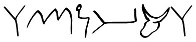	
so it may be known	ve·ye·de·u		
that	kee	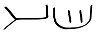	
God	e·lo·heem		
rules	mo·shel	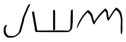	
over Jacob	be·ya·a·qov		
to the ends	le·aph·se		
of the earth	ha·a·rets		
Selah	se·lah	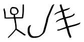	
They return	ve·ya·shu·vu	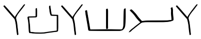	Psalm 59:14
in the evening	la·e·rev		
snarling	ye·he·mu	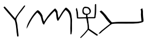	
like dogs	khak·ka·lev		

and prowling around	vee·so·wv·vu	ויסובבו	
the city	eer	עיר	
They	hem·mah	המה	Psalm 59:15
scavenge	ye·nu·ʿun	ינועון	
for food	le·e·khol	לאכל	
if	im	אם	
they are not	lo	לא	
satisfied	yis·be·u	ישבעו	
and growl	vay·ya·lee·nu	וילינו	
But I	va·a·nee	ואני	Psalm 59:16
will sing	a·sheer	אשיר	
of Your strength	uz·ze·kha	עזך	
and proclaim	va·a·ran·nen	וארנן	
in the morning	lab·bo·qer	לבקר	
Your loving devotion	chas·de·kha	חסדך	
For	kee	כי	
You are	ha·yee·ta	היית	
my fortress	mis·gav	משגב	
	lee	לי	
my refuge	u·ma·no·ws	ומנוס	
in times	be·yo·wm	ביום	
of trouble	tsar	צר	
	lee	לי	
O my strength	uz·zee	עזי	Psalm 59:17
To You	e·le·kha	אליך	
I sing praises	a·zam·me·rah	אזמרה	
for	kee	כי	

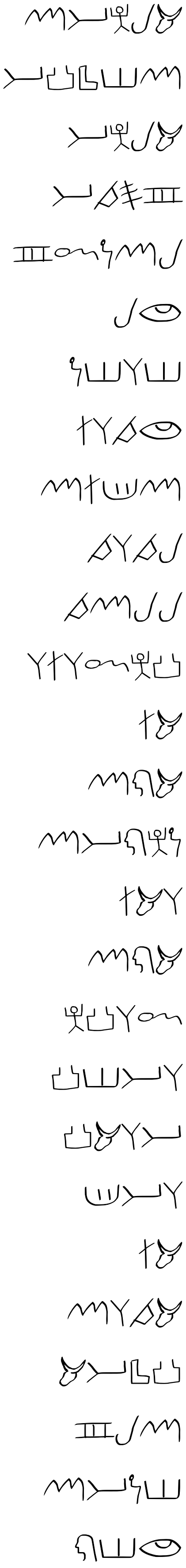

You, O God	e·lo·heem	
are my fortress	mis·gab·bee	
my God	e·lo·he	
of loving devotion	chas·dee	
For the choirmaster	lam·nats·tse·ach	Psalm 60:1
To the tune of	al	
“ The Lily	shu·shan	
of the Covenant ”	e·dut	
A Miktam	mikh·tam	
of David	le·da·wid	
for instruction	le·lam·med	
When he fought	be·hats·tso·w·to	
-	et	
	a·ram	
Aram-naharaim	na·ha·ra·yim	
-	ve·et	
	a·ram	
and Aram-zobah	tso·w·vah	
returned	vay·ya·shav	
and Joab	yo·w·av	
and struck down	vay·yakh	
-	et	
Edomites	e·do·wm	
in the Valley	be·ge	
of Salt	me·lach	
12,000 {}	she·nem	
	a·sar	

	a·leph	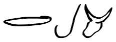	
O God	e·lo·heem	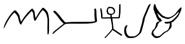	
You have rejected us	ze·nach·ta·nu	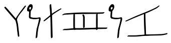	
You have broken us	phe·rats·ta·nu	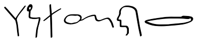	
You have been angry	a·naph·ta	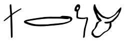	
restore	te·sho·w·vev	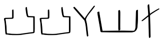	
us !	la·nu	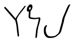	
You have shaken	hir·ash·tah	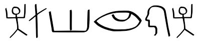	Psalm 60:2
the land	e·rets	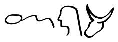	
and torn it open	pe·tsam·tah	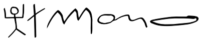	
Heal	re·phah	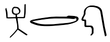	
its fractures	she·va·re·ha	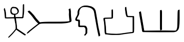	
for	khee	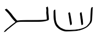	
it is quaking	ma·tah	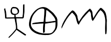	
You have shown	hir·ee·tah	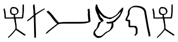	Psalm 60:3
Your people	am·me·kha	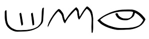	
hardship	qa·shah	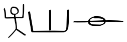	
You made us drink	hish·qee·ta·nu	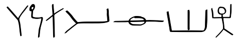	
from the wine	ya·yin	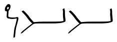	
we are staggered	tar·e·lah	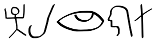	
You have raised	na·tat·tah	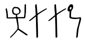	Psalm 60:4
for those who fear You	lee·re·e·kha	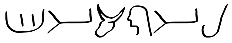	
a banner	nes		
that they may flee	le·hit·no·w·ses	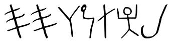	
	mip·pe·ne	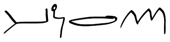	
the bow	qo·shet	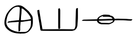	
Selah	se·lah	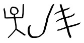	

that	le·ma·an		Psalm 60:5
may be delivered	ye·cha·le·tsun	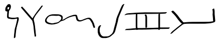	
Your beloved	ye·dee·de·kha	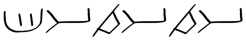	
and save us	ho·wo·shee·ah	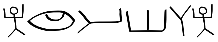	
with Your right hand	ye·mee·ne·kha	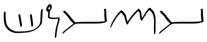	
Respond	va·ʿa·nē·nu		
God	e·lo·heem		Psalm 60:6
has spoken	dib·ber	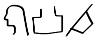	
from His sanctuary :	be·qa·de·sho	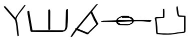	
“ I will triumph !	e·lo·zah		
I will parcel out	a·chal·le·qah	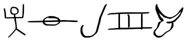	
Shechem	she·khem		
the Valley	ve·e·meq	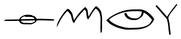	
of Succoth	suk·ko·wt		
and apportion	a·mad·ded		
is Mine	lee	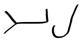	Psalm 60:7
Gilead	gil·ad		
is Mine	ve·lee	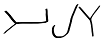	
and Manasseh	me·nash·sheh	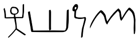	
Ephraim	ve·eph·ra·yim		
is My helmet	ma·o·wz		
	ro·shee	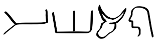	
Judah [is]	ye·hu·dah	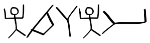	
My scepter	me·cho·qe·qee	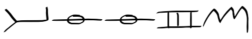	
Moab	mo·w·av		Psalm 60:8
is My washbasin	seer	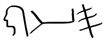	
	rach·tsee		

upon	al		
Edom	e·do·wm		
I toss	ash·leekh	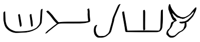	
My sandal	na·a·lee		
over	a·lay	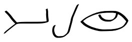	
Philistia	pe·le·shet	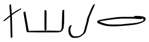	
I shout in triumph ”	hit·ro·a·ee		
Who	mee	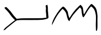	Psalm 60:9
will bring me	yo·vi·le·nee	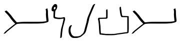	
city ?	eer	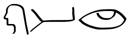	
to the fortified	ma·tso·wr		
Who	mee	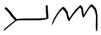	
will lead me	na·cha·nee	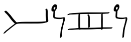	
to	ad		
Edom ?	e·do·wm		
Have You not	ha·lo	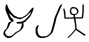	Psalm 60:10
	at·tah		
O God ?	e·lo·heem		
rejected us	ze·nach·ta·nu	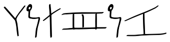	
Will You no longer	ve·lo		
march out	te·tse		
O God	e·lo·heem		
with our armies ?	be·tsiv·o·w·te·nu		
Give	ha·vah	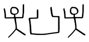	Psalm 60:11
us	la·nu		
aid	ez·rat		
against the enemy	mits·tsar		

is worthless	ve·shaw		
for the help	te·shu·at		
of man	ʾa·dam		
With God	be·lo·heem		Psalm 60:12
we will perform	na·a·seh		
with valor	cha·yil	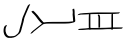	
and He	ve·hu	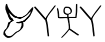	
will trample	ya·vus	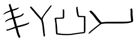	
our enemies	tsa·re·nu	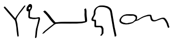	
For the choirmaster	lam·nats·tse·ach		Psalm 61:1
With	al		
stringed instruments	ne·gee·nat	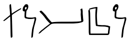	
Of David	le·da·wid		
Hear	shim·ah		
O God	e·lo·heem		
my cry	rin·na·tee	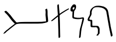	
attend	haq·shee·vah	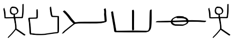	
to my prayer	te·phil·la·tee	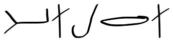	
From the ends	miq·tseh	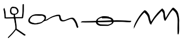	Psalm 61:2
of the earth	ha·a·rets		
to You	e·le·kha	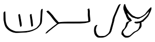	
I call out	eq·ra	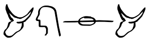	
is faint	ba·a·toph		
whenever my heart	lib·bee	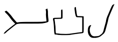	
to the rock	be·tsur		
[that] is higher	ya·rum		
than I	mim·men·nee		

Lead me	tan·che·nee	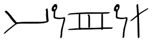	
For	kee	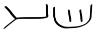	Psalm 61:3
You have been	ha·yee·ta	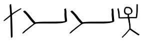	
my refuge	mach·seh	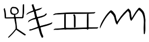	
	lee	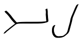	
a tower	mig·dal		
of strength	oz		
against	mip·pe·ne		
the enemy	o·w·yev	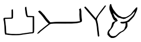	
Let me dwell	a·gu·rah		Psalm 61:4
in Your tent	ve·a·ha·le·kha		
forever	o·w·la·meem		
and take refuge	e·che·seh	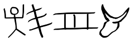	
in the shelter	ve·se·ter		
of Your wings	ke·na·phe·kha		
Selah	se·lah	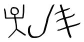	
For	kee	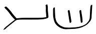	Psalm 61:5
You	at·tah		
O God	e·lo·heem		
have heard	sha·ma·ta		
my vows	lin·da·ray		
You have given me	na·ta·ta	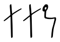	
the inheritance	ye·rush·shat		
reserved for those who fear	yir·e		
Your name	she·me·kha		
the days	ya·meem	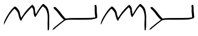	Psalm 61:6
of	al		

life	ye·me	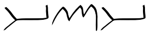	
the king's	me·lekh	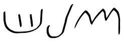	
Increase	to·w·seeph	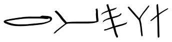	
may his years	no·w·taw	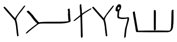	
	ke·mo	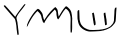	
span many generations	dor	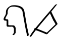	
	va·dor	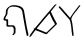	
May he sit enthroned	ye·shev	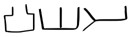	Psalm 61:7
forever	o·w·lam	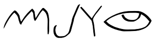	
presence	liph·ne	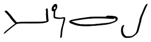	
in God's	e·lo·heem	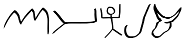	
Your loving devotion	che·sed	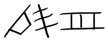	
and Your faithfulness	ve·e·met	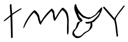	
appoint	man	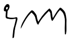	
to guard him	yin·tse·ru·hu	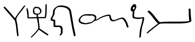	
Then	ken	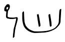	Psalm 61:8
sing praise	a·zam·me·rah	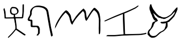	
to Your name	shim·kha	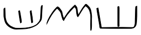	
I will ever	la·ad	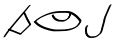	
and fulfill	le·shal·le·mee	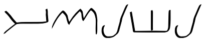	
my vows	ne·da·ray	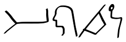	
day	yo·wm	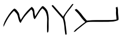	
by day	yo·wm	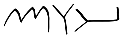	
For the choirmaster	lam·nats·tse·ach	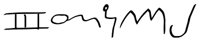	Psalm 62:1
According to	al	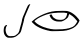	
Jeduthun	ye·du·tun	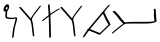	

A Psalm	miz·mo·wr	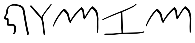	
of David	le·da·wid		
alone	akh		
In	el		
God	e·lo·heem		
finds rest	du·mee·yah		
my soul	naph·shee	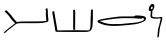	
comes from Him	mim·men·nu		
my salvation	ye·shu·a·tee		
alone	akh		Psalm 62:2
He	hu		
is my rock	tsu·ree		
and my salvation	vee·shu·a·tee		
[He is] my fortress	mis·gab·bee		
I will never	lo		
be shaken	em·mo·wt		
	rab·bah		
How long	ad		Psalm 62:3
	a·nah		
will you threaten	te·ho·wt·tu		
	ʿal		
a man ?	eesh	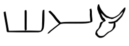	
of you throw him down	te·rats·tse·chu		
Will all	khul·le·khem		
wall	ke·qeer	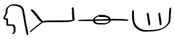	
like a leaning	na·tui		
fence ?	ga·der		

or a tottering	had·de·chu·yah	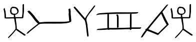	
They fully	akh	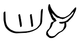	Psalm 62:4
from his lofty perch	mis·se·e·to	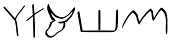	
intend	ya·a·tsu	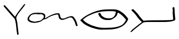	
to cast him down	le·had·dee·ach	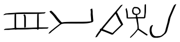	
they delight	yir·tsu	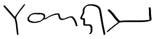	
in lies	kha·zav	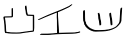	
with their mouths	be·phee	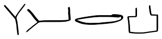	
they bless	ye·va·re·khu	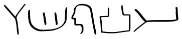	
	u·ve·qir·bam	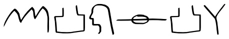	
but inwardly they curse	ye·qal·lu	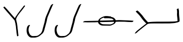	
Selah	se·lah	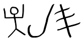	
alone	akh	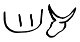	Psalm 62:5
in God	le·lo·heem	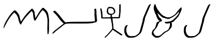	
Rest	do·wm·mee	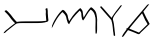	
O my soul	naph·shee	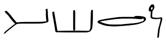	
for	kee	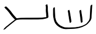	
comes from Him	mim·men·nu	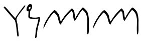	
my hope	tiq·va·tee	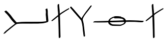	
alone	akh	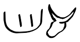	Psalm 62:6
He	hu	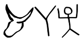	
is my rock	tsu·ree	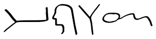	
and my salvation	vee·shu·a·tee	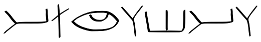	
[He is] my fortress	mis·gab·bee	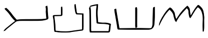	
I will not	lo	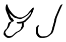	
be shaken	em·mo·wt	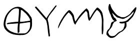	
rest on	al	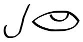	Psalm 62:7

God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
My salvation	yish·ee	𐤉𐤔𐤏𐤉	
and my honor	u·khe·vo·w·dee	𐤅𐤊𐤁𐤅𐤃𐤉	
rock	tsur	𐤑𐤅𐤓	
my strong	uz·zee	𐤏𐤆𐤉	
my refuge	mach·see	𐤌𐤇𐤎𐤉	
is in God	be·lo·heem	𐤁𐤀𐤋𐤄𐤉𐤌	
Trust	bit·chu	𐤁𐤈𐤇𐤅	Psalm 62:8
in Him	vo	𐤁𐤅	
at all	ve·khal	𐤁𐤊𐤋	
times	et	𐤏𐤕	
O people	am	𐤏𐤌	
pour out	shiph·khu	𐤔𐤐𐤊𐤅	
before Him	le·pha·naw	𐤋𐤐𐤍𐤉𐤅	
your hearts	le·vav·khem	𐤋𐤁𐤁𐤊𐤌	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
is our refuge	ma·cha·seh	𐤌𐤇𐤎𐤄	
	la·nu	𐤋𐤍𐤅	
Selah	se·lah	𐤎𐤋𐤄	
[are] but	akh	𐤀𐤊	Psalm 62:9
a vapor	he·vel	𐤄𐤁𐤋	
Lowborn	be·ne	𐤁𐤍𐤉	
men	a·dam	𐤀𐤃𐤌	
but a lie	ka·zav	𐤊𐤆𐤁	
the exalted	be·ne	𐤁𐤍𐤉	
	eesh	𐤀𐤉𐤔	
Weighed on the scale	be·mo·ze·na·yim	𐤁𐤌𐤀𐤆𐤍𐤉𐤌	

go up	la·a·lo·wt	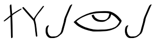	
they	hem·mah	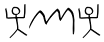	
they are but a vapor	me·he·vel	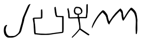	
together	ya·chad	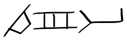	
Place no	al	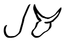	Psalm 62:10
trust	tiv·te·chu	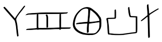	
in extortion	ve·o·sheq	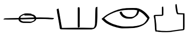	
in stolen goods	u·ve·ga·zel	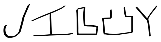	
	al	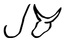	
or false hope	teh·ba·lu	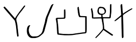	
your riches	cha·yil	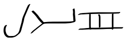	
If	kee	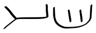	
increase	ya·nuv	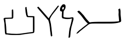	
do not	al	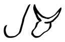	
set	ta·shee·tu	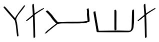	
your heart [upon them]	lev	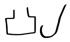	
once	a·chat	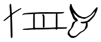	Psalm 62:11
has spoken	dib·ber	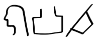	
God	e·lo·heem	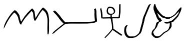	
twice :	she·ta·yim	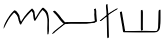	
this	zu	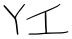	
I have heard	sha·ma·e·tee	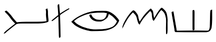	
	kee	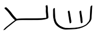	
that power	oz	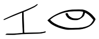	
belongs to God	le·lo·heem	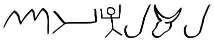	
to You	u·le·kha	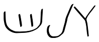	Psalm 62:12
O Lord	a·do·nay	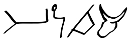	

and loving devotion	cha·sed	חסד	
For	kee	כי	
You	at·tah	אתה	
will repay	te·shal·lem	תשלם	
each man	le·eesh	לאיש	
according to his deeds	ke·ma·a·se·hu	כמעשהו	
A Psalm	miz·mo·wr	מזמור	Psalm 63:1
of David	le·da·wid	לדוד	
when he was	bih·yo·w·to	בהיותו	
in the Wilderness	be·mid·bar	במדבר	
of Judah	ye·hu·dah	יהודה	
O God	e·lo·heem	אלהים	
You are my God	e·lee	אלי	
You	at·tah	אתה	
Earnestly I seek	asha·cha·re·ka	אשחרך	
thirsts for You	tsa·me·ah	צמאה	
my	le·kha	לך	
soul	naph·shee	נפשי	
yearns for You	ka·mah	כמה	
My	le·kha	לך	
body	ve·sa·ree	בשרי	
land	be·e·rets	בארץ	
in a dry	tsee·yah	ציה	
and weary	ve·a·yeph	ועיף	
without	be·lee	בלי	
water	ma·yim	מים	
So	ken	כן	Psalm 63:2

in the sanctuary	baq·qo·desh	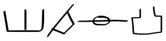	
I have seen You	cha·zee·tee·kha	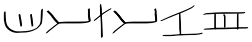	
[and] beheld	lir·o·wt		
Your power	uz·ze·kha		
and glory	u·khe·vo·w·de·kha		
Because	kee	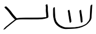	Psalm 63:3
is better	to·wv		
Your loving devotion	chas·de·kha		
than life	me·chay·yeem	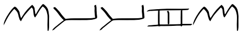	
my lips	se·pha·tay		
will glorify You	ye·shab·be·chu·ne·kha	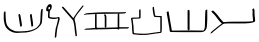	
So	ken	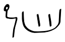	Psalm 63:4
I will bless You	a·va·rekh·kha		
as long as I live	ve·chay·yay	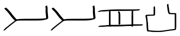	
in Your name	be·shim·kha		
I will lift	es·sa		
my hands	khap·pay		
as	ke·mo	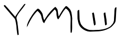	Psalm 63:5
with the richest	che·lev	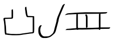	
of foods	va·de·shen		
is satisfied	tis·ba		
My soul	naph·shee	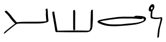	
lips	ve·siph·te		
with joyful	re·na·no·wt		
will praise You	ye·hal·lel	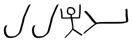	
my mouth	pee		
When	im		Psalm 63:6

I remember You	ze·khar·tee·kha	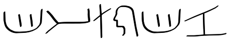	
on	al		
my bed	ye·tsu·ay		
through the watches of the night	be·ash·mu·ro·wt	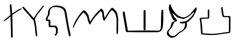	
I think	eh·geh		
of You	bakh	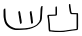	
For	kee	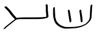	Psalm 63:7
You are	ha·yee·ta	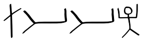	
my help	ez·ra·tah		
	lee	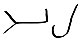	
in the shadow	u·ve·tsel	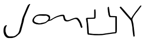	
of Your wings	ke·na·phe·kha		
I will sing for joy	a·ran·nen		
clings	da·ve·qah	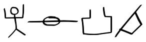	Psalm 63:8
My soul	naph·shee	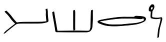	
to You	a·cha·re·kha	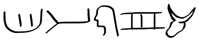	
	bee	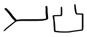	
upholds me	ta·me·khah	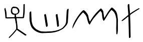	
Your right hand	ye·mee·ne·kha	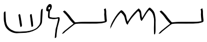	
But those	ve·hem·mah	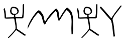	Psalm 63:9
to destroy it	le·sho·w·ah		
who seek	ye·vaq·shu	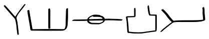	
my life	naph·shee	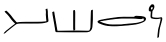	
will go	ya·vo·u		
into the depths	be·tach·tee·yo·wt		
of the earth	ha·a·rets		
They will fall	yag·gee·ru·hu	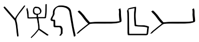	Psalm 63:10

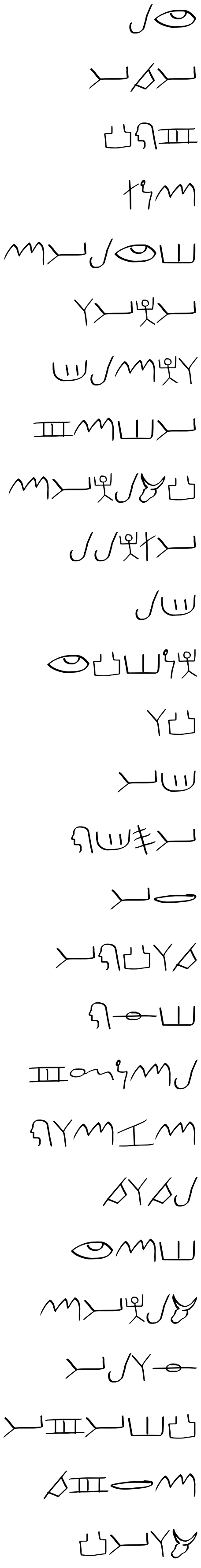

to	al	
the power	ye·de	
of the sword	cha·rev	
a portion	me·nat	
for foxes	shu·a·leem	
they will become	yih·yu	
But the king	ve·ham·me·lekh	Psalm 63:11
will rejoice	yis·mach	
in God	be·lo·heem	
will exult	yit·hal·lel	
all	kal	
who swear	han·nish·ba	
by Him	bo	
for	kee	
will be shut	yis·sa·kher	
the mouths	pee	
of liars	do·wv·re	
	sha·qer	
For the choirmaster	lam·nats·tse·ach	Psalm 64:1
A Psalm	miz·mo·wr	
of David	le·da·wid	
Hear	she·ma	
O God	e·lo·heem	
my voice	qo·w·lee	
of complaint	ve·see·chee	
from dread	mip·pa·chad	
of the enemy	o·w·yev	

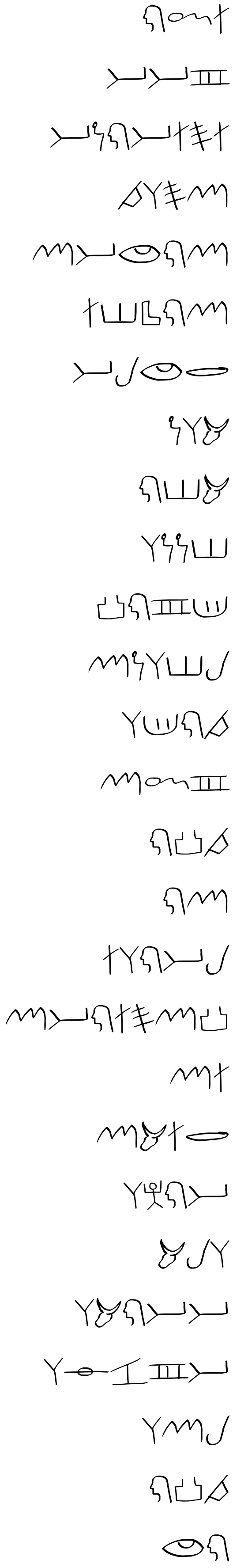

preserve	tits·tsor	
my life	chay·yay	
Hide me	tas·tee·re·nee	Psalm 64:2
from the scheming	mis·so·wd	
of the wicked	me·re·eem	
from the mob	me·rig·shat	
of workers	po·a·le	
of iniquity	a·ven	
who	a·sher	Psalm 64:3
sharpen	sha·ne·nu	
like swords	kha·che·rev	
their tongues	le·sho·w·nam	
and aim	da·re·khu	
like arrows	chits·tsam	
words	da·var	
their bitter	mar	
ambushing	lee·ro·wt	Psalm 64:4
in seclusion	bam·mis·ta·reem	
the innocent	tam	
suddenly	pit·om	
shooting	yo·ru·hu	
without	ve·lo	
fear	yee·ra·u	
They hold fast	ye·chaz·ze·qu	Psalm 64:5
	la·mo	
purpose	da·var	
to their evil	ra	

they speak	ye·sap·pe·ru	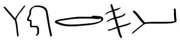	
of hiding	lit·mo·wn		
their snares	mo·wq·sheem		
they say	a·me·ru		
“ Who	mee		
will see	yir·eh		
them ? ”	la·mo		
They devise	yach·pe·su	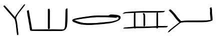	Psalm 64:6
injustice [and say]	o·w·lot		
“ We have perfected	tam·nu		
a secret	che·phes		
plan ”	me·chup·pas		
For the inner	ve·qe·rev	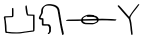	
man	eesh	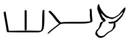	
and the heart	ve·lev	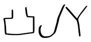	
are mysterious	a·moq		
will shoot them	vay·yo·rem	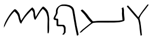	Psalm 64:7
But God	e·lo·heem		
with arrows	chets	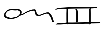	
suddenly	pit·o·wm		
they will be	ha·yu	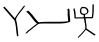	
wounded	mak·ko·w·tam		
They will be made to stumble	vay·yakh·shee·lu·hu	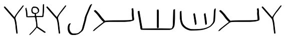	Psalm 64:8
turned against them	a·le·mo	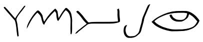	
their own tongues	le·sho·w·nam		
will shake their heads	yit·no·da·du		
All	kal	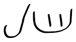	

who see	ro·eh		
	vam		
will fear	vay·yee·re·u	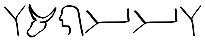	Psalm 64:9
Then all	kal		
mankind	a·dam		
and proclaim	vay·yag·gee·du	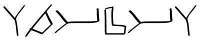	
the work	po·al		
of God	e·lo·heem		
what He has done	u·ma·a·se·hu		
so they will ponder	his·kee·lu		
rejoice	yis·mach		Psalm 64:10
Let the righteous	tsad·deeq	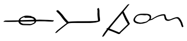	
in the LORD	ba·YHVH	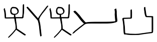	
and take refuge	ve·cha·sah	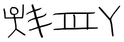	
in Him	vo		
exult	ve·yit·hal·lu	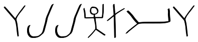	
let all	kal	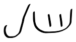	
the upright	yish·re	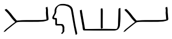	
in heart	lev	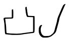	
For the choirmaster	lam·nats·tse·ach		Psalm 65:1
A Psalm	miz·mo·wr	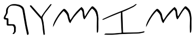	
of David	le·da·wid		
A song	sheer	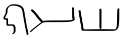	
You	le·kha	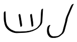	
awaits	du·mee·yah	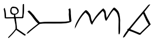	
Praise	te·hil·lah		
O God	e·lo·heem		

in Zion	be·tsee·yo·wn		
to You	u·le·kha	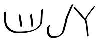	
will be fulfilled	ye·shul·lam	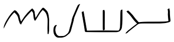	
our vows	ne·der		
O You who listen to	sho·me·a		Psalm 65:2
prayer	te·phil·lah		
to You	a·de·kha	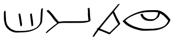	
all	kal	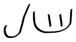	
people	ba·sar		
will come	ya·vo·u		
When iniquities	div·re		Psalm 65:3
	a·wo·not		
prevail	ga·ve·ru		
against me	men·nee	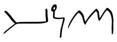	
our transgressions	pe·sha·e·nu		
You	at·tah		
atone for	te·khap·pe·rem		
Blessed	ash·re	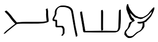	Psalm 65:4
is the one You choose	tiv·char	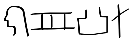	
and bring near	u·te·qa·rev	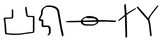	
to dwell	yish·kon	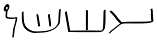	
in Your courts !	cha·tse·re·kha		
We are filled	nis·be·ah		
with the goodness	be·tuv		
of Your house	be·te·kha	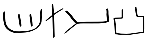	
the holiness	qe·dosh	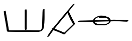	
of Your temple	he·kha·le·kha		

With awesome deeds	no·w·ra·o·wt		Psalm 65:5
of righteousness	be·tse·deq		
You answer us	ta·a·ne·nu		
O God	e·lo·he		
of our salvation	yish·e·nu		
the hope	miv·tach		
of all	kal	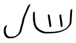	
the ends	qats·ve		
of the earth	e·rets		
seas	ve·yam	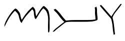	
and of the farthest	re·cho·qeem	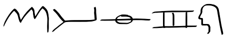	
You formed	me·kheen		Psalm 65:6
the mountains	ha·reem	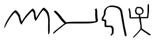	
by Your power	be·kho·cho	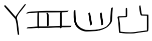	
having girded Yourself	ne·zar		
with might	big·vu·rah		
You stilled	mash·bee·ach		Psalm 65:7
the roaring	she·o·wn		
of the seas	yam·meem	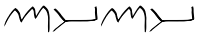	
the pounding	she·o·wn		
of their waves	gal·le·hem	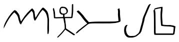	
and the tumult	va·ha·mo·wn		
of the nations	le·um·meem		
fear	vay·yee·re·u	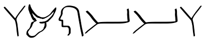	Psalm 65:8
Those who live	yo·she·ve		
far away	qe·tsa·wot		
Your wonders	me·o·w·to·te·kha		

You make the dawn	mo·w·tsa·e		
	bo·qer	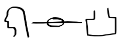	
and sunset	va·e·rev		
shout for joy	tar·neen	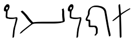	
You attend to	pa·qad·ta	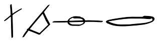	Psalm 65:9
the earth	ha·a·rets		
and water it	vat·te·sho·qe·qe·ha		
with abundance	rab·bat		
You enrich it	ta·she·ren·nah		
The streams	pe·leg		
of God	e·lo·heem		
are full	ma·le		
of water	ma·yim	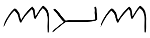	
You prepare	ta·kheen	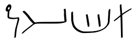	
our grain	de·ga·nam		
for	kee	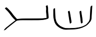	
for [the earth]	khen	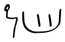	
by providing	te·khee·ne·ha	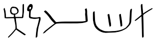	
its furrows	te·la·me·ha		Psalm 65:10
You soak	raw·veh		
and level	na·chet	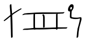	
its ridges	ge·du·de·ha	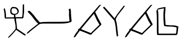	
with showers	bir·vee·veem	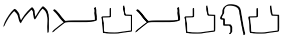	
You soften it	te·mo·ge·gen·nah		
its growth	tsim·chah	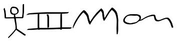	
and bless	te·va·rekh		
You crown	it·tar·ta		Psalm 65:11

the year	she·nat	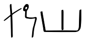	
with Your bounty	to·w·va·te·kha		
and Your paths	u·ma·ga·le·kha		
overflow	yir·a·phun		
with plenty	da·shen		
overflow	yir·a·phu		Psalm 65:12
The pastures	ne·o·wt		
of the wilderness	mid·bar		
with joy	ve·geel	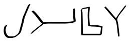	
the hills	ge·va·o·wt		
are robed	tach·go·re·nah		
are clothed	la·ve·shu		Psalm 65:13
The pastures	kha·reem	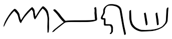	
with flocks	hats·tson		
and the valleys	va·a·ma·qeem	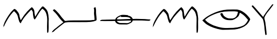	
are decked	ya·at·phu		
with grain	var		
They shout in triumph	yit·ro·w·a·u		
indeed	aph		
they sing	ya·shee·ru	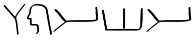	
For the choirmaster	lam·nats·tse·ach		Psalm 66:1
A song	sheer	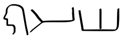	
A Psalm	miz·mo·wr	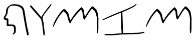	
Make a joyful noise	ha·ree·u	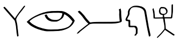	
to God	le·lo·heem		
all	kal	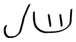	
the earth !	ha·a·rets		

Sing	zam·me·ru		Psalm 66:2
the glory	khe·vo·wd		
of His name	she·mo		
make	see·mu	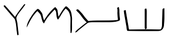	
glorious	kha·vo·wd		
His praise	te·hil·la·to	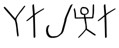	
Say	im·ru		Psalm 66:3
to God	le·lo·heem		
“ How	mah		
awesome	no·w·ra		
are Your deeds	ma·a·se·kha		
So great is Your	be·rov		
power	uz·ze·kha		
cower before You	ye·kha·cha·shu		
!	le·kha	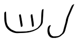	
that Your enemies	o·ye·ve·kha		
All	kal	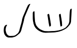	Psalm 66:4
the earth	ha·a·rets		
bows down	yish·ta·cha·wu		
to You	le·kha	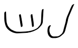	
they sing praise	vee·zam·me·ru		
to You	lakh	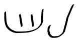	
they sing praise	ye·zam·me·ru	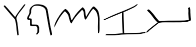	
to Your name ”	shim·kha		
Selah	se·lah		
Come	le·khu		Psalm 66:5
and see	u·re·u		

the works	miph·a·lo·wt	
of God	e·lo·heem	
how awesome	no·w·ra	
are His deeds	a·lee·lah	
toward	al	
	be·ne	
mankind	a·dam	
He turned	ha·phakh	Psalm 66:6
the sea	yam	
into dry land	le·yab·ba·shah	
the waters	ban·na·har	
they passed through	ya·av·ru	
on foot	ve·ra·gel	
there	m	
we rejoiced	nis·me·chah	
in Him	bo	
He rules	mo·shel	Psalm 66:7
by His power	big·vu·ra·to	
forever	o·w·lam	
His eyes	e·naw	
the nations	bag·go·w·yim	
watch	tits·pe·nah	
the rebellious	has·so·wr·reem	
Do not let	al	
exalt	ya·rī·mu	
themselves	la·mo	
Selah	se·lah	

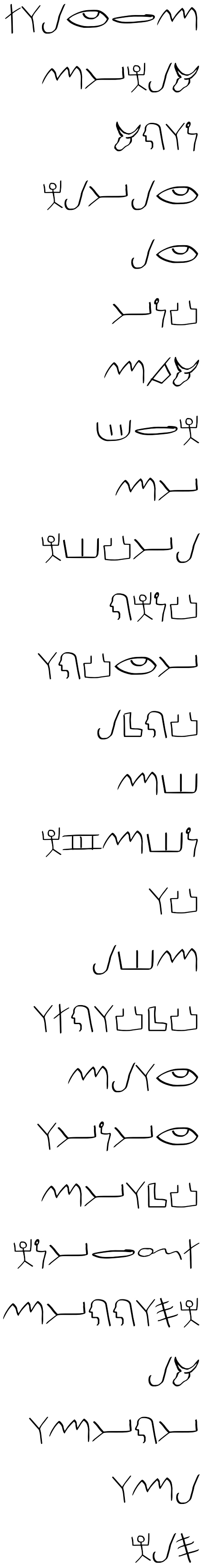

Bless	ba·re·khu		Psalm 66:8
O peoples	am·meem	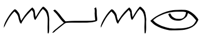	
our God	e·lo·he·nu		
be heard	ve·hash·mee·u	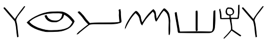	
let the sound	qo·wl	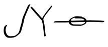	
of His praise	te·hil·la·to	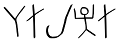	
He preserves	has·sam		Psalm 66:9
our	naph·she·nu	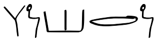	
lives	ba·chay·yeem	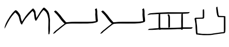	
and keeps	ve·lo		
	na·tan		
from slipping	lam·mo·wt		
our feet	rag·le·nu	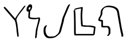	
For	kee	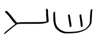	Psalm 66:10
have tested us	ve·chan·ta·nu	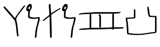	
You O God	e·lo·heem		
You have refined us	tse·raph·ta·nu		
	kits·raph		
like silver	ka·seph		
You led us	ha·ve·ta·nu		Psalm 66:11
into the net	vam·me·tsu·dah		
You laid	sam·ta		
burdens	mu·a·qah		
on our backs	ve·ma·te·ne·nu	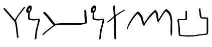	
ride	hir·kav·ta		Psalm 66:12
You let men	e·no·wosh		
over our heads	le·ro·she·nu		

we went	ba·nu	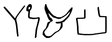	
through fire	va·esh	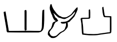	
and water	u·vam·ma·yim	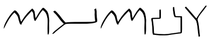	
but You brought us	vat·to·w·tsee·e·nu	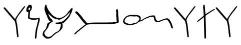	
into abundance	la·re·va·yah	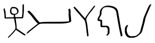	
I will enter	a·vo·w	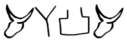	Psalm 66:13
Your house	ve·te·kha	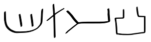	
with burnt offerings	ve·o·w·lo·wt	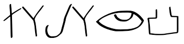	
I will fulfill	a·shal·lem	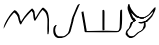	
to You —	le·kha	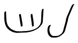	
my vows	ne·da·ray	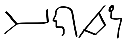	
[the vows] that	a·sher	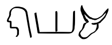	Psalm 66:14
promised	pa·tsu	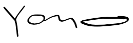	
my lips	se·pha·tay	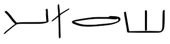	
spoke	ve·dib·ber	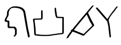	
and my mouth	pee	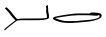	
in my distress	bats·tsar	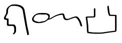	
	lee	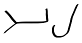	
as burnt offerings	o·lo·wt	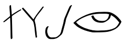	Psalm 66:15
fatlings	me·cheem	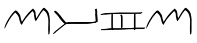	
I will offer	a·a·leh	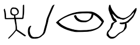	
You	lakh	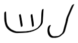	
with	im	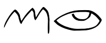	
the fragrant smoke	qe·to·ret	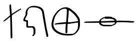	
of rams	e·leem	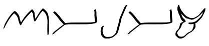	
I will offer	e·e·seh	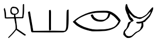	
bulls	va·qar	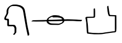	

and	im	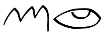	
goats	at·tu·deem	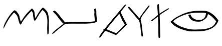	
Selah	se·lah	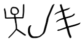	
Come	le·khu	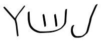	Psalm 66:16
and listen	shim·u	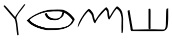	
and I will declare	va·a·sap·pe·rah	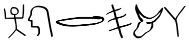	
all you	kal	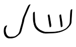	
who fear	yir·e	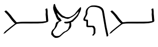	
God	e·lo·heem	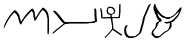	
what	a·sher	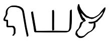	
He has done	a·sah	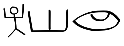	
for me	le·naph·shee	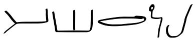	
to Him	e·law	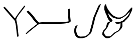	Psalm 66:17
with my mouth	pee	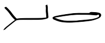	
I cried out	qa·ra·tee	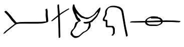	
and praised Him	ve·ro·w·mam	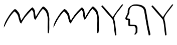	
with	ta·chat	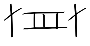	
my tongue	le·sho·w·nee	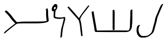	
iniquity	a·ven	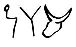	Psalm 66:18
If	im	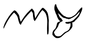	
I had cherished	ra·ee·tee	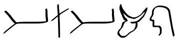	
in my heart	ve·lib·bee	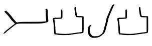	
would not	lo	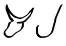	
have listened	yish·ma	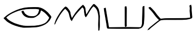	
the Lord	a·do·nay	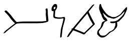	
has surely	a·khen	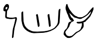	Psalm 66:19
heard	sha·ma	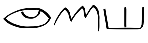	

But God	e·lo·heem	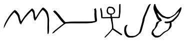	
He has attended	hiq·sheev	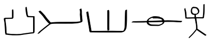	
to the sound	be·qo·wl	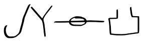	
of my prayer	te·phil·la·tee	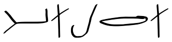	
Blessed	ba·rukh	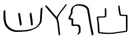	Psalm 66:20
[be] God	e·lo·heem	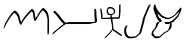	
who	a·sher	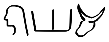	
has not	lo	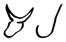	
rejected	he·seer	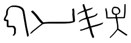	
my prayer	te·phil·la·tee	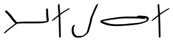	
His loving devotion !	ve·chas·do	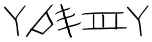	
or withheld from me	me·it·tee	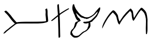	
For the choirmaster	lam·nats·tsech	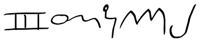	Psalm 67:1
With stringed instruments	bin·gee·not	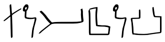	
A Psalm	miz·mo·wr	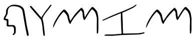	
A song	sheer	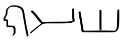	
May God	e·lo·heem	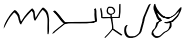	
be gracious to us	ye·chan·ne·nu	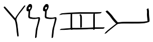	
and bless us	vee·va·re·khe·nu	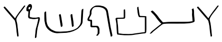	
to shine upon	ya·er	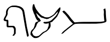	
[and] cause His face	pa·naw	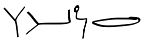	
us	it·ta·nu	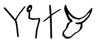	
Selah	se·lah	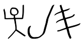	
may be known	la·da·at	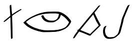	Psalm 67:2
on earth	ba·a·rets	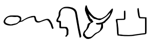	
that Your ways	dar·ke·kha	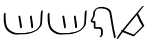	
among all	be·khal	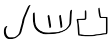	

nations	go·w·yim	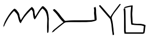	
Your salvation	ye·shu·a·te·kha		
praise You	yo·w·du·kha		Psalm 67:3
Let the peoples	am·meem		
O God	e·lo·heem		
praise You	yo·w·du·kha		
the peoples	am·meem		
let all	kul·lam	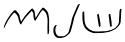	
be glad	yis·me·chu		Psalm 67:4
and sing for joy	vee·ran·ne·nu		
Let the nations	le·um·meem		
for	kee	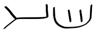	
You judge	tish·pot	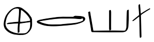	
the peoples	am·meem		
justly	mee·sho·wr	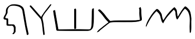	
the nations	u·le·um·meem		
of the earth	ba·a·rets		
and lead	tan·chem	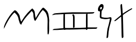	
Selah	se·lah	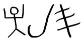	
praise You	yo·w·du·kha		Psalm 67:5
Let the peoples	am·meem		
O God	e·lo·heem		
praise You	yo·w·du·kha		
the peoples	am·meem		
let all	kul·lam	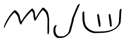	
The earth	e·rets		Psalm 67:6
has yielded	na·te·nah	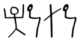	

its harvest	ye·vu·lah		
blesses us	ye·va·re·khe·nu	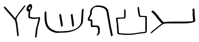	
God	e·lo·heem		
our God	e·lo·he·nu		
blesses us	ye·va·re·khe·nu	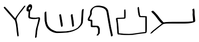	Psalm 67:7
God	e·lo·heem		
shall fear Him	ve·yee·re·u	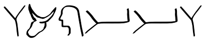	
-	o·to		
that all	kal	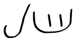	
the ends	aph·se		
of the earth	a·rets		
For the choirmaster	lam·nats·tse·ach		Psalm 68:1
of David	le·da·wid		
A Psalm	miz·mo·wr	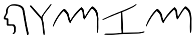	
A song	sheer	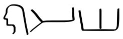	
arises	ya·qum	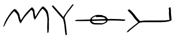	
God	e·lo·heem		
are scattered	ya·phu·tsu		
His enemies	o·wy·vaw	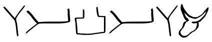	
flee	ve·ya·nu·su		
and those who hate Him	me·san·aw		
His presence	mip·pa·naw		
is blown away	ke·hin·doph	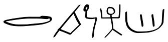	Psalm 68:2
As smoke	a·shan		
You will drive [them] out	tin·doph		
melts	ke·him·mes	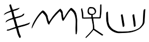	
as wax	do·w·nag		

before	mip·pe·ne		
the fire	esh		
will perish	yo·ve·du		
the wicked	re·sha·eem		
in the presence	mip·pe·ne		
of God	e·lo·heem		
But the righteous	ve·tsad·dee·qeem	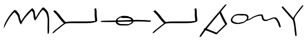	Psalm 68:3
will be glad	yis·me·chu		
[and] rejoice	ya·al·tsu		
before	liph·ne		
God	e·lo·heem		
they will celebrate	ve·ya·see·su	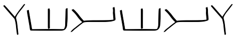	
with joy	ve·sim·chah		
Sing	shee·ru	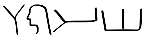	Psalm 68:4
to God !	le·lo·heem		
Sing praises	zam·me·ru		
to His name	she·mo		
Exalt	sol·lu	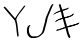	
Him who rides	la·ro·khev	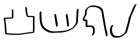	
on the clouds —	ba·a·ra·vo·wt		
is the LORD —	be·yah	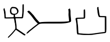	
His name	she·mo		
and rejoice	ve·il·zu	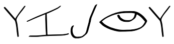	
before Him	le·pha·naw	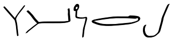	
A father	a·vee		Psalm 68:5
of the fatherless	ye·to·w·meem		
and a defender	ve·day·yan	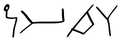	

of the widows	al·ma·no·wt		
[is] God	e·lo·heem		
habitation	bim·o·wn		
in His holy	qa·de·sho		
God	e·lo·heem		Psalm 68:6
settles	mo·wo·sheev		
the lonely	ye·chee·deem	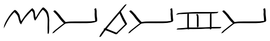	
in families	bay·tah	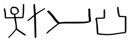	
He leads	mo·w·tsee		
the prisoners {out}	a·see·reem		
to prosperity	bak·ko·wo·sha·ro·wt		
but	akh		
the rebellious	so·w·ra·reem	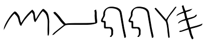	
dwell	sha·khe·nu		
in a sun-scorched [land]	tse·chee·chah	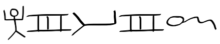	
O God	elo·heem		Psalm 68:7
when You went out	be·tse·te·kha		
before	liph·ne		
Your people	am·me·kha		
when You marched	be·tsa·de·kha		
through the wasteland	vee·shee·mo·wn	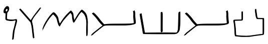	
Selah	se·lah		
the earth	e·rets		Psalm 68:8
shook	ra·a·shah		
and	aph		
the heavens	sha·ma·yim	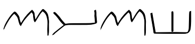	
poured down [rain]	na·te·phu	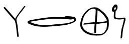	

before	mip·pe·ne		
God	e·lo·heem		
the One	zeh	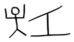	
[on] Sinai	see·nay		
before	mip·pe·ne		
God	e·lo·heem		
the God	e·lo·he		
of Israel	yis·ra·el	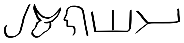	
rain	ge·shem	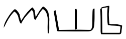	Psalm 68:9
abundant	ne·da·vo·wt	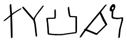	
You sent	ta·neeph	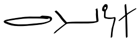	
O God	e·lo·heem		
inheritance	na·cha·la·te·kha	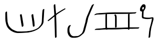	
Your weary	ve·nil·ah		
You	at·tah		
refreshed	kho·w·nan·tah	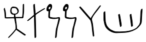	
Your flock	chay·ya·te·kha	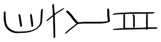	Psalm 68:10
settled	ya·she·vu	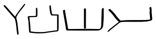	
therein	vah		
You provided	ta·kheen	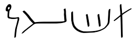	
from Your bounty	be·to·w·va·te·kha		
for the poor	le·a·nee		
O God	e·lo·heem		
The Lord	a·do·nay		Psalm 68:11
gives	yit·ten	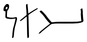	
the command	o·mer		
of women proclaim [it] :	ham·vas·se·ro·wt		

company	tsa·va	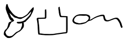	
a great	rav	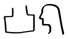	
“ Kings	mal·khe	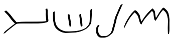	Psalm 68:12
[and their] armies	tse·va·o·wt	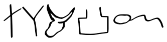	
flee	yid·do·dun		
in haste	yid·do·dun		
she who waits	u·ne·vat		
at home	ba·yit	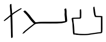	
divides	te·chal·leq	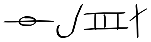	
the plunder	sha·lal	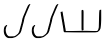	
Though	im		Psalm 68:13
you lie down	tish·ke·vun		
among	ben	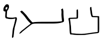	
the sheepfolds	she·phat·ta·yim		
the wings	kan·phe		
of the dove	yo·w·nah		
are covered	nech·pah		
with silver	vak·ke·seph		
with shimmering	ve·ev·ro·w·te·ha		
and her feathers	bee·raq·raq	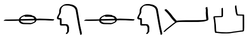	
gold ”	cha·ruts		
scattered	be·pha·res		Psalm 68:14
When the Almighty	shad·day	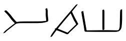	
the kings	me·la·kheem		
in [the land]	bah		
it was like the snow falling	tash·leg	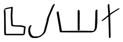	
on Zalmon	be·tsal·mo·wn	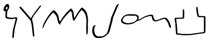	

A mountain	har		Psalm 68:15
of God	e·lo·heem		
[is] Mount	har		
Bashan	ba·shan	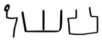	
a mountain [of]	har		
[many] peaks	gav·nun·neem	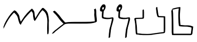	
[is] Mount	har		
Bashan	ba·shan	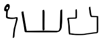	
Why	lam·mah		Psalm 68:16
do you gaze in envy	te·rats·tse·dun		
O mountains	ha·reem	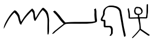	
of many peaks ?	gav·nun·neem	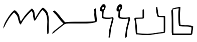	
[This is] the mountain	ha·har		
chose	cha·mad	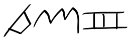	
God	e·lo·heem		
for [His] dwelling	le·shiv·to		
will surely	aph		
where the LORD	YHVH		
dwell	yish·kon	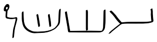	
forever	la·ne·tsach		
The chariots	re·khev		Psalm 68:17
of God	e·lo·heem		
[are] tens of thousands —	rib·bo·ta·yim		
thousands	al·phe		
of thousands [are they]	shin·an		
the Lord	a·do·nay		

[is] in	vam		
[as He was at] Sinai	see·nay	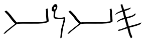	
His sanctuary	baq·qo·desh	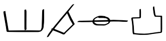	
You have ascended	a·lee·ta	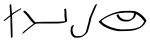	Psalm 68:18
on high	lam·ma·ro·wm		
	sha·vee·ta	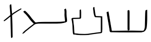	
You have led captives away	she·vee		
You have received	la·qach·ta	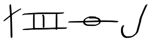	
gifts	mat·ta·no·wt		
from men	ba·a·dam		
even	ve·aph		
[from] the rebellious	so·wr·reem	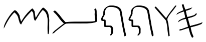	
may dwell [there]	lish·kon	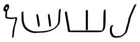	
that the LORD	yah	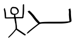	
God	e·lo·heem		
Blessed [be]	ba·rukh		Psalm 68:19
the Lord	a·do·nay		
[who] daily	yo·wm		
	yo·wm		
bears our burden	ya·a·mas		
-	la·nu		
the God	ha·el		
of our salvation	ye·shu·a·te·nu		
Selah	se·lah	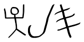	
Our God	ha·el		Psalm 68:20
	la·nu	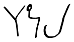	
[is] a God	el		

of deliverance	le·mo·wo·sha·o·wt		
GOD	ve·le·YHVH	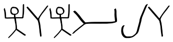	
the Lord	a·do·nay		
from death	lam·ma·vet		
[is our] rescuer	to·w·tsa·o·wt		
Surely	akh		Psalm 68:21
God	e·lo·heem		
will crush	yim·chats		
the heads	rosh		
of His enemies	o·ye·vaw	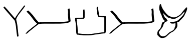	
crowns	qa·de·qod	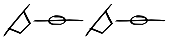	
the hairy	se·ar		
of those who persist	mit·hal·lekh		
in guilty ways	ba·a·sha·maw	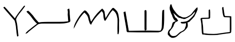	
said	a·mar		Psalm 68:22
The Lord	a·do·nay		
from Bashan	mib·ba·shan	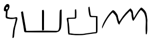	
“ I will retrieve [them]	a·sheev	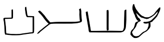	
I will bring [them] up	a·sheev	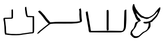	
from the depths	mim·me·tsu·lo·wt		
of the sea	yam	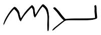	
that	le·ma·an		Psalm 68:23
may be dipped	tim·chats	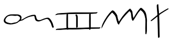	
your foot	rag·le·kha		
in the blood	be·dam		
the tongues	le·sho·wn		
of your dogs	ke·la·ve·kha	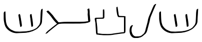	

of [your] foes —	me·o·ye·veem	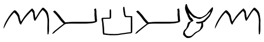	
in [the same] ”	min·ne·hu		
They have seen	ra·u		Psalm 68:24
Your procession	ha·lee·kho·w·te·kha		
O God —	e·lo·heem		
the march	ha·lee·kho·wt	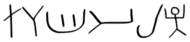	
of my God	e·lee	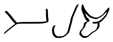	
[and] King	mal·kee	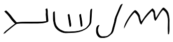	
into the sanctuary	vaq·qo·desh	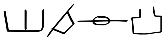	
lead the way	qid·de·mu		Psalm 68:25
The singers	reem	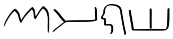	
[follow] after	a·char	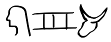	
the musicians	no·ge·neem	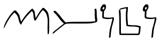	
among	be·to·wkh		
the maidens	a·la·mo·wt	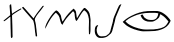	
playing tambourines	to·w·phe·pho·wt		
in the great congregation	be·maq·he·lo·wt	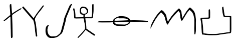	Psalm 68:26
Bless	ba·re·khu	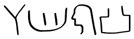	
God	e·lo·heem		
[bless] the LORD	YHVH		
from the fountain	mim·me·qo·wr	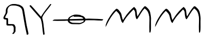	
of Israel	yis·ra·el	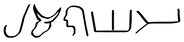	
There [is]	sham		Psalm 68:27
Benjamin	bin·ya·min	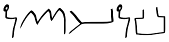	
the youngest	tsa·eer		
ruling them	ro·dem		
the princes	sa·re	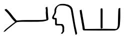	

of Judah	ye·hu·dah	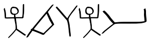	
[in] their company	rig·ma·tam		
the princes	sa·re	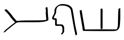	
of Zebulun	ze·vu·lun	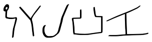	
[and]	sa·re	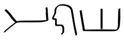	
of Naphtali	naph·ta·lee		
Summon	tsiw·vah		Psalm 68:28
O God	e·lo·he·kha		
Your power	uz·ze·kha	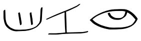	
show Your strength	uz·zah		
O God	e·lo·heem		
which	zu		
You have exerted	pa·al·ta		
on our behalf	la·nu		
Because of Your temple	me·he·kha·le·kha	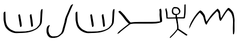	Psalm 68:29
at	al		
Jerusalem	ye·ru·sha·lim		
You	le·kha	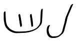	
will bring	yo·w·vee·lu		
kings	me·la·kheem		
gifts	shay	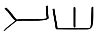	
Rebuke	ge·ar		Psalm 68:30
the beast	chay·yat	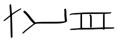	
in the reeds	qa·neh	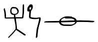	
the herd	a·dat		
of bulls	ab·bee·reem		
among the calves	be·eg·le		

of the nations	am·meem		
[until] it submits	mit·rap·pes		
[bringing] bars	be·rats·tse		
of silver	kha·seph		
Scatter	biz·zar		
the nations	am·meem		
in war	qe·ra·vo·wt		
[who] delight	yech·pa·tsu		
will arrive	ye·e·ta·yu		Psalm 68:31
Envoys	chash·man·neem	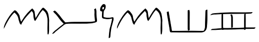	
from	min·nee	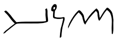	
Egypt	mits·ra·yim		
Cush	kush		
will stretch out	ta·reets	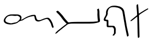	
her hands	ya·daw		
to God	le·lo·heem		
O kingdoms	mam·le·kho·wt		Psalm 68:32
of the earth	ha·a·rets		
Sing	shee·ru	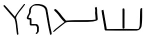	
to God	le·lo·heem		
sing praises	zam·me·ru		
to the Lord —	a·do·nay		
Selah	se·lah	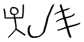	
to Him who rides	la·ro·khev	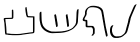	Psalm 68:33
upon the highest	bish·me	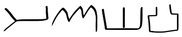	
heavens	she·me		
of old	qe·dem	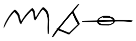	

behold	hen	𐤄𐤍	
resounds	yit·ten	𐤉𐤕𐤍	
voice	be·qo·w·lo	𐤁𐤒𐤅𐤋𐤅	
	qo·wl	𐤒𐤅𐤋	
{His} mighty	oz	𐤏𐤆	
Ascribe	te·nu	𐤕𐤍𐤅	Psalm 68:34
the power	oz	𐤏𐤆	
to God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
[is] over	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
whose majesty	ga·a·va·to	𐤂𐤀𐤅𐤕𐤅	
whose strength	ve·uz·zo	𐤅𐤏𐤆𐤅	
[is] in the skies	bash·she·cha·qeem	𐤁𐤔𐤇𐤒𐤉𐤌	
[You are] awesome	no·w·ra	𐤍𐤅𐤓𐤀	Psalm 68:35
O God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
in Your sanctuary	mim·miq·da·she·kha	𐤌𐤌𐤒𐤃𐤔𐤉𐤊	
the God	el	𐤀𐤋	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Himself	hu	𐤄𐤅𐤀	
gives	no·ten	𐤍𐤕𐤍	
strength	oz	𐤏𐤆	
and power	ve·ta·a·tsu·mo·wt	𐤅𐤕𐤏𐤑𐤌𐤅𐤕	
to [His] people	la·am	𐤋𐤏𐤌	
Blessed	ba·rukh	𐤁𐤓𐤅𐤊	
[be] God !	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
For the choirmaster	lam·nats·tse·ach	𐤋𐤌𐤍𐤑𐤇	Psalm 69:1
To the tune of	al	𐤏𐤋	

“ Lilies ”	sho·wo·shan·neem	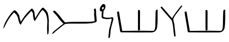	
Of David	le·da·wid		
Save me	ho·wo·shee·e·nee	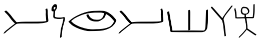	
O God	e·lo·heem		
for	kee	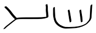	
are up	va·u		
the waters	ma·yim	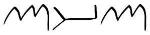	
to	ad		
my neck	na·phesh		
I have sunk	ta·va·tee		Psalm 69:2
into the miry	bee·ven	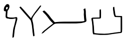	
depths	me·tsu·lah		
where [there is] no	ve·en		
footing	ma·o·mad		
I have drifted	ba·tee		
into deep	ve·ma·a·maq·qe		
waters	ma·yim	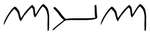	
where the flood	ve·shib·bo·let		
engulfs me	she·ta·pha·te·nee		
I am weary	ya·ga·tee		Psalm 69:3
from my crying	ve·qa·re·ee	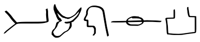	
is parched	ni·char	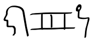	
my throat	ge·ro·w·nee		
fail	ka·lu	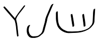	
My eyes	e·nay	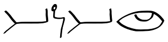	
looking	me·ya·chel	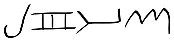	
for my God	le·lo·hay	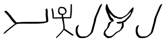	

outnumber	rab·bu		Psalm 69:4
the hairs	mis·sa·a·ro·wt		
of my head	ro·shee	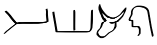	
Those who hate me	so·ne·ay		
without cause	chin·nam	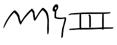	
many are	a·tse·mu		
those who would destroy me —	mats·mee·tay		
my enemies	o·ye·vay	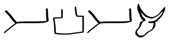	
for no reason	she·qer	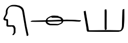	
-	a·sher		
Though I did not	lo		
steal	ga·zal·tee	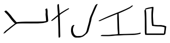	
	az		
I must repay	a·sheev	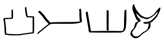	
O God	elo·heem		Psalm 69:5
You	at·tah		
know	ya·da·ta		
my folly	le·iw·val·tee		
and my guilt	ve·ash·mo·w·tay		
from You	mim·me·kha		
is not	lo		
hidden	nikh·cha·du	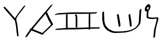	
not	al		Psalm 69:6
be ashamed	ye·vo·shu	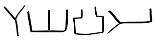	
through me	vee	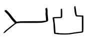	
May those who hope in You	qo·ve·kha	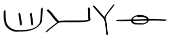	
O Lord	a·do·nay		

GOD	YHVH	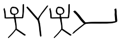	
of Hosts	tse·va·o·wt	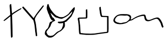	
not	al	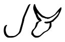	
be dishonored	yik·ka·le·mu	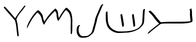	
through me	vee	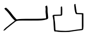	
may those who seek You	me·vaq·she·kha	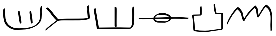	
O God	e·lo·he	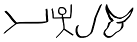	
of Israel	yis·ra·el	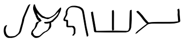	
For	kee	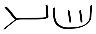	Psalm 69:7
for Your sake	a·le·kha	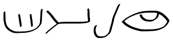	
I have endured	na·sa·tee	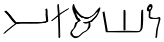	
scorn	cher·pah	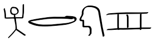	
has covered	kis·se·tah	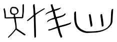	
and shame	khe·lim·mah	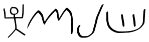	
my face	pha·nay	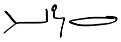	
a stranger	mu·zar	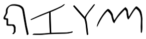	Psalm 69:8
I have become	ha·yee·tee	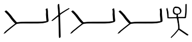	
to my brothers	le·e·chay	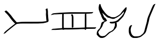	
and a foreigner	ve·na·khe·ree	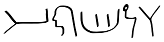	
sons	liv·ne	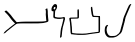	
to my mother's	im·mee	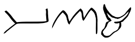	
because	kee	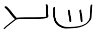	Psalm 69:9
zeal	qin·at	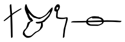	
for Your house	be·te·kha	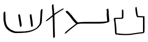	
has consumed me	a·kha·la·te·nee	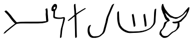	
and the insults	ve·cher·po·wt	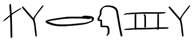	
of those who insult You	cho·wr·phe·kha	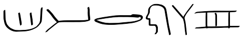	

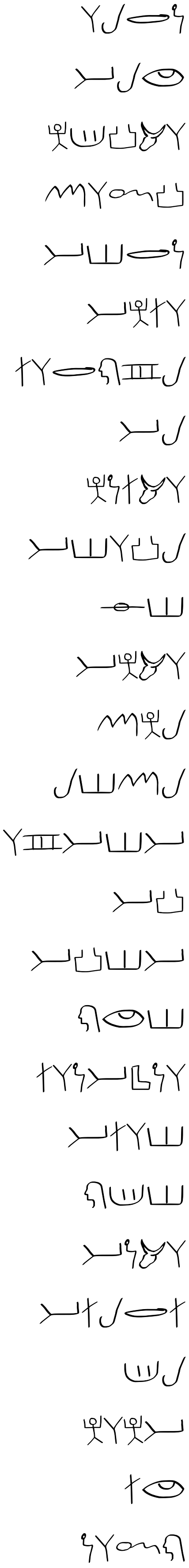

have fallen	na·phe·lu	
on me	a·lay	
wept	va·ev·keh	Psalm 69:10
and fasted	vats·tso·wm	
I	naph·shee	
but it brought me	vat·te·hee	
reproach	la·cha·ra·pho·wt	
	lee	
I made	va·et·te·nah	Psalm 69:11
my clothing	le·vu·shee	
sackcloth	saq	
and I was	va·e·hee	
to them	la·hem	
sport	le·ma·shal	
mock	ya·see·chu	Psalm 69:12
me	vee	
Those who sit	yo·she·ve	
at the gate	sha·ar	
and I am the song	u·ne·gee·no·wt	
of drunkards	sho·w·te	
	she·khar	
But	va·a·nee	Psalm 69:13
my prayer	te·phil·la·tee	
to You	le·kha	
O LORD	YHVH	
is for a time	et	
of favor	ra·tso·wn	

O God	e·lo·heem		
In Your abundant	be·rav		
loving devotion	chas·de·kha		
answer me	a·ne·nee	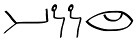	
with Your sure	be·e·met		
salvation	yish·e·kha		
Rescue me	hats·tsee·le·nee	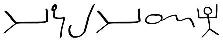	Psalm 69:14
from the mire	mit·teet	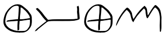	
and do not	ve·al		
let me sink	et·ba·ah		
deliver me	in·na·tse·lah		
from my foes	mis·so·ne·ay	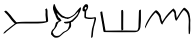	
and out of the deep	u·mim·ma·a·maq·qe		
waters	ma·yim	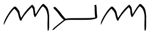	
Do not	al		Psalm 69:15
engulf me	tish·te·phe·nee	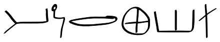	
let the floods	shib·bo·let		
	ma·yim	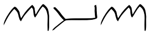	
let not	ve·al		
swallow me up	tiv·la·e·nee		
or the depths	me·tsu·lah		
	ve·al		
close	te·tar		
over me	a·lay	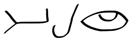	
the Pit	be·er		
its mouth	pee·ha	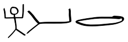	
Answer me	a·ne·nee	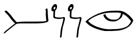	Psalm 69:16

O LORD	YHVH		
for	kee	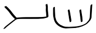	
is good	to·wv		
Your loving devotion	chas·de·kha		
in keeping with Your great	ke·rov	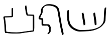	
compassion	ra·cha·me·kha		
turn	pe·neh		
to me	e·lay	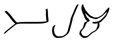	
not	ve·al		Psalm 69:17
Hide	tas·ter		
Your face	pa·ne·kha	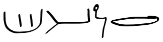	
from Your servant	me·av·de·kha	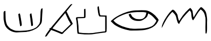	
for	kee	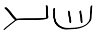	
I am in distress	tsar		
me	lee	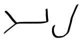	
quickly !	ma·her	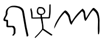	
Answer	a·ne·nee	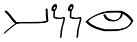	
Draw near	qa·re·vah		Psalm 69:18
to	el		
my soul	naph·shee		
and redeem me	ge·a·lah		
because of	le·ma·an		
my foes	o·ye·vay	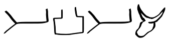	
ransom me	pe·de·nee		
You	at·tah		Psalm 69:19
know	ya·da·ta		
my reproach	cher·pa·tee		

my shame	u·va·she·tee	
and disgrace	u·khe·lim·ma·tee	
are before You	neg·de·kha	
All	kal	
my adversaries	tso·wr·ray	
Insults	cher·pah	Psalm 69:20
have broken	sha·ve·rah	
my heart	lib·bee	
and I am in despair	va·a·nu·shah	
I looked	va·a·qaw·veh	
for sympathy	la·nud	
but there was none	va·a·yin	
for comforters	ve·lam·na·cha·meem	
no one	ve·lo	
but I found	ma·tsa·tee	
They poisoned	vay·yit·te·nu	Psalm 69:21
my food	be·va·ru·tee	
with gall	rosh	
my thirst	ve·lits·ma·ee	
to quench	yash·qu·nee	
and gave me vinegar	cho·mets	
May their table	ye·hee	Psalm 69:22
become	shul·cha·nam	
	liph·ne·hem	
a snare	le·phach	
may it be a retribution	ve·lish·lo·w·meem	
and a trap	le·mo·w·qesh	

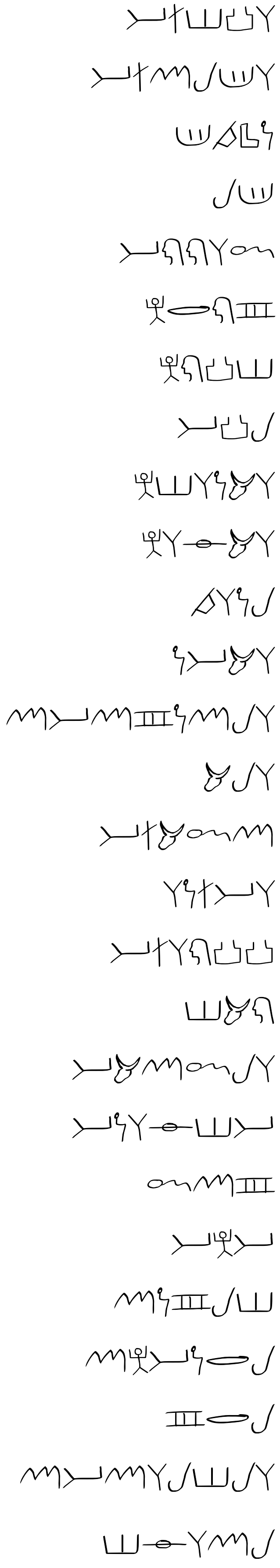

be darkened	tech·shakh·nah	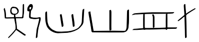	Psalm 69:23
May their eyes	e·ne·hem	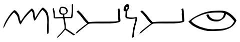	
so they cannot see	me·re·o·wt		
and their backs	u·ma·te·ne·hem	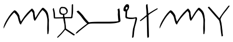	
forever	ta·meed		
be bent	ham·ad		
Pour out	she·phakh		Psalm 69:24
upon them	a·le·hem	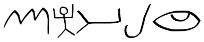	
Your wrath	za·me·kha		
and let Your burning anger	va·cha·ro·wn	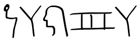	
	ap·pe·kha		
overtake them	yas·see·gem	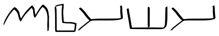	
May	te·hee		Psalm 69:25
their place	tee·ra·tam		
be deserted	ne·sham·mah		
in their tents	be·a·ho·le·hem	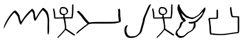	
let there be no one	al		
-	ye·hee	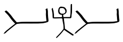	
to dwell	yo·shev		
For	kee	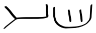	Psalm 69:26
You	at·tah		
the one	a·sher		
struck	hik·kee·ta	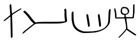	
they persecute	ra·da·phu		
	ve·el		
the pain	makh·o·wv		
of those You wounded	cha·la·le·kha	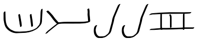	

and recount	ye·sap·pe·ru	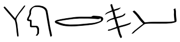	
Add	te·nah		Psalm 69:27
iniquity	a·won		
to	al		
their iniquity	a·wo·nam		
let them not	ve·al		
share	ya·vo·u		
in Your righteousness	be·tsid·qa·te·kha	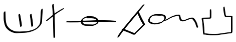	
May they be blotted out	yim·ma·chu	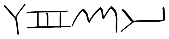	Psalm 69:28
of the Book	mis·se·pher		
of Life	chay·yeem	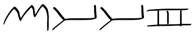	
with	ve·im		
the righteous	tsad·dee·qeem	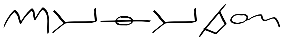	
and not	al		
listed	yik·ka·te·vu		
But I [am]	va·a·nee		Psalm 69:29
in pain	a·nee	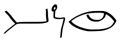	
and distress	ve·kho·w·ev		
let Your salvation	ye·shu·a·te·kha		
O God	e·lo·heem		
protect me	te·sag·ge·ve·nee	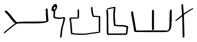	
I will praise	a·hal·lah	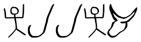	Psalm 69:30
name	shem		
God’s	e·lo·heem		
in song	be·sheer	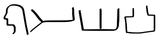	
and exalt Him	va·a·gad·de·len·nu		
with thanksgiving	ve·to·w·dah		

And this will please	ve·tee·tav	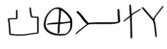	Psalm 69:31
the LORD	la·YHVH	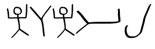	
more than an ox	mish·sho·wr		
more than a bull	par		
with horns	maq·rin	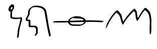	
and hooves	maph·rees		
will see	ra·u		Psalm 69:32
The humble	a·na·veem		
and rejoice	yis·ma·chu		
You who seek	do·re·she		
God	e·lo·heem		
be revived !	vee·chee	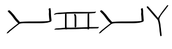	
let your hearts	le·vav·khem		
For	kee	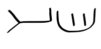	Psalm 69:33
listens	sho·me·a	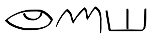	
to	el		
the needy	ev·yo·w·neem		
the LORD	YHVH	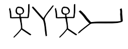	
-	ve·et		
His captive people	a·see·raw	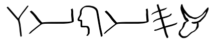	
and does not	lo		
despise	va·zah		
praise Him	ye·hal·lu·hu	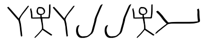	Psalm 69:34
Let heaven	sha·ma·yim	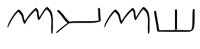	
and earth	va·a·rets		
the seas	yam·meem	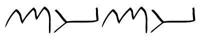	
and everything	ve·khal		

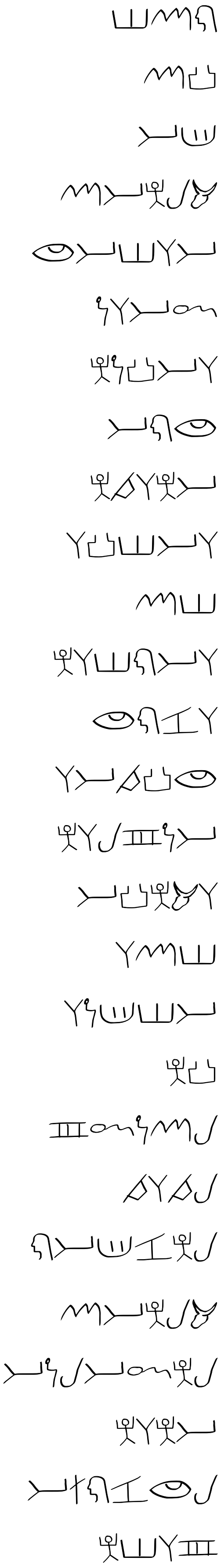

that moves	ro·mes	
in them	bam	
For	kee	Psalm 69:35
God	e·lo·heem	
will save	yo·wo·shee·a	
Zion	tsee·yo·wn	
and rebuild	ve·yiv·neh	
the cities	a·re	
of Judah	ye·hu·dah	
that they may dwell	ve·ya·she·vu	
there	m	
and possess it	vee·re·shu·ha	
The descendants	ve·ze·ra	Psalm 69:36
of His servants	a·va·daw	
will inherit it	yin·cha·lu·ha	
and those who love	ve·o·ha·ve	
His name	mo	
will settle	yish·ke·nu	
in it	vah	
For the choirmaster	lam·nats·tse·ach	Psalm 70:1
Of David	le·da·wid	
To bring remembrance	le·haz·keer	
[Make haste], O God	e·lo·heem	
to deliver me !	le·hats·tsee·le·nee	
O LORD	YHVH	
to help me !	le·ez·ra·tee	
Hurry	chu·shah	

be ashamed	ye·vo·shu	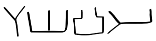	Psalm 70:2
and confounded	ve·yach·pe·ru	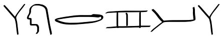	
May those who seek	me·vaq·she	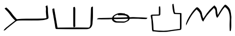	
my life	naph·shee	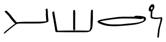	
be repelled	yis·so·gu	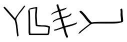	
	a·cho·wr	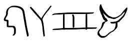	
and humiliated	ve·yik·ka·le·mu	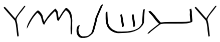	
may those who wish me	cha·phe·tse	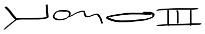	
harm	ra·a·tee	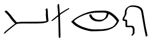	
retreat	ya·shu·vu	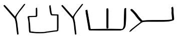	Psalm 70:3
because of	al	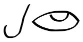	
	e·qev	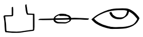	
their shame	ba·she·tam	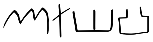	
May those who say	ha·o·me·reem	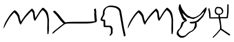	
“ Aha	he·ach	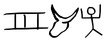	
aha ! ”	he·ach	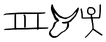	
rejoice	ya·see·su	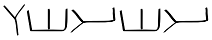	Psalm 70:4
and be glad	ve·yis·me·chu	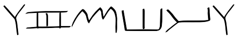	
in You	be·kha	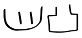	
May all	kal	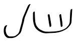	
who seek You	me·vaq·she·kha	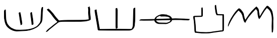	
say	ve·yo·me·ru	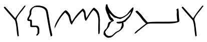	
always	ta·meed	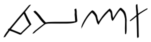	
be magnified ! ”	yig·dal	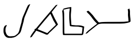	
“ Let God	e·lo·heem	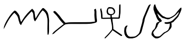	
may those who love	o·ha·ve	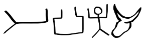	
Your salvation	ye·shu·a·te·kha	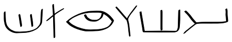	

But I [am]	va·a·nee	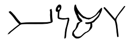	Psalm 70:5
poor	a·nee	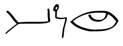	
and needy	ve·ev·yo·wn	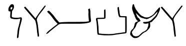	
O God	e·lo·heem	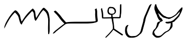	
hurry	chu·shah	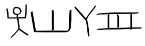	
to me	lee	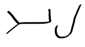	
are my help	ez·ree	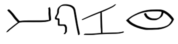	
and my deliverer	u·me·phal·tee	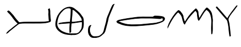	
You	at·tah	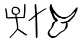	
O LORD	YHVH	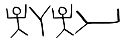	
do not	al	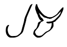	
delay	te·a·char	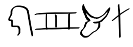	
In You	be·kha	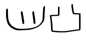	Psalm 71:1
O LORD	YHVH	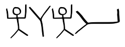	
I have taken refuge	cha·see·tee	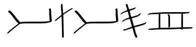	
let me never	al	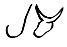	
be put to shame	e·vo·wo·shah	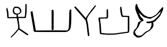	
	le·o·w·lam	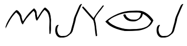	
In Your justice	be·tsid·qa·te·kha	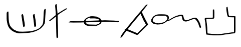	Psalm 71:2
rescue	tats·tsee·le·nee	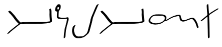	
and deliver me	u·te·phal·le·te·nee	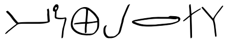	
incline	hat·teh	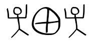	
-	e·lay	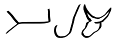	
Your ear	a·ze·ne·kha	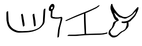	
and save me	ve·ho·wo·shee·e·nee	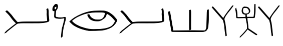	
Be	he·yeh	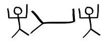	Psalm 71:3
	lee	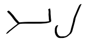	

my rock	le·tsur	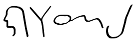	
of refuge	ma·o·wn	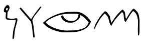	
go	la·vo·w	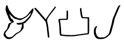	
where I can always	ta·meed	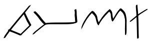	
Give the command	tsiw·vee·ta	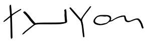	
to save me	le·ho·wo·shee·e·nee	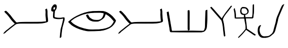	
for	kee	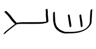	
are my rock	sal·ee	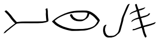	
and my fortress	u·me·tsu·da·tee	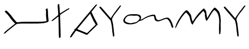	
You	at·tah	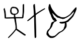	
O my God	elo·hay	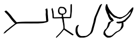	Psalm 71:4
Deliver me	pal·le·te·nee	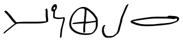	
from the hand	mee·yad	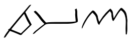	
of the wicked	ra·sha	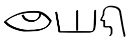	
from the grasp	mik·kaph	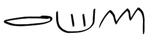	
of the unjust	me·aw·vel	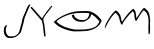	
and ruthless	ve·cho·mēts	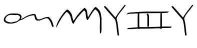	
For	kee	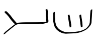	Psalm 71:5
You	at·tah	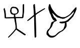	
are my hope	tiq·va·tee	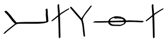	
O Lord	a·do·nay	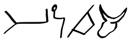	
GOD	YHVH	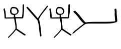	
my confidence	miv·ta·chee	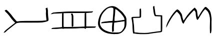	
from my youth	min·ne·u·ray	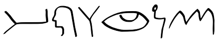	
on You	a·le·kha	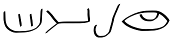	Psalm 71:6
I have leaned	nis·makh·tee	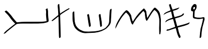	
since birth	mib·be·ten	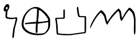	

womb	mim·me·e	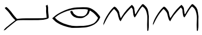	
from my mother’s	im·mee	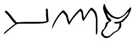	
You	at·tah	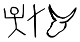	
pulled me	go·w·zee	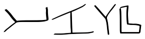	
for You	be·kha	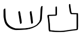	
My praise	te·hil·la·tee	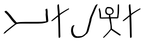	
is always	ta·meed	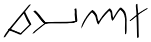	
a portent	ke·mo·w·phet	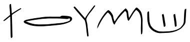	Psalm 71:7
I have become	ha·yee·tee	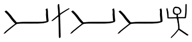	
to many	le·rab·beem	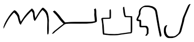	
but You	ve·at·tah	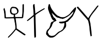	
refuge	ma·cha·see	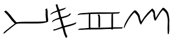	
are my strong	oz	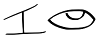	
is filled	yim·ma·le	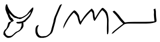	Psalm 71:8
My mouth	phee	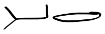	
[with] Your praise	te·hil·la·te·kha	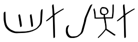	
all	kal	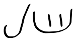	
day long	hay·yo·wm	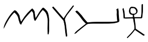	
[and with] Your splendor	tiph·ar·te·kha	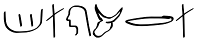	
Do not	al	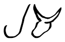	Psalm 71:9
discard me	tash·lee·khe·nee	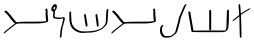	
	le·et	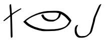	
in my old age	ziq·nah	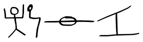	
fails	kikh·lo·wt	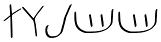	
when my strength	ko·chee	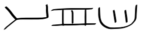	
do not	al	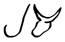	
forsake me	ta·az·ve·nee	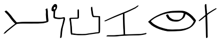	

For	kee	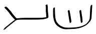	Psalm 71:10
speak	a·me·ru		
my enemies	o·wy·vay	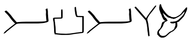	
against me	lee	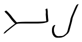	
and those who lie in wait	ve·sho·me·re		
for my life	naph·shee	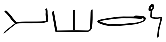	
conspire	no·w·a·tsu		
	yach·daw	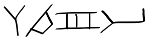	
saying	le·mor	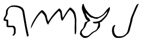	Psalm 71:11
“ God	e·lo·heem		
has forsaken him	a·za·vo		
pursue him	rid·phu		
and seize him	ve·tiph·su·hu	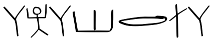	
for	kee	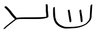	
there is no	en	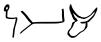	
one to rescue him ”	mats·tseel		
O God	e·lo·heem		Psalm 71:12
Be not	al		
far	tir·chaq	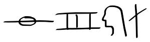	
from me	mim·men·nee		
O my God	e·lo·hay		
to help me	le·ez·ra·tee		
Hurry	chī·shah	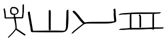	
be ashamed	ye·vo·shu	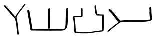	Psalm 71:13
[and] consumed	yikh·lu		
May the accusers	so·te·ne		
of my soul	naph·shee		

be covered	ya·a·tu		
with scorn	cher·pah		
and disgrace	u·khe·lim·mah	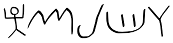	
may those who seek	me·vaq·she	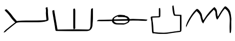	
my harm	ra·a·tee		
But I	va·a·nee		Psalm 71:14
will always	ta·meed		
hope	a·ya·chel	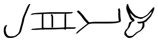	
You more	ve·ho·w·saph·tee		
and	al		
more	kal		
and will praise	te·hil·la·te·kha	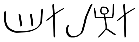	
My mouth	pee		Psalm 71:15
will declare	ye·sap·per		
Your righteousness	tsid·qa·te·kha	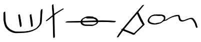	
all day long	kal	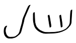	
	hay·yo·wm	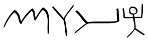	
and Your salvation	te·shu·a·te·kha		
though	kee		
I cannot	lo		
know	ya·da·tee		
their full measure	se·pho·ro·wt		
I will enter	a·vo·w		Psalm 71:16
in the strength	big·vu·ro·wt		
of the Lord	a·do·nay		
GOD	YHVH		
I will proclaim	az·keer		

Your righteousness —	tsid·qa·te·kha	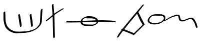	
Yours alone	le·vad·de·kha	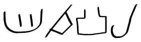	
O God	elo·heem	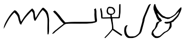	Psalm 71:17
You have taught me	lim·mad·ta·nee	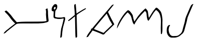	
from my youth	min·ne·u·ray	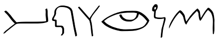	
and to this day	ve·ad	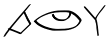	
	hen·nah	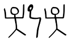	
I proclaim	ag·geed	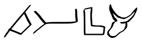	
Your marvelous deeds	niph·le·o·w·te·kha	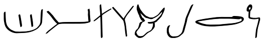	
Even	ve·gam	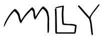	Psalm 71:18
when	ad	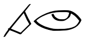	
I am old	ziq·nah	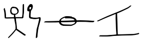	
and gray	ve·se·vah	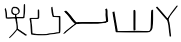	
O God	e·lo·heem	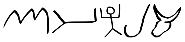	
do not	al	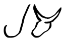	
forsake me	ta·az·ve·nee	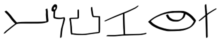	
until	ad	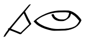	
I proclaim	ag·geed	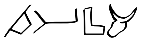	
Your power	ze·ro·w·a·kha	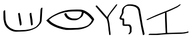	
to the next generation	le·do·wr	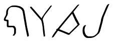	
to all	le·khal	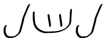	
who are to come	ya·vo·w	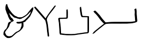	
Your might	ge·vu·ra·te·kha	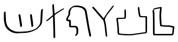	
Your righteousness	ve·tsid·qa·te·kha	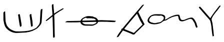	Psalm 71:19
O God	e·lo·heem	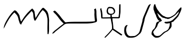	
[reaches] to	ad	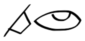	

the heavens	ma·ro·wm	מרום	
You who	a·sher	אשר	
have done	a·see·ta	עשית	
great things	ge·do·lo·wt	גדלות	
O God	e·lo·heem	אלהים	
Who	mee	מי	
is like You ?	kha·mo·w·kha	כמוך	
Though You	a·sher	אשר	Psalm 71:20
have shown me	hir·ʾī·ta·nu	הראיתנו	
troubles	tsa·ro·wt	צרות	
many	rab·bo·wt	רבות	
and misfortunes	ve·ra·o·wt	ורעות	
once again	ta·shuv	תשוב	
You will revive me	te·chay·yē·nu	תחיינו	
Even from the depths	u·mit·te·ho·mo·wt	ומתהמות	
of the earth	ha·a·rets	הארץ	
back up	ta·shuv	תשוב	
You will bring me	ta·a·le·nee	תעלני	
You will increase	te·rev	תרב	Psalm 71:21
my honor	ge·dul·la·tee	גדלתי	
once again	ve·tis·sov	ותסב	
and comfort me	te·na·cha·me·nee	תנחמני	
So	gam	גם	Psalm 71:22
I	a·nee	אני	
will praise You	o·wd·kha	אודך	
with the harp	vikh·lee	בכלי	
	ne·vel	נבל	

for Your faithfulness	a·mit·te·kha		
O my God	e·lo·hay		
I will sing praise	a·zam·me·rah	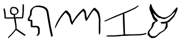	
to You	le·kha	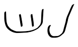	
with the lyre	ve·khin·no·wr		
O Holy	qe·do·wosh		
One of Israel	yis·ra·el	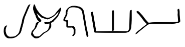	
will shout for joy	te·ran·nen·nah	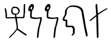	Psalm 71:23
my lips	pha·tay		
When	kee	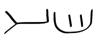	
I sing praise	a·zam·me·rah	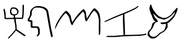	
to You	lakh	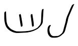	
along with my soul	ve·naph·shee		
which	a·sher		
You have redeemed	pa·dee·ta	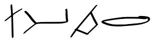	
	gam		Psalm 71:24
My tongue	le·sho·w·nee		
all day long	kal	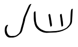	
	hay·yo·wm	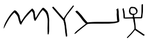	
will indeed proclaim	teh·geh		
Your righteousness	tsid·qa·te·kha	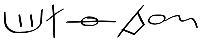	
for	kee	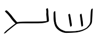	
are disgraced	vo·shu	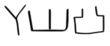	
and	khee	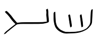	
confounded	cha·phe·ru		
those who seek	me·vaq·she	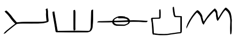	
my harm	ra·a·tee		

Of Solomon	lish·lo·moh	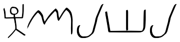	Psalm 72:1
O God	elo·heem		
with Your justice	mish·pa·te·kha		
the king	le·me·lekh		
Endow	ten		
with Your righteousness	ve·tsid·qa·te·kha	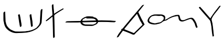	
and the son	le·ven	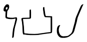	
of the king	me·lekh	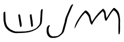	
May he judge	ya·deen		Psalm 72:2
Your people	am·me·kha		
with righteousness	ve·tse·deq		
and Your afflicted	va·a·nee·ye·kha	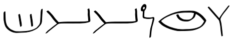	
with justice	ve·mish·pat		
bring	yis·u		Psalm 72:3
May the mountains	ha·reem	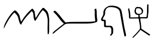	
peace	sha·lo·wm		
to the people	la·am		
and the hills	u·ge·va·o·wt	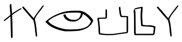	
[bring] righteousness	bits·da·qah		
May he vindicate	yish·pot		Psalm 72:4
the afflicted	anee·ye	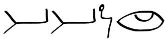	
among the people	am		
may he save	yo·wo·shee·a	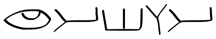	
the children	liv·ne		
of the needy	ev·yo·wn	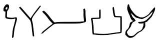	
and crush	vee·dak·ke	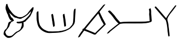	
the oppressor	o·wo·sheq		

May they fear him	yee·ra·u·kha		Psalm 72:5
as long as	im		
the sun [shines]	sha·mesh		
as long as	ve·liph·ne		
the moon [remains]	ya·re·ach	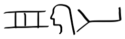	
through all	do·wr		
generations	do·w·reem	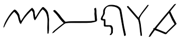	
that falls	ye·red		Psalm 72:6
May he be like rain	ke·ma·tar		
on	al		
freshly cut grass	gez		
like spring showers	kir·vee·veem	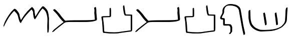	
that water	zar·zeeph		
the earth	a·rets		
flourish	yiph·rach		Psalm 72:7
in his days	be·ya·maw	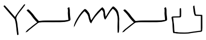	
May the righteous	tsad·deeq	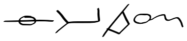	
abound	ve·rov		
and prosperity	lo·wm		
until	ad		
is no more	be·lee	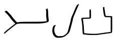	
the moon	ya·re·ach	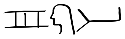	
May he rule	ve·ye·red	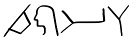	Psalm 72:8
from sea	mee·yam	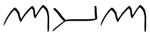	
to	ad		
sea	yam	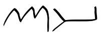	
and from the [Euphrates]	u·min·na·har	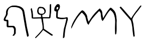	

to	ad	𐤏𐤃	
the ends	aph·se	𐤀𐤐𐤎𐤉	
of the earth	a·rets	𐤀𐤓𐤑	
before him	le·pha·naw	𐤋𐤐𐤍𐤉𐤅	Psalm 72:9
bow	yikh·re·u	𐤉𐤊𐤓𐤏𐤅	
May the nomads	tsee·yeem	𐤑𐤉𐤉𐤌	
and his enemies	ve·o·ye·vaw	𐤅𐤀𐤉𐤁𐤉𐤅	
the dust	a·phar	𐤏𐤐𐤓	
lick	ye·la·che·khu	𐤉𐤋𐤇𐤊𐤅	
May the kings	mal·khe	𐤌𐤋𐤊𐤉	Psalm 72:10
of Tarshish	tar·sheesh	𐤕𐤓𐤔𐤉𐤔	
and distant shores	ve·ee·yeem	𐤅𐤀𐤉𐤉𐤌	
tribute	min·chah	𐤌𐤍𐤇𐤄	
bring	ya·shee·vu	𐤉𐤔𐤉𐤁𐤅	
may the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Sheba	she·va	𐤔𐤁𐤀	
and Seba	u·se·va	𐤅𐤎𐤁𐤀	
gifts	esh·kar	𐤀𐤔𐤊𐤓	
offer	yaq·ree·vu	𐤉𐤒𐤓𐤉𐤁𐤅	
bow down	ve·yish·ta·cha·wu	𐤅𐤉𐤔𐤕𐤇𐤅𐤅	Psalm 72:11
to him	lo	𐤋𐤅	
May all	khal	𐤊𐤋	
kings	me·la·kheem	𐤌𐤋𐤊𐤉𐤌	
[and] all	kal	𐤊𐤋	
nations	go·w·yim	𐤂𐤅𐤉𐤌	
serve him	ya·av·du·hu	𐤉𐤏𐤁𐤃𐤅𐤄𐤅	
For	kee	𐤊𐤉	Psalm 72:12

he will deliver	yats·tseel		
the needy	ev·yo·wn	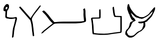	
who cry out	me·shaw·ve·a		
and the afflicted	ve·a·nee		
who have no	ve·en		
helper	o·zer		
	lo		
He will take pity	ya·chos	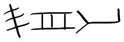	Psalm 72:13
on	al		
the poor	dal		
and needy	ve·ev·yo·wn	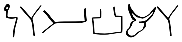	
the lives	ve·naph·sho·wt		
of the oppressed	ev·yo·w·neem		
and save	yo·wo·shee·a	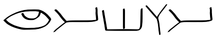	
from oppression	mit·to·wkh		Psalm 72:14
and violence	u·me·cha·mas	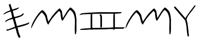	
He will redeem	yig·al		
them	naph·sham	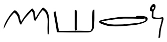	
is precious	ve·ye·qar	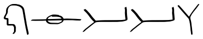	
for their blood	da·mam		
in his sight	be·e·naw	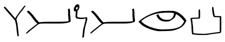	
Long may he live !	vee·chee	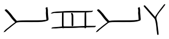	Psalm 72:15
be given	ve·yit·ten	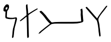	
him	lo		
May gold	miz·ze·hav		
from Sheba	she·va		
pray	ve·yit·pal·lel		

for him	ba·a·do		
May people ever	ta·meed		
all	kal		
day long	hay·yo·wm	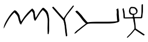	
may they bless him	ye·va·ra·khen·hu	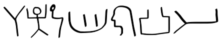	
May there be	ye·hee		Psalm 72:16
an abundance	phis·sat		
of grain	bar		
in the land	ba·a·rets		
atop	be·rosh		
the hills	ha·reem	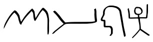	
may it sway	yir·ash		
like [the forests of] Lebanon	kal·le·va·no·wn		
May its fruit trees	pir·yo	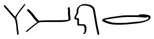	
flourish	ve·ya·tsee·tsu		
and its people	me·eer		
like the grass	ke·e·sev		
of the field	ha·a·rets		
endure	ye·hee	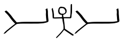	Psalm 72:17
May his name	she·mo		
forever	le·o·w·lam		
as	liph·ne		
long as the sun [shines]	she·mesh		
continue	ya·nīn	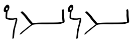	
may his name	she·mo		
be blessed	ve·yit·ba·re·khu		
In him	vo		

may all	kal	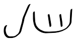	
nations	go·w·yim	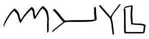	
may they call him blessed	ye·ash·she·ru·hu		
Blessed be	ba·rukh		Psalm 72:18
the LORD	YHVH		
God	e·lo·heem		
the God	e·lo·he		
of Israel	yis·ra·el	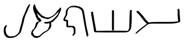	
does	o·seh		
marvelous deeds	niph·la·o·wt	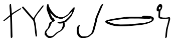	
who alone	le·vad·do	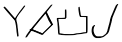	
And blessed	u·va·rukh		Psalm 72:19
name	shem		
[be] His glorious	ke·vo·w·do		
forever	le·o·w·lam		
be filled	ve·yim·ma·le		
with His glory	khe·vo·w·do		
-	et		
may all	kol	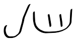	
the earth	ha·a·rets		
Amen	a·men	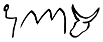	
and amen	ve·a·men		
Thus conclude	kal·lu	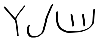	Psalm 72:20
the prayers	te·phil·lo·wt		
of David	da·wid		
son	ben		
of Jesse	yi·shay		

A Psalm	miz·mo·wr	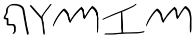	Psalm 73:1
of Asaph	le·a·saph	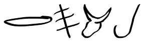	
Surely	akh	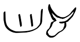	
[is] good	to·wv	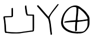	
to Israel	le·yis·ra·el	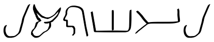	
God	e·lo·heem	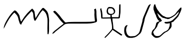	
to those who are pure	le·va·re	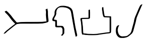	
in heart	le·vav	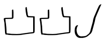	
But as for me	va·a·nee	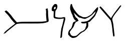	Psalm 73:2
had almost	kim·at	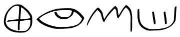	
stumbled	na·tui	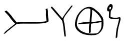	
my feet	rag·lay	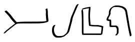	
had nearly	ke·a·yin	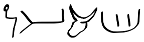	
slipped	shup·pe·khah	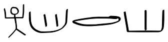	
my steps	a·shu·ray	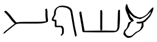	
For	kee	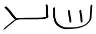	Psalm 73:3
I envied	qin·ne·tee	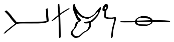	
the arrogant	ba·ho·wl·leem	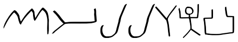	
the prosperity	she·lo·wm	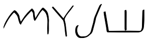	
of the wicked	re·sha·eem	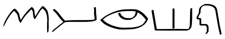	
[when] I saw	er·eh	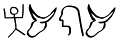	
-	kee	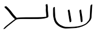	Psalm 73:4
They have no	en	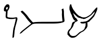	
struggle	char·tsub·bo·wt	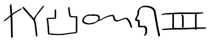	
in their death	le·mo·w·tam	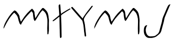	
are well-fed	u·va·ree	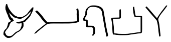	
their bodies	u·lam	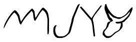	

of the burdens	ba·a·mal		Psalm 73:5
others {carry}	e·no·wosh		
They are free	e·ne·mo	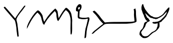	
like	ve·im		
[other] men	a·dam		
they are not	lo		
afflicted	ye·nug·ga·u		
Therefore	la·khen		Psalm 73:6
is their necklace	a·na·qat·mo	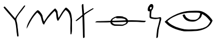	
pride	ga·a·vah		
covers	ya·a·ta·pho·shi		
a garment	t	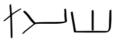	
of violence	cha·mas	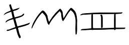	
them	la·mo		
proceeds	ya·tsa		Psalm 73:7
From their prosperity	me·che·lev	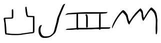	
iniquity	e·ne·mo		
run wild	a·ve·ru		
the imaginations	mas·kee·yo·wt		
of their hearts	le·vav		
They mock	ya·mee·qu	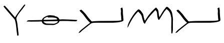	Psalm 73:8
and speak	vee·dab·be·ru		
with malice	ve·ra		
oppression	o·sheq		
with arrogance	mim·ma·ro·wm	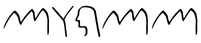	
they threaten	ye·dab·be·ru	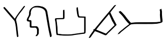	
They set	shat·tu		Psalm 73:9

against the heavens	vash·sha·ma·yim		
their mouths	pee·hem	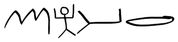	
and their tongues	u·le·sho·w·nam		
strut	ti·ha·lakh	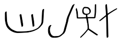	
across the earth	ba·a·rets		
So	la·khen		Psalm 73:10
return	ya·shīv	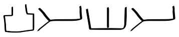	
their people	am·mo		
to this place	ha·lom	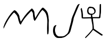	
waters	u·me		
in abundance	ma·le		
and drink up	yim·ma·tsu		
	la·mo		
The wicked say	ve·a·me·ru		Psalm 73:11
“ How	e·khah	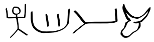	
know ?	ya·da		
can God	el		
	ve·yesh	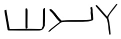	
have knowledge ? ”	de·ah		
Does the Most High	ve·el·yo·wn	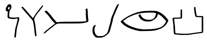	
Behold	hin·neh		Psalm 73:12
these [are]	el·leh	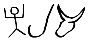	
the wicked —	re·sha·eem		
carefree	ve·shal·ve	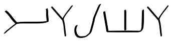	
always	o·w·lam		
as they increase	his·gu	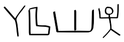	
their wealth	cha·yil	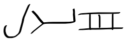	

Surely	akh		Psalm 73:13
in vain	reeq	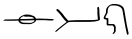	
I have kept my heart pure	zik·kee·tee	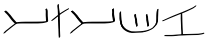	
	le·va·vee		
I have washed	va·er·chats	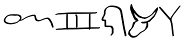	
in innocence	be·niq·qa·yo·wn	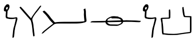	
my hands	kap·pay		
For I am	va·e·hee		Psalm 73:14
afflicted	na·gu·a		
all day long	kal	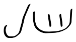	
	hay·yo·wm	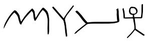	
and punished every morning	ve·to·w·khach·tee		
	lab·be·qa·reem	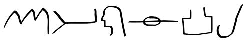	
If	im		Psalm 73:15
I had said	a·mar·tee		
“ I will speak	a·sap·pe·rah		
this way ”	khe·mo		
then	hin·neh		
	do·wr		
Your children	ba·ne·kha	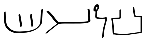	
I would have betrayed	va·ga·de·tee		
When I tried	va·a·chash·she·vah		Psalm 73:16
to understand	la·da·at		
all this	zot		
was troublesome	a·mal		
it	hī	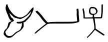	

in my sight	ve·e·nay	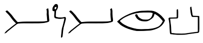	
until	ad		Psalm 73:17
I entered	a·vo·w		
	el		
sanctuary	miq·de·she	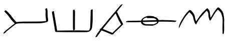	
God’s	el		
then I discerned	a·vee·nah	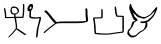	
their end	le·a·cha·ree·tam	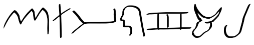	
Surely	akh		Psalm 73:18
on slick ground	ba·cha·la·qo·wt	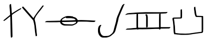	
You set	ta·sheet	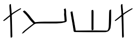	
them	la·mo		
You cast them down	hip·pal·tam	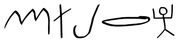	
into ruin	le·mash·shu·o·wt		
How	ekh	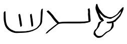	Psalm 73:19
they are	ha·yu	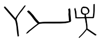	
laid waste	le·sham·mah		
suddenly	khe·ra·ga		
swept away	sa·phu		
completely	tam·mu		
by	min		
terrors !	bal·la·ho·wt		
from a dream	ka·cha·lo·wm	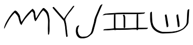	Psalm 73:20
Like [one] waking	me·ha·qeets	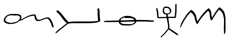	
so You, O Lord	a·do·nay		
awaken	ba·eer		
their form	tsal·mam	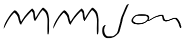	

[and] despise	tiv·zeh	
When	kee	Psalm 73:21
was grieved	yit·cham·mets	
my heart	le·va·vee	
within	ve·khil·yo·w·tay	
and I was pierced	esh·to·w·nan	
I was	va·a·nee	Psalm 73:22
senseless	va·ar	
and	ve·lo	
ignorant	e·da	
a brute beast	be·he·mo·wt	
I was	ha·yee·tee	
before You	im·makh	
Yet I	va·a·nee	Psalm 73:23
am always	ta·meed	
with You	im·makh	
You hold	a·chaz·ta	
hand	be·yad	
my right	ye·mee·nee	
with Your counsel	ba·a·tsa·te·kha	Psalm 73:24
You guide me	tan·che·nee	
and later	ve·a·char	
in glory	ka·vo·wd	
receive me	tiq·qa·che·nee	
Whom have I	mee	Psalm 73:25
	lee	
in heaven but You ?	vash·sha·ma·yim	

besides You	ve·im·me·kha	𐤅𐤏𐤌𐤊	
no one	lo	𐤋𐤀	
I desire	cha·phats·tee	𐤇𐤐𐤑𐤕𐤉	
And on earth	va·a·rets	𐤁𐤀𐤓𐤑	
may fail	ka·lah	𐤊𐤋𐤄	Psalm 73:26
My flesh	she·e·ree	𐤔𐤀𐤓𐤉	
and my heart	u·le·va·vee	𐤅𐤋𐤁𐤁𐤉	
is the strength	tsur	𐤑𐤅𐤓	
of my heart	le·va·vee	𐤋𐤁𐤁𐤉	
and my portion	ve·chel·qee	𐤅𐤇𐤋𐤒𐤉	
but God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
from You	kee	𐤊𐤉	Psalm 73:27
will surely	hin·neh	𐤄𐤍𐤄	
Those far	re·che·qe·kha	𐤓𐤇𐤒𐤉𐤊	
perish	yo·ve·du	𐤉𐤀𐤁𐤃𐤅	
You destroy	hits·mat·tah	𐤄𐤑𐤌𐤕𐤄	
all	kal	𐤊𐤋	
who are unfaithful	zo·w·neh	𐤆𐤅𐤍𐤄	
to You	mim·me·ka	𐤌𐤌𐤊	
But as	va·a·nee	𐤅𐤀𐤍𐤉	Psalm 73:28
to draw near	qi·ra·vat	𐤒𐤓𐤁𐤕	
to God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
for me	lee	𐤋𐤉	
[it is] good	to·wv	𐤈𐤅𐤁	
I have made	shat·tee	𐤔𐤕𐤉	
the Lord	ba·do·nay	𐤁𐤀𐤃𐤍𐤉	

GOD	YHVH		
my refuge	mach·see	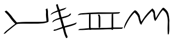	
that I may proclaim	le·sap·per		
all	kal		
Your works	mal·a·kho·w·te·kha		
A Maskil	mas·keel		Psalm 74:1
of Asaph	le·a·saph		
Why	la·mah		
O God ?	e·lo·heem		
have You rejected us forever	za·nach·ta	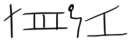	
	la·ne·tsach		
smolder	ye·shan		
Why does Your anger	ap·pe·kha		
against the sheep	be·tson		
of Your pasture ?	mar·ee·te·kha		
Remember	ze·khor	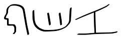	Psalm 74:2
Your congregation	a·da·te·kha		
which You purchased	qa·nee·ta	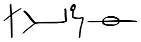	
long ago	qe·dem	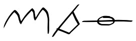	
and redeemed	ga·al·ta		
as the tribe	she·vet		
of Your inheritance —	na·cha·la·te·kha	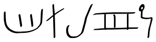	
Mount	har		
Zion	tsee·yo·wn	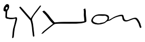	
	zeh	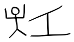	
where You dwell	sha·khan·ta		

	bo		
Turn	ha·ree·mah	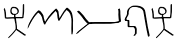	Psalm 74:3
Your steps	phe·a·me·kha		
ruins	le·mash·shu·o·wt		
to the everlasting	ne·tsach		
to everything	kal	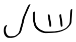	
has destroyed	he·ra		
the enemy	o·w·yev	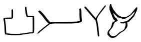	
in the sanctuary	baq·qo·desh	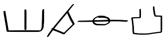	
have roared	sha·a·gu		Psalm 74:4
Your foes	tso·re·re·kha		
within	be·qe·rev	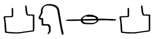	
Your meeting place	mo·w·a·de·kha		
they have unfurled	sa·mu		
their banners	o·w·to·tam		
as signs	o·to·wt		
like men	yiw·va·da		Psalm 74:5
wielding	ke·me·vee		
	le·ma·e·lah		
in a thicket	bi·sa·vakh		
of trees	ets		
axes	qar·dum·mo·wt		
and	ve·ʿēt		Psalm 74:6
the carvings	pit·tu·che·ha	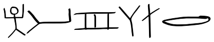	
all	ya·chad	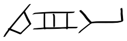	
with hatchets	be·khash·sheel		
and picks	ve·khe·lap·pot	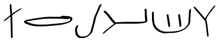	

smashing	ya·ha·lo·mun	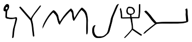	
They have burned	shil·chu	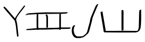	Psalm 74:7
	va·esh		
Your sanctuary	miq·da·she·kha	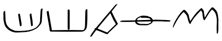	
to the ground	la·a·rets		
they have defiled	chil·le·lu	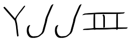	
the dwelling place	mish·kan		
of Your Name	she·me·kha		
They said	a·me·ru		Psalm 74:8
in their hearts	ve·lib·bam		
“ We will crush them	nee·nam	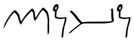	
completely ”	ya·chad	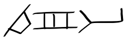	
They burned down	sa·re·phu		
every	khal		
place	mo·w·a·de		
where God met us	el		
in the land	ba·a·rets		
signs	o·w·to·te·nu		Psalm 74:9
There are no	lo		
for us to see	ra·ee·nu	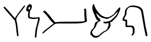	
There is no	en	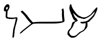	
longer	o·wd		
any prophet	na·vee	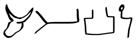	
And none	ve·lo		
of us	it·ta·nu		
knows	yo·de·a	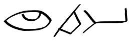	
how long	ad		

this will last	mah	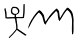	
How long	ad		Psalm 74:10
	ma·tay		
O God	e·lo·heem		
taunt You ?	ye·cha·reph	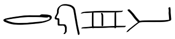	
will the enemy	tsar		
revile	ye·na·ets		
Will the foe	o·w·yev	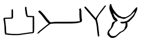	
Your name	shim·kha		
forever ?	la·ne·tsach		
Why	lam·mah		Psalm 74:11
do You withdraw	ta·sheev	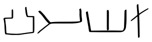	
Your strong	ya·de·kha		
right hand ?	vee·mee·ne·kha		
Stretch it out	miq·qe·rev	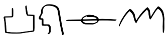	
	cho·qe·kha	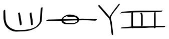	
to destroy them !	khal·leh	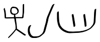	
Yet God	ve·lo·heem		Psalm 74:12
[is] my King	mal·kee	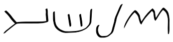	
from ancient times	miq·qe·dem	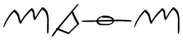	
working	po·el		
salvation	ye·shu·o·wt		
on	be·qe·rev	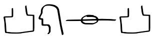	
the earth	ha·a·rets		
You	at·tah		Psalm 74:13
divided	pho·w·rar·ta		
by Your strength	ve·az·ze·kha		

the sea	yam	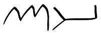	
You smashed	shib·bar·ta	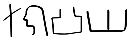	
the heads	ra·she	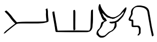	
of the dragons	tan·nee·neem	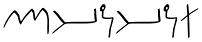	
of	al	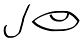	
the sea	ham·ma·yim	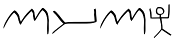	
You	at·tah	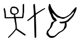	Psalm 74:14
crushed	rits·tsats·ta	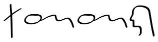	
the heads	ra·she	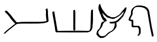	
of Leviathan	liw·ya·tan	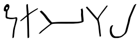	
You fed him	tit·te·nen·nu	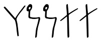	
	ma·a·khal	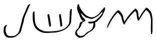	
to the creatures	le·am	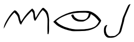	
of the desert	le·tsee·yeem	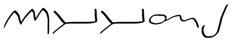	
You	at·tah	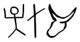	Psalm 74:15
broke open	va·qa·ta	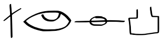	
the fountain	ma·yan	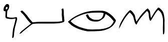	
and the flood	va·na·chal	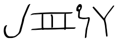	
You	at·tah	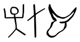	
dried up	ho·w·vash·ta	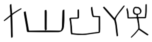	
rivers	na·ha·ro·wt	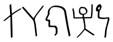	
the ever-flowing	e·tan	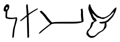	
is Yours	le·kha	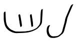	Psalm 74:16
The day	yo·wm	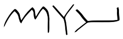	
and also	aph	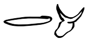	
	le·kha	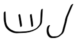	
the night	la·ye·lah	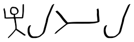	

You	at·tah	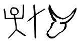	
established	ha·khee·no·w·ta	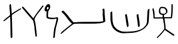	
the moon	ma·o·wr	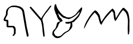	
and the sun	va·sha·mesh	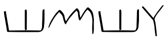	
You	at·tah	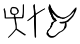	Psalm 74:17
set	hits·tsav·ta	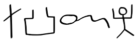	
all	kal	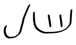	
the boundaries	ge·vu·lo·wt	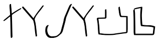	
of the earth	a·rets	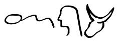	
the summer	qa·yits	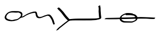	
and winter	va·cho·reph	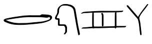	
You	at·tah	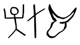	
made	ye·tsar·tam	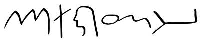	
Remember	ze·khar	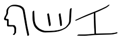	Psalm 74:18
how	zot	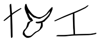	
the enemy	o·w·yev	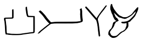	
has mocked You	che·reph	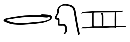	
O LORD	YHVH	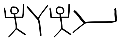	
people	ve·am	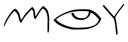	
how a foolish	na·val	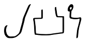	
has spurned	ni·a·tsu	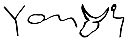	
Your name	she·me·kha	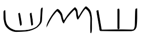	
Do not	al	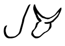	Psalm 74:19
deliver	tit·ten	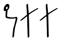	
to beasts	le·chay·yat	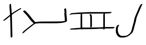	
the soul	ne·phesh	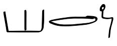	
of Your dove	to·w·re·kha	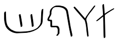	

the lives	chay·yat	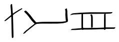	
of Your afflicted	a·nee·ye·kha	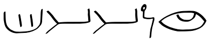	
do not	al	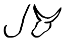	
forget	tish·kach	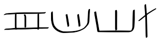	
forever	la·ne·tsach	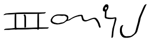	
Consider	hab·bet	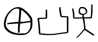	Psalm 74:20
Your covenant	lab·be·reet	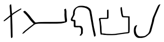	
for	kee	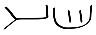	
fill	ma·le·u	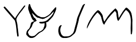	
the dark places	ma·cha·shak·ke	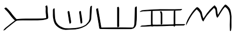	
of the land	e·rets	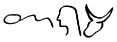	
haunts	ne·o·wt	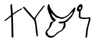	
of violence	cha·mas	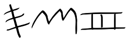	
Do not	al	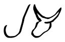	Psalm 74:21
retreat	ya·shov	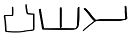	
let the oppressed	dakh	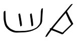	
in shame	nikh·lam	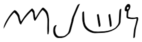	
may the poor	a·nee	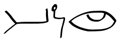	
and needy	ve·ev·yo·wn	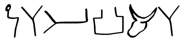	
praise	ye·hal·lu	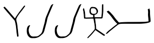	
Your name	she·me·kha	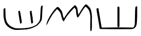	
Rise up	qu·mah	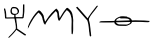	Psalm 74:22
O God	e·lo·heem	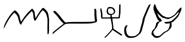	
defend	ree·vah	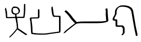	
Your cause !	ree·ve·kha	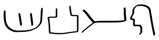	
Remember	ze·khor	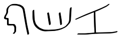	
mocks You	cher·pa·te·kha	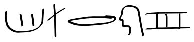	

how	min·nee	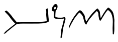	
the fool	na·val	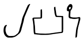	
all	kal	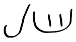	
day long	hay·yo·wm	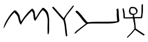	
Do not	al	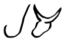	Psalm 74:23
disregard	tish·kach	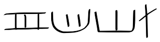	
the clamor	qo·wl	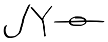	
of Your adversaries	tso·re·re·kha	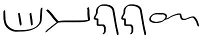	
the uproar	she·o·wn	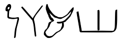	
of Your enemies	qa·me·kha	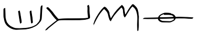	
that ascends	o·leh	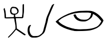	
continually	ta·meed	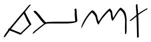	
For the choirmaster :	lam·nats·tse·ach	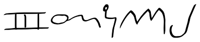	Psalm 75:1
	al	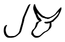	
[To the tune of] “Do Not Destroy ”	tash·chet	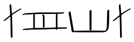	
A Psalm	miz·mo·wr	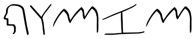	
of Asaph	le·a·saph	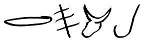	
A song	sheer	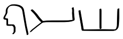	
We give thanks	ho·w·dee·nu	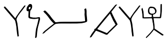	
to You	le·kha	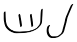	
O God	elo·heem	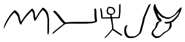	
we give thanks	ho·w·dee·nu	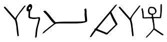	
is near	ve·qa·ro·wv	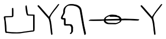	
for Your Name	she·me·kha	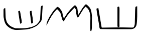	
The people declare	sip·pe·ru	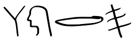	
Your wondrous works	niph·le·o·w·te·kha	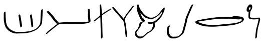	

“ When	kee	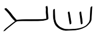	Psalm 75:2
I choose	eq·qach	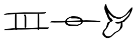	
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I	a·nee	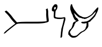	
fairly	me·sha·reem	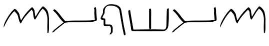	
will judge	esh·pot		
quake	ne·mo·geem	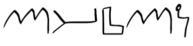	Psalm 75:3
When the earth	e·rets		
and all	ve·khal		
its dwellers	yo·she·ve·ha		
it is I	a·no·khee		
who bear up	tik·kan·tee	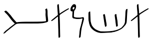	
its pillars	am·mu·de·ha	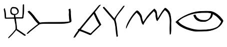	
Selah	se·lah	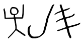	
I say	a·mar·tee	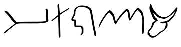	Psalm 75:4
to the proud	la·ho·wl·leem	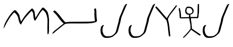	
‘ Do not	al		
boast ’	ta·hol·lu	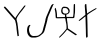	
and to the wicked	ve·la·re·sha·eem		
‘ Do not	al		
lift up	ta·ree·mu	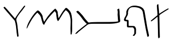	
your horn	qa·ren	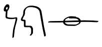	
Do not	al		Psalm 75:5
lift up	ta·ree·mu	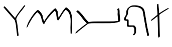	
against heaven	lam·ma·ro·wm		
your horn	qar·ne·khem	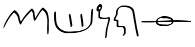	
or speak	te·dab·be·ru		

neck ’”	ve·tsaw·var	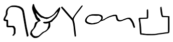	
with an outstretched	a·taq	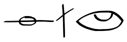	
For	kee	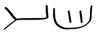	Psalm 75:6
comes neither	lo	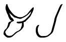	
from east	mim·mo·w·tsa	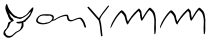	
nor west	u·mim·ma·a·rav	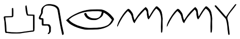	
nor	ve·lo	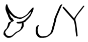	
out of the desert	mim·mid·bar	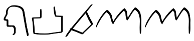	
exaltation	ha·reem	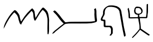	
but	kee	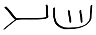	Psalm 75:7
it is God	e·lo·heem	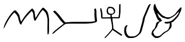	
who judges	sho·phet	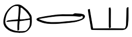	
one	zeh	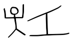	
He brings down	yash·peel	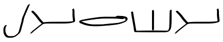	
another	ve·zeh	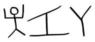	
and exalts	ya·reem	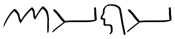	
For	kee	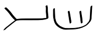	Psalm 75:8
a cup	kho·ws	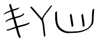	
is in the hand	be·yad	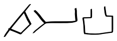	
of the LORD	YHVH	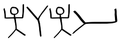	
wine	ve·ya·yin	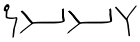	
foaming	cha·mar	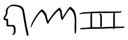	
full of	ma·le	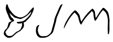	
mixed with spices	me·sekh	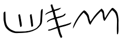	
He pours	vay·yag·ger	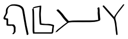	
from [His cup]	miz·zeh	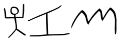	
and	a·khosh	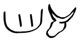	

to the dregs	ma·re·ha		
	yim·tsu		
drink it down	yish·tu		
all	kol		
the wicked	rish·e		
of the earth	a·rets		
But I	va·a·nee		Psalm 75:9
will proclaim Him	ag·geed	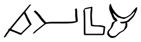	
forever	le·o·lam		
I will sing praise	a·zam·me·rah	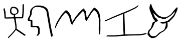	
to the God	le·lo·he	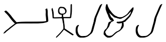	
of Jacob	ya·a·qov	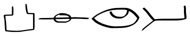	
" All	ve·khal		Psalm 75:10
the horns	qar·ne		
of the wicked	re·sha·eem		
I will cut off	a·gad·de·a		
will be exalted "	te·ro·w·mam·nah		
but the horns	qar·no·wt	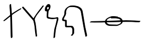	
of the righteous	tsad·deeq	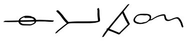	
For the choirmaster	lam·nats·tse·ach		Psalm 76:1
With stringed instruments	bin·gee·not	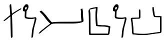	
A Psalm	miz·mo·wr	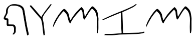	
of Asaph	le·a·saph		
A song	sheer	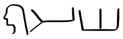	
is known	no·w·da		
in Judah	bee·hu·dah	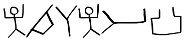	
God	e·lo·heem		

in Israel	be·yis·ra·el		
is great	ga·do·wl		
His name	she·mo		
is	vay·hee	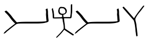	Psalm 76:2
in Salem	ve·sha·lem		
His tent	suk·ko	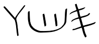	
His dwelling place	u·me·o·w·na·to		
in Zion	ve·tsee·yo·wn		
There	mah		Psalm 76:3
He shattered	shib·bar		
the flaming arrows	rish·phe		
	qa·shet	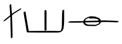	
the shield	ma·gen	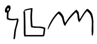	
and sword	ve·che·rev	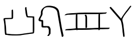	
and weapons of war	u·mil·cha·mah	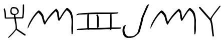	
Selah	se·lah	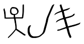	
are resplendent with light	na·o·wr		Psalm 76:4
You	at·tah		
more majestic	ad·deer	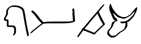	
than mountains	me·har·re		
filled with game	ta·reph		
lie plundered	esh·to·wl·lu		Psalm 76:5
The valiant	ab·bee·re	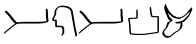	
	lev	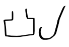	
they sleep	na·mu		
their last sleep	she·na·tam		
No	ve·lo		

could lift	ma·tse·u	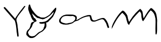	
	khal	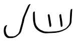	
men	an·she	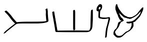	
of might	cha·yil	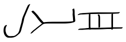	
a hand	ye·de·hem	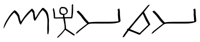	
At Your rebuke	mig·ga·a·ra·te·kha	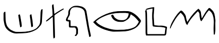	Psalm 76:6
O God	e·lo·he	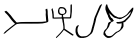	
of Jacob	ya·a·qov	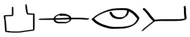	
lie stunned	nir·dam	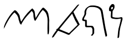	
and rider	ve·re·khev	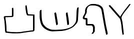	
both horse	va·sus	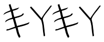	
You	at·tah	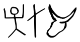	Psalm 76:7
are to be feared	no·w·ra	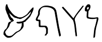	
alone	at·tah	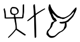	
who	u·mee	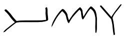	
can stand	ya·a·mod	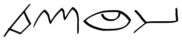	
before You ?	le·pha·ne·kha	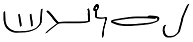	
When	me·az	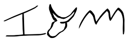	
You are angry	ap·pe·kha	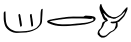	
From heaven	mish·sha·ma·yim	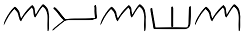	Psalm 76:8
You pronounced	hish·ma·ta	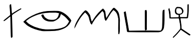	
judgment	deen	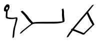	
[and] the earth	e·rets	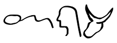	
feared	ya·re·ah	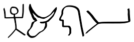	
and was still	ve·sha·qa·tah	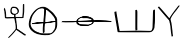	
rose up	be·qum	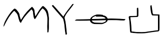	Psalm 76:9
to judge	lam·mish·pat	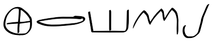	

when God	e·lo·heem		
to save	le·ho·wo·shee·a	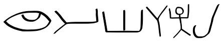	
all	kal		
the lowly	an·ve		
of the earth	e·rets		
Selah	se·lah	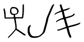	
Even	kee	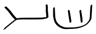	Psalm 76:10
the wrath	cha·mat	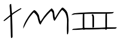	
of man	a·dam		
shall praise You	to·w·de·ka		
with the survivors	she·e·reet		
of wrath	che·mot	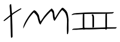	
You will clothe Yourself	tach·gor	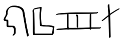	
Make	ni·da·ru		Psalm 76:11
and fulfill your vows	ve·shal·le·mu	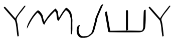	
to the LORD	la·YHVH	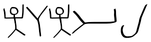	
your God	elo·he·khem	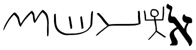	
let all	kal	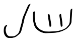	
the neighboring lands	se·vee·vaw	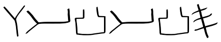	
bring	yo·w·vee·lu		
tribute	shay	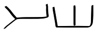	
to Him who is to be feared	lam·mo·w·ra		
He breaks	yiv·tsor	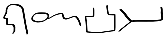	Psalm 76:12
the spirits	ru·ach		
of princes	ne·gee·deem	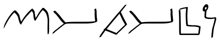	
He is feared	no·w·ra		

by the kings	*le·mal·khe*	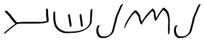	
of the earth	a·rets	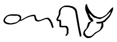	
For the choirmaster	lam·nats·tse·ach	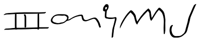	Psalm 77:1
According to	al	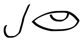	
Jeduthun	ye·dī·tun	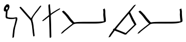	
of Asaph	le·a·saph	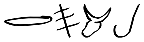	
A Psalm	miz·mo·wr	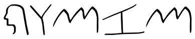	
I cried out	qo·w·lee	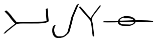	
to	el	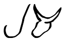	
God	e·lo·heem	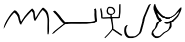	
I cried aloud	ve·ets·a·qah	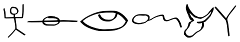	
	qo·w·lee	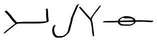	
to	el	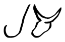	
God	e·lo·heem	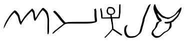	
to hear	ve·ha·a·zeen	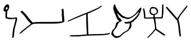	
me	e·lay	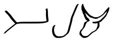	
In the day	be·yo·wm	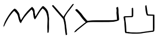	Psalm 77:2
of trouble	tsa·ra·tee	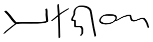	
the Lord	a·do·nay	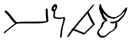	
I sought	da·ra·she·tee	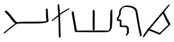	
my outstretched hands	ya·dee	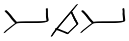	
through the night	lay·lah	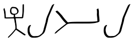	
	nig·ge·rah	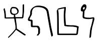	
-	ve·lo	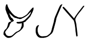	
did not grow weary	ta·phug	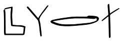	
refused	me·a·nah	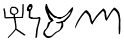	
to be comforted	hin·na·chem	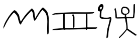	

my soul	naph·shee	נפשי	
I remembered You	ez·ke·rah	אזכרה	Psalm 77:3
O God	e·lo·heem	אלהים	
and I groaned	ve·e·he·ma·yah	ואהמיה	
I mused	a·see·chah	אשיחה	
grew faint	ve·tit·at·teph	ותתעטף	
[and] my spirit	ru·chee	רוחי	
Selah	se·lah	סלה	
You have kept	a·chaz·ta	אחזת	Psalm 77:4
from closing	she·mu·ro·wt	שמרות	
my eyes	e·nay	עיני	
I am too troubled	niph·am·tee	נפעמתי	
	ve·lo	ולא	
to speak	a·dab·ber	אדבר	
I considered	chish·shav·tee	חשבתי	Psalm 77:5
the days	ya·meem	ימים	
of old	miq·qe·dem	מקדם	
the years	no·wt	שנות	
long in the past	o·w·la·meem	עולמים	
I remembered	ez·ke·rah	אזכרה	Psalm 77:6
my song	ne·gee·na·tee	נגינתי	
At night	bal·la·ye·lah	בלילה	
in	im	עם	
my heart	le·va·vee	לבבי	
I mused	a·see·chah	אשיחה	
pondered :	vay·chap·pes	ויחפש	
[and] my spirit	ru·chee	רוחי	

forever	hal·o·w·la·meem	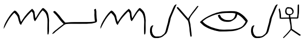	Psalm 77:7
spurn [us]	yiz·nach		
“ Will the Lord	a·do·nay		
and never	ve·lo		
	yo·seeph	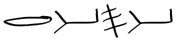	
show His favor again ?	lir·tso·wt		
	o·wd		
gone	he·a·phes		Psalm 77:8
forever ?	la·ne·tsach		
Is His loving devotion	chas·do		
failed	ga·mar		
Has His promise	o·mer		
for all time	le·dor		
?	va·dor		
forgotten	ha·sha·khach	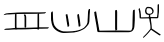	Psalm 77:9
to be gracious ?	chan·no·wt		
Has God	el		
	im		
shut off	qa·phats		
Has His anger	be·aph		
His compassion ? ”	ra·cha·maw		
Selah	se·lah	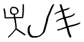	
So I said	va·o·mar		Psalm 77:10
“ I am grieved	chal·lo·w·tee		
has changed	hee	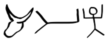	
”	no·wt	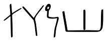	
that the right hand	ye·meen		

of the Most High	el·yo·wn	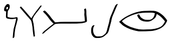	
I will remember	ʾaz·kīr		Psalm 77:11
the works	ma·al·le		
of the LORD	yah	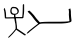	
yes	kee	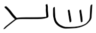	
I will remember	ez·ke·rah	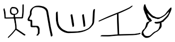	
of old	miq·qe·dem	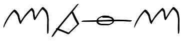	
Your wonders	pil·e·kha		
I will reflect	ve·ha·gee·tee	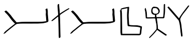	Psalm 77:12
on all	ve·khal		
You have done	pa·o·le·kha		
Your mighty deeds	u·va·a·lee·lo·w·te·kha	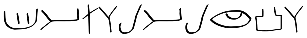	
and ponder	a·see·chah	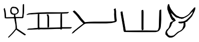	
O God	e·lo·heem		Psalm 77:13
is holy	baq·qo·desh	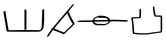	
Your way	dar·ke·kha	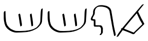	
What	mee		
god	el		
[is so] great	ga·do·wl		
as [our] God ?	ke·lo·heem		
You	at·tah		Psalm 77:14
are the God	ha·el		
who works	o·seh		
wonders	phe·le	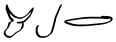	
You display	ho·w·da·ta		
among the peoples	va·am·meem		
Your strength	uz·ze·kha		

You redeemed	ga·al·ta	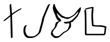	Psalm 77:15
With power	biz·ro·w·a	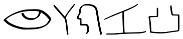	
Your people	am·me·kha	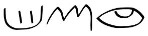	
the sons	be·ne	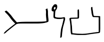	
of Jacob	ya·a·qov	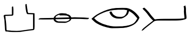	
and Joseph	ve·yo·w·seph	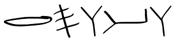	
Selah	se·lah	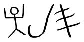	
saw You	ra·u·kha	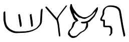	Psalm 77:16
The waters	ma·yim	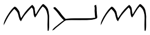	
O God	elo·heem	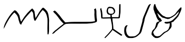	
saw You	ra·u·kha	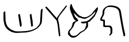	
the waters	ma·yim	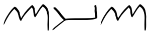	
and swirled	ya·chee·lu	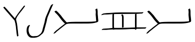	
even	aph	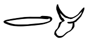	
were shaken	yir·ge·zu	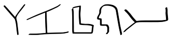	
the depths	te·ho·mo·wt	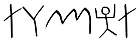	
poured down	zo·re·mu	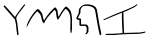	Psalm 77:17
water	ma·yim	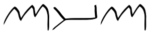	
The clouds	a·vo·wt	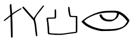	
with thunder	qo·wl	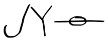	
resounded	na·te·nu	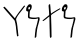	
the skies	she·cha·qeem	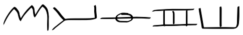	
-	aph	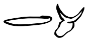	
Your arrows	cha·tsa·tse·kha	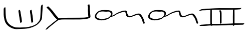	
flashed back and forth	yit·hal·la·khu	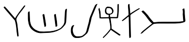	
resounded	qo·wl	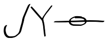	Psalm 77:18
Your thunder	ra·am·kha	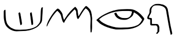	

in the whirlwind	bag·gal·gal	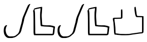	
lit up	he·ee·ru	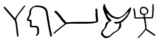	
the lightning	ve·ra·qeem	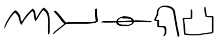	
the world	te·vel	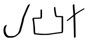	
trembled	ra·ge·zah	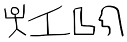	
and quaked	vat·tir·ash	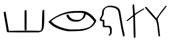	
the earth	ha·a·rets	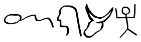	
led through the sea	bay·yam	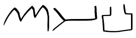	Psalm 77:19
Your path	dar·ke·kha	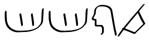	
Your way	u·she·vī·lɛ·kha	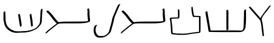	
waters	be·ma·yim	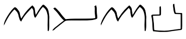	
through the mighty	rab·beem	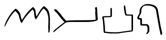	
but Your footprints	ve·iq·qe·vo·w·te·kha	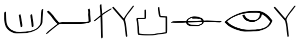	
were not	lo	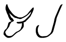	
to be found	no·da·u	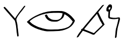	
You led	na·chee·ta	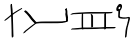	Psalm 77:20
like a flock	khats·tson	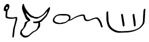	
Your people	am·me·kha	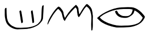	
by the hand	be·yad	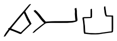	
of Moses	mo·sheh	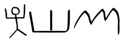	
and Aaron	ve·a·ha·ron	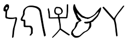	
A Maskil	mas·keel	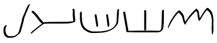	Psalm 78:1
of Asaph	le·a·saph	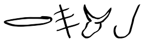	
Give ear	ha·a·zee·nah	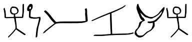	
O my people	am·mee	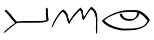	
to my instruction	to·w·ra·tee	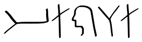	
listen	hat·tu	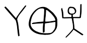	

	a·ze·ne·khem	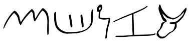	
to the words	le·im·re		
of my mouth	phee		
I will open	eph·te·chah		Psalm 78:2
in parables	ve·ma·shal		
my mouth	pee		
I will utter	ab·bee·ah	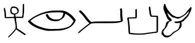	
things hidden	chee·do·wt	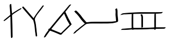	
from	min·nee	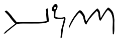	
the beginning	qe·dem	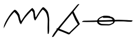	
that	a·sher		Psalm 78:3
we have heard	ma·nu		
and known	van·ne·da·em		
and our fathers	va·a·vo·w·te·nu		
have relayed	sip·pe·ru		
to us	la·nu	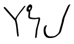	
We will not	lo		Psalm 78:4
hide	ne·kha·ched		
[them] from their children	mib·be·ne·hem		
generation	le·do·wr		
to the next	a·cha·ro·wn	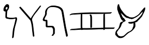	
but will declare	me·sap·pe·reem		
the praises	te·hil·lo·wt	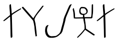	
of the LORD	YHVH		
and His might	ve·e·zu·zo		
and the wonders	ve·niph·le·o·w·taw		
-	a·sher		

He has performed	a·sah	עשה	
For He established	vay·ya·qem	ויקם	Psalm 78:5
a testimony	e·dut	עדות	
in Jacob	be·ya·a·qov	ביעקב	
a law	ve·to·w·rah	ותורה	
and appointed	sam	שם	
in Israel	be·yis·ra·el	בישראל	
which	a·sher	אשר	
He commanded	tsiw·vah	צוה	
-	et	את	
our fathers	a·vo·w·te·nu	אבותינו	
to teach	le·ho·w·dee·am	להודיעם	
to their children	liv·ne·hem	לבניהם	
that	le·ma·an	למען	Psalm 78:6
would know them —	ye·de·u	ידעו	
generation	do·wr	דור	
the coming	a·cha·ro·wn	אחרון	
even children	ba·neem	בנים	
yet to be born —	yiw·va·le·du	יולדו	
to arise	ya·qu·mu	יקמו	
and tell	vee·sap·pe·ru	ויספרו	
their [own] children	liv·ne·hem	לבניהם	
that they should put	ve·ya·see·mu	וישימו	Psalm 78:7
in God	ve·lo·heem	באלהים	
their confidence	kis·lam	כסלם	
not	ve·lo	ולא	
forgetting	yish·ke·chu	ישכחו	

works	ma·al·le		
[His]	el		
His commandments	u·mits·wo·taw		
but keeping	yin·tso·ru		
Then they will not	ve·lo		Psalm 78:8
be	yih·yu		
like their fathers	ka·a·vo·w·tam		
generation	do·wr		
a stubborn	so·w·rer		
and rebellious	u·mo·reh		
-	do·wr		
was not	lo		
loyal	he·kheen	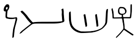	
whose heart	lib·bo	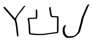	
was not	ve·lo		
faithful	ne·em·nah		
to	et		
God	el		
whose spirit	ru·cho	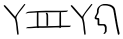	
	be·ne	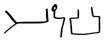	Psalm 78:9
of Ephraim	eph·ra·yim		
The archers	no·wo·she·qe	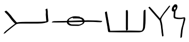	
	ro·w·me		
	qa·shet	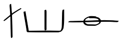	
turned back	ha·phe·khu	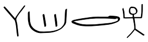	
on the day	be·yo·wm	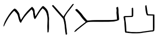	
of battle	qe·rav	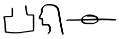	

They failed	lo		Psalm 78:10
to keep	me·ru		
covenant	be·reet	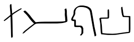	
God’s	e·lo·heem		
by His law	u·ve·to·w·ra·to		
and refused	me·a·nu		
to live	la·le·khet	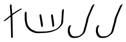	
They forgot	vay·yish·ke·chu	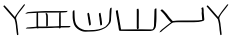	Psalm 78:11
what He had done	a·lee·lo·w·taw		
the wonders	ve·niph·le·o·w·taw		
-	a·sher		
He had shown them	her·am		
before	ne·ged		Psalm 78:12
their fathers	a·vo·w·tam		
He worked	a·sah		
wonders	phe·le	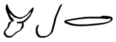	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
in the region	se·deh		
of Zoan	tso·an		
He split	ba·qa	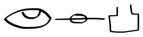	Psalm 78:13
the sea	yam	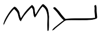	
and brought them through	vay·ya·a·vee·rem		
He set	vay·yats·tsev	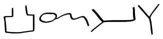	
the waters {upright}	ma·yim	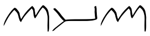	
like	ke·mo		
a wall	ned		

He led them	vay·yan·chem	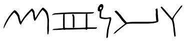	Psalm 78:14
with a cloud	be·a·nan		
by day	yo·w·mam		
all	ve·khal		
night	hal·lay·lah	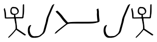	
and with a light	be·o·wr		
of fire	esh		
He split	ye·vaq·qa	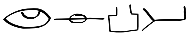	Psalm 78:15
the rocks	tsu·reem	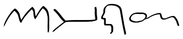	
in the wilderness	bam·mid·bar		
and gave [them] drink	vay·yashq	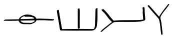	
as the seas	kit·ho·mo·wt	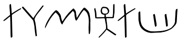	
as abundant	rab·bah	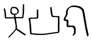	
He brought	vay·yo·w·tsi	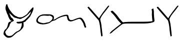	Psalm 78:16
streams	no·wz·leem	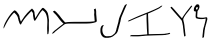	
from the stone	mis·sa·la		
flow down	vay·yo·w·red		
like rivers	kan·ne·ha·ro·wt		
and made water	ma·yim	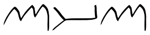	
But they continued	vay·yo·w·see·phu		Psalm 78:17
	o·wd		
to sin	la·cha·to	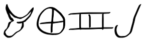	
against Him	lo		
rebelling	lam·ro·wt	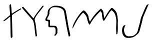	
against the Most High	el·yo·wn	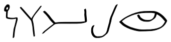	
in the desert	bats·tsee·yah		
tested	vay·nas·su	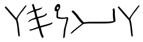	Psalm 78:18

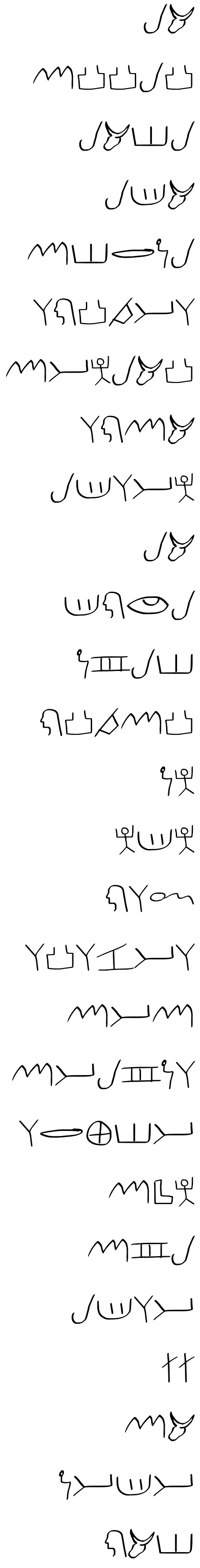

God	el	
They willfully	bil·va·vam	
by demanding	lish·al	
the food	o·khel	
they craved	le·naph·sham	
They spoke	vay·dab·be·ru	Psalm 78:19
against God	be·lo·heem	
saying	a·me·ru	
“ Can	ha·yu·khal	
God	el	
really prepare	la·a·rokh	
a table	le·chan	
in the wilderness ?	bam·mid·bar	
When	hen	Psalm 78:20
He struck	hik·kah	
the rock	tsur	
gushed out	vay·ya·zu·vu	
water	ma·yim	
and torrents	u·ne·cha·leem	
raged	yish·to·phu	
He also	ha·gam	
bread	le·chem	
But can	yu·khal	
give	tet	
or	im	
supply	ya·kheen	
with meat ? ”	she·er	

His people	le·am·mo		
Therefore	la·khen		Psalm 78:21
heard	sha·ma		
the LORD	YHVH		
and was filled with wrath	vay·yit·ab·bar		
so a fire	ve·esh		
was kindled	nis·se·qah	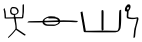	
against Jacob	ve·ya·a·qov		
and	ve·gam		
His anger	aph		
flared	a·lah		
against Israel	ve·yis·ra·el	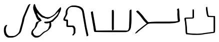	
because	kee	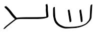	Psalm 78:22
they did not	lo		
believe	he·e·mee·nu		
God	be·lo·heem		
	ve·lo		
or rely	va·te·chu		
on His salvation	bee·shu·a·to		
Yet He commanded	vay·tsaw	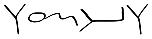	Psalm 78:23
the clouds	she·cha·qeem	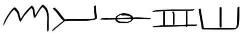	
above	mim·ma·al		
the doors	ve·dal·te		
of the heavens	sha·ma·yim	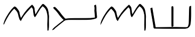	
and opened	pa·tach	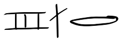	
He rained down	vay·yam·ter	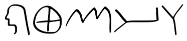	Psalm 78:24
for them	a·le·hem	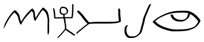	

manna	man	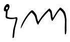	
to eat	le·e·khol	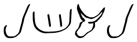	
grain	u·de·ga·no·sha	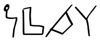	
from heaven	ma·yim	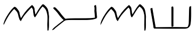	
He gave	na·tan	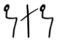	
them	la·mo	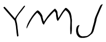	
the bread	le·chem	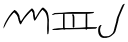	Psalm 78:25
of angels	ab·bee·reem	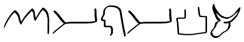	
ate	a·khal	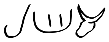	
Man	eesh	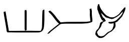	
food	tse·dah	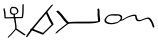	
He sent	sha·lach	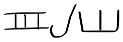	
them	la·hem	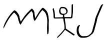	
in abundance	la·so·va	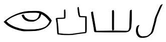	
He stirred	yas·sa	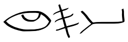	Psalm 78:26
the east wind	qa·deem	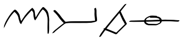	
from the heavens	bash·sha·ma·yim	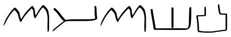	
and drove	vay·na·heg	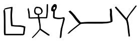	
by His might	be·uz·zo	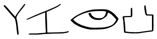	
the south wind	te·man	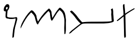	
He rained	vay·yam·ter	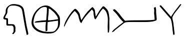	Psalm 78:27
on them	a·le·hem	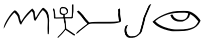	
like dust	ke·a·phar	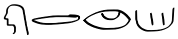	
meat	she·er	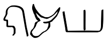	
like the sand	u·khe·cho·wl	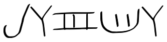	
of the sea	yam·meem	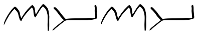	
birds	o·wph	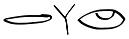	

and winged	ka·naph	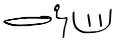	
He felled them	vay·yap·pel	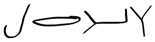	Psalm 78:28
in the midst	be·qe·rev	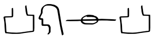	
of their camp	ma·cha·ne·hu	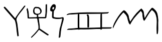	
all around	sa·veev	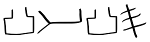	
their dwellings	le·mish·ke·no·taw		
So they ate	vay·yo·khe·lu		Psalm 78:29
filled	vay·yis·be·u		
and were well	me·od		
what they craved	ve·ta·a·va·tam		
for He gave	ya·vi	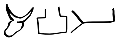	
them	la·hem		
Yet	lo		Psalm 78:30
before they had filled	za·ru		
their desire	mit·ta·a·va·tam		
still	o·wd		
with the food	a·khe·lam	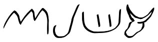	
in their mouths	be·phee·hem	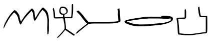	
anger	ve·aph		Psalm 78:31
God’s	e·lo·heem		
flared	a·lah		
against them	va·hem		
and He put to death	vay·ya·ha·rog	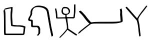	
their strongest	be·mish·man·ne·hem		
the young men	u·va·chu·re		
of Israel	yis·ra·el	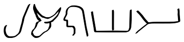	
and subdued	hikh·ree·a	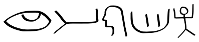	

In spite of all	be·khal		Psalm 78:32
this	zot		
they kept on sinning	cha·te·u		
despite	o·wd		
they did not	ve·lo		
believe	he·e·mee·nu		
His wonderful works	be·niph·le·o·w·taw		
So He ended	vay·khal	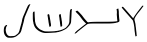	Psalm 78:33
in futility	ba·he·vel		
their days	ye·me·hem	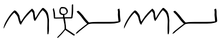	
and their years	u·she·no·w·tam		
in sudden terror	bab·be·ha·lah		
When	im		Psalm 78:34
He slew them	ha·ra·gam		
they would seek Him	u·de·ra·shu·hu		
they repented	ve·sha·vu		
and searched for	ve·shi·cha·ru		
God	el		
And they remembered	vay·yiz·ke·ru	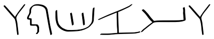	Psalm 78:35
that	kee	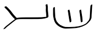	
God	e·lo·heem		
was their Rock	tsu·ram		
that God	ve·el		
Most High	el·yo·wn	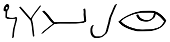	
was their Redeemer	go·a·lam	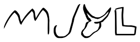	
But they deceived Him	vay·phat·tu·hu		Psalm 78:36
with their mouths	be·phee·hem	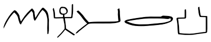	

with their tongues	u·vil·sho·w·nam	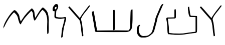	
and lied	ye·khaz·ze·vu	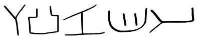	
to Him	lo	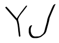	
Their hearts	ve·lib·bam	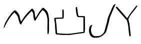	Psalm 78:37
were disloyal	lo	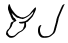	
	na·kho·wn	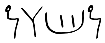	
to Him	im·mo	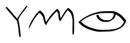	
and they were unfaithful	ve·lo	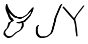	
	ne·em·nu	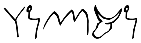	
to His covenant	biv·ree·to	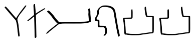	
And yet He	ve·hu	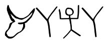	Psalm 78:38
was compassionate	ra·chum	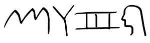	
He forgave	ye·khap·per	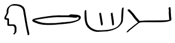	
[their] iniquity	a·won	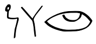	
and did not	ve·lo	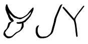	
destroy them	yash·cheet	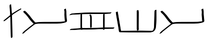	
He often	ve·hir·bah	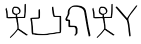	
	le·ha·sheev	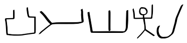	
restrained His anger	ap·po	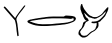	
and did not	ve·lo	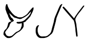	
unleash	ya·eer	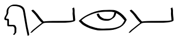	
	kal	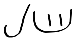	
His full wrath	cha·ma·to	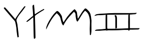	
He remembered	vay·yiz·kor	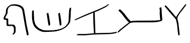	Psalm 78:39
that	kee	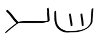	
were but flesh	va·sar	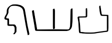	
they	hem·mah	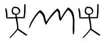	

breeze	ru·ach		
a passing	ho·w·lekh	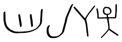	
that does not	ve·lo		
return	ya·shuv		
How often	kam·mah	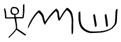	Psalm 78:40
they disobeyed Him	yam·ru·hu	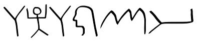	
in the wilderness	vam·mid·bar		
and grieved Him	ya·a·tsee·vu·hu		
in the desert !	bee·shee·mo·wn	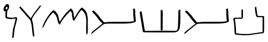	
Again and again	vay·ya·shu·vu	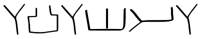	Psalm 78:41
they tested	vay·nas·su	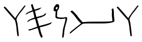	
God	el		
the Holy	u·qe·do·wosh	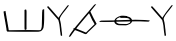	
One of Israel	yis·ra·el	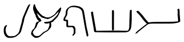	
and provoked	hit·wu		
They did not	lo		Psalm 78:42
remember	za·khe·ru		
-	et		
His power —	ya·do	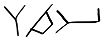	
the day	yo·wm		
-	asher		
He redeemed them	pa·dam	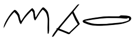	
from	min·nee	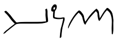	
the adversary	tsar		
when	a·sher		Psalm 78:43
He performed	sam		
in Egypt	be·mits·ra·yim		

His signs	o·to·w·taw	
and His wonders	u·mo·wph·taw	
in the fields	bis·deh	
of Zoan	tso·an	
He turned	vay·ya·ha·phokh	Psalm 78:44
to blood	le·dam	
their rivers	ye·o·re·hem	
and from their streams	ve·no·ze·le·hem	
they could not	bal	
drink	yish·ta·yun	
He sent	ye·shal·lach	Psalm 78:45
-	ba·hem	
swarms of flies	a·rov	
that devoured them	vay·yo·khe·lem	
and frogs	u·tse·phar·de·a	
that devastated them	vat·tash·chee·tem	
He gave	vay·yit·ten	Psalm 78:46
to the grasshopper	le·cha·seel	
their crops	ye·vu·lam	
the fruit of their labor	vee·gee·am	
to the locust	la·ar·beh	
He killed	ya·ha·rog	Psalm 78:47
with hailstones	bab·ba·rad	
their vines	gaph·nam	
and their sycamore-figs	ve·shiq·mo·w·tam	
with sleet	ba·cha·na·mal	

He abandoned	vay·yas·ger		Psalm 78:48
to the hail	lab·ba·rad	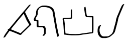	
their cattle	be·ee·ram	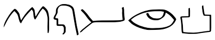	
and their livestock	u·miq·ne·hem	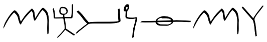	
to bolts of lightning	la·re·sha·pheem		
He unleashed	ye·shal·lach	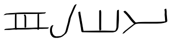	Psalm 78:49
against them	bam		
His fury	cha·ro·wn	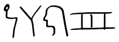	
	ap·po		
wrath	ev·rah		
indignation	va·za·am		
and calamity —	ve·tsa·rah		
a band	mish·la·chat		
angels	mal·a·khe		
of destroying	ra·eem	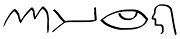	
He cleared	ye·phal·les		Psalm 78:50
a path	na·teev	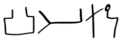	
for His anger	le·ap·po		
He did not	lo		
spare	cha·sakh		
from death	mim·ma·vet		
them	naph·sham	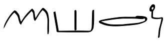	
their lives	ve·chay·ya·tam	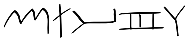	
to the plague	lad·de·ver	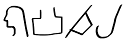	
but delivered	his·geer	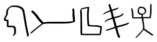	
He struck	vay·yakh	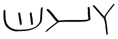	Psalm 78:51
all	kal		

the firstborn	be·kho·wr		
of Egypt	be·mits·ra·yim		
	re·sheet		
the virility	o·w·neem	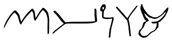	
in the tents	be·a·ho·le	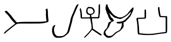	
of Ham	cham	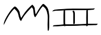	
	vay·yas·sa		Psalm 78:52
like sheep	kats·tson		
He led out His people	am·mo		
and guided them	vay·na·ha·gem		
like a flock	ka·e·der		
in the wilderness	bam·mid·bar		
He led them	vay·yan·chem	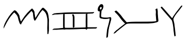	Psalm 78:53
safely	la·ve·tach	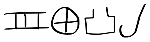	
so they did not	ve·lo		
fear	pha·cha·du	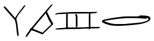	
but	ve·et		
their enemies	o·wy·ve·hem	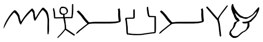	
engulfed	kis·sah		
the sea	hay·yam	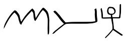	
He brought them	vay·vee·em	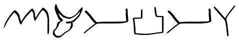	Psalm 78:54
to	el		
land	ge·vul		
His holy	qa·de·sho		
to the mountain	har		
	zeh	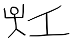	
had acquired	qa·ne·tah	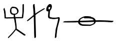	

His right hand	ye·mee·no	𐤉𐤌𐤉𐤍𐤅	
He drove out	vay·ga·resh	𐤅𐤉𐤂𐤓𐤔	Psalm 78:55
before them	mip·pe·ne·hem	𐤌𐤐𐤍𐤉𐤄𐤌	
nations	go·w·yim	𐤂𐤅𐤉𐤌	
and apportioned	vay·yap·pee·lem	𐤅𐤉𐤐𐤉𐤋𐤌	
	be·che·vel	𐤁𐤇𐤁𐤋	
their inheritance	na·cha·lah	𐤍𐤇𐤋𐤄	
He settled	vay·yash·ken	𐤅𐤉𐤔𐤊𐤍	
in their tents	be·a·ho·le·hem	𐤁𐤀𐤄𐤋𐤉𐤄𐤌	
the tribes	shiv·te	𐤔𐤁𐤈𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
But they tested	vay·nas·su	𐤅𐤉𐤍𐤎𐤅	Psalm 78:56
and disobeyed	vay·yam·ru	𐤅𐤉𐤌𐤓𐤅	
-	et	𐤀𐤕	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
Most High	el·yo·wn	𐤏𐤋𐤉𐤅𐤍	
His decrees	ve·e·do·w·taw	𐤅𐤏𐤃𐤅𐤕𐤉𐤅	
for they did not	lo	𐤋𐤀	
keep	sha·ma·ru	𐤔𐤌𐤓𐤅	
They turned back	vay·yis·so·gu	𐤅𐤉𐤎𐤂𐤅	Psalm 78:57
and were faithless	vay·yiv·ge·du	𐤅𐤉𐤁𐤂𐤃𐤅	
like their fathers	ka·a·vo·w·tam	𐤊𐤀𐤁𐤅𐤕𐤌	
twisted	neh·pe·khu	𐤍𐤄𐤐𐤊𐤅	
bow	ke·qe·shet	𐤊𐤒𐤔𐤕	
like a faulty	re·mee·yah	𐤓𐤌𐤉𐤄	
They enraged Him	vay·yakh·ee·su·hu	𐤅𐤉𐤊𐤏𐤉𐤎𐤅𐤄𐤅	Psalm 78:58
with their high places	be·va·mo·w·tam	𐤁𐤁𐤌𐤅𐤕𐤌	

with their idols	u·viph·see·le·hem	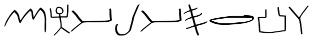	
and provoked His jealousy	yaq·nee·u·hu	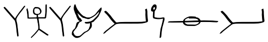	
On hearing it	sha·ma		Psalm 78:59
God	e·lo·heem		
was furious	vay·yit·ab·bar		
and rejected	vay·yim·as	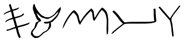	
completely	me·od		
Israel	be·yis·ra·el	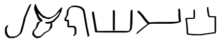	
He abandoned	vay·yit·tosh	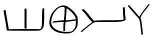	Psalm 78:60
the tabernacle	mish·kan	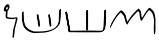	
of Shiloh	shi·lo	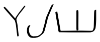	
the tent	o·hel		
He had pitched	shik·ken	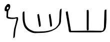	
among men	ba·a·dam		
He delivered	vay·yit·ten	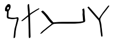	Psalm 78:61
to captivity	lash·she·vee		
His strength	uz·zo		
and His splendor	ve·tiph·ar·to		
to the hand	ve·yad	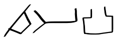	
of the adversary	tsar		
He surrendered	vay·yas·ger		Psalm 78:62
to the sword	la·che·rev	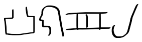	
His people	am·mo		
by His heritage	u·ve·na·cha·la·to	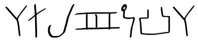	
because He was enraged	hit·ab·bar		
His young men	ba·chu·raw		Psalm 78:63
consumed	a·khe·lah		

Fire	esh	
and their maidens	u·ve·tu·lo·taw	
were left without	lo	
wedding songs	hul·la·lu	
His priests	ko·ha·naw	Psalm 78:64
by the sword	ba·che·rev	
fell	na·pha·lu	
but their widows	ve·al·me·no·taw	
could not	lo	
lament	tiv·ke·nah	
awoke	vay·yi·qats	Psalm 78:65
as from sleep	ke·ya·shen	
Then the Lord	a·do·nay	
like a mighty warrior	ke·gib·bo·wr	
overcome	mit·ro·w·nen	
by wine	mee·ya·yin	
He beat	vay·yakh	Psalm 78:66
His foes	tsa·raw	
back	a·cho·wr	
shame	cher·pat	
everlasting	o·w·lam	
He put them to	na·tan	
	la·mo	
He rejected	vay·yim·as	Psalm 78:67
the tent	be·o·hel	
of Joseph	yo·w·seph	
the tribe	u·ve·she·vet	

of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
and refused	lo	𐤋𐤀	
	va·char	𐤁𐤇𐤓	
But He chose	vay·yiv·char	𐤅𐤉𐤁𐤇𐤓	Psalm 78:68
-	et	𐤀𐤕	
the tribe	she·vet	𐤔𐤁𐤈	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
-	et	𐤀𐤕	
Mount	har	𐤄𐤓	
Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
which	a·sher	𐤀𐤔𐤓	
He loved	a·hev	𐤀𐤄𐤁	
He built	vay·yi·ven	𐤅𐤉𐤁𐤍	Psalm 78:69
like	ke·mo	𐤊𐤌𐤅	
the heights	ra·meem	𐤓𐤌𐤉𐤌	
His sanctuary	miq·da·sho	𐤌𐤒𐤃𐤔𐤅	
like the earth	ke·e·rets	𐤊𐤀𐤓𐤑	
He has established	ye·sa·dah	𐤉𐤎𐤃𐤄	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
He chose	vay·yiv·char	𐤅𐤉𐤁𐤇𐤓	Psalm 78:70
David	be·da·wid	𐤁𐤃𐤅𐤃	
His servant	av·do	𐤏𐤁𐤃𐤅	
and took him	vay·yiq·qa·che·hu	𐤅𐤉𐤒𐤇𐤄𐤅	
from the sheepfolds	mim·mikh·le·ot	𐤌𐤌𐤊𐤋𐤀𐤕	
	tson	𐤑𐤀𐤍	
from tending	me·a·char	𐤌𐤀𐤇𐤓	Psalm 78:71
the ewes	a·lo·wt	𐤏𐤋𐤅𐤕	

He brought him	he·vee·o	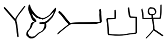	
to be shepherd	lir·o·wt		
Jacob	be·ya·a·qov		
of His people	am·mo		
of Israel	u·ve·yis·ra·el		
His inheritance	na·cha·la·to	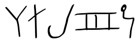	
So [David] shepherded them	vay·yir·em		Psalm 78:72
with integrity	ke·tom		
of heart	le·va·vo		
with skillful	u·vit·vu·no·wt		
hands	kap·paw		
and guided them	yan·chem	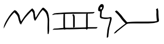	
A Psalm	miz·mo·wr	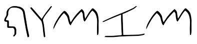	Psalm 79:1
of Asaph	le·a·saph		
O God	elo·heem		
have invaded	ba·u		
The nations	go·w·yim	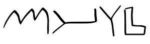	
Your inheritance	be·na·cha·la·te·kha	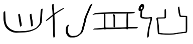	
they have defiled	tim·me·u		
-	et		
temple	he·khal	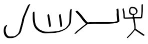	
Your holy	qad·she·kha		
[and] reduced	sa·mu		
-	et		
Jerusalem	ye·ru·sha·lim		
to rubble	le·ee·yeem	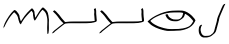	
They have given	na·te·nu	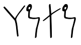	Psalm 79:2

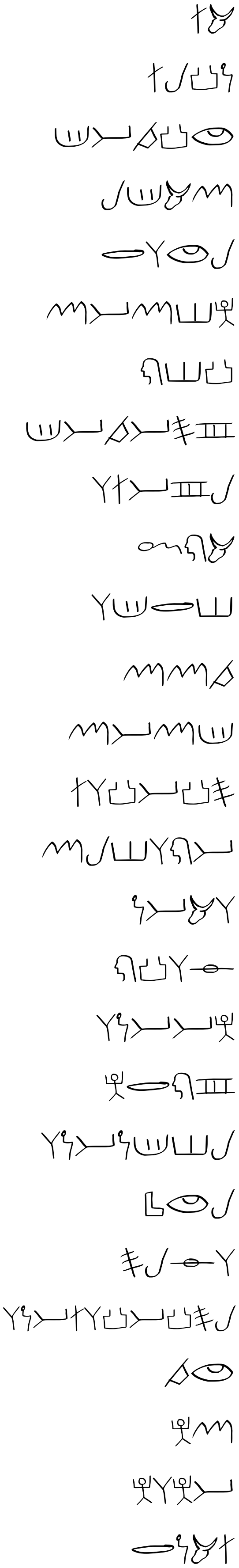

-	et	
the corpses	niv·lat	
of Your servants	a·va·de·kha	
as food	ma·a·khal	
to the birds	le·o·wph	
of the air	hash·sha·ma·yim	
the flesh	be·sar	
of Your saints	cha·see·de·kha	
to the beasts	le·chay·to	
of the earth	a·rets	
They have poured out	sha·phe·khu	Psalm 79:3
their blood	da·mam	
like water	kam·ma·yim	
all around	se·vee·vo·wt	
Jerusalem	ye·ru·sha·lim	
and [there is] no one	ve·en	
to bury [the dead]	qo·w·ver	
We have become	ha·yee·nu	Psalm 79:4
a reproach	cher·pah	
to our neighbors	lish·khe·ne·nu	
a scorn	la·ag	
and derision	va·qe·les	
to those around us	lis·vee·vo·w·te·nu	
How long	ad	Psalm 79:5
	mah	
O LORD ?	YHVH	
Will You be angry	te·e·naph	

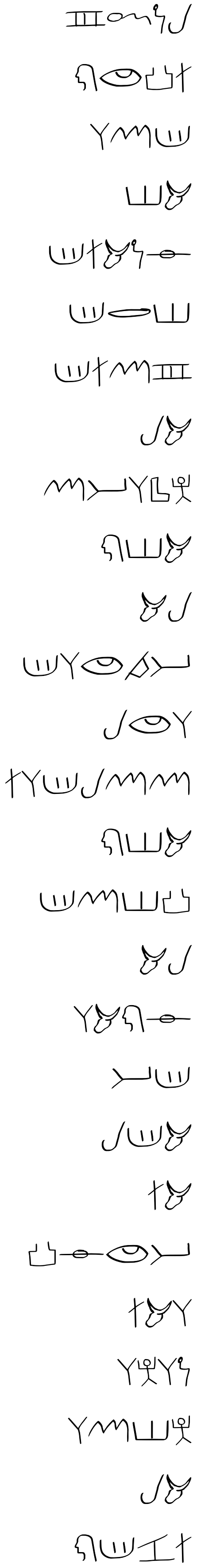

forever ?	la·ne·tsach	
burn	tiv·ar	
like	ke·mo	
fire ?	esh	
Will Your jealousy	qin·a·te·kha	
Pour out	she·phokh	Psalm 79:6
Your wrath	cha·ma·te·kha	
on	el	
the nations	hag·go·w·yim	
that	a·sher	
do not	lo	
acknowledge You	ye·da·u·kha	
on	ve·al	
the kingdoms	mam·la·kho·wt	
that	a·sher	
on Your name	be·shim·kha	
refuse	lo	
to call	qa·ra·u	
for	kee	Psalm 79:7
they have devoured	a·khal	
-	et	
Jacob	ya·a·qov	
-	ve·et	
his homeland	na·ve·hu	
and devastated	he·sham·mu	
	al	Psalm 79:8
Do not hold	tiz·kar	

against us	la·nu	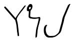	
sins	a·wo·not	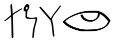	
past	ri·sho·neem	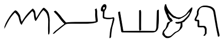	
quickly	ma·her	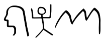	
come	ye·qad·de·mu·nu	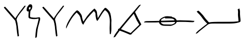	
let Your compassion	ra·cha·me·kha	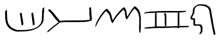	
for	kee	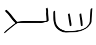	
we are brought	dal·lo·w·nu	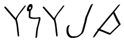	
low	me·od	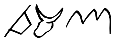	
Help us	a·ze·re·nu	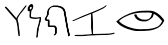	Psalm 79:9
O God	e·lo·he	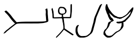	
of our salvation	yish·e·nu	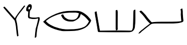	
for	al	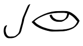	
	de·var	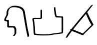	
the glory	ke·vo·wd	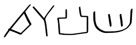	
of Your name	she·me·kha	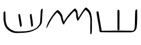	
deliver us	ve·hats·tsee·le·nu	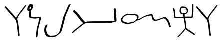	
and atone	ve·khap·per	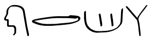	
for	al	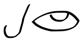	
our sins	chat·to·te·nu	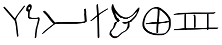	
for the sake	le·ma·an	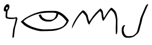	
of Your name	she·me·kha	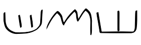	
Why	lam·mah	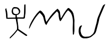	Psalm 79:10
ask	yo·me·ru	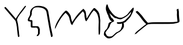	
should the nations	hag·go·w·yim	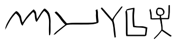	
" Where	ay·yeh	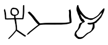	
is their God ? "	elo·he·hem	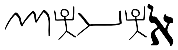	

make known	yiw·va·da		
among the nations	bag·gī·yīm	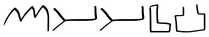	
Before our eyes	le·e·ne·nu	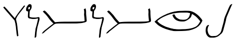	
Your vengeance	niq·mat	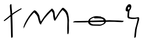	
for the bloodshed	dam		
of Your servants	a·va·de·kha		
	hash·sha·phukh		
reach You	ta·vo·w		Psalm 79:11
	le·pha·ne·kha	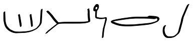	
May the groans	en·qat	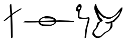	
of the captives	a·seer		
by the strength	ke·go·del		
of Your arm	ze·ro·w·a·kha		
preserve	ho·w·ter		
those condemned	be·ne	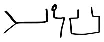	
to death	te·mu·tah		
Pay back	ve·ha·shev	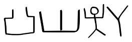	Psalm 79:12
of our neighbors	lish·khe·ne·nu	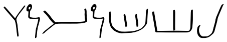	
sevenfold	ve·a·ta·yim		
into	el		
the laps	che·qam	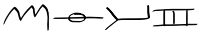	
the reproach	cher·pa·tam		
-	a·sher		
they hurled at You	che·re·phu·kha		
O Lord	a·do·nay		
Then we	va·a·nach·nu	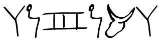	Psalm 79:13
Your people	am·me·kha		

the sheep	ve·tson		
of Your pasture	mar·ee·te·kha		
will thank	no·w·deh		
You	le·kha	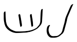	
forever	le·o·w·lam		
from generation	le·dor		
to generation	va·dor		
we will declare	ne·sap·per		
Your praise	te·hil·la·te·kha	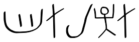	
For the choirmaster	lam·nats·tse·ach		Psalm 80:1
To the tune of	el		
“ The Lilies	sho·shan·neem	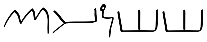	
of the Covenant ”	e·dut	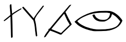	
of Asaph	le·a·saph		
A Psalm	miz·mo·wr	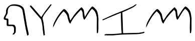	
O Shepherd	ro·eh		
of Israel	yis·ra·el	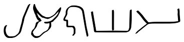	
Hear us	ha·a·zee·nah	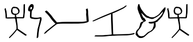	
who leads	no·heg		
like a flock	kats·tson		
Joseph	yo·w·seph		
You who sit enthroned	yo·shev	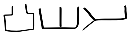	
[between] the cherubim	hak·ke·ru·veem	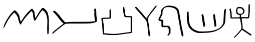	
shine forth	ho·w·phee·ah	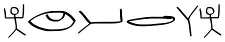	
before	liph·ne		Psalm 80:2
Ephraim	eph·ra·yim	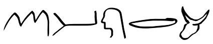	
Benjamin	u·vin·ya·min	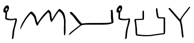	

and Manasseh	u·me·nash·sheh	
Rally	o·wr·rah	
-	et	
Your mighty power	ge·vu·ra·te·kha	
and come	u·le·khah	
to save	lee·shu·a·tah	
us	la·nu	
O God	e·lo·heem	Psalm 80:3
Restore us	ha·shee·ve·nu	
to shine upon us	ve·ha·er	
and cause Your face	pa·ne·kha	
that we may be saved	ve·niw·va·she·ah	
O LORD	YHVH	Psalm 80:4
God	e·lo·heem	
of Hosts	tse·va·o·wt	
how long	ad	
	ma·tay	
will Your anger smolder	a·shan·ta	
against the prayers	bit·phil·lat	
of Your people ?	am·me·kha	
You fed them	he·e·khal·tam	Psalm 80:5
with the bread	le·chem	
of tears	dim·ah	
and made them drink	vat·tash·qe·mo	
of [their] tears	bid·ma·o·wt	
the full measure	sha·leesh	

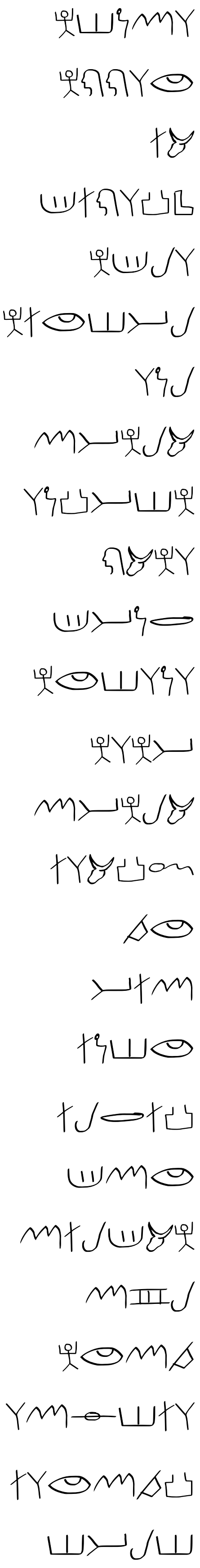

You make us	te·see·me·nu	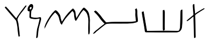	Psalm 80:6
contend	ma·do·wn	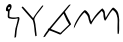	
with our neighbors	lish·khe·ne·nu	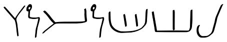	
our enemies	ve·o·ye·ve·nu	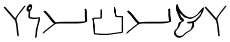	
mock	yil·a·gu		
us	la·mo		
O God	e·lo·heem		Psalm 80:7
of Hosts	tse·va·o·wt	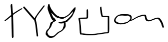	
Restore us	ha·shee·ve·nu	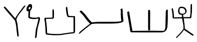	
to shine upon us	ve·ha·er		
and cause Your face	pa·ne·kha	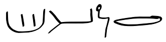	
that we may be saved	ve·niw·va·she·ah	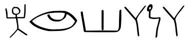	
a vine	ge·phen		Psalm 80:8
from Egypt	mim·mits·ra·yim		
You uprooted	tas·see·a	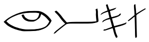	
You drove out	te·ga·resh	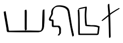	
the nations	go·w·yim	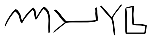	
and transplanted it	vat·tit·ta·e·ha	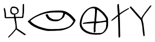	
You cleared the ground	pin·nee·ta	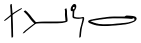	Psalm 80:9
for it	le·pha·ne·ha	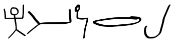	
and it took	vat·tash·resh	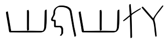	
root	ra·she·ha		
and filled	vat·te·mal·le		
the land	a·rets		
were covered	kas·su		Psalm 80:10
The mountains	ha·reem	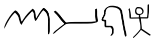	
by its shade	tsil·lah		

with its branches	va·a·na·phe·ha	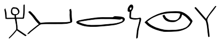	
cedars	ar·ze	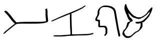	
and the mighty	el	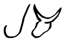	
It sent out	te·shal·lach	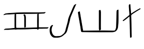	Psalm 80:11
its branches	qe·tsee·re·ha	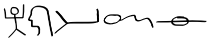	
to	ad	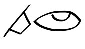	
the Sea	yam	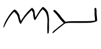	
toward	ve·el	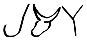	
the River	na·har	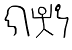	
and its shoots	yo·wn·qo·w·te·ha	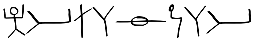	
Why	lam·mah	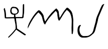	Psalm 80:12
have You broken down	pa·rats·ta	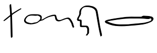	
its walls	ge·de·re·ha	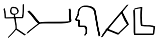	
pick its fruit ?	ve·a·ru·ha	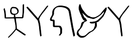	
so that all	kal	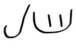	
who pass by	o·ve·re	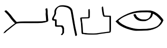	
	da·rekh	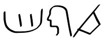	
ravages it	ye·khar·se·men·nah	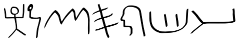	Psalm 80:13
The boar	cha·zeer	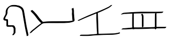	
from the forest	mī·ya·ʿar	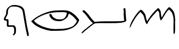	
and the creatures	ve·zeez	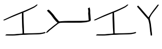	
of the field	sa·day	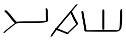	
feed upon it	yir·en·nah	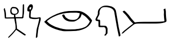	
O God	e·lo·heem	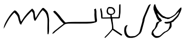	Psalm 80:14
of Hosts	tse·va·o·wt	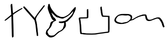	
Return	shuv	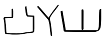	
we pray !	na	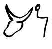	

Look down	hab·bet		
from heaven	mish·sha·ma·yim		
and see !	u·re·eh		
Attend to	u·phe·qod	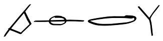	
vine —	ge·phen		
this	zot		
the root	ve·khan·nah	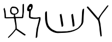	Psalm 80:15
-	a·sher		
has planted	na·te·ah		
Your right hand	ye·mee·ne·kha	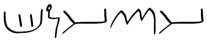	
	ve·al		
the son	ben		
You have raised up	im·mats·tah		
for Yourself	lakh	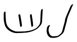	
and burned	se·ru·phah		Psalm 80:16
	va·esh		
[Your vine] has been cut down	ke·su·chah		
at the rebuke	mig·ga·a·rat		
of Your countenance	pa·ne·kha	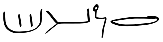	
they perish	yo·ve·du		
be	te·hee		Psalm 80:17
Let Your hand	ya·de·kha		
upon	al		
the man	eesh	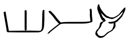	
at Your right hand	ye·mee·ne·kha	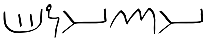	
on	al		
the son	ben		

of man	a·dam		
You have raised up	im·mats·ta		
for Yourself	lakh	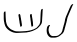	
Then we will not	ve·lo		Psalm 80:18
turn away	na·so·wg		
from You	mim·me·ka		
revive us	te·chay·ye·nu	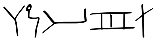	
on Your name	u·ve·shim·kha		
and we will call	niq·ra	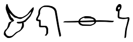	
O LORD	YHVH		Psalm 80:19
God	e·lo·heem		
of Hosts	tse·va·o·wt	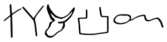	
Restore us	ha·shee·ve·nu	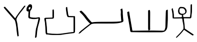	
to shine upon us	ha·er		
cause Your face	pa·ne·kha	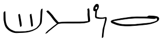	
that we may be saved	ve·niw·va·she·ah	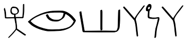	
For the choirmaster	lam·nats·tse·ach		Psalm 81:1
According to	al		
Gittith	hag·git·teet	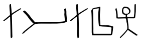	
Of Asaph	le·a·saph		
Sing for joy	har·nee·nu	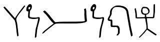	
to God	le·lo·heem		
our strength	uz·ze·nu		
make a joyful noise	ha·ree·u	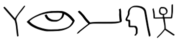	
to the God	le·lo·he	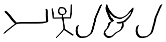	
of Jacob	ya·a·qov		
Lift up	se·u		Psalm 81:2

a song	zim·rah		
strike	u·te·nu		
the tambourine	toph		
lyre	kin·no·wr		
play the sweet-sounding	na·eem	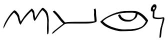	
and	im		
harp	na·vel		
Sound	tiq·u	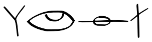	Psalm 81:3
at the New Moon	va·cho·desh	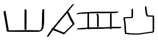	
the ram's horn	sho·w·phar	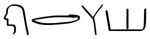	
[and] at the full moon	bak·ke·seh		
on the day	le·yo·wm	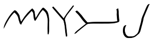	
of our Feast	chag·ge·nu		
For	kee	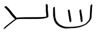	Psalm 81:4
is a statute	choq	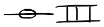	
for Israel	le·yis·ra·el		
this	hu		
an ordinance	mish·pat		
of the God	le·lo·he	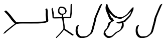	
of Jacob	ya·a·qov		
as a testimony	e·dut	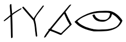	Psalm 81:5
for Joseph	bee·ho·w·seph		
He ordained it	sa·mo		
when he went out	be·tse·to		
over	al		
the land	e·rets		
of Egypt	mits·ra·yim	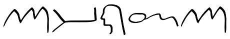	

language :	se·phat		
an unfamiliar	lo		
	ya·da·tee		
[where] I heard	esh·ma		
“ I relieved	ha·see·ro·w·tee		Psalm 81:6
of the burden	mis·se·vel		
his shoulder	shikh·mo		
his hands	kap·paw		
from the basket	mid·dud		
were freed	ta·a·vo·re·nah	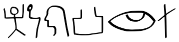	
in distress	bats·tsa·rah		Psalm 81:7
You called out	qa·ra·ta	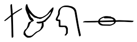	
and I rescued you	va·a·chal·le·tse·ka	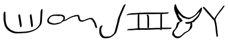	
I answered	e·en·kha		
you from the cloud	be·se·ter		
of thunder	ra·am		
I tested	ev·cha·ne·kha	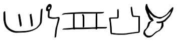	
you at	al		
the waters	me	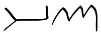	
of Meribah	me·ree·vah	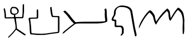	
Selah	se·lah	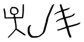	
Hear	she·ma		Psalm 81:8
O My people	am·mee		
and I will warn	ve·a·ee·dah		
you :	bakh	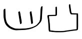	
O Israel	yis·ra·el	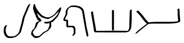	
if only	im		

you would listen	tish·ma		
to Me !	lee	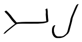	
There must be no	lo		Psalm 81:9
	yih·yeh	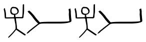	
among you	ve·kha	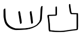	
god	el		
strange	zar		
nor shall you	ve·lo		
bow	tish·ta·cha·veh		
god	le·el		
to a foreign	ne·khar		
I	a·no·khee		Psalm 81:10
am the LORD	YHVH		
your God	e·lo·he·kha		
who brought you up	ham·ma·al·kha		
	me·e·rets		
out of Egypt	mits·ra·yim		
	har·chev	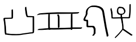	
Open wide your mouth	pee·kha	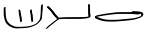	
and I will fill it	va·a·mal·e·hu		
would not	ve·lo		Psalm 81:11
listen to Me	sha·ma		
But My people	am·mee		
	le·qo·w·lee	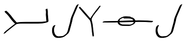	
and Israel	ve·yis·ra·el		
would not	lo		
obey	a·vah		

Me	lee	𐤋𐤉	
So I gave them up	va·a·shal·le·che·hu	𐤅𐤀𐤔𐤋𐤇𐤄𐤅	Psalm 81:12
to their stubborn	bish·ree·rut	𐤁𐤔𐤓𐤉𐤓𐤅𐤕	
hearts	lib·bam	𐤋𐤁𐤌	
to follow	ye·le·khu	𐤉𐤋𐤊𐤅	
their own devices	be·mo·w·a·tso·w·te·hem	𐤁𐤌𐤅𐤏𐤑𐤅𐤕𐤉𐤄𐤌	
If only	lu	𐤋𐤅	Psalm 81:13
My people	am·mee	𐤏𐤌𐤉	
would listen	sho·me·a	𐤔𐤌𐤏	
to Me	lee	𐤋𐤉	
if Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
My ways	bid·ra·khay	𐤁𐤃𐤓𐤊𐤉	
would follow	ye·hal·le·khu	𐤉𐤄𐤋𐤊𐤅	
how soon	kim·at	𐤊𐤌𐤏𐤈	Psalm 81:14
their enemies	o·wy·ve·hem	𐤀𐤅𐤉𐤁𐤉𐤄𐤌	
I would subdue	akh·nee·a	𐤀𐤊𐤍𐤉𐤏	
against	ve·al	𐤅𐤏𐤋	
their foes !	tsa·re·hem	𐤑𐤓𐤉𐤄𐤌	
and turn	a·sheev	𐤀𐤔𐤉𐤁	
My hand	ya·dee	𐤉𐤃𐤉	
Those who hate	me·san·e	𐤌𐤔𐤍𐤀𐤉	Psalm 81:15
the LORD	YHVH	𐤉𐤄𐤅𐤄	
would feign obedience	ye·kha·cha·shu	𐤉𐤊𐤇𐤔𐤅	
	lo	𐤋𐤅	
would last forever	vee·hee	𐤅𐤉𐤄𐤉	
and their doom	it·tam	𐤏𐤕𐤌	
	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	

But I would feed you	vay·ya·a·khee·le·hu		Psalm 81:16
the finest	me·che·lev	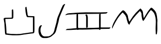	
wheat	chit·tah	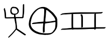	
from the rock	u·mits·tsur		
with honey	de·vash	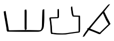	
I would satisfy you ”	as·bee·e·kha	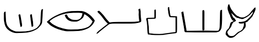	
A Psalm	miz·mo·wr	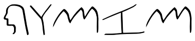	Psalm 82:1
of Asaph	le·a·saph		
God	elo·heem		
presides	nits·tsav		
assembly	ba·a·dat		
in the divine	el		
among	be·qe·rev	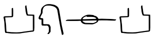	
the gods :	e·lo·heem		
He renders judgment	yish·pot		
“ How long	ad		Psalm 82:2
	ma·tay		
will you judge	tish·pe·tu		
unjustly	a·vel		
and show partiality	u·phe·ne		
to the wicked ?	re·sha·eem		
	tis·u		
Selah	se·lah	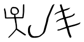	
Defend the cause	shiph·tu		Psalm 82:3
of the weak	dal		
and fatherless	ve·ya·to·wm		
of the afflicted	a·nee	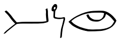	

and oppressed	va·rash	ורש	
uphold the rights	hats·dee·qu	הצדיקו	
Rescue	pal·le·tu	פלטו	Psalm 82:4
the weak	dal	דל	
and needy	ve·ev·yo·wn	ואביון	
from the hand	mee·yad	מיד	
of the wicked	re·sha·eem	רשעים	
save them	hats·tsee·lu	הצילו	
They do not	lo	לא	Psalm 82:5
know	ya·de·u	ידעו	
	ve·lo	ולא	
or understand	ya·vee·nu	יבינו	
in the darkness	ba·cha·she·khah	בחשכה	
they wander	yit·hal·la·khu	יתהלכו	
are shaken	yim·mo·w·tu	ימוטו	
all	kal	כל	
the foundations	mo·ws·de	מוסדי	
of the earth	a·rets	ארץ	
I	anee	אני	Psalm 82:6
have said	a·mar·tee	אמרתי	
are gods	e·lo·heem	אלהים	
‘ You	at·tem	אתם	
sons	u·ve·ne	ובני	
of the Most High ’	el·yo·wn	עליון	
you are all	kul·le·khem	כלכם	
But	a·khen	אכן	Psalm 82:7
like mortals	ke·a·dam	כאדם	

you will die	te·mu·tun		
and like	u·khe·a·chad		
rulers	has·sa·reem	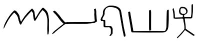	
you will fall ”	tip·po·lu		
Arise	qu·mah		Psalm 82:8
O God	e·lo·heem		
judge	sha·phe·tah		
the earth	ha·a·rets		
for	kee	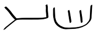	
are Your	at·tah		
inheritance	tin·chal	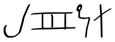	
all	be·khal		
the nations	hag·go·w·yim	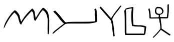	
A song	sheer	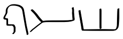	Psalm 83:1
A Psalm	miz·mo·wr	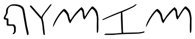	
of Asaph	le·a·saph		
O God	e·lo·heem		
{be} not	al		
silent	do·mee		
	lakh	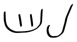	
{be} not	al		
speechless	te·che·rash		
{be} not	ve·al		
still	tish·qot	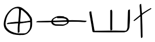	
O God	el		
how	kee	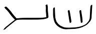	Psalm 83:2
See	hin·neh		

Your enemies	o·wy·ve·kha	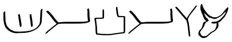	
rage	ye·he·ma·yun		
how Your foes	u·me·san·e·kha		
have reared	na·se·u		
their heads	rosh		
against	al		Psalm 83:3
Your people	am·me·kha		
With cunning	ya·a·ree·mu	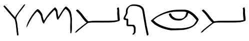	
they scheme	so·wd		
and conspire	ve·yit·ya·a·tsu	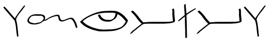	
against	al		
those You cherish	tse·phu·ne·kha		
saying	a·me·ru		Psalm 83:4
“ Come	le·khu		
let us erase them	ve·nakh·chee·dem	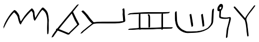	
as a nation	mig·go·w		
no	ve·lo		
be remembered	yiz·za·kher	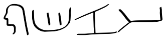	
may the name	shem		
of Israel	yis·ra·el	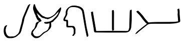	
more ”	o·wd		
For	kee	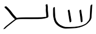	Psalm 83:5
they plot	no·w·a·tsu		
with one mind	lev	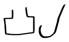	
together	yach·daw	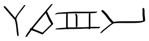	
against You —	a·le·kha	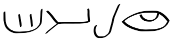	
an alliance	be·reet	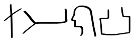	

they form	yikh·ro·tu	𐤉𐤊𐤓𐤕𐤅	
the tents	a·ho·le	𐤀𐤄𐤋𐤉	Psalm 83:6
of Edom	e·do·wm	𐤀𐤃𐤅𐤌	
and the Ishmaelites	ve·yish·me·e·leem	𐤅𐤉𐤔𐤌𐤏𐤀𐤋𐤉𐤌	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
and the Hagrites	ve·hag·reem	𐤅𐤄𐤂𐤓𐤉𐤌	
[of] Gebal	ge·val	𐤂𐤁𐤋	Psalm 83:7
Ammon	ve·am·mo·wn	𐤅𐤏𐤌𐤅𐤍	
and Amalek	va·a·ma·leq	𐤅𐤏𐤌𐤋𐤒	
[of] Philistia	pe·le·shet	𐤐𐤋𐤔𐤕	
with	im	𐤏𐤌	
the people	yo·she·ve	𐤉𐤔𐤁𐤉	
of Tyre	tso·wr	𐤑𐤅𐤓	
Even	gam	𐤂𐤌	Psalm 83:8
Assyria	ash·shur	𐤀𐤔𐤅𐤓	
has joined	nil·vah	𐤍𐤋𐤅𐤄	
them	im·mam	𐤏𐤌𐤌	
lending	ha·yu	𐤄𐤉𐤅	
strength	ze·ro·w·a	𐤆𐤓𐤅𐤏	
to the sons	liv·ne	𐤋𐤁𐤍𐤉	
of Lot	lo·wt	𐤋𐤅𐤈	
Selah	se·lah	𐤎𐤋𐤄	
Do	a·seh	𐤏𐤔𐤄	Psalm 83:9
to them	la·hem	𐤋𐤄𐤌	
as You did to Midian	ke·mid·yan	𐤊𐤌𐤃𐤉𐤍	
as to Sisera	ke·see·se·ra	𐤊𐤎𐤉𐤎𐤓𐤀	
and Jabin	khe·ya·veen	𐤊𐤉𐤁𐤉𐤍	

at the River	be·na·chal	
Kishon	qee·sho·wn	
who perished	nish·me·du	Psalm 83:10
	ve·en	
at Endor	dor	
and became	ha·yu	
[like] dung	do·men	
on the ground	la·a·da·mah	
Make	shee·te·mo	Psalm 83:11
their nobles	ne·dee·ve·mo	
like Oreb	ke·o·rev	
and Zeeb	ve·khiz·ev	
like Zebah	u·khe·ze·vach	
and Zalmunna	u·khe·tsal·mun·na	
and all	kal	
their princes	ne·see·khe·mo	
who	a·sher	Psalm 83:12
said	a·me·ru	
“ Let us possess	nee·ra·shah	
for ourselves	la·nu	
	et	
the pastures	ne·o·wt	
of God ”	e·lo·heem	
O my God	elo·hay	Psalm 83:13
Make them	shee·te·mo	
like tumbleweed	khag·gal·gal	
like chaff	ke·qash	

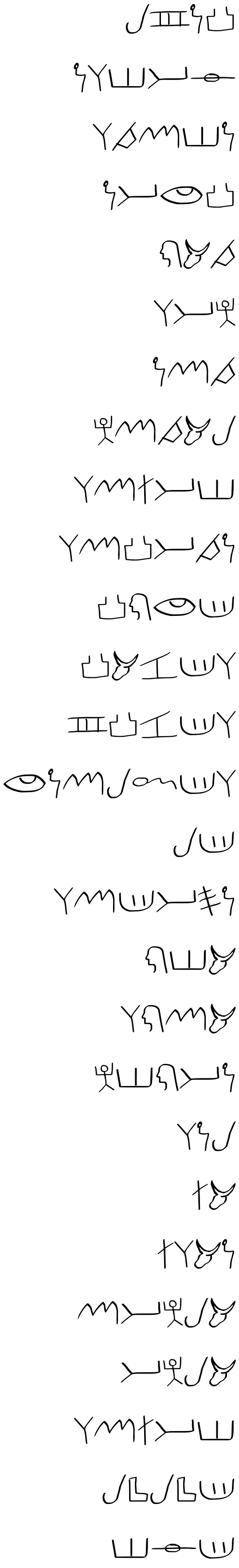

before	liph·ne		
the wind	ru·ach		
As fire	ke·esh		Psalm 83:14
consumes	tiv·ar		
a forest	ya·ar		
as a flame	u·khe·le·ha·vah		
sets	te·la·het		
the mountains {ablaze}	ha·reem	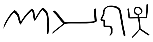	
so	ken	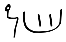	Psalm 83:15
pursue them	tir·de·phem		
with Your tempest	be·sa·a·re·kha		
with Your storm	u·ve·su·pha·te·kha		
and terrify them	te·va·ha·lem		
Cover	mal·le		Psalm 83:16
their faces	phe·ne·hem	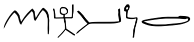	
with shame	qa·lo·wn	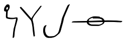	
that they may seek	vee·vaq·shu	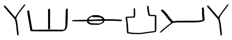	
Your name	shim·kha		
O LORD	YHVH		
May they be ever ashamed	ye·vo·shu	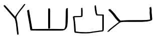	Psalm 83:17
and terrified	ve·yib·ba·ha·lu		
	a·de	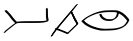	
-	ad		
in disgrace	ve·yach·pe·ru	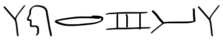	
may they perish	ve·yo·ve·du		
May they know	ve·ye·de·u		Psalm 83:18
that	kee	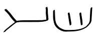	

You	at·tah		
whose name	shim·kha		
is the LORD	YHVH		
alone	le·vad·de·kha		
are Most High	el·yo·wn	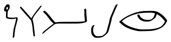	
over	al		
all	kal		
the earth	ha·a·rets		
For the choirmaster	lam·nats·tse·ach		Psalm 84:1
According to	al		
Gittith	hag·git·teet		
of the sons	liv·ne		
of Korah	qo·rach	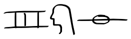	
A Psalm	miz·mo·wr	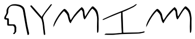	
How	mah	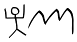	
lovely	ye·dee·do·wt	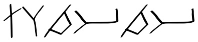	
is Your dwelling place	mish·ke·no·w·te·kha		
O LORD	YHVH		
of Hosts !	tse·va·o·wt	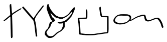	
longs	nikh·se·phah		Psalm 84:2
even	ve·gam		
faints	ka·le·tah	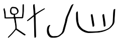	
My soul	naph·shee	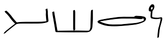	
for the courts	le·chats·ro·wt		
of the LORD	YHVH		
my heart	lib·bee	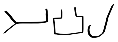	
and my flesh	u·ve·sa·ree		

cry out	ye·ran·ne·nu		
for	el		
God	el		
the living	chay	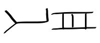	
Even	gam		Psalm 84:3
the sparrow	tsip·po·wr		
has found	ma·tse·ah		
a home	va·yit	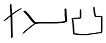	
and the swallow	u·de·ro·wr		
a nest	qen	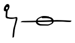	
for herself	lah		
where	a·sher		
she places	sha·tah		
her young	eph·ro·che·ha		
	et		
near Your altars	miz·be·cho·w·te·kha	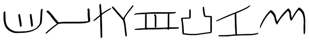	
O LORD	YHVH		
of Hosts	tse·va·o·wt	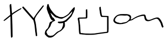	
my King	mal·kee	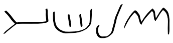	
and my God	ve·lo·hay		
How blessed	ash·re	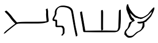	Psalm 84:4
are those who dwell	yo·wo·she·ve	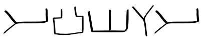	
in Your house !	ve·te·kha	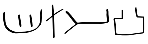	
They are ever	o·wd		
praising You	ye·hal·lu·kha	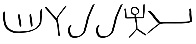	
Selah	se·lah	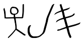	
Blessed	ash·re	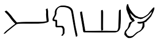	Psalm 84:5

are those	a·dam		
whose strength	o·wz		
	lo	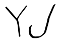	
is in You	vakh	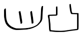	
are set on pilgrimage	me·sil·lo·wt		
whose hearts	bil·va·vam		
As they pass	o·ve·re	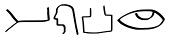	Psalm 84:6
through the Valley	be·e·meq		
of Baca	hab·ba·kha	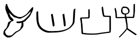	
a place of springs	ma·yan		
they make it	ye·shee·tu·hu	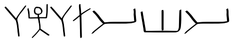	
even	gam		
with pools	be·ra·kho·wt	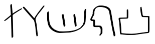	
covers it	ya·teh		
the autumn rain	mo·w·reh		
They go	ye·le·khu	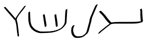	Psalm 84:7
from strength	me·cha·yil	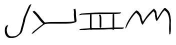	
to	el		
strength	cha·yil	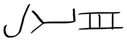	
until each appears	ye·ra·eh		
before	el		
God	e·lo·heem	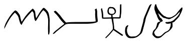	
in Zion	be·tsee·yo·wn		
O LORD	YHVH	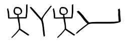	Psalm 84:8
God	e·lo·heem	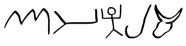	
of Hosts	tse·va·o·wt		
hear	shim·ah		

my prayer	te·phil·la·tee	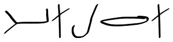	
give ear	ha·a·zee·nah	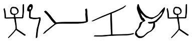	
O God	e·lo·he		
of Jacob	ya·a·qov	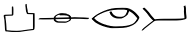	
Selah	se·lah	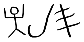	
of our shield	ma·gin·ne·nu		Psalm 84:9
Take notice	re·eh		
O God	e·lo·heem		
and look with favor	ve·hab·bet	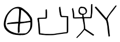	
on the face	pe·ne	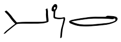	
of Your anointed	me·shee·che·kha	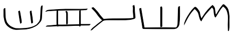	
For	kee	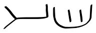	Psalm 84:10
better	to·wv		
is one day	yo·wm		
in Your courts	ba·cha·tse·re·kha		
than a thousand elsewhere	me·a·leph		
I would rather	ba·char·tee	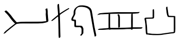	
be a doorkeeper	his·to·w·pheph	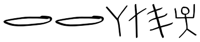	
in the house	be·vet	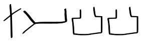	
of my God	e·lo·hay		
than dwell	mid·dur		
in the tents	be·a·ho·le	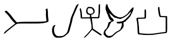	
of the wicked	re·sha		
For	kee	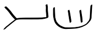	Psalm 84:11
is a sun	she·mesh		
and a shield	u·ma·gen		
the LORD	YHVH		

God	e·lo·heem	אלהים	
grace	chen	חן	
and glory	ve·kha·vo·wd	וכבוד	
gives	yit·ten	יתן	
the LORD	YHVH	יהוה	
no	lo	לא	
He withholds	yim·na	ימנע	
good thing	to·wv	טוב	
from those who walk	la·ho·le·kheem	להלכים	
with integrity	be·ta·meem	בתמים	
O LORD	YHVH	יהוה	Psalm 84:12
of Hosts	tse·va·o·wt	צבאות	
how blessed	ash·re	אשרי	
is the man	a·dam	אדם	
who trusts	bo·te·ach	בטח	
in You !	bakh	בך	
For the choirmaster	lam·nats·tse·ach	למנצח	Psalm 85:1
of the sons	liv·ne	לבני	
of Korah	qo·rach	קרח	
A Psalm	miz·mo·wr	מזמור	
You showed favor	ra·tsee·ta	רצית	
O LORD	YHVH	יהוה	
to Your land	ar·tse·kha	ארצך	
You restored	ve·ta	שבת	
from captivity	she·vut	שבות	
Jacob	ya·a·qov	יעקב	
You forgave	na·sa·ta	נשאת	Psalm 85:2

the iniquity	a·won		
of Your people	am·me·kha		
You covered	kis·see·ta		
all	khal		
their sin	chat·ta·tam		
Selah	se·lah	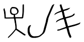	
You withheld	a·saph·ta		Psalm 85:3
all	khal	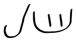	
Your fury	ev·ra·te·kha		
You turned from	he·shee·vo·w·ta	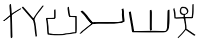	
Your burning anger	me·cha·ro·wn	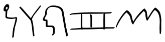	
	ap·pe·kha		
Restore us	u·ve·nu		Psalm 85:4
O God	e·lo·he		
of our salvation	yish·e·nu		
and put away	ve·ha·pher	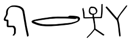	
Your displeasure	ka·as·kha		
toward us	im·ma·nu		
forever ?	hal·o·w·lam		Psalm 85:5
Will You be angry	te·e·naph	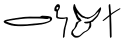	
with us	ba·nu	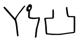	
Will You draw out	tim·shokh	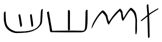	
Your anger	ap·pe·kha		
to all	le·dor		
generations ?	va·dor		
not	ha·lo	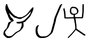	Psalm 85:6
Will You	at·tah		

again	ta·shuv	𐤕𐤔𐤅𐤁	
revive us	te·chay·ye·nu	𐤕𐤇𐤉𐤍𐤅	
that Your people	ve·am·me·kha	𐤅𐤏𐤌𐤊	
may rejoice	yis·me·chu	𐤉𐤔𐤌𐤇𐤅	
in You ?	vakh	𐤁𐤊	
Show us	har·e·nu	𐤄𐤓𐤀𐤍𐤅	Psalm 85:7
O LORD	YHVH	𐤉𐤄𐤅𐤄	
Your loving devotion	chas·de·kha	𐤇𐤎𐤃𐤊	
Your salvation	ve·yesh·a·kha	𐤅𐤉𐤔𐤏𐤊	
and grant	tit·ten	𐤕𐤕𐤍	
us	la·nu	𐤋𐤍𐤅	
I will listen	esh·me·ah	𐤀𐤔𐤌𐤏𐤄	Psalm 85:8
to what	mah	𐤌𐤄	
will say	ye·dab·ber	𐤉𐤃𐤁𐤓	
God	ha·el	𐤄𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
for	kee	𐤊𐤉	
He will surely speak	ye·dab·ber	𐤉𐤃𐤁𐤓	
peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
to	el	𐤀𐤋	
His people	am·mo	𐤏𐤌𐤅	
and	ve·el	𐤅𐤀𐤋	
His saints	cha·see·daw	𐤇𐤎𐤉𐤃𐤉𐤅	
He will not	ve·al	𐤅𐤀𐤋	
let them return	ya·shu·vu	𐤉𐤔𐤅𐤁𐤅	
to folly	le·khis·lah	𐤋𐤊𐤎𐤋𐤄	
Surely	akh	𐤀𐤊	Psalm 85:9

[is] near	qa·ro·wv	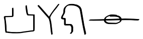	
to those who fear Him	lee·re·aw		
His salvation	yish·o		
may dwell	lish·kon	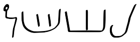	
that His glory	ka·vo·wd		
in our land	be·ar·tse·nu		
Loving devotion	che·sed		Psalm 85:10
and faithfulness	ve·e·met		
have joined together	niph·ga·shu	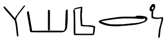	
righteousness	tse·deq	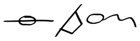	
and peace	ve·sha·lo·wm	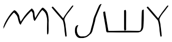	
have kissed	na·sha·qu	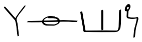	
Faithfulness	e·met	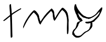	Psalm 85:11
from the earth	me·e·rets		
sprouts	tits·mach		
and righteousness	ve·tse·deq		
from heaven	mish·sha·ma·yim		
looks down	nish·qaph	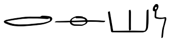	
will indeed	gam		Psalm 85:12
The LORD	YHVH		
provide what is good	yit·ten	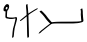	
	hat·to·wv		
and our land	ve·ar·tse·nu		
will yield	tit·ten		
its increase	ye·vu·lah		
Righteousness	tse·deq	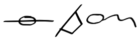	Psalm 85:13
before Him	le·pha·naw	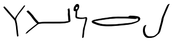	

will go	ye·hal·lekh	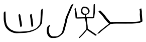	
to prepare	ve·ya·sem		
the way	le·de·rekh		
for His steps	pe·a·maw	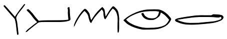	
A prayer	te·phil·lah		Psalm 86:1
of David	le·da·wid		
Incline	hat·teh		
O LORD	YHVH		
Your ear	a·ze·ne·kha	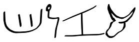	
and answer me	a·ne·nee	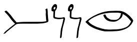	
for	kee	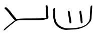	
am poor	a·nee	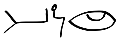	
and needy	ve·ev·yo·wn	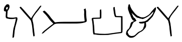	
I	a·nee	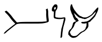	
Preserve	sha·me·rah		Psalm 86:2
my soul	naph·shee		
for	kee	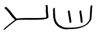	
godly	cha·seed		
I [am]	a·nee	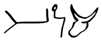	
save	ho·wo·sha		
Your servant	av·de·kha		
You	at·tah		
are my God	e·lo·hay		
who trusts	hab·bo·w·te·ach		
in You	e·le·kha	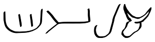	
Be merciful to me	chan·ne·nee	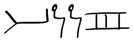	Psalm 86:3
O Lord	a·do·nay		

for	kee		
to You	e·le·kha	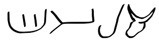	
I call	eq·ra	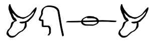	
all	kal		
day long	hay·yo·wm	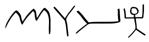	
Bring joy	me·ach		Psalm 86:4
	ne·phesh		
to Your servant	av·de·kha	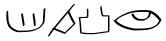	
for	kee		
to You	e·le·kha	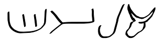	
O Lord	a·do·nay		
my soul	naph·shee		
I lift up	es·sa		
For	kee		Psalm 86:5
You	at·tah		
O Lord	a·do·nay		
are kind	to·wv		
and forgiving	ve·sal·lach	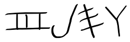	
rich	ve·rav		
in loving devotion	che·sed		
to all	le·khal		
who call on You	qo·re·e·kha		
Hear	ha·a·zee·nah	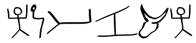	Psalm 86:6
O LORD	YHVH		
my prayer	te·phil·la·tee	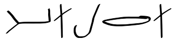	
and attend	ve·haq·shee·vah		
to my plea	be·qo·wl	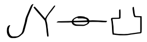	

for mercy	ta·cha·nu·no·w·tay		
In the day	be·yo·wm	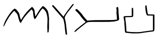	Psalm 86:7
of my distress	tsa·ra·tee		
I call on You	eq·ra·e·ka	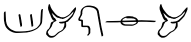	
because	kee	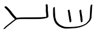	
You answer me	ta·a·ne·nee	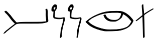	
[there is] none	en	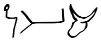	Psalm 86:8
like You	ka·mo·w·kha		
among the gods	va·e·lo·heem		
O Lord	a·do·nay		
nor any	ve·en		
works like Yours	ke·ma·a·se·kha		
All	kal		Psalm 86:9
the nations	go·w·yim	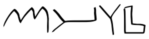	
-	a·sher		
You have made	a·see·ta	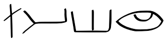	
will come	ya·vo·w·u		
and bow	ve·yish·ta·cha·wu		
before You	le·pha·ne·kha	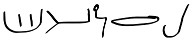	
O Lord	a·do·nay		
and they will glorify	vee·khab·be·du	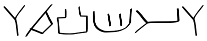	
Your name	lish·me·kha	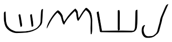	
For	kee	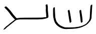	Psalm 86:10
are great	ga·do·wl		
You	at·tah		
and perform	ve·o·seh		
wonders	niph·la·o·wt	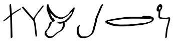	

You	at·tah		
are God	e·lo·heem		
alone	le·vad·de·kha		
Teach me	ho·w·re·nee		Psalm 86:11
O LORD	YHVH		
Your way	dar·ke·kha	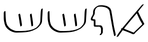	
that I may walk	a·hal·lekh	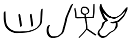	
in Your truth	ba·a·mit·te·kha		
Give me an undivided	ya·ched	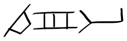	
heart	le·va·vee		
that I may fear	le·yir·ah		
Your name	she·me·kha		
I will praise You	o·wd·kha		Psalm 86:12
O Lord	a·do·nay		
my God	e·lo·hay		
with all	be·khal		
my heart	le·va·vee		
I will glorify	va·a·khab·be·dah	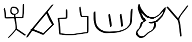	
Your name	shim·kha		
forever	le·o·w·lam		
For	kee	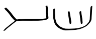	Psalm 86:13
Your loving devotion	chas·de·kha		
great is	ga·do·wl		
to me	a·lay	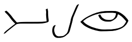	
You have delivered	ve·hits·tsal·ta		
me	naph·shee		
of Sheol	mish·she·o·wl		

from the depths	tach·tee·yah	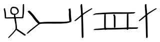	
O God	e·lo·heem		Psalm 86:14
The arrogant	ze·deem	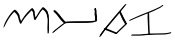	
rise	qa·mu	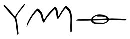	
against me	a·lay	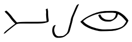	
a band	va·a·dat		
of ruthless men	a·ree·tseem		
seeks	biq·shu		
my life	naph·shee		
with no	ve·lo		
regard	sa·mu·kha		
for You	le·neg·dam		
But You	ve·at·tah		Psalm 86:15
O Lord	a·do·nay		
God	el		
are a compassionate	ra·chum		
and gracious	ve·chan·nun	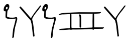	
slow	e·rekh	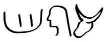	
to anger	ap·pa·yim	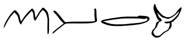	
abounding	ve·rav		
in loving devotion	che·sed		
and faithfulness	ve·e·met		
Turn	pe·neh		Psalm 86:16
to me	e·lay	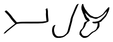	
and have mercy	ve·chan·ne·nee	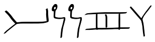	
grant	te·nah		
Your strength	uz·ze·kha		

to Your servant	le·av·de·kha	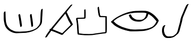	
save	ve·ho·wo·shee·ah	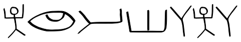	
the son	le·ven	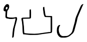	
of Your maidservant	a·ma·te·kha	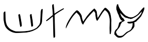	
Show	a·seh	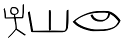	Psalm 86:17
me	im·mee	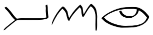	
a sign	o·wt	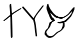	
of Your goodness	le·to·w·vah	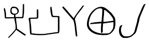	
may see	ve·yir·u	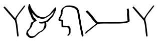	
that my enemies	so·ne·ay	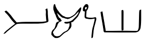	
and be ashamed	ve·ye·vo·shu	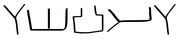	
for	kee	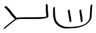	
You	at·tah	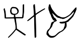	
O LORD	YHVH	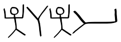	
have helped me	a·zar·ta·nee	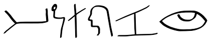	
and comforted me	ve·ni·cham·ta·nee	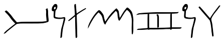	
of the sons	liv·ne	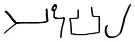	Psalm 87:1
of Korah	qo·rach	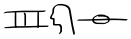	
A Psalm	miz·mo·wr	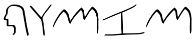	
A song	sheer	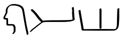	
He has founded His city	ye·su·da·to	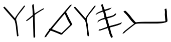	
mountains	be·har·re	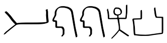	
on the holy	qo·desh	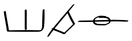	
loves	o·hev	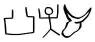	Psalm 87:2
The LORD	YHVH	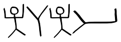	
the gates	sha·a·re	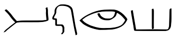	
of Zion	tsee·yo·wn	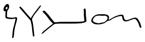	

more than all	mik·kol	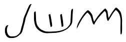	
the dwellings	mish·ke·no·wt	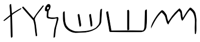	
of Jacob	ya·a·qov	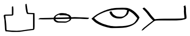	
Glorious things	nikh·ba·do·wt	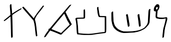	Psalm 87:3
are ascribed	me·dub·bar	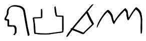	
to you	bakh	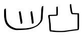	
O city	eer	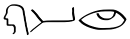	
of God	ha·e·lo·heem	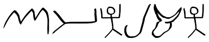	
Selah	se·lah	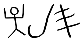	
“ I will mention	az·keer	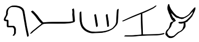	Psalm 87:4
Rahab	ra·hav	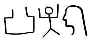	
and Babylon	u·va·vel	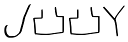	
among those who know Me —	le·yo·de·ay	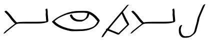	
along with	hin·neh	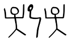	
Philistia	phe·le·shet	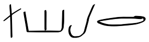	
Tyre	ve·tso·wr	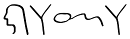	
and	im	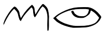	
Cush —	kush	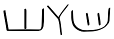	
[when I say,] ‘This one	zeh	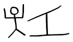	
was born	yul·lad	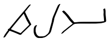	
[in Zion] ’”	sham	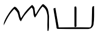	
of Zion :	u·la·tsee·yo·wn	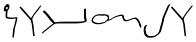	Psalm 87:5
And it will be said	ye·a·mar	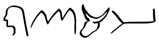	
“ This one	eesh	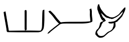	
and that one	ve·eesh	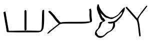	
were born	yul·lad	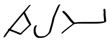	
in her	bah	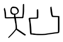	

Himself	ve·hu		
will establish her ”	ye·kho·wn·ne·ha		
and the Most High	el·yo·wn	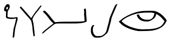	
The LORD	YHVH		Psalm 87:6
will record	yis·por		
in the register	bikh·to·wv		
of the peoples :	am·meem		
“ This	zeh	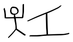	
one was born	yul·lad	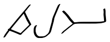	
[in Zion] ”	sham		
Selah	se·lah	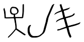	
Singers	ve·sha·reem	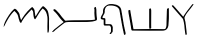	Psalm 87:7
and pipers [will proclaim]	ke·cho·le·leem		
“ All	kal		
my springs [of joy]	ma·ya·nay	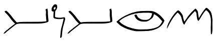	
[are] in You ”	bakh	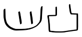	
A song	sheer	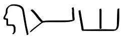	Psalm 88:1
A Psalm	miz·mo·wr	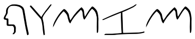	
of the sons	liv·ne		
of Korah	qo·rach	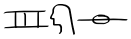	
For the choirmaster	lam·nats·tse·ach		
According to	al		
Mahalath	ma·cha·lat	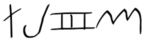	
Leannoth	le·an·no·wt		
A Maskil	mas·keel		
of Heman	le·he·man	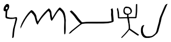	
the Ezrahite	ha·ez·ra·chee	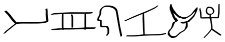	

O LORD	YHVH		
the God	e·lo·he		
of my salvation	ye·shu·a·tee		
day	yo·wm		
I cry out	tsa·aq·tee	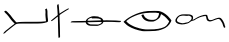	
and night	val·lay·lah	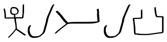	
before You	neg·de·kha		
come	ta·vo·w		Psalm 88:2
before You	le·pha·ne·kha	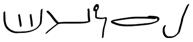	
May my prayer	te·phil·la·tee	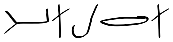	
incline	hat·teh		
Your ear	a·ze·ne·kha		
to my cry	le·rin·na·tee	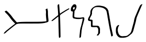	
For	kee	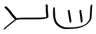	Psalm 88:3
is full	sa·ve·ah	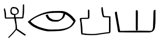	
of troubles	ve·ra·o·wt		
my soul	naph·shee		
and my life	ve·chay·yay	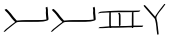	
to Sheol	lish·o·wl		
draws near	hig·gee·u	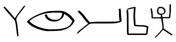	
I am counted	nech·shav·tee		Psalm 88:4
among	im		
those descending	yo·wr·de		
to the Pit	vo·wr		
I am	ha·yee·tee	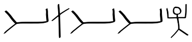	
like a man	ke·ge·ver		
without	en	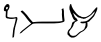	

strength	e·yal	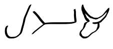	
among the dead	bam·me·teem		Psalm 88:5
I am forsaken	cha·phe·shee		
like	ke·mo		
the slain	cha·la·leem	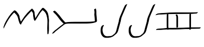	
who lie	sho·khe·ve		
in the grave	qe·ver	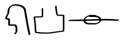	
whom	a·sher		
You	lo		
remember	ze·khar·tam	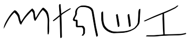	
no more	o·wd		
who	ve·hem·mah	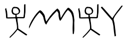	
from Your care	mee·ya·de·kha	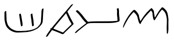	
are cut off	nig·za·ru		
You have laid me	ta·nee		Psalm 88:6
Pit	be·vo·wr		
in the lowest	tach·tee·yo·wt	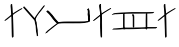	
in the darkest	be·ma·cha·shak·keem		
of the depths	bim·tso·lo·wt		
upon me	a·lay	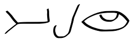	Psalm 88:7
weighs heavily	sa·me·khah	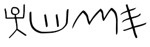	
Your wrath	cha·ma·te·kha		
all	ve·khal		
Your waves	mish·ba·re·kha	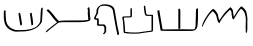	
have submerged [me]	in·nee·ta	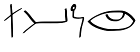	
Selah	se·lah	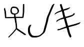	
You have removed	hir·chaq·ta	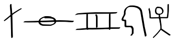	Psalm 88:8

my friends	me·yud·da·ay	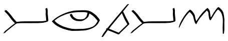	
from me	mim·men·nee	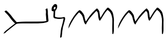	
You have made me	shat·ta·nee	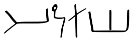	
repulsive	to·w·e·vo·wt	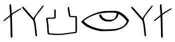	
to them	la·mo	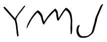	
I am confined	ka·lu	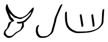	
and cannot	ve·lo	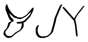	
escape	e·tse	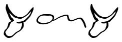	
My eyes	e·nee	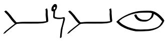	Psalm 88:9
grow dim	da·a·vah	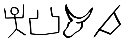	
with	min·nee	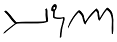	
grief	o·nee	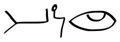	
I call to You	qe·ra·tee·kha	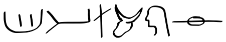	
O LORD	YHVH	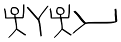	
daily	be·khal	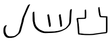	
	yo·wm	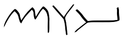	
I spread out	shit·tach·tee	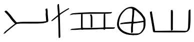	
to You	e·le·kha	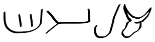	
my hands	khap·pay	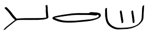	
for the dead ?	ha·lam·me·teem	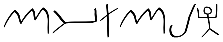	Psalm 88:10
Do You work	ta·a·seh	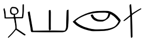	
wonders	pe·le	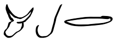	
	im	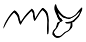	
Do departed spirits	re·pha·eem	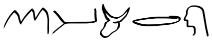	
rise up	ya·qu·mu	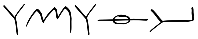	
to praise You ?	yo·w·du·kha	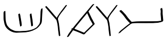	
Selah	se·lah	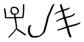	

be proclaimed	hay·sup·par		Psalm 88:11
in the grave	baq·qe·ver	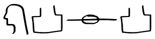	
Can Your loving devotion	chas·de·kha		
Your faithfulness	e·mu·na·te·kha		
in Abaddon ?	ba·a·vad·do·wn		
be known	ha·yiw·va·da		Psalm 88:12
in the darkness	ba·cho·shekh		
Will Your wonders	pil·e·kha		
or Your righteousness	ve·tsid·qa·te·kha	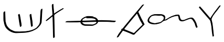	
in the land	be·e·rets		
of oblivion ?	ne·shee·yah	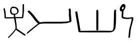	
But	va·a·nee		Psalm 88:13
to You	e·le·kha	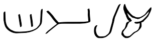	
O LORD	YHVH		
I cry for help	shiw·va·tee		
in the morning	u·vab·bo·qer	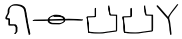	
my prayer	te·phil·la·tee	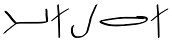	
comes before You	te·qad·de·me·ka		
Why	la·mah		Psalm 88:14
O LORD	YHVH		
do You reject	tiz·nach	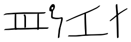	
me ?	naph·shee	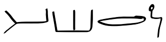	
Why do You hide	tas·teer		
Your face	pa·ne·kha	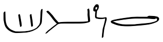	
from me ?	mim·men·nee		
afflicted	a·nee	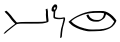	Psalm 88:15
I [was]	a·nee	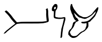	

and near death	ve·go·ve·a	
From my youth	min·no·ar	
I have borne	na·sa·tee	
Your terrors	e·me·kha	
I am in despair	a·phu·nah	
over me	a·lay	Psalm 88:16
has swept	a·ve·ru	
Your wrath	cha·ro·w·ne·kha	
Your terrors	bi·u·te·kha	
have destroyed me	tsim·me·tu·tu·nee	
they engulf me	sab·bu·nee	Psalm 88:17
like water	kham·ma·yim	
All	kal	
day long	hay·yo·wm	
they enclose me	hiq·qee·phu	
on	a·lay	
every side	ya·chad	
You have removed	hir·chaq·ta	Psalm 88:18
my	mim·men·nee	
beloved	o·hev	
and my friend	va·re·a	
is my closest companion	me·yud·da·ay	
darkness	mach·shakh	
A Maskil	mas·keel	Psalm 89:1
of Ethan	le·e·tan	
the Ezrahite	ha·ez·ra·chee	
of the loving devotion	chas·de	

of the LORD	YHVH	יהוה	
forever	o·w·lam	עולם	
I will sing	a·shee·rah	אשירה	
to all	le·dor	לדר	
generations	va·dor	ודר	
I will proclaim	o·w·dee·a	אודיע	
Your faithfulness	e·mu·na·te·kha	אמונתך	
with my mouth	be·phee	בפי	
For	kee	כי	Psalm 89:2
I have said	a·mar·tee	אמרתי	
forever	o·w·lam	עולם	
“ Loving devotion	che·sed	חסד	
is built up	yib·ba·neh	יבנה	
in the heavens	sha·ma·yim	שמים	
You establish	ta·khin	תכן	
Your faithfulness	e·mu·na·te·kha	אמונתך	
- ”	va·hem	בהם	
You said, “I have made	ka·rat·tee	כרתי	Psalm 89:3
a covenant	ve·reet	ברית	
with My chosen one	liv·chee·ree	לבחירי	
I have sworn	nish·ba·tee	נשבעתי	
to David	le·da·wid	לדוד	
My servant :	av·dee	עבדי	
forever	ad	עד	Psalm 89:4
	o·w·lam	עולם	
‘ I will establish	a·kheen	אכין	
your offspring	zar·e·kha	זרעך	

and build up	u·va·nee·tee	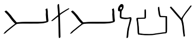	
for all generations	le·dor		
’”	va·do·wr		
your throne	kis·a·kha		
Selah	se·lah	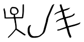	
praise	ve·yo·w·du	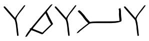	Psalm 89:5
The heavens	sha·ma·yim	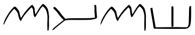	
Your wonders	pil·a·kha		
O LORD —	YHVH		
as well —	aph		
Your faithfulness	e·mu·na·te·kha		
in the assembly	biq·hal	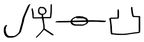	
of the holy ones	qe·do·sheem	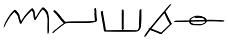	
For	kee	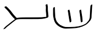	Psalm 89:6
who	mee		
in the skies	vash·sha·chaq	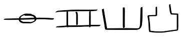	
can compare	ya·a·rokh		
with the LORD ?	la·YHVH	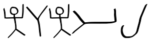	
is like	yid·meh		
the LORD ?	la·YHVH	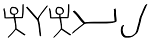	
Who among the heavenly beings	biv·ne		
	ʾē·līm	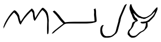	
God	el		Psalm 89:7
feared	na·a·rats		
In the council	be·so·wd		
of the holy ones	qe·do·sheem	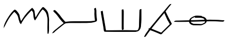	
is greatly	rab·bah	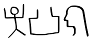	

and awesome	ve·no·w·ra	ונורא	
above	al	על	
all	kal	כל	
who surround Him	se·vee·vaw	סביביו	
O LORD	YHVH	יהוה	Psalm 89:8
God	e·lo·he	אלהי	
of Hosts	tse·va·o·wt	צבאות	
who	mee	מי	
is like You ?	kha·mo·w·kha	כמוך	
O mighty	cha·seen	חסין	
LORD	yah	יה	
Your faithfulness	ve·e·mu·na·te·kha	ואמונתך	
surrounds You	se·vee·vo·w·te·kha	סביבותיך	
You	at·tah	אתה	Psalm 89:9
rule	mo·wo·shel	מושל	
the raging	be·ge·ut	בגאות	
sea	hay·yam	הים	
mount up	be·so·w	בשוא	
when its waves	gal·law	גליו	
You	at·tah	אתה	
still them	te·shab·be·chem	תשבחם	
You	at·tah	אתה	Psalm 89:10
crushed	dik·ki·ta	דכאת	
like a carcass	khe·cha·lal	כחלל	
Rahab	ra·hav	רהב	
arm	biz·ro·w·a	בזרוע	
with Your mighty	uz·ze·kha	עזך	

You scattered	piz·zar·ta		
Your enemies	o·wy·ve·kha	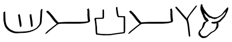	
are Yours	le·kha	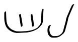	Psalm 89:11
The heavens	ma·yim	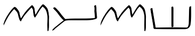	
and also	aph		
	le·kha	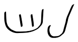	
the earth	a·rets		
The earth	te·vel		
and its fullness	u·me·lo·ah		
You	at·tah		
founded	ye·sad·tam		
North	tsa·pho·wn		Psalm 89:12
and south	ve·ya·meen		
You	at·tah		
created	ve·ra·tam		
Tabor	ta·vo·wr		
and Hermon	ve·cher·mo·wn		
at Your name	be·shim·kha		
shout for joy	ye·ran·ne·nu	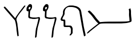	
	le·kha	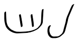	Psalm 89:13
arm	ze·ro·w·a		
is Your	im		
Mighty	ge·vu·rah		
strong is	ta·oz		
Your hand	ya·de·kha	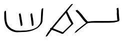	
is exalted	ta·rum		
Your right hand	ye·mee·ne·kha	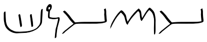	

Righteousness	tse·deq	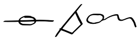	Psalm 89:14
and justice	u·mish·pat	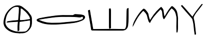	
are the foundation	me·kho·wn		
of Your throne	kis·e·kha		
loving devotion	che·sed		
and faithfulness	ve·e·met		
go	ye·qad·de·mu	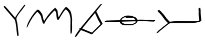	
before You	pha·ne·kha	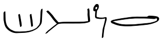	
Blessed	ash·re	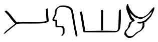	Psalm 89:15
are those	ha·am		
who know	yo·wd·e		
the joyful sound	te·ru·ah		
O LORD	YHVH		
in the light	be·o·wr		
of Your presence	pa·ne·kha	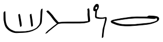	
who walk	ye·hal·le·khun	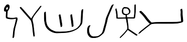	
in Your name	be·shim·kha		Psalm 89:16
They rejoice	ye·gee·lun	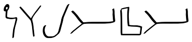	
all day long	kal		
	hay·yo·wm	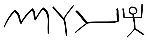	
and in Your righteousness	u·ve·tsid·qa·te·kha	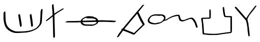	
they exult	ya·ru·mu		
For	kee	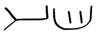	Psalm 89:17
[are] the glory	tiph·e·ret		
of their strength	uz·za·mo		
You	at·tah		
and by Your favor	u·vir·tso·ne·kha		

is exalted	ta·rīm	𐤕𐤓𐤉𐤌	
our horn	qar·ne·nu	𐤒𐤓𐤍𐤍𐤅	
Surely	kee	𐤊𐤉	Psalm 89:18
belongs to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
our shield	ma·gin·ne·nu	𐤌𐤂𐤍𐤍𐤅	
to the Holy	ve·liq·do·wosh	𐤅𐤋𐤒𐤃𐤅𐤔	
One of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and our king	mal·ke·nu	𐤌𐤋𐤊𐤍𐤅	
You once	az	𐤀𐤆	Psalm 89:19
spoke	dib·bar·ta	𐤃𐤁𐤓𐤕	
in a vision	ve·cha·zo·wn	𐤁𐤇𐤆𐤅𐤍	
to Your godly ones	la·cha·see·de·kha	𐤋𐤇𐤎𐤉𐤃𐤉𐤊	
You said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
“ I have bestowed	shiw·vee·tee	𐤔𐤅𐤉𐤕𐤉	
help	e·zer	𐤏𐤆𐤓	
on	al	𐤏𐤋	
a warrior	gib·bo·wr	𐤂𐤁𐤅𐤓	
I have exalted	ha·ree·mo·w·tee	𐤄𐤓𐤉𐤌𐤅𐤕𐤉	
one chosen	va·chur	𐤁𐤇𐤅𐤓	
from the people	me·am	𐤌𐤏𐤌	
I have found	ma·tsa·tee	𐤌𐤑𐤀𐤕𐤉	Psalm 89:20
David	da·wid	𐤃𐤅𐤃	
My servant	av·dee	𐤏𐤁𐤃𐤉	
oil	be·she·men	𐤁𐤔𐤌𐤍	
with My sacred	qad·shee	𐤒𐤃𐤔𐤉	
I have anointed him	me·shach·tee	𐤌𐤔𐤇𐤕𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	Psalm 89:21

My hand	ya·dee	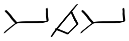	
will sustain him	tik·ko·wn		
-	im·mo		
surely	aph		
My arm	ze·ro·w·ee		
will strengthen him	te·am·me·tsen·nu		
No	lo		Psalm 89:22
will exact tribute	yash·shi	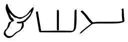	
enemy	o·w·yev	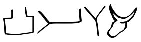	
	bo		
man	u·ven		
wicked	aw·lah		
no	lo		
will oppress him	ye·an·nen·nu		
I will crush	ve·khat·to·w·tee		Psalm 89:23
before him	mip·pa·naw		
his foes	tsa·raw		
those who hate him	u·me·san·aw		
and strike down	eg·go·wph		
My faithfulness	ve·e·mu·na·tee		Psalm 89:24
and loving devotion	ve·chas·dee		
will be with him	im·mo		
and through My name	u·vish·mee		
will be exalted	ta·rum		
his horn	qar·no	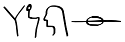	
I will set	ve·sam·tee		Psalm 89:25
over the sea	vay·yam	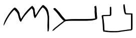	

his hand	ya·do	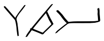	
upon the rivers	u·van·ne·ha·ro·wt		
and his right hand	ye·mee·no	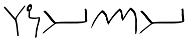	
He	hu		Psalm 89:26
will call to Me	yiq·ra·e·nee	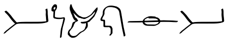	
are my Father	a·vee	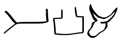	
‘ You	at·tah		
my God	e·lee	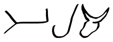	
the Rock	ve·tsur		
of my salvation ’	ye·shu·a·tee		
will indeed	aph		Psalm 89:27
I	a·nee	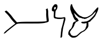	
My firstborn	be·kho·wr		
appoint him as	et·te·ne·hu		
the highest	el·yo·wn	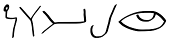	
of the kings	le·mal·khe	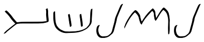	
of the earth	a·rets		
I will forever	le·o·w·lam		Psalm 89:28
preserve	ʾɛsh·mor		
	lo		
My loving devotion for him	chas·dee		
and My covenant	u·ve·ree·tee	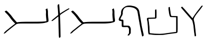	
will stand fast	ne·e·me·net	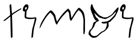	
with him	lo		
I will establish	ve·sam·tee		Psalm 89:29
	la·ad		
his line forever	zar·o		

his throne	ve·khis·o	𐤅𐤊𐤎𐤀𐤅	
as long as	kee·me	𐤊𐤉𐤌𐤉	
the heavens endure	sha·ma·yim	𐤔𐤌𐤉𐤌	
If	im	𐤀𐤌	Psalm 89:30
forsake	ya·az·vu	𐤉𐤏𐤆𐤁𐤅	
his sons	va·naw	𐤁𐤍𐤉𐤅	
My law	to·w·ra·tee	𐤕𐤅𐤓𐤕𐤉	
in My judgments	u·ve·mish·pa·tay	𐤅𐤁𐤌𐤔𐤐𐤈𐤉	
and do not	lo	𐤋𐤀	
walk	ye·le·khun	𐤉𐤋𐤊𐤅𐤍	
if	im	𐤀𐤌	Psalm 89:31
My statutes	chuq·qo·tay	𐤇𐤒𐤕𐤉	
they violate	ye·chal·le·lu	𐤉𐤇𐤋𐤋𐤅	
My commandments	u·mits·wo·tay	𐤅𐤌𐤑𐤅𐤕𐤉	
and fail	lo	𐤋𐤀	
to keep	yish·mo·ru	𐤉𐤔𐤌𐤓𐤅	
I will attend to	u·pha·qad·tee	𐤅𐤐𐤒𐤃𐤕𐤉	Psalm 89:32
with the rod	ve·she·vet	𐤁𐤔𐤁𐤈	
their transgression	pish·am	𐤐𐤔𐤏𐤌	
with stripes	u·vin·ga·eem	𐤅𐤁𐤍𐤂𐤏𐤉𐤌	
and to their iniquity	a·wo·nam	𐤏𐤅𐤍𐤌	
My loving devotion	ve·chas·dee	𐤅𐤇𐤎𐤃𐤉	Psalm 89:33
But I will not	lo	𐤋𐤀	
withdraw	a·pheer	𐤀𐤐𐤉𐤓	
from him	me·im·mo	𐤌𐤏𐤌𐤅	
nor ever	ve·lo	𐤅𐤋𐤀	
betray	a·shaq·qer	𐤀𐤔𐤒𐤓	

My faithfulness	be·e·mu·na·tee		
I will not	lo		Psalm 89:34
violate	a·chal·lel	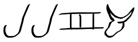	
My covenant	be·ree·tee	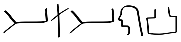	
the utterance	u·mo·w·tsa		
of My lips	pha·tay		
or	lo		
alter	a·shan·neh		
Once and for all	a·chat	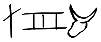	Psalm 89:35
I have sworn	nish·ba·tee		
by My holiness —	ve·qa·de·shee		
I will not	im		
to David —	le·da·wid		
lie	a·khaz·zev	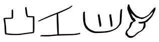	
his offspring	zar·o		Psalm 89:36
forever	le·o·w·lam		
shall endure	yih·yeh	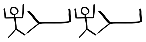	
and his throne	ve·khis·o		
like the sun	khash·she·mesh		
before Me	neg·dee		
like the moon	ke·ya·re·ach	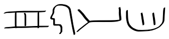	Psalm 89:37
established	yik·ko·wn		
forever	o·w·lam		
witness	ve·ed		
in the sky ”	bash·sha·chaq	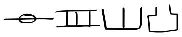	
a faithful	ne·e·man		
Selah	se·lah	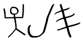	

Now, however, You	ve·at·tah		Psalm 89:38
have spurned	za·nach·ta	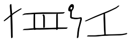	
and rejected him	vat·tim·as		
You are enraged	hit·ab·bar·ta		
by	im		
Your anointed one	me·shee·che·kha	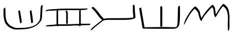	
You have renounced	ne·ar·tah		Psalm 89:39
the covenant	be·reet	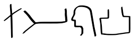	
with Your servant	av·de·kha	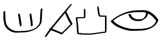	
and sullied	chil·lal·ta	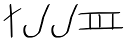	
in the dust	la·a·rets		
his crown	niz·ro	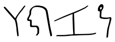	
You have broken down	pa·rats·ta		Psalm 89:40
all	khal		
his walls	ge·de·ro·taw	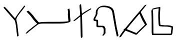	
You have reduced	sam·ta		
his strongholds	miv·tsa·raw		
to rubble	me·chit·tah	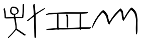	
plunder him	su·hu		Psalm 89:41
All	kal		
who pass by	o·ve·re		
	da·rekh		
he has become	ha·yah	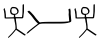	
a reproach	cher·pah		
to his neighbors	lish·khe·naw	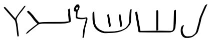	
You have exalted	ha·ree·mo·w·ta	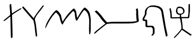	Psalm 89:42
the right hand	ye·meen	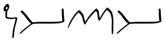	

of his foes	tsa·raw		
rejoice	his·mach·ta		
You have made all	kal		
his enemies	o·wy·vaw	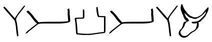	
You have	aph		Psalm 89:43
bent	ta·sheev	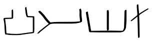	
the edge	tsur		
of his sword	char·bo		
and have not	ve·lo		
sustained him	ha·qe·mo·to	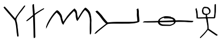	
in battle	bam·mil·cha·mah	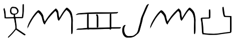	
You have ended	hish·ba·ta		Psalm 89:44
his splendor	mit·te·ha·ro		
his throne	ve·khis·o		
to the ground	la·a·rets		
and cast	mig·gar·tah	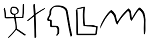	
You have cut short	hiq·tsar·ta	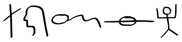	Psalm 89:45
the days	ye·me		
of his youth	a·lu·maw	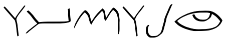	
You have covered	he·e·tee·ta		
him	a·law	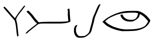	
with shame	bu·shah		
Selah	se·lah	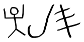	
How long	ad		Psalm 89:46
	mah		
O LORD ?	YHVH		
Will You hide Yourself	tis·sa·ter		

forever ?	la·ne·tsach		
keep burning	tiv·ar		
like	ke·mo	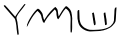	
fire ?	esh		
Will Your wrath	cha·ma·te·kha		
Remember	ze·khar	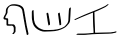	Psalm 89:47
of my lifespan !	a·nee	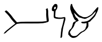	
	meh		
the briefness	cha·led	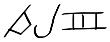	
For	al		
what	ma·ho·sha	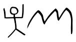	
futility	w		
You have created	ba·ra·ta		
all	khal		
	be·ne	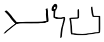	
men !	a·dam		
What	mee	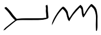	Psalm 89:48
man	ge·ver		
can live	yich·yeh	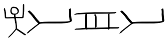	
and never	ve·lo		
see	yir·eh		
death ?	ma·vet		
Can he deliver	ye·mal·let		
his soul	naph·sho		
from the power	mee·yad	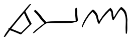	
of Sheol ?	she·o·wl		
Selah	se·lah	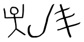	

Where	ay·yeh	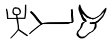	Psalm 89:49
[is] Your loving devotion	cha·sa·de·kha		
of old	ha·ri·sho·neem		
O Lord	a·do·nay		
swore	nish·ba·ta		
to David ?	le·da·wid		
which You faithfully	be·e·mu·na·te·kha		
Remember	ze·khor	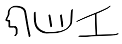	Psalm 89:50
O Lord	a·do·nay		
the reproach	cher·pat		
of Your servants	a·va·de·kha		
which I bear	se·e·tee		
in my heart	ve·che·qee	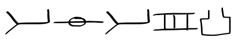	
from so	kal	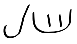	
many	rab·beem	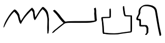	
people —	am·meem		
how	a·sher		Psalm 89:51
have taunted	che·re·phu		
Your enemies	o·wy·ve·kha	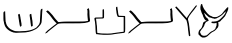	
O LORD	YHVH		
[and]	a·sher		
have mocked	che·re·phu		
every step	iq·qe·vo·wt	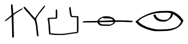	
of Your anointed one !	me·shee·che·kha	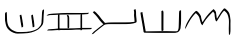	
Blessed be	ba·rukh		Psalm 89:52
the LORD	YHVH		
forever !	le·o·w·lam		

Amen	a·men	𐤀𐤌𐤍	
and amen	ve·a·men	𐤅𐤀𐤌𐤍	
A prayer	te·phil·lah	𐤕𐤐𐤋𐤄	Psalm 90:1
of Moses	le·mo·sheh	𐤋𐤌𐤔𐤄	
the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
Lord	ado·nay	𐤀𐤃𐤍𐤉	
dwelling place	ma·o·wn	𐤌𐤏𐤅𐤍	
You	at·tah	𐤀𐤕𐤄	
have been	ha·yee·ta	𐤄𐤉𐤉𐤕	
our	la·nu	𐤋𐤍𐤅	
through all	be·dor	𐤁𐤃𐤓	
generations	va·dor	𐤅𐤃𐤓	
Before	be·te·rem	𐤁𐤈𐤓𐤌	Psalm 90:2
the mountains	ha·reem	𐤄𐤓𐤉𐤌	
were born	yul·la·du	𐤉𐤋𐤃𐤅	
or You brought forth	vat·te·cho·w·lel	𐤅𐤕𐤇𐤅𐤋𐤋	
the earth	e·rets	𐤀𐤓𐤑	
and the world	ve·te·vel	𐤅𐤕𐤁𐤋	
from everlasting	u·me·o·w·lam	𐤅𐤌𐤏𐤅𐤋𐤌	
to	ad	𐤏𐤃	
everlasting	o·w·lam	𐤏𐤅𐤋𐤌	
You	at·tah	𐤀𐤕𐤄	
are God	el	𐤀𐤋	
You return	ta·shev	𐤕𐤔𐤁	Psalm 90:3
man	e·no·wosh	𐤀𐤍𐤅𐤔	
to	ad	𐤏𐤃	

dust	dak·ka	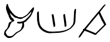	
saying	vat·to·mer	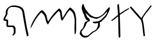	
“ Return	shu·vu	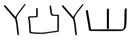	
O sons	ve·ne	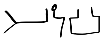	
of mortals ”	a·dam	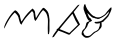	
For	kee	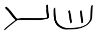	Psalm 90:4
a thousand	e·leph	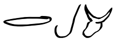	
years	sha·neem	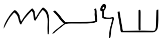	
in Your sight	be·e·ne·kha	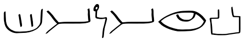	
are but	ke·yo·wm	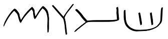	
a day	et·mo·wl	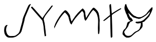	
that	kee	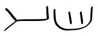	
passes	ya·a·vor	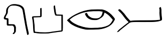	
or a watch	ve·ash·mu·rah	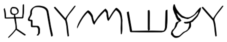	
of the night	val·la·ye·lah	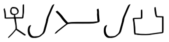	
You whisk them away	ze·ram·tam	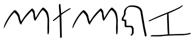	Psalm 90:5
in their sleep	she·nah	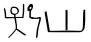	
they are	yih·yu	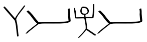	
of the morning —	bab·bo·qer	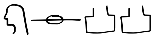	
like the new grass	ke·cha·tseer	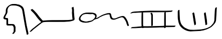	
	ya·cha·loph	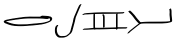	
in the morning	bab·bo·qer	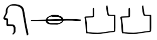	Psalm 90:6
it springs up	ya·tseets	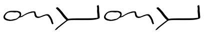	
new	ve·cha·laph	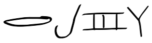	
[but] by evening	la·e·rev	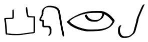	
it fades	ye·mo·w·lel	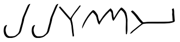	
and withers	ve·ya·vesh	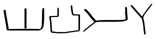	

For	kee	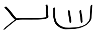	Psalm 90:7
we are consumed	kha·lee·nu	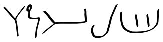	
by Your anger	ve·ap·pe·kha		
by Your wrath	u·va·cha·ma·te·kha	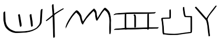	
and terrified	niv·ha·le·nu		
You have set	sha·ta		Psalm 90:8
our iniquities	a·wo·no·te·nu	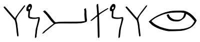	
before You	le·neg·de·kha		
our secret [sins]	a·lu·me·nu	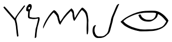	
in the light	lim·o·wr		
of Your presence	pa·ne·kha	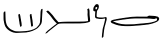	
For	kee	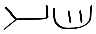	Psalm 90:9
all	khal		
our days	ya·me·nu	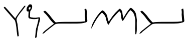	
decline	pa·nu		
in Your fury	ve·ev·ra·te·kha		
we finish	kil·lee·nu	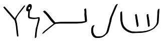	
our years	sha·ne·nu	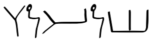	
with	khe·mo	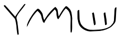	
a sigh	he·geh	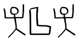	
The length of our days	ye·me		Psalm 90:10
	she·no·w·te·nu	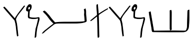	
	va·hem		
is seventy	shiv·eem		
years —	sha·nah	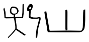	
if we are strong	ve·im		
—	big·vu·rot		

or eighty	she·mo·w·neem		
-	sha·nah	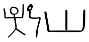	
yet their pride	ve·ra·he·bam		
is but labor	a·mal		
and sorrow	va·a·ven		
for	kee	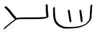	
pass	gaz		
they quickly	cheesh	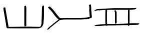	
and we fly away	van·na·u·phah		
Who	mee	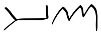	Psalm 90:11
knows	yo·w·de·a		
the power	oz		
of Your anger ?	ap·pe·kha		
matches the fear You are due	u·khe·yir·a·te·kha		
Your wrath	ev·ra·te·kha		
to number	lim·no·wt		Psalm 90:12
our days	ya·me·nu	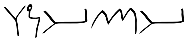	
So	ken	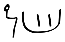	
teach us	ho·w·da		
that we may present	ve·na·vi	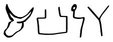	
a heart	le·vav		
of wisdom	chakh·mah		
Return	shu·vah		Psalm 90:13
O LORD !	YHVH		
How long will it be	ad		
?	ma·tay		
Have compassion	ve·hin·na·chem	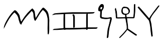	

on	al	על	
Your servants	a·va·de·kha	עבדיך	
Satisfy us	sab·be·e·nu	שבענו	Psalm 90:14
in the morning	vab·bo·qer	בבקר	
with Your loving devotion	chas·de·kha	חסדך	
that we may sing for joy	u·ne·ran·ne·nah	ונרננה	
and be glad	ve·nis·me·chah	ונשמחה	
all	be·khal	בכל	
our days	ya·me·nu	ימינו	
Make us glad	me·che·nu	שמחנו	Psalm 90:15
for as many days	kee·mo·wt	כימות	
as You have afflicted us	in·nee·ta·nu	עניתנו	
for as many years	no·wt	שנות	
as we have seen	ra·ee·nu	ראינו	
evil	ra·ah	רעה	
be shown	ye·ra·eh	יראה	Psalm 90:16
to	el	אל	
Your servants	a·va·de·kha	עבדיך	
May Your work	pha·o·le·kha	פעלך	
and Your splendor	va·ha·da·re·kha	והדרך	
to	al	על	
their children	be·ne·hem	בניהם	
rest	vee·hee	ויהי	Psalm 90:17
May the favor	no·am	נעם	
of the Lord	a·do·nay	אדני	
our God	e·lo·he·nu	אלהינו	

upon us	a·le·nu	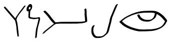	
the work	u·ma·a·seh		
of our hands —	ya·de·nu	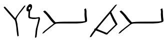	
establish	ko·wn·nah		
for us	a·le·nu	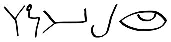	
the work	u·ma·a·seh		
of our hands !	ya·de·nu	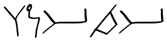	
yes, establish	ko·wn·ne·hu	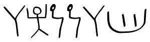	
He who dwells	yo·shev		Psalm 91:1
in the shelter	be·se·ter		
of the Most High	el·yo·wn	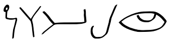	
in the shadow	be·tsel		
of the Almighty	day		
will abide	yit·lo·w·nan	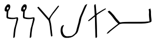	
I will say	o·mar		Psalm 91:2
to the LORD	la·YHVH	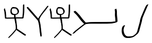	
“ [You are] my refuge	mach·see	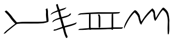	
and my fortress	u·me·tsu·da·tee		
my God	e·lo·hay		
in whom I trust	ev·tach	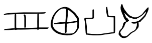	
”	bo		
Surely	kee	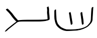	Psalm 91:3
He	hu		
will deliver you	yats·tsee·le·kha		
from the snare	mip·pach		
of the fowler	ya·qush	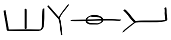	
plague	mid·de·ver	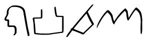	

and from the deadly	haw·wo·wt	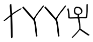	
with His feathers	be·ev·ra·to	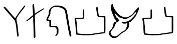	Psalm 91:4
He will cover	ya·sekh	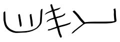	
you	lakh	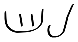	
under	ve·ta·chat	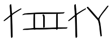	
His wings	ke·na·phaw	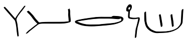	
you will find refuge	tech·seh	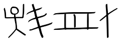	
is a shield	tsin·nah	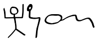	
and rampart	ve·so·che·rah	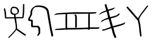	
His faithfulness	a·mit·to	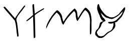	
You will not	lo	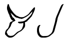	Psalm 91:5
fear	tee·ra	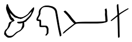	
the terror	mip·pa·chad	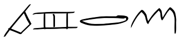	
of the night	la·ye·lah	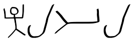	
nor the arrow	me·chets	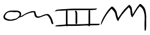	
that flies	ya·uph	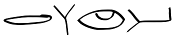	
by day	yo·w·mam	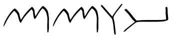	
[nor] the pestilence	mid·de·ver	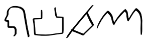	Psalm 91:6
in the darkness	ba·o·phel	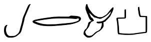	
that stalks	ya·ha·lokh	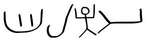	
[nor] the calamity	miq·qe·tev	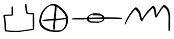	
that destroys	ya·shud	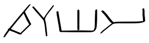	
at noon	tsa·ho·ra·yim	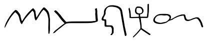	
may fall	yip·pol	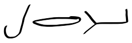	Psalm 91:7
at your side	mits·tsid·de·kha	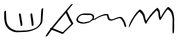	
Though a thousand	e·leph	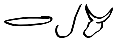	
and ten thousand	u·re·va·vah	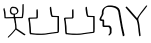	

at your right hand	mee·mee·ne·kha		
will come near	e·le·kha	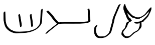	
no [harm]	lo		
you	yig·gash		
You will only	raq	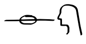	Psalm 91:8
with your eyes	be·e·ne·kha	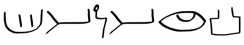	
see it	tab·beet	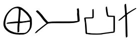	
the punishment	ve·shil·lu·mat	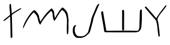	
of the wicked	re·sha·eem		
and witness	tir·eh		
Because	kee	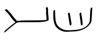	Psalm 91:9
you	at·tah		
the LORD	YHVH		
my refuge	mach·see	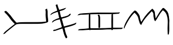	
the Most High —	el·yo·wn	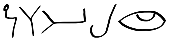	
have made	sam·ta		
your dwelling —	me·o·w·ne·kha		
no	lo		Psalm 91:10
will befall	te·un·neh	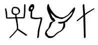	
you	e·le·kha	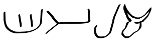	
evil	ra·ah		
plague	ve·ne·ga	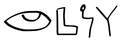	
no	lo		
will approach	yiq·rav	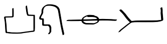	
your tent	be·a·ho·le·kha		
For	kee	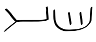	Psalm 91:11
His angels	mal·a·khaw		

He will command	ye·tsaw·veh		
concerning you	lakh	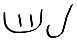	
to guard you	lish·ma·re·kha		
in all	be·khal		
your ways	de·ra·khe·kha		
in	al		Psalm 91:12
their hands	kap·pa·yim	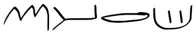	
They will lift you up	yis·sa·u·ne·kha		
so that you will not	pen		
strike	tig·goph	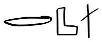	
against a stone	ba·e·ven		
your foot	rag·le·kha	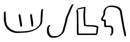	
on	al		Psalm 91:13
the lion	sha·chal	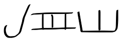	
and cobra	va·phe·ten		
You will tread	tid·rokh		
you will trample	tir·mos	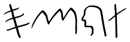	
the young lion	ke·pheer		
and serpent	ve·tan·neen	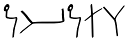	
“ Because	kee	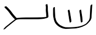	Psalm 91:14
Me	vee	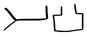	
he loves	cha·shaq		
I will deliver him	va·a·phal·le·te·hu		
I will protect him	a·sag·ge·ve·hu		
because	kee	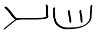	
he knows	ya·da	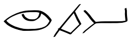	
My name	she·mee		

When he calls out to Me	yiq·ra·e·nee	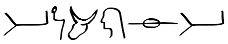	Psalm 91:15
I will answer him	ve·e·e·ne·hu		
will be with him	im·mo		
I	a·no·khee		
in trouble	ve·tsa·rah		
I will deliver him	a·chal·le·tse·hu		
and honor him	va·a·khab·be·de·hu	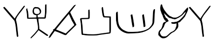	
With long	o·rekh	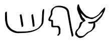	Psalm 91:16
life	ya·meem	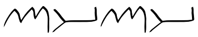	
I will satisfy him	as·bee·e·hu	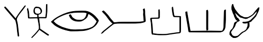	
and show him	ve·ar·e·hu		
My salvation ”	bee·shu·a·tee		
A Psalm	miz·mo·wr	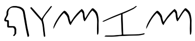	Psalm 92:1
A song	sheer	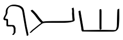	
day	le·yo·wm	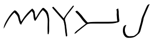	
for the Sabbath	hash·shab·bat		
It is good	to·wv		
to praise	le·ho·do·wt	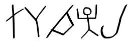	
the LORD	la·YHVH	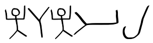	
and to sing praises	u·le·zam·mer		
to Your name	le·shim·kha		
O Most High	el·yo·wn	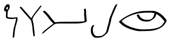	
to proclaim	le·hag·geed	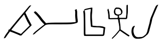	Psalm 92:2
in the morning	bab·bo·qer	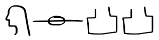	
Your loving devotion	chas·de·kha		
and Your faithfulness	ve·e·mu·na·te·kha		
at night	bal·le·lo·wt	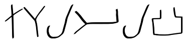	

with	ale	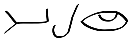	Psalm 92:3
the ten-stringed	a·so·wr	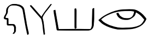	
	va·a·le	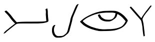	
harp	na·vel	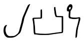	
	a·le	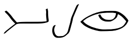	
and the melody	hig·ga·yo·wn	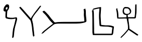	
of the lyre	be·khin·no·wr	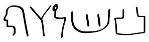	
For	kee	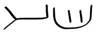	Psalm 92:4
have made me glad	sim·mach·ta·nee	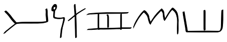	
You, O LORD	YHVH	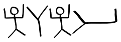	
by Your deeds	be·pha·o·le·kha	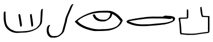	
at the works	be·ma·a·se	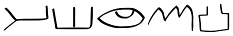	
of Your hands	ya·de·kha	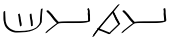	
I sing for joy	a·ran·nen	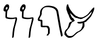	
How	mah	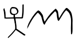	Psalm 92:5
great	ga·de·lu	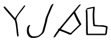	
are Your works	ma·a·se·kha	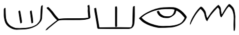	
O LORD	YHVH	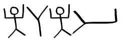	
how	me·od	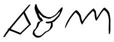	
deep	a·me·qu	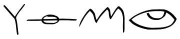	
are Your thoughts !	mach·she·vo·te·kha	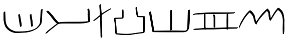	
man	eesh	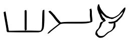	Psalm 92:6
A senseless	ba·ar	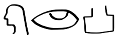	
does not	lo	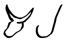	
know	ye·da	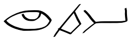	
and a fool	u·khe·seel	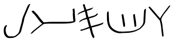	
does not	lo	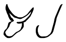	

understand	ya·veen	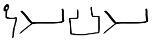	
-	et		
	zot		
sprout	biph·ro·ach		Psalm 92:7
that though the wicked	re·sha·eem		
like	ke·mo		
grass	e·sev	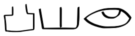	
flourish	vay·ya·tsee·tsu		
and all	kal	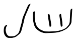	
evildoers	po·a·le		
	a·ven		
destroyed	le·hish·sha·me·dam		
forever	a·de	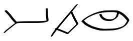	
they will be	ad		
But You	ve·at·tah		Psalm 92:8
are exalted forever	ma·ro·wm		
!	le·o·lam		
O LORD	YHVH		
For	kee	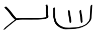	Psalm 92:9
surely	hin·neh		
Your enemies	o·ye·ve·kha		
O LORD	YHVH		
	kee	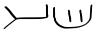	
surely	hin·neh		
Your enemies	o·ye·ve·kha		
will perish	yo·ve·du		
will be scattered	yit·pa·re·du		

all	kal	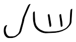	
evildoers	po·a·le		
	a·ven		
But You have exalted	vat·ta·rem	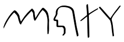	Psalm 92:10
like that of a wild ox	kir·em		
my horn	qar·nee		
I have been anointed	bal·lo·tee	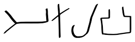	
oil	be·she·men		
with fine	ra·a·nan		
see the downfall	vat·tab·bet		Psalm 92:11
My eyes	e·nee	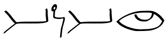	
of my enemies	be·shu·ray		
the wailing	baq·qa·meem		
foes	a·lay	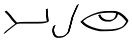	
of my wicked	me·re·eem		
hear	tish·ma·nah		
my ears	a·ze·nay		
The righteous	tsad·deeq	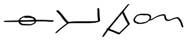	Psalm 92:12
like a palm tree	kat·ta·mar		
will flourish	yiph·rach		
like a cedar	ke·e·rez		
in Lebanon	bal·le·va·no·wn		
and grow	yis·geh		
Planted	tu·leem	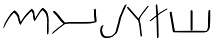	Psalm 92:13
in the house	be·vet	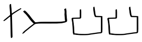	
of the LORD	YHVH		
in the courts	be·chats·ro·wt		

of our God	e·lo·he·nu	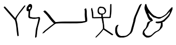	
they will flourish	yaph·ree·chu	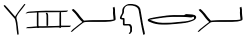	
they will still	o·wd	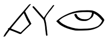	Psalm 92:14
bear fruit	ye·nu·vun	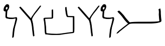	
In old age	be·se·vah	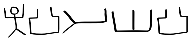	
healthy	de·she·neem	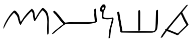	
and green	ve·ra·a·nan·neem	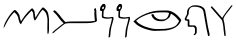	
they will remain	yih·yu	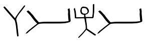	
to proclaim	le·hag·geed	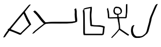	Psalm 92:15
	kee	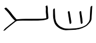	
[is] upright	ya·shar	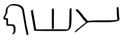	
“ The LORD	YHVH	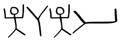	
He is my Rock	tsu·ree	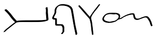	
there is no	ve·lo	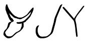	
unrighteousness ”	ʿo·la·tah	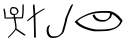	
and in Him	bo	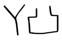	
The LORD	YHVH	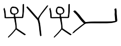	Psalm 93:1
reigns !	ma·lakh	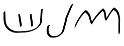	
in majesty	ge·ut	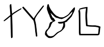	
He is robed	la·vesh	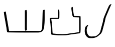	
has clothed	la·vesh	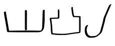	
the LORD	YHVH	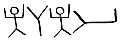	
with strength	oz	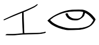	
and armed Himself	hit·az·zar	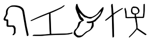	
indeed	aph	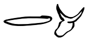	
is firmly established	tik·ko·wn	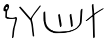	
The world	te·vel	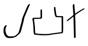	

it cannot	bal	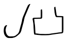	
be moved	tim·mo·wt		
[was] established	na·kho·wn		Psalm 93:2
Your throne	kis·a·kha		
long ago	me·az		
[are] from all eternity	me·o·w·lam		
You	at·tah		
have risen	na·se·u		Psalm 93:3
The floodwaters	ne·ha·ro·wt	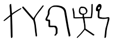	
O LORD	YHVH		
have raised	na·se·u		
the rivers	ne·ha·ro·wt	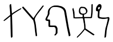	
their voice	qo·w·lam		
lift up	yis·u		
the seas	ne·ha·ro·wt	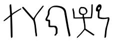	
their pounding waves	da·khe·yam	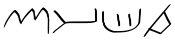	
Above the roar	miq·qo·lo·wt	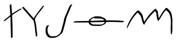	Psalm 93:4
waters —	ma·yim	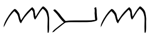	
of many	rab·beem	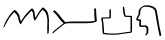	
the mighty	ad·dee·reem		
breakers	mish·be·re	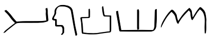	
of the sea —	yam	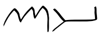	
is majestic	ad·deer	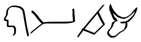	
on high	bam·ma·ro·wm		
the LORD	YHVH		
Your testimonies	e·do·te·kha		Psalm 93:5
confirmed	ne·em·nu	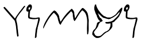	

are fully	me·od		
Your house	le·ve·te·kha	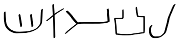	
adorns	na·a·vah		
holiness	qo·desh	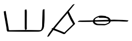	
O LORD	YHVH		
for all the days	le·o·rekh		
to come	ya·meem	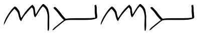	
God	el		Psalm 94:1
of vengeance	ne·qa·mo·wt	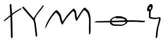	
O LORD	YHVH		
O God	el		
of vengeance	ne·qa·mo·wt	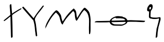	
shine forth	ho·w·phi·ya		
Rise up	hin·na·se		Psalm 94:2
O Judge	sho·phet		
of the earth	ha·a·rets		
render	ha·shev	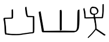	
a reward	ge·mul		
to	al		
the proud	ge·eem	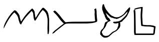	
How long	ad		Psalm 94:3
	ma·tay		
will the wicked	re·sha·eem		
O LORD	YHVH		
how long	ad		
	ma·tay		
will the wicked	re·sha·eem		

exult ?	ya·a·lo·zu	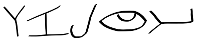	
They pour out	yab·bee·u	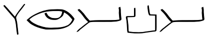	Psalm 94:4
words	ye·dab·be·ru	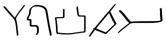	
arrogant	a·taq	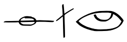	
boast	yit·am·me·ru	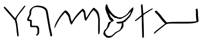	
all	kal	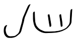	
workers	po·a·le	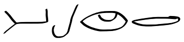	
of iniquity	a·ven	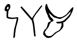	
Your people	am·me·kha	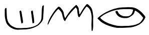	Psalm 94:5
O LORD	YHVH	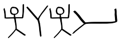	
They crush	ye·dak·ke·u	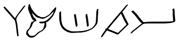	
Your heritage	ve·na·cha·la·te·kha	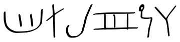	
they oppress	ye·an·nu	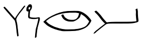	
the widow	al·ma·nah	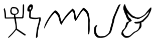	Psalm 94:6
and the foreigner	ve·ger	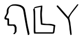	
They kill	ya·ha·ro·gu	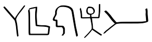	
the fatherless	vee·to·w·meem	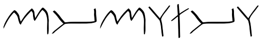	
they murder	ye·rats·tse·chu	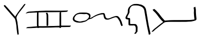	
They say	vay·yo·me·ru	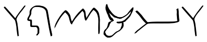	Psalm 94:7
does not	lo	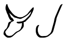	
see	yir·eh	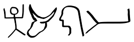	
“ The LORD	yah	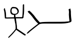	
	ve·lo	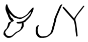	
pays no heed ”	ya·veen	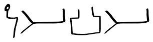	
the God	e·lo·he	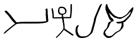	
of Jacob	ya·a·qov	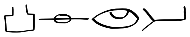	
Take notice	bee·nu	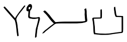	Psalm 94:8

O senseless	bo·a·reem	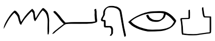	
among the people !	ba·am	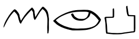	
O fools	u·khe·see·leem	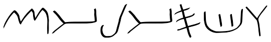	
when	ma·tay	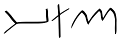	
will you be wise ?	tas·kee·lu	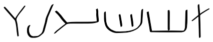	
He who affixed	ha·no·ta	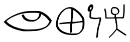	Psalm 94:9
the ear	o·zen	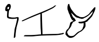	
can He not	ha·lo	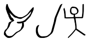	
hear ?	yish·ma	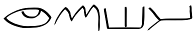	
He who	im	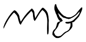	
formed	yo·tser	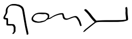	
the eye	a·yin	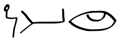	
can He not	ha·lo	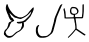	
see ?	yab·beet	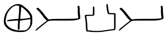	
He who admonishes	ha·yo·ser	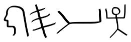	Psalm 94:10
the nations	go·w·yim	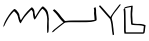	
does He not	ha·lo	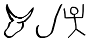	
discipline ?	yo·w·khee·ach	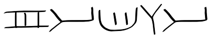	
He who teaches	ham·lam·med	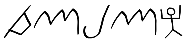	
man	a·dam	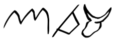	
does He [lack] knowledge ?	da·at	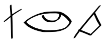	
The LORD	YHVH	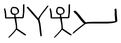	Psalm 94:11
knows	yo·de·a	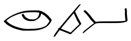	
the thoughts	mach·she·vo·wt	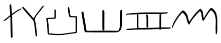	
of man	a·dam	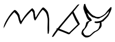	
that	kee	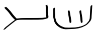	
they	hem·mah	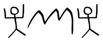	

are futile	ha·vel	𐤄𐤁𐤋	
Blessed	ash·re	𐤀𐤔𐤓𐤉	Psalm 94:12
[is] the man	hag·ge·ver	𐤄𐤂𐤁𐤓	
-	a·sher	𐤀𐤔𐤓	
You discipline	te·yas·se·ren·nu	𐤕𐤉𐤎𐤓𐤍𐤅	
O LORD	yah	𐤉𐤄	
from Your law	u·mit·to·w·ra·te·kha	𐤅𐤌𐤕𐤅𐤓𐤕𐤊	
and teach	te·lam·me·den·nu	𐤕𐤋𐤌𐤃𐤍𐤅	
to grant him relief	le·hash·qeet	𐤋𐤄𐤔𐤒𐤉𐤈	Psalm 94:13
	lo	𐤋𐤅	
from days	mee·me	𐤌𐤉𐤌𐤉	
of trouble	ra	𐤓𐤏	
until	ad	𐤏𐤃	
is dug	yik·ka·reh	𐤉𐤊𐤓𐤄	
for the wicked	la·ra·sha	𐤋𐤓𐤔𐤏	
a pit	sha·chat	𐤔𐤇𐤕	
For	kee	𐤊𐤉	Psalm 94:14
will not	lo	𐤋𐤀	
forsake	yit·tosh	𐤉𐤈𐤔	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
His people	am·mo	𐤏𐤌𐤅	
His heritage	ve·na·cha·la·to	𐤅𐤍𐤇𐤋𐤕𐤅	
He will never	lo	𐤋𐤀	
abandon	ya·a·zov	𐤉𐤏𐤆𐤁	
Surely	kee	𐤊𐤉	Psalm 94:15
	ad	𐤏𐤃	
judgment	tse·deq	𐤑𐤃𐤒	

will again	ya·shuv	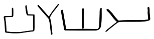	
be righteous	mish·pat		
will follow it	ve·a·cha·raw	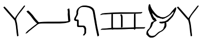	
and all	kal		
the upright	yish·re		
in heart	lev	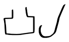	
Who	mee		Psalm 94:16
will rise up	ya·qum	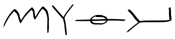	
for me	lee	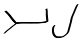	
against	im		
the wicked ?	me·re·eem		
Who	mee	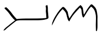	
will stand	yit·yats·tsev	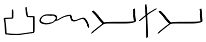	
for me	lee	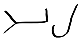	
against	im		
the workers	po·a·le		
of iniquity ?	a·ven		
Unless	lu·le	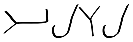	Psalm 94:17
the LORD	YHVH		
had been my helper	ez·ra·tah		
	lee	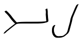	
would soon	kim·at		
have dwelt in the abode	sha·khe·nah		
of silence	du·mah		
I	naph·shee		
If	im		Psalm 94:18
I say	a·mar·tee		

is slipping ”	ma·tah		
“ My foot	rag·lee	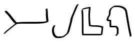	
Your loving devotion	chas·de·kha		
O LORD	YHVH		
supports me	yis·a·de·nee		
overwhelms me	be·rov		Psalm 94:19
When anxiety	sar·ap·pay		
	be·qir·bee		
Your consolation	tan·chu·me·kha	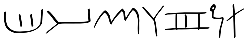	
delights	ye·sha·ash·u		
my soul	naph·shee	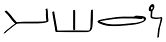	
be Your ally —	hay·cha·ve·re·kha	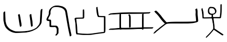	Psalm 94:20
throne	kis·se		
Can a corrupt	haw·wo·wt		
one devising	yo·tser		
mischief	a·mal		
by	a·le	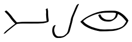	
decree ?	choq	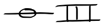	
They band together	ya·go·w·du		Psalm 94:21
against	al		
	ne·phesh		
the righteous	tsad·deeq	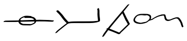	
to death	ve·dam		
the innocent	na·qee	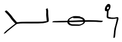	
and condemn	yar·shee·u	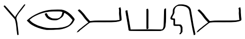	
has been	vay·hee	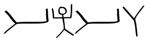	Psalm 94:22
But the LORD	YHVH		

my	lee	לי	
stronghold	le·mis·gav	למשגב	
and my God	ve·lo·hay	ואלהי	
is my rock	le·tsur	לצור	
of refuge	mach·see	מחסי	
He will bring	vay·ya·shev	וישב	Psalm 94:23
upon them	a·le·hem	עליהם	
-	et	את	
their own iniquity	o·w·nam	אונם	
for their wickedness	u·ve·ra·a·tam	וברעתם	
and destroy them	yats·mee·tem	יצמיתם	
will destroy them	yats·mee·tem	יצמיתם	
The LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
Come	le·khu	לכו	Psalm 95:1
let us sing for joy	ne·ran·ne·nah	נרננה	
to the LORD	la·YHVH	ליהוה	
let us shout	na·ree·ah	נריעה	
to the Rock	le·tsur	לצור	
of our salvation !	yish·e·nu	ישענו	
Let us enter	ne·qad·de·mah	נקדמה	Psalm 95:2
His presence	pha·naw	פניו	
with thanksgiving	be·to·w·dah	בתודה	
in song	biz·mi·ro·wt	בזמרות	
let us make a joyful noise	na·ree·a	נריע	
to Him	lo	לו	
For	kee	כי	Psalm 95:3

God	el		
is a great	ga·do·wl		
the LORD	YHVH	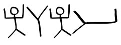	
King	u·me·lekh		
a great	ga·do·wl		
above	al		
all	kal	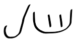	
gods	e·lo·heem		
In	a·sher		Psalm 95:4
His hand	be·ya·do	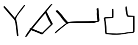	
are the depths	mech·qe·re	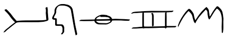	
of the earth	a·rets		
peaks	ve·to·w·a·pho·wt		
and the mountain	ha·reem	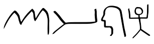	
belong to Him	lo	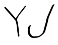	
is His	a·sher		Psalm 95:5
	lo	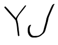	
The sea	hay·yam	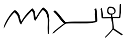	
for He	ve·hu	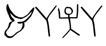	
made it	a·sa·hu		
the dry land	ve·yab·be·shet		
and His hands	ya·daw		
formed	ya·tsa·ru		
O come	bo·u		Psalm 95:6
let us worship	nish·ta·cha·veh	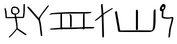	
and bow down	ve·nikh·ra·ah		
let us kneel	niv·re·khah		

before	liph·ne		
the LORD	YHVH		
our Maker	o·se·nu		
For	kee	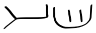	Psalm 95:7
He	hu		
is our God	e·lo·he·nu		
and we	va·a·nach·nu	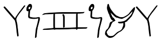	
are the people	am		
of His pasture	mar·ee·to		
the sheep	ve·tson		
under His care	ya·do	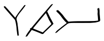	
Today	hay·yo·wm	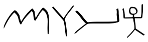	
if	im		
His voice	be·qo·lo	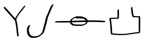	
you hear	tish·ma·u		
do not	al		Psalm 95:8
harden	taq·shu	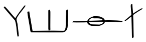	
your hearts	le·vav·khem		
as you did at Meribah	kim·ree·vah		
in the day	ke·yo·wm	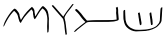	
at Massah	mas·sah		
in the wilderness	bam·mid·bar		
where	a·sher		Psalm 95:9
tested	nis·su·nee		
your fathers	a·vo·w·te·khem	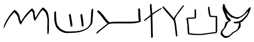	
and tried Me	be·cha·nu·nee	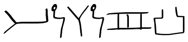	
though	gam		

they had seen	ra·u		
My work	pha·o·lee		
For forty	ar·ba·eem		Psalm 95:10
years	sha·nah	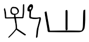	
I was angry	a·qut	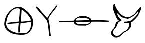	
with that generation	be·do·wr		
and I said	va·o·mar		
are a people	am		
go astray	to·e		
whose hearts	le·vav	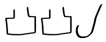	
“ They	hem	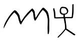	
and they	ve·hem	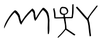	
have not	lo		
known	ya·de·u		
My ways ”	de·ra·khay		
So	a·sher		Psalm 95:11
I swore on oath	nish·ba·tee		
in My anger	ve·ap·pee	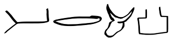	
“ They shall never	im		
enter	ye·vo·un	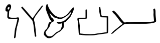	
	el		
My rest ”	me·nu·cha·tee	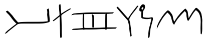	
Sing	shee·ru	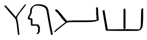	Psalm 96:1
to the LORD	la·YHVH	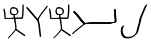	
song	sheer	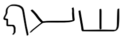	
a new	cha·dash	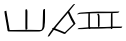	
sing	shee·ru	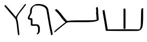	

to the LORD	la·YHVH	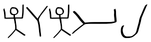	
all	kal		
the earth	ha·a·rets		
Sing	shee·ru	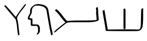	Psalm 96:2
to the LORD	la·YHVH	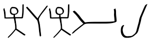	
bless	ba·ra·khu	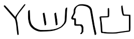	
His name	she·mo		
proclaim	bas·se·ru		
day	mee·yo·wm	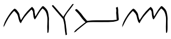	
after day	le·yo·wm	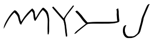	
His salvation	ye·shu·a·to		
Declare	sap·pe·ru		Psalm 96:3
among the nations	vag·go·w·yim	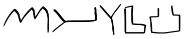	
His glory	ke·vo·w·do		
among all	be·khal		
peoples	ha·am·meem		
His wonderful deeds	niph·le·o·w·taw		
For	kee	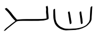	Psalm 96:4
great is	ga·do·wl		
the LORD	YHVH		
to be praised	u·me·hul·lal		
and greatly	me·od		
He is to be feared	no·w·ra		
	hu		
above	al		
all	kal	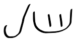	
gods	e·lo·heem		

For	kee	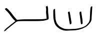	Psalm 96:5
all	kal	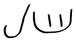	
the gods	e·lo·he	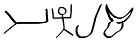	
of the nations	ha·am·meem		
are idols	e·lee·leem	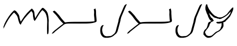	
but [it is] the LORD	va·YHVH	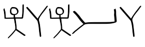	
the heavens	sha·ma·yim	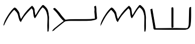	
who made	a·sah		
Splendor	ho·wd	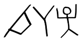	Psalm 96:6
and majesty	ve·ha·dar		
are before Him	le·pha·naw	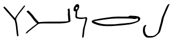	
strength	oz		
and beauty	ve·tiph·e·ret		
fill His sanctuary	be·miq·da·sho	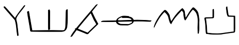	
Ascribe	ha·vu		Psalm 96:7
to the LORD	la·YHVH	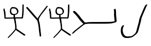	
O families	mish·pe·cho·wt		
of the nations	am·meem	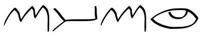	
ascribe	ha·vu	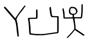	
to the LORD	la·YHVH	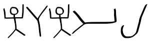	
glory	ka·vo·wd		
and strength	va·oz		
Ascribe	ha·vu	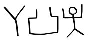	Psalm 96:8
to the LORD	la·YHVH	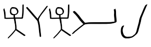	
the glory	ke·vo·wd		
[due] His name	she·mo		
bring	se·u		

an offering	min·chah	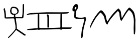	
and enter	u·vo·u		
His courts	le·chats·ro·w·taw		
Worship	hish·ta·cha·wu		Psalm 96:9
the LORD	la·YHVH	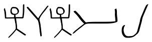	
in the splendor	be·had·rat	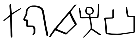	
of His holiness	qo·desh	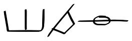	
tremble	chee·lu	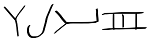	
before Him	mip·pa·naw		
all	kal		
the earth	ha·a·rets		
Declare	im·ru		Psalm 96:10
among the nations :	vag·go·w·yim	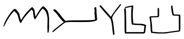	
“ The LORD	YHVH		
reigns ! ”	ma·lakh	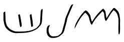	
	aph		
is firmly established	tik·ko·wn		
The world	te·vel	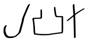	
it cannot	bal	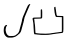	
be moved	tim·mo·wt		
He will judge	ya·deen		
the peoples	am·meem	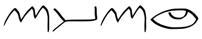	
with equity	be·me·sha·reem		
be glad	yis·me·chu		Psalm 96:11
Let the heavens	hash·sha·ma·yim		
rejoice	ve·ta·gel		
and the earth	ha·a·rets		

resound	yir·am		
let the sea	hay·yam	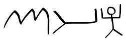	
and all that fills it	u·me·lo·o		
exult	ya·a·loz		Psalm 96:12
Let the fields	day	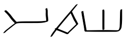	
and all	ve·khal		
that [is]	a·sher		
in them	bo		
Then	az		
will sing for joy	ye·ran·ne·nu	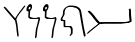	
all	kal		
the trees	a·tse		
of the forest	ya·ar		
before	liph·ne		Psalm 96:13
the LORD	YHVH		
for	kee	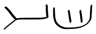	
He is coming —	va		
-	kee	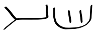	
He is coming	va		
to judge	lish·pot		
the earth	ha·a·rets		
He will judge	yish·pot		
the world	te·vel		
in righteousness	be·tse·deq		
and the peoples	ve·am·meem		
in His faithfulness	be·e·mu·na·to		
The LORD	YHVH		Psalm 97:1

reigns	ma·lakh	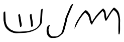	
rejoice	ta·gel	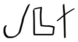	
let the earth	ha·a·rets	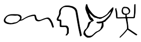	
be glad	yis·me·chu	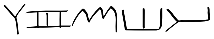	
shores	ee·yeem	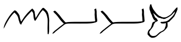	
let the distant	rab·beem	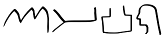	
Clouds	a·nan	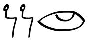	Psalm 97:2
and darkness	va·a·ra·phel	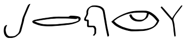	
surround Him	se·vee·vaw	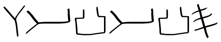	
righteousness	tse·deq	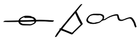	
and justice	u·mish·pat	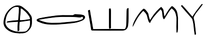	
foundation	me·kho·wn	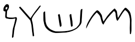	
are His throne's	kis·o	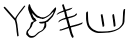	
Fire	esh	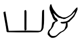	Psalm 97:3
before Him	le·pha·naw	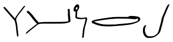	
goes	te·lekh	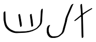	
and consumes	u·te·la·het	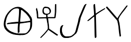	
on every side	sa·veev	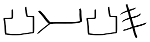	
His foes	tsa·raw	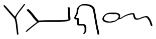	
illuminates	he·ee·ru	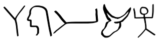	Psalm 97:4
His lightning	ve·ra·qaw	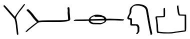	
the world	te·vel	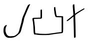	
sees	ra·a·tah	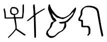	
and trembles	vat·ta·chel	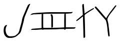	
the earth	ha·a·rets	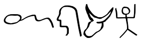	
The mountains	ha·reem	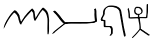	Psalm 97:5
like wax	kad·do·w·nag	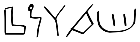	

melt	na·mas·su		
at the presence	mil·liph·ne		
of the LORD	YHVH		
before	mil·liph·ne		
the Lord	a·do·wn	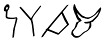	
of all	kal	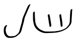	
the earth	ha·a·rets		
proclaim	hig·gee·du	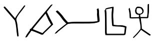	Psalm 97:6
The heavens	hash·sha·ma·yim		
His righteousness	tsid·qo	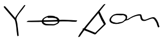	
see	ve·ra·u		
all	khal		
the peoples	ha·am·meem		
His glory	ke·vo·w·do		
are put to shame —	ye·vo·shu	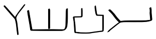	Psalm 97:7
All	kal	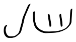	
worshipers	o·ve·de	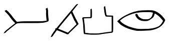	
of images	phe·sel		
those who boast	ham·mit·hal·leem	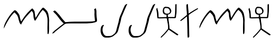	
in idols	ba·e·lee·leem	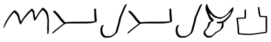	
Worship	hish·ta·cha·wu		
Him	lo		
all	kal	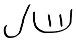	
[you] gods !	e·lo·heem		
hears	sha·me·ah		Psalm 97:8
and rejoices	vat·tis·mach	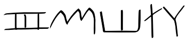	
Zion	tsee·yo·wn	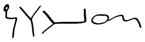	

exult	vat·ta·ge·le·nah	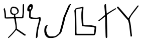	
and the towns	be·no·wt		
of Judah	ye·hu·dah	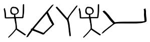	
because of	le·ma·an		
Your judgments	mish·pa·te·kha		
O LORD	YHVH		
For	kee	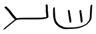	Psalm 97:9
You	at·tah		
O LORD	YHVH		
are Most High	el·yo·wn	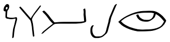	
over	al		
all	kal		
the earth	ha·a·rets		
far	me·od		
You are exalted	na·a·le·ta	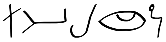	
above	al		
all	kal	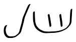	
gods	e·lo·heem		
O you who love	o·ha·ve	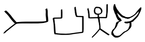	Psalm 97:10
the LORD !	YHVH		
Hate	sin·u		
evil	ra		
He preserves	mer		
the souls	naph·sho·wt	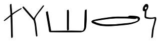	
of His saints	cha·see·daw	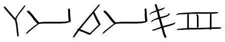	
from the hand	mee·yad	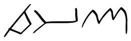	
of the wicked	re·sha·eem		

He delivers them	yats·tsee·lem	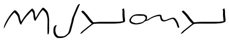	
Light	o·wr		Psalm 97:11
shines	za·ru·a		
on the righteous	lats·tsad·deeq		
on the upright	u·le·yish·re		
in heart	lev	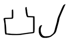	
gladness	sim·chah	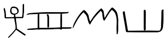	
Rejoice	sim·chu	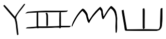	Psalm 97:12
you righteous ones	tsad·dee·qeem	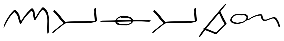	
in the LORD	ba·YHVH	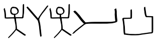	
and praise	ve·ho·w·du		
name	le·ze·kher	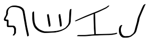	
His holy	qa·de·sho		
A Psalm	miz·mo·wr	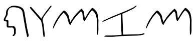	Psalm 98:1
Sing	shee·ru	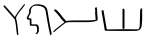	
to the LORD	la·YHVH	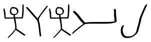	
song	sheer	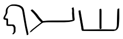	
a new	cha·dash		
for	kee	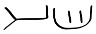	
wonders	niph·la·o·wt	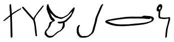	
He has done	a·sah		
have gained Him the victory	ho·wo·shee·ah	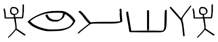	
	lo		
His right hand	ye·mee·no	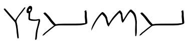	
arm	u·ze·ro·w·a	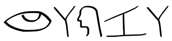	
and holy	qa·de·sho		
has proclaimed	ho·w·dee·a	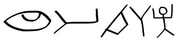	Psalm 98:2

The LORD	YHVH	𐤉𐤄𐤅𐤄	
His salvation	ye·shu·a·to	𐤉𐤔𐤅𐤏𐤕𐤅	
to	le·e·ne	𐤋𐤏𐤉𐤍𐤉	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
[and] revealed	gil·lah	𐤂𐤋𐤄	
His righteousness	tsid·qa·to	𐤑𐤃𐤒𐤕𐤅	
He has remembered	za·khar	𐤆𐤊𐤓	Psalm 98:3
His love	chas·do	𐤇𐤎𐤃𐤅	
and faithfulness	ve·e·mu·na·to	𐤅𐤀𐤌𐤅𐤍𐤕𐤅	
to the house	le·vet	𐤋𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
have seen	ra·u	𐤓𐤀𐤅	
all	khal	𐤊𐤋	
the ends	aph·se	𐤀𐤐𐤎𐤉	
of the earth	a·rets	𐤀𐤓𐤑	
-	et	𐤀𐤕	
the salvation	ye·shu·at	𐤉𐤔𐤅𐤏𐤕	
of our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
Make a joyful noise	ha·ree·u	𐤄𐤓𐤉𐤏𐤅	Psalm 98:4
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
all	kal	𐤊𐤋	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
break forth —	pits·chu	𐤐𐤑𐤇𐤅	
let your cry ring out	ve·ran·ne·nu	𐤅𐤓𐤍𐤍𐤅	
and sing praises !	ve·zam·me·ru	𐤅𐤆𐤌𐤓𐤅	
Sing praises	zam·me·ru	𐤆𐤌𐤓𐤅	Psalm 98:5
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	

with the lyre	be·khin·no·wr	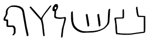	
with the harp	be·khin·no·wr	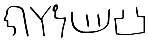	
song	ve·qo·wl	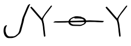	
in melodious	zim·rah		
With trumpets	ba·cha·tso·tse·ro·wt		Psalm 98:6
and the blast	ve·qo·wl	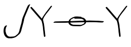	
of the ram’s horn	sho·w·phar		
shout for joy	ha·ree·u	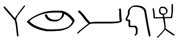	
before	liph·ne		
the King	ham·me·lekh		
the LORD	YHVH	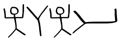	
resound	yir·am		Psalm 98:7
Let the sea	hay·yam	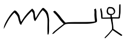	
and all that fills it	u·me·lo·o		
the world	te·vel		
and all who dwell	ve·yo·she·ve	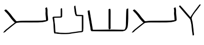	
in it	vah		
Let the rivers	ne·ha·ro·wt	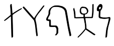	Psalm 98:8
clap	yim·cha·u	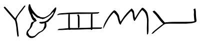	
their hands	khaph		
sing together	ya·chad	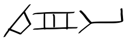	
let the mountains	ha·reem	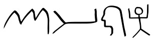	
for joy	ye·ran·ne·nu		
before	liph·ne		Psalm 98:9
the LORD	YHVH	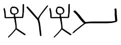	
for	kee	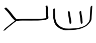	
He comes	va		

to judge	lish·pot		
the earth	ha·a·rets		
He will judge	yish·pot		
the world	te·vel		
with righteousness	be·tse·deq		
and the peoples	ve·am·meem		
with equity	be·me·sha·reem		
The LORD	YHVH		Psalm 99:1
reigns	ma·lakh	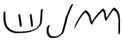	
tremble !	yir·ge·zu		
let the nations	am·meem		
He is enthroned	yo·shev		
above the cherubim	ke·ru·veem		
quake !	ta·nut		
let the earth	ha·a·rets		
the LORD	YHVH		Psalm 99:2
in Zion	be·tsee·yo·wn		
Great is	ga·do·wl		
is exalted	ve·ram		
He	hu		
above	al		
all	kal		
the peoples	ha·am·meem		
Let them praise	yo·w·du		Psalm 99:3
name —	me·kha		
Your great	ga·do·wl		
and awesome	ve·no·w·ra		

is holy !	qa·do·wosh		
He	hu		
The mighty	ve·oz		Psalm 99:4
King	me·lekh	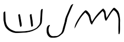	
justice	mish·pat		
loves	a·hev		
You	at·tah		
have established	ko·w·nan·ta		
equity	me·sha·reem		
justice	mish·pat		
and righteousness	u·tse·da·qah	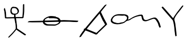	
in Jacob	be·ya·a·qov		
You	at·tah		
have exercised	a·see·ta	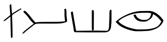	
Exalt	ro·wm·mu		Psalm 99:5
the LORD	YHVH		
our God	e·lo·he·nu		
and worship	ve·hish·ta·cha·wu	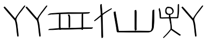	
at	la·ha·dom	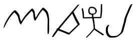	
His footstool	rag·law	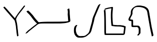	
is holy !	qa·do·wosh		
He	hu		
Moses	mo·sheh	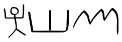	Psalm 99:6
and Aaron	ve·a·ha·ron		
were among His priests	be·kho·ha·naw		
Samuel	u·she·mu·el		
was among those who called	be·qo·re·e	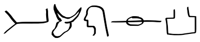	

on His name	she·mo	𐤔𐤌𐤅	
They called	qo·rim	𐤒𐤓𐤀𐤉𐤌	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and He	ve·hu	𐤅𐤄𐤅𐤀	
answered	ya·a·nem	𐤉𐤏𐤍𐤌	
from the pillar	be·am·mud	𐤁𐤏𐤌𐤅𐤃	Psalm 99:7
of cloud	a·nan	𐤏𐤍𐤍	
He spoke	ye·dab·ber	𐤉𐤃𐤁𐤓	
to them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
they kept	sha·me·ru	𐤔𐤌𐤓𐤅	
His decrees	e·do·taw	𐤏𐤃𐤕𐤉𐤅	
and the statutes	ve·choq	𐤅𐤇𐤒	
He gave	na·tan	𐤍𐤕𐤍	
them	la·mo	𐤋𐤌𐤅	
O LORD	YHVH	𐤉𐤄𐤅𐤄	Psalm 99:8
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
You	at·tah	𐤀𐤕𐤄	
answered them	a·nee·tam	𐤏𐤍𐤉𐤕𐤌	
God	el	𐤀𐤋	
a forgiving	no·se	𐤍𐤔𐤀	
You were	ha·yee·ta	𐤄𐤉𐤉𐤕	
to them	la·hem	𐤋𐤄𐤌	
yet an avenger	ve·no·qem	𐤅𐤍𐤒𐤌	
of	al	𐤏𐤋	
their misdeeds	a·lee·lo·w·tam	𐤏𐤋𐤉𐤋𐤅𐤕𐤌	
Exalt	ro·wm·mu	𐤓𐤅𐤌𐤌𐤅	Psalm 99:9

the LORD	YHVH		
our God	e·lo·he·nu	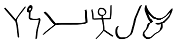	
and worship	ve·hish·ta·cha·wu		
mountain	le·har	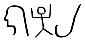	
at His holy	qa·de·sho		
for	kee	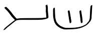	
is holy	qa·do·wosh		
the LORD	YHVH	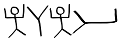	
our God	e·lo·he·nu	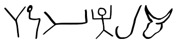	
A Psalm	miz·mo·wr	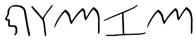	Psalm 100:1
of thanksgiving	le·to·w·dah		
Make a joyful noise	ha·ree·u	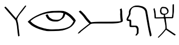	
to the LORD	la·YHVH	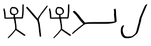	
all	kal	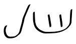	
the earth	ha·a·rets		
Serve	iv·du		Psalm 100:2
-	et		
the LORD	YHVH		
with gladness	be·sim·chah	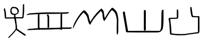	
come	bo·u		
into His presence	le·pha·naw		
with joyful songs	bir·na·nah		
Know	de·u		Psalm 100:3
that	kee	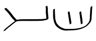	
the LORD	YHVH	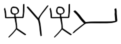	
	hu		
is God	e·lo·heem		

[It is] He	hu	הוא	
[who] made us	a·sa·nu	עשנו	
-	ve·lo	ולא	
and we are His	a·nach·nu	אנחנו	
[we are] His people	am·mo	עמו	
and the sheep	ve·tson	וצאן	
of His pasture	mar·ee·to	מרעיתו	
Enter	bo·u	באו	Psalm 100:4
His gates	she·a·raw	שעריו	
with thanksgiving	be·to·w·dah	בתודה	
and His courts	cha·tse·ro·taw	חצרתיו	
with praise	bit·hil·lah	בתהלה	
give thanks	ho·w·du	הודו	
to Him	lo	לו	
[and] bless	ba·ra·khu	ברכו	
His name	she·mo	שמו	
For	kee	כי	Psalm 100:5
is good	to·wv	טוב	
the LORD	YHVH	יהוה	
endures forever	le·o·w·lam	לעולם	
and His loving devotion	chas·do	חסדו	
continues	ve·ad	ועד	
to all	dor	דר	
generations	va·dor	ודר	
His faithfulness	e·mu·na·to	אמונתו	
of David	le·da·wid	לדוד	Psalm 101:1
A Psalm	miz·mo·wr	מזמור	

of [Your] loving devotion	che·sed	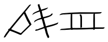	
and justice	u·mish·pat	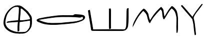	
I will sing	a·shee·rah	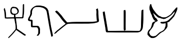	
to You	le·kha	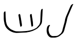	
O LORD	YHVH	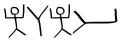	
I will sing praises	a·zam·me·rah	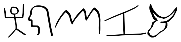	
I will ponder	as·kee·lah	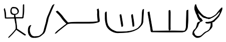	Psalm 101:2
the way	be·de·rekh	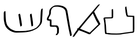	
that is blameless —	ta·meem	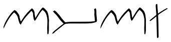	
when	ma·tay	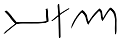	
will You come	ta·vo·w	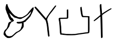	
to me ?	e·lay	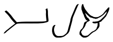	
I will walk	et·hal·lekh	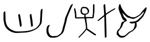	
with integrity	be·tam	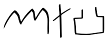	
of heart	le·va·vee	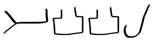	
in	be·qe·rev	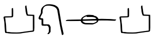	
my house	be·tee	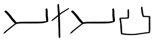	
I will	lo	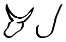	Psalm 101:3
set	a·sheet	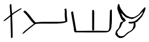	
before	le·ne·ged	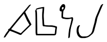	
my eyes	e·nay	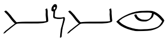	
no	de·var	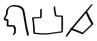	
worthless thing	be·lee·ya·al	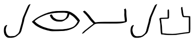	
the work	a·soh	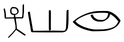	
of those who fall away	se·teem	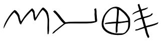	
I hate	sa·ne·tee	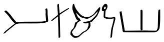	
it shall not	lo	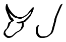	

cling	yid·baq	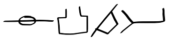	
to me	bee	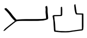	
heart	le·vav	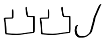	Psalm 101:4
A perverse	iq·qesh	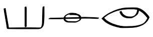	
shall depart	ya·sur	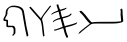	
from me	mim·men·nee	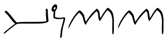	
evil	ra	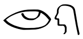	
nothing of	lo	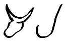	
I will know	e·da	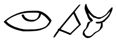	
Whoever slanders	me·lo·she·nī	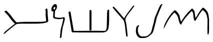	Psalm 101:5
in secret	vas·se·ter	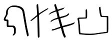	
his neighbor	re·e·hu	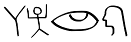	
	o·w·to	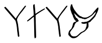	
I will put to silence	ats·meet	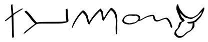	
the one with haughty	ge·vah	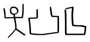	
eyes	e·na·yim	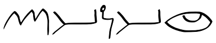	
and a proud	u·re·chav	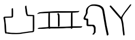	
heart	le·vav	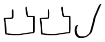	
-	o·to	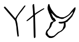	
I will not	lo	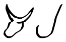	
endure	u·khal	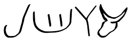	
My eyes [favor]	e·nay	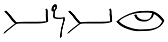	Psalm 101:6
the faithful	be·ne·em·ne	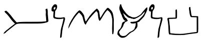	
of the land	e·rets	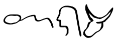	
that they may dwell	la·she·vet	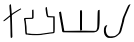	
with me	im·ma·dee	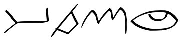	
he who walks	ho·lekh	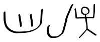	

in the way	be·de·rekh		
of integrity	ta·meem	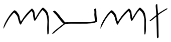	
	hu		
shall minister to me	ye·sha·re·te·nee	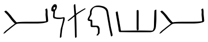	
No	lo		Psalm 101:7
shall dwell	ye·shev		
in	be·qe·rev	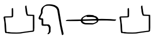	
my house	be·tee	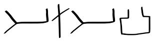	
one who practices	o·seh		
deceit	re·mee·yah	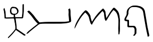	
one who tells	do·ver		
lies	she·qa·reem	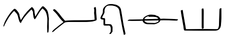	
no	lo		
shall stand	yik·ko·wn		
	le·ne·ged		
in my presence	e·nay	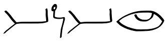	
Every morning	lab·be·qa·reem	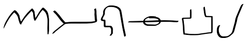	Psalm 101:8
I will remove	ats·meet	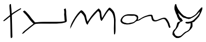	
all	kal		
the wicked	rish·e		
of the land	a·rets		
that I may cut off	le·hakh·reet	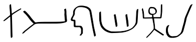	
from the city	me·eer		
of the LORD	YHVH		
every	kal	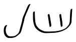	
evildoer	po·a·le		
	a·ven		

A prayer	te·phil·lah		Psalm 102:1
of one who is afflicted	le·a·nee		
when	khee	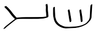	
he grows faint	ya·a·toph		
before	ve·liph·ne		
the LORD	YHVH		
and pours out	yish·pokh		
his lament	see·cho	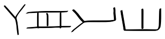	
O LORD	YHVH		
Hear	shim·ah		
my prayer	te·phil·la·tee	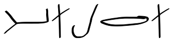	
let my cry for help	ve·shaw·a·tee		
before You	e·le·kha	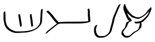	
come	ta·vo·w		
Do not	al		Psalm 102:2
hide	tas·ter		
Your face	pa·ne·kha	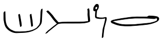	
from me	mim·men·nee		
in my day	be·yo·wm	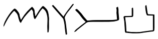	
of distress	tsar		
	lee	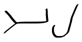	
Incline	hat·teh		
to me	e·lay	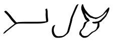	
Your ear	a·ze·ne·kha		
when	be·yo·wm	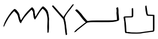	
I call	eq·ra	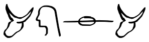	
quickly	ma·her		

answer me	a·ne·nee	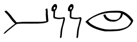	
For	kee	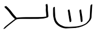	Psalm 102:3
vanish	kha·lu	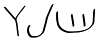	
like smoke	ve·a·shan		
my days	ya·may		
and my bones	ve·ats·mo·w·tay		
like glowing embers	ke·mo		
	qed	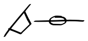	
burn	ni·cha·ru	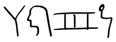	
is afflicted	hu·kah	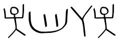	Psalm 102:4
like grass	kha·e·sev		
and withered	vay·yi·vash	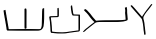	
My heart	lib·bee	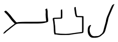	
I even	kee·sha	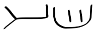	
forget	khach·tee	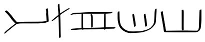	
to eat	me·a·khol		
my bread	lach·mee	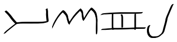	
Through my loud	miq·qo·wl	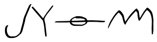	Psalm 102:5
groaning	an·cha·tee	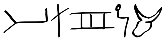	
clings	da·ve·qah	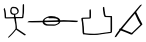	
to my bones	ats·mee		
my flesh	liv·sa·ree		
like	da·mee·tee	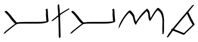	Psalm 102:6
owl	liq·at	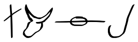	
a desert	mid·bar		
I am	ha·yee·tee	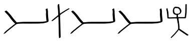	
like an owl	ke·kho·ws		

among the ruins	cho·ra·vo·wt		
I lie awake	sha·qad·tee	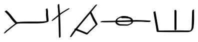	Psalm 102:7
I am	va·eh·yeh		
bird	ke·tsip·po·wr		
like a lone	bo·w·ded		
on	al		
a housetop	gag	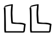	
All	kal	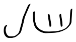	Psalm 102:8
day long	hay·yo·wm	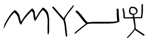	
taunt me	che·re·phu·nee		
my enemies	o·wy·vay	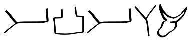	
they ridicule	me·ho·w·la·lay		
me	bee	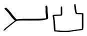	
and curse me	nish·ba·u	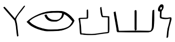	
For	kee	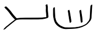	Psalm 102:9
ashes	e·pher		
like bread	kal·le·chem	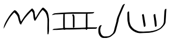	
I have eaten	a·kha·le·tee	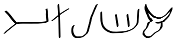	
my drink	ve·shiq·qu·vay	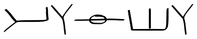	
with tears	biv·khee	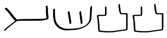	
and mixed	ma·sa·khe·tee	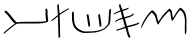	
because of	mip·pe·ne		Psalm 102:10
Your indignation	za·am·kha		
and wrath	ve·qits·pe·kha		
for	kee	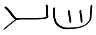	
You have picked me up	ne·sa·ta·nee		
and cast me aside	vat·tash·lee·khe·nee	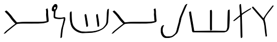	

My days	ya·may	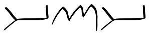	Psalm 102:11
shadows	ke·tsel	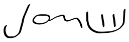	
are like lengthening	na·tui	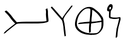	
and I	va·a·nee	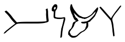	
like grass	ka·e·sev	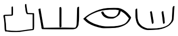	
wither away	ee·vash	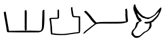	
But You	ve·at·tah	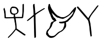	Psalm 102:12
O LORD	YHVH	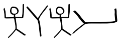	
forever	le·o·w·lam	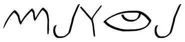	
sit enthroned	te·shev	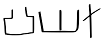	
Your renown endures	ve·zikh·re·kha	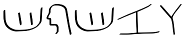	
to all generations	le·dor	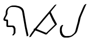	
	va·dor	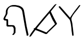	
You	at·tah	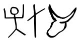	Psalm 102:13
will rise up	ta·qum	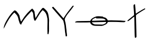	
and have compassion	te·ra·chem	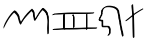	
on Zion	tsee·yo·wn	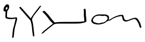	
for	kee	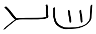	
it is time	et	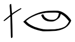	
to show her favor	le·chen·nah	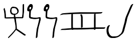	
—	kee	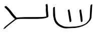	
has come	va	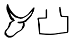	
the appointed time	mo·w·ed	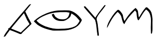	
For	kee	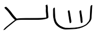	Psalm 102:14
delight	ra·tsu	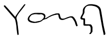	
Your servants	a·va·de·kha	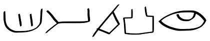	
in her	et	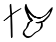	

stones	a·va·ne·ha	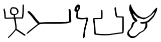	
and	ve·et		
on her dust	a·pha·rah		
take pity	ye·cho·ne·nu	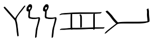	
will fear	ve·yee·re·u	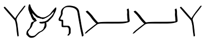	Psalm 102:15
So the nations	go·w·yim	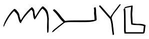	
-	et		
the name	shem		
of the LORD	YHVH		
and all	ve·khal		
the kings	mal·khe	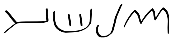	
of the earth	ha·a·rets		
-	et		
[will fear] Your glory	ke·vo·w·de·kha		
For	kee	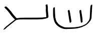	Psalm 102:16
will rebuild	va·nah		
the LORD	YHVH		
Zion	tsee·yo·wn	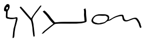	
He has appeared	nir·ah		
in His glory	bikh·vo·w·do		
He will turn	pa·nah		Psalm 102:17
toward	el		
the prayer	te·phil·lat		
of the destitute	ha·ar·ar		
He will not	ve·lo		
despise	va·zah	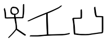	
-	et		

their prayer	te·phil·la·tam	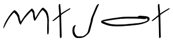	
be written	tik·ka·tev		Psalm 102:18
Let this	zot		
for the generation	le·do·wr		
to come	a·cha·ro·wn	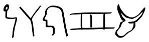	
so that a people	ve·am		
not yet created	niv·ra		
may praise	ye·hal·lel	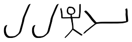	
the LORD	yah	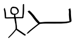	
For	kee	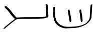	Psalm 102:19
He looked down	hish·qeeph	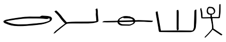	
from the heights	mim·me·ro·wm	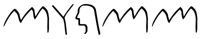	
of His sanctuary	qa·de·sho		
the LORD	YHVH		
from heaven	mish·sha·ma·yim		
to	el		
earth	e·rets		
gazed out	hib·beet	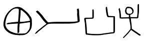	
to hear	lish·mo·a		Psalm 102:20
groaning	en·qat	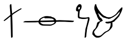	
a prisoner’s	a·seer		
to release	le·phat·te·ach		
those condemned	be·ne	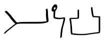	
to death	te·mu·tah		
that they may proclaim	le·sap·per		Psalm 102:21
in Zion	be·tsee·yo·wn		
the name	shem		

of the LORD	YHVH		
and praise Him	u·te·hil·la·to		
in Jerusalem	bee·ru·sha·lim		
assemble	be·hiq·qa·vets	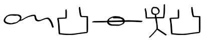	Psalm 102:22
when peoples	am·meem		
	yach·daw	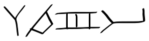	
and kingdoms	u·mam·la·kho·wt		
to serve	la·a·vod		
-	et		
the LORD	YHVH		
He has broken	in·nah		Psalm 102:23
on the way	vad·de·rekh		
my strength	ko·cho		
He has cut short	qits·tsar	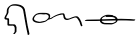	
my days	ya·may		
I say :	o·mar		Psalm 102:24
“ O my God	e·lee	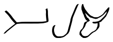	
do not	al		
take me	ta·a·le·nee	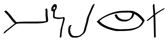	
in the midst	ba·cha·tsee		
of my days !	ya·may		
[go on] through all generations	be·do·wr		
	do·w·reem	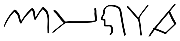	
Your years	she·no·w·te·kha		
In the beginning	le·pha·neem	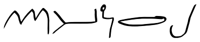	Psalm 102:25
of the earth	ha·a·rets		
You laid the foundations	ya·sad·ta		

are the work	u·ma·a·seh	ומעשה	
of Your hands	ya·de·kha	ידיך	
and the heavens	sha·ma·yim	שמים	
They	hem·mah	המה	Psalm 102:26
will perish	yo·ve·du	יאבדו	
but You	ve·at·tah	ואתה	
remain	ta·a·mod	תעמד	
they will all	ve·khul·lam	וכלם	
like a garment	kab·be·ged	כבגד	
wear out	yiv·lu	יבלו	
Like clothing	kal·le·vush	כלבוש	
You will change them	ta·cha·lee·phem	תחליפם	
and they will be passed on	ve·ya·cha·lo·phu	ויחלפו	
But You	ve·at·tah	ואתה	Psalm 102:27
remain the same	hu	הוא	
and Your years	u·she·no·w·te·kha	ושנותיך	
will never	lo	לא	
end	yit·tam·mu	יתמו	
The children	be·ne	בני	Psalm 102:28
of Your servants	a·va·de·kha	עבדיך	
will dwell securely	yish·ko·w·nu	ישכונו	
and their descendants	ve·zar·am	וזרעם	
before You ”	le·pha·ne·kha	לפניך	
will be established	yik·ko·wn	יכון	
Of David	le·da·wid	לדוד	Psalm 103:1
Bless	ba·ra·khee	ברכי	

O my soul	naph·shee		
-	et		
the LORD	YHVH		
all	ve·khal		
that is within me	qe·ra·vay		
-	et		
name	shem		
[bless] His holy	qa·de·sho		
Bless	ba·ra·khee		Psalm 103:2
O my soul	naph·shee		
-	et		
the LORD	YHVH		
and do not	ve·al		
forget	tish·ke·chee	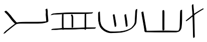	
all	kal	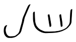	
His kind deeds —	ge·mu·law		
He who forgives	has·so·le·ach	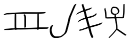	Psalm 103:3
all	le·khal		
your iniquities	a·wo·ne·khee	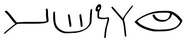	
and heals	ha·ro·phe		
all	le·khal		
your diseases	ta·cha·lu·a·ye·khee	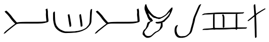	
who redeems	hag·go·w·el		Psalm 103:4
from the Pit	mish·sha·chat	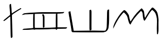	
your life	chay·ya·ye·khee	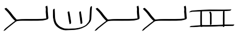	
[and] crowns	ham·at·te·re·khee		
you with loving devotion	che·sed		

and compassion	ve·ra·cha·meem		
who satisfies you	ham·mas·bi·ya		Psalm 103:5
with good	bat·to·wv		
things	ed·yekh	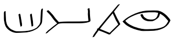	
is renewed	tit·chad·desh	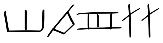	
like the eagle's	kan·ne·sher	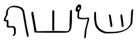	
so that your youth	ne·u·ra·ye·khee	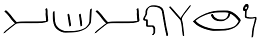	
executes	o·seh		Psalm 103:6
righteousness	tse·da·qo·wt	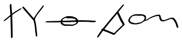	
The LORD	YHVH	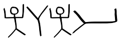	
and justice	u·mish·pa·teem		
for all	le·khal		
the oppressed	a·shu·qeem	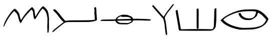	
He made known	yo·w·dee·a	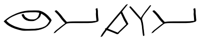	Psalm 103:7
His ways	de·ra·khaw		
to Moses	le·mo·sheh		
to the people	liv·ne		
of Israel	yis·ra·el	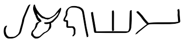	
His deeds	a·lee·lo·w·taw	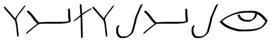	
is compassionate	ra·chum		Psalm 103:8
and gracious	ve·chan·nun	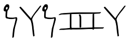	
The LORD	YHVH		
slow	e·rekh	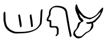	
to anger	ap·pa·yim	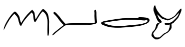	
abounding	ve·rav	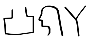	
in loving devotion	cha·sed		
He will not	lo		Psalm 103:9

always	la·ne·tsach	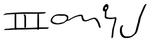	
accuse us	ya·reev	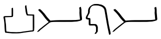	
nor	ve·lo	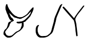	
forever	le·o·w·lam	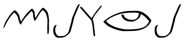	
harbor [His anger]	yit·to·wr	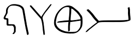	
He has not	lo	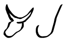	Psalm 103:10
our sins	kha·cha·ta·e·nu	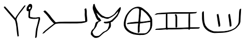	
dealt	a·sah	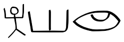	
according to	la·nu	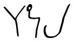	
with us	ve·lo	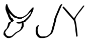	
our iniquities	kha·a·wo·no·te·nu	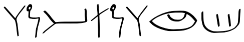	
or repaid us	ga·mal	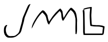	
according to	a·le·nu	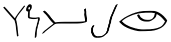	
For	kee	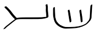	Psalm 103:11
as high	khig·vo·ah	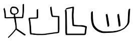	
as the heavens	ma·yim	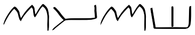	
are above	al	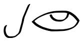	
the earth	ha·a·rets	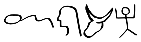	
so great	ga·var	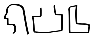	
is His loving devotion	chas·do	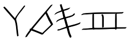	
for	al	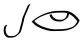	
those who fear Him	ye·re·aw	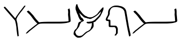	
As far	kir·choq	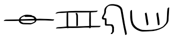	Psalm 103:12
as the east	miz·rach	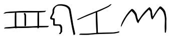	
the west	mim·ma·a·rav	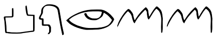	
so far has He removed	hir·cheeq	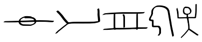	
is from	mim·men·nu	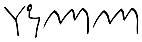	

-	et		
our transgressions from us	pe·sha·e·nu		
has compassion	ke·ra·chem		Psalm 103:13
As a father	av		
on	al		
his children	ba·neem	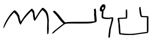	
has compassion	ri·cham	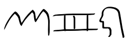	
so the LORD	YHVH		
on	al		
those who fear Him	ye·re·aw		
For	kee		Psalm 103:14
He	hu		
knows	ya·da		
our frame	yits·re·nu		
He is mindful	za·khur		
that	kee	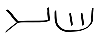	
are dust	a·phar		
we	a·na·che·nu	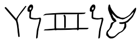	
As for man	e·no·wosh		Psalm 103:15
are like grass —	ke·cha·tseer		
his days	ya·maw		
like a flower	ke·tseets		
of the field	has·sa·deh	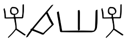	
	ken	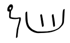	
he blooms	ya·tseets		
when	kee	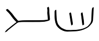	Psalm 103:16
the wind	ru·ach		

passes	a·ve·rah		
over	bo		
it vanishes	ve·e·nen·nu	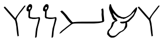	
no	ve·lo		
remembers it	yak·kee·ren·nu	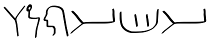	
more	o·wd		
and its place	me·qo·w·mo	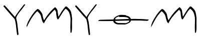	
the loving devotion	ve·che·sed	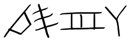	Psalm 103:17
of the LORD	YHVH		
But from everlasting	me·o·w·lam		
to	ve·ad		
everlasting	o·w·lam		
extends to	al		
those who fear Him	ye·re·aw		
and His righteousness	ve·tsid·qa·to	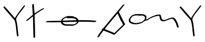	
to their children’s	liv·ne		
children —	va·neem	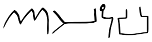	
to those who keep	le·sho·me·re		Psalm 103:18
His covenant	ve·ree·to	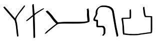	
and remember	u·le·zo·khe·re	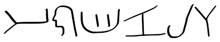	
His precepts	phiq·qu·daw	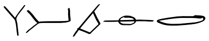	
to obey	la·a·so·w·tam		
The LORD	YHVH		Psalm 103:19
in heaven	bash·sha·ma·yim		
has established	he·kheen	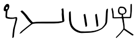	
His throne	kis·o		
and His kingdom	u·mal·khu·to	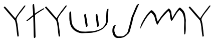	

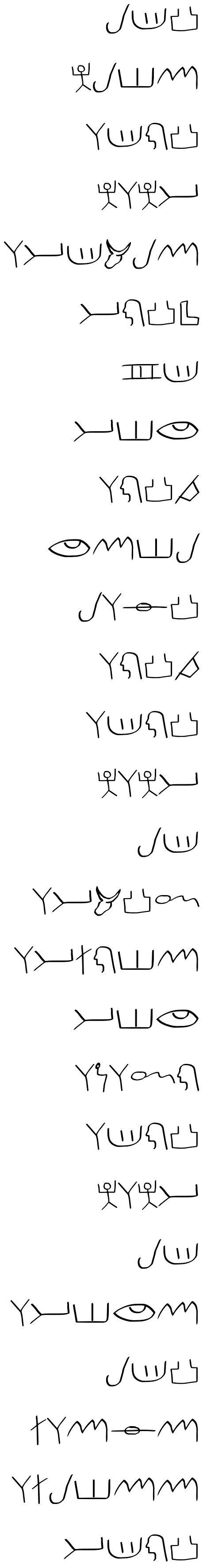

over all	bak·kol	
rules	ma·sha·lah	
Bless	ba·ra·khu	Psalm 103:20
the LORD	YHVH	
all His angels	mal·a·khaw	
mighty	gib·bo·re	
in strength	kho·ach	
who carry out	o·se	
His word	de·va·ro	
who hearken	lish·mo·a	
to the voice	be·qo·wl	
of His command	de·va·ro	
Bless	ba·ra·khu	Psalm 103:21
the LORD	YHVH	
all	kal	
His hosts	tse·va·aw	
you servants	me·sha·re·taw	
who do	o·se	
His will	re·tso·w·no	
Bless	ba·ra·khu	Psalm 103:22
the LORD	YHVH	
all	kal	
His works	ma·a·saw	
in all	be·khal	
places	me·qo·mo·wt	
of His dominion	mem·shal·to	
Bless	ba·ra·khee	

O my soul	naph·shee	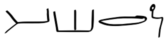	
- !	et		
the LORD	YHVH	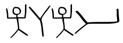	
Bless	ba·ra·khee	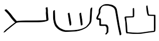	Psalm 104:1
O my soul	naph·shee	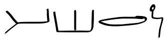	
- !	et		
the LORD	YHVH	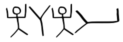	
O LORD	YHVH	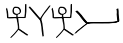	
my God	e·lo·hay		
great	ga·dal·ta		
You are very	me·od		
splendor	ho·wd		
and majesty	ve·ha·dar	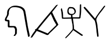	
You are clothed with	la·va·she·ta	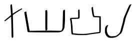	
He wraps Himself	o·teh		Psalm 104:2
in light	o·wr		
as [with] a garment	kas·sal·mah	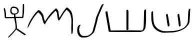	
He stretches out	no·w·teh		
the heavens	ma·yim	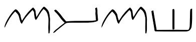	
like a tent	kay·ree·ah	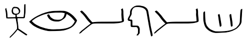	
laying the beams	ham·qa·reh	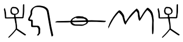	Psalm 104:3
in the waters above	vam·ma·yim	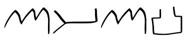	
of His chambers	alee·yo·w·taw	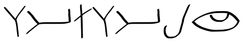	
making	has·sam	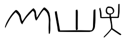	
the clouds	a·veem	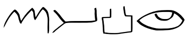	
His chariot	re·khu·vo		
walking	ham·hal·lekh		

on	al	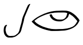	
the wings	kan·phe	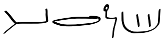	
of the wind	ru·ach	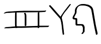	
He makes	o·seh	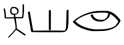	Psalm 104:4
His messengers	mal·a·khaw	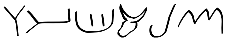	
the winds	ru·cho·wt	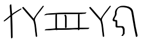	
His servants	me·sha·re·taw	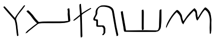	
of fire	esh	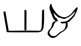	
flames	lo·het	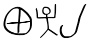	
He set	ya·sad	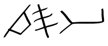	Psalm 104:5
the earth	e·rets	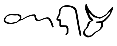	
on	al	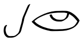	
its foundations	me·kho·w·ne·ha	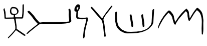	
never	bal	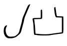	
to be moved	tim·mo·wt	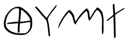	
	o·w·lam	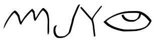	
	va·ed	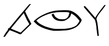	
it with the deep	te·ho·wm	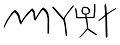	Psalm 104:6
like a garment	kal·le·vush	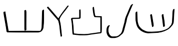	
You covered	kis·see·to	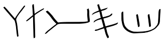	
above	al	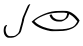	
the mountains	ha·reem	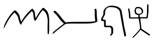	
stood	ya·am·du	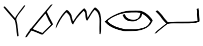	
the waters	ma·yim	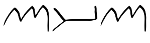	
At	min	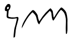	Psalm 104:7
Your rebuke	ga·a·ra·te·kha	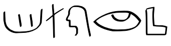	
the waters fled	ye·nu·sun	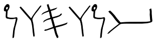	

at	min	𐤌𐤍	
the sound	qo·wl	𐤒𐤅𐤋	
of Your thunder	ra·am·kha	𐤓𐤏𐤌𐤊	
they hurried away —	ye·cha·phe·zun	𐤉𐤇𐤐𐤆𐤅𐤍	
rose	ya·a·lu	𐤉𐤏𐤋𐤅	Psalm 104:8
the mountains	ha·reem	𐤄𐤓𐤉𐤌	
sank	ye·re·du	𐤉𐤓𐤃𐤅	
and the valleys	ve·qa·o·wt	𐤁𐤒𐤏𐤅𐤕	
to	el	𐤀𐤋	
the place	me·qo·wm	𐤌𐤒𐤅𐤌	
	zeh	𐤆𐤄	
You assigned	ya·sad·ta	𐤉𐤎𐤃𐤕	
for them —	la·hem	𐤋𐤄𐤌	
a boundary	ge·vu·l·sa	𐤂𐤁𐤅𐤋	Psalm 104:9
You set	me·ta	𐤔𐤌𐤕	
they cannot	bal	𐤁𐤋	
cross	ya·a·vo·run	𐤉𐤏𐤁𐤓𐤅𐤍	
that they may never	bal	𐤁𐤋	
again	ye·shu·vun	𐤉𐤔𐤅𐤁𐤅𐤍	
cover	le·khas·so·wt	𐤋𐤊𐤎𐤅𐤕	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
He sends forth	ham·shal·le·ach	𐤄𐤌𐤔𐤋𐤇	Psalm 104:10
springs	ma·ya·neem	𐤌𐤏𐤉𐤍𐤉𐤌	
in the valleys	ban·ne·cha·leem	𐤁𐤍𐤇𐤋𐤉𐤌	
between	ben	𐤁𐤉𐤍	
the mountains	ha·reem	𐤄𐤓𐤉𐤌	
they flow	ye·hal·le·khun	𐤉𐤄𐤋𐤊𐤅𐤍	

They give drink	yash·qu	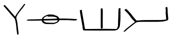	Psalm 104:11
to every	kal		
beast	chay·to	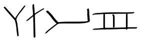	
of the field	sa·day	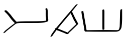	
quench	yish·be·ru		
the wild donkeys	phe·ra·eem		
their thirst	tse·ma·am		
beside the springs	a·le·hem	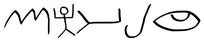	Psalm 104:12
The birds	o·wph		
of the air	hash·sha·ma·yim		
nest	yish·ko·wn	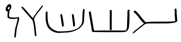	
among	mib·ben	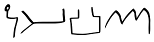	
the branches	o·pha·yim		
they sing	yit·te·nu	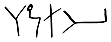	
	qo·wl	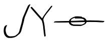	
He waters	mash·qeh	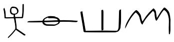	Psalm 104:13
the mountains	ha·reem	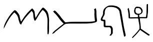	
from His chambers	me·a·lee·yo·w·taw	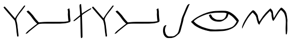	
by the fruit	mip·pe·ree		
of His works	ma·a·se·kha		
is satisfied	tis·ba		
the earth	ha·a·rets		
grow	mats·mee·ach		Psalm 104:14
He makes the grass	cha·tseer		
for the livestock	lab·be·he·mah		
and provides crops	ve·e·sev		
to cultivate	la·a·vo·dat	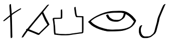	

for man	ha·a·dam		
bringing forth	le·ho·w·tsee		
food	le·chem	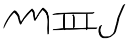	
from	min	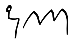	
the earth :	ha·a·rets		
wine	ve·ya·yin	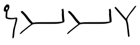	Psalm 104:15
that gladdens	ye·sam·mach		
the heart	le·vav		
of man	e·no·wosh		
to shine	le·hats·heel		
that makes his face	pa·neem	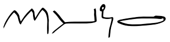	
oil	mish·sha·men	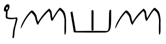	
and bread	ve·le·chem	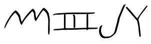	
heart	le·vav		
[his]	e·no·wosh		
that sustains	yis·ad		
have their fill	yis·be·u		Psalm 104:16
The trees	a·tse		
of the LORD	YHVH		
the cedars	ar·ze		
of Lebanon	le·va·no·wn	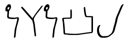	
that	a·sher		
He planted	na·ta	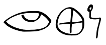	
where	a·she·ro·sha		Psalm 104:17
	m	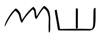	
the birds	tsip·po·reem		
build their nests	ye·qan·ne·nu	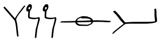	

the stork	cha·see·dah	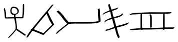	
in the cypresses	be·ro·wo·sheem	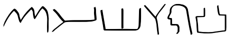	
makes her home	be·tah	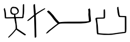	
mountains	ha·reem	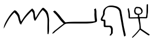	Psalm 104:18
The high	hag·ge·vo·heem	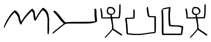	
are for the wild goats	lay·ye·e·leem	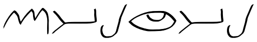	
the cliffs	se·la·eem	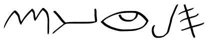	
a refuge	mach·seh	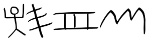	
for the rock badgers	lash·phan·neem	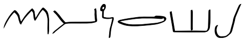	
He made	a·sah	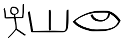	Psalm 104:19
the moon	ya·re·ach	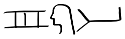	
to mark the seasons	le·mo·w·a·deem	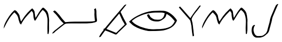	
the sun	mesh	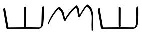	
knows	ya·da	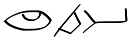	
when to set	me·vo·w·o	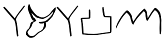	
You bring	ta·shet	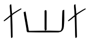	Psalm 104:20
darkness	cho·shekh	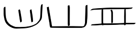	
and it becomes	vee·hee	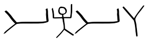	
night	la·ye·lah	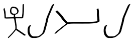	
	bo	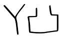	
prowl	tir·mos	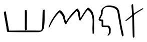	
when all	kal	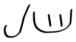	
the beasts	chay·to	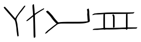	
of the forest	ya·ar	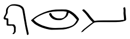	
The young lions	hak·ke·phee·reem	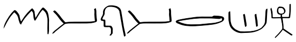	Psalm 104:21
roar	sho·a·geem	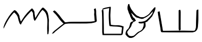	
for their prey	lat·ta·reph	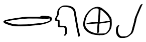	

and seek	u·le·vaq·qesh	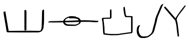	
from God	me·el		
their food	a·khe·lam	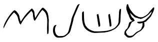	
rises	tiz·rach		Psalm 104:22
The sun	hash·she·mesh		
and they withdraw	ye·a·se·phun		
in	ve·el		
their dens	me·o·w·no·tam		
they lie down	yir·ba·tsun	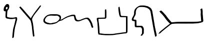	
goes forth	ye·tse		Psalm 104:23
Man	a·dam		
to his work	le·pha·o·lo		
and to his labor	ve·la·a·vo·da·to	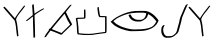	
until	a·de	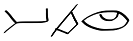	
evening	a·rev		
How	mah	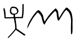	Psalm 104:24
many	rab·bu		
are Your works	ma·a·se·kha		
O LORD !	YHVH		
all	kul·lam	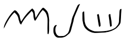	
In wisdom	be·cha·khe·mah	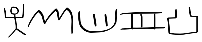	
You have made them	a·see·ta	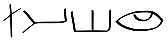	
is full of	ma·le·ah		
the earth	ha·a·rets		
Your creatures	qin·ya·ne·kha	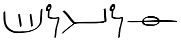	
Here	zeh	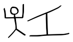	Psalm 104:25
is the sea	hay·yam	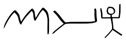	

vast	ga·do·wl	𐤂𐤃𐤅𐤋	
and wide	u·re·chav	𐤅𐤓𐤇𐤁	
	ya·da·yim	𐤉𐤃𐤉𐤌	
	sham	𐤔𐤌	
teeming with creatures	re·mes	𐤓𐤌𐤔	
beyond number	ve·en	𐤅𐤀𐤉𐤍	
	mis·par	𐤌𐤎𐤐𐤓	
living things	chay·yo·wt	𐤇𐤉𐤅𐤕	
small	qe·tan·no·wt	𐤒𐤈𐤍𐤅𐤕	
and	im	𐤏𐤌	
both great	ge·do·lo·wt	𐤂𐤃𐤋𐤅𐤕	
There	m	𐤔𐤌	Psalm 104:26
the ships	o·nee·yo·wt	𐤀𐤍𐤉𐤅𐤕	
pass	ye·hal·le·khun	𐤉𐤄𐤋𐤊𐤅𐤍	
and Leviathan	liw·ya·tan	𐤋𐤅𐤉𐤕𐤍	
which	zeh	𐤆𐤄	
You formed	ya·tsar·ta	𐤉𐤑𐤓𐤕	
to frolic	le·sa·cheq	𐤋𐤔𐤇𐤒	
there	bo	𐤁𐤅	
All [creatures]	kul·lam	𐤊𐤋𐤌	Psalm 104:27
to You	e·le·kha	𐤀𐤋𐤉𐤊	
look	ye·sab·be·run	𐤉𐤔𐤁𐤓𐤅𐤍	
to give [them]	la·tet	𐤋𐤕𐤕	
their food	a·khe·lam	𐤀𐤊𐤋𐤌	
in due season	be·it·to	𐤁𐤏𐤕𐤅	
When You give it	tit·ten	𐤕𐤕𐤍	Psalm 104:28
to them	la·hem	𐤋𐤄𐤌	

they gather it up	yil·qo·tun	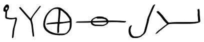	
when You open	tiph·tach	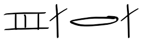	
Your hand	ya·de·kha	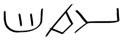	
they are satisfied	yis·be·un	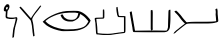	
with good things	to·wv	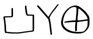	
When You hide	tas·teer	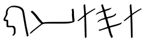	Psalm 104:29
Your face	pa·ne·kha	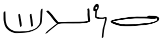	
they are terrified	yib·ba·he·lun	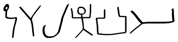	
when You take away	to·seph	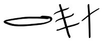	
their breath	ru·cham	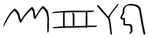	
they die	yig·va·un	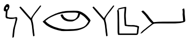	
to	ve·el	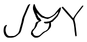	
dust	a·pha·ram	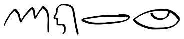	
and return	ye·shu·vun	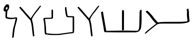	
When You send	te·shal·lach	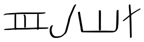	Psalm 104:30
Your Spirit	ru·cha·kha	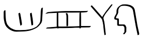	
they are created	yib·ba·re·un	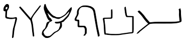	
and You renew	u·te·chad·desh	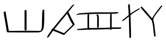	
the face	pe·ne	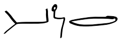	
of the earth	a·da·mah	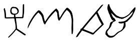	
endure	ye·hee	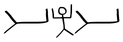	Psalm 104:31
May the glory	khe·vo·wd	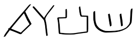	
of the LORD	YHVH	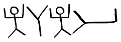	
forever	le·o·w·lam	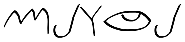	
rejoice	yis·mach	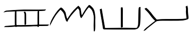	
may the LORD	YHVH	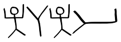	
in His works	be·ma·a·saw	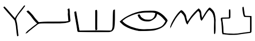	

He looks	ham·mab·beet	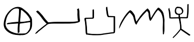	Psalm 104:32
on the earth	la·a·rets	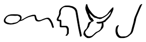	
and it trembles	vat·tir·ad	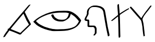	
He touches	yig·ga	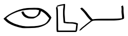	
the mountains	be·ha·reem	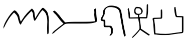	
and they smolder	ve·ye·e·sha·nu	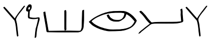	
I will sing	a·shee·rah	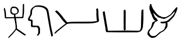	Psalm 104:33
to the LORD	la·YHVH	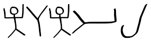	
all my life	be·chay·yay	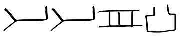	
I will sing praise	a·zam·me·rah	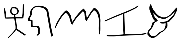	
to my God	le·lo·hay	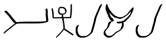	
while I have my being	be·o·w·dee	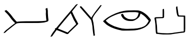	
be pleasing	ye·e·rav	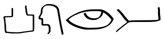	Psalm 104:34
to Him	a·law	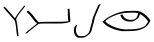	
May my meditation	see·chee	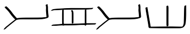	
for I	a·no·khee	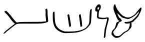	
rejoice	es·mach	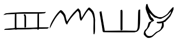	
in the LORD	ba·YHVH	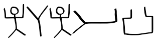	
vanish	yit·tam·mu	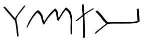	Psalm 104:35
May sinners	chat·ta·eem	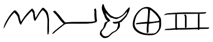	
from	min	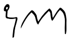	
the earth	ha·a·rets	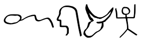	
and the wicked	u·re·sha·eem	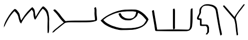	
more	o·wd	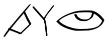	
be no	e·nam	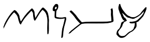	
Bless	ba·ra·khee	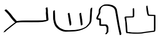	
O my soul	naph·shee	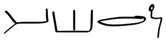	

-	et	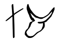	
the LORD	YHVH	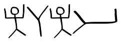	
Hallelujah	hal·lu	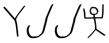	
!	yah	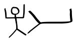	
Give thanks	ho·w·du	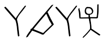	Psalm 105:1
to the LORD	la·YHVH	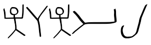	
call	qir·u	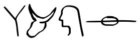	
upon His name	bish·mo	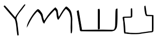	
make known	ho·w·dee·u	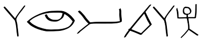	
among the nations	va·am·meem	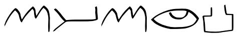	
His deeds	a·lee·lo·w·taw	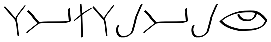	
Sing	shee·ru	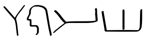	Psalm 105:2
to Him	lo	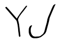	
sing praises	zam·me·ru	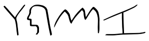	
to Him	lo	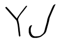	
tell	·chu	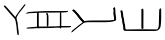	
of all	be·khal	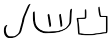	
His wonders	niph·le·o·w·taw	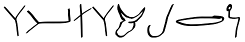	
Glory	hit·hal·lu	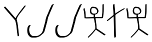	Psalm 105:3
name	be·shem	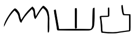	
in His holy	qa·de·sho	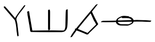	
rejoice	yis·mach	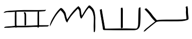	
let the hearts	lev	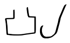	
of those who seek	me·vaq·she	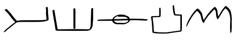	
the LORD	YHVH	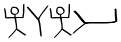	
Seek out	dir·shu	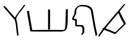	Psalm 105:4
the LORD	YHVH	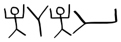	

and His strength	ve·uz·zo	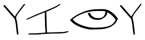	
seek	baq·qe·shu	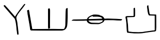	
His face	pha·naw	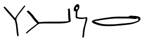	
always	ta·meed	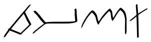	
Remember	zikh·ru	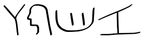	Psalm 105:5
the wonders	niph·le·o·w·taw	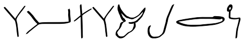	
-	a·sher	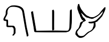	
He has done	a·sah	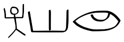	
His marvels	mo·phe·taw	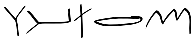	
and the judgments	u·mish·pe·te	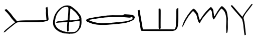	
He has pronounced	phee	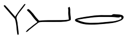	
O offspring	ze·ra	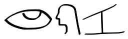	Psalm 105:6
Abraham	av·ra·ham	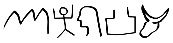	
of His servant	av·do	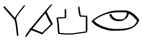	
O sons	be·ne	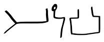	
of Jacob	ya·a·qov	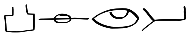	
His chosen ones	be·chee·raw	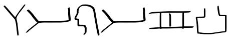	
He	hu	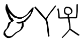	Psalm 105:7
is the LORD	YHVH	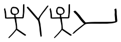	
our God	e·lo·he·nu	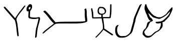	
throughout	be·khal	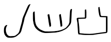	
the earth	ha·a·rets	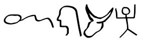	
His judgments [carry]	mish·pa·taw	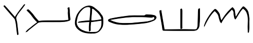	
He remembers	za·khar	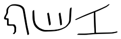	Psalm 105:8
forever	le·o·w·lam	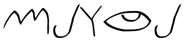	
His covenant	be·ree·to	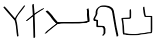	
the word	da·var	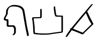	

He ordained	tsiw·vah		
for a thousand	le·e·leph	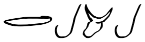	
generations —	do·wr		
[the covenant]	a·sher		Psalm 105:9
He made	ka·rat		
with	et		
Abraham	av·ra·ham	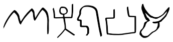	
and the oath He swore	u·she·vu·a·to		
to Isaac	le·yis·chaq	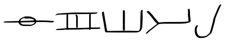	
He confirmed it	vay·ya·a·mee·de·ha	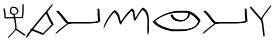	Psalm 105:10
to Jacob	le·ya·a·qov		
as a decree	le·choq	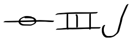	
to Israel	le·yis·ra·el		
covenant :	be·reet	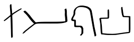	
as an everlasting	o·w·lam		
“ -	le·mor	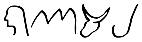	Psalm 105:11
you	le·kha	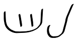	
I will give	et·ten		
-	et		
the land	e·rets		
of Canaan	ke·na·an		
as the portion	che·vel	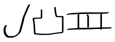	
of your inheritance ”	na·cha·lat·khem		
When they were	bih·yo·w·tam	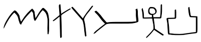	Psalm 105:12
few	me·te		
in number	mis·par		
few indeed	kim·at		

and strangers	ve·ga·reem	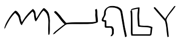	
in [the land]	bah		
they wandered	vay·yit·hal·le·khu		Psalm 105:13
from nation	mig·go·w		
to	el		
nation	go·w		
from [one] kingdom	mim·mam·la·khah		
to	el		
	am		
another	a·cher	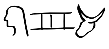	
no	lo		Psalm 105:14
He let	hin·nee·ach	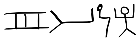	
man	a·dam		
oppress them	le·a·she·qam	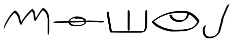	
He rebuked	vay·yo·w·khach		
on their behalf :	a·le·hem	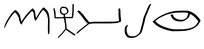	
kings	me·la·kheem		
“ Do not	al		Psalm 105:15
touch	tig·ge·u		
My anointed ones !	vim·shee·chay	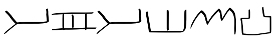	
to My prophets ! ”	ve·lin·vee·ay	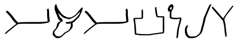	
	al		
Do no harm	ta·re·u		
He called down	vay·yiq·ra	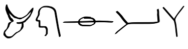	Psalm 105:16
famine	ra·av		
on	al		
the land	ha·a·rets		

all	kal	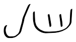	
their supplies	mat·teh		
of food	le·chem	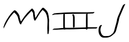	
and cut off	sha·var	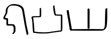	
He sent	sha·lach	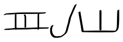	Psalm 105:17
before them —	liph·ne·hem	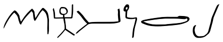	
a man	eesh	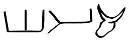	
as a slave	le·e·ved		
sold	nim·kar	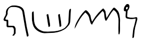	
Joseph	yo·w·seph		
They bruised	in·nu		Psalm 105:18
with shackles	vak·ke·vel		
his feet	rag·law	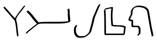	
in irons	bar·zel	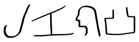	
[and] placed	ba·ah		
his neck	naph·sho		
until	ad		Psalm 105:19
	et		
came true	bo		
his prediction	de·va·ro	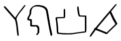	
[and] the word	im·rat		
of the LORD	YHVH		
proved him right	tse·ra·pha·te·hu		
sent	sha·lach	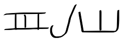	Psalm 105:20
The king	me·lekh	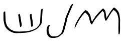	
and released him	va·yat·tee·re·hu	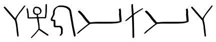	
the ruler	mo·shel	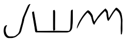	

of peoples	am·meem		
set him free	vay·phat·te·che·hu		
He made him	sa·mo		Psalm 105:21
master	a·do·wn	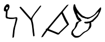	
of his household	le·ve·to	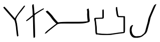	
ruler	u·mo·shel		
over all	be·khal		
his substance	qin·ya·no	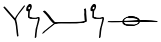	
to instruct	le·sor		Psalm 105:22
his princes	sa·raw	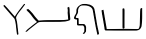	
as he pleased	be·naph·sho		
his elders {wisdom}	u·ze·qe·naw	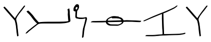	
and teach	ye·chak·kem	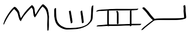	
entered	vay·ya·vo	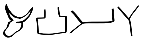	Psalm 105:23
Then Israel	yis·ra·el	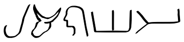	
Egypt	mits·ra·yim	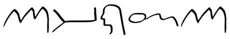	
Jacob	ve·ya·a·qov		
dwelt	gar		
in the land	be·e·rets		
of Ham	cham	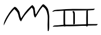	
fruitful	vay·ye·pher	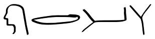	Psalm 105:24
-	et		
And the LORD made His people	am·mo		
very	me·od		
more numerous	vay·ya·a·tsi·me·hu		
than their foes	mits·tsa·raw		
He turned	ha·phakh		Psalm 105:25

whose hearts	lib·bam		
to hate	lis·no		
His people	am·mo		
to conspire	le·hit·nak·kel		
against His servants	ba·a·va·daw		
He sent	lach	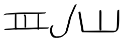	Psalm 105:26
Moses	mo·sheh		
His servant	av·do		
and Aaron	a·ha·ron		
whom	a·sher	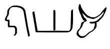	
He had chosen	ba·char	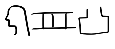	
	bo		
They performed	sa·mu		Psalm 105:27
among them	vam		
signs	div·re	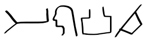	
His miraculous	o·to·w·taw		
and wonders	u·mo·phe·teem		
in the land	be·e·rets		
of Ham	cham	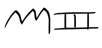	
He sent	sha·lach	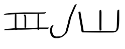	Psalm 105:28
darkness	cho·shekh	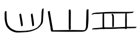	
and it became dark —	vay·yach·shikh	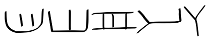	
yet they	ve·lo		
defied	ma·ru		
-	et		
His words	de·va·ra·ww		
He turned	ha·phakh		Psalm 105:29

-	et	𐤀𐤕	
their waters	me·me·hem	𐤌𐤉𐤌𐤉𐤄𐤌	
to blood	le·dam	𐤋𐤃𐤌	
to die	vay·ya·met	𐤅𐤉𐤌𐤕	
-	et	𐤀𐤕	
and caused their fish	de·ga·tam	𐤃𐤂𐤕𐤌	
teemed	sha·rats	𐤔𐤓𐤑	Psalm 105:30
Their land	ar·tsam	𐤀𐤓𐤑𐤌	
with frogs	tse·phar·de·eem	𐤑𐤐𐤓𐤃𐤏𐤉𐤌	
chambers	be·chad·re	𐤁𐤇𐤃𐤓𐤉	
even in their royal	mal·khe·hem	𐤌𐤋𐤊𐤉𐤄𐤌	
He spoke	a·mar	𐤀𐤌𐤓	Psalm 105:31
swarmed —	vay·ya·vo	𐤅𐤉𐤁𐤀	
and insects	a·rov	𐤏𐤓𐤁	
gnats	kin·neem	𐤊𐤍𐤉𐤌	
throughout	be·khal	𐤁𐤊𐤋	
their country	ge·vu·lam	𐤂𐤁𐤅𐤋𐤌	
He gave them	na·tan	𐤍𐤕𐤍	Psalm 105:32
for rain	gish·me·hem	𐤂𐤔𐤌𐤉𐤄𐤌	
hail	ba·rad	𐤁𐤓𐤃	
with lightning	esh	𐤀𐤔	
	le·ha·vo·wt	𐤋𐤄𐤁𐤅𐤕	
throughout their land	be·ar·tsam	𐤁𐤀𐤓𐤑𐤌	
He struck	vay·yakh	𐤅𐤉𐤊	Psalm 105:33
their vines	gaph·nam	𐤂𐤐𐤍𐤌	
and fig trees	u·te·e·na·tam	𐤅𐤕𐤀𐤍𐤕𐤌	
and shattered	vay·shab·ber	𐤅𐤉𐤔𐤁𐤓	

the trees	ets		
of their country	ge·vu·lam		
He spoke	a·mar		Psalm 105:34
came —	vay·ya·vo	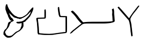	
and the locusts	ar·beh		
young locusts	ve·ye·leq	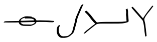	
without	ve·en		
number	mis·par		
They devoured	vay·yo·khal		Psalm 105:35
every	kal		
plant	e·sev	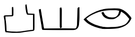	
in their land	be·ar·tsam		
and consumed	vay·yo·khal		
the produce	pe·ree		
of their soil	ad·ma·tam		
Then He struck	vay·yakh	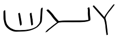	Psalm 105:36
all	kal	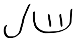	
the firstborn	be·kho·wr		
in their land	be·ar·tsam		
the firstfruits	re·sheet		
of all	le·khal		
their vigor	o·w·nam		
He brought [Israel] out	vay·yo·w·tsee·em		Psalm 105:37
with silver	be·khe·seph		
and gold	ve·za·hav	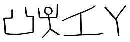	
and none	ve·en		
among His tribes	bish·va·taw		

stumbled	ko·wo·shel		
was glad	sa·mach		Psalm 105:38
Egypt	mits·ra·yim		
when they departed	be·tse·tam		
for	kee	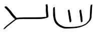	
of Israel had fallen	na·phal		
the dread	pach·dam	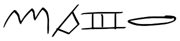	
on them	a·le·hem	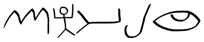	
He spread	pa·ras		Psalm 105:39
a cloud	a·nan		
as a covering	le·ma·sakh		
and a fire	ve·esh		
to light up	le·ha·eer		
the night	la·ye·lah	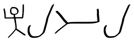	
They asked	sha·al		Psalm 105:40
and He brought	vay·ya·ve	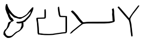	
quail	se·law	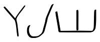	
with the bread	ve·le·chem	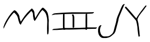	
of heaven	ma·yim	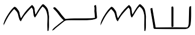	
and satisfied them	yas·bee·em	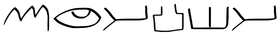	
He opened	pa·tach	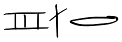	Psalm 105:41
a rock	tsur		
gushed out	vay·ya·zu·vu		
and water	ma·yim	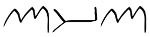	
it flowed	ha·le·khu	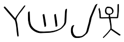	
in the desert	bats·tsee·yo·wt		
[like] a river	na·har	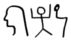	

For	kee	𐤊𐤉	Psalm 105:42
He remembered	za·khar	𐤆𐤊𐤓	
-	et	𐤀𐤕	
promise	de·var	𐤃𐤁𐤓	
His holy	qa·de·sho	𐤒𐤃𐤔𐤅	
-	et	𐤀𐤕	
to Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
His servant	av·do	𐤏𐤁𐤃𐤅	
	vay·yo·w·tsi	𐤅𐤉𐤅𐤑𐤀	Psalm 105:43
He brought forth His people	am·mo	𐤏𐤌𐤅	
with rejoicing	ve·sa·so·wn	𐤁𐤔𐤔𐤅𐤍	
with shouts of joy	be·rin·nah	𐤁𐤓𐤍𐤄	
-	et	𐤀𐤕	
His chosen	be·chee·raw	𐤁𐤇𐤉𐤓𐤉𐤅	
He gave them	vay·yit·ten	𐤅𐤉𐤕𐤍	Psalm 105:44
	la·hem	𐤋𐤄𐤌	
the lands	ar·tso·wt	𐤀𐤓𐤑𐤅𐤕	
of the nations	go·w·yim	𐤂𐤅𐤉𐤌	
the fruit of others' labor	va·a·mal	𐤅𐤏𐤌𐤋	
	le·um·meem	𐤋𐤀𐤌𐤉𐤌	
that they might inherit	yee·ra·shu	𐤉𐤉𐤓𐤔𐤅	
that	ba·a·vur	𐤁𐤏𐤁𐤅𐤓	Psalm 105:45
they might keep	yish·me·ru	𐤉𐤔𐤌𐤓𐤅	
His statutes	chuq·qaw	𐤇𐤒𐤉𐤅	
His laws	ve·to·w·ro·taw	𐤅𐤕𐤅𐤓𐤕𐤉𐤅	
and obey	yin·tso·ru	𐤉𐤍𐤑𐤓𐤅	

Hallelujah	hal·lu	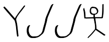	
!	yah	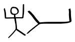	
Hallelujah !	hal·lu·yah		Psalm 106:1
Give thanks	ho·w·du		
to the LORD	la·YHVH	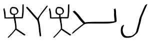	
for	kee	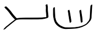	
He is good	to·wv		
	kee	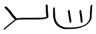	
	le·o·w·lam		
His loving devotion endures forever	chas·do		
Who	mee	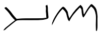	Psalm 106:2
can describe	ye·mal·lel		
the mighty acts	ge·vu·ro·wt		
of the LORD	YHVH		
or fully proclaim	yash·mee·a		
	kal	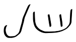	
His praise ?	te·hil·la·to	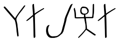	
Blessed [are]	ash·re	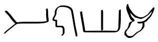	Psalm 106:3
those who uphold	sho·me·re		
justice	mish·pat		
who practice	o·seh		
righteousness	tse·da·qah	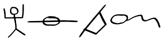	
at all	ve·khal		
times	et		
Remember me	za·khe·re·nee	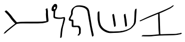	Psalm 106:4
O LORD	YHVH		
in [Your] favor	bir·tso·wn		

to Your people	am·me·kha		
visit me	pa·qe·de·nee	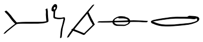	
with Your salvation	bee·shu·a·te·kha		
that I may see	lir·o·wt		Psalm 106:5
the prosperity	be·to·w·vat		
of Your chosen ones	be·chee·re·kha	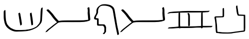	
and rejoice	lis·mo·ach		
in the gladness	be·sim·chat		
of Your nation	go·w·ye·kha	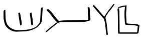	
and give glory	le·hit·hal·lel		
with	im		
Your inheritance	na·cha·la·te·kha	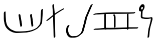	
We have sinned	cha·ta·nu		Psalm 106:6
like	im		
our fathers	a·vo·w·te·nu		
we have done wrong	he·e·vee·nu		
[and] acted wickedly	hir·sha·e·nu		
Our fathers	a·vo·w·te·nu		Psalm 106:7
in Egypt	ve·mits·ra·yim		
did not	lo		
grasp	his·kee·lu		
Your wonders	niph·le·o·w·te·kha		
	lo		
or remember	za·khe·ru		
-	et		
Your abundant	rov	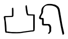	
kindness	cha·sa·de·kha		

but they rebelled	vay·yam·ru	𐤅𐤉𐤌𐤓𐤅	
by	al	𐤏𐤋	
the sea	yam	𐤉𐤌	
Sea	be·yam	𐤁𐤉𐤌	
[there] at the Red	suph	𐤎𐤅𐤐	
Yet He saved them	vay·yo·wo·shee·em	𐤅𐤉𐤅𐤔𐤉𐤏𐤌	Psalm 106:8
for the sake of	le·ma·an	𐤋𐤌𐤏𐤍	
His name	she·mo	𐤔𐤌𐤅	
known	le·ho·w·dee·a	𐤋𐤄𐤅𐤃𐤉𐤏	
-	et	𐤀𐤕	
to make His power	ge·vu·ra·to	𐤂𐤁𐤅𐤓𐤕𐤅	
He rebuked	vay·yig·ar	𐤅𐤉𐤂𐤏𐤓	Psalm 106:9
Sea	be·yam	𐤁𐤉𐤌	
the Red	suph	𐤎𐤅𐤐	
and it dried up	vay·ye·che·rav	𐤅𐤉𐤇𐤓𐤁	
He led them	vay·yo·w·lee·khem	𐤅𐤉𐤅𐤋𐤉𐤊𐤌	
through the depths	bat·te·ho·mo·wt	𐤁𐤕𐤄𐤌𐤅𐤕	
as through a desert	kam·mid·bar	𐤊𐤌𐤃𐤁𐤓	
He saved them	vay·yo·wo·shee·em	𐤅𐤉𐤅𐤔𐤉𐤏𐤌	Psalm 106:10
from the hand	mee·yad	𐤌𐤉𐤃	
that hated them	so·w·ne	𐤔𐤅𐤍𐤀	
He redeemed them	vay·yig·a·lem	𐤅𐤉𐤂𐤀𐤋𐤌	
from the hand	mee·yad	𐤌𐤉𐤃	
of the enemy	o·w·yev	𐤀𐤅𐤉𐤁	
covered	vay·khas·su	𐤅𐤉𐤊𐤎𐤅	Psalm 106:11
The waters	ma·yim	𐤌𐤉𐤌	
their foes	tsa·re·hem	𐤑𐤓𐤉𐤄𐤌	

one	e·chad	𐤀𐤇𐤃	
of them	me·hem	𐤌𐤄𐤌	
not	lo	𐤋𐤀	
remained	no·w·tar	𐤍𐤅𐤕𐤓	
Then they believed	vay·ya·a·mee·nu	𐤅𐤉𐤀𐤌𐤉𐤍𐤅	Psalm 106:12
His promises	vid·va·raw	𐤁𐤃𐤁𐤓𐤉𐤅	
[and] sang	ya·shee·ru	𐤉𐤔𐤉𐤓𐤅	
His praise	te·hil·la·to	𐤕𐤄𐤋𐤕𐤅	
[Yet] they soon	mi·ha·ru	𐤌𐤄𐤓𐤅	Psalm 106:13
forgot	sha·khe·chu	𐤔𐤊𐤇𐤅	
His works	ma·a·saw	𐤌𐤏𐤔𐤉𐤅	
and failed	lo	𐤋𐤀	
to wait	chik·ku	𐤇𐤊𐤅	
for His counsel	la·a·tsa·to	𐤋𐤏𐤑𐤕𐤅	
They craved	vay·yit·aw·wu	𐤅𐤉𐤕𐤀𐤅𐤅	Psalm 106:14
intensely	ta·a·vah	𐤕𐤀𐤅𐤄	
in the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
and tested	vay·nas·su	𐤅𐤉𐤍𐤎𐤅	
God	el	𐤀𐤋	
in the desert	bee·shee·mo·wn	𐤁𐤉𐤔𐤉𐤌𐤅𐤍	
So He granted	vay·yit·ten	𐤅𐤉𐤕𐤍	Psalm 106:15
-	la·hem	𐤋𐤄𐤌	
their request	she·e·la·tam	𐤔𐤀𐤋𐤕𐤌	
but sent	vay·shal·lach	𐤅𐤉𐤔𐤋𐤇	
a wasting disease	ra·zo·wn	𐤓𐤆𐤅𐤍	
upon them	be·naph·sham	𐤁𐤍𐤐𐤔𐤌	
they envied	vay·qan·u	𐤅𐤉𐤒𐤍𐤀𐤅	Psalm 106:16

Moses	le·mo·sheh	𐤋𐤌𐤔𐤄	
In the camp	bam·ma·cha·neh	𐤁𐤌𐤇𐤍𐤄	
as well as Aaron	le·a·ha·ron	𐤋𐤀𐤄𐤓𐤍	
the holy one	qe·do·wosh	𐤒𐤃𐤅𐤔	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
opened up	tiph·tach	𐤕𐤐𐤕𐤇	Psalm 106:17
The earth	e·rets	𐤀𐤓𐤑	
and swallowed	vat·tiv·la	𐤅𐤕𐤁𐤋𐤏	
Dathan	da·tan	𐤃𐤕𐤍	
it covered	vat·te·khas	𐤅𐤕𐤊𐤎	
	al	𐤏𐤋	
the assembly	a·dat	𐤏𐤃𐤕	
of Abiram	a·vee·ram	𐤀𐤁𐤉𐤓𐤌	
blazed	vat·tiv·ar	𐤅𐤕𐤁𐤏𐤓	Psalm 106:18
Then fire	esh	𐤀𐤔	
through their company	ba·a·da·tam	𐤁𐤏𐤃𐤕𐤌	
flames	le·ha·vah	𐤋𐤄𐤁𐤄	
consumed	te·la·het	𐤕𐤋𐤄𐤈	
the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
they made	ya·a·su	𐤉𐤏𐤔𐤅	Psalm 106:19
a calf	e·gel	𐤏𐤂𐤋	
At Horeb	be·cho·rev	𐤁𐤇𐤓𐤁	
and worshiped	vay·yish·ta·cha·wu	𐤅𐤉𐤔𐤕𐤇𐤅𐤅	
a molten image	le·mas·se·khah	𐤋𐤌𐤎𐤊𐤄	
They exchanged	vay·ya·mee·ru	𐤅𐤉𐤌𐤉𐤓𐤅	Psalm 106:20
-	et	𐤀𐤕	
their Glory	ke·vo·w·dam	𐤊𐤁𐤅𐤃𐤌	

for the image	be·tav·neet		
ox	sho·wr		
of a grass-eating	o·khel		
	e·sev	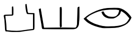	
They forgot	khe·chu		Psalm 106:21
God	el		
their Savior	mo·wo·shee·am	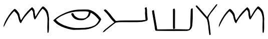	
who did	o·seh		
great	ge·do·lo·wt		
things in Egypt	be·mits·ra·yim		
wondrous works	niph·la·o·wt	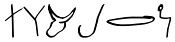	Psalm 106:22
in the land	be·e·rets		
of Ham	cham	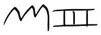	
[and] awesome deeds	no·w·ra·o·wt		
by	al		
Sea	yam	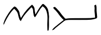	
the Red	suph		
So He said	vay·yo·mer		Psalm 106:23
He would destroy them —	le·hash·mee·dam		
had not	lu·le	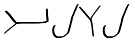	
Moses	mo·sheh		
His chosen one	ve·chee·ro	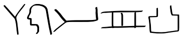	
stood	a·mad	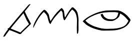	
in the breach	bap·pe·rets		
before Him	le·pha·naw	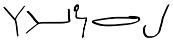	
to divert	le·ha·sheev	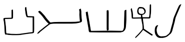	
His wrath	cha·ma·to		

from destroying them	me·hash·cheet	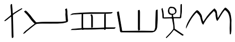	
They despised	vay·yim·a·su		Psalm 106:24
land	be·e·rets		
the pleasant	chem·dah		
they did not	lo		
believe	he·e·mee·nu		
His promise	lid·va·ro		
They grumbled	vay·ye·ra·ge·nu		Psalm 106:25
in their tents	ve·a·ho·le·hem	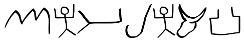	
and did not	lo		
listen	me·u		
to the voice	be·qo·wl	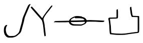	
of the LORD	YHVH		
So He raised	vay·yis·sa	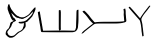	Psalm 106:26
His hand	ya·do	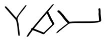	
{and swore}	la·hem		
to cast them down	le·hap·peel		
-	o·w·tam		
in the wilderness	bam·mid·bar		
to disperse	u·le·hap·peel		Psalm 106:27
their offspring	zar·am		
among the nations	bag·go·w·yim	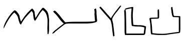	
and scatter them	u·le·za·ro·w·tam	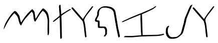	
throughout the lands	ba·a·ra·tso·wt		
They yoked themselves	vay·yits·tsa·me·du		Psalm 106:28
to	le·va·al		

Baal of Peor	pe·o·wr		
and ate	vay·yo·khe·lu		
sacrifices	ziv·che	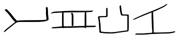	
offered to lifeless gods	me·teem	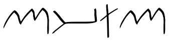	
So they provoked [the LORD] to anger	vay·yakh·ee·su		Psalm 106:29
with their deeds	be·ma·al·le·hem	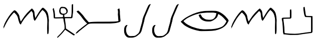	
broke out	vat·tiph·rats		
among them	bam		
and a plague	mag·ge·phah	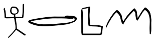	
stood	vay·ya·a·mod		Psalm 106:30
But Phinehas	pee·ne·chas	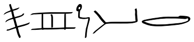	
and intervened	vay·phal·lel		
was restrained	vat·te·a·tsar		
and the plague	ham·mag·ge·phah		
It was credited	vat·te·cha·shev		Psalm 106:31
to him	lo		
as righteousness	lits·da·qah	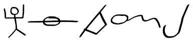	
for endless	le·dor		
generations	va·dor		
to come	ad		
	o·w·lam		
they angered	vay·yaq·tsee·phu		Psalm 106:32
the LORD	al		
At the waters	me	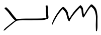	
of Meribah	me·ree·vah	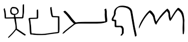	
and trouble came	vay·ye·ra	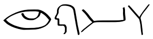	
to Moses	le·mo·sheh		

because of them	ba·a·vu·ram	בעבורם	
For	kee	כי	Psalm 106:33
they rebelled against	him·ru	המרו	
-	et	את	
His Spirit	ru·cho	רוחו	
and [Moses] spoke rashly	vay·vat·te	ויבטא	
with his lips	bis·pha·taw	בשפתיו	
They did not	lo	לא	Psalm 106:34
destroy	hish·mee·du	השמידו	
-	et	את	
the peoples	ha·am·meem	העמים	
as	a·sher	אשר	
had commanded	a·mar	אמר	
the LORD	YHVH	יהוה	
them	la·hem	להם	
but they mingled	vay·yit·a·re·vu	ויתערבו	Psalm 106:35
with the nations	vag·go·w·yim	בגוים	
and adopted	vay·yil·me·du	וילמדו	
their customs	ma·a·se·hem	מעשיהם	
They worshiped	vay·ya·av·du	ויעבדו	Psalm 106:36
-	et	את	
their idols	a·tsab·be·hem	עצביהם	
which became	vay·yih·yu	ויהיו	
	la·hem	להם	
a snare to them	le·mo·w·qesh	למוקש	
They sacrificed	vay·yiz·be·chu	ויזבחו	Psalm 106:37
-	et	את	

their sons	be·ne·hem	𐤁𐤍𐤉𐤄𐤌	
and	ve·et	𐤅𐤀𐤕	
their daughters	be·no·w·te·hem	𐤁𐤍𐤅𐤕𐤉𐤄𐤌	
to demons	lash·she·deem	𐤋𐤔𐤃𐤉𐤌	
They shed	vay·yish·pe·khu	𐤅𐤉𐤔𐤐𐤊𐤅	Psalm 106:38
blood —	dam	𐤃𐤌	
innocent	na·qee	𐤍𐤒𐤉	
the blood	dam	𐤃𐤌	
of their sons	be·ne·hem	𐤁𐤍𐤉𐤄𐤌	
and daughters	u·ve·no·w·te·hem	𐤅𐤁𐤍𐤅𐤕𐤉𐤄𐤌	
whom	a·sher	𐤀𐤔𐤓	
they sacrificed	zib·be·chu	𐤆𐤁𐤇𐤅	
to the idols	la·a·tsab·be	𐤋𐤏𐤑𐤁𐤉	
of Canaan	khe·na·an	𐤊𐤍𐤏𐤍	
was polluted	vat·te·che·naph	𐤅𐤕𐤇𐤍𐤐	
and the land	ha·a·rets	𐤄𐤀𐤓𐤑	
with blood	bad·da·meem	𐤁𐤃𐤌𐤉𐤌	
They defiled themselves	vay·yit·me·u	𐤅𐤉𐤈𐤌𐤀𐤅	Psalm 106:39
by their actions	ve·ma·a·se·hem	𐤁𐤌𐤏𐤔𐤉𐤄𐤌	
and prostituted themselves	vay·yiz·nu	𐤅𐤉𐤆𐤍𐤅	
by their deeds	be·ma·al·le·hem	𐤁𐤌𐤏𐤋𐤋𐤉𐤄𐤌	
burned	vay·yi·char	𐤅𐤉𐤇𐤓	Psalm 106:40
So the anger	aph	𐤀𐤐	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
against His people	be·am·mo	𐤁𐤏𐤌𐤅	
and He abhorred	vay·ta·ev	𐤅𐤉𐤕𐤏𐤁	
-	et	𐤀𐤕	

His own inheritance	na·cha·la·to	𐤍𐤇𐤋𐤕𐤅	
He delivered them	vay·yit·te·nem	𐤅𐤉𐤕𐤍𐤌	Psalm 106:41
into the hand	be·yad	𐤁𐤉𐤃	
of the nations	go·w·yim	𐤂𐤅𐤉𐤌	
ruled	vay·yim·she·lu	𐤅𐤉𐤌𐤔𐤋𐤅	
over them	va·hem	𐤁𐤄𐤌	
and those who hated them	so·ne·e·hem	𐤔𐤍𐤀𐤉𐤄𐤌	
oppressed them	vay·yil·cha·tsum	𐤅𐤉𐤋𐤇𐤑𐤅𐤌	Psalm 106:42
Their enemies	o·wy·ve·hem	𐤀𐤅𐤉𐤁𐤉𐤄𐤌	
and subdued them	vay·yik·ka·ne·u	𐤅𐤉𐤊𐤍𐤏𐤅	
under	ta·chat	𐤕𐤇𐤕	
their hand	ya·dam	𐤉𐤃𐤌	
times	pe·a·meem	𐤐𐤏𐤌𐤉𐤌	Psalm 106:43
Many	rab·bo·wt	𐤓𐤁𐤅𐤕	
He rescued them	yats·tsee·lem	𐤉𐤑𐤉𐤋𐤌	
but they	ve·hem·mah	𐤅𐤄𐤌𐤄	
were bent	yam·ru	𐤉𐤌𐤓𐤅	
on rebellion	va·a·tsa·tam	𐤁𐤏𐤑𐤕𐤌	
and sank down	vay·ya·mok·ku	𐤅𐤉𐤌𐤊𐤅	
in their iniquity	ba·a·wo·nam	𐤁𐤏𐤅𐤍𐤌	
He took note	vay·yar	𐤅𐤉𐤓𐤀	Psalm 106:44
of their distress	bats·tsar	𐤁𐤑𐤓	
	la·hem	𐤋𐤄𐤌	
Nevertheless He heard	be·sha·me·o	𐤁𐤔𐤌𐤏𐤅	
-	et	𐤀𐤕	
their cry	rin·na·tam	𐤓𐤍𐤕𐤌	
And He remembered	vay·yiz·kor	𐤅𐤉𐤆𐤊𐤓	Psalm 106:45

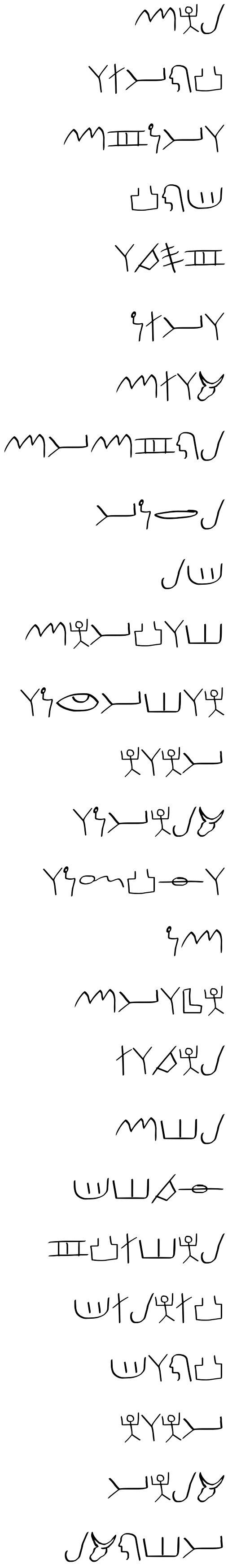

with them	la·hem	
His covenant	be·ree·to	
and relented	vay·yin·na·chem	
by the abundance	ke·rov	
of His loving devotion	chas·do	
He made	vay·yit·ten	Psalm 106:46
them	o·w·tam	
objects of compassion	le·ra·cha·meem	
to	liph·ne	
all	kal	
who held them captive	sho·w·ve·hem	
Save us	ho·wo·shee·e·nu	Psalm 106:47
O LORD	YHVH	
our God	e·lo·he·nu	
and gather us	ve·qab·be·tse·nu	
from	min	
the nations	hag·go·w·yim	
that we may give thanks	le·ho·do·wt	
name	le·shem	
to Your holy	qad·she·kha	
that we may glory	le·hish·tab·be·ach	
in Your praise	bit·hil·la·te·kha	
Blessed [be]	ba·rukh	Psalm 106:48
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	

from	min		
everlasting	ha·o·w·lam		
to	ve·ad		
everlasting	ha·o·w·lam		
say	ve·a·mar		
Let all	kal	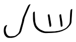	
the people	ha·am		
“ Amen ! ”	a·men	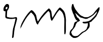	
Hallelujah	hal·lu	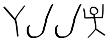	
!	yah	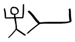	
Give thanks	ho·du	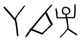	Psalm 107:1
to the LORD	la·YHVH	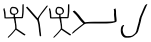	
for	kee	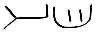	
He is good	to·wv		
	kee	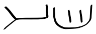	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
say so	yo·me·ru		Psalm 107:2
Let the redeemed	ge·u·le		
of the LORD	YHVH		
whom	a·sher		
He has redeemed	ge·a·lam	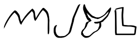	
from the hand	mee·yad	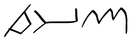	
of the enemy	tsar		
from the lands	u·me·a·ra·tso·wt		Psalm 107:3
and gathered	qib·be·tsam	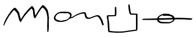	
from east	mim·miz·rach		

and west	u·mim·ma·a·rav		
from north	mits·tsa·pho·wn		
and south	u·mee·yam	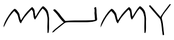	
Some wandered	ta·u		Psalm 107:4
in desert	vam·mid·bar		
wastelands	bee·shee·mo·wn	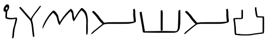	
path	da·rekh		
to a city	eer	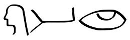	
in which to dwell	mo·wo·shav		
no	lo		
finding	ma·tsa·u		
They were hungry	re·e·veem	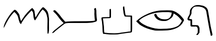	Psalm 107:5
and	gam		
thirsty	tse·me·eem		
their soul	naph·sham		
within them	ba·hem		
fainted	tit·at·taph		
Then they cried out	vay·yits·a·qu		Psalm 107:6
to	el		
the LORD	YHVH		
in their trouble	bats·tsar		
them	la·hem		
from their distress	mim·me·tsu·qo·w·te·hem	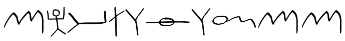	
[and] He delivered	yats·tsee·lem	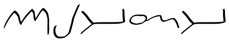	
He led them	vay·yad·ree·khem	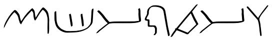	Psalm 107:7
path	be·de·rekh		
on a straight	ye·sha·rah		

to reach	la·le·khet	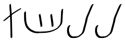	
	el	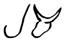	
a city	eer	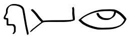	
where they could live	mo·wo·shav	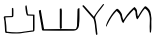	
Let them give thanks	yo·w·du	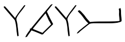	Psalm 107:8
to the LORD	la·YHVH	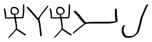	
for His loving devotion	chas·do	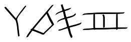	
and His wonders	ve·niph·le·o·w·taw	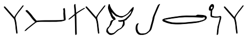	
to the sons	liv·ne	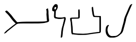	
of men	a·dam	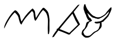	
For	kee	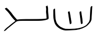	Psalm 107:9
He satisfies	his·bee·a	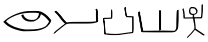	
-	ne·phesh	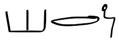	
the thirsty	sho·qe·qah	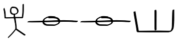	
-	ve·ne·phesh	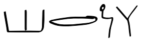	
the hungry	re·e·vah	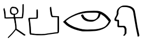	
and fills	mil·le	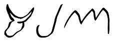	
with good things	to·wv	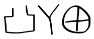	
Some sat	yo·she·ve	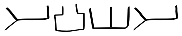	Psalm 107:10
in darkness	cho·shekh	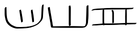	
and in the shadow of death	ve·tsal·ma·vet	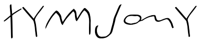	
prisoners	a·see·re	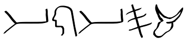	
in affliction	o·nee	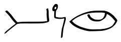	
and chains	u·var·zel	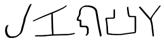	
because	kee	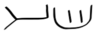	Psalm 107:11
they rebelled	him·ru	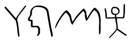	
against the words	im·re	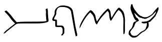	

of God	el	𐤀𐤋	
the counsel	va·a·tsat	𐤅𐤏𐤑𐤕	
of the Most High	el·yo·wn	𐤏𐤋𐤉𐤅𐤍	
and despised	na·a·tsu	𐤍𐤀𐤑𐤅	
He humbled	vay·yakh·na	𐤅𐤉𐤊𐤍𐤏	Psalm 107:12
with hard labor	be·a·mal	𐤁𐤏𐤌𐤋	
their hearts	lib·bam	𐤋𐤁𐤌	
they stumbled	ka·she·lu	𐤊𐤔𐤋𐤅	
and there was no	ve·en	𐤅𐤀𐤉𐤍	
one to help	o·zer	𐤏𐤆𐤓	
Then they cried out	vay·yiz·a·qu	𐤅𐤉𐤆𐤏𐤒𐤅	Psalm 107:13
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
in their trouble	bats·tsar	𐤁𐤑𐤓	
them	la·hem	𐤋𐤄𐤌	
from their distress	mim·me·tsu·qo·w·te·hem	𐤌𐤌𐤑𐤒𐤅𐤕𐤉𐤄𐤌	
[and] He saved	yo·wo·shee·em	𐤉𐤅𐤔𐤉𐤏𐤌	
He brought them out	yo·w·tsee·em	𐤉𐤅𐤑𐤉𐤀𐤌	Psalm 107:14
of darkness	me·cho·shekh	𐤌𐤇𐤔𐤊	
and the shadow of death	ve·tsal·ma·vet	𐤅𐤑𐤋𐤌𐤅𐤕	
and broke away their chains	u·mo·ws·ro·w·te·hem	𐤅𐤌𐤅𐤎𐤓𐤅𐤕𐤉𐤄𐤌	
	ye·nat·teq	𐤉𐤍𐤕𐤒	
Let them give thanks	yo·w·du	𐤉𐤅𐤃𐤅	Psalm 107:15
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
for His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
and His wonders	ve·niph·le·o·w·taw	𐤅𐤍𐤐𐤋𐤀𐤅𐤕𐤉𐤅	

to the sons	liv·ne		
of men	a·dam		
For	kee·shi	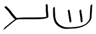	Psalm 107:16
He has broken down	bar	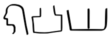	
the gates	dal·to·wt	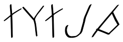	
of bronze	ne·cho·shet		
the bars	u·ve·ree·che	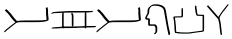	
of iron	var·zel	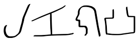	
and cut through	gid·de·a		
Fools	e·wi·leem	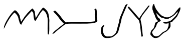	Psalm 107:17
ways	mid·de·rekh		
in their rebellious	pish·am		
and through their iniquities	u·me·a·wo·no·te·hem		
suffered affliction	yit·an·nu		
all	kal		Psalm 107:18
food	o·khel		
loathed	te·ta·ev		
They	naph·sham		
and drew near	vay·yag·gee·u	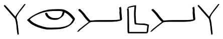	
to	ad		
the gates	sha·a·re		
of death	ma·vet		
Then they cried out	vay·yiz·a·qu	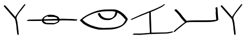	Psalm 107:19
to	el		
the LORD	YHVH		
in their trouble	bats·tsar		
	la·hem		

from their distress	mim·me·tsu·qo·w·te·hem	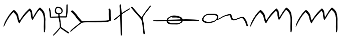	
[and] He saved them	yo·wo·shee·em	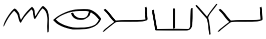	
He sent forth	yish·lach	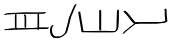	Psalm 107:20
His word	de·va·ro		
and healed them	ve·yir·pa·em		
He rescued them	vee·mal·let	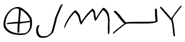	
from the Pit	mish·she·chī·to·tam	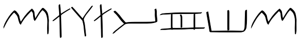	
Let them give thanks	yo·w·du		Psalm 107:21
to the LORD	la·YHVH	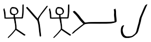	
for His loving devotion	chas·do		
and His wonders	ve·niph·le·o·w·taw		
to the sons	liv·ne		
of men	ʾa·dam		
Let them offer	ve·yiz·be·chu		Psalm 107:22
sacrifices	ziv·che	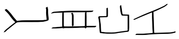	
of thanksgiving	to·w·dah		
and declare	vee·sap·pe·ru		
His works	ma·a·saw		
with rejoicing	be·rin·nah		
Others went	yo·wr·de		Psalm 107:23
out to sea	hay·yam	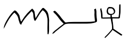	
in ships	ba·o·nee·yo·wt	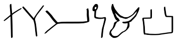	
conducting	o·se		
trade	me·la·khah		
waters	be·ma·yim	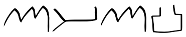	
on the mighty	rab·bīm	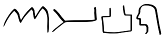	
They	hem·mah		Psalm 107:24

saw	ra·u		
the works	ma·a·se		
of the LORD	YHVH		
and His wonders	ve·niph·le·o·w·taw		
in the deep	bim·tsu·lah		
For He spoke	vay·yo·mer		Psalm 107:25
and raised	vay·ya·a·med		
	ru·ach		
a tempest	se·a·rah		
that lifted	vat·te·ro·w·mem		
the waves [of the sea]	gal·law	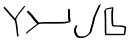	
They mounted up	ya·a·lu		Psalm 107:26
to the heavens	ma·yim	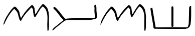	
[then] sunk	ye·re·du	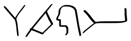	
to the depths	te·ho·w·mo·wt	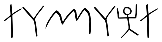	
their courage	naph·sham	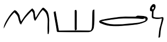	
in their anguish	be·ra·ah		
melted	tit·mo·w·gag		
They reeled	ya·cho·w·gu	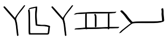	Psalm 107:27
and staggered	ve·ya·nu·u	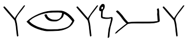	
like drunkards	kash·shik·ko·wr		
and all	ve·khal		
their skill	cha·khe·ma·tam		
was useless	tit·bal·la	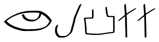	
Then they cried out	vay·yits·a·qu		Psalm 107:28
to	el		
the LORD	YHVH		

in their trouble	bats·tsar		
out	la·hem		
of their distress	u·mim·me·tsu·qo·te·hem	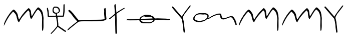	
and He brought them	yo·w·tsee·em		
He calmed	ya·qem	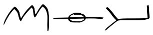	Psalm 107:29
the storm	se·a·rah		
to a whisper	lid·ma·mah	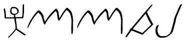	
were hushed	vay·ye·che·shu	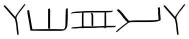	
and the waves of the sea	gal·le·hem	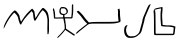	
They rejoiced	vay·yis·me·chu		Psalm 107:30
in	khee	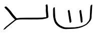	
the silence	yish·to·qu		
and He guided them	vay·yan·chem	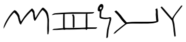	
to	el		
the harbor	me·cho·wz	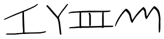	
they desired	cheph·tsam		
Let them give thanks	yo·w·du		Psalm 107:31
to the LORD	la·YHVH	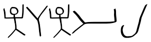	
for His loving devotion	chas·do		
and His wonders	ve·niph·le·o·w·taw		
to the sons	liv·ne		
of men	a·dam		
Let them exalt Him	vee·ro·me·mu·hu		Psalm 107:32
in the assembly	biq·hal	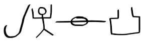	
of the people	am		
in the council	u·ve·mo·wo·shav		

of the elders	ze·qe·neem	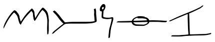	
and praise Him	ye·hal·lu·hu	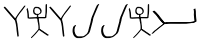	
He turns	ya·sem		Psalm 107:33
rivers	ne·ha·ro·wt	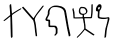	
into deserts	le·mid·bar		
springs	u·mo·tsa·e		
of water	ma·yim	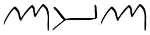	
into thirsty ground	le·tsim·ma·o·wn		
land	e·rets		Psalm 107:34
[and] fruitful	pe·ree		
into fields of salt	lim·le·chah	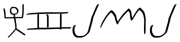	
because of the wickedness	me·ra·at		
of its dwellers	yo·she·ve		
	vah		
He turns	ya·sem		Psalm 107:35
a desert	mid·bar		
into pools	la·a·gam		
of water	ma·yim	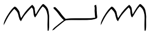	
land	ve·e·rets		
and a dry	tsee·yah		
into flowing springs	le·mo·tsa·e		
	ma·yim	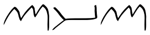	
to settle	vay·yo·wo·shev		Psalm 107:36
there	sham		
He causes the hungry	re·e·veem	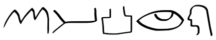	
that they may establish	vay·kho·wn·nu		

a city	eer	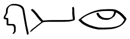	
in which to dwell	mo·wo·shav	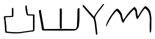	
They sow	vay·yiz·re·u	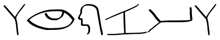	Psalm 107:37
fields	do·wt	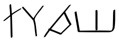	
and plant	vay·yit·te·u	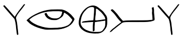	
vineyards	khe·ra·meem	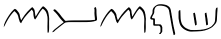	
that yield	vay·ya·a·su	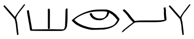	
a fruitful	pe·ree	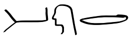	
harvest	te·vu·ah	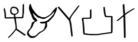	
He blesses them	vay·va·ra·khem	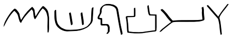	Psalm 107:38
and they multiply	vay·yir·bu	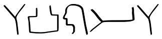	
greatly	me·od	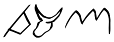	
let their herds	u·ve·hem·tam	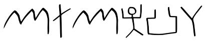	
He does not	lo	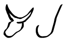	
diminish	yam·eet	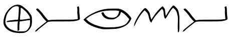	
When they are decreased	vay·yim·a·tu	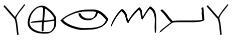	Psalm 107:39
and humbled	vay·ya·sho·chu	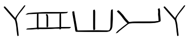	
by oppression	me·o·tser	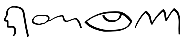	
evil	ra·ah	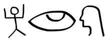	
and sorrow	ve·ya·gon	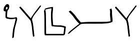	
He pours out	sho·phekh	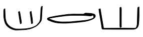	Psalm 107:40
contempt	buz	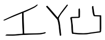	
on	al	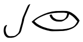	
the nobles	ne·dee·veem	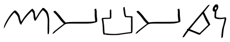	
and makes them wander	vay·yat·em	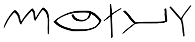	
wasteland	be·to·hu	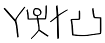	
in a trackless	lo	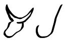	

	da·rekh		
But He lifts	vay·sag·gev	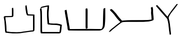	Psalm 107:41
the needy	ev·yo·wn	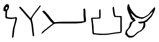	
from affliction	me·o·w·nee		
and increases	vay·ya·sem		
like flocks	kats·tson		
their families	mish·pa·cho·wt		
see	yir·u		Psalm 107:42
The upright	ye·sha·reem	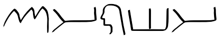	
and rejoice	ve·yis·ma·chu		
and all	ve·khal		
iniquity	aw·lah		
shuts	qa·phe·tsah		
its mouth	pee·ha	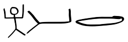	
Let him who	mee		Psalm 107:43
is wise	cha·kham		
pay heed	ve·yish·mar		
to these things	el·leh	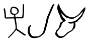	
and consider	ve·yit·bo·wn·nu		
the loving devotion	chas·de		
of the LORD	YHVH		
A song	sheer	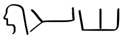	Psalm 108:1
A Psalm	miz·mo·wr	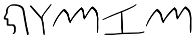	
of David	le·da·wid		
is steadfast	na·kho·wn		
My heart	lib·bee		
O God	e·lo·heem		

I will sing	a·shee·rah	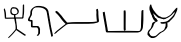	
and make music	va·a·zam·me·rah	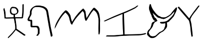	
with	aph	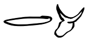	
all my being	ke·vo·w·dee	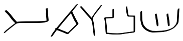	
Awake	u·rah	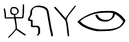	Psalm 108:2
O harp	han·ne·vel	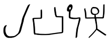	
and lyre !	ve·khin·no·wr	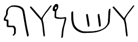	
I will awaken	a·ee·rah	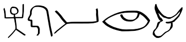	
the dawn	sha·char	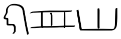	
I will praise You	o·wd·kha	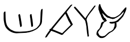	Psalm 108:3
among the nations	va·am·meem	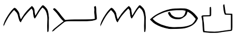	
O LORD	YHVH	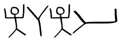	
I will sing Your praises	va·a·zam·mer·kha	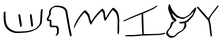	
among	bal	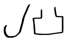	
the peoples	um·meem	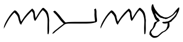	
For	kee	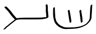	Psalm 108:4
extends	ga·do·wl	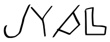	
beyond	me·al	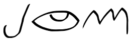	
the heavens	sha·ma·yim	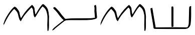	
Your loving devotion	chas·de·kha	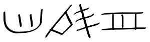	
reaches to	ve·ad	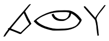	
the clouds	she·cha·qeem	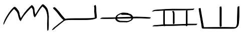	
and Your faithfulness	a·mit·te·kha	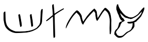	
Be exalted	ru·mah	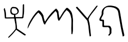	Psalm 108:5
above	al	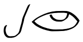	
the heavens	sha·ma·yim	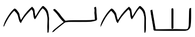	
O God	e·lo·heem	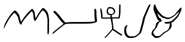	

cover	ve·al	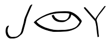	
all	kal	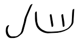	
the earth	ha·a·rets	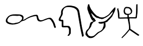	
may Your glory	ke·vo·w·de·kha	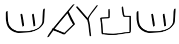	
that	le·ma·an	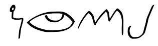	Psalm 108:6
may be delivered	ye·cha·le·tsun	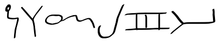	
Your beloved	ye·dee·de·kha	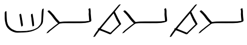	
and save us	ho·wo·shee·ah	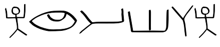	
with Your right hand	ye·mee·ne·kha	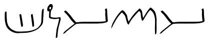	
Respond	va·a·ne·nee	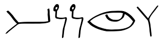	
God	e·lo·heem	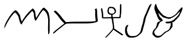	Psalm 108:7
has spoken	dib·ber	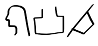	
from His sanctuary :	be·qa·de·sho	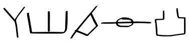	
“ I will triumph !	e·lo·zah	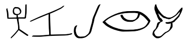	
I will parcel out	a·chal·le·qah	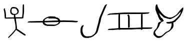	
Shechem	she·khem	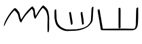	
the Valley	ve·e·meq	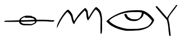	
of Succoth	suk·ko·wt	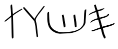	
and apportion	a·mad·ded	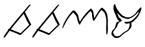	
is Mine	lee	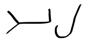	Psalm 108:8
Gilead	gil·ad	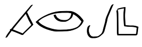	
is Mine	lee	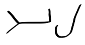	
[and] Manasseh	me·nash·sheh	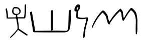	
Ephraim	ve·eph·ra·yim	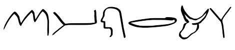	
is My helmet	ma·o·wz	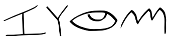	
	ro·shee	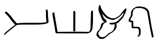	
Judah	ye·hu·dah	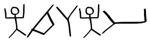	

[is] My scepter	me·cho·qe·qee	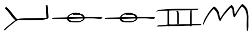	
Moab	mo·w·av		Psalm 108:9
is My washbasin	seer	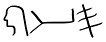	
	rach·tsee	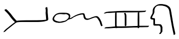	
upon	al		
Edom	e·do·wm		
I toss	ash·leekh	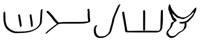	
My sandal	na·a·lee		
over	a·le	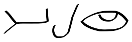	
Philistia	phe·le·shet	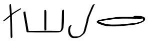	
I shout in triumph ”	et·ro·w·a		
Who	mee	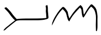	Psalm 108:10
will bring me	yo·vi·le·nee	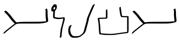	
city ?	eer	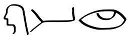	
to the fortified	miv·tsar	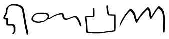	
Who	mee	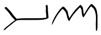	
will lead me	na·cha·nee	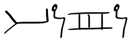	
to	ad		
Edom ?	e·do·wm		
Have You not	ha·lo	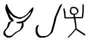	Psalm 108:11
O God ?	e·lo·heem		
rejected us	ze·nach·ta·nu	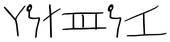	
Will You no longer	ve·lo		
march out	te·tse		
O God	e·lo·heem		
with our armies ?	be·tsiv·o·te·nu		
Give	ha·vah		Psalm 108:12

us	la·nu		
aid	ez·rat		
against the enemy	mits·tsar		
is worthless	ve·shaw		
for the help	te·shu·at		
of man	a·dam		
With God	be·lo·heem		Psalm 108:13
we will perform	na·a·seh		
with valor	cha·yil	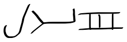	
and He	ve·hu		
will trample	ya·vus	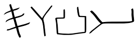	
our enemies	tsa·re·nu	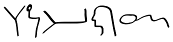	
For the choirmaster	lam·nats·tse·ach		Psalm 109:1
of David	le·da·wid		
A Psalm	miz·mo·wr	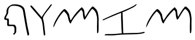	
O God	e·lo·he		
of my praise	te·hil·la·tee		
be not	al		
silent	te·che·rash		
For	kee	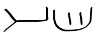	Psalm 109:2
mouths	phee	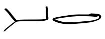	
wicked	ra·sha		
	u·phee		
and deceitful	mir·mah		
against me	a·lay	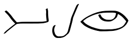	
open	pa·ta·chu		
they speak	dib·be·ru	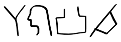	

against me	it·tee	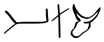	
tongues	le·sho·wn		
with lying	sha·qer	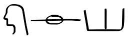	
words	ve·div·re		Psalm 109:3
with hateful	sin·ah		
They surround me	se·va·vu·nee		
and attack me	vay·yil·la·cha·mu·nee	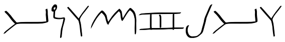	
without cause	chin·nam	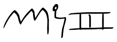	
In return for	ta·chat	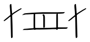	Psalm 109:4
my love	a·ha·va·tee	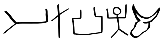	
they accuse me	yis·te·nu·nee		
but I [am a man]	va·a·nee		
[of] prayer	te·phil·lah		
They repay me	vay·ya·see·mu	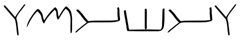	Psalm 109:5
	a·lay	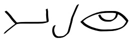	
evil	ra·ah		
for	ta·chat	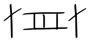	
good	to·w·vah		
and hatred	ve·sin·ah		
for	ta·chat	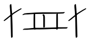	
my love	a·ha·va·tee		
Set	haph·qed	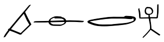	Psalm 109:6
over him	a·law	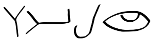	
a wicked man	ra·sha		
let an accuser	ve·sa·tan	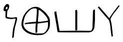	
stand	ya·a·mod		
at	al		

his right hand	ye·mee·no	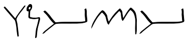	
When he is tried	be·hish·sha·phe·to	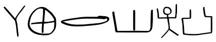	Psalm 109:7
	ye·tse	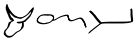	
let him be found guilty	ra·sha	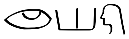	
and may his prayer	u·te·phil·la·to	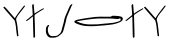	
be regarded	tih·yeh	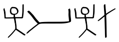	
as sin	la·cha·ta·ah	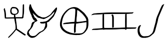	
be	yih·yu	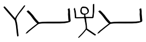	Psalm 109:8
May his days	ya·maw	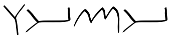	
few	me·at·teem	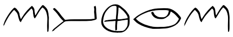	
his position	pe·qud·da·to	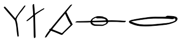	
take	yiq·qach	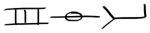	
may another	a·cher	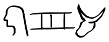	
be	yih·yu	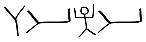	Psalm 109:9
May his children	va·naw	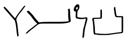	
fatherless	ye·to·w·meem	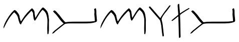	
and his wife	ve·ish·to	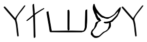	
a widow	al·ma·nah	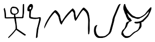	
wander	ve·no·w·a	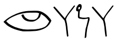	Psalm 109:10
	ya·nu·u	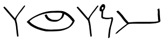	
May his children	va·naw	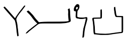	
as beggars	ve·shi·e·lu	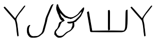	
seeking sustenance	ve·da·re·shu	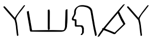	
far from their ruined homes	me·cha·re·vo·w·te·hem	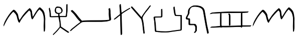	
seize	ye·naq·qesh	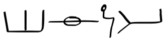	Psalm 109:11
May the creditor	no·wo·sheh	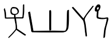	
all	le·khal	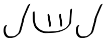	

-	a·sher	אשר	
he owns	lo	לו	
plunder	ve·ya·voz·zu	ויבזו	
and strangers	za·reem	זרים	
the fruits of his labor	ye·gee·o	יגיעו	
no one	al	אל	Psalm 109:12
[and]	ye·hee	יהי	
to him	lo	לו	
to extend	mo·shekh	משך	
kindness	cha·sed	חסד	
no one	ve·al	ואל	
May there be	ye·hee	יהי	
to favor	cho·w·nen	חונן	
his fatherless children	lee·to·w·maw	ליתומיו	
be	ye·hee	יהי	Psalm 109:13
May his descendants	a·cha·ree·to	אחריתו	
cut off	le·hakh·reet	להכרית	
generation	be·do·wr	בדור	
from the next	a·cher	אחר	
be blotted out	yim·mach	ימח	
may their name	she·mam	שמם	
be remembered	yiz·za·kher	יזכר	Psalm 109:14
May the iniquity	a·won	עון	
of his fathers	a·vo·taw	אבתיו	
before	el	אל	
the LORD	YHVH	יהוה	

and the sin	ve·chat·tat	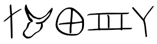	
of his mother	im·mo	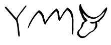	
never	al		
be blotted out	tim·mach	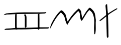	
remain	yih·yu		Psalm 109:15
before	ne·ged		
the LORD	YHVH	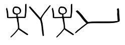	
May [their sins] always	ta·meed	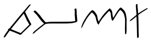	
that He may cut off	ve·yakh·ret	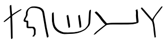	
from the earth	me·e·rets		
their memory	zikh·ram	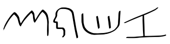	
For	ya·an		Psalm 109:16
-	a·sher		
he never	lo		
thought	za·khar	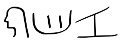	
to show	a·so·wt		
kindness	cha·sed		
but pursued	vay·yir·doph	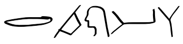	
	eesh	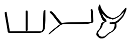	
the poor	a·nee		
and needy	ve·ev·yo·wn	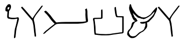	
and	ve·nikh·eh		
brokenhearted	le·vav		
even to their death	le·mo·w·tet		
he loved	vay·ye·e·hav		Psalm 109:17
The cursing [that]	qe·la·lah	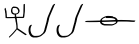	
may it fall on him	vat·te·vo·w·e·hu	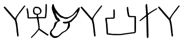	

[in which] he refused	ve·lo		
to delight	cha·phets		
the blessing	biv·ra·khah		
may it be far	vat·tir·chaq	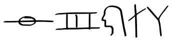	
from him	mim·men·nu	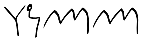	
he wore	vay·yil·bash	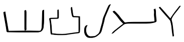	Psalm 109:18
The cursing [that]	qe·la·lah	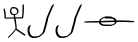	
like a coat	ke·mad·do		
may it soak into	vat·ta·vo		
like water	kham·ma·yim		
his body	be·qir·bo	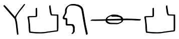	
like oil	ve·khash·she·men		
and into his bones	be·ats·mo·w·taw		
May it be	te·hee		Psalm 109:19
	lo		
like a robe	ke·ve·ged		
wrapped about him	ya·teh		
like a belt	u·le·me·zach	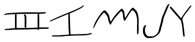	
forever around him	ta·meed		
tied	yach·ge·re·ha	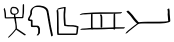	
May this	zot		Psalm 109:20
reward	pe·ul·lat		
to my accusers	te·nay		
	me·et		
be the LORD’s	YHVH		
to those who speak	ve·had·do·ve·reem		
evil	ra		

against	al		
me	naph·shee		
But You	ve·at·tah		Psalm 109:21
O GOD	YHVH		
the Lord	a·do·nay		
deal	aseh		
kindly with me	it·tee	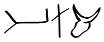	
for the sake of	le·ma·an		
Your name	she·me·kha		
by	kee	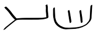	
the goodness	to·wv		
of Your loving devotion	chas·de·kha		
deliver me	hats·tsee·le·nee	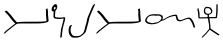	
For	kee	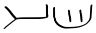	Psalm 109:22
[am] poor	a·nee	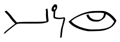	
and needy	ve·ev·yo·wn	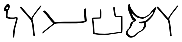	
I	a·no·khee		
my heart	ve·lib·bee	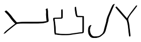	
is wounded	cha·lal	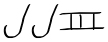	
within me	be·qir·bee		
shadow	ke·tsel		Psalm 109:23
like a lengthening	kin·to·w·to	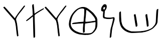	
I am fading away	ne·he·la·khe·tee		
I am shaken off	nin·ar·tee		
like a locust	ka·ar·beh		
My knees	bir·kay		Psalm 109:24
are weak	ka·she·lu		

from fasting	mits·tso·wm	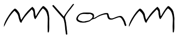	
and my body	u·ve·sa·ree	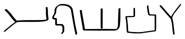	
grows lean	ka·chash	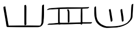	
and gaunt	mish·sha·men	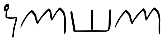	
I	va·a·nee	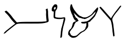	Psalm 109:25
am	ha·yee·tee	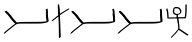	
an object of scorn	cher·pah	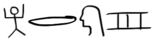	
to [my accusers]	la·hem	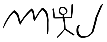	
when they see me	yir·u·nee	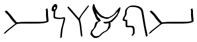	
they shake	ye·nee·un	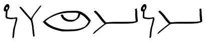	
their heads	ro·sham	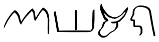	
Help me	a·ze·re·nee	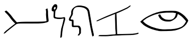	Psalm 109:26
O LORD	YHVH	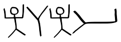	
my God	e·lo·hay	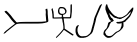	
save me	ho·wo·shee·e·nee	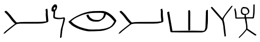	
according to Your loving devotion	khe·chas·de·kha	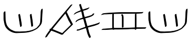	
Let them know	ve·ye·de·u	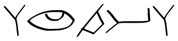	Psalm 109:27
that this	kee	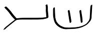	
[is] Your hand	ya·de·kha	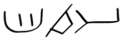	
that	zot	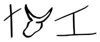	
You	at·tah	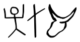	
O LORD	YHVH	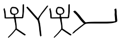	
have done it	a·see·tah	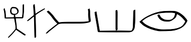	
curse	ye·qal·lu	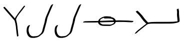	Psalm 109:28
Though they	hem·mah	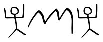	
You	ve·at·tah	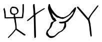	
will bless	te·va·rekh	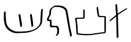	

When they rise up	qa·mu	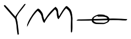	
they will be put to shame	vay·ye·vo·shu		
but Your servant	ve·av·de·kha		
will rejoice	yis·mach		
be clothed	yil·be·shu		Psalm 109:29
May my accusers	so·wt·nay		
with disgrace	ke·lim·mah	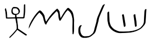	
may they wear	ve·ya·a·tu		
like a robe	kham·eel		
their shame	ba·she·tam		
I will thank	o·w·deh		Psalm 109:30
the LORD	YHVH		
profusely	me·od		
With my mouth	be·phee		
in the presence	u·ve·to·wkh		
of many	rab·beem	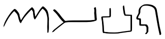	
I will praise Him	a·hal·len·nu	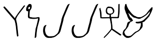	
For	kee	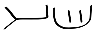	Psalm 109:31
He stands	ya·a·mod		
at the right hand	lee·meen	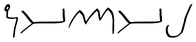	
of the needy one	ev·yo·wn	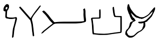	
to save him	le·ho·wo·shee·a	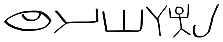	
from the condemners	mish·sho·phe·te		
of his soul	naph·sho		
of David	le·da·wid		Psalm 110:1
A Psalm	miz·mo·wr	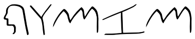	
said	ne·um		

The LORD	YHVH		
to my Lord :	la·do·nee	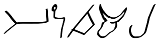	
“ Sit	shev		
at My right hand	lee·mee·nee		
until	ad		
I make	a·sheet	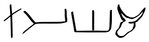	
Your enemies	o·ye·ve·kha		
a footstool	ha·dom		
for Your feet ”	le·rag·le·kha	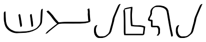	
scepter	mat·teh		Psalm 110:2
Your mighty	uz·ze·kha		
extends	yish·lach	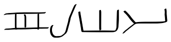	
The LORD	YHVH		
from Zion :	mits·tsee·yo·wn		
“ Rule	re·deh	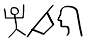	
in the midst	be·qe·rev	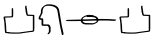	
of Your enemies ”	o·ye·ve·kha		
Your people	am·me·kha		Psalm 110:3
[shall be] willing	ne·da·vot		
on Your day	be·yo·wm	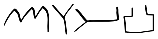	
of battle	che·le·kha	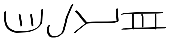	
splendor	be·had·re		
Arrayed in holy	qo·desh	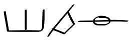	
from the womb	me·re·chem	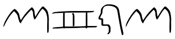	
of the dawn	mish·char	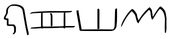	
to You belongs	le·kha	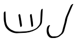	
the dew	tal		

of Your youth	yal·du·te·kha		
has sworn	nish·ba		Psalm 110:4
The LORD	YHVH		
and will not	ve·lo		
change His mind :	yin·na·chem	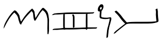	
“ You	at·tah		
are a priest	kho·hen		
forever	le·o·w·lam		
in	al		
the order	div·ra·tee		
	mal·kee	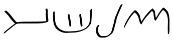	
of Melchizedek ”	tse·deq	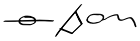	
The Lord	a·do·nay		Psalm 110:5
is at	al		
Your right hand	ye·mee·ne·kha	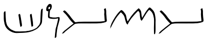	
He will crush	ma·chats	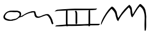	
in the day	be·yo·wm	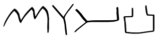	
of His wrath	ap·po		
kings	me·la·kheem		
He will judge	ya·deen		Psalm 110:6
the nations	bag·go·w·yim	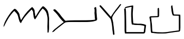	
heaping up	ma·le		
the dead	ge·vee·yo·wt	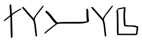	
He will crush	ma·chats	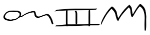	
the leaders	rosh		
far	al		
	e·rets		

and wide	rab·bah		
from the brook	min·na·chal	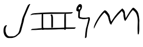	Psalm 110:7
by the road	bad·de·rekh		
He will drink	yish·teh	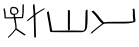	
therefore	al		
	ken		
He will lift up	ya·reem	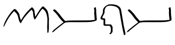	
His head	rosh		
Hallelujah	hal·lu	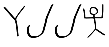	Psalm 111:1
!	yah	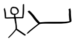	
I will give thanks	o·w·deh		
to the LORD	YHVH	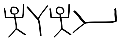	
with all	be·khal		
my heart	le·vav		
in the council	be·so·wd		
of the upright	ye·sha·reem	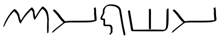	
and in the assembly	ve·e·dah		
Great	ge·do·leem	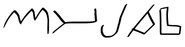	Psalm 111:2
are the works	ma·a·se		
of the LORD	YHVH	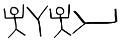	
they are pondered	de·ru·sheem	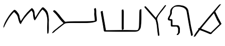	
by all	le·khal		
who delight in them	cheph·tse·hem		
Splendid	ho·wd	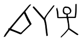	Psalm 111:3
and majestic	ve·ha·dar		
is His work	pa·o·lo		
His righteousness	ve·tsid·qa·to	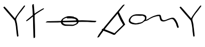	

endures	o·me·det	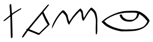	
forever	la·ad	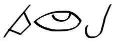	
to be remembered	ze·kher	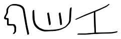	Psalm 111:4
He has caused	a·sah	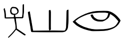	
His wonders	le·niph·le·o·taw	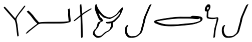	
is gracious	chan·nun	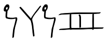	
and compassionate	ve·ra·chum	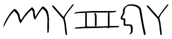	
the LORD	YHVH	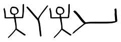	
food	te·reph	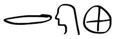	Psalm 111:5
He provides	na·tan	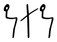	
for those who fear Him	lee·re·aw	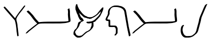	
He remembers	yiz·kor	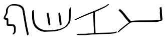	
forever	le·o·w·lam	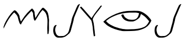	
His covenant	be·ree·to	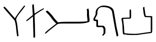	
the power	ko·ach	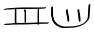	Psalm 111:6
of His works	ma·a·saw	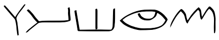	
He has shown	hig·geed	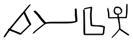	
His people	le·am·mo	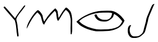	
by giving	la·tet	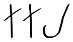	
them	la·hem	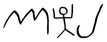	
the inheritance	na·cha·lat	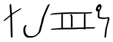	
of the nations	go·w·yim	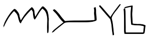	
The works	ma·a·se	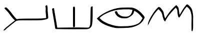	Psalm 111:7
of His hands	ya·daw	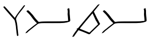	
are truth	e·met	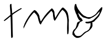	
and justice	u·mish·pat	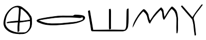	
are trustworthy	ne·e·ma·neem	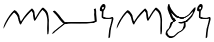	

all	kal	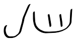	
His precepts	piq·qu·daw	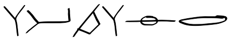	
They are upheld	se·mu·kheem		Psalm 111:8
forever	la·ad		
and ever	le·o·w·lam		
enacted	a·su·yim		
in truth	be·e·met		
and uprightness	ve·ya·shar	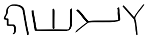	
redemption	pe·dut	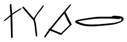	Psalm 111:9
He has sent	sha·lach	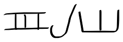	
to His people	le·am·mo		
He has ordained	tsiw·vah		
forever	le·o·w·lam		
His covenant	be·ree·to	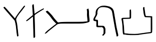	
holy	qa·do·wosh		
and awesome	ve·no·w·ra		
is His name	she·mo		
is the beginning	re·sheet		Psalm 111:10
of wisdom	chakh·mah		
The fear	yir·at		
of the LORD	YHVH		
understanding	se·khel		
[gain] rich	to·wv		
all	le·khal		
who follow [His precepts]	o·se·hem	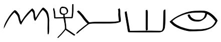	
His praise	te·hil·la·to	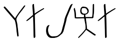	
endures	o·me·det		

forever !	la·ad		
Hallelujah	hal·lu	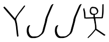	Psalm 112:1
!	yah	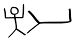	
Blessed	ash·re	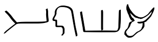	
is the man	eesh	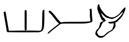	
who fears	ya·re		
-	et		
the LORD	YHVH		
in His commandments	be·mits·wo·taw		
delights	cha·phets		
who greatly	me·od		
mighty	gib·bo·wr		Psalm 112:2
in the land	ba·a·rets		
will be	yih·yeh	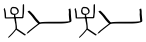	
His descendants	zar·o		
the generation	do·wr		
of the upright	ye·sha·reem	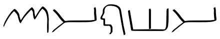	
will be blessed	ye·vo·rakh		
Wealth	ho·wn		Psalm 112:3
and riches	va·o·sher		
are in his house	be·ve·to	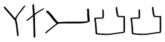	
and his righteousness	ve·tsid·qa·to	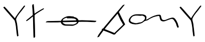	
endures	o·me·det		
forever	la·ad		
dawns	za·rach	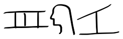	Psalm 112:4
in the darkness	ba·cho·shekh		
Light	o·wr		

for the upright —	lay·sha·reem		
for the gracious	chan·nun	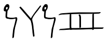	
compassionate	ve·ra·chum	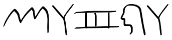	
and righteous	ve·tsad·deeq		
It is well	to·wv		Psalm 112:5
with the man	eesh	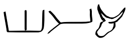	
who is generous	cho·w·nen		
and lends freely	u·mal·veh		
are guided	ye·khal·kel	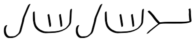	
whose affairs	de·va·raw	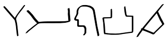	
by justice	be·mish·pat		
Surely	kee	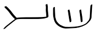	Psalm 112:6
he will never	le·o·w·lam		
	lo		
be shaken	yim·mo·wt		
remembered	le·ze·kher	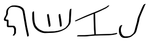	
forever	o·w·lam		
will be	yih·yeh	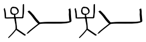	
the righteous man	tsad·deeq	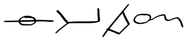	
news	mish·she·mu·ah		Psalm 112:7
bad	ra·ah		
He does not	lo		
fear	yee·ra	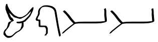	
is steadfast	na·kho·wn		
his heart	lib·bo	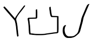	
trusting	ba·tu·ach		
in the LORD	ba·YHVH	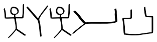	

is assured	sa·mukh		Psalm 112:8
His heart	lib·bo	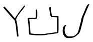	
he does not	lo		
fear	yee·ra	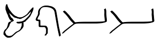	
until	ad		
	a·sher		
he looks in triumph	yir·eh		
on his foes	ve·tsa·raw		
He has scattered abroad	piz·zar	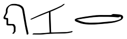	Psalm 112:9
his gifts	na·tan	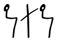	
to the poor	la·ev·yo·w·neem	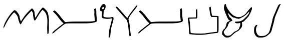	
his righteousness	tsid·qa·to	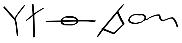	
endures	o·me·det		
forever	la·ad		
his horn	qar·no	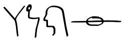	
will be lifted high	ta·rum		
in honor	be·kha·vo·wd	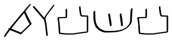	
The wicked man	ra·sha		Psalm 112:10
will see	yir·eh		
and be grieved	ve·kha·as		
his teeth	shin·naw	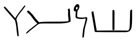	
he will gnash	ya·cha·roq	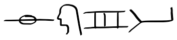	
and waste away	ve·na·mas		
the desires	ta·a·vat		
of the wicked	re·sha·eem		
will perish	to·ved	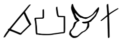	
Hallelujah	hal·lu	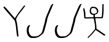	Psalm 113:1

!	yah	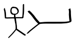	
Give praise	hal·lu	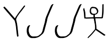	
O servants	av·de	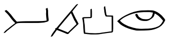	
of the LORD	YHVH		
praise	hal·lu	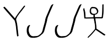	
-	et		
the name	shem		
of the LORD	YHVH		
be	ye·hee	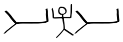	Psalm 113:2
the name	shem		
of the LORD	YHVH		
Blessed	me·vo·rakh		
both now	me·at·tah		
and forevermore	ve·ad		
	o·w·lam		
From where the sun rises	mim·miz·rach		Psalm 113:3
	she·mesh		
to	ad		
where it sets	me·vo·w·o		
[is] praised	me·hul·lal		
the name	shem		
of the LORD	YHVH		
is exalted	ram	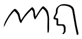	Psalm 113:4
over	al		
all	kal	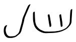	
the nations	go·w·yim	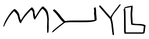	
The LORD	YHVH		

above	al		
the heavens	hash·sha·ma·yim	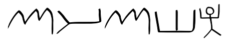	
His glory	ke·vo·w·do		
Who	mee	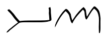	Psalm 113:5
is like the LORD	ka·YHVH	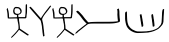	
our God	e·lo·he·nu		
on high ?	ham·mag·bee·hee		
the One enthroned	la·sha·vet		
He humbles Himself	ham·mash·pee·lee		Psalm 113:6
to behold	lir·o·wt		
the heavens	bash·sha·ma·yim		
and the earth	u·va·a·rets		
He raises	me·qee·mee	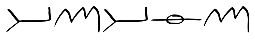	Psalm 113:7
from the dust	me·a·phar		
the poor	dal		
from the dump	me·ash·pot		
and lifts	ya·reem	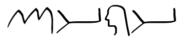	
the needy	ev·yo·wn	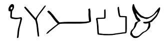	
to seat them	le·ho·wo·shee·vee	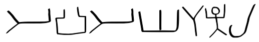	Psalm 113:8
with	im		
nobles	ne·dee·veem		
with	im		
the princes	ne·dee·ve	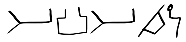	
of His people	am·mo		
He settles	mo·wo·shee·vee	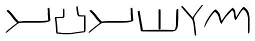	Psalm 113:9
the barren woman	a·qe·ret	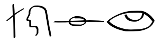	
in her home	hab·ba·yit	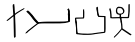	

mother	em		
to her children	hab·ba·neem	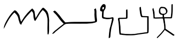	
as a joyful	se·me·chah	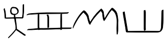	
Hallelujah	hal·lu	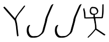	
!	yah	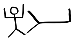	
departed	be·tset		Psalm 114:1
When Israel	yis·ra·el	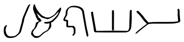	
from Egypt	mim·mits·ra·yim		
the house	bet	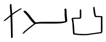	
of Jacob	ya·a·qov		
from a people	me·am		
of foreign tongue	lo·ez		
became	ha·ye·tah	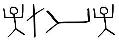	Psalm 114:2
Judah	ye·hu·dah	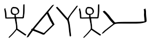	
[God’s] sanctuary	le·qa·de·sho	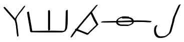	
[and] Israel	yis·ra·el	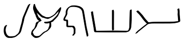	
His dominion	mam·she·lo·w·taw	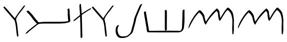	
The sea	hay·yam	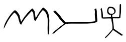	Psalm 114:3
observed	ra·ah		
and fled	vay·ya·nos	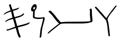	
the Jordan	hay·yar·den	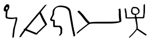	
turned	yis·sov		
back	le·a·cho·wr	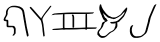	
the mountains	he·ha·reem	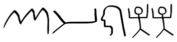	Psalm 114:4
skipped	ra·qe·du	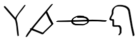	
like rams	khe·e·leem	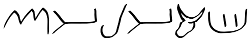	
the hills	ge·va·o·wt		

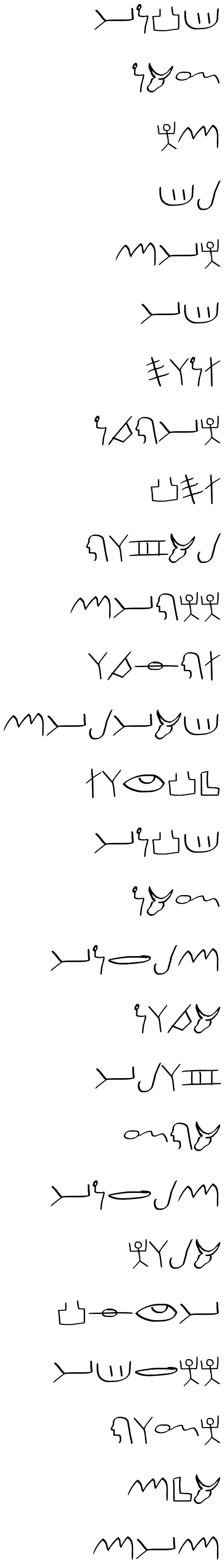

like lambs	kiv·ne	
	tson	
Why was it	mah	Psalm 114:5
	le·kha	
O sea	hay·yam	
that	kee	
you fled	ta·nus	
O Jordan	hay·yar·den	
that you turned	tis·sov	
back	le·a·cho·wr	
O mountains	he·ha·reem	Psalm 114:6
that you skipped	tir·qe·du	
like rams	khe·e·leem	
O hills	ge·va·o·wt	
like lambs	kiv·ne	
?	tson	
at the presence	mil·liph·ne	Psalm 114:7
of the Lord	a·do·wn	
Tremble	chu·lee	
O earth	a·rets	
at the presence	mil·liph·ne	
of the God	e·lo·w·ah	
of Jacob	ya·a·qov	
who turned	ha·ho·phe·khee	Psalm 114:8
the rock	hats·tsur	
into a pool	a·gam	
	ma·yim	

the flint	chal·la·meesh	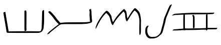	
into a fountain	le·ma·ye·no		
of water !	ma·yim	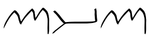	
Not	lo		Psalm 115:1
to us	la·nu		
O LORD	YHVH		
not	lo		
to us	la·nu		
but	kee		
to Your name	le·shim·kha		
be	ten		
the glory	ka·vo·wd		
because of	al		
Your loving devotion	chas·de·kha		
because	al		
of Your faithfulness	a·mit·te·kha		
Why	lam·mah		Psalm 115:2
say	yo·me·ru		
should the nations	hag·go·w·yim	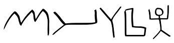	
“ Where	ay·yeh	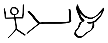	
	na		
is their God ? ”	e·lo·he·hem	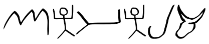	
Our God	ve·lo·he·nu		Psalm 115:3
is in heaven	vash·sha·ma·yim	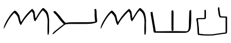	
as	kol	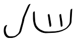	
-	a·sher		
He pleases	cha·phets		

He does	a·sah		
Their idols	atsab·be·hem	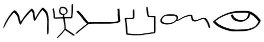	Psalm 115:4
are silver	ke·seph		
and gold	ve·za·hav	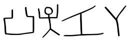	
made	ma·a·seh		
by the hands	ye·de	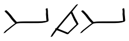	
of men	a·dam		
They have mouths	peh	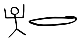	Psalm 115:5
	la·hem		
but cannot	ve·lo		
speak	ye·dab·be·ru		
they have eyes	e·na·yim	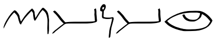	
	la·hem		
but cannot	ve·lo		
see	yir·u		
they have ears	a·ze·na·yim	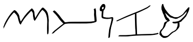	Psalm 115:6
	la·hem		
but cannot	ve·lo		
hear	yish·ma·u		
they have noses	aph		
	la·hem		
but cannot	ve·lo		
smell	ye·ree·chun	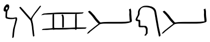	
they have hands	ye·de·hem	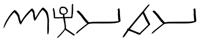	Psalm 115:7
but cannot	ve·lo		
feel	ye·mee·shun	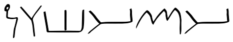	
they have feet	rag·le·hem	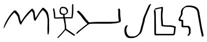	

but cannot	ve·lo		
walk	ye·hal·le·khu	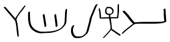	
they cannot	lo		
even clear	yeh·gu		
their throats	big·ro·w·nam		
like them	ke·mo·w·hem		Psalm 115:8
become	yih·yu		
Those who make them	o·se·hem	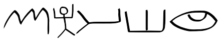	
as do all	kol	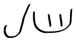	
who	a·sher		
trust	bo·te·ach		
in them	ba·hem		
O Israel	yis·ra·el	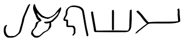	Psalm 115:9
trust	be·tach	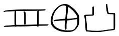	
in the LORD !	ba·YHVH	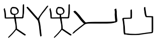	
is their help	ez·ram		
and shield	u·ma·gin·nam		
He	hu		
O house	bet	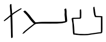	Psalm 115:10
of Aaron	a·ha·ron	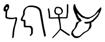	
trust	bit·chu		
in the LORD !	ba·YHVH	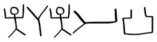	
is their help	ez·ram		
and shield	u·ma·gin·nam		
He	hu		
You who fear	yir·e		Psalm 115:11
the LORD	YHVH		

trust	bit·chu		
in the LORD !	va·YHVH	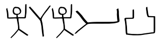	
is their help	ez·ram		
and shield	u·ma·gin·nam		
He	hu		
The LORD	YHVH		Psalm 115:12
is mindful of us	ze·kha·ra·nu		
He will bless us	ye·va·rekh	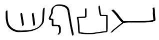	
He will bless	ye·va·rekh		
-	et		
the house	bet	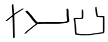	
of Israel	yis·ra·el	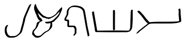	
He will bless	ye·va·rekh		
-	et		
the house	bet	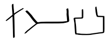	
of Aaron	a·ha·ron	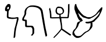	
He will bless	ye·va·rekh	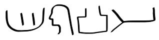	Psalm 115:13
those who fear	yir·e		
the LORD —	YHVH		
small	haq·qe·tan·neem	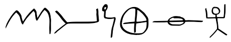	
and	im		
great alike	hag·ge·do·leem	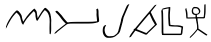	
give you increase	yo·seph		Psalm 115:14
May the LORD	YHVH		
	a·le·khem	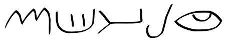	
both you	a·le·khem	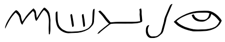	
and	ve·al		

your children	be·ne·khem	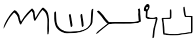	
be blessed	be·ru·kheem		Psalm 115:15
May you	at·tem		
by the LORD	la·YHVH	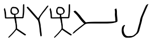	
the Maker	o·seh		
of heaven	sha·ma·yim		
and earth	va·a·rets		
The highest heavens	hash·sha·ma·yim		Psalm 115:16
	ma·yim	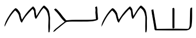	
belong to the LORD	la·YHVH	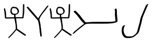	
but the earth	ve·ha·a·rets		
He has given	na·tan	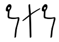	
	liv·ne		
to mankind	a·dam		
It is not	lo		Psalm 115:17
the dead	ham·me·teem		
who praise	ye·hal·lu		
the LORD	yah	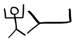	
nor	ve·lo		
any	kal		
who descend	yo·re·de		
into silence	du·mah		
But it is we	va·a·nach·nu	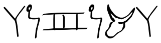	Psalm 115:18
who will bless	ne·va·rekh		
the LORD	yah	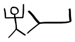	
both now	me·at·tah		
and forevermore	ve·ad		

	o·w·lam		
Hallelujah	hal·lu	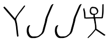	
!	yah	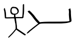	
I love	a·hav·tee		Psalm 116:1
for	kee	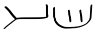	
He has heard	yish·ma		
the LORD	YHVH		
-	et		
my voice —	qo·w·lee		
my appeal for mercy	ta·cha·nu·nay		
Because	kee	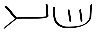	Psalm 116:2
He has inclined	hit·tah		
His ear	a·ze·no	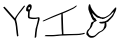	
to me	lee	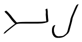	
as long as I live	u·ve·ya·may	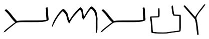	
I will call on Him	eq·ra	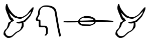	
entangled me	a·pha·phu·nee		Psalm 116:3
The ropes	chev·le	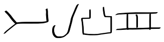	
of death	ma·vet		
the anguish	u·me·tsa·re		
of Sheol	she·o·wl		
overcame me	me·tsa·u·nee		
by trouble	tsa·rah		
and sorrow	ve·ya·go·wn	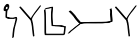	
I was confronted	em·tsa		
on the name	u·ve·shem		Psalm 116:4
of the LORD :	YHVH		

Then I called	eq·ra	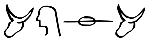	
	an·nah		
“ O LORD	YHVH		
deliver	mal·le·tah	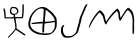	
my soul ! ”	naph·shee	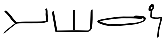	
is gracious	chan·nun		Psalm 116:5
The LORD	YHVH		
and righteous	ve·tsad·deeq		
our God	ve·lo·he·nu		
is full of compassion	me·ra·chem	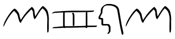	
preserves	sho·mer		Psalm 116:6
the simplehearted	pe·ta·yim		
The LORD	YHVH		
I was helpless	dal·lo·w·tee		
and	ve·lee	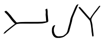	
He saved me	ye·ho·wo·shee·a		
Return to your rest	shu·vee	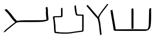	Psalm 116:7
O my soul	naph·shee		
	lim·nu·cha·ye·khee	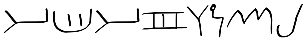	
for	kee	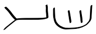	
the LORD	YHVH		
has been good	ga·mal		
to you	a·la·ye·khee	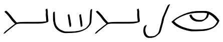	
For	kee	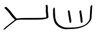	Psalm 116:8
You have delivered	chil·lats·ta		
my soul	naph·shee		
death	mim·ma·vet		

-	et	את	
my eyes	e·nee	עיני	
from	min	מן	
from tears	dim·ah	מדמעה	
-	et	את	
my feet	rag·lee	רגלי	
from stumbling	mid·de·chee	מדחי	
I will walk	et·hal·lekh	אתהלך	Psalm 116:9
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
in the land	be·ar·tso·wt	בארצות	
of the living	ha·chay·yeem	החיים	
I believed	he·e·man·tee	האמנתי	Psalm 116:10
therefore	kee	כי	
I said	a·dab·ber	אדבר	
“ I	a·nee	אני	
afflicted ”	a·nee·tee	עניתי	
am greatly	me·od	מאד	
I	a·nee	אני	Psalm 116:11
said	a·mar·tee	אמרתי	
In my alarm	ve·cha·phe·zee	בחפזי	
“ All	kal	כל	
men	ha·a·dam	האדם	
[are] liars ! ”	ko·zev	כזב	
How	mah	מה	Psalm 116:12
can I repay	a·sheev	אשיב	
the LORD	la·YHVH	ליהוה	

for all	kal	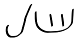	
His goodness	tag·mu·lo·w·hee	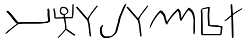	
to me ?	a·lay	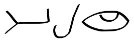	
the cup	ko·ws	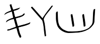	Psalm 116:13
of salvation	ye·shu·o·wt	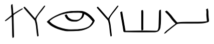	
I will lift	es·sa	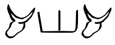	
on the name	u·ve·shem	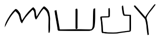	
of the LORD	YHVH	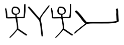	
and call	eq·ra	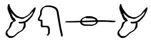	
my vows	ne·da·ray	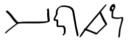	Psalm 116:14
to the LORD	la·YHVH	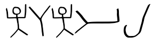	
I will fulfill	a·shal·lem	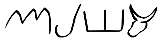	
in the presence of	neg·dah	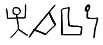	
	na	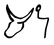	
all	le·khal	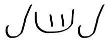	
His people	am·mo	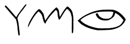	
Precious	ya·qar	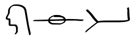	Psalm 116:15
in the sight	be·e·ne	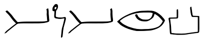	
of the LORD	YHVH	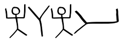	
[is] the death	ham·ma·ve·tah	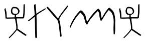	
of His saints	la·cha·see·daw	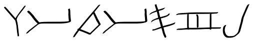	
Truly	an·nah	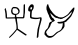	Psalm 116:16
O LORD	YHVH	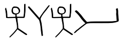	
	kee	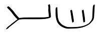	
I [am]	a·nee	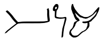	
Your servant	av·de·kha	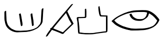	
I	anee	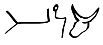	

am Your servant	av·de·kha	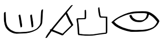	
the son	ben	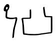	
of Your maidservant	a·ma·te·kha	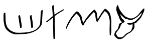	
You have broken	pit·tach·ta	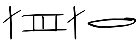	
my bonds	le·mo·w·se·ray	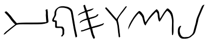	
to You	le·kha	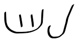	Psalm 116:17
I will offer	ez·bach	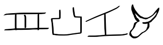	
a sacrifice	ze·vach	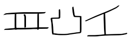	
of thanksgiving	to·w·dah	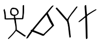	
on the name	u·ve·shem	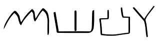	
of the LORD	YHVH	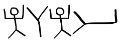	
and call	eq·ra	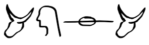	
my vows	ne·da·ray	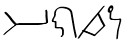	Psalm 116:18
to the LORD	la·YHVH	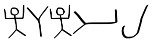	
I will fulfill	a·shal·lem	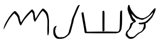	
in the presence	neg·dah	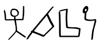	
	na	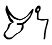	
of all	le·khal	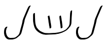	
His people	am·mo	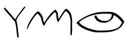	
in the courts	be·chats·ro·wt	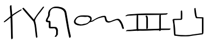	Psalm 116:19
house	bet	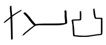	
of the LORD’s	YHVH	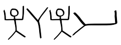	
in your midst	be·to·w·khe·khee	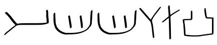	
O Jerusalem	ye·ru·sha·lim	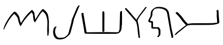	
Hallelujah	hal·lu	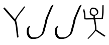	
!	yah	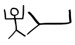	
Praise	hal·lu	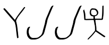	Psalm 117:1

-	et		
the LORD	YHVH		
all you	kal		
nations !	go·w·yim	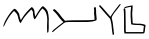	
Extol Him	be·chu·hu	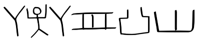	
all you	kal	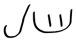	
peoples !	ha·um·meem	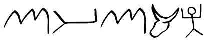	
For	kee	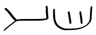	Psalm 117:2
great is	ga·var		
toward us	a·le·nu	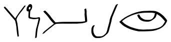	
His loving devotion	chas·do		
and the faithfulness	ve·e·met		
of the LORD	YHVH		
endures forever	le·o·w·lam		
Hallelujah	hal·lu	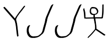	
!	yah	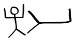	
Give thanks	ho·w·du		Psalm 118:1
to the LORD	la·YHVH	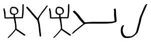	
for	kee	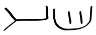	
He is good	to·wv		
	kee	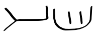	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
say	yo·mar		Psalm 118:2
	na		
Let Israel	yis·ra·el	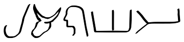	
	kee	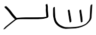	

endures forever ”	le·o·w·lam		
“ His loving devotion	chas·do		
say	yo·me·ru		Psalm 118:3
	na		
Let the house	vet	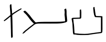	
of Aaron	a·ha·ron	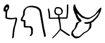	
	kee	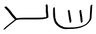	
endures forever ”	le·o·w·lam		
“ His loving devotion	chas·do		
say	yo·me·ru		Psalm 118:4
	na		
Let those who fear	yir·e		
the LORD	YHVH		
	kee	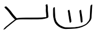	
endures forever ”	le·o·w·lam		
“ His loving devotion	chas·do		
In	min		Psalm 118:5
[my] distress	ham·me·tsar		
I called	qa·ra·tee		
to the LORD	yah	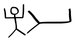	
answered	a·na·nee	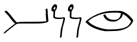	
[and set me] free	vam·mer·chav		
[and He]	yah	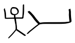	
The LORD [is]	YHVH		Psalm 118:6
on my side	lee	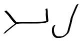	
I will not	lo		
be afraid	ee·ra	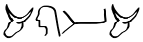	

What	mah	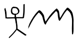	
do	ya·a·seh	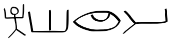	
to me ?	lee	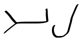	
can man	a·dam	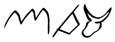	
The LORD [is]	YHVH	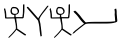	Psalm 118:7
on my side	lee	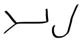	
He is my helper	be·o·ze·ray	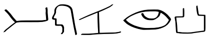	
Therefore I	va·a·nee	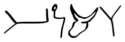	
will look in triumph	er·eh	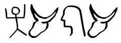	
on those who hate me	ve·so·ne·ay	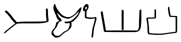	
It is better	to·wv	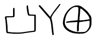	Psalm 118:8
to take refuge	la·cha·so·wt	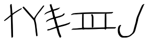	
in the LORD	ba·YHVH	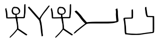	
than to trust	mib·be·to·ach	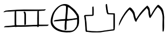	
in man	ba·a·dam	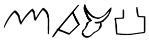	
It is better	to·wv	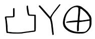	Psalm 118:9
to take refuge	la·cha·so·wt	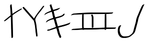	
in the LORD	ba·YHVH	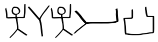	
than to trust	mib·be·to·ach	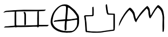	
in princes	bin·dee·veem	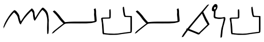	
All	kal	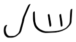	Psalm 118:10
the nations	go·w·yim	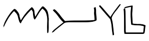	
surrounded me	se·va·vu·nee	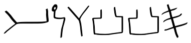	
but in the name	be·shem	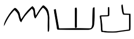	
of the LORD	YHVH	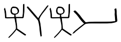	
	kee	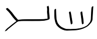	
I cut them off	a·mee·lam	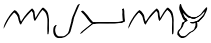	

They surrounded me	sab·bu·nee	𐤎𐤁𐤅𐤍𐤉	Psalm 118:11
	gam	𐤂𐤌	
on every side	se·va·vu·nee	𐤎𐤁𐤁𐤅𐤍𐤉	
but in the name	be·shem	𐤁𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
	kee	𐤊𐤉	
I cut them off	a·mee·lam	𐤀𐤌𐤉𐤋𐤌	
They swarmed around me	sab·bu·nee	𐤎𐤁𐤅𐤍𐤉	Psalm 118:12
like bees	khid·vo·w·reem	𐤊𐤃𐤁𐤅𐤓𐤉𐤌	
[but] they were extinguished	do·a·khu	𐤃𐤏𐤊𐤅	
like burning	ke·esh	𐤊𐤀𐤔	
thorns	qo·w·tseem	𐤒𐤅𐤑𐤉𐤌	
in the name	be·shem	𐤁𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
	kee	𐤊𐤉	
I cut them off	a·mee·lam	𐤀𐤌𐤉𐤋𐤌	
I was pushed	da·choh	𐤃𐤇𐤄	Psalm 118:13
so hard	de·chee·ta·nee	𐤃𐤇𐤉𐤕𐤍𐤉	
I was falling	lin·pol	𐤋𐤍𐤐𐤋	
but the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
helped me	a·za·ra·nee	𐤏𐤆𐤓𐤍𐤉	
is my strength	az·zee	𐤏𐤆𐤉	Psalm 118:14
and my song	ve·zim·rat	𐤅𐤆𐤌𐤓𐤕	
The LORD	yah	𐤉𐤄	
and He has become	vay·hee	𐤅𐤉𐤄𐤉	
my	lee	𐤋𐤉	
salvation	lee·shu·ah	𐤋𐤉𐤔𐤅𐤏𐤄	

Shouts	qo·wl	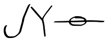	Psalm 118:15
of joy	rin·nah		
and salvation	vee·shu·ah		
[resound] in the tents	be·a·ho·le	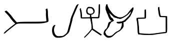	
of the righteous :	tsad·dee·qeem	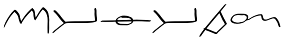	
“ The right hand	ye·meen		
of the LORD	YHVH		
performs	o·sah		
with valor !	cha·yil	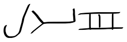	
The right hand	ye·meen	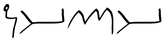	Psalm 118:16
of the LORD	YHVH		
is exalted !	ro·w·me·mah		
The right hand	ye·meen		
of the LORD	YHVH		
performs	o·sah		
with valor ! ”	cha·yil	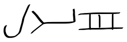	
I will not	lo		Psalm 118:17
die	a·mut	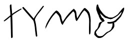	
but	kee	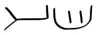	
I will live	ech·yeh	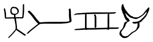	
and proclaim	va·a·sap·per		
has done	ma·a·se		
what the LORD	yah	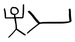	
disciplined me	yas·sor		Psalm 118:18
severely	yis·se·ran·nee		
The LORD	yah	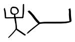	
to death	ve·lam·ma·vet		

but He has not	lo		
given me over	ne·ta·na·nee		
Open	pit·chu		Psalm 118:19
to me	lee	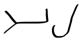	
the gates	sha·a·re		
of righteousness	tse·deq	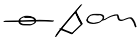	
that I may enter	a·vo	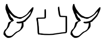	
	vam		
and give thanks	o·w·deh		
to the LORD	yah	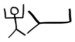	
This	zeh	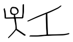	Psalm 118:20
is the gate	hash·sha·ar		
of the LORD	la·YHVH	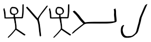	
the righteous	tsad·dee·qeem	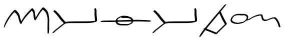	
shall enter	ya·vo·u		
through it	vo		
I will give You thanks	o·wd·kha		Psalm 118:21
for	kee	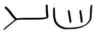	
You have answered me	a·nee·ta·nee	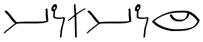	
and You have become	vat·te·hee		
my	lee	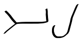	
salvation	lee·shu·ah		
The stone	e·ven		Psalm 118:22
rejected	ma·a·su		
the builders	hab·bo·w·neem	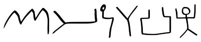	
has become	ha·ye·tah	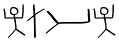	
the cornerstone	le·rosh		

	pin·nah	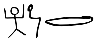	
-	me·et	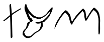	Psalm 118:23
from the LORD	YHVH	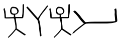	
is	ha·ye·tah	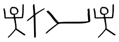	
This	zot	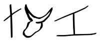	
[and] it	hee	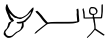	
[is] marvelous	niph·lat	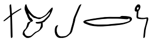	
in our eyes	be·e·ne·nu	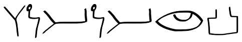	
This	zeh	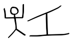	Psalm 118:24
is the day	hay·yo·wm	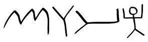	
has made	a·sah	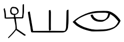	
[that] the LORD	YHVH	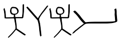	
we will rejoice	na·gee·lah	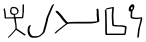	
and be glad	ve·nis·me·chah	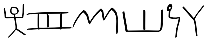	
in it	vo	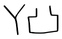	
we pray	an·na	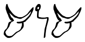	Psalm 118:25
O LORD	YHVH	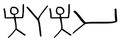	
save us	ho·wo·shee·ah	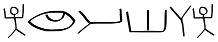	
We beseech You	na	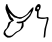	
	an·na	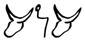	
O LORD	YHVH	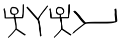	
cause us to prosper	hats·lee·chah	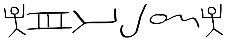	
!	na	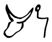	
Blessed [is]	ba·rukh	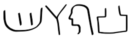	Psalm 118:26
he who comes	hab·ba	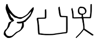	
in the name	be·shem	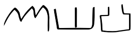	
of the LORD	YHVH	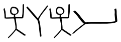	

we bless you	be·rakh·nu·khem		
From the house	mib·bet	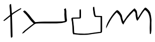	
of the LORD	YHVH		
is God	el		Psalm 118:27
The LORD	YHVH		
He has made His light to shine	vay·ya·er	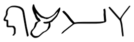	
upon us	la·nu		
Bind	is·ru		
the festal sacrifice	chag	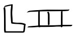	
with cords	ba·a·vo·teem		
to	ad		
the horns	qar·no·wt	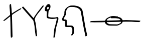	
of the altar	ham·miz·be·ach	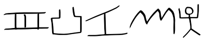	
are my God	e·lee	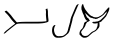	Psalm 118:28
You	at·tah		
and I will give You thanks	ve·o·w·de·ka		
You are my God	e·lo·hay		
[and] I will exalt You	a·ro·wm·me·ka		
Give thanks	ho·w·du		Psalm 118:29
to the LORD	la·YHVH	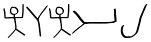	
for	kee	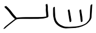	
He is good	to·wv		
-	kee	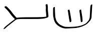	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
Blessed	ash·re	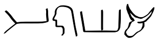	Psalm 119:1
is blameless	te·mee·me	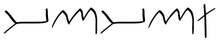	

[are] those whose way	da·rekh		
who walk	ha·ho·le·kheem		
in the Law	be·to·w·rat		
of the LORD	YHVH		
Blessed	ash·re	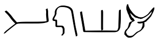	Psalm 119:2
are those who keep	no·tse·re		
His testimonies	e·do·taw		
with all	be·khal		
their heart	lev	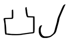	
and seek Him	yid·re·shu·hu		
They	aph		Psalm 119:3
no	lo		
do	pha·a·lu		
iniquity	aw·lah		
in His ways	bid·ra·khaw	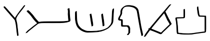	
they walk	ha·la·khu	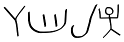	
You	at·tah		Psalm 119:4
have ordained	tsiw·vee·tah	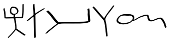	
Your precepts	phiq·qu·de·kha	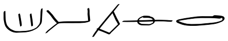	
that we should keep them	lish·mor		
diligently	me·od		
Oh, that	a·cha·lay	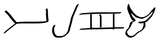	Psalm 119:5
were committed	yik·ko·nu		
my ways	de·ra·khay		
to keeping	lish·mor		
Your statutes !	chuq·qe·kha	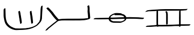	
Then	az		Psalm 119:6

I would not	lo	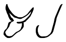	
be ashamed	e·vo·wosh	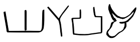	
when I consider	be·hab·bee·tee	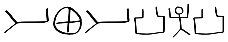	
-	el	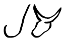	
all	kal	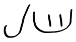	
Your commandments	mits·wo·te·kha	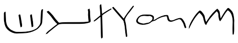	
I will praise You	o·wd·kha	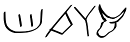	Psalm 119:7
with an upright	be·yo·sher	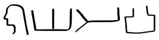	
heart	le·vav	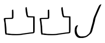	
when I learn	be·la·me·dee	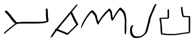	
judgments	mish·pe·te	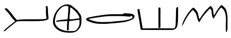	
Your righteous	tsid·qe·kha	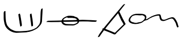	
-	et	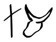	Psalm 119:8
Your statutes	chuq·qe·kha	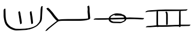	
I will keep	esh·mor	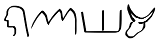	
do not	al	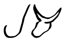	
forsake me	ta·az·ve·nee	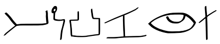	
utterly	ad	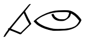	
	me·od	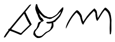	
How	bam·meh	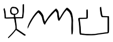	Psalm 119:9
pure ?	ye·zak·keh	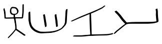	
can a young man	na·ar	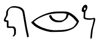	
-	et	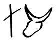	
keep his way	a·re·cho	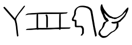	
By guarding it	lish·mor	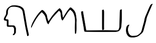	
according to Your word	kid·va·re·kha	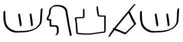	
With all	be·khal	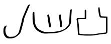	Psalm 119:10

my heart	lib·bee	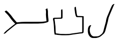	
I have sought You	de·rash·tee·kha	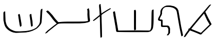	
do not	al	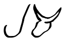	
let me stray	tash·ge·nee	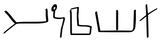	
from Your commandments	mim·mits·wo·te·kha	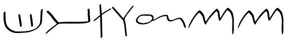	
in my heart	be·lib·bee	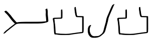	Psalm 119:11
I have hidden	tsa·phan·tee	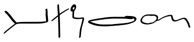	
Your word	im·ra·te·kha	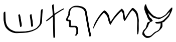	
that	le·ma·an	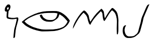	
I might not	lo	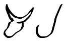	
sin	e·che·ta	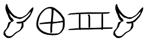	
against You	lakh	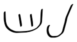	
Blessed are	ba·rukh	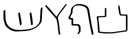	Psalm 119:12
You	at·tah	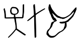	
O LORD	YHVH	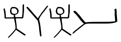	
teach me	lam·me·de·nee	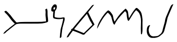	
Your statutes	chuq·qe·kha	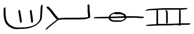	
With my lips	bis·pha·tay	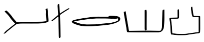	Psalm 119:13
I proclaim	sip·par·tee	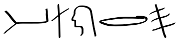	
all	kol	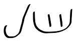	
the judgments	mish·pe·te	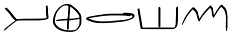	
of Your mouth	phee·kha	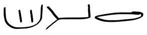	
in the way	be·de·rekh	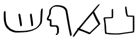	Psalm 119:14
of Your testimonies	e·de·wo·te·kha	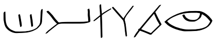	
I rejoice	sas·tee	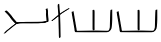	
as much as in	ke·al	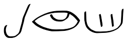	
all	kal	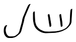	

riches	ho·wn	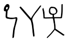	
on Your precepts	be·phiq·qu·de·kha	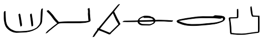	Psalm 119:15
I will meditate	a·see·chah	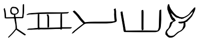	
and regard	ve·ab·bee·tah	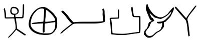	
Your ways	o·re·cho·te·kha	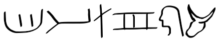	
in Your statutes	be·chuq·qo·te·kha	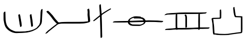	Psalm 119:16
I will delight	esh·ta·a·sha	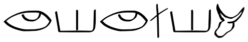	
I will not	lo	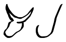	
forget	esh·kach	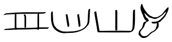	
Your word	de·va·re·kha	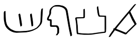	
Deal bountifully	ge·mol	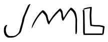	Psalm 119:17
with	al	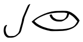	
Your servant	av·de·kha	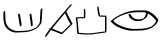	
that I may live	ech·yeh	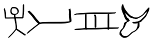	
and keep	ve·esh·me·rah	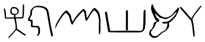	
Your word	de·va·re·kha	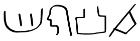	
Open	gal	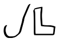	Psalm 119:18
my eyes	e·nay	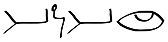	
that I may see	ve·ab·bee·tah	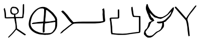	
wondrous things	niph·la·o·wt	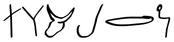	
from Your law	mit·to·w·ra·te·kha	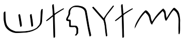	
am a stranger	ger	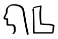	Psalm 119:19
I	a·no·khee	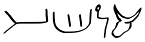	
on the earth	va·a·rets	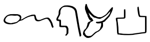	
do not	al	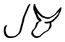	
hide	tas·ter	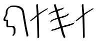	
from me	mim·men·nee	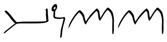	

Your commandments	mits·wo·te·kha		
is consumed	ga·re·sah		Psalm 119:20
My soul	naph·shee		
with longing	le·ta·a·vah		
for	el		
Your judgments	mish·pa·te·kha		
at all	ve·khal		
times	et		
You rebuke	ga·ar·ta		Psalm 119:21
the arrogant —	ze·deem	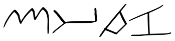	
the cursed	a·ru·reem		
who stray	hash·sho·geem	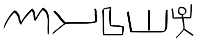	
from Your commandments	mim·mits·wo·te·kha		
Remove	gal		Psalm 119:22
my	me·a·lay		
scorn	cher·pah		
and contempt	va·vuz		
for	kee	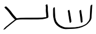	
Your testimonies	e·do·te·kha		
I have kept	na·tsa·re·tee		
Though	gam		Psalm 119:23
sit	ya·she·vu	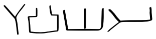	
rulers	reem	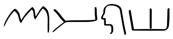	
me	bee	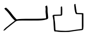	
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Your servant	av·de·kha	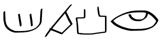	
meditates	ya·see·ach	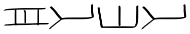	

on Your statutes	be·chuq·qe·kha	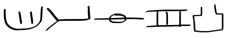	
are indeed	gam	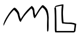	Psalm 119:24
Your testimonies	e·do·te·kha	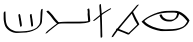	
my delight	sha·a·shu·ay	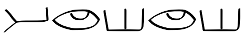	
counselors	an·she	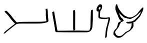	
[they are] my	a·tsa·tee	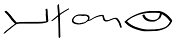	
cleaves	da·ve·qah	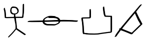	Psalm 119:25
to the dust	le·a·phar	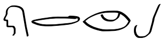	
My soul	naph·shee	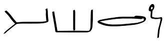	
revive me	chay·ye·nee	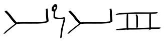	
according to Your word	kid·va·re·kha	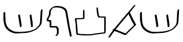	
my ways	de·ra·khay	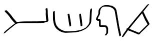	Psalm 119:26
I recounted	sip·par·tee	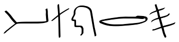	
and You answered me	vat·ta·a·ne·nee	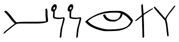	
teach me	lam·me·de·nee	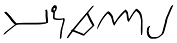	
Your statutes	chuq·qe·kha	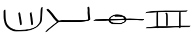	
the way	de·rekh	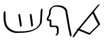	Psalm 119:27
of Your precepts	piq·qu·de·kha	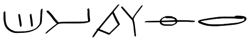	
Make clear to me	ha·vee·ne·nee	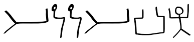	
then I will meditate	ve·a·see·chah	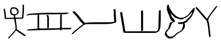	
on Your wonders	be·niph·le·o·w·te·kha	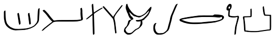	
melts	da·le·phah	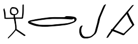	Psalm 119:28
My soul	naph·shee	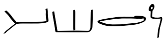	
with sorrow	mit·tu·gah	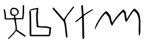	
strengthen me	qay·ye·me·nee	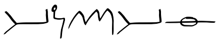	
according to Your word	kid·va·re·kha	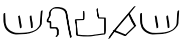	
the path	de·re·kho·she	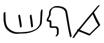	Psalm 119:29

of deceit	qer		
Remove me	ha·ser		
from	mim·men·nee		
Your law	ve·to·w·ra·te·kha		
and graciously grant me	chan·ne·nee	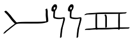	
the way	de·rekh		Psalm 119:30
of truth	e·mu·nah		
I have chosen	va·cha·re·tee		
Your ordinances {before me}	mish·pa·te·kha		
I have set	shiw·vee·tee	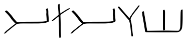	
I cling	da·vaq·tee	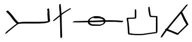	Psalm 119:31
to Your testimonies	ve·e·de·wo·te·kha		
O LORD	YHVH		
let me not	al		
be put to shame	te·vee·she·nee	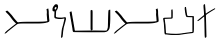	
in the path	de·rekh		Psalm 119:32
of Your commandments	mits·wo·te·kha		
I run	a·ruts		
for	kee	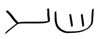	
You will enlarge	tar·cheev	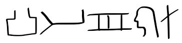	
my heart	lib·bee	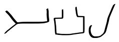	
Teach me	ho·w·re·nee		Psalm 119:33
O LORD	YHVH		
the way	de·rekh		
of Your statutes	chuq·qe·kha	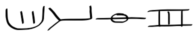	
and I will keep [them]	ve·ets·tse·ren·nah		

to the end	e·qev		
Give me understanding	ha·vee·ne·nee	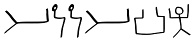	Psalm 119:34
that I may obey	ve·ets·tse·rah		
Your law	to·w·ra·te·kha	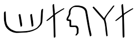	
and follow it	ve·esh·me·ren·nah		
with all	ve·khal		
my heart	lev	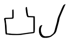	
Direct me	had·ree·khe·nee	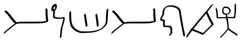	Psalm 119:35
in the path	bin·teev	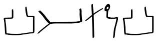	
of Your commandments	mits·wo·te·kha		
for	kee	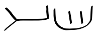	
there	vo		
I find delight	cha·pha·tse·tee		
Turn	hat		Psalm 119:36
my heart	lib·bee	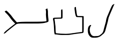	
to	el		
Your testimonies	e·de·wo·te·kha		
and not	ve·al		
to	el		
covetous gain	ba·tsa		
Turn	ha·a·ver		Psalm 119:37
my eyes	e·nay	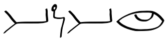	
[away]	me·re·o·wt		
from worthless things	shaw		
with Your word	bid·ra·khe·kha	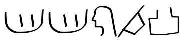	
revive me	chay·ye·nee	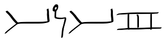	

Establish	ha·qem	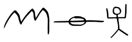	Psalm 119:38
to Your servant	le·av·de·kha		
Your word	im·ra·te·kha		
to produce	a·sher		
reverence for You	le·yir·a·te·kha		
Turn away	ha·a·ver		Psalm 119:39
the disgrace	cher·pa·tee		
-	a·sher		
I dread	ya·go·re·tee		
for	kee	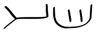	
Your judgments	mish·pa·te·kha		
are good	to·w·veem	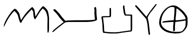	
How	hin·neh		Psalm 119:40
I long	ta·av·tee		
for Your precepts !	le·phiq·qu·de·kha	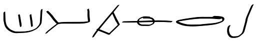	
in Your righteousness	be·tsid·qa·te·kha	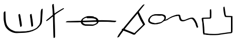	
Revive me	chay·ye·nee	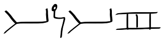	
come to me	vee·vo·u·nee	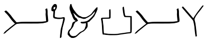	Psalm 119:41
May Your loving devotion	cha·sa·de·kha		
O LORD	YHVH		
Your salvation	te·shu·a·te·kha		
according to Your promise	ke·im·ra·te·kha		
Then I can answer him	ve·e·e·neh		Psalm 119:42
who taunts	cho·re·phee		
in Your word	da·var		
for	kee	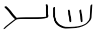	

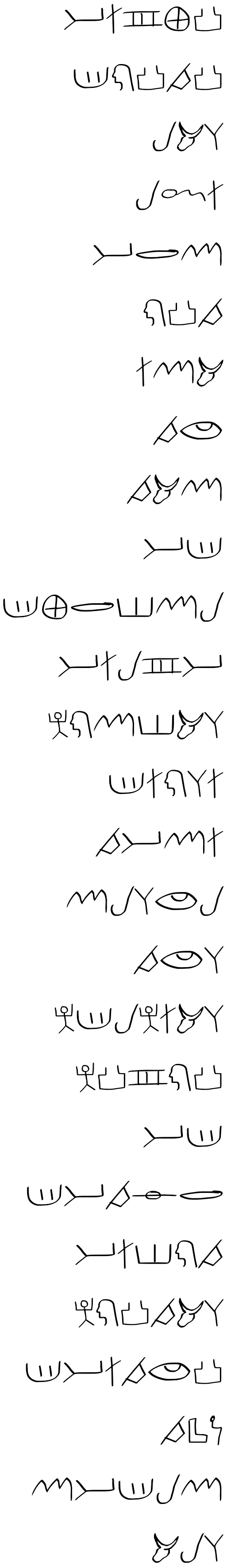

I trust	va·tach·tee	
	bid·va·re·kha	
Never	ve·al	Psalm 119:43
take	tats·tsel	
from my mouth	mip·pee	
Your word	de·var	
of truth	e·met	
	ad	
	me·od	
for	kee	
in Your judgments	le·mish·pa·te·kha	
I hope	yi·cha·le·tee	
obey	ve·esh·me·rah	Psalm 119:44
Your law	to·w·ra·te·kha	
I will always	ta·meed	
forever	le·o·w·lam	
and ever	va·ed	
And I will walk	ve·et·hal·le·khah	Psalm 119:45
in freedom	va·re·cha·vah	
for	kee	
Your precepts	phiq·qu·de·kha	
I have sought	da·ra·she·tee	
I will speak	va·a·dab·be·rah	Psalm 119:46
of Your testimonies	ve·e·do·te·kha	
before	ne·ged	
kings	me·la·kheem	
and I will not	ve·lo	

be ashamed	e·vo·wosh		
I delight	ve·esh·ta·a·sha		Psalm 119:47
in Your commandments	be·mits·wo·te·kha		
because	a·sher		
I love them	a·ha·ve·tee		
I lift up	ve·es·sa		Psalm 119:48
my hands	khap·pay		
to	el		
Your commandments	mits·wo·te·kha		
which	a·sher		
I love	a·ha·ve·tee	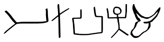	
and I meditate	ve·a·see·chah	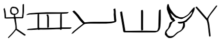	
on Your statutes	ve·chuq·qe·kha	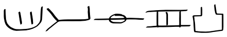	
Remember	ze·khor	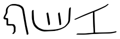	Psalm 119:49
Your word	da·var		
to Your servant	le·av·de·kha		
upon	al		
which	a·sher		
You have given me hope	yi·chal·ta·nee	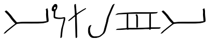	
This	zot		Psalm 119:50
is my comfort	ne·cha·ma·tee		
in affliction	ve·a·ne·yee	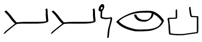	
that	kee	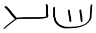	
Your promise	im·ra·te·kha		
has given me life	chee·ya·te·nee	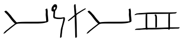	
The arrogant	ze·deem	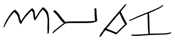	Psalm 119:51

deride me	he·lee·tsu·nee	הליצני	
utterly	ad	עד	
	me·od	מאד	
from Your law	mit·to·w·ra·te·kha	מתורתך	
but I do not	lo	לא	
turn	na·tee·tee	נטיתי	
I remember	za·khar·tee	זכרתי	Psalm 119:52
Your judgments	mish·pa·te·kha	משפטיך	
of old	me·o·w·lam	מעולם	
O LORD	YHVH	יהוה	
and in them I find comfort	va·et·ne·cham	ואתנחם	
Rage	zal·a·phah	זלעפה	Psalm 119:53
has taken hold of me	a·cha·zat·nee	אחזתני	
because of the wicked	me·re·sha·eem	מרשעים	
who reject	o·ze·ve	עזבי	
Your law	to·w·ra·te·kha	תורתך	
songs	ze·mi·ro·wt	זמרות	Psalm 119:54
are	ha·yu	היו	
to me	lee	לי	
Your statutes	chuq·qe·kha	חקיך	
in the house	be·vet	בבית	
of my pilgrimage	me·gu·ray	מגורי	
I remember	za·khar·tee	זכרתי	Psalm 119:55
In the night	val·lay·lah	בלילה	
Your name	shim·kha	שמך	
O LORD	YHVH	יהוה	

that I may keep	va·esh·me·rah	ואשמרה	
Your law	to·w·ra·te·kha	תורתך	
This	zot	זאת	Psalm 119:56
is my practice	ha·ye·tah	היתה	
	lee	לי	
for	kee	כי	
Your precepts	phiq·qu·de·kha	פקדיך	
I obey	na·tsa·re·tee	נצרתי	
is my portion	chel·qee	חלקי	Psalm 119:57
The LORD	YHVH	יהוה	
I have promised	a·mar·tee	אמרתי	
to keep	lish·mor	לשמר	
Your words	de·va·re·kha	דבריך	
I have sought	chil·lee·tee	חליתי	Psalm 119:58
Your face	pha·ne·kha	פניך	
with all	ve·khal	בכל	
my heart	lev	לב	
be gracious to me	chan·ne·nee	חנני	
according to Your promise	ke·im·ra·te·kha	כאמרתך	
I considered	chish·shav·tee	חשבתי	Psalm 119:59
my ways	de·ra·khay	דרכי	
and turned	va·a·shee·vah	ואשיבה	
my steps	rag·lay	רגלי	
to	el	אל	
Your testimonies	e·do·te·kha	עדתיך	
I hurried	chash·tee	חשתי	Psalm 119:60
without	ve·lo	ולא	

hesitating	hit·mah·ma·he·tee	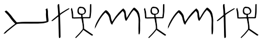	
to keep	lish·mor	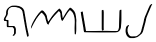	
Your commandments	mits·wo·te·kha	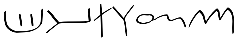	
Though the ropes	chev·le	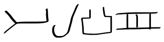	Psalm 119:61
of the wicked	re·sha·eem	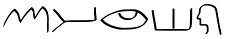	
bind me	iw·ve·du·nee	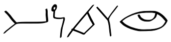	
Your law	to·w·ra·te·kha	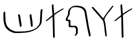	
I do not	lo	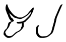	
forget	sha·kha·che·tee	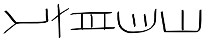	
At midnight	cha·tso·wt	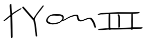	Psalm 119:62
	lay·lah	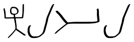	
I rise	a·qum	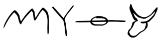	
to give You thanks	le·ho·w·do·wt	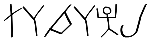	
	lakh	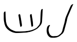	
for	al	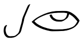	
judgments	mish·pe·te	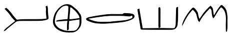	
Your righteous	tsid·qe·kha	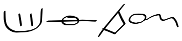	
am a friend	cha·ver	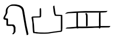	Psalm 119:63
I	a·nee	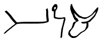	
to all	le·khal	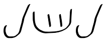	
who	a·sher	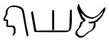	
fear You	ye·re·u·kha	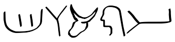	
and to those who keep	u·le·sho·me·re	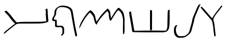	
Your precepts	piq·qu·de·kha	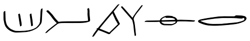	
with Your loving devotion	chas·de·kha	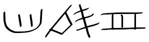	Psalm 119:64
O LORD	YHVH	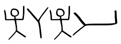	

is filled	ma·le·ah		
The earth	ha·a·rets		
Your statutes	chuq·qe·kha	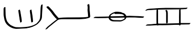	
teach me	lam·me·de·nee		
good	to·wv		Psalm 119:65
You are	a·see·ta	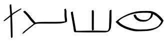	
to	im		
Your servant	av·de·kha	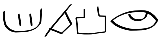	
O LORD	YHVH		
according to Your word	kid·va·re·kha		
good	tuv		Psalm 119:66
judgment	ta·am		
and knowledge	va·da·at		
Teach me	lam·me·de·nee		
for	kee	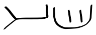	
in Your commandments	ve·mits·wo·te·kha		
I believe	he·e·ma·ne·tee		
Before	te·rem		Psalm 119:67
I was afflicted	e·e·neh		
I	a·nee	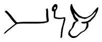	
went astray	sho·geg		
but now	ve·at·tah		
Your word	im·ra·te·kha		
I keep	sha·ma·re·tee	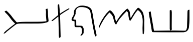	
are good	to·wv		Psalm 119:68
You	at·tah		

and You do what is good	u·me·teev		
teach me	lam·me·de·nee		
Your statutes	chuq·qe·kha	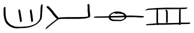	
have smeared me	ta·phe·lu		Psalm 119:69
	a·lay	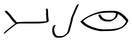	
with lies	she·qer	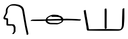	
Though the arrogant	ze·deem	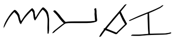	
I	a·nee	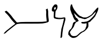	
with all	be·khal	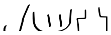	
my heart	lev	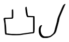	
keep	ets·tsor		
Your precepts	piq·qu·de·kha		
are hard	ta·phash		Psalm 119:70
and callous	ka·che·lev	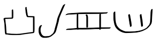	
Their hearts	lib·bam		
but I	a·nee	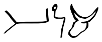	
in Your law	to·w·ra·te·kha	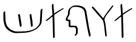	
delight	shi·a·sha·e·tee		
It was good	to·wv		Psalm 119:71
for me	lee	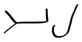	
to	khee	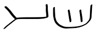	
be afflicted	un·ne·tee	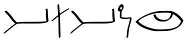	
that	le·ma·an		
I might learn	el·mad	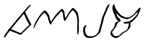	
Your statutes	chuq·qe·kha	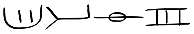	
is more precious	to·wv		Psalm 119:72
to me	lee	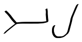	

The law	to·w·rat		
from Your mouth	pee·kha	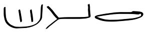	
than thousands [of pieces]	me·al·phe		
of gold	za·hav	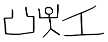	
and silver	va·kha·seph		
Your hands	ya·de·kha	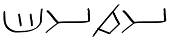	Psalm 119:73
have made me	a·su·nee		
and fashioned me	vay·kho·wn·nu·nee		
give me understanding	ha·vee·ne·nee	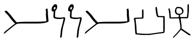	
to learn	ve·el·me·dah	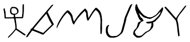	
Your commandments	mits·wo·te·kha		
May those who fear You	ye·re·e·kha		Psalm 119:74
see me	yir·u·nee		
and rejoice	ve·yis·ma·chu		
for	kee	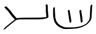	
in Your word	lid·va·re·kha		
I have hoped	yi·cha·le·tee	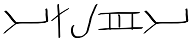	
I know	ya·da·tee		Psalm 119:75
O LORD	YHVH		
that	kee	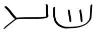	
are righteous	tse·deq	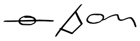	
Your judgments	mish·pa·te·kha		
and that in faithfulness	ve·e·mu·nah		
You have afflicted me	in·nee·ta·nee	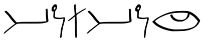	
May	ye·hee		Psalm 119:76
I pray	na		

Your loving devotion	chas·de·kha	𐤇𐤎𐤃𐤊	
comfort me	le·na·cha·me·nee	𐤋𐤍𐤇𐤌𐤍𐤉	
according to Your promise	ke·im·ra·te·kha	𐤊𐤀𐤌𐤓𐤕𐤊	
to Your servant	le·av·de·kha	𐤋𐤏𐤁𐤃𐤊	
come to me	ye·vo·u·nee	𐤉𐤁𐤀𐤅𐤍𐤉	Psalm 119:77
May Your compassion	ra·cha·me·kha	𐤓𐤇𐤌𐤉𐤊	
that I may live	ve·ech·yeh	𐤅𐤀𐤇𐤉𐤄	
for	kee	𐤊𐤉	
Your law	to·w·ra·te·kha	𐤕𐤅𐤓𐤕𐤊	
[is] my delight	sha·a·shu·ay	𐤔𐤏𐤔𐤏𐤉	
be put to shame	ye·vo·shu	𐤉𐤁𐤔𐤅	Psalm 119:78
May the arrogant	ze·deem	𐤆𐤃𐤉𐤌	
for	kee	𐤊𐤉	
with a lie	she·qer	𐤔𐤒𐤓	
subverting me	iw·ve·tu·nee	𐤏𐤅𐤕𐤅𐤍𐤉	
I	a·nee	𐤀𐤍𐤉	
will meditate	a·see·ach	𐤀𐤔𐤉𐤇	
on Your precepts	be·phiq·qu·de·kha	𐤁𐤐𐤒𐤅𐤃𐤉𐤊	
turn	ya·shu·vu	𐤉𐤔𐤅𐤁𐤅	Psalm 119:79
to me	lee	𐤋𐤉	
May those who fear You	ye·re·e·kha	𐤉𐤓𐤀𐤉𐤊	
those who know	ve·ya·de·ʿu	𐤅𐤉𐤃𐤏𐤅	
Your testimonies	e·do·te·kha	𐤏𐤃𐤕𐤉𐤊	
be	ye·hee	𐤉𐤄𐤉	Psalm 119:80
May my heart	lib·bee	𐤋𐤁𐤉	
blameless	ta·meem	𐤕𐤌𐤉𐤌	

in Your statutes	be·chuq·qe·kha	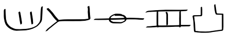	
that	le·ma·an		
I may not	lo		
be put to shame	e·vo·wosh		
faints	ka·le·tah	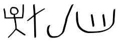	Psalm 119:81
for Your salvation	lit·shu·a·te·kha		
My soul	naph·shee		
for Your word	lid·va·re·kha		
I wait	yi·cha·le·tee	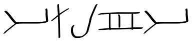	
fail	ka·lu	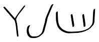	Psalm 119:82
My eyes	e·nay	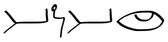	
looking for Your promise	le·im·ra·te·kha		
I ask	le·mor		
“ When	ma·tay		
will You comfort me ? ”	te·na·cha·me·nee	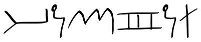	
Though	kee	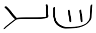	Psalm 119:83
I am	ha·yee·tee	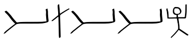	
like a wineskin	ke·nod		
dried up by smoke	be·qee·to·wr	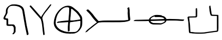	
Your statutes	chuq·qe·kha	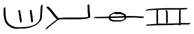	
I do not	lo		
forget	sha·kha·che·tee	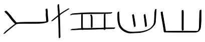	
How many	kam·mah		Psalm 119:84
days	ye·me		
must Your servant wait ?	av·de·kha		
When	ma·tay		

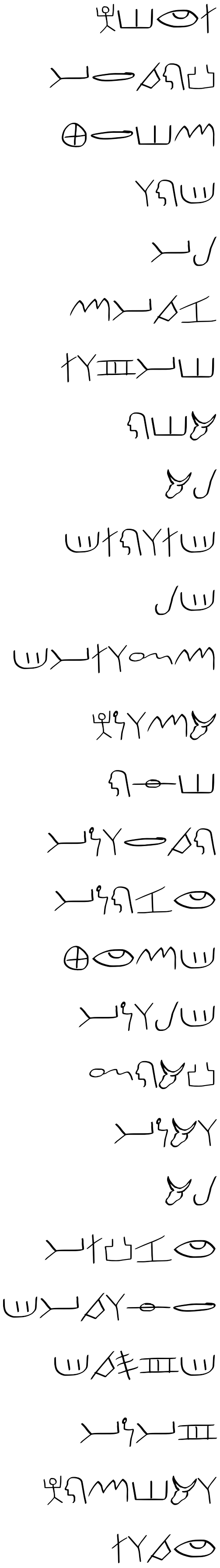

will You execute	ta·a·seh	
on my persecutors ?	ve·ro·de·phay	
judgment	mish·pat	
have dug	ka·ru	Psalm 119:85
for me	lee	
The arrogant	ze·deem	
pits	shee·cho·wt	
-	a·sher	
in violation of	lo	
Your law	khe·to·w·ra·te·kha	
All	kal	Psalm 119:86
Your commandments	mits·wo·te·kha	
[are] faithful	e·mu·nah	
without cause —	she·qer	
I am persecuted	re·da·phu·nee	
help me !	a·ze·re·nee	
They almost	kim·at	Psalm 119:87
wiped me	kil·lu·nee	
from the earth	va·a·rets	
but I	va·a·nee	
have not	lo	
forsaken	a·zav·tee	
Your precepts	phiq·qu·w·dɛ·kha	
according to Your loving devotion	ke·chas·de·kha	Psalm 119:88
Revive me	chay·ye·nee	
that I may obey	ve·esh·me·rah	
the testimony	e·dut	

of Your mouth	pee·kha	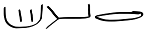	
[is] everlasting	le·o·w·lam		Psalm 119:89
O LORD	YHVH		
Your word	de·va·re·kha		
it is firmly fixed	nits·tsav		
in the heavens	bash·sha·ma·yim		
[continues] through all	le·dor		Psalm 119:90
generations	va·dor		
Your faithfulness	e·mu·na·te·kha		
You established	ko·w·nan·ta		
the earth	e·rets		
and it endures	vat·ta·a·mod		
Your ordinances	le·mish·pa·te·kha		Psalm 119:91
stand	a·me·du		
to this day	hay·yo·wm	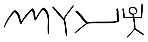	
for	kee	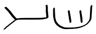	
all things	hak·kol		
are servants to You	a·va·de·kha		
had not	lu·le	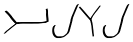	Psalm 119:92
If Your law	to·w·ra·te·kha	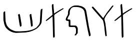	
been my delight	sha·a·shu·ay		
then	az		
I would have perished	a·vad·tee		
in my affliction	ve·a·ne·yee	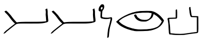	
I will never	le·o·w·lam		Psalm 119:93
	lo		
forget	esh·kach		

Your precepts	piq·qu·de·kha	
for	kee	
by them	vam	
You have revived me	chee·yee·ta·nee	
Yours	le·kha	Psalm 119:94
I am	a·nee	
save me	ho·wo·shee·e·nee	
for	kee	
Your precepts	phiq·qu·de·kha	
I have sought	da·ra·she·tee	
me	lee	Psalm 119:95
wait	qiw·wu	
The wicked	re·sha·eem	
to destroy	le·ab·be·de·nee	
Your testimonies	e·do·te·kha	
but I will ponder	et·bo·w·nan	
to all	le·khal	Psalm 119:96
perfection	tikh·lah	
I have seen	ra·ee·tee	
a limit	qets	
	re·cha·vah	
but Your commandment	mits·va·te·kha	
is without limit	me·od	
Oh, how	mah	Psalm 119:97
I love	a·hav·tee	
Your law !	to·w·ra·te·kha	
All	kal	

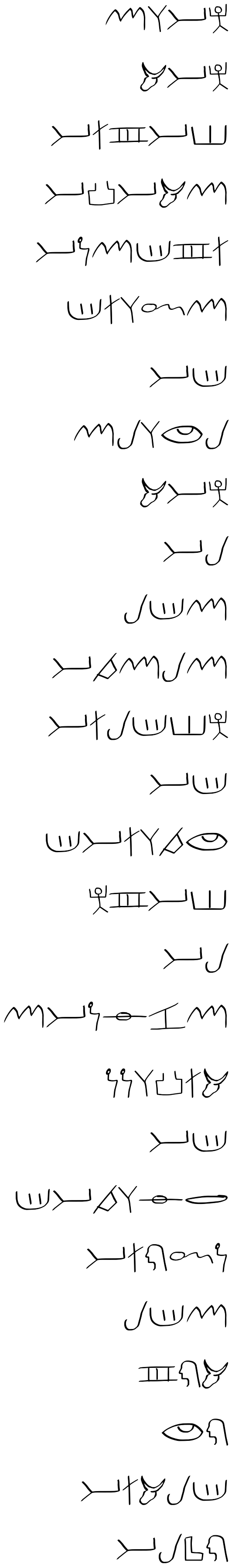

day long	hay·yo·wm	
it	hee	
is my meditation	see·cha·tee	
than my enemies	me·o·ye·vay	Psalm 119:98
make me wiser	te·chak·ke·me·nee	
Your commandments	mits·wo·te·kha	
for	kee	
are always	le·o·w·lam	
they	hee	
with me	lee	
than all	mik·kal	Psalm 119:99
my teachers	me·lam·me·day	
I have more insight	his·kal·tee	
for	kee	
Your testimonies	e·de·wo·te·kha	
are my meditation	see·chah	
	lī	
more than the elders	miz·ze·qe·neem	Psalm 119:100
I discern	et·bo·w·nan	
for	kee	
Your precepts	phiq·qu·de·kha	
I obey	na·tsa·re·tee	
from every	mik·kal	Psalm 119:101
path	o·rach	
evil	ra	
I have kept	ka·li·tee	
my feet	rag·lay	

that	le·ma·an	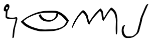	
I may keep	esh·mor	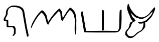	
Your word	de·va·re·kha	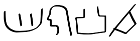	
from Your ordinances	mim·mish·pa·te·kha	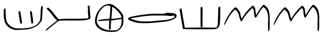	Psalm 119:102
I have not	lo	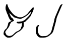	
departed	sa·re·tee	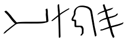	
for	kee	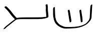	
You Yourself	at·tah	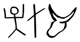	
have taught me	ho·w·re·ta·nee	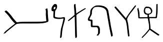	
How	mah	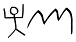	Psalm 119:103
sweet	nim·le·tsu	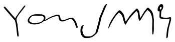	
to my taste —	le·chik·kee	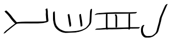	
are Your words	im·ra·te·kha	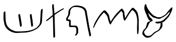	
[sweeter than] honey	mid·de·vash	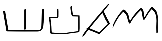	
in my mouth !	le·phee	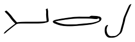	
from Your precepts	mip·piq·qu·de·kha	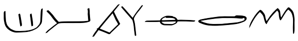	Psalm 119:104
I gain understanding	et·bo·w·nan	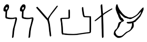	
therefore	al	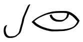	
	ken	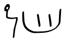	
I hate	sa·ne·tee	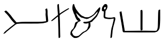	
every	kal	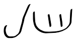	
way	o·rach	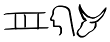	
false	sha·qer	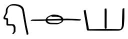	
is a lamp	ner		Psalm 119:105
to my feet	le·rag·lee	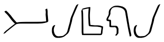	
Your word	de·va·re·kha	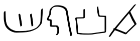	
and a light	ve·o·wr	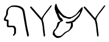	

to my path	lin·tee·va·tee	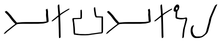	
I have sworn	nish·ba·tee		Psalm 119:106
and confirmed	va·a·qay·ye·mah	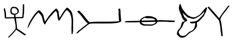	
that I will keep	lish·mor		
judgments	mish·pe·te		
Your righteous	tsid·qe·kha	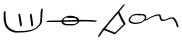	
afflicted	na·a·ne·tee	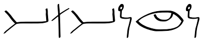	Psalm 119:107
I am severely	ad		
	me·od		
O LORD	YHVH		
revive me	chay·ye·nee	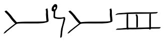	
through Your word	khid·va·re·kha	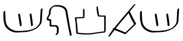	
the freewill offerings	nid·vo·wt	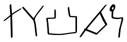	Psalm 119:108
of my mouth	pee		
Accept	re·tseh		
O	na		
LORD	YHVH		
Your judgments	u·mish·pa·te·kha		
and teach me	lam·me·de·nee		
my life	naph·shee	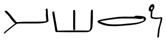	Psalm 119:109
in my hands	ve·khap·pee		
I constantly [take]	ta·meed		
Your law	ve·to·w·ra·te·kha		
yet I do not	lo		
forget	sha·kha·che·tee	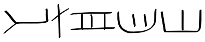	
have set	na·te·nu	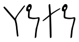	Psalm 119:110
The wicked	re·sha·eem		

a snare	pach		
for me	lee	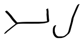	
from Your precepts	u·mip·piq·qu·de·kha	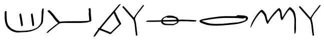	
but I have not	lo		
strayed	ta·ee·tee	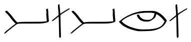	
are my heritage forever	na·chal·tee	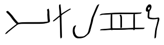	Psalm 119:111
Your testimonies	e·de·wo·te·kha		
	le·o·w·lam		
for	kee	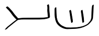	
are the joy	se·so·wn		
of my heart	lib·bee	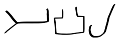	
they	hem·mah		
I have inclined	na·tee·tee	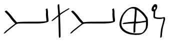	Psalm 119:112
my heart	lib·bee	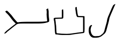	
to perform	la·a·so·wt		
Your statutes	chuq·qe·kha	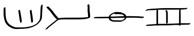	
even	le·o·w·lam		
to the very end	e·qev	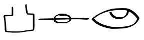	
The double-minded	se·a·pheem	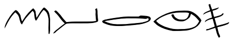	Psalm 119:113
I despise	sa·ne·tee		
but Your law	ve·to·w·ra·te·kha	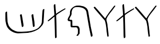	
I love	a·ha·ve·tee		
[are] my hiding place	sit·ree	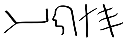	Psalm 119:114
and my shield	u·ma·gin·nee		
You	at·tah		
in Your word	lid·va·re·kha		
I put my hope	yi·cha·le·tee	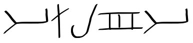	

Depart	su·ru	𐤎𐤅𐤓𐤅	Psalm 119:115
from me	mim·men·nee	𐤌𐤌𐤍𐤉	
you evildoers	me·re·eem	𐤌𐤓𐤏𐤉𐤌	
that I may obey	ve·ets·tse·rah	𐤅𐤀𐤑𐤓𐤄	
the commandments	mits·wot	𐤌𐤑𐤅𐤕	
of my God	e·lo·hay	𐤀𐤋𐤄𐤉	
Sustain me	sa·me·khe·nee	𐤎𐤌𐤊𐤍𐤉	Psalm 119:116
as You promised	khe·im·ra·te·kha	𐤊𐤀𐤌𐤓𐤕𐤊	
that I may live	ve·ech·yeh	𐤅𐤀𐤇𐤉𐤄	
let me not	ve·al	𐤅𐤀𐤋	
be ashamed	te·vee·she·nee	𐤕𐤁𐤉𐤔𐤍𐤉	
of my hope	mis·siv·ree	𐤌𐤔𐤁𐤓𐤉	
Uphold me	se·a·de·nee	𐤎𐤏𐤃𐤍𐤉	Psalm 119:117
and I will be saved	ve·iw·va·she·ah	𐤅𐤀𐤅𐤔𐤏𐤄	
regard	ve·esh·ah	𐤅𐤀𐤔𐤏𐤄	
Your statutes	ve·chuq·qe·kha	𐤁𐤇𐤒𐤉𐤊	
that I may always	ta·meed	𐤕𐤌𐤉𐤃	
You reject	sa·lee·ta	𐤎𐤋𐤉𐤕	Psalm 119:118
all	kal	𐤊𐤋	
who stray	sho·w·geem	𐤔𐤅𐤂𐤉𐤌	
from Your statutes	me·chuq·qe·kha	𐤌𐤇𐤒𐤉𐤊	
for	kee·she	𐤊𐤉	
is in vain	qer	𐤔𐤒𐤓	
their deceitfulness	tar·mee·tam	𐤕𐤓𐤌𐤉𐤕𐤌	
like dross	si·geem	𐤎𐤂𐤉𐤌	Psalm 119:119
You discard	hish·ba·ta	𐤄𐤔𐤁𐤕	
All	khal	𐤊𐤋	

the wicked	rish·e		
on earth	a·rets		
therefore	la·khen		
I love	a·hav·tee		
Your testimonies	e·do·te·kha		
trembles	sa·mar		Psalm 119:120
in awe of You	mip·pach·de·kha	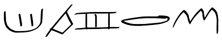	
My flesh	ve·sa·ree	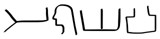	
of Your judgments	u·mim·mish·pa·te·kha		
I stand in fear	ya·re·tee		
I have done	a·see·tee	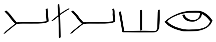	Psalm 119:121
what is just	mish·pat		
and right	va·tse·deq		
do not	bal	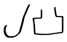	
leave me	tan·nee·che·nee	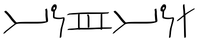	
to my oppressors	le·o·she·qay	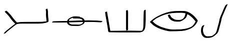	
Ensure	a·rov		Psalm 119:122
Your servant’s	av·de·kha	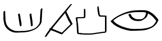	
well-being	le·to·wv		
do not	al		
oppress me	ya·ash·qu·nee	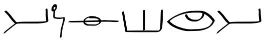	
let the arrogant	ze·deem	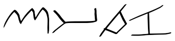	
My eyes	e·nay	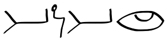	Psalm 119:123
fail	ka·lu	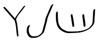	
looking for Your salvation	lee·shu·a·te·kha		
promise	u·le·im·rat		

[and] for Your righteous	tsid·qe·kha	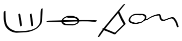	
Deal	a·seh		Psalm 119:124
with	im		
Your servant	av·de·kha	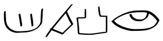	
according to Your loving devotion	khe·chas·de·kha		
Your statutes	ve·chuq·qe·kha	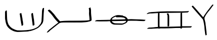	
and teach me	lam·me·de·nee		
am Your servant	av·de·kha		Psalm 119:125
I	a·nee	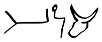	
give me understanding	ha·vee·ne·nee	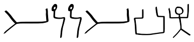	
that I may know	ve·e·de·ah		
Your testimonies	e·do·te·kha	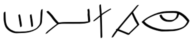	
It is time	et		Psalm 119:126
to act	la·a·so·wt		
for the LORD	la·YHVH	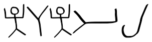	
[for] they have broken	he·phe·ru		
Your law	to·w·ra·te·kha	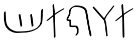	
Therefore	al		Psalm 119:127
	ken	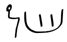	
I love	a·hav·tee		
Your commandments	mits·wo·te·kha		
more than gold	miz·za·hav		
even the purest gold	u·mip·paz		
Therefore	al		Psalm 119:128
	ken	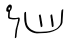	
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Your precepts	piq·qu·de	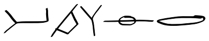	
	khol	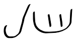	
I admire	yish·sha·re·tee	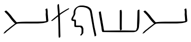	
every	kal	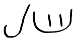	
way	o·rach	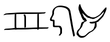	
false	she·qer	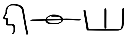	
and hate	sa·ne·tee	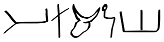	
Wonderful are	pe·la·o·wt	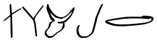	Psalm 119:129
Your testimonies	e·de·wo·te·kha	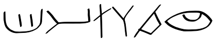	
therefore	al	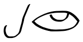	
	ken	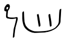	
obey them	ne·tsa·ra·tam	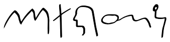	
I	naph·shee	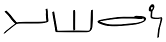	
The unfolding	pe·tach	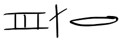	Psalm 119:130
of Your words	de·va·re·kha	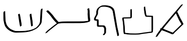	
gives light	ya·eer	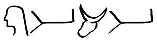	
it informs	me·veen	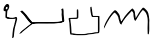	
the simple	pe·ta·yeem	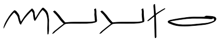	
my mouth	pee	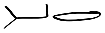	Psalm 119:131
I open	pha·ar·tee	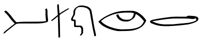	
and pant	va·esh·a·phah	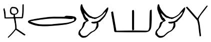	
	kee	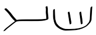	
for Your commandments	le·mits·wo·te·kha	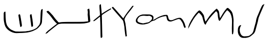	
longing	ya·a·ve·tee	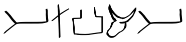	
Turn	pe·neh	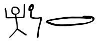	Psalm 119:132
to me	e·lay	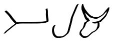	
and show me mercy	ve·chan·ne·nee	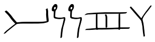	

as You do	ke·mish·pat	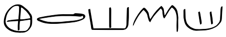	
to those who love	le·o·ha·ve		
Your name	she·me·kha		
my steps	pe·a·may		Psalm 119:133
Order	ha·khen		
in Your word	be·im·ra·te·kha		
let no	ve·al		
rule	tash·let	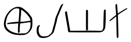	
over me	bee	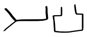	
	khal		
sin	a·ven		
Redeem me	pe·de·nee		Psalm 119:134
from the oppression	me·o·sheq		
of man	a·dam		
that I may keep	ve·esh·me·rah		
Your precepts	piq·qu·de·kha		
Make Your face	pa·ne·kha	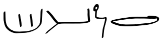	Psalm 119:135
shine	ha·er		
upon Your servant	be·av·de·kha		
and teach	ve·lam·me·de·nee		
me	et		
Your statutes	chuq·qe·kha	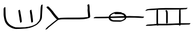	
streams	pal·ge	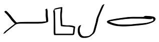	Psalm 119:136
of tears	ma·yim	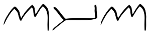	
shed	ya·re·du	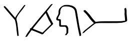	
My eyes	e·nay	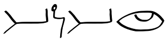	
because	al		

is not	lo		
obeyed	sha·me·ru		
Your law	to·w·ra·te·kha	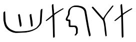	
Righteous	tsad·deeq	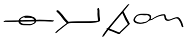	Psalm 119:137
are You	at·tah		
O LORD	YHVH		
and upright	ve·ya·shar	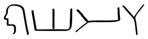	
are Your judgments	mish·pa·te·kha		
You have laid down	tsiw·vee·ta		Psalm 119:138
are righteous	tse·deq	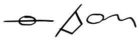	
The testimonies	e·do·te·kha		
faithful	ve·e·mu·nah		
and altogether	me·od		
has consumed me	tsim·me·tat·nee		Psalm 119:139
My zeal	qin·a·tee		
because	kee	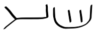	
forget	sha·khe·chu		
Your words	de·va·re·kha	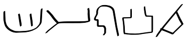	
my foes	tsa·ray		
pure	tse·ru·phah		Psalm 119:140
Your promise	im·ra·te·kha		
is completely	me·od		
therefore Your servant	ve·av·de·kha		
loves it	a·he·vah		
am lowly	tsa·eer		Psalm 119:141
I	a·no·khee		
and despised	ve·niv·zeh	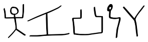	

Your precepts	piq·qu·de·kha	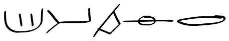	
but I do not	lo	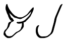	
forget	sha·kha·che·tee	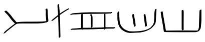	
Your righteousness	tsid·qa·te·kha	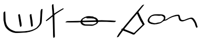	Psalm 119:142
	tse·deq	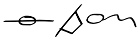	
is everlasting	le·o·w·lam	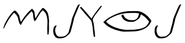	
and Your law	ve·to·w·ra·te·kha	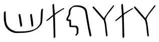	
is true	e·met	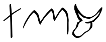	
Trouble	tsar	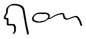	Psalm 119:143
and distress	u·ma·tso·wq	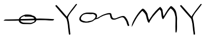	
have found me	me·tsa·u·nee	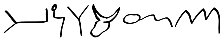	
but Your commandments	mits·wo·te·kha	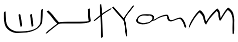	
are my delight	sha·a·shu·ay	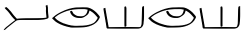	
are righteous	tse·deq	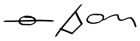	Psalm 119:144
Your testimonies	e·de·wo·te·kha	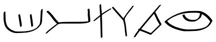	
forever	le·o·w·lam	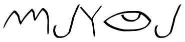	
Give me understanding	ha·vee·ne·nee	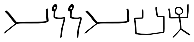	
that I may live	ve·ech·yeh	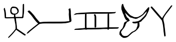	
I call	qa·ra·tee	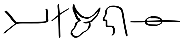	Psalm 119:145
with all	ve·khal	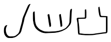	
my heart	lev	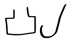	
answer me	a·ne·nee	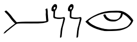	
O LORD !	YHVH	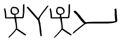	
Your statutes	chuq·qe·kha	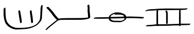	
I will obey	ets·tso·rah	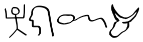	
I call to You	qe·ra·tee·kha	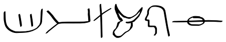	Psalm 119:146
save me	ho·wo·shee·e·nee	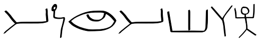	

that I may keep	ve·esh·me·rah		
Your testimonies	e·do·te·kha		
I rise	qid·dam·tee	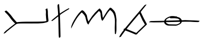	Psalm 119:147
before dawn	van·ne·sheph		
and cry for help	va·a·shaw·ve·ah		
in Your word	lid·va·rɛ·kha		
I have put my hope	yi·cha·le·tee	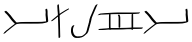	
anticipate	qid·de·mu		Psalm 119:148
My eyes	e·nay	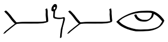	
the watches of night	ash·mu·ro·wt	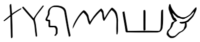	
that I may meditate	la·see·ach	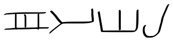	
on Your word	be·im·ra·te·kha		
my voice	qo·w·lee		Psalm 119:149
Hear	shim·ah		
according to Your loving devotion	khe·chas·de·kha		
O LORD	YHVH		
according to Your justice	ke·mish·pa·te·kha	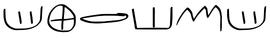	
give me life	chay·ye·nee	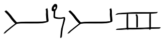	
draw near	qa·re·vu		Psalm 119:150
Those who follow	ro·de·phe		
after wickedness	zim·mah	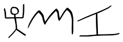	
from Your law	mit·to·w·ra·te·kha		
they are far	ra·cha·qu	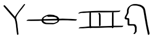	
are near	qa·ro·wv	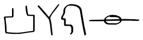	Psalm 119:151
You	at·tah		
O LORD	YHVH		
and all	ve·khal		

Your commandments	mits·wo·te·kha		
are true	e·met	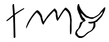	
Long ago	qe·dem	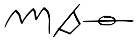	Psalm 119:152
I learned	ya·da·tee		
from Your testimonies	me·e·do·te·kha		
that	kee	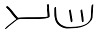	
forever	le·o·w·lam		
You have established them	ye·sad·tam		
Look	re·eh		Psalm 119:153
upon my affliction	a·ne·yee	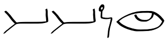	
and rescue me	ve·chal·le·tse·nee		
for	kee	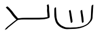	
Your law	to·w·ra·te·kha		
I have not	lo		
forgotten	sha·kha·che·tee	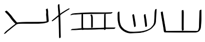	
Defend	ree·vah	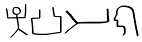	Psalm 119:154
my cause	ree·vee	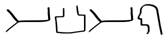	
and redeem me	u·ge·a·le·nee		
according to Your word	le·im·ra·te·kha		
revive me	chay·ye·nee	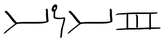	
is far	ra·cho·wq		Psalm 119:155
from the wicked	me·re·sha·eem		
Salvation	ye·shu·ah		
because	kee	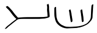	
Your statutes	chuq·qe·kha	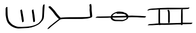	
they do not	lo		

seek	da·ra·shu	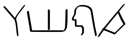	
are Your mercies	ra·cha·me·kha	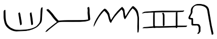	Psalm 119:156
Great	rab·beem	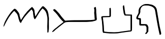	
O LORD	YHVH	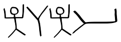	
according to Your ordinances	ke·mish·pa·te·kha	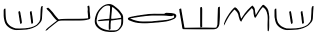	
revive me	chay·ye·nee	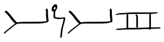	
are many	rab·beem	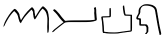	Psalm 119:157
[Though] my persecutors	ro·de·phay	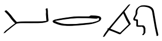	
and foes	ve·tsa·ray	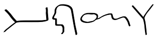	
from Your testimonies	me·e·de·wo·te·kha	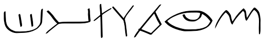	
I have not	lo	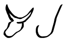	
turned	na·tee·tee	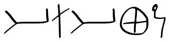	
I look on	ra·ee·tee	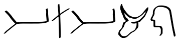	Psalm 119:158
the faithless	vo·ge·deem	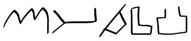	
with loathing	va·et·qo·w·ta·tah	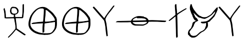	
because	a·sher	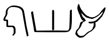	
Your word	im·ra·te·kha	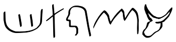	
they do not	lo	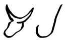	
keep	sha·ma·ru	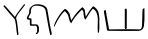	
Consider	re·eh	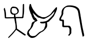	Psalm 119:159
how	kee	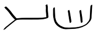	
Your precepts	phiq·qu·de·kha	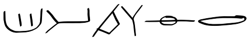	
I love	a·ha·ve·tee	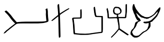	
O LORD	YHVH	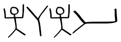	
according to Your loving devotion	ke·chas·de·kha	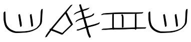	
give me life	chay·ye·nee	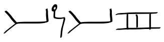	

The entirety	rosh	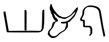	Psalm 119:160
of Your word	de·va·re·kha	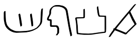	
[is] truth	e·met	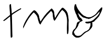	
endure forever	u·le·o·w·lam	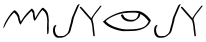	
and all	kal	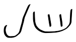	
judgments	mish·pat	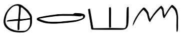	
Your righteous	tsid·qe·kha	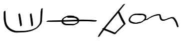	
Rulers	reem	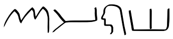	Psalm 119:161
persecute me	re·da·phu·nee	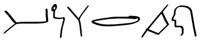	
without cause	chin·nam	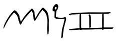	
Your word	u·mid·de·va·rɛ·kha	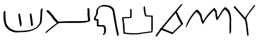	
fears only	pa·chad	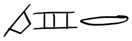	
but my heart	lib·bee	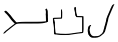	
rejoice	sas	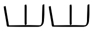	Psalm 119:162
I	a·no·khee	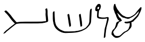	
in	al	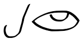	
Your promise	im·ra·te·kha	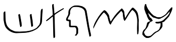	
like one who finds	ke·mo·w·tse	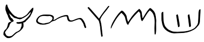	
spoil	sha·lal	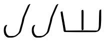	
great	rav	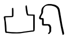	
falsehood	she·qer	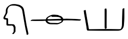	Psalm 119:163
I hate	ne·tee	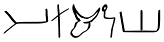	
and abhor	va·a·ta·e·vah	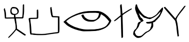	
[but] Your law	to·w·ra·te·kha	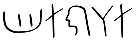	
I love	a·ha·ve·tee	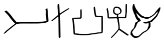	
Seven times	she·va	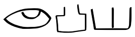	Psalm 119:164
a day	bay·yo·wm	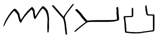	

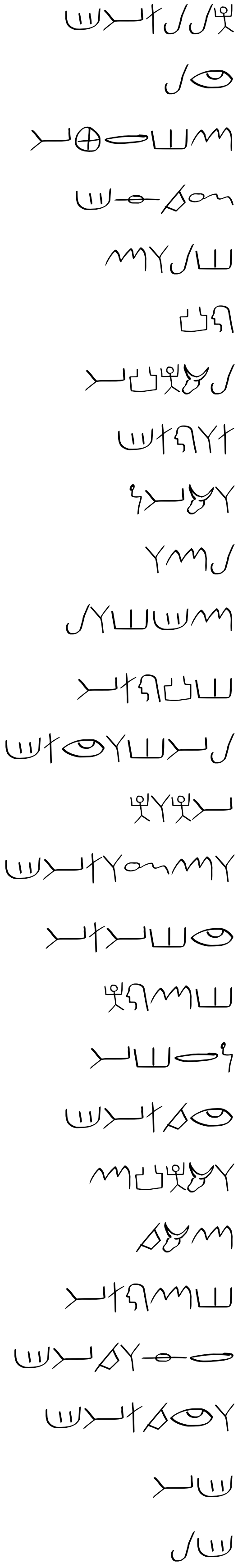

I praise You	hil·lal·tee·kha	
for	al	
judgments	mish·pe·te	
Your righteous	tsid·qe·kha	
peace belongs	sha·lo·wm	Psalm 119:165
Abundant	rav	
to those who love	le·o·ha·ve	
Your law	to·w·ra·te·kha	
nothing	ve·en	
	la·mo	
can make them stumble	mikh·sho·wl	
I wait	sib·bar·tee	Psalm 119:166
for Your salvation	lee·shu·a·te·kha	
O LORD	YHVH	
Your commandments	u·mits·wo·te·kha	
and I carry out	a·see·tee	
obey	sha·me·rah	Psalm 119:167
I	naph·shee	
Your testimonies	e·do·te·kha	
and love them	va·o·ha·vem	
greatly	me·od	
I obey	sha·mar·tee	Psalm 119:168
Your precepts	phiq·qu·de·kha	
and Your testimonies	ve·e·do·te·kha	
for	kee	
all	khal	

my ways	de·ra·khay		
are before You	neg·de·kha		
come	tiq·rav	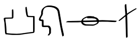	Psalm 119:169
May my cry	rin·na·tee	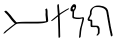	
before You	le·pha·ne·kha	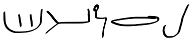	
O LORD	YHVH		
according to Your word	kid·va·re·kha	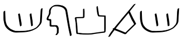	
give me understanding	ha·vee·ne·nee	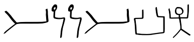	
come	ta·vo·w		Psalm 119:170
May my plea	te·chin·na·tee	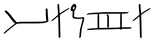	
before You	le·pha·ne·kha	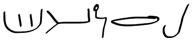	
according to Your promise	ke·im·ra·te·kha		
rescue me	hats·tsee·le·nee	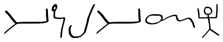	
pour forth	tab·ba·nah		Psalm 119:171
My lips	se·pha·tay		
praise	te·hil·lah		
for	kee	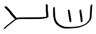	
You teach me	te·lam·me·de·nee		
Your statutes	chuq·qe·kha	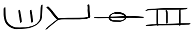	
sings	ta·an		Psalm 119:172
My tongue	le·sho·w·nee		
of Your word	im·ra·te·kha		
for	kee	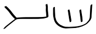	
all	khal		
Your commandments	mits·wo·te·kha		
are righteous	tse·deq	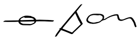	

be ready	te·hee		Psalm 119:173
May Your hand	ya·de·kha		
to help me	le·a·ze·re·nee		
for	kee	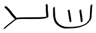	
Your precepts	phiq·qu·de·kha		
I have chosen	va·cha·re·tee	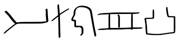	
I long	ta·av·tee		Psalm 119:174
for Your salvation	lee·shu·a·te·kha		
O LORD	YHVH		
and Your law	ve·to·w·ra·te·kha		
is my delight	sha·a·shu·ay		
live	te·chee	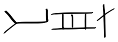	Psalm 119:175
Let me	naph·shee	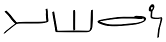	
to praise You	u·te·hal·le·ka	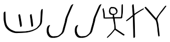	
may Your judgments	u·mish·pa·te·kha		
sustain me	ya·az·ru·nee		
I have strayed	ta·ee·tee	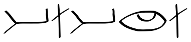	Psalm 119:176
sheep	ke·seh		
like a lost	o·ved	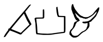	
seek	baq·qesh	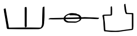	
Your servant	av·de·kha		
for	kee	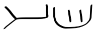	
Your commandments	mits·wo·te·kha		
I have not	lo		
forgotten	sha·kha·che·tee	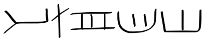	
A song	sheer	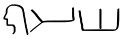	Psalm 120:1
of ascents	ham·ma·a·lo·wt		

to	el		
the LORD	YHVH		
In my distress	bats·tsa·ra·tah		
	lee	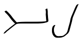	
I cried	qa·ra·tee		
and He answered me	vay·ya·a·ne·nee		
O LORD	YHVH		Psalm 120:2
Deliver	hats·tsee·lah		
my soul	naph·shee		
lips	mis·se·phat		
from lying	she·qer	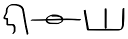	
tongue	mil·la·sho·wn		
and a deceitful	re·mee·yah	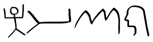	
What	mah	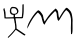	Psalm 120:3
will He do	yit·ten	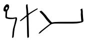	
to you	le·kha	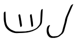	
and what	u·mah		
will be added	yo·seeph	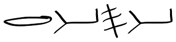	
to you	lakh	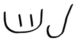	
tongue ?	la·sho·wn		
O deceitful	re·mee·yah	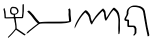	
arrows [will come]	chits·tse		Psalm 120:4
from the warrior	gib·bo·wr		
Sharp	she·nu·neem	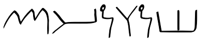	
with	im		
burning coals	ga·cha·le	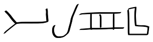	
of the broom tree !	re·ta·meem	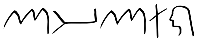	

Woe	o·w·yah		Psalm 120:5
to me	lee	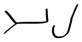	
that	kee	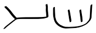	
I dwell	gar·tee	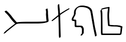	
in Meshech	me·shekh		
that I live	khan·tee	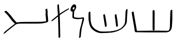	
among	im		
the tents	a·ho·le	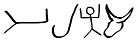	
of Kedar !	qe·dar	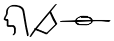	
Too long	rab·bat		Psalm 120:6
dwelt	sha·khe·nah		
	lah		
have I	naph·shee	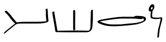	
among	im		
those who hate	so·w·ne		
peace	sha·lo·wm		
I	anee·sha	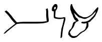	Psalm 120:7
[am in favor of] peace	lo·wm		
but when	ve·khee		
I speak	a·dab·ber	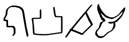	
they	hem·mah		
[want] war	lam·mil·cha·mah	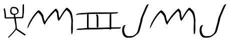	
A song	sheer	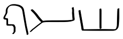	Psalm 121:1
of ascents	lam·ma·a·lo·wt		
I lift up	es·sa		
my eyes	e·nay	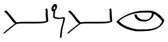	
to	el		

the hills	he·ha·reem	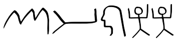	
From where	me·a·yin	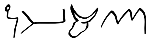	
come ?	ya·vo	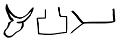	
does my help	ez·ree	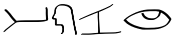	
My help	ez·ree	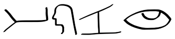	Psalm 121:2
comes from	me·im	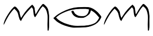	
the LORD	YHVH	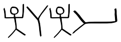	
the Maker	o·seh	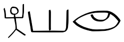	
of heaven	sha·ma·yim	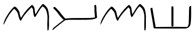	
and earth	va·a·rets	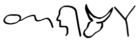	
He will not	al	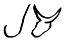	Psalm 121:3
allow	yit·ten	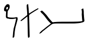	
to slip	lam·mo·wt	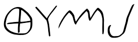	
your foot	rag·le·kha	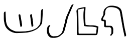	
will not	al	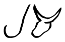	
slumber	ya·num	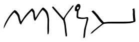	
your Protector	sho·me·re·kha	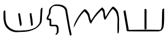	
Behold	hin·neh	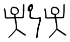	Psalm 121:4
will neither	lo	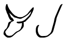	
slumber	ya·num	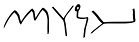	
nor	ve·lo	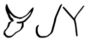	
sleep	yee·shan	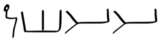	
the Protector	sho·w·mer	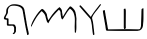	
of Israel	yis·ra·el	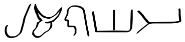	
The LORD	YHVH	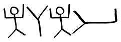	Psalm 121:5
[is] your keeper	sho·me·re·kha	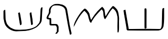	
the LORD	YHVH	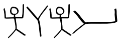	

[is] the shade	tsil·le·kha		
on	al		
hand	yad	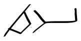	
your right	ye·mee·ne·kha	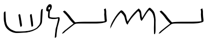	
you by day	yo·w·mam		Psalm 121:6
The sun	hash·she·mesh		
will not	lo		
strike	yak·kek·kah		
nor the moon	ve·ya·re·ach	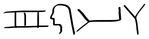	
by night	bal·la·ye·lah	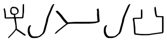	
The LORD	YHVH		Psalm 121:7
will guard you	yish·ma·re·kha		
from all	mik·kal		
evil	ra		
He will preserve	yish·mor		
-	et		
your soul	naph·she·kha	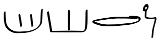	
The LORD	YHVH		Psalm 121:8
will watch over	yish·mar		
and going	tse·te·kha		
your coming	u·vo·w·e·kha		
both now	me·at·tah		
and forevermore	ve·ad		
	o·w·lam		
A song	sheer	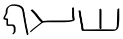	Psalm 122:1
of ascents	ham·ma·a·lo·wt		
Of David	le·da·wid		

I was glad	mach·tee	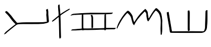	
when they said	be·o·me·reem		
to me	lee	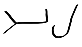	
to the house	bet	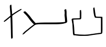	
of the LORD ”	YHVH	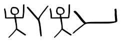	
“ Let us go	ne·lekh	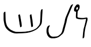	
are standing	o·me·do·wt		Psalm 122:2
	ha·yu	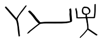	
Our feet	rag·le·nu	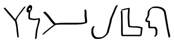	
in your gates	bish·a·ra·yikh		
O Jerusalem	ye·ru·sha·lim		
Jerusalem	ye·ru·sha·lim		Psalm 122:3
is built up	hab·be·nu·yah		
as a city	ke·eer		
united	she·chub·be·rah		
	lah	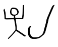	
together	yach·daw	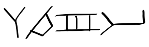	
where	shesh·sham		Psalm 122:4
go up	a·lu		
the tribes	she·va·teem	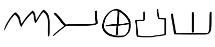	
the tribes	shiv·te		
of the LORD	yah	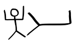	
as a testimony	e·dut		
for Israel	le·yis·ra·el		
to give thanks	le·ho·do·wt	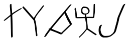	
to the name	le·shem		
of the LORD	YHVH	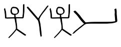	

For	kee	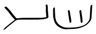	Psalm 122:5
there	sham·mah		
stand	ya·she·vu	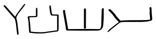	
the thrones	khis·o·wt		
of judgment	le·mish·pat		
the thrones	kis·o·wt		
of the house	le·vet	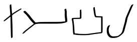	
of David	da·veed	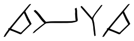	
Pray	a·lu		Psalm 122:6
for the peace	she·lo·wm		
of Jerusalem :	ye·ru·sha·lim		
prosper	yish·la·yu	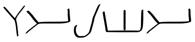	
“ May those who love you	o·ha·va·yikh	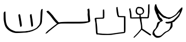	
May there be	ye·hee		Psalm 122:7
peace	sha·lo·wm		
within your walls	be·che·lekh	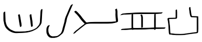	
[and] prosperity	le·vah	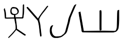	
inside your fortresses ”	be·ar·me·no·w·ta·yikh	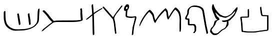	
For the sake	le·ma·an		Psalm 122:8
of my brothers	a·chay	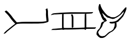	
and friends	ve·re·ay		
I will say	a·dab·be·rah		
	na		
“ Peace	sha·lo·wm		
[be] within you ”	bakh	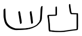	
For the sake	le·ma·an		Psalm 122:9
of the house	bet	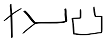	

of the LORD	YHVH		
our God	e·lo·he·nu		
I will seek	a·vaq·shah	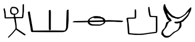	
your prosperity	to·wv		
	lakh	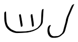	
A song	sheer	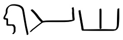	Psalm 123:1
of ascents	ham·ma·a·lo·wt		
to You	e·le·kha	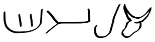	
I lift up	na·sa·tee		
-	et		
my eyes	e·nay	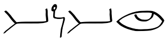	
the One enthroned	hay·yo·she·vee	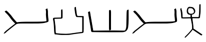	
in heaven	bash·sha·ma·yim		
-	hin·neh		Psalm 123:2
As the eyes	khe·e·ne	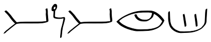	
of servants	a·va·deem		
[look] to	el		
the hand	yad	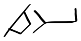	
of their master	ado·w·ne·hem	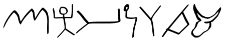	
as the eyes	ke·e·ne	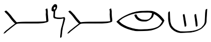	
of a maidservant	shiph·chah		
[look] to	el		
the hand	yad	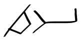	
of her mistress	ge·vir·tah		
so	ken	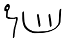	
our eyes	e·ne·nu	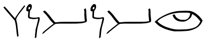	
are on	el		

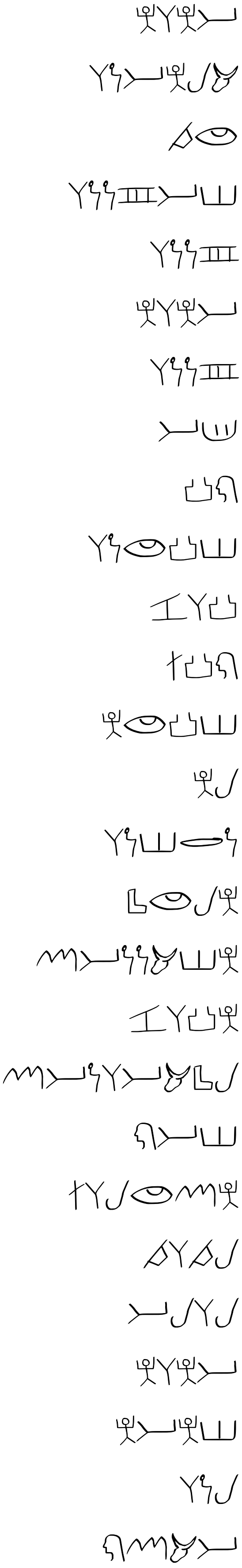

the LORD	YHVH	
our God	e·lo·he·nu	
until	ad	
He shows us mercy	she·ye·chan·ne·nu	
Have mercy on us	chan·ne·nu	Psalm 123:3
O LORD	YHVH	
have mercy	chan·ne·nu	
for	kee	
much	rav	
we have endured	sa·va·nu	
contempt	vuz	
much	rab·bat	Psalm 123:4
have endured	sa·ve·ah	
	lah	
We	naph·she·nu	
scorn	hal·la·ag	
from the arrogant	hash·sha·a·nan·neem	
much contempt	hab·buz	
from the proud	lig·ʾē·yo·nīm	
A song	sheer	Psalm 124:1
of ascents	ham·ma·a·lo·wt	
Of David	le·da·wid	
had not	lu·le	
If the LORD	YHVH	
been	she·ha·yah	
on our side —	la·nu	
declare —	yo·mar	

now	na		
let Israel	yis·ra·el	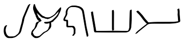	
had not	lu·le	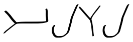	Psalm 124:2
if the LORD	YHVH		
been	she·ha·yah		
on our side	la·nu		
attacked	be·qum	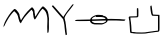	
us	a·le·nu	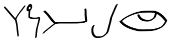	
when men	a·dam		
then	a·zay		Psalm 124:3
alive	chay·yeem	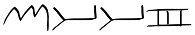	
they would have swallowed us	be·la·u·nu		
flared	ba·cha·ro·wt	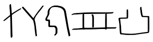	
when their anger	ap·pam		
against us	ba·nu	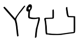	
then	a·zay	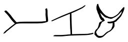	Psalm 124:4
the floods	ham·ma·yim	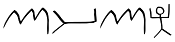	
would have engulfed us	she·ta·phu·nu		
[then] the torrent	nach·lah	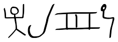	
would have overwhelmed	a·var	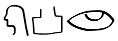	
	al		
us	naph·she·nu	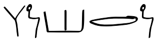	
then	a·zay		Psalm 124:5
would have swept us away	a·var	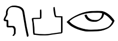	
	al		
	naph·she·nu	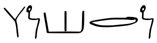	

waters	ham·ma·yim	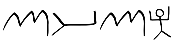	
the raging	haz·ze·do·w·neem		
Blessed	ba·rukh		Psalm 124:6
[be] the LORD	YHVH		
who has not	shel·lo	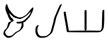	
given us	ne·ta·na·nu	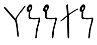	
as prey	te·reph		
to their teeth	le·shin·ne·hem	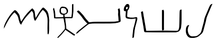	
We	naph·she·nu		Psalm 124:7
like a bird	ke·tsip·po·wr		
have escaped	nim·le·tah	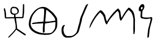	
from the snare	mip·pach		
of the fowler	yo·wq·sheem	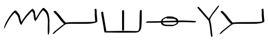	
the net	hap·pach		
is torn	nish·bar		
and we	va·a·nach·nu	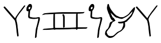	
have slipped away	nim·la·te·nu	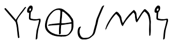	
Our help	ez·re·nu		Psalm 124:8
is in the name	be·shem	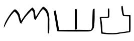	
of the LORD	YHVH		
the Maker	o·seh		
of heaven	sha·ma·yim	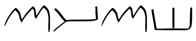	
and earth	va·a·rets		
A song	sheer	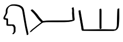	Psalm 125:1
of ascents	ham·ma·a·lo·wt		
Those who trust	hab·bo·te·cheem	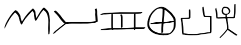	
in the LORD	ba·YHVH	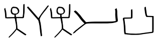	

are like Mount	ke·har	𐤊𐤄𐤓	
Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
It cannot	lo	𐤋𐤀	
be moved	yim·mo·wt	𐤉𐤌𐤅𐤈	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
it abides	ye·shev	𐤉𐤔𐤁	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	Psalm 125:2
As the mountains	ha·reem	𐤄𐤓𐤉𐤌	
surround	sa·veev	𐤎𐤁𐤉𐤁	
	lah	𐤋𐤄	
so the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
surrounds	sa·veev	𐤎𐤁𐤉𐤁	
His people	le·am·mo	𐤋𐤏𐤌𐤅	
both now	me·at·tah	𐤌𐤏𐤕𐤄	
and forevermore	ve·ad	𐤅𐤏𐤃	
	o·w·lam	𐤏𐤅𐤋𐤌	
For	kee	𐤊𐤉	Psalm 125:3
will not	lo	𐤋𐤀	
rest	ya·nu·ach	𐤉𐤍𐤅𐤇	
the scepter	she·vet	𐤔𐤁𐤈	
of the wicked	ha·re·sha	𐤄𐤓𐤔𐤏	
upon	al	𐤏𐤋	
the land allotted	go·w·ral	𐤂𐤅𐤓𐤋	
to the righteous	hats·tsad·dee·qeem	𐤄𐤑𐤃𐤉𐤒𐤉𐤌	
so that	le·ma·an	𐤋𐤌𐤏𐤍	
will not	lo	𐤋𐤀	
put forth	yish·le·chu	𐤉𐤔𐤋𐤇𐤅	

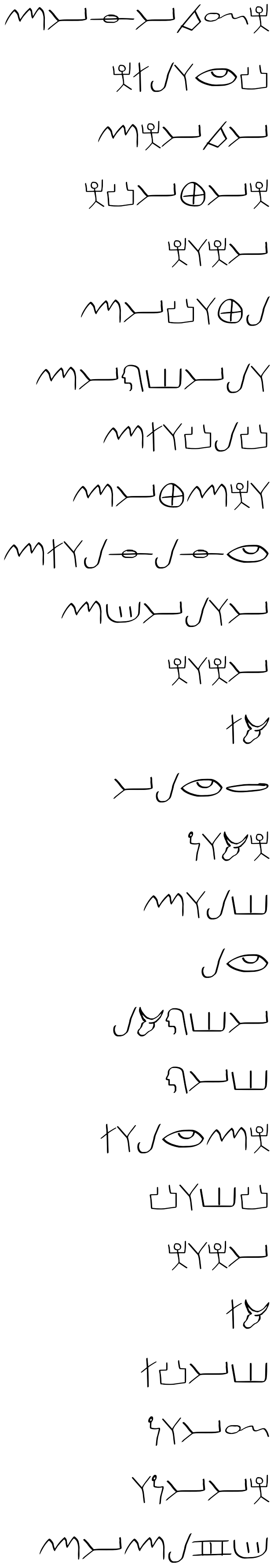

the righteous	hats·tsad·dee·qeem	
to injustice	be·aw·la·tah	
their hands	ye·de·hem	
Do good	he·tee·vah	Psalm 125:4
O LORD	YHVH	
to [those who are] good	lat·to·w·veem	
and to the upright	ve·lee·sha·reem	
in heart	be·lib·bo·w·tam	
But those who turn	ve·ham·mat·teem	Psalm 125:5
to crooked ways	a·qal·qal·lo·w·tam	
will banish	yo·w·lee·khem	
the LORD	YHVH	
	et	
with the evildoers	po·a·le	
	ha·a·ven	
Peace	lo·wm	
be upon	al	
Israel	yis·ra·el	
A song	sheer	Psalm 126:1
of ascents	ham·ma·a·lo·wt	
restored	be·shuv	
When the LORD	YHVH	
-	et	
the captives	shee·vat	
of Zion	tsee·yo·wn	
we were	ha·yee·nu	
like dreamers	ke·cho·le·meem	

Then	az	𐤀𐤆	Psalm 126:2
were filled	yim·ma·le	𐤉𐤌𐤋𐤀	
with laughter	se·cho·wq	𐤔𐤇𐤅𐤒	
our mouths	pee·nu	𐤐𐤉𐤍𐤅	
our tongues	u·le·sho·w·ne·nu	𐤅𐤋𐤔𐤅𐤍𐤍𐤅	
with shouts of joy	rin·nah	𐤓𐤍𐤄	
Then	az	𐤀𐤆	
it was said	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
among the nations	vag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
great	hig·deel	𐤄𐤂𐤃𐤉𐤋	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
has done	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
things for	im	𐤏𐤌	
them ”	el·leh	𐤀𐤋𐤄	
great	hig·deel	𐤄𐤂𐤃𐤉𐤋	Psalm 126:3
The LORD	YHVH	𐤉𐤄𐤅𐤄	
has done	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
things for us	im·ma·nu	𐤏𐤌𐤍𐤅	
we are	ha·yee·nu	𐤄𐤉𐤉𐤍𐤅	
filled with joy	se·me·cheem	𐤔𐤌𐤇𐤉𐤌	
Restore	shu·vah	𐤔𐤅𐤁𐤄	Psalm 126:4
O LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
our captives	she·vu·tē·nu	𐤔𐤁𐤅𐤕𐤍𐤅	
like streams	ka·a·phee·qeem	𐤊𐤀𐤐𐤉𐤒𐤉𐤌	
in the Negev	ban·ne·gev	𐤁𐤍𐤂𐤁	
Those who sow	haz·zo·re·eem	𐤄𐤆𐤓𐤏𐤉𐤌	Psalm 126:5

in tears	be·dim·ah		
with shouts of joy	be·rin·nah		
will reap	yiq·tso·ru	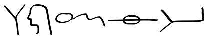	
He who goes out	ha·lo·wkh		Psalm 126:6
	ye·lekh	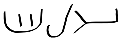	
weeping	u·va·khoh		
bearing	no·se		
a trail	me·shekh		
of seed	haz·za·ra		
will surely return	bo		
	ya·vo·w		
with shouts of joy	ve·rin·nah		
carrying	no·se		
sheaves [of grain]	a·lum·mo·taw		
A song	sheer	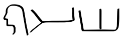	Psalm 127:1
of ascents	ham·ma·a·lo·wt		
Of Solomon	lish·lo·moh	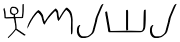	
Unless	im		
the LORD	YHVH		
	lo		
builds	yiv·neh	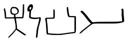	
the house	va·yit	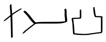	
vain	shaw		
labor	a·me·lu		
its builders	vo·w·naw	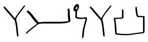	
in	bo		
unless	im		

the LORD	YHVH	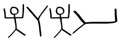	
	lo	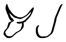	
protects	yish·mar	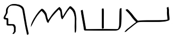	
the city	eer	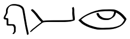	
in vain	shaw	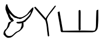	
stand guard	sha·qad	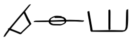	
its watchmen	sho·w·mer	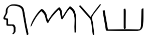	
In vain	shaw	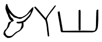	Psalm 127:2
you	la·khem	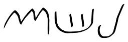	
early	mash·kee·me	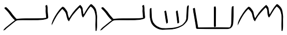	
rise	qum	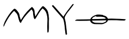	
late	me·a·cha·re	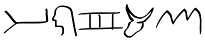	
and stay up	she·vet	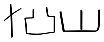	
to eat —	o·khe·le	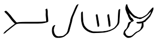	
for bread	le·chem	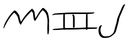	
toiling	ha·a·tsa·veem	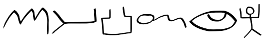	
for	ken	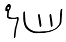	
He gives	yit·ten	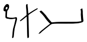	
to His beloved	lee·dee·do	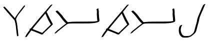	
sleep	she·na	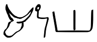	
are indeed	hin·neh	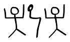	Psalm 127:3
a heritage	na·cha·lat	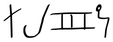	
from the LORD	YHVH	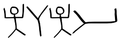	
Children	ba·neem	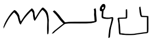	
[is His] reward	khar	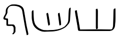	
[and] the fruit	pe·ree	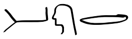	
of the womb	hab·ba·ten	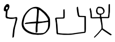	

Like arrows	ke·chits·tseem	Psalm 127:4
in the hand	be·yad	
of a warrior	gib·bo·wr	
so [are]	ken	
children	be·ne	
[born in] one’s youth	han·ne·u·reem	
Blessed	ash·re	Psalm 127:5
is the man	hag·ge·ver	
whose	a·sher	
is full	mil·le	
-	et	
quiver	ash·pa·to	
of them	me·hem	
He will not	lo	
be put to shame	ye·vo·shu	
when	kee	
he confronts	ye·dab·be·ru	
-	et	
the enemies	o·wy·veem	
at the gate	bash·sha·ar	
A song	sheer	Psalm 128:1
of ascents	ham·ma·a·lo·wt	
Blessed	ash·re	
are all	kal	
who fear	ye·re	
the LORD	YHVH	
who walk	ha·ho·lekh	

in His ways !	bid·ra·khaw		
of your labor	ye·gee·a	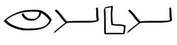	Psalm 128:2
the fruit	kap·pe·kha	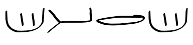	
For	kee	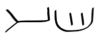	
when you eat	to·khel		
blessings	ash·re·kha	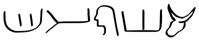	
and prosperity	ve·to·wv		
will be yours	lakh	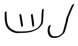	
Your wife	esh·te·kha		Psalm 128:3
vine	ke·ge·phen	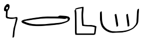	
will be like a fruitful	po·ree·yah		
[flourishing] within	be·yar·ke·te		
your house	ve·te·kha	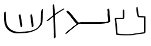	
your sons	ba·ne·kha	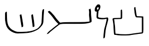	
shoots	kish·ti·le		
like olive	ze·teem		
[sitting] around	sa·veev	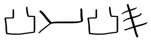	
your table	le·shul·cha·ne·kha	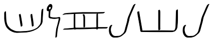	
indeed	hin·neh		Psalm 128:4
	khee	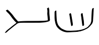	
In this way	khen		
shall blessing come	ye·vo·rakh	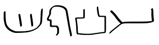	
to the man	ga·ver		
who fears	ye·re		
the LORD	YHVH	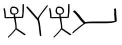	
bless you	ye·va·rekh·kha	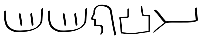	Psalm 128:5
May the LORD	YHVH		

from Zion	mits·tsee·yo·wn		
that you may see	u·re·eh		
the prosperity	be·tuv		
of Jerusalem	ye·ru·sha·lim		
all	kol		
the days	ye·me		
of your life	chay·ye·kha	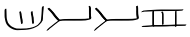	
that you may see	u·re·eh		Psalm 128:6
your children's	va·neem	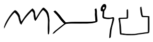	
children	le·va·ne·kha	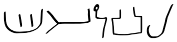	
Peace	lo·wm		
be upon	al		
Israel !	yis·ra·el	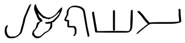	
A song	sheer	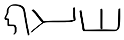	Psalm 129:1
of ascents	ham·ma·a·lo·wt		
Many a time	rab·bat		
they have persecuted me	tse·ra·ru·nee		
from my youth —	min·ne·u·ray		
declare —	yo·mar		
now	na		
let Israel	yis·ra·el	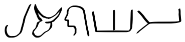	
many a time	rab·bat		Psalm 129:2
they have persecuted me	tse·ra·ru·nee		
from my youth	min·ne·u·ray		
but	gam		
they have not	lo		
prevailed	ya·khe·lu		

against me	lee	לי	
over	al	על	Psalm 129:3
my back	gab·bee	גבי	
The plowmen	cha·re·shu	חרשו	
plowed	cho·re·sheem	חרשים	
long	he·e·ree·khu	האריכו	
they made their furrows	le·ma·ʿa·no·tam	למענותם	
The LORD	YHVH	יהוה	Psalm 129:4
is righteous	tsad·deeq	צדיק	
He has cut me	qits·tsets	קצץ	
from the cords	a·vo·wt	עבות	
of the wicked	re·sha·eem	רשעים	
in shame	ye·vo·shu	יבשו	Psalm 129:5
be turned	ve·yis·so·gu	ויסגו	
back	a·cho·wr	אחור	
May all	kol	כל	
who hate	so·ne·e	שנאי	
Zion	tsee·yo·wn	ציון	
May they be	yih·yu	יהיו	Psalm 129:6
like grass	ka·cha·tseer	כחציר	
on the rooftops	gag·go·wt	גגות	
before	sheq·qad·mat	שקדמת	
it can grow	sha·laph	שלף	
which withers	ya·vesh	יבש	
unable	shel·lo	שלא	Psalm 129:7
to fill	mil·le	מלא	
the hands	khap·po	כפו	

of the reaper	qo·w·tser	𐤒𐤅𐤑𐤓	
or the arms	ve·chits·no	𐤅𐤇𐤑𐤍𐤅	
of the binder of sheaves	me·am·mer	𐤌𐤏𐤌𐤓	
May none	ve·lo	𐤅𐤋𐤀	Psalm 129:8
say [to them]	a·me·ru	𐤀𐤌𐤓𐤅	
who pass by	ha·o·ve·reem	𐤄𐤏𐤁𐤓𐤉𐤌	
“ The blessing	bir·kat	𐤁𐤓𐤊𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
be on you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
we bless	be·rakh·nu	𐤁𐤓𐤊𐤍𐤅	
you	et·khem	𐤀𐤕𐤊𐤌	
in the name	be·shem	𐤁𐤔𐤌	
of the LORD ”	YHVH	𐤉𐤄𐤅𐤄	
A song	sheer	𐤔𐤉𐤓	Psalm 130:1
of ascents	ham·ma·a·lo·wt	𐤄𐤌𐤏𐤋𐤅𐤕	
Out of the depths	mim·ma·a·maq·qeem	𐤌𐤌𐤏𐤌𐤒𐤉𐤌	
I cry to You	qe·ra·tee·kha	𐤒𐤓𐤀𐤕𐤉𐤊	
O LORD !	YHVH	𐤉𐤄𐤅𐤄	
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	Psalm 130:2
hear	shim·ah	𐤔𐤌𐤏𐤄	
my voice	ve·qo·w·lee	𐤁𐤒𐤅𐤋𐤉	
be	tih·ye·nah	𐤕𐤄𐤉𐤉𐤍𐤄	
let Your ears	a·ze·ne·kha	𐤀𐤆𐤍𐤉𐤊	
attentive	qash·shu·vo·wt	𐤒𐤔𐤁𐤅𐤕	
	le·qo·wl	𐤋𐤒𐤅𐤋	
to my plea for mercy	ta·cha·nu·nay	𐤕𐤇𐤍𐤅𐤍𐤉	
If You	im	𐤀𐤌	Psalm 130:3

of iniquities	a·wo·no·wt		
kept track	tish·mar		
O LORD	yah	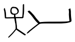	
O Lord	a·do·nay		
[then] who	mee		
could stand ?	ya·a·mod		
But	kee	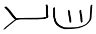	Psalm 130:4
with You	im·me·kha		
there is forgiveness	has·se·lee·chah	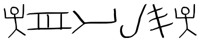	
so that	le·ma·an		
You may be feared	tiw·va·re		
I wait for	qiw·vee·tee	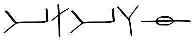	Psalm 130:5
the LORD	YHVH		
does wait	qiw·ve·tah	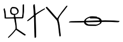	
my soul	naph·shee		
and in His word	ve·lid·va·ro		
I put my hope	ho·w·cha·le·tee	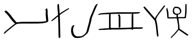	
My soul	naph·shee		Psalm 130:6
[waits] for the Lord	la·do·nay	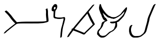	
more than watchmen [wait]	mish·sho·me·reem		
for the morning —	lab·bo·qer	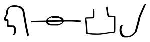	
more than watchmen [wait]	sho·me·reem	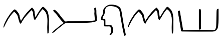	
for the morning	lab·bo·qer	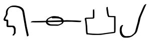	
put your hope	ya·chel	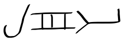	Psalm 130:7
O Israel	yis·ra·el	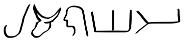	
in	el		
the LORD	YHVH		

for	kee	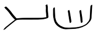	
with	im		
the LORD	YHVH		
is loving devotion	ha·che·sed	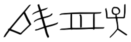	
in abundance	ve·har·beh		
and with Him	im·mo		
is redemption	phe·dut	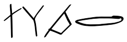	
And He	ve·hu		Psalm 130:8
will redeem	yiph·deh		
-	et		
Israel	yis·ra·el	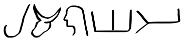	
from all	mik·kol		
iniquity	a·wo·no·taw		
A song	sheer	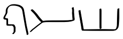	Psalm 131:1
of ascents	ham·ma·a·lo·wt		
Of David	le·da·wid		
O LORD	YHVH		
is not	lo		
proud	ga·vah	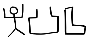	
My heart	lib·bee	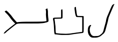	
are not	ve·lo		
haughty	ra·mu		
my eyes	e·nay	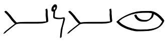	
I do not	ve·lo		
aspire	hil·lakh·tee		
to great things	big·do·lo·wt		
or matters too lofty	u·ve·niph·la·o·wt		

for me	mim·men·nee		
Surely	im		Psalm 131:2
	lo		
I have stilled	shiw·vee·tee	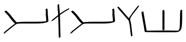	
and quieted	ve·do·w·mam·tee	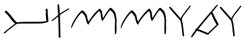	
my soul	naph·shee	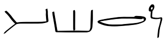	
like a weaned child	ke·ga·mul		
	a·le	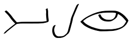	
with his mother	im·mo		
like a weaned child	kag·ga·mul		
within me	a·lay	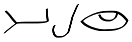	
is my soul	naph·shee	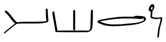	
put your hope	ya·chel	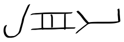	Psalm 131:3
O Israel	yis·ra·el	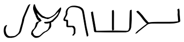	
in	el		
the LORD	YHVH		
both now	me·at·tah		
and forevermore	ve·ad		
	o·w·lam		
A song	sheer	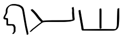	Psalm 132:1
of ascents	ham·ma·a·lo·wt		
remember	ze·kho·wr		
O LORD	YHVH		
of David	le·da·wid		
on behalf	et		
all	kal	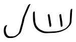	
the hardships he endured	un·no·w·to		

how	a·sher	Psalm 132:2
he swore an oath	nish·ba	
to the LORD	la·YHVH	
[and] vowed	na·dar	
to the Mighty One	la·a·veer	
of Jacob :	ya·a·qov	
“ I will not	im	Psalm 132:3
enter	a·vo	
	be·o·hel	
my house	be·tee	
or	im	
get	e·e·leh	
into	al	
	e·res	
my bed	ye·tsu·ay	
I will not	im	Psalm 132:4
give	et·ten	
sleep	she·nat	
to my eyes	le·e·nay	
to my eyelids	le·aph·ap·pay	
[or] slumber	te·nu·mah	
until	ad	Psalm 132:5
I find	em·tsa	
a place	ma·qo·wm	
for the LORD	la·YHVH	
a dwelling	mish·ka·no·wt	
for the Mighty	la·a·veer	

One of Jacob ”	ya·a·qov	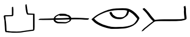	
	hin·neh	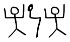	Psalm 132:6
We heard [that the ark was]	she·ma·a·nu·ha	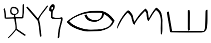	
in Ephrathah	ve·eph·ra·tah	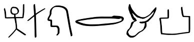	
we found	me·tsa·nu·ha	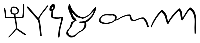	
it in the fields	bis·de	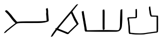	
of Jaar	ya·ar	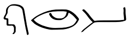	
Let us go	na·vo·w·ah	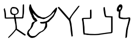	Psalm 132:7
to His dwelling place	le·mish·ke·no·w·taw	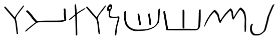	
let us worship	nish·ta·cha·veh	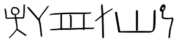	
at His footstool	la·ha·dom	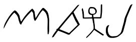	
	rag·law	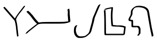	
Arise	qu·mah	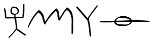	Psalm 132:8
O LORD	YHVH	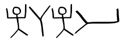	
to Your resting place	lim·nu·cha·te·kha	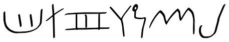	
You	at·tah	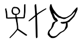	
and the ark	va·a·ro·wn	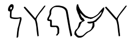	
of Your strength	uz·ze·kha	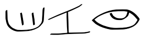	
May Your priests	ko·ha·ne·kha	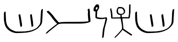	Psalm 132:9
be clothed	yil·be·shu	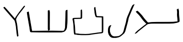	
with righteousness	tse·deq	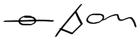	
and Your saints	va·cha·see·de·kha	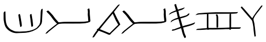	
shout for joy	ye·ran·ne·nu	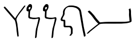	
For the sake	ba·a·vur	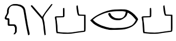	Psalm 132:10
David	da·wid	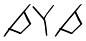	
of Your servant	av·de·kha	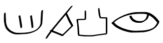	
do not	al	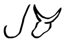	

reject	ta·shev	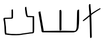	
	pe·ne	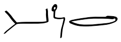	
Your anointed one	me·shee·che·kha	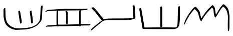	
swore an oath	nish·ba		Psalm 132:11
The LORD	YHVH		
to David	le·da·wid		
	e·met	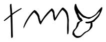	
a promise He will not	lo		
revoke	ya·shuv		
:	mim·men·nah	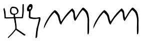	
“ One of your descendants	mip·pe·ree		
	vit·ne·kha		
I will place	a·sheet	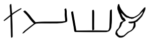	
on your throne	le·khis·se		
	lakh	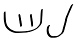	
If	im		Psalm 132:12
keep	yish·me·ru	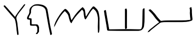	
your sons	va·ne·kha	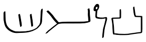	
My covenant	be·ree·tee	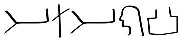	
and the testimony	ve·e·do·tee	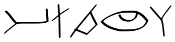	
-	zo		
I will teach them	a·lam·me·dem		
will also	gam		
then their sons	be·ne·hem	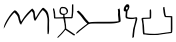	
forever	a·de	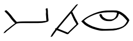	
and ever ”	ad		
sit	ye·she·vu	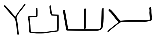	

on your throne	le·khis·se	
	lakh	
For	kee	Psalm 132:13
has chosen	va·char	
the LORD	YHVH	
Zion	be·tsee·yo·wn	
He has desired	iw·vah	
it for His home	le·mo·wo·shav	
:	lo	
“ This	zot	Psalm 132:14
is My resting place	me·nu·cha·tee	
forever	a·de	
and ever	ad	
here	poh	
I will dwell	e·shev	
for	kee	
I have desired [this home]	iw·wi·tee·ha	
provisions	tse·dah	Psalm 132:15
with abundant	ba·rekh	
I will bless her	a·va·rekh	
her poor	ev·yo·w·ne·ha	
I will satisfy	as·bee·a	
with bread	la·chem	
her priests	ve·kho·ha·ne·ha	Psalm 132:16
I will clothe	al·beesh	
with salvation	ye·sha	
and her saints	va·cha·see·de·ha	

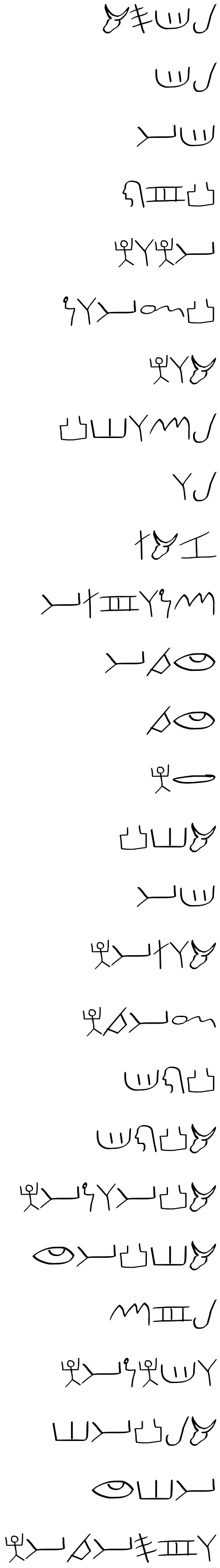

will sing out in joy	ran·nen	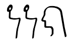	
	ye·ran·ne·nu		
There	sham	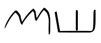	Psalm 132:17
grow	ats·mee·ach		
I will make a horn	qe·ren	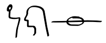	
for David	le·da·wid		
I have prepared	a·rakh·tee		
a lamp	ner		
for My anointed one	lim·shee·chee	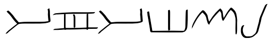	
his enemies	o·wy·vaw	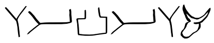	Psalm 132:18
I will clothe	al·beesh	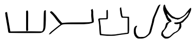	
with shame	bo·shet	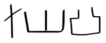	
upon him	ve·a·law	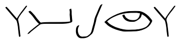	
will gleam ”	ya·tseets		
but the crown	niz·ro	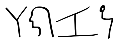	
A song	sheer	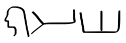	Psalm 133:1
of ascents	ham·ma·a·lo·wt		
Of David	le·da·wid		
Behold	hin·neh		
how	mah	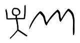	
good	to·wv		
and	u·mah		
pleasant it is	na·eem	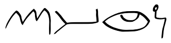	
live	she·vet		
brothers	a·cheem	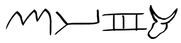	
when	gam		
together in harmony !	ya·chad	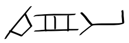	

oil	kash·she·men		Psalm 133:2
It is like fine	hat·to·wv		
on	al		
the head	ha·rosh		
running down	yo·red		
on	al		
the beard	haz·za·qan	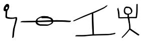	
beard	ze·qan	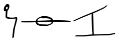	
Aaron’s	a·ha·ron	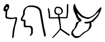	
running down	yo·red	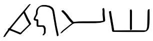	
over	al		
the collar	pee		
of his robes	mid·do·w·taw		
It is like the dew	ke·tal		Psalm 133:3
of Hermon	cher·mo·wn	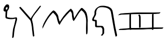	
falling	she·yo·red	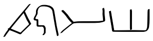	
on	al		
the mountains	har·re		
of Zion	tsee·yo·wn	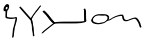	
For	kee	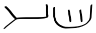	
there	sham		
has bestowed	tsiw·vah		
the LORD	YHVH		
-	et		
the blessing	hab·be·ra·khah		
of life	chay·yeem	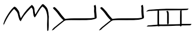	
forevermore	ad		

	ha·o·w·lam	העולם	
A song	sheer	שיר	Psalm 134:1
of ascents	ham·ma·a·lo·wt	המעלות	
Come	hin·neh	הנה	
bless	ba·ra·khu	ברכו	
-	et	את	
the LORD	YHVH	יהוה	
all	kal	כל	
you servants	av·de	עבדי	
of the LORD	YHVH	יהוה	
who serve	ha·o·me·deem	העמדים	
in the house	be·vet	בבית	
of the LORD !	YHVH	יהוה	
by night	bal·le·lo·wt	בלילות	
Lift up	se·u	שאו	Psalm 134:2
your hands	ye·de·khem	ידכם	
to the sanctuary	qo·desh	קדש	
and bless	u·va·ra·khu	וברכו	
-	et	את	
the LORD !	YHVH	יהוה	
bless you	ye·va·rekh·kha	יברכך	Psalm 134:3
May the LORD	YHVH	יהוה	
from Zion	mits·tsee·yo·wn	מציון	
the Maker	o·seh	עשה	
of heaven	sha·ma·yim	שמים	
and earth	va·a·rets	וארץ	
Hallelujah	hal·lu	הללו	Psalm 135:1

!	yah	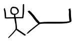	
Praise	hal·lu	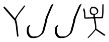	
-	et		
the name	shem		
of the LORD	YHVH		
Give praise	hal·lu	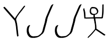	
O servants	av·de	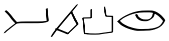	
of the LORD	YHVH		
who stand	o·me·deem		Psalm 135:2
in the house	be·vet	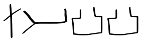	
of the LORD	YHVH		
in the courts	be·chats·ro·wt		
of the house	bet	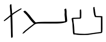	
of our God	e·lo·he·nu		
Hallelujah	hal·lu	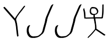	Psalm 135:3
	yah	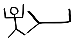	
for	kee	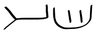	
is good	to·wv		
the LORD	YHVH		
sing praises	zam·me·ru		
to His name	lish·mo		
for	kee	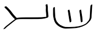	
it is lovely	na·eem	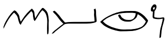	
For	kee	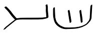	Psalm 135:4
Jacob	ya·a·qov		
has chosen	ba·char	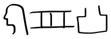	
as His own	lo		

the LORD	yah	𐤉𐤄	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
as His treasured possession	lis·gul·la·to	𐤋𐤎𐤂𐤋𐤕𐤅	
For	kee	𐤊𐤉	Psalm 135:5
I	a·nee	𐤀𐤍𐤉	
know	ya·da·tee	𐤉𐤃𐤏𐤕𐤉	
that	kee	𐤊𐤉	
is great	ga·do·wl	𐤂𐤃𐤅𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our Lord	va·a·do·ne·nu	𐤅𐤀𐤃𐤍𐤉𐤍𐤅	
is above all	mik·kal	𐤌𐤊𐤋	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
all	kol	𐤊𐤋	Psalm 135:6
that	a·sher	𐤀𐤔𐤓	
pleases Him	cha·phets	𐤇𐤐𐤑	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
does	a·sah	𐤏𐤔𐤄	
in the heavens	bash·sha·ma·yim	𐤁𐤔𐤌𐤉𐤌	
and on the earth	u·va·a·rets	𐤅𐤁𐤀𐤓𐤑	
in the seas	bay·yam·meem	𐤁𐤉𐤌𐤉𐤌	
and in all	ve·khal	𐤅𐤊𐤋	
their depths	te·ho·w·mo·wt	𐤕𐤄𐤅𐤌𐤅𐤕	
to rise	ma·a·leh	𐤌𐤏𐤋𐤄	Psalm 135:7
He causes the clouds	ne·si·eem	𐤍𐤔𐤀𐤉𐤌	
from the ends	miq·tseh	𐤌𐤒𐤑𐤄	
of the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
the lightning	be·ra·qeem	𐤁𐤓𐤒𐤉𐤌	

with the rain	lam·ma·tar		
He generates	a·sah		
and brings forth	mo·w·tse		
the wind	ru·ach		
from His storehouses	me·o·wts·ro·w·taw		
He struck down	hik·kah		Psalm 135:8
the firstborn	be·kho·w·re		
of Egypt	mits·ra·yim	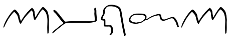	
of both man	me·a·dam		
and	ad		
beast	be·he·mah	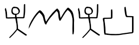	
He sent	sha·lach	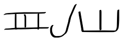	Psalm 135:9
signs	o·to·wt		
and wonders	u·mo·phe·teem		
into your midst	be·to·w·khe·khee	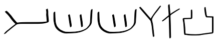	
O Egypt	mits·ra·yim	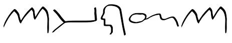	
against Pharaoh	be·phar·oh		
and all	u·ve·khal		
his servants	a·va·daw	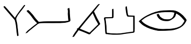	
He struck down	hik·kah		Psalm 135:10
nations	go·w·yim	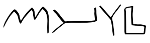	
many	rab·beem	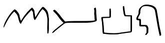	
and slaughtered	ve·ha·rag		
kings :	me·la·kheem		
mighty	a·tsu·meem		
Sihon	le·see·cho·wn	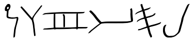	Psalm 135:11
king	me·lekh	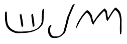	

of the Amorites	ha·e·mo·ree		
Og	u·le·o·wg		
king	me·lekh	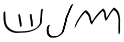	
of Bashan	hab·ba·shan	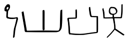	
and all	u·le·khol	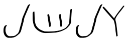	
the kings	mam·le·kho·wt		
of Canaan	ke·na·an		
He gave	ve·na·tan	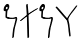	Psalm 135:12
their land	ar·tsam		
as an inheritance	na·cha·lah	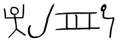	
as a heritage	na·cha·lah	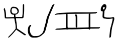	
Israel	le·yis·ra·el		
to His people	am·mo		
O LORD	YHVH		Psalm 135:13
Your name	shim·kha		
endures forever	le·o·w·lam		
O LORD	YHVH		
Your renown	zikh·re·kha		
through all generations	le·dor		
	va·dor		
For	kee	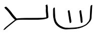	Psalm 135:14
will vindicate	ya·deen		
the LORD	YHVH		
His people	am·mo		
on	ve·al		
His servants	a·va·daw	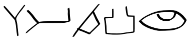	
and will have compassion	yit·ne·cham	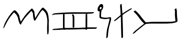	

The idols	a·tsab·be		Psalm 135:15
of the nations	hag·go·w·yim	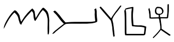	
are silver	ke·seph		
and gold	ve·za·hav	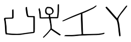	
made	ma·a·seh		
by the hands	ye·de	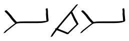	
of men	a·dam		
They have mouths	peh	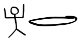	Psalm 135:16
	la·hem		
but cannot	ve·lo		
speak	ye·dab·be·ru		
[they have] eyes	e·na·yim	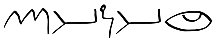	
	la·hem		
but cannot	ve·lo		
see	yir·u		
they have ears	a·ze·na·yim	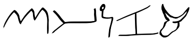	Psalm 135:17
	la·hem		
but cannot	ve·lo		
hear	ya·a·zee·nu		
-	aph		
nor	en	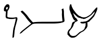	
is there	yesh	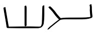	
breath	ru·ach		
in their mouths	be·phee·hem	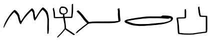	
like them	ke·mo·w·hem		Psalm 135:18
become	yih·yu		
Those who make them	o·se·hem	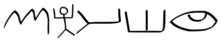	

as do all	kol	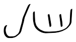	
who	a·sher		
trust	bo·te·ach		
in them	ba·hem		
O house	bet	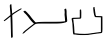	Psalm 135:19
of Israel	yis·ra·el	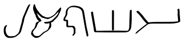	
bless	ba·ra·khu	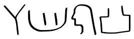	
-	et		
the LORD	YHVH		
O house	bet	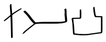	
of Aaron	a·ha·ron	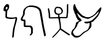	
bless	ba·ra·khu	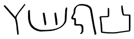	
-	et		
the LORD	YHVH		
O house	bet	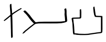	Psalm 135:20
of Levi	hal·le·vee		
bless	ba·ra·khu	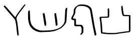	
-	et		
the LORD	YHVH		
you who fear	yir·e		
the LORD	YHVH		
bless	ba·ra·khu	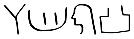	
-	et		
the LORD !	YHVH		
Blessed be	ba·rukh		Psalm 135:21
the LORD	YHVH		
from Zion —	mits·tsee·yo·wn		

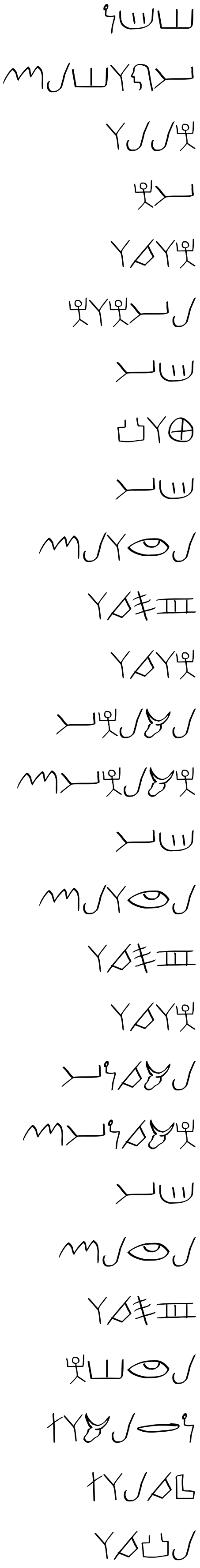

He who dwells	sho·khen	
in Jerusalem	ye·ru·sha·lim	
Hallelujah	hal·lu	
!	yah	
Give thanks	ho·w·du	Psalm 136:1
to the LORD	la·YHVH	
for	kee	
He is good	to·wv	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
Give thanks	ho·w·du	Psalm 136:2
to the God	le·lo·he	
of gods	ha·e·lo·heem	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
Give thanks	ho·w·du	Psalm 136:3
to the Lord	la·a·do·ne	
of lords	ha·a·do·neem	
	kee	
endures forever	le·o·lam	
His loving devotion	chas·do	
does	le·o·seh	Psalm 136:4
wonders	niph·la·o·wt	
great	ge·do·lo·wt	
He alone	le·vad·do	

	kee	כי	
endures forever	le·o·w·lam	לעולם	
His loving devotion	chas·do	חסדו	
He made	le·o·seh	לעשה	Psalm 136:5
the heavens	hash·sha·ma·yim	השמים	
By His insight	bit·vu·nah	בתבונה	
	kee	כי	
endures forever	le·o·w·lam	לעולם	
His loving devotion	chas·do	חסדו	
He spread out	le·ro·qa	לרקע	Psalm 136:6
the earth	ha·a·rets	הארץ	
upon	al	על	
the waters	ham·ma·yim	המים	
	kee	כי	
endures forever	le·o·w·lam	לעולם	
His loving devotion	chas·do	חסדו	
He made	le·o·seh	לעשה	Psalm 136:7
lights —	o·w·reem	אורים	
the great	ge·do·leem	גדלים	
	kee	כי	
endures forever	le·o·w·lam	לעולם	
His loving devotion	chas·do	חסדו	
-	et	את	Psalm 136:8
the sun	hash·she·mesh	השמש	
to rule	le·mem·she·let	לממשלת	
the day	bay·yo·wm	ביום	
	kee	כי	

endures forever	le·o·w·lam	
His loving devotion	chas·do	
-	et	Psalm 136:9
the moon	hay·ya·re·ach	
and stars	ve·kho·w·kha·veem	
to govern	le·mem·she·lo·wt	
the night	bal·la·ye·lah	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
He struck down	le·mak·keh	Psalm 136:10
of Egypt	mits·ra·yim	
the firstborn	biv·kho·w·re·hem	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
out	vay·yo·w·tse	Psalm 136:11
and brought Israel	yis·ra·el	
from among them	mit·to·w·kham	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
hand	be·yad	Psalm 136:12
with a mighty	cha·za·qah	
arm	u·viz·ro·w·a	
and an outstretched	ne·tu·yah	
	kee	

endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
He divided	le·go·zer	𐤋𐤂𐤆𐤓	Psalm 136:13
Sea	yam	𐤉𐤌	
the Red	suph	𐤎𐤅𐤐	
in two	lig·za·reem	𐤋𐤂𐤆𐤓𐤉𐤌	
	kee	𐤊𐤉	
endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
and led	ve·he·e·veer	𐤅𐤄𐤏𐤁𐤉𐤓	Psalm 136:14
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
through the midst	be·to·w·kho	𐤁𐤕𐤅𐤊𐤅	
	kee	𐤊𐤉	
endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
but swept	ve·ni·er	𐤅𐤍𐤏𐤓	Psalm 136:15
Pharaoh	par·oh	𐤐𐤓𐤏𐤄	
and his army	ve·che·lo	𐤅𐤇𐤉𐤋𐤅	
Sea	ve·yam	𐤁𐤉𐤌	
into the Red	suph	𐤎𐤅𐤐	
	kee	𐤊𐤉	
endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
He led	le·mo·w·leekh	𐤋𐤌𐤅𐤋𐤉𐤊	Psalm 136:16
His people	am·mo	𐤏𐤌𐤅	
through the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
	kee	𐤊𐤉	

endures forever	le·o·w·lam		
His loving devotion	chas·do		
He struck down	le·mak·keh	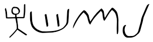	Psalm 136:17
kings	me·la·kheem		
great	ge·do·leem	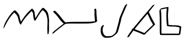	
	kee	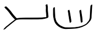	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
and slaughtered	vay·ya·ha·rog	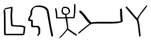	Psalm 136:18
kings —	me·la·kheem		
mighty	ad·dee·reem		
	kee	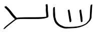	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
Sihon	le·see·cho·wn	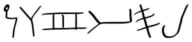	Psalm 136:19
king	me·lekh	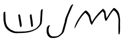	
of the Amorites	ha·e·mo·ree		
	kee	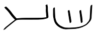	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
and Og	u·le·o·wg		Psalm 136:20
king	me·lekh	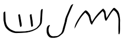	
of Bashan —	hab·ba·shan	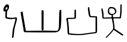	
	kee	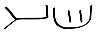	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
and He gave	ve·na·tan		Psalm 136:21

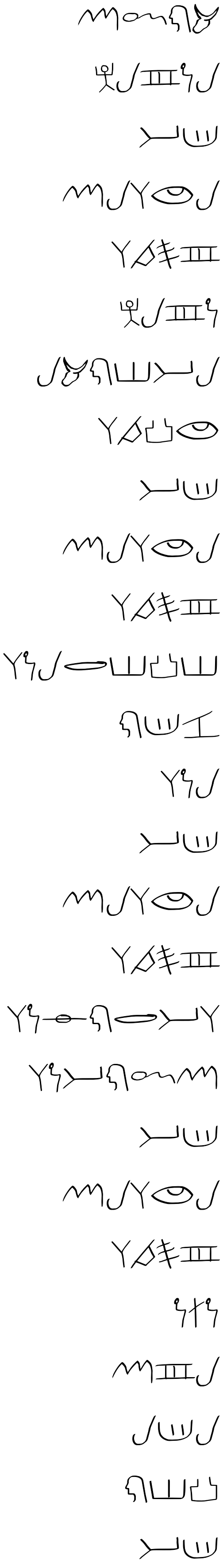

their land	ar·tsam	
as an inheritance	le·na·cha·lah	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
a heritage	na·cha·lah	Psalm 136:22
Israel	le·yis·ra·el	
to His servant	av·do	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
in our low estate	be·shiph·le·nu	Psalm 136:23
He remembered	za·khar	
us	la·nu	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
and freed us	vay·yiph·re·qe·nu	Psalm 136:24
from our enemies	mits·tsa·re·nu	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
He gives	no·ten	Psalm 136:25
food	le·chem	
to every	le·khal	
creature	ba·sar	
	kee	

endures forever	le·o·w·lam		
His loving devotion	chas·do		
Give thanks	ho·w·du		Psalm 136:26
to the God	le·el		
of heaven !	hash·sha·ma·yim		
	kee	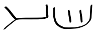	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
By	al		Psalm 137:1
the rivers	na·ha·ro·wt	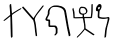	
of Babylon	ba·vel		
-	sham		
we sat	ya·shav·nu		
and	gam		
wept	ba·khee·nu		
when we remembered	be·za·khe·re·nu	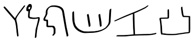	
-	et		
Zion	tsee·yo·wn	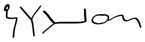	
There on	al		Psalm 137:2
the willows	a·ra·veem	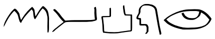	
	be·to·w·khah		
we hung	ta·lee·nu	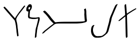	
our harps	kin·no·ro·w·te·nu		
for	kee	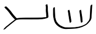	Psalm 137:3
there	sham		
requested	she·e·lu·nu		
our captors	sho·w·ve·nu	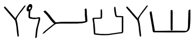	

	div·re·shi	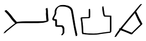	
a song	r	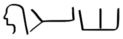	
our tormentors demanded	ve·to·w·la·le·nu	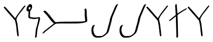	
songs of joy :	sim·chah	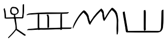	
“ Sing	shee·ru	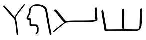	
us	la·nu	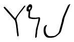	
a song	mish·sheer	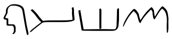	
of Zion ”	tsee·yo·wn	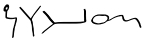	
How	ekh	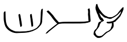	Psalm 137:4
can we sing	na·sheer	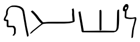	
-	et	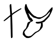	
a song	sheer	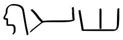	
of the LORD	YHVH	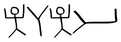	
in	al	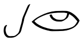	
land ?	ad·mat	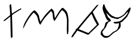	
a foreign	ne·khar	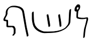	
If	im	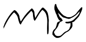	Psalm 137:5
I forget you	esh·ka·chekh	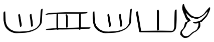	
O Jerusalem	ye·ru·sha·lim	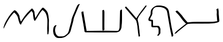	
cease to function	tish·kach	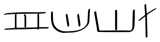	
may my right hand	ye·mee·nee	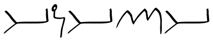	
cling	tid·baq	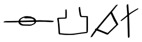	Psalm 137:6
May my tongue	le·sho·w·nee	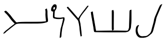	
to the roof of my mouth	le·chik·kee	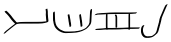	
if	im	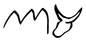	
I do not	lo	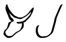	
remember you	ez·ke·re·khee	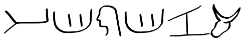	

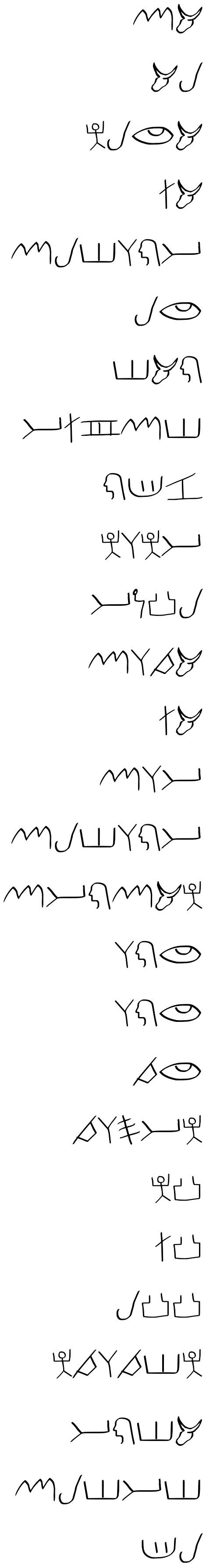

if	im	
I do not	lo	
exalt	a·a·leh	
-	et	
Jerusalem	ye·ru·sha·lim	
as	al	
my greatest	rosh	
joy !	sim·cha·tee	
Remember	ze·khor	Psalm 137:7
O LORD	YHVH	
the sons	liv·ne	
of Edom	e·do·wm	
-	et	
on the day	yo·wm	
Jerusalem [fell] :	ye·ru·sha·lim	
they said	ha·o·me·reem	
“ Destroy it ”	a·ru	
“ tear it down	a·ru	
to	ad	
its foundations	hay·so·wd	
! ”	bah	
O Daughter	bat	Psalm 137:8
of Babylon	ba·vel	
doomed to destruction	hash·she·du·dah	
blessed	ash·re	
is he who repays	shey·shal·lem	
you	lakh	

-	et		
as	ge·mu·lekh		
you have done	sheg·ga·malt		
to us	la·nu		
Blessed is	ash·re	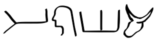	Psalm 137:9
he who seizes	she·yo·chez		
and dashes	ve·nip·pets		
them	et		
your infants	o·la·la·yikh	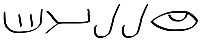	
against	el		
the rocks	has·sa·la	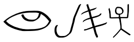	
Of David	le·da·wid		Psalm 138:1
I give You thanks	o·wd·kha		
with all	ve·khal		
my heart	lib·bee	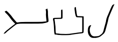	
before	ne·ged		
the gods	e·lo·heem		
I sing Your praises	a·zam·me·re·ka		
I bow down	esh·ta·cha·veh		Psalm 138:2
toward	el		
temple	he·khal	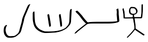	
Your holy	qad·she·kha		
and give thanks	ve·o·w·deh		
-	et		
to Your name	she·me·kha		
for	al		
Your loving devotion	chas·de·kha		

and	ve·al		
Your faithfulness	a·mit·te·kha		
You	kee	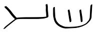	
have exalted	hig·dal·ta	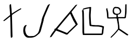	
above	al		
all else	ka·lo·shi	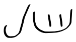	
Your name	me·kha		
and Your word	im·ra·te·kha		
On the day	be·yo·wm	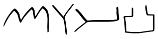	Psalm 138:3
I called	qa·ra·tee		
You answered me	vat·ta·a·ne·nee		
You emboldened me	tar·hi·ve·nee	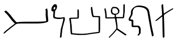	
my soul	ve·naph·shee		
[and] strengthened	oz		
will give You thanks	yo·w·du·kha		Psalm 138:4
O LORD	YHVH		
All	kal	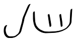	
the kings	mal·khe	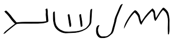	
of the earth	a·rets		
when	kee	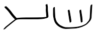	
they hear	me·u		
the words	im·re	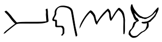	
of Your mouth	phee·kha	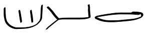	
They will sing	ve·ya·shee·ru	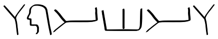	Psalm 138:5
of the ways	be·dar·khe		
of the LORD	YHVH		
for	kee	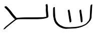	

is great	ga·do·wl	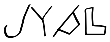	
the glory	ke·vo·wd	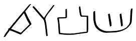	
of the LORD	YHVH	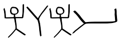	
Though	kee	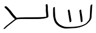	Psalm 138:6
is on high	ram	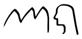	
the LORD	YHVH	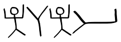	
to the lowly	ve·sha·phal	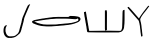	
He attends	yir·eh	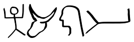	
but the proud	ve·ga·vo·ah	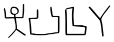	
from afar	mim·mer·chaq	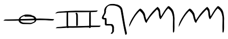	
He knows	ye·ye·da	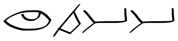	
If	im	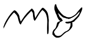	Psalm 138:7
I walk	e·lekh	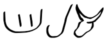	
in the midst	be·qe·rev	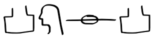	
of trouble	tsa·rah	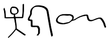	
You preserve me	te·chay·ye·nee	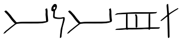	
from	al	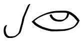	
the anger	aph	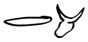	
of my foes	o·ye·vay	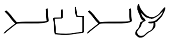	
You extend	tish·lach	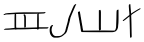	
Your hand	ya·de·kha	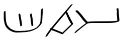	
saves me	ve·to·wo·shee·e·nee	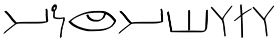	
and Your right hand	ye·mee·ne·kha	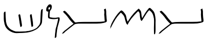	
The LORD	YHVH	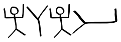	Psalm 138:8
will fulfill	yig·mor	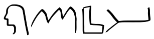	
[His purpose] for me	ba·a·dee	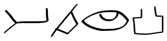	
O LORD	YHVH	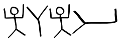	

Your loving devotion	chas·de·kha		
endures forever —	le·o·w·lam		
the works	ma·a·se		
of Your hands	ya·de·kha	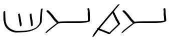	
do not	al		
abandon	te·reph		
For the choirmaster	lam·nats·tse·ach		Psalm 139:1
of David	le·da·wid		
A Psalm	miz·mo·wr	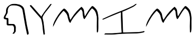	
O LORD	YHVH		
You have searched me	cha·qar·ta·nee	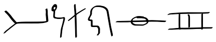	
and known me	vat·te·da		
You	at·tah		Psalm 139:2
know	ya·da·ta		
when I sit	shiv·tee		
and when I rise	ve·qu·mee		
You understand	ban·tah	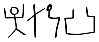	
my thoughts	le·re·ee		
from afar	me·ra·cho·wq	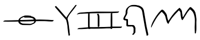	
my path	a·re·chee	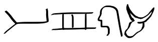	Psalm 139:3
and my lying down	ve·riv·ee	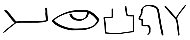	
You search out	ze·ree·ta	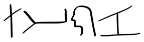	
of all	ve·khal		
my ways	de·ra·khay		
You are aware	his·kan·tah		
Even	kee	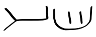	Psalm 139:4
	en	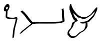	

before a word	mil·lah	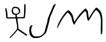	
is on my tongue	bil·sho·w·nee	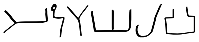	
	hen		
O LORD	YHVH	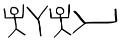	
You know	ya·da·ta	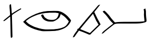	
all about it	khul·lah	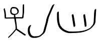	
behind	a·cho·wr	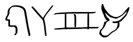	Psalm 139:5
and before	va·qe·dem	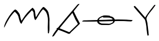	
You hem me in	tsar·ta·nee	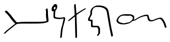	
You have laid	vat·ta·shet	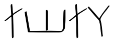	
upon me	a·lay	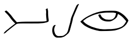	
Your hand	kap·pe·khah	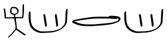	
[is] too wonderful	pil·ʾī·yah	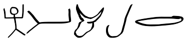	Psalm 139:6
[Such] knowledge	da·at	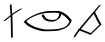	
for me	mim·men·nee	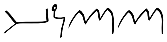	
too lofty	nis·ge·vah	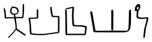	
	lo	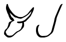	
for me to attain	u·khal	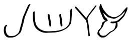	
	lah	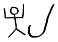	
Where	a·nah	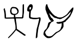	Psalm 139:7
can I go	e·lekh	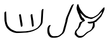	
to escape Your Spirit ?	me·ru·che·kha	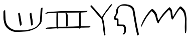	
Where	ve·a·nah	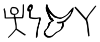	
from Your presence ?	mip·pa·ne·kha	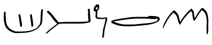	
can I flee	ev·rach	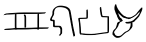	
If	im	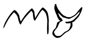	Psalm 139:8
I ascend	es·saq	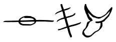	

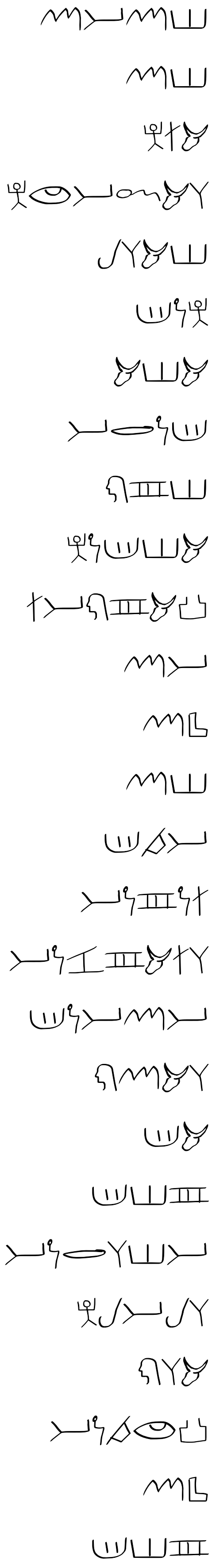

to the heavens	ma·yim	
are there	sham	
You	at·tah	
if I make my bed	ve·ats·tsee·ah	
in Sheol	she·o·wl	
You are there	hin·ne·ka	
If I rise on	es·sa	Psalm 139:9
the wings	khan·phe	
of the dawn	sha·char	
if I settle	esh·ke·nah	
by the farthest	be·a·cha·reet	
sea	yam	
even	ga·mo·sha	Psalm 139:10
there	m	
Your hand	ya·de·kha	
will guide me	tan·che·nee	
will hold me fast	ve·to·cha·ze·nee	
Your right hand	ye·mee·ne·kha	
If I say	va·o·mar	Psalm 139:11
“ Surely	akh	
the darkness	cho·shekh	
will hide me	ye·shu·phe·nee	
become night	ve·lay·lah	
and the light	o·wr	
around me ”—	ba·a·de·nee	
even	gam	Psalm 139:12
the darkness	cho·shekh	

is not	lo		
dark	yach·sheekh		
to You	mim·me·kha		
but the night	ve·lay·lah	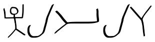	
like the day	kay·yo·wm	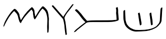	
shines	ya·eer		
for darkness	ka·cha·she·khah	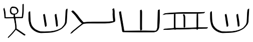	
is as light to You	ka·o·w·rah		
For	kee	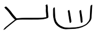	Psalm 139:13
You	at·tah		
formed	qa·nee·ta	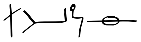	
my inmost being	khil·yo·tay	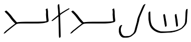	
You knit me together	te·suk·ke·nee	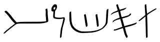	
womb	be·ve·ten		
in my mother’s	im·mee	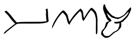	
I praise	o·wd·kha		Psalm 139:14
You	al		
for	kee	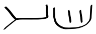	
I am fearfully	no·w·ra·o·wt		
and wonderfully made	niph·le·tee	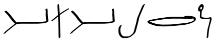	
Marvelous	niph·la·eem		
[are] Your works	ma·a·se·kha		
and I	ve·naph·shee		
know this	yo·da·at		
very well	me·od		
was not	lo		Psalm 139:15
hidden	nikh·chad		

My frame	a·tse·mee		
from You	mim·me·ka		
when	a·sher		
I was made	us·se·tee	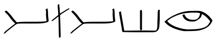	
in secret	vas·se·ter		
when I was woven together	ruq·qam·tee	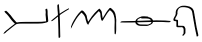	
in the depths	be·tach·tee·yo·wt		
of the earth	a·rets		
my unformed body	ga·le·mee		Psalm 139:16
saw	ra·u		
Your eyes	e·ne·kha	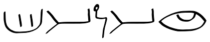	
in	ve·al		
Your book	siph·re·kha		
all	kul·lam	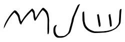	
were written	yik·ka·te·vu		
my days	ya·meem	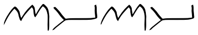	
and ordained for me	yuts·tsa·ru		
before one of them came to be	ve·lo		
	e·chad	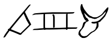	
	ba·hem		
	ve·lee	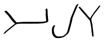	Psalm 139:17
How	mah	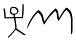	
precious to me	ya·qe·ru	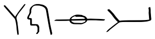	
are Your thoughts	re·e·kha	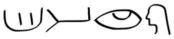	
O God	el		
how	meh	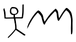	
vast	a·tse·mu		

is their sum !	ra·she·hem	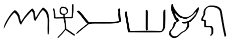	
[If] I were to count them	es·pe·rem		Psalm 139:18
the grains of sand	me·cho·wl	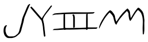	
they would outnumber	yir·bun		
and when I awake	he·qee·tso·tee	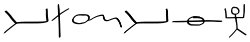	
I am still	ve·o·w·dee		
with You	im·makh		
O	im		Psalm 139:19
that You would slay	tiq·tol	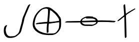	
God	e·lo·w·ah	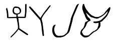	
the wicked —	ra·sha		
men —	ve·an·she	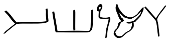	
you bloodthirsty	da·meem	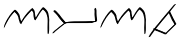	
away	su·ru		
from me	men·nee	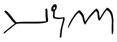	
who	a·sher		Psalm 139:20
speak of You	yo·me·ru·kha	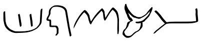	
deceitfully	lim·zim·mah	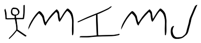	
take	na·su		
[Your name] in vain	lash·shaw		
Your enemies	a·re·kha	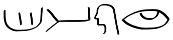	
Do I not	ha·lo·w		Psalm 139:21
hate	me·san·e·kha		
O LORD	YHVH		
those who hate You	es·na	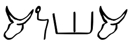	
those who rise against You ?	u·vit·qo·wm·me·kha	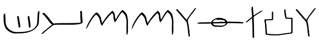	

and detest	et·qo·w·tat	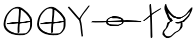	
with perfect	takh·leet	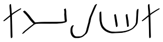	Psalm 139:22
hatred	sin·ah	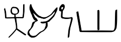	
I hate them	se·ne·teem	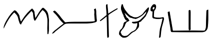	
as my enemies	le·o·wy·veem	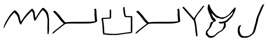	
I count them	ha·yu	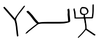	
	lee	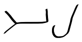	
Search me	cha·qe·re·nee	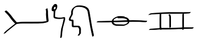	Psalm 139:23
O God	el	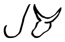	
and know	ve·da	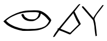	
my heart	le·va·vee	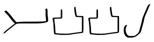	
test me	be·cha·ne·nee	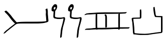	
and know	ve·da	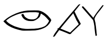	
my concerns	sar·ap·pay	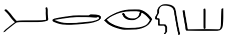	
See	u·re·eh	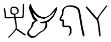	Psalm 139:24
if	im	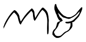	
way	de·rekh	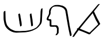	
there is any offensive	o·tsev	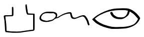	
in me	bee	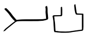	
lead me	u·ne·che·nee	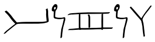	
in the way	be·de·rekh	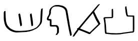	
everlasting	o·w·lam	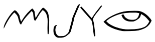	
For the choirmaster	lam·nats·tse·ach	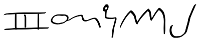	Psalm 140:1
A Psalm	miz·mo·wr	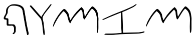	
of David	le·da·wid	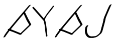	
Rescue me	chal·le·tse·nee	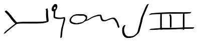	
O LORD	YHVH	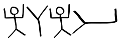	

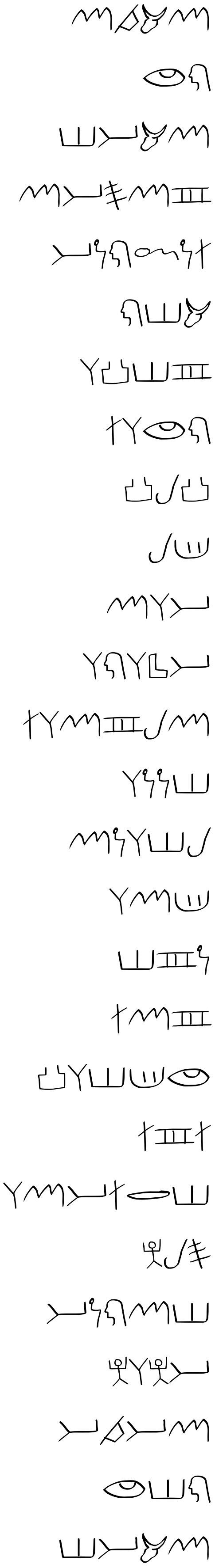

men	me·a·dam	
from evil	ra	
from men	me·eesh	
of violence	cha·ma·seem	
Protect me	tin·tse·re·nee	
who	a·sher	Psalm 140:2
devise	cha·she·vu	
evil	ra·o·wt	
in their hearts	be·lev	
all	kal	
day long	yo·wm	
and stir up	ya·gu·ru	
war	mil·cha·mo·wt	
They sharpen	sha·na·nu	Psalm 140:3
their tongues	le·sho·w·nam	
like	ke·mo	
snakes	na·chash	
the venom	cha·mat	
of vipers	akh·shuv	
is on	ta·chat	
their lips	se·pha·te·mo	
Selah	se·lah	
Guard me	sha·me·re·nee	Psalm 140:4
O LORD	YHVH	
from the hands	mee·de	
of the wicked	ra·sha	
from men	me·eesh	

of violence	cha·ma·seem		
Keep me safe	tin·tse·re·nee		
who	a·sher		
scheme	cha·she·vu	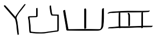	
to make me stumble	lid·cho·wt	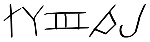	
	pe·a·may		
hide	ta·me·nu		Psalm 140:5
The proud	ge·eem	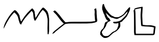	
a snare	pach		
for me	lee	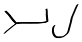	
the cords	va·cha·va·leem	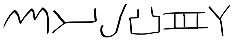	
are spread	pa·re·su		
of their net	re·shet		
along	le·yad	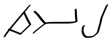	
the path	ma·gal		
and lures	mo·qe·sheem		
are set out	sha·tu		
for me	lee	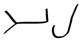	
Selah	se·lah	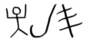	
I say	a·mar·tee		Psalm 140:6
to the LORD	la·YHVH	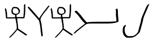	
are my God ”	e·lee	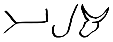	
“ You	at·tah		
Hear	ha·a·zee·nah	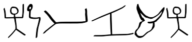	
O LORD	YHVH		
	qo·wl	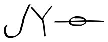	
my cry for help	ta·cha·nu·nay		

O GOD	YHVH	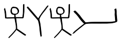	Psalm 140:7
the Lord	a·do·nay	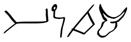	
the strength	oz	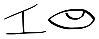	
of my salvation	ye·shu·a·tee	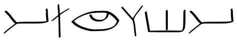	
You shield	sak·ko·tah	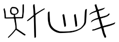	
my head	le·ro·shee	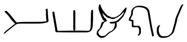	
in the day	be·yo·wm	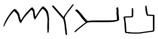	
of battle	na·sheq	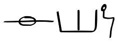	
not	al	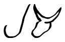	Psalm 140:8
Grant	tit·ten	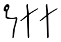	
O LORD	YHVH	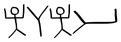	
the desires	ma·a·vay·ye	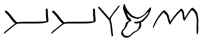	
of the wicked	ra·sha	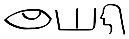	
their evil plans	ze·ma·mo	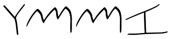	
do not	al	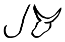	
promote	ta·pheq	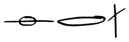	
[lest] they be exalted	ya·ru·mu	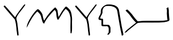	
Selah	se·lah	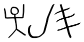	
May the heads	rosh	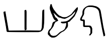	Psalm 140:9
of those who surround me	me·sib·bay	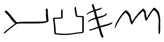	
in the trouble	a·mal	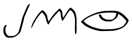	
their lips have caused	se·pha·te·mo	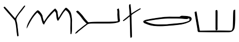	
be covered	ye·khas·su·mo	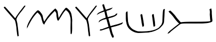	
fall	ya·mī·tu	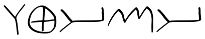	Psalm 140:10
on them	a·le·hem	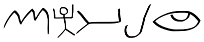	
May burning coals	ge·cha·leem	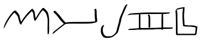	
into the fire	ba·esh	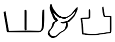	

may they be thrown	yap·pi·lem	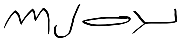	
into the miry pits	be·ma·ha·mo·ro·wt	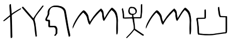	
never	bal	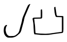	
to rise again	ya·qu·mu	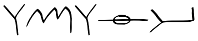	
May no slanderer	eesh	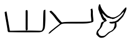	Psalm 140:11
	la·sho·wn	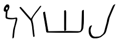	
	bal	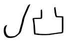	
be established	yik·ko·wn	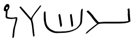	
in the land	ba·a·rets	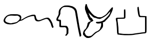	
the man	eesh	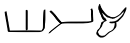	
of violence	cha·mas	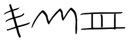	
may calamity	ra	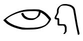	
hunt down	ye·tsu·den·nu	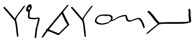	
	le·mad·che·phot	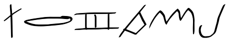	
I know	ya·daʿ·ti	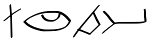	Psalm 140:12
that	kee	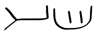	
upholds	ya·a·seh	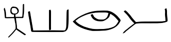	
the LORD	YHVH	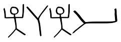	
justice	deen	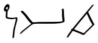	
for the poor	a·nee	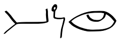	
[and defends] the cause	mish·pat	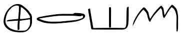	
of the needy	ev·yo·neem	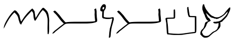	
Surely	akh	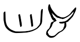	Psalm 140:13
the righteous	tsad·dee·qeem	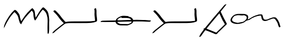	
will praise	yo·w·du	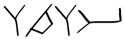	
Your name	lish·me·kha	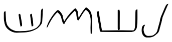	
will dwell	ye·she·vu	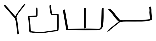	

the upright	ye·sha·reem	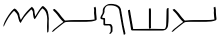	
	et		
in Your presence	pa·ne·kha	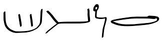	
A Psalm	miz·mo·wr	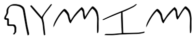	Psalm 141:1
of David	le·da·wid		
O LORD	YHVH		
I call upon You	qe·ra·tee·kha		
come quickly	chu·shah		
to me	lee	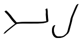	
Hear	ha·a·zee·nah	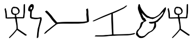	
my voice	qo·w·lee		
when I call	be·qa·re·ee	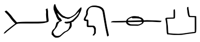	
to You	lakh	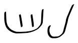	
be set	tik·ko·wn		Psalm 141:2
May my prayer	te·phil·la·tee	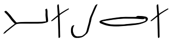	
like incense	qe·to·ret	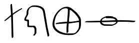	
before You	le·pha·ne·kha	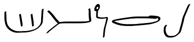	
my uplifted	mas·at		
hands	kap·pay		
offering	min·chat	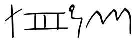	
like the evening	a·rev		
Set	shee·tah	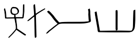	Psalm 141:3
O LORD	YHVH		
a guard	sha·me·rah		
over my mouth	le·phee	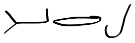	
keep watch	nits·tse·rah		
at	al		

the door	dal		
of my lips	se·pha·tay		
Do not let	al		Psalm 141:4
be drawn	tat		
my heart	lib·bee	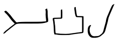	
thing	le·da·var		
to any evil	ra		
or take part	le·hit·o·w·lel		
in works	a·li·lo·wt	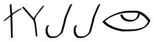	
of wickedness	be·re·sha		
with	et		
men	ee·sheem	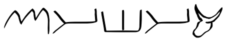	
who do	po·a·le		
iniquity	a·ven		
let me not	u·val		
feast	el·cham	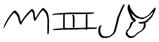	
on their delicacies	be·man·am·me·hem		
strike me	ye·hel·me·nee	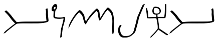	Psalm 141:5
Let the righteous man	tsad·deeq	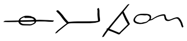	
be an act of loving devotion	che·sed		
let his rebuke	ve·yo·w·khee·che·nee	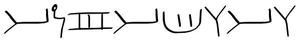	
It is oil	she·men		
for my head	rosh		
let me not	al		
refuse it	ya·nee	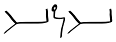	
	ro·shee	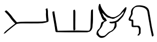	
For	kee	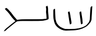	

	o·wd		
my prayer is ever against	u·te·phil·la·tee		
the deeds of the wicked	be·ra·o·w·te·hem		
are thrown down	nish·me·tu		Psalm 141:6
from	vee·de	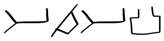	
the cliffs	se·la		
When their rulers	sho·phe·te·hem		
the people will listen	ve·sha·me·u		
to my words	a·ma·ray	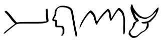	
for	kee	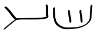	
they are pleasant	na·e·mu		
As when	ke·mo	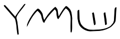	Psalm 141:7
one plows	pho·le·ach	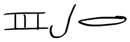	
and breaks up	u·vo·qe·a	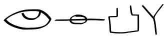	
the soil	ba·a·rets		
have been scattered	niph·ze·ru	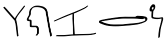	
so our bones	a·tsa·me·nu		
at the mouth	le·phee	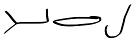	
of Sheol	she·o·wl		
But	kee	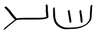	Psalm 141:8
are fixed on You	e·le·kha	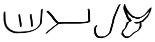	
O GOD	YHVH		
the Lord	a·do·nay		
my eyes	e·nay	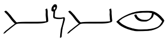	
In You	be·khah	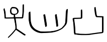	
I seek refuge	cha·see·tee	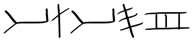	
do not	al		

leave	te·ar		
my soul {defenseless}	naph·shee		
Keep me	sha·me·re·nee	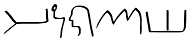	Psalm 141:9
from	mee·de	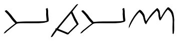	
the snares	phach	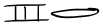	
they have laid	ya·qe·shu	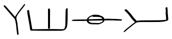	
for me	lee	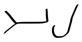	
and from the lures	u·mo·qe·sho·wt	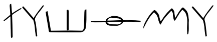	
of evildoers	po·a·le		
	a·ven		
fall	yip·pe·lu		Psalm 141:10
into their own nets	ve·makh·mo·raw	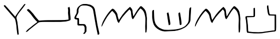	
Let the wicked	re·sha·eem		
	ya·chad	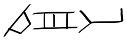	
I	a·no·khee		
while	ad		
pass by in safety	e·e·vo·wr	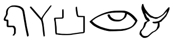	
A Maskil	mas·keel		Psalm 142:1
of David	le·da·wid		
when he was	bih·yo·w·to	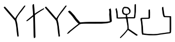	
in the cave	vam·me·a·rah		
A prayer	te·phil·lah		
aloud	qo·w·lee		
to	el		
the LORD	YHVH		
I cry	ez·aq		
I lift my voice	qo·w·lee		

to	el		
the LORD	YHVH	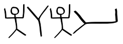	
for mercy	et·chan·nan	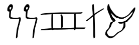	
I pour out	esh·pokh		Psalm 142:2
before Him	le·pha·naw	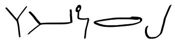	
my complaint	see·chee	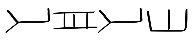	
my trouble	tsa·ra·tee		
to Him	le·pha·naw	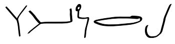	
I reveal	ag·geed	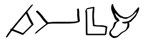	
grows faint	be·hit·at·teph		Psalm 142:3
within me	a·lay	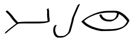	
Although my spirit	ru·chee	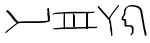	
You	ve·at·tah		
know	ya·da·ta		
my way	ne·tee·va·tee	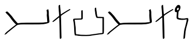	
Along the path	be·o·rach		
	zu		
I travel	a·hal·lekh	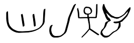	
they have hidden	ta·me·nu		
a snare	phach		
for me	lee	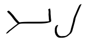	
Look	hab·bet	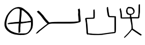	Psalm 142:4
to my right	ya·meen		
and see	u·re·eh		
no one	ve·en		
to me	lee	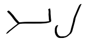	
attends	mak·keer	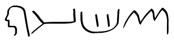	

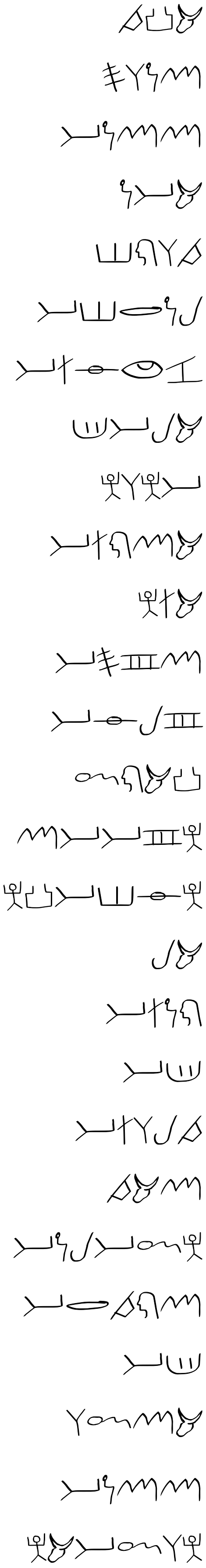

There is no	a·vad	
refuge	ma·no·ws	
for me	mim·men·nee	
no one	en	
cares	do·w·resh	
for my soul	le·naph·shee	
I cry	za·aq·tee	Psalm 142:5
to You	e·le·kha	
O LORD	YHVH	
- :	a·mar·tee	
“ You	at·tah	
[are] my refuge	mach·see	
my portion	chel·qee	
in the land	be·e·rets	
of the living ”	ha·chay·yeem	
Listen	haq·shee·vah	Psalm 142:6
to	el	
my cry	rin·na·tee	
for	kee	
I am brought	dal·lo·w·tee	
quite low	me·od	
Rescue me	hats·tsee·le·nee	
my pursuers	me·ro·de·phay	
for	kee	
they are too strong for me	a·me·tsu	
from	mim·men·nee	
Free	ho·w·tsee·ah	Psalm 142:7

from prison	mim·mas·ger	𐤌𐤌𐤎𐤂𐤓	
my soul	naph·shee	𐤍𐤐𐤔𐤉	
that I may praise	le·ho·w·do·wt	𐤋𐤄𐤅𐤃𐤅𐤕	
-	et	𐤀𐤕	
Your name	she·me·kha	𐤔𐤌𐤊	
	bee	𐤁𐤉	
will gather around me	yakh·ti·ru	𐤉𐤊𐤕𐤓𐤅	
The righteous	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
because	kee	𐤊𐤉	
of Your goodness	tig·mol	𐤕𐤂𐤌𐤋	
to me	a·lay	𐤏𐤋𐤉	
A Psalm	miz·mo·wr	𐤌𐤆𐤌𐤅𐤓	Psalm 143:1
of David	le·da·wid	𐤋𐤃𐤅𐤃	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
hear	she·ma	𐤔𐤌𐤏	
my prayer	te·phil·la·tee	𐤕𐤐𐤋𐤕𐤉	
give ear	ha·a·zee·nah	𐤄𐤀𐤆𐤉𐤍𐤄	
to	el	𐤀𐤋	
my plea	ta·cha·nu·nay	𐤕𐤇𐤍𐤅𐤍𐤉	
In Your faithfulness	be·e·mu·na·te·kha	𐤁𐤀𐤌𐤍𐤕𐤊	
answer me	a·ne·nee	𐤏𐤍𐤍𐤉	
in Your righteousness	be·tsid·qa·te·kha	𐤁𐤑𐤃𐤒𐤕𐤊	
Do not	ve·al	𐤅𐤀𐤋	Psalm 143:2
bring	ta·vo·w	𐤕𐤁𐤅𐤀	
into judgment	ve·mish·pat	𐤁𐤌𐤔𐤐𐤈	
	et	𐤀𐤕	
Your servant	av·de·kha	𐤏𐤁𐤃𐤊	

for	kee	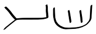	
no one	lo		
is righteous	yits·daq		
before You	le·pha·ne·kha	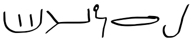	
	khal		
alive	chay	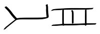	
For	kee	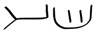	Psalm 143:3
has pursued	ra·daph		
the enemy	o·w·yev	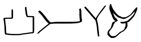	
my soul	naph·shee		
crushing	dik·ka		
to the ground	la·a·rets		
my life	chay·ya·tee	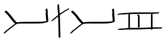	
making me dwell	ho·wo·shee·va·nee	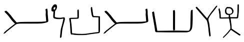	
in darkness	ve·ma·cha·shak·keem		
dead	ke·me·te		
like those long since	o·w·lam		
grows faint	vat·tit·at·teph		Psalm 143:4
within me	a·lay	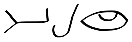	
My spirit	ru·chee	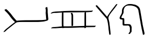	
inside me	be·to·w·khee	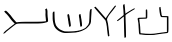	
is dismayed	yish·to·w·mem		
my heart	lib·bee	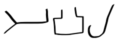	
I remember	za·khar·tee	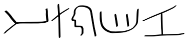	Psalm 143:5
the days	ya·meem	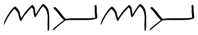	
of old	miq·qe·dem	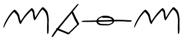	
I meditate	ha·gee·tee	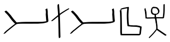	

on all	ve·khal	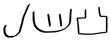	
Your works	pa·o·le·kha		
the work	be·ma·a·seh		
of Your hands	ya·de·kha	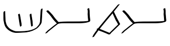	
I consider	a·so·w·che·ach		
I stretch out	pe·ras·tee		Psalm 143:6
my hands	ya·day	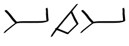	
to You	e·le·kha	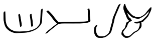	
my soul	naph·shee	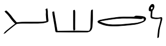	
like a parched land	ke·e·rets		
thirsts	a·ye·phah	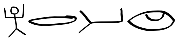	
for You	le·kha	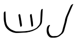	
Selah	se·lah	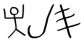	
quickly	ma·her		Psalm 143:7
Answer me	a·ne·nee	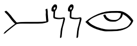	
O LORD	YHVH	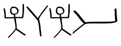	
fails	ka·le·tah	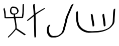	
my spirit	ru·chee	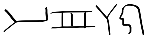	
Do not	al		
hide	tas·ter		
Your face	pa·ne·kha	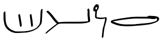	
from me	mim·men·nee	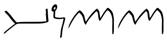	
or I will be like those	ve·nim·shal·tee		
	im		
who descend	yo·re·de		
to the Pit	vo·wr		
Let me hear	hash·mee·e·nee	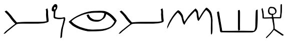	Psalm 143:8

in the morning	vab·bo·qer	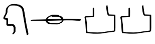	
Your loving devotion	chas·de·kha	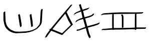	
for	kee	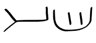	
in You	ve·kha	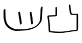	
I have put my trust	va·ta·che·tee	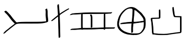	
Teach me	ho·w·dee·e·nee	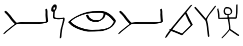	
the way	de·rekh	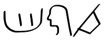	
-	zu	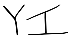	
I should walk	e·lekh	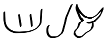	
for	kee	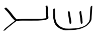	
to You	e·le·kha	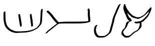	
I lift up	na·sa·tee	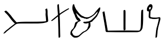	
my soul	naph·shee	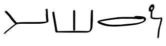	
Deliver me	hats·tsee·le·nee	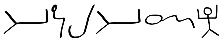	Psalm 143:9
from my enemies	me·o·ye·vay	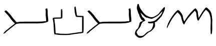	
O LORD	YHVH	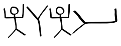	
I flee to You	e·le·kha	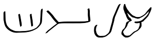	
for refuge	khis·si·tee	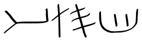	
Teach me	lam·me·de·nee	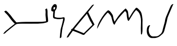	Psalm 143:10
to do	la·a·so·wt	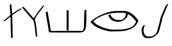	
Your will	re·tso·w·ne·kha	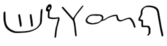	
for	kee	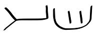	
You	at·tah	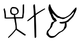	
are my God	e·lo·w·hay	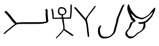	
Spirit	ru·cha·kha	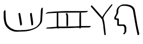	
May Your good	to·w·vah	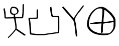	
lead me	tan·che·nee	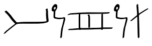	

ground	be·e·rets	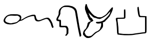	
on level	mee·sho·wr	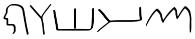	
For the sake	le·ma·an	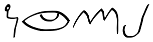	Psalm 143:11
of Your name	shim·kha	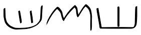	
O LORD	YHVH	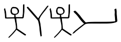	
revive me	te·chay·ye·nee	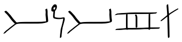	
In Your righteousness	be·tsid·qa·te·kha	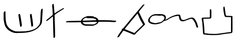	
bring	to·w·tsee	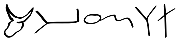	
out of trouble	mits·tsa·rah	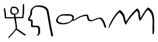	
my soul	naph·shee	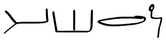	
And in Your loving devotion	u·ve·chas·de·kha	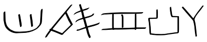	Psalm 143:12
cut off	tats·meet	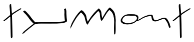	
my enemies	o·ye·vay	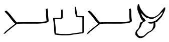	
Destroy	ve·ha·a·vad·ta	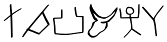	
all	kal	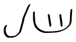	
who afflict	tso·ra·re	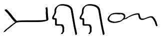	
me	naph·shee	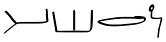	
for	kee	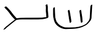	
I	a·nee	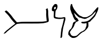	
am Your servant	av·de·kha	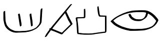	
Of David	le·da·wid	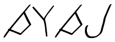	Psalm 144:1
Blessed	ba·rukh	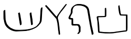	
[be] the LORD	YHVH	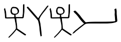	
my Rock	tsu·ree	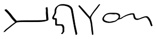	
who trains	ham·lam·med	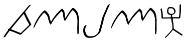	
my hands	ya·day	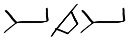	
for war	laq·rav	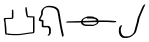	

my fingers	ets·be·o·w·tay	𐤀𐤑𐤁𐤏𐤅𐤕𐤉	
for battle	lam·mil·cha·mah	𐤋𐤌𐤋𐤇𐤌𐤄	
He is my steadfast love	chas·dee	𐤇𐤎𐤃𐤉	Psalm 144:2
and my fortress	u·me·tsu·da·tee	𐤅𐤌𐤑𐤅𐤃𐤕𐤉	
my stronghold	mis·gab·bee	𐤌𐤔𐤂𐤁𐤉	
and my deliverer	u·me·phal·tee	𐤅𐤌𐤐𐤋𐤈𐤉	
	lee	𐤋𐤉	
He is my shield	ma·gin·nee	𐤌𐤂𐤍𐤉	
	u·vo	𐤅𐤁𐤅	
in whom I take refuge	cha·see·tee	𐤇𐤎𐤉𐤕𐤉	
who subdues	ha·ro·w·ded	𐤄𐤓𐤅𐤃𐤃	
peoples	am·mee	𐤏𐤌𐤉	
under me	tach·tay	𐤕𐤇𐤕𐤉	
O LORD	YHVH	𐤉𐤄𐤅𐤄	Psalm 144:3
what	mah	𐤌𐤄	
is man	a·dam	𐤀𐤃𐤌	
that You regard him	vat·te·da·e·hu	𐤅𐤕𐤃𐤏𐤄𐤅	
the son of man	ben	𐤁𐤍	
that	e·no·wosh	𐤀𐤍𐤅𐤔	
You think of him ?	vat·te·chash·she·ve·hu	𐤅𐤕𐤇𐤔𐤁𐤄𐤅	
Man	a·dam	𐤀𐤃𐤌	Psalm 144:4
a breath	la·he·vel	𐤋𐤄𐤁𐤋	
is like	da·mah	𐤃𐤌𐤄	
his days	ya·maw	𐤉𐤌𐤉𐤅	
shadow	ke·tsel	𐤊𐤑𐤋	
are like a passing	o·w·ver	𐤏𐤅𐤁𐤓	

O LORD	YHVH	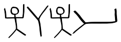	Psalm 144:5
Part	hat	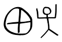	
Your heavens	sha·me·kha	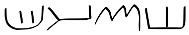	
and come down	ve·te·red	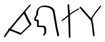	
touch	ga	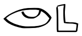	
the mountains	be·ha·reem	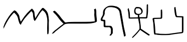	
that they may smoke	ve·ye·e·sha·nu	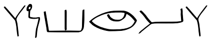	
Flash forth	be·ro·wq	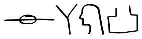	Psalm 144:6
Your lightning	ba·raq	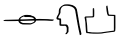	
and scatter them	u·te·phee·tsem	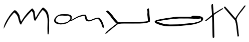	
shoot	she·lach	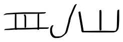	
Your arrows	chits·tse·kha	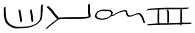	
and rout them	u·te·hum·mem	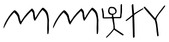	
Reach down	she·lach	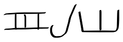	Psalm 144:7
from the grasp	ya·de·kha	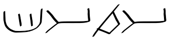	
from on high	mim·ma·ro·wm	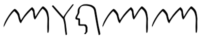	
set me free	pe·tse·nee	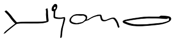	
and rescue me	ve·hats·tsee·le·nee	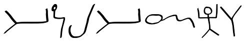	
waters	mim·ma·yim	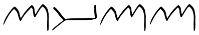	
from the deep	rab·beem	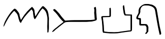	
	mee·yad	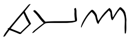	
	be·ne	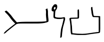	
of foreigners	ne·khar	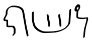	
whose	a·sher	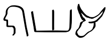	Psalm 144:8
mouths	pee·hem	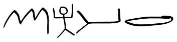	
speak	dib·ber	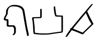	
falsehood	shaw	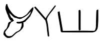	

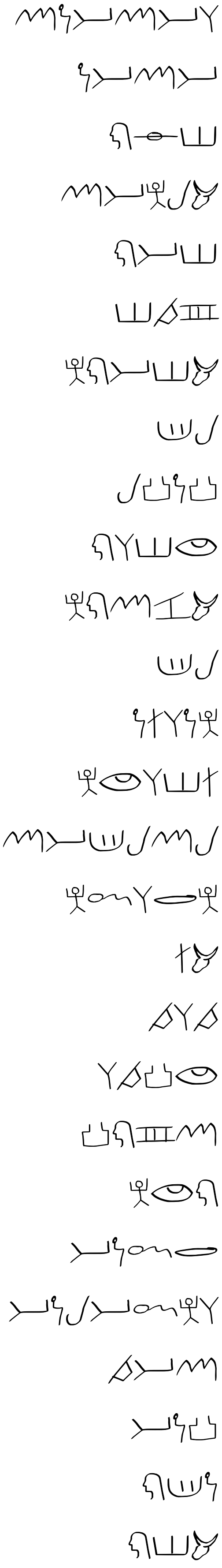

whose right hands	vee·mee·nam	
	ye·meen	
are deceitful	sha·qer	
O God	elo·heem	Psalm 144:9
I will sing	sheer	
a new	cha·dash	
song	a·shee·rah	
to You	lakh	
on a harp	be·ne·vel	
of ten strings	a·so·wr	
I will make music	a·zam·me·rah	
to You —	lakh	
to Him who gives	han·no·w·ten	Psalm 144:10
victory	te·shu·ah	
to kings	lam·me·la·kheem	
who frees	hap·po·w·tseh	
-	et	
David	da·wid	
His servant	av·do	
sword	me·che·rev	
from the deadly	ra·ah	
Set me free	pe·tse·nee	Psalm 144:11
and rescue me	ve·hats·tsee·le·nee	
from the grasp	mee·yad	
of foreigners	be·ne	
	ne·khar	
whose	a·sher	

mouths	pee·hem	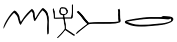	
speak	dib·ber	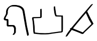	
falsehood	shaw		
whose right hands	vee·mee·nam	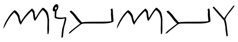	
	ye·meen		
are deceitful	sha·qer	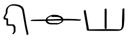	
Then	a·sher		Psalm 144:12
our sons	ba·ne·nu	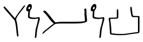	
will be like plants	kin·ti·eem		
nurtured	me·gud·da·leem	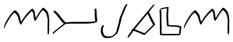	
in their youth	bin·u·re·hem	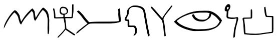	
our daughters	be·no·w·te·nu		
like corner pillars	khe·za·vee·yot		
carved	me·chut·ta·vo·wt	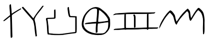	
to adorn	tav·neet	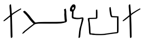	
a palace	he·khal	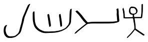	
Our storehouses	me·za·ve·nu	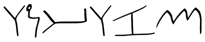	Psalm 144:13
will be full	me·le·eem		
supplying	me·phee·qeem	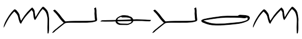	
all manner of	miz·zan		
	el		
produce	zan	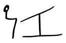	
our flocks	tso·w·ne·nu		
will bring forth thousands	ma·a·lee·pho·wt	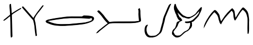	
tens of thousands	me·rub·ba·vo·wt	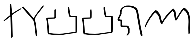	
in our fields	be·chu·tso·w·te·nu		
Our oxen	al·lu·phe·nu		Psalm 144:14

will bear great loads	me·sub·ba·leem	𐤌𐤎𐤁𐤋𐤉𐤌	
There will be no	en	𐤀𐤉𐤍	
breach in the walls	pe·rets	𐤐𐤓𐤑	
no	ve·en	𐤅𐤀𐤉𐤍	
going into captivity	yo·w·tset	𐤉𐤅𐤑𐤀𐤕	
and no	ve·en	𐤅𐤀𐤉𐤍	
cry of lament	tse·va·chah	𐤑𐤅𐤇𐤄	
in our streets	bir·cho·vo·te·nu	𐤁𐤓𐤇𐤁𐤕𐤉𐤍𐤅	
Blessed	ash·re	𐤀𐤔𐤓𐤉	Psalm 144:15
are the people	ha·am	𐤄𐤏𐤌	
of whom this is so	shek·ka·khah	𐤔𐤊𐤊𐤄	
	lo	𐤋𐤅	
blessed	ash·re	𐤀𐤔𐤓𐤉	
are the people	ha·am	𐤄𐤏𐤌	
is the LORD	sheh·YHVH	𐤔𐤉𐤄𐤅𐤄	
whose God	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
[A Psalm] of praise	te·hil·lah	𐤕𐤄𐤋𐤄	Psalm 145:1
Of David	le·da·wid	𐤋𐤃𐤅𐤃	
I will exalt You	a·ro·w·mim·kha	𐤀𐤓𐤅𐤌𐤌𐤊	
my God	e·lo·w·hay	𐤀𐤋𐤅𐤄𐤉	
[and] King	ham·me·lekh	𐤄𐤌𐤋𐤊	
I will bless	va·a·va·ra·khah	𐤅𐤀𐤁𐤓𐤊𐤄	
Your name	me·kha	𐤔𐤌𐤊	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
and ever	va·ed	𐤅𐤏𐤃	
Every	be·khal	𐤁𐤊𐤋	Psalm 145:2
day	yo·wm	𐤉𐤅𐤌	

I will bless You	a·va·ra·khe·ka	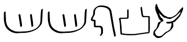	
and I will praise	va·a·hal·lah	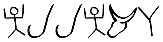	
Your name	me·kha	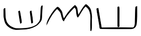	
forever	le·o·w·lam	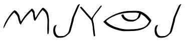	
and ever	va·ed	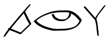	
Great	ga·do·wl	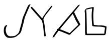	Psalm 145:3
[is] the LORD	YHVH	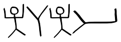	
to be praised	u·me·hul·lal	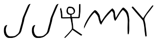	
and greatly	me·od	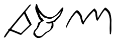	
His greatness	ve·lig·dul·la·to	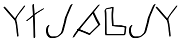	
	en	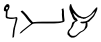	
[is] unsearchable	che·qer	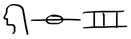	
One generation	do·wr	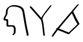	Psalm 145:4
to the next	le·do·wr	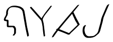	
will commend	ye·shab·bach	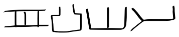	
Your works	ma·a·se·kha	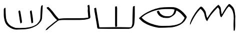	
Your mighty acts —	u·ge·vu·ro·te·kha	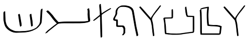	
and will proclaim	yag·gee·du	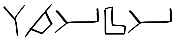	
splendor	ha·dar	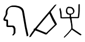	Psalm 145:5
the glorious	ke·vo·wd	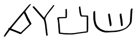	
of Your majesty	ho·w·de·kha	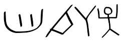	
works	ve·div·re	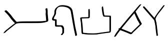	
on Your wondrous	niph·le·o·w·te·kha	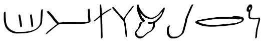	
And I will meditate	a·see·chah	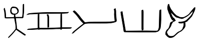	
the power	ve·e·zuz	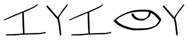	Psalm 145:6
of Your awesome deeds	no·wr·o·te·kha	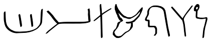	
They will proclaim	yo·me·ru	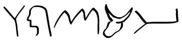	

Your greatness	u·ge·dul·lo·tɛ·kha		
and I will declare	a·sap·pe·ren·nah		
the fame	ze·kher	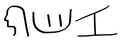	Psalm 145:7
of Your abundant	rav		
goodness	tu·ve·kha		
They will extol	yab·bee·u	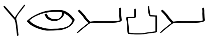	
Your righteousness	ve·tsid·qa·te·kha	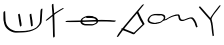	
and sing joyfully of	ye·ran·ne·nu	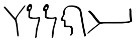	
is gracious	chan·nun		Psalm 145:8
and compassionate	ve·ra·chum	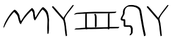	
The LORD	YHVH	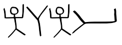	
slow	e·rekh	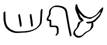	
to anger	ap·pa·yim	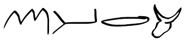	
and abounding	u·ge·dal		
in loving devotion	cha·sed		
is good	to·wv		Psalm 145:9
The LORD	YHVH	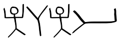	
to all	lak·kol		
His compassion	ve·ra·cha·maw	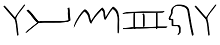	
rests on	al		
all	kal	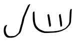	
He has made	ma·a·saw		
will give You thanks	yo·w·du·kha		Psalm 145:10
O LORD	YHVH	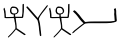	
All	kal	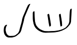	
You have made	ma·a·se·kha		
and Your saints	va·cha·see·de·kha	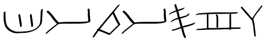	

will bless You	ye·va·ra·khu·khah		
of the glory	ke·vo·wd		Psalm 145:11
of Your kingdom	mal·khu·te·kha		
They will tell	yo·me·ru		
Your might	u·ge·vu·ra·te·kha		
and speak of	ye·dab·be·ru		
to make known	le·ho·w·dee·a		Psalm 145:12
	liv·ne		
to men	ha·a·dam		
Your mighty acts	ge·vu·ro·taw		
and the glorious	u·khe·vo·wd	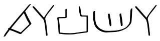	
splendor	ha·dar		
of Your kingdom	mal·khu·to		
Your kingdom	mal·khu·te·kha		Psalm 145:13
kingdom	mal·khut	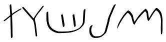	
	kal	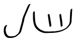	
is an everlasting	o·la·meem	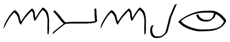	
and Your dominion	u·mem·shel·te·kha	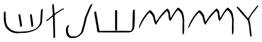	
[endures] through all	be·khal		
generations	do·wr		
The LORD is faithful in all His words and kind in all His actions	va·do·wr		
upholds	so·w·mekh		Psalm 145:14
The LORD	YHVH		
all	le·khal		
who fall	han·no·phe·leem	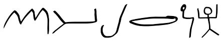	
and lifts up	ve·zo·w·qeph	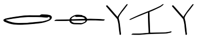	

all	le·khal		
who are bowed down	hak·ke·phu·pheem		
The eyes	e·ne	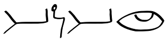	Psalm 145:15
of all	khol		
to You	e·le·kha	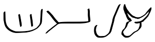	
look	ye·sab·be·ru		
and You	ve·at·tah		
give	no·w·ten		
	la·hem		
them	et		
their food	a·khe·lam	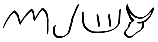	
in season	be·it·to		
You open	po·w·te·ach		Psalm 145:16
-	et		
Your hand	ya·de·kha		
and satisfy	u·mas·bee·a		
of every	le·khal		
living thing	chay	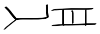	
the desire	ra·tso·wn		
is righteous	tsad·deeq	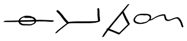	Psalm 145:17
The LORD	YHVH		
in all	be·khal		
His ways	de·ra·khaw		
and kind	ve·cha·seed		
in all	be·khal		
His deeds	ma·a·saw		
is near	qa·ro·wv	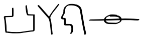	Psalm 145:18

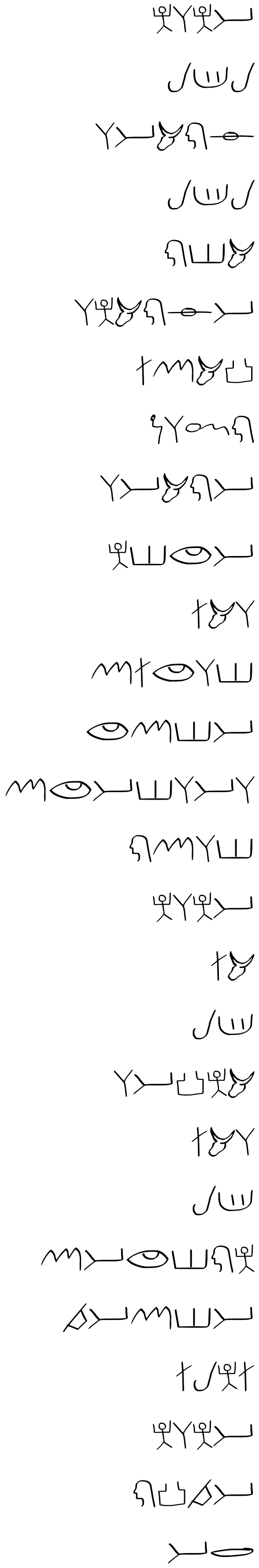

The LORD	YHVH	
to all	le·khal	
who call on Him	qo·re·aw	
to all	le·khol	
who	a·sher	
call out to Him	yiq·ra·u·hu	
in truth	ve·e·met	
the desires	re·tso·wn	Psalm 145:19
of those who fear Him	ye·re·aw	
He fulfills	ya·a·seh	
-	ve·et	
their cry	shaw·a·tam	
He hears	yish·ma	
and saves them	ve·yo·wo·shee·em	
preserves	sho·w·mer	Psalm 145:20
The LORD	YHVH	
-	et	
all	kal	
who love Him	o·ha·vaw	
but	ve·et	
all	kal	
the wicked	ha·re·sha·eem	
He will destroy	yash·meed	
the praise	te·hil·lat	Psalm 145:21
of the LORD	YHVH	
will declare	ye·dab·ber	
My mouth	pee	

bless	vee·va·rekh	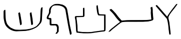	
let every	kal		
creature	ba·sar		
name	shem		
His holy	qa·de·sho		
forever	le·o·w·lam		
and ever	va·ed		
Hallelujah	hal·lu	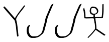	Psalm 146:1
!	yah	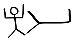	
Praise	hal·lee	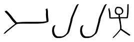	
O my soul	naph·shee	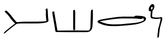	
-	et		
the LORD	YHVH		
I will praise	a·hal·lah	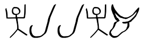	Psalm 146:2
the LORD	YHVH		
all my life	be·chay·yay	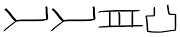	
I will sing praises	a·zam·me·rah	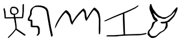	
to my God	le·lo·hay	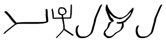	
while I have my being	be·o·w·dee		
Put not	al		Psalm 146:3
your trust	tiv·te·chu		
in princes	vin·dee·veem	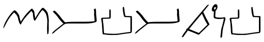	
in mortal	be·ven		
man	a·dam		
who cannot	she·en		
	lo		
save	te·shu·ah		

departs	te·tse		Psalm 146:4
When his spirit	ru·cho	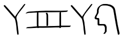	
he returns	ya·shuv		
to the ground	le·ad·ma·to		
very day	bay·yo·wm	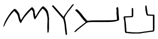	
on that	ha·hu		
perish	a·ve·du	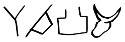	
his plans	esh·to·no·taw		
Blessed is he	ash·re	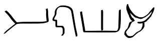	Psalm 146:5
is the God	she·el		
of Jacob	ya·a·qov	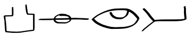	
whose help	be·ez·ro		
whose hope	ve·ro		
is in	al		
the LORD	YHVH		
his God	e·lo·haw		
the Maker	o·seh		Psalm 146:6
of heaven	sha·ma·yim	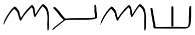	
and earth	va·a·rets		
-	et		
the sea	hay·yam	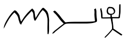	
-	ve·et		
and everything	kal	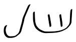	
-	a·sher		
in them	bam		
He remains	hash·sho·mer	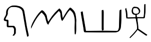	
faithful	e·met	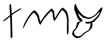	

forever	le·o·w·lam		
He executes	o·seh		Psalm 146:7
justice	mish·pat		
for the oppressed	la·a·shu·qeem	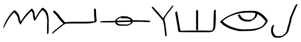	
[and] gives	no·ten	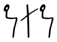	
food	le·chem	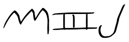	
to the hungry	la·re·e·veem		
The LORD	YHVH		
sets	mat·teer		
the prisoners {free}	a·su·reem		
the LORD	YHVH		Psalm 146:8
opens [the eyes of]	po·qe·ach	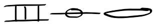	
the blind	iw·reem	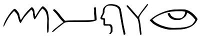	
the LORD	YHVH		
lifts	zo·qeph	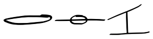	
those who are weighed down	ke·phu·pheem	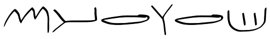	
the LORD	YHVH		
loves	o·hev		
the righteous	tsad·dee·qeem	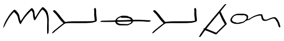	
The LORD	YHVH		Psalm 146:9
protects	sho·mer		
-	et		
foreigners	ge·reem	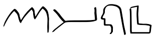	
the fatherless	ya·to·wm		
and the widow	ve·al·ma·nah	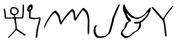	
He sustains	ye·o·w·ded		
but the ways	ve·de·rekh		

of the wicked	re·sha·eem		
He frustrates	ye·aw·vet		
reigns forever	yim·lokh		Psalm 146:10
The LORD	YHVH		
	le·o·w·lam		
your God	e·lo·ha·yikh		
O Zion	tsee·yo·wn	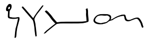	
for all generations	le·dor		
	va·dor		
Hallelujah	hal·lu	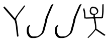	
!	yah	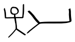	
Hallelujah	hal·lu	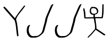	Psalm 147:1
!	yah	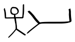	
How	kee	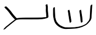	
good [it is]	to·wv		
to sing praises	zam·me·rah		
to our God	e·lo·he·nu		
how	kee	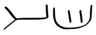	
pleasant	na·eem	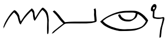	
and lovely	na·vah		
to praise [Him] !	te·hil·lah		
builds up	bo·w·neh		Psalm 147:2
Jerusalem	ye·ru·sha·lim		
The LORD	YHVH		
the exiles	nid·che	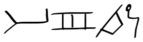	
of Israel	yis·ra·el	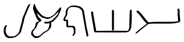	
He gathers	ye·khan·nes		

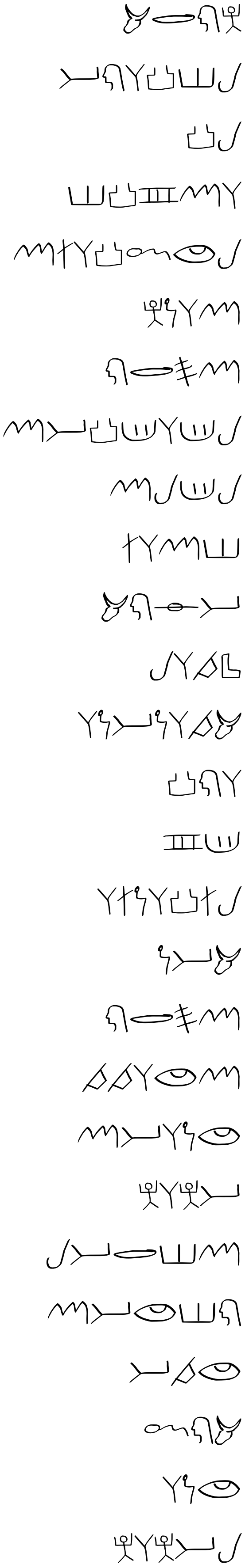

He heals	ha·ro·phe	Psalm 147:3
the brokenhearted	lish·vu·re	
	lev	
and binds	u·me·chab·besh	
up their wounds	le·ats·tse·vo·w·tam	
He determines	mo·w·neh	Psalm 147:4
the number	mis·par	
of the stars	lak·ko·w·kha·veem	
each	le·khul·lam	
by name	she·mo·wt	
He calls them	yiq·ra	
Great	ga·do·wl	Psalm 147:5
[is] our Lord	a·do·w·ne·nu	
and mighty	ve·rav	
in power	ko·ach	
His understanding	lit·vu·na·to	
has no	en	
limit	mis·par	
sustains	me·o·w·ded	Psalm 147:6
the humble	a·na·veem	
The LORD	YHVH	
[but] casts	mash·peel	
the wicked	re·sha·eem	
to	a·de	
the ground	a·rets	
Sing	e·nu	Psalm 147:7
to the LORD	la·YHVH	

with thanksgiving	be·to·w·dah		
make music	zam·me·ru		
to our God	le·lo·he·nu		
on the harp	ve·khin·no·wr	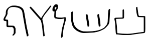	
who covers	ham·khas·seh	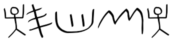	Psalm 147:8
the sky	sha·ma·yim	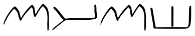	
with clouds	be·a·veem		
who prepares	ham·me·kheen		
for the earth	la·a·rets		
rain	ma·tar		
to grow	ham·mats·mee·ach		
on the hills	ha·reem	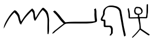	
who makes grass	cha·tseer		
He provides	no·w·ten		Psalm 147:9
for the animals	liv·he·mah		
food	lach·mah	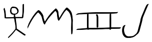	
and for the young	liv·ne		
ravens	o·rev		
-	a·sher		
when they call	yiq·ra·u	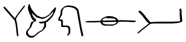	
He does not	lo		Psalm 147:10
in the strength	vig·vu·rat		
of the horse	has·sus		
delight	yech·pats		
He takes no	lo		
in the legpower	ve·sho·w·qe		
of the man	ha·eesh	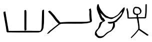	

pleasure	yir·tseh		
is pleased	ro·w·tseh		Psalm 147:11
The LORD	YHVH		
-	et		
with those who fear Him	ye·re·aw		
-	et		
who hope	ham·ya·cha·leem	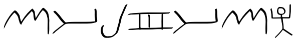	
in His loving devotion	le·chas·do		
Exalt	shab·be·chee	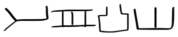	Psalm 147:12
O Jerusalem	ye·ru·sha·lim		
-	et		
the LORD	YHVH		
praise	hal·lee	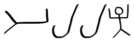	
your God	e·lo·ha·yikh		
O Zion !	tsee·yo·wn	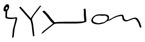	
For	kee	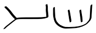	Psalm 147:13
He strengthens	chiz·zaq		
the bars	be·ree·che	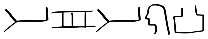	
of your gates	she·a·ra·yikh		
and blesses	be·rakh		
the children	ba·na·yikh	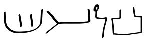	
within you	be·qir·bekh	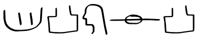	
He makes	has·sam		Psalm 147:14
[at] your borders	ge·vu·lekh		
peace	sha·lo·wm		
with the finest	che·lev	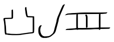	
wheat	chit·teem	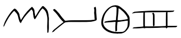	

He fills you	yas·bee·ekh	ישביעך	
He sends forth	hash·sho·le·ach	השלח	Psalm 147:15
His command	im·ra·to	אמרתו	
the earth	a·rets	ארץ	
to	ad	עד	
swiftly	me·he·rah	מהרה	
runs	ya·ruts	ירוץ	
His word	de·va·ro	דברו	
He spreads	han·no·ten	הנתן	Psalm 147:16
the snow	she·leg	שלג	
like wool	kats·tsa·mer	כצמר	
the frost	ke·pho·wr	כפור	
like ashes	ka·e·pher	כאפר	
He scatters	ye·phaz·zer	יפזר	
He casts forth	mash·leekh	משליך	Psalm 147:17
His hail	qar·cho	קרחו	
like pebbles	khe·phit·teem	כפתים	
can withstand	liph·ne	לפני	
His icy blast ?	qa·ra·to	קרתו	
Who	mee	מי	
	ya·a·mod	יעמד	
He sends forth	yish·lach	ישלח	Psalm 147:18
His word	de·va·ro	דברו	
and melts them	ve·yam·sem	וימסם	
He unleashes	yash·shev	ישב	
His winds	ru·cho	רוחו	
flow	yiz·ze·lu	יזלו	

and the waters	ma·yim	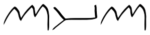	
He declares	mag·geed	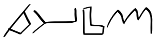	Psalm 147:19
His word	de·va·ro	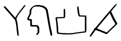	
to Jacob	le·ya·a·qov		
His statutes	chuq·qaw	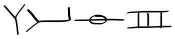	
and judgments	u·mish·pa·taw		
to Israel	le·yis·ra·el		
	lo		Psalm 147:20
He has done	a·sah		
this	khen	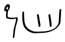	
for no other	le·khal		
nation	go·w		
His judgments	u·mish·pa·teem		
they do not	bal	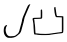	
know	ye·da·um		
Hallelujah	hal·lu	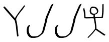	
!	yah	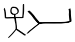	
Hallelujah	hal·lu	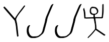	Psalm 148:1
!	yah	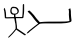	
Praise	hal·lu	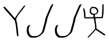	
-	et		
the LORD	YHVH		
from	min		
the heavens	hash·sha·ma·yim	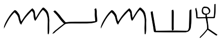	
praise Him	hal·lu·hu	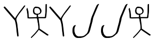	
in the highest places	bam·me·ro·w·meem		
Praise Him	hal·lu·hu	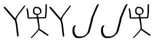	Psalm 148:2

all	khal	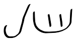	
His angels	mal·a·khaw		
praise Him	hal·lu·hu	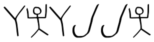	
all	kal		
His heavenly hosts	tse·va·ʾo		
Praise Him	hal·lu·hu	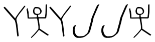	Psalm 148:3
O sun	she·mesh		
and moon	ve·ya·re·ach	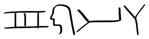	
praise Him	hal·lu·hu	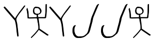	
all	kal		
stars	ko·wkh·ve	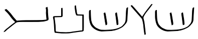	
you shining	o·wr		
Praise Him	hal·lu·hu	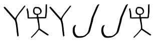	Psalm 148:4
O highest heavens	she·me		
	hash·sha·ma·yim		
and you waters	ve·ham·ma·yim	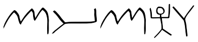	
-	a·sher		
above	me·al		
the skies	hash·sha·ma·yim		
Let them praise	ye·hal·lu		Psalm 148:5
-	et		
the name	shem		
of the LORD	YHVH		
for	kee	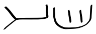	
He	hu		
gave the command	tsiw·vah		
and they were created	ve·niv·ra·u		

He established them	vay·ya·a·mee·dem		Psalm 148:6
forever	la·ad		
and ever	le·o·w·lam		
a decree	chaq	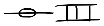	
He issued	na·tan	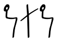	
that will never	ve·lo		
pass away	ya·a·vo·wr		
Praise	hal·lu	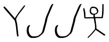	Psalm 148:7
-	et		
the LORD	YHVH		
from	min		
the earth	ha·a·rets		
great sea creatures	tan·nee·neem	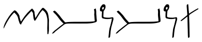	
all	ve·khal		
and ocean depths	te·ho·mo·wt		
lightning	esh		Psalm 148:8
and hail	u·va·rad	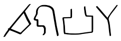	
snow	she·leg	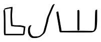	
and clouds	ve·qee·to·wr	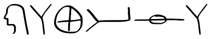	
wind	ru·ach		
powerful	se·a·rah		
fulfilling	o·sah		
His word	de·va·ro	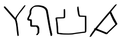	
mountains	he·ha·reem	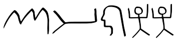	Psalm 148:9
and all	ve·khal		
hills	ge·va·o·wt		
trees	ets		

fruit	pe·ree		
and all	ve·khal		
cedars	a·ra·zeem	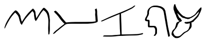	
wild animals	ha·chay·yah	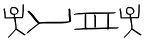	Psalm 148:10
and all	ve·khal		
cattle	be·he·mah	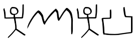	
crawling creatures	re·mes		
birds	ve·tsip·po·wr		
and flying	ka·naph	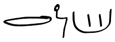	
kings	mal·khe	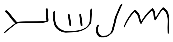	Psalm 148:11
of the earth	e·rets		
and all	ve·khal		
peoples	le·um·meem		
princes	reem	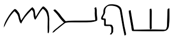	
and all	ve·khal		
rulers	sho·phe·te		
of the earth	a·rets		
young men	ba·chu·reem		Psalm 148:12
and	ve·gam		
maidens	be·tu·lo·wt		
old	ze·qe·neem	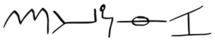	
and	im		
young together	ne·a·reem	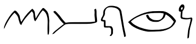	
Let them praise	ye·hal·lu	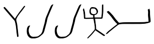	Psalm 148:13
-	et		
the name	shem	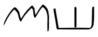	
of the LORD	YHVH		

for	kee	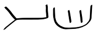	
is exalted	nis·gav		
His name	she·mo		
alone	le·vad·do	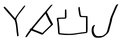	
His splendor	ho·w·do		
[is] above	al		
the earth	e·rets		
and the heavens	ve·sha·ma·yim		
He has raised up	vay·ya·rem	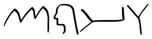	Psalm 148:14
a horn	qe·ren	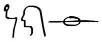	
for His people	le·am·mo		
the praise	te·hil·lah		
of all	le·khal		
His saints	cha·see·daw	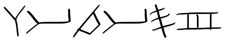	
of Israel	liv·ne		
	yis·ra·el	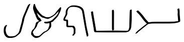	
a people	am		
near to Him	qe·ro·vo		
Hallelujah	hal·lu	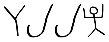	
!	yah	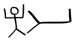	
Hallelujah	hal·lu	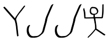	Psalm 149:1
!	yah	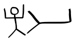	
Sing	shee·ru	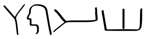	
to the LORD	la·YHVH	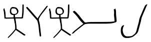	
song —	sheer	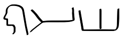	
a new	cha·dash		
His praise	te·hil·la·to	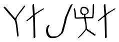	

in the assembly	biq·hal	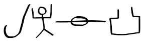	
of the godly	cha·see·deem	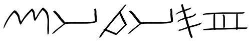	
rejoice	yis·mach		Psalm 149:2
Let Israel	yis·ra·el	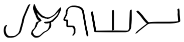	
in their Maker	be·o·saw	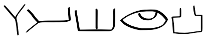	
let the children	be·ne	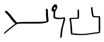	
of Zion	tsee·yo·wn	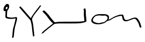	
rejoice	ya·gee·lu	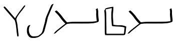	
in their King	ve·mal·kam	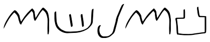	
Let them praise	ye·hal·lu		Psalm 149:3
His name	she·mo		
with dancing	ve·ma·cho·wl	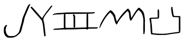	
with tambourine	be·toph		
and harp	ve·khin·no·wr	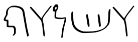	
and make music	ye·zam·me·ru	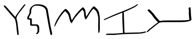	
to Him	lo		
For	kee	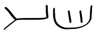	Psalm 149:4
takes pleasure	ro·w·tseh		
the LORD	YHVH		
in His people	be·am·mo		
He adorns	ye·pha·er		
the afflicted	a·na·veem		
with salvation	bee·shu·ah		
exult	ya·le·zu		Psalm 149:5
Let the saints	cha·see·deem	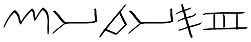	
in glory	be·kha·vo·wd	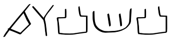	
let them shout for joy	ye·ran·ne·nu	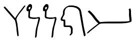	

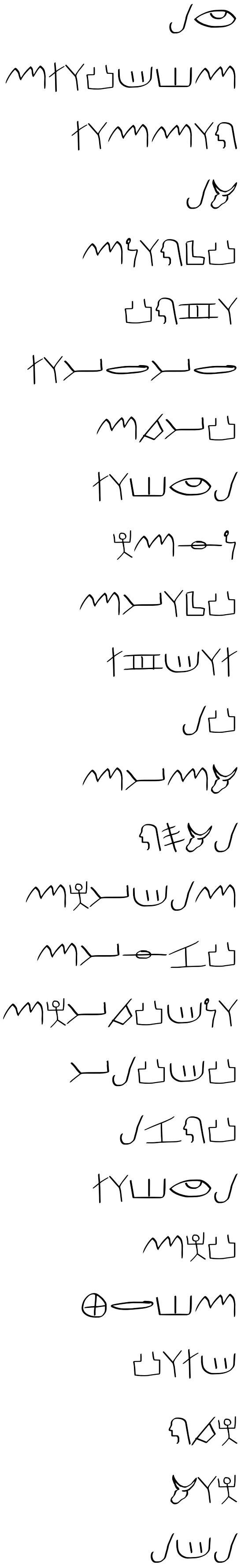

upon	al	
their beds	mish·ke·vo·w·tam	
May the high praises	ro·wm·mo·wt	Psalm 149:6
of God	el	
be in their mouths	big·ro·w·nam	
sword	ve·che·rev	
and a double-edged	pee·phee·yo·wt	
in their hands	be·ya·dam	
to inflict	la·a·so·wt	Psalm 149:7
vengeance	ne·qa·mah	
on the nations	bag·go·w·yim	
and punishment	to·w·khe·chot	
on	bal	
the peoples	um·meem	
to bind	le·sor	Psalm 149:8
their kings	mal·khe·hem	
with chains	be·ziq·qeem	
and their nobles	ve·nikh·be·de·hem	
with shackles	be·khav·le	
of iron	var·zel	
to execute	la·a·so·wt	Psalm 149:9
-	ba·hem	
the judgment	mish·pat	
written [against them]	ka·tuv	
honor	ha·dar	
This	hu	
is for all	le·khal	

His saints	cha·see·daw	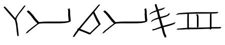	
Hallelujah	hal·lu	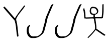	
!	yah	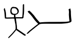	
Hallelujah	hal·lu	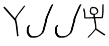	Psalm 150:1
!	yah	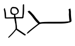	
Praise	hal·lu	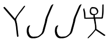	
God	el		
in His sanctuary	be·qa·de·sho	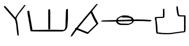	
Praise Him	hal·lu·hu	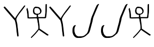	
heavens	bir·qee·a		
in His mighty	uz·zo		
Praise Him	hal·lu·hu	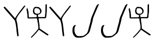	Psalm 150:2
for His mighty acts	vig·vu·ro·taw		
praise Him	hal·lu·hu	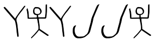	
for His excellent	ke·rov	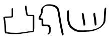	
greatness	gud·lo		
Praise Him	hal·lu·hu	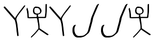	Psalm 150:3
with the sound	be·te·qa	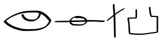	
of the horn	sho·w·phar		
praise Him	hal·lu·hu	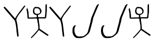	
with the harp	be·ne·vel		
and lyre	ve·khin·no·wr	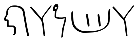	
Praise Him	hal·lu·hu	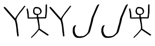	Psalm 150:4
with tambourine	ve·toph		
and dancing	u·ma·cho·wl	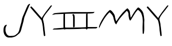	
praise Him	hal·lu·hu	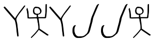	
with strings	be·min·neem	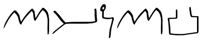	

and flute	ve·u·gav	ועוגב	
Praise Him	hal·lu·hu	הללוהו	Psalm 150:5
cymbals	ve·tsil·tse·le	בצלצלי	
with clashing	sha·ma	שמע	
praise Him	hal·lu·hu	הללוהו	
cymbals	be·tsil·tse·le	בצלצלי	
with resounding	te·ru·ah	תרועה	
Let everything	kol	כל	Psalm 150:6
that has breath	han·ne·sha·mah	הנשמה	
praise	te·hal·lel	תהלל	
the LORD !	yah	יה	
Hallelujah	hal·lu	הללו	
!	yah	יה	

Proverbs

BSB Translation	Transliteration	Original Hebrew	
[These are] the proverbs	mish·le	משלי	Proverbs 1:1
of Solomon	she·lo·moh	שלמה	
son	ben	בן	
of David	da·wid	דוד	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
for gaining	la·da·at	לדעת	Proverbs 1:2
wisdom	chakh·mah	חכמה	
and discipline	u·mu·sar	ומוסר	
for comprehending	le·ha·veen	להבין	
words	im·re	אמרי	

of insight	vee·nah	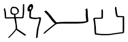	
[and] for receiving	la·qa·chat	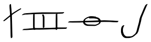	Proverbs 1:3
instruction	mu·sar		
in wise living	has·kel		
and in righteousness	tse·deq	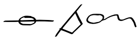	
justice	u·mish·pat	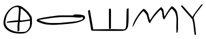	
and equity	u·me·sha·reem		
To impart	la·tet	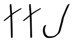	Proverbs 1:4
to the simple	liph·ta·yim		
prudence	a·re·mah	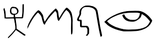	
to the young	le·na·ar		
[and] knowledge	da·at		
and discretion	u·me·zim·mah		
listen	yish·ma		Proverbs 1:5
{let} the wise	cha·kham		
and gain	ve·yo·w·seph		
instruction	le·qach	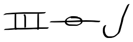	
and the discerning	ve·na·vo·wn	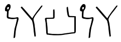	
wise counsel	tach·bu·lo·wt	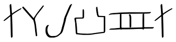	
acquire	yiq·neh	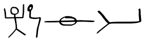	
by understanding	le·ha·veen	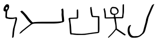	Proverbs 1:6
the proverbs	ma·shal	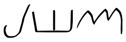	
and parables	u·me·lee·tsah	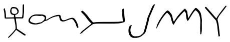	
the sayings	div·re		
of the wise	cha·kha·meem		
and riddles	ve·chee·do·tam	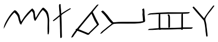	
The fear	yir·at		Proverbs 1:7

of the LORD	YHVH		
[is] the beginning	re·sheet		
of knowledge	da·at		
wisdom	chakh·mah		
and discipline	u·mu·sar		
[but] fools	e·vee·leem	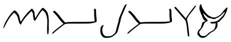	
despise	ba·zu		
Listen	she·ma		Proverbs 1:8
my son	be·nee	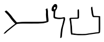	
instruction	mu·sar		
to your father’s	a·vee·kha	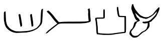	
	ve·al		
and do not forsake	tit·tosh		
the teaching	to·w·rat		
of your mother	im·me·kha		
For	kee	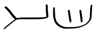	Proverbs 1:9
[are] a garland	liw·yat	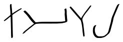	
of grace	chen	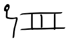	
they	hem	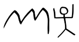	
on your head	le·ro·she·kha		
and a pendant	va·a·na·qeem	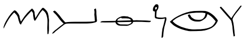	
around your neck	le·gar·ge·ro·te·kha	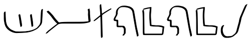	
My son	be·nee	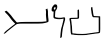	Proverbs 1:10
if	im		
entice you	ye·phat·tu·kha		
sinners	chat·ta·eem		
do not	al		

yield [to them]	to·ve	תבא	
If	im	אם	Proverbs 1:11
they say	yo·me·ru	יאמרו	
“ Come	le·khah	לכה	
along	it·ta·nu	אתנו	
let us lie in wait	ne·er·vah	נארבה	
for blood	le·dam	לדם	
let us ambush	nits·pe·nah	נצפנה	
the innocent	le·na·qee	לנקי	
without cause	chin·nam	חנם	
let us swallow them	niv·la·em	נבלעם	Proverbs 1:12
like Sheol	kish·o·wl	כשאול	
alive	chay·yeem	חיים	
and whole	u·te·mee·meem	ותמימים	
like those descending	ke·yo·wr·de	כיורדי	
into the Pit	vo·wr	בור	
all manner	kal	כל	Proverbs 1:13
goods	ho·wn	הון	
of precious	ya·qar	יקר	
We {will} find	nim·tsa	נמצא	
we {will} fill	ne·mal·le	נמלא	
our houses	vat·te·nu	בתינו	
with plunder	sha·lal	שלל	
your lot	go·w·ra·le·kha	גורלך	Proverbs 1:14
Throw in	tap·peel	תפיל	
with us	be·to·w·khe·nu	בתוכנו	
purse ” —	kees	כיס	

one	e·chad	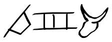	
share	yih·yeh	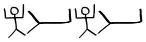	
let us all	le·khul·la·nu	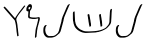	
my son	be·nee	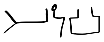	Proverbs 1:15
do not	al	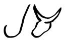	
walk	te·lekh	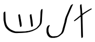	
the road	be·de·rekh	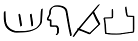	
with them	it·tam	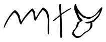	
or set	me·na	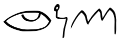	
foot	rag·le·kha	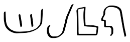	
upon their path	min·ne·tee·va·tam	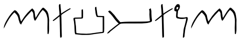	
For	kee	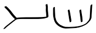	Proverbs 1:16
their feet	rag·le·hem	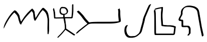	
to evil	la·ra	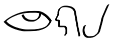	
run	ya·ru·tsu	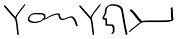	
and they are swift	vee·ma·ha·ru	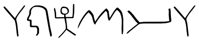	
to shed	lish·pakh	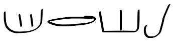	
blood	dam	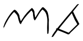	
How	kee	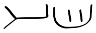	Proverbs 1:17
futile [it is]	chin·nam	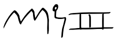	
to spread	me·zo·rah	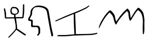	
the net	ha·ra·shet	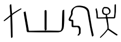	
can see it !	be·e·ne	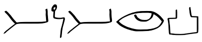	
where any	khal	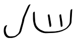	
bird	ba·ʿal	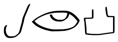	
	ka·naph	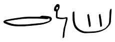	
But they	ve·hem	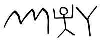	Proverbs 1:18

for their [own] blood	le·da·mam	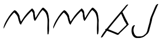	
lie in wait	ye·e·ro·vu		
they ambush	yits·pe·nu		
their [own] lives	le·naph·sho·tam	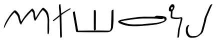	
Such [is]	ken	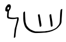	Proverbs 1:19
the fate	a·re·cho·wt	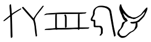	
of all	kal	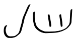	
who are greedy	bo·tse·a		
whose unjust gain	ba·tsa		
-	et		
the lives	ne·phesh		
of its possessors	be·a·law		
takes	yiq·qach	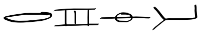	
Wisdom	cha·khe·mo·wt	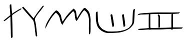	Proverbs 1:20
in the street	ba·chuts		
calls out	ta·ron·nah		
in the square	ba·re·cho·vo·wt	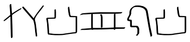	
she lifts	tit·ten		
her voice	qo·w·lah	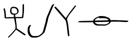	
in the main	be·rosh		Proverbs 1:21
concourse	ho·mee·yo·wt	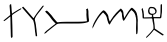	
she cries aloud	tiq·ra	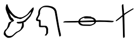	
	be·phit·che		
gates	she·a·reem	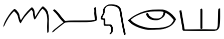	
at the city	ba·eer		
her speech :	a·ma·re·ha		
she makes	to·mer		

“ How	ad	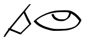	Proverbs 1:22
long	ma·tay	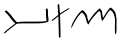	
O simple ones	pe·ta·yim	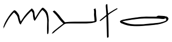	
will you love	te·e·ha·vu	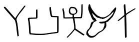	
your simple [ways] ?	phe·tee	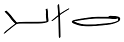	
How long will scoffers	ve·le·tseem	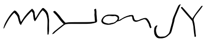	
in their scorn	la·tso·wn	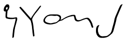	
delight	cha·me·du	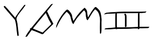	
	la·hem	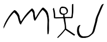	
and fools	u·khe·see·leem	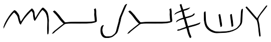	
hate	yis·ne·u	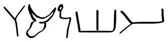	
knowledge ?	da·at	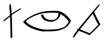	
If you had repented	ta·shu·vu	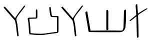	Proverbs 1:23
at my rebuke	le·to·w·khach·tee	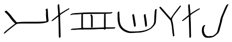	
then surely	hin·neh	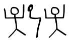	
I would have poured out	ab·bee·ah	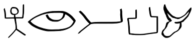	
my	la·khem	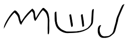	
spirit on you	ru·chee	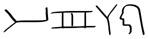	
I would have made	o·w·dee·ah	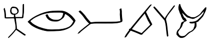	
my words	de·va·ray	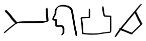	
known to you	et·khem	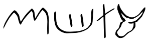	
Because	ya·an	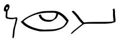	Proverbs 1:24
my call	qa·ra·tee	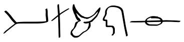	
you refused	vat·te·ma·e·nu	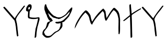	
my outstretched	na·tee·tee	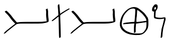	
hand	ya·dee	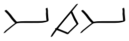	
and no one	ve·en	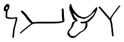	

took	maq·sheev	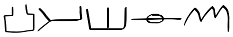	
because you neglected	vat·tiph·re·u		Proverbs 1:25
all	khal		
my counsel	a·tsa·tee		
of my correction	ve·to·w·khach·tee		
none	lo		
and wanted	a·vee·tem	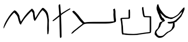	
in turn	gam		Proverbs 1:26
I	a·nee	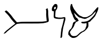	
your calamity	be·e·de·khem	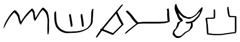	
will mock	es·chaq	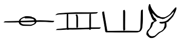	
I will sneer	el·ag		
strikes you	be·vo		
when terror	phach·de·khem	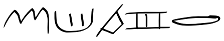	
comes	be·vo		Proverbs 1:27
like a storm	khe·sha·ʾa·vah		
when your dread	pach·de·khem	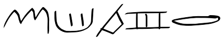	
and your destruction	ve·e·de·khem	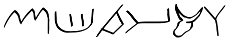	
like a whirlwind	ke·su·phah	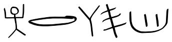	
-	ye·e·teh		
overwhelm you	be·vo		
	a·le·khem	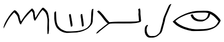	
when distress	tsa·rah		
and anguish	ve·tsu·qah	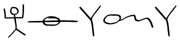	
Then	az		Proverbs 1:28
they will call on me	yiq·ra·un·nee		
but I will not	ve·lo		

answer	e·e·neh		
they {will} earnestly seek me	ye·sha·cha·run·nee		
but {will} not	ve·lo		
find me	yim·tsa·un·nee		
	ta·chat	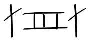	Proverbs 1:29
For	kee	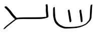	
they hated	sa·ne·u		
knowledge	da·at		
to fear	ve·yir·at		
the LORD	YHVH		
not	lo		
and chose	va·cha·ru		
none	lo		Proverbs 1:30
They accepted	a·vu		
of my counsel	la·a·tsa·tee		
they despised	na·a·tsu		
all	kal	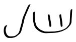	
my reproof	to·w·khach·tee		
So they {will} eat	ve·yo·khe·lu		Proverbs 1:31
the fruit	mip·pe·ree		
of their own way	dar·kam		
with their own devices	u·mim·mo·a·tso·te·hem		
and be filled	yis·ba·u		
For	kee	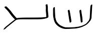	Proverbs 1:32
the waywardness	me·shu·vat		
of the simple	pe·ta·yim	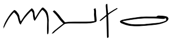	
{will} slay them	ta·har·gem		

and the complacency	ve·shal·vat		
of fools	ke·see·leem	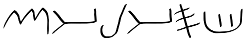	
{will} destroy them	te·ab·be·dem	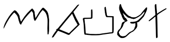	
But whoever listens	ve·sho·me·a		Proverbs 1:33
to me	lee	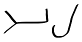	
{will} dwell	yish·kan	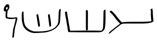	
in safety	be·tach		
secure	ve·sha·a·nan		
from the fear	mip·pa·chad		
of evil ”	ra·ah		
My son	be·nee	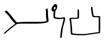	Proverbs 2:1
if	im		
you accept	tiq·qach	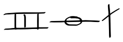	
my words	a·ma·ray	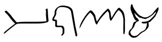	
my commandments	u·mits·wo·tay		
and hide	tits·pon		
within you	it·takh		
if you incline	le·haq·sheev	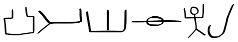	Proverbs 2:2
to wisdom	la·cha·khe·mah		
your ear	a·ze·ne·kha		
and direct	tat·teh	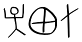	
your heart	lib·be·kha	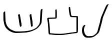	
to understanding	lat·te·vu·nah		
truly	kee	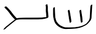	Proverbs 2:3
if you	im		
to insight	lab·bee·nah	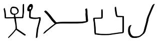	
call out	tiq·ra	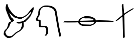	

to understanding	lat·te·vu·nah		
and lift	tit·ten		
your voice	qo·w·le·kha		
if	im		Proverbs 2:4
you seek	te·vaq·shen·nah	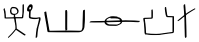	
it like silver	khak·ka·seph		
like hidden treasure	ve·kham·mat·mo·w·neem	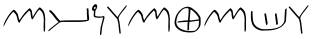	
and search it out	tach·pe·sen·nah		
then	az		Proverbs 2:5
you will discern	ta·veen	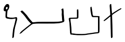	
the fear	yir·at		
of the LORD	YHVH		
the knowledge	ve·da·at		
of God	e·lo·heem		
and discover	tim·tsa		
For	kee	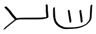	Proverbs 2:6
the LORD	YHVH		
gives	yit·ten	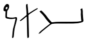	
wisdom	chakh·mah		
from His mouth	mip·pee	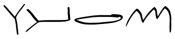	
come knowledge	da·at		
and understanding	u·te·vu·nah		
He stores up	ve·tsa·phan		Proverbs 2:7
for the upright	lay·sha·reem		
sound wisdom	tu·shee·yah	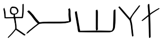	
He is a shield	ma·gen		
to those who walk	le·ho·le·khe	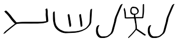	

with integrity	tom	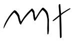	
to guard	lin·tsor		Proverbs 2:8
the paths	a·re·cho·wt		
of justice	mish·pat	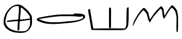	
the way	ve·de·rekh		
of His saints	cha·sī·do	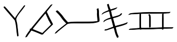	
and protect	yish·mor		
Then	az		Proverbs 2:9
you will discern	ta·veen	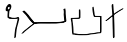	
righteousness	tse·deq	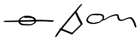	
and justice	u·mish·pat	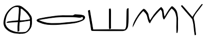	
and equity —	u·me·sha·reem		
every	kal		
path	ma·gal		
good	to·wv		
For	kee	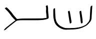	Proverbs 2:10
will enter	ta·vo·w		
wisdom	chakh·mah		
your heart	ve·lib·be·kha	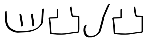	
and knowledge	ve·da·at		
your soul	le·naph·she·kha		
will delight	yin·am		
Discretion	me·zim·mah		Proverbs 2:11
will watch over you	tish·mor		
	a·le·kha	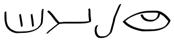	
and understanding	te·vu·nah		
will guard you	tin·tse·rek·kah		

to deliver you	le·hats·tsee·le·kha	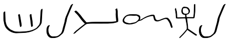	Proverbs 2:12
from the way	mid·de·rekh	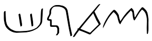	
of evil	ra	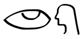	
from the man	me·eesh	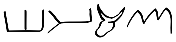	
who speaks	me·dab·ber	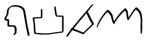	
perversity	tah·pu·kho·wt	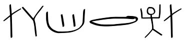	
from those who leave	ha·o·ze·veem	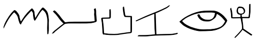	Proverbs 2:13
paths	a·re·cho·wt	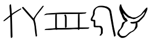	
the straight	yo·sher	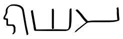	
to walk	la·le·khet	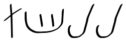	
in the ways	be·dar·khe	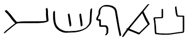	
of darkness	cho·shekh	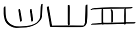	
from those who enjoy	has·se·me·cheem	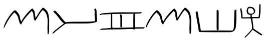	Proverbs 2:14
doing	la·a·so·wt	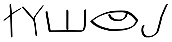	
evil	ra	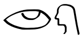	
and rejoice	ya·gee·lu	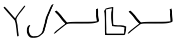	
in the twistedness	be·tah·pu·kho·wt	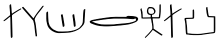	
of evil	ra	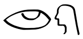	
whose	a·sher	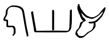	Proverbs 2:15
paths	a·re·cho·te·hem	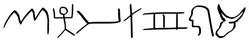	
are crooked	iq·qe·sheem	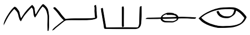	
are devious	u·ne·lo·w·zeem	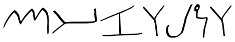	
and whose ways	be·ma·ge·lo·w·tam	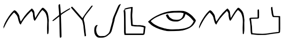	
It will rescue you	le·hats·tsee·le·kha	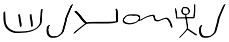	Proverbs 2:16
woman	me·ish·shah	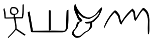	
from the forbidden	za·rah	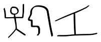	
from the stranger	min·na·khe·ree·yah	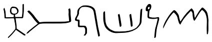	

words	a·ma·re·ha		
with seductive	he·che·lee·qah	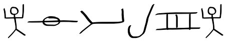	
who abandons	ha·o·ze·vet	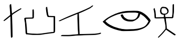	Proverbs 2:17
the partner	al·luph		
of her youth	ne·u·re·ha		
-	ve·et		
the covenant	be·reet	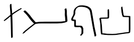	
of her God	e·lo·he·ha		
and forgets	sha·khe·chah		
For	kee	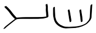	Proverbs 2:18
sinks down	sha·chah	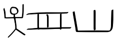	
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death	ma·vet		
her house	be·tah	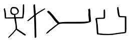	
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the departed spirits	re·pha·eem		
and her tracks	ma·ge·lo·te·ha	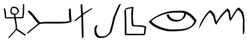	
None	kal		Proverbs 2:19
who go to her	ba·e·ha		
	lo		
return	ye·shu·vun		
[or]	ve·lo		
negotiate	yas·see·gu	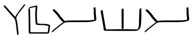	
the paths	a·re·cho·wt	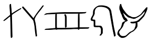	
of life	chay·yeem	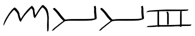	
So	le·ma·an		Proverbs 2:20
you will follow	te·lekh	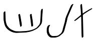	

in the ways	be·de·rekh		
of the good	to·w·veem	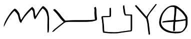	
the paths	ve·a·re·cho·wt	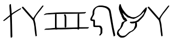	
of the righteous	tsad·dee·qeem	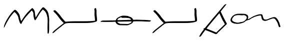	
and keep to	tish·mor		
For	kee	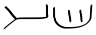	Proverbs 2:21
the upright	ye·sha·reem	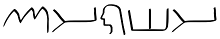	
will inhabit	yish·ke·nu	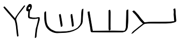	
the land	a·rets		
and the blameless	u·te·mee·meem	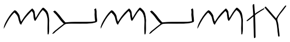	
will remain	yiw·va·te·ru		
in it	vah		
but the wicked	u·re·sha·eem		Proverbs 2:22
the land	me·e·rets		
will be cut off	yik·ka·re·tu		
and the unfaithful	u·vo·wg·deem		
{will} be uprooted	yis·se·chu		
from	mim·men·nah	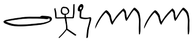	
My son	be·nee	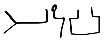	Proverbs 3:1
my teaching	to·w·ra·tee		
do not	al		
forget	tish·kach		
my commandments	u·mits·wo·tay		
keep	yits·tsor		
but let your heart	lib·be·kha	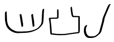	
for	kee	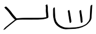	Proverbs 3:2
length	o·rekh	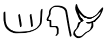	

to your days	ya·meem	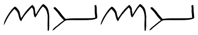	
years	u·she·no·wt	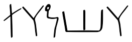	
to your life	chay·yeem	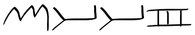	
and peace	ve·sha·lo·wm	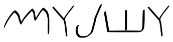	
they will add	yo·w·see·phu	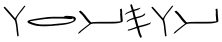	
	lakh	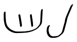	
let loving devotion	che·sed		Proverbs 3:3
or faithfulness	ve·e·met		
Never	al		
leave you	ya·az·vu·kha	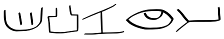	
bind	qa·she·rem		
them	al		
around your neck	gar·ge·ro·w·te·kha		
write them	ka·te·vem		
on	al		
the tablet	lu·ach		
of your heart	lib·be·kha	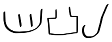	
Then you will find	u·me·tsa		Proverbs 3:4
favor	chen	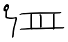	
and high regard	ve·se·khel		
	to·wv		
in the sight	be·e·ne	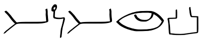	
of God	e·lo·heem		
and man	ve·a·dam		
Trust	be·tach		Proverbs 3:5
in	el		
the LORD	YHVH		

with all	be·khal		
your heart	lib·be·kha	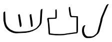	
on	ve·el		
your own understanding	bee·na·te·kha	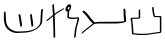	
not	al		
and lean	tish·sha·en		
in all	be·khal		Proverbs 3:6
your ways	de·ra·khe·kha	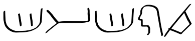	
acknowledge Him	da·e·hu		
and He	ve·hu		
will make	ye·yash·sher	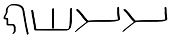	
your paths {straight}	o·re·cho·te·kha		
not	al		Proverbs 3:7
Be	te·hee		
wise	cha·kham		
in your own eyes	be·e·ne·kha	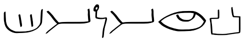	
fear	ye·ra		
-	et		
the LORD	YHVH		
and turn away	ve·sur		
from evil	me·ra		
healing	riph·ut		Proverbs 3:8
This will bring	te·hee		
to your body	le·shar·re·kha	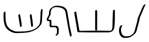	
and refreshment	ve·shiq·qui	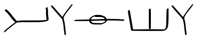	
to your bones	le·ats·mo·w·te·kha		
Honor	kab·bed	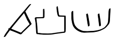	Proverbs 3:9

-	et		
the LORD	YHVH		
with your wealth	me·ho·w·ne·kha	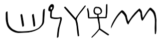	
and with the firstfruits	u·me·re·sheet		
of all	kal		
your harvest	te·vu·a·te·kha		
will be filled	ve·yim·ma·le·u		Proverbs 3:10
then your barns	a·sa·me·kha		
with plenty	sa·va		
with new wine	ve·tee·ro·wosh	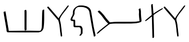	
and your vats	ye·qa·ve·kha	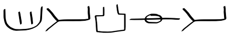	
will overflow	yiph·ro·tsu		
the discipline	mu·sar		Proverbs 3:11
of the LORD	YHVH		
My son	be·nee	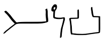	
do not	al		
reject	tim·as		
and do not	ve·al		
loathe	ta·qots	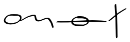	
His rebuke	be·to·w·khach·to		
for	kee	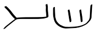	Proverbs 3:12
-	et		
the one	a·sher		
He loves	ye·e·hav		
the LORD	YHVH		
disciplines	yo·w·khee·ach		
as [does] a father	u·khe·av		

-	et		
the son	ben		
[in whom] he delights	yir·tseh		
Blessed	ash·re	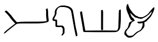	Proverbs 3:13
[is] the man	a·dam		
who finds	ma·tsa		
wisdom	chakh·mah		
the man	ve·a·dam		
who acquires	ya·pheeq	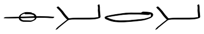	
understanding	te·vu·nah		
for	kee	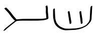	Proverbs 3:14
she is more	to·wv		
profitable	sach·rah		
	mis·se·char		
than silver	ka·seph		
than fine gold	u·me·cha·ruts	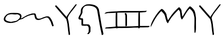	
and her gain [is better]	te·vu·a·tah		
is more precious	ye·qa·rah	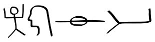	Proverbs 3:15
She	hee	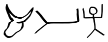	
than rubies	mip·pe·nī·yīm	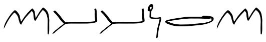	
nothing	ve·khal		
you desire	cha·pha·tse·kha		
	lo		
compares	yish·wu		
with her	vah		
Long	o·rekh	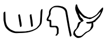	Proverbs 3:16
life	ya·meem	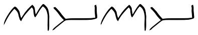	

is in her right hand	bee·mee·nah		
in her left hand	bis·mo·w·lah		
[are] riches	o·sher		
and honor	ve·kha·vo·wd	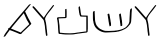	
All her ways	de·ra·khe·ha		Proverbs 3:17
	dar·khe		
are pleasant	no·am		
and all	ve·khal		
her paths	ne·tee·vo·w·te·ha		
[are] peaceful	sha·lo·wm		
is a tree	ets		Proverbs 3:18
of life	chay·yeem	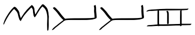	
She	hee	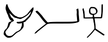	
to those who embrace	lam·ma·cha·zee·qeem	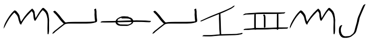	
her	bah		
and those who lay hold of her	ve·to·me·khe·ha		
are blessed	me·ush·shar		
The LORD	YHVH		Proverbs 3:19
by wisdom	be·cha·khe·mah		
founded	ya·sad		
the earth	a·rets		
and established	ko·w·nen		
the heavens	ma·yim		
by understanding	bit·vu·nah		
By His knowledge	be·da·to		Proverbs 3:20
the watery depths	te·ho·w·mo·wt	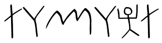	
were broken open	niv·qa·u	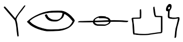	

and the clouds	u·she·cha·qeem	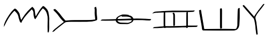	
dripped	yir·a·phu	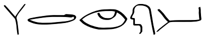	
with dew	tal	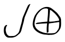	
My son	be·nee	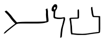	Proverbs 3:21
do not	al	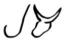	
lose	ya·lu·zu	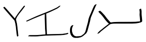	
sight of this :	me·e·ne·kha	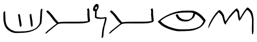	
Preserve	ne·tsor	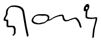	
sound judgment	tu·shee·yah	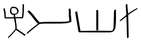	
and discernment	u·me·zim·mah	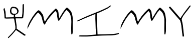	
They will be	ve·yih·yu	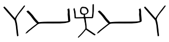	Proverbs 3:22
life	chay·yeem	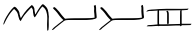	
to your soul	le·naph·she·kha	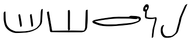	
and adornment	ve·chen	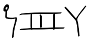	
to your neck	le·gar·ge·ro·te·kha	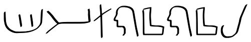	
Then	az	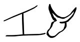	Proverbs 3:23
you will go	te·lekh	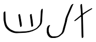	
in safety	la·ve·tach	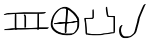	
on your way	dar·ke·kha	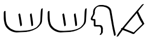	
and your foot	ve·rag·le·kha	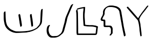	
will not	lo	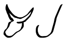	
stumble	tig·go·wph	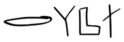	
When	im	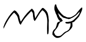	Proverbs 3:24
you lie down	tish·kav	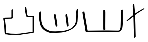	
you will not	lo	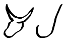	
be afraid	tiph·chad	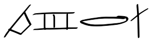	
when you rest	ve·sha·khav·ta	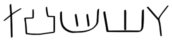	

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your sleep	she·na·te·kha	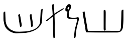	
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fear	tee·ra	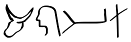	
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or the ruin	u·mish·sho·at	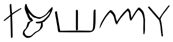	
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that	kee	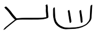	
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for	kee	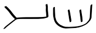	Proverbs 3:26
the LORD	YHVH		
will be	yih·yeh	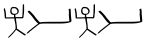	
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and will keep	ve·sha·mar	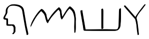	
your foot	rag·le·kha	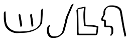	
from the snare	mil·la·khed	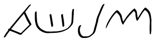	
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withhold	tim·na	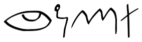	
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when it is	bih·yo·wt	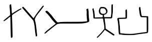	
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within your	ya·dɛ·kha	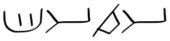	
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Do not	al		Proverbs 3:28
tell	to·mar		

your neighbor	le·rē·ʿɛ·kha	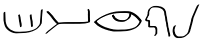	
“ Come	lekh	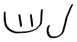	
back	va·shuv	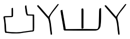	
tomorrow	u·ma·char	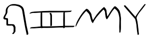	
[and] I will provide ” —	et·ten	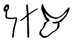	
when you already have the means	ve·yesh	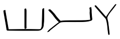	
	it·takh	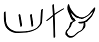	
Do not	al	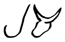	Proverbs 3:29
evil	ta·cha·rosh	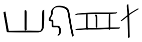	
against	al	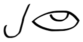	
your neighbor	re·a·kha	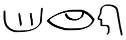	
devise	ra·ah	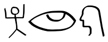	
for he	ve·hu	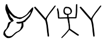	
dwells	yo·wo·shev	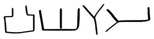	
trustfully	la·ve·tach	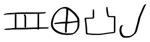	
beside you	it·takh	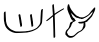	
Do not	al	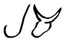	Proverbs 3:30
accuse	ta·rov	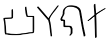	
	im	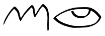	
a man	a·dam	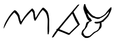	
without cause	chin·nam	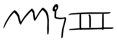	
when	im	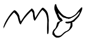	
you no	lo	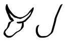	
he has done	ge·ma·le·kha	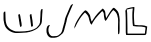	
harm	ra·ah	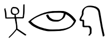	
Do not	al	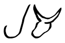	Proverbs 3:31
envy	te·qan·ne	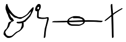	

man	be·eesh	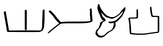	
a violent	cha·mas	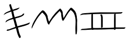	
	ve·al	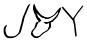	
or choose	tiv·char	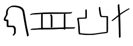	
any	be·khal	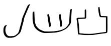	
of his ways	de·ra·khaw	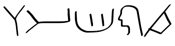	
for	kee	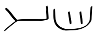	Proverbs 3:32
detests	to·w·a·vat	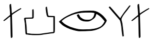	
the LORD	YHVH	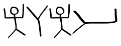	
the perverse	na·lo·wz	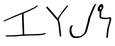	
	ve·et	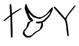	
to the upright	ye·sha·reem	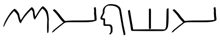	
but He is a friend	so·w·do	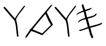	
The curse	me·e·rat	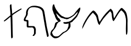	Proverbs 3:33
of the LORD	YHVH	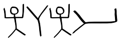	
is on the house	be·vet	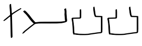	
of the wicked	ra·sha	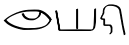	
the home	u·ne·veh	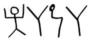	
of the righteous	tsad·dee·qeem	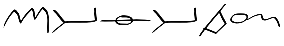	
but He blesses	ye·va·rekh	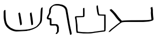	
-	im	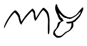	Proverbs 3:34
mocks	lal·le·tseem	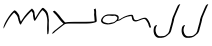	
He	hu	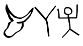	
the mockers	ya·leets	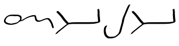	
to the humble	ve·la·ʿa·nī·yīm	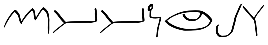	
but gives	yit·ten	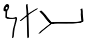	
grace	chen	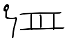	

honor	ka·vo·wd	𐤊𐤁𐤅𐤃	Proverbs 3:35
The wise	cha·kha·meem	𐤇𐤊𐤌𐤉𐤌	
will inherit	yin·cha·lu	𐤉𐤍𐤇𐤋𐤅	
but fools	u·khe·see·leem	𐤅𐤊𐤎𐤉𐤋𐤉𐤌	
are held up	me·reem	𐤌𐤓𐤉𐤌	
to shame	qa·lo·wn	𐤒𐤋𐤅𐤍	
Listen	shim·u	𐤔𐤌𐤏𐤅	Proverbs 4:1
my sons	va·neem	𐤁𐤍𐤉𐤌	
instruction	mu·sar	𐤌𐤅𐤎𐤓	
to a father’s	av	𐤀𐤁	
pay attention	ve·haq·shee·vu	𐤅𐤄𐤒𐤔𐤉𐤁𐤅	
and gain	la·da·at	𐤋𐤃𐤏𐤕	
understanding	bee·nah	𐤁𐤉𐤍𐤄	
For	kee	𐤊𐤉	Proverbs 4:2
teaching	le·qach	𐤋𐤒𐤇	
sound	to·wv	𐤈𐤅𐤁	
I give	na·tat·tee	𐤍𐤕𐤕𐤉	
you	la·khem	𐤋𐤊𐤌	
my directive	to·w·ra·tee	𐤕𐤅𐤓𐤕𐤉	
do not	al	𐤀𐤋	
abandon	ta·a·zo·vu	𐤕𐤏𐤆𐤁𐤅	
When	kee	𐤊𐤉	Proverbs 4:3
a son	ben	𐤁𐤍	
I was	ha·yee·tee	𐤄𐤉𐤉𐤕𐤉	
to my father	le·a·vee	𐤋𐤀𐤁𐤉	
tender	rakh	𐤓𐤊	
and the only child	ve·ya·cheed	𐤅𐤉𐤇𐤉𐤃	

of	liph·ne	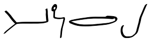	
my mother	im·mee	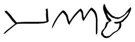	
he taught	vay·yo·re·nee	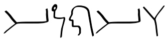	Proverbs 4:4
and said	vay·yo·mer	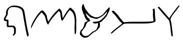	
me	lee	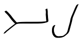	
lay hold	yit·makh	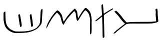	
of my words	de·va·ray	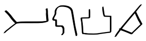	
“ Let your heart	lib·be·kha	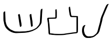	
keep	she·mor	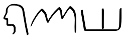	
my commands	mits·wo·tay	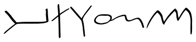	
and you will live	vech·yeh	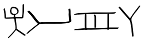	
Get	qe·neh	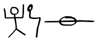	Proverbs 4:5
wisdom	chakh·mah	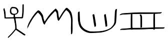	
get	qe·neh	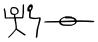	
understanding	vee·nah	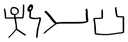	
do not	al	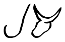	
forget	tish·kach	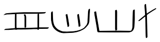	
	ve·al	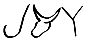	
or turn from them	tet	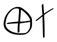	
my words	me·im·re	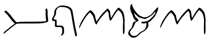	
	phee	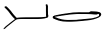	
Do not	al	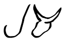	Proverbs 4:6
forsake [wisdom]	ta·az·ve·ha	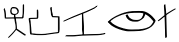	
and she will preserve you	ve·tish·me·re·ka	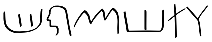	
love her	e·ha·ve·ha	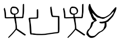	
and she will guard you	ve·tits·tse·re·ka	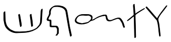	
is supreme	re·sheet	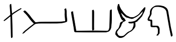	Proverbs 4:7

Wisdom	chakh·mah	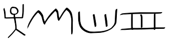	
so acquire	qe·neh	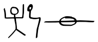	
wisdom	chakh·mah	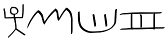	
And whatever	u·ve·khal	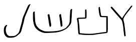	
you may acquire	qin·ya·ne·kha	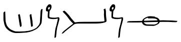	
gain	qe·neh	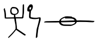	
understanding	vee·nah	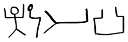	
Prize her	sal·se·le·ha	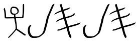	Proverbs 4:8
and she will exalt you	u·te·ro·wm·me·ka	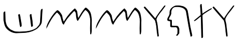	
she will honor you	te·khab·be·de·kha	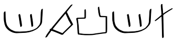	
if	kee	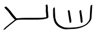	
you embrace her	te·chab·be·qen·nah	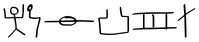	
She will set	tit·ten	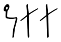	Proverbs 4:9
on your head	le·ro·she·kha	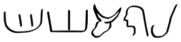	
a garland	liw·yat	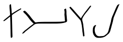	
of grace	chen	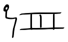	
with a crown	a·te·ret	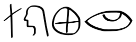	
of beauty ”	tiph·e·ret	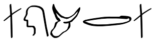	
she will present you	te·mag·ge·ne·ka	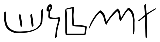	
Listen	she·ma	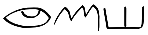	Proverbs 4:10
my son	be·nee	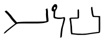	
and receive	ve·qach	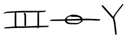	
my words	a·ma·ray	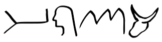	
will be many	ve·yir·bu	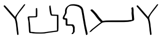	
-	le·kha	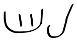	
and the years	she·no·wt	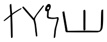	
of your life	chay·yeem	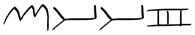	

in the way	be·de·rekh	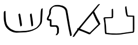	Proverbs 4:11
of wisdom	chakh·mah	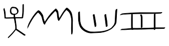	
I will guide you	ho·re·tee·kha	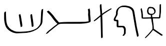	
I will lead you	hid·rakh·tee·kha	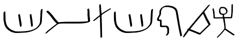	
paths	be·ma·ge·le	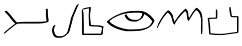	
on straight	yo·sher	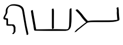	
When you walk	be·lekh·te·kha	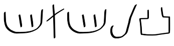	Proverbs 4:12
will not	lo	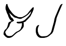	
be impeded	ye·tsar	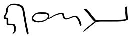	
your steps	tsa·a·de·kha	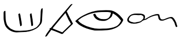	
when	ve·im	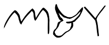	
you run	ta·ruts	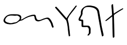	
you will not	lo	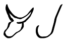	
stumble	tik·ka·shel	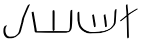	
Hold on	ha·cha·zeq	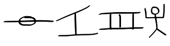	Proverbs 4:13
to instruction	bam·mu·sar	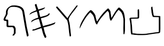	
do not	al	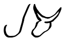	
let go	te·reph	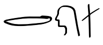	
Guard it	nits·tse·re·ha	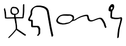	
for	kee	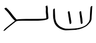	
it	hee	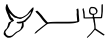	
is your life	chay·ye·kha	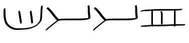	
on the path	be·o·rach	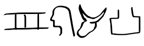	Proverbs 4:14
of the wicked	re·sha·eem	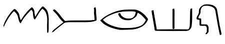	
Do not	al	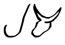	
set foot	ta·vo	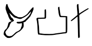	
[or]	ve·al	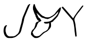	

walk	te·ash·sher	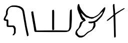	
in the way	be·de·rekh	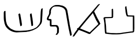	
of evildoers	ra·eem	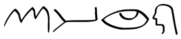	
Avoid it	pe·ra·e·hu	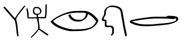	Proverbs 4:15
do not	al	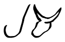	
travel	ta·a·var	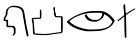	
on it	bo	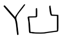	
Turn	se·teh	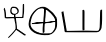	
from it	me·a·law	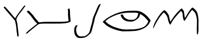	
and pass on by	va·a·vo·wr	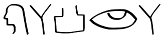	
For	kee	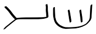	Proverbs 4:16
they cannot	lo	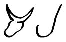	
sleep	yish·nu	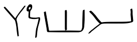	
unless	im	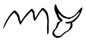	
	lo	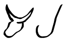	
they do evil	ya·re·u	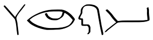	
they are deprived	ve·nig·ze·lah	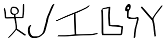	
of slumber	na·tam	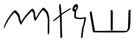	
until	im	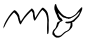	
	lo	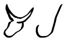	
they make someone fall	yikh·sho·lu	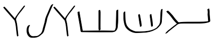	
For	kee	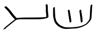	Proverbs 4:17
they eat	la·cha·mu	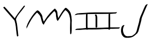	
the bread	le·chem	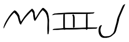	
of wickedness	re·sha	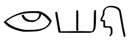	
the wine	ve·yen	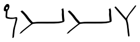	
of violence	cha·ma·seem	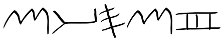	

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of the righteous	tsad·dee·qeem	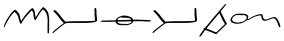	
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of dawn	no·gah	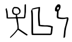	
shining brighter	ho·w·lekh	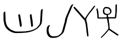	
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and brighter until	ad		
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	hay·yo·wm	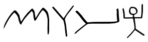	
But the way	de·rekh		Proverbs 4:19
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what	bam·meh		
makes them stumble	yik·ka·she·lu	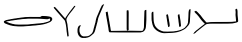	
My son	be·nee	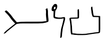	Proverbs 4:20
to my words	lid·va·ray		
pay attention	haq·shee·vah	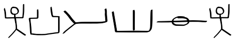	
to my sayings	la·a·ma·ray		
incline	hat		
your ear	a·ze·ne·kha	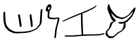	
Do not	al		Proverbs 4:21
lose	yal·lee·zu	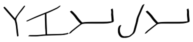	
sight of them	me·e·ne·kha	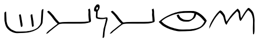	
keep them	me·rem		

within	be·to·wkh	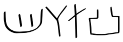	
your heart	le·va·ve·kha	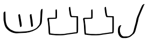	
For	kee	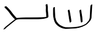	Proverbs 4:22
are life	chay·yeem	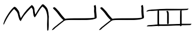	
they	hem	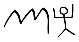	
to those who find them	le·mo·tse·e·hem	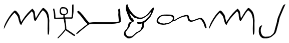	
to the whole	u·le·khal	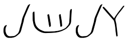	
body	be·sa·ro	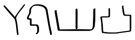	
and health	mar·pe	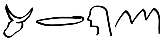	
with all	mik·kal	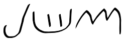	Proverbs 4:23
diligence	mish·mar	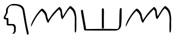	
Guard	ne·tsor	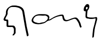	
your heart	lib·be·kha	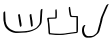	
for	kee	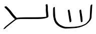	
from it	mim·men·nu	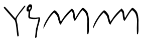	
flow	to·wts·o·wt	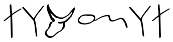	
springs of life	chay·yeem	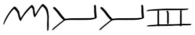	
Put	ha·ser	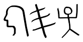	Proverbs 4:24
away	mim·me·kha	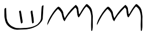	
deception	iq·qe·shut	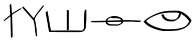	
from your mouth	peh	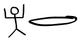	
from perverse speech	u·le·zut	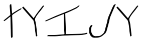	
your lips	pha·ta·yim	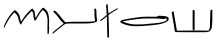	
keep	har·cheq	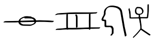	
	mim·me·ka	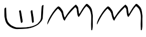	
Let your eyes	e·ne·kha	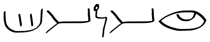	Proverbs 4:25
forward	le·no·khach	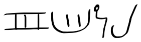	

look	yab·bee·tu	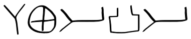	
fix your gaze	ve·aph·ap·pe·kha		
straight	yay·shi·ru	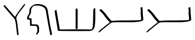	
ahead	neg·de·kha		
Make a level	pal·les		Proverbs 4:26
path	ma·gal		
for your feet	rag·le·kha	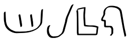	
and all	ve·khal		
your ways	de·ra·khe·kha	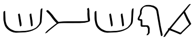	
will be sure	yik·ko·nu		
Do not	al		Proverbs 4:27
swerve	tet		
to the right	ya·meen		
or to the left	u·se·mo·wl		
turn	ha·ser		
your feet {away}	rag·le·kha	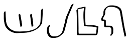	
from evil	me·ra		
My son	be·nee	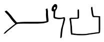	Proverbs 5:1
to my wisdom	le·cha·khe·ma·tee		
pay attention	haq·shee·vah	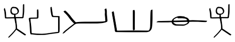	
to my insight	lit·vu·na·tee	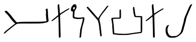	
incline	hat		
your ear	a·ze·ne·kha		
that you may maintain	lish·mor		Proverbs 5:2
discretion	me·zim·mo·wt	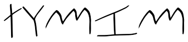	
knowledge	ve·da·at		
and your lips	se·pha·te·kha	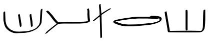	

may preserve	yin·tso·ru		
Though	kee	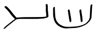	Proverbs 5:3
honey	no·phet		
drip	tit·to·phe·nah		
the lips	siph·te		
of the forbidden woman	za·rah		
[is] smoother	ve·cha·laq	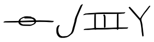	
than oil	mish·she·men	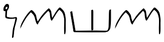	
and her speech	chik·kah	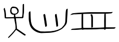	
in the end	ve·a·cha·ree·tah		Proverbs 5:4
she is bitter	ma·rah	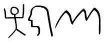	
as wormwood	khal·la·a·nah		
sharp	chad·dah	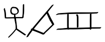	
sword	ke·che·rev		
as a double-edged	pee·yo·wt	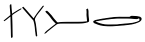	
Her feet	rag·le·ha	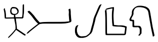	Proverbs 5:5
go down	yo·re·do·wt		
to death	ma·vet		
Sheol	o·wl		
her steps	tse·a·de·ha		
lead straight to	yit·mo·khu		
the path	o·rach		Proverbs 5:6
of life	chay·yeem	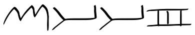	
She does not	pen		
consider	te·phal·les		
are unstable	na·u		
her ways	ma·ge·lo·te·ha	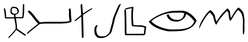	

she does not	lo		
know that	te·da		
So now	ve·at·tah		Proverbs 5:7
my sons	va·neem	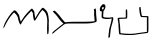	
listen	shim·u		
to me	lee	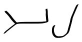	
and do not	ve·al		
turn aside	ta·su·ru		
from the words	me·im·re		
of my mouth	phee		
far	har·cheq	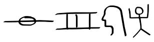	Proverbs 5:8
from her	me·a·le·ha		
Keep your path	dar·ke·kha	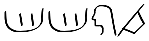	
do not	ve·al		
go near	tiq·rav	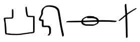	
	el		
the door	pe·tach	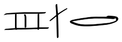	
of her house	be·tah	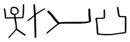	
lest	pen		Proverbs 5:9
you concede	tit·ten		
to others	la·a·che·reem	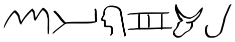	
your vigor	ho·w·de·kha	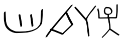	
and your years	u·she·no·te·kha	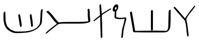	
to one who is cruel	le·akh·za·ree	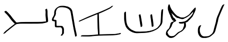	
lest	pen		Proverbs 5:10
feast	yis·be·u		
strangers	za·reem	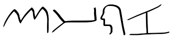	

on your wealth	ko·che·kha	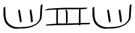	
and your labors	va·a·tsa·ve·kha		
[enrich] the house	be·vet	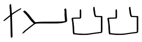	
of a foreigner	na·khe·ree		
you will groan	ve·na·ham·ta	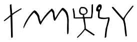	Proverbs 5:11
At the end of your life	ve·a·cha·ree·te·kha	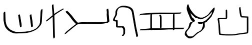	
are spent	bikh·lo·wt		
when your flesh	be·sa·re·kha		
and your body	u·she·e·re·kha		
and you will say	ve·a·mar·ta		Proverbs 5:12
“ How	ekh	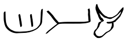	
I hated	sa·ne·tee		
discipline	mu·sar		
reproof !	ve·to·w·kha·chat		
despised	na·ats		
and my heart	lib·bee	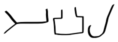	
I did not	ve·lo·sha		Proverbs 5:13
listen	ma·tee		
to the voice	be·qo·wl	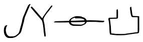	
of my teachers	mo·w·ray		
to my mentors	ve·lim·lam·me·day	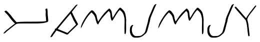	
[or]	lo		
incline	hit·tee·tee	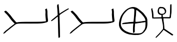	
my ear	a·ze·nee	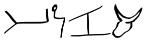	
on the brink	kim·at		Proverbs 5:14
I am	ha·yee·tee	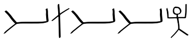	
of utter	ve·khal		

ruin	ra	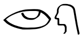	
in the midst	be·to·wkh	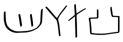	
of the whole assembly	qa·hal	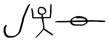	
”	ve·e·dah	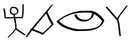	
Drink	she·teh	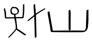	Proverbs 5:15
water	ma·yim	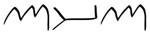	
from your own cistern	mib·bo·w·re·kha	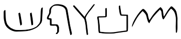	
and running water	ve·no·ze·leem	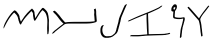	
from	mit·to·wkh	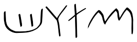	
your own well	be·e·re·kha	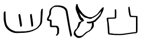	
flow	ya·phu·tsu	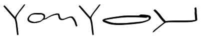	Proverbs 5:16
Why should your springs	ma·ye·no·te·kha	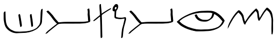	
in the streets	chu·tsah	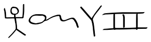	
in the public squares ?	ba·re·cho·vo·wt	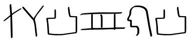	
your streams	pal·ge	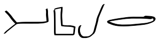	
of water	ma·yim	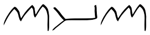	
Let them be	yih·yu	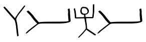	Proverbs 5:17
yours	le·kha	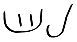	
alone	le·vad·de·kha	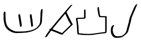	
never	ve·en	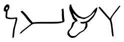	
with strangers	le·za·reem	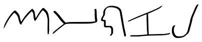	
to be shared	it·takh	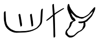	
be	ye·hee	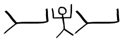	Proverbs 5:18
May your fountain	me·qo·wr·kha	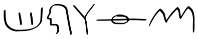	
blessed	va·rukh	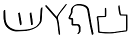	
and may you rejoice	u·se·mach	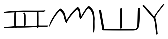	

in the wife	me·e·shet		
of your youth :	ne·u·re·kha		
doe	ay·ye·let	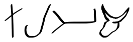	Proverbs 5:19
A loving	a·ha·veem	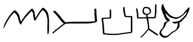	
fawn —	ve·ya·a·lat		
a graceful	chen	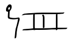	
may her breasts	dad·de·ha	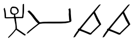	
satisfy you	ye·raw·wu·kha		
always	ve·khal		
	et		
by her love	be·a·ha·va·tah		
may you be captivated	tish·geh		
forever	ta·meed	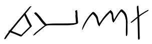	
Why	ve·lam·mah	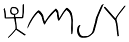	Proverbs 5:20
be captivated	tish·geh		
my son	ve·nee	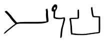	
by an adulteress	ve·za·rah		
or embrace	u·te·chab·beq	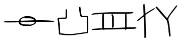	
the bosom	cheq	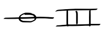	
of a stranger ?	na·khe·ree·yah		
For	kee	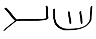	Proverbs 5:21
are before	no·khach	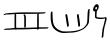	
the eyes	e·ne	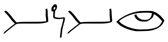	
of the LORD	YHVH		
ways	dar·khe		
a man’s	eesh	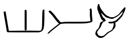	
all	ve·khal		

his paths	ma·ge·lo·taw		
and [the LORD] examines	me·phal·les		
The iniquities	ʿa·wo·no·taw		Proverbs 5:22
entrap him	yil·ke·du·no		
-	et		
of a wicked man	ha·ra·sha		
entangle him	u·ve·chav·le	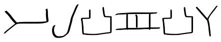	
of his sin	chat·ta·to		
the cords	yit·ta·mekh	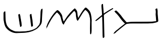	
He	hu		Proverbs 5:23
dies	ya·mut		
for lack	be·en		
of discipline	mu·sar		
by his own great	u·ve·rov		
folly	iw·val·to		
led astray	yish·geh		
My son	be·nee	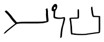	Proverbs 6:1
if	im		
you have put up security	a·rav·ta		
for your neighbor	le·re·e·kha		
if you have struck hands in pledge	ta·qa·ta	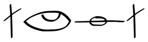	
with a stranger	laz·zar		
	kap·pe·kha		
if you have been trapped	no·w·qash·ta	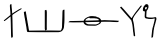	Proverbs 6:2
by the words	ve·im·re		
of your lips	phee·kha	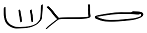	

ensnared	nil·kad·ta		
by the words	be·im·re		
of your mouth	phee·kha	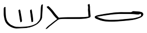	
do	a·seh		Proverbs 6:3
this	zot		
then	e·pho·w		
my son	be·nee	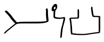	
to free yourself	ve·hin·na·tsel		
for	kee	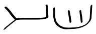	
you have fallen	va·ta		
hands :	ve·khaph		
into your neighbor’s	re·e·kha		
Go	lekh	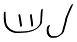	
humble yourself	hit·rap·pes		
and press your plea	u·re·hav		
with your neighbor	re·e·kha	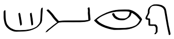	
no	al		Proverbs 6:4
Allow	tit·ten		
sleep	she·nah	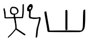	
to your eyes	le·e·ne·kha	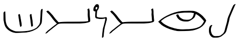	
or slumber	u·te·nu·mah		
to your eyelids	le·aph·ap·pe·kha		
Free yourself	hin·na·tsel		Proverbs 6:5
like a gazelle	kits·vee		
from the hand [of the hunter]	mee·yad	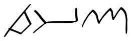	
like a bird	u·khe·tsip·po·wr		
from the snare	mee·yad	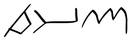	

of the fowler	ya·qush	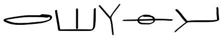	
Walk in the manner of	lekh	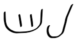	Proverbs 6:6
	el		
the ant	ne·ma·lah		
O slacker	a·tsel		
observe	re·eh		
its ways	de·ra·khe·ha		
and become wise	va·cha·kham	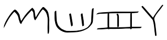	
-	a·sher		Proverbs 6:7
Without	en	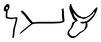	
	lah		
a commander	qa·tseen		
without an overseer	sho·ter		
or ruler	u·mo·shel	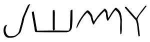	
it prepares	ta·kheen	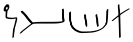	Proverbs 6:8
in summer	baq·qa·yits	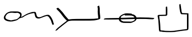	
its provisions	lach·mah	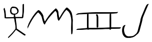	
it gathers	a·ge·rah		
at harvest	vaq·qa·tseer		
its food	ma·a·kha·lah		
long	ad		Proverbs 6:9
How	ma·tay		
O slacker ?	a·tsel		
will you lie there	tish·kav		
When	ma·tay		
will you get up	ta·qum	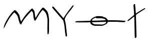	
from your sleep ?	mish·she·na·te·kha		

A little	me·at		Proverbs 6:10
sleep	no·wt		
a little	me·at		
slumber	te·nu·mo·wt	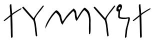	
a little	me·at		
folding	chib·buq		
of the hands	ya·da·yim	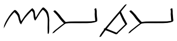	
to rest	lish·kav	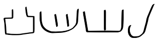	
will come upon you	u·va		Proverbs 6:11
like a robber	khim·hal·lekh		
and poverty	re·she·kha	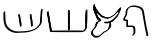	
and need	u·mach·so·re·kha	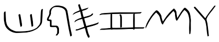	
like a bandit	ke·eesh	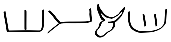	
	ma·gen		
person	a·dam		Proverbs 6:12
A worthless	be·lee·ya·al	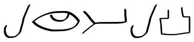	
man	eesh	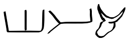	
a wicked	a·ven		
walks	ho·w·lekh	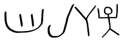	
with a perverse	iq·qe·shut		
mouth	peh	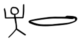	
winking	qo·rets	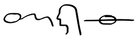	Proverbs 6:13
his eyes	be·ʿē·naw	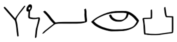	
speaking	mo·lel		
with his feet	be·rag·law		
and pointing	mo·reh	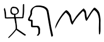	
with his fingers	be·ets·be·o·taw		

With deceit	tah·pu·kho·wt	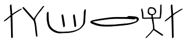	Proverbs 6:14
in his heart	be·lib·bo	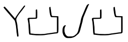	
he devises	cho·resh		
evil	ra		
he continually	be·khal		
	et		
discord	me·da·nīm	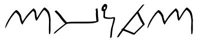	
sows	ye·shal·le·ach	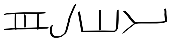	
Therefore	al		Proverbs 6:15
	ken	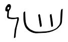	
suddenly	pit·om		
will come upon him	ya·vo·w		
calamity	e·do	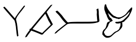	
in an instant	pe·ta		
he will be shattered	yish·sha·ver	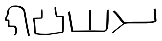	
beyond	ve·en		
recovery	mar·pe		
six [things that]	shesh		Proverbs 6:16
There are	hen·nah		
hates	sa·ne		
the LORD	YHVH		
seven	ve·she·va		
that are detestable	to·ʿa·vot		
to Him :	naph·sho		
eyes	e·na·yim	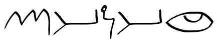	Proverbs 6:17
haughty	ra·mo·wt		
tongue	le·sho·wn	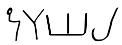	

a lying	sha·qer	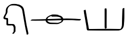	
hands	ve·ya·da·yim		
that shed	sho·phe·kho·wt	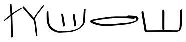	
blood	dam		
innocent	na·qee	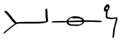	
a heart	lev	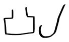	Proverbs 6:18
that devises	cho·resh		
schemes	mach·she·vo·wt	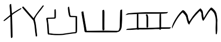	
wicked	a·ven		
feet	rag·la·yim	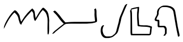	
swiftly	me·ma·ha·ro·wt		
that run	la·ruts		
to evil	la·ra·ʿah		
testimony	ya·phee·ach		Proverbs 6:19
who gives false	ke·za·veem		
witness	ed		
a false	sha·qer	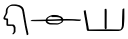	
and one who stirs up	u·me·shal·le·ach		
discord	me·da·neem	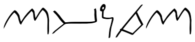	
among	ben	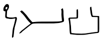	
brothers	a·cheem	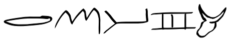	
keep	ne·tsor		Proverbs 6:20
My son	be·nee	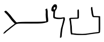	
commandment	mits·vat		
your father’s	a·vee·kha	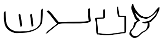	
and do not	ve·al		
forsake	tit·tosh		

teaching	to·w·rat		
your mother’s	im·me·kha		
Bind them	qa·she·rem		Proverbs 6:21
upon	al		
your heart	lib·be·kha	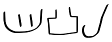	
always	ta·meed		
tie them	a·ne·dem		
around	al		
your neck	gar·ge·ro·te·kha		
When you walk	be·hit·hal·lekh·kha		Proverbs 6:22
they will guide you	tan·cheh	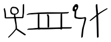	
when you	o·takh	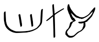	
lie down	be·sha·khe·be·kha		
they will watch	tish·mor		
over you	a·le·kha	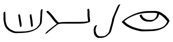	
when you awake	va·ha·qee·tso·w·ta	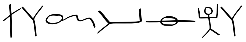	
they	hee	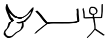	
will speak to you	te·see·che·kha	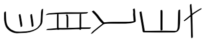	
For	kee	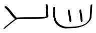	Proverbs 6:23
is a lamp	ner		
this commandment	mits·vah		
this teaching	ve·to·w·rah		
[is] a light	o·wr		
are the way	ve·de·rekh		
to life	chay·yeem	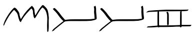	
and the reproofs	to·wkh·cho·wt		
of discipline	mu·sar		

to keep you	lish·ma·re·kha		Proverbs 6:24
woman	me·e·shet		
from the evil	ra		
from the smooth	me·chel·qat	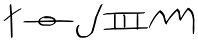	
tongue	la·sho·wn		
of the adulteress	na·khe·ree·yah		
Do not	al		Proverbs 6:25
lust	tach·mod	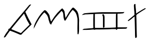	
for her beauty	ya·phe·yah		
in your heart	bil·va·ve·kha		
	ve·al		
or let her captivate you	tiq·qa·cha·kha	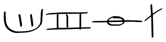	
with her eyes	be·aph·ap·pe·ha		
For	kee	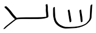	Proverbs 6:26
the levy	ve·ad		
	ish·shah		
of the prostitute	zo·w·nah	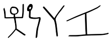	
	ad		
is poverty	kik·kar		
	la·chem	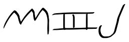	
and the adulteress	ve·e·shet		
	eesh	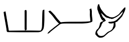	
life	ne·phesh		
your very	ye·qa·rah	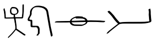	
preys upon	ta·tsud		
embrace	ha·yach·teh	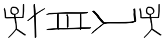	Proverbs 6:27
Can a man	eesh	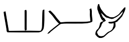	

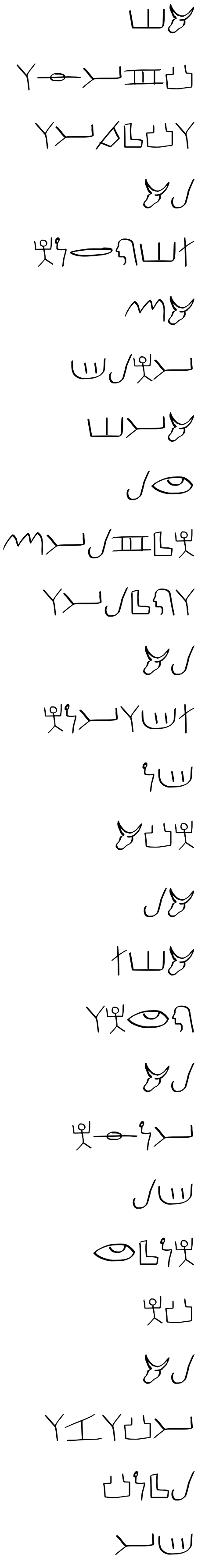

fire	esh	
	be·che·qo	
and his clothes	u·ve·ga·daw	
not	lo	
be burned ?	tis·sa·raph·nah	
Can	im	Proverbs 6:28
walk	ye·hal·lekh	
a man	eesh	
on	al	
hot coals	hag·ge·cha·leem	
his feet ?	ve·rag·law	
without	lo	
scorching	tik·ka·ve·nah	
So	ken	Proverbs 6:29
is he who sleeps with	hab·ba	
	el	
wife	e·shet	
another man’s	re·e·hu	
no one	lo	
will go unpunished	yin·na·qeh	
	kal	
who touches	han·no·ge·a	
her	bah	
[Men] do not	lo	Proverbs 6:30
despise	ya·vu·zu	
the thief	lag·gan·nav	
if	kee	

he steals	yig·no·wv		
to satisfy	le·mal·le		
his	naph·sho		
	kee	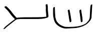	
hunger	yir·av		
Yet if caught	ve·nim·tsa		Proverbs 6:31
he must pay	ye·shal·lem	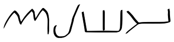	
sevenfold	shiv·a·ta·yim		
-	et		
all	kal		
the wealth	ho·wn		
of his house	be·to	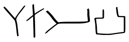	
he must give up	yit·ten	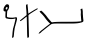	
He who commits adultery	no·eph		Proverbs 6:32
	ish·shah		
lacks	cha·sar		
judgment	lev	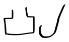	
destroys	mash·cheet	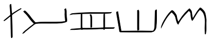	
himself	naph·sho		
whoever	hu		
does so	ya·a·sen·nah		
Wounds	ne·ga		Proverbs 6:33
and dishonor	ve·qa·lo·wn	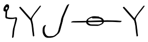	
will befall him	yim·tsa		
and his reproach	ve·cher·pa·to		
will never	lo		
be wiped away	tim·ma·cheh	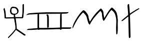	

For	kee	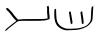	Proverbs 6:34
jealousy	qin·ah	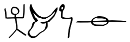	
enrages a husband	cha·mat	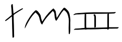	
	ga·ver		
and he will show no	ve·lo		
mercy	yach·mo·wl	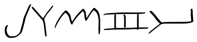	
in the day	be·yo·wm	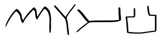	
of vengeance	na·qam	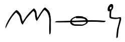	
He will not	lo		Proverbs 6:35
be appeased	yis·sa	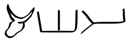	
	pe·ne	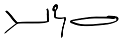	
by any	khal		
ransom	ko·pher		
[or]	ve·lo		
persuaded	yo·veh		
	kee	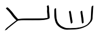	
by lavish	tar·beh		
gifts	sho·chad	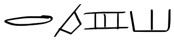	
My son	be·nee	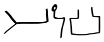	Proverbs 7:1
keep	she·mor		
my words	a·ma·ray	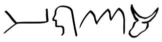	
my commandments	u·mits·wo·tay		
and treasure	tits·pon		
within you	it·takh		
Keep	she·mor		Proverbs 7:2
my commandments	mits·wo·tay		
and live	vech·yeh	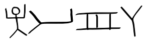	

guard my teachings	ve·to·w·ra·tee		
as the apple	ke·ee·sho·wn	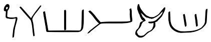	
of your eye	e·ne·kha	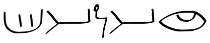	
Tie them	qa·she·rem		Proverbs 7:3
to	al		
your fingers	ets·be·o·te·kha		
write them	ka·te·vem		
on	al		
the tablet	lu·ach		
of your heart	lib·be·kha	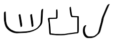	
Say	e·mor		Proverbs 7:4
to wisdom	la·cha·khe·mah		
are my sister ”	a·cho·tee	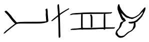	
“ You	at		
your kinsman	u·mo·da		
understanding	lab·bee·nah	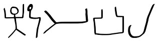	
and call	tiq·ra	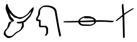	
that they may keep you	lish·ma·re·kha		Proverbs 7:5
	me·ish·shah		
from the adulteress	za·rah		
from the stranger	min·na·khe·ree·yah	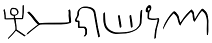	
words	a·ma·re·ha		
with seductive	he·che·lee·qah	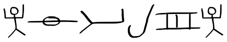	
For	kee	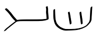	Proverbs 7:6
at the window	be·chal·lo·wn	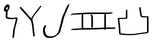	
of my house	be·tee	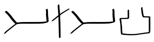	
through	be·ad		

the lattice	esh·nab·bee		
I looked	nish·qa·phe·tee	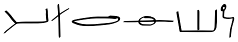	
I saw	va·e·re		Proverbs 7:7
among the simple	vap·pe·ta·yim		
I noticed	a·vee·nah	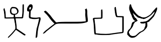	
among the youths	vab·ba·neem	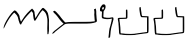	
a young man	na·ar		
lacking	cha·sar		
judgment	lev	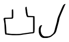	
crossing	o·ver	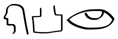	Proverbs 7:8
the street	bash·shuq		
near	e·tsel		
her corner	pin·nah		
down the road	ve·de·rekh		
to her house	be·tah	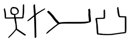	
strolling	yits·ad		
at twilight	be·ne·sheph		Proverbs 7:9
as the day was fading	be·e·rev		
	yo·wm		
of the night	be·ee·sho·wn	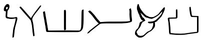	
	lay·lah	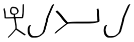	
into the dark	va·a·phe·lah		
Then	ve·hin·neh		Proverbs 7:10
a woman	ish·shah		
came out to meet him	liq·ra·to	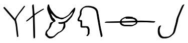	
[with] the attire	sheet	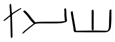	
of a harlot	zo·w·nah	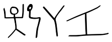	

and cunning	u·ne·tsu·rat		
of heart	lev	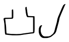	
is loud	ho·mee·yah		Proverbs 7:11
She	hee	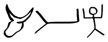	
and defiant	ve·so·ra·ret		
at home	be·ve·tah	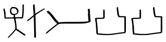	
do not	lo		
remain	yish·ke·nu	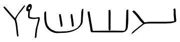	
her feet	rag·le·ha	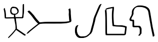	
Now	pa·am		Proverbs 7:12
in the street	ba·chuts		
now	pa·am		
in the squares	ba·re·cho·vo·wt	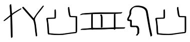	
at	ve·e·tsel		
every	kal	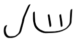	
corner	pin·nah		
she lurks	te·e·rov		
She seizes	ve·he·che·zee·qah	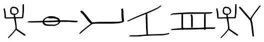	Proverbs 7:13
him	bo		
and kisses	ve·na·she·qah	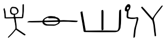	
him	lo		
she brazenly	he·e·zah		
	pha·ne·ha	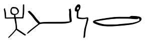	
says	vat·to·mar		
to him :	lo		
offerings	ziv·che	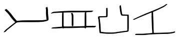	Proverbs 7:14
“ I have made my peace	she·la·meem		

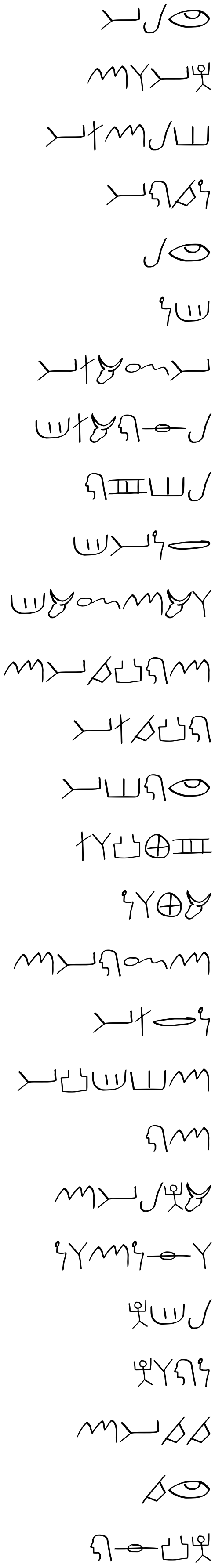

	a·lay	
today	hay·yo·wm	
I have paid	shil·lam·tee	
my vows	ne·da·ray	
So	al	Proverbs 7:15
	ken	
I came out	ya·tsa·tee	
to meet you	liq·ra·te·kha	
I sought you	le·sha·cher	
	pa·ne·kha	
and I have found you	va·em·tsa·e·ka	
with coverings	mar·vad·deem	Proverbs 7:16
I have decked	ra·vad·tee	
my bed	ar·see	
with colored	cha·tu·vo·wt	
linen	e·tun	
from Egypt	mits·ra·yim	
I have perfumed	naph·tee	Proverbs 7:17
my bed	mish·ka·vee	
with myrrh	mor	
with aloes	a·ha·leem	
and with cinnamon	ve·qin·na·mo·wn	
Come	le·khah	Proverbs 7:18
let us take our fill	nir·veh	
of love	do·deem	
till	ad	
morning	hab·bo·qer	

Let us delight	nit·al·le·sah		
in loving caresses !	ba·o·ha·veem		
For	kee	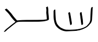	Proverbs 7:19
is not	en		
my husband	ha·eesh	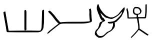	
at home	be·ve·to	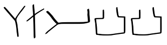	
he has gone	ha·lakh	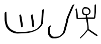	
journey	be·de·rekh		
on a long	me·ra·cho·wq	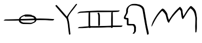	
a bag	tse·ro·wr	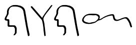	Proverbs 7:20
of money	hak·ke·seph		
He took	la·qach	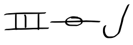	
with him	be·ya·do	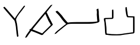	
till	le·yo·wm	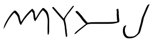	
the moon [is] full ”	hak·ke·se		
and will not return	ya·vo	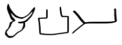	
	ve·to	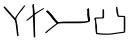	
she entices him	hit·tat·tu		Proverbs 7:21
With her great	be·rov		
persuasion	liq·chah	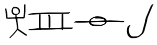	
with her flattering	be·che·leq	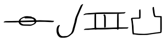	
lips	pha·te·ha		
she lures him	tad·dee·chen·nu	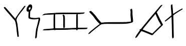	
He follows her	ho·w·lekh	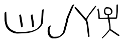	Proverbs 7:22
	a·cha·re·ha		
on impulse	pit·om		
like an ox	ke·sho·wr		

to	el		
the slaughter	ta·vach	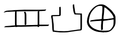	
going	ya·vo·w		
bounding	u·khe·e·khes		
into	el		
a trap	mu·sar		
like a deer	e·veel	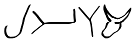	
until	ad		Proverbs 7:23
pierces	ye·phal·lach		
an arrow	chets	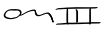	
his liver	ke·ve·do		
darting	ke·ma·her		
like a bird	tsip·po·wr		
into	el		
a snare —	pach		
not	ve·lo		
knowing	ya·da		
	kee	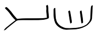	
will cost him his life	ve·naph·sho		
it	hu		
Now	ve·at·tah		Proverbs 7:24
my sons	va·neem	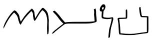	
listen	shim·u		
to me	lee	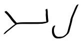	
and attend	ve·haq·shee·vu		
to the words	le·im·re		
of my mouth	phee		

Do not	al		Proverbs 7:25
turn aside	ye·set	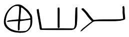	
to	el		
her ways	de·ra·khe·ha		
let your heart	lib·be·kha	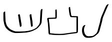	
do not	al		
stray	te·ta		
into her paths	bin·tee·vo·w·te·ha	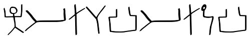	
For	kee	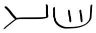	Proverbs 7:26
she has brought many	rab·beem	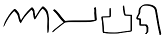	
to death	cha·la·leem	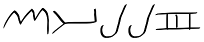	
down	hip·pee·lah	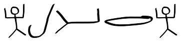	
are many	va·a·tsu·meem	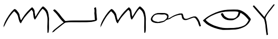	
in number	kal	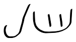	
her slain	ha·ru·ge·ha		
is the road	dar·khe		Proverbs 7:27
to Sheol	she·o·wl		
Her house	be·tah	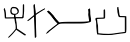	
descending	yo·re·do·wt		
to	el		
the chambers	chad·re		
of death	ma·vet		
Does not	ha·lo	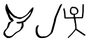	Proverbs 8:1
wisdom	chakh·mah		
call out	tiq·ra	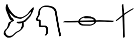	
and understanding	u·te·vu·nah		
raise	tit·ten		

her voice ?	qo·w·lah	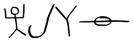	
On the heights	be·rosh		Proverbs 8:2
	me·ro·w·meem		
overlooking	a·le	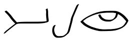	
the road	da·rekh		
at the crossroads	bet	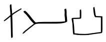	
	ne·tee·vo·wt	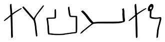	
she takes her stand	nits·tsa·vah		
Beside	le·yad	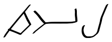	Proverbs 8:3
the gates	she·a·reem	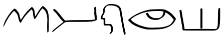	
to	le·phee	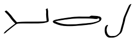	
the city	qa·ret	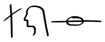	
at the entrances	me·vo·w		
	phe·ta·cheem	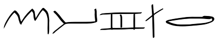	
she cries out :	ta·ron·nah		
“ To you	a·le·khem	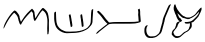	Proverbs 8:4
O men	ee·sheem	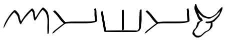	
I call out	eq·ra	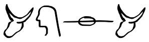	
and my cry	ve·qo·w·lee	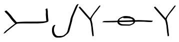	
is to	el		
the sons	be·ne	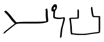	
of men	a·dam		
learn	ha·vee·nu	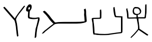	Proverbs 8:5
O simple ones	phe·ta·yim		
to be shrewd	a·re·mah	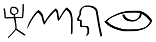	
O fools	u·khe·see·leem	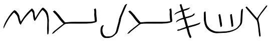	
gain understanding	ha·vee·nu	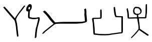	

	lev	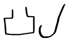	
Listen	me·u		Proverbs 8:6
for	kee	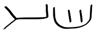	
of noble things	ne·gee·deem	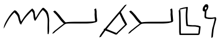	
I speak	a·dab·ber	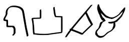	
and the opening	u·miph·tach		
of my lips	pha·tay		
[will reveal] right	me·sha·reem	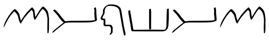	
For	kee	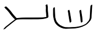	Proverbs 8:7
the truth	e·met	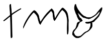	
will speak	yeh·geh	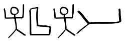	
my mouth	chik·kee		
is detestable	ve·to·w·a·vat		
to my lips	se·pha·tay		
and wickedness	re·sha		
are righteous	be·tse·deq		Proverbs 8:8
All	kal	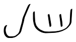	
the words	im·re	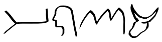	
of my mouth	phee		
none	en	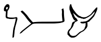	
	ba·hem		
are crooked	niph·tal		
or perverse	ve·iq·qesh	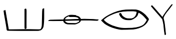	
They [are]	kul·lam	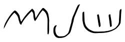	Proverbs 8:9
all plain	ne·kho·cheem	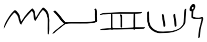	
to the discerning	lam·me·veen	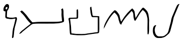	
and upright	vee·sha·reem		

to those who find	le·mo·tse·e	𐤋𐤌𐤑𐤀𐤉	
knowledge	da·at	𐤃𐤏𐤕	
Receive	qe·chu	𐤒𐤇𐤅	Proverbs 8:10
my instruction	mu·sa·ree	𐤌𐤅𐤎𐤓𐤉	
instead of	ve·al	𐤅𐤀𐤋	
silver	ka·seph	𐤊𐤎𐤐	
and knowledge	ve·da·at	𐤅𐤃𐤏𐤕	
gold	me·cha·ruts	𐤌𐤇𐤓𐤅𐤑	
rather than pure	niv·char	𐤍𐤁𐤇𐤓	
For	kee	𐤊𐤉	Proverbs 8:11
is more precious	to·w·vah	𐤈𐤅𐤁𐤄	
wisdom	chakh·mah	𐤇𐤊𐤌𐤄	
than rubies	mip·pe·nee·neem	𐤌𐤐𐤍𐤉𐤍𐤉𐤌	
and nothing	ve·khal	𐤅𐤊𐤋	
you desire	cha·pha·tseem	𐤇𐤐𐤑𐤉𐤌	
	lo	𐤋𐤀	
compares	yish·wu	𐤉𐤔𐤅𐤅	
with her	vah	𐤁𐤄	
I	anee	𐤀𐤍𐤉	Proverbs 8:12
wisdom	chakh·mah	𐤇𐤊𐤌𐤄	
dwell together	sha·khan·tee	𐤔𐤊𐤍𐤕𐤉	
with prudence	a·re·mah	𐤏𐤓𐤌𐤄	
knowledge	ve·da·at	𐤅𐤃𐤏𐤕	
and discretion	me·zim·mo·wt	𐤌𐤆𐤌𐤅𐤕	
and I find	em·tsa	𐤀𐤌𐤑𐤀	
To fear	yir·at	𐤉𐤓𐤀𐤕	Proverbs 8:13
the LORD	YHVH	𐤉𐤄𐤅𐤄	

is to hate	se·not		
evil	ra		
pride	ge·ah		
arrogant	ve·ga·o·wn		
conduct	ve·de·rekh		
evil	ra		
speech	u·phee		
and perverse	tah·pu·kho·wt	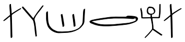	
I hate	sa·ne·tee		
are mine	lee	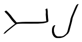	Proverbs 8:14
Counsel	e·tsah		
and sound judgment	ve·tu·shee·yah		
I	a·nee	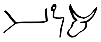	
have insight	vee·nah	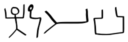	
	lee	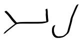	
and strength	ge·vu·rah		
By me	bee	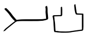	Proverbs 8:15
kings	me·la·kheem		
reign	yim·lo·khu		
and rulers	ve·ro·wz·neem		
laws	ye·cho·qe·qu	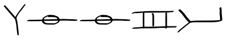	
enact just	tse·deq	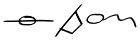	
By me	bee	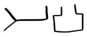	Proverbs 8:16
princes	sa·reem	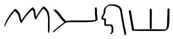	
rule	ya·so·ru		
nobles	u·ne·dee·veem	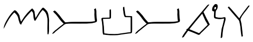	
and all	kal	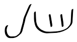	

who govern	sho·phe·te		
justly	tse·deq	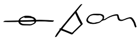	
I	a·nee	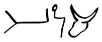	Proverbs 8:17
love	ʾo·ha·vɛ·ha	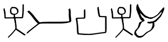	
those who love me	e·hav		
and those who seek me early	u·me·sha·cha·ray	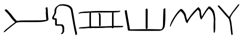	
shall find me	yim·tsa·un·nee		
are riches	o·sher		Proverbs 8:18
and honor	ve·kha·vo·wd	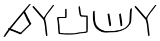	
With me	it·tee	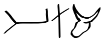	
wealth	ho·wn		
enduring	a·teq		
and righteousness	u·tse·da·qah	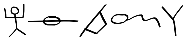	
is better	to·wv		Proverbs 8:19
My fruit	pir·yee	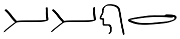	
than gold	me·cha·ruts		
pure gold	u·mip·paz		
and my harvest	u·te·vu·a·tee		
silver	mik·ke·seph		
[surpasses] choice	niv·char	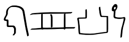	
in the way	be·o·rach		Proverbs 8:20
of righteousness	tse·da·qah	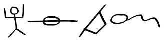	
I walk	ʾa·hal·lēkh		
along	be·to·wkh		
the paths	ne·tee·vo·wt	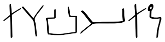	
of justice	mish·pat		
bestowing	le·han·cheel	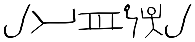	Proverbs 8:21

on those who love me	o·ha·vay	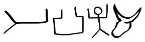	
wealth	yesh	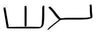	
their treasuries {full}	ve·o·tse·ro·te·hem	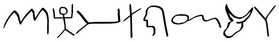	
and making	a·mal·le		
The LORD	YHVH		Proverbs 8:22
created me	qa·na·nee	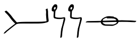	
as His first	re·sheet		
course	dar·ko	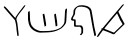	
before	qe·dem	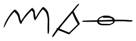	
His works	miph·a·law		
of old	me·az		
From everlasting	me·o·w·lam		Proverbs 8:23
I was established	nis·sakh·tee		
from the beginning	me·rosh		
began	miq·qad·me	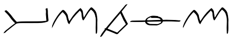	
before the earth	a·rets		
When there were no	be·en		Proverbs 8:24
watery depths	te·ho·mo·wt		
I was brought forth	cho·w·la·le·tee	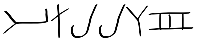	
when no	be·en		
springs	ma·ya·no·wt	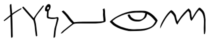	
were overflowing	nikh·bad·de	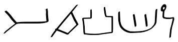	
with water	ma·yim	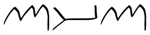	
Before	be·te·rem		Proverbs 8:25
the mountains	ha·reem	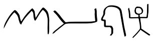	
were settled	ha·te·ba·u	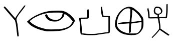	
before	liph·ne		

the hills	ge·va·o·wt		
I was brought forth	cho·w·la·le·tee	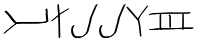	
before	ad		Proverbs 8:26
	lo		
He made	a·sah		
the land	e·rets		
or fields	ve·chu·tso·wt		
or any	ve·rosh		
of the dust	ʿa·phe·rot		
of the earth	te·vel	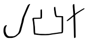	
when He established	ba·ha·khee·no	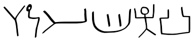	Proverbs 8:27
the heavens	ma·yim	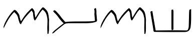	
was there	sham		
I	a·nee	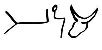	
when He inscribed	be·chu·qo		
a circle	chug	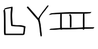	
on	al		
the face	pe·ne		
of the deep	te·ho·wm	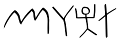	
when He established	be·am·me·tso		Proverbs 8:28
the clouds	she·cha·qeem	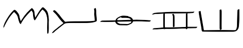	
above	mim·ma·al		
gushed forth	ba·a·zo·wz		
when the fountains	ee·no·wt	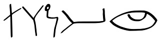	
of the deep	te·hom	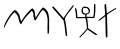	
when He set	be·su·mo		Proverbs 8:29
for the sea	lay·yam	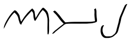	

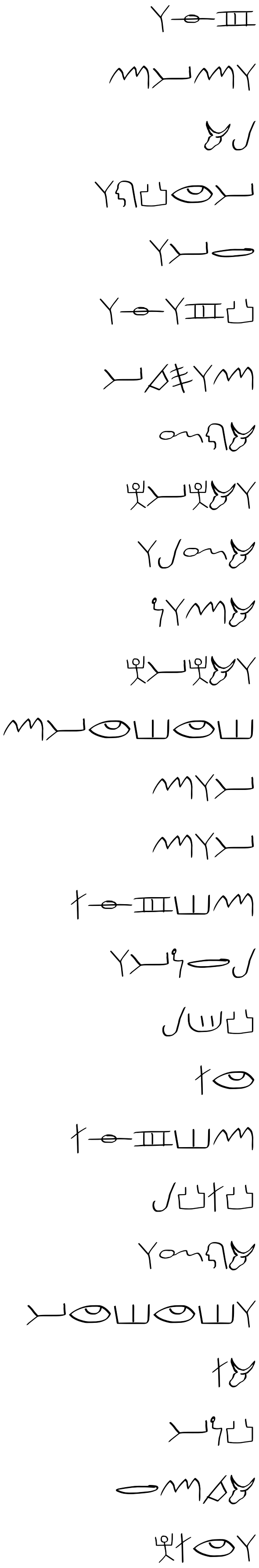

a boundary	chuq·qo	
so that the waters	u·ma·yim	
would not	lo	
surpass	ya·av·ru	
His command	phee	
when He marked out	be·chu·qo	
the foundations	mo·ws·de	
of the earth	a·rets	
Then I was	va·eh·yeh	Proverbs 8:30
at His side	ets·lo	
a skilled craftsman	a·mo·wn	
and	va·eh·yeh	
His delight	a·shu·eem	
day	yo·wm	
[by] day	yo·wm	
rejoicing	me·sa·che·qet	
in His presence	le·pha·naw	
always	be·khal	
	et	
I was rejoicing	me·sa·che·qet	Proverbs 8:31
in His whole world	be·te·vel	
	ar·tso	
delighting	ve·sha·a·shu·ay	
together	et	
in the sons	be·ne	
of men	a·dam	
Now therefore	ve·at·tah	Proverbs 8:32

my sons	va·neem	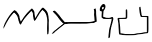	
listen	shim·u	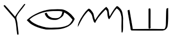	
to me	lee	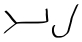	
for blessed	ve·ash·re	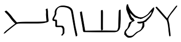	
my ways	de·ra·khay	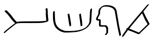	
are those who keep	yish·mo·ru	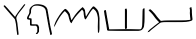	
Listen	shim·u	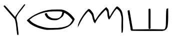	Proverbs 8:33
to instruction	mu·sar	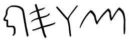	
and be wise	va·cha·kha·mu	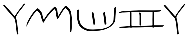	
do not	ve·al	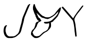	
ignore it	tiph·ra·u	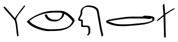	
Blessed	ash·re	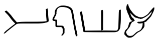	Proverbs 8:34
is the man	a·dam	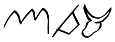	
who listens	sho·me·a	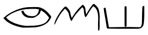	
to me	lee	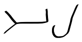	
watching	lish·qod	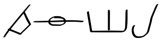	
at	al	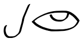	
my doors	dal·to·tay	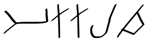	
daily	yo·wm	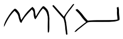	
	yo·wm	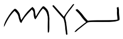	
waiting	lish·mor	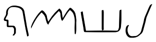	
at the posts	me·zu·zot	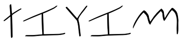	
of my doorway	pe·ta·chay	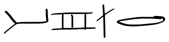	
For	kee	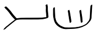	Proverbs 8:35
whoever finds me	mo·tse·ee	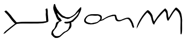	
finds	mo·tse·ʾē	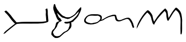	
life	chay·yeem	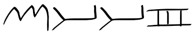	

and obtains	vay·ya·pheq	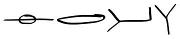	
the favor	ra·tso·wn		
of the LORD	meh·YHVH	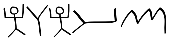	
But he who fails to find me	ve·cho·te·ee		Proverbs 8:36
harms	cho·mes	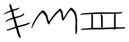	
himself	naph·sho		
all	kal		
who hate me	me·san·ay	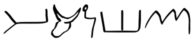	
love	a·ha·vu		
death ”	ma·vet		
Wisdom	cha·khe·mo·wt	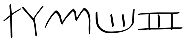	Proverbs 9:1
has built	ba·ne·tah	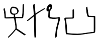	
her house	ve·tah	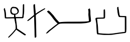	
she has carved out	cha·tse·vah		
pillars	am·mu·de·ha		
her seven	shiv·ah	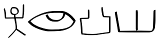	
She has prepared	ta·ve·chah	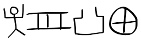	Proverbs 9:2
her meat	tiv·chah	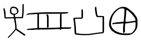	
[and] mixed	ma·se·khah		
her wine	ye·nah	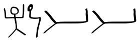	
she has also	aph		
set	a·re·khah		
her table	shul·cha·nah	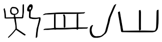	
She has sent out	sha·le·chah	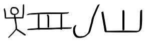	Proverbs 9:3
her maidservants	na·a·ro·te·ha	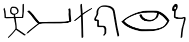	
she calls out	tiq·ra	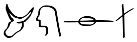	
from	al		

	gap·pe		
the heights	me·ro·me	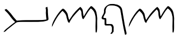	
of the city	qa·ret	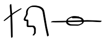	
“ Whoever	mee	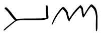	Proverbs 9:4
[is] simple	phe·tee		
let him turn in	ya·sur		
here ! ”	hen·nah		
who lacks	cha·sar		
judgment	lev	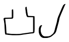	
she says	a·me·rah		
to him	lo		
“ Come	le·khu		Proverbs 9:5
eat	la·cha·mu	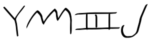	
my bread	ve·la·cha·mee	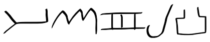	
and drink	u·she·tu		
the wine	be·ya·yin	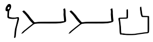	
I have mixed	ma·sa·khe·tee		
behind	iz·vu		Proverbs 9:6
Leave your folly	phe·ta·yim		
and you will live	wich·yu	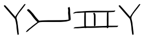	
walk	ve·ish·ru		
in the way	be·de·rekh		
of understanding ”	bee·nah	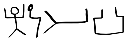	
He who corrects	yo·ser		Proverbs 9:7
a mocker	lets		
brings	lo·qe·ach	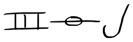	
on himself	lo		

shame	qa·lo·wn	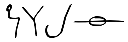	
he who rebukes	u·mo·w·khee·ach		
a wicked [man]	le·ra·sha		
taints himself	mu·mo		
Do not	al		Proverbs 9:8
rebuke	to·w·khach		
a mocker	lets		
or	pen		
he will hate you	yis·na·e·ka		
rebuke	ho·w·khach		
a wise [man]	le·cha·kham	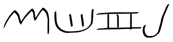	
and he will love you	ve·ye·e·ha·ve·ka		
Instruct	ten		Proverbs 9:9
a wise man	le·cha·kham	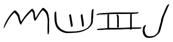	
and he will be wiser	ve·yech·kam	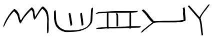	
still	o·wd		
teach	ho·w·da		
a righteous man	le·tsad·deeq		
and he will increase	ve·yo·w·seph		
[his] learning	le·qach	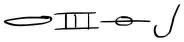	
is the beginning	te·chil·lat	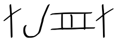	Proverbs 9:10
of wisdom	chakh·mah		
The fear	yir·at		
of the LORD	YHVH		
and knowledge	ve·da·at		
of the Holy One	qe·do·sheem	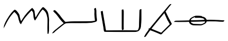	
is understanding	bee·nah	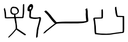	

For	kee	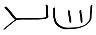	Proverbs 9:11
through [wisdom]	vee	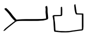	
will be multiplied	yir·bu		
your days	ya·me·kha	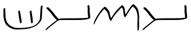	
will be added	ve·yo·w·see·phu		
	le·kha	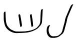	
and years	she·no·wt		
to your life	chay·yeem	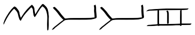	
If	im		Proverbs 9:12
you are wise	cha·kham·ta		
you are wise	cha·kham·ta		
to your own advantage	lakh	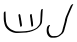	
but if you scoff	ve·lats·ta		
you alone	le·vad·de·kha		
will bear [the consequences]	tis·sa		
The woman	e·shet	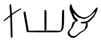	Proverbs 9:13
[named] Folly	ke·see·lut	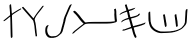	
is loud	ho·mee·yah	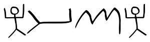	
[she is] naive	pe·tay·yut	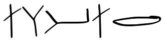	
nothing	u·val		
and knows	ya·de·ah		
	mah	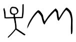	
She sits	ve·ya·she·vah		Proverbs 9:14
at the door	le·phe·tach		
of her house	be·tah	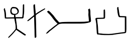	
on	al		
a seat	kis·se		

in the heights	me·ro·me	𐤌𐤓𐤌𐤉	
of the city	qa·ret	𐤒𐤓𐤕	
calling out	liq·ro	𐤋𐤒𐤓𐤀	Proverbs 9:15
to those who pass by	le·o·ve·re	𐤋𐤏𐤁𐤓𐤉	
	da·rekh	𐤃𐤓𐤊	
who make	ham·yash·she·reem	𐤄𐤌𐤉𐤔𐤓𐤉𐤌	
their paths {straight}	o·re·cho·w·tam	𐤀𐤓𐤇𐤅𐤕𐤌	
“ Whoever	mee	𐤌𐤉	Proverbs 9:16
[is] simple	phe·tee	𐤐𐤕𐤉	
let him turn in	ya·sur	𐤉𐤎𐤓	
here ! ”	hen·nah	𐤄𐤍𐤄	
who lacks	va·cha·sar	𐤅𐤇𐤎𐤓	
judgment	lev	𐤋𐤁	
she says	ve·a·me·rah	𐤅𐤀𐤌𐤓𐤄	
to him	lo	𐤋𐤅	
water	ma·yim	𐤌𐤉𐤌	Proverbs 9:17
“ Stolen	ge·nu·veem	𐤂𐤍𐤅𐤁𐤉𐤌	
is sweet	yim·ta·qu	𐤉𐤌𐤕𐤒𐤅	
and bread	ve·le·chem	𐤅𐤋𐤇𐤌	
[eaten] in secret	se·ta·reem	𐤎𐤕𐤓𐤉𐤌	
is tasty ! ”	yin·am	𐤉𐤍𐤏𐤌	
But they do not	ve·lo	𐤅𐤋𐤀	Proverbs 9:18
know	ya·da	𐤉𐤃𐤏	
that	kee	𐤊𐤉	
the dead	re·pha·eem	𐤓𐤐𐤀𐤉𐤌	
are there	sham	𐤔𐤌	
[are] in the depths	be·im·qe	𐤁𐤏𐤌𐤒𐤉	

of Sheol	she·o·wl		
that her guests	qe·ru·e·ha		
The proverbs	mish·le	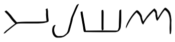	Proverbs 10:1
of Solomon :	she·lo·moh ph	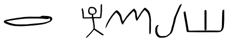	
son	ben		
A wise	cha·kham		
brings joy	ye·sam·mach		
to his father	av		
son	u·ven		
but a foolish	ke·seel		
grief	tu·gat		
to his mother	im·mo	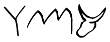	
nothing	lo		Proverbs 10:2
profit	yo·w·ee·lu		
treasures	o·wts·ro·wt		
Ill-gotten	re·sha		
but righteousness	u·tse·da·qah	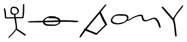	
brings deliverance	tats·tseel		
from death	mim·ma·vet		
does not	lo		Proverbs 10:3
go hungry	yar·eev		
The LORD	YHVH		
	ne·phesh		
let the righteous	tsad·deeq	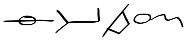	
the craving	ve·haw·vat		
of the wicked	re·sha·eem		
but He denies	yeh·doph		

one poor	rash	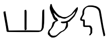	Proverbs 10:4
make	o·seh	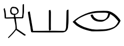	
hands	khaph	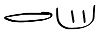	
Idle	re·mee·yah	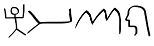	
hands	ve·yad	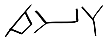	
but diligent	cha·ru·tseem	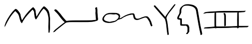	
bring wealth	ta·a·sheer	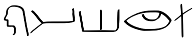	
He who gathers	o·ger	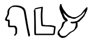	Proverbs 10:5
in summer	baq·qa·yits	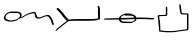	
son	ben	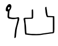	
[is] a wise	mas·keel	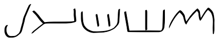	
[but] he who sleeps	nir·dam	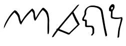	
during harvest	baq·qa·tseer	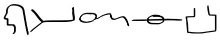	
son	ben	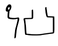	
is a disgraceful	me·veesh	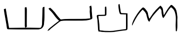	
Blessings	be·ra·kho·wt	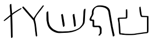	Proverbs 10:6
are on the head	le·rosh	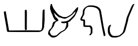	
of the righteous	tsad·deeq	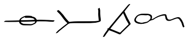	
but the mouth	u·phee	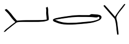	
of the wicked	re·sha·eem	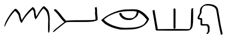	
conceals	ye·khas·seh	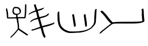	
violence	cha·mas	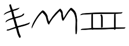	
The memory	ze·kher	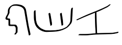	Proverbs 10:7
of the righteous	tsad·deeq	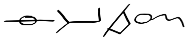	
is a blessing	liv·ra·khah	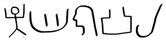	
but the name	ve·shem	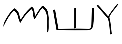	
of the wicked	re·sha·eem	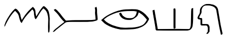	

will rot	yir·qav		
A wise	cha·kham		Proverbs 10:8
heart	lev	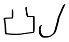	
will receive	yiq·qach	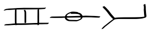	
commandments	mits·wot		
but foolish	ve·e·veel		
lips	pha·ta·yim		
will come to ruin	yil·la·vet	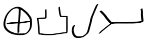	
He who walks	ho·w·lekh	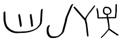	Proverbs 10:9
in integrity	bat·tom		
walks	ye·lekh	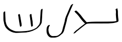	
securely	be·tach		
but he who perverts	u·me·aq·qesh		
his ways	de·ra·khaw		
will be found out	yiw·va·de·a		
He who winks	qo·rēts	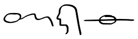	Proverbs 10:10
the eye	a·yin	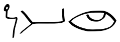	
causes	yit·ten	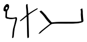	
grief	ats·tsa·vet		
and foolish	ve·e·veel		
lips	pha·ta·yim		
will come to ruin	yil·la·vet	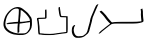	
is a fountain	me·qo·wr	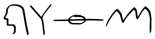	Proverbs 10:11
of life	chay·yeem	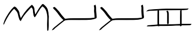	
The mouth	pee		
of the righteous	tsad·deeq	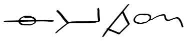	
but the mouth	u·phee		

of the wicked	re·sha·eem		
conceals	ye·khas·seh		
violence	cha·mas	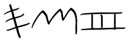	
Hatred	ne·ah		Proverbs 10:12
stirs up	te·o·w·rer		
dissension	me·da·neem	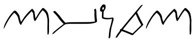	
	ve·al		
all	kal	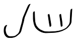	
transgressions	pe·sha·eem		
covers	te·khas·seh		
but love	a·ha·vah		
on the lips	be·siph·te		Proverbs 10:13
of the discerning	na·vo·wn		
is found	tim·ma·tse		
Wisdom	chakh·mah	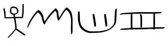	
but a rod	ve·she·vet		
is for the back	le·gew	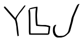	
of him who lacks	cha·sar		
judgment	lev	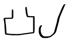	
The wise	cha·kha·meem		Proverbs 10:14
store up	yits·pe·nu		
knowledge	da·at		
but the mouth	u·phee		
of the fool	e·veel	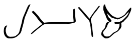	
destruction	me·chit·tah		
invites	qe·ro·vah	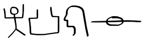	
The wealth	ho·wn	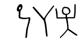	Proverbs 10:15

of the rich man	a·sheer	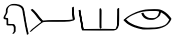	
city	qir·yat		
is his fortified	uz·zo	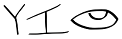	
is the ruin	me·chit·tat		
of the poor	dal·leem	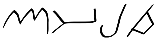	
but poverty	re·sham		
The labor	pe·ul·lat		Proverbs 10:16
of the righteous	tsad·deeq	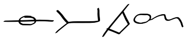	
leads to life	le·chay·yeem	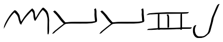	
[but] the gain	te·vu·at		
of the wicked	ra·sha		
[brings] punishment	le·chat·tat	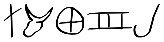	
is on the path	o·rach		Proverbs 10:17
to life	le·chay·yeem	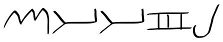	
Whoever heeds	sho·w·mer		
instruction	mu·sar		
but he who ignores	ve·o·w·zev		
reproof	to·w·kha·chat	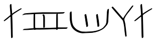	
goes astray	mat·eh		
The one who conceals	me·khas·seh		Proverbs 10:18
hatred	ne·ah		
lips	siph·te		
has lying	sha·qer	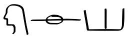	
and whoever spreads	u·mo·w·tsi		
slander	dib·bah		
	hu		
is a fool	khe·seel		

are many	be·rov		Proverbs 10:19
When words	de·va·reem	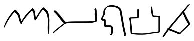	
is unavoidable	lo		
	yech·dal	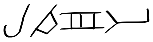	
sin	pa·sha		
but he who restrains	ve·cho·sekh	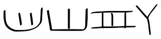	
his lips	se·pha·taw		
is wise	mas·keel		
silver	ke·seph		Proverbs 10:20
[is] choice	niv·char	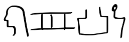	
The tongue	le·sho·wn		
of the righteous	tsad·deeq	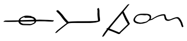	
[but] the heart	lev	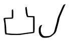	
of the wicked	re·sha·eem		
[has] little worth	kim·at		
The lips	siph·te		Proverbs 10:21
of the righteous	tsad·deeq	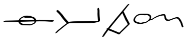	
feed	yir·u		
many	rab·beem	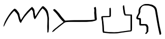	
but fools	ve·e·vee·leem	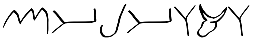	
for lack	ba·cha·sar	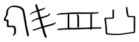	
of judgment	lev	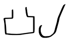	
die	ya·mu·tu		
The blessing	bir·kat		Proverbs 10:22
of the LORD	YHVH		
	hee	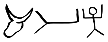	
enriches	ta·a·sheer		

no	ve·lo		
and He adds	yo·w·siph		
sorrow	e·tsev		
to it	im·mah		
delights	kis·cho·wq		Proverbs 10:23
The fool	likh·seel		
conduct	a·so·wt		
in shameful	zim·mah	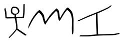	
has wisdom	ve·cha·khe·mah		
but a man	le·eesh		
of understanding	te·vu·nah		
dreads	me·go·w·rat		Proverbs 10:24
What the wicked [man]	ra·sha		
	hee	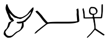	
will overtake him	te·vo·w·en·nu		
but the desire	ve·ta·a·vat		
of the righteous	tsad·dee·qeem	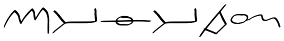	
will be granted	yit·ten	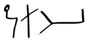	
passes	ka·a·vo·wr	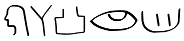	Proverbs 10:25
When the whirlwind	su·phah	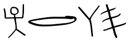	
are no more	ve·en	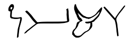	
the wicked	ra·sha		
but the righteous	ve·tsad·deeq		
are secure	ye·so·wd		
forever	o·w·lam		
Like vinegar	ka·cho·mets	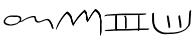	Proverbs 10:26
to the teeth	lash·shin·na·yim	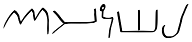	

and smoke	ve·khe·a·shan		
to the eyes	la·e·na·yim	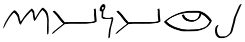	
so	ken	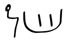	
[is] the slacker	he·a·tsel		
to those who send him	le·sho·le·chaw	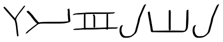	
The fear	yir·at		Proverbs 10:27
of the LORD	YHVH		
prolongs	to·w·seeph	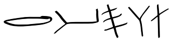	
life	ya·meem	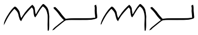	
but the years	u·she·no·wt		
of the wicked	re·sha·eem		
will be cut short	tiq·tso·re·nah		
The hope	to·w·che·let	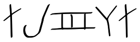	Proverbs 10:28
of the righteous	tsad·dee·qeem	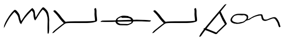	
is joy	sim·chah	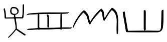	
but the expectations	ve·tiq·vat	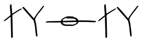	
of the wicked	re·sha·eem		
will perish	to·ved	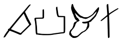	
is a refuge	ma·o·wz		Proverbs 10:29
to the upright	lat·tom		
The way	de·rekh		
of the LORD	YHVH		
but destruction	u·me·chit·tah	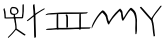	
[awaits] those who do	le·pho·a·le		
evil	a·ven		
The righteous	tsad·deeq	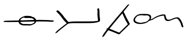	Proverbs 10:30
will never	le·o·w·lam		

	bal	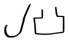	
be shaken	yim·mo·wt		
but the wicked	u·re·sha·eem		
will not	lo		
inhabit	yish·ke·nu	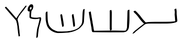	
the land	a·rets		
The mouth	pee		Proverbs 10:31
of the righteous	tsad·deeq		
brings forth	ya·nuv		
wisdom	chakh·mah	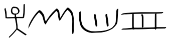	
tongue	u·le·sho·wn	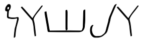	
but a perverse	tah·pu·kho·wt	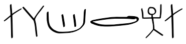	
will be cut out	tik·ka·ret	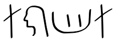	
The lips	siph·te		Proverbs 10:32
of the righteous	tsad·deeq	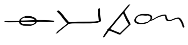	
know	ye·de·un		
what is fitting	ra·tso·wn		
but the mouth	u·phee		
of the wicked	re·sha·eem		
is perverse	tah·pu·kho·wt	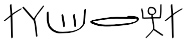	
scales	mo·ze·ne		Proverbs 11:1
Dishonest	mir·mah		
are an abomination	to·w·a·vat		
to the LORD	YHVH		
weight	ve·e·ven		
but an accurate	she·le·mah	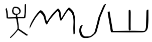	
is His delight	re·tso·w·no		

comes	ba		Proverbs 11:2
When pride	za·do·wn	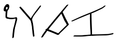	
follows	vay·ya·vo	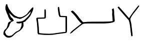	
disgrace	qa·lo·wn	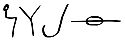	
but with	ve·et		
humility	tse·nu·eem		
comes wisdom	chakh·mah		
The integrity	tum·mat		Proverbs 11:3
of the upright	ye·sha·reem	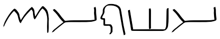	
guides them	tan·chem	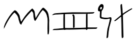	
but the perversity	ve·se·leph	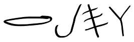	
of the faithless	bo·wg·deem		
destroys them	ve·shad·dam		
	lo		Proverbs 11:4
are worthless	yo·w·eel		
Riches	ho·wn		
in the day	be·yo·wm	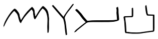	
of wrath	ev·rah		
but righteousness	u·tse·da·qah	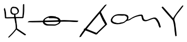	
brings deliverance	tats·tseel		
from death	mim·ma·vet		
The righteousness	tsid·qat	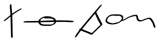	Proverbs 11:5
of the blameless	ta·meem	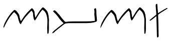	
directs	te·yash·sher	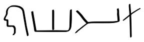	
their path	dar·ko	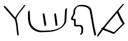	
by their own wickedness	u·ve·rish·a·to		
fall	yip·pol	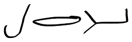	

but the wicked	ra·sha	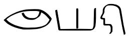	
The righteousness	tsid·qat	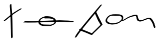	Proverbs 11:6
of the upright	ye·sha·reem	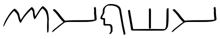	
delivers them	tats·tsee·lem	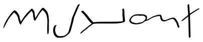	
by their own desires	u·ve·haw·vat	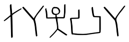	
but the faithless	bo·ge·deem	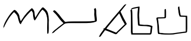	
are trapped	yil·la·khe·du	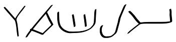	
dies	be·mo·wt	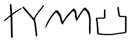	Proverbs 11:7
man	a·dam	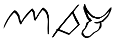	
When the wicked	ra·sha	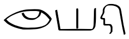	
perishes	to·vad	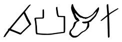	
his hope	tiq·vah	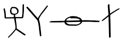	
and the hope	ve·to·w·che·let	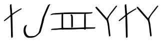	
of his strength	o·w·neem	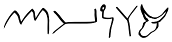	
vanishes	a·va·dah	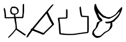	
The righteous man	tsad·deeq	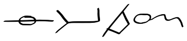	Proverbs 11:8
from trouble	mits·tsa·rah	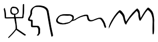	
is delivered	ne·che·lats	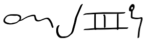	
goes in	vay·ya·vo	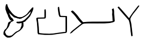	
the wicked man	ra·sha	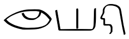	
in his place	tach·taw	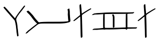	
With his mouth	be·pheh	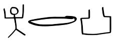	Proverbs 11:9
the ungodly man	cha·neph	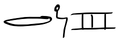	
destroys	yash·chit	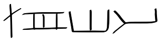	
his neighbor	re·e·hu	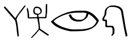	
but through knowledge	u·ve·da·at	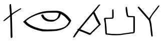	
the righteous	tsad·dee·qeem	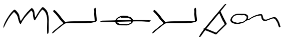	

are rescued	ye·cha·le·tsu	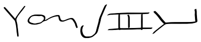	
thrive	be·tuv		Proverbs 11:10
When the righteous	tsad·dee·qeem	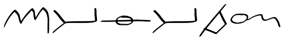	
rejoices	ta·a·lots		
the city	qir·yah	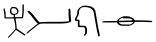	
perish	u·va·a·vod		
and when the wicked	re·sha·eem		
there are shouts of joy	rin·nah		
By the blessing	be·vir·kat		Proverbs 11:11
of the upright	ye·sha·reem	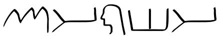	
is built up	ta·rum		
a city	qa·ret	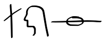	
but by the mouth	u·ve·phee		
of the wicked	re·sha·eem		
it is torn down	te·ha·res		
Whoever shows contempt	baz		Proverbs 11:12
for his neighbor	le·re·e·hu		
lacks	cha·sar		
judgment	lev	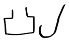	
but a man	ve·eesh	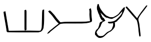	
of understanding	te·vu·no·wt		
remains silent	ya·cha·reesh		
	ho·w·lekh	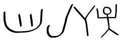	Proverbs 11:13
A gossip	ra·kheel	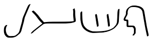	
reveals	me·gal·leh		
a secret	so·wd		

but a trustworthy	ve·ne·e·man		
person	ru·ach		
keeps	me·khas·seh		
a confidence	da·var		
For lack	be·en		Proverbs 11:14
of guidance	tach·bu·lo·wt	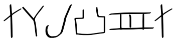	
falls	yip·pal	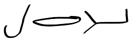	
a nation	am		
[comes] deliverance	u·te·shu·ah		
but with many	be·rov		
counselors	yo·w·ets		
will surely suffer	ra		Proverbs 11:15
	ye·ro·w·a		
-	kee	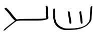	
He who puts up security	a·rav		
for a stranger	zar		
but the one who hates	ve·so·ne	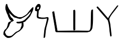	
indebtedness	to·qe·eem		
is secure	bo·w·te·ach		
woman	e·shet	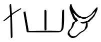	Proverbs 11:16
A gracious	chen		
attains	tit·mokh		
honor	ka·vo·wd		
but ruthless [men]	ve·a·ree·tseem	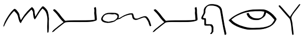	
gain	yit·me·khu		
only wealth	o·sher		
benefits	go·mel		Proverbs 11:17

himself	naph·sho	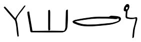	
man	eesh	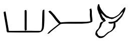	
A kind	cha·sed	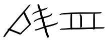	
brings trouble	ve·o·kher	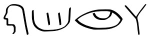	
on himself	e·ro	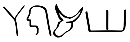	
but a cruel man	akh·za·ree	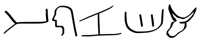	
The wicked man	ra·sha	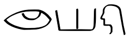	Proverbs 11:18
earns	o·seh	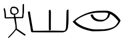	
wage	phe·ul·lat	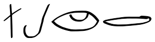	
an empty	sha·qer	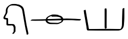	
but he who sows	ve·zo·re·a	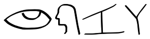	
righteousness	tse·da·qah	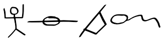	
reward	se·kher	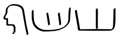	
[reaps] a true	e·met	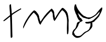	
Genuine	ken	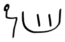	Proverbs 11:19
righteousness	tse·da·qah	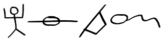	
leads to life	le·chay·yeem	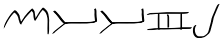	
but the pursuit	u·me·rad·deph	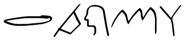	
of evil	ra·ah	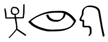	
brings death	le·mo·w·to	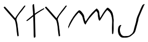	
are an abomination	to·w·a·vat	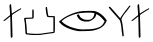	Proverbs 11:20
to the LORD	YHVH	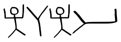	
The perverse	iq·qe·she	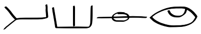	
in heart	lev	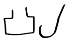	
are His delight	u·re·tso·w·no	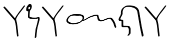	
but the blameless	te·mee·me	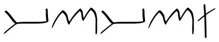	
in [their] walk	da·rekh	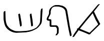	

Be assured	yad	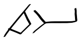	Proverbs 11:21
	le·yad	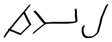	
will not	lo		
go unpunished	yin·na·qeh		
that the wicked	ra		
but the offspring	ve·ze·ra		
of the righteous	tsad·dee·qeem	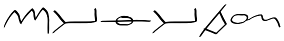	
will escape	nim·lat		
ring	ne·zem		Proverbs 11:22
Like a gold	za·hav	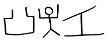	
snout	be·aph		
in a pig’s	cha·zeer		
woman	ish·shah		
[is] a beautiful	ya·phah	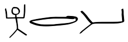	
who lacks	ve·sa·rat		
discretion	ta·am		
The desire	ta·a·vat		Proverbs 11:23
of the righteous	tsad·dee·qeem	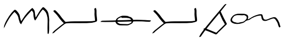	
leads only	akh		
to good	to·wv		
but the hope	tiq·vat	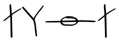	
of the wicked	re·sha·eem		
[brings] wrath	ev·rah		
-	yesh	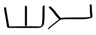	Proverbs 11:24
One gives freely	me·phaz·zer		
yet gains	ve·no·w·saph		
even more	o·wd		

another withholds	ve·cho·w·sekh	וחושך	
what is right	mee·yo·sher	מישר	
only	akh	אך	
to become poor	le·mach·so·wr	למחסור	
soul	ne·phesh	נפש	Proverbs 11:25
A generous	be·ra·khah	ברכה	
will prosper	te·dush·shan	תדשן	
and he who refreshes others	u·mar·veh	ומרוה	
	gam	גם	
will himself	hu	הוא	
be refreshed	yo·w·re	יורא	
the hoarder	mo·ne·a	מנע	Proverbs 11:26
of grain	bar	בר	
will curse	yiq·qe·vu·hu	יקבהו	
The people	le·o·wm	לאום	
but blessing	u·ve·ra·khah	וברכה	
will crown	le·rosh	לראש	
the one who sells it	mash·beer	משביר	
He who searches out	sho·cher	שחר	Proverbs 11:27
good	to·wv	טוב	
finds	ye·vaq·qesh	יבקש	
favor	ra·tso·wn	רצון	
to him who seeks it	ve·do·resh	ודרש	
but evil	ra·ah	רעה	
will come	te·vo·w·en·nu	תבואנו	
He who trusts	bo·w·te·ach	בוטח	Proverbs 11:28
in his riches	be·a·she·ro	בעשרו	

	hu		
will fall	yip·pol	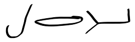	
like foliage	ve·khe·a·leh		
but the righteous	tsad·dee·qeem	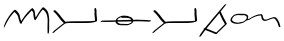	
will thrive	yiph·ra·chu		
He who brings trouble	o·w·kher		Proverbs 11:29
on his house	be·to	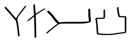	
will inherit	yin·chal	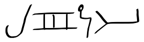	
the wind	ru·ach		
will be servant	ve·e·ved		
and the fool	e·veel	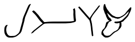	
to the wise	la·cha·kham	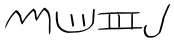	
of heart	lev	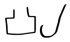	
The fruit	pe·ree		Proverbs 11:30
of the righteous	tsad·deeq	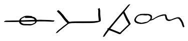	
is a tree	ets		
of life	chay·yeem	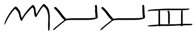	
and he who wins	ve·lo·qe·ach	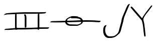	
souls	ne·pha·sot		
[is] wise	cha·kham		
If	hen		Proverbs 11:31
the righteous	tsad·deeq	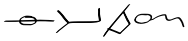	
on earth	ba·a·rets		
receive their due	ye·shul·lam	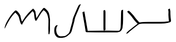	
how much more	aph		
	kee	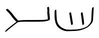	
the ungodly	ra·sha		

and the sinner !	ve·cho·w·te	𐤅𐤇𐤅𐤈𐤀	
Whoever loves	o·hev	𐤀𐤄𐤁	Proverbs 12:1
discipline	mu·sar	𐤌𐤅𐤎𐤓	
loves	o·hev	𐤀𐤄𐤁	
knowledge	da·at	𐤃𐤏𐤕	
but he who hates	ve·so·ne	𐤅𐤔𐤍𐤀	
correction	to·w·kha·chat	𐤕𐤅𐤊𐤇𐤕	
is stupid	ba·ar	𐤁𐤏𐤓	
The good [man]	to·wv	𐤈𐤅𐤁	Proverbs 12:2
obtains	ya·pheeq	𐤉𐤐𐤉𐤒	
favor	ra·tso·wn	𐤓𐤑𐤅𐤍	
from the LORD	meh·YHVH	𐤌𐤉𐤄𐤅𐤄	
a man	ve·eesh	𐤅𐤀𐤉𐤔	
who devises evil	me·zim·mo·wt	𐤌𐤆𐤌𐤅𐤕	
but [the LORD] condemns	yar·shee·a	𐤉𐤓𐤔𐤉𐤏	
cannot	lo	𐤋𐤀	Proverbs 12:3
be established	yik·ko·wn	𐤉𐤊𐤅𐤍	
A man	a·dam	𐤀𐤃𐤌	
through wickedness	be·re·sha	𐤁𐤓𐤔𐤏	
	ve·sho·resh	𐤅𐤔𐤓𐤔	
but the righteous	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
cannot	bal	𐤁𐤋	
be uprooted	yim·mo·wt	𐤉𐤌𐤅𐤈	
A wife	e·shet	𐤀𐤔𐤕	Proverbs 12:4
of noble character	cha·yil	𐤇𐤉𐤋	
crown	a·te·ret	𐤏𐤈𐤓𐤕	
is her husband’s	ba·lah	𐤁𐤏𐤋𐤄	

is like decay	u·khe·ra·qav	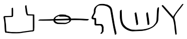	
in his bones	be·ats·mo·w·taw		
but she who causes shame	me·vee·shah	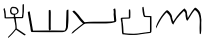	
The plans	mach·she·vo·wt	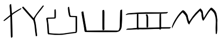	Proverbs 12:5
of the righteous	tsad·dee·qeem	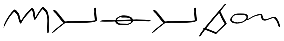	
are just	mish·pat		
[but] the counsel	tach·bu·lo·wt	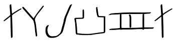	
of the wicked	re·sha·eem		
leads to deceit	mir·mah		
The words	div·re		Proverbs 12:6
of the wicked	re·sha·eem		
lie in wait	e·rav		
for blood	dam		
but the speech	u·phee		
of the upright	ye·sha·reem	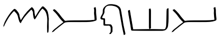	
rescues them	yats·tsee·lem	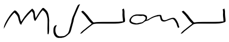	
are overthrown	ha·pho·wkh		Proverbs 12:7
The wicked	re·sha·eem		
and perish	ve·e·nam	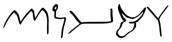	
but the house	u·vet	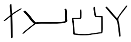	
of the righteous	tsad·dee·qeem	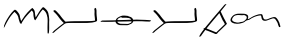	
will stand	ya·a·mod		
according	le·phee·si		Proverbs 12:8
to his wisdom	khe·lo		
is praised	ye·hul·lal	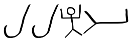	
A man	eesh	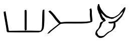	
but a twisted	ve·na·a·veh		

mind	lev	לב	
is	yih·yeh	יהיה	
despised	la·vuz	לבוז	
Better	to·wv	טוב	Proverbs 12:9
to be lightly esteemed	niq·leh	נקלה	
yet have a servant	ve·e·ved	ועבד	
	lo	לו	
than to be self-important	mim·me·tak·kab·bed	ממתכבד	
but lack	va·cha·sar	וחסר	
food	la·chem	לחם	
regards	yo·w·de·a	יודע	Proverbs 12:10
A righteous [man]	tsad·deeq	צדיק	
the life	ne·phesh	נפש	
of his animal	be·hem·to	בהמתו	
but the tender mercies	ve·ra·cha·me	ורחמי	
of the wicked	re·sha·eem	רשעים	
are only cruelty	akh·za·ree	אכזרי	
The one who works	o·ved	עבד	Proverbs 12:11
his land	ad·ma·to	אדמתו	
will have plenty of	yis·ba	ישבע	
food	la·chem	לחם	
but whoever chases	u·me·rad·deph	ומרדף	
fantasies	re·qeem	ריקים	
lacks	cha·sar	חסר	
judgment	lev	לב	
desire	cha·mad	חמד	Proverbs 12:12

The wicked	ra·sha	𐤓𐤔𐤏	
the plunder	me·tso·wd	𐤌𐤑𐤅𐤃	
of evil men	ra·eem	𐤓𐤏𐤉𐤌	
but the root	ve·sho·resh	𐤅𐤔𐤓𐤔	
of the righteous	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
flourishes	yit·ten	𐤉𐤕𐤍	
by his rebellious	be·phe·sha	𐤁𐤐𐤔𐤏	Proverbs 12:13
speech	pha·ta·yim	𐤔𐤐𐤕𐤉𐤌	
man is trapped	mo·w·qesh	𐤌𐤅𐤒𐤔	
An evil	ra	𐤓𐤏	
escapes	vay·ye·tse	𐤅𐤉𐤑𐤀	
from trouble	mits·tsa·rah	𐤌𐤑𐤓𐤄	
but a righteous man	tsad·deeq	𐤑𐤃𐤉𐤒	
By fruitful	mip·pe·ree	𐤌𐤐𐤓𐤉	Proverbs 12:14
speech	phee	𐤐𐤉	
a man	eesh	𐤀𐤉𐤔	
is filled	yis·ba	𐤉𐤔𐤁𐤏	
with good things	to·wv	𐤈𐤅𐤁	
and the work	u·ge·mul	𐤅𐤂𐤌𐤅𐤋	
hands	ye·de	𐤉𐤃𐤉	
of [his]	a·dam	𐤀𐤃𐤌	
returns	ya·shuv	𐤉𐤔𐤅𐤁	
to him	lo	𐤋𐤅	
The way	de·rekh	𐤃𐤓𐤊	Proverbs 12:15
of a fool	e·veel	𐤀𐤅𐤉𐤋	
[is] right	ya·shar	𐤉𐤔𐤓	
in his own eyes	be·e·naw	𐤁𐤏𐤉𐤍𐤉𐤅	

listens	ve·sho·me·a	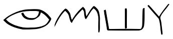	
to counsel	le·e·tsah	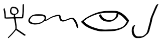	
but a wise [man]	cha·kham	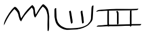	
A fool's	e·veel	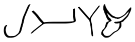	Proverbs 12:16
at once	bay·yo·wm	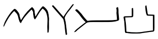	
is known	yiw·va·da	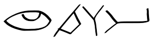	
anger	ka·so	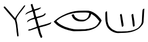	
overlooks	ve·kho·seh	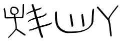	
an insult	qa·lo·wn	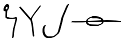	
but a prudent [man]	a·rum	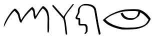	
[He who] speaks	ya·phee·ach	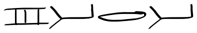	Proverbs 12:17
the truth	e·mu·nah	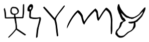	
declares	yag·geed	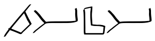	
what is right	tse·deq	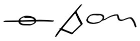	
witness	ve·ed	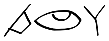	
but a false	she·qa·reem	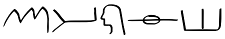	
[speaks] deceit	mir·mah	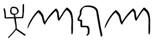	
	yesh	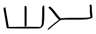	Proverbs 12:18
Speaking rashly	bo·w·teh	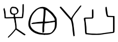	
is like a piercing	ke·mad·qe·ro·wt	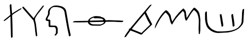	
sword	cha·rev	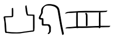	
but the tongue	u·le·sho·wn	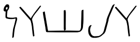	
of the wise	cha·kha·meem	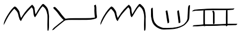	
brings healing	mar·pe	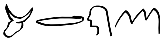	
lips	se·phat	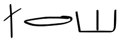	Proverbs 12:19
Truthful	e·met	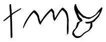	
endure forever	tik·ko·wn	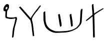	

	la·ad		
[lasts] only	ve·ad		
a moment	ar·gee·ah	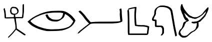	
tongue	le·sho·wn		
but a lying	sha·qer	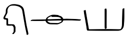	
Deceit	mir·mah		Proverbs 12:20
is in the hearts	be·lev	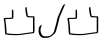	
of those who devise	cho·re·she	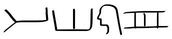	
evil	ra		
but the counselors	u·le·yo·a·tse		
of peace	sha·lo·wm		
have joy	sim·chah	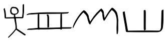	
No	lo		Proverbs 12:21
befalls	ye·un·neh		
the righteous	lats·tsad·deeq		
	kal	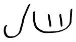	
harm	a·ven		
but the wicked	u·re·sha·eem		
are filled	ma·le·u		
with trouble	ra		
are detestable	to·w·a·vat		Proverbs 12:22
to the LORD	YHVH		
lips	siph·te		
Lying	sha·qer	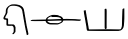	
but those who deal	ve·o·se		
faithfully	e·mu·nah		
are His delight	re·tso·w·no		

man	a·dam		Proverbs 12:23
A shrewd	a·rum		
keeps	ko·seh		
his knowledge {to himself}	da·at		
heart	ve·lev	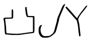	
but a foolish	ke·see·leem	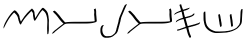	
proclaims	yiq·ra	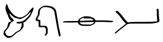	
its folly	iw·ve·let		
The hand	yad	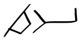	Proverbs 12:24
of the diligent	cha·ru·tseem		
will rule	tim·sho·wl	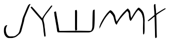	
but laziness	wr·mī·yah		
ends in	tih·yeh	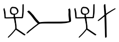	
forced labor	la·mas		
Anxiety	de·a·gah		Proverbs 12:25
the heart	ve·lev	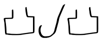	
of a man	eesh	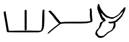	
weighs down	yash·chen·nah	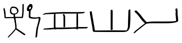	
word	ve·da·var	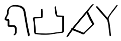	
but a good	to·wv		
cheers it up	ye·sam·me·chen·nah		
is cautious	ya·ter	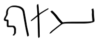	Proverbs 12:26
in friendship	me·re·e·hu		
A righteous man	tsad·deeq	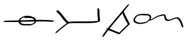	
but the ways	ve·de·rekh		
of the wicked	re·sha·eem		
lead them astray	tat·em		

man does not	lo		Proverbs 12:27
roast	ya·cha·rokh		
A lazy	re·mee·yah	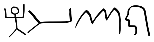	
his game	tse·do	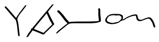	
his possession	ve·ho·wn	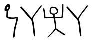	
man	a·dam		
prizes	ya·qar	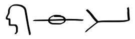	
but a diligent	cha·ruts		
in the path	be·o·rach		Proverbs 12:28
of righteousness	tse·da·qah	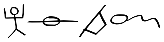	
There is life	chay·yeem	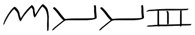	
but another path	ve·de·rekh		
	ne·tee·vah	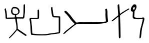	
	al		
leads to death	ma·wɛt		
son	ben		Proverbs 13:1
A wise	cha·kham		
discipline	mu·sar		
[heeds] his father’s	av		
but a mocker	ve·lets		
does not	lo		
listen	sha·ma		
to rebuke	ge·a·rah		
From the fruit	mip·pe·ree		Proverbs 13:2
of his lips	phee		
a man	eesh	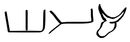	
enjoys	yo·khal		

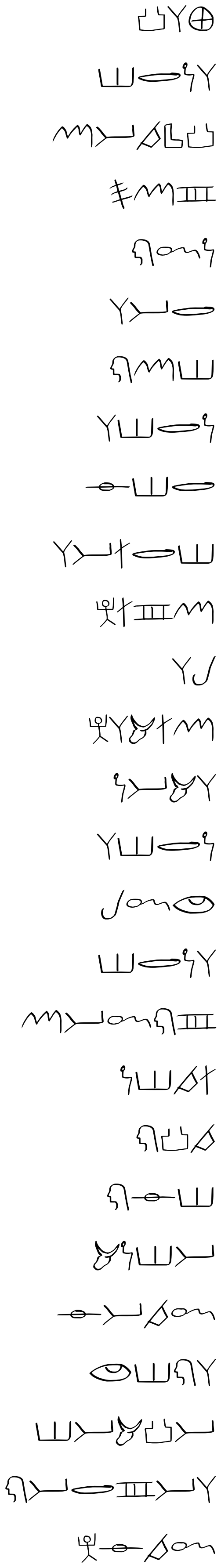

good things	to·wv	
but the desire	ve·ne·phesh	
of the faithless	bo·ge·deem	
is violence	cha·mas	
He who guards	no·tser	Proverbs 13:3
his mouth	pee	
protects	sho·mer	
his life	naph·sho	
[but] the one who opens	po·seq	
his lips	pha·taw	
invites his own ruin	me·chit·tah	
	lo	
craves	mit·aw·vah	Proverbs 13:4
yet [has] nothing	va·a·yin	
but the soul	naph·sho	
The slacker	a·tsel	
	ve·ne·phesh	
of the diligent	cha·ru·tseem	
is fully satisfied	te·dush·shan	
falsehood	de·va·ro·she	Proverbs 13:5
	qer	
hate	yis·na	
The righteous	tsad·deeq	
but the wicked	ve·ra·sha	
bring shame	yav·eesh	
and disgrace	ve·yach·peer	
Righteousness	tse·da·qah	Proverbs 13:6

guards	tits·tsor	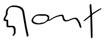	
the man of integrity	tam	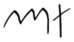	
	da·rekh	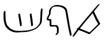	
but wickedness	ve·rish·ah	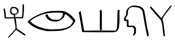	
undermines	te·sal·leph	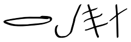	
the sinner	chat·tat	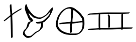	
-	yesh	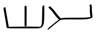	Proverbs 13:7
One pretends to be rich	mit·ash·sher	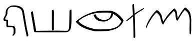	
but has nothing	ve·en	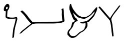	
	kol	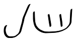	
another pretends to be poor	mit·ro·wo·shesh	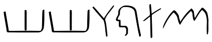	
wealth	ve·ho·wn	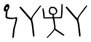	
yet has great	rav	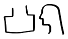	
may ransom	ko·pher	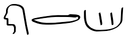	Proverbs 13:8
life	ne·phesh	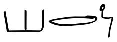	
a man’s	eesh	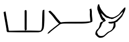	
Riches	a·she·ro	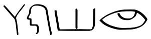	
but a poor	ve·rash	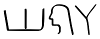	
no	lo	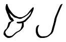	
man hears	sha·ma	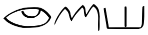	
threat	ge·a·rah	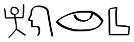	
The light	o·wr	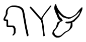	Proverbs 13:9
of the righteous	tsad·dee·qeem	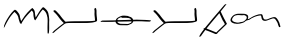	
shines brightly	yis·mach	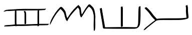	
but the lamp	ve·ner	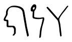	
of the wicked	re·sha·eem	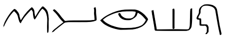	
is extinguished	yid·akh	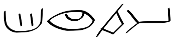	

only	raq	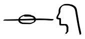	Proverbs 13:10
Arrogance	be·za·do·wn		
leads	yit·ten	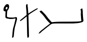	
to strife	mats·tsah		
is with	ve·et		
the well-advised	no·w·a·tseem		
but wisdom	chakh·mah		
wealth	ho·wn		Proverbs 13:11
Dishonest	me·he·vel		
will dwindle	yim·at		
but what is earned	ve·qo·vets	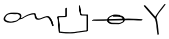	
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hard work	yad	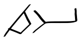	
will be multiplied	yar·beh		
Hope	to·w·che·let	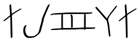	Proverbs 13:12
deferred	me·mush·sha·khah		
sick	ma·cha·lah	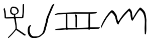	
makes the heart	lev	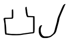	
is a tree	ve·ets		
of life	chay·yeem	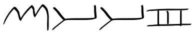	
but desire	ta·a·vah		
fulfilled	va·ah		
He who despises	baz		Proverbs 13:13
instruction	le·da·var		
will pay the penalty	ye·cha·vel	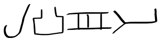	
	lo		
but the one who respects	vee·re	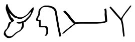	

a command	mits·vah		
	hu		
will be rewarded	ye·shul·lam	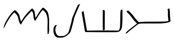	
The teaching	to·w·rat		Proverbs 13:14
of the wise	cha·kham		
is a fountain	me·qo·wr	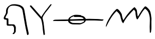	
of life	chay·yeem	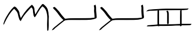	
turning one	la·sur		
from the snares	mim·mo·qe·she	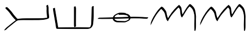	
of death	ma·vet		
understanding	se·khel		Proverbs 13:15
Good	to·wv		
wins	yit·ten	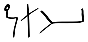	
favor	chen	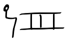	
but the way	ve·de·rekh		
of the faithless	bo·ge·deem	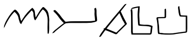	
is difficult	e·tan	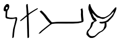	
Every	kal		Proverbs 13:16
prudent [man]	a·rum		
acts	ya·a·seh		
with knowledge	ve·da·at		
but a fool	u·khe·seel		
displays	yiph·ros		
[his] folly	iw·ve·let		
messenger	mal·akh		Proverbs 13:17
A wicked	ra·sha		
falls	yip·pol	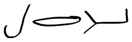	

into trouble	be·ra	ברע	
envoy	ve·tseer	וציר	
but a faithful	e·mu·neem	אמונים	
brings healing	mar·pe	מרפא	
Poverty	resh	ריש	Proverbs 13:18
and shame	ve·qa·lo·wn	וקלון	
come to him who ignores	po·w·re·a	פורע	
discipline	mu·sar	מוסר	
but whoever heeds	ve·sho·w·mer	ושומר	
correction	to·w·kha·chat	תוכחת	
is honored	ye·khub·bad	יכבד	
Desire	ta·a·vah	תאוה	Proverbs 13:19
fulfilled	nih·yah	נהיה	
is sweet	te·e·rav	תערב	
to the soul	le·na·phesh	לנפש	
is detestable	ve·to·w·a·vat	ותועבת	
to fools	ke·see·leem	כסילים	
but turning	sur	סור	
from evil	me·ra	מרע	
He who walks	ha·lokh	הלוך	Proverbs 13:20
with	et	את	
the wise	cha·kha·meem	חכמים	
will become wise	va·cha·kham	וחכם	
but the companion	ve·ro·eh	ורעה	
of fools	khe·see·leem	כסילים	
will be destroyed	ye·ro·w·a	ירוע	
sinners	chat·ta·eem	חטאים	Proverbs 13:21

pursues	te·rad·deph	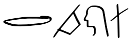	
Disaster	ra·ah		
-	ve·et		
of the righteous	tsad·dee·qeem	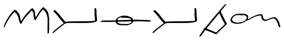	
is the reward	ye·shal·lem	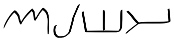	
but prosperity	to·wv		
A good	to·wv		Proverbs 13:22
man leaves an inheritance	yan·cheel	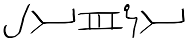	
to his children's	be·ne	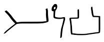	
children	va·neem	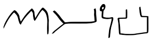	
[is] passed	ve·tsa·phun		
to the righteous	lats·tsad·deeq		
wealth	chel	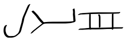	
but the sinner's	cho·w·te		
Abundant	rav	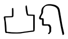	Proverbs 13:23
food	o·khel		
[is in] the fallow ground	neer	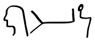	
of the poor	ra·sheem		
it is	ve·yesh	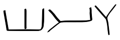	
swept away	nis·peh	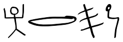	
but without	be·lo	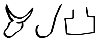	
justice	mish·pat		
He who spares	cho·w·sekh		Proverbs 13:24
the rod	ve·to	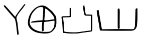	
hates	so·w·ne		
his son	ve·no	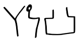	

but he who loves him	ve·o·ha·vo	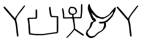	
diligently	shi·cha·ro	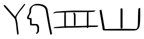	
disciplines him	mu·sar	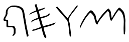	
A righteous	tsad·deeq	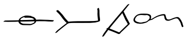	Proverbs 13:25
man eats	o·khel	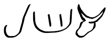	
content	le·so·va	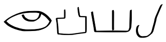	
to his heart’s	naph·sho	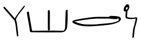	
but the stomach	u·ve·ten	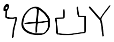	
of the wicked	re·sha·eem	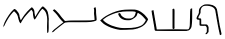	
is empty	tech·sar	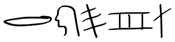	
Every wise	chakh·mo·wt	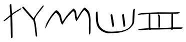	Proverbs 14:1
woman	na·sheem	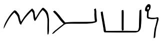	
builds	ba·ne·tah	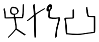	
her house	ve·tah	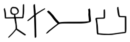	
but a foolish one	ve·iw·ve·let	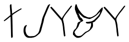	
with her own hands	be·ya·de·ha	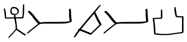	
tears it down	te·her·sen·nu	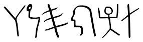	
He who walks	ho·w·lekh	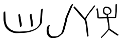	Proverbs 14:2
in uprightness	be·ya·she·ro	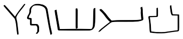	
fears	ye·re	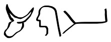	
the LORD	YHVH	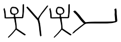	
but the one who is devious	u·ne·lo·wz	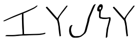	
in his ways	de·ra·khaw	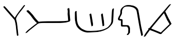	
despises Him	bo·w·ze·hu	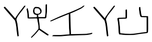	
speech	be·phee	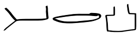	Proverbs 14:3
of a fool	e·veel	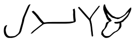	

brings a rod to his back	cho·ter		
The proud	ga·a·vah		
but the lips	ve·siph·te		
of the wise	cha·kha·meem		
protect them	tish·mu·rem		
Where there are no	be·en		Proverbs 14:4
oxen	a·la·pheem		
the manger	e·vus		
is empty	bar		
but an abundant	ve·rav		
harvest comes	te·vu·o·wt		
through the strength	be·kho·ach		
of the ox	sho·wr		
witness	ed		Proverbs 14:5
An honest	e·mu·neem		
does not	lo		
deceive	ye·khaz·zev		
pours forth	ve·ya·phee·ach		
lies	ke·za·veem		
witness	ed		
but a dishonest	sha·qer	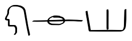	
seeks	biq·qesh	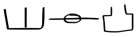	Proverbs 14:6
A mocker	lets		
wisdom	chakh·mah		
and [finds] none	va·a·yin		
but knowledge	ve·da·at		
to the discerning	le·na·vo·wn	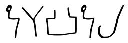	

comes easily	na·qal	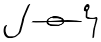	
Stay away	lekh	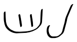	Proverbs 14:7
from	min·ne·ged		
man	le·eesh		
a foolish	ke·seel		
no	u·val		
you will gain	ya·da·ta		
from his speech	siph·te		
knowledge	da·at		
The wisdom	cha·khe·mat		Proverbs 14:8
of the prudent	a·rum		
is to discern	ha·veen	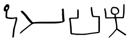	
his way	dar·ko	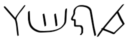	
but the folly	ve·iw·ve·let		
of fools	ke·see·leem	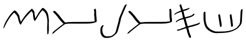	
deceives them	mir·mah		
Fools	e·wi·leem	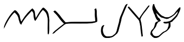	Proverbs 14:9
mock	ya·leets	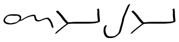	
the making of amends	a·sham	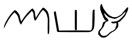	
among	u·ven	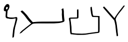	
the upright	ye·sha·reem	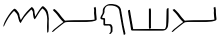	
but goodwill is found	ra·tso·wn		
The heart	lev	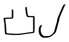	Proverbs 14:10
knows	yo·w·de·a		
bitterness	mar·rat	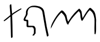	
its own	naph·sho		
in its joy	u·ve·sim·cha·to		

and no	lo		
shares	yit·a·rav		
stranger	zar	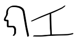	
The house	bet	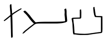	Proverbs 14:11
of the wicked	re·sha·eem		
will be destroyed	yish·sha·med		
but the tent	ve·o·hel		
of the upright	ye·sha·reem	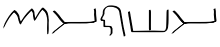	
will flourish	yaph·ree·ach		
There is	yesh	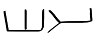	Proverbs 14:12
a way	de·rekh	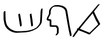	
that seems right	ya·shar		
to	liph·ne		
a man	eesh	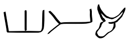	
but its end	ve·a·cha·ree·tah	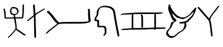	
is the way	dar·khe	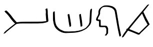	
of death	ma·vet		
Even	gam		Proverbs 14:13
in laughter	bis·cho·wq	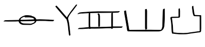	
may ache	yikh·av		
the heart	lev	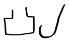	
may end	ve·ʾa·cha·rī·tah	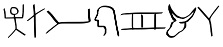	
and joy	sim·chah	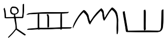	
in sorrow	tu·gah		
of his own ways	mid·de·ra·khaw	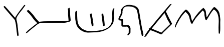	Proverbs 14:14
receives the fill	yis·ba		
The backslider	sug		

in heart	lev	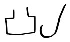	
[is rewarded] for his [ways]	u·me·a·law		
man	eesh	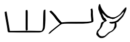	
but a good	to·wv		
The simple [man]	pe·tee	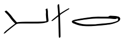	Proverbs 14:15
believes	ya·a·meen	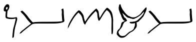	
every	le·khal		
word	da·var		
but the prudent man	ve·a·rum		
watches	ya·veen		
his steps	la·a·shu·ro	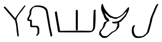	
A wise [man]	cha·kham		Proverbs 14:16
fears	ya·re		
and turns	ve·sar		
from evil	me·ra		
but a fool	u·khe·seel		
and reckless	mit·ab·ber		
is careless	u·vo·w·te·ach		
A quick-tempered man	qe·tsar	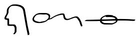	Proverbs 14:17
	ap·pa·yim	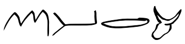	
acts	ya·a·seh		
foolishly	iw·ve·let		
man	ve·eesh	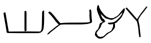	
and a devious	me·zim·mo·wt		
is hated	yis·sa·ne		
inherit	na·cha·lu	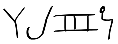	Proverbs 14:18

The simple	phe·ta·yim		
folly	iw·ve·let		
but the prudent	va·a·ru·meem	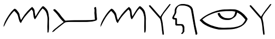	
are crowned	yakh·ti·ru		
with knowledge	da·at		
bow	sha·chu	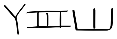	Proverbs 14:19
The evil	ra·eem	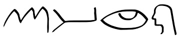	
before	liph·ne		
the good	to·w·veem	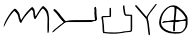	
and the wicked	u·re·sha·eem		
at	al		
the gates	sha·a·re		
of the righteous	tsad·deeq	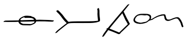	
even	gam		Proverbs 14:20
by his neighbor	le·re·e·hu		
is hated	yis·sa·ne		
The poor [man]	rash		
who love	ve·o·ha·ve		
the rich	a·sheer	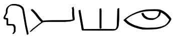	
but many are those	rab·beem	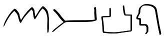	
He who despises	baz		Proverbs 14:21
his neighbor	le·re·e·hu		
sins	cho·w·te		
he who shows kindness	u·me·cho·w·nen	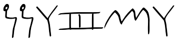	
to the poor	ʿa·na·yīm	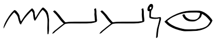	
but blessed is	ash·raw	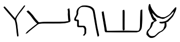	
Do not	halo·w		Proverbs 14:22

go astray ?	yit·u		
those who contrive	cho·re·she	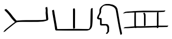	
evil	ra		
loving devotion	ve·che·sed	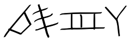	
and faithfulness	ve·e·met		
But those who plan	cho·re·she	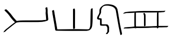	
goodness [find]	to·wv		
in all	be·khal		Proverbs 14:23
labor	e·tsev		
There is	yih·yeh	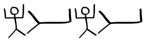	
profit	mo·w·tar		
but mere talk	u·de·va·rs		
	pha·ta·yim		
leads only	akh		
to poverty	le·mach·so·wr	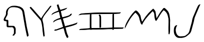	
The crown	a·te·ret		Proverbs 14:24
of the wise	cha·kha·meem		
is their wealth	a·she·ram		
[but] the effort	iw·ve·let		
of fools	ke·see·leem	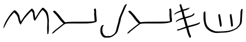	
[is] folly	iw·ve·let		
saves	mats·tseel		Proverbs 14:25
lives	ne·pha·sho·wt	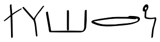	
witness	ed		
A truthful	e·met	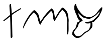	
but one who utters	ve·ya·phi·ach	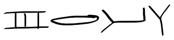	
lies	ke·za·veem		

is deceitful	mir·mah		
He who fears	be·yir·at	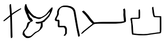	Proverbs 14:26
the LORD	YHVH		
in confidence	miv·tach		
is secure	oz		
and his children	u·le·va·naw		
shall have	yih·yeh	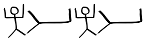	
a place of refuge	mach·seh	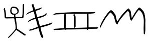	
The fear	yir·at		Proverbs 14:27
of the LORD	YHVH		
is a fountain	me·qo·wr	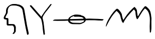	
of life	chay·yeem	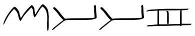	
turning [a man]	la·sur		
from the snares	mim·mo·qe·she	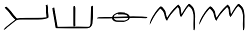	
of death	ma·vet		
A large	be·rav		Proverbs 14:28
population	am		
splendor	had·rat		
is a king’s	me·lekh	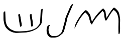	
but a lack	u·ve·e·phes	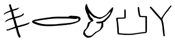	
of subjects	le·om		
ruin	me·chit·tat		
is a prince’s	ra·zo·wn		
A patient [man]	e·rekh	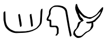	Proverbs 14:29
	ap·pa·yim	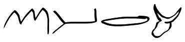	
has great	rav	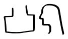	
understanding	te·vu·nah		

but a quick-tempered [man]	u·qe·tsar	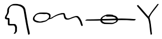	
	ru·ach		
promotes	me·reem	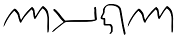	
folly	iw·ve·let		
is life	chay·ye	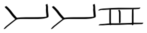	Proverbs 14:30
to the body	ve·sa·reem		
heart	lev	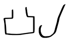	
A tranquil	mar·pe		
rots	u·re·qav		
the bones	a·tsa·mo·wt		
but envy	qin·ah	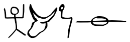	
Whoever oppresses	ʿo·shēq		Proverbs 14:31
the poor	dal		
taunts	che·reph		
their Maker	o·se·hu		
honors Him	u·me·khab·be·do		
but whoever is kind	cho·nen	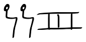	
to the needy	ev·yo·wn	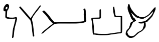	
by his own sin	be·ra·a·to		Proverbs 14:32
is thrown down	yid·da·cheh		
The wicked [man]	ra·sha		
has a refuge	ve·cho·seh	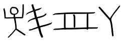	
even in death	ve·mo·w·to		
but the righteous [man]	tsad·deeq	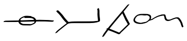	
in the heart	be·lev	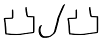	Proverbs 14:33
of the discerning	na·vo·wn		
rests	ta·nu·ach		

Wisdom	chakh·mah		
even among	u·ve·qe·rev	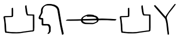	
fools	ke·see·leem	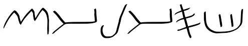	
she is known	tiw·va·de·a		
Righteousness	tse·da·qah	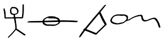	Proverbs 14:34
exalts	te·ro·w·mem	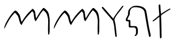	
a nation	go·w		
is a disgrace	ve·che·sed	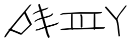	
to any people	le·um·meem	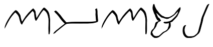	
but sin	chat·tat	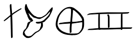	
delights in	re·tso·wn		Proverbs 14:35
A king	me·lekh	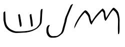	
servant	le·e·ved		
a wise	mas·keel		
but his anger	ve·ev·ra·to		
falls	tih·yeh	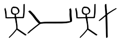	
on the shameful	me·veesh	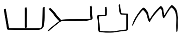	
answer	ma·a·neh		Proverbs 15:1
A gentle	rakh	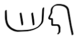	
turns away	ya·sheev	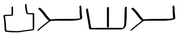	
wrath	che·mah	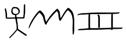	
word	u·de·var		
but a harsh	e·tsev		
stirs up	ya·a·leh		
anger	aph		
The tongue	le·sho·wn		Proverbs 15:2
of the wise	cha·kha·meem		

commends	te·teev	
knowledge	da·at	
but the mouth	u·phee	
of the fool	khe·see·leem	
spouts	yab·bee·a	
folly	iw·ve·let	
are in every	be·khal	Proverbs 15:3
place	ma·qo·wm	
The eyes	e·ne	
of the LORD	YHVH	
observing	tso·pho·wt	
the evil	ra·eem	
and the good	w·to·vīm	
A soothing	mar·pe	Proverbs 15:4
tongue	la·sho·wn	
is a tree	ets	
of life	chay·yeem	
but a perverse	ve·se·leph	
[tongue]	bah	
crushes	she·ver	
the spirit	be·ru·ach	
A fool	e·veel	Proverbs 15:5
rejects	yin·ats	
discipline	mu·sar	
his father’s	a·vee	
but whoever heeds	ve·sho·mer	
correction	to·w·kha·chat	

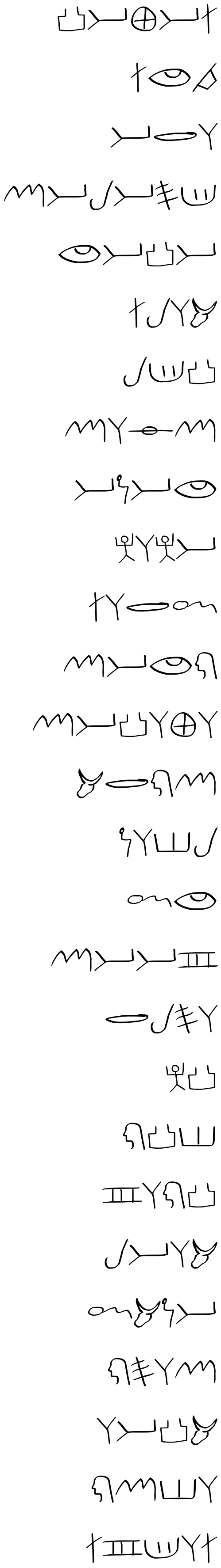

is prudent	ya·rim		
The house	bet	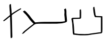	Proverbs 15:6
of the righteous	tsad·deeq	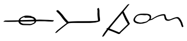	
treasure	cho·sen		
has great	rav	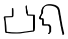	
but the income	u·vit·vu·at		
of the wicked	ra·sha		
is trouble	ne·ka·ret		
The lips	siph·te		Proverbs 15:7
of the wise	cha·kha·meem		
spread	ye·za·ru		
knowledge	da·at		
the hearts	ve·lev	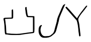	
of fools	ke·see·leem	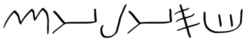	
but not	lo		
so	khen	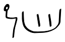	
The sacrifice	ze·vach		Proverbs 15:8
of the wicked	re·sha·eem		
is detestable	to·w·a·vat		
to the LORD	YHVH		
but the prayer	u·te·phil·lat		
of the upright	ye·sha·reem	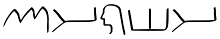	
is His delight	re·tso·w·no		
detests	to·w·a·vat		Proverbs 15:9
The LORD	YHVH		
the way	de·rekh		
of the wicked	ra·sha		

those who pursue	u·me·rad·deph	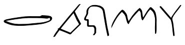	
righteousness	tse·da·qah	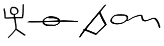	
but He loves	ye·e·hav	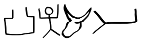	
Discipline	mu·sar	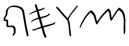	Proverbs 15:10
is harsh	ra	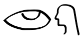	
for him who leaves	le·o·zev	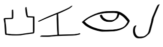	
the path	o·rach	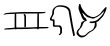	
he who hates	so·w·ne	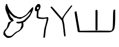	
correction	to·w·kha·chat	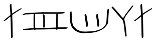	
will die	ya·mut	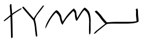	
Sheol	she·o·wl	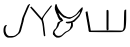	Proverbs 15:11
and Abaddon	va·a·vad·do·wn	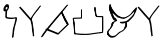	
lie open before	ne·ged	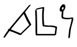	
the LORD —	YHVH	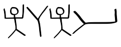	
how much more	aph	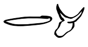	
	kee	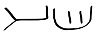	
the hearts	lib·bo·wt	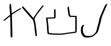	
	be·ne	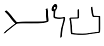	
of men !	a·dam	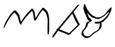	
does not	lo	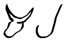	Proverbs 15:12
love	ye·e·hav	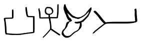	
A mocker	lets	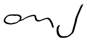	
to be reproved	ho·w·khe·ach	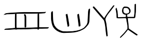	
	lo	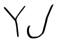	
consult	el	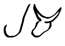	
the wise	cha·kha·meem	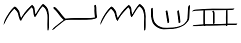	
nor will he	lo	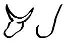	

	ye·lekh	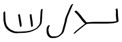	
heart	lev	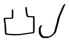	Proverbs 15:13
A joyful	me·ach		
makes a cheerful	ye·tiv	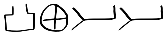	
countenance	pa·neem	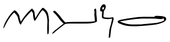	
but sorrow	u·ve·ats·tse·vat		
of the heart	lev	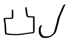	
the spirit	ru·ach		
crushes	ne·khe·ah		
heart	lev	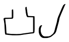	Proverbs 15:14
A discerning	na·vo·wn		
seeks	ye·vaq·qesh	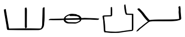	
knowledge	da·at		
but the mouth	u·phe·nē		
of a fool	khe·see·leem	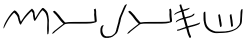	
feeds on	yir·eh		
folly	iw·ve·let		
All	kal		Proverbs 15:15
the days	ye·me		
of the oppressed	a·nee	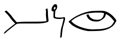	
are bad	ra·eem	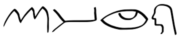	
but a cheerful	ve·to·wv		
heart	lev	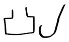	
feast	mish·teh		
has a continual	ta·meed		
Better	to·wv		Proverbs 15:16
a little	me·at		

with the fear	be·yir·at	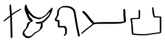	
of the LORD	YHVH		
treasure	me·o·w·tsar		
than great	rav	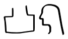	
with turmoil	u·me·hu·mah	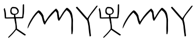	
	vo		
Better	to·wv		Proverbs 15:17
a dish	a·ru·chat		
of vegetables	ya·raq	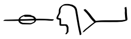	
there is love	ve·a·ha·vah		
where	sham		
ox	mish·sho·wr		
than a fattened	a·vus		
with hatred	ve·sin·ah		
	vo		
man	eesh	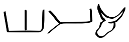	Proverbs 15:18
A hot-tempered	che·mah	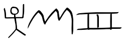	
stirs up	ye·ga·reh		
strife	ma·do·wn	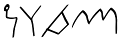	
but he who is slow	ve·ʾɛ·rɛkh		
to anger	ap·pa·yim	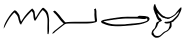	
calms	yash·qeet	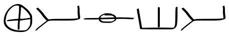	
dispute	reev	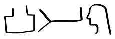	
The way	de·rekh		Proverbs 15:19
of the slacker	a·tsel		
is like a hedge	kim·su·khat	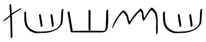	
of thorns	cha·deq	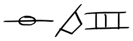	

but the path	ve·o·rach		
of the upright	ye·sha·reem	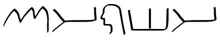	
is a highway	se·lu·lah	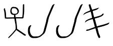	
son	ben		Proverbs 15:20
A wise	cha·kham		
brings joy	ye·sam·mach		
to his father	av		
but a foolish	u·khe·seel		
man	a·dam		
despises	bo·w·zeh		
his mother	im·mo	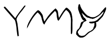	
Folly	iw·ve·let	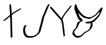	Proverbs 15:21
is joy	sim·chah	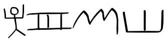	
to one who lacks	la·cha·sar	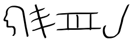	
judgment	lev	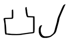	
but a man	ve·eesh	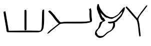	
of understanding	te·vu·nah		
a straight path	ye·yash·sher	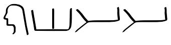	
walks	la·khɛt		
fail	ha·pher		Proverbs 15:22
Plans	ma·cha·sha·vo·wt	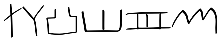	
for lack	be·en		
of counsel	so·wd		
but with many	u·ve·rov		
advisers	yo·w·a·tseem		
they succeed	ta·qum	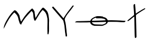	
takes joy	sim·chah	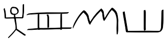	Proverbs 15:23

A man	la·eesh	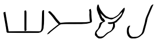	
in a fitting reply	be·ma·a·neh		
—	phee	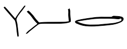	
word !	ve·da·var		
a timely	be·it·to		
and how	mah	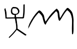	
good is	to·wv		
The path	o·rach	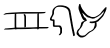	Proverbs 15:24
of life	chay·yeem	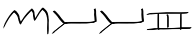	
[leads] upward	le·ma·lah		
for the wise	le·mas·keel	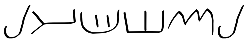	
that	le·ma·an		
he may avoid	sur		
to Sheol	mish·she·o·wl		
going down	mat·tah		
the house	bet	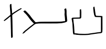	Proverbs 15:25
of the proud	ge·eem	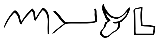	
tears down	yis·sach		
The LORD	YHVH	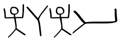	
but He protects	ve·yats·tsev		
the boundaries	ge·vul		
of the widow	al·ma·nah	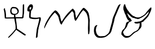	
detests	to·w·a·vat		Proverbs 15:26
The LORD	YHVH	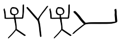	
the thoughts	mach·she·vo·wt	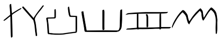	
of the wicked	ra		
of the pure	u·te·ho·reem	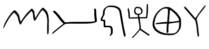	

but the words	im·re	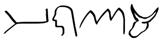	
are pleasant [to Him]	no·am		
brings trouble	o·kher	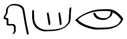	Proverbs 15:27
on his household	be·to	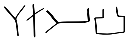	
He who is greedy	bo·w·tse·a		
for unjust gain	ba·tsa		
but he who hates	ve·so·w·ne		
bribes	mat·ta·not		
will live	yich·yeh	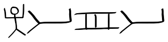	
The heart	lev	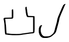	Proverbs 15:28
of the righteous	tsad·deeq	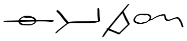	
ponders	yeh·geh	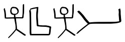	
how to answer	la·a·no·wt		
but the mouth	u·phee		
of the wicked	re·sha·eem		
blurts out	yab·bee·a	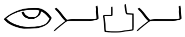	
evil	ra·o·wt		
is far	ra·cho·wq		Proverbs 15:29
The LORD	YHVH		
from the wicked	me·re·sha·eem		
the prayer	u·te·phil·lat		
of the righteous	tsad·dee·qeem	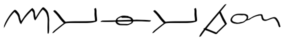	
but He hears	yish·ma		
The light	me·o·wr		Proverbs 15:30
of the eyes	e·na·yim	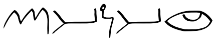	
cheers	ye·sam·mach		
the heart	lev	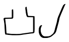	

news	she·mu·ah		
[and] good	to·w·vah		
nourishes	te·dash·shen		
the bones	a·tsem		
	o·zen		Proverbs 15:31
He who listens to	sho·ma·ʿat		
reproof	to·w·kha·chat	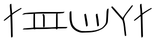	
life-giving	chay·yeem	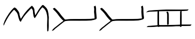	
among	be·qe·rev	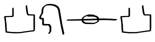	
the wise	cha·kha·meem		
will dwell	ta·leen	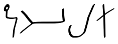	
He who ignores	po·w·re·a		Proverbs 15:32
discipline	mu·sar		
despises	mo·w·es		
himself	naph·sho	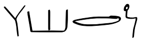	
but whoever heeds	ve·sho·w·me·a		
correction	to·w·kha·chat	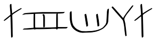	
gains	qo·w·neh	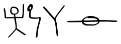	
understanding	lev	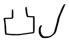	
The fear	yir·at		Proverbs 15:33
of the LORD	YHVH		
[is] the instruction	mu·sar		
of wisdom	chakh·mah	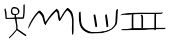	
comes before	ve·liph·ne		
honor	kha·vo·wd		
and humility	a·na·vah		
belong to man	le·a·dam		Proverbs 16:1

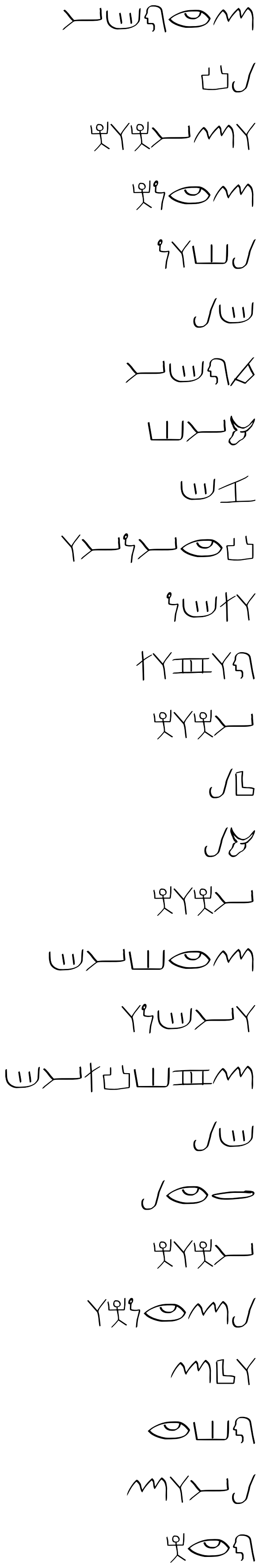

The plans	ma·ar·khe	
of the heart	lev	
[is] from the LORD	u·me·YHVH	
but the reply	ma·a·neh	
of the tongue	la·sho·wn	
All	kal	Proverbs 16:2
ways	dar·khe	
a man’s	eesh	
[are] pure	zakh	
in his own eyes	be·e·naw	
are weighed out	ve·to·khen	
but his motives	ru·cho·wt	
by the LORD	YHVH	
Commit	gol	Proverbs 16:3
to	el	
the LORD	YHVH	
your works	ma·a·se·kha	
will be achieved	ve·yik·ko·nu	
and your plans	mach·she·vo·te·kha	
everything	kol	Proverbs 16:4
has made	pa·al	
The LORD	YHVH	
for His purpose —	lam·ma·a·ne·hu	
even	ve·gam	
the wicked	ra·sha	
for the day	le·yo·wm	
of disaster	ra·ah	

is detestable	to·w·a·vat	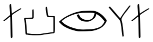	Proverbs 16:5
to the LORD	YHVH	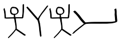	
Everyone	kal	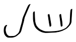	
[who is] proud	ge·vah	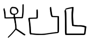	
in heart	lev	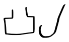	
be assured that	yad	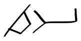	
	le·yad	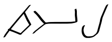	
he will not	lo	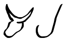	
go unpunished	yin·na·qeh	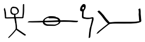	
By loving devotion	be·che·sed	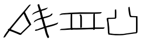	Proverbs 16:6
and faithfulness	ve·e·met	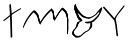	
atoned for	ye·khup·par	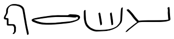	
iniquity is	a·won	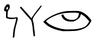	
and by the fear	u·ve·yir·at	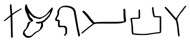	
of the LORD	YHVH	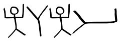	
[one] turns aside	sur	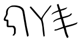	
from evil	me·ra	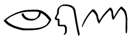	
please	bir·tso·wt	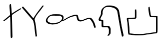	Proverbs 16:7
the LORD	YHVH	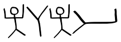	
ways	dar·khe	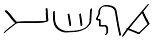	
When a man’s	eesh	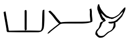	
He makes even	gam	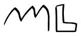	
[the man’s] enemies	o·wy·vaw	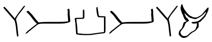	
live at peace	yash·lim	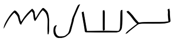	
with him	it·to	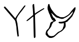	
Better	to·wv	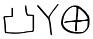	Proverbs 16:8
a little	me·at	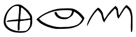	

with righteousness	bits·da·qah	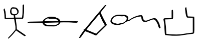	
than great	me·rov		
gain	te·vu·o·wt		
with injustice	be·lo	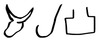	
	mish·pat		
heart	lev	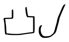	Proverbs 16:9
A man’s	a·dam		
plans	ye·chash·shev		
his course	dar·ko	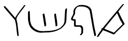	
but the LORD	va·YHVH	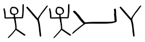	
determines	ya·kheen		
his steps	tsa·a·do		
A divine verdict	qe·sem		Proverbs 16:10
is on	al		
the lips	siph·te		
of a king	me·lekh	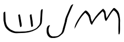	
justice	be·mish·pat		
must not	lo		
betray	yim·al		
his mouth	pee	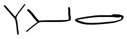	
scales	pe·les		Proverbs 16:11
and balances	u·mo·ze·ne		
Honest	mish·pat		
[are from] the LORD	la·YHVH	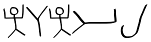	
are His concern	ma·a·se·hu		
all	kal	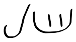	
the weights	av·ne		

in the bag	khees	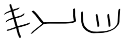	
is detestable	to·w·a·vat		Proverbs 16:12
to kings	me·la·kheem		
behavior	a·so·wt		
Wicked	re·sha		
for	kee	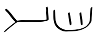	
through righteousness	vits·da·qah	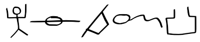	
is established	yik·ko·wn		
a throne	kis·se		
delight	re·tso·wn		Proverbs 16:13
are a king’s	me·la·kheem		
lips	siph·te		
Righteous	tse·deq	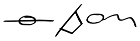	
and he who speaks	ve·do·ver		
honestly	ye·sha·reem	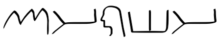	
is beloved	ye·e·hav		
The wrath	cha·mat	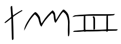	Proverbs 16:14
of a king	me·lekh	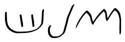	
is a messenger	mal·a·khe		
of death	ma·vet		
man	ve·eesh	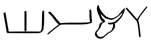	
but a wise	cha·kham		
will pacify it	ye·khap·pe·ren·nah		
brightens	be·o·wr		Proverbs 16:15
face	pe·ne	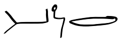	
When a king’s	me·lekh	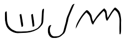	
there is life	chay·yeem	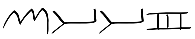	

his favor	u·re·tso·w·no	
is like a rain cloud	ke·av	
in spring	mal·qo·wosh	
to acquire	qe·noh	Proverbs 16:16
wisdom	chakh·mah	
How much	mah	
better	to·wv	
than gold !	me·cha·ruts	
To gain	u·qe·no·wt	
understanding	bee·nah	
is more desirable	niv·char	
than silver	mik·ka·seph	
The highway	me·sil·lat	Proverbs 16:17
of the upright	ye·sha·reem	
leads away	sur	
from evil	me·ra	
protects	sho·mer	
his life	naph·sho	
he who guards	no·tser	
his way	dar·ko	
goes before	liph·ne	Proverbs 16:18
destruction	she·ver	
Pride	ga·o·wn	
before	ve·liph·ne	
a fall	khish·sha·lo·wn	
and a haughty	go·vah	
spirit	ru·ach	

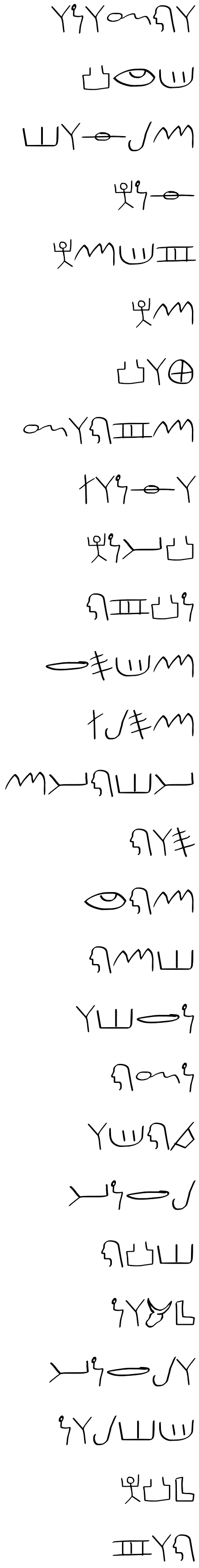

It is better	to·wv		Proverbs 16:19
to be lowly	she·phal		
in spirit	ru·ach		
among	et		
the humble	ʿa·nī·yīm	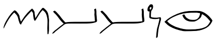	
than to divide	me·chal·leq	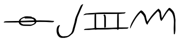	
the spoil	lal	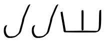	
with	et		
the proud	ge·eem	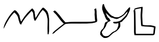	
Whoever heeds	mas·keel		Proverbs 16:20
	al		
instruction	da·var		
will find	yim·tsa		
success	to·wv		
is he who trusts	u·vo·w·te·ach		
in the LORD	ba·YHVH	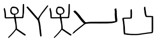	
and blessed	ash·raw		
The wise	la·cha·kham	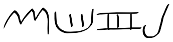	Proverbs 16:21
in heart	lev	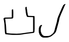	
are called	yiq·qa·re	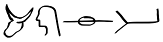	
discerning	na·vo·wn		
and pleasant	u·me·teq		
speech	pha·ta·yim		
promotes	yo·seeph	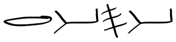	
instruction	le·qach	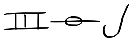	
is a fountain	me·qo·wr	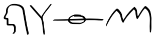	Proverbs 16:22
of life	chay·yeem	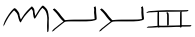	

Understanding	se·khel	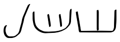	
to its possessor	be·a·law	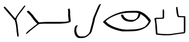	
but the discipline	u·mu·sar	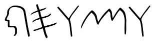	
of fools	e·wi·leem	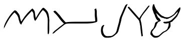	
is folly	iw·ve·let	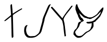	
The heart	lev	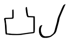	Proverbs 16:23
of the wise [man]	cha·kham	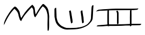	
instructs	yas·keel	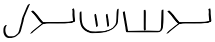	
his mouth	pee·hu	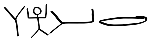	
to	ve·a·ls	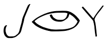	
his lips	pha·taw	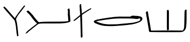	
and adds	yo·seeph	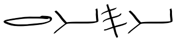	
persuasiveness	le·qach	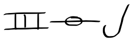	
are a honeycomb	tsuph	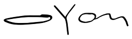	Proverbs 16:24
	de·vash	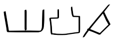	
words	im·re	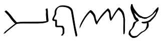	
Pleasant	no·am	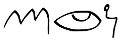	
sweet	ma·to·wq	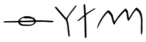	
to the soul	lan·ne·phesh	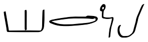	
and healing	u·mar·pe	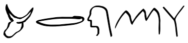	
to the bones	la·a·tsem	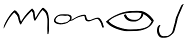	
There is	yesh	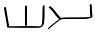	Proverbs 16:25
a way	de·rekh	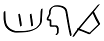	
that seems right	ya·shar	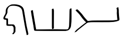	
to	liph·ne	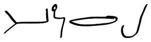	
a man	eesh	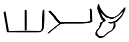	
but its end	ve·a·cha·ree·tah	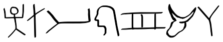	

is the way	dar·khe		
of death	ma·vet		
appetite	ne·phesh		Proverbs 16:26
A worker’s	a·mel		
works	a·me·lah		
for him	lo		
because	kee	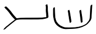	
drives him	a·khaph		
onward	a·law	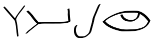	
his hunger	pee·hu	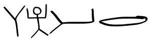	
man	eesh	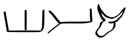	Proverbs 16:27
A worthless	be·lee·ya·al	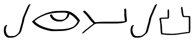	
digs up	ko·reh		
evil	ra·ah		
	ve·al		
and his speech	se·pha·taw		
fire	ke·esh		
is like a scorching	tsa·ra·vet		
man	eesh	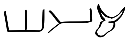	Proverbs 16:28
A perverse	tah·pu·kho·wt	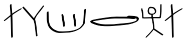	
spreads	ye·shal·lach	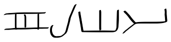	
dissension	ma·do·wn	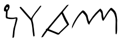	
and a gossip	ve·nir·gan		
divides	maph·reed		
close friends	al·luph		
man	eesh	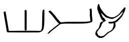	Proverbs 16:29
A violent	cha·mas	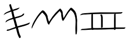	

entices	ye·phat·teh		
his neighbor	re·e·hu		
and leads him	ve·ho·w·lee·kho	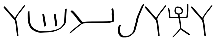	
down a path	be·de·rekh		
[that is] not	lo		
good	to·wv		
He who winks	o·tseh		Proverbs 16:30
his eye	e·naw		
devises	lach·shov		
perversity	tah·pu·kho·wt	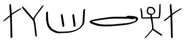	
he who purses	qo·rets	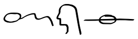	
his lips	pha·taw		
is bent on	kil·lah	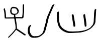	
evil	ra·ah		
[is] a crown	a·te·ret		Proverbs 16:31
of glory	tiph·e·ret		
Gray hair	se·vah	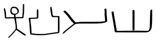	
along the path	be·de·rekh		
of righteousness	tse·da·qah	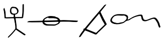	
it is attained	tim·ma·tse		
[is] better	to·wv		Proverbs 16:32
[He who is] slow	e·rekh	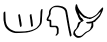	
to anger	ap·pa·yim	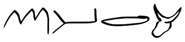	
than a warrior	mig·gib·bo·wr		
and he who controls	u·mo·shel	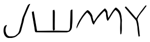	
his temper [is greater]	be·ru·cho		
than one who captures	mil·lo·khed	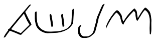	

a city	eer	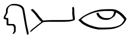	
into the lap	ba·cheq	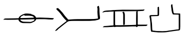	Proverbs 16:33
is cast	yu·tal		
-	et		
The lot	hag·go·w·ral		
is from the LORD	u·me·YHVH	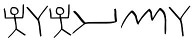	
but its every	kal	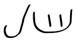	
decision	mish·pa·to		
Better	to·wv		Proverbs 17:1
morsel	pat		
a dry	cha·re·vah		
in quietness	ve·shal·vah	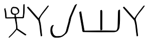	
	vah		
than a house	mib·ba·yit	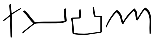	
full of	ma·le		
feasting	ziv·che	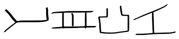	
with strife	reev	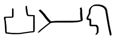	
servant	e·ved	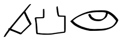	Proverbs 17:2
A wise	mas·keel		
will rule over	yim·shol		
son	be·ven		
a disgraceful	me·veesh	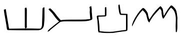	
as one of	u·ve·to·wkh		
the brothers	a·cheem	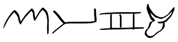	
and share	ya·cha·loq	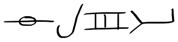	
his inheritance	na·cha·lah	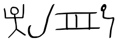	
A crucible	mats·reph		Proverbs 17:3

for silver	lak·ke·seph		
and a furnace	ve·khur		
for gold	laz·za·hav	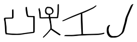	
is the tester	u·vo·chen	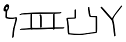	
of hearts	lib·bo·wt		
but the LORD	YHVH		
A wicked man	me·ra		Proverbs 17:4
listens	maq·sheev	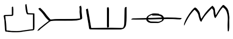	
to	al		
lips	se·phat		
evil	a·ven		
a liar	she·qer	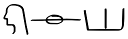	
gives ear	me·zeen		
to	al		
tongue	le·sho·wn		
a destructive	haw·wot		
He who mocks	lo·eg		Proverbs 17:5
the poor	la·rash		
insults	che·reph		
their Maker	o·se·hu		
whoever gloats	sa·me·ach		
over calamity	le·ed	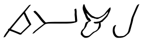	
will not	lo		
go unpunished	yin·na·qeh	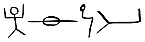	
are the crown	a·te·ret		Proverbs 17:6
of the aged	ze·qe·neem	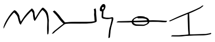	
Grandchildren	be·ne	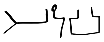	

	va·neem	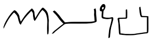	
and the glory	ve·tiph·e·ret		
of a son	ba·neem	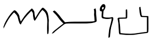	
is his father	a·vo·w·tam		
are unfit	lo		Proverbs 17:7
	na·vah		
for a fool	le·na·val		
words	se·phat		
Eloquent	ye·ter	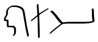	
how much worse	aph		
	kee	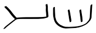	
to a ruler !	le·na·deev		
lips	se·phat		
are lying	sha·qer	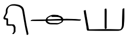	
	e·ven		Proverbs 17:8
is a charm	chen	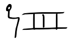	
A bribe	hash·sho·chad	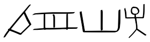	
to	be·e·ne	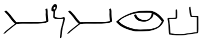	
its giver	ve·a·law		
wherever	el		
	kal		
-	a·sher		
he turns	yiph·neh		
he succeeds	yas·keel		
Whoever conceals	me·khas·seh		Proverbs 17:9
an offense	pe·sha	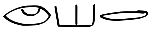	
promotes	me·vaq·qesh	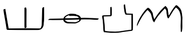	

love	a·ha·vah		
but he who brings it up	ve·sho·neh	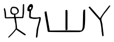	
	ve·da·var		
separates	maph·reed		
friends	al·luph		
cuts into	te·chat	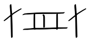	Proverbs 17:10
A rebuke	ge·a·rah		
a man of discernment	ve·me·veen	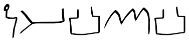	
lashes [cut into]	me·hak·ko·wt		
a fool	ke·seel		
deeper than a hundred	me·ah		
only	akh		Proverbs 17:11
rebellion	me·ree		
seeks	ye·vaq·qesh	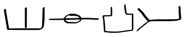	
An evil [man]	ra		
messenger	u·mal·akh		
a cruel	akh·za·ree		
will be sent against him	ye·shul·lach	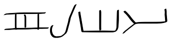	
	bo		
to meet	pa·go·wosh		Proverbs 17:12
a bear	dov		
robbed of her cubs	shak·kul		
[It is better]	be·eesh	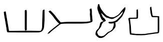	
than	ve·al		
a fool	ke·seel		
in his folly	be·iw·val·to		

If anyone returns	me·sheev	𐤌𐤔𐤉𐤁	Proverbs 17:13
evil	ra·ah	𐤓𐤏𐤄	
for	ta·chat	𐤕𐤇𐤕	
good	to·w·vah	𐤈𐤅𐤁𐤄	
will never	lo	𐤋𐤀	
leave	ta·mīsh	𐤕𐤌𐤉𐤔	
evil	ra·ah	𐤓𐤏𐤄	
his house	mib·be·to	𐤌𐤁𐤉𐤕𐤅	
is to release	po·w·ter	𐤐𐤅𐤈𐤓	Proverbs 17:14
a flood	ma·yim	𐤌𐤉𐤌	
To start	re·sheet	𐤓𐤀𐤔𐤉𐤕	
a quarrel	ma·do·wn	𐤌𐤃𐤅𐤍	
before	ve·liph·ne	𐤅𐤋𐤐𐤍𐤉	
it breaks out	hit·gal·la	𐤄𐤕𐤂𐤋𐤏	
the dispute	ha·reev	𐤄𐤓𐤉𐤁	
so abandon	ne·to·wsh	𐤍𐤈𐤅𐤔	
Acquitting	mats·deeq	𐤌𐤑𐤃𐤉𐤒	Proverbs 17:15
the guilty	ra·sha	𐤓𐤔𐤏	
and condemning	u·mar·shee·a	𐤅𐤌𐤓𐤔𐤉𐤏	
the righteous —	tsad·deeq	𐤑𐤃𐤉𐤒	
are detestable	to·w·a·vat	𐤕𐤅𐤏𐤁𐤕	
to the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	gam	𐤂𐤌	
both	she·ne·hem	𐤔𐤍𐤉𐤄𐤌	
Why	lam·mah	𐤋𐤌𐤄	Proverbs 17:16
	zeh	𐤆𐤄	
have money	me·cheer	𐤌𐤇𐤉𐤓	

in his hand	be·yad	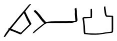	
should the fool	ke·seel		
of buying	liq·no·wt	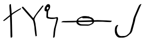	
wisdom ?	chakh·mah		
intention	ve·lev	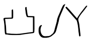	
with no	a·yin	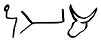	
at all	be·khal		Proverbs 17:17
times	et		
loves	o·hev		
A friend	ha·re·a		
and a brother	ve·ach		
for adversity	le·tsa·rah		
is born	yiw·va·led	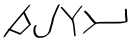	
A man	a·dam		Proverbs 17:18
lacking	cha·sar		
judgment	lev	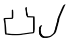	
strikes	to·w·qe·a	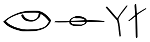	
hands in pledge	kaph		
and puts up security	o·rev		
	a·rub·bah		
for	liph·ne		
his neighbor	re·e·hu		
He who loves	o·hev		Proverbs 17:19
transgression	pe·sha	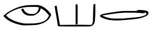	
loves	o·hev		
strife	mats·tsah		
high	mag·bee·ah		

he who builds his gate	pit·cho		
invites	me·vaq·qesh	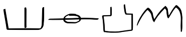	
destruction	sha·ver	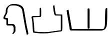	
The one with a perverse	iq·qesh	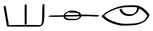	Proverbs 17:20
heart	lev	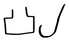	
no	lo		
finds	yim·tsa		
good	to·wv		
is deceitful	ve·neh·pakh		
and he whose tongue	bil·sho·w·no		
falls	yip·po·wl		
into trouble	be·ra·ah		
A man fathers	yo·led	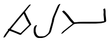	Proverbs 17:21
a fool	ke·seel		
to his own grief	le·tu·gah		
	lo		
has no	ve·lo		
joy	yis·mach		
the father	a·vee	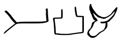	
of a fool	na·val		
heart	lev	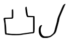	Proverbs 17:22
A joyful	me·ach		
is good	ye·tiv	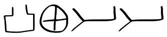	
medicine	ge·hah		
spirit	ve·ru·ach	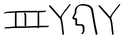	
but a broken	ne·khe·ah		

dries up	te·yab·besh	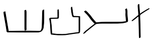	
the bones	ga·rem	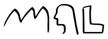	
bribe	sho·chad		Proverbs 17:23
a covert	me·cheq	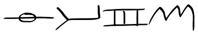	
A wicked [man]	ra·sha		
takes	yiq·qach	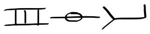	
to subvert	le·hat·to·wt	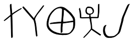	
the course	a·re·cho·wt	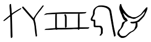	
of justice	mish·pat		
	et		Proverbs 17:24
is the focus	pe·ne	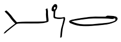	
of the discerning	me·veen	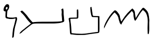	
Wisdom	chakh·mah		
but the eyes	ve·e·ne	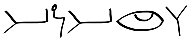	
of a fool	khe·seel		
wander to the ends	biq·tseh	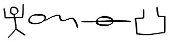	
of the earth	a·rets		
brings grief	ka·as		Proverbs 17:25
to his father	le·a·vee		
son	ben		
A foolish	ke·seel		
and bitterness	u·me·mer		
to her who bore him	le·yo·w·lad·to		
It is surely	gam		Proverbs 17:26
to punish	a·no·wosh		
the innocent	lats·tsad·deeq		
not	lo		

good	to·wv		
or to flog	le·hak·ko·wt	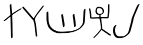	
a noble	ne·dee·veem		
for	al		
his honesty	yo·sher		
restrains	cho·w·sekh		Proverbs 17:27
his words	a·ma·raw		
A man of knowledge	yo·w·de·a		
	da·at		
maintains a calm	ve·qar	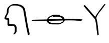	
spirit			
and a man	eesh	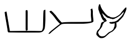	
of understanding	te·vu·nah		
Even	gam		Proverbs 17:28
a fool	e·veel	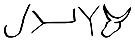	
if he keeps silent	ma·cha·reesh		
wise	cha·kham		
is considered	ye·cha·shev		
when he holds	o·tem		
his tongue	se·pha·taw		
[and] discerning	na·vo·wn		
selfish desires	le·ta·a·vah		Proverbs 18:1
pursues	ye·vaq·qesh	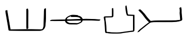	
He who isolates himself	niph·rad		
against all	be·khal		
sound judgment	tu·shee·yah	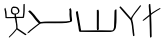	
he rebels	yit·gal·la	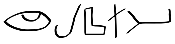	

does not	lo		Proverbs 18:2
delight	yach·pots		
A fool	ke·seel		
in understanding	bit·vu·nah		
but only	kee	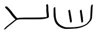	
	im		
in airing	be·hit·gal·lo·wt		
his opinions	lib·bo	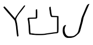	
comes	be·vo·w		Proverbs 18:3
With a wicked [man]	ra·sha		
	ba		
as well	gam		
contempt	buz		
is accompanied by	ve·im		
and shame	qa·lo·wn	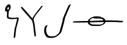	
disgrace	cher·pah		
waters	ma·yim	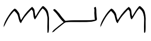	Proverbs 18:4
are deep	a·muq·qeem	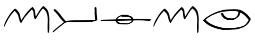	
The words	div·re		
mouth	phee		
of a man’s	eesh	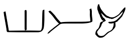	
brook	na·chal	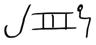	
is a bubbling	no·ve·a	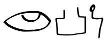	
the fountain	me·qo·wr	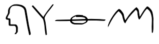	
of wisdom	chakh·mah	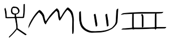	
Showing partiality	se·et		Proverbs 18:5
	pe·ne	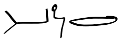	

to the wicked	ra·sha		
is not	lo		
good	to·wv		
nor is depriving	le·hat·to·wt	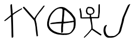	
the innocent	tsad·deeq	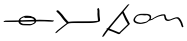	
of justice	bam·mish·pat		
lips	siph·te		Proverbs 18:6
A fool's	khe·seel		
bring him	ya·vo·u		
strife	ve·reev	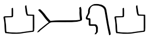	
and his mouth	u·phee	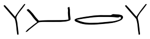	
a beating	le·ma·ha·lu·mo·wt		
invites	yiq·ra	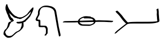	
mouth	pee		Proverbs 18:7
A fool's	khe·seel		
is his ruin	me·chit·tah	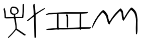	
	lo		
and his lips	u·se·pha·taw		
[are] a snare	mo·w·qesh	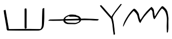	
to his soul	naph·sho		
The words	div·re		Proverbs 18:8
of a gossip	nir·gan		
are like choice morsels	ke·mit·la·ha·meem	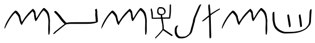	
that	ve·hem	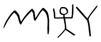	
go down	ya·re·du	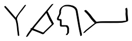	
into the inmost being	chad·re		
	va·ten	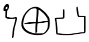	

Whoever	gam		Proverbs 18:9
is slothful	mit·rap·peh	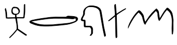	
in his work	vim·lakh·to		
is brother	ach		
	hu		
to him	le·va·al		
who destroys	mash·cheet	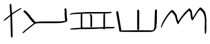	
tower	mig·dal		Proverbs 18:10
is a strong	oz		
The name	shem	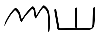	
of the LORD	YHVH	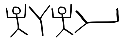	
to it	bo		
run	ya·ruts		
the righteous	tsad·deeq	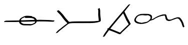	
and are safe	ve·nis·gav		
man’s wealth	ho·wn	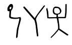	Proverbs 18:11
A rich	a·sheer		
city	qir·yat		
is his fortified	uz·zo		
wall	u·khe·cho·w·mah	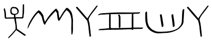	
it is like a high	nis·ga·vah		
in his imagination	be·mas·kee·to		
Before	liph·ne·she		Proverbs 18:12
his downfall	ver		
is proud	yig·bah		
heart	lev	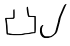	
a man’s	eesh	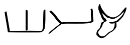	

comes before	ve·liph·ne		
honor	kha·vo·wd		
but humility	a·na·vah		
He who answers	me·sheev	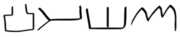	Proverbs 18:13
a matter	da·var		
before	be·te·rem		
he hears [it] —	yish·ma		
[is] folly	iw·ve·let		
this	hee	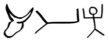	
to him	lo		
and disgrace	u·khe·lim·mah	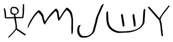	
The spirit	ru·ach		Proverbs 18:14
of a man	eesh	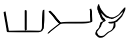	
can endure	ye·khal·kel	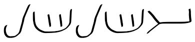	
his sickness	ma·cha·le·hu	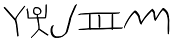	
spirit ?	ve·ru·ach	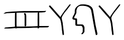	
a broken	ne·khe·ah		
but who	mee	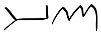	
can survive	yis·sa·en·nah		
The heart	lev	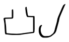	Proverbs 18:15
of the discerning	na·vo·wn		
acquires	yiq·neh	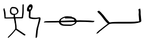	
knowledge	da·at		
and the ear	ve·o·zen		
of the wise	cha·kha·meem		
seeks	te·vaq·qesh	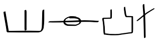	
it out	da·at		

gift	mat·tan		Proverbs 18:16
A man’s	a·dam		
opens doors	yar·cheev	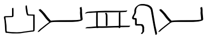	
for him	lo		
before	ve·liph·ne		
great men	ge·do·leem	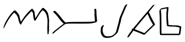	
and brings him	yan·chen·nu	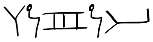	
seems right	tsad·deeq	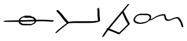	Proverbs 18:17
The first	ha·ri·sho·wn		
to state his case	be·ree·vo	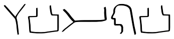	
comes	ya·vo	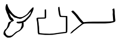	
until another			
and cross-examines him	va·cha·qa·ro	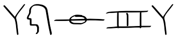	
quarrels	mid·ya·neem	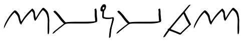	Proverbs 18:18
ends	yash·beet		
Casting the lot	hag·go·w·ral		
	u·ven	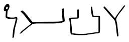	
strong opponents	a·tsu·meem	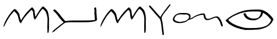	
and separates	yaph·reed		
brother [is harder to win]	ach		Proverbs 18:19
An offended	niph·sha	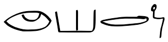	
city	miq·qir·yat	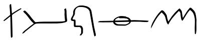	
than a fortified	oz		
and disputes	u·me·do·nīm		
are like the bars	kiv·ree·ach	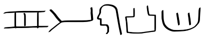	
of a castle	ar·mo·wn	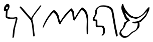	
From the fruit	mip·pe·ree		Proverbs 18:20

of his mouth	phee		
a man’s	eesh	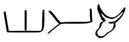	
is filled	tis·ba		
belly	bit·no		
with the harvest	te·vu·at		
from his lips	se·pha·taw		
he is satisfied	yis·ba		
and death	ma·vet		Proverbs 18:21
Life	ve·chay·yeem	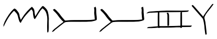	
are in the power	be·yad	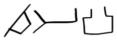	
of the tongue	la·sho·wn		
and those who love [it]	ve·o·ha·ve·ha		
will eat	yo·khal		
its fruit	pir·yah	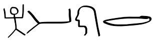	
He who finds	ma·tsa		Proverbs 18:22
a wife	ish·shah		
finds	ma·tsa		
a good thing	to·wv		
and obtains	vay·ya·pheq	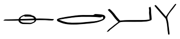	
favor	ra·tso·wn		
from the LORD	meh·YHVH	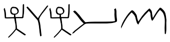	
pleads for mercy	ta·cha·nu·neem	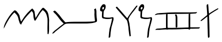	Proverbs 18:23
	ye·dab·ber		
The poor man	rash	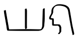	
but the rich man	ve·a·sheer		
answers	ya·a·neh		
harshly	az·zo·wt	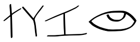	

A man	eesh	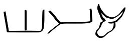	Proverbs 18:24
of many companions	re·eem	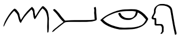	
may come to ruin	le·hit·ro·e·a	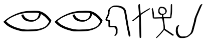	
but there is	ve·yesh	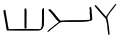	
a friend	o·hev	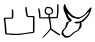	
who stays closer	da·veq	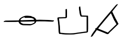	
than a brother	me·ach	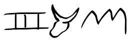	
Better	to·wv	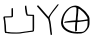	Proverbs 19:1
a poor man	rash	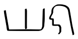	
who walks	ho·w·lekh	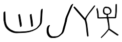	
with integrity	be·tum·mo	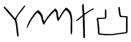	
are perverse	me·iq·qesh	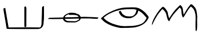	
whose lips	pha·taw	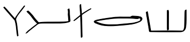	
-	ve·hu	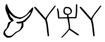	
than a fool	khe·seel	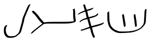	
Even	gam	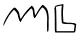	Proverbs 19:2
is no	be·lo	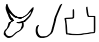	
knowledge	da·at	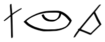	
zeal	ne·phesh	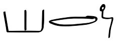	
without	lo	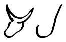	
good	to·wv	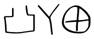	
and he who hurries	ve·ats	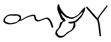	
his footsteps	be·rag·la·yim	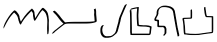	
misses the mark	cho·w·te	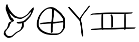	
own folly	iw·ve·let	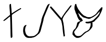	Proverbs 19:3
A man’s	a·dam	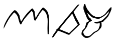	
subverts	te·sal·leph	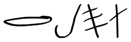	

his way	dar·ko	
against	ve·al	
the LORD	YHVH	
rages	yiz·aph	
yet his heart	lib·bo	
Wealth	ho·wn	Proverbs 19:4
attracts	yo·seeph	
friends	re·eem	
many	rab·beem	
but a poor man	ve·dal	
by his friend	mē·rē·ʿ·hu	
is deserted	yip·pa·red	
witness	ed	Proverbs 19:5
A false	qa·reem	
will not	lo	
go unpunished	yin·na·qeh	
and one who utters	ve·ya·phee·ach	
lies	ke·za·veem	
will not	lo	
escape	yim·ma·let	
Many	rab·beem	Proverbs 19:6
seek	ye·chal·lu	
the favor	phe·ne	
of the prince	na·deev	
and everyone	ve·khal	
is a friend	ha·re·a	
of	le·eesh	

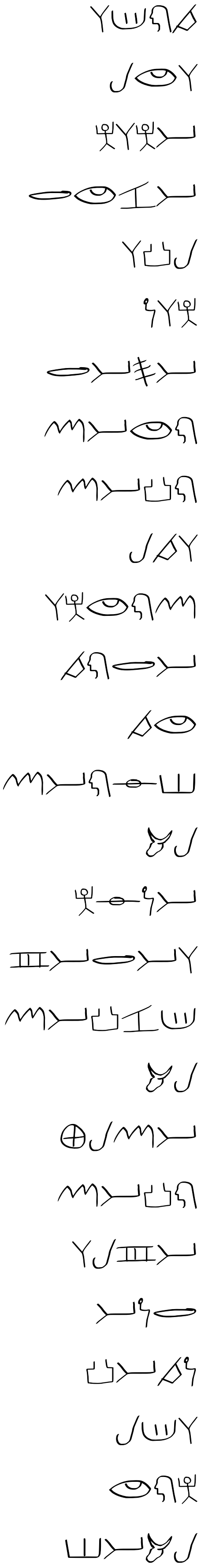

the gift giver	mat·tan		
All	kal		Proverbs 19:7
the brothers	a·che	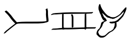	
of a poor man	rash	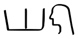	
hate him —	se·ne·u·hu		
how much more	aph		
	kee	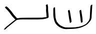	
do his friends	me·re·e·hu		
avoid	ra·cha·qu	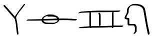	
him !	mim·men·nu	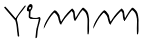	
He may pursue them	me·rad·deph		
with pleading	a·ma·reem		
are nowhere to be found	lo		
but they	hem·mah		
He who acquires	qo·neh	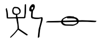	Proverbs 19:8
wisdom	lev	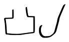	
loves	o·hev		
himself	naph·sho		
one who safeguards	sho·mer		
understanding	te·vu·nah		
will find	lim·tso		
success	to·wv		
witness	ed		Proverbs 19:9
A false	qa·reem	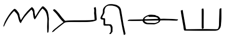	
will not	lo		
go unpunished	yin·na·qeh		

and one who pours out	ve·ya·phee·ach	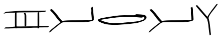	
lies	ke·za·veem		
will perish	yo·ved	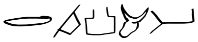	
	lo		Proverbs 19:10
is unseemly	na·veh		
for a fool —	likh·seel		
Luxury	ta·a·nug		
how much worse	aph		
	kee	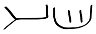	
for a slave	le·e·ved		
to rule	me·shol	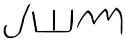	
over princes !	be·sa·reem		
insight	se·khel		Proverbs 19:11
A man’s	a·dam		
gives him patience	he·e·reekh	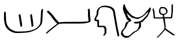	
	ap·po		
and his virtue	ve·ti·ph·ʾar·to		
is to overlook	a·vor	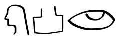	
	al		
an offense	pa·sha		
is like the roar	na·ham	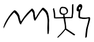	Proverbs 19:12
of a lion	kak·ke·pheer		
rage	za·aph		
A king’s	me·lekh	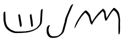	
is like dew	u·khe·tal		
on	al		
the grass	e·sev		

but his favor	re·tso·w·no		
ruin	haw·wot		Proverbs 19:13
is his father’s	le·a·vee		
son	ben		
A foolish	ke·seel		
dripping	ve·de·leph		
is like a constant	to·red		
and a quarrelsome	mid·ye·ne	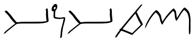	
wife	ish·shah		
Houses	ba·yit	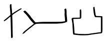	Proverbs 19:14
and wealth	va·ho·wn	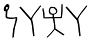	
are inherited	na·cha·lat	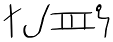	
from fathers	a·vo·wt		
[is] from the LORD	u·me·YHVH	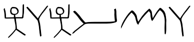	
wife	ish·shah		
but a prudent	mas·ka·let	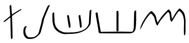	
Laziness	ats·lah		Proverbs 19:15
brings on	tap·peel		
deep sleep	tar·de·mah		
soul	ve·ne·phesh		
and an idle	re·mee·yah	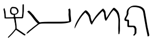	
will suffer hunger	tir·av		
He who keeps	sho·mer		Proverbs 19:16
a commandment	mits·vah		
preserves	sho·mer		
his soul	naph·sho		
[but] he who is careless	bo·w·zeh		

in his ways	de·ra·khaw		
will die	yu·mat		
is a loan	mal·veh		Proverbs 19:17
to the LORD	YHVH		
Kindness	cho·w·nen		
to the poor	dal		
	u·ge·mu·lo		
and He will repay	ye·shal·lem	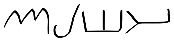	
[the lender]	lo		
Discipline	yas·ser		Proverbs 19:18
your son	bin·kha	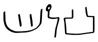	
for in that	kee	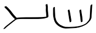	
there is	yesh	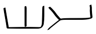	
hope	tiq·vah	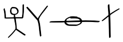	
to	ve·el		
his death	ha·mee·to	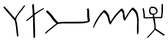	
do not	al		
be party	tis·sa		
	naph·she·kha	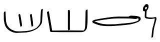	
A man of great anger	go·ral	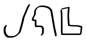	Proverbs 19:19
	che·mah	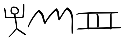	
must pay	no·se		
the penalty	o·nesh	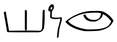	
	kee	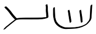	
if	im		
you rescue [him]	tats·tseel		
	ve·o·wd		

you will have to do so again	to·w·siph	𐤕𐤅𐤎𐤐	
Listen	she·ma	𐤔𐤌𐤏	Proverbs 19:20
to counsel	e·tsah	𐤏𐤑𐤄	
and accept	ve·qab·bel	𐤅𐤒𐤁𐤋	
discipline	mu·sar	𐤌𐤅𐤎𐤓	
that	le·ma·an	𐤋𐤌𐤏𐤍	
you may be wise	tech·kam	𐤕𐤇𐤊𐤌	
the rest of your days	be·a·cha·ree·te·kha	𐤁𐤀𐤇𐤓𐤉𐤕𐤊	
Many	rab·bo·wt	𐤓𐤁𐤅𐤕	Proverbs 19:21
plans	ma·cha·sha·vo·wt	𐤌𐤇𐤔𐤁𐤅𐤕	
heart	be·lev	𐤁𐤋𐤁	
are in a man’s	eesh	𐤀𐤉𐤔	
but the purpose	va·a·tsat	𐤅𐤏𐤑𐤕	
	YHVH	𐤉𐤄𐤅𐤄	
of the LORD	hee	𐤄𐤉𐤀	
will prevail	ta·qum	𐤕𐤒𐤅𐤌	
The desire	ta·a·vat	𐤕𐤀𐤅𐤕	Proverbs 19:22
of a man	a·dam	𐤀𐤃𐤌	
is loving devotion	chas·do	𐤇𐤎𐤃𐤅	
better	ve·to·wv	𐤅𐤈𐤅𐤁	
to be poor	rash	𐤓𐤔	
than	me·eesh	𐤌𐤀𐤉𐤔	
a liar	ka·zav	𐤊𐤆𐤁	
The fear	yir·at	𐤉𐤓𐤀𐤕	Proverbs 19:23
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
leads to life	le·chay·yeem	𐤋𐤇𐤉𐤉𐤌	
content	ve·sa·ve·a	𐤅𐤔𐤁𐤏	

that one may rest	ya·leen	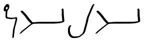	
without	bal	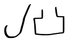	
visitation	yip·pa·qed		
from harm	ra		
buries	ta·man		Proverbs 19:24
The slacker	a·tsel		
his hand	ya·do	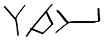	
in the dish	bats·tsal·la·chat		
even	gam		
to	el		
his mouth	pee·hu	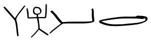	
he will not	lo		
bring it back	ye·shee·ven·nah	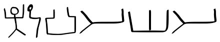	
a mocker	lets		Proverbs 19:25
Strike	tak·keh		
and the simple	u·phe·tee		
will beware	ya·rim		
rebuke	ve·ho·w·khee·ach	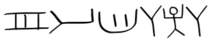	
the discerning [man]	le·na·vo·wn		
and he will gain	ya·veen	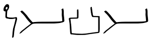	
knowledge	da·at		
He who assaults	me·shad·ded	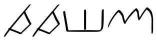	Proverbs 19:26
his father	av		
or evicts	yav·ree·ach		
his mother	em		
is a son	ben		
who brings shame	me·veesh	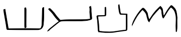	

and disgrace	u·mach·peer	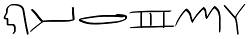	
If you cease	cha·dal	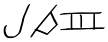	Proverbs 19:27
my son	be·nī	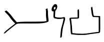	
to hear	lish·mo·a		
instruction	mu·sar		
you will stray	lish·go·wt		
from the words	me·im·re		
of knowledge	da·at		
witness	ed		Proverbs 19:28
A corrupt	be·lee·ya·al	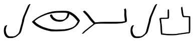	
mocks	ya·leets	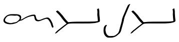	
justice	mish·pat		
mouth	u·phee		
and a wicked	re·sha·eem		
swallows	ye·val·la	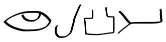	
iniquity	a·ven		
are prepared	na·kho·w·nu		Proverbs 19:29
for mockers	lal·le·tseem		
Judgments	she·pha·teem		
and beatings	u·ma·ha·lu·mo·wt	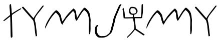	
for the backs	le·gew	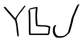	
of fools	ke·see·leem	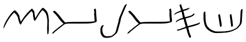	
is a mocker	lets		Proverbs 20:1
Wine	hay·yayn	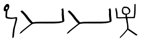	
is a brawler	ho·meh		
strong drink	she·khar		
and whoever	ve·khal		

is led astray	sho·geh		
by them	bo		
is not	lo		
wise	yech·kam	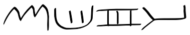	
is like the roar	na·ham	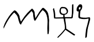	Proverbs 20:2
of a lion	kak·ke·pheer		
The terror	e·mat	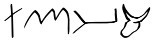	
of a king	me·lekh	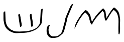	
whoever provokes [him]	mit·ab·be·ro		
forfeits	cho·w·te		
his own life	naph·sho		
It is honorable	ka·vo·wd		Proverbs 20:3
for a man	la·eesh		
to resolve	she·vet		
a dispute	me·reev	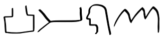	
but any	ve·khal		
fool	e·veel	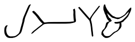	
will quarrel	yit·gal·la	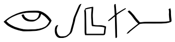	
in season	me·cho·reph	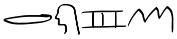	Proverbs 20:4
The slacker	a·tsel		
does not	lo		
plow	ya·cha·rosh		
he looks	yish·ʾal		
at harvest time	baq·qa·tseer		
but nothing is there	va·a·yin		
waters	ma·yim	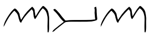	Proverbs 20:5
are deep	a·muq·qeem	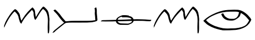	

The intentions	e·tsah		
heart	ve·lev	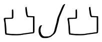	
of a man’s	eesh	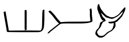	
but a man	ve·eesh	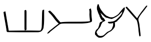	
of understanding	te·vu·nah		
draws them out	yid·len·nah		
Many	rav	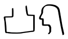	Proverbs 20:6
a man	a·dam		
proclaims	yiq·ra	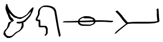	
his	eesh	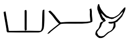	
loving devotion	chas·do		
man ?	ve·eesh	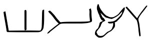	
a trustworthy	e·mu·neem		
but who	mee		
can find	yim·tsa		
walks	mit·hal·lekh		Proverbs 20:7
with integrity	be·tum·mo		
The righteous man	tsad·deeq	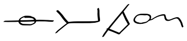	
blessed [are]	ash·re	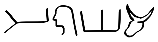	
his children	va·naw	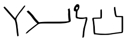	
after him	a·cha·raw	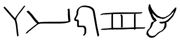	
A king	me·lekh	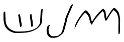	Proverbs 20:8
who sits	yo·wo·shev		
on	al		
a throne	kis·se		
to judge	deen	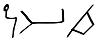	
sifts out	me·za·reh		

with his eyes	ve·e·naw	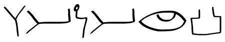	
all	kal		
evil	ra		
Who	mee	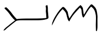	Proverbs 20:9
can say	yo·mar		
pure	zik·kee·tee	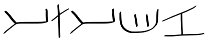	
" I have kept my heart	lib·bee	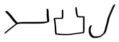	
I am cleansed	ta·har·tee		
from my sin "?	me·chat·ta·tee		
Differing	e·ven		Proverbs 20:10
weights	va·e·ven		
and unequal measures	e·phah	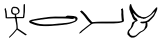	
—	ve·e·phah	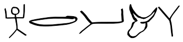	
are detestable	to·w·a·vat		
to the LORD	YHVH		
	gam		
both	she·ne·hem	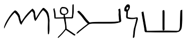	
Even	gam		Proverbs 20:11
by his actions —	be·ma·a·la·law		
is known	yit·nak·ker	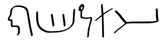	
a young man	na·ar		
whether	im		
is pure	zakh	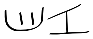	
	ve·im		
and upright	ya·shar		
his conduct	pa·o·lo		
Ears	o·zen		Proverbs 20:12

that hear	ma·at		
and eyes	ve·a·yin		
that see —	ro·ah		
the LORD	YHVH		
has made them	a·sah		
	gam		
both	she·ne·hem	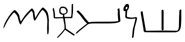	
Do not	al		Proverbs 20:13
love	te·e·hav		
sleep	nah	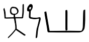	
or	pen		
you will grow poor	tiw·va·resh	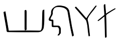	
open	pe·qach		
your eyes	e·ne·kha	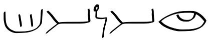	
[and] you will have plenty	se·va		
of food	la·chem	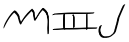	
“ Worthless	ra		Proverbs 20:14
worthless ! ”	ra		
says	yo·mar		
the buyer	haq·qo·w·neh	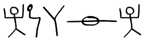	
but on the way out	ve·o·zel		
	lo		
-	az		
he gloats	yit·hal·lal	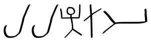	
There is	yesh	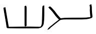	Proverbs 20:15
of gold	za·hav	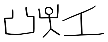	
an abundance	ve·rav		

[and] rubies	pe·nee·neem	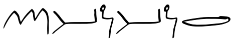	
treasure	u·khe·lee	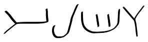	
are a rare	ye·qar	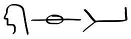	
but lips	siph·te		
of knowledge	da·at		
Take	le·qach	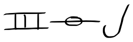	Proverbs 20:16
the garment	big·do		
of the one	kee	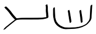	
who posts security	a·rav		
for a stranger	zar		
if it is for	u·ve·ad		
a foreigner	na·khe·rīm	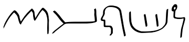	
get collateral	chav·le·hu	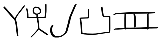	
is sweet	a·rev		Proverbs 20:17
to a man	la·eesh		
Food	le·chem	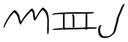	
gained by fraud	sha·qer	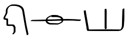	
but later	ve·a·char	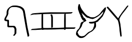	
is full of	yim·ma·le		
his mouth	phee·hu	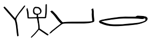	
gravel	cha·tsats		
plans	ma·cha·sha·vo·wt	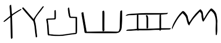	Proverbs 20:18
by consultation	be·e·tsah		
Set	tik·ko·wn		
under sound guidance	u·ve·tach·bu·lo·wt	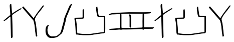	
and wage	a·seh		
war	mil·cha·mah	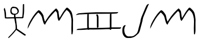	

He who reveals	go·w·leh	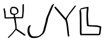	Proverbs 20:19
secrets	so·wd	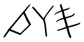	
is a constant	ho·w·lekh	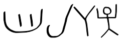	
gossip	ra·kheel	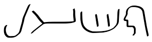	
the one who babbles	u·le·pho·teh	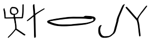	
with his lips	pha·taw	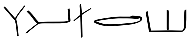	
	lo	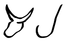	
avoid	tit·a·rav	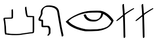	
Whoever curses	me·qal·lel	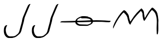	Proverbs 20:20
his father	a·vee	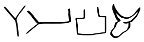	
or mother	ve·im·mo	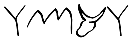	
will be extinguished	yid·akh	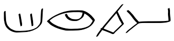	
his lamp	ne·ro	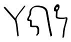	
in deepest	be·ʾī·shon	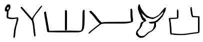	
darkness	cho·shekh	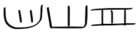	
An inheritance	na·cha·lah	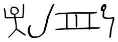	Proverbs 20:21
gained	me·vu·chɛ·lɛt	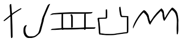	
quickly	ba·ri·sho·nah	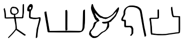	
in the end	ve·a·cha·ree·tah	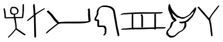	
will not	lo	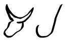	
be blessed	te·vo·rakh	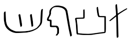	
Do not	al	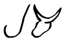	Proverbs 20:22
say	to·mar	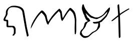	
“ I will avenge	a·shal·le·mah	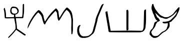	
this evil ! ”	ra	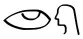	
Wait	qaw·veh	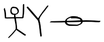	
on the LORD	la·YHVH	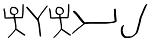	

and He will save	ve·yo·sha	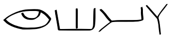	
you	lakh	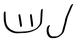	
are detestable	to·w·a·vat		Proverbs 20:23
to the LORD	YHVH		
Unequal weights	e·ven		
	va·a·ven		
scales	u·mo·ze·ne		
and dishonest	mir·mah		
are no	lo		
good	to·wv		
[are] from the LORD	mē·h·vah	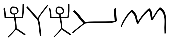	Proverbs 20:24
steps	mits·a·de		
A man’s	ga·ver		
can anyone	ve·a·dam		
so how	mah	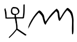	
understand	ya·veen	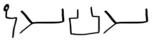	
his own way ?	dar·ko	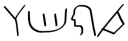	
It is a trap	mo·w·qesh	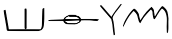	Proverbs 20:25
for a man	a·dam		
something rashly	ya·la	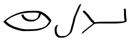	
to dedicate	qo·desh	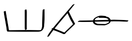	
only later	ve·a·char	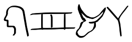	
his vows	ne·da·reem	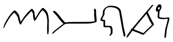	
to reconsider	le·vaq·qer	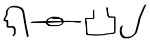	
separates out	me·za·reh		Proverbs 20:26
the wicked	re·sha·eem		
king	me·lekh	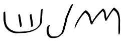	

A wise	cha·kham		
and drives	vay·ya·shev	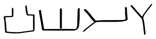	
over them	a·le·hem	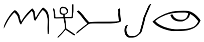	
the threshing wheel	o·w·phan	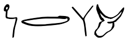	
[is] the lamp	ner		Proverbs 20:27
of the LORD	YHVH		
The spirit	nish·mat	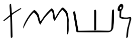	
of a man	a·dam		
searching out	cho·phes		
	kal		
his inmost being	chad·re		
	va·ten		
Loving devotion	che·sed		Proverbs 20:28
and faithfulness	ve·e·met		
preserve	yits·tse·ru		
a king	me·lekh	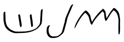	
he maintains	ve·sa·ad		
by these	ba·che·sed	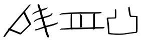	
his throne	kis·o		
The glory	tiph·e·ret		Proverbs 20:29
of young men	ba·chu·reem	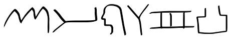	
is their strength	ko·cham	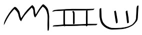	
is the splendor	va·ha·dar		
of the old	ze·qe·neem	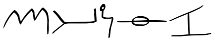	
and gray hair	se·vah	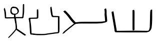	
Lashes	chab·bu·ro·wt	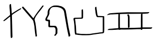	Proverbs 20:30
and wounds	pe·tsa		

scour	tam·rīq	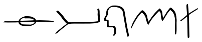	
evil	be·ra		
and beatings	u·mak·ko·wt	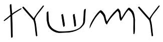	
cleanse the inmost parts	chad·re		
	va·ten		
is a waterway	pal·ge	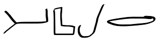	Proverbs 21:1
	ma·yim	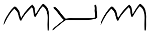	
heart	lev	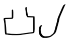	
The king’s	me·lekh	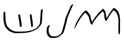	
in the hand	be·yad	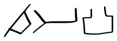	
of the LORD	YHVH		
where	al		
	kal		
-	a·sher		
He pleases	yach·pots		
He directs it	yat·ten·nu		
All	kal	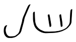	Proverbs 21:2
ways	de·rekh		
a man’s	eesh	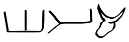	
right to him	ya·shar	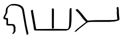	
seem	be·e·naw	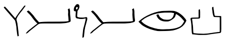	
weighs	ve·to·khen	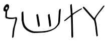	
the heart	lib·bo·wt		
but the LORD	YHVH		
To do	a·soh		Proverbs 21:3
righteousness	tse·da·qah	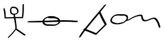	
and justice	u·mish·pat	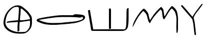	

is more desirable	niv·char	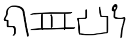	
to the LORD	la·YHVH	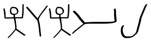	
than sacrifice	miz·za·vach		
Haughty	rum		Proverbs 21:4
eyes	e·na·yim	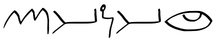	
and a proud	u·re·chav	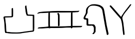	
heart —	lev	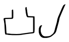	
the guides	nir		
of the wicked —	re·sha·eem		
[are] sin	chat·tat	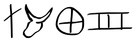	
The plans	mach·she·vo·wt	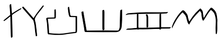	Proverbs 21:5
of the diligent	cha·ruts		
-	akh		
bring plenty	le·mo·w·tar		
	ve·khal		
as haste [leads]	ats		
as surely	akh		
to poverty	le·mach·so·wr	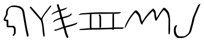	
Making	po·al		Proverbs 21:6
a fortune	o·w·tsa·ro·wt		
tongue	bil·sho·wn	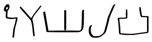	
by a lying	sha·qer	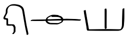	
mist	he·vel		
is a vanishing	nid·daph		
pursuit	me·vaq·she	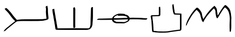	
a deadly	ma·vet		
The violence	shod		Proverbs 21:7

of the wicked	re·sha·eem		
will sweep them away	ye·go·w·rem		
because	kee	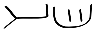	
they refuse	me·a·nu		
to do	la·a·so·wt		
what is just	mish·pat		
is crooked	ha·phakh·pakh		Proverbs 21:8
The way	de·rekh		
man	eesh	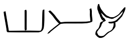	
of a guilty	va·zar		
of the innocent	ve·zakh	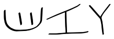	
is upright	ya·shar	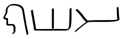	
but the conduct	pa·o·lo		
Better	to·wv		Proverbs 21:9
to live	la·she·vet		
on	al		
a corner	pin·nat		
of the roof	gag	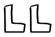	
wife	me·e·shet		
with a quarrelsome	mid·ya·neem		
a house	u·vet	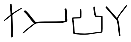	
than to share	cha·ver	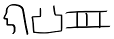	
The soul	ne·phesh		Proverbs 21:10
of the wicked [man]	ra·sha		
craves	iw·ve·tah		
evil	ra		
	lo		

finds no favor	yu·chan	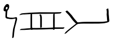	
in his eyes	be·e·naw	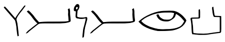	
his neighbor	re·e·hu		
is punished	ba·nash		Proverbs 21:11
When a mocker	lēts		
gain wisdom	yech·kam	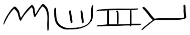	
the simple	pe·tee	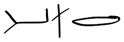	
is instructed	u·ve·has·keel	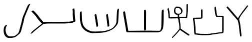	
and when a wise man	le·cha·kham	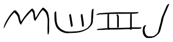	
he acquires	yiq·qach	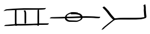	
knowledge	da·at		
considers	mas·keel		Proverbs 21:12
The Righteous One	tsad·deeq	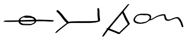	
the house	le·vet	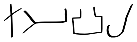	
of the wicked	ra·sha		
[and] brings	me·sal·leph		
the wicked	re·sha·eem		
to ruin	la·ra		
Whoever shuts	o·tem		Proverbs 21:13
his ears	a·ze·no	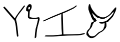	
to the cry	miz·za·a·qat		
of the poor	dal		
too	gam		
he	hu		
shall cry out	yiq·ra	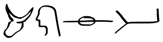	
	ve·lo		
and receive no answer	ye·a·neh		

A gift	mat·tan	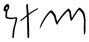	Proverbs 21:14
in secret	bas·se·ter	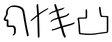	
soothes	yikh·peh	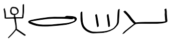	
anger	aph	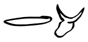	
bribe	ve·sho·chad	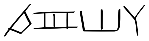	
and a covert	ba·cheq	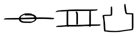	
wrath	che·mah	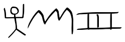	
[pacifies] great	az·zah	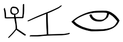	
is a joy	sim·chah	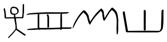	Proverbs 21:15
to the righteous	lats·tsad·deeq	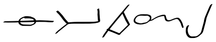	
executed	a·so·wt	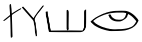	
Justice	mish·pat	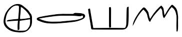	
but a terror	u·me·chit·tah	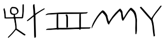	
to the workers	le·pho·a·le	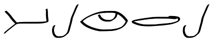	
of iniquity	a·ven	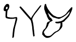	
The man	a·dam	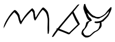	Proverbs 21:16
who strays	to·w·eh	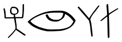	
from the path	mid·de·rekh	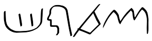	
of understanding	has·kel	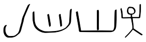	
in the assembly	biq·hal	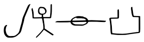	
of the dead	re·pha·eem	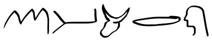	
will rest	ya·nu·ach	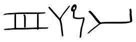	
	eesh	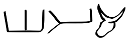	Proverbs 21:17
will become poor	mach·so·wr	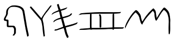	
He who loves	o·hev	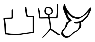	
pleasure	sim·chah	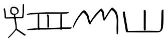	
the one who loves	o·hev	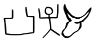	

wine	ya·yin	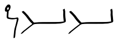	
and oil	va·she·men		
will never	lo		
be rich	ya·a·sheer		
[become] a ransom	ko·pher		Proverbs 21:18
for the righteous	lats·tsad·deeq		
The wicked	ra·sha		
for	ve·ta·chat	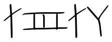	
the upright	ye·sha·reem	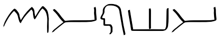	
and the faithless	bo·w·ged		
Better	to·wv		Proverbs 21:19
to live	she·vet		
in the desert	be·e·rets		
	mid·bar		
wife	me·e·shet		
than with a contentious	me·do·nīm	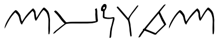	
and ill-tempered	va·kha·as		
treasures	o·w·tsar		Proverbs 21:20
Precious	nech·mad	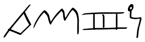	
and oil	va·she·men		
are in the dwelling	bin·veh		
of the wise	cha·kham		
but a foolish	u·khe·seel		
man	a·dam		
consumes them	ye·val·le·en·nu	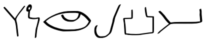	
He who pursues	ro·deph		Proverbs 21:21
righteousness	tse·da·qah	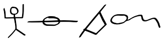	

and loving devotion	va·cha·sed	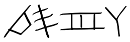	
finds	yim·tsa		
life	chay·yeem	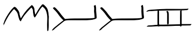	
righteousness	tse·da·qah	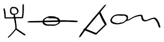	
and honor	ve·kha·vo·wd	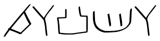	
the city	eer	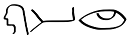	Proverbs 21:22
of the mighty	gib·bo·reem	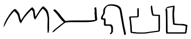	
scales	a·lah		
A wise [man]	cha·kham		
and pulls down	vay·yo·red	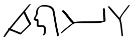	
the stronghold	oz		
in which they trust	miv·te·chah		
He who guards	sho·mer		Proverbs 21:23
his mouth	pee	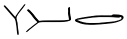	
and tongue	u·le·sho·w·no		
keeps	sho·mer		
from distress	mits·tsa·ro·wt		
his soul	naph·sho		
of the proud	zed		Proverbs 21:24
and arrogant man —	ya·heer		
Mocker	lets		
is the name	she·mo		
of him who acts	o·w·seh		
with excessive	be·ev·rat		
pride	za·do·wn	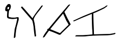	
The craving	ta·a·vat		Proverbs 21:25
of the slacker	a·tsel		

kills him	te·mee·ten·nu	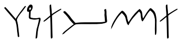	
because	kee	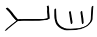	
refuse	me·a·nu		
his hands	ya·daw		
to work	la·a·so·wt		
All	kal	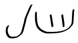	Proverbs 21:26
day long	hay·yo·wm	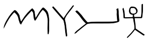	
he covets	hit·aw·vah		
more	ta·a·vah		
but the righteous	ve·tsad·deeq		
give	yit·ten	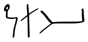	
without	ve·lo		
restraint	yach·sokh		
The sacrifice	ze·vach		Proverbs 21:27
of the wicked	re·sha·eem		
is detestable —	to·w·e·vah		
how much more so	aph		
when	kee	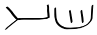	
with ill intent !	ve·zim·mah		
brought	ye·vee·en·nu	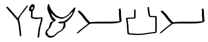	
witness	ed		Proverbs 21:28
A lying	ke·za·veem		
will perish	yo·ved	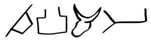	
but the man	ve·eesh	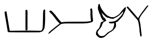	
who listens [to truth]	shômēaʿ		
forever	la·ne·tsach		
will speak	ye·dab·ber	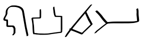	

hardens	he·ez	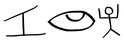	Proverbs 21:29
man	eesh	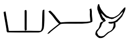	
A wicked	ra·sha	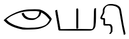	
his face	be·pha·naw	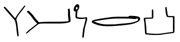	
but the upright [man]	ve·ya·shar	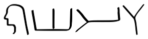	
	hu	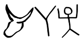	
makes	ya·khīn	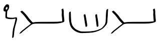	
his way {sure}	de·ra·khaw	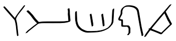	
[There is] no	en	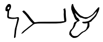	Proverbs 21:30
wisdom	chakh·mah	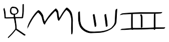	
no	ve·en	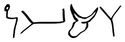	
understanding	te·vu·nah	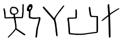	
no	ve·en	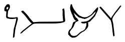	
counsel	e·tsah	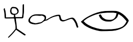	
[that] can prevail against	le·ne·ged	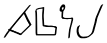	
the LORD	YHVH	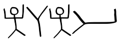	
A horse	sus	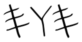	Proverbs 21:31
is prepared	mu·khan	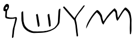	
for the day	le·yo·wm	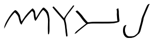	
of battle	mil·cha·mah	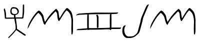	
[is] of the LORD	ve·la·YHVH	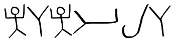	
but victory	hat·te·shu·ah	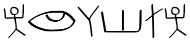	
is more desirable	niv·char	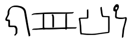	Proverbs 22:1
A good name	m	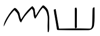	
riches	me·o·sher	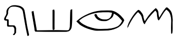	
than great	rav	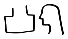	
than silver	mik·ke·seph	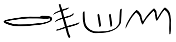	

and gold	u·miz·za·hav		
favor	chen	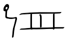	
is better	to·wv		
The rich	a·sheer	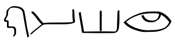	Proverbs 22:2
and the poor	va·rash		
have this in common :	niph·ga·shu		
[is] Maker	o·seh		
of them all	khul·lam	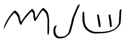	
The LORD	YHVH		
The prudent	a·rum		Proverbs 22:3
see	ra·ah		
danger	ra·ah		
and take cover	ve·yis·sa·tēr		
but the simple	u·phe·ta·yeem	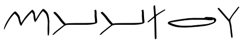	
keep going	a·ve·ru		
and suffer the consequences	ve·ne·e·na·shu	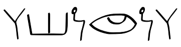	
The rewards	e·qev	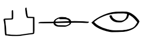	Proverbs 22:4
of humility	a·na·vah		
[and] the fear	yir·at		
of the LORD	YHVH		
[are] wealth	o·sher		
and honor	ve·kha·vo·wd	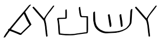	
and life	ve·chay·yeem	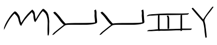	
Thorns	tsin·neem	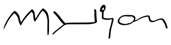	Proverbs 22:5
and snares	pa·cheem	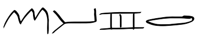	
[lie] on the path	be·de·rekh		
of the perverse	iq·qesh	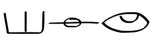	

he who guards	sho·w·mer		
his soul	naph·sho		
stays far	yir·chaq	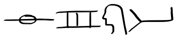	
from them	me·hem		
Train up	cha·nokh	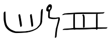	Proverbs 22:6
a child	lan·na·ar		
in	al		
he should go	pee		
the way	dar·ko	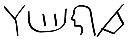	
and	gam		
when	kee	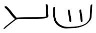	
he is old	yaz·qeen	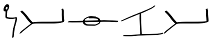	
he will not	lo		
depart	ya·sur		
from it	mim·men·nah		
The rich	a·sheer	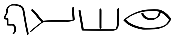	Proverbs 22:7
over the poor	be·ra·sheem	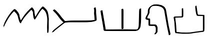	
rule	yim·sho·wl		
is slave	ve·e·ved		
and the borrower	lo·veh		
	le·eesh		
to the lender	mal·veh		
He who sows	zo·w·re·a		Proverbs 22:8
injustice	aw·lah		
will reap disaster	yiq·tsor	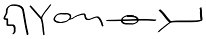	
	a·ven		
and the rod	ve·she·vet		

of his fury	ev·ra·to	𐤏𐤁𐤓𐤕𐤅	
will be destroyed	yikh·leh	𐤉𐤊𐤋𐤄	
A generous [man]	to·wv	𐤈𐤅𐤁	Proverbs 22:9
	a·yin	𐤏𐤉𐤍	
	hu	𐤄𐤅𐤀	
will be blessed	ye·vo·rakh	𐤉𐤁𐤓𐤊	
for	kee	𐤊𐤉	
he shares	na·tan	𐤍𐤕𐤍	
his bread	mil·lach·mo	𐤌𐤋𐤇𐤌𐤅	
with the poor	lad·dal	𐤋𐤃𐤋	
Drive out	ga·resh	𐤂𐤓𐤔	Proverbs 22:10
the mocker	lets	𐤋𐤑	
will depart	ve·ye·tse	𐤅𐤉𐤑𐤀	
and conflict	ma·do·wn	𐤌𐤃𐤅𐤍	
will cease	ve·yish·bot	𐤅𐤉𐤔𐤁𐤕	
even quarreling	deen	𐤃𐤉𐤍	
and insults	ve·qa·lo·wn	𐤅𐤒𐤋𐤅𐤍	
He who loves	o·hev	𐤀𐤄𐤁	Proverbs 22:11
a pure heart	te·hor	𐤈𐤄𐤅𐤓	
	lev	𐤋𐤁	
and gracious	chen	𐤇𐤍	
lips	pha·taw	𐤔𐤐𐤕𐤉𐤅	
for a friend	re·e·hu	𐤓𐤏𐤄𐤅	
[will have] the king	me·lekh	𐤌𐤋𐤊	
eyes	e·ne	𐤏𐤉𐤍𐤉	Proverbs 22:12
The LORD’s	YHVH	𐤉𐤄𐤅𐤄	
keep watch over	na·tse·ru	𐤍𐤑𐤓𐤅	

knowledge	da·at		
but He frustrates	vay·sal·leph		
the words	div·re		
of the faithless	vo·ged		
says	a·mar		Proverbs 22:13
The slacker	a·tsel		
“ [There is] a lion	a·ree		
outside !	va·chuts	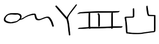	
in	be·to·wkh		
the streets ! ”	re·cho·vo·wt	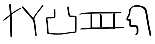	
I will be slain	e·ra·tse·ach		
pit	shu·chah		Proverbs 22:14
is a deep	a·muq·qah	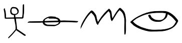	
The mouth	pee		
of an adulteress	za·ro·wt	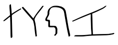	
he who is under the wrath	ze·um		
of the LORD	YHVH	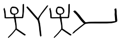	
will fall	yip·pol		
into it	sham	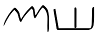	
Foolishness	iw·ve·let		Proverbs 22:15
[is] bound up	qe·shu·rah		
in the heart	ve·lev	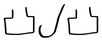	
of a child	na·ar		
[but] the rod	she·vet		
of discipline	mu·sar		
drives it far	yar·chee·qen·nah	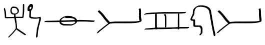	
from him	mim·men·nu	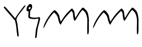	

Oppressing	o·sheq		Proverbs 22:16
the poor	dal		
to enrich	le·har·bo·wt		
oneself	lo		
or giving gifts	no·ten	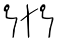	
to the rich	le·a·sheer		
[will] surely lead	akh		
to poverty	le·mach·so·wr	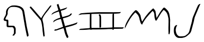	
Incline	hat		Proverbs 22:17
your ear	a·ze·ne·kha	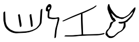	
and hear	u·she·ma		
the words	div·re		
of the wise —	cha·kha·meem		
your mind	ve·lib·be·kha		
apply	ta·sheet	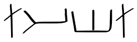	
to my knowledge —	le·da·tee		
for	kee	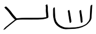	Proverbs 22:18
it is pleasing	na·eem	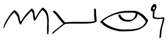	
when	kee	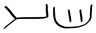	
you keep them	tish·me·rem		
within you	be·vit·ne·kha		
	yik·ko·nu		
and they are constantly	yach·daw	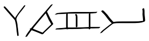	
on	al		
your lips	se·pha·te·kha	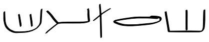	
may be	lih·yo·wt	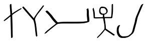	Proverbs 22:19
in the LORD	ba·YHVH	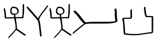	

So that your trust	miv·ta·che·kha		
I instruct you	ho·w·da·tee·kha		
today —	hay·yo·wm	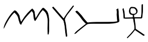	
yes	aph		
you	at·tah		
Have I not	ha·lo	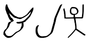	Proverbs 22:20
written	kha·tav·tee		
for you	le·kha	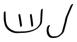	
thirty sayings	shil·shom		
about counsel	be·mo·w·e·tsot		
and knowledge	va·da·at		
to show you	le·ho·w·dee·a·kha	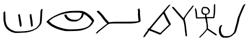	Proverbs 22:21
true	qo·shet	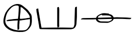	
words	im·re	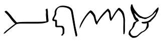	
and reliable	e·met	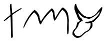	
that you may	le·ha·sheev	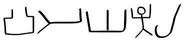	
answer	a·ma·reem		
soundly	e·met	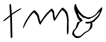	
those who sent you ?	le·sho·le·che·kha	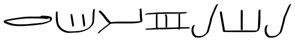	
Do not	al		Proverbs 22:22
rob	tig·zal		
a poor	dal		
man because	kee	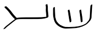	
is poor	dal		
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and do not	ve·al		
crush	te·dak·ke		

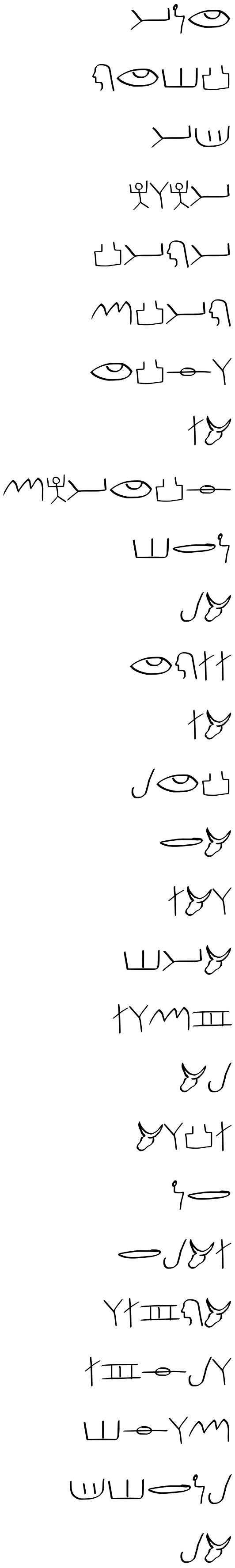

the afflicted	a·nee	
at the gate	vash·sha·ar	
for	kee	Proverbs 22:23
the LORD	YHVH	
will take up	ya·reev	
their case	ree·vam	
and will plunder	ve·qa·va	
-	et	
those who rob them	qo·ve·e·hem	
	na·phesh	
Do not	al	Proverbs 22:24
make friends	tit·ra	
with	et	
man	ba·al	
an angry	aph	
with	ve·et	
man	eesh	
a hot-tempered	che·mo·wt	
and do not	lo	
associate	ta·vo·w	
or	pen	Proverbs 22:25
you may learn	te·e·laph	
his ways	ʾa·re·cha·to	
and entangle	ve·la·qach·ta	
in a snare	mo·w·qesh	
yourself	le·naph·she·kha	
Do not	al	Proverbs 22:26

be	te·hee	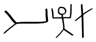	
one who gives pledges	ve·to·qe·e	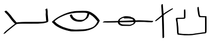	
	khaph	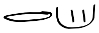	
who puts up security	ba·o·re·veem	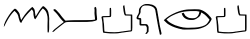	
for debts	mash·sha·o·wt	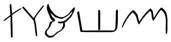	
If	im	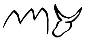	Proverbs 22:27
you have nothing	en	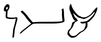	
with which	le·kha	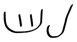	
to pay	le·shal·lem	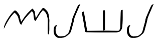	
why	lam·mah	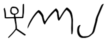	
be taken	yiq·qach	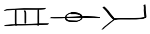	
should your bed	mish·ka·ve·kha	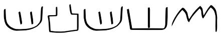	
from under you ?	mit·tach·te·kha	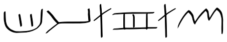	
Do not	al	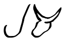	Proverbs 22:28
move	tas·seg	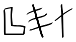	
boundary stone	ge·vul	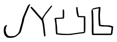	
an ancient	o·w·lam	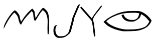	
which	a·sher	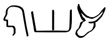	
have placed	a·su	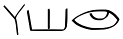	
your fathers	a·vo·w·te·kha	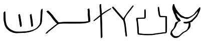	
Do you see	cha·zee·ta	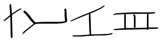	Proverbs 22:29
a man	eesh	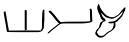	
skilled	ma·heer	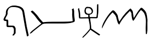	
in his work ?	bim·lakh·to	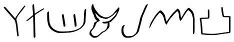	
in the presence	liph·ne	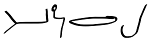	
of kings	me·la·kheem	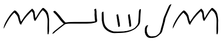	
He will be stationed	yit·yats·tsav	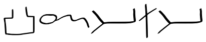	

he will not	bal	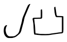	
stand	yit·yats·tsev	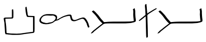	
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obscure men	cha·shuk·keem		
When	kee	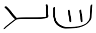	Proverbs 23:1
you sit down	te·shev	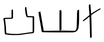	
to dine	lil·cho·wm	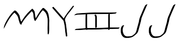	
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a ruler	mo·wo·shel		
consider	been	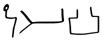	
carefully	ta·veen	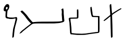	
-	et		
what	a·sher		
is set before you	le·pha·ne·kha	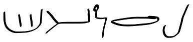	
and put	ve·sam·ta	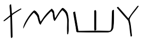	Proverbs 23:2
a knife	sak·keen		
to your throat	be·lo·e·kha		
if	im		
possess	ba·al		
a [great] appetite	ne·phesh		
you	at·tah		
Do not	al		Proverbs 23:3
crave	tit·ʾaw		
his delicacies	le·mat·am·mo·w·taw		
for that	ve·hu		
food	le·chem	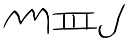	
is deceptive	ke·za·veem		

Do not	al		Proverbs 23:4
wear yourself out	tee·ga		
to get rich	le·ha·a·sheer		
be wise enough	mib·bee·na·te·kha	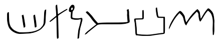	
to restrain yourself	cha·dal	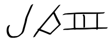	
When you glance	ha·ta·ʿuph		Proverbs 23:5
	e·ne·kha	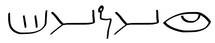	
[at wealth]	bo		
it disappears	ve·e·nen·nu	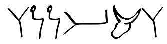	
for	kee	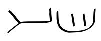	
it makes	a·soh		
	ya·a·seh		
	lo		
wings for itself	khe·na·pha·yim		
like an eagle	ke·ne·sher	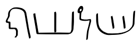	
and flies	ve·ʿa·yēph	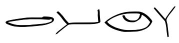	
to the sky	hash·sha·ma·yim	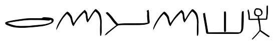	
Do not	al		Proverbs 23:6
eat	til·cham	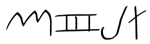	
-	et		
the bread	le·chem	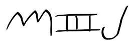	
of a stingy man	ra		
	a·yin	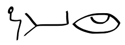	
and do not	ve·al		
crave	tit·ʾaw		
his delicacies	le·mat·am·mo·taw		
for	kee		Proverbs 23:7

-	ke·mo	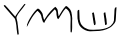	
he is keeping track	sha·ar		
inwardly	be·naph·sho		
[counting the cost]	ken	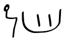	
	hu		
“ Eat	e·khol		
and drink ”	u·she·teh		
he says	yo·mar		
to you	lakh	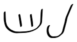	
but his heart	ve·lib·bo	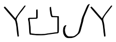	
is not	bal	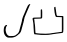	
with you	im·makh		
what little	pit·te·kha	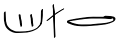	Proverbs 23:8
you have eaten	a·khal·ta		
You will vomit up	te·qee·en·nah	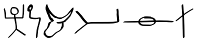	
and waste	ve·shi·cha·ta	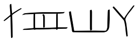	
words	de·va·re·kha	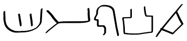	
your pleasant	han·ne·ee·meem	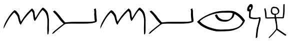	
-	be·a·ze·ne		Proverbs 23:9
to a fool	khe·seel		
Do not	al		
speak	te·dab·ber	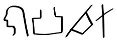	
for	kee	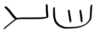	
he will despise	ya·vuz		
the wisdom	le·se·khel	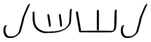	
of your words	mil·le·kha	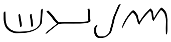	
Do not	al		Proverbs 23:10

move	tas·seg	
boundary stone	ge·vul	
an ancient	o·w·lam	
on the fields	u·vis·de	
of the fatherless	ye·to·w·meem	
[or]	al	
encroach	ta·vo	
for	kee	Proverbs 23:11
their Redeemer	go·a·lam	
is strong	cha·zaq	
He	hu	
will take up	ya·reev	
-	et	
their case	ree·vam	
against you	it·takh	
Apply	ha·vee·ah	Proverbs 23:12
to instruction	lam·mu·sar	
your heart	lib·be·kha	
and your ears	ve·a·ze·ne·kha	
to words	le·im·re	
of knowledge	da·at	
Do not	al	Proverbs 23:13
withhold	tim·na	
from a child	min·na·ar	
discipline	mu·sar	
although	kee	
you strike him	tak·ken·nu	

with a rod	vash·she·vet		
he will not	lo		
die	ya·mut		
-	at·tah		Proverbs 23:14
with a rod	bash·she·vet		
Strike him	tak·ken·nu	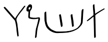	
his soul	ve·naph·sho		
from Sheol	mish·she·o·wl		
and you will deliver	tats·tseel		
My son	be·nee	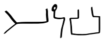	Proverbs 23:15
if	im		
is wise	cha·kham		
your heart	lib·be·kha	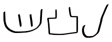	
rejoice	yis·mach		
my own heart	lib·bee	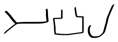	
will indeed	gam		
	a·nee	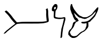	
will rejoice	ve·ta·lo·ze·nah	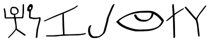	Proverbs 23:16
My inmost being	khil·yo·w·tay	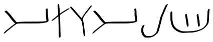	
speak	be·dab·ber		
when your lips	pha·te·kha	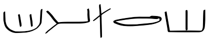	
what is right	me·sha·reem		
Do not	al		Proverbs 23:17
envy	ye·qan·ne	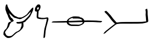	
let your heart	lib·be·kha	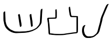	
sinners	ba·chat·ta·eem		
but	kee	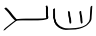	

	im	𐤀𐤌	
in the fear	be·yir·at	𐤁𐤉𐤓𐤀𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
always continue	kal	𐤊𐤋	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
For	kee	𐤊𐤉	Proverbs 23:18
surely	im	𐤀𐤌	
there is	yesh	𐤉𐤔	
a future	a·cha·reet	𐤀𐤇𐤓𐤉𐤕	
and your hope	ve·tiq·va·te·kha	𐤅𐤕𐤒𐤅𐤕𐤊	
will not	lo	𐤋𐤀	
be cut off	tik·ka·ret	𐤕𐤊𐤓𐤕	
Listen	she·ma	𐤔𐤌𐤏	Proverbs 23:19
	at·tah	𐤀𐤕𐤄	
my son	ve·nee	𐤁𐤍𐤉	
and be wise	va·cha·kham	𐤅𐤇𐤊𐤌	
and guide	ve·ash·sher	𐤅𐤀𐤔𐤓	
on the right course	bad·de·rekh	𐤁𐤃𐤓𐤊	
your heart	lib·be·kha	𐤋𐤁𐤊	
Do not	al	𐤀𐤋	Proverbs 23:20
join	te·hee	𐤕𐤄𐤉	
those who drink too much	ve·so·ve·e	𐤁𐤎𐤁𐤀𐤉	
wine	ya·yin	𐤉𐤉𐤍	
or gorge	be·zo·la·le	𐤁𐤆𐤋𐤋𐤉	
themselves on meat	va·sar	𐤁𐤔𐤓	
	la·mo	𐤋𐤌𐤅	
For	kee	𐤊𐤉	Proverbs 23:21

the drunkard	so·ve	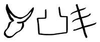	
and the glutton	ve·zo·w·lel		
will come to poverty	yiw·va·resh		
in rags	u·qe·ra·eem		
will clothe them	tal·beesh	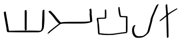	
and drowsiness	nu·mah	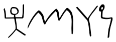	
Listen	she·ma		Proverbs 23:22
to your father	le·a·vee·kha	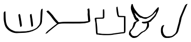	
who	zeh	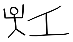	
gave you life	ye·la·de·kha		
and do not	ve·al		
despise	ta·vuz		
when	kee	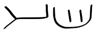	
she is old	za·qe·nah	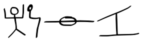	
your mother	im·me·kha		
truth	e·met	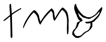	Proverbs 23:23
Invest in	qe·neh	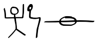	
and never	ve·al		
sell it —	tim·kor	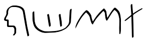	
in wisdom	chakh·mah		
and instruction	u·mu·sar		
and understanding	u·vee·nah	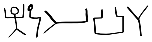	
will greatly rejoice	gol		Proverbs 23:24
	ya·gol		
The father	a·vee	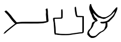	
of a righteous man	tsad·deeq	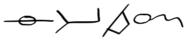	
and he who fathers	yo·lēd	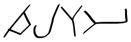	

a wise son	cha·kham		
will delight in him	ve·yis·mach	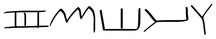	
	bo		
be glad	yis·mach		Proverbs 23:25
May your father	a·vee·kha	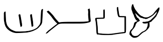	
and mother	ve·im·me·kha	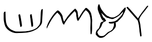	
rejoice !	ve·ta·gel		
and may she who gave you birth	yo·w·lad·te·kha		
give me	te·nah		Proverbs 23:26
My son	ve·nee	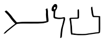	
your heart	lib·be·kha	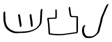	
	lee	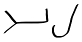	
and let your eyes	ve·e·ne·kha	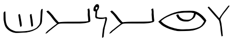	
in my ways	de·ra·khay		
delight	tir·tsɛ·nah		
For	kee	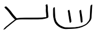	Proverbs 23:27
pit	shu·chah		
is a deep	a·muq·qah	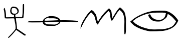	
a prostitute	zo·w·nah	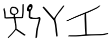	
well	u·ve·er		
is a narrow	tsa·rah		
and an adulteress	na·khe·ree·yah		
-	aph		Proverbs 23:28
she	hee	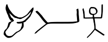	
Like a robber	ke·che·teph	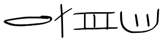	
lies in wait	te·e·rov		
the faithless	u·vo·wg·deem		

among men	be·a·dam	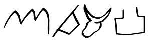	
and multiplies	to·w·siph	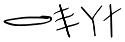	
Who	le·mee	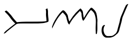	Proverbs 23:29
has woe ?	o·w	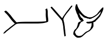	
Who	le·mee	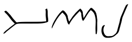	
has sorrow ?	a·vo·w	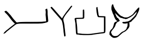	
Who	le·mee	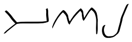	
has contentions ?	me·do·nīm	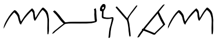	
Who	le·mee	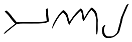	
has complaints ?	see·ach	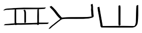	
Who	le·mee	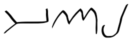	
wounds ?	pe·tsa·eem	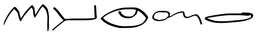	
{has} needless	chin·nam	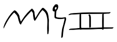	
Who	le·mee	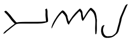	
has bloodshot	chakh·li·lut	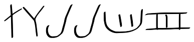	
eyes ?	e·na·yim	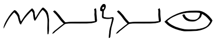	
Those who linger	lam·a·cha·reem	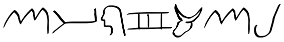	Proverbs 23:30
over	al	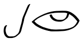	
wine	hay·ya·yin	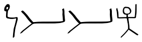	
who go	lab·ba·eem	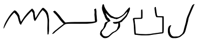	
to taste	lach·qor	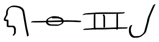	
mixed drinks	mim·sakh	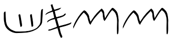	
Do not	al	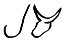	Proverbs 23:31
gaze at	te·re	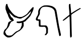	
wine	ya·yin	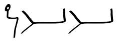	
while	kee	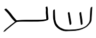	
it is red	yit·ad·dam	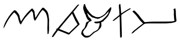	

when	kee	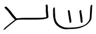	
it sparkles	yit·ten	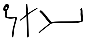	
in the cup	bak·kīs	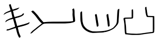	
	e·no	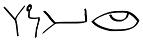	
and goes down smoothly	yit·hal·lekh	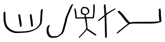	
	be·me·sha·reem	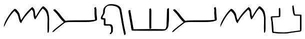	
In the end	a·cha·ree·to	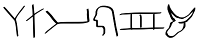	Proverbs 23:32
like a snake	ke·na·chash	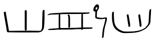	
it bites	yish·shakh	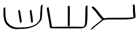	
like a viper	u·khe·tsiph·o·nee	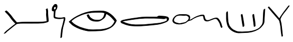	
and stings	yaph·rish	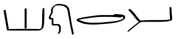	
Your eyes	e·ne·kha	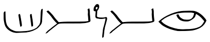	Proverbs 23:33
will see	yir·u	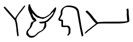	
strange things	za·ro·wt	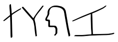	
and your mind	ve·lib·be·kha	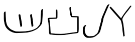	
will utter	ye·dab·ber	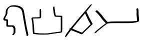	
perversities	tah·pu·kho·wt	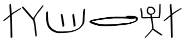	
You will be	ve·ha·yee·ta	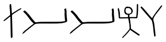	Proverbs 23:34
like one sleeping	ke·sho·khev	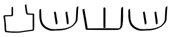	
	be·lev	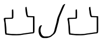	
on the high seas	yam	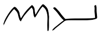	
or lying	u·khe·sho·khev	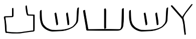	
on the top	be·rosh	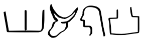	
of a mast :	chib·bel	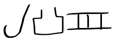	
“ They struck me	hik·ku·nee	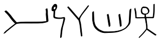	Proverbs 23:35
but I feel no	val	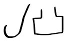	
pain !	cha·lee·tee	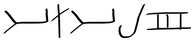	

They beat me	ha·la·mu·nee		
but I did not	bal	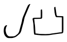	
know it!	ya·da·e·tee		
When	ma·tay		
can I wake up	a·qeets	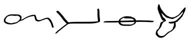	
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to search for	a·vaq·shen·nu	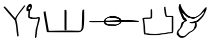	
drink ? ”	o·wd		
Do not	al		Proverbs 24:1
envy	te·qan·ne	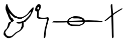	
men	be·an·she	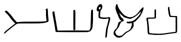	
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	ve·al		
or desire	tit·ʾaw		
their company	lih·yo·wt	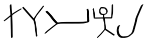	
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for	kee	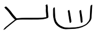	Proverbs 24:2
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devise	yeh·geh	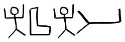	
their hearts	lib·bam		
trouble	ve·a·mal		
and their lips	siph·te·hem		
declare	te·dab·be·re·nah		
By wisdom	be·cha·khe·mah	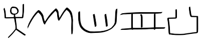	Proverbs 24:3
is built	yib·ba·neh	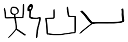	
a house	ba·yit	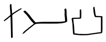	
and by understanding	u·vit·vu·nah		

it is established	yit·ko·w·nan		
through knowledge	u·ve·da·at		Proverbs 24:4
its rooms	cha·da·reem		
are filled	yim·ma·le·u		
with every	kal		
treasure	ho·wn		
precious	ya·qar	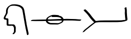	
and beautiful	ve·na·eem	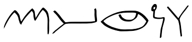	
man	ge·ver		Proverbs 24:5
A wise	cha·kham		
[is] strong	ba·o·wz		
and a man	ve·eesh	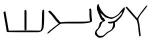	
of knowledge	da·at		
enhances	me·am·mets		
his strength	ko·ach		
Only	kee	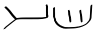	Proverbs 24:6
with sound guidance	ve·tach·bu·lo·wt	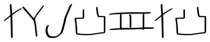	
should you wage	ta·a·seh		
	le·kha	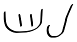	
war	mil·cha·mah	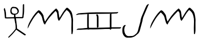	
and victory	u·te·shu·ah		
lies in a multitude	be·rov		
of counselors	yo·w·ets		
[is] too high	ra·mo·wt	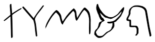	Proverbs 24:7
for a fool	le·e·veel		
Wisdom	cha·khe·mo·wt	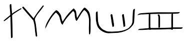	
in the meeting place	bash·sha·ar		

he does not	lo		
open	yiph·tach		
his mouth	pee·hu	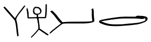	
He who plots	me·chash·shev		Proverbs 24:8
evil	le·ha·re·a		
	lo		
a schemer	ba·al		
	me·zim·mo·wt	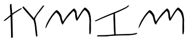	
will be called	yiq·ra·u	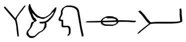	
scheme	zim·mat	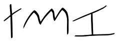	Proverbs 24:9
A foolish	iw·ve·let		
is sin	chat·tat	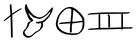	
is detestable	ve·to·w·a·vat		
to men	le·a·dam		
and a mocker	lets		
If you faint	hit·rap·pee·ta		Proverbs 24:10
in the day	be·yo·wm	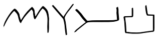	
of distress	tsa·rah		
how small	tsar		
[is] your strength !	ko·che·khah	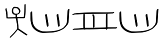	
Rescue	hats·tsel		Proverbs 24:11
those being led away	le·qu·cheem	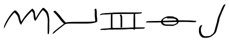	
to death	lam·ma·vet		
those stumbling	u·ma·teem	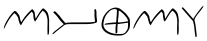	
toward the slaughter	la·he·reg		
	im		
and restrain	tach·so·wkh		

If	kee	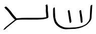	Proverbs 24:12
you say	to·mar	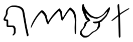	
“ Behold	hen		
we did not	lo	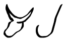	
know	ya·da·nu	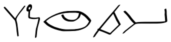	
about this ”	zeh	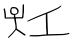	
does not	halo	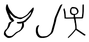	
who weighs	to·khen	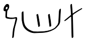	
hearts	lib·bo·wt	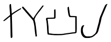	
He	hu	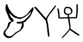	
consider it ?	ya·veen	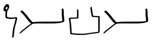	
who guards	ve·no·tser	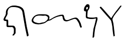	
your life	naph·she·kha	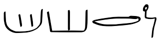	
Does not the One	hu	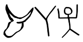	
know ?	ye·da	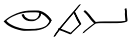	
Will He not repay	ve·he·sheev	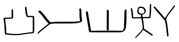	
a man	le·a·dam	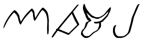	
according to his deeds ?	ke·pha·o·lo	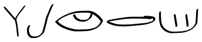	
Eat	e·khal	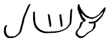	Proverbs 24:13
my son	be·nee	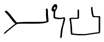	
honey	de·vash	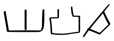	
for	kee	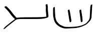	
it is good	to·wv	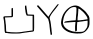	
and the honeycomb	ve·no·phet	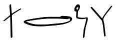	
is sweet	ma·to·wq	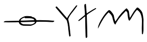	
to your	al	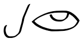	
taste	chik·ke·kha	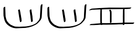	

therefore	ken	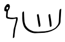	Proverbs 24:14
Know	de·eh	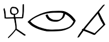	
that wisdom [is sweet]	chakh·mah	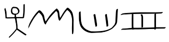	
to your soul	le·naph·she·kha	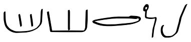	
If	im	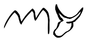	
you find it	ma·tsa·ta	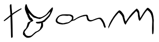	
there is	ve·yesh	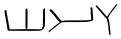	
a future [for you]	a·cha·reet	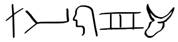	
and your hope	ve·tiq·va·te·kha	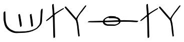	
will never	lo	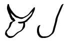	
be cut off	tik·ka·ret	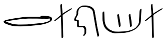	
Do not	al	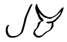	Proverbs 24:15
lie in wait	te·e·rov	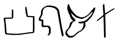	
O wicked [man]	ra·sha	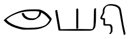	
near the dwelling	lin·veh	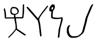	
of the righteous	tsad·deeq	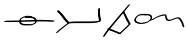	
do not	al	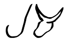	
destroy	te·shad·ded	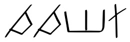	
his resting place	riv·tso	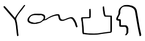	
For though	kee	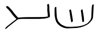	Proverbs 24:16
seven times	she·va	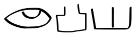	
may fall	yip·po·wl	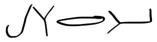	
a righteous [man]	tsad·deeq	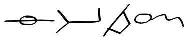	
he still gets up	va·qam	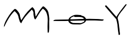	
but the wicked	u·re·sha·eem	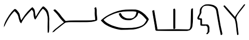	
stumble	yik·ka·she·lu	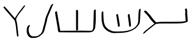	
in bad [times]	ve·ra·ah	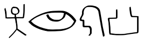	

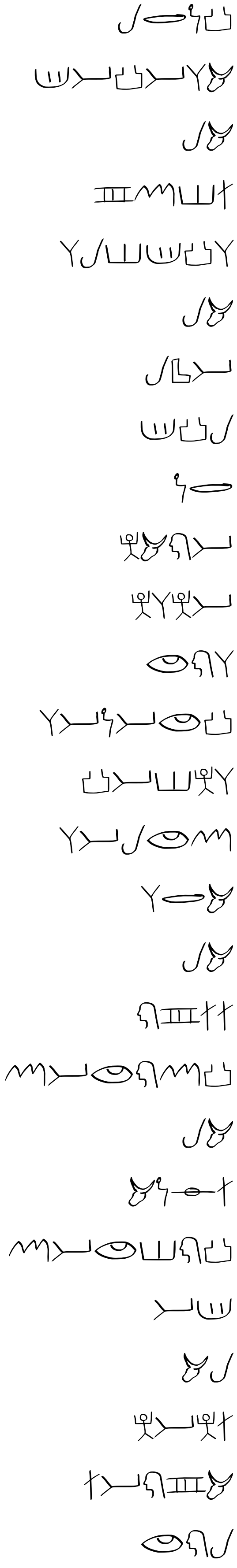

falls	bin·phol	Proverbs 24:17
when your enemy	ʾo·ye·vɛ·kha	
Do not	al	
gloat	tis·mach	
when he stumbles	u·vik·ka·she·lo	
and do not	al	
rejoice	ya·gel	
let your heart	lib·be·kha	
or	pen	Proverbs 24:18
will see	yir·eh	
the LORD	YHVH	
and disapprove	ve·ra	
	be·e·naw	
away	ve·he·sheev	
from him	me·a·law	
and turn His wrath	ap·po	
Do not	al	Proverbs 24:19
fret	tit·char	
over evildoers	bam·me·re·eem	
and do not	al	
be envious	te·qan·ne	
of the wicked	ba·re·sha·eem	
For	kee	Proverbs 24:20
no	lo	
has	tih·yeh	
future	a·cha·reet	
the evil [man]	la·ra	

the lamp	ner		
of the wicked	re·sha·eem	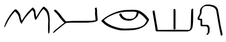	
will be extinguished	yid·akh	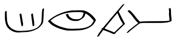	
fear	ye·ra	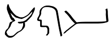	Proverbs 24:21
-	et	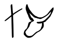	
the LORD	YHVH	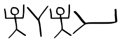	
My son	be·nee	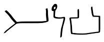	
and the king	va·me·lekh	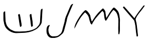	
with	i·mo·sho	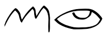	
the rebellious	sho·w·neem	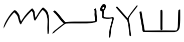	
and do not	al	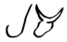	
associate	tit·a·rav	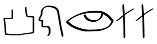	
For	kee	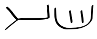	Proverbs 24:22
sudden	phit·om	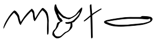	
they will bring	ya·qum	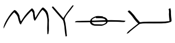	
destruction	e·dam	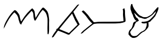	
what ruin	u·pheed	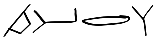	
[they] can bring ?	ne·hem	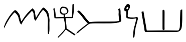	
Who	mee	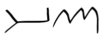	
knows	yo·w·de·a	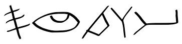	
also	gam	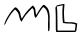	Proverbs 24:23
These	el·leh	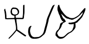	
are sayings of the wise :	la·cha·kha·meem	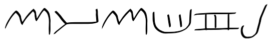	
To show partiality	hak·ker	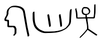	
	pa·neem	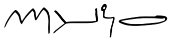	
in judgment	be·mish·pat	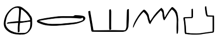	
is not	bal	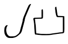	

good	to·wv	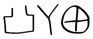	
Whoever tells	o·mer	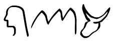	Proverbs 24:24
the guilty	le·ra·sha	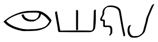	
are innocent ”—	tsad·deeq	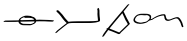	
“ You	at·tah	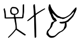	
will curse him	yiq·qe·vu·hu	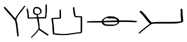	
peoples	am·meem	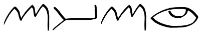	
will denounce him	yiz·a·mu·hu	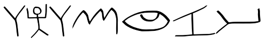	
and nations	le·um·meem	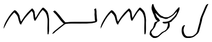	
with those who convict the guilty	ve·lam·mo·w·khee·cheem	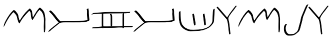	Proverbs 24:25
but it will go well	yin·am	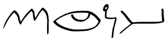	
upon them	va·a·le·hem	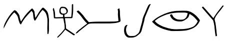	
will come	ta·vo·w	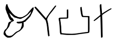	
blessing	vir·kat	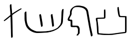	
and rich	to·wv	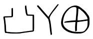	
on the lips	se·pha·ta·yim	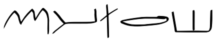	Proverbs 24:26
is like a kiss	yish·shaq	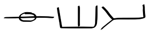	
given	me·sheev	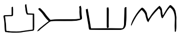	
answer	de·va·reem	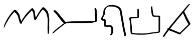	
An honest	ne·kho·cheem	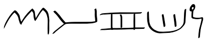	
Complete	ha·khen	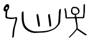	Proverbs 24:27
your outdoor	ba·chuts	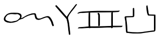	
work	me·lakh·te·kha	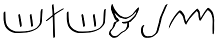	
and prepare	ve·at·te·dah	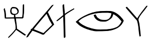	
your field	bas·sa·deh	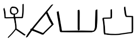	
	lakh	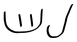	
after that	a·char	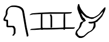	

you may build	u·va·nee·ta	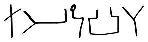	
your house	ve·te·kha	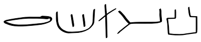	
Do not	al	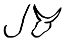	Proverbs 24:28
testify	te·hee	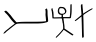	
	ed	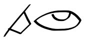	
without cause	chin·nam	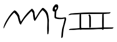	
against your neighbor	be·re·e·kha	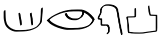	
and do not deceive	va·ha·phit·tee·ta	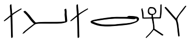	
with your lips	bis·pha·te·kha	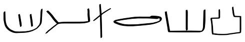	
Do not	al	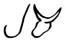	Proverbs 24:29
say	to·mar	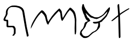	
as	ka·a·sher	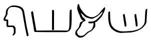	
“ I will do	a·sah	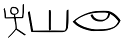	
to him	lee	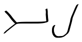	
	ken	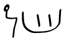	
he has done	e·e·seh	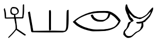	
to me	lo	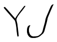	
I will repay	a·sheev	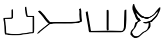	
the man	la·eesh	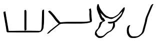	
according to his work ”	ke·pha·o·lo	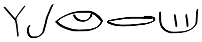	
past	al	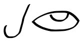	Proverbs 24:30
the field	se·deh	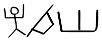	
of a slacker	eesh	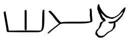	
	a·tsel	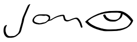	
I went	a·var·tee	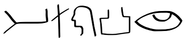	
and by	ve·al	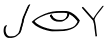	
the vineyard	ke·rem	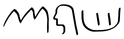	

of a man	a·dam	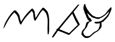	
lacking	cha·sar	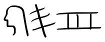	
judgment	lev	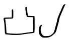	
-	ve·hin·neh	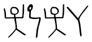	Proverbs 24:31
had grown up	a·lah	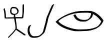	
everywhere	khul·lo	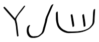	
Thorns	qim·me·so·neem	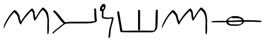	
had covered	kas·su	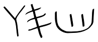	
the ground	pha·naw	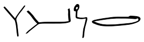	
thistles	cha·rul·leem	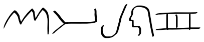	
wall	ve·ge·der	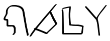	
and the stone	a·va·naw	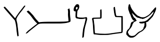	
was broken down	ne·he·ra·sah	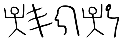	
observed	va·e·che·zeh	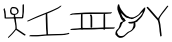	Proverbs 24:32
I	a·no·khee	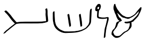	
and took [it]	a·sheet	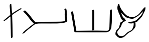	
to heart	lib·bee	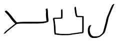	
I looked	ra·ee·tee	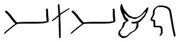	
and received	la·qach·tee	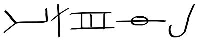	
instruction :	mu·sar	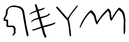	
A little	me·at	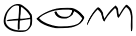	Proverbs 24:33
sleep	no·wt	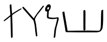	
a little	me·at	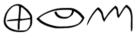	
slumber	te·nu·mo·wt	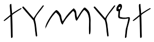	
a little	me·at	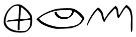	
folding	chib·buq	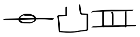	
of the hands	ya·da·yim	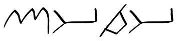	

to rest	lish·kav	
will come [upon you]	u·va	Proverbs 24:34
like a robber	mit·hal·lekh	
and poverty	re·she·kha	
and need	u·mach·so·re·kha	
like a bandit	ke·eesh	
	ma·gen	
additional	gam	Proverbs 25:1
These [are]	el·leh	
proverbs	mish·le	
of Solomon	she·lo·moh	
which	a·sher	
were copied by	he·tee·qu	
the men	an·she	
of Hezekiah	chiz·qee·yah	
king	me·lekh	
of Judah :	ye·hu·dah	
It is the glory	ke·vod	Proverbs 25:2
of God	e·lo·heem	
to conceal	has·ter	
a matter	da·var	
and the glory	u·khe·vod	
of kings	me·la·kheem	
to search it out	cha·qor	
	da·var	
As the heavens	sha·ma·yim	Proverbs 25:3
are high	la·rum	

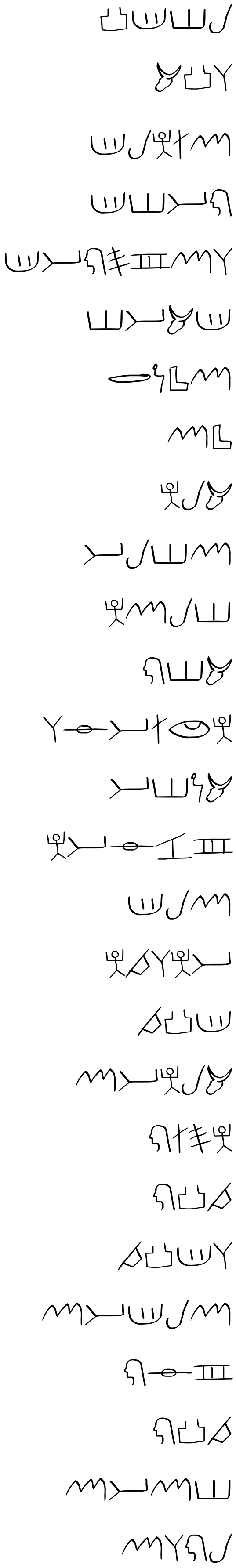

and the earth	va·a·rets		
is deep	la·o·meq		
so the hearts	ve·lev	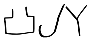	
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cannot	en	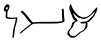	
be searched	che·qer	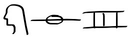	
Remove	ha·go	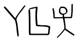	Proverbs 25:4
the dross	see·geem	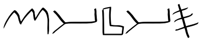	
from the silver	mik·ka·seph		
will come forth	vay·ye·tse	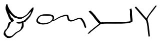	
for a silversmith	lats·tso·reph		
and a vessel	ke·lee	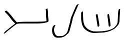	
Remove	ha·go	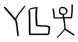	Proverbs 25:5
the wicked	ra·sha		
presence	liph·ne		
from the king’s	me·lekh	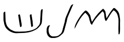	
will be established	ve·yik·ko·wn	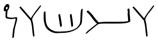	
in righteousness	bats·tse·deq		
and his throne	kis·o		
Do not	al		Proverbs 25:6
exalt yourself	tit·had·dar		
in the presence	liph·ne		
of the king	me·lekh	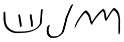	
in the place	u·vim·qo·wm	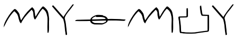	
of great [men]	ge·do·leem	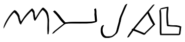	
and do not	al		
stand	ta·a·mod		

for	kee	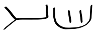	Proverbs 25:7
it is better	to·wv		
that he says	a·mar		
to you	le·kha	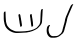	
“ Come up	aleh		
here ! ”	hen·nah		
than that you should be demoted	me·hash·pee·le·kha		
in the presence	liph·ne		
of the prince	na·deev	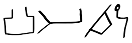	
Even what	a·sher		
you have seen	ra·u		
with your own eyes	e·ne·kha	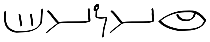	
do not	al		Proverbs 25:8
bring	te·tse		
to court	la·riv		
hastily	ma·her		
Otherwise	pen		
what	mah		
will you do	ta·a·seh		
in the end	be·a·cha·ree·tah		
puts you to shame	be·hakh·leem	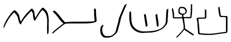	
- ?	o·te·kha	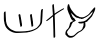	
when your neighbor	re·e·kha		
Argue	ree·ve·kha	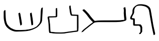	Proverbs 25:9
your case	reev	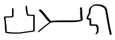	
with	et		
your neighbor	re·e·kha		

confidence	ve·so·wd	וסוד	
another’s	a·cher	אחר	
without	al	אל	
betraying	te·gal	תגל	
lest	pen	פן	Proverbs 25:10
may disgrace you	ye·chas·sed·kha	יחסדך	
the one who hears	sho·me·a	שמע	
and your infamy	ve·dib·ba·te·kha	ודבתך	
never	lo	לא	
go away	ta·shuv	תשוב	
[is like] apples	tap·pu·che	תפוחי	Proverbs 25:11
of gold	za·hav	זהב	
in settings	be·mas·kee·yo·wt	במשכיות	
of silver	ka·seph	כסף	
A word	da·var	דבר	
spoken	da·vur	דבר	
	al	על	
fitly	a·phe·naw	אפניו	
[Like] an earring	ne·zem	נזם	Proverbs 25:12
of gold	za·hav	זהב	
or an ornament	va·cha·lee	וחלי	
of fine gold	kha·tem	כתם	
rebuke	mo·w·khee·ach	מוכיח	
is a wise man’s	cha·kham	חכם	
to	al	על	
ear	o·zen	אזן	
a listening	sho·ma·at	שמעת	

Like the cold	ke·tsin·nat	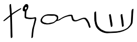	Proverbs 25:13
of snow	she·leg	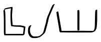	
in the time	be·yo·wm	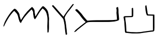	
of harvest	qa·tseer	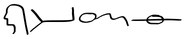	
messenger	tseer	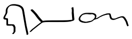	
[is] a trustworthy	ne·e·man	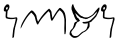	
to those who send him	le·sho·le·chaw	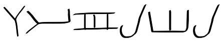	
the soul	ve·ne·phesh	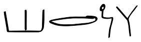	
of his masters	a·do·naw	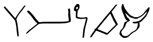	
he refreshes	ya·sheev	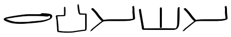	
[Like] clouds	ne·see·eem	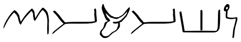	Proverbs 25:14
and wind	ve·ru·ach	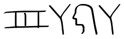	
rain	ve·ge·shem	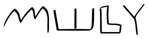	
without	a·yin	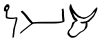	
[is] the man	eesh	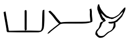	
who boasts	mit·hal·lel	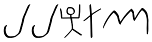	
of gifts	be·mat·tat	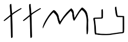	
never given	sha·qer	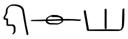	
Through patience	be·o·rekh	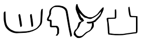	Proverbs 25:15
	ap·pa·yim	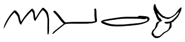	
can be persuaded	ye·phut·teh	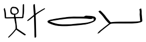	
a ruler	qa·tseen	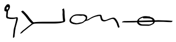	
tongue	ve·la·sho·wn	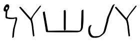	
and a gentle	rak·kah	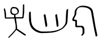	
can break	tish·bar	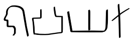	
a bone	ga·rem	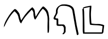	
honey	de·vash	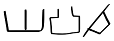	Proverbs 25:16

If you find	ma·tsa·ta		
eat	e·khol		
just what you need	day·ye·ka	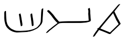	
lest	pen		
you have too much	tis·ba·en·nu		
and vomit it up	va·ha·qe·to		
Seldom	ho·qar	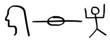	Proverbs 25:17
set foot	rag·le·kha	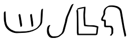	
house	mib·bet	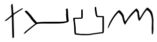	
in your neighbor’s	re·e·kha		
lest	pen		
he grow weary	yis·ba·a·kha		
and hate you	u·se·ne·e·kha		
[Like] a club	me·pheets		Proverbs 25:18
or sword	ve·che·rev	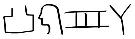	
arrow	ve·chets	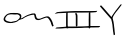	
or sharp	sha·nun	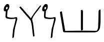	
[is] a man	eesh	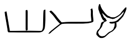	
who bears	o·neh		
against his neighbor	ve·re·e·hu		
witness	ed		
false	sha·qer	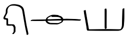	
tooth	shen	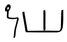	Proverbs 25:19
[Like] a broken	ro·ah		
or a foot	ve·re·gel		
out of joint	mu·a·det		
is confidence	miv·tach	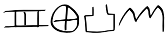	

in a faithless man	bo·w·ged		
in time	be·yo·wm	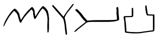	
of trouble	tsa·rah		
[Like] one who removes	ma·a·deh		Proverbs 25:20
a garment	be·ged		
day	be·yo·wm	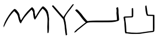	
on a cold	qa·rah	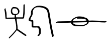	
or vinegar	cho·mets		
poured on	al		
a wound	na·ter	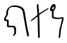	
[is] one who sings	ve·shar		
songs	bash·shi·reem		
to	al		
heart	lev	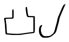	
a heavy	ra		
If	im		Proverbs 25:21
is hungry	ra·ev		
your enemy	na·a·kha		
to eat	ha·a·khi·le·hu		
give him food	la·chem	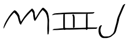	
and if	ve·im		
he is thirsty	tsa·me		
to drink	hash·qe·hu	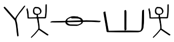	
give him water	ma·yim	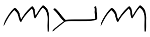	
For [in so doing]	kee	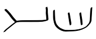	Proverbs 25:22
burning coals	ge·cha·leem	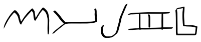	
you	at·tah		

will heap	cho·teh		
on	al		
his head	ro·sho		
and the LORD	va·YHVH	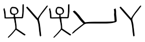	
will reward	ye·shal·lem	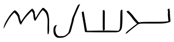	
you	lakh	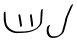	
wind	ru·ach		Proverbs 25:23
As the north	tsa·pho·wn		
brings forth	te·cho·w·lel		
rain	ga·shem	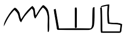	
looks	u·pha·neem	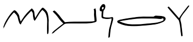	
[brings] angry	niz·a·meem		
tongue	le·sho·wn		
so a backbiting	sa·ter		
Better	to·wv		Proverbs 25:24
to live	she·vet		
on	al		
a corner	pin·nat		
of the roof	gag	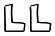	
wife	me·e·shet		
with a quarrelsome	me·do·nīm	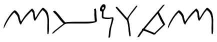	
a house	u·vet	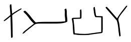	
than to share	cha·ver	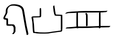	
water	ma·yim	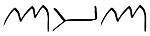	Proverbs 25:25
[Like] cold	qa·reem	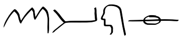	
to	al		
soul	ne·phesh		

a weary	a·ye·phah	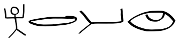	
news	u·she·mu·ah		
[is] good	to·w·vah		
land	me·e·rets		
from a distant	mer·chaq	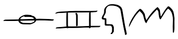	
spring	ma·yan		Proverbs 25:26
Like a muddied	nir·pas		
well	u·ma·qo·wr	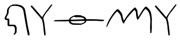	
or a polluted	ma·she·chat	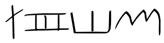	
is a righteous man	tsad·deeq	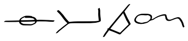	
who gives way	mat		
to	liph·ne		
the wicked	ra·sha		
to eat	a·khol		Proverbs 25:27
honey	de·vash	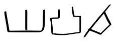	
too much	har·bo·wt		
It is not	lo		
good	to·wv		
or to search out	ve·che·qer	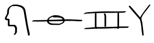	
one’s own glory	ke·vo·dam		
	ka·vo·wd		
Like a city	eer	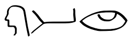	Proverbs 25:28
are broken down	pe·ru·tsah	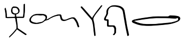	
does not	en		
whose walls	cho·w·mah		
is a man	eesh	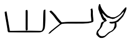	
who	a·sher		

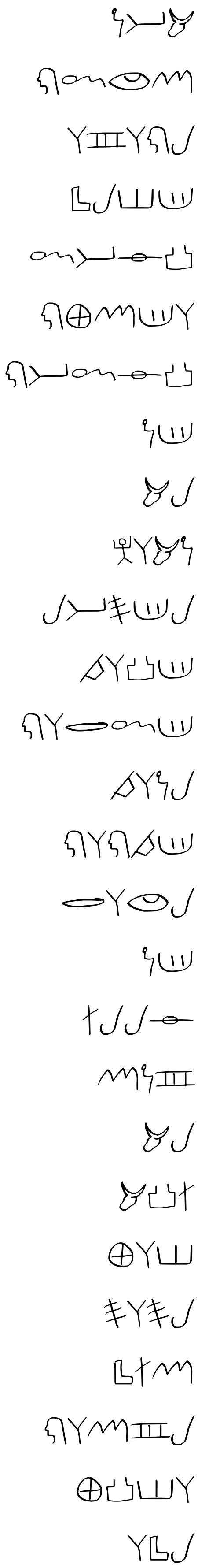

	en	
control	ma·tsar	
his temper	le·ru·cho	
Like snow	kash·she·leg	Proverbs 26:1
in summer	baq·qa·yits	
and rain	ve·kham·ma·tar	
at harvest	baq·qa·tseer	
	ken	
does not	lo	
befit	na·veh	
a fool	likh·seel	
honor	ka·vo·wd	
sparrow	kats·tsip·po·wr	Proverbs 26:2
Like a fluttering	la·nud	
swallow	kad·de·ro·wr	
or darting	la·uph	
	ken	
curse	qil·lat	
an undeserved	chin·nam	
does not	lo	
come to rest	ta·vo	
A whip	sho·wt	Proverbs 26:3
for the horse	las·sus	
a bridle	me·teg	
for the donkey	la·cha·mo·wr	
and a rod	ve·she·vet	
for the backs	le·gew	

of fools !	ke·see·leem	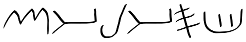	
Do not	al		Proverbs 26:4
answer	ta·an		
a fool	ke·seel		
according to his folly	ke·iw·val·to		
or	pen		
will be like him	tish·veh		
	lo		
	gam		
you yourself	at·tah		
Answer	a·neh		Proverbs 26:5
a fool	khe·seel		
according to his folly	ke·iw·val·to		
lest	pen		
he become	yih·yeh	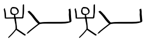	
wise	cha·kham		
in his own eyes	be·e·naw	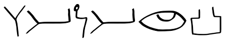	
Like cutting off	me·qats·tseh	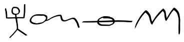	Proverbs 26:6
one’s own feet	rag·la·yim	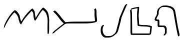	
violence	cha·mas	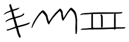	
or drinking	sho·teh		
is the sending	sho·le·ach	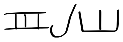	
of a message	de·va·reem	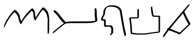	
by the hand	be·yad	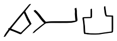	
of a fool	ke·seel		
hanging limp	dal·yu	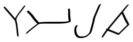	Proverbs 26:7
legs	qa·yim	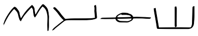	

Like lame	mip·pis·se·ach	מפסח	
is a proverb	u·ma·shal	ומשל	
in the mouth	be·phee	בפי	
of a fool	khe·see·leem	כסילים	
Like binding	kits·ro·wr	כצרור	Proverbs 26:8
a stone	e·ven	אבן	
into a sling	be·mar·ge·mah	במרגמה	
is	ken	כן	
the giving	no·w·ten	נותן	
to a fool	likh·seel	לכסיל	
of honor	ka·vo·wd	כבוד	
[Like] a thorn	cho·w·ach	חוח	Proverbs 26:9
[that] falls	a·lah	עלה	
into the hand	ve·yad	ביד	
of a drunkard	shik·ko·wr	שכור	
is a proverb	u·ma·shal	ומשל	
in the mouth	be·phee	בפי	
of a fool	khe·see·leem	כסילים	
Like an archer	rav	רב	Proverbs 26:10
who wounds	me·cho·w·lel	מחולל	
at random	kol	כל	
is he who hires	ve·so·kher	ושכר	
a fool	ke·seel	כסיל	
or	ve·so·kher	ושכר	
passerby	o·ve·reem	עברים	
As a dog	ke·khe·lev	ככלב	Proverbs 26:11
returns	shav	שב	

to	al		
its vomit	qe·o	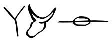	
so a fool	ke·seel		
repeats	sho·w·neh		
his folly	ve·iw·val·to		
Do you see	ra·ee·ta		Proverbs 26:12
a man	eesh	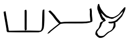	
who is wise	cha·kham		
in his own eyes ?	be·e·naw	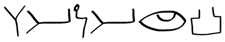	
There is more hope	tiq·vah	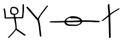	
for a fool	likh·seel		
than for him	mim·men·nu	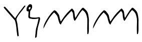	
says	a·mar		Proverbs 26:13
The slacker	a·tsel		
“ A lion	sha·chal	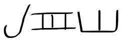	
[is] in the road !	bad·da·rekh		
A fierce lion	a·ree		
[roams]	ben	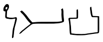	
the public square ! ”	ha·re·cho·vo·wt	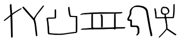	
[As] a door	had·de·let		Proverbs 26:14
turns	tis·so·wv		
on	al		
its hinges	tsee·rah	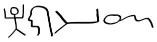	
so the slacker	ve·a·tsel		
[turns] on	al		
his bed	mit·ta·to	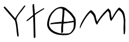	
buries	ta·man	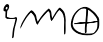	Proverbs 26:15

The slacker	a·tsel		
his hand	ya·do	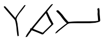	
in the dish	bats·tsal·la·chat		
it wearies him	nil·ah		
to bring it back	la·ha·shee·vah	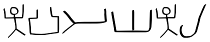	
to	el		
his mouth	pee	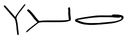	
[is] wiser	cha·kham		Proverbs 26:16
The slacker	a·tsel		
in his own eyes	be·e·naw	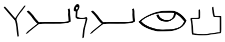	
than seven men	mish·shiv·ah	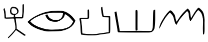	
who answer	me·shee·ve	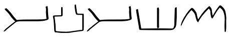	
discreetly	ta·am		
Like one who grabs	ma·cha·zeeq		Proverbs 26:17
by the ears	be·a·ze·ne		
a dog	kha·lev	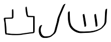	
is a passerby	o·ver	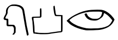	
who meddles	mit·ab·ber		
in	al		
a quarrel	reev	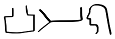	
not	lo		
his own	lo		
Like a madman	ke·mit·lah·le·ah		Proverbs 26:18
shooting	hay·yo·reh	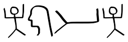	
firebrands	ziq·qeem	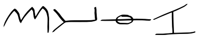	
arrows	chits·tseem		
and deadly	va·ma·vet		

so	ken	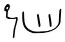	Proverbs 26:19
is the man	eesh	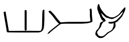	
who deceives	rim·mah		
-	et		
his neighbor	re·e·hu		
and says	ve·a·mar		
was only	halo	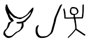	
joking ! ”	me·sa·cheq		
“ I	a·nee	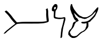	
Without	be·e·phes		Proverbs 26:20
wood	e·tseem		
goes out	tikh·beh		
a fire	esh		
without	u·ve·en		
gossip	nir·gan		
ceases	yish·toq		
a conflict	ma·do·wn	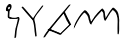	
Like charcoal	pe·cham	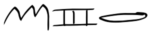	Proverbs 26:21
for embers	le·ge·cha·leem	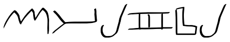	
and wood	ve·e·tseem		
for fire	le·esh		
man	ve·eesh	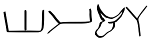	
so is a quarrelsome	me·do·nīm	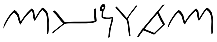	
for kindling	le·char·char	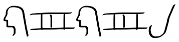	
strife	reev	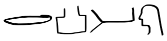	
The words	div·re		Proverbs 26:22
of a gossip	nir·gan		

are like choice morsels	ke·mit·la·ha·meem	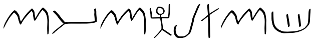	
that	ve·hem	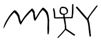	
go down	ya·re·du	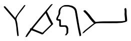	
into the inmost being	chad·re		
	va·ten	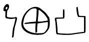	
Like glaze	ke·seph		Proverbs 26:23
	see·geem	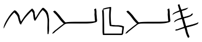	
covering	me·tsup·peh		
	al		
an earthen vessel	cha·res		
lips	se·pha·ta·yim		
are burning	do·le·qeem	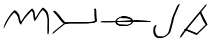	
heart	ve·lev	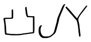	
and a wicked	ra		
with his speech	bis·pha·to		Proverbs 26:24
disguises himself	yin·na·kher	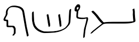	
A hateful man	so·w·ne		
in his heart	u·ve·qir·bo	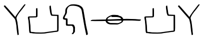	
but he lays up	ya·sheet	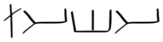	
deceit	mir·mah		
When	kee	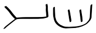	Proverbs 26:25
graciously	ye·chan·nen	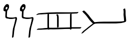	
he speaks	qo·w·lo	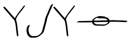	
do not	al		
believe	ta·a·men		
him	bo		
for	kee	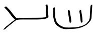	

seven	she·va		
abominations	to·w·e·vo·wt		
[fill] his heart	be·lib·bo	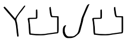	
is concealed	tik·kas·seh		Proverbs 26:26
Though his hatred	ne·ah		
by deception	be·mash·sha·o·wn		
will be exposed	tig·ga·leh	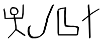	
his wickedness	ra·a·to		
in the assembly	ve·qa·hal	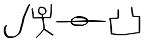	
He who digs	ko·re·ho·sha	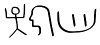	Proverbs 26:27
a pit	chat	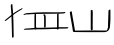	
into it	bah		
will fall	yip·pol	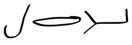	
and he who rolls	ve·go·lel	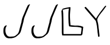	
a stone	e·ven		
on him	e·law	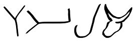	
will have it roll back	ta·shuv		
tongue	le·sho·w·no·she		Proverbs 26:28
A lying	qer	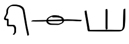	
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those it crushes	dak·kaw	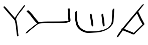	
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and a flattering	cha·laq	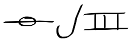	
causes	ya·a·seh		
ruin	mid·cheh	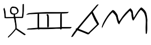	
Do not	al		Proverbs 27:1
boast	tit·hal·lel		

about tomorrow	be·yo·wm	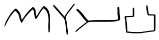	
	ma·char	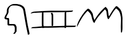	
for	kee	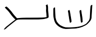	
you do not	lo	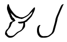	
know	te·da	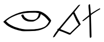	
what	mah	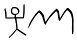	
may bring	ye·led	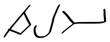	
a day	yo·wm	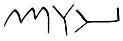	
praise you	ye·hal·lel·kha	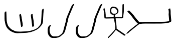	Proverbs 27:2
Let another	zar	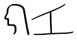	
and not	ve·lo	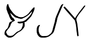	
your own mouth —	phee·kha	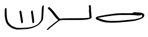	
a stranger	na·khe·ree	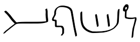	
and not	ve·al	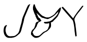	
your own lips	se·pha·te·kha	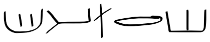	
is heavy	ko·ved	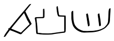	Proverbs 27:3
A stone	e·ven	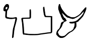	
[is] a burden	ve·ne·tel	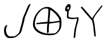	
and sand	ha·cho·wl	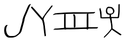	
but aggravation	ve·kha·as	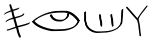	
from a fool	e·veel	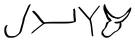	
outweighs them	ka·ved	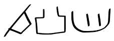	
both	mish·she·ne·hem	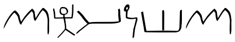	
[is] cruel	akh·ze·ree·yut	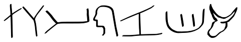	Proverbs 27:4
Wrath	che·mah	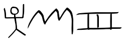	
[is] like a flood	ve·she·teph	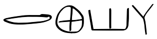	
and anger	aph	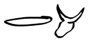	

but who	u·mee	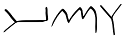	
can withstand	ya·a·mod	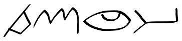	
	liph·ne	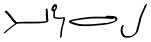	
jealousy ?	qin·ah	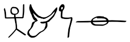	
Better	to·vah	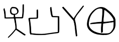	Proverbs 27:5
rebuke	to·w·kha·chat	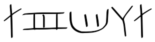	
an open	me·gul·lah	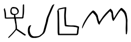	
than love	me·a·ha·vah	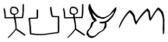	
that is concealed	me·sut·ta·ret	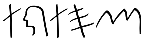	
are faithful	ne·e·ma·neem	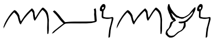	Proverbs 27:6
The wounds	pits·e	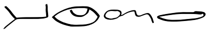	
of a friend	o·w·hev	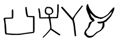	
[are] deceitful	ve·na·ta·ro·wt	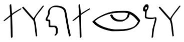	
but the kisses	ne·shee·qo·wt	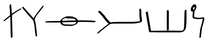	
of an enemy	so·w·ne	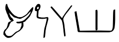	
The soul	ne·phesh	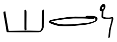	Proverbs 27:7
that is full	ve·ah	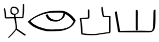	
loathes	ta·vus	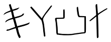	
honey	no·phet	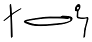	
soul	ve·ne·phesh	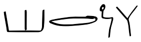	
but to a hungry	re·e·vah	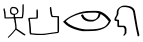	
any	kal	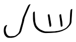	
bitter thing	mar	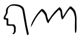	
is sweet	ma·to·wq	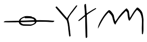	
Like a bird	ke·tsip·po·wr	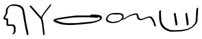	Proverbs 27:8
that strays	no·w·de·det	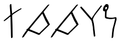	
from	min	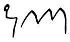	

its nest	qin·nah	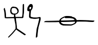	
-	ken	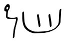	
[is] a man	eesh	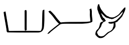	
who wanders	no·w·ded		
from his home	mim·me·qo·w·mo	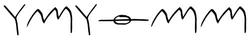	
Oil	she·men		Proverbs 27:9
and incense	u·qe·to·ret	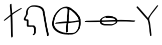	
bring joy	ye·sam·mach		
to the heart	lev	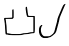	
and the sweetness	u·me·teq		
of a friend	re·e·hu		
[is] counsel	me·a·tsat		
to the soul	na·phesh		
your friend	re·a·kha		Proverbs 27:10
friend	ve·rē·ʿɛh		
or your father’s	a·vee·kha	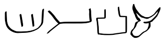	
Do not	al		
forsake	ta·a·zov		
house	u·vet	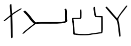	
to your brother’s	a·chee·kha	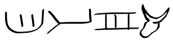	
and do not	al		
go	ta·vo·w		
in the day	be·yo·wm	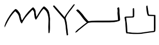	
of your calamity	e·de·kha	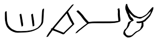	
better	to·wv		
a neighbor	sha·khen		
nearby	qa·ro·wv	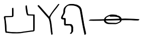	

than a brother	me·ach		
far away	ra·cho·wq		
Be wise	cha·kham		Proverbs 27:11
my son	be·nee	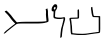	
and bring joy	ve·sam·mach		
to my heart	lib·bee	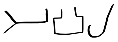	
so that I can answer	ve·a·shee·vah	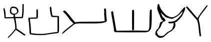	
him who taunts me	cho·re·phee		
	da·var		
The prudent	a·rum		Proverbs 27:12
see	ra·ah		
danger	ra·ah		
and take cover	nis·tar		
[but] the simple	pe·ta·yim		
keep going	a·ve·ru	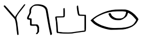	
[and] pay the penalty	ne·e·na·shu	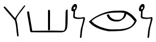	
Take	qach	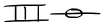	Proverbs 27:13
the garment	big·do		
of him who	kee	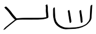	
posts security	a·rav		
for a stranger	zar		
if it is for	u·ve·ad		
a foreigner	na·khe·ree·yah		
get collateral	chav·le·hu	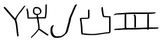	
If one blesses	me·va·rekh		Proverbs 27:14
his neighbor	re·e·hu		
voice	be·qo·wl	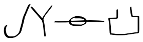	

with a loud	ga·do·wl		
in the morning	bab·bo·qer	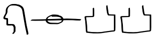	
early	hash·kem	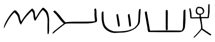	
as a curse	qe·la·lah	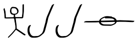	
it will be counted	te·cha·shev		
to him	lo		
dripping	de·leph		Proverbs 27:15
A constant	to·w·red		
day	be·yo·wm	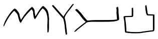	
on a rainy	sag·reer		
woman	ve·e·shet		
and a contentious	me·do·nīm	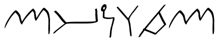	
are alike —	nish·ta·vah		
restraining her	tso·phe·ne·ha		Proverbs 27:16
is like holding back	tsa·phan		
the wind	ru·ach		
oil	ve·she·men		
with one’s right hand	ye·mee·no	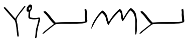	
or grasping	yiq·ra	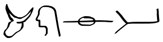	
As iron	bar·zel	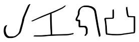	Proverbs 27:17
iron	be·var·zel		
sharpens	ya·chad	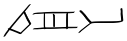	
so one man	ve·eesh	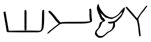	
sharpens	ya·chad	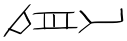	
	pe·ne	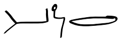	
another	re·e·hu		
Whoever tends	no·tser		Proverbs 27:18

a fig tree	te·e·nah		
will eat	yo·khal		
its fruit	pir·yah		
and he who looks after	ve·sho·mer	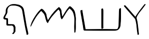	
his master	a·do·naw	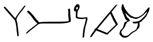	
will be honored	ye·khub·bad	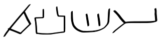	
As water	kam·ma·yim		Proverbs 27:19
reflects the face	hap·pa·neem	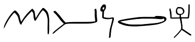	
	lap·pa·neem	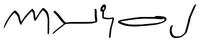	
so	ken	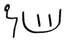	
the heart	lev	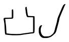	
reflects the true man	ha·a·dam		
	la·a·dam		
Sheol	she·o·wl		Proverbs 27:20
and Abaddon	va·ʾa·vad·doh	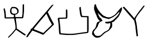	
are never	lo		
satisfied	tis·ba·nah		
so the eyes	ve·e·ne	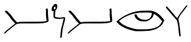	
of man	ha·a·dam		
are never	lo		
satisfied	tis·ba·nah		
A crucible	mats·reph		Proverbs 27:21
for silver	lak·ke·seph		
and a furnace	ve·khur		
for gold	laz·za·hav	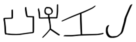	
but a man [is tested]	ve·eesh	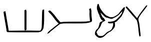	
accorded him	le·phee	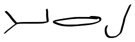	

by the praise	ma·ha·la·lo		
Though	im		Proverbs 27:22
you grind	tikh·to·wosh		
-	et		
a fool	ha·e·veel		
with mortar	bam·makh·tesh		
[and]	be·to·wkh		
like grain	ha·ree·pho·wt	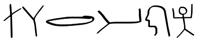	
a pestle	ba·e·lee		
will not	lo		
depart	ta·sur		
from him	me·a·law		
[yet] his folly	iw·val·to	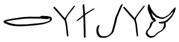	
Be sure to know	ya·do·a	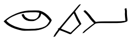	Proverbs 27:23
	te·da		
the state	pe·ne	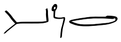	
of your flocks	tso·ne·kha		
and pay close attention	sheet	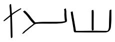	
	lib·be·kha	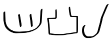	
to your herds	la·a·da·reem		
for	kee	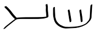	Proverbs 27:24
[are] not	lo		
forever	le·o·w·lam		
riches	cho·sen		
nor does	ve·im		
a crown	ne·zer		
[endure] to every	le·do·wr		

generation	dor		
is removed	ga·lah	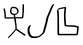	Proverbs 27:25
When hay	cha·tseer		
appears	ve·nir·ah		
and new growth	de·she		
is gathered	ve·ne·es·phu		
and the grain	is·se·vo·wt		
from the hills	ha·reem	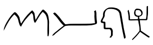	
the lambs	ke·va·seem	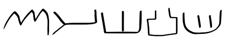	Proverbs 27:26
will provide you with clothing	lil·vu·she·kha		
with the price	u·me·cheer		
of a field	deh		
and the goats	at·tu·deem	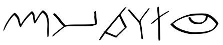	
You will have plenty	ve·de		Proverbs 27:27
milk	cha·lev	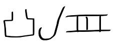	
of goats’	iz·zeem	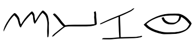	
to feed you —	le·lach·me·kha	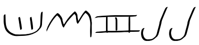	
food	le·le·chem	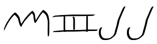	
for your household	be·te·kha	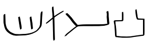	
and nourishment	ve·chay·yeem	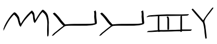	
for your maidservants	le·na·a·ro·w·te·kha		
flee	na·su		Proverbs 28:1
when no one	ve·en		
pursues	ro·deph		
The wicked	ra·sha		
but the righteous	ve·tsad·dee·qeem	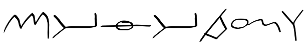	
as a lion	kikh·pheer		

are as bold	yiv·tach		
in rebellion	be·phe·sha	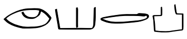	Proverbs 28:2
A land	e·rets		
has many	rab·beem	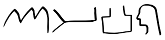	
rulers	sa·re·ha	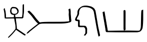	
but a man	u·ve·a·dam		
of understanding	me·veen	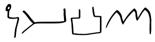	
[and] knowledge	yo·de·a	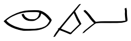	
	ken	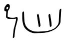	
maintains order	ya·a·reekh		
leader	ge·ver		Proverbs 28:3
A destitute	rash	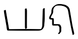	
who oppresses	ve·o·sheq		
the poor	dal·leem	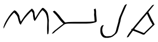	
rain	ma·tar		
is like a driving	so·cheph	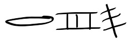	
that leaves no	ve·en		
food	la·chem	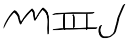	
Those who forsake	o·ze·ve		Proverbs 28:4
the law	to·w·rah		
praise	ye·hal·lu		
the wicked	ra·sha		
but those who keep	ve·sho·me·re		
the law	to·w·rah		
resist	yit·ga·ru		
them	vam		
men	an·she		Proverbs 28:5

Evil	ra	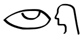	
do not	lo	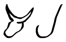	
understand	ya·vee·nu	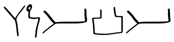	
justice	mish·pat	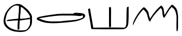	
but those who seek	u·me·vaq·she	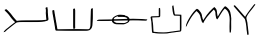	
the LORD	YHVH	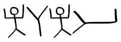	
comprehend	ya·vee·nu	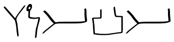	
fully	khol	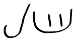	
Better	to·wv	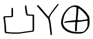	Proverbs 28:6
a poor man	rash	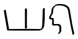	
who walks	ho·w·lekh	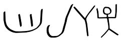	
with integrity	be·tum·mo	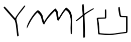	
are perverse	me·iq·qesh	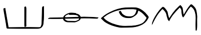	
whose ways	de·ra·kha·yim	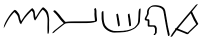	
	ve·hu	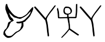	
than a rich man	a·sheer	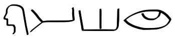	
keeps	no·w·tser	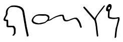	Proverbs 28:7
the law	to·w·rah	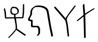	
son	ben	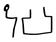	
A discerning	me·veen	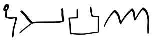	
but a companion	ve·ro·eh	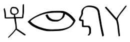	
of gluttons	zo·wl·leem	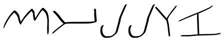	
disgraces	yakh·leem	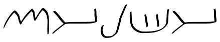	
his father	a·vee	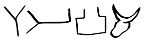	
He who increases	mar·beh	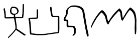	Proverbs 28:8
his wealth	ho·w·no	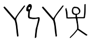	
by interest	be·ne·shekh	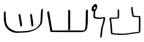	

and usury	u·ve·tar·bīt		
for one who is kind	le·cho·w·nen	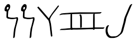	
to the poor	dal·leem	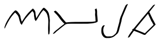	
lays it up	yiq·be·tsen·nu		
Whoever turns	me·seer		Proverbs 28:9
his ear {away}	a·ze·no		
from hearing	mish·she·mo·a		
the law	to·w·rah		
even	gam		
his prayer	te·phil·la·to		
is detestable	to·w·e·vah		
He who leads	mash·geh		Proverbs 28:10
the upright	ye·sha·reem	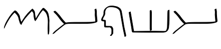	
along the path	be·de·rekh		
of evil	ra		
pit	bish·chu·to	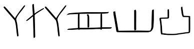	
into his own	hu		
will fall	yip·po·wl		
but the blameless	u·te·mee·meem	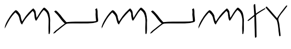	
will inherit	yin·cha·lu	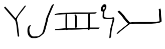	
what is good	to·wv		
is wise	cha·kham	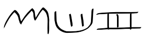	Proverbs 28:11
in his own eyes	be·e·naw	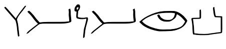	
man	eesh	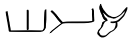	
A rich	a·sheer		
but a poor man	ve·dal		
with discernment	me·veen		

sees through him	yach·qe·ren·nu	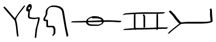	
triumph	ba·a·lots		Proverbs 28:12
When the righteous	tsad·dee·qeem	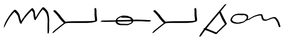	
there is great	rab·bah		
glory	tiph·a·ret		
rise	u·ve·qum	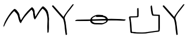	
but when the wicked	re·sha·eem		
hide themselves	ye·chup·pas		
men	a·dam		
He who conceals	me·khas·seh		Proverbs 28:13
his sins	phe·sha·aw		
will not	lo		
prosper	yats·lee·ach	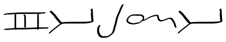	
but whoever confesses	u·mo·w·deh		
and renounces them	ve·o·zev		
will find mercy	ye·ru·cham	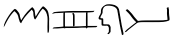	
Blessed	ash·re	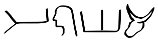	Proverbs 28:14
[is] the man	a·dam		
reverent	me·pha·ched		
who is always	ta·meed		
but he who hardens	u·maq·sheh	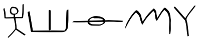	
his heart	lib·bo	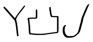	
falls	yip·po·wl		
into trouble	be·ra·ah		
lion	a·ree		Proverbs 28:15
Like a roaring	no·hem	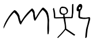	
bear	ve·dov		

or a charging	sho·w·qeq	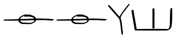	
ruler	mo·shel	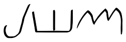	
is a wicked	ra·sha	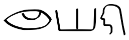	
over	al	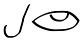	
people	am	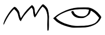	
a helpless	dal	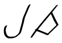	
A leader	na·geed	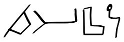	Proverbs 28:16
who lacks	cha·sar	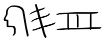	
judgment	te·vu·no·wt	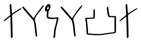	
[is] also a great	ve·rav	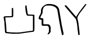	
oppressor	ma·a·shaq·qo·wt	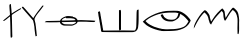	
but he who hates	so·ne·ʾē	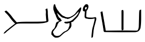	
dishonest profit	ve·tsa	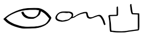	
will prolong	ya·a·reekh	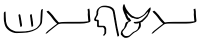	
[his] days	ya·meem	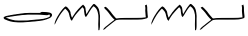	
A man	a·dam	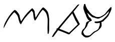	Proverbs 28:17
burdened	a·shuq	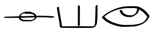	
by bloodguilt	be·dam	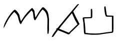	
	na·phɛsh	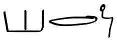	
into	ad	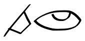	
the Pit	bo·wr	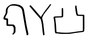	
will flee	ya·nus	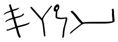	
let no one	al	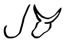	
support	yit·me·khu	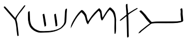	
him	vo	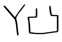	
He who walks	ho·w·lekh	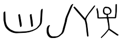	Proverbs 28:18
with integrity	ta·meem	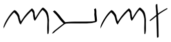	

will be kept safe	yiw·va·she·a		
but whoever is perverse	ve·ne·qash	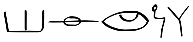	
[in his] ways	de·ra·kha·yim	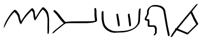	
fall	yip·po·wl		
will suddenly	be·e·chat		
The one who works	o·ved	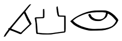	Proverbs 28:19
his land	ad·ma·to	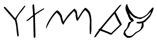	
will have plenty of	yis·ba		
food	la·chem	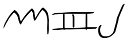	
but whoever chases	u·me·rad·deph		
fantasies	re·qeem	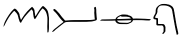	
will have his fill	yis·ba		
of poverty	reesh	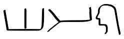	
man	eesh	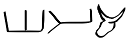	Proverbs 28:20
A faithful	e·mu·no·wt		
will abound	rav	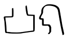	
with blessings	be·ra·kho·wt	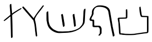	
but one eager	ve·ats		
to be rich	le·ha·a·sheer		
will not	lo		
go unpunished	yin·na·qeh		
To show partiality	hak·ker		Proverbs 28:21
	pa·neem	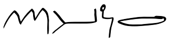	
[is] not	lo		
good	to·wv		
for	ve·al		
a piece	pat		

of bread	le·chem	𐤋𐤇𐤌	
will do wrong	yiph·sha	𐤉𐤐𐤔𐤏	
yet a man	ga·ver	𐤂𐤁𐤓	
hastens	ni·vo·hal	𐤍𐤁𐤄𐤋	Proverbs 28:22
after wealth	la·ho·wn	𐤋𐤄𐤅𐤍	
man	eesh	𐤀𐤉𐤔	
A stingy	ra	𐤓𐤏	
	a·yin	𐤏𐤉𐤍	
and does not	ve·lo	𐤅𐤋𐤀	
know	ye·da	𐤉𐤃𐤏	
that	kee	𐤊𐤉	
poverty	che·ser	𐤇𐤎𐤓	
awaits him	ye·vo·en·nu	𐤉𐤁𐤀𐤍𐤅	
He who rebukes	mo·w·khee·ach	𐤌𐤅𐤊𐤉𐤇	Proverbs 28:23
a man	a·dam	𐤀𐤃𐤌	
will later	a·cha·ray	𐤀𐤇𐤓𐤉	
more favor	chen	𐤇𐤍	
find	yim·tsa	𐤉𐤌𐤑𐤀	
than one who flatters	mim·ma·cha·leeq	𐤌𐤌𐤇𐤋𐤉𐤒	
with his tongue	la·sho·wn	𐤋𐤔𐤅𐤍	
He who robs	go·w·zel	𐤂𐤅𐤆𐤋	Proverbs 28:24
his father	a·vee	𐤀𐤁𐤉𐤅	
or mother	ve·im·mo	𐤅𐤀𐤌𐤅	
saying	ve·o·mer	𐤅𐤀𐤌𐤓	
“ It is not	en	𐤀𐤉𐤍	
wrong ”	pa·sha	𐤐𐤔𐤏	
is a companion	cha·ver	𐤇𐤁𐤓	

	hu	הוא	
to the man	le·eesh	לאיש	
who destroys	mash·cheet	משחית	
A greedy man	re·chav	רחב	Proverbs 28:25
	ne·phesh	נפש	
stirs up	ye·ga·reh	יגרה	
strife	ma·do·wn	מדון	
but he who trusts	u·vo·w·te·ach	ובוטח	
in	al	על	
the LORD	YHVH	יהוה	
will prosper	ye·dush·shan	ידשן	
He who trusts	bo·w·te·ach	בוטח	Proverbs 28:26
in himself	be·lib·bo	בלבו	
	hu	הוא	
is a fool	khe·seel	כסיל	
but one who walks	ve·ho·w·lekh	והולך	
in wisdom	be·cha·khe·mah	בחכמה	
	hu	הוא	
will be safe	yim·ma·let	ימלט	
Whoever gives	no·w·ten	נותן	Proverbs 28:27
to the poor	la·rash	לרש	
will not	en	אין	
be in need	mach·so·wr	מחסור	
but he who hides	u·ma·leem	ומעלים	
his eyes	e·naw	עיניו	
will receive many	rav	רב	
curses	me·e·ro·wt	מארות	

come to power	be·qum	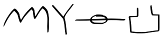	Proverbs 28:28
When the wicked	re·sha·eem		
hide themselves	yis·sa·ter		
people	a·dam		
but when they perish	u·ve·a·ve·dam		
flourish	yir·bu		
the righteous	tsad·dee·qeem	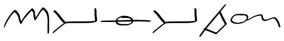	
A man who	eesh	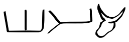	Proverbs 29:1
after much reproof	to·w·kha·cho·wt		
remains stiff-necked	maq·sheh	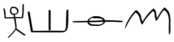	
	o·reph		
will suddenly	pe·ta		
be shattered	yish·sha·ver	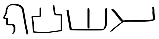	
-	ve·en		
beyond recovery	mar·pe		
flourish	bir·vo·wt		Proverbs 29:2
When the righteous	tsad·dee·qeem	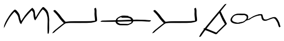	
rejoice	yis·mach		
the people	ha·am		
rule	u·vim·shol		
but when the wicked	ra·sha		
groan	ye·a·nach		
the people	am		
A man	eesh	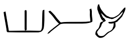	Proverbs 29:3
who loves	o·hev		
wisdom	chakh·mah		
brings joy	ye·sam·mach		

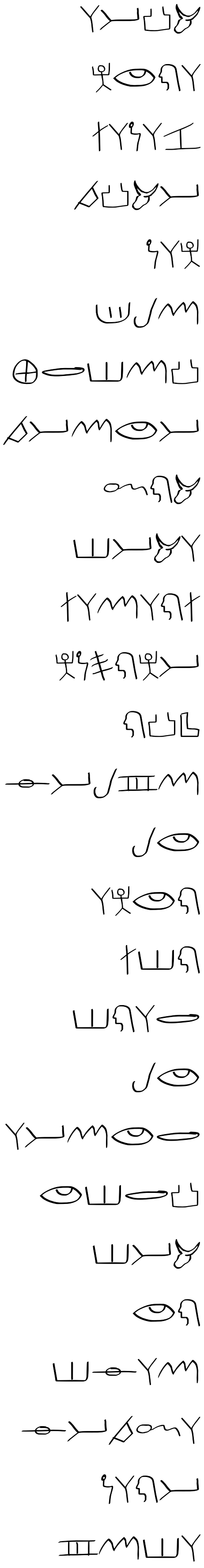

to his father	a·vee	
but a companion	ve·ro·eh	
of prostitutes	zo·w·no·wt	
squanders	ye·ab·bed	
his wealth	ho·wn	
a king	me·lekh	Proverbs 29:4
By justice	be·mish·pat	
brings stability	ya·a·meed	
to the land	a·rets	
but a man	ve·eesh	
who exacts tribute	te·ru·mo·wt	
demolishes it	ye·her·sen·nah	
A man	ge·ver	Proverbs 29:5
who flatters	ma·cha·leeq	
for	al	
his neighbor	re·e·hu	
a net	re·shet	
spreads	po·w·res	
	al	
his feet	pe·a·maw	
by his own sin	be·phe·sha	Proverbs 29:6
man	eesh	
An evil	ra	
is caught	mo·w·qesh	
but a righteous one	ve·tsad·deeq	
sings	ya·run	
and rejoices	ve·sa·me·ach	

consider	yo·de·a	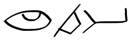	Proverbs 29:7
The righteous	tsad·deeq	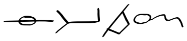	
the cause	deen	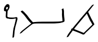	
of the poor	dal·leem	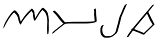	
but the wicked	ra·sha	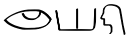	
have no	lo	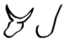	
regard	ya·veen	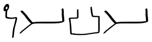	
for such concerns	da·at	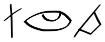	
Mockers	an·she	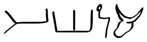	Proverbs 29:8
	la·tso·wn	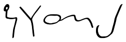	
inflame	ya·phee·chu	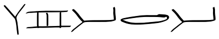	
a city	qir·yah	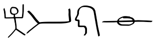	
but the wise	va·cha·kha·meem	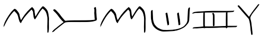	
turn away	ya·shee·vu	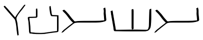	
anger	aph	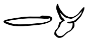	
man	eesh	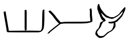	Proverbs 29:9
If a wise	cha·kham	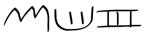	
goes to court	nish·pat	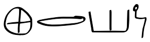	
with	et	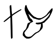	
	eesh	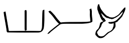	
a fool	e·veel	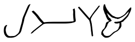	
there will be raving	ve·ra·gaz	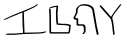	
and laughing	ve·sa·chaq	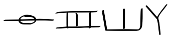	
with no	ve·en	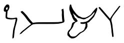	
resolution	na·chat	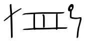	
Men	an·she	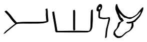	Proverbs 29:10
of bloodshed	da·meem	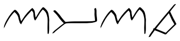	

hate	yis·ne·u	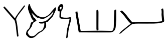	
a blameless man	tam	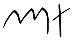	
but the upright	vee·sha·reem		
care for	ye·vaq·shu	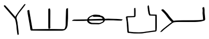	
his life	naph·sho		
all	kal	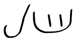	Proverbs 29:11
his anger	ru·cho	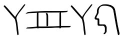	
vents	yo·w·tsee		
A fool	khe·seel		
but a wise man	ve·cha·kham	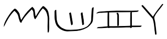	
it back	be·a·cho·wr	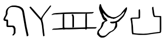	
holds	ye·shab·be·chen·nah		
If a ruler	mo·shel	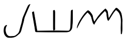	Proverbs 29:12
listens	maq·sheev	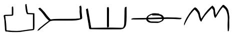	
to	al		
lies	de·var		
	sha·qer	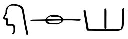	
all	kal		
his officials	me·sha·re·taw		
will be wicked	re·sha·eem		
The poor man	rash	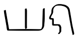	Proverbs 29:13
and the oppressor	ve·eesh	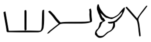	
	te·kha·kheem	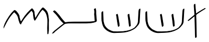	
have this in common :	niph·ga·shu	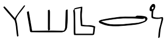	
gives light	me·eer		
to the eyes	e·ne	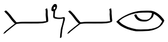	
of both	she·ne·hem	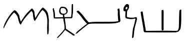	

The LORD	YHVH	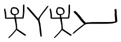	
A king	me·lekh	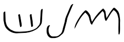	Proverbs 29:14
who judges	sho·w·phet	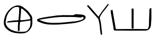	
with fairness —	be·e·met	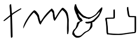	
the poor	dal·leem	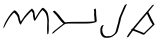	
his throne	kis·o	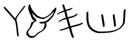	
	la·ad	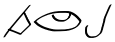	
will be established forever	yik·ko·wn	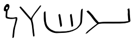	
A rod	she·vet	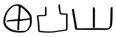	Proverbs 29:15
of correction	ve·to·w·kha·chat	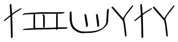	
imparts	yit·ten	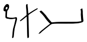	
wisdom	chakh·mah	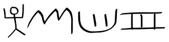	
but a child	ve·na·ar	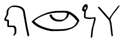	
left to himself	me·shul·lach	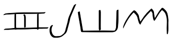	
disgraces	me·veesh	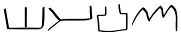	
his mother	im·mo	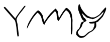	
thrive	bir·vo·wt	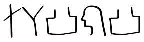	Proverbs 29:16
When the wicked	re·sha·eem	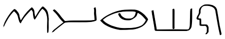	
increases	yir·beh	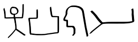	
rebellion	pa·sha	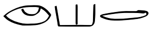	
but the righteous	ve·tsad·dee·qeem	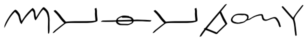	
their downfall	be·map·pal·tam	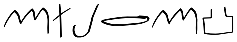	
will see	yir·u	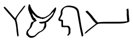	
Discipline	yas·ser	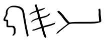	Proverbs 29:17
your son	bin·kha	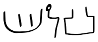	
and he will give you rest	vee·nee·che·kha	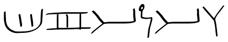	
he will bring	ve·yit·ten	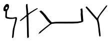	

delight	ma·a·dan·neem		
to your soul	le·naph·she·kha	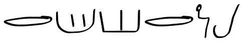	
Where [there is] no	be·en		Proverbs 29:18
vision	cha·zo·wn	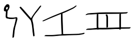	
cast off restraint	yip·pa·ra		
the people	am		
he who keeps	ve·sho·mer		
the Law	to·w·rah		
but blessed [is]	ash·re·hu	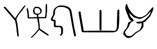	
by words [alone]	bid·va·reem		Proverbs 29:19
cannot	lo		
be corrected	yiw·va·ser		
A servant	a·ved		
though	kee	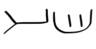	
he understands	ya·veen		
he will not	ve·en		
respond	ma·a·neh		
Do you see	cha·zee·ta		Proverbs 29:20
a man	eesh	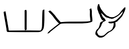	
in haste ?	ats		
who speaks	bid·va·raw		
There is more hope	tiq·vah	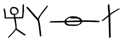	
for a fool	likh·seel		
than for him	mim·men·nu		
pampered	me·phan·neq		Proverbs 29:21
from his youth	min·no·ar		
A servant	av·do		

in the end	ve·a·cha·ree·to	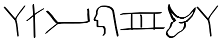	
will bring	yih·yeh	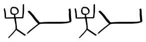	
grief	ma·no·wn	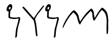	
man	eesh	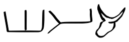	Proverbs 29:22
An angry	aph	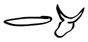	
stirs up	ye·ga·reh	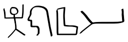	
dissension	ma·do·wn	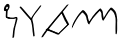	
man	u·va·al	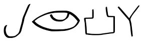	
and a hot-tempered	che·mah	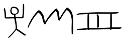	
abounds	rav	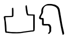	
in transgression	pa·sha	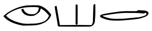	
pride	ga·a·vat	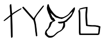	Proverbs 29:23
A man's	a·dam	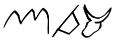	
will bring him low	tash·pee·len·nu	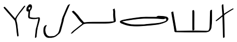	
but a humble	u·she·phal	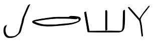	
spirit	ru·ach	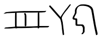	
will obtain	yit·mokh	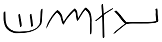	
honor	ka·vo·wd	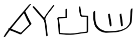	
A partner	cho·w·leq	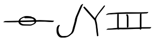	Proverbs 29:24
to	im	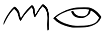	
a thief	gan·nav	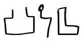	
hates	so·w·ne	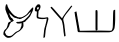	
his own soul	naph·sho	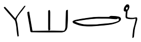	
the oath	a·lah	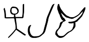	
he receives	yish·ma	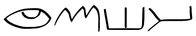	
but does not	ve·lo	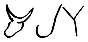	
testify	yag·geed	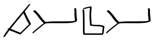	

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is	yit·ten	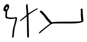	
a snare	mo·w·qesh	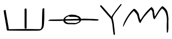	
but whoever trusts	u·vo·w·te·ach		
in the LORD	ba·YHVH	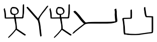	
is set securely on high	ye·sug·gav	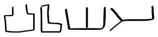	
Many	rab·beem	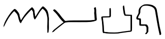	Proverbs 29:26
seek	me·vaq·sheem	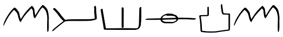	
favor	pe·ne	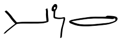	
the ruler's	mo·wo·shel		
from the LORD	u·me·YHVH	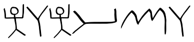	
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but a man	eesh	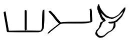	
is detestable	to·w·a·vat		Proverbs 29:27
to the righteous	tsad·dee·qeem	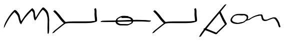	
man	eesh	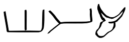	
An unjust	a·vel		
is detestable	ve·to·w·a·vat		
to the wicked	ra·sha		
is upright	ye·shar	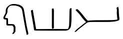	
and one whose way	da·rekh		
[These are] the words	div·re		Proverbs 30:1
of Agur	a·gur		
son	bin	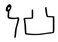	
of Jakeh —	ya·qeh	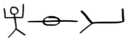	
the burden	ham·mas·sa	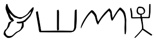	

declared	ne·um		
that this man	hag·ge·ver	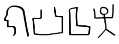	
to Ithiel :	le·ee·tee·el		
“ I am weary, O God,	le·ee·tee·el		
and worn out	ve·u·khal		
Surely	kee	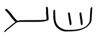	Proverbs 30:2
the most ignorant	va·ar		
I [am]	a·no·khee		
of men	me·eesh	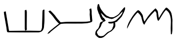	
and I lack	ve·lo		
the understanding	vee·nat	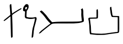	
of a man	a·dam		
	lee	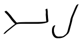	
I have not	ve·lo		Proverbs 30:3
learned	la·mad·tee	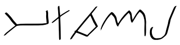	
wisdom	chakh·mah		
and I have no knowledge	ve·da·at		
of the Holy One	qe·do·sheem	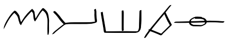	
	e·da		
Who	mee	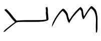	Proverbs 30:4
has ascended	a·lah		
to heaven	sha·ma·yim	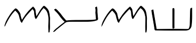	
and come down ?	vay·ye·rad	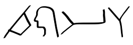	
Who	mee	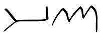	
has gathered	a·saph		
the wind	ru·ach		
in His hands ?	be·cha·phe·naw		

Who	mee	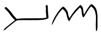	
has bound up	tsa·rar		
the waters	ma·yim	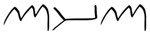	
in His cloak ?	bas·sim·lah		
Who	mee		
has established	he·qeem	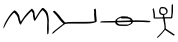	
all	kal	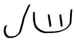	
the ends	aph·se		
of the earth ?	a·rets		
What	mah		
is His name	she·mo		
and what	u·mah		
is the name	shem		
of His Son —	be·no	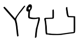	
surely	kee	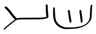	
you know !	te·da		
Every	kal	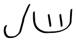	Proverbs 30:5
word	im·rat		
of God	e·lo·w·ah	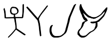	
is flawless	tse·ru·phah		
is a shield	ma·gen		
He	hu		
to those who take refuge	la·cho·seem		
in Him	bo		
Do not	al		Proverbs 30:6
add	to·wsp		
to	al		

His words	de·va·raw	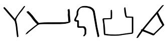	
lest	pen		
He rebuke	yo·w·khee·ach		
you	be·kha	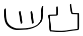	
and prove you a liar	ve·nikh·za·ve·ta	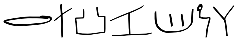	
Two	ta·yim	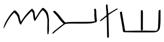	Proverbs 30:7
things I ask	sha·al·tee	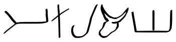	
	me·it·takh		
do not	al		
refuse me	tim·na	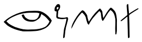	
of You —	mim·men·nee		
before	be·te·rem		
I die :	a·mut		
Keep falsehood	shaw		Proverbs 30:8
words	u·de·var		
and deceitful	ka·zav		
far	har·cheq	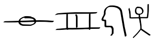	
from me	mim·men·nee		
poverty	resh		
nor riches	va·o·sher		
neither	al		
Give	tit·ten		
me	lee	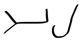	
feed me	hat·ree·phe·nee	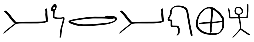	
with the bread	le·chem	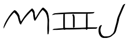	
that is my portion	chuq·qee	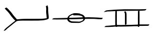	
Otherwise	pen		Proverbs 30:9

I may have too much	es·ba		
and deny You	ve·khi·chash·tee		
saying	ve·a·mar·tee	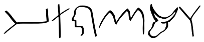	
‘ Who	mee	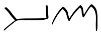	
is the LORD ? ’	YHVH		
Or	u·phen		
I may become poor	iw·va·resh		
and steal	ve·ga·nav·tee		
profaning	ve·ta·phas·tee	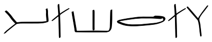	
the name	shem		
of my God	e·lo·hay	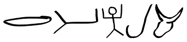	
Do not	al		Proverbs 30:10
slander	tal·shen	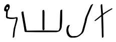	
a servant	e·ved	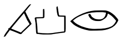	
to	el		
his master	ʾa·do·no	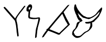	
or	pen		
he will curse you	ye·qal·lel·kha	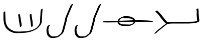	
and you will bear the guilt	ve·a·sha·me·ta	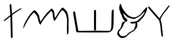	
There is a generation	do·wr		Proverbs 30:11
their fathers	a·vee	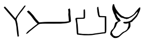	
of those who curse	ye·qal·lel	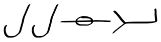	
-	ve·et		
their mothers	im·mo	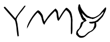	
and do not	lo		
bless	ye·va·rekh		
There is a generation	do·wr		Proverbs 30:12

of those who are pure	ta·ho·wr		
in their own eyes	be·e·naw	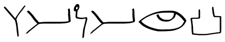	
of their filth	u·mits·tso·a·to		
	lo		
and yet unwashed	ru·chats	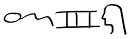	
There is a generation —	do·wr		Proverbs 30:13
how	mah	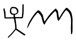	
haughty	ra·mu		
are their eyes	e·naw		
are their glances —	ve·aph·ap·paw		
and pretentious	yin·na·se·u		
there is a generation	do·wr		Proverbs 30:14
are swords	cha·ra·vo·wt		
whose teeth	shin·naw	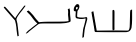	
are knives	u·ma·a·kha·lo·wt		
and whose jaws	me·tal·le·o·taw		
devouring	le·e·khol		
the oppressed	a·nee·yeem	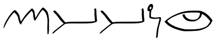	
from the earth	me·e·rets		
and the needy	ve·ev·yo·w·neem	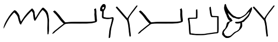	
from [among] men	me·a·dam		
The leech	la·a·lu·qah	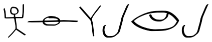	Proverbs 30:15
has two	she·te	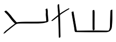	
daughters :	va·no·wt	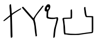	
Give	hav		
[and] Give	hav		
are three	sha·lo·wosh		

There	hen·nah	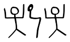	
[things that] are never	lo	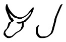	
satisfied	tis·ba·nah	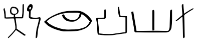	
four [that]	ar·ba	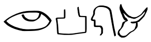	
never	lo	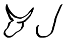	
say	a·me·ru	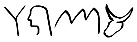	
‘ Enough !’:	ho·wn	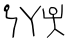	
Sheol	she·o·wl	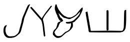	Proverbs 30:16
the barren	ve·o·tser	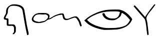	
womb	ra·cham	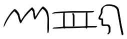	
land	e·rets	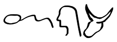	
never	lo	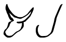	
satisfied	sa·ve·ah	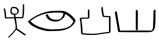	
with water	ma·yim	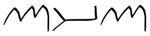	
and fire	ve·esh	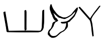	
that never	lo	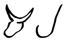	
says	a·me·rah	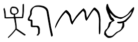	
‘ Enough ! ’	ho·wn	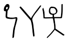	
As for the eye	a·yin	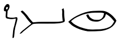	Proverbs 30:17
[that] mocks	til·ag	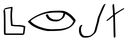	
a father	le·av	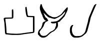	
and scorns	ve·ta·vuz	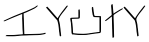	
obedience	leeq·qa·hat	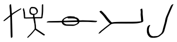	
to a mother	em	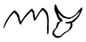	
pluck it out	yiq·qe·ru·ha	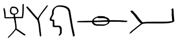	
may the ravens	o·re·ve	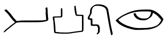	
of the valley	na·chal	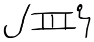	

devour it	ve·yo·khe·lu·ha	
and young	ve·ne	
vultures	na·sher	
are three [things]	she·lo·shah	Proverbs 30:18
There	hem·mah	
too wonderful	niph·le·u	
for me	mim·men·nee	
four	ve·ʾar·baʿ	
that I cannot	lo	
understand :	ye·da·teem	
the way	de·rekh	Proverbs 30:19
of an eagle	han·ne·sher	
in the sky	bash·sha·ma·yim	
the way	de·rekh	
of a snake	na·chash	
on	a·le	
a rock	tsur	
the way	de·rekh	
of a ship	o·nee·yah	
	ve·lev	
at sea	yam	
and the way	ve·de·rekh	
of a man	ge·ver	
with a maiden	be·al·mah	
This	ken	Proverbs 30:20
is the way	de·rekh	
of an adulteress	ish·shah	

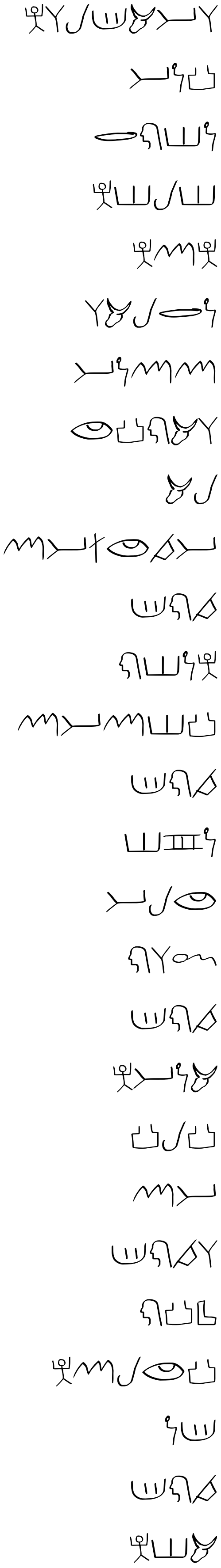

:	me·na·a·phet		
She eats	a·khe·lah		
and wipes	u·ma·cha·tah	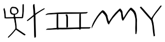	
her mouth	phee·ha	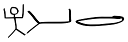	
and says	ve·a·me·rah		
nothing	lo		
‘ I have done	pha·al·tee		
wrong ’	a·ven	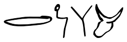	
Under	ta·chat	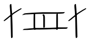	Proverbs 30:21
three things	lo·wosh		
trembles	ra·ge·zah		
the earth	e·rets		
under	ve·ta·chat	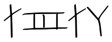	
four	ar·ba		
it cannot	lo		
	tu·khal		
bear up :	se·et		
-	ta·chat	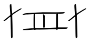	Proverbs 30:22
a servant	e·ved	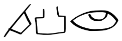	
who	kee	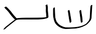	
becomes king	yim·lo·wkh		
a fool	ve·na·val	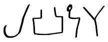	
who	kee	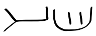	
is filled	yis·ba		
with food	la·chem	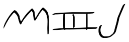	
-	ta·chat	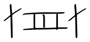	Proverbs 30:23
an unloved woman	nu·ah		

who	kee	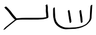	
marries	tib·ba·el		
and a maidservant	ve·shiph·chah		
who	kee	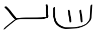	
supplants	tee·rash		
her mistress	ge·vir·tah	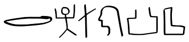	
Four	ar·ba·ah		Proverbs 30:24
yet they	hem	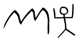	
are small	qe·tan·ne		
things on earth	a·rets		
	ve·hem·mah	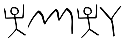	
wise :	cha·kha·meem		
are exceedingly	me·chuk·ka·meem	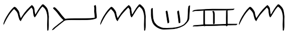	
The ants	han·ne·ma·leem	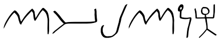	Proverbs 30:25
are creatures	am		
of little	lo		
strength	az		
yet they store up	vay·ya·khee·nu		
in the summer	vaq·qa·yits		
their food	lach·mam	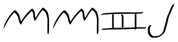	
the rock badgers	phan·neem	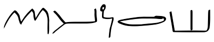	Proverbs 30:26
are creatures	am		
of little	lo		
power	a·tsum		
yet they make	vay·ya·see·mu	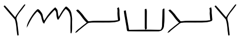	
in the rocks	vas·se·la		
their homes	be·tam	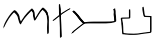	

king	me·lekh	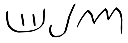	Proverbs 30:27
have no	en	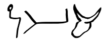	
the locusts	la·ar·beh		
advance	vay·ye·tse	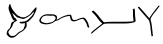	
in formation	cho·tsets		
yet they all	kul·lo	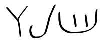	
and the lizard	ma·meet		Proverbs 30:28
in one's hands	be·ya·da·yim		
can be caught	te·tap·pes		
yet it	ve·hee	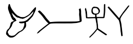	
[is found] in the palaces	be·he·khe·le	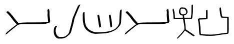	
of kings	me·lekh	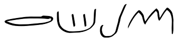	
are three things	she·lo·shah	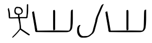	Proverbs 30:29
There	hem·mah		
that are stately	me·tee·ve	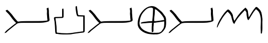	
in their stride	tsa·ad		
and four that	ve·ar·ba·ah		
are impressive	me·ti·ve		
in their walk :	la·khet		
a lion	la·yish	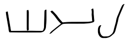	Proverbs 30:30
mighty	gib·bo·wr		
among beasts	bab·be·he·mah	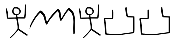	
refusing	ve·lo		
to retreat	ya·shuv		
before	mip·pe·ne		
anything	khol	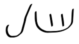	
a strutting rooster	zar·zeer	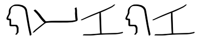	Proverbs 30:31

	ma·te·na·yim	
	o	
a he-goat	ta·yish	
and a king	u·me·lekh	
with his army	al·qum	
around him	im·mo	
If	im	Proverbs 30:32
you have foolishly	na·val·ta	
exalted yourself	ve·hit·nas·se	
or if	ve·im	
you have plotted evil	zam·mo·w·ta	
put your hand	yad	
over your mouth	le·pheh	
For	kee	Proverbs 30:33
as the churning	meets	
of milk	cha·lav	
yields	yo·w·tsee	
butter	chem·ah	
and the twisting	u·meets	
of the nose	aph	
draws	yo·w·tsee	
blood	dam	
so the stirring	u·meets	
of anger	ap·pa·yim	
brings forth	yo·w·tsee	
strife ”	reev	
[These are] the words	div·re	Proverbs 31:1

Lemuel —	le·mu·el	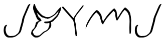	
of King	me·lekh	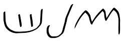	
the burden	mas·sa	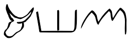	
that	asher	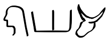	
taught him :	yis·se·rat·tu	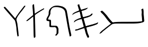	
his mother	im·mo	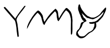	
What [shall I say]	mah	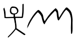	Proverbs 31:2
O my son ?	be·ree	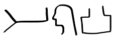	
What	u·mah	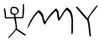	
O son	bar	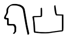	
of my womb ?	bit·nee	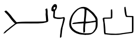	
What	u·meh	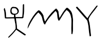	
O son	bar	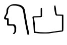	
of my vows ?	ne·da·ray	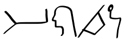	
Do not	al	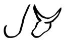	Proverbs 31:3
spend	tit·ten	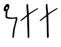	
on women	lan·na·sheem	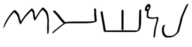	
your strength	che·le·kha	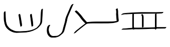	
or your vigor	u·de·ra·khe·kha	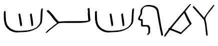	
on those who ruin	lam·cho·wt	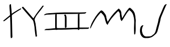	
kings	me·la·kheen	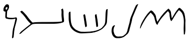	
It is not	al	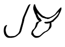	Proverbs 31:4
for kings	lam·la·kheem	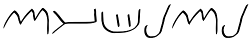	
O Lemuel	le·mo·w·el	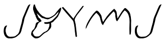	
it is not	al	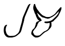	
for kings	lam·la·kheem	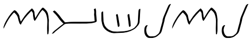	
to drink	she·to	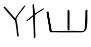	

wine	ya·yin	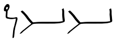	
or for rulers	u·le·ro·wz·neem	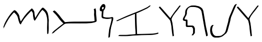	
[to crave]	ʾo		
strong drink	she·khar		
lest	pen		Proverbs 31:5
they drink	yish·teh		
and forget	ve·yish·kach	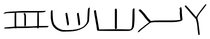	
what is decreed	me·chuq·qaq	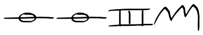	
depriving	vee·shan·neh		
of justice	deen	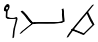	
all	kal		
the oppressed	be·ne	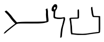	
	o·nee	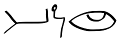	
Give	te·nu	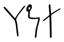	Proverbs 31:6
strong drink	she·khar		
to one who is perishing	le·o·w·ved		
and wine	ve·ya·yin	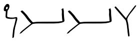	
to the bitter	le·ma·re	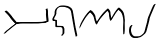	
in soul	na·phesh		
Let him drink	yish·teh		Proverbs 31:7
and forget	ve·yish·kach	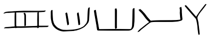	
his poverty	ree·sho	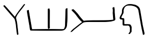	
his misery	va·a·ma·lo		
no	lo		
and remember	yiz·kar	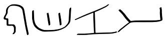	
more	o·wd		
Open	pe·tach	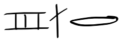	Proverbs 31:8

your mouth	pee·kha	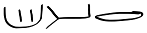	
for those with no voice	le·il·lem		
for	el		
the cause	deen	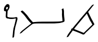	
of all	kal		
the dispossessed	be·ne	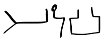	
	cha·lo·wph		
Open	pe·tach	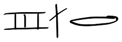	Proverbs 31:9
your mouth	pee·kha	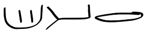	
judge	she·phat		
righteously	tse·deq	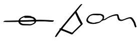	
and defend the cause	ve·deen	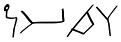	
of the poor	a·nee	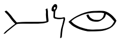	
and needy	ve·ev·yo·wn	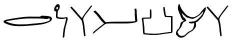	
A wife	e·shet	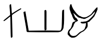	Proverbs 31:10
of noble character	cha·yil	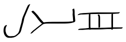	
who	mee	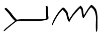	
can find ?	yim·tsa		
She is far	ve·ra·choq	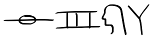	
than rubies	mip·pe·nee·neem	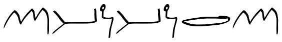	
more precious	mikh·rah		
trusts	ba·tach	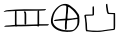	Proverbs 31:11
in her	bah		
The heart	lev	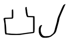	
of her husband	ba·lah		
of value	ve·sha·lal	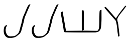	
nothing	lo		

and he lacks	yech·sar	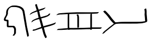	
She brings him	ge·ma·lat·hu	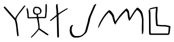	Proverbs 31:12
good	to·wv	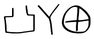	
and not	ve·lo	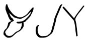	
harm	ra	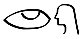	
all	kol	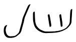	
the days	ye·me	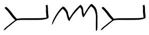	
of her life	chay·yɛh	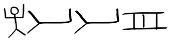	
She selects	da·re·shah	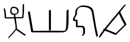	Proverbs 31:13
wool	tse·mer	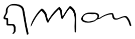	
and flax	u·phish·teem	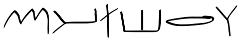	
and works	vat·ta·as	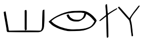	
with eager	be·che·phets	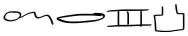	
hands	kap·pe·ha	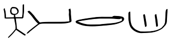	
She is	ha·ye·tah	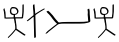	Proverbs 31:14
ships	ka·o·nee·yo·wt	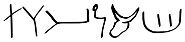	
like the merchant	so·w·cher	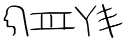	
from afar	mim·mer·chaq	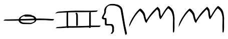	
bringing	ta·vee	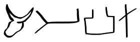	
her food	lach·mah	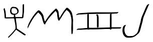	
She rises	vat·ta·qam	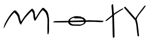	Proverbs 31:15
while it is still	be·o·wd	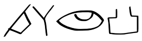	
night	lay·lah	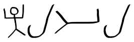	
to provide	vat·tit·ten	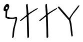	
food	te·reph	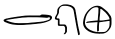	
for her household	le·ve·tah	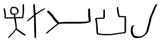	
and portions	ve·choq	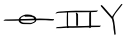	

for her maidservants	le·na·a·ro·te·ha		
She appraises	za·me·mah		Proverbs 31:16
a field	deh		
and buys it	vat·tiq·qa·che·hu	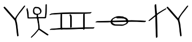	
from her earnings	mip·pe·ree		
	khap·pe·ha		
she plants	ne·taʿ		
a vineyard	ka·rem		
She girds herself	cha·ge·rah		Proverbs 31:17
with strength	ve·o·wz		
	ma·te·ne·ha	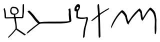	
are strong	vat·te·am·mets		
and shows that her arms	ze·ro·o·w·te·ha		
She sees	ta·a·mah		Proverbs 31:18
that	kee	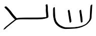	
[is] good	to·wv		
her gain	sach·rah		
is not	lo		
extinguished	yikh·beh	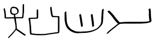	
at night	val·la·yil	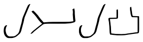	
and her lamp	ne·rah	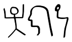	
out her hands	ya·de·ha		Proverbs 31:19
She stretches	shil·le·chah	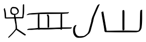	
to the distaff	vak·kee·sho·wr	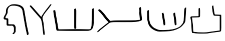	
with her fingers	ve·khap·pe·ha		
and grasps	ta·me·khu		
the spindle	pha·lekh	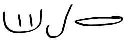	

her arms	kap·pah		Proverbs 31:20
She opens	pa·re·sah		
to the poor	le·a·nee		
her hands	ve·ya·de·ha	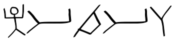	
and reaches out	shil·le·chah	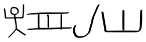	
to the needy	la·ev·yo·wn	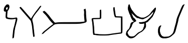	
she has no	lo		Proverbs 31:21
fear	tee·ra	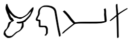	
for her household	le·ve·tah	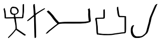	
When it snows	mish·sha·leg		
for	kee	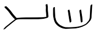	
[they are] all	khal		
	be·tah	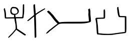	
clothed	la·vush	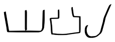	
in scarlet	sha·neem	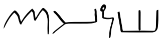	
coverings for her bed	mar·vad·deem	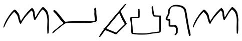	Proverbs 31:22
She makes	a·se·tah		
	lah	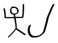	
is fine linen	shesh		
and purple	ve·ar·ga·man		
her clothing	le·vu·shah		
is known	no·w·da		Proverbs 31:23
at the city gate	bash·she·a·reem		
Her husband	ba·lah		
where he sits	be·shiv·to		
among	im		
the elders	ziq·ne	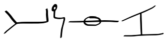	

of the land	a·rets		
linen garments	sa·deen		Proverbs 31:24
She makes	a·se·tah		
and sells [them]	vat·tim·kor		
sashes	va·cha·go·wr		
she delivers	na·te·nah	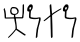	
to the merchants	lak·ke·na·a·nee		
Strength	oz		Proverbs 31:25
and honor	ve·ha·dar		
are her clothing	le·vu·shah		
and she can laugh	vat·tis·chaq	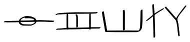	
at the days	le·yo·wm	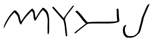	
to come	a·cha·ro·wn	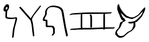	
her mouth	pee·ha	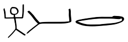	Proverbs 31:26
She opens	pa·te·chah		
with wisdom	ve·cha·khe·mah	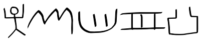	
instruction	ve·to·w·rat		
and faithful	che·sed		
is on	al		
her tongue	le·sho·w·nah		
She watches over	tso·w·phee·yah		Proverbs 31:27
the affairs	ha·lee·kho·wt	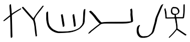	
of her household	be·tah	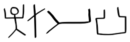	
the bread	ve·le·chem	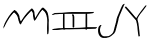	
of idleness	ats·lut		
and does not	lo		
eat	to·khel		

rise up	qa·mu	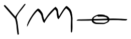	Proverbs 31:28
Her children	va·ne·ha	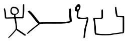	
and call her blessed	vay·ash·she·ru·ha	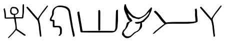	
her husband	ba·lah	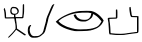	
praises her as well :	vay·ha·le·lah	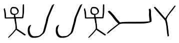	
“ Many	rab·bo·wt	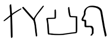	Proverbs 31:29
daughters	ba·no·wt	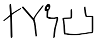	
have done	a·su	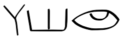	
noble things	cha·yil	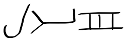	
but you	ve·at	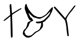	
surpass	a·leet	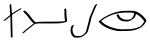	
them	al	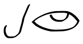	
all ! ”	kul·la·nah	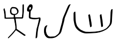	
is deceptive	she·qer	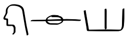	Proverbs 31:30
Charm	ha·chen	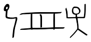	
is fleeting	ve·he·vel	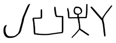	
and beauty	hay·yo·phee	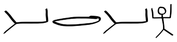	
but a woman	ish·shah	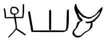	
who fears	yir·at	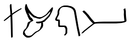	
the LORD	YHVH	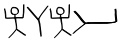	
-	hee	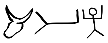	
is to be praised	tit·hal·lal	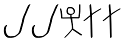	
Give	te·nu	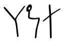	Proverbs 31:31
her	lah	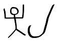	
the fruit	mip·pe·ree	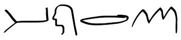	
of her hands	ya·de·ha	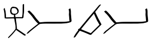	
praise her	vee·hal·lu·ha	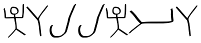	

at the gates	vash·she·a·reem	בשערים	
and let her works	ma·a·se·ha	מעשיה	

Ecclesiastes

BSB Translation	Transliteration	Original Hebrew	
[These are] the words	div·re	דברי	Ecclesiastes 1:1
of the Teacher	qo·he·let	קהלת	
the son	ben	בן	
of David	da·wid	דוד	
king	me·lekh	מלך	
in Jerusalem :	bee·ru·sha·lim	בירושלם	
“ Futility	ha·vel	הבל	Ecclesiastes 1:2
of futilities ”	ha·va·leem	הבלים	
says	a·mar	אמר	
the Teacher	qo·he·let	קהלת	
“ futility	ha·vel	הבל	
of futilities !	ha·va·leem	הבלים	
Everything	hak·kol	הכל	
is futile ! ”	ha·vel	הבל	
What	mah	מה	Ecclesiastes 1:3
gain	yit·rown	יתרון	
does a man	la·a·dam	לאדם	
from all	be·khal	בכל	
his labor	a·ma·lo	עמלו	
at which he toils	she·ya·a·mol	שיעמל	
under	ta·chat	תחת	
the sun ?	hash·sha·mesh	השמש	

Generations	do·wr	𐤃𐤅𐤓	Ecclesiastes 1:4
come	ho·lekh	𐤄𐤋𐤊	
and generations	ve·do·wr	𐤅𐤃𐤅𐤓	
go	ba	𐤁𐤀	
but the earth	ve·ha·a·rets	𐤅𐤄𐤀𐤓𐤑	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
remains	o·ma·det	𐤏𐤌𐤃𐤕	
rises	ve·za·rach	𐤅𐤆𐤓𐤇	Ecclesiastes 1:5
The sun	hash·she·mesh	𐤄𐤔𐤌𐤔	
sets	u·va	𐤅𐤁𐤀	
and the sun	hash·sha·mesh	𐤄𐤔𐤌𐤔	
	ve·el	𐤅𐤀𐤋	
to	me·qo·w·mo	𐤌𐤒𐤅𐤌𐤅	
it hurries back	sho·w·eph	𐤔𐤅𐤀𐤐	
rises	zo·w·re·ach	𐤆𐤅𐤓𐤇	
it	hu	𐤄𐤅𐤀	
where	sham	𐤔𐤌	
blows	ho·w·lekh	𐤄𐤅𐤋𐤊	Ecclesiastes 1:6
	el	𐤀𐤋	
southward	da·ro·wm	𐤃𐤓𐤅𐤌	
then turns	ve·so·w·vev	𐤅𐤎𐤅𐤁𐤁	
	el	𐤀𐤋	
northward	tsa·pho·wn	𐤑𐤐𐤅𐤍	
round	so·w·vev	𐤎𐤅𐤁𐤁	
[and] round	so·vev	𐤎𐤁𐤁	
it swirls	ho·w·lekh	𐤄𐤅𐤋𐤊	
The wind	ha·ru·ach	𐤄𐤓𐤅𐤇	

on	ve·al		
course	se·vee·vo·taw	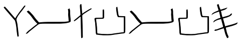	
ever returning	shav		
[its]	ha·ru·ach	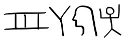	
All	kal	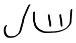	Ecclesiastes 1:7
the rivers	han·ne·cha·leem	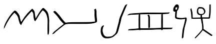	
flow	ho·le·kheem	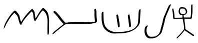	
into	el		
the sea	hay·yam	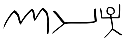	
yet the sea	ve·hay·yam	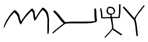	
is never	e·nen·nu	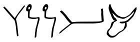	
full	ma·le		
to	el		
the place	me·qo·wm	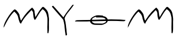	
from which the streams	she·han·ne·cha·leem	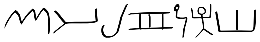	
come	ho·le·kheem	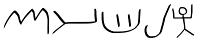	
there	sham	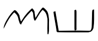	
they	hem	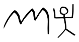	
again	sha·veem	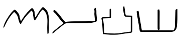	
flow	la·la·khet	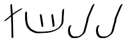	
All	kal		Ecclesiastes 1:8
things	had·de·va·reem	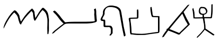	
are wearisome	ye·ge·eem		
more	lo		
	yu·khal		
than one	eesh	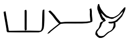	
can describe	le·dab·ber		

is not	lo		
satisfied	tis·ba		
the eye	a·yin	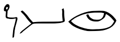	
with seeing	lir·o·wt		
nor	ve·lo		
content	tim·ma·le		
the ear	o·zen		
with hearing	mish·she·mo·a		
What	mah		Ecclesiastes 1:9
has been	she·ha·yah		
	hu		
will be again	she·yih·yeh	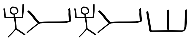	
and what	u·mah		
has been done	shen·na·a·sah		
-	hu		
will be done again	she·ye·a·seh		
there is nothing	ve·en		
	kal		
new	cha·dash		
under	ta·chat	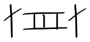	
the sun	hash·sha·mesh		
Is there [a case]	yesh	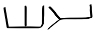	Ecclesiastes 1:10
	da·var		
where one can say	she·yo·mar		
“ Look	re·eh		
this	zeh	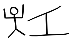	
is new ”?	cha·dash		

It	hu	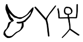	
has already	ke·var	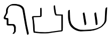	
existed	ha·yah	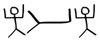	
in the ages	le·o·la·meem	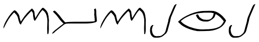	
-	a·sher	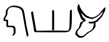	
-	ha·yah	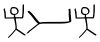	
before us	mil·le·pha·ne·nu	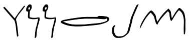	
There is no	en	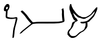	Ecclesiastes 1:11
remembrance	zikh·ro·wn	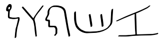	
of those who came before	la·ri·sho·neem	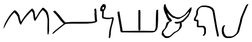	
	ve·gam	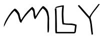	
and those yet to come	la·a·cha·ro·neem	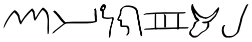	
will not be	she·yih·yu	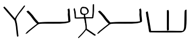	
	lo	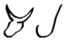	
follow	yih·yeh	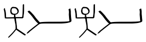	
	la·hem	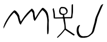	
remembered	zik·ka·ro·wn	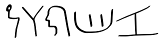	
by	im	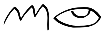	
those who	she·yih·yu	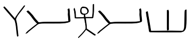	
after	la·a·cha·ro·nah	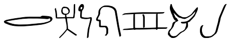	
I	a·nee	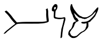	Ecclesiastes 1:12
the Teacher	qo·he·let	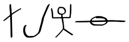	
was	ha·yee·tee	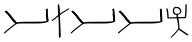	
king	me·lekh	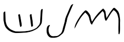	
over	al	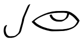	
Israel	yis·ra·el	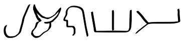	
in Jerusalem	bee·ru·sha·lim	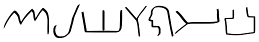	

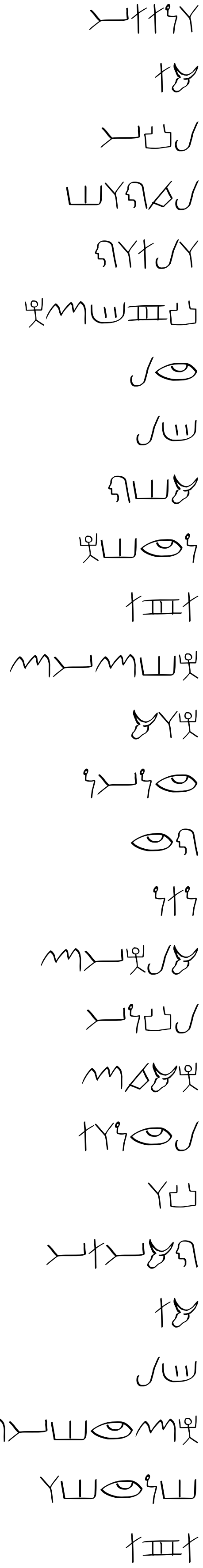

And I set	ve·na·tat·tee	Ecclesiastes 1:13
-	et	
my mind	lib·bee	
to seek	lid·ro·wosh	
and explore	ve·la·tur	
by wisdom	ba·cha·khe·mah	
	al	
all	kal	
that	a·sher	
is done	na·a·sah	
under	ta·chat	
heaven	hash·sha·ma·yim	
What	hu	
burden	in·yan	
a heavy	ra	
has laid	na·tan	
God	e·lo·heem	
upon the sons	liv·ne	
of men	ha·a·dam	
to occupy them	la·a·no·wt	
!	bo	
I have seen	ra·ee·tee	Ecclesiastes 1:14
-	et	
all	kal	
the things	ham·ma·a·seem	
that are done	shen·na·a·su	
under	ta·chat	

the sun	hash·sha·mesh		
and have found them	ve·hin·neh		
all	hak·kol		
to be futile	he·vel		
a pursuit	u·re·ut		
of the wind	ru·ach		
What is crooked	me·uw·vat		Ecclesiastes 1:15
cannot	lo		
	yu·khal		
be straightened	lit·qon	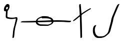	
and what is lacking	ve·ches·ro·wn		
cannot	lo		
	yu·khal		
be counted	le·him·ma·no·wt		
said	dib·bar·tee		Ecclesiastes 1:16
I	a·nee	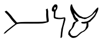	
to	im		
myself	lib·bee	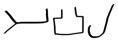	
	le·mor		
I	a·nee	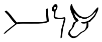	
“ Behold	hin·neh		
have grown	hig·dal·tee		
and increased	ve·ho·w·saph·tee		
in wisdom	chakh·mah		
beyond	al		
all	kal	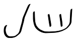	
those	a·sher		

who were	ha·yah	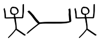	
before me	le·pha·nay		
over	al		
Jerusalem	ye·ru·sha·lim		
and my mind	ve·lib·bee		
has observed	ra·ah		
a wealth	har·beh	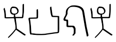	
of wisdom	chakh·mah		
and knowledge ”	va·da·at		
So I set	va·et·te·nah		Ecclesiastes 1:17
my mind	lib·bee	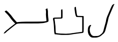	
to know	la·da·at		
wisdom	chakh·mah		
[and]	ve·da·at		
madness	ho·w·le·lo·wt	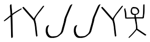	
and folly	ve·sikh·lut		
I learned	ya·da·tee		
too	sheg·gam		
that	zeh	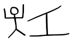	
this	hu		
is a pursuit	ra·yo·wn	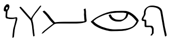	
of the wind	ru·ach		
For	kee	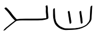	Ecclesiastes 1:18
with much	be·rov		
wisdom	chakh·mah		
comes much	rav	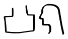	
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grows	ve·yo·w·seeph	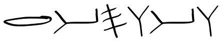	
and as knowledge	da·at	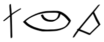	
increases	yo·w·seeph	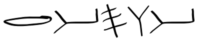	
grief	makh·o·wv	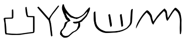	
said	a·mar·tee	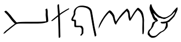	Ecclesiastes 2:1
I	a·nee	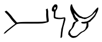	
to myself	be·lib·bee	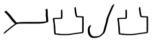	
“ Come	le·khah	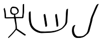	
now	na	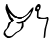	
I will test	a·nas·se·khah	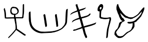	
you with pleasure	ve·sim·chah	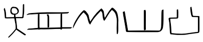	
enjoy	u·re·eh	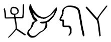	
what is good ! ”	ve·to·wv	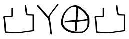	
proved	ve·hin·neh	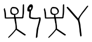	
	gam	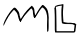	
But it	hu	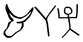	
to be futile	ha·vel	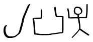	
of laughter	lis·cho·wq	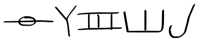	Ecclesiastes 2:2
I said	a·mar·tee	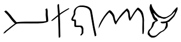	
“ It is folly ”	me·ho·w·lal	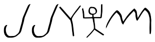	
and of pleasure	u·le·sim·chah	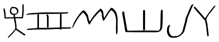	
“ What	mah	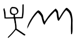	
does it	zoh	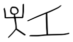	
accomplish ? ”	o·sah	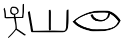	
I sought	tar·tee	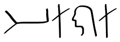	Ecclesiastes 2:3
	ve·lib·bee	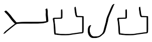	
	lim·sho·wkh	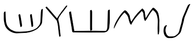	

with wine	bay·ya·yin	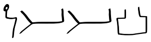	
-	et		
to cheer my body	be·sa·ree	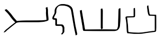	
my mind	ve·lib·bee		
still guiding me	no·heg		
with wisdom —	ba·cha·khe·mah	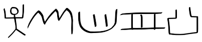	
and to embrace	ve·le·e·choz		
folly —	be·sikh·lut		
until	ad		
-	a·sher		
I could see	er·eh		
what	e	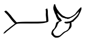	
[was]	zeh	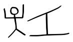	
worthwhile	to·wv		
for men	liv·ne		
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-	a·sher		
to do	ya·a·su		
under	ta·chat	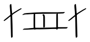	
heaven	hash·sha·ma·yim		
during the few	mis·par		
days	ye·me		
of their lives	chay·ye·hem	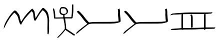	
I expanded	hig·dal·tee		Ecclesiastes 2:4
my pursuits	ma·a·say		
I built	ba·nee·tee	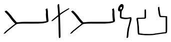	
-	lee	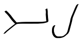	

houses	bat·teem	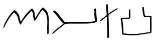	
and planted	na·ta·tee		
for myself	lee	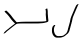	
vineyards	ke·ra·meem		
I made	a·see·tee	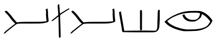	Ecclesiastes 2:5
for myself	lee	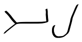	
gardens	gan·no·wt		
and parks	u·phar·de·seem		
I planted	ve·na·ta·tee		
where	va·hem		
trees	ets		
all kinds	kal		
of fruit	pe·ree		
I built	a·see·tee	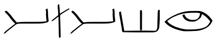	Ecclesiastes 2:6
	lee	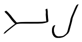	
reservoirs	be·re·kho·wt	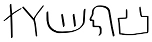	
	ma·yim	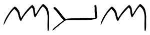	
to water	le·hash·qo·wt	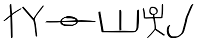	
	me·hem		
my groves	ya·ar		
of flourishing	tso·w·me·ach	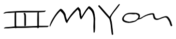	
trees	e·tseem		
I acquired	qa·nee·tee	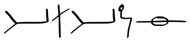	Ecclesiastes 2:7
menservants	a·va·deem		
and maidservants	u·she·pha·cho·wt		
and servants were born	u·ve·ne		
in my house	va·yit	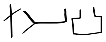	

owned	ha·yah	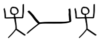	
	lee	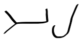	
I also	gam		
	miq·neh		
herds	va·qar	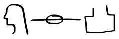	
and flocks	va·tson		
more	har·beh	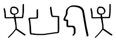	
	ha·yah	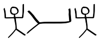	
	lee	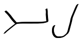	
than anyone	mik·kol		
	she·ha·yu		
before me	le·pha·nay		
in Jerusalem	bee·ru·sha·lim		
accumulated	ka·nas·tee		Ecclesiastes 2:8
for myself	lee	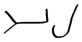	
and I	gam		
silver	ke·seph		
and gold	ve·za·hav	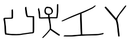	
and the treasure	u·se·gul·lat		
of kings	me·la·kheem		
and provinces	ve·ham·me·dee·no·wt		
I gathered	a·see·tee	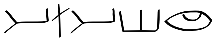	
to myself	lee	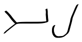	
male and	sha·reem	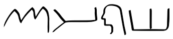	
female singers	ve·sha·ro·wt		
and the delights	ve·ta·a·nu·got		
of the sons	be·ne	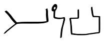	

of men —	ha·a·dam	האדם	
many	shid·dah	שדה	
concubines	ve·shid·do·wt	ושדות	
So I became great	ve·ga·dal·tee	וגדלתי	Ecclesiastes 2:9
and surpassed	ve·ho·w·saph·tee	והוספתי	
all	mik·kol	מכל	
who had preceded me	she·ha·yah	שהיה	
	le·pha·nay	לפני	
in Jerusalem	bee·ru·sha·lim	בירושלם	
and	aph	אף	
my wisdom	cha·khe·ma·tee	חכמתי	
remained	a·me·dah	עמדה	
with me	lee	לי	
Anything	ve·khol	וכל	Ecclesiastes 2:10
-	a·sher	אשר	
desired	sha·a·lu	שאלו	
my eyes	e·nay	עיני	
I did not	lo	לא	
deny myself	a·tsal·tee	אצלתי	
	me·hem	מהם	
no	lo	לא	
I refused	ma·na·tee	מנעתי	
-	et	את	
my heart	lib·bee	לבי	
	mik·kal	מכל	
pleasure	sim·chah	שמחה	
For	kee	כי	

my heart	lib·bee		
took delight	sa·me·ach		
in all	mik·kal		
my work	a·ma·lee	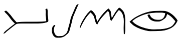	
and this	ve·zeh		
was	ha·yah	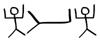	
the reward	chel·qee	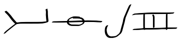	
for all	mik·kal		
my labor	a·ma·lee	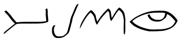	
considered	u·pha·nee·tee	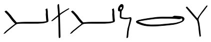	Ecclesiastes 2:11
Yet when I	a·nee	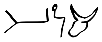	
all	be·khal		
the works	ma·a·say		
had accomplished	she·a·su		
that my hands	ya·day	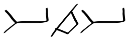	
and [what]	u·ve·a·mal		
I had toiled	she·a·mal·tee		
to achieve	la·a·so·wt		
I found	ve·hin·neh		
everything	hak·kol		
to be futile	he·vel		
a pursuit	u·re·ut		
of the wind	ru·ach		
there was nothing	ve·en		
to be gained	yit·ro·wn	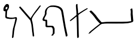	
under	ta·chat	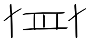	
the sun	hash·sha·mesh		

turned	u·pha·nee·tee	𐤅𐤐𐤍𐤉𐤕𐤉	Ecclesiastes 2:12
Then I	a·nee	𐤀𐤍𐤉	
to consider	lir·o·wt	𐤋𐤓𐤀𐤅𐤕	
wisdom	chakh·mah	𐤇𐤊𐤌𐤄	
and madness	ve·ho·w·le·lo·wt	𐤅𐤄𐤅𐤋𐤋𐤅𐤕	
and folly	ve·sikh·lut	𐤅𐤎𐤊𐤋𐤅𐤕	
for	kee	𐤊𐤉	
what [more]	meh	𐤌𐤄	
	ha·a·dam	𐤄𐤀𐤃𐤌	
successor	she·ya·vo·w	𐤔𐤉𐤁𐤅𐤀	
	a·cha·re	𐤀𐤇𐤓𐤉	
can the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	et	𐤀𐤕	
do	a·sher	𐤀𐤔𐤓	
than what has already	ke·var	𐤊𐤁𐤓	
been accomplished ?	a·su·hu	𐤏𐤔𐤅𐤄𐤅	
saw	ve·ra·ee·tee	𐤅𐤓𐤀𐤉𐤕𐤉	Ecclesiastes 2:13
And I	a·nee	𐤀𐤍𐤉	
that	she·yesh	𐤔𐤉𐤔	
exceeds	yit·ro·wn	𐤉𐤕𐤓𐤅𐤍	
wisdom	la·cha·khe·mah	𐤋𐤇𐤊𐤌𐤄	
	min	𐤌𐤍	
folly	has·sikh·lut	𐤄𐤎𐤊𐤋𐤅𐤕	
exceeds	kee·te·ro·wn	𐤊𐤉𐤕𐤓𐤅𐤍	
just as light	ha·o·wr	𐤄𐤀𐤅𐤓	
	min	𐤌𐤍	
darkness :	ha·cho·shekh	𐤄𐤇𐤔𐤊	

The wise	he·cha·kham	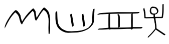	Ecclesiastes 2:14
man has eyes	e·naw	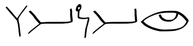	
in his head	be·ro·sho	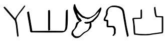	
but the fool	ve·hak·ke·seel	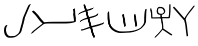	
in darkness	ba·cho·shekh	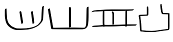	
walks	ho·w·lekh	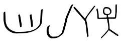	
came to realize	ve·ya·da·tee	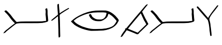	
also	gam	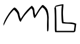	
Yet I	a·nee	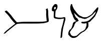	
fate	shem·miq·reh	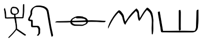	
that one	e·chad	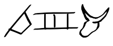	
overcomes	yiq·reh	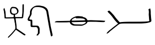	
them	et	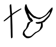	
both	kul·lam	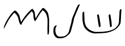	
said	ve·a·mar·tee	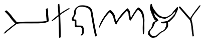	Ecclesiastes 2:15
So I	a·nee	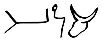	
to myself	be·lib·bee	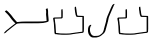	
“ The fate	ke·miq·reh	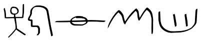	
of the fool	hak·ke·seel	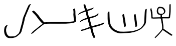	
will also	gam	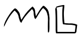	
me	a·nee	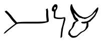	
befall	yiq·re·nee	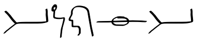	
What	ve·lam·mah	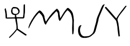	
by being wise ? ”	cha·kham·tee	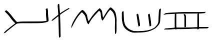	
have I	a·nee	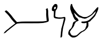	
then	az	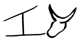	
gained	yo·w·ter	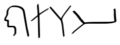	

And I said	ve·dib·bar·tee	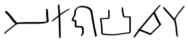	
to myself	ve·lib·bee	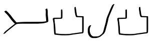	
too	sheg·gam	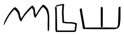	
that this	zeh	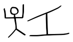	
is futile	ha·vel	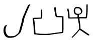	
For	kee	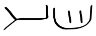	Ecclesiastes 2:16
there is no	en	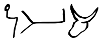	
remembrance	zikh·ro·wn	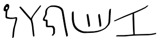	
of the wise	le·cha·kham	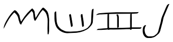	
just as with	im	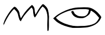	
the fool	hak·ke·seel	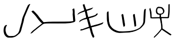	
lasting	le·o·w·lam	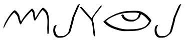	
seeing that	be·shek·ke·var	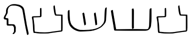	
in the days	hay·ya·meem	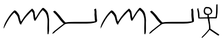	
to come	hab·ba·eem	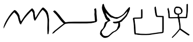	
both	hak·kol	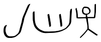	
will be forgotten	nish·kach	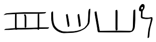	
Alas	ve·ekh	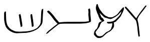	
will die	ya·mut	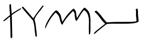	
the wise man	he·cha·kham	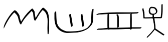	
just like	im	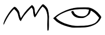	
the fool !	hak·ke·seel	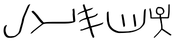	
So I hated	ve·sa·ne·tee	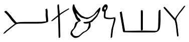	Ecclesiastes 2:17
-	et	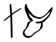	
life	ha·chay·yeem	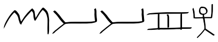	
because	kee	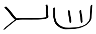	
was grievous	ra	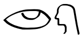	

to me	a·lay	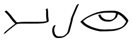	
the work	ham·ma·a·seh		
that is done	shen·na·a·sah		
under	ta·chat	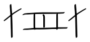	
the sun	hash·sha·mesh		
For	kee	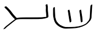	
everything	hak·kol		
is futile	he·vel		
and a pursuit	u·re·ut		
of the wind	ru·ach		
hated	ve·sa·ne·tee		Ecclesiastes 2:18
I	a·nee	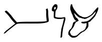	
-	et		
all	kal		
I had toiled	a·ma·lee		
for which	she·a·nee		
	a·mel		
under	ta·chat	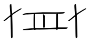	
the sun	hash·sha·mesh		
because I must leave it	she·an·nee·chen·nu	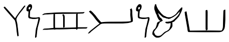	
to the man	la·a·dam		
who comes	she·yih·yeh	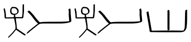	
after me	a·cha·ray	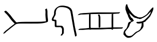	
And who	u·mee		Ecclesiastes 2:19
knows	yo·w·de·a		
wise	he·cha·kham	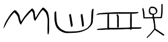	
whether [that man] will be	yih·yeh	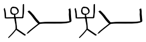	

or	o	או	
foolish ?	sa·khal	סכל	
Yet he will take	ve·yish·lat	וישלט	
over all	be·khal	בכל	
the labor	a·ma·lee	עמלי	
at which I have worked	she·a·mal·tee	שעמלתי	
skillfully	ve·she·cha·kham·tee	ושחכמתי	
under	ta·chat	תחת	
the sun	hash·sha·mesh	השמש	
too	gam	גם	
This	zeh	זה	
is futile	ha·vel	הבל	
began	ve·sab·bo·w·tee	וסבותי	Ecclesiastes 2:20
So	a·nee	אני	
to despair	le·ya·esh	ליאש	
-	et	את	
my heart	lib·bee	לבי	
over	al	על	
all	kal	כל	
the labor	he·a·mal	העמל	
that I had done	she·a·mal·tee	שעמלתי	
under	ta·chat	תחת	
the sun	hash·sha·mesh	השמש	
When	kee	כי	Ecclesiastes 2:21
there is	yesh	יש	
a man	a·dam	אדם	
who has labored	she·a·ma·lo	שעמלו	

with wisdom	be·cha·khe·mah	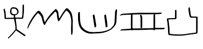	
knowledge	u·ve·da·at		
and skill	u·ve·khish·ro·wn		
to a man	u·le·a·dam		
who has not	shel·lo	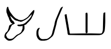	
worked	a·mal		
for it	bo		
and he must give	yit·te·nen·nu	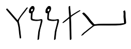	
his portion	chel·qo	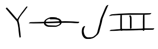	
too	gam		
this	zeh	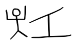	
is futile	he·vel		
evil	ve·ra·ah		
and a great	rab·bah		
For	kee	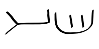	Ecclesiastes 2:22
what	meh	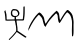	
get	ho·veh		
does a man	la·a·dam		
for all	be·khal		
the toil	a·ma·lo		
and striving	u·ve·ra·yo·wn		
-	lib·bo	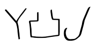	
with which	she·hu		
he labors	a·mel		
under	ta·chat	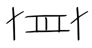	
the sun ?	hash·sha·mesh	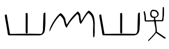	
Indeed	kee	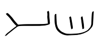	Ecclesiastes 2:23

all	khal	כל	
his days	ya·maw	ימיו	
are filled with grief	makh·o·veem	מכאבים	
is sorrowful	va·kha·as	וכעס	
and his task	in·ya·no	ענינו	
even	gam	גם	
at night	bal·lay·lah	בלילה	
does not	lo	לא	
rest	sha·khav	שכב	
his mind	lib·bo	לבו	
too	gam	גם	
This	zeh	זה	
is futile	he·vel	הבל	
	hu	הוא	
Nothing	en	אין	Ecclesiastes 2:24
[is] better	to·wv	טוב	
for a man	ba·a·dam	באדם	
than to eat	she·yo·khal	שיאכל	
and drink	ve·sha·tah	ושתה	
and enjoy	ve·her·ah	והראה	
-	et	את	
-	naph·sho	נפשו	
	to·wv	טוב	
his work	ba·a·ma·lo	בעמלו	
have also	gam	גם	
this	zoh	זה	
seen	ra·ee·tee	ראיתי	

I	a·nee	
that	kee	
from the hand	mee·yad	
of God	ha·e·lo·heem	
[is]	hee	
For	kee	Ecclesiastes 2:25
who	mee	
can eat	yo·khal	
and who	u·mee	
can find enjoyment ?	ya·chush	
apart from	chuts	
Him	mim·men·nee	
To	kee	Ecclesiastes 2:26
the man	le·a·dam	
who is pleasing	shet·to·wv	
in His sight	le·pha·naw	
He gives	na·tan	
wisdom	chakh·mah	
and knowledge	ve·da·at	
and joy	ve·sim·chah	
but to the sinner	ve·la·cho·w·te	
He assigns	na·tan	
the task	in·yan	
of gathering	le·e·so·wph	
and accumulating [that which]	ve·likh·no·ws	
he will hand over	la·tet	
to one who pleases	le·to·wv	

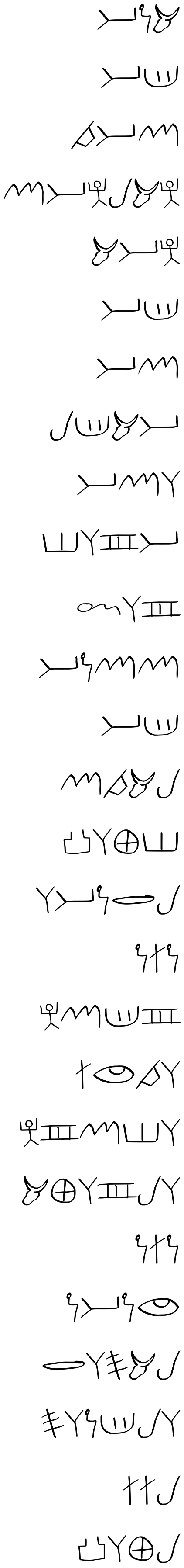

	liph·ne		
God	ha·e·lo·heem		
too	gam		
This	zeh	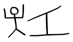	
is futile	he·vel		
and a pursuit	u·re·ut		
of the wind	ru·ach		
To everything	lak·kol		Ecclesiastes 3:1
there is a season	ze·man	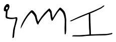	
and a time	ve·et		
for every	le·khal		
purpose	che·phets		
under	ta·chat	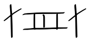	
heaven :	hash·sha·ma·yim	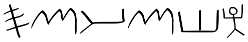	
a time	et		Ecclesiastes 3:2
to be born	la·le·det		
and a time	ve·et		
to die	la·mut		
a time	et		
to plant	la·ta·at		
and a time	ve·et		
to uproot	la·a·qo·wr	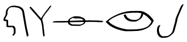	
	na·tu·a		
a time	et		Ecclesiastes 3:3
to kill	la·ha·ro·wg	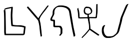	
and a time	ve·et		
to heal	lir·po·w		

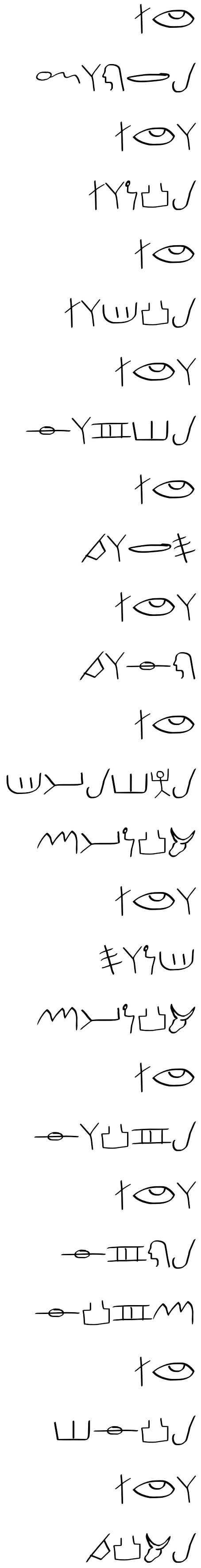

a time	et	
to break down	liph·ro·wts	
and a time	ve·et	
to build	liv·no·wt	
a time	et	Ecclesiastes 3:4
to weep	liv·ko·wt	
and a time	ve·et	
to laugh	lis·cho·wq	
a time	et	
to mourn	se·pho·wd	
and a time	ve·et	
to dance	re·qo·wd	
a time	et	Ecclesiastes 3:5
to cast away	le·hash·leekh	
stones	a·va·neem	
and a time	ve·et	
to gather	ke·no·ws	
stones [together]	a·va·neem	
a time	et	
to embrace	la·cha·vo·wq	
and a time	ve·et	
to refrain	lir·choq	
from embracing	me·chab·beq	
a time	et	Ecclesiastes 3:6
to search	le·vaq·qesh	
and a time	ve·et	
to count as lost	le·ab·bed	

a time	et		
to keep	lish·mo·wr		
and a time	ve·et		
to discard	le·hash·leekh	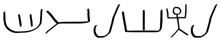	
a time	et		Ecclesiastes 3:7
to tear	liq·ro·w·a	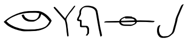	
and a time	ve·et		
to mend	lit·po·wr		
a time	et		
to be silent	la·cha·sho·wt		
and a time	ve·et		
to speak	le·dab·ber		
a time	et		Ecclesiastes 3:8
to love	le·e·hov		
and a time	ve·et		
to hate	lis·no	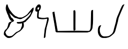	
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for war	mil·cha·mah	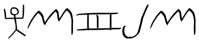	
and a time	ve·et		
for peace	sha·lo·wm		
What	mah	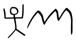	Ecclesiastes 3:9
gain	yit·ro·wn	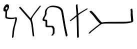	
does the worker	ha·o·w·seh		
-	ba·a·sher		
from his	hu		
toil ?	a·mel		
I have seen	ra·ee·tee	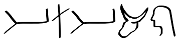	Ecclesiastes 3:10

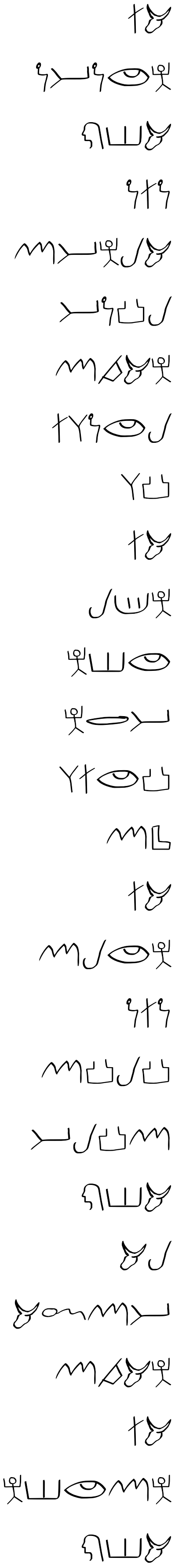

-	et	
the burden	ha·in·yan	
that	a·sher	
has laid	na·tan	
God	e·lo·heem	
upon the sons	liv·ne	
of men	ha·a·dam	
to occupy	la·a·no·wt	
them	bo	
-	et	Ecclesiastes 3:11
everything	hak·kol	
He has made	a·sah	
beautiful	ya·pheh	
in its time	ve·it·to	
He has also	gam	
-	et	
eternity	ha·o·lam	
set	na·tan	
in the hearts [of men]	be·lib·bam	
yet	mib·be·lee	
-	a·sher	
cannot	lo	
fathom	yim·tsa	
[they]	ha·a·dam	
-	et	
the work	ham·ma·a·seh	
that	a·sher	

has done	a·sah	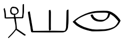	
God	ha·e·lo·heem	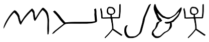	
from beginning	me·rosh	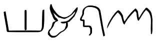	
to	ve·ad	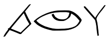	
end	so·wph	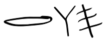	
I know	ya·da·tee	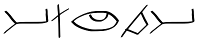	Ecclesiastes 3:12
that	kee	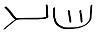	
there is nothing	en	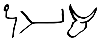	
better	to·wv	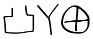	
for them	bam	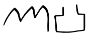	
than	kee	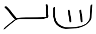	
	im	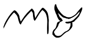	
to rejoice	lis·mo·w·ach	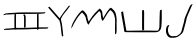	
and do	ve·la·a·so·wt	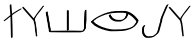	
good	to·wv	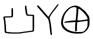	
while they live	be·chay·yaw	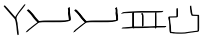	
and also	ve·gam	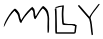	Ecclesiastes 3:13
that every	kal	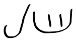	
man	ha·a·dam	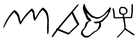	
should eat	she·yo·khal	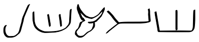	
and drink	ve·sha·tah	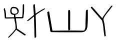	
and find	ve·ra·ah	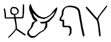	
satisfaction	to·wv	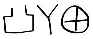	
in all	be·khal	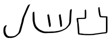	
his labor —	a·ma·lo	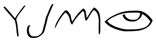	
the gift	mat·tat	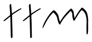	
of God	e·lo·heem	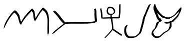	

this is	hee	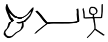	
I know	ya·da·tee	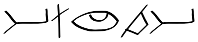	Ecclesiastes 3:14
that	kee	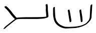	
everything	kal	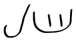	
-	a·sher	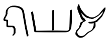	
does	ya·a·seh	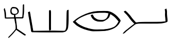	
God	ha·e·lo·heem	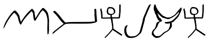	
	hu	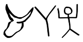	
endures forever	yih·yeh	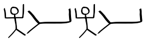	
	le·o·w·lam	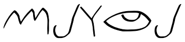	
to it	a·law	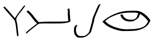	
nothing	en	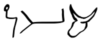	
can be added	le·ho·w·seeph	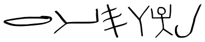	
from it	u·mim·men·nu	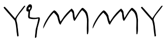	
	en	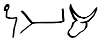	
or taken	lig·ro·a	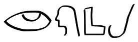	
God	ve·ha·e·lo·heem	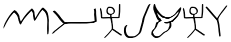	
does [it]	a·sah	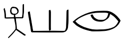	
so that they should fear	she·yir·u	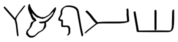	
Him	mil·le·pha·naw	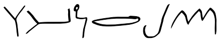	
What exists	mah	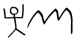	Ecclesiastes 3:15
been	she·ha·yah	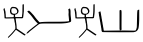	
has already	ke·var	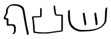	
	hu	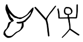	
and what	va·a·sher	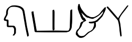	
will be	lih·yo·wt	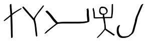	
has already	ke·var	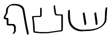	

been	ha·yah	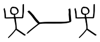	
for God	ve·ha·e·lo·heem		
will call to account	ye·vaq·qesh	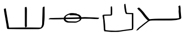	
-	et		
what has passed	nir·daph		
Furthermore	ve·o·wd		Ecclesiastes 3:16
I saw	ra·ee·tee	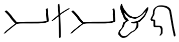	
under	ta·chat	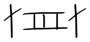	
the sun	hash·sha·mesh		
that in the place	me·qo·wm	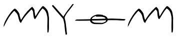	
of judgment	ham·mish·pat	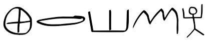	
there is	sham·mah		
wickedness	ha·re·sha		
and in the place	u·me·qo·wm	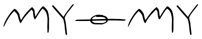	
of righteousness	hats·tse·deq		
there is	sham·mah		
wickedness	ha·ra·sha		
said	a·mar·tee		Ecclesiastes 3:17
I	a·nee	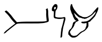	
in my heart	be·lib·bee	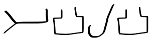	
-	et		
the righteous	hats·tsad·deeq		
and	ve·et		
the wicked	ha·ra·sha		
will judge	yish·pot		
“ God	ha·e·lo·heem		
since	kee	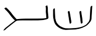	

there is a time	et		
for every	le·khal		
activity	che·phets		
	ve·al		
and every	kal	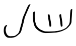	
deed	ham·ma·a·seh		
”	sham		
said	a·mar·tee	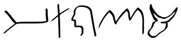	Ecclesiastes 3:18
I	a·nee	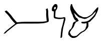	
to myself	be·lib·bee		
“ As for	al		
	div·rat		
the sons	be·ne	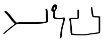	
of men	ha·a·dam		
tests them	le·va·ram		
God	ha·e·lo·heem	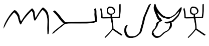	
so that they may see	ve·lir·o·wt		
for themselves	she·hem		
are but beasts ”	be·he·mah	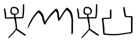	
that they	hem·mah		
	la·hem	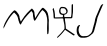	
For	kee	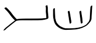	Ecclesiastes 3:19
the fates	miq·reh	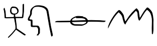	
	ve·ne	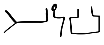	
of [both] men	ha·a·dam		
[and]	u·miq·reh	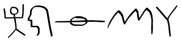	
beasts	hab·be·he·mah	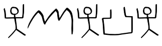	

	u·miq·reh	𐤅𐤌𐤒𐤓𐤄	
are the same	e·chad	𐤀𐤇𐤃	
:	la·hem	𐤋𐤄𐤌	
dies	ke·mo·wt	𐤊𐤌𐤅𐤕	
As one	zeh	𐤆𐤄	
so	ken	𐤊𐤍	
dies	mo·wt	𐤌𐤅𐤕	
the other —	zeh	𐤆𐤄	
breath	ve·ru·ach	𐤅𐤓𐤅𐤇	
have the same	e·chad	𐤀𐤇𐤃	
they all	lak·kol	𐤋𐤊𐤋	
advantage	u·mo·w·tar	𐤅𐤌𐤅𐤕𐤓	
Man	ha·a·dam	𐤄𐤀𐤃𐤌	
over	min	𐤌𐤍	
the animals	hab·be·he·mah	𐤄𐤁𐤄𐤌𐤄	
has no	a·yin	𐤀𐤉𐤍	
since	kee	𐤊𐤉	
everything	hak·kol	𐤄𐤊𐤋	
is futile	ha·vel	𐤄𐤁𐤋	
All	hak·kol	𐤄𐤊𐤋	Ecclesiastes 3:20
go	ho·w·lekh	𐤄𐤅𐤋𐤊	
to	el	𐤀𐤋	
place	ma·qo·wm	𐤌𐤒𐤅𐤌	
one	e·chad	𐤀𐤇𐤃	
all	hak·kol	𐤄𐤊𐤋	
come	ha·yah	𐤄𐤉𐤄	
from	min	𐤌𐤍	

dust	he·a·phar		
and all	ve·hak·kol	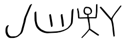	
return	shav		
to	el		
dust	he·a·phar		
Who	mee	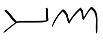	Ecclesiastes 3:21
knows	yo·w·de·a		
if the spirit	ru·ach		
of man	be·ne	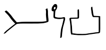	
	ha·a·dam		
rises	ha·o·lah		
	hee	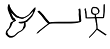	
upward	le·ma·e·lah		
and the spirit	ve·ru·ach	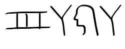	
of the animal	hab·be·he·mah		
descends	hay·yo·re·det		
	hee	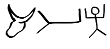	
	le·mat·tah		
into the earth ?	la·a·rets		
I have seen	ve·ra·ee·tee	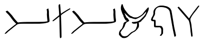	Ecclesiastes 3:22
that	kee	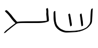	
there is nothing	en	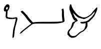	
better	to·wv		
than	me·a·sher		
to enjoy	yis·mach		
for a man	ha·a·dam		
his work	be·ma·a·saw		

because	kee	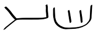	
that	hu		
is his lot	chel·qo	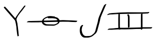	
For	kee	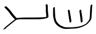	
who	mee		
can bring him	ye·vee·en·nu	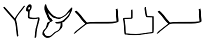	
to see	lir·o·wt		
what	be·meh		
will come	she·yih·yeh	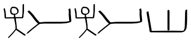	
after him ?	a·cha·raw	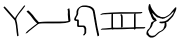	
Again [I looked]	ve·shav·tee		Ecclesiastes 4:1
and I	a·nee	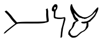	
considered	va·er·eh		
-	et		
all	kal	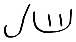	
the oppression	ha·a·shu·qeem	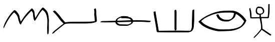	
-	a·sher		
taking place	na·a·seem	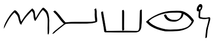	
under	ta·chat	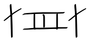	
the sun	hash·sha·mesh		
[I] saw	ve·hin·neh		
the tears	dim·at		
of the oppressed	ha·a·shu·qeem	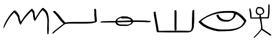	
and they had no	ve·en		
	la·hem		
comforter	me·na·chem	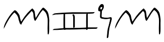	
in the hands	u·mee·yad	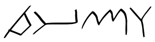	

of their oppressors	o·she·qe·hem	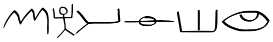	
the power [lay]	ko·ach	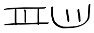	
and there was no	ve·en		
	la·hem		
comforter	me·na·chem	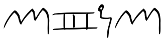	
admired	ve·shab·be·ach		Ecclesiastes 4:2
So I	a·nee	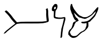	
-	et		
the dead	ham·me·teem		
who had already	shek·ke·var		
died	me·tu		
above	min		
the living	ha·chay·yeem	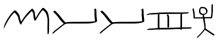	
who	a·sher		
	hem·mah		
alive	chay·yeem	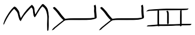	
are still	a·de·nah		
But better	ve·to·wv		Ecclesiastes 4:3
than both	mish·she·ne·hem	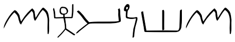	
-	et		
is he who	a·sher		
yet	a·den		
has not	lo		
existed	ha·yah	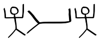	
who	a·sher		
has not	lo		
seen	ra·ah		

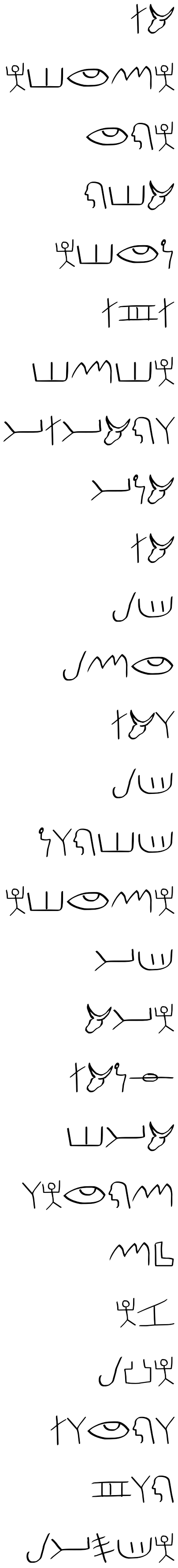

-	et	
	ham·ma·a·seh	
the evil	ha·ra	
that	a·sher	
is done	na·a·sah	
under	ta·chat	
the sun	hash·sha·mesh	
saw	ve·ra·ee·tee	Ecclesiastes 4:4
I	a·nee	
-	et	
that all	kal	
labor	a·mal	
and	ve·et	
-	kal	
success	kish·ro·wn	
	ham·ma·a·seh	
spring from	kee	
	hee	
envy	qin·at	
a man’s	eesh	
of his neighbor	me·re·e·hu	
too	gam	
This	zeh	
is futile	he·vel	
and a pursuit	u·re·ut	
of the wind	ru·ach	
The fool	hak·ke·seel	Ecclesiastes 4:5

folds	cho·veq		
-	et		
his hands	ya·daw		
and consumes	ve·o·khel		
-	et		
his own flesh	be·sa·ro		
Better	to·wv		Ecclesiastes 4:6
one handful	me·lo		
	khaph		
with tranquility	na·chat	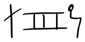	
than two handfuls	mim·me·lo		
	cha·phe·na·yim	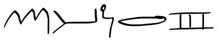	
with toil	a·mal		
and pursuit	u·re·ut		
of the wind	ru·ach		
Again	ve·shav·tee		Ecclesiastes 4:7
I	a·nee	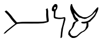	
saw	va·er·eh		
futility	he·vel		
under	ta·chat	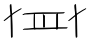	
the sun	hash·sha·mesh		
There is	yesh	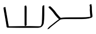	Ecclesiastes 4:8
a	e·chad	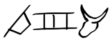	
man all alone	ve·en		
	she·nee	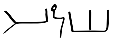	
even	gam		
a son	ben		

or brother	va·ach	
without	en	
	lo	
And though there is no	ve·en	
end	qets	
-	le·khal	
to his labor	a·ma·lo	
are still	gam	
his eyes	ʽē·naw	
not	lo	
content	tis·ba	
with his wealth :	o·sher	
“ For whom	u·le·mee	
do I	a·nee	
toil	a·mel	
and bereave	u·me·chas·ser	
-	et	
my soul	naph·shee	
of enjoyment ? ”	mit·to·w·vah	
too	gam	
This	zeh	
is futile —	he·vel	
task	ve·in·yan	
a miserable	ra	
	hu	
are better	to·w·veem	Ecclesiastes 4:9
Two	hash·she·na·yim	

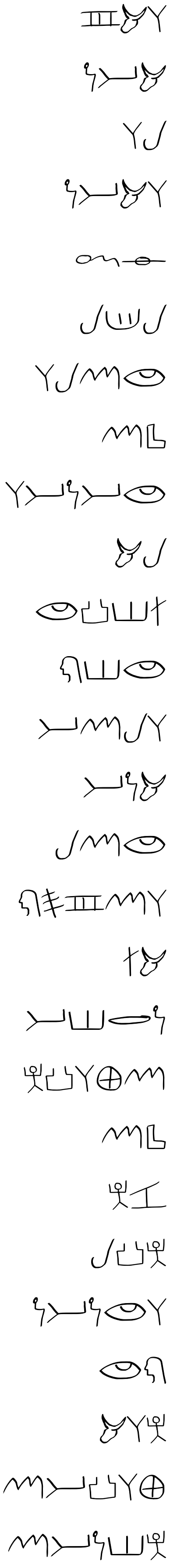

than	min		
one	ha·e·chad		
because	a·sher		
they have	yesh	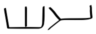	
	la·hem		
return	sa·khar		
a good	to·wv		
for their labor	ba·a·ma·lam		
For	kee	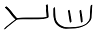	Ecclesiastes 4:10
if	im		
falls down	yip·po·lu		
one	ha·e·chad		
can lift him up	ya·qeem	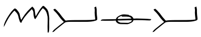	
-	et		
his companion	cha·ve·ro		
but pity	ve·ee·lo	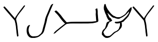	
the one	ha·e·chad		
who falls	she·yip·po·wl	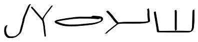	
without	ve·en		
another	she·nee	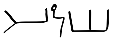	
to help him up !	la·ha·qee·mo	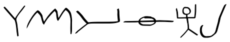	
Again	gam		Ecclesiastes 4:11
if	im		
lie down together	yish·ke·vu	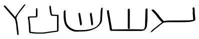	
two	she·na·yim	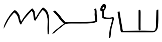	
they will keep warm	ve·cham	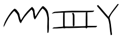	
	la·hem		

can one	u·le·e·chad		
but how	ekh	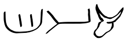	
keep warm {alone} ?	ye·cham	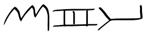	
And though	ve·im		Ecclesiastes 4:12
may be overpowered	yit·qe·pho	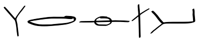	
one	ha·e·chad		
two	hash·she·na·yim	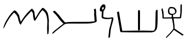	
can resist	ya·am·du		
-	neg·do		
Moreover, a cord	ve·ha·chut	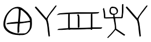	
of three	ham·shul·lash		
strands is not	lo		
quickly	vim·he·rah		
broken	yin·na·teq	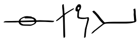	
Better	to·wv		Ecclesiastes 4:13
youth	ye·led	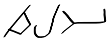	
is a poor	mis·ken		
but wise	ve·cha·kham	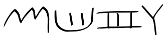	
king	mim·me·lekh		
than an old	za·qen	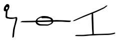	
but foolish	u·khe·seel		
who	a·sher		
no	lo		
knows	ya·da	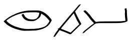	
how to take a warning	le·hiz·za·her		
longer	o·wd		
For	kee	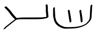	Ecclesiastes 4:14

from the prison	mib·bet	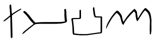	
	ha·su·reem	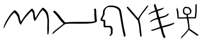	
[the youth] has come	ya·tsa		
to the kingship	lim·lokh		
though	kee	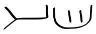	
	gam		
in his own kingdom	be·mal·khu·to	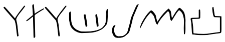	
he was born	no·w·lad	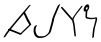	
poor	rash	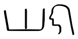	
I saw that	ra·ee·tee	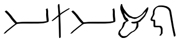	Ecclesiastes 4:15
-	et		
all	kal		
who lived	ha·chay·yeem	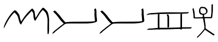	
and walked	ham·hal·le·kheem	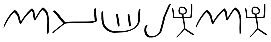	
under	ta·chat	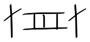	
the sun	hash·sha·mesh		
followed	im		
the youth	hay·ye·led	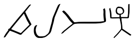	
this second one	hash·she·nee	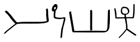	
who	a·sher		
succeeded	ya·a·mod		
[the king]	tach·taw	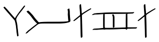	
There is no	en	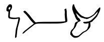	Ecclesiastes 4:16
limit	qets	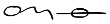	
to all	le·khal		
the people	ha·am		
	le·khol		

who	a·sher		
were	ha·yah	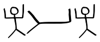	
before them	liph·ne·hem	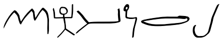	
Yet	gam		
by those who come even later	ha·a·cha·ro·w·neem		
will not	lo		
be celebrated	yis·me·chu		
[the successor]	vo		
too	kee	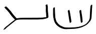	
	gam		
This	zeh	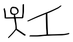	
is futile	he·vel		
and a pursuit	ve·ra·yo·wn		
of the wind	ru·ach		
Guard	she·mor		Ecclesiastes 5:1
your steps	rag·lɛ·kha	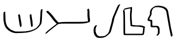	
when	ka·a·sher		
you go	te·lekh	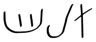	
to	el		
the house	bet	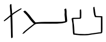	
of God	ha·e·lo·heem		
Draw near	ve·qa·ro·wv	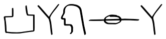	
to listen	lish·mo·a		
rather than to offer	mit·tet		
of fools	hak·ke·see·leem	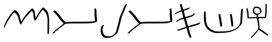	
the sacrifice	za·vach		
who	kee	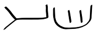	

do not	e·nam		
know that	yo·wd·eem		
they do	la·a·so·wt		
wrong	ra		
Do not	al		Ecclesiastes 5:2
be quick	te·va·hel		
to	al		
speak	pee·kha	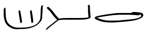	
in your heart	ve·lib·be·kha	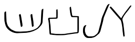	
and do not	al		
be hasty	ye·ma·her		
to utter	le·ho·w·tsee		
a word	da·var		
before	liph·ne		
God	ha·e·lo·heem		
After all	kee	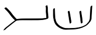	
God	ha·e·lo·heem	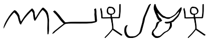	
is in heaven	bash·sha·ma·yim		
and you	ve·at·tah		
are on	al		
earth	ha·a·rets		
So	al		
	ken	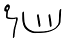	
be	yih·yu		
let your words	de·va·re·kha	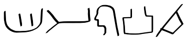	
few	me·at·teem		
As	kee	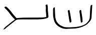	Ecclesiastes 5:3

comes	ba	בא	
a dream	ha·cha·lo·wm	החלום	
through many	be·rov	ברב	
cares	in·yan	ענין	
so the speech	ve·qo·wl	וקול	
of a fool	ke·seel	כסיל	
[comes] with many	be·rov	ברב	
words	de·va·reem	דברים	
When	ka·a·sher	כאשר	Ecclesiastes 5:4
you make	tid·dor	תדר	
a vow	ne·der	נדר	
to God	le·lo·heem	לאלהים	
do not	al	אל	
delay	te·a·cher	תאחר	
in fulfilling it	le·shal·le·mo	לשלמו	
because	kee	כי	
He takes no	en	אין	
pleasure	che·phets	חפץ	
in fools	bak·ke·see·leem	בכסילים	
-	et	את	
-	a·sher	אשר	
your vow	tid·dor	תדר	
Fulfill	shal·lem	שלם	
It is better	to·wv	טוב	Ecclesiastes 5:5
-	a·sher	אשר	
not	lo	לא	
to vow	tid·dor	תדר	

than to make a vow	mi·shɛt·tid·dor	משתדור	
and not	ve·lo	ולא	
fulfill it	te·shal·lem	תשלם	
Do not	al	אל	Ecclesiastes 5:6
let	tit·ten	תתן	
-	et	את	
your mouth	pee·kha	פיך	
to sin	la·cha·tee	לחטיא	
-	et	את	
{cause} your flesh	be·sa·re·kha	בשרך	
and do not	ve·al	ואל	
tell	to·mar	תאמר	
	liph·ne	לפני	
the messenger	ham·mal·akh	המלאך	
that	kee	כי	
was a mistake	she·ga·gah	שגגה	
[your vow]	hee	היא	
Why	lam·mah	למה	
be angry	yiq·tsoph	יקצף	
should God	ha·e·lo·heem	האלהים	
with	al	על	
your words	qo·w·le·kha	קולך	
and destroy	ve·chib·bel	וחבל	
-	et	את	
the work	ma·a·seh	מעשה	
of your hands ?	ya·de·kha	ידיך	
For as	kee	כי	Ecclesiastes 5:7

many	ve·rov		
dreams	cha·lo·mo·wt	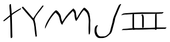	
bring futility	va·ha·va·leem	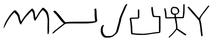	
words	u·de·va·reem		
so do many	har·beh	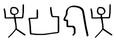	
Therefore	kee	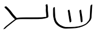	
-	et		
God	ha·e·lo·heem	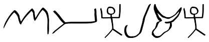	
fear	ye·ra		
If	im		Ecclesiastes 5:8
the oppression	o·sheq		
of the poor	rash	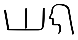	
and the denial	ve·ge·zel	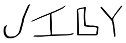	
of justice	mish·pat		
and righteousness	va·tse·deq		
you see	tir·eh		
in the province	vam·me·dee·nah	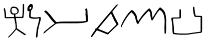	
do not	al		
be astonished	tit·mah	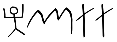	
at	al		
the matter	ha·che·phets	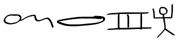	
for	kee	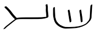	
one official	ga·vo·ah	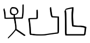	
	me·al		
a superior	ga·vo·ha	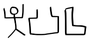	
is watched by	sho·mer		
and others higher still	u·ge·vo·heem		

are over them	a·le·hem	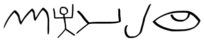	
The produce	ve·yit·ro·wn		Ecclesiastes 5:9
of the earth	e·rets		
is taken by all	bak·kol		
	hī	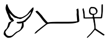	
the king himself	me·lekh	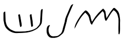	
from the fields	le·sa·deh		
profits	ne·e·vad		
He who loves	o·hev		Ecclesiastes 5:10
money	ke·seph		
is never	lo		
satisfied	yis·ba		
by money	ke·seph		
and he who	u·mee		
loves	o·hev		
wealth	be·ha·mo·wn	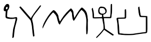	
is never	lo		
[satisfied] by income	te·vu·ah		
too	gam		
This	zeh	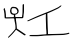	
is futile	ha·vel		
increase	bir·vo·wt		Ecclesiastes 5:11
When good things	hat·to·w·vah		
so do	rab·bu		
those who consume them	o·wkh·le·ha	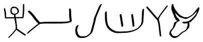	
what then	u·mah		
is the profit	kish·ro·wn		

to the owner	liv·a·le·ha		
except	kee	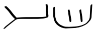	
	im		
to behold them	re·ʾī·yat		
with his eyes ?	e·naw		
is sweet	me·tu·qah	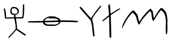	Ecclesiastes 5:12
The sleep	she·nat	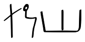	
of the worker	ha·o·ved		
whether	im		
little	me·at		
or	ve·im		
much	har·beh	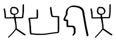	
he eats	yo·khel		
but the abundance	ve·has·sa·va		
of the rich man	le·a·sheer		
no	e·nen·nu	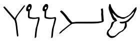	
permits	man·nee·ach	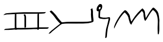	
him	lo		
sleep	lee·sho·wn	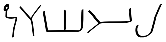	
There is	yesh	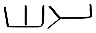	Ecclesiastes 5:13
evil	ra·ah		
a grievous	cho·w·lah	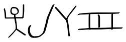	
I have seen	ra·ee·tee	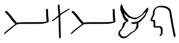	
under	ta·chat	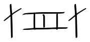	
the sun :	hash·sha·mesh		
wealth	o·sher		
hoarded	sha·mur		

of its owner	liv·a·law	לבעליו	
to the harm	le·ra·a·to	לרעתו	
lost	ve·a·vad	ואבד	Ecclesiastes 5:14
wealth	ha·o·sher	העשר	
or	ha·hu	ההוא	
venture	be·in·yan	בענין	
in a failed	ra	רע	
so when [that man] has	ve·ho·w·leed	והוליד	
a son	ben	בן	
there is nothing	ve·en	ואין	
to pass on	be·ya·do	בידו	
	me·u·mah	מאומה	
As	ka·a·sher	כאשר	Ecclesiastes 5:15
[a man] came	ya·tsa	יצא	
womb	mib·be·ten	מבטן	
from his mother’s	im·mo	אמו	
naked	a·ro·wm	ערום	
again	ya·shuv	ישוב	
so he will depart	la·le·khet	ללכת	
as he arrived	ke·sheb·ba	כשבא	
nothing	u·me·u·mah	ומאומה	
	lo	לא	
He takes	yis·sa	ישא	
for his labor	va·a·ma·lo	בעמלו	
to carry	she·yo·lekh	שילך	
in his hands	be·ya·do	בידו	
too	ve·gam	וגם	Ecclesiastes 5:16

This	zoh	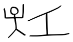	
evil :	ra·ah		
is a grievous	cho·w·lah	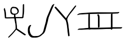	
Exactly as	kal		
	um·mat		
a man is born	sheb·ba		
so	ken	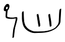	
he will depart	ye·lekh	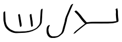	
What	u·mah		
does he gain	yit·ro·wn	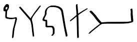	
	lo		
as he toils	she·ya·a·mol		
for the wind ?	la·ru·ach	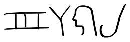	
Moreover	gam		Ecclesiastes 5:17
all	kal	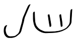	
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in darkness	ba·cho·shekh		
he eats	yo·khel		
sorrow	ve·kha·as		
with much	har·beh	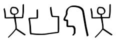	
sickness	ve·cha·le·yo	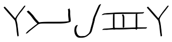	
and anger	va·qa·tseph	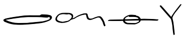	
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have seen	ra·ee·tee	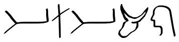	
I	a·nee	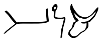	
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-	a·sher	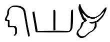	
and fitting :	ya·pheh	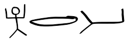	
to eat	le·e·kho·wl	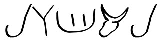	
and drink	ve·lish·to·wt	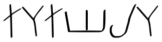	
and to find	ve·lir·o·wt	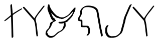	
satisfaction	to·w·vah	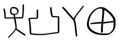	
in all	be·khal	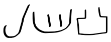	
the labor	a·ma·lo	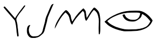	
one does	she·ya·a·mol	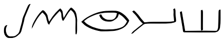	
under	ta·chat	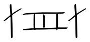	
the sun	hash·she·mesh	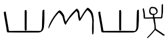	
during the few	mis·par	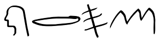	
days	ye·me	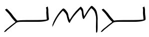	
of life	chay·yaw	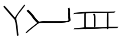	
that	a·sher	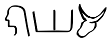	
has given	na·tan	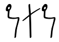	
him —	lo	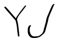	
God	ha·e·lo·heem	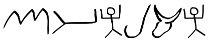	
for	kee	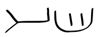	
this	hu	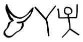	
is his lot	chel·qo	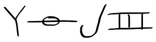	
Furthermore	gam	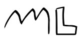	Ecclesiastes 5:19
every	kal	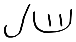	
man	ha·a·dam	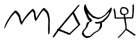	
-	a·sher	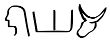	
has given	na·tan	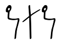	
to	lo	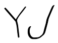	

God	ha·e·lo·heem	האלהים	
riches	o·sher	עשר	
and wealth	u·ne·kha·seem	ונכסים	
and He has enabled him	ve·hish·lee·to	והשליטו	
to enjoy them	le·e·khol	לאכל	
	mim·men·nu	ממנו	
to accept	ve·la·set	ולשאת	
-	et	את	
his lot	chel·qo	חלקו	
and to rejoice	ve·lis·mo·ach	ולשמח	
in his labor	ba·a·ma·lo	בעמלו	
This	zoh	זה	
is a gift	mat·tat	מתת	
from God	e·lo·heem	אלהים	
	hee	היא	
For	kee	כי	Ecclesiastes 5:20
[a man] seldom	lo	לא	
	har·beh	הרבה	
considers	yiz·kor	יזכר	
-	et	את	
the days	ye·me	ימי	
of his life	chay·yaw	חייו	
because	kee	כי	
God	ha·e·lo·heem	האלהים	
keeps him occupied	ma·a·neh	מענה	
with the joy	be·sim·chat	בשמחת	
of his heart	lib·bo	לבו	

There is	yesh	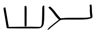	Ecclesiastes 6:1
another evil	ra·ah	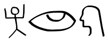	
-	a·sher	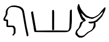	
I have seen	ra·ee·tee	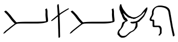	
under	ta·chat	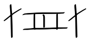	
the sun	hash·sha·mesh	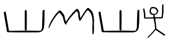	
weighs heavily	ve·rab·bah	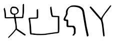	
and it	hee	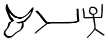	
upon	al	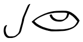	
mankind :	ha·a·dam	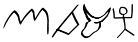	
a man	eesh	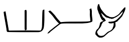	Ecclesiastes 6:2
-	a·sher	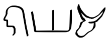	
gives	yit·ten	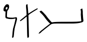	
	lo	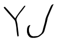	
God	ha·e·lo·heem	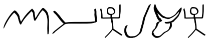	
riches	o·sher	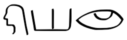	
wealth	u·ne·kha·seem	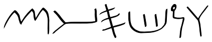	
and honor	ve·kha·vo·wd	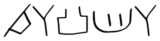	
nothing	ve·e·nen·nu	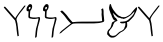	
so that he lacks	cha·ser	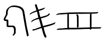	
his heart	le·naph·sho	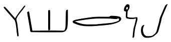	
-	mik·kol	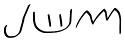	
-	a·sher	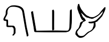	
desires	yit·aw·veh	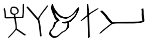	
does not	ve·lo	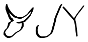	
allow him	yash·lee·ten·nu	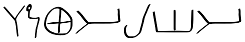	
but God	ha·e·lo·heem	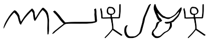	

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-	mim·men·nu	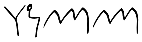	
Instead	kee	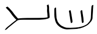	
a stranger	eesh	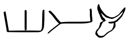	
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This	zeh	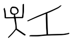	
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and a grievous	va·cho·lee	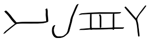	
affliction	ra		
	hu		
-	im		Ecclesiastes 6:3
may father	yo·w·leed	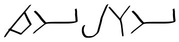	
A man	eesh	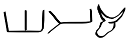	
a hundred [children]	me·ah		
years	ve·sha·neem	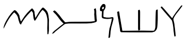	
for many	rab·bo·wt		
and live	yich·yeh	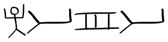	
yet no matter how long	ve·rav		
-	she·yih·yu	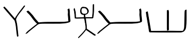	
he lives	ye·me		
	sha·naw	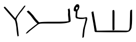	
if he	ve·naph·sho		
	lo		
is unsatisfied	tis·ba		
with	min		
his prosperity	hat·to·w·vah		

even	ve·gam		
receive a proper burial	qe·vu·rah		
and does not	lo		
	ha·ye·tah	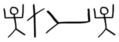	
	lo		
I say	a·mar·tee		
is better off	to·wv		
than he	mim·men·nu	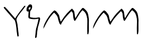	
that a stillborn child	han·na·phel		
For	kee	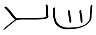	Ecclesiastes 6:4
in futility	va·he·vel		
[a stillborn child] enters	ba		
in darkness	u·va·cho·shekh		
and departs	ye·lekh	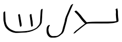	
in obscurity	u·va·cho·shekh		
and his name	she·mo		
is shrouded	ye·khus·seh		
though	gam		Ecclesiastes 6:5
the sun	she·mesh		
neither	lo		
seeing	ra·ah		
nor	ve·lo		
knowing anything	ya·da		
has more rest	na·chat	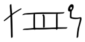	
[The child]	la·zeh		
than [that man]	miz·zeh		
even if	ve·il·lu		Ecclesiastes 6:6

he lives	cha·yah	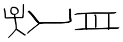	
a thousand	e·leph	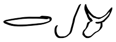	
years	sha·neem	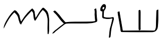	
twice over	pa·a·ma·yim	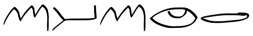	
his prosperity	ve·to·w·vah	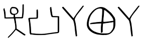	
but fails to	lo	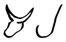	
enjoy	ra·ah	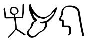	
Do not	ha·lo	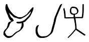	
to	el	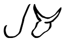	
place ?	ma·qo·wm	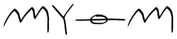	
the same	e·chad	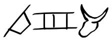	
all	hak·kol	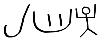	
go	ho·w·lekh	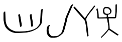	
All	kal	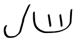	Ecclesiastes 6:7
labor	a·mal	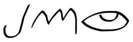	
a man’s	ha·a·dam	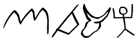	
[is] for his mouth	le·phee·hu	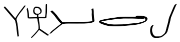	
yet	ve·gam	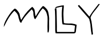	
his appetite	han·ne·phesh	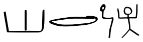	
is never	lo	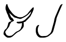	
satisfied	tim·ma·le	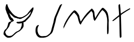	
then	kee	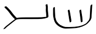	Ecclesiastes 6:8
What	mah	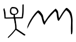	
advantage	yo·w·ter	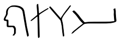	
has the wise man	le·cha·kham	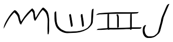	
over	min	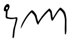	
the fool ?	hak·ke·seel	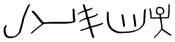	

What [gain comes]	mah	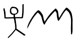	
to the poor man	le·a·nee	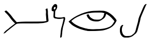	
who knows	yo·w·de·a	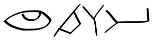	
how to conduct himself	la·ha·lokh	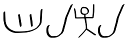	
before	ne·ged	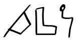	
others ?	ha·chay·yeem	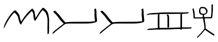	
Better	to·wv	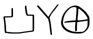	Ecclesiastes 6:9
can see	mar·eh	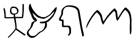	
what the eye	e·na·yim	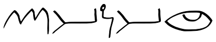	
than the wandering	me·ha·lakh	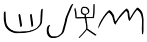	
of desire	na·phesh	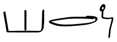	
too	gam	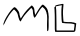	
This	zeh	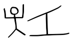	
is futile	he·vel	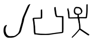	
and a pursuit	u·re·ut	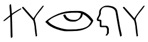	
of the wind	ru·ach	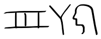	
Whatever	mah	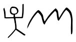	Ecclesiastes 6:10
exists	she·ha·yah	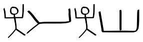	
long ago	ke·var	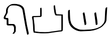	
was named	niq·ra	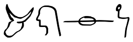	
	she·mo	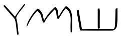	
is foreknown	ve·no·w·da	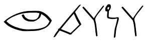	
and what [happens]	a·sher	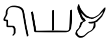	
but he	hu	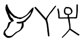	
to a man	a·dam	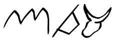	
cannot	ve·lo	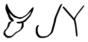	
	yu·khal	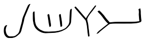	

contend	la·deen	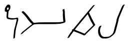	
with	im		
one stronger	shɛ·hat·qīph	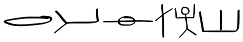	
than he	mim·men·nu	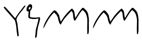	
For	kee	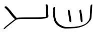	Ecclesiastes 6:11
	yesh	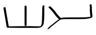	
words	de·va·reem	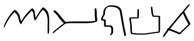	
the more	har·beh	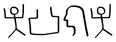	
the more	mar·beem	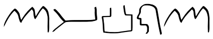	
futility —	ha·vel		
and how	mah	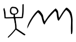	
does that profit	yo·ter	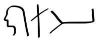	
anyone ?	la·a·dam		
For	kee	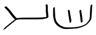	Ecclesiastes 6:12
who	mee		
knows	yo·w·de·a		
what	mah	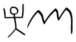	
is good	to·wv		
for a man	la·a·dam		
-	ba·chay·yeem	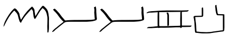	
during the few	mis·par		
days [in which]	ye·me		
life	chay·ye	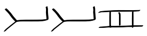	
his fleeting	hev·lo	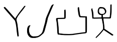	
he passes through	ve·ya·a·sem		
like a shadow ?	kats·tsel		
-	a·sher		

Who	mee	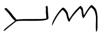	
can tell	yag·geed	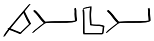	
a man	la·a·dam		
what	mah	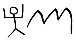	
will come	yih·yeh		
after him	a·cha·raw	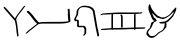	
under	ta·chat	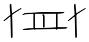	
the sun ?	hash·sha·mesh		
is better	to·wv		Ecclesiastes 7:1
A good name	shem	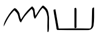	
perfume	mish·she·men	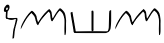	
than fine	to·wv		
and one’s day	ve·yo·wm	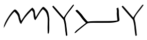	
of death	ham·ma·vet		
[is better] than his day	mee·yo·wm	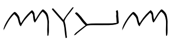	
of birth	hiw·va·le·do	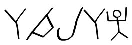	
It is better	to·wv		Ecclesiastes 7:2
to enter	la·le·khet	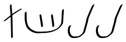	
	el		
a house	bet	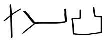	
of mourning	e·vel		
than	mil·le·khet	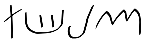	
-	el		
a house	bet	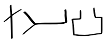	
of feasting	mish·teh		
since	ba·a·sher		
[death]	hu		

[is] the end	so·wph		
of every	kal		
man	ha·a·dam		
and the living	ve·ha·chay	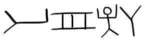	
should take [this]	yit·ten	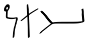	
to	el		
heart	lib·bo	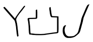	
is better	to·wv		Ecclesiastes 7:3
Sorrow	ka·as		
than laughter	mis·se·choq	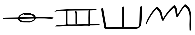	
for	kee	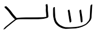	
a sad	ve·ro·a		
countenance	pa·neem	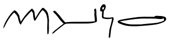	
is good	yee·tav	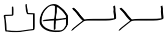	
for the heart	lev	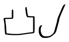	
The heart	lev	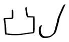	Ecclesiastes 7:4
of the wise	cha·kha·meem		
[is] in the house	be·vet	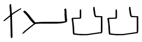	
of mourning	e·vel		
but the heart	ve·lev	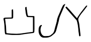	
of fools	ke·see·leem	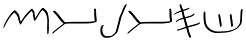	
is in the house	be·vet	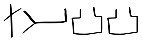	
of pleasure	sim·chah	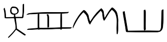	
It is better	to·wv		Ecclesiastes 7:5
to heed	lish·mo·a		
rebuke	ga·a·rat		
a wise man’s	cha·kham		

than	me·eesh	𐤌𐤀𐤉𐤔	
to listen	sho·me·a	𐤔𐤌𐤏	
to the song	sheer	𐤔𐤉𐤓	
of fools	ke·see·leem	𐤊𐤎𐤉𐤋𐤉𐤌	
For	kee	𐤊𐤉	Ecclesiastes 7:6
like the crackling	khe·qo·wl	𐤊𐤒𐤅𐤋	
of thorns	has·see·reem	𐤄𐤎𐤉𐤓𐤉𐤌	
under	ta·chat	𐤕𐤇𐤕	
the pot	has·seer	𐤄𐤎𐤉𐤓	
so	ken	𐤊𐤍	
is the laughter	se·choq	𐤔𐤇𐤒	
of the fool	hak·ke·seel	𐤄𐤊𐤎𐤉𐤋	
too	ve·gam	𐤅𐤂𐤌	
This	zeh	𐤆𐤄	
is futile	ha·vel	𐤄𐤁𐤋	
Surely	kee	𐤊𐤉	Ecclesiastes 7:7
extortion	ha·o·sheq	𐤄𐤏𐤔𐤒	
into a fool	ye·ho·w·lel	𐤉𐤄𐤅𐤋𐤋	
turns a wise man	cha·kham	𐤇𐤊𐤌	
corrupts	vee·ab·bed	𐤅𐤉𐤀𐤁𐤃	
	et	𐤀𐤕	
the heart	lev	𐤋𐤁	
and a bribe	mat·ta·nah	𐤌𐤕𐤍𐤄	
is better	to·wv	𐤈𐤅𐤁	Ecclesiastes 7:8
The end	a·cha·reet	𐤀𐤇𐤓𐤉𐤕	
of a matter	da·var	𐤃𐤁𐤓	
than the beginning	me·re·shee·to	𐤌𐤓𐤀𐤔𐤉𐤕𐤅	

is better	to·wv		
[and] a patient	e·rekh	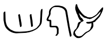	
spirit	ru·ach		
than a proud	mig·ge·vah		
[one]	ru·ach		
Do not	al		Ecclesiastes 7:9
be quickly	te·va·hel		
in your spirit	be·ru·cha·kha		
provoked	likh·o·ws		
for	kee	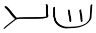	
anger	kha·as		
in the lap	be·cheq	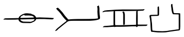	
of a fool	ke·see·leem	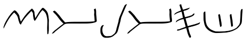	
settles	ya·nu·ach	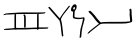	
Do not	al		Ecclesiastes 7:10
say	to·mar		
“ Why	meh		
were	ha·yah	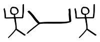	
days	she·hay·ya·meem	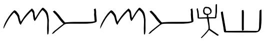	
the old	ha·ri·sho·neem		
	ha·yu	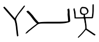	
better	to·w·veem	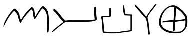	
than these ? ”	me·el·leh		
For	kee	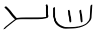	
	lo		
it is unwise	me·cha·khe·mah	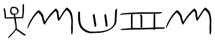	
of you to ask	sha·al·ta		

about	al		
this	zeh	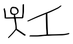	
[is] good	to·w·vah		Ecclesiastes 7:11
Wisdom	chakh·mah	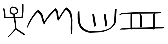	
like	im		
an inheritance	na·cha·lah	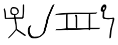	
and it benefits	ve·yo·ter	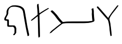	
those who see	le·ro·e		
the sun	hash·sha·mesh		
For	kee	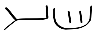	Ecclesiastes 7:12
-	be·tsel		
wisdom	ha·cha·khe·mah		
[is] a shelter	be·tsel		
like money	hak·ka·seph		
and the advantage	ve·yit·ro·wn		
of knowledge	da·at		
is that wisdom	ha·cha·khe·mah		
preserves the life	te·chay·yeh		
of its owner	ve·a·le·ha		
Consider	re·eh		Ecclesiastes 7:13
-	et		
the work	ma·a·seh		
of God :	ha·e·lo·heem	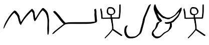	
-	kee	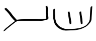	
Who	mee	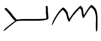	
can	yu·khal		
straighten	le·taq·qen	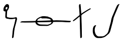	

-	et	𐤀𐤕	
what	a·sher	𐤀𐤔𐤓	
He has bent ?	iw·ve·to	𐤏𐤅𐤕𐤅	
In the day	be·yo·wm	𐤁𐤉𐤅𐤌	Ecclesiastes 7:14
of prosperity	to·w·vah	𐤈𐤅𐤁𐤄	
be	he·yeh	𐤄𐤉𐤄	
joyful	ve·to·wv	𐤁𐤈𐤅𐤁	
but in the day	u·ve·yo·wm	𐤅𐤁𐤉𐤅𐤌	
of adversity	ra·ah	𐤓𐤏𐤄	
consider this	re·eh	𐤓𐤀𐤄	
	gam	𐤂𐤌	
- :	et	𐤀𐤕	
one [of these]	zeh	𐤆𐤄	
along with	le·um·mat	𐤋𐤏𐤌𐤕	
the other	zeh	𐤆𐤄	
has made	a·sah	𐤏𐤔𐤄	
God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
so that	al	𐤏𐤋	
	div·rat	𐤃𐤁𐤓𐤕	
cannot	shel·lo	𐤔𐤋𐤀	
discover	yim·tsa	𐤉𐤌𐤑𐤀	
a man	ha·a·dam	𐤄𐤀𐤃𐤌	
that will come after him	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
anything	me·u·mah	𐤌𐤀𐤅𐤌𐤄	
-	et	𐤀𐤕	Ecclesiastes 7:15
both of these :	hak·kol	𐤄𐤊𐤋	
I have seen	ra·ee·tee	𐤓𐤀𐤉𐤕𐤉	

life	bee·me	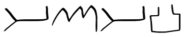	
In my futile	hev·lee	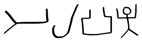	
-	yesh	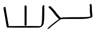	
A righteous man	tsad·deeq	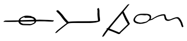	
perishing	o·ved		
in his righteousness	be·tsid·qo		
[and]	ve·yesh	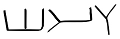	
a wicked man	ra·sha		
living long	ma·a·reekh	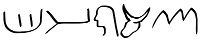	
in his wickedness	be·ra·a·to		
Do not	al		Ecclesiastes 7:16
be	te·hee		
righteous	tsad·deeq	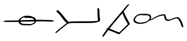	
overly	har·beh	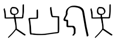	
and do not	ve·al		
wise	tit·chak·kam	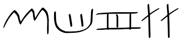	
make yourself too	yo·w·ter		
Why	lam·mah		
should you destroy yourself?	tish·sho·w·mem		
Do not	al		Ecclesiastes 7:17
wicked	tir·sha		
be excessively	har·beh	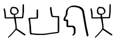	
and do not	ve·al		
be	te·hee		
a fool	sa·khal		
Why	lam·mah		
should you die	ta·mut		

before	be·lo	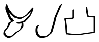	
your time ?	it·te·kha		
It is good	to·wv		Ecclesiastes 7:18
-	a·sher		
to grasp	te·e·choz	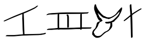	
the one	ba·zeh		
and	ve·gam		
from	miz·zeh		
not	al		
let the other slip	tan·nach	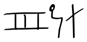	
-	et		
your hand	ya·de·kha		
For	kee	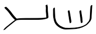	
he who fears	ye·re		
God	e·lo·heem		
will follow	ye·tse		
-	et		
both [warnings]	kul·lam	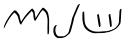	
Wisdom	ha·cha·khe·mah		Ecclesiastes 7:19
stronger than	ta·oz		
makes the wise man	le·cha·kham	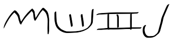	
ten	me·a·sa·rah		
rulers	shal·lee·teem		
-	a·sher		
-	ha·yu	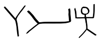	
in a city	ba·eer		
Surely	kee	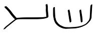	Ecclesiastes 7:20

man	a·dam		
there is no	en	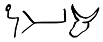	
righteous	tsad·deeq	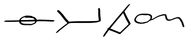	
on earth	ba·a·rets		
who	a·sher		
does	ya·a·seh		
good	to·wv		
and never	ve·lo		
sins	ye·che·ta	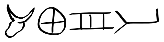	
-	gam		Ecclesiastes 7:21
to every	le·khal		
word	had·de·va·reem	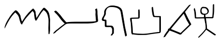	
that	a·sher		
is spoken	ye·dab·be·ru		
Do not	al		
pay	tit·ten	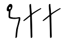	
attention	lib·be·kha	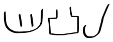	
-	a·sher		
or	lo		
you may hear	tish·ma		
-	et		
your servant	av·de·kha		
cursing you	me·qal·le·kha	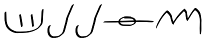	
For	kee	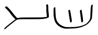	Ecclesiastes 7:22
	gam		
times	pe·a·meem		
many	rab·bo·wt		

you know	ya·da	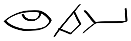	
in your heart	lib·be·kha	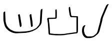	
that	a·sher		
	gam		
you yourself	ʾat		
have cursed	qil·lal·ta	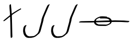	
others	a·che·reem	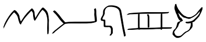	
All	kal	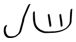	Ecclesiastes 7:23
this	zoh	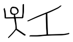	
I tested	nis·see·tee	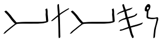	
by wisdom, [saying]	va·cha·khe·mah	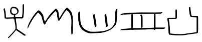	
“ I resolve	a·mar·tee		
to be wise ”	ech·ka·mah		
But it	ve·hee	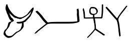	
was beyond	re·cho·w·qah	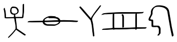	
me	mim·men·nee		
is out of reach	ra·cho·wq		Ecclesiastes 7:24
What	mah		
exists	she·ha·yah	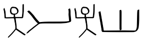	
and very deep	ve·a·moq	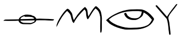	
	a·moq		
Who	mee		
can fathom it ?	yim·tsa·en·nu		
directed	sab·bo·w·tee		Ecclesiastes 7:25
I	a·nee	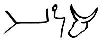	
my mind	ve·lib·bee	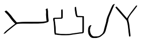	
to understand	la·da·at		

to explore	ve·la·tur	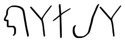	
to search out	u·vaq·qesh	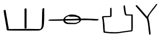	
wisdom	chakh·mah	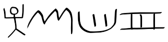	
and explanations	ve·chesh·bo·wn	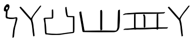	
and to understand	ve·la·da·at	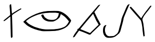	
of wickedness	re·sha	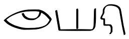	
the stupidity	ke·sel	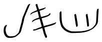	
and the folly	ve·has·sikh·lut	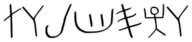	
of madness	ho·w·le·lo·wt	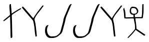	
find	u·mo·w·tse	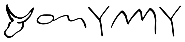	Ecclesiastes 7:26
And I	a·nee	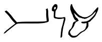	
more bitter	mar	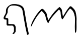	
than death	mim·ma·vet	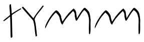	
-	et	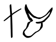	
the woman	ha·ish·shah	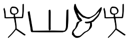	
who	a·sher	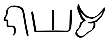	
	hee	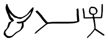	
[is] a snare	me·tso·w·deem	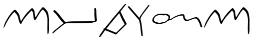	
[is] a net	va·cha·ra·meem	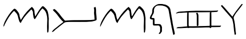	
whose heart	lib·bah	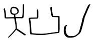	
[are] chains	a·su·reem	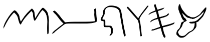	
and whose hands	ya·de·ha	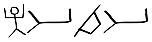	
The man who pleases	to·wv	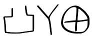	
	liph·ne	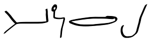	
God	ha·e·lo·heem	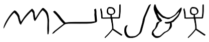	
escapes	yim·ma·let	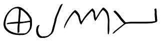	
her	mim·men·nah	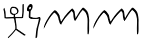	

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is ensnared	yil·la·khed	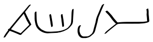	
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this	zeh	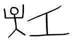	
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the Teacher	qo·he·let	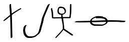	
by adding one	a·chat	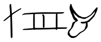	
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searching	biq·shah	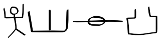	
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one	e·chad	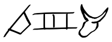	
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I have found	ma·tsa·tee		
[one such] woman	ve·ish·shah		
but among all	ve·khal		
these	el·leh	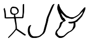	
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Only	le·vad	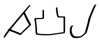	Ecclesiastes 7:29
have I found :	re·eh	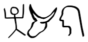	
this	zeh	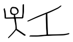	
I have discovered	ma·tsa·tee	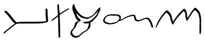	
that	a·sher	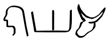	
made	a·sah	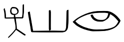	
God	ha·e·lo·heem	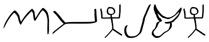	
-	et	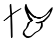	
men	ha·a·dam	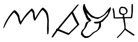	
upright	ya·shar	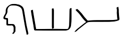	
but they	ve·hem·mah	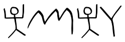	
have sought out	viq·shu	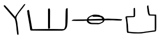	
schemes ”	chish·she·vo·no·wt	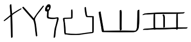	
many	rab·beem	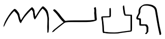	
Who	mee	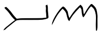	Ecclesiastes 8:1
is like the wise man ?	ke·he·cha·kham	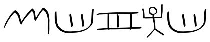	
Who	u·mee	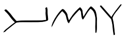	
knows	yo·w·de·a	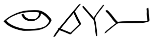	
the interpretation	pe·sher	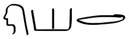	
of a matter ?	da·var	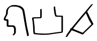	
wisdom	cha·khe·mat	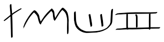	
A man’s	a·dam	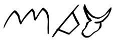	
brightens	ta·eer	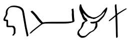	
his face	pa·naw	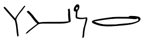	
and the sternness	ve·oz	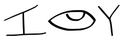	
of his face	pa·naw	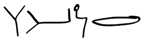	
is changed	ye·shun·ne	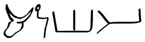	

I say	a·nee	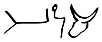	Ecclesiastes 8:2
command	pee	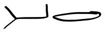	
the king’s	me·lekh	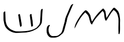	
Keep	she·mo·wr	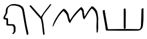	
because of	ve·al	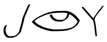	
	div·rat	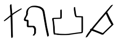	
your oath	she·vu·at	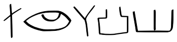	
before God	e·lo·heem	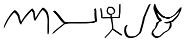	
Do not	al	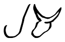	Ecclesiastes 8:3
hasten	tib·ba·hel	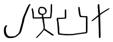	
his presence	mip·pa·naw	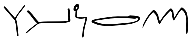	
to leave	te·lekh	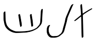	
and do not	al	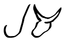	
persist	ta·a·mod	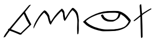	
cause	be·da·var	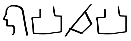	
in a bad	ra	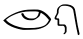	
for	kee	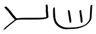	
whatever	kal	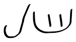	
-	a·sher	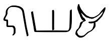	
he pleases	yach·pots	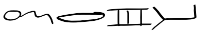	
he will do	ya·a·seh	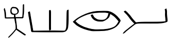	
For	ba·a·sher	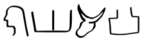	Ecclesiastes 8:4
word	de·var	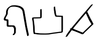	
the king’s	me·lekh	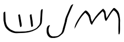	
is supreme	shil·to·wn	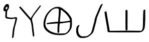	
and who	u·mee	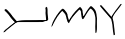	
can say	yo·mar	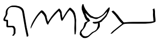	

to him	lo		
“ What	mah		
are you doing ? ”	ta·a·seh		
Whoever keeps	sho·w·mer		Ecclesiastes 8:5
his command	mits·vah		
no	lo		
will come to	ye·da	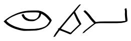	
	da·var		
harm	ra		
the right time	ve·et		
and procedure	u·mish·pat	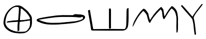	
knows	ye·da		
heart	lev	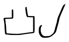	
and a wise	cha·kham		
For	kee	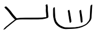	Ecclesiastes 8:6
to every	le·khal		
purpose	che·phets		
there is	yesh	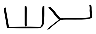	
a right time	et		
and procedure	u·mish·pat	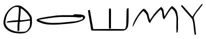	
though	kee	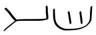	
misery	ra·at		
a man’s	ha·a·dam		
weighs heavily	rab·bah	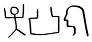	
upon him	a·law	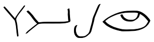	
Since	kee	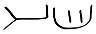	Ecclesiastes 8:7
no one	e·nen·nu	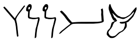	

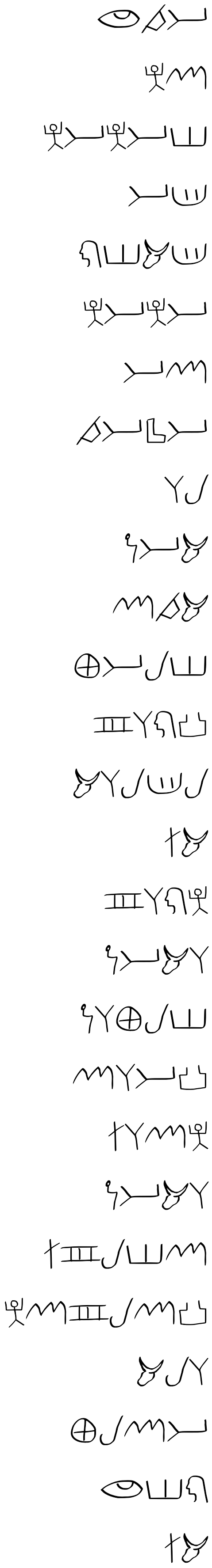

knows	yo·de·a	
what	mah	
will happen	she·yih·yeh	
-	kee	
what	ka·a·sher	
is to come ?	yih·yeh	
who	mee	
can tell	yag·geed	
him	lo	
As no	en	Ecclesiastes 8:8
man	a·dam	
has power	shal·leet	
over the wind	ba·ru·ach	
to contain	likh·lo·w	
-	et	
[it]	ha·ru·ach	
so no one	ve·en	
has authority	shil·to·wn	
over [his] day	be·yo·wm	
of death	ham·ma·vet	
As no one	ve·en	
can be discharged	mish·la·chat	
in wartime	bam·mil·cha·mah	
will not	ve·lo	
release	ye·mal·let	
so wickedness	re·sha	
-	et	

those who practice it	be·a·law	
	et	Ecclesiastes 8:9
All	kal	
this	zeh	
I have seen	ra·ee·tee	
applying	ve·na·to·wn	
-	et	
my mind	lib·bee	
to every	le·khal	
deed	ma·a·seh	
that	a·sher	
is done	na·a·sah	
under	ta·chat	
the sun	hash·sha·mesh	
[there is] a time	et	
when	a·sher	
lords it	sha·lat	
one man	ha·a·dam	
over another	be·a·dam	
to his own detriment	le·ra	
	lo	
Then too	u·ve·khen	Ecclesiastes 8:10
I saw	ra·ee·tee	
of the wicked	re·sha·eem	
the burial	qe·vu·reem	
who used to go in	va·va·u	
place	u·mim·me·qo·wm	

of the holy	qa·do·wosh		
and out	ye·hal·le·khu	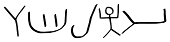	
and they were praised	ve·yish·tak·ke·chu		
in the city	va·eer		
where	a·sher		
so	ken	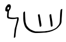	
they had done	a·su		
too	gam		
This	zeh	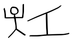	
is futile	ha·vel		
When	a·sher		Ecclesiastes 8:11
is not	en	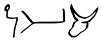	
executed	na·a·sah		
the sentence	phit·gam		
	ma·a·seh		
for a crime	ha·ra·ah		
speedily	me·he·rah		
	al		
	ken	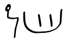	
become fully set	ma·le		
the hearts	lev	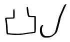	
	be·ne	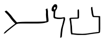	
of men	ha·a·dam		
	ba·hem		
on doing	la·a·so·wt		
evil	ra		
Although	a·sher		Ecclesiastes 8:12

a sinner	cho·te	
does	o·seh	
evil	ra	
a hundred [times]	me·at	
and still lives long	u·ma·a·reekh	
	lo	
yet	kee	
also	gam	
know	yo·w·de·a	
I	a·nee	
that	a·sher	
it will go	yih·yeh	
well	to·wv	
who are reverent	le·yir·e	
God	ha·e·lo·heem	
with those who	a·sher	
fear	yee·re·u	
in His presence	mil·le·pha·naw	
well	ve·to·wv	Ecclesiastes 8:13
it will not	lo	
go	yih·yeh	
with [them]	la·ra·sha	
will not	ve·lo	
lengthen	ya·a·reekh	
and their days	ya·meem	
like a shadow	kats·tsel	
Yet because	a·sher	

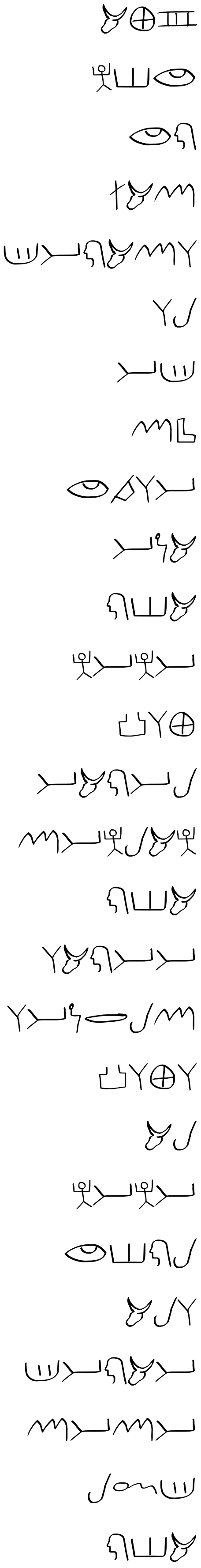

[the wicked] do not	e·nen·nu
fear	ya·re
	mil·liph·ne
God	e·lo·heem
There is	yesh
a futility	he·vel
that	a·sher
is done	na·a·sah
on	al
the earth :	ha·a·rets
who	a·sher
There are	yesh
righteous [men]	tsad·dee·qeem
-	a·sher
get	mag·gee·a
	a·le·hem
what the actions	ke·ma·a·seh
of the wicked [deserve]	ha·re·sha·eem
and there are	ve·yesh
wicked [men]	re·sha·eem
get	shem·mag·gee·a
who	a·le·hem
what the actions	ke·ma·a·seh
of the righteous deserve	hats·tsad·dee·qeem
I say	a·mar·tee
too	sheg·gam
that this	zeh

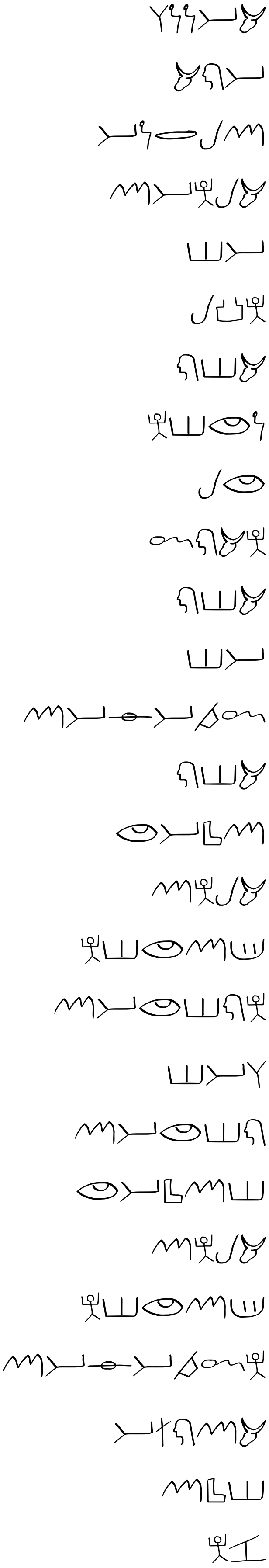

Ecclesiastes 8:14

Ecclesiastes 8:15

is futile	ha·vel
commended	ve·shib·bach·tee
So I	a·nee
-	et
the enjoyment of life	has·sim·chah
because	a·sher
there is nothing	en
better	to·wv
for a man	la·a·dam
under	ta·chat
the sun	hash·she·mesh
than	kee
	im
to eat	le·e·kho·wl
and drink	ve·lish·to·wt
and be merry	ve·lis·mo·w·ach
For this [joy]	ve·hu
will accompany him	yil·ven·nu
in his labor	va·a·ma·lo
during the days	ye·me
of his life	chay·yaw
that	a·sher
gives	na·tan
him	lo
God	ha·e·lo·heem
under	ta·chat
the sun	hash·sha·mesh

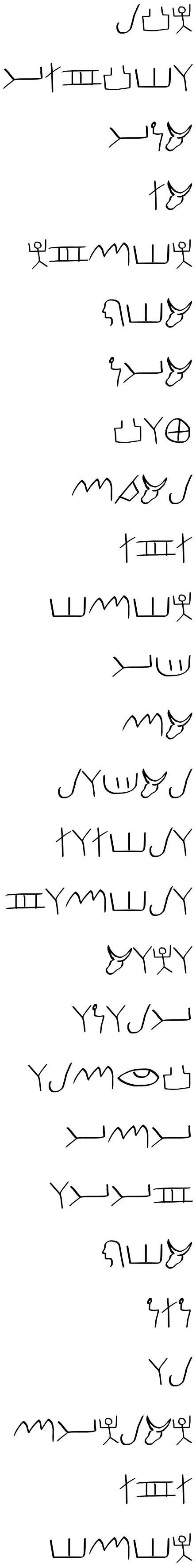

When	ka·a·sher	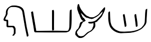	Ecclesiastes 8:16
I applied	na·tat·tee	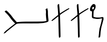	
-	et	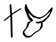	
my mind	lib·bee	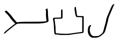	
to know	la·da·at	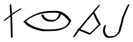	
wisdom	chakh·mah	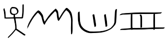	
and to observe	ve·lir·o·wt	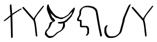	
-	et	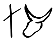	
the task	ha·in·yan	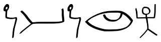	
that	a·sher	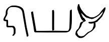	
one performs	na·a·sah	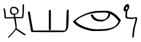	
on	al	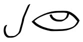	
the earth —	ha·a·rets	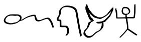	
though	kee	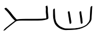	
	gam	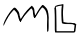	
in the day	bay·yo·wm	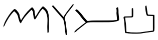	
or even in the night —	u·val·lay·lah	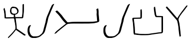	
sleep	she·nah	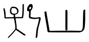	
his eyes	be·e·naw	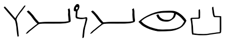	
do not	e·nen·nu	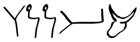	
see	ro·eh	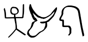	
I saw	ve·ra·ee·tee	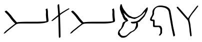	Ecclesiastes 8:17
-	et	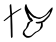	
every	kal	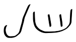	
work	ma·a·seh	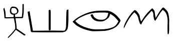	
of God	ha·e·lo·heem	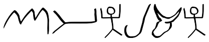	
and that	kee	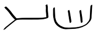	

is unable	lo		
	yu·khal		
a man	ha·a·dam		
to comprehend	lim·tso·w		
-	et		
the work	ham·ma·a·seh		
that	a·sher		
is done	na·a·sah		
under	ta·chat	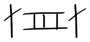	
the sun	hash·she·mesh		
Despite	be·shel		
-	a·sher		
efforts	ya·a·mol		
[his]	ha·a·dam		
to search it out	le·vaq·qesh	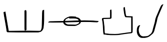	
he cannot	ve·lo		
find [its meaning]	yim·tsa		
even	ve·gam		
if	im		
man claims	yo·mar		
the wise	he·cha·kham	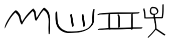	
to know	la·da·at		
he is unable	lo		
	yu·khal		
to comprehend	lim·tso		
So	kee	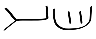	Ecclesiastes 9:1
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all	kal	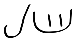	
this	zeh	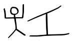	
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to	el		
heart	lib·bee	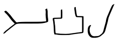	
and concluded	ve·la·vur	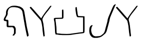	
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-	kal	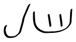	
	zeh	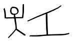	
that	a·sher		
the righteous	hats·tsad·dee·qeem	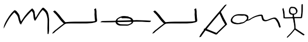	
and the wise	ve·ha·cha·kha·meem		
as well as their deeds	va·a·va·de·hem		
hands	be·yad	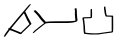	
are in God’s	ha·e·lo·heem		
whether	gam		
love	a·ha·vah		
or	gam		
hate	sin·ah		
does not	en	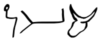	
know	yo·w·de·a		
Man	ha·a·dam		
what	hak·kol		
lies ahead	liph·ne·hem	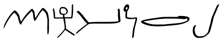	
	hak·kol		Ecclesiastes 9:2
It is the same	ka·a·sher		
for all :	lak·kol		

fate	miq·reh	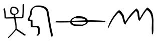	
There is a common	e·chad	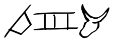	
for the righteous	lats·tsad·deeq		
and the wicked	ve·la·ra·sha		
for the good [and the bad]	lat·to·wv		
for the clean	ve·lat·ta·ho·wr		
and the unclean	ve·lat·ta·me		
for the one who sacrifices	ve·laz·zo·ve·ach	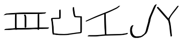	
and the one	ve·la·a·sher		
who does not	e·nen·nu	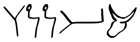	
-	zo·ve·ach		
As it is for the good	kat·to·wv		
so it is for the sinner	ka·cho·te	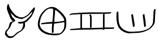	
as it is for the one who makes a vow	han·nish·ba		
so [it is]	ka·a·sher		
to take a vow	she·vu·ah		
for the one who refuses	ya·re		
This	zeh		Ecclesiastes 9:3
is an evil	ra		
in everything	be·khol		
that	a·sher		
is done	na·a·sah		
under	ta·chat	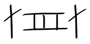	
the sun :	hash·she·mesh		
	kee	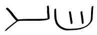	
fate	miq·reh	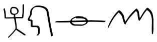	

There is one	e·chad	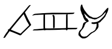	
for everyone	lak·kol		
Furthermore	ve·gam		
the hearts	lev	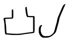	
of men	be·ne	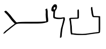	
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are full of	ma·le	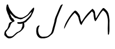	
evil	ra		
and madness	ve·ho·w·le·lo·wt	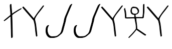	
-	bil·va·vam		
while they are alive	be·chay·ye·hem	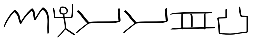	
and afterward	ve·a·cha·raw		
they [join]	el		
the dead	ham·me·teem		
however	kee	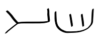	Ecclesiastes 9:4
for anyone who	mee	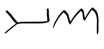	
-	a·sher	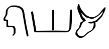	
is among	yib·ba·chēr	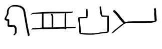	
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	kal	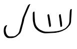	
the living	ha·chay·yeem	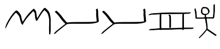	
There is	yesh	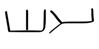	
hope	bit·ta·cho·wn	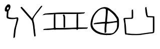	
for even	kee	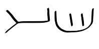	
dog	le·khe·lev	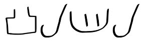	
a live	chay	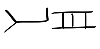	
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is better	to·wv	𐤈𐤅𐤁	
than	min	𐤌𐤍	
lion	ha·ar·yeh	𐤄𐤀𐤓𐤉𐤄	
a dead	ham·met	𐤄𐤌𐤕	
For	kee	𐤊𐤉	Ecclesiastes 9:5
the living	ha·chay·yeem	𐤄𐤇𐤉𐤉𐤌	
know	yo·wd·eem	𐤉𐤅𐤃𐤏𐤉𐤌	
that they will die	she·ya·mu·tu	𐤔𐤉𐤌𐤕𐤅	
but the dead	ve·ham·me·teem	𐤅𐤄𐤌𐤕𐤉𐤌	
	e·nam	𐤀𐤉𐤍𐤌	
know	yo·wd·eem	𐤉𐤅𐤃𐤏𐤉𐤌	
nothing	me·u·mah	𐤌𐤀𐤅𐤌𐤄	
They have no	ve·en	𐤅𐤀𐤉𐤍	
further	o·wd	𐤏𐤅𐤃	
	la·hem	𐤋𐤄𐤌	
reward	sa·khar	𐤔𐤊𐤓	
because	kee	𐤊𐤉	
of them is forgotten	nish·kach	𐤍𐤔𐤊𐤇	
the memory	zikh·ram	𐤆𐤊𐤓𐤌	
and	gam	𐤂𐤌	Ecclesiastes 9:6
Their love	a·ha·va·tam	𐤀𐤄𐤁𐤕𐤌	
	gam	𐤂𐤌	
their hate	sin·a·tam	𐤔𐤍𐤀𐤕𐤌	
	gam	𐤂𐤌	
their envy	qin·a·tam	𐤒𐤍𐤀𐤕𐤌	
have already	ke·var	𐤊𐤁𐤓	
vanished	a·va·dah	𐤀𐤁𐤃𐤄	

a share	ve·che·leq	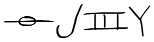	
and they will never again have	en	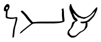	
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	o·wd		
	le·o·w·lam		
in all	be·khol		
that	a·sher		
is done	na·a·sah		
under	ta·chat	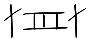	
the sun	hash·sha·mesh		
Go	lekh	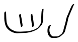	Ecclesiastes 9:7
eat	e·khol		
with joy	be·sim·chah		
your bread	lach·me·kha	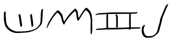	
and drink	u·sha·teh		
heart	ve·lev	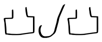	
with a cheerful	to·wv		
your wine	ye·ne·kha	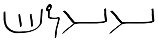	
for	kee	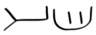	
has already	khe·var	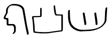	
approved	ra·tsah		
God	ha·e·lo·heem		
-	et		
your works :	ma·a·se·kha		
always	be·khal		Ecclesiastes 9:8
	et		
be	yih·yu		

Let your garments	ve·ga·de·kha	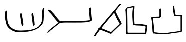	
white	le·va·neem		
the oil	ve·she·men		
for	al		
your head	ro·she·kha		
and never	al		
spare	yech·sar	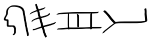	
Enjoy	re·eh		Ecclesiastes 9:9
life	chay·yeem	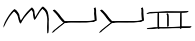	
with	im		
wife	ish·shah		
	a·sher		
your beloved	a·hav·ta		
all	kal		
the days	ye·me		
life	chay·ye	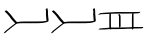	
of the fleeting	hev·le·kha	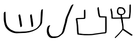	
that	a·sher		
[God] has given	na·tan	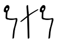	
you	le·kha	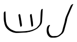	
under	ta·chat	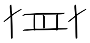	
the sun —	hash·she·mesh		
all	kol	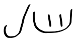	
days	ye·me		
your fleeting	hev·le·kha	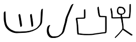	
For	kee		
this	hu		

is your portion	chel·qe·kha	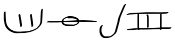	
in life	ba·chay·yeem	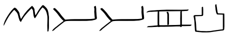	
and in your labor	u·va·a·ma·le·kha		
-	a·sher		
-	at·tah		
	a·mel		
under	ta·chat	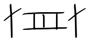	
the sun	hash·sha·mesh		
Whatever	kol	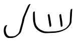	Ecclesiastes 9:10
-	a·sher		
you find	tim·tsa		
with your hands	ya·de·kha		
to do	la·a·so·wt		
with all your might	be·kho·cha·kha	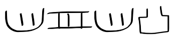	
do [it]	a·seh		
for	kee		
no	en	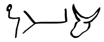	
work	ma·a·seh		
or planning	ve·chesh·bo·wn		
or knowledge	ve·da·at		
or wisdom	ve·cha·khe·mah		
in Sheol	bish·o·wl		
where	a·sher		
you	at·tah		
are going	ho·lekh	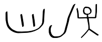	
there is	sham·mah		
something else	shav·tee		Ecclesiastes 9:11

I saw	ve·ra·oh	
under	ta·chat	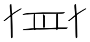
the sun	hash·she·mesh	
- :	kee	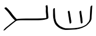
is not	lo	
to the swift	laq·qal·leem	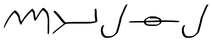
The race	ham·me·ro·wts	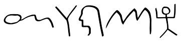
	ve·lo	
to the strong	lag·gib·bo·w·reem	
nor the battle	ham·mil·cha·mah	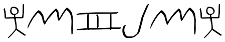
-	ve·gam	
neither [is]	lo	
to the wise	la·cha·kha·meem	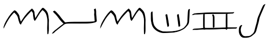
the bread	le·chem	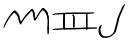
nor	ve·gam	
	lo	
to the intelligent	lan·ne·vo·neem	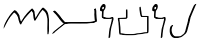
the wealth	o·sher	
nor	ve·gam	
	lo	
to the skillful	lay·yo·de·eem	
the favor	chen	
For	kee	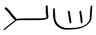
time	et	
and chance	va·phe·ga	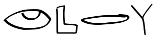
happen	yiq·reh	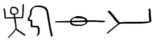
-	et	

to all	kul·lam	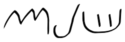	
For	kee	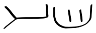	Ecclesiastes 9:12
surely	gam		
no	lo		
knows	ye·da	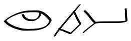	
man	ha·a·dam		
-	et		
his time :	it·to		
Like fish	kad·da·geem	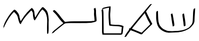	
caught	shen·ne·e·cha·zeem	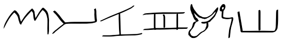	
net	bim·tso·w·dah		
in a cruel	ra·ah		
or birds	ve·khats·tsip·po·reem		
trapped	ha·a·chu·zo·wt	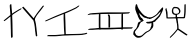	
in a snare	bap·pach		
	ka·hem		
are ensnared	yu·qa·sheem	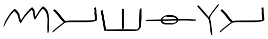	
so men	be·ne	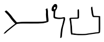	
	ha·a·dam		
time	le·et		
in an evil	ra·ah		
falls	ke·shet·tip·po·wl		
upon them	a·le·hem	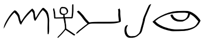	
that suddenly	pit·om		
	gam		Ecclesiastes 9:13
this	zoh	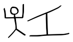	
I have also seen	ra·ee·tee	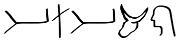	

wisdom	chakh·mah		
under	ta·chat	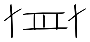	
the sun	hash·sha·mesh		
[was] great	u·ge·do·w·lah		
and it	hee	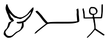	
to me :	e·lay	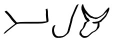	
city	eer	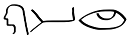	Ecclesiastes 9:14
There was a small	qe·tan·nah	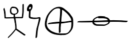	
men	va·a·na·sheem	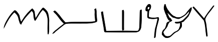	
	bah		
with few	me·at		
came	u·va		
against it	e·le·ha	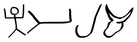	
king	me·lekh	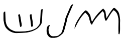	
A mighty	ga·do·wl		
surrounded it	ve·sa·vav		
-	o·tah		
and built	u·va·nah		
against it	a·le·ha	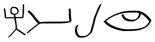	
siege ramps	me·tso·w·deem		
large	ge·do·leem	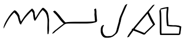	
was found	u·ma·tsa		Ecclesiastes 9:15
in [the city]	vah		
man	eesh	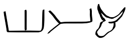	
Now a poor	mis·ken		
wise	cha·kham		
saved	u·mil·lat		

and he	hu		
-	et		
the city	ha·eer		
by his wisdom	be·cha·khe·ma·to	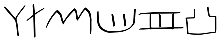	
one	ve·a·dam		
Yet no	lo		
remembered	za·khar	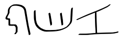	
-	et		
man	ha·eesh	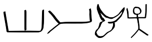	
poor	ham·mis·ken		
that	ha·hu	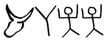	
said	ve·a·mar·tee	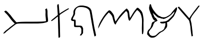	Ecclesiastes 9:16
And I	a·nee	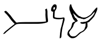	
is better	to·w·vah		
“ Wisdom	chakh·mah		
than strength	mig·ge·vu·rah		
but the wisdom	ve·cha·khe·mat		
of the poor	ham·mis·ken		
man is despised	be·zu·yah		
and his words	u·de·va·raw		
are not	e·nam		
heeded ”	nish·ma·eem		
words	div·re		Ecclesiastes 9:17
of the wise	cha·kha·meem		
The calm	be·na·chat	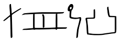	
are heeded	nish·ma·eem		
over the shouts	miz·za·a·qat		

of a ruler	mo·wo·shel		
among fools	bak·ke·see·leem	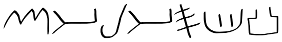	
is better	to·w·vah		Ecclesiastes 9:18
Wisdom	chakh·mah		
than weapons	mik·ke·le	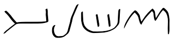	
of war	qe·rav	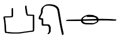	
sinner	ve·cho·w·te	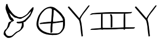	
but one	e·chad	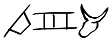	
destroys	ye·ab·bed		
good	to·w·vah		
much	har·beh	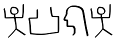	
flies	ze·vu·ve		Ecclesiastes 10:1
As dead	ma·vet		
a stench	yav·eesh		
bring	yab·bee·a	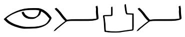	
oil	she·men		
to the perfumer’s	ro·w·qe·ach	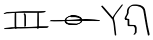	
outweighs	ya·qar	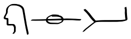	
wisdom	me·cha·khe·mah	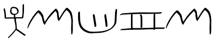	
and honor	mik·ka·vo·wd		
folly	sikh·lut	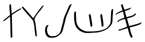	
so a little	me·at		
heart	lev	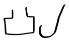	Ecclesiastes 10:2
A wise man’s	cha·kham		
inclines to the right	lee·mee·no		
but the heart	ve·lev	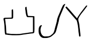	
of a fool	ke·seel		

to the left	lis·mo·lo		
Even	ve·gam		Ecclesiastes 10:3
along the road	bad·de·rekh		
as the fool	ke·shɛ·has·sa·khal		
walks	ho·lekh	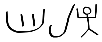	
his sense	lib·bo	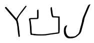	
is lacking	cha·ser		
and he shows	ve·a·mar		
everyone	lak·kol		
is a fool	sa·khal		
that he	hu		
If	im		Ecclesiastes 10:4
temper	ru·ach		
the ruler’s	ham·mo·wo·shel		
flares	ta·a·leh		
against you	a·le·kha	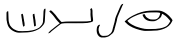	
your post	me·qo·wm·kha	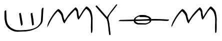	
do not	al		
abandon	tan·nach	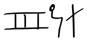	
for	kee	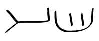	
calmness	mar·pe		
to rest	yan·nee·ach	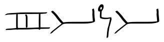	
offenses	cha·ta·eem		
{lays} great	ge·do·w·leem	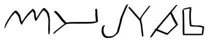	
There is	yesh	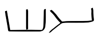	Ecclesiastes 10:5
an evil	ra·ah		
I have seen	ra·ee·tee	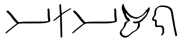	

under	ta·chat	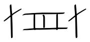	
the sun —	hash·sha·mesh		
an error	kish·ga·gah	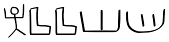	
that proceeds	she·yo·tsa	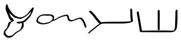	
from	mil·liph·ne		
the ruler :	hash·shal·leet	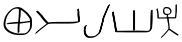	
is appointed	nit·tan	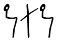	Ecclesiastes 10:6
Folly	has·se·khel	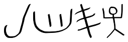	
heights	bam·me·ro·w·meem		
to great	rab·beem	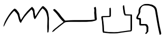	
but the rich	va·a·shee·reem	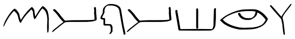	
in lowly positions	bash·she·phel		
sit	ye·she·vu	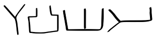	
I have seen	ra·ee·tee	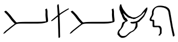	Ecclesiastes 10:7
slaves	a·va·deem		
on	al		
horseback	su·seem		
while princes	ve·sa·reem	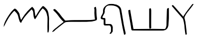	
go	ho·le·kheem	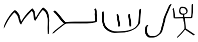	
like slaves	ka·a·va·deem		
on	al		
foot	ha·a·rets		
He who digs	cho·pher	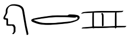	Ecclesiastes 10:8
a pit	gum·mats		
into it	bo		
may fall	yip·po·wl		
and he who breaches	u·pho·rets		

a wall	ga·der		
may be bitten	yish·she·khen·nu	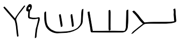	
by a snake	na·chash		
The one who quarries	mas·see·a	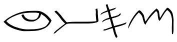	Ecclesiastes 10:9
stones	a·va·neem	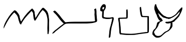	
may be injured	ye·a·tsev		
by them	ba·hem		
and he who splits	bo·w·qe·a	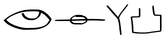	
logs	e·tseem		
endangers himself	yis·sa·khen		
	bam		
If	im		Ecclesiastes 10:10
is dull	qe·hah	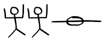	
the axe	hab·bar·zel		
and	ve·hu		
	lo		
the blade	pha·neem	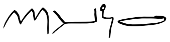	
unsharpened	qil·qal	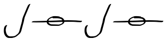	
more strength	va·cha·ya·leem	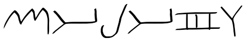	
must be exerted	ye·gab·ber		
produces	ve·yit·ro·wn		
success	hakh·shēr		
but skill	chakh·mah		
If	im		Ecclesiastes 10:11
bites	yish·shokh		
the snake	han·na·chash	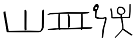	
before	be·lo·w	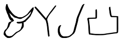	

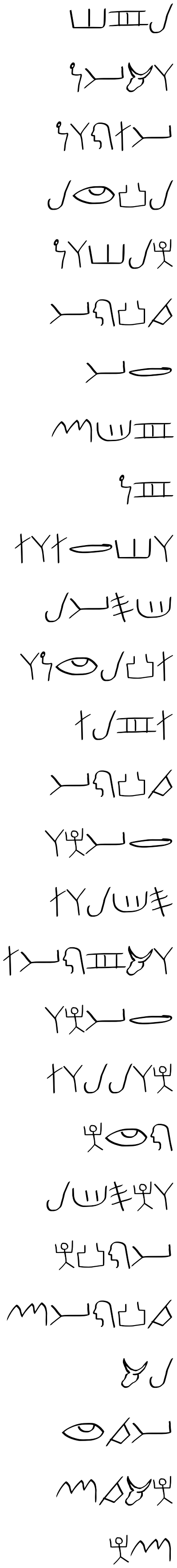

it is charmed	la·chash	
there is no	ve·en	
profit	yit·ro·wn	
for the charmer	le·va·al	
	hal·la·sho·wn	
The words	div·re	Ecclesiastes 10:12
mouth	phee	
of a wise man’s	cha·kham	
are gracious	chen	
but the lips	ve·siph·to·wt	
of a fool	ke·seel	
consume him	te·val·le·en·nu	
The beginning	te·chil·lat	Ecclesiastes 10:13
of his talk	div·re	
	phee·hu	
is folly	sikh·lut	
and the end	ve·a·cha·reet	
of his speech	pee·hu	
madness	ho·w·le·lut	
is evil	ra·ah	
Yet the fool	ve·has·sa·khal	Ecclesiastes 10:14
multiplies	yar·beh	
words	de·va·reem	
No	lo	
knows	ye·da	
one	ha·a·dam	
what	mah	

is coming	she·yih·yeh	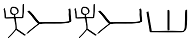	
what	va·a·sher		
will come	yih·yeh	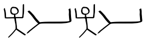	
after him ?	me·a·cha·raw	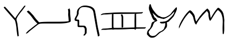	
and who	mee		
can tell	yag·geed	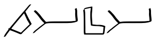	
him	lo		
The toil	a·mal		Ecclesiastes 10:15
of a fool	hak·ke·see·leem	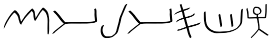	
wearies him	te·yag·ge·en·nu		
for	a·sher		
he does not	lo		
know	ya·da	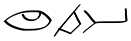	
the way	la·le·khet	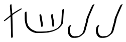	
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the city	eer	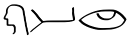	
Woe	ee	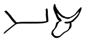	Ecclesiastes 10:16
to you	lakh	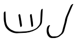	
O land	e·rets		
whose king	shem·mal·kekh	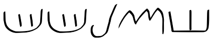	
is a youth	na·ar		
and whose princes	ve·sa·ra·yikh	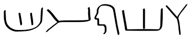	
in the morning	bab·bo·qer	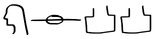	
feast	yo·khe·lu		
Blessed are you	ash·rekh		Ecclesiastes 10:17
O land	e·rets		
whose king	shem·mal·kekh	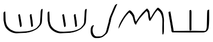	

is a son	ben		
of nobles	cho·w·reem	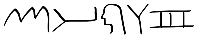	
and whose princes	ve·sa·ra·yikh		
at the proper time —	ba·et		
feast	yo·khe·lu		
for strength	big·vu·rah		
and not	ve·lo		
for drunkenness	vash·she·tee		
Through laziness	ba·a·tsal·ta·yim		Ecclesiastes 10:18
caves in	yim·makh		
the roof	ham·me·qa·reh	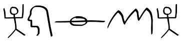	
of the idle	u·ve·shiph·lut		
and in the hands	ya·da·yim	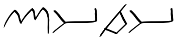	
leaks	yid·loph		
the house	hab·ba·yit	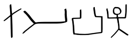	
for laughter	lis·cho·wq	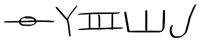	Ecclesiastes 10:19
is prepared	o·seem	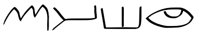	
A feast	le·chem	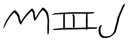	
and wine	ve·ya·yin	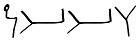	
merry	ye·sam·mach		
makes life	chay·yeem	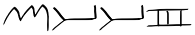	
but money	ve·hak·ke·seph		
is the answer	ya·a·neh		
-	et		
for everything	hak·kol		
even	gam		Ecclesiastes 10:20
in your thoughts	be·mad·da·a·kha		

the king	me·lekh	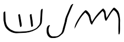	
Do not	al		
curse	te·qal·lel	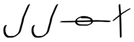	
even in your bedroom	u·ve·chad·re	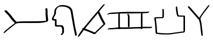	
	mish·ka·ve·kha		
[or]	al		
curse	te·qal·lel	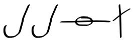	
the rich	a·sheer	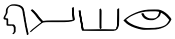	
for	kee	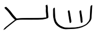	
a bird	o·wph		
of the air	hash·sha·ma·yim		
may carry	yo·w·leekh	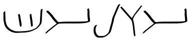	
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your words	haq·qo·wl	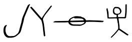	
and a winged creature	u·va·al		
	hak·ke·na·pha·yim		
may report	yag·ged	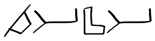	
your speech	da·var		
Cast	shal·lach	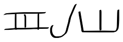	Ecclesiastes 11:1
your bread	lach·me·kha	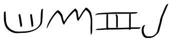	
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	pe·ne	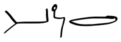	
the waters	ham·ma·yim	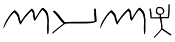	
for	kee	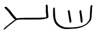	
after many	ve·rov		
days	hay·ya·meem		

you will find it [again]	tim·tsa·en·nu	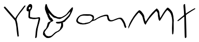	
Divide	ten		Ecclesiastes 11:2
your portion	che·leq	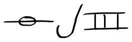	
among seven	le·shiv·ah	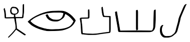	
or even	ve·gam	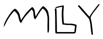	
eight	lish·mo·w·nah	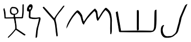	
for	kee	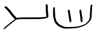	
you do not	lo	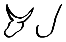	
know	te·da	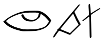	
what	mah	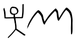	
may befall	yih·yeh	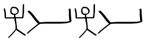	
disaster	ra·ah	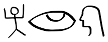	
	al	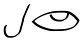	
the land	ha·a·rets	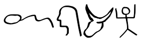	
If	im	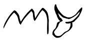	Ecclesiastes 11:3
are full	yim·ma·le·u	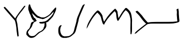	
the clouds	he·a·veem	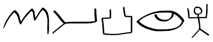	
rain	ge·shem	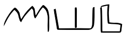	
upon	al	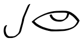	
the earth	ha·a·rets	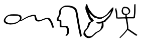	
they will pour out	ya·ree·qu	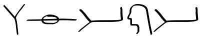	
whether	ve·im	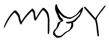	
falls	yip·po·wl	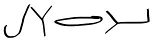	
a tree	ets	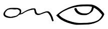	
to the south	bad·da·ro·wm	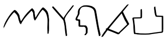	
or	ve·im	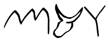	
to the north	bats·tsa·pho·wn	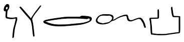	

in the place	me·qo·wm	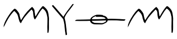	
falls	she·yip·po·wl	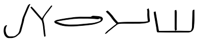	
where [it]	ha·ets		
there	sham		
it will lie	ye·hu		
He who watches	sho·mer		Ecclesiastes 11:4
the wind	ru·ach		
will fail	lo		
to sow	yiz·ra		
and he who observes	ve·ro·eh		
the clouds	ve·a·veem		
will fail	lo		
to reap	yiq·tso·wr	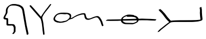	
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you do not	e·ne·kha	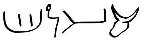	
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	mah	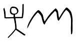	
the path	de·rekh		
of the wind	ha·ru·ach		
or how the bones [are formed]	ka·a·tsa·meem		
womb	be·ve·ten		
in a mother’s	ham·me·le·ah		
so	ka·khah		
you cannot	lo		
understand	te·da		
-	et		
the work	ma·a·seh		

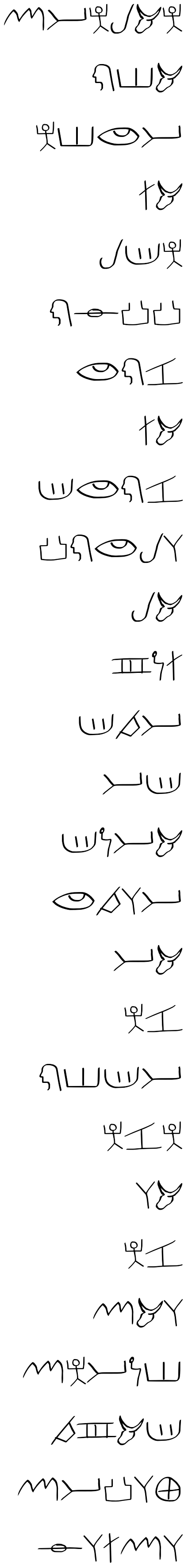

of God	ha·e·lo·heem	
	a·sher	
the Maker	ya·a·seh	
-	et	
of all things	hak·kol	
in the morning	bab·bo·qer	Ecclesiastes 11:6
Sow	ze·ra	
-	et	
your seed	zar·e·kha	
in the evening	ve·la·e·rev	
and do not	al	
rest	tan·nach	
your hands	ya·de·kha	
for	kee	
you do not	e·ne·kha	
know	yo·dēʿ	
which	e	
	zeh	
will succeed	yikh·shar	
whether this	ha·zeh	
or	o	
that	zeh	
or if	ve·im	
both	she·ne·hem	
will equally	ke·e·chad	
prosper	to·w·veem	
is sweet	u·ma·to·wq	Ecclesiastes 11:7

Light	ha·o·wr	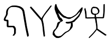	
and it pleases	ve·to·wv	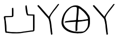	
the eyes	la·e·na·yim	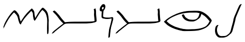	
to see	lir·o·wt	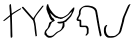	
-	et	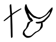	
the sun	hash·sha·mesh	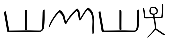	
So	kee	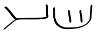	Ecclesiastes 11:8
if	im	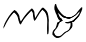	
years	sha·neem	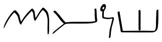	
many	har·beh	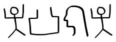	
lives	yich·yeh	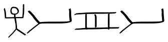	
a man	ha·a·dam	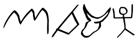	
in them all	be·khul·lam	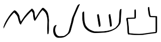	
let him rejoice	yis·mach	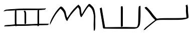	
But let him remember	ve·yiz·kor	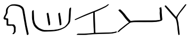	
-	et	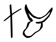	
the days	ye·me	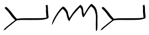	
of darkness	ha·cho·shekh	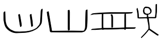	
for	kee	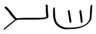	
many	har·beh	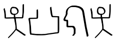	
they will be	yih·yu	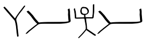	
Everything	kal	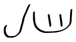	
to come	sheb·ba	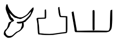	
is futile	ha·vel	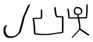	
Rejoice	se·mach	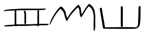	Ecclesiastes 11:9
O young man	ba·chur	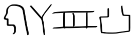	
while you are young	be·yal·du·te·kha	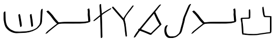	

be glad	vee·tee·ve·kha	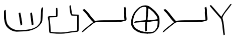	
and let your heart	lib·be·kha	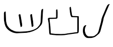	
in the days	bee·me	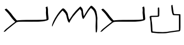	
of your youth	ve·chu·ro·w·te·kha	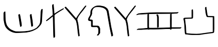	
Walk	ve·hal·lekh	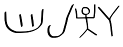	
in the ways	be·dar·khe	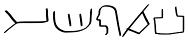	
of your heart	lib·be·kha	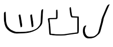	
and in the sight	u·ve·mar·e	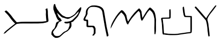	
of your eyes	e·ne·kha	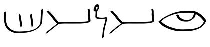	
but know	ve·da	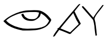	
that	kee	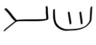	
for	al	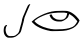	
all	kal	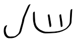	
these [things]	el·leh	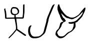	
will bring you	ye·vee·a·kha	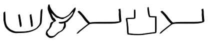	
God	ha·e·lo·heem	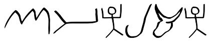	
to judgment	bam·mish·pat	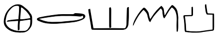	
So banish	ve·ha·ser	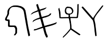	Ecclesiastes 11:10
sorrow	ka·as	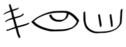	
from your heart	mil·lib·be·kha	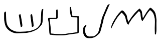	
and cast off	ve·ha·a·ver	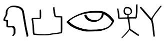	
pain	ra·ah	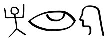	
from your body	mib·be·sa·re·kha	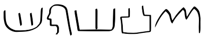	
for	kee	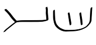	
youth	hay·yal·dut	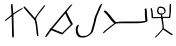	
and vigor	ve·hash·sha·cha·rut	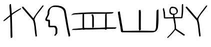	
are fleeting	ha·vel	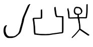	

Remember	u·ze·khor	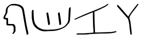	Ecclesiastes 12:1
-	et		
your Creator	bo·wr·e·kha		
in the days	bee·me		
of your youth	be·chu·ro·te·kha		
before	ad		
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come	ya·vo·u		
the days	ye·me		
of adversity	ha·ra·ah		
approach	ve·hig·gee·u	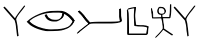	
and the years	sha·neem	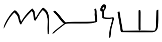	
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you will say	to·mar		
“ I find no	en	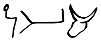	
	lee	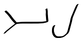	
in them”	va·hem		
pleasure	che·phets		
before	ad		Ecclesiastes 12:2
-	a·sher		
-	lo		
is darkened	tech·shakh	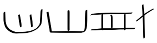	
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the light	ve·ha·o·wr		
moon	ve·hay·ya·re·ach	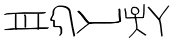	
and stars	ve·hak·ko·w·kha·veem	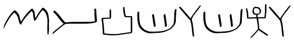	

return	ve·sha·vu	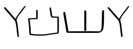	
and the clouds	he·a·veem	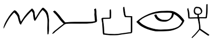	
after	a·char	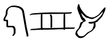	
the rain	hag·ga·shem	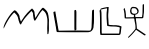	
on the day	bay·yo·wm	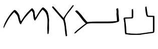	Ecclesiastes 12:3
tremble	she·ya·zu·u	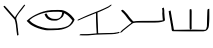	
the keepers	sho·me·re	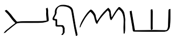	
of the house	hab·ba·yit	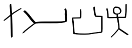	
stoop	ve·hit·aw·ve·tu	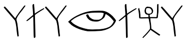	
men	an·she	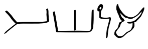	
and the strong	he·cha·yil	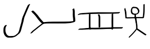	
cease	u·va·te·lu	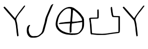	
when those grinding	hat·to·cha·no·wt	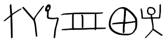	
because	kee	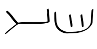	
they are few	mi·e·tu	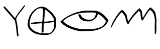	
see dimly	ve·cha·she·khu	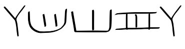	
and those watching	ha·ro·o·wt	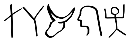	
through windows	ba·a·rub·bo·wt	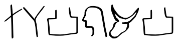	
are shut	ve·sug·ge·ru	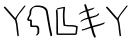	Ecclesiastes 12:4
when the doors	de·la·ta·yim	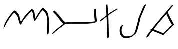	
to the street	bash·shuq	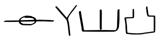	
fades away	bish·phal	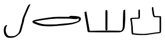	
and the sound	qo·wl	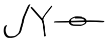	
of the mill	hat·ta·cha·nah	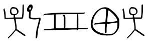	
when one rises	ve·ya·qum	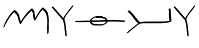	
at the sound	le·qo·wl	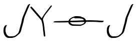	
of a bird	hats·tsip·po·wr	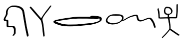	

grow faint	ve·yish·sha·chu		
and all	kal		
the daughters	be·no·wt	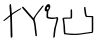	
of song	hash·sheer	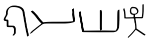	
[when]	gam		Ecclesiastes 12:5
the heights	mig·ga·vo·ah		
[men] fear	yi·ra·u		
and dangers	ve·chat·chat·teem	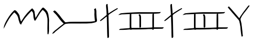	
of the road	bad·de·rekh		
blossoms	ve·ya·nets		
when the almond tree	hash·sha·qed	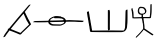	
loses its spring	ve·yis·tab·bel		
the grasshopper	he·cha·gav	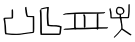	
shrivels —	ve·ta·pher		
and the caper berry	ha·a·vee·yo·w·nah	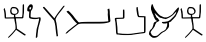	
for then	kee	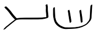	
goes	ho·lekh	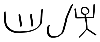	
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home	bet	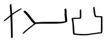	
his eternal	o·w·la·mo	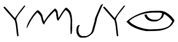	
walk	ve·sa·ve·vu		
the streets	vash·shuq		
and mourners	has·so·phe·deem	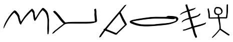	
[Remember Him] before	ad		Ecclesiastes 12:6
-	a·sher		
-	lo		

is snapped	yir·chaq	
cord	che·vel	
the silver	hak·ke·seph	
is crushed	ve·ta·ruts	
bowl	gul·lat	
and the golden	haz·za·hav	
is shattered	ve·tish·sha·ver	
[before] the pitcher	kad	
at	al	
the spring	ham·mab·bu·a	
is broken	ve·na·rots	
and the wheel	hag·gal·gal	
at	el	
the well	hab·bo·wr	
returns	ve·ya·shov	Ecclesiastes 12:7
[before] the dust	he·a·phar	
to	al	
the ground	ha·a·rets	
from which it came	ke·she·ha·yah	
and the spirit	ve·ha·ru·ach	
returns	ta·shuv	
to	el	
God	ha·e·lo·heem	
who	a·sher	
gave it	ne·ta·nah	
“ Futility	ha·vel	Ecclesiastes 12:8
of futilities ”	ha·va·leem	

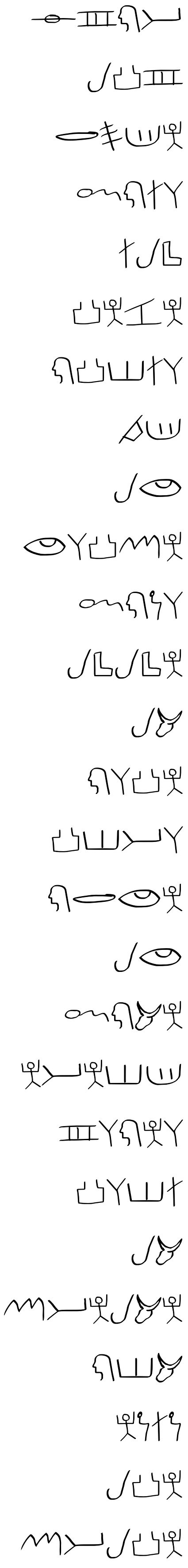

says	a·mar		
the Teacher	haq·qo·w·he·let	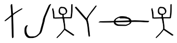	
“ Everything	hak·kol		
is futile ! ”	ha·vel		
Not only	ve·yo·ter	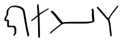	Ecclesiastes 12:9
was	she·ha·yah	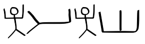	
the Teacher	qo·he·let	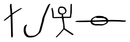	
wise	cha·kham		
but he also	o·wd		
taught	lim·mad		
knowledge	da·at		
-	et		
the people	ha·am		
he pondered	ve·iz·zen		
searched out	ve·chiq·qer	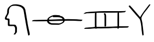	
and arranged	tiq·qen	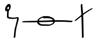	
proverbs	me·sha·leem	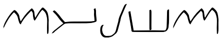	
many	har·beh	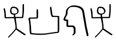	
searched	biq·qesh	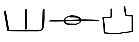	Ecclesiastes 12:10
The Teacher	qo·he·let	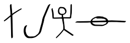	
to find	lim·tso		
sayings	div·re		
delightful	che·phets		
and to record	ve·kha·tuv		
accurate	yo·sher	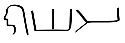	
words	div·re		
of truth	e·met	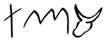	

The words	div·re		Ecclesiastes 12:11
of the wise	cha·kha·meem		
are like goads	kad·da·re·vo·no·wt		
nails	u·khe·mas·me·ro·wt		
are like firmly embedded	ne·tu·eem		
of the masters	ba·a·le		
and the anthologies	a·sup·po·wt	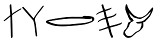	
driven	nit·te·nu	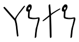	
Shepherd	me·ro·eh		
by a single	e·chad	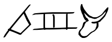	
{be} further	ve·yo·ter	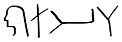	Ecclesiastes 12:12
And by these	me·hem·mah	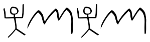	
my son	be·nee	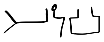	
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to the making	a·so·wt		
books	se·pha·reem	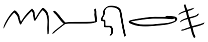	
of many	har·beh	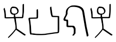	
There is no	en	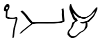	
end	qets	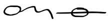	
study	ve·la·hag		
and much	har·beh	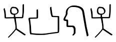	
wearies	ye·gi·at	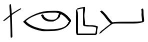	
the body	ba·sar		
the conclusion	so·wph		Ecclesiastes 12:13
of the matter [is this] :	da·var		
When all	hak·kol		
has been heard	nish·ma		

-	et		
God	ha·e·lo·heem		
Fear	ye·ra		
and	ve·et		
His commandments	mits·wo·taw		
keep	she·mo·wr		
because	kee	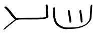	
this is	zeh	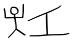	
the whole [duty]	kal	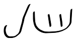	
of man	ha·a·dam		
For	kee	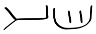	Ecclesiastes 12:14
-	et		
every	kal		
deed	ma·a·seh		
God	ha·e·lo·heem		
will bring	ya·vi	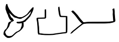	
into judgment	ve·mish·pat		
along with	al		
thing	kal		
every hidden	ne·lam		
whether	im		
good	to·wv		
or	ve·im		
evil	ra		

Song of Solomon

BSB Translation	Transliteration	Original Hebrew

Song	sheer	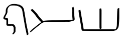	Song of Solomon 1:1
of Songs	hash·shee·reem		
This [is]	a·sher		
Solomon’s	lish·lo·moh	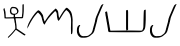	
Let him kiss me	yish·sha·qe·nee	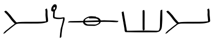	Song of Solomon 1:2
with the kisses	min·ne·shee·qo·wt	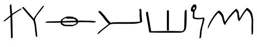	
of his mouth !	pee·hu	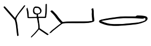	
For	kee	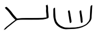	
is more delightful	to·w·veem	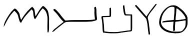	
your love	do·de·kha	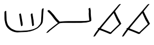	
than wine	mee·ya·yin	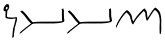	
The fragrance	le·re·ach	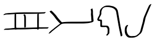	Song of Solomon 1:3
of your perfume	she·ma·ne·kha	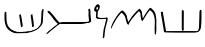	
is pleasing	to·w·veem	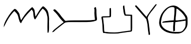	
is like perfume	she·men		
poured out	tu·raq	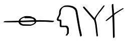	
your name	she·me·kha		
No wonder	al		
	ken		
the maidens	a·la·mo·wt	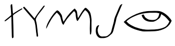	
adore you	a·he·vu·kha		
Take me	ma·she·khe·nee		Song of Solomon 1:4
away with you —	a·cha·re·kha	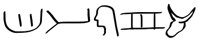	
let us hurry !	na·ru·tsah		
bring me	he·vee·a·nee	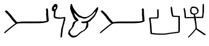	
May the king	ham·me·lekh		
to his chambers	cha·da·raw		

We will rejoice	na·gee·lah	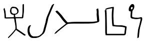	
and delight	ve·nis·me·chah		
in you	bakh	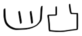	
we will praise	naz·kee·rah	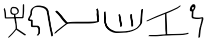	
your love	do·de·kha	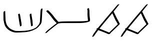	
more than wine	mee·ya·yin	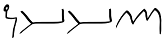	
It is only right	me·sha·reem		
that they adore you	a·he·vu·kha		
am dark	she·cho·w·rah	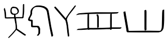	Song of Solomon 1:5
I	a·nee	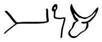	
yet lovely	ve·na·vah		
O daughters	be·no·wt	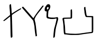	
of Jerusalem	ye·ru·sha·lim		
like the tents	ke·a·ho·le		
of Kedar	qe·dar	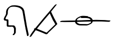	
like the curtains	kee·ree·o·wt	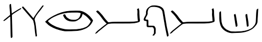	
of Solomon	she·lo·moh	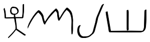	
Do not	al		Song of Solomon 1:6
stare	tir·u·nee		
because I	she·a·nee		
am dark	she·char·cho·ret	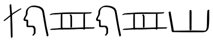	
has gazed upon me	shesh·she·za·phat·nee	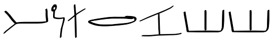	
for the sun	hash·sha·mesh		
sons	be·ne	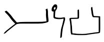	
My mother’s	im·mee		
were angry	ni·cha·ru	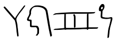	
with me	vee	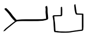	

they made me	sa·mu·nee		
a keeper	no·te·rah		
-	et		
of the vineyards	hak·ke·ra·meem		
[but] my own vineyard	kar·mee		
	shel·lee	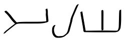	
I have neglected	lo		
	na·ta·re·tee		
Tell me	hag·gee·dah	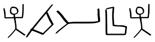	Song of Solomon 1:7
O one	lee	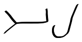	
love	she·a·ha·vah		
I	naph·shee	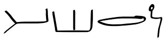	
where	e·khah	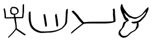	
do you pasture your sheep ?	tir·eh		
Where	e·khah	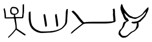	
do you rest them	tar·beets	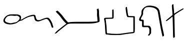	
at midday ?	bats·tsa·ho·ra·yim		
Why	shal·la·mah	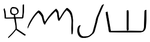	
should I be	eh·yeh	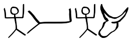	
like a veiled woman	ke·o·te·yah		
beside	al		
the flocks	ed·re		
of your companions ?	cha·ve·re·kha		
If	im		Song of Solomon 1:8
you do not	lo		
know	te·de·ee		

	lakh	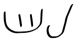	
O fairest	hay·ya·phah	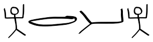	
of women	ban·na·sheem	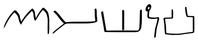	
follow	tse·ee		
	lakh	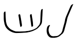	
the tracks	be·iq·ve	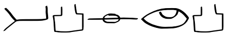	
of the flock	hats·tson		
and graze	u·re·ee		
-	et		
your young goats	ge·dee·yo·ta·yikh	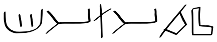	
near	al		
the tents	mish·ke·no·wt	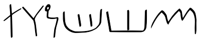	
of the shepherds	ha·ro·eem	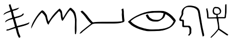	
to a mare	le·su·sa·tee		Song of Solomon 1:9
chariots	be·rikh·ve		
among Pharaoh’s	phar·oh		
I compare you	dim·mee·teekh	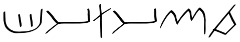	
my darling	ra·ya·tee	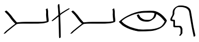	
are beautiful	na·wu		Song of Solomon 1:10
Your cheeks	le·cha·ya·yikh	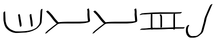	
with ornaments	bat·to·reem	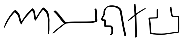	
your neck	tsaw·va·rekh		
with strings [of jewels]	ba·cha·ru·zeem		
ornaments	to·w·re	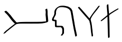	Song of Solomon 1:11
of gold	za·hav	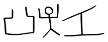	
We will make	na·a·seh		
you	lakh	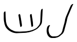	

[studded] with	im		
beads	ne·qud·do·wt	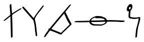	
of silver	hak·ka·seph		
While	ad		Song of Solomon 1:12
the king	she·ham·me·lekh		
was at his table	bim·sib·bo		
my perfume	nir·dee	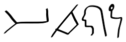	
spread	na·tan	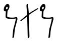	
its fragrance	re·cho	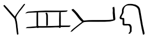	
a sachet	tse·ro·wr	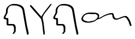	Song of Solomon 1:13
of myrrh	ham·mor		
My beloved	do·w·dee	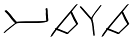	
is to me	lee	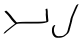	
between	ben	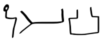	
my breasts	sha·day	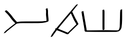	
resting	ya·leen	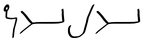	
a cluster	esh·kol	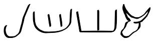	Song of Solomon 1:14
of henna blossoms	hak·ko·pher	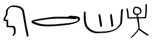	
My beloved	do·w·dee	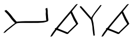	
is to me	lee	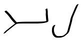	
in the vineyards	be·khar·me		
	en	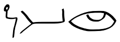	
of En-gedi	ge·dee	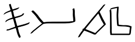	
How	hin·nakh	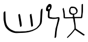	Song of Solomon 1:15
beautiful [you are]	ya·phah	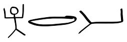	
my darling !	ra·ya·tee	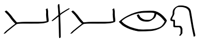	
Oh, how very	hin·nakh	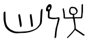	

beautiful !	ya·phah	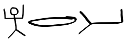	
Your eyes	e·na·yikh	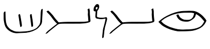	
are [like] doves	yo·w·neem	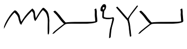	
How	hin·ne·kha	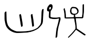	Song of Solomon 1:16
handsome [you are]	ya·pheh	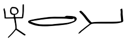	
my beloved !	do·w·dee		
Oh, how	aph		
delightful !	na·eem	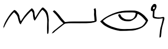	
	aph		
[is] our bed	ar·se·nu	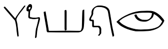	
The soft grass	ra·a·na·nah		
The beams	qo·ro·wt	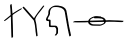	Song of Solomon 1:17
of our house	bat·te·nu	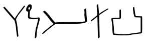	
are cedars	a·ra·zeem	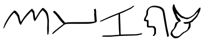	
our rafters	ra·chī·tē·nu	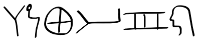	
[are fragrant] firs	be·ro·w·teem		
I	a·nee	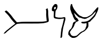	Song of Solomon 2:1
am a rose	cha·vats·tse·let	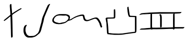	
of Sharon	hash·sha·ro·wn	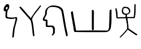	
a lily	sho·wo·shan·nat		
of the valley	ha·a·ma·qeem	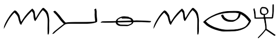	
Like a lily	ke·sho·wo·shan·nah		Song of Solomon 2:2
among	ben	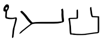	
the thorns	ha·cho·w·cheem	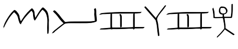	
-	ken		
is my darling	ra·ya·tee	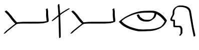	
among	ben	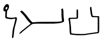	

the maidens	hab·ba·no·wt		
Like an apple tree	ke·tap·pu·ach		Song of Solomon 2:3
among the trees	ba·a·tse		
of the forest	hay·ya·ar	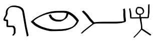	
-	ken	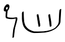	
is my beloved	do·w·dee	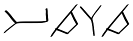	
among	ben	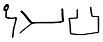	
the young men	hab·ba·neem	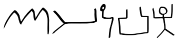	
in his shade	be·tsil·lo		
I delight	chim·mad·tee		
to sit	ve·ya·shav·tee		
and his fruit	u·phir·yo		
is sweet	ma·to·wq		
to my taste	le·chik·kee	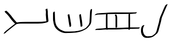	
He has brought me	he·vee·a·nee	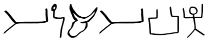	Song of Solomon 2:4
to	el		
the house	bet	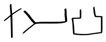	
of wine	hay·ya·yin	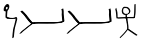	
and his banner	ve·dig·lo		
over me [is]	a·lay	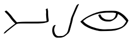	
love	a·ha·vah		
Sustain me	sam·me·khu·nee		Song of Solomon 2:5
with raisins	ba·a·shee·sho·wt	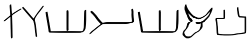	
refresh me	rap·pe·du·nee		
with apples	bat·tap·pu·cheem	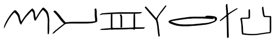	
for	kee	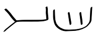	
am faint	cho·w·lat	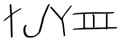	

with love	a·ha·vah	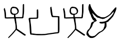	
I	a·nee	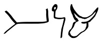	
His left hand	se·mo·lo	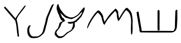	Song of Solomon 2:6
is under	ta·chat	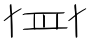	
my head	le·ro·shee	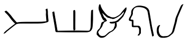	
and his right arm	vee·mee·no	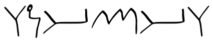	
embraces me	te·chab·be·qe·nee	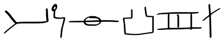	
I adjure	hish·ba·tee	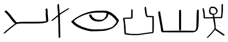	Song of Solomon 2:7
you	et·khem	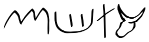	
O daughters	be·no·wt	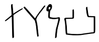	
of Jerusalem	ye·ru·sha·lim	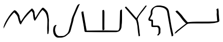	
by the gazelles	bits·va·o·wt	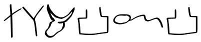	
and	o	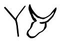	
does	be·ay·lo·wt	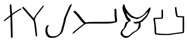	
of the field :	has·sa·deh	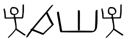	
Do not	im	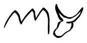	
arouse	ta·ee·ru	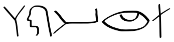	
or	ve·im	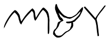	
awaken	te·o·wr·ru	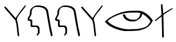	
-	et	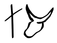	
love	ha·a·ha·vah	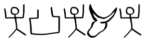	
until	ad	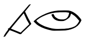	
the time is right	shet·tech·pats	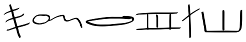	
Listen !	qo·wl	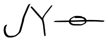	Song of Solomon 2:8
My beloved [approaches]	do·w·dee	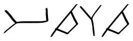	
Look !	hin·neh	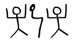	
Here	zeh	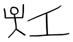	

he comes	ba		
leaping	me·dal·leg		
across	al		
the mountains	he·ha·reem	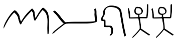	
bounding	me·qap·pets	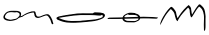	
over	al		
the hills	hag·ge·va·o·wt	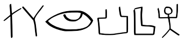	
is like	do·w·meh		Song of Solomon 2:9
My beloved	do·w·dee		
a gazelle	lits·vee		
or	o		
a young	le·o·pher		
stag	ha·ay·ya·leem	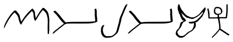	
Look	hin·neh		
he	zeh	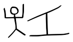	
stands	o·w·med		
behind	a·char	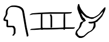	
our wall	ka·te·le·nu		
gazing	mash·gee·ach		
through	min		
the windows	ha·chal·lo·no·wt	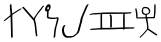	
peering	me·tseets		
through	min		
the lattice	ha·cha·rak·keem		
calls	a·nah		Song of Solomon 2:10
My beloved	do·w·dee		
	ve·a·mar		

to me	lee	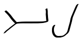	
“ Arise	qu·mee		
	lakh	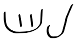	
my darling	ra·ya·tee	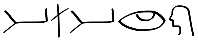	
my beautiful one	ya·pha·tee		
Come away	u·le·khee		
with me	lakh	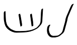	
For	kee	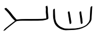	Song of Solomon 2:11
now	hin·neh		
the winter	has·se·taw		
is past	a·var	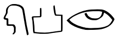	
the rain	hag·ge·shem		
is over	cha·laph	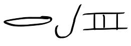	
and gone	ha·lakh	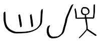	
	lo	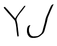	
The flowers	han·nits·tsa·neem	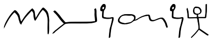	Song of Solomon 2:12
have appeared	nir·u		
in the countryside	va·a·rets		
the season	et		
of singing	haz·za·meer		
has come	hig·gee·a	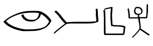	
and the cooing	ve·qo·wl	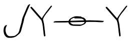	
of turtledoves	hat·to·wr		
is heard	nish·ma		
in our land	be·ar·tse·nu		
The fig tree	hat·te·e·nah		Song of Solomon 2:13
ripens	cha·ne·tah	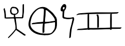	

its figs	phag·ge·ha	
vines	ve·hag·ge·pha·neem	
the blossoming	se·ma·dar	
spread	na·te·nu	
their fragrance	re·ach	
Arise	qu·mee	
come away	le·khī	
my darling	ra·ya·tee	
my beautiful one ”	ya·pha·tee	
come away	u·le·khee	
with me	lakh	
O my dove	yo·w·na·tee	Song of Solomon 2:14
in the clefts	be·chag·ve	
of the rock	has·se·la	
in the crevices	be·se·ter	
of the cliff	ham·mad·re·gah	
let me see	har·ee·nee	
-	et	
your face	mar·ʾa·yikh	
let me hear	hash·mee·ee·nee	
-	et	
your voice	qo·w·lekh	
for	kee	
your voice	qo·w·lekh	
is sweet	a·rev	
and your countenance	u·mar·ekh	
is lovely	na·veh	

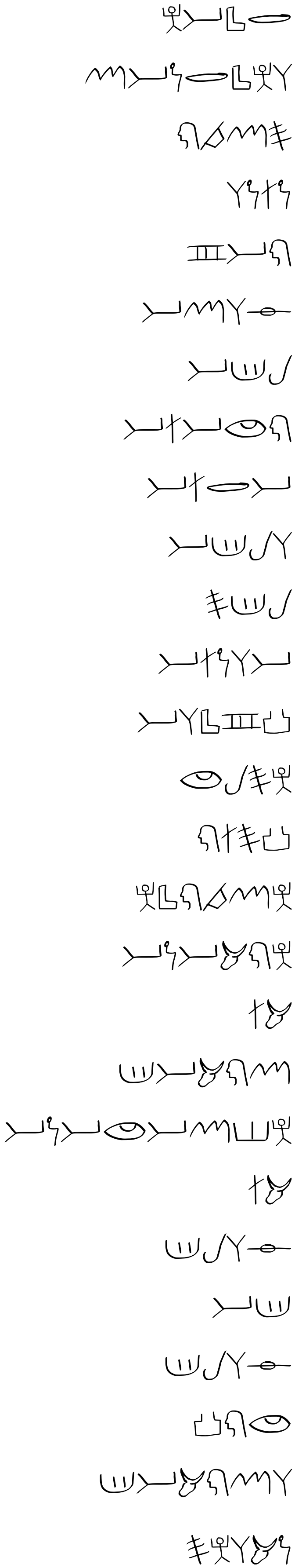

Catch	e·che·zu	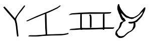	Song of Solomon 2:15
for us	la·nu		
the foxes —	shu·a·leem	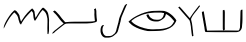	
foxes	shu·a·leem	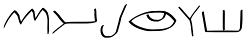	
the little	qe·tan·neem	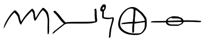	
that ruin	me·chab·be·leem		
the vineyards —	ke·ra·meem		
for our vineyards	u·khe·ra·me·nu		
are in bloom	se·ma·dar		
My beloved	do·w·dee		Song of Solomon 2:16
is mine	lee	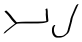	
and I am	va·a·nee		
his	lo		
he pastures [his flock]	ha·ro·eh		
among the lilies	bash·sho·wo·shan·neem	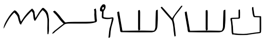	
Before	ad		Song of Solomon 2:17
breaks	she·ya·phu·ach	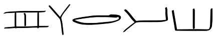	
the day	hay·yo·wm	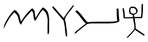	
flee	ve·na·su		
and shadows	hats·tse·la·leem	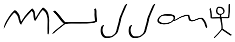	
turn	sov		
and be like	de·meh		
	le·kha	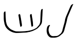	
my beloved	do·w·dee	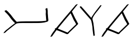	
a gazelle	lits·vee		
or	o		
a young stag	le·o·pher		

	ha·ay·ya·leem	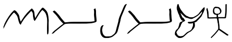	
on	al	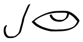	
the mountains	ha·re	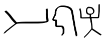	
of Bether	va·ter	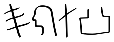	
On	al	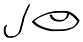	Song of Solomon 3:1
my bed	mish·ka·vee	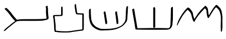	
at night	bal·le·lo·wt	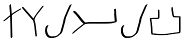	
I sought	biq·qash·tee	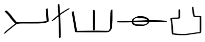	
the one	et	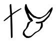	
love	she·a·ha·vah	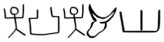	
I	naph·shee	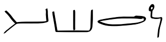	
I sought him	biq·qash·tee	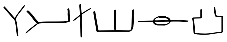	
but did not	ve·lo	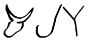	
find him	me·tsa·tee	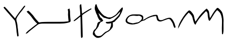	
I will arise	a·qu·mah	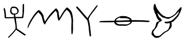	Song of Solomon 3:2
now	na	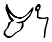	
and go about	va·a·so·wv·vah	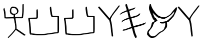	
the city	va·eer	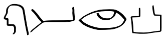	
through the streets	bash·she·va·qeem	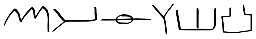	
and squares	u·va·re·cho·vo·wt	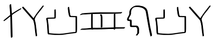	
I will seek	a·vaq·shah	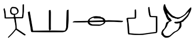	
the one	et	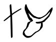	
love	she·a·ha·vah	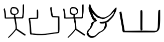	
I	naph·shee	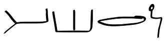	
So I sought him	biq·qash·tee	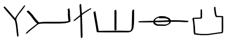	
but did not	ve·lo	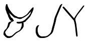	
find him	me·tsa·tee	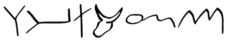	

I encountered	me·tsa·u·nee		Song of Solomon 3:3
the watchmen	hash·sho·me·reem		
on their rounds	has·so·ve·veem		
of the city :	ba·eer		
-	et		
love ? ”	she·a·ha·vah		
I	naph·shee		
“ Have you seen [the one]	re·ee·tem	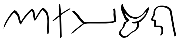	
I had just	kim·at		Song of Solomon 3:4
passed	she·a·var·tee		
them	me·hem		
when	ad		
I found	shem·ma·tsa·tee		
the one	et		
love	she·a·ha·vah		
I	naph·shee	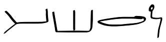	
I held him	a·chaz·tee	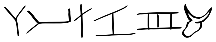	
and would not	ve·lo		
let go	ar·pen·nu		
until	ad		
I had brought him	she·ha·ve·tee	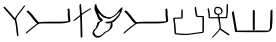	
to	el		
house	bet	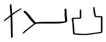	
my mother’s	im·mee	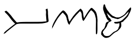	
to	ve·el		
the chamber	che·der	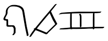	
of the one who conceived me	ho·w·ra·tee		

I adjure	hish·ba·tee	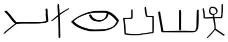	Song of Solomon 3:5
you	et·khem		
O daughters	be·no·wt	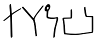	
of Jerusalem	ye·ru·sha·lim		
by the gazelles	bits·va·o·wt		
and	o		
does	be·ay·lo·wt	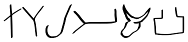	
of the field :	has·sa·deh		
Do not	im		
arouse	ta·ee·ru	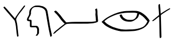	
or	ve·im		
awaken	te·o·wr·ru		
-	et		
love	ha·a·ha·vah		
until	ad		
the time is right	shet·tech·pats		
Who	mee	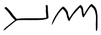	Song of Solomon 3:6
is this	zot		
coming up	o·lah		
from	min		
the wilderness	ham·mid·bar		
like a column	ke·tee·ma·ro·wt	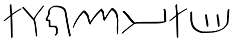	
of smoke	a·shan		
scented	me·qut·te·ret	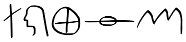	
with myrrh	mo·wr		
and frankincense	u·le·vo·w·nah		
from all	mik·kol		

the spices	av·qat	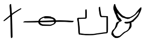	
of the merchant ?	ro·w·khel	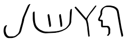	
Behold	hin·neh		Song of Solomon 3:7
carriage	mit·ta·to		
it is Solomon’s	shel·lish·lo·moh	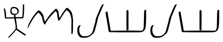	
by sixty	shish·sheem	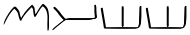	
of the mightiest men	gib·bo·reem	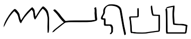	
escorted	sa·veev	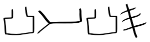	
	lah		
	mig·gib·bo·re		
of Israel	yis·ra·el	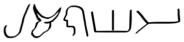	
All	kul·lam	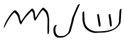	Song of Solomon 3:8
are skilled	a·chu·ze	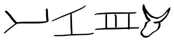	
with the sword	che·rev		
experienced	me·lum·me·de		
in warfare	mil·cha·mah	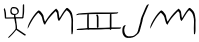	
Each	eesh	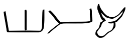	
has his sword	char·bo		
at	al		
his side	ye·re·kho		
prepared for the terror	mip·pa·chad		
of the night	bal·lēl·lot	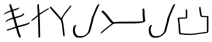	
his carriage	ap·pir·yo·wn		Song of Solomon 3:9
has made	a·sah		
-	lo		
King	ham·me·lekh		
Solomon	she·lo·moh	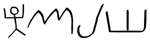	

out of the timber	me·a·tse	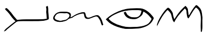	
of Lebanon	hal·le·va·no·wn	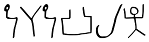	
its posts	am·mu·daw	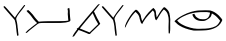	Song of Solomon 3:10
He has made	a·sah	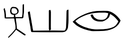	
of silver	khe·seph	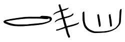	
its base	re·phee·da·to	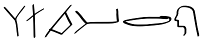	
of gold	za·hav	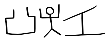	
its seat	mer·ka·vo	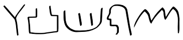	
of purple [fabric]	ar·ga·man	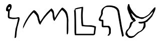	
Its interior	to·w·kho	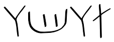	
is inlaid	ra·tsuph	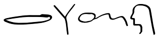	
with love	a·ha·vah	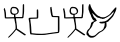	
by the daughters	mib·be·no·wt	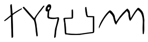	
of Jerusalem	ye·ru·sha·lim	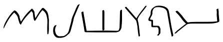	
Come out	tse·e·nah	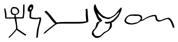	Song of Solomon 3:11
and gaze	u·re·e·nah	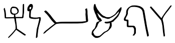	
O daughters	be·no·wt	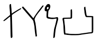	
of Zion	tsee·yo·wn	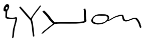	
at King	bam·me·lekh	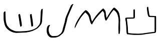	
Solomon	she·lo·moh	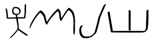	
wearing the crown	ba·a·ta·rah	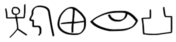	
bestowed	she·it·te·rah	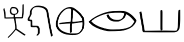	
	lo	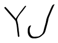	
his mother	im·mo	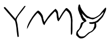	
on the day	be·yo·wm	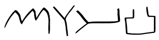	
of his wedding —	cha·tun·na·to	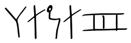	
the day	u·ve·yo·wm	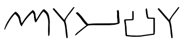	

rejoicing	sim·chat	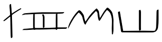	
of his heart’s	lib·bo	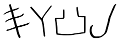	
How	hin·nakh	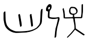	Song of Solomon 4:1
beautiful [you are]	ya·phah	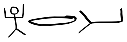	
my darling —	ra·ya·tee	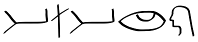	
how	hin·nakh	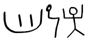	
very beautiful !	ya·phah	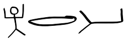	
Your eyes	e·na·yikh	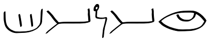	
are [like] doves	yo·w·neem	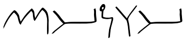	
behind	mib·ba·ad	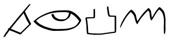	
your veil	le·tsam·ma·tekh	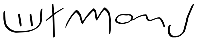	
Your hair	sa·rekh	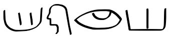	
is like a flock	ke·e·der	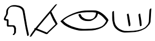	
of goats	ha·iz·zeem	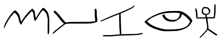	
streaming down	sheg·ga·le·shu	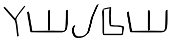	
Mount	me·har	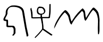	
Gilead	gil·ad	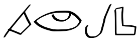	
Your teeth	shin·na·yikh	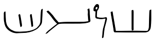	Song of Solomon 4:2
are like a flock	ke·e·der	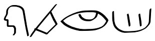	
of newly shorn sheep	haq·qe·tsu·vo·wt	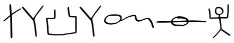	
coming up	she·a·lu	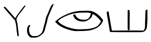	
from	min	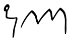	
the washing	ha·rach·tsah	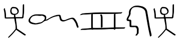	
each	shek·kul·lam	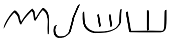	
has its twin	mat·ee·mo·wt	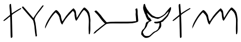	
[is] lost	ve·shak·ku·lah	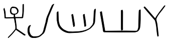	
and not one	en	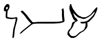	

of them	ba·hem	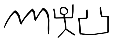	
ribbon	ke·chut	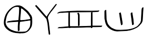	Song of Solomon 4:3
are like a scarlet	hash·sha·nee	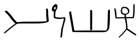	
Your lips	siph·to·ta·yikh	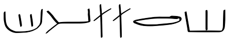	
and your mouth	u·mid·ba·rekh	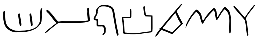	
is lovely	na·veh	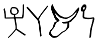	
is like a slice	ke·phe·lach	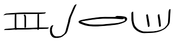	
of pomegranate	ha·rim·mo·wn	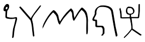	
Your brow	raq·qa·tekh	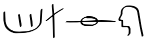	
behind	mib·ba·ad	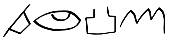	
your veil	le·tsam·ma·tekh	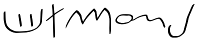	
is like the tower	ke·mig·dal	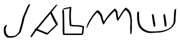	Song of Solomon 4:4
of David	da·veed	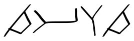	
Your neck	tsaw·va·rekh	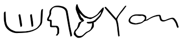	
built	ba·nui	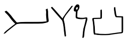	
with rows of stones	le·tal·pee·yo·wt	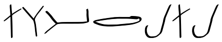	
a thousand	e·leph	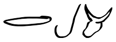	
shields	ham·ma·gen	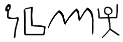	
hang	ta·lui	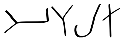	
on it	a·law	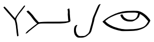	
all of them	kol	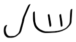	
shields	shil·te	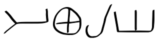	
of warriors	hag·gib·bo·w·reem	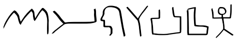	
are like two	she·ne	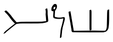	Song of Solomon 4:5
Your breasts	sha·da·yikh	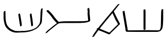	
	kish·ne	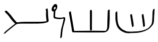	
fawns	o·pha·reem	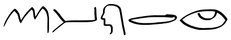	

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grazing	ha·ro·w·eem		
among the lilies	bash·sho·wo·shan·nee m	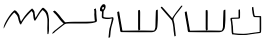	
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breaks	she·ya·phu·ach	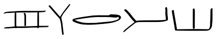	
the day	hay·yo·wm	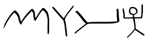	
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and the shadows	hats·tse·la·leem	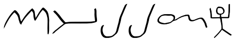	
I will make my way	e·lekh	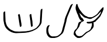	
	lee	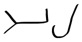	
to	el		
the mountain	har		
of myrrh	ham·mo·wr		
	ve·el		
and to the hill	giv·at	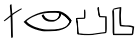	
of frankincense	hal·le·vo·w·nah		
You are altogether	kul·lakh	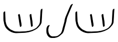	Song of Solomon 4:7
beautiful	ya·phah	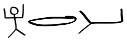	
my darling	ra·ya·tee	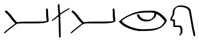	
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[there is] no	en	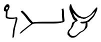	
in you	bakh		
with me	it·tee	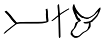	Song of Solomon 4:8
from Lebanon	mil·le·va·no·wn	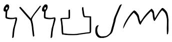	
my bride	kal·lah	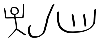	
[come] with me	it·tee	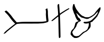	

from Lebanon !	mil·le·va·no·wn	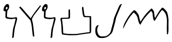	
Come	ta·vo·w·ee		
Descend	ta·shu·ree		
from the peak	me·rosh		
of Amana	a·ma·nah		
from the summits	me·rosh		
of Senir	se·neer	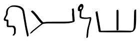	
and Hermon	ve·cher·mo·wn		
from the dens	mim·me·o·no·wt		
of the lions	a·ra·yo·wt	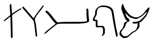	
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of the leopards	ne·me·reem	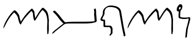	
You have captured my heart	lib·bav·ti·nee		Song of Solomon 4:9
my sister	a·cho·tee	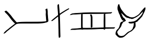	
my bride	khal·lah	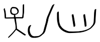	
you have stolen my heart	lib·bav·tee·nee		
with one	be·ʾa·chad		
glance of your eyes	me·e·na·yikh	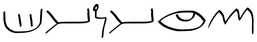	
with one	be·a·chad		
jewel	a·naq	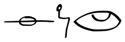	
of your neck	mits·tsaw·ve·ro·na·yikh		
How	mah		Song of Solomon 4:10
delightful	ya·phu	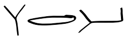	
[is] your love	do·da·yikh	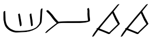	
my sister	a·cho·tee	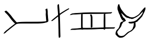	
my bride !	khal·lah	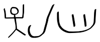	

is much	mah	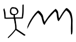	
better	to·vu	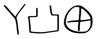	
Your love	do·da·yikh	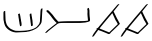	
than wine	mee·ya·yin	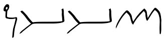	
and the fragrance	ve·re·ach	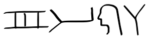	
of your perfume	she·ma·na·yikh	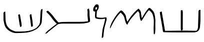	
than all	mik·kal	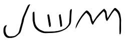	
spices	be·sa·meem	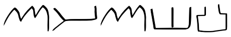	
sweetness like the honeycomb	no·phet	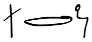	Song of Solomon 4:11
drip	tit·to·phe·nah	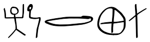	
Your lips	siph·to·w·ta·yikh	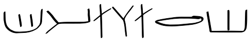	
my bride	kal·lah	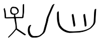	
honey	de·vash	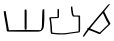	
and milk	ve·cha·lav	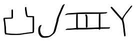	
are under	ta·chat	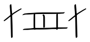	
your tongue	le·sho·w·nekh	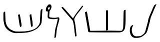	
and the fragrance	ve·re·ach	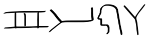	
of your garments	sal·mo·ta·yikh	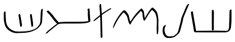	
is like the aroma	ke·re·ach	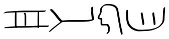	
of Lebanon	le·va·no·wn	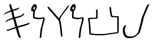	
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locked up	na·ul	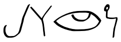	
My sister	a·cho·tee	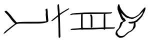	
my bride	khal·lah	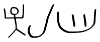	
a spring	gal	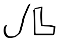	
enclosed	na·ul	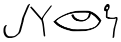	
a fountain	ma·yan	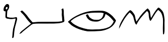	

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Your branches	she·la·cha·yikh	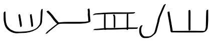	Song of Solomon 4:13
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of pomegranates	rim·mo·w·neem	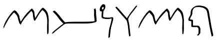	
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of fruits	pe·ree		
the choicest	me·ga·deem		
with henna	ke·pha·reem	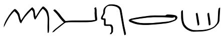	
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nard	ne·ra·deem	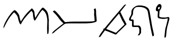	
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and saffron	ve·khar·kom	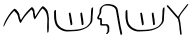	
[with] calamus	qa·neh	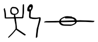	
and cinnamon	ve·qin·na·mo·wn	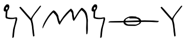	
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every kind	kal	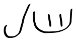	
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of frankincense	le·vo·w·nah		
with myrrh	mor		
and aloes	va·a·ha·lo·wt	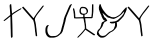	
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the finest	ra·she	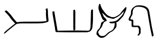	
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You are a garden	gan·neem	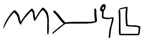	
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water	ma·yim	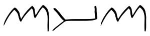	
of fresh	chay·yeem	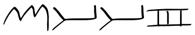	
flowing down	ve·no·ze·leem	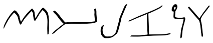	
from	min	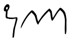	
Lebanon	le·va·no·wn	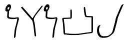	
Awake	u·ree	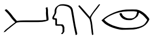	Song of Solomon 4:16
O north wind	tsa·pho·wn	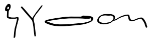	
and come	u·vo·w·ee	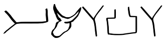	
O south wind	te·man	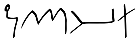	
Breathe on	ha·phee·chee	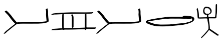	
my garden	gan·nee	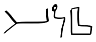	
and spread the fragrance	yiz·ze·lu	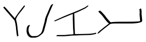	
of its spices	ve·sa·maw	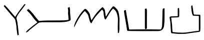	
come	ya·vo	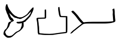	
Let my beloved	do·w·dee	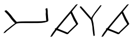	
into his garden	le·gan·no	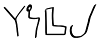	
and taste	ve·yo·khal	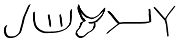	
fruits	pe·ree	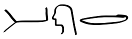	
its choicest	me·ga·daw	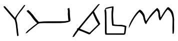	
I have come	ba·tee	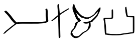	Song of Solomon 5:1
to my garden	le·gan·nee	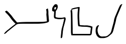	
my sister	a·cho·tee	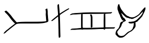	
my bride	khal·lah	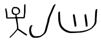	
I have gathered	a·ree·tee	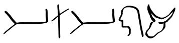	
my myrrh	mo·w·ree	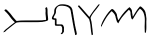	
with	im	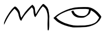	
my spice	be·sa·mee	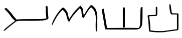	

I have eaten	a·khal·tee	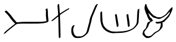	
my honeycomb	ya·ree		
with	im		
my honey	div·shee	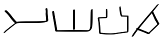	
I have drunk	sha·tee·tee	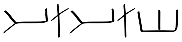	
my wine	ye·nee	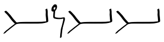	
with	im		
my milk	cha·la·vee	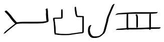	
Eat	ikh·lu		
O friends	re·eem	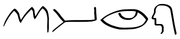	
[and] drink	she·tu		
drink freely	ve·shikh·ru		
O beloved	do·w·deem	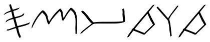	
I	a·nee	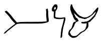	Song of Solomon 5:2
sleep	ye·she·nah		
but my heart	ve·lib·bee	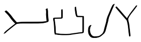	
is awake	er		
A sound !	qo·wl	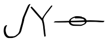	
My beloved	do·w·dee	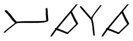	
is knocking :	do·w·pheq		
" Open	pit·chee	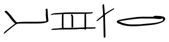	
to me	lee	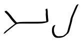	
my sister	a·cho·tee	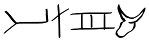	
my darling	ra·ya·tee	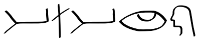	
my dove	yo·w·na·tee		
my flawless one	tam·ma·tee		
My head	sher·ro·shee		

is drenched	nim·la		
with dew	tal		
my hair	qew·wuts·tso·tay		
with the dampness	re·see·se	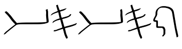	
of the night ”	la·ye·lah	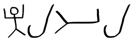	
I have taken off	pa·shat·tee		Song of Solomon 5:3
-	et		
my robe —	kut·ta·ne·tee	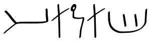	
must I	e·kha·khah		
put it back on ?	el·ba·shen·nah	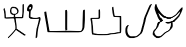	
I have washed	ra·chats·tee		
-	et		
my feet —	rag·lay	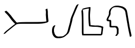	
must I	e·kha·khah	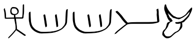	
soil them again ?	a·tan·ne·phem		
My beloved	do·w·dee	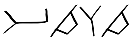	Song of Solomon 5:4
put	sha·lach	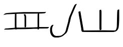	
his hand	ya·do	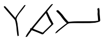	
to	min	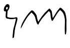	
the latch	ha·chor		
my heart	u·me·ay		
pounded	ha·mu		
for him	a·law	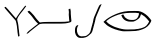	
rose up	qam·tee	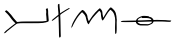	Song of Solomon 5:5
I	a·nee	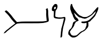	
to open	liph·to·ach		
for my beloved	le·do·w·dee		

My hands	ve·ya·day	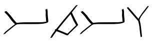	
dripped	na·te·phu	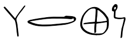	
with myrrh	mo·wr		
my fingers	ve·ets·be·o·tay		
myrrh	mo·wr		
with flowing	o·ver	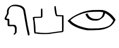	
on	al		
the handles	kap·po·wt		
of the bolt	ham·man·ul		
opened	pa·tach·tee	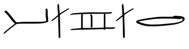	Song of Solomon 5:6
I	a·nee	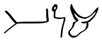	
for my beloved	le·do·w·dee		
but [he]	ve·do·w·dee		
had turned	cha·maq		
and gone	a·var	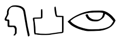	
My heart	naph·shee	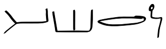	
sank	ya·tse·ah		
at his departure	ve·dab·be·ro		
I sought him	biq·qash·tee·hu		
but did not	ve·lo		
find him	me·tsa·tee·hu		
I called	qe·ra·tee		
but he did not	ve·lo		
answer	a·na·nee		
I encountered	me·tsa·u·nee		Song of Solomon 5:7
the watchmen	hash·sho·me·reem		
on their rounds	has·so·ve·veem		

of the city	ba·eer		
They beat me	hik·ku·nee		
and bruised me	phe·tsa·u·nee		
they took away	na·se·u		
-	et		
my cloak	re·dee·dee	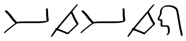	
	me·a·lay		
those guardians	sho·me·re		
of the walls	ha·cho·mo·wt	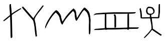	
I adjure	hish·ba·tee	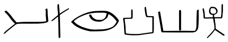	Song of Solomon 5:8
you	et·khem		
O daughters	be·no·wt	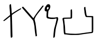	
of Jerusalem	ye·ru·sha·lim		
if	im		
you find	tim·tse·u		
-	et		
my beloved	do·w·dee		
	mah	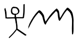	
tell	tag·gee·du	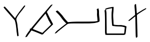	
him	lo		
[am] sick	she·cho·w·lat	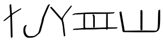	
with love	a·ha·vah		
I	a·nee	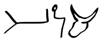	
How	mah	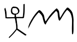	Song of Solomon 5:9
[is] your beloved	do·w·dekh		
better than [others]	mid·do·wd		
O most beautiful	hay·ya·phah	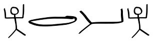	

among women ?	ban·na·sheem	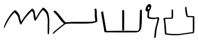	
How	mah	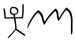	
[is] your beloved	do·w·dekh	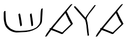	
better than another	mid·do·wd	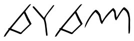	
that you	shek·ka·khah	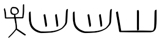	
charge us so ?	hish·ba·ta·nu	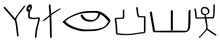	
My beloved	do·w·dee	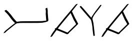	Song of Solomon 5:10
is dazzling	tsach	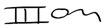	
and ruddy	ve·a·do·wm	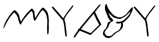	
outstanding	da·gul	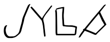	
among ten thousand	me·re·va·vah	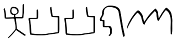	
His head	ro·sho	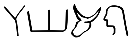	Song of Solomon 5:11
gold	ke·tem	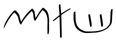	
is purest	paz	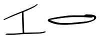	
his hair	qew·wts·tso·taw	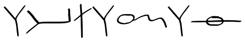	
is wavy	tal·tal·leem	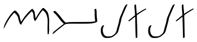	
and black	she·cho·ro·wt	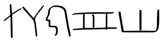	
as a raven	ka·o·w·rev	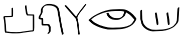	
His eyes	e·naw	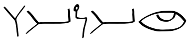	Song of Solomon 5:12
are like doves	ke·yo·w·neem	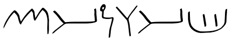	
beside	al	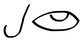	
the streams	a·phee·qe	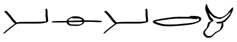	
of water	ma·yim	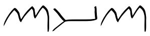	
bathed	ro·cha·tso·wt	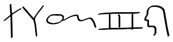	
in milk	be·cha·lav	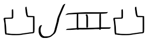	
[and] mounted	yo·she·vo·wt	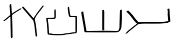	
like	al	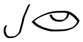	

jewels	mil·let		
His cheeks	le·cha·yaw	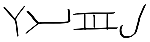	Song of Solomon 5:13
are like beds	ka·a·ru·gat		
of spice	hab·bo·sem		
towers	mig·de·lo·wt	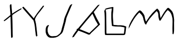	
of perfume	mer·qa·cheem	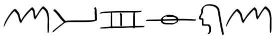	
His lips	siph·to·w·taw		
are like lilies	sho·wo·shan·neem	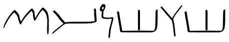	
dripping	no·te·pho·wt		
myrrh	mo·wr		
with flowing	o·ver	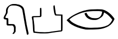	
His arms	ya·daw		Song of Solomon 5:14
are rods	ge·lee·le	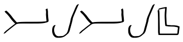	
of gold	za·hav	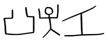	
set	me·mul·la·eem		
with beryl	bat·tar·sheesh		
His body	me·aw		
panel	e·shet		
is an ivory	shen	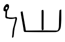	
bedecked	me·ul·le·phet		
with sapphires	sap·pee·reem	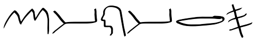	
His legs	sho·w·qaw	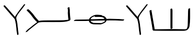	Song of Solomon 5:15
[are] pillars	am·mu·de		
of marble	shesh		
set	me·yus·sa·deem		
on	al		
bases	ad·ne		

of pure gold	phaz		
His appearance	mar·e·hu		
is like Lebanon	kal·le·va·no·wn	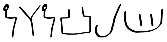	
as majestic	ba·chur	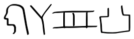	
as the cedars	ka·a·ra·zeem	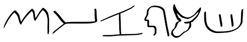	
His mouth	chik·ko	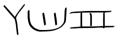	Song of Solomon 5:16
[is] most sweet	mam·taq·qeem	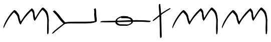	
he is altogether	ve·khul·lo	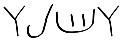	
lovely	ma·cha·mad·dīm		
This	zeh	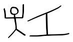	
[is] my beloved	do·w·dee	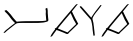	
and this	ve·zeh		
is my friend	re·ee		
O daughters	be·no·wt	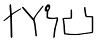	
of Jerusalem	ye·ru·sha·lim		
Where	a·nah		Song of Solomon 6:1
gone	ha·lakh	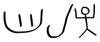	
has your beloved	do·w·dekh		
O most beautiful	hay·ya·phah	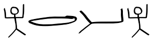	
among women ?	ban·na·sheem	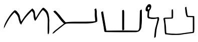	
Which way	a·nah		
turned ?	pa·nah		
has he	do·w·dekh		
We will seek him	u·ne·vaq·shen·nu	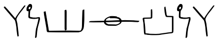	
with you	im·makh		
My beloved	do·w·dee		Song of Solomon 6:2
has gone down	ya·rad		

to his garden	le·gan·no	𐤋𐤂𐤍𐤅	
to the beds	la·a·ru·go·wt	𐤋𐤏𐤓𐤅𐤂𐤅𐤕	
of spices	hab·bo·sem	𐤄𐤁𐤔𐤌	
to pasture [his flock]	lir·o·wt	𐤋𐤓𐤏𐤅𐤕	
in the gardens	bag·gan·neem	𐤁𐤂𐤍𐤉𐤌	
and to gather	ve·lil·qot	𐤅𐤋𐤋𐤒𐤈	
lilies	sho·wo·shan·neem	𐤔𐤅𐤔𐤍𐤉𐤌	
I	a·nee	𐤀𐤍𐤉	Song of Solomon 6:3
belong to my beloved	le·do·w·dee	𐤋𐤃𐤅𐤃𐤉	
and [he]	ve·do·w·dee	𐤅𐤃𐤅𐤃𐤉	
belongs to me	lee	𐤋𐤉	
he pastures [his flock]	ha·ro·eh	𐤄𐤓𐤏𐤄	
among the lilies	ba·sho·shan·nīm	𐤁𐤔𐤅𐤔𐤍𐤉𐤌𐤎	
are as beautiful	ya·phah	𐤉𐤐𐤄	Song of Solomon 6:4
You	at	𐤀𐤕	
my darling	ra·ya·tee	𐤓𐤏𐤉𐤕𐤉	
as Tirzah	ke·tir·tsah	𐤊𐤕𐤓𐤑𐤄	
as lovely	na·vah	𐤍𐤀𐤅𐤄	
as Jerusalem	kee·ru·sha·lim	𐤊𐤉𐤓𐤅𐤔𐤋𐤌	
as majestic	a·yum·mah	𐤀𐤉𐤌𐤄	
as troops with banners	kan·nid·ga·lo·wt	𐤊𐤍𐤃𐤂𐤋𐤅𐤕	
away	ha·seb·bee	𐤄𐤎𐤁𐤉	Song of Solomon 6:5
Turn your eyes	e·na·yikh	𐤏𐤉𐤍𐤉𐤊	
from me	min·neg·dee	𐤌𐤍𐤂𐤃𐤉	
for they	she·hem	𐤔𐤄𐤌	
have overcome me	hir·hee·vu·nee	𐤄𐤓𐤄𐤉𐤁𐤍𐤉	

Your hair	sa·rekh	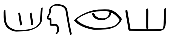	
is like a flock	ke·e·der	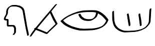	
of goats	ha·iz·zeem	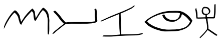	
streaming down	sheg·ga·le·shu	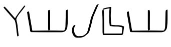	
from	min	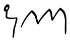	
Gilead	hag·gil·ad	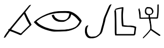	
Your teeth	shin·na·yikh	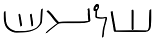	Song of Solomon 6:6
are like a flock	ke·e·der	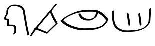	
of sheep	ha·re·che·leem	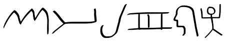	
coming up	she·a·lu	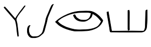	
from	min	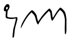	
the washing	ha·rach·tsah	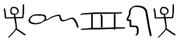	
each	shek·kul·lam	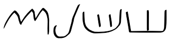	
has its twin	mat·ee·mo·wt	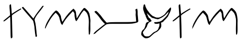	
[is] lost	ve·shak·ku·lah	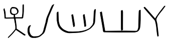	
and not one	en	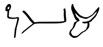	
of them	ba·hem	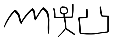	
is like a slice	ke·phe·lach	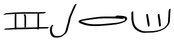	Song of Solomon 6:7
of pomegranate	ha·rim·mo·wn	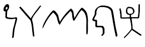	
Your brow	raq·qa·tekh	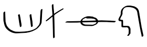	
behind	mib·ba·ad	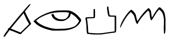	
your veil	le·tsam·ma·tekh	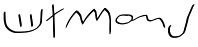	
are sixty	shish·sheem	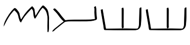	Song of Solomon 6:8
There	hem·mah	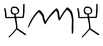	
queens	me·la·kho·wt	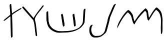	
and eighty	u·she·mo·neem	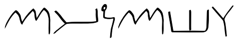	
concubines	pee·lag·sheem	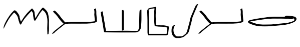	

and maidens	va·a·la·mo·wt	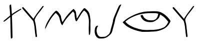	
without	en	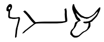	
number	mis·par		
is unique	a·chat	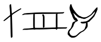	Song of Solomon 6:9
-	hee	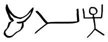	
but my dove	yo·w·na·tee	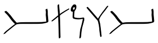	
my perfect	tam·ma·tee		
one	a·chat	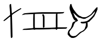	
	hee	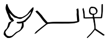	
of the mother	le·im·mah		
the favorite	ba·rah		
	hee	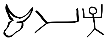	
who bore her	le·yo·w·lad·tah		
see her	ra·u·ha		
The maidens	va·no·wt		
and call her blessed	vay·ash·she·ru·ha		
the queens	me·la·kho·wt	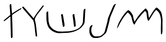	
and concubines	u·phee·lag·sheem	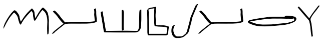	
sing her praises	vay·hal·lu·ha	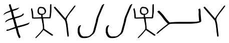	
Who	mee	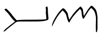	Song of Solomon 6:10
is this	zot		
who shines	han·nish·qa·phah		
like	ke·mo	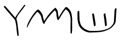	
the dawn	sha·char	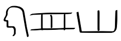	
as fair	ya·phah	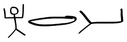	
as the moon	khal·le·va·nah	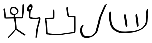	
as bright	ba·rah		

as the sun	ka·cham·mah	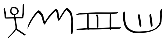	
as majestic	a·yum·mah	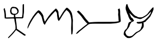	
as the stars in procession ?	kan·nid·ga·lo·wt	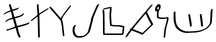	
to	el		Song of Solomon 6:11
grove	gin·nat		
the walnut	e·go·wz		
I went down	ya·rad·tee		
to see	lir·o·wt		
the blossoms	be·ib·be	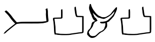	
of the valley	han·na·chal	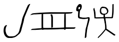	
to see	lir·o·wt		
were budding	ha·pha·re·chah		
if the vines	hag·ge·phen	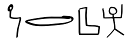	
[were] in bloom	he·ne·tsu		
or the pomegranates	ha·rim·mo·neem	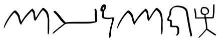	
Before	lo		Song of Solomon 6:12
I realized it	ya·da·tee		
my desire	naph·shee		
had set me	sa·mat·nee		
chariots	mar·ke·vo·wt		
of my people	am·mee		
among the royal	na·deev	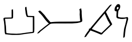	
Come back	shu·vee	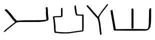	Song of Solomon 6:13
come back	shu·vee	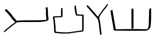	
O Shulammite !	hash·shu·lam·meet	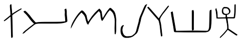	
Come back	shu·vee	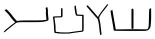	
come back	shu·vee	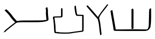	

that we may gaze	ve·ne·che·zeh	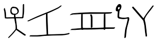	
upon you	bakh	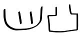	
Why	mah	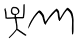	
do you look	te·che·zu	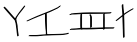	
at the Shulammite	bash·shu·lam·meet	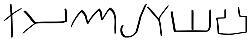	
as on the dance	kim·cho·lat	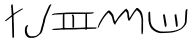	
of Mahanaim ?	ham·ma·cha·na·yim	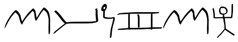	
How	mah	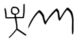	Song of Solomon 7:1
beautiful	ya·phu	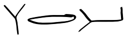	
feet	phe·a·ma·yikh		
are your sandaled	ban·ne·a·leem	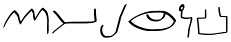	
O daughter	bat		
of the prince !	na·deev	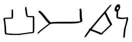	
The curves	cham·mu·qe		
of your thighs	ye·re·kha·yikh		
are like	ke·mo		
jewels	cha·la·eem		
the handiwork	ma·a·seh		
	ye·de	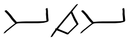	
of a master	am·man	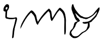	
Your navel	sha·re·rekh		Song of Solomon 7:2
goblet	ag·gan		
is a rounded	has·sa·har		
it never	al		
lacks	yech·sar	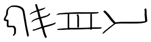	
blended wine	ham·ma·zeg		
Your waist	bit·nekh		

is a mound	a·re·mat		
of wheat	chit·teem	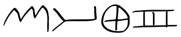	
encircled	su·gah		
by the lilies	bash·sho·wo·shan·neem	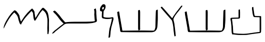	
are like two	she·ne	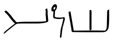	Song of Solomon 7:3
Your breasts	sha·da·yikh	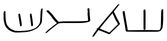	
	kish·ne	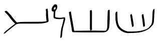	
fawns	o·pha·reem		
twins	ta·o·me		
of a gazelle	tse·vee·yah		
Your neck	tsaw·va·rekh		Song of Solomon 7:4
is like a tower	ke·mig·dal	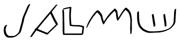	
[made] of ivory	hash·shen		
your eyes	e·na·yikh	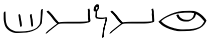	
are like the pools	be·re·kho·wt	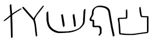	
of Heshbon	be·chesh·bo·wn		
by	al		
the gate	sha·ar		
	bat		
of Bath-rabbim	rab·beem	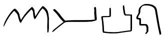	
your nose	ap·pekh		
is like the tower	ke·mig·dal	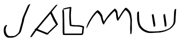	
of Lebanon	hal·le·va·no·wn		
facing toward	tso·w·pheh		
	pe·ne	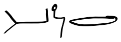	
Damascus	dam·ma·seq		
Your head	ro·shekh	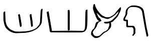	Song of Solomon 7:5

crowns you	a·la·yikh	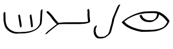	
like Mount Carmel	kak·kar·mel	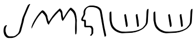	
the hair	ve·dal·lat		
of your head	ro·shekh		
like purple [threads]	ka·ar·ga·man	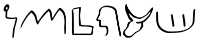	
the king	me·lekh	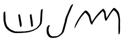	
is captured	a·sur		
in your tresses	ba·re·ha·teem		
How	mah	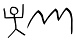	Song of Solomon 7:6
fair	ya·pheet	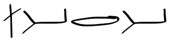	
and	u·mah		
pleasant [you are]	na·amt		
O love	a·ha·vah		
with your delights !	bat·ta·a·nu·geem		
-	zot		Song of Solomon 7:7
Your stature	qo·w·ma·tekh		
is like	da·me·tah		
a palm tree	le·ta·mar		
your breasts	ve·sha·da·yikh	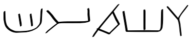	
are clusters of fruit	le·ash·ko·lo·wt	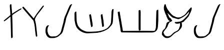	
I said	a·mar·tee	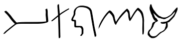	Song of Solomon 7:8
“ I will climb	e·e·leh		
the palm tree	ve·ta·mar		
I will take hold	o·cha·zah	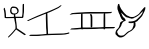	
of its fruit ”	be·san·sin·naw		
be	ve·yih·yu	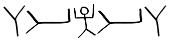	
	na		

May your breasts	sha·da·yikh	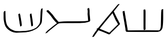	
like clusters	ke·esh·ke·lo·wt	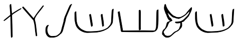	
of the vine	hag·ge·phen	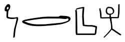	
the fragrance	ve·re·ach	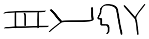	
of your breath	ap·pekh	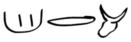	
like apples	kat·tap·pu·cheem	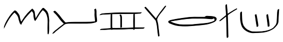	
and your mouth	ve·chik·kekh	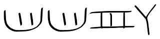	Song of Solomon 7:9
wine	ke·yen	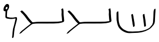	
like the finest	hat·to·wv	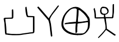	
May it flow	ho·w·lekh	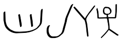	
to my beloved	le·do·w·dee	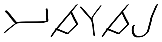	
smoothly	le·me·sha·reem	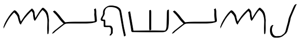	
gliding gently over	do·w·vev	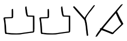	
lips	siph·te	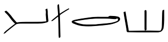	
and teeth	ye·she·neem	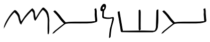	
I	a·nee	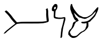	Song of Solomon 7:10
belong to my beloved	le·do·w·dee	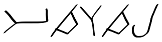	
is for me	ve·a·lay	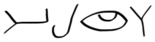	
and his desire	te·shu·qa·to	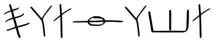	
Come	le·khah	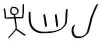	Song of Solomon 7:11
my beloved	do·w·dee	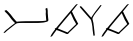	
let us go	ne·tse	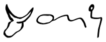	
to the countryside	has·sa·deh	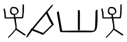	
let us spend the night	na·lee·nah	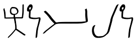	
among the wildflowers	bak·ke·pha·reem	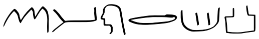	
Let us go early	nash·kee·mah	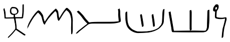	Song of Solomon 7:12

to the vineyards	lak·ke·ra·meem		
to see	nir·eh		
if	im		
has budded	pa·re·chah		
the vine	hag·ge·phen	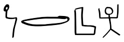	
has opened	pit·tach	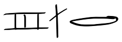	
if the blossom	has·se·ma·dar		
	he·ne·tsu		
if the pomegranates are in bloom —	ha·rim·mo·w·neem		
there	sham		
I will give	et·ten		
you	et		
my love	do·day		
	lakh	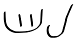	
The mandrakes	had·du·da·eem		Song of Solomon 7:13
send forth	na·te·nu	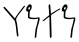	
a fragrance	re·ach	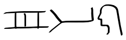	
and at	ve·al		
our door	pe·ta·che·nu	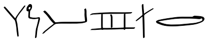	
is every	kal		
delicacy	me·ga·deem		
new	cha·da·sheem	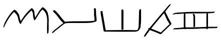	
as	gam		
well as old	ye·sha·neem	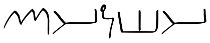	
my beloved	do·w·dee		
that I have treasured up	tsa·phan·tee		
for you	lakh	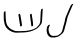	

O	mee	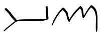	Song of Solomon 8:1
that	yit·ten·kha	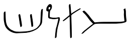	
like a brother	ke·ach	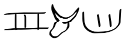	
you [were] to me	lee	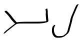	
who nursed	yo·w·neq	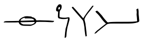	
breasts !	she·de		
at my mother’s	im·mee	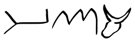	
If I found you	em·tsa·a·kha		
outdoors	va·chuts		
I would kiss you	ʾɛ·sha·qe·kha	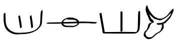	
and	gam		
no one	lo		
would despise	ya·vu·zu		
me	lee	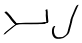	
I would lead you	en·ha·ga·kha		Song of Solomon 8:2
and bring you	a·vee·a·kha	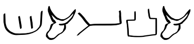	
to	el		
the house	bet	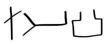	
of my mother	im·mee	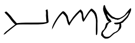	
who taught me	te·lam·me·de·nee		
to drink	ash·qe·kha	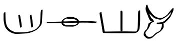	
wine	mee·ya·yin	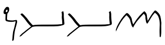	
I would give you spiced	ha·re·qach	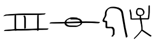	
the nectar	me·a·sees		
of my pomegranates	rim·mo·nee		
His left hand	se·mo·lo		Song of Solomon 8:3
is under	ta·chat	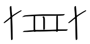	

my head	ro·shee	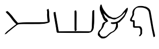	
and his right arm	vee·mee·no	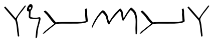	
embraces me	te·chab·be·qe·nee	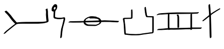	
I adjure	hish·ba·tee	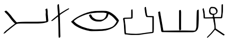	Song of Solomon 8:4
you :	et·khem	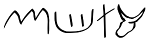	
O daughters	be·no·wt	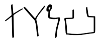	
of Jerusalem	ye·ru·sha·lim	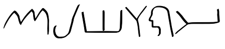	
	mah	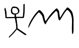	
Do not arouse	ta·ee·ru	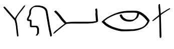	
	u·mah	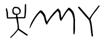	
or awaken	te·o·re·ru	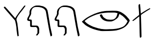	
-	et	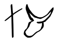	
love	ha·a·ha·vah	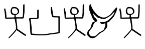	
until	ad	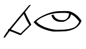	
the time is right	shet·tech·pats	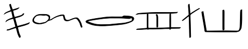	
Who	mee	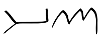	Song of Solomon 8:5
is this	zot	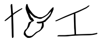	
coming up	o·lah	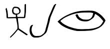	
from	min	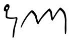	
the wilderness	ham·mid·bar	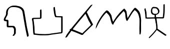	
leaning	mit·rap·pe·qet	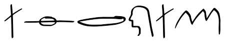	
on her	al	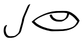	
beloved ?	do·w·dah	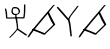	
under	ta·chat	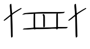	
the apple tree	hat·tap·pu·ach	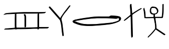	
I roused you	o·w·rar·tee·kha	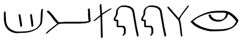	
there	mah	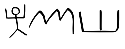	

conceived you	chib·be·lat·kha	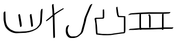	
your mother	im·me·kha		
there	sham·mah		
she travailed	chib·be·lah		
and brought you forth	ye·la·dat·kha		
Set me	see·me·nee		Song of Solomon 8:6
as a seal	kha·cho·w·tam		
over	al		
your heart	lib·be·kha	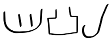	
as a seal	ka·cho·w·tam		
upon	al		
your arm	ze·ro·w·e·kha		
For	kee	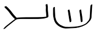	
is as strong	az·zah		
as death	kham·ma·vet		
love	a·ha·vah		
as unrelenting	qa·shah	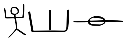	
as Sheol	khish·o·wl		
its jealousy	qin·ah	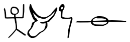	
Its sparks	re·sha·phe·ha		
flames	rish·pe	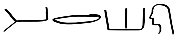	
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the fiercest blaze of all	shal·he·vet·yah		
waters	ma·yim	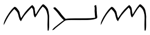	Song of Solomon 8:7
Mighty	rab·beem	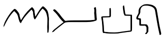	
cannot	lo		
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quench	le·khab·bo·wt	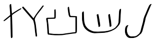	
-	et	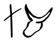	
love	ha·a·ha·vah	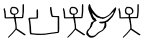	
rivers	u·ne·ha·ro·wt	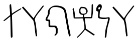	
cannot	lo	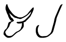	
sweep it away	yish·te·phu·ha	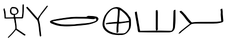	
If	im	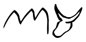	
were to give	yit·ten	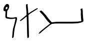	
a man	eesh	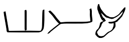	
-	et	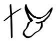	
all	kal	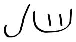	
the wealth	ho·wn	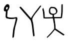	
of his house	be·to	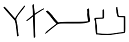	
for love	ba·a·ha·vah	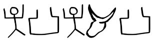	
[his offer] would be utterly scorned	bo·wz	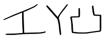	
	ya·vu·zu	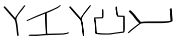	
	lo	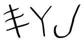	
sister	a·cho·wt	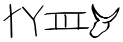	Song of Solomon 8:8
-	la·nu	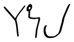	
We have a little	qe·tan·nah	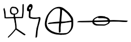	
and her breasts	ve·sha·da·yim	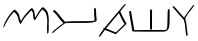	
are not yet grown	en	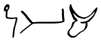	
	lah	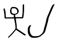	
What	mah	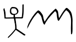	
shall we do	na·a·seh	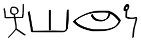	
for our sister	la·a·cho·te·nu	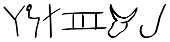	
on the day	bay·yo·wm	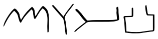	

she is spoken for ?	she·ye·dub·bar	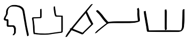	
	bah		
If	im		Song of Solomon 8:9
is a wall	cho·w·mah		
she	hee	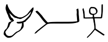	
we will build	niv·neh		
upon her	a·le·ha	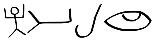	
a tower	tee·rat	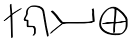	
of silver	ka·seph		
If	ve·im		
is a door	de·let		
she	hee	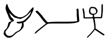	
we will enclose	na·tsur		
her	a·le·ha	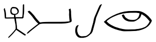	
with panels	lu·ach		
of cedar	a·rez	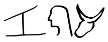	
I	a·nee	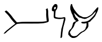	Song of Solomon 8:10
am a wall	cho·w·mah		
and my breasts	ve·sha·day		
are like towers	kam·mig·da·lo·wt		
So	az		
I have become	ha·yee·tee	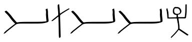	
in his eyes	ve·e·naw	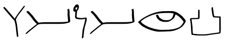	
like one who brings	ke·mo·wts·et		
peace	sha·lo·wm		
a vineyard	ke·rem		Song of Solomon 8:11
had	ha·yah	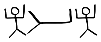	

Solomon	lish·lo·moh	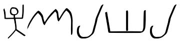	
	be·va·al	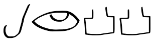	
in Baal-hamon	ha·mo·wn		
He leased	na·tan		
-	et		
[it]	hak·ke·rem	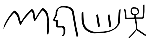	
to the tenants	lan·no·te·reem		
each	eesh	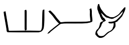	
was to bring	ya·vi	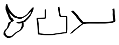	
For its fruit	be·phir·yo		
a thousand [shekels]	e·leph		
of silver	ka·seph		
[But] my own vineyard	ka·re·mī	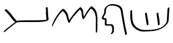	Song of Solomon 8:12
	shel·lee	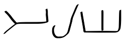	
is mine to give	le·pha·nay		
the thousand [shekels]	ha·e·leph	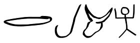	
are for you	le·kha	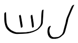	
O Solomon	she·lo·moh	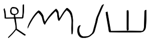	
and two hundred	u·ma·ta·yim		
are for those who tend	le·no·te·reem		
-	et		
its fruit	pir·yo	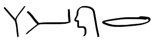	
You who dwell	ha·yo·shɛ·vɛt		Song of Solomon 8:13
in the gardens	bag·gan·neem	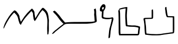	
[my] companions	cha·ve·reem		
are listening	maq·shee·veem	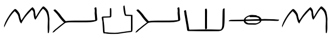	

for your voice	le·qo·w·lekh	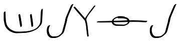	
Let me hear it !	hash·mee·ee·nee	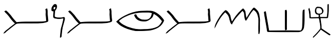	
Come away	be·rach	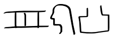	Song of Solomon 8:14
my beloved	do·w·dee	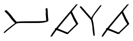	
and be like	u·de·meh		
	le·kha	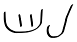	
a gazelle	lits·vee		
or	o		
a young	le·o·pher		
stag	ha·ay·ya·leem	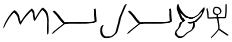	
on	al		
the mountains	ha·re	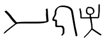	
of spices	ve·sa·meem		

Isaiah

BSB Translation	Transliteration	Original Hebrew	
[This is] the vision	cha·zo·wn	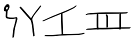	Isaiah 1:1
Isaiah	ye·sha·ya·hu		
son	ben		
of Amoz	a·mo·wts		
that	a·sher		
saw	cha·zah	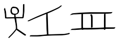	
concerning	al		
Judah	ye·hu·dah	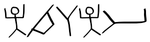	
and Jerusalem	vee·ru·sha·lim		
during the reigns	bee·me	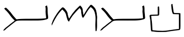	
of Uzziah	uz·zee·ya·hu	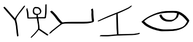	

Jotham	yo·w·tam	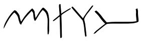	
Ahaz	a·chaz	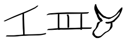	
and Hezekiah	ye·chiz·qee·ya·hu	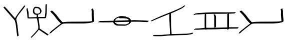	
kings	mal·khe	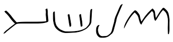	
of Judah	ye·hu·dah	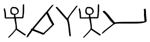	
Listen	shim·u	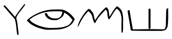	Isaiah 1:2
O heavens	sha·ma·yim	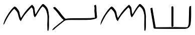	
and give ear	ve·ha·a·zee·nee	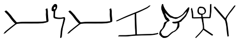	
O earth	e·rets	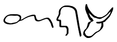	
for	kee	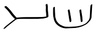	
the LORD	YHVH	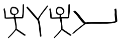	
has spoken :	dib·ber	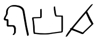	
children	ba·neem	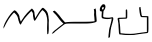	
“ I have raised	gid·dal·tee	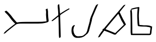	
and brought them up	ve·ro·w·mam·tee	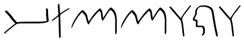	
but they	ve·hem	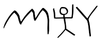	
have rebelled	pa·she·u	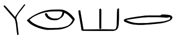	
against Me	vee	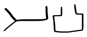	
knows	ya·da	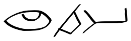	Isaiah 1:3
The ox	sho·wr	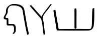	
its owner	qo·ne·hu	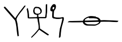	
and the donkey	va·cha·mo·wr	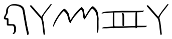	
manger	e·vus	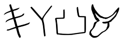	
its master’s	be·a·law	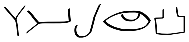	
but Israel	yis·ra·el	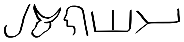	
does not	lo	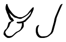	
know	ya·da	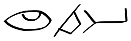	

My people	am·mee		
do not	lo		
understand ”	hit·bo·w·nan		
Alas	ho·w		Isaiah 1:4
nation	go·w		
O sinful	cho·te		
a people	am		
laden	ke·ved	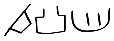	
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a brood	ze·ra		
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children	ba·neem	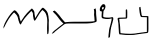	
of depravity !	mash·chee·teem	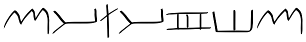	
They have forsaken	a·ze·vu		
-	et		
the LORD	YHVH		
they have despised	ni·a·tsu		
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the Holy	qe·do·wosh		
One of Israel	yis·ra·el	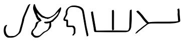	
[and] turned	na·zo·ru	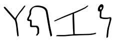	
their backs on Him	a·cho·wr	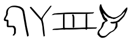	
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	meh	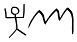	
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do you want more	o·wd		
Why do you keep	to·w·see·phu	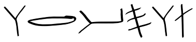	

rebelling ?	sa·rah	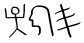	
has a massive	kal	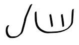	
Your head	rosh	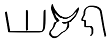	
wound	la·cho·lee	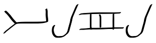	
and your whole	ve·khal	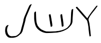	
heart	le·vav	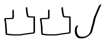	
is afflicted	daw·vay	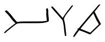	
From the sole	mik·kaph	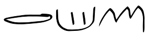	Isaiah 1:6
of your foot	re·gel	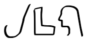	
to the top	ve·ad	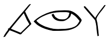	
of your head	rosh	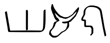	
[there is] no	en	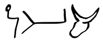	
	bo	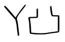	
soundness —	me·tom	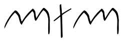	
only wounds	pe·tsa	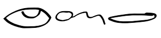	
and welts	ve·chab·bu·rah	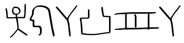	
sores	u·mak·kah	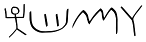	
and festering	te·ree·yah	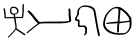	
neither	lo	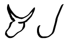	
cleansed	zo·ru	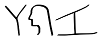	
nor	ve·lo	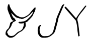	
bandaged	chub·ba·shu	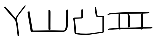	
nor	ve·lo	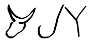	
soothed	ruk·ke·khah	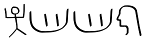	
with oil	bash·sha·men	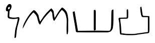	
Your land	ar·tse·khem	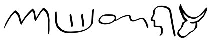	Isaiah 1:7
is desolate	she·ma·mah	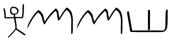	

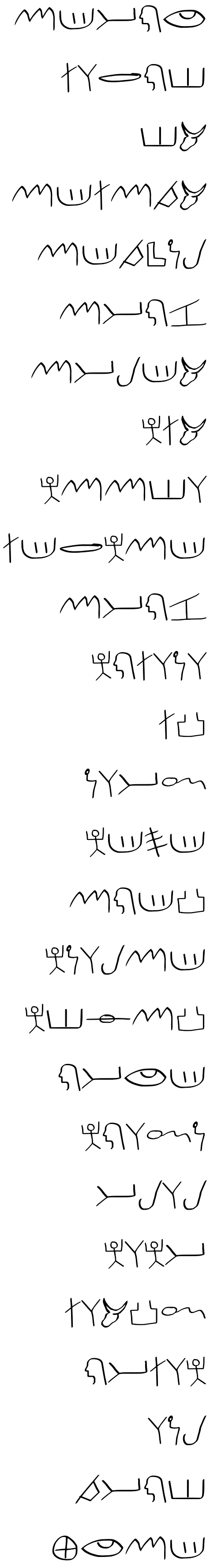

your cities	a·re·khem	
[are] burned	se·ru·pho·wt	
with fire	esh	
your fields	ad·mat·khem	
before you —	le·neg·de·khem	
Foreigners	za·reem	
devour	o·khe·leem	
-	o·tah	
a desolation	u·she·ma·mah	
demolished	ke·mah·pe·khat	
by strangers	za·reem	
is abandoned	ve·no·wt·rah	Isaiah 1:8
And the Daughter	vat	
of Zion	tsee·yo·wn	
like a shelter	ke·suk·kah	
in a vineyard	ve·kha·rem	
like a shack	kim·lu·nah	
in a cucumber field	ve·miq·shah	
like a city	ke·eer	
besieged	ne·tsu·rah	
Unless	lu·le	Isaiah 1:9
the LORD	YHVH	
of Hosts	tse·va·o·wt	
had left	ho·w·teer	
us	la·nu	
survivors	sa·reed	
a few	kim·at	

like Sodom	kis·dom	כסדם	
we would have become	ha·yee·nu	היינו	
Gomorrah	la·a·mo·rah	לעמרה	
we would have resembled	da·mee·nu	דמינו	
Hear	shim·u	שמעו	Isaiah 1:10
the word	de·var	דבר	
of the LORD	YHVH	יהוה	
you rulers	qe·tsee·ne	קציני	
of Sodom	se·dom	סדם	
listen	ha·a·zee·nu	האזינו	
to the instruction	to·w·rat	תורת	
of our God	e·lo·he·nu	אלהינו	
you people	am	עם	
of Gomorrah !	a·mo·rah	עמרה	
“ What [good]	lam·mah	למה	Isaiah 1:11
to Me	lee	לי	
[is] your multitude	rov	רב	
of sacrifices ? ”	ziv·che·khem	זבחיכם	
says	yo·mar	יאמר	
the LORD	YHVH	יהוה	
“ I am full	sa·va·tee	שבעתי	
from the burnt offerings	o·lo·wt	עלות	
of rams	e·leem	אילים	
and the fat	ve·che·lev	וחלב	
of well-fed cattle	me·ree·eem	מריאים	
in the blood	ve·dam	ודם	

of bulls	pa·reem	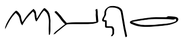	
and lambs	u·khe·va·seem		
and goats	ve·at·tu·deem		
	lo		
I take no delight	cha·pha·tse·tee		
When	kee	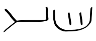	Isaiah 1:12
you come	ta·vo·u		
to appear	le·ra·o·wt		
before Me	pa·nay	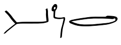	
who	mee	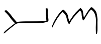	
has required	viq·qesh	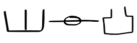	
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of you —	mee·yed·khem	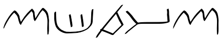	
this trampling	re·mos		
of My courts ?	cha·tse·ray		
no	lo		Isaiah 1:13
more	to·w·see·phu	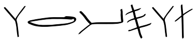	
Bring	ha·vee	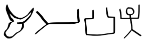	
offerings	min·chat	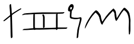	
your worthless	shaw		
your incense	qe·to·ret	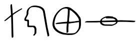	
is detestable	to·w·e·vah		
	hee	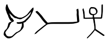	
to Me —	lee	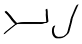	
[your] New Moons	cho·desh	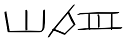	
Sabbaths	ve·shab·bat		
and convocations	qe·ro	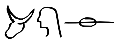	

	miq·ra	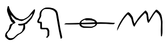	
I cannot	lo	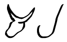	
endure	u·khal	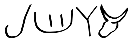	
iniquity	a·ven	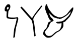	
in a solemn assembly	va·a·tsa·rah	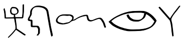	
your New Moons	cha·de·she·khem	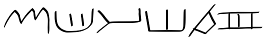	Isaiah 1:14
and your appointed feasts	u·mo·w·a·de·khem	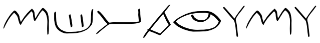	
hate	sa·ne·ah	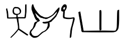	
I	naph·shee	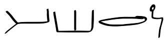	
They have become	ha·yu	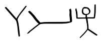	
to Me	a·lay	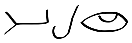	
a burden	la·to·rach	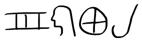	
I am weary	nil·e·tee	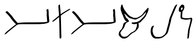	
of bearing them	ne·so	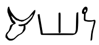	
When you spread out	u·ve·pha·ris·khem	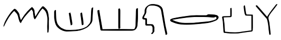	Isaiah 1:15
your hands in prayer	kap·pe·khem	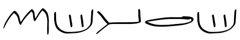	
I will hide	a·leem	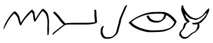	
My eyes	e·nay	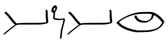	
from you	mik·kem	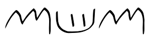	
even	gam	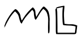	
though	kee	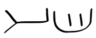	
you multiply	tar·bu	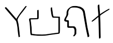	
your prayers	te·phil·lah	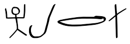	
I will not	e·nen·nee	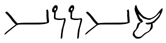	
listen	sho·me·a	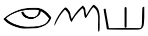	
Your hands	ye·de·khem	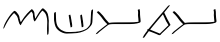	

with blood	da·meem	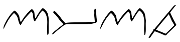	
are covered	ma·le·u		
Wash	ra·cha·tsu		Isaiah 1:16
and cleanse yourselves	hiz·zak·ku	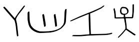	
Remove	ha·see·ru	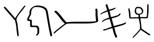	
your evil	ro·a		
deeds	ma·al·le·khem	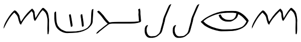	
from	min·ne·ged		
My sight	e·nay	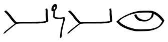	
Stop	chid·lu	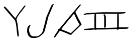	
doing evil !	ha·re·a		
Learn	lim·du		Isaiah 1:17
to do right	he·tev	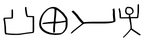	
seek	dir·shu	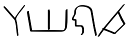	
justice	mish·pat		
[and] correct	ash·she·ru		
the oppressor	cha·mo·wts		
Defend	shiph·tu		
the fatherless	ya·to·wm		
[and] plead the case	ree·vu	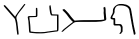	
of the widow ”	al·ma·nah		
“ Come	le·khu		Isaiah 1:18
now	na		
let us reason together ”	ve·niw·va·khe·chah		
says	yo·mar		
the LORD	YHVH		
“ Though	im		

are	yih·yu		
your sins	cha·ta·e·khem		
like scarlet	kash·sha·neem	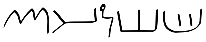	
as snow	kash·she·leg		
they will be as white	yal·bee·nu		
though	im		
they are as red	ya·dee·mu	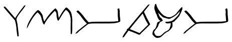	
as crimson	khat·to·w·la		
like wool	kats·tse·mer		
they will become	yih·yu		
If	im		Isaiah 1:19
you are willing	to·vu		
and obedient	u·she·ma·tem		
the best	tuv		
of the land	ha·a·rets		
you will eat	to·khe·lu		
But if	ve·im		Isaiah 1:20
you resist	te·ma·a·nu		
and rebel	u·me·ree·tem	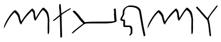	
by the sword ”	che·rev		
you will be devoured	te·uk·ke·lu		
For	kee	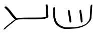	
the mouth	pee		
of the LORD	YHVH		
has spoken	dib·ber	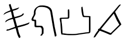	
[See] how	e·khah	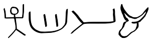	Isaiah 1:21
has become	ha·ye·tah	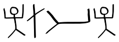	

a harlot !	le·zo·w·nah	𐤋𐤆𐤅𐤍𐤄	
city	qir·yah	𐤒𐤓𐤉𐤄	
the faithful	ne·e·ma·nah	𐤍𐤀𐤌𐤍𐤄	
	me·le·a·tee	𐤌𐤋𐤀𐤕𐤉	
She once was full of justice	mish·pat	𐤌𐤔𐤐𐤈	
righteousness	tse·deq	𐤑𐤃𐤒	
resided	ya·leen	𐤉𐤋𐤉𐤍	
within her	bah	𐤁𐤄	
but now only	ve·at·tah	𐤅𐤏𐤕𐤄	
murderers !	me·rats·tse·cheem	𐤌𐤓𐤑𐤇𐤉𐤌	
Your silver	kas·pekh	𐤊𐤎𐤐𐤊	Isaiah 1:22
has become	ha·yah	𐤄𐤉𐤄	
dross	le·see·geem	𐤋𐤎𐤉𐤂𐤉𐤌	
your fine wine	sa·ve·ekh	𐤎𐤁𐤀𐤊	
is diluted	ma·hul	𐤌𐤄𐤅𐤋	
with water	bam·ma·yim	𐤁𐤌𐤉𐤌	
Your rulers	sa·ra·yikh	𐤔𐤓𐤉𐤊	Isaiah 1:23
are rebels	so·wr·reem	𐤎𐤅𐤓𐤓𐤉𐤌	
friends	ve·chav·re	𐤅𐤇𐤁𐤓𐤉	
of thieves	gan·na·veem	𐤂𐤍𐤁𐤉𐤌	
They all	kul·lo	𐤊𐤋𐤅	
love	o·hev	𐤀𐤄𐤁	
bribes	sho·chad	𐤔𐤇𐤃	
and chasing after	ve·ro·deph	𐤅𐤓𐤃𐤐	
rewards	shal·mo·neem	𐤔𐤋𐤌𐤍𐤉𐤌	
the fatherless	ya·to·wm	𐤉𐤕𐤅𐤌	
They do not	lo	𐤋𐤀	

defend	yish·po·tu	
and the plea	ve·reev	
of the widow	al·ma·nah	
never	lo	
comes	ya·vo·w	
before them	a·le·hem	
Therefore	la·khen	Isaiah 1:24
declares :	ne·um	
the Lord	ha·a·do·wn	
GOD	YHVH	
of Hosts	tse·va·o·wt	
the Mighty	a·veer	
One of Israel	yis·ra·el	
“ Ah	ho·w	
I will be relieved	en·na·chem	
of My foes	mits·tsa·ray	
and avenge Myself	ve·in·na·qe·mah	
on My enemies	me·o·wy·vay	
I will turn	ve·a·shee·vah	Isaiah 1:25
My hand	ya·dee	
against you	a·la·yikh	
I will thoroughly purge	ve·ets·roph	
	kab·bor	
your dross	see·ga·yikh	
I will remove	ve·a·see·rah	
all	kal	
your impurities	be·dee·la·yikh	

I will restore	ve·a·shee·vah	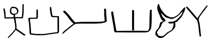	Isaiah 1:26
your judges	sho·phe·ta·yikh		
as at first	ke·va·ri·sho·nah		
and your counselors	ve·yo·a·tsa·yikh		
as at the beginning	ke·vat·te·chil·lah		
After that	a·cha·re	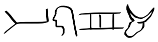	
	khen	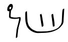	
you will be called	yiq·qa·re	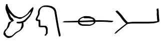	
	lakh	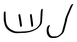	
the City	eer	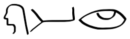	
of Righteousness	hats·tse·deq		
City "	qir·yah	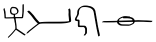	
the Faithful	ne·e·ma·nah		
Zion	tsee·yo·wn	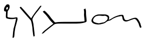	Isaiah 1:27
with justice	be·mish·pat		
will be redeemed	tip·pa·deh	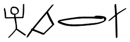	
her repentant ones	ve·sha·ve·ha		
with righteousness	bits·da·qah		
be shattered	ve·she·ver		Isaiah 1:28
But rebels	po·she·eem		
and sinners	ve·chat·ta·eem		
will together	yach·daw	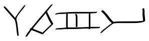	
and those who forsake	ve·o·ze·ve	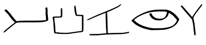	
the LORD	YHVH		
will perish	yikh·lu		
Surely	kee	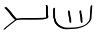	Isaiah 1:29
you will be ashamed	ye·vo·shu	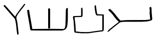	

of the sacred oaks	me·e·leem	
-	a·sher	
in which you have delighted	cha·mad·tem	
you will be embarrassed	ve·tach·pe·ru	
by the gardens	me·hag·gan·no·wt	
that	a·sher	
you have chosen	be·char·tem	
For	kee	Isaiah 1:30
you will become	tih·yu	
like an oak	ke·e·lah	
are withered	no·ve·let	
whose leaves	a·le·ha	
like a garden	u·khe·gan·nah	
-	a·sher	
water	ma·yim	
without	en	
	lah	
will become	ve·ha·yah	Isaiah 1:31
The strong man	he·cha·son	
tinder	lin·o·ret	
and his work	u·pho·a·lo	
[will be] a spark	le·nee·tso·wts	
will burn	u·va·a·ru	
both	she·ne·hem	
together	yach·daw	
with no one	ve·en	

to quench the flames	me·khab·beh	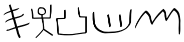	
[This is] the message	had·da·var	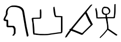	Isaiah 2:1
that	a·sher	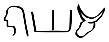	
was revealed	cha·zah	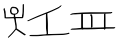	
to Isaiah	ye·sha·ya·hu	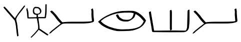	
son	ben	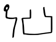	
of Amoz	a·mo·wts	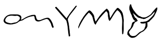	
concerning	al	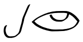	
Judah	ye·hu·dah	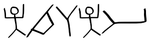	
and Jerusalem :	vee·ru·sha·lim	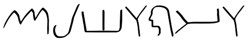	
will be	ve·ha·yah	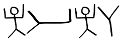	Isaiah 2:2
In the last	be·a·cha·reet	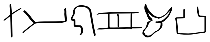	
days	hay·ya·meem	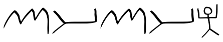	
established	na·kho·wn	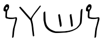	
	yih·yeh	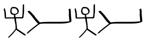	
the mountain	har	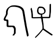	
of the house	bet	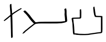	
of the LORD	YHVH	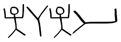	
as the chief	be·rosh	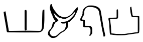	
of the mountains	he·ha·reem	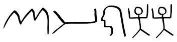	
it will be raised	ve·nis·sa	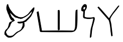	
above the hills	mig·ge·va·o·wt	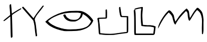	
will stream	ve·na·ha·ru	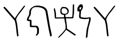	
to it	e·law	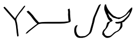	
and all	kal	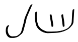	
nations	hag·go·w·yim	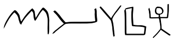	
will come	ve·ha·le·khu	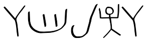	Isaiah 2:3

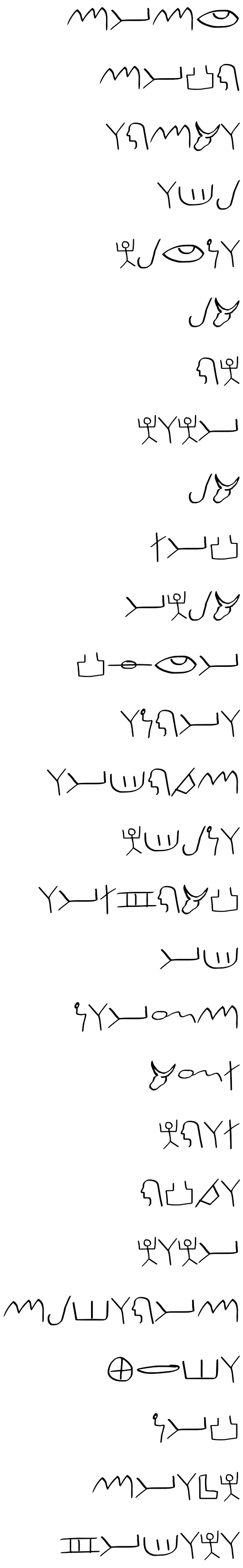

peoples	am·meem	
And many	rab·beem	
and say :	ve·a·me·ru	
“ Come	le·khu	
let us go up	ve·na·a·leh	
to	el	
the mountain	har	
of the LORD	YHVH	
to	el	
the house	bet	
of the God	e·lo·he	
of Jacob	ya·a·qov	
He will teach us	ve·yo·re·nu	
His ways	mid·de·ra·khaw	
so that we may walk	ve·ne·le·khah	
in His paths ”	be·o·re·cho·taw	
For	kee	
from Zion	mits·tsee·yo·wn	
will go forth	te·tse	
the law	to·w·rah	
and the word	u·de·var	
of the LORD	YHVH	
from Jerusalem	mee·ru·sha·lim	
Then He will judge	ve·sha·phat	Isaiah 2:4
between	ben	
the nations	hag·go·w·yim	
and arbitrate	ve·ho·w·khee·ach	

peoples	le·am·meem	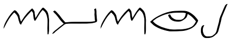	
for many	rab·beem	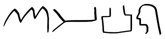	
They will beat	ve·khit·te·tu		
their swords	char·vo·w·tam		
into plowshares	le·it·teem	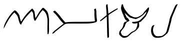	
and their spears	va·cha·nee·to·w·te·hem		
into pruning hooks	le·maz·me·ro·wt		
will no longer	lo		
take up	yis·sa	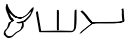	
Nation	go·w		
against	el		
nation	go·w		
the sword	che·rev		
nor	ve·lo		
train	yil·me·du	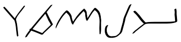	
anymore	o·wd		
for war	mil·cha·mah	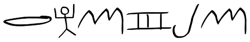	
O house	bet	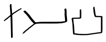	Isaiah 2:5
of Jacob	ya·a·qov		
Come	le·khu		
let us walk	ve·ne·le·khah	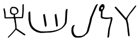	
in the light	be·o·wr		
of the LORD	YHVH		
For	kee	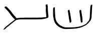	Isaiah 2:6
You have abandoned	na·tash·tah		
Your people	am·me·kha		
the house	bet	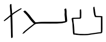	

of Jacob	ya·a·qov		
because	kee	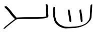	
they are filled	ma·le·u		
[with influences] from the east	miq·qe·dem	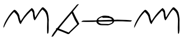	
they are soothsayers	ve·o·ne·neem	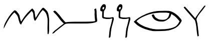	
like the Philistines	kap·pe·lish·teem		
with the children	u·ve·yal·de	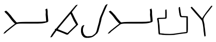	
of foreigners	na·khe·reem	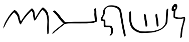	
they strike [hands]	yas·pee·qu		
is full of	vat·tim·ma·le		Isaiah 2:7
Their land	ar·tso		
silver	ke·seph		
and gold	ve·za·hav	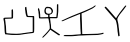	
with no	ve·en		
limit	qe·tseh	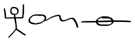	
to their treasures	le·o·tse·ro·taw		
is full of	vat·tim·ma·le		
their land	ar·tso		
horses	su·seem		
with no	ve·en		
limit	qe·tseh	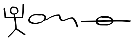	
to their chariots	le·mar·ke·vo·taw		
is full of	vat·tim·ma·le		Isaiah 2:8
Their land	ar·tso		
idols	e·lee·leem		
to the work	le·ma·a·seh		
of their hands	ya·daw		

they bow down	yish·ta·cha·wu		
to what	la·a·sher		
have made	a·su		
their fingers	ets·be·o·taw		
is brought low	vay·yish·shach		Isaiah 2:9
So mankind	a·dam		
is humbled —	vay·yish·pal	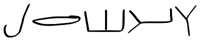	
and man	eesh	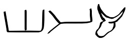	
do not	ve·al		
forgive	tis·sa		
them !	la·hem		
Go	bo·w		Isaiah 2:10
into the rocks	vats·tsur		
and hide	ve·hit·ta·men		
in the dust	be·a·phar		
from	mip·pe·ne		
the terror	pa·chad	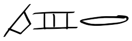	
of the LORD	YHVH		
and the splendor	u·me·ha·dar		
of His majesty	ge·o·no		
look	e·ne	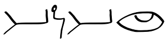	Isaiah 2:11
The proud	gav·hut		
of man	a·dam		
will be humbled	sha·phel		
brought low	ve·shach		
and the loftiness	rum		
of men	a·na·sheem	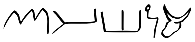	

will be exalted	ve·nis·gav	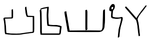	
the LORD	YHVH	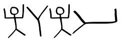	
alone	le·vad·do	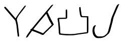	
day	bay·yo·wm	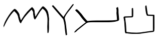	
in that	ha·hu		
For	kee	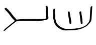	Isaiah 2:12
the Day	yo·wm		
of the LORD	la·YHVH	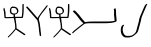	
of Hosts	tse·va·o·wt		
[will come] against	al		
all	kal	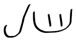	
the proud	ge·eh		
and lofty	va·ram	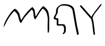	
against	ve·al		
all	kal	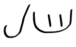	
that is exalted —	nis·sa	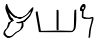	
it will be humbled —	ve·sha·phel		
against	ve·al		Isaiah 2:13
all	kal	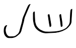	
the cedars	ar·ze		
of Lebanon	hal·le·va·no·wn	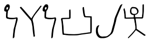	
lofty	ha·ra·meem	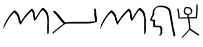	
and lifted up	ve·han·nis·sa·eem		
against	ve·al		
all	kal	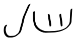	
the oaks	al·lo·w·ne	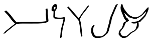	
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against	ve·al		Isaiah 2:14
all	kal		
mountains	he·ha·reem	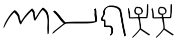	
the tall	ha·ra·meem		
against	ve·al		
all	kal	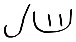	
hills	hag·ge·va·o·wt	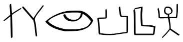	
the high	han·nis·sa·o·wt		
against	ve·al		Isaiah 2:15
every	kal		
tower	mig·dal		
high	ga·vo·ha	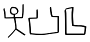	
against	ve·al		
every	kal		
wall	cho·w·mah		
fortified	ve·tsu·rah		
against	ve·al		Isaiah 2:16
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ship	o·nee·yo·wt	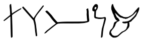	
of Tarshish	tar·sheesh	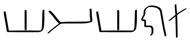	
and against	ve·al		
every	kal		
vessel	se·khee·yo·wt	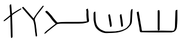	
stately	ha·chem·dah	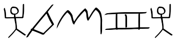	
will be brought low	ve·shach	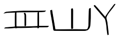	Isaiah 2:17
So the pride	gav·hut		
of man	ha·a·dam		

will be humbled	ve·sha·phel	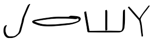	
and the loftiness	rum	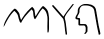	
of men	a·na·sheem	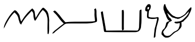	
will be exalted	ve·nis·gav	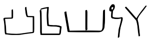	
the LORD	YHVH	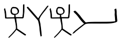	
alone	le·vad·do	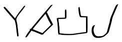	
day	bay·yo·wm	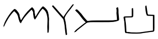	
in that	ha·hu	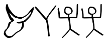	
and the idols	ve·ha·e·lee·leem	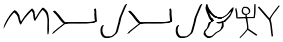	Isaiah 2:18
completely	ka·leel	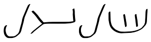	
will vanish	ya·cha·loph	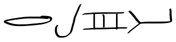	
Men will flee	u·va·u	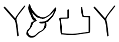	Isaiah 2:19
to caves	bim·a·ro·wt	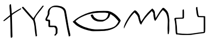	
in the rocks	tsu·reem	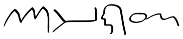	
and holes	u·vim·chil·lo·wt	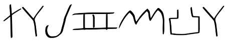	
in the ground	a·phar	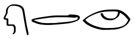	
away from	mip·pe·ne	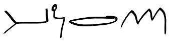	
the terror	pa·chad	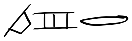	
of the LORD	YHVH	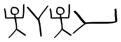	
and from the splendor	u·me·ha·dar	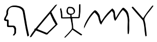	
of His majesty	ge·o·w·no	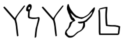	
when He rises	be·qu·mo	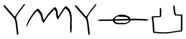	
to shake	la·a·rots	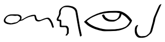	
the earth	ha·a·rets	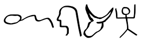	
day	bay·yo·wm	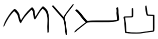	Isaiah 2:20
In that	ha·hu	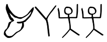	
will cast away	yash·leekh	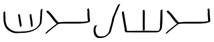	

men	ha·a·dam	
-	et	
their idols	e·lee·le	
of silver	khas·po	
and	ve·et	
	e·lee·le	
gold —	ze·ha·vo	
[the idols]	a·sher	
they made	a·su	
	lo	
to worship	le·hish·ta·cha·wot	
to the moles	lach·por	
	pe·ro·wt	
and bats	ve·la·a·tal·le·pheem	
They will flee	la·vo·w	Isaiah 2:21
to caverns	be·niq·ro·wt	
in the rocks	hats·tsu·reem	
and crevices	u·vis·i·phe	
in the cliffs	has·se·la·eem	
away from	mip·pe·ne	
the terror	pa·chad	
of the LORD	YHVH	
and from the splendor	u·me·ha·dar	
of His majesty	ge·o·w·no	
when He rises	be·qu·mo	
to shake	la·a·rots	
the earth	ha·a·rets	

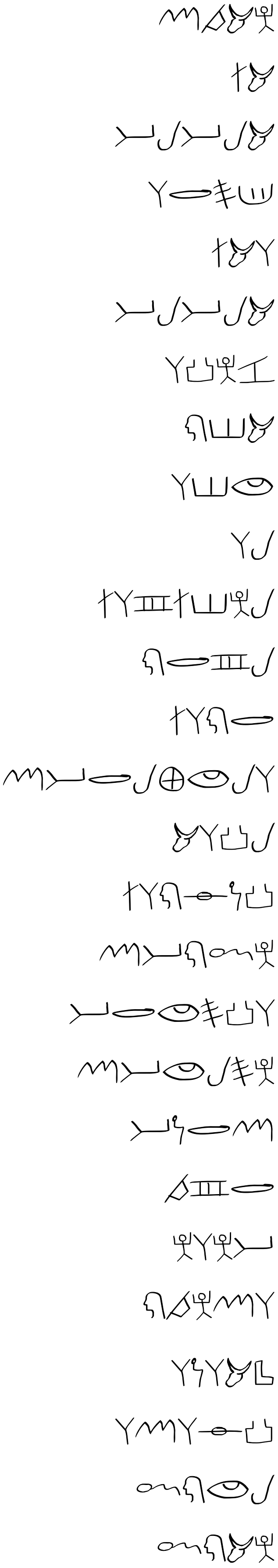

Put no more trust	chid·lu	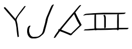	Isaiah 2:22
	la·khem	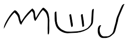	
in	min	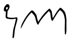	
man	ha·a·dam	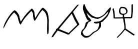	
who	a·sher	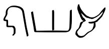	
has only the breath	ne·sha·mah	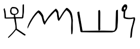	
in his nostrils	be·ap·po	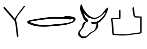	
	kee	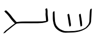	
Of what	vam·meh	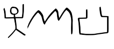	
account	nech·shav	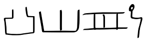	
is he ?	hu	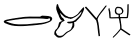	
For	kee	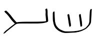	Isaiah 3:1
behold	hin·neh	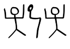	
the Lord	ha·a·do·wn	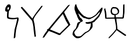	
GOD	YHVH	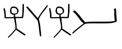	
of Hosts	tse·va·o·wt	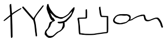	
is about to remove	me·seer	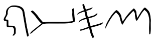	
from Jerusalem	mee·ru·sha·lim	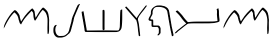	
and Judah	u·mee·hu·dah	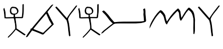	
both supply	mash·en	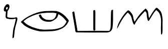	
and support :	u·mash·e·nah	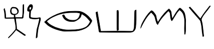	
the whole	kol	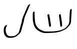	
supply	mish·an	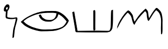	
of food	le·chem	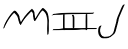	
	ve·khol	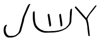	
	mish·an	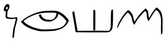	
and water	ma·yim	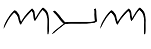	

the mighty man	gib·bo·wr	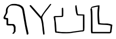	Isaiah 3:2
and the warrior	ve·eesh	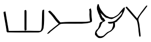	
	mil·cha·mah	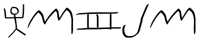	
the judge	sho·w·phet	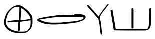	
and the prophet	ve·na·vee	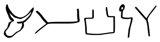	
the soothsayer	ve·qo·sem	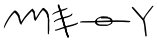	
and the elder	ve·za·qen	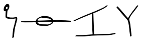	
the commander	sar	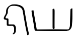	Isaiah 3:3
of fifty	cha·mish·sheem	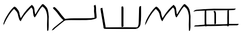	
and the dignitary	u·ne·su	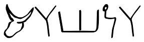	
	pha·neem	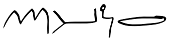	
the counselor	ve·yo·w·ets	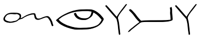	
the cunning	va·cha·kham	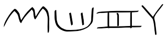	
magician	cha·ra·sheem	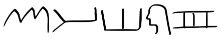	
and the clever	u·ne·vo·wn	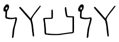	
enchanter	la·chash	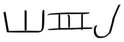	
“ I will make	ve·na·tat·tee	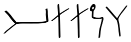	Isaiah 3:4
mere lads	ne·a·reem	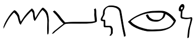	
their leaders	sa·re·hem	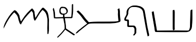	
and children	ve·ta·a·lu·leem	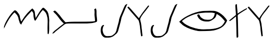	
will rule	yim·she·lu	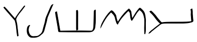	
over them ”	vam	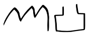	
will oppress one another	ve·nig·gas	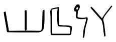	Isaiah 3:5
The people	ha·am	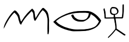	
man	eesh	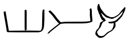	
against man	be·eesh	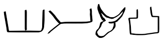	
neighbor	ve·eesh	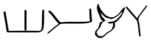	

against neighbor	be·re·e·hu	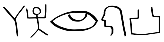	
will rise up	yir·ha·vu	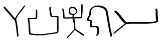	
the young	han·na·ar	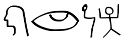	
against the old	baz·za·qen	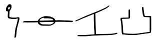	
and the base	ve·han·niq·leh	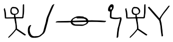	
against the honorable	ban·nikh·bad	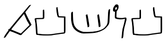	
-	kee	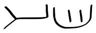	Isaiah 3:6
will seize	yit·pos	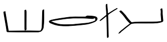	
A man	eesh	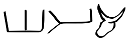	
his brother	be·a·chee	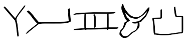	
house :	bet	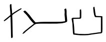	
within his father’s	a·vee	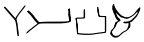	
“ You have a cloak —	sim·lah	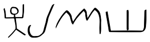	
	le·khah	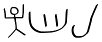	
leader !	qa·tseen	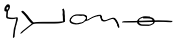	
you be	tih·yeh	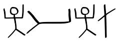	
our	la·nu	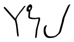	
heap of rubble ”	ve·ham·makh·she·lah	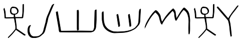	
of this	haz·zot	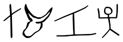	
	ta·chat	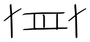	
Take charge	ya·de·kha	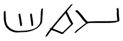	
he will cry aloud	yis·sa	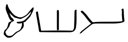	Isaiah 3:7
day	vay·yo·wm	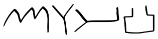	
On that	ha·hu	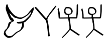	
- :	le·mor	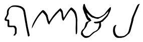	
not	lo	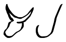	
“ I am	eh·yeh	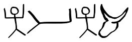	

a healer	cho·vesh	𐤇𐤁𐤔	
in my house	u·ve·ve·tee	𐤅𐤁𐤁𐤉𐤕𐤉	
I have no	en	𐤀𐤉𐤍	
food	le·chem	𐤋𐤇𐤌	
	ve·en	𐤅𐤀𐤉𐤍	
or clothing	sim·lah	𐤔𐤌𐤋𐤄	
Do not	lo	𐤋𐤀	
make me	te·see·mu·nee	𐤕𐤔𐤉𐤌𐤍𐤉	
leader	qe·tseen	𐤒𐤑𐤉𐤍	
of the people ! ”	am	𐤏𐤌	
For	kee	𐤊𐤉	Isaiah 3:8
has stumbled	kha·she·lah	𐤊𐤔𐤋𐤄	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
and Judah	vee·hu·dah	𐤅𐤉𐤄𐤅𐤃𐤄	
has fallen	na·phal	𐤍𐤐𐤋	
because	kee	𐤊𐤉	
they spoke	le·sho·w·nam	𐤋𐤔𐤅𐤍𐤌	
and acted	u·ma·al·le·hem	𐤅𐤌𐤏𐤋𐤋𐤉𐤄𐤌	
against	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
defying	lam·ro·wt	𐤋𐤌𐤓𐤅𐤕	
presence	e·ne	𐤏𐤍𐤉	
His glorious	khe·vo·w·do	𐤊𐤁𐤅𐤃𐤅	
The expression	hak·ka·rat	𐤄𐤊𐤓𐤕	Isaiah 3:9
on their faces	pe·ne·hem	𐤐𐤍𐤉𐤄𐤌	
testifies	a·ne·tah	𐤏𐤍𐤕𐤄	
against them	bam	𐤁𐤌	

their sin	ve·chat·ta·tam		
and like Sodom	kis·dom		
they flaunt	hig·gee·du	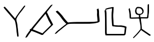	
they do not	lo		
conceal it	khi·che·du	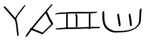	
Woe	o·w		
to them	le·naph·sham		
for	kee	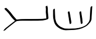	
they have brought	ga·me·lu	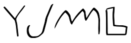	
upon themselves	la·hem		
disaster	ra·ah		
Tell	im·ru		Isaiah 3:10
the righteous	tsad·deeq	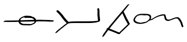	
-	kee	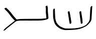	
it will be well	to·wv		
with them	kee	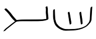	
the fruit	phe·ree	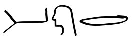	
of their labor	ma·al·le·hem	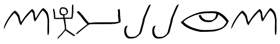	
for they will enjoy	yo·khe·lu		
Woe	o·w		Isaiah 3:11
to the wicked	le·ra·sha		
disaster is	ra		
upon them !	kee	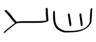	
For they will be repaid	ge·mul		
with what their hands	ya·daw		
have done	ye·a·seh		
	lo	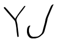	

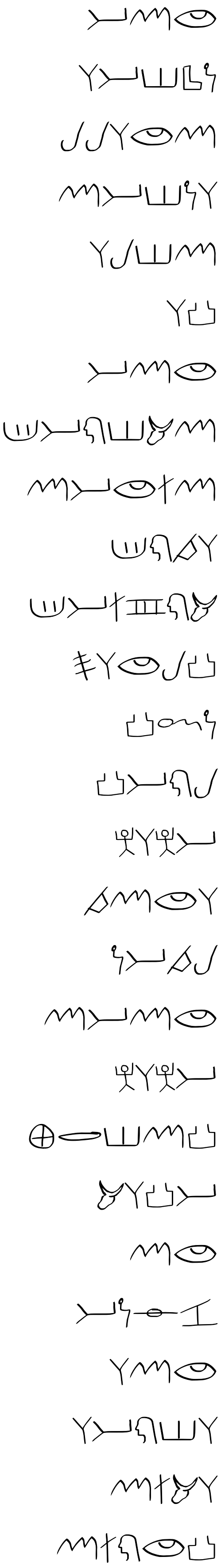

My people	am·mee	Isaiah 3:12
oppress	no·ge·saw	
Youths	me·o·w·lel	
and women	ve·na·sheem	
rule	ma·she·lu	
over them	vo	
O My people	am·mee	
your guides	me·ash·she·re·kha	
mislead you	mat·eem	
	ve·de·rekh	
from your paths	o·re·cho·te·kha	
they turn you	bil·le·u	
arises	nits·tsav	Isaiah 3:13
to contend	la·reev	
The LORD	YHVH	
He stands	ve·o·med	
to judge	la·deen	
the people	am·meem	
The LORD	YHVH	Isaiah 3:14
this charge	be·mish·pat	
brings	ya·vo·w	
against	im	
the elders	ziq·ne	
of His people :	am·mo	
and leaders	ve·sa·raw	
“ You	ve·at·tem	
have devoured	bi·ar·tem	

the vineyard	hak·ke·rem	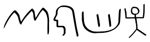	
the plunder	ge·ze·lat	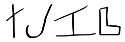	
of the poor	he·a·nee	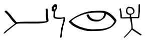	
is in your houses	be·vat·te·khem	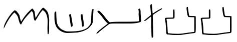	
Why	mal·la·khεm	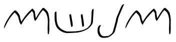	Isaiah 3:15
do you crush	te·dak·ke·u	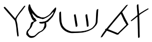	
My people	am·mee	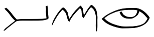	
the faces	u·phe·ne	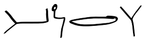	
of the poor ? ”	a·nee·yeem	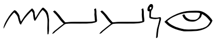	
and grind	tit·cha·nu	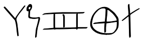	
declares	ne·um	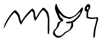	
the Lord	a·do·nay	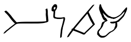	
GOD	YHVH	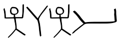	
of Hosts	tse·va·o·wt	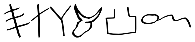	
also says :	vay·yo·mer	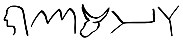	Isaiah 3:16
The LORD	YHVH	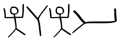	
“ Because	ya·an	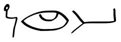	
	kee	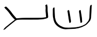	
are haughty —	ga·ve·hu	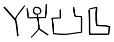	
the daughters	be·no·wt	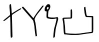	
of Zion	tsee·yo·wn	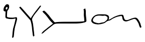	
walking	vat·te·lakh·nah	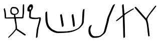	
held high	ne·tuot	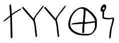	
with heads	ga·ro·wn	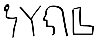	
and wanton	u·me·saq·qe·ro·wt	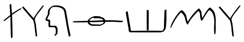	
eyes	e·na·yim	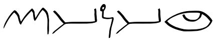	
prancing	ha·lo·wkh	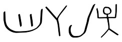	

and skipping	ve·ta·phoph		
as they go	te·lakh·nah		
the bracelets on their ankles —	u·ve·rag·le·hem	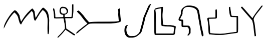	
jingling	te·ak·kas·nah		
will bring sores	ve·sip·pach		Isaiah 3:17
the Lord	a·do·nay		
on the heads	qa·de·qod	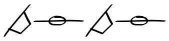	
of the daughters	be·no·wt		
of Zion	tsee·yo·wn	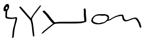	
and the LORD	va·YHVH	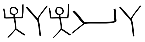	
will make their foreheads	pa·te·hen	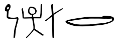	
bare ”	ye·a·reh		
day	bay·yo·wm	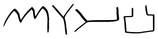	Isaiah 3:18
In that	ha·hu	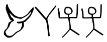	
will take away	ya·seer		
the Lord	a·do·nay		
-	et		
their finery :	tiph·e·ret		
[their] anklets	ha·a·kha·seem		
and headbands	ve·hash·she·vee·seem	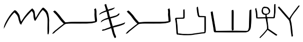	
and crescents	ve·has·sa·ha·ro·neem	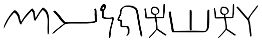	
[their] pendants	han·ne·tee·pho·wt	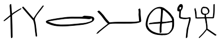	Isaiah 3:19
bracelets	ve·hash·she·ro·wt	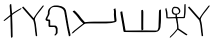	
and veils	ve·ha·re·a·lo·wt		
[their] headdresses	hap·pe·e·reem		Isaiah 3:20
ankle chains	ve·hats·tse·a·do·wt		

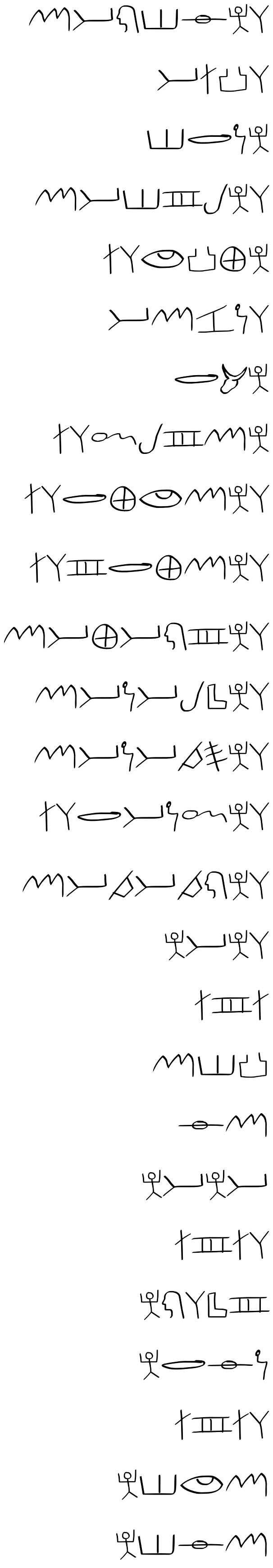

and sashes	ve·haq·qish·shu·reem	
bottles	u·vat·te	
[their] perfume	han·ne·phesh	
and charms	ve·hal·le·cha·sheem	
[their] signet rings	hat·tab·ba·o·wt	Isaiah 3:21
rings	ve·niz·me	
and nose	ha·aph	
[their] festive robes	ham·ma·cha·la·tso·wt	Isaiah 3:22
capes	ve·ham·ma·a·ta·pho·wt	
cloaks	ve·ham·mit·pa·cho·wt	
and purses	ve·ha·cha·ree·teem	
and [their] mirrors	ve·hag·gil·yo·neem	Isaiah 3:23
linen garments	ve·has·se·dee·neem	
tiaras	ve·hats·tse·nee·pho·wt	
and shawls	ve·ha·re·dee·deem	
there will be	ve·ha·yah	Isaiah 3:24
Instead of	ta·chat	
fragrance	bo·sem	
a stench	maq	
	yih·yeh	
instead of	ve·ta·chat	
a belt	cha·go·w·rah	
a rope	niq·pah	
instead of	ve·ta·chat	
styled	ma·a·seh	
hair	miq·sheh	

baldness	qa·re·chah		
instead of	ve·ta·chat		
fine clothing	pe·tee·geel	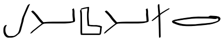	
sackcloth	ma·cha·go·ret	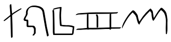	
	saq	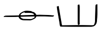	
shame	kee	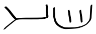	
instead of	ta·chat	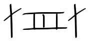	
beauty	yo·phee		
Your men	me·ta·yikh	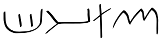	Isaiah 3:25
by the sword	ba·che·rev	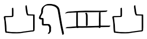	
will fall	yip·po·lu		
and your warriors	u·ge·vu·ra·tekh		
in battle	bam·mil·cha·mah	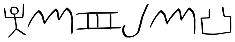	
will lament	ve·a·nu		Isaiah 3:26
and mourn	ve·a·ve·lu		
And the gates [of Zion]	pe·ta·che·ha	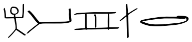	
destitute	ve·niq·qa·tah	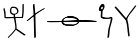	
on the ground	la·a·rets		
she will sit	te·shev	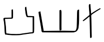	
will take hold	ve·he·che·zee·qu	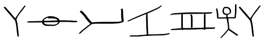	Isaiah 4:1
seven	she·va		
women	na·sheem	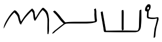	
man	be·eesh	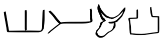	
of one	e·chad	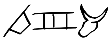	
day	bay·yo·wm	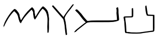	
In that	ha·hu	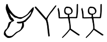	
and say	le·mor	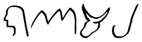	

our own bread	lach·me·nu	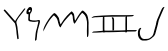	
“ We will eat	no·khel		
our own clothes	ve·sim·la·te·nu	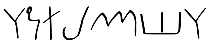	
and provide	nil·bash	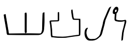	
Just	raq	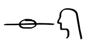	
let us be called	yiq·qa·re	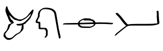	
by your name	shim·kha		
	a·le·nu	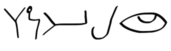	
Take away	e·soph		
our disgrace ! ”	cher·pa·te·nu		
day	bay·yo·wm	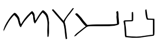	Isaiah 4:2
On that	ha·hu	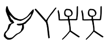	
will be	yih·yeh		
the Branch	tse·mach		
of the LORD	YHVH	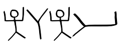	
beautiful	lits·vee	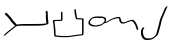	
and glorious	u·le·kha·vo·wd		
and the fruit	u·phe·ree		
of the land	ha·a·rets		
will be the pride	le·ga·o·wn		
and glory	u·le·tiph·e·ret		
survivors	liph·le·tat	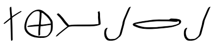	
of Israel’s	yis·ra·el	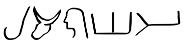	
-	ve·ha·yah	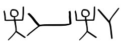	Isaiah 4:3
Whoever remains	han·nish·ar		
in Zion	be·tsee·yo·wn		
and whoever is left	ve·han·no·w·tar	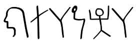	

in Jerusalem	bee·ru·sha·lim		
holy —	qa·do·wosh		
will be called	ye·a·mer		
	lo		
all	kal		
who are recorded	hak·ka·tuv		
among the living —	la·chay·yeem	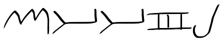	
in Jerusalem	bee·ru·sha·lim		
when	im		Isaiah 4:4
has washed away	ra·chats		
the Lord	a·do·nay		
-	et		
the filth	tso·at		
of the daughters	be·no·wt	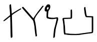	
of Zion	tsee·yo·wn	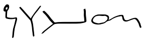	
-	ve·et		
the bloodstains	de·me	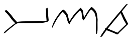	
of Jerusalem	ye·ru·sha·lim		
and cleansed	ya·dee·ach	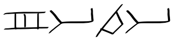	
from the heart	miq·qir·bah	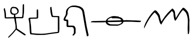	
by a spirit	be·ru·ach	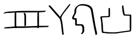	
of judgment	mish·pat		
and a spirit	u·ve·ru·ach		
of fire	ba·er		
will create	u·va·ra	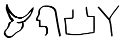	Isaiah 4:5
Then the LORD	YHVH		
over	al		

all	kal		
-	me·kho·wn		
of Mount	har		
Zion	tsee·yo·wn		
and over	ve·al		
her assemblies	miq·ra·e·ha		
a cloud	a·nan		
by day	yo·w·mam		
of smoke	ve·a·shan		
and a glowing	ve·no·gah		
of fire	esh		
flame	le·ha·vah		
by night	la·ye·lah		
For	kee		
over	al		
all	kal		
the glory	ka·vo·wd		
there will be a canopy	chup·pah		
a shelter	ve·suk·kah		Isaiah 4:6
-	tih·yeh		
to [give] shade	le·tsel		
by day	yo·w·mam		
from the heat	me·cho·rev		
and a refuge	u·le·mach·seh		
and hiding place	u·le·mis·to·wr		
from the storm	miz·ze·rem		
and the rain	u·mim·ma·tar		

I will sing	a·shee·rah	𐤀𐤔𐤉𐤓𐤄	Isaiah 5:1
	na	𐤍𐤀	
for my beloved	lee·dee·dee	𐤋𐤉𐤃𐤉𐤃𐤉	
a song	shee·rat	𐤔𐤉𐤓𐤕	
of [his]	do·w·dee	𐤃𐤅𐤃𐤉	
vineyard :	le·khar·mo	𐤋𐤊𐤓𐤌𐤅	
a vineyard	ke·rem	𐤊𐤓𐤌	
had	ha·yah	𐤄𐤉𐤄	
My beloved	lee·dee·dee	𐤋𐤉𐤃𐤉𐤃𐤉	
hill	be·qe·ren	𐤁𐤒𐤓𐤍	
on a very fertile	ben	𐤁𐤍	
	sha·men	𐤔𐤌𐤍	
He dug it up	vay·az·ze·qe·hu	𐤅𐤉𐤏𐤆𐤒𐤄𐤅	Isaiah 5:2
and cleared the stones	vay·saq·qe·le·hu	𐤅𐤉𐤎𐤒𐤋𐤄𐤅	
and planted	vay·yit·ta·e·hu	𐤅𐤉𐤈𐤏𐤄𐤅	
the finest vines	so·req	𐤔𐤓𐤒	
He built	vay·yi·ven	𐤅𐤉𐤁𐤍	
a watchtower	mig·dal	𐤌𐤂𐤃𐤋	
in the middle	be·to·w·kho	𐤁𐤕𐤅𐤊𐤅	
and	ve·gam	𐤅𐤂𐤌	
a winepress {as well}	ye·qev	𐤉𐤒𐤁	
dug out	cha·tsev	𐤇𐤑𐤁	
	bo	𐤁𐤅	
He waited for [the vineyard]	vay·qaw	𐤅𐤉𐤒𐤅	
to yield	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
good grapes	a·na·veem	𐤏𐤍𐤁𐤉𐤌	

but the fruit it produced	vay·ya·as		
was sour !	be·u·sheem	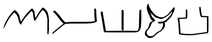	
“ And now	ve·at·tah		Isaiah 5:3
O dwellers	yo·wo·shev		
of Jerusalem	ye·ru·sha·lim		
and men	ve·eesh	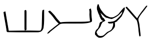	
of Judah	ye·hu·dah	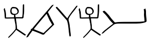	
you to judge	shiph·tu		
I exhort	na		
between Me	be·nee	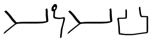	
	u·ven	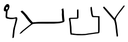	
and My vineyard	kar·mee	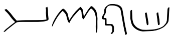	
What	mah	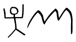	Isaiah 5:4
could I have done	la·a·so·wt		
more	o·wd		
for My vineyard	le·khar·mee		
than	ve·lo		
I already did	a·see·tee	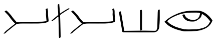	
for it ?	bo		
Why	mad·du·a		
when I expected	qiw·ve·tee	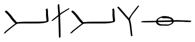	
-	la·a·so·wt		
[sweet] grapes	a·na·veem	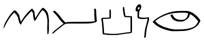	
did it bring forth	vay·ya·as		
sour fruit ?	be·u·sheem	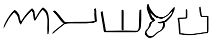	
Now	ve·at·tah		Isaiah 5:5
I will tell you	o·w·dee·ah	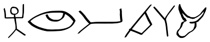	

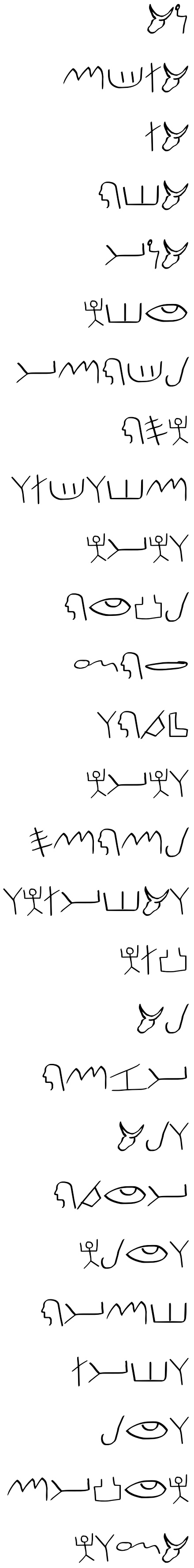

	na	
-	et·khem	
-	et	
what	a·sher	
I	a·nee	
am about to do	o·seh	
to My vineyard :	le·khar·mee	
I will take away	ha·ser	
its hedge	me·su·ka·to	
and it will be	ve·ha·yah	
consumed	le·va·er	
I will tear down	pa·rots	
its wall	ge·de·ro	
and it will be	ve·ha·yah	
trampled	le·mir·mas	
I will make	va·a·shee·te·hu	Isaiah 5:6
it a wasteland	va·tah	
neither	lo	
pruned	yiz·za·mer	
nor	ve·lo	
cultivated	ye·a·der	
will grow up	ve·a·lah	
and briers	sha·meer	
and thorns	va·sha·yit	
-	ve·al	
the clouds	he·a·veem	
I will command	a·tsaw·veh	

shall not fall	me·ham·teer		
on it ”	a·law	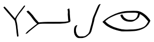	
that rain	ma·tar		
For	kee	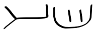	Isaiah 5:7
the vineyard	khe·rem		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	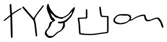	
is the house	bet	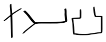	
of Israel	yis·ra·el	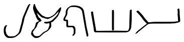	
and the men	ve·eesh	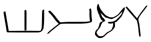	
of Judah	ye·hu·dah	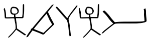	
are the plant	ne·ta	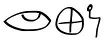	
of His delight	sha·a·shu·aw		
He looked	vay·qaw	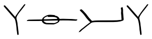	
for justice	le·mish·pat		
but saw	ve·hin·neh		
bloodshed	mis·pach		
for righteousness	lits·da·qah	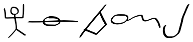	
but heard	ve·hin·neh		
a cry of distress	tse·a·qah	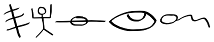	
Woe	ho·w		Isaiah 5:8
to you who add	mag·gee·e	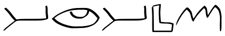	
house	va·yit	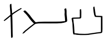	
to house	be·va·yit	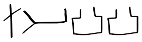	
field	sa·deh		
to field	ve·sa·deh	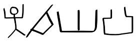	
and join	yaq·ree·vu	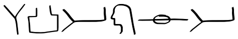	

until	ad	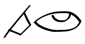	
no	e·phes	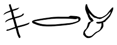	
place [is left]	ma·qo·wm	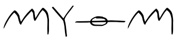	
and you live	ve·hu·shav·tem	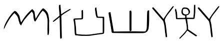	
alone	le·vad·de·khem	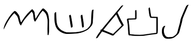	
in	be·qe·rev	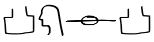	
the land	ha·a·rets	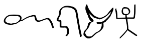	
I heard	be·a·ze·nay	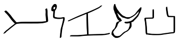	Isaiah 5:9
the LORD	YHVH	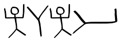	
of Hosts {declare} :	tse·va·o·wt	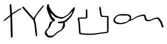	
“ Surely	im	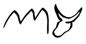	
	lo	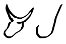	
houses	bat·teem	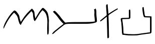	
many	rab·beem	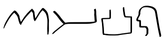	
desolate	le·sham·mah	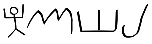	
will become	yih·yu	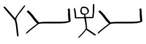	
great mansions	ge·do·leem	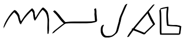	
	ve·to·w·veem	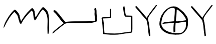	
	me·en	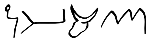	
left unoccupied	yo·wo·shev	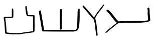	
For	kee	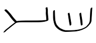	Isaiah 5:10
ten	a·se·ret	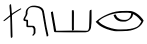	
acres	tsim·de	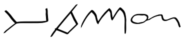	
of vineyard	khe·rem	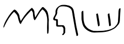	
will yield	ya·a·su	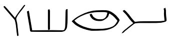	
bath [of wine]	bat	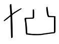	
[but] a	e·chat	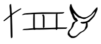	

of seed	ve·ze·ra		
and a homer	cho·mer	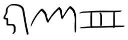	
[only]	ya·a·seh		
an ephah [of grain] ”	e·phah		
Woe	ho·w		Isaiah 5:11
to those who rise early	mash·kee·me	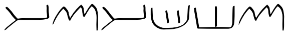	
in the morning	vab·bo·qer	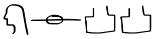	
strong drink	she·khar		
in pursuit of	yir·do·phu		
who linger	me·a·cha·re	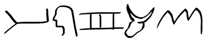	
into the evening	van·ne·sheph		
by wine	ya·yin	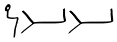	
to be inflamed	yad·lee·qem	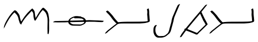	
-	ve·ha·yah	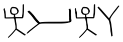	Isaiah 5:12
are the lyre	khin·no·wr		
[and] harp	va·ne·vel	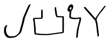	
tambourines	toph		
and flutes	ve·cha·leel	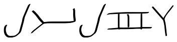	
and wine	va·ya·yin	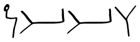	
At their feasts	mish·te·hem		
-	ve·et		
the actions	po·al		
of the LORD	YHVH		
They disregard	lo		
-	yab·bee·tu	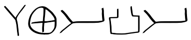	
the work	u·ma·a·seh		
of His hands	ya·daw		

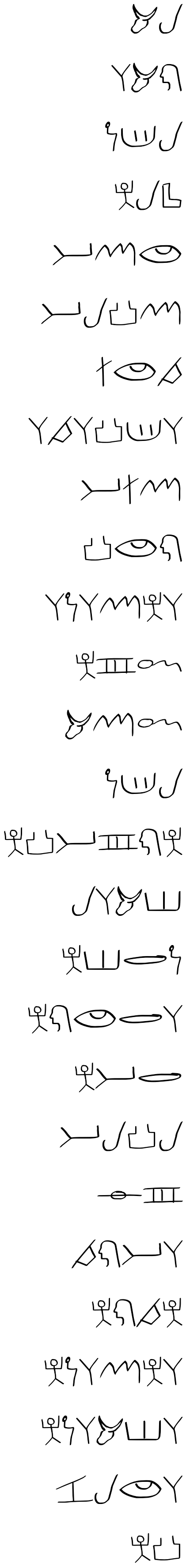

and fail	lo	
to see	ra·u	
Therefore	la·khen	Isaiah 5:13
will go into exile	ga·lah	
My people	am·mee	
for their lack	mib·be·lee	
of understanding	da·at	
their dignitaries	u·khe·vo·w·do	
	me·te	
are starving	ra·av	
and their masses	va·ha·mo·w·no	
are parched	tsi·cheh	
with thirst	tsa·ma	
Therefore	la·khen	Isaiah 5:14
enlarges	hir·chee·vah	
Sheol	she·o·wl	
its throat	naph·shah	
and opens	u·pha·a·rah	
jaws	phee·ha	
wide its enormous	liv·lee	
	choq	
and down go	ve·ya·rad	
[Zion's] nobles	ha·da·rah	
[and] masses	va·ha·mo·w·nah	
her revelers	u·she·o·w·nah	
and carousers	ve·a·lez	
!	bah	

will be brought low	vay·yish·shach	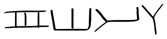	Isaiah 5:15
So mankind	a·dam	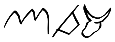	
humbled	vay·yish·pal	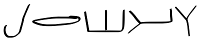	
and each man	eesh	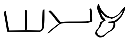	
their eyes	ve·e·ne	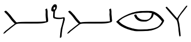	
the arrogant	ge·vo·heem	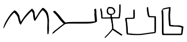	
will lower	tish·pal·nah	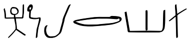	
will be exalted	vay·yig·bah	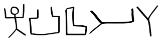	Isaiah 5:16
But the LORD	YHVH	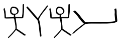	
of Hosts	tse·va·o·wt	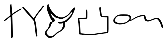	
by His justice	bam·mish·pat	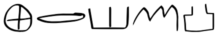	
God	ve·ha·el	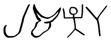	
and the holy	haq·qa·do·wosh	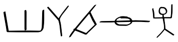	
will show Himself holy	niq·dash	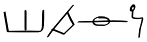	
in righteousness	bits·da·qah	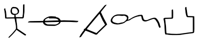	
will graze	ve·ra·u	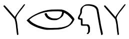	Isaiah 5:17
Lambs	khe·va·seem	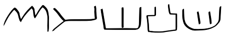	
as in their own pastures	ke·da·ve·ram	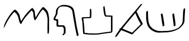	
in the ruins	ve·cha·re·vo·wt	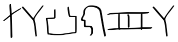	
of the wealthy	me·cheem	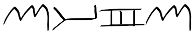	
and strangers	ga·reem	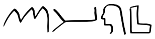	
will feed	yo·khe·lu	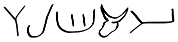	
Woe	ho·w	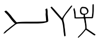	Isaiah 5:18
to those who draw	mo·she·khe	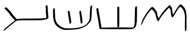	
iniquity	he·a·won	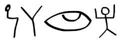	
with cords	be·chav·le	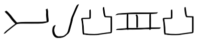	
of deceit	hash·shaw	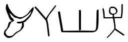	

ropes	ve·kha·a·vo·wt	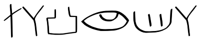	
with cart	ha·a·ga·lah	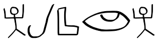	
and pull sin along	chat·ta·ah	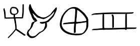	
to those who say	ha·o·me·reem	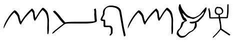	Isaiah 5:19
“ Let Him hurry	ye·ma·her	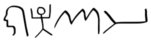	
	ya·chee·shah	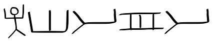	
and hasten His work	ma·a·se·hu	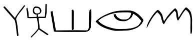	
so that	le·ma·an	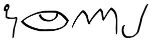	
we may see it !	nir·eh	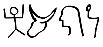	
	ve·tiq·rav	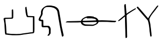	
come	ve·ta·vo·w·ah	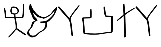	
Let the plan	a·tsat	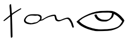	
of the Holy	qe·do·wosh	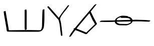	
One of Israel	yis·ra·el	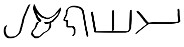	
so that we may know it ! ”	ve·ne·da·ah	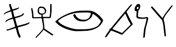	
Woe	ho·w	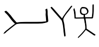	Isaiah 5:20
to those who call	ha·o·me·reem	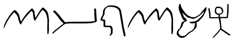	
evil	la·ra	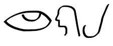	
good	to·wv	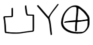	
and good	ve·lat·to·wv	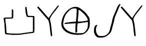	
evil	ra	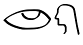	
who turn	sa·meem	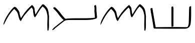	
darkness	cho·shekh	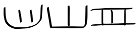	
to light	le·o·wr	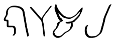	
and light	ve·o·wr	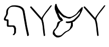	
to darkness	le·cho·shekh	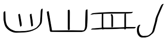	
who replace	sa·meem	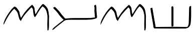	

bitter	mar	𐤌𐤓	
with sweet	le·ma·to·wq	𐤋𐤌𐤕𐤅𐤒	
and sweet	u·ma·to·wq	𐤅𐤌𐤕𐤅𐤒	
with bitter	le·mar	𐤋𐤌𐤓𐤎	
Woe	ho·w	𐤄𐤅𐤉	Isaiah 5:21
to those who are wise	cha·kha·meem	𐤇𐤊𐤌𐤉𐤌	
in their own eyes	be·e·ne·hem	𐤁𐤏𐤉𐤍𐤉𐤄𐤌	
in	ve·ne·ged	𐤅𐤍𐤂𐤃	
their own sight	pe·ne·hem	𐤐𐤍𐤉𐤄𐤌	
and clever	ne·vo·neem	𐤍𐤁𐤍𐤉𐤌	
Woe	ho·w	𐤄𐤅𐤉	Isaiah 5:22
to those who are heroes	gib·bo·w·reem	𐤂𐤁𐤅𐤓𐤉𐤌	
in drinking	lish·to·wt	𐤋𐤔𐤕𐤅𐤕	
wine	ya·yin	𐤉𐤉𐤍	
and champions	ve·an·she	𐤅𐤀𐤍𐤔𐤉	
	cha·yil	𐤇𐤉𐤋	
in mixing	lim·sokh	𐤋𐤌𐤎𐤊	
strong drink	she·khar	𐤔𐤊𐤓	
who acquit	mats·dee·qe	𐤌𐤑𐤃𐤉𐤒𐤉	Isaiah 5:23
the guilty	ra·sha	𐤓𐤔𐤏	
for	e·qev	𐤏𐤒𐤁	
a bribe	sho·chad	𐤔𐤇𐤃	
of justice	ve·tsid·qat	𐤅𐤑𐤃𐤒𐤕	
the innocent	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
and deprive	ya·see·ru	𐤉𐤎𐤉𐤓𐤅	
	mim·men·nu	𐤌𐤌𐤍𐤅𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Isaiah 5:24

consumes	ke·e·khol	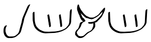	
the straw	qash	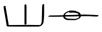	
as a tongue	le·sho·wn	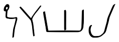	
of fire	esh	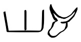	
and as dry grass	va·cha·shash	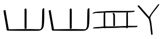	
in the flame	le·ha·vah	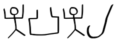	
shrivels	yir·peh	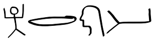	
so their roots	sha·re·sham	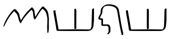	
	kam·maq	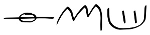	
will decay	yih·yeh	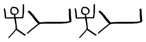	
and their blossoms	u·phir·cham	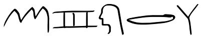	
like dust	ka·a·vaq	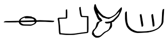	
will blow away	ya·a·leh	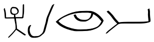	
for	kee	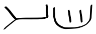	
they have rejected	ma·a·su	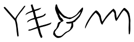	
-	et	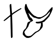	
the instruction	to·w·rat	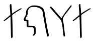	
of the LORD	YHVH	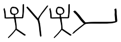	
of Hosts	tse·va·o·wt	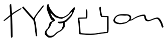	
-	ve·et	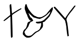	
the word	im·rat	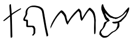	
of the Holy	qe·do·wosh	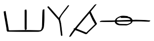	
One of Israel	yis·ra·el	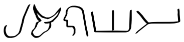	
and despised	ni·e·tsu	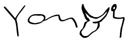	
Therefore	al	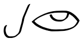	Isaiah 5:25
	ken	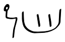	
burns	cha·rah	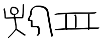	

the anger	aph		
of the LORD	YHVH		
against His people	be·am·mo		
is raised	vay·yet	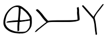	
His hand	ya·do	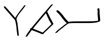	
against them	a·law	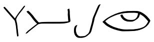	
to strike them down	vay·yak·ke·hu	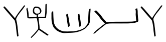	
quake	vay·yir·ge·zu		
The mountains	he·ha·reem	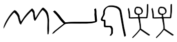	
lay	vat·te·hee		
and the corpses	niv·la·tam	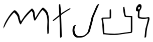	
like refuse	kas·su·chah		
in	be·qe·rev	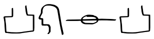	
the streets	chu·tso·wt		
Despite all	be·khal		
this	zot		
is not	lo		
turned away	shav		
His anger	ap·po		
is still	ve·o·wd		
His hand	ya·do	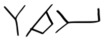	
upraised	ne·tu·yah		
He lifts	ve·na·sa		Isaiah 5:26
a banner	nes		
nations	lag·go·w·yim	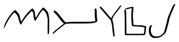	
for the distant	me·ra·cho·wq	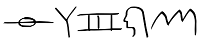	
and whistles	ve·sha·raq		

for those	lo		
at the ends	miq·tseh	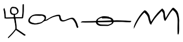	
of the earth	ha·a·rets		
Behold —	ve·hin·neh		
how speedily	me·he·rah		
and swiftly	qal	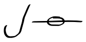	
they come !	ya·vo·w		
None	en	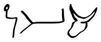	Isaiah 5:27
grows weary	a·yeph	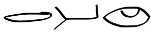	
[or]	ve·en		
stumbles	ko·wo·shel		
of them	bo		
no	lo		
one slumbers	ya·num		
or	ve·lo		
sleeps	yee·shan	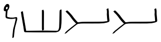	
No	ve·lo		
is loose	niph·tach		
belt	e·zo·wr		
	cha·la·tsaw		
and no	ve·lo		
is broken	nit·taq	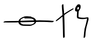	
strap	se·ro·wkh		
sandal	ne·a·law	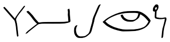	
-	a·sher		Isaiah 5:28
Their arrows	chits·tsaw		
are sharpened	she·nu·neem	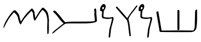	

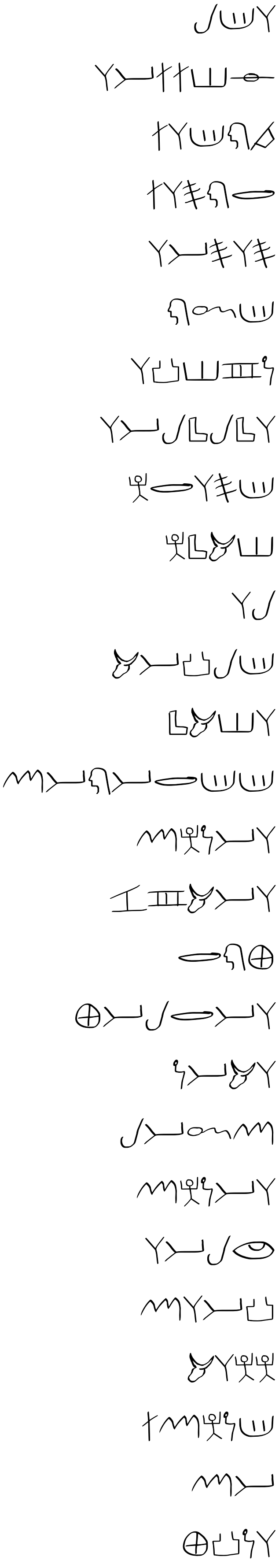

and all	ve·khal	
their bows	qash·she·to·taw	
are strung	de·ru·kho·wt	
The hooves	par·so·wt	
of their horses	su·saw	
are like flint	kats·tsar	
	nech·sha·vu	
their chariot wheels	ve·gal·gil·law	
[are] like a whirlwind	kas·su·phah	
Their roaring	she·a·gah	Isaiah 5:29
-	lo	
is like that of a lion	kal·la·vee	
they roar	ve·sha·ʾag	
like young lions	kak·ke·phee·reem	
They growl	ve·yin·hom	
and seize	ve·yo·chez	
their prey	te·reph	
they carry it	ve·yaph·leet	
away	ve·en	
from deliverance	mats·tseel	
they will roar	ve·yin·hom	Isaiah 5:30
over it	a·law	
day	bay·yo·wm	
In that	ha·hu	
like the roaring	ke·na·ha·mat	
of the sea	yam	
If one looks	ve·nib·bat	

over the land	la·a·rets		
he will see	ve·hin·neh		
darkness	cho·shekh		
and distress	tsar		
even the light	va·o·wr		
will be obscured	cha·shakh		
by clouds	ba·a·ree·phe·ha	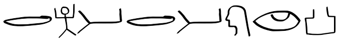	
In the year	bish·nat		Isaiah 6:1
died	mo·wt		
that King	ham·me·lekh		
Uzziah	uz·zee·ya·hu	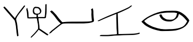	
I saw	va·er·eh		
-	et		
the Lord	a·do·nay		
seated	yo·shev		
on	al		
a throne	kis·se		
high	ram	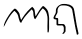	
and exalted	ve·nis·sa		
and the train of His robe	ve·shu·law		
filled	me·le·eem		
-	et		
the temple	ha·he·khal	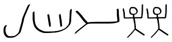	
seraphim	se·ra·pheem		Isaiah 6:2
stood	o·me·deem	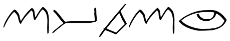	
Above	mim·ma·al		
Him	lo		

having six	shesh		
wings	ke·na·pha·yim		
	shesh		
:	ke·na·pha·yim		
each	le·e·chad	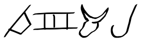	
With two [wings]	bish·ta·yim		
they covered	ye·khas·seh		
their faces	pha·naw	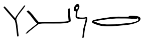	
with two	u·vish·ta·yim		
they covered	ye·khas·seh		
their feet	rag·law	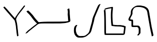	
and with two	u·vish·ta·yim		
they were flying	ye·o·w·pheph		
were calling out	ve·qa·ra	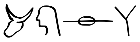	Isaiah 6:3
And they	zeh	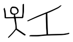	
to	el		
one another	zeh	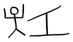	
:	ve·a·mar		
“ Holy	qa·do·wosh		
holy	qa·do·wosh		
holy	qa·do·wosh		
is the LORD	YHVH		
of Hosts	tse·va·o·wt	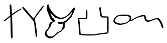	
is full	me·lo		
all	khal	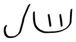	
the earth	ha·a·rets		
of His glory ”	ke·vo·w·do		

shook	vay·ya·nu·u	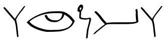	Isaiah 6:4
the doorposts	am·mo·wt	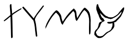	
and thresholds	has·sip·peem		
At the sound	miq·qo·wl	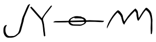	
of their voices	haq·qo·w·re	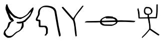	
and the temple	ve·hab·ba·yit	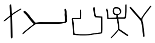	
was filled	yim·ma·le		
with smoke	a·shan		
Then I said :	va·o·mar		Isaiah 6:5
“ Woe	o·w		
is me	lee	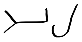	
for	khee		
I am ruined	nid·me·tee	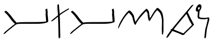	
because	kee	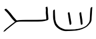	
am a man	eesh	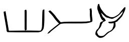	
of unclean	te·me		
lips	se·pha·ta·yim		
I	a·no·khee		
among	u·ve·to·wkh		
a people	am		
of unclean	te·me		
lips	se·pha·ta·yim		
	a·no·khee		
dwelling	yo·wo·shev		
for	kee	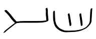	
-	et		
the King	ham·me·lekh		

the LORD	YHVH		
of Hosts ”	tse·va·o·wt	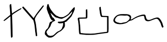	
have seen	ra·u		
my eyes	e·nay	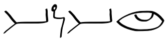	
flew	vay·ya·aph		Isaiah 6:6
to me	e·lay	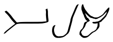	
Then one	e·chad	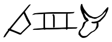	
of	min		
the seraphim	has·se·ra·pheem		
and in his hand	u·ve·ya·do	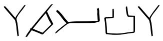	
was a glowing coal	rits·pah		
with tongs	be·mel·qa·cha·yim	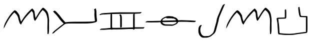	
that he had taken	la·qach	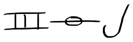	
from	me·al		
the altar	ham·miz·be·ach	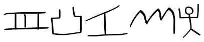	
And with it he touched	vay·yag·ga	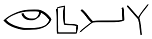	Isaiah 6:7
	al		
my mouth	pee		
and said :	vay·yo·mer		
“ Now that	hin·neh		
has touched	na·ga		
this	zeh	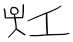	
	al		
your lips	se·pha·te·kha	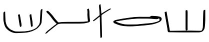	
is removed	ve·sar		
your iniquity	a·wo·ne·kha		
and your sin	ve·chat·ta·te·kha		

is atoned for ”	te·khup·par	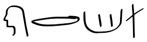	
Then I heard	va·esh·ma	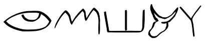	Isaiah 6:8
-	et	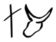	
the voice	qo·wl	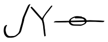	
of the Lord	a·do·nay	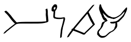	
saying	o·mer	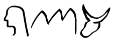	
- :	et	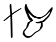	
“ Whom	mee	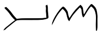	
shall I send ?	esh·lach	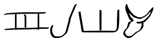	
Who	u·mee	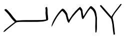	
will go	ye·lekh	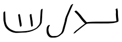	
for Us ? ”	la·nu	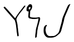	
And I said :	va·o·mar	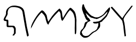	
“ Here am I	hin·nee	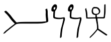	
Send me ! ”	she·la·che·nee	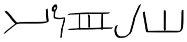	
And He replied :	vay·yo·mer	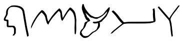	Isaiah 6:9
“ Go	lekh	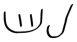	
and tell	ve·a·mar·ta	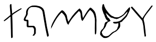	
people	la·am	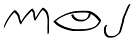	
this	haz·zeh	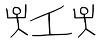	
‘ Be ever hearing	shim·u	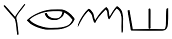	
	sha·mo·w·a	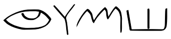	
but never	ve·al	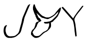	
understanding	ta·vee·nu	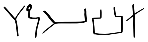	
be ever seeing	u·re·u	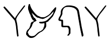	
	ra·o	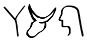	
but never	ve·al	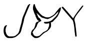	

perceiving ’	te·da·u		
calloused	hash·men	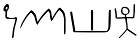	Isaiah 6:10
{Make} the hearts	lev	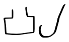	
people	ha·am		
of this	haz·zeh		
their ears	ve·a·ze·naw	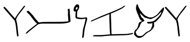	
deafen	hakh·bed		
their eyes	ve·e·naw	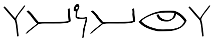	
and close	ha·sha		
Otherwise	pen		
they might see	yir·eh		
with their eyes	ve·e·naw	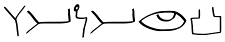	
with their ears	u·ve·a·ze·naw		
hear	yish·ma		
with their hearts	u·le·va·vo		
understand	ya·veen	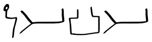	
and turn	va·shav	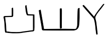	
and be healed ”	ve·ra·pha		
	lo		
Then I asked :	va·o·mar		Isaiah 6:11
“ How long	ad		
	ma·tay		
O Lord ? ”	a·do·nay		
And He replied :	vay·yo·mer		
“ Until	ad		
-	a·sher		
-	im		

lie ruined	sha·u		
the cities	a·reem	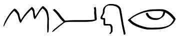	
and without	me·en		
inhabitant	yo·wo·shev		
until the houses	u·vat·teem		
are left unoccupied	me·en		
	a·dam		
and the land	ve·ha·a·da·mah		
is desolate	tish·sha·eh		
and ravaged	she·ma·mah		
far away	ve·ri·chaq	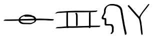	Isaiah 6:12
until the LORD	YHVH		
-	et		
has driven men	ha·a·dam		
is utterly	ve·rab·bah		
forsaken	ha·a·zu·vah	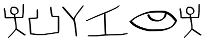	
	be·qe·rev	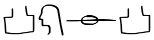	
and the land	ha·a·rets		
And though	ve·o·wd		Isaiah 6:13
in [the land]	bah		
a tenth [remains]	a·si·ree·yah		
again	ve·sha·vah		
it will be	ve·ha·ye·tah	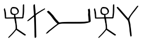	
burned	le·va·er	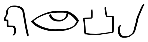	
As the terebinth	ka·e·lah		
and oak	ve·kha·al·lo·wn		
-	a·sher		

when felled	be·shal·le·khet	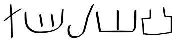	
leave stumps	mats·tse·vet	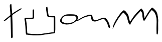	
	bam	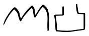	
seed	ze·ra	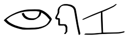	
so the holy	qo·desh	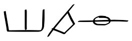	
will be a stump [in the land] ”	mats·tsav·tah	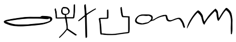	
Now	vay·hee	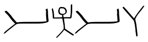	Isaiah 7:1
in the days that	bee·me	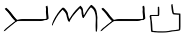	
Ahaz	a·chaz	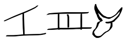	
son	ben	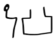	
of Jotham	yo·w·tam	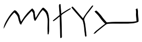	
the son	ben	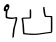	
of Uzziah	uz·zee·ya·hu	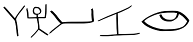	
[was] king	me·lekh	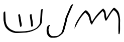	
of Judah	ye·hu·dah	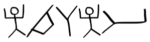	
marched up	a·lah	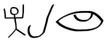	
Rezin	re·tseen	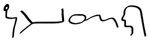	
king	me·lekh	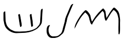	
of Aram	a·ram	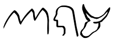	
He was accompanied by Pekah	u·phe·qach	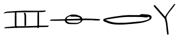	
son	ben	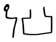	
of Remaliah	re·mal·ya·hu	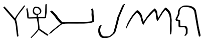	
the king	me·lekh	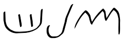	
of Israel	yis·ra·el	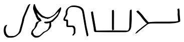	
Jerusalem	ye·ru·sha·lim	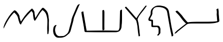	
to [wage] war	lam·mil·cha·mah	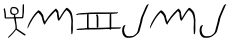	

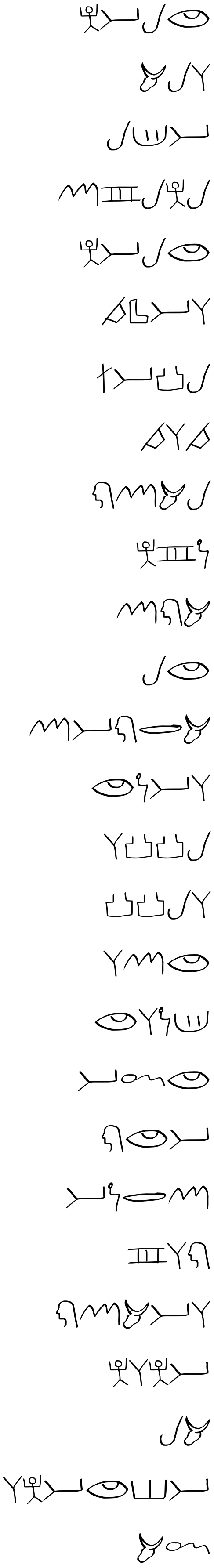

against	a·le·ha	
not	ve·lo	
but he could	ya·khol	
overpower	le·hil·la·chem	
[the city]	a·le·ha	
When it was reported	vay·yug·gad	Isaiah 7:2
to the house	le·vet	
of David	da·wid	
	le·mor	
was in league with	na·chah	
that Aram	a·ram	
	al	
Ephraim	eph·ra·yim	
trembled	vay·ya·na	
the hearts	le·va·vo	
of Ahaz	u·le·vav	
and his people	am·mo	
shaken	ke·no·w·a	
like trees	a·tse	
in the forest	ya·ar	
	mip·pe·ne	
by the wind	ru·ach	
said	vay·yo·mer	Isaiah 7:3
Then the LORD	YHVH	
to	el	
Isaiah	ye·sha·ya·hu	
“ Go out	tse	

	na	𐤍𐤀	
to meet	liq·rat	𐤋𐤒𐤓𐤀𐤕	
Ahaz	a·chaz	𐤀𐤇𐤆	
	at·tah	𐤀𐤕𐤄	
	u·she·ar	𐤅𐤔𐤀𐤓	
Shear-jashub	ya·shuv	𐤉𐤔𐤅𐤁	
with your son	be·ne·kha	𐤁𐤍𐤊	
at	el	𐤀𐤋	
the end	qe·tseh	𐤒𐤑𐤄	
of the aqueduct	te·a·lat	𐤕𐤏𐤋𐤕	
pool	hab·be·re·khah	𐤄𐤁𐤓𐤊𐤄	
[that feeds] the upper	ha·el·yo·w·nah	𐤄𐤏𐤋𐤉𐤅𐤍𐤄	
on	el	𐤀𐤋	
the road	me·sil·lat	𐤌𐤎𐤋𐤕	
Field	se·deh	𐤔𐤃𐤄	
to the Launderer’s	kho·w·ves	𐤊𐤅𐤁𐤎	
and say	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Isaiah 7:4
to him :	e·law	𐤀𐤋𐤉𐤅	
Calm down	hish·sha·mer	𐤄𐤔𐤌𐤓	
and be quiet	ve·hash·qet	𐤅𐤄𐤔𐤒𐤈	
Do not	al	𐤀𐤋	
be afraid	tee·ra	𐤕𐤉𐤓𐤀	
or disheartened	u·le·va·ve·kha	𐤅𐤋𐤁𐤁𐤊	
	al	𐤀𐤋	
	ye·rakh	𐤉𐤓𐤊	
two	mish·she·ne	𐤌𐤔𐤍𐤉	
stubs	zan·vo·wt	𐤆𐤍𐤁𐤅𐤕	

of firewood —	ha·u·deem		
smoldering	ha·a·she·neem	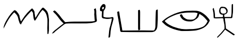	
over these	ha·el·leh		
over the fierce	ba·cho·ree	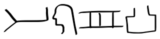	
anger	aph		
of Rezin	re·tseen		
and Aram	va·a·ram		
and of the son	u·ven		
of Remaliah	re·mal·ya·hu	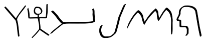	
For	ya·an		Isaiah 7:5
	kee	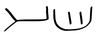	
has plotted	ya·ats		
	a·le·kha	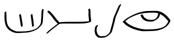	
Aram	a·ram		
your ruin	ra·ah		
along with Ephraim	eph·ra·yim		
and the son	u·ven		
of Remaliah	re·mal·ya·hu	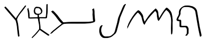	
saying :	le·mor		
‘ Let us invade	na·a·leh		Isaiah 7:6
Judah	vee·hu·dah		
terrorize it	u·ne·qee·tsen·nah	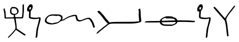	
and divide it	ve·nav·qi·en·nah	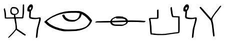	
among ourselves	e·le·nu	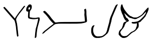	
as king ’	ve·nam·leekh	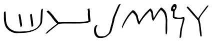	
Then we can install	me·lekh	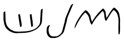	
over it	be·to·w·khah		

-	et		
the son	ben		
of Tabeal	ta·ve·al		
But this is what	koh	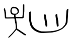	Isaiah 7:7
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ It will not	lo		
arise	ta·qum	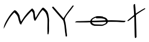	
it will not	ve·lo		
happen	tih·yeh	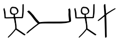	
For	kee	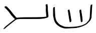	Isaiah 7:8
the head	rosh		
of Aram	a·ram		
is Damascus	dam·me·seq		
[and] the head	ve·rosh		
of Damascus	dam·me·seq		
is Rezin	re·tseen		
Within	u·ve·o·wd		
sixty-five	shish·sheem	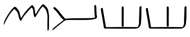	
	ve·cha·mesh	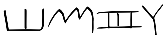	
years	sha·nah	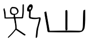	
will be shattered	ye·chat	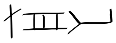	
Ephraim	eph·ra·yim		
as a people	me·am		
The head	ve·rosh		Isaiah 7:9
of Ephraim	eph·ra·yim		

is Samaria	sho·me·ro·wn		
and the head	ve·rosh		
of Samaria	sho·me·ro·wn		
is the son	ben		
of Remaliah	re·mal·ya·hu	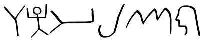	
If	im		
you do not	lo		
stand firm in your faith	ta·a·mee·nu		
then	kee	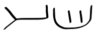	
you will not	lo		
stand at all ’”	te·a·me·nu		
Again	vay·yo·w·seph		Isaiah 7:10
the LORD	YHVH		
spoke	dab·ber		
to	el		
Ahaz	a·chaz	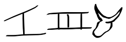	
saying	le·mor	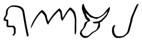	
“ Ask	she·al		Isaiah 7:11
for	le·kha	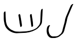	
a sign	o·wt		
from	me·im		
the LORD	YHVH		
your God	e·lo·he·kha		
[whether] from the depths	ha·meq		
of Sheol	she·a·lah		
or	o		
the heights	hag·be·ah	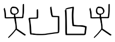	

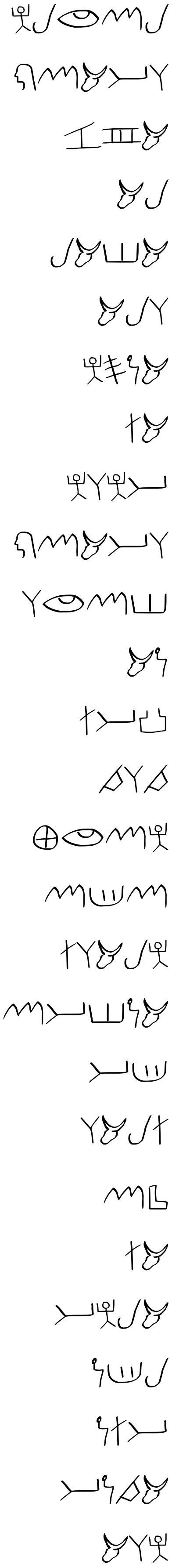

of heaven ”	le·ma·e·lah	
replied	vay·yo·mer	Isaiah 7:12
But Ahaz	a·chaz	
“ I will not	lo	
ask	esh·al	
I will not	ve·lo	
test	a·nas·seh	
-	et	
the LORD ”	YHVH	
Then Isaiah said	vay·yo·mer	Isaiah 7:13
“ Hear	shim·u	
now	na	
O house	bet	
of David !	da·wid	
Is it not enough	ham·at	
-	mik·kem	
to try the patience	hal·o·wt	
of men ?	a·na·sheem	
	kee	
Will you try the patience	tal·u	
as well ?	gam	
-	et	
of my God	e·lo·hay	
Therefore	la·khen	Isaiah 7:14
will give	yit·ten	
the Lord	a·do·nay	
Himself	hu	

you	la·khem		
a sign :	o·wt		
Behold	hin·neh		
the virgin	ha·al·mah	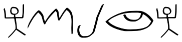	
will be with child	ha·rah	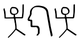	
and will give birth	ve·yo·le·det	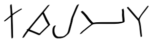	
to a son	ben	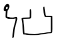	
and will call	ve·qa·rat	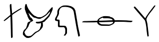	
Him	she·mo		
	im·ma·nu		
Immanuel	el		
curds	chem·ah		Isaiah 7:15
and honey	u·de·vash		
He will be eating	yo·khel		
By the time He knows [enough]	le·da·to		
to reject	ma·o·ws		
evil	ba·ra		
and choose	u·va·cho·wr	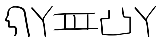	
good	bat·to·wv		
For	kee	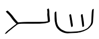	Isaiah 7:16
before	be·te·rem		
knows [enough]	ye·da		
the boy	han·na·ar		
to reject	ma·os		
evil	ba·ra		
and choose	u·va·chor	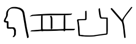	
good	bat·to·wv		

will be laid waste	te·a·zev		
the land	ha·a·da·mah		
-	a·sher		
you	at·tah		
dread	qats	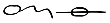	
	mip·pe·ne		
of the two	she·ne	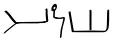	
kings	me·la·khe·ha		
will bring	ya·vee	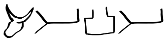	Isaiah 7:17
The LORD	YHVH		
on you	a·le·kha	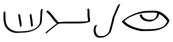	
and on	ve·al		
your people	am·me·kha		
and on	ve·al		
the house	bet	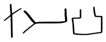	
of your father	a·vee·kha	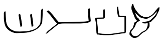	
a time	ya·meem	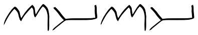	
-	a·sher		
unlike	lo		
	va·u		
[any since] the day	le·mee·yo·wm	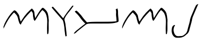	
separated	sur		
Ephraim	eph·ra·yim		
	me·al		
from Judah —	ye·hu·dah	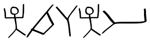	
-	et		
[He will bring] the king	me·lekh	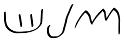	

of Assyria ”	ash·shur		
-	ve·ha·yah	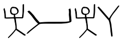	Isaiah 7:18
day	bay·yo·wm	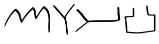	
On that	ha·hu	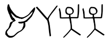	
will whistle	yish·roq	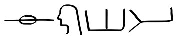	
the LORD	YHVH	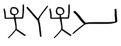	
to the flies	laz·ze·vuv		
-	a·sher		
at the farthest	biq·tseh	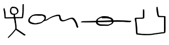	
streams	ye·o·re		
of the Nile	mits·ra·yim	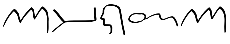	
and to the bees	ve·lad·de·vo·w·rah		
-	a·sher		
in the land	be·e·rets		
of Assyria	ash·shur		
come	u·va·u		Isaiah 7:19
and settle	ve·na·chu	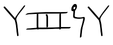	
And they will all	khul·lam	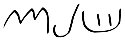	
ravines	be·na·cha·le	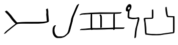	
in the steep	hab·bat·to·wt		
and clefts	u·vin·qee·qe	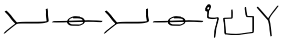	
of the rocks	has·se·la·eem		
in all	u·ve·khol	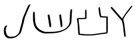	
watering holes	han·na·a·tsu·tseem		
and	u·ve·khol	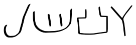	
the thornbushes	han·na·ha·lo·leem	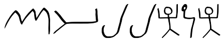	
day	bay·yo·wm	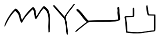	Isaiah 7:20

On that	ha·hu		
to shave	ye·gal·lach		
the Lord	a·do·nay		
will use a razor	be·ta·ar		
hired	has·se·khee·rah	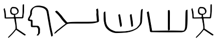	
from beyond	be·ev·re		
the Euphrates —	na·har	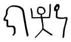	
the king	be·me·lekh		
of Assyria —	ash·shur	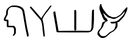	
-	et		
your head	ha·rosh		
and the hair	ve·sa·ar		
of your legs	ha·rag·la·yim	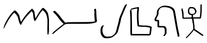	
as well	ve·gam		
-	et		
your beard	haz·za·qan	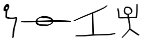	
and to remove	tis·peh		
-	ve·ha·yah	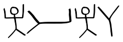	Isaiah 7:21
day	bay·yo·wm	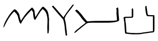	
On that	ha·hu	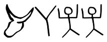	
will raise	ye·chay·yeh	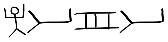	
a man	eesh	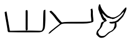	
a young cow	eg·lat		
	ba·qar	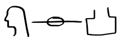	
and two	u·she·te		
sheep	tson		
and from	ve·ha·yah	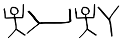	Isaiah 7:22

the abundance	me·rov		
they give	a·so·wt		
of milk	cha·lav	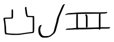	
he will eat	yo·khal		
curds	chem·ah		
for	kee	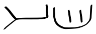	
curds	chem·ah		
and honey	u·de·vash		
will eat	yo·khel		
all	kal		
who remain	han·no·w·tar		
in	be·qe·rev	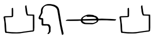	
the land	ha·a·rets		
-	ve·ha·yah	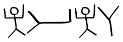	Isaiah 7:23
day	bay·yo·wm	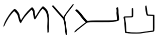	
And on that	ha·hu	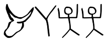	
-	yih·yeh	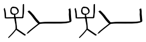	
in every	khal		
place	ma·qo·wm	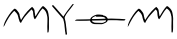	
that	a·sher		
had	yih·yeh	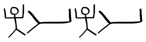	
	sham		
a thousand	e·leph	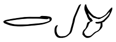	
vines	ge·phen		
worth a thousand [shekels]	be·e·leph		
of silver	ka·seph		
only briers	lash·sha·meer		

and thorns	ve·lash·sha·yit	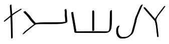	
will be found	yih·yeh	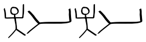	
and arrow	ba·chits·tseem		Isaiah 7:24
with bow	u·vaq·qe·shet	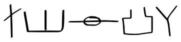	
Men will go	ya·vo·w		
there	sham·mah		
for	kee	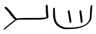	
briers	sha·meer		
and thorns	va·sha·yit	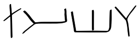	
will be	tih·yeh	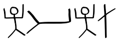	
[covered with]	khal		
the land	ha·a·rets		
	ve·khol		Isaiah 7:25
the hills	he·ha·reem	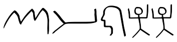	
-	a·sher		
by the hoe	bam·ma·der		
once tilled	ye·a·de·run		
you will no longer	lo		
traverse	ta·vo·w		
-	sham·mah		
For fear	yir·at		
of the briers	sha·meer		
and thorns	va·sha·yit	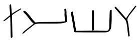	
they will become	ve·ha·yah	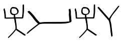	
to graze	le·mish·lach		
[places] for oxen	sho·wr		
to trample	u·le·mir·mas		

and sheep	seh		
said	vay·yo·mer		Isaiah 8:1
Then the LORD	YHVH		
to me	e·lay	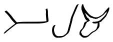	
“ Take	qach	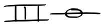	
	le·kha	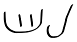	
scroll	gil·la·yo·wn	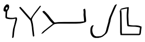	
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and write	u·khe·tov		
on	a·law	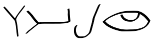	
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it with an ordinary	e·no·wosh		
Maher-shalal-hash-baz	le·ma·her	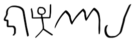	
	sha·lal	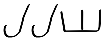	
	chash		
	baz		
And I will appoint	ve·a·ee·dah		Isaiah 8:2
for Myself	lee	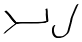	
witnesses —	e·deem	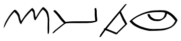	
trustworthy	ne·e·ma·neem	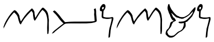	
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Uriah	u·ree·yah	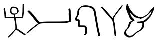	
the priest	hak·ko·hen		
-	ve·et		
and Zechariah	ze·khar·ya·hu	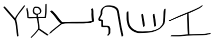	
son	ben		
of Jeberekiah ”	ye·ve·rekh·ya·hu	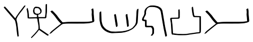	

And I had relations	va·eq·rav	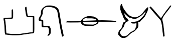	Isaiah 8:3
with	el	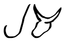	
the prophetess	han·ne·vee·ah	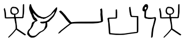	
and she conceived	vat·ta·har	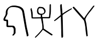	
and gave birth to	vat·te·led	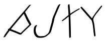	
a son	ben	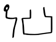	
said	vay·yo·mer	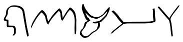	
The LORD	YHVH	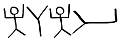	
to me	e·lay	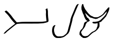	
“ Name	qe·ra	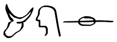	
him	she·mo	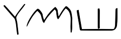	
Maher-shalal-hash-baz	ma·her	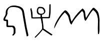	
	sha·lal	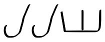	
	chash	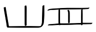	
	baz	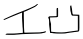	
For	kee	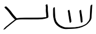	Isaiah 8:4
before	be·te·rem	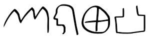	
knows	ye·da	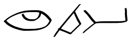	
the boy	han·na·ar	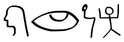	
how to cry	qe·ro	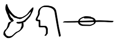	
‘ Father ’	a·vee	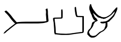	
or ‘Mother ’	ve·im·mee	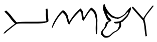	
will be carried off	yis·sa	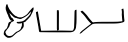	
-	et	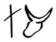	
the wealth	chel	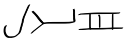	
of Damascus	dam·me·seq	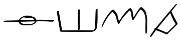	
and	ve·et	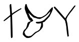	

the plunder	she·lal	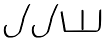	
of Samaria	sho·me·ro·wn	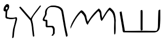	
by	liph·ne	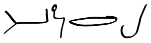	
the king	me·lekh	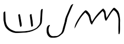	
of Assyria ”	ash·shur	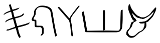	
me	vay·yo·seph	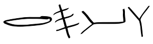	Isaiah 8:5
And the LORD	YHVH	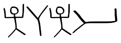	
spoke	dab·ber	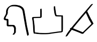	
to	e·lay	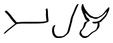	
further	o·wd	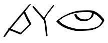	
:	le·mor	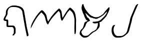	
“ Because	ya·an	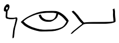	Isaiah 8:6
	kee	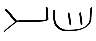	
has rejected	ma·as	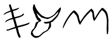	
people	ha·am	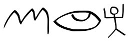	
this	haz·zeh	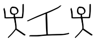	
-	et	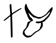	
waters	me	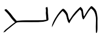	
of Shiloah	hash·shi·lo·ach	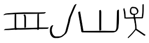	
flowing	ha·ho·le·kheem	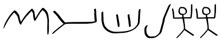	
the gently	le·at	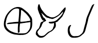	
and rejoiced	u·me·so·ws	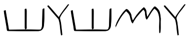	
-	et	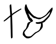	
in Rezin	re·tseen	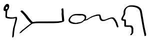	
and the son	u·ven	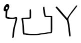	
of Remaliah	re·mal·ya·hu	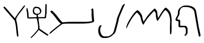	
-	ve·la·khen	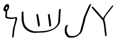	Isaiah 8:7

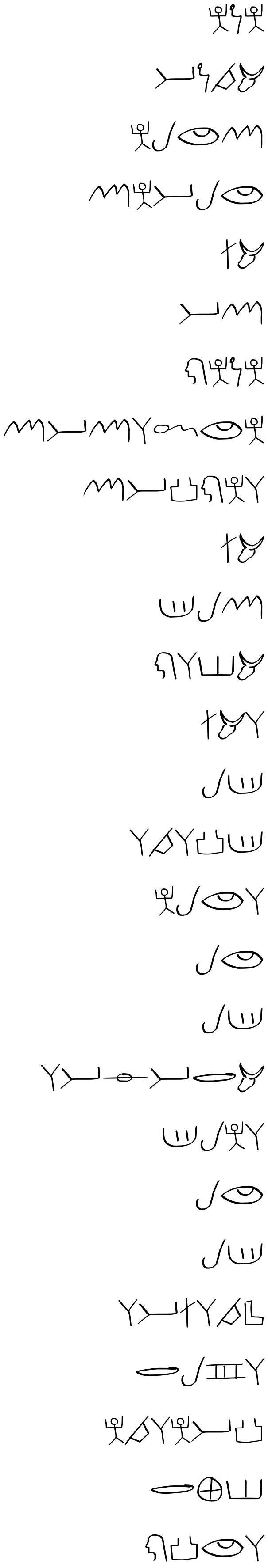

will surely	hin·neh	
the Lord	a·do·nay	
bring	ma·a·leh	
against them	a·le·hem	
-	et	
floodwaters	me	
of the Euphrates —	han·na·har	
the mighty	ha·a·tsu·meem	
	ve·ha·rab·beem	
	et	
the king	me·lekh	
of Assyria	ash·shur	
-	ve·et	
and all	kal	
his pomp	ke·vo·w·do	
It will overflow	ve·a·lah	
	al	
	kal	
its channels	a·phee·qaw	
and overrun	ve·ha·lakh	
	al	
	kal	
its banks	ge·do·w·taw	
It will pour	ve·cha·laph	Isaiah 8:8
into Judah	bee·hu·dah	
swirling	sha·taph	
and sweeping over it	ve·a·var	

up to	ad		
the neck	tsaw·var		
reaching	yag·gee·a	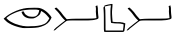	
	ve·ha·yah	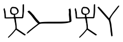	
its spreading streams	mut·to·wt	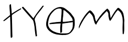	
	ke·na·phaw		
will cover	me·lo		
your entire	ro·chav	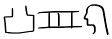	
land	ar·tse·kha		
	im·ma·nu		
O Immanuel !	el	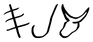	
Huddle together	ro·u		Isaiah 8:9
O peoples	am·meem		
and be shattered	va·chot·tu	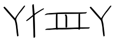	
pay attention	ve·ha·a·zee·nu	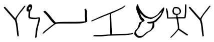	
all	kol	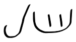	
you distant	mer·chaq·qe	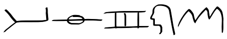	
lands	a·rets		
prepare for battle	hit·az·ze·ru		
and be shattered	va·chot·tu	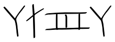	
prepare for battle	hit·az·ze·ru		
and be shattered !	va·chot·tu	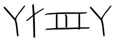	
Devise	u·tsu		Isaiah 8:10
a plan	e·tsah		
but it will be thwarted	ve·tu·phar		
state	dab·be·ru	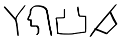	
a proposal	da·var		

but it will not	ve·lo		
happen	ya·qum	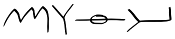	
For	kee	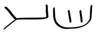	
is with us ”	im·ma·nu	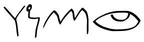	
God	el		
For	kee	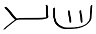	Isaiah 8:11
this is what	khoh	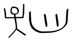	
has spoken	a·mar		
the LORD	YHVH		
to me	e·lay	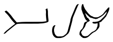	
with a strong	ke·chez·qat	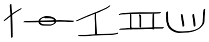	
hand	hay·yad	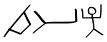	
instructing me	ve·yis·se·re·nee		
not to walk	mil·le·khet	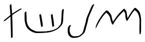	
in the way	be·de·rekh		
people :	ha·am		
of this	haz·zeh		
	le·mor	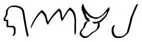	
“ Do not	lo		Isaiah 8:12
call	to·me·run		
conspiracy	qe·sher		
everything	le·khol		
-	a·sher		
regard	yo·mar		
people	ha·am		
these	haz·zeh		
as conspiracy	qa·sher		

-	ve·et	𐤅𐤀𐤕	
what they fear	mo·w·ra·o	𐤌𐤅𐤓𐤀𐤅	
Do not	lo	𐤋𐤀	
fear	tee·re·u	𐤕𐤉𐤓𐤀𐤅	
do not	ve·lo	𐤅𐤋𐤀	
live in dread	ta·a·ree·tsu	𐤕𐤏𐤓𐤉𐤑𐤅	
-	et	𐤀𐤕	Isaiah 8:13
The LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
is the One	o·to	𐤀𐤕𐤅	
you shall regard as holy	taq·dee·shu	𐤕𐤒𐤃𐤉𐤔𐤅	
Only He	ve·hu	𐤅𐤄𐤅𐤀	
should be feared	mo·w·ra·a·khem	𐤌𐤅𐤓𐤀𐤊𐤌	
only He	ve·hu	𐤅𐤄𐤅𐤀	
should be dreaded	ma·a·rits·khem	𐤌𐤏𐤓𐤉𐤑𐤊𐤌	
And He will be	ve·ha·yah	𐤅𐤄𐤉𐤄	Isaiah 8:14
a sanctuary —	le·miq·dash	𐤋𐤌𐤒𐤃𐤔	
a stone	u·le·e·ven	𐤅𐤋𐤀𐤁𐤍	
of stumbling	ne·geph	𐤍𐤂𐤐	
and a rock	u·le·tsur	𐤅𐤋𐤑𐤅𐤓	
of offense	mikh·sho·wl	𐤌𐤊𐤔𐤅𐤋	
but to both	lish·ne	𐤋𐤔𐤍𐤉	
houses	vat·te	𐤁𐤕𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
a trap	le·phach	𐤋𐤐𐤇	
and a snare	u·le·mo·w·qesh	𐤅𐤋𐤌𐤅𐤒𐤔	
to the dwellers	le·yo·wo·shev	𐤋𐤉𐤅𐤔𐤁	

of Jerusalem	ye·ru·sha·lim	
will stumble	ve·kha·she·lu	Isaiah 8:15
over these	vam	
Many	rab·beem	
they will fall	ve·na·phe·lu	
and be broken	ve·nish·ba·ru	
they will be ensnared	ve·no·wq·shu	
and captured ”	ve·nil·ka·du	
Bind up	tso·wr	Isaiah 8:16
the testimony	te·u·dah	
[and] seal	cha·to·wm	
the law	to·w·rah	
among my disciples	be·lim·mu·day	
I will wait	ve·chik·kee·tee	Isaiah 8:17
for the LORD	la·YHVH	
who is hiding	ham·mas·teer	
His face	pa·naw	
from the house	mib·bet	
of Jacob	ya·a·qov	
I will put my trust	ve·qiw·ve·tee	
in Him	lo	
Here	hin·neh	Isaiah 8:18
am I	a·no·khee	
and the children	ve·hay·la·deem	
-	a·sher	
has given	na·tan	
me	lee	

the LORD	YHVH		
as signs	le·o·to·wt		
and symbols	u·le·mo·wph·teem		
in Israel	be·yis·ra·el	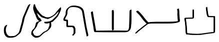	
from	me·im		
the LORD	YHVH		
of Hosts	tse·va·o·wt	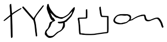	
who dwells	hash·sho·khen	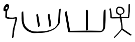	
on Mount	be·har		
Zion	tsee·yo·wn	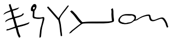	
When	ve·khee		Isaiah 8:19
men tell	yo·me·ru		
you	a·le·khem	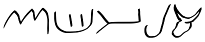	
to consult	dir·shu		
	el		
the spirits of the dead	ha·o·vo·wt		
	ve·el		
and the spiritists	hay·yid·de·o·neem		
who whisper	ham·tsaph·tse·pheem		
and mutter	ve·ham·mah·geem		
shouldn’t	ha·lo·w		
a people	am		
	el		
their God [instead] ?	e·lo·haw		
consult	yid·rosh		
on behalf of	be·ad		
the living ?	ha·chay·yeem	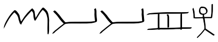	

	el		
Why consult the dead	ham·me·teem		
To the law	le·to·w·rah		Isaiah 8:20
and to the testimony !	ve·lit·u·dah		
If	im		
they do not	lo		
speak	yo·me·ru		
word	kad·da·var		
according to this	haz·zeh		
-	a·sher		
they have no	en	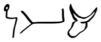	
	lo		
light of dawn	sha·char		
They will roam the land	ve·a·var		Isaiah 8:21
	bah		
dejected	niq·sheh	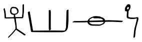	
and hungry	ve·ra·ev		
	ve·ha·yah	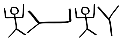	
When	khee	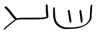	
they are famished	yir·av		
they will become enraged	ve·hit·qats·tsaph	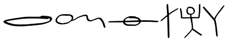	
they will curse	ve·qil·lel	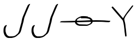	
their king	be·mal·ko		
and their God	u·ve·lo·haw	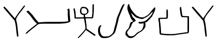	
and looking	u·pha·nah		
upward	le·ma·e·lah		

to	ve·el		Isaiah 8:22
the earth	e·rets		
Then they will look	yab·beet	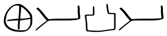	
and see	ve·hin·neh		
only distress	tsa·rah		
and darkness	va·cha·she·khah		
and the gloom	me·uph		
of anguish	tsu·qah	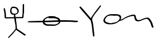	
into utter darkness	va·a·phe·lah		
And they will be driven	me·nud·dach		
Nevertheless	kee	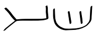	Isaiah 9:1
there will be no more	lo		
gloom	mu·aph		
for those	la·a·sher		
in distress	mu·tsaq		
	lah		
	ka·et		
In the past	ha·ri·sho·wn		
He humbled	he·qal	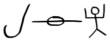	
the land	ar·tsah		
of Zebulun	ze·vu·lun	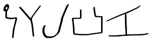	
and the land	ve·ar·tsah		
of Naphtali	naph·ta·lee		
but in the future	ve·ha·a·cha·ro·wn	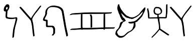	
He will honor	hikh·beed	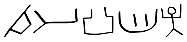	
the Way	de·rekh		
of the Sea	hay·yam	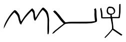	

beyond	e·ver	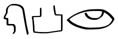	
the Jordan	hay·yar·den		
Galilee	ge·leel	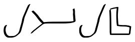	
of the nations :	hag·go·w·yim	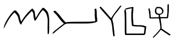	
The people	ha·am		Isaiah 9:2
walking	ha·ho·le·kheem		
in darkness	ba·cho·shekh		
have seen	ra·u		
light	o·wr		
a great	ga·do·wl		
those living	yo·she·ve		
in the land	be·e·rets		
of the shadow of death	tsal·ma·vet	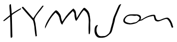	
a light	o·wr		
has dawned	na·gah		
on	a·le·hem	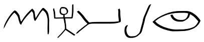	
You have enlarged	hir·bee·ta	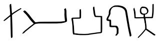	Isaiah 9:3
the nation	hag·go·w		
	lo		
and increased	hig·dal·ta		
its joy	has·sim·chah		
The people rejoice	sa·me·chu	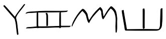	
before You	le·pha·ne·kha	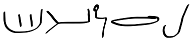	
as they rejoice	ke·sim·chat		
at harvest time	baq·qa·tseer		
as	ka·a·sher		
[men] rejoice	ya·gee·lu	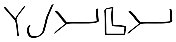	

in dividing	be·chal·le·qam	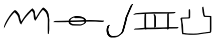	
the plunder	sha·lal	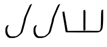	
For	kee	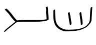	Isaiah 9:4
-	et		
the yoke	ol		
of their burden	sub·bo·lo	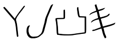	
-	ve·et		
the bar [across]	mat·teh		
their shoulders	shikh·mo		
and the rod	she·vet		
of their oppressor	han·no·ges		
	bo		
You have shattered	ha·chit·to·ta	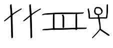	
as in the day	ke·yo·wm	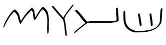	
of Midian	mid·yan	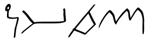	
For	kee	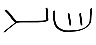	Isaiah 9:5
every	khal	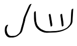	
boot	se·o·wn		
trampling	so·en		
of battle	be·ra·ash		
and [every] garment	ve·sim·lah		
rolled	me·go·w·la·lah		
in blood	ve·da·meem	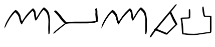	
will be	ve·ha·ye·tah	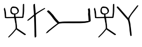	
burned	lis·re·phah		
as fuel	ma·a·kho·let		
for the fire	esh		

For	kee	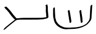	Isaiah 9:6
a child	ye·led	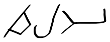	
is born	yul·lad	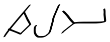	
unto us	la·nu	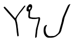	
a son	ben	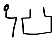	
is given	nit·tan	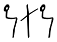	
unto us	la·nu	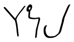	
will be	vat·te·hee	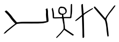	
and the government	ham·mis·rah	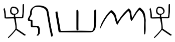	
upon	al	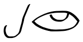	
His shoulders	shikh·mo	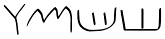	
And He will be called	vay·yiq·ra	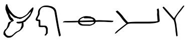	
	she·mo	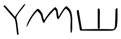	
Wonderful	pe·le	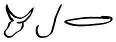	
Counselor	yo·w·ets	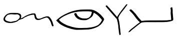	
God	el	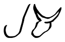	
Mighty	gib·bo·wr	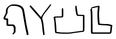	
Everlasting Father	a·vee·ad	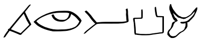	
Prince	sar	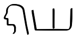	
of Peace	sha·lo·wm	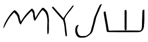	
Of the increase	le·mar·bēh	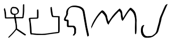	Isaiah 9:7
of [His] government	ham·mis·rah	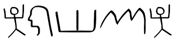	
and peace	u·le·sha·lo·wm	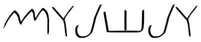	
[there will be] no	en	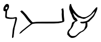	
end	qets	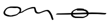	
He will reign on	al	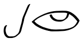	
the throne	kis·se	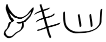	

of David	da·wid	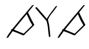	
and over	ve·al	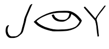	
his kingdom	mam·lakh·to	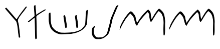	
to establish	le·ha·kheen	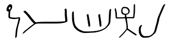	
-	o·tah	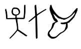	
and sustain it	u·le·sa·a·dah	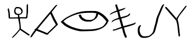	
with justice	be·mish·pat	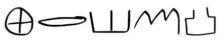	
and righteousness	u·vits·da·qah	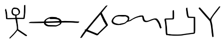	
from that time	me·at·tah	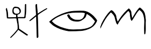	
and forevermore	ve·ad	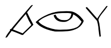	
	o·w·lam	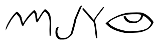	
The zeal	qin·at	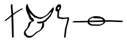	
of the LORD	YHVH	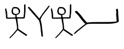	
of Hosts	tse·va·o·wt	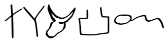	
will accomplish	ta·a·seh	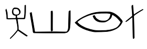	
this	zot	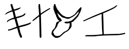	
a message	da·var	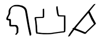	Isaiah 9:8
has sent	sha·lach	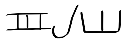	
The Lord	a·do·nay	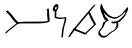	
against Jacob	be·ya·a·qov	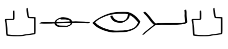	
and it has fallen	ve·na·phal	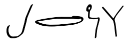	
upon Israel	be·yis·ra·el	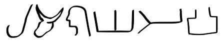	
will know it —	ve·ya·de·u	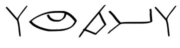	Isaiah 9:9
the people	ha·am	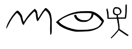	
All	kul·lo	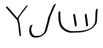	
Ephraim	eph·ra·yim	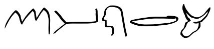	
and the dwellers	ve·yo·wo·shev	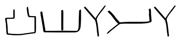	

of Samaria	sho·me·ro·wn		
With pride	be·ga·a·vah		
and arrogance	u·ve·go·del		
of heart	le·vav		
they will say :	le·mor	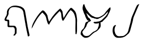	
“ The bricks	le·ve·neem		Isaiah 9:10
have fallen	na·pha·lu		
with finished stone	ve·ga·zeet	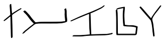	
but we will rebuild	niv·neh		
the sycamores	shiq·meem		
have been felled	gud·da·u		
with cedars ”	va·a·ra·zeem		
but we will replace them	na·cha·leeph	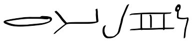	
has raised up	vay·sag·gev		Isaiah 9:11
The LORD	YHVH		
-	et		
the foes	tsa·re		
of Rezin	re·tseen		
against him	a·law	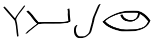	
-	ve·et		
his enemies {together}	o·ye·vaw		
and joined	ye·sakh·sekh		
Aram	a·ram		Isaiah 9:12
from the east	miq·qe·dem	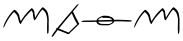	
and Philistia	u·phe·lish·teem		
from the west	me·a·cho·wr	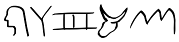	
have devoured	vay·yo·khe·lu		

-	et		
Israel	yis·ra·el	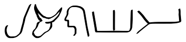	
with open	be·khal		
mouths	peh	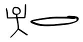	
Despite all	be·khal		
this	zot		
is not	lo		
turned away	shav		
His anger	ap·po		
is still	ve·o·wd		
His hand	ya·do	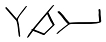	
upraised	ne·tu·yah		
But the people	ve·ha·am		Isaiah 9:13
did not	lo		
return	shav		
to	ad		
Him who struck them	ham·mak·ke·hu	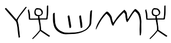	
-	ve·et		
the LORD	YHVH		
of Hosts	tse·va·o·wt	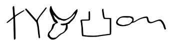	
they did not	lo		
seek	da·ra·shu		
will cut off	vay·yakh·ret	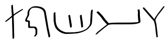	Isaiah 9:14
So the LORD	YHVH		
Israel's	mee·yis·ra·el		
head	rosh		
and tail	ve·za·nav		

[both] palm branch	kip·pah	𐤊𐤐𐤄	
and reed	ve·ag·mo·wn	𐤅𐤀𐤂𐤌𐤅𐤍	
day	yo·wm	𐤉𐤅𐤌	
in a single	e·chad	𐤀𐤇𐤃	
is the elder	za·qen	𐤆𐤒𐤍	Isaiah 9:15
and honorable	u·ne·su	𐤅𐤍𐤔𐤅𐤀	
	pha·neem	𐤐𐤍𐤉𐤌	
man	hu	𐤄𐤅𐤀	
The head	ha·rosh	𐤄𐤓𐤀𐤔	
is the prophet	ve·na·vee	𐤅𐤍𐤁𐤉𐤀	
who teaches	mo·w·reh	𐤌𐤅𐤓𐤄	
lies	she·qer	𐤔𐤒𐤓	
-	hu	𐤄𐤅𐤀	
and the tail	haz·za·nav	𐤄𐤆𐤍𐤁	
For	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	Isaiah 9:16
those who guide	me·ash·she·re	𐤌𐤀𐤔𐤓𐤉	
this people	ha·am	𐤄𐤏𐤌	
	haz·zeh	𐤄𐤆𐤄	
mislead them	mat·eem	𐤌𐤕𐤏𐤉𐤌	
and those they mislead	u·me·ush·sha·raw	𐤅𐤌𐤀𐤔𐤓𐤉𐤅	
are swallowed up	me·vul·la·eem	𐤌𐤁𐤋𐤏𐤉𐤌	
Therefore	al	𐤏𐤋	Isaiah 9:17
	ken	𐤊𐤍	
in	al	𐤏𐤋	
their young men	ba·chu·raw	𐤁𐤇𐤅𐤓𐤉𐤅	
takes no	lo	𐤋𐤀	
pleasure	yis·mach	𐤉𐤔𐤌𐤇	

the Lord	a·do·nay		
-	ve·et		
on their fatherless	ye·to·maw		
and	ve·et		
widows	al·me·no·taw		
He has no	lo		
compassion	ye·ra·chem	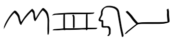	
For	kee	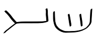	
every one of them	khul·lo	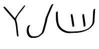	
is godless	cha·neph	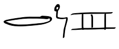	
and wicked	u·me·ra		
and every	ve·khal		
mouth	peh	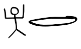	
speaks	do·ver		
folly	ne·va·lah	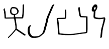	
Despite all	be·khal		
this	zot		
is not	lo		
turned away	shav		
His anger	ap·po		
is still	ve·o·wd		
His hand	ya·do	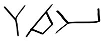	
upraised	ne·tu·yah		
For	kee	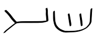	Isaiah 9:18
burns	va·a·rah		
like a fire	kha·esh		
wickedness	rish·ah		

and briers	sha·meer	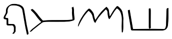	
the thorns	va·sha·yit	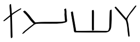	
that consumes	to·khel		
and kindles	vat·tits·tsat		
thickets	be·siv·khe		
the forest	hay·ya·ar	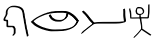	
which roll upward	vay·yit·ab·be·khu		
in billows	ge·ut		
of smoke	a·shan		
By the wrath	be·ev·rat		Isaiah 9:19
of the LORD	YHVH		
of Hosts	tse·va·o·wt	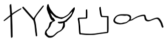	
is scorched	ne·tam		
the land	a·rets		
are	vay·hee	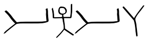	
and the people	ha·am		
fuel	ke·ma·a·kho·let		
for the fire	esh		
man	eesh	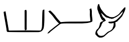	
	el		
his brother	a·chee	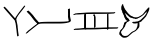	
No	lo		
even spares	yach·mo·lu	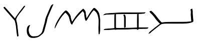	
They carve out	vay·yig·zor		Isaiah 9:20
what is on	al		
the right	ya·meen	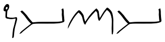	
but they are still hungry	ve·ra·ev		

they eat	vay·yo·khal		
what is on	al		
the left	se·mo·wl		
but they are still not	ve·lo		
satisfied	sa·ve·u		
Each one	eesh	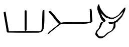	
the flesh	be·sar		
of his own offspring	ze·ro·o		
devours	yo·khe·lu		
Manasseh	me·nash·sheh	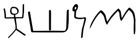	Isaiah 9:21
-	et		
[devours] Ephraim	eph·ra·yim	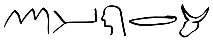	
and Ephraim	ve·eph·ra·yim		
-	et		
Manasseh	me·nash·sheh	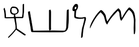	
together	yach·daw	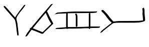	
	hem·mah		
they turn against	al		
Judah	ye·hu·dah	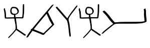	
Despite all	be·khal		
this	zot		
is not	lo		
turned away	shav		
His anger	ap·po		
is still	ve·o·wd		
His hand	ya·do	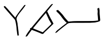	
upraised	ne·tu·yah	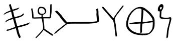	

Woe	ho·w	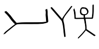	Isaiah 10:1
to those who enact	ha·cho·qe·qeem	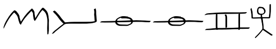	
statutes	chiq·qe	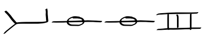	
unjust	a·ven		
and issue	u·me·khat·te·veem		
oppressive	a·mal	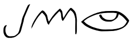	
decrees	kit·te·vu		
to deprive	le·hat·to·wt	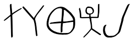	Isaiah 10:2
of fair treatment	mid·deen	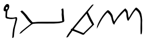	
the poor	dal·leem	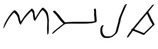	
and withhold	ve·lig·zol		
justice	mish·pat	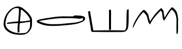	
from the oppressed	a·nee·ye	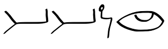	
of My people	am·mee		
to make	lih·yo·wt	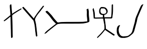	
widows	al·ma·no·wt		
their prey	she·la·lam	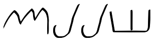	
and	ve·et		
orphans	ye·to·w·meem		
their plunder	ya·voz·zu		
What	u·mah		Isaiah 10:3
will you do	ta·a·su		
on the day	le·yo·wm	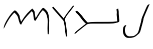	
of reckoning	pe·qud·dah	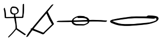	
when devastation	u·le·sho·w·ah		
from afar ?	mim·mer·chaq	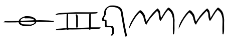	
comes	ta·vo·w		

To	al	
whom	mee	
will you flee	ta·nu·su	
for help ?	le·ez·rah	
Where	ve·a·nah	
will you leave	ta·az·vu	
your wealth ?	ke·vo·wd·khem	
Nothing will remain	bil·tee	Isaiah 10:4
but to crouch	kha·ra	
among	ta·chat	
the captives	as·seer	
among	ve·ta·chat	
the slain	ha·ru·geem	
or fall	yip·po·lu	
Despite all	be·khal	
this	zot	
is not	lo	
turned away	shav	
His anger	ap·po	
is still	ve·o·wd	
His hand	ya·do	
upraised	ne·tu·yah	
Woe	ho·w	Isaiah 10:5
to Assyria	ash·shur	
the rod	she·vet	
of My anger	ap·pee	
the staff	u·mat·teh	

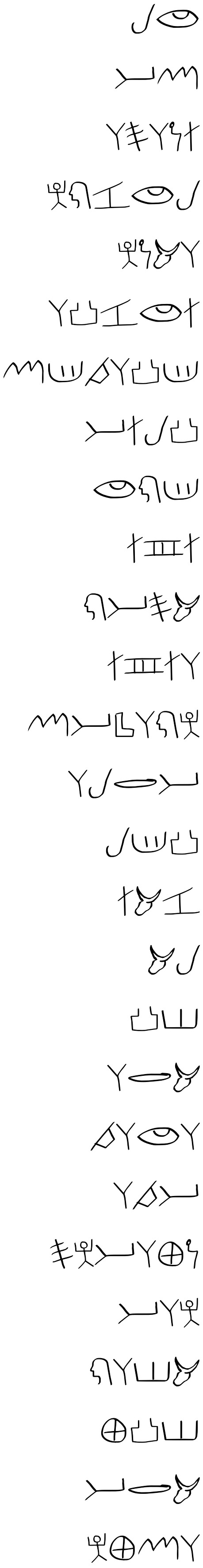

	hu		
in their hands	ve·ya·dam	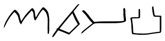	
is My wrath	za·mee		
nation	be·go·w		Isaiah 10:6
against a godless	cha·neph	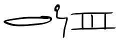	
I will send him	a·shal·le·chen·nu	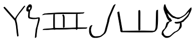	
against	ve·al		
a people	am		
destined for My rage	ev·ra·tee		
I will dispatch him	a·tsaw·ven·nu		
to take	lish·lol	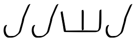	
spoils	sha·lal	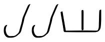	
and seize	ve·la·voz		
plunder	baz		
and to trample them down	u·le·sī·mo	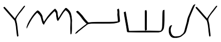	
	mir·mas	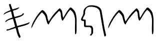	
like clay	ke·cho·mer	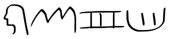	
in the streets	chu·tso·wt		
But this	ve·hu		Isaiah 10:7
is not	lo		
	khen	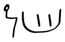	
his intention	ye·dam·meh		
his plan	u·le·va·vo		
this is not	lo		
	khen	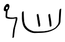	
	yach·shov		
For	kee	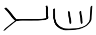	

to destroy	le·hash·meed	𐤋𐤄𐤔𐤌𐤉𐤃	
[it is] in his heart	bil·va·vo	𐤁𐤋𐤁𐤁𐤅	
and cut off	u·le·hakh·reet	𐤅𐤋𐤄𐤊𐤓𐤉𐤕	
nations	go·w·yim	𐤂𐤅𐤉𐤌	
many	lo	𐤋𐤀	
	me·at	𐤌𐤏𐤈	
-	kee	𐤊𐤉	Isaiah 10:8
he says	yo·mar	𐤉𐤀𐤌𐤓	
“ Are not	ha·lo	𐤄𐤋𐤀	
my commanders	sa·ray	𐤔𐤓𐤉	
all	yach·daw	𐤉𐤇𐤃𐤅	
kings ? ”	me·la·kheem	𐤌𐤋𐤊𐤉𐤌	
“ Is not	ha·lo	𐤄𐤋𐤀	Isaiah 10:9
like Carchemish ?	ke·khar·ke·meesh	𐤊𐤊𐤓𐤊𐤌𐤉𐤔	
Calno	kal·no	𐤊𐤋𐤍𐤅	
	im	𐤀𐤌	
Is not	lo	𐤋𐤀	
like Arpad ?	khe·ar·pad	𐤊𐤀𐤓𐤐𐤃	
Hamath	cha·mat	𐤇𐤌𐤕	
	im	𐤀𐤌	
Is not	lo	𐤋𐤀	
like Damascus ?	khe·dam·me·seq	𐤊𐤃𐤌𐤔𐤒	
Samaria	sho·me·ro·wn	𐤔𐤌𐤓𐤅𐤍	
As	ka·a·sher	𐤊𐤀𐤔𐤓	Isaiah 10:10
seized	ma·tse·ah	𐤌𐤑𐤀𐤄	
my hand	ya·dee	𐤉𐤃𐤉	
kingdoms	le·mam·le·khot	𐤋𐤌𐤌𐤋𐤊𐤕	

the idolatrous	ha·e·leel	𐤄𐤀𐤋𐤉𐤋	
whose images [surpassed]	u·phe·see·le·hem	𐤅𐤐𐤎𐤉𐤋𐤉𐤄𐤌	
those of Jerusalem	mee·ru·sha·lim	𐤌𐤉𐤓𐤅𐤔𐤋𐤌	
and Samaria	u·mish·sho·me·ro·wn	𐤅𐤌𐤔𐤌𐤓𐤅𐤍	
will I not	ha·lo	𐤄𐤋𐤀	Isaiah 10:11
and as	ka·a·sher	𐤊𐤀𐤔𐤓	
I have done to	a·see·tee	𐤏𐤔𐤉𐤕𐤉	
Samaria	le·sho·me·ro·wn	𐤋𐤔𐤌𐤓𐤅𐤍	
and its idols	ve·le·e·lee·le·ha	𐤅𐤋𐤀𐤋𐤉𐤋𐤉𐤄	
also	ken	𐤊𐤍	
do	e·e·seh	𐤀𐤏𐤔𐤄	
to Jerusalem	lee·ru·sha·lim	𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
and her idols ? ”	ve·la·a·tsab·be·ha	𐤅𐤋𐤏𐤑𐤁𐤉𐤄𐤎	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Isaiah 10:12
So when	kee	𐤊𐤉	
has completed	ye·vats·tsa	𐤉𐤁𐤑𐤏	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
His work	ma·a·se·hu	𐤌𐤏𐤔𐤄𐤅	
against Mount	be·har	𐤁𐤄𐤓	
Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
and Jerusalem	u·vee·ru·sha·lim	𐤅𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
He will say, “I will punish	eph·qod	𐤀𐤐𐤒𐤃	
for	al	𐤏𐤋	
the fruit	pe·ree	𐤐𐤓𐤉	
of his arrogant	go·del	𐤂𐤃𐤋	

heart	le·vav		
the king	me·lekh	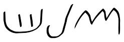	
of Assyria	ash·shur		
	ve·al		
	tiph·e·ret		
and the proud	rum		
look in his eyes	e·naw		
For	kee	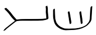	Isaiah 10:13
he says :	a·mar		
‘ By the strength	be·kho·ach		
of my hand	ya·dee	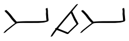	
I have done [this]	a·see·tee	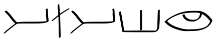	
and [by my] wisdom	u·ve·cha·khe·ma·tee	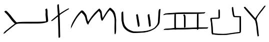	
for	kee	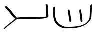	
I am clever	ne·vu·no·w·tee	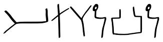	
I have removed	ve·a·seer		
the boundaries	ge·vu·lot		
of nations	am·meem	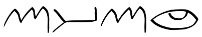	
their treasures	va·ʿa·tī·do·tē·hɛm	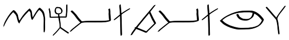	
and plundered	sho·w·se·tee		
I subdued	ve·o·w·reed	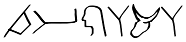	
like a mighty one	ka·beer	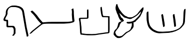	
their rulers	yo·wo·she·veem	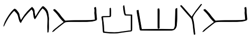	
reached	vat·tim·tsa		Isaiah 10:14
as into a nest	khaq·qen	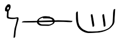	
My hand	ya·dee	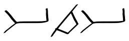	
to seize the wealth	le·chel	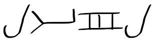	

of the nations	ha·am·meem		
Like one gathering	ve·khe·e·soph		
eggs	be·tseem		
abandoned	a·zu·vo·wt	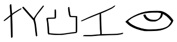	
all	kal		
the earth	ha·a·rets		
I	a·nee	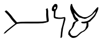	
gathered	a·sa·phe·tee		
No	ve·lo		
	ha·yah	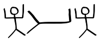	
fluttered	no·ded		
wing	ka·naph	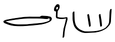	
opened	u·pho·tseh		
no beak	pheh	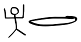	
or chirped ’”	u·me·tsaph·tseph		
raise itself	ha·yit·pa·er		Isaiah 10:15
Does an axe	hag·gar·zen		
above	al		
the one who swings	ha·cho·tsev		
it ?	bo		
Does	im		
boast	yit·gad·del		
a saw	ham·mas·so·wr	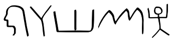	
over him	al		
who saws with it?	me·nee·pho	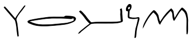	
waving	ke·ha·neeph	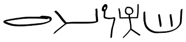	
It would be like a rod	she·vet	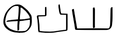	

-	ve·et	ואת	
the one who lifts it	me·ree·maw	מרימיו	
lifting him	ke·ha·reem	כהרים	
[or] a staff	mat·teh	מטה	
who is not	lo	לא	
wood !	ets	עץ	
Therefore	la·khen	לכן	Isaiah 10:16
will send	ye·shal·lach	ישלח	
the Lord	ha·a·do·wn	האדון	
GOD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
among [Assyria's] stout warriors	be·mish·man·naw	במשמניו	
a wasting disease	ra·zo·wn	רזון	
and under	ve·ta·chat	ותחת	
his pomp	ke·vo·do	כבדו	
will be kindled	ye·qad	יקד	
a fire	ye·qod	יקד	
like a burning	kee·qo·wd	כיקוד	
flame	esh	אש	
will become	ve·ha·yah	והיה	Isaiah 10:17
And the Light	o·wr	אור	
of Israel	yis·ra·el	ישראל	
a fire	le·esh	לאש	
and its Holy One	u·qe·do·wo·sho	וקדושו	
a flame	le·le·ha·vah	ללהבה	
it will burn	u·va·a·rah	ובערה	
and devour	ve·a·khe·lah	ואכלה	

Assyria’s thorns	shee·to	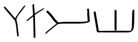	
and thistles	u·she·mee·ro		
day	be·yo·wm	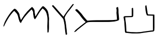	
In a single	e·chad	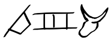	
The splendor	u·khe·vo·wd	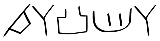	Isaiah 10:18
of its forests	ya·ro		
and orchards	ve·khar·mil·lo	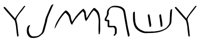	
both soul	min·ne·phesh	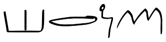	
and	ve·ad		
body	ba·sar		
it will completely destroy	ye·khal·leh		
	ve·ha·yah	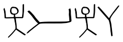	
as a sickness consumes a man	kim·sos		
	no·ses		
The remaining	u·she·ar		Isaiah 10:19
trees	ets		
of its forests	ya·ro		
so few	mis·par		
will be	yih·yu		
that a child	ve·na·ar		
could count them	yikh·te·vem	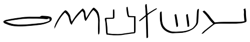	
-	ve·ha·yah	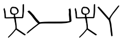	Isaiah 10:20
day	bay·yo·wm	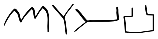	
On that	ha·hu		
will no	lo		
longer	yo·w·seeph		
	o·wd		

the remnant	she·ar		
of Israel	yis·ra·el	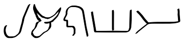	
and the survivors	u·phe·le·tat	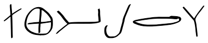	
of the house	bet	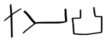	
of Jacob	ya·a·qov	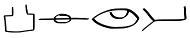	
depend	le·hish·sha·en		
on him	al		
who struck them	mak·ke·hu		
rely	ve·nish·an		
on	al		
the LORD	YHVH		
the Holy	qe·do·wosh		
One of Israel	yis·ra·el	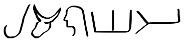	
but they will truly	be·e·met		
A remnant	she·ar		Isaiah 10:21
will return —	ya·shuv		
a remnant	she·ar		
of Jacob —	ya·a·qov		
to	el		
God	el		
the Mighty	gib·bo·wr		
Though	kee	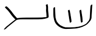	Isaiah 10:22
	im		
be	yih·yeh		
your people	am·me·kha		
O Israel	yis·ra·el	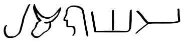	
like the sand	ke·cho·wl	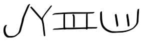	

of the sea	hay·yam	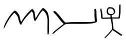	
only a remnant	she·ar		
will return	ya·shuv	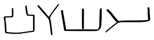	
	bo		
Destruction	kil·la·yo·wn	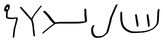	
has been decreed	cha·ruts		
overflowing	sho·w·teph		
with righteousness	tse·da·qah	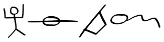	
For	kee	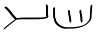	Isaiah 10:23
the destruction	kha·lah	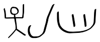	
decreed	ve·ne·che·ra·tsah		
the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt	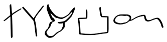	
will carry out	o·seh		
upon	be·qe·rev	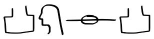	
the whole	kal	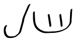	
land	ha·a·rets		
Therefore	la·khen		Isaiah 10:24
this is what	koh	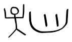	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt	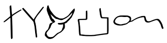	
do not	al		
fear	tee·ra	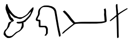	
“ O My people	am·mee		

who dwell	yo·shev		
in Zion	tsee·yo·wn	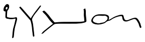	
Assyria	me·ash·shur		
you with a rod	bash·she·vet		
who strikes	yak·kek·kah		
his staff	u·mat·te·hu		
and lifts	yis·sa	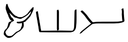	
against you	a·le·kha	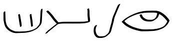	
did	be·de·rekh		
as the Egyptians	mits·ra·yim		
For	kee	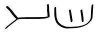	Isaiah 10:25
in just	o·wd		
a little while	me·at		
	miz·ar	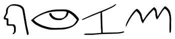	
will subside	ve·kha·lah	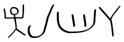	
My fury [against you]	za·am		
and My anger	ve·ap·pee		
will turn to	al		
their destruction ”	tav·lee·tam	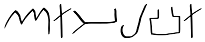	
will brandish	ve·o·w·rer		Isaiah 10:26
against them	a·law	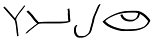	
And the LORD	YHVH		
of Hosts	tse·va·o·wt	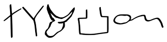	
a whip	sho·wt		
as when He struck	ke·mak·kat		
Midian	mid·yan		
at the rock	be·tsur		

of Oreb	o·w·rev	𐤏𐤅𐤓𐤁	
His staff	u·mat·te·hu	𐤅𐤌𐤈𐤄𐤅	
over	al	𐤏𐤋	
the sea	hay·yam	𐤄𐤉𐤌	
He will raise	u·ne·sa·o	𐤅𐤍𐤔𐤀𐤅	
	be·de·rekh	𐤁𐤃𐤓𐤊	
as He did in Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Isaiah 10:27
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
On that	ha·hu	𐤄𐤄𐤅𐤀	
will be lifted	ya·sur	𐤉𐤎𐤅𐤓	
the burden	sub·bo·lo	𐤎𐤁𐤋𐤅	
from	me·al	𐤌𐤏𐤋	
your shoulders	shikh·me·kha	𐤔𐤊𐤌𐤊	
and the yoke	ve·ul·lo	𐤅𐤏𐤋𐤅	
from	me·al	𐤌𐤏𐤋	
your neck	tsaw·va·re·kha	𐤑𐤅𐤀𐤓𐤊	
will be broken	ve·chub·bal	𐤅𐤇𐤁𐤋	
The yoke	ol	𐤏𐤋	
because	mip·pe·ne	𐤌𐤐𐤍𐤉	
your neck will be too large	sha·men	𐤔𐤌𐤍	
[Assyria] has entered	ba	𐤁𐤀	Isaiah 10:28
	al	𐤏𐤋	
Aiath	ay·yat	𐤏𐤉𐤕	
and passed through	a·var	𐤏𐤁𐤓	
Migron	be·mig·ro·wn	𐤁𐤌𐤂𐤓𐤅𐤍	
at Michmash	le·mikh·mas	𐤋𐤌𐤊𐤌𐤔	

storing	yaph·qeed	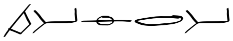	
their supplies	ke·law	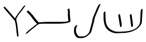	
They have crossed	a·ve·ru	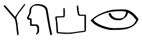	Isaiah 10:29
at the ford :	ma·ba·rah		
at Geba ”	ge·va		
“ We will spend the night	ma·lo·wn		
	la·nu		
trembles	cha·re·dah		
Ramah	ha·ra·mah	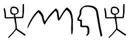	
Gibeah	giv·at	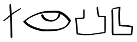	
of Saul	sha·ul		
flees	na·sah		
Cry aloud	tsa·ha·lee		Isaiah 10:30
	qo·w·lekh		
O Daughter	bat		
of Gallim !	gal·leem	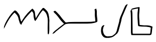	
Listen	haq·shee·vee	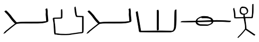	
O Laishah !	lay·shah	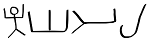	
O wretched	a·nee·yah	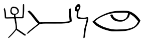	
Anathoth !	a·na·to·wt	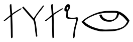	
flees	na·de·dah		Isaiah 10:31
Madmenah	mad·me·nah		
the people	yo·she·ve		
of Gebim	hag·ge·veem	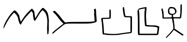	
take refuge	he·ee·zu	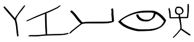	
Yet	o·wd		Isaiah 10:32
today	hay·yo·wm	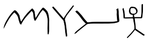	

at Nob	be·nov		
they will halt	la·a·mod		
shaking	ye·no·pheph		
a fist	ya·do	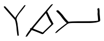	
at the mount	har		
of Daughter	bēt	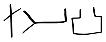	
Zion	tsee·yo·wn	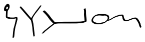	
at the hill	giv·at	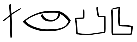	
of Jerusalem	ye·ru·sha·lim		
Behold	hin·neh		Isaiah 10:33
the Lord	ha·a·do·wn		
GOD	YHVH		
of Hosts	tse·va·o·wt	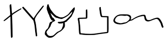	
will lop off	me·sa·eph		
the branches	pu·rah		
with terrifying power	be·ma·a·ra·tsah		
The tall	ve·ra·me		
trees	haq·qo·w·mah	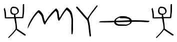	
will be cut down	ge·du·eem		
the lofty ones	ve·hag·ge·vo·heem		
will be felled	yish·pa·lu		
He will clear	ve·niq·qaph	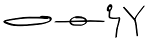	Isaiah 10:34
thickets	siv·khe	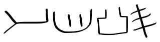	
the forest	hay·ya·ar	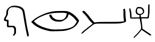	
with an axe	bab·bar·zel		
and Lebanon	ve·hal·le·va·no·wn	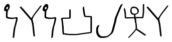	
before the Mighty One	be·ad·deer	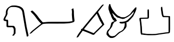	

will fall	yip·po·wl	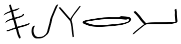	
will spring up	ve·ya·tsa	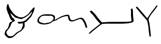	Isaiah 11:1
Then a shoot	cho·ter	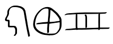	
from the stump	mig·ge·za	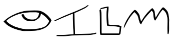	
of Jesse	yi·shay	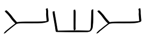	
and a Branch	ve·ne·tser	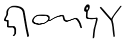	
from his roots	mish·sha·ra·shaw	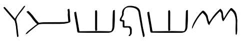	
will bear fruit	yiph·reh	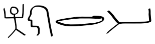	
will rest	ve·na·chah	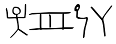	Isaiah 11:2
on Him —	a·law	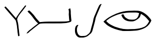	
The Spirit	ru·ach	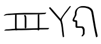	
of the LORD	YHVH	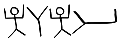	
the Spirit	ru·ach	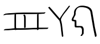	
of wisdom	chakh·mah	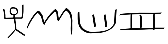	
and understanding	u·vee·nah	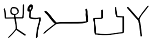	
the Spirit	ru·ach	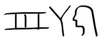	
of counsel	e·tsah	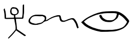	
and strength	u·ge·vu·rah	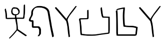	
the Spirit	ru·ach	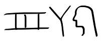	
of knowledge	da·at	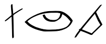	
and fear	ve·yir·at	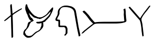	
of the LORD	YHVH	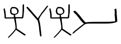	
And He will delight	va·ha·ree·cho	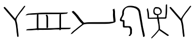	Isaiah 11:3
in the fear	be·yir·at	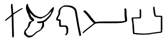	
of the LORD	YHVH	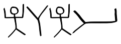	
He will not	ve·lo	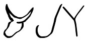	
see	le·mar·eh	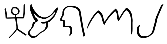	

by what His eyes	e·naw		
judge	yish·po·wt		
and He will not	ve·lo		
hear	le·mish·ma	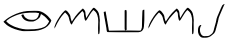	
by what His ears	a·ze·naw	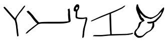	
decide	yo·w·khee·ach		
He will judge	ve·sha·phat		Isaiah 11:4
but with righteousness	be·tse·deq		
the poor	dal·leem	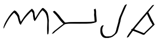	
He will decide	ve·ho·w·khee·ach	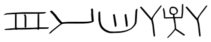	
and with equity	be·mee·sho·wr	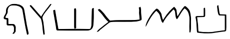	
for the lowly	le·an·ve	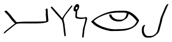	
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He will strike	ve·hik·kah	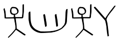	
the earth	e·rets		
with the rod	be·she·vet		
of His mouth	pee	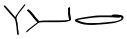	
with the breath	u·ve·ru·ach		
of His lips	se·pha·taw		
and slay	ya·meet		
the wicked	ra·sha		
will be	ve·ha·yah	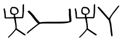	Isaiah 11:5
Righteousness	tse·deq	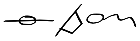	
the belt	e·zo·wr		
around His hips	ma·te·naw	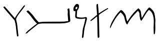	
and faithfulness	ve·ha·e·mu·nah	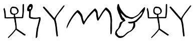	
the sash	e·zo·wr		

around His waist	cha·la·tsaw		
will live	ve·gar		Isaiah 11:6
The wolf	ze·ev	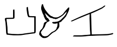	
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the lamb	ke·ves	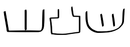	
and the leopard	ve·na·mer	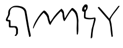	
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the goat	ge·dee	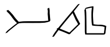	
will lie down	yir·bats	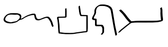	
the calf	ve·e·gel		
and young lion	u·khe·pheer		
and fatling	u·me·ree	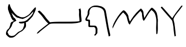	
will be together	yach·daw	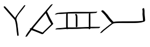	
and a little child	ve·na·ar		
	qa·ton	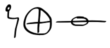	
will lead	no·heg		
them	bam	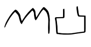	
The cow	u·pha·rah		Isaiah 11:7
with the bear	va·dov		
will graze	tir·e·nah		
together	yach·daw	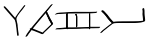	
will lie down	yir·be·tsu		
their young	yal·de·hen	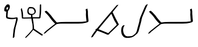	
and the lion	ve·ar·yeh	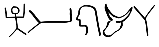	
like the ox	kab·ba·qar	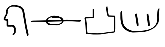	
will eat	yo·khal		
straw	te·ven		

will play	ve·shi·a·sha	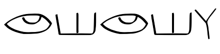	Isaiah 11:8
The infant	yo·w·neq	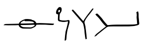	
by	al	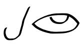	
den	chur	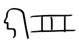	
the cobra’s	pa·ten	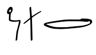	
into	ve·al	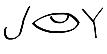	
nest	me·u·rat	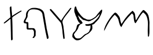	
the viper’s	tsiph·o·w·nee	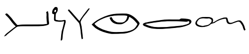	
and the toddler	ga·mul	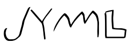	
	ya·do	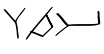	
will reach	ha·dah	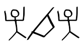	
They will neither	lo	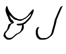	Isaiah 11:9
harm	ya·re·u	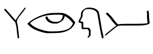	
nor	ve·lo	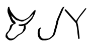	
destroy	yash·chee·tu	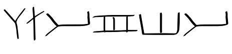	
on all	be·khal	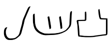	
mountain	har	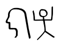	
My holy	qad·shee	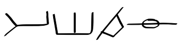	
for	kee	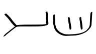	
will be full	ma·le·ah	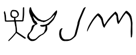	
the earth	ha·a·rets	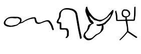	
of the knowledge	de·ah	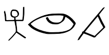	
-	et	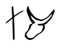	
of the LORD	YHVH	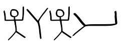	
of water	kam·ma·yim	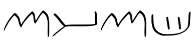	
as the sea	lay·yam	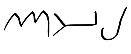	
is full	me·khas·seem	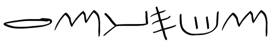	

-	ve·ha·yah	והיה	Isaiah 11:10
day	bay·yo·wm	ביום	
On that	ha·hu	ההוא	
the Root	sho·resh	שרש	
of Jesse	yi·shay	ישי	
-	a·sher	אשר	
will stand	o·med	עמד	
as a banner	le·nes	לנס	
for the peoples	am·meem	עמים	
	e·law	אליו	
The nations	go·w·yim	גוים	
will seek Him	yid·ro·shu	ידרשו	
	ve·ha·ye·tah	והיתה	
and His place of rest	me·nu·cha·to	מנחתו	
will be glorious	ka·vo·wd	כבוד	
-	ve·ha·yah	והיה	Isaiah 11:11
day	bay·yo·wm	ביום	
On that	ha·hu	ההוא	
	yo·w·seeph	יוסיף	
the Lord	a·do·nay	אדני	
a second time	she·neet	שנית	
will extend His hand	ya·do	ידו	
to recover	liq·no·wt	לקנות	
-	et	את	
the remnant	she·ar	שאר	
of His people	am·mo	עמו	
-	a·sher	אשר	

-	yish·sha·er	ישאר	
from Assyria	me·ash·shur	מאשור	
from Egypt	u·mim·mits·ra·yim	וממצרים	
from Pathros	u·mip·pat·ro·ws	ומפתרוס	
from Cush	u·mik·kush	ומכוש	
from Elam	u·me·e·lam	ומעילם	
from Shinar	u·mish·shin·ar	ומשנער	
from Hamath	u·me·cha·mat	ומחמת	
and from the islands	u·me·ee·ye	ומאיי	
of the sea	hay·yam	הים	
He will raise	ve·na·sa	ונשא	Isaiah 11:12
a banner	nes	נס	
for the nations	lag·go·w·yim	לגוים	
and gather	ve·a·saph	ואסף	
the exiles	nid·che	נדחי	
of Israel	yis·ra·el	ישראל	
the scattered	u·ne·phu·tso·wt	ונפצות	
of Judah	ye·hu·dah	יהודה	
He will collect	ye·qab·bets	יקבץ	
from the four	me·ar·ba	מארבע	
corners	kan·pho·wt	כנפות	
of the earth	ha·a·rets	הארץ	
will depart	ve·sa·rah	וסרה	Isaiah 11:13
Then the jealousy	qin·at	קנאת	
of Ephraim	eph·ra·yim	אפרים	
and the adversaries	ve·tso·re·re	וצררי	
of Judah	ye·hu·dah	יהודה	

will be cut off	yik·ka·re·tu	𐤉𐤊𐤓𐤕𐤅	
Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
will no longer	lo	𐤋𐤀	
envy	ye·qan·ne	𐤉𐤒𐤍𐤀	
	et	𐤀𐤕	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
Judah	vee·hu·dah	𐤅𐤉𐤄𐤅𐤃𐤄	
nor will	lo	𐤋𐤀	
harass	ya·tsor	𐤉𐤑𐤓	
	et	𐤀𐤕	
Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
They will swoop down	ve·a·phu	𐤅𐤏𐤐𐤅	Isaiah 11:14
on the slopes	ve·kha·teph	𐤁𐤊𐤕𐤐	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
to the west	yam·mah	𐤉𐤌𐤄	
together	yach·daw	𐤉𐤇𐤃𐤅	
they will plunder	ya·voz·zu	𐤉𐤁𐤆𐤅	
-	et	𐤀𐤕	
the sons	be·ne	𐤁𐤍𐤉	
of the east	qe·dem	𐤒𐤃𐤌	
on Edom	e·do·wm	𐤀𐤃𐤅𐤌	
and Moab	u·mo·w·av	𐤅𐤌𐤅𐤀𐤁	
They will lay	mish·loch	𐤌𐤔𐤋𐤅𐤇	
their hands	ya·dam	𐤉𐤃𐤌	
and the Ammonites	u·ve·ne	𐤅𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
will be subject to them	mish·ma·tam	𐤌𐤔𐤌𐤏𐤕𐤌	

will devote to destruction	ve·he·che·reem	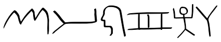	Isaiah 11:15
The LORD	YHVH		
-	et		
the gulf	le·sho·wn		
of the Sea	yam	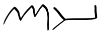	
of Egypt	mits·ra·yim		
He will sweep	ve·he·neeph	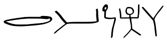	
His hand	ya·do	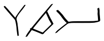	
over	al		
the Euphrates	han·na·har		
with a scorching	ba·yam	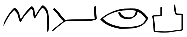	
wind	ru·cho	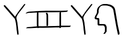	
He will split it	ve·hik·ka·hu		
into seven	le·shiv·ah		
streams	ne·cha·leem	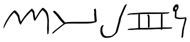	
for men to cross	ve·hid·reekh	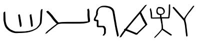	
with dry sandals	ban·ne·a·leem	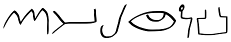	
There will be	ve·ha·ye·tah	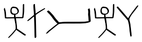	Isaiah 11:16
a highway	me·sil·lah		
for the remnant	lish·ar		
of His people	am·mo		
who	a·sher		
remain	yish·sha·er		
from Assyria	me·ash·shur		
as	ka·a·sher		
there was	ha·ye·tah	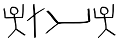	
for Israel	le·yis·ra·el		

when	be·yo·wm	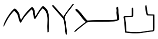	
they came up	a·lo·to	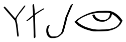	
from the land	me·e·rets	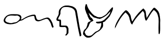	
of Egypt	mits·ra·yim	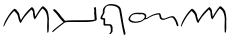	
you will say :	ve·a·mar·ta	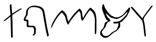	Isaiah 12:1
day	bay·yo·wm	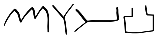	
In that	ha·hu	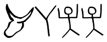	
I will praise You	o·wd·kha	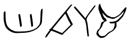	
“ O LORD	YHVH	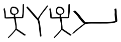	
Although	kee	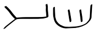	
You were angry	a·naph·ta	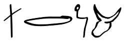	
with me	bee	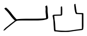	
has turned away	ya·shov	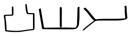	
Your anger	ap·pe·kha	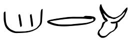	
and You have comforted me	u·te·na·cha·me·nee	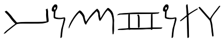	
Surely	hin·neh	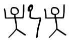	Isaiah 12:2
God	el	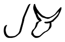	
is my salvation	ye·shu·a·tee	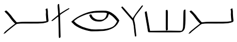	
I will trust	ev·tach	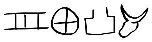	
and not	ve·lo	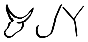	
be afraid	eph·chad	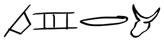	
For	kee	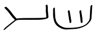	
is my strength	az·zee	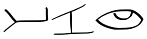	
and my song	ve·zim·rat	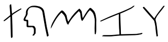	
the LORD	yah	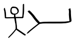	
GOD	YHVH	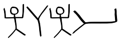	
and He also has become	vay·hee	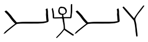	

my	lee	
salvation ”	lee·shu·ah	
you will draw	u·she·av·tem	Isaiah 12:3
water	ma·yim	
With joy	be·sa·so·wn	
from the springs	mim·ma·ay·ne	
of salvation	hay·shu·ah	
you will say :	va·a·mar·tem	Isaiah 12:4
day	bay·yo·wm	
and on that	ha·hu	
“ Give praise	ho·w·du	
to the LORD	la·YHVH	
proclaim	qir·u	
His name !	vish·mo	
Make	ho·w·dee·u	
among the peoples	va·am·meem	
His works {known}	a·lee·lo·taw	
declare	haz·kee·ru	
that	kee	
is exalted	nis·gav	
His name	she·mo	
Sing	zam·me·ru	Isaiah 12:5
to the LORD	YHVH	
for	kee	
glorious things	ge·ut	
He has done	a·sah	
be known	me·yud·da·ʿat	

Let this	zot	
in all	be·khal	
the earth	ha·a·rets	
Cry out	tsa·ha·lee	Isaiah 12:6
and sing	va·ron·nee	
O citizen	yo·wo·she·vet	
of Zion	tsee·yo·wn	
for	kee	
great	ga·do·wl	
among you	be·qir·bekh	
[is] the Holy	qe·do·wosh	
One of Israel ”	yis·ra·el	
[This is] the burden	mas·sa	Isaiah 13:1
against Babylon	ba·vel	
that	a·sher	
received :	cha·zah	
Isaiah	ye·sha·ya·hu	
son	ben	
of Amoz	a·mo·wts	
on	al	Isaiah 13:2
hilltop	har	
a barren	nish·peh	
Raise	se·u	
a banner	nes	
call	ha·ree·mu	
aloud	qo·wl	
to them	la·hem	

Wave	ha·nee·phu	𐤄𐤍𐤉𐤐𐤅	
your hand	yad	𐤉𐤃	
that they may enter	ve·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
the gates	pit·che	𐤐𐤕𐤇𐤉	
of the nobles	ne·dee·veem	𐤍𐤃𐤉𐤁𐤉𐤌	
I	a·nee	𐤀𐤍𐤉	Isaiah 13:3
have commanded	tsiw·ve·tee	𐤑𐤅𐤉𐤕𐤉	
My sanctified ones	lim·qud·da·shay	𐤋𐤌𐤒𐤃𐤔𐤉	
I have even	gam	𐤂𐤌	
summoned	qa·ra·tee	𐤒𐤓𐤀𐤕𐤉	
My warriors	gib·bo·w·ray	𐤂𐤁𐤅𐤓𐤉	
to execute My wrath	le·ap·pee	𐤋𐤀𐤐𐤉	
[and] exult	al·lee·ze	𐤏𐤋𐤉𐤆𐤉	
in My triumph	ga·a·va·tee	𐤂𐤀𐤅𐤕𐤉	
Listen	qo·wl	𐤒𐤅𐤋	Isaiah 13:4
a tumult	ha·mo·wn	𐤄𐤌𐤅𐤍	
on the mountains	be·ha·reem	𐤁𐤄𐤓𐤉𐤌	
like that	de·mut	𐤃𐤌𐤅𐤕	
multitude !	am	𐤏𐤌	
of a great	rav	𐤓𐤁	
Listen	qo·wl	𐤒𐤅𐤋	
an uproar	she·o·wn	𐤔𐤀𐤅𐤍	
among the kingdoms	mam·le·kho·wt	𐤌𐤌𐤋𐤊𐤅𐤕	
like nations	go·w·yim	𐤂𐤅𐤉𐤌	
gathered together !	ne·e·sa·pheem	𐤍𐤀𐤎𐤐𐤉𐤌	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	

is mobilizing	me·phaq·qed		
an army	tse·va	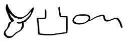	
for war	mil·cha·mah	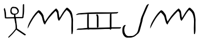	
They are coming	ba·eem		Isaiah 13:5
lands	me·e·rets		
from faraway	mer·chaq	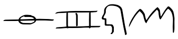	
from the ends	miq·tseh	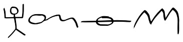	
of the heavens —	hash·sha·ma·yim	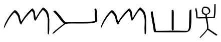	
the LORD	YHVH		
and the weapons	u·khe·le	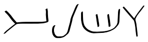	
of His wrath —	za·mo		
to destroy	le·chab·bel	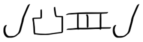	
the whole	kal		
country	ha·a·rets		
Wail	he·lee·lu	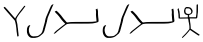	Isaiah 13:6
for	kee	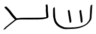	
is near	qa·ro·wv	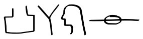	
the Day	yo·wm		
of the LORD	YHVH		
as destruction	ke·shod		
from the Almighty	mish·shad·day		
it will come	ya·vo·w		
Therefore	al		Isaiah 13:7
	ken	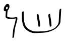	
all	kal	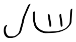	
hands	ya·da·yim	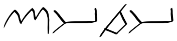	
will fall limp	tir·pe·nah		

and every	ve·khal	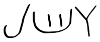	
heart	le·vav	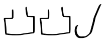	
man’s	e·no·wosh	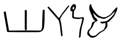	
will melt	yim·mas	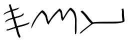	
Terror	ve·niv·ha·lu	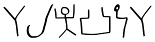	Isaiah 13:8
pain	tsee·reem	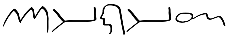	
and anguish	va·cha·va·leem	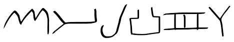	
will seize them	yo·che·zun	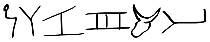	
like a woman in labor	kay·yo·w·le·dah	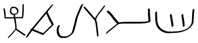	
they will writhe	ye·chee·lun	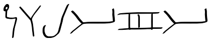	
one	eesh	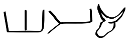	
They will look at	el	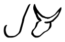	
another	re·e·hu	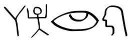	
with fear	yit·ma·hu	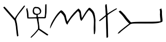	
their faces	pe·ne	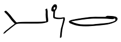	
flushed	le·ha·veem	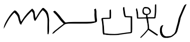	
	pe·ne·hem	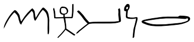	
Behold	hin·neh	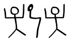	Isaiah 13:9
the Day	yo·wm	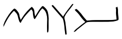	
of the LORD	YHVH	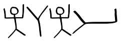	
is coming —	ba	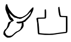	
cruel	akh·za·ree	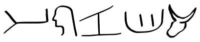	
with fury	ve·ev·rah	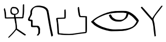	
and burning anger	va·cha·ro·wn	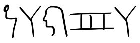	
—	aph	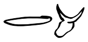	
to make	la·sum	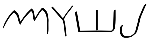	
the earth	ha·a·rets	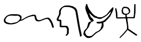	

a desolation	le·sham·mah	
the sinners	ve·chat·ta·e·ha	
and to destroy	yash·meed	
within it	mim·men·nah	
For	kee	Isaiah 13:10
the stars	kho·wkh·ve	
of heaven	hash·sha·ma·yim	
and their constellations	u·khe·see·le·hem	
will not	lo	
give	ya·hel·lu	
their light	o·w·ram	
will be darkened	cha·shakh	
sun	hash·she·mesh	
The rising	be·tse·to	
and the moon	ve·ya·re·ach	
will not	lo	
give	yag·gee·ha	
its light	o·w·ro	
I will punish	u·pha·qad·tee	Isaiah 13:11
-	al	
the world	te·vel	
[for its] evil	ra·ah	
and	ve·al	
the wicked	re·sha·eem	
for their iniquity	a·wo·nam	
I will end	ve·hish·bat·tee	
the haughtiness	ge·o·wn	

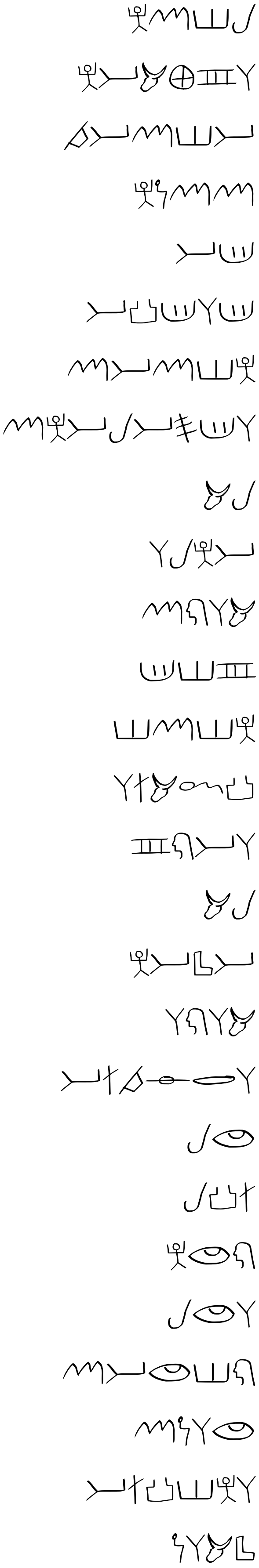

of the arrogant	ze·deem	
the pride	ve·ga·a·vat	
of the ruthless	a·ree·tseem	
and lay low	ash·peel	
scarcer	o·w·qeer	Isaiah 13:12
{I will make} man	e·no·wosh	
than pure gold	mip·paz	
and mankind	ve·a·dam	
rarer than the gold	mik·ke·tem	
of Ophir	o·w·pheer	
Therefore	al	Isaiah 13:13
	ken	
I will make the heavens	sha·ma·yim	
tremble	ar·geez	
will be shaken	ve·tir·ash	
and the earth	ha·a·rets	
from its place	mim·me·qo·w·mah	
at the wrath	be·ev·rat	
of the LORD	YHVH	
of Hosts	tse·va·o·wt	
on the day	u·ve·yo·wm	
of His burning anger	cha·ro·wn	
	ap·po	
-	ve·ha·yah	Isaiah 13:14
gazelle	kits·vee	
Like a hunted	mud·dach	
like a sheep	u·khe·tson	

without	ve·en	𐤅𐤀𐤉𐤍	
a shepherd	me·qab·bets	𐤌𐤒𐤁𐤑	
each	eesh	𐤀𐤉𐤔	
to	el	𐤀𐤋	
his own people	am·mo	𐤏𐤌𐤅	
will return	yiph·nu	𐤉𐤐𐤍𐤅	
each	ve·eesh	𐤅𐤀𐤉𐤔	
to	el	𐤀𐤋	
his native land	ar·tso	𐤀𐤓𐤑𐤅	
will flee	ya·nu·su	𐤉𐤍𐤅𐤎𐤅	
Whoever	kal	𐤊𐤋	Isaiah 13:15
is caught	han·nim·tsa	𐤄𐤍𐤌𐤑𐤀	
will be stabbed	yid·da·qer	𐤉𐤃𐤒𐤓	
and whoever	ve·khal	𐤅𐤊𐤋	
is captured	han·nis·peh	𐤄𐤍𐤎𐤐𐤄	
will die	yip·po·wl	𐤉𐤐𐤅𐤋	
by the sword	be·cha·rev	𐤁𐤇𐤓𐤁	
Their infants	ve·o·le·le·hem	𐤅𐤏𐤋𐤋𐤉𐤄𐤌	Isaiah 13:16
will be dashed to pieces	ye·rut·te·shu	𐤉𐤓𐤈𐤔𐤅	
before their eyes	le·e·ne·hem	𐤋𐤏𐤉𐤍𐤉𐤄𐤌	
will be looted	yish·shas·su	𐤉𐤔𐤎𐤅	
their houses	bat·te·hem	𐤁𐤕𐤉𐤄𐤌	
and their wives	u·ne·she·hem	𐤅𐤍𐤔𐤉𐤄𐤌	
will be ravished	tish·sha·gal·nah	𐤕𐤔𐤂𐤋𐤍𐤄	
Behold	hin·nee	𐤄𐤍𐤍𐤉	Isaiah 13:17
I will stir up	me·eer	𐤌𐤏𐤉𐤓	
against them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	

-	et		
the Medes	ma·day		
who	a·sher		
for silver	ke·seph		
have no	lo		
regard	yach·sho·vu		
for gold	ve·za·hav	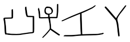	
and no	lo		
desire	yach·pe·tsu		
	vo		
Their bows	u·qe·sha·to·wt	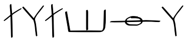	Isaiah 13:18
{will dash} young men	ne·a·reem	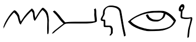	
to pieces	te·rat·tash·nah		
on the fruit	u·phe·ree		
of the womb	ve·ten		
they will have no	lo		
mercy	ye·ra·che·mu	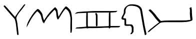	
on	al		
the children	ba·neem	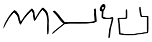	
they will not	lo		
look with pity	ta·chus	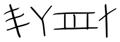	
	e·nam	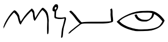	
will be	ve·ha·ye·tah	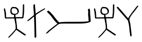	Isaiah 13:19
And Babylon	va·vel		
the jewel	tse·vee		
of the kingdoms	mam·la·kho·wt		
the glory	tiph·e·ret		

of the pride	ge·o·wn	גאון	
of the Chaldeans	kas·deem	כשדים	
overthrown	ke·mah·pe·khat	כמהפכת	
by God	e·lo·heem	אלהים	
-	et	את	
like Sodom	se·dom	סדם	
-	ve·et	ואת	
and Gomorrah	a·mo·rah	עמרה	
She will never	lo	לא	Isaiah 13:20
be inhabited	te·shev	תשב	
	la·ne·tsach	לנצח	
or	ve·lo	ולא	
settled	tish·kon	תשכן	
from	ad	עד	
generation	do·wr	דור	
to generation	va·do·wr	ודור	
no	ve·lo	ולא	
will pitch his tent	ya·hel	יהל	
there	sham	שם	
nomad	a·ra·vee	ערבי	
shepherd	ve·ro·eem	ורעים	
no	lo	לא	
will rest his flock	yar·bi·tsu	ירבצו	
there	sham	שם	
will lie down	ve·ra·ve·tsu	ורבצו	Isaiah 13:21
there	sham	שם	
But desert creatures	tsee·yeem	ציים	

will fill	u·ma·le·u	𐤅𐤌𐤋𐤀𐤅	
her houses	vat·te·hem	𐤁𐤕𐤉𐤄𐤌	
and howling creatures	o·cheem	𐤀𐤇𐤉𐤌	
will dwell	ve·sha·khe·nu	𐤅𐤔𐤊𐤍𐤅	
there	sham	𐤔𐤌	
	be·no·wt	𐤁𐤍𐤅𐤕	
Ostriches	ya·a·nah	𐤉𐤏𐤍𐤄	
and wild goats	u·se·ee·reem	𐤅𐤔𐤏𐤉𐤓𐤉𐤌	
will leap about	ye·raq·qe·du	𐤉𐤓𐤒𐤃𐤅	
	sham	𐤔𐤌	
will howl	ve·a·nah	𐤅𐤏𐤍𐤄	Isaiah 13:22
Hyenas	ee·yeem	𐤀𐤉𐤉𐤌	
in her fortresses	be·ʾal·m·no·taw	𐤁𐤀𐤋𐤌𐤍𐤅𐤕𐤉𐤅	
and jackals	ve·tan·neem	𐤅𐤕𐤍𐤉𐤌	
palaces	be·he·khe·le	𐤁𐤄𐤉𐤊𐤋𐤉	
in her luxurious	o·neg	𐤏𐤍𐤂	
is at hand	ve·qa·ro·wv	𐤅𐤒𐤓𐤅𐤁	
	la·vo·w	𐤋𐤁𐤅𐤀	
[Babylon’s] time	it·tah	𐤏𐤕𐤄	
and her days	ve·ya·me·ha	𐤅𐤉𐤌𐤉𐤄	
will not	lo	𐤋𐤀	
be prolonged	yim·ma·she·khu	𐤉𐤌𐤔𐤊𐤅	
For	kee	𐤊𐤉	Isaiah 14:1
will have compassion	ye·ra·chem	𐤉𐤓𐤇𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
on Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	

He will choose	u·va·char	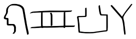	
once again	o·wd		
Israel	be·yis·ra·el	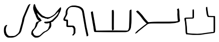	
and settle them	ve·hin·nee·cham	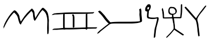	
in	al		
their own land	ad·ma·tam		
will join them	ve·nil·vah	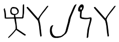	
The foreigner	hag·ger		
with	a·le·hem	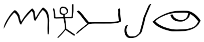	
and unite	ve·nis·pe·chu		
	al		
the house	bet	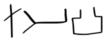	
of Jacob	ya·a·qov	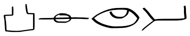	
will escort [Israel]	u·le·qa·chum	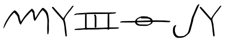	Isaiah 14:2
The nations	am·meem		
and bring	ve·he·vee·um	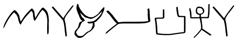	
it to	el		
its homeland	me·qo·w·mam	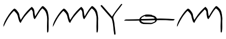	
will possess [the nations]	ve·hit·na·cha·lum	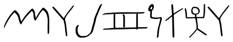	
Then the house	bet	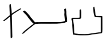	
of Israel	yis·ra·el	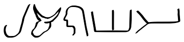	
in	al		
land	ad·mat		
the LORD’s	YHVH		
as menservants	la·a·va·deem	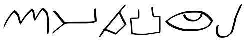	
and maidservants	ve·lish·pha·cho·wt		
They will make	ve·ha·yu	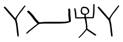	

captives	sho·veem	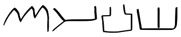	
of their captors	le·sho·ve·hem	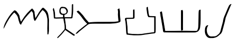	
and rule	ve·ra·du		
over their oppressors	be·no·ge·se·hem	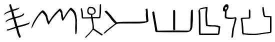	
-	ve·ha·yah	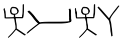	Isaiah 14:3
On the day that	be·yo·wm	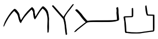	
gives you rest	ha·nee·ach	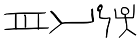	
the LORD	YHVH		
	le·kha	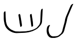	
your pain	me·a·tse·be·kha		
and torment	u·me·ra·ge·ze·kha		
from	u·min		
labor	ha·a·vo·dah	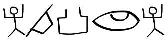	
and from the hard	haq·qa·shah		
into which	a·sher		
you were forced	ub·bad	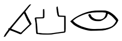	
	bakh	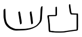	
you will sing	ve·na·sa·ta		Isaiah 14:4
song of contempt	ham·ma·shal		
this	haz·zeh		
against	al		
the king	me·lekh	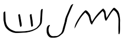	
of Babylon	ba·vel		
- :	ve·a·ma·re·ta		
How	ekh	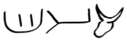	
has ceased	sha·vat		
the oppressor	no·ges		

has ended !	sha·ve·tah		
and how his fury	mad·he·vah		
has broken	sha·var		Isaiah 14:5
The LORD	YHVH	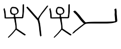	
the staff	mat·teh		
of the wicked	re·sha·eem		
the scepter	she·vet		
of the rulers	mo·she·leem	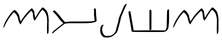	
It struck	mak·keh		Isaiah 14:6
the peoples	am·meem	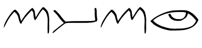	
in anger	be·ev·rah		
blows	mak·kat		
with unceasing	bil·tee	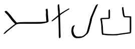	
	sa·rah		
it subdued	ro·deh		
in rage	va·aph		
the nations	go·w·yim	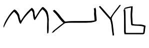	
persecution	mur·daph		
with relentless	be·lee	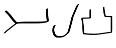	
	cha·sakh	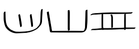	
and at rest	na·chah	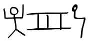	Isaiah 14:7
is at peace	sha·qe·tah	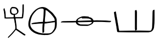	
All	kal	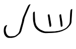	
the earth	ha·a·rets		
they break out	pa·tse·chu		
in song	rin·nah		
Even	gam		Isaiah 14:8

the cypresses	be·ro·wo·sheem	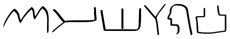	
exult	sa·me·chu	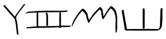	
over you :	le·kha	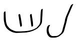	
and cedars	ar·ze		
of Lebanon	le·va·no·wn		
“ Since	me·az		
you have been laid low	sha·khav·ta	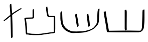	
no	lo		
comes	ya·a·leh		
woodcutter	hak·ko·ret		
against us ”	a·le·nu	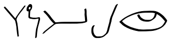	
Sheol	she·o·wl		Isaiah 14:9
beneath	mit·ta·chat		
is eager	ra·ge·zah		
you	le·kha	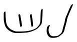	
to meet	liq·rat	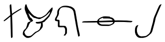	
upon your arrival	bo·w·e·kha		
It stirs	o·w·rer		
to greet you —	le·kha	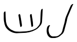	
the spirits of the dead	re·pha·eem		
all	kal		
the rulers	at·tu·de		
of the earth	a·rets		
rise	he·qeem	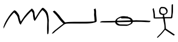	
from their thrones	mik·kis·o·w·tam		
It makes all	kol	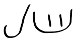	
the kings	mal·khe	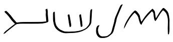	

of the nations	go·w·yim	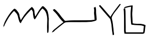	
They will all	kul·lam	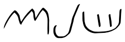	Isaiah 14:10
respond	ya·a·nu		
saying	ve·yo·me·ru		
to you	e·le·kha	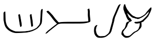	
too	gam		
“ You	at·tah		
have become weak	chul·le·ta	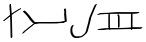	
as	kha·mo·w·nu		
we are	e·le·nu	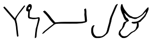	
you have become like us ! ”	nim·sha·le·ta	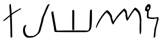	
has been brought down	hu·rad		Isaiah 14:11
to Sheol	she·o·wl		
Your pomp	ge·o·w·ne·kha		
along with the music	hem·yat	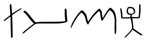	
of your harps	ne·va·le·kha	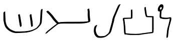	
	tach·te·kha		
are your bed	yuts·tsa		
Maggots	rim·mah		
your blanket	u·me·khas·se·kha		
and worms	to·w·le·ah		
How	ekh	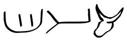	Isaiah 14:12
you have fallen	na·phal·ta		
from heaven	mish·sha·ma·yim		
O day star	he·lel	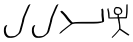	
son	ben		
of the dawn !	sha·char	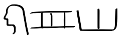	

You have been cut down	nig·da·ta		
to the ground	la·a·rets		
O destroyer	cho·w·lesh		
of	al		
nations	go·w·yim	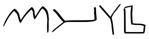	
You	ve·at·tah		Isaiah 14:13
said	a·mar·ta		
in your heart :	vil·va·ve·kha		
to the heavens	hash·sha·ma·yim	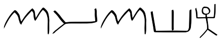	
“ I will ascend	e·e·leh		
above	mim·ma·al		
the stars	le·kho·wkh·ve		
of God	el		
I will raise	a·reem	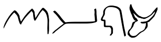	
my throne	kis·ee		
I will sit	ve·e·shev		
on the mount	be·har		
of assembly	mo·w·ed		
in the far reaches	be·yar·ke·te		
of the north	tsa·pho·wn		
I will ascend	e·e·leh		Isaiah 14:14
above	al		
the tops	ba·mo·te		
of the clouds	av		
I will make myself like	ed·dam·meh		
the Most High ”	le·el·yo·wn	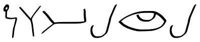	
But	akh		Isaiah 14:15

to	el	אל	
Sheol	she·o·wl	שאול	
you will be brought down	tu·rad	תורד	
to	el	אל	
the lowest depths	yar·ke·te	ירכתי	
of the Pit	vo·wr	בור	
Those who see you	ro·e·kha	ראיך	Isaiah 14:16
-	e·le·kha	אליך	
will stare	yash·gee·chu	ישגיחו	
your fate :	e·le·kha	אליך	
they will ponder	yit·bo·w·na·nu	יתבוננו	
“ Is this	ha·zeh	הזה	
the man	ha·eesh	האיש	
who shook	mar·geez	מרגיז	
the earth	ha·a·rets	הארץ	
tremble	mar·eesh	מרעיש	
[and] made the kingdoms	mam·la·kho·wt	ממלכות	
who turned	sam	שם	Isaiah 14:17
the world	te·vel	תבל	
into a desert	kam·mid·bar	כמדבר	
its cities	ve·a·raw	ועריו	
and destroyed	ha·ras	הרס	
the captives	a·see·raw	אסיריו	
who refused	lo	לא	
to let	pha·tach	פתח	
return to their homes ? ”	ba·ye·tah	ביתה	

All	kal	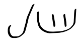	Isaiah 14:18
the kings	mal·khe	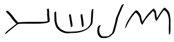	
of the nations	go·w·yim	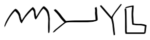	
	kul·lam	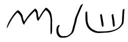	
lie	sha·khe·vu		
in state	ve·kha·vo·wd	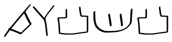	
each	eesh	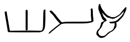	
in his own tomb	be·ve·to	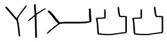	
But you	ve·at·tah		Isaiah 14:19
are cast out	ha·she·lakh·ta	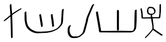	
of your grave	miq·qiv·re·kha	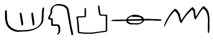	
branch	ke·ne·tser		
like a rejected	nit·av		
covered	le·vush		
by those slain	ha·ru·geem	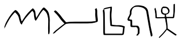	
	me·to·a·ne		
with the sword	cha·rev		
and dumped	yo·wr·de		
into	el		
a rocky	av·ne		
pit	vo·wr		
like a carcass	ke·phe·ger		
trampled underfoot	mu·vas		
You will not	lo		Isaiah 14:20
join them	te·chad	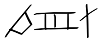	
	it·tam		
in burial	biq·vu·rah	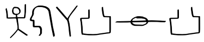	

since	kee	𐤊𐤉	
your land	ar·tse·kha	𐤀𐤓𐤑𐤊	
you have destroyed	shi·cha·ta	𐤔𐤇𐤕	
your own people	am·me·kha	𐤏𐤌𐤊	
and slaughtered	ha·ra·ge·ta	𐤄𐤓𐤂𐤕	
will never again	lo	𐤋𐤀	
be mentioned	yiq·qa·re	𐤉𐤒𐤓𐤀	
	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
The offspring	ze·ra	𐤆𐤓𐤏	
of the wicked	me·re·eem	𐤌𐤓𐤏𐤉𐤌	
Prepare	ha·khee·nu	𐤄𐤊𐤉𐤍𐤅	Isaiah 14:21
his sons	le·va·naw	𐤋𐤁𐤍𐤉𐤅	
a place to slaughter	mat·be·ach	𐤌𐤈𐤁𐤇	
for the iniquities	ba·a·won	𐤁𐤏𐤅𐤍	
of their forefathers	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌	
They will never	bal	𐤁𐤋	
rise up	ya·qu·mu	𐤉𐤒𐤌𐤅	
to possess	ve·ya·re·shu	𐤅𐤉𐤓𐤔𐤅	
a land	a·rets	𐤀𐤓𐤑	
with their	u·ma·le·u	𐤅𐤌𐤋𐤀𐤅	
or cover	phe·ne	𐤐𐤍𐤉	
the earth	te·vel	𐤕𐤁𐤋	
cities	a·reem	𐤏𐤓𐤉𐤌	
“ I will rise up	ve·qam·tee	𐤅𐤒𐤌𐤕𐤉	Isaiah 14:22
against them ”	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

of Hosts	tse·va·o·wt	
“ I will cut off	ve·hikh·rat·tee	
from Babylon	le·va·vel	
her name	shem	
and her remnant	u·she·ar	
her offspring	ve·neen	
and her posterity ”	va·ne·khed	
declares	ne·um	
the LORD	YHVH	
“ I will make her	ve·sam·tee·ha	Isaiah 14:23
a place	le·mo·w·rash	
for owls	qip·pod	
and for swamplands	ve·ag·me	
	ma·yim	
I will sweep her away	ve·te·te·tee·ha	
with the broom	be·mat·a·te	
of destruction ”	hash·med	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
has sworn :	nish·ba	Isaiah 14:24
The LORD	YHVH	
of Hosts	tse·va·o·wt	
	le·mor	
“ Surely	im	
	lo	
as	ka·a·sher	

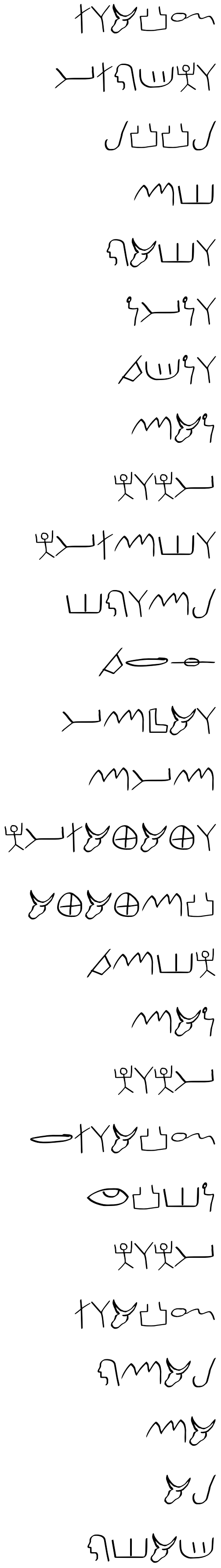

I have planned	dim·mee·tee	
so	ken	
will it be	ha·ya·tah	
as	ve·kha·a·sher	
I have purposed	ya·ats·tee	
	hee	
[so] will it stand	ta·qum	
I will break	lish·bor	Isaiah 14:25
Assyria	ash·shur	
in My land	be·ar·tsee	
on	ve·al	
My mountain	ha·ray	
I will trample him	a·vu·sen·nu	
will be taken	ve·sar	
off [My people]	me·a·le·hem	
His yoke	ul·lo	
and his burden	ve·sub·bo·lo	
from	me·al	
their shoulders ”	shikh·mo	
removed	ya·sur	
This	zot	Isaiah 14:26
is the plan	ha·e·tsah	
devised	hay·ye·u·tsah	
for	al	
the whole	kal	
earth	ha·a·rets	
and this	ve·zot	

is the hand	hay·yad	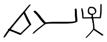	
stretched out	han·ne·tu·yah	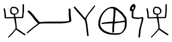	
over	al	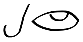	
all	kal	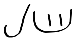	
the nations	hag·go·w·yim	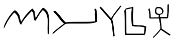	
-	kee	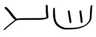	Isaiah 14:27
The LORD	YHVH	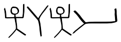	
of Hosts	tse·va·o·wt	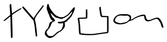	
has purposed	ya·ats	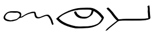	
and who	u·mee	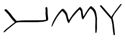	
can thwart Him ?	ya·pher	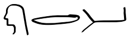	
His hand	ve·ya·do	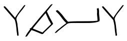	
is outstretched	han·ne·tu·yah	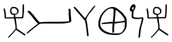	
so who	u·mee	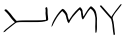	
can turn it back ?	ye·shee·ven·nah	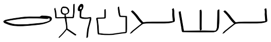	
In the year	bish·nat	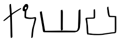	Isaiah 14:28
died	mo·wt	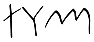	
that King	ham·me·lekh	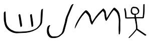	
Ahaz	a·chaz	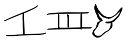	
was received :	ha·yah	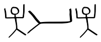	
burden	ham·mas·sa	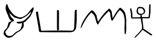	
this	haz·zeh	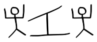	
Do not	al	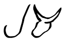	Isaiah 14:29
rejoice	tis·me·chee	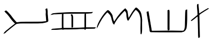	
you Philistines	phe·le·shet	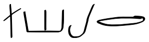	
all	kul·lekh	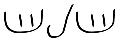	
that	kee	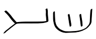	

is broken	nish·bar		
the rod	she·vet		
that struck you	mak·kekh		
For	kee	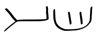	
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of the snake	na·chash	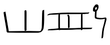	
will spring	ye·tse	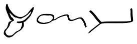	
a viper	tse·pha		
from its egg	u·phir·yo	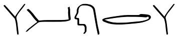	
serpent	sa·raph		
and a flying	me·o·w·pheph		
will find pasture	ve·ra·u		Isaiah 14:30
Then the firstborn	be·kho·w·re		
of the poor	dal·leem	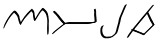	
and the needy	ve·ev·yo·w·neem	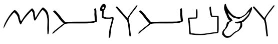	
in safety	la·ve·tach	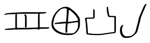	
will lie down	yir·ba·tsu		
but I will kill	ve·he·mat·tee		
by famine	va·ra·av		
your root	sha·re·shekh		
and your remnant	u·she·e·ree·tekh	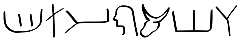	
will be slain	ya·ha·rog	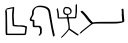	
Wail	he·lee·lee	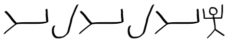	Isaiah 14:31
O gate !	sha·ar		
Cry out	za·a·qee	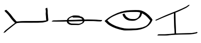	
O city !	eer	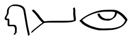	
Melt away	na·mo·wg		

you Philistines !	pe·le·shet	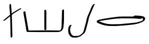	
all	kul·lekh	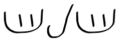	
For	kee	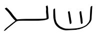	
from the north	mits·tsa·pho·wn		
a cloud of smoke	a·shan		
comes	ba		
and there are no	ve·en		
stragglers	bo·w·ded		
in its ranks	be·mo·w·a·daw		
What	u·mah		Isaiah 14:32
answer will be given	ya·a·neh		
to the envoys	mal·a·khe		
of that nation ?	go·w		
	kee	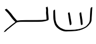	
“ The LORD	YHVH	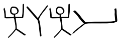	
has founded	yis·sad		
Zion	tsee·yo·wn	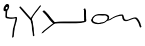	
	u·vah		
will find refuge ”	ye·che·su	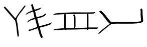	
where His afflicted	a·nee·ye	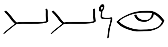	
people	am·mo		
[This is] the burden	mas·sa	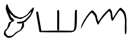	Isaiah 15:1
against Moab :	mo·w·av		
-	kee	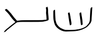	
in a night !	be·lel	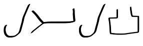	
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Ar	ar		

in Moab	mo·w·av		
destroyed	nid·mah	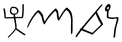	
	kee	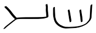	
in a night !	be·lel	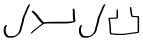	
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Kir	qeer	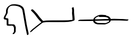	
in Moab	mo·w·av		
destroyed	nid·mah	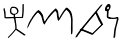	
goes up	a·lah		Isaiah 15:2
to its temple	hab·ba·yit	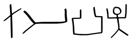	
Dibon	ve·dee·von	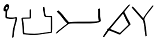	
at its high places	hab·ba·mo·wt		
to weep	le·ve·khee		
over	al		
Nebo	ne·vo		
as well as over	ve·al		
Medeba	me·de·va	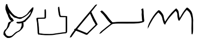	
Moab	mo·w·av		
wails	ye·ye·leel	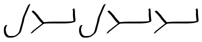	
Every	be·khal		
head	ro·shaw		
is shaved	qa·re·chah		
every	kal	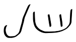	
beard	za·qan	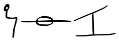	
is cut off	ge·ru·ah		
In its streets	be·chu·tso·taw		Isaiah 15:3
they wear	cha·ge·ru		

sackcloth	saq	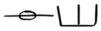	
on	al		
the rooftops	gag·go·w·te·ha		
and in the public squares	u·vir·cho·vo·te·ha		
they all	kul·loh	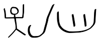	
wail	ye·ye·leel	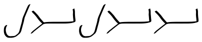	
falling down	yo·red		
weeping	bab·be·khee	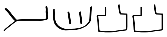	
cry out	vat·tiz·aq	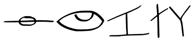	Isaiah 15:4
Heshbon	chesh·bo·wn	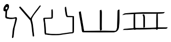	
and Elealeh	ve·el·a·leh		
as far as	ad		
Jahaz	ya·hats	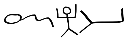	
are heard	nish·ma		
their voices	qo·w·lam		
Therefore	al		
	ken	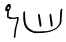	
the soldiers	cha·lu·tse	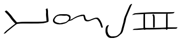	
of Moab	mo·w·av		
cry out	ya·ree·u	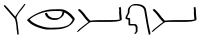	
their souls	naph·sho		
tremble	ya·re·ah		
within	lo		
My heart	lib·bee	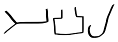	Isaiah 15:5
over Moab	le·mo·w·av		
cries out	yiz·aq	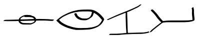	
her fugitives	be·ree·che·ha	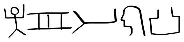	

flee as	ad	
far as Zoar	tso·ar	
as far as Eglath-shelishiyah	eg·lat	
	she·li·shee·yah	
	kee	
the slope	ma·a·leh	
of Luhith	hal·lu·cheet	
With weeping	biv·khee	
they ascend	ya·a·leh	
	bo	
-	kee	
on the road	de·rekh	
to Horonaim	cho·w·ro·na·yim	
	za·a·qat	
their destruction	she·ver	
they lament	ye·o·e·ru	
-	kee	Isaiah 15:6
The waters	me	
of Nimrim	nim·reem	
dried up	me·sham·mo·wt	
are	yih·yu	
	kee	
is withered	ya·vesh	
[and] the grass	cha·tseer	
is gone	ka·lah	
the vegetation	de·she	
[and] the greenery	ye·req	

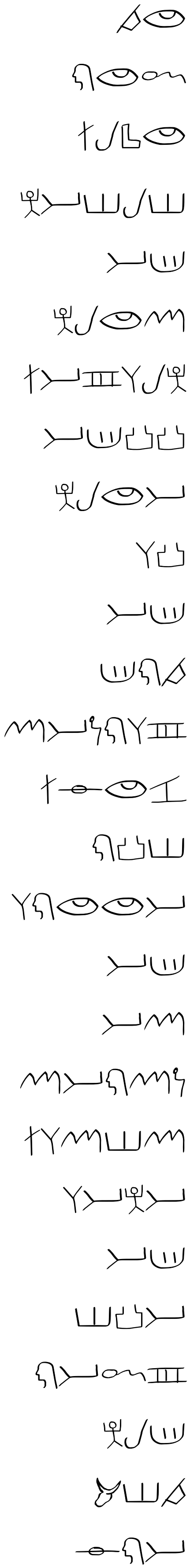

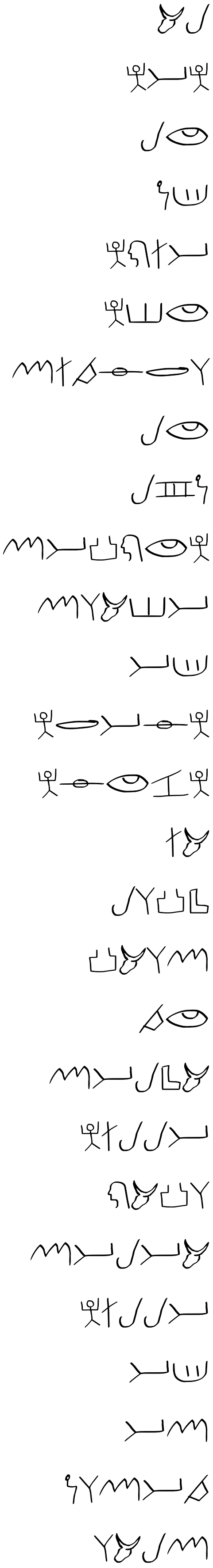

no more	lo	
is	ha·yah	
So	al	Isaiah 15:7
	ken	
their wealth	yit·rah	
	a·sah	
and belongings	u·phe·qud·da·tam	
over	al	
the Brook	na·chal	
of the Willows	ha·a·ra·veem	
they carry	yis·sa·um	
For	kee	Isaiah 15:8
echoes	hiq·qee·phah	
their outcry	haz·ze·a·qah	
-	et	
to the border	ge·vul	
of Moab	mo·w·av	
	ad	
reaches Eglaim	eg·la·yim	
Their wailing	yil·la·tah	
	u·ve·er	
in Beer-elim	e·leem	
[it is heard]	yil·la·tah	
but	kee	Isaiah 15:9
The waters	me	
of Dimon	dee·mo·wn	
are full of	ma·le·u	

blood	dam		
	kee	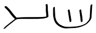	
I will bring	a·sheet	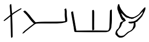	
upon	al		
Dimon —	dee·mo·wn	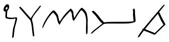	
more	no·w·sa·pho·wt		
upon the fugitives	liph·le·tat	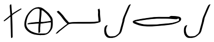	
of Moab	mo·w·av		
a lion	ar·yeh	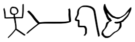	
and upon the remnant	ve·lish·e·reet		
of the land	a·da·mah		
Send	shil·chu	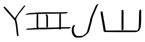	Isaiah 16:1
the [tribute] lambs	khar		
to the ruler	mo·shel	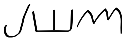	
of the land	e·rets		
from Sela	mis·se·la		
in the desert	mid·ba·rah		
to	el		
the mount	har		
of Daughter	bat		
Zion	tsee·yo·wn	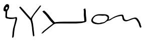	
-	ve·ha·yah	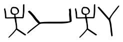	Isaiah 16:2
Like fluttering birds	khe·o·wph		
	no·w·ded		
out of the nest	qen	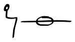	
pushed	me·shul·lach	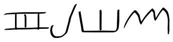	
so are	tih·ye·nah	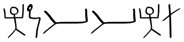	

the daughters	be·no·wt	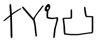	
of Moab	mo·w·av		
at the fords	ma·ba·rot		
of the Arnon :	le·ar·no·wn		
“ Give us	ha·vī·ʾu	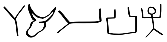	Isaiah 16:3
counsel	e·tsah		
render	a·su		
a decision	phe·lee·lah	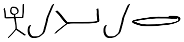	
	shee·tee	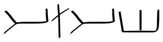	
as dark as night	khal·la·yil	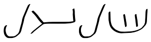	
with shade	tsil·lekh		
	be·to·wkh		
Shelter us at noonday	tsa·ho·ra·yim	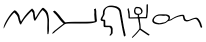	
Hide	sat·te·ree	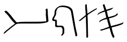	
the refugees	nid·da·cheem	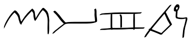	
the one who flees	no·ded		
do not	al		
betray	te·gal·lee	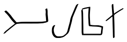	
stay	ya·gu·ru		Isaiah 16:4
with you	vakh	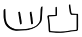	
Let my fugitives	nid·da·chay	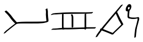	
for Moab	mo·w·av		
be	he·vee		
a refuge	se·ter		
	la·mo		
from	mip·pe·ne		
the destroyer ”	sho·w·ded		

When	kee	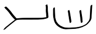	
has gone	a·phes	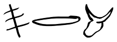	
the oppressor	ham·mets	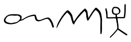	
has ceased	ka·lah	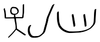	
destruction	shod	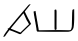	
have vanished	tam·mu	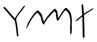	
and the oppressors	ro·mes	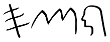	
from	min	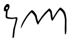	
the land	ha·a·rets	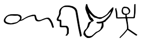	
will be established	ve·hu·khan	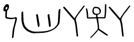	Isaiah 16:5
in loving devotion	ba·che·sed	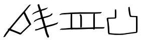	
a throne	kis·se	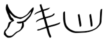	
will sit	ve·ya·shav	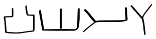	
on [it]	a·law	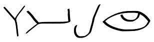	
in faithfulness	be·e·met	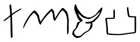	
in the tent	be·o·hel	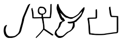	
of David	da·wid	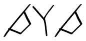	
A judge	sho·phet	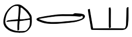	
seeking	ve·do·resh	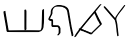	
justice	mish·pat	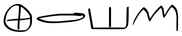	
and hastening	u·me·hir	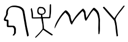	
righteousness	tse·deq	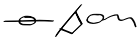	
We have heard	sha·ma·nu	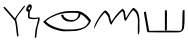	Isaiah 16:6
pomposity	ge·o·wn	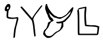	
of Moab’s	mo·w·av	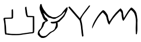	
pride	ge	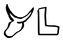	
his exceeding	me·od	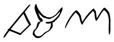	

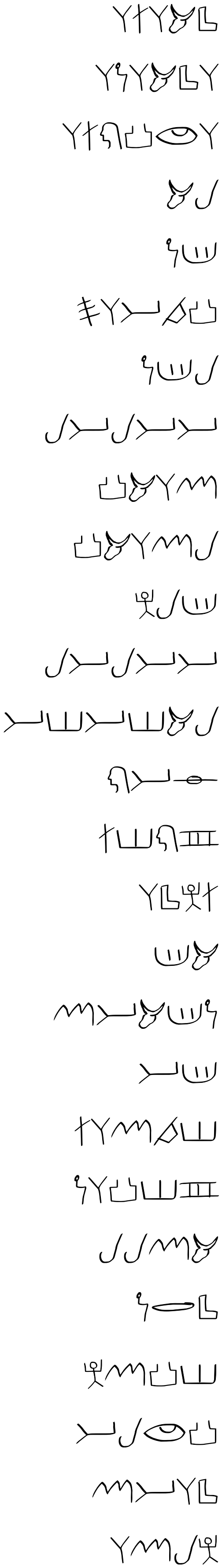

[and] conceit	ga·a·va·to	
arrogance	u·ge·o·w·no	
his overflowing	ve·ev·ra·to	
is empty	lo	
	khen	
But his boasting	bad·daw	
Therefore	la·khen	Isaiah 16:7
wail	ye·ye·leel	
let Moab	mo·w·av	
for Moab	le·mo·w·av	
together	kul·loh	
let them wail	ye·ye·leel	
for the raisin cakes	la·a·shee·she	
	qeer	
of Kir-hareseth	cha·re·set	
Moan	teh·gu	
you who are utterly	akh	
stricken	ne·kha·eem	
For	kee	Isaiah 16:8
the fields	shad·mo·wt	
of Heshbon	chesh·bo·wn	
have withered	um·lal	
along with the grapevines	ge·phen	
of Sibmah	siv·mah	
The rulers	ba·a·le	
of the nations	go·w·yim	
have trampled	ha·le·mu	

its choicest vines	se·ruq·qe·ha	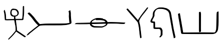	
as	ad		
far as Jazer	ya·zer		
which had reached	na·ga·u		
and spread	ta·u		
toward the desert	mid·bar		
Their shoots	she·lu·cho·w·te·ha		
had spread out	nit·te·shu		
and passed over	a·ve·ru		
the sea	yam	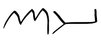	
So	al		Isaiah 16:9
	ken	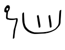	
I weep	ev·keh		
	biv·khee		
with Jazer	ya·zer		
for the vines	ge·phen		
of Sibmah	siv·mah		
I drench	a·ray·ya·vekh	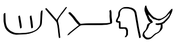	
with my tears	dim·a·tee		
Heshbon	chesh·bo·wn		
and Elealeh	ve·el·a·leh		
	kee	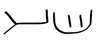	
over	al		
your summer fruit	qe·tsekh	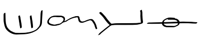	
	ve·al		
and your harvest	qe·tsee·rekh		
Triumphant shouts	he·dad	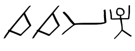	

have fallen silent	na·phal		
are removed	ve·ne·e·saph		Isaiah 16:10
Joy	sim·chah	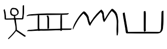	
and gladness	va·geel	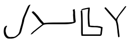	
from	min	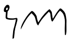	
the orchard	hak·kar·mel	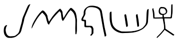	
in the vineyards	u·vak·ke·ra·meem		
no one	lo		
sings	ye·run·nan		
No	lo		
or shouts	ye·ro·a		
the grapes	ya·yin	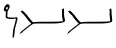	
in the winepresses	bay·qa·veem	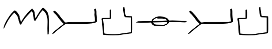	
	lo		
one tramples	yid·rokh		
	had·do·rekh		
to the cheering	he·dad	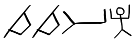	
I have put an end	hish·bat·tee		
Therefore	al		Isaiah 16:11
	ken		
my heart	me·ay		
for Moab	le·mo·w·av		
like a harp	kak·kin·no·wr	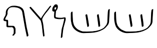	
laments	ye·he·mu	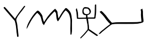	
my inmost being	ve·qir·bee	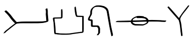	
	le·qeer		
for Kir-heres	cha·res	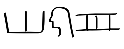	

-	ve·ha·yah	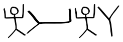	Isaiah 16:12
When	khee	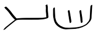	
appears	nir·ah		
when	kee	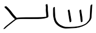	
he wearies himself	nil·ah		
Moab	mo·w·av		
on	al		
the high place	hab·ba·mah	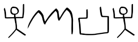	
and enters	u·va		
	el		
his sanctuary	miq·da·sho	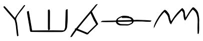	
to pray	le·hit·pal·lel		
it will do him no	ve·lo		
good	yu·khal		
This	zeh	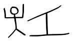	Isaiah 16:13
is the message	had·da·var		
that	a·sher		
spoke	dib·ber		
the LORD	YHVH		
concerning	el		
Moab	mo·w·av		
earlier	me·az		
And now	ve·at·tah		Isaiah 16:14
says	dib·ber		
the LORD	YHVH		
	le·mor	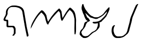	
“ In three	be·sha·losh	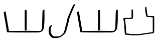	

years	sha·neem	
counts the years	kish·ne	
as a hired worker	sa·kheer	
will become an object of contempt	ve·niq·lah	
splendor	ke·vo·wd	
Moab’s	mo·w·av	
with all	be·khol	
people	he·ha·mo·wn	
her many	ha·rav	
And those who are left	u·she·ar	
will be few	me·at	
	miz·ar	
[and] feeble	lo·w	
”	khab·beer	
[This is] the burden	mas·sa	Isaiah 17:1
against Damascus :	dam·ma·seq	
“ Behold	hin·neh	
Damascus	dam·me·seq	
is no longer	mu·sar	
a city	me·eer	
it has become	ve·ha·ye·tah	
a heap	me·ee	
of ruins	map·pa·lah	
are forsaken	a·zu·vo·wt	Isaiah 17:2
The cities	a·re	
of Aroer	a·ro·er	
to the flocks	la·a·da·reem	

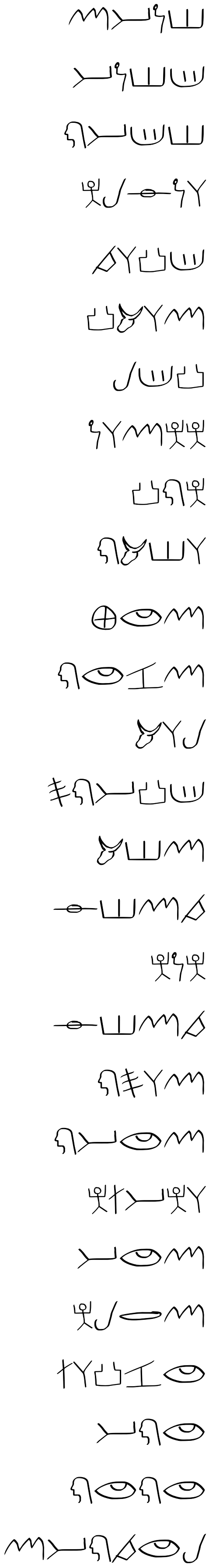

they will be left	tih·ye·nah	
which will lie down	ve·ra·ve·tsu	
with no one	ve·en	
to fear	ma·cha·reed	
will disappear	ve·nish·bat	Isaiah 17:3
The fortress	miv·tsar	
from Ephraim	me·eph·ra·yim	
and the sovereignty	u·mam·la·khah	
from Damascus	mid·dam·me·seq	
The remnant	u·she·ar	
of Aram	a·ram	
like the splendor	kikh·vo·wd	
	be·ne	
of the Israelites ”	yis·ra·el	
will be	yih·yu	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
“ In	ve·ha·yah	Isaiah 17:4
day	bay·yo·wm	
that	ha·hu	
will fade	yid·dal	
the splendor	ke·vo·wd	
of Jacob	ya·a·qov	
and the fat	u·mish·man	
of his body	be·sa·ro	
will waste away	ye·ra·zeh	

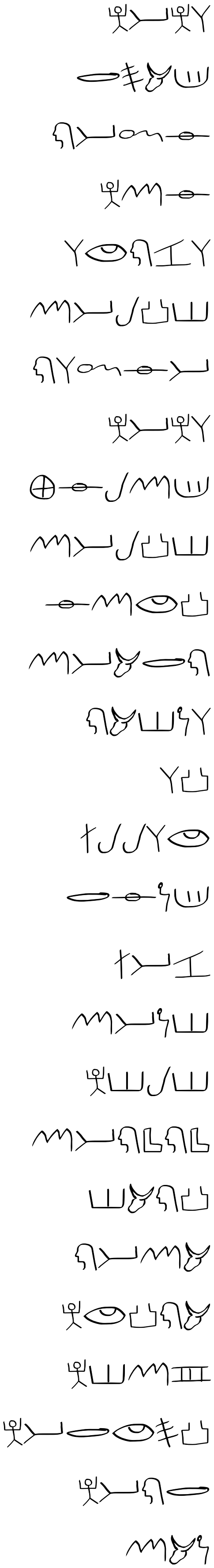

as	ve·ha·yah	Isaiah 17:5
gathers	ke·e·soph	
the reaper	qa·tseer	
the standing grain	qa·mah	
with his arm	u·ze·ro·o	
the ears	shib·bo·leem	
and harvests	yiq·tso·wr	
	ve·ha·yah	
as one gleans	kim·laq·qet	
heads of grain	shib·bo·leem	
in the Valley	be·e·meq	
of Rephaim	re·pha·eem	
will remain	ve·nish·ar	Isaiah 17:6
	bo	
Yet gleanings	o·w·le·lot	
that has been beaten —	ke·no·qeph	
like an olive tree	za·yit	
two	she·na·yim	
or three	she·lo·shah	
berries	gar·ge·reem	
atop the tree	be·rosh	
	a·meer	
four	ar·ba·ah	
or five	cha·mish·shah	
branches ”	bis·i·phe·ha	
on its fruitful	po·ree·yah	
declares	ne·um	

the LORD	YHVH	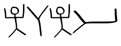	
the God	e·lo·he		
of Israel	yis·ra·el	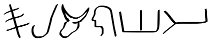	
day	bay·yo·wm	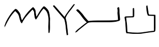	Isaiah 17:7
In that	ha·hu	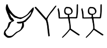	
will look	yish·eh		
men	ha·a·dam		
to	al		
their Maker	o·se·hu		
and turn their eyes	ve·e·naw	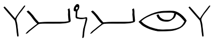	
to	el		
the Holy	qe·do·wosh		
One of Israel	yis·ra·el	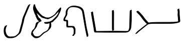	
	tir·e·nah	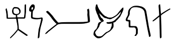	
They will not	ve·lo		Isaiah 17:8
look	yish·eh		
to	el		
the altars	ham·miz·be·cho·wt	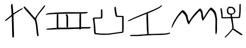	
they have fashioned	ma·a·seh		
with their hands	ya·daw	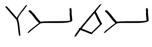	
-	va·a·sher		
they have made	a·su		
with their fingers	ets·be·o·taw		
	lo		
	yir·eh		
or to the Asherahs	ve·ha·a·she·reem	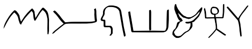	
and incense altars	ve·ha·cham·ma·neem		

day	bay·yo·wm	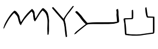	Isaiah 17:9
In that	ha·hu	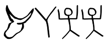	
will be like	yih·yu		
cities	a·re	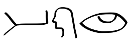	
their strong	ma·uz·zo		
forsaken	ka·a·zu·vat	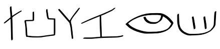	
thickets	ha·cho·resh		
and summits	ve·ha·a·meer		
-	a·sher	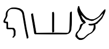	
abandoned	a·ze·vu	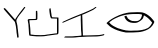	
-	mip·pe·ne		
to the Israelites	be·ne	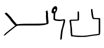	
	yis·ra·el	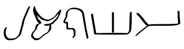	
and to utter	ve·ha·ye·tah	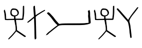	
desolation	she·ma·mah	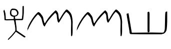	
For	kee	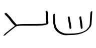	Isaiah 17:10
you have forgotten	sha·kha·chat	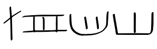	
the God	e·lo·he		
of your salvation	yish·ekh		
the Rock	ve·tsur		
of your refuge	ma·uz·zekh		
and failed	lo		
to remember	za·kha·ret		
Therefore	al		
	ken		
though you cultivate	tit·te·ee		
plots	nit·e		

delightful	na·a·ma·neem	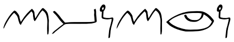	
vines —	u·ze·mo·rat	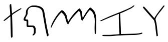	
from exotic	zar		
and set out cuttings	tiz·ra·en·nu		
though on the day	be·yo·wm	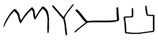	Isaiah 17:11
you plant	nit·ekh		
you make them grow	te·sag·se·gee		
and on that morning	u·vab·bo·qer	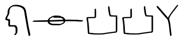	
you help your seed	zar·ekh		
sprout —	taph·ree·chee	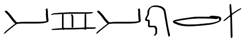	
will vanish	ned		
yet the harvest	qa·tseer		
on the day	be·yo·wm	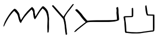	
of disease	na·cha·lah	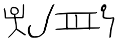	
pain	u·khe·ev		
and incurable	a·nush		
Alas	ho·w		Isaiah 17:12
the tumult	ha·mo·wn		
peoples	am·meem	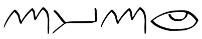	
of many	rab·beem	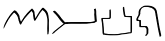	
they rage	ka·ha·mo·wt	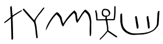	
seas	yam·meem	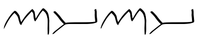	
like the roaring	ye·he·ma·yun		
and clamoring	u·she·o·wn		
nations	le·um·meem	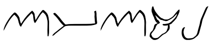	
they rumble	kish·o·wn		
waters	ma·yim	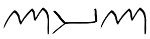	

of mighty	kab·bee·reem	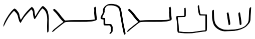	
like the crashing	yish·sha·un		
The nations	le·um·meem		Isaiah 17:13
like the rush	kish·o·wn		
waters	ma·yim	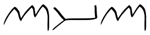	
of many	rab·beem	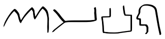	
rage	yish·sha·un		
He rebukes	ve·ga·ar		
them	bo		
and they flee	ve·nas		
far away	mim·mer·chaq	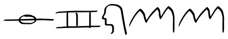	
driven	ve·rud·daph		
like chaff	ke·mots		
on the hills	ha·reem	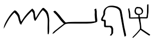	
before	liph·ne		
the wind	ru·ach		
like tumbleweeds	u·khe·gal·gal	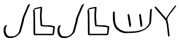	
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a gale	su·phah	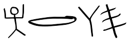	
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In the evening	e·rev		
there is	ve·hin·neh		
sudden terror !	val·la·hah	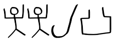	
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morning	bo·qer	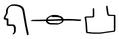	
they are no more !	e·nen·nu	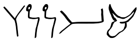	
This	zeh	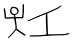	

[is] the portion	che·leq	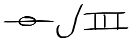	
of those who loot us	sho·w·se·nu	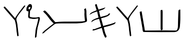	
and the lot	ve·go·w·ral	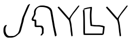	
of those who plunder us	le·vo·ze·ze·nu	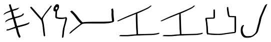	
Woe	ho·w	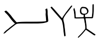	Isaiah 18:1
to the land	e·rets	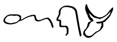	
of whirring	tsil·tsal	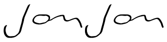	
wings	ke·na·pha·yim	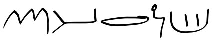	
-	a·sher	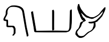	
along	me·e·ver	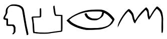	
the rivers	le·na·ha·re	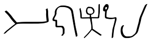	
of Cush	khush	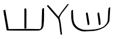	
which sends	hash·sho·le·ach	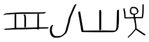	Isaiah 18:2
by sea	bay·yam	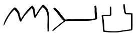	
couriers	tsee·reem	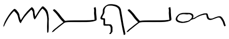	
vessels	u·vikh·le	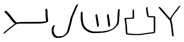	
in papyrus	go·me	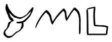	
on	al	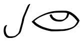	
	pe·ne	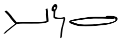	
the waters	ma·yim	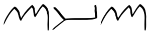	
Go	le·khu	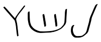	
messengers	mal·a·kheem	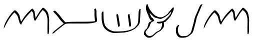	
swift	qal·leem	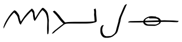	
to	el	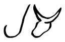	
a people	go·w	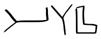	
tall	me·mush·shakh	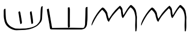	
and smooth-skinned	u·mo·w·rat	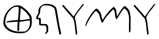	

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	qaw	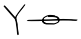	
to a powerful	qaw	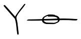	
of strange speech	u·me·vu·sah		
whose	a·sher		
is divided	ba·ze·u		
by rivers	ne·ha·reem	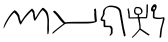	
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All	kal	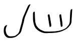	Isaiah 18:3
you people	yo·she·ve		
of the world	te·vel	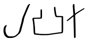	
and dwellers	ve·sho·khe·ne		
of the earth	a·rets		
is raised	kin·so	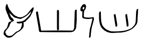	
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on the mountains	ha·reem	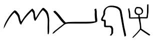	
you will see it	tir·u		
sounds	ve·khit·qo·a	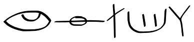	
when a ram’s horn	sho·w·phar	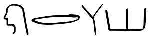	
you will hear it	tish·ma·u		
For	kee	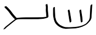	Isaiah 18:4

this is what	khoh	
has told	a·mar	
the LORD	YHVH	
me :	e·lay	
“ I will quietly	ʾɛsh·qo·tah	
look on	ve·ab·bee·tah	
from My dwelling place	vim·kho·w·nee	
heat	ke·chom	
like shimmering	tsach	
in	a·le	
the sunshine	o·wr	
like a cloud	ke·av	
of dew	tal	
in the heat	be·chom	
of harvest ”	qa·tseer	
For	kee	Isaiah 18:5
before	liph·ne	
the harvest	qa·tseer	
is gone	ke·tam	
when the blossom	pe·rach	
grape	u·vo·ser	
a ripening	go·mel	
becomes	yih·yeh	
and the flower	nits·tsah	
He will cut off	ve·kha·rat	
the shoots	haz·zal·zal·leem	
with a pruning knife	bam·maz·me·ro·wt	

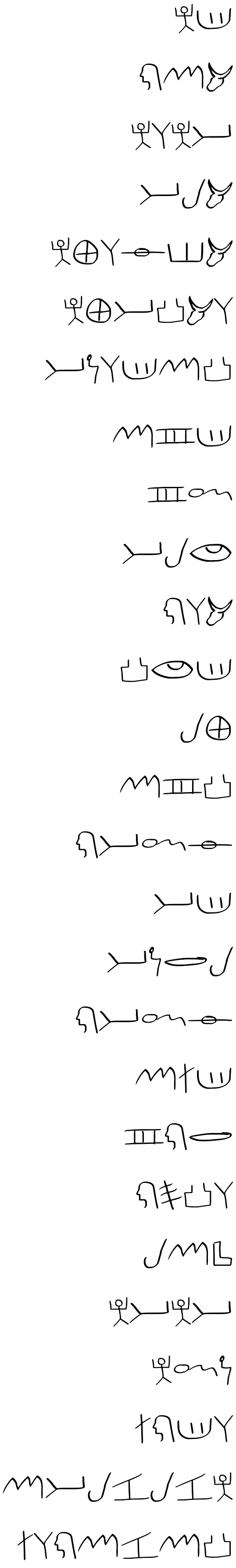

and	ve·et		
the branches	han·ne·tee·sho·wt	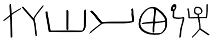	
and discard	he·seer	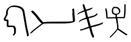	
remove	he·taz		
be left	ye·a·ze·vu		Isaiah 18:6
They will all	yach·daw	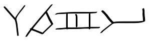	
birds of prey	le·et		
to the mountain	ha·reem	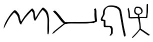	
and to the beasts	u·le·ve·he·mat		
of the land	ha·a·rets		
will feed on them in summer	ve·qats	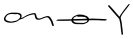	
	a·law	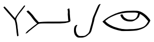	
The birds	ha·a·yit	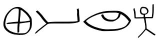	
and all	ve·khal		
the wild animals	be·he·mat	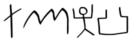	
	ha·a·rets		
-	a·law	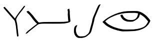	
in winter	te·che·raph		
time	ba·et		Isaiah 18:7
At that	ha·hee	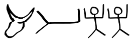	
will be brought	yu·val		
gifts	shay	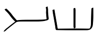	
to the LORD	la·YHVH	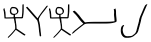	
of Hosts —	tse·va·o·wt	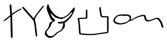	
from a people	am		
tall	me·mush·shakh		
and smooth-skinned	u·mo·w·rat		

from a people	u·me·am	𐤅𐤌𐤏𐤌	
feared	no·w·ra	𐤍𐤅𐤓𐤀	
widely	min	𐤌𐤍	
	hu	𐤄𐤅𐤀	
	va·ha·le·ah	𐤅𐤄𐤋𐤀𐤄	
nation	go·w	𐤂𐤅𐤉	
	qaw	𐤒𐤅	
from a powerful	qaw	𐤒𐤅	
of strange speech	u·me·vu·sah	𐤅𐤌𐤁𐤅𐤎𐤄	
whose	a·sher	𐤀𐤔𐤓	
is divided	ba·ze·u	𐤁𐤆𐤀𐤅	
by rivers —	ne·ha·reem	𐤍𐤄𐤓𐤉𐤌	
land	ar·tso	𐤀𐤓𐤑𐤅	
to	el	𐤀𐤋	
the place	me·qo·wm	𐤌𐤒𐤅𐤌	
of the Name	shem	𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
Mount	har	𐤄𐤓	
Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍𐤎	
[This is] the burden	mas·sa	𐤌𐤔𐤀	Isaiah 19:1
against Egypt :	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
Behold	hin·neh	𐤄𐤍𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
rides	ro·khev	𐤓𐤊𐤁	
on	al	𐤏𐤋	
cloud	av	𐤏𐤁	

a swift	qal	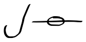	
He is coming	u·va		
to Egypt	mits·ra·yim		
will tremble	ve·na·u		
The idols	e·lee·le	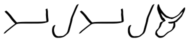	
of Egypt	mits·ra·yim		
before Him	mip·pa·naw		
and the hearts	u·le·vav	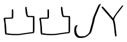	
of the Egyptians	mits·ra·yim		
will melt	yim·mas	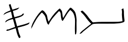	
within them	be·qir·bo	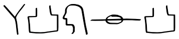	
“ So I will incite	ve·sikh·sakh·tee		Isaiah 19:2
Egyptian	mits·ra·yim		
against Egyptian	be·mits·ra·yim		
will fight	ve·nil·cha·mu	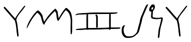	
[brother]	eesh	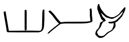	
against brother	be·a·chee	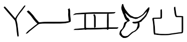	
[neighbor]	ve·eesh	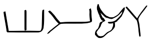	
against neighbor	be·re·e·hu		
city	eer	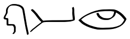	
against city	be·eer		
[and] kingdom	mam·la·khah		
against kingdom	be·mam·la·khah		
will be emptied out	ve·na·ve·qah	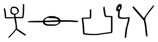	Isaiah 19:3
Then the spirit	ru·ach		
of the Egyptians	mits·ra·yim		
from among them	be·qir·bo	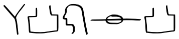	

their plans	va·a·tsa·to	𐤅𐤏𐤑𐤕𐤅	
and I will frustrate	a·val·le·a	𐤀𐤁𐤋𐤏	
so that they will resort	ve·da·re·shu	𐤅𐤃𐤓𐤔𐤅	
to	el	𐤀𐤋	
idols	ha·e·lee·leem	𐤄𐤀𐤋𐤉𐤋𐤉𐤌	
and	ve·el	𐤅𐤀𐤋	
spirits of the dead	ha·it·teem	𐤄𐤀𐤈𐤉𐤌	
	ve·el	𐤅𐤀𐤋	
to mediums	ha·o·vo·wt	𐤄𐤀𐤁𐤅𐤕	
and	ve·el	𐤅𐤀𐤋	
spiritists	hay·yid·de·o·neem	𐤄𐤉𐤃𐤏𐤍𐤉𐤌	
I will deliver	ve·sik·kar·tee	𐤅𐤎𐤊𐤓𐤕𐤉	Isaiah 19:4
-	et	𐤀𐤕	
the Egyptians	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
into the hands	be·yad	𐤁𐤉𐤃	
masters	a·do·neem	𐤀𐤃𐤍𐤉𐤌	
of harsh	qa·sheh	𐤒𐤔𐤄	
king	u·me·lekh	𐤅𐤌𐤋𐤊	
and a fierce	az	𐤏𐤆	
will rule	yim·shal	𐤉𐤌𐤔𐤋	
over them ”	bam	𐤁𐤌	
declares	ne·um	𐤍𐤀𐤌	
the Lord	ha·a·do·wn	𐤄𐤀𐤃𐤅𐤍	
GOD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
and empty	ve·nish·she·tu	𐤅𐤍𐤔𐤕𐤅	Isaiah 19:5
The waters	ma·yim	𐤌𐤉𐤌	

of the [Nile]	me·hay·yam	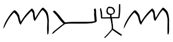	
and the riverbed	ve·na·har		
will be parched	ye·che·rav		
will dry up	ve·ya·vesh	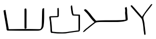	
will stink	ve·he·ez·nee·chu	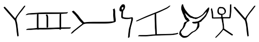	Isaiah 19:6
The canals	ne·ha·ro·wt	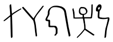	
will trickle	da·la·lu		
and dry up	ve·cha·re·vu	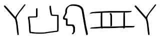	
the streams	ye·o·re		
of Egypt	ma·tso·wr		
the reeds	qa·neh	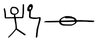	
and rushes	va·suph		
will wither	qa·me·lu		
The bulrushes	a·ro·wt		Isaiah 19:7
by	al		
the Nile	ye·o·wr		
by	al		
the mouth	pee		
of the river	ye·o·wr		
and all	ve·khol		
the fields sown	miz·ra		
along the Nile	ye·o·wr		
will wither	yee·vash	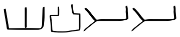	
blow away	nid·daph		
and be no [more]	ve·e·nen·nu	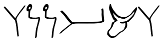	
will mourn	ve·a·nu		Isaiah 19:8
Then the fishermen	had·day·ya·geem		

will lament	ve·a·ve·lu	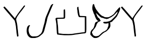	
all	kal		
who cast	mash·lee·khe	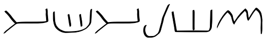	
into the Nile	vay·o·wr	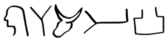	
a hook	chak·kah	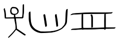	
and those who spread	u·pho·re·se		
nets	mikh·mo·ret		
on	al		
	pe·ne	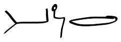	
the waters	ma·yim	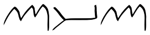	
will pine away	um·la·lu		
will be dismayed	u·vo·shu	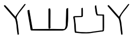	Isaiah 19:9
The workers	o·ve·de	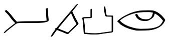	
in flax	phish·teem		
of fine linen	se·ree·qo·wt	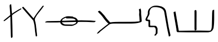	
and the weavers	ve·o·re·geem		
will turn pale	cho·w·ray		
will be	ve·ha·yu	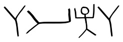	Isaiah 19:10
The workers in cloth	sha·to·te·ha		
dejected	me·duk·ka·eem		
and all	kal		
workers	o·se		
the hired	se·kher		
will be sick	ag·me		
at heart	na·phesh		
are mere	akh		Isaiah 19:11
fools	e·wi·leem	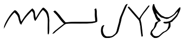	

The princes	sa·re	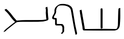	
of Zoan	tso·an		
wise	chakh·me	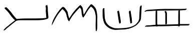	
advice	yo·a·tse	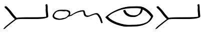	
Pharaoh's	phar·oh		
counselors	e·tsah		
give senseless	niv·a·rah		
How	ekh	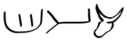	
can you say	to·me·ru		
to	el		
Pharaoh	par·oh		
am one	ben		
of the wise	cha·kha·meem		
" I	a·nee	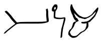	
a son	ben		
kings "?	mal·khe	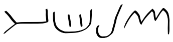	
of eastern	qe·dem	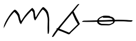	
Where	ay·yam	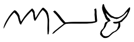	Isaiah 19:12
now ?	e·pho·w		
are your wise men	cha·kha·me·kha		
Let them tell	ve·yag·gee·du	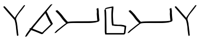	
	na		
you	lakh	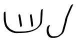	
and reveal	ve·ye·de·u		
what	mah		
has planned	ya·ats		
the LORD	YHVH		

of Hosts	tse·va·o·wt		
against	al		
Egypt	mits·ra·yim		
have become fools	no·w·a·lu		Isaiah 19:13
The princes	sa·re		
of Zoan	tso·an		
are deceived	nish·she·u		
the princes	sa·re		
of Memphis	noph		
astray	hit·u		
-	et		
have led Egypt	mits·ra·yim		
The cornerstones	pin·nat		
of her tribes	she·va·te·ha		
The LORD	YHVH		Isaiah 19:14
has poured	ma·sakh		
into her	be·qir·bah		
a spirit	ru·ach		
of confusion	iw·eem		
has been led astray	ve·hit·u		
-	et		
Egypt	mits·ra·yim		
in all	be·khal		
she does	ma·a·se·hu		
staggers through	ke·hit·ta·o·wt		
as a drunkard	shik·ko·wr		
his own vomit	be·qee·o		

nothing	ve·lo	𐤅𐤋𐤀	Isaiah 19:15
There is	yih·yeh	𐤉𐤄𐤉𐤄	
Egypt	le·mits·ra·yim	𐤋𐤌𐤑𐤓𐤉𐤌	
-	ma·a·seh	𐤌𐤏𐤔𐤄	
-	a·sher	𐤀𐤔𐤓	
can do —	ya·a·seh	𐤉𐤏𐤔𐤄	
head	rosh	𐤓𐤀𐤔	
or tail	ve·za·nav	𐤅𐤆𐤍𐤁	
palm	kip·pah	𐤊𐤐𐤄	
or reed	ve·ag·mo·wn	𐤅𐤀𐤂𐤌𐤅𐤍𐤎	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	Isaiah 19:16
In that	ha·hu	𐤄𐤄𐤅𐤀	
will be	yih·yeh	𐤉𐤄𐤉𐤄	
the Egyptians	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
like women	kan·na·sheem	𐤊𐤍𐤔𐤉𐤌	
They will tremble	ve·cha·rad	𐤅𐤇𐤓𐤃	
with fear	u·pha·chad	𐤅𐤐𐤇𐤃	
beneath	mip·pe·ne	𐤌𐤐𐤍𐤉	
the uplifted	te·nu·phat	𐤕𐤍𐤅𐤐𐤕	
hand	yad	𐤉𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
it	a·sher	𐤀𐤔𐤓	
when He	hu	𐤄𐤅𐤀	
brandishes	me·neeph	𐤌𐤍𐤉𐤐	
against them	a·law	𐤏𐤋𐤉𐤅	
-	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	Isaiah 19:17

The land	ad·mat		
of Judah	ye·hu·dah		
to Egypt	le·mits·ra·yim		
will bring terror	le·chag·ga	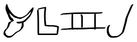	
whenever	kol		
-	a·sher		
Judah is mentioned	yaz·keer	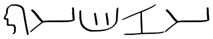	
-	o·tah		
-	e·law	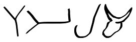	
Egypt will tremble	yiph·chad		
over	mip·pe·ne		
has planned	a·tsat		
what the LORD	YHVH		
of Hosts	tse·va·o·wt	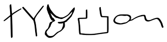	
-	a·sher		
-	hu		
	yo·w·ets		
against it	a·law	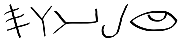	
day	bay·yo·wm	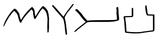	Isaiah 19:18
In that	ha·hu	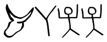	
	yih·yu		
five	cha·mesh		
cities	a·reem	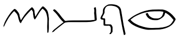	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
will speak	me·dab·be·ro·wt		
the language	se·phat		

of Canaan	ke·na·an		
and swear allegiance	ve·nish·ba·o·wt	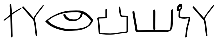	
to the LORD	la·YHVH	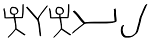	
of Hosts	tse·va·o·wt	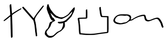	
the City	eer	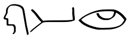	
of the Sun	ha·he·res		
will be called	ye·a·mer		
One of them	le·e·chat	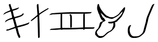	
day	bay·yo·wm	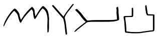	Isaiah 19:19
In that	ha·hu		
there will be	yih·yeh	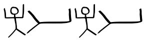	
an altar	miz·be·ach		
to the LORD	la·YHVH	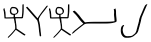	
in the center	be·to·wkh		
of the land	e·rets		
of Egypt	mits·ra·yim	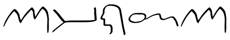	
and a pillar	u·mats·tse·vah		
near	e·tsel		
her border	ge·vu·lah		
to the LORD	la·YHVH	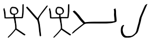	
It will be	ve·ha·yah	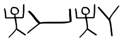	Isaiah 19:20
a sign	le·o·wt		
and a witness	u·le·ed		
to the LORD	la·YHVH	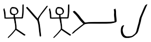	
of Hosts	tse·va·o·wt	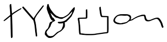	
in the land	be·e·rets		
of Egypt	mits·ra·yim		

When	kee	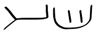
they cry out	yits·a·qu	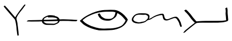
to	el	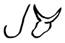
the LORD	YHVH	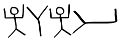
because of	mip·pe·ne	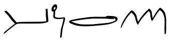
their oppressors	lo·cha·tseem	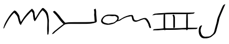
He will send	ve·yish·lach	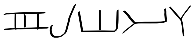
them	la·hem	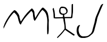
a savior	mo·wo·shee·a	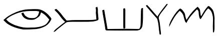
and defender	va·rav	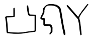
to rescue them	ve·hits·tsee·lam	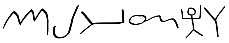
will make Himself known	ve·no·w·da	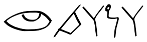
The LORD	YHVH	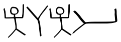
to Egypt	le·mits·ra·yim	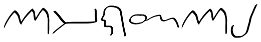
will acknowledge	ve·ya·de·u	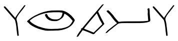
Egypt	mits·ra·yim	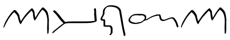
-	et	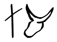
the LORD	YHVH	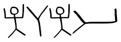
day	bay·yo·wm	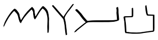
and on that	ha·hu	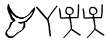
They will worship	ve·a·ve·du	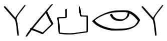
with sacrifices	ze·vach	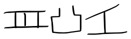
and offerings	u·min·chah	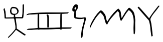
they will make	ve·na·de·ru	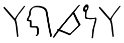
vows	ne·der	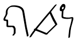
to the LORD	la·YHVH	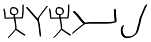
and fulfill them	ve·shil·le·mu	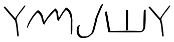

Isaiah 19:21

will strike	ve·na·gaph	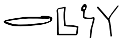	Isaiah 19:22
And the LORD	YHVH		
-	et		
Egypt {with a plague}	mits·ra·yim		
He will strike them	na·goph	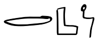	
but heal them	ve·ra·pho·w		
They will turn	ve·sha·vu		
to	ad		
the LORD	YHVH		
and He will hear their prayers	ve·ne·tar		
and	la·hem		
heal them	u·re·pha·am		
day	bay·yo·wm	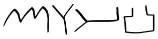	Isaiah 19:23
In that	ha·hu	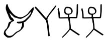	
there will be	tih·yeh	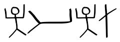	
a highway	me·sil·lah		
from Egypt	mim·mits·ra·yim		
to Assyria	ash·shu·rah		
will go	u·va		
The Assyrians	ash·shur		
to Egypt	be·mits·ra·yim		
and the Egyptians	u·mits·ra·yim		
to Assyria	be·ash·shur	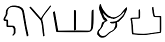	
will worship together	ve·a·ve·du	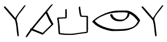	
The Egyptians	mits·ra·yim		
	et		

and Assyrians	ash·shur	
day	bay·yo·wm	Isaiah 19:24
In that	ha·hu	
will join	yih·yeh	
Israel	yis·ra·el	
a three-party	she·lee·shee·yah	
alliance with Egypt	le·mits·ra·yim	
and Assyria —	u·le·ash·shur	
a blessing	be·ra·khah	
upon	be·qe·rev	
the earth	ha·a·rets	
them	a·sher	Isaiah 19:25
will bless	be·ra·kho	
The LORD	YHVH	
of Hosts	tse·va·o·wt	
saying	le·mor	
“ Blessed [be]	ba·rukh	
My people	am·mee	
Egypt	mits·ra·yim	
My handiwork	u·ma·a·seh	
	ya·day	
Assyria	ash·shur	
My inheritance ”	ve·na·cha·la·tee	
and Israel	yis·ra·el	
Before the year	bish·nat	Isaiah 20:1
came	bo	
that the chief commander	tar·tan	

to Ashdod	ash·do·w·dah	
sent	bish·loch	
-	o·to	
by Sargon	sar·go·wn	
king	me·lekh	
of Assyria	ash·shur	
and attacked	vay·yil·la·chem	
[it]	be·ash·do·wd	
and captured	vay·yil·ke·dah	
-	ba·et	Isaiah 20:2
-	ha·hee	
had already spoken	dib·ber	
the LORD	YHVH	
through	be·yad	
Isaiah	ye·sha·ya·hu	
son	ben	
of Amoz	a·mo·wts	
saying	le·mor	
“ Go	lekh	
remove	u·phit·tach·ta	
the sackcloth	has·saq	
from	me·al	
your waist	ma·te·ne·kha	
the sandals	ve·na·al·kha	
[and]	ta·cha·lots	
	me·al	
from your feet ”	rag·le·kha	

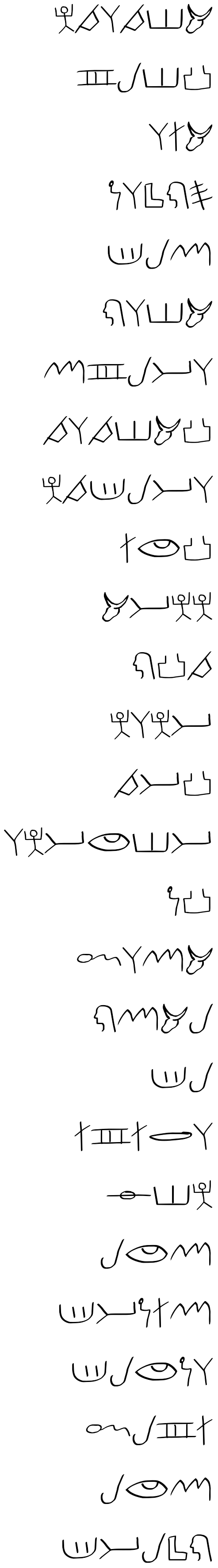

And [Isaiah] did	vay·ya·as	𐤅𐤉𐤏𐤔	
so	ken	𐤊𐤍	
walking around	ha·lokh	𐤄𐤋𐤊	
naked	a·ro·wm	𐤏𐤓𐤅𐤌	
and barefoot	ve·ya·cheph	𐤅𐤉𐤇𐤐𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Isaiah 20:3
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Just as	ka·a·sher	𐤊𐤀𐤔𐤓	
has gone	ha·lakh	𐤄𐤋𐤊	
My servant	av·dee	𐤏𐤁𐤃𐤉	
Isaiah	ye·sha·ya·hu	𐤉𐤔𐤏𐤉𐤄𐤅	
naked	a·ro·wm	𐤏𐤓𐤅𐤌	
and barefoot	ve·ya·cheph	𐤅𐤉𐤇𐤐	
for three	sha·losh	𐤔𐤋𐤔	
years	sha·neem	𐤔𐤍𐤉𐤌	
as a sign	o·wt	𐤀𐤅𐤕	
and omen	u·mo·w·phet	𐤅𐤌𐤅𐤐𐤕	
against	al	𐤏𐤋	
Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
	ve·al	𐤅𐤏𐤋	
and Cush	kush	𐤊𐤅𐤔	
so	ken	𐤊𐤍	Isaiah 20:4
will lead away	yin·hag	𐤉𐤍𐤄𐤂	
the king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
-	et	𐤀𐤕	
the captives	she·vee	𐤔𐤁𐤉	

of Egypt	mits·ra·yim		
-	ve·et		
and the exiles	ga·lut	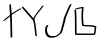	
of Cush	kush		
young	ne·a·reem	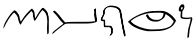	
and old alike	u·ze·qe·neem	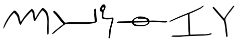	
naked	a·ro·wm		
and barefoot	ve·ya·cheph	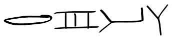	
with bared	va·cha·su·phay		
buttocks —	shet		
shame	er·vat		
to Egypt’s	mits·ra·yim		
will be dismayed	ve·chat·tu	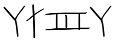	Isaiah 20:5
and ashamed	va·vo·shu		
Those who made Cush	mik·kush		
their hope	mab·ba·tam		
	u·min		
and Egypt	mits·ra·yim		
their boast	tiph·ar·tam		
will say	ve·a·mar		Isaiah 20:6
the dwellers	yo·shev	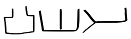	
coastland	ha·ee		
of this	haz·zeh		
day	bay·yo·wm	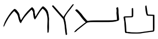	
And on that	ha·hu		
‘ See	hin·neh		
what has happened	khoh	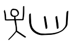	

to our source of hope	mab·ba·te·nu		
those to whom	a·sher		
we fled	nas·nu		
	sham		
for help	le·ez·rah		
and deliverance	le·hin·na·tsel		
from	mip·pe·ne		
the king	me·lekh	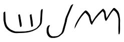	
of Assyria !	ash·shur	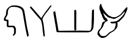	
How then	ve·ekh	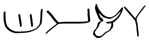	
escape ? ’”	nim·ma·let		
can we	a·na·che·nu	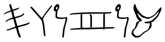	
[This is] the burden	mas·sa	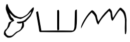	Isaiah 21:1
against the Desert	mid·bar		
by the Sea :	yam	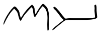	
Like whirlwinds	ke·su·pho·wt		
through the Negev	ban·ne·gev		
sweeping	la·cha·loph	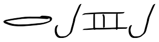	
from the desert	mim·mid·bar		
[an invader] comes	ba		
from a land	me·e·rets		
of terror	no·w·ra·ah		
vision	cha·zut	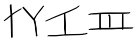	Isaiah 21:2
A dire	qa·shah	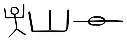	
is declared	hug·gad		
to me :	lee	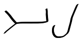	
“ The traitor	hab·bo·w·ged		

still betrays	bo·w·ged		
and the destroyer	ve·hash·sho·w·ded		
still destroys	sho·w·ded		
Go up	a·lee	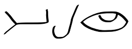	
O Elam !	e·lam	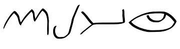	
Lay siege	tsu·ree		
O Media !	ma·day	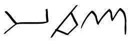	
to all	kal	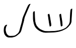	
her groaning ”	an·cha·tah	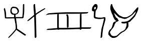	
I will put an end	hish·bat·tee		
Therefore	al		Isaiah 21:3
	ken		
is filled	ma·le·u		
my body	ma·te·nay		
with anguish	chal·cha·lah	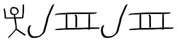	
Pain	tsee·reem		
grips me	a·cha·zu·nee		
like the pains	ke·tsee·re	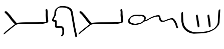	
of a woman in labor	yo·w·le·dah	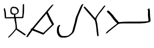	
I am bewildered	na·a·ve·tee	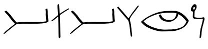	
to hear	mish·she·mo·a		
I am dismayed	niv·hal·tee	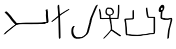	
to see	me·re·o·wt		
falters	ta·ah		Isaiah 21:4
My heart	le·va·vee		
fear	pal·la·tsut		
makes me tremble	bi·a·ta·te·nee		

-	et		
The twilight	ne·sheph	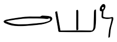	
of my desire	chish·qee	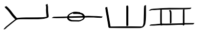	
has turned	sam		
	lee	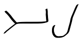	
to horror	la·cha·ra·dah		
They prepare	a·rokh		Isaiah 21:5
a table	hash·shul·chan	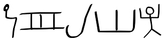	
they lay out	tsa·phoh		
a carpet	hats·tsa·pheet		
they eat	a·kho·wl		
they drink !	sha·toh		
Rise up	qu·mu		
O princes	has·sa·reem	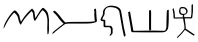	
oil	mish·chu	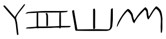	
the shields !	ma·gen		
For	kee	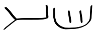	Isaiah 21:6
this [is what]	khoh	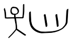	
says	a·mar		
to me :	e·lay	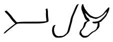	
the Lord	a·do·nay		
“ Go	lekh	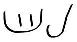	
post	ha·a·med		
a lookout	ham·tsap·peh		
what	a·sher		
he sees	yir·eh		
[and] have him report	yag·geed	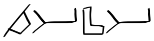	

When he sees	ve·ra·ah	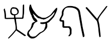	Isaiah 21:7
chariots	re·khev	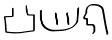	
with teams	tse·med	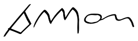	
of horsemen	pa·ra·sheem	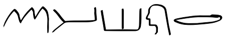	
riders	re·khev	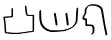	
on donkeys	cha·mo·wr	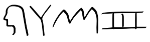	
riders	re·khev	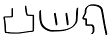	
on camels	ga·mal	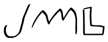	
he must be alert	ve·hiq·sheev	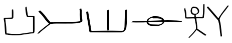	
	qe·shev	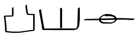	
fully	rav	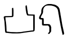	
alert ”	qa·shev	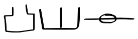	
shouted :	vay·yiq·ra	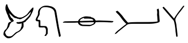	Isaiah 21:8
Then the lookout	ar·yeh	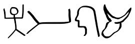	
on	al	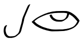	
the watchtower	mits·peh	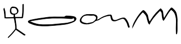	
my lord	a·do·nay	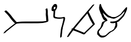	
I	a·no·khee	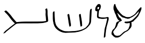	
stand	o·med	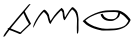	
“ Day	ta·meed	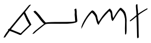	
after day	yo·w·mam	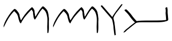	
at	ve·al	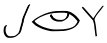	
my post	mish·mar·tee	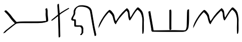	
I	a·no·khee	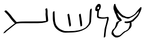	
stay	nits·tsav	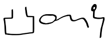	
night after	kal	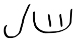	
night	hal·le·lo·wt	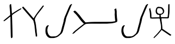	

Look	ve·hin·neh	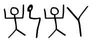	Isaiah 21:9
here	zeh	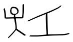	
come	va	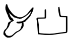	
the riders	re·khev	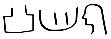	
	eesh	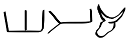	
in pairs ”	tse·med	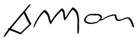	
horsemen	pa·ra·sheem	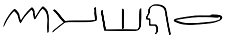	
And one answered	vay·ya·an	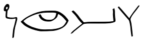	
saying :	vay·yo·mer	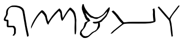	
“ Fallen	na·phe·lah	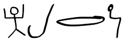	
fallen is	na·phe·lah	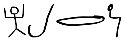	
Babylon !	ba·vel	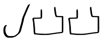	
All	ve·khal	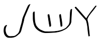	
the images	pe·see·le	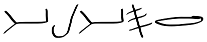	
of her gods	e·lo·he·ha	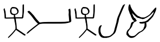	
lie shattered	shib·bar	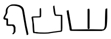	
on the ground ! ”	la·a·rets	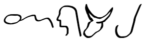	
crushed	me·du·sha·tee	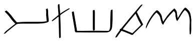	Isaiah 21:10
O my people	u·ven	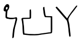	
on the threshing floor	ga·re·nee	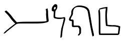	
what	a·sher	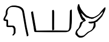	
I have heard	sha·ma·tee	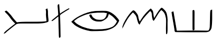	
from	me·et	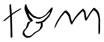	
the LORD	YHVH	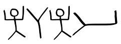	
of Hosts	tse·va·o·wt	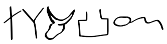	
the God	e·lo·he	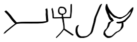	
of Israel	yis·ra·el	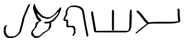	

I tell	hig·gad·tee	הגדתי	
you	la·khem	לכם ס	
[This is] the burden	mas·sa	משא	Isaiah 21:11
against Dumah :	du·mah	דומה	
to me	e·lay	אלי	
One calls	qo·re	קרא	
from Seir	mis·se·eer	משעיר	
“ Watchman	sho·mer	שמר	
what is left	mah	מה	
of the night ?	mil·lay·lah	מלילה	
Watchman	sho·mer	שמר	
what is left	mah	מה	
of the night ? ”	mil·lel	מליל	
replies	a·mar	אמר	Isaiah 21:12
The watchman	sho·mer	שמר	
has come	a·tah	אתה	
“ Morning	bo·qer	בקר	
but also	ve·gam	וגם	
the night	la·ye·lah	לילה	
If	im	אם	
you would inquire	tiv·a·yun	תבעיון	
then inquire	be·a·yu	בעיו	
yet again ”	shu·vu	שבו	
Come back	e·ta·yu	אתיו ס	
[This is] the burden	mas·sa	משא	Isaiah 21:13
against Arabia :	ba·rav	בערב	
In the thickets	bay·ya·ar	ביער	

of Arabia	ba·rav	𐤁𐤏𐤓𐤁	
you must lodge	ta·lee·nu	𐤕𐤋𐤉𐤍𐤅	
O caravans	o·re·cho·wt	𐤀𐤓𐤇𐤅𐤕	
of Dedanites	de·da·neem	𐤃𐤃𐤍𐤉𐤌	
-	liq·rat	𐤋𐤒𐤓𐤀𐤕	Isaiah 21:14
for the thirsty	tsa·me	𐤑𐤌𐤀	
Bring	he·ta·yu	𐤄𐤕𐤉𐤅	
water	ma·yim	𐤌𐤉𐤌	
O dwellers	yo·she·ve	𐤉𐤔𐤁𐤉	
	e·rets	𐤀𐤓𐤑	
of Tema	te·ma	𐤕𐤉𐤌𐤀	
with food	be·lach·mo	𐤁𐤋𐤇𐤌𐤅	
meet	qid·de·mu	𐤒𐤃𐤌𐤅	
the refugees	no·ded	𐤍𐤃𐤃	
For	kee	𐤊𐤉	Isaiah 21:15
from	mip·pe·ne	𐤌𐤐𐤍𐤉	
the sword —	cha·ra·vo·wt	𐤇𐤓𐤁𐤅𐤕	
they flee	na·da·du	𐤍𐤃𐤃𐤅	
	mip·pe·ne	𐤌𐤐𐤍𐤉	
the sword	che·rev	𐤇𐤓𐤁	
that is drawn —	ne·tu·shah	𐤍𐤈𐤅𐤔𐤄	
from	u·mip·pe·ne	𐤅𐤌𐤐𐤍𐤉	
the bow	qe·shet	𐤒𐤔𐤕	
that is bent	de·ru·khah	𐤃𐤓𐤅𐤊𐤄	
and from	u·mip·pe·ne	𐤅𐤌𐤐𐤍𐤉	
the stress	ko·ved	𐤊𐤁𐤃	
of battle	mil·cha·mah	𐤌𐤋𐤇𐤌𐤄 𐤎	

For	kee	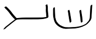	Isaiah 21:16
this [is what]	khoh	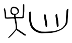	
says	a·mar		
the Lord	a·do·nay		
to me :	e·lay	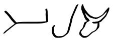	
	be·o·wd		
“ Within one year	sha·nah	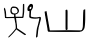	
would count [it]	kish·ne	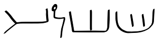	
as a hired worker	sa·kheer	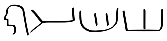	
will be gone	ve·kha·lah	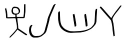	
all	kal		
the glory	ke·vo·wd		
of Kedar	qe·dar	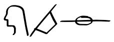	
The remaining	u·she·ar		Isaiah 21:17
	mis·par		
archers	qe·shet		
the warriors	gib·bo·w·re		
-	ve·ne	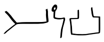	
of Kedar	qe·dar	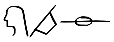	
will be few ”	yim·a·tu		
For	kee	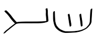	
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	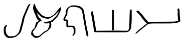	
has spoken	dib·ber	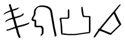	
[This is] the burden	mas·sa	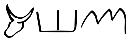	Isaiah 22:1
against the Valley	ge	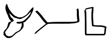	

of Vision :	chiz·za·yo·wn	
What	mah	
	lakh	
ails you now	e·pho·w	
that	kee	
gone up	a·leet	
you have all	kul·lakh	
to the rooftops	lag·gag·go·wt	
of commotion	te·shu·o·wt	Isaiah 22:2
	me·le·ah	
O city	eer	
	ho·w·mee·yah	
O town	qir·yah	
of revelry ?	al·lee·zah	
Your slain	cha·la·la·yikh	
did not	lo	
die	chal·le	
by the sword	che·rev	
nor were they	ve·lo	
killed	me·te	
in battle	mil·cha·mah	
All	kal	Isaiah 22:3
your rulers	qe·tsee·na·yikh	
have fled	na·de·du	
together	ya·chad	
without a bow	miq·qe·shet	
captured	us·sa·ru	

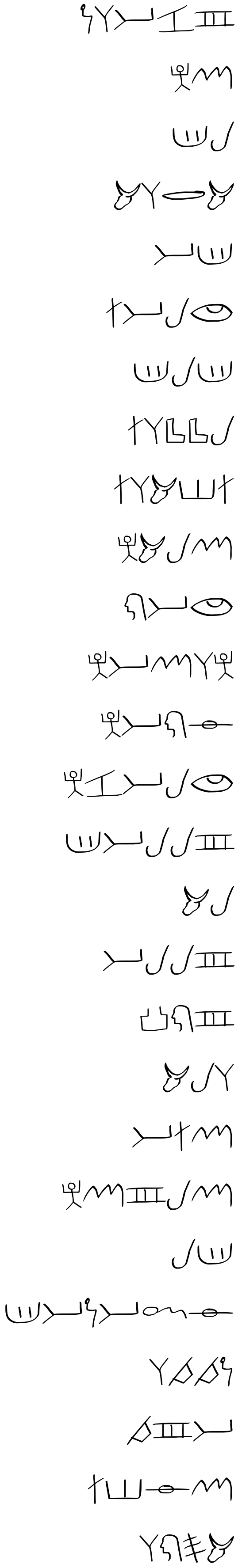

All	kal	כל	
your fugitives	nim·tsa·a·yikh	נמצאיך	
were captured	us·se·ru	אסרו	
together	yach·daw	יחדו	
to a distant place	me·ra·cho·wq	מרחוק	
having fled	ba·ra·chu	ברחו	
Therefore	al	על	Isaiah 22:4
	ken	כן	
I said	a·mar·tee	אמרתי	
“ Turn away	she·u	שעו	
from me	min·nee	מני	
bitterly !	a·ma·rer	אמרר	
let me weep	bab·be·khee	בבכי	
Do not	al	אל	
try	ta·ee·tsu	תאיצו	
to console me	le·na·cha·me·nee	לנחמני	
over	al	על	
the destruction	shod	שד	
of the daughter	bat	בת	
of my people ”	am·mee	עמי	
For	kee	כי	Isaiah 22:5
has [set] a day	yo·wm	יום	
of tumult	me·hu·mah	מהומה	
and trampling	u·me·vu·sah	ומבוסה	
and confusion	u·me·vu·khah	ומבוכה	
the Lord	la·do·nay	לאדני	
GOD	YHVH	יהוה	

of Hosts	tse·va·o·wt	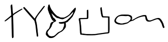	
in the Valley	be·ge	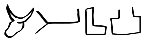	
of Vision —	chiz·za·yo·wn	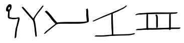	
of breaking	me·qar·qar	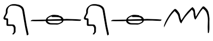	
down the walls	qir	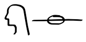	
and crying	ve·sho·w·a		
to	el		
the mountains	ha·har		
Elam	ve·e·lam	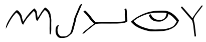	Isaiah 22:6
takes up	na·sa		
a quiver	ash·pah		
with chariots	be·re·khev	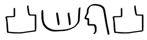	
	a·dam		
and horsemen	pa·ra·sheem	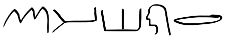	
and Kir	ve·qeer	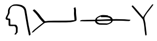	
uncovers	e·rah		
the shield	ma·gen	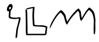	
-	vay·hee	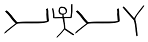	Isaiah 22:7
Your choicest	miv·char	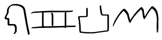	
valleys	a·ma·qa·yikh	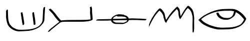	
are full of	ma·le·u		
chariots	ra·khev		
and horsemen	ve·hap·pa·ra·sheem		
are posted	shot		
	sha·tu		
at the gates	hash·sha·e·rah		
He has uncovered	vay·gal	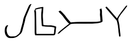	Isaiah 22:8

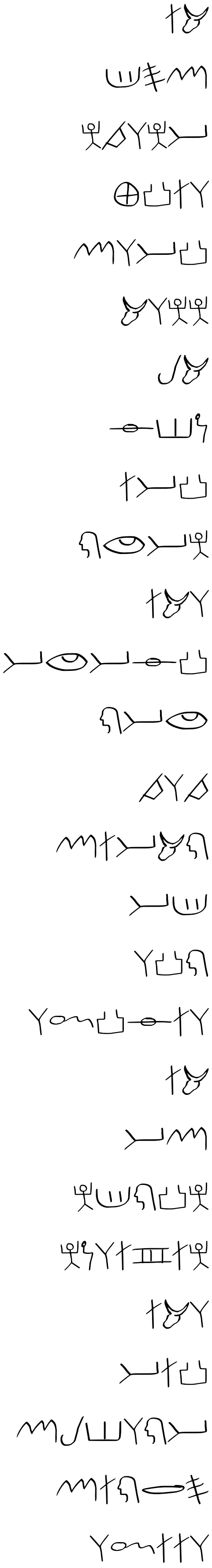

-	et	
the defenses	ma·sakh	
of Judah	ye·hu·dah	
you looked	vat·tab·bet	
day	bay·yo·wm	
On that	ha·hu	
to	el	
the weapons	ne·sheq	
in the House	bet	
of the Forest	hay·ya·ar	
-	ve·et	Isaiah 22:9
breaches	be·qee·e	
in the walls of the City	eer	
of David	da·wid	
You saw	re·ee·tem	
that	kee	
there were many	rab·bu	
You collected	vat·te·qab·be·tsu	
-	et	
water	me	
pool	hab·be·re·khah	
from the lower	hat·tach·to·w·nah	
-	ve·et	Isaiah 22:10
the houses	bat·te	
of Jerusalem	ye·ru·sha·lim	
You counted	se·phar·tem	
and tore them down	vat·tit·tsu	

	hab·bat·teem	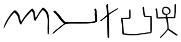	
to strengthen	le·vats·tser	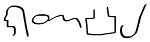	
the wall	ha·cho·w·mah		
a reservoir	u·miq·vah	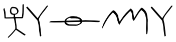	Isaiah 22:11
You built	a·see·tem	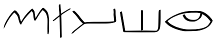	
between	ben	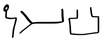	
the walls	ha·cho·mo·ta·yim		
for the waters	le·me		
pool	hab·be·re·khah		
of the ancient	hay·sha·nah	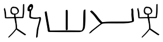	
but you did not	ve·lo		
look	hib·bat·tem		
to	el		
the One who made it	o·se·ha	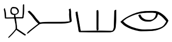	
Him who planned	ve·yo·tse·rah	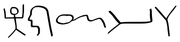	
it long ago	me·ra·cho·wq	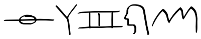	
	lo		
or consider	re·ee·tem	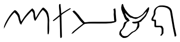	
called	vay·yiq·ra	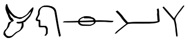	Isaiah 22:12
the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt	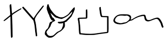	
day	bay·yo·wm	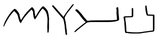	
On that	ha·hu		
for weeping	liv·khee		
and wailing	u·le·mis·ped		
for shaven heads	u·le·qa·re·chah	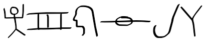	

and the wearing	ve·la·cha·gor	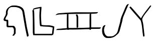	
of sackcloth	saq	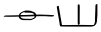	
But look	ve·hin·neh		Isaiah 22:13
there is joy	sa·so·wn		
and gladness	ve·sim·chah		
butchering	ha·rog	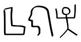	
of cattle	ba·qar	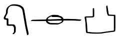	
and slaughtering	ve·sha·chot		
of sheep	tson		
eating	a·khol		
of meat	ba·sar		
and drinking	ve·sha·to·wt		
of wine :	ya·yin	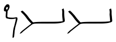	
“ Let us eat	a·kho·wl		
and drink	ve·sha·to		
for	kee	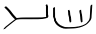	
tomorrow	ma·char	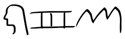	
we die ! ”	na·mut		
has revealed	ve·nig·lah	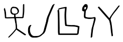	Isaiah 22:14
in my hearing :	ve·a·ze·nay		
The LORD	YHVH		
of Hosts	tse·va·o·wt	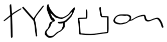	
of yours will never	im		
be atoned for ”	ye·khup·par		
sin	he·a·won		
this	haz·zeh		
your	la·khem		

“ Until	ad	עד	
dying day	te·mu·tun	תמתון	
says	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות פ	
This is what	koh	כה	Isaiah 22:15
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
“ Go	lekh	לך	
[say]	bo	בא	
to	el	אל	
steward	has·so·khen	הסכן	
the	haz·zeh	הזה	
in charge of	al	על	
Shebna	shev·na	שבנא	
-	a·sher	אשר	
-	al	על	
the palace :	hab·ba·yit	הבית	
What	mah	מה	Isaiah 22:16
are you	le·kha	לך	
doing here	phoh	פה	
and who	u·mee	ומי	
	le·kha	לך	
[authorized] you	phoh	פה	

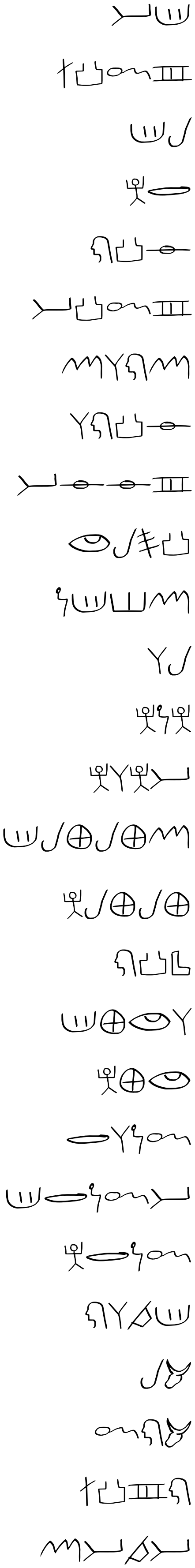

	kee	
to carve out	cha·tsav·ta	
for yourself	le·kha	
here —	poh	
a tomb	qa·ver	
to chisel	cho·tse·vee	
in the height	ma·ro·wm	
your tomb	qiv·ro	
and cut	cho·qe·qee	
in the rock ?	vas·se·la	
your resting place	mish·kan	
	lo	
Look	hin·neh	Isaiah 22:17
The LORD	YHVH	
is about to shake you violently	me·tal·tel·kha	
	tal·te·lah	
O mighty man !	ga·ver	
He will take hold	ve·o·te·kha	
of you	a·toh	
roll you	tsa·no·wph	Isaiah 22:18
	yits·na·phe·kha	
	tse·ne·phah	
into a ball	kad·dur	
and sling you into	el	
land	e·rets	
a wide	ra·cha·vat	
	ya·da·yim	

There	sham·mah		
you will die	ta·mut		
and there	ve·sham·mah	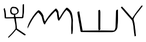	
chariots {will remain} —	mar·ke·vo·wt		
your glorious	ke·vo·w·de·kha		
a disgrace	qe·lo·wn	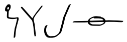	
to the house	bet	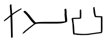	
of your master	a·do·ne·kha	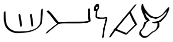	
I will remove you	va·ha·daph·tee·kha		Isaiah 22:19
from office	mim·mats·tsa·ve·kha		
from your position	u·mim·ma·a·ma·de·kha		
and you will be ousted	ye·her·se·kha	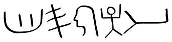	
-	ve·ha·yah	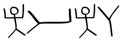	Isaiah 22:20
day	bay·yo·wm	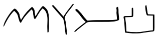	
On that	ha·hu	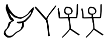	
I will summon	ve·qa·ra·tee		
My servant	le·av·dee		
Eliakim	le·el·ya·qeem	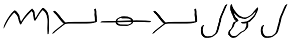	
son	ben		
of Hilkiah	chil·qee·ya·hu	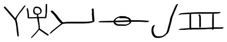	
I will clothe him	ve·hil·bash·tee	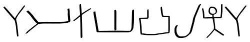	Isaiah 22:21
with your robe	kut·ta·ne·te·kha	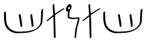	
and tie your sash	ve·av·ne·te·kha		
around him	a·chaz·ze·qen·nu		
your authority	u·mεm·shεl·te·kha	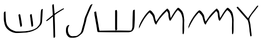	
I will put	et·ten		

in his hand	be·ya·do	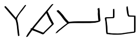	
and he will be	ve·ha·yah	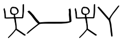	
a father	le·av		
to the dwellers	le·yo·wo·shev		
of Jerusalem	ye·ru·sha·lim		
and to the house	u·le·vet		
of Judah	ye·hu·dah	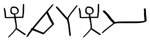	
I will place	ve·na·tat·tee	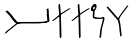	Isaiah 22:22
the key	maph·te·ach		
to the house	bet	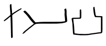	
of David	da·wid		
on	al		
his shoulder	shikh·mo		
What he opens	u·pha·tach		
no	ve·en		
one can shut	so·ger		
and what he shuts	ve·sa·gar		
no	ve·en		
one can open	po·te·ach	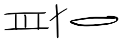	
I will drive him	u·te·qa·tee		Isaiah 22:23
like a peg	ya·ted	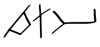	
place	be·ma·qo·wm	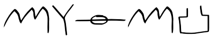	
into a firm	ne·e·man		
and he will be	ve·ha·yah	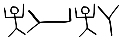	
a throne	le·khis·se		
of glory	kha·vo·wd		
for the house	le·vet	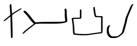	

of his father	a·vee	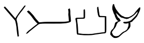	
So they will hang	ve·ta·lu		Isaiah 22:24
on him	a·law	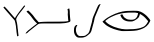	
all	kol	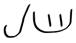	
the glory	ke·vo·wd		
house :	bet	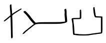	
of his father's	a·vee	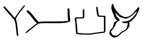	
the descendants	hats·tse·e·tsa·eem		
and the offshoots —	ve·hats·tse·phi·o·wt		
all	kol	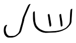	
vessels	ke·le	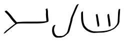	
the lesser	haq·qa·tan	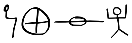	
	mik·ke·le	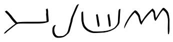	
from bowls	ha·ag·ga·no·wt	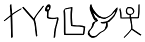	
to	ve·ad		
every kind	kal		
	ke·le	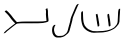	
of jar	han·ne·va·leem	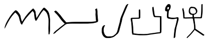	
day	bay·yo·wm	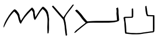	Isaiah 22:25
In that	ha·hu		
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	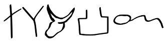	
will give way	ta·mush		
the peg	hay·ya·ted	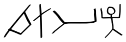	
driven	hat·te·qu·ah	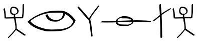	
place	be·ma·qo·wm		

into a firm	ne·e·man		
it will be sheared off	ve·nig·de·ah		
and fall	ve·na·phe·lah		
will be cut down ”	ve·nikh·rat		
and the load	ham·mas·sa	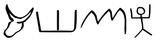	
-	a·sher	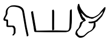	
upon it	a·le·ha	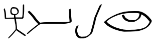	
Indeed	kee	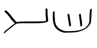	
the LORD	YHVH	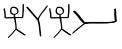	
has spoken	dib·ber		
[This is] the burden	mas·sa	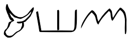	Isaiah 23:1
against Tyre :	tsor		
Wail	he·lee·lu	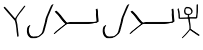	
O ships	o·nee·yo·wt	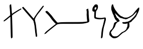	
of Tarshish	tar·sheesh	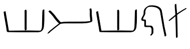	
for	kee	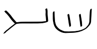	
[Tyre] is laid waste	shud·dad		
without house	mib·ba·yit		
[or] harbor	mib·bo·w		
from the land	me·e·rets		
of Cyprus	kit·teem	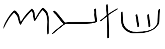	
Word has reached	nig·lah	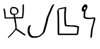	
them	la·mo		
Be silent	dom·mu	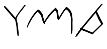	Isaiah 23:2
O dwellers	yo·she·ve		
of the coastland	ee	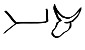	
you merchants	so·cher	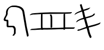	

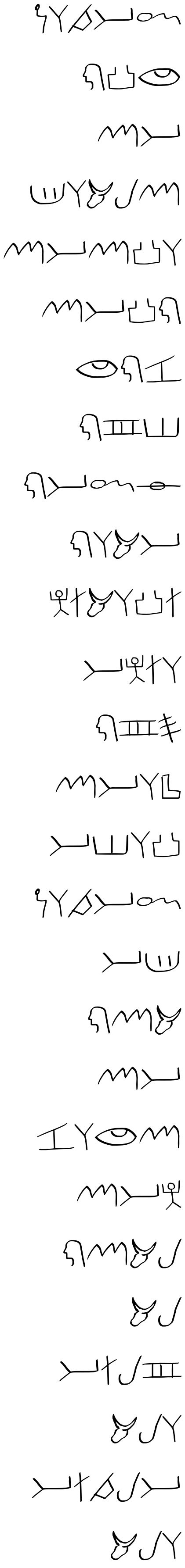

of Sidon	tsee·do·wn	
whose traders	o·ver	
the sea	yam	
have crossed	mil·ukh	
waters	u·ve·ma·yim	Isaiah 23:3
On the great	rab·beem	
came the grain	ze·ra	
of Shihor	shi·chor	
the harvest	qe·tseer	
of the Nile	ye·o·wr	
was the revenue of Tyre	te·vu·a·tah	
she was	vat·te·hee	
the merchant	se·char	
of the nations	go·w·yim	
Be ashamed	bo·wo·shee	Isaiah 23:4
O Sidon	tsee·do·wn	
for	kee	
has spoken :	a·mar	
of the sea	yam	
the stronghold	ma·o·wz	
the sea	hay·yam	
	le·mor	
“ I have not	lo	
been in labor	chal·tee	
I have not	ve·lo	
or given birth	ya·lad·tee	
	ve·lo	

raised	gid·dal·tee	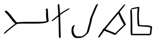	
young men	ba·chu·reem	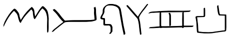	
or brought up	ro·w·mam·tee	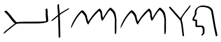	
young women ”	ve·tu·lo·wt	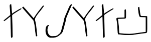	
When	ka·a·sher	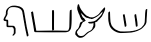	Isaiah 23:5
the report [reaches]	she·ma	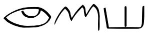	
Egypt	le·mits·ra·yim	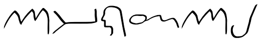	
they will writhe in agony	ya·chee·lu	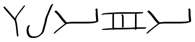	
over the news	ke·she·ma	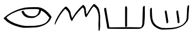	
of Tyre	tsor	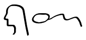	
Cross over	iv·ru	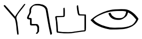	Isaiah 23:6
to Tarshish	tar·shee·shah	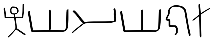	
wail	he·lee·lu	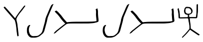	
O inhabitants	yo·she·ve	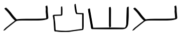	
of the coastland !	ee	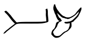	
Is this	ha·zot	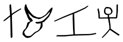	Isaiah 23:7
your	la·khem	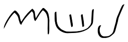	
jubilant city	al·lee·zah	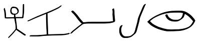	
	mee·me	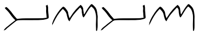	
is from antiquity	qe·dem	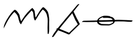	
whose origin	qad·ma·tah	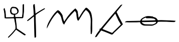	
have taken her	yo·vi·lu·ha	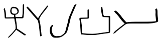	
whose feet	rag·le·ha	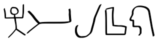	
far away ?	me·ra·cho·wq	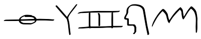	
to settle	la·gur	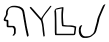	
Who	mee	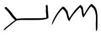	Isaiah 23:8
planned	ya·ats	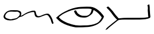	

this	zot		
against	al		
Tyre	tsor		
the bestower of crowns	ham·ma·a·tee·rah		
whose	a·sher		
traders	so·cha·reh	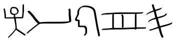	
are princes	sa·reem	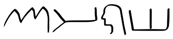	
whose merchants	kin·a·ne·ha		
are renowned	nikh·bad·de	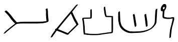	
on the earth ?	a·rets		
The LORD	YHVH		Isaiah 23:9
of Hosts	tse·va·o·wt	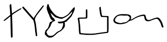	
planned it	ye·a·tsah		
to defile	le·chal·lel	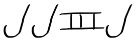	
its glorious	ge·o·wn		
all	kal	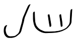	
beauty	tse·vee		
to disgrace	le·ha·qel	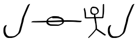	
all	kal	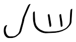	
the renowned	nikh·bad·de	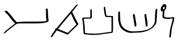	
of the earth	a·rets		
Cultivate	iv·ree		Isaiah 23:10
your land	ar·tsekh		
like the Nile	kay·or	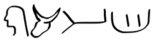	
O Daughter	bat		
of Tarshish	tar·sheesh	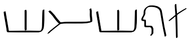	
there is no	en	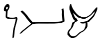	

a harbor	me·zach		
longer	o·wd		
His hand	ya·do	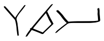	Isaiah 23:11
[The LORD] has stretched out	na·tah		
over	al		
the sea	hay·yam	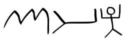	
tremble	hir·geez	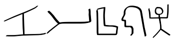	
He has made kingdoms	mam·la·kho·wt		
[He]	YHVH		
has given a command	tsiw·vah		
that	el		
of Canaan	ke·na·an		
be destroyed	lash·mid	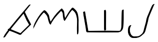	
the strongholds	ma·uz·ne·ha	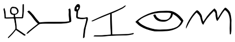	
He said	vay·yo·mer		Isaiah 23:12
no	lo		
more	to·w·see·phee	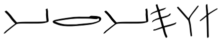	
	o·wd		
“ You shall rejoice	la·lo·wz		
O oppressed	ham·ush·sha·qah		
Virgin	be·tu·lat		
Daughter	bat		
of Sidon	tsee·do·wn	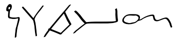	
to Cyprus —	kit·tī·yīm	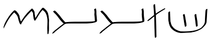	
Get up	qu·mee		
and cross over	a·vo·ree	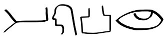	

even	gam		
there	sham		
you will find no	lo		
rest	ya·nu·ach	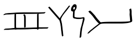	
”	lakh	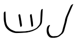	
Look at	hen		Isaiah 23:13
the land	e·rets		
Chaldeans —	kas·deem	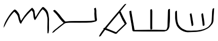	
of the	zeh	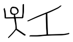	
a people	ha·am		
now	lo		
of no account	ha·yah	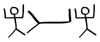	
The Assyrians	ash·shur		
destined it	ye·sa·dah		
for the desert creatures	le·tsee·yeem	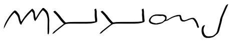	
they set up	he·qee·mu	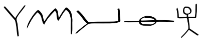	
their siege towers	ve·chī·naw	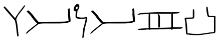	
and stripped	o·re·ru		
its palaces	ar·me·no·w·te·ha		
They brought it	sa·mah		
to ruin	le·map·pe·lah		
Wail	he·lee·lu	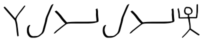	Isaiah 23:14
O ships	o·nee·yo·wt	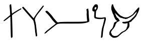	
of Tarshish	tar·sheesh	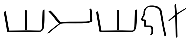	
for	kee	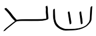	
has been destroyed !	shud·dad		
your harbor	ma·uz·ze·khen	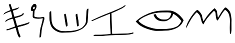	

-	ve·ha·yah	𐤅𐤄𐤉𐤄	Isaiah 23:15
time	bay·yo·wm	𐤁𐤉𐤅𐤌	
At that	ha·hu	𐤄𐤄𐤅𐤀	
will be forgotten	ve·nish·ka·chat	𐤅𐤍𐤔𐤊𐤇𐤕	
Tyre	tsor	𐤑𐤓	
for seventy	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
years —	sha·nah	𐤔𐤍𐤄	
the span	kee·me	𐤊𐤉𐤌𐤉	
king’s life	me·lekh	𐤌𐤋𐤊	
of a	e·chad	𐤀𐤇𐤃	
But at the end	miq·qets	𐤌𐤒𐤑	
of seventy	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
years	sha·nah	𐤔𐤍𐤄	
it will happen	yih·yeh	𐤉𐤄𐤉𐤄	
to Tyre	le·tsor	𐤋𐤑𐤓	
as in the song	ke·shee·rat	𐤊𐤔𐤉𐤓𐤕	
of the harlot :	haz·zo·w·nah	𐤄𐤆𐤅𐤍𐤄	
“ Take up	qe·chee	𐤒𐤇𐤉	Isaiah 23:16
your harp	khin·no·wr	𐤊𐤍𐤅𐤓	
stroll through	sob·bee	𐤎𐤁𐤉	
the city	eer	𐤏𐤉𐤓	
harlot	zo·w·nah	𐤆𐤅𐤍𐤄	
O forgotten	nish·ka·chah	𐤍𐤔𐤊𐤇𐤄	
Make sweet	he·tee·vee	𐤄𐤉𐤈𐤉𐤁𐤉	
melody	nag·gen	𐤍𐤂𐤍	
sing many	har·bee	𐤄𐤓𐤁𐤉	
a song	sheer	𐤔𐤉𐤓	

	le·ma·an		
so you will be remembered ”	tiz·za·khe·ree		
And at	ve·ha·yah	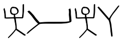	Isaiah 23:17
the end	miq·qets	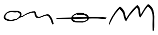	
of seventy	shiv·eem		
years	sha·nah	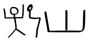	
will restore	yiph·qod	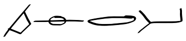	
the LORD	YHVH		
-	et		
Tyre	tsor		
Then she will return	ve·sha·vah		
to hire	le·et·nan·nah		
as a prostitute	ve·za·ne·tah		
and sell herself	et		
to all	kal		
the kingdoms	mam·le·kho·wt		
-	ha·a·rets		
on	al		
the face	pe·ne	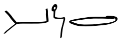	
of the earth	ha·a·da·mah		
will be	ve·ha·yah	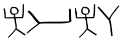	Isaiah 23:18
Yet her profits	sach·rah		
and wages	ve·et·nan·nah		
set apart	qo·desh	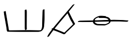	
to the LORD	la·YHVH	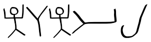	
they will not	lo		
be stored	ye·a·tser		

	ve·lo	𐤅𐤋𐤀	
or saved	ye·cha·sen	𐤉𐤇𐤎𐤍	
for	kee	𐤊𐤉	
will go to those who live	lay·yo·she·veem	𐤋𐤉𐤔𐤁𐤉𐤌	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
her	yih·yeh	𐤉𐤄𐤉𐤄	
profit	sach·rah	𐤎𐤇𐤓𐤄	
food	le·e·khol	𐤋𐤀𐤊𐤋	
for abundant	le·sa·ve·ah	𐤋𐤔𐤁𐤏𐤄	
clothing	ve·lim·khas·seh	𐤅𐤋𐤌𐤊𐤎𐤄	
and fine	a·teeq	𐤏𐤕𐤉𐤒	
Behold	hin·neh	𐤄𐤍𐤄	Isaiah 24:1
the LORD	YHVH	𐤉𐤄𐤅𐤄	
lays waste	bo·w·qeq	𐤁𐤅𐤒𐤒	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
and leaves it in ruins	u·vo·wl·qah	𐤅𐤁𐤅𐤋𐤒𐤄	
He will twist	ve·iw·vah	𐤅𐤏𐤅𐤄	
its surface	pha·ne·ha	𐤐𐤍𐤉𐤄	
and scatter	ve·he·pheets	𐤅𐤄𐤐𐤉𐤑	
its inhabitants —	yo·she·ve·ha	𐤉𐤔𐤁𐤉𐤄	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Isaiah 24:2
people	kha·am	𐤊𐤏𐤌	
and priest alike	kak·ko·hen	𐤊𐤊𐤄𐤍	
servant	ka·e·ved	𐤊𐤏𐤁𐤃	
and master	ka·do·naw	𐤊𐤀𐤃𐤍𐤉𐤅	
maid	kash·shiph·chah	𐤊𐤔𐤐𐤇𐤄	

and mistress	kag·ge·vir·tah		
buyer	kaq·qo·w·neh	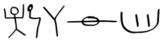	
and seller	kam·mo·w·kher		
lender	kam·mal·veh		
and borrower	kal·lo·veh	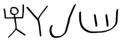	
	kan·no·sheh	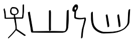	
-	ka·a·sher		
creditor	no·she		
and debtor	vo		
will be utterly	hib·bo·wq		Isaiah 24:3
laid waste	tib·bo·wq		
The earth	ha·a·rets		
and thoroughly	ve·hib·bo·wz		
plundered	tib·bo·wz		
For	kee	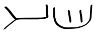	
the LORD	YHVH		
has spoken	dib·ber		
-	et		
word	had·da·var		
this	haz·zeh		
mourns	a·ve·lah	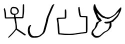	Isaiah 24:4
and withers	na·ve·lah		
The earth	ha·a·rets		
languishes	um·le·lah		
and fades	na·ve·lah	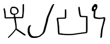	
the world	te·vel		
waste away	um·la·lu		

the exalted	me·ro·wm	מרום	
-	am	עם	
of the earth	ha·a·rets	הארץ	
The earth	ve·ha·a·rets	והארץ	Isaiah 24:5
is defiled	cha·ne·phah	חנפה	
by	ta·chat	תחת	
its people	yo·she·ve·ha	ישביה	
-	kee	כי	
they have transgressed	a·ve·ru	עברו	
the laws	to·w·rot	תורת	
they have overstepped	cha·le·phu	חלפו	
the decrees	choq	חק	
and broken	he·phe·ru	הפרו	
covenant	be·reet	ברית	
the everlasting	o·w·lam	עולם	
Therefore	al	על	Isaiah 24:6
	ken	כן	
a curse	a·lah	אלה	
has consumed	a·khe·lah	אכלה	
the earth	e·rets	ארץ	
must bear the guilt	vay·ye·she·mu	ויאשמו	
and its inhabitants	yo·she·ve	ישבי	
	vah	בה	
-	al	על	
-	ken	כן	
have been burned	cha·ru	חרו	
dwellers	yo·she·ve	ישבי	

the earth’s	e·rets		
survive	ve·nish·ar		
and only a few	e·no·wosh		
	miz·ar	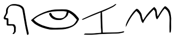	
dries up	a·val		Isaiah 24:7
The new wine	tee·ro·wosh		
withers	um·le·lah		
the vine	ga·phen		
now groan	ne·en·chu	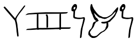	
All	kal		
the merrymakers	sim·che		
	lev	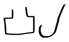	
have ceased	sha·vat		Isaiah 24:8
The joyful	me·so·ws		
tambourines	tup·peem	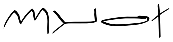	
has stopped	cha·dal	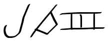	
the noise	she·o·wn		
of revelers	al·lee·zeem		
is silent	sha·vat		
the joyful	me·so·ws		
harp	kin·no·wr		
longer sing	bash·sheer	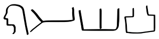	Isaiah 24:9
They no	lo		
and drink	yish·tu		
wine	ya·yin	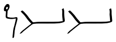	
is bitter	ye·mar	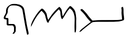	
strong drink	she·khar		

to those who consume it	le·sho·taw		
is shattered	nish·be·rah		Isaiah 24:10
The city	qir·yat		
of chaos	to·hu		
is closed	sug·gar		
every	kal		
house	ba·yit	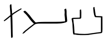	
to entry	mib·bo·w		
they cry out	tse·va·chah		Isaiah 24:11
for	al		
wine	hay·ya·yin	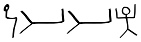	
In the streets	ba·chu·tso·wt		
turns to gloom	a·re·vah		
All	kal		
joy	sim·chah	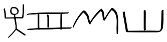	
is exiled	ga·lah	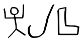	
rejoicing	me·so·ws		
from the land	ha·a·rets		
is left	nish·ar		Isaiah 24:12
The city	ba·eer		
in ruins	sham·mah		
to rubble	u·she·ee·yah		
is reduced	yuk·kat	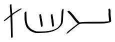	
its gate	sha·ar		
So	kee	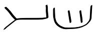	Isaiah 24:13
	khoh	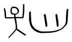	
will it be	yih·yeh	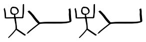	

on	be·qe·rev	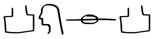	
the earth	ha·a·rets		
[and] among	be·to·wkh		
the nations	ha·am·meem		
like a harvested	ke·no·qeph		
olive tree	za·yit	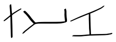	
like a gleaning	ke·o·w·le·lot		
after	im		
	ka·lah	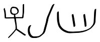	
a grape harvest	va·tseer		
They	hem·mah		Isaiah 24:14
raise	yis·u		
their voices	qo·w·lam		
they shout for joy	ya·ron·nu		
the majesty	big·o·wn		
of the LORD	YHVH		
they proclaim	tsa·ha·lu		
from the west	mee·yam	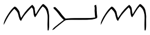	
Therefore	al		Isaiah 24:15
	ken	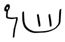	
in the east	ba·u·reem	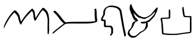	
glorify	kab·be·du		
the LORD	YHVH		
in the islands	be·ee·ye	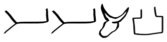	
of the sea	hay·yam	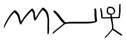	
Extol the name	shem		
of the LORD	YHVH		

the God	e·lo·he		
of Israel	yis·ra·el	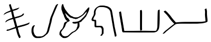	
From the ends	mik·ke·naph	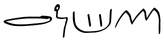	Isaiah 24:16
of the earth	ha·a·rets		
singing :	ze·mi·rot		
we hear	sha·ma·nu		
“ Glory	tse·vee		
to the Righteous One ”	lats·tsad·deeq		
But I said	va·o·mar		
“ I am wasting away	ra·zee		
!	lee	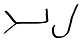	
I am wasting away	ra·zee	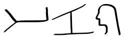	
!	lee	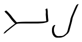	
Woe	o·w		
is me ”	lee	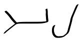	
The treacherous	bo·ge·deem		
betray	ba·ga·du		
deal in	u·ve·ged		
the treacherous	bo·wg·deem		
treachery	ba·ga·du		
Terror	pa·chad	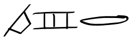	Isaiah 24:17
and pit	va·pha·chat	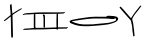	
and snare	va·phach		
await you	a·le·kha	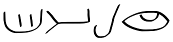	
O dweller	yo·wo·shev		
of the earth	ha·a·rets		
-	ve·ha·yah	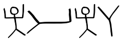	Isaiah 24:18

Whoever flees	han·nas	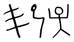	
the sound	miq·qo·wl	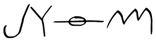	
of panic	hap·pa·chad		
will fall	yip·pol	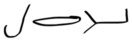	
into	el		
the pit	hap·pa·chat		
and whoever climbs	ve·ha·o·w·leh		
from	mit·to·wkh		
the pit	hap·pa·chat		
will be caught	yil·la·khed	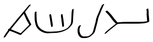	
in the snare	bap·pach		
For	kee	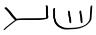	
the windows	a·rub·bo·wt		
of heaven	mim·ma·ro·wm	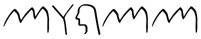	
are open	niph·ta·chu		
are shaken	vay·yir·a·shu		
and the foundations	mo·ws·de		
of the earth	a·rets		
is utterly	ro·ah		Isaiah 24:19
broken apart	hit·ro·a·ah		
The earth	ha·a·rets		
is split open	po·wr		
	hit·po·wr·rah		
the earth	e·rets		
is shaken	mo·wt		
violently	hit·mo·wt·tah		
the earth	a·rets		

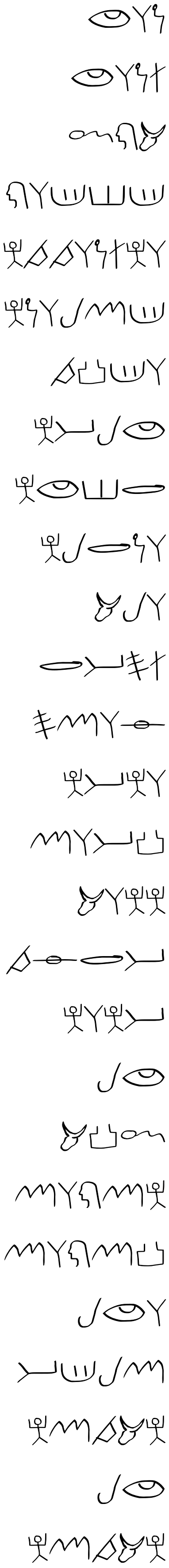

staggers	no·w·a	Isaiah 24:20
	ta·nu·a	
The earth	e·rets	
like a drunkard	kash·shik·ko·wr	
and sways	ve·hit·no·wd·dah	
like a shack	kam·me·lu·nah	
weighs it down	ve·kha·vad	
	a·le·ha	
Earth's rebellion	pish·ah	
and it falls	ve·na·phe·lah	
never	ve·lo	
again	to·seeph	
to rise	qum	
-	ve·ha·yah	Isaiah 24:21
day	bay·yo·wm	
In that	ha·hu	
will punish	yiph·qod	
the LORD	YHVH	
	al	
the host	tse·va	
of heaven	ham·ma·ro·wm	
above	bam·ma·ro·wm	
	ve·al	
and the kings	mal·khe	
of the earth	ha·a·da·mah	
below	al	
	ha·a·da·mah	

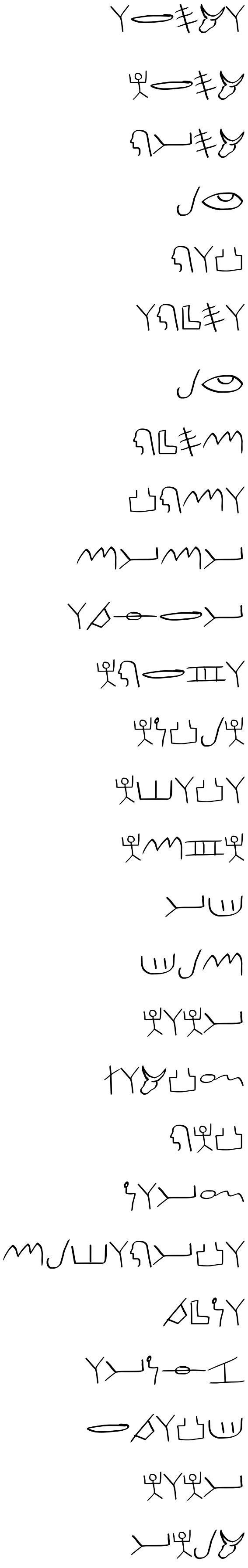

They will be gathered	ve·us·se·phu	Isaiah 24:22
together	a·se·phah	
like prisoners	as·seer	
in	al	
a pit	bo·wr	
They will be confined	ve·sug·ge·ru	
to	al	
a dungeon	mas·ger	
after	u·me·rov	
many days	ya·meem	
and punished	yip·pa·qe·du	
will be confounded	ve·cha·phe·rah	Isaiah 24:23
The moon	hal·le·va·nah	
will be ashamed	u·vo·wo·shah	
and the sun	ha·cham·mah	
for	kee	
will reign	ma·lakh	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
on Mount	be·har	
Zion	tsee·yo·wn	
and in Jerusalem	u·vee·ru·sha·lim	
and before	ve·ne·ged	
His elders	ze·qe·naw	
with great glory	ka·vo·wd	
O LORD	YHVH	Isaiah 25:1
are my God !	e·lo·hay	

You	at·tah		
I will exalt You	a·ro·w·mim·kha		
I will praise	o·w·deh		
Your name	shim·kha		
For	kee	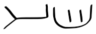	
You have worked	a·see·ta	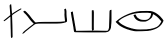	
wonders —	pe·le	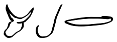	
plans	e·tso·wt		
[formed] long ago —	me·ra·cho·wq	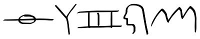	
in perfect faithfulness	e·mu·nah		
	o·men	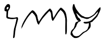	
Indeed	kee	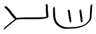	Isaiah 25:2
You have made	sam·ta		
the city	me·eer		
a heap of rubble	lag·gal	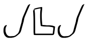	
town	qir·yah	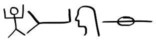	
the fortified	ve·tsu·rah		
a ruin	le·map·pe·lah		
The fortress	ar·mo·wn	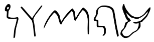	
of strangers	za·reem	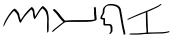	
[is] a city [no more]	me·eer		
it will never	le·o·w·lam		
	lo		
be rebuilt	yib·ba·neh	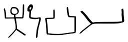	
Therefore	al		Isaiah 25:3
	ken	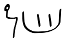	
will honor You	ye·khab·be·du·kha		

people	am		
a strong	az		
The cities	qir·yat		
nations	go·w·yim	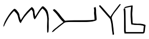	
of ruthless	a·ree·tseem		
will revere You	yee·ra·u·kha		
For	kee	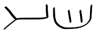	Isaiah 25:4
You have been	ha·yee·ta	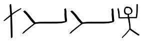	
a refuge	ma·o·wz		
for the poor	lad·dal	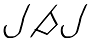	
a stronghold	ma·o·wz		
for the needy	la·ev·yo·wn	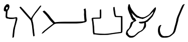	
in distress	bats·tsar		
	lo		
a refuge	mach·seh	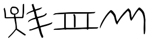	
from the storm	miz·ze·rem		
a shade	tsel		
from the heat	me·cho·rev		
For	kee	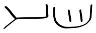	
the breath	ru·ach		
of the ruthless	a·ree·tseem		
is like rain	ke·ze·rem		
against a wall	qeer	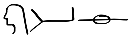	
like heat	ke·cho·rev	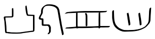	Isaiah 25:5
in a dry land	be·tsa·yo·wn		
the uproar	she·o·wn		
of foreigners	za·reem	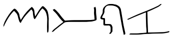	

You subdue	takh·nee·a	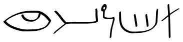	
cools the heat	cho·rev	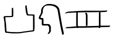	
As the shade	be·tsel	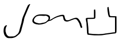	
of a cloud	av	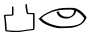	
so the song	ze·meer	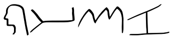	
of the ruthless	a·ree·tseem	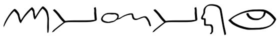	
is silenced	ya·a·neh	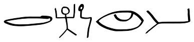	
will prepare	ve·a·sah	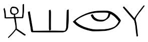	Isaiah 25:6
the LORD	YHVH	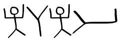	
of Hosts	tse·va·o·wt	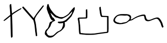	
for all	le·khal	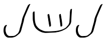	
the peoples	ha·am·meem	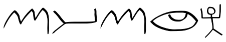	
mountain	ba·har	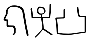	
On this	haz·zeh	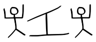	
a banquet	mish·teh	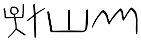	
of choice meat	she·ma·neem	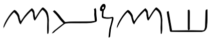	
a feast	mish·teh	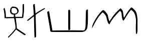	
of aged wine	she·ma·reem	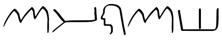	
	she·ma·neem	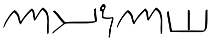	
	me·mu·cha·yim	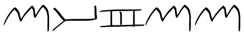	
aged wine	she·ma·reem	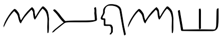	
of finely	me·zuq·qa·qeem	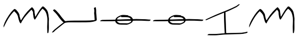	
He will swallow up	u·vil·la	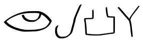	Isaiah 25:7
mountain	ba·har	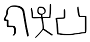	
On this	haz·zeh	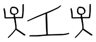	
	pe·ne	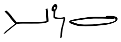	
that enfolds	hal·lo·wt	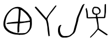	

the shroud	hal·lo·wt	𐤄𐤋𐤅𐤈	
	al	𐤏𐤋	
all	kal	𐤊𐤋	
peoples	ha·am·meem	𐤄𐤏𐤌𐤉𐤌	
the sheet	ve·ham·mas·se·khah	𐤅𐤄𐤌𐤎𐤊𐤄	
that covers	han·ne·su·khah	𐤄𐤍𐤎𐤅𐤊𐤄	
	al	𐤏𐤋	
all	kal	𐤊𐤋	
nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
He will swallow up	bil·la	𐤁𐤋𐤏	Isaiah 25:8
death	ham·ma·vet	𐤄𐤌𐤅𐤕	
forever	la·ne·tsach	𐤋𐤍𐤑𐤇	
will wipe away	u·ma·chah	𐤅𐤌𐤇𐤄	
The Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
the tears	dim·ah	𐤃𐤌𐤏𐤄	
from	me·al	𐤌𐤏𐤋	
every	kal	𐤊𐤋	
face	pa·neem	𐤐𐤍𐤉𐤌	
the disgrace	ve·cher·pat	𐤅𐤇𐤓𐤐𐤕	
of His people	am·mo	𐤏𐤌𐤅	
and remove	ya·seer	𐤉𐤎𐤉𐤓	
from	me·al	𐤌𐤏𐤋	
the whole	kal	𐤊𐤋	
earth	ha·a·rets	𐤄𐤀𐤓𐤑	
For	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

has spoken	dib·ber	
it will be said	ve·a·mar	Isaiah 25:9
day	bay·yo·wm	
And in that	ha·hu	
“ Surely	hin·neh	
is our God	e·lo·he·nu	
this	zeh	
we have waited	qiw·vee·nu	
for Him	lo	
and He has saved us	ve·yo·wo·shee·e·nu	
This	zeh	
is the LORD	YHVH	
for whom we have waited	qiw·vee·nu	
	lo	
Let us rejoice	na·gee·lah	
and be glad	ve·nis·me·chah	
in His salvation ”	bee·shu·a·to	
For	kee	Isaiah 25:10
will rest	ta·nu·ach	
the hand	yad	
of the LORD	YHVH	
mountain	ba·har	
on this	haz·zeh	
will be trampled	ve·na·do·wosh	
But Moab	mo·w·av	
in his place	tach·taw	
is trodden	ke·hid·dush	

as straw	mat·ben	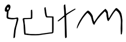	
	be·mē	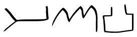	
into the dung pile	mad·me·nah	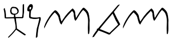	
He will spread out	u·phe·ras	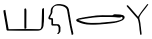	Isaiah 25:11
his hands	ya·daw	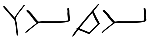	
within it	be·qir·bo	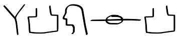	
as	ka·a·sher	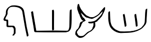	
spreads [his arms]	ye·pha·res	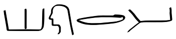	
a swimmer	has·so·cheh	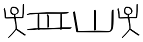	
to swim	lis·cho·wt	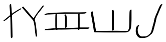	
will be brought low	ve·hish·peel	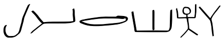	
His pride	ga·a·va·to	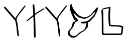	
despite	im	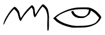	
the skill	a·re·bo·wt	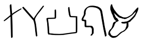	
of his hands	ya·daw	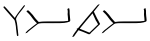	
fortress	u·miv·tsar	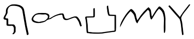	Isaiah 25:12
The high-walled	mis·gav	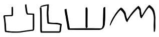	
	cho·w·mo·te·kha	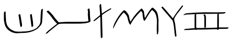	
will be brought down	he·shach	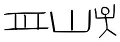	
	hish·peel	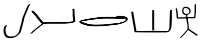	
cast	hig·gee·a	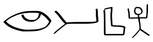	
to the ground	la·a·rets	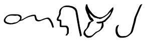	
into	ad	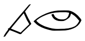	
the dust	a·phar	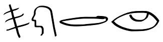	
day	bay·yo·wm	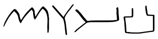	Isaiah 26:1
In that	ha·hu	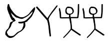	
will be sung	yu·shar	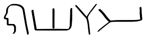	

song	hash·sheer	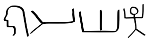	
this	haz·zeh		
in the land	be·e·rets		
of Judah :	ye·hu·dah	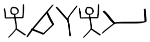	
city	eer	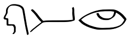	
a strong	az		
We have	la·nu		
salvation	ye·shu·ah		
is established	ya·sheet	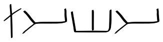	
as its walls	cho·w·mo·wt		
and ramparts	va·chel	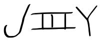	
Open	pit·chu		Isaiah 26:2
the gates	she·a·reem	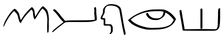	
may enter —	ve·ya·vo	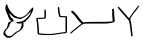	
nation	go·w		
so a righteous	tsad·deeq	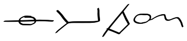	
one that remains	sho·mer		
faithful	e·mu·neem	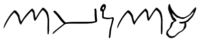	
of mind	ye·tser		Isaiah 26:3
the steadfast	sa·mukh		
You will keep	tits·tsor		
in perfect	sha·lo·wm		
peace	sha·lo·wm		
because	kee	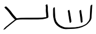	
in You	ve·kha	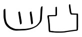	
he trusts	ba·tu·ach		
Trust	bit·chu		Isaiah 26:4

in the LORD	va·YHVH	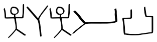	
forever	a·de	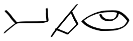	
	ad		
because	kee	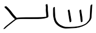	
GOD	be·yah	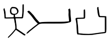	
the LORD	YHVH		
[is] the Rock	tsur		
eternal	o·w·la·meem		
For	kee	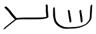	Isaiah 26:5
He has humbled	he·shach	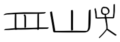	
those who dwell	yo·she·ve		
on high	ma·ro·wm		
city {low}	qir·yah	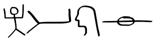	
the lofty	nis·ga·vah		
He lays	yash·pee·len·nah		
He brings it down	yash·pee·lah		
to	ad		
the ground	e·rets		
He casts	yag·gee·en·nah	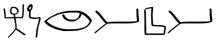	
it into	ad		
the dust	a·phar		
trample it down —	tir·me·sen·nah		Isaiah 26:6
Feet	ra·gel	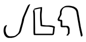	
the feet	rag·le	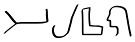	
of the oppressed	a·nee	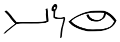	
the steps	pa·a·me		
of the poor	dal·leem	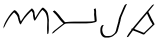	

The path	o·rach	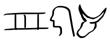	Isaiah 26:7
of the righteous	lats·tsad·deeq	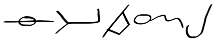	
is level	me·sha·reem	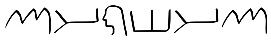	
for the upright	ya·shar	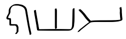	
path	ma·gal	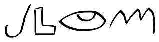	
a straight	tsad·deeq	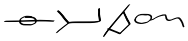	
You clear	te·phal·les	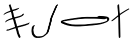	
Yes	aph	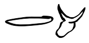	Isaiah 26:8
[we walk] in the path	o·rach	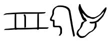	
of Your judgments	mish·pa·te·kha	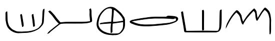	
O LORD	YHVH	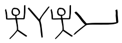	
we wait for You	qiw·vee·nu·kha	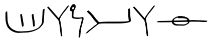	
Your name	le·shim·kha	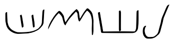	
and renown	u·le·zikh·re·kha	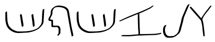	
are the desire	ta·a·vat	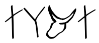	
of [our] souls	na·phesh	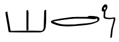	
My soul	naph·shee	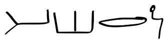	Isaiah 26:9
longs [for You]	iw·vee·tee·kha	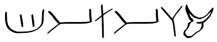	
in the night	bal·lay·lah	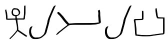	
indeed	aph	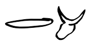	
my spirit	ru·chee	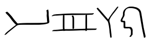	
at dawn	ve·qir·bee	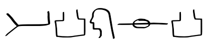	
seeks You	a·sha·cha·re·ka	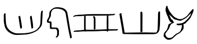	
For	kee	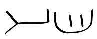	
when	ka·a·sher	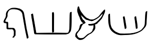	
Your judgments	mish·pa·te·kha	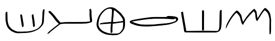	
[come] upon the earth	la·a·rets	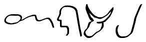	

righteousness	tse·deq	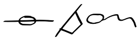	
learn	la·me·du		
the people	yo·she·ve		
of the world	te·vel		
Though grace is shown	yu·chan	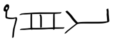	Isaiah 26:10
to the wicked man	ra·sha		
he does not	bal	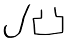	
learn	la·mad		
righteousness	tse·deq	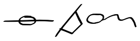	
In the land	be·e·rets		
of righteousness	ne·kho·cho·wt		
he acts unjustly	ye·aw·vel		
and fails	u·val		
to see	yir·eh		
the majesty	ge·ut		
of the LORD	YHVH		
O LORD	YHVH		Isaiah 26:11
is upraised	ra·mah		
Your hand	ya·de·kha		
but they do not	bal	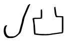	
see it	ye·che·za·yun	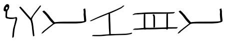	
They will see	ye·che·zu	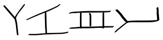	
and be put to shame	ve·ye·vo·shu	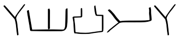	
Your zeal	qin·at	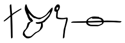	
for Your people	am		
	aph		
The fire [set]	esh		

for Your enemies	tsa·re·kha	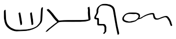	
will consume them !	to·khe·lem	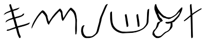	
O LORD	YHVH		Isaiah 26:12
You will establish	tish·pot		
peace	sha·lo·wm		
for us	la·nu		
For	kee	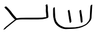	
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all	kal	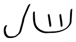	
that we have accomplished	ma·a·se·nu	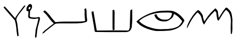	
You have done	pa·al·ta		
for us	la·nu		
O LORD	YHVH		Isaiah 26:13
our God	e·lo·he·nu		
have had dominion	be·a·lu·nu		
[other] lords	a·do·neem	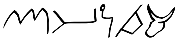	
besides You	zu·la·te·kha	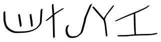	
alone	le·vad	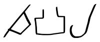	
	be·kha	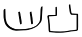	
do we confess	naz·keer		
but Your name	she·me·kha		
The dead	me·teem	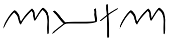	Isaiah 26:14
will not	bal	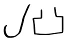	
live	yich·yu	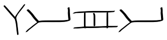	
the departed spirits	re·pha·eem		
will not	bal	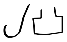	
rise	ya·qu·mu	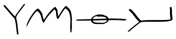	

Therefore	la·khen		
You have punished	pa·qad·ta	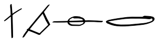	
and destroyed them	vat·tash·mee·dem	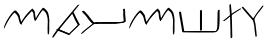	
You have wiped out	vat·te·ab·bed		
all	kal	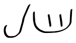	
memory	ze·kher	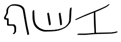	
of them	la·mo		
You have enlarged	ya·saph·ta		Isaiah 26:15
the nation	lag·go·w		
O LORD	YHVH		
You have enlarged	ya·saph·ta		
the nation	lag·go·w		
You have gained glory for Yourself	nikh·ba·de·ta		
You have extended	ri·chaq·ta	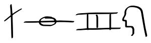	
all	kal	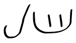	
the borders	qats·ve		
of the land	a·rets		
O LORD	YHVH		Isaiah 26:16
in their distress	bats·tsar		
they sought You	pe·qa·du·kha	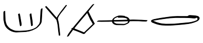	
they poured out	tsa·qun	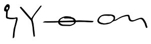	
a quiet prayer	la·chash	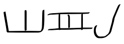	
when You disciplined them	mu·sa·re·kha		
	la·mo		
As	ke·mo		Isaiah 26:17
a woman with child	ha·rah	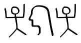	
about	taq·reev	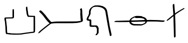	

to give birth	la·le·det		
writhes	ta·cheel	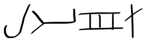	
and cries out	tiz·aq		
in pain	ba·cha·va·le·ha	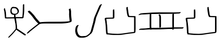	
so	ken		
were we	ha·yee·nu	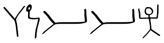	
in Your presence	mip·pa·ne·kha	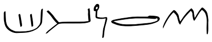	
O LORD	YHVH		
We were with child	ha·ree·nu	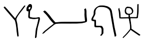	Isaiah 26:18
we writhed in pain	chal·nu	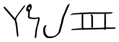	
but	ke·mo	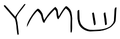	
we gave birth to	ya·lad·nu		
wind	ru·ach		
salvation	ye·shu·ot		
no	bal	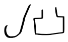	
We have given	na·a·seh		
to the earth	e·rets		
nor	u·val		
brought	yip·pe·lu		
any life	yo·she·ve		
into the world	te·vel		
will live	yich·yu	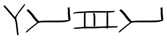	Isaiah 26:19
Your dead	me·te·kha		
their bodies	ne·ve·la·tee		
will rise	ye·qu·mun	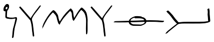	
Awake	ha·qee·tsu	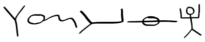	
and sing	ve·ran·ne·nu	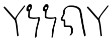	

you who dwell	sho·khe·ne	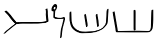	
in the dust !	a·phar		
For	kee	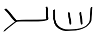	
your dew	tal		
of the morning	o·w·rot		
is like the dew	tal·le·kha	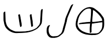	
and the earth	va·a·rets		
her dead	re·pha·eem		
will bring forth	tap·peel	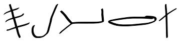	
Go	lekh	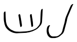	Isaiah 26:20
my people	am·mee		
enter	bo		
your rooms	va·cha·da·re·kha		
and shut	u·se·gor		
your doors	de·la·tɛ·kha	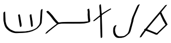	
behind you	ba·a·de·kha		
Hide yourselves	cha·vee	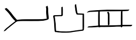	
a little	khim·at		
while	re·ga	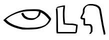	
until	ad		
the wrath	ya·ʿa·vor		
has passed	za·am		
For	kee	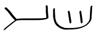	Isaiah 26:21
behold	hin·neh	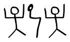	
the LORD	YHVH		
is coming	yo·tse		
out of His dwelling	mim·me·qo·w·mo	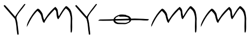	

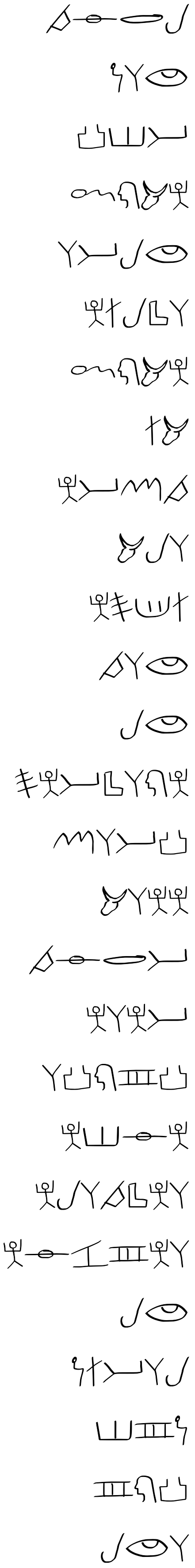

to punish	liph·qod	
for their iniquity	a·won	
the inhabitants	yo·shev	
of the earth	ha·a·rets	
	a·law	
will reveal	ve·gil·le·tah	
The earth	ha·a·rets	
-	et	
her bloodshed	da·me·ha	
and will no	ve·lo	
conceal	te·khas·seh	
longer	o·wd	
	al	
her slain	ha·ru·ge·ha	
day	bay·yo·wm	Isaiah 27:1
In that	ha·hu	
and bring judgment	yiph·qod	
the LORD	YHVH	
sword	be·char·vo	
[will take] His sharp	haq·qa·shah	
great	ve·hag·ge·do·w·lah	
and mighty	ve·ha·cha·za·qah	
on	al	
Leviathan	liw·ya·tan	
serpent —	na·chash	
the fleeing	ba·ri·ach	
	ve·al	

Leviathan	liw·ya·tan	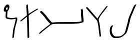	
serpent —	na·chash	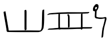	
the coiling	a·qal·la·to·wn	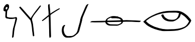	
and He will slay	ve·ha·rag	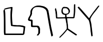	
-	et	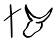	
the dragon	hat·tan·neen	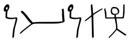	
-	a·sher	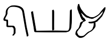	
of the sea	bay·yam	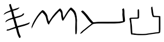	
day :	bay·yo·wm	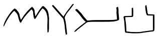	Isaiah 27:2
In that	ha·hu	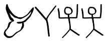	
vineyard	ke·rem	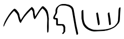	
about a fruitful	chɛ·mɛd	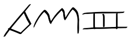	
“ Sing	an·nu	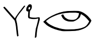	
	lah	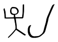	
I	a·nee	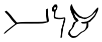	Isaiah 27:3
the LORD	YHVH	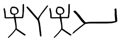	
am its keeper	no·tse·rah	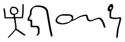	
	lir·ga·eem	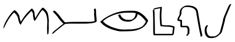	
I water it continually	ash·qen·nah	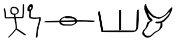	
so no one	pen	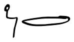	
can disturb	yiph·qod	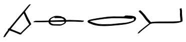	
it	a·le·ha	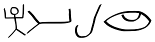	
night	lay·lah	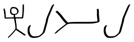	
and day	va·yo·wm	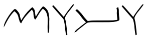	
I guard it	ets·tso·ren·nah	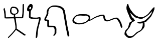	
angry	che·mah	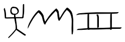	Isaiah 27:4
I am not	en	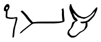	

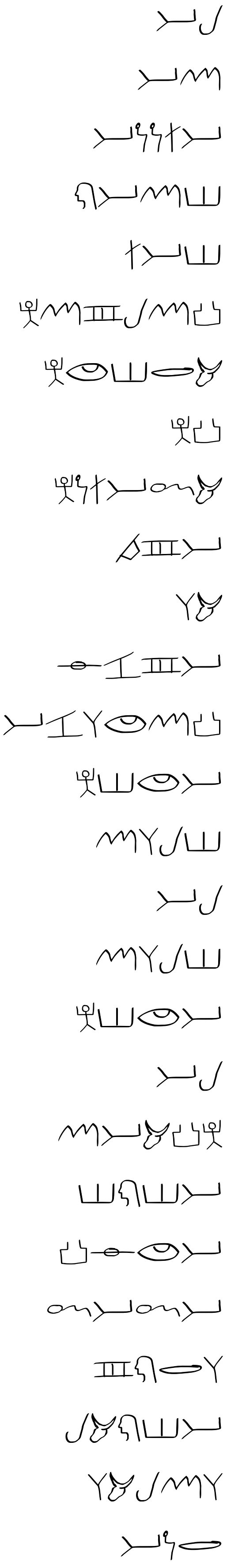

	lee	
-	mee	
confronted Me	yit·te·ne·nee	
and briers	sha·meer	
If only thorns	sha·yit	
I would march	bam·mil·cha·mah	
and trample them	eph·se·ah	
	vah	
I would burn them	a·tsee·ten·nah	
to the ground	ya·chad	
Or	o	Isaiah 27:5
let them lay claim	ya·cha·zeq	
to My protection	be·ma·uz·zee	
let them make	ya·a·seh	
peace	sha·lo·wm	
with Me —	lee	
peace	sha·lo·wm	
[yes,] let them make	ya·a·seh	
with Me ”	lee	
In the days to come	hab·ba·eem	Isaiah 27:6
will take root	yash·resh	
Jacob	ya·a·qov	
and blossom	ya·tseets	
will bud	u·pha·rach	
Israel	yis·ra·el	
and fill	u·ma·le·u	
the whole world	phe·ne	

	te·vel	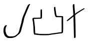	
with fruit	te·nu·vah		
as He struck	hak·ke·mak·kat		Isaiah 27:7
Has the LORD struck Israel	mak·ke·hu		
her oppressors	hik·ka·hu		
?	im		
like those who slayed her	ke·he·reg	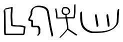	
Was she killed	ha·ru·gaw		
?	ho·rag	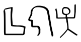	
By warfare	be·sas·se·ah		Isaiah 27:8
and exile	be·shal·chah	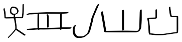	
You contended with her	te·ree·ven·nah	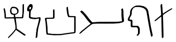	
and removed her	ha·gah	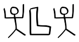	
wind	be·ru·cho		
with a fierce	haq·qa·shah	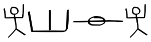	
as on the day	be·yo·wm	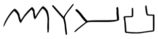	
the east wind [blows]	qa·deem	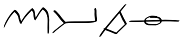	
Therefore	la·khen		Isaiah 27:9
	be·zot		
will be atoned for	ye·khup·par		
guilt	a·won		
Jacob’s	ya·a·qov		
will be this :	ve·zeh		
and the full	kal		
fruit	pe·ree		
of the removal	ha·sir		

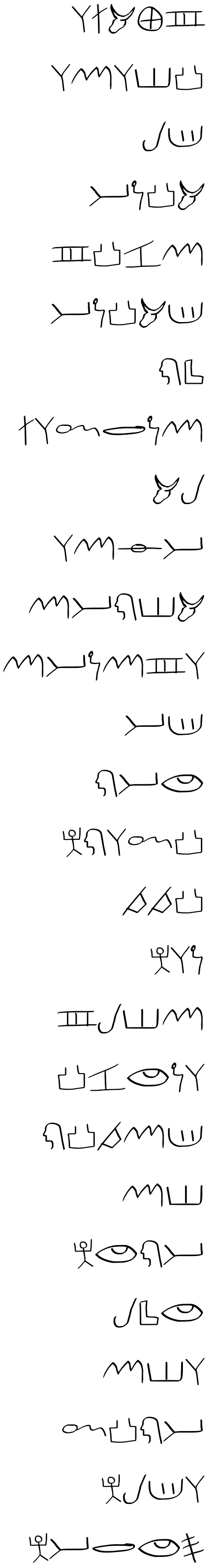

of his sin	chat·ta·to	
When he makes	be·su·mo	
all	kal	
stones	av·ne	
the altar	miz·be·ach	
	ke·av·ne	
bits of chalk	gir	
like crushed	me·nup·pa·tso·wt	
no	lo	
will remain standing	ya·qu·mu	
Asherah poles	a·she·reem	
or incense altars	ve·cham·ma·neem	
For	kee	Isaiah 27:10
city	eer	
the fortified	be·tsu·rah	
lies deserted —	ba·dad	
a homestead	na·veh	
abandoned	me·shul·lach	
forsaken	ve·ne·e·zav	
a wilderness	kam·mid·bar	
There	sham	
graze	yir·eh	
the calves	e·gel	
and there	ve·sham	
they lie down	yir·bats	
they strip	ve·khil·lah	
its branches {bare}	se·i·phe·ha	

are dry	bee·vosh	ביבש	Isaiah 27:11
When its limbs	qe·tsee·rah	קצירה	
they are broken off	tish·sha·var·nah	תשברנה	
Women	na·sheem	נשים	
come	ba·o·wt	באות	
and use them for kindling	me·ee·ro·wt	מאירות	
-	o·w·tah	אותה	
for	kee	כי	
without	lo	לא	
a people	am	עם	
understanding	bee·no·wt	בינות	
this [is]	hu	הוא	
Therefore	al	על	
	ken	כן	
has no	lo	לא	
compassion on them	ye·ra·cha·men·nu	ירחמנו	
their Maker	o·se·hu	עשהו	
and their Creator	ve·yo·tse·ro	ויצרו	
shows them no	lo	לא	
favor	ye·chun·nen·nu	יחננו ס	
-	ve·ha·yah	והיה	Isaiah 27:12
day	bay·yo·wm	ביום	
In that	ha·hu	ההוא	
will thresh	yach·bot	יחבט	
the LORD	YHVH	יהוה	
from the flowing	mish·shib·bo·let	משבלת	
Euphrates	han·na·har	הנהר	

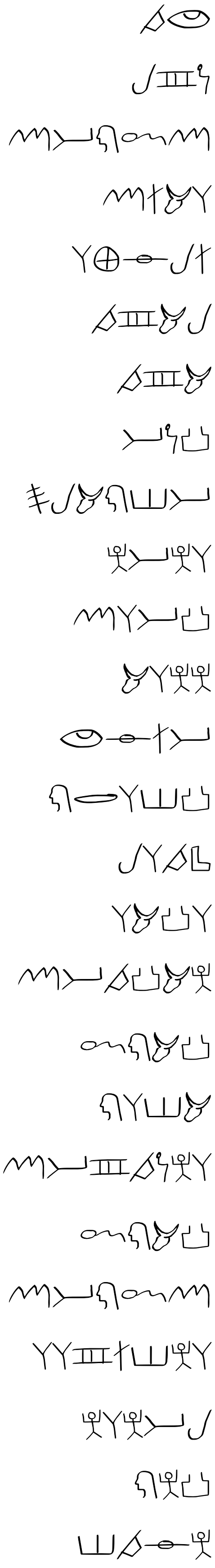

to	ad	
the Wadi	na·chal	
of Egypt	mits·ra·yim	
and you	ve·at·tem	
will be gathered	te·luq·qe·tu	
one	le·a·chad	
by one	e·chad	
O Israelites	be·ne	
	yis·ra·el	
And	ve·ha·yah	Isaiah 27:13
day	bay·yo·wm	
in that	ha·hu	
will sound	yit·ta·qa	
ram's horn	be·sho·w·phar	
a great	ga·do·wl	
will come forth	u·va·u	
and those who were perishing	ha·o·ve·deem	
	be·e·rets	
in Assyria	ash·shur	
with those who were exiles	ve·han·nid·da·cheem	
	be·e·rets	
in Egypt	mits·ra·yim	
And they will worship	ve·hish·ta·cha·wu	
the LORD	la·YHVH	
mountain	be·har	
on the holy	haq·qo·desh	

in Jerusalem	bee·ru·sha·lim	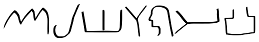	
Woe	ho·w	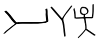	Isaiah 28:1
crown	a·te·ret	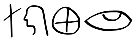	
to the majestic	ge·ut	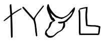	
drunkards	shik·ko·re	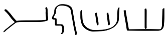	
of Ephraim’s	eph·ra·yim	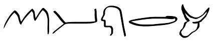	
flower	ve·tseets	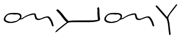	
to the fading	no·vel	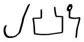	
of his glorious	tse·vee	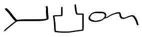	
splendor	tiph·ar·to	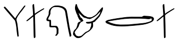	
set	a·sher	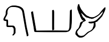	
on	al	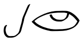	
the summit	rosh	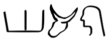	
valley	ge	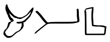	
above the fertile	she·ma·neem	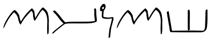	
[the pride] of those overcome	ha·lu·me	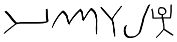	
by wine	ya·yin	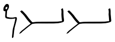	
Behold	hin·neh	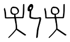	Isaiah 28:2
[who is] strong	cha·zaq	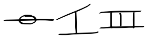	
and mighty	ve·am·mits	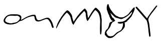	
the Lord [has one]	la·do·nay	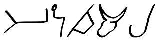	
	ke·ze·rem	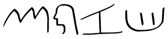	
Like a hailstorm	ba·rad	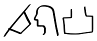	
tempest	sa·ar	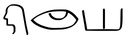	
or destructive	qa·tev	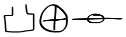	
like a driving rain	ke·ze·rem	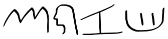	
	ma·yim	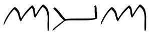	

or flooding downpour	kab·bee·reem	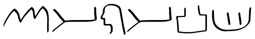	
	sho·te·pheem		
he will smash [that crown]	hin·nee·ach	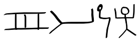	
to the ground	la·a·rets		
	be·yad	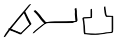	
	be·rag·la·yim	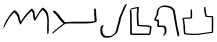	Isaiah 28:3
will be trampled underfoot	te·ra·mas·nah		
crown	a·te·ret		
The majestic	ge·ut		
drunkards	shik·ko·w·re		
of Ephraim’s	eph·ra·yim		
will be	ve·ha·ye·tah	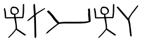	Isaiah 28:4
flower	tsee·tsat	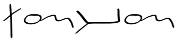	
The fading	no·vel	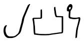	
of his beautiful	tse·vee		
splendor	tiph·ar·to		
[set]	a·sher		
on	al		
the summit	rosh		
valley	ge	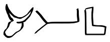	
above the fertile	she·ma·neem	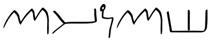	
like a ripe fig	ke·vik·ku·rah		
before	be·te·rem		
the summer harvest :	qa·yits	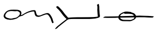	
-	a·sher		
Whoever	yir·eh		

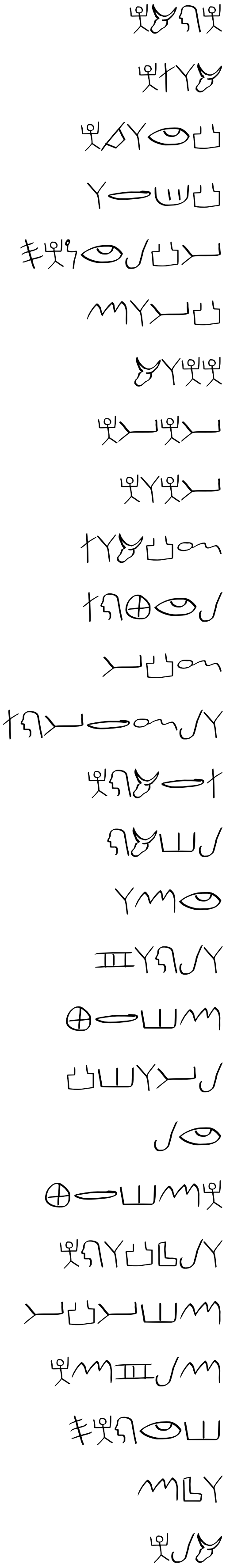

sees it	ha·ro·eh	
-	o·w·tah	
will take it	be·o·w·dah	
in his hand	be·khap·po	
[and] swallow it	yiv·la·en·nah	
day	bay·yo·wm	Isaiah 28:5
On that	ha·hu	
will be	yih·yeh	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
a crown	la·a·te·ret	
of glory	tse·vee	
a diadem	ve·lits·phee·rat	
of splendor	tiph·a·rah	
to the remnant	lish·ar	
of His people	am·mo	
a spirit	u·le·ru·ach	Isaiah 28:6
of justice	mish·pat	
to him who sits	lay·yo·wo·shev	
in	al	
judgment	ham·mish·pat	
and a strength	ve·lig·vu·rah	
to those who repel	me·shee·ve	
the onslaught	mil·cha·mah	
at the gate	sha·e·rah	
also	ve·gam	Isaiah 28:7
These	el·leh	

from wine	bay·ya·yin	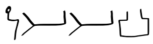	
stagger	sha·gu		
from strong drink :	u·vash·she·khar		
and stumble	ta·u		
Priests	ko·hen		
and prophets	ve·na·vee	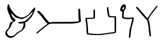	
reel	sha·gu		
from strong drink	vash·she·khar	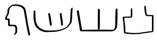	
and are befuddled	niv·le·u		
by	min		
wine	hay·ya·yin	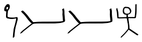	
They stumble	ta·u		
because of	min		
strong drink	hash·she·khar		
muddled	sha·gu		
in their visions	ba·ro·eh		
and stumbling	pa·qu	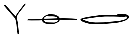	
in their judgments	pe·lee·lee·yah	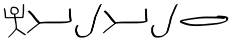	
For	kee	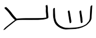	Isaiah 28:8
all	kal		
their tables	shul·cha·no·wt	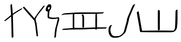	
are covered	ma·le·u		
with vomit	qee	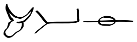	
filth	tso·ah		
without	be·lee	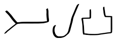	
there is not a place	ma·qo·wm	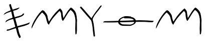	
-	et		Isaiah 28:9

Whom	mee	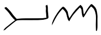	
is He trying to teach	yo·w·reh		
?	de·ah		
-	ve·et		
To whom	mee		
is He explaining	ya·veen	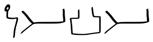	
His message ?	she·mu·ah		
To infants just weaned	ge·mu·le		
from milk ?	me·cha·lav	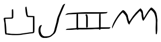	
To babies removed	at·tee·qe	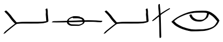	
from the breast ?	mish·sha·da·yim		
For [they hear] :	kee	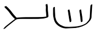	Isaiah 28:10
“ Order	tsaw		
on order	la·tsaw		
order	tsaw		
on order	la·tsaw		
line	qaw	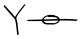	
on line	la·qaw	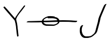	
line	qaw	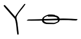	
on line	la·qaw	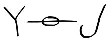	
a little	ze·er		
here	sham		
a little	ze·er		
there ”	sham		
Indeed	kee	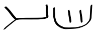	Isaiah 28:11
with mocking	be·la·a·ge		
lips	sa·phah		

tongues	u·ve·la·sho·wn	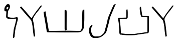	
and foreign	a·che·ret		
He will speak	ye·dab·ber	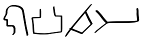	
to	el		
people	ha·am		
this	haz·zeh		
to whom	a·sher		Isaiah 28:12
He has said	a·mar		
- :	a·le·hem	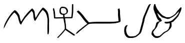	
“ This	zot		
is the place of rest	ham·me·nu·chah		
rest	ha·nee·chu	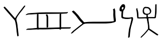	
let the weary	le·a·yeph	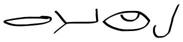	
this	ve·zot		
is the place of repose ”	ham·mar·ge·ah		
not	ve·lo		
But they would	a·vu		
listen	she·mo·w·a		
will become :	ve·ha·yah	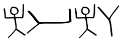	Isaiah 28:13
to them	la·hem		
Then the word	de·var	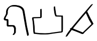	
of the LORD	YHVH		
“ Order	tsaw		
on order	la·tsaw		
order	tsaw		
on order	la·tsaw		
line	qaw	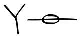	

on line	la·qaw	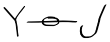	
line	qaw	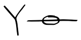	
on line	la·qaw	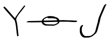	
a little	ze·er		
here	sham		
a little	ze·er		
there ”	sham		
so that	le·ma·an		
they will go	ye·le·khu	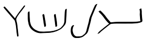	
stumbling	ve·kha·she·lu		
backward	a·cho·wr	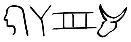	
and will be injured	ve·nish·ba·ru		
ensnared	ve·no·wq·shu	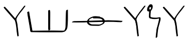	
and captured	ve·nil·ka·du		
Therefore	la·khen		Isaiah 28:14
hear	shim·u		
the word	de·var		
of the LORD	YHVH		
O	an·she		
scoffers	la·tso·wn		
who rule	mo·she·le	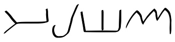	
people	ha·am		
this	haz·zeh		
-	a·sher		
in Jerusalem	bee·ru·sha·lim		
For	kee	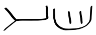	Isaiah 28:15
you said	a·mar·tem	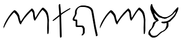	

“ We have made	ka·rat·nu	𐤊𐤓𐤕𐤍𐤅	
a covenant	ve·reet	𐤁𐤓𐤉𐤕	
with	et	𐤀𐤕	
death	ma·vet	𐤌𐤅𐤕	
with	ve·im	𐤅𐤏𐤌	
Sheol	she·o·wl	𐤔𐤀𐤅𐤋	
we have fashioned	a·see·nu	𐤏𐤔𐤉𐤍𐤅	
an agreement	cho·zeh	𐤇𐤆𐤄	
	shīt	𐤔𐤉𐤈	
the overwhelming scourge	sho·w·teph	𐤔𐤅𐤈𐤐	
When	kee	𐤊𐤉	
passes through	ʿa·var	𐤏𐤁𐤓	
it will not	lo	𐤋𐤀	
touch us	ye·vo·w·e·nu	𐤉𐤁𐤅𐤀𐤍𐤅	
because	kee	𐤊𐤉	
we have made	sam·nu	𐤔𐤌𐤍𐤅	
lies	kha·zav	𐤊𐤆𐤁	
our refuge	mach·se·nu	𐤌𐤇𐤎𐤍𐤅	
and falsehood	u·vash·she·qer	𐤅𐤁𐤔𐤒𐤓	
our hiding place ”	nis·ta·re·nu	𐤍𐤎𐤕𐤓𐤍𐤅	
So	la·khen	𐤋𐤊𐤍	Isaiah 28:16
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
“ See	hin·nee	𐤄𐤍𐤍𐤉	
I lay	yis·sad	𐤉𐤎𐤃	

in Zion	be·tsee·yo·wn	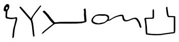	
a stone	a·ven	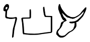	
stone	e·ven	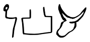	
a tested	bo·chan	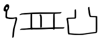	
cornerstone	pin·nat	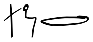	
a precious	yiq·rat	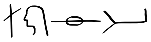	
foundation	mu·sad	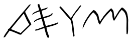	
a sure	mus·sad	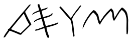	
the one who believes	ham·ma·a·meen	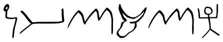	
will never	lo	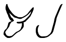	
be shaken	ya·cheesh	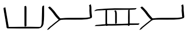	
I will make	ve·sam·tee	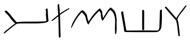	Isaiah 28:17
justice	mish·pat	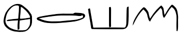	
the measuring line	le·qaw	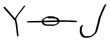	
and righteousness	u·tse·da·qah	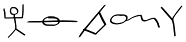	
the level	le·mish·qa·let	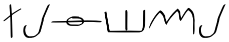	
will sweep away	ve·ya·ah	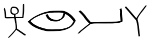	
Hail	va·rad	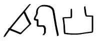	
your refuge	mach·seh	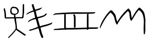	
of lies	kha·zav	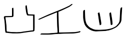	
your hiding place	ve·se·ter	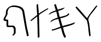	
and water	ma·yim	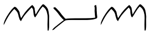	
will flood	yish·to·phu	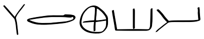	
will be dissolved	ve·khup·par	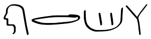	Isaiah 28:18
Your covenant	be·ree·te·khem	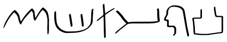	
with	et	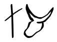	
death	ma·vet	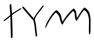	

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Sheol	she·o·wl		
will not	lo		
stand	ta·qum	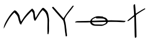	
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the overwhelming	sho·w·teph		
When	kee	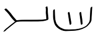	
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you will be	wih·yee·tem	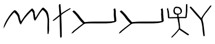	
	lo	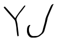	
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As often as	mid·de		Isaiah 28:19
it passes through	a·ve·ro		
it will carry you away	yiq·qach	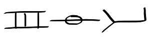	
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-	kee	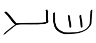	
morning	vab·bo·qer	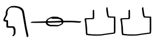	
after morning	bab·bo·qer	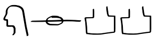	
it will sweep through	ya·a·vor		
by day	bay·yo·wm	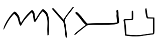	
and by night	u·val·la·ye·lah	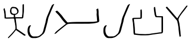	
”	ve·ha·yah	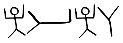	
[will bring] sheer	raq	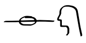	
terror	ze·va·ah		
The understanding	ha·veen	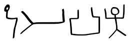	
of [this] message	she·mu·ah		

Indeed	kee	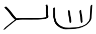	Isaiah 28:20
is too short	qa·tsar	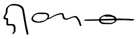	
the bed	ham·mats·tsa		
to stretch out on	me·his·ta·re·a		
and the blanket	ve·ham·mas·se·khah		
too small	tsa·rah		
to wrap around you	ke·hit·kan·nes		
For	kee	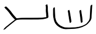	Isaiah 28:21
as at Mount	khe·har		
Perazim	pe·ra·tseem		
will rise up	ya·qum	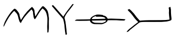	
the LORD	YHVH		
as [in] the Valley	ke·e·meq		
of Gibeon	be·giv·o·wn		
He will rouse Himself	yir·gaz		
to do	la·a·so·wt		
His work	ma·a·se·hu		
His strange	zar		
work	ma·a·se·hu		
and to perform	ve·la·a·vod		
His task	a·vo·da·to		
His disturbing	na·khe·ree·yah		
task	a·vo·da·to		
So now	ve·at·tah		Isaiah 28:22
do not	al		
mock	tit·lo·w·tsa·tsu		
or	pen		

will become heavier	yech·ze·qu	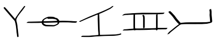	
your shackles	mo·ws·re·khem	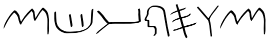	
Indeed	kee	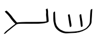	
of destruction	kha·lah	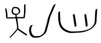	
a decree	ve·ne·che·ra·tsah	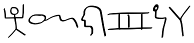	
I have heard	sha·ma·tee		
-	me·et		
from the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt	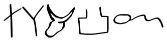	
against	al		
the whole	kal	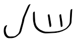	
land	ha·a·rets		
Listen	ha·a·zee·nu	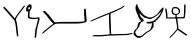	Isaiah 28:23
and hear	ve·shim·u		
my voice	qo·w·lee		
Pay attention	haq·shee·vu	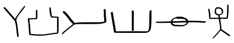	
and hear	ve·shim·u		
what I say	im·ra·tee		
every	ha·khol		Isaiah 28:24
day ?	hay·yo·wm	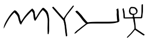	
Does the plowman	ya·cha·rosh		
plow	ha·cho·resh		
for planting	liz·ro·a		
Does he continuously loosen	ye·phat·tach		
and harrow	vee·sad·ded		
the soil ?	ad·ma·to	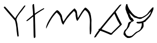	

does he not	ha·lo·w		Isaiah 28:25
When	im		
he has leveled	shiw·vah		
its surface	pha·ne·ha	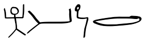	
and scatter	ve·he·pheets	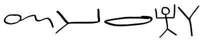	
caraway	qe·tsach		
cumin ?	ve·kham·mon		
sow	yiz·roq	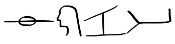	
He plants	ve·sam	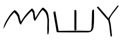	
wheat	chit·tah		
in rows	so·w·rah		
and barley	u·se·o·rah		
in plots	nis·man		
and rye	ve·khus·se·met		
within its border	ge·vu·la·to	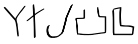	
instructs	ve·yis·se·ro		Isaiah 28:26
properly	lam·mish·pat		
For his God	e·lo·haw	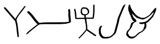	
and teaches him	yo·w·ren·nu		
Surely	kee	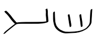	Isaiah 28:27
is not	lo		
with a sledge	ve·cha·ruts	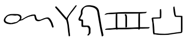	
threshed	yu·dash		
caraway	qe·tsach		
and the wheel	ve·o·w·phan	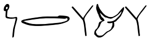	
of a cart	a·ga·lah		
over	al		

the cumin	kam·mon	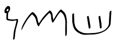	
is not rolled	yus·sav		
But	kee	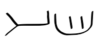	
with a stick	vam·mat·teh		
is beaten out	ye·cha·vet	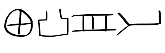	
caraway	qe·tsach		
and cumin	ve·kham·mon		
with a rod	bash·sha·vet		
Grain for bread	le·chem	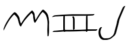	Isaiah 28:28
must be ground	yu·daq		
but	kee	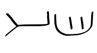	
it is not	lo		
	la·ne·tsach		
	a·do·wosh		
endlessly threshed	ye·du·shen·nu		
roll over it	ve·ha·mam		
Though the wheels	gil·gal		
of the cart	eg·la·to	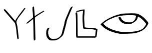	
the horses	u·pha·ra·shaw	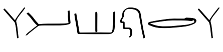	
do not	lo		
crush it	ye·duq·qen·nu	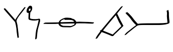	
also	gam		Isaiah 28:29
This	zot		
from	me·im		
the LORD	YHVH	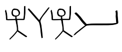	
of Hosts	tse·va·o·wt		
comes	ya·tsa·ah		

[who] is wonderful	hiph·lee	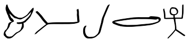	
in counsel	e·tsah		
[and] excellent	hig·deel		
in wisdom	tu·shee·yah	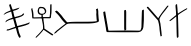	
Woe to you	ho·w		Isaiah 29:1
O Ariel	a·ree·el	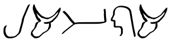	
[of] Ariel	a·ree·el	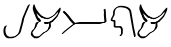	
the city	qir·yat	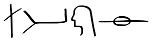	
camped !	cha·nah	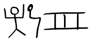	
where David	da·wid		
	se·phu		
Year	sha·nah	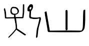	
upon	al		
year	sha·nah	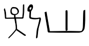	
let your festivals	chag·geem	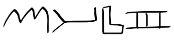	
recur	yin·qo·phu	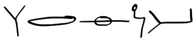	
And I will constrain	va·ha·tsee·qo·w·tee	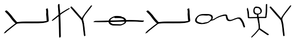	Isaiah 29:2
Ariel	la·a·ree·el	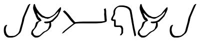	
and there will be	ve·ha·ye·tah	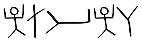	
mourning	ta·a·nee·yah	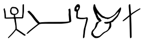	
and lamentation	va·a·nee·yah	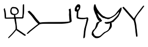	
she will be	ve·ha·ye·tah	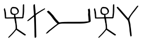	
before Me	lee	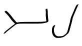	
like an altar hearth	ka·a·ree·el	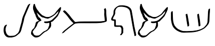	
I will camp	ve·cha·nee·tee	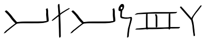	Isaiah 29:3
in a circle	khad·dur		
around you	a·la·yikh	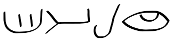	

I will besiege	ve·tsar·tee	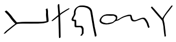	
you	a·la·yikh	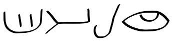	
with towers	muts·tsav		
and set up	va·ha·qee·mo·tee	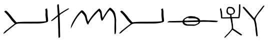	
against you	a·la·yikh	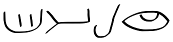	
siege works	me·tsu·rot		
You will be brought low	ve·sha·phalt		Isaiah 29:4
from the ground	me·e·rets		
you will speak	te·dab·be·ree	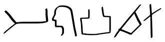	
and out of the dust	u·me·a·phar		
will be muffled	tish·shach	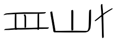	
your words	im·ra·tekh		
will be	ve·ha·yah	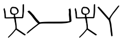	
like a spirit	ke·o·wv		
from the ground	me·e·rets		
Your voice	qo·w·lekh		
out of the dust	u·me·a·phar		
your speech	im·ra·tekh		
will whisper	te·tsaph·tseph		
will be	ve·ha·yah	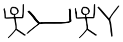	Isaiah 29:5
dust	ke·a·vaq	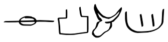	
like fine	daq	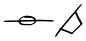	
But your many	ha·mo·wn		
foes	za·ra·yikh	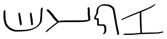	
chaff	u·khe·mots		
like blowing	o·ver	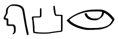	
the multitude	ha·mo·wn		

of the ruthless	a·ree·tseem	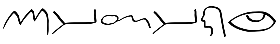	
	ve·ha·yah	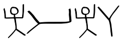	
in an instant	le·phe·ta		
Then suddenly	pit·om		
by	me·im		Isaiah 29:6
the LORD	YHVH		
of Hosts	tse·va·o·wt	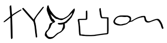	
you will be visited	tip·pa·qed	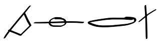	
with thunder	be·ra·am		
and earthquake	u·ve·ra·ash		
noise	ve·qo·wl	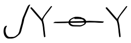	
and loud	ga·do·wl		
with windstorm	su·phah	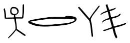	
and tempest	u·se·a·rah		
flame	ve·la·hav		
of fire	esh		
and consuming	o·w·khe·lah		
will be	ve·ha·yah	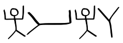	Isaiah 29:7
like a dream	ka·cha·lo·wm	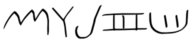	
like a vision	cha·zo·wn	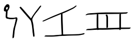	
in the night	lay·lah	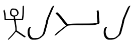	
the many	ha·mo·wn		
All	kal	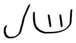	
nations	hag·go·w·yim	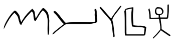	
going out to battle	hats·tso·ve·eem		
against	al		
Ariel —	a·ree·el	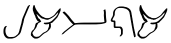	

even all	ve·khal	
who war against her	tso·ve·ha	
laying siege	u·me·tso·da·tah	
and attacking	ve·ham·me·tsee·qeem	
her —	lah	
-	ve·ha·yah	Isaiah 29:8
as when	ka·a·sher	
dreams	ya·cha·lom	
a hungry man	ha·ra·ev	
	ve·hin·neh	
he is eating	o·w·khel	
then awakens	ve·he·qeets	
still hungry	ve·re·qah	
	naph·sho	
as when	ve·kha·a·sher	
dreams	ya·cha·lom	
a thirsty man	hats·tsa·me	
	ve·hin·neh	
he is drinking	sho·teh	
then awakens	ve·he·qeets	
	ve·hin·neh	
faint	a·yeph	
	ve·naph·sho	
and parched	sho·w·qe·qah	
So	ken	
will it be	yih·yeh	
the many	ha·mo·wn	

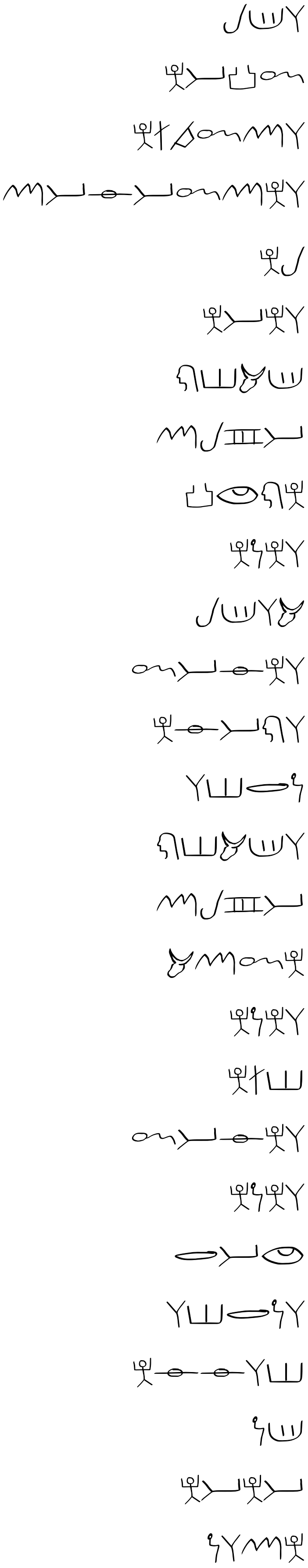

for all	kal	כל	
nations	hag·go·w·yim	הגוים	
who go to battle	hats·tso·ve·eem	הצבאים	
against	al	על	
Mount	har	הר	
Zion	tsee·yo·wn	ציון	
Stop	hit·mah·me·hu	התמהמהו	Isaiah 29:9
and be astonished	u·te·ma·hu	ותמהו	
blind yourselves	hish·ta·ash·u	השתעשעו	
and be sightless	va·sho·u	ושעו	
be drunk	sha·khe·ru	שכרו	
but not	ve·lo	ולא	
with wine	ya·yin	יין	
stagger	na·u	נעו	
but not	ve·lo	ולא	
from strong drink	she·khar	שכר	
For	kee	כי	Isaiah 29:10
has poured out	na·sakh	נסך	
on you	a·le·khem	עליכם	
the LORD	YHVH	יהוה	
a spirit	ru·ach	רוח	
of deep sleep	tar·de·mah	תרדמה	
He has shut	vay·ats·tsem	ויעצם	
-	et	את	
your eyes	e·ne·khem	עיניכם	
-	et	את	
O prophets	han·ne·vee·eem	הנביאים	

-	ve·et	
your heads	ra·she·khem	
O seers	ha·cho·zeem	
He has covered	kis·sah	
will be	vat·te·hee	Isaiah 29:11
to you	la·khem	
vision	cha·zut	
And the entire	hak·kol	
like the words	ke·div·re	
in a scroll	has·se·pher	
sealed	he·cha·tum	
If it	a·sher	
is handed	yit·te·nu	
-	o·to	
to	el	
someone to read	yo·w·de·a	
	has·sē·phɛr	
	le·mor	
	qe·ra	
	na	
	zeh	
he will say	ve·a·mar	
“ I cannot	lo	
	u·khal	
because	kee	
is sealed ”	cha·tum	
it	hu	

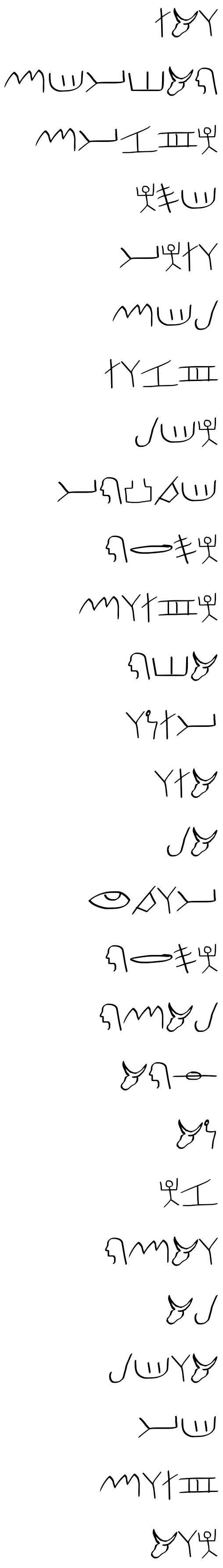

is handed	ve·nit·tan	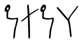	Isaiah 29:12
Or if the scroll	has·se·pher	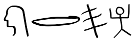	
to	al	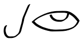	
one	a·sher	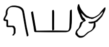	
unable	lo	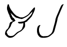	
to read	ya·da	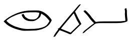	
	se·pher	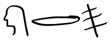	
	le·mor	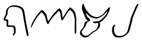	
	qe·ra	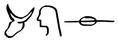	
	na	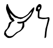	
	zeh	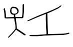	
he will say	ve·a·mar	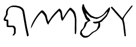	
“ I cannot read	lo	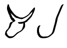	
	ya·da·tee	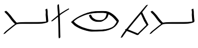	
”	se·pher	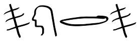	
said :	vay·yo·mer	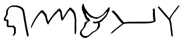	Isaiah 29:13
the Lord	a·do·nay	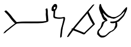	
Therefore	ya·an	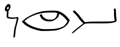	
	kee	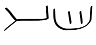	
draw near to Me	nig·gash	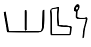	
people	ha·am	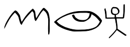	
“ These	haz·zeh	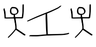	
with their mouths	be·phee	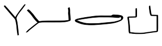	
with their lips	u·vis·pha·taw	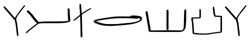	
and honor Me	kib·be·du·nee	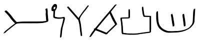	
but their hearts	ve·lib·bo	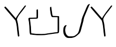	
are far	ri·chaq	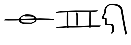	

from Me	mim·men·nee		
is but	vat·te·hee		
Their worship	yir·a·tam		
of Me	o·tee	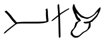	
rules	mits·vat		
by men	a·na·sheem	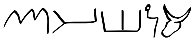	
taught	me·lum·ma·dah	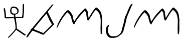	
Therefore	la·khen		Isaiah 29:14
	hin·nee	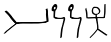	
I will again	yo·w·siph		
confound	le·haph·lee		
-	et		
people	ha·am		
these	haz·zeh		
with wonder	haph·le		
upon wonder	va·phe·le		
will vanish	ve·a·ve·dah	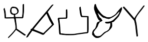	
The wisdom	cha·khe·mat		
of the wise	cha·kha·maw	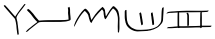	
and the intelligence	u·vee·nat	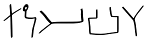	
of the intelligent	ne·vo·naw	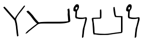	
will be hidden ”	tis·tat·tar		
Woe	ho·w		Isaiah 29:15
to those who dig deep	ham·ma·a·mee·qeem	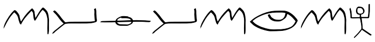	
from the LORD	meh·YHVH	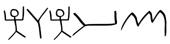	
to hide	las·tir		
their plans	e·tsah		

	ve·ha·yah	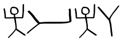	
In darkness	ve·mach·shakh	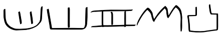	
they do their works	ma·a·se·hem	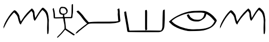	
and say	vay·yo·me·ru	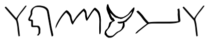	
“ Who	mee	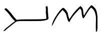	
sees us	ro·e·nu	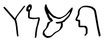	
and who	u·mee	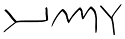	
will know ? ”	yo·wd·e·nu	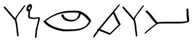	
You have turned things upside down	haph·ke·khem	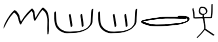	Isaiah 29:16
as if	im	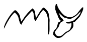	
as clay	ke·cho·mer	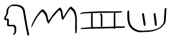	
the potter	hay·yo·tser	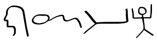	
were regarded	ye·cha·shev	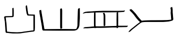	
Shall	kee	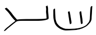	
say	yo·mar	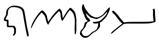	
what is formed	ma·a·seh	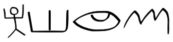	
to him who formed it	le·o·se·hu	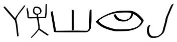	
“ He did not	lo	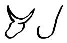	
make me ”?	a·sa·nee	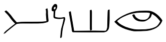	
Can the pottery	ve·ye·tser	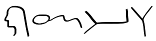	
say	a·mar	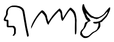	
of the potter	le·yo·wts·ro	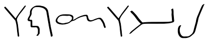	
“ He has no	lo	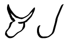	
understanding ”?	he·veen	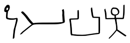	
	ha·lo·w	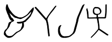	Isaiah 29:17
In a very	o·wd	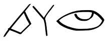	
short	me·at	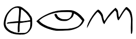	

time	miz·ar	𐤌𐤆𐤏𐤓	
become	ve·shav	𐤅𐤔𐤁	
[will not] Lebanon	le·va·no·wn	𐤋𐤁𐤍𐤅𐤍	
an orchard	lak·kar·mel	𐤋𐤊𐤓𐤌𐤋	
and the orchard	ve·hak·kar·mel	𐤅𐤄𐤊𐤓𐤌𐤋	
like a forest ?	lay·ya·ar	𐤋𐤉𐤏𐤓	
seem	ye·cha·shev	𐤉𐤇𐤔𐤁	
will hear	ve·sha·me·u	𐤅𐤔𐤌𐤏𐤅	Isaiah 29:18
day	vay·yo·wm	𐤁𐤉𐤅𐤌	
On that	ha·hu	𐤄𐤄𐤅𐤀	
the deaf	ha·che·re·sheem	𐤄𐤇𐤓𐤔𐤉𐤌	
the words	div·re	𐤃𐤁𐤓𐤉	
of the scroll	se·pher	𐤎𐤐𐤓	
and out of	u·me·o·phel	𐤅𐤌𐤀𐤐𐤋	
the deep darkness	u·me·cho·shekh	𐤅𐤌𐤇𐤔𐤊	
the eyes	e·ne	𐤏𐤉𐤍𐤉	
of the blind	iw·reem	𐤏𐤅𐤓𐤉𐤌	
will see	tir·e·nah	𐤕𐤓𐤀𐤉𐤍𐤄	
will increase	ve·ya·se·phu	𐤅𐤉𐤎𐤐𐤅	Isaiah 29:19
The humble	a·na·veem	𐤏𐤍𐤅𐤉𐤌	
in the LORD	ba·YHVH	𐤁𐤉𐤄𐤅𐤄	
[their] joy	sim·chah	𐤔𐤌𐤇𐤄	
and the poor	ve·ev·yo·w·ne	𐤅𐤀𐤁𐤉𐤅𐤍𐤉	
among men	a·dam	𐤀𐤃𐤌	
in the Holy One	biq·do·wsh	𐤁𐤒𐤃𐤅𐤔	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
will rejoice	ya·gee·lu	𐤉𐤂𐤉𐤋𐤅	

For	kee	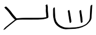	Isaiah 29:20
will vanish	a·phes		
the ruthless	a·reets	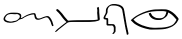	
will disappear	ve·kha·lah	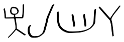	
the mockers	lets		
will be cut down —	ve·nikh·re·tu	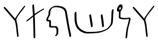	
and all	kal	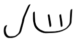	
who look	sho·qe·de	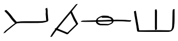	
for evil	a·ven		
those who indict	ma·cha·tee·e	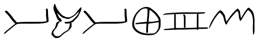	Isaiah 29:21
a man	a·dam		
with a word	be·da·var		
the mediator	ve·lam·mo·w·khee·ach	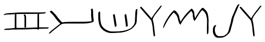	
at the gate	bash·sha·ar		
who ensnare	ye·qo·shun		
of justice	vay·yat·tu	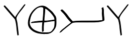	
and who with false charges	vat·to·hu		
deprive the innocent	tsad·deeq	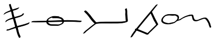	
Therefore	la·khen		Isaiah 29:22
-	koh	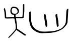	
says	a·mar		
the LORD	YHVH		
of	el		
the house	bet	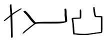	
of Jacob :	ya·a·qov	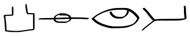	
who	a·sher		
redeemed	pa·dah		

-	et		
Abraham	av·ra·ham	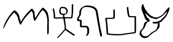	
“ No	lo		
longer	at·tah		
be ashamed	ye·vo·wosh		
will Jacob	ya·a·qov	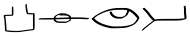	
and no	ve·lo		
more	at·tah		
will his face	pa·naw	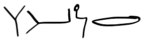	
grow pale	ye·che·va·ru	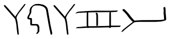	
For	kee	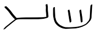	Isaiah 29:23
when he sees	vir·o·to		
his children	ye·la·daw	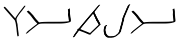	
the work	ma·a·seh		
of My hands	ya·day	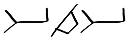	
around him	be·qir·bo	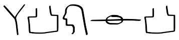	
they will honor	yaq·dee·shu		
My name	she·mee		
they will sanctify	ve·hiq·dee·shu		
-	et		
the Holy	qe·do·wosh		
One of Jacob	ya·a·qov	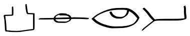	
and	ve·et		
of the God	e·lo·he		
of Israel	yis·ra·el	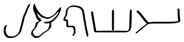	
they will stand in awe	ya·a·ree·tsu	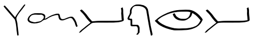	
will come	ve·ya·de·u		Isaiah 29:24

Then the wayward	to·e	𐤕𐤏𐤉	
in spirit	ru·ach	𐤓𐤅𐤇	
to understanding	bee·nah	𐤁𐤉𐤍𐤄	
and those who grumble	ve·ro·wg·neem	𐤅𐤓𐤅𐤂𐤍𐤉𐤌	
will accept	yil·me·du	𐤉𐤋𐤌𐤃𐤅	
instruction ”	le·qach	𐤋𐤒𐤇	
“ Woe	ho·w	𐤄𐤅𐤉	Isaiah 30:1
children ”	ba·neem	𐤁𐤍𐤉𐤌	
to the rebellious	so·wr·reem	𐤎𐤅𐤓𐤓𐤉𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ to those who carry out	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
a plan	e·tsah	𐤏𐤑𐤄	
[that is] not	ve·lo	𐤅𐤋𐤀	
Mine	min·nee	𐤌𐤍𐤉	
who form	ve·lin·sokh	𐤅𐤋𐤍𐤎𐤊	
an alliance	mas·se·khah	𐤌𐤎𐤊𐤄	
but against	ve·lo	𐤅𐤋𐤀	
My will	ru·chee	𐤓𐤅𐤇𐤉	
	le·ma·an	𐤋𐤌𐤏𐤍	
heaping up	se·pho·wt	𐤎𐤐𐤅𐤕	
sin	chat·tat	𐤇𐤈𐤀𐤕	
upon	al	𐤏𐤋	
sin	chat·tat	𐤇𐤈𐤀𐤕	
They set out	ha·ho·le·kheem	𐤄𐤄𐤋𐤊𐤉𐤌	Isaiah 30:2
to go down	la·re·det	𐤋𐤓𐤃𐤕	
to Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	

My advice	u·phee		
without	lo		
asking	sha·a·lu		
to seek shelter	la·o·wz		
protection	be·ma·o·wz		
under Pharaoh’s	par·oh		
and take refuge	ve·lach·so·wt	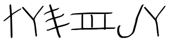	
shade	be·tsel		
in Egypt’s	mits·ra·yim		
will become	ve·ha·yah	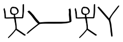	Isaiah 30:3
your	la·khem		
protection	ma·o·wz		
But Pharaoh’s	par·oh		
shame	le·vo·shet	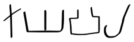	
and the refuge	ve·he·cha·sut	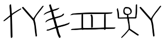	
shade	be·tsel		
of Egypt’s	mits·ra·yim		
your disgrace	likh·lim·mah	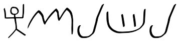	
For though	kee	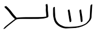	Isaiah 30:4
are	ha·yu	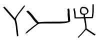	
at Zoan	ve·tso·an		
their princes	sa·raw	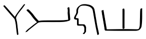	
and their envoys	u·mal·a·khaw		
in Hanes	cha·nes	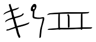	
have arrived	yag·gee·u	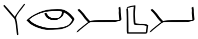	
everyone	kol	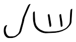	Isaiah 30:5
will be put to shame	hiv·ʾīsh		

because of	al		
a people	am		
	lo		
useless	yo·w·ee·lu		
to them	la·mo		
They cannot	lo		
be of help	le·e·zer		
for nothing	ve·lo		
they are good	le·ho·w·eel		
but	kee	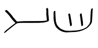	
shame	le·vo·shet	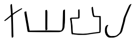	
	ve·gam		
and reproach ”	le·cher·pah		
[This is] the burden	mas·sa	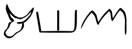	Isaiah 30:6
against the beasts	ba·ha·mo·wt	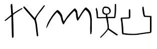	
of the Negev :	ne·gev		
Through a land	be·e·rets		
of hardship	tsa·rah		
and distress	ve·tsu·qah	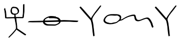	
of lioness	la·vee	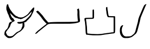	
and lion	va·la·yish	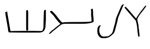	
	me·hem	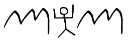	
of viper	eph·eh		
serpent	ve·sa·raph	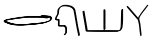	
and flying	me·o·w·pheph		
they carry	yis·u		
on	al		

the backs	ke·teph	
of donkeys	a·ya·reem	
their wealth	che·le·hem	
on	ve·al	
the humps	dab·be·shet	
of camels	ge·mal·leem	
and their treasures	o·wts·ro·tam	
to	al	
a people	am	
of no	lo	
profit to them	yo·w·ee·lu	
Egypt’s	u·mits·ra·yim	Isaiah 30:7
is futile	he·vel	
and empty	va·reeq	
help	ya·zo·ru	
therefore	la·khen	
I have called	qa·ra·tee	
her	la·zot	
Rahab	ra·hav	
Who	hem	
Sits Still	sha·vet	
now	at·tah	Isaiah 30:8
Go	bo·w	
write	kha·te·vah	
it on	al	
a tablet	lu·ach	
in their presence	it·tam	

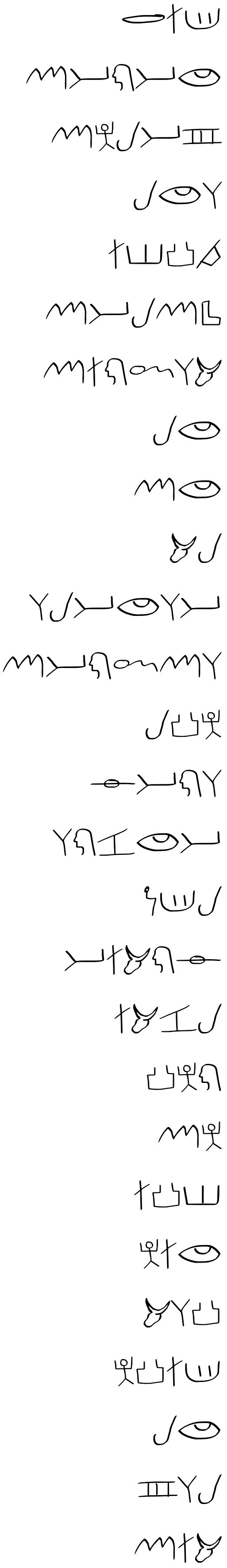

it on	ve·al	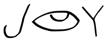	
a scroll	se·pher	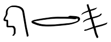	
and inscribe	chuq·qah	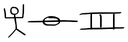	
it will be	u·te·hee	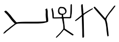	
for the days	le·yo·wm	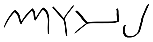	
to come	a·cha·ro·wn	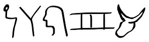	
a witness	la·ad	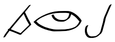	
forever	ad	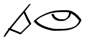	
and ever	o·w·lam	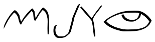	
-	kee	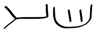	Isaiah 30:9
people	am	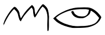	
are rebellious	me·ree	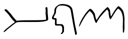	
These	hu	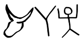	
children	ba·neem	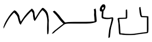	
deceitful	ke·cha·sheem	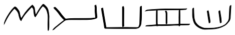	
children	ba·neem	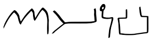	
	lo	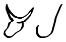	
unwilling	a·vu	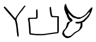	
to obey	she·mo·w·a	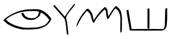	
instruction	to·w·rat	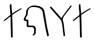	
the LORD’s	YHVH	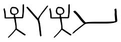	
They	a·sher	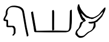	Isaiah 30:10
say	a·me·ru	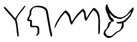	
to the seers	la·ro·eem	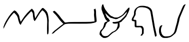	
“ Stop	lo	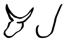	
seeing visions ! ”	tir·u	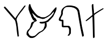	
and to the prophets	ve·la·cho·zeem	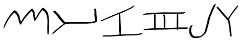	

“ Do not	lo	𐤋𐤀	
prophesy	te·che·zu	𐤕𐤇𐤆𐤅	
to us	la·nu	𐤋𐤍𐤅	
the truth !	ne·kho·cho·wt	𐤍𐤊𐤇𐤅𐤕	
Speak	dab·be·ru	𐤃𐤁𐤓𐤅	
to us	la·nu	𐤋𐤍𐤅	
pleasant words	cha·la·qo·wt	𐤇𐤋𐤒𐤅𐤕	
prophesy	cha·zu	𐤇𐤆𐤅	
illusions	ma·ha·tal·lo·wt	𐤌𐤄𐤕𐤋𐤅𐤕	
Get out	su·ru	𐤎𐤅𐤓𐤅	Isaiah 30:11
of	min·ne	𐤌𐤍𐤉	
the way	de·rekh	𐤃𐤓𐤊	
turn off	hat·tu	𐤄𐤈𐤅	
	min·ne	𐤌𐤍𐤉	
the road	o·rach	𐤀𐤓𐤇	
Rid us	hash·bee·tu	𐤄𐤔𐤁𐤉𐤕𐤅	
of	mip·pa·ne·nu	𐤌𐤐𐤍𐤉𐤍𐤅	
-	et	𐤀𐤕	
the Holy	qe·do·wosh	𐤒𐤃𐤅𐤔	
One of Israel ! ”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Isaiah 30:12
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Holy	qe·do·wosh	𐤒𐤃𐤅𐤔	
One of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ Because	ya·an	𐤉𐤏𐤍	
you have rejected	ma·a·se·khem	𐤌𐤀𐤎𐤊𐤌	

message	bad·da·var	
this	haz·zeh	
trusting	vat·tiv·te·chu	
in oppression	be·o·sheq	
on deceit	ve·na·lo·wz	
and relying	vat·tish·sha·a·nu	
-	a·law	
-	la·khen	Isaiah 30:13
of yours	yih·yeh	
is like	la·khem	
iniquity	he·a·won	
this	haz·zeh	
a breach	ke·phe·rets	
about to fail	no·phel	
a bulge	niv·eh	
wall	be·cho·w·mah	
in a high	nis·ga·vah	
-	a·sher	
suddenly —	pit·om	
in an instant !	le·phe·ta	
will come	ya·vo·w	
whose collapse	shiv·rah	
It will break	u·she·va·rah	Isaiah 30:14
in pieces	ke·she·ver	
jar	ne·vel	
like a potter’s	yo·wts·reem	
shattered	ka·tut	

so that no fragment	lo	
	yach·mol	
can be found	ve·lo	
will be found	yim·ma·tse	
in the dust	vim·khit·ta·to	
Not a shard	che·res	
large enough to scoop	lach·to·wt	
the coals	esh	
from a hearth	mee·ya·qud	
or to skim	ve·lach·soph	
the water	ma·yim	
from a cistern ”	mig·ge·ve	
For	kee	Isaiah 30:15
	khoh	
has said :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
the Holy	qe·do·wosh	
One of Israel	yis·ra·el	
“ By repentance	be·shu·vah	
and rest	va·na·chat	
you would be saved	tiw·va·she·un	
in quiet	be·hash·qet	
confidence —	u·ve·vit·chah	
would lie	tih·yeh	
your strength	ge·vu·rat·khem	
but you were not	ve·lo	

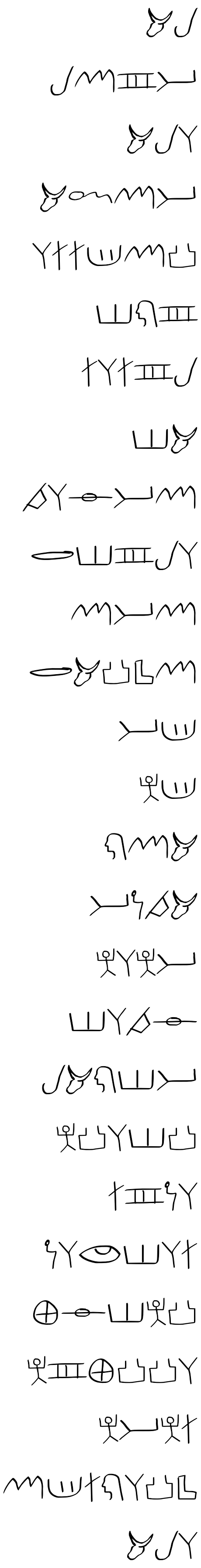

willing ”	a·vee·tem	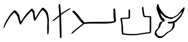	
you say	vat·to·me·ru		Isaiah 30:16
“ No ”	lo		
“	khee	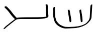	
on	al		
horses”	sus		
we will flee	na·nus		
Therefore	al		
	ken	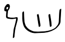	
you will flee !	te·nu·sun		
	ve·al		
swift horses ”	qal	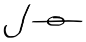	
“ We will ride	nir·kav		
	al		
	ken	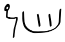	
will be faster	yiq·qal·lu	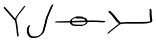	
but your pursuers	ro·de·phe·khem	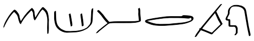	
thousand [will flee]	e·leph	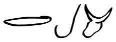	Isaiah 30:17
A	e·chad	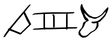	
at	mip·pe·ne		
the threat	ga·a·rat		
of one	e·chad	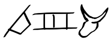	
at	mip·pe·ne		
the threat	ga·a·rat		
of five	cha·mish·shah		
you will all flee	ta·nu·su		
until	ad		

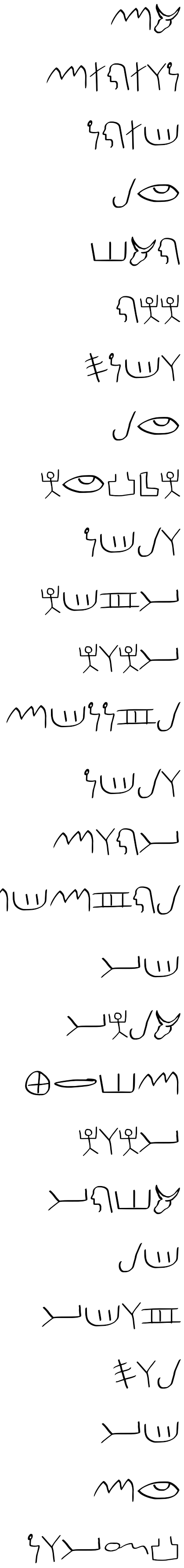

	im	
you are left alone	no·w·tar·tem	
like a pole	kat·to·ren	
on	al	
a mountaintop	rosh	
	ha·har	
like a banner	ve·khan·nes	
on	al	
a hill	hag·giv·ah	
Therefore	ve·la·khen	Isaiah 30:18
longs	ye·chak·keh	
the LORD	YHVH	
to be gracious to you	la·cha·nan·khem	
therefore	ve·la·khen	
He rises	ya·rum	
to show you compassion	le·ra·chem·khem	
for	kee	
God	e·lo·he	
is a just	mish·pat	
the LORD	YHVH	
Blessed are	ash·re	
all	kal	
who wait	cho·w·khe	
for Him	lo	
-	kee	Isaiah 30:19
O people	am	
in Zion	be·tsee·yo·wn	

who dwell	ye·shev	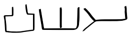	
in Jerusalem	bee·ru·sha·lim	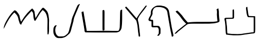	
you will weep	ba·kho	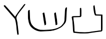	
no	lo	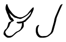	
more	tiv·keh	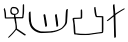	
He will surely	cha·no·wn	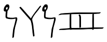	
be gracious	ya·che·ne·kha	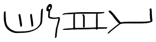	
when you cry for help	le·qo·wl	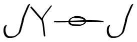	
	za·a·qe·kha	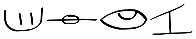	
when He hears	ke·sha·me·a·to	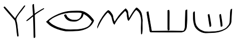	
He will answer you	a·nakh	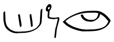	
will give	ve·na·tan	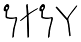	Isaiah 30:20
you	la·khem	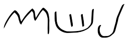	
The Lord	a·do·nay	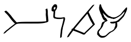	
the bread	le·chem	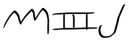	
of adversity	tsar	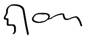	
and the water	u·ma·yim	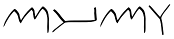	
of affliction	la·chats	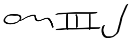	
will no longer	ve·lo	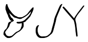	
hide	yik·ka·neph	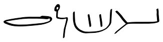	
Himself —	o·wd	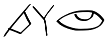	
but your Teacher	mo·w·re·kha	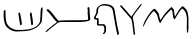	
	ve·ha·yu	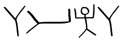	
with your own eyes	e·ne·kha	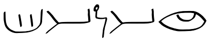	
you will see	ro·o·wt	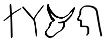	
-	et	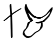	
[Him]	mo·w·re·kha	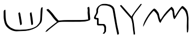	

your ears	ve·a·ze·ne·kha	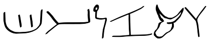	Isaiah 30:21
will hear	tish·ma·nah		
this command	da·var		
behind you	me·a·cha·re·kha	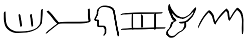	
:	le·mor		
“ This	zeh		
is the way	had·de·rekh		
Walk	le·khu		
in it ”	vo		
And whether	kee	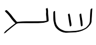	
you turn to the right	ta·a·mee·nu		
	ve·khee	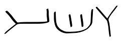	
or to the left	tas·me·ee·lu		
So you will desecrate	ve·tim·me·tem		Isaiah 30:22
-	et		
your silver-plated	tsip·pui		
idols	pe·see·le	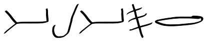	
	khas·pe·kha		
-	ve·et		
and your gold-plated	a·phud·dat	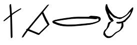	
images	mas·se·khat		
	ze·ha·ve·kha		
You will throw them away	tiz·rem		
like	ke·mo		
menstrual cloths	da·vah	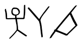	
“ Be gone ! ”	tse		
saying	to·mar		

to them	lo		
Then He will send	ve·na·tan		Isaiah 30:23
rain	me·tar		
for the seed	zar·a·kha		
that	a·sher		
you have sown	tiz·ra		
-	et		
in the ground	ha·a·da·mah		
and the food	ve·le·chem	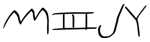	
that comes	te·vu·at		
from your land	ha·a·da·mah		
will be	ve·ha·yah	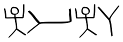	
rich	da·shen		
and plentiful	ve·sha·men		
will graze	yir·eh		
your cattle	miq·ne·kha	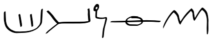	
day	bay·yo·wm	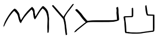	
On that	ha·hu		
pastures	kar		
in open	nir·chav	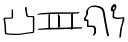	
The oxen	ve·ha·a·la·pheem		Isaiah 30:24
and donkeys	ve·ha·a·ya·reem	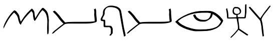	
that work	o·ve·de	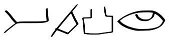	
the ground	ha·a·da·mah		
fodder	be·leel	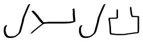	
salted	cha·meets	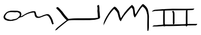	
will eat	yo·khe·lu		

-	a·sher		
winnowed	zo·reh		
with shovel	va·ra·chat		
and pitchfork	u·vam·miz·reh	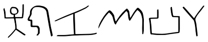	
-	ve·ha·yah	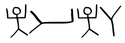	Isaiah 30:25
And from	al		
every	kal	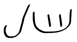	
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high	ga·vo·ha	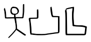	
	ve·al		
and every	kal	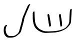	
hill	giv·ah	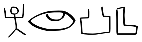	
raised	nis·sa·ah		
streams	pe·la·geem		
will flow	yiv·le	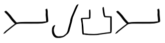	
of water	ma·yim	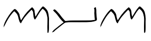	
in the day	be·yo·wm	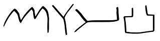	
slaughter	he·reg	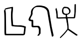	
of great	rav	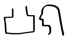	
fall	bin·phol		
when the towers	mig·da·leem		
will be	ve·ha·yah	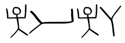	Isaiah 30:26
The light of the moon	o·wr		
	hal·le·va·nah		
as bright as the sun	ke·o·wr		
	ha·cham·mah	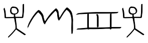	
and the light	ve·o·wr		

of the sun	ha·cham·mah	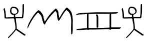	
will be	yih·yeh	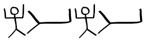	
seven times brighter —	shiv·a·ta·yim		
like the light	ke·o·wr		
of seven	shiv·at		
days —	hay·ya·meem		
on the day	be·yo·wm	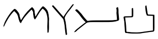	
binds up	cha·vosh		
that the LORD	YHVH		
-	et		
the brokenness	she·ver	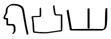	
of His people	am·mo		
the wounds	u·ma·chats	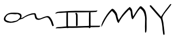	
He has inflicted	mak·ka·to		
and heals	yir·pa		
Behold	hin·neh		Isaiah 30:27
the Name	shem		
of the LORD	YHVH		
comes	ba		
from afar	mim·mer·chaq	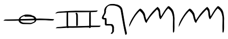	
with burning	bo·er		
anger	ap·po		
and dense	ve·kho·ved	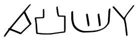	
smoke	mas·sa·ah		
His lips	se·pha·taw		
are full of	ma·le·u		
fury	za·am		

and His tongue	u·le·sho·w·no	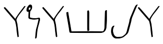	
fire	ke·esh		
is like a consuming	o·kha·let		
His breath	ve·ru·cho		Isaiah 30:28
torrent	ke·na·chal	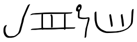	
is like a rushing	sho·w·teph		
to	ad		
the neck	tsaw·var		
that rises	ye·che·tseh	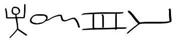	
He comes to sift	la·ha·na·phah	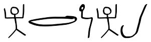	
the nations	go·w·yim	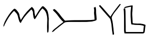	
in a sieve	be·na·phat		
of destruction	shaw		
He bridles	ve·re·sen		
to lead them astray	mat·eh		
-	al		
the jaws	le·cha·ye	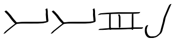	
of the peoples	am·meem	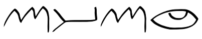	
You will sing	hash·sheer	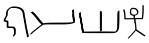	Isaiah 30:29
	yih·yeh	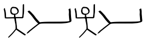	
	la·khem		
as on the night	ke·lel	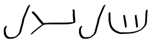	
of a holy	hit·qad·desh	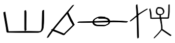	
festival	chag	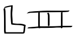	
will rejoice	ve·sim·chat		
and your heart	le·vav		
like one who walks	ka·ho·w·lekh	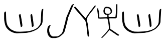	

to the music of a flute	be·cha·leel	𐤁𐤇𐤋𐤉𐤋	
going up	la·vo·w	𐤋𐤁𐤅𐤀	
to the mountain	ve·har	𐤁𐤄𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
the Rock	tsur	𐤑𐤅𐤓	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to be heard	ve·hish·mee·a	𐤅𐤄𐤔𐤌𐤉𐤏	Isaiah 30:30
And the LORD [will cause]	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
His majestic	ho·wd	𐤄𐤅𐤃	
voice	qo·w·lo	𐤒𐤅𐤋𐤅	
striking	ve·na·chat	𐤅𐤍𐤇𐤕	
and His mighty arm	ze·ro·w·o	𐤆𐤓𐤅𐤏𐤅	
to be revealed	yar·eh	𐤉𐤓𐤀𐤄	
wrath	be·za·aph	𐤁𐤆𐤏𐤐	
in angry	aph	𐤀𐤐	
with a flame	ve·la·hav	𐤅𐤋𐤄𐤁	
fire	esh	𐤀𐤔	
of consuming	o·w·khe·lah	𐤀𐤅𐤊𐤋𐤄	
and with cloudburst	ne·phets	𐤍𐤐𐤑	
storm	va·ze·rem	𐤅𐤆𐤓𐤌	
and hailstones	ve·e·ven	𐤅𐤀𐤁𐤍	
	ba·rad	𐤁𐤓𐤃	
For	kee	𐤊𐤉	Isaiah 30:31
at the voice	miq·qo·wl	𐤌𐤒𐤅𐤋	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	

will be shattered	ye·chat	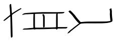	
Assyria	ash·shur		
with His scepter	bash·she·vet		
He will strike them	yak·keh		
And with	ve·ha·yah	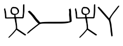	Isaiah 30:32
every	kol	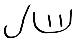	
stroke	ma·a·var		
of the rod	mat·teh		
of punishment	mu·sa·dah		
that	a·sher		
brings down	ya·nee·ach	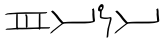	
the LORD	YHVH	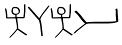	
on them	a·law	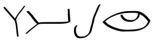	
the tambourines	be·tup·peem		
and lyres [will sound]	u·ve·khin·no·ro·wt	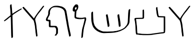	
with weapons	u·ve·mil·cha·mo·wt	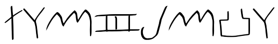	
brandished	te·nu·phah		
as He battles	nil·cham	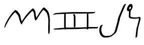	
	bah		
For	kee	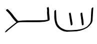	Isaiah 30:33
been prepared	a·rukh		
has long	me·et·mul		
Topheth	ta·phe·teh		
	gam		
it	hu		
for the king	lam·me·lekh		
has been made ready	hu·khan		

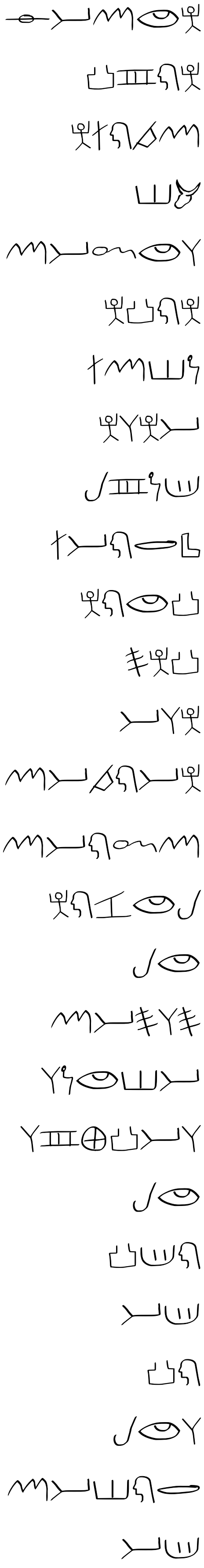

is deep	he·meeq	
and wide	hir·chiv	
Its funeral pyre	me·du·ra·tah	
fire	esh	
and wood	ve·e·tseem	
with plenty of	har·beh	
The breath	nish·mat	
of the LORD	YHVH	
like a torrent	ke·na·chal	
of burning sulfur	ga·phe·reet	
sets it ablaze	bo·a·rah	
	bah	
Woe	ho·w	Isaiah 31:1
to those who go down	hay·yo·re·deem	
to Egypt	mits·ra·yim	
for help	le·ez·rah	
on	al	
horses	su·seem	
who rely	yish·sha·e·nu	
who trust	vay·yiv·te·chu	
in	al	
of chariots	re·khev	
	kee	
their abundance	rav	
and in	ve·al	
of horsemen	pa·ra·sheem	
	kee	

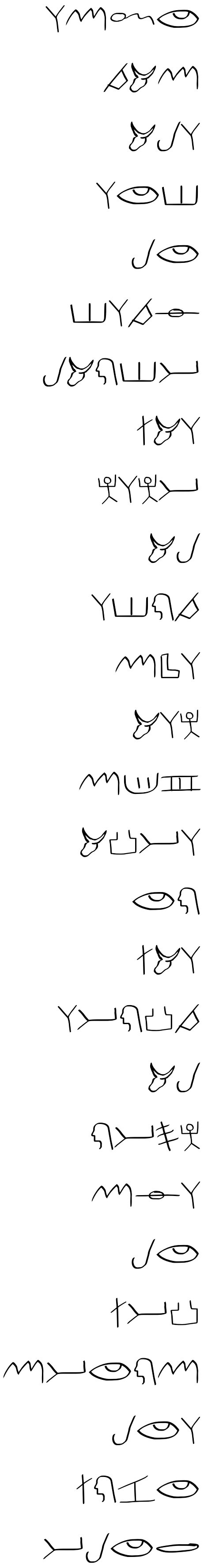

	a·tse·mu	
their multitude	me·od	
They do not	ve·lo	
look	sha·u	
to	al	
the Holy	qe·do·wosh	
One of Israel	yis·ra·el	
-	ve·et	
the LORD	YHVH	
they do not	lo	
seek	da·ra·shu	
He too	ve·gam	Isaiah 31:2
Yet	hu	
[is] wise	cha·kham	
and brings	vay·ya·ve	
disaster	ra	
-	ve·et	
His words	de·va·raw	
He does not	lo	
call back	he·seer	
He will rise up	ve·qam	
against	al	
the house	bet	
of the wicked	me·re·eem	
and against	ve·al	
the allies	ez·rat	
of evildoers	po·a·le	

	a·ven	𐤀𐤅𐤍	
But the Egyptians	u·mits·ra·yim	𐤅𐤌𐤑𐤓𐤉𐤌	Isaiah 31:3
are men	a·dam	𐤀𐤃𐤌	
not	ve·lo	𐤅𐤋𐤀	
God	el	𐤀𐤋	
their horses	ve·su·se·hem	𐤅𐤎𐤅𐤎𐤉𐤄𐤌	
are flesh	ba·sar	𐤁𐤔𐤓	
not	ve·lo	𐤅𐤋𐤀	
spirit	ru·ach	𐤓𐤅𐤇	
When the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
stretches out	yat·teh	𐤉𐤈𐤄	
His hand	ya·do	𐤉𐤃𐤅	
will stumble	ve·kha·shal	𐤅𐤊𐤔𐤋	
the helper	o·w·zer	𐤏𐤅𐤆𐤓	
will fall	ve·na·phal	𐤅𐤍𐤐𐤋	
and the one he helps	a·zur	𐤏𐤆𐤓	
together	ve·yach·daw	𐤅𐤉𐤇𐤃𐤅	
both	kul·lam	𐤊𐤋𐤌	
will perish	yikh·la·yun	𐤉𐤊𐤋𐤉𐤅𐤍𐤎	
For	kee	𐤊𐤉	Isaiah 31:4
this is what	khoh	𐤊𐤄	
has said	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me :	e·lay	𐤀𐤋𐤉	
“ Like	ka·a·sher	𐤊𐤀𐤔𐤓	
roaring	yeh·geh	𐤉𐤄𐤂𐤄	
a lion	ha·ar·yeh	𐤄𐤀𐤓𐤉𐤄	

or a young lion	ve·hak·ke·pheer	
over	al	
its prey —	tar·po	
and though	a·sher	
is called out	yiq·qa·re	
against it	a·law	
a band	me·lo	
of shepherds	ro·eem	
by their shouting	miq·qo·w·lam	
it is not	lo	
terrified	ye·chat	
by their clamor	u·me·ha·mo·w·nam	
—	lo	
or subdued	ya·a·neh	
so	ken	
will come down	ye·red	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
to do battle	lits·bo	
on	al	
Mount	har	
Zion	tsee·yo·wn	
[and]	ve·al	
its heights	giv·a·tah	
Like birds	ke·tsip·po·reem	Isaiah 31:5
hovering overhead	a·pho·wt	
so	ken	

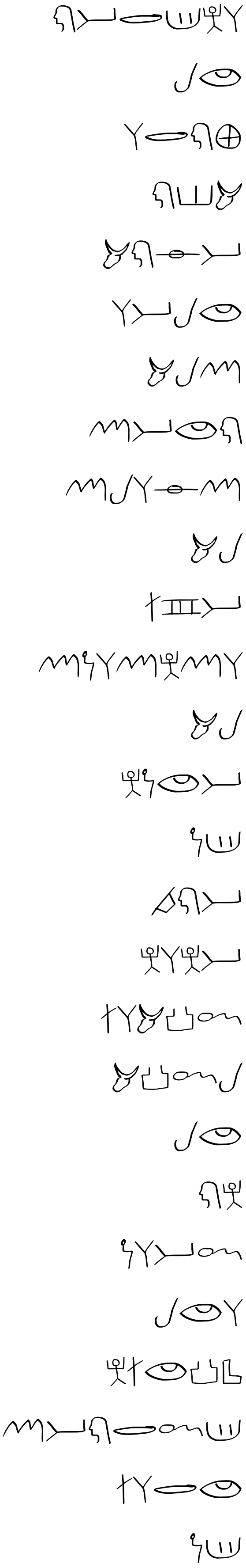

will protect	ya·gen	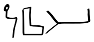	
the LORD	YHVH		
of Hosts	tse·va·o·wt	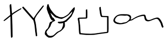	
	al		
Jerusalem	ye·ru·sha·lim		
He will shield it	ga·no·wn		
and deliver it	ve·hits·tseel		
He will pass over it	pa·so·ach		
and preserve it ”	ve·him·leet		
Return	shu·vu		Isaiah 31:6
to the One	la·a·sher		
against whom you have so blatantly	he·mee·qu	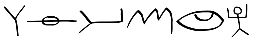	
rebelled	sa·rah		
O children	be·ne	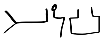	
of Israel	yis·ra·el	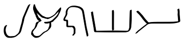	
For	kee	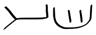	Isaiah 31:7
day	bay·yo·wm	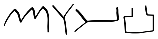	
on that	ha·hu	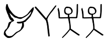	
of you will reject	yim·a·sun		
every one	eesh	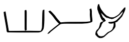	
the idols	e·lee·le	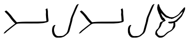	
of silver	khas·po		
	ve·e·lee·le	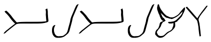	
and gold	ze·ha·vo		
that	a·sher		
made	a·su		
your own	la·khem		

hands	ye·de·khem	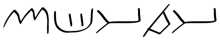	
have sinfully	chet	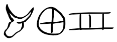	
will fall	ve·na·phal		Isaiah 31:8
“ Then Assyria	ash·shur		
by the sword	be·che·rev	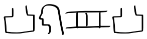	
but not	lo		
of man	eesh	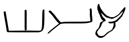	
a sword	ve·che·rev	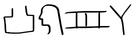	
but not	lo		
one made by mortals	a·dam		
will devour them	to·kha·len·nu		
They will flee	ve·nas		
	lo		
before	mip·pe·ne		
the sword	che·rev		
and their young men	u·va·chu·raw		
to forced labor	la·mas		
will be put	yih·yu		
Their rock	ve·sal·o		Isaiah 31:9
for fear	mim·ma·go·wr		
will pass away	ya·a·vo·wr		
will panic	ve·chat·tu	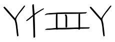	
at [the sight of] the battle standard ”	min·nes	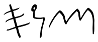	
and their princes	sa·raw	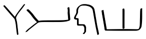	
declares	ne·um		
the LORD	YHVH		
whose	a·sher		

fire	ur	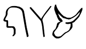	
	lo	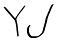	
is in Zion	be·tsee·yo·wn	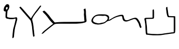	
whose furnace	ve·tan·nur	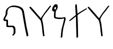	
	lo	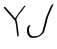	
is in Jerusalem	bee·ru·sha·lim	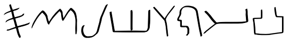	
Behold	hen		Isaiah 32:1
in righteousness	le·tse·deq	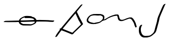	
will reign	yim·lakh	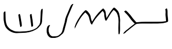	
a king	me·lekh	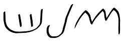	
and princes	u·le·sa·reem	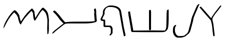	
with justice	le·mish·pat	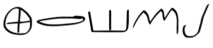	
will rule	ya·so·ru	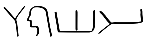	
will be	ve·ha·yah	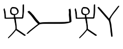	Isaiah 32:2
Each	eesh	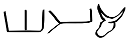	
like a shelter	ke·ma·cha·ve	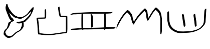	
from the wind	ru·ach	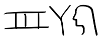	
a refuge	ve·se·ter	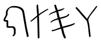	
from the storm	za·rem	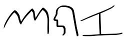	
like streams	ke·phal·ge	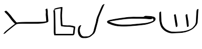	
of water	ma·yim	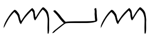	
in a dry land	be·tsa·yo·wn	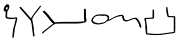	
like the shadow	ke·tsel	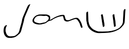	
rock	se·la	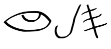	
of a great	ka·ved	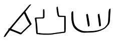	
land	be·e·rets	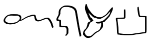	
in an arid	a·ye·phah	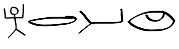	

will no longer	ve·lo	ולא	Isaiah 32:3
be closed	tish·e·nah	תשעינה	
Then the eyes	e·ne	עיני	
of those who see	ro·eem	ראים	
and the ears	ve·a·ze·ne	ואזני	
of those who hear	sho·me·eem	שמעים	
will listen	tiq·shav·nah	תקשבנה	
The mind	u·le·vav	ולבב	Isaiah 32:4
of the rash	nim·ha·reem	נמהרים	
will know	ya·veen	יבין	
and understand	la·da·at	לדעת	
tongue	u·le·sho·wn	ולשון	
and the stammering	il·le·geem	עלגים	
and fluently	te·ma·her	תמהר	
will speak	le·dab·ber	לדבר	
clearly	tsa·cho·wt	צחות	
No	lo	לא	Isaiah 32:5
be called	yiq·qa·re	יקרא	
longer {will}	o·wd	עוד	
a fool	le·na·val	לנבל	
noble	na·deev	נדיב	
a scoundrel	u·le·khee·lay	ולכילי	
nor	lo	לא	
	ye·a·mer	יאמר	
be respected	sho·w·a	שוע	
For	kee	כי	Isaiah 32:6
a fool	na·val	נבל	

foolishness	ne·va·lah	נבלה	
speaks	ye·dab·ber	ידבר	
his mind	ve·lib·bo	ולבו	
plots	ya·a·seh	יעשה	
iniquity	a·ven	און	
He practices	la·a·so·wt	לעשות	
ungodliness	cho·neph	חנף	
and speaks	u·le·dab·ber	ולדבר	
about	el	אל	
the LORD	YHVH	יהוה	
falsely	to·w·ah	תועה	
empty	le·ha·reeq	להריק	
he leaves the hungry	ne·phesh	נפש	
	ra·ev	רעב	
drink	u·mash·qeh	ומשקה	
and deprives the thirsty	tsa·me	צמא	
of	yach·seer	יחסיר	
of the scoundrel	ve·khe·lay	וכלי	Isaiah 32:7
The weapons	ke·law	כליו	
are destructive	ra·eem	רעים	
he	hu	הוא	
plots	zim·mo·wt	זמות	
hatches	ya·ats	יעץ	
to destroy	le·chab·bel	לחבל	
the poor	ʿa·na·wīm	ענוים	
with lies	be·im·re	באמרי	
	she·qer	שקר	

even when the plea	u·ve·dab·ber	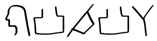	
of the needy	ev·yo·wn	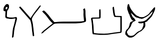	
is just	mish·pat		
But a noble man	ve·na·deev	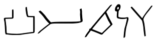	Isaiah 32:8
honorable plans	ne·dee·vo·wt	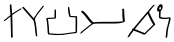	
makes	ya·ats		
he	ve·hu	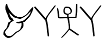	
for	al		
worthy causes	ne·dee·vo·wt	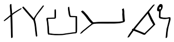	
stands up	ya·qum		
women	na·sheem	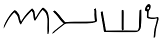	Isaiah 32:9
you complacent	sha·a·nan·no·wt		
Stand up	qo·me·nah	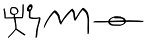	
listen to me	she·ma·nah		
	qo·w·lee		
daughters	ba·no·wt	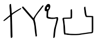	
you overconfident	bo·t·cho·wt	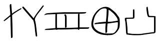	
Give ear	ha·zen·nah		
to my word	im·ra·tee		
In a little more than	ya·meem	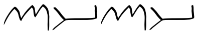	Isaiah 32:10
	al		
a year	sha·nah	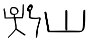	
you will tremble	tir·gaz·nah		
O secure ones	bo·te·cho·wt	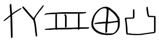	
For	kee	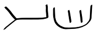	
will fail	ka·lah	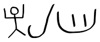	
the grape harvest	va·tseer		

and the fruit harvest	o·seph	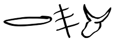	
will not	be·lee	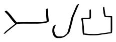	
arrive	ya·vo·w	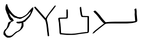	
Shudder	chir·du	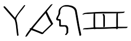	Isaiah 32:11
you ladies of leisure	sha·a·nan·no·wt	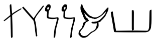	
tremble	re·ga·zah	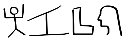	
you daughters of complacency	bo·te·cho·wt	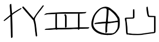	
Strip	pe·sho·tah	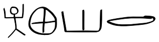	
yourselves bare	ve·o·rah	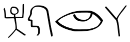	
and put	va·cha·go·w·rah	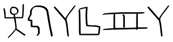	
sackcloth around	al	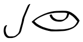	
your waists	cha·la·tsa·yim	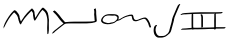	
-	al	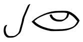	Isaiah 32:12
your breasts	sha·da·yim	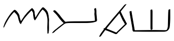	
Beat	so·phe·deem	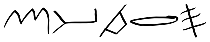	
for	al	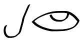	
fields	se·de	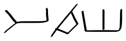	
the pleasant	che·med	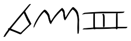	
	al	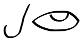	
vines	ge·phen	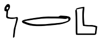	
for the fruitful	po·ree·yah	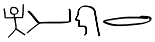	
and for	al	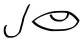	Isaiah 32:13
the land	ad·mat	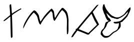	
of my people	am·mee	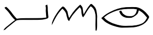	
with thorns	qo·wts	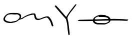	
and briers —	sha·meer	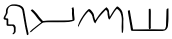	
overgrown	ta·a·leh	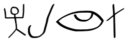	

even	kee	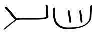	
for	al		
every	kal		
house	bat·te	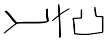	
of merriment	ma·so·ws		
in this city	qir·yah	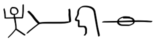	
of revelry	al·lee·zah	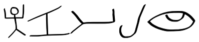	
For	kee	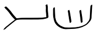	Isaiah 32:14
the palace	ar·mo·wn	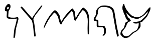	
will be forsaken	nut·tash		
the busy	ha·mo·wn		
city	eer	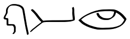	
abandoned	uz·zav	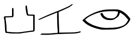	
The hill	o·phel		
and the watchtower	va·va·chan	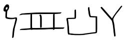	
will become	ha·yah	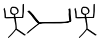	
-	ve·ad		
caves	me·a·ro·wt		
forever	ad		
—	o·w·lam		
the delight	me·so·ws		
of wild donkeys	pe·ra·eem		
and a pasture	mir·eh		
for flocks —	a·da·reem		
until	ad		Isaiah 32:15
is poured out	ye·a·reh		
upon us	a·le·nu	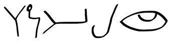	

the Spirit	ru·ach		
from on high	mim·ma·ro·wm	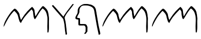	
will be	ve·ha·yah	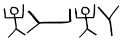	
Then the desert	mid·bar		
an orchard	lak·kar·mel	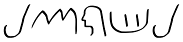	
and the orchard	ve·khar·mɛl		
like a forest	lay·ya·ar	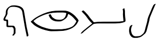	
will seem	ye·cha·shev		
will inhabit	ve·sha·khan	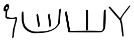	Isaiah 32:16
the wilderness	bam·mid·bar		
Then justice	mish·pat		
and righteousness	u·tse·da·qah	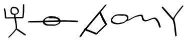	
in the fertile field	bak·kar·mel	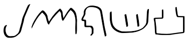	
will dwell	te·shev	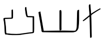	
will be	ve·ha·yah	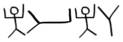	Isaiah 32:17
The work	ma·a·seh		
of righteousness	hats·tse·da·qah	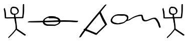	
peace	sha·lo·wm		
the service	va·a·vo·dat	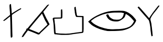	
of righteousness	hats·tse·da·qah	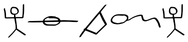	
will be quiet	hash·qet	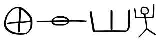	
confidence	va·ve·tach		
forever	ad		
	o·w·lam		
will dwell	ve·ya·shav		Isaiah 32:18
Then my people	am·mee		
place	bin·veh	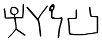	

in a peaceful	sha·lo·wm	𐤔𐤋𐤅𐤌	
	u·ve·mish·ke·no·wt	𐤅𐤁𐤌𐤔𐤊𐤍𐤅𐤕	
in safe	miv·ta·cheem	𐤌𐤁𐤈𐤇𐤉𐤌	
places of rest	u·vim·nu·chot	𐤅𐤁𐤌𐤍𐤅𐤇𐤕	
and secure	sha·a·nan·no·wt	𐤔𐤀𐤍𐤍𐤅𐤕	
But hail	u·va·rad	𐤅𐤁𐤓𐤃	Isaiah 32:19
will level	be·re·det	𐤁𐤓𐤃𐤕	
the forest	hay·ya·ar	𐤄𐤉𐤏𐤓	
to the depths	u·vash·shiph·lah	𐤅𐤁𐤔𐤐𐤋𐤄	
will sink	tish·pal	𐤕𐤔𐤐𐤋	
and the city	ha·eer	𐤄𐤏𐤉𐤓	
Blessed	ash·re·khem	𐤀𐤔𐤓𐤉𐤊𐤌	Isaiah 32:20
[are] those who sow	zo·re·e	𐤆𐤓𐤏𐤉	
beside	al	𐤏𐤋	
abundant	kal	𐤊𐤋	
waters	ma·yim	𐤌𐤉𐤌	
range freely	me·shal·le·che	𐤌𐤔𐤋𐤇𐤉	
	re·gel	𐤓𐤂𐤋	
who let the ox	hash·sho·wr	𐤄𐤔𐤅𐤓	
and donkey	ve·ha·cha·mo·wr	𐤅𐤄𐤇𐤌𐤅𐤓𐤎	
Woe	ho·w	𐤄𐤅𐤉	Isaiah 33:1
O destroyer	sho·w·ded	𐤔𐤅𐤃𐤃	
to you	ve·at·tah	𐤅𐤀𐤕𐤄	
never	lo	𐤋𐤀	
destroyed	sha·dud	𐤔𐤃𐤅𐤃	
O traitor	u·vo·w·ged	𐤅𐤁𐤅𐤂𐤃	
never	ve·lo	𐤅𐤋𐤀	

betrayed	va·ge·du		
!	vo		
When you have finished	ka·ha·tim·kha		
destroying	sho·w·ded		
you will be destroyed	tush·shad		
When you have finished	kan·ne·lo·te·kha	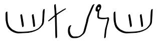	
betraying	liv·god		
you will be betrayed	yiv·ge·du		
	vakh		
O LORD	YHVH		Isaiah 33:2
be gracious to us !	chan·ne·nu	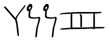	
for You	le·kha	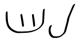	
We wait	qiw·vee·nu	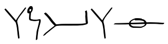	
Be	he·yeh	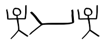	
our strength	ze·ro·am		
every morning	lab·be·qa·reem	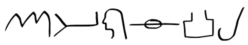	
and	aph		
our salvation	ye·shu·a·te·nu		
in time	be·et		
of trouble	tsa·rah		
of Your voice	miq·qo·wl	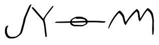	Isaiah 33:3
the thunder	ha·mo·wn		
flee	na·de·du		
The peoples	am·meem	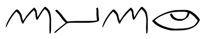	
when You rise	me·ro·wm·mu·te·kha		
scatter	na·phe·tsu		

the nations	go·w·yim	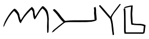	
is gathered	ve·us·saph	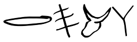	Isaiah 33:4
Your spoil, [O nations,]	she·lal·khem	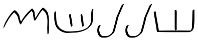	
	o·seph	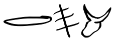	
as by locusts	he·cha·seel	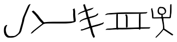	
like a swarm	ke·mash·shaq	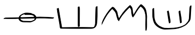	
of locusts	ge·veem	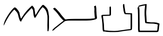	
men sweep	sho·w·qeq	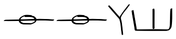	
over it	bo	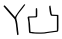	
is exalted	nis·gav	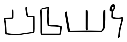	Isaiah 33:5
The LORD	YHVH	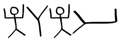	
for	kee	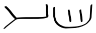	
He dwells	sho·khen	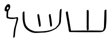	
on high	ma·ro·wm	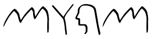	
He has filled	mil·le	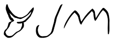	
Zion	tsee·yo·wn	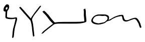	
with justice	mish·pat	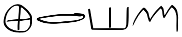	
and righteousness	u·tse·da·qah	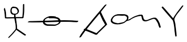	
He will be	ve·ha·yah	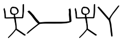	Isaiah 33:6
the sure foundation	e·mu·nat	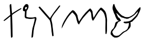	
for your times	it·te·kha	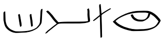	
a storehouse	cho·sen	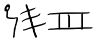	
of salvation	ye·shu·ot	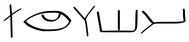	
wisdom	cha·khe·mat	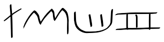	
and knowledge	va·da·at	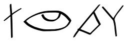	
The fear	yir·at	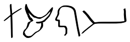	
of the LORD	YHVH	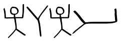	

	hee	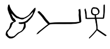	
is [Zion's] treasure	o·w·tsa·ro	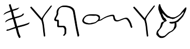	
Behold	hen		Isaiah 33:7
their valiant ones	er·el·lam	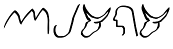	
cry aloud	tsa·a·qu	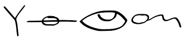	
in the streets	chu·tsah	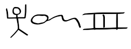	
the envoys	mal·a·khe	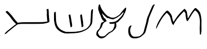	
of peace	sha·lo·wm	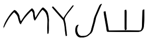	
bitterly	mar	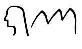	
weep	yiv·ka·yun	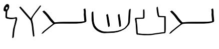	
are deserted	na·sham·mu	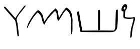	Isaiah 33:8
The highways	me·sil·lo·wt	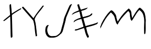	
has ceased	sha·vat	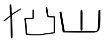	
travel	o·ver	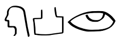	
	o·rach	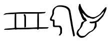	
has been broken	he·pher	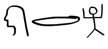	
The treaty	be·reet	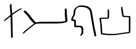	
are despised	ma·as	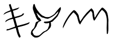	
the witnesses	a·reem	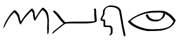	
and human life	lo	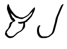	
is disregarded	cha·shav	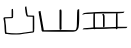	
	e·no·wosh	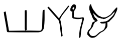	
mourns	a·val	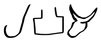	Isaiah 33:9
[and] languishes	um·le·lah	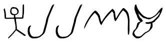	
The land	a·rets	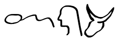	
is ashamed	hech·peer	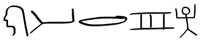	
Lebanon	le·va·no·wn	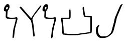	

and decayed	qa·mal	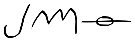	
is	ha·yah	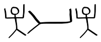	
Sharon	hash·sha·ro·wn	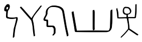	
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shake off their leaves	ve·no·er		
Bashan	ba·shan	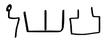	
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“ Now	at·tah		Isaiah 33:10
I will arise ”	a·qum	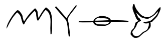	
says	yo·mar		
the LORD	YHVH		
“ Now	at·tah		
I will lift Myself up	e·ro·w·mam		
Now	at·tah		
I will be exalted	en·na·se	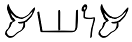	
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chaff	cha·shash		
you give birth to	te·le·du		
stubble	qash	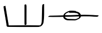	
Your breath	ru·cha·khem	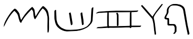	
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that will consume you	to·khal·khem	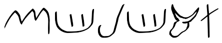	
will be	ve·ha·yu	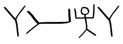	Isaiah 33:12
The peoples	am·meem		
burned	mis·re·pho·wt		
to ashes	seed	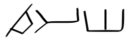	
like thorns	qo·w·tseem		

cut down	ke·su·cheem	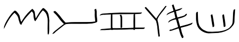	
ablaze	ba·esh		
and set	yits·tsat·tu		
hear	shim·u		Isaiah 33:13
You who are far off	re·cho·w·qeem	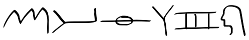	
what	a·sher		
I have done	a·see·tee	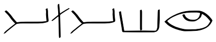	
acknowledge	u·de·u		
you who are near	qe·ro·w·veem		
My might ”	ge·vu·ra·tee		
are afraid	pa·cha·du	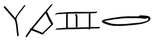	Isaiah 33:14
in Zion	ve·tsee·yo·wn		
The sinners	chat·ta·eem		
grips	a·cha·zah	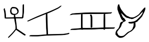	
trembling	re·a·dah		
the ungodly :	cha·ne·pheem		
“ Who	mee	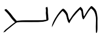	
can dwell with	ya·gur		
of us	la·nu		
fire ?	esh		
a consuming	o·w·khe·lah		
Who	mee	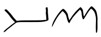	
can dwell with	ya·gur		
of us	la·nu		
flames ? ”	mo·wq·de	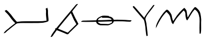	
everlasting	o·w·lam		
He who walks	ho·lekh	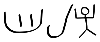	Isaiah 33:15

righteously	tse·da·qo·wt	𐤑𐤃𐤒𐤅𐤕	
and speaks	ve·do·ver	𐤅𐤃𐤁𐤓	
with sincerity	me·sha·reem	𐤌𐤉𐤔𐤓𐤉𐤌	
who refuses	mo·es	𐤌𐤀𐤎	
gain	be·ve·tsa	𐤁𐤁𐤑𐤏	
from extortion	ma·a·shaq·qo·wt	𐤌𐤏𐤔𐤒𐤅𐤕	
never	no·er	𐤍𐤏𐤓	
whose hand	kap·paw	𐤊𐤐𐤉𐤅	
takes	mit·te·mokh	𐤌𐤕𐤌𐤊	
a bribe	bash·sho·chad	𐤁𐤔𐤇𐤃	
who stops	o·tem	𐤀𐤈𐤌	
his ears	a·ze·no	𐤀𐤆𐤍𐤅	
against	mish·she·mo·a	𐤌𐤔𐤌𐤏	
murderous plots	da·meem	𐤃𐤌𐤉𐤌	
and shuts	ve·o·tsem	𐤅𐤏𐤑𐤌	
his eyes tightly	e·naw	𐤏𐤉𐤍𐤉𐤅	
against	me·re·o·wt	𐤌𐤓𐤀𐤅𐤕	
evil —	be·ra	𐤁𐤓𐤏	
he	hu	𐤄𐤅𐤀	Isaiah 33:16
on the heights	me·ro·w·meem	𐤌𐤓𐤅𐤌𐤉𐤌	
will dwell	yish·kon	𐤉𐤔𐤊𐤍	
fortress	me·tsa·do·wt	𐤌𐤑𐤃𐤅𐤕	
the mountain	se·la·eem	𐤎𐤋𐤏𐤉𐤌	
[will be] his refuge	mis·gab·bo	𐤌𐤔𐤂𐤁𐤅	
his food	lach·mo	𐤋𐤇𐤌𐤅	
will be provided	nit·tan	𐤍𐤕𐤍	
[and] his water	me·maw	𐤌𐤉𐤌𐤉𐤅	

assured	ne·e·ma·neem	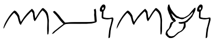	
the King	me·lekh	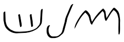	Isaiah 33:17
in His beauty	be·ya·phe·yo		
will see	te·che·ze·nah		
Your eyes	e·ne·kha	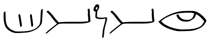	
and behold	tir·e·nah		
a land	e·rets		
that stretches afar	mar·chaq·qeem	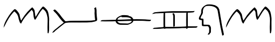	
Your mind	lib·be·kha	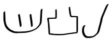	Isaiah 33:18
will ponder	yeh·geh	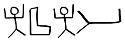	
the former terror :	e·mah	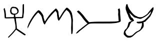	
“ Where	ay·yeh	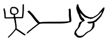	
is he who tallies ?	so·pher		
Where	ay·yeh	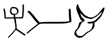	
is he who weighs ?	sho·qel	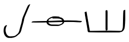	
Where	ay·yeh	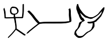	
is he who counts	so·pher		
	et		
the towers ? ”	ham·mig·da·leem		
-	et		Isaiah 33:19
	am		
the insolent	no·w·az		
You will no	lo		
longer see	tir·eh		
a people	am		
is unintelligible	im·qe	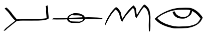	
whose speech	sa·phah		

-	mish·she·mo·w·a	𐤌𐤔𐤌𐤅𐤏	
who stammer	nil·ag	𐤍𐤋𐤏𐤂	
in a language	la·sho·wn	𐤋𐤔𐤅𐤍	
you cannot	en	𐤀𐤉𐤍	
understand	bee·nah	𐤁𐤉𐤍𐤄	
Look	cha·zeh	𐤇𐤆𐤄	Isaiah 33:20
upon Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
the city	qir·yat	𐤒𐤓𐤉𐤕	
of our appointed feasts	mo·w·a·de·nu	𐤌𐤅𐤏𐤃𐤍𐤅	
Your eyes	e·ne·kha	𐤏𐤉𐤍𐤉𐤊	
will see	tir·e·nah	𐤕𐤓𐤀𐤉𐤍𐤄	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
pasture	na·veh	𐤍𐤅𐤄	
a peaceful	sha·a·nan	𐤔𐤀𐤍𐤍	
a tent	o·hel	𐤀𐤄𐤋	
that does not	bal	𐤁𐤋	
wander	yits·an	𐤉𐤑𐤏𐤍	
will not	bal	𐤁𐤋	
be pulled up	yis·sa	𐤉𐤎𐤏	
its tent pegs	ye·te·do·taw	𐤉𐤕𐤃𐤕𐤉𐤅	
	la·ne·tsach	𐤋𐤍𐤑𐤇	
will any	ve·khal	𐤅𐤊𐤋	
of its cords	cha·va·law	𐤇𐤁𐤋𐤉𐤅	
nor	bal	𐤁𐤋	
be broken	yin·na·te·qu	𐤉𐤍𐤕𐤒𐤅	
-	kee	𐤊𐤉	Isaiah 33:21
But	im	𐤀𐤌	

there	sham	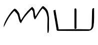	
the Majestic One	ad·deer	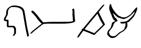	
our LORD	YHVH	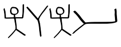	
[will be] for us	la·nu	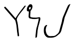	
a place	me·qo·wm	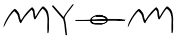	
of rivers	ne·ha·reem	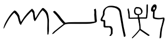	
canals	ye·o·reem	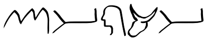	
and wide	ra·cha·ve	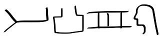	
	ya·da·yim	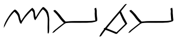	
where no	bal	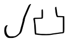	
will row	te·lekh	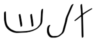	
bo	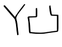		
galley	o·nee	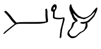	
with oars	sha·yit	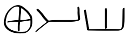	
vessel	ve·tsee	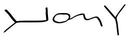	
majestic	ad·deer	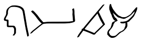	
and no	lo	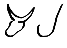	
will pass	ya·av·ren·nu	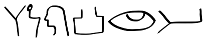	
For	kee	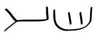	Isaiah 33:22
the LORD	YHVH	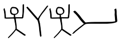	
is our Judge	sho·phe·te·nu	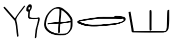	
the LORD	YHVH	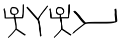	
is our lawgiver	me·cho·qe·qe·nu	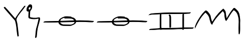	
the LORD	YHVH	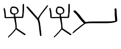	
is our King	mal·ke·nu	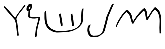	
[It is] He	hu	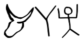	
who will save us	yo·wo·shee·e·nu	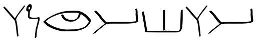	

are slack	nit·te·shu		Isaiah 33:23
Your ropes	cha·va·la·yikh	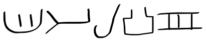	
they cannot	bal	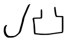	
secure	ye·chaz·ze·qu	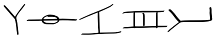	
-	khen		
the mast	ta·re·nam	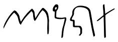	
	bal	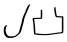	
or spread	pa·re·su		
the sail	nes		
Then	az		
will be divided	chul·laq	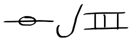	
	ad		
of spoils	sha·lal	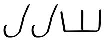	
an abundance	mar·beh		
[and even] the lame	pis·cheem	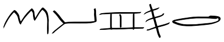	
will carry off plunder	ba·ze·zu	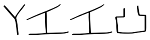	
	vaz		
And no	u·val		Isaiah 33:24
will say	yo·mar		
resident [of Zion]	sha·khen	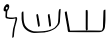	
“ I am sick ”	cha·lee·tee	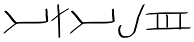	
The people	ha·am		
who dwell	hay·yo·shev	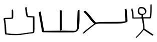	
there	bah		
will be forgiven	ne·su		
of iniquity	a·won		
Come near	qir·vu		Isaiah 34:1

O nations	go·w·yim	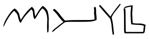	
to listen	lish·mo·a		
O peoples	u·le·um·meem		
pay attention	haq·shee·vu	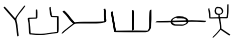	
hear	tish·ma		
Let the earth	ha·a·rets		
and all that fills it	u·me·lo·ah		
the world	te·vel		
and all	ve·khal		
that springs from it	tse·e·tsa·e·ha		
-	kee	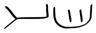	Isaiah 34:2
is angry	qe·tseph		
The LORD	la·YHVH	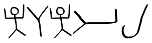	
with	al		
all	kal	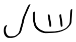	
the nations	hag·go·w·yim	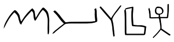	
and furious	ve·che·mah	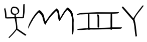	
	al		
	kal		
with all their armies	tse·va·am	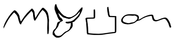	
He will devote them to destruction	he·che·ree·mam	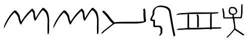	
He will give them over	ne·ta·nam	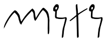	
to slaughter	lat·ta·vach		
Their slain	ve·chal·le·hem	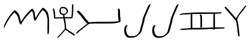	Isaiah 34:3
will be left unburied	yush·la·khu		
of their corpses	u·phig·re·hem	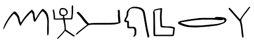	
will rise	ya·a·leh		

and the stench	va·e·sham	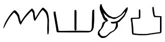	
will flow	ve·na·mas·su	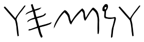	
the mountains	ha·reem	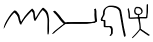	
with their blood	mid·da·mam	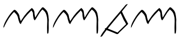	
will be dissolved	ve·na·maq·qu	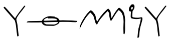	Isaiah 34:4
All	kal	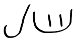	
the stars	tse·va	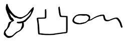	
of heaven	hash·sha·ma·yim	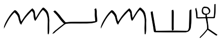	
will be rolled up	ve·na·gol·lu	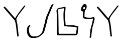	
like a scroll	khas·se·pher	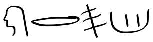	
The skies	hash·sha·ma·yim	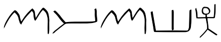	
	ve·khal	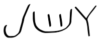	
and all their stars	tse·va·am	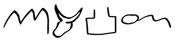	
will fall	yib·bo·wl	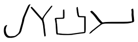	
like withered	kin·vol	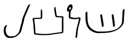	
leaves	a·leh	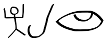	
from the vine	mig·ge·phen	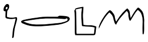	
like foliage	u·khe·no·ve·let	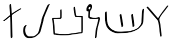	
from the fig tree	mit·te·e·nah	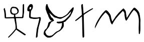	
When	kee	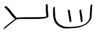	Isaiah 34:5
has drunk its fill	riw·ve·tah	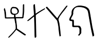	
in the heavens	vash·sha·ma·yim	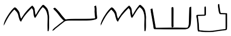	
My sword	char·bee	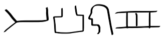	
then	hin·neh	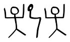	
upon	al	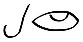	
Edom	e·do·wm	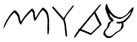	
it will come down	te·red	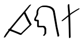	

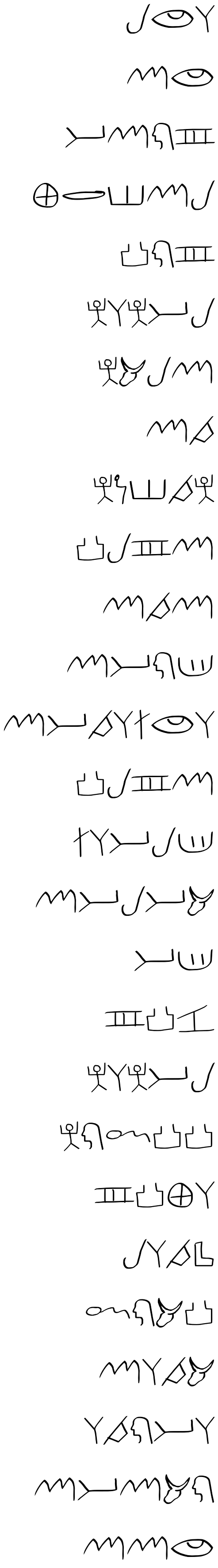

upon	ve·al	
the people	am	
I have devoted	cher·mee	
to destruction	le·mish·pat	
The sword	che·rev	Isaiah 34:6
of the LORD	la·YHVH	
is bathed	ma·le·ah	
in blood	dam	
It drips	hud·dash·nah	
with fat —	me·che·lev	
with the blood	mid·dam	
of lambs	ka·reem	
and goats	ve·at·tu·deem	
with the fat	me·che·lev	
of the kidneys	kil·yo·wt	
of rams	e·leem	
For	kee	
has a sacrifice	ze·vach	
the LORD	la·YHVH	
in Bozrah	be·va·tse·rah	
slaughter	ve·te·vach	
a great	ga·do·wl	
in the land	be·e·rets	
of Edom	e·do·wm	
will fall	ve·ya·re·du	Isaiah 34:7
And the wild oxen	re·e·meem	
with them	im·mam	

the young bulls	u·pha·reem		
with	im		
the strong [ones]	ab·bee·reem		
will be drenched	ve·riw·ve·tah		
Their land	ar·tsam		
with blood	mid·dam		
and their soil	va·a·pha·ram		
with fat	me·che·lev	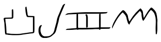	
will be soaked	ye·dush·shan		
For	kee	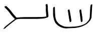	Isaiah 34:8
has a day	yo·wm		
of vengeance	na·qam	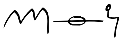	
the LORD	la·YHVH	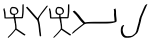	
a year	she·nat	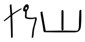	
of recompense	shil·lu·meem		
for the cause	le·reev	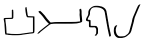	
of Zion	tsee·yo·wn	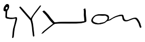	
will be turned	ve·ne·heph·khu		Isaiah 34:9
[Edom’s] streams	ne·cha·le·ha	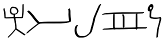	
to tar	le·ze·phet		
and her soil	va·a·pha·rah		
to sulfur	le·ga·phe·reet		
will become	ve·ha·ye·tah	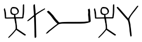	
her land	ar·tsah		
pitch	le·ze·phet		
a blazing	bo·e·rah		
or night	lay·lah	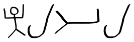	Isaiah 34:10

day	ve·yo·w·mam		
It will not	lo		
be quenched —	tikh·beh	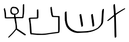	
forever	le·o·w·lam		
will ascend	ya·a·leh		
Its smoke	a·sha·nah		
From generation	mid·do·wr		
to generation	la·do·wr		
it will lie desolate	te·che·rav	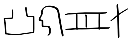	
will ever again	le·ne·tsach		
	ne·tsa·cheem	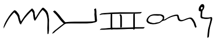	
no one	en	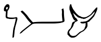	
pass	o·ver	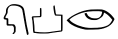	
through it	bah		
will possess it	vee·re·shu·ha		Isaiah 34:11
The desert owl	qa·at	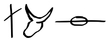	
and screech owl	ve·qip·po·wd	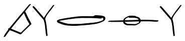	
and the great owl	ve·yan·sho·wph	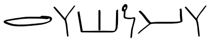	
and raven	ve·o·rev		
will dwell	yish·ke·nu	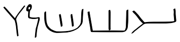	
in it	vah		
The LORD will stretch out	ve·na·tah		
over [Edom]	a·le·ha	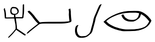	
a measuring line	qaw	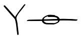	
of chaos	to·hu		
and a plumb line	ve·av·ne	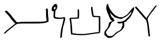	
of destruction	vo·hu		

nobles	cho·re·ha	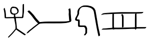	Isaiah 34:12
No	ve·en		
	sham		
a king	me·lu·khah		
will be left to proclaim	yiq·ra·u	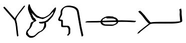	
and all	ve·khal		
her princes	sa·re·ha	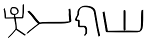	
will come	yih·yu		
to nothing	a·phes		
will be overgrown	ve·a·le·tah		Isaiah 34:13
Her towers	ar·me·no·te·ha	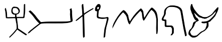	
with thorns	see·reem	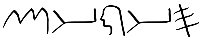	
with thistles	qim·mo·ws		
and briers	va·cho·w·ach		
her fortresses	be·miv·tsa·re·ha		
She will become	ve·ha·ye·tah	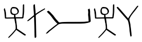	
a haunt	ne·veh		
for jackals	tan·neem	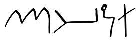	
an abode	cha·tseer		
	liv·no·wt	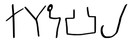	
for ostriches	ya·a·nah		
will meet	u·pha·ge·shu		Isaiah 34:14
The desert creatures	tsee·yeem	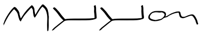	
-	et		
with hyenas	ee·yeem	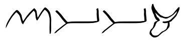	
and one wild goat	ve·sa·eer		
to	al		

another	re·e·hu		
will call	yiq·ra	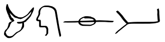	
	akh		
There	sham		
will settle	hir·gee·ah	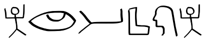	
the night creature	lee·leet	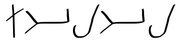	
and find	u·ma·tse·ah		
her	lah		
place of repose	ma·no·w·ach		
There	sham·mah		Isaiah 34:15
make her nest	qin·ne·nah	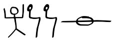	
the owl will	qip·po·wz		
she will lay	vat·te·mal·let		
and hatch her eggs	u·va·qe·ah	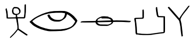	
and gather	ve·da·ge·rah		
her brood under her shadow	ve·tsil·lah		
Even	akh		
there	sham		
will gather	niq·be·tsu		
the birds of prey	day·yo·wt	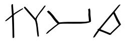	
each	ish·shah		
with its mate	re·u·tah		
Search	dir·shu		Isaiah 34:16
	me·al		
the scroll	se·pher		
of the LORD :	YHVH		
and read	u·qe·ra·u	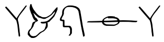	

one	a·chat	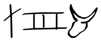	
of these	me·hen·nah	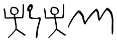	
Not	lo	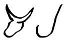	
will go missing	ne·da·rah	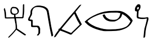	
not one	ish·shah	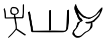	
her mate	re·u·tah	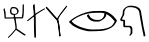	
	lo	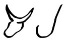	
will lack	pha·qa·du	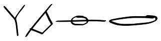	
because	kee	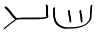	
it by His mouth	phee	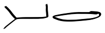	
He	hu	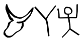	
has ordered	tsiw·vah	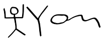	
by His Spirit	ve·ru·cho	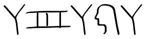	
and He	hu	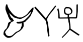	
will gather them	qib·be·tsan	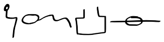	
He	ve·hu	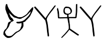	Isaiah 34:17
has allotted	hip·peel	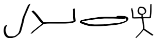	
their	la·hen	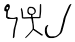	
portion	go·w·ral	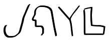	
His hand	ve·ya·do	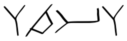	
has distributed	chil·le·qat·tah	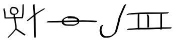	
it	la·hem	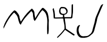	
by measure	baq·qaw	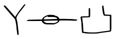	
it forever	ad	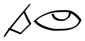	
	o·w·lam	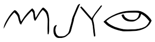	
They will possess	yee·ra·shu·ha	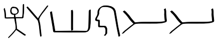	
from generation	le·do·wr	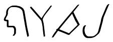	

to generation	va·do·wr	ודור	
they will dwell	yish·ke·nu	ישכנו	
in it	vah	בה ס	
will be glad	ye·su·sum	יששום	Isaiah 35:1
The wilderness	mid·bar	מדבר	
and the land	ve·tsee·yah	וציה	
will rejoice	ve·ta·gel	ותגל	
the desert	a·ra·vah	ערבה	
and blossom	ve·tiph·rach	ותפרח	
like a rose	ka·cha·vats·tsa·let	כחבצלת	
It will bloom profusely	pa·ro·ach	פרח	Isaiah 35:2
	tiph·rach	תפרח	
rejoice	ve·ta·gel	ותגל	
and	aph	אף	
with joy	gee·lat	גילת	
and singing	ve·ran·nen	ורנן	
The glory	ke·vo·wd	כבוד	
of Lebanon	hal·le·va·no·wn	הלבנון	
will be given	nit·tan	נתן	
to it	lah	לה	
the splendor	ha·dar	הדר	
of Carmel	hak·kar·mel	הכרמל	
and Sharon	ve·hash·sha·ro·wn	והשרון	
They	hem·mah	המה	
will see	yir·u	יראו	
the glory	khe·vo·wd	כבוד	
of the LORD	YHVH	יהוה	

the splendor	ha·dar		
of our God	e·lo·he·nu	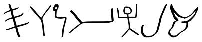	
Strengthen	chaz·ze·qu		Isaiah 35:3
hands	ya·da·yim	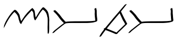	
the limp	ra·pho·wt		
knees !	u·vir·ka·yim		
the feeble	ko·she·lo·wt	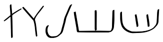	
and steady	am·me·tsu		
Say	im·ru		Isaiah 35:4
to those with anxious	le·nim·ha·re		
hearts :	lev	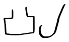	
“ Be strong	chiz·qu		
do not	al		
fear !	tee·ra·u		
Behold	hin·neh		
your God	e·lo·he·khem	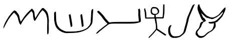	
with vengeance	na·qam	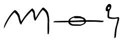	
will come	ya·vo·w		
retribution	ge·mul		
With divine	e·lo·heem		
He	hu		
will come	ya·vo·w		
to save you ”	ve·yo·sha·a·khem		
Then	az		Isaiah 35:5
will be opened	tip·pa·qach·nah	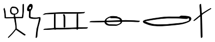	
the eyes	e·ne	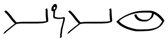	
of the blind	iw·reem	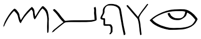	

and the ears	ve·a·ze·ne	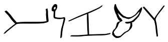	
of the deaf	che·re·sheem	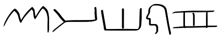	
unstopped	tip·pa·tach·nah		
Then	az		Isaiah 35:6
will leap	ye·dal·leg	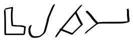	
like a deer	ka·ay·yal		
the lame	pis·se·ach		
will shout for joy	ve·ta·ron	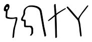	
tongue	le·sho·wn		
and the mute	il·lem	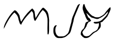	
For	kee	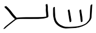	
will gush forth	niv·qe·u	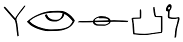	
in the wilderness	vam·mid·bar		
waters	ma·yim	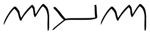	
and streams	u·ne·cha·leem	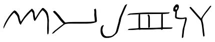	
in the desert	ba·a·ra·vah		
will become	ve·ha·yah	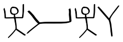	Isaiah 35:7
The parched ground	hash·sha·rav	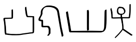	
a pool	la·a·gam		
the thirsty land	ve·tsim·ma·o·wn		
springs	le·mab·bu·e		
of water	ma·yim	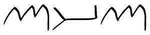	
In the haunt	bin·veh		
where jackals	tan·neem	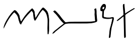	
once lay	riv·tsah	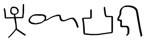	
there will be grass	cha·tseer		
[and] reeds	le·qa·neh	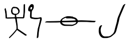	

and papyrus	va·go·me		
will be	ve·ha·yah	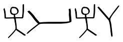	Isaiah 35:8
And there	sham		
a highway	mas·lul		
	va·de·rekh		
the Way	ve·de·rekh		
of Holiness	haq·qo·desh	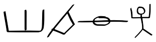	
called	yiq·qa·re	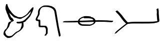	
	lah		
will not	lo		
travel it —	ya·av·ren·nu	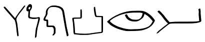	
The unclean	ta·me		
only	ve·hu		
	la·mo		
those who walk	ho·lekh	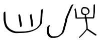	
in the Way —	de·rekh		
and fools	ve·e·vee·leem	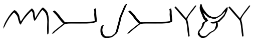	
will not	lo		
stray onto it	yit·u		
No	lo		Isaiah 35:9
will be	yih·yeh	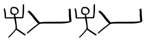	
there	sham		
lion	ar·yeh	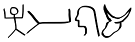	
vicious	u·phe·reets	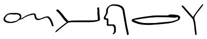	
beast	chay·yo·wt	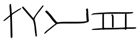	
and no	bal	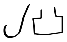	
will go up on it	ya·a·len·nah		

Such will not	lo		
be found	tim·ma·tse		
there	sham		
will walk upon it	ve·ha·le·khu	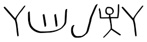	
but the redeemed	ge·u·leem	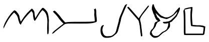	
So the redeemed	u·phe·du·ye		Isaiah 35:10
of the LORD	YHVH		
will return	ye·shu·vun	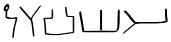	
and enter	u·va·u		
Zion	tsee·yo·wn	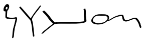	
with singing	be·rin·nah		
joy	ve·sim·chat		
with everlasting	o·w·lam		
crowned	al		
	ro·sham		
Gladness	sa·so·wn		
and joy	ve·sim·chah		
will overtake them	yas·see·gu	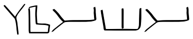	
will flee	ve·na·su		
and sorrow	ya·go·wn		
and sighing	va·a·na·chah	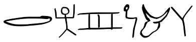	
-	vay·hee	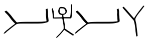	Isaiah 36:1
In the fourteenth	be·ar·ba		
	es·reh		
year	sha·nah	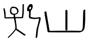	
reign	lam·me·lekh		
of Hezekiah’s	chiz·qee·ya·hu	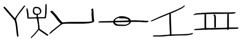	

attacked	a·lah		
Sennacherib	san·che·reev	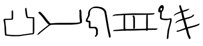	
king	me·lekh	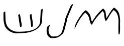	
of Assyria	ash·shur		
	al		
all	kal	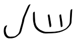	
cities	a·re		
of Judah	ye·hu·dah	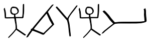	
the fortified	hab·be·tsu·ro·wt		
and captured	vay·yit·pe·sem		
sent	vay·yish·lach		Isaiah 36:2
And the king	me·lekh	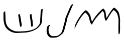	
of Assyria	ash·shur		
-	et		
	rav	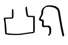	
[the] Rabshakeh	sha·qeh	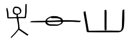	
from Lachish	mil·la·kheesh		
at Jerusalem	ye·ru·sha·le·mah		
to	el		
King	ham·me·lekh		
Hezekiah	chiz·qee·ya·hu	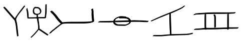	
army	be·chel	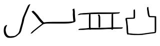	
with a great	ka·ved		
And he stopped	vay·ya·a·mod		
by the aqueduct	bit·a·lat		
pool	hab·be·re·khah	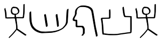	
of the upper	ha·el·yo·w·nah	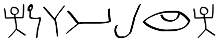	

on the road	bim·sil·lat		
Field	se·deh		
to the Launderer’s	kho·w·ves		
went out	vay·ye·tse	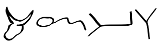	Isaiah 36:3
to him	e·law	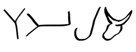	
Then Eliakim	el·ya·qeem	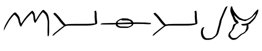	
son	ben		
of Hilkiah	chil·qee·ya·hu	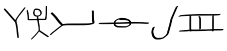	
-	a·sher	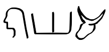	
administrator	al		
the palace	hab·ba·yit	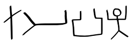	
Shebna	ve·shev·na		
the scribe	has·so·pher		
and Joah	ve·yo·w·ach		
son	ben		
of Asaph	a·saph		
the recorder	ham·maz·keer	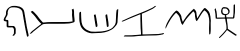	
said	vay·yo·mer		Isaiah 36:4
to them	a·le·hem	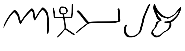	
	rav		
The Rabshakeh	sha·qeh	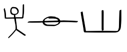	
“ Tell	im·ru		
	na		
	el		
Hezekiah	chiz·qee·ya·hu	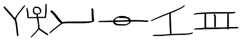	
that this is what	koh		
says :	a·mar		

king	ham·me·lekh	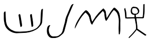	
the great	hag·ga·do·wl	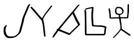	
the king	me·lekh	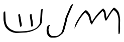	
of Assyria	ash·shur	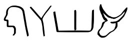	
What	mah	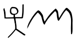	
confidence	hab·bit·ta·cho·wn	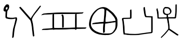	
[of] this	haz·zeh	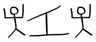	
of yours ?	a·sher	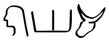	
is the basis	ba·ta·che·ta	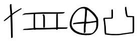	
You claim [to have]	a·mar·tee	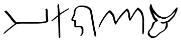	Isaiah 36:5
but	akh	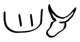	
[these are] empty	de·var	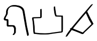	
words	se·pha·ta·yim	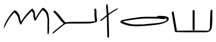	
a strategy	e·tsah	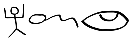	
and strength	u·ge·vu·rah	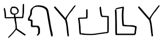	
for war	lam·mil·cha·mah	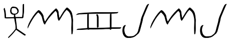	
are you now	at·tah	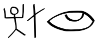	
In	al	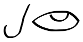	
whom	mee	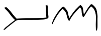	
trusting	va·tach·ta	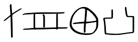	
that	kee	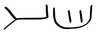	
you have rebelled	ma·rad·ta	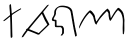	
against me ?	bee	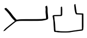	
Look now	hin·neh	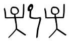	Isaiah 36:6
you are trusting	va·tach·ta	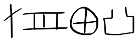	
in	al	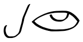	
of a staff	mish·e·net	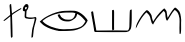	

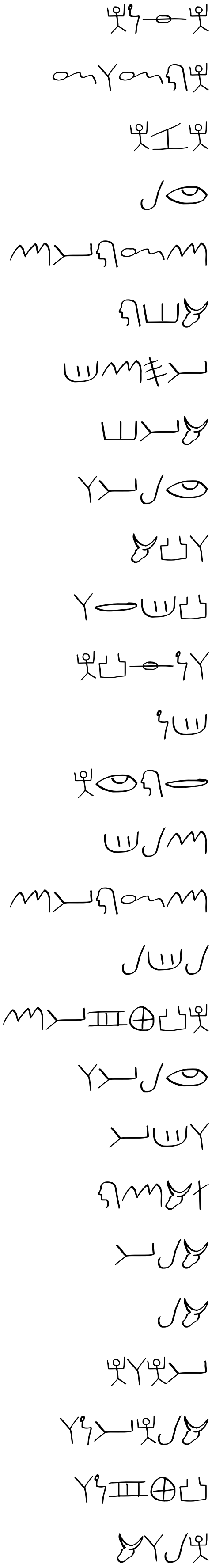

reed	haq·qa·neh	
splintered	ha·ra·tsuts	
that	haz·zeh	
	al	
Egypt	mits·ra·yim	
that	a·sher	
who leans	yis·sa·mekh	
of anyone	eesh	
on it	a·law	
	u·va	
the hand	ve·khap·po	
will pierce	u·ne·qa·vah	
Such is	ken	
Pharaoh	par·oh	
king	me·lekh	
of Egypt	mits·ra·yim	
to all	le·khal	
who trust	hab·bo·te·cheem	
in him	a·law	
But if	ve·khee	Isaiah 36:7
you say	to·mar	
to me	e·lay	
in	el	
the LORD	YHVH	
our God ’	e·lo·he·nu	
‘ We trust	ba·ta·che·nu	
not	ha·lo·w	

is He	hu	
the One	a·sher	
has removed	he·seer	
Hezekiah	chiz·qee·ya·hu	
-	et	
whose high places	ba·mo·taw	
-	ve·et	
and altars	miz·be·cho·taw	
saying	vay·yo·mer	
to Judah	lee·hu·dah	
and Jerusalem	ve·lee·ru·sha·lim	
before	liph·ne	
altar ' ?	ham·miz·be·ach	
this	haz·zeh	
' You must worship	tish·ta·cha·wu	
Now, therefore	ve·at·tah	Isaiah 36:8
make a bargain	hit·a·rev	
	na	
with	et	
my master	a·do·nee	
the king	ham·me·lekh	
of Assyria	ash·shur	
I will give	ve·et·te·nah	
you	le·kha	
two thousand	al·pa·yim	
horses —	su·seem	
if	im	

you can	tu·khal		
put	la·tet	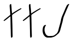	
	le·kha	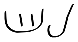	
riders	ro·khe·veem	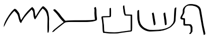	
on them !	a·le·hem	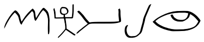	
For how	ve·ekh	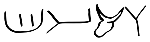	Isaiah 36:9
can you repel	ta·sheev	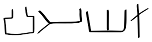	
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-	pe·ne	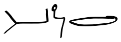	
officer	pha·chat	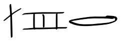	
a single	a·chad	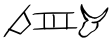	
servants	av·de	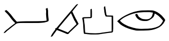	
of my master’s	a·do·nee		
among the least	haq·tan·neem	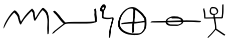	
when you depend	vat·tiv·tach	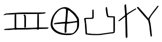	
	le·kha	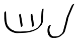	
on	al		
Egypt	mits·ra·yim		
for chariots	le·re·khev	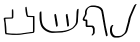	
and horsemen ?	u·le·pha·ra·sheem	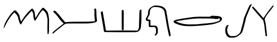	
So now	ve·at·tah		Isaiah 36:10
was it apart from	ha·mib·bal·a·de		
the LORD	YHVH		
that I have come up	a·lee·tee	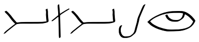	
against	al		
land	ha·a·rets		
this	haz·zot		

to destroy it ?	le·hash·chee·tah	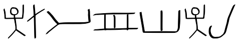	
The LORD Himself	YHVH	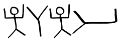	
said	a·mar		
to me	e·lay	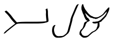	
‘ Go up	a·leh		
against	el		
land	ha·a·rets		
this	haz·zot		
and destroy it ’”	ve·hash·chee·tah	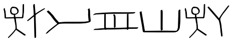	
said	vay·yo·mer		Isaiah 36:11
Then Eliakim	el·ya·qeem	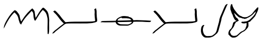	
Shebna	ve·shev·na		
and Joah	ve·yo·w·ach		
to	el		
	rav		
the Rabshakeh	sha·qeh	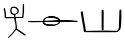	
speak	dab·ber		
“ Please	na		
to	el		
your servants	a·va·de·kha		
in Aramaic	a·ra·meet		
since	kee	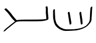	
understand it	sho·me·eem		
we	a·na·che·nu	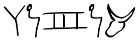	
Do not	ve·al		
speak	te·dab·ber		
to us	e·le·nu	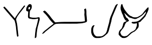	

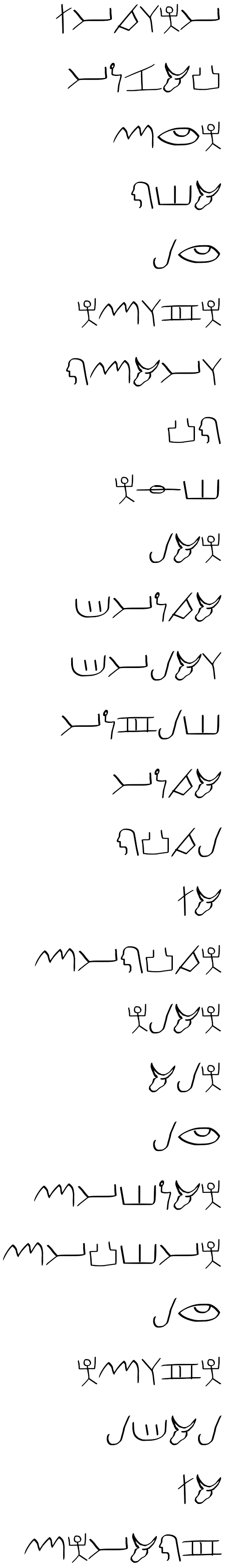

in Hebrew	ye·hu·deet	
in the hearing	be·a·ze·ne	
of the people	ha·am	
-	a·sher	
on	al	
the wall ”	ha·cho·w·mah	
replied	vay·yo·mer	Isaiah 36:12
	rav	
But the Rabshakeh	sha·qeh	
only to	ha·el	
“ Has my master	a·do·ne·kha	
you and	ve·e·le·kha	
sent me	she·la·cha·nee	
your master	a·do·nee	
to speak	le·dab·ber	
-	et	
words	had·de·va·reem	
these	ha·el·leh	
and not	ha·lo	
to	al	
the men	ha·a·na·sheem	
sitting	hay·yo·she·veem	
on	al	
the wall	ha·cho·w·mah	
to eat	le·e·khol	
-	et	
their own dung	char·ʾē·hɛm	

and drink	ve·lish·to·wt	
-	et	
their own urine ? ”	shē·nē·hɛm	
who are destined with you	im·ma·khem	
stood	vay·ya·a·mod	Isaiah 36:13
	rav	
Then the Rabshakeh	sha·qeh	
and called out	vay·yiq·ra	
loudly	ve·qo·wl	
	ga·do·wl	
in Hebrew :	ye·hu·deet	
	vay·yo·mer	
“ Hear	shim·u	
-	et	
the words	div·re	
king	ham·me·lekh	
of the great	hag·ga·do·wl	
the king	me·lekh	
of Assyria !	ash·shur	
This is what	koh	Isaiah 36:14
says :	a·mar	
the king	ham·me·lekh	
Do not	al	
deceive	yash·shi	
you	la·khem	
let Hezekiah	chiz·qee·ya·hu	
for	kee	

he cannot	lo		
	yu·khal		
deliver	le·hats·tseel		
you	et·khem		
Do not	ve·al		Isaiah 36:15
persuade you to trust	yav·tach		
-	et·khem		
let Hezekiah	chiz·qee·ya·hu	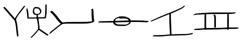	
	el		
in the LORD	YHVH		
when he says	le·mor	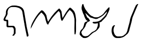	
will surely deliver	hats·tsel		
us	yats·tsee·le·nu		
‘ The LORD	YHVH		
will not	lo		
be given	tin·na·ten		
city	ha·eer		
this	haz·zot		
into the hand	be·yad	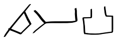	
of the king	me·lekh	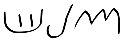	
of Assyria ’	ash·shur		
Do not	al		Isaiah 36:16
listen	tish·me·u		
to	el		
Hezekiah	chiz·qī·ya·hus	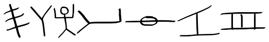	
for	kee	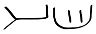	
this is what	khoh	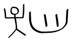	

says :	a·mar	
the king	ham·me·lekh	
of Assyria	ash·shur	
Make	a·su	
with me	it·tee	
peace	ve·ra·khah	
and come out	u·tse·u	
to me	e·lay	
will eat	ve·ikh·lu	
Then every one of you	eesh	
from his own vine	gaph·no	
and	ve·eesh	
his own fig tree	te·e·na·to	
and drink	u·she·tu	
	eesh	
water	me	
from his own cistern	vo·w·ro	
until	ad	Isaiah 36:17
I come	bo·ee	
and take you away	ve·la·qach·tee	
-	et·khem	
to	el	
a land	e·rets	
like your own —	ke·ar·tse·khem	
a land	e·rets	
of grain	da·gan	
and new wine	ve·tee·ro·wosh	

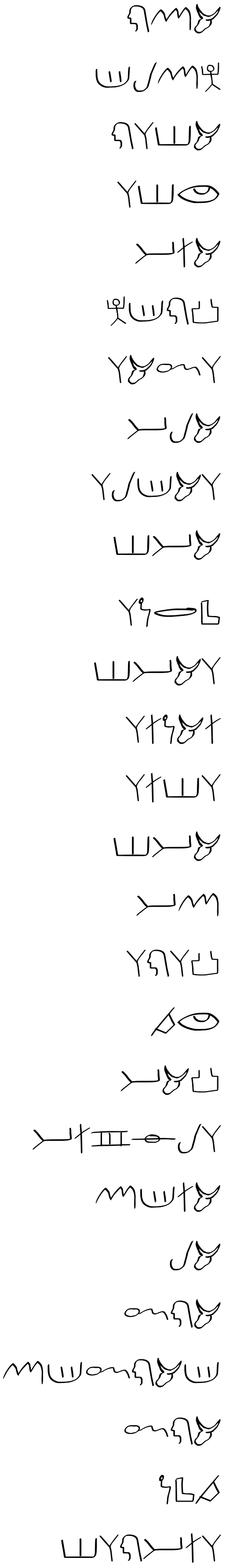

a land	e·rets		
of bread	le·chem	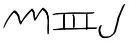	
and vineyards	u·khe·ra·meem		
Do not let	pen		Isaiah 36:18
mislead	yas·seet		
-	et·khem		
Hezekiah	chiz·qee·ya·hu	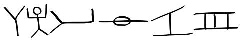	
you when he says	le·mor	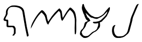	
‘ The LORD	YHVH		
will deliver us ’	yats·tsee·le·nu		
ever delivered	ha·hits·tsee·lu		
Has the god	e·lo·he		
nation	hag·go·w·yim	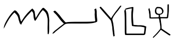	
of any	eesh	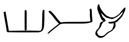	
-	et		
his land	ar·tso		
from the hand	mee·yad	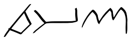	
of the king	me·lekh	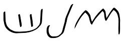	
of Assyria ?	ash·shur		
Where	ay·yeh	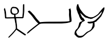	Isaiah 36:19
are the gods	e·lo·he		
of Hamath	cha·mat	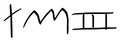	
and Arpad ?	ve·ar·pad		
Where	ay·yeh	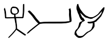	
are the gods	e·lo·he		
of Sepharvaim ?	se·phar·va·yim		
	ve·khee		

Have they delivered	hits·tsee·lu	הצילו	
-	et	את	
Samaria	sho·me·ro·wn	שמרון	
from my hand ?	mee·ya·dee	מידי	
Who	mee	מי	Isaiah 36:20
among all	be·khal	בכל	
the gods	e·lo·he	אלהי	
lands	ha·a·ra·tso·wt	הארצות	
of these	ha·el·leh	האלה	
-	a·sher	אשר	
has delivered	hits·tsee·lu	הצילו	
-	et	את	
his land	ar·tsam	ארצם	
from my hand ?	mee·ya·dee	מידי	
How then	kee	כי	
deliver	yats·tseel	יציל	
can the LORD	YHVH	יהוה	
-	et	את	
Jerusalem	ye·ru·sha·lim	ירושלם	
from my hand ? ”	mee·ya·dee	מידי	
But [the people] remained silent	vay·ya·cha·ree·shu	ויחרישו	Isaiah 36:21
and did not	ve·lo	ולא	
answer a word	a·nu	ענו	
-	o·to	אתו	
-	da·var	דבר	
for	kee	כי	
had commanded	mits·vat	מצות	

[Hezekiah]	ham·me·lekh	
	hee	
	le·mor	
“ Do not	lo	
answer him ”	ta·a·nu·hu	
came	vay·ya·vo	Isaiah 36:22
Eliakim	el·ya·qeem	
son	ben	
Then Hilkiah’s	chil·qee·ya·hu	
-	a·sher	
administrator	al	
the palace	hab·ba·yit	
Shebna	ve·shev·na	
the scribe	has·so·w·pher	
Joah	ve·yo·w·ach	
son	ben	
and Asaph’s	a·saph	
the recorder	ham·maz·keer	
to	el	
Hezekiah	chiz·qee·ya·hu	
torn	qe·ru·e	
with their clothes	ve·ga·deem	
and they relayed	vay·yag·gee·du	
to him	lo	
-	et	
the words	div·re	
	rav	

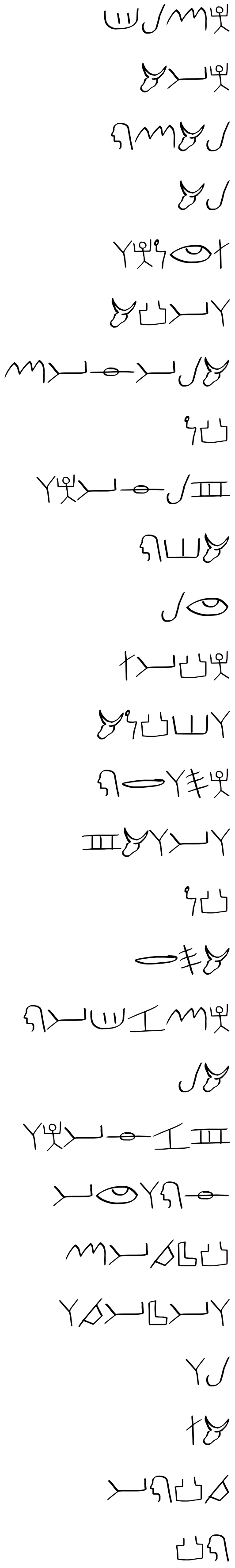

of [the] Rabshakeh	sha·qeh	𐤔𐤒𐤄	
On	vay·hee	𐤅𐤉𐤄𐤉	Isaiah 37:1
hearing [this report]	kish·mo·a	𐤊𐤔𐤌𐤏	
King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Hezekiah	chiz·qee·ya·hu	𐤇𐤆𐤒𐤉𐤄𐤅	
tore	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤏	
-	et	𐤀𐤕	
his clothes	be·ga·daw	𐤁𐤂𐤃𐤉𐤅	
put on	vay·yit·kas	𐤅𐤉𐤕𐤊𐤎	
sackcloth	bas·saq	𐤁𐤔𐤒	
and entered	vay·ya·vo	𐤅𐤉𐤁𐤀	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
And he sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	Isaiah 37:2
-	et	𐤀𐤕	
Eliakim	el·ya·qeem	𐤀𐤋𐤉𐤒𐤉𐤌	
	a·sher	𐤀𐤔𐤓	
administrator	al	𐤏𐤋	
the palace	hab·ba·yit	𐤄𐤁𐤉𐤕	
-	ve·et	𐤅𐤀𐤕	
Shebna	shev·na	𐤔𐤁𐤍𐤀	
the scribe	has·so·w·pher	𐤄𐤎𐤅𐤐𐤓	
-	ve·et	𐤅𐤀𐤕	
and the leading	ziq·ne	𐤆𐤒𐤍𐤉	
priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
all wearing	mit·kas·seem	𐤌𐤕𐤊𐤎𐤉𐤌	
sackcloth	bas·saq·qeem	𐤁𐤔𐤒𐤉𐤌	

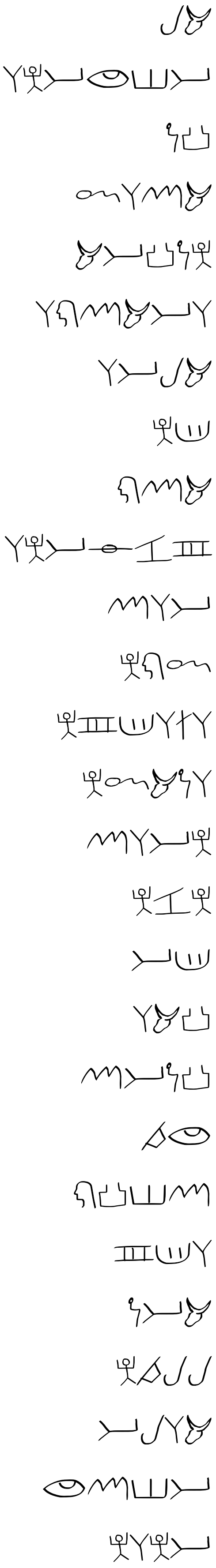

to	el	
Isaiah	ye·sha·ya·hu	
son	ben	
of Amoz	a·mo·wts	
the prophet	han·na·vee	
to tell	vay·yo·me·ru	Isaiah 37:3
him	e·law	
“ This is what	koh	
says :	a·mar	
Hezekiah	chiz·qee·ya·hu	
Today	yo·wm	
of distress	tsa·rah	
rebuke	ve·to·w·khe·chah	
and disgrace	u·ne·a·tsah	
is a day	hay·yo·wm	
	haz·zeh	
for	kee	
have come	va·u	
children	va·neem	
to the point of	ad	
birth	mash·ber	
strength	ve·kho·ach	
but there is no	a·yin	
to deliver them	le·le·dah	
Perhaps	u·lay	Isaiah 37:4
will hear	yish·ma	
the LORD	YHVH	

your God	e·lo·he·kha	
-	et	
the words	div·re	
	rav	
of the Rabshakeh	sha·qeh	
whom	a·sher	
has sent	she·la·cho	
the king	me·lekh	
of Assyria	ash·shur	
his master	a·do·naw	
to defy	le·cha·reph	
God	e·lo·heem	
the living	chay	
and He will rebuke him	ve·ho·w·khee·ach	
for the words	bad·de·va·reem	
that	a·sher	
has heard	sha·ma	
the LORD	YHVH	
your God	e·lo·he·kha	
Therefore lift up	ve·na·sa·ta	
a prayer	te·phil·lah	
for	be·ad	
the remnant	hash·she·e·reet	
that still survives ”	han·nim·tsa·ah	
went	vay·ya·vo·u	Isaiah 37:5
So the servants	av·de	
of King	ham·me·lekh	

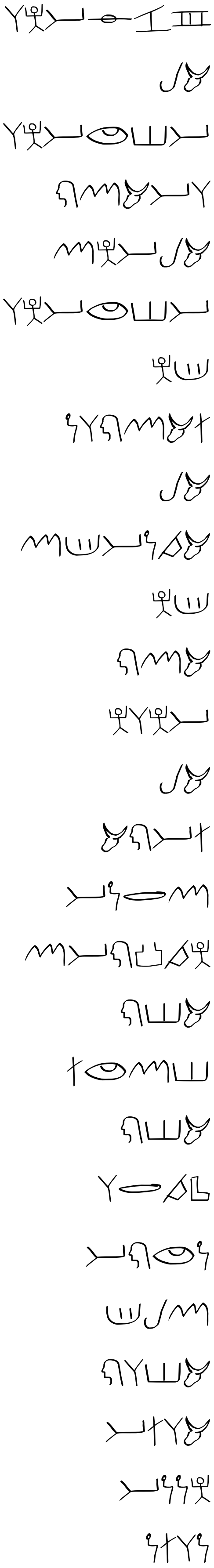

Hezekiah	chiz·qee·ya·hu	
to	el	
Isaiah	ye·sha·ya·hu	
replied	vay·yo·mer	Isaiah 37:6
	a·le·hem	
who	ye·sha·ya·hu	
	koh	
“ Tell	to·me·run	
	el	
your master	a·do·ne·khem	
that this is what	koh	
says :	a·mar	
the LORD	YHVH	
‘ Do not	al	
be afraid	tee·ra	
of	mip·pe·ne	
the words	had·de·va·reem	
with which	a·sher	
you have heard	sha·ma·ta	
-	a·sher	
have blasphemed Me	gid·de·phu	
the servants	na·a·re	
of the king	me·lekh	
of Assyria	ash·shur	
-	o·w·tee	
Behold	hin·nee	Isaiah 37:7
I will put	no·w·ten	

in him	bo		
a spirit	ru·ach		
so that he will hear	ve·sha·ma		
a rumor	she·mu·ah		
and return	ve·shav	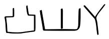	
to	el		
his own land	ar·tso		
I will cause him to fall	ve·hip·pal·tee	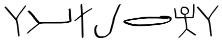	
by the sword ’”	ba·che·rev	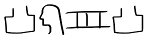	
where	be·ar·tso		
he withdrew	vay·ya·shav	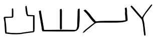	Isaiah 37:8
	rav	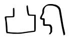	
the Rabshakeh	sha·qeh	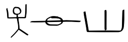	
and found	vay·yim·tsa		
-	et		
the king	me·lekh	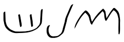	
-	ash·shur		
fighting	nil·cham	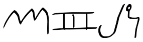	
against	al		
Libnah	liv·nah	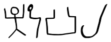	
When	kee	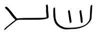	
heard	sha·ma		
that	kee	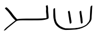	
the king of Assyria had left	na·sa		
Lachish	mil·la·kheesh		
Now Sennacherib had been warned	vay·yish·ma		Isaiah 37:9

about	al		
Tirhakah	tir·ha·qah	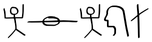	
king	me·lekh	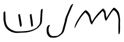	
of Cush	kush		
- :	le·mor		
“ He has set out	ya·tsa		
to fight	le·hil·la·chem	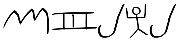	
against you ”	it·takh		
On hearing this	vay·yish·ma		
Sennacherib sent	vay·yish·lach		
messengers	mal·a·kheem		
to	el		
Hezekiah	chiz·qee·ya·hu	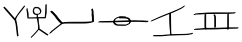	
saying	le·mor	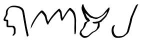	
	koh	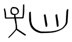	Isaiah 37:10
“ Give this message	to·me·run		
to	el		
Hezekiah	chiz·qee·ya·hu	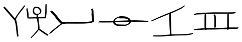	
king	me·lekh	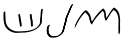	
of Judah	ye·hu·dah	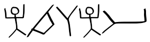	
- :	le·mor		
‘ Do not	al		
deceive you	yash·shi·a·kha		
let your God	e·lo·he·kha		
in whom	a·sher		
you	at·tah		
trust	bo·w·te·ach		

	bo		
by saying	le·mor		
will not	lo		
be delivered	tin·na·ten	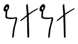	
that Jerusalem	ye·ru·sha·lim		
into the hand	be·yad	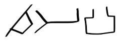	
of the king	me·lekh	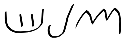	
of Assyria	ash·shur		
Surely	hin·neh		Isaiah 37:11
you	at·tah		
have heard	sha·ma·ta		
what	a·sher		
have done	a·su		
the kings	mal·khe	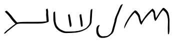	
of Assyria	ash·shur		
to all [the other]	le·khal		
countries	ha·a·ra·tso·wt		
devoting them to destruction	le·ha·cha·ree·mam	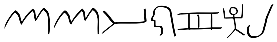	
Will you then	ve·at·tah		
be spared ?	tin·na·tsel		
rescue [those nations] —	ha·hits·tsee·lu		Isaiah 37:12
[the gods of]	o·w·tam		
Did the gods	e·lo·he		
of the nations	hag·go·w·yim	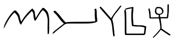	
-	a·sher		
destroyed	hish·chee·tu	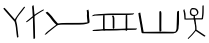	
by my fathers	a·vo·w·tay		

-	et		
Gozan	go·w·zan		
-	ve·et		
Haran	cha·ran	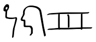	
and Rezeph	ve·re·tseph		
and of the people	u·ve·ne		
of Eden	e·den		
-	a·sher		
in Telassar ?	bit·las·sar	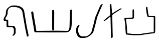	
Where	ay·yeh	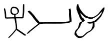	Isaiah 37:13
are the kings	me·lekh	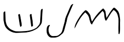	
of Hamath	cha·mat	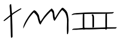	
-	u·me·lekh		
Arpad	ar·pad		
-	u·me·lekh		
	la·eer		
Sepharvaim	se·phar·va·yim		
Hena	he·na		
and Ivvah ? ’”	ve·iw·vah		
received	vay·yiq·qach	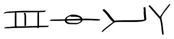	Isaiah 37:14
So Hezekiah	chiz·qee·ya·hu	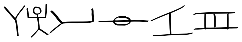	
-	et		
the letter	has·se·pha·reem		
from	mee·yad	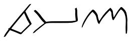	
the messengers	ham·mal·a·kheem		
read it	vay·yiq·ra·e·hu	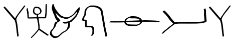	
and went up	vay·ya·al	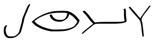	

to the house	bet	בית	
of the LORD	YHVH	יהוה	
and spread it out	vay·yiph·re·se·hu	ויפרשהו	
	chiz·qee·ya·hu	חזקיהו	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
prayed	vay·yit·pal·lel	ויתפלל	Isaiah 37:15
And Hezekiah	chiz·qee·ya·hu	חזקיהו	
to	el	אל	
the LORD	YHVH	יהוה	
:	le·mor	לאמר	
“ O LORD	YHVH	יהוה	Isaiah 37:16
of Hosts	tse·va·o·wt	צבאות	
God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
enthroned	yo·shev	ישב	
above the cherubim	hak·ke·ru·veem	הכרבים	
You	at·tah	אתה	
	hu	הוא	
are God	ha·e·lo·heem	האלהים	
alone	le·vad·de·kha	לבדך	
over all	le·khol	לכל	
the kingdoms	mam·le·kho·wt	ממלכות	
of the earth	ha·a·rets	הארץ	
You	at·tah	אתה	
made	a·see·ta	עשית	
-	et	את	

the heavens	hash·sha·ma·yim		
-	ve·et		
and the earth	ha·a·rets		
Incline	hat·teh		Isaiah 37:17
O LORD	YHVH		
Your ear	a·ze·ne·kha	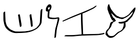	
and hear	u·she·ma		
open	pe·qach	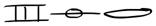	
O LORD	YHVH		
Your eyes	e·ne·kha	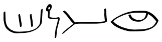	
and see	u·re·eh		
Listen to	u·she·ma		
-	et		
all	kal		
the words	div·re		
Sennacherib	san·che·reev	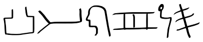	
that	a·sher		
has sent	sha·lach	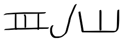	
to defy	le·cha·reph		
God	e·lo·heem		
the living	chay	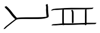	
Truly	a·me·nam		Isaiah 37:18
O LORD	YHVH		
have laid waste	he·che·ree·vu	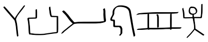	
the kings	mal·khe	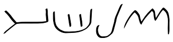	
of Assyria	ash·shur	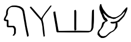	
-	et		

all	kal	𐤊𐤋	
these countries	ha·a·ra·tso·wt	𐤄𐤀𐤓𐤑𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
and their lands	ar·tsam	𐤀𐤓𐤑𐤌	
They have cast	ve·na·ton	𐤅𐤍𐤕𐤍	Isaiah 37:19
-	et	𐤀𐤕	
their gods	e·lo·he·hem	𐤀𐤋𐤄𐤉𐤄𐤌	
into the fire	ba·esh	𐤁𐤀𐤔	
for	kee	𐤊𐤉	
were not	lo	𐤋𐤀	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
they	hem·mah	𐤄𐤌𐤄	
but only	kee	𐤊𐤉	
	im	𐤀𐤌	
the work	ma·a·seh	𐤌𐤏𐤔𐤄	
hands	ye·de	𐤉𐤃𐤉	
of human	a·dam	𐤀𐤃𐤌	
wood	ets	𐤏𐤑	
and stone —	va·e·ven	𐤅𐤀𐤁𐤍	
and destroyed them	vay·ab·be·dum	𐤅𐤉𐤀𐤁𐤃𐤅𐤌	
And now	ve·at·tah	𐤅𐤏𐤕𐤄	Isaiah 37:20
O LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
save us	ho·wo·shee·e·nu	𐤄𐤅𐤔𐤉𐤏𐤍𐤅	
from his hand	mi·ya·do	𐤌𐤉𐤃𐤅	
may know	ve·ye·de·u	𐤅𐤉𐤃𐤏𐤅	
so that all	kal	𐤊𐤋	

the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
that	kee	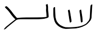	
You	at·tah		
O LORD, are God ”	YHVH		
alone	le·vad·de·kha		
sent a message	vay·yish·lach		Isaiah 37:21
Then Isaiah	ye·sha·ya·hu		
son	ben		
of Amoz	a·mo·wts		
to	el		
Hezekiah	chiz·qee·ya·hu	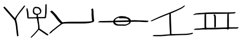	
:	le·mor		
“ This is what	koh	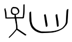	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	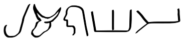	
Because	a·sher		
you have prayed	hit·pal·lal·ta		
to Me	e·lay	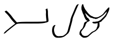	
concerning	el		
Sennacherib	san·che·reev	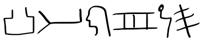	
king	me·lekh	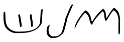	
of Assyria	ash·shur		
this	zeh	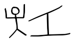	Isaiah 37:22
is the word	had·da·var		

that	a·sher	אשר	
has spoken	dib·ber	דבר	
the LORD	YHVH	יהוה	
against him :	a·law	עליו	
despises	ba·zah	בזה	
you	le·kha	לך	
and mocks	la·a·gah	לעגה	
you	le·kha	לך	
‘ The Virgin	be·tu·lat	בתולת	
Daughter	bat	בת	
of Zion	tsee·yo·wn	ציון	
behind you	a·cha·re·kha	אחריך	
her head	rosh	ראש	
shakes	he·nee·ah	הניעה	
the Daughter	bat	בת	
of Jerusalem	ye·ru·sha·lim	ירושלם	
	et	את	Isaiah 37:23
Whom	mee	מי	
have you taunted	che·raph·ta	חרפת	
and blasphemed ?	ve·gid·daph·ta	וגדפת	
Against	ve·al	ועל	
whom	mee	מי	
have you raised	ha·ree·mo·w·tah	הרימותה	
your voice	qo·wl	קול	
and lifted	vat·tis·sa	ותשא	
in pride ?	ma·ro·wm	מרום	
your eyes	e·ne·kha	עיניך	

Against	el	𐤀𐤋	
the Holy One	qe·do·wosh	𐤒𐤃𐤅𐤔	
of Israel !	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Through	be·yad	𐤁𐤉𐤃	Isaiah 37:24
your servants	a·va·de·kha	𐤏𐤁𐤃𐤉𐤊	
you have taunted	che·raph·ta	𐤇𐤓𐤐𐤕	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
and you have said :	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
“ With my many	be·rov	𐤁𐤓𐤁	
chariots	rikh·bee	𐤓𐤊𐤁𐤉	
I	a·nee	𐤀𐤍𐤉	
have ascended	a·lee·tee	𐤏𐤋𐤉𐤕𐤉	
to the heights	me·ro·wm	𐤌𐤓𐤅𐤌	
of the mountains	ha·reem	𐤄𐤓𐤉𐤌	
to the remote peaks	yar·ke·te	𐤉𐤓𐤊𐤕𐤉	
of Lebanon	le·va·no·wn	𐤋𐤁𐤍𐤅𐤍	
I have cut down	ve·ekh·rot	𐤅𐤀𐤊𐤓𐤕	
its tallest	qo·w·mat	𐤒𐤅𐤌𐤕	
cedars	a·ra·zaw	𐤀𐤓𐤆𐤉𐤅	
the finest	miv·char	𐤌𐤁𐤇𐤓	
of its cypresses	be·ro·shaw	𐤁𐤓𐤔𐤉𐤅	
I have reached	ve·a·vo·w	𐤅𐤀𐤁𐤅𐤀	
heights	me·ro·wm	𐤌𐤓𐤅𐤌	
its farthest	qits·tso	𐤒𐤑𐤅	
of its forests	ya·ar	𐤉𐤏𐤓	
the densest	kar·mil·lo	𐤊𐤓𐤌𐤋𐤅	
I	a·nee	𐤀𐤍𐤉	Isaiah 37:25

have dug wells	qar·tee		
and drunk [foreign]	ve·sha·tee·tee	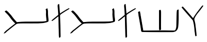	
waters	ma·yim	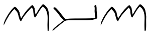	
I have dried up	ve·ach·riv	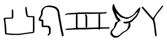	
With the soles	be·khaph		
of my feet	pe·a·may		
all	kol	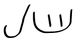	
the streams	ye·o·re		
of Egypt ”	ma·tso·wr		
Have you not	ha·lo·w		Isaiah 37:26
heard ?	sha·ma·ta		
Long ago	le·me·ra·cho·wq	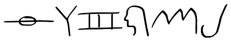	
-	o·w·tah		
I ordained it	a·see·tee	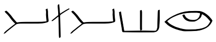	
in days	mee·me	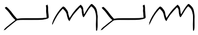	
of old	qe·dem	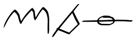	
I planned it	vee·tsar·tee·ha		
Now I have	at·tah		
brought it to pass	ha·ve·tee·ha		
	u·te·hee		
that you should crush	le·hash·o·wt		
into piles	gal·leem	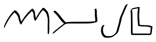	
of rubble	nits·tseem	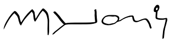	
cities	a·reem	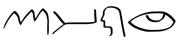	
fortified	be·tsu·ro·wt		
Therefore their inhabitants	ve·yo·she·ve·hen		Isaiah 37:27
devoid	qits·re		

of power	yad	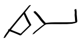	
are dismayed	chat·tu	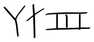	
and ashamed	va·vo·shu	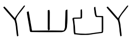	
They are like	ha·yu	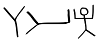	
plants	e·sev	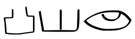	
in the field	sa·deh	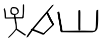	
tender	vee·raq	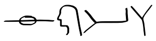	
green shoots	de·she	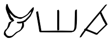	
grass	cha·tseer	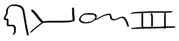	
on the rooftops	gag·go·wt	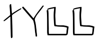	
scorched	u·she·de·mah	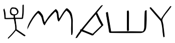	
before	liph·ne	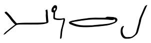	
it is grown	qa·mah	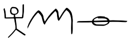	
your sitting down	ve·shiv·te·kha	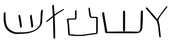	Isaiah 37:28
your going out	ve·tse·te·kha	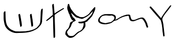	
and coming in	u·vo·w·a·kha	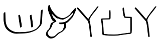	
But I know	ya·da·e·tee	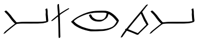	
-	ve·et	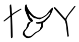	
and your raging	hit·rag·gez·kha	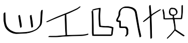	
against Me	e·lay	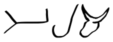	
Because	ya·an	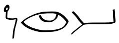	Isaiah 37:29
your rage	hit·rag·gez·kha	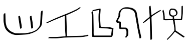	
against Me	e·lay	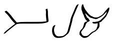	
and arrogance	ve·sha·a·nan·kha	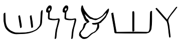	
have reached	a·lah	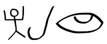	
My ears	ve·a·ze·nay	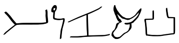	
I will put	ve·sam·tee	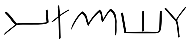	

My hook	cha·chee	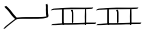	
in your nose	be·ap·pe·kha		
and My bit	u·mit·gee		
in your mouth	bis·pha·te·kha		
I will send you back	va·ha·shee·vo·tee·kha	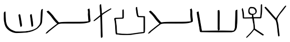	
the way	bad·de·rekh		
-	a·sher		
you came ’	ba·ta		
	bah		
And this	ve·zeh		Isaiah 37:30
to you, [O Hezekiah] :	le·kha	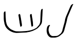	
will be a sign	ha·o·wt		
you will eat	a·kho·wl		
This year	hash·sha·nah	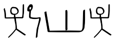	
what grows on its own	sa·phee·ach	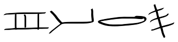	
year	u·vash·sha·nah	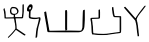	
and in the second	hash·she·neet	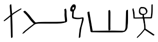	
what springs from the same	sha·chees	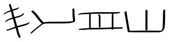	
year	u·vash·sha·nah	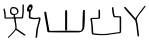	
But in the third	hash·she·lee·sheet	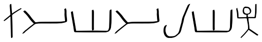	
you will sow	zir·u		
and reap	ve·qits·ru	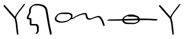	
you will plant	ve·nit·u	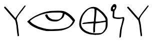	
vineyards	khe·ra·meem		
and eat	ve·’a·khol		
their fruit	phir·yam	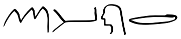	

will again	ve·ya·se·phah	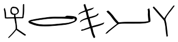	Isaiah 37:31
remnant	pe·le·tat	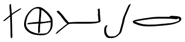	
of the house	bet	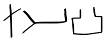	
of Judah	ye·hu·dah	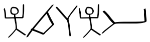	
And the surviving	han·nish·a·rah	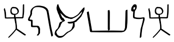	
take root	sho·resh	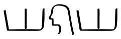	
below	le·mat·tah	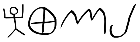	
and bear	ve·a·sah	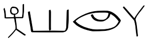	
fruit	phe·ree	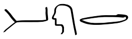	
above	le·ma·e·lah	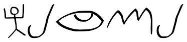	
For	kee	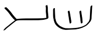	Isaiah 37:32
from Jerusalem	mee·ru·sha·lim	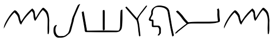	
will go forth	te·tse	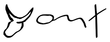	
a remnant	she·e·reet	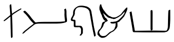	
and survivors	u·phe·le·tah	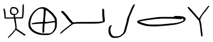	
from Mount	me·har	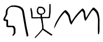	
Zion	tsee·yo·wn	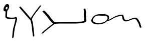	
The zeal	qin·at	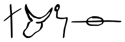	
of the LORD	YHVH	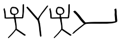	
of Hosts	tse·va·o·wt	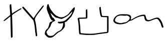	
will accomplish	ta·a·seh	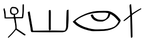	
this	zot	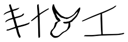	
So	la·khen	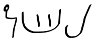	Isaiah 37:33
this is what	koh	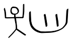	
says	a·mar	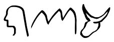	
the LORD	YHVH	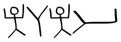	
about	el	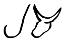	

the king	me·lekh	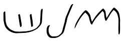
of Assyria :	ash·shur	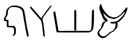
‘ He will not	lo	
enter	ya·vo·w	
	el	
city	ha·eer	
this	haz·zot	
	ve·lo	
or shoot	yo·w·reh	
into it	sham	
an arrow	chets	
	ve·lo	
He will not come before it	ye·qad·de·men·nah	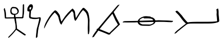
with a shield	ma·gen	
	ve·lo	
or build up	yish·pokh	
against it	ʿo·lɛ·ha	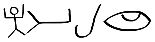
a siege ramp	so·le·lah	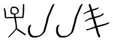
the way	bad·de·rekh	
-	a·sher	
he came	ba	
	bah	
He will go back	ya·shuv	
enter	ve·el	
city ’	ha·eer	
this	haz·zot	
and he will not	lo	

Isaiah 37:34

	ya·vo·w	יבוא	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
‘ I will defend	ve·gan·no·w·tee	וגנותי	Isaiah 37:35
	al	על	
city	ha·eer	העיר	
this	haz·zot	הזאת	
and save it	le·ho·wo·shee·ah	להושיעה	
for My own sake	le·ma·a·nee	למעני	
and for the sake	u·le·ma·an	ולמען	
David ’”	da·wid	דוד	
of My servant	av·dee	עבדי׃	
went out	vay·ye·tse	ויצא	Isaiah 37:36
Then the angel	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
and struck down	vay·yak·keh	ויכה	
in the camp	be·ma·cha·neh	במחנה	
of the Assyrians	ash·shur	אשור	
185,000 men	me·ah	מאה	
	u·she·mo·neem	ושמונים	
	va·cha·mish·shah	וחמשה	
	a·leph	אלף	
When the people got up	vay·yash·kee·mu	וישכימו	
the next morning	vab·bo·qer	בבקר	
there	ve·hin·neh	והנה	
were all	khul·lam	כלם	
bodies !	pe·ga·reem	פגרים	

the dead	me·teem	𐤌𐤕𐤉𐤌	
broke camp	vay·yis·sa	𐤅𐤉𐤎𐤏	Isaiah 37:37
and withdrew	vay·ye·lekh	𐤅𐤉𐤋𐤊	
He returned	vay·ya·shav	𐤅𐤉𐤔𐤁	
So Sennacherib	san·che·reev	𐤎𐤍𐤇𐤓𐤉𐤁	
king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
and stayed there	vay·ye·shev	𐤅𐤉𐤔𐤁	
to Nineveh	be·nee·ne·veh	𐤁𐤍𐤉𐤍𐤅𐤄	
One day	vay·hee	𐤅𐤉𐤄𐤉	Isaiah 37:38
while he	hu	𐤄𐤅𐤀	
was worshiping	mish·ta·cha·veh	𐤌𐤔𐤕𐤇𐤅𐤄	
in the temple	bet	𐤁𐤉𐤕	
Nisroch	nis·rokh	𐤍𐤎𐤓𐤊	
of his god	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
Adrammelech	ve·ad·ram·me·lekh	𐤅𐤀𐤃𐤓𐤌𐤋𐤊	
and Sharezer	ve·sar·e·tser	𐤅𐤔𐤓𐤀𐤑𐤓	
his sons	ba·naw	𐤁𐤍𐤉𐤅	
put him	hik·ku·hu	𐤄𐤊𐤄𐤅	
to the sword	va·che·rev	𐤁𐤇𐤓𐤁	
and	ve·hem·mah	𐤅𐤄𐤌𐤄	
escaped	nim·le·tu	𐤍𐤌𐤋𐤈𐤅	
to the land	e·rets	𐤀𐤓𐤑	
of Ararat	a·ra·rat	𐤀𐤓𐤓𐤈	
reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
	e·sar	𐤀𐤎𐤓	
Esar-haddon	chad·don	𐤇𐤃𐤍	

And his son	be·no	𐤁𐤍𐤅	
in his place	tach·taw	𐤕𐤇𐤕𐤉𐤅 𐤎	
days	bay·ya·meem	𐤁𐤉𐤌𐤉𐤌	Isaiah 38:1
In those	ha·hem	𐤄𐤄𐤌	
ill	cha·lah	𐤇𐤋𐤄	
Hezekiah	chiz·qee·ya·hu	𐤇𐤆𐤒𐤉𐤄𐤅	
became mortally	la·mut	𐤋𐤌𐤅𐤕	
came	vay·ya·vo·w	𐤅𐤉𐤁𐤅𐤀	
to him	e·law	𐤀𐤋𐤉𐤅	
Isaiah	ye·sha·ya·hu	𐤉𐤔𐤏𐤉𐤄𐤅	
son	ben	𐤁𐤍	
of Amoz	a·mo·wts	𐤀𐤌𐤅𐤑	
The prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	e·law	𐤀𐤋𐤉𐤅	
“ This is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
in order	tsaw	𐤑𐤅	
‘ Put your house	le·ve·te·kha	𐤋𐤁𐤉𐤕𐤊	
for	kee	𐤊𐤉	
are about to die	met	𐤌𐤕	
you	at·tah	𐤀𐤕𐤄	
you will not	ve·lo	𐤅𐤋𐤀	
recover ’”	tich·yeh	𐤕𐤇𐤉𐤄	
turned	vay·yas·sev	𐤅𐤉𐤎𐤁	Isaiah 38:2
Then Hezekiah	chiz·qee·ya·hu	𐤇𐤆𐤒𐤉𐤄𐤅	

his face	pa·naw	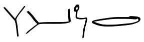	
to	el	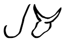	
the wall	haq·qeer	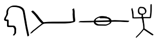	
and prayed	vay·yit·pal·lel	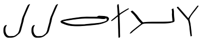	
to	el	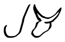	
the LORD	YHVH	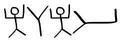	
saying	vay·yo·mar	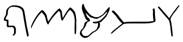	Isaiah 38:3
“ Please	an·nah	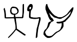	
O LORD	YHVH	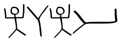	
remember	ze·khar	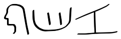	
	na	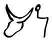	
-	et	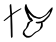	
how	a·sher	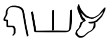	
I have walked	hit·hal·lakh·tee	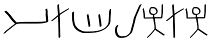	
before You	le·pha·ne·kha	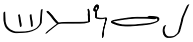	
faithfully	be·e·met	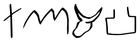	
and with wholehearted	u·ve·lev	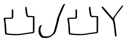	
devotion	sha·lem	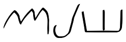	
[what was] good	ve·hat·to·wv	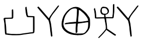	
in Your sight ”	be·e·ne·kha	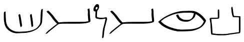	
I have done	a·see·tee	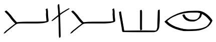	
wept	vay·ye·vek	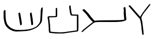	
And Hezekiah	chiz·qee·ya·hu	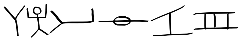	
	be·khee	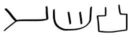	
bitterly	ga·do·wl	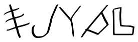	
came	vay·hee	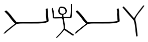	Isaiah 38:4
And the word	de·var	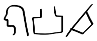	

of the LORD	YHVH	
to	el	
Isaiah	ye·sha·ya·hu	
saying	le·mor	
“ Go	ha·lo·wkh	Isaiah 38:5
and tell	ve·a·mar·ta	
	el	
Hezekiah	chiz·qee·ya·hu	
that this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
David	da·wid	
of your father	a·vee·kha	
‘ I have heard	sha·ma·tee	
-	et	
your prayer	te·phil·la·te·kha	
I have seen	ra·ee·tee	
-	et	
your tears	dim·a·te·kha	
Behold	hin·nee	
I will add	yo·w·siph	
to	al	
your life	ya·me·kha	
fifteen	cha·mesh	
	es·reh	
years	sha·nah	

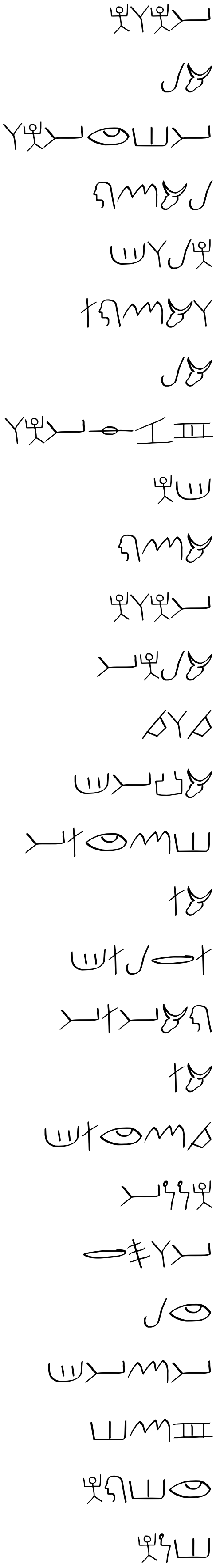

from the hand	u·mik·kaph	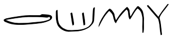	Isaiah 38:6
of the king	me·lekh	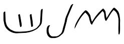	
of Assyria	ash·shur		
And I will deliver you	ats·tsee·le·kha	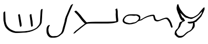	
-	ve·et		
city	ha·eer		
and this	haz·zot		
I will defend	ve·gan·no·w·tee		
	al		
city	ha·eer		
this	haz·zot		
This	ve·zeh		Isaiah 38:7
to you	le·kha	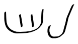	
will be a sign	ha·o·wt		
from	me·et		
the LORD	YHVH	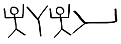	
that	a·sher		
will do	ya·a·seh		
He	YHVH	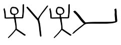	
-	et		
what	had·da·var		
	haz·zeh		
-	a·sher		
He has promised :	dib·ber		
-	hin·nee	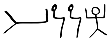	Isaiah 38:8
I will make	me·sheev	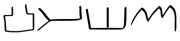	
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shadow	tsel	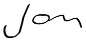	
on the stairway	ham·ma·a·lo·wt	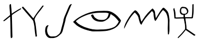	
that	a·sher	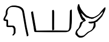	
falls	ya·re·dah	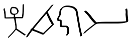	
	ve·ma·a·lo·wt	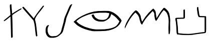	
of Ahaz	a·chaz	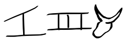	
the sun’s	bash·she·mesh	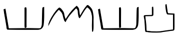	
go back	a·cho·ran·neet	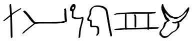	
ten	e·ser	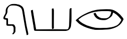	
steps ’”	ma·a·lo·wt	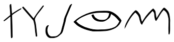	
went back	vat·ta·shav	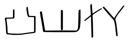	
So the sunlight	hash·she·mesh	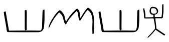	
the ten	e·ser	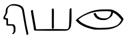	
	ma·a·lo·wt	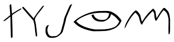	
steps	bam·ma·a·lo·wt	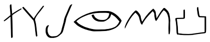	
-	a·sher	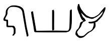	
it had descended	ya·ra·dah	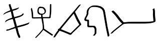	
[This is] a writing	mikh·tav	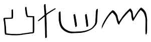	Isaiah 38:9
by Hezekiah	le·chiz·qee·ya·hu	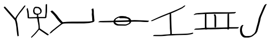	
king	me·lekh	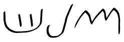	
of Judah	ye·hu·dah	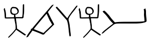	
after his illness	ba·cha·lo·to	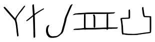	
and recovery	vay·chee	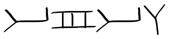	
:	me·cha·le·yo	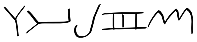	
I	a·nee	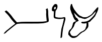	Isaiah 38:10
said	a·mar·tee	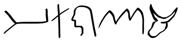	
“ In the prime	bid·mee	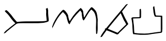	

of my life	ya·may	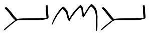	
I must go	e·le·khah	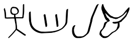	
through the gates	be·sha·a·re	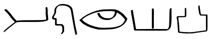	
of Sheol	she·o·wl	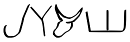	
[and] be deprived	puq·qad·tee	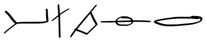	
of the remainder	ye·ter	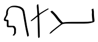	
of my years ”	she·no·w·tay	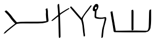	
I said	a·mar·tee	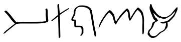	Isaiah 38:11
“ I will never again	lo	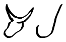	
see	er·eh	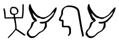	
the LORD	yah	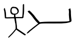	
[even] the LORD	yah	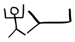	
in the land	be·e·rets	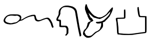	
of the living	ha·chay·yeem	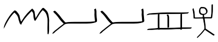	
I will no	lo	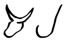	
look on	ab·beet	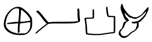	
mankind	a·dam	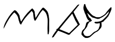	
longer	o·wd	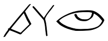	
with	im	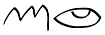	
those who dwell	yo·wo·she·ve	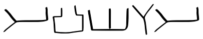	
in this world	cha·del	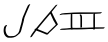	
My dwelling	do·w·ree	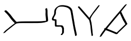	Isaiah 38:12
has been picked up	nis·sa	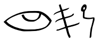	
and removed	ve·nig·lah	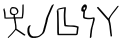	
from me	min·nee	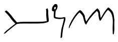	
tent	ke·o·hel	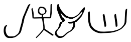	
like a shepherd’s	ro·ee	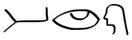	

I have rolled up	qip·pad·tee		
like a weaver	kha·o·reg		
my life	chay·yay	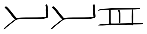	
from the loom	mid·dal·lah		
He cuts me off	ye·vats·tse·e·nee		
from day	mee·yo·wm	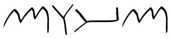	
until	ad		
night	lay·lah	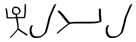	
You make an end of me	tash·lee·me·nee	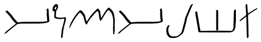	
I composed myself	shiw·vee·tee	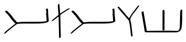	Isaiah 38:13
until	ad		
the morning	bo·qer	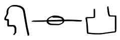	
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	ken	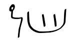	
He breaks	ye·shab·ber	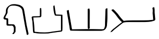	
all	kal	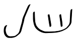	
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from day	mee·yo·wm	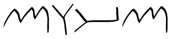	
until	ad		
night	lay·lah	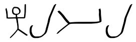	
You make an end of me	tash·lee·me·nee	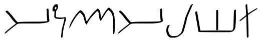	
like a swallow	ke·sus		Isaiah 38:14
or crane	a·gur		
	ken	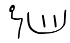	
I chirp	a·tsaph·tseph		
I moan	eh·geh		
like a dove	kay·yo·w·nah	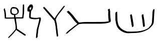	

grow weak	dal·lu		
My eyes	e·nay	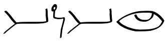	
[as I look] upward	lam·ma·ro·wm		
O Lord	a·do·nay		
I am oppressed	a·she·qah	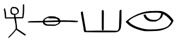	
	lee	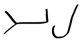	
be my security ”	a·re·ve·nee		
What	mah	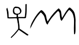	Isaiah 38:15
can I say ?	a·dab·ber	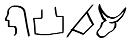	
He has spoken	ve·a·mar		
to me	lee	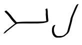	
and He Himself	ve·hu	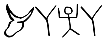	
has done this	a·sah		
I will walk slowly	ed·dad·deh		
all	khal	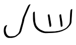	
my years	she·no·w·tay		
because of	al		
the anguish	mar		
of my soul	naph·shee	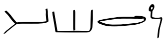	
O Lord	a·do·nay		Isaiah 38:16
by [such things]	a·le·hem	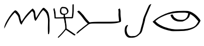	
men live	yich·yu	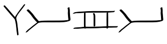	
and in all	u·le·khal		
[of them]	ba·hen		
[finds] life	chay·ye	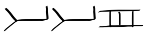	
my spirit	ru·chee	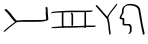	
You have restored me to health	ve·ta·cha·lee·me·nee	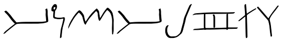	

and have let me live	ve·ha·cha·ye·nee	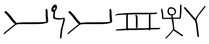	
Surely	hin·neh		Isaiah 38:17
for my own welfare	le·sha·lo·wm	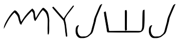	
I had such great	mar		
	lee	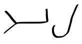	
anguish	mar		
but Your	ve·at·tah		
love	cha·shaq·ta	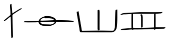	
has delivered me	naph·shee	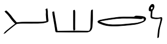	
from the pit	mish·sha·chat	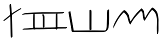	
of oblivion	be·lee	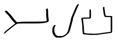	
for	kee	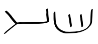	
You have cast	hish·lakh·ta	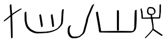	
behind	a·cha·re	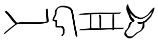	
Your back	ge·ve·kha		
all	kal	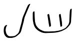	
my sins	cha·ta·ay		
For	kee	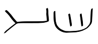	Isaiah 38:18
cannot	lo		
Sheol	she·o·wl		
thank You	to·w·de·ka	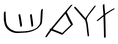	
Death	ma·vet		
cannot praise You	ye·hal·le·ka	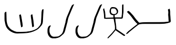	
cannot	lo		
hope	ye·sab·be·ru		
Those who descend	yo·wr·de		
to the Pit	vo·wr		

for	el		
Your faithfulness	a·mit·te·kha		
The living	chay	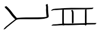	Isaiah 38:19
only the living	chay	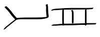	
	hu		
can thank You	yo·w·de·kha		
as I do today	ka·mo·w·nee		
	hay·yo·wm	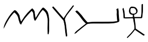	
fathers	av		
their children	le·va·neem		
will tell	yo·w·dee·a	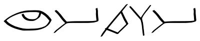	
about	el		
Your faithfulness	a·mit·te·kha		
The LORD	YHVH		Isaiah 38:20
will save me	le·ho·wo·shee·e·nee	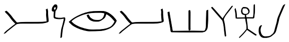	
on stringed instruments	u·ne·gi·no·w·tay		
we will play songs	ne·nag·gen		
all	kal	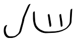	
the days	ye·me		
of our lives	chay·ye·nu	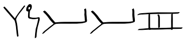	
in	al		
the house	bet	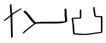	
of the LORD	YHVH	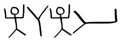	
had said	vay·yo·mer		Isaiah 38:21
Now Isaiah	ye·sha·ya·hu		
“ Prepare	yis·u		
a lump	de·ve·let	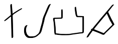	

of pressed figs	te·e·neem	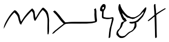	
and apply	ve·yim·re·chu		
it to	al		
the boil	hash·she·cheen	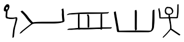	
and he will recover ”	ve·ye·chee	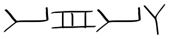	
had asked	vay·yo·mer		Isaiah 38:22
And Hezekiah	chiz·qee·ya·hu	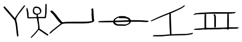	
“ What	mah		
will be the sign	o·wt		
that	kee	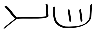	
I will go up	e·e·leh		
to the house	bet	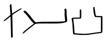	
of the LORD ? ”	YHVH		
time	ba·et		Isaiah 39:1
At that	ha·hi·w		
sent	sha·lach	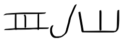	
	me·ro·dakh		
Merodach-baladan	bal·a·dan		
son	ben		
of Baladan	bal·a·dan		
king	me·lekh	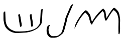	
of Babylon	ba·vel		
letters	se·pha·reem	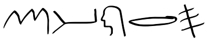	
and a gift	u·min·chah	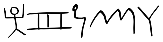	
to	el		
Hezekiah	chiz·qee·ya·hu	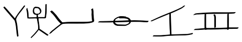	
for he had heard	vay·yish·ma		

about	kee	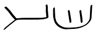	
[Hezekiah’s] illness	cha·lah	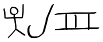	
and recovery	vay·ye·che·zaq	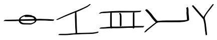	
welcomed	vay·yis·mach	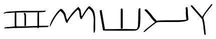	Isaiah 39:2
[the envoys] {gladly}	a·le·hem	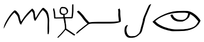	
And Hezekiah	chiz·qee·ya·hu	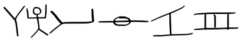	
and showed them	vay·yar·em	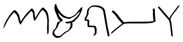	
-	et	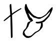	
house —	bet	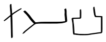	
what was in his treasure	ne·kho·tah	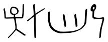	
-	et	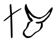	
the silver	hak·ke·seph	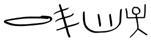	
-	ve·et	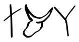	
the gold	haz·za·hav	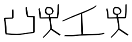	
-	ve·et	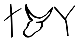	
the spices	hab·be·sa·meem	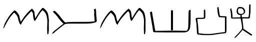	
-	ve·et	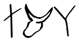	
oil	hash·she·men	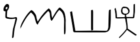	
and the precious	hat·to·wv	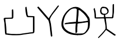	
-	ve·et	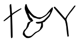	
as well as his entire	kal	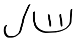	
armory	bet	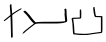	
—	ke·law	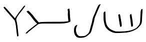	
-	ve·et	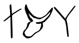	
all	kal	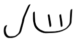	
that	a·sher	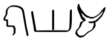	
was found	nim·tsa	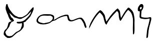	

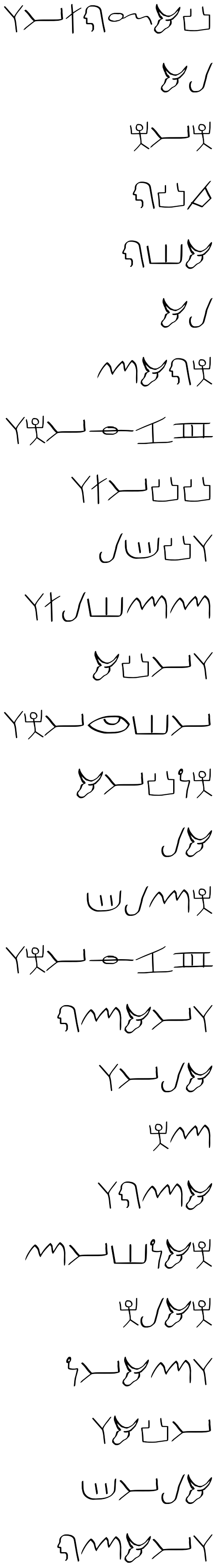

in his storehouses	be·o·tse·ro·taw	
nothing	lo	
There was	ha·yah	
	da·var	
that	a·sher	
did not	lo	
show them	her·am	
Hezekiah	chiz·qee·ya·hu	
in his palace	be·ve·to	
or in all	u·ve·khal	
his dominion	mem·shal·to	
went	vay·ya·vo	Isaiah 39:3
Isaiah	ye·sha·ya·hu	
Then the prophet	han·na·vee	
to	el	
King	ham·me·lekh	
Hezekiah	chiz·qee·ya·hu	
and asked	vay·yo·mer	
to you ? ”	e·law	
and what	mah	
did they say	a·me·ru	
	ha·a·na·sheem	
did those [men]	ha·el·leh	
“ Where	u·me·a·yin	
come from	ya·vo·u	
from	e·le·kha	
replied	vay·yo·mer	

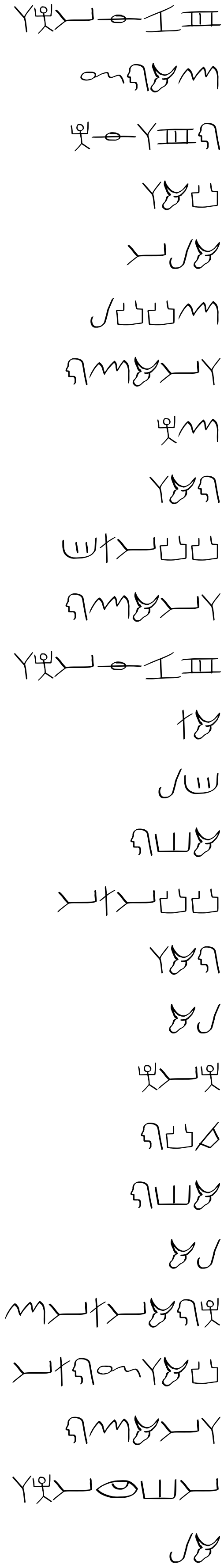

Hezekiah	chiz·qee·ya·hu	
land ”	me·e·rets	
a distant	re·cho·w·qah	
“ They came	ba·u	
to me	e·lay	
“ from Babylon ”	mib·ba·vel	
Isaiah asked	vay·yo·mer	Isaiah 39:4
“ What	mah	
have they seen	ra·u	
in your palace ? ”	be·ve·te·kha	
answered	vay·yo·mer	
Hezekiah	chiz·qee·ya·hu	
-	et	
everything	kal	
	a·sher	
in my palace ”	be·ve·tee	
“ They have seen	ra·u	
“ There is nothing	lo	
	ha·yah	
	da·var	
that	a·sher	
I did not	lo	
show them ”	hir·ee·teem	
among my treasures	be·o·wts·ro·tay	
said	vay·yo·mer	Isaiah 39:5
Then Isaiah	ye·sha·ya·hu	
to	el	

Hezekiah	chiz·qee·ya·hu	𐤇𐤆𐤒𐤉𐤄𐤅	
“ Hear	she·ma	𐤔𐤌𐤏	
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts :	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
will surely	hin·neh	𐤄𐤍𐤄	Isaiah 39:6
The time	ya·meem	𐤉𐤌𐤉𐤌	
come	ba·eem	𐤁𐤀𐤉𐤌	
will be carried off	ve·nis·sa	𐤅𐤍𐤔𐤀	
when everything	kal	𐤊𐤋	
and all that	a·sher	𐤀𐤔𐤓	
in your palace	be·ve·te·kha	𐤁𐤁𐤉𐤕𐤊	
-	va·a·sher	𐤅𐤀𐤔𐤓	
have stored up	a·tse·ru	𐤀𐤑𐤓𐤅	
your fathers	a·vo·te·kha	𐤀𐤁𐤕𐤉𐤊	
until	ad	𐤏𐤃	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
this	haz·zeh	𐤄𐤆𐤄	
to Babylon	ba·vel	𐤁𐤁𐤋	
Nothing	lo	𐤋𐤀	
will be left	yiw·va·ter	𐤉𐤅𐤕𐤓	
	da·var	𐤃𐤁𐤓	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
And some of your descendants	u·mib·ba·ne·kha	𐤅𐤌𐤁𐤍𐤉𐤊	Isaiah 39:7
-	a·sher	𐤀𐤔𐤓	
-	ye·tse·u	𐤉𐤑𐤀𐤅	

your	mim·me·kha	ממך	
-	a·sher	אשר	
own flesh and blood	to·w·leed	תוליד	
will be taken away	yiq·qa·chu	יקחו	
to be	ve·ha·yu	והיו	
eunuchs	sa·ree·seem	סריסים	
in the palace	be·he·khal	בהיכל	
of the king	me·lekh	מלך	
of Babylon ”	ba·vel	בבל	
said	vay·yo·mer	ויאמר	Isaiah 39:8
But Hezekiah	chiz·qee·ya·hu	חזקיהו	
to	el	אל	
Isaiah	ye·sha·ya·hu	ישעיהו	
is good ”	to·wv	טוב	
“ The word	de·var	דבר	
of the LORD	YHVH	יהוה	
that	a·sher	אשר	
you have spoken	dib·bar·ta	דברת	
For he thought	vay·yo·mer	ויאמר	
“ At least	kee	כי	
there will be	yih·yeh	יהיה	
peace	sha·lo·wm	שלום	
and security	ve·e·met	ואמת	
in my lifetime ”	be·ya·may	בימי	
“ Comfort	na·cha·mu	נחמו	Isaiah 40:1
comfort	na·cha·mu	נחמו	
My people ”	am·mee	עמי	

says	yo·mar	יאמר	
your God	e·lo·he·khem	אלהיכם	
“ Speak	dab·be·ru	דברו	Isaiah 40:2
tenderly to	al	על	
	lev	לב	
Jerusalem	ye·ru·sha·lim	ירושלם	
and proclaim	ve·qir·u	וקראו	
to her	e·le·ha	אליה	
that	kee	כי	
has been completed	ma·le·ah	מלאה	
her forced labor	tse·va·ah	צבאה	
For	kee	כי	
has been pardoned	nir·tsah	נרצה	
her iniquity	a·wo·nah	עונה	
	kee	כי	
she has received	la·qe·chah	לקחה	
from the hand	mee·yad	מיד	
of the LORD	YHVH	יהוה	
double	kiph·la·yim	כפלים	
for all	be·khal	בכל	
her sins ”	chat·to·te·ha	חטאתיהס	
A voice	qo·wl	קול	Isaiah 40:3
of one calling :	qo·w·re	קורא	
in the wilderness	bam·mid·bar	במדבר	
“ Prepare	pan·nu	פנו	
the way	de·rekh	דרך	
for the LORD	YHVH	יהוה	

make a straight	yash·she·ru		
in the desert	ba·a·ra·vah		
highway	me·sil·lah		
for our God	le·lo·he·nu		
Every	kal	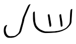	Isaiah 40:4
valley	ge	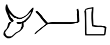	
shall be lifted up	yin·na·se	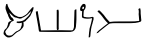	
and every	ve·khal		
mountain	har		
and hill	ve·giv·ah		
made low	yish·pa·lu		
will become	ve·ha·yah	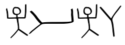	
the uneven [ground]	he·a·qov	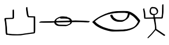	
smooth	le·mee·sho·wr	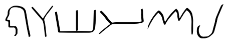	
and the rugged land	ve·ha·re·kha·seem		
a plain	le·viq·ah	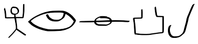	
will be revealed	ve·nig·lah	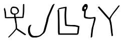	Isaiah 40:5
And the glory	ke·vo·wd		
of the LORD	YHVH		
will see it	ve·ra·u		
and all	khal	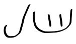	
humanity	ba·sar		
together	yach·daw	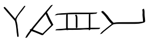	
For	kee	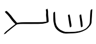	
the mouth	pee	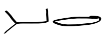	
of the LORD	YHVH		
has spoken ”	dib·ber	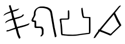	

A voice	qo·wl	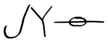	Isaiah 40:6
says	o·mer		
“ Cry out ! ”	qe·ra	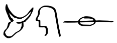	
And I asked	ve·a·mar		
“ What	mah	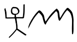	
should I cry out ? ”	eq·ra	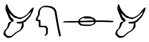	
“ All	kal	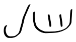	
flesh	hab·ba·sar	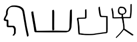	
is like grass	cha·tseer		
and all	ve·khal		
its glory	chas·do		
like the flowers	ke·tseets		
of the field	has·sa·deh	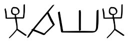	
withers	ya·vesh	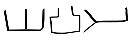	Isaiah 40:7
The grass	cha·tseer		
fall	na·vel		
[and] the flowers	tseets	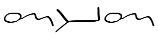	
when	kee	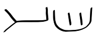	
the breath	ru·ach		
of the LORD	YHVH		
blows	na·she·vah		
on them	bo		
indeed	a·khen		
are grass	cha·tseer		
the people	ha·am		
withers	ya·vesh	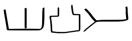	Isaiah 40:8
The grass	cha·tseer		

fall	na·vel	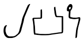	
[and] the flowers	tseets	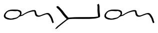	
but the word	u·de·var		
of our God	e·lo·he·nu		
stands	ya·qum	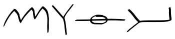	
forever ”	le·o·w·lam		
on	al		Isaiah 40:9
mountain	har		
a high	ga·vo·ha	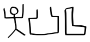	
Go up	a·lee	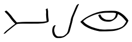	
	lakh	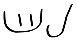	
herald of good news	me·vas·se·ret	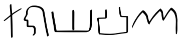	
O Zion	tsee·yo·wn	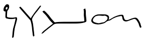	
Raise	ha·ree·mee	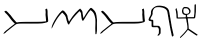	
	vak·ko·ach		
your voice loudly	qo·w·lekh		
herald of good news	me·vas·se·ret	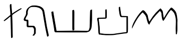	
O Jerusalem	ye·ru·sha·lim		
Lift [it] up	ha·ree·mee	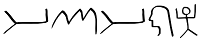	
do not	al		
be afraid !	tee·ra·ee		
Say	im·ree	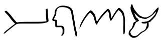	
to the cities	le·a·re		
of Judah	ye·hu·dah	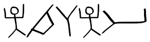	
“ Here	hin·neh	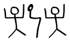	
is your God ! ”	e·lo·he·khem	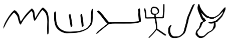	
Behold	hin·neh		Isaiah 40:10

the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
with might	be·cha·zaq	𐤁𐤇𐤆𐤒	
comes	ya·vo·w	𐤉𐤁𐤅𐤀	
and His arm	u·ze·ro·o	𐤅𐤆𐤓𐤏𐤅	
establishes His rule	mo·she·lah	𐤌𐤔𐤋𐤄	
	lo	𐤋𐤅	
	hin·neh	𐤄𐤍𐤄	
His reward	se·kha·ro	𐤔𐤊𐤓𐤅	
is with Him	it·to	𐤀𐤕𐤅	
and His recompense	u·phe·ul·la·to	𐤅𐤐𐤏𐤋𐤕𐤅	
accompanies Him	le·pha·naw	𐤋𐤐𐤍𐤉𐤅	
He tends	ke·ro·eh	𐤊𐤓𐤏𐤄	Isaiah 40:11
His flock	ed·ro	𐤏𐤃𐤓𐤅	
like a shepherd	yir·eh	𐤉𐤓𐤏𐤄	
in His arms	biz·ro·o	𐤁𐤆𐤓𐤏𐤅	
He gathers	ye·qab·bets	𐤉𐤒𐤁𐤑	
the lambs	te·la·eem	𐤈𐤋𐤀𐤉𐤌	
close to His heart	u·ve·che·qo	𐤅𐤁𐤇𐤉𐤒𐤅	
and carries them	yis·sa	𐤉𐤔𐤀	
the nursing [ewes]	a·lo·wt	𐤏𐤋𐤅𐤕	
He gently leads	ye·na·hel	𐤉𐤍𐤄𐤋׃	
Who	mee	𐤌𐤉	Isaiah 40:12
has measured	ma·dad	𐤌𐤃𐤃	
in the hollow of his hand	be·sha·o·lo	𐤁𐤔𐤏𐤋𐤅	
the waters	ma·yim	𐤌𐤉𐤌	
the heavens	ve·sha·ma·yim	𐤅𐤔𐤌𐤉𐤌	

with the span of his hand?	baz·ze·ret	בזרת	
or marked off	tik·ken	תכן	
Who has held	ve·khal	וכל	
in a basket	bash·sha·lish	בשלש	
the dust	a·phar	עפר	
of the earth	ha·a·rets	הארץ	
or weighed	ve·sha·qal	ושקל	
on a scale	bap·pe·les	בפלס	
the mountains	ha·reem	הרים	
and the hills	u·ge·va·o·wt	וגבעות	
with a balance ?	be·mo·ze·na·yim	במאזנים	
Who	mee	מי	Isaiah 40:13
has directed	tik·ken	תכן	
-	et	את	
the Spirit	ru·ach	רוח	
of the LORD	YHVH	יהוה	
	ve·eesh	ואיש	
[as] His counselor ?	a·tsa·to	עצתו	
or informed Him	yo·w·dee·en·nu	יודיענו	
	et	את	Isaiah 40:14
Whom	mee	מי	
did He consult	no·w·ats	נועץ	
to enlighten Him	vay·vee·ne·hu	ויבינהו	
and who taught Him	vay·lam·me·de·hu	וילמדהו	
the paths	be·o·rach	בארח	
of justice ?	mish·pat	משפט	
Who imparted	vay·lam·me·de·hu	וילמדהו	

knowledge to Him	da·at		
the way	ve·de·rekh		
of understanding ?	te·vu·no·wt		
and showed Him	yo·w·dee·en·nu	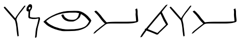	
Surely	hen		Isaiah 40:15
the nations	go·w·yim	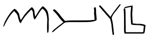	
are like a drop	ke·mar		
in a bucket	mid·de·lee		
a speck of dust	u·khe·sha·chaq		
on the scales	mo·ze·na·yim	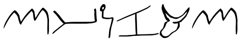	
they are considered	nech·sha·vu		
	hen		
the islands	ee·yeem	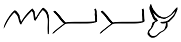	
like fine dust	kad·daq	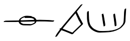	
He lifts up	yit·to·wl	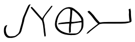	
Lebanon	u·le·va·no·wn	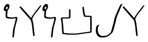	Isaiah 40:16
[is] not	en	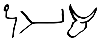	
sufficient	de	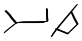	
for fuel	ba·er		
nor its animals	ve·chay·ya·to	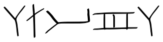	
	en	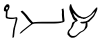	
enough	de	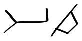	
for a burnt offering	o·w·lah		
All	kal	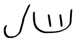	Isaiah 40:17
the nations	hag·go·w·yim	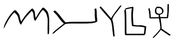	
are as nothing	ke·a·yin	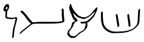	
before Him	neg·do		

as nothingness	me·e·phes	𐤌𐤀𐤐𐤎	
and emptiness	va·to·hu	𐤅𐤕𐤄𐤅	
He regards them	nech·she·vu	𐤍𐤇𐤔𐤁𐤅	
	lo	𐤋𐤅	
- ?	ve·el	𐤅𐤀𐤋	Isaiah 40:18
To whom	mee	𐤌𐤉	
will you liken	te·dam·me·yun	𐤕𐤃𐤌𐤉𐤅𐤍	
God	el	𐤀𐤋	
To what	u·mah	𐤅𐤌𐤄	
image	de·mut	𐤃𐤌𐤅𐤕	
will you compare	ta·ar·khu	𐤕𐤏𐤓𐤊𐤅	
Him ?	lo	𐤋𐤅	
To an idol	hap·pe·sel	𐤄𐤐𐤎𐤋	Isaiah 40:19
casts	na·sakh	𐤍𐤎𐤊	
that a craftsman	cha·rash	𐤇𐤓𐤔	
and a metalworker	ve·tso·reph	𐤅𐤑𐤓𐤐	
with gold	baz·za·hav	𐤁𐤆𐤄𐤁	
overlays	ye·raq·qe·en·nu	𐤉𐤓𐤒𐤏𐤍𐤅	
chains ?	u·re·tu·qo·wt	𐤅𐤓𐤕𐤒𐤅𐤕	
silver	ke·seph	𐤊𐤎𐤐	
and fits with	tso·w·reph	𐤑𐤅𐤓𐤐	
To one bereft	ham·suk·kan	𐤄𐤌𐤎𐤊𐤍	Isaiah 40:20
of an offering	te·ru·mah	𐤕𐤓𐤅𐤌𐤄	
wood	ets	𐤏𐤑	
that will not	lo	𐤋𐤀	
rot	yir·qav	𐤉𐤓𐤒𐤁	
who chooses	yiv·char	𐤉𐤁𐤇𐤓	

craftsman	cha·rash	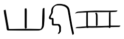	
a skilled	cha·kham	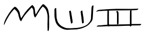	
who seeks	ye·vaq·qesh	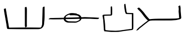	
	lo	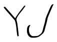	
to set up	le·ha·kheen	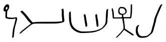	
an idol	pe·sel	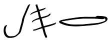	
that will not	lo	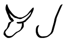	
topple ?	yim·mo·wt	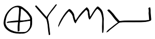	
Do you not	ha·lo·w	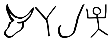	Isaiah 40:21
know ?	te·de·u	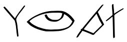	
Have you not	ha·lo·w	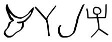	
heard ?	tish·ma·u	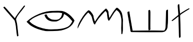	
Has it not	ha·lo·w	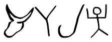	
been declared to you	hug·gad	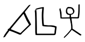	
from the beginning	me·rosh	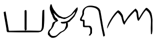	
?	la·khem	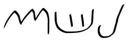	
Have you not	ha·lo·w	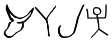	
understood	ha·vee·no·tem	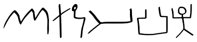	
since the foundation	mo·ws·do·wt	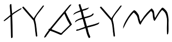	
of the earth ?	ha·a·rets	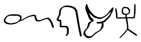	
He sits enthroned	hay·yo·shev	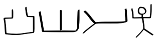	Isaiah 40:22
above	al	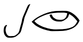	
the circle	chug	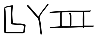	
of the earth	ha·a·rets	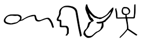	
its dwellers	ve·yo·she·ve·ha	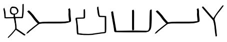	
are like grasshoppers	ka·cha·ga·veem	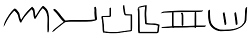	
He stretches out	han·no·w·teh	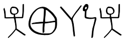	

like a curtain	khad·doq	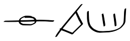	
the heavens	sha·ma·yim	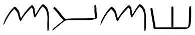	
and spreads them out	vay·yim·ta·chem		
like a tent	ka·o·hel		
to dwell in	la·sha·vet		
He brings	han·no·w·ten		Isaiah 40:23
the princes	ro·wz·neem	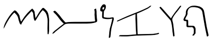	
to nothing	le·a·yin		
the rulers	sho·phe·te		
of the earth	e·rets		
meaningless	kat·to·hu		
and makes	a·sah		
No sooner	aph		Isaiah 40:24
	bal	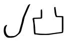	
are they planted	nit·ta·u		
no sooner	aph		
	bal	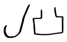	
are they sown	zo·ra·u		
no sooner	aph		
	bal	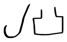	
taken root	sho·resh	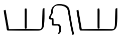	
in the ground	ba·a·rets		
have their stems	giz·am		
than	ve·gam		
He blows	na·shaph	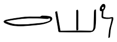	
on them	ba·hem		
and they wither	vay·yi·va·shu	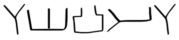	

and a whirlwind	u·se·a·rah	𐤅𐤎𐤏𐤓𐤄	
like stubble	kaq·qash	𐤊𐤒𐤔	
sweeps them away	tis·sa·em	𐤕𐤔𐤀𐤌𐤎	
“ To	ve·el	𐤅𐤀𐤋	Isaiah 40:25
whom	mee	𐤌𐤉	
will you liken Me	te·dam·me·yu·nee	𐤕𐤃𐤌𐤉𐤅𐤍𐤉	
or who is My equal ? ”	ve·esh·veh	𐤅𐤀𐤔𐤅𐤄	
asks	yo·mar	𐤉𐤀𐤌𐤓	
the Holy One	qa·do·wsh	𐤒𐤃𐤅𐤔	
Lift up	se·u	𐤔𐤀𐤅	Isaiah 40:26
on high	ma·ro·wm	𐤌𐤓𐤅𐤌	
your eyes	e·ne·khem	𐤏𐤉𐤍𐤉𐤊𐤌	
- :	u·re·u	𐤅𐤓𐤀𐤅	
Who	mee	𐤌𐤉	
created	va·ra	𐤁𐤓𐤀	
all these ?	el·leh	𐤀𐤋𐤄	
He leads forth	ham·mo·w·tsee	𐤄𐤌𐤅𐤑𐤉𐤀	
by number	ve·mis·par	𐤁𐤌𐤎𐤐𐤓	
the starry host	tse·va·am	𐤑𐤁𐤀𐤌	
each one	le·khul·lam	𐤋𐤊𐤋𐤌	
by name	be·shem	𐤁𐤔𐤌	
He calls	yiq·ra	𐤉𐤒𐤓𐤀	
Because of His great	me·rov	𐤌𐤓𐤁	
power	o·w·neem	𐤀𐤅𐤍𐤉𐤌	
and mighty	ve·am·meets	𐤅𐤀𐤌𐤉𐤑	
strength	ko·ach	𐤊𐤇	
one of them	eesh	𐤀𐤉𐤔	

not	lo		
is missing	ne·dar		
Why	lam·mah		Isaiah 40:27
do you say	to·mar		
O Jacob	ya·a·qov		
and why do you assert	u·te·dab·ber		
O Israel	yis·ra·el	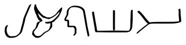	
is hidden	nis·te·rah	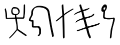	
“ My way	dar·kee	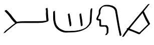	
from the LORD	meh·YHVH	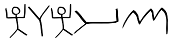	
by my God ”?	u·me·e·lo·hay		
and my claim	mish·pa·tee		
is ignored	ya·a·vo·wr		
Do you not	ha·lo·w		Isaiah 40:28
know ?	ya·da·ta		
	im		
Have you not	lo		
heard ?	sha·ma·ta		
God	e·lo·he		
is the everlasting	o·w·lam		
The LORD	YHVH		
the Creator	bo·w·re		
of the ends	qe·tso·wt		
of the earth	ha·a·rets		
He will not	lo		
grow tired	yee·aph	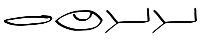	
	ve·lo		

or weary	yee·ga	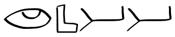	
is beyond	en	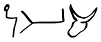	
searching out	che·qer	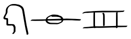	
His understanding	lit·vu·na·to		
He gives	no·ten	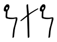	Isaiah 40:29
to the faint	lay·ya·eph		
power	ko·ach		
of the weak	u·le·en		
	o·w·neem	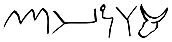	
the strength	a·tse·mah		
and increases	yar·beh		
grow tired	ve·yi·a·phu		Isaiah 40:30
Even youths	ne·a·reem	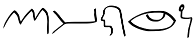	
and weary	ve·yi·ga·u		
and young men	u·va·chu·reem		
stumble	ka·sho·wl		
and fall	yik·ka·she·lu		
But those who wait	ve·qo·w·ye	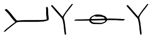	Isaiah 40:31
upon the LORD	YHVH		
will renew	ya·cha·lee·phu	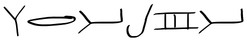	
their strength	kho·ach		
they will mount up	ya·a·lu		
with wings	e·ver		
like eagles	kan·ne·sha·reem	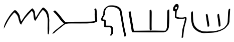	
they will run	ya·ru·tsu		
and not	ve·lo		
grow weary	yee·ga·u	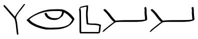	

they will walk	ye·le·khu	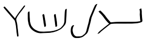	
and not	ve·lo		
faint	yee·a·phu		
“ Be silent	ha·cha·ree·shu	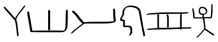	Isaiah 41:1
before Me	e·lay	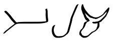	
O islands	ee·yeem	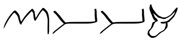	
and let the peoples	u·le·um·meem		
renew	ya·cha·lee·phu	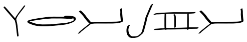	
their strength	kho·ach		
Let them come forward	yig·ge·shu		
and	az		
testify	ye·dab·be·ru		
let us together	yach·daw	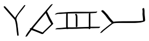	
for judgment	lam·mish·pat		
draw near	niq·ra·vah	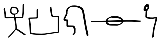	
Who	mee		Isaiah 41:2
has aroused	he·eer		
one from the east	mim·miz·rach		
in righteousness ?	tse·deq	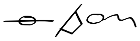	
[and] called him	yiq·ra·e·hu	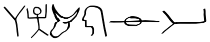	
to his feet	le·rag·lo		
over	yit·ten	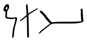	
to him	le·pha·naw	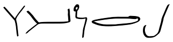	
He hands nations	go·w·yim	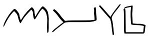	
kings [before him]	u·me·la·kheem		
[and] subdues	yard		
He turns them	yit·ten	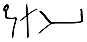	

to dust	ke·a·phar		
with his sword	char·bo	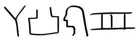	
chaff	ke·qash	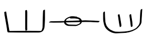	
to windblown	nid·daph		
with his bow	qash·to		
He pursues them	yir·de·phem		Isaiah 41:3
going on	ya·a·vo·wr		
safely	sha·lo·wm		
the path	o·rach	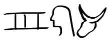	
with his feet	be·rag·law	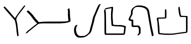	
hardly	lo		
touching	ya·vo·w		
Who	mee	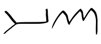	Isaiah 41:4
has performed this	pha·al		
and carried it out	ve·a·sah		
calling forth	qo·re	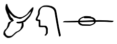	
the generations	had·do·ro·wt		
from the beginning ?	me·rosh		
I	a·nee	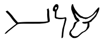	
the LORD —	YHVH		
the first	ri·sho·wn		
and	ve·et		
the last —	a·cha·ro·neem	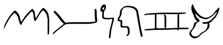	
I	a·nee	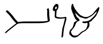	
am He ”	hu		
see	ra·u		Isaiah 41:5
The islands	ee·yeem	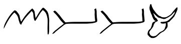	

and fear	ve·yee·ra·u	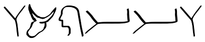	
the ends	qe·tso·wt		
of the earth	ha·a·rets		
tremble	ye·che·ra·du	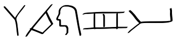	
They approach	qa·re·vu		
and come forward	vay·ye·e·ta·yun		
Each one	eesh	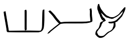	Isaiah 41:6
-	et		
the other	re·e·hu		
helps	ya·zo·ru		
to his brother	u·le·a·chee	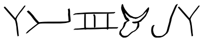	
and says	yo·mar		
“ Be strong ! ”	cha·zaq		
encourages	vay·chaz·zeq	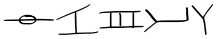	Isaiah 41:7
The craftsman	cha·rash		
-	et		
the goldsmith	tso·reph		
[and] he who wields	ma·cha·leeq	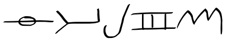	
the hammer	pat·teesh	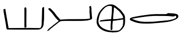	
-	et		
[cheers] him who strikes	ho·w·lem	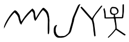	
the anvil	pa·am		
saying	o·mer		
of the welding	lad·de·veq		
is good ”	to·wv		
“ It	hu		
He nails it down	vay·chaz·ze·qe·hu	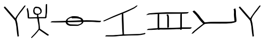	

	ve·mas·me·reem		
so it will not	lo		
be toppled	yim·mo·wt		
“ But you	ve·at·tah		Isaiah 41:8
O Israel	yis·ra·el	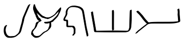	
My servant	av·dee		
Jacob	ya·a·qov		
whom	a·sher		
I have chosen	be·char·tee·kha	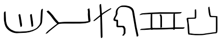	
descendant	ze·ra		
of Abraham	av·ra·ham		
My friend —	o·ha·vee	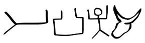	
you from	a·sher		Isaiah 41:9
I brought	he·che·zaq·tee·kha	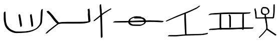	
the ends	miq·tso·wt	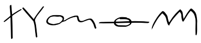	
of the earth	ha·a·rets		
from its farthest corners	u·me·a·tsee·le·ha		
and called you	qe·ra·tee·kha		
I said	va·o·mar		
	le·kha	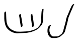	
are My servant ’	av·dee		
‘ You	at·tah		
I have chosen	be·char·tee·kha	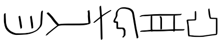	
and not	ve·lo		
rejected you	me·as·tee·kha		
Do not	al		Isaiah 41:10
fear	tee·ra	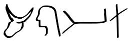	

for	kee	
am with you	im·me·kha	
I	a·nee	
do not	al	
be afraid	tish·ta	
for	kee	
I	a·nee	
am your God	e·lo·he·kha	
I will strengthen you	im·mats·tee·kha	
	aph	
I will surely help you	a·zar·tee·kha	
	aph	
I will uphold you	te·makh·tee·kha	
with My right hand	bee·meen	
of righteousness	tsid·qee	
Behold	hen	Isaiah 41:11
will be ashamed	ye·vo·shu	
and disgraced	ve·yik·ka·le·mu	
all	kol	
who rage	han·ne·che·reem	
against you	bakh	
will be	yih·yu	
reduced to nothing	khe·a·yin	
and will perish	ve·yo·ve·du	
those who contend	an·she	
with you	ree·ve·kha	
You will seek	te·vaq·shem	Isaiah 41:12

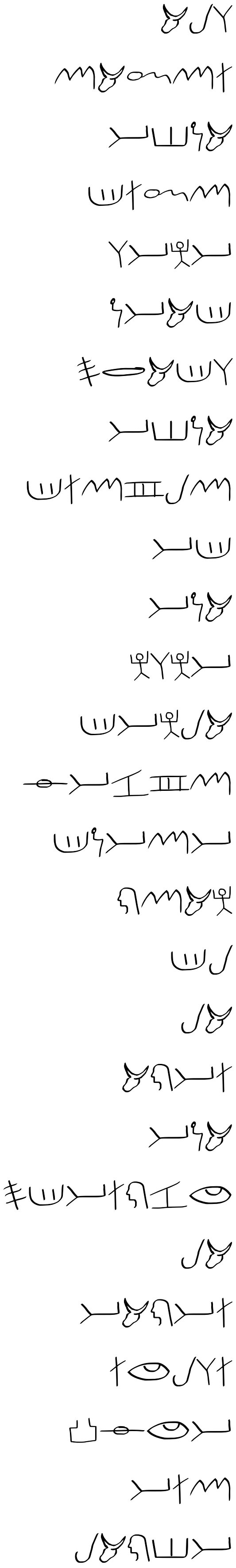

but will not	ve·lo	
find them	tim·tsa·em	
[them]	an·she	
	mats·tsu·te·kha	
will come	yih·yu	
to nothing	khe·a·yin	
	u·khe·e·phes	
against you	an·she	
Those who wage war	mil·cham·te·kha	
For	kee	Isaiah 41:13
I am	a·nee	
the LORD	YHVH	
your God	e·lo·he·kha	
who takes hold	ma·cha·zeeq	
of your right hand	ye·mee·ne·kha	
and tells	ha·o·mer	
you :	le·kha	
Do not	al	
fear	tee·ra	
I	a·nee	
will help you	a·zar·tee·kha	
Do not	al	Isaiah 41:14
fear	tee·re·ee	
O worm	to·w·la·at	
of Jacob	ya·a·qov	
O few men	me·te	
of Israel	yis·ra·el	

I	a·nee	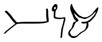	
will help you ”	a·zar·teekh		
declares	ne·um		
the LORD	YHVH		
“ Your Redeemer	ve·go·a·lekh		
is the Holy	qe·do·wosh		
One of Israel	yis·ra·el	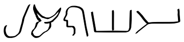	
Behold	hin·neh	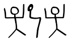	Isaiah 41:15
I will make you	sam·teekh		
into a threshing sledge	le·mo·w·rag		
[and] sharp	cha·ruts		
new	cha·dash		
with	ba·al		
many teeth	pee·phee·yo·wt		
You will thresh	ta·dush		
the mountains	ha·reem	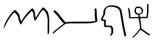	
and crush them	ve·ta·doq	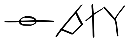	
the hills	u·ge·va·o·wt	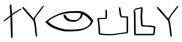	
to chaff	kam·mots		
and reduce	ta·seem	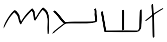	
You will winnow them	tiz·rem		Isaiah 41:16
and a wind	ve·ru·ach	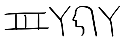	
will carry them away	tis·sa·em		
a gale	u·se·a·rah		
will scatter	ta·pheets	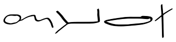	
them	o·w·tam		
But you	ve·at·tah		

will rejoice	ta·geel	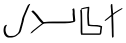	
in the LORD	ba·YHVH	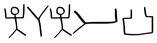	
in the Holy	biq·do·wosh	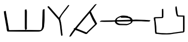	
One of Israel	yis·ra·el	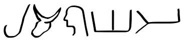	
you will glory	tit·hal·lal	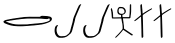	
The poor	ha·a·nee·yeem	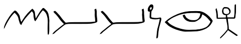	Isaiah 41:17
and needy	ve·ha·ev·yo·w·neem	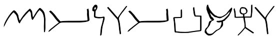	
seek	me·vaq·sheem	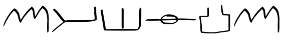	
water	ma·yim	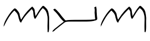	
but there is none	va·a·yin		
their tongues	le·sho·w·nam		
with thirst	bats·tsa·ma		
are parched	na·shat·tah		
I	a·nee	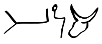	
the LORD	YHVH		
will answer them	e·e·nem		
I, the God	e·lo·he		
of Israel	yis·ra·el	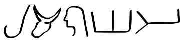	
will not	lo		
forsake them	e·ez·vem		
I will open	eph·tach		Isaiah 41:18
on	al		
the barren heights	she·pha·yeem	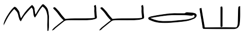	
rivers	ne·ha·ro·wt		
in the middle	u·ve·to·wkh		
of the valleys	be·qa·o·wt	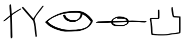	
and fountains	ma·ya·no·wt	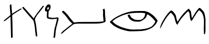	

I will turn	a·seem	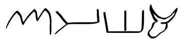	
the desert	mid·bar	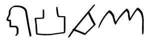	
into a pool	la·a·gam	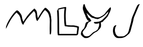	
of water	ma·yim	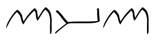	
land	ve·e·rets	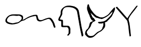	
and the dry	tsee·yah	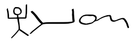	
into flowing springs	le·mo·w·tsa·e	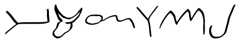	
	ma·yim	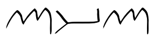	
I will plant	et·ten	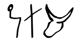	Isaiah 41:19
in the wilderness	bam·mid·bar	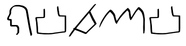	
cedars	e·rez	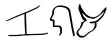	
acacias	shit·tah	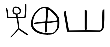	
myrtles	va·ha·das	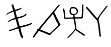	
trees	ve·ets	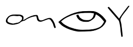	
and olive	sha·men	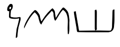	
I will set	a·seem	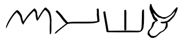	
in the desert	ba·a·ra·vah	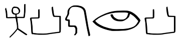	
cypresses	be·ro·wosh	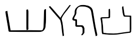	
elms	tid·har	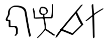	
and boxwood	u·te·ash·shur	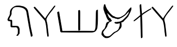	
together	yach·daw	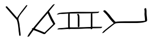	
so that	le·ma·an	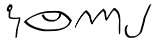	Isaiah 41:20
may see	yir·u	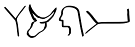	
and know	ve·ye·de·u	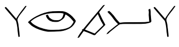	
may consider	ve·ya·see·mu	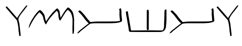	
and understand	ve·yas·kee·lu	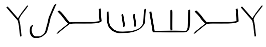	
all	yach·daw	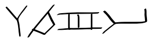	

that	kee	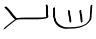	
the hand	yad	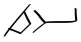	
of the LORD	YHVH		
has done	a·se·tah		
this	zot		
and the Holy	u·qe·do·wosh	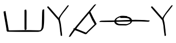	
One of Israel	yis·ra·el	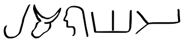	
has created it ”	be·ra·ah		
“ Present	qa·re·vu		Isaiah 41:21
your case ”	ree·ve·khem	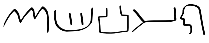	
says	yo·mar		
the LORD	YHVH		
“ Submit	hag·gee·shu	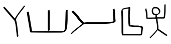	
your arguments ”	a·tsu·mo·w·te·khem		
says	yo·mar		
the King	me·lekh	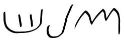	
of Jacob	ya·a·qov		
“ Let them come	yag·gee·shu	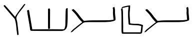	Isaiah 41:22
and tell	ve·yag·gee·du		
us	la·nu		
-	et		
what	a·sher		
will happen	tiq·re·nah		
the former things	ha·ri·sho·no·wt		
	mah	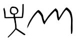	
	hen·nah		
Tell	hag·gee·du	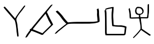	

so that we may reflect on	ve·na·see·mah	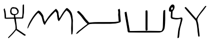	
them	lib·be·nu	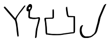	
and know	ve·ne·de·ah		
the outcome	a·cha·ree·tan	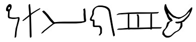	
Or	o		
what is coming	hab·ba·o·wt		
announce to us	hash·mee·u·nu	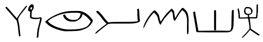	
Tell us	hag·gee·du	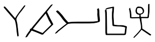	Isaiah 41:23
the things	ha·o·tee·yo·wt		
that are to come	le·a·cho·wr	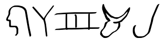	
so that we may know	ve·ne·de·ah		
that	kee	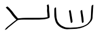	
are gods	e·lo·heem		
you	at·tem		
Yes	aph		
do something good	te·tee·vu	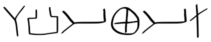	
or evil	ve·ta·re·u		
that we may look on together in dismay	ve·nish·ta·ah		
	ve·ni·ra	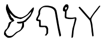	
	yach·daw	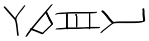	
Behold	hen		Isaiah 41:24
you	at·tem		
are nothing	me·a·yin		
and your work	u·pha·a·le·khem		
is of no value	me·a·pha		
is detestable	to·w·e·vah		

Anyone who chooses	yiv·char	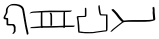	
you	ba·khem		
I have raised up	ha·ee·ro·w·tee	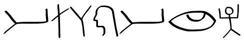	Isaiah 41:25
[one] from the north	mits·tsa·pho·wn		
and he has come —	vay·yat	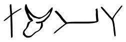	
one from the east	mim·miz·rach		
	she·mesh		
who calls on	yiq·ra	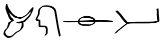	
My name	vish·mee	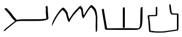	
He will march over	ve·ya·vo	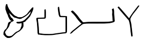	
rulers	se·ga·neem	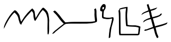	
as if	ke·mo	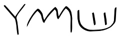	
they were mortar	cho·mer	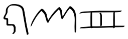	
like	u·khe·mo	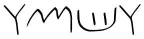	
a potter	yo·w·tser		
who treads	yir·mas		
the clay	teet	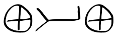	
Who	mee	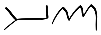	Isaiah 41:26
has declared [this]	hig·geed	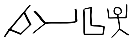	
from the beginning	me·rosh		
so that we may know	ve·ne·da·ah		
and from times past	u·mil·le·pha·neem		
so that we may say :	ve·no·mar		
‘ He was right ’?	tsad·deeq	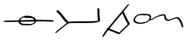	
	aph		
No	en	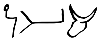	
one announced it	mag·geed	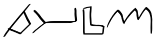	

	aph		
no one	en	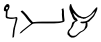	
foretold it	mash·mee·a		
	aph		
no	en	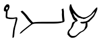	
one heard	sho·me·a		
your words	im·re·khem	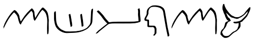	
I was the first to tell	ri·sho·wn		Isaiah 41:27
Zion :	le·tsee·yo·wn		
‘ Look	hin·neh		
here they are !’	hin·nam	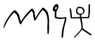	
to Jerusalem	ve·lee·ru·sha·lim		
a herald of good news	me·vas·ser	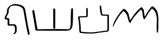	
And I gave	et·ten		
When I look	ve·e·re		Isaiah 41:28
there is no	ve·en		
one	eesh	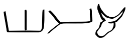	
among them	u·me·el·leh		
there is no	ve·en		
counselor	yo·w·ets		
when I ask them	ve·esh·a·lem		
they have nothing to say	ve·ya·shee·vu	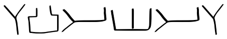	
	da·var		
See	hen		Isaiah 41:29
[they are] all	kul·lam	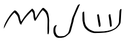	
a delusion	a·ven		
amount to nothing	e·phes		

their works	ma·a·se·hem	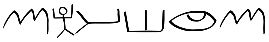	
as the wind [”]	ru·ach		
are as empty	va·to·hu		
their images	nis·ke·hem	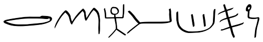	
[“] Here is	hen		Isaiah 42:1
My Servant	av·dee	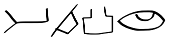	
whom I uphold	et·makh		
	bo		
My Chosen One	be·chee·ree	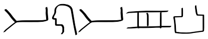	
delights	ra·tse·tah		
[in whom] My soul	naph·shee	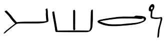	
I will put	na·tat·tee		
My Spirit	ru·chee	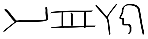	
on Him	a·law	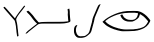	
justice	mish·pat		
to the nations	lag·go·w·yim		
[and] He will bring	yo·w·tsee		
He will not	lo		Isaiah 42:2
cry out	yits·aq		
[or]	ve·lo		
raise [His voice]	yis·sa		
nor	ve·lo		
heard	yash·mee·a		
in the streets	ba·chuts		
make His voice	qo·w·lo	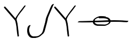	
reed	qa·neh	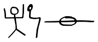	Isaiah 42:3
A bruised	ra·tsuts		

He will not	lo		
break	yish·bo·wr		
wick	u·phish·tah	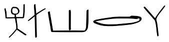	
and a smoldering	khe·hah		
He will not	lo		
extinguish	ye·khab·ben·nah		
He will faithfully	le·e·met		
bring forth	yo·w·tsee		
justice	mish·pat		
He will not	lo		Isaiah 42:4
grow weak	yikh·heh		
	ve·lo		
or discouraged	ya·ruts		
before	ad		
He has established	ya·seem	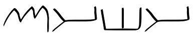	
on the earth	ba·a·rets		
justice	mish·pat		
In His law	u·le·to·w·ra·to		
the islands	ee·yeem	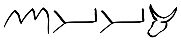	
will put their hope ”	ye·ya·che·lu	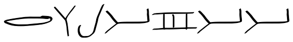	
This is what	koh	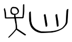	Isaiah 42:5
says —	a·mar		
God	ha·el		
the LORD	YHVH		
He who created	bo·w·re		
the heavens	hash·sha·ma·yim	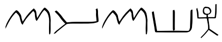	
and stretched them out	ve·no·w·te·hem	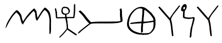	

who spread out	ro·qa	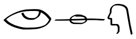	
the earth	ha·a·rets		
and its offspring	ve·tse·e·tsa·e·ha		
who gives	no·ten	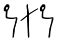	
breath	ne·sha·mah		
to the people	la·am		
on it	a·le·ha	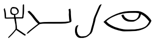	
and life	ve·ru·ach	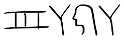	
to those who walk	la·ho·le·kheem		
in it :	bah		
“ I	a·nee	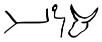	Isaiah 42:6
the LORD	YHVH		
have called you	qe·ra·tee·kha		
for a righteous purpose	ve·tse·deq		
and I will take hold	ve·ach·zeq	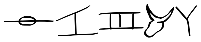	
of your hand	be·ya·de·kha	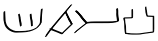	
I will keep you	ve·ets·tsa·re·kha		
and appoint you	ve·et·ten·kha		
to be a covenant	liv·reet		
for the people	am		
and a light	le·o·wr		
to the nations	go·w·yim	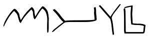	
to open	liph·qo·ach	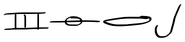	Isaiah 42:7
the eyes	e·na·yim	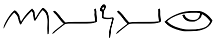	
of the blind	iw·ro·wt		
to bring	le·ho·w·tsee		
out of the dungeon	mim·mas·ger		

prisoners	as·seer		
house	mib·bet		
out from the prison	ke·le	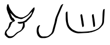	
and those sitting	yo·she·ve		
in darkness	cho·shekh		
I	a·nee	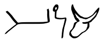	Isaiah 42:8
am the LORD	YHVH	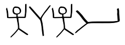	
that	hu		
is My name !	she·mee		
My glory	u·khe·vo·w·dee		
to another	le·a·cher		
I will not	lo		
yield	et·ten		
or My praise	u·te·hil·la·tee	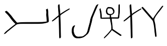	
to idols	lap·pe·see·leem	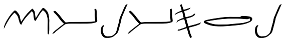	
the former things	ha·ri·sho·no·wt		Isaiah 42:9
Behold	hin·neh		
have happened	va·u		
new things	va·cha·da·sho·wt		
and now I	a·nee	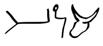	
declare	mag·geed	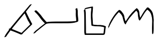	
Before	be·te·rem		
they spring forth	tits·mach·nah	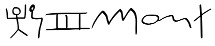	
I proclaim them	ʾash·mīʿ		
to you ”	et·khem	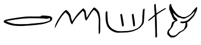	
Sing	shee·ru	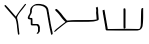	Isaiah 42:10
to the LORD	la·YHVH	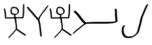	

song —	sheer	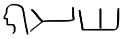	
a new	cha·dash		
His praise	te·hil·la·to	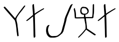	
from the ends	miq·tseh	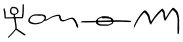	
of the earth —	ha·a·rets		
you who go down	yo·wr·de		
to the sea	hay·yam	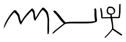	
and all that is in it	u·me·lo·o		
you islands	ee·yeem	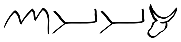	
and all who dwell in them	ve·yo·she·ve·hem		
raise their voices	yis·u		Isaiah 42:11
Let the desert	mid·bar		
and its cities	ve·a·raw		
[let] the villages	cha·tse·reem		
	te·shev	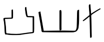	
of Kedar [cry aloud]	qe·dar	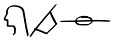	
sing for joy	ya·ron·nu		
Let the people	yo·she·ve		
of Sela	se·la		
from the mountaintops	me·rosh		
	ha·reem	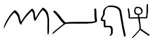	
let them cry out	yits·va·chu		
Let them give	ya·see·mu	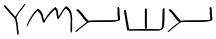	Isaiah 42:12
to the LORD	la·YHVH	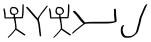	
glory	ka·vo·wd		
His praise	u·te·hil·la·to		
in the islands	ba·ee·yeem	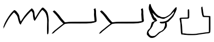	

and declare	yag·gee·du	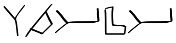	
The LORD	YHVH	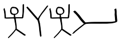	Isaiah 42:13
like a mighty one	kag·gib·bo·wr	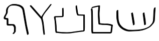	
goes forth	ye·tse	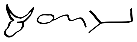	
like a warrior	ke·eesh	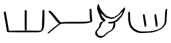	
	mil·cha·mo·wt	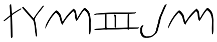	
He stirs up	ya·eer	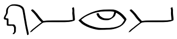	
His zeal	qin·ah	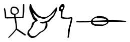	
He shouts	ya·ree·a	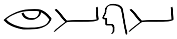	
yes	aph	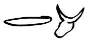	
He roars	yats·ree·ach	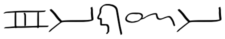	
over	al	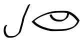	
His enemies :	o·ye·vaw	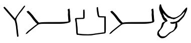	
in triumph	yit·gab·bar	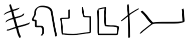	
“ I have kept silent	he·che·she·tee	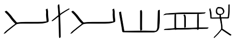	Isaiah 42:14
from ages past	me·o·w·lam	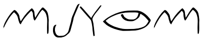	
I have remained quiet	a·cha·reesh	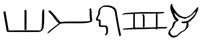	
and restrained	et·ap·paq	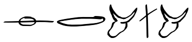	
like a woman in labor	kay·yo·w·le·dah	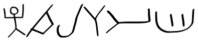	
But now I will groan	eph·eh	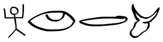	
gasp	esh·shom	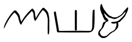	
and pant	ve·esh·aph	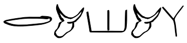	
I will at once	ya·chad	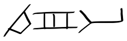	
I will lay waste	a·cha·reev	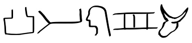	Isaiah 42:15
the mountains	ha·reem	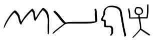	
and hills	u·ge·va·o·wt	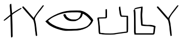	
all	ve·khal	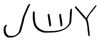	

their vegetation	es·bam	
and dry up	o·w·veesh	
I will turn	ve·sam·tee	
the rivers	ne·ha·ro·wt	
into dry land	la·ee·yeem	
the marshes	va·a·gam·meem	
and drain	o·w·veesh	
I will lead	ve·ho·w·lakh·tee	Isaiah 42:16
the blind	iw·reem	
by a way	be·de·rekh	
they did not	lo	
know	ya·da·u	
paths	bin·tee·vo·wt	
on unfamiliar	lo	
	ya·de·u	
I will guide them	ad·ree·khem	
I will turn	a·seem	
darkness	mach·shakh	
before them	liph·ne·hem	
into light	la·o·wr	
and rough places	u·ma·a·qash·sheem	
into level ground	le·mee·sho·wr	
These	el·leh	
things	had·de·va·reem	
I will do for them	a·see·tim	
and I will not	ve·lo	
forsake them	a·zav·teem	

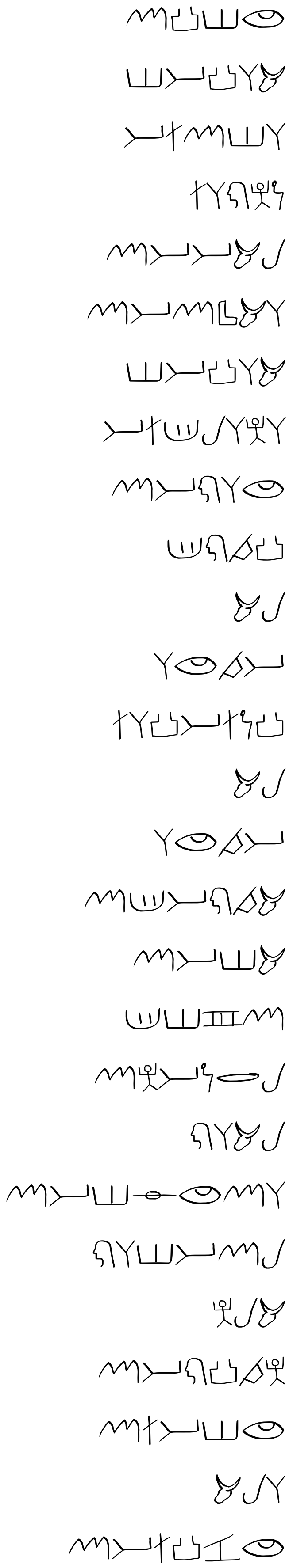

will be turned	na·so·gu		Isaiah 42:17
back	a·cho·wr	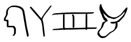	
shame	ye·vo·shu	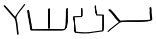	
in utter	vo·shet	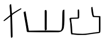	
But those who trust	hab·bo·te·cheem	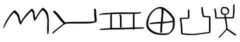	
in idols	bap·pa·sel		
and say	ha·o·me·reem		
to molten images	le·mas·se·khah		
‘ You	at·tem		
are our gods ! ’	e·lo·he·nu	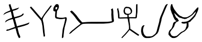	
you deaf [ones]	ha·che·re·sheem		Isaiah 42:18
Listen	she·ma·u		
you blind [ones]	ve·ha·iw·reem		
look	hab·bee·tu	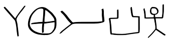	
that you may see !	lir·o·wt		
Who	mee	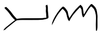	Isaiah 42:19
is blind	iw·ver		
but	kee	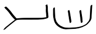	
	im		
My servant	av·dee	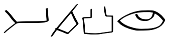	
or deaf	ve·che·resh		
like the messenger	ke·mal·a·khee		
I am sending ?	esh·lach	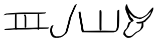	
Who	mee	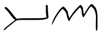	
is blind	iw·ver		
like My covenant partner	kim·shul·lam		
or blind	ve·iw·ver		

like the servant	ke·e·ved	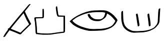	
of the LORD ?	YHVH	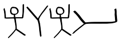	
Though seeing	ra·ʾī·ta	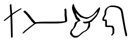	Isaiah 42:20
many things	rab·bo·wt	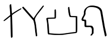	
you do not	ve·lo	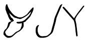	
keep watch	tish·mor	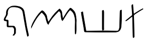	
are open	pa·qo·w·ach	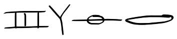	
Though your ears	a·ze·na·yim	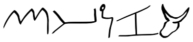	
you do not	ve·lo	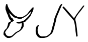	
hear ”	yish·ma	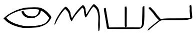	
The LORD	YHVH	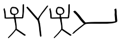	Isaiah 42:21
was pleased	cha·phets	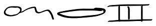	
for the sake of	le·ma·an	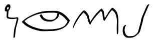	
His righteousness	tsid·qo	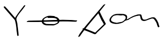	
to magnify	yag·deel	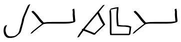	
His law	to·w·rah	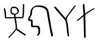	
and make it glorious	ve·ya·deer	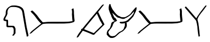	
But this	ve·hu	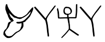	Isaiah 42:22
is a people	am	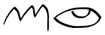	
plundered	ba·zuz	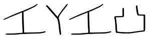	
and looted	ve·sha·sui	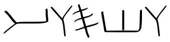	
trapped	ha·phe·ach	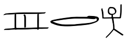	
in caves	ba·chu·reem	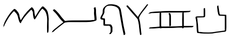	
all	kul·lam	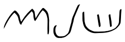	
in dungeons	u·ve·vat·te	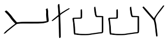	
	khe·la·eem	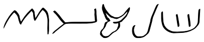	
or imprisoned	ha·che·ba·u	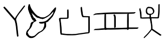	

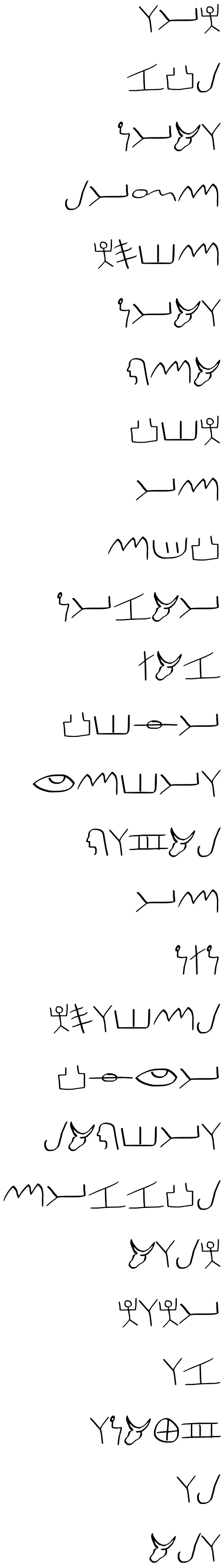

They have become	ha·yu	
plunder	la·vaz	
with no	ve·en	
one to rescue them	mats·tseel	
and loot	me·shis·sah	
with no	ve·en	
one to say	o·mer	
“ Send them back ! ”	ha·shav	
Who	mee	Isaiah 42:23
among you	va·khem	
will pay attention	ya·a·zeen	
to this ?	zot	
[Who] will listen	yaq·shiv	
and obey	ve·yish·ma	
hereafter ?	le·a·cho·wr	
Who	mee	Isaiah 42:24
gave	na·tan	
up for spoil	lim·sho·sɛh	
Jacob	ya·a·qov	
and Israel	ve·yis·ra·el	
to the plunderers ?	le·vo·ze·zeem	
Was it not	ha·lo·w	
the LORD	YHVH	
against whom	zu	
we have sinned	cha·ta·nu	
?	lo	
	ve·lo	

They were unwilling	a·vu	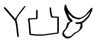	
in His ways	vid·ra·khaw		
to walk	ha·lo·wkh		
and they would not	ve·lo		
obey	sha·me·u		
His law	be·to·w·ra·to		
So He poured out	vay·yish·pokh	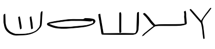	Isaiah 42:25
on them	a·law	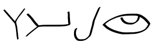	
His furious	che·mah	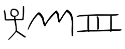	
anger	ap·po		
and the fierceness	ve·e·zuz		
of battle	mil·cha·mah	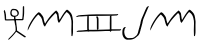	
in flames	vat·te·la·ha·te·hu		
It enveloped them	mis·sa·veev	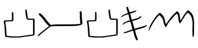	
but they did not	ve·lo		
understand	ya·da		
it consumed them	vat·tiv·ar	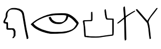	
	bo		
but they did not	ve·lo		
take	ya·seem	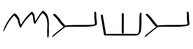	
it to	al		
heart	lev	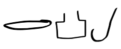	
Now	ve·at·tah		Isaiah 43:1
this is what	koh	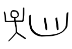	
says —	a·mar		
the LORD	YHVH	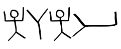	
He who created you	bo·ra·a·kha		

O Jacob	ya·a·qov		
and He who formed you	ve·yo·tser·kha		
O Israel :	yis·ra·el	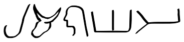	
“ Do not	al		
fear	tee·ra	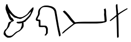	
for	kee	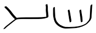	
I have redeemed you	ge·al·tee·kha	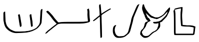	
I have called	qa·ra·tee		
you by your name	ve·shim·kha		
Mine !	lee	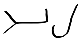	
you are	at·tah		
When	kee	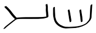	Isaiah 43:2
you pass	ta·a·vor		
through the waters	bam·ma·yim	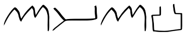	
will be with you	it·te·kha	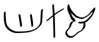	
I	a·nee	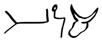	
and [when you go through] the rivers	u·van·ne·ha·ro·wt		
they will not	lo		
overwhelm you	yish·te·phu·kha	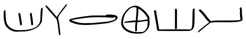	
When	kee	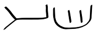	
you walk	te·lekh	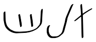	
through	be·mo		
the fire	esh		
you will not	lo		
be scorched	tik·ka·veh		
the flames	ve·le·ha·vah		
will not	lo		

set you ablaze	tiv·ar		
	bakh	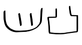	
For	kee	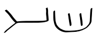	Isaiah 43:3
I [am]	a·nee	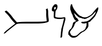	
the LORD	YHVH	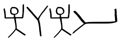	
your God	e·lo·he·kha	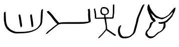	
the Holy	qe·do·wosh		
One of Israel	yis·ra·el	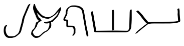	
your Savior	mo·wo·shee·e·kha	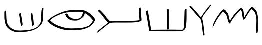	
I give	na·tat·tee		
[for] your ransom	kha·phe·re·kha		
Egypt	mits·ra·yim	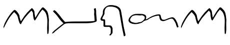	
Cush	kush		
and Seba	u·se·va		
in your place	tach·te·kha	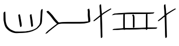	
Because	me·a·sher		Isaiah 43:4
you are precious	ya·qar·ta	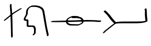	
in My sight	ve·e·nay	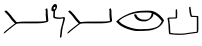	
and honored	nikh·bad·ta		
and [because] I	va·a·nee		
love you	a·hav·tee·kha		
I will give	ve·et·ten		
men	a·dam		
in exchange for you	tach·te·kha	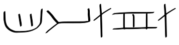	
and nations	u·le·um·meem	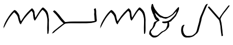	
in place of	ta·chat		
your life	naph·she·kha	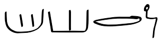	

Do not	al		Isaiah 43:5
be afraid	tee·ra	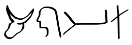	
for	kee	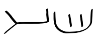	
am with you	it·te·kha	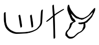	
I	a·nee	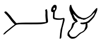	
from the east	mim·miz·rach		
I will bring	a·vee	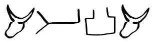	
your offspring	zar·e·kha		
from the west	u·mim·ma·a·rav		
and gather you	a·qab·be·tse·ka		
I will say	o·mar		Isaiah 43:6
to the north	lats·tsa·pho·wn		
‘ Give them up ! ’	te·nee	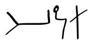	
and to the south	u·le·te·man	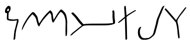	
‘ Do not	al		
hold them back ! ’	tikh·la·ee		
Bring	ha·vee·ee	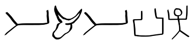	
My sons	va·nay	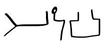	
from afar	me·ra·cho·wq	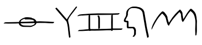	
and My daughters	u·ve·no·w·tay		
from the ends	miq·tseh	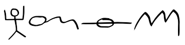	
of the earth —	ha·a·rets		
everyone	kol	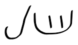	Isaiah 43:7
called	han·niq·ra	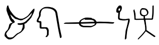	
by My name	vish·mee		
for My glory	ve·likh·vo·w·dee		
and created	be·ra·tee		

whom I have indeed formed	ye·tsar·tee	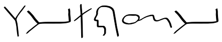	
	aph		
[and] made ”	a·see·tee	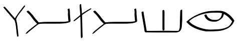	
Bring out	ho·w·tsee		Isaiah 43:8
a people	am		
but are blind	iw·ver		
eyes	ve·e·na·yim	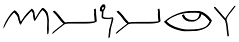	
who have	yesh	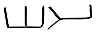	
but are deaf	ve·che·re·sheem		
and who have ears	ve·a·ze·na·yim	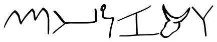	
	la·mo		
All	kal		Isaiah 43:9
the nations	hag·go·w·yim	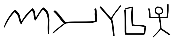	
gather	niq·be·tsu	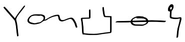	
together	yach·daw	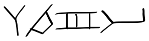	
assemble	ve·ye·a·se·phu		
and the peoples	le·um·meem		
Who	mee	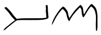	
among them	va·hem		
can declare	yag·geed	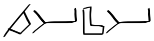	
this	zot		
the former things ?	ve·ri·sho·no·wt		
and proclaim to us	yash·mee·u·nu		
Let them present	yit·te·nu	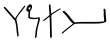	
their witnesses	e·de·hem	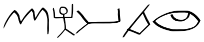	
to vindicate them	ve·yits·da·qu		
so that others may hear	ve·yish·me·u	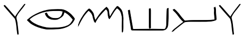	

and say	ve·yo·me·ru		
“ It is true ”	e·met	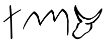	
“ You	at·tem		Isaiah 43:10
are My witnesses”	e·day	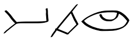	
declares	ne·um		
the LORD	YHVH		
“ and My servant	ve·av·dee		
whom	a·sher		
I have chosen	ba·cha·re·tee		
so that	le·ma·an		
you may consider	te·de·u		
and believe	ve·ta·a·mee·nu	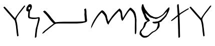	
Me	lee	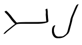	
and understand	ve·ta·vee·nu	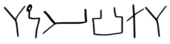	
that	kee	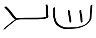	
I	a·nee	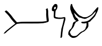	
am He	hu		
Before Me	le·pha·nay		
no	lo		
was formed	no·w·tsar		
god	el		
and after Me	ve·a·cha·ray		
none	lo		
will come	yih·yeh	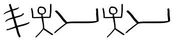	
I	a·no·khee		Isaiah 43:11
yes I	a·no·khee		
am the LORD	YHVH		

and there is no	ve·en	
but Me	mib·bal·a·day	
Savior	mo·wo·shee·a	
I	a·no·khee	Isaiah 43:12
alone decreed	hig·gad·tee	
and saved	ve·ho·wo·sha·tee	
and proclaimed —	ve·hish·ma·tee	
[I,] and not	ve·en	
among you	ba·khem	
some foreign god	zar	
So you	ve·at·tem	
are My witnesses ”	e·day	
declares	ne·um	
the LORD	YHVH	
“ that I	va·a·nee	
am God	el	
Even	gam	Isaiah 43:13
from eternity	mee·yo·wm	
I [am]	a·nee	
He	hu	
and none	ve·en	
out of My hand	mee·ya·dee	
can deliver	mats·tseel	
When I act	eph·al	
who	u·mee	
can reverse it ? ”	ye·shee·ven·nah	
Thus	koh	Isaiah 43:14

says	a·mar	
the LORD	YHVH	
your Redeemer	go·al·khem	
the Holy	qe·do·wosh	
One of Israel :	yis·ra·el	
“ For your sake	le·ma·an·khem	
I will send	shil·lach·tee	
to Babylon	va·ve·lah	
and bring them	ve·ho·w·rad·tee	
as fugitives	va·ree·cheem	
all	kul·lam	
even the Chaldeans	ve·khas·deem	
in the ships	ba·o·nee·yo·wt	
in which they rejoice	rin·na·tam	
I	a·nee	Isaiah 43:15
am the LORD	YHVH	
your Holy One	qe·do·wo·she·khem	
the Creator	bo·w·re	
of Israel	yis·ra·el	
[and] your King ”	mal·ke·khem	
Thus	koh	Isaiah 43:16
says	a·mar	
the LORD	YHVH	
who makes	han·no·w·ten	
in the sea	bay·yam	
a way	da·rekh	
waters	u·ve·ma·yim	

through the surging	az·zeem	𐤏𐤆𐤉𐤌	
and a path	ne·tee·vah	𐤍𐤕𐤉𐤁𐤄	
who brings out	ham·mo·w·tsee	𐤄𐤌𐤅𐤑𐤉𐤀	Isaiah 43:17
the chariots	re·khev	𐤓𐤊𐤁	
and horses	va·sus	𐤅𐤎𐤅𐤎	
the armies	cha·yil	𐤇𐤉𐤋	
and warriors	ve·iz·zuz	𐤅𐤏𐤆𐤅𐤆	
together	yach·daw	𐤉𐤇𐤃𐤅	
to lie down	yish·ke·vu	𐤉𐤔𐤊𐤁𐤅	
never	bal	𐤁𐤋	
to rise again	ya·qu·mu	𐤉𐤒𐤅𐤌𐤅	
to be extinguished	da·a·khu	𐤃𐤏𐤊𐤅	
like a wick :	kap·pish·tah	𐤊𐤐𐤔𐤕𐤄	
snuffed out	kha·vu	𐤊𐤁𐤅	
“ Do not	al	𐤀𐤋	Isaiah 43:18
call to mind	tiz·ke·ru	𐤕𐤆𐤊𐤓𐤅	
the former things	ri·sho·no·wt	𐤓𐤀𐤔𐤍𐤅𐤕	
to the things of old	ve·qad·mo·nee·yo·wt	𐤅𐤒𐤃𐤌𐤍𐤉𐤅𐤕	
pay no	al	𐤀𐤋	
attention	tit·bo·na·nu	𐤕𐤕𐤁𐤍𐤍𐤅	
Behold	hin·nee	𐤄𐤍𐤍𐤉	Isaiah 43:19
I am about to do	o·seh	𐤏𐤔𐤄	
something new	cha·da·shah	𐤇𐤃𐤔𐤄	
even now	at·tah	𐤏𐤕𐤄	
it is coming	tits·mach	𐤕𐤑𐤌𐤇	
Do you not	ha·lo·w	𐤄𐤋𐤅𐤀	
see it ?	te·da·u·ha	𐤕𐤃𐤏𐤅𐤄	

Indeed	aph	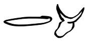	
I will make	a·seem	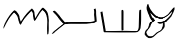	
in the wilderness	bam·mid·bar	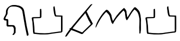	
a way	de·rekh	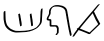	
in the desert	bee·shi·mo·wn	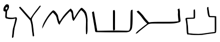	
[and] streams	ne·ha·ro·wt	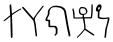	
will honor Me	te·khab·be·de·nee	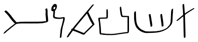	Isaiah 43:20
The beasts	chay·yat	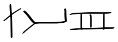	
of the field	has·sa·deh	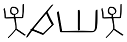	
the jackals	tan·neem	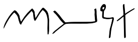	
and	u·ve·no·wt	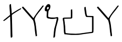	
the ostriches	ya·a·nah	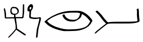	
because	kee	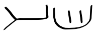	
I provide	na·tat·tee	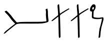	
in the wilderness	vam·mid·bar	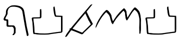	
water	ma·yim	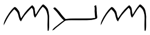	
[and] rivers	ne·ha·ro·wt	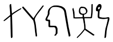	
in the desert	bee·shee·mon	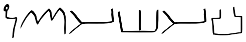	
to give drink	le·hash·qo·wt	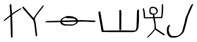	
people	am·mee	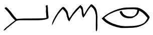	
to My chosen	ve·chee·ree	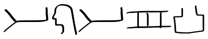	
The people	am	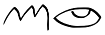	Isaiah 43:21
	zu	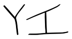	
I formed	ya·tsar·tee	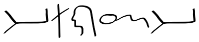	
for Myself	lee	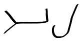	
My praise	te·hil·la·tee	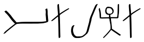	
will declare	ye·sap·pe·ru	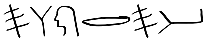	

But you have not	ve·lo	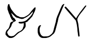	Isaiah 43:22
on Me	o·tee	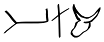	
called	qa·ra·ta	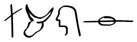	
O Jacob	ya·a·qov	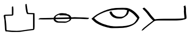	
because	kee	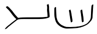	
you have grown weary	ya·ga·ta	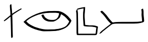	
of Me	bee	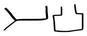	
O Israel	yis·ra·el	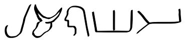	
You have not	lo	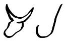	Isaiah 43:23
brought	he·ve·ta	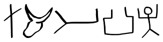	
Me	lee	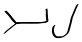	
sheep	seh	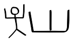	
for burnt offerings	o·lo·te·kha	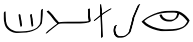	
with your sacrifices	u·ze·va·che·kha	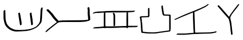	
I have not	lo	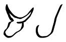	
nor honored Me	khib·bad·ta·nee	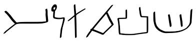	
	lo	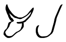	
burdened you	he·e·vad·tee·kha	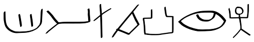	
with offerings	be·min·chah	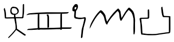	
nor	ve·lo	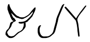	
wearied	ho·w·ga·tee·kha	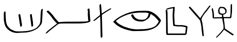	
you with frankincense	bil·vo·w·nah	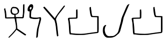	
	lo	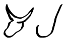	Isaiah 43:24
You have not bought	qa·nee·ta	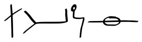	
Me	lee	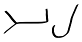	
with [your] silver	vak·ke·seph	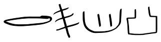	
sweet cane	qa·neh	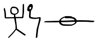	

with the fat	ve·che·lev	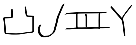	
of your sacrifices	ze·va·che·kha	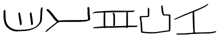	
nor	lo		
satisfied Me	hir·vee·ta·nee	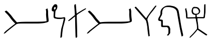	
But	akh		
you have burdened Me	he·e·vad·ta·nee		
with your sins	be·chat·to·w·te·kha		
you have wearied Me	ho·w·ga·ta·nee		
with your iniquities	ba·a·wo·no·te·kha		
I	a·no·khee		Isaiah 43:25
yes I	a·no·khee		
am He	hu		
who blots out	mo·cheh	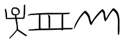	
your transgressions	phe·sha·e·kha		
for My own sake	le·ma·a·nee		
your sins	ve·chat·to·te·kha		
no more	lo		
and remembers	ez·kor	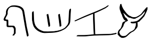	
Remind Me	haz·kee·re·nee	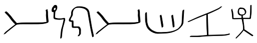	Isaiah 43:26
let us argue the matter	nish·sha·phe·tah		
together	ya·chad	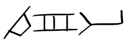	
State your case	sap·per		
you	at·tah		
so that	le·ma·an		
may be vindicated	tits·daq		
father	a·vee·kha	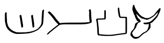	Isaiah 43:27

Your first	ha·ri·sho·wn	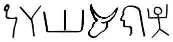	
sinned	cha·ta	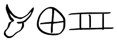	
and your spokesmen	u·me·lee·tse·kha	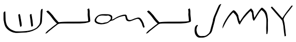	
rebelled	pa·she·u	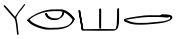	
against Me	vee	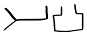	
So I will disgrace	va·a·chal·lel	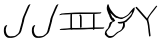	Isaiah 43:28
the princes	sa·re	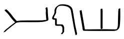	
of your sanctuary	qo·desh	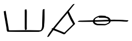	
and I will devote	ve·et·te·nah	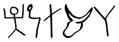	
to destruction	la·che·rem	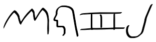	
Jacob	ya·a·qov	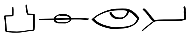	
and Israel	ve·yis·ra·el	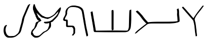	
to reproach ”	le·gid·du·pheem	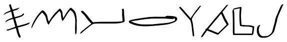	
But now	ve·at·tah	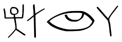	Isaiah 44:1
listen	she·ma	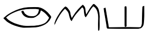	
O Jacob	ya·a·qov	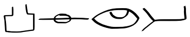	
My servant	av·dee	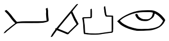	
Israel	ve·yis·ra·el	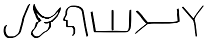	
whom I have chosen	ba·char·tee	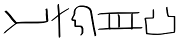	
	vo	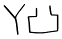	
This	koh	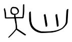	Isaiah 44:2
is the word	a·mar	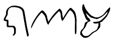	
of the LORD	YHVH	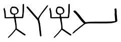	
your Maker	o·se·kha	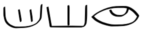	
who formed you	ve·yo·tser·kha	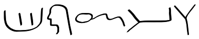	
from the womb	mib·be·ten	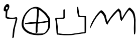	
[and] who will help you :	ya·ze·re·ka	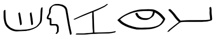	

“ Do not	al		
be afraid	tee·ra	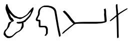	
My servant	av·dee	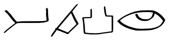	
O Jacob	ya·a·qov	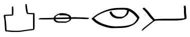	
Jeshurun	vee·shu·run		
whom I have chosen	ba·char·tee	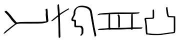	
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For	kee	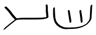	Isaiah 44:3
I will pour	ets·tsaq		
water	ma·yim	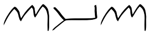	
on	al		
the thirsty land	tsa·me		
and currents	ve·no·ze·leem	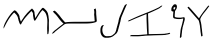	
on	al		
the dry ground	yab·ba·shah	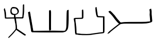	
I will pour out	ets·tsoq		
My Spirit	ru·chee	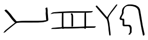	
on	al		
your descendants	zar·e·kha		
and My blessing	u·vir·kha·tee	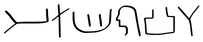	
on	al		
your offspring	tse·e·tsa·e·kha		
They will sprout	ve·tsa·me·chu		Isaiah 44:4
among	be·ven	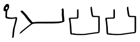	
the grass	cha·tseer		
like willows	ka·a·ra·veem		
by	al		

flowing	yiv·le	𐤉𐤁𐤋𐤉	
streams	ma·yim	𐤌𐤉𐤌	
One	zeh	𐤆𐤄	Isaiah 44:5
will say	yo·mar	𐤉𐤀𐤌𐤓	
to the LORD’	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
‘ I [belong]	a·nee	𐤀𐤍𐤉	
another	ve·zeh	𐤅𐤆𐤄	
will call himself	yiq·ra	𐤉𐤒𐤓𐤀	
by the name	ve·shem	𐤁𐤔𐤌	
of Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
and still another	ve·zeh	𐤅𐤆𐤄	
will write	yikh·tov	𐤉𐤊𐤕𐤁	
on his hand	ya·do	𐤉𐤃𐤅	
‘ The LORD’s ’	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the name	u·ve·shem	𐤅𐤁𐤔𐤌	
of Israel ”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and will take	ye·khan·neh	𐤉𐤊𐤍𐤄𐤟	
Thus	koh	𐤊𐤄	Isaiah 44:6
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the King	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and Redeemer	ve·go·a·lo	𐤅𐤂𐤀𐤋𐤅	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts :	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
“ I	a·nee	𐤀𐤍𐤉	
am the first	ri·sho·wn	𐤓𐤀𐤔𐤅𐤍	

and I am	va·a·nee		
the last	a·cha·ro·wn	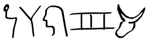	
but Me	u·mib·bal·a·day		
and there is no	en	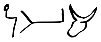	
God	e·lo·heem		
Who then [is]	u·mee		Isaiah 44:7
like Me ?	kha·mo·w·nee		
Let him say so !	yiq·ra	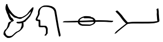	
Let him declare	ve·yag·gee·de·ha	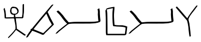	
[his] case	ve·ya·re·khe·ha		
before Me	lee	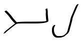	
since I established	mis·su·mee		
people	am		
an ancient	o·w·lam		
the things to come	ve·o·tee·yo·wt	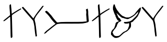	
and what	va·a·sher		
is to take place	ta·vo·nah		
Let him foretell	yag·gee·du	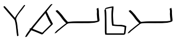	
	la·mo		
Do not	al		Isaiah 44:8
tremble	tiph·cha·du	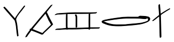	
[or]	ve·al		
fear	tir·hu		
Have I not	ha·lo	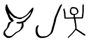	
long ago ?	me·az		
told you	hish·ma·tee·kha		
and declared it	ve·hig·gad·tee	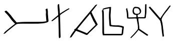	

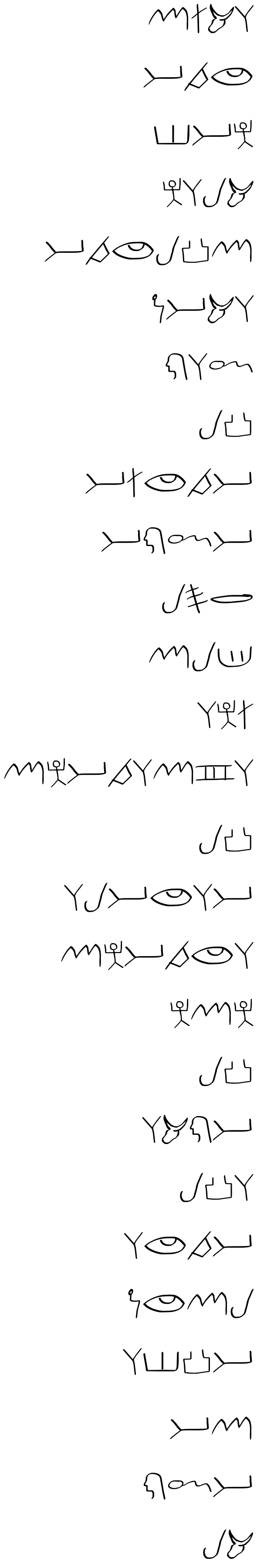

You	ve·at·tem	
are My witnesses !	e·day	
Is there	ha·yesh	
any God	e·lo·w·ah	
but Me ?	mib·bal·a·day	
There is no	ve·en	
other Rock	tsur	
not one ”	bal	
I know	ya·da·e·tee	
makers	yo·tse·re	Isaiah 44:9
of idols	phe·sel	
All	kul·lam	
are nothing	to·hu	
and the things they treasure	va·cha·mu·de·hem	
	bal	
are worthless	yo·w·ee·lu	
Their witnesses	ve·e·de·hem	
	hēm·mah	
fail to	bal	
see	yir·u	
	u·val	
or comprehend	ye·de·u	
so	le·ma·an	
they are put to shame	ye·vo·shu	
Who	mee	Isaiah 44:10
fashions	ya·tsar	
a god	el	

an idol	u·phe·sel	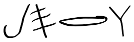	
or casts	na·sakh	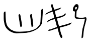	
nothing ?	le·vil·tee	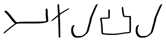	
which profits him	ho·w·eel	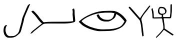	
Behold	hen		Isaiah 44:11
all	kal	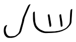	
his companions	cha·ve·raw	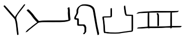	
will be put to shame	ye·vo·shu	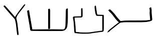	
for the craftsmen	ve·cha·ra·sheem	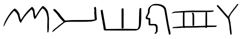	
themselves	hem·mah	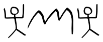	
are only human	me·a·dam	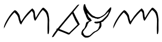	
assemble	yit·qab·be·tsu	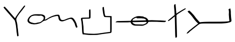	
Let them all	khul·lam	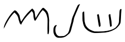	
and take their stand	ya·a·mo·du	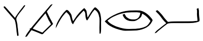	
be brought to terror	yiph·cha·du	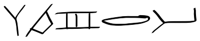	
and shame	ye·vo·shu	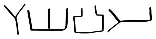	
they will all	ya·chad	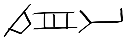	
The blacksmith	cha·rash	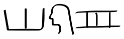	Isaiah 44:12
	bar·zel	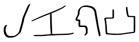	
takes a tool	ma·a·tsad	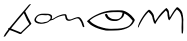	
and labors	u·pha·al	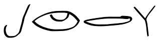	
over the coals	bap·pe·cham	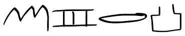	
with hammers	u·vam·maq·qa·vo·wt	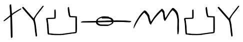	
he fashions [an idol]	yits·tse·re·hu	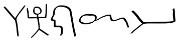	
and forges [it]	vay·yiph·a·le·hu	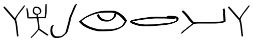	
arms	biz·ro·w·a	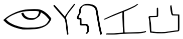	
with his strong	ko·cho	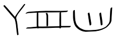	

Yet	gam		
he grows hungry	ra·ev		
	ve·en		
and loses his strength	ko·ach		
he fails	lo		
to drink	sha·tah		
water	ma·yim	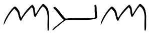	
and grows faint	vay·yee·aph	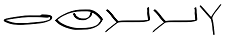	
The woodworker	cha·rash		Isaiah 44:13
	e·tseem		
extends	na·tah		
a measuring line	qaw	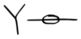	
he marks it out	ye·ta·a·re·hu		
with a stylus	vas·se·red		
he shapes	ya·a·se·hu		
it with chisels	bam·maq·tsu·o·wt	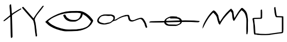	
it with a compass	u·vam·me·chu·gah		
and outlines	ye·ta·o·re·hu		
He fashions it	vay·ya·a·se·hu		
in the likeness	ke·tav·neet		
of man	eesh	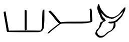	
in all his glory	ke·tiph·e·ret		
like man	a·dam		
that it may dwell	la·she·vet		
in a shrine	ba·yit	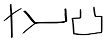	
He cuts down	likh·rat		Isaiah 44:14
	lo		

cedars	a·ra·zeem	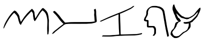	
or retrieves	vay·yiq·qach	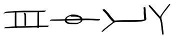	
a cypress	tir·zah	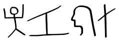	
or oak	ve·al·lo·wn		
He lets it grow strong	vay·am·mets		
	lo		
among the trees	ba·a·tse	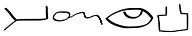	
of the forest	ya·ar		
He plants	na·ta		
a laurel	ʾo·rɛn		
and the rain	ve·ge·shem		
makes it grow	ye·gad·del		
It serves	ve·ha·yah	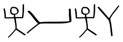	Isaiah 44:15
for man	le·a·dam		
as fuel	le·va·er	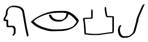	
He takes	vay·yiq·qach	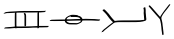	
some of it	me·hem		
to warm himself	vay·ya·cham	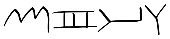	
and	aph		
he kindles a fire	yas·seeq	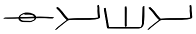	
and bakes	ve·a·phah		
[his] bread	la·chem	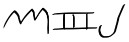	
he even	aph		
fashions it	yiph·al		
into a god	el		
and worships it	vay·yish·ta·chu		
he makes	a·sa·hu		

an idol	phe·sel	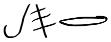	
and bows down	vay·yis·gad	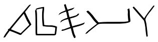	
to it	la·mo	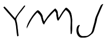	
half	chets·yo	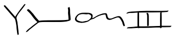	Isaiah 44:16
He burns	sa·raph	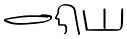	
of it in	be·mo	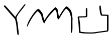	
the fire	esh	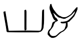	
on	al	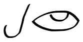	
that half	chets·yo	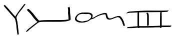	
meat	ba·sar	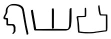	
He eats	yo·khel	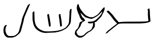	
and he roasts	yits·leh	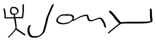	
the roast	tsa·lee	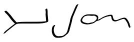	
and is satisfied	ve·yis·ba	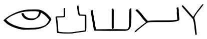	
Indeed	aph	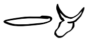	
he warms himself	ya·chom	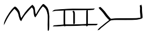	
and says	ve·yo·mar	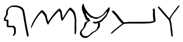	
“ Ah !	he·ach	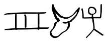	
I am warm	cham·mo·w·tee	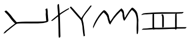	
I see	ra·ee·tee	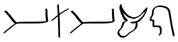	
the fire ”	ur	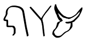	
From the rest	u·she·e·ree·to	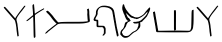	Isaiah 44:17
a god	le·el	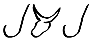	
he makes	a·sah	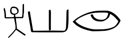	
his graven image	le·phis·lo	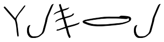	
He bows down to it	yis·god	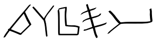	
	lo	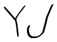	

and worships	ve·yish·ta·chu		
he prays	ve·yit·pal·lel		
to it	e·law	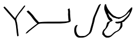	
and says	ve·yo·mar		
“ Save me	hats·tsee·le·nee	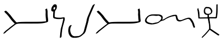	
for	kee	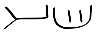	
are my god ”	e·lee	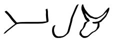	
you	at·tah		
They do not	lo		Isaiah 44:18
comprehend	ya·de·u		
[or]	ve·lo		
discern	ya·vee·nu	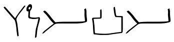	
for	kee	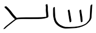	
He has shut	tach	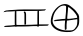	
so they cannot see	me·re·o·wt		
their eyes	e·ne·hem	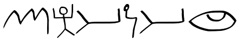	
so they cannot understand	me·has·keel		
and [closed] their minds	lib·bo·tam		
And no one	ve·lo		Isaiah 44:19
considers	ya·sheev	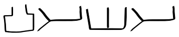	
in	el		
his heart	lib·bo	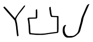	
no	ve·lo		
one has the knowledge	da·at		
	ve·lo		
or insight	te·vu·nah		

to say	le·mor	
half	chets·yo	
“ I burned	sa·raph·tee	
of it in	ve·mo	
the fire	esh	
and I	ve·aph	
baked	a·phee·tee	
on	al	
its coals	ge·cha·law	
bread	le·chem	
I roasted	ets·leh	
meat	va·sar	
and I ate	ve·o·khel	
with the rest of it ?	ve·yit·ro	
something detestable	le·to·w·e·vah	
Shall I make	e·e·seh	
to a block	le·vul	
of wood ? ”	ets	
Shall I bow down	es·go·wd	
He feeds on	ro·eh	Isaiah 44:20
ashes	e·pher	
heart	lev	
His deluded	hu·tal	
has led him astray	hit·ta·hu	
and he cannot	ve·lo	
deliver	yats·tseel	
-	et	

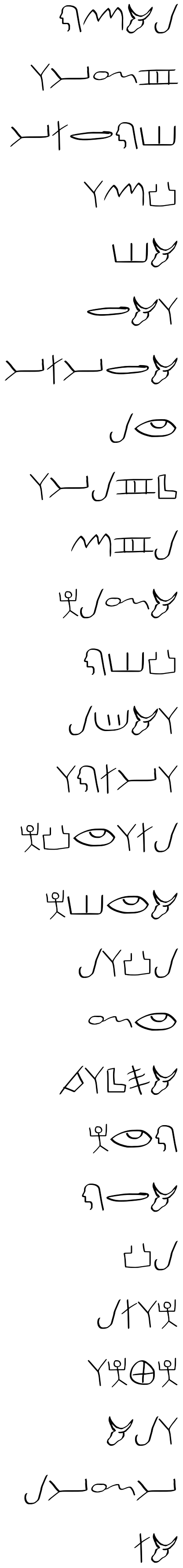

himself	naph·sho		
[or]	ve·lo		
say	yo·mar		
“ Is not	ha·lo·w		
a lie ? ”	she·qer	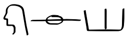	
this thing in my right hand	bee·mee·nee	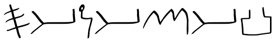	
Remember	ze·khar	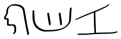	Isaiah 44:21
these things	el·leh	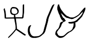	
O Jacob	ya·a·qov		
O Israel	ve·yis·ra·el		
for	kee	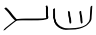	
are My servant	av·dee	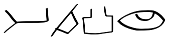	
you	at·tah		
I have made you	ye·tsar·tee·kha		
are My servant	e·ved	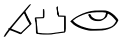	
	lee	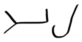	
[and] you	at·tah		
O Israel	yis·ra·el	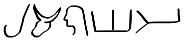	
[I] will never	lo		
forget [you]	tin·na·she·nee	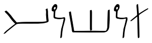	
I have blotted out	ma·chee·tee	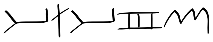	Isaiah 44:22
like a cloud	kha·av		
your transgressions	pe·sha·e·kha		
like a mist	ve·khe·a·nan		
and your sins	chat·to·w·te·kha		
Return	shu·vah		
to Me	e·lay	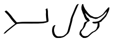	

for	kee	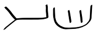	
I have redeemed you	ge·al·tee·kha	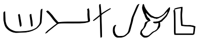	
Sing for joy	ran·nu		Isaiah 44:23
O heavens	sha·ma·yim	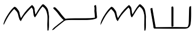	
for	kee	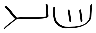	
has done this	a·sah		
the LORD	YHVH		
shout aloud	ha·ree·u	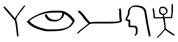	
O depths	tach·tee·yo·wt		
of the earth	a·rets		
Break forth	pits·chu		
O mountains	ha·reem	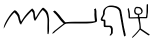	
in song	rin·nah		
you forests	ya·ar		
and all your	ve·khal		
trees	ets		
	bo		
For	kee	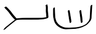	
has redeemed	ga·al		
the LORD	YHVH		
Jacob	ya·a·qov	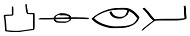	
in Israel	u·ve·yis·ra·el		
and revealed His glory	yit·pa·ar		
Thus	koh	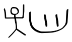	Isaiah 44:24
says	a·mar		
the LORD	YHVH		
your Redeemer	go·a·le·kha		

who formed you	ve·yo·tser·kha		
from the womb :	mib·ba·ten		
“ I	a·no·khee		
am the LORD	YHVH		
who has made	o·seh		
all things	kol	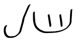	
who alone stretched out	no·teh		
the heavens	sha·ma·yim	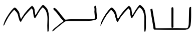	
	le·vad·dee	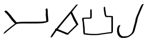	
spread out	ro·qa	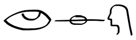	
the earth	ha·a·rets		
who by Myself	mī	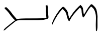	
	ʾit·tī	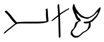	
who foils	me·pher		Isaiah 44:25
the signs	o·to·wt		
of false prophets	bad·deem	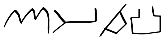	
diviners	ve·qo·se·meem		
and makes fools of	ye·ho·w·lel	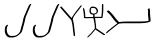	
who confounds	me·sheev	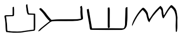	
the wise	cha·kha·meem		
	a·cho·wr	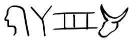	
and turns their knowledge	ve·da·tam		
into nonsense	ye·sak·kel	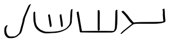	
who confirms	me·qeem	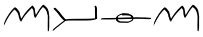	Isaiah 44:26
the message	de·var		
of His servant	av·do		
the counsel	va·a·tsat		

of His messengers	mal·a·khaw	𐤌𐤋𐤀𐤊𐤉𐤅	
and fulfills	yash·leem	𐤉𐤔𐤋𐤉𐤌	
who says	ha·o·mer	𐤄𐤀𐤌𐤓	
of Jerusalem	lee·ru·sha·lim	𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
‘ She will be inhabited ’	tu·shav	𐤕𐤅𐤔𐤁	
and of the cities	u·le·a·re	𐤅𐤋𐤏𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
‘ They will be rebuilt	tib·ba·ne·nah	𐤕𐤁𐤍𐤉𐤍𐤄	
their ruins ’	ve·cha·re·vo·w·te·ha	𐤅𐤇𐤓𐤁𐤅𐤕𐤉𐤄	
and I will restore	a·qo·w·mem	𐤀𐤒𐤅𐤌𐤌	
who says	ha·o·mer	𐤄𐤀𐤌𐤓	Isaiah 44:27
to the depths of the sea	lats·tsu·lah	𐤋𐤑𐤅𐤋𐤄	
‘ Be dry	cho·ra·vee	𐤇𐤓𐤁𐤉	
your currents ’	ve·na·ha·ro·ta·yikh	𐤅𐤍𐤄𐤓𐤕𐤉𐤊	
and I will dry up	o·w·veesh	𐤀𐤅𐤁𐤉𐤔	
who says	ha·o·mer	𐤄𐤀𐤌𐤓	Isaiah 44:28
of Cyrus	le·kho·w·resh	𐤋𐤊𐤅𐤓𐤔	
‘ My shepherd	ro·ee	𐤓𐤏𐤉	
all	ve·khal	𐤅𐤊𐤋	
that I desire ’	cheph·tsee	𐤇𐤐𐤑𐤉	
will fulfill	yash·lim	𐤉𐤔𐤋𐤌	
who says	ve·le·mor	𐤅𐤋𐤀𐤌𐤓	
of Jerusalem	lee·ru·sha·lim	𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
‘ She will be rebuilt ’	tib·ba·neh	𐤕𐤁𐤍𐤄	
and of the temple	ve·he·khal	𐤅𐤄𐤉𐤊𐤋	
‘ Let its foundation be laid ’”	tiw·va·sed	𐤕𐤅𐤎𐤃𐤎	

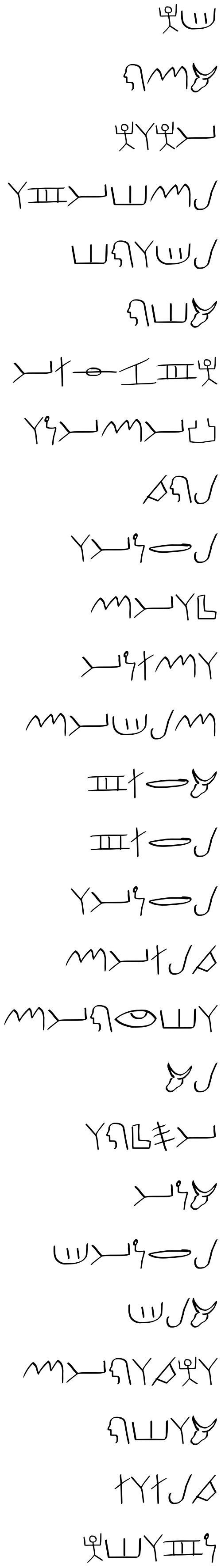

This is what	koh	Isaiah 45:1
says	a·mar	
the LORD	YHVH	
His anointed	lim·shee·cho	
to Cyrus	le·kho·w·resh	
-	a·sher	
I have grasped	he·che·zaq·tee	
whose right hand	vee·mee·no	
to subdue	le·rad	
before him	le·pha·naw	
nations	go·w·yim	
	u·ma·te·ne	
kings	me·la·kheem	
to disarm	a·phat·te·ach	
to open	liph·to·ach	
before him	le·pha·naw	
the doors	de·la·ta·yim	
so that the gates	u·she·a·reem	
will not	lo	
be shut :	yis·sa·ge·ru	
“ I	a·nee	Isaiah 45:2
before you	le·pha·ne·kha	
will go	e·lekh	
the mountains	va·ha·du·reem	
and level	ʾo·shir	
the gates	dal·to·wt	
of bronze	ne·chu·shah	

I will break down	a·shab·ber	
the bars	u·ve·ree·che	
of iron	var·zel	
and cut through	a·gad·de·a	
I will give	ve·na·tat·tee	Isaiah 45:3
you	le·kha	
the treasures	o·wts·ro·wt	
of darkness	cho·shekh	
and the riches hidden	u·mat·mu·ne	
in secret places	mis·ta·reem	
so that	le·ma·an	
you may know	te·da	
that	kee	
I [am]	a·nee	
the LORD	YHVH	
who calls	haq·qo·w·re	
you by name	ve·shim·kha	
the God	e·lo·he	
of Israel	yis·ra·el	
For the sake	le·ma·an	Isaiah 45:4
My servant	av·dee	
of Jacob	ya·a·qov	
and Israel	ve·yis·ra·el	
My chosen one	be·chee·ree	
I call	va·eq·ra	
you	le·kha	
by name	bish·me·kha	

I have given you a title of honor	a·khan·ne·kha	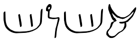	
though you have not	ve·lo		
known Me	ye·da·ta·nee		
I	a·nee	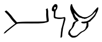	Isaiah 45:5
am the LORD	YHVH		
and there is no	ve·en		
other	o·wd		
but Me	zu·la·tee		
there is no	en	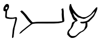	
God	e·lo·heem		
I will equip you for battle	a·az·zer·kha		
though you have not	ve·lo		
known Me	ye·da·ta·nee		
so that	le·ma·an		Isaiah 45:6
all may know	ye·de·u		
from where the sun rises	mim·miz·rach		
	she·mesh		
to where it sets	u·mim·ma·a·ra·vah		
that	kee	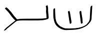	
there is none	e·phes		
but Me	bil·a·day		
I	a·nee	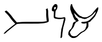	
am the LORD	YHVH		
and there is no	ve·en		
other	o·wd		
I form	yo·w·tser		Isaiah 45:7

the light	o·wr	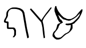	
and create	u·vo·w·re	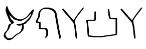	
the darkness	cho·shekh	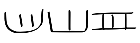	
I bring	o·seh	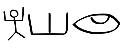	
prosperity	sha·lo·wm	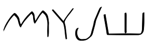	
and create	u·vo·w·re	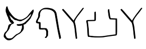	
calamity	ra	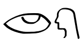	
I	a·nee	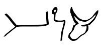	
the LORD	YHVH	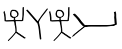	
do	o·seh	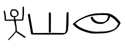	
all	khal	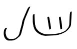	
these things	el·leh	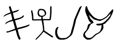	
Drip down	har·ee·phu	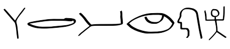	Isaiah 45:8
O heavens	sha·ma·yim	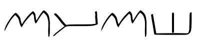	
from above	mim·ma·al	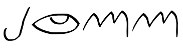	
and let the skies	u·she·cha·qeem	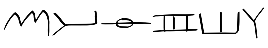	
pour down	yiz·ze·lu	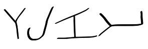	
righteousness	tse·deq	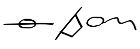	
open up	tiph·tach	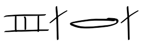	
Let the earth	e·rets	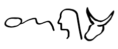	
may sprout	ve·yiph·ru	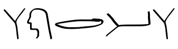	
that salvation	ye·sha	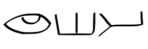	
and righteousness	u·tse·da·qah	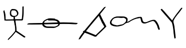	
spring up	tats·mee·ach	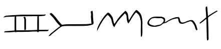	
with it	ya·chad	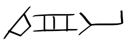	
I	a·nee	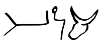	
the LORD	YHVH	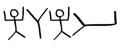	

have created it	be·ra·tee		
Woe	ho·w		Isaiah 45:9
to him who quarrels	rav		
-	et		
with his Maker —	yo·tse·ro		
one clay pot	che·res	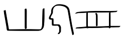	
	et		
among many	char·se	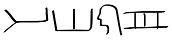	
	a·da·mah		
ask	ha·yo·mar		
Does the clay	cho·mer	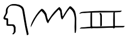	
the potter	le·yo·tse·ro		
‘ What	mah		
are you making ? ’	ta·a·seh		
Does your work say	u·pha·a·le·kha		
‘ He has no	en	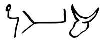	
hands	ya·da·yim	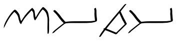	
’?	lo	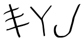	
Woe	ho·w		Isaiah 45:10
to him who says	o·mer		
to his father	le·av		
‘ What	mah		
have you begotten ? ’	to·w·leed	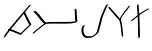	
or to his mother	u·le·ish·shah		
‘ What	mah		
have you brought forth ? ’”	te·chee·leen	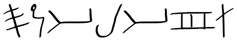	
Thus	koh		Isaiah 45:11

says	a·mar	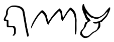	
the LORD	YHVH	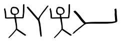	
the Holy	qe·do·wosh	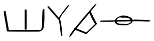	
One of Israel	yis·ra·el	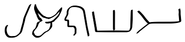	
and its Maker :	ve·yo·tse·ro	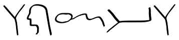	
“ How dare you	ha·o·tee·yo·wt	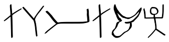	
question Me	she·a·lu·nee	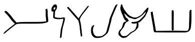	
about	al	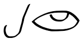	
My sons	ba·nay	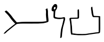	
in	ve·al	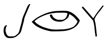	
the work	po·al	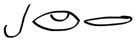	
of My hands ?	ya·day	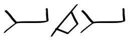	
or instruct Me	te·tsaw·wu·nee	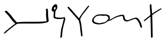	
It is I	a·no·khee	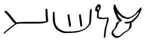	Isaiah 45:12
who made	a·see·tee	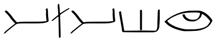	
the earth	e·rets	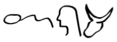	
man	ve·a·dam	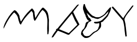	
upon it	a·le·ha	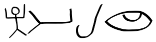	
and created	va·ra·tee	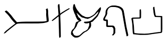	
	a·nee	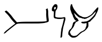	
It was My hands	ya·day	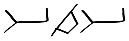	
that stretched out	na·tu	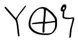	
the heavens	sha·ma·yim	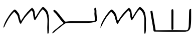	
all	ve·khal	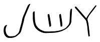	
their host	tse·va·am	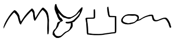	
and I ordained	tsiw·ve·tee	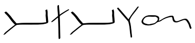	
I	a·no·khee	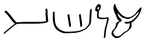	Isaiah 45:13

will raise up [Cyrus]	ha·ee·ro·ti·hu	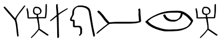	
in righteousness	ve·tse·deq		
all	ve·khal		
his ways [straight]	de·ra·khaw		
and I will make	a·yash·sher	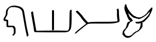	
He	hu		
will rebuild	yiv·neh	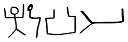	
My city	ee·ree	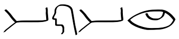	
and set My exiles	ve·ga·lu·tee		
free	ye·shal·le·ach	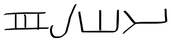	
but not	lo		
for payment	vim·cheer	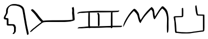	
[or]	ve·lo		
reward	ve·sho·chad	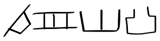	
says	a·mar		
the LORD	YHVH		
of Hosts ”	tse·va·o·wt		
This is what	koh	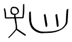	Isaiah 45:14
says :	a·mar		
the LORD	YHVH		
“ The products	ye·gee·a	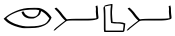	
of Egypt	mits·ra·yim		
and the merchandise	u·se·char	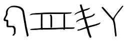	
of Cush	kush		
along with the Sabeans	u·se·va·eem		
men	an·she		
of stature	mid·dah		

to you	a·la·yikh	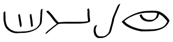	
will come over	ya·a·vo·ru		
yours	ve·lakh	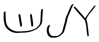	
and will be	yih·yu		
they will trudge behind	a·cha·ra·yikh	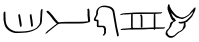	
you	ye·le·khu	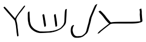	
in chains	baz·ziq·qeem	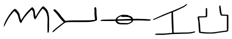	
they will come over	ya·a·vo·ru		
to you	ve·e·la·yikh	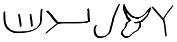	
and bow down	yish·ta·chaw·wu	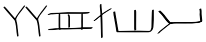	
to you :	e·la·yikh	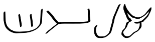	
They will confess	yit·pal·la·lu		
is indeed	akh		
with you	bakh	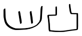	
‘ God	el		
and there is no	ve·en		
other	o·wd		
there is no	e·phes		
other God ’”	e·lo·heem		
Truly	a·khen		Isaiah 45:15
You	at·tah		
are a God	el		
who hides Himself	mis·tat·ter		
O God	e·lo·he		
of Israel	yis·ra·el	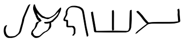	
the Savior	mo·wo·shee·a	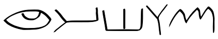	
be put to shame	bo·wo·shu		Isaiah 45:16

and	ve·gam		
humiliated	nikh·le·mu	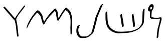	
They will all	kul·lam	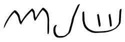	
together	yach·daw	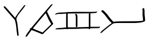	
will depart	ha·le·khu	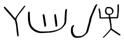	
in disgrace	vak·ke·lim·mah	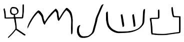	
the makers	cha·ra·she	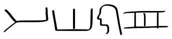	
of idols	tsee·reem		
[But] Israel	yis·ra·el	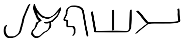	Isaiah 45:17
will be saved	no·wo·sha	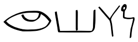	
by the LORD	ba·YHVH	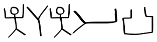	
salvation	te·shu·at		
with an everlasting	o·w·la·meem		
you will not	lo		
be put to shame	te·vo·shu	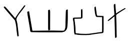	
	ve·lo		
or humiliated	tik·ka·le·mu	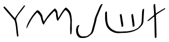	
to	ad		
ages	o·wl·me	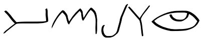	
everlasting	ad		
For	kee	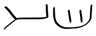	Isaiah 45:18
thus	khoh	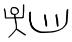	
says	a·mar		
the LORD	YHVH		
who created	bo·w·re		
the heavens —	hash·sha·ma·yim		
He	hu		

[is] God	ha·e·lo·heem
He formed	yo·tser
the earth	ha·a·rets
and fashioned it	ve·o·sah
He	hu
established it	kho·wn·nah
He did not	lo
it to be empty	to·hu
create	ve·ra·ah
it to be inhabited :	la·she·vet
but formed	ye·tsa·rah
“ I	a·nee
am the LORD	YHVH
and there is no	ve·en
other	o·wd
I have not	lo
in secret	vas·se·ter
spoken	dib·bar·tee
from a place	bim·qo·wm
in a land	e·rets
of darkness	cho·shekh
I did not	lo
say	a·mar·tee
to the descendants	le·ze·ra
of Jacob	ya·a·qov
in a wasteland ’	to·hu
‘ Seek Me	vaq·qe·shu·nee

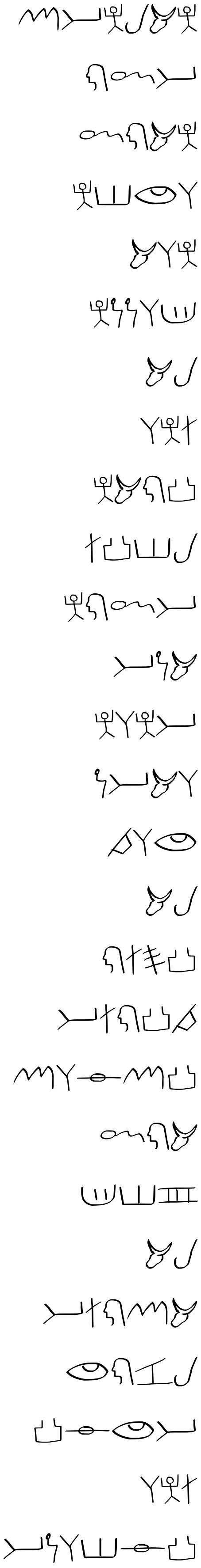

Isaiah 45:19

I	a·nee	𐤀𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
speak	do·ver	𐤃𐤁𐤓	
the truth	tse·deq	𐤑𐤃𐤒	
I say	mag·geed	𐤌𐤂𐤉𐤃	
what is right	me·sha·reem	𐤌𐤉𐤔𐤓𐤉𐤌	
gather together	hiq·qa·ve·tsu	𐤄𐤒𐤁𐤑𐤅	Isaiah 45:20
Come	va·vo·u	𐤅𐤁𐤀𐤅	
and draw near	hit·nag·ge·shu	𐤄𐤕𐤍𐤂𐤔𐤅	
	yach·daw	𐤉𐤇𐤃𐤅	
you fugitives	pe·lee·te	𐤐𐤋𐤉𐤈𐤉	
from the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
	lo	𐤋𐤀	
Ignorant [are]	ya·de·u	𐤉𐤃𐤏𐤅	
those who carry	han·no·se·eem	𐤄𐤍𐤔𐤀𐤉𐤌	
-	et	𐤀𐤕	
of wood	ets	𐤏𐤑	
idols	pis·lam	𐤐𐤎𐤋𐤌	
and pray	u·mit·pal·leem	𐤅𐤌𐤕𐤐𐤋𐤋𐤉𐤌	
to	el	𐤀𐤋	
a god	el	𐤀𐤋	
that cannot	lo	𐤋𐤀	
save	yo·wo·shee·a	𐤉𐤅𐤔𐤉𐤏	
Speak up	hag·gee·du	𐤄𐤂𐤉𐤃𐤅	Isaiah 45:21
and present your case —	ve·hag·gee·shu	𐤅𐤄𐤂𐤉𐤔𐤅	
yes	aph	𐤀𐤐	
let them take counsel	yiw·va·a·tsu	𐤉𐤅𐤏𐤑𐤅	

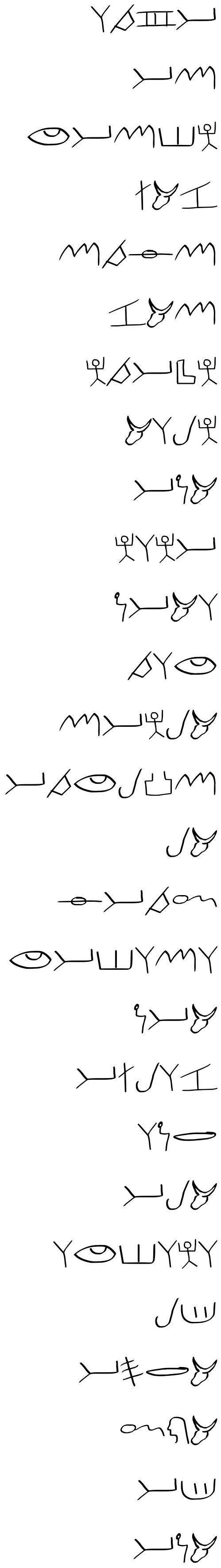

together	yach·daw	
Who	mee	
foretold	hish·mee·a	
this	zot	
long ago ?	miq·qe·dem	
from ancient times ?	me·az	
Who announced it	hig·gee·dah	
Was it not	ha·lo·w	
I	a·nee	
the LORD ?	YHVH	
There is no	ve·en	
other	o·wd	
God	e·lo·heem	
but Me	mib·bal·a·day	
God	el	
a righteous	tsad·deeq	
and Savior	u·mo·wo·shee·a	
there is none	a·yin	
but Me	zu·la·tee	
Turn	pe·nu	Isaiah 45:22
to Me	e·lay	
and be saved	ve·hiw·va·she·u	
all	kal	
the ends	aph·se	
of the earth	a·rets	
for	kee	
I [am]	a·nee	

God	el	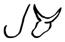	
and there is no	ve·en	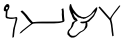	
other	o·wd	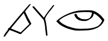	
By Myself	bee	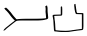	Isaiah 45:23
I have sworn	nish·ba·tee	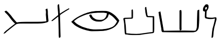	
has gone out	ya·tsa	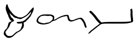	
from My mouth	mip·pee	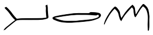	
truth	tse·da·qah	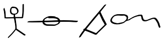	
a word	da·var	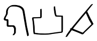	
that will not	ve·lo	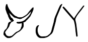	
be revoked	ya·shuv	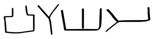	
:	kee	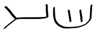	
before Me	lee	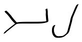	
will bow	tikh·ra	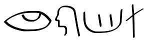	
Every	kal	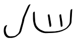	
knee	be·rekh	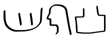	
will swear [allegiance]	tish·sha·va	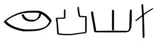	
every	kal	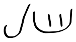	
tongue	la·sho·wn	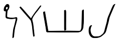	
Surely	akh	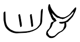	Isaiah 45:24
' In the LORD	ba·YHVH	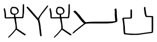	
alone	lee	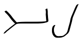	
they will say of Me	a·mar	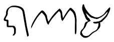	
[are] righteousness	tse·da·qo·wt	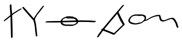	
and strength '"	va·oz	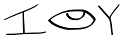	
to Him	a·daw	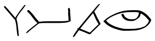	
will come	ya·vo·w	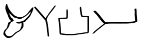	

and be put to shame	ve·ye·vo·shu	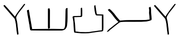	
All	kol	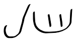	
who rage	han·ne·che·reem	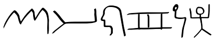	
against Him	bo	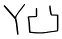	
In the LORD	ba·YHVH	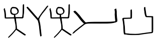	Isaiah 45:25
will be justified	yits·de·qu	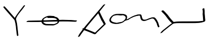	
and will exult	ve·yit·hal·lu	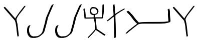	
all	kal	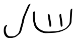	
descendants	ze·ra	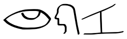	
of Israel	yis·ra·el	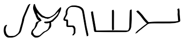	
crouches	ka·ra	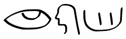	Isaiah 46:1
Bel	bel	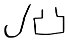	
cowers	qo·res	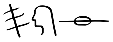	
Nebo	ne·vo	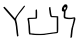	
	ha·yu	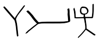	
Their idols	a·tsab·be·hem	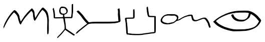	
[weigh down] beasts	la·chay·yah	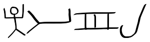	
and cattle	ve·lab·be·he·mah	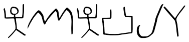	
The images you carry	ne·su·o·te·khem	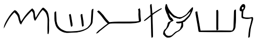	
are burdensome	a·mu·so·wt	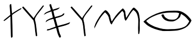	
a load	mas·sa	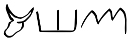	
to the weary [animal]	la·a·ye·phah	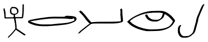	
The gods cower	qa·re·su	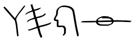	Isaiah 46:2
they crouch	kha·re·u	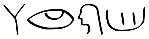	
together	yach·daw	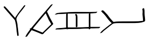	
	lo	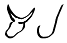	
unable	ya·khe·lu	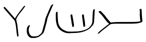	

to relieve	mal·let	
the burden	mas·sa	
but they	ve·naph·sham	
into captivity	bash·she·vee	
themselves go	ha·la·khah	
“ Listen	shim·u	Isaiah 46:3
to Me	e·lay	
O house	bet	
of Jacob	ya·a·qov	
all	ve·khal	
the remnant	she·e·reet	
of the house	bet	
of Israel	yis·ra·el	
who have been sustained	ha·a·mu·seem	
from	min·nee	
the womb	ve·ten	
carried along	han·ne·su·eem	
since	min·nee	
birth	ra·cham	
Even to	ve·ad	Isaiah 46:4
your old age	ziq·nah	
I	a·nee	
will be the same	hu	
when	ve·ad	
you turn gray	shē·vah	
and I	a·nee	
will bear you up	es·bol	

I	a·nee	𐤀𐤍𐤉	
have made you	a·see·tee	𐤏𐤔𐤉𐤕𐤉	
and I	va·a·nee	𐤅𐤀𐤍𐤉	
will carry you	es·sa	𐤀𐤔𐤀	
I	va·a·nee	𐤅𐤀𐤍𐤉	
will sustain you	es·bol	𐤀𐤎𐤁𐤋	
and deliver you	va·a·mal·let	𐤅𐤀𐤌𐤋𐤈	
To whom	le·mee	𐤋𐤌𐤉	Isaiah 46:5
will you liken Me	te·dam·yu·nee	𐤕𐤃𐤌𐤉𐤅𐤍𐤉	
or count Me equal ?	ve·tash·wu	𐤅𐤕𐤔𐤅𐤅	
To whom will you compare Me	ve·tam·shi·lu·nee	𐤅𐤕𐤌𐤔𐤋𐤅𐤍𐤉	
that we should be alike ?	ve·nid·meh	𐤅𐤍𐤃𐤌𐤄	
They pour out	haz·za·leem	𐤄𐤆𐤋𐤉𐤌	Isaiah 46:6
of gold	za·hav	𐤆𐤄𐤁	
their bags	mik·kees	𐤌𐤊𐤉𐤎	
silver	ve·khe·seph	𐤅𐤊𐤎𐤐	
on scales	baq·qa·neh	𐤁𐤒𐤍𐤄	
and weigh out	yish·qo·lu	𐤉𐤔𐤒𐤋𐤅	
they hire	yis·ke·ru	𐤉𐤔𐤊𐤓𐤅	
a goldsmith	tso·w·reph	𐤑𐤅𐤓𐤐	
to fashion it	ve·ya·a·se·hu	𐤅𐤉𐤏𐤔𐤄𐤅	
into a god	el	𐤀𐤋	
so they can bow down	yis·ge·du	𐤉𐤎𐤂𐤃𐤅	
and	aph	𐤀𐤐	
worship	yish·ta·chaw·wu	𐤉𐤔𐤕𐤇𐤅𐤅	
They lift	yis·sa·u·hu	𐤉𐤔𐤀𐤄𐤅	Isaiah 46:7

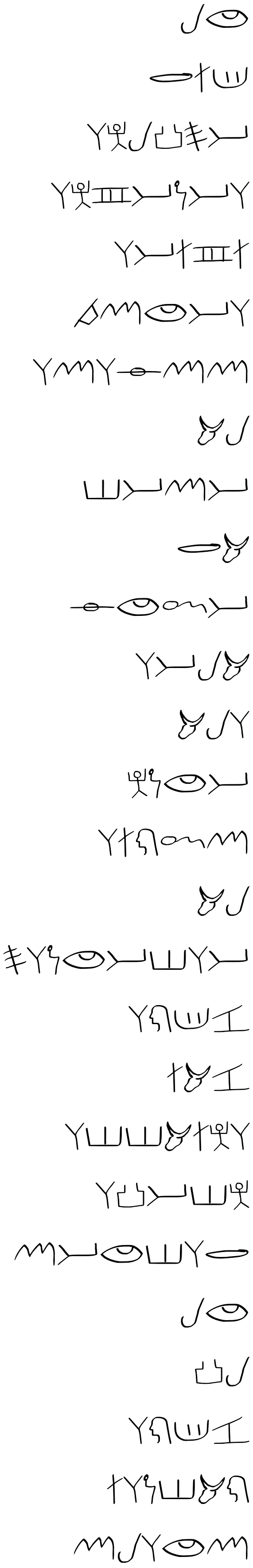

it to	al	
their shoulder	ka·teph	
and carry it along	yis·be·lu·hu	
they set	ve·yan·nee·chu·hu	
it in its place	tach·taw	
and there it stands	ve·ya·a·mod	
that spot	mim·me·qo·w·mo	
not	lo	
budging	ya·meesh	
from	aph	
They cry out	yits·aq	
to it	e·law	
but it does not	ve·lo	
answer	ya·a·neh	
from his troubles	mits·tsa·ra·to	
no one	lo	
it saves	yo·wo·shee·en·nu	
Remember	zikh·ru	Isaiah 46:8
this	zot	
and be brave	ve·hit·o·sha·shu	
take	ha·shee·vu	
you transgressors !	pho·wo·she·eem	
it to	al	
heart	lev	
Remember	zikh·ru	Isaiah 46:9
what happened	ri·sho·no·wt	
long ago	me·o·w·lam	

for	kee	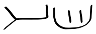	
I	a·no·khee	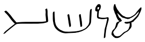	
am God	el	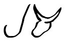	
and there is no	ve·en	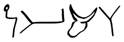	
other	o·wd	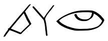	
I am God	e·lo·heem	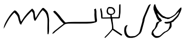	
and [there is] none	ve·e·phes	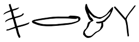	
like Me	ka·mo·w·nee	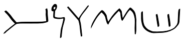	
I declare	mag·geed	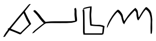	Isaiah 46:10
from the beginning	me·re·sheet	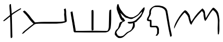	
the end	a·cha·reet	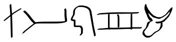	
and ancient times	u·miq·qe·dem	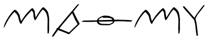	
from what	a·sher	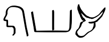	
is still	lo	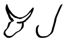	
to come	na·a·su	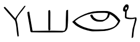	
I say	o·mer	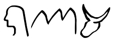	
‘ My purpose	a·tsa·tee	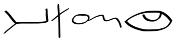	
will stand	ta·qum	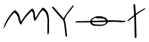	
and all	ve·khal	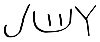	
My good pleasure	cheph·tsee	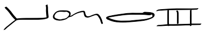	
I will accomplish ’	e·e·seh	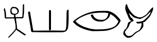	
I summon	qo·re	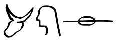	Isaiah 46:11
from the east	mim·miz·rach	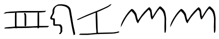	
a bird of prey	a·yit	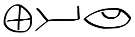	
land	me·e·rets	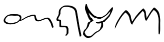	
from a far-off	mer·chaq	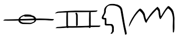	
a man	eesh	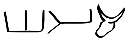	

for My purpose	ʿa·tsa·to		
Truly	aph		
I have spoken	dib·bar·tee		
and truly	aph		
I will bring it to pass	a·vee·en·nah	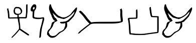	
I have planned it	ya·tsar·tee		
and I will surely	aph		
do it	e·e·sen·nah		
Listen	shim·u		Isaiah 46:12
to Me	e·lay	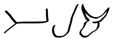	
you stubborn	ab·bee·re	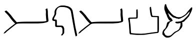	
people	lev	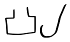	
far removed	ha·re·cho·w·qeem	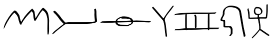	
from righteousness :	mits·tse·da·qah		
near	qe·rav·tee		Isaiah 46:13
I am bringing My righteousness	tsid·qa·tee	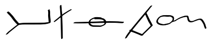	
it is not	lo		
far away	tir·chaq	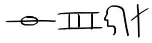	
and My salvation	u·te·shu·a·tee		
will not	lo		
be delayed	te·a·cher		
I will grant	ve·na·tat·tee	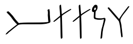	
to Zion	ve·tsee·yo·wn		
salvation	te·shu·ah		
[and adorn] Israel	le·yis·ra·el		
with My splendor [’’]	tiph·ar·tee		
[“] Go down	re·dee		Isaiah 47:1

and sit	u·she·vee	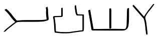	
in	al	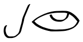	
the dust	a·phar	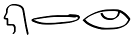	
O Virgin	be·tu·lat	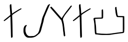	
Daughter	bat	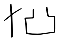	
of Babylon	ba·vel	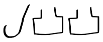	
Sit	she·vee	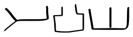	
on the ground	la·a·rets	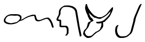	
without	en	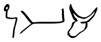	
a throne	kis·se	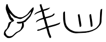	
O Daughter	bat	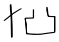	
of Chaldea !	kas·deem	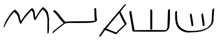	
For	kee	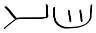	
you will no	lo	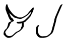	
longer	to·w·see·phee	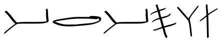	
be called	yiq·re·u	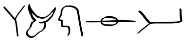	
	lakh	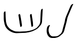	
tender	rak·kah	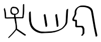	
or delicate	va·a·nug·gah	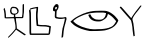	
Take	qe·chee	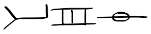	Isaiah 47:2
millstones	re·cha·yim	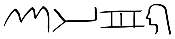	
and grind	ve·ta·cha·nee	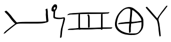	
flour	qa·mach	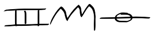	
remove	gal·lee	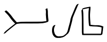	
your veil	tsam·ma·tekh	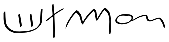	
strip off	ches·pee	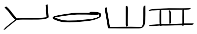	
your skirt	sho·vel	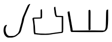	

bare	gal·lee	𐤂𐤋𐤉	
your thigh	sho·wq	𐤔𐤅𐤒	
[and] wade through	iv·ree	𐤏𐤁𐤓𐤉	
the streams	ne·ha·ro·wt	𐤍𐤄𐤓𐤅𐤕	
will be uncovered	tig·gal	𐤕𐤂𐤋	Isaiah 47:3
Your nakedness	er·va·tekh	𐤏𐤓𐤅𐤕𐤊	
and	gam	𐤂𐤌	
will be exposed	te·ra·eh	𐤕𐤓𐤀𐤄	
your shame	cher·pa·tekh	𐤇𐤓𐤐𐤕𐤊	
vengeance	na·qam	𐤍𐤒𐤌	
I will take	eq·qach	𐤀𐤒𐤇	
no	ve·lo	𐤅𐤋𐤀	
I will spare	eph·ga	𐤀𐤐𐤂𐤏	
one ”	a·dam	𐤀𐤃𐤌𐤎	
Our Redeemer —	go·a·le·nu	𐤂𐤀𐤋𐤍𐤅	Isaiah 47:4
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
is His name —	she·mo	𐤔𐤌𐤅	
[is] the Holy One	qe·do·wsh	𐤒𐤃𐤅𐤔	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ Sit	she·vee	𐤔𐤁𐤉	Isaiah 47:5
in silence	du·mam	𐤃𐤅𐤌𐤌	
and go	u·vo·ee	𐤅𐤁𐤀𐤉	
into darkness	va·cho·shekh	𐤁𐤇𐤔𐤊	
O Daughter	bat	𐤁𐤕	
of Chaldea	kas·deem	𐤊𐤔𐤃𐤉𐤌	
For	kee	𐤊𐤉	

you will no	lo	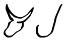	
longer	to·w·see·phee	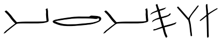	
be called	yiq·re·u	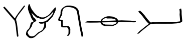	
	lakh	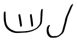	
the queen	ge·ve·ret	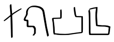	
of kingdoms	mam·la·kho·wt	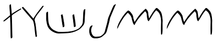	
I was angry	qa·tsaph·tee	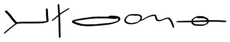	Isaiah 47:6
with	al	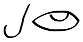	
My people	am·mee	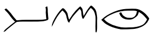	
I profaned	chil·lal·tee	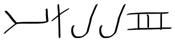	
My heritage	na·cha·la·tee	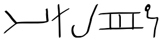	
and I placed them	va·et·te·nem	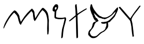	
under your control	be·ya·dekh	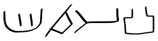	
no	lo	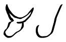	
You showed them	samt	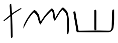	
	la·hem	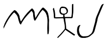	
mercy	ra·cha·meem	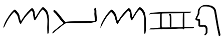	
even on	al	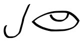	
the elderly	za·qen	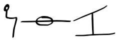	
	hikh·badt	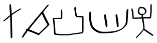	
you laid a most heavy yoke	ul·lekh	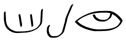	
	me·od	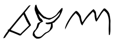	
You said	vat·to·me·ree	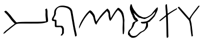	Isaiah 47:7
forever	le·o·w·lam	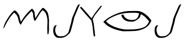	
‘ I will be	eh·yeh	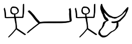	
queen	ge·va·ret	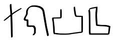	
’	ad	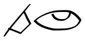	

You did not	lo	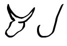	
take	samt	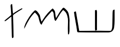	
these	el·leh	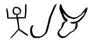	
things to	al	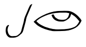	
heart	lib·bekh	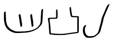	
	lo	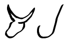	
or consider	za·khart	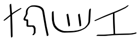	
their outcome	a·cha·ree·tah	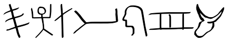	
So now	ve·at·tah	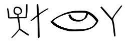	Isaiah 47:8
hear	shim·ee	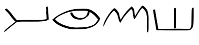	
this	zot	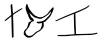	
O lover of luxury	a·dee·nah	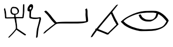	
who sits securely	hay·yo·wo·she·vet	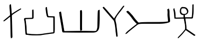	
	la·ve·tach	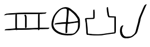	
who says	ha·o·me·rah	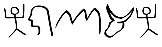	
to herself	bil·va·vah	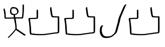	
‘ I [am]	a·nee	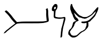	
and there is none	ve·aph·see	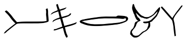	
besides me	o·wd	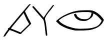	
I will never	lo	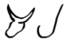	
	e·shev	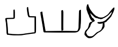	
be a widow	al·ma·nah	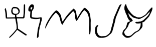	
	ve·lo	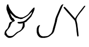	
or know	e·da	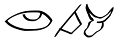	
the loss of children ’	she·kho·wl	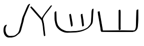	
will overtake	ve·ta·vo·nah	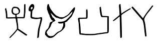	Isaiah 47:9
you	lakh	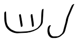	

two [things]	she·te	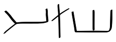	
These	el·leh	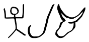	
in a moment	re·ga	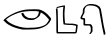	
day :	be·yo·wm	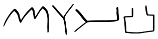	
in a single	e·chad	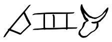	
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and widowhood	ve·al·mon	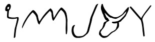	
in full measure	ke·tum·mam		
They will come	ba·u		
upon you	a·la·yikh	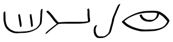	
in spite of your many	be·rov		
sorceries	ke·sha·pha·yikh		
and the potency	be·a·tse·mat		
of your spells	cha·va·ra·yikh		
	me·od		
You were secure	vat·tiv·te·chee		Isaiah 47:10
in your wickedness	ve·ra·a·tekh		
you said	a·mart		
‘ No	en	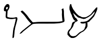	
one sees me ’	ro·a·nee		
Your wisdom	cha·khe·ma·tekh		
and knowledge	ve·da·tekh		
	hee	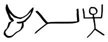	
led you astray	sho·wv·va·tekh		
you told	vat·to·me·ree		
yourself	ve·lib·bekh	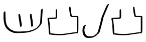	
‘ I [am]	a·nee	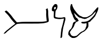	

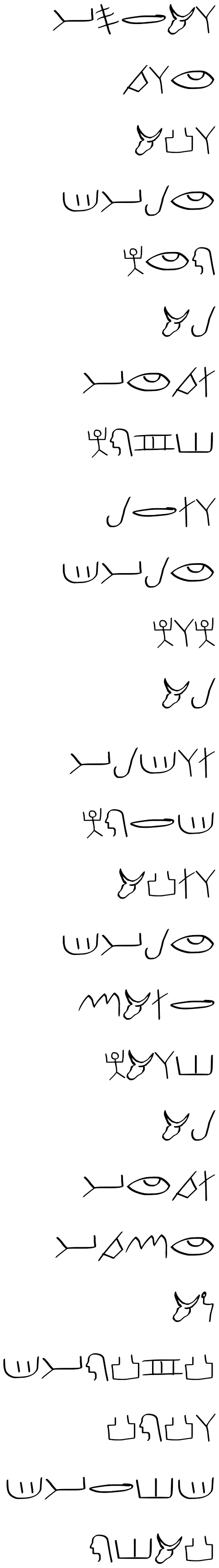

and there is none	ve·aph·see	
besides me ’	o·wd	
will come	u·va	Isaiah 47:11
upon you	a·la·yikh	
But disaster	ra·ah	
you will not	lo	
know	te·de·ee	
how to charm it away	shach·rah	
will befall	ve·tip·pol	
you	a·la·yikh	
A calamity	ho·vah	
that you will be unable	lo	
	tu·khe·lee	
to ward off	kap·pe·rah	
will happen	ve·ta·vo	
to you	a·la·yikh	
suddenly	pit·om	
Devastation	sho·w·ah	
and unexpectedly	lo	
	te·da·ee	
So take your stand	im·dee	Isaiah 47:12
	na	
with your spells	va·cha·va·ra·yikh	
and with your many	u·ve·rov	
sorceries	ke·sha·pha·yikh	
with which	ba·a·sher	

you have wearied yourself	ya·ga·at	יגעת	
from your youth	min·ne·u·ra·yikh	מנעוריך	
Perhaps	u·lay	אולי	
you will	tu·khe·lee	תוכלי	
succeed	ho·w·eel	הועיל	
perhaps	u·lay	אולי	
you will inspire terror !	ta·a·ro·w·tsee	תערוצי	
You are wearied	nil·et	נלאית	Isaiah 47:13
by your many	be·rov	ברב	
counselors	a·tsa·ta·yikh	עצתיך	
let them come forward	ya·am·du	יעמדו	
now	na	נא	
and save you —	ve·yo·wo·shee·ukh	ויושיעך	
your astrologers	ha·ve·ru	הברו	
	sha·ma·yim	שמים	
who observe	ha·cho·zeem	החזים	
the stars	bak·ko·w·kha·veem	בכוכבים	
predict	mo·w·dee·im	מודיעם	
who monthly	le·cho·da·sheem	לחדשים	
your fate	me·a·sher	מאשר	
	ya·vo·u	יבאו	
	a·la·yikh	עליך	
Surely	hin·neh	הנה	Isaiah 47:14
they are	ha·yu	היו	
like stubble	khe·qash	כקש	
the fire	esh	אש	

will burn them up	se·ra·pha·tam		
They cannot	lo		
deliver	yats·tsee·lu		
-	et		
themselves	naph·sham		
from the power	mee·yad	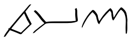	
of the flame	le·ha·vah		
There will be no	en	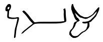	
coals	ga·che·let	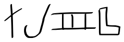	
to warm them	lach·mam	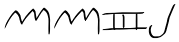	
or fire	ur		
to sit	la·she·vet		
beside	neg·do		
This is what	ken		Isaiah 47:15
they are	ha·yu	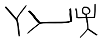	
to you —	lakh	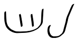	
those with whom	a·sher		
you have labored	ya·ga·at		
and traded	so·cha·ra·yikh		
from youth —	min·ne·u·ra·yikh		
each one	eesh	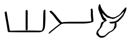	
in his own direction	le·ev·ro	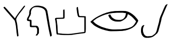	
strays	ta·u		
not one of them	en	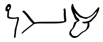	
can save you [’’]	mo·wo·shee·ekh	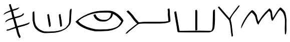	
[“] Listen	shim·u		Isaiah 48:1
to this	zot		

O house	bet	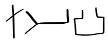	
of Jacob	ya·a·qov	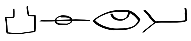	
you who are called	han·niq·ra·eem	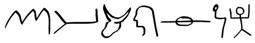	
by the name	be·shem	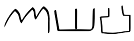	
of Israel	yis·ra·el	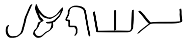	
from the line	u·mim·me	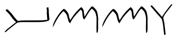	
of Judah	ye·hu·dah	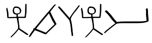	
who have descended	ya·tsa·u	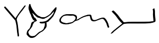	
who swear	han·nish·ba·eem	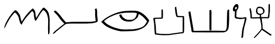	
by the name	be·shem	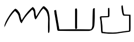	
of the LORD	YHVH	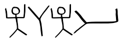	
the God	u·ve·lo·he	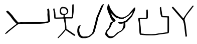	
of Israel —	yis·ra·el	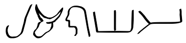	
who invoke	yaz·kee·ru	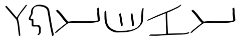	
but not	lo	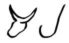	
in truth	ve·e·met	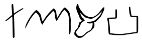	
[or]	ve·lo	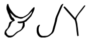	
righteousness —	vits·da·qah	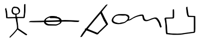	
who indeed	kee	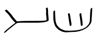	Isaiah 48:2
city	me·eer	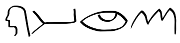	
after the holy	haq·qo·desh	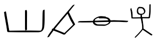	
call yourselves	niq·ra·u	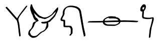	
on	ve·al	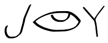	
the God	e·lo·he	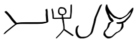	
of Israel	yis·ra·el	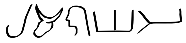	
and lean	nis·ma·khu	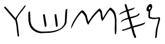	
the LORD	YHVH	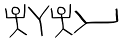	

of Hosts	tse·va·o·wt	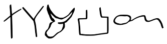	
[is] His name	she·mo		
the former things	ha·ri·sho·no·wt		Isaiah 48:3
long ago	me·az		
I foretold	hig·gad·tee		
out of My mouth	u·mip·pee		
they came	ya·tse·u		
and I proclaimed them	ve·ash·mee·em	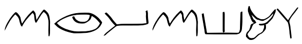	
Suddenly	pit·om		
I acted	a·see·tee	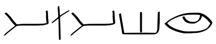	
and they came to pass	vat·ta·vo·nah		
For I knew	mid·da·tee		Isaiah 48:4
that	kee	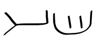	
are stubborn	qa·sheh	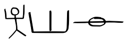	
you	at·tah		
	ve·geed	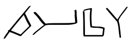	
is iron	bar·zel		
your neck	a·re·pe·kha		
and your forehead	u·mits·cha·kha		
[is] bronze	ne·chu·shah		
Therefore I declared it	va·ag·geed	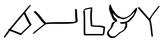	Isaiah 48:5
to you	le·kha	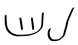	
long ago	me·az		
before	be·te·rem		
it came to pass	ta·vo·w		
I announced it	hish·ma·tee·kha		

so that you could not	pen		
claim	to·mar		
‘ My idol	a·tse·bee		
has done this	a·sam		
my carved image	u·phis·lee		
and molten god	ve·nis·kee	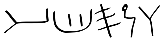	
has ordained it ’	tsiw·vam		
You have heard [these things]	sha·ma·ta		Isaiah 48:6
look at them	cha·zeh	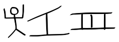	
all	kul·lah	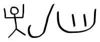	
Will you	ve·at·tem		
not	ha·lo·w		
acknowledge [them]?	tag·gee·du	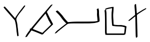	
I will tell you of	hish·ma·tee·kha		
new things	cha·da·sho·wt		
From now on	me·at·tah		
hidden things	u·ne·tsu·ro·wt		
unknown to you	ve·lo		
	ye·da·tam		
now	at·tah		Isaiah 48:7
They are created	niv·re·u		
and not	ve·lo		
long ago	me·az		
before	ve·liph·ne		
today	yo·wm		
you have not	ve·lo		

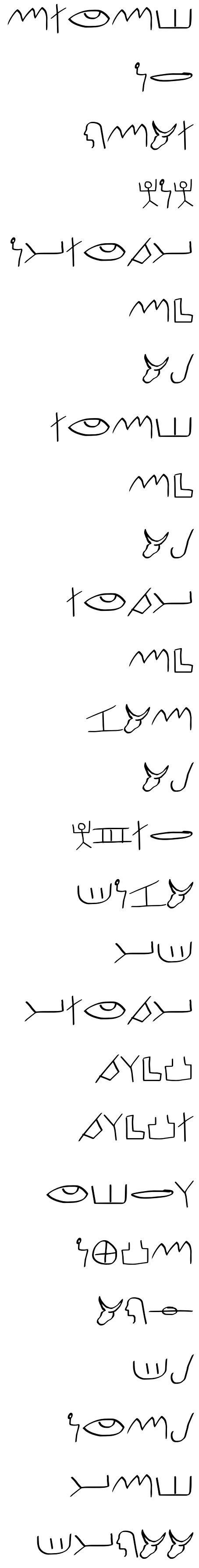

heard of them	she·ma·tam	
So you cannot	pen	
claim	to·mar	
‘ I already	hin·neh	
knew them ! ’	ye·da·teen	
-	gam	Isaiah 48:8
You have never	lo	
heard	sha·ma·ta	
	gam	
you have never	lo	
understood	ya·da·ta	
	gam	
for a long time	me·az	
have not	lo	
been open	phit·te·chah	
your ears	a·ze·ne·kha	
For	kee	
I knew	ya·da·tee	
	ba·go·wd	
how deceitful you are	tiv·go·wd	
a rebel	u·pho·she·a	
from birth	mib·be·ten	
you have been called	qo·ra	
	lakh	
For the sake	le·ma·an	Isaiah 48:9
of My name	she·mee	
I will delay	a·a·reekh	

My wrath	ap·pee		
for the sake of My praise	u·te·hil·la·tee	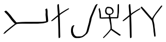	
I will restrain it	e·che·tam	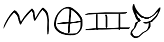	
	lakh	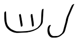	
so that you will not	le·vil·tee	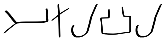	
be cut off	hakh·ree·te·kha	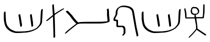	
See	hin·neh		Isaiah 48:10
I have refined you	tse·raph·tee·kha		
but not	ve·lo		
as silver	ve·kha·seph		
I have tested	be·char·tee·kha	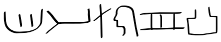	
you in the furnace	be·khur		
of affliction	o·nee	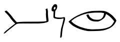	
For My own sake	le·ma·a·nee		Isaiah 48:11
My very own sake	le·ma·a·nee		
I will act	e·e·seh		
for	kee	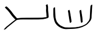	
how	ekh	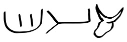	
can I let Myself be defamed ?	ye·chal	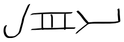	
My glory	u·khe·vo·w·dee		
to another	le·a·cher		
I will not	lo		
yield	et·ten	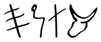	
Listen	she·ma		Isaiah 48:12
to Me	e·lay	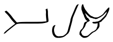	
O Jacob	ya·a·qov		
and Israel	ve·yis·ra·el	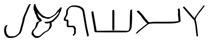	

whom I have called :	me·qo·ra·ee	מקראי	
I	a·nee	אני	
am He	hu	הוא	
I	a·nee	אני	
am the first	ri·sho·wn	ראשון	
	aph	אף	
and I am	a·nee	אני	
the last	a·cha·ro·wn	אחרון	
Surely	aph	אף	Isaiah 48:13
My own hand	ya·dee	ידי	
founded	ya·se·dah	יסדה	
the earth	e·rets	ארץ	
and My right hand	vee·mee·nee	וימיני	
spread out	tip·pe·chah	טפחה	
the heavens	sha·ma·yim	שמים	
summon them	qo·re	קרא	
when I	a·nee	אני	
	a·le·hem	אליהם	
they stand up	ya·am·du	יעמדו	
together	yach·daw	יחדו	
Come together	hiq·qa·ve·tsu	הקבצו	Isaiah 48:14
all of you	khul·le·khem	כלכם	
and listen :	u·sha·ma·u	ושמעו	
Which	mee	מי	
[of the idols]	va·hem	בהם	
has foretold	hig·geed	הגיד	
-	et	את	

these things ?	el·leh	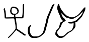	
The LORD’s	YHVH	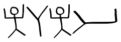	
chosen ally	a·he·vo	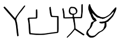	
will carry out	ya·a·seh	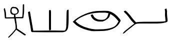	
His desire	cheph·tso	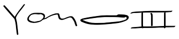	
against Babylon	be·va·vel	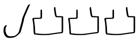	
and His arm	u·ze·ro·o	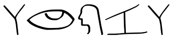	
will be against the Chaldeans	kas·deem	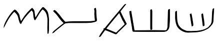	
I	a·nee	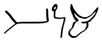	Isaiah 48:15
even I	a·nee	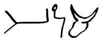	
have spoken	dib·bar·tee	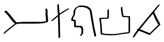	
yes	aph	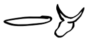	
I have called him	qe·ra·tee	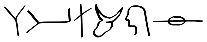	
I have brought him	ha·vee·o·tee	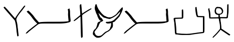	
and he will succeed	ve·hits·lee·ach	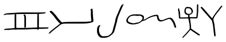	
in his mission	dar·ko	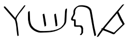	
Come near	qir·vu	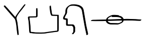	Isaiah 48:16
to Me	e·lay	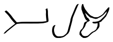	
and listen	shim·u	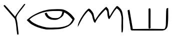	
to this :	zot	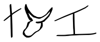	
I have not	lo	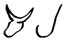	
From the beginning	me·rosh	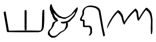	
in secret	bas·se·ter	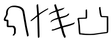	
spoken	dib·bar·tee	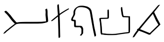	
from the time	me·et	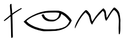	
it happened	he·yo·w·tah	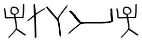	
was there ”	sham	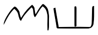	

I	a·nee	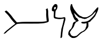	
And now	ve·at·tah		
the Lord	a·do·nay		
GOD	YHVH		
has sent me	she·la·cha·nee	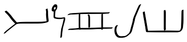	
accompanied by His Spirit	ve·ru·cho	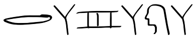	
Thus	koh	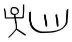	Isaiah 48:17
says	a·mar		
the LORD	YHVH		
your Redeemer	go·al·kha		
the Holy	qe·do·wosh		
One of Israel :	yis·ra·el	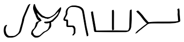	
“ I	a·nee	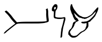	
am the LORD	YHVH		
your God	e·lo·he·kha		
who teaches	me·lam·med·kha		
you for your benefit	le·ho·w·eel		
who directs	mad·ree·kha·kha	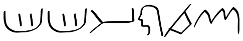	
you in the way	be·de·rekh		
you should go	te·lekh	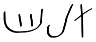	
If only	lu		Isaiah 48:18
you had paid attention	hiq·shav·ta	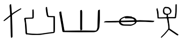	
to My commandments	le·mits·wo·tay		
would have been	vay·hee	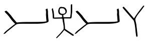	
like a river	khan·na·har		
your peace	she·lo·w·me·kha		

and your righteousness	ve·tsid·qa·te·kha	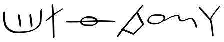	
like waves	ke·gal·le	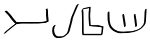	
of the sea	hay·yam	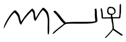	
would have been	vay·hee	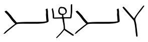	Isaiah 48:19
as [countless as] the sand	kha·cho·wl	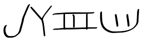	
Your descendants	zar·e·kha	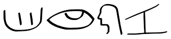	
and your offspring	ve·tse·e·tsa·e	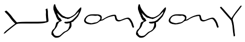	
	me·e·kha	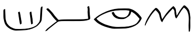	
as [numerous as] its grains	kim·o·taw	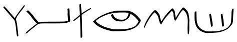	
would never	lo	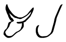	
be cut off	yik·ka·ret	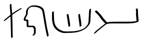	
	ve·lo	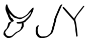	
or eliminated	yish·sha·med	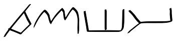	
their name	she·mo	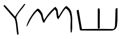	
from My presence ”	mil·le·pha·nay	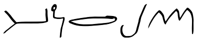	
Leave	tse·u	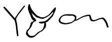	Isaiah 48:20
Babylon !	mib·ba·vel	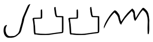	
Flee	bir·chu	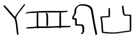	
from the Chaldeans !	mik·kas·deem	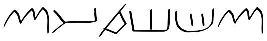	
with a shout	be·qo·wl	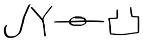	
of joy	rin·nah	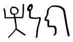	
Declare it	hag·gee·du	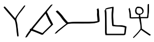	
proclaim	hash·mee·u	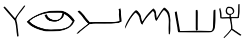	
it	zot	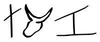	
let it go out	ho·w·tsee·u·ha	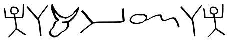	
to	ad	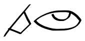	

the ends	qe·tseh	𐤒𐤑𐤄	
of the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
saying	im·ru	𐤀𐤌𐤓𐤅	
has redeemed	ga·al	𐤂𐤀𐤋	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
His servant	av·do	𐤏𐤁𐤃𐤅	
Jacob ! ”	ya·a·qov	𐤉𐤏𐤒𐤁	
They did not	ve·lo	𐤅𐤋𐤀	Isaiah 48:21
thirst	tsa·me·u	𐤑𐤌𐤀𐤅	
through the deserts	ba·cho·ra·vo·wt	𐤁𐤇𐤓𐤁𐤅𐤕	
when He led them	ho·w·lee·kham	𐤄𐤅𐤋𐤉𐤊𐤌	
He made water	ma·yim	𐤌𐤉𐤌	
from the rock	mits·tsur	𐤌𐤑𐤅𐤓	
flow	hiz·zeel	𐤄𐤆𐤉𐤋	
for them	la·mo	𐤋𐤌𐤅	
He split	vay·yiv·qa	𐤅𐤉𐤁𐤒𐤏	
the rock	tsur	𐤑𐤅𐤓	
gushed out	vay·ya·zu·vu	𐤅𐤉𐤆𐤁𐤅	
and water	ma·yim	𐤌𐤉𐤌	
“ There is no	en	𐤀𐤉𐤍	Isaiah 48:22
peace ”	sha·lo·wm	𐤔𐤋𐤅𐤌	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ for the wicked ”	la·re·sha·eem	𐤋𐤓𐤔𐤏𐤉𐤌׃	
Listen	shim·u	𐤔𐤌𐤏𐤅	Isaiah 49:1
O islands	ee·yeem	𐤀𐤉𐤉𐤌	
to Me	e·lay	𐤀𐤋𐤉	

pay attention	ve·haq·shee·vu	
peoples :	le·um·meem	
O distant	me·ra·cho·wq	
The LORD	YHVH	
from the womb	mib·be·ten	
called Me	qe·ra·a·nee	
from the body	mim·me·e	
of My mother	im·mee	
He named Me	hiz·keer	
	she·mee	
He made	vay·ya·sem	Isaiah 49:2
My mouth	pee	
sword	ke·che·rev	
like a sharp	chad·dah	
in the shadow	be·tsel	
of His hand	ya·do	
He hid Me	hech·bee·a·nee	
He made Me	vay·see·me·nee	
arrow	le·chets	
like a polished	ba·rur	
in His quiver	be·ash·pa·to	
He hid Me	his·tee·ra·nee	
He said	vay·yo·mer	Isaiah 49:3
to Me	lee	
are My Servant	av·dee	
“ You	at·tah	
Israel	yis·ra·el	

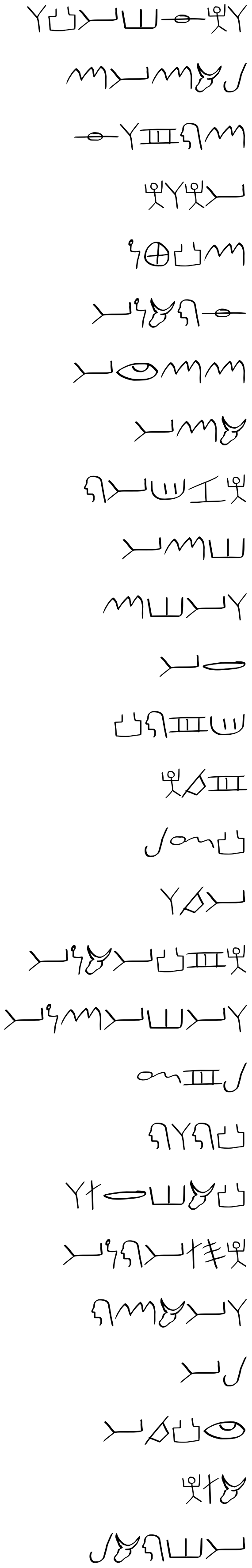

in whom	a·sher		
	be·kha	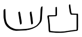	
I will display My glory ”	et·pa·ar		
But I	va·a·nee		Isaiah 49:4
said	a·mar·tee		
in vain	le·reeq	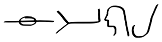	
“ I have labored	ya·ga·tee		
in futility	le·to·hu		
and vanity	ve·he·vel	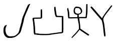	
My strength	ko·chee	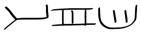	
I have spent	khil·le·tee	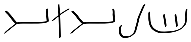	
yet	a·khen		
My vindication	mish·pa·tee		
is with	et		
the LORD	YHVH		
and My reward	u·phe·ul·la·tee		
is with	et		
My God ”	e·lo·hay		
And now	ve·at·tah		Isaiah 49:5
says	a·mar		
the LORD	YHVH		
who formed Me	yo·tse·ree		
from the womb	mib·be·ten		
to be His Servant	le·e·ved		
	lo		
back	le·sho·w·vev		
to bring Jacob	ya·a·qov		

to Him	e·law	
that Israel	ve·yis·ra·el	
	lo	
might be gathered to Him —	ye·a·seph	
for I am honored	ve·ek·ka·ved	
in the sight	be·e·ne	
of the LORD	YHVH	
and My God	ve·lo·hay	
is	ha·yah	
My strength —	uz·zee	
He says :	vay·yo·mer	Isaiah 49:6
“ It is not enough	na·qel	
for You to be	mih·yo·wt·kha	
My	lee	
Servant	e·ved	
to raise up	le·ha·qeem	
-	et	
the tribes	shiv·te	
of Jacob	ya·a·qov	
the protected	u·ne·tsī·rē	
ones of Israel	yis·ra·el	
and to restore	le·ha·sheev	
I will also make	u·ne·tat·tee·kha	
You a light	le·o·wr	
for the nations	go·w·yim	
to bring	lih·yo·wt	
My salvation	ye·shu·a·tee	

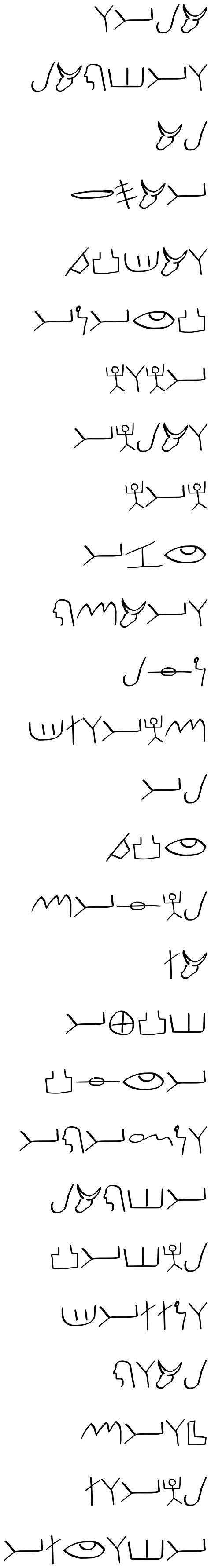

to	ad		
the ends	qe·tseh	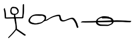	
of the earth ”	ha·a·rets		
Thus	koh	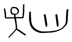	Isaiah 49:7
says	a·mar		
the LORD	YHVH		
the Redeemer	go·el		
of Israel	yis·ra·el	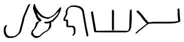	
[and] Holy One	qe·do·wo·sho		
was despised	liv·zoh	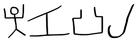	
to Him who	ne·phesh		
[and] abhorred	lim·ta·ev		
by the nation	go·w		
to the Servant	le·e·ved		
of rulers :	mo·she·leem	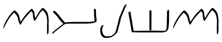	
“ Kings	me·la·kheem		
will see You	yir·u		
and rise	va·qa·mu	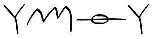	
and princes	sa·reem	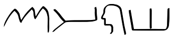	
will bow down	ve·yish·ta·chaw·wu		
because of	le·ma·an		
the LORD	YHVH		
who	a·sher		
is faithful	ne·e·man		
the Holy	qe·dosh	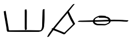	
One of Israel	yis·ra·el	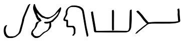	
who has chosen You ”	vay·yiv·cha·re·ka	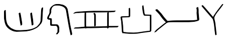	

This is what	koh	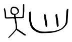	Isaiah 49:8
says :	a·mar		
the LORD	YHVH		
“ In the time	be·et		
of favor	ra·tso·wn		
I will answer You	a·nee·tee·kha	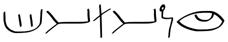	
and in the day	u·ve·yo·wm	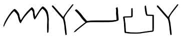	
of salvation	ye·shu·ah		
I will help You	a·zar·tee·kha		
I will keep You	ve·ets·tsa·re·kha		
and appoint You	ve·et·ten·kha		
to be a covenant	liv·reet		
for the people	am		
to restore	le·ha·qeem	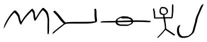	
the land	e·rets		
to apportion	le·han·cheel	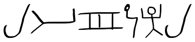	
inheritances	ne·cha·lo·wt	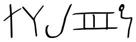	
its desolate	sho·me·mo·wt		
to say	le·mor		Isaiah 49:9
to the prisoners	la·a·su·reem		
‘ Come out ’	tse·u		
and to those	la·a·sher		
in darkness	ba·cho·shekh		
‘ Show yourselves ’	hig·ga·lu		
along	al		
the pathways	de·ra·kheem	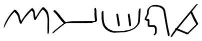	
They will feed	yir·u		

on every	u·ve·khal	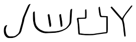	
barren hill	she·pha·yeem	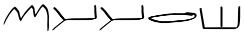	
and find pasture	mar·ee·tam		
They will not	lo		Isaiah 49:10
hunger	yir·a·vu		
-	ve·lo		
or thirst	yits·ma·u		
nor will	ve·lo		
beat down on them	yak·kem		
scorching heat	sha·rav	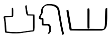	
or sun	va·sha·mesh		
For	kee	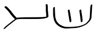	
He who has compassion on them	me·ra·cha·mam	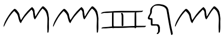	
will guide them	ye·na·ha·gem		
beside	ve·al		
springs	mab·bu·e		
of water	ma·yim	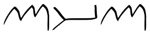	
and lead them	ye·na·ha·lem	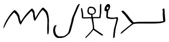	
I will turn	ve·sam·tee		Isaiah 49:11
all	khal		
My mountains	ha·ray	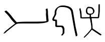	
into roads	lad·da·rekh		
and My highways	u·me·sil·lo·tay		
will be raised up	ye·ru·mun		
Behold	hin·neh		Isaiah 49:12
they	el·leh	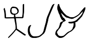	
from far away	me·ra·cho·wq	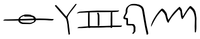	

will come	ya·vo·u		
	ve·hin·neh		
	el·leh	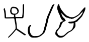	
from the north	mits·tsa·pho·wn		
and from the west	u·mee·yam	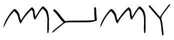	
and from	ve·el·leh		
the land	me·e·rets		
of Aswan ”	see·neem	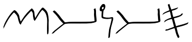	
Shout for joy	ran·nu		Isaiah 49:13
O heavens	sha·ma·yim	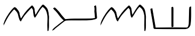	
rejoice	ve·gee·lee	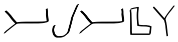	
O earth	a·rets		
break forth	yiph·tse·chu		
O mountains !	ha·reem	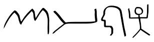	
in song	rin·nah		
For	kee	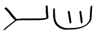	
has comforted	ni·cham	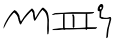	
the LORD	YHVH		
His people	am·mo		
on His afflicted ones	va·a·nee·yaw	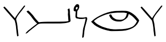	
and He will have compassion	ye·ra·chem	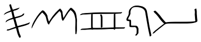	
said	vat·to·mer		Isaiah 49:14
But Zion	tsee·yo·wn	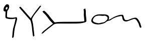	
has forsaken me	a·za·va·nee	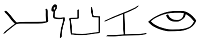	
“ The LORD	YHVH		
the Lord	va·do·nay	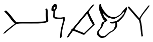	
has forgotten me ! ”	she·khe·cha·nee	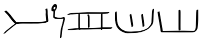	

forget	ha·tish·kach	𐤄𐤕𐤔𐤊𐤇	Isaiah 49:15
“ Can a woman	ish·shah	𐤀𐤔𐤄	
her nursing child	u·lah	𐤏𐤅𐤋𐤄	
or lack compassion	me·ra·chem	𐤌𐤓𐤇𐤌	
for the son	ben	𐤁𐤍	
of her womb ?	bit·nah	𐤁𐤈𐤍𐤄	
Even if	gam	𐤂𐤌	
she	el·leh	𐤀𐤋𐤄	
could forget	tish·kach·nah	𐤕𐤔𐤊𐤇𐤍𐤄	
I will	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
not	lo	𐤋𐤀	
forget you !	esh·ka·chekh	𐤀𐤔𐤊𐤇𐤊	
Behold	hen	𐤄𐤍	Isaiah 49:16
on	al	𐤏𐤋	
the palms of My hands	kap·pa·yim	𐤊𐤐𐤉𐤌	
I have inscribed you	chaq·qo·teekh	𐤇𐤒𐤕𐤉𐤊	
your walls	cho·w·mo·ta·yikh	𐤇𐤅𐤌𐤕𐤉𐤊	
before Me	neg·dee	𐤍𐤂𐤃𐤉	
are ever	ta·meed	𐤕𐤌𐤉𐤃	
hasten back	mi·ha·ru	𐤌𐤄𐤓𐤅	Isaiah 49:17
Your builders	ba·na·yikh	𐤁𐤍𐤉𐤊	
your destroyers	me·ha·re·sa·yikh	𐤌𐤄𐤓𐤎𐤉𐤊	
and wreckers	u·ma·cha·ri·va·yikh	𐤅𐤌𐤇𐤓𐤁𐤉𐤊	
from you	mim·mekh	𐤌𐤌𐤊	
depart	ye·tse·u	𐤉𐤑𐤀𐤅	
Lift up	se·ee	𐤔𐤀𐤉	Isaiah 49:18
around	sa·veev	𐤎𐤁𐤉𐤁	

your eyes	e·na·yikh	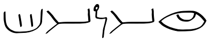	
and look	u·re·ee	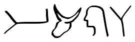	
They all	kul·lam	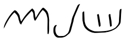	
gather together	niq·be·tsu	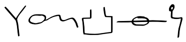	
they come	va·u	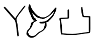	
to you	lakh	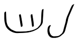	
live ”	chay	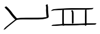	
As surely as I	a·nee	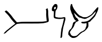	
declares	ne·um	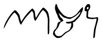	
the LORD	YHVH	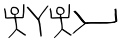	
“ -	kee	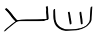	
all	khul·lam	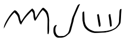	
as jewelry	ka·a·dee	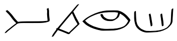	
you will wear them	til·ba·shee	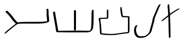	
and put them on	u·te·qash·she·reem	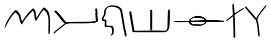	
like a bride	kak·kal·lah	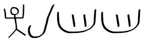	
For	kee	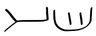	Isaiah 49:19
your ruined	cha·re·vo·ta·yikh	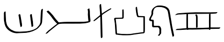	
and desolate places	ve·sho·me·mo·ta·yikh	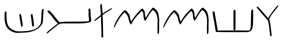	
and your ravaged land	ve·e·rets	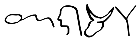	
	ha·ri·su·tekh	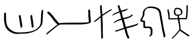	
indeed	kee	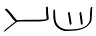	
will now	at·tah	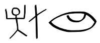	
be too small	te·tse·ree	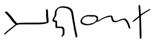	
for your people	mee·yo·wo·shev	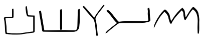	
will be far away	ve·ra·cha·qu	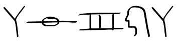	
and those who devoured you	me·val·le·a·yikh	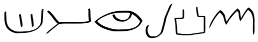	

Yet	o·wd	עוד	Isaiah 49:20
will say	yo·me·ru	יאמרו	
in your hearing	ve·a·ze·na·yikh	באזניך	
the children	be·ne	בני	
of your bereavement	shik·ku·la·yikh	שכליך	
is too small for us	tsar	צר	
	lee	לי	
‘ This place	ham·ma·qo·wm	המקום	
make room	ge·shah	גשה	
for us	lee	לי	
to live here ’	ve·e·she·vah	ואשבה	
Then you will say	ve·a·mart	ואמרת	Isaiah 49:21
in your heart	bil·va·vekh	בלבבך	
‘ Who	mee	מי	
has begotten	ya·lad	ילד	
for me ?	lee	לי	
-	et	את	
these	el·leh	אלה	
I	va·a·nee	ואני	
was bereaved	she·khu·lah	שכולה	
and barren	ve·gal·mu·dah	וגלמודה	
I was exiled	go·lah	גלה	
and rejected	ve·su·rah	וסורה	
	ve·el·leh	ואלה	
So who	mee	מי	
has reared them ?	gid·del	גדל	
Look	hen	הן	

I	a·nee	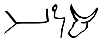	
was left	nish·ar·tee		
all alone	le·vad·dee	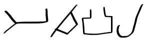	
so	el·leh	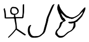	
where	e·phoh	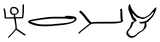	
did they come from ?’”	hem		
This is what	koh	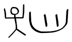	Isaiah 49:22
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
“ Behold	hin·neh		
I will lift up	es·sa		
to	el		
the nations	go·w·yim	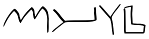	
My hand	ya·dee	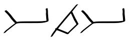	
to	ve·el		
the peoples	am·meem		
and raise	a·reem	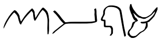	
My banner	nis·see		
They will bring	ve·he·vee·u	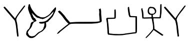	
your sons	va·na·yikh	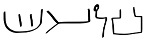	
in their arms	be·cho·tsen		
your daughters	u·ve·no·ta·yikh	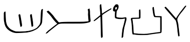	
on	al		
their shoulders	ka·teph		
and carry	tin·na·se·nah		
will be	ve·ha·yu	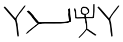	Isaiah 49:23

Kings	me·la·kheem	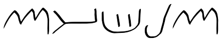	
your foster fathers	o·me·na·yikh	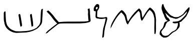	
and their queens	ve·sa·ro·w·te·hem	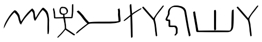	
your nursing mothers	me·nee·qo·ta·yikh	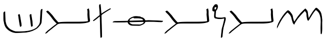	
facedown	ap·pa·yim	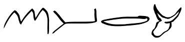	
	e·rets	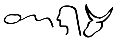	
They will bow	yish·ta·cha·wu	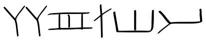	
to you	lakh	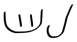	
the dust	va·a·phar	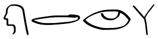	
at your feet	rag·la·yikh	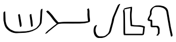	
and lick	ye·la·che·khu	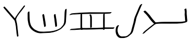	
Then you will know	ve·ya·da·at	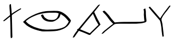	
that	kee	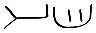	
I	a·nee	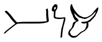	
am the LORD	YHVH	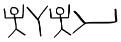	
those who	a·sher	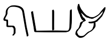	
will never	lo	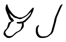	
be put to shame ”	ye·vo·shu	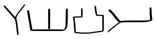	
hope in Me	qo·vay	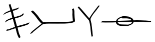	
be snatched	ha·yuq·qach	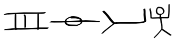	Isaiah 49:24
from the mighty	mig·gib·bo·wr	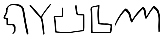	
Can the plunder	mal·qo·w·ach	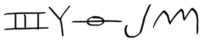	
or	ve·im	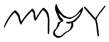	
the captives	she·vee	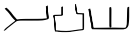	
of a tyrant	tsad·deeq	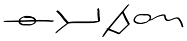	
be delivered ?	yim·ma·let	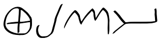	
Indeed	kee	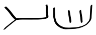	Isaiah 49:25

this is what	khoh	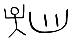	
says :	a·mar		
the LORD	YHVH		
“ Even	gam		
the captives	she·vee		
of the mighty	gib·bo·wr		
will be taken away	yuq·qach	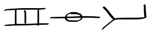	
and the plunder	u·mal·qo·w·ach	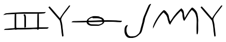	
of the tyrant	a·reets	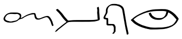	
will be retrieved	yim·ma·let		
with	ve·et		
those who contend with you	ye·ree·vekh	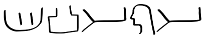	
I	a·no·khee		
will contend	a·reev	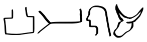	
-	ve·et		
your children	ba·na·yikh	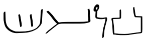	
and I	a·no·khee		
will save	o·wo·shee·a	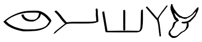	
eat	ve·ha·a·khal·tee		Isaiah 49:26
-	et		
I will make your oppressors	mo·w·na·yikh	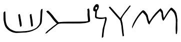	
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their own flesh	be·sa·ram	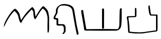	
as with wine	ve·khe·a·sees		
on their own blood	da·mam	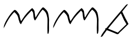	
they will be drunk	yish·ka·run	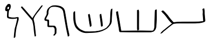	
will know	ve·ya·de·u		

Then all	khal	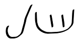	
mankind	ba·sar		
that	kee	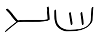	
I	a·nee	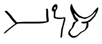	
the LORD	YHVH	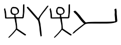	
am your Savior	mo·wo·shee·ekh	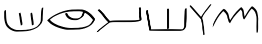	
and your Redeemer	ve·go·a·lekh		
the Mighty	a·veer	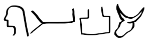	
One of Jacob ”	ya·a·qov	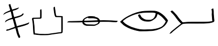	
This is what	koh	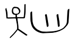	Isaiah 50:1
says :	a·mar		
the LORD	YHVH	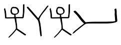	
“ Where	e		
	zeh		
certificate	se·pher		
of divorce	ke·ree·tut	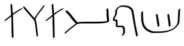	
is your mother’s	im·me·khem	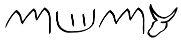	
with which	a·sher		
I sent her away ?	shil·lach·tee·ha	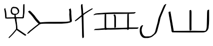	
Or	o		
to which	mee	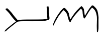	
of My creditors	min·no·wo·shay		
-	a·sher		
did I sell you ?	ma·khar·tee	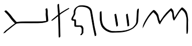	
-	et·khem		
	lo	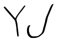	
Look	hen		

for your iniquities	ba·a·wo·no·te·khem	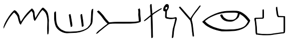	
you were sold	nim·kar·tem	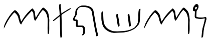	
and for your transgressions	u·ve·phish·e·khem		
was sent away	shul·le·chah	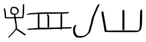	
your mother	im·me·khem	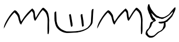	
Why	mad·du·a		Isaiah 50:2
when I arrived ?	ba·tee		
was no	ve·en		
one there	eesh	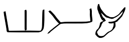	
when I called ?	qa·ra·tee		
Why did no one	ve·en		
answer	o·w·neh		
too short	ha·qa·tso·wr	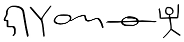	
	qa·tse·rah		
Is My hand	ya·dee	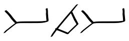	
to redeem you ?	mip·pe·dut		
Or	ve·im		
do I lack	en	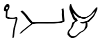	
	bee	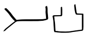	
the strength	kho·ach	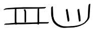	
to deliver you ?	le·hats·tseel		
Behold	hen		
My rebuke	be·ga·a·ra·tee		
dries up	a·cha·reev	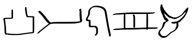	
the sea	yam	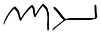	
into	a·seem	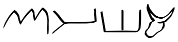	
I turn the rivers	ne·ha·ro·wt		

a desert	mid·bar	𐤌𐤃𐤁𐤓	
rot	tiv·ash	𐤕𐤁𐤀𐤔	
the fish	de·ga·tam	𐤃𐤂𐤕𐤌	
for lack	me·en	𐤌𐤀𐤉𐤍	
of water	ma·yim	𐤌𐤉𐤌	
and die	ve·ta·mot	𐤅𐤕𐤌𐤕	
of thirst	bats·tsa·ma	𐤁𐤑𐤌𐤀	
I clothe	al·beesh	𐤀𐤋𐤁𐤉𐤔	Isaiah 50:3
the heavens	sha·ma·yim	𐤔𐤌𐤉𐤌	
in black	qad·rut	𐤒𐤃𐤓𐤅𐤕	
sackcloth	ve·saq	𐤅𐤔𐤒	
and make	a·seem	𐤀𐤔𐤉𐤌	
their covering ”	ke·su·tam	𐤊𐤎𐤅𐤕𐤌𐤎	
The Lord	a·do·nay	𐤀𐤃𐤍𐤉	Isaiah 50:4
GOD	YHVH	𐤉𐤄𐤅𐤄	
has given	na·tan	𐤍𐤕𐤍	
Me	lee	𐤋𐤉	
the tongue	le·sho·wn	𐤋𐤔𐤅𐤍	
of discipleship	lim·mu·deem	𐤋𐤌𐤅𐤃𐤉𐤌	
	la·da·at	𐤋𐤃𐤏𐤕	
to sustain	la·ut	𐤋𐤏𐤅𐤕	
-	et	𐤀𐤕	
the weary	ya·eph	𐤉𐤏𐤐	
with a word	da·var	𐤃𐤁𐤓	
He awakens Me	ya·eer	𐤉𐤏𐤉𐤓	
morning	bab·bo·qer	𐤁𐤁𐤒𐤓	
by morning	bab·bo·qer	𐤁𐤁𐤒𐤓	

He awakens	ya·eer	𐤉𐤏𐤉𐤓	
My	lee	𐤋𐤉	
ear	o·zen	𐤀𐤆𐤍	
to listen	lish·mo·a	𐤋𐤔𐤌𐤏	
as a disciple	kal·lim·mu·deem	𐤊𐤋𐤌𐤅𐤃𐤉𐤌	
The Lord	a·do·nay	𐤀𐤃𐤍𐤉	Isaiah 50:5
GOD	YHVH	𐤉𐤄𐤅𐤄	
has opened	pa·tach	𐤐𐤕𐤇	
My	lee	𐤋𐤉	
ears	o·zen	𐤀𐤆𐤍	
and I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
have not been	lo	𐤋𐤀	
rebellious	ma·ree·tee	𐤌𐤓𐤉𐤕𐤉	
back	a·cho·wr	𐤀𐤇𐤅𐤓	
nor have I	lo	𐤋𐤀	
turned	ne·su·go·tee	𐤍𐤎𐤅𐤂𐤕𐤉	
My back	ge·vee	𐤂𐤅𐤉	Isaiah 50:6
I offered	na·tat·tee	𐤍𐤕𐤕𐤉	
to those who struck Me	le·mak·keem	𐤋𐤌𐤊𐤉𐤌	
and My cheeks	u·le·cha·yay	𐤅𐤋𐤇𐤉𐤉	
to those who tore out My beard	le·mo·re·teem	𐤋𐤌𐤓𐤈𐤉𐤌	
My face	pa·nay	𐤐𐤍𐤉	
I did not	lo	𐤋𐤀	
hide	his·tar·tee	𐤄𐤎𐤕𐤓𐤕𐤉	
from scorn	mik·ke·lim·mo·wt	𐤌𐤊𐤋𐤌𐤅𐤕	
and spittle	va·roq	𐤅𐤓𐤒	
Because the Lord	va·do·nay	𐤅𐤀𐤃𐤍𐤉	Isaiah 50:7

GOD	YHVH		
helps	ya·a·zar		
Me	lee	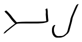	
-	al		
-	ken	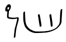	
I have not	lo		
been disgraced	nikh·la·me·tee	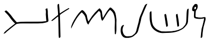	
therefore	al		
	ken	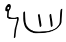	
I have set	sam·tee		
My face	pha·nay	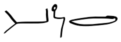	
like flint	ka·chal·la·meesh	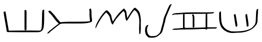	
and I know	va·e·da		
that	kee	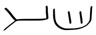	
I will not	lo		
be put to shame	e·vo·wosh		
is near	qa·ro·wv	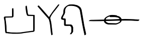	Isaiah 50:8
The One who vindicates Me	mats·dee·qee	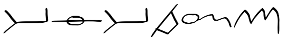	
Who	mee	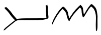	
will dare to contend	ya·reev	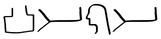	
with Me ?	it·tee	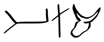	
Let us confront	na·am·dah		
each other !	ya·chad	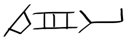	
Who	mee	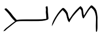	
	va·al		
has a case against Me ?	mish·pa·tee		
Let him approach	yig·gash		

Me !	e·lay	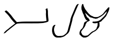	
Surely	hen		Isaiah 50:9
the Lord	a·do·nay		
GOD	YHVH		
helps	ya·a·zar		
Me	lee	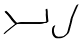	
Who	mee	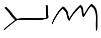	
is there	hu		
to condemn Me ?	yar·shee·e·nee	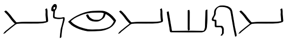	
See	hen		
they will all	kul·lam	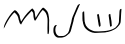	
like a garment	kab·be·ged	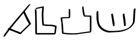	
wear out	yiv·lu		
the moths	ash		
will devour them	yo·khe·lem		
Who	mee	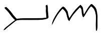	Isaiah 50:10
among you	va·khem	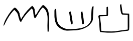	
fears	ye·re	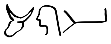	
the LORD	YHVH	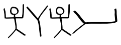	
[and] obeys	sho·me·a		
the voice	be·qo·wl	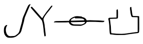	
of His Servant ?	av·do		
Who	a·sher		
among you walks	ha·lakh	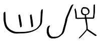	
in darkness	cha·she·kheem		
and has no	ve·en		
light	no·gah		

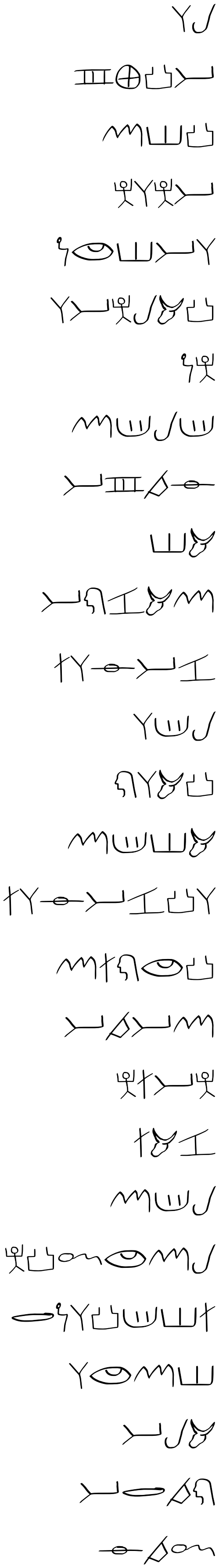

?	lo	
Let him trust	yiv·tach	
in the name	be·shem	
of the LORD	YHVH	
let him lean	ve·yish·sha·en	
on his God	be·lo·haw	
Behold	hen	Isaiah 50:11
all	kul·le·khem	
you who kindle	qo·de·che	
a fire	esh	
who array yourselves	me·az·ze·re	
with firebrands	zee·qo·wt	
walk	le·khu	
in the light	be·ur	
of your fire	esh·khem	
and of the firebrands	u·ve·zee·qo·wt	
you have lit !	bi·ar·tem	
from My hand :	mee·ya·dee	
will receive	ha·ye·tah	
This is what	zot	
you	la·khem	
in a place of torment	le·ma·a·tse·vah	
You will lie down	tish·ka·vun	
“ Listen	shim·u	Isaiah 51:1
to Me	e·lay	
you who pursue	ro·de·phe	
righteousness	tse·deq	

you who seek	me·vaq·she	מבקשי	
the LORD :	YHVH	יהוה	
Look	hab·bee·tu	הביטו	
to	el	אל	
the rock	tsur	צור	
from which you were cut	chuts·tsav·tem	חצבתם	
and to	ve·el	ואל	
the quarry	maq·qe·vet	מקבת	
	bo·wr	בור	
from which you were hewn	nuq·qar·tem	נקרתם	
Look	hab·bee·tu	הביטו	Isaiah 51:2
to	el	אל	
Abraham	av·ra·ham	אברהם	
your father	a·vee·khem	אביכם	
and to	ve·el	ואל	
Sarah	sa·rah	שרה	
who gave you birth	te·cho·w·lel·khem	תחוללכם	
When	kee	כי	
he was but one	e·chad	אחד	
I called him	qe·ra·tee	קראתיו	
then I blessed him	va·a·va·re·khe·hu	ואברכהו	
and multiplied him	ve·ar·be·hu	וארבהו׃	
For	kee	כי	Isaiah 51:3
will comfort	ni·cham	נחם	
the LORD	YHVH	יהוה	
Zion	tsee·yo·wn	ציון	

and will look with compassion	ni·cham	
on all her	kal	
ruins	cha·re·vo·te·ha	
He will make	vay·ya·sem	
her wilderness	mid·ba·rah	
like Eden	ke·e·den	
and her desert	ve·ar·va·tah	
like the garden	ke·gan	
of the LORD	YHVH	
Joy	sa·so·wn	
and gladness	ve·sim·chah	
will be found	yim·ma·tse	
in her	vah	
thanksgiving	to·w·dah	
song	ve·qo·wl	
and melodious	zim·rah	
Pay attention	haq·shee·vu	Isaiah 51:4
to Me	e·lay	
My people	am·mee	
My nation	u·le·um·mee	
to Me	e·lay	
and listen	ha·a·zee·nu	
for	kee	
a law	to·w·rah	
	me·it·tee	
will go out from Me	te·tse	
and My justice [will become]	u·mish·pa·tee	

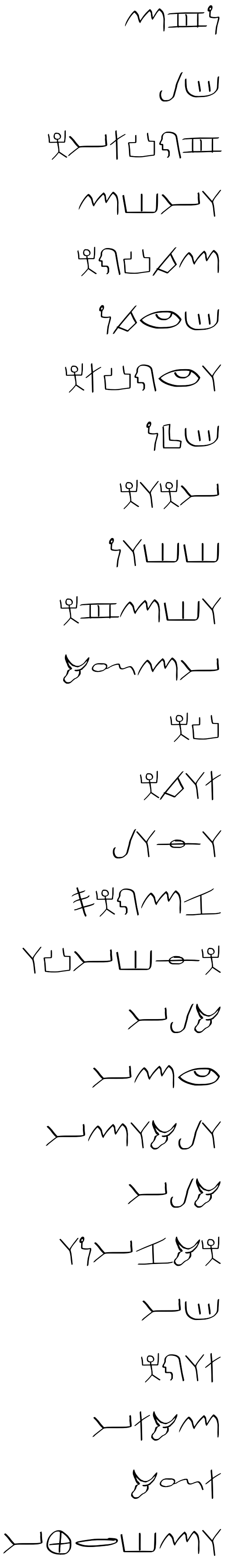

a light	le·o·wr		
to the nations	am·meem	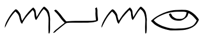	
I will bring it about quickly	ar·gee·a	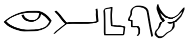	
draws near	qa·ro·wv		Isaiah 51:5
My righteousness	tsid·qee	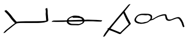	
is on the way	ya·tsa		
My salvation	yish·ee		
and My arms	u·ze·ro·ay		
to the nations	am·meem	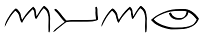	
will bring justice	yish·po·tu		
for Me	e·lay	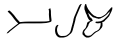	
The islands	ee·yeem	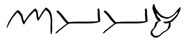	
will look	ye·qaw·wu	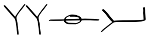	
for	ve·el		
My arm	ze·ro·ee		
and wait in hope	ye·ya·che·lun	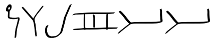	
Lift up	se·u		Isaiah 51:6
to the heavens	lash·sha·ma·yim		
your eyes	e·ne·khem	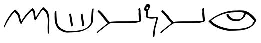	
and look	ve·hab·bee·tu	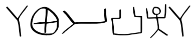	
at	el		
the earth	ha·a·rets		
below	mit·ta·chat		
for	kee	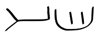	
the heavens	sha·ma·yim	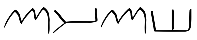	
like smoke	ke·a·shan		
will vanish	nim·la·chu	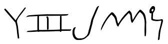	

the earth	ve·ha·a·rets	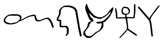	
like a garment	kab·be·ged	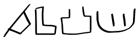	
will wear out	tiv·leh	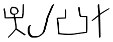	
and its people	ve·yo·she·ve·ha	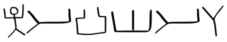	
like [gnats]	ke·mo	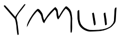	
	khen	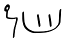	
will die	ye·mu·tun	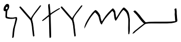	
But My salvation	vee·shu·a·tee	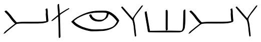	
	le·o·w·lam	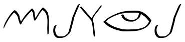	
will last forever	tih·yeh	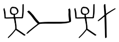	
and My righteousness	ve·tsid·qa·tee	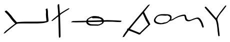	
will never	lo	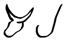	
fail	te·chat	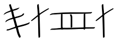	
Listen	shim·u	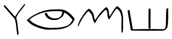	Isaiah 51:7
to Me	e·lay	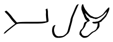	
you who know	yo·de·e	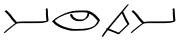	
what is right	tse·deq	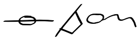	
you people	am	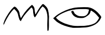	
with My law	to·w·ra·tee	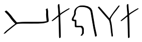	
in your hearts :	ve·lib·bam	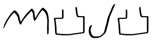	
Do not	al	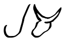	
fear	tee·re·u	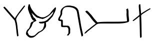	
the scorn	cher·pat	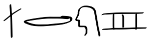	
of men	e·no·wosh	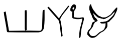	
by their insults	u·mig·gid·du·pho·tam	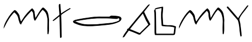	
do not	al	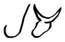	
be broken	te·chat·tu	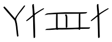	

For	kee	Isaiah 51:8
like a garment	khab·be·ged	
will devour them	yo·khe·lem	
the moth	ash	
like wool	ve·khats·tse·mer	
will eat them	yo·khe·lem	
and the worm	sas	
But My righteousness	ve·tsid·qa·tee	
	le·o·w·lam	
will last forever	tih·yeh	
My salvation	vee·shu·a·tee	
through all generations	le·do·wr	
”	do·w·reem	
Awake	u·ree	Isaiah 51:9
awake	u·ree	
put on	liv·shee	
strength	oz	
O arm	ze·ro·w·a	
of the LORD	YHVH	
Wake up	u·ree	
as in days	kee·me	
past	qe·dem	
as in generations	do·ro·wt	
of old	o·w·la·meem	
Was it not	ha·lo·w	
You	at	
	hee	

to pieces	ham·mach·tse·vet	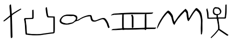	
who cut Rahab	ra·hav		
who pierced through	me·cho·w·le·let		
the dragon ?	tan·neen	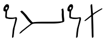	
Was it not	ha·lo·w		Isaiah 51:10
You	at		
	hee	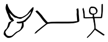	
who dried up	ham·ma·cha·re·vet	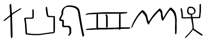	
the sea	yam	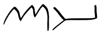	
the waters	me	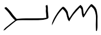	
deep	te·ho·wm		
of the great	rab·bah	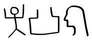	
who made	has·sa·mah		
in the depths	ma·a·maq·qe		
of the sea	yam	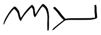	
a road	de·rekh		
to cross over ?	la·a·vor		
for the redeemed	ge·u·leem	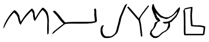	
So the redeemed	u·phe·du·ye		Isaiah 51:11
of the LORD	YHVH		
will return	ye·shu·vun		
and enter	u·va·u		
Zion	tsee·yo·wn	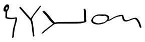	
with singing	be·rin·nah		
joy	ve·sim·chat		
with everlasting	o·w·lam		
crowned	al		

	ro·sham	
Gladness	sa·so·wn	
and joy	ve·sim·chah	
will overtake them	yas·see·gun	
will flee	na·su	
and sorrow	ya·go·wn	
and sighing	va·a·na·chah	
“ I	a·no·khee	Isaiah 51:12
even I	a·no·khee	
am He	hu	
who comforts you	me·na·chem·khem	
Why	mee	
should you	at	
be afraid	vat·tee·re·ee	
man	me·e·no·wosh	
of mortal	ya·mut	
of a son	u·mib·ben	
of man	a·dam	
like grass ?	cha·tseer	
who withers	yin·na·ten	
But you have forgotten	vat·tish·kach	Isaiah 51:13
the LORD	YHVH	
your Maker	o·se·kha	
who stretched out	no·w·teh	
the heavens	sha·ma·yim	
and laid the foundations	ve·yo·sed	
of the earth	a·rets	

You live in terror	vat·te·pha·ched	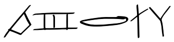	
	ta·meed		
all day long	kal		
	hay·yo·wm	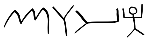	
because of	mip·pe·ne		
the fury	cha·mat	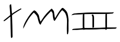	
of the oppressor	ham·me·tseeq		
who	ka·a·sher		
is bent	ko·w·nen		
on destruction	le·hash·cheet	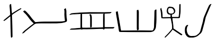	
But where	ve·ay·yeh	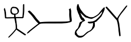	
is the fury	cha·mat	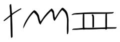	
of the oppressor ?	ham·me·tseeq		
will soon	mi·har	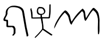	Isaiah 51:14
The captive	tso·eh		
be freed	le·hip·pa·te·ach		
he will not	ve·lo		
die	ya·mut		
in the dungeon	lash·sha·chat	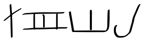	
will not	ve·lo		
be lacking	yech·sar	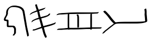	
and his bread	lach·mo	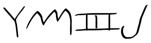	
For I	ve·a·no·khee	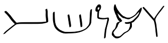	Isaiah 51:15
am the LORD	YHVH		
your God	e·lo·he·kha		
who stirs up	ro·ga		
the sea	hay·yam	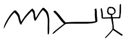	

roar —	vay·ye·he·mu	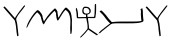	
so that its waves	gal·law	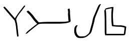	
the LORD	YHVH	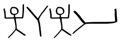	
of Hosts	tse·va·o·wt	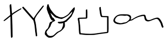	
[is] His name	she·mo		
I have put	va·a·seem	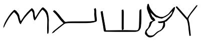	Isaiah 51:16
My words	de·va·ray		
in your mouth	be·phee·kha	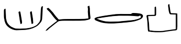	
with the shadow	u·ve·tsel		
of My hand	ya·dee	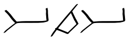	
and covered you	kis·see·tee·kha	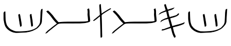	
to establish	lin·to·a	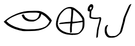	
the heavens	sha·ma·yim	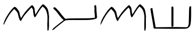	
to found	ve·lee·sod	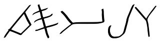	
the earth	a·rets		
and to say	ve·le·mor		
to Zion	le·tsee·yo·wn		
are My people ’”	am·mee		
‘ You	at·tah		
Awake	hit·o·wr·ree		Isaiah 51:17
awake !	hit·o·wr·ree		
Rise up	qu·mee		
O Jerusalem	ye·ru·sha·lim		
you who	a·sher		
have drunk	sha·teet	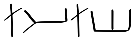	
from the hand	mee·yad	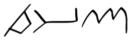	
of the LORD	YHVH	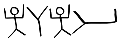	

-	et		
the cup	ko·ws		
of His fury	cha·ma·to		
	et		
the goblet	qub·ba·at	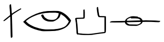	
the cup	ko·ws		
that makes men stagger	hat·tar·e·lah		
you who have drained	sha·teet		
to the dregs —	ma·tseet		
there is no	en	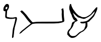	Isaiah 51:18
one to guide	me·na·hel		
her	lah		
Among all	mik·kal		
the sons	ba·neem	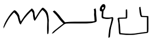	
she bore	ya·la·dah	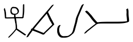	
there is no	ve·en		
one to take	ma·cha·zeeq		
her hand	be·ya·dah	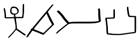	
among all	mik·kal		
the sons	ba·neem	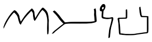	
she brought up	gid·de·lah		
pairs	she·ta·yim	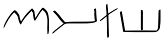	Isaiah 51:19
These	hen·nah		
have befallen	qo·re·o·ta·yikh		
Who	mee		
will grieve for you ?	ya·nud		
you :	lakh	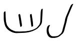	

devastation	hash·shod		
and destruction	ve·hash·she·ver	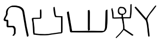	
famine	ve·ha·ra·av		
and sword	ve·ha·che·rev		
Who	mee		
can comfort you ?	a·na·cha·mekh	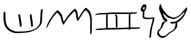	
Your sons	ba·na·yikh	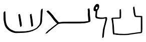	Isaiah 51:20
have fainted	ul·le·phu		
they lie	sha·khe·vu		
at the head	be·rosh		
of every	kal		
street	chu·tso·wt		
like an antelope	ke·to·w		
in a net	mikh·mar		
They are full	ham·le·eem		
of the wrath	cha·mat	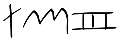	
of the LORD	YHVH		
the rebuke	ga·a·rat		
of your God	e·lo·ha·yikh		
Therefore	la·khen		Isaiah 51:21
hear	shim·ee		
now	na		
this	zot		
you afflicted one	a·nee·yah	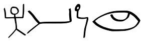	
drunken	u·she·khu·rat	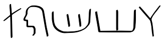	
but not	ve·lo		
with wine	mee·ya·yin	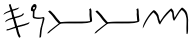	

Thus	koh	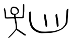	Isaiah 51:22
says	a·mar		
your Lord	a·do·na·yikh	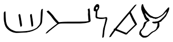	
the LORD	YHVH		
even your God	ve·lo·ha·yikh		
who defends	ya·reev	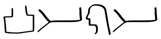	
His people :	am·mo		
“ See	hin·neh	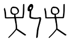	
I have removed	la·qach·tee	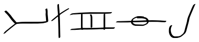	
from your hand	mee·ya·dekh	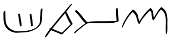	
-	et		
the cup	ko·ws		
of staggering	hat·tar·e·lah		
-	et		
From that goblet	qub·ba·at	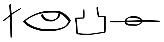	
the cup	ko·ws		
of My fury	cha·ma·tee		
you will never	lo		
again	to·w·see·phee	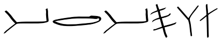	
drink	lish·to·w·tah		
	o·wd		
I will place it	ve·sam·tee·ha		Isaiah 51:23
in the hands	be·yad	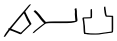	
of your tormentors	mo·w·ga·yikh		
who	a·sher		
told	a·me·ru		
you :	le·naph·shekh		

‘ Lie down	she·chee	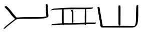	
so we can walk over you ’	ve·na·a·vo·rah		
so that you made	vat·ta·see·mee	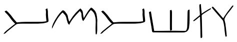	
like the ground	kha·a·rets		
your back	ge·vekh		
like a street	ve·kha·chuts	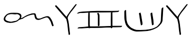	
to be traversed ”	la·o·ve·reem	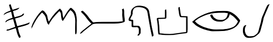	
Awake	u·ree		Isaiah 52:1
awake	u·ree		
clothe yourself	liv·shee	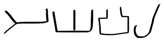	
with strength	uz·zekh		
O Zion !	tsee·yo·wn	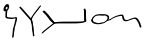	
Put on	liv·shee	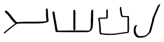	
your garments	big·de		
of splendor	tiph·ar·tekh		
O Jerusalem	ye·ru·sha·lim		
city !	eer	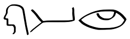	
holy	haq·qo·desh	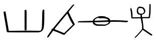	
For	kee	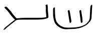	
will no	lo		
longer	yo·w·seeph		
enter	ya·vo	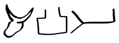	
you	vakh	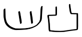	
	o·wd		
the uncircumcised	a·rel		
and unclean	ve·ta·me		
Shake off	hit·na·a·ree		Isaiah 52:2

your dust !	me·a·phar		
Rise up	qu·mee		
[and] sit [on your throne]	she·vee		
O Jerusalem	ye·ru·sha·lim		
Remove	hit·pat·te·chu		
the chains	mo·ws·re		
from your neck	tsaw·va·rekh		
O captive	she·vee·yah	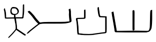	
Daughter	bat		
of Zion	tsee·yo·wn	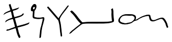	
For	kee	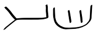	Isaiah 52:3
this is what	khoh	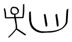	
says :	a·mar		
the LORD	YHVH		
for nothing	chin·nam	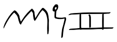	
“ You were sold	nim·kar·tem	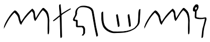	
and without	ve·lo		
money	ve·khe·seph		
you will be redeemed ”	tig·ga·e·lu		
For	kee	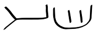	Isaiah 52:4
this is what	khoh	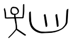	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
to Egypt	mits·ra·yim		
went down	ya·rad		
My people	am·mee		

“ At first	va·ri·sho·nah		
to live	la·gur		
	sham		
then Assyria	ve·ash·shur	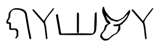	
without cause	be·e·phes		
oppressed them	a·sha·qo	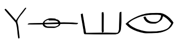	
And now	ve·at·tah		Isaiah 52:5
what	mī	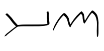	
	lī	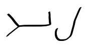	
have I here ?	phoh		
declares	ne·um		
the LORD	YHVH	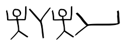	
For	kee	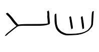	
have been taken	luq·qach	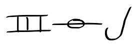	
My people	am·mee		
without cause	chin·nam	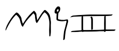	
those who rule them	mo·she·lo	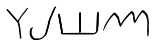	
taunt	ye·he·lee·lu	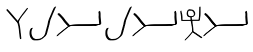	
declares	ne·um		
the LORD	YHVH	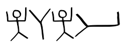	
continually	ve·ta·meed	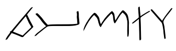	
all day long	kal	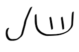	
	hay·yo·wm	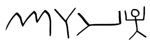	
and My name	she·mee	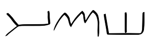	
[is] blasphemed	min·no·ats		
Therefore	la·khen		Isaiah 52:6
will know	ye·da		

My people	am·mee	𐤏𐤌𐤉	
My name	she·mee	𐤔𐤌𐤉	
therefore	la·khen	𐤋𐤊𐤍	
on that day	bay·yo·wm	𐤁𐤉𐤅𐤌	
they will know	ha·hu	𐤄𐤄𐤅𐤀	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am He	hu	𐤄𐤅𐤀	
who speaks	ham·dab·ber	𐤄𐤌𐤃𐤁𐤓	
Here I am ! ”	hin·ne·nee	𐤄𐤍𐤍𐤉	
How	mah	𐤌𐤄	Isaiah 52:7
beautiful	na·wu	𐤍𐤀𐤅𐤅	
on	al	𐤏𐤋	
the mountains	he·ha·reem	𐤄𐤄𐤓𐤉𐤌	
are the feet	rag·le	𐤓𐤂𐤋𐤉	
of those who bring good news	me·vas·ser	𐤌𐤁𐤔𐤓	
who proclaim	mash·mee·a	𐤌𐤔𐤌𐤉𐤏	
peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
who bring	me·vas·ser	𐤌𐤁𐤔𐤓	
good tidings	to·wv	𐤈𐤅𐤁	
who proclaim	mash·mee·a	𐤌𐤔𐤌𐤉𐤏	
salvation	ye·shu·ah	𐤉𐤔𐤅𐤏𐤄	
who say	o·mer	𐤀𐤌𐤓	
to Zion	le·tsee·yo·wn	𐤋𐤑𐤉𐤅𐤍	
reigns ! ”	ma·lakh	𐤌𐤋𐤊	
“ Your God	e·lo·ha·yikh	𐤀𐤋𐤄𐤉𐤊	
Listen !	qo·wl	𐤒𐤅𐤋	Isaiah 52:8

Your watchmen	tso·pha·yikh		
lift up	na·se·u		
their voices	qo·wl	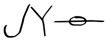	
together	yach·daw	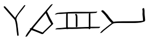	
they shout for joy	ye·ran·ne·nu	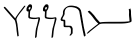	
For	kee	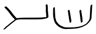	
every eye	a·yin	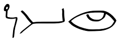	
	be·a·yin		
will see	yir·u		
returns	be·shuv		
when the LORD	YHVH		
to Zion	tsee·yo·wn	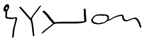	
Break forth in joy	pits·chu		Isaiah 52:9
sing	ran·ne·nu	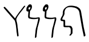	
together	yach·daw	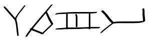	
O ruins	cha·re·vo·wt		
of Jerusalem	ye·ru·sha·lim		
for	kee	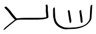	
has comforted	ni·cham	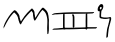	
the LORD	YHVH		
His people	am·mo		
He has redeemed	ga·al		
Jerusalem	ye·ru·sha·lim		
has bared	cha·saph		Isaiah 52:10
The LORD	YHVH		
-	et		
arm	ze·ro·w·a		

His holy	qa·de·sho	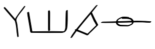	
in the sight	le·e·ne	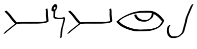	
of all	kal	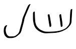	
the nations	hag·go·w·yim	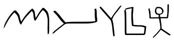	
will see	ve·ra·u		
all	kal	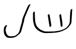	
the ends	aph·se		
of the earth	a·rets		
-	et		
the salvation	ye·shu·at		
of our God	e·lo·he·nu	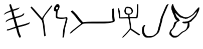	
Depart	su·ru		Isaiah 52:11
depart	su·ru		
go out	tse·u		
from there !	mish·sham		
unclean thing	ta·me		
no	al		
Touch	tig·ga·u		
come out	tse·u		
from it	mit·to·w·khah		
purify yourselves	hib·ba·ru		
you who carry	no·se·e		
the vessels	ke·le	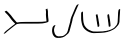	
of the LORD	YHVH	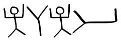	
For	kee	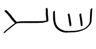	Isaiah 52:12
you will not	lo		
in a hurry	ve·chip·pa·zo·wn		

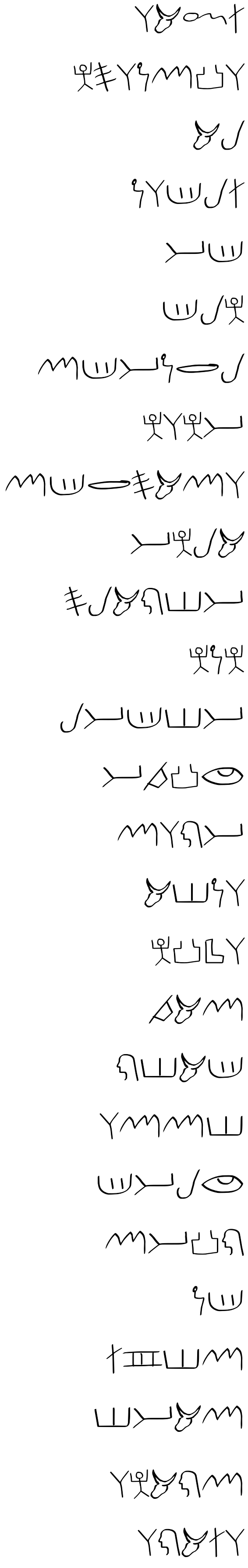

leave	te·tse·u	
flee in haste	u·vim·nu·sah	
nor	lo	
	te·le·khun	
for	kee	
goes	ho·lekh	
before you	liph·ne·khem	
the LORD	YHVH	
is your rear guard	u·me·as·siph·khem	
and the God	e·lo·he	
of Israel	yis·ra·el	
Behold	hin·neh	Isaiah 52:13
will prosper	yas·keel	
My Servant	av·dee	
He will be raised	ya·rum	
and lifted up	ve·nis·sa	
exalted	ve·ga·vah	
and highly	me·od	
Just as	ka·a·sher	Isaiah 52:14
were appalled	sha·me·mu	
at Him —	a·le·kha	
many	rab·beem	
	ken	
was disfigured	mish·chat	
beyond that of any man	me·eesh	
His appearance	mar·e·hu	
and His form	ve·to·a·ro	

[was marred] beyond human likeness	mib·be·ne	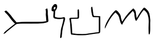	
—	a·dam		
so	ken		Isaiah 52:15
He will sprinkle	yaz·zeh		
nations	go·w·yim	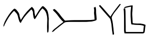	
many	rab·beem	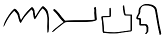	
because of Him	a·law	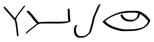	
will shut	yiq·pe·tsu		
Kings	me·la·kheem		
their mouths	pee·hem	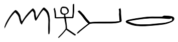	
For	kee	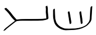	
what	a·sher		
they have not	lo		
been told	sup·par		
	la·hem		
they will see	ra·u		
what	va·a·sher		
they have not	lo		
heard	sha·me·u		
and they will understand	hit·bo·w·na·nu		
Who	mee	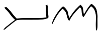	Isaiah 53:1
has believed	he·e·meen		
our message ?	lish·mu·a·te·nu		
has the arm	u·ze·ro·w·a		
of the LORD	YHVH		
And to	al		

whom	mee	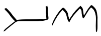	
been revealed ?	nig·la·tah	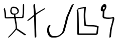	
He grew up	vay·ya·al	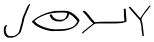	Isaiah 53:2
like a tender shoot	kay·yo·w·neq	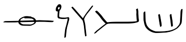	
before Him	le·pha·naw	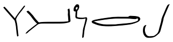	
and like a root	ve·khash·sho·resh		
ground	me·e·rets		
out of dry	tsee·yah		
He had no	lo		
[stately] form	to·ar		
	lo		
-	ve·lo		
or majesty	ha·dar		
to attract us	ve·nir·e·hu		
no	ve·lo		
beauty	mar·eh		
that we should desire Him	ve·nech·me·de·hu	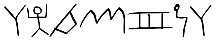	
He was despised	niv·zeh		Isaiah 53:3
and rejected	va·cha·dal	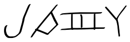	
by men	ee·sheem	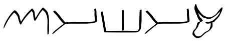	
a man	eesh	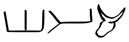	
of sorrows	makh·o·vo·wt		
acquainted	vee·du·a	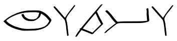	
with grief	cho·lee	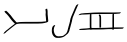	
Like one from whom men hide	u·khe·mas·ter		
their faces	pa·neem	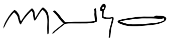	
	mim·men·nu	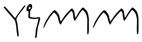	

He was despised	niv·zeh	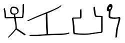	
not	ve·lo	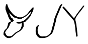	
and we esteemed Him	cha·shav·nu·hu	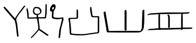	
Surely	a·khen	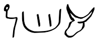	Isaiah 53:4
our infirmities	cho·la·ye·nu	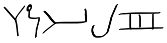	
He	hu	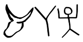	
took on	na·sa	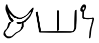	
our sorrows	u·makh·o·ve·nu	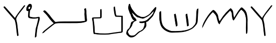	
and carried	se·va·lam	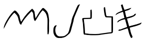	
yet we	va·a·nach·nu	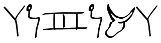	
considered Him	cha·shav·nu·hu	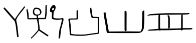	
stricken	na·gu·a	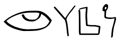	
struck down	muk·keh	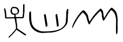	
by God	e·lo·heem	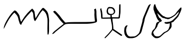	
and afflicted	u·me·un·neh	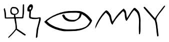	
But He	ve·hu	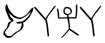	Isaiah 53:5
was pierced	me·cho·lal	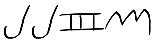	
for our transgressions	mip·pe·sha·e·nu	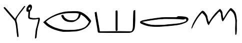	
He was crushed	me·duk·ka	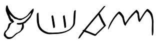	
for our iniquities	me·a·wo·no·te·nu	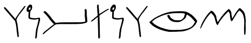	
the punishment	mu·sar	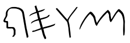	
that brought us peace	she·lo·w·me·nu	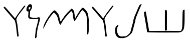	
was upon Him	a·law	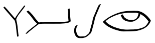	
and by His stripes	u·va·cha·vu·ra·to	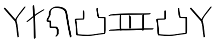	
we are healed	nir·pa	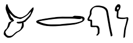	
	la·nu	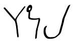	

We all	kul·la·nu	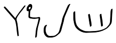	Isaiah 53:6
like sheep	kats·tson	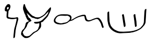	
have gone astray	ta·ee·nu	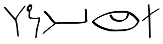	
each one	eesh	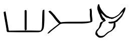	
to his own way	le·dar·ko	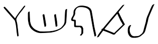	
has turned	pa·nee·nu	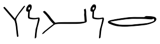	
and the LORD	va·YHVH	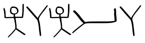	
has laid	hiph·gee·a	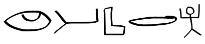	
	bo	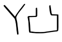	
upon Him	et	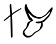	
the iniquity	a·won	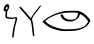	
of us all	kul·la·nu	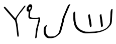	
He was oppressed	nig·gas	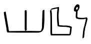	Isaiah 53:7
	ve·hu	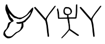	
and afflicted	na·a·neh	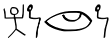	
yet He did not	ve·lo	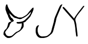	
open	yiph·tach	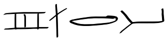	
His mouth	pee	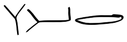	
like a lamb	kas·seh	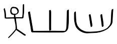	
to the slaughter	lat·te·vach	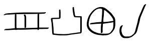	
He was led	yu·val	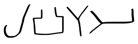	
and as a sheep	u·khe·ra·chel	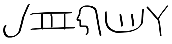	
before	liph·ne	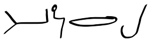	
her shearers	go·ze·ze·ha	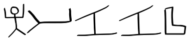	
is silent	ne·e·la·mah	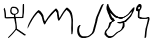	
so He did not	ve·lo	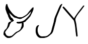	
open	yiph·tach	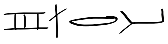	

His mouth	pee	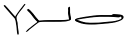	
By oppression	me·o·tser	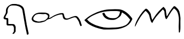	Isaiah 53:8
and judgment	u·mim·mish·pat	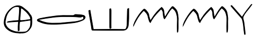	
He was taken away	luq·qach	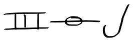	
and	ve·et	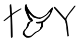	
His descendants ?	do·w·ro	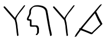	
who	mee	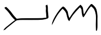	
can recount	ye·so·w·che·ach	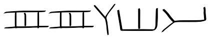	
For	kee	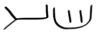	
He was cut off	nig·zar	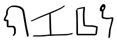	
from the land	me·e·rets	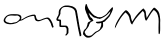	
of the living	chay·yeem	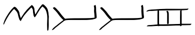	
for the transgression	mip·pe·sha	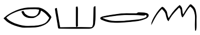	
of My people	am·mee	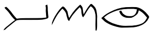	
He was stricken	ne·ga	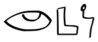	
	la·mo	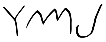	
He was assigned	vay·yit·ten	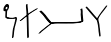	Isaiah 53:9
with	et	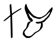	
the wicked	re·sha·eem	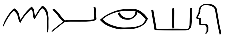	
a grave	qiv·ro	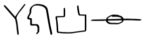	
and with	ve·et	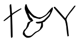	
a rich man	a·sheer	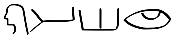	
in His death	be·mo·taw	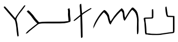	
although	al	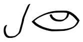	
no	lo	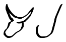	
violence	cha·mas	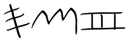	
He had done	a·sah	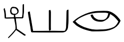	

nor	ve·lo		
was any deceit	mir·mah		
in His mouth	be·phee		
Yet it was the LORD’s	va·YHVH	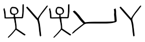	Isaiah 53:10
will	cha·phets		
to crush Him	dak·ke·o		
and to cause Him to suffer	he·che·lee	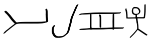	
and when	im		
is made	ta·seem	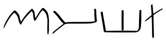	
a guilt offering	a·sham		
His soul	naph·sho		
He will see	yir·eh		
[His] offspring	ze·ra		
He will prolong	ya·a·reekh	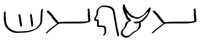	
His days	ya·meem	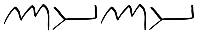	
and the good pleasure	ve·che·phets	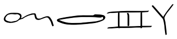	
of the LORD	YHVH		
in His hand	be·ya·do	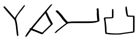	
will prosper	yits·lach		
After the anguish	me·a·mal		Isaiah 53:11
of His soul	naph·sho		
He will see [the light of life]	yir·eh		
and be satisfied	yis·ba		
By His knowledge	be·da·to		
will justify	yats·deeq	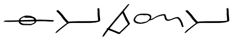	
My righteous	tsad·deeq	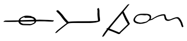	

Servant	av·dee	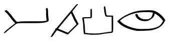	
many	la·rab·beem	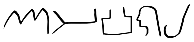	
their iniquities	va·a·wo·no·tam		
and He	hu		
will bear	yis·bol		
Therefore	la·khen		Isaiah 53:12
I will allot Him a portion	a·chal·leq	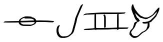	
	lo		
with the great	va·rab·beem	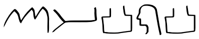	
with	ve·et		
the strong	a·tsu·meem	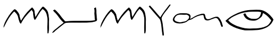	
and He will divide	ye·chal·leq	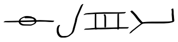	
the spoils	sha·lal	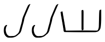	
because	ta·chat	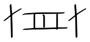	
-	a·sher		
He has poured out	he·e·rah		
unto death	lam·ma·vet		
His life	naph·sho		
with	ve·et		
the transgressors	po·she·eem		
and He was numbered	nim·nah	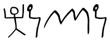	
Yet He	ve·hu		
the sin	chet	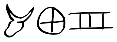	
of many	rab·beem	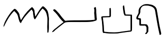	
bore	na·sa		
for the transgressors	ve·lap·po·she·eem		

and made intercession	yaph·gee·a	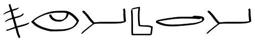	
“ Shout for joy	ran·nee	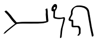	Isaiah 54:1
O barren woman	a·qa·rah	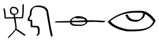	
	lo		
who bears no children	ya·la·dah	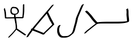	
break forth	pits·chee		
in song	rin·nah		
and cry aloud	ve·tsa·ha·lee		
you who have never	lo		
travailed	cha·lah	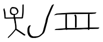	
because	kee	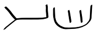	
more	rab·beem	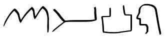	
[are] the children	be·ne	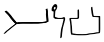	
of the desolate woman	sho·w·me·mah		
[than]	mib·be·ne	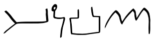	
of her who has a husband ”	ve·u·lah		
says	a·mar		
the LORD	YHVH		
“ Enlarge	har·chee·vee	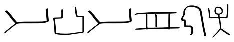	Isaiah 54:2
the site	me·qo·wm	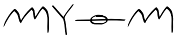	
of your tent	a·ho·lekh	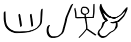	
the curtains	vee·ree·o·wt	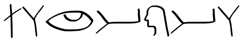	
of your dwellings	mish·ke·no·w·ta·yikh		
stretch out	yat·tu		
do not	al		
hold back	tach·so·khee	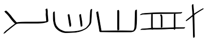	

Lengthen	ha·a·ree·khee	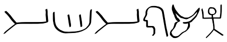	
your ropes	me·ta·ra·yikh		
and drive your stakes in deep	vee·te·do·ta·yikh		
	chaz·ze·qee	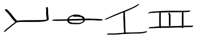	
For	kee	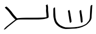	Isaiah 54:3
to the right	ya·meen		
and left	u·se·mo·wl		
you will spread out	tiph·ro·tsee		
your descendants	ve·zar·ekh		
the nations	go·w·yim	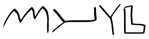	
will dispossess	yee·rash	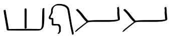	
cities	ve·a·reem		
the desolate	ne·sham·mo·wt		
and inhabit	yo·wo·shee·vu	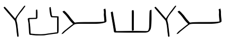	
Do not	al		Isaiah 54:4
be afraid	tee·re·ee		
for	kee	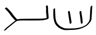	
you will not	lo		
be put to shame	te·vo·wo·shee		
do not	ve·al		
be intimidated	tik·ka·le·mee	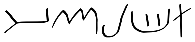	
for	kee	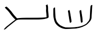	
you will not	lo		
be humiliated	tach·pee·ree		
For	kee	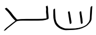	
the shame	vo·shet	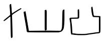	
of your youth	a·lu·ma·yikh		

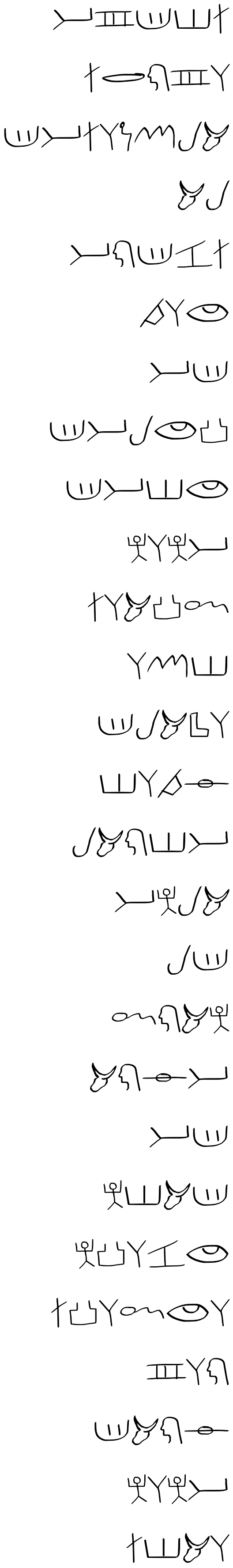

you will forget	tish·ka·chee	
the reproach	ve·cher·pat	
of your widowhood	al·me·nu·ta·yikh	
no	lo	
and will remember	tiz·ke·ree	
more	o·wd	
For	kee	Isaiah 54:5
your husband	vo·a·la·yikh	
is your Maker —	o·sa·yikh	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
[is] His name —	she·mo	
is your Redeemer	ve·go·a·lekh	
the Holy	qe·do·wosh	
One of Israel	yis·ra·el	
the God	e·lo·he	
of all	khal	
the earth	ha·a·rets	
He is called	yiq·qa·re	
For	kee	Isaiah 54:6
like a wife	khe·ish·shah	
deserted	a·zu·vah	
and wounded	va·a·tsu·vat	
in spirit	ru·ach	
has called you back	qe·ra·akh	
the LORD	YHVH	
wife	ve·e·shet	

of one’s youth ”	ne·u·reem	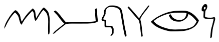	
like	kee	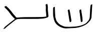	
the rejected	tim·ma·es	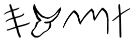	
says	a·mar	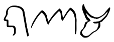	
your God	e·lo·ha·yikh	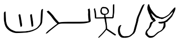	
moment	be·re·ga	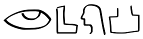	Isaiah 54:7
“ For a brief	qa·ton	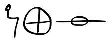	
I forsook you	a·zav·teekh	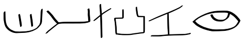	
compassion	u·ve·ra·cha·meem	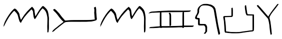	
but with great	ge·do·leem	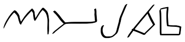	
I will bring you back	a·qab·be·tsekh	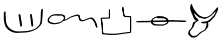	
In a surge	be·she·tseph	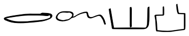	Isaiah 54:8
of anger	qe·tseph	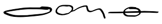	
I hid	his·tar·tee	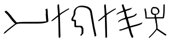	
My face	pha·nay	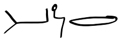	
for a moment	re·ga	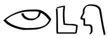	
from you	mim·mekh	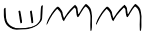	
kindness	u·ve·che·sed	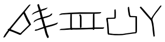	
but with everlasting	o·w·lam	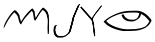	
I will have compassion on you ”	ri·cham·teekh	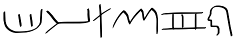	
says	a·mar	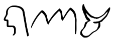	
your Redeemer	go·a·lekh	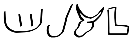	
the LORD	YHVH	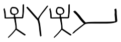	
“ For	kee	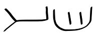	Isaiah 54:9
	me	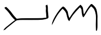	
the days of Noah	no·ach	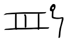	
this is like	zot	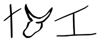	

to Me	lee	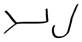	
when	a·sher		
I swore	nish·ba·tee		
cover	me·a·vor		
that the waters	me		
of Noah	no·ach	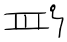	
would never again	o·wd		
	al		
the earth	ha·a·rets		
So	ken	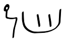	
I have sworn	nish·ba·tee		
that I will not be angry	miq·qe·tsoph	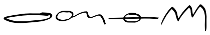	
with you	a·la·yikh	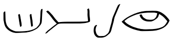	
or rebuke	u·mig·ge·ar		
you	bakh	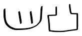	
Though	kee	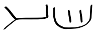	Isaiah 54:10
the mountains	he·ha·reem	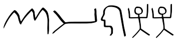	
may be removed	ya·mu·shu		
and the hills	ve·hag·ge·va·o·wt		
may be shaken	te·mu·te·nah		
My loving devotion	ve·chas·dee		
	me·it·tekh		
will not	lo		
depart from you	ya·mush		
and My covenant	u·ve·reet	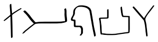	
of peace	she·lo·w·mee		
will not	lo		

be broken ”	ta·mut	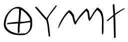	
says	a·mar	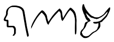	
who has compassion on you	me·ra·cha·mekh	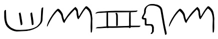	
the LORD	YHVH	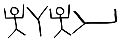	
“ O afflicted city	a·nee·yah	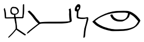	Isaiah 54:11
lashed by storms	so·a·rah	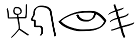	
without	lo	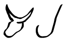	
solace	nu·cha·mah	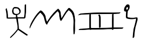	
surely	hin·neh	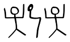	
I	a·no·khee	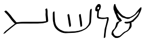	
will set	mar·beets	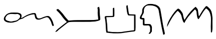	
in antimony	bap·pukh	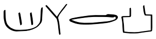	
your stones	a·va·na·yikh	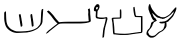	
and lay your foundations	vee·sad·teekh	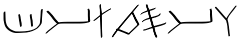	
with sapphires	bas·sap·pee·reem	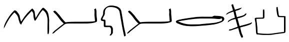	
I will make	ve·sam·tee	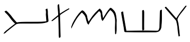	Isaiah 54:12
of rubies	kad·khod	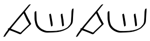	
your pinnacles	shim·sho·ta·yikh	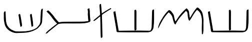	
your gates	u·she·a·ra·yikh	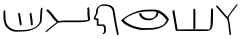	
jewels	le·av·ne	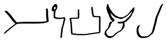	
of sparkling	eq·dach	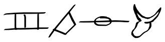	
and all	ve·khal	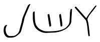	
your walls	ge·vu·lekh	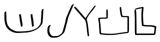	
stones	le·av·ne	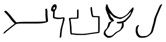	
of precious	che·phets	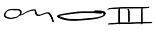	
Then all	ve·khal	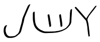	Isaiah 54:13
your sons	ba·na·yikh	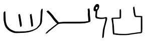	

will be taught	lim·mu·de		
by the LORD	YHVH		
and great	ve·rav		
prosperity	she·lo·wm		
[will be their]	ba·na·yikh	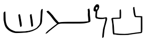	
In righteousness	bits·da·qah		Isaiah 54:14
you will be established	tik·ko·w·na·nee		
far	ra·cha·qee	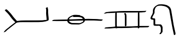	
from oppression	me·o·sheq		
for	kee	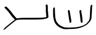	
{you will have} no	lo		
fear	tee·ra·ee		
Terror [will be far removed]	u·mim·me·chit·tah	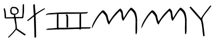	
for	kee	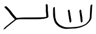	
it will not	lo		
come near	tiq·rav	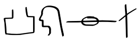	
you	e·la·yikh	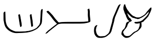	
If	hen		Isaiah 54:15
anyone attacks	go·wr		
you	ya·gur		
it is not	e·phes		
from Me	me·o·w·tee		
whoever	mee	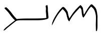	
assails you	gar		
	it·takh	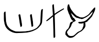	
before you	a·la·yikh	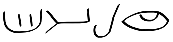	
will fall	yip·po·wl		

Behold	hēn	Isaiah 54:16
I	a·no·khee	
have created	ba·ra·tee	
the craftsman	cha·rash	
who fans	no·phe·ach	
into flame	be·esh	
the coals	pe·cham	
and forges	u·mo·w·tsee	
a weapon	khe·lee	
fit for its task	le·ma·a·se·hu	
and I	ve·a·no·khee	
have created	ba·ra·tee	
the destroyer	mash·cheet	
to wreak havoc	le·chab·bel	
	kal	Isaiah 54:17
weapon	ke·lee	
formed	yu·tsar	
against you	a·la·yikh	
No	lo	
shall prosper	yits·lach	
every	ve·khal	
tongue	la·sho·wn	
that accuses	ta·qum	
you	it·takh	
	lam·mish·pat	
and you will refute	tar·shee·ee	
This	zot	

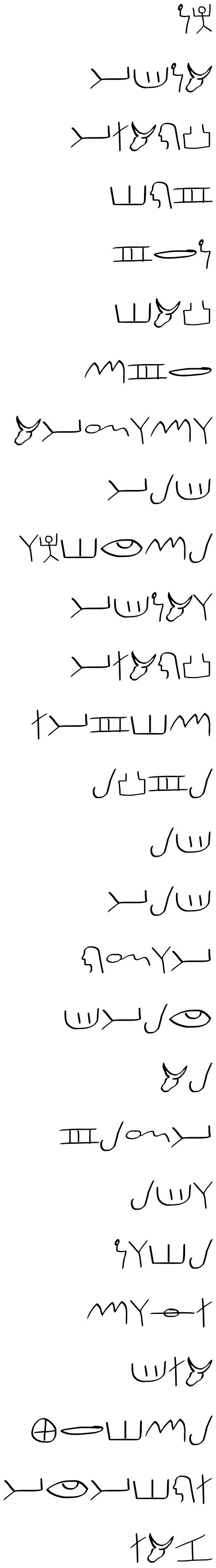

is the heritage	na·cha·lat	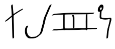	
of the servants	av·de		
of the LORD	YHVH	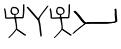	
and their vindication	ve·tsid·qa·tam	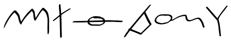	
[is] from Me ”	me·it·tee		
declares	ne·um		
the LORD	YHVH	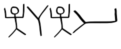	
“ Come	ho·w		Isaiah 55:1
all you	kal	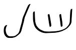	
[who are] thirsty	tsa·me	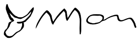	
come	le·khu		
to the waters	lam·ma·yim	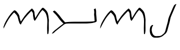	
and you	va·a·sher		
without	en	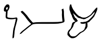	
-	lo		
money	ka·seph		
come	le·khu		
buy	shiv·ru		
and eat !	ve·e·kho·lu		
Come	u·le·khu	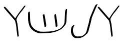	
buy	shiv·ru		
without	be·lo·w		
money	khe·seph		
and without	u·ve·lo·w	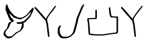	
cost !	me·cheer	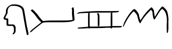	
wine	ya·yin	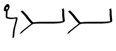	
and milk	ve·cha·lav	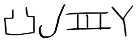	

Why	lam·mah		Isaiah 55:2
spend	tish·qe·lu	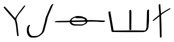	
money	khe·seph		
on that which is not	be·lo·w	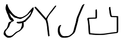	
bread	le·chem	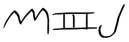	
and your labor	vee·gee·a·khem	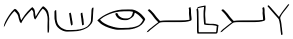	
on that which does not	be·lo·w	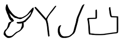	
satisfy ?	le·sa·ve·ah		
Listen	shim·u		
carefully	sha·mo·w·a		
to Me	e·lay	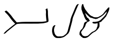	
and eat	ve·ikh·lu		
what is good	to·wv		
will delight	ve·tit·an·nag		
in the richest of foods	bad·de·shen		
and your soul	naph·she·khem	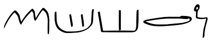	
Incline	hat·tu		Isaiah 55:3
your ear	a·ze·ne·khem	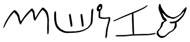	
and come	u·le·khu	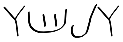	
to Me	e·lay	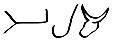	
listen	shim·u		
may live	u·te·chee	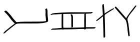	
so that your soul	naph·she·khem	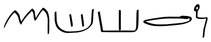	
I will make	ve·ekh·re·tah		
with you	la·khem		
covenant —	be·reet	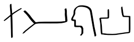	
an everlasting	o·w·lam		

My loving devotion	chas·de		
to David	da·wid		
promised	han·ne·e·ma·neem	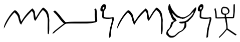	
Behold	hen		Isaiah 55:4
a witness	ed		
to the nations	le·um·meem		
I have made him	ne·tat·tee	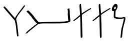	
a leader	na·geed	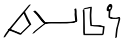	
and commander	u·me·tsaw·veh		
of the peoples	le·um·meem		
Surely	hen		Isaiah 55:5
a nation	go·w		
you do not	lo		
know	te·da		
you will summon	tiq·ra	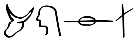	
and nations	ve·go·w		
who do not	lo		
know you	ye·da·u·kha		
to you	e·le·kha	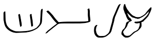	
will run	ya·ru·tsu		
	le·ma·an		
the LORD	YHVH		
your God	e·lo·he·kha		
the Holy	ve·liq·do·wosh	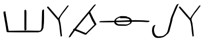	
One of Israel	yis·ra·el	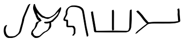	
For	kee	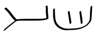	
has bestowed glory on you ”	phe·a·rakh		

Seek	dir·shu	דרשו	Isaiah 55:6
the LORD	YHVH	יהוה	
while He may be found	be·him·ma·tse·o	בהמצאו	
call on Him	qe·ra·u·hu	קראהו	
while He is	bih·yo·w·to	בהיותו	
near	qa·ro·wv	קרוב	
forsake	ya·a·zov	יעזב	Isaiah 55:7
Let the wicked man	ra·sha	רשע	
his own way	dar·ko	דרכו	
man	ve·eesh	ואיש	
and the unrighteous	a·ven	און	
his own thoughts	mach·she·vo·taw	מחשבתיו	
let him return	ve·ya·shov	וישב	
to	el	אל	
the LORD	YHVH	יהוה	
that He may have compassion	vee·ra·cha·me·hu	וירחמהו	
and to	ve·el	ואל	
our God	e·lo·he·nu	אלהינו	
for	kee	כי	
He will freely	yar·beh	ירבה	
pardon	lis·lo·w·ach	לסלוח	
“ For	kee	כי	Isaiah 55:8
are not	lo	לא	
My thoughts	mach·she·vo·w·tay	מחשבותי	
your thoughts	mach·she·vo·w·te·khem	מחשבותיכם	
neither are	ve·lo	ולא	

your ways	dar·khe·khem	דרכיכם	
My ways ”	de·ra·khay	דרכי	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
“ For	kee	כי	Isaiah 55:9
are higher	ga·ve·hu	גבהו	
[as] the heavens	sha·ma·yim	שמים	
than the earth	me·a·rets	מארץ	
so	ken	כן	
are higher	ga·ve·hu	גבהו	
My ways	de·ra·khay	דרכי	
than your ways	mid·dar·khe·khem	מדרכיכם	
and My thoughts	u·mach·she·vo·tay	ומחשבתי	
than your thoughts	mim·mach·she·vo·te·khem	ממחשבתיכם	
For	kee	כי	Isaiah 55:10
just as	ka·a·sher	כאשר	
fall	ye·red	ירד	
rain	hag·ge·shem	הגשם	
and snow	ve·hash·she·leg	והשלג	
from	min	מן	
heaven	hash·sha·ma·yim	השמים	
-	ve·sham·mah	ושמה	
and do not	lo	לא	
return	ya·shuv	ישוב	
without	kee	כי	
	im	אם	
watering	hir·vah	הרוה	

-	et		
the earth	ha·a·rets		
making it bud	ve·ho·w·lee·dah	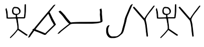	
and sprout	ve·hits·mee·chah	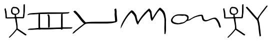	
and providing	ve·na·tan	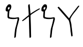	
seed	ze·ra		
to sow	laz·zo·re·a		
and food	ve·le·chem	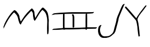	
to eat	la·o·khel		
so	ken		Isaiah 55:11
	yih·yeh		
My word	de·va·ree		
that	a·sher		
proceeds	ye·tse		
from My mouth	mip·pee		
will not	lo		
return	ya·shuv		
to Me	e·lay	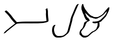	
empty	re·qam	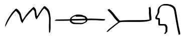	
but	kee	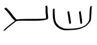	
	im		
it will accomplish	a·sah		
-	et		
what	a·sher	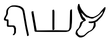	
I please	cha·phats·tee		
and it will prosper	ve·hits·lee·ach	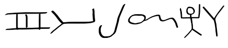	
where	a·sher	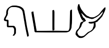	

I send it	she·lach·tee	
You will indeed	kee	Isaiah 55:12
with joy	ve·sim·chah	
go out	te·tse·u	
in peace	u·ve·sha·lo·wm	
and be led forth	tu·va·lun	
the mountains	he·ha·reem	
and hills	ve·hag·ge·va·o·wt	
will burst	yiph·tse·chu	
before you	liph·ne·khem	
into song	rin·nah	
and all	ve·khal	
the trees	a·tse	
of the field	has·sa·deh	
will clap	yim·cha·u	
their hands	khaph	
Instead of	ta·chat	Isaiah 55:13
the thornbush	han·na·a·tsuts	
will grow	ya·a·leh	
a cypress	ve·ro·wosh	
and instead of	ta·chat	
the brier	has·sir·pad	
will spring up	ya·a·leh	
a myrtle	ha·das	
they will make	ve·ha·yah	
for the LORD	la·YHVH	
a name	le·shem	

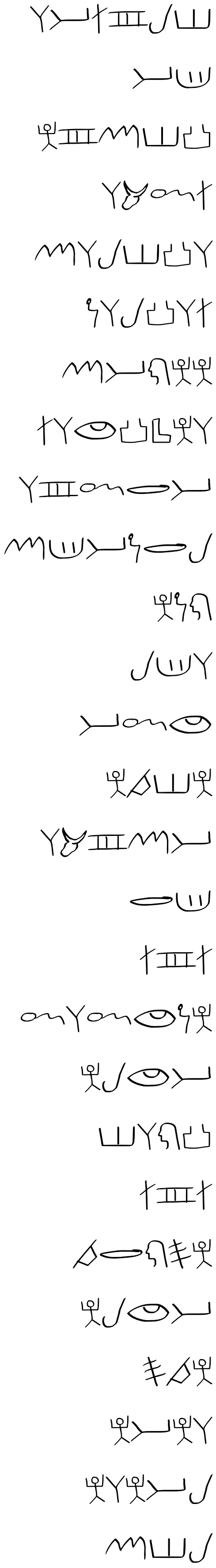

sign	le·o·wt		
an everlasting	o·w·lam		
never	lo		
to be destroyed ”	yik·ka·ret		
This is what	koh	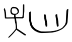	Isaiah 56:1
says :	a·mar		
the LORD	YHVH		
“ Maintain	shim·ru		
justice	mish·pat		
and do	va·a·su		
what is right	tse·da·qah	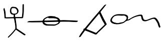	
for	kee	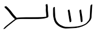	
soon	qe·ro·w·vah		
My salvation	ye·shu·a·tee		
is coming	la·vo·w		
and My righteousness	ve·tsid·qa·tee	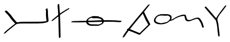	
will be revealed	le·hig·ga·lo·wt	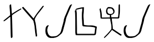	
Blessed	ash·re	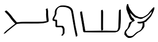	Isaiah 56:2
is the man	e·no·wosh		
who does	ya·a·seh		
this	zot		
and the son	u·ven		
of man	a·dam		
who holds it fast	ya·cha·zeeq		
	bah		
who keeps	sho·mer		
the Sabbath	shab·bat		

without profaning it	me·chal·le·lo	𐤌𐤇𐤋𐤋𐤅	
and keeps	ve·sho·mer	𐤅𐤔𐤌𐤓	
his hand	ya·do	𐤉𐤃𐤅	
from doing	me·a·so·wt	𐤌𐤏𐤔𐤅𐤕	
any	kal	𐤊𐤋	
evil ”	ra	𐤓𐤏𐤎	
Let no	ve·al	𐤅𐤀𐤋	Isaiah 56:3
say	yo·mar	𐤉𐤀𐤌𐤓	
foreigner	ben	𐤁𐤍	
	han·ne·khar	𐤄𐤍𐤊𐤓	
who has joined himself	han·nil·vah	𐤄𐤍𐤋𐤅𐤄	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
will utterly exclude me	hav·del	𐤄𐤁𐤃𐤋	
	yav·dee·la·nee	𐤉𐤁𐤃𐤉𐤋𐤍𐤉	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
from	me·al	𐤌𐤏𐤋	
His people ”	am·mo	𐤏𐤌𐤅	
not	ve·al	𐤅𐤀𐤋	
say	yo·mar	𐤉𐤀𐤌𐤓	
And let the eunuch	has·sa·rees	𐤄𐤎𐤓𐤉𐤎	
am but	hen	𐤄𐤍	
“ I	a·nee	𐤀𐤍𐤉	
tree ”	ets	𐤏𐤑	
a dry	ya·vesh	𐤉𐤁𐤔𐤎	
For	kee	𐤊𐤉	Isaiah 56:4

this is what	khoh	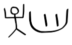	
says :	a·mar		
the LORD	YHVH		
“ To the eunuchs	las·sa·ree·seem	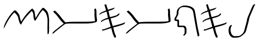	
who	a·sher		
keep	yish·me·ru	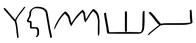	
-	et		
My Sabbaths	shab·be·to·w·tay		
who choose	u·va·cha·ru	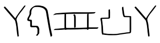	
what	ba·a·sher		
pleases Me	cha·pha·tse·tee		
and hold fast	u·ma·cha·zee·qeem	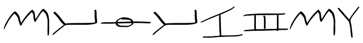	
to My covenant —	biv·ree·tee	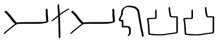	
I will give	ve·na·tat·tee	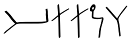	Isaiah 56:5
them	la·hem		
in My house	be·ve·tee	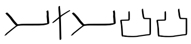	
and within My walls	u·ve·cho·w·mo·tay		
a memorial	yad	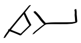	
and a name	va·shem	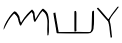	
better than	to·wv		
that of sons	mib·ba·neem	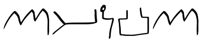	
and daughters	u·mib·ba·no·wt		
name	shem	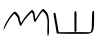	
an everlasting	o·w·lam		
I will give	et·ten		
them	lo		
that	a·sher		

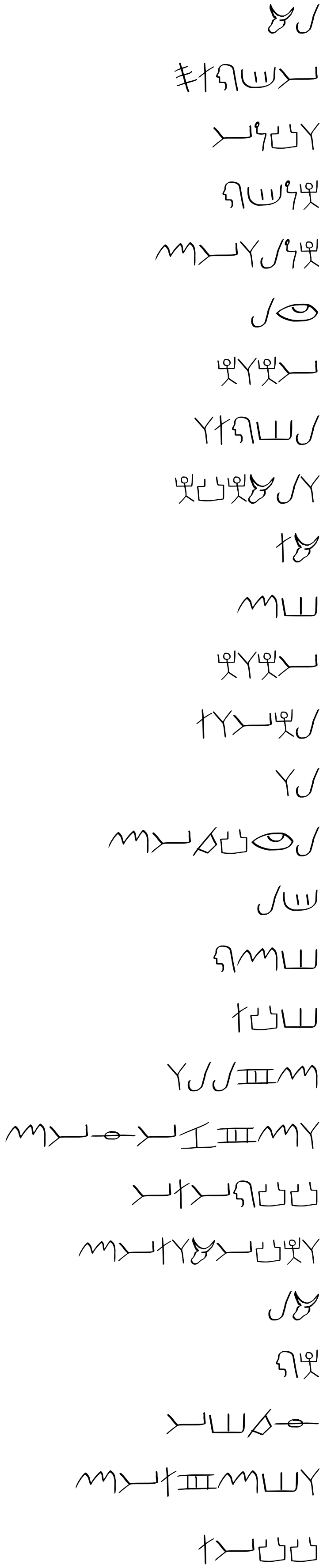

will not	lo	
be cut off	yik·ka·ret	
And the foreigners	u·ve·ne	Isaiah 56:6
	han·ne·khar	
who join	han·nil·veem	
themselves to	al	
the LORD	YHVH	
to minister to Him	le·sha·re·to	
to love	u·le·a·ha·vah	
-	et	
the name	shem	
of the LORD	YHVH	
and to be	lih·yo·wt	
His	lo	
servants —	la·a·va·deem	
all	kal	
who keep	sho·mer	
the Sabbath	shab·bat	
without profaning it	me·chal·le·lo	
and who hold fast	u·ma·cha·zee·qeem	
to My covenant —	biv·ree·tee	
I will bring them	va·ha·vee·o·w·teem	Isaiah 56:7
to	el	
mountain	har	
My holy	qad·shee	
and make them joyful	ve·sim·mach·teem	
in My house	be·vet	

of prayer	te·phil·la·tee	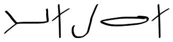	
Their burnt offerings	o·w·lo·te·hem	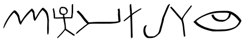	
and sacrifices	ve·ziv·che·hem	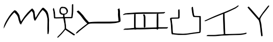	
will be accepted	le·ra·tso·wn		
on	al		
My altar	miz·be·chee		
for	kee	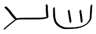	
My house	ve·tee	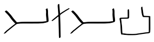	
a house	bet	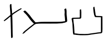	
of prayer	te·phil·lah		
will be called	yiq·qa·re	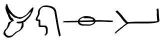	
for all	le·khal		
the nations ”	ha·am·meem		
Thus declares	ne·um		Isaiah 56:8
the Lord	a·do·nay		
GOD	YHVH		
who gathers	me·qab·bets	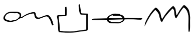	
the dispersed	nid·che	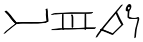	
of Israel :	yis·ra·el	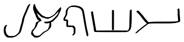	
still others	o·wd		
“ I will gather	a·qab·bets	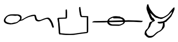	
to them	a·law	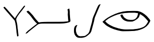	
besides those already gathered ”	le·niq·ba·tsaw		
all	kol	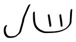	Isaiah 56:9
you beasts	chay·to	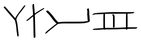	
of the field	sa·day	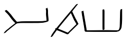	
Come	e·ta·yu		

eat greedily	le·e·khol		
all	kal		
you beasts	chay·to	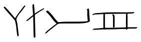	
of the forest	bay·ya·ar		
[Israel's] watchmen	tsa·phu		Isaiah 56:10
are blind	iw·reem	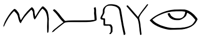	
they are all	kul·lam	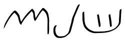	
	lo		
oblivious	ya·da·u		
they are all	kul·lam	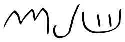	
dogs	ke·la·veem	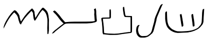	
mute	il·le·meem		
they cannot	lo		
	yu·khe·lu		
bark	lin·bo·ach	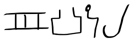	
they are dreamers	ho·zeem	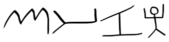	
lying around	sho·khe·veem		
loving	o·ha·ve	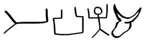	
to slumber	la·num		
Like ravenous dogs	ve·hak·ke·la·veem	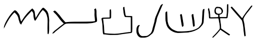	Isaiah 56:11
	az·ze		
	ne·phesh		
they are never	lo		
satisfied	ya·de·u		
	sa·ve·ah	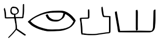	
They	ve·hem·mah	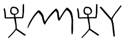	
are shepherds	ro·eem	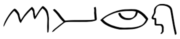	

no	lo	
with	ya·de·u	
discernment	ha·veen	
they all	kul·lam	
to their own way	le·dar·kam	
turn	pa·nu	
one	eesh	
seeking his own gain :	le·vits·o	
each	miq·qa·tse·hu	
“ Come	e·ta·yu	Isaiah 56:12
let me get	eq·chah	
the wine	ya·yin	
let us imbibe	ve·nis·be·ah	
the strong drink	she·khar	
will be	ve·ha·yah	
like today	kha·zeh	
	yo·wm	
and tomorrow	ma·char	
better ! ”	ga·do·wl	
	ye·ter	
only far	me·od	
The righteous	hats·tsad·deeq	Isaiah 57:1
perish	a·vad	
and no	ve·en	
one	eesh	
takes	sam	
it to	al	

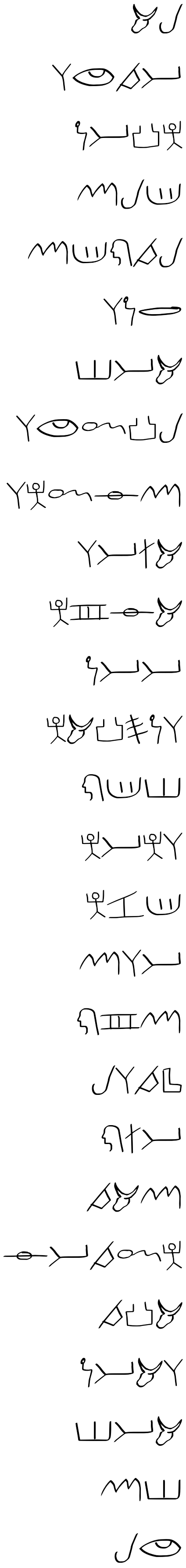

heart	lev	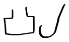	
men	ve·an·she	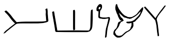	
devout	che·sed		
are swept away	ne·e·sa·pheem		
while no one	be·en		
considers	me·veen	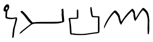	
that	kee	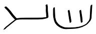	
from the presence	mip·pe·ne		
of evil	ha·ra·ah		
are guided	ne·e·saph		
the righteous	hats·tsad·deeq		
enter	ya·vo·w		Isaiah 57:2
into peace	sha·lo·wm		
they find rest	ya·nu·chu		
	al		
lying down in death	mish·ke·vo·w·tam		
Those who walk	ho·lekh	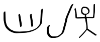	
uprightly	ne·kho·cho	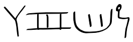	
you	ve·at·tem		Isaiah 57:3
“ But come	qir·vu		
here	hen·nah		
sons	be·ne	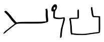	
of a sorceress	o·ne·nah	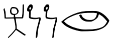	
you offspring	ze·ra		
of adulterers	me·na·eph		
and prostitutes !	vat·tiz·neh		
	al		Isaiah 57:4

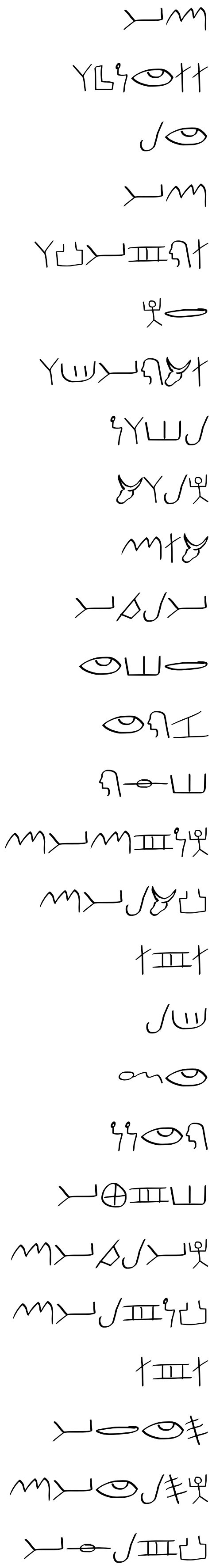

Whom	mee	
are you mocking ?	tit·an·na·gu	
At	al	
whom	mee	
do you snarl	tar·chee·vu	
	pheh	
and stick out	ta·a·ree·khu	
your tongue ?	la·sho·wn	
not	ha·lo·w	
Are you	at·tem	
children	yil·de	
of transgression	phe·sha	
offspring	ze·ra	
of deceit	sha·qer	
who burn with lust	han·ne·cha·meem	Isaiah 57:5
among the oaks	ba·e·leem	
under	ta·chat	
every	kal	
tree	ets	
luxuriant	ra·a·nan	
who slaughter	sho·cha·te	
your children	hay·la·deem	
in the valleys	ban·ne·cha·leem	
under	ta·chat	
the clefts	se·i·phe	
of the rocks ?	has·se·la·eem	
[is] among the smooth [stones]	be·chal·le·qe	Isaiah 57:6

of the valley	na·chal	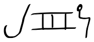	
Your portion	chel·qekh	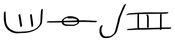	
indeed, they	hem	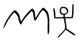	
	hem	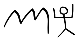	
are your lot	go·w·ra·lekh	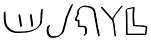	
Even	gam		
to them	la·hem		
you have poured out	sha·phakht		
a drink offering	ne·sekh		
[and] offered	he·e·leet	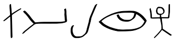	
a grain offering	min·chah	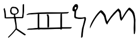	
because of	ha·al		
these ?	el·leh	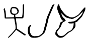	
Should I relent	en·na·chem	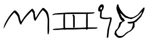	
On	al		Isaiah 57:7
hill	har		
a high	ga·vo·ah	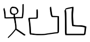	
and lofty	ve·nis·sa		
you have made	samt		
your bed	mish·ka·vekh		
and	gam		
there	sham		
you went up	a·leet	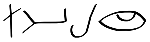	
to offer	liz·bo·ach	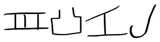	
sacrifices	za·vach		
Behind	ve·a·char		Isaiah 57:8
the door	had·de·let		

and doorpost	ve·ham·me·zu·zah	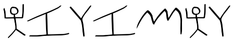	
you have set up	samt		
your memorial	zikh·ro·w·nekh	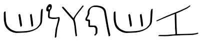	
Forsaking Me	kee	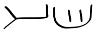	
	me·it·tee		
you uncovered	gil·leet	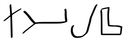	
you climbed up	vat·ta·a·lee		
and opened it wide	hir·chavt	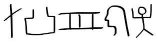	
your bed	mish·ka·vekh		
And you have made a pact	vat·tikh·rat		
with those	lakh	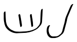	
	me·hem		
you have loved	a·havt		
whose bed	mish·ka·vam		
upon their nakedness	yad	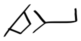	
you have gazed	cha·zeet	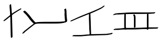	
You went	vat·ta·shu·ree	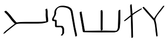	Isaiah 57:9
to [Molech]	lam·me·lekh		
with oil	bash·she·men		
and multiplied	vat·tar·bee		
your perfumes	riq·qu·cha·yikh	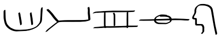	
You have sent	vat·te·shal·le·chee	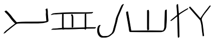	
your envoys	tsi·raykh	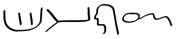	
even to	ad		
a great distance	me·ra·choq	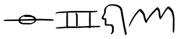	
you have descended	vat·tash·pee·lee		
	ad		

Sheol itself	she·o·wl	𐤔𐤀𐤅𐤋	
by your many	be·rov	𐤁𐤓𐤁	Isaiah 57:10
journeys	dar·kekh	𐤃𐤓𐤊𐤊	
You are wearied	ya·ga·at	𐤉𐤂𐤏𐤕	
but you did not	lo	𐤋𐤀	
say	a·mart	𐤀𐤌𐤓𐤕	
“ There is no hope ! ”	no·w·ash	𐤍𐤅𐤀𐤔	
renewal	chay·yat	𐤇𐤉𐤕	
of your strength	ya·dekh	𐤉𐤃𐤊	
You found	ma·tsat	𐤌𐤑𐤀𐤕	
therefore	al	𐤏𐤋	
	ken	𐤊𐤍	
you did not	lo	𐤋𐤀	
grow weak	cha·leet	𐤇𐤋𐤉𐤕	
-	ve·et	𐤅𐤀𐤕	Isaiah 57:11
Whom	mee	𐤌𐤉	
have you dreaded	da·agt	𐤃𐤀𐤂𐤕	
and feared	vat·tee·re·ee	𐤅𐤕𐤉𐤓𐤀𐤉	
so that	kee	𐤊𐤉	
you lied	te·khaz·ze·vee	𐤕𐤊𐤆𐤁𐤉	
and	ve·o·w·tee	𐤅𐤀𐤅𐤕𐤉	
failed	lo	𐤋𐤀	
to remember Me	za·khart	𐤆𐤊𐤓𐤕	
[or]	lo	𐤋𐤀	
take this	samt	𐤔𐤌𐤕	
to	al	𐤏𐤋	
heart ?	lib·bekh	𐤋𐤁𐤊	

Is it not	ha·lo	
[because] I {have}	a·nee	
been silent	mach·sheh	
long	u·me·o·lam	
that	ve·o·w·tee	
you do not	lo	
fear Me ?	tee·ra·ee	
I	a·nee	Isaiah 57:12
will expose	ag·geed	
your righteousness	tsid·qa·tekh	
-	ve·et	
and your works	ma·a·sa·yikh	
and they will not	ve·lo	
profit you	yo·w·ee·lukh	
When you cry out	be·za·a·qekh	Isaiah 57:13
deliver you !	yats·tsee·lukh	
let your companies [of idols]	qib·bu·tsa·yikh	
Yet	ve·et	
all of them	kul·lam	
will carry off	yis·sa	
the wind	ru·ach	
will take them away	yiq·qach	
a breath	ha·vel	
But he who seeks refuge	ve·ha·cho·w·seh	
in Me	vee	
will inherit	yin·chal	
the land	e·rets	

and possess	ve·yee·rash	𐤅𐤉𐤉𐤓𐤔	
mountain ”	har	𐤄𐤓	
My holy	qad·shee	𐤒𐤃𐤔𐤉	
And it will be said	ve·a·mar	𐤅𐤀𐤌𐤓	Isaiah 57:14
“ Build it up	sol·lu	𐤎𐤋𐤅	
build it up	sol·lu	𐤎𐤋𐤅	
prepare	pan·nu	𐤐𐤍𐤅	
the way	da·rekh	𐤃𐤓𐤊	
take	ha·ree·mu	𐤄𐤓𐤉𐤌𐤅	
every obstacle	mikh·sho·wl	𐤌𐤊𐤔𐤅𐤋	
out of the way	mid·de·rekh	𐤌𐤃𐤓𐤊	
of My people ”	am·mee	𐤏𐤌𐤉𐤎	
For	kee	𐤊𐤉	Isaiah 57:15
thus	khoh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the One who is high	ram	𐤓𐤌	
and lifted up	ve·nis·sa	𐤅𐤍𐤔𐤀	
who inhabits	sho·khen	𐤔𐤊𐤍	
eternity	ad	𐤏𐤃	
is Holy :	ve·qa·do·wosh	𐤅𐤒𐤃𐤅𐤔	
whose name	she·mo	𐤔𐤌𐤅	
in a high	ma·ro·wm	𐤌𐤓𐤅𐤌	
and holy place	ve·qa·do·wosh	𐤅𐤒𐤃𐤅𐤔	
“ I dwell	esh·ko·wn	𐤀𐤔𐤊𐤅𐤍	
and with	ve·et	𐤅𐤀𐤕	
the oppressed	dak·ka	𐤃𐤊𐤀	
and humble	u·she·phal	𐤅𐤔𐤐𐤋	

in spirit	ru·ach		
to restore	le·ha·cha·yo·wt	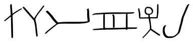	
the spirit	ru·ach		
of the lowly	she·pha·leem	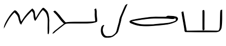	
and revive	u·le·ha·cha·yo·wt	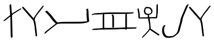	
the heart	lev	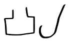	
of the contrite	nid·ka·eem		
For	kee	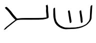	Isaiah 57:16
I will not	lo		
	le·o·w·lam		
accuse you forever	a·reev	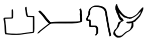	
nor will I	ve·lo		
always	la·ne·tsach		
be angry	eq·qe·tso·wph		
for	kee	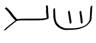	
then the spirit [of man]	ru·ach		
before Me	mil·le·pha·nay		
would grow weak	ya·a·to·wph		
with the breath	u·ne·sha·mo·wt		
of those	a·nee	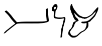	
I have made	a·see·tee	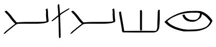	
by his sinful	ba·a·won		Isaiah 57:17
greed	bits·o		
I was enraged	qa·tsaph·tee		
so I struck him	ve·ak·ke·hu		
and hid [My face]	has·ter		
in anger	ve·eq·tsoph	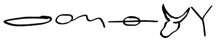	

yet he kept	vay·ye·lekh	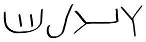	
turning back	sho·w·vav		
to the desires	be·de·rekh		
of his heart	lib·bo	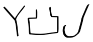	
his ways	de·ra·khaw		Isaiah 57:18
I have seen	ra·ee·tee	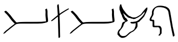	
but I will heal him	ve·er·pa·e·hu		
I will guide him	ve·an·che·hu	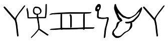	
and restore	va·a·shal·lem		
comfort	ni·chu·meem	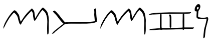	
to him	lo		
and his mourners	ve·la·a·ve·law	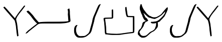	
bringing	bo·w·re		Isaiah 57:19
praise	nuv		
to their lips	se·pha·ta·yim		
Peace	sha·lo·wm		
peace	sha·lo·wm		
to those far	la·ra·cho·wq	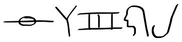	
and near ”	ve·laq·qa·ro·wv	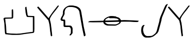	
says	a·mar		
the LORD	YHVH		
“ and I will heal them ”	u·re·pha·tee		
But the wicked	ve·ha·re·sha·eem		Isaiah 57:20
sea	kay·yam	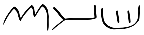	
are like the storm-tossed	nig·rash	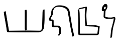	
for	kee	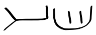	
be still	hash·qet	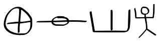	

it cannot	lo	לא	
	yu·khal	יוכל	
churn up	vay·yig·re·shu	ויגרשו	
and its waves	me·maw	מימיו	
mire	re·phesh	רפש	
and muck	va·teet	וטיט	
“ There is no	en	אין	Isaiah 57:21
peace ”	sha·lo·wm	שלום	
says	a·mar	אמר	
my God	e·lo·hay	אלהי	
“ for the wicked ”	la·re·sha·eem	לרשעים	
“ Cry	qe·ra	קרא	Isaiah 58:1
aloud	ve·ga·ro·wn	בגרון	
do not	al	אל	
hold back !	tach·sokh	תחשך	
like a ram’s horn	kash·sho·w·phar	כשופר	
Raise	ha·rem	הרם	
your voice	qo·w·le·kha	קולך	
Declare	ve·hag·ged	והגד	
to My people	le·am·mee	לעמי	
their transgression	pish·am	פשעם	
and to the house	u·le·vet	ולבית	
of Jacob	ya·a·qov	יעקב	
their sins	chat·to·tam	חטאתם	
For	ve·o·w·tee	ואותי	Isaiah 58:2
day	yo·wm	יום	
after day	yo·wm	יום	

they seek Me	yid·ro·shun	
to know	ve·da·at	
My ways	de·ra·khay	
and delight	yech·pa·tsun	
like a nation	ke·go·w	
that	a·sher	
what is right	tse·da·qah	
does	a·sah	
the justice	u·mish·pat	
of their God	e·lo·haw	
and does not	lo	
forsake	a·zav	
They ask Me	yish·a·lu·nee	
judgments	mish·pe·te	
for righteous	tse·deq	
in the nearness	qir·vat	
of God ”	e·lo·heem	
they delight	yech·pa·tsun	
“ Why	lam·mah	Isaiah 58:3
have we fasted	tsam·nu	
and You have not	ve·lo	
seen ?	ra·ee·ta	
[Why] have we humbled	in·nee·nu	
ourselves	naph·she·nu	
and You have not	ve·lo	
noticed ? ”	te·da	
“ Behold	hen	

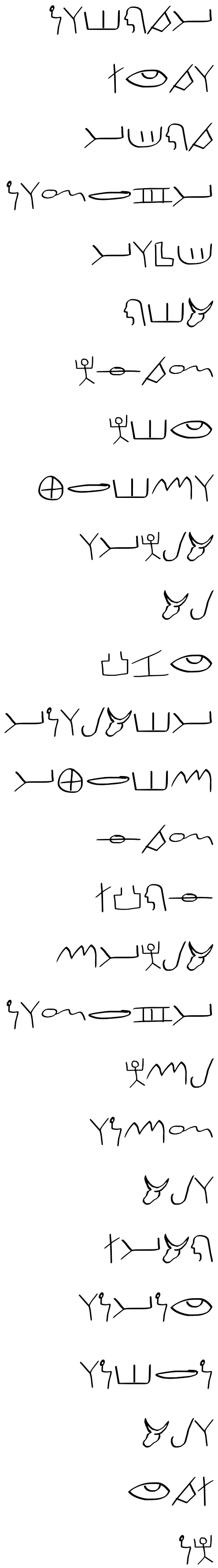

on the day	be·yo·wm	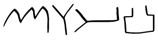	
of your fast	tso·me·khem	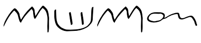	
you do	tim·tse·u	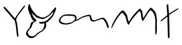	
as you please	che·phets	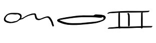	
all	ve·khal	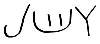	
your workers	ats·tse·ve·khem	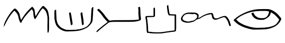	
and you oppress	tin·go·su	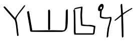	
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with contention	le·reev	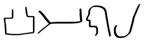	
and strife	u·mats·tsah	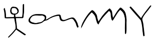	
You fast	ta·tsu·mu	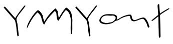	
to strike	u·le·hak·ko·wt	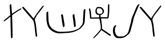	
with your fist	be·eg·roph	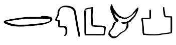	
viciously	re·sha	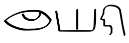	
You cannot	lo	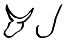	
fast	ta·tsu·mu	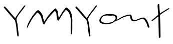	
as you do today	khay·yo·wm	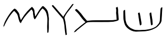	
be heard	le·hash·mee·a	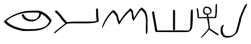	
on high	bam·ma·ro·wm	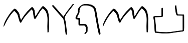	
and have your voice	qo·wl·khem	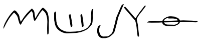	
this	ha·kha·zeh	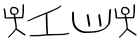	Isaiah 58:5
Is	yih·yeh	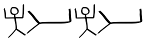	
the fast	tso·wm	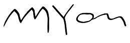	
I have chosen :	ev·cha·re·hu	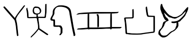	
a day	yo·wm	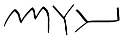	
to deny	an·no·wt	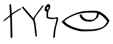	
for a man	a·dam	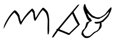	

himself	naph·sho		
to bow	ha·la·khoph		
like a reed	ke·ag·mon		
his head	ro·sho		
sackcloth	ve·saq	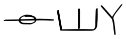	
and ashes ?	va·e·pher		
and to spread out	yats·tsee·a		
this	ha·la·zeh	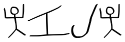	
Will you call	tiq·ra	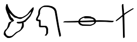	
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and a day	ve·yo·wm	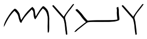	
acceptable	ra·tso·wn		
to the LORD ?	la·YHVH	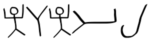	
Isn’t	ha·lo·w		Isaiah 58:6
this	zeh	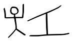	
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that I have chosen :	ev·cha·re·hu	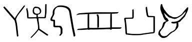	
to break	pat·te·ach	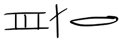	
the chains	char·tsub·bo·wt		
of wickedness	re·sha		
to untie	hat·ter	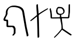	
the cords	a·gud·do·wt		
of the yoke	mo·w·tah		
to set	ve·shal·lach		
the oppressed	re·tsu·tseem		
free	cha·phe·sheem		
every	ve·khal		

yoke ?	mo·w·tah	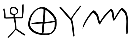	
and tear off	te·nat·te·qu	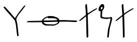	
Isn't [it]	ha·lo·w	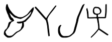	Isaiah 58:7
to share	pha·ros	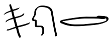	
with the hungry	la·ra·ev	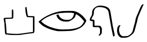	
your bread	lach·me·kha	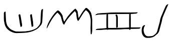	
to bring the poor	va·a·nee·yeem	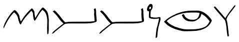	
and homeless	me·ru·deem	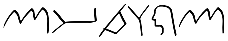	
into	ta·vee	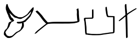	
your home	va·yit	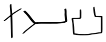	
when	kee	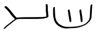	
you see him	tir·eh	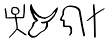	
the naked	a·rom	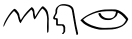	
to clothe	ve·khis·see·to	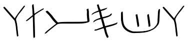	
from your own flesh and blood ?	u·mib·be·sa·re·kha	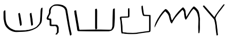	
and not	lo	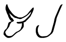	
to turn away	tit·al·lam	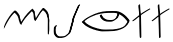	
Then	az	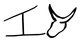	Isaiah 58:8
will break forth	yib·ba·qa	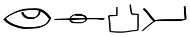	
like the dawn	kash·sha·char	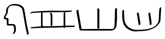	
your light	o·w·re·kha	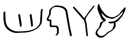	
and your healing	va·a·ru·kha·te·kha	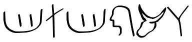	
quickly	me·he·rah	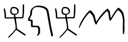	
will come	tits·mach	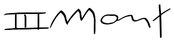	
will go	ve·ha·lakh	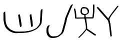	
before you	le·pha·ne·kha	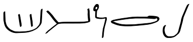	
Your righteousness	tsid·qe·kha	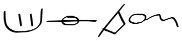	

and the glory	ke·vo·wd		
of the LORD	YHVH		
will be your rear guard	ya·as·phe·kha		
Then	az		Isaiah 58:9
you will call	tiq·ra	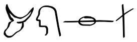	
and the LORD	va·YHVH	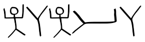	
will answer	ya·a·neh		
you will cry out	te·shaw·va		
and He will say	ve·yo·mar		
‘ Here I am’	hin·ne·nee	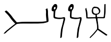	
If	im		
you remove	ta·seer	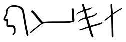	
from your midst	mit·to·wkh·kha		
the yoke	mo·w·tah		
the pointing	she·lach	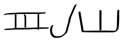	
of the finger	ets·ba		
talk	ve·dab·ber	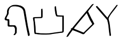	
and malicious	a·ven		
and if you give	ve·ta·pheq		Isaiah 58:10
to the hungry	la·ra·ev		
yourself	naph·she·kha	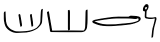	
soul	ve·ne·phesh		
the afflicted	na·a·nah		
and satisfy	tas·bee·a	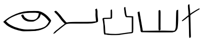	
will go forth	ve·za·rach		
in the darkness	ba·cho·shekh		
then your light	o·w·re·kha		

and your night	va·a·phe·la·te·kha		
will be like noonday	kats·tsa·ho·ra·yim		
guide you	ve·na·cha·kha	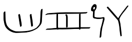	Isaiah 58:11
The LORD	YHVH		
will always	ta·meed		
He will satisfy	ve·his·bee·a		
in a sun-scorched land	be·tsach·tsa·cho·wt	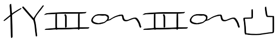	
you	naph·she·kha	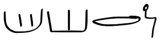	
your frame	ve·ats·mo·te·kha	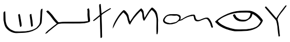	
and strengthen	ya·cha·leets	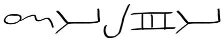	
You will be	ve·ha·yee·ta	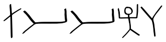	
garden	ke·gan	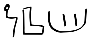	
like a well-watered	ra·veh		
like a spring	u·khe·mo·w·tsa		
	ma·yim	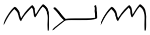	
-	a·sher		
never	lo		
fail	ye·khaz·ze·vu		
whose waters	me·maw		
will rebuild	u·va·nu		Isaiah 58:12
Your people	mim·me·kha		
ruins	cha·re·vo·wt		
the ancient	o·w·lam		
	mo·ws·de		
the age-old	do·wr		
foundations	va·do·wr		
you will restore	te·qo·w·mem		

you will be called	ve·qo·ra	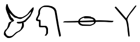	
	le·kha	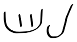	
Repairer	go·der	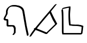	
of the Breach	pe·rets	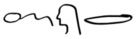	
Restorer	me·sho·vev	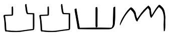	
of the Streets	ne·tee·vo·wt	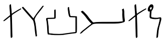	
of Dwelling	la·sha·vet	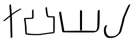	
If	im	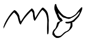	Isaiah 58:13
you turn	ta·sheev	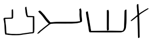	
from [breaking] the Sabbath	mish·shab·bat	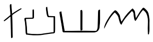	
your foot	rag·le·kha	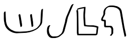	
from doing	a·so·wt	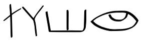	
as you please	cha·pha·tse·kha	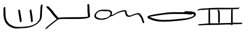	
day	be·yo·wm	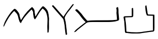	
on My holy	qad·shee	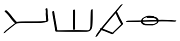	
if you call	ve·qa·ra·ta	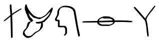	
the Sabbath	lash·shab·bat	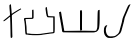	
a delight	o·neg	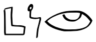	
holy [day]	liq·do·wosh	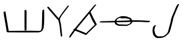	
and the LORD’s	YHVH	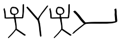	
honorable	me·khub·bad	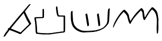	
if you honor it	ve·khib·bad·to	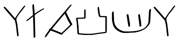	
by not going	me·a·so·wt	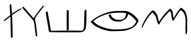	
your own way	de·ra·khe·kha	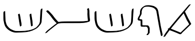	
or seeking	mim·me·tso·w	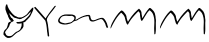	
your own pleasure	cheph·tse·kha	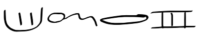	
or speaking	ve·dab·ber	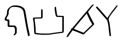	

idle words	da·var		
then	az		Isaiah 58:14
you will delight	tit·an·nag		
yourself in	al		
the LORD	YHVH		
and I will make you ride	ve·hir·kav·tee·kha		
on	al		
the heights	ba·mo·w·tē		
of the land	a·rets		
and feed you	ve·ha·a·khal·tee·kha	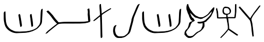	
with the heritage	na·cha·lat	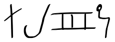	
Jacob ”	ya·a·qov	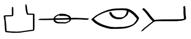	
of your father	a·vee·kha	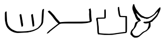	
For	kee	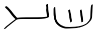	
the mouth	pee		
of the LORD	YHVH		
has spoken	dib·ber	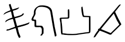	
Surely	hen		Isaiah 59:1
is not	lo		
too short	qa·tse·rah		
the arm	yad	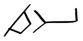	
of the LORD	YHVH		
to save	me·ho·wo·shee·a		
	ve·lo		
too dull	kha·ve·dah		
nor His ear	a·ze·no	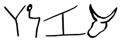	
to hear	mish·she·mo·w·a		

But	kee	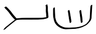	Isaiah 59:2
	im		
your iniquities	a·wo·no·te·khem	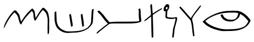	
	ha·yu	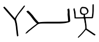	
have built barriers	mav·di·leem		
between you	be·ne·khem	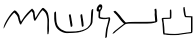	
	le·ven	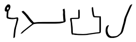	
and your God	e·lo·he·khem	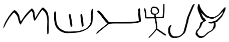	
and your sins	ve·chat·to·w·te·khem		
have hidden	his·tee·ru	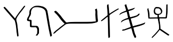	
[His] face	pha·neem	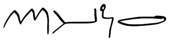	
from you	mik·kem		
so that He does not hear	mish·she·mo·w·a		
For	kee	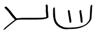	Isaiah 59:3
your hands	khap·pe·khem	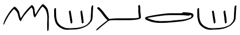	
are stained	ne·go·a·lu		
with blood	vad·dam		
and your fingers	ve·ets·be·o·w·te·khem		
with iniquity	be·a·won		
your lips	siph·to·w·te·khem	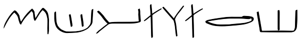	
have spoken	dib·be·ru	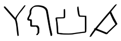	
lies	she·qer	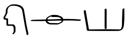	
and your tongue	le·sho·wn·khem	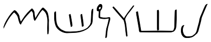	
injustice	aw·lah		
mutters	teh·geh		
No one	en	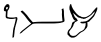	Isaiah 59:4
calls	qo·re	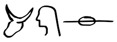	

for justice	ve·tse·deq		
no one	ve·en		
pleads his case	nish·pat	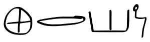	
honestly	be·e·mu·nah		
They rely	ba·to·w·ach		
on	al		
empty [pleas]	to·hu		
they tell	ve·dab·ber		
lies	shaw		
they conceive	ha·ro	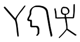	
mischief	a·mal		
and give birth to	ve·ho·w·led	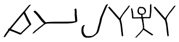	
iniquity	a·ven		
the eggs	be·tse	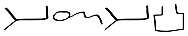	Isaiah 59:5
of vipers	tsiph·o·w·nee		
They hatch	biq·qe·u	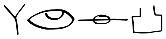	
web	ve·qu·re		
a spider’s	ak·ka·veesh		
and weave	ye·e·ro·gu		
Whoever eats	ha·o·khel		
their eggs	mib·be·tse·hem		
will die	ya·mut		
crack one open	ve·haz·zu·reh		
is hatched	tib·ba·qa	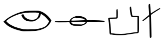	
and a viper	eph·eh		
Their cobwebs	qu·re·hem	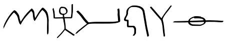	Isaiah 59:6
cannot	lo		

be made into	yih·yu		
clothing	le·ve·ged	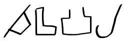	
and they cannot	ve·lo		
cover themselves	yit·kas·su	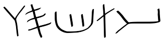	
with their works	be·ma·a·se·hem		
Their deeds	ma·a·se·hem	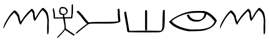	
deeds	ma·a·se		
are sinful	a·ven		
and acts	u·pho·al		
of violence	cha·mas	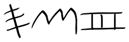	
are in their hands	be·khap·pe·hem		
Their feet	rag·le·hem	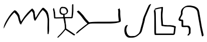	Isaiah 59:7
to evil	la·ra		
run	ya·ru·tsu		
they are swift	vee·ma·ha·ru		
to shed	lish·pokh	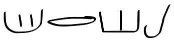	
blood	dam		
innocent	na·qee	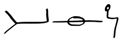	
Their thoughts	mach·she·vo·w·te·hem		
thoughts	mach·she·vo·wt	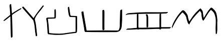	
are sinful	a·ven		
ruin	shod	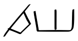	
and destruction	va·she·ver		
lie in their wake	bim·sil·lo·w·tam		
The way	de·rekh		Isaiah 59:8
of peace	sha·lo·wm		
they have not	lo		

known	ya·da·u		
and there is no	ve·en		
justice	mish·pat		
in their tracks	be·ma·ge·lo·w·tam		
paths	ne·tee·vo·w·te·hem		
crooked	iq·qe·shu	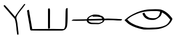	
They have turned them into	la·hem		
no one	kol		
who treads	do·rekh		
on them	bah		
	lo		
will know	ya·da	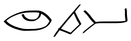	
peace	sha·lo·wm		
Therefore	al		Isaiah 59:9
	ken	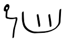	
is far	ra·chaq	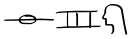	
justice	mish·pat		
from us	mim·men·nu	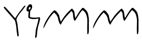	
does not	ve·lo		
reach us	tas·see·ge·nu	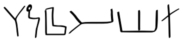	
and righteousness	tse·da·qah	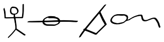	
We hope	ne·qaw·veh	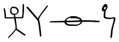	
for light	la·o·wr		
but there	ve·hin·neh		
is darkness	cho·shekh		
for brightness	lin·go·ho·wt		
in gloom	ba·a·phe·lo·wt		

[but] we walk	ne·hal·lekh	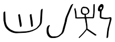	
we feel our way along	ne·gash·shah	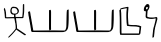	Isaiah 59:10
Like the blind	kha·iw·reem		
the wall	qeer	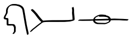	
like those without	u·khe·en		
eyes	e·na·yim	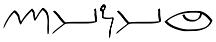	
groping	ne·gash·she·shah		
We stumble	ka·shal·nu	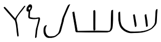	
at midday	vats·tsa·ho·ra·yim		
as in the twilight	kan·ne·sheph		
among the vigorous	ba·ash·man·neem		
we are like the dead	kam·me·teem		
growl	ne·he·meh	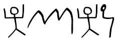	Isaiah 59:11
like bears	khad·dub·beem	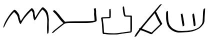	
We all	kul·la·nu	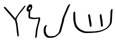	
like doves	ve·khay·yo·w·neem	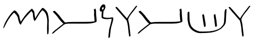	
and moan	ha·goh	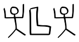	
	neh·geh		
We hope	ne·qaw·veh	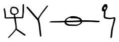	
for justice	lam·mish·pat		
but [find] none	va·a·yin		
for salvation	lee·shu·ah		
but it is far	ra·cha·qah	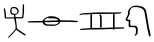	
from us	mim·men·nu	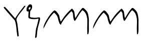	
For	kee	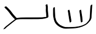	Isaiah 59:12
are multiplied	rab·bu		
our transgressions	phe·sha·e·nu		

before You	neg·de·kha	𐤍𐤂𐤃𐤊	
and our sins	ve·chat·to·w·te·nu	𐤅𐤇𐤈𐤀𐤅𐤕𐤉𐤍𐤅	
testify	a·ne·tah	𐤏𐤍𐤕𐤄	
against us	ba·nu	𐤁𐤍𐤅	
are indeed	kee	𐤊𐤉	
Our transgressions	phe·sha·e·nu	𐤐𐤔𐤏𐤉𐤍𐤅	
with us	it·ta·nu	𐤀𐤕𐤍𐤅	
our iniquities :	va·a·wo·no·te·nu	𐤅𐤏𐤅𐤍𐤕𐤉𐤍𐤅	
and we know	ye·da·a·num	𐤉𐤃𐤏𐤍𐤅𐤌	
rebelling	pa·sho·a	𐤐𐤔𐤏	Isaiah 59:13
and denying	ve·kha·chesh	𐤅𐤊𐤇𐤔	
the LORD	ba·YHVH	𐤁𐤉𐤄𐤅𐤄	
turning away	ve·na·so·wg	𐤅𐤍𐤎𐤅𐤂	
from	me·a·char	𐤌𐤀𐤇𐤓	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
speaking	dab·ber	𐤃𐤁𐤓	
oppression	o·sheq	𐤏𐤔𐤒	
and revolt	ve·sa·rah	𐤅𐤎𐤓𐤄	
conceiving	ho·ro	𐤄𐤓𐤅	
and uttering	ve·ho·go	𐤅𐤄𐤂𐤅	
from the heart	mil·lev	𐤌𐤋𐤁	
-	div·re	𐤃𐤁𐤓𐤉	
lies	sha·qer	𐤔𐤒𐤓	
is turned away	ve·hus·sag	𐤅𐤄𐤎𐤂	Isaiah 59:14
	a·cho·wr	𐤀𐤇𐤅𐤓	
So justice	mish·pat	𐤌𐤔𐤐𐤈	
and righteousness	u·tse·da·qah	𐤅𐤑𐤃𐤒𐤄	

at a distance	me·ra·cho·wq	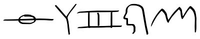	
stands	ta·a·mod		
For	kee	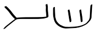	
has stumbled	kha·she·lah		
in the public square	va·re·cho·wv	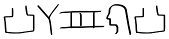	
truth	e·met	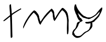	
and honesty	u·ne·kho·chah	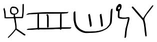	
cannot	lo		
	tu·khal		
enter	la·vo·w		
is	vat·te·hee		Isaiah 59:15
Truth	ha·e·met		
missing	ne·de·ret		
and whoever turns	ve·sar		
from evil	me·ra		
becomes prey	mish·to·w·lel		
looked	vay·yar	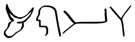	
The LORD	YHVH		
and was displeased	vay·ye·ra	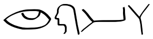	
	be·e·naw	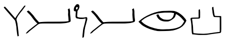	
that	kee	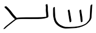	
there was no	en	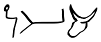	
justice	mish·pat		
He saw	vay·yar	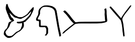	Isaiah 59:16
that	kee	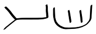	
there was no	en	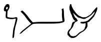	
man	eesh	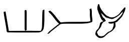	

He was amazed	vay·yish·to·w·mem	
that	kee	
there was no one	en	
to intercede	maph·gee·a	
brought salvation	vat·to·wo·sha	
	lo	
So His own arm	ze·ro·o	
and His own righteousness	ve·tsid·qa·to	
	hee	
sustained Him	se·ma·kha·te·hu	
He put on	vay·yil·bash	Isaiah 59:17
righteousness	tse·da·qah	
like a breastplate	kash·shir·yan	
and the helmet	ve·kho·w·va	
of salvation	ye·shu·ah	
on His head	be·ro·sho	
He put on	vay·yil·bash	
garments	big·de	
of vengeance	na·qam	
	til·bo·shet	
and wrapped Himself	vay·ya·at	
in a cloak	kam·eel	
of zeal	qin·ah	
according to	ke·al	Isaiah 59:18
their deeds	ge·mu·lo·wt	
- :	ke·al	
So He will repay	ye·shal·lem	

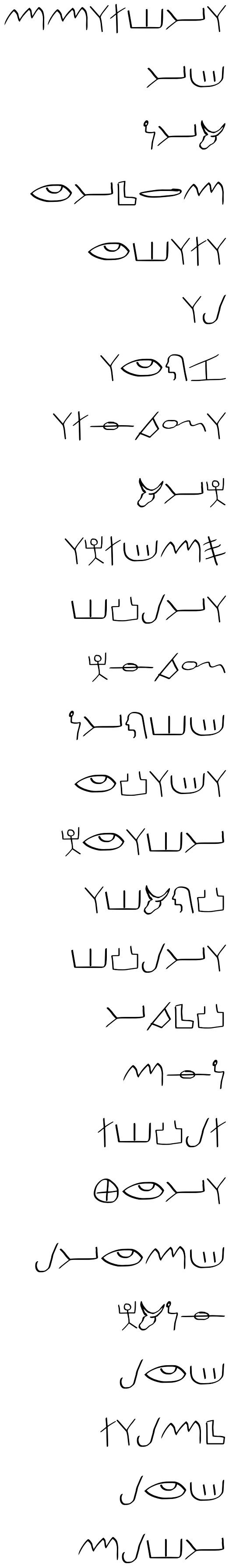

fury	che·mah	חמה	
to His enemies	le·tsa·raw	לצריו	
retribution	ge·mul	גמול	
to His foes	le·o·ye·vaw	לאיביו	
to the islands	la·ee·yeem	לאיים	
and recompense	ge·mul	גמול	
-	ye·shal·lem	ישלם	
So shall they fear	ve·yee·re·u	וייראו	Isaiah 59:19
where the sun sets	mim·ma·a·rav	ממערב	
-	et	את	
the name	shem	שם	
of the LORD	YHVH	יהוה	
where [it] rises	u·mim·miz·rach	וממזרח	
	she·mesh	שמש	
-	et	את	
and His glory	ke·vo·w·do	כבודו	
For	kee	כי	
He will come	ya·vo·w	יבוא	
flood	khan·na·har	כנהר	
like a raging	tsar	צר	
by the breath	ru·ach	רוח	
of the LORD	YHVH	יהוה	
driven	no·se·sah	נססה	
	vo	בו	
will come	u·va	ובא	Isaiah 59:20
to Zion	le·tsee·yo·wn	לציון	
“ The Redeemer	go·w·el	גואל	

who turn	u·le·sha·ve	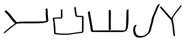	
from transgression ”	phe·sha	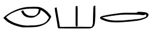	
to those in Jacob	be·ya·a·qov	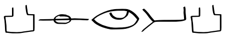	
declares	ne·um	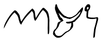	
the LORD	YHVH	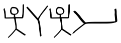	
“ As for Me	va·a·nee	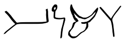	Isaiah 59:21
this	zot	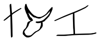	
is My covenant	be·ree·tee	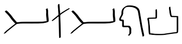	
with them ”	o·w·tam	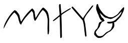	
says	a·mar	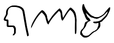	
the LORD	YHVH	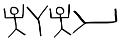	
“ My Spirit	ru·chee	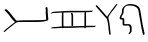	
[will not depart]	a·sher	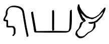	
from you	a·le·kha	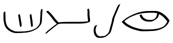	
and My words	u·de·va·ray	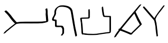	
that	a·sher	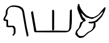	
I have put	sam·tee	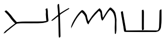	
in your mouth	be·phee·kha	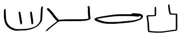	
will not	lo	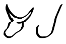	
depart	ya·mu·shu	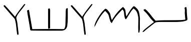	
from your mouth	mip·pee·kha	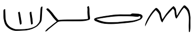	
or from the mouths	u·mip·pee	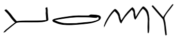	
of your children	zar·a·kha	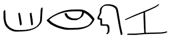	
[and]	u·mip·pee	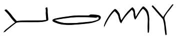	
	ze·ra	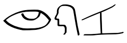	
grandchildren	zar·a·kha	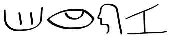	
says	a·mar	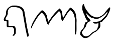	

the LORD	YHVH	𐤉𐤄𐤅𐤄	
from now on	me·at·tah	𐤌𐤏𐤕𐤄	
and	ve·ad	𐤅𐤏𐤃	
forevermore ”	o·w·lam	𐤏𐤅𐤋𐤌𐤎	
Arise	qu·mee	𐤒𐤅𐤌𐤉	Isaiah 60:1
shine	o·w·ree	𐤀𐤅𐤓𐤉	
for	kee	𐤊𐤉	
has come	va	𐤁𐤀	
your light	o·w·rekh	𐤀𐤅𐤓𐤊	
and the glory	u·khe·vo·wd	𐤅𐤊𐤁𐤅𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
upon you	a·la·yikh	𐤏𐤋𐤉𐤊	
rises	za·rach	𐤆𐤓𐤇	
For	kee	𐤊𐤉	Isaiah 60:2
behold	hin·neh	𐤄𐤍𐤄	
darkness	ha·cho·shekh	𐤄𐤇𐤔𐤊	
covers	ye·khas·seh	𐤉𐤊𐤎𐤄	
the earth	e·rets	𐤀𐤓𐤑	
and thick darkness	va·a·ra·phel	𐤅𐤏𐤓𐤐𐤋	
[is over] the peoples	le·um·meem	𐤋𐤀𐤌𐤉𐤌	
upon you	ve·a·la·yikh	𐤅𐤏𐤋𐤉𐤊	
will rise	yiz·rach	𐤉𐤆𐤓𐤇	
but the LORD	YHVH	𐤉𐤄𐤅𐤄	
and His glory	u·khe·vo·w·do	𐤅𐤊𐤁𐤅𐤃𐤅	
over you	a·la·yikh	𐤏𐤋𐤉𐤊	
will appear	ye·ra·eh	𐤉𐤓𐤀𐤄	
will come	ve·ha·le·khu	𐤅𐤄𐤋𐤊𐤅	Isaiah 60:3

Nations	go·w·yim	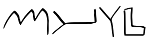	
to your light	le·o·w·rekh		
and kings	u·me·la·kheem		
to the brightness	le·no·gah		
of your dawn	zar·chekh	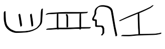	
Lift up	se·ee		Isaiah 60:4
around :	sa·veev	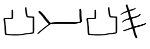	
your eyes	e·na·yikh	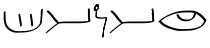	
and look	u·re·ee		
They all	kul·lam	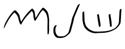	
gather	niq·be·tsu	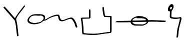	
and come	va·u		
to you	lakh	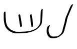	
your sons	ba·na·yikh	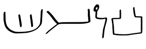	
from afar	me·ra·cho·wq	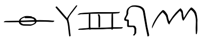	
will come	ya·vo·u	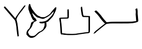	
and your daughters	u·ve·no·ta·yikh	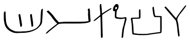	
on	al		
the arm	tsad		
will be carried	te·a·ma·nah		
Then	az		Isaiah 60:5
you will look	tir·ee		
and be radiant	ve·na·hart		
will tremble	u·pha·chad	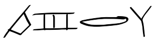	
and swell [with joy]	ve·ra·chav	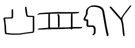	
and your heart	le·va·vekh		
because	kee	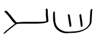	

will be brought	ye·ha·phekh	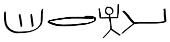	
to you	a·la·yikh	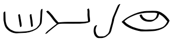	
the riches	ha·mo·wn		
of the sea	yam	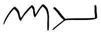	
and the wealth	chel	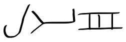	
of the nations	go·w·yim	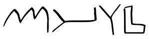	
will come	ya·vo·u		
to you	lakh	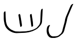	
Caravans	shiph·at		Isaiah 60:6
of camels	ge·mal·leem	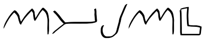	
will cover your land	te·khas·sekh		
young camels	bikh·re	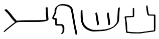	
of Midian	mid·yan		
and Ephah	ve·e·phah	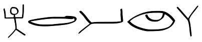	
[and] all	kul·lam	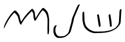	
from Sheba	mish·she·va		
will come	ya·vo·u		
gold	za·hav	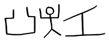	
and frankincense	u·le·vo·w·nah		
bearing	yis·sa·u		
the praises	u·te·hil·lot		
of the LORD	YHVH		
and proclaiming	ye·vas·se·ru	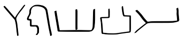	
All	kal	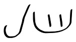	Isaiah 60:7
the flocks	tson		
of Kedar	qe·dar	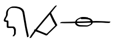	
will be gathered	yiq·qa·ve·tsu	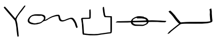	

to you	lakh	
the rams	e·le	
of Nebaioth	ne·va·yo·wt	
will serve you	ye·sha·re·tu·nekh	
and go up	ya·a·lu	
on	al	
with acceptance	ra·tso·wn	
My altar	miz·be·chee	
house	u·vet	
My glorious	tiph·ar·tee	
I will adorn	a·pha·er	
Who	mee	Isaiah 60:8
are these	el·leh	
like clouds	ka·av	
who fly	te·u·phe·nah	
like doves	ve·khay·yo·w·neem	
to	el	
their shelters ?	a·rub·bo·te·hem	
Surely	kee	Isaiah 60:9
for Me	lee	
the islands	ee·yeem	
will wait	ye·qaw·wu	
with the ships	va·o·nee·yo·wt	
of Tarshish	tar·sheesh	
in the lead	ba·ri·sho·nah	
to bring	le·ha·vee	
your children	va·na·yikh	

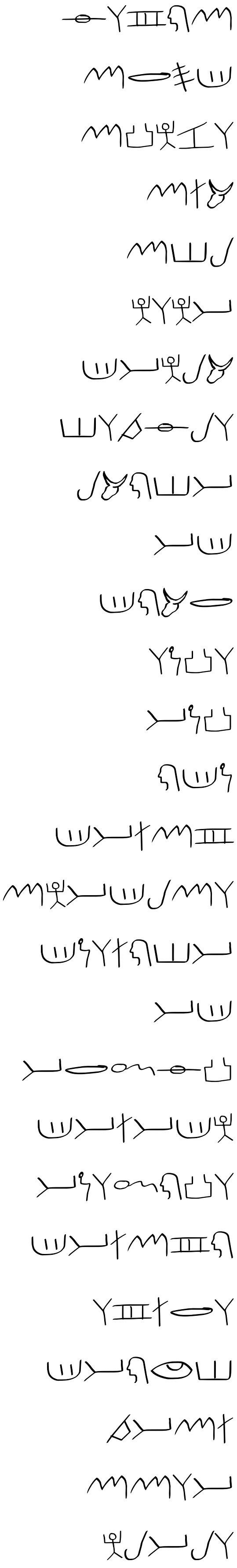

from afar	me·ra·cho·wq	
their silver	kas·pam	
and gold	u·ze·ha·vam	
with	it·tam	
to the honor	le·shem	
of the LORD	YHVH	
your God	e·lo·ha·yikh	
the Holy	ve·liq·do·wosh	
One of Israel	yis·ra·el	
for	kee	
He has glorified you	phe·a·rakh	
will rebuild	u·va·nu	Isaiah 60:10
Foreigners	ve·ne	
	ne·khar	
your walls	cho·mo·ta·yikh	
and their kings	u·mal·khe·hem	
will serve you	ye·sha·re·tu·nekh	
Although	kee	
in anger	ve·qits·pee	
I struck you	hik·kee·teekh	
yet in favor	u·vir·tso·w·nee	
I will show you mercy	ri·cham·teekh	
stand open	u·phit·te·chu	Isaiah 60:11
Your gates	she·a·ra·yikh	
will always	ta·meed	
day	yo·w·mam	
or night	va·lay·lah	

they will never	lo	𐤋𐤀	
be shut	yis·sa·ge·ru	𐤉𐤎𐤂𐤓𐤅	
may be brought	le·ha·vee	𐤋𐤄𐤁𐤉𐤀	
into you	e·la·yikh	𐤀𐤋𐤉𐤊	
so that the wealth	chel	𐤇𐤉𐤋	
of the nations	go·w·yim	𐤂𐤅𐤉𐤌	
with their kings	u·mal·khe·hem	𐤅𐤌𐤋𐤊𐤉𐤄𐤌	
being led in procession	ne·hu·geem	𐤍𐤄𐤅𐤂𐤉𐤌	
For	kee	𐤊𐤉	Isaiah 60:12
the nation	hag·go·w	𐤄𐤂𐤅𐤉	
or kingdom	ve·ham·mam·la·khah	𐤅𐤄𐤌𐤌𐤋𐤊𐤄	
that	a·sher	𐤀𐤔𐤓	
will not	lo	𐤋𐤀	
serve you	ya·av·dukh	𐤉𐤏𐤁𐤃𐤅𐤊	
will perish	yo·ve·du	𐤉𐤀𐤁𐤃𐤅	
[it]	ve·hag·go·w·yim	𐤅𐤄𐤂𐤅𐤉𐤌	
will be utterly	cha·rov	𐤇𐤓𐤁	
destroyed	ye·che·ra·vu	𐤉𐤇𐤓𐤁𐤅	
The glory	ke·vo·wd	𐤊𐤁𐤅𐤃	Isaiah 60:13
of Lebanon	hal·le·va·no·wn	𐤄𐤋𐤁𐤍𐤅𐤍	
to you —	e·la·yikh	𐤀𐤋𐤉𐤊	
will come	ya·vo·w	𐤉𐤁𐤅𐤀	
its cypress	be·ro·wsh	𐤁𐤓𐤅𐤔	
elm	tid·har	𐤕𐤃𐤄𐤓	
and boxwood	u·te·ash·shur	𐤅𐤕𐤀𐤔𐤅𐤓	
together —	yach·daw	𐤉𐤇𐤃𐤅	
to adorn	le·pha·er	𐤋𐤐𐤀𐤓	

the place	me·qo·wm	𐤌𐤒𐤅𐤌	
of My sanctuary	miq·da·shee	𐤌𐤒𐤃𐤔𐤉	
the place	u·me·qo·wm	𐤅𐤌𐤒𐤅𐤌	
of My feet	rag·lay	𐤓𐤂𐤋𐤉	
and I will glorify	a·khab·bed	𐤀𐤊𐤁𐤃	
will come	ve·ha·le·khu	𐤅𐤄𐤋𐤊𐤅	Isaiah 60:14
to you	e·la·yikh	𐤀𐤋𐤉𐤊	
and bow down	she·cho·w·ach	𐤔𐤇𐤅𐤇	
The sons	be·ne	𐤁𐤍𐤉	
of your oppressors	me·an·na·yikh	𐤌𐤏𐤍𐤉𐤊	
will fall facedown	ve·hish·ta·cha·wu	𐤅𐤄𐤔𐤕𐤇𐤅𐤅	
at	al	𐤏𐤋	
your feet	kap·po·wt	𐤊𐤐𐤅𐤕	
	rag·la·yikh	𐤓𐤂𐤋𐤉𐤊	
all	kal	𐤊𐤋	
who reviled you	me·na·a·tsa·yikh	𐤌𐤍𐤀𐤑𐤉𐤊	
and call	ve·qa·re·u	𐤅𐤒𐤓𐤀𐤅	
you	lakh	𐤋𐤊	
the City	eer	𐤏𐤉𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
of the Holy One	qe·do·wsh	𐤒𐤃𐤅𐤔	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Whereas	ta·chat	𐤕𐤇𐤕	Isaiah 60:15
you have been	he·yo·w·tekh	𐤄𐤉𐤅𐤕𐤊	
forsaken	a·zu·vah	𐤏𐤆𐤅𐤁𐤄	
and despised	u·se·nu·ah	𐤅𐤔𐤍𐤅𐤀𐤄	

with no	ve·en	𐤅𐤀𐤉𐤍	
one passing through	o·w·ver	𐤏𐤅𐤁𐤓	
I will make you	ve·sam·teekh	𐤅𐤔𐤌𐤕𐤉𐤊	
pride	lig·o·wn	𐤋𐤂𐤀𐤅𐤍	
an everlasting	o·w·lam	𐤏𐤅𐤋𐤌	
a joy	me·so·ws	𐤌𐤔𐤅𐤔	
from age	do·wr	𐤃𐤅𐤓	
to age	va·do·wr	𐤅𐤃𐤅𐤓	
You will drink	ve·ya·naqt	𐤅𐤉𐤍𐤒𐤕	Isaiah 60:16
the milk	cha·lev	𐤇𐤋𐤁	
of nations	go·w·yim	𐤂𐤅𐤉𐤌	
at the breasts	ve·shod	𐤅𐤔𐤃	
of royalty	me·la·kheem	𐤌𐤋𐤊𐤉𐤌	
and nurse	tee·na·qee	𐤕𐤉𐤍𐤒𐤉	
you will know	ve·ya·da·at	𐤅𐤉𐤃𐤏𐤕	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
am your Savior	mo·wo·shee·ekh	𐤌𐤅𐤔𐤉𐤏𐤊	
and your Redeemer	ve·go·a·lekh	𐤅𐤂𐤀𐤋𐤊	
the Mighty	a·veer	𐤀𐤁𐤉𐤓	
One of Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
Instead of	ta·chat	𐤕𐤇𐤕	Isaiah 60:17
bronze	han·ne·cho·shet	𐤄𐤍𐤇𐤔𐤕	
I will bring you	a·vee	𐤀𐤁𐤉𐤀	
gold	za·hav	𐤆𐤄𐤁	
in place of	ve·ta·chat	𐤅𐤕𐤇𐤕	

iron	hab·bar·zel	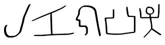	
I will bring	a·vee	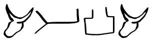	
silver	khe·seph		
instead of	ve·ta·chat	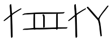	
wood	ha·e·tseem		
bronze	ne·cho·shet		
instead of	ve·ta·chat	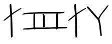	
stones	ha·a·va·neem	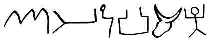	
and iron	bar·zel	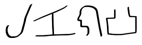	
I will appoint	ve·sam·tee		
as your governor	phe·qud·da·tekh	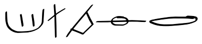	
peace	sha·lo·wm	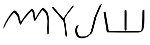	
as your ruler	ve·no·ge·sa·yikh		
and righteousness	tse·da·qah	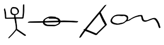	
No	lo		Isaiah 60:18
be heard	yish·sha·ma		
longer	o·wd		
{will} violence	cha·mas	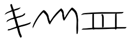	
in your land	be·ar·tsekh		
nor ruin	shod		
or destruction	va·she·ver		
within your borders	big·vu·la·yikh		
But you will name	ve·qa·rat	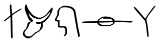	
Salvation	ye·shu·ah		
your walls	cho·w·mo·ta·yikh		
and your gates	u·she·a·ra·yikh		
Praise	te·hil·lah		

No	lo	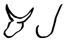	Isaiah 60:19
be	yih·yeh	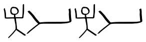	
	lakh	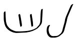	
longer	o·wd	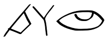	
will the sun	hash·she·mesh	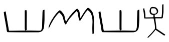	
your light	le·o·wr	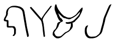	
by day	yo·w·mam	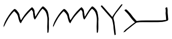	
the brightness	u·le·no·gah	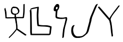	
of the moon	hay·ya·re·ach	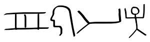	
nor	lo	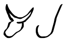	
shine	ya·eer	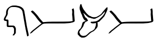	
on your [night]	lakh	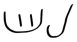	
will be	ve·ha·yah	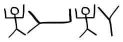	
your	lakh	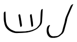	
for the LORD	YHVH	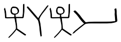	
light	le·o·wr	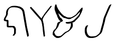	
everlasting	o·w·lam	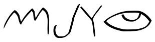	
and your God	ve·lo·ha·yikh	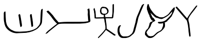	
will be your splendor	le·tiph·ar·tekh	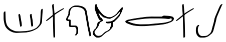	
will no	lo	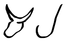	Isaiah 60:20
set	ya·vo·w	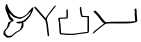	
longer	o·wd	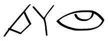	
Your sun	shim·shekh	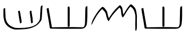	
and your moon	vee·re·chekh	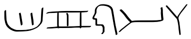	
will not	lo	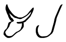	
wane	ye·a·seph	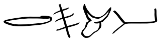	
for	kee	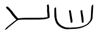	

the LORD	YHVH		
will be	yih·yeh	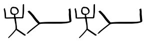	
your	lakh	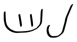	
light	le·o·wr		
everlasting	o·w·lam		
will cease	ve·sha·le·mu	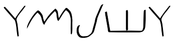	
and the days	ye·me		
of your sorrow	ev·lekh	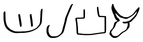	
your people	ve·am·mekh	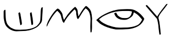	Isaiah 60:21
Then all	kul·lam	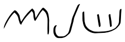	
will be righteous	tsad·dee·qeem	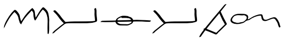	
	le·o·w·lam		
they will possess	yee·re·shu	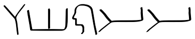	
the land forever	a·rets		
they are the branch	ne·tser		
of My planting	mat·ta·ʿo		
the work	ma·a·seh		
of My hands	ya·day	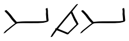	
so that I may be glorified	le·hit·pa·er		
The least [of you]	haq·qa·ton	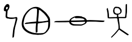	Isaiah 60:22
will become	yih·yeh	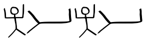	
a thousand	la·e·leph	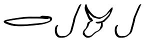	
and the smallest	ve·hats·tsa·eer		
nation	le·go·w		
a mighty	a·tsum		
I	a·nee	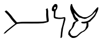	
am the LORD	YHVH		

in its time	be·it·tah	בעתה	
I will accomplish it quickly	a·chee·shen·nah	אחישנה ס	
The Spirit	ru·ach	רוח	Isaiah 61:1
of the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
is on Me	a·lay	עלי	
because	ya·an	יען	
has anointed Me	ma·shach	משח	
the LORD	YHVH	יהוה	
-	o·tee	אתי	
to preach good news	le·vas·ser	לבשר	
to the poor	a·na·veem	ענוים	
He has sent Me	she·la·cha·nee	שלחני	
to bind up	la·cha·vosh	לחבש	
the brokenhearted	le·nish·be·re	לנשברי	
	lev	לב	
to proclaim	liq·ro	לקרא	
to the captives	lish·vu·yim	לשבוים	
liberty	de·ro·wr	דרור	
to the prisoners	ve·la·a·su·reem	ולאסורים	
	pe·qach	פקח	
and freedom	qo·w·ach	קוח	
to proclaim	liq·ro	לקרא	Isaiah 61:2
the year	she·nat	שנת	
favor	ra·tso·wn	רצון	
of the LORD’s	la·YHVH	ליהוה	
and the day	ve·yo·wm	ויום	

vengeance	na·qam	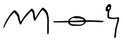	
of our God’s	le·lo·he·nu		
to comfort	le·na·chem	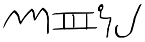	
all	kal		
who mourn	a·ve·leem	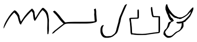	
to console	la·sum		Isaiah 61:3
the mourners	la·a·ve·le	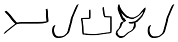	
in Zion —	tsee·yo·wn	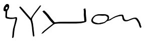	
to give	la·tet	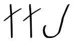	
them	la·hem		
a crown of beauty	pe·er		
for	ta·chat	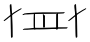	
ashes	e·pher		
the oil	she·men		
of joy	sa·so·wn		
for	ta·chat	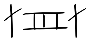	
mourning	e·vel	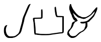	
and a garment	ma·a·teh		
of praise	te·hil·lah		
for	ta·chat	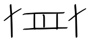	
a spirit	ru·ach		
of despair	ke·hah		
So they will be called	ve·qo·ra	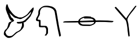	
	la·hem		
oaks	e·le	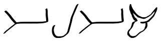	
of righteousness	hats·tse·deq		
the planting	mat·ta		

of the LORD	YHVH		
that He may be glorified	le·hit·pa·er		
They will rebuild	u·va·nu		Isaiah 61:4
ruins	cha·re·vo·wt		
the ancient	o·w·lam		
devastated	sho·me·mo·wt	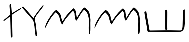	
the places long	ri·sho·neem	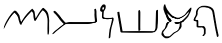	
they will restore	ye·qo·w·me·mu		
they will renew	ve·chid·de·shu	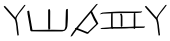	
cities	a·re		
the ruined	cho·rev		
the desolations	sho·me·mo·wt		
of many	do·wr		
generations	va·do·wr		
will stand	ve·a·me·du		Isaiah 61:5
Strangers	za·reem	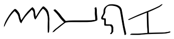	
and feed	ve·ra·u		
your flocks	tso·ne·khem	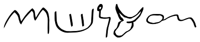	
and foreigners	u·ve·ne		
	ne·khar		
will be your plowmen	ik·ka·re·khem	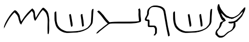	
and vinedressers	ve·kho·re·me·khem	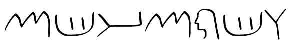	
But you	ve·at·tem		Isaiah 61:6
the priests	ko·ha·ne		
of the LORD	YHVH		
will be called	tiq·qa·re·u	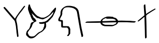	
as ministers	me·sha·re·te		

of our God	e·lo·he·nu		
they will speak	ye·a·mer		
of you	la·khem		
the wealth	chel	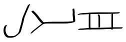	
of nations	go·w·yim	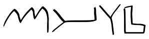	
you will feed on	to·khe·lu		
in their riches	u·vikh·vo·w·dam		
and you will boast	tit·yam·ma·ru	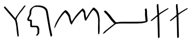	
Instead	ta·chat	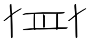	Isaiah 61:7
of shame	ba·she·te·khem		
[My people will have a] double portion	mish·neh		
and [instead of] humiliation	u·khe·lim·mah	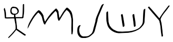	
they will rejoice	ya·ron·nu		
in their share	chel·qam	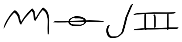	
and so	la·khen		
in their land	be·ar·tsam		
a double portion	mish·neh		
they will inherit	yee·ra·shu	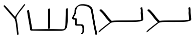	
joy	sim·chat	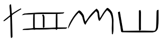	
and everlasting	o·w·lam		
will be	tih·yeh	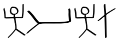	
theirs	la·hem		
For	kee	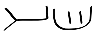	Isaiah 61:8
I	a·nee	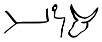	
the LORD	YHVH		
love	o·hev		

justice	mish·pat	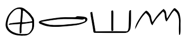	
I hate	so·ne	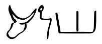	
robbery	ga·zel	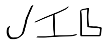	
and iniquity	be·o·w·lah	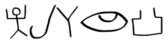	
I will give them	ve·na·tat·tee	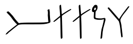	
their recompense	phe·ul·la·tam	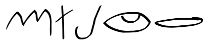	
in My faithfulness	be·e·met	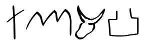	
covenant	u·ve·reet	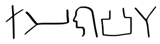	
an everlasting	o·w·lam	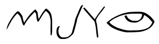	
and make	ekh·ro·wt	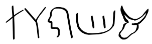	
with them	la·hem	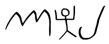	
will be known	ve·no·w·da	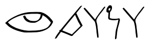	Isaiah 61:9
among the nations	bag·go·w·yim	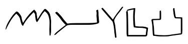	
Their descendants	zar·am	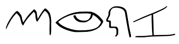	
and their offspring	ve·tse·e·tsa·e·hem	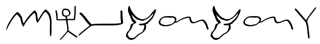	
among	be·to·wkh	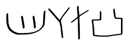	
the peoples	ha·am·meem	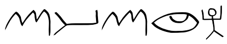	
All	kal	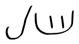	
who see them	ro·e·hem	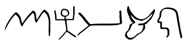	
will acknowledge	yak·kee·rum	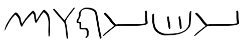	
that	kee	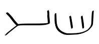	
they	hem	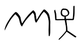	
are a people	ze·ra	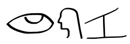	
has blessed	be·rakh	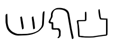	
the LORD	YHVH	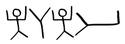	
I will rejoice greatly	so·ws	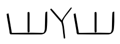	Isaiah 61:10
	a·sees	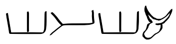	

in the LORD	ba·YHVH	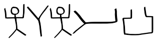	
will exult	ta·gel	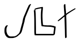	
my soul	naph·shee		
in my God	be·lo·hay	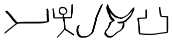	
for	kee	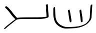	
He has clothed me	hil·bee·sha·nee	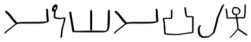	
with garments	big·de		
of salvation	ye·sha		
in a robe	me·eel		
of righteousness	tse·da·qah	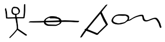	
and wrapped me	ye·a·ta·nee		
as a bridegroom	ke·cha·tan	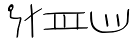	
wears a priestly	ye·kha·hen		
headdress	pe·er		
as a bride	ve·khak·kal·lah		
adorns herself	ta·deh		
with her jewels	khe·le·ha	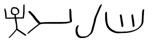	
For	kee	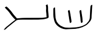	Isaiah 61:11
as the earth	kha·a·rets		
brings forth	to·w·tsee		
its growth	tsim·chah	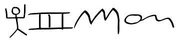	
and as a garden	u·khe·gan·nah		
enables seed	ze·ru·e·ha		
to spring up	tats·mee·ach		
so	ken	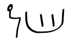	
the Lord	a·do·nay		
GOD	YHVH		

to spring up	yats·mee·ach		
will cause righteousness	tse·da·qah	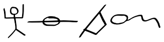	
and praise	u·te·hil·lah		
before	ne·ged		
all	kal		
the nations	hag·go·w·yim	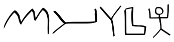	
sake	le·ma·an		Isaiah 62:1
For Zion’s	tsee·yo·wn	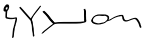	
I will not	lo		
keep silent	e·che·sheh		
sake	u·le·ma·an		
and for Jerusalem’s	ye·ru·sha·lim		
I will not	lo		
keep still	esh·qo·wt	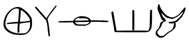	
until	ad		
shines	ye·tse		
like a bright light	khan·no·gah	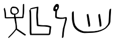	
her righteousness	tsid·qah	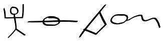	
her salvation	vee·shu·a·tah		
torch	ke·lap·peed		
like a blazing	yiv·ar	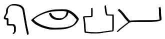	
will see	ve·ra·u		Isaiah 62:2
Nations	go·w·yim	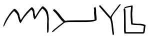	
your righteousness	tsid·qekh	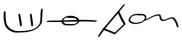	
and all	ve·khal		
kings	me·la·kheem		
your glory	ke·vo·w·dekh		

You will be called	ve·qo·ra	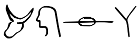	
by	lakh	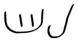	
name	shem	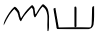	
a new	cha·dash	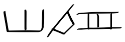	
that	a·sher	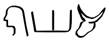	
the mouth	pee	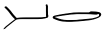	
of the LORD	YHVH	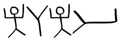	
will bestow	yiq·qo·ven·nu	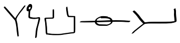	
You will be	ve·ha·yīt	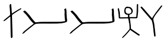	Isaiah 62:3
a crown	a·te·ret	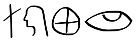	
of glory	tiph·e·ret	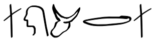	
in the hand	be·yad	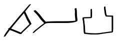	
of the LORD	YHVH	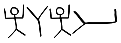	
diadem	u·tse·noph	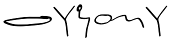	
a royal	me·lu·khah	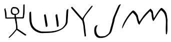	
in the palm	be·khaph	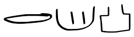	
of your God	e·lo·ha·yikh	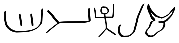	
No	lo	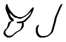	Isaiah 62:4
will you be called	ye·a·mer	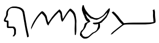	
	lakh	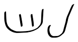	
longer	o·wd	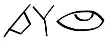	
Forsaken	a·zu·vah	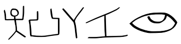	
nor your land	u·le·ar·tsekh	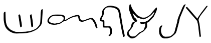	
	lo	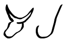	
named	ye·a·mer	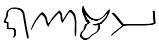	
	o·wd	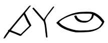	
Desolate	she·ma·mah	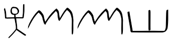	

but	kee	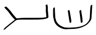	
you	lakh	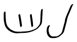	
will be called	yiq·qa·re	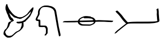	
	cheph·tsee		
Hephzibah	vah		
and your land	u·le·ar·tsekh		
Beulah	be·u·lah		
for	kee	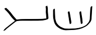	
will take delight	cha·phets		
the LORD	YHVH		
in you	bakh	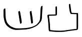	
and your land	ve·ar·tsekh		
will be His bride	tib·ba·el		
For	kee	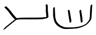	Isaiah 62:5
marries	yiv·al	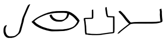	
as a young man	ba·chur	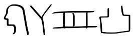	
a young woman	be·tu·lah		
will marry you	yiv·a·lukh		
so your sons	ba·na·yikh	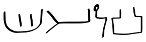	
rejoices	u·me·so·ws		
and as a bridegroom	cha·tan	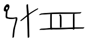	
over	al		
his bride	kal·lah	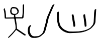	
will rejoice	ya·sees	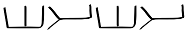	
over you	a·la·yikh	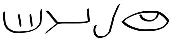	
so your God	e·lo·ha·yikh		
On	al		Isaiah 62:6

your walls	cho·w·mo·ta·yikh		
O Jerusalem	ye·ru·sha·lim		
I have posted	hiph·qad·tee	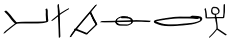	
watchmen	sho·me·reem	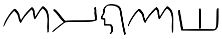	
day	kal		
	hay·yo·wm	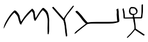	
or night	ve·khal		
	hal·lay·lah	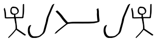	
they will never	ta·meed		
lo	lo		
be silent	ye·che·shu	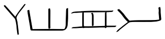	
You who call	ham·maz·ki·reem		
-	et		
on the LORD	YHVH		
shall take no	al		
rest	do·mee	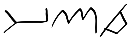	
for yourselves	la·khem		
nor	ve·al		Isaiah 62:7
give	tit·te·nu		
any rest	do·mee		
Him	lo		
until	ad		
He establishes	ye·kho·w·nen		
	ve·ad		
and makes her	ya·seem	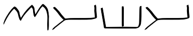	
-	et		
Jerusalem	ye·ru·sha·lim		

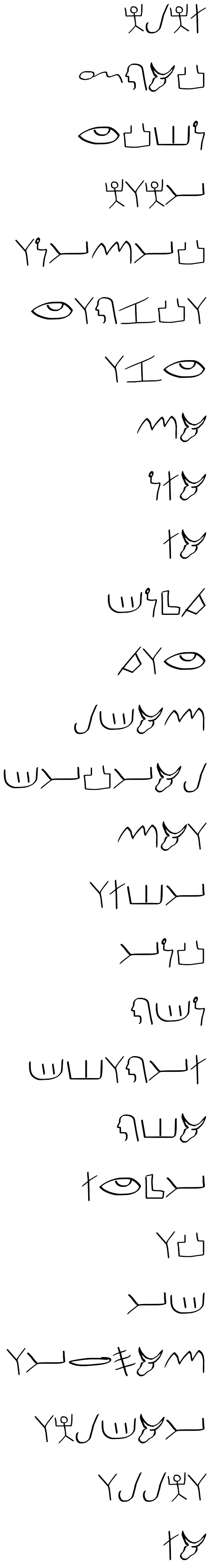

the praise	te·hil·lah	
of the earth	ba·a·rets	
has sworn	nish·ba	Isaiah 62:8
The LORD	YHVH	
by His right hand	bee·mee·no	
arm :	u·viz·ro·w·a	
and by His mighty	uz·zo	
“ Never	im	
will I give	et·ten	
-	et	
your grain	de·ga·nekh	
again	o·wd	
for food	ma·a·khal	
to your enemies	le·o·ye·va·yikh	
nor will	ve·im	
drink	yish·tu	
foreigners	ve·ne	
	ne·khar	
the new wine	tee·ro·wo·shekh	
for which	a·sher	
you have toiled	ya·ga·at	
	bo	
For	kee	Isaiah 62:9
those who harvest [grain]	me·as·phaw	
will eat it	yo·khe·lu·hu	
and praise	ve·hil·lu	
-	et	

the LORD	YHVH	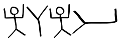	
and those who gather [grapes]	u·me·qab·be·tsaw	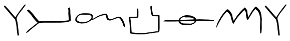	
will drink the wine	yish·tu·hu	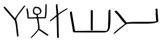	
courts ”	be·chats·ro·wt	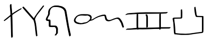	
in My holy	qad·shee	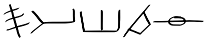	
Go out	iv·ru	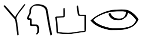	Isaiah 62:10
go out	iv·ru	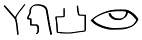	
through the gates	bash·she·a·reem	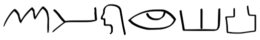	
prepare	pan·nu	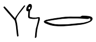	
the way	de·rekh	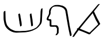	
for the people !	ha·am	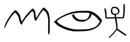	
Build it up	sol·lu	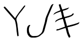	
build up	sol·lu	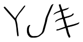	
the highway	ham·sil·lah	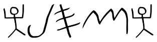	
clear away	saq·qe·lu	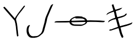	
the stones	me·e·ven	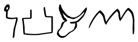	
raise	ha·ree·mu	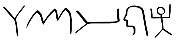	
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for	al	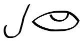	
the nations !	ha·am·meem	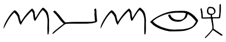	
Behold	hin·neh	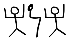	Isaiah 62:11
the LORD	YHVH	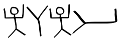	
has proclaimed	hish·mee·a	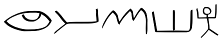	
to	el	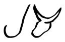	
the ends	qe·tseh	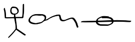	
of the earth	ha·a·rets	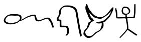	
“ Say	im·ru	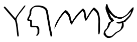	

to Daughter	le·vat	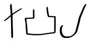	
Zion :	tsee·yo·wn	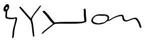	
See	hin·neh	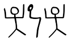	
your Savior	yish·ekh	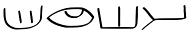	
comes !	ba	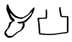	
Look	hin·neh	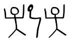	
His reward	se·kha·ro	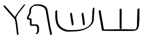	
is with Him	it·to	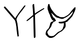	
and His recompense	u·phe·ul·la·to	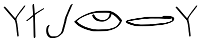	
goes before Him ”	le·pha·naw	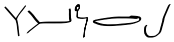	
And they will be called	ve·qa·re·u	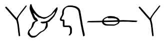	Isaiah 62:12
	la·hem	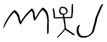	
People	am	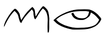	
the Holy	haq·qo·desh	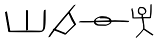	
the Redeemed	ge·u·le	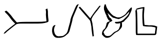	
of The LORD	YHVH	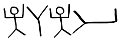	
and you	ve·lakh	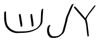	
will be called	yiq·qa·re	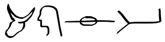	
Sought Out	de·ru·shah	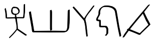	
A City	eer	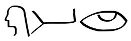	
Not	lo	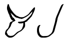	
Forsaken	ne·e·za·vah	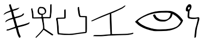	
Who	mee	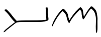	Isaiah 63:1
is this	zeh	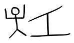	
coming	ba	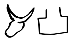	
from Edom	me·e·do·wm	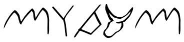	
with crimson-stained	cha·muts	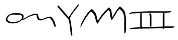	

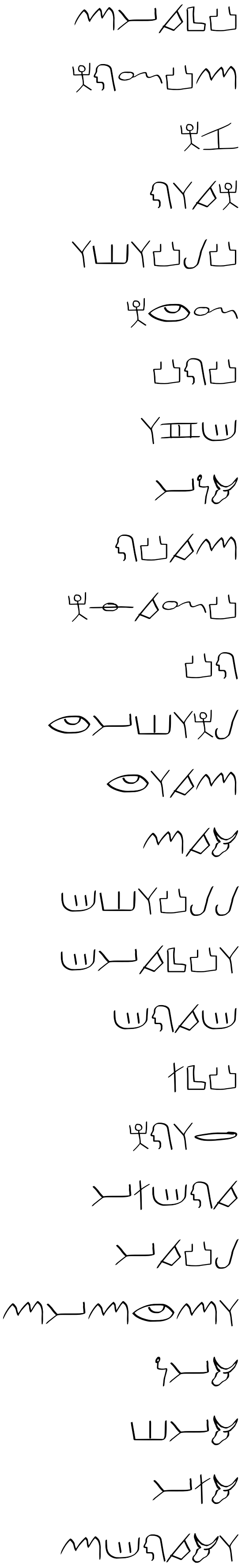

garments ?	be·ga·deem	
from Bozrah	mib·ba·tse·rah	
Who is this	zeh	
in splendor	ha·dur	
robed	bil·vu·sho	
marching	tso·eh	
in the greatness	be·rov	
of His strength ?	ko·cho	
“ It is I	a·nee	
proclaiming	me·dab·ber	
vindication	bits·da·qah	
mighty	rav	
to save ”	le·ho·wo·shee·a	
Why	mad·du·a	Isaiah 63:2
red	a·dom	
are Your clothes	lil·vu·she·kha	
and Your garments	u·ve·ga·de·kha	
like one who treads	ke·do·rekh	
the winepress ?	be·gat	
the winepress alone	pu·rah	Isaiah 63:3
“ I have trodden	da·rakh·tee	
	le·vad·dee	
from the nations	u·me·am·meem	
and no	en	
one	eesh	
was with Me	it·tee	
I trampled them	ve·ed·re·khem	

in My anger	be·ap·pee	𐤁𐤀𐤐𐤉	
and trod them down	ve·er·me·sem	𐤅𐤀𐤓𐤌𐤎𐤌	
in My fury	ba·cha·ma·tee	𐤁𐤇𐤌𐤕𐤉	
spattered	ve·yez	𐤅𐤉𐤆	
their blood	nits·cham	𐤍𐤑𐤇𐤌	
	al	𐤏𐤋	
My garments	be·ga·day	𐤁𐤂𐤃𐤉	
and all	ve·khal	𐤅𐤊𐤋	
My clothes	mal·bu·shay	𐤌𐤋𐤁𐤅𐤔𐤉	
were stained	eg·a·le·tee	𐤀𐤂𐤀𐤋𐤕𐤉	
For	kee	𐤊𐤉	Isaiah 63:4
the day	yo·wm	𐤉𐤅𐤌	
of vengeance	na·qam	𐤍𐤒𐤌	
was in My heart	be·lib·bee	𐤁𐤋𐤁𐤉	
and the year	u·she·nat	𐤅𐤔𐤍𐤕	
of My redemption	ge·u·lay	𐤂𐤀𐤅𐤋𐤉	
had come	ba·ah	𐤁𐤀𐤄	
I looked	ve·ab·beet	𐤅𐤀𐤁𐤉𐤈	Isaiah 63:5
but there was no one	ve·en	𐤅𐤀𐤉𐤍	
to help	o·zer	𐤏𐤆𐤓	
I was appalled	ve·esh·to·w·mem	𐤅𐤀𐤔𐤕𐤅𐤌𐤌	
that no	ve·en	𐤅𐤀𐤉𐤍	
one assisted	so·w·mekh	𐤎𐤅𐤌𐤊	
brought Me salvation	vat·to·wo·sha	𐤅𐤕𐤅𐤔𐤏	
	lee	𐤋𐤉	
So My arm	ze·ro·ee	𐤆𐤓𐤏𐤉	
and My own wrath	va·cha·ma·tee	𐤅𐤇𐤌𐤕𐤉	

	hee	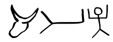	
upheld Me	se·ma·kha·te·nee		
I trampled	ve·a·vus	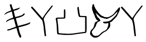	Isaiah 63:6
the nations	am·meem	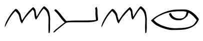	
in My anger	be·ap·pee		
I made them drunk	va·a·shak·ke·rem	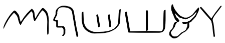	
in My wrath	ba·cha·ma·tee	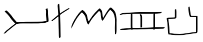	
and poured out	ve·o·w·reed	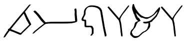	
on the ground ”	la·a·rets		
their blood	nits·cham	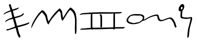	
loving devotion	chas·de		Isaiah 63:7
the LORD’s	YHVH		
I will make known	az·keer		
praiseworthy acts	te·hil·lot		
and [His]	YHVH		
because of	ke·al		
all	kol	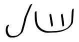	
that	a·sher		
has done for us —	ge·ma·la·nu		
the LORD	YHVH		
the many	ve·rav		
good things	tuv		
for the house	le·vet	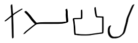	
of Israel	yis·ra·el	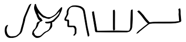	
-	a·sher		
-	ge·ma·lam		
according to His great compassion	ke·ra·cha·maw	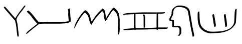	

[and]	u·khe·rov	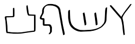	
loving devotion	cha·sa·daw	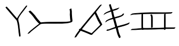	
For He said	vay·yo·mer	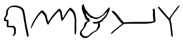	Isaiah 63:8
are surely	akh	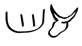	
My people	am·mee	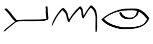	
“ They	hem·mah	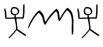	
sons	ba·neem	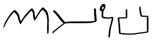	
who will not	lo	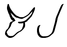	
be disloyal ”	ye·shaq·qe·ru	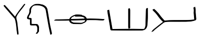	
So He became	vay·hee	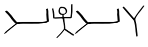	
their	la·hem	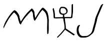	
Savior	le·mo·wo·shee·a	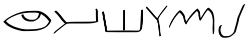	
In all	be·khal	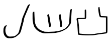	Isaiah 63:9
their distress	tsa·ra·tam	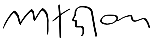	
	lo	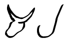	
He too was afflicted	tsar	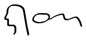	
and the Angel	u·mal·akh	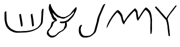	
of His Presence	pa·naw	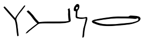	
saved them	ho·wo·shee·am	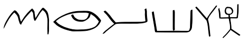	
In His love	be·a·ha·va·to	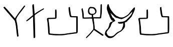	
and compassion	u·ve·chem·la·to	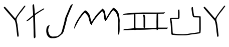	
He	hu	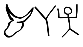	
redeemed them	ge·a·lam	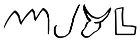	
He lifted them up	vay·nat·te·lem	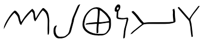	
and carried them	vay·nas·se·em	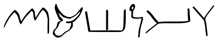	
all	kal	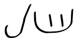	
the days	ye·me	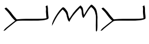	

of old	o·w·lam		
But they	ve·hem·mah	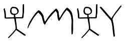	Isaiah 63:10
rebelled	ma·ru	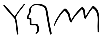	
and grieved	ve·its·tse·vu		
-	et		
Spirit	ru·ach		
His Holy	qa·de·sho		
So He turned	vay·ye·ha·phekh	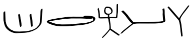	
[and became]	la·hem		
their enemy	le·o·w·yev		
[and] He Himself	hu		
fought	nil·cham	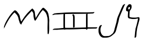	
against them	bam		
remembered	vay·yiz·kor		Isaiah 63:11
the days	ye·me		
of old	o·w·lam		
the days of Moses	mo·sheh		
Then His people	am·mo		
Where	ay·yeh	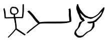	
is He who brought them	ham·ma·a·lem		
through the sea	mee·yam	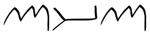	
with	et		
the shepherds	ro·e		
of His flock ?	tso·no		
Where	ay·yeh	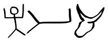	
is the One who set	has·sam	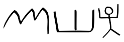	
among	be·qir·bo	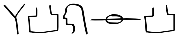	

them	et	את	
Spirit	ru·ach	רוח	
His Holy	qa·de·sho	קדשו	
who sent	mo·w·leekh	מוליך	Isaiah 63:12
[to lead them] by the right hand	lee·meen	לימין	
of Moses	mo·sheh	משה	
arm	ze·ro·w·a	זרוע	
His glorious	tiph·ar·to	תפארתו	
who divided	bo·w·qe·a	בוקע	
the waters	ma·yim	מים	
before them	mip·pe·ne·hem	מפניהם	
to gain	la·a·so·wt	לעשות	
for Himself	lo	לו	
renown	shem	שם	
everlasting	o·w·lam	עולם	
who led them	mo·w·lee·kham	מוליכם	Isaiah 63:13
through the depths	bat·te·ho·mo·wt	בתהמות	
like a horse	kas·sus	כסוס	
in the wilderness	bam·mid·bar	במדבר	
so that they did not	lo	לא	
stumble ?	yik·ka·she·lu	יכשלו	
Like cattle	kab·be·he·mah	כבהמה	Isaiah 63:14
to the valley	bab·biq·ah	בבקעה	
going down	te·red	תרד	
the Spirit	ru·ach	רוח	
of the LORD	YHVH	יהוה	
gave them rest	te·nee·chen·nu	תניחנו	

this way	ken	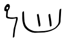	
You led	ni·hag·ta		
Your people	am·me·kha		
to make	la·a·so·wt		
for Yourself	le·kha	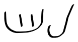	
name	shem	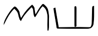	
a glorious	tiph·a·ret		
Look down	hab·bet		Isaiah 63:15
from heaven	mish·sha·ma·yim		
and see	u·re·eh		
habitation	miz·ze·vul	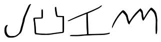	
from Your holy	qad·she·kha		
and glorious	ve·tiph·ar·te·kha		
Where	ay·yeh	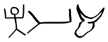	
are Your zeal	qin·a·te·kha		
and might ?	u·ge·vu·ro·te·kha		
Your yearning	ha·mo·wn		
	me·e·kha		
and compassion	ve·ra·cha·me·kha		
for me	e·lay	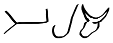	
are restrained	hit·ap·pa·qu		
Yet	kee	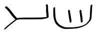	Isaiah 63:16
You	at·tah		
are our Father	a·vee·nu	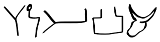	
though	kee	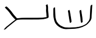	
Abraham	av·ra·ham	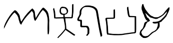	
does not	lo		

know us	ye·da·a·nu		
and Israel	ve·yis·ra·el	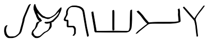	
does not	lo		
acknowledge us	yak·kee·ra·nu	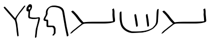	
You	at·tah		
O LORD	YHVH		
are our Father	a·vee·nu	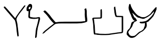	
our Redeemer	go·a·le·nu		
from Everlasting	me·o·w·lam		
is Your name	she·me·kha		
Why	lam·mah		Isaiah 63:17
do You make us stray	tat·e·nu		
O LORD	YHVH		
from Your ways	mid·de·ra·khe·kha	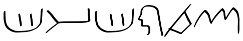	
[and] harden	taq·shee·ach	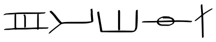	
our hearts	lib·be·nu	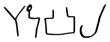	
from fearing You ?	mee·yir·a·te·kha		
Return	uv		
for the sake	le·ma·an		
of Your servants	a·va·de·kha		
the tribes	shiv·te	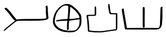	
of Your heritage	na·cha·la·te·kha	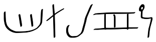	
For a short while	lam·mits·ar		Isaiah 63:18
possessed	ya·re·shu		
Your people	am		
Your holy place	qad·she·kha		
but our enemies	tsa·re·nu	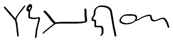	

have trampled	bo·ws·su		
Your sanctuary	miq·da·she·kha	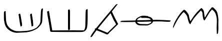	
We have become	ha·yee·nu	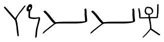	Isaiah 63:19
like those You never	me·o·w·lam		
	lo		
ruled	ma·shal·ta		
	bam	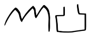	
like those not	lo		
called	niq·ra	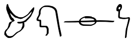	
by Your name	shim·kha		
	a·le·hem	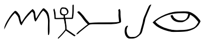	
If only	lu		Isaiah 64:1
You would rend	qa·ra·ta		
the heavens	sha·ma·yim	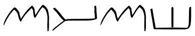	
and come down	ya·rad·ta		
at Your presence	mip·pa·ne·kha	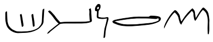	
so that mountains	ha·reem	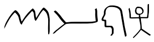	
would quake	na·zol·lu	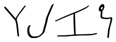	
kindles	kiq·do·ach	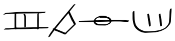	Isaiah 64:2
as fire	esh		
the brushwood	ha·ma·seem		
causes the water	ma·yim	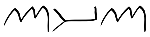	
to boil	tiv·eh		
[and]	esh		
known	le·ho·w·dee·a		
to make Your name	shim·kha		
to Your enemies	le·tsa·re·kha	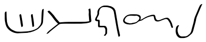	

at Your presence !	mip·pa·ne·kha	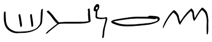	
so that the nations	go·w·yim	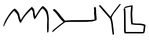	
will tremble	yir·ga·zu		
When You did	ba·a·so·wt·kha		Isaiah 64:3
awesome works	no·w·ra·o·wt		
that we did not	lo		
expect	ne·qaw·veh	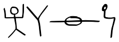	
You came down	ya·rad·ta		
at Your presence	mip·pa·ne·kha	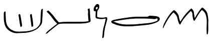	
and the mountains	ha·reem	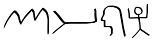	
trembled	na·zol·lu	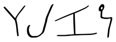	
From ancient times	u·me·o·w·lam		Isaiah 64:4
no	lo		
one has heard	sha·me·u		
no	lo		
ear has perceived	he·e·zee·nu	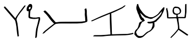	
eye	a·yin	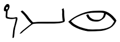	
no	lo		
has seen	ra·a·tah		
any God	e·lo·heem		
besides You	zu·la·te·kha	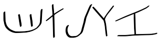	
who acts	ya·a·seh		
on behalf of those who wait	lim·chak·keh	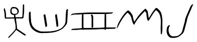	
for Him	lo		
You welcome	pa·ga·ta	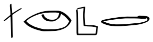	Isaiah 64:5
-	et		
those who gladly	sas		

do	ve·o·seh		
right	tse·deq	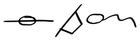	
Your ways	bid·ra·khe·kha		
who remember	yiz·ke·ru·kha		
Surely	hen		
You	at·tah		
were angry	qa·tsaph·ta		
for we sinned	van·ne·che·ta	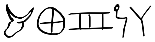	
-	ba·hem		
if we remain in our sins ?	o·w·lam		
How can we be saved	ve·niw·va·she·a		
has become	van·ne·hee		Isaiah 64:6
like something unclean	khat·ta·me		
Each of us	kul·la·nu	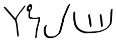	
rags	u·khe·ve·ged		
are like filthy	id·deem	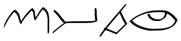	
and all	kal		
our righteous acts	tsid·qo·te·nu	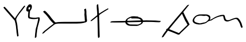	
wither	van·na·vel	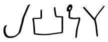	
like a leaf	ke·a·leh		
we all	kul·la·nu	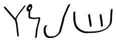	
and our iniquities	va·a·wo·ne·nu		
like the wind	ka·ru·ach		
carry us away	yis·sa·u·nu		
No	ve·en		Isaiah 64:7
one calls	qo·w·re		

on Your name	ve·shim·kha		
[or] strives	mit·o·w·rer		
to take hold	le·ha·cha·zeeq		
of You	bakh	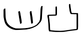	
For	kee	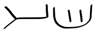	
You have hidden	his·tar·ta		
Your face	pha·ne·kha	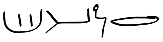	
from us	mim·men·nu	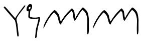	
and delivered us	vat·te·mu·ge·nu		
into the hand	be·yad	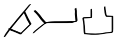	
of our iniquity	a·wo·ne·nu		
But now	ve·at·tah		Isaiah 64:8
O LORD	YHVH		
are our Father	a·vee·nu	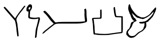	
You	at·tah		
we	a·nach·nu	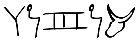	
are the clay	ha·cho·mer	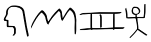	
and You	ve·at·tah		
are the potter	yo·tse·re·nu		
the work	u·ma·a·seh		
of Your hand	ya·de·kha		
we are all	kul·la·nu	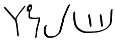	
Do not	al		Isaiah 64:9
be angry	tiq·tsoph		
O LORD	YHVH		
beyond	ad		
measure	me·od		

do not	ve·al		
forever	la·ad		
remember	tiz·kor	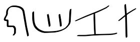	
our iniquity	a·won		
Oh	hen		
look upon us	hab·bet		
we pray	na		
Your people !	am·me·kha		
we are all	khul·la·nu	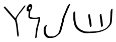	
cities	a·re		Isaiah 64:10
Your holy	qad·she·kha		
have become	ha·yu	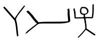	
a wilderness	mid·bar		
Zion	tsee·yo·wn	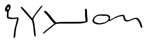	
a wasteland	mid·bar		
has become	ha·ya·tah	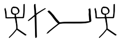	
[and] Jerusalem	ye·ru·sha·lim		
a desolation	she·ma·mah		
temple	bet	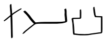	Isaiah 64:11
Our holy	qa·de·she·nu		
and beautiful	ve·tiph·ar·te·nu		
where	a·sher		
praised You	hil·lu·kha	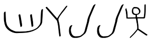	
our fathers	a·vo·te·nu		
has been	ha·yah	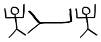	
burned	lis·re·phat		
with fire	esh		

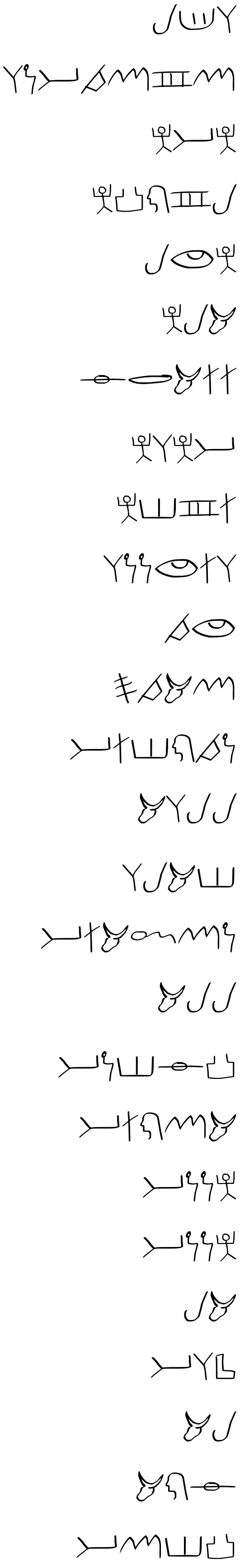

and all	ve·khal	
that was dear to us	ma·cha·mad·de·nu	
lies	ha·yah	
in ruins	le·cha·re·bah	
After	ha·al	Isaiah 64:12
all this	el·leh	
will You restrain Yourself ?	tit·ap·paq	
O LORD	YHVH	
Will You keep silent	te·che·sheh	
and afflict us	u·te·an·ne·nu	
beyond	ad	
measure ?	me·od	
“ I revealed Myself	nid·rash·tee	Isaiah 65:1
to those who did not	le·lo·w	
ask for Me	sha·a·lu	
I was found	nim·tse·tee	
by those who did not	le·lo	
seek Me	viq·shu·nee	
I said	a·mar·tee	
‘ Here I am !	hin·ne·nee	
Here I am ! ’	hin·ne·nee	
To	el	
a nation	go·w	
that did not	lo	
call	qo·ra	
My name	vish·mee	

I have held out	pe·ras·tee	𐤐𐤓𐤔𐤕𐤉	Isaiah 65:2
My hands	ya·day	𐤉𐤃𐤉	
All day long	kal	𐤊𐤋	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
to	el	𐤀𐤋	
people	am	𐤏𐤌	
an obstinate	so·w·rer	𐤎𐤅𐤓𐤓	
who walk	ha·ho·le·kheem	𐤄𐤄𐤋𐤊𐤉𐤌	
path	had·de·rekh	𐤄𐤃𐤓𐤊	
in the wrong	lo	𐤋𐤀	
	to·wv	𐤈𐤅𐤁	
who follow	a·char	𐤀𐤇𐤓	
their own imaginations	mach·she·vo·te·hem	𐤌𐤇𐤔𐤁𐤕𐤉𐤄𐤌	
to a people	ha·am	𐤄𐤏𐤌	Isaiah 65:3
provoke Me	ham·makh·ee·seem	𐤄𐤌𐤊𐤏𐤉𐤎𐤉𐤌	
-	o·w·tee	𐤀𐤅𐤕𐤉	
to	al	𐤏𐤋	
My face	pa·nay	𐤐𐤍𐤉	
who continually	ta·meed	𐤕𐤌𐤉𐤃	
sacrificing	zo·ve·cheem	𐤆𐤁𐤇𐤉𐤌	
in the gardens	bag·gan·no·wt	𐤁𐤂𐤍𐤅𐤕	
and burning incense	u·me·qat·te·reem	𐤅𐤌𐤒𐤈𐤓𐤉𐤌	
on	al	𐤏𐤋	
altars of brick	hal·le·ve·neem	𐤄𐤋𐤁𐤍𐤉𐤌	
sitting	hay·yo·she·veem	𐤄𐤉𐤔𐤁𐤉𐤌	Isaiah 65:4
among the graves	baq·qe·va·reem	𐤁𐤒𐤁𐤓𐤉𐤌	
in secret places	u·van·ne·tsu·reem	𐤅𐤁𐤍𐤑𐤅𐤓𐤉𐤌	

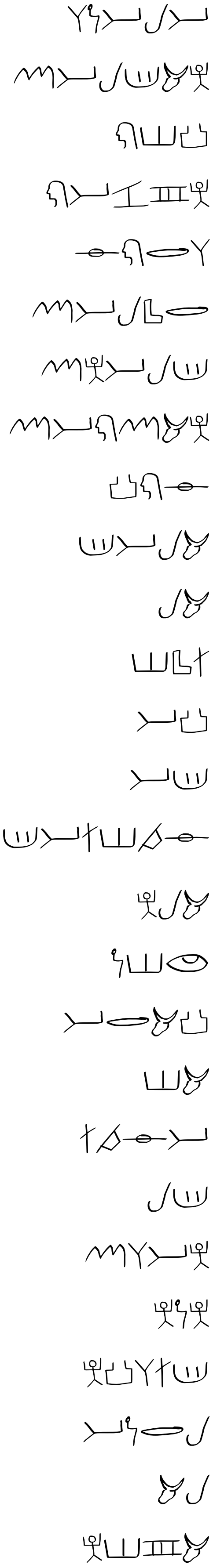

spending nights	ya·lee·nu	
eating	ha·o·khe·leem	
the meat	be·sar	
of pigs	ha·cha·zeer	
	u·phe·raq	
and polluted broth	pig·gu·leem	
from their bowls	ke·le·hem	
They say	ha·o·me·reem	Isaiah 65:5
‘ Keep	qe·rav	
to yourself	e·le·kha	
do not	al	
come near	tig·gash	
me	bee	
for	kee	
I am holier than you ! ’	qe·dash·tee·kha	
Such people	el·leh	
are smoke	a·shan	
in My nostrils	be·ap·pee	
a fire	esh	
that burns	yo·qe·det	
all day long	kal	
	hay·yo·wm	
Behold	hin·neh	Isaiah 65:6
it is written	khe·tu·vah	
before Me :	le·pha·nay	
I will not	lo	
keep silent	e·che·seh	

but	kee	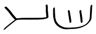	
	im		
I will repay	shil·lam·tee		
I will pay it back	ve·shil·lam·tee	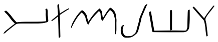	
into	al		
their laps	che·qam	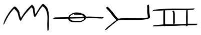	
for your iniquities	a·wo·no·te·khem	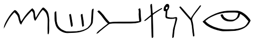	Isaiah 65:7
and [for those]	va·a·wo·not		
of your fathers ”	a·vo·w·te·khem	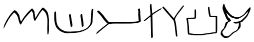	
both	yach·daw	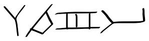	
says	a·mar		
the LORD	YHVH		
“ Because	a·sher		
they burned incense	qit·te·ru	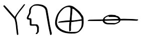	
on	al		
the mountains	he·ha·reem	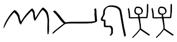	
on	ve·al		
the hills	hag·ge·va·o·wt	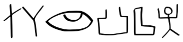	
and scorned Me	che·re·phu·nee		
I will measure	u·mad·do·tee	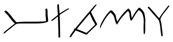	
deeds ”	phe·ul·la·tam		
full payment for their former	ri·sho·nah		
	ʿal		
into their laps	che·qam	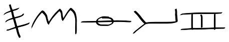	
This is what	koh	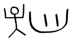	Isaiah 65:8
says :	a·mar		
the LORD	YHVH		

“ As	ka·a·sher	
is found	yim·ma·tse	
the new wine	hat·tee·ro·wosh	
in a cluster of grapes	ba·esh·ko·wl	
and men say	ve·a·mar	
‘ Do not	al	
destroy it	tash·chee·te·hu	
for	kee	
a blessing ’	ve·ra·khah	
it contains	bo	
so	ken	
I will act	e·e·seh	
on behalf	le·ma·an	
of My servants	a·va·day	
I will not	le·vil·tee	
destroy them	hash·cheet	
all	hak·kol	
And I will bring forth	ve·ho·w·tse·tee	Isaiah 65:9
from Jacob	mee·ya·a·qov	
descendants	ze·ra	
from Judah	u·mee·hu·dah	
and heirs	yo·w·resh	
My mountains	ha·ray	
will possess	vee·re·shu·ha	
My elect	ve·chee·ray	
and My servants	va·a·va·day	
will dwell	yish·ke·nu	

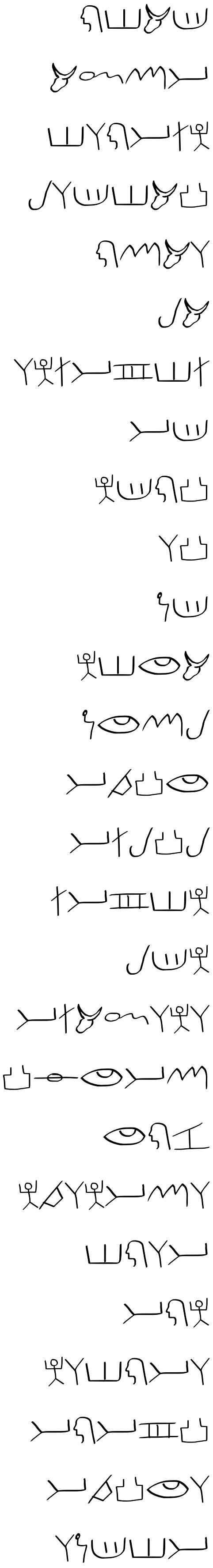

there	sham·mah		
will become	ve·ha·yah	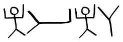	Isaiah 65:10
Sharon	hash·sha·ro·wn	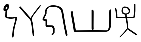	
a pasture	lin·veh	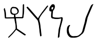	
for flocks	tson		
and the Valley	ve·e·meq	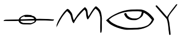	
of Achor	a·kho·wr		
a resting place	le·re·vets		
for herds	ba·qar	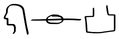	
for My people	le·am·mee		
who	a·sher		
seek Me	de·ra·shu·nee		
But you	ve·at·tem		Isaiah 65:11
who forsake	o·ze·ve		
the LORD	YHVH		
who forget	hash·she·khe·cheem		
-	et		
mountain	har		
My holy	qad·shee		
who set	ha·o·re·kheem		
for Fortune	lag·gad	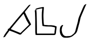	
a table	shul·chan	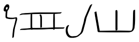	
and fill	ve·ham·mal·eem		
for Destiny	lam·nee		
bowls of mixed wine	mim·sakh		
I will destine	u·ma·nee·tee	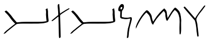	Isaiah 65:12
you	et·khem		

for the sword	la·che·rev	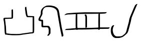	
and you will all	ve·khul·le·khem	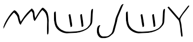	
to be slaughtered	lat·te·vach		
kneel down	tikh·ra·u		
because	ya·an		
I called	qa·ra·tee		
and you did not	ve·lo		
answer	a·nee·tem	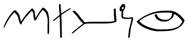	
I spoke	dib·bar·tee		
and you did not	ve·lo		
listen	she·ma·tem		
you did	vat·ta·a·su		
evil	ha·ra		
in My sight	be·e·nay	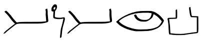	
that in which	u·va·a·sher		
I did not	lo		
delight ”	cha·phats·tee		
and chose	be·char·tem	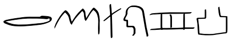	
Therefore	la·khen		Isaiah 65:13
this is what	koh	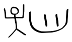	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
	hin·neh	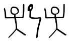	
“ My servants	a·va·day	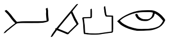	
will eat	yo·khe·lu		
but you	ve·at·tem		

will go hungry	tir·a·vu		
	hin·neh		
My servants	a·va·day	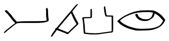	
will drink	yish·tu		
but you	ve·at·tem		
will go thirsty	tits·ma·u		
	hin·neh		
My servants	a·va·day	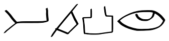	
will rejoice	yis·ma·chu		
but you	ve·at·tem		
will be put to shame	te·vo·shu	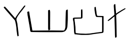	
-	hin·neh		Isaiah 65:14
My servants	a·va·day	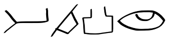	
will shout for joy	ya·ron·nu		
with a glad	mit·tuv		
heart	lev	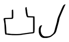	
but you	ve·at·tem		
will cry out	tits·a·qu		
with a heavy	mik·ke·ev		
heart	lev	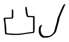	
with a broken	u·mish·she·ver		
spirit	ru·ach		
and wail	te·ye·lee·lu	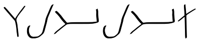	
You will leave behind	ve·hin·nach·tem	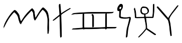	Isaiah 65:15
your name	shim·khem	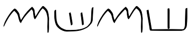	
as a curse	lish·vu·ah		
for My chosen ones	liv·chee·ray	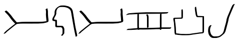	

will slay you	ve·he·mee·te·kha	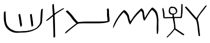	
and the Lord	a·do·nay		
GOD	YHVH		
but to His servants	ve·la·a·va·daw		
He will give	yiq·ra	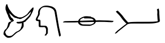	
name	shem	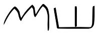	
another	a·cher	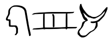	
Whoever	a·sher		Isaiah 65:16
invokes a blessing	ham·mit·ba·rekh	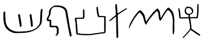	
in the land	ba·a·rets		
will [do so]	yit·ba·rekh		
by the God	be·lo·he	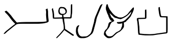	
of truth	a·men	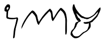	
and whoever takes an oath	ve·han·nish·ba		
in the land	ba·a·rets		
will swear	yish·sha·va		
by the God	be·lo·he	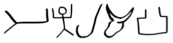	
of truth	a·men	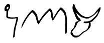	
For	kee	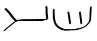	
will be forgotten	nish·ke·chu		
troubles	hats·tsa·ro·wt		
the former	ha·ri·sho·no·wt		
	ve·khee	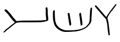	
and hidden	nis·te·ru		
from My sight	me·e·nay	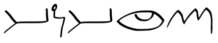	
For	kee	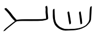	Isaiah 65:17
behold	hin·nee	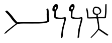	

I will create	vo·w·re		
heavens	sha·ma·yim	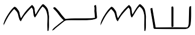	
new	cha·da·sheem	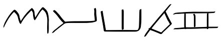	
earth	va·a·rets		
and a new	cha·da·shah		
will not	ve·lo		
be remembered	tiz·za·khar·nah		
The former things	ha·ri·sho·no·wt		
nor	ve·lo		
will they come	ta·a·le·nah	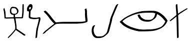	
to	al		
mind	lev	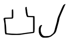	
	kee	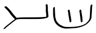	Isaiah 65:18
	im		
But be glad	see·su	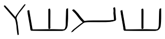	
and rejoice	ve·gee·lu	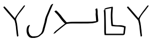	
	a·de	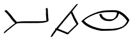	
forever	ad		
in what	a·sher		
I	a·nee	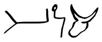	
create	vo·w·re		
for	kee	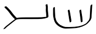	
	hin·nee	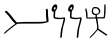	
I will create	vo·w·re		
-	et		
Jerusalem	ye·ru·sha·lim		
to be a joy	gee·lah	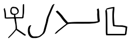	

and its people	ve·am·mah	
to be a delight	ma·so·ws	
I will rejoice	ve·gal·tee	Isaiah 65:19
in Jerusalem	vee·ru·sha·lim	
and take delight	ve·sas·tee	
in My people	ve·am·mee	
will no	ve·lo	
be heard	yish·sha·ma	
in her	bah	
longer	o·wd	
The sounds	qo·wl	
of weeping	be·khee	
	ve·qo·wl	
and crying	ze·a·qah	
No	lo	Isaiah 65:20
live	yih·yeh	
	mish·sham	
longer	o·wd	
will a nursing infant	ul	
but a few days	ya·meem	
or an old man	ve·za·qen	
-	a·sher	
fail	lo	
to live out	ye·mal·le	
-	et	
his years	ya·maw	
For	kee	

the youth	han·na·ar	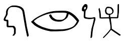	
years	ben	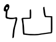	
at a hundred	me·ah	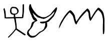	
	sha·nah	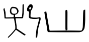	
will die	ya·mut	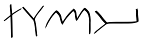	
and he who fails	ve·ha·cho·w·te	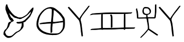	
	ben	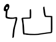	
[to reach] a hundred	me·ah	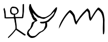	
	sha·nah	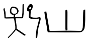	
will be considered accursed	ye·qul·lal	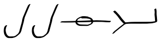	
They will build	u·va·nu	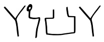	Isaiah 65:21
houses	vat·teem	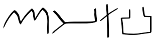	
and dwell in them	ve·ya·sha·vu	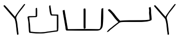	
they will plant	ve·na·te·u	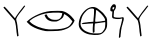	
vineyards	khe·ra·meem	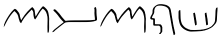	
and eat	ve·a·khe·lu	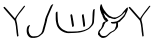	
their fruit	pir·yam	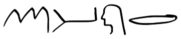	
No longer	lo	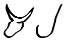	Isaiah 65:22
will they build houses	yiv·nu	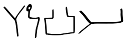	
for others	ve·a·cher	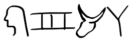	
to inhabit	ye·shev	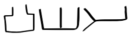	
nor	lo	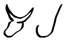	
plant	yit·te·u	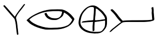	
for others	ve·a·cher	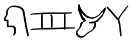	
to eat	yo·khel	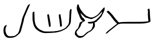	
For	kee	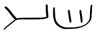	
so will be the days	khee·me	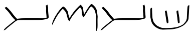	

of a tree	ha·ets	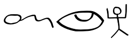	
[as is] the lifetime	ye·me	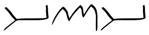	
of My people	am·mee	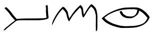	
the work	u·ma·a·seh	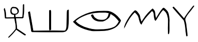	
of their hands	ye·de·hem	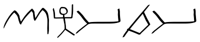	
will fully enjoy	ye·val·lu	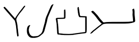	
and My chosen ones	ve·chee·ray	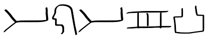	
They will not	lo	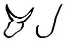	Isaiah 65:23
labor	yee·ge·u	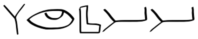	
in vain	la·reeq	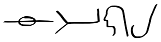	
[or]	ve·lo	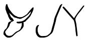	
bear children	ye·le·du	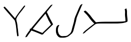	
doomed to disaster	lab·be·ha·lah	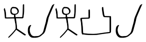	
for	kee	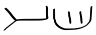	
will be a people	ze·ra	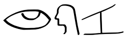	
blessed	be·ru·khe	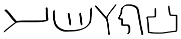	
by the LORD —	YHVH	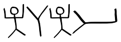	
they	hem·mah	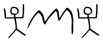	
[they] and their descendants	ve·tse·e·tsa·e·hem	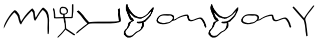	
with them	it·tam	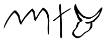	
-	ve·ha·yah	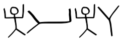	Isaiah 65:24
Even before	te·rem	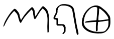	
they call	yiq·ra·u	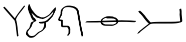	
I	va·a·nee	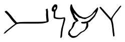	
will answer	e·e·neh	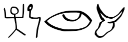	
are still	o·wd	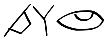	
and while they	hem	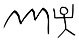	

speaking	me·dab·be·reem	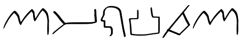	
I	va·a·nee	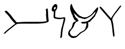	
will hear	esh·ma	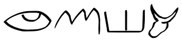	
The wolf	ze·ev	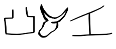	Isaiah 65:25
and the lamb	ve·ta·leh	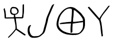	
will feed together	yir·u	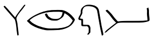	
	khe·e·chad	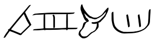	
and the lion	ve·ar·yeh	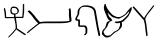	
like the ox	kab·ba·qar	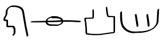	
will eat	yo·khal	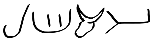	
straw	te·ven	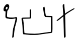	
of the serpent	ve·na·chash	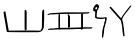	
will be dust	a·phar	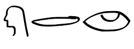	
but the food	lach·mo	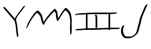	
They will neither	lo	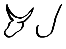	
harm	ya·re·u	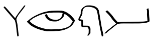	
nor	ve·lo	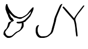	
destroy	yash·chee·tu	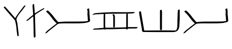	
on all My	be·khal	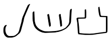	
mountain ”	har	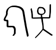	
holy	qad·shee	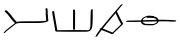	
says	a·mar	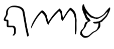	
the LORD	YHVH	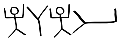	
This is what	koh	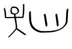	Isaiah 66:1
says :	a·mar	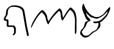	
the LORD	YHVH	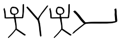	
“ Heaven	hash·sha·ma·yim	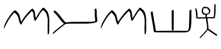	

is My throne	kis·ee	
and earth	ve·ha·a·rets	
is My footstool	ha·dom	
	rag·lay	
What kind	e	
	zeh	
of house	va·yit	
-	a·sher	
will you build	tiv·nu	
for Me ?	lee	
Or where [will]	ve·e	
	zeh	
My place	ma·qo·wm	
of repose [be] ?	me·nu·cha·tee	
	ve·et	Isaiah 66:2
-	kal	
these things ?	el·leh	
[Has not] My hand	ya·dee	
made	a·sa·tah	
came into being ”	vay·yih·yu	
all	khal	
And so they	el·leh	
declares	ne·um	
the LORD	YHVH	
“	ve·el	
This is the one	zeh	
I will esteem	ab·beet	

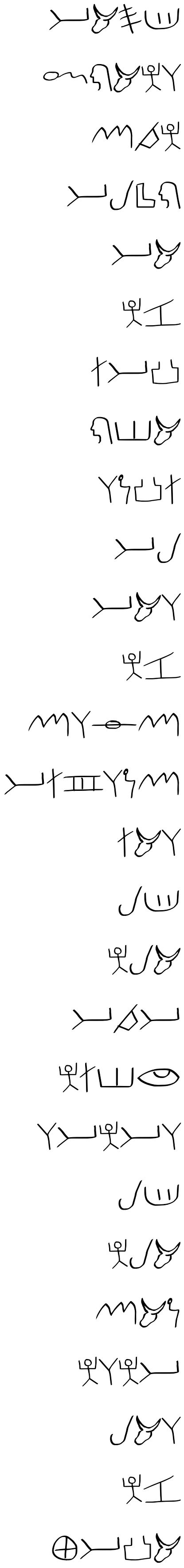

:	el	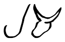	
he who is humble	a·nee	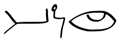	
and contrite	u·ne·kheh	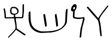	
in spirit	ru·ach	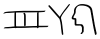	
who trembles	ve·cha·red	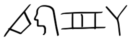	
at	al	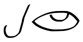	
My word	de·va·ree	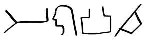	
Whoever slaughters	sho·w·chet	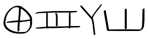	Isaiah 66:3
an ox	hash·sho·wr	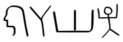	
is [like] one who slays	mak·keh	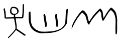	
a man	eesh	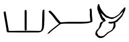	
whoever sacrifices	zo·w·ve·ach	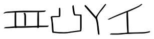	
a lamb	has·seh	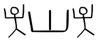	
neck	o·reph	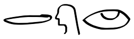	
[is like] one who breaks a dog's	ke·lev	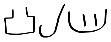	
whoever presents	ma·a·leh	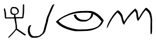	
a grain offering	min·chah	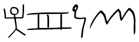	
blood	dam	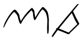	
pig's	cha·zeer	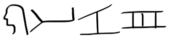	
[is like] one who offers	maz·keer	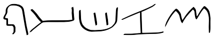	
whoever offers frankincense	le·vo·nah	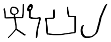	
[is like] one who blesses	me·va·rekh	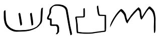	
an idol	a·ven	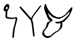	
Indeed	gam	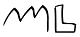	
they	hem·mah	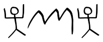	
have chosen	ba·cha·ru	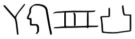	

their own ways	be·dar·khe·hem	
in their abominations	u·ve·shiq·qu·tse·hem	
	naph·sham	
and delighted	cha·phe·tsah	
So	gam	Isaiah 66:4
I	a·nee	
will choose	ev·char	
their punishment	be·ta·a·lu·le·hem	
terror	u·me·gu·ro·tam	
and I will bring	a·vee	
upon them	la·hem	
because	ya·an	
I called	qa·ra·tee	
and no	ve·en	
one answered	o·w·neh	
I spoke	dib·bar·tee	
and no one	ve·lo	
listened	sha·me·u	
But they did	vay·ya·a·su	
evil	ha·ra	
in My sight	be·e·nay	
that in which	u·va·a·sher	
I did not	lo	
delight ”	cha·phats·tee	
and chose	ba·cha·ru	
hear	shim·u	Isaiah 66:5
the word	de·var	

of the LORD :	YHVH		
You who tremble	ha·cha·re·deem		
at	el		
His word	de·va·ro	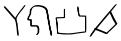	
have said	a·me·ru		
“ Your brothers	a·che·khem	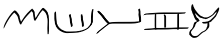	
who hate you	so·ne·e·khem	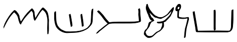	
and exclude you	me·nad·de·khem	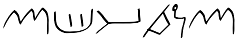	
because of	le·ma·an		
My name	she·mee		
be glorified	yikh·bad	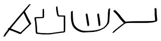	
‘ Let the LORD	YHVH		
that we may see	ve·nir·eh		
your joy ! ’	ve·sim·chat·khem	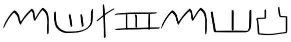	
But they	ve·hem	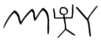	
will be put to shame ”	ye·vo·shu	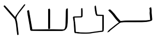	
Hear	qo·wl	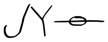	Isaiah 66:6
the uproar	sha·o·wn		
from the city	me·eer		
[listen to] the voice	qo·wl	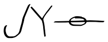	
from the temple !	me·he·khal	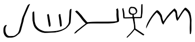	
[It is] the voice	qo·wl	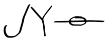	
of the LORD	YHVH		
repaying	me·shal·lem	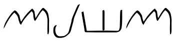	
what they deserve !	ge·mul		
His enemies	le·o·ye·vaw	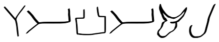	
“ Before	be·te·rem		Isaiah 66:7

she was in labor	ta·cheel	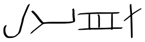
she gave birth	ya·la·dah	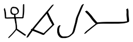
before	be·te·rem	
	ya·vo·w	
she was in pain	che·vel	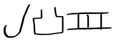
	lah	
she delivered	ve·him·lee·tah	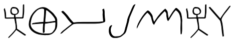
a boy	za·khar	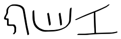
Who	mee	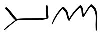
has heard	sha·ma	
of such as this ?	ka·zot	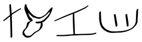
Who	mee	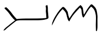
has seen	ra·ah	
such things ?	ka·el·leh	
be born	ha·yu·chal	
Can a country	e·rets	
day	be·yo·wm	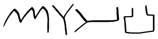
in a	e·chad	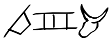
or	im	
be delivered	yiw·va·led	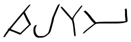
a nation	go·w	
in an instant	pa·am	
?	e·chat	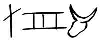
Yet	kee	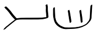
was in labor	cha·lah	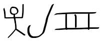
	gam	
she gave birth to	ya·le·dah	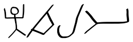

Isaiah 66:8

as soon as Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
-	et	𐤀𐤕	
her children	ba·ne·ha	𐤁𐤍𐤉𐤄	
Shall I	ha·a·nee	𐤄𐤀𐤍𐤉	Isaiah 66:9
bring a baby to the point of birth	ash·beer	𐤀𐤔𐤁𐤉𐤓	
and not	ve·lo	𐤅𐤋𐤀	
deliver it ? ”	o·w·leed	𐤀𐤅𐤋𐤉𐤃	
says	yo·mar	𐤉𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Or	im	𐤀𐤌	
will I	a·nee	𐤀𐤍𐤉	
who deliver	ham·mo·w·leed	𐤄𐤌𐤅𐤋𐤉𐤃	
close the womb ? ”	ve·a·tsar·tee	𐤅𐤏𐤑𐤓𐤕𐤉	
says	a·mar	𐤀𐤌𐤓	
your God	e·lo·ha·yikh	𐤀𐤋𐤄𐤉𐤊𐤎	
Be glad	sim·chu	𐤔𐤌𐤇𐤅	Isaiah 66:10
for	et	𐤀𐤕	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
and rejoice	ve·gee·lu	𐤅𐤂𐤉𐤋𐤅	
over her	vah	𐤁𐤄	
all	kal	𐤊𐤋	
who love her	o·ha·ve·ha	𐤀𐤄𐤁𐤉𐤄	
Rejoice greatly	see·su	𐤔𐤉𐤔𐤅	
with her	it·tah	𐤀𐤕𐤄	
	ma·so·ws	𐤌𐤔𐤅𐤔	
all	kal	𐤊𐤋	
who mourn	ham·mit·ab·be·leem	𐤄𐤌𐤕𐤀𐤁𐤋𐤉𐤌	

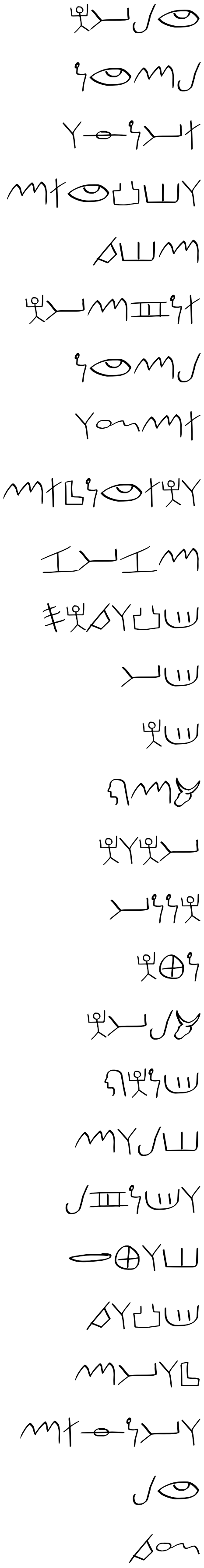

over her	a·le·ha	
so that	le·ma·an	Isaiah 66:11
you may nurse	tee·ne·qu	
and be satisfied	u·se·va·tem	
breasts	mish·shod	
at her comforting	tan·chu·me·ha	
	le·ma·an	
you may drink deeply	ta·mots·tsu	
and delight yourselves	ve·hit·an·nag·tem	
abundance	miz·zeez	
in her glorious	ke·vo·w·dah	
For	kee	Isaiah 66:12
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
	hin·nee	
“ I will extend	no·teh	
to her	e·le·ha	
like a river	ke·na·har	
peace	sha·lo·wm	
stream	u·khe·na·chal	
like a flowing	sho·w·teph	
and the wealth	ke·vo·wd	
of nations	go·w·yim	
you will nurse	vee·naq·tem	
on	al	
her arm	tsad	

and be carried	tin·na·se·u		
upon	ve·al		
[her] knees	bir·ka·yim	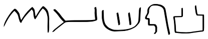	
and bounced	te·sha·o·sha·u		
-	ke·eesh	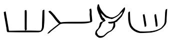	Isaiah 66:13
-	a·sher		
As a mother	im·mo	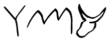	
comforts her son	te·na·cha·men·nu	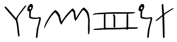	
so	ken	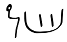	
	a·no·khee		
will I comfort you	a·na·chem·khem		
over Jerusalem ”	u·vee·ru·sha·lim		
and you will be consoled	te·nu·cha·mu	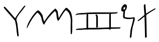	
When you see	u·re·ee·tem	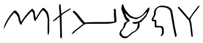	Isaiah 66:14
will rejoice	ve·sas		
you	lib·be·khem		
and you	ve·ats·mo·w·te·khem		
like grass	kad·de·she		
will flourish	tiph·rach·nah		
will be revealed	ve·no·wd·ah		
then the hand	yad	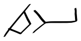	
of the LORD	YHVH		
to	et		
His servants	a·va·daw		
but His wrath will be shown	ve·za·am		
-	et		
to His enemies	o·ye·vaw	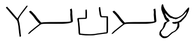	

For	kee	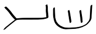	Isaiah 66:15
behold	hin·neh		
the LORD	YHVH		
with fire —	ba·esh		
will come	ya·vo·w		
are like a whirlwind —	ve·khas·su·phah		
His chariots	mar·ke·vo·taw	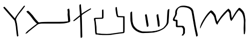	
to execute	le·ha·sheev	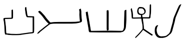	
with fury	be·che·mah	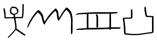	
His anger	ap·po		
and His rebuke	ve·ga·a·ra·to		
with flames	be·la·ha·ve		
of fire	esh		
For	kee	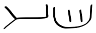	Isaiah 66:16
by fire	va·esh		
the LORD	YHVH		
will execute judgment	nish·pat		
and by His sword	u·ve·char·bo	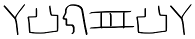	
on	et		
all	kal	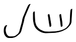	
flesh	ba·sar		
and many	ve·rab·bu	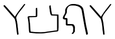	
will be slain	chal·le	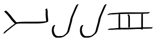	
by the LORD	YHVH		
“ Those who consecrate	ham·mit·qad·de·sheem	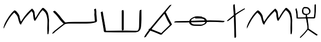	Isaiah 66:17
and purify themselves	ve·ham·mit·ta·ha·reem		

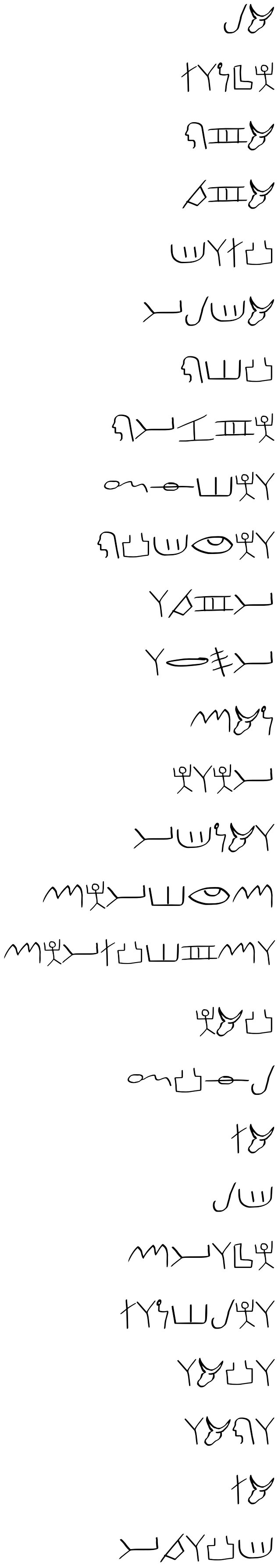

to	el	
enter the groves —	hag·gan·no·wt	
to follow	a·char	
one	ʾɛ·chad	
in the center	bat·ta·vekh	
of those who eat	o·khe·le	
the flesh	be·sar	
of swine	ha·cha·zeer	
and vermin	ve·hash·she·qets	
and rats —	ve·ha·akh·bar	
together ”	yach·daw	
will perish	ya·su·phu	
declares	ne·um	
the LORD	YHVH	
“ And I, [knowing]	ve·a·no·khee	Isaiah 66:18
their deeds	ma·a·se·hem	
and thoughts	u·mach·she·vo·te·hem	
am coming	ba·ah	
to gather	le·qab·bets	
-	et	
all	kal	
nations	hag·go·w·yim	
and tongues	ve·hal·le·sho·no·wt	
and they will come	u·va·u	
and see	ve·ra·u	
-	et	
My glory	ke·vo·w·dee	

I will establish	ve·sam·tee	𐤅𐤔𐤌𐤕𐤉	Isaiah 66:19
among them	va·hem	𐤁𐤄𐤌	
a sign	o·wt	𐤀𐤅𐤕	
and I will send	ve·shil·lach·tee	𐤅𐤔𐤋𐤇𐤕𐤉	
from among them	me·hem	𐤌𐤄𐤌	
survivors	pe·le·teem	𐤐𐤋𐤉𐤈𐤉𐤌	
to	el	𐤀𐤋	
the nations —	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
to Tarshish	tar·sheesh	𐤕𐤓𐤔𐤉𐤔	
Put	pul	𐤐𐤅𐤋	
of Lud	ve·lud	𐤅𐤋𐤅𐤃	
and the archers	mo·she·khe	𐤌𐤔𐤊𐤉	
	qe·shet	𐤒𐤔𐤕	
[to] Tubal	tu·val	𐤕𐤁𐤋	
Javan	ve·ya·van	𐤅𐤉𐤅𐤍	
and the islands	ha·ee·yeem	𐤄𐤀𐤉𐤉𐤌	
far away	ha·re·cho·qeem	𐤄𐤓𐤇𐤒𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
have not	lo	𐤋𐤀	
heard	sha·me·u	𐤔𐤌𐤏𐤅	
-	et	𐤀𐤕	
of My fame	shim·ee	𐤔𐤌𐤏𐤉	
	ve·lo	𐤅𐤋𐤀	
or seen	ra·u	𐤓𐤀𐤅	
-	et	𐤀𐤕	
My glory	ke·vo·w·dee	𐤊𐤁𐤅𐤃𐤉	
So they will proclaim	ve·hig·gee·du	𐤅𐤄𐤂𐤉𐤃𐤅	

-	et	
My glory	ke·vo·w·dee	
among the nations	bag·go·w·yim	
And they will bring	ve·he·vee·u	Isaiah 66:20
-	et	
all	kal	
your brothers	a·che·khem	
from all	mik·kal	
the nations	hag·go·w·yim	
as a gift	min·chah	
to the LORD	la·YHVH	
on horses	bas·su·seem	
and chariots	u·va·re·khev	
and wagons	u·vats·tsab·beem	
on mules	u·vap·pe·ra·deem	
and camels	u·vak·kir·ka·ro·wt	
to	al	
mountain	har	
My holy	qad·shee	
Jerusalem ”	ye·ru·sha·lim	
says	a·mar	
the LORD	YHVH	
“ just as	ka·a·sher	
bring	ya·vee·u	
the Israelites	ve·ne	
	yis·ra·el	
-	et	

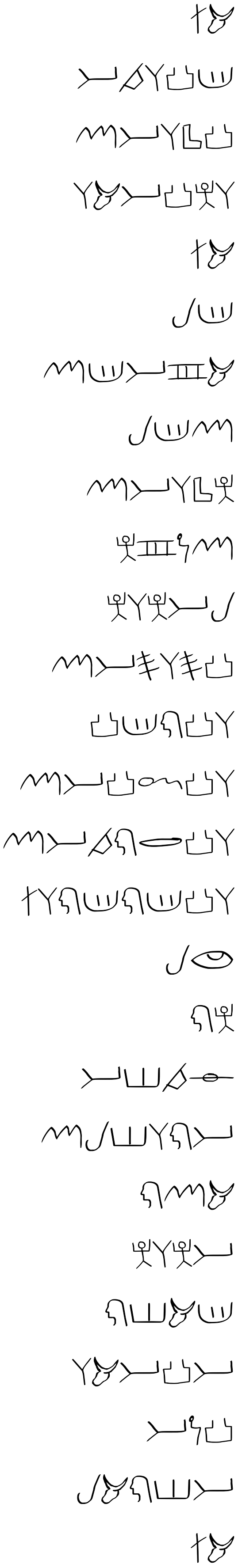

an offering	ham·min·chah	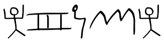	
vessel	bikh·lee	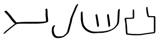	
in a clean	ta·ho·wr		
to the house	bet	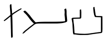	
of the LORD ”	YHVH		
“ And I will	ve·gam		Isaiah 66:21
some of them	me·hem	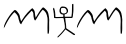	
select	eq·qach	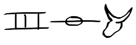	
as priests	lak·ko·ha·neem		
and Levites ”	lal·vee·yim	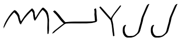	
says	a·mar		
the LORD	YHVH	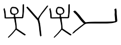	
“ For	kee	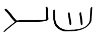	Isaiah 66:22
just as	kha·a·sher		
heavens	hash·sha·ma·yim		
the new	ha·cho·da·sheem		
earth	ve·ha·a·rets		
and the new	ha·cha·da·shah	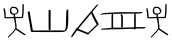	
which	a·sher		
I	a·nee	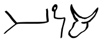	
will make	o·seh		
will endure	o·me·deem		
before Me”	le·pha·nay		
declares	ne·um		
the LORD	YHVH	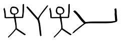	
“ so	ken	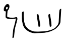	
will endure	ya·a·mod		

your descendants	zar·a·khem	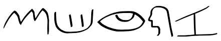	
and your name	ve·shim·khem	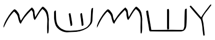	
-	ve·ha·yah	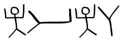	Isaiah 66:23
From	mid·de	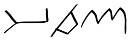	
one New Moon	cho·desh	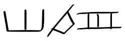	
to another	be·cha·de·sho	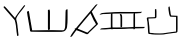	
and from	u·mid·de	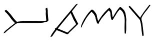	
one Sabbath	shab·bat	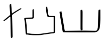	
to another	be·shab·bat·to	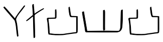	
will come	ya·vo·w	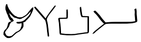	
all	khal	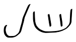	
mankind	ba·sar	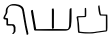	
to worship	le·hish·ta·cha·wot	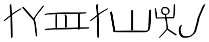	
before Me ”	le·pha·nay	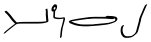	
says	a·mar	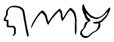	
the LORD	YHVH	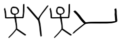	
“ As they go forth	ve·ya·tse·u	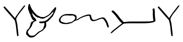	Isaiah 66:24
they will see	ve·ra·u	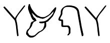	
the corpses	be·phig·re	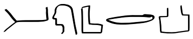	
of the men	ha·a·na·sheem	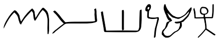	
who have rebelled	hap·po·she·eem	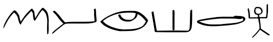	
against Me	bee	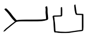	
for	kee	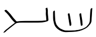	
their worm	to·w·la·tam	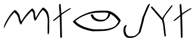	
will never	lo	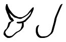	
die	ta·mut	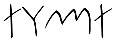	
their fire	ve·ish·sham	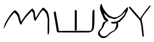	

will never	lo	לא	
be quenched	tikh·beh	תכבה	
and they will be	ve·ha·yu	והיו	
a horror	de·ra·o·wn	דראון	
to all	le·khal	לכל	
mankind ”	ba·sar	בשר	

Jeremiah

BSB Translation	Transliteration	Original Hebrew	
[These are] the words	div·re	דברי	Jeremiah 1:1
of Jeremiah	yir·me·ya·hu	ירמיהו	
son	ben	בן	
of Hilkiah	chil·qee·ya·hu	חלקיהו	
one of	min	מן	
the priests	hak·ko·ha·neem	הכהנים	
-	a·sher	אשר	
in Anathoth	ba·a·na·to·wt	בענתות	
in the territory	be·e·rets	בארץ	
of Benjamin	bin·ya·min	בנימן	
-	a·sher	אשר	Jeremiah 1:2
came	ha·yah	היה	
The word	de·var	דבר	
of the LORD	YHVH	יהוה	
to [Jeremiah]	e·law	אליו	
	bee·me	בימי	
of Josiah	yo·shee·ya·hu	יאשיהו	
son	ben	בן	

of Amon	a·mo·wn		
king	me·lekh	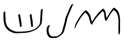	
of Judah	ye·hu·dah	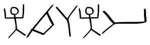	
in the thirteenth	bish·losh		
	es·reh		
year	sha·nah	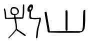	
of the reign	le·ma·le·kho	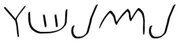	
and	vay·hee	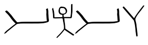	Jeremiah 1:3
through the days	bee·me	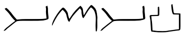	
of Jehoiakim	ye·ho·w·ya·qeem	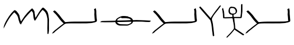	
son	ben		
of Josiah	yo·shee·ya·hu	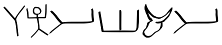	
king	me·lekh	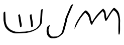	
of Judah	ye·hu·dah	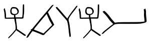	
until	ad		
	tom		
of the eleventh	ash·te		
	es·reh		
year	sha·nah	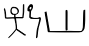	
of Zedekiah	le·tsid·qee·ya·hu	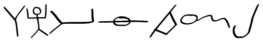	
son	ben		
of Josiah	yo·shee·ya·hu	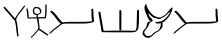	
king	me·lekh	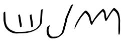	
of Judah	ye·hu·dah	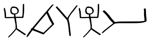	
when	ad		
went into exile	ge·lo·wt	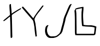	
the people of Jerusalem	ye·ru·sha·lim		

month	ba·cho·desh	בחדש	
the fifth	ha·cha·mee·shee	החמישיס	
came	vay·hee	ויהי	Jeremiah 1:4
The word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying :	le·mor	לאמר	
“ Before	be·te·rem	בטרם	Jeremiah 1:5
I formed	ʾɛts·tso·re·kha	אצורך	
you in the womb	vab·be·ten	בבטן	
I knew you	ye·da·tee·kha	ידעתיך	
and before	u·ve·te·rem	ובטרם	
you were born	te·tse	תצא	
	me·re·chem	מרחם	
I set you apart	hiq·dash·tee·kha	הקדשתיך	
as a prophet	na·vee	נביא	
to the nations ”	lag·go·w·yim	לגוים	
[and] appointed you	ne·tat·tee·kha	נתתיך	
I said	va·o·mar	ואמר	Jeremiah 1:6
“ Ah	a·hah	אהה	
Lord	a·do·nay	אדני	
GOD ”	YHVH	יהוה	
“ I surely	hin·neh	הנה	
do not	lo	לא	
know	ya·da·tee	ידעתי	
how to speak	dab·bēr	דבר	
for	kee	כי	

only a child !”	na·ar		
I [am]	a·no·khee	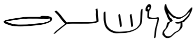	
told	vay·yo·mer		Jeremiah 1:7
But the LORD	YHVH		
me :	e·lay	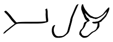	
“ Do not	al		
say	to·mar		
only a child ’	na·ar		
‘ I [am]	a·no·khee		
For	kee	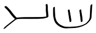	
to	al		
everyone	kal		
-	a·sher		
I send you	esh·la·cha·kha	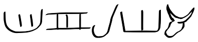	
you must go	te·lekh	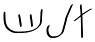	
-	ve·et		
and all	kal	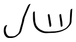	
that	a·sher		
I command you	a·tsaw·ve·kha		
you must speak	te·dab·ber	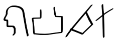	
Do not	al		Jeremiah 1:8
be afraid	tee·ra	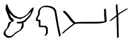	
of them	mip·pe·ne·hem	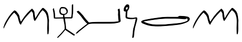	
for	kee	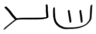	
with you	it·te·kha	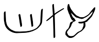	
I [am]	a·nee	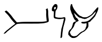	
to deliver you ”	le·hats·tsi·le·kha		

declares	ne·um	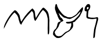	
the LORD	YHVH	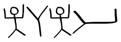	
reached out	vay·yish·lach	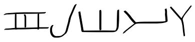	Jeremiah 1:9
Then the LORD	YHVH	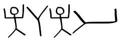	
-	et	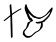	
His hand	ya·do	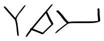	
touched	vay·yag·ga	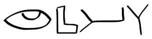	
	al	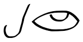	
my mouth	pee	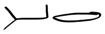	
and said	vay·yo·mer	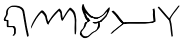	
	YHVH	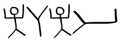	
to me :	e·lay	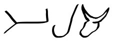	
“ Behold	hin·neh	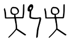	
I have put	na·tat·tee	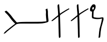	
My words	de·va·ray	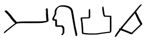	
in your mouth	be·phee·kha	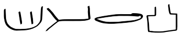	
See	re·eh	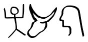	Jeremiah 1:10
I have appointed	hiph·qad·tee·kha	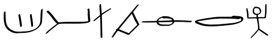	
you today	hay·yo·wm	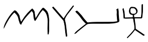	
	haz·zeh	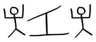	
over	al	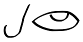	
nations	hag·go·w·yim	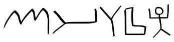	
	ve·al	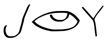	
and kingdoms	ham·mam·la·kho·wt	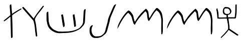	
to uproot	lin·to·wosh	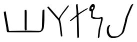	
and tear down	ve·lin·to·wts	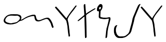	
to destroy	u·le·ha·a·veed	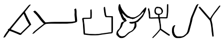	

and overthrow	ve·la·ha·ro·ws		
to build	liv·no·wt	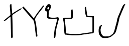	
and plant ”	ve·lin·to·w·a		
came	vay·hee	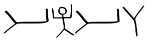	Jeremiah 1:11
And the word	de·var		
of the LORD	YHVH	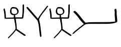	
to me	e·lay	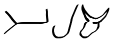	
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what	mah	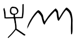	
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see ?”	ro·eh		
“ Jeremiah	yir·me·ya·hu		
I replied	va·o·mar		
a branch	maq·qel	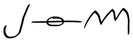	
of an almond tree”	sha·qed	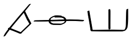	
“ I	a·nee	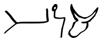	
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said	vay·yo·mer		Jeremiah 1:12
the LORD	YHVH	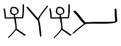	
-	e·lay	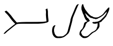	
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“ for	kee	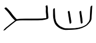	
am watching	sho·qed	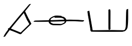	
I	a·nee	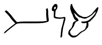	
over	al		
My word	de·va·ree		

to accomplish it ”	la·a·so·to	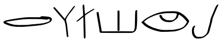	
came	vay·hee	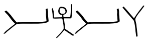	Jeremiah 1:13
the word	de·var	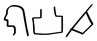	
of the LORD	YHVH	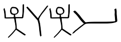	
to me	e·lay	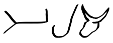	
Again	she·neet	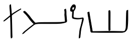	
asking	le·mor	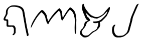	
“ What	mah	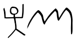	
do you	at·tah	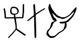	
see ?”	ro·eh	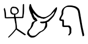	
I replied	va·o·mar	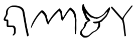	
pot ”	seer	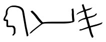	
a boiling	na·phu·ach	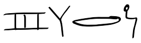	
“ I	a·nee	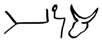	
see	ro·eh	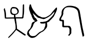	
“ and it is tilting toward us	u·pha·naw	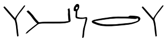	
from	mip·pe·ne	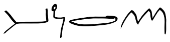	
the north”	tsa·pho·w·nah	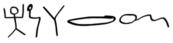	
said	vay·yo·mer	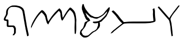	Jeremiah 1:14
Then the LORD	YHVH	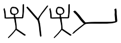	
to me	e·lay	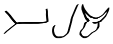	
from the north	mits·tsa·pho·wn	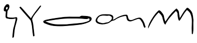	
will be poured out	tip·pa·tach	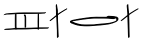	
“ Disaster	ha·ra·ah	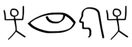	
on	al	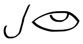	
all	kal	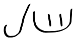	
who live	yo·she·ve	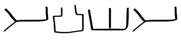	

in the land	ha·a·rets		
For	kee	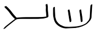	Jeremiah 1:15
	hin·nee	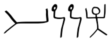	
I am about to summon	qo·re	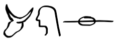	
all	le·khal		
the clans	mish·pe·cho·wt		
and kingdoms	mam·le·kho·wt		
of the north”	tsa·pho·w·nah		
declares	ne·um		
the LORD	YHVH		
“ [Their kings] will come	u·va·u		
and set up	ve·na·te·nu	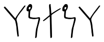	
	eesh	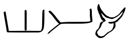	
their thrones	kis·o		
at the entrance	pe·tach	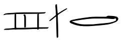	
of the gates	sha·a·re		
of Jerusalem	ye·ru·sha·lim		
They will attack	ve·al		
all	kal	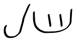	
walls	cho·w·mo·te·ha		
her surrounding	sa·veev	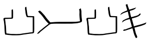	
	ve·al		
and all	kal		
the other cities	a·re		
of Judah	ye·hu·dah	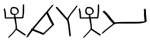	
I will pronounce	ve·dib·bar·tee		Jeremiah 1:16
My judgments	mish·pa·tay		

against them	o·w·tam		
for	al		
all	kal		
their wickedness	ra·a·tam		
because	a·sher		
they have forsaken Me	a·za·vu·nee	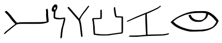	
to burn incense	vay·qat·te·ru	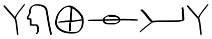	
gods	le·lo·heem		
to other	a·che·reem	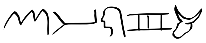	
and to worship	vay·yish·ta·cha·wu		
the works	le·ma·a·se		
of their own hands	ye·de·hem	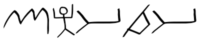	
Get yourself	ve·at·tah		Jeremiah 1:17
ready	te·zor		
	ma·te·ne·kha	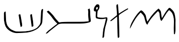	
Stand up	ve·qam·ta	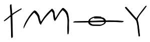	
and tell	ve·dib·bar·ta		
	a·le·hem	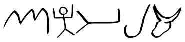	
them	et		
everything	kal		
that	a·sher		
I	a·no·khee		
command you	a·tsaw·ve·ka		
Do not	al		
be intimidated	te·chat	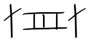	
by them	mip·pe·ne·hem	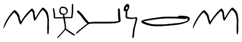	
or	pen		

I will terrify you	a·chit·te·kha	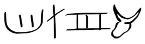	
before them	liph·ne·hem	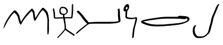	
I	va·a·nee		Jeremiah 1:18
Now behold	hin·neh		
have made you	ne·tat·tee·kha	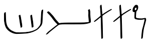	
this day	hay·yo·wm	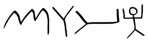	
city	le·eer		
like a fortified	miv·tsar		
pillar	u·le·am·mud		
an iron	bar·zel	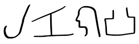	
walls	u·le·cho·mo·wt	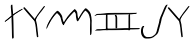	
and bronze	ne·cho·shet		
against	al		
the whole	kal	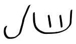	
land —	ha·a·rets		
against the kings	le·mal·khe	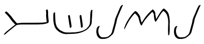	
of Judah	ye·hu·dah	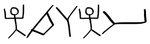	
its officials	le·sa·re·ha		
its priests	le·kho·ha·ne·ha		
and the people	u·le·am		
of the land	ha·a·rets		
They will fight	ve·nil·cha·mu	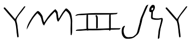	Jeremiah 1:19
against you	e·le·kha	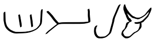	
but will never	ve·lo		
overcome	yu·khe·lu		
you	lakh	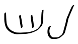	
since	kee	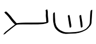	

am with you	it·te·kha	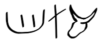	
I	a·nee	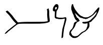	
declares	ne·um		
the LORD	YHVH	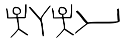	
to deliver you”	le·hats·tsee·le·kha	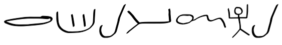	
came	vay·hee	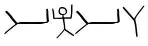	Jeremiah 2:1
Now the word	de·var		
of the LORD	YHVH	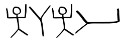	
to me	e·lay	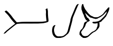	
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“ Go	ha·lokh	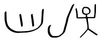	Jeremiah 2:2
and proclaim	ve·qa·ra·ta	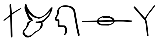	
in the hearing	ve·a·ze·ne	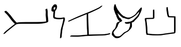	
of Jerusalem	ye·ru·sha·lim		
says :	le·mor		
that this is what	koh	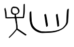	
	a·mar	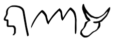	
the LORD	YHVH	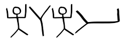	
‘ I remember	za·khar·tee	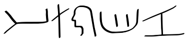	
	lakh	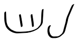	
the devotion	che·sed		
of your youth	ne·u·ra·yikh	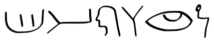	
your love	a·ha·vat		
as a bride	ke·lu·lo·ta·yikh	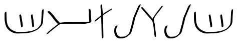	
how you followed Me	lekh·tekh		
	a·cha·ray	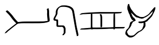	
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in a land	be·e·rets	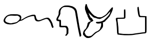	
not	lo	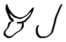	
sown	ze·ru·ah	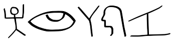	
was holy	qo·desh	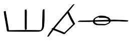	Jeremiah 2:3
Israel	yis·ra·el	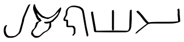	
to the LORD	la·YHVH	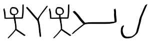	
the firstfruits	re·sheet	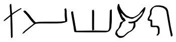	
of His harvest	te·vu·ʾa·toh	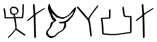	
All	kal	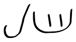	
who devoured her	o·khe·law	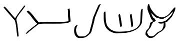	
found themselves guilty	ye·sha·mu	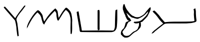	
disaster	ra·ah	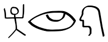	
came	ta·vo	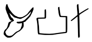	
upon them ’”	a·le·hem	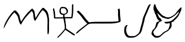	
declares	ne·um	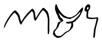	
the LORD	YHVH	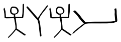	
Hear	shim·u	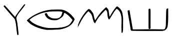	Jeremiah 2:4
the word	de·var	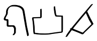	
of the LORD	YHVH	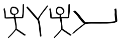	
O house	bet	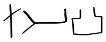	
of Jacob	ya·a·qov	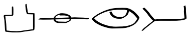	
and all	ve·khal	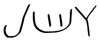	
you families	mish·pe·cho·wt	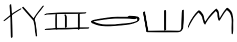	
of the house	bet	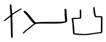	
of Israel	yis·ra·el	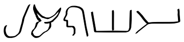	
This is what	koh	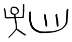	Jeremiah 2:5
says :	a·mar	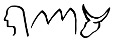	

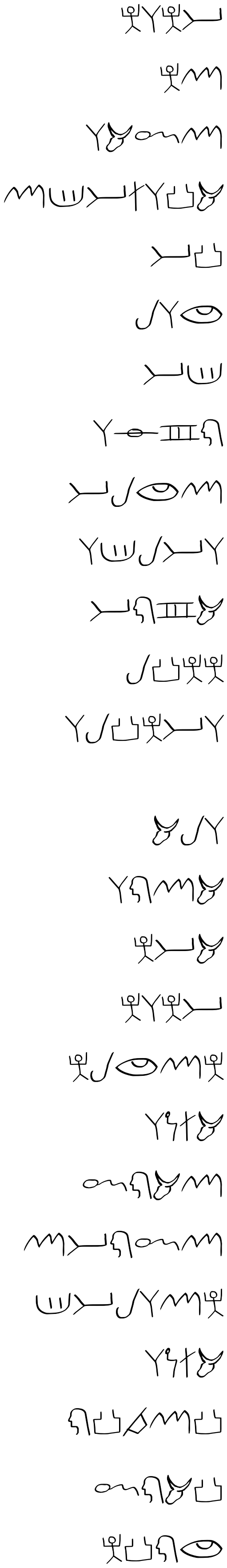

the LORD	YHVH	
“ What	mah	
find	ma·tse·u	
did your fathers	a·vo·w·te·khem	
in Me	bee	
fault	a·vel	
that	kee	
they strayed so far	ra·cha·qu	
from Me	me·a·lay	
and followed	vay·ye·le·khu	
	a·cha·re	
worthless idols	ha·he·vel	
and became worthless themselves ?	vay·yeh·ba·lu	
They did not	ve·lo	Jeremiah 2:6
ask	a·me·ru	
‘ Where	ay·yeh	
is the LORD	YHVH	
who brought us up	ham·ma·a·leh	
	o·ta·nu	
from the land	me·e·rets	
of Egypt	mits·ra·yim	
who led	ham·mo·w·leekh	
us	o·ta·nu	
through the wilderness	bam·mid·bar	
through a land	be·e·rets	
of deserts	a·ra·vah	

and pits	ve·shu·chah		
a land	be·e·rets		
of drought	tsee·yah		
and darkness	ve·tsal·ma·vet	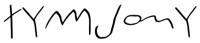	
a land	be·e·rets		
where no	lo		
travels	a·var	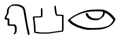	
	bah		
one	eesh	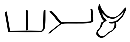	
no	ve·lo		
lives ? ’	ya·shav		
one	a·dam		
and	sham		
I brought	va·a·vee	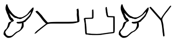	Jeremiah 2:7
you	et·khem		
into	el		
land	e·rets		
a fertile	hak·kar·mel		
to eat	le·e·khol		
its fruit	pir·yah	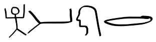	
and bounty	ve·tu·vah		
but you came	vat·ta·vo·u		
and defiled	vat·te·tam·me·u		
-	et		
My land	ar·tsee		
My inheritance	ve·na·cha·la·tee	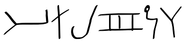	
and made	sam·tem		

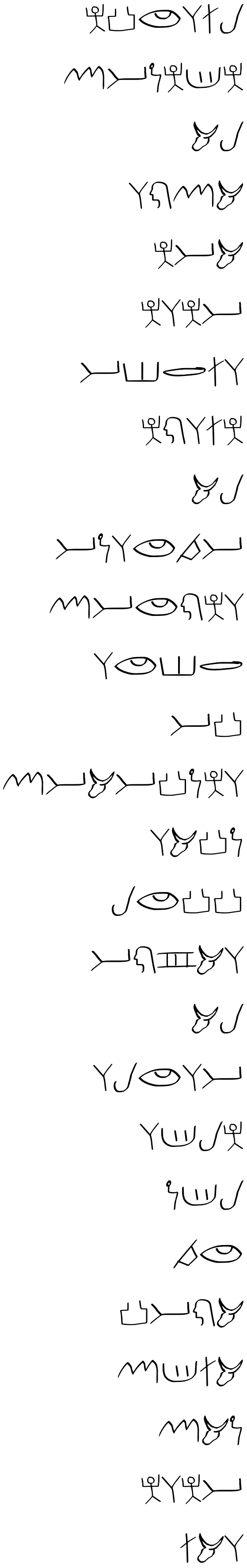

detestable	le·to·w·e·vah	
The priests	hak·ko·ha·neem	Jeremiah 2:8
did not	lo	
ask	a·me·ru	
‘ Where	ay·yeh	
is the LORD ? ’	YHVH	
The experts	ve·to·phe·se	
in the law	hat·to·w·rah	
no	lo	
longer knew Me	ye·da·u·nee	
and the leaders	ve·ha·ro·eem	
rebelled	pa·she·u	
against Me	vee	
The prophets	ve·han·ne·vee·eem	
prophesied	nib·be·u	
by Baal	vab·ba·al	
and followed	ve·a·cha·re	
useless	lo	
idols	yo·w·i·lu	
	ha·la·khu	
Therefore	la·khen	Jeremiah 2:9
you again	od	
I will contend	a·reev	
with	it·te·khem	
declares	ne·um	
the LORD	YHVH	
against	ve·et	

your children’s	be·ne	בני	
children	ve·ne·khem	בניכם	
and I will bring a case	a·reev	אריב	
-	kee	כי	Jeremiah 2:10
Cross over	iv·ru	עברו	
to the coasts	ee·ye	איי	
of Cyprus	khit·tee·yeem	כתיים	
and take a look	u·re·u	וראו	
to Kedar	ve·qe·dar	וקדר	
send	shil·chu	שלחו	
and consider	ve·hit·bo·wn·nu	והתבוננו	
carefully	me·od	מאד	
see	u·re·u	וראו	
if	hen	הן	
there has ever been	ha·ye·tah	היתה	
anything like this :	ka·zot	כזאת	
ever changed	ha·he·meer	ההימיר	Jeremiah 2:11
Has a nation	go·w	גוי	
its gods	e·lo·heem	אלהים	
though they [are]	ve·hem·mah	והמה	
no	lo	לא	
gods [at all] ?	e·lo·heem	אלהים	
Yet My people	ve·am·mee	ועמי	
have exchanged	he·meer	המיר	
their Glory	ke·vo·w·do	כבודו	
for useless	be·lo·w	בלוא	
idols	yo·w·eel	יועיל	

Be stunned	shom·mu	𐤔𐤌𐤅	Jeremiah 2:12
O heavens	sha·ma·yim	𐤔𐤌𐤉𐤌	
by	al	𐤏𐤋	
this	zot	𐤆𐤀𐤕	
be shocked	ve·sa·a·ru	𐤅𐤔𐤏𐤓𐤅	
appalled ”	cha·re·vu	𐤇𐤓𐤁𐤅	
and utterly	me·od	𐤌𐤀𐤃	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ For	kee	𐤊𐤉	Jeremiah 2:13
two	she·ta·yim	𐤔𐤕𐤉𐤌	
evils :	ra·o·wt	𐤓𐤏𐤅𐤕	
have committed	a·sah	𐤏𐤔𐤄	
My people	am·mee	𐤏𐤌𐤉	
-	o·tee	𐤀𐤕𐤉	
They have forsaken Me	a·ze·vu	𐤏𐤆𐤁𐤅	
the fountain	me·qo·wr	𐤌𐤒𐤅𐤓	
water	ma·yim	𐤌𐤉𐤌	
of living	chay·yeem	𐤇𐤉𐤉𐤌	
and they have dug	lach·tsov	𐤋𐤇𐤑𐤁	
their own	la·hem	𐤋𐤄𐤌	
cisterns —	bo·ro·wt	𐤁𐤀𐤓𐤅𐤕	
cisterns	bo·rot	𐤁𐤀𐤓𐤕	
broken	nish·ba·reem	𐤍𐤔𐤁𐤓𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
cannot	lo	𐤋𐤀	
hold	ya·khi·lu	𐤉𐤊𐤋𐤅	

water	ham·ma·yim	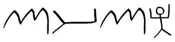	
a slave ?	ha·e·ved		Jeremiah 2:14
Is Israel	yis·ra·el	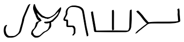	
	im		
born into slavery	ye·leed	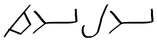	
?	ba·yit	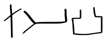	
Was he	hu		
Why then	mad·du·a		
has he become	ha·yah	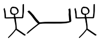	
prey ?	la·vaz		
at him	a·law	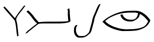	Jeremiah 2:15
have roared	yish·a·gu		
The young lions	khe·phi·reem	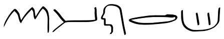	
they have growled	na·te·nu	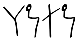	
with a loud voice	qo·w·lam		
They have laid	vay·ya·shee·tu	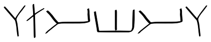	
his land	ar·tso		
waste	le·sham·mah		
his cities	a·raw	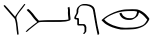	
lie in ruins	nits·tse·tah		
without	mib·be·lee	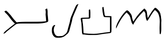	
inhabitant	yo·shev		
-	gam		Jeremiah 2:16
The men	be·ne	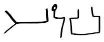	
of Memphis	noph		
and Tahpanhes	ve·tach·pe·nēs	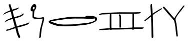	
have shaved	yir·ukh		

the crown of your head	qa·de·qod	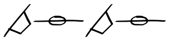	
Have you not	ha·lo·w		Jeremiah 2:17
this	zot		
brought	ta·a·seh		
on yourself	lakh	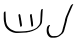	
by forsaking	a·ze·vekh		
-	et		
the LORD	YHVH		
your God	e·lo·ha·yikh		
when	be·et		
He led you	mo·w·lee·khekh	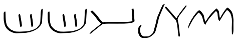	
in the way ?	bad·da·rekh		
Now	ve·at·tah		Jeremiah 2:18
what will you gain	mah	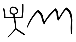	
	lakh	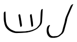	
on your way	le·de·rekh		
to Egypt	mits·ra·yim	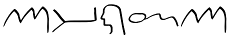	
to drink	lish·to·wt		
the waters	me	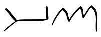	
of the Nile ?	shi·cho·wr	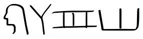	
What will you gain	u·mah		
	lakh	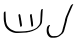	
on your way	le·de·rekh		
to Assyria	ash·shur		
to drink	lish·to·wt		
the waters	me	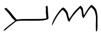	
of the Euphrates ?	na·har		

will discipline you	te·yas·se·rekh		Jeremiah 2:19
Your own evil	ra·a·tekh		
your own apostasies	u·me·shu·vo·w·ta·yikh		
will reprimand you	to·w·khi·chukh		
Consider	u·de·ee		
and realize	u·re·ee		
how	kee	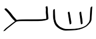	
evil	ra		
and bitter it is	va·mar		
for you to forsake	a·ze·vekh		
-	et		
the LORD	YHVH		
your God	e·lo·ha·yikh		
no	ve·lo		
fear of Me ”	phach·da·tee	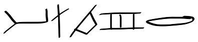	
and to have	e·la·yikh	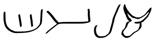	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt	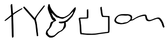	
“ For	kee	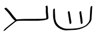	Jeremiah 2:20
long ago	me·o·w·lam		
you broke	sha·var·tee		
your yoke	ul·lekh	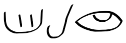	
and tore off	nit·taq·tee	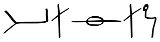	
your chains	mo·ws·ro·ta·yikh		
saying	vat·to·me·ree		

‘ I will not	lo		
serve !’	ʾɛ·ʿĕ·vod		
Indeed	kee	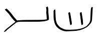	
on	al		
every	kal	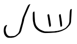	
hill	giv·ah	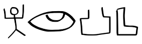	
high	ge·vo·hah		
and under	ve·ta·chat	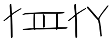	
every	kal	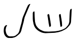	
tree	ets		
green	ra·a·nan		
you	at		
lay down	tso·ah		
as a prostitute	zo·nah	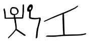	
I	ve·a·no·khee		Jeremiah 2:21
had planted you	ne·ta·teekh		
vine	so·req	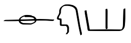	
like a choice	kul·loh	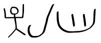	
seed	ze·ra		
from the very best	e·met	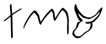	
How	ve·ekh	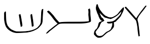	
could you turn yourself	neh·pakht		
before Me	lee	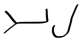	
into a rotten	su·re	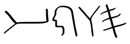	
vine ?	hag·ge·phen	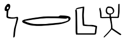	
wild	na·khe·ree·yah	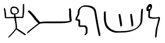	
Although	kee	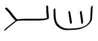	Jeremiah 2:22

	im	
you wash	te·khab·be·see	
with lye	ban·ne·ter	
and use an abundance	ve·tar·bee	
	lakh	
of soap	bo·reet	
the stain	nikh·tam	
of your guilt	a·wo·nekh	
is still before Me ”	le·pha·nay	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
“ How	ekh	Jeremiah 2:23
can you say	to·me·ree	
‘ I am not	lo	
defiled	nit·me·tee	
after	a·cha·re	
the Baals ’ ?	hab·be·a·leem	
I have not	lo	
run	ha·lakh·tee	
Look	re·ee	
at your behavior	dar·kekh	
in the valley	bag·gay	
acknowledge	de·ee	
what	meh	
you have done	a·seet	
young she-camel	bikh·rah	

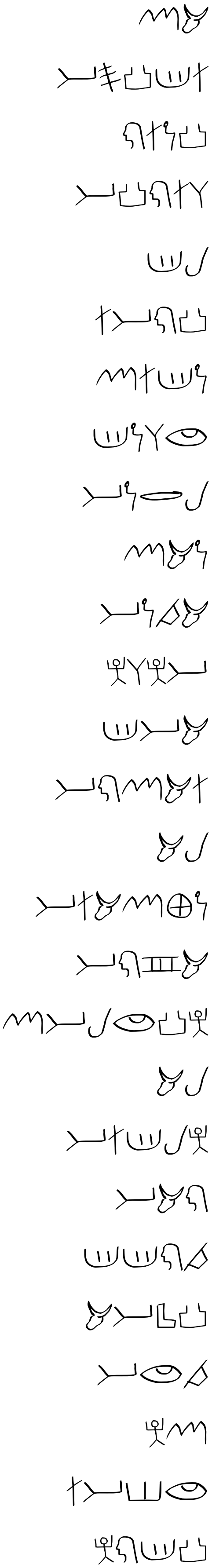

You are a swift	qal·lah	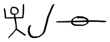	
galloping here and there	me·sa·re·khet	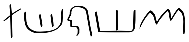	
	de·ra·khe·ha		
a wild donkey	pe·reh		Jeremiah 2:24
at home in	lim·mud		
the wilderness	mid·bar		
desire	be·aw·vat		
of her	naph·sho		
sniffing	sha·a·phah	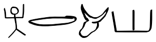	
the wind	ru·ach		
in the heat	ta·a·na·tah		
Who	mee	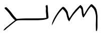	
can restrain her passion ?	ye·shee·ven·nah	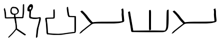	
All	kal		
who seek her	me·vaq·she·ha		
need not	lo		
weary themselves	yee·a·phu		
in mating season	be·cha·de·shah	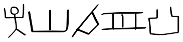	
they will find her	yim·tsa·u·ne·ha		
You should have kept	min·ee		Jeremiah 2:25
your feet	rag·lekh	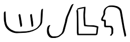	
from going bare	mee·ya·cheph	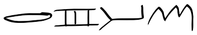	
and your throat	ve·go·re·nēkh		
from being thirsty	mits·tsim·ah		
But you said	vat·to·me·ree		
‘ It is hopeless	no·w·ash		

!	lo·w	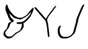	
For	kee	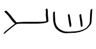	
I love	a·hav·tee		
foreign [gods]	za·reem	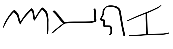	
and I must go after	ve·a·cha·re·hem	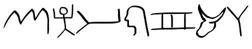	
them ’	e·lekh	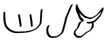	
is ashamed	ke·vo·shet	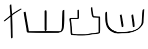	Jeremiah 2:26
As the thief	gan·nav		
when	kee	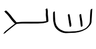	
he is caught	yim·ma·tse		
so	ken		
is disgraced	ho·vee·shu	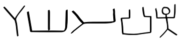	
the house	bet	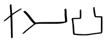	
of Israel	yis·ra·el	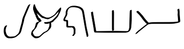	
They	hem·mah		
their kings	mal·khe·hem	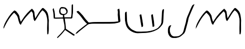	
their officials	sa·re·hem	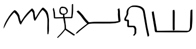	
their priests	ve·kho·ha·ne·hem	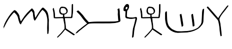	
and their prophets	u·ne·vee·e·hem		
say	o·me·reem	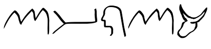	Jeremiah 2:27
to a tree	la·ets		
are my father ’	a·vee		
‘ You	at·tah		
and to a stone	ve·la·e·ven		
‘ You	at		
gave me birth ’	ye·lid·ti·nī		
For	kee	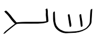	

they have turned	pha·nu	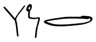	
to Me	e·lay	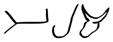	
their backs	o·reph	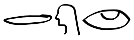	
and not	ve·lo	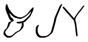	
their faces	pha·neem	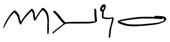	
yet in the time	u·ve·et	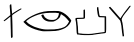	
of trouble	ra·a·tam	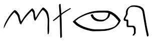	
they beg	yo·me·ru	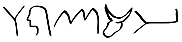	
‘ Rise up	qu·mah	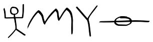	
and save us ! ’	ve·ho·wo·shee·e·nu	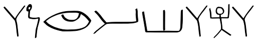	
But where	ve·ay·yeh	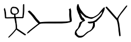	Jeremiah 2:28
are the gods	e·lo·he·kha	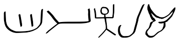	
-	a·sher	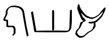	
you made	a·see·ta	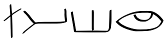	
for yourselves ?	lakh	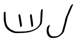	
Let them rise up	ya·qu·mu	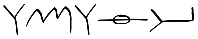	
if they can	im	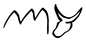	
and save you	yo·wo·shee·u·kha	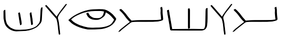	
in your time	be·et	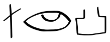	
of trouble	ra·a·te·kha	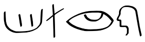	
for	kee	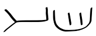	
as numerous	mis·par	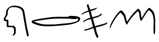	
as your cities	a·re·kha	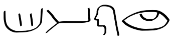	
are	ha·yu	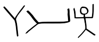	
your gods	e·lo·he·kha	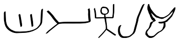	
O Judah	ye·hu·dah	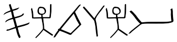	
Why	lam·mah	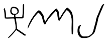	Jeremiah 2:29

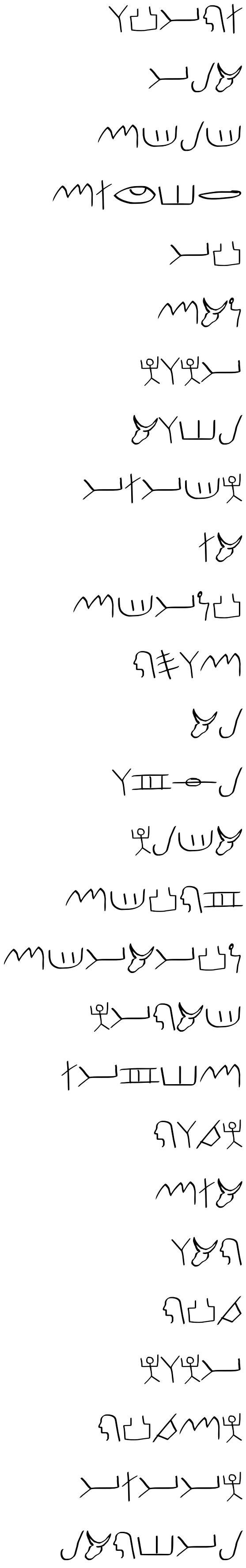

do you bring a case	ta·ree·vu	
against Me ?	e·lay	
You have all	kul·le·khem	
rebelled	pe·sha·tem	
against Me ”	bee	
declares	ne·um	
the LORD	YHVH	
in vain	lash·shaw	Jeremiah 2:30
“ I have struck	hik·ke·tee	
-	et	
your sons	be·ne·khem	
discipline	mu·sar	
no	lo	
they accepted	la·qa·chu	
has devoured	a·khe·lah	
Your own sword	char·be·khem	
your prophets	ne·vee·e·khem	
lion ”	ke·ar·yeh	
like a voracious	mash·cheet	
of this generation	had·do·wr	Jeremiah 2:31
You [people]	at·tem	
consider	re·u	
the word	de·var	
of the LORD :	YHVH	
a wilderness	ha·mid·bar	
“ Have I been	ha·yee·tee	
to Israel	le·yis·ra·el	

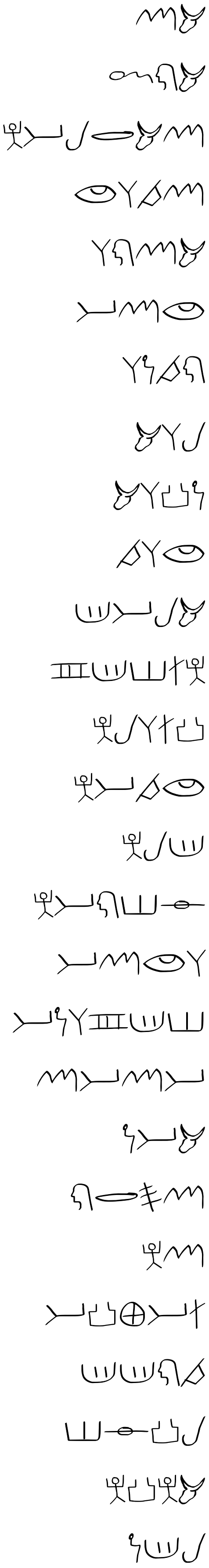

or	im	
a land	e·rets	
of dense darkness ?	ma·pe·le·yah	
Why	mad·du·a	
say	a·me·ru	
do My people	am·mee	
‘ We [are free to] roam	rad·nu	
we will	lo·w	
come	na·vo·w	
no more ’ ?	o·wd	
to You	e·le·kha	
forget	ha·tish·kach	Jeremiah 2:32
Does a maiden	be·tu·lah	
her jewelry	ed·yah	
or a bride	kal·lah	
her wedding sash ?	qish·shu·re·ha	
Yet My people	ve·am·mee	
have forgotten Me	she·khe·chu·nee	
for days	ya·meem	
without	en	
number	mis·par	
How	mah	Jeremiah 2:33
skillfully	te·ti·vee	
	dar·kekh	
you pursue	le·vaq·qesh	
love !	a·ha·vah	
	la·khen	

Even	gam		
-	et		
the most immoral of women	ha·ra·o·wt		
could learn	lim·mad·tī	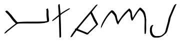	
-	et		
from your ways	de·ra·kha·yikh	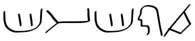	
Moreover	gam		Jeremiah 2:34
your skirts	bikh·na·pha·yikh		
are stained	nim·tse·u		
with the blood	dam		
	naph·sho·wt	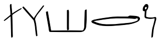	
poor	ev·yo·w·neem	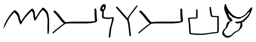	
of the innocent	ne·qee·yeem	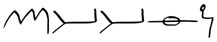	
though you did not	lo		
breaking in	vam·mach·te·ret	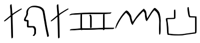	
find them	me·tsa·teem		
But	kee	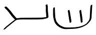	
in spite of	al		
all	kal	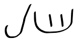	
these things	el·leh	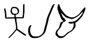	
you say	vat·to·me·ree		Jeremiah 2:35
	kee	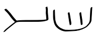	
‘ I am innocent	niq·qe·tee	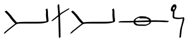	
Surely	akh		
will turn	shav		
His anger	ap·po		
from me’	mim·men·nee		

Behold	hin·nee	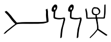	
I will judge	nish·pat	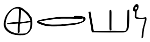	
you	o·w·takh	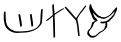	
because	al	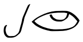	
you say	a·me·rekh	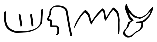	
‘ I have not	lo	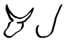	
sinned’	cha·ta·tee	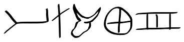	
How	mah	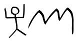	Jeremiah 2:36
unstable you are	te·ze·lee	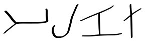	
constantly	me·od	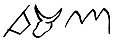	
changing	le·shan·no·wt	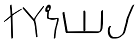	
-	et	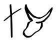	
your ways !	dar·kekh	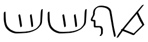	
	gam	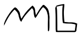	
by Egypt	mim·mits·ra·yim	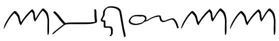	
You will be disappointed	te·vo·wo·shee	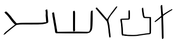	
just as	ka·a·sher	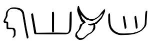	
you [were]	bo·shet	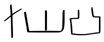	
by Assyria	me·ash·shur	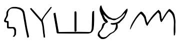	
Moreover	gam	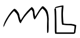	Jeremiah 2:37
	me·et	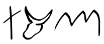	
that place	zeh	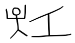	
you will leave	te·tse·ee	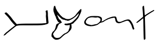	
with your hands	ve·ya·da·yikh	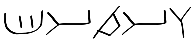	
on	al	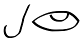	
your head	ro·shekh	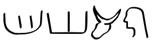	
for	kee	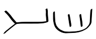	

has rejected	ma·as	𐤌𐤀𐤎	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
those you trust	be·miv·ta·cha·yikh	𐤁𐤌𐤁𐤈𐤇𐤉𐤊	
you will not	ve·lo	𐤅𐤋𐤀	
prosper	tats·lee·chee	𐤕𐤑𐤋𐤉𐤇𐤉	
by their help ”	la·hem	𐤋𐤄𐤌	
“ -	le·mor	𐤋𐤀𐤌𐤓	Jeremiah 3:1
If	hen	𐤄𐤍	
divorces	ye·shal·lach	𐤉𐤔𐤋𐤇	
a man	eesh	𐤀𐤉𐤔	
-	et	𐤀𐤕	
his wife	ish·to	𐤀𐤔𐤕𐤅	
and she leaves	ve·ha·le·khah	𐤅𐤄𐤋𐤊𐤄	
him	me·it·to	𐤌𐤀𐤕𐤅	
to marry	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	
	le·eesh	𐤋𐤀𐤉𐤔	
another	a·cher	𐤀𐤇𐤓	
return	ha·ya·shuv	𐤄𐤉𐤔𐤅𐤁	
to her ?	e·le·ha	𐤀𐤋𐤉𐤄	
can he ever	o·wd	𐤏𐤅𐤃	
Would not	ha·lo·w	𐤄𐤋𐤅𐤀	
be completely	cha·no·wph	𐤇𐤍𐤅𐤐	
defiled ?	te·che·naph	𐤕𐤇𐤍𐤐	
a land	ha·a·rets	𐤄𐤀𐤓𐤑	
such	ha·hee	𐤄𐤄𐤉𐤀	
But you	ve·at	𐤅𐤀𐤕	
have played the harlot	za·neet	𐤆𐤍𐤉𐤕	

lovers —	re·eem	
with many	rab·beem	
and you would return	ve·sho·wv	
to Me ? ”	e·lay	
declares	ne·um	
the LORD	YHVH	
“ Lift up	se·ee	Jeremiah 3:2
your eyes	e·na·yikh	
to	al	
the barren heights	she·pha·yim	
and see	u·re·ee	
Is there any place where	e·phoh	
you have not	lo	
been violated ?	shug·galt	
beside	al	
the highways	de·ra·kheem	
You sat	ya·shavt	
{waiting} for [your lovers]	la·hem	
like a nomad	ka·a·ra·vee	
in the desert	bam·mid·bar	
You have defiled	vat·ta·cha·nee·phee	
the land	e·rets	
with your prostitution	biz·nu·ta·yikh	
and wickedness	u·ve·ra·a·tekh	
have been withheld	vay·yim·ma·ne·u	Jeremiah 3:3
Therefore the showers	re·vi·veem	

spring rains	u·mal·qo·wosh	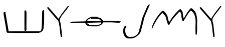	
and no	lo·w		
have fallen	ha·yah	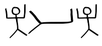	
the brazen look	u·me·tsach		
of a prostitute	ish·shah		
	zo·w·nah	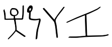	
Yet you have	ha·yah	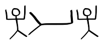	
	lakh	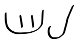	
you refuse	me·ant		
to be ashamed	hik·ka·lem	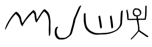	
Have you not	ha·lo·w		Jeremiah 3:4
just	me·at·tah		
called	qa·ra·tī		
to Me	lee	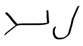	
‘ My Father	a·vee		
my friend	al·luph	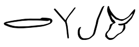	
from youth	ne·u·ray		
You [are]	at·tah		
Will He be angry	ha·yin·tor	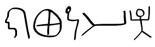	Jeremiah 3:5
forever ?	le·o·w·lam		
	im		
Will He be indignant	yish·mor		
to the end ? ’	la·ne·tsach		
This	hin·neh		
you have spoken	dib·bar·tī		
but you keep doing	vat·ta·a·see		
all the evil	ha·ra·o·wt		

you can ”	vat·tu·khal		
said	vay·yo·mer		Jeremiah 3:6
the LORD	YHVH		
to me	e·lay	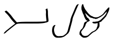	
Now in the days	bee·me		
Josiah	yo·shee·ya·hu	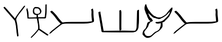	
of King	ham·me·lekh		
“ Have you seen	hara·ee·ta		
what	a·sher		
has done ?	a·se·tah		
faithless	me·shu·vah	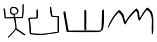	
Israel	yis·ra·el	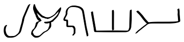	
has gone up	ho·le·khah	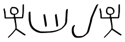	
She	hee	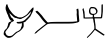	
on	al		
every	kal	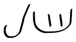	
hill	har		
high	ga·vo·ah	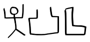	
	ve·el		
and under	ta·chat	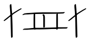	
every	kal		
tree	ets		
green	ra·a·nan		
to prostitute herself	vat·tiz·nee	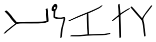	
there	sham		
I thought	va·o·mar		Jeremiah 3:7
that after	a·cha·re	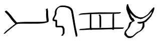	

she had done	a·so·w·tah	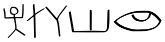	
-	et		
all	kal		
these things	el·leh	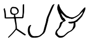	
to Me	e·lay	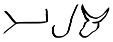	
she would return	ta·shuv		
But she did not	ve·lo		
return	sha·vah	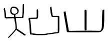	
saw it	vat·tē·rεh		
and her unfaithful	ba·go·w·dah		
sister	a·cho·w·tah	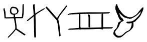	
Judah	ye·hu·dah	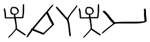	
She saw	va·e·re		Jeremiah 3:8
that	kee	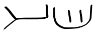	
because	al		
	kal	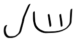	
	o·do·wt		
-	a·sher		
had committed adultery	ni·a·phah		
faithless	me·shu·vah	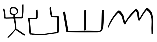	
Israel	yis·ra·el	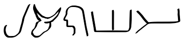	
[and] sent her away	shil·lach·tee·ha	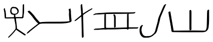	
I gave	va·et·ten		
her	et		
a certificate	se·pher		
of divorce	ke·ree·tu·te·ha	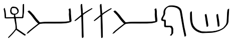	
Yet [that]	e·le·ha	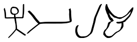	

had no	ve·lo		
fear	ya·re·ah		
unfaithful	bo·ge·dah		
Judah	ye·hu·dah	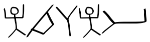	
sister	a·cho·w·tah	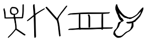	
-	vat·te·lekh	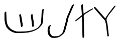	
and prostituted herself	vat·ti·zen		
as well	gam		
	hee	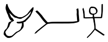	
Indifferent to	ve·ha·yah	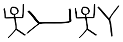	Jeremiah 3:9
	miq·qol	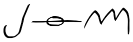	
her [own] infidelity	ze·nu·tah	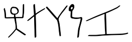	
[Israel] had defiled	vat·te·che·naph	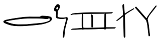	
-	et		
the land	ha·a·rets		
and committed adultery	vat·tin·aph		
-	et		
with stones	ha·e·ven		
-	ve·et		
and trees	ha·ets		
Yet	ve·gam		Jeremiah 3:10
in spite of all	be·khal		
this	zot		
did not	lo		
return	sha·vah	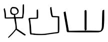	
to Me	e·lay	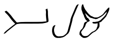	
her unfaithful	ba·go·w·dah		

sister	a·cho·w·tah		
Judah	ye·hu·dah		
with all	be·khal		
her heart	lib·bah	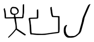	
but only	kee	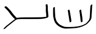	
	im		
in pretense ”	be·she·qer	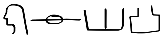	
declares	ne·um		
the LORD	YHVH		
said	vay·yo·mer		Jeremiah 3:11
And the LORD	YHVH		
to me	e·lay	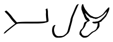	
more righteous	tsid·de·qah	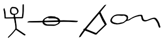	
has shown herself	naph·shah		
“ Faithless	me·shu·vah	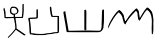	
Israel	yis·ra·el	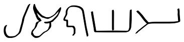	
than unfaithful	mib·bo·ge·dah		
Judah	ye·hu·dah	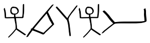	
Go	ha·lokh	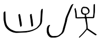	Jeremiah 3:12
proclaim	ve·qa·ra·ta	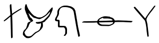	
-	et		
message	had·de·va·reem	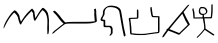	
this	ha·el·leh		
toward the north	tsa·pho·w·nah		
- :	ve·a·mar·ta		
‘ Return	shu·vah		
O faithless	me·shu·vah	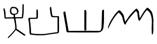	

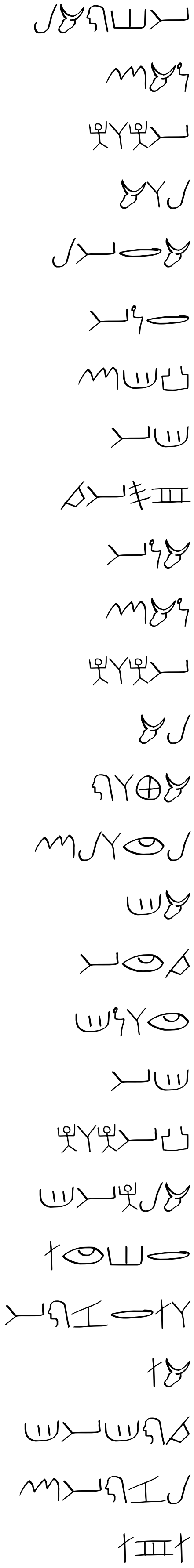

Israel ’	yis·ra·el	
declares	ne·um	
the LORD	YHVH	
‘ I will no longer	lo·w	
look on you with anger	ap·peel	
	pa·nay	
	ba·khem	
for	kee	
merciful ’	cha·seed	
I [am]	a·nee	
declares	ne·um	
the LORD	YHVH	
‘ I will not	lo	
be angry	et·to·wr	
forever	le·o·w·lam	
Only	akh	Jeremiah 3:13
acknowledge	de·ee	
your guilt	a·wo·nekh	
that	kee	
against the LORD	ba·YHVH	
your God	e·lo·ha·yikh	
you have rebelled	pa·sha·at	
You have scattered	vat·te·phaz·ze·ree	
-	et	
your favors	de·ra·kha·yikh	
to foreign [gods]	laz·za·reem	
under	ta·chat	

every	kal	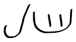	
tree	ets		
green	ra·a·nan		
My voice ’”	u·ve·qo·w·lee	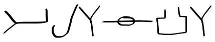	
and have not	lo		
obeyed	she·ma·tem		
declares	ne·um		
the LORD	YHVH		
“ Return	shu·vu		Jeremiah 3:14
children ”	va·neem	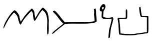	
O faithless	sho·w·va·veem		
declares	ne·um		
the LORD	YHVH		
“ for	kee	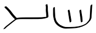	
I	a·no·khee		
am your master	ba·al·tee		
	va·khem		
and I will take	ve·la·qach·tee	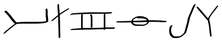	
you —	et·khem		
one	e·chad	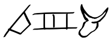	
from a city	me·eer		
and two	u·she·na·yim	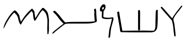	
from a family —	mim·mish·pa·chah		
and bring	ve·he·ve·tee		
you	et·khem		
to Zion	tsee·yo·wn	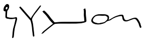	
Then I will give	ve·na·tat·tee	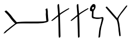	Jeremiah 3:15

after	la·khem		
shepherds	ro·eem	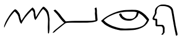	
My own heart	ke·lib·bee	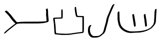	
who will feed	ve·ra·u		
you	et·khem		
you with knowledge	de·ah		
and understanding ”	ve·has·kel		
	ve·ha·yah	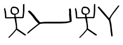	Jeremiah 3:16
when	kee	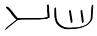	
you multiply	tir·bu		
and increase	u·phe·ree·tem	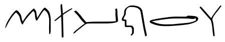	
in the land ”	ba·a·rets		
days	bay·ya·meem		
“ In those	ha·hem·mah	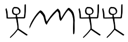	
declares	ne·um		
the LORD	YHVH		
“ they will no	lo		
discuss	yo·me·ru		
longer	o·wd		
the ark	a·ro·wn	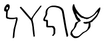	
of the covenant	be·reet	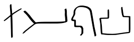	
of the LORD	YHVH		
It will never	ve·lo		
come	ya·a·leh		
to	al		
mind	lev	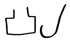	
and no one	ve·lo		

will remember	yiz·ke·ru	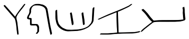	
it	vo		
	ve·lo		
or miss it	yiph·qo·du	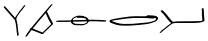	
nor	ve·lo		
be made	ye·a·seh		
will another one	o·wd		
time	ba·et		Jeremiah 3:17
At that	ha·hee	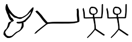	
will be called	yiq·re·u	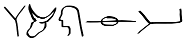	
Jerusalem	lee·ru·sha·lim		
The Throne	kis·se		
of the LORD	YHVH		
will be gathered	ve·niqw·wu	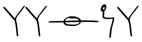	
	e·le·ha	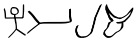	
and all	khal	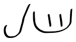	
the nations	hag·go·w·yim	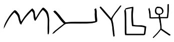	
to [honor] the name	le·shem		
of the LORD	YHVH		
in Jerusalem	lee·ru·sha·lim		
They will no longer	ve·lo		
follow	ye·le·khu	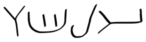	
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	a·cha·re	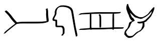	
the stubbornness	she·ri·rut		
hearts	lib·bam		
of their evil	ha·ra		

days	bay·ya·meem	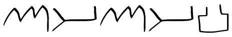	Jeremiah 3:18
In those	ha·hem·mah	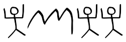	
will walk	ye·le·khu	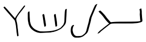	
the house	vet	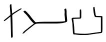	
of Judah	ye·hu·dah	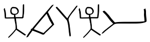	
with	al	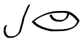	
the house	bet	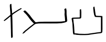	
of Israel	yis·ra·el	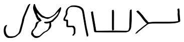	
and they will come	ve·ya·vo·u	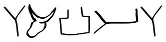	
together	yach·daw	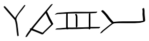	
from the land	me·e·rets	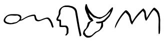	
of the north	tsa·pho·wn	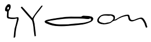	
to	al	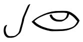	
the land	ha·a·rets	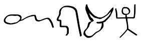	
that	a·sher	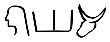	
as an inheritance	hin·chal·tee	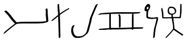	
-	et	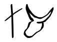	
{I gave} to your fathers	a·vo·w·te·khem	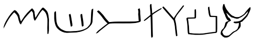	
Then I	ve·a·no·khee	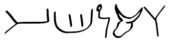	Jeremiah 3:19
said	a·mar·tee	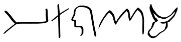	
‘ How	ekh	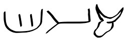	
I long to make you	a·shee·tekh	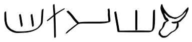	
My sons	bab·ba·neem	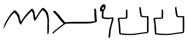	
and give	ve·et·ten	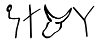	
you	lakh	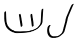	
land	e·rets	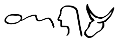	
a desirable	chem·dah	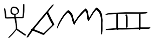	

inheritance	na·cha·lat	𐤍𐤇𐤋𐤕	
the most beautiful	tse·vee	𐤑𐤁𐤉	
of all	tsiv·o·wt	𐤑𐤁𐤀𐤅𐤕	
the nations ! ’	go·w·yim	𐤂𐤅𐤉𐤌	
I thought	va·o·mar	𐤅𐤀𐤌𐤓	
‘ Father ’	a·vee	𐤀𐤁𐤉	
you would call Me	tiq·re·ʾu	𐤕𐤒𐤓𐤀𐤅	
	lee	𐤋𐤉	
from following Me	u·me·a·cha·ray	𐤅𐤌𐤀𐤇𐤓𐤉	
and never	lo	𐤋𐤀	
turn away	ta·shu·vu	𐤕𐤔𐤅𐤁𐤅	
But	a·khen	𐤀𐤊𐤍	Jeremiah 3:20
may betray	ba·ge·dah	𐤁𐤂𐤃𐤄	
as a woman	ish·shah	𐤀𐤔𐤄	
her husband	me·re·ah	𐤌𐤓𐤏𐤄	
so	ken	𐤊𐤍	
you have betrayed	be·gad·tem	𐤁𐤂𐤃𐤕𐤌	
Me	bee	𐤁𐤉	
O house	bet	𐤁𐤉𐤕	
of Israel ”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
A voice	qo·wl	𐤒𐤅𐤋	Jeremiah 3:21
on	al	𐤏𐤋	
the barren heights	she·pha·yeem	𐤔𐤐𐤉𐤉𐤌	
is heard	nish·ma	𐤍𐤔𐤌𐤏	
weeping	be·khee	𐤁𐤊𐤉	

and begging for mercy	ta·cha·nu·ne	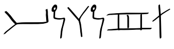	
the children	be·ne	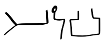	
of Israel	yis·ra·el	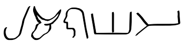	
because	kee	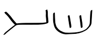	
they have perverted	he·ew·wu		
-	et		
their ways	dar·kam	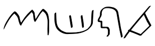	
[and] forgotten	sha·khe·chu	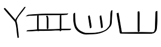	
-	et		
the LORD	YHVH		
their God	e·lo·he·hem	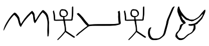	
“ Return	u·vu		Jeremiah 3:22
children	ba·neem	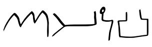	
O faithless	sho·w·va·veem	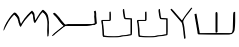	
[and] I will heal	er·pah		
your faithlessness ”	me·shu·vo·te·khem		
“ Here we are	hin·nu	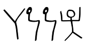	
We come	a·ta·nu	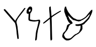	
to You	lakh	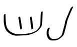	
for	kee	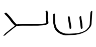	
You	at·tah		
are the LORD	YHVH		
our God	e·lo·he·nu		
Surely	a·khen		Jeremiah 3:23
deception	lash·she·qer	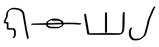	
[comes from] the hills	mig·ge·va·o·wt		
[and] commotion	ha·mo·wn		

from the mountains	ha·reem	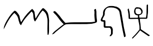	
Surely	a·khen		
is in the LORD	ba·YHVH	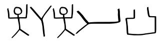	
our God	e·lo·he·nu	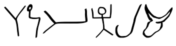	
the salvation	te·shu·at		
of Israel	yis·ra·el	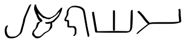	
that shameful [god]	ve·hab·bo·shet	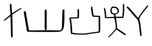	Jeremiah 3:24
has consumed	a·khe·lah	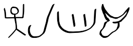	
-	et		
have worked for —	ye·gee·a	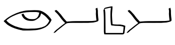	
what our fathers	a·vo·w·te·nu		
From our youth	min·ne·u·re·nu		
-	et		
their flocks	tso·nam		
-	ve·et		
and herds	be·qa·ram	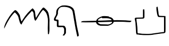	
-	et		
their sons	be·ne·hem	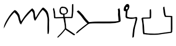	
-	ve·et		
and daughters	be·no·w·te·hem	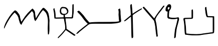	
Let us lie down	nish·ke·vah		Jeremiah 3:25
in our shame	be·va·she·te·nu		
cover us	u·te·khas·se·nu		
let our disgrace	ke·lim·ma·te·nu	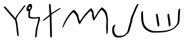	
	kee	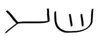	
against the LORD	la·YHVH	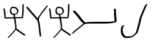	
our God	e·lo·he·nu	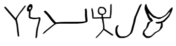	

We have sinned	cha·ta·nu		
both we	a·nach·nu	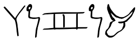	
and our fathers	va·a·vo·w·te·nu		
from our youth	min·ne·u·re·nu		
even to	ve·ad		
day	hay·yo·wm	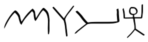	
this	haz·zeh		
we have not	ve·lo		
obeyed	sha·ma·nu		
the voice	be·qo·wl	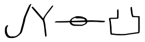	
of the LORD	YHVH		
our God"	e·lo·he·nu	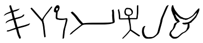	
" If	im		Jeremiah 4:1
you will return	ta·shuv		
O Israel	yis·ra·el	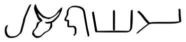	
declares	ne·um		
the LORD	YHVH		
to Me "	e·lay	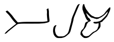	
return	ta·shuv		
" If	ve·im		
you will remove	ta·seer	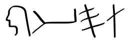	
your detestable idols	shiq·qu·tse·kha		
from My sight	mip·pa·nay		
and no longer	ve·lo		
waver	ta·nud		
and if you can swear	ve·nish·ba·ta		Jeremiah 4:2
lives '	chay	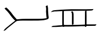	

‘ As surely as the LORD	YHVH	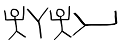	
in truth	be·e·met	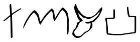	
in justice	be·mish·pat	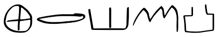	
and in righteousness	u·vits·da·qah	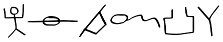	
will be blessed	ve·hit·ba·re·khu	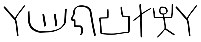	
and in Him	vo	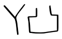	
then the nations	go·w·yim	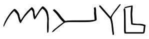	
by Him	u·vo	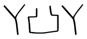	
they will glory ”	yit·hal·la·lu	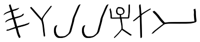	
For	kee	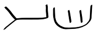	Jeremiah 4:3
this is what	khoh	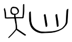	
says	a·mar	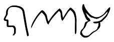	
the LORD	YHVH	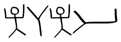	
to the men	le·eesh	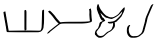	
of Judah	ye·hu·dah	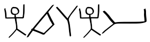	
and Jerusalem :	ve·lee·ru·sha·lim	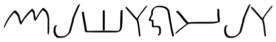	
“ Break up	nee·ru	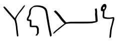	
your	la·khem	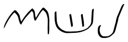	
unplowed ground	neer	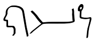	
and do not	ve·al	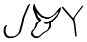	
sow	tiz·re·u	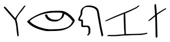	
among	el	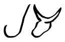	
the thorns	qo·w·tseem	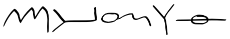	
Circumcise yourselves	him·mo·lu	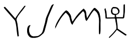	Jeremiah 4:4
to the LORD	la·YHVH	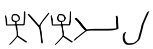	
and remove	ve·ha·si·ru	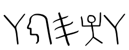	
the foreskins	a·re·lo·wt	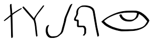	

of your hearts	le·vav·khem		
O men	eesh	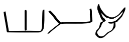	
of Judah	ye·hu·dah	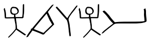	
and people	ve·yo·she·ve	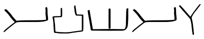	
of Jerusalem	ye·ru·sha·lim		
Otherwise	pen		
will break out	te·tse		
like fire	kha·esh		
My wrath	cha·ma·tee		
and burn	u·va·a·rah		
with no	ve·en		
one to extinguish it	me·khab·beh	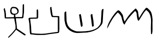	
because of	mip·pe·ne		
your evil	ro·a		
deeds ”	ma·al·le·khem	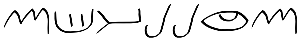	
Announce	hag·gee·du	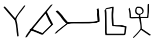	Jeremiah 4:5
in Judah	vee·hu·dah	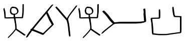	
in Jerusalem	u·vee·ru·sha·lim		
proclaim	hash·mee·u	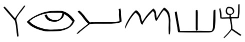	
and say :	ve·im·ru		
“ Blow	ve·tiq·ʿu	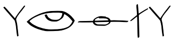	
the ram’s horn	sho·w·phar	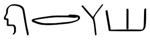	
throughout the land	ba·a·rets		
Cry aloud	qir·u	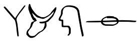	
	mal·u		
and say	ve·im·ru		
‘ Assemble yourselves	he·a·se·phu		

and let us flee	ve·na·vo·w·ah		
to	el		
cities ’	a·re		
the fortified	ham·miv·tsar	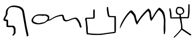	
Raise	se·u		Jeremiah 4:6
a signal flag	nes		
toward Zion	tsee·yo·w·nah	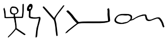	
Seek refuge !	ha·ee·zu	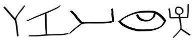	
Do not	al		
delay !	ta·a·mo·du		
For	kee	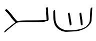	
disaster	ra·ah		
I	a·no·khee		
am bringing	me·vee	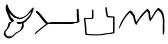	
from the north	mits·tsa·pho·wn		
destruction	ve·she·ver		
and terrible	ga·do·wl		
has gone up	a·lah		Jeremiah 4:7
A lion	ar·yeh	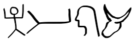	
from his thicket	mis·sub·be·kho		
and a destroyer	u·mash·cheet		
of nations	go·w·yim	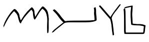	
has set out	na·sa		
He has left	ya·tsa		
his lair	mim·me·qo·mo	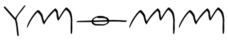	
to lay	la·sum		
your land	ar·tsekh		

waste	le·sham·mah	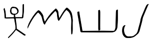	
Your cities	a·ra·yikh	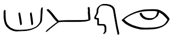	
to ruins	tits·tse·nah		
will be reduced	me·en		
and lie uninhabited	yo·wo·shev		
So	al		Jeremiah 4:8
	zot		
put on	chig·ru		
sackcloth	saq·qeem	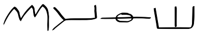	
mourn	siph·du	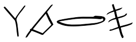	
and wail	ve·he·lee·lu	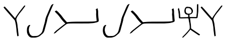	
for	kee	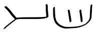	
has not	lo		
turned away	shav		
the fierce	cha·ro·wn	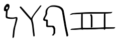	
anger	aph		
of the LORD	YHVH		
from us ”	mim·men·nu	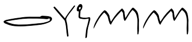	
-	ve·ha·yah	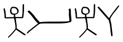	Jeremiah 4:9
day ”	vay·yo·wm	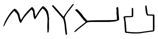	
“ In that	ha·hu	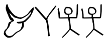	
declares	ne·um		
the LORD	YHVH		
will lose	yo·vad		
their courage	lev	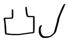	
“ the king	ham·me·lekh		
	ve·lev	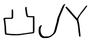	

and officials	has·sa·reem		
will tremble in fear	ve·na·sham·mu		
The priests	hak·ko·ha·neem	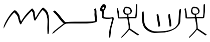	
and the prophets	ve·han·ne·vee·eem	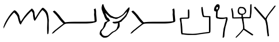	
will be astounded”	yit·ma·hu	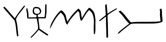	
Then I said	va·o·mar		Jeremiah 4:10
“ Ah	a·hah		
Lord	a·do·nay		
GOD	YHVH		
how completely	a·khen		
You have deceived	hash·she		
	hish·she·ta		
people	la·am		
this	haz·zeh		
and Jerusalem	ve·lee·ru·sha·lim		
by saying	le·mor		
peace’	sha·lo·wm		
‘ You will have	yih·yeh	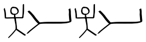	
	la·khem		
-	ve·na·ge·ah		
while a sword	che·rev		
is at	ad		
our throats”	han·na·phesh		
time	ba·et		Jeremiah 4:11
At that	ha·hee	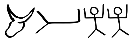	
it will be said	ye·a·mer		
people	la·am		

to this	haz·zeh	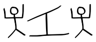	
and to Jerusalem	ve·lee·ru·sha·lim	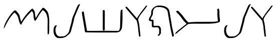	
wind	ru·ach	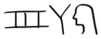	
“ A searing	tsach	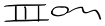	
from the barren heights	she·pha·yeem	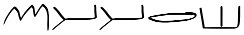	
in the desert	bam·mid·bar	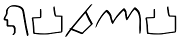	
blows toward	de·rekh	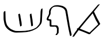	
the daughter	bat	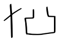	
of My people	am·mee	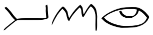	
but not	lo·w	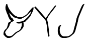	
to winnow	liz·ro·wt	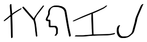	
	ve·lo·w	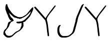	
or to sift	le·ha·var	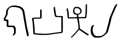	
a wind	ru·ach	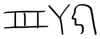	Jeremiah 4:12
too strong	ma·le	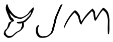	
for that	me·el·leh	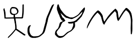	
comes	ya·vo·w	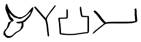	
from Me	lee	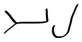	
Now	at·tah	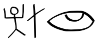	
also	gam	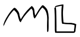	
I	a·nee	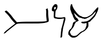	
pronounce	a·dab·ber	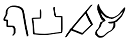	
judgments	mish·pa·teem	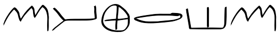	
against them ”	o·w·tam	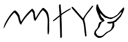	
Behold	hin·neh	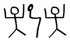	Jeremiah 4:13
like the clouds	ka·a·na·neem	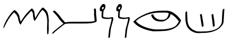	
he advances	ya·a·leh	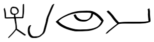	

like the whirlwind	ve·khas·su·phah		
his chariots	mar·ke·vo·w·taw		
are swifter	qal·lu	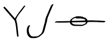	
than eagles	min·ne·sha·reem		
His horses	su·saw		
Woe	o·w	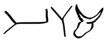	
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for	kee	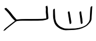	
we are ruined !	shud·da·de·nu		
Wash	kab·be·see		Jeremiah 4:14
the evil	me·ra·ah		
from your heart	lib·bekh	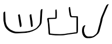	
O Jerusalem	ye·ru·sha·lim		
so that	le·ma·an		
you may be saved	tiw·va·she·ee		
How long	ad		
	ma·tay		
will you harbor	ta·leen	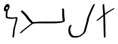	
within you ?	be·qir·bekh	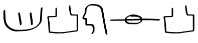	
thoughts	mach·she·vo·wt	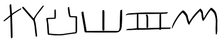	
wicked	o·w·nekh	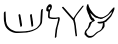	
For	kee	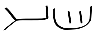	Jeremiah 4:15
a voice	qo·wl	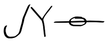	
resounds	mag·geed	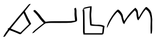	
from Dan	mid·dan		
proclaiming	u·mash·mee·a		
disaster	a·ven		

from the hills	me·har		
of Ephraim	eph·ra·yim		
Warn	haz·kee·ru	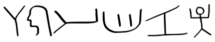	Jeremiah 4:16
the nations	lag·go·w·yim	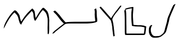	
now !	hin·neh		
Proclaim	hash·mee·u	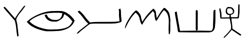	
to	al		
Jerusalem :	ye·ru·sha·lim		
“ A besieging army	no·tse·reem	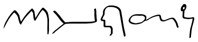	
comes	ba·eem		
land	me·e·rets		
from a distant	ham·mer·chaq		
they raise	vay·yit·te·nu	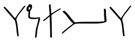	
against	al		
the cities	a·re		
of Judah	ye·hu·dah	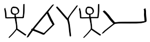	
their voices	qo·w·lam		
like men guarding	ke·sho·me·re		Jeremiah 4:17
a field	sa·day	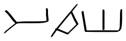	
	ha·yu	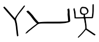	
	a·le·ha	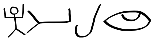	
They surround her	mis·sa·veev		
because	kee	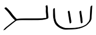	
-	o·tee	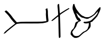	
she has rebelled against Me ”	ma·ra·tah		
declares	ne·um		
the LORD	YHVH		

“ Your ways	dar·kekh	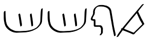	Jeremiah 4:18
and deeds	u·ma·a·la·la·yikh	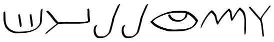	
have brought	a·so		
this	el·leh	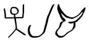	
upon you	lakh	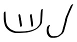	
This	zot		
is your punishment	ra·a·tekh		
because	kee	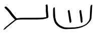	
how bitter it is	mar		
	kee	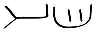	
it pierces	na·ga		
to the	ad		
heart ! ”	lib·bekh	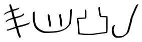	
My anguish	me·ay		Jeremiah 4:19
my anguish !	me·ay		
I writhe in pain !	ʾa·chu·lah		
Oh, the pain	qee·ro·wt	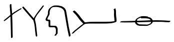	
in my chest !	lib·bee		
pounds	ho·meh		
within me	lee	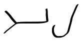	
My heart	lib·bee	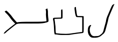	
I cannot	lo		
be silent	a·cha·reesh		
For	kee	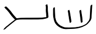	
the sound	qo·wl	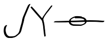	
of the horn	sho·w·phar	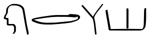	
have heard	sha·maʿ·tī		

I	naph·shee		
the alarm	te·ru·at		
of battle	mil·cha·mah	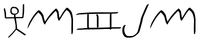	
Disaster	she·ver	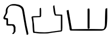	Jeremiah 4:20
after	al		
disaster	she·ver	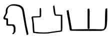	
is proclaimed	niq·ra	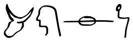	
for	kee	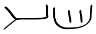	
is laid waste	shud·de·dah		
the whole	kal		
land	ha·a·rets		
in an instant	pit·om		
are destroyed	shud·de·du		
My tents	o·ha·lay	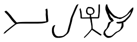	
in a moment	re·ga	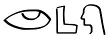	
my curtains	ye·ree·o·tay	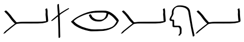	
How long	ad		Jeremiah 4:21
	ma·tay		
must I see	er·eh		
the signal flag	nes		
and hear	esh·me·ah		
the sound	qo·wl	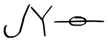	
of the horn ?	sho·w·phar		
“ For	kee	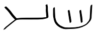	Jeremiah 4:22
are fools	e·veel	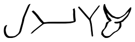	
My people	am·mee		
-	o·w·tee	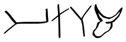	

they have not	lo	לא	
known Me	ya·da·u	ידעו	
children	ba·neem	בנים	
are foolish	se·kha·leem	סכלים	
They	hem·mah	המה	
without	ve·lo	ולא	
understanding	ne·vo·w·neem	נבונים	
They	hem·mah	המה	
are skilled	cha·kha·meem	חכמים	
	hem·mah	המה	
in doing evil	le·ha·ra	להרע	
how to do good”	u·le·he·teev	ולהיטיב	
not	lo	לא	
but they know	ya·da·u	ידעו	
I looked	ra·ee·tee	ראיתי	Jeremiah 4:23
-	et	את	
at the earth	ha·a·rets	הארץ	
	ve·hin·neh	והנה	
and it was formless	to·hu	תהו	
and void	va·vo·hu	ובהו	
[I looked] to	ve·el	ואל	
the heavens	hash·sha·ma·yim	השמים	
and they [had] no	ve·en	ואין	
light	o·w·ram	אורם	
I looked	ra·ee·tee	ראיתי	Jeremiah 4:24
at the mountains	he·ha·reem	ההרים	
and behold	ve·hin·neh	והנה	

they were quaking	ro·a·sheem	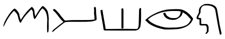	
all	ve·khal		
the hills	hag·ge·va·o·wt	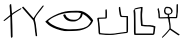	
were swaying	hit·qal·qa·lu	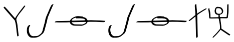	
I looked	ra·ee·tee	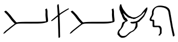	Jeremiah 4:25
	ve·hin·neh		
and no	en	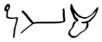	
man was left	ha·a·dam		
all	ve·khal		
the birds	o·wph		
of the air	hash·sha·ma·yim		
had fled	na·da·du		
I looked	ra·ee·tee	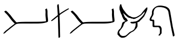	Jeremiah 4:26
	ve·hin·neh		
and the fruitful land	hak·kar·mel		
was a desert	ham·mid·bar		
All	ve·khal		
its cities	a·raw		
were torn down	nit·te·tsu		
before	mip·pe·ne		
the LORD	YHVH		
before	mip·pe·ne		
His fierce	cha·ro·wn	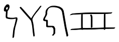	
anger	ap·po		
For	kee	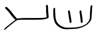	Jeremiah 4:27
this is what	khoh	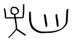	
says :	a·mar		

the LORD	YHVH		
desolate	she·ma·mah		
will be	tih·yeh	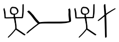	
“ The whole	kal		
land	ha·a·rets		
finish its destruction	ve·kha·lah	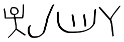	
but I will not	lo		
	e·e·seh		
Therefore	al		Jeremiah 4:28
	zot		
will mourn	te·e·val		
the earth	ha·a·rets		
will grow dark	ve·qa·de·ru	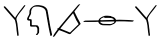	
[and] the heavens	hash·sha·ma·yim		
above	mim·ma·al		
	al		
	kee	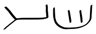	
I have spoken	dib·bar·tee		
I have planned	zam·mo·tee		
and I will not	ve·lo		
relent	ni·cham·tee		
	ve·lo		
or turn back	a·shuv		
”	mim·men·nah	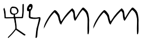	
at the sound	miq·qo·wl	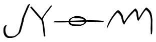	Jeremiah 4:29
of the horseman	pa·rash		
and archer	ve·ro·meh	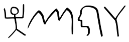	

	qe·shet	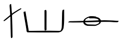	
flees	bo·ra·chat		
Every	kal		
city	ha·eer		
They enter	ba·u		
the thickets	be·a·veem		
among the rocks	u·vak·ke·pheem		
and climb	a·lu		
Every	kal	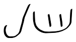	
city	ha·eer		
is abandoned	a·zu·vah		
no	ve·en		
inhabitant is left	yo·wo·shev		
	ba·hen		
	eesh	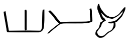	
And you	ve·ʾat·tī		Jeremiah 4:30
O devastated	sha·dud		
one	mah		
what will you do	ta·a·see		
though	kee	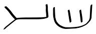	
you dress	til·be·shee	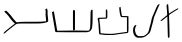	
yourself in scarlet	sha·nee	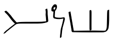	
though	kee	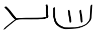	
you adorn	ta·dee		
jewelry	a·dee	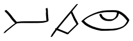	
yourself with gold	za·hav	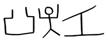	
though	kee	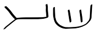	

you enlarge	tiq·re·ee		
with paint ?	vap·pukh		
your eyes	e·na·yikh	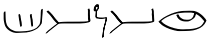	
in vain	lash·shaw		
You adorn yourself	tit·yap·pee	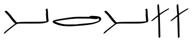	
despise	ma·a·su		
you	vakh	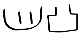	
your lovers	o·ge·veem		
your life	naph·shekh	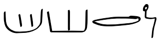	
they want to take	ye·vaq·qe·shu		
For	kee	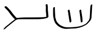	Jeremiah 4:31
a cry	qo·wl	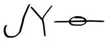	
like a woman in labor	ke·cho·w·lah	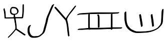	
I hear	sha·ma·tee		
a cry of anguish	tsa·rah		
like one bearing her first child —	ke·mav·kee·rah	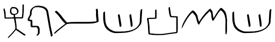	
the cry	qo·wl	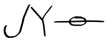	
of the Daughter	bat		
of Zion	tsee·yo·wn	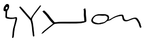	
gasping for breath	tit·yap·pe·ach	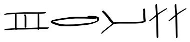	
stretching out	te·pha·res		
her hands [to say]	kap·pe·ha		
“ Woe is me	o·w		
	na		
	lee	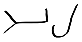	
for	kee	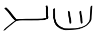	
faints	a·ye·phah	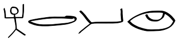	

my soul	naph·shee	𐤍𐤐𐤔𐤉	
before the murderers ! ”	le·ho·re·geem	𐤋𐤄𐤓𐤂𐤉𐤌 𐤐	
“ Go up and down	sho·wt·tu	𐤔𐤅𐤈𐤈𐤅	Jeremiah 5:1
the streets	be·chu·tso·wt	𐤁𐤇𐤅𐤑𐤅𐤕	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
Look	u·re·u	𐤅𐤓𐤀𐤅	
now	na	𐤍𐤀	
and take note	u·de·u	𐤅𐤃𐤏𐤅	
search	u·vaq·shu	𐤅𐤁𐤒𐤔𐤅	
her squares	vir·cho·w·vo·w·te·ha	𐤁𐤓𐤇𐤅𐤁𐤅𐤕𐤉𐤄	
If	im	𐤀𐤌	
you can find	tim·tse·u	𐤕𐤌𐤑𐤀𐤅	
a single person	eesh	𐤀𐤉𐤔	
	im	𐤀𐤌	
	yesh	𐤉𐤔	
[anyone] who acts	o·seh	𐤏𐤔𐤄	
justly	mish·pat	𐤌𐤔𐤐𐤈	
[anyone] who seeks	me·vaq·qesh	𐤌𐤁𐤒𐤔	
the truth	e·mu·nah	𐤀𐤌𐤅𐤍𐤄	
then I will forgive	ve·es·lach	𐤅𐤀𐤎𐤋𐤇	
[the city]	lah	𐤋𐤄	
Although	ve·im	𐤅𐤀𐤌	Jeremiah 5:2
lives ’	chay	𐤇𐤉	
‘ As surely as the LORD	YHVH	𐤉𐤄𐤅𐤄	
they say	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
	la·khen	𐤋𐤊𐤍	
”	lash·she·qer	𐤋𐤔𐤒𐤓	

they are swearing falsely	yish·sha·ve·u	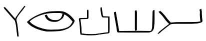	
O LORD	YHVH		Jeremiah 5:3
Your eyes [look]	e·ne·kha	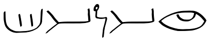	
do not	ha·lo·w		
for truth ?	le·e·mu·nah		
You struck them	hik·kee·tah	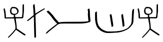	
-	o·tam		
but they felt no	ve·lo		
pain	cha·lu	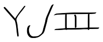	
You finished them off	kil·lee·tam	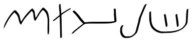	
but they refused	me·a·nu		
to accept	qa·chat	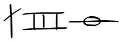	
discipline	mu·sar		
harder	chiz·ze·qu		
They have made their faces	phe·ne·hem	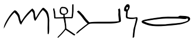	
than stone	mis·se·la		
and refused	me·a·nu		
to repent	la·shuv		
Then I	va·a·nee		Jeremiah 5:4
said	a·mar·tee		
are only	akh		
the poor	dal·leem	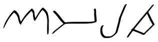	
“ They	hem	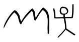	
they have played the fool	no·w·a·lu		
for	kee	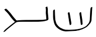	
they do not	lo		

know	ya·de·u		
the way	de·rekh	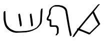	
of the LORD	YHVH		
the justice	mish·pat		
of their God	e·lo·he·hem	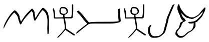	
I will go	e·la·khah	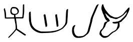	Jeremiah 5:5
	lee	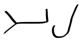	
to	el		
the powerful	hag·ge·do·leem	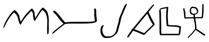	
and speak	va·a·dab·be·rah		
to them	o·w·tam		
Surely	kee	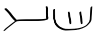	
they	hem·mah		
know	ya·de·u		
the way	de·rekh		
of the LORD	YHVH		
the justice	mish·pat		
of their God ”	e·lo·he·hem	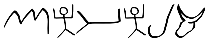	
But	akh		
they too	hem·mah		
with one accord	yach·daw	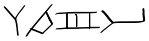	
had broken	sha·ve·ru		
the yoke	ol		
and torn off	nit·te·qu	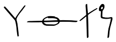	
the chains	mo·w·se·ro·wt		
Therefore	al		Jeremiah 5:6
	ken	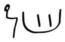	

will strike them down	hik·kam		
a lion	ar·yeh	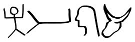	
from the forest	mee·ya·ar	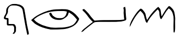	
a wolf	ze·ev		
from the desert	a·ra·vo·wt		
will ravage them	ye·sha·de·dem		
A leopard	na·mer		
will lie in wait	sho·qed		
near	al		
their cities	a·re·hem	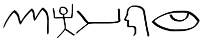	
[and] everyone	kal		
who ventures out	hay·yo·w·tse	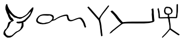	
	me·hen·nah		
will be torn to pieces	yit·ta·reph		
For	kee	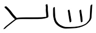	
are many	rab·bu		
their rebellious acts	pish·e·hem		
are numerous	a·tse·mu		
[and] their unfaithful deeds	me·shu·vo·tē·hɛm		
“ Why	e	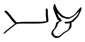	Jeremiah 5:7
	la·zot		
should I forgive you ?	ʾɛs·lo·ach	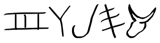	
	lakh	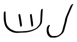	
Your children	ba·na·yikh	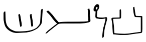	
have forsaken Me	a·za·vu·nee		
and sworn	vay·yish·sha·ve·u		

by [gods] that are not	be·lo	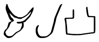	
gods	e·lo·heem		
I satisfied	va·as·bi·a		
their needs	o·w·tam		
yet they committed adultery	vay·yin·a·phu		
at the houses	u·vet	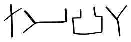	
of prostitutes	zo·w·nah	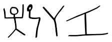	
and assembled	yit·go·da·du		
stallions	su·seem		Jeremiah 5:8
well-fed	me·yuz·za·neem	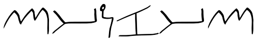	
lusty	mash·keem		
They are	ha·yu	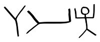	
each	eesh	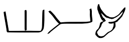	
after	el		
wife	e·shet	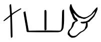	
his neighbor’s	re·e·hu		
neighing	yits·ha·lu		
for	ha·al		Jeremiah 5:9
these things ? ”	el·leh	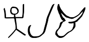	
Should I not	lo·w		
punish them	eph·qod	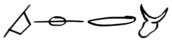	
declares	ne·um		
the LORD	YHVH		
“	ve·im		
on such a nation	be·go·w		
-	a·sher		
as this ?	ka·zeh	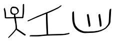	

Should I not	lo		
avenge	tit·naq·qem	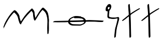	
Myself	naph·shee		
Go up	a·lu		Jeremiah 5:10
through her vineyards	ve·sha·ro·w·te·ha		
and ravage them	ve·sha·che·tu	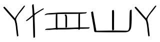	
finish them off	ve·kha·lah	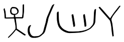	
but do not	al		
	ta·a·su		
Strip off	ha·see·ru	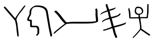	
her branches	ne·tee·sho·w·te·ha		
for	kee	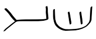	
do not	lo·w		
belong to the LORD	la·YHVH	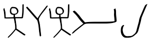	
they	hem·mah		
For	kee	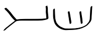	Jeremiah 5:11
have been utterly unfaithful	va·go·wd		
	ba·ge·du		
to Me ”	bee	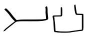	
the house	bet	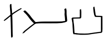	
of Israel	yis·ra·el	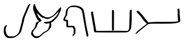	
and the house	u·vet	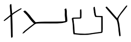	
of Judah	ye·hu·dah	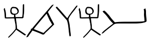	
declares	ne·um		
the LORD	YHVH		
They have lied	ki·cha·shu		Jeremiah 5:12
about the LORD	ba·YHVH	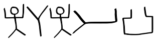	

and said :	vay·yo·me·ru		
will not do anything	lo		
“ He	hu		
will not	ve·lo		
come	ta·vo·w		
to us	a·le·nu	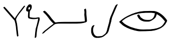	
harm	ra·ah		
sword	ve·che·rev	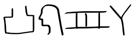	
or famine	ve·ra·av		
we will not	lo·w		
see	nir·eh		
The prophets	ve·han·ne·vee·eem	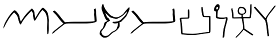	Jeremiah 5:13
are	yih·yu		
but wind	le·ru·ach	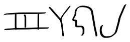	
for the word	ve·had·dib·ber	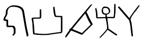	
[is] not	en	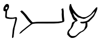	
in them	ba·hem		
So let [their own predictions]	koh	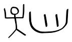	
befall	ye·a·seh		
them ”	la·hem	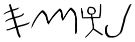	
Therefore	la·khen		Jeremiah 5:14
this is what	koh	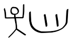	
says :	a·mar		
the LORD	YHVH		
God	e·lo·he		
of Hosts	tse·va·o·wt	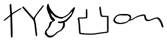	
“ Because	ya·an		

you have spoken	dab·ber·khem	
-	et	
word	had·da·var	
this	haz·zeh	
	hin·nee	
I will make	no·ten	
My words	de·va·ray	
in your mouth	be·phee·kha	
a fire	le·esh	
people	ve·ha·am	
and this	haz·zeh	
the wood	e·tseem	
it consumes	va·a·kha·la·tam	
Behold	hin·nee	Jeremiah 5:15
I am bringing	me·vee	
against you	a·le·khem	
nation	go·w	
a distant	mim·mer·chaq	
O house	bet	
of Israel ”	yis·ra·el	
declares	ne·um	
the LORD	YHVH	
nation	go·w	
is an established	e·tan	
“ It	hu	
nation	go·w	
an ancient	me·o·w·lam	

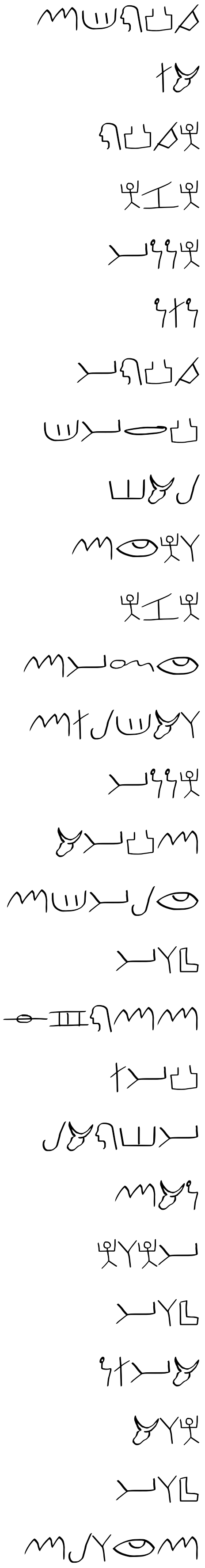

	hu	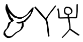	
a nation	go·w	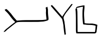	
you do not	lo	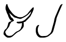	
know	te·da	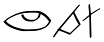	
whose language	le·sho·no	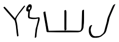	
you do not	ve·lo	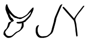	
understand	tish·ma	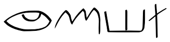	
and whose speech	mah	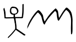	
	ye·dab·ber	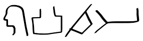	
Their quivers	ash·pa·to	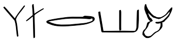	Jeremiah 5:16
graves	ke·qe·ver	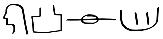	
are like open	pa·tu·ach	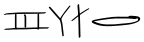	
they are all	kul·lam	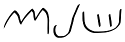	
mighty men	gib·bo·w·reem	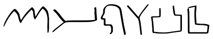	
They will devour	ve·a·khal	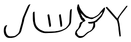	Jeremiah 5:17
your harvest	qe·tsee·re·kha	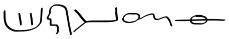	
and food	ve·lach·me·kha	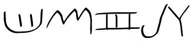	
they will consume	yo·khe·lu	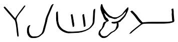	
your sons	ba·ne·kha	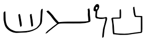	
and daughters	u·ve·no·w·te·kha	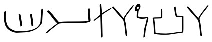	
they will eat up	yo·khal	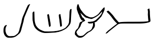	
your flocks	tso·ne·kha	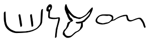	
and herds	u·ve·qa·re·kha	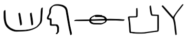	
they will feed on	yo·khal	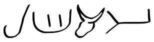	
your vines	gaph·ne·kha	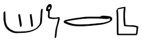	
and fig trees	u·te·e·na·te·kha	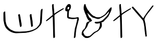	
they will destroy	ye·ro·shesh	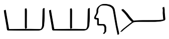	

cities	a·re		
the fortified	miv·tsa·re·kha		
in which	a·sher		
you	at·tah		
trust	bo·w·te·ach		
”	ba·hen·nah		
With the sword	be·cha·rev	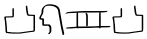	
“ Yet even	ve·gam		Jeremiah 5:18
days ”	bay·ya·meem		
in those	ha·hem·mah	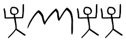	
declares	ne·um		
the LORD	YHVH		
“ I will not	lo		
make	e·e·seh		
of you	it·te·khem		
a full end	ka·lah	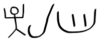	
And	ve·ha·yah	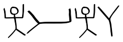	Jeremiah 5:19
when	kee	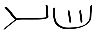	
the people ask	to·me·ru		
‘ For	ta·chat	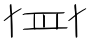	
what	meh	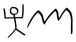	
done	a·sah		
offense has the LORD	YHVH	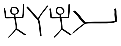	
our God	e·lo·he·nu		
	la·nu		
-	et		
all	kal	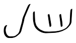	

these things to us ? ’	el·leh	
You are to tell	ve·a·mar·ta	
them	a·le·hem	
‘ Just as	ka·a·sher	
you have forsaken	a·zav·tem	
Me	o·w·tee	
and served	vat·ta·av·du	
gods	e·lo·he	
foreign	ne·khar	
in your land	be·ar·tse·khem	
so	ken	
will you serve	ta·av·du	
foreigners	za·reem	
in a land	be·e·rets	
that is not	lo	
your own ’”	la·khem	
Declare	hag·gee·du	Jeremiah 5:20
this	zot	
in the house	be·vet	
of Jacob	ya·a·qov	
and proclaim	ve·hash·mee·u·ha	
it in Judah	vee·hu·dah	
- :	le·mor	
“ Hear	shim·u	Jeremiah 5:21
	na	
this	zot	
people	am	

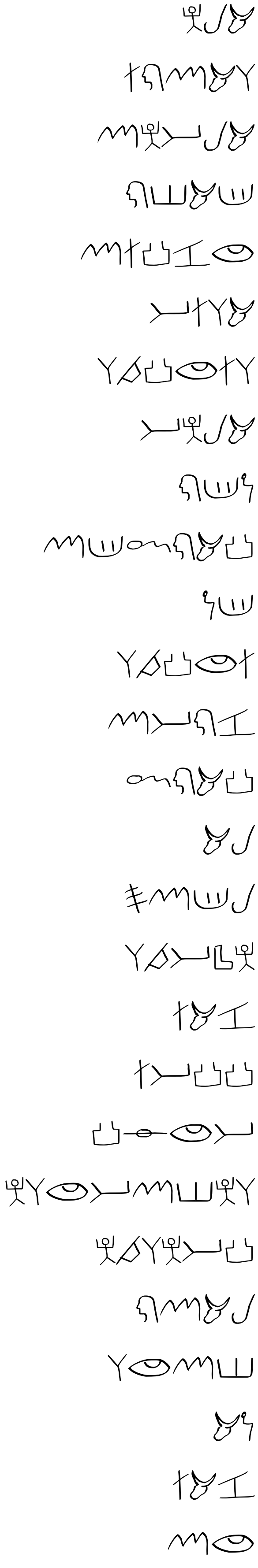

O foolish	sa·khal		
and senseless	ve·en		
	lev	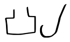	
who have eyes	e·na·yim	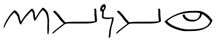	
	la·hem		
but do not	ve·lo		
see	yir·u		
who have ears	a·ze·na·yim	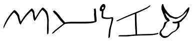	
	la·hem		
but do not	ve·lo		
hear	yish·ma·u		
-	ha·o·w·tee		Jeremiah 5:22
Do you not	lo		
fear Me ? ”	tee·ra·u		
declares	ne·um		
the LORD	YHVH		
“	im		
before Me	mip·pa·nay		
Do you not	lo		
tremble	ta·chee·lu	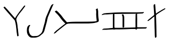	
the One who	a·sher		
set	sam·tee		
the sand	cho·wl		
as the boundary	ge·vul		
for the sea	lay·yam	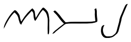	
barrier	chaq	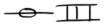	
an enduring	o·w·lam		

it cannot	ve·lo	𐤅𐤋𐤀	
cross ?	ya·av·ren·hu	𐤉𐤏𐤁𐤓𐤍𐤄𐤅	
surge	vay·yit·ga·a·shu	𐤅𐤉𐤕𐤂𐤏𐤔𐤅	
but they cannot	ve·lo	𐤅𐤋𐤀	
prevail	yu·kha·lu	𐤉𐤅𐤊𐤋𐤅	
They roar	ve·ha·mu	𐤅𐤄𐤌𐤅	
The waves	gal·law	𐤂𐤋𐤉𐤅	
but cannot	ve·lo	𐤅𐤋𐤀	
cross it	ya·av·run·hu	𐤉𐤏𐤁𐤓𐤍𐤄𐤅	
people	ve·la·am	𐤅𐤋𐤏𐤌	Jeremiah 5:23
But these	haz·zeh	𐤄𐤆𐤄	
have	ha·yah	𐤄𐤉𐤄	
hearts	lev	𐤋𐤁	
stubborn	so·w·rer	𐤎𐤅𐤓𐤓	
and rebellious	u·mo·w·reh	𐤅𐤌𐤅𐤓𐤄	
They have turned aside	sa·ru	𐤎𐤓𐤅	
and gone away	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
They have not	ve·lo	𐤅𐤋𐤀	Jeremiah 5:24
said	a·me·ru	𐤀𐤌𐤓𐤅	
in their hearts	vil·va·vam	𐤁𐤋𐤁𐤁𐤌	
‘ Let us fear	nee·ra	𐤍𐤉𐤓𐤀	
	na	𐤍𐤀	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
who gives	han·no·ten	𐤄𐤍𐤕𐤍	
the rains	ge·shem	𐤂𐤔𐤌	

both autumn	ve·yo·rɛh	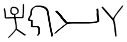	
and spring	u·mal·qo·wosh	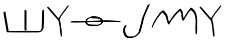	
in season	be·it·to	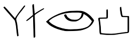	
weeks	she·vu·o·wt	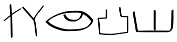	
the appointed	chuq·qo·wt	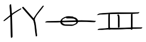	
of harvest’	qa·tseer	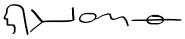	
who keeps	yish·mar	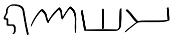	
for us	la·nu	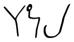	
Your iniquities	a·wo·no·w·te·khem	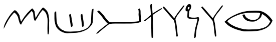	Jeremiah 5:25
have diverted	hit·tu	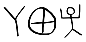	
these from you	el·leh	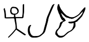	
your sins	ve·chat·to·w·te·khem	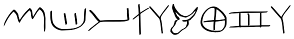	
have deprived	ma·ne·u	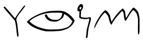	
of My bounty	hat·to·wv	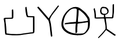	
you	mik·kem	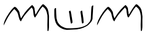	
For	kee	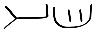	Jeremiah 5:26
among	nim·tse·u	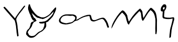	
My people	ve·am·mee	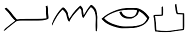	
are wicked men	re·sha·eem	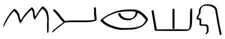	
they watch	ya·shur	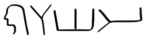	
lying in wait	ke·shakh	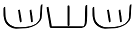	
like fowlers	ye·qu·sheem	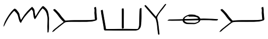	
they set	hits·tsee·vu	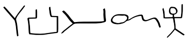	
a trap	mash·cheet	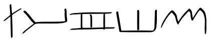	
men	a·na·sheem	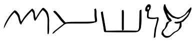	
to catch	yil·ko·du	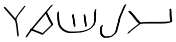	
Like cages	kikh·luv	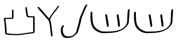	Jeremiah 5:27

full of	ma·le	𐤌𐤋𐤀	
birds	o·wph	𐤏𐤅𐤐	
so	ken	𐤊𐤍	
their houses	bat·te·hem	𐤁𐤕𐤉𐤄𐤌	
are full of	me·le·eem	𐤌𐤋𐤀𐤉𐤌	
deceit	mir·mah	𐤌𐤓𐤌𐤄	
Therefore	al	𐤏𐤋	
	ken	𐤊𐤍	
they have become powerful	ga·de·lu	𐤂𐤃𐤋𐤅	
and rich	vay·ya·a·shee·ru	𐤅𐤉𐤏𐤔𐤉𐤓𐤅	
They have grown fat	sha·me·nu	𐤔𐤌𐤍𐤅	Jeremiah 5:28
and sleek	a·she·tu	𐤏𐤔𐤕𐤅	
and	gam	𐤂𐤌	
have excelled	a·ve·ru	𐤏𐤁𐤓𐤅	
in the deeds	div·re	𐤃𐤁𐤓𐤉	
of the wicked	ra	𐤓𐤏	
taken up the cause	deen	𐤃𐤉𐤍	
They have not	lo	𐤋𐤀	
	da·nu	𐤃𐤍𐤅	
	deen	𐤃𐤉𐤍	
of the fatherless	ya·to·wm	𐤉𐤕𐤅𐤌	
that they might prosper	ve·yats·lee·chu	𐤅𐤉𐤑𐤋𐤉𐤇𐤅	
the rights	u·mish·pat	𐤅𐤌𐤔𐤐𐤈	
of the needy	ev·yo·w·neem	𐤀𐤁𐤉𐤅𐤍𐤉𐤌	
nor have they	lo	𐤋𐤀	
defended	sha·pha·tu	𐤔𐤐𐤈𐤅	
for	ha·al	𐤄𐤏𐤋	Jeremiah 5:29

these things? ”	el·leh	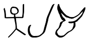	
Should I not	lo		
punish them	eph·qod	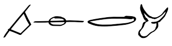	
declares	ne·um		
the LORD	YHVH	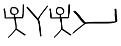	
“	im		
on such a nation	be·go·w		
-	a·sher		
as this ?	ka·zeh	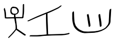	
Should I not	lo		
avenge	tit·naq·qem	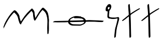	
Myself	naph·shee		
A horrible	sham·mah		Jeremiah 5:30
and shocking thing	ve·sha·a·ru·rah		
has happened	nih·ye·tah	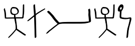	
in the land	ba·a·rets		
The prophets	han·ne·vee·eem		Jeremiah 5:31
prophesy	nib·be·u		
falsely	vash·she·qer	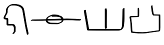	
and the priests	ve·hak·ko·ha·neem		
rule	yir·du		
by	al		
their own authority	ye·de·hem	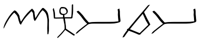	
My people	ve·am·mee		
love	a·ha·vu		
it so	khen		
but what	u·mah		

will you do	ta·a·su	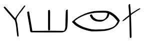	
in the end ? ['']	le·a·cha·ree·tah	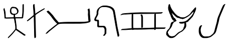	
[“] Run for cover	ha·i·zu	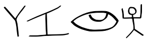	Jeremiah 6:1
O sons	be·ne	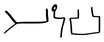	
of Benjamin	vi·n·ya·min	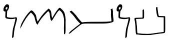	
[flee from]	miq·qe·rev	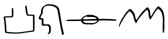	
Jerusalem !	ye·ru·sha·lim	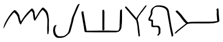	
in Tekoa	u·vit·qo·w·a	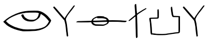	
Sound	tiq·u	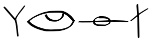	
the ram’s horn	sho·w·phar	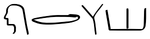	
over	ve·al	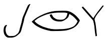	
	bet	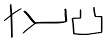	
Beth-haccherem	hak·ke·rem	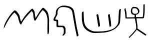	
send up	se·u	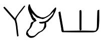	
a signal	mas·et	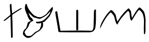	
for	kee	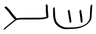	
disaster	ra·ah	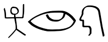	
looms	nish·qe·phah	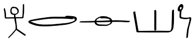	
from the north	mits·tsa·pho·wn	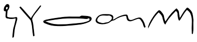	
destruction	ve·she·ver	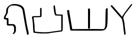	
even great	ga·do·wl	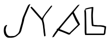	
Though she is beautiful	han·na·vah	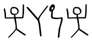	Jeremiah 6:2
and delicate	ve·ham·me·un·na·gah	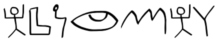	
I will destroy	da·mee·tee	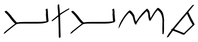	
the Daughter	bat	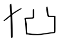	
of Zion	tsee·yo·wn	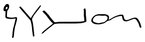	
against her	e·le·ha	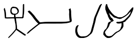	Jeremiah 6:3

will come	ya·vo·u		
Shepherds	ro·eem	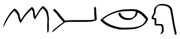	
and their flocks	ve·ed·re·hem	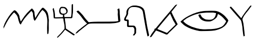	
they will pitch	ta·qe·u	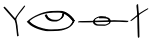	
	a·le·ha	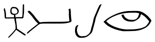	
their tents	o·ha·leem	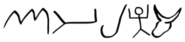	
all around her	sa·veev	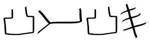	
	ra·u		
each	eesh	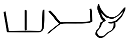	
-	et		
tending his own portion :	ya·do	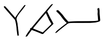	
‘ Prepare	qad·de·shu		Jeremiah 6:4
against her	a·le·ha	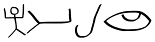	
for battle	mil·cha·mah	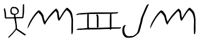	
rise up	qu·mu		
let us attack	ve·na·a·leh		
at noon	vats·tsa·ho·ra·yim		
Woe	o·w		
to us	la·nu	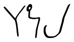	
for	kee	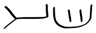	
is fading	pha·nah		
the daylight	hay·yo·wm	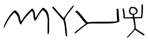	
	kee	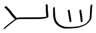	
grow long	yin·na·tu		
shadows	tsil·le	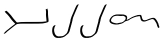	
the evening	a·rev		
Rise up	qu·mu		Jeremiah 6:5

let us attack	ve·na·a·leh		
by night	val·la·ye·lah	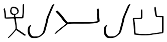	
and destroy	ve·nash·chee·tah	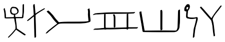	
her fortresses ! '"	ar·me·no·w·te·ha		
For	kee	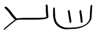	Jeremiah 6:6
this is what	khoh	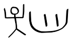	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	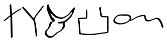	
" Cut down	kir·tu	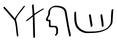	
the trees	e·tsah		
and raise	ve·shiph·khu		
against	al		
Jerusalem	ye·ru·sha·lim		
a siege ramp	so·le·lah	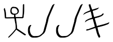	
This	hee	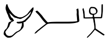	
city	ha·eer		
must be punished	ha·phe·qad	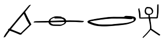	
there is nothing but	kul·lah	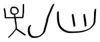	
oppression	o·sheq		
in her midst	be·qir·bah	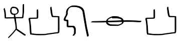	
gushes	ke·ha·qeer	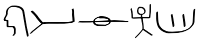	Jeremiah 6:7
As a well	be·wēr		
its water	me·me·ha		
so	ken	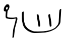	
she pours out	he·qe·rah	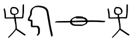	
her evil	ra·a·tah		

Violence	cha·mas	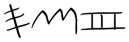	
and destruction	va·shod		
resound	yish·sha·ma		
in her	bah		
before	al		
Me	pa·nay	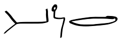	
are ever	ta·meed		
sickness	cho·lee	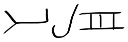	
and wounds	u·mak·kah	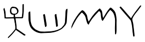	
Be forewarned	hiw·va·se·ree		Jeremiah 6:8
O Jerusalem	ye·ru·sha·lim		
or	pen		
will turn away	te·qa	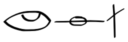	
I	naph·shee	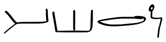	
from you	mim·mekh		
	pen		
I will make	a·see·mekh	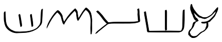	
you a desolation	she·ma·mah		
a land	e·rets		
without	lo·w		
inhabitant ”	no·wo·sha·vah		
This is what	koh	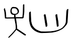	Jeremiah 6:9
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	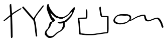	
as thoroughly	o·w·lel		
	ye·o·wl·lu		

as a vine	khag·ge·phen	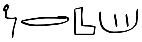	
“ {Glean} the remnant	she·e·reet		
of Israel	yis·ra·el	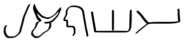	
once more	ha·shev	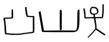	
Pass your hand	ya·de·kha		
like a grape gatherer	ke·vo·w·tser		
over	al		
the branches ”	sal·sil·lo·wt		
To	al		Jeremiah 6:10
whom	mee	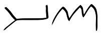	
can I give	a·dab·be·rah		
this warning ?	ve·a·ee·dah		
Who will listen [to me] ?	ve·yish·ma·u	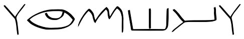	
Look	hin·neh		
are closed	a·re·lah		
their ears	a·ze·nam		
so they cannot	ve·lo		
	yu·khe·lu		
hear	le·haq·sheev	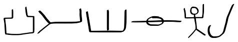	
See	hin·neh		
the word	de·var		
of the LORD	YHVH		
has become	ha·yah	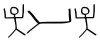	
to them	la·hem		
offensive	le·cher·pah		
they find no	lo		
pleasure	yach·pe·tsu		

in it	vo	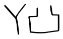	
-	ve·et	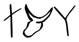	Jeremiah 6:11
wrath	cha·mat	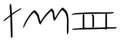	
the LORD’s	YHVH	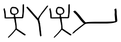	
But I am full of	ma·le·tee	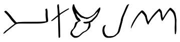	
I am tired	nil·e·tee	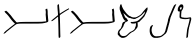	
of holding it back	ha·kheel	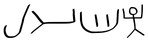	
“ Pour it out	she·phokh	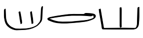	
on	al	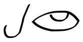	
the children	o·w·lal	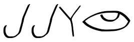	
in the street	ba·chuts	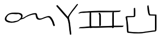	
and on	ve·al	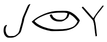	
gathered	so·wd	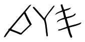	
the young men	ba·chu·reem	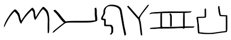	
together	yach·daw	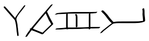	
For	kee	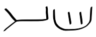	
both	gam	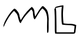	
husband	eesh	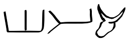	
and	im	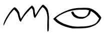	
wife	ish·shah	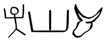	
will be captured	yil·la·khe·du	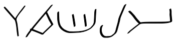	
the old	za·qen	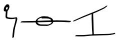	
and	im	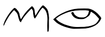	
the very old [alike]	me·le	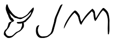	
	ya·meem	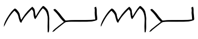	
will be turned over	ve·na·sab·bu	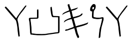	Jeremiah 6:12
Their houses	vat·te·hem	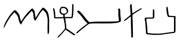	

to others	la·a·che·reem	לאחרים	
their fields	sa·do·wt	שדות	
and wives	ve·na·sheem	ונשים	
as well	yach·daw	יחדו	
for	kee	כי	
I will stretch out	at·teh	אטה	
-	et	את	
My hand	ya·dee	ידי	
against	al	על	
the inhabitants	yo·she·ve	ישבי	
of the land ”	ha·a·rets	הארץ	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
“ For	kee	כי	Jeremiah 6:13
from the least of them	miq·qe·tan·nam	מקטנם	
to	ve·ad	ועד	
the greatest	ge·do·w·lam	גדולם	
all	kul·lo	כלו	
are greedy	bo·w·tse·a	בוצע	
for gain	ba·tsa	בצע	
from prophet	u·min·na·vee	ומנביא	
to	ve·ad	ועד	
priest	ko·hen	כהן	
all	kul·lo	כלו	
practice	o·seh	עשה	
deceit	sha·qer	שקר	
They dress	vay·rap·pe·u	וירפאו	Jeremiah 6:14

	et		
the wound	she·ver	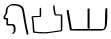	
of My people	am·mee		
	al		
with very little care	ne·qal·lah	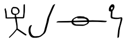	
saying	le·mor	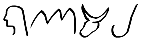	
‘ Peace	sha·lo·wm		
peace ’	sha·lo·wm		
when there is no	ve·en		
peace [at all]	sha·lo·wm		
Are they ashamed	ho·vee·shu	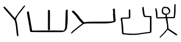	Jeremiah 6:15
-	kee	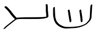	
of the abomination	to·w·e·vah		
they have committed ?	a·su		
No	gam		
at all	bo·wosh		
they have no	lo		
shame	ye·vo·wo·shu		
	gam		
how to blush	hakh·leem	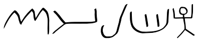	
they do not even	lo		
know	ya·da·u		
So	la·khen		
they will fall	yip·pe·lu		
among the fallen	van·no·phe·leem	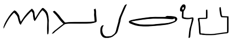	
when	be·et		
I punish them	pe·qad·teem		

they will collapse ”	yik·ka·she·lu	יכשלו	
says	a·mar	אמר	
the LORD	YHVH	יהוה	
This is what	koh	כה	Jeremiah 6:16
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
“ Stand	im·du	עמדו	
at	al	על	
the crossroads	de·ra·kheem	דרכים	
and look	u·re·u	וראו	
Ask	ve·sha·a·lu	ושאלו	
paths :	lin·ti·vo·wt	לנתבות	
for the ancient	o·w·lam	עולם	
‘ Where	e	אי	
	zeh	זה	
way ? ’	de·rekh	דרך	
[is] the good	hat·to·wv	הטוב	
Then walk	u·le·khu	ולכו	
in it	vah	בה	
and you will find	u·mits·u	ומצאו	
rest	mar·go·w·a	מרגוע	
for your souls	le·naph·she·khem	לנפשכם	
But they said	vay·yo·me·ru	ויאמרו	
‘ We will not	lo	לא	
walk in it ! ’	ne·lekh	נלך	
I appointed	va·ha·qi·mo·tee	והקמתי	Jeremiah 6:17
over you [and said]	a·le·khem	עליכם	

watchmen	tso·pheem		
‘ Listen	haq·shee·vu	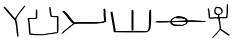	
for the sound	le·qo·wl	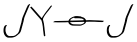	
of the ram’s horn ’	sho·w·phar	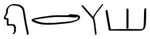	
But they answered	vay·yo·me·ru		
‘ We will not	lo		
listen ! ’	naq·sheev	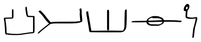	
Therefore	la·khen		Jeremiah 6:18
hear	shim·u		
O nations	hag·go·w·yim	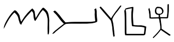	
and learn	u·de·ee		
O congregations	e·dah		
-	et		
what will happen	a·sher		
to them	bam		
Hear	shim·ee		Jeremiah 6:19
O earth !	ha·a·rets		
-	hin·neh		
I	a·no·khee		
am bringing	me·vee	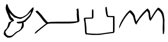	
disaster	ra·ah		
on	el		
people	ha·am		
this	haz·zeh		
the fruit	pe·ree		
of their own schemes	mach·she·vo·w·tam		
because	kee	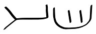	

to	al		
My word	de·va·ray		
they have paid no	lo		
attention	hiq·shee·vu	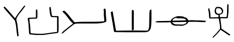	
My instruction	ve·to·w·ra·tee		
and have rejected	vay·yim·a·su		
	vah		
What use	lam·mah		Jeremiah 6:20
	zeh	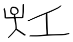	
to Me	lee	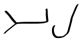	
is frankincense	le·vo·w·nah		
from Sheba	mish·she·va		
	ta·vo·w		
cane	ve·qa·neh	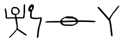	
or sweet	hat·to·wv		
land ?	me·e·rets		
from a distant	mer·chaq	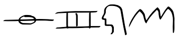	
Your burnt offerings	o·lo·w·te·khem	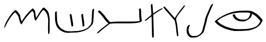	
are not acceptable	lo		
	le·ra·tso·wn		
your sacrifices	ve·ziv·che·khem	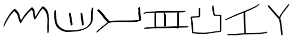	
do not	lo		
please	a·re·vu		
Me ”	lee	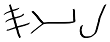	
Therefore	la·khen		Jeremiah 6:21
this is what	koh	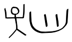	
says :	a·mar		

the LORD	YHVH		
	hin·nee	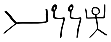	
“ I will lay	no·ten	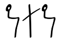	
before	el		
people	ha·am		
this	haz·zeh		
stumbling blocks	mikh·sho·leem	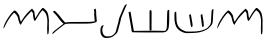	
will be staggered	ve·kha·she·lu		
	vam	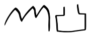	
fathers	a·vo·wt		
and sons	u·va·neem	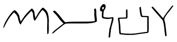	
alike	yach·daw	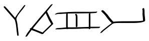	
and neighbors	sha·khen	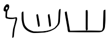	
friends	ve·re·o		
will perish ”	yo·vē·du		
This is what	koh	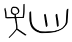	Jeremiah 6:22
says :	a·mar		
the LORD	YHVH		
“ Behold	hin·neh		
an army	am		
is coming	ba		
from the land	me·e·rets		
of the north	tsa·pho·wn		
nation	ve·go·w		
a great	ga·do·wl		
is stirred up	ye·o·wr		
from the ends	mee·yar·ke·te		

of the earth	a·rets	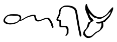	
the bow	qe·shet	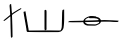	Jeremiah 6:23
and spear	ve·khee·do·wn	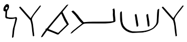	
They grasp	ya·cha·zee·qu	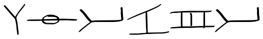	
cruel	akh·za·ree	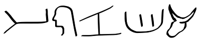	
they [are]	hu	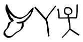	
	ve·lo	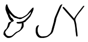	
and merciless	ye·ra·che·mu	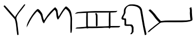	
Their voice	qo·w·lam	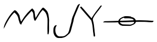	
like the sea	kay·yam	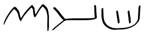	
roars	ye·he·meh	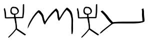	
upon	ve·al	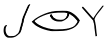	
horses	su·seem	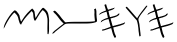	
and they ride	yir·ka·vu	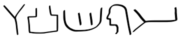	
lined up	a·rukh	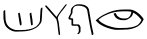	
like men	ke·eesh	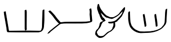	
in formation	lam·mil·cha·mah	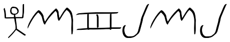	
against you	a·la·yikh	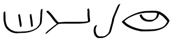	
O Daughter	bat	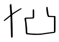	
of Zion ”	tsee·yo·wn	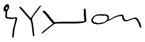	
We have heard	sha·ma·nu	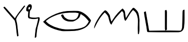	Jeremiah 6:24
-	et	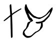	
the report	sha·me·o	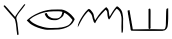	
hang limp	ra·phu	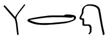	
our hands	ya·de·nu	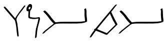	
Anguish	tsa·rah	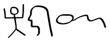	
has gripped us	he·che·zee·qat·nu	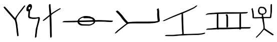	

pain	cheel	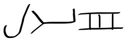	
like that of a woman in labor	kay·yo·w·le·dah		
Do not	al		Jeremiah 6:25
go out	tē·tse·ʾī		
to the fields	has·sa·deh		
the road	u·vad·de·rekh		
do not	al		
walk	tē·lē·khī		
For	kee	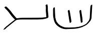	
has a sword	che·rev		
the enemy	le·o·yev	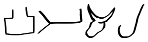	
terror	ma·go·wr		
is on every side	mis·sa·veev		
O daughter	bat		Jeremiah 6:26
of my people	am·mee		
dress	chig·ree		
yourselves in sackcloth	saq	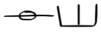	
and roll	ve·hit·pal·le·shee		
in ashes	va·e·pher	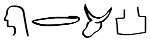	
Mourn	e·vel	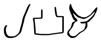	
for an only son	ya·cheed	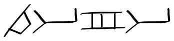	
as you would	a·see		
	lakh	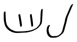	
wailing	mis·pad		
with bitter	tam·ru·reem		
for	kee	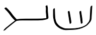	
suddenly	phit·om		

will come	ya·vo	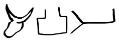	
the destroyer	hash·sho·ded		
upon us	a·le·nu	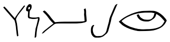	
to examine	ba·cho·wn	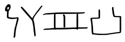	Jeremiah 6:27
“ I have appointed you	ne·tat·tee·kha	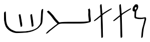	
My people	ve·am·mee		
like ore	miv·tsar	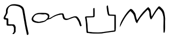	
so you may know	ve·te·da		
and try	u·va·chan·ta	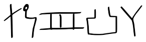	
-	et		
their ways	dar·kam		
All	kul·lam	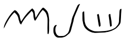	Jeremiah 6:28
rebels	sa·re		
are hardened	so·wr·reem	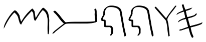	
walking around	ho·le·khe		
as slanderers	ra·kheel	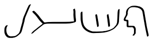	
They are bronze	ne·cho·shet		
and iron	u·var·zel		
all	kul·lam	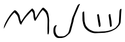	
of them are corrupt	mash·chee·teem	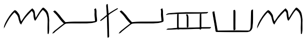	
	hem·mah		
blow fiercely	na·char		Jeremiah 6:29
The bellows	map·pu·ach		
with fire	mē·’ish·tam	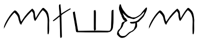	
{blasting away} the lead	o·pha·ret		
in vain	lash·shaw		

The refining [proceeds]	tsa·raph		
	tsa·ro·wph		
for the wicked	ve·ra·eem		
are not	lo		
purged	nit·ta·qu	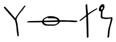	
silver	ke·seph		Jeremiah 6:30
rejected	nim·as		
They are called	qa·re·u	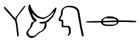	
	la·hem		
because	kee	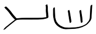	
has rejected	ma·as		
the LORD	YHVH		
them ”	ba·hem		
This is the word	had·da·var		Jeremiah 7:1
that	a·sher		
came	ha·yah	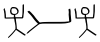	
to	el		
Jeremiah	yir·me·ya·hu		
	me·et		
from the LORD	YHVH		
saying	le·mor		
“ Stand	a·mod	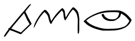	Jeremiah 7:2
in the gate	be·sha·ar		
of the house	bet	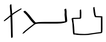	
of the LORD	YHVH		
and proclaim	ve·qa·ra·ta	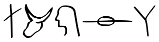	
-	sham		

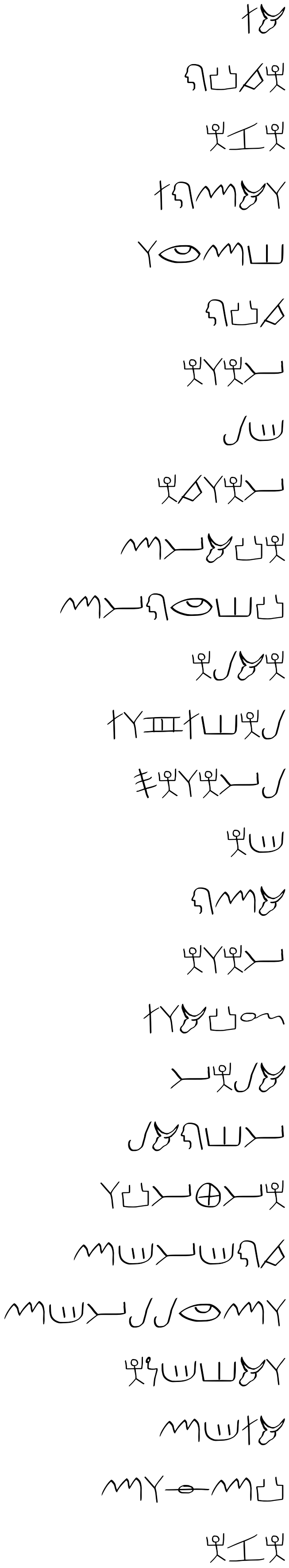

-	et	
message :	had·da·var	
this	haz·zeh	
	ve·a·mar·ta	
Hear	shim·u	
the word	de·var	
of the LORD	YHVH	
all	kal	
you people of Judah	ye·hu·dah	
who enter	hab·ba·eem	
gates	bash·she·a·reem	
through these	ha·el·leh	
to worship	le·hish·ta·cha·wot	
the LORD	la·YHVH	
Thus	koh	Jeremiah 7:3
says	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel :	yis·ra·el	
Correct	he·tee·vu	
your ways	dar·khe·khem	
and deeds	u·ma·al·le·khem	
and I will let you live	va·a·shak·ke·nah	
-	et·khem	
place	bam·ma·qo·wm	
in this	haz·zeh	

Do not	al		Jeremiah 7:4
trust	tiv·te·chu		
	la·khem		
in	el		
words	div·re		
deceptive	hash·she·qer	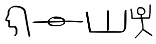	
chanting :	le·mor		
is the temple	he·khal	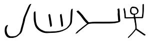	
of the LORD	YHVH	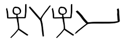	
the temple	he·khal	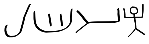	
of the LORD	YHVH		
the temple	he·khal	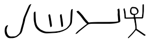	
of the LORD ’	YHVH		
‘ This	hem·mah		
For	kee	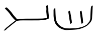	Jeremiah 7:5
if	im		
you really correct	he·tev		
	te·tee·vu	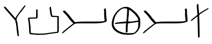	
-	et		
your ways	dar·khe·khem	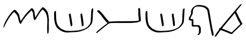	
-	ve·et		
and deeds	ma·al·le·khem	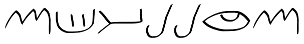	
if	im		
you act	a·so		
	ta·a·su		
justly	mish·pat	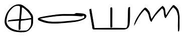	
	ben	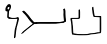	

toward one	eesh	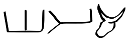	
	u·ven	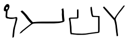	
another	re·e·hu		
the foreigner	ger		Jeremiah 7:6
[and] the fatherless	ya·to·wm		
and the widow	ve·al·ma·nah	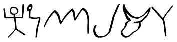	
if you no	lo		
longer oppress	ta·a·sho·qu		
blood	ve·dam		
innocent	na·qee	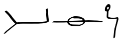	
and [if you] no	al		
longer shed	tish·pe·khu		
place	bam·ma·qo·wm		
in this	haz·zeh		
or follow	ve·a·cha·re	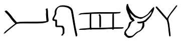	
gods	e·lo·heem		
other	a·che·reem		
	lo		
	te·le·khu	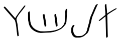	
to your own harm	le·ra		
	la·khem		
then I will let you live	ve·shik·kan·tee	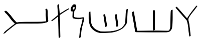	Jeremiah 7:7
-	et·khem		
place	bam·ma·qo·wm		
in this	haz·zeh		
in the land	ba·a·rets		
that	a·sher		

I gave	na·tat·tee	𐤍𐤕𐤕𐤉	
to your fathers	la·a·vo·w·te·khem	𐤋𐤀𐤁𐤅𐤕𐤉𐤊𐤌	
forever	le·min	𐤋𐤌𐤍	
	o·w·lam	𐤏𐤅𐤋𐤌	
and	ve·ad	𐤅𐤏𐤃	
ever	o·w·lam	𐤏𐤅𐤋𐤌	
But look	hin·neh	𐤄𐤍𐤄	Jeremiah 7:8
you	at·tem	𐤀𐤕𐤌	
keep trusting	bo·te·cheem	𐤁𐤈𐤇𐤉𐤌	
	la·khem	𐤋𐤊𐤌	
in	al	𐤏𐤋	
words	div·re	𐤃𐤁𐤓𐤉	
deceptive	hash·sha·qer	𐤄𐤔𐤒𐤓	
to no	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
avail	ho·w·eel	𐤄𐤅𐤏𐤉𐤋	
Will you steal	ha·ga·nov	𐤄𐤂𐤍𐤁	Jeremiah 7:9
and murder	ra·tso·ach	𐤓𐤑𐤇	
commit adultery	ve·na·oph	𐤅𐤍𐤀𐤐	
and perjury	ve·hish·sha·ve·a	𐤅𐤄𐤔𐤁𐤏	
	lash·she·qer	𐤋𐤔𐤒𐤓	
burn incense	ve·qat·ter	𐤅𐤒𐤈𐤓	
to Baal	lab·ba·al	𐤋𐤁𐤏𐤋	
and follow	ve·ha·lokh	𐤅𐤄𐤋𐤊	
	a·cha·re	𐤀𐤇𐤓𐤉	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	

you have not	lo		
known	ye·da·tem		
and then come	u·va·tem		Jeremiah 7:10
and stand	va·a·mad·tem		
before Me	le·pha·nay		
house	bab·ba·yit	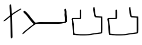	
in this	haz·zeh		
-	a·sher		
which bears	niq·ra	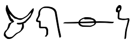	
My Name	she·mee		
	a·law	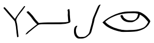	
and say	va·a·mar·tem	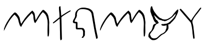	
‘ We are delivered	nits·tsal·nu		
so	le·ma·an		
we can continue with	a·so·wt		
-	et		
all	kal		
abominations ’ ?	hat·to·w·e·vo·wt		
these	ha·el·leh		
a den	ham·a·rat		Jeremiah 7:11
of robbers	pa·ri·tseem		
become	ha·yah	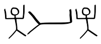	
house	hab·ba·yit	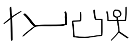	
Has this	haz·zeh		
which	a·sher		
bears	niq·ra	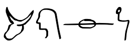	
My Name	she·mee		

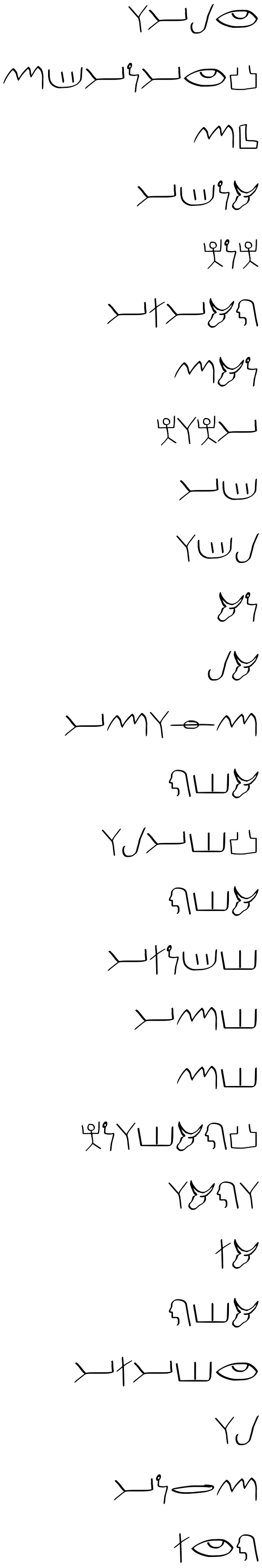

in	a·law	
your sight ?	be·e·ne·khem	
too	gam	
I	a·no·khee	
Yes	hin·neh	
have seen it	ra·ee·tee	
declares	ne·um	
the LORD	YHVH	
But	kee	Jeremiah 7:12
go	le·khu	
now	na	
to	el	
the place	me·qo·w·mee	
-	a·sher	
in Shiloh	be·shee·lo	
where	a·sher	
made a dwelling	shik·kan·tee	
for My Name	she·mee	
	sham	
I first	ba·ri·sho·w·nah	
and see	u·re·u	
-	et	
what	a·sher	
I did	a·see·tee	
to it	lo	
because of	mip·pe·ne	
the wickedness	ra·at	

of My people	am·mee	עמי	
Israel	yis·ra·el	ישראל	
And now	ve·at·tah	ועתה	Jeremiah 7:13
because	ya·an	יען	
you have done	a·so·wt·khem	עשותכם	
-	et	את	
all	kal	כל	
things	ham·ma·a·seem	המעשים	
these	ha·el·leh	האלה	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
and because I have spoken	va·a·dab·ber	ואדבר	
to you	a·le·khem	אליכם	
again and again	hash·kem	השכם	
	ve·dab·ber	ודבר	
but you would not	ve·lo	ולא	
listen	she·ma·tem	שמעתם	
and I have called	va·eq·ra	ואקרא	
to you	et·khem	אתכם	
but you would not	ve·lo	ולא	
answer	a·nee·tem	עניתם	
I will now do	ve·a·see·tee	ועשיתי	Jeremiah 7:14
to the house	lab·ba·yit	לבית	
that	a·sher	אשר	
bears	niq·ra	נקרא	
My Name	she·mee	שמי	
	a·law	עליו	

[the house] in which	a·sher	𐤀𐤔𐤓	
you	at·tem	𐤀𐤕𐤌	
trust	bo·te·cheem	𐤁𐤈𐤇𐤉𐤌	
	bo	𐤁𐤅	
the place	ve·lam·ma·qo·wm	𐤅𐤋𐤌𐤒𐤅𐤌	
that	a·sher	𐤀𐤔𐤓	
I gave	na·tat·tee	𐤍𐤕𐤕𐤉	
to you	la·khem	𐤋𐤊𐤌	
and your fathers	ve·la·a·vo·w·te·khem	𐤅𐤋𐤀𐤁𐤅𐤕𐤉𐤊𐤌	
	ka·a·sher	𐤊𐤀𐤔𐤓	
therefore what I did	a·see·tee	𐤏𐤔𐤉𐤕𐤉	
to Shiloh	le·shi·lo	𐤋𐤔𐤋𐤅	
And I will cast	ve·hish·lakh·tee	𐤅𐤄𐤔𐤋𐤊𐤕𐤉	Jeremiah 7:15
you	et·khem	𐤀𐤕𐤊𐤌	
out of	me·al	𐤌𐤏𐤋	
My presence	pa·nay	𐤐𐤍𐤉	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
I have cast out	hish·lakh·tee	𐤄𐤔𐤋𐤊𐤕𐤉	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
your brothers	a·che·khem	𐤀𐤇𐤉𐤊𐤌	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the descendants	ze·ra	𐤆𐤓𐤏	
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌𐤎	
As for you	ve·at·tah	𐤅𐤀𐤕𐤄	Jeremiah 7:16
do not	al	𐤀𐤋	

pray	tit·pal·lel	
for	be·ad	
people	ha·am	
these	haz·zeh	
do not	ve·al	
offer	tis·sa	
on their behalf	va·a·dam	
a plea	rin·nah	
or petition	u·te·phil·lah	
and do not	ve·al	
beg	tiph·ga	
Me	bee	
for	kee	
I will not	e·nen·nee	
listen	sho·me·a	
to you	o·takh	
Do you not	ha·e·ne·kha	Jeremiah 7:17
see	ro·eh	
what	mah	
they	hem·mah	
are doing	o·seem	
in the cities	be·a·re	
of Judah	ye·hu·dah	
and in the streets	u·ve·chu·tso·wt	
of Jerusalem ?	ye·ru·sha·lim	
The sons	hab·ba·neem	Jeremiah 7:18
gather	me·laq·qe·teem	

wood	e·tseem	עצים	
the fathers	ve·ha·a·vo·wt	והאבות	
light	me·va·a·reem	מבערים	
-	et	את	
the fire	ha·esh	האש	
and the women	ve·han·na·sheem	והנשים	
knead	la·sho·wt	לשות	
the dough	ba·tseq	בצק	
to make	la·a·so·wt	לעשות	
cakes	kaw·va·neem	כונים	
for the Queen	lim·le·khet	למלכת	
of Heaven	hash·sha·ma·yim	השמים	
they pour out	ve·has·sekh	והסך	
drink offerings	ne·sa·kheem	נסכים	
gods	le·lo·heem	לאלהים	
to other	a·che·reem	אחרים	
to	le·ma·an	למען	
provoke Me to anger	hakh·i·se·nee	הכעסני	
-	ha·o·tee	האתי	Jeremiah 7:19
But am I the One	hem	הם	
they are provoking ?	makh·i·seem	מכעסים	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
Is it not	ha·lo·w	הלוא	
themselves	o·tam	אתם	
they spite	le·ma·an	למען	
to their own shame	bo·shet	בשת	

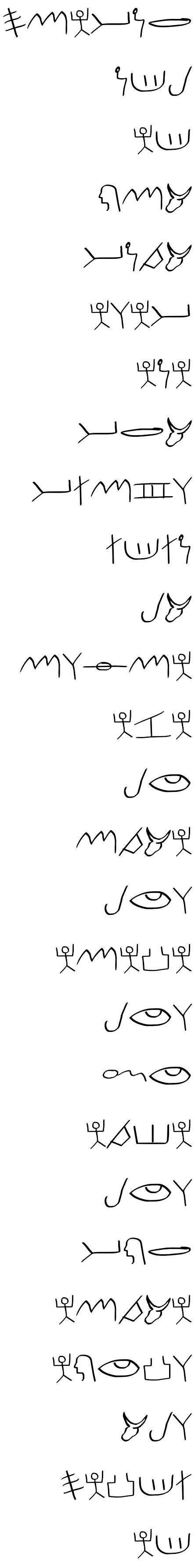

?	pe·ne·hem	
Therefore	la·khen	Jeremiah 7:20
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Behold	hin·neh	
My anger	ap·pee	
and My fury	va·cha·ma·tee	
will	nit·te·khet	
be poured out on	el	
place	ham·ma·qo·wm	
this	haz·zeh	
on	al	
man	ha·a·dam	
on	ve·al	
and beast	hab·be·he·mah	
and	ve·al	
the trees	ets	
of the field	has·sa·deh	
	ve·al	
the produce	pe·ree	
of the land	ha·a·da·mah	
and it will burn	u·va·a·rah	
and not	ve·lo	
be extinguished	tikh·beh	
This is what	koh	Jeremiah 7:21

says :	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
Add your burnt offerings	o·lo·w·te·khem	עולתיכם	
	se·phu	ספו	
to	al	על	
your other sacrifices	ziv·che·khem	זבחיכם	
and eat	ve·ikh·lu	ואכלו	
the meat yourselves !	va·sar	בשר	
For	kee	כי	Jeremiah 7:22
I did not merely	lo	לא	
	dib·bar·tee	דברתי	
	et	את	
your fathers	a·vo·w·te·khem	אבותיכם	
	ve·lo	ולא	
command them	tsiw·vee·teem	צויתים	
when	be·yo·wm	ביום	
I brought	ho·tsī	הוציא	
-	o·w·tam	אותם	
out of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
about	al	על	
	div·re	דברי	
burnt offerings	o·w·lah	עולה	
and sacrifices	va·za·vach	וזבח	

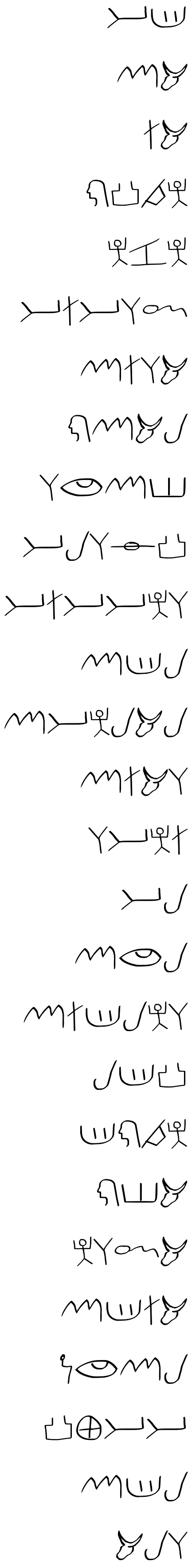

but	kee	Jeremiah 7:23
	im	
-	et	
-	had·da·var	
this is what	haz·zeh	
I commanded them :	tsiw·vee·tee	
-	o·w·tam	
-	le·mor	
Obey Me	shim·u	
	ve·qo·w·lee	
and I will be	ve·ha·yee·tee	
your	la·khem	
God	le·lo·heem	
and you	ve·at·tem	
will be	tih·yu	
My	lee	
people	le·am	
You must walk	va·ha·lakh·tem	
in all	be·khal	
the ways	had·de·rekh	
-	a·sher	
I have commanded	a·tsaw·veh	
you	et·khem	
so that	le·ma·an	
it may go well	yee·tav	
with you	la·khem	
Yet they did not	ve·lo	Jeremiah 7:24

listen	sha·me·u		
or	ve·lo		
incline	hit·tu		
-	et		
their ear	a·ze·nam		
but they followed	vay·ye·le·khu	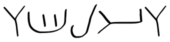	
inclinations	be·mo·e·tso·wt		
the stubborn	bish·ri·rut		
hearts	lib·bam		
of their own evil	ha·ra		
They went	vay·yih·yu		
backward	le·a·cho·wr	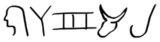	
and not	ve·lo		
forward	le·pha·neem	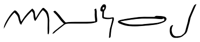	
From	le·min		Jeremiah 7:25
the day	hay·yo·wm	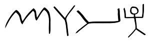	
-	a·sher		
came out	ya·tse·u		
your fathers	a·vo·w·te·khem	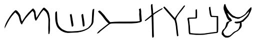	
of the land	me·e·rets		
of Egypt	mits·ra·yim		
until	ad		
day	hay·yo·wm	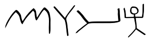	
this	haz·zeh		
I have sent	va·esh·lach		
you	a·le·khem	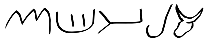	
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all	kal	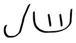	
My servants	a·va·day		
the prophets	han·ne·vee·eem	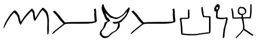	
	yo·wm		
again and again	hash·kem		
	ve·sha·lo·ach		
Yet they would not	ve·lo·w		Jeremiah 7:26
listen	sha·me·u		
to Me	e·lay	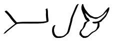	
[or]	ve·lo		
incline	hit·tu	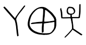	
-	et		
their ear	a·ze·nam		
but they stiffened	vay·yaq·shu	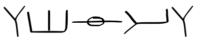	
	et		
their necks	a·re·pam		
[and] did more evil	he·re·u		
than their fathers	me·a·vo·w·tam		
When you tell	ve·dib·bar·ta		Jeremiah 7:27
them	a·le·hem	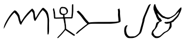	
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all	kal	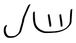	
things	had·de·va·reem	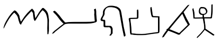	
these	ha·el·leh		
they will not	ve·lo		
listen	yish·me·u		
to you	e·le·kha	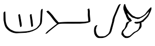	

When you call	ve·qa·ra·ta	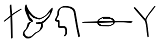	
to them	a·le·hem	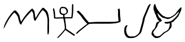	
they will not	ve·lo	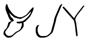	
answer	ya·a·nu·khah	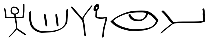	
Therefore you must say	ve·a·mar·ta	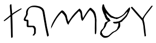	Jeremiah 7:28
to them	a·le·hem	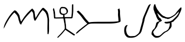	
‘ This	zeh	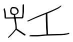	
is the nation	hag·go·w	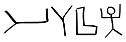	
that	a·sher	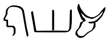	
would not	lo·w	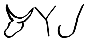	
listen	sha·me·u	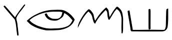	
to the voice	be·qo·wl	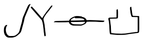	
of the LORD	YHVH	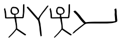	
their God	e·lo·haw	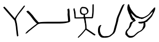	
and would not	ve·lo	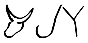	
receive	la·qe·chu	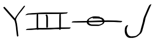	
correction	mu·sar	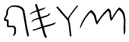	
has perished	a·ve·dah	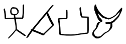	
Truth	ha·e·mu·nah	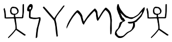	
it has disappeared	ve·nikh·re·tah	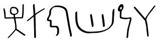	
from their lips	mip·pee·hem	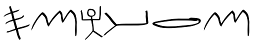	
Cut off	gaz·zee	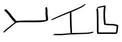	Jeremiah 7:29
your hair	niz·rekh	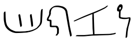	
and throw it away	ve·hash·lee·khee	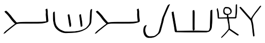	
Raise up	u·se·ee	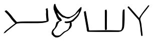	
on	al	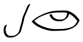	
the barren heights	she·pha·yim	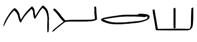	

a lamentation	qee·nah	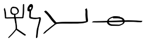	
for	kee	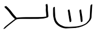	
has rejected	ma·as		
the LORD	YHVH		
and forsaken	vay·yit·tosh	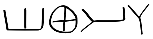	
-	et		
the generation	do·wr		
of His wrath ’	ev·ra·to		
For	kee	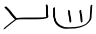	Jeremiah 7:30
have done	a·su		
the people	ve·ne	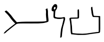	
of Judah	ye·hu·dah	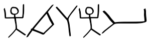	
evil	ha·ra		
in My sight	be·e·nay	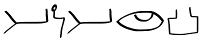	
declares	ne·u·wm		
the LORD	YHVH		
They have set up	sa·mu		
their abominations	shiq·qu·tse·hem		
in the house	bab·ba·yit	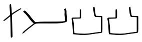	
that	a·sher		
bears	niq·ra	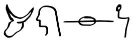	
My Name	she·mee		
	a·law	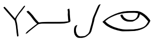	
and so have defiled it	le·tam·me·o		
They have built	u·va·nu		Jeremiah 7:31
the high places	ba·mo·wt		
of Topheth	hat·to·phet		

-	a·sher		
in the Valley of Hinnom	be·ge	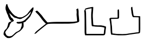	
their sons	ben		
	hin·nom	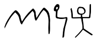	
so they could burn	lis·roph		
-	et		
	be·ne·hem	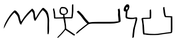	
-	ve·et		
and daughters	be·no·te·hem	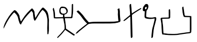	
in the fire —	ba·esh		
-	a·sher		
something I never	lo		
commanded	tsiw·vee·tee	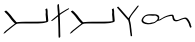	
nor	ve·lo		
did it [even] enter	a·le·tah	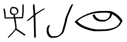	
	al		
My mind	lib·bee	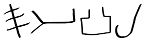	
So	la·khen		Jeremiah 7:32
behold	hin·neh		
the days	ya·meem	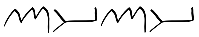	
are coming	ba·eem		
declares	ne·um		
the LORD	YHVH		
when this place will no	ve·lo		
be called	ye·a·mer		
longer	o·wd		
Topheth	hat·to·phet		

and the Valley of Hinnom	ve·ge	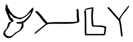	
	ben		
	hin·nom	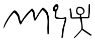	
but	kee	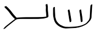	
	im		
the Valley	ge	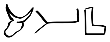	
of Slaughter	ha·ha·re·gah	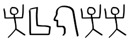	
For they will bury [the dead]	ve·qa·ve·ru	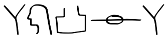	
in Topheth	ve·to·phet		
until there is no	me·en		
more room	ma·qo·wm	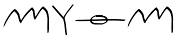	
will become	ve·ha·ye·tah	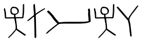	Jeremiah 7:33
The corpses	niv·lat	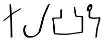	
people	ha·am		
of this	haz·zeh		
food	le·ma·a·khal		
for the birds	le·o·wph		
of the air	hash·sha·ma·yim	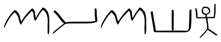	
and the beasts	u·le·ve·he·mat		
of the earth	ha·a·rets		
and there will be no one	ve·en		
to scare them away	ma·cha·reed		
I will remove	ve·hish·bat·tee		Jeremiah 7:34
from the cities	me·a·re		
of Judah	ye·hu·dah	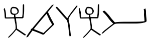	
and the streets	u·me·chu·tso·wt	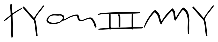	

of Jerusalem	ye·ru·sha·lim		
the sounds	qo·wl	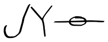	
of joy	sa·so·wn		
and the voices	ve·qo·wl	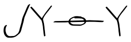	
and gladness	sim·chah	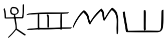	
	qo·wl	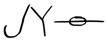	
bridegroom	cha·tan	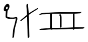	
and	ve·qo·wl	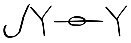	
of the bride	kal·lah	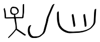	
for	kee	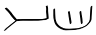	
a wasteland ”	le·cha·re·bah	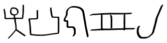	
will become	tih·yeh	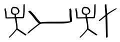	
the land	ha·a·rets		
time ”	ba·et		Jeremiah 8:1
“ At that	ha·hee	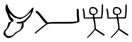	
declares	ne·um		
the LORD	YHVH		
will be removed	ve·yo·tsī·ʾu		
-	et		
“ the bones	ats·mo·wt		
of the kings	mal·khe	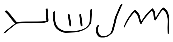	
of Judah	ye·hu·dah	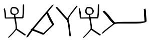	
-	ve·et		
the bones	ats·mo·wt		
of the officials	sa·raw	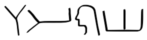	
-	ve·et		
the bones	ats·mo·wt		

of the priests	hak·ko·ha·neem	
-	ve·et	
the bones	ats·mo·wt	
of the prophets	han·ne·vee·eem	
-	ve·et	
and the bones	ats·mo·wt	
of the people	yo·wo·she·ve	
of Jerusalem	ye·ru·sha·lim	
from their graves	miq·qiv·re·hem	
They will be exposed	u·she·ta·chum	Jeremiah 8:2
to the sun	lash·she·mesh	
and moon	ve·lay·ya·re·ach	
and to all	u·le·khol	
the host	tse·va	
of heaven	hash·sha·ma·yim	
which	a·sher	
they have loved	a·he·vum	
-	va·a·sher	
served	a·va·dum	
-	va·a·sher	
followed	ha·le·khu	
	a·cha·re·hem	
-	va·a·sher	
consulted	de·ra·shum	
-	va·a·sher	
and worshiped	hish·ta·cha·wu	
	la·hem	

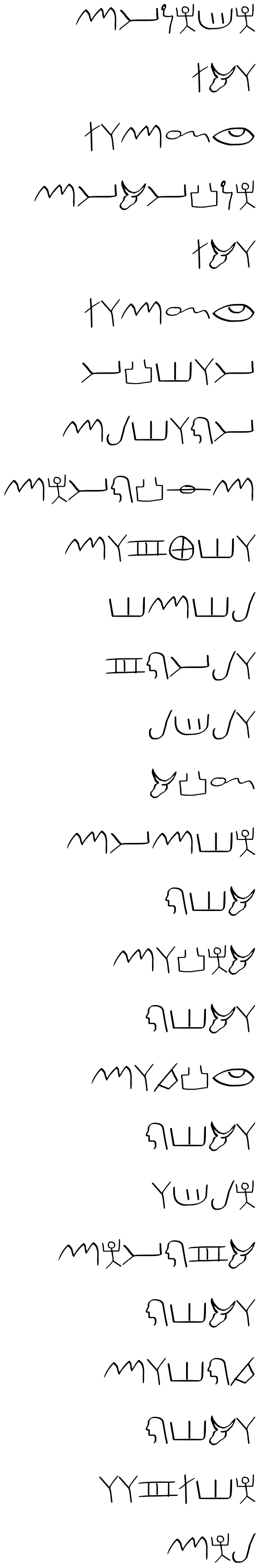

Their bones will not	lo
be gathered up	ye·a·se·phu
[or]	ve·lo
buried	yiq·qa·ve·ru
like dung	le·do·men
lying on	al
	pe·ne
the ground	ha·a·da·mah
but will become	yih·yu
will choose	ve·niv·char
death	ma·vet
life ”	me·chay·yeem
-	le·khol
the remnant	hash·she·e·reet
-	han·nish·a·reem
over	min
family	ham·mish·pa·chah
evil	ha·ra·ah
of this	haz·zot
And wherever	be·khal
	ham·me·qo·mo·wt
	han·nish·a·reem
-	a·sher
I have banished them	hid·dach·teem
	sham
declares	ne·um
the LORD	YHVH

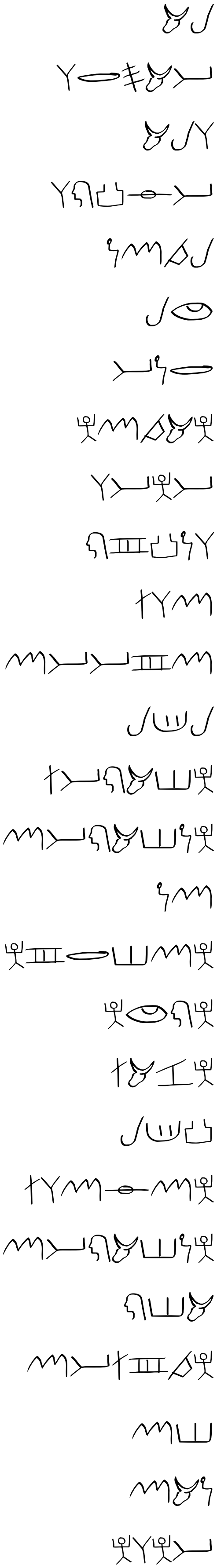

Jeremiah 8:3

of Hosts	tse·va·o·wt		
So you are to tell	ve·a·mar·ta		Jeremiah 8:4
them	a·le·hem	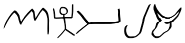	
this is what	koh	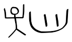	
says :	a·mar		
the LORD	YHVH		
“ Do [men] fall	ha·yip·pe·lu	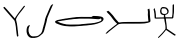	
and not	ve·lo		
get up again ?	ya·qu·mu	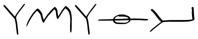	
	im		
Does one turn away	ya·shuv	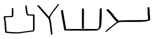	
and not	ve·lo		
return ?	ya·shuv		
Why [then]	mad·du·a		Jeremiah 8:5
turned away ?	sho·wv·vah		
people	ha·am		
have these	haz·zeh		
Why does Jerusalem	ye·ru·sha·lim		
always turn away ?	me·shu·vah	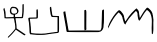	
	nits·tsa·chat		
They cling	he·che·zee·qu	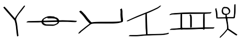	
to deceit	bat·tar·meet		
they refuse	me·a·nu		
to return	la·shuv		
I have listened	hiq·shav·tee		Jeremiah 8:6
and heard	va·esh·ma		
they do not	lo·w		

what is right	khen	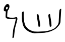	
speak	ye·dab·be·ru		
No	en	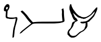	
one	eesh	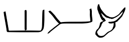	
repents	ni·cham	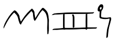	
of his	al		
wickedness	ra·a·to		
asking	le·mor	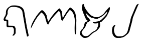	
‘ What	meh		
have I done ? ’	a·see·tee	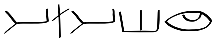	
Everyone	kul·loh	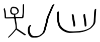	
has pursued	v		
his own course	bim·ru·tso·tam		
like a horse	ke·sus		
charging	sho·w·teph		
into battle	bam·mil·cha·mah	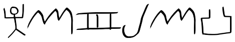	
Even	gam		Jeremiah 8:7
the stork	cha·see·dah	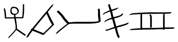	
in the sky	vash·sha·ma·yim		
knows	ya·de·ah		
her appointed seasons	mo·w·a·de·ha		
The turtledove	ve·tor		
the swift	ve·sus		
and the thrush	ve·a·gur	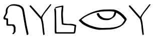	
keep	sha·me·ru		
-	et		
their time	et		

of migration	bo·a·nah		
but My people	ve·am·mee		
do not	lo		
know	ya·de·u		
-	et		
the requirements	mish·pat		
of the LORD	YHVH		
How	e·khah	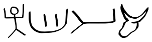	Jeremiah 8:8
can you say	to·me·ru		
are wise	cha·kha·meem		
‘ We	a·nach·nu	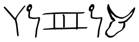	
and the Law	ve·to·w·rat		
of the LORD	YHVH		
is with us ’	it·ta·nu		
when in fact	a·khen		
	hin·neh	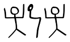	
the lying	lash·she·qer	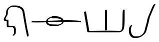	
has produced	a·sah		
pen	et		
a deception ?	she·qer	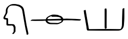	
of the scribes	so·phe·reem	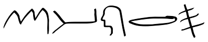	
will be put to shame	ho·vee·shu	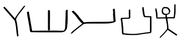	Jeremiah 8:9
The wise	cha·kha·meem		
they will be dismayed	chat·tu		
and trapped	vay·yil·la·khe·du	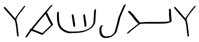	
Since	hin·neh	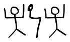	
the word	vid·var		

of the LORD	YHVH		
they have rejected	ma·a·su		
wisdom	ve·cha·khe·mat		
what	meh	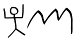	
do they really have ?	la·hem	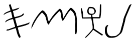	
Therefore	la·khen		Jeremiah 8:10
I will give	et·ten		
-	et		
their wives	ne·she·hem	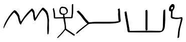	
to other men	la·a·che·reem		
[and] their fields	se·do·w·te·hem		
to new owners	le·yo·wr·sheem		
For	kee	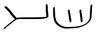	
from the least [of them]	miq·qa·ton	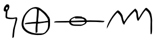	
to	ve·ad		
the greatest	ga·do·wl		
all	kul·loh	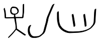	
are greedy	bo·tse·a		
for gain	ba·tsa		
from prophet	min·na·vee	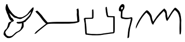	
to	ve·ad		
priest	ko·hen		
all	kul·loh	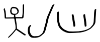	
practice	o·seh		
deceit	sha·qer	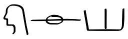	
They dress	vay·rap·pu		Jeremiah 8:11
-	et		

the wound	she·ver	𐤔𐤁𐤓	
of the daughter	bat	𐤁𐤕	
of My people	am·mee	𐤏𐤌𐤉	
	al	𐤏𐤋	
with very little care	ne·qal·lah	𐤍𐤒𐤋𐤄	
saying	le·mor	𐤋𐤀𐤌𐤓	
‘ Peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
peace’	sha·lo·wm	𐤔𐤋𐤅𐤌	
when there is no	ve·en	𐤅𐤀𐤉𐤍	
peace [at all]	sha·lo·wm	𐤔𐤋𐤅𐤌	
Are they ashamed	ho·vi·shu	𐤄𐤁𐤔𐤅	Jeremiah 8:12
of the abomination	kee	𐤊𐤉	
-	to·w·e·vah	𐤕𐤅𐤏𐤁𐤄	
they have committed ?	a·su	𐤏𐤔𐤅	
No	gam	𐤂𐤌	
at all	bo·wosh	𐤁𐤅𐤔	
they have no	lo	𐤋𐤀	
shame	ye·vo·shu	𐤉𐤁𐤔𐤅	
to blush	ve·hik·ka·lem	𐤅𐤄𐤊𐤋𐤌	
they do not even	lo	𐤋𐤀	
know how	ya·da·u	𐤉𐤃𐤏𐤅	
So	la·khen	𐤋𐤊𐤍	
they will fall	yip·pe·lu	𐤉𐤐𐤋𐤅	
among the fallen	van·no·phe·leem	𐤁𐤍𐤐𐤋𐤉𐤌	
when	be·et	𐤁𐤏𐤕	
I punish them	pe·qud·da·tam	𐤐𐤒𐤃𐤕𐤌	
they will collapse	yik·ka·she·lu	𐤉𐤊𐤔𐤋𐤅	

says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
I will take away their harvest	a·soph	𐤀𐤎𐤐	Jeremiah 8:13
	a·see·phem	𐤀𐤎𐤉𐤐𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
There will be no	en	𐤀𐤉𐤍	
grapes	a·na·veem	𐤏𐤍𐤁𐤉𐤌	
on the vine	bag·ge·phen	𐤁𐤂𐤐𐤍	
nor	ve·en	𐤅𐤀𐤉𐤍	
figs	te·e·neem	𐤕𐤀𐤍𐤉𐤌	
on the tree	bat·te·e·nah	𐤁𐤕𐤀𐤍𐤄	
and even the leaf	ve·he·a·leh	𐤅𐤄𐤏𐤋𐤄	
will wither	na·vel	𐤍𐤁𐤋	
Whatever I have given	va·et·ten	𐤅𐤀𐤕𐤍	
them	la·hem	𐤋𐤄𐤌	
will be lost to them ”	ya·av·rum	𐤉𐤏𐤁𐤓𐤅𐤌	
Why	al	𐤏𐤋	Jeremiah 8:14
	mah	𐤌𐤄	
are we	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
just sitting here?	yo·she·veem	𐤉𐤔𐤁𐤉𐤌	
Gather together	he·a·se·phu	𐤄𐤀𐤎𐤐𐤅	
let us flee	ve·na·vo·w	𐤅𐤍𐤁𐤅𐤀	
to	el	𐤀𐤋	
cities	a·re	𐤏𐤓𐤉	
the fortified	ham·miv·tsar	𐤄𐤌𐤁𐤑𐤓	

and perish	ve·nid·de·mah	𐤅𐤍𐤃𐤌𐤄	
there	sham	𐤔𐤌	
for	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
has doomed us	ha·dim·ma·nu	𐤄𐤃𐤌𐤍𐤅	
to drink	vay·yash·qe·nu	𐤅𐤉𐤔𐤒𐤍𐤅	
water	me	𐤌𐤉	
He has given us poisoned	rosh	𐤓𐤀𐤔	
because	kee	𐤊𐤉	
we have sinned	cha·ta·nu	𐤇𐤈𐤀𐤍𐤅	
against the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
We hoped	qaw·veh	𐤒𐤅𐤄	Jeremiah 8:15
for peace	le·sha·lo·wm	𐤋𐤔𐤋𐤅𐤌	
but no	ve·en	𐤅𐤀𐤉𐤍	
good [has come]	to·wv	𐤈𐤅𐤁	
for a time	le·et	𐤋𐤏𐤕	
of healing	mar·peh	𐤌𐤓𐤐𐤄	
but there	ve·hin·neh	𐤅𐤄𐤍𐤄	
was only terror	ve·a·tah	𐤁𐤏𐤕𐤄	
from Dan	mid·dan	𐤌𐤃𐤍	Jeremiah 8:16
is heard	nish·ma	𐤍𐤔𐤌𐤏	
The snorting	nach·rat	𐤍𐤇𐤓𐤕	
of [enemy] horses	su·saw	𐤎𐤅𐤎𐤉𐤅	
At the sound	miq·qo·wl	𐤌𐤒𐤅𐤋	
of the neighing	mits·ha·lo·wt	𐤌𐤑𐤄𐤋𐤅𐤕	
of mighty steeds	ab·bee·raw	𐤀𐤁𐤉𐤓𐤉𐤅	

quakes	ra·a·shah		
the whole	kal		
land	ha·a·rets		
They come	vay·ya·vo·w·u		
to devour	vay·yo·khe·lu		
the land	e·rets		
and everything in it	u·me·lo·w·ah	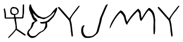	
the city	eer	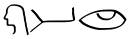	
and all who dwell	ve·yo·she·ve	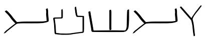	
in it	vah		
“ For	kee		Jeremiah 8:17
behold	hin·nee	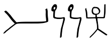	
I will send	me·shal·le·ach	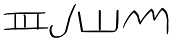	
among you	ba·khem		
snakes	ne·cha·sheem	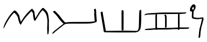	
vipers	tsiph·o·neem		
that	a·sher		
cannot	en	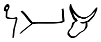	
	la·hem		
be charmed	la·chash	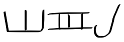	
and they will bite	ve·nish·she·khu	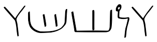	
you ”	et·khem		
declares	ne·um		
the LORD	YHVH		
healing	mav·lee·gee·tee	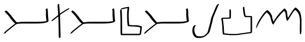	Jeremiah 8:18
is beyond	a·le	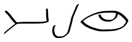	
My sorrow	ya·go·wn		

within me	a·lay	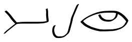	
my heart	lib·bee	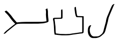	
[is] faint	daw·vay		
-	hin·neh		Jeremiah 8:19
Listen	qo·wl	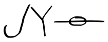	
to the cry	shaw·at		
of the daughter	bat		
of my people	am·mee		
:	me·e·rets		
from a land far away	mar·chaq·qeem	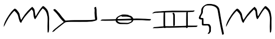	
“ Is the LORD	ha·YHVH	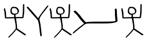	
no	en	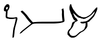	
longer in Zion ?	be·tsee·yo·wn		
Is her	im		
King	mal·kah	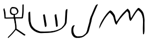	
no longer	en	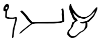	
there ? ”	bah		
“ Why	mad·du·a		
have they provoked Me to anger	hikh·i·su·nee		
with their carved images	biph·si·le·hem	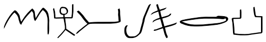	
idols ? ”	be·hav·le	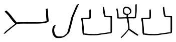	
with their worthless foreign	ne·khar		
has passed	a·var	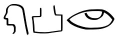	Jeremiah 8:20
“ The harvest	qa·tseer		
has ended	ka·lah	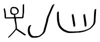	
the summer	qa·yits	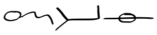	

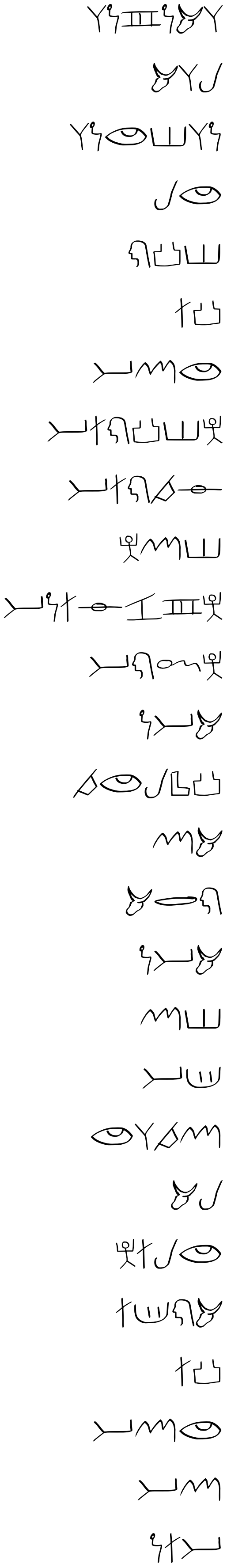

but we	va·a·nach·nu	
have not	lo·w	
been saved ”	no·wo·sha·e·nu	
For	al	Jeremiah 8:21
the brokenness	she·ver	
of the daughter	bat	
of my people	am·mee	
I am crushed	ha·she·ba·re·tee	
I mourn	qa·dar·tee	
horror	sham·mah	
has gripped me	he·che·zi·qa·te·nee	
balm	ha·tso·ree	Jeremiah 8:22
Is there no	en	
in Gilead ?	be·gil·ad	
	im	
physician	ro·phe	
Is no	en	
there ?	sham	
then	kee	
Why	mad·du·a	
not	lo	
been restored ?	a·le·tah	
has the health	a·ru·khat	
of the daughter	bat	
of my people	am·mee	
-	mee	Jeremiah 9:1
Oh, that	yit·ten	

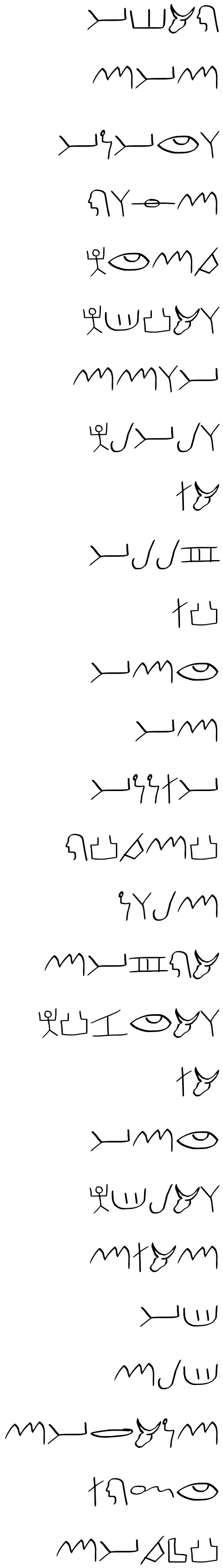

my head	ro·shee	
were a spring of water	ma·yim	
and my eyes	ve·e·nee	
a fountain	me·qo·wr	
of tears !	dim·ah	
I would weep	ve·ev·keh	
day	yo·w·mam	
and night	va·lay·lah	
-	et	
over the slain	chal·le	
daughter	vat	
of my people	am·mee	
If only	mee	Jeremiah 9:2
	yit·te·ne·nee	
in the wilderness	vam·mid·bar	
lodge	me·lo·wn	
I had a traveler’s	o·re·cheem	
I would abandon	ve·e·ez·vah	
-	et	
my people	am·mee	
and depart	ve·e·le·khah	
from them	me·it·tam	
for	kee	
they are all	khul·lam	
adulterers	me·na·a·pheem	
a crowd	a·tse·ret	
of faithless people	bo·ge·deem	

“ They bend	vay·yad·re·khu	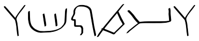	Jeremiah 9:3
	et	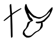	
their tongues	le·sho·w·nam	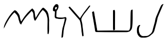	
like bows	qash·tam	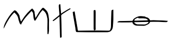	
lies	she·qer	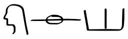	
over	ve·lo	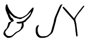	
truth	le·e·mu·nah	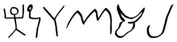	
prevail	ga·ve·ru	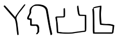	
in the land	va·a·rets	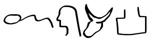	
For	kee	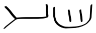	
from evil	me·ra·ah	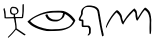	
to	el	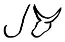	
evil	ra·ah	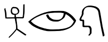	
they proceed	ya·tsa·u	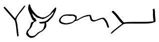	
-	ve·o·tee	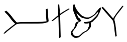	
and they do not	lo	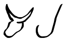	
take Me into account ”	ya·da·u	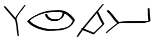	
declares	ne·um	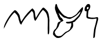	
the LORD	YHVH	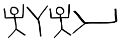	
“ Let everyone	eesh	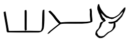	Jeremiah 9:4
his neighbor	me·re·e·hu	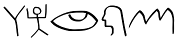	
guard	hish·sha·me·ru	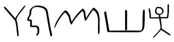	
against	ve·al	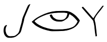	
any	kal	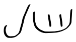	
brother	ach	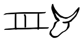	
do not	al	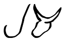	
trust	tiv·ta·chu	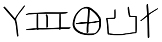	

for	kee	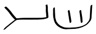	
every	khal		
brother	ach		
deals	a·qo·wv	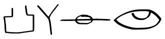	
craftily	ya·qov	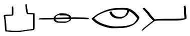	
and every	ve·khal		
friend	re·a		
slander	ra·kheel	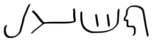	
spreads	ya·ha·lokh	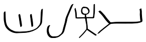	
Each one	ve·eesh	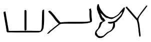	Jeremiah 9:5
his friend	be·re·e·hu		
betrays	ye·ha·tel·lu		
the truth	ve·e·met		
no	lo		
one tells	ye·dab·be·ru		
They have taught	lim·me·du		
their tongues	le·sho·w·nam		
to lie	dab·ber		
	she·qer	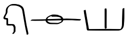	
committing iniquity	ha·a·veh		
they wear themselves out	nil·u		
You dwell	shiv·te·kha		Jeremiah 9:6
in the midst	be·to·wkh		
of deception	mir·mah		
in their deceit	be·mir·mah		
they refuse	me·a·nu		
to know	da·at		

Me ”	o·w·tee		
declares	ne·um		
the LORD	YHVH		
Therefore	la·khen		Jeremiah 9:7
this is what	koh	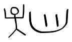	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	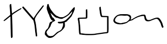	
“ Behold	hin·nee	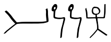	
I will refine them	tso·wr·pham		
and test them	u·ve·chan·teem	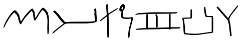	
for	kee	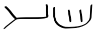	
what	ekh	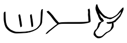	
else can I do	e·e·seh		
because of	mip·pe·ne		
the daughter	bat		
of My people ?	am·mee		
arrows	chets	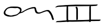	Jeremiah 9:8
are deadly	sho·chēt	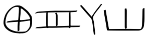	
Their tongues	le·sho·w·nam		
deception	mir·mah		
they speak	dib·ber		
With his mouth	be·phee		
peace	sha·lo·wm		
to	et		
his neighbor	re·e·hu		
a man speaks	ye·dab·ber		

but in his heart	u·ve·qir·bo	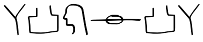	
he sets	ya·seem	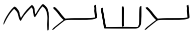	
a trap for him	a·re·bo		
for	ha·al		Jeremiah 9:9
these things ?	el·leh	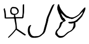	
Should I not	lo		
punish	eph·qad	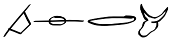	
them	bam	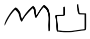	
declares	ne·um		
the LORD	YHVH		
on	im		
such a nation	be·go·w		
-	a·sher		
as this ? ”	ka·zeh	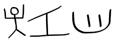	
Should I not	lo		
avenge	tit·naq·qem	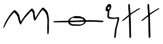	
Myself	naph·shee		
for	al		Jeremiah 9:10
the mountains	he·ha·reem	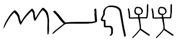	
I will take up	es·sa		
a weeping	ve·khee		
and wailing	va·ne·hee		
over	ve·al		
pasture	ne·o·wt		
the wilderness	mid·bar		
a dirge	qee·nah	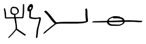	
for	kee	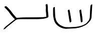	

they have been scorched	nits·tse·tu	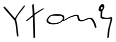	
so no	mib·be·lee	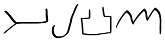	
one	eesh	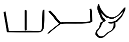	
passes through	o·ver	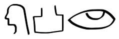	
is not	ve·lo	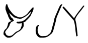	
heard	sha·me·u	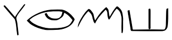	
and the lowing	qo·wl	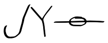	
of cattle	miq·neh	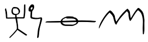	
Both the birds	me·o·wph	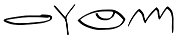	
of the air	hash·sha·ma·yim	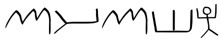	
and	ve·ad	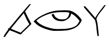	
the beasts	be·he·mah	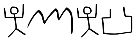	
have fled	na·de·du	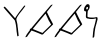	
they have gone away	ha·la·khu	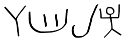	
“ And I will make	ve·na·tat·tee	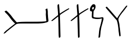	Jeremiah 9:11
-	et	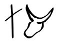	
Jerusalem	ye·ru·sha·lim	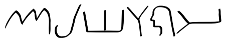	
a heap of rubble	le·gal·leem	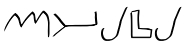	
a haunt	me·o·wn	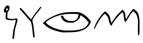	
for jackals	tan·neem	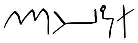	
-	ve·et	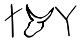	
the cities	a·re	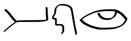	
of Judah	ye·hu·dah	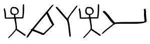	
and I will make	et·ten	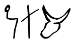	
a desolation	she·ma·mah	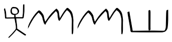	
without	mib·be·lee	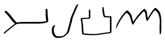	
inhabitant ”	yo·wo·shev	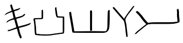	

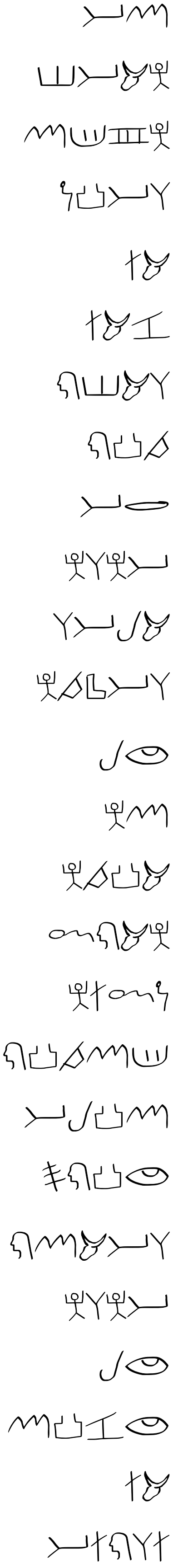

Who	mee	Jeremiah 9:12
is the man	ha·eesh	
wise	he·cha·kham	
enough to understand	ve·ya·ven	
-	et	
this ?	zot	
To whom	va·a·sher	
spoken	dib·ber	
has the mouth	pee	
of the LORD	YHVH	
-	e·law	
that he may explain it ?	ve·yag·gi·dah	
Why	al	
	mah	
destroyed	a·ve·dah	
is the land	ha·a·rets	
and scorched	nits·tse·tah	
like a desert	kham·mid·bar	
so no	mib·be·lee	
one can pass through it ?	o·ver	
answered	vay·yo·mer	Jeremiah 9:13
And the LORD	YHVH	
“ It is because	al	
they have forsaken	a·ze·vam	
-	et	
My law	to·w·ra·tee	

which	a·sher		
I set	na·tat·tee		
before them	liph·ne·hem	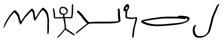	
they have not	ve·lo		
obeyed	sha·me·u		
My voice	ve·qo·w·lee	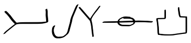	
[or]	ve·lo		
walked	ha·le·khu	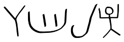	
in it	vah		
Instead, they have followed	vay·ye·le·khu	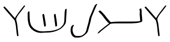	Jeremiah 9:14
	a·cha·re	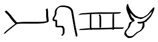	
the stubbornness	she·ri·rut		
of their hearts	lib·bam		
and gone after	ve·a·cha·re		
the Baals	hab·be·a·leem		
as	a·sher		
taught them”	lim·me·dum	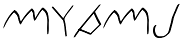	
their fathers	a·vo·w·tam		
Therefore	la·khen		Jeremiah 9:15
this is what	koh	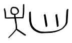	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	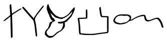	
the God	e·lo·he		
of Israel	yis·ra·el	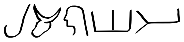	
“ Behold	hin·nee	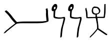	
I will feed	ma·a·khee·lam	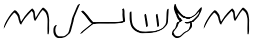	

-	et		
people	ha·am		
this	haz·zeh		
wormwood	la·a·nah		
to drink	ve·hish·qee·teem	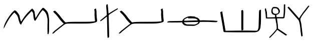	
water	me		
and give them poisoned	rosh		
I will scatter them	va·ha·phi·tso·w·teem		Jeremiah 9:16
among the nations	bag·go·w·yim	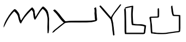	
that	a·sher		
neither	lo		
have known	ya·de·u		
they	hem·mah		
[nor] their fathers	va·a·vo·w·tam		
and I will send	ve·shil·lach·tee	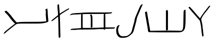	
after	a·cha·re·hem	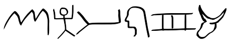	
them	et		
a sword	ha·che·rev	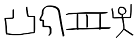	
until	ad		
I have finished them off	kal·lo·w·tee		
-”	o·w·tam	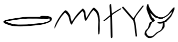	
This is what	koh	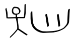	Jeremiah 9:17
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt		
“ Take note	hit·bo·wn·nu		
and summon	ve·qir·u	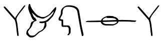	

the wailing women	lam·qo·wn·no·wt	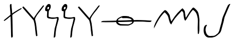	
	u·te·vo·w·e·nah	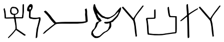	
for	ve·el	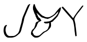	
the [most] skillful [among them]	ha·cha·kha·mo·wt	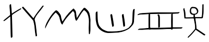	
send	shil·chu	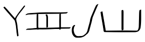	
	ve·ta·vo·w·nah	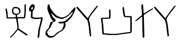	
Let them come quickly	u·te·ma·he·re·nah	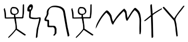	Jeremiah 9:18
and take up	ve·tis·se·nah	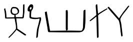	
over us	a·le·nu	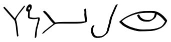	
a lament	ne·hee	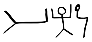	
may overflow	ve·te·rad·nah	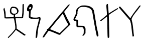	
that our eyes	e·ne·nu	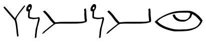	
with tears	dim·ah	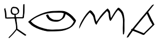	
and our eyelids	ve·aph·ap·pe·nu	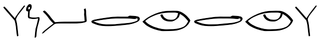	
may gush	yiz·ze·lu	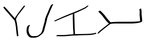	
with water	ma·yim	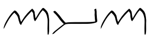	
For	kee	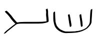	Jeremiah 9:19
the sound	qo·wl	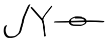	
of wailing	ne·hee	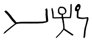	
is heard	nish·ma	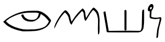	
from Zion :	mits·tsee·yo·wn	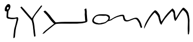	
‘ How	ekh	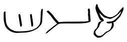	
devastated we are !	shud·da·de·nu	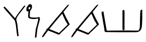	
is our shame !	bo·she·nu	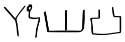	
How great	me·od	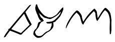	
For	kee	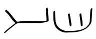	
we have abandoned	a·zav·nu	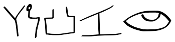	

the land	a·rets		
because	kee	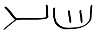	
have been torn down ,„	hish·lee·khu	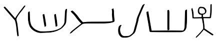	
our dwellings	mish·ke·no·w·te·nu		
Now	kee	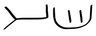	Jeremiah 9:20
hear	she·ma·nah		
O women	na·sheem	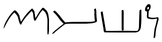	
the word	de·var	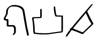	
of the LORD	YHVH		
Open	ve·tiq·qach	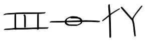	
your ears	a·ze·ne·khem	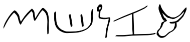	
to the word	de·var		
of His mouth	pee	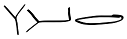	
Teach	ve·lam·me·de·nah		
your daughters	ve·no·w·te·khem	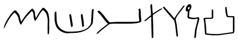	
to wail	ne·hee		
and one	ve·ish·shah		
another	re·u·tah		
to lament	qee·nah	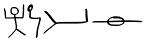	
For	kee	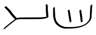	Jeremiah 9:21
has climbed in	a·lah		
death	ma·vet		
through our windows	be·chal·lo·w·ne·nu	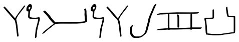	
it has entered	ba		
our fortresses	be·ar·me·no·w·te·nu	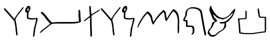	
to cut off	le·hakh·reet	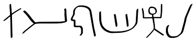	
the children	o·w·lal		

from the streets	mi·chuts	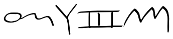	
the young men	ba·chu·reem		
from the town squares	me·re·cho·vo·wt	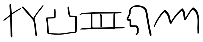	
Declare that	dab·ber		Jeremiah 9:22
this is what	koh	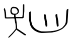	
says :	ne·um		
the LORD	YHVH		
will fall	ve·na·phe·lah		
“ The corpses	niv·lat	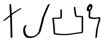	
of men	ha·a·dam		
like dung	ke·do·men		
upon	al		
the open	pe·ne	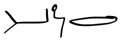	
field	has·sa·deh		
like newly cut grain	u·khe·a·meer		
behind	me·a·cha·re	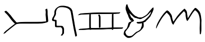	
the reaper	haq·qo·tser	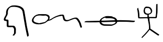	
with no	ve·en		
one to gather it ”	me·as·seph		
This is what	koh	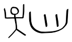	Jeremiah 9:23
says :	a·mar		
the LORD	YHVH		
“ Let not	al		
boast	yit·hal·lel	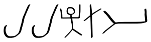	
the wise [man]	cha·kham		
in his wisdom	be·cha·khe·ma·to	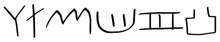	
nor	ve·al		

-	yit·hal·lel		
the strong man	hag·gib·bo·wr		
in his strength	big·vu·ra·to		
nor	al		
-	yit·hal·lel		
the wealthy man	a·sheer		
in his riches	be·a·she·ro		
But	kee	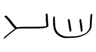	Jeremiah 9:24
	im		
in this	be·zot		
let him who boasts	yit·hal·lel		
boast	ham·mit·hal·lel		
that he understands	has·kel		
and knows	ve·ya·do·a	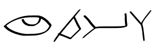	
Me	o·w·tee		
that	kee	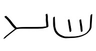	
I	a·nee	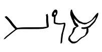	
am the LORD	YHVH		
who exercises	o·seh		
loving devotion	che·sed		
justice	mish·pat	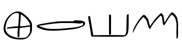	
and righteousness	u·tse·da·qah	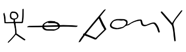	
on the earth —	ba·a·rets		
for	kee	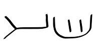	
in these things ”	ve·el·leh		
I delight	cha·phats·tee		
declares	ne·um		

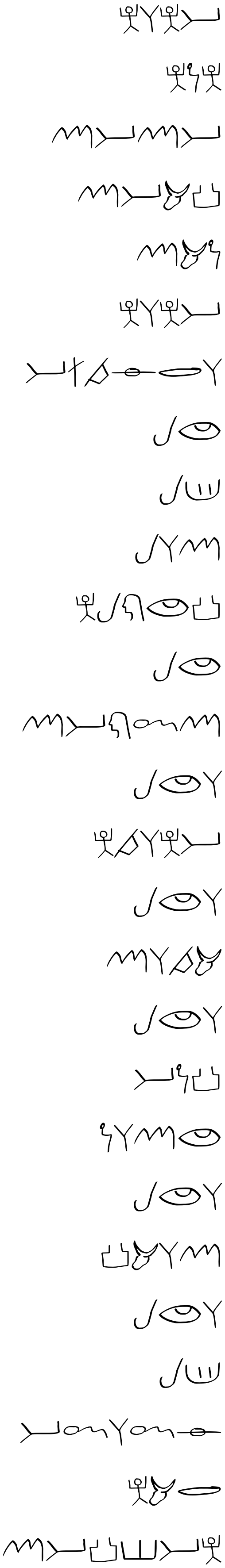

the LORD	YHVH		
“ Behold	hin·neh		Jeremiah 9:25
the days	ya·meem		
are coming ”	ba·eem		
declares	ne·um		
the LORD	YHVH		
“ when I will punish	u·pha·qad·tee		
	al		
all who are	kal		
circumcised	mul		
yet uncircumcised :	be·a·re·lah		
-	al		Jeremiah 9:26
Egypt	mits·ra·yim		
	ve·al		
Judah	ye·hu·dah		
	ve·al		
Edom	e·do·wm		
	ve·al		
	be·ne		
Ammon	am·mo·wn		
	ve·al		
Moab	mo·w·av		
	ve·al		
and all	kal		
who clip the hair	qe·tsu·tse		
of their temples	phe·ah		
the inhabitants	hay·yo·she·veem		

of the desert	bam·mid·bar		
	kee	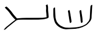	
For all	khal	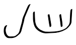	
these nations	hag·go·w·yim	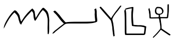	
[are] uncircumcised	a·re·leem	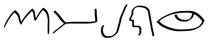	
and the whole	ve·khal		
house	bet	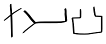	
of Israel	yis·ra·el	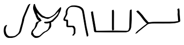	
is uncircumcised	ar·le	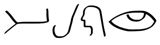	
in heart”	lev	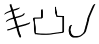	
Hear	shim·u		Jeremiah 10:1
-	et		
the word	had·da·var		
that	a·sher		
speaks	dib·ber		
the LORD	YHVH	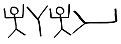	
to you	a·le·khem	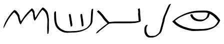	
O house	bet	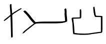	
of Israel	yis·ra·el	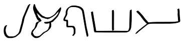	
This is what	koh	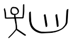	Jeremiah 10:2
says :	a·mar		
the LORD	YHVH	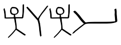	
	el		
the ways	de·rekh		
of the nations	hag·go·w·yim	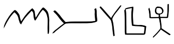	
“ Do not	al		
learn	til·ma·du		

by the signs	u·me·o·to·wt		
in the heavens	hash·sha·ma·yim		
	al		
or be terrified	te·chat·tu	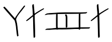	
though	kee	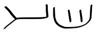	
are terrified	ye·chat·tu	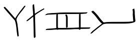	
the nations [themselves]	hag·go·w·yim	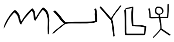	
by them	me·hem·mah	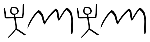	
For	kee	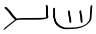	Jeremiah 10:3
the customs	chuq·qo·wt	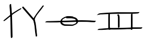	
of the peoples	ha·am·meem		
are worthless	he·vel		
	hu		
	kee	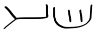	
a tree	ets		
from the forest	mee·ya·ar	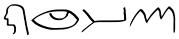	
they cut down	ke·ra·to	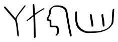	
it is shaped	ma·a·seh		
by the hands	ye·de	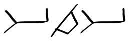	
of a craftsman	cha·rash		
with a chisel	bam·ma·a·tsad		
with silver	be·khe·seph		Jeremiah 10:4
and gold	u·ve·za·hav		
They adorn it	ye·yap·pe·hu	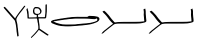	
and nails	be·mas·me·ro·wt		
with hammer	u·ve·maq·qa·vo·wt	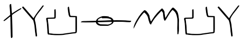	
and fasten it	ye·chaz·ze·qum	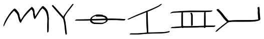	

so that it will not	ve·lo·w		
totter	ya·pheeq	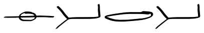	
Like scarecrows	ke·to·mer		Jeremiah 10:5
in a cucumber patch	miq·shah	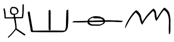	
their idols	hem·mah		
cannot	ve·lo		
speak	ye·dab·be·ru		
They must be carried	na·so·w		
	yin·na·su	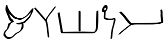	
because	kee	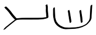	
they cannot	lo		
walk	yits·a·du		
Do not	al		
fear	tee·re·u		
them	me·hem		
for	kee	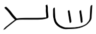	
they can do no	lo		
harm	ya·re·u		
and	ve·gam		
do any good ”	he·tev		
neither can they	en	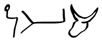	
	o·w·tam		
There is none	me·en		Jeremiah 10:6
like You	ka·mo·w·kha		
O LORD	YHVH		
are great	ga·do·wl		
You	at·tah		

is mighty	ve·ga·do·wl	
and Your name	shim·kha	
in power	big·vu·rah	
Who	mee	Jeremiah 10:7
would not	lo	
fear You	yi·ra·a·kha	
O King	me·lekh	
of nations ?	hag·go·w·yim	
	kee	
	le·kha	
This is Your due	ya·a·tah	
For	kee	
among all	ve·khal	
the wise [men]	chakh·me	
of the nations	hag·go·w·yim	
and in all	u·ve·khal	
their kingdoms	mal·khu·tam	
there is none	me·en	
like You	ka·mo·w·kha	
But they are altogether	u·ve·a·chat	Jeremiah 10:8
senseless	yiv·a·ru	
and foolish	ve·yikh·sa·lu	
instructed	mu·sar	
by worthless idols	ha·va·leem	
made of wood !	ets	
	hu	
silver	ke·seph	Jeremiah 10:9

Hammered	me·ruq·qa	
from Tarshish	mit·tar·sheesh	
is brought	yu·va	
and gold	ve·za·hav	
from Uphaz —	me·u·phaz	
the work	ma·a·seh	
of a craftsman	cha·rash	
from the hands	vee·de	
of a goldsmith	tso·w·reph	
are blue	te·khe·let	
and purple	ve·ar·ga·man	
Their clothes	le·vu·sham	
fashioned	ma·a·seh	
by skilled workers	cha·kha·meem	
all	kul·lam	
But the LORD	va·YHVH	Jeremiah 10:10
God	e·lo·heem	
is the true	e·met	
He	hu	
God	e·lo·heem	
is the living	chay·yeem	
King	u·me·lekh	
and eternal	o·w·lam	
at His wrath	miq·qits·po	
quakes	tir·ash	
The earth	ha·a·rets	
cannot	ve·lo	

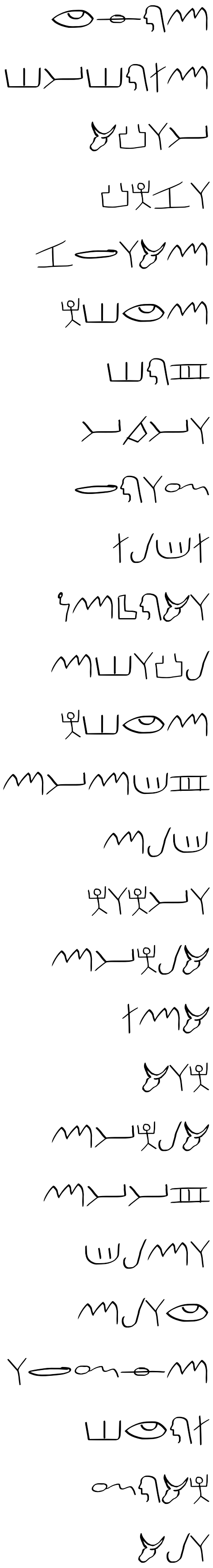

endure	ya·khi·lu		
and the nations	go·w·yim	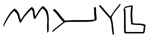	
His indignation	za·mo		
Thus	kid·nah	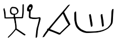	Jeremiah 10:11
you are to tell	te·me·run		
them :	le·ho·wm		
“ [These] gods	e·la·hay·ya		
who	dee	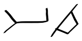	
the heavens	she·may·ya		
[nor] the earth	ve·ar·qa	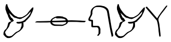	
neither	la		
have made	a·va·du	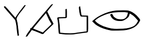	
will perish	ye·va·du		
from this earth	me·ar·a		
and from	u·min		
under	te·cho·wt	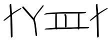	
heavens”	she·may·ya		
these	el·leh	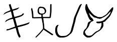	
[The LORD] made	o·seh		Jeremiah 10:12
the earth	e·rets		
by His power	be·kho·cho	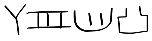	
He established	me·kheen		
the world	te·vel		
by His wisdom	be·cha·khe·ma·to	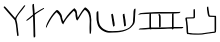	
by His understanding	u·vit·vu·na·to	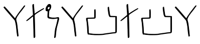	
and stretched out	na·tah		
the heavens	sha·ma·yim	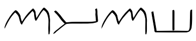	

When He thunders	le·qo·wl	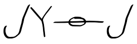	Jeremiah 10:13
	tit·to		
roar	ha·mo·wn		
the waters	ma·yim	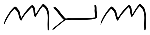	
in the heavens	bash·sha·ma·yim		
to rise	vay·ya·a·leh		
He causes the clouds	ne·si·eem		
from the ends	miq·tseh	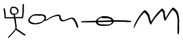	
of the earth	ʾɛ·rɛts		
the lightning	be·ra·qeem	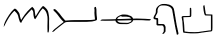	
with the rain	lam·ma·tar		
He generates	a·sah		
and brings forth	vay·yo·w·tse	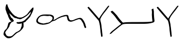	
the wind	ru·ach		
from His storehouses	me·o·tse·ro·taw		
is senseless	niv·ar		Jeremiah 10:14
Every	kal	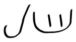	
man	a·dam		
and devoid of knowledge	mid·da·at		
is put to shame	ho·veesh	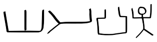	
every	kal		
goldsmith	tso·w·reph		
by his idols	mip·pa·sel		
For	kee	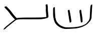	
are a fraud	she·qer	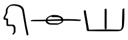	
his molten images	nis·ko		
and [there is] no	ve·lo		

breath	ru·ach		
in them	bam		
are worthless	he·vel		Jeremiah 10:15
They	hem·mah		
a work	ma·a·seh		
to be mocked	ta·tu·eem		
In the time	be·et		
of their punishment	pe·qud·da·tam	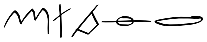	
they will perish	yo·ve·du		
is not	lo		Jeremiah 10:16
like these	khe·el·leh		
The Portion	che·leq	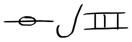	
of Jacob	ya·a·qov	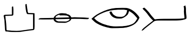	
for	kee	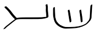	
is the Maker	yo·w·tser		
of all things	hak·kol		
He	hu		
and Israel [is]	ve·yis·ra·el		
the tribe	she·vet	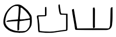	
of His inheritance —	na·cha·la·to	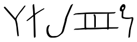	
the LORD	YHVH		
of Hosts	tse·va·o·wt	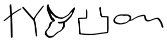	
is His name	she·mo		
Gather up	is·pee		Jeremiah 10:17
from this land	me·e·rets		
your belongings	kin·a·tekh		
you who live	yo·shav·tī		

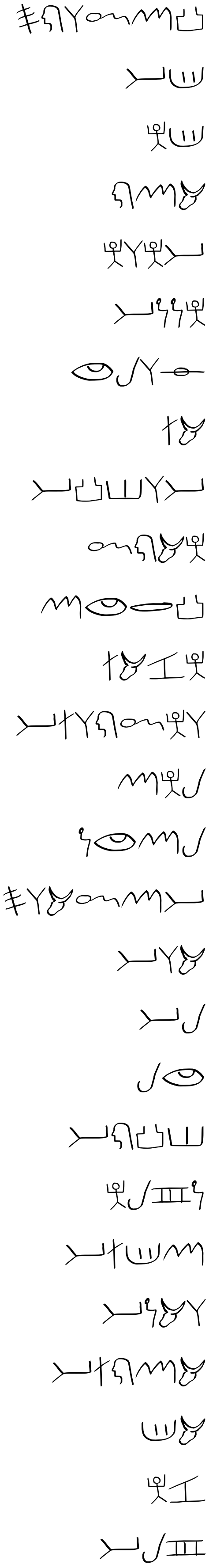

under siege	bam·ma·tso·wr	
For	kee	Jeremiah 10:18
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
“ Behold	hin·nee	
I will sling out	qo·w·le·a	
-	et	
the inhabitants	yo·wo·she·ve	
of the land	ha·a·rets	
time	bap·pa·am	
at this	haz·zot	
and bring distress	va·ha·tse·ro·w·tee	
upon them	la·hem	
so that they	le·ma·an	
may be captured ”	yim·tsa·u	
Woe	o·w	Jeremiah 10:19
to me	lee	
because of	al	
my brokenness	shiv·ree	
is grievous !	nach·lah	
my wound	mak·ka·tee	
But I	va·a·nee	
said	a·mar·tee	
	akh	
“ This	zeh	
is truly my sickness	cho·lee	

and I must bear it”	ve·es·sa·en·nu	ואשאנו	
My tent	a·ho·lee	אהלי	Jeremiah 10:20
is destroyed	shud·dad	שדד	
and all	ve·khal	וכל	
its ropes	me·ta·ray	מיתרי	
are snapped	nit·ta·qu	נתקו	
My sons	ba·nay	בני	
have departed from me	ye·tsa·u·nee	יצאני	
and are no more	ve·e·nam	ואינם	
I have no one	en	אין	
to pitch	no·teh	נטה	
left	o·wd	עוד	
my tent	a·ho·lee	אהלי	
or set up	u·me·qeem	ומקים	
my curtains	ye·ree·o·w·tay	יריעותי	
For	kee	כי	Jeremiah 10:21
have become senseless	niv·a·ru	נבערו	
the shepherds	ha·ro·eem	הרעים	
-	ve·et	ואת	
the LORD	YHVH	יהוה	
they do not	lo	לא	
seek	da·ra·shu	דרשו	
Therefore	al	על	
	ken	כן	
they have not	lo	לא	
prospered	his·kee·lu	השכילו	
and all their	ve·khal	וכל	

flock	mar·ee·tam	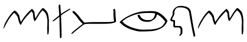	
is scattered	na·pho·w·tsah	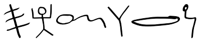	
The sound	qo·wl	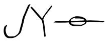	Jeremiah 10:22
of a report	she·mu·ah	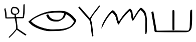	
Listen !	hin·neh	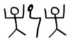	
is coming —	va·ah	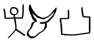	
commotion	ve·ra·ash	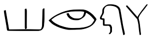	
a great	ga·do·wl	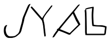	
from the land	me·e·rets	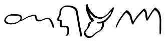	
to the north	tsa·pho·wn	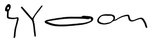	
will be made	la·sum	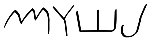	
-	et	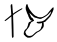	
The cities	a·re	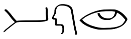	
of Judah	ye·hu·dah	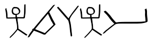	
a desolation	she·ma·mah	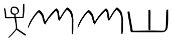	
a haunt	me·o·wn	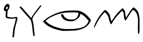	
for jackals	tan·neem	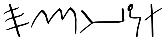	
I know	ya·da·tee	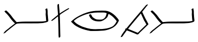	Jeremiah 10:23
O LORD	YHVH	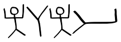	
that	kee	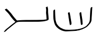	
is not his own	lo	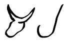	
a man’s	la·a·dam	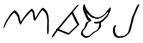	
way	dar·ko	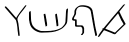	
no	lo	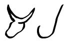	
one	le·eesh	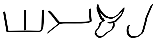	
who walks	ho·lekh	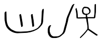	
directs	ve·ha·kheen	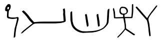	

-	et	את	
his own steps	tsa·a·do	צעדו	
Correct me	yas·se·re·nee	יסרני	Jeremiah 10:24
O LORD	YHVH	יהוה	
but only	akh	אך	
with justice —	be·mish·pat	במשפט	
not	al	אל	
in Your anger	be·ap·pe·kha	באפך	
or	pen	פן	
You will bring me to nothing	tam·i·te·nee	תמעטני	
Pour out	she·phokh	שפך	Jeremiah 10:25
Your wrath	cha·ma·te·kha	חמתך	
on	al	על	
the nations	hag·go·w·yim	הגוים	
that	a·sher	אשר	
do not	lo	לא	
acknowledge You	ye·da·u·kha	ידעוך	
and on	ve·al	ועל	
the families	mish·pa·cho·wt	משפחות	
that	a·sher	אשר	
on Your name	be·shim·kha	בשמך	
do not	lo	לא	
call	qa·ra·u	קראו	
For	kee	כי	
they have devoured	a·khe·lu	אכלו	
-	et	את	
Jacob	ya·a·qov	יעקב	

they have consumed him	va·a·kha·lu·hu		
and finished him off	vay·khal·lu·hu		
-	ve·et		
his homeland	na·ve·hu		
they have devastated	he·sham·mu		
[This is] the word	had·da·var	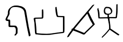	Jeremiah 11:1
that	a·sher		
came	ha·yah	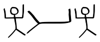	
to	el		
Jeremiah	yir·me·ya·hu		
-	me·et		
from the LORD	YHVH		
:	le·mor		
“ Listen	shim·u		Jeremiah 11:2
-	et		
to the words	div·re		
covenant	hab·be·reet	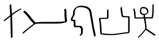	
of this	haz·zot	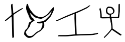	
and tell them	ve·dib·bar·tam		
to	el		
the men	eesh	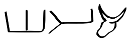	
of Judah	ye·hu·dah	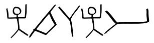	
	ve·al		
and the residents	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
You must tell them that	ve·a·mar·ta		Jeremiah 11:3

	a·le·hem	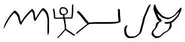	
this is what	koh	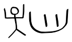	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	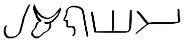	
Cursed [is]	a·rur		
the man	ha·eesh	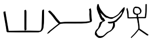	
who	a·sher		
does not	lo		
obey	yish·ma	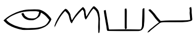	
-	et		
the words	div·re		
covenant	hab·be·reet	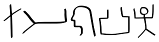	
of this	haz·zot		
which	a·sher		Jeremiah 11:4
I commanded	tsiw·vee·tee	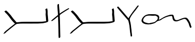	
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your forefathers	a·vo·w·te·khem	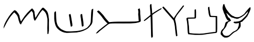	
when	be·yo·wm	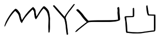	
I brought them out	ho·w·tsee·ee	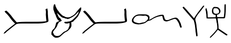	
-	o·w·tam		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
furnace	mik·kur		
out of the iron	hab·bar·zel		
saying	le·mor		

‘ Obey Me	shim·u	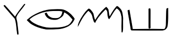	
	ve·qo·w·lee	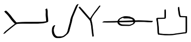	
and do	va·a·see·tem	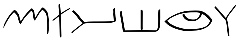	
-	o·w·tam	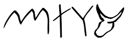	
everything	ke·khol	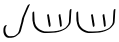	
-	a·sher	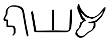	
I command you	a·tsaw·veh	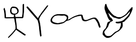	
-	et·khem	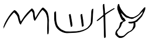	
and you will be	wih·yee·tem	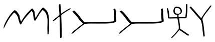	
My	lee	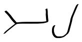	
people	le·am	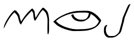	
and I	ve·a·no·khee	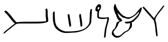	
will be	eh·yeh	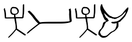	
your	la·khem	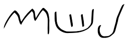	
God’	le·lo·heem	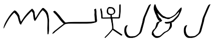	
[This was] in order to	le·ma·an	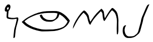	Jeremiah 11:5
establish	ha·qeem	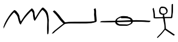	
-	et	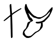	
the oath	hash·she·vu·ah	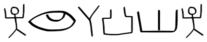	
-	a·sher	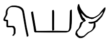	
I swore	nish·ba·tee	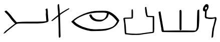	
to your forefathers	la·a·vo·w·te·khem	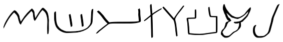	
to give them	la·tet	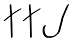	
	la·hem	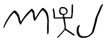	
a land	e·rets	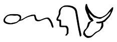	
flowing	za·vat	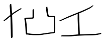	
with milk	cha·lav	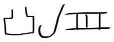	

and honey	u·de·vash	ודבש	
as it is to this day	kay·yo·wm	כיום	
”	haz·zeh	הזה	
I answered	va·a·an	ואען	
	va·o·mar	ואמר	
“ Amen	a·men	אמן	
LORD”	YHVH	יהוה	
said	vay·yo·mer	ויאמר	Jeremiah 11:6
Then the LORD	YHVH	יהוה	
to me	e·lay	אלי	
“ Proclaim	qe·ra	קרא	
-	et	את	
all	kal	כל	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
in the cities	be·a·re	בערי	
of Judah	ye·hu·dah	יהודה	
and in the streets	u·ve·chu·tso·wt	ובחצות	
of Jerusalem	ye·ru·sha·lim	ירושלם	
saying :	le·mor	לאמר	
Hear	shim·u	שמעו	
-	et	את	
the words	div·re	דברי	
covenant	hab·be·reet	הברית	
of this	haz·zot	הזאת	
and carry them out	va·a·see·tem	ועשיתם	
-	o·w·tam	אותם	

For	kee	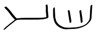	Jeremiah 11:7
I strongly warned them	ha·ed		
	ha·i·do·tee	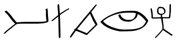	
your fathers	ba·a·vo·w·te·khem		
from the time	be·yo·wm	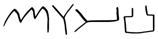	
I brought	ha·a·lo·w·tee	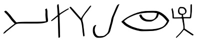	
-	o·w·tam		
out of the land	me·e·rets		
of Egypt	mits·ra·yim	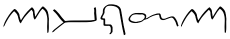	
until	ve·ad		
today	hay·yo·wm	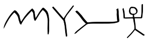	
	haz·zeh		
again and again	hash·kem	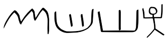	
	ve·ha·ed		
saying	le·mor		
‘ Obey	shim·u		
My voice ’	be·qo·w·lee	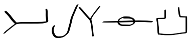	
Yet they would	ve·lo		Jeremiah 11:8
obey	sha·me·u		
not	ve·lo		
or incline	hit·tu		
	et		
their ears	a·ze·nam		
followed	vay·ye·le·khu	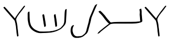	
but each one	eesh	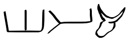	
the stubbornness	bish·ree·rut	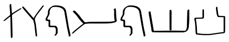	
heart	lib·bam		

of his evil	ha·ra	𐤄𐤓𐤏	
So I brought	va·a·vee	𐤅𐤀𐤁𐤉𐤀	
on	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
them	et	𐤀𐤕	
all	kal	𐤊𐤋	
the curses	div·re	𐤃𐤁𐤓𐤉	
covenant	hab·be·reet	𐤄𐤁𐤓𐤉𐤕	
of this	haz·zot	𐤄𐤆𐤀𐤕	
-	a·sher	𐤀𐤔𐤓	
I had commanded them	tsiw·vee·tee	𐤑𐤅𐤉𐤕𐤉	
but they did not keep	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
”	ve·lo	𐤅𐤋𐤀	
to follow	a·su	𐤏𐤔𐤅𐤎	
told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Jeremiah 11:9
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
me	e·lay	𐤀𐤋𐤉	
“ There is	nim·tsa	𐤍𐤌𐤑𐤀	
a conspiracy	qe·sher	𐤒𐤔𐤓	
among the men	be·eesh	𐤁𐤀𐤉𐤔	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and the residents	u·ve·yo·she·ve	𐤅𐤁𐤉𐤔𐤁𐤉	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
They have returned	sha·vu	𐤔𐤁𐤅	Jeremiah 11:10
to	al	𐤏𐤋	
the sins	a·wo·not	𐤏𐤅𐤍𐤕	
of their forefathers	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌	
	ha·ri·sho·neem	𐤄𐤓𐤀𐤔𐤍𐤉𐤌	

who	a·sher	
refused	me·a·nu	
to obey	lish·mo·w·a	
-	et	
My words	de·va·ray	
They	ve·hem·mah	
have followed	ha·le·khu	
	a·cha·re	
gods	e·lo·heem	
other	a·che·reem	
to serve them	le·a·ve·dam	
have broken	he·phe·ru	
The house	vet	
of Israel	yis·ra·el	
and the house	u·vet	
of Judah	ye·hu·dah	
-	et	
the covenant	be·ree·tee	
-	a·sher	
I made	ka·rat·tee	
with	et	
their fathers	a·vo·w·tam	
Therefore	la·khen	Jeremiah 11:11
this is what	koh	
says :	a·mar	
the LORD	YHVH	
	hin·nee	

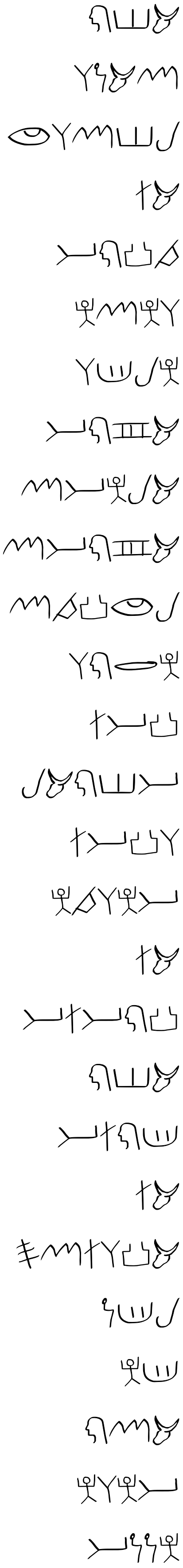

‘ I am about to bring	me·vee	
upon them	a·le·hem	
a disaster	ra·ah	
that	a·sher	
they cannot	lo	
	yu·khe·lu	
escape	la·tset	
	mim·men·nah	
They will cry out	ve·za·a·qu	
to Me	e·lay	
but I will not	ve·lo	
listen	esh·ma	
to them	a·le·hem	
will go	ve·ha·le·khu	Jeremiah 11:12
Then the cities	a·re	
of Judah	ye·hu·dah	
and the residents	ve·yo·she·ve	
of Jerusalem	ye·ru·sha·lim	
and cry out	ve·za·a·qu	
to	el	
the gods	ha·e·lo·heem	
to which	a·sher	
they	hem	
have been burning incense	me·qat·te·reem	
	la·hem	
save	ve·ho·wo·she·a	
but [these gods] certainly will not	lo	

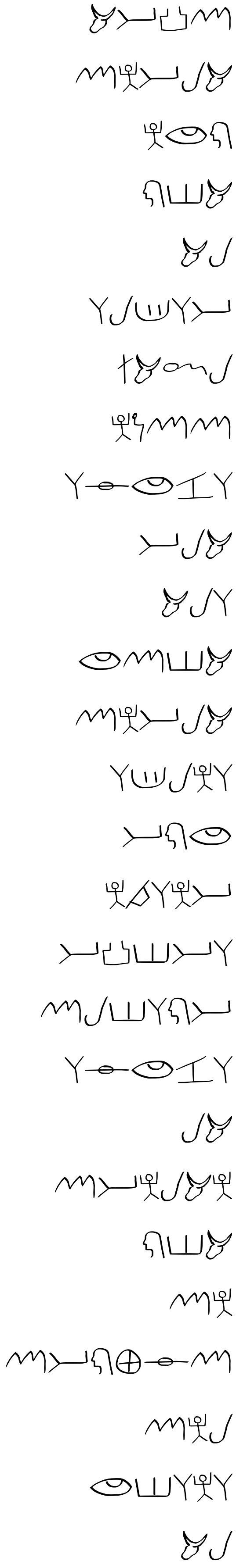

	yo·wo·shee·u	
them	la·hem	
in their time	be·et	
of disaster	ra·a·tam	
indeed	kee	Jeremiah 11:13
as numerous	mis·par	
as your cities	a·re·kha	
are	ha·yu	
Your gods	e·lo·he·kha	
O Judah	ye·hu·dah	
are as many	u·mis·par	
as the streets	chu·tso·wt	
of Jerusalem ’	ye·ru·sha·lim	
you have set up —	sam·tem	
the altars	miz·be·cho·wt	
of shame	lab·bo·shet	
the altars	miz·be·cho·wt	
to burn incense	le·qat·ter	
to Baal —	lab·ba·al	
As for you	ve·at·tah	Jeremiah 11:14
do not	al	
pray	tit·pal·lel	
for	be·ad	
people	ha·am	
these	haz·zeh	
Do not	ve·al	
raise up	tis·sa	

on their behalf	va·a·dam		
a cry	rin·nah		
or a prayer	u·te·phil·lah		
for	kee	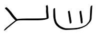	
I will not	e·nen·nee	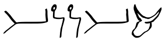	
be listening	sho·me·a		
in their time	be·et		
when they call out	qa·re·am		
to Me	e·lay	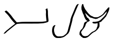	
	be·ad		
of disaster	ra·a·tam		
What right	meh	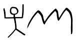	Jeremiah 11:15
has My beloved	lee·dee·dee	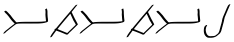	
in My house	be·ve·tee	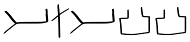	
having carried out	a·so·w·tah	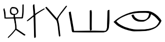	
evil schemes ?	ham·zim·ma·tah		
so many	ha·rab·beem	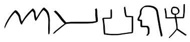	
meat	u·ve·sar	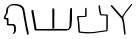	
Can consecrated	qo·desh	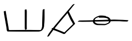	
avert	ya·av·ru		
	me·a·la·yikh	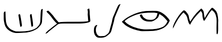	
	kee	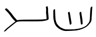	
your doom	ra·a·te·khee	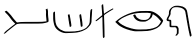	
so that	az		
you can rejoice ?	ta·a·lo·zee		
olive tree	za·yit	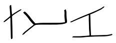	Jeremiah 11:16
a flourishing	ra·a·nan		

beautiful	ye·pheh	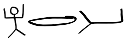	
fruit	phe·ree		
with well-formed	to·ar		
once called	qa·ra	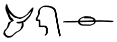	
The LORD	YHVH		
you	she·mekh		
roar	le·qo·wl	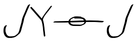	
	ha·mul·lah		
But with a mighty	ge·do·lah		
He will set it on fire	hits·tseet		
	esh		
	a·le·ha	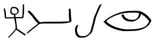	
will be consumed	ve·ra·u		
and its branches	da·lee·yo·w·taw	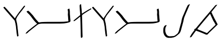	
The LORD	va·YHVH	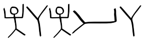	Jeremiah 11:17
of Hosts	tse·va·o·wt	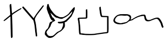	
who planted	han·no·w·te·a		
you	o·w·takh		
has decreed	dib·ber		
against you	a·la·yikh	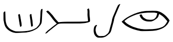	
disaster	ra·ah		
on account of	big·lal	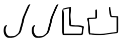	
the evil that	ra·at		
the house	bet	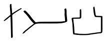	
of Israel	yis·ra·el	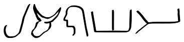	
and the house	u·vet	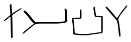	
of Judah	ye·hu·dah		

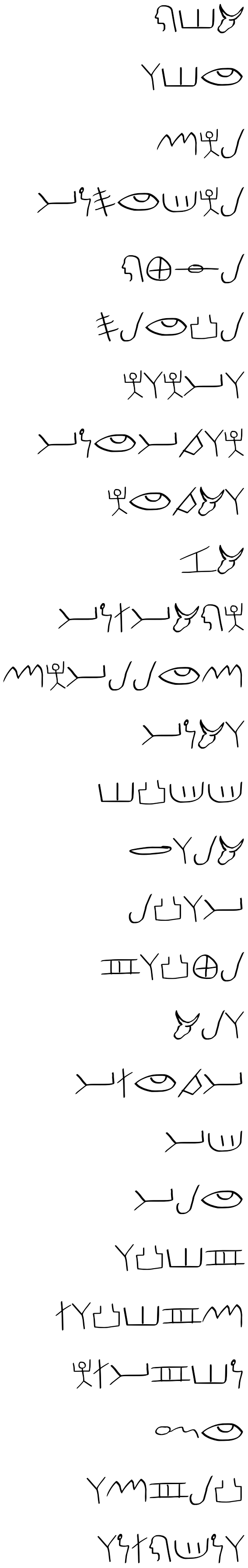

-	a·sher	
have brought upon themselves	a·su	
	la·hem	
provoking Me to anger	le·hakh·i·se·nee	
by burning incense	le·qat·ter	
to Baal”	lab·ba·al	
And the LORD	va·YHVH	Jeremiah 11:18
informed me	ho·w·dee·a·nee	
so I knew	va·e·da·ah	
Then	az	
You showed me	hir·ee·ta·nee	
their deeds	ma·al·le·hem	
For I	va·a·nee	Jeremiah 11:19
lamb	ke·khe·ves	
was like a gentle	al·luph	
led	yu·val	
to slaughter	lit·vo·w·ach	
I did not	ve·lo	
know	ya·da·tee	
that	kee	
against me :	a·lay	
they had plotted	cha·she·vu	
	ma·cha·sha·vo·wt	
“ Let us destroy	nash·chee·tah	
the tree	ets	
with its fruit	be·lach·mo	
let us cut him off	ve·nikh·re·ten·nu	

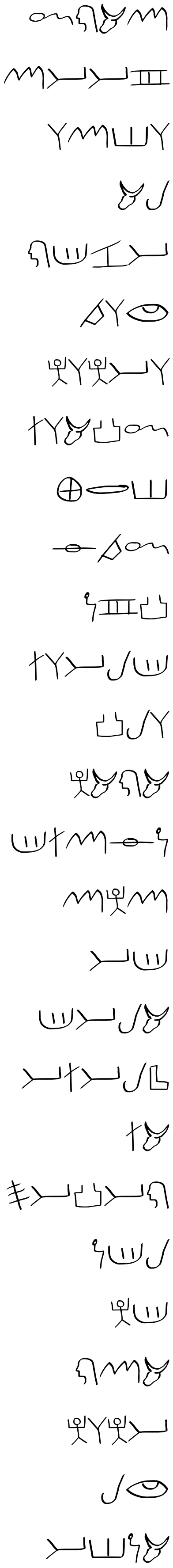

from the land	me·e·rets	
of the living	chay·yeem	
that his name	u·she·mo	
no	lo	
may be remembered	yiz·za·kher	
more”	o·wd	
O LORD	va·YHVH	Jeremiah 11:20
of Hosts	tse·va·o·wt	
who judges	sho·phet	
righteously	tse·deq	
who examines	bo·chen	
the heart	ke·la·yo·wt	
and mind	va·lev	
let me see	er·eh	
Your vengeance	niq·ma·te·kha	
upon them	me·hem	
for	kee	
to You	e·le·kha	
I have committed	gil·lee·tee	
-	et	
my cause	ree·vee	
Therefore	la·khen	Jeremiah 11:21
this is what	koh	
says	a·mar	
the LORD	YHVH	
concerning	al	
the people	an·she	

of Anathoth	a·na·to·wt	
who are seeking	ham·vaq·sheem	
-	et	
your life	naph·she·kha	
and saying	le·mor	
“ You must not	lo	
prophesy	tin·na·ve	
in the name	be·shem	
of the LORD	YHVH	
	ve·lo	
or you will die	ta·mut	
by our hand”	be·ya·de·nu	
So	la·khen	Jeremiah 11:22
this is what	koh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
	hin·nee	
“ I will punish them	pho·qed	
	a·le·hem	
Their young men	hab·ba·chu·reem	
will die	ya·mu·tu	
by the sword	va·che·rev	
their sons	be·ne·hem	
and daughters	u·ve·no·w·te·hem	
-	ya·mu·tu	
by famine	ba·ra·av	

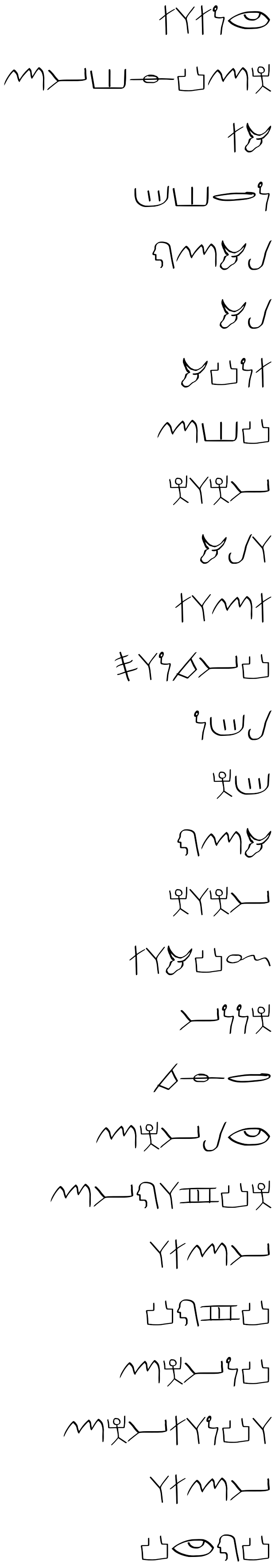

remnant	u·she·e·reet		Jeremiah 11:23
no	lo		
There will be	tih·yeh	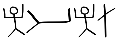	
	la·hem		
for	kee	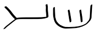	
I will bring	a·vee	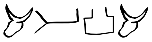	
disaster	ra·ah		
on	el		
the people	an·she		
of Anathoth	a·na·to·wt	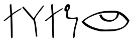	
in the year	she·nat	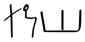	
of their punishment”	pe·qud·da·tam	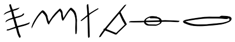	
Righteous	tsad·deeq	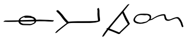	Jeremiah 12:1
[are] You	at·tah		
O LORD	YHVH		
when	kee	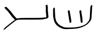	
I plead	a·reev	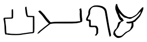	
before You	e·le·kha	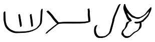	
Yet	akh		
about [Your] judgments	mish·pa·teem		
I wish to contend	a·dab·ber	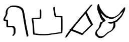	
with You :	o·w·takh		
Why	mad·du·a		
does the way	de·rekh		
of the wicked	re·sha·eem		
prosper ?	tsa·le·chah	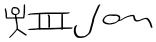	
live at ease ?	sha·lu	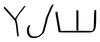	

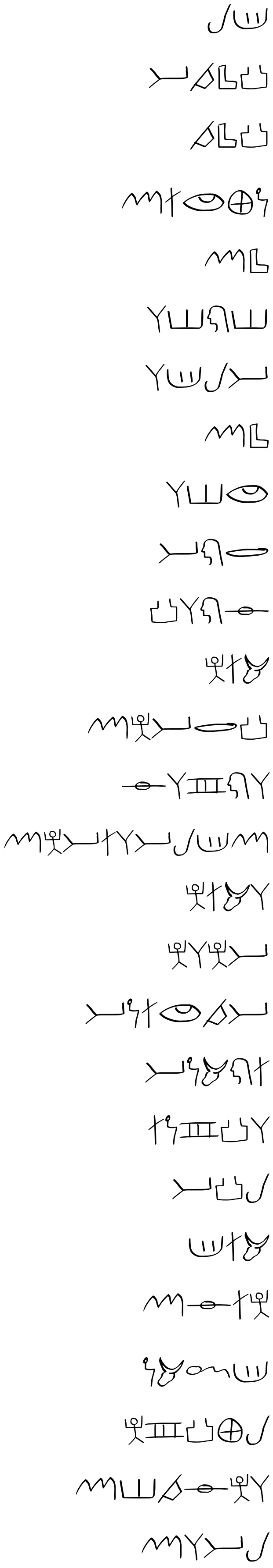

	kal	
	bo·ge·de	
Why do all the faithless	va·ged	
You planted them	ne·ta·tam	Jeremiah 12:2
and	gam	
they have taken root	sho·ra·shu	
They have grown	ye·le·khu	
and	gam	
produced	a·su	
fruit	phe·ree	
	qa·ro·wv	
You	at·tah	
are ever on their lips	be·phee·hem	
but far	ve·ra·cho·wq	
from their hearts	mik·kil·yo·w·te·hem	
But You	ve·at·tah	Jeremiah 12:3
O LORD	YHVH	
know me	ye·da·ta·nee	
You see me	tir·e·nee	
and test	u·va·chan·ta	
my heart	lib·bee	
toward You	it·takh	
Drag away [the wicked]	hat·ti·qem	
like sheep	ke·tson	
to the slaughter	le·tiv·chah	
and set them apart	ve·haq·di·shem	
for the day	le·yo·wm	

of carnage	ha·re·gah		
How long	ad		Jeremiah 12:4
	ma·tay		
mourn	te·e·val		
will the land	ha·a·rets		
and the grass	ve·e·sev		
of every	kal	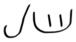	
field	has·sa·deh	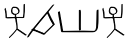	
be withered ?	yee·vash	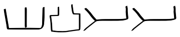	
Because of the evil	me·ra·at		
of its residents	yo·she·ve		
	vah		
have been swept away	sa·phe·tah		
the animals	ve·he·mo·wt	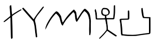	
and birds	va·o·wph		
for	kee	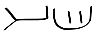	
the people have said	a·me·ru		
“ He cannot	lo		
see	yir·eh		
-	et		
what our end will be”	a·cha·ree·te·nu	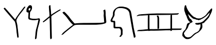	
“ If	kee	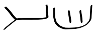	Jeremiah 12:5
with	et		
men on foot	rag·leem	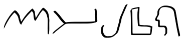	
you have raced	rats·tah		
and they have worn you out	vay·yal·u·kha		

how	ve·ekh	𐤅𐤀𐤉𐤊	
can you compete	te·ta·cha·reh	𐤕𐤕𐤇𐤓𐤄	
with	et	𐤀𐤕	
horses ?	has·su·seem	𐤄𐤎𐤅𐤎𐤉𐤌	
land	u·ve·e·rets	𐤅𐤁𐤀𐤓𐤑	
in a peaceful	sha·lo·wm	𐤔𐤋𐤅𐤌	
If you	at·tah	𐤀𐤕𐤄	
stumble	vo·w·te·ach	𐤁𐤅𐤈𐤇	
how	ve·ekh	𐤅𐤀𐤉𐤊	
will you do	ta·a·seh	𐤕𐤏𐤔𐤄	
in the thickets	big·o·wn	𐤁𐤂𐤀𐤅𐤍	
of the Jordan ?	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
Even	kee	𐤊𐤉	Jeremiah 12:6
	gam	𐤂𐤌	
your brothers —	a·che·kha	𐤀𐤇𐤉𐤊	
household —	u·vet	𐤅𐤁𐤉𐤕	
your own father’s	a·vee·kha	𐤀𐤁𐤉𐤊	
even	gam	𐤂𐤌	
they	hem·mah	𐤄𐤌𐤄	
have betrayed	ba·ge·du	𐤁𐤂𐤃𐤅	
you	vakh	𐤁𐤊	
even	gam	𐤂𐤌	
they	hem·mah	𐤄𐤌𐤄	
have cried	qa·re·u	𐤒𐤓𐤀𐤅	
against you	a·cha·re·kha	𐤀𐤇𐤓𐤉𐤊	
aloud	ma·le	𐤌𐤋𐤀	
Do not	al	𐤀𐤋	

trust	ta·a·men		
them	bam		
though	kee	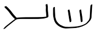	
they speak	ye·dab·be·ru		
of you	e·le·kha	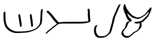	
well	to·w·vo·wt		
I have forsaken	a·zav·tee	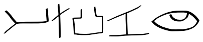	Jeremiah 12:7
-	et		
My house	be·tee	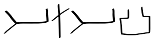	
I have abandoned	na·tash·tee		
-	et		
My inheritance	na·cha·la·tee	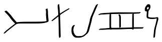	
I have given	na·tat·tee		
-	et		
the love	ye·di·dut		
of My life	naph·shee		
into the hands	be·khaph		
of her enemies	o·ye·ve·ha	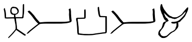	
has become	ha·ye·tah	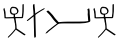	Jeremiah 12:8
to Me	lee	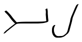	
My inheritance	na·cha·la·tee	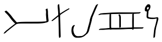	
like a lion	ke·ar·yeh		
in the forest	vay·ya·ar	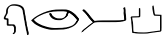	
She has roared	na·te·nah	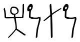	
against Me	a·lay	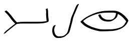	
	be·qo·w·lah	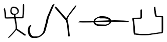	
therefore	al		

	ken	כן	
I hate her	se·ne·tee·ha	שנאתיה	
bird of prey	ha·a·yit	העיט	Jeremiah 12:9
like a speckled	tsa·vu·a	צבוע	
Is [not] My inheritance	na·cha·la·tee	נחלתי	
to Me	lee	לי	
with [other] birds of prey	ha·a·yit	העיט	
circling	sa·veev	סביב	
against her ?	a·le·ha	עליה	
Go	le·khu	לכו	
gather	is·phu	אספו	
all	kal	כל	
the beasts	chay·yat	חית	
of the field	has·sa·deh	השדה	
bring them	he·ta·yu	התיו	
to devour her	le·akh·lah	לאכלה	
shepherds	ro·eem	רעים	Jeremiah 12:10
Many	rab·beem	רבים	
have destroyed	shi·cha·tu	שחתו	
My vineyard	khar·mee	כרמי	
they have trampled	bo·se·su	בססו	
-	et	את	
My plot of ground	chel·qa·tee	חלקתי	
They have turned	na·te·nu	נתנו	
-	et	את	
field	chel·qat	חלקת	
My pleasant	chem·da·tee	חמדתי	

wasteland	le·mid·bar	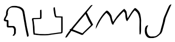	
into a desolate	she·ma·mah	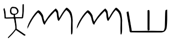	
They have made	sa·mah	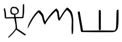	Jeremiah 12:11
desolate	lish·ma·mah	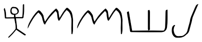	
it mourns	a·ve·lah	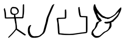	
before Me	a·lay	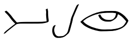	
it a desolation	she·me·mah	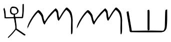	
is laid waste	na·sham·mah	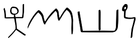	
All	kal	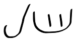	
the land	ha·a·rets	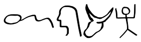	
but	kee	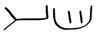	
no	en	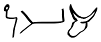	
man	eesh	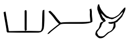	
takes	sam	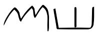	
it to	al	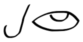	
heart	lev	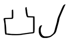	
Over	al	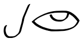	Jeremiah 12:12
all	kal	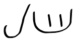	
the barren heights	she·pha·yim	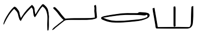	
in the wilderness	bam·mid·bar	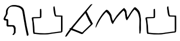	
have come	ba·u	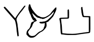	
the destroyers	sho·de·deem	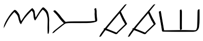	
for	kee	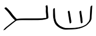	
the sword	che·rev	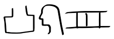	
of the LORD	la·YHVH	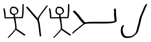	
devours	o·khe·lah	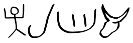	
from [one] end	miq·tseh	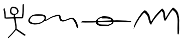	

of the earth	e·rets		
to	ve·ad		
the other	qe·tseh	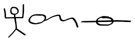	
	ha·a·rets		
No	en	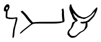	
has peace	sha·lo·wm		
	le·khal		
flesh	ba·sar		
They have sown	za·re·u		Jeremiah 12:13
wheat	chit·teem	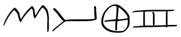	
thorns	ve·qo·tseem		
but harvested	qa·tsa·ru		
They have exhausted themselves	nech·lu	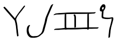	
to no	lo		
avail	yo·w·i·lu		
Bear the shame	u·vo·shu	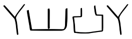	
of your harvest	mit·te·vu·o·te·khem		
because of the fierce	me·cha·ro·wn	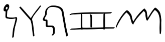	
anger	aph		
of the LORD ”	YHVH		
This is what	koh	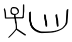	Jeremiah 12:14
says :	a·mar		
the LORD	YHVH		
“ As for	al		
all	kal		
neighbors	she·khe·nay	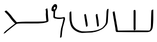	

My evil	ha·ra·eem	הרעים	
who attack	han·no·ge·eem	הנגעים	
the inheritance	ban·na·cha·lah	בנחלה	
that	a·sher	אשר	
I bequeathed	hin·chal·tee	הנחלתי	
-	et	את	
to My people	am·mee	עמי	
-	et	את	
Israel	yis·ra·el	ישראל	
	hin·nee	הנני	
I am about to uproot them	no·te·sham	נתשם	
from	me·al	מעל	
their land	ad·ma·tam	אדמתם	
and	ve·et	ואת	
the house	bet	בית	
of Judah	ye·hu·dah	יהודה	
I will uproot	et·to·wosh	אתוש	
from among them	mit·to·w·kham	מתוכם	
But	ve·ha·yah	והיה	Jeremiah 12:15
after	a·cha·re	אחרי	
I have uprooted them	na·te·shee	נתשי	
-	o·w·tam	אותם	
I will once again	a·shuv	אשוב	
have compassion on them	ve·ri·cham·teem	ורחמתים	
and return	va·ha·shi·vo·teem	והשבתים	
each one	eesh	איש	

to his inheritance	le·na·cha·la·to	
	ve·eesh	
and to his land	le·ar·tso	
And	ve·ha·yah	Jeremiah 12:16
if	im	
they will diligently learn	la·mod	
	yil·me·du	
-	et	
the ways	dar·khe	
of My people	am·mee	
[and] swear	le·hish·sha·ve·a	
by My name, [saying]	bish·mee	
lives ’ —	chay	
‘ As surely as the LORD	YHVH	
just as	ka·a·sher	
they [once] taught	lim·me·du	
-	et	
My people	am·mee	
to swear	le·hish·sha·ve·a	
by Baal —	bab·ba·al	
then they will be established	ve·niv·nu	
among	be·to·wkh	
My people	am·mee	
But if	ve·im	Jeremiah 12:17
they will not	lo	
obey	yish·ma·u	

then I will uproot	ve·na·tash·tee	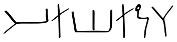	
-	et	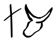	
nation	hag·go·w	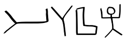	
that	ha·hu	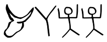	
I will uproot it	na·to·wosh	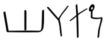	
and destroy it	ve·ab·bed	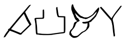	
declares	ne·um	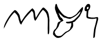	
the LORD ”	YHVH	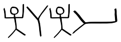	
This is what	koh	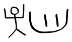	Jeremiah 13:1
said	a·mar	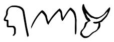	
the LORD	YHVH	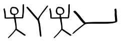	
to me :	e·lay	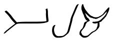	
“ Go	ha·lo·wkh	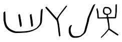	
and buy	ve·qa·nee·ta	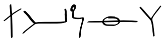	
yourself	le·kha	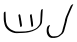	
loincloth	e·zo·wr	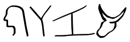	
a linen	pish·teem	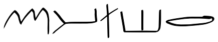	
and put	ve·sam·to	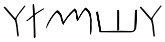	
it around	al	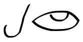	
your waist	ma·te·ne·kha	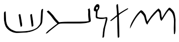	
water”	u·vam·ma·yim	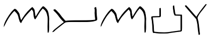	
but do not	lo	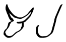	
let it touch	te·vi·e·hu	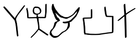	
So I bought	va·eq·neh	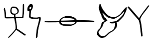	Jeremiah 13:2
-	et	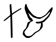	
a loincloth	ha·e·zo·wr	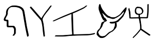	
had instructed me	kid·var	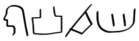	

as the LORD	YHVH		
and I put	va·a·sim		
it around	al		
my waist	ma·te·nay	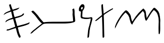	
came	vay·hee	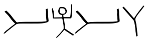	Jeremiah 13:3
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	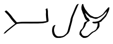	
a second time	she·neet	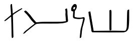	
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“ Take	qach	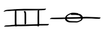	Jeremiah 13:4
-	et		
the loincloth	ha·e·zo·wr		
that	a·sher		
you bought	qa·nee·ta	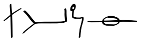	
-	a·sher		
and are wearing	al		
	ma·te·ne·kha	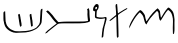	
at once	ve·qum	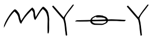	
and go	lekh	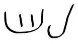	
to Perath	pe·ra·tah		
and hide	ve·ta·me·ne·hu		
it there	sham	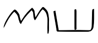	
in a crevice	bin·qeeq	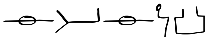	
of the rocks”	has·sa·la	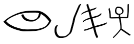	
So I went	va·e·lekh		Jeremiah 13:5
and hid it	va·et·me·ne·hu		

at Perath	biph·rat		
as	ka·a·sher		
had commanded me	tsiw·vah		
the LORD	YHVH		
-	o·w·tee		
-	vay·hee	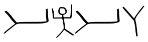	Jeremiah 13:6
later	miq·qets	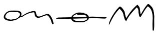	
days	ya·meem	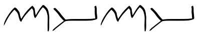	
Many	rab·beem	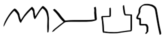	
said	vay·yo·mer		
the LORD	YHVH		
to me	e·lay	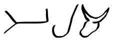	
“ Arise	qum	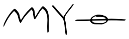	
go	lekh	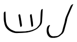	
to Perath	pe·ra·tah		
and get	ve·qach	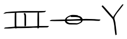	
	mish·sham		
-	et		
the loincloth	ha·e·zo·wr		
that	a·sher		
I commanded	tsiw·vee·tee·kha	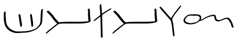	
you to hide	le·ta·me·no		
there”	sham		
So I went	va·e·lekh		Jeremiah 13:7
to Perath	pe·ra·tah		
and dug up	va·ech·por	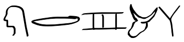	
and I took	va·eq·qach	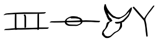	

-	et	את	
the loincloth	ha·e·zo·wr	האזור	
it from	min	מן	
the place	ham·ma·qo·wm	המקום	
where	a·sher	אשר	
I had hidden it	te·man·tee	טמנתיו	
	sham·mah	שמה	
But now	ve·hin·neh	והנה	
was ruined —	nish·chat	נשחת	
[it]	ha·e·zo·wr	האזור	
of no	lo	לא	
use	yits·lach	יצלח	
at all	lak·kol	לכל	
came	vay·hee	ויהי	Jeremiah 13:8
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me :	e·lay	אלי	
	le·mor	לאמר	
“ This is what	koh	כה	Jeremiah 13:9
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
In the same way	ka·khah	ככה	
I will ruin	ash·cheet	אשחית	
-	et	את	
the pride	ge·o·wn	גאון	
of Judah	ye·hu·dah	יהודה	
and	ve·et	ואת	

pride	ge·o·wn	
of Jerusalem	ye·ru·sha·lim	
the great	ha·rav	
people	ha·am	Jeremiah 13:10
These	haz·zeh	
evil	ha·ra	
who refuse	ham·me·a·neem	
to listen	lish·mo·w·a	
	et	
to My words	de·va·ray	
who follow	ha·ho·le·kheem	
the stubbornness	bish·ri·rut	
of their own hearts	lib·bam	
and who go	vay·ye·le·khu	
after	a·cha·re	
gods	e·lo·heem	
other	a·che·reem	
to serve	le·a·ve·dam	
and worship	u·le·hish·ta·cha·wot	
them	la·hem	
they will be	vee·hee	
loincloth —	ka·e·zo·wr	
like this	haz·zeh	
-	a·sher	
of no	lo	
use	yits·lach	
at all	lak·kol	

Jeremiah 13:11

For	kee	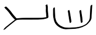
just as	ka·a·sher	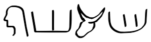
clings	yid·baq	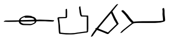
a loincloth	ha·e·zo·wr	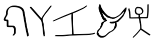
to	el	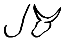
waist	ma·te·ne	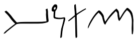
a man’s	eesh	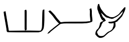
so {I have made}	ken	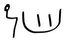
cling	hid·baq·tee	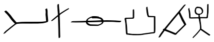
to Me	e·lay	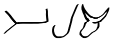
-	et	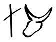
the whole	kal	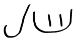
house	bet	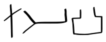
of Israel	yis·ra·el	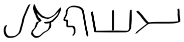
and	ve·et	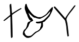
the whole	kal	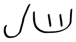
house	bet	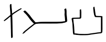
of Judah	ye·hu·dah	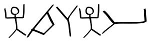
declares	ne·um	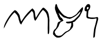
the LORD	YHVH	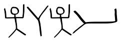
so that they might be	lih·yo·wt	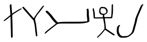
My	lee	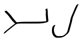
people	le·am	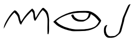
for My renown	u·le·shem	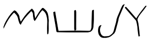
and praise	ve·lit·hil·lah	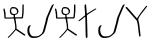
and glory	u·le·tiph·a·ret	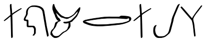
But they did not	ve·lo	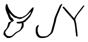

listen	sha·me·u		
Therefore you are to tell	ve·a·mar·ta		Jeremiah 13:12
that	a·le·hem	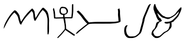	
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-	had·da·var		
them	haz·zɛ·hs	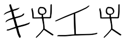	
this is what	koh	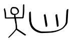	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	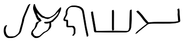	
‘ Every	kal		
wineskin	ne·vel		
shall be filled	yim·ma·le		
with wine ’	ya·yin	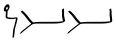	
And when they reply	ve·a·me·ru		
-	e·le·kha	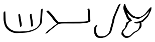	
surely	ha·ya·do·a		
‘ Don’t we	lo		
know	ne·da		
that	kee	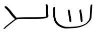	
every	khal		
wineskin	ne·vel		
should be filled	yim·ma·le		
with wine ?’	ya·yin	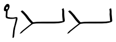	
then you are to tell	ve·a·mar·ta		Jeremiah 13:13
them	a·le·hem	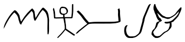	

that this is what	koh	
says :	a·mar	
the LORD	YHVH	
	hin·nee	
‘ I am going to fill	me·mal·le	
-	et	
all	kal	
who live	yo·she·ve	
land —	ha·a·rets	
in this	haz·zot	
-	ve·et	
the kings	ham·me·la·kheem	
who sit	hay·yo·she·veem	
on David’s	le·da·wid	
-	al	
throne	kis·o	
-	ve·et	
the priests	hak·ko·ha·neem	
-	ve·et	
the prophets	han·ne·vee·eem	
-	ve·et	
and all	kal	
the people	yo·she·ve	
of Jerusalem	ye·ru·sha·lim	
with drunkenness	shik·ka·ro·wn	
I will smash them	ve·nip·pats·teem	Jeremiah 13:14
one	eesh	

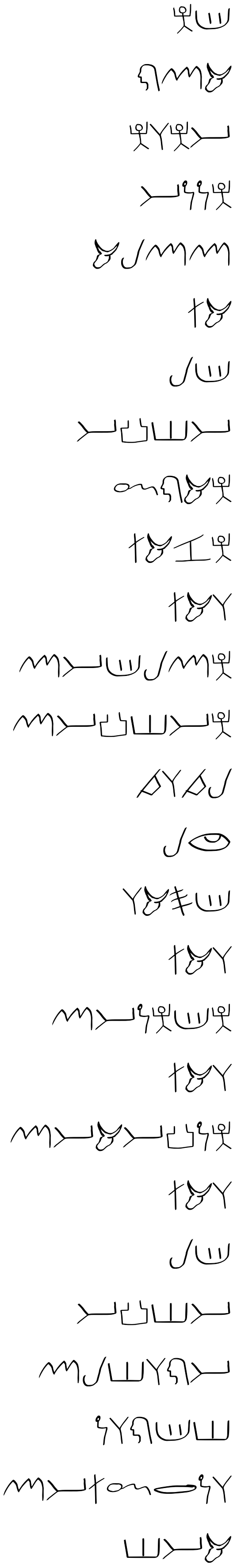

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another	a·chee	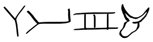	
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and sons	ve·hab·ba·neem	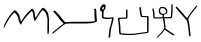	
alike	yach·daw	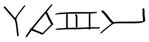	
declares	ne·um		
the LORD	YHVH		
I will allow no	lo		
mercy	ech·mo·wl	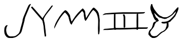	
[or]	ve·lo		
pity	a·chus	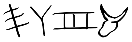	
[or]	ve·lo		
compassion	a·ra·chem	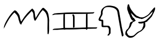	
to keep Me from destroying them ’”	me·hash·chee·tam	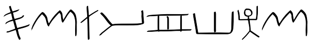	
Listen	shim·u		Jeremiah 13:15
and give heed	ve·ha·a·zee·nu	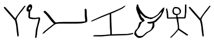	
Do not	al		
be arrogant	tig·ba·hu		
for	kee	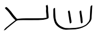	
the LORD	YHVH		
has spoken	dib·ber		
Give	te·nu	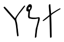	Jeremiah 13:16
to the LORD	la·YHVH	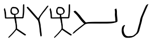	
your God	e·lo·he·khem	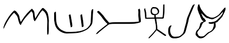	
glory	ka·vo·wd		
before	be·te·rem		
He brings darkness	yach·shikh		

before	u·ve·te·rem	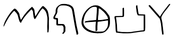	
stumble	yit·nag·ge·phu	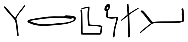	
your feet	rag·le·khem	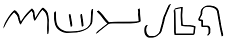	
on	al	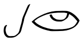	
mountains	ha·re	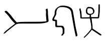	
the dusky	na·sheph	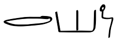	
You wait	ve·qiw·vee·tem	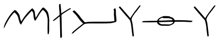	
for light	le·o·wr	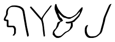	
but He turns it	ve·sa·mah	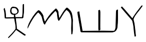	
into deep gloom	le·tsal·ma·vet	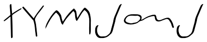	
and	ya·shīt	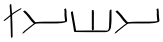	
thick darkness	la·a·ra·phel	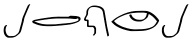	
But if	ve·im	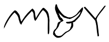	Jeremiah 13:17
you do not	lo	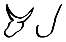	
listen	tish·ma·u·ha	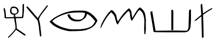	
in secret	be·mis·ta·reem	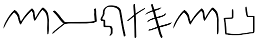	
will weep	tiv·keh	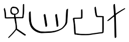	
I	naph·shee	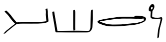	
because of	mip·pe·ne	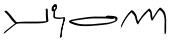	
your pride	ge·vah	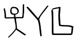	
	ve·da·mo·a	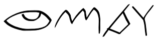	
	tid·ma	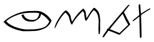	
will overflow	ve·te·rad	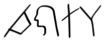	
My eyes	e·nee	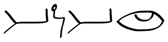	
with tears	dim·ah	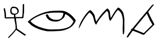	
because	kee	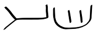	
has been taken captive	nish·bah	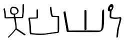	

flock	e·der	עדר	
the LORD's	YHVH	יהוה	
Say	e·mor	אמר	Jeremiah 13:18
to the king	lam·me·lekh	למלך	
and to the queen mother :	ve·lag·ge·vee·rah	ולגבירה	
" Take a lowly	hash·pee·lu	השפילו	
seat	she·vu	שבו	
for	kee	כי	
have fallen	ya·rad	ירד	
from your heads "	mar·a·sho·w·te·khem	מראשותיכם	
crowns	a·te·ret	עטרת	
your glorious	tiph·ar·te·khem	תפארתכם	
The cities	a·re	ערי	Jeremiah 13:19
of the Negev	han·ne·gev	הנגב	
have been shut tight	sug·ge·ru	סגרו	
and no one	ve·en	ואין	
can open them	po·te·ach	פתח	
has been carried into exile	ha·ge·lat	הגלת	
Judah	ye·hu·dah	יהודה	
All	kul·lah	כלה	
taken captive	ha·ge·lat	הגלת	
wholly	she·lo·w·meem	שלומיםס	
Lift up	se·ʾī	שאי	Jeremiah 13:20
your eyes	e·ne·khem	עיניכם	
and see	u·re·ʾī	וראי	
those coming	hab·ba·eem	הבאים	
from the north	mits·tsa·pho·wn	מצפון	

Where	ay·yeh	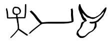	
is the flock	ha·e·der		
entrusted	nit·tan	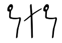	
to you	lakh	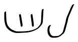	
the sheep	tson		
that were your pride ?	tiph·ar·tekh		
What	mah	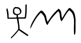	Jeremiah 13:21
will you say	to·me·ree		
when	kee	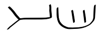	
He sets	yiph·qod		
over you	a·la·yikh	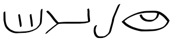	
whom you	ve·at		
yourself trained	lim·madt		
-	o·tam		
- ?	a·la·yikh	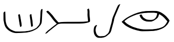	
close	al·lu·pheem		
allies	le·rosh		
Will not	ha·lo·w		
pangs of anguish	cha·va·leem	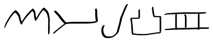	
grip you	yo·che·zukh	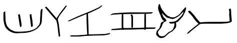	
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they do a woman	e·shet	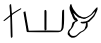	
in labor ?	le·dah	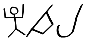	
And if	ve·khee		Jeremiah 13:22
you ask	to·me·ree		
yourself	bil·va·vekh	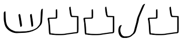	
“ Why	mad·du·a		

happened to me ?”	qe·ra·u·nee		
has this	el·leh	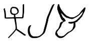	
It is because of the magnitude	be·rov		
of your iniquity	a·wo·nekh		
have been stripped off	nig·lu	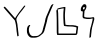	
that your skirts	shu·la·yikh	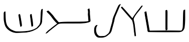	
has been exposed	nech·me·su	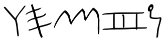	
[and] your body	a·qe·va·yikh	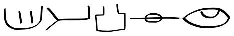	
change	ha·ya·ha·phokh		Jeremiah 13:23
Can the Ethiopian	ku·shee		
his skin	o·w·ro		
or the leopard	ve·na·mer		
his spots ?	cha·var·bu·ro·taw		
Neither	gam		
are you	at·tem		
able	tu·khe·lu		
to do good —	le·he·teev		
you who are accustomed	lim·mu·de		
to doing evil	ha·re·a		
“ I will scatter you	va·a·phee·tsem	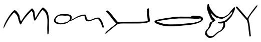	Jeremiah 13:24
like chaff	ke·qash	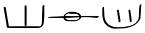	
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wind	le·ru·ach	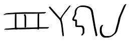	
by the desert	mid·bar		
This	zeh	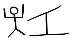	Jeremiah 13:25
is your lot	go·w·ra·lekh	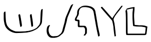	

the portion	me·nat		
measured to you ”	mid·da·yikh	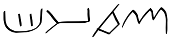	
I have	me·it·tee		
declares	ne·um		
the LORD	YHVH		
“ because	a·sher		
you have forgotten Me	sha·kha·chat		
-	o·w·tee		
and trusted	vat·tiv·te·chee		
in falsehood	bash·sha·qer	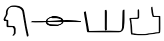	
So	ve·gam		Jeremiah 13:26
I	a·nee	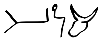	
up	cha·saph·tee		
will pull your skirts	shu·la·yikh	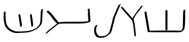	
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your face	pa·na·yikh	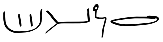	
may be seen	ve·nir·ah		
that your shame	qe·lo·w·nekh		
Your adulteries	ni·u·pha·yikh		Jeremiah 13:27
and lustful neighings	u·mits·ha·lo·w·ta·yikh		
your shameless	zim·mat	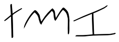	
prostitution	ze·nu·tekh	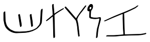	
on	al		
the hills	ge·va·o·wt		
[and] in the fields —	bas·sa·deh	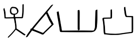	
I have seen	ra·ee·tee	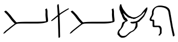	
your detestable acts	shiq·qu·tsa·yikh		

Woe	o·w		
to you	lakh	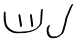	
O Jerusalem !	ye·ru·sha·lim		
unclean ? ”	lo		
will you remain	tit·ha·ree		
How long	a·cha·re	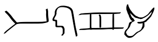	
	ma·tay		
	od		
that	a·sher		Jeremiah 14:1
came	ha·yah	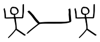	
[This is] the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
concerning	al		
	div·re		
the drought :	hab·bats·tsa·ro·wt		
mourns	a·ve·lah	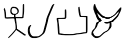	Jeremiah 14:2
“ Judah	ye·hu·dah	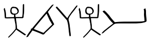	
and her gates	u·she·a·re·ha		
languish	um·le·lu		
[Her people] wail	qa·de·ru	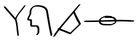	
for the land	la·a·rets		
and a cry	ve·tsiw·chat		
from Jerusalem	ye·ru·sha·lim		
goes up	a·la·tah	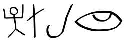	
The nobles	ve·ad·di·re·hem	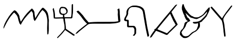	Jeremiah 14:3

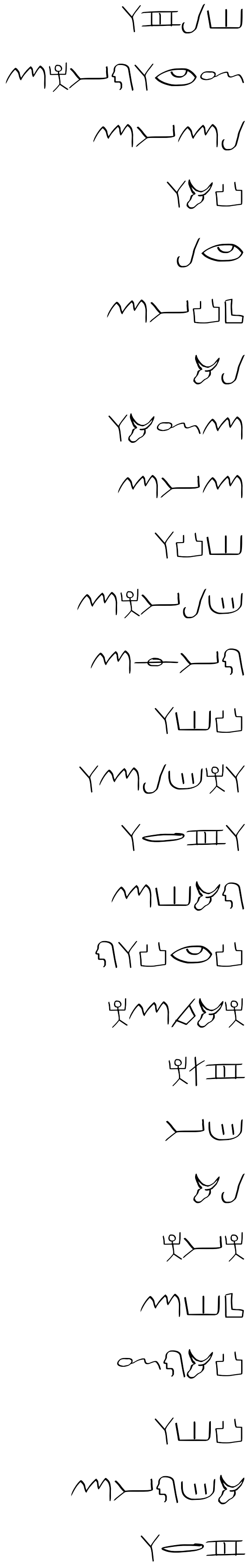

send	sha·le·chu	
their servants	tse·ʿo·rē·hɛm	
for water	lam·ma·yim	
they go	ba·u	
to	al	
the cisterns	ge·veem	
no	lo	
but find	ma·tse·u	
water	ma·yim	
return	sha·vu	
their jars	khe·le·hem	
empty	re·qam	
They are ashamed	bo·shu	
and humiliated	ve·ha·khe·le·mu	
they cover	ve·cha·phu	
their heads	ro·sham	
-	ba·a·vur	Jeremiah 14:4
The ground	ha·a·da·mah	
is cracked	chat·tah	
because	kee	
no	lo	
	ha·yah	
rain	ge·shem	
has fallen on the land	ba·a·rets	
are ashamed	bo·shu	
The farmers	ik·ka·reem	
they cover	cha·phu	

their heads	ro·sham		
Even	kee	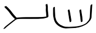	Jeremiah 14:5
	gam		
the doe	ay·ye·let	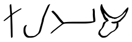	
in the field	bas·sa·deh	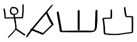	
her newborn fawn	ya·le·dah	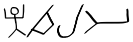	
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because	kee	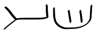	
no	lo		
there is	ha·yah	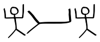	
grass	de·she		
Wild donkeys	u·phe·ra·eem		Jeremiah 14:6
stand	a·me·du		
on	al		
barren heights	she·pha·yim		
they pant	sha·a·phu	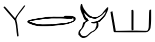	
for air	ru·ach		
like jackals	kat·tan·neem	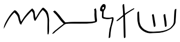	
fail	ka·lu	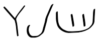	
their eyes	e·ne·hem	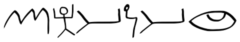	
for	kee	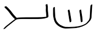	
lack	en	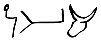	
of pasture ”	e·sev	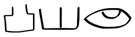	
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our iniquities	a·wo·ne·nu	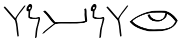	
testify	a·nu		
against us	va·nu	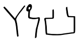	

O LORD	YHVH	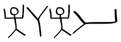	
act	a·seh	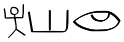	
for the sake	le·ma·an	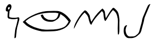	
of Your name	she·me·kha	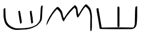	
Indeed	kee	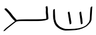	
are many	rab·bu	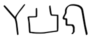	
our rebellions	me·shu·vo·te·nu	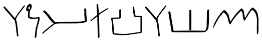	
	le·kha	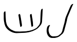	
we have sinned against You	cha·ta·nu	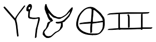	
O Hope	miq·veh	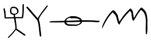	Jeremiah 14:8
of Israel	yis·ra·el	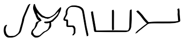	
its Savior	mo·wo·shee·o	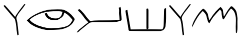	
in times	be·et	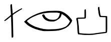	
of distress	tsa·rah	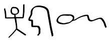	
why	lam·mah	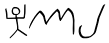	
are You	tih·yeh	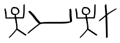	
like a stranger	ke·ger	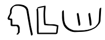	
in the land	ba·a·rets	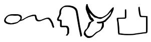	
like a traveler	u·khe·o·re·ach	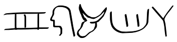	
who stays but a night	na·tah	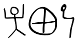	
?	la·lun	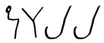	
Why	lam·mah	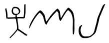	Jeremiah 14:9
are You	tih·yeh	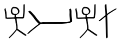	
like a man	ke·eesh	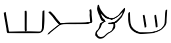	
taken by surprise	nid·ham	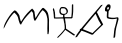	
like a warrior	ke·gib·bo·wr	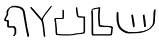	
	lo	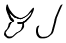	

powerless	yu·khal		
to save ?	le·ho·wo·shee·a		
Yet You	ve·at·tah		
are among us	ve·qir·be·nu	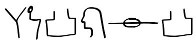	
O LORD	YHVH	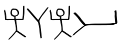	
by Your name	ve·shim·kha	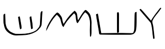	
	a·le·nu	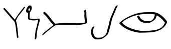	
and we are called	niq·ra	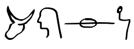	
Do not	al		
forsake us !	tan·ni·che·nu		
This is what	koh	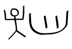	Jeremiah 14:10
says	a·mar		
the LORD	YHVH	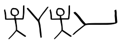	
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about this	haz·zeh	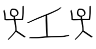	
“ Truly	ken	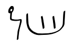	
they love	a·ha·vu		
to wander	la·nu·a		
their feet	rag·le·hem	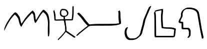	
they have not	lo		
restrained	cha·sa·khu		
So the LORD	va·YHVH	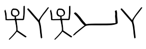	
does not	lo		
accept them	ra·tsam		
He will now	at·tah		
remember	yiz·kor	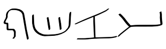	
their guilt	a·wo·nam		

and call their sins to account	ve·yiph·qod		
”	chat·to·tam		
said	vay·yo·mer		Jeremiah 14:11
Then the LORD	YHVH		
to me	e·lay	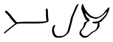	
“ Do not	al		
pray	tit·pal·lel		
for	be·ad		
people	ha·am		
of this	haz·zeh		
the well-being	le·to·w·vah		
Although	kee	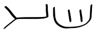	Jeremiah 14:12
they may fast	ya·tsu·mu		
I will not	e·nen·nee	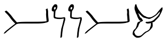	
listen to	sho·me·a		
	el		
their cry	rin·na·tam		
although	ve·khee		
they may offer	ya·a·lu		
burnt offerings	o·lah		
and grain offerings	u·min·chah	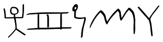	
I will not	e·nen·nee	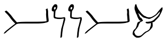	
accept them	ro·tsam		
Instead	kee	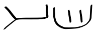	
by sword	ba·che·rev	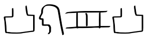	
and famine	u·va·ra·av		
and plague”	u·vad·de·ver		

I	a·no·khee	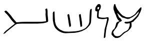	
will finish them off	me·khal·leh	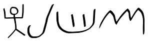	
-	o·w·tam	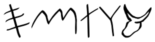	
I replied	va·o·mar	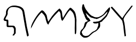	Jeremiah 14:13
“ Ah	a·hah	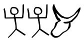	
Lord	a·do·nay	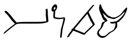	
GOD ! ”	YHVH	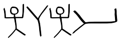	
“ Look	hin·neh	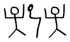	
the prophets	han·ne·vi·eem	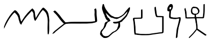	
are telling	o·me·reem	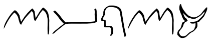	
them	la·hem	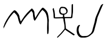	
‘ You will not	lo	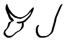	
see	tir·u	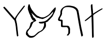	
the sword	che·rev	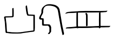	
famine	ve·ra·av	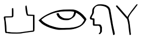	
	lo	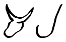	
or suffer	yih·yeh	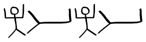	
	la·khem	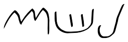	
but	kee	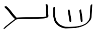	
peace	she·lo·wm	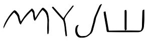	
lasting	e·met	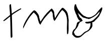	
I will give	et·ten	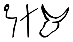	
you	la·khem	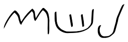	
place ’”	bam·ma·qo·wm	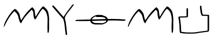	
in this	haz·zeh	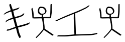	
replied	vay·yo·mer	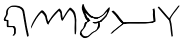	Jeremiah 14:14
the LORD	YHVH	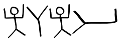	

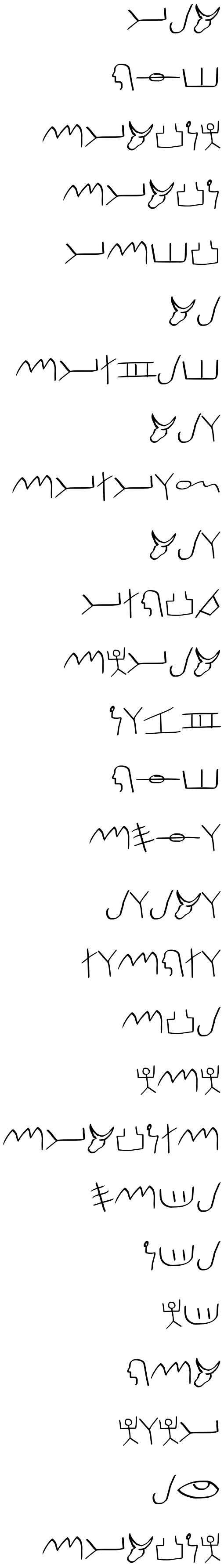

	e·lay	
lies	qer	
“ The prophets	han·ne·vi·eem	
are prophesying	nib·be·eem	
in My name ”	bish·mee	
“ I did not	lo	
send them	she·lach·teem	
[or]	ve·lo	
appoint them	tsiw·vee·teem	
[or]	ve·lo	
speak	dib·bar·tee	
to them	a·le·hem	
vision	cha·zo·wn	
a false	she·qer	
a worthless divination	ve·qe·sem	
the futility	wɛ·ʾĕ·lul	
and delusion	ve·tar·mut	
of their own minds	lib·bam	
They	hem·mah	
are prophesying	mit·nab·be·eem	
to you	la·khem	
Therefore	la·khen	Jeremiah 14:15
this is what	koh	
says	a·mar	
the LORD	YHVH	
about	al	
the prophets	han·ne·vi·eem	

who prophesy	han·nib·be·eem	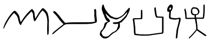	
in My name :	bish·mee		
I	va·a·nee		
did not	lo		
send them	she·lach·teem	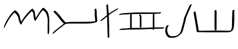	
yet they	ve·hem·mah	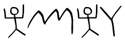	
say	o·me·reem	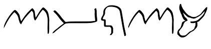	
sword	che·rev		
or famine	ve·ra·av		
‘ No	lo		
will touch	yih·yeh		
land ’	ba·a·rets		
this	haz·zot		
By sword	ba·che·rev		
and famine	u·va·ra·av		
will meet their end !	yit·tam·mu		
prophets	han·ne·vi·eem		
these very	ha·hem·mah	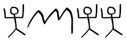	
And the people	ve·ha·am		Jeremiah 14:16
to whom	a·sher	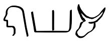	
they	hem·mah		
prophesy	nib·be·eem		
-	la·hem		
will be	yih·yu		
thrown	mush·la·kheem		
into the streets	be·chu·tso·wt	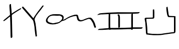	
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because of	mip·pe·ne	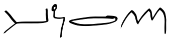	
famine	ha·ra·av	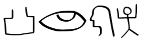	
and sword	ve·ha·che·rev	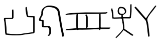	
There will be no	ve·en	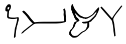	
one to bury	me·qab·ber	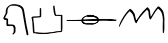	
them	la·hem·mah	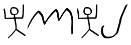	
or their	hem·mah	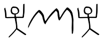	
wives	ne·she·hem	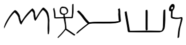	
their sons	u·ve·ne·hem	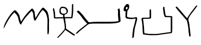	
or their daughters	u·ve·no·te·hem	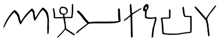	
I will pour out	ve·sha·phakh·tee	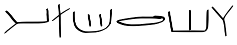	
upon them	a·le·hem	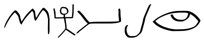	
-	et	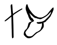	
their own evil	ra·a·tam	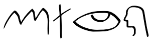	
You are to speak	ve·a·mar·ta	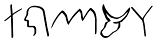	Jeremiah 14:17
to them :	a·le·hem	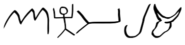	
-	et	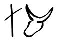	
word	had·da·var	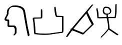	
this	haz·zeh	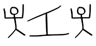	
overflow	te·rad·nah	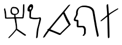	
‘ My eyes	e·nay	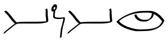	
with tears	dim·ah	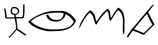	
and night	lay·lah	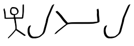	
day	ve·yo·w·mam	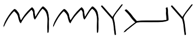	
they do not	ve·al	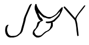	
cease	tid·me·nah	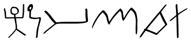	
for	kee	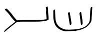	

has been shattered	she·ver
by a crushing	ga·do·wl
blow	nish·be·rah
the virgin	be·tu·lat
daughter	bat
of my people	am·mee
wound	mak·kah
grievous	nach·lah
a severely	me·od
If	im
I go out	ya·tsa·tee
to the country	has·sa·deh
I see	ve·hin·neh
those slain	chal·le
by the sword	che·rev
if	ve·im
I enter	ba·tee
the city	ha·eer
I see	ve·hin·neh
those ravaged	ta·cha·lu·e
by famine !	ra·av
For	kee
both	gam
prophet	na·vee
and	gam
priest	ko·hen
travel	sa·cha·ru

Jeremiah 14:18

to	el		
a land	e·rets		
they do not	ve·lo		
know ’”	ya·da·u		
Have You rejected	ha·ma·os		Jeremiah 14:19
completely ?	ma·as·ta		
-	et		
Judah	ye·hu·dah	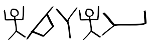	
	im		
Zion ?	be·tsee·yo·wn		
despise	ga·a·lah		
Do You	naph·she·kha	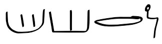	
Why	mad·du·a		
have You stricken us	hik·kee·ta·nu	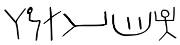	
so that we are beyond	ve·en		
	la·nu	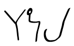	
healing ?	mar·pe		
We hoped	qaw·veh	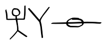	
for peace	le·sha·lo·wm	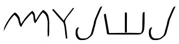	
but no	ve·en		
good has come	to·wv		
and for the time	u·le·et		
of healing	mar·pe		
but there	ve·hin·neh		
was only terror	ve·a·tah		
We acknowledge	ya·da·nu		Jeremiah 14:20
O LORD	YHVH		

our wickedness	rish·e·nu		
the guilt	a·won		
of our fathers	a·vo·w·te·nu		
indeed	kee		
we have sinned	cha·ta·nu		
against You	lakh		
do not	al		Jeremiah 14:21
despise us	tin·ats		
For the sake of	le·ma·an		
Your name	shim·kha		
do not	al		
disgrace	te·nab·bel		
throne	kis·se		
Your glorious	khe·vo·w·de·kha		
Remember	ze·khor		
do not	al		
break it	ta·pher		
Your covenant	be·ree·te·kha		
with us	it·ta·nu		
Can	ha·yesh		Jeremiah 14:22
the worthless idols	be·hav·le		
of the nations	hag·go·w·yim		
bring rain ?	mag·shi·meem		
-	ve·im		
Do the skies alone	hash·sha·ma·yim		
send	yit·te·nu		
showers ?	re·vi·veem		

Is this not	ha·lo	
by You	at·tah	
	hu	
O LORD	YHVH	
our God ?	e·lo·he·nu	
So we put our hope	u·ne·qaw·veh	
in You	lakh	
for	kee	
You	at·tah	
have done	a·see·ta	
-	et	
all	kal	
these things	el·leh	
said	vay·yo·mer	Jeremiah 15:1
Then the LORD	YHVH	
to me :	e·lay	
“ Even if	im	
should stand	ya·a·mod	
Moses	mo·sheh	
and Samuel	u·she·mu·el	
before Me	le·pha·nay	
would not	en	
My heart	naph·shee	
go out to	el	
people	ha·am	
this	haz·zeh	
Send them	shal·lach	

from	me·al		
My presence	pa·nay	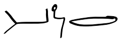	
and let them go	ve·ye·tse·u	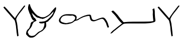	
-	ve·ha·yah	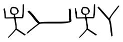	Jeremiah 15:2
If	kee	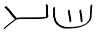	
they ask you	yo·me·ru		
	e·le·kha	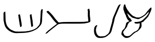	
‘ Where	a·nah		
shall we go ? ’	ne·tse		
you are to tell them	ve·a·mar·ta		
that	a·le·hem	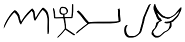	
this is what	koh	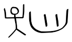	
says :	a·mar		
the LORD	YHVH		
‘ Those	a·sher		
destined for death	lam·ma·vet		
to death	lam·ma·vet		
those	va·a·sher		
destined for the sword	la·che·rev	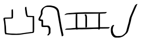	
to the sword	la·che·rev	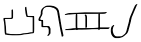	
those	va·a·sher		
destined for famine	la·ra·av		
to famine	la·ra·av		
and those	va·a·sher		
destined for captivity	lash·she·vee		
to captivity ’	lash·she·vee		
I will appoint	u·pha·qad·tee	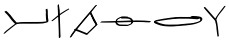	Jeremiah 15:3

over them	a·le·hem	
four	ar·ba	
kinds of destroyers	mish·pa·cho·wt	
declares	ne·um	
the LORD :	YHVH	
-	et	
the sword	ha·che·rev	
to kill	la·ha·rog	
-	ve·et	
the dogs	hak·ke·la·veem	
to drag away	lis·chov	
-	ve·et	
and the birds	o·wph	
of the air	hash·sha·ma·yim	
-	ve·et	
and beasts	be·he·mat	
of the earth	ha·a·rets	
to devour	le·e·khol	
and destroy	u·le·hash·cheet	
I will make them	u·ne·tat·teem	Jeremiah 15:4
a horror	liz·va·ʿah	
to all	le·khol	
the kingdoms	mam·le·kho·wt	
of the earth	ha·a·rets	
because of	big·lal	
Manasseh	me·nash·sheh	
son	ben	

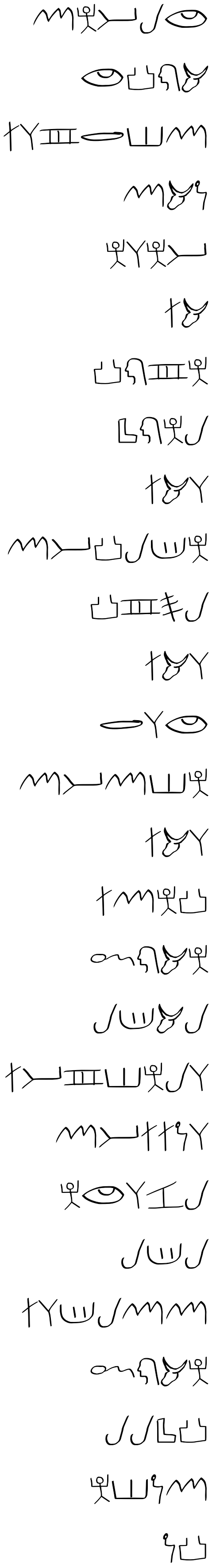

of Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
-	al	𐤏𐤋	
what	a·sher	𐤀𐤔𐤓	
did	a·sah	𐤏𐤔𐤄	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
-	kee	𐤊𐤉	Jeremiah 15:5
Who	mee	𐤌𐤉	
will have pity	yach·mol	𐤉𐤇𐤌𐤋	
on you	a·la·yikh	𐤏𐤋𐤉𐤊	
O Jerusalem ?	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
Who	u·mee	𐤅𐤌𐤉	
will mourn	ya·nud	𐤉𐤍𐤅𐤃	
for you ?	lakh	𐤋𐤊	
Who	u·mee	𐤅𐤌𐤉	
will turn aside	ya·sur	𐤉𐤎𐤅𐤓	
to ask	lish·ol	𐤋𐤔𐤀𐤋	
about your welfare	le·sha·lom	𐤋𐤔𐤋𐤌	
?	lakh	𐤋𐤊	
You	at	𐤀𐤕	Jeremiah 15:6
have forsaken	na·tasht	𐤍𐤈𐤔𐤕	
Me	o·tee	𐤀𐤕𐤉	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
You have turned your back	a·cho·wr	𐤀𐤇𐤅𐤓	
	te·le·khee	𐤕𐤋𐤊𐤉	

So I will stretch out	va·at		
-	et		
My hand	ya·dee	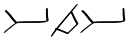	
against you	a·la·yikh	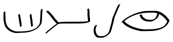	
and I will destroy you	va·ash·chee·tekh	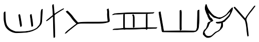	
I am weary	nil·e·tee	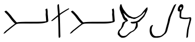	
of showing compassion	hin·na·chem	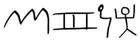	
I will scatter them	va·ez·rem		Jeremiah 15:7
with a winnowing fork	be·miz·reh		
at the gates	be·sha·a·re		
of the land	ha·a·rets		
I will bereave	shik·kal·tee	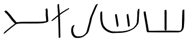	
and destroy	ib·bad·tee		
-	et		
My people	am·mee		
from their ways	mid·dar·khe·hem		
who have not	lo·w		
turned	sha·vu		
more numerous	a·tse·mu		Jeremiah 15:8
	lee	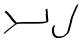	
I will make their widows	ʾal·me·no·taw		
than the sand	me·cho·wl	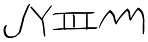	
of the sea	yam·meem	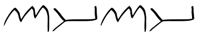	
I will bring	he·ve·tee		
	la·hem		
against	al		

the mothers	em	
of young men	ba·chur	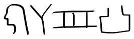
a destroyer	sho·ded	
at noon	bats·tsa·ho·ra·yim	
bring	hip·pal·tee	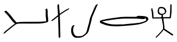
upon them	a·le·ha	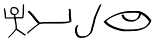
I will suddenly	pit·om	
anguish	eer	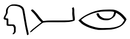
and dismay	u·ve·ha·lo·wt	
will grow faint	um·le·lah	
The mother	yo·le·det	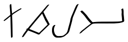
of seven	hash·shiv·ah	
she will breathe	na·phe·chah	
her last breath	naph·shah	
will set	ba·ʾah	
Her sun	shim·shah	
while it is still	be·od	
day	yo·w·mam	
she will be disgraced	bo·wo·shah	
and humiliated	ve·cha·phe·rah	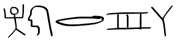
And the rest	u·she·e·ree·tam	
to the sword	la·che·rev	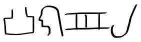
I will put	et·ten	
in the presence	liph·ne	
of their enemies”	o·ye·ve·hem	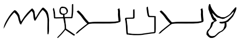
declares	ne·um	
the LORD	YHVH	

Jeremiah 15:9

Woe	o·w	Jeremiah 15:10
to me	lee	
my mother	im·mee	
that	kee	
you have borne me	ye·lid·ti·nee	
a man	eesh	
of strife	reev	
	ve·eesh	
and conflict	ma·do·wn	
in all	le·khal	
the land	ha·a·rets	
I have neither	lo	
lent	na·shee·tee	
nor	ve·lo	
borrowed	na·shu	
	vee	
yet everyone	kul·loh	
curses me	me·qal·la·w·nee	
said :	a·mar	Jeremiah 15:11
The LORD	YHVH	
“ Surely	im	
	lo	
I will deliver you	sha·ro·ti·kha	
for a good purpose	le·to·wv	
surely I will	im	
	lo·w	
intercede	hiph·ga·tee	

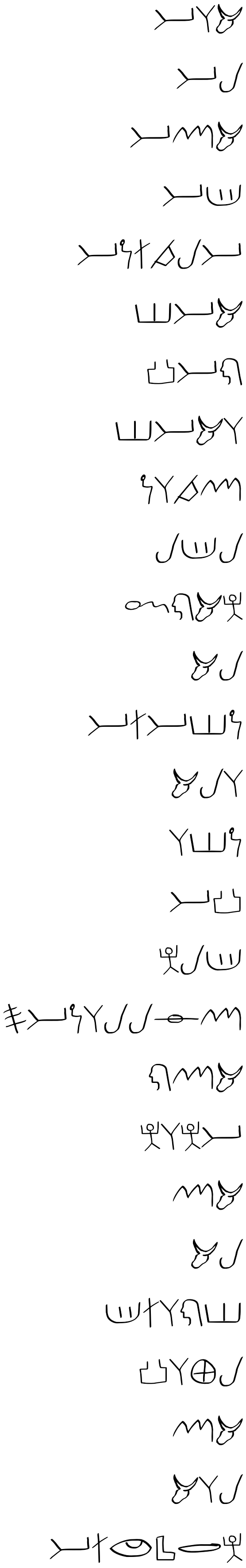

-	ve·kha	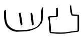	
in your time	be·et		
of trouble	ra·ah		
in your time	u·ve·et	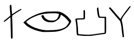	
of distress	tsa·rah		
-	et		
with your enemy	ha·o·yev	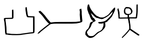	
Can anyone smash	ha·ya·ro·a		Jeremiah 15:12
iron —	bar·zel	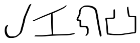	
iron	bar·zel	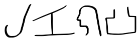	
from the north —	mits·tsa·pho·wn		
or bronze ?	u·ne·cho·shet	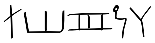	
Your wealth	che·le·kha	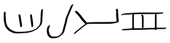	Jeremiah 15:13
and your treasures	ve·o·wts·ro·w·te·kha		
as plunder	la·vaz		
I will give up	et·ten		
without	lo		
charge	vim·cheer		
for all	u·ve·khal	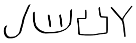	
your sins	chat·to·w·te·kha		
within all	u·ve·khal	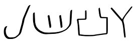	
your borders	ge·vu·le·kha	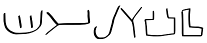	
Then I will enslave you	ve·ha·a·var·tee		Jeremiah 15:14
to	et		
your enemies	o·ye·ve·kha		
in a land	be·e·rets		
you do not	lo		

know	ya·da·e·ta	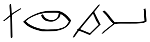	
for	kee	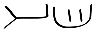	
a fire	esh	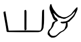	
will kindle	qa·de·chah	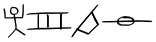	
My anger	ve·ap·pee	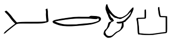	
against you ”	a·le·khem	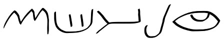	
that will burn	tu·qad	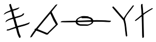	
You	at·tah	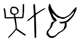	Jeremiah 15:15
understand	ya·da·ta	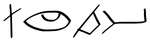	
O LORD	YHVH	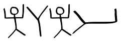	
remember me	za·khe·re·nee	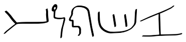	
and attend to me	u·pha·qe·de·nee	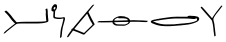	
Avenge me	ve·hin·na·qem	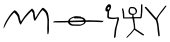	
against	lee	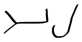	
my persecutors	me·ro·de·phay	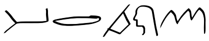	
do not	al	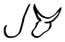	
In Your patience	le·e·rekh	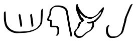	
	ap·pe·kha	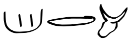	
take me away	tiq·qa·che·nee	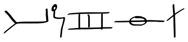	
Know that	da	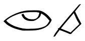	
I endure	se·e·tee	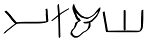	
for Your honor	a·le·kha	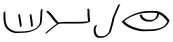	
reproach	cher·pah	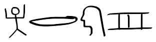	
were found	nim·tse·u	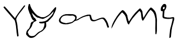	Jeremiah 15:16
Your words	de·va·re·kha	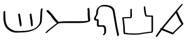	
and I ate them	va·o·khe·lem	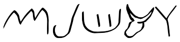	
became	vay·hee	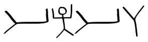	

Your words	de·va·rɛ·kha	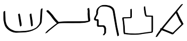	
	lee	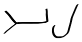	
my joy	le·sa·so·wn		
delight	u·le·sim·chat		
and my heart’s	le·va·vee		
For	kee	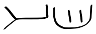	
I bear	niq·ra	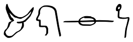	
Your name	shim·kha		
	a·lay	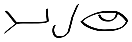	
O LORD	YHVH		
God	e·lo·he		
of Hosts	tse·va·o·wt		
I never	lo		Jeremiah 15:17
sat	ya·shav·tee		
with the band	ve·so·wd		
of revelers	me·sa·cha·qeem	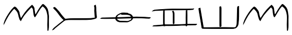	
nor did I celebrate with them	va·e·loz		
Because	mip·pe·ne		
Your hand was on me	ya·de·kha		
alone	ba·dad	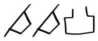	
I sat	ya·shav·tee		
for	kee	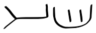	
with indignation	za·am		
You have filled me	mil·le·ta·nee		
Why	lam·mah		Jeremiah 15:18
is	ha·yah	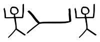	
my pain	khe·e·vee		

unending	ne·tsach		
and my wound	u·mak·ka·tee		
incurable	a·nu·shah		
refusing	me·a·nah		
to be healed ?	he·ra·phe		
You have indeed become	ha·yo	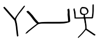	
	tih·yeh	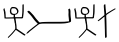	
to me —	lee	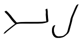	
like	ke·mo		
a mirage	akh·zav	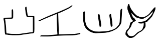	
water	ma·yim	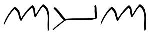	
that is not	lo		
there	ne·e·ma·nu		
Therefore	la·khen		Jeremiah 15:19
this is what	koh	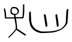	
says :	a·mar		
the LORD	YHVH		
“ If	im		
you return	ta·shuv		
I will restore you	va·a·shee·ve·kha	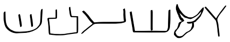	
in My presence	le·pha·nay		
you will stand	ta·a·mod		
And if	ve·im		
you speak	to·w·tsee		
words that are noble	ya·qar	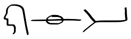	
instead of worthless	miz·zo·w·lel		
My spokesman	ke·phee		

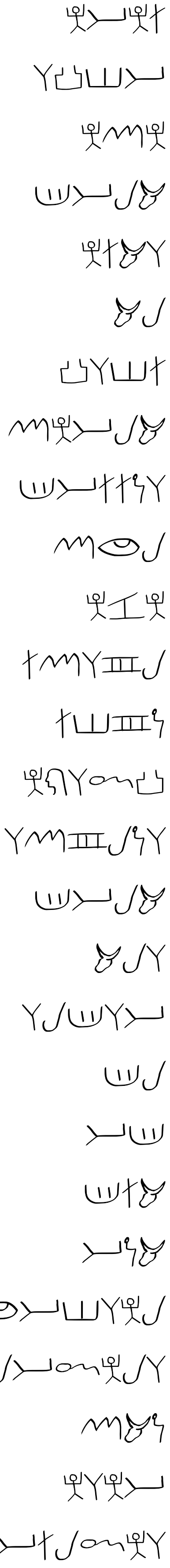

you will be	tih·yeh	
who must turn	ya·shu·vu	
It is they	hem·mah	
to you	e·le·kha	
but you	ve·at·tah	
must not	lo	
turn	ta·shuv	
to them	a·le·hem	
Then I will make you	u·ne·tat·tee·kha	Jeremiah 15:20
people	la·am	
to this	haz·zeh	
a wall	le·cho·w·mat	
of bronze	ne·cho·shet	
a fortified wall	be·tsu·rah	
they will fight	ve·nil·cha·mu	
against you	e·le·kha	
but will not	ve·lo	
overcome	yu·khe·lu	
you	lakh	
for	kee	
am with you	it·te·kha	
I	a·nee	
to save	le·ho·wo·shee·a·kha	
and deliver you	u·le·hats·tsee·le·kha	
declares	ne·um	
the LORD	YHVH	
I will deliver you	ve·hits·tsal·tee·kha	Jeremiah 15:21

from the hand	mee·yad	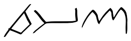	
of the wicked	ra·eem	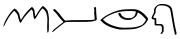	
and redeem you	u·phe·di·tee·kha		
from the grasp	mik·kaph		
of the ruthless ”	a·ri·tseem	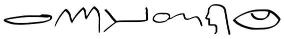	
came	vay·hee	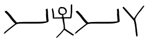	Jeremiah 16:1
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	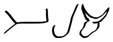	
saying	le·mor		
“ You must not	lo		Jeremiah 16:2
marry	tiq·qach	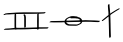	
	le·kha	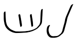	
-	ish·shah		
[or]	ve·lo		
have	yih·yu		
	le·kha	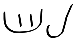	
sons	ba·neem	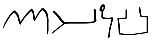	
or daughters	u·va·no·wt	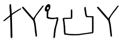	
place ”	bam·ma·qo·wm		
in this	haz·zeh		
For	kee	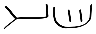	Jeremiah 16:3
this is what	khoh	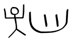	
says	a·mar		
the LORD	YHVH		
concerning	al		
the sons	hab·ba·neem	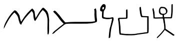	

and	ve·al
daughters	hab·ba·no·wt
who bore them	hay·yil·lo·w·deem
place	bam·ma·qo·wm
born in this	haz·zeh
and	ve·al
the mothers	im·mo·tam
who fathered	hay·yo·le·do·wt
them	o·w·tam
	ve·al
and the fathers	a·vo·w·tam
	ham·mo·w·li·deem
-	o·w·tam
land :	ba·a·rets
in this	haz·zot
from deadly	me·mo·w·te
diseases	ta·cha·lu·eem
“ They will die	ya·mu·tu
They will not	lo
be mourned	yis·sa·phe·du
	ve·lo
or buried	yiq·qa·ve·ru
like dung	le·do·men
on	al
	pe·ne
the ground	ha·a·da·mah
but will lie	yih·yu

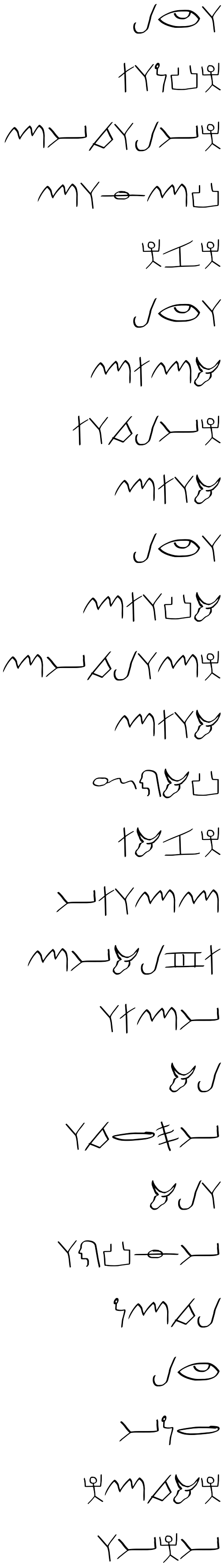

Jeremiah 16:4

by sword	u·va·che·rev	𐤅𐤁𐤇𐤓𐤁	
and famine	u·va·ra·av	𐤅𐤁𐤓𐤏𐤁	
They will be finished off	yikh·lu	𐤉𐤊𐤋𐤅	
will become	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	
and their corpses	niv·la·tam	𐤍𐤁𐤋𐤕𐤌	
food	le·ma·a·khal	𐤋𐤌𐤀𐤊𐤋	
for the birds	le·o·wph	𐤋𐤏𐤅𐤐	
of the air	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
and beasts	u·le·ve·he·mat	𐤅𐤋𐤁𐤄𐤌𐤕	
of the earth ”	ha·a·rets	𐤄𐤀𐤓𐤑	
Indeed	kee	𐤊𐤉	Jeremiah 16:5
this is what	khoh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Do not	al	𐤀𐤋	
enter	ta·vo·w	𐤕𐤁𐤅𐤀	
a house	bet	𐤁𐤉𐤕	
[where there is] a funeral meal	mar·ze·ach	𐤌𐤓𐤆𐤇	
Do not	ve·al	𐤅𐤀𐤋	
go	te·lekh	𐤕𐤋𐤊	
to mourn	lis·po·wd	𐤋𐤎𐤐𐤅𐤃	
	ve·al	𐤅𐤀𐤋	
or show sympathy	ta·nod	𐤕𐤍𐤃	
	la·hem	𐤋𐤄𐤌	
for	kee	𐤊𐤉	
I have removed	a·saph·tee	𐤀𐤎𐤐𐤕𐤉	
-	et	𐤀𐤕	

My peace	she·lo·w·mee		
from	me·et		
people	ha·am		
this	haz·zeh		
declares	ne·um		
the LORD	YHVH		
	et		
My loving devotion	ha·che·sed	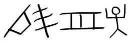	
and	ve·et		
My compassion ”	ha·ra·cha·meem		
will die	u·me·tu		Jeremiah 16:6
“ Both great	ge·do·leem	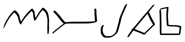	
and small	u·qe·tan·neem	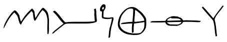	
land	ba·a·rets		
in this	haz·zot		
They will not	lo		
be buried	yiq·qa·ve·ru	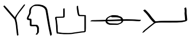	
[or]	ve·lo		
mourned	yis·pe·du	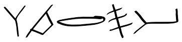	
	la·hem		
nor	ve·lo		
will anyone cut himself	yit·go·dad		
	ve·lo		
or shave his head	yiq·qa·re·ach	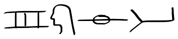	
for them	la·hem		
No food	ve·lo		Jeremiah 16:7
will be offered	yiph·re·su		

	la·hem		
	al		
those who mourn	e·vel		
to comfort	le·na·cha·mo	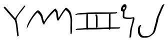	
	al		
the dead	met		
not even	ve·lo		
will be given	yash·qu	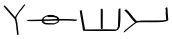	
-	o·w·tam		
a cup	ko·ws		
of consolation	tan·chu·meem		
for	al		
the loss of a father	a·vee	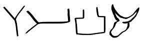	
	ve·al		
or mother	im·mo	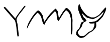	
a house	u·vet	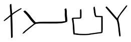	Jeremiah 16:8
where there is feasting	mish·teh		
You must not	lo		
enter	ta·vo·w		
and sit down	la·she·vet		
with them	o·w·tam		
to eat	le·e·khol		
and drink	ve·lish·to·wt		
For	kee	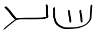	Jeremiah 16:9
this is what	khoh	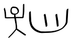	
says :	a·mar		
the LORD	YHVH		

of Hosts	tse·va·o·wt	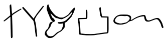	
the God	e·lo·he	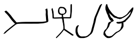	
of Israel	yis·ra·el	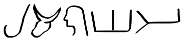	
	hin·nee	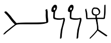	
I am going to remove	mash·beet	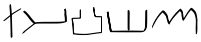	
from	min	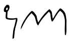	
place	ham·ma·qo·wm	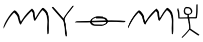	
this	haz·zeh	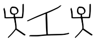	
before your very eyes	le·e·ne·khem	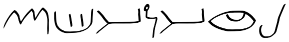	
and in your days	u·vee·me·khem	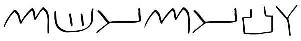	
the sounds	qo·wl	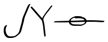	
of joy	sa·so·wn	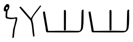	
the voices	ve·qo·wl	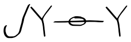	
and gladness	sim·chah	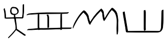	
	qo·wl	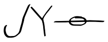	
and bridegroom	cha·tan	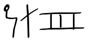	
	ve·qo·wl	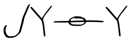	
of the bride	kal·lah	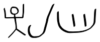	
-	ve·ha·yah	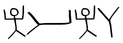	Jeremiah 16:10
When	kee	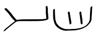	
you tell	tag·geed	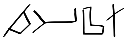	
people	la·am	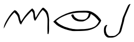	
these	haz·zeh	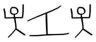	
-	et	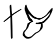	
all	kal	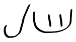	
things	had·de·va·reem	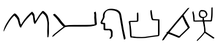	
these	ha·el·leh	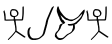	

they will ask	ve·a·me·ru	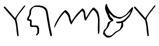	
you	e·le·kha	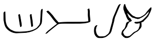	
‘ Why	al	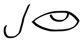	
	meh	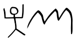	
pronounced	dib·ber	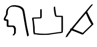	
has the LORD	YHVH	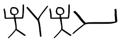	
against us ?	a·le·nu	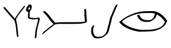	
-	et	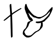	
all	kal	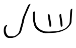	
disaster	ha·ra·ah	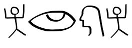	
great	hag·ge·do·w·lah	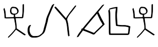	
this	haz·zot	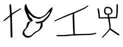	
What	u·meh	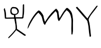	
is our guilt ?	a·wo·ne·nu	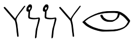	
What	u·meh	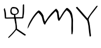	
is the sin	chat·ta·te·nu	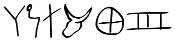	
that	a·sher	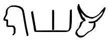	
we have committed	cha·ta·nu	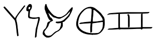	
against the LORD	la·YHVH	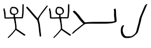	
our God ?’	e·lo·he·nu	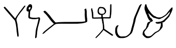	
Then you are to answer them :	ve·a·mar·ta	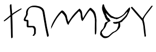	Jeremiah 16:11
	a·le·hem	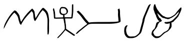	
‘ [It is] because	al	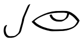	
-	a·sher	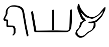	
have forsaken	a·ze·vu	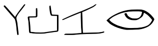	
your fathers	a·vo·w·te·khem	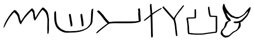	
Me	o·w·tee	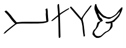	

declares	ne·um		
the LORD	YHVH		
and followed	vay·ye·le·khu	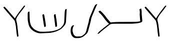	
	a·cha·re	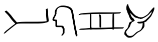	
gods	e·lo·heem	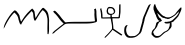	
other	a·che·reem	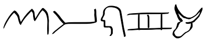	
and served	vay·ya·av·dum	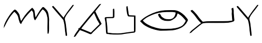	
and worshiped	vay·yish·ta·cha·wu		
them	la·hem		
-	ve·o·tee		
They abandoned Me	a·za·vu		
-	ve·et		
My instruction	to·w·ra·tee	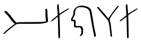	
and did not	lo		
keep	sha·ma·ru		
And you	ve·at·tem		Jeremiah 16:12
more evil	ha·re·o·tem		
have done	la·a·so·wt		
than your fathers	me·a·vo·w·te·khem		
See how	ve·hin·ne·khem		
follows	ho·le·kheem	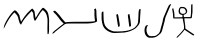	
each of you	eesh	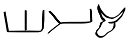	
	a·cha·re	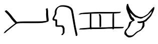	
the stubbornness	she·ri·rut		
heart	lib·bo	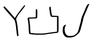	
of his evil	ha·ra		
instead of	le·vil·tee	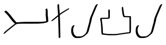	

obeying	she·mo·a		
Me	e·lay	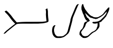	
So I will cast	ve·he·tal·tee	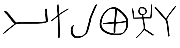	Jeremiah 16:13
you	et·khem		
out of	me·al		
land	ha·a·rets		
this	haz·zot		
into	al		
a land	ha·a·rets		
that	a·sher	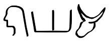	
neither	lo		
have known	ye·da·tem		
you	at·tem		
nor your fathers	va·a·vo·w·te·khem		
you will serve	va·a·vad·tem		
There	sham		
-	et		
gods	e·lo·heem		
other	a·che·reem	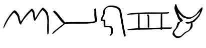	
day	yo·w·mam	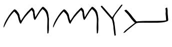	
and night	va·lay·lah	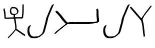	
for	a·sher	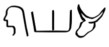	
no	lo		
I will show	et·ten		
you	la·khem		
favor ’	cha·nee·nah	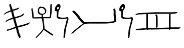	
Yet	la·khen		Jeremiah 16:14

behold	hin·neh		
the days	ya·meem	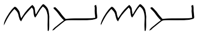	
are coming	ba·eem		
declares	ne·um		
the LORD	YHVH		
when they will no	ve·lo		
say	ye·a·mer		
longer	o·wd		
lives	chay	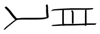	
‘ As surely as the LORD	YHVH		
who	a·sher		
brought	he·e·lah		
-	et		
the Israelites {up}	be·ne	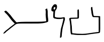	
	yis·ra·el	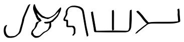	
out of the land	me·e·rets		
of Egypt’	mits·ra·yim	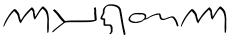	
Instead [they will say]	kee	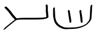	Jeremiah 16:15
	im		
lives	chay	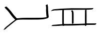	
‘ As surely as the LORD	YHVH		
who	a·sher		
brought	he·e·lah		
-	et		
the Israelites {up}	be·ne	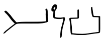	
	yis·ra·el	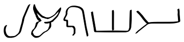	

out of the land	me·e·rets		
of the north	tsa·pho·wn		
and all	u·mik·kol	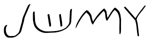	
the other lands	ha·a·ra·tso·wt		
to which	a·sher		
He had banished them ,	hid·dee·cham	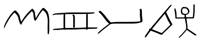	
	sham·mah		
For I will return them	va·ha·shi·vo·teem		
to	al		
their land	ad·ma·tam		
that	a·sher		
I gave	na·tat·tee		
to their forefathers	la·a·vo·w·tam		
But for now	hin·nee	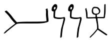	Jeremiah 16:16
I will send for	sho·le·ach	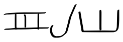	
fishermen	le·daw·va·gīm		
many	rab·beem	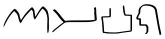	
declares	ne·um		
the LORD	YHVH		
and they will catch them	ve·dee·gum	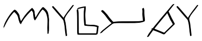	
After that	ve·a·cha·re		
	khen	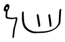	
I will send	esh·lach	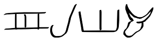	
for many	le·rab·beem	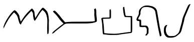	
hunters	tsay·ya·deem	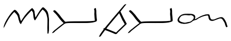	
and they will hunt them down	ve·tsa·dum	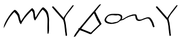	

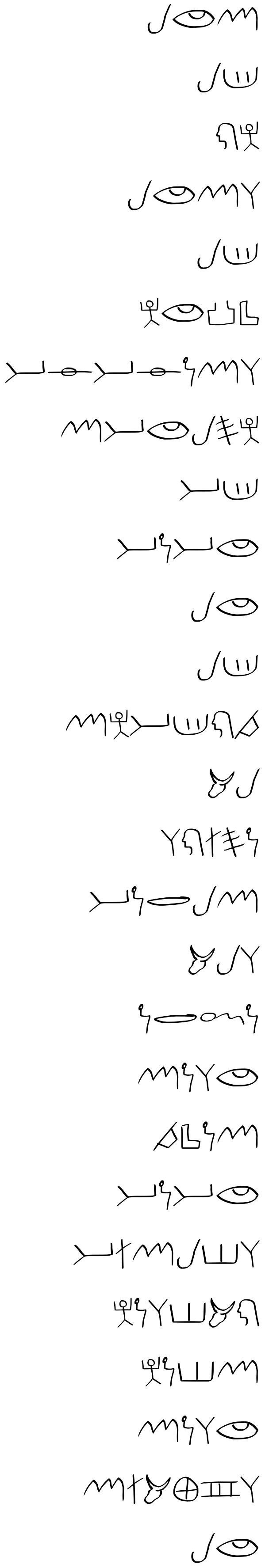

on	me·al	
every	kal	
mountain	har	
	u·me·al	
	kal	
and hill	giv·ah	
even from the clefts	u·min·ne·qee·qe	
of the rocks	has·se·la·eem	
For	kee	Jeremiah 16:17
My eyes	e·nay	
[are] on	al	
all	kal	
their ways	dar·khe·hem	
They are not	lo	
hidden	nis·te·ru	
from My face	mil·le·pha·nay	
is not	ve·lo	
concealed	nits·pan	
and their guilt	a·wo·nam	
from	min·ne·ged	
My eyes	e·nay	
repay them	ve·shil·lam·tee	Jeremiah 16:18
And I will first	ri·sho·w·nah	
double	mish·neh	
their iniquity	a·wo·nam	
and their sin	ve·chat·ta·tam	
because	al	

they have defiled	chal·le·lam		
-	et		
My land	ar·tsee		
with the carcasses	be·niv·lat		
of their detestable idols	shiq·qu·tse·hem		
with their abominations ”	ve·to·w·a·vo·w·te·hem		
and they have filled	ma·le·u		
-	et		
My inheritance	na·cha·la·tee	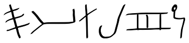	
O LORD	YHVH		Jeremiah 16:19
my strength	uz·zee		
and my fortress	u·ma·uz·zee		
my refuge	u·me·nu·see		
in the day	be·yo·wm	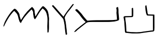	
of distress	tsa·rah		
to You	e·le·kha	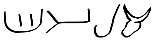	
the nations	go·w·yim	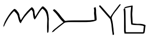	
will come	ya·vo·u		
from the ends	me·aph·se		
of the earth	a·rets		
and they will say	ve·yo·me·ru		
nothing but	akh		
lies	she·qer	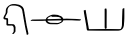	
inherited	na·cha·lu	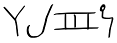	
“ Our fathers	a·vo·w·te·nu		
worthless idols	he·vel		
of no	ve·en		

	bam		
benefit at all	mo·w·eel		
make	ha·ya·a·seh		Jeremiah 16:20
for himself ?	lo		
Can man	a·dam		
gods	e·lo·heem		
Such	ve·hem·mah	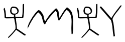	
are not	lo		
gods ! ”	e·lo·heem		
“ Therefore	la·khen		Jeremiah 16:21
behold	hin·nee	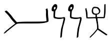	
I will inform them	mo·w·dee·am	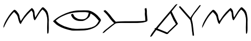	
time	bap·pa·am		
and this	haz·zot		
I will make them know	o·w·dee·em	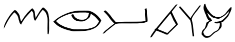	
-	et		
My power	ya·dee	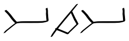	
-	ve·et		
and My might	ge·vu·ra·tee		
then they will know	ve·ya·de·u		
that	kee	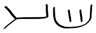	
My name	she·mee		
is the LORD [”]	YHVH		
[“] The sin	chat·tat	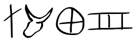	Jeremiah 17:1
of Judah	ye·hu·dah	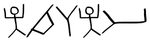	
is written	ke·tu·vah		
stylus	be·et		

with an iron	bar·zel	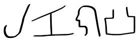	
point	be·tsip·po·ren		
with a diamond	sha·meer	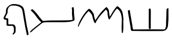	
engraved	cha·ru·shah		
on	al		
the tablets	lu·ach		
of their hearts	lib·bam		
and on the horns	u·le·qar·no·wt	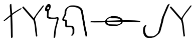	
of their altars	miz·be·cho·w·te·khem	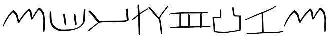	
remember	kiz·kor	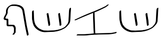	Jeremiah 17:2
Even their children	be·ne·hem	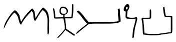	
their altars	miz·be·cho·w·tam	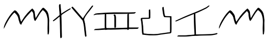	
and Asherah poles	va·a·she·re·hem		
by	al		
trees	ets		
the green	ra·a·nan		
[and] on	al		
hills	ge·va·o·wt		
the high	hag·ge·vo·ho·wt		
O My mountain	ha·ra·ree		Jeremiah 17:3
in the countryside	bas·sa·deh	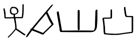	
your wealth	che·le·kha	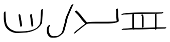	
and all	khal		
your treasures	o·wts·ro·w·te·kha		
as plunder	la·vaz		
I will give over	et·ten		
of your high places	ba·mo·te·kha	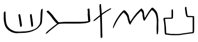	

because of the sin	be·chat·tat	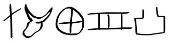	
within all	be·khal		
your borders	ge·vu·le·kha	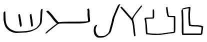	
And you yourself will relinquish	ve·sha·mat·tah		Jeremiah 17:4
	u·ve·kha	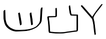	
the inheritance	min·na·cha·la·te·kha	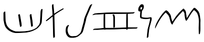	
that	a·sher		
I gave	na·tat·tee		
you	lakh	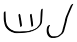	
I will enslave you	ve·ha·a·vad·tee·kha		
-	et		
to your enemies	o·ye·ve·kha		
in a land	ba·a·rets		
that	a·sher		
you do not	lo		
know	ya·da·e·ta		
for	kee	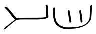	
you have kindled	esh		
	qe·dach·tem	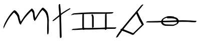	
My anger	be·ap·pee	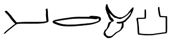	
forever	ad		
”	o·w·lam		
it will burn	tu·qad	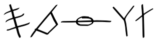	
This is what	koh	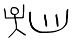	Jeremiah 17:5
says :	a·mar		
the LORD	YHVH		
“ Cursed is	a·rur		

the man	hag·ge·ver	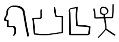	
who	a·sher		
trusts	yiv·tach	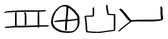	
in mankind	ba·a·dam		
who makes	ve·sam	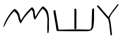	
the flesh	ba·sar		
his strength	ze·ro·o		
from	u·min		
the LORD	YHVH		
and turns	ya·sur		
his heart	lib·bo	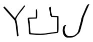	
He will be	ve·ha·yah	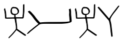	Jeremiah 17:6
like a shrub	ke·ar·ar		
in the desert	ba·a·ra·vah		
he will not	ve·lo		
see	yir·eh		
when	kee	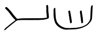	
comes	ya·vo·w		
prosperity	to·wv		
He will dwell	ve·sha·khan	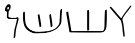	
in the parched places	cha·re·reem	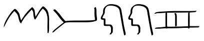	
of the desert	bam·mid·bar		
land	e·rets		
in a salt	me·le·chah	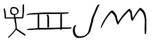	
where no	ve·lo		
one lives	te·shev		
But blessed	ba·rukh		Jeremiah 17:7

[is] the man	hag·ge·ver	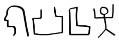	
who	a·sher	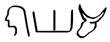	
trusts	yiv·tach	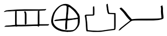	
in the LORD	ba·YHVH	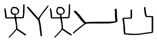	
is	ve·ha·yah	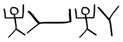	
in [Him]	YHVH	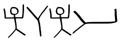	
whose confidence	miv·ta·cho	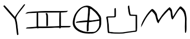	
He is	ve·ha·yah	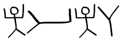	Jeremiah 17:8
like a tree	ke·ets	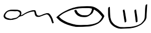	
planted	sha·tul	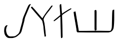	
by	al	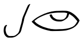	
the waters	ma·yim	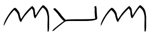	
toward	ve·al	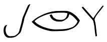	
the stream	yu·val	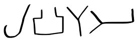	
	ye·shal·lach	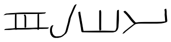	
that sends out its roots	sha·ra·shaw	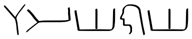	
It does not	ve·lo	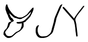	
fear	yi·ra	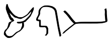	
when	kee	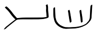	
comes	ya·vo	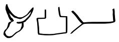	
the heat	chom	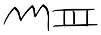	
are always	ve·ha·yah	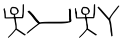	
and its leaves	a·le·hu	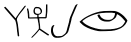	
green	ra·a·nan	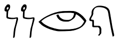	
in a year	u·vish·nat	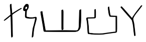	
of drought	bats·tso·ret	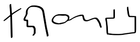	
It does not	lo	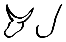	

worry	yid·ag		
	ve·lo		
[nor] does it cease	ya·meesh		
to produce	me·a·so·wt		
fruit	pe·ree		
[is] deceitful	a·qov		Jeremiah 17:9
The heart	hal·lev	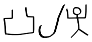	
above all things	mik·kol		
and beyond cure	ve·a·nush		
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Who	mee	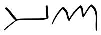	
can understand it ?	ye·da·en·nu		
I	a·nee	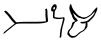	Jeremiah 17:10
the LORD	YHVH		
search	cho·qer	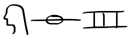	
the heart	lev	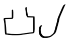	
I examine	bo·chen	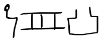	
the mind	ke·la·yo·wt	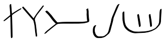	
to reward	ve·la·tet	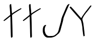	
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according to his way	ke·dar·ko		
deserve	kiph·ree		
by what his deeds	ma·a·la·law	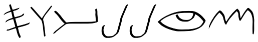	
Like a partridge	qo·re	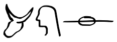	Jeremiah 17:11
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lay	ya·lad	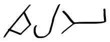	

is the man who makes	o·seh	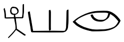	
a fortune	o·sher	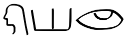	
it did not	ve·lo	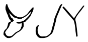	
unjustly	ve·mish·pat	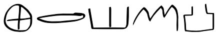	
In the middle	ba·cha·tsee	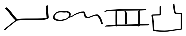	
of his days	yo·mo	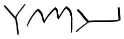	
his riches will desert him	ya·az·ven·nu	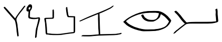	
and in the end	u·ve·a·cha·ree·to	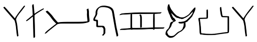	
he will be	yih·yeh	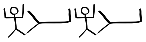	
the fool ”	na·val	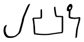	
throne	kis·se	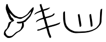	Jeremiah 17:12
A glorious	kha·vo·wd	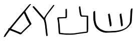	
exalted	ma·ro·wm	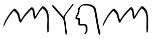	
from the beginning	me·ri·sho·wn	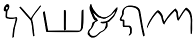	
is the place	me·qo·wm	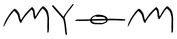	
of our sanctuary	miq·da·she·nu	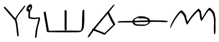	
the hope	miq·veh	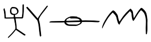	Jeremiah 17:13
of Israel	yis·ra·el	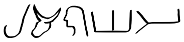	
O LORD	YHVH	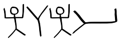	
all	kal	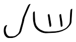	
who abandon You	o·ze·ve·kha	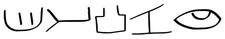	
will be put to shame	ye·vo·shu	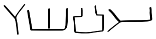	
All who turn away	yis·so·ray	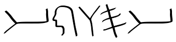	
in the dust	ba·a·rets	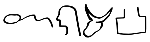	
will be written	yik·ka·te·vu	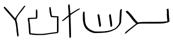	
for	kee	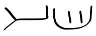	

they have abandoned	a·ze·vu	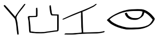	
the fountain	me·qo·wr	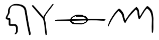	
water	ma·yim	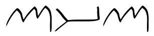	
of living	chay·yeem	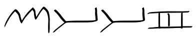	
-	et	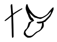	
the LORD	YHVH	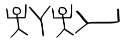	
Heal me	re·pha·e·nee	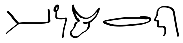	Jeremiah 17:14
O LORD	YHVH	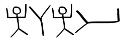	
and I will be healed	ve·e·ra·phe	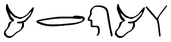	
save me	ho·wo·shee·e·nee	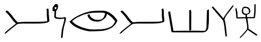	
and I will be saved	ve·iw·va·she·ah	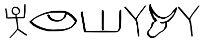	
for	kee	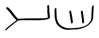	
are my praise	te·hil·la·tee	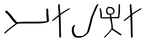	
You	at·tah	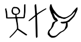	
Behold	hin·neh	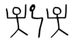	Jeremiah 17:15
they	hem·mah	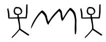	
keep saying	o·me·reem	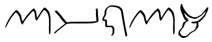	
to me	e·lay	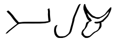	
" Where	ay·yeh	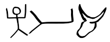	
is the word	de·var	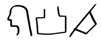	
of the LORD ?	YHVH	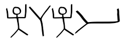	
Let it come	ya·vo·w	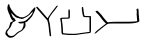	
now !"	na	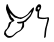	
But I	va·a·nee	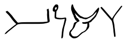	Jeremiah 17:16
have not	lo	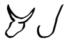	
run away	ats·tee	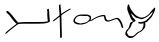	
from being Your shepherd	me·ro·eh	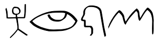	

	a·cha·re·kha	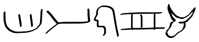	
the day	ve·yo·wm	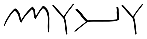	
of despair	a·nush		
I have not	lo		
desired	hit·aw·ve·tee	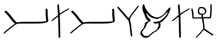	
You	at·tah		
know	ya·da·e·ta		
that the utterance	mo·w·tsa		
of my lips	se·pha·tay		
in	no·khach	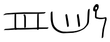	
Your presence	pa·ne·kha	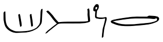	
was [spoken]	ha·yah	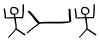	
Do not	al		Jeremiah 17:17
become	tih·yeh	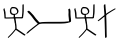	
to me	lee	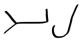	
a terror	lim·chit·tah		
are my refuge	ma·cha·see	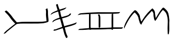	
You	at·tah		
in the day	be·yo·wm	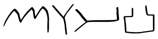	
of disaster	ra·ah		
be put to shame	ye·vo·shu	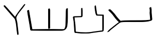	Jeremiah 17:18
Let my persecutors	ro·de·phay		
but do not	ve·al		
be put to shame	e·vo·shah	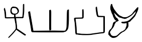	
let me	a·nee	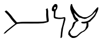	
be terrified	ye·chat·tu	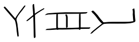	
Let them	hem·mah		

but do not	ve·al	ואל	
be terrified	e·chat·tah	אחתה	
let me	a·nee	אני	
Bring	ha·vee	הביא	
upon them	a·le·hem	עליהם	
the day	yo·wm	יום	
of disaster	ra·ah	רעה	
with double	u·mish·neh	ומשנה	
destruction	shib·ba·ro·wn	שברון	
and shatter them	sha·ve·rem	שברם׃	
This is what	koh	כה	Jeremiah 17:19
said	a·mar	אמר	
the LORD	YHVH	יהוה	
to me :	e·lay	אלי	
“ Go	ha·lokh	הלך	
and stand	ve·a·mad·ta	ועמדת	
at the gate	be·sha·ar	בשער	
of the people	be·ne	בני	
	ʿam	עם	
through which	a·sher	אשר	
go in	ya·vo·u	יבאו	
	vo	בו	
the kings	mal·khe	מלכי	
of Judah	ye·hu·dah	יהודה	
-	va·a·sher	ואשר	
and out	ye·tse·u	יצאו	
and [stand]	vo	בו	

at all [the other]	u·ve·khol	𐤅𐤁𐤊𐤋	
gates	sha·a·re	𐤔𐤏𐤓𐤉	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
Say	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Jeremiah 17:20
to them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
‘ Hear	shim·u	𐤔𐤌𐤏𐤅	
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
O kings	mal·khe	𐤌𐤋𐤊𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
all [people]	ve·khal	𐤅𐤊𐤋	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
[and]	ve·khol	𐤅𐤊𐤋	
	yo·she·ve	𐤉𐤔𐤁𐤉	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
who enter	hab·ba·eem	𐤄𐤁𐤀𐤉𐤌	
gates	bash·she·a·reem	𐤁𐤔𐤏𐤓𐤉𐤌	
through these	ha·el·leh	𐤄𐤀𐤋𐤄𐤎	
This is what	koh	𐤊𐤄	Jeremiah 17:21
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Take heed	hish·sha·me·ru	𐤄𐤔𐤌𐤓𐤅	
for yourselves	be·naph·sho·w·te·khem	𐤁𐤍𐤐𐤔𐤅𐤕𐤉𐤊𐤌	
do not	ve·al	𐤅𐤀𐤋	
carry	tis·u	𐤕𐤔𐤀𐤅	
a load	mas·sa	𐤌𐤔𐤀	
day	be·yo·wm	𐤁𐤉𐤅𐤌	

on the Sabbath	hash·shab·bat	השבת	
[or] bring it	va·ha·ve·tem	והבאתם	
through the gates	be·sha·a·re	בשערי	
of Jerusalem	ye·ru·sha·lim	ירושלם	
You must not	ve·lo	ולא	Jeremiah 17:22
out	to·w·tsee·u	תוציאו	
carry a load	mas·sa	משא	
of your houses	mib·bat·te·khem	מבתיכם	
day	be·yo·wm	ביום	
on the Sabbath	hash·shab·bat	השבת	
any	ve·khal	וכל	
work	me·la·khah	מלאכה	
	lo	לא	
or do	ta·a·su	תעשו	
but you must keep	ve·qid·dash·tem	וקדשתם	
-	et	את	
day {holy}	yo·wm	יום	
the Sabbath	hash·shab·bat	השבת	
just as	ka·a·sher	כאשר	
I commanded	tsiw·vee·tee	צויתי	
-	et	את	
your forefathers	a·vo·w·te·khem	אבותיכם	
Yet they would not	ve·lo	ולא	Jeremiah 17:23
listen	sha·me·u	שמעו	
	ve·lo	ולא	
or incline	hit·tu	הטו	
-	et	את	

their ear	a·ze·nam	𐤀𐤆𐤍𐤌	
but they stiffened	vay·yaq·shu	𐤅𐤉𐤒𐤔𐤅	
-	et	𐤀𐤕	
their necks	a·re·pam	𐤏𐤓𐤐𐤌	
and would not	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
listen	sho·mē·aʿ	𐤔𐤅𐤌𐤏	
	u·le·vil·tee	𐤅𐤋𐤁𐤋𐤕𐤉	
or receive	qa·chat	𐤒𐤇𐤕	
My discipline	mu·sar	𐤌𐤅𐤎𐤓	
however	ve·ha·yah	𐤅𐤄𐤉𐤄	Jeremiah 17:24
If	im	𐤀𐤌	
you listen carefully	sha·mo·a	𐤔𐤌𐤏	
	tish·me·un	𐤕𐤔𐤌𐤏𐤅𐤍	
to Me	e·lay	𐤀𐤋𐤉	
says	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
no	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
and bring	ha·vee	𐤄𐤁𐤉𐤀	
load	mas·sa	𐤌𐤔𐤀	
through the gates	be·sha·a·re	𐤁𐤔𐤏𐤓𐤉	
city	ha·eer	𐤄𐤏𐤉𐤓	
of this	haz·zot	𐤄𐤆𐤀𐤕	
day	be·yo·wm	𐤁𐤉𐤅𐤌	
on the Sabbath	hash·shab·bat	𐤄𐤔𐤁𐤕	
and keep	u·le·qad·desh	𐤅𐤋𐤒𐤃𐤔	
-	et	𐤀𐤕	
day {holy}	yo·wm	𐤉𐤅𐤌	

the Sabbath	hash·shab·bat	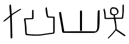	
no	le·vil·tee	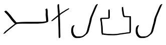	
and do	a·so·wt	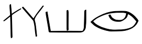	
on it	boh	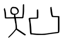	
-	kal	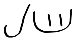	
work	me·la·khah	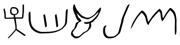	
will enter	u·va·u	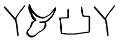	Jeremiah 17:25
through the gates	ve·sha·a·re	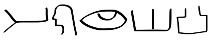	
city	ha·eer	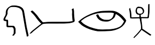	
of this	haz·zot	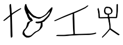	
then kings	me·la·kheem	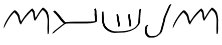	
and princes	ve·sa·reem	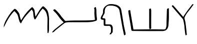	
They will sit	yo·she·veem	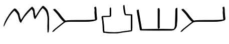	
on	al	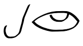	
the throne	kis·se	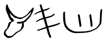	
of David	da·wid	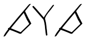	
riding	ro·khe·veem	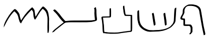	
in chariots	ba·re·khev	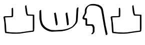	
and on horses	u·vas·su·seem	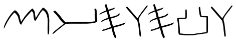	
with their	hem·mah	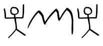	
officials	ve·sa·re·hem	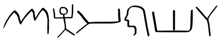	
along with the men	eesh	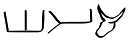	
of Judah	ye·hu·dah	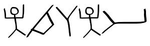	
and the residents	ve·yo·she·ve	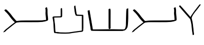	
of Jerusalem	ye·ru·sha·lim	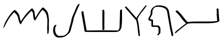	
will be inhabited	ve·ya·she·vah	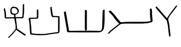	
city	ha·eer	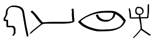	

and this	haz·zot		
forever	le·o·w·lam		
And people will come	u·va·u		Jeremiah 17:26
from the cities	me·a·re		
of Judah	ye·hu·dah	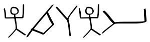	
and the places around	u·mis·se·vee·vo·wt	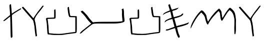	
Jerusalem	ye·ru·sha·lim		
from the land	u·me·e·rets		
of Benjamin	bin·ya·min	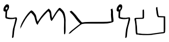	
and from	u·min		
the foothills	hash·she·phe·lah		
	u·min		
the hill country	ha·har		
and	u·min		
the Negev	han·ne·gev		
bringing	me·vi·eem		
burnt offerings	o·w·lah		
and sacrifices	ve·ze·vach	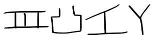	
grain offerings	u·min·chah	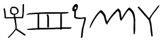	
and frankincense	u·le·vo·w·nah		
	u·me·vi·e		
and thank offerings	to·w·dah		
to the house	bet	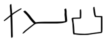	
of the LORD	YHVH		
But if	ve·im		Jeremiah 17:27
you do not	lo		
listen	tish·me·u		

to Me	e·lay	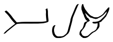	
to keep	le·qad·desh	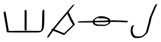	
-	et		
day {holy}	yo·wm		
the Sabbath	hash·shab·bat		
by not	u·le·vil·tee	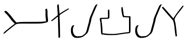	
carrying	se·et		
a load	mas·sa	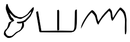	
while entering	u·vo		
the gates	be·sha·a·re		
of Jerusalem	ye·ru·sha·lim		
day	be·yo·wm	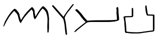	
on the Sabbath	hash·shab·bat		
then I will kindle	ve·hits·tsat·tee		
fire	esh		
in its gates	bish·a·re·ha		
to consume	ve·a·khe·lah		
the citadels	ar·me·no·wt		
of Jerusalem ’”	ye·ru·sha·lim		
	ve·lo		
an unquenchable	tikh·beh	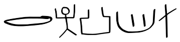	
This is the word	had·da·var		Jeremiah 18:1
that	a·sher		
came	ha·yah	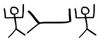	
to	el		
Jeremiah	yir·me·ya·hu		
	me·et		

from the LORD :	YHVH		
	le·mor		
at once	qum	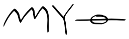	Jeremiah 18:2
“ Go down	ve·ya·rad·ta		
house	bet	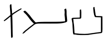	
to the potter’s	hay·yo·w·tser	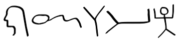	
and there	ve·sham·mah	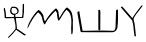	
I will reveal	ash·mee·a·kha	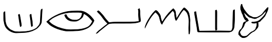	
-	et		
My message to you”	de·va·ray		
So I went down	va·e·red		Jeremiah 18:3
house	bet	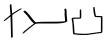	
to the potter’s	hay·yo·w·tser	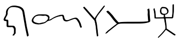	
and saw him	ve·hin·nē·hu		
working	o·seh		
	me·la·khah		
at	al		
the wheel	ha·a·ve·na·yim	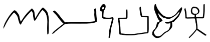	
became flawed	ve·nish·chat	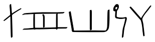	Jeremiah 18:4
But the vessel	hak·ke·lee	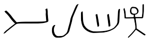	
that	a·sher		
he	hu		
was shaping	o·seh		
from the clay	ba·cho·mer	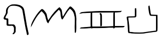	
hand	be·yad	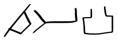	
in [his]	hay·yo·w·tser	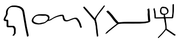	
	ve·shav	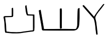	

so he formed	vay·ya·a·se·hu	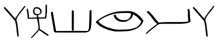	
vessel	ke·lee	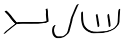	
it into another	a·cher	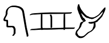	
as	ka·a·sher	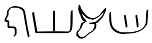	
best	ya·shar	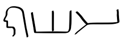	
it seemed	be·e·ne	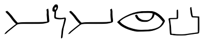	
for him	hay·yo·w·tser	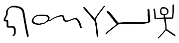	
to do	la·a·so·wt	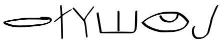	
came	vay·hee	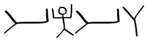	Jeremiah 18:5
Then the word	de·var	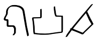	
of the LORD	YHVH	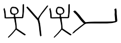	
to me	e·lay	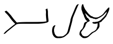	
saying	le·mo·wr	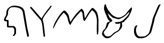	
potter [treats his clay] ?	ha·khay·yo·w·tser	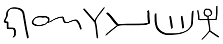	Jeremiah 18:6
as this	haz·zeh	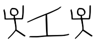	
I not	lo	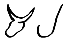	
can	u·khal	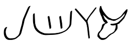	
treat	la·a·so·wt	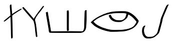	
you	la·khem	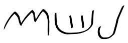	
“ O house	bet	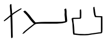	
of Israel	yis·ra·el	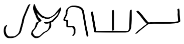	
declares	ne·um	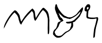	
the LORD	YHVH	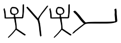	
Just	hin·neh	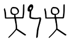	
like clay	kha·cho·mer	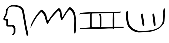	
hand	be·yad	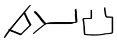	
in the potter’s	hay·yo·w·tser	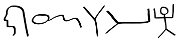	

so	ken	𐤊𐤍	
are you	at·tem	𐤀𐤕𐤌	
in My hand	be·ya·dee	𐤁𐤉𐤃𐤉	
O house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
At any time	re·ga	𐤓𐤂𐤏	Jeremiah 18:7
I might announce	a·dab·ber	𐤀𐤃𐤁𐤓	
that	al	𐤏𐤋	
a nation	go·w	𐤂𐤅𐤉	
	ve·al	𐤅𐤏𐤋	
or kingdom	mam·la·khah	𐤌𐤌𐤋𐤊𐤄	
will be uprooted	lin·to·wsh	𐤋𐤍𐤕𐤅𐤔	
torn down	ve·lin·to·wts	𐤅𐤋𐤍𐤕𐤅𐤑	
and destroyed	u·le·ha·a·veed	𐤅𐤋𐤄𐤀𐤁𐤉𐤃	
turns	ve·shav	𐤅𐤔𐤁	Jeremiah 18:8
nation	hag·go·w	𐤄𐤂𐤅𐤉	
But if that	ha·hu	𐤄𐤄𐤅𐤀	
from its evil	me·ra·a·to	𐤌𐤓𐤏𐤕𐤅	
-	a·sher	𐤀𐤔𐤓	
I warned	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	
	a·law	𐤏𐤋𐤉𐤅	
then I will relent	ve·ni·cham·tee	𐤅𐤍𐤇𐤌𐤕𐤉	
of	al	𐤏𐤋	
the disaster	ha·ra·ah	𐤄𐤓𐤏𐤄	
-	a·sher	𐤀𐤔𐤓	
I had planned	cha·shav·tee	𐤇𐤔𐤁𐤕𐤉	
to bring	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	

	lo		
And if at another time	ve·re·ga	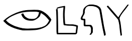	Jeremiah 18:9
I announce	a·dab·ber	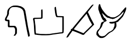	
	al		
a nation	go·w		
	ve·al		
or kingdom	mam·la·khah		
that I will build up	liv·not		
and establish	ve·lin·to·a		
and if it does	ve·a·sah		Jeremiah 18:10
evil	ha·ra·ʻah		
in My sight	be·e·nay	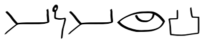	
and does not	le·vil·tee	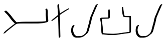	
listen	she·mo·a		
to My voice	be·qo·w·lee	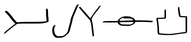	
then I will relent	ve·ni·cham·tee	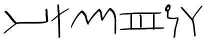	
of	al		
the good	hat·to·w·vah		
-	a·sher		
I had intended for it	a·mar·tee		
	le·he·teev		
-	o·w·to		
Now	ve·at·tah		Jeremiah 18:11
tell	e·mar		
therefore	na		
	el		
the men	eesh	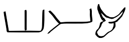	

of Judah	ye·hu·dah	יהודה	
and	ve·al	ועל	
the residents	yo·wo·she·ve	יושבי	
of Jerusalem	ye·ru·sha·lim	ירושלם	
says :	le·mor	לאמר	
that this is what	koh	כה	
	a·mar	אמר	
the LORD	YHVH	יהוה	
‘ Behold	hin·neh	הנה	
I	a·no·khee	אנכי	
am planning	yo·w·tser	יוצר	
for you	a·le·khem	עליכם	
a disaster	ra·ah	רעה	
and devising	ve·cho·shev	וחשב	
against you	a·le·khem	עליכם	
a plan	ma·cha·sha·vah	מחשבה	
Turn	shu·vu	שובו	
now	na	נא	
each of you	eesh	איש	
ways	mid·dar·ko	מדרכו	
from your evil	ha·ra·ah	הרעה	
and correct	ve·he·tee·vu	והיטיבו	
your ways	dar·khe·khem	דרכיכם	
and deeds ’	u·ma·al·le·khem	ומעלליכם	
But they will reply	ve·a·me·ru	ואמרו	Jeremiah 18:12
‘ It is hopeless	no·w·ash	נואש	
	kee	כי	

	a·cha·re	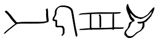	
our own plans	mach·she·vo·w·te·nu	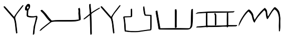	
We will follow	ne·lekh	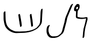	
and each of us	ve·eesh	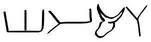	
according to the stubbornness	she·ri·rut	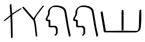	
heart ’”	lib·bo	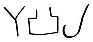	
of his evil	ha·ra	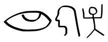	
will act	na·a·seh	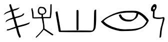	
Therefore	la·khen	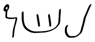	Jeremiah 18:13
this is what	koh	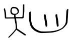	
says :	a·mar	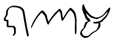	
the LORD	YHVH	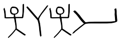	
“ Inquire	sha·a·lu	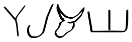	
	na	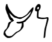	
among the nations :	bag·go·w·yim	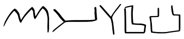	
Who	mee	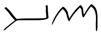	
has ever heard	sha·ma	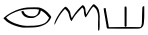	
things like these ?	ka·el·leh	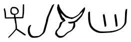	
terrible thing	sha·a·ru·rit	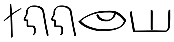	
has done	a·se·tah	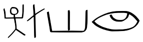	
a most	me·od	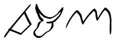	
Virgin	be·tu·lat	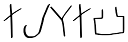	
Israel	yis·ra·el	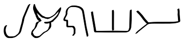	
ever leave	ha·ya·a·zov	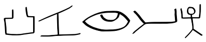	Jeremiah 18:14
its rocky	mits·tsur	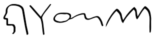	
slopes ?	sa·day	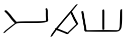	
Does the snow	she·leg	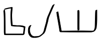	

of Lebanon	le·va·no·wn	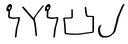	
Or	im		
ever run dry ?	yin·na·te·shu	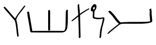	
waters	ma·yim	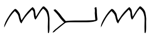	
from a distance	za·reem	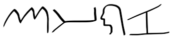	
do its cool	qa·reem	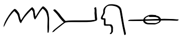	
flowing	no·wz·leem	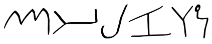	
Yet	kee	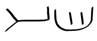	Jeremiah 18:15
have forgotten Me	she·khe·chu·nee	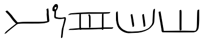	
My people	am·mee		
to worthless idols	lash·shaw		
They burn incense	ye·qat·te·ru	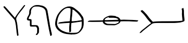	
that make them stumble	vay·yakh·shi·lum		
in their ways	be·dar·khe·hem	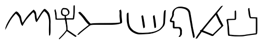	
roads	she·vee·le	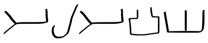	
[leaving] the ancient	o·w·lam		
to walk	la·le·khet	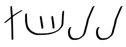	
on rutted	ne·tee·vo·wt	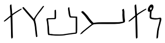	
bypaths	de·rekh		
instead of	lo		
on the highway	se·lu·lah		
They have made	la·sum		Jeremiah 18:16
their land	ar·tsam		
a desolation	le·sham·mah	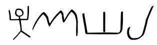	
object of scorn	she·ru·qat	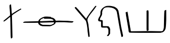	
a perpetual	o·w·lam		
all	kol	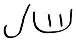	

who pass	o·w·ver		
by	a·le·ha	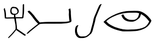	
will be appalled	yish·shom		
and shake	ve·ya·need	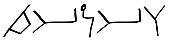	
their heads	be·ro·sho		
wind	ke·ru·ach		Jeremiah 18:17
like the east	qa·deem	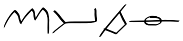	
I will scatter them	a·phee·tsem	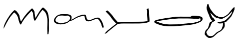	
before	liph·ne		
the enemy	o·w·yev	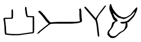	
My back	o·reph		
and not	ve·lo		
My face	pha·neem	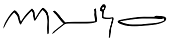	
I will show them	er·em		
in the day	be·yo·wm	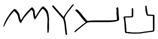	
of their calamity ”	e·dam	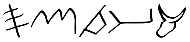	
Then [some] said	vay·yo·me·ru		Jeremiah 18:18
“ Come	le·khu		
let us make plans	ve·nach·she·vah		
against	al		
Jeremiah	yir·me·ya·hu		
	ma·cha·sha·vo·wt	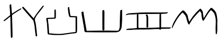	
for	kee	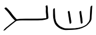	
will never	lo		
be lost	to·vad	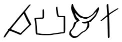	
the law	to·w·rah		
to the priest	mik·ko·hen		

nor counsel	ve·e·tsah	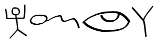	
to the wise	me·cha·kham	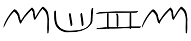	
nor an oracle	ve·da·var	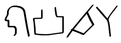	
to the prophet	min·na·vee	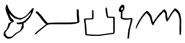	
Come	le·khu	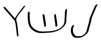	
let us denounce him	ve·nak·ke·hu	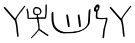	
	val·la·sho·wn	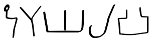	
and pay no	ve·al	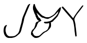	
heed	naq·shee·vah	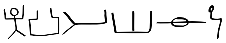	
to	el	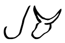	
any	kal	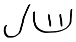	
of his words”	de·va·raw	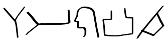	
Attend	haq·shee·vah	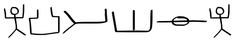	Jeremiah 18:19
O LORD	YHVH	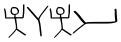	
to me	e·lay	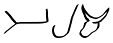	
Hear	u·she·ma	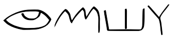	
are saying !	le·qo·wl	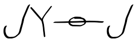	
what my accusers	ye·ree·vay	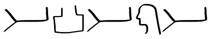	
be repaid	hay·shul·lam	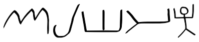	Jeremiah 18:20
with	ta·chat	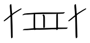	
Should good	to·w·vah	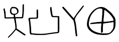	
evil ?	ra·ah	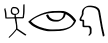	
Yet	kee	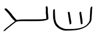	
they have dug	kha·ru	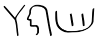	
a pit	shu·chah	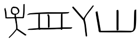	
for me	le·naph·shee	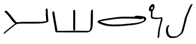	
Remember	ze·khor	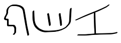	

how I stood	a·me·dee	
before You	le·pha·ne·kha	
to speak	le·dab·ber	
on their behalf	a·le·hem	
good	to·w·vah	
to turn	le·ha·sheev	
-	et	
Your wrath	cha·ma·te·kha	
from them	me·hem	
Therefore	la·khen	Jeremiah 18:21
over	ten	
-	et	
hand their children	be·ne·hem	
to famine	la·ra·av	
pour out	ve·hag·gi·rem	
upon them	al	
the power	ye·de	
of the sword	che·rev	
become	ve·tih·ye·nah	
Let their wives	ne·she·hem	
childless	shak·ku·lo·wt	
and widowed	ve·al·ma·no·wt	
let their husbands	ve·an·she·hem	
	yih·yu	
be slain	ha·ru·ge	
by disease	ma·vet	
their young men	ba·chu·re·hem	

struck down	muk·ke		
by the sword	che·rev		
in battle	bam·mil·cha·mah	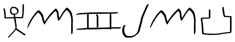	
be heard	tish·sha·ma		Jeremiah 18:22
Let a cry	ze·a·qah	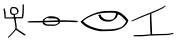	
from their houses	mib·bat·te·hem	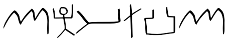	
when	kee	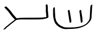	
bring	ta·vee	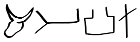	
against them	a·le·hem	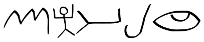	
raiders	ge·dud		
You suddenly	pit·om		
for	kee	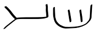	
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a pit	shī·chah	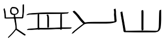	
to capture me	le·la·khe·de·nee		
snares	u·pha·cheem	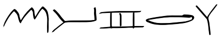	
and have hidden	ta·me·nu		
for my feet	le·rag·lay		
But You	ve·at·tah		Jeremiah 18:23
O LORD	YHVH		
know	ya·da·ta		
-	et		
all	kal	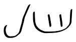	
plots	a·tsa·tam		
against me	a·lay	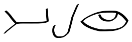	
their deadly	lam·ma·vet		
Do not	al		

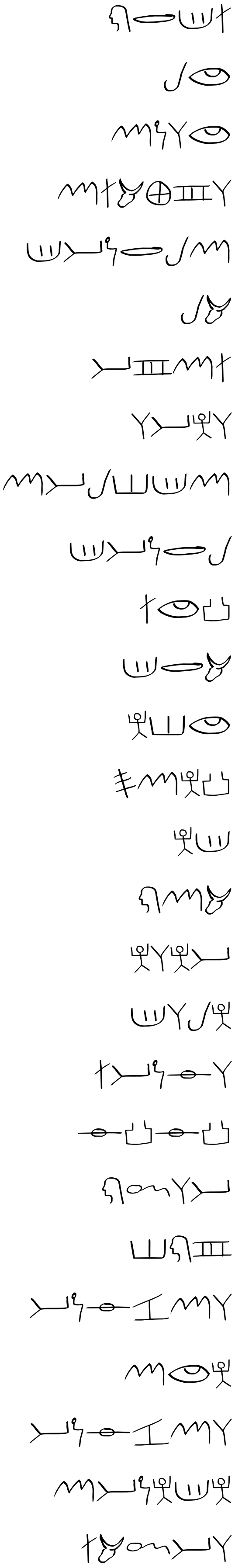

wipe out	te·khap·per	
	al	
their guilt	a·wo·nam	
their sin	ve·chat·ta·tam	
from Your sight	mil·le·pha·ne·kha	
[or]	al	
blot out	tem·chee	
	ve·ha·yu	
Let them be overthrown	mukh·sha·leem	
before You	le·pha·ne·kha	
in the time	be·et	
of Your anger	ap·pe·kha	
deal	a·seh	
with them	va·hem	
This is what	koh	Jeremiah 19:1
says :	a·mar	
the LORD	YHVH	
“ Go	ha·lo·wkh	
and buy	ve·qa·nee·ta	
jar	vaq·buq	
from a potter	yo·w·tser	
a clay	cha·res	
Take some of the elders	u·miz·ziq·ne	
of the people	ha·am	
and leaders	u·miz·ziq·ne	
of the priests	hak·ko·ha·neem	
and go	ve·ya·tsa·ta	Jeremiah 19:2

out to	el		
the Valley	ge	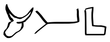	
of Ben-hinnom	ben		
	hin·nom	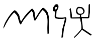	
-	a·sher		
near the entrance	pe·tach	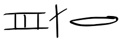	
Gate	sha·ar		
of the Potsherd	ha·cha·ra·sut		
Proclaim	ve·qa·ra·ta	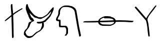	
there	sham		
-	et		
the words	had·de·va·reem	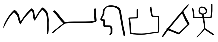	
-	a·sher		
I speak	a·dab·ber	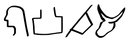	
to you	e·le·kha	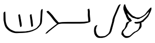	
saying	ve·a·mar·ta		Jeremiah 19:3
‘ Hear	shim·u		
the word	de·var		
of the LORD	YHVH		
O kings	mal·khe	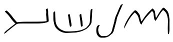	
of Judah	ye·hu·dah	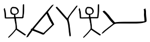	
and residents	ve·yo·she·ve	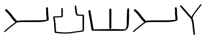	
of Jerusalem	ye·ru·sha·lim		
This is what	koh	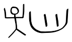	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	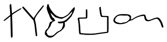	

the God	e·lo·he		
of Israel	yis·ra·el	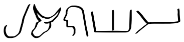	
	hin·nee	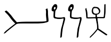	
I am going to bring	me·vee	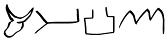	
such disaster	ra·ah		
on	al		
place	ham·ma·qo·wm	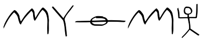	
this	haz·zeh		
that	a·sher		
of all	kal		
who hear of it	sho·me·ah		
will ring	tits·tsal·nah		
the ears	a·ze·naw	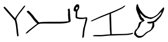	
because	ya·an		Jeremiah 19:4
-	a·sher		
they have abandoned Me	a·za·vu·nee	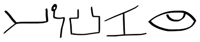	
a foreign	vay·nak·ke·ru	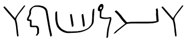	
-	et		
place	ham·ma·qo·wm	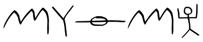	
and made this	haz·zeh		
They have burned incense	vay·qat·te·ru	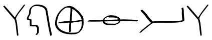	
in [this place]	vo		
gods	le·lo·heem		
to other	a·che·reem	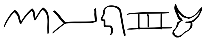	
that	a·sher		
have [ever]	lo		
known	ye·da·um		

[neither] they	hem·mah	𐤄𐤌𐤄	
nor their fathers	va·a·vo·w·te·hem	𐤅𐤀𐤁𐤅𐤕𐤉𐤄𐤌	
nor the kings	u·mal·khe	𐤅𐤌𐤋𐤊𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
They have filled	u·ma·le·u	𐤅𐤌𐤋𐤀𐤅	
-	et	𐤀𐤕	
place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
this	haz·zeh	𐤄𐤆𐤄	
with the blood	dam	𐤃𐤌	
of the innocent	ne·qee·yim	𐤍𐤒𐤉𐤌	
They have built	u·va·nu	𐤅𐤁𐤍𐤅	Jeremiah 19:5
-	et	𐤀𐤕	
high places	ba·mo·wt	𐤁𐤌𐤅𐤕	
to Baal	hab·ba·al	𐤄𐤁𐤏𐤋	
on which to burn	lis·roph	𐤋𐤔𐤓𐤐	
-	et	𐤀𐤕	
their children	be·ne·hem	𐤁𐤍𐤉𐤄𐤌	
in the fire	ba·esh	𐤁𐤀𐤔	
as offerings	o·lo·wt	𐤏𐤋𐤅𐤕	
to Baal —	lab·ba·al	𐤋𐤁𐤏𐤋	
something	a·sher	𐤀𐤔𐤓	
I never	lo	𐤋𐤀	
commanded	tsiw·vee·tee	𐤑𐤅𐤉𐤕𐤉	
nor	ve·lo	𐤅𐤋𐤀	
or mentioned	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	
	ve·lo	𐤅𐤋𐤀	
did it [even] enter	a·le·tah	𐤏𐤋𐤕𐤄	

	al		
My mind	lib·bee	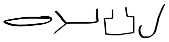	
So	la·khen		Jeremiah 19:6
behold	hin·neh		
the days	ya·meem	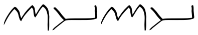	
are coming	ba·eem		
declares	ne·um		
the LORD	YHVH		
will no	ve·lo		
be called	yiq·qa·re	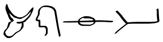	
place	lam·ma·qo·wm	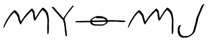	
when this	haz·zeh		
longer	o·wd		
Topheth	hat·to·phet		
or the Valley	ve·ge	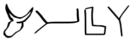	
of Ben-hinnom	ben		
	hin·nom	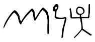	
but	kee	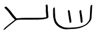	
	im		
the Valley	ge	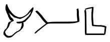	
of Slaughter	ha·ha·re·gah	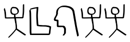	
I will ruin	u·vaq·qo·tee	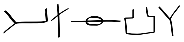	Jeremiah 19:7
-	et		
the plans	a·tsat		
of Judah	ye·hu·dah	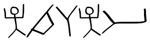	
and Jerusalem	vee·ru·sha·lim		
place	bam·ma·qo·wm		

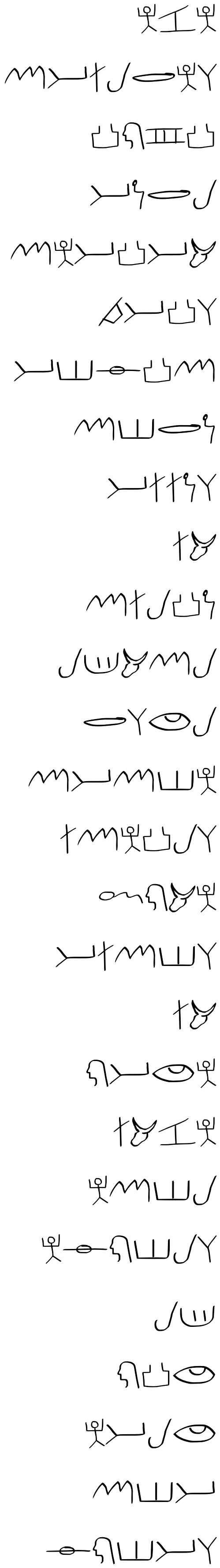

And in this	haz·zeh	
I will make them fall	ve·hip·pal·teem	
by the sword	ba·che·rev	
before	liph·ne	
their enemies	o·ye·ve·hem	
by the hands	u·ve·yad	
of those who seek	me·vaq·she	
their lives	naph·sham	
and I will give	ve·na·tat·tee	
-	et	
their carcasses	niv·la·tam	
as food	le·ma·a·khal	
to the birds	le·o·wph	
of the air	hash·sha·ma·yim	
and the beasts	u·le·ve·he·mat	
of the earth	ha·a·rets	
I will make	ve·sam·tee	Jeremiah 19:8
-	et	
city	ha·eer	
this	haz·zot	
a desolation	le·sham·mah	
and an [object of] scorn	ve·lish·re·qah	
All	kol	
who pass	o·ver	
by	a·le·ha	
will be appalled	yish·shom	
and will scoff	ve·yish·roq	

at	al		
all	kal		
her wounds	mak·ko·te·ha		
I will make them eat	ve·ha·a·khal·teem	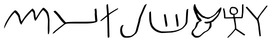	Jeremiah 19:9
-	et		
the flesh	be·sar		
of their sons	be·ne·hem	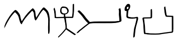	
and	ve·et		
	be·sar		
daughters	be·no·te·hem	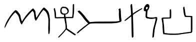	
one	ve·eesh	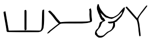	
flesh	be·sar		
another’s	re·e·hu		
and they will eat	yo·khe·lu		
in the siege	be·ma·tso·wr		
and distress	u·ve·ma·tso·wq		
-	a·sher		
inflicted	ya·tsee·qu	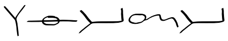	
on them	la·hem		
by their enemies	o·ye·ve·hem	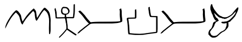	
who seek	u·me·vaq·she		
their lives ’	naph·sham		
Then you are to shatter	ve·sha·var·ta		Jeremiah 19:10
the jar	hab·baq·buq	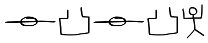	
in the presence	le·e·ne	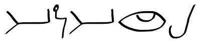	
of the men	ha·a·na·sheem	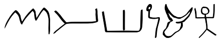	
who accompany	ha·ho·le·kheem		

you	o·w·takh		
and you are to proclaim	ve·a·mar·ta		Jeremiah 19:11
to them	a·le·hem	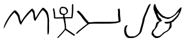	
that this is what	koh	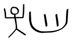	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	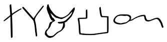	
	ka·khah		
I will shatter	esh·bor		
-	et		
nation	ha·am		
this	haz·zeh		
-	ve·et		
city	ha·eer		
and this	haz·zot		
like	ka·a·sher		
one shatters	yish·bor	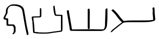	
-	et		
jar	ke·lee	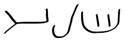	
a potter’s	hay·yo·w·tser	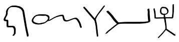	
that	a·sher		
never	lo		
can	yu·khal		
be repaired	le·he·ra·pheh		
again	o·wd		
in Topheth	u·ve·to·phet		
They will bury the dead	yiq·be·ru	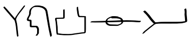	

until there is no more	me·en	מאין	
room	ma·qo·wm	מקום	
to bury [them]	liq·bo·wr	לקבור	
This is what	ken	כן	Jeremiah 19:12
I will do	e·e·seh	אעשה	
place	lam·ma·qo·wm	למקום	
to this	haz·zeh	הזה	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
and to its residents	u·le·yo·wo·she·vaw	וליושביו	
I will make	ve·la·tet	ולתת	
-	et	את	
city	ha·eer	העיר	
this	haz·zot	הזאת	
like Topheth	ke·to·phet	כתפת	
will be	ve·ha·yu	והיו	Jeremiah 19:13
The houses	bat·te	בתי	
of Jerusalem	ye·ru·sha·lim	ירושלם	
and the houses	u·vat·te	ובתי	
of the kings	mal·khe	מלכי	
of Judah	ye·hu·dah	יהודה	
like that place	kim·qo·wm	כמקום	
Topheth —	hat·to·phet	התפת	
defiled	hat·te·me·eem	הטמאים	
all	le·khol	לכל	
the houses	hab·bat·teem	הבתים	
-	a·sher	אשר	

they burned incense	qit·te·ru	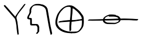	
on	al		
whose rooftops	gag·go·te·hem	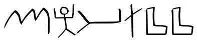	
to all	le·khol		
the host	tse·va	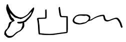	
of heaven	hash·sha·ma·yim		
and poured out	ve·has·sekh	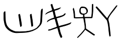	
drink offerings	ne·sa·kheem	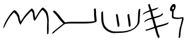	
gods”	le·lo·heem		
to other	a·che·reem	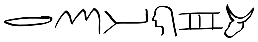	
returned	vay·ya·vo	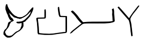	Jeremiah 19:14
Then Jeremiah	yir·me·ya·hu		
from Topheth	me·hat·to·phet		
where	a·sher		
had sent him	she·la·cho	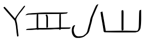	
the LORD	YHVH		
	sham		
to prophesy	le·hin·na·ve	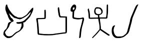	
and he stood	vay·ya·a·mod		
in the courtyard	ba·cha·tsar	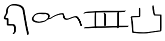	
of the house	bet	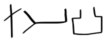	
of the LORD	YHVH		
and proclaimed	vay·yo·mer		
to	el		
all	kal	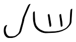	
the people	ha·am		
“ This is what	koh	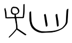	Jeremiah 19:15

says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	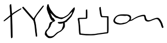
the God	e·lo·he	
of Israel	yis·ra·el	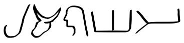
‘ Behold	hin·nee	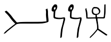
I am about to bring	mē·vī	
on	el	
city	ha·eer	
this	haz·zot	
and on	ve·al	
all	kal	
the villages around it	a·re·ha	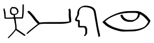
-	et	
every	kal	
disaster	ha·ra·ah	
-	a·sher	
I have pronounced	dib·bar·tee	
against them	a·le·ha	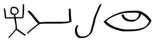
because	kee	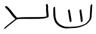
they have stiffened	hiq·shu	
	et	
their necks	a·re·pam	
so as not	le·vil·tee	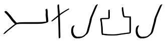
to heed	she·mo·w·a	
	et	
My words ’”	de·va·ray	

heard	vay·yish·ma	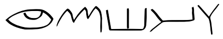	Jeremiah 20:1
When Pashhur	pash·chur		
the son	ben		
of Immer	im·mer		
the priest	hak·ko·hen	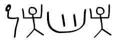	
	ve·hu	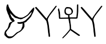	
official	pha·qeed	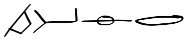	
and the chief	na·geed	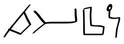	
in the house	be·vet	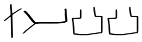	
of the LORD	YHVH	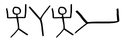	
-	et		
Jeremiah	yir·me·ya·hu		
prophesying	nib·ba	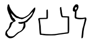	
-	et		
things	had·de·va·reem	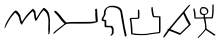	
these	ha·el·leh		
beaten	vay·yak·keh	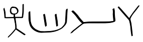	Jeremiah 20:2
[he]	phash·chur		
-	et		
had Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	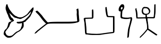	
and put	vay·yit·ten	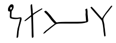	
-	o·to		
in	al		
the stocks	ham·mah·pe·khet		
-	a·sher		
Gate	be·sha·ar		

of Benjamin	bin·ya·min	בנימין	
at the Upper	ha·el·yo·wn	העליון	
which [was]	a·sher	אשר	
by the house	be·vet	בבית	
of the LORD	YHVH	יהוה	
-	vay·hee	ויהי	Jeremiah 20:3
The next day	mim·ma·cho·rat	ממחרת	
released	vay·yo·tse	ויצא	
when Pashhur	phash·chur	פשחור	
-	et	את	
Jeremiah	yir·me·ya·hu	ירמיהו	
from	min	מן	
the stocks	ham·mah·pa·khet	המהפכת	
said	vay·yo·mer	ויאמר	
to him	e·law	אליו	
Jeremiah	yir·me·ya·hu	ירמיהו	
does not	lo	לא	
you Pashhur	phash·chur	פשחור	
call	qa·ra	קרא	
“ The LORD	YHVH	יהוה	
	she·me·kha	שמך	
but	kee	כי	
	im	אם	
	ma·go·wr	מגור	
Magor-missabib	mis·sa·veev	מסביבפ	
For	kee	כי	Jeremiah 20:4
this is what	khoh	כה	

says :	a·mar		
the LORD	YHVH		
	hin·nee	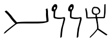	
‘ I will make you	no·ten·kha	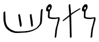	
a terror	le·ma·go·wr	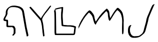	
to yourself	le·kha	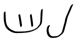	
and to all	u·le·khal	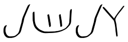	
your friends	o·ha·ve·kha	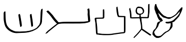	
They will fall	ve·na·phe·lu	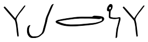	
by the sword	be·che·rev	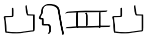	
of their enemies	o·ye·ve·hem	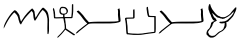	
before your very eyes	ve·e·ne·kha	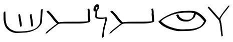	
	ro·o·wt		
-	ve·et		
-	kal		
And I will hand Judah	ye·hu·dah	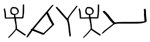	
over to	et·ten		
	be·yad	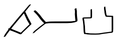	
the king	me·lekh	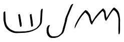	
of Babylon	ba·vel		
and he will carry them away	ve·hig·lam		
to Babylon	ba·ve·lah	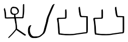	
and put them	ve·hik·kam		
to the sword	be·cha·rev	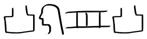	
I will give away	ve·na·tat·tee	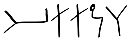	Jeremiah 20:5
-	et		

all	kal	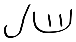	
the wealth	cho·sen		
city —	ha·eer		
of this	haz·zot		
-	ve·et		
all	kal	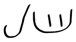	
its products	ye·gee·ah	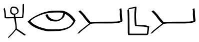	
-	ve·et		
-	kal	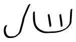	
and valuables	ye·qa·rah	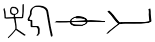	
and	ve·et		
all	kal		
the treasures	o·wts·ro·wt		
of the kings	mal·khe	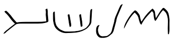	
of Judah —	ye·hu·dah	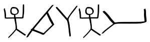	
-	et·ten		
to	be·yad	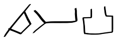	
their enemies	o·ye·ve·hem	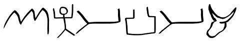	
They will plunder them	u·ve·za·zum	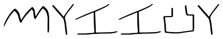	
seize them	u·le·qa·chum	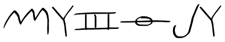	
and carry them off	ve·he·vee·um	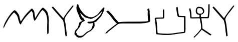	
to Babylon	ba·ve·lah	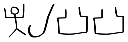	
And you	ve·at·tah		Jeremiah 20:6
Pashhur	phash·chur		
and all	ve·khol		
who live	yo·she·ve		
in your house	ve·te·kha	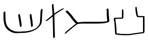	

will go	te·le·khu	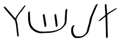	
into captivity	bash·she·vee		
to Babylon	u·va·vel		
You will go	ta·vo·w		
and there	ve·sham		
you will die	ta·mut	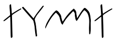	
and	ve·sham	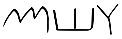	
be buried —	tiq·qa·ver	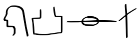	
you	at·tah		
and all	ve·khal		
your friends	o·ha·ve·kha	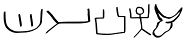	
to whom	a·sher		
you have prophesied	nib·be·ta		
these	la·hem		
lies ’”	bash·sha·qer	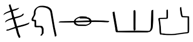	
You have deceived me	pit·tee·ta·nee	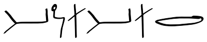	Jeremiah 20:7
O LORD	YHVH		
and I was deceived	va·ep·pat		
You have overcome me	cha·zaq·ta·nee	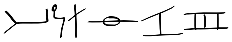	
and prevailed	vat·tu·khal		
I am	ha·yee·tee	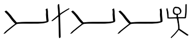	
a laughingstock	lis·cho·wq	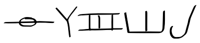	
all	kal		
day long	hay·yo·wm	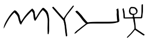	
everyone	kul·loh	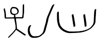	
mocks	lo·eg		
me	lee	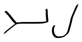	

For	kee	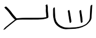	Jeremiah 20:8
whenever	mid·de		
I speak	a·dab·ber	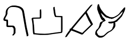	
I cry out	ez·aq		
violence	cha·mas	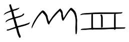	
and destruction	va·shod		
I proclaim	eq·ra	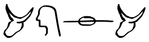	
For	kee	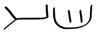	
has become	ha·yah	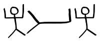	
the word	de·var		
of the LORD	YHVH		
to me	lee	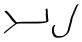	
a reproach	le·cher·pah		
and derision	u·le·qe·les	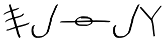	
all	kal	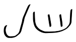	
day long	hay·yo·wm	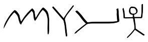	
If I say	ve·a·mar·tee	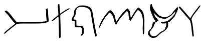	Jeremiah 20:9
“ I will not	lo		
mention Him	ez·ke·ren·nu	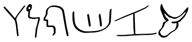	
	ve·lo		
or speak	a·dab·ber	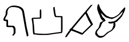	
any more	o·wd		
in His name”	bish·mo		
[His message] becomes	ve·ha·yah	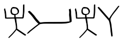	
in my heart	ve·lib·bee	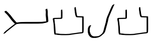	
a fire	ke·esh		
burning	bo·e·ret		

shut up	a·tsur		
in my bones	be·ats·mo·tay		
and I become weary	ve·nil·e·tee	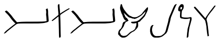	
of holding it in	kal·khel	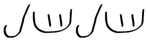	
and I cannot	ve·lo		
prevail	u·khal	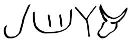	
For	kee	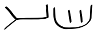	Jeremiah 20:10
I have heard	sha·ma·tee		
the whispering	dib·bat		
of many :	rab·beem	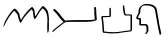	
“ Terror	ma·go·wr		
is on every side !	mis·sa·veev		
Report him	hag·gee·du	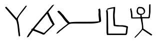	
let us report him !”	ve·nag·gee·den·nu	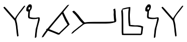	
All	kol	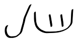	
my trusted friends	e·no·wosh		
	she·lo·w·mee		
watch for	sho·me·re		
my fall :	tsal·ee		
“ Perhaps	u·lay	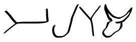	
he will be deceived	ye·phut·teh		
so that we may prevail	ve·nu·khe·lah		
against him	lo	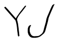	
and take	ve·niq·chah	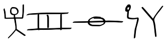	
our vengeance	niq·ma·te·nu		
upon him”	mim·men·nu	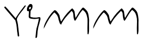	
But the LORD	va·YHVH	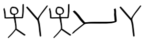	Jeremiah 20:11

is with me	o·w·tee	
warrior	ke·gib·bo·wr	
like a fearsome	a·reets	
Therefore	al	
	ken	
my persecutors	ro·de·phay	
will stumble	yik·ka·she·lu	
and will not	ve·lo	
prevail	yu·kha·lu	
put to shame	bo·shu	
they will be utterly	me·od	
Since	kee	
they have not	lo	
succeeded	his·kee·lu	
disgrace	ke·lim·mat	
with an everlasting	o·w·lam	
that will never	lo	
be forgotten	tish·sha·khe·ach	
O LORD	va·YHVH	Jeremiah 20:12
of Hosts	tse·va·o·wt	
who examines	bo·chen	
the righteous	tsad·deeq	
who sees	ro·eh	
the heart	khe·la·yo·wt	
and mind	va·lev	
let me see	er·eh	
Your vengeance	niq·ma·te·kha	

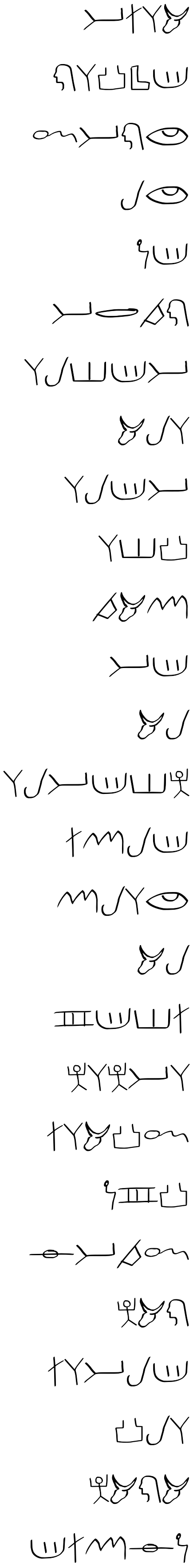

upon them	me·hem	
for	kee	
to You	e·le·kha	
I have committed	gil·lee·tee	
-	et	
my cause	ree·vee	
Sing	·ru	Jeremiah 20:13
to the LORD !	la·YHVH	
Praise	hal·lu	
-	et	
the LORD !	YHVH	
For	kee	
He rescues	hits·tseel	
-	et	
the life	ne·phesh	
of the needy	ev·yo·wn	
from the hands	mee·yad	
of evildoers	me·re·eem	
Cursed be	a·rur	Jeremiah 20:14
the day	hay·yo·wm	
-	a·sher	
I was born	yul·lad·tee	
!	bo	
May the day	yo·wm	
-	a·sher	
bore me	ye·la·dat·nee	
my mother	im·mee	

never	al		
	ye·hee		
be blessed	va·rukh		
Cursed be	a·rur		Jeremiah 20:15
the man	ha·eesh	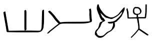	
who	a·sher		
brought	bis·sar		
-	et		
my father {the news}	a·vee	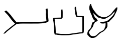	
saying	le·mor	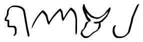	
is born	yul·lad	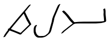	
to you”	le·kha	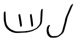	
	ben		
“ A son	za·khar	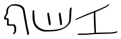	
bringing him great joy	sam·me·ach		
	sim·mo·cha·hu		
be	ve·ha·yah	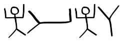	Jeremiah 20:16
that man	ha·eesh	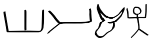	
May	ha·hu		
like the cities	ke·a·reem	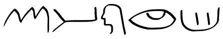	
that	a·sher		
overthrew	ha·phakh		
the LORD	YHVH		
without	ve·lo		
compassion	ni·cham	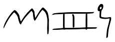	
May he hear	ve·sha·ma		
an outcry	ze·a·qah		

in the morning	bab·bo·qer	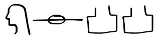	
and a battle cry	u·te·ru·ah		
	be·et		
at noon	tsa·ho·ra·yim	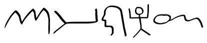	
because	a·sher		Jeremiah 20:17
he did not	lo		
kill me	mo·wt·ta·nee		
in the womb	me·ra·chem	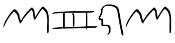	
might have been	vat·te·hee		
	lee	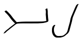	
so that my mother	im·mee	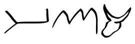	
my grave	qiv·ree	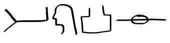	
and her womb	ve·rach·mah	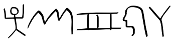	
enlarged	ha·rat	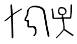	
forever	o·w·lam		
Why	lam·mah		Jeremiah 20:18
	zeh	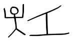	
of the womb	me·re·chem	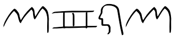	
did I come out	ya·tsa·tee		
to see	lir·o·wt		
only trouble	a·mal		
and sorrow	ve·ya·go·wn	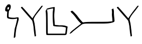	
and to end	vay·yikh·lu		
in shame ?	be·vo·shet	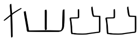	
my days	ya·may	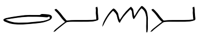	
This is the word	had·da·var		Jeremiah 21:1
that	a·sher		

came	ha·yah	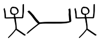	
to	el		
Jeremiah	yir·me·ya·hu		
from	me·et		
the LORD	YHVH		
sent	bish·lo·ach	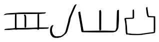	
to him	e·law	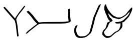	
when King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	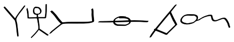	
-	et		
Pashhur	pash·chur		
son	ben		
of Malchijah	mal·kee·yah		
-	ve·et		
Zephaniah	tse·phan·yah		
son	ben		
of Maaseiah	ma·a·se·yah		
and the priest	hak·ko·hen		
They said	le·mor		
inquire	de·rash		Jeremiah 21:2
“ Please	na		
on our behalf	va·a·de·nu		
-	et		
of the LORD	YHVH		
since	kee	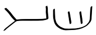	
Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	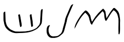	

of Babylon	ba·vel		
is waging war	nil·cham	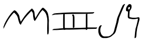	
against us	a·le·nu	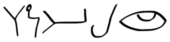	
Perhaps	u·lay	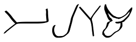	
will perform	ya·a·seh		
the LORD	YHVH		
for us	o·w·ta·nu		
something like all	ke·khal		
His past wonders	niph·le·o·taw		
so that [Nebuchadnezzar] will withdraw	ve·ya·a·leh		
from us"	me·a·le·nu	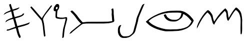	
answered	vay·yo·mer		Jeremiah 21:3
But Jeremiah	yir·me·ya·hu		
-	a·le·hem	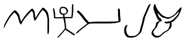	
that	koh	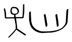	
" You are to tell	to·me·run		
	el		
Zedekiah	tsid·qee·ya·hu	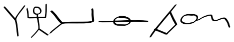	
this is what	koh	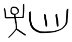	Jeremiah 21:4
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	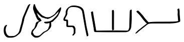	
	hin·nee	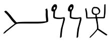	
' I will turn	me·sev		
against you	et		

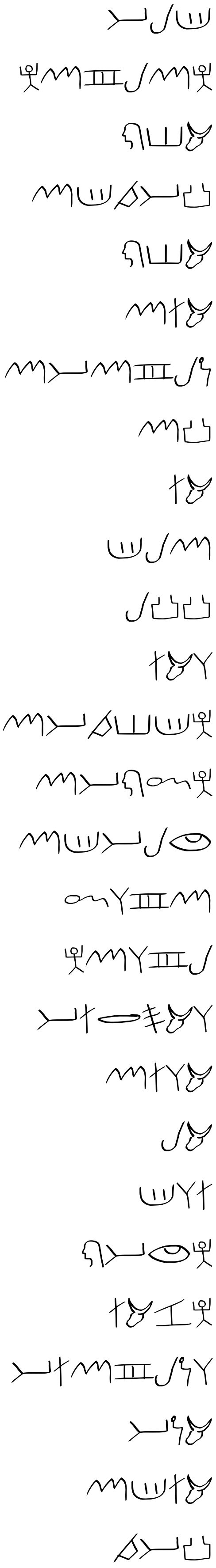

the weapons	ke·le	
of war	ham·mil·cha·mah	
	a·sher	
in your hands	be·yed·khem	
with which	a·sher	
you	at·tem	
are fighting	nil·cha·meem	
	bam	
-	et	
the king	me·lekh	
of Babylon	ba·vel	
	ve·et	
and the Chaldeans	hak·kas·deem	
who besiege	hats·tsa·reem	
you	a·le·khem	
outside	mi·chuts	
the wall	la·cho·w·mah	
and I will assemble	ve·a·saph·tee	
[their forces]	o·w·tam	
in	el	
the center	to·wkh	
city	ha·eer	
of this	haz·zot	
will fight	ve·nil·cham·tee	Jeremiah 21:5
And I Myself	a·nee	
against you	it·te·khem	
hand	be·yad	

with an outstretched	ne·tu·yah		
arm	u·viz·ro·w·a	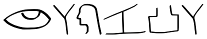	
and a mighty	cha·za·qah		
with anger	u·ve·aph		
fury	u·ve·che·mah	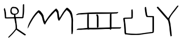	
wrath	u·ve·qe·tseph	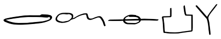	
and great	ga·do·wl		
I will strike down	ve·hik·ke·tee	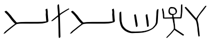	Jeremiah 21:6
-	et		
the residents	yo·wo·she·ve	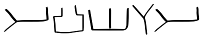	
city	ha·eer		
of this	haz·zot		
-	ve·et		
both man	ha·a·dam		
-	ve·et		
and beast	hab·be·he·mah		
plague ’	be·de·ver		
in a terrible	ga·do·wl		
They will die	ya·mu·tu		
‘ After that	ve·a·cha·re		Jeremiah 21:7
’	khen	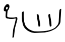	
declares	ne·um		
the LORD	YHVH		
‘ I will hand over	et·ten		
-	et		
Zedekiah	tsid·qee·ya·hu	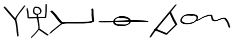	
king	me·lekh	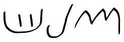	

of Judah	ye·hu·dah	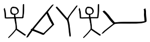
-	ve·et	
his officers	a·va·daw	
-	ve·et	
and the people	ha·am	
-	ve·et	
who survive	han·nish·a·reem	
city	ba·eer	
in this	haz·zot	
	min	
the plague	had·de·ver	
	min	
and sword	ha·che·rev	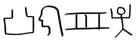
	u·min	
and famine	ha·ra·av	
to	be·yad	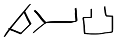
Nebuchadnezzar	ne·vu·khad·rets·tsar	
king	me·lekh	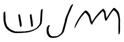
of Babylon	ba·vel	
and to	u·ve·yad	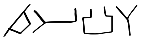
their enemies	o·ye·ve·hem	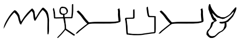
	u·ve·yad	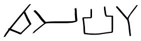
who seek	me·vaq·she	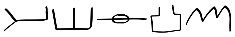
their lives	naph·sham	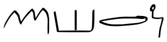
He will put them	ve·hik·kam	
	le·phee	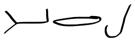
to the sword	che·rev	

he will not	lo	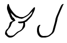	
spare	ya·chus	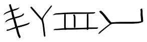	
them	a·le·hem	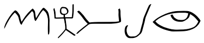	
[or]	ve·lo	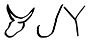	
show pity	yach·mol	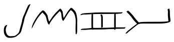	
[or]	ve·lo	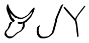	
compassion’	ye·ra·chem	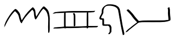	
	ve·el	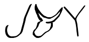	Jeremiah 21:8
people	ha·am	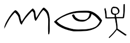	
this	haz·zeh	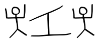	
Furthermore, you are to tell	to·mar	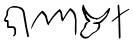	
that this is what	koh	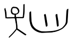	
says :	a·mar	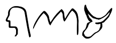	
the LORD	YHVH	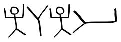	
‘ Behold	hin·nee	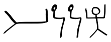	
I set	no·ten	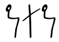	
before	liph·ne·khem	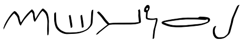	
you	et	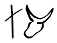	
the way	de·rekh	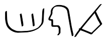	
of life	ha·chay·yeem	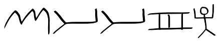	
-	ve·et	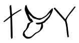	
and the way	de·rekh	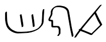	
of death	ham·ma·vet	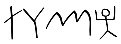	
Whoever stays	hay·yo·shev	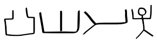	Jeremiah 21:9
city	ba·eer	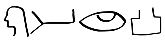	
in this	haz·zot	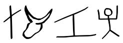	
will die	ya·mut	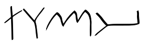	

by sword	ba·che·rev	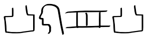	
and famine	u·va·ra·av		
and plague	u·vad·da·ver		
but whoever goes out	ve·hay·yo·w·tse		
and surrenders	ve·na·phal		
to	al		
the Chaldeans	hak·kas·deem		
who besiege	hats·tsa·reem	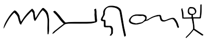	
you	a·le·khem	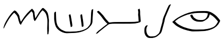	
will live	yich·yɛh	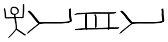	
he will retain	ve·ha·ye·tah	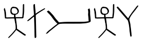	
his	lo		
life	naph·sho		
like a spoil of war	le·sha·lal	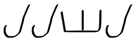	
For	kee	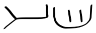	Jeremiah 21:10
I have set	sam·tee		
My face	pha·nay	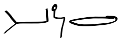	
city	ba·eer		
against this	haz·zot		
to bring disaster	le·ra·ah		
and not	ve·lo		
good	le·to·w·vah		
declares	ne·um		
the LORD	YHVH		
into the hand	be·yad	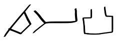	
of the king	me·lekh	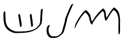	
of Babylon	ba·vel		

It will be delivered	tin·na·ten		
who will destroy it	u·se·ra·phah		
with fire’	ba·esh		
Moreover, [tell] the house	u·le·vet		Jeremiah 21:11
of the king	me·lekh	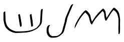	
of Judah	ye·hu·dah	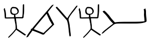	
to hear	shim·u		
the word	de·var		
of the LORD	YHVH		
O house	bet	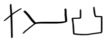	Jeremiah 21:12
of David	da·wid		
this is what	koh	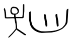	
says :	a·mar		
the LORD	YHVH		
‘ Administer	dee·nu	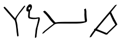	
	lab·bo·qer	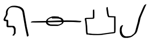	
justice every morning	mish·pat		
and rescue	ve·hats·tsee·lu		
the victim of robbery	ga·zul		
from the hand	mee·yad	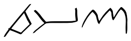	
of his oppressor	o·wo·sheq		
or	pen		
will go forth	te·tse		
like fire	kha·esh		
My wrath	cha·ma·tee		
and burn	u·va·a·rah		

with no one	ve·en	𐤅𐤀𐤉𐤍	
to extinguish it	me·khab·beh	𐤌𐤊𐤁𐤄	
because of	mip·pe·ne	𐤌𐤐𐤍𐤉	
their evil	ro·a	𐤓𐤏	
deeds	ma·ʿa·le·lē·hɛm	𐤌𐤏𐤋𐤋𐤉𐤄𐤌	
Behold	hin·nee	𐤄𐤍𐤍𐤉	Jeremiah 21:13
I am against you	e·la·yikh	𐤀𐤋𐤉𐤊	
who dwell	yo·she·vet	𐤉𐤔𐤁𐤕	
above the valley	ha·e·meq	𐤄𐤏𐤌𐤒	
atop the rocky	tsur	𐤑𐤅𐤓	
plateau —	ham·mee·shor	𐤄𐤌𐤉𐤔𐤓	
declares	ne·um	𐤍𐤀𐤌	
the LORD —	YHVH	𐤉𐤄𐤅𐤄	
you who say	ha·o·me·reem	𐤄𐤀𐤌𐤓𐤉𐤌	
“ Who	mee	𐤌𐤉	
can come	ye·chat	𐤉𐤇𐤕	
against us ?	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
Who	u·mee	𐤅𐤌𐤉	
can enter	ya·vo·w	𐤉𐤁𐤅𐤀	
our dwellings ?”	bim·o·w·no·w·te·nu	𐤁𐤌𐤏𐤅𐤍𐤅𐤕𐤉𐤍𐤅	
I will punish	u·pha·qad·tee	𐤅𐤐𐤒𐤃𐤕𐤉	Jeremiah 21:14
you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
as your deeds deserve	kiph·ree	𐤊𐤐𐤓𐤉	
	ma·al·le·khem	𐤌𐤏𐤋𐤋𐤉𐤊𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
I will kindle	ve·hits·tsat·tee	𐤅𐤄𐤑𐤕𐤉	

a fire	esh	𐤀𐤔	
in your forest	be·ya·rah	𐤁𐤉𐤏𐤓𐤄	
that will consume	ve·a·khe·lah	𐤅𐤀𐤊𐤋𐤄	
everything	kal	𐤊𐤋	
around you ’”	se·vee·ve·ha	𐤎𐤁𐤉𐤁𐤉𐤄𐤎	
This is what	koh	𐤊𐤄	Jeremiah 22:1
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Go down	red	𐤓𐤃	
to the palace	bet	𐤁𐤉𐤕	
of the king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and proclaim	ve·dib·bar·ta	𐤅𐤃𐤁𐤓𐤕	
there	sham	𐤔𐤌	
-	et	𐤀𐤕	
message	had·da·var	𐤄𐤃𐤁𐤓	
this	haz·zeh	𐤄𐤆𐤄	
saying	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Jeremiah 22:2
‘ Hear	she·ma	𐤔𐤌𐤏	
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
O king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
who sits	hay·yo·shev	𐤄𐤉𐤔𐤁	
on	al	𐤏𐤋	
the throne	kis·se	𐤊𐤎𐤀	
of David —	da·wid	𐤃𐤅𐤃	

you	at·tah		
and your officials	va·a·va·de·kha		
and your people	ve·am·me·kha	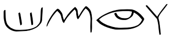	
who enter	hab·ba·eem		
gates	bash·she·a·reem		
these	ha·el·leh	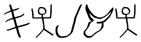	
This is what	koh	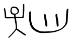	Jeremiah 22:3
says :	a·mar		
the LORD	YHVH		
Administer	a·su		
justice	mish·pat		
and righteousness	u·tse·da·qah	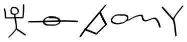	
Rescue	ve·hats·tsee·lu		
the victim of robbery	ga·zul		
from the hand	mee·yad	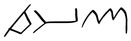	
of his oppressor	a·sho·wq		
to the foreigner	ve·ger		
the fatherless	ya·to·wm		
or the widow	ve·al·ma·nah	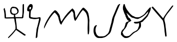	
Do no	al		
wrong	to·nu	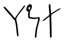	
	al		
or violence	tach·mo·su	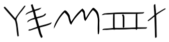	
blood	ve·dam		
innocent	na·qee	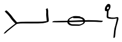	
Do not	al		
shed	tish·pe·khu		

place	bam·ma·qo·wm		
in this	haz·zeh		
For	kee	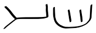	Jeremiah 22:4
if	im		
you will indeed	a·so		
carry out	ta·a·su		
	et		
commands	had·da·var		
these	haz·zeh		
will enter	u·va·u		
through the gates	ve·sha·a·re		
palace	hab·ba·yit	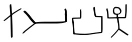	
of this	haz·zeh		
then kings	me·la·kheem		
who sit	yo·she·veem		
David’s	le·da·wid		
on	al		
throne	kis·o		
riding	ro·khe·veem	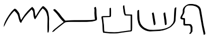	
on chariots	ba·re·khev	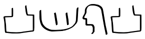	
and horses —	u·vas·su·seem		
they	hu		
and their officials	ve·ʿav·do	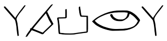	
and their people	ve·am·mo		
But if	ve·im		Jeremiah 22:5
you do not	lo		
obey	tish·me·u		

-	et	𐤀𐤕	
words	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
by Myself	bee	𐤁𐤉	
then I swear	nish·ba·tee	𐤍𐤔𐤁𐤏𐤕𐤉	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
that	kee	𐤊𐤉	
a pile of rubble ’”	le·cha·re·bah	𐤋𐤇𐤓𐤁𐤄	
will become	yih·yeh	𐤉𐤄𐤉𐤄	
house	hab·ba·yit	𐤄𐤁𐤉𐤕	
this	haz·zeh	𐤄𐤆𐤄׃	
For	kee	𐤊𐤉	Jeremiah 22:6
this is what	khoh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
concerning	al	𐤏𐤋	
the house	bet	𐤁𐤉𐤕	
of the king	me·lekh	𐤌𐤋𐤊	
of Judah :	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
are like Gilead	gil·ad	𐤂𐤋𐤏𐤃	
“ You	at·tah	𐤀𐤕𐤄	
to Me	lee	𐤋𐤉	
like the summit	rosh	𐤓𐤀𐤔	
of Lebanon	hal·le·va·no·wn	𐤄𐤋𐤁𐤍𐤅𐤍	
but I will surely	im	𐤀𐤌	
	lo	𐤋𐤀	

turn you	a·shee·te·kha	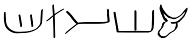	
into a desert	mid·bar		
like cities	a·reem	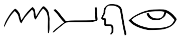	
that are uninhabited	lo		
	no·sha·vah		
I will appoint	ve·qid·dash·tee		Jeremiah 22:7
against you	a·le·kha	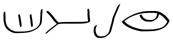	
destroyers	mash·chi·teem	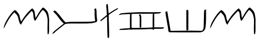	
each man	eesh	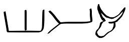	
with his weapons	ve·khe·law	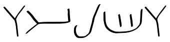	
and they will cut down	ve·kha·re·tu	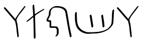	
the choicest	miv·char	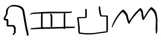	
of your cedars	a·ra·ze·kha	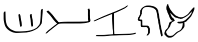	
and throw them	ve·hip·pee·lu		
into	al		
the fire	ha·esh		
will pass	ve·a·ve·ru	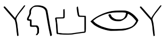	Jeremiah 22:8
nations	go·w·yim	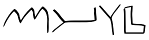	
And many	rab·beem	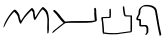	
by	al		
city	ha·eer		
this	haz·zot		
and ask	ve·a·me·ru		
one	eesh	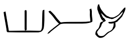	
	el		
another	re·e·hu		
‘ Why	al		

	meh		
done	a·sah		
has the LORD	YHVH	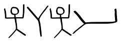	
such a thing	ka·khah		
city ?’	la·eer		
great	hag·ge·do·w·lah		
to this	haz·zot		
Then [people] will reply	ve·a·me·ru		Jeremiah 22:9
‘ Because	al		
-	a·sher		
they have forsaken	a·ze·vu		
-	et		
the covenant	be·reet	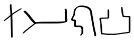	
of the LORD	YHVH	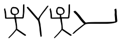	
their God	e·lo·he·hem	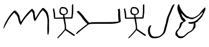	
and have worshiped	vay·yish·ta·cha·wu		
gods ’”	le·lo·heem		
other	a·che·reem	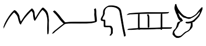	
and served	vay·ya·av·dum		
Do not	al		Jeremiah 22:10
weep	tiv·ku	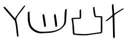	
for the dead [king]	le·met	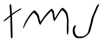	
do not	ve·al		
mourn his loss	ta·nu·du		
	lo	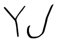	
Weep	be·khu		
bitterly	va·kho		

for the one who is exiled	la·ho·lekh	𐤋𐤄𐤋𐤊	
for	kee	𐤊𐤉	
he will never	lo	𐤋𐤀	
return	ya·shuv	𐤉𐤔𐤅𐤁	
-	o·wd	𐤏𐤅𐤃	
to see	ve·ra·ah	𐤅𐤓𐤀𐤄	
-	et	𐤀𐤕	
land	e·rets	𐤀𐤓𐤑	
his native	mo·w·lad·to	𐤌𐤅𐤋𐤃𐤕𐤅𐤟	
For	kee	𐤊𐤉	Jeremiah 22:11
this is what	khoh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
concerning	el	𐤀𐤋	
Shallum	shal·lum	𐤔𐤋𐤌	
son	ben	𐤁𐤍	
of Josiah	yo·shee·ya·hu	𐤉𐤀𐤔𐤉𐤄𐤅	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
who succeeded	ham·mo·lekh	𐤄𐤌𐤋𐤊	
	ta·chat	𐤕𐤇𐤕	
Josiah	yo·shee·ya·hu	𐤉𐤀𐤔𐤉𐤄𐤅	
his father	a·vee	𐤀𐤁𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
[but] has gone forth	ya·tsa	𐤉𐤑𐤀	
from	min	𐤌𐤍	
place :	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	

this	haz·zeh	
“ He will never	lo	
return	ya·shuv	
	sham	
	o·wd	
but	kee	Jeremiah 22:12
in the place	bim·qo·wm	
to which	a·sher	
he was exiled	hig·lu	
-	o·to	
-	sham	
he will die	ya·mut	
-	ve·et	
land	ha·a·rets	
this	haz·zot	
he will never	lo	
see	yir·eh	
again ”	o·wd	
“ Woe	ho·w	Jeremiah 22:13
to him who builds	bo·neh	
his palace	ve·to	
by	be·lo	
unrighteousness	tse·deq	
and his upper rooms	va·a·lee·yo·w·taw	
without	be·lo	
justice	mish·pat	
who makes his countrymen	be·re·e·hu	

serve	ya·a·vod		
without pay	chin·nam	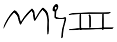	
wages	u·pho·a·lo		
and fails	lo		
to pay	yit·ten	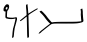	
their	lo		
who says	ha·o·mer		Jeremiah 22:14
‘ I will build	ev·neh	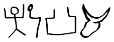	
myself	lee	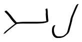	
palace	bet	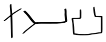	
a great	mid·do·wt	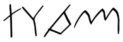	
upper rooms ’	va·a·lee·yo·wt	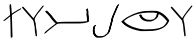	
with spacious	me·ruw·va·cheem	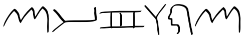	
So he cuts	ve·qa·ra	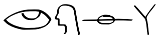	
in it	lo		
windows	chal·lo·w·nay		
panels it	ve·sa·phun		
with cedar	ba·a·rez		
and paints it	u·ma·sho·w·ach		
with vermilion	bash·sha·shar		
Does it make you a king	ha·tim·lokh		Jeremiah 22:15
	kee	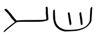	
-	at·tah		
to excel	me·ta·cha·reh	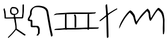	
in cedar ?	va·a·rez		
your father	a·vee·kha	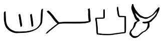	
Did not	ha·lo·w		

have food	a·khal		
and drink ?	ve·sha·tah		
He administered	ve·a·sah		
justice	mish·pat	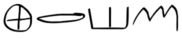	
and righteousness	u·tse·da·qah	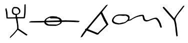	
and so	az		
it went well	to·wv		
with him	lo	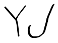	
He took up	dan		Jeremiah 22:16
the cause	deen	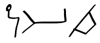	
of the poor	a·nee	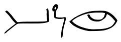	
and needy	ve·ev·yo·wn	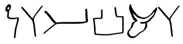	
and so	az		
it went well [with him]	to·wv		
not	ha·lo·w		
Is this	hee	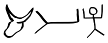	
what it means to know	had·da·at		
Me ? ”	o·tee	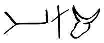	
declares	ne·um		
the LORD	YHVH		
“ But	kee	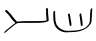	Jeremiah 22:17
[are set on] nothing	en		
your eyes	e·ne·kha	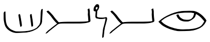	
and heart	ve·lib·be·kha		
except	kee	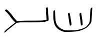	
	im		
	al		

your own dishonest gain	bits·e·kha	
-	ve·al	
blood	dam	
innocent	han·na·qee	
on shedding	lish·po·wkh	
	ve·al	
extortion	ha·o·sheq	
and	ve·al	
oppression ”	ham·me·ru·tsah	
on practicing	la·a·so·wt	
Therefore	la·khen	Jeremiah 22:18
this is what	koh	
says	a·mar	
the LORD	YHVH	
concerning	el	
Jehoiakim	ye·ho·w·ya·qeem	
son	ben	
of Josiah	yo·shee·ya·hu	
king	me·lekh	
of Judah :	ye·hu·dah	
“ They will not	lo	
mourn	yis·pe·du	
for him :	lo	
‘ Alas	ho·w	
my brother !	a·chee	
Alas	ve·ho·w	
my sister ! ’	a·cho·wt	

They will not	lo	𐤋𐤀	
mourn	yis·pe·du	𐤉𐤎𐤐𐤃𐤅	
for him :	lo	𐤋𐤅	
‘ Alas	ho·w	𐤄𐤅𐤉	
my master !	a·do·wn	𐤀𐤃𐤅𐤍	
Alas	ve·ho·w	𐤅𐤄𐤅𐤉	
his splendor ! ’	ho·doh	𐤄𐤃𐤄	
	qe·vu·rat	𐤒𐤁𐤅𐤓𐤕	Jeremiah 22:19
like a donkey	cha·mo·wr	𐤇𐤌𐤅𐤓	
He will be buried	yiq·qa·ver	𐤉𐤒𐤁𐤓	
dragged away	sa·cho·wv	𐤎𐤇𐤅𐤁	
and thrown	ve·hash·lekh	𐤅𐤄𐤔𐤋𐤊	
outside	me·ha·le·ah	𐤌𐤄𐤋𐤀𐤄	
the gates	le·sha·a·re	𐤋𐤔𐤏𐤓𐤉	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌𐤎	
Go up	a·lee	𐤏𐤋𐤉	Jeremiah 22:20
to Lebanon	hal·le·va·no·wn	𐤄𐤋𐤁𐤍𐤅𐤍	
and cry out	u·tse·a·qee	𐤅𐤑𐤏𐤒𐤉	
in Bashan	u·vab·ba·shan	𐤅𐤁𐤁𐤔𐤍	
raise	te·nee	𐤕𐤍𐤉	
your voice	qo·w·lekh	𐤒𐤅𐤋𐤊	
cry out	ve·tsa·a·qee	𐤅𐤑𐤏𐤒𐤉	
from Abarim	me·a·va·reem	𐤌𐤏𐤁𐤓𐤉𐤌	
for	kee	𐤊𐤉	
have been crushed	nish·be·ru	𐤍𐤔𐤁𐤓𐤅	
all	kal	𐤊𐤋	
your lovers	me·a·ha·va·yikh	𐤌𐤀𐤄𐤁𐤉𐤊	

I warned	dib·bar·tee		Jeremiah 22:21
you	e·la·yikh	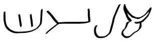	
when you were secure	be·shal·wo·ta·yikh		
You said	a·mart		
‘ I will not	lo		
listen ’	esh·ma		
This	zeh	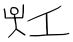	
has been your way	dar·kekh	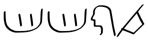	
from youth	min·ne·u·ra·yikh		
that	kee	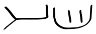	
you have not	lo		
obeyed	sha·ma·at		
My voice	be·qo·w·lee	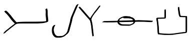	
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will drive away	ro·a·yikh	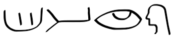	
your shepherds	tir·eh		
The wind	ru·ach		
and your lovers	u·me·a·ha·va·yikh		
into captivity	bash·she·vee		
will go	ye·le·khu	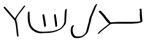	
	kee	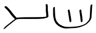	
Then	az		
you will be ashamed	te·vo·shee		
and humiliated	ve·nikh·lamt		
because of all	mik·kol		
your wickedness	ra·a·tekh		
O inhabitant	yo·shav·tī		Jeremiah 22:23

of Lebanon	bal·le·va·no·wn	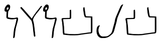	
nestled	me·qun·nan·tī	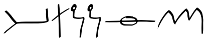	
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how	mah	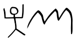	
you will groan	ne·chant	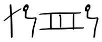	
come	be·vo		
upon you	lakh	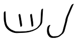	
when pangs of anguish	cha·va·leem	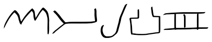	
agony	cheel	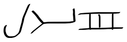	
like a woman in labor ”	kay·yo·le·dah	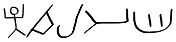	
live ”	chay	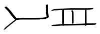	Jeremiah 22:24
“ As surely as I	a·nee	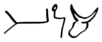	
declares	ne·um		
the LORD	YHVH		
“ even	kee	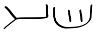	
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were	yih·yeh	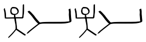	
you, Coniah	ka·ne·ya·hu	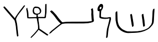	
son	ben		
of Jehoiakim	ye·ho·w·ya·qeem	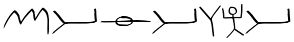	
king	me·lekh	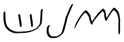	
of Judah	ye·hu·dah	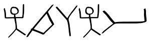	
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hand	yad	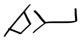	
My right	ye·mee·nee	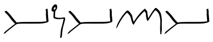	
	kee	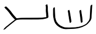	

off	mish·sham	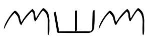	
I would pull you	et·te·qen·ka	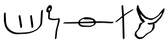	
In fact, I will hand you over	u·ne·tat·tee·kha	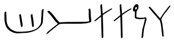	Jeremiah 22:25
	be·yad	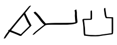	
who want to take	me·vaq·she	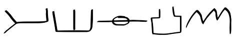	
your life —	naph·she·kha	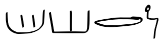	
	u·ve·yad	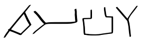	
to those	a·sher	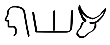	
you	at·tah	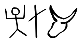	
dread	ya·go·wr	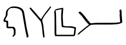	
	mip·pe·ne·hem	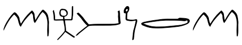	
	u·ve·yad	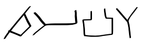	
to Nebuchadnezzar	ne·vu·khad·rets·tsar	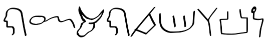	
king	me·lekh	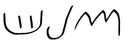	
of Babylon	ba·vel	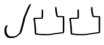	
	u·ve·yad	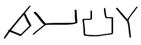	
and to the Chaldeans	hak·kas·deem	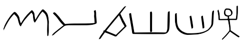	
I will hurl	ve·he·tal·tee	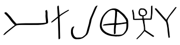	Jeremiah 22:26
you	o·te·kha	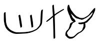	
and	ve·et	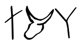	
the mother	im·me·kha	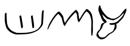	
who	a·sher	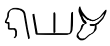	
gave you birth	ye·la·dat·kha	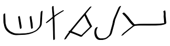	
into	al	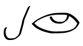	
land	ha·a·rets	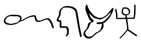	
another	a·che·ret	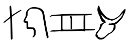	
where	a·sher	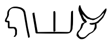	

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of you were born —	yul·lad·tem	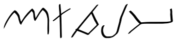	
and there	sham	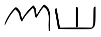	
	ve·sham	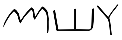	
you both will die	ta·mu·tu		
to	ve·al		Jeremiah 22:27
the land	ha·a·rets		
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for which [you]	hem	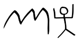	
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-	naph·sham	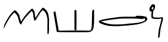	
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	sham	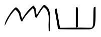	
”	sham·mah		
[You] will never	lo		
return	ya·shu·vu		
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[and] shattered	na·phuts		
man	ha·eesh	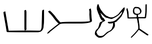	
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Coniah	ka·ne·ya·hu	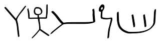	
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a jar	ke·lee	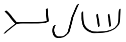	
that no	en	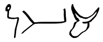	
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?	bo	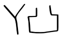	
Why	mad·du·a	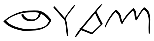	
hurled out	hu·ta·lu	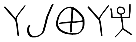	
are he	hu	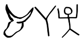	
and his descendants	ve·zar·o	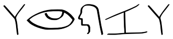	
and cast	ve·hush·le·khu	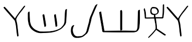	
into	al	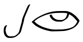	
a land	ha·a·rets	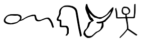	
-	a·sher	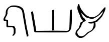	
they do not	lo	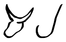	
know ?	ya·da·u	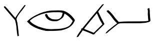	
O land	e·rets	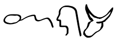	Jeremiah 22:29
land	e·rets	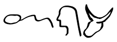	
land	a·rets	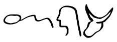	
hear	shim·ee	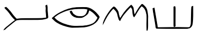	
the word	de·var	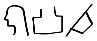	
of the LORD !	YHVH	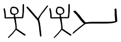	
This is what	koh	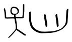	Jeremiah 22:30
says :	a·mar	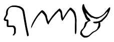	
the LORD	YHVH	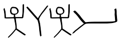	
“ Enroll	kit·vu	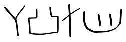	
-	et	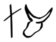	
man	ha·eesh	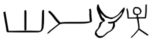	
this	haz·zeh	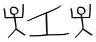	
as childless	a·ree·ree	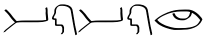	
a man	ge·ver	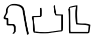	
who will not	lo	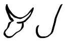	

prosper	yits·lach		
in his lifetime	be·ya·maw	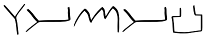	
	kee	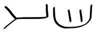	
None	lo		
will prosper	yits·lach		
of his descendants	miz·zar·o		
	eesh	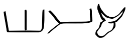	
to sit	yo·shev		
on	al		
the throne	kis·se		
of David	da·wid		
or to rule	u·mo·shel	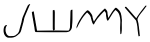	
again	o·wd		
in Judah ”	bee·hu·dah		
“ Woe	ho·w		Jeremiah 23:1
to the shepherds	ro·eem	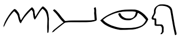	
who destroy	me·ab·be·deem	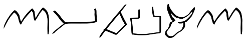	
and scatter	u·me·phi·tseem		
-	et		
the sheep	tson		
of My pasture !”	mar·ee·tee		
declares	ne·um		
the LORD	YHVH		
Therefore	la·khen		Jeremiah 23:2
this is what	koh	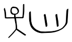	
says	a·mar		
the LORD	YHVH		

the God	e·lo·he	
of Israel	yis·ra·el	
about	al	
the shepherds	ha·ro·eem	
who tend	ha·ro·eem	
-	et	
My people :	am·mee	
“ You	at·tem	
have scattered	ha·phi·tso·tem	
-	et	
My flock	tso·nee	
and driven them away	vat·tad·di·chum	
and have not	ve·lo	
attended to them	phe·qad·tem	
-	o·tam	
Behold	hin·nee	
I will attend	pho·qed	
to	a·le·khem	
you	et	
for the evil	ro·a	
of your deeds	ma·al·le·khem	
declares	ne·um	
the LORD	YHVH	
Then I Myself	va·a·nee	Jeremiah 23:3
will gather	a·qab·bets	
-	et	
the remnant	she·e·reet	

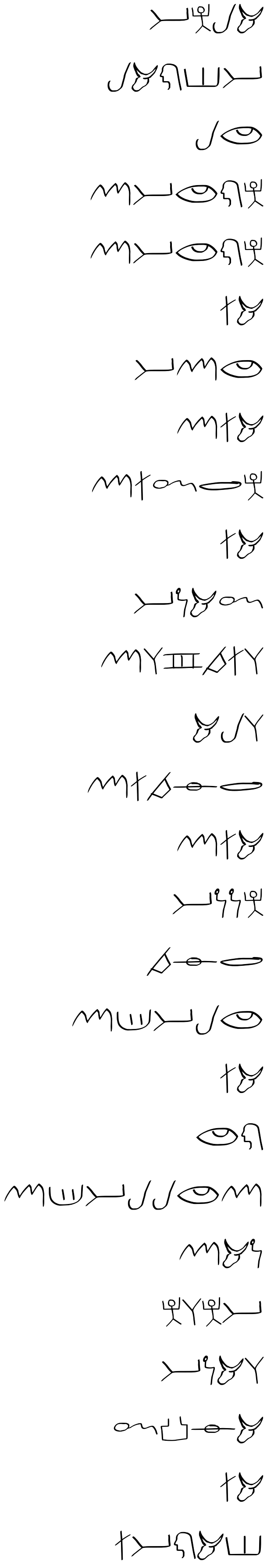

of My flock	tso·nee	צאני	
from all	mik·kol	מכל	
the lands	ha·a·ra·tso·wt	הארצות	
to which	a·sher	אשר	
I have banished them	hid·dach·tee	הדחתי	
-	o·tam	אתם	
-	sham	שם	
and I will return them	va·ha·shi·vo·tee	והשבתי	
-	et·hen	אתהן	
to	al	על	
their pasture	ne·ve·hen	נוהן	
where they will be fruitful	u·pha·ru	ופרו	
and multiply	ve·ra·vu	ורבו	
I will raise up	va·ha·qi·mo·tee	והקמתי	Jeremiah 23:4
over them	a·le·hem	עליהם	
shepherds	ro·eem	רעים	
who will tend them	ve·ra·um	ורעום	
and they will no	ve·lo	ולא	
be afraid	yee·re·u	ייראו	
longer	o·wd	עוד	
nor	ve·lo	ולא	
or dismayed	ye·chat·tu	יחתו	
	ve·lo	ולא	
will any go missing	yip·pa·qe·du	יפקדו	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	

Behold	hin·neh	𐤄𐤍𐤄	Jeremiah 23:5
the days	ya·meem	𐤉𐤌𐤉𐤌	
are coming	ba·eem	𐤁𐤀𐤉𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
when I will raise up	va·ha·qi·mo·tee	𐤅𐤄𐤒𐤌𐤕𐤉	
for David	le·da·wid	𐤋𐤃𐤅𐤃	
Branch	tse·mach	𐤑𐤌𐤇	
a righteous	tsad·deeq	𐤑𐤃𐤉𐤒	
and He will reign	u·ma·lakh	𐤅𐤌𐤋𐤊	
as King	me·lekh	𐤌𐤋𐤊	
wisely	ve·his·keel	𐤅𐤄𐤔𐤊𐤉𐤋	
and will administer	ve·a·sah	𐤅𐤏𐤔𐤄	
justice	mish·pat	𐤌𐤔𐤐𐤈	
and righteousness	u·tse·da·qah	𐤅𐤑𐤃𐤒𐤄	
in the land	ba·a·rets	𐤁𐤀𐤓𐤑	
In His days	be·ya·maw	𐤁𐤉𐤌𐤉𐤅	Jeremiah 23:6
will be saved	tiw·va·sha	𐤕𐤅𐤔𐤏	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and Israel	ve·yis·ra·el	𐤅𐤉𐤔𐤓𐤀𐤋	
will dwell	yish·kon	𐤉𐤔𐤊𐤍	
securely	la·ve·tach	𐤋𐤁𐤈𐤇	
And this	ve·zeh	𐤅𐤆𐤄	
is His name	she·mo	𐤔𐤌𐤅	
by which	asher	𐤀𐤔𐤓	
He will be called :	yiq·re·o	𐤉𐤒𐤓𐤀𐤅	
The LORD	YHVH	𐤉𐤄𐤅𐤄	

Our Righteousness	tsid·qe·nu	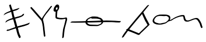	
So	la·khen	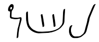	Jeremiah 23:7
behold	hin·neh	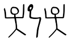	
[the] days	ya·meem	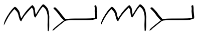	
are coming	ba·eem	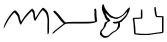	
declares	ne·um	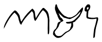	
the LORD	YHVH	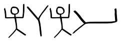	
when they will no	ve·lo	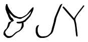	
say	yo·me·ru	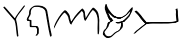	
longer	o·wd	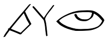	
lives	chay	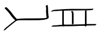	
‘ As surely as the LORD	YHVH	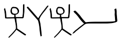	
who	a·sher	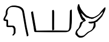	
brought	he·e·lah	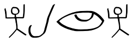	
-	et	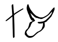	
the Israelites {up}	be·ne	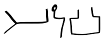	
	yis·ra·el	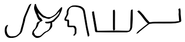	
out of the land	me·e·rets	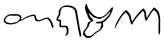	
of Egypt’	mits·ra·yim	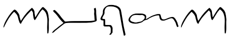	
Instead	kee	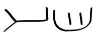	Jeremiah 23:8
[they will say]	im	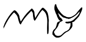	
lives	chay	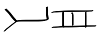	
‘ As surely as the LORD	YHVH	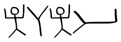	
who	a·sher	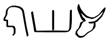	
brought	he·e·lah	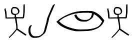	
	va·a·sher	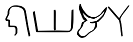	
and led	he·vee	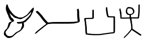	

-	et	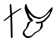	
the descendants	ze·ra	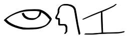	
of the house	bet	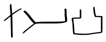	
of Israel	yis·ra·el	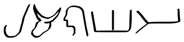	
up out of the land	me·e·rets	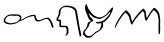	
of the north	tsa·pho·w·nah	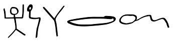	
and all	u·mik·kol	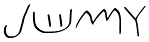	
the other lands	ha·a·ra·tso·wt	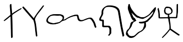	
to which	a·sher	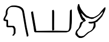	
He had banished them	hid·dach·teem	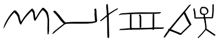	
’	sham	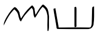	
Then they will dwell	ve·ya·she·vu	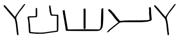	
once more in	al	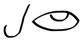	
their own land”	ad·ma·tam	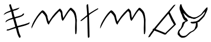	
As for the prophets :	lan·ne·vi·eem	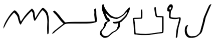	Jeremiah 23:9
is broken	nish·bar	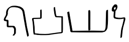	
My heart	lib·bee	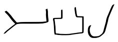	
within me	ve·qir·bee	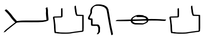	
tremble	ra·cha·phu	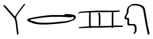	
and all	kal	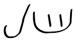	
my bones	ats·mo·w·tay	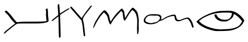	
I have become	ha·yee·tee	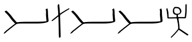	
like a drunkard	ke·eesh	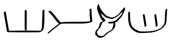	
	shik·ko·wr	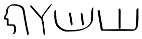	
like a man	u·khe·ge·ver	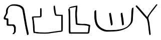	
overcome	a·va·ro	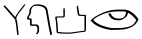	
by wine	ya·yin	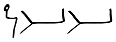	

because of	mip·pe·ne		
the LORD	YHVH		
because of	u·mip·pe·ne		
words	div·re		
His holy	qa·de·sho		
For	kee	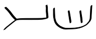	Jeremiah 23:10
adulterers —	me·na·a·pheem		
is full of	ma·le·ah		
the land	ha·a·rets		
	kee	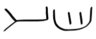	
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the curse	a·lah	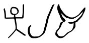	
mourns	a·ve·lah	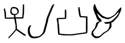	
the land	ha·a·rets		
have dried up —	ya·ve·shu	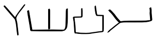	
and the pastures	ne·o·wt		
of the wilderness	mid·bar	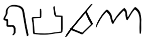	
is	vat·te·hee		
their course	me·ru·tsa·tam		
evil	ra·ah		
and their power	u·ge·vu·ra·tam		
is misused	lo		
	khen	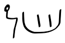	
“ For	kee	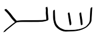	Jeremiah 23:11
both	gam		
prophet	na·vee	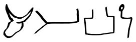	
and	gam		

priest	ko·hen		
are ungodly	cha·ne·phu		
even	gam		
in My house	be·ve·tee	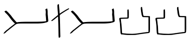	
I have found	ma·tsa·tee		
their wickedness ”	ra·a·tam		
declares	ne·um		
the LORD	YHVH		
“ Therefore	la·khen		Jeremiah 23:12
will become	yih·yeh	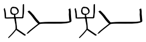	
their path	dar·kam		
	la·hem		
slick	ka·cha·laq·laq·qo·wt	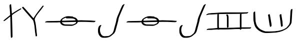	
into the darkness	ba·a·phe·lah		
they will be driven away	yid·da·chu		
and fall	ve·na·phe·lu		
into it	vah		
For	kee	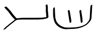	
I will bring	a·vee	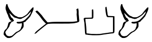	
upon them	a·le·hem	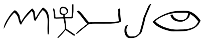	
disaster	ra·ah		
in the year	she·nat	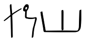	
of their punishment ”	pe·qud·da·tam	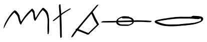	
declares	ne·um		
the LORD	YHVH		
“ Among the prophets	u·vin·vee·e	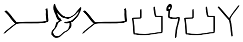	Jeremiah 23:13

of Samaria	sho·me·ro·wn		
I saw	ra·ee·tee	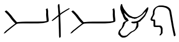	
an offensive thing :	tiph·lah		
They prophesied	hin·nab·be·u		
by Baal	vab·ba·al	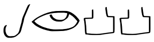	
astray	vay·yat·u		
-	et		
and led My people	am·mee		
-	et		
Israel	yis·ra·el	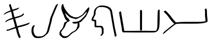	
And among the prophets	u·vin·vi·e		Jeremiah 23:14
of Jerusalem	ye·ru·sha·lim		
I have seen	ra·ee·tee	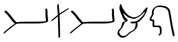	
a horrible thing :	sha·a·ru·rah		
They commit adultery	na·o·wph		
and walk	ve·ha·lokh	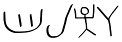	
in lies	bash·she·qer	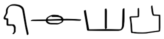	
They strengthen	ve·chiz·ze·qu		
the hands	ye·de	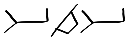	
of evildoers	me·re·eem		
so that no	le·vil·tee	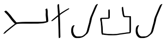	
turns his back	sha·vu		
one	eesh	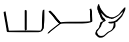	
on wickedness	me·ra·a·to		
They are	ha·yu	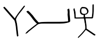	
to Me	lee	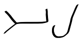	
all	khul·lam	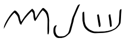	

like Sodom	kis·dom		
the people of Jerusalem	ve·yo·she·ve·ha		
are like Gomorrah "	ka·a·mo·rah		
Therefore	la·khen		Jeremiah 23:15
this is what	koh	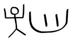	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	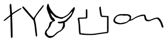	
concerning	al		
the prophets :	han·ne·vi·eem		
	hin·nee	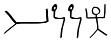	
" I will feed	ma·a·kheel		
them	o·w·tam		
wormwood	la·a·nah		
to drink	ve·hish·qi·teem	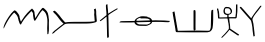	
water	me	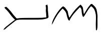	
and give them poisoned	rosh		
for	kee	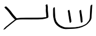	
-	me·et		
from the prophets	ne·vee·e	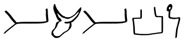	
of Jerusalem	ye·ru·sha·lim		
has spread	ya·tse·ah		
ungodliness	cha·nup·pah		
	le·khal		
throughout the land "	ha·a·rets		
This is what	koh	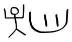	Jeremiah 23:16

says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	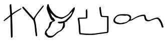	
“ Do not	al		
listen	tish·me·u		
to	al		
the words	div·re		
of the prophets	han·ne·vi·eem		
who prophesy	han·nib·be·eem		
to you	la·khem		
They are filling you with false hopes	mah·bi·leem	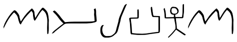	
	hem·mah		
-	et·khem		
visions	cha·zo·wn	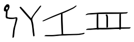	
from their own minds	lib·bam		
They speak	ye·dab·be·ru		
not	lo		
from the mouth	mip·pee		
of the LORD	YHVH		
They keep saying	o·me·reem		Jeremiah 23:17
	a·mo·wr		
to those who despise Me	lim·na·a·tsay		
says that	dib·ber		
‘ The LORD	YHVH		
peace’	sha·lo·wm		
you will have	yih·yeh	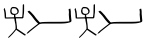	

	la·khem		
to everyone	ve·khol		
who walks	ho·lekh	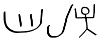	
in the stubbornness	bish·ri·rut		
of his own heart	lib·bo	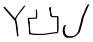	
[and]	a·me·ru		
‘ No	lo		
will come	ta·vo·w		
to you ’	a·le·khem	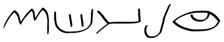	
harm	ra·ah		
But	kee	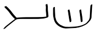	Jeremiah 23:18
which of them	mee	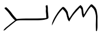	
has stood	a·mad	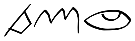	
in the council	be·so·wd		
of the LORD	YHVH		
to see	ve·ye·re	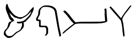	
and hear	ve·yish·ma		
-	et		
His word ?	de·va·ro		
Who	mee	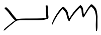	
has given heed	hiq·sheev		
to His word	de·va·rī		
and obeyed it ?	vay·yish·ma		
Behold	hin·neh	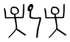	Jeremiah 23:19
the storm	sa·a·rat		
of the LORD	YHVH		
with fury	che·mah	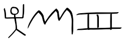	

has gone out	ya·tse·ah	𐤉𐤑𐤀𐤄	
	ve·sa·ar	𐤅𐤎𐤏𐤓	
a whirlwind	mit·cho·w·lel	𐤌𐤕𐤇𐤅𐤋𐤋	
upon	al	𐤏𐤋	
the heads	rosh	𐤓𐤀𐤔	
of the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
swirling down	ya·chul	𐤉𐤇𐤅𐤋	
will not	lo	𐤋𐤀	Jeremiah 23:20
turn back	ya·shuv	𐤉𐤔𐤅𐤁	
The anger	aph	𐤀𐤐	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
until	ad	𐤏𐤃	
He has fully accomplished	a·so·to	𐤏𐤔𐤕𐤅	
	ve·ad	𐤅𐤏𐤃	
	ha·qee·mo	𐤄𐤒𐤉𐤌𐤅	
the purposes	me·zim·mo·wt	𐤌𐤆𐤌𐤅𐤕	
of His heart	lib·bo	𐤋𐤁𐤅	
to come	be·a·cha·reet	𐤁𐤀𐤇𐤓𐤉𐤕	
In the days	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
you will understand	tit·bo·wn·nu	𐤕𐤕𐤁𐤅𐤍𐤍𐤅	
this	vah	𐤁𐤄	
clearly	bee·nah	𐤁𐤉𐤍𐤄	
I did not	lo	𐤋𐤀	Jeremiah 23:21
send	sha·lach·tee	𐤔𐤋𐤇𐤕𐤉	
-	et	𐤀𐤕	
these prophets	han·ne·vi·eem	𐤄𐤍𐤁𐤀𐤉𐤌	
yet they	ve·hem	𐤅𐤄𐤌	

have run with their message	ra·tsu	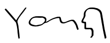	
I did not	lo	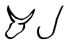	
speak	dib·bar·tee	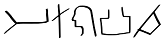	
to them	a·le·hem	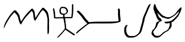	
yet they	ve·hem	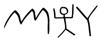	
have prophesied	nib·ba·u	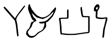	
But if	ve·im	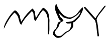	Jeremiah 23:22
they had stood	a·me·du	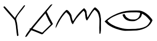	
in My council	be·so·w·dee	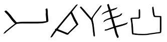	
they would have proclaimed	ve·yash·mi·u	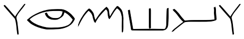	
My words	de·va·ray	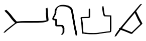	
-	et	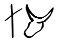	
to My people	am·mee	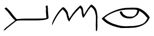	
and turned them back	vee·shi·vum	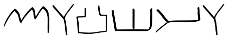	
ways	mid·dar·kam	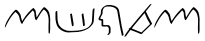	
from their evil	ha·ra	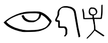	
and	u·me·ro·a	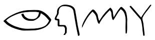	
deeds ”	ma·al·le·hem	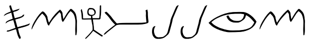	
a God	ha·e·lo·he	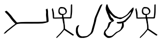	Jeremiah 23:23
nearby ”	miq·qa·rov	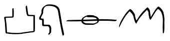	
“ Am I [only]	a·nee	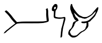	
declares	ne·um	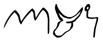	
the LORD	YHVH	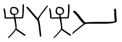	
“ and not	ve·lo	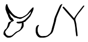	
a God	e·lo·he	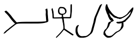	
far away ? ”	me·ra·choq	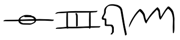	

“ Can	im	𐤀𐤌	Jeremiah 23:24
hide	yis·sa·ter	𐤉𐤎𐤕𐤓	
a man	eesh	𐤀𐤉𐤔	
in secret places	bam·mis·ta·reem	𐤁𐤌𐤎𐤕𐤓𐤉𐤌	
where I	va·a·nee	𐤅𐤀𐤍𐤉	
cannot	lo	𐤋𐤀	
see him ? ”	er·en·nu	𐤀𐤓𐤀𐤍𐤅	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
not	ha·lo·w	𐤄𐤋𐤅𐤀	
-	et	𐤀𐤕	
the heavens	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
and	ve·et	𐤅𐤀𐤕	
the earth ? ”	ha·a·rets	𐤄𐤀𐤓𐤑	
“ Do I	a·nee	𐤀𐤍𐤉	
fill	ma·le	𐤌𐤋𐤀	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ I have heard	sha·ma·tee	𐤔𐤌𐤏𐤕𐤉	Jeremiah 23:25
-	et	𐤀𐤕	
-	a·sher	𐤀𐤔𐤓	
the sayings	a·me·ru	𐤀𐤌𐤓𐤅	
of the prophets	han·ne·vi·eem	𐤄𐤍𐤁𐤀𐤉𐤌	
who prophesy	han·nib·be·eem	𐤄𐤍𐤁𐤀𐤉𐤌	
in My name :	bish·mee	𐤁𐤔𐤌𐤉	
lies	she·qer	𐤔𐤒𐤓	
	le·mor	𐤋𐤀𐤌𐤓	

‘ I had a dream !	cha·lam·tee		
I had a dream !’	cha·la·me·tee		
How long	ad		Jeremiah 23:26
	ma·tay		
will this continue	ha·yesh	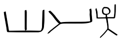	
in the hearts	be·lev	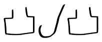	
of these prophets	han·ne·vi·eem		
who prophesy	nib·be·e		
falsehood	hash·sha·qer	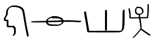	
these prophets	u·ne·vee·e	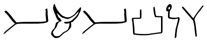	
of the delusion	tar·mit	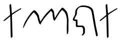	
of their own minds ?	lib·bam		
They suppose	ha·cho·she·veem		Jeremiah 23:27
forget	le·hash·kee·ach		
-	et		
{will make} My people	am·mee		
My name	she·mee		
the dreams	ba·cha·lo·w·mo·tam		
that	a·sher		
they tell	ye·sap·pe·ru	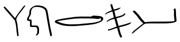	
one	eesh	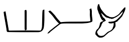	
another	le·re·e·hu		
just as	ka·a·sher		
forgot	sha·khe·chu		
their fathers	a·vo·w·tam		
-	et		
My name	she·mee		

through the worship of Baal	bab·ba·al	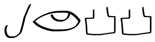	
Let the prophet	han·na·vee	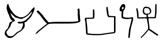	Jeremiah 23:28
who	a·sher		
has	it·to		
a dream	cha·lo·wm		
retell	ye·sap·per		
[it]	cha·lo·wm		
but let him who	va·a·sher		
My word	de·va·ree		
has	it·to		
speak	ye·dab·ber		
[it]	de·va·ree		
truthfully	e·met	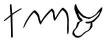	
For what	mah	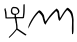	
is straw	lat·te·ven		
compared to	et		
grain ? ”	hab·bar		
declares	ne·um		
the LORD	YHVH		
“ Is not	ha·lo·w		Jeremiah 23:29
	khoh	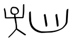	
My word	de·va·ree		
like fire ”	ka·esh		
declares	ne·um		
the LORD	YHVH		
“ and like a hammer	u·khe·phat·teesh		
that smashes	ye·pho·tsets		

a rock ? ”	sa·la		
“ Therefore	la·khen		Jeremiah 23:30
behold ”	hin·nee	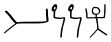	
“ I am against	al		
the prophets	han·ne·vi·eem		
declares	ne·um		
the LORD	YHVH		
who steal	me·gan·ne·ve		
words [they attribute] to Me ”	de·va·ray		
from one	eesh	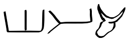	
	me·et		
another	re·e·hu		
“ Yes ”	hin·nee	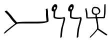	Jeremiah 23:31
“ I am against	al		
the prophets	han·ne·vee·im	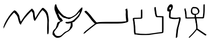	
declares	ne·um		
the LORD	YHVH		
who wag	hal·lo·qe·cheem	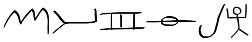	
their own tongues	le·sho·w·nam		
and proclaim	vay·yin·a·mu		
‘ [The LORD] declares [it]’ ”	ne·um		
“ Indeed ”	hin·nee	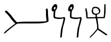	Jeremiah 23:32
“ I am against	al		
those who prophesy	nib·be·e		
dreams	cha·lo·mo·wt	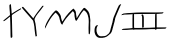	
false	she·qer	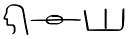	
declares	ne·um		

the LORD	YHVH	יהוה	
and retell them	vay·sap·pe·rum	ויספרום	
astray	vay·yat·u	ויתעו	
-	et	את	
to lead My people	am·mee	עמי	
lies	be·shiq·re·hem	בשקריהם	
with their reckless	u·ve·pha·cha·zu·tam	ובפחזותם	
I	ve·a·no·khee	ואנכי	
It was not	lo	לא	
who sent them	she·lach·teem	שלחתים	
and they are of no	ve·lo	ולא	
or commanded them	tsiw·vee·teem	צויתים	
benefit	ve·ho·w·el	והועיל	
	lo	לא	
at all	yo·w·ee·lu	יועילו	
people ”	la·am	לעם	
to these	haz·zeh	הזה	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
“ Now when	ve·khee	וכי	Jeremiah 23:33
asks you	yish·a·le·kha	ישאלך	
people	ha·am	העם	
this	haz·zeh	הזה	
or	o	או	
a prophet	han·na·vee	הנביא	
or	o	או	
priest	kho·hen	כהן	

you are to say	le·mor		
‘ What	mah	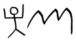	
is the burden	mas·sa	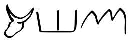	
of the LORD ? ’	YHVH	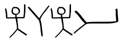	
	ve·a·mar·ta	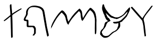	
to them	a·le·hem	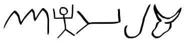	
-	et		
‘ What	mah	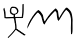	
burden ?	mas·sa	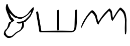	
I will forsake	ve·na·tash·tee		
you	et·khem		
declares	ne·um		
the LORD ’	YHVH	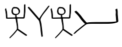	
As for the prophet	ve·han·na·vee		Jeremiah 23:34
[or] priest	ve·hak·ko·hen		
[or] anyone	ve·ha·am		
who	a·sher		
claims	yo·mar		
‘ This is the burden	mas·sa	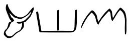	
of the LORD ’	YHVH	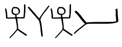	
I will punish	u·pha·qad·tee	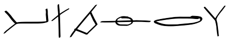	
	al		
man	ha·eesh	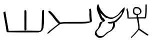	
that	ha·hu	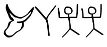	
	ve·al		
and his household	be·to	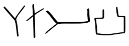	
This is what	koh	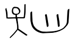	Jeremiah 23:35

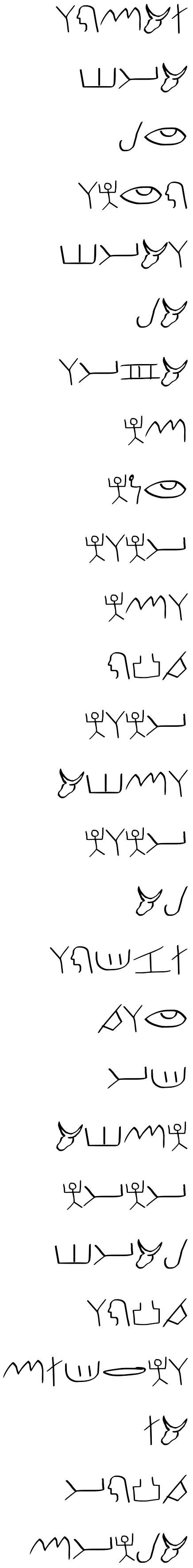

is to say	to·me·ru	
each man	eesh	
to	al	
his friend	re·e·hu	
	ve·eesh	
and to	el	
his brother :	a·chee	
‘ What	meh	
answered ? ’	a·nah	
has the LORD	YHVH	
or ‘What	u·mah	
spoken ?’	dib·ber	
has the LORD	YHVH	
to the burden	u·mas·sa	Jeremiah 23:36
of the LORD	YHVH	
no	lo	
But refer	tiz·ke·ru	
more	o·wd	
for	kee	
the burden	ham·mas·sa	
becomes	yih·yeh	
each	le·eesh	
man’s word	de·va·ro	
so that you pervert	va·ha·phakh·tem	
-	et	
the words	div·re	
God	e·lo·heem	

of the living	chay·yeem	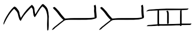	
the LORD	YHVH		
of Hosts	tse·va·o·wt	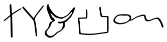	
our God	e·lo·he·nu		
Thus	koh	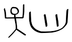	Jeremiah 23:37
you are to say	to·mar		
to	el		
the prophet :	han·na·vee	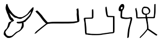	
‘ What	meh		
answered you ? ’	a·nakh		
has the LORD	YHVH		
and ‘What	u·mah		
spoken ? ’	dib·ber		
has the LORD	YHVH		
But if	ve·im		Jeremiah 23:38
‘ This is the burden	mas·sa	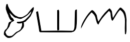	
of the LORD ’	YHVH		
you claim	to·me·ru		
then	la·khen		
this is what	koh	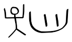	
says :	a·mar		
the LORD	YHVH		
Because	ya·an		
you have said	a·ma·re·khem		
-	et		
-	had·da·var		
	haz·zeh		

‘ This is the burden	mas·sa	
of the LORD ’	YHVH	
and I specifically told	va·esh·lach	
	a·le·khem	
	le·mor	
you not	lo	
to make this claim	to·me·ru	
-	mas·sa	
-	YHVH	
therefore	la·khen	Jeremiah 23:39
I will surely	hin·nee	
forget	ve·na·shee·tee	
you	et·khem	
	na·sho	
and will cast you	ve·na·tash·tee	
both you	et·khem	
and	ve·et	
the city	ha·eer	
that	a·sher	
I gave	na·tat·tee	
to you	la·khem	
and your fathers	ve·la·a·vo·w·te·khem	
out of	me·al	
My presence	pa·nay	
And I will bring	ve·na·tat·tee	Jeremiah 23:40
upon you	a·le·khem	
shame	cher·pat	

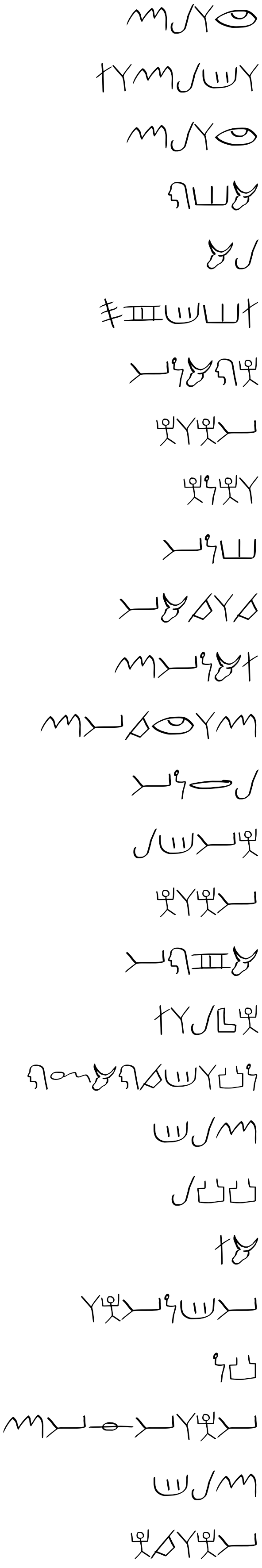

everlasting	o·w·lam	
humiliation	u·khe·lim·mut	
and perpetual	o·w·lam	
that	a·sher	
will never	lo	
be forgotten”	tish·sha·khe·ach	
showed me	hir·a·nee	Jeremiah 24:1
the LORD	YHVH	
-	ve·hin·neh	
two	she·ne	
baskets	du·da·e	
of figs	te·e·neem	
placed	mu·a·deem	
in front of	liph·ne	
the temple	he·khal	
of the LORD	YHVH	
After	a·cha·re	
had carried away	hag·lo·wt	
Nebuchadnezzar	ne·vu·khad·rets·tsar	
king	me·lekh	
of Babylon	ba·vel	
-	et	
Jeconiah	ye·kha·ne·ya·hu	
son	ben	
of Jehoiakim	ye·ho·w·ya·qeem	
king	me·lekh	
of Judah	ye·hu·dah	

as well as	ve·et	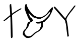	
the officials	sa·re	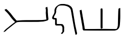	
of Judah	ye·hu·dah	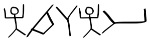	
-	ve·et	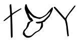	
and the craftsmen	he·cha·rash	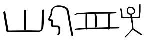	
-	ve·et	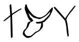	
and metalsmiths	ham·mas·ger	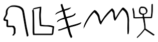	
from Jerusalem	mee·ru·sha·lim	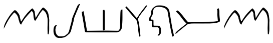	
and had brought them	vay·vi·em	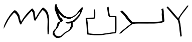	
to Babylon	ba·vel	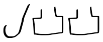	
basket	had·dud	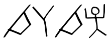	Jeremiah 24:2
One	e·chad	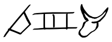	
figs	te·e·neem	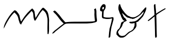	
good	to·vo·wt	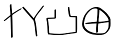	
[had] very	me·od	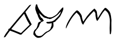	
like those that ripen early	kit·e·ne	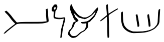	
	hab·bak·ku·ro·wt	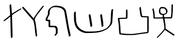	
basket	ve·had·dud	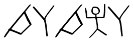	
but the other	e·chad	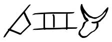	
figs	te·e·neem	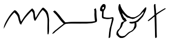	
poor	ra·o·wt	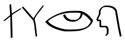	
contained very	me·od	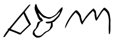	
-	a·sher	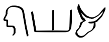	
they could not	lo	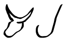	
be eaten	te·a·khal·nah	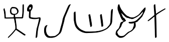	
so bad	me·ro·a	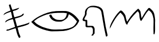	
asked	vay·yo·mer	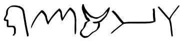	Jeremiah 24:3

the LORD	YHVH	יהוה	
-	e·lay	אלי	
“ what	mah	מה	
do you	at·tah	אתה	
see ? ”	ro·eh	ראה	
“ Jeremiah ”	yir·me·ya·hu	ירמיהו	
I replied	va·o·mar	ואמר	
“ Figs ! ”	te·e·neem	תאנים	
figs	hat·te·e·neem	התאנים	
“ The good	hat·to·vo·wt	הטבות	
good	to·vo·wt	טבות	
are very	me·od	מאד	
but the bad figs	ve·ha·ra·o·wt	והרעות	
bad	ra·o·wt	רעות	
are very	me·od	מאד	
-	a·sher	אשר	
they cannot	lo	לא	
be eaten ”	te·a·khal·nah	תאכלנה	
so bad	me·ro·a	מרע׃	
came	vay·hee	ויהי	Jeremiah 24:4
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ This is what	koh	כה	Jeremiah 24:5
says :	a·mar	אמר	
the LORD	YHVH	יהוה	

the God	e·lo·he		
of Israel	yis·ra·el	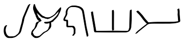	
figs	kat·te·e·neem	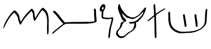	
good	hat·to·vo·wt		
‘ Like these	ha·el·leh		
so	ken	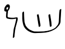	
I regard	ak·keer	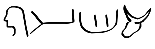	
-	et		
the exiles	ga·lut	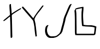	
from Judah	ye·hu·dah	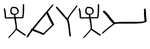	
whom	a·sher	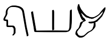	
I have sent away	shil·lach·tee	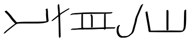	
from	min	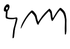	
place	ham·ma·qo·wm	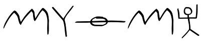	
this	haz·zeh		
to the land	e·rets		
of the Chaldeans	kas·deem		
as good	le·to·w·vah		
I will keep	ve·sam·tee		Jeremiah 24:6
My eyes	e·nee	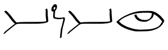	
on them	a·le·hem	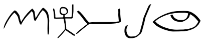	
for good	le·to·w·vah		
and will return them	va·ha·shi·vo·teem		
to	al		
land	ha·a·rets		
this	haz·zot		
I will build them up	u·ve·nee·teem	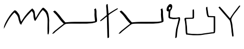	

and not	ve·lo	𐤅𐤋𐤀	
tear [them] down	e·he·ros	𐤀𐤄𐤓𐤎	
I will plant them	u·ne·ta·teem	𐤅𐤍𐤈𐤏𐤕𐤉𐤌	
and not	ve·lo	𐤅𐤋𐤀	
uproot them	et·to·wosh	𐤀𐤕𐤅𐤔	
I will give	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	Jeremiah 24:7
them	la·hem	𐤋𐤄𐤌	
a heart	lev	𐤋𐤁	
to know Me	la·da·at	𐤋𐤃𐤏𐤕	
-	o·tee	𐤀𐤕𐤉	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
They will be	ve·ha·yu	𐤅𐤄𐤉𐤅	
My	lee	𐤋𐤉	
people	le·am	𐤋𐤏𐤌	
and I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
will be	eh·yeh	𐤀𐤄𐤉𐤄	
their	la·hem	𐤋𐤄𐤌	
God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
for	kee	𐤊𐤉	
they will return	ya·shu·vu	𐤉𐤔𐤁𐤅	
to Me	e·lay	𐤀𐤋𐤉	
with all	be·khal	𐤁𐤊𐤋	
their heart	lib·bam	𐤋𐤁𐤌𐤎	
figs	ve·khat·te·e·neem	𐤅𐤊𐤕𐤀𐤍𐤉𐤌	Jeremiah 24:8
But like the bad	ha·ra·o·wt	𐤄𐤓𐤏𐤅𐤕	

-	a·sher	
they cannot	lo	
be eaten ’	te·a·khal·nah	
so bad	me·ro·a	
	kee	
-	khoh	
says	a·mar	
the LORD	YHVH	
‘ so	ken	
will I deal with	et·ten	
-	et	
Zedekiah	tsid·qee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
-	ve·et	
his officials	sa·raw	
-	ve·et	
and the remnant	she·e·reet	
of Jerusalem —	ye·ru·sha·lim	
those remaining	han·nish·a·reem	
land	ba·a·rets	
in this	haz·zot	
and those living	ve·hay·yo·she·veem	
in the land	be·e·rets	
of Egypt	mits·ra·yim	
I will make them	u·ne·tat·teem	Jeremiah 24:9
a horror	liz·va·‘ah	

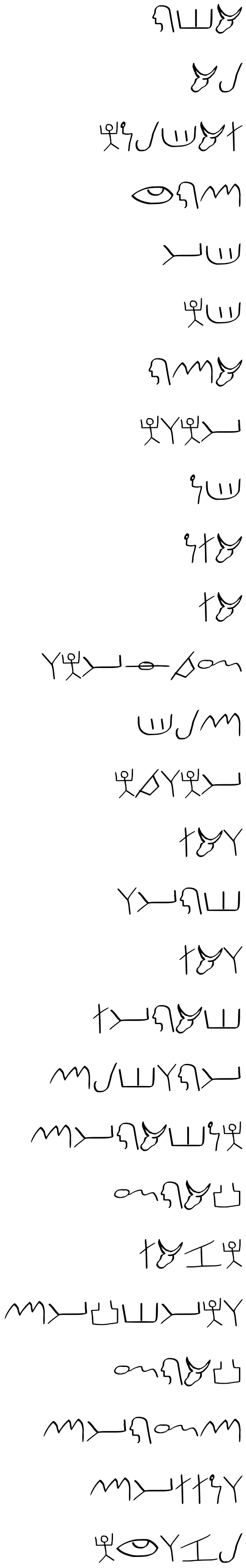

and an offense	le·ra·ah		
to all	le·khol		
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
a disgrace	le·cher·pah		
and an object of scorn	u·le·ma·shal		
ridicule	lish·nee·nah	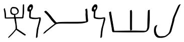	
and cursing	ve·liq·la·lah	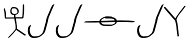	
wherever	be·khal		
	ham·me·qo·mo·wt	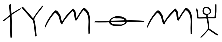	
-	a·sher		
I have banished them	ad·dee·chem	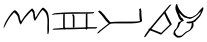	
	sham		
And I will send	ve·shil·lach·tee	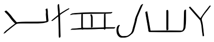	Jeremiah 24:10
against them	vam		
-	et		
sword	ha·che·rev	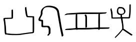	
-	et		
and famine	ha·ra·av		
-	ve·et		
and plague	had·da·ver		
until	ad		
they have perished	tum·mam		
from	me·al		
the land	ha·a·da·mah		
that	a·sher		
I gave	na·tat·tee		

to them	la·hem	להם	
and their fathers ’”	ve·la·a·vo·w·te·hem	ולאבותיהם׃	
This is the word	had·da·var	הדבר	Jeremiah 25:1
that	a·sher	אשר	
came	ha·yah	היה	
to	al	על	
Jeremiah	yir·me·ya·hu	ירמיהו	
concerning	al	על	
all	kal	כל	
the people	am	עם	
of Judah	ye·hu·dah	יהודה	
year	bash·sha·nah	בשנה	
in the fourth	ha·re·vi·eet	הרבעית	
of Jehoiakim	lee·ho·w·ya·qeem	ליהויקים	
son	ben	בן	
of Josiah	yo·shee·ya·hu	יאשיהו	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
which	hee	היא	
year	hash·sha·nah	השנה	
was the first	ha·ri·sho·neet	הראשנית	
of Nebuchadnezzar	lin·vu·khad·rets·tsar	לנבוכדראצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
So	a·sher	אשר	Jeremiah 25:2
spoke	dib·ber	דבר	
Jeremiah	yir·me·ya·hu	ירמיהו	

the prophet	han·na·vee	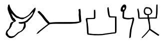	
to	al		
all	kal	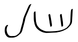	
the people	am		
of Judah	ye·hu·dah	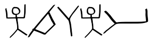	
	ve·el		
and all	kal	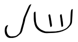	
the residents	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
as follows :	le·mor		
“ From	min		Jeremiah 25:3
the thirteenth	she·losh	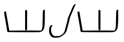	
	es·reh		
year	sha·nah	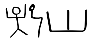	
of Josiah	le·yo·shee·ya·hu	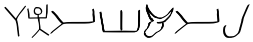	
son	ben		
of Amon	a·mo·wn		
king	me·lekh	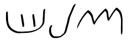	
of Judah	ye·hu·dah	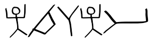	
until	ve·ad		
day —	hay·yo·wm	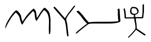	
this very	haz·zeh		
	zeh	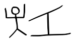	
twenty-three	sha·losh	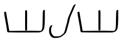	
	ve·es·reem		
years —	sha·nah	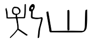	
has come	ha·yah	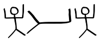	

the word	de·var		
of the LORD	YHVH		
to me	e·lay	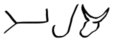	
and I have spoken	va·a·dab·ber	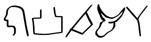	
to you	a·le·khem	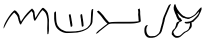	
again	ash·kem		
and again	ve·dab·ber		
but you have not	ve·lo		
listened	she·ma·tem		
has sent	ve·sha·lach		Jeremiah 25:4
And the LORD	YHVH		
to	a·le·khem	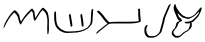	
you	et		
all	kal		
His servants	a·va·daw	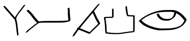	
the prophets	han·ne·vi·eem		
again	hash·kem	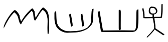	
and again	ve·sha·lo·ach		
but you have not	ve·lo		
listened	she·ma·tem		
[or]	ve·lo		
inclined	hit·tee·tem	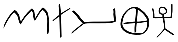	
	et		
your ear	a·ze·ne·khem	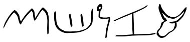	
to hear	lish·mo·a		
[The prophets] told [you]	le·mor		Jeremiah 25:5
‘ Turn	shu·vu		

now	na	
each of you	eesh	
ways	mid·dar·ko	
from your evil	ha·ra·ah	
and	u·me·ro·a	
deeds	ma·al·le·khem	
and you can dwell	u·she·vu	
in	al	
the land	ha·a·da·mah	
that	a·sher	
the LORD has given	na·tan	
	YHVH	
to you	la·khem	
and your fathers	ve·la·a·vo·w·te·khem	
	le·min	
forever	o·w·lam	
and	ve·ad	
ever	o·w·lam	
Do not	ve·al	Jeremiah 25:6
follow	te·le·khu	
	a·cha·re	
gods	e·lo·heem	
other	a·che·reem	
to serve	le·a·ve·dam	
and worship	u·le·hish·ta·cha·wot	
them	la·hem	
and do not	ve·lo	

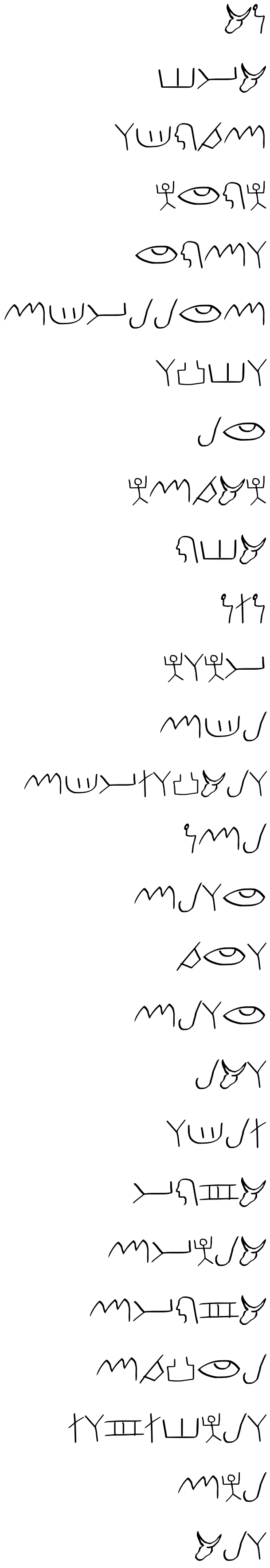

provoke Me to anger	takh·ee·su		
-	o·w·tee	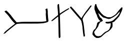	
with the works	be·ma·a·seh		
of your hands	ye·de·khem	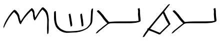	
Then I will do you no	ve·lo		
harm	a·ra		
’	la·khem		
you have not	ve·lo		Jeremiah 25:7
listened	she·ma·tem		
to Me ’	e·lay	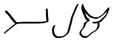	
declares	ne·um		
the LORD	YHVH		
‘ so	le·ma·an		
you have provoked Me to anger	hikh·ʿi·su·nī		
with the works	be·ma·a·seh		
of your hands	ye·de·khem	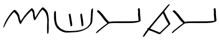	
‘ But to your own harm	le·ra		
’	la·khem		
Therefore	la·khen		Jeremiah 25:8
this is what	koh	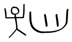	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt		
‘ Because	ya·an		
-	a·sher		
you have not	lo		

obeyed	she·ma·tem	שמעתם	
-	et	את	
My words	de·va·ray	דברי	
behold	hin·nee	הנני	Jeremiah 25:9
I will summon	sho·le·ach	שלח	
	ve·la·qach·tee	ולקחתי	
-	et	את	
all	kal	כל	
the families	mish·pe·cho·wt	משפחות	
of the north	tsa·pho·wn	צפון	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
and [I will send for]	ve·el	ואל	
Nebuchadnezzar	ne·vu·khad·rets·tsar	נבוכדראצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
My servant	av·dee	עבדי	
whom I will bring	va·ha·vi·o·teem	והבאתים	
against	al	על	
land	ha·a·rets	הארץ	
this	haz·zot	הזאת	
against	ve·al	ועל	
its residents	yo·she·ve·ha	ישביה	
and against	ve·al	ועל	
all	kal	כל	
nations	hag·go·w·yim	הגוים	
the	ha·el·leh	האלה	

surrounding	sa·veev	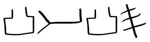	
So I will devote them to destruction	ve·ha·cha·ram·teem		
and make them	ve·sam·teem		
an object of horror	le·sham·mah		
and contempt	ve·lish·re·qah		
desolation	u·le·cha·re·vo·wt		
an everlasting	o·w·lam		
Moreover, I will banish	ve·ha·a·vad·tee	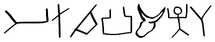	Jeremiah 25:10
from them	me·hem		
the sounds	qo·wl	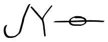	
of joy	sa·so·wn		
and	ve·qo·wl	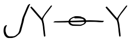	
and gladness	sim·chah	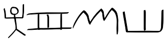	
the sound	qo·wl	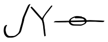	
bridegroom	cha·tan	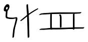	
the voices	ve·qo·wl	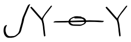	
of the bride	kal·lah	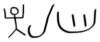	
	qo·wl	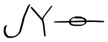	
of the millstones	re·cha·yim	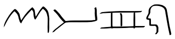	
and the light	ve·o·wr		
of the lamp	ner		
will become	ve·ha·ye·tah	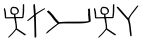	Jeremiah 25:11
whole	kal		
land	ha·a·rets		
And this	haz·zot		
a desolate	le·cha·re·bah	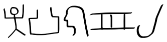	
wasteland	le·sham·mah	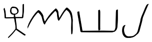	

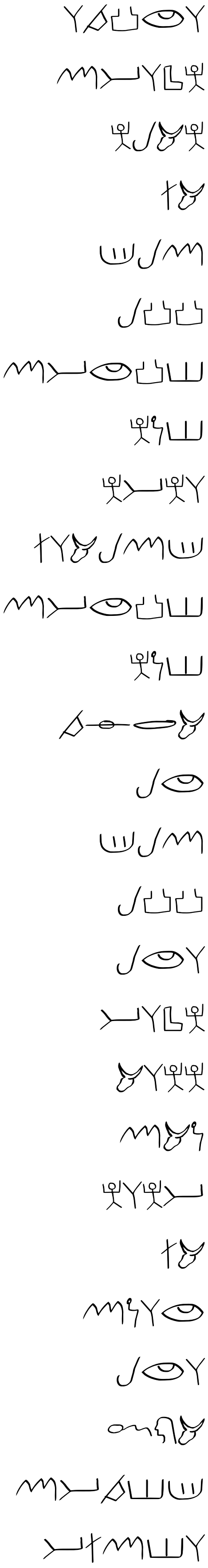

will serve	ve·a·ve·du	
nations	hag·go·w·yim	
and these	ha·el·leh	
-	et	
the king	me·lekh	
of Babylon	ba·vel	
for seventy	shiv·eem	
years	sha·nah	
But when	ve·ha·yah	Jeremiah 25:12
are complete	khim·lo·wt	
seventy	shiv·eem	
years	sha·nah	
I will punish	eph·qod	
	al	
the king	me·lekh	
of Babylon	ba·vel	
	ve·al	
nation	hag·go·w	
and that	ha·hu	
declares	ne·um	
the LORD	YHVH	
	et	
for their guilt	a·wo·nam	
	ve·al	
the land	e·rets	
of the Chaldeans	kas·deem	
and I will make	ve·sam·tee	

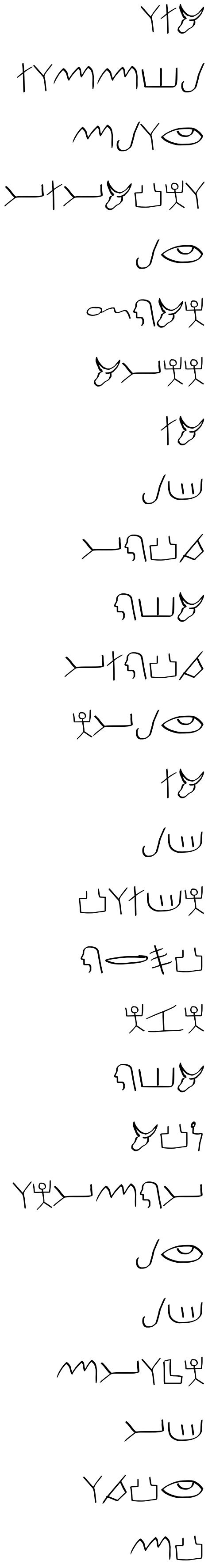

it	o·to	
desolation	le·shim·mo·wt	
an everlasting	o·w·lam	
I will bring	ve·hē·vē·tī	Jeremiah 25:13
upon	al	
land	ha·a·rets	
that	ha·hee	
-	et	
all	kal	
the words	de·va·ray	
	a·sher	
I have pronounced	dib·bar·tee	
against it	a·le·ha	
-	et	
all	kal	
that is written	hak·ka·tuv	
book	bas·se·pher	
in this	haz·zeh	
which	a·sher	
has prophesied	nib·ba	
Jeremiah	yir·me·ya·hu	
against	al	
all	kal	
the nations	hag·go·w·yim	
For	kee	Jeremiah 25:14
will enslave	a·ve·du	
	vam	

	gam		
them	hem·mah		
nations	go·w·yim	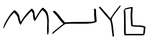	
many	rab·beem	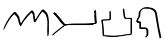	
kings	u·me·la·kheem		
and great	ge·do·w·leem	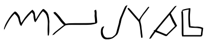	
and I will repay	ve·shil·lam·tee		
them	la·hem		
according to their deeds	ke·pha·o·lam		
and according to the work	u·khe·ma·a·seh		
of their hands ’”	ye·de·hem	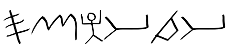	
-	kee	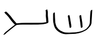	Jeremiah 25:15
This is what	khoh	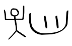	
said	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	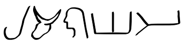	
to me :	e·lay	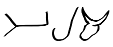	
“ Take	qach	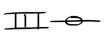	
-	et		
cup	ko·ws		
of the wine	hay·ya·yin	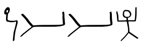	
of wrath	ha·che·mah	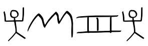	
this	haz·zot		
from My hand	mee·ya·dee	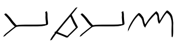	
drink	ve·hish·qee·tah	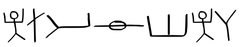	
from it	o·to		

-	et	את	
and make all	kal	כל	
the nations	hag·go·w·yim	הגוים	
to whom	a·sher	אשר	
I	a·no·khee	אנכי	
send	sho·le·ach	שלח	
-	o·wt·kha	אותך	
you	a·le·hem	אליהם	
And they will drink	ve·sha·tu	ושתו	Jeremiah 25:16
and stagger	ve·hit·go·a·shu	והתגעשו	
and go out of their minds	ve·hit·ho·la·lu	והתהללו	
because of	mip·pe·ne	מפני	
the sword	ha·che·rev	החרב	
that	a·sher	אשר	
I	a·no·khee	אנכי	
will send	sho·le·ach	שלח	
among them”	be·no·tam	בינתם	
So I took	va·eq·qach	ואקח	Jeremiah 25:17
-	et	את	
the cup	hak·ko·ws	הכוס	
hand	mee·yad	מיד	
from the LORD’s	YHVH	יהוה	
drink	va·ash·qeh	ואשקה	
from it	et	את	
and made all	kal	כל	
the nations	hag·go·w·yim	הגוים	
-	a·sher	אשר	

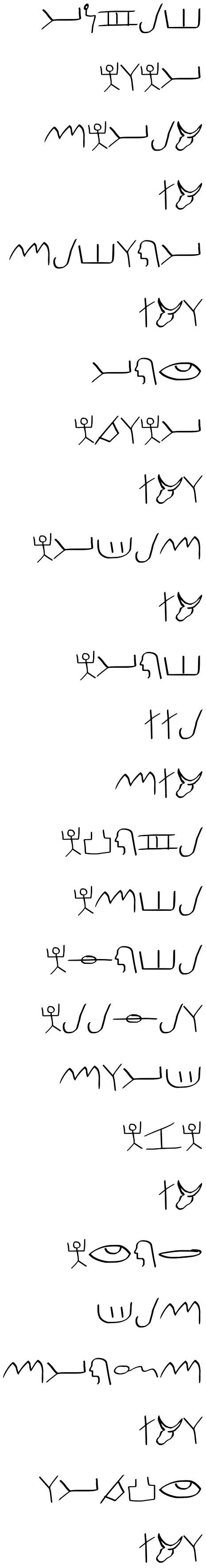

had sent me	she·la·cha·nee	
the LORD	YHVH	
each one to whom	a·le·hem	
-	et	Jeremiah 25:18
Jerusalem	ye·ru·sha·lim	
-	ve·et	
and the cities	a·re	
of Judah	ye·hu·dah	
-	ve·et	
its kings	me·la·khe·ha	
-	et	
and officials	sa·re·ha	
to make	la·tet	
them	o·tam	
a ruin	le·cha·re·bah	
an object of horror	le·sham·mah	
and contempt	lish·re·qah	
and cursing	ve·liq·la·lah	
day —	kay·yo·wm	
as they are to this	haz·zeh	
-	et	Jeremiah 25:19
Pharaoh	par·oh	
king	me·lekh	
of Egypt	mits·ra·yim	
-	ve·et	
his officials	a·va·daw	
-	ve·et	

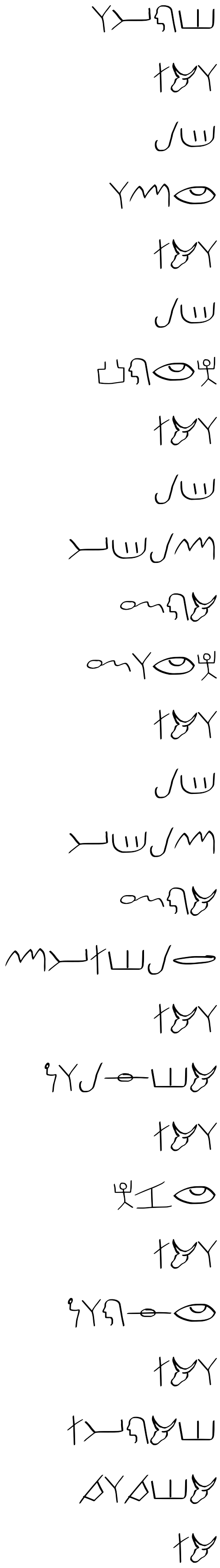

his leaders	sa·raw	
and	ve·et	
all	kal	
his people	am·mo	
-	ve·et	Jeremiah 25:20
all	kal	
the mixed tribes	ha·e·rev	
-	ve·et	
all	kal	
the kings	mal·khe	
	e·rets	
of Uz	ha·uts	
-	ve·et	
all	kal	
the kings	mal·khe	
	e·rets	
of the Philistines :	pe·lish·teem	
-	ve·et	
Ashkelon	ash·qe·lo·wn	
-	ve·et	
Gaza	az·zah	
-	ve·et	
Ekron	eq·ro·wn	
-	ve·et	
and the remnant	she·e·reet	
of Ashdod	ash·do·wd	
-	et	Jeremiah 25:21

Edom	e·do·wm	
-	ve·et	
Moab	mo·w·av	
-	ve·et	
and the Ammonites	be·ne	
	am·mo·wn	
-	ve·et	Jeremiah 25:22
all	kal	
the kings	mal·khe	
of Tyre	tsor	
and	ve·et	
-	kal	
-	mal·khe	
Sidon	tsee·do·wn	
-	ve·et	
the kings	mal·khe	
of the coastlands	ha·ee	
-	a·sher	
across	be·e·ver	
the sea	hay·yam	
-	ve·et	Jeremiah 25:23
Dedan	de·dan	
-	ve·et	
Tema	te·ma	
-	ve·et	
Buz	buz	
-	ve·et	

and all	kal	כל	
who cut	qe·tsu·tse	קצוצי	
the corners [of their hair]	phe·ah	פאה	
-	ve·et	ואת	Jeremiah 25:24
all	kal	כל	
the kings	mal·khe	מלכי	
of Arabia	a·rav	ערב	
-	ve·et	ואת	
and all	kal	כל	
the kings	mal·khe	מלכי	
of the mixed tribes	ha·e·rev	הערב	
who dwell	hash·sho·khe·neem	השכנים	
in the desert	bam·mid·bar	במדבר	
-	ve·et	ואת	Jeremiah 25:25
all	kal	כל	
the kings	mal·khe	מלכי	
of Zimri	zim·ree	זמרי	
-	ve·et	ואת	
-	kal	כל	
-	mal·khe	מלכי	
Elam	e·lam	עילם	
and	ve·et	ואת	
-	kal	כל	
-	mal·khe	מלכי	
Media	ma·day	מדי	
-	ve·et	ואת	Jeremiah 25:26
all	kal	כל	

the kings	mal·khe	מלכי	
of the north	hats·tsa·pho·wn	הצפון	
both near	haq·qe·ro·veem	הקרבים	
and far	ve·ha·re·cho·qeem	והרחקים	
one	eesh	איש	
after	el	אל	
another —	a·chee	אחיו	
-	ve·et	ואת	
all	kal	כל	
the kingdoms	ham·mam·le·kho·wt	הממלכות	
-	ha·a·rets	הארץ	
-	a·sher	אשר	
on	al	על	
the face	pe·ne	פני	
of the earth	ha·a·da·mah	האדמה	
the king	u·me·lekh	ומלך	
of Sheshach	she·shakh	ששך	
will drink [it too]	yish·teh	ישתה	
And after all of them	a·cha·re·hem	אחריהם	
“ Then you are to tell them	ve·a·mar·ta	ואמרת	Jeremiah 25:27
that	ʾa·lē·hɛ·ms	אליהםס	
this is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	

‘ Drink	she·tu	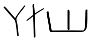	
get drunk	ve·shikh·ru	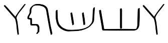	
and vomit	u·qe·yu	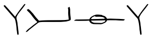	
Fall down	ve·niph·lu	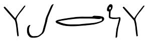	
and never	ve·lo	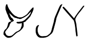	
get up again	ta·qu·mu	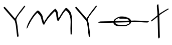	
because of	mip·pe·ne	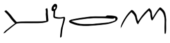	
the sword	ha·che·rev	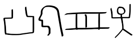	
-	a·sher	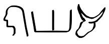	
I	a·no·khee	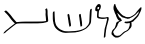	
will send	sho·le·ach	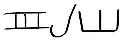	
among you ’	be·ne·khem	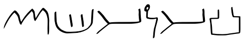	
-	ve·ha·yah	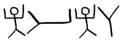	Jeremiah 25:28
If	kee	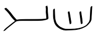	
they refuse	ye·ma·a·nu	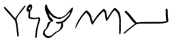	
to take	la·qa·chat	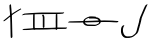	
the cup	hak·ko·ws	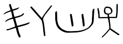	
from your hand	mee·ya·de·kha	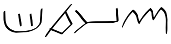	
[and] drink it	lish·to·wt	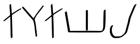	
you are to tell them	ve·a·mar·ta	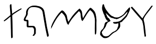	
that	a·le·hem	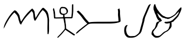	
this is what	koh	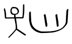	
says :	a·mar	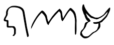	
the LORD	YHVH	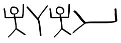	
of Hosts	tse·va·o·wt	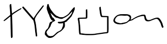	
‘ You most certainly must	sha·to	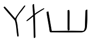	
drink it !	tish·tu	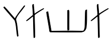	

For	kee	Jeremiah 25:29
behold	hin·neh	
on the city	va·eer	
that	a·sher	
bears	niq·ra	
My Name	she·mee	
	a·le·ha	
I	a·no·khee	
am beginning	me·chel	
to bring disaster	le·ha·ra	
so how could you	ve·at·tem	
possibly go unpunished	hin·na·qeh	
?	tin·na·qu	
You will not	lo	
go unpunished	tin·na·qu	
for	kee	
a sword	che·rev	
I	a·nee	
am calling down	qo·re	
upon	al	
all	kal	
the inhabitants	yo·she·ve	
of the earth	ha·a·rets	
declares	ne·um	
the LORD	YHVH	
of Hosts ’	tse·va·o·wt	
So you	ve·at·tah	Jeremiah 25:30

are to prophesy	tin·na·ve
against	a·le·hem
them	et
all	kal
words	had·de·va·reem
these	ha·el·leh
and say	ve·a·mar·ta
to them :	a·le·hem
‘ The LORD	YHVH
from on high	mim·ma·ro·wm
will roar	yish·ag
habitation	u·mim·me·o·wn
from His holy	qa·de·sho
He will raise	yit·ten
His voice	qo·w·lo
He will roar loudly	sha·og
	yish·ag
over	al
His pasture	na·ve·hu
with a shout	he·dad
like those who tread the grapes	ke·do·re·kheem
He will call out	ya·a·neh
against	el
all	kal
the inhabitants	yo·she·ve
of the earth	ha·a·rets
will resound	ba

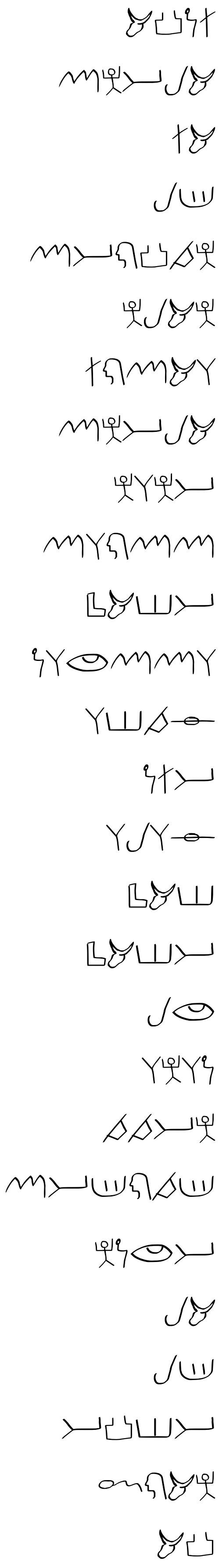

Jeremiah 25:31

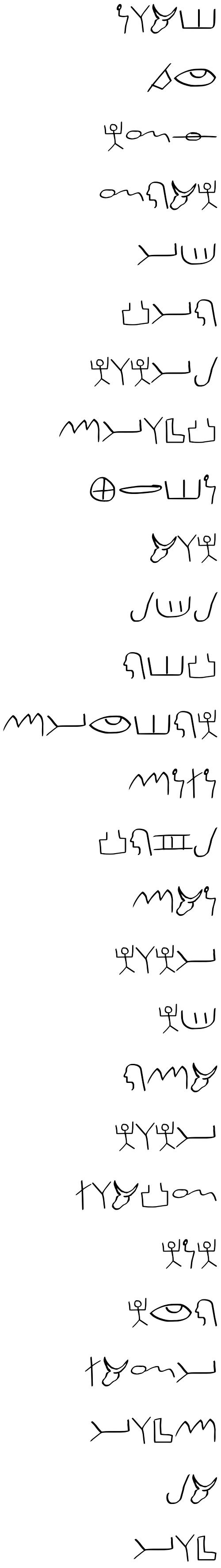

The tumult	sha·o·wn	
to	ad	
the ends	qe·tseh	
of the earth	ha·a·rets	
because	kee	
brings a charge	reev	
the LORD	la·YHVH	
against the nations	bag·go·w·yim	
brings judgment	nish·pat	
He	hu	
on all	le·khal	
mankind	ba·sar	
the wicked	ha·re·sha·eem	
and puts	ne·ta·nam	
to the sword ’”	la·che·rev	
declares	ne·um	
the LORD	YHVH	
This is what	koh	Jeremiah 25:32
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
“ Behold !	hin·neh	
Disaster	ra·ah	
is spreading	yo·tset	
from nation	mig·go·w	
to	el	
nation	go·w	

storm	ve·sa·ar		
a mighty	ga·do·wl		
is rising	ye·o·wr		
from the ends	mee·yar·ke·te	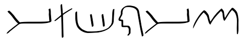	
of the earth”	a·rets		
will be spread	ve·ha·yu	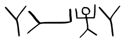	Jeremiah 25:33
Those slain	chal·le	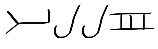	
by the LORD	YHVH	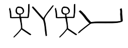	
day	bay·yo·wm	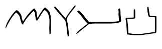	
on that	ha·hu	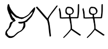	
from [one] end	miq·tseh	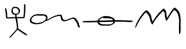	
of the earth	ha·a·rets		
to	ve·ad		
the other	qe·tseh	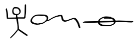	
	ha·a·rets		
They will not	lo		
be mourned	yis·sa·phe·du		
	ve·lo		
gathered	ye·a·se·phu		
	ve·lo		
or buried	yiq·qa·ve·ru	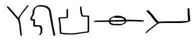	
like dung	le·do·men		
lying	al		
on	pe·ne		
the ground	ha·a·da·mah		
They will be	yih·yu		
Wail	he·lee·lu	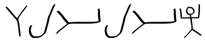	Jeremiah 25:34

you shepherds	ha·ro·eem		
and cry out	ve·za·a·qu		
roll in the dust	ve·hit·pal·le·shu		
you leaders	ad·dee·re	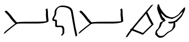	
of the flock	hats·tson		
For	kee	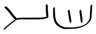	
have come	ma·le·u		
the days	ye·me·khem	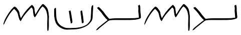	
of your slaughter	lit·vo·w·ach		
and be shattered	u·te·pho·w·tso·w·tee·khem		
you will fall	u·ne·phal·tem		
pottery	kikh·lee	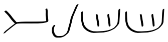	
like fine	chem·dah		
will evade	ve·a·vad		Jeremiah 25:35
Flight	ma·no·ws		
	min		
the shepherds	ha·ro·eem		
and escape [will elude]	u·phe·le·tah	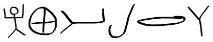	
the leaders	me·ad·dee·re	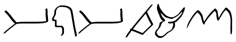	
of the flock	hats·tson		
Hear the	qo·wl	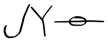	Jeremiah 25:36
cry	tsa·a·qat		
of the shepherds	ha·ro·eem		
the wailing	vee·le·lat	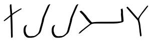	
of the leaders	ad·dee·re	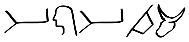	
of the flock	hats·tson		
for	kee	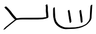	

is destroying	sho·ded		
the LORD	YHVH	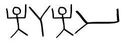	
-	et		
their pasture	mar·ee·tam		
have been silenced	ve·na·dam·mu		Jeremiah 25:37
meadows	ne·o·wt		
The peaceful	hash·sha·lo·wm		
because of	mip·pe·ne		
burning anger	cha·ro·wn	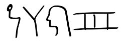	
	aph		
the LORD’s	YHVH		
He has left	a·zav		Jeremiah 25:38
like a lion	kak·ke·pheer		
His den	suk·ko		
for	kee	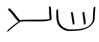	
has been made	ha·ye·tah	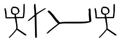	
their land	ar·tsam		
a desolation	le·sham·mah	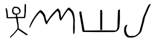	
by	mip·pe·ne		
the sword	cha·ro·wn	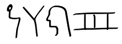	
of the oppressor	hay·yo·w·nah	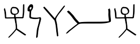	
and because	u·mip·pe·ne		
of the fierce	cha·ro·wn	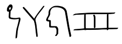	
anger [of the LORD]	ap·po		
At the beginning	be·re·sheet		Jeremiah 26:1
of the reign	mam·le·khut		
of Jehoiakim	ye·ho·w·ya·qeem	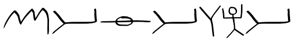	

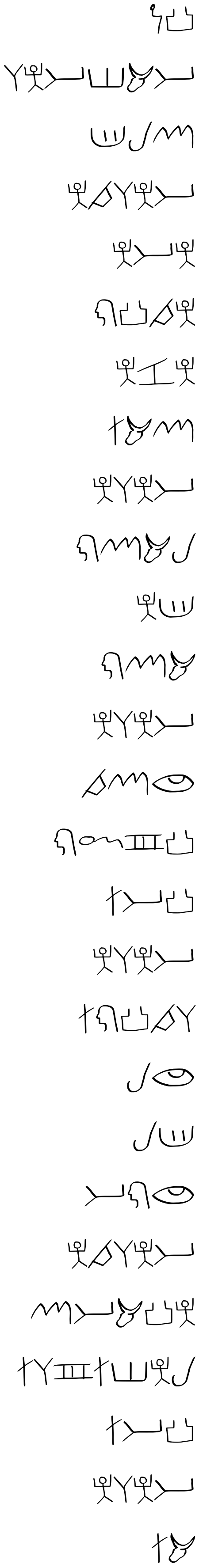

son	ben	
of Josiah	yo·shee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
came	ha·yah	
word	had·da·var	
this	haz·zeh	
	me·et	
from the LORD	YHVH	
- :	le·mor	
“ This is what	koh	Jeremiah 26:2
says :	a·mar	
the LORD	YHVH	
Stand	a·mod	
in the courtyard	ba·cha·tsar	
of the house	bet	
of the LORD	YHVH	
and speak	ve·dib·bar·ta	
	al	
to all	kal	
the cities	a·re	
of Judah	ye·hu·dah	
who come	hab·ba·eem	
to worship	le·hish·ta·cha·wot	
there	bet	
	YHVH	
-	et	

all	kal	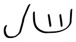	
the words	had·de·va·reem	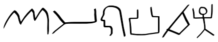	
-	a·sher		
I have commanded	tsiw·vee·tee·kha	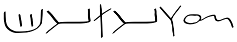	
you to speak	le·dab·ber		
	a·le·hem	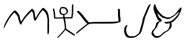	
Do not	al		
omit	tig·ra		
a word	da·var		
Perhaps	u·lay	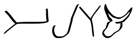	Jeremiah 26:3
they will listen	yish·me·u		
and turn —	ve·ya·shu·vu	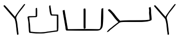	
each	eesh	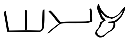	
way of life —	mid·dar·ko		
from his evil	ha·ra·ah		
so that I may relent	ve·ni·cham·tee	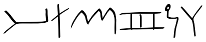	
of	el		
the disaster	ha·ra·ah		
-	a·sher		
I	a·no·khee		
am planning	cho·shev	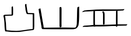	
to bring	la·a·so·wt		
upon them	la·hem		
because of	mip·pe·ne		
the evil	ro·a		
of their deeds	ma·al·le·hem	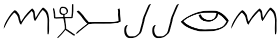	
And you are to tell them	ve·a·mar·ta		Jeremiah 26:4

that	a·le·hem	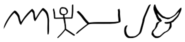	
this is what	koh	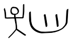	
says :	a·mar		
the LORD	YHVH		
‘ If	im		
you do not	lo		
listen	tish·me·u		
to Me	e·lay	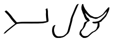	
and walk	la·le·khet	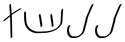	
in My law	be·to·w·ra·tee		
which	a·sher		
I have set	na·tat·tee		
before you	liph·ne·khem	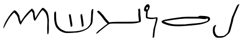	
and [if you do not] listen	lish·mo·a		Jeremiah 26:5
to	al		
the words	div·re		
of My servants	a·va·day	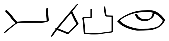	
the prophets	han·ne·vi·eem		
whom	a·sher		
I	a·no·khee		
have sent	sho·le·ach	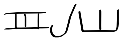	
you	a·le·khem	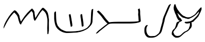	
again	ve·hash·kem		
and again	ve·sha·lo·ach		
even though you did not	ve·lo		
listen	she·ma·tem		
then I will make	ve·na·tat·tee	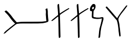	Jeremiah 26:6

-	et		
house	hab·ba·yit	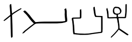	
this	haz·zeh		
like Shiloh	ke·shi·loh		
and	ve·et		
city	ha·eer		
this	haz·zo·tah		
I will make	et·ten		
an object of cursing	liq·la·lah	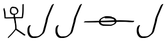	
among all	le·khol		
the nations	go·w·ye	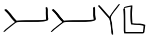	
of the earth’”	ha·a·rets		
heard	vay·yish·me·u	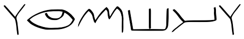	Jeremiah 26:7
Now the priests	hak·ko·ha·neem	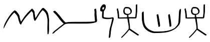	
and prophets	ve·han·ne·vi·eem		
and all	ve·khal		
the people	ha·am		
-	et		
Jeremiah	yir·me·ya·hu		
speaking	me·dab·ber		
-	et		
words	had·de·va·reem	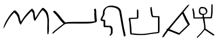	
these	ha·el·leh		
in the house	be·vet	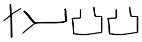	
of the LORD	YHVH		
and as soon as	vay·hee	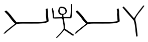	Jeremiah 26:8
had finished	ke·khal·lo·wt	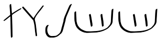	

[he]	yir·me·ya·hu		
telling	le·dab·ber		
	et		
everything	kal		
-	a·sher		
had commanded him	tsiw·vah		
the LORD	YHVH		
to say	le·dab·ber		
	el		
all	kal	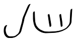	
the people	ha·am		
seized him	vay·yit·pe·su		
-	o·to		
the priests	hak·ko·ha·neem	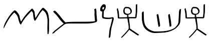	
and prophets	ve·han·ne·vi·eem		
and all	ve·khal		
the people	ha·am		
shouting	le·mor	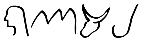	
“ You must surely die	mo·wt		
!	ta·mut		
How	mad·du·a		Jeremiah 26:9
dare you prophesy	nib·be·ta	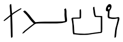	
in the name	ve·shem		
of the LORD	YHVH		
that	le·mor	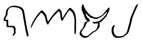	
like Shiloh	ke·shi·lo		
will become	yih·yeh	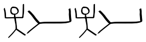	

house	hab·ba·yit	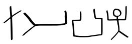	
this	haz·zeh	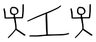	
city	ve·ha·eer	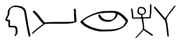	
and this	haz·zot	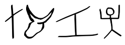	
and deserted ! ”	te·che·rav	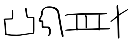	
	me·en	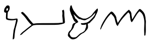	
will be desolate	yo·wo·shev	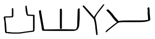	
assembled	vay·yiq·qa·hel	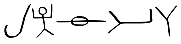	
And all	kal	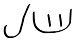	
the people	ha·am	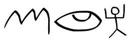	
against	el	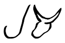	
Jeremiah	yir·me·ya·hu	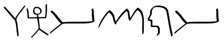	
in the house	be·vet	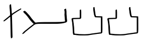	
of the LORD	YHVH	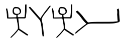	
heard	vay·yish·me·u	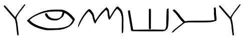	Jeremiah 26:10
When the officials	sa·re	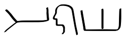	
of Judah	ye·hu·dah	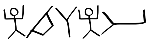	
-	et	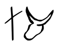	
things	had·de·va·reem	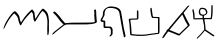	
these	ha·el·leh	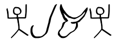	
they went up	vay·ya·a·lu	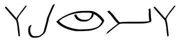	
palace	mib·bet	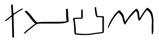	
from the king’s	ham·me·lekh	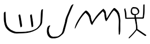	
to the house	bet	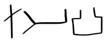	
of the LORD	YHVH	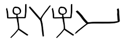	
and sat	vay·ye·she·vu	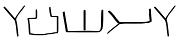	
at the entrance	be·phe·tach	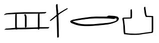	

Gate	sha·ar	𐤔𐤏𐤓	
[there]	YHVH	𐤉𐤄𐤅𐤄	
of the New	he·cha·dash	𐤄𐤇𐤃𐤔׃	
said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Jeremiah 26:11
Then the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
and prophets	ve·han·ne·vi·eem	𐤅𐤄𐤍𐤁𐤀𐤉𐤌	
to	el	𐤀𐤋	
the officials	has·sa·reem	𐤄𐤔𐤓𐤉𐤌	
and	ve·el	𐤅𐤀𐤋	
all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
	le·mor	𐤋𐤀𐤌𐤓	
[is] worthy	mish·pat	𐤌𐤔𐤐𐤈	
of death	ma·vet	𐤌𐤅𐤕	
man	la·eesh	𐤋𐤀𐤉𐤔	
“ This	haz·zeh	𐤄𐤆𐤄	
for	kee	𐤊𐤉	
he has prophesied	nib·ba	𐤍𐤁𐤀	
against	el	𐤀𐤋	
city	ha·eer	𐤄𐤏𐤉𐤓	
this	haz·zot	𐤄𐤆𐤀𐤕	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
you have heard	she·ma·tem	𐤔𐤌𐤏𐤕𐤌	
with your own ears !”	be·a·ze·ne·khem	𐤁𐤀𐤆𐤍𐤉𐤊𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Jeremiah 26:12
But Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
to	el	𐤀𐤋	

all	kal	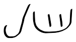	
the officials	has·sa·reem	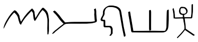	
and	ve·el		
all	kal		
the people	ha·am		
	le·mor	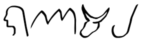	
“ The LORD	YHVH		
sent me	she·la·cha·nee	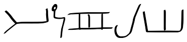	
to prophesy	le·hin·na·ve		
against	el		
house	hab·ba·yit	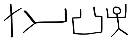	
this	haz·zeh		
and against	ve·el		
city	ha·eer		
this	haz·zot		
-	et		
all	kal	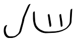	
the words	had·de·va·reem	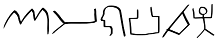	
that	a·sher		
you have heard	she·ma·tem		
So now	ve·at·tah		Jeremiah 26:13
correct	he·tee·vu	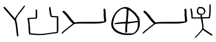	
your ways	dar·khe·khem	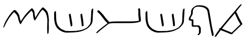	
and deeds	u·ma·al·le·khem		
and obey	ve·shim·u		
the voice	be·qo·wl	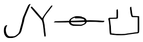	
of the LORD	YHVH		

your God	e·lo·he·khem	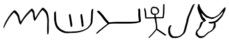	
might relent	ve·yin·na·chem	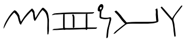	
so that He	YHVH		
of	el		
the disaster	ha·ra·ah		
-	a·sher		
He has pronounced	dib·ber		
against you	a·le·khem	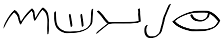	
As for me	va·a·nee		Jeremiah 26:14
here	hin·nee	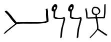	
I am in your hands	ve·yed·khem		
do	a·su		
to me	lee	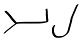	
is good	kat·to·wv		
and right	ve·khay·ya·shar	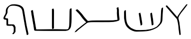	
what you think	be·e·ne·khem	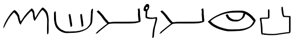	
But	akh		Jeremiah 26:15
know	ya·do·a	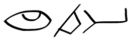	
for certain	te·de·u		
that	kee	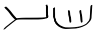	
if	im		
put me to death	me·mi·teem		
you	at·tem		
	o·tee	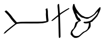	
	kee	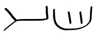	
blood	dam		
innocent	na·qee	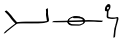	

you	at·tem	𐤀𐤕𐤌	
will bring	no·te·neem	𐤍𐤕𐤍𐤉𐤌	
upon yourselves	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
upon	ve·el	𐤅𐤀𐤋	
city	ha·eer	𐤄𐤏𐤉𐤓	
this	haz·zot	𐤄𐤆𐤀𐤕	
and upon	ve·el	𐤅𐤀𐤋	
its residents	yo·she·ve·ha	𐤉𐤔𐤁𐤉𐤄	
for	kee	𐤊𐤉	
truly	ve·e·met	𐤁𐤀𐤌𐤕	
has sent me	she·la·cha·nee	𐤔𐤋𐤇𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-”	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
to speak	le·dab·ber	𐤋𐤃𐤁𐤓	
in your hearing	be·a·ze·ne·khem	𐤁𐤀𐤆𐤍𐤉𐤊𐤌	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
words	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
told	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Jeremiah 26:16
Then the officials	has·sa·reem	𐤄𐤔𐤓𐤉𐤌	
and all	ve·khal	𐤅𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
	el	𐤀𐤋	
the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
	ve·el	𐤅𐤀𐤋	
and prophets	han·ne·vee·eem	𐤄𐤍𐤁𐤉𐤀𐤉𐤌	

[is] not	en		
man	la·eesh		
“ This	haz·zeh		
worthy	mish·pat		
of death	ma·vet		
for	kee	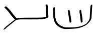	
in the name	be·shem		
of the LORD	YHVH		
our God !”	e·lo·he·nu		
he has spoken	dib·ber		
to us	e·le·nu	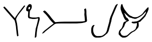	
stood up	vay·ya·qu·mu	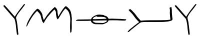	Jeremiah 26:17
	a·na·sheem	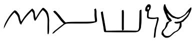	
Some of the elders	miz·ziq·ne	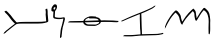	
of the land	ha·a·rets		
and said	vay·yo·me·ru		
to	el		
the whole	kal		
assembly	qe·hal	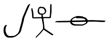	
of the people	ha·am		
	le·mor		
“ Micah	mī·kha·yah	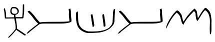	Jeremiah 26:18
the Moreshite	ham·mo·w·rash·tee		
-	ha·yah	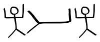	
prophesied	nib·ba		
in the days	bee·me	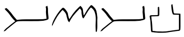	
of Hezekiah	chiz·qee·ya·hu	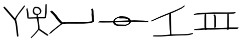	

king	me·lekh	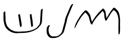	
of Judah	ye·hu·dah		
and told	vay·yo·mer		
	el		
all	kal		
the people	am		
of Judah	ye·hu·dah	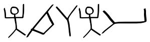	
says :	le·mor	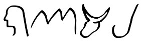	
that this is what	koh	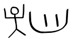	
	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	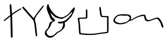	
‘ Zion	tsee·yo·wn	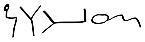	
like a field	sa·deh		
will be plowed	te·cha·resh		
Jerusalem	vee·ru·sha·la·yim		
a heap of rubble	ee·yeem	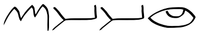	
will become	tih·yeh	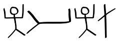	
mount	ve·har		
and the temple	hab·ba·yit	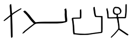	
ridge’	le·va·mo·wt	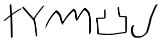	
a wooded	ya·ar		
put him to death	he·ha·met	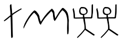	Jeremiah 26:19
?	he·mi·tu·hu		
Did Hezekiah	chiz·qee·ya·hu	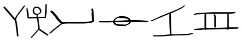	
king	me·lekh	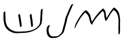	
of Judah	ye·hu·dah		

[or] anyone else	ve·khal	
in Judah	ye·hu·dah	
Did [Hezekiah] not	ha·lo	
fear	ya·re	
-	et	
the LORD	YHVH	
and seek	vay·chal	
	et	
favor	pe·ne	
[His]	YHVH	
relent	vay·yin·na·chem	
and did not the LORD	YHVH	
of	el	
the disaster	ha·ra·ah	
-	a·sher	
He had pronounced	dib·ber	
against them ?	a·le·hem	
But we	va·a·nach·nu	
are about to bring	o·seem	
harm	ra·ah	
great	ge·do·w·lah	
on	al	
ourselves ! ”	naph·sho·w·te·nu	
	ve·gam	Jeremiah 26:20
another man	eesh	
Now there was	ha·yah	
prophesying	mit·nab·be	

in the name	be·shem	
of the LORD	YHVH	
Uriah	u·ree·ya·hu	
son	ben	
of Shemaiah	she·ma·ya·hu	
from	miq·qir·yat	
Kiriath-jearim	hay·ye·a·reem	
He prophesied	vay·yin·na·ve	
against	al	
city	ha·eer	
this	haz·zot	
and against	ve·al	
land	ha·a·rets	
this	haz·zot	
the same things	ke·khol	
	div·re	
that Jeremiah [did]	yir·me·ya·hu	
heard	vay·yish·ma	Jeremiah 26:21
King	ham·me·lekh	
Jehoiakim	ye·ho·w·ya·qeem	
and all	ve·khal	
his mighty men	gib·bo·w·raw	
and	ve·khal	
officials	has·sa·reem	
-	et	
his words	de·va·raw	
sought	vay·vaq·qesh	

and the king	ham·me·lekh	המלך	
to put him to death	ha·mee·to	המיתו	
found out about it	vay·yish·ma	וישמע	
But when Uriah	u·ree·ya·hu	אוריהו	
in fear	vay·yi·ra	וירא	
he fled	vay·yiv·rach	ויברח	
and went	vay·ya·vo	ויבא	
to Egypt	mits·ra·yim	מצרים	
sent	vay·yish·lach	וישלח	Jeremiah 26:22
Then King	ham·me·lekh	המלך	
Jehoiakim	ye·ho·w·ya·qeem	יהויקים	
men	a·na·sheem	אנשים	
to Egypt :	mits·ra·yim	מצרים	
-	et	את	
Elnathan	el·na·tan	אלנתן	
son	ben	בן	
of Achbor	akh·bo·wr	עכבור	
some other men	va·a·na·sheem	ואנשים	
along with	it·to	אתו	
	el	אל	
-	mits·ra·yim	מצרים	
They brought	vay·yo·w·tsee·u	ויוציאו	Jeremiah 26:23
-	et	את	
Uriah	u·ree·ya·hu	אוריהו	
out of Egypt	mim·mits·ra·yim	ממצרים	
and took him	vay·vi·u·hu	ויבאהו	
to	el	אל	

King	ham·me·lekh	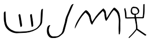	
Jehoiakim	ye·ho·w·ya·qeem	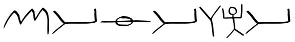	
who had him put	vay·yak·ke·hu	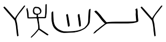	
to the sword	be·cha·rev	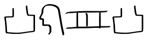	
thrown	vay·yash·lekh	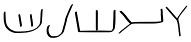	
-	et	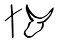	
and his body	niv·la·to	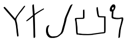	
into	el	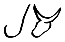	
the burial place	qiv·re	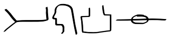	
of the common	be·ne	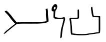	
people	ha·am	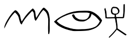	
Nevertheless	akh	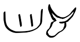	Jeremiah 26:24
supported	yad	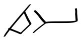	
Ahikam	a·chee·qam	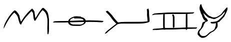	
son	ben	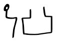	
of Shaphan	sha·phan	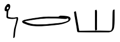	
	ha·ye·tah	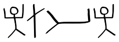	
	et	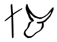	
Jeremiah	yir·me·ya·hu	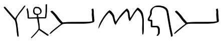	
so he was not	le·vil·tee	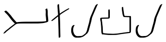	
handed over to	tet		
-	o·to	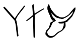	
-	ve·yad	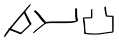	
the people	ha·am	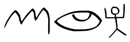	
to be put to death	la·ha·mee·to	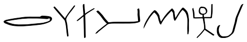	
At the beginning	be·re·sheet	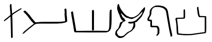	Jeremiah 27:1
of the reign	mam·le·khet	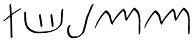	

of Zedekiah	ye·ho·w·ya·qim	
son	ben	
of Josiah	yo·wo·shee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
came	ha·yah	
word	had·da·var	
this	haz·zeh	
to	el	
Jeremiah	yir·me·yah	
	me·et	
from the LORD	YHVH	
	le·mor	
This is what	koh	Jeremiah 27:2
said	a·mar	
the LORD	YHVH	
to me :	e·lay	
“ Make	a·seh	
for yourself	le·kha	
out of leather straps	mo·w·se·ro·wt	
a yoke	u·mo·to·wt	
and put it	u·ne·tat·tam	
on	al	
your neck	tsaw·va·re·kha	
Send	ve·shil·lach·tam	Jeremiah 27:3
word to	el	
the kings	me·lekh	

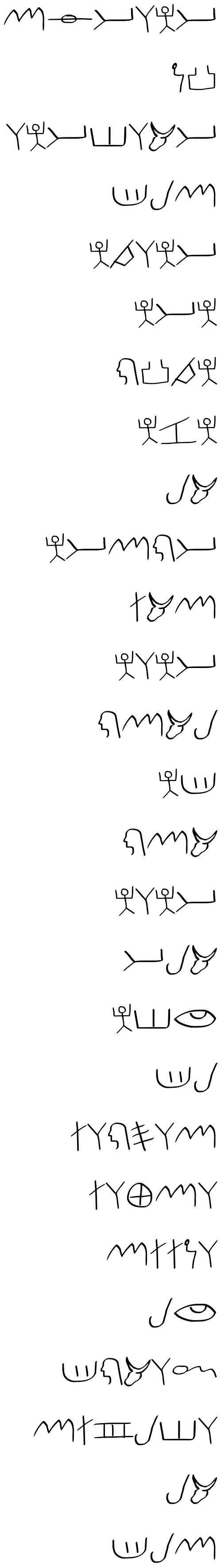

of Edom	e·do·wm	
	ve·el	
-	me·lekh	
Moab	mo·w·av	
	ve·el	
-	me·lekh	
Ammon	be·ne	
	am·mo·wn	
	ve·el	
-	me·lekh	
Tyre	tsor	
	ve·el	
and	me·lekh	
Sidon	tsee·do·wn	
through	be·yad	
the envoys	mal·a·kheem	
who have come	hab·ba·eem	
to Jerusalem	ye·ru·sha·lim	
to	el	
Zedekiah	tsid·qee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
Give them a message	ve·tsiw·vee·ta	Jeremiah 27:4
-	o·tam	
to	el	
their masters	a·do·ne·hem	
-	le·mor	

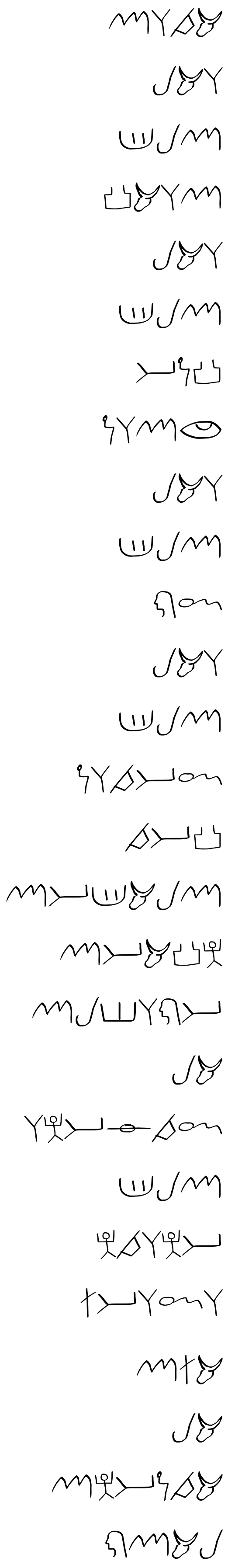

-	koh	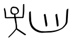	
to relay	a·mar		
from the LORD	YHVH	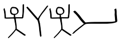	
of Hosts	tse·va·o·wt	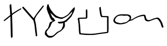	
the God	e·lo·he	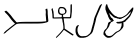	
of Israel	yis·ra·el	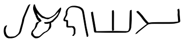	
-	koh	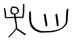	
-	to·me·ru		
-	el		
- :	a·do·ne·khem	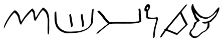	
I	a·no·khee		Jeremiah 27:5
made	a·see·tee	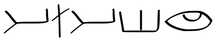	
-	et		
the earth	ha·a·rets		
-	et		
and the men	ha·a·dam		
and	ve·et		
beasts	hab·be·he·mah	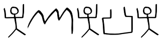	
-	a·sher	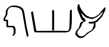	
on	al		
the face	pe·ne		
of [it]	ha·a·rets		
power	be·kho·chee		
By My great	hag·ga·do·wl		
arm	u·viz·ro·w·ee		
and outstretched	han·ne·tu·yah		
and I give it	u·ne·tat·tee·ha		

to whom	la·a·sher	𐤋𐤀𐤔𐤓	
I please	ya·shar	𐤉𐤔𐤓	
	be·e·nay	𐤁𐤏𐤉𐤍𐤉	
So now	ve·at·tah	𐤅𐤏𐤕𐤄	Jeremiah 27:6
I	a·no·khee	𐤀𐤍𐤊𐤉	
have placed	na·tat·tee	𐤍𐤕𐤕𐤉	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
lands	ha·a·ra·tso·wt	𐤄𐤀𐤓𐤑𐤅𐤕	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
under the authority	be·yad	𐤁𐤉𐤃	
Nebuchadnezzar	ne·vu·khad·nets·tsar	𐤍𐤁𐤅𐤊𐤃𐤍𐤀𐤑𐤓	
king	me·lekh	𐤌𐤋𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
of My servant	av·dee	𐤏𐤁𐤃𐤉	
I have even	ve·gam	𐤅𐤂𐤌	
-	et	𐤀𐤕	
the beasts	chay·yat	𐤇𐤉𐤕	
of the field	has·sa·deh	𐤄𐤔𐤃𐤄	
made	na·tat·tee	𐤍𐤕𐤕𐤉	
to him	lo	𐤋𐤅	
subject	le·a·ve·do	𐤋𐤏𐤁𐤃𐤅	
will serve him	ve·a·ve·du	𐤅𐤏𐤁𐤃𐤅	Jeremiah 27:7
and	o·to	𐤀𐤕𐤅	
All	kal	𐤊𐤋	
nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	

his son	be·no	
-	ve·et	
and grandson	ben	
	be·no	
until	ad	
comes	bo	
the time	et	
of his own land	ar·tso	
	gam	
	hu	
will enslave	ve·a·ve·du	
him	vo	
nations	go·w·yim	
then many	rab·beem	
kings	u·me·la·kheem	
and great	ge·do·leem	
-	ve·ha·yah	Jeremiah 27:8
As for the nation	hag·go·w	
or kingdom	ve·ham·mam·la·khah	
that	a·sher	
does not	lo	
serve	ya·av·du	
-	o·to	
-	et	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
king	me·lekh	
of Babylon	ba·vel	

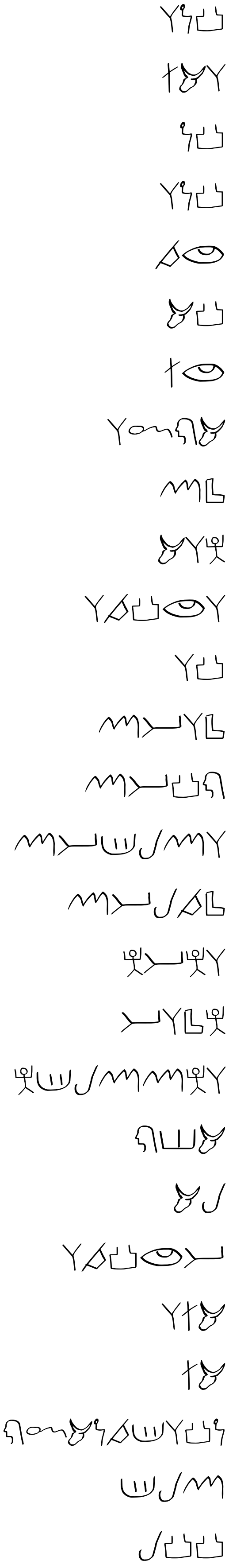

-	ve·et	
-	a·sher	
and does not	lo	
place	yit·ten	
-	et	
its neck	tsaw·va·ro	
under [his] yoke	be·ol	
	me·lekh	
	ba·vel	
by sword	ba·che·rev	
and famine	u·va·ra·av	
and plague	u·vad·de·ver	
I will punish	eph·qod	
	al	
nation	hag·go·w	
that	ha·hu	
declares	ne·um	
the LORD	YHVH	
until	ad	
I have destroyed	tum·mee	
it	o·tam	
by his hand	be·ya·do	
But as for you	ve·at·tem	Jeremiah 27:9
do not	al	
listen	tish·me·u	
to	el	
your prophets	ne·vee·e·khem	

	ve·el		
your diviners	qo·se·me·khem	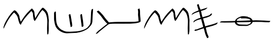	
	ve·el		
your interpreters of dreams	cha·lo·mo·te·khem		
	ve·el		
your mediums	o·ne·ne·khem	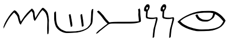	
	ve·el		
or your sorcerers	kash·sha·phe·khem	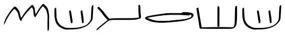	
who	a·sher		
	hem	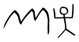	
declare	o·me·reem		
	a·le·khem	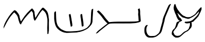	
	le·mor		
‘ You will not	lo		
serve	ta·av·du	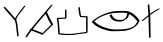	
-	et		
the king	me·lekh	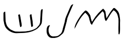	
of Babylon’	ba·vel		
For	kee	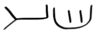	Jeremiah 27:10
a lie	she·qer	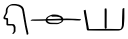	
they	hem	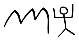	
prophesy	nib·be·eem	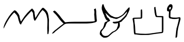	
to you	la·khem		
that will serve	le·ma·an		
to remove you	har·cheeq	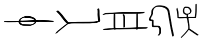	
-	et·khem		
from	me·al		

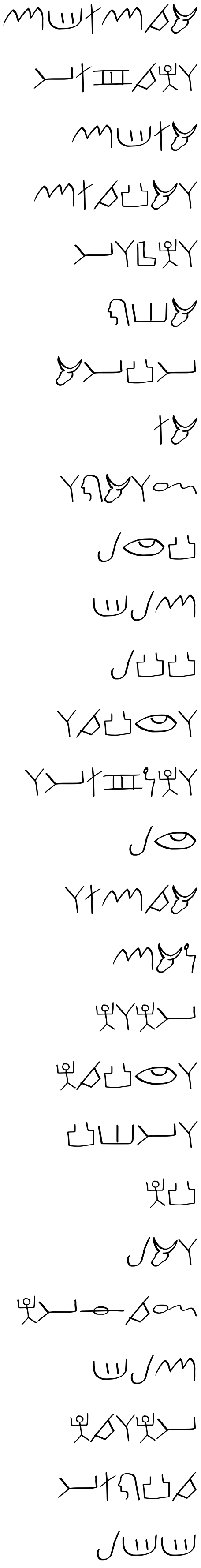

your land	ad·mat·khem	
I will banish you	ve·hid·dach·tee	
-	et·khem	
and you will perish	va·a·vad·tem	
But the nation	ve·hag·go·w	Jeremiah 27:11
that	a·sher	
will put	ya·vee	
-	et	
its neck	tsaw·va·ro	
under the yoke	be·ol	
of the king	me·lekh	
of Babylon	ba·vel	
and serve him	va·a·va·do	
I will leave	ve·hin·nach·tee	
in	al	
its own land	ad·ma·to	
declares	ne·um	
the LORD ”	YHVH	
to cultivate it	va·a·va·dah	
and reside	ve·ya·shav	
in it	bah	
And to	ve·el	Jeremiah 27:12
Zedekiah	tsid·qee·yah	
king	me·lekh	
of Judah	ye·hu·dah	
I spoke	dib·bar·tee	
the same	ke·khal	

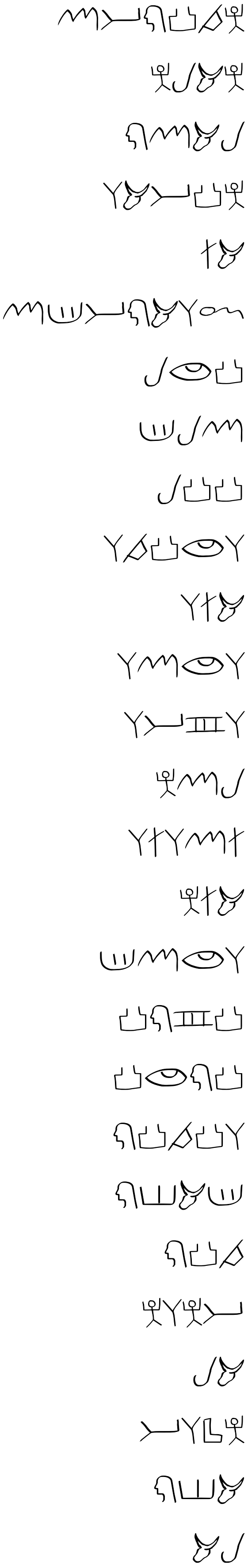

message	had·de·va·reem	
	ha·el·leh	
:	le·mor	
“ Put	ha·vee·u	
-	et	
your necks	tsaw·ve·re·khem	
under the yoke	be·ol	
of the king	me·lekh	
of Babylon	ba·vel	
serve	ve·iv·du	
him	o·to	
and his people	ve·am·mo	
and live !	wich·yu	
Why	lam·mah	Jeremiah 27:13
die	ta·mu·tu	
should you	at·tah	
and your people	ve·am·me·kha	
by sword	ba·che·rev	
and famine	ba·ra·av	
and plague	u·vad·da·ver	
as	ka·a·sher	
has decreed	dib·ber	
the LORD	YHVH	
against	el	
any nation	hag·go·w	
that	a·sher	
does not	lo	

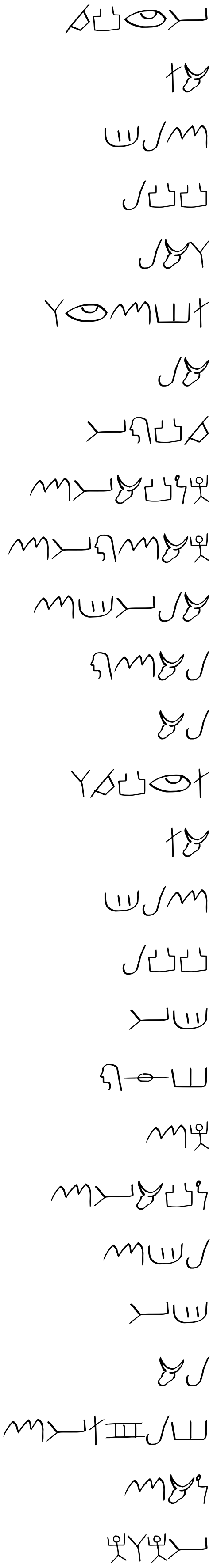

serve	ya·a·vod	
-	et	
the king	me·lekh	
of Babylon ?	ba·vel	
Do not	ve·al	Jeremiah 27:14
listen	tish·me·u	
to	el	
the words	div·re	
of the prophets	han·ne·vi·eem	
who say	ha·o·me·reem	
	a·le·khem	
	le·mor	
‘ You must not	lo	
serve	ta·av·du	
-	et	
the king	me·lekh	
of Babylon ’	ba·vel	
for	kee	
a lie	she·qer	
they	hem	
are prophesying	nib·be·eem	
to you	la·khem	
For	kee	Jeremiah 27:15
I have not	lo	
sent them	she·lach·teem	
declares	ne·um	
the LORD	YHVH	

and yet they	ve·hem	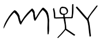	
are prophesying	nib·be·eem	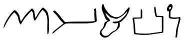	
in My name	bish·mee	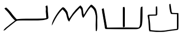	
falsely	lash·sha·qer	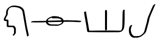	
therefore	le·ma·an		
I will banish	had·dee·chee	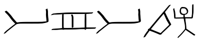	
you	et·khem		
and you will perish —	va·a·vad·tem		
you	at·tem		
and the prophets	ve·han·ne·vi·eem		
who prophesy	han·nib·be·eem		
to you ”	la·khem		
to	ve·el		Jeremiah 27:16
the priests	hak·ko·ha·neem	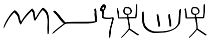	
and to	ve·el		
all	kal	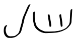	
people	ha·am		
this	haz·zeh		
Then I said	dib·bar·tee		
-	le·mor		
“ This is what	koh	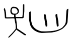	
says :	a·mar		
the LORD	YHVH		
Do not	al		
listen	tish·me·u		
to	el		
the words	div·re		

of your prophets	ne·vee·e·khem		
who prophesy	han·nib·be·eem	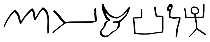	
to you	la·khem		
saying	le·mor	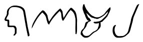	
‘ Look	hin·neh		
the articles	khe·le	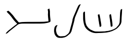	
from the house	vet	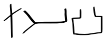	
of the LORD	YHVH		
will be brought back	mu·sha·veem	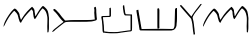	
from Babylon ’	mib·ba·ve·lah		
now	at·tah		
very soon	me·he·rah		
	kee	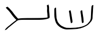	
a lie	she·qer		
They	hem·mah		
are prophesying	nib·be·eem	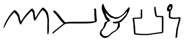	
to you	la·khem		
Do not	al		Jeremiah 27:17
listen	tish·me·u		
to them	a·le·hem	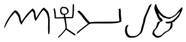	
Serve	iv·du	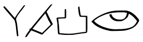	
-	et		
the king	me·lekh	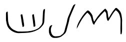	
of Babylon	ba·vel	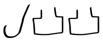	
and live !	wich·yu	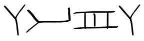	
Why	lam·mah		
become	tih·yeh	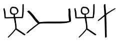	

city	ha·eer	העיר	
should this	haz·zot	הזאת	
a ruin ?	cha·re·bah	חרבה	
If	ve·im	ואם	Jeremiah 27:18
are indeed prophets	ne·vi·eem	נביאים	
they	hem	הם	
and	ve·im	ואם	
is	yesh	יש	
the word	de·var	דבר	
of the LORD	YHVH	יהוה	
with them	it·tam	אתם	
plead with	yiph·ge·u	יפגעו	
let them now	na	נא	
the LORD	ba·YHVH	ביהוה	
of Hosts	tse·va·o·wt	צבאות	
not	le·vil·tee	לבלתי	
be taken	vo·u	באו	
that the articles	hak·ke·leem	הכלים	
remaining	han·no·w·ta·reem	הנותרים	
in the house	be·vet	בבית	
of the LORD	YHVH	יהוה	
in the palace	u·vet	ובית	
of the king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
and in Jerusalem	u·vee·ru·sha·lim	ובירושלם	
to Babylon	ba·ve·lah	בבלה	
For	kee	כי	Jeremiah 27:19

this is what	khoh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
about	el	𐤀𐤋	
the pillars	ha·am·mu·deem	𐤄𐤏𐤌𐤃𐤉𐤌	
	ve·al	𐤅𐤏𐤋	
the sea	hay·yam	𐤄𐤉𐤌	
	ve·al	𐤅𐤏𐤋	
the bases	ham·me·kho·no·wt	𐤄𐤌𐤊𐤍𐤅𐤕	
	ve·al	𐤅𐤏𐤋	
and the rest	ye·ter	𐤉𐤕𐤓	
of the articles	hak·ke·leem	𐤄𐤊𐤋𐤉𐤌	
that remain	han·no·w·ta·reem	𐤄𐤍𐤅𐤕𐤓𐤉𐤌	
city	ba·eer	𐤁𐤏𐤉𐤓	
in this	haz·zot	𐤄𐤆𐤀𐤕	
which	a·sher	𐤀𐤔𐤓	Jeremiah 27:20
did not	lo	𐤋𐤀	
take	le·qa·cham	𐤋𐤒𐤇𐤌	
Nebuchadnezzar	ne·vu·khad·nets·tsar	𐤍𐤁𐤅𐤊𐤃𐤍𐤀𐤑𐤓	
king	me·lekh	𐤌𐤋𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
when he carried	bag·lo·w·to	𐤁𐤂𐤋𐤅𐤕𐤅	
-	et	𐤀𐤕	
Jeconiah	ye·kha·wn·yah	𐤉𐤊𐤅𐤍𐤉𐤄	
son	ben	𐤁𐤍	
of Jehoiakim	ye·ho·w·ya·qeem	𐤉𐤄𐤅𐤉𐤒𐤉𐤌	

king	me·lekh	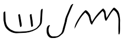	
of Judah	ye·hu·dah		
{into exile} from Jerusalem	mee·ru·sha·lim		
to Babylon	ba·ve·lah	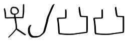	
along with	ve·et		
all	kal		
the nobles	cho·re	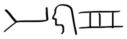	
of Judah	ye·hu·dah	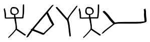	
and Jerusalem	vee·ru·sha·lim		
Yes	kee	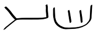	Jeremiah 27:21
this is what	khoh	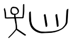	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	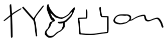	
the God	e·lo·he		
of Israel	yis·ra·el	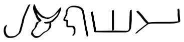	
about	al		
the articles	hak·ke·leem	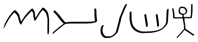	
that remain	han·no·w·ta·reem		
in the house	bet	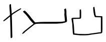	
of the LORD	YHVH		
in the palace	u·vet	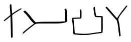	
of the king	me·lekh	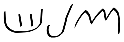	
of Judah	ye·hu·dah	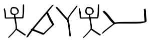	
and in Jerusalem :	vee·ru·sha·lim		
to Babylon	ba·ve·lah	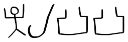	Jeremiah 27:22
‘ They will be carried	yu·va·u		

there	ve·sham·mah	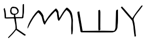	
and will remain	yih·yu		
until	ad		
the day	yo·wm		
I attend to them again	pa·qe·dee	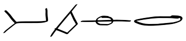	
-’	o·tam		
declares	ne·um		
the LORD	YHVH		
‘ Then I will bring them back	ve·ha·a·lee·teem	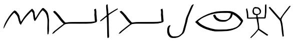	
and restore them	va·ha·shee·vo·teem	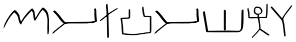	
to	el		
place ’”	ham·ma·qo·wm	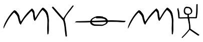	
this	haz·zeh		
-	vay·hee	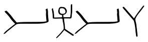	Jeremiah 28:1
year	bash·sha·nah		
of that same	ha·hee	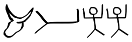	
near the beginning	be·re·sheet		
of the reign	mam·le·khet		
Zedekiah	tsid·qee·yah	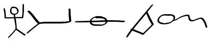	
of King	me·lekh	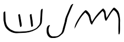	
of Judah	ye·hu·dah		
year	bish·nat		
the fourth	ha·re·vi·eet		
month	ba·cho·desh	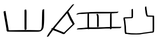	
In the fifth	ha·cha·mee·shee	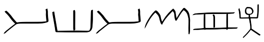	
said	a·mar		
to me	e·lay	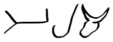	

Hananiah	cha·nan·yah	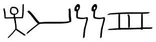	
son	ben	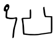	
of Azzur	az·zur	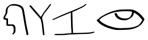	
the prophet	han·na·vee	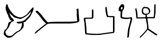	
-	a·sher	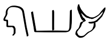	
who was from Gibeon	mig·giv·o·wn	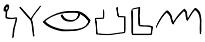	
in the house	be·vet	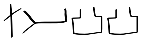	
of the LORD	YHVH	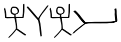	
in the presence	le·e·ne	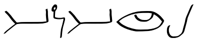	
of the priests	hak·ko·ha·neem	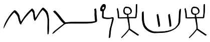	
and all	ve·khal	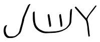	
the people	ha·am	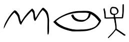	
- :	le·mor	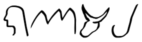	
“ This is what	koh	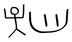	Jeremiah 28:2
says :	a·mar	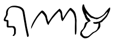	
the LORD	YHVH	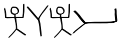	
of Hosts	tse·va·o·wt	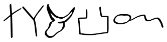	
the God	e·lo·he	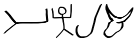	
of Israel	yis·ra·el	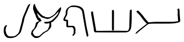	
	le·mor	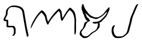	
‘ I have broken	sha·var·tee	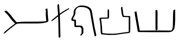	
-	et	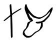	
the yoke	ol	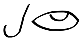	
of the king	me·lekh	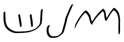	
of Babylon	ba·vel	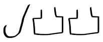	
-	be·o·wd	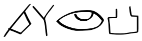	Jeremiah 28:3
Within two years	she·na·ta·yim	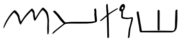	

	ya·meem	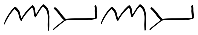	
I	a·nee	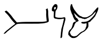	
will restore	me·sheev	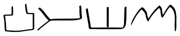	
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place	ham·ma·qo·wm	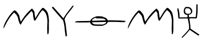	
this	haz·zeh		
-	et		
all	kal	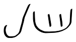	
the articles	ke·le	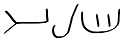	
of the house	bet	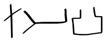	
of the LORD	YHVH		
that	a·sher		
removed	la·qach	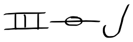	
Nebuchadnezzar	ne·vu·kha·d·nεts·tsar		
king	me·lekh	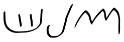	
of Babylon	ba·vel		
from	min		
	ham·ma·qo·wm	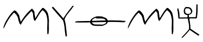	
here	haz·zeh		
and carried	vay·vee·em	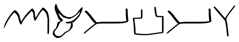	
to Babylon	ba·vel		
And	ve·et		Jeremiah 28:4
Jeconiah	ye·kha·ne·yah	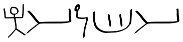	
son	ben		
of Jehoiakim	ye·ho·w·ya·qeem	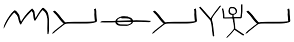	
king	me·lekh	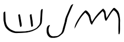	
of Judah	ye·hu·dah	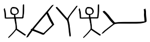	

along with	ve·et		
all	kal	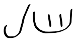	
the exiles	ga·lut	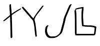	
from Judah	ye·hu·dah	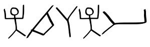	
who went	hab·ba·eem		
to Babylon ’	ba·ve·lah	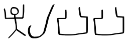	
I	a·nee	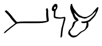	
will restore	me·sheev	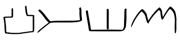	
to	el		
place	ham·ma·qo·wm	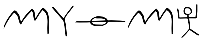	
this	haz·zeh	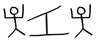	
declares	ne·um		
the LORD	YHVH	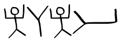	
‘ for	kee	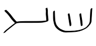	
I will break	esh·bor		
-	et		
the yoke	ol		
of the king	me·lekh	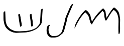	
of Babylon ’”	ba·vel	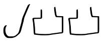	
replied	vay·yo·mer		Jeremiah 28:5
Jeremiah	yir·me·yah		
Then the prophet	han·na·vee	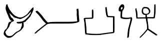	
to	el		
Hananiah	cha·nan·yah	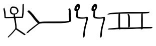	
the prophet	han·na·vee	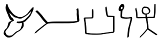	
in the presence	le·e·ne	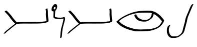	
of the priests	hak·ko·ha·neem	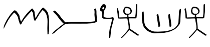	

	u·le·e·ne	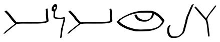	
and all	khal		
the people	ha·am		
who were standing	ha·o·me·deem		
in the house	be·vet	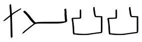	
of the LORD	YHVH		
said	vay·yo·mer		Jeremiah 28:6
Jeremiah	yir·me·yah		
-	han·na·vee	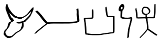	
“ Amen ! ”	a·men	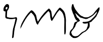	
so !	ken	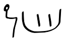	
do	ya·a·seh		
“ May the LORD	YHVH		
fulfill	ya·qem	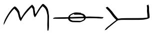	
May the LORD	YHVH		
-	et		
the words	de·va·re·kha	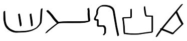	
-	a·sher		
you have prophesied	nib·be·ta		
and may He restore	le·ha·sheev	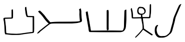	
the articles	ke·le	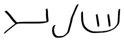	
house	vet	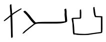	
of [His]	YHVH		
and all	ve·khal		
the exiles	hag·go·w·lah		
from Babylon	mib·ba·vel		
back	el		

place	ham·ma·qo·wm	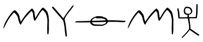	
to this	haz·zeh		
Nevertheless	akh		Jeremiah 28:7
listen	she·ma		
now	na		
message	had·da·var		
to this	haz·zeh		
-	a·sher		
I	a·no·khee		
am speaking	do·ver		
in your hearing	be·a·ze·ne·kha		
and in the hearing	u·ve·a·ze·ne		
of all	kal		
the people	ha·am		
The prophets	han·ne·vee·eem		Jeremiah 28:8
who	a·sher		
preceded	ha·yu	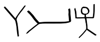	
	le·pha·nay		
and me	u·le·pha·ne·kha	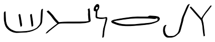	
you	min		
of old	ha·o·w·lam		
prophesied	vay·yin·na·ve·u	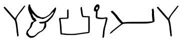	
against	el		
lands	a·ra·tso·wt		
many	rab·bo·wt		
	ve·al		
kingdoms	mam·la·kho·wt		

and great	ge·do·lo·wt		
war	le·mil·cha·mah	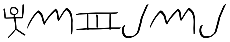	
disaster	u·le·ra·ah		
and plague	u·le·da·ver		
As for the prophet	han·na·vee	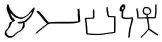	Jeremiah 28:9
who	a·sher		
prophesies	yin·na·ve	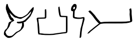	
peace	le·sha·lo·wm	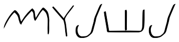	
comes true	be·vo		
only if the word	de·var		
of the prophet	han·na·vee	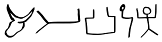	
be recognized	yiw·va·da		
will the prophet	han·na·vee	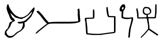	
-	a·sher		
sent”	she·la·cho	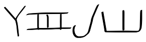	
as one the LORD	YHVH		
has truly	be·e·met		
took	vay·yiq·qach	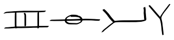	Jeremiah 28:10
Hananiah	cha·nan·yah	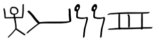	
Then the prophet	han·na·vee	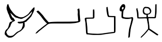	
-	et		
the yoke	ham·mo·w·tah		
off	me·al		
the neck	tsaw·var		
of Jeremiah	yir·me·yah		
the prophet	han·na·vee	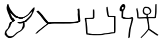	
and broke it	vay·yish·be·re·hu		

Jeremiah 28:11

proclaimed	vay·yo·mer
Hananiah	cha·nan·yah
And in the presence	le·e·ne
of all	khal
the people	ha·am
says :	le·mor
“ This is what	koh
-	a·mar
the LORD	YHVH
‘ In this way	ka·khah
I will break	esh·bor
-	et
the yoke	ol
of Nebuchadnezzar	ne·vu·khad·nets·tsar
king	me·lekh
of Babylon	ba·vel
-	be·o·wd
within two years	she·na·ta·yim
	ya·meem
off	me·al
the neck	tsaw·var
of all	kal
the nations ’”	hag·go·w·yim
went	vay·ye·lekh
At this, Jeremiah	yir·me·yah
the prophet	han·na·vee
on his way	le·dar·ko

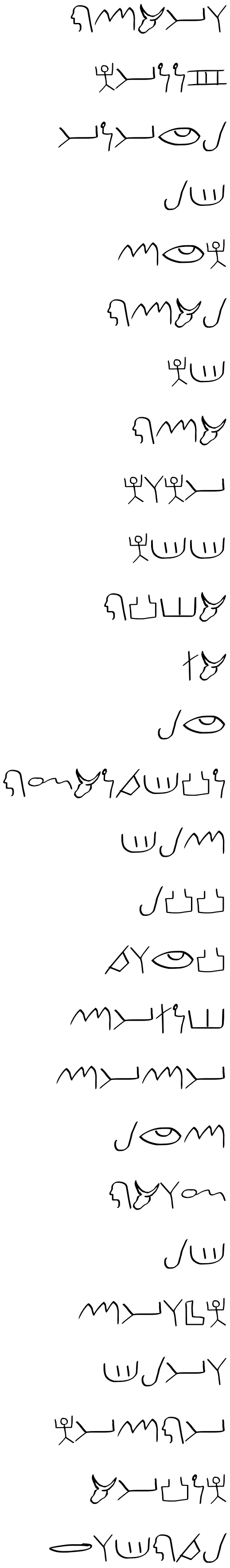

came	vay·hee	Jeremiah 28:12
the word	de·var	
of the LORD	YHVH	
to	el	
Jeremiah :	yir·me·yah	
But shortly after	a·cha·re	
had broken	she·vo·wr	
Hananiah	cha·nan·yah	
the prophet	han·na·vee	
-	et	
the yoke	ham·mo·w·tah	
off	me·al	
[his] neck	tsaw·var	
	yir·me·yah	
	han·na·vee	
	le·mor	
“ Go	ha·lo·wkh	Jeremiah 28:13
and tell	ve·a·mar·ta	
	el	
Hananiah	cha·nan·yah	
says :	le·mor	
that this is what	koh	
	a·mar	
the LORD	YHVH	
a yoke	mo·w·tot	
of wood	ets	
‘ You have broken	sha·va·re·ta	

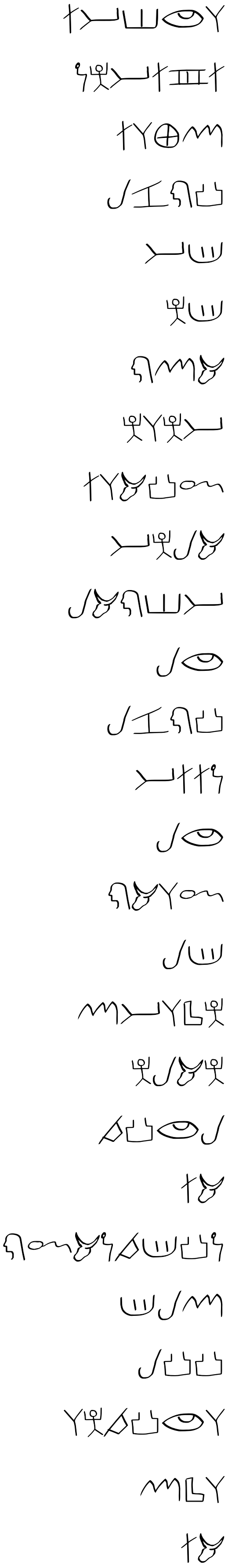

you have fashioned	ve·a·see·ta	
but in its place	tach·te·hen	
a yoke	mo·to·wt	
of iron’	bar·zel	
For	kee	Jeremiah 28:14
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
a yoke	ol	
of iron	bar·zel	
‘ I have put	na·tat·tee	
on	al	
the neck	tsaw·var	
of all	kal	
nations	hag·go·w·yim	
these	ha·el·leh	
to make them serve	la·a·vod	
-	et	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
king	me·lekh	
of Babylon	ba·vel	
and they will serve him	va·a·va·du·hu	
I have even	ve·gam	
-	et	

of the beasts	chay·yat	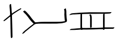	
of the field ’”	has·sa·deh		
given him control	na·tat·tee		
	lo		
said	vay·yo·mer		Jeremiah 28:15
Jeremiah	yir·me·yah		
Then the prophet	han·na·vee	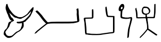	
to	el		
Hananiah	cha·nan·yah	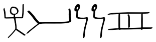	
the prophet	han·na·vee	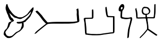	
“ Listen	she·ma		
	na		
Hananiah !	cha·nan·yah	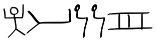	
did not	lo		
send you	she·la·cha·kha	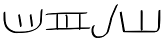	
The LORD	YHVH		
but you	ve·at·tah		
to trust	hiv·tach·ta		
-	et		
this people	ha·am		
have persuaded	haz·zeh		
in	al		
a lie	sha·qer	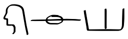	
Therefore	la·khen		Jeremiah 28:16
this is what	koh	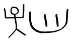	
says :	a·mar		
the LORD	YHVH		

	hin·nee	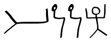	
‘ I am about to remove you	me·shal·le·cha·kha	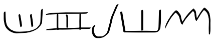	
from	me·al		
the face	pe·ne	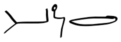	
of the earth	ha·a·da·mah		
this year	hash·sha·nah	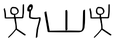	
You	at·tah		
will die	met		
because	kee	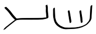	
rebellion	sa·rah		
you have preached	dib·bar·ta		
against	el		
the LORD ’”	YHVH		
died	vay·ya·mat	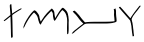	Jeremiah 28:17
Hananiah	cha·nan·yah	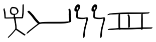	
the prophet	han·na·vee	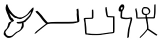	
year	bash·sha·nah		
of that very	ha·hee	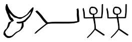	
month	ba·cho·desh	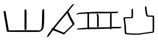	
And in the seventh	hash·she·vee·ee	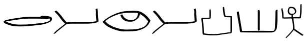	
This	ve·el·leh		Jeremiah 29:1
is the text	div·re		
of the letter	has·se·pher		
that	a·sher		
sent	sha·lach	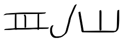	
Jeremiah	yir·me·yah		
the prophet	han·na·vee	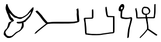	

from Jerusalem	mee·ru·sha·lim		
to	el		
the surviving	ye·ter	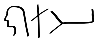	
elders	ziq·ne	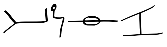	
among the exiles	hag·go·w·lah		
and to	ve·el		
the priests	hak·ko·ha·neem	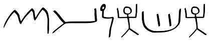	
	ve·el		
the prophets	han·ne·vee·eem		
	ve·el		
and all	kal	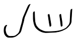	
the others	ha·am		
-	a·sher		
had carried into exile	heg·lah		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
from Jerusalem	mee·ru·sha·lim		
to Babylon	ba·ve·lah	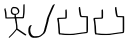	
(This was after	a·cha·re	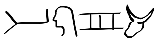	Jeremiah 29:2
had been exiled	tset		
Jeconiah	ye·kha·ne·yah	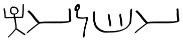	
King	ham·me·lekh		
the queen mother	ve·hag·ge·vee·rah	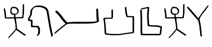	
the court officials	ve·has·sa·ree·seem	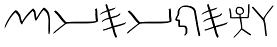	
the officials	sa·re	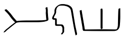	
of Judah	ye·hu·dah	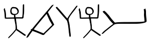	
and Jerusalem	vee·ru·sha·lim		
the craftsmen	ve·he·cha·rash		

and the metalsmiths	ve·ham·mas·ger		
from Jerusalem)	mee·ru·sha·lim		
The letter was entrusted to	be·yad	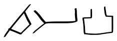	Jeremiah 29:3
Elasah	el·a·sah		
son	ben		
of Shaphan	sha·phan		
and Gemariah	u·ge·mar·yah	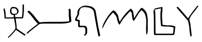	
son	ben		
of Hilkiah	chil·qee·yah	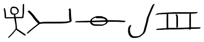	
whom	a·sher		
sent	sha·lach	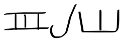	
Zedekiah	tsid·qee·yah	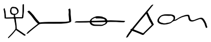	
king	me·lekh	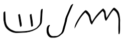	
of Judah	ye·hu·dah	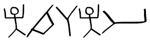	
to	el		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
King	me·lekh	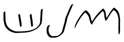	
in Babylon	ba·vel		
	ba·ve·lah	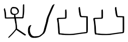	
It stated :	le·mor		
This is what	koh	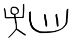	Jeremiah 29:4
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	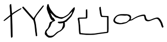	
the God	e·lo·he		
of Israel	yis·ra·el	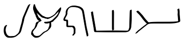	
to all	le·khal		

the exiles	hag·go·w·lah		
-	a·sher		
who were carried away	hig·le·tee	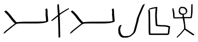	
from Jerusalem	mee·ru·sha·lim		
to Babylon :	ba·ve·lah	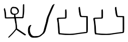	
“ Build	be·nu	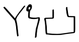	Jeremiah 29:5
houses	vat·teem	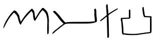	
and settle down	ve·she·vu		
Plant	ve·nit·u	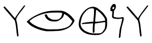	
gardens	gan·no·wt		
and eat	ve·ikh·lu		
-	et		
their produce	pir·yan		
Take	qe·chu	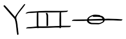	Jeremiah 29:6
wives	na·sheem	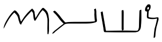	
and have	ve·ho·w·lee·du	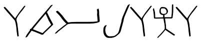	
sons	ba·neem	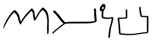	
and daughters	u·va·no·wt	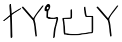	
Take	u·qe·chu	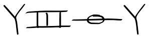	
for your sons	liv·ne·khem	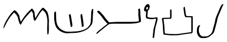	
wives	na·sheem	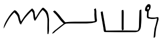	
-	ve·et		
your daughters	be·no·w·te·khem	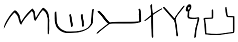	
and give	te·nu	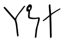	
in marriage	la·a·na·sheem	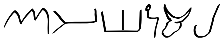	
so that they too may have	ve·te·lad·nah		
sons	ba·neem	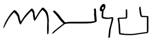	

and daughters	u·va·no·wt	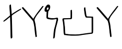	
Multiply	u·re·vu	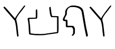	
there	sham		
do not	ve·al		
decrease	tim·a·tu		
Seek	ve·dir·shu		Jeremiah 29:7
-	et		
the prosperity	she·lo·wm	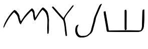	
of the city	ha·eer	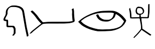	
to which	a·sher	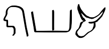	
I have sent you as exiles	hig·le·tee	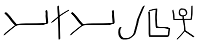	
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-	sham·mah		
Pray	ve·hit·pal·lu		
on its behalf	va·a·dah		
to	el		
the LORD	YHVH	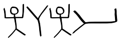	
for	kee	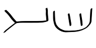	
if it prospers	vish·lo·w·mah	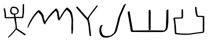	
	yih·yeh		
you too	la·khem		
will prosper ”	sha·lo·wm		
For	kee	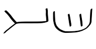	Jeremiah 29:8
this is what	khoh		
says :	a·mar		
the LORD	YHVH	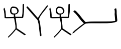	
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the God	e·lo·he		
of Israel	yis·ra·el	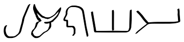	
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be deceived	yash·shee·u	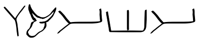	
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by the prophets	ne·vee·e·khem		
-	a·sher		
among you	be·qir·be·khem		
and diviners	ve·qo·se·me·khem	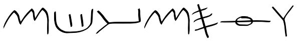	
and do not	ve·al		
listen	tish·me·u		
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the dreams	cha·lo·mo·te·khem		
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you elicit from them	at·tem		
	mach·le·meem	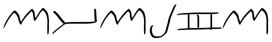	
For	kee	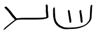	Jeremiah 29:9
	ve·she·qer	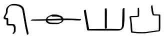	
they	hem	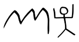	
are falsely prophesying	nib·be·eem	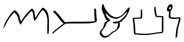	
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in My name	bish·mee	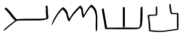	
I have not	lo		
sent them	she·lach·teem		
declares	ne·um		
the LORD ”	YHVH		
For	kee	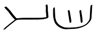	Jeremiah 29:10

this is what	khoh	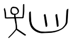	
says :	a·mar	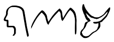	
the LORD	YHVH	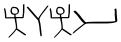	
“ When	kee	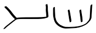	
	le·phee	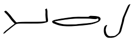	
are complete	me·lot	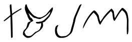	
Babylon’s	le·va·vel	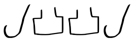	
seventy	shiv·eem	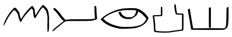	
years	sha·nah	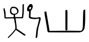	
I will attend to	eph·qod	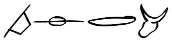	
you	et·khem	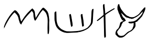	
and confirm	va·ha·qi·mo·tee	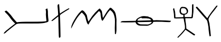	
-	a·le·khem	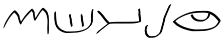	
-	et	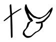	
My promise	de·va·ree	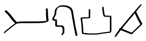	
	hat·to·wv	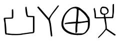	
to restore	le·ha·sheev	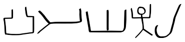	
you	et·khem	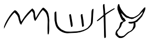	
to	el	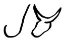	
place	ham·ma·qo·wm	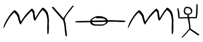	
this	haz·zeh	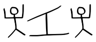	
For	kee	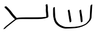	Jeremiah 29:11
I	a·no·khee	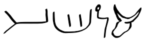	
know	ya·da·tee	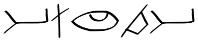	
-	et	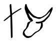	
the plans	ham·ma·cha·sha·vot	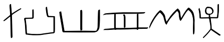	
-	a·sher	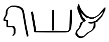	

I	a·no·khee	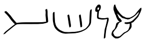	
have	cho·shev	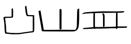	
for you	a·le·khem	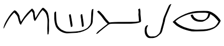	
declares	ne·um	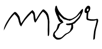	
the LORD	YHVH	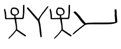	
plans	mach·she·vo·wt	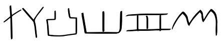	
to prosper you	sha·lo·wm	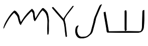	
and not	ve·lo	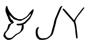	
to harm you	le·ra·ah	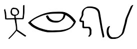	
to give	la·tet	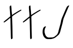	
you	la·khem	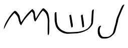	
a future	a·cha·reet	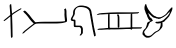	
and a hope	ve·tiq·vah	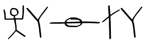	
Then you will call	u·qe·ra·tem	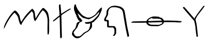	Jeremiah 29:12
upon Me	o·tee	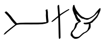	
and come	va·ha·lakh·tem	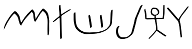	
and pray	ve·hit·pal·lal·tem	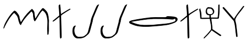	
to Me	e·lay	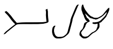	
and I will listen	ve·sha·ma·tee	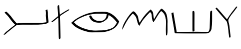	
to you	a·le·khem	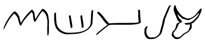	
You will seek	u·viq·qash·tem	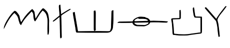	Jeremiah 29:13
Me	o·tee	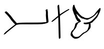	
and find Me	u·me·tsa·tem	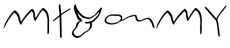	
when	kee	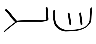	
you search for Me	tid·re·shu·nee	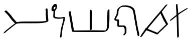	
with all	be·khal	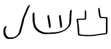	
your heart	le·vav·khem	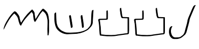	

Jeremiah 29:14

I will be found	ve·nim·tse·tee
by you	la·khem
declares	ne·um
the LORD	YHVH
and I will restore you	ve·shav·tee
-	et
from captivity	she·vī·te·khɛm
and gather	ve·qib·bats·tee
you	et·khem
from all	mik·kal
the nations	hag·go·w·yim
	u·mik·kal
and places	ham·me·qo·w·mo·wt
to which	a·sher
I have banished you	hid·dach·tee
-	et·khem
-	sham
declares	ne·um
the LORD	YHVH
I will restore	va·ha·shi·vo·tee
-	et·khem
you to	el
the place	ham·ma·qo·wm
from which	a·sher
I sent	hig·le·tee
you	et·khem
into exile”	mish·sham

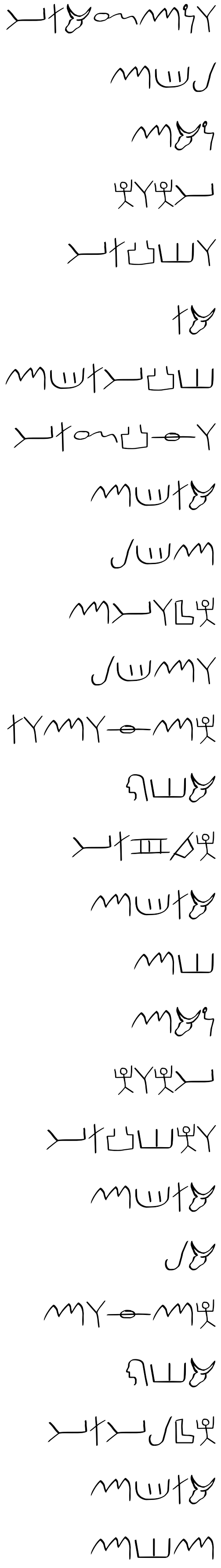

Because	kee	𐤊𐤉	Jeremiah 29:15
you may say	a·mar·tem	𐤀𐤌𐤓𐤕𐤌	
has raised up	he·qeem	𐤄𐤒𐤉𐤌	
for us	la·nu	𐤋𐤍𐤅	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
prophets	ne·vi·eem	𐤍𐤁𐤀𐤉𐤌	
in Babylon”	ba·ve·lah	𐤁𐤁𐤋𐤄𐤎	
-	kee	𐤊𐤉	Jeremiah 29:16
this is what	khoh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
about	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
who sits	hay·yo·wo·shev	𐤄𐤉𐤅𐤔𐤁	
on	el	𐤀𐤋	
throne	kis·se	𐤊𐤎𐤀	
David’s	da·wid	𐤃𐤅𐤃	
and	ve·el	𐤅𐤀𐤋	
all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
who remain	hay·yo·wo·shev	𐤄𐤉𐤅𐤔𐤁	
city	ba·eer	𐤁𐤏𐤉𐤓	
in this	haz·zot	𐤄𐤆𐤀𐤕	
your brothers	a·che·khem	𐤀𐤇𐤉𐤊𐤌	
who	a·sher	𐤀𐤔𐤓	
did not	lo	𐤋𐤀	
go	ya·tse·u	𐤉𐤑𐤀𐤅	

with you	it·te·khem	
into exile —	bag·go·w·lah	
this is what	koh	Jeremiah 29:17
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
	hin·nee	
“ I will send	me·shal·le·ach	
against them	bam	
	et	
sword	ha·che·rev	
-	et	
and famine	ha·ra·av	
-	ve·et	
and plague	had·da·ver	
and I will make	ve·na·tat·tee	
them	o·w·tam	
figs	kat·te·e·neem	
like rotten	hash·sho·a·reem	
-	a·sher	
they cannot	lo	
be eaten	te·a·khal·nah	
so bad	me·ro·a	
I will pursue	ve·ra·daph·tee	Jeremiah 29:18
them	a·cha·re·hem	
with sword	ba·che·rev	
and famine	ba·ra·av	

and plague	u·vad·da·ver	𐤅𐤁𐤃𐤁𐤓	
I will make them	u·ne·tat·teem	𐤅𐤍𐤕𐤕𐤉𐤌	
a horror	liz·va·ʿah	𐤋𐤆𐤅𐤏𐤄	
to all	le·khol	𐤋𐤊𐤋	
the kingdoms	mam·le·kho·wt	𐤌𐤌𐤋𐤊𐤅𐤕	
of the earth —	ha·a·rets	𐤄𐤀𐤓𐤑	
a curse	le·a·lah	𐤋𐤀𐤋𐤄	
a desolation	u·le·sham·mah	𐤅𐤋𐤔𐤌𐤄	
and an object of scorn	ve·lish·re·qah	𐤅𐤋𐤔𐤓𐤒𐤄	
and reproach	u·le·cher·pah	𐤅𐤋𐤇𐤓𐤐𐤄	
among all	be·khal	𐤁𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
to which	a·sher	𐤀𐤔𐤓	
I banish them	hid·dach·teem	𐤄𐤃𐤇𐤕𐤉𐤌	
	sham	𐤔𐤌	
I will do this because	ta·chat	𐤕𐤇𐤕	Jeremiah 29:19
-	a·sher	𐤀𐤔𐤓	
they have not	lo	𐤋𐤀	
listened	sha·me·u	𐤔𐤌𐤏𐤅	
to	el	𐤀𐤋	
My words	de·va·ray	𐤃𐤁𐤓𐤉	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
which	a·sher	𐤀𐤔𐤓	
I sent	sha·lach·tee	𐤔𐤋𐤇𐤕𐤉	
to	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
them	et	𐤀𐤕	

through My servants	a·va·day	עבדי	
the prophets	han·ne·vi·eem	הנבאים	
again and again	hash·kem	השכם	
	ve·sha·lo·ach	ושלח	
And neither have you [exiles]	ve·lo	ולא	
listened	she·ma·tem	שמעתם	
declares	ne·um	נאם	
the LORD ”	YHVH	יהוה	
-	ve·at·tem	ואתם	Jeremiah 29:20
So hear	shim·u	שמעו	
the word	de·var	דבר	
of the LORD	YHVH	יהוה	
all	kal	כל	
you exiles	hag·go·w·lah	הגולה	
-	a·sher	אשר	
I have sent away	shil·lach·tee	שלחתי	
from Jerusalem	mee·ru·sha·lim	מירושלם	
to Babylon	ba·ve·lah	בבלה ס	
This is what	koh	כה	Jeremiah 29:21
says	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
about	el	אל	
Ahab	ach·av	אחאב	
son	ben	בן	

of Kolaiah	qo·w·la·yah	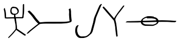	
and	ve·el		
Zedekiah	tsid·qee·ya·hu	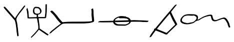	
son	ben		
of Maaseiah	ma·a·se·yah		
who are prophesying	han·nib·be·eem		
to you	la·khem		
in My name :	bish·mee	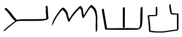	
lies	sha·qer	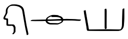	
	hin·nee	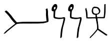	
“ I will deliver	no·ten	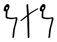	
them	o·tam		
to	be·yad	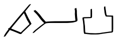	
Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	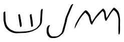	
of Babylon	ba·vel		
and he will kill them	ve·hik·kam		
before your very eyes	le·e·ne·khem	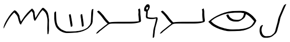	
Because	ve·luq·qach	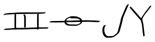	Jeremiah 29:22
of them	me·hem		
will use this curse	qe·la·lah	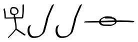	
all	le·khol		
the exiles	ga·lut	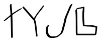	
of Judah	ye·hu·dah	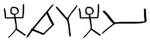	
who	a·sher		
are in Babylon	be·va·vel		
:	le·mor		

make	ye·sim·kha	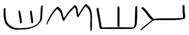	
‘ May the LORD	YHVH	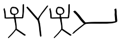	
you like Zedekiah	ke·tsid·qee·ya·hu	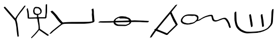	
and Ahab	u·khe·e·chav	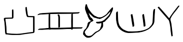	
whom	a·sher	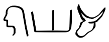	
roasted	qa·lam	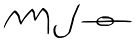	
the king	me·lekh	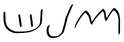	
of Babylon	ba·vel	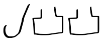	
in the fire !’	ba·esh	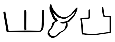	
For	ya·an	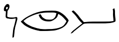	Jeremiah 29:23
-	a·sher	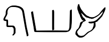	
they have committed	a·su	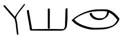	
an outrage	ne·va·lah	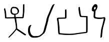	
in Israel	be·yis·ra·el	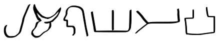	
by committing adultery	vay·na·a·phu	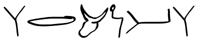	
with	et	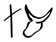	
the wives	ne·she	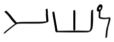	
of their neighbors	re·e·hem	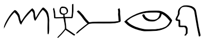	
and speaking	vay·dab·be·ru	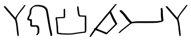	
	da·var	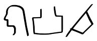	
in My name	bish·mee	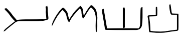	
lies	she·qer	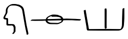	
which	a·sher	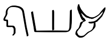	
I did not	lo·w	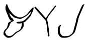	
command them [to do]	tsiw·vee·tim	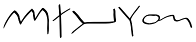	
I	ve·a·no·khee	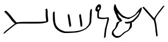	

am He who knows	hu·yo·dē·aʿ	
and I am a witness	va·ed	
declares	ne·um	
the LORD ”	YHVH	
-	ve·el	Jeremiah 29:24
Shemaiah	she·ma·ya·hu	
the Nehelamite	han·ne·che·la·mee	
You are to tell	to·mar	
that	le·mor	
this is what	koh	Jeremiah 29:25
says	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
-	le·mor	
-	ya·an	
- :	a·sher	
you	at·tah	
have sent out	sha·lach·ta	
“ In your own name	ve·shim·khah	
letters	se·pha·reem	
to	el	
all	kal	
the people	ha·am	
-	a·sher	
of Jerusalem	bee·ru·sha·lim	

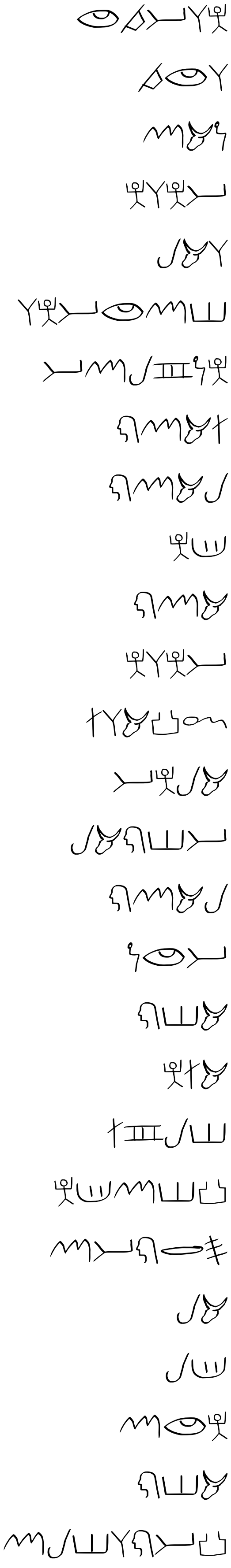

to	ve·el		
Zephaniah	tse·phan·yah		
son	ben		
of Maaseiah	ma·a·se·yah		
the priest	hak·ko·hen		
and to	ve·el		
all	kal	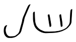	
the priests	hak·ko·ha·neem	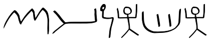	
You said [to Zephaniah] :	le·mor	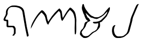	
‘ The LORD	YHVH		Jeremiah 29:26
has appointed	ne·ta·ne·kha	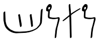	
you priest	kho·hen		
in place of	ta·chat	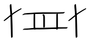	
Jehoiada	ye·ho·w·ya·da	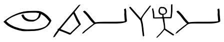	
-	hak·ko·hen		
to be	lih·yo·wt	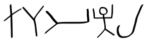	
the chief officer	pe·qi·deem	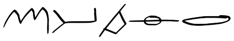	
in the house	bet	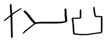	
of the LORD	YHVH		
responsible for any	le·khal		
madman	eesh	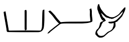	
	me·shug·ga	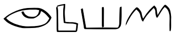	
who acts like a prophet —	u·mit·nab·be	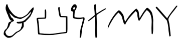	
you must put	ve·na·tat·tah	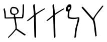	
him	o·to		
in	el		
stocks	ham·mah·pe·khet	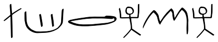	

	ve·el		
and neck irons	hats·tsee·noq	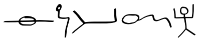	
So now	ve·at·tah		Jeremiah 29:27
why	lam·mah		
have you not	lo		
rebuked	ga·ar·ta		
Jeremiah	be·yir·me·ya·hu		
of Anathoth	ha·an·ne·to·tee	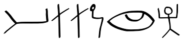	
who poses as a prophet	ham·mit·nab·be		
among you ?	la·khem		
For	kee	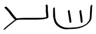	Jeremiah 29:28
	al		
	ken		
he has sent	sha·lach	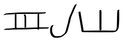	
to us	e·le·nu	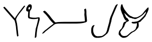	
[in] Babylon	ba·vel		
claiming :	le·mor	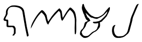	
will be lengthy	a·ruk·kah	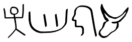	
Since the exile	hee	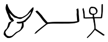	
build	be·nu	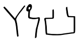	
houses	vat·teem	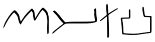	
and settle down	ve·she·vu		
plant	ve·nit·u	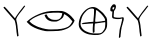	
gardens	gan·no·wt		
and eat	ve·ikh·lu		
	et		
their produce ’”	pe·ree·hen	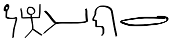	

however, had read	vay·yiq·ra	Jeremiah 29:29
(Zephaniah	tse·phan·yah	
the priest	hak·ko·hen	
-	et	
letter	has·se·pher	
this	haz·zeh	
[to]	be·a·ze·ne	
Jeremiah	yir·me·ya·hu	
the prophet)	han·na·vee	
came	vay·hee	Jeremiah 29:30
Then the word	de·var	
of the LORD	YHVH	
to	el	
Jeremiah :	yir·me·ya·hu	
	le·mor	
“ Send	she·lach	Jeremiah 29:31
a message	al	
all	kal	
the exiles	hag·go·w·lah	
telling	le·mor	
what	koh	
says	a·mar	
the LORD	YHVH	
concerning	el	
Shemaiah	she·ma·yah	
the Nehelamite	han·ne·che·la·mee	
Because	ya·an	

-	a·sher		
has prophesied	nib·ba	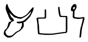	
to you —	la·khem		
Shemaiah	she·ma·yah		
though I	va·a·nee		
did not	lo		
send him —	she·lach·tee	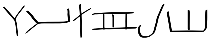	
and has made you trust	vay·yav·tach		
-	et·khem		
in	al		
a lie	sha·qer	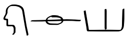	
-	la·khen		Jeremiah 29:32
this is what	koh	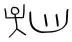	
says :	a·mar		
the LORD	YHVH		
‘	hin·nee	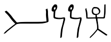	
I will surely punish	pho·qed	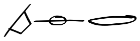	
	al		
Shemaiah	she·ma·yah		
the Nehelamite	han·ne·che·la·mee	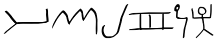	
	ve·al		
and his descendants	zar·o		
no	lo		
He will have	yih·yeh		
	lo		
one	eesh	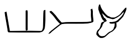	
left	yo·wo·shev		

among	be·to·wkh		
people	ha·am		
this	haz·zeh		
nor	ve·lo		
will he see	yir·eh	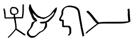	
the good	vat·to·wv		
that	a·sher		
I	a·nee	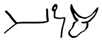	
will bring	o·seh		
to My people	le·am·mee	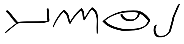	
declares	ne·um		
the LORD	YHVH		
for	kee	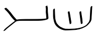	
rebellion	sa·rah		
he has preached	dib·ber		
against	al		
the LORD'"	YHVH	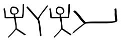	
This is the word	had·da·var		Jeremiah 30:1
that	a·sher		
came	ha·yah	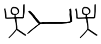	
to	el		
Jeremiah	yir·me·ya·hu		
from	me·et		
the LORD	YHVH	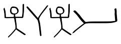	
:	le·mor		
" This is what	koh	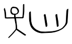	Jeremiah 30:2
says :	a·mar		

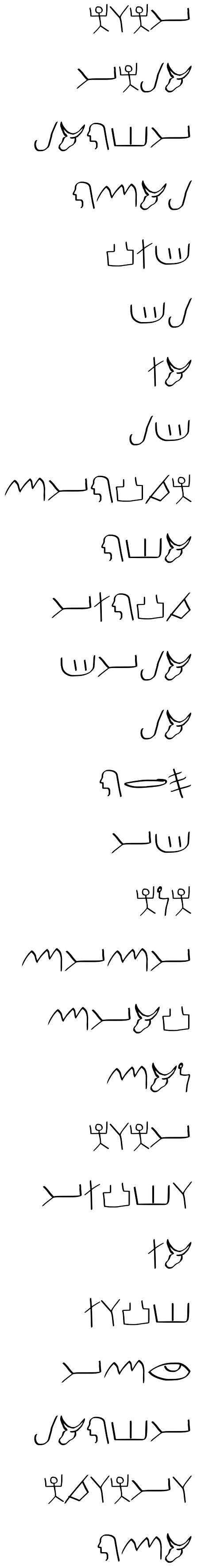

the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
	le·mor	
‘ Write	ke·tav	
	le·kha	
-	et	
all	kal	
the words	had·de·va·reem	
that	a·sher	
I have spoken	dib·bar·tee	
to you	e·le·kha	
in	el	
a book	se·pher	
For	kee	Jeremiah 30:3
behold	hin·neh	
the days	ya·meem	
are coming	ba·eem	
declares	ne·um	
the LORD	YHVH	
when I will restore	ve·shav·tee	
-	et	
from captivity	she·vut	
My people	am·mee	
Israel	yis·ra·el	
and Judah	vee·hu·dah	
declares	a·mar	

the LORD	YHVH		
I will restore them	va·ha·shi·vo·teem		
to	el		
the land	ha·a·rets		
that	a·sher		
I gave	na·tat·tee		
to their fathers	la·a·vo·w·tam		
and they will possess it ’”	vee·re·shu·ha		
These	ve·el·leh		Jeremiah 30:4
are the words	had·de·va·reem	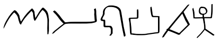	
that	a·sher		
spoke	dib·ber		
the LORD	YHVH		
concerning	el		
Israel	yis·ra·el	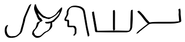	
	ve·el		
and Judah	ye·hu·dah	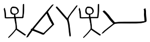	
Yes	kee	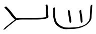	Jeremiah 30:5
this is what	khoh	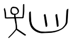	
says :	a·mar		
the LORD	YHVH		
“ A cry	qo·wl	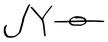	
of panic	cha·ra·dah		
is heard —	sha·ma·e·nu		
[a cry] of terror	pa·chad	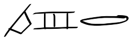	
not	ve·en		
of peace	sha·lo·wm		

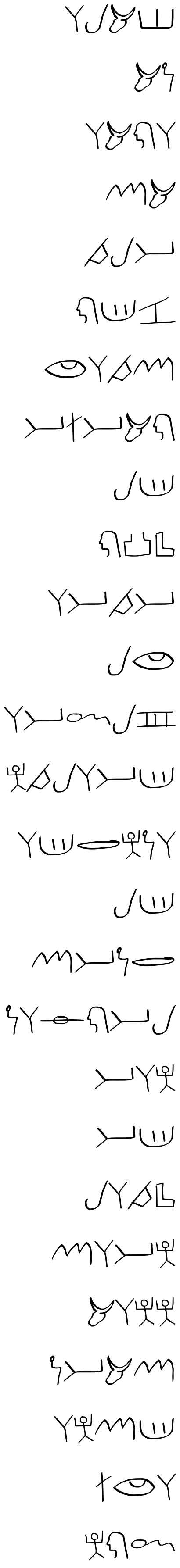

Ask	sha·a·lu	Jeremiah 30:6
now	na	
and see :	u·re·u	
Can	im	
give birth ?	yo·led	
a male	za·khar	
Why then	mad·du·a	
do I see	ra·ee·tee	
every	khal	
man	ge·ver	
with his hands	ya·daw	
on	al	
his stomach	cha·la·tsaw	
like a woman in labor	kay·yo·w·le·dah	
turned	ve·ne·heph·khu	
and every	khal	
face	pa·neem	
pale ?	le·ye·ra·qo·wn	
awful	ho·w	Jeremiah 30:7
How	kee	
	ga·do·wl	
day will be !	hay·yo·wm	
that	ha·hu	
None will be	me·a·yin	
like it !	ka·mo·hu	
the time	ve·et	
distress	tsa·rah	

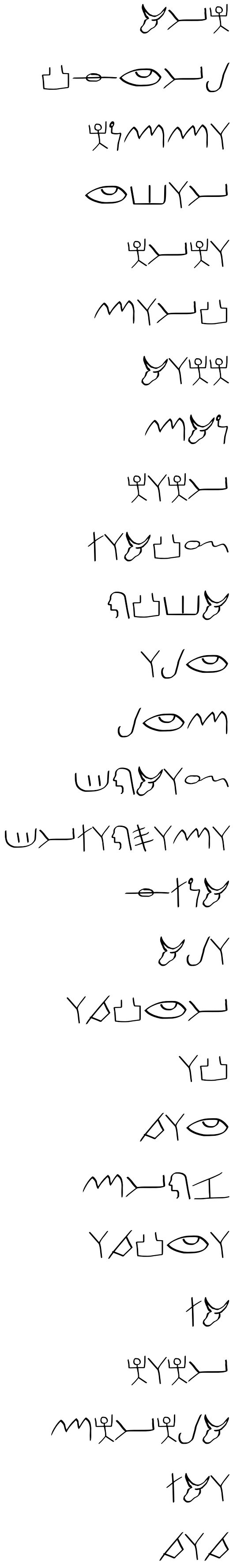

It is	hee	
of Jacob’s	le·ya·a·qov	
out of it	u·mim·men·nah	
but he will be saved	yiw·va·she·a	
-	ve·ha·yah	Jeremiah 30:8
day	vay·yo·wm	
On that	ha·hu	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
I will break	esh·bor	
the yoke	ul·lo	
off	me·al	
their necks	tsaw·va·re·kha	
their bonds	u·mo·ws·ro·w·te·kha	
and tear off	a·nat·teq	
and no	ve·lo	
enslave	ya·av·du	
them	vo	
longer	o·wd	
will strangers	za·reem	
Instead, they will serve	ve·a·ve·du	Jeremiah 30:9
-	et	
the LORD	YHVH	
their God	e·lo·he·hem	
and	ve·et	
David	da·wid	

their king	mal·kam	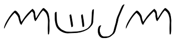	
whom	a·sher	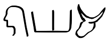	
I will raise up	a·qeem	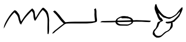	
for them	la·hem	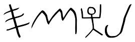	
As for you	ve·at·tah	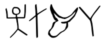	Jeremiah 30:10
do not	al	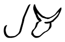	
be afraid	tee·ra	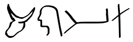	
My servant	av·dee	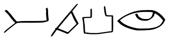	
O Jacob	ya·a·qov	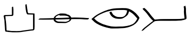	
declares	ne·um	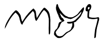	
the LORD	YHVH	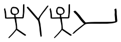	
and do not	ve·al	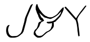	
be dismayed	te·chat	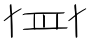	
O Israel	yis·ra·el	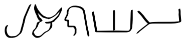	
For	kee	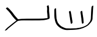	
	hin·nee	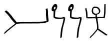	
I will surely save you	mo·wo·shee·a·kha	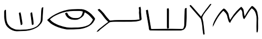	
out of a distant place	me·ra·cho·wq	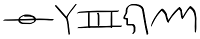	
-	ve·et	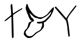	
your descendants	zar·a·kha	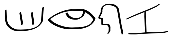	
from the land	me·e·rets	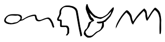	
of their captivity !	shiv·yam	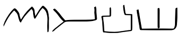	
will return	ve·shav	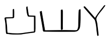	
Jacob	ya·a·qov	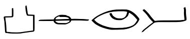	
to quiet	ve·sha·qat	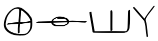	
and ease	ve·sha·a·nan	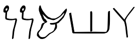	
with no one	ve·en	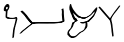	

to make him afraid	ma·cha·reed	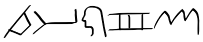	
For	kee	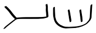	Jeremiah 30:11
with you	it·te·kha	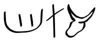	
I [am]	a·nee	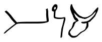	
declares	ne·um	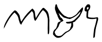	
the LORD	YHVH	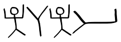	
to save you	le·ho·wo·shee·e·kha	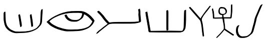	
Though	kee	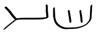	
I will completely	e·e·seh	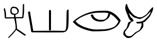	
destroy	kha·lah	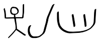	
all	be·khal	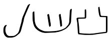	
the nations	hag·go·w·yim	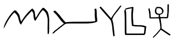	
to which	a·sher	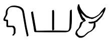	
I have scattered you	ha·phi·tso·w·tee·kha	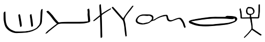	
	sham	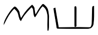	
-	akh	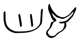	
-	o·te·kha	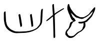	
I will not	lo	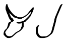	
completely destroy you	e·e·seh	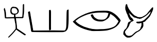	
	kha·lah	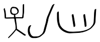	
Yet I will discipline you	ve·yis·sar·tee·kha	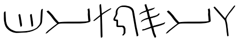	
justly	lam·mish·pat	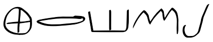	
leave you unpunished	ve·naq·qeh	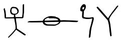	
and will by no means	lo	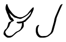	
”	a·naq·qe·ka	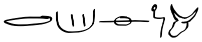	
For	kee	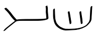	Jeremiah 30:12

this is what	khoh		
says :	a·mar		
the LORD	YHVH		
is incurable	a·nush		
“ Your injury	le·shiv·rekh		
[is] grievous	nach·lah	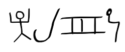	
your wound	mak·ka·tekh		
[There is] no one	en	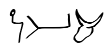	Jeremiah 30:13
to plead your cause	dan		
no	dee·nekh	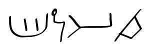	
for your sores	le·ma·zo·wr		
remedy	re·phu·o·wt		
recovery	te·a·lah		
no	en	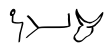	
for you	lakh		
All	kal	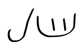	Jeremiah 30:14
your lovers	me·a·ha·va·yikh	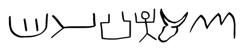	
have forgotten	she·khe·chukh	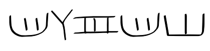	
you	o·w·takh		
they no longer	lo		
seek you	yid·ro·shu	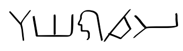	
for	kee	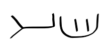	
	mak·kat	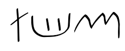	
as an enemy would	o·w·yev	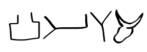	
I have struck you	hik·kee·teekh	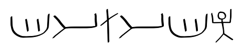	
with the discipline	mu·sar		
of someone cruel	akh·za·ree		

because of	al	𐤏𐤋	
your great	rov	𐤓𐤁	
iniquity	a·wo·nekh	𐤏𐤅𐤍𐤊	
and your numerous	a·tse·mu	𐤏𐤑𐤌𐤅	
sins	chat·to·ta·yikh	𐤇𐤈𐤀𐤕𐤉𐤊	
Why	mah	𐤌𐤄	Jeremiah 30:15
do you cry out	tiz·aq	𐤕𐤆𐤏𐤒	
over	al	𐤏𐤋	
your wound ?	shiv·rekh	𐤔𐤁𐤓𐤊	
has no cure !	a·nush	𐤀𐤍𐤅𐤔	
Your pain	makh·o·vekh	𐤌𐤊𐤀𐤁𐤊	
Because of	al	𐤏𐤋	
your great	rov	𐤓𐤁	
iniquity	a·wo·nekh	𐤏𐤅𐤍𐤊	
and your numerous	a·tse·mu	𐤏𐤑𐤌𐤅	
sins	chat·to·ta·yikh	𐤇𐤈𐤀𐤕𐤉𐤊	
I have done	a·see·tee	𐤏𐤔𐤉𐤕𐤉	
these things	el·leh	𐤀𐤋𐤄	
to you	lakh	𐤋𐤊	
Nevertheless	la·khen	𐤋𐤊𐤍	Jeremiah 30:16
all	kal	𐤊𐤋	
who devour you	o·khe·la·yikh	𐤀𐤊𐤋𐤉𐤊	
will be devoured	ye·a·khe·lu	𐤉𐤀𐤊𐤋𐤅	
and all	ve·khal	𐤅𐤊𐤋	
your adversaries —	tsa·ra·yikh	𐤑𐤓𐤉𐤊	
every one of them —	kul·lam	𐤊𐤋𐤌	
into exile	bash·she·vee	𐤁𐤔𐤁𐤉	

will go off	ye·le·khu	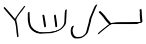	
will be plundered	ve·ha·yu	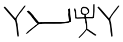	
Those who plundered you	sho·sa·yikh		
	lim·shis·sah		
and all	ve·khal		
who raided you	bo·ze·za·yikh		
will be raided	et·ten		
	la·vaz		
But	kee	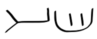	Jeremiah 30:17
I will restore	a·a·leh		
your health	a·ru·khah	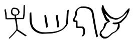	
	lakh	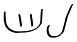	
your wounds	u·mim·mak·ko·w·ta·yikh		
and heal	er·pa·ekh		
declares	ne·um		
the LORD	YHVH		
because	kee	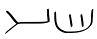	
an outcast	nid·da·chah	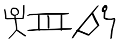	
they call	qa·re·u	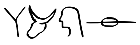	
you	lakh	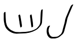	
Zion	tsee·yo·wn	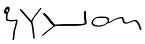	
for whom	hee	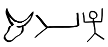	
cares ”	do·resh		
no one	en	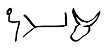	
	lah		
This is what	koh	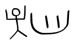	Jeremiah 30:18
says :	a·mar		

the LORD	YHVH	
	hin·nee	
“ I will restore	shav	
the fortunes of	she·vut	
tents	a·ho·le	
Jacob’s	ya·a·qo·wv	
on his dwellings	u·mish·ke·no·taw	
and have compassion	a·ra·chem	
will be rebuilt	ve·niv·ne·tah	
And the city	eer	
on her	al	
own ruins	til·lah	
and the palace	ve·ar·mo·wn	
in	al	
its rightful place	mish·pa·to	
will stand	ye·shev	
will proceed	ve·ya·tsa	Jeremiah 30:19
from them	me·hem	
Thanksgiving	to·w·dah	
a sound	ve·qo·wl	
of celebration	me·sa·cha·qeem	
I will multiply them	ve·hir·bi·teem	
and they will not	ve·lo	
be decreased	yim·a·tu	
I will honor them	ve·hikh·bad·teem	
and they will not	ve·lo	
be belittled	yits·a·ru	

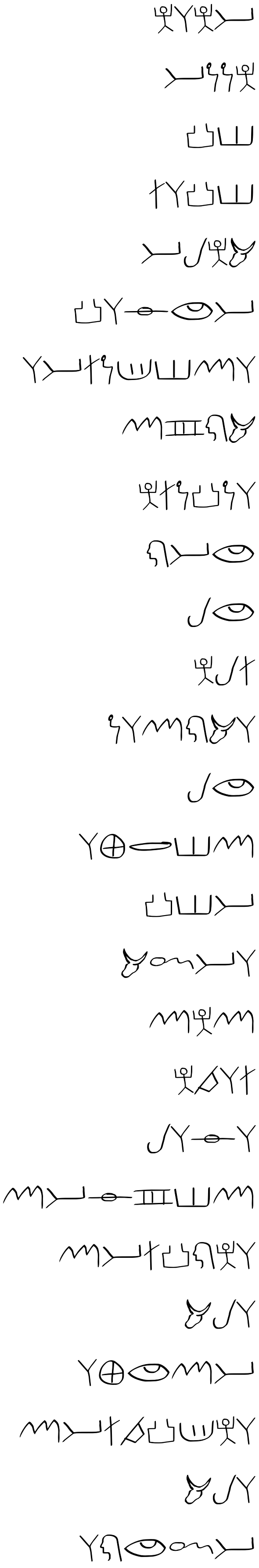

will be	ve·ha·yu	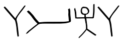	Jeremiah 30:20
Their children	va·naw	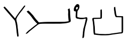	
as in days of old	ke·qe·dem	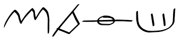	
and their congregation	va·a·da·to		
before Me	le·pha·nay		
will be established	tik·ko·wn		
and I will punish	u·pha·qad·tee	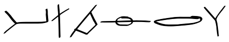	
	al		
all	kal	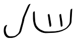	
their oppressors	lo·cha·tsaw		
will be	ve·ha·yah	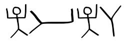	Jeremiah 30:21
Their leader	ad·dee·ro	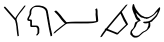	
one of their own	mim·men·nu		
and their ruler	u·mo·she·lo	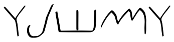	
from their midst	miq·qir·bo	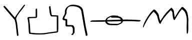	
will arise	ye·tse		
And I will bring him near	ve·hiq·rav·tee		
and he will approach	ve·nig·gash		
Me	e·lay	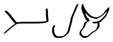	
for	kee	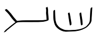	
who	mee	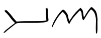	
	hu		
	zeh		
would dare	a·rav		
-	et		
on his own	lib·bo	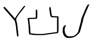	
to approach	la·ge·shet		

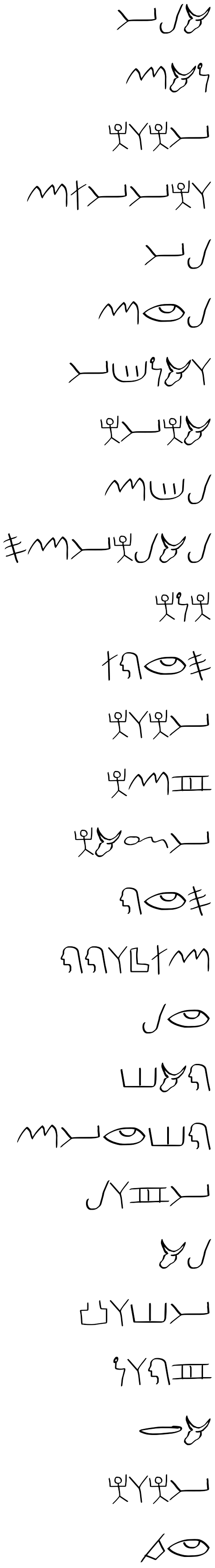

Me ? ”	e·lay	
declares	ne·um	
the LORD	YHVH	
“ And you will be	wih·yee·tem	Jeremiah 30:22
My	lee	
people	le·am	
and I	ve·a·no·khee	
will be	eh·yeh	
your	la·khem	
God ”	le·lo·heem	
Behold	hin·neh	Jeremiah 30:23
the storm	sa·a·rat	
of the LORD	YHVH	
with fury	che·mah	
has gone out	ya·tse·ah	
a whirlwind	sa·ar	
	mit·go·w·rer	
upon	al	
the heads	rosh	
of the wicked	re·sha·eem	
swirling down	ya·chul	
will not	lo	Jeremiah 30:24
turn back	ya·shuv	
The fierce anger	cha·ro·wn	
	aph	
of the LORD	YHVH	
until	ad	

He has fully accomplished	a·so·to		
	ve·ad		
	ha·qee·mo	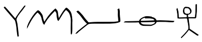	
the purposes	me·zim·mo·wt		
of His heart	lib·bo	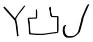	
to come	be·a·cha·reet	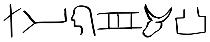	
In the days	hay·ya·meem		
you will understand	tit·bo·wn·nu		
this	vah		
time ”	ba·et		Jeremiah 31:1
“ At that	ha·hee	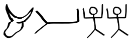	
declares	ne·um		
the LORD	YHVH		
“ I will be	eh·yeh		
the God	le·lo·heem		
of all	le·khol		
the families	mish·pe·cho·wt		
of Israel	yis·ra·el	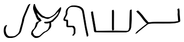	
and they	ve·hem·mah	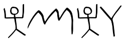	
will be	yih·yu		
My	lee	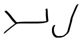	
people”	le·am		
This is what	koh	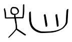	Jeremiah 31:2
says :	a·mar		
the LORD	YHVH		
found	ma·tsa		
favor	chen	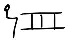	

in the wilderness	bam·mid·bar		
“ The people	am		
who survived	se·ree·de	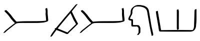	
the sword	cha·rev		
went	ha·lo·wkh		
to find rest ”	le·har·gee·o	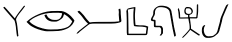	
when Israel	yis·ra·el	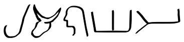	
in the past, [saying] :	me·ra·cho·wq	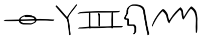	Jeremiah 31:3
The LORD	YHVH		
appeared	nir·ah		
to us	lee	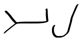	
love	ve·a·ha·vat		
you with an everlasting	o·w·lam		
“ I have loved	a·hav·teekh		
therefore	al		
	ken	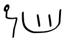	
I have drawn you	me·shakh·teekh		
with loving devotion	cha·sed		
Again	o·wd		Jeremiah 31:4
I will build you	ev·nekh		
and you will be rebuilt	ve·niv·net	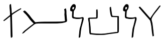	
O Virgin	be·tu·lat		
Israel	yis·ra·el	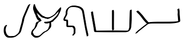	
Again	o·wd		
you will take up	ta·dee		
your tambourines	tup·pa·yikh	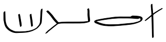	
and go out	ve·ya·tsat	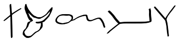	

dancing	bim·cho·wl	
in joyful	me·sa·cha·qeem	
Again	o·wd	Jeremiah 31:5
you will plant	tit·te·ee	
vineyards	khe·ra·meem	
on the hills	be·ha·re	
of Samaria	sho·me·ro·wn	
the farmers	na·te·u	
will plant	no·te·eem	
and enjoy the fruit	ve·chil·le·lu	
For	kee	Jeremiah 31:6
there will be	yesh	
a day	yo·wm	
will call out	qa·re·u	
when watchmen	no·tse·reem	
on the hills	be·har	
of Ephraim	eph·ra·yim	
‘ Arise	qu·mu	
let us go up	ve·na·a·leh	
to Zion	tsee·yo·wn	
to	el	
the LORD	YHVH	
our God ! ’”	e·lo·he·nu	
For	kee	Jeremiah 31:7
this is what	khoh	
says :	a·mar	
the LORD	YHVH	

“ Sing	ran·nu	
for Jacob	le·ya·a·qov	
with joy	sim·chah	
shout	ve·tsa·ha·lu	
for the foremost	be·rosh	
of the nations !	hag·go·w·yim	
Make	hash·mee·u	
your praises heard	hal·lu	
and say	ve·im·ru	
save	ho·wo·sha	
‘ O LORD	YHVH	
-	et	
Your people	am·me·kha	
-	et	
the remnant	she·e·reet	
of Israel ! ’	yis·ra·el	
Behold	hin·nee	Jeremiah 31:8
I will bring	me·vee	
them	o·w·tam	
from the land	me·e·rets	
of the north	tsa·pho·wn	
and gather them	ve·qib·bats·teem	
from the farthest parts	mee·yar·ke·te	
of the earth	a·rets	
including	bam	
the blind	iw·ver	
and the lame	u·phis·se·ach	

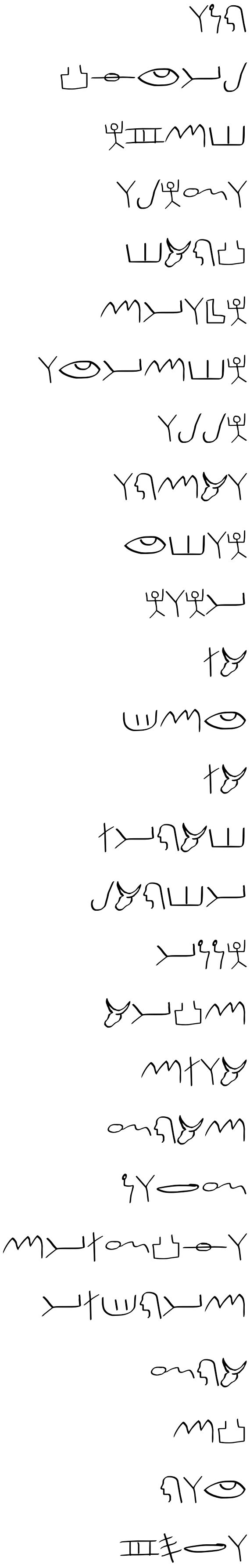

expectant mothers	ha·rah	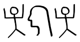	
and women in labor	ve·yo·le·det	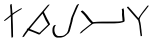	
-	yach·daw	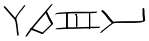	
assembly !	qa·hal	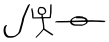	
as a great	ga·do·wl		
They will return	ya·shu·vu		
	hen·nah		
with weeping	biv·khee	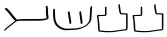	Jeremiah 31:9
They will come	ya·vo·u		
and by their supplication	u·ve·ta·cha·nu·neem	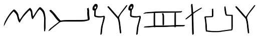	
I will lead them	o·w·vee·lem	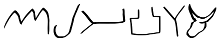	
I will make them walk	o·w·lee·khem	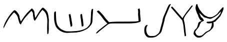	
beside	el		
streams	na·cha·le	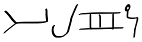	
of waters	ma·yim	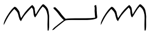	
path	be·de·rekh		
on a level	ya·shar	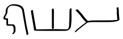	
where they will not	lo		
stumble	yik·ka·she·lu		
	bah		
For	kee	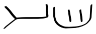	
I am	ha·yee·tee	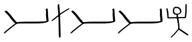	
Israel’s	le·yis·ra·el		
Father	le·av		
and Ephraim	ve·eph·ra·yim		
is My firstborn	be·kho·ree	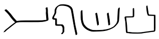	
”	hu		

Hear	shim·u		Jeremiah 31:10
the word	de·var		
of the LORD	YHVH		
O nations	go·w·yim	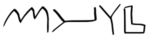	
and proclaim it	ve·hag·gee·du	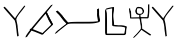	
coastlands	va·ee·yeem	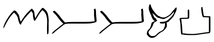	
in distant	mim·mer·chaq	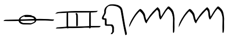	
- :	ve·im·ru		
" The One who scattered	me·za·reh		
Israel	yis·ra·el	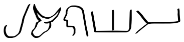	
will gather them	ye·qab·be·tsen·nu	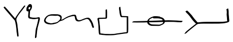	
and keep them	u·she·ma·ro		
as a shepherd	ke·ro·eh		
[keeps] his flock	ed·ro		
For	kee	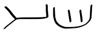	Jeremiah 31:11
has ransomed	pha·dah		
the LORD	YHVH		
-	et		
Jacob	ya·a·qov		
and redeemed him	u·ge·a·lo		
the hand	mee·yad	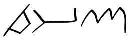	
that had overpowered him	cha·zaq		
from	mim·men·nu	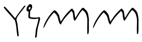	
They will come	u·va·u		Jeremiah 31:12
and shout for joy	ve·rin·ne·nu	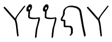	
on the heights	vim·ro·wm		
of Zion	tsee·yo·wn	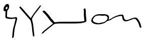	

they will be radiant	ve·na·ha·ru	
over	el	
the bounty	tuv	
of the LORD —	YHVH	
-	al	
the grain	da·gan	
and	ve·al	
new wine	tee·rosh	
and	ve·al	
oil	yits·har	
	ve·al	
the young	be·ne	
of the flocks	tson	
and herds	u·va·qar	
will be	ve·ha·ye·tah	
Their life	naph·sham	
garden	ke·gan	
like a well-watered	ra·veh	
and never	ve·lo	
again	yo·w·see·phu	
will they languish	le·da·a·vah	
	o·wd	
Then	az	Jeremiah 31:13
will rejoice	tis·mach	
the maidens	be·tu·lah	
with dancing	be·ma·cho·wl	
young men	u·va·chu·reem	

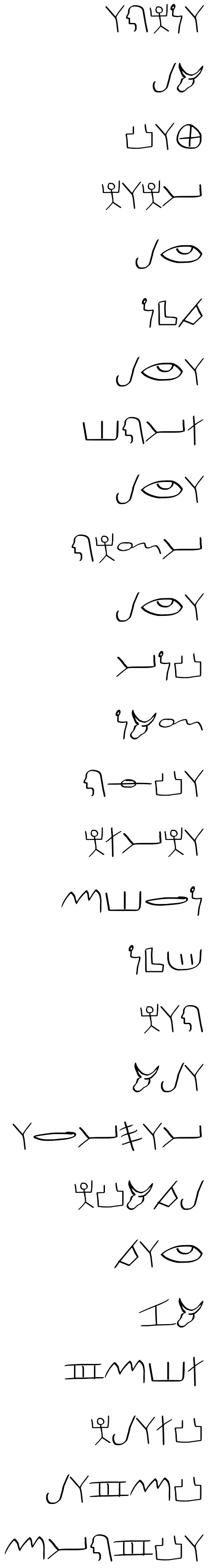

and old	u·ze·qe·neem	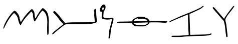	
as well	yach·daw	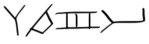	
I will turn	ve·ha·phakh·tee	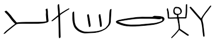	
their mourning	ev·lam	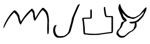	
into joy	le·sa·so·wn		
and give them comfort	ve·ni·cham·teem		
and joy	ve·sim·mach·teem	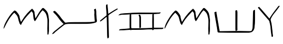	
for their sorrow	mee·go·w·nam		
I will fill	ve·riw·ve·tee	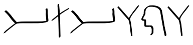	Jeremiah 31:14
the souls	ne·phesh		
of the priests	hak·ko·ha·neem	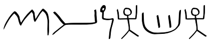	
abundantly	da·shen		
My people	ve·am·mee		
with	et		
My goodness ”	tu·vee		
and will fill	yis·ba·u		
declares	ne·um		
the LORD	YHVH	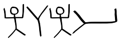	
This is what	koh	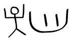	Jeremiah 31:15
says :	a·mar		
the LORD	YHVH	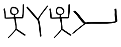	
“ A voice	qo·wl	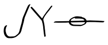	
in Ramah	be·ra·mah	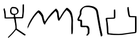	
is heard	nish·ma		
mourning	ne·hee		
weeping	be·khee		
and great	tam·ru·reem		

Rachel	ra·chel	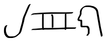	
weeping	me·vak·kah	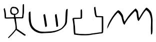	
for	al		
her children	ba·ne·ha	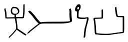	
[and] refusing	me·a·nah		
to be comforted	le·hin·na·chem	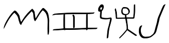	
-	al		
-	ba·ne·ha	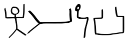	
because	kee	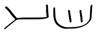	
they are no more ”	e·nen·nu	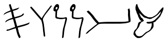	
This is what	koh	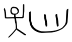	Jeremiah 31:16
says :	a·mar		
the LORD	YHVH		
“ Keep	min·ee		
your voice	qo·w·lekh		
from weeping	mib·be·khee	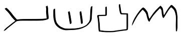	
and your eyes	ve·e·na·yikh	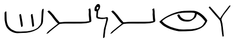	
from tears	mid·dim·ah		
for	kee	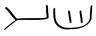	
will come	yesh	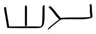	
the reward	sa·khar		
for your work	liph·ul·la·tekh		
declares	ne·um		
the LORD	YHVH	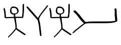	
Then [your children] will return	ve·sha·vu		
from the land	me·e·rets		
of the enemy	o·w·yev	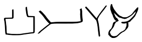	

So there is	ve·yesh	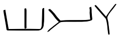	Jeremiah 31:17
hope	tiq·vah	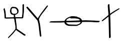	
for your future	le·a·cha·ree·tekh	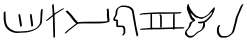	
declares	ne·um		
the LORD	YHVH		
will return	ve·sha·vu		
and your children	va·neem	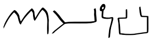	
to their own land	lig·vu·lam		
I have surely	sha·mo·w·a		Jeremiah 31:18
heard	sha·ma·tee		
Ephraim’s	eph·ra·yim		
moaning :	mit·no·w·ded		
‘ You disciplined me severely	yis·sar·ta·nee		
	va·iw·va·ser		
calf	ke·e·gel		
like an untrained	lo		
	lum·mad		
Restore me	ha·shee·ve·nee	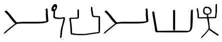	
that I may return	ve·a·shu·vah		
for	kee	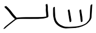	
You [are]	at·tah		
the LORD	YHVH		
my God	e·lo·hay		
	kee	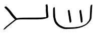	Jeremiah 31:19
After	a·cha·re	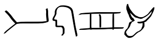	
I returned	shu·vee	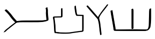	
I repented	ni·cham·tee		

and after	ve·a·cha·re	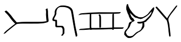	
I was instructed	hiw·va·de·ee	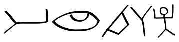	
I struck [my thigh]	sa·phaq·tee	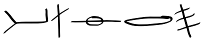	
	al	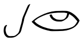	
in grief	ya·rekh	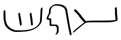	
I was ashamed	bo·she·tee	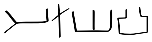	
and	ve·gam	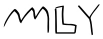	
humiliated	nikh·lam·tee	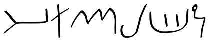	
because	kee	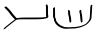	
I bore	na·sa·tee	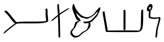	
the disgrace	cher·pat	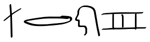	
of my youth ’	ne·u·ray	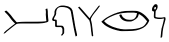	
son	ha·ven	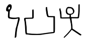	Jeremiah 31:20
a precious	yaq·qeer	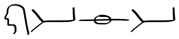	
to Me	lee	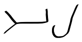	
Is not Ephraim	eph·ra·yim	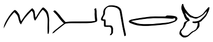	
	im	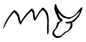	
child ?	ye·led	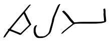	
a delightful	sha·a·shu·eem	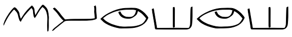	
	kee	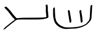	
Though I often	mid·de	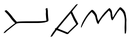	
speak	dab·be·ree	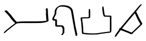	
against him	bo	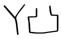	
remember	za·khor	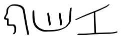	
him	ez·ke·ren·nu	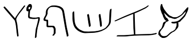	
I still	o·wd	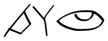	
Therefore	al	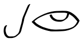	

	ken	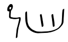	
yearns for him	ha·mu		
My heart	me·ay		
	lo		
I have great compassion	ra·chem	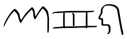	
for him ”	ara·cha·men·nu	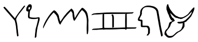	
declares	ne·um		
the LORD	YHVH		
“ Set up	hats·tsee·vee	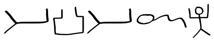	Jeremiah 31:21
	lakh	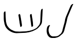	
the roadmarks	tsee·yu·neem	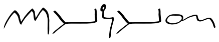	
establish	si·mee		
	lakh	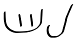	
the signposts	tam·ru·reem		
in mind	shi·tee	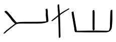	
	lib·bekh	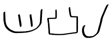	
Keep the highway	lam·sil·lah		
the road	de·rekh		
you have traveled	ha·la·khe·tī		
Return	u·vee	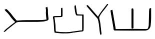	
O Virgin	be·tu·lat		
Israel	yis·ra·el	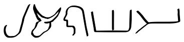	
return	shu·vee		
to	el		
cities of yours	a·ra·yikh	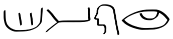	
these	el·leh	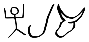	
How long	ad		Jeremiah 31:22

	ma·tay		
will you wander	tit·cham·ma·qeen	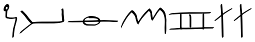	
daughter ?	hab·bat		
O faithless	hash·sho·w·ve·vah		
For	kee	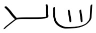	
has created	va·ra		
the LORD	YHVH		
a new thing	cha·da·shah		
in the land —	ba·a·rets		
a woman	ne·qe·vah	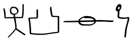	
will shelter	te·so·w·vev		
a man ”	ga·ver	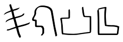	
This is what	koh	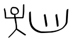	Jeremiah 31:23
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	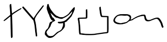	
the God	e·lo·he		
of Israel	yis·ra·el	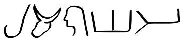	
they will once again	o·wd		
speak	yo·me·ru		
-	et		
word	had·da·var		
this	haz·zeh		
in the land	be·e·rets		
of Judah	ye·hu·dah	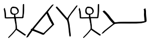	
and in its cities :	u·ve·a·raw		
“ When I restore	be·shu·vee		

them	et		
from captivity	she·vu·tam		
bless you	ye·va·rekh·kha		
‘ May the LORD	YHVH		
dwelling place	ne·veh		
O righteous	tse·deq	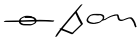	
mountain’	har		
O holy	haq·qo·desh	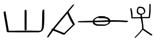	
will dwell	ve·ya·she·vu		Jeremiah 31:24
in [the land]	vah		
And Judah	ye·hu·dah	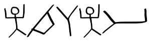	
and all	ve·khal		
its cities	a·raw		
together	yach·daw	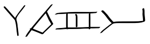	
the farmers	ik·ka·reem	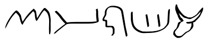	
and those who move	ve·na·se·u		
with the flocks	ba·e·der		
for	kee	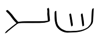	Jeremiah 31:25
I will refresh	hir·ve·tee	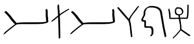	
soul	ne·phesh		
the weary	a·ye·phah	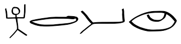	
all	ve·khal		
	ne·phesh		
who are weak”	da·a·vah		
and replenish	mil·le·tee		
At	al		Jeremiah 31:26
this	zot		

I awoke	he·qee·tso·tee	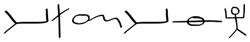	
and looked around	va·er·eh		
My sleep	u·she·na·tee	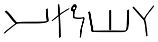	
had been most pleasant	a·re·vah		
to me	lee	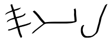	
“ -	hin·neh		Jeremiah 31:27
The days	ya·meem	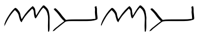	
are coming ”	ba·eem	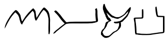	
declares	ne·um		
the LORD	YHVH		
“ when I will sow	ve·za·ra·tee		
-	et		
the house	bet	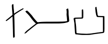	
of Israel	yis·ra·el	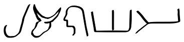	
-	ve·et		
and the house	bet	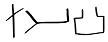	
of Judah	ye·hu·dah	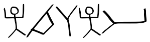	
with the seed	ze·ra		
of man	a·dam		
[and]	ve·ze·ra		
of beast	be·he·mah	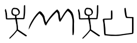	
-	ve·ha·yah	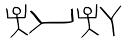	Jeremiah 31:28
Just as	ka·a·sher		
I watched	sha·qad·tee	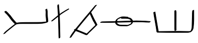	
over them	a·le·hem	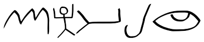	
to uproot	lin·to·wosh		
and tear down	ve·lin·to·wts		

to demolish	ve·la·ha·ros		
destroy	u·le·ha·a·veed		
and bring disaster	u·le·ha·re·a		
so	ken		
I will watch	esh·qod	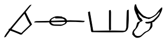	
over them	a·le·hem	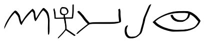	
to build	liv·no·wt	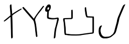	
and to plant”	ve·lin·to·w·a		
declares	ne·um		
the LORD	YHVH		
days	bay·ya·meem	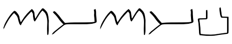	Jeremiah 31:29
“ In those	ha·hem	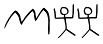	
it will no	lo		
be said :	yo·me·ru		
longer	o·wd		
‘ The fathers	a·vo·wt		
have eaten	a·khe·lu		
sour grapes	vo·ser		
and the teeth	ve·shin·ne	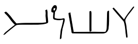	
of the children	va·neem	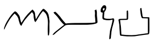	
are set on edge ’	tiq·he·nah		
Instead	kee	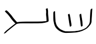	Jeremiah 31:30
	im		
each	eesh	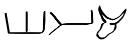	
for his own iniquity	ba·a·wo·no		
will die	ya·mut		
If anyone	kal	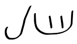	

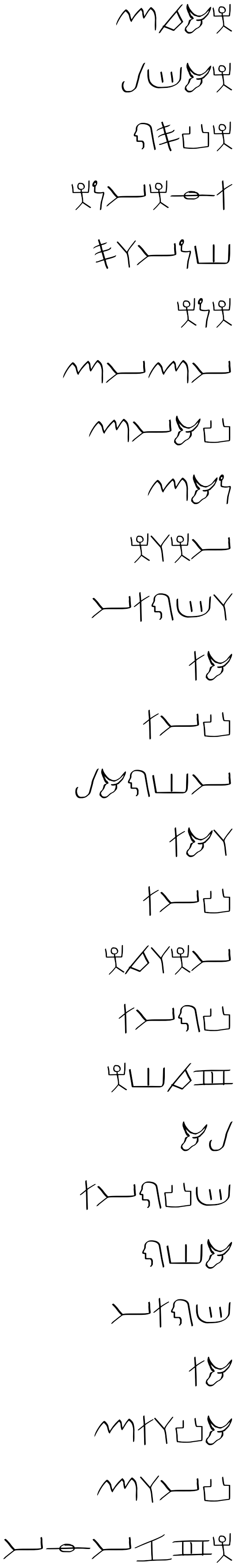

	ha·a·dam	
eats	ha·o·khel	
the sour grapes	hab·bo·ser	
will be set on edge	tiq·he·nah	
his own teeth	shin·naw	
Behold	hin·neh	Jeremiah 31:31
the days	ya·meem	
are coming	ba·eem	
declares	ne·um	
the LORD	YHVH	
when I will make	ve·kha·rat·tee	
with	et	
the house	bet	
of Israel	yis·ra·el	
and with	ve·et	
the house	bet	
of Judah	ye·hu·dah	
covenant	be·reet	
a new	cha·da·shah	
It will not	lo	Jeremiah 31:32
be like the covenant	khab·be·reet	
-	a·sher	
I made	ka·rat·tee	
with	et	
their fathers	a·vo·w·tam	
when	be·yo·wm	
I took them	he·che·zee·qee	

by the hand	ve·ya·dam	
to lead them	le·ho·w·tsee·am	
out of the land	me·e·rets	
of Egypt —	mits·ra·yim	
-	a·sher	
they	hem·mah	
broke	he·phe·ru	
-	et	
a covenant	be·ree·tee	
though I	ve·a·no·khee	
was a husband	ba·al·tee	
to them ”	vam	
declares	ne·um	
the LORD	YHVH	
“ But	kee	Jeremiah 31:33
this	zot	
is the covenant	hab·be·reet	
-	a·sher	
I will make	ekh·rot	
with	et	
the house	bet	
of Israel	yis·ra·el	
after	a·cha·re	
days	hay·ya·meem	
those	ha·hem	
declares	ne·um	
the LORD	YHVH	

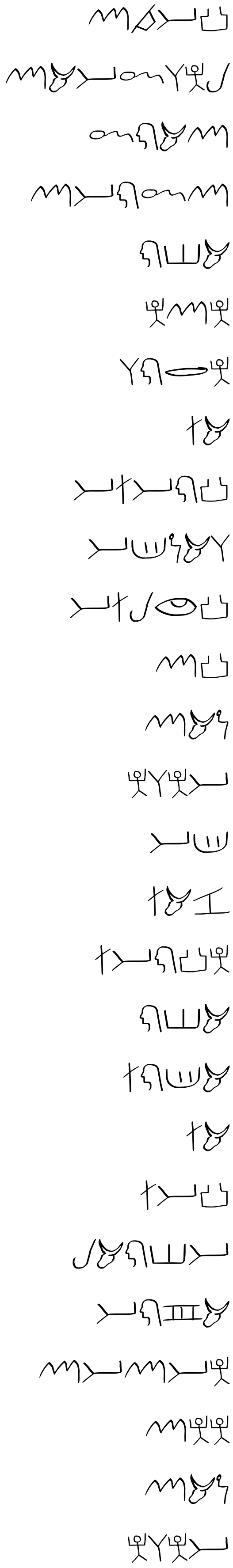

I will put	na·tat·tee		
-	et		
My law	to·w·ra·tee	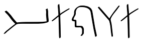	
in their minds	be·qir·bam	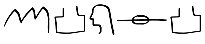	
on	ve·al		
their hearts	lib·bam		
and inscribe it	ekh·ta·ven·nah		
And I will be	ve·ha·yee·tee	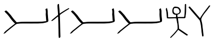	
their	la·hem		
God	le·lo·heem	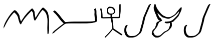	
and they	ve·hem·mah	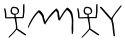	
will be	yih·yu	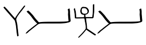	
My	lee	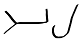	
people	le·am		
No	ve·lo		Jeremiah 31:34
teach	ye·lam·me·du	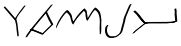	
longer	o·wd		
will each man	eesh	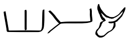	
-	et		
his neighbor	re·e·hu		
[or]	ve·eesh	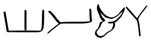	
-	et		
his brother	a·chee	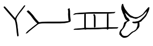	
saying	le·mor		
‘ Know	de·u		
-	et		
the LORD’	YHVH	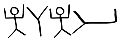	

because	kee	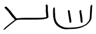	
they will all	khul·lam		
know	ye·de·u		
Me	o·w·tee	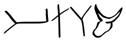	
from the least of them	le·miq·tan·nam	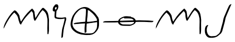	
to	ve·ad		
the greatest	ge·do·w·lam		
declares	ne·um		
the LORD	YHVH		
For	kee	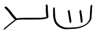	
I will forgive	es·lach		
their iniquities	la·a·wo·nam		
their sins	u·le·chat·ta·tam	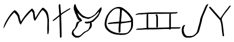	
no	lo		
and will remember	ez·kar	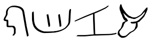	
more ”	o·wd		
Thus	koh	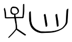	Jeremiah 31:35
says	a·mar		
the LORD	YHVH		
who gives	no·ten	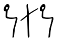	
the sun	she·mesh		
for light	le·o·wr		
by day	yo·w·mam		
[who] sets in order	chuq·qot	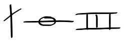	
the moon	ya·re·ach	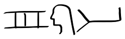	
and stars	ve·kho·w·kha·veem	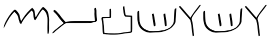	
for light	le·o·wr		

by night	la·ye·lah	
who stirs up	ro·ga	
the sea	hay·yam	
roar —	vay·ye·he·mu	
so that its waves	gal·law	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
is His name :	she·mo	
“ Only if	im	Jeremiah 31:36
departed	ya·mu·shu	
fixed order	ha·chuq·qeem	
this	ha·el·leh	
from My presence	mil·le·pha·nay	
declares	ne·um	
the LORD	YHVH	
-	gam	
descendants	ze·ra	
would Israel’s	yis·ra·el	
cease	yish·be·tu	
to be	mih·yo·wt	
a nation	go·w	
before Me ”	le·pha·nay	
ever	kal	
	hay·ya·meem	
This is what	koh	Jeremiah 31:37
says :	a·mar	
the LORD	YHVH	

“ Only if	im
could be measured	yim·mad·du
the heavens	sha·ma·yim
above	mil·ma·lah
searched out	ve·ye·cha·qe·ru
and the foundations	mo·ws·de
of the earth	e·rets
below	le·mat·tah
	gam
would I	a·nee
reject	em·as
all	be·khal
descendants	ze·ra
of Israel’s	yis·ra·el
because of	al
all	kal
-	a·sher
they have done ”	a·su
declares	ne·um
the LORD	YHVH
are coming ”	hin·neh
“ The days	ya·mī·ma
declares	ne·ʾum
the LORD	YHVH
will be rebuilt	ve·niv·ne·tah
“ when this city	ha·eer
for [Me]	la·YHVH

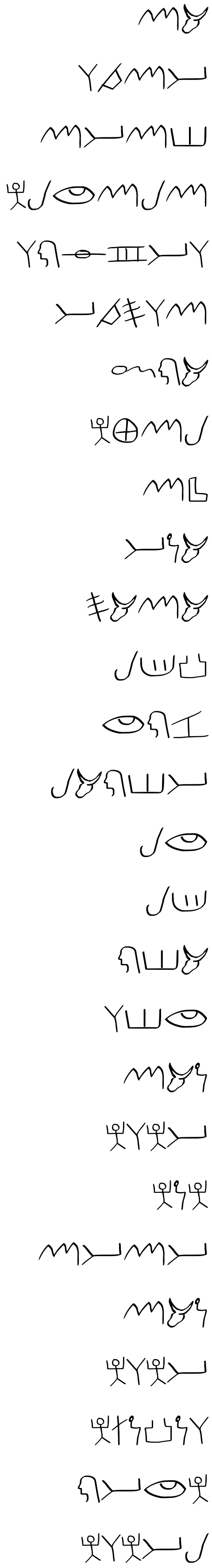

Jeremiah 31:38

from the tower	mim·mig·dal	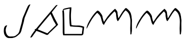	
of Hananel	cha·nan·el	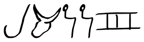	
Gate	sha·ar	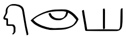	
to the Corner	hap·pin·nah	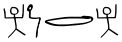	
stretch out	ve·ya·tsa	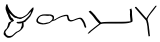	Jeremiah 31:39
will once again	o·wd	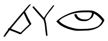	
line	qe·wēh	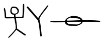	
The measuring	ham·mid·dah	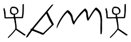	
straight	neg·do	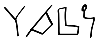	
to	al	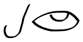	
the hill	giv·at	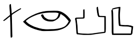	
of Gareb	ga·rev	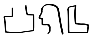	
and then turn	ve·na·sav	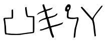	
toward Goah	go·a·tah	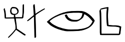	
The whole	ve·khal	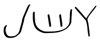	Jeremiah 31:40
valley	ha·e·meq	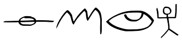	
of the dead bodies	hap·pe·ga·reem	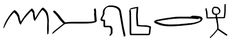	
and ashes	ve·had·de·shen	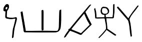	
and all	ve·khal	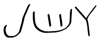	
the fields	hash·she·rē·mot	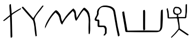	
as	ad	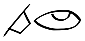	
Valley	na·chal	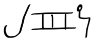	
far as the Kidron	qid·ro·wn	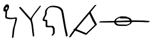	
to	ad	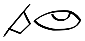	
the corner	pin·nat	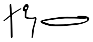	
Gate	sha·ar	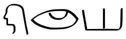	
of the Horse	has·su·seem	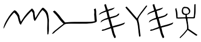	

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will be holy	qo·desh	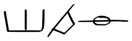	
to the LORD	la·YHVH	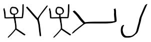	
It will never	lo		
be uprooted	yin·na·tesh		
	ve·lo		
or demolished”	ye·ha·res	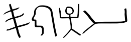	
again	o·wd		
	le·o·w·lam		
This is the word	had·da·var		Jeremiah 32:1
that	a·sher		
came	ha·yah	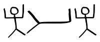	
to	el		
Jeremiah	yir·me·ya·hu		
-	me·et		
from the LORD	YHVH		
year	bish·nat		
in the tenth	ha·a·si·reet		
of Zedekiah	le·tsid·qee·ya·hu	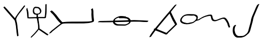	
king	me·lekh	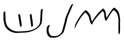	
of Judah	ye·hu·dah	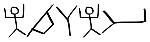	
which	hee	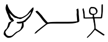	
year	hash·sha·nah	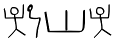	
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	es·reh		
	sha·nah	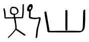	
of Nebuchadnezzar	lin·vu·khad·rets·tsar		

At that time	ve·az		Jeremiah 32:2
the army	chel	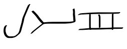	
of the king	me·lekh	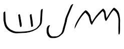	
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was besieging	tsa·reem	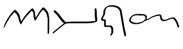	
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Jerusalem	ye·ru·sha·lim		
and Jeremiah	ve·yir·me·ya·hu		
the prophet	han·na·vee	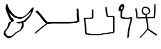	
was	ha·yah	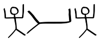	
imprisoned	kha·lu	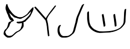	
in the courtyard	ba·cha·tsar	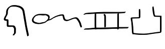	
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which was	a·sher	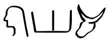	
in the palace	bet	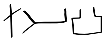	
of the king	me·lekh	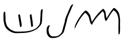	
of Judah	ye·hu·dah	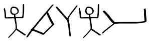	
For	a·sher	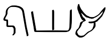	Jeremiah 32:3
had imprisoned him	ke·la·o		
Zedekiah	tsid·qee·ya·hu	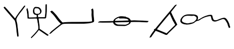	
king	me·lekh	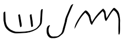	
of Judah	ye·hu·dah	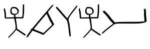	
saying :	le·mor		
“ Why	mad·du·a		
are you	at·tah		
prophesying	nib·ba		
You claim that	le·mor		

like this ?	koh	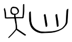	
says	a·mar		
the LORD	YHVH		
‘ Behold	hin·nee	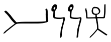	
I am about to deliver	no·ten	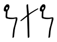	
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this	haz·zot		
into the hand	be·yad	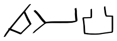	
of the king	me·lekh	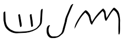	
of Babylon	ba·vel		
and he will capture it	u·le·kha·dah		
Zedekiah	ve·tsid·qee·ya·hu	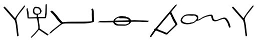	Jeremiah 32:4
king	me·lekh	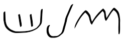	
of Judah	ye·hu·dah	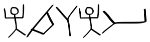	
will not	lo		
escape	yim·ma·let		
from the hands	mee·yad	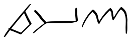	
of the Chaldeans	hak·kas·deem		
but	kee	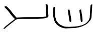	
he will surely be delivered	hin·na·ton	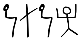	
	yin·na·ten	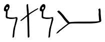	
into the hand	be·yad	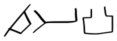	
of the king	me·lekh	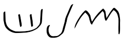	
of Babylon	ba·vel		
and will speak with him	ve·dib·ber		

face	pee	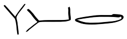	
to	im		
face	pee	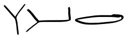	
eye	ve·e·naw	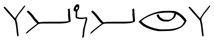	
	et		
to eye	ʿē·no	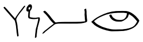	
and see him	tir·e·nah		
to Babylon	u·va·vel		Jeremiah 32:5
He will take	yo·w·likh		
-	et		
Zedekiah	tsid·qee·ya·hu	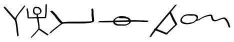	
where	ve·sham		
he will stay	yih·yeh	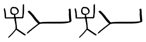	
until	ad		
I attend to	pa·qe·dee	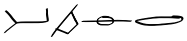	
him	o·to		
declares	ne·um		
the LORD	YHVH		
If	kee	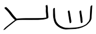	
you fight	til·la·cha·mu	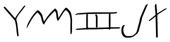	
against	et		
the Chaldeans	hak·kas·deem		
you will not	lo		
succeed ’”	tats·lee·chu	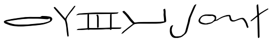	
replied	vay·yo·mer		Jeremiah 32:6
Jeremiah	yir·me·ya·hu		
came	ha·yah	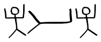	

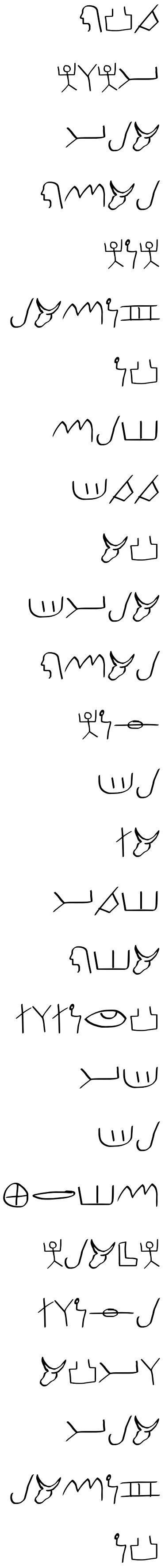

“ The word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying :	le·mor	
Behold !	hin·neh	Jeremiah 32:7
Hanamel	cha·nam·el	
the son	ben	
Shallum	shal·lum	
of your uncle	do·de·kha	
is coming	ba	
to	e·le·kha	
you to say	le·mor	
‘ Buy	qe·neh	
for yourself	le·kha	
-	et	
my field	sa·dee	
-	a·sher	
in Anathoth	ba·a·na·to·wt	
for	kee	
you have	le·kha	
the right	mish·pat	
of redemption	hag·ge·ul·lah	
to buy it’	liq·no·wt	
came	vay·ya·vo	Jeremiah 32:8
to me	e·lay	
Hanamel	cha·nam·el	
my cousin	ben	

	do·dee	
had said	kid·var	
Then, as the LORD	YHVH	
	el	
in the courtyard	cha·tsar	
of the guard	ham·mat·ta·rah	
and urged me	vay·yo·mer	
	e·lay	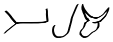
buy	qe·neh	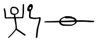
‘ Please	na	
-	et	
my field	sa·dee	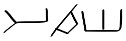
-	a·sher	
in Anathoth	ba·a·na·to·wt	
-	a·sher	
in the land	be·e·rets	
of Benjamin	bin·ya·meen	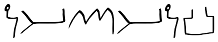
for	kee	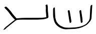
you own	le·kha	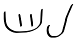
the right	mish·pat	
of inheritance	hay·rush·shah	
and	u·le·kha	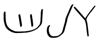
redemption	hag·ge·ul·lah	
Buy it	qe·neh	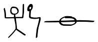
for yourself ’”	lakh	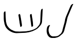
Then I knew	va·e·da	
that	kee	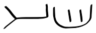

was the word	de·var		
of the LORD	YHVH	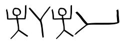	
this	hu		
So I bought	va·eq·neh	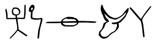	Jeremiah 32:9
-	et		
the field	has·sa·deh		
	me·et		
Hanamel	cha·nam·el		
from my cousin	ben		
	do·dee	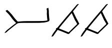	
-	a·sher	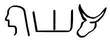	
in Anathoth	ba·a·na·to·wt		
and I weighed out	va·esh·qa·lah	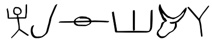	
	lo	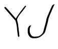	
-	et		
	hak·ke·seph		
seventeen	shiv·ah		
shekels	she·qa·leem	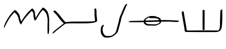	
	va·a·sa·rah	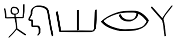	
of silver	hak·ka·seph		
I signed	va·ekh·tov		Jeremiah 32:10
the deed	bas·se·pher		
and sealed	va·ech·tom	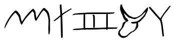	
called in witnesses	va·a·ed		
	e·deem	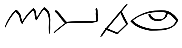	
and weighed out	va·esh·qol	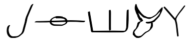	
the silver	hak·ke·seph		

on the scales	be·mo·ze·na·yim		
Then I took	va·eq·qach		Jeremiah 32:11
-	et		
the deed	se·pher		
of purchase —	ham·miq·nah	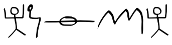	
	et		
the sealed	he·cha·tum		
copy with its terms	ham·mits·vah		
and conditions	ve·ha·chuq·qeem	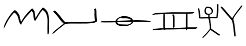	
as well as	ve·et		
the open copy —	hag·ga·lui	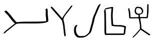	
and I gave	va·et·ten		Jeremiah 32:12
-	et		
this deed	has·se·pher		
	ham·miq·nah	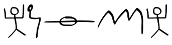	
to	el		
Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·yah	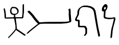	
the son	ben		
of Mahseiah	mach·se·yah		
in the sight	le·e·ne	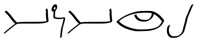	
Hanamel	cha·nam·el		
of my cousin	do·dee	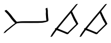	
	u·le·e·ne	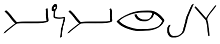	
and the witnesses	ha·e·deem		
who were signing	hak·ko·te·veem		

agreement	be·se·pher		
the purchase	ham·miq·nah	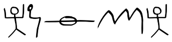	
	le·e·ne	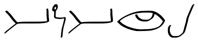	
and all	kal		
the Jews	hay·ye·hu·deem		
sitting	hay·yo·she·veem	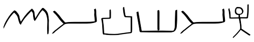	
in the courtyard	ba·cha·tsar	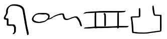	
of the guard	ham·mat·ta·rah		
I instructed	va·a·tsaw·veh		Jeremiah 32:13
-	ʾɛt		
Baruch	ba·rukh		
In their sight	le·e·ne·hem	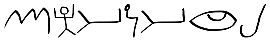	
	le·mor		
“ This is what	koh	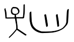	Jeremiah 32:14
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt		
the God	e·lo·he		
of Israel	yis·ra·el	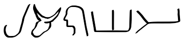	
Take	la·qo·w·ach	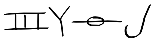	
-	et		
deeds —	has·se·pha·reem		
these	ha·el·leh		
-	et		
deed	se·pher		
of purchase —	ham·miq·nah	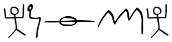	
of the	haz·zeh		

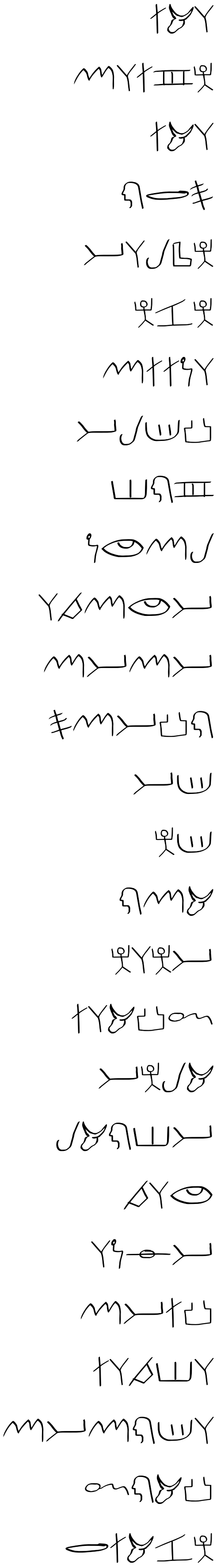

-	ve·et	
both the sealed copy	he·cha·tum	
-	ve·et	
copy	se·pher	
open	hag·ga·lui	
and the	haz·zeh	
and put them	u·ne·tat·tam	
jar	bikh·lee	
in a clay	cha·res	
to	le·ma·an	
preserve them	ya·am·du	
time	ya·meem	
for a long	rab·beem	
For	kee	Jeremiah 32:15
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
will again	o·wd	
be bought	yiq·qa·nu	
Houses	vat·teem	
fields	ve·sa·do·wt	
and vineyards	u·khe·ra·meem	
land ”	ba·a·rets	
in this	haz·zot	

I prayed	va·et·pal·lel		Jeremiah 32:16
to	el		
the LORD :	YHVH		
After	a·cha·re	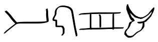	
I had given	tit·tee		
-	et		
the deed	se·pher		
of purchase	ham·miq·nah	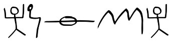	
to	el		
Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·yah	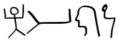	
	le·mor		
“ Oh	a·hah		Jeremiah 32:17
Lord	a·do·nay		
GOD !	YHVH		
	hin·neh		
You	at·tah		
have made	a·see·ta	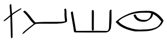	
-	et		
the heavens	hash·sha·ma·yim		
-	ve·et		
and the earth	ha·a·rets		
power	be·kho·cha·kha	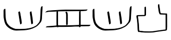	
by Your great	hag·ga·do·wl		
arm	u·viz·ro·a·kha		
and outstretched	han·ne·tu·yah		

Nothing	lo		
is too difficult	yip·pa·le		
for You !	mim·me·kha		
	kal		
	da·var		
You show	o·seh		Jeremiah 32:18
loving devotion	che·sed		
to thousands	la·a·la·pheem		
but lay	u·me·shal·lem		
the iniquity	a·won		
of the fathers	a·vo·wt		
into	el		
the laps	cheq	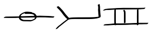	
of their children	be·ne·hem	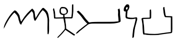	
after them	a·cha·re·hem	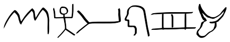	
God	ha·el		
O great	hag·ga·do·wl		
and mighty	hag·gib·bo·wr	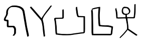	
is the LORD	YHVH		
of Hosts	tse·va·o·wt	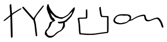	
whose name	she·mo		
the One great	ge·dol		Jeremiah 32:19
in counsel	ha·e·tsah		
and mighty	ve·rav		
in deed	ha·a·lee·lee·yah	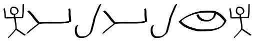	
whose	a·sher		
eyes	e·ne·kha	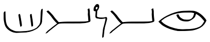	

	phe·qu·cho·wt	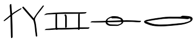	
are on	al		
all	kal		
the ways	dar·khe		
of the sons	be·ne	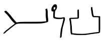	
of men	a·dam		
to reward	la·tet	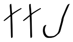	
each one	le·eesh		
according to his ways	kid·ra·khaw		
and according to the fruit	ve·khiph·ree		
of his deeds	ma·a·la·law		
-	a·she·r·sa		Jeremiah 32:20
You performed	me·ta		
signs	o·to·wt		
and wonders	u·mo·phe·teem		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
and You do so to	ad		
day	hay·yo·wm	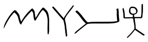	
this very	haz·zeh		
both in Israel	u·ve·yis·ra·el		
and among all mankind	u·va·a·dam		
And You have made	vat·ta·a·seh		
for Yourself	le·kha	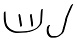	
a name	shem		
to this day	kay·yo·wm	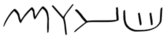	

as is the case	haz·zeh		
You brought	vat·to·tse		Jeremiah 32:21
-	et		
Your people	am·me·kha		
-	et		
Israel	yis·ra·el	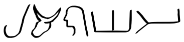	
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
with signs	be·o·to·wt		
and wonders	u·ve·mo·wph·teem		
hand	u·ve·yad	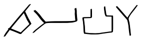	
with a strong	cha·za·qah	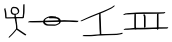	
arm	u·ve·ez·ro·w·a		
and an outstretched	ne·tu·yah		
terror	u·ve·mo·w·ra		
and with great	ga·do·wl		
You gave	vat·tit·ten		Jeremiah 32:22
them	la·hem		
-	et		
land	ha·a·rets		
this	haz·zot		
that	a·sher		
You had sworn	nish·ba·ta	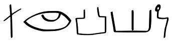	
their fathers	la·a·vo·w·tam		
to give	la·tet	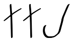	
	la·hem		
a land	e·rets		

flowing	za·vat	זבת	
with milk	cha·lav	חלב	
and honey	u·de·vash	ודבש	
They came in	vay·ya·vo·u	ויבאו	Jeremiah 32:23
and possessed it	vay·yir·shu	וירשו	
-	o·tah	אתה	
but they did not	ve·lo	ולא	
obey	sha·me·u	שמעו	
Your voice	ve·qo·w·le·kha	בקולך	
in Your law	u·ve·to·ro·tɛ·kha	ובתרותך	
They failed	lo	לא	
or walk	ha·la·khu	הלכו	
-	et	את	
all	kal	כל	
that	a·sher	אשר	
You commanded	tsiw·vee·tah	צויתה	
them	la·hem	להם	
to perform	la·a·so·wt	לעשות	
	lo	לא	
to do	a·su	עשו	
and so You have brought	vat·taq·re	ותקרא	
upon them	o·tam	אתם	
	et	את	
all	kal	כל	
disaster	ha·ra·ah	הרעה	
this	haz·zot	הזאת	
See how	hin·neh	הנה	Jeremiah 32:24

the siege ramps	has·so·le·lo·wt
are mounted	ba·u
against the city	ha·eer
to capture it	le·la·khe·dah
the city	ve·ha·eer
has been given	nit·te·nah
into the hands	be·yad
of the Chaldeans	hak·kas·deem
who are fighting	han·nil·cha·meem
against it	a·le·ha
And by	mip·pe·ne
sword	ha·che·rev
and famine	ve·ha·ra·av
and plague	ve·had·da·ver
What	va·a·sher
You have spoken	dib·bar·ta
has happened	ha·yah
as You	ve·hin·ne·kha
now see !	ro·eh
Yet You	ve·at·tah
have said	a·mar·ta
to me	e·lay
O Lord	a·do·nay
GOD	YHVH
‘ Buy	qe·neh
for yourself	le·kha
the field	has·sa·deh

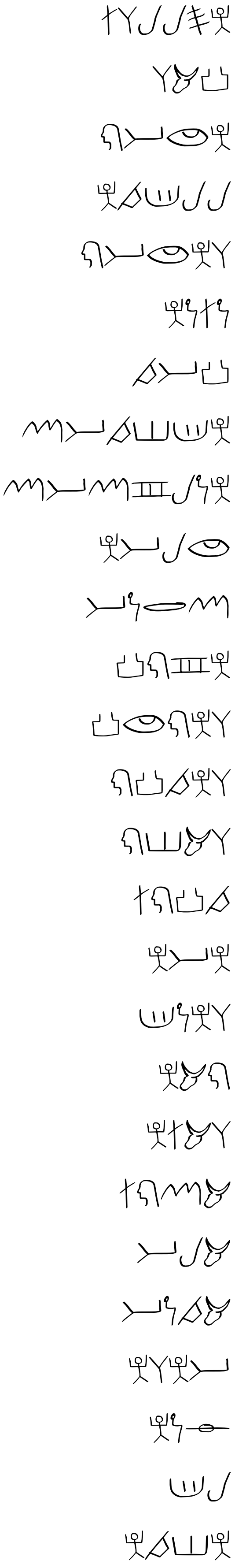

Jeremiah 32:25

with silver	bak·ke·seph	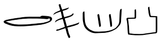	
and call in	ve·ha·ed	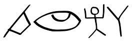	
witnesses	e·deem	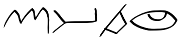	
even though the city	ve·ha·eer	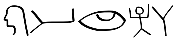	
has been delivered	nit·te·nah	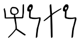	
into the hands	be·yad	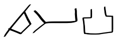	
of the Chaldeans ! ’”	hak·kas·deem	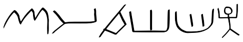	
came	vay·hee	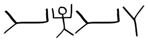	Jeremiah 32:26
Then the word	de·var	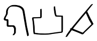	
of the LORD	YHVH	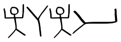	
to	el	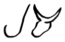	
Jeremiah	yir·me·ya·hu	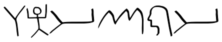	
:	le·mor	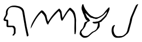	
“ Behold	hin·neh	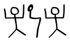	Jeremiah 32:27
I	a·nee	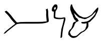	
am the LORD	YHVH	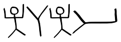	
the God	e·lo·he	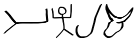	
of all	kal	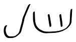	
flesh	ba·sar	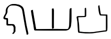	
for Me ?	hamim·men·nee	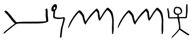	
too difficult	yip·pa·le	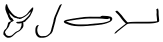	
Is anything	kal	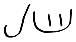	
	da·var	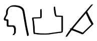	
Therefore	la·khen	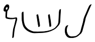	Jeremiah 32:28
this is what	koh	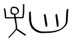	
says :	a·mar	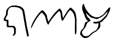	
the LORD	YHVH	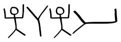	

Behold	hin·nee
I am about to deliver	no·ten
-	et
city	ha·eer
this	haz·zot
into the hands	be·yad
of the Chaldeans	hak·kas·deem
and	u·ve·yad
of Nebuchadnezzar	ne·vu·khad·rets·tsar
king	me·lekh
of Babylon	ba·vel
who will capture it	u·le·kha·dah
will come in	u·va·u
And the Chaldeans	hak·kas·deem
who are fighting	han·nil·cha·meem
against	al
city	ha·eer
this	haz·zot
on fire	ve·hits·tsee·tu
-	et
[it]	ha·eer
set	haz·zot
-	ba·esh
and burn it	u·se·ra·phu·ha
along with	ve·et
the houses	hab·bat·teem
of those who	a·sher

Jeremiah 32:29

by burning incense	qit·te·ru	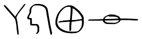	
on	al		
their rooftops	gag·go·w·te·hem	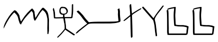	
to Baal	lab·ba·al	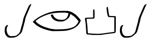	
and by pouring out	ve·his·si·khu		
drink offerings	ne·sa·kheem		
gods	le·lo·heem		
to other	a·che·reem		
-	le·ma·an		
provoked Me to anger	hakh·i·se·nee		
For	kee	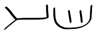	Jeremiah 32:30
	ha·yu	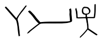	
the children	ve·ne	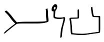	
of Israel	yis·ra·el	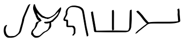	
and	u·ve·ne		
of Judah	ye·hu·dah	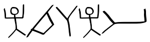	
nothing but	akh		
have done	o·seem	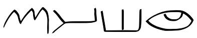	
evil	ha·ra		
in My sight	be·e·nay	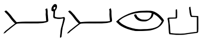	
from their youth	min·ne·u·ro·te·hem	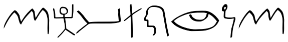	
indeed	kee	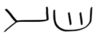	
[they]	ve·ne	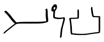	
	yis·ra·el	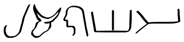	
have done nothing but	akh		
provoke Me to anger	makh·i·seem		

-	o·tee	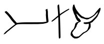	
by the work	be·ma·a·seh		
of their hands	ye·de·hem	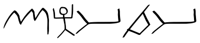	
declares	ne·um		
the LORD	YHVH		
For	kee	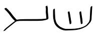	Jeremiah 32:31
has aroused	al		
My wrath	ap·pee	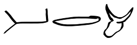	
	ve·al		
and fury	cha·ma·tee		
	ha·ye·tah	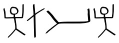	
	lee	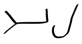	
city	ha·eer		
this	haz·zot		
from	le·min		
the day	hay·yo·wm	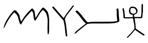	
-	a·sher		
it was built	ba·nu	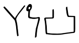	
-	o·w·tah		
until now	ve·ad		
	hay·yo·wm	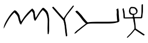	
	haz·zeh		
Therefore I will remove it	la·ha·see·rah		
from	me·al		
My presence	pa·nay	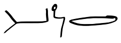	
because of	al		Jeremiah 32:32
all	kal	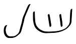	

the evil	ra·at		
the children	be·ne	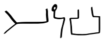	
of Israel	yis·ra·el	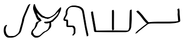	
and	u·ve·ne		
of Judah	ye·hu·dah	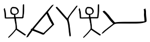	
-	a·sher		
have done	a·su		
to provoke Me to anger —	le·hakh·i·se·nee		
they	hem·mah		
their kings	mal·khe·hem	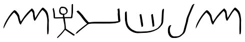	
their officials	sa·re·hem	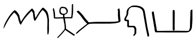	
their priests	ko·ha·ne·hem	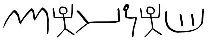	
and prophets	u·ne·vee·e·hem		
the men	ve·eesh	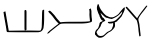	
of Judah	ye·hu·dah	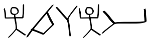	
and the residents	ve·yo·she·ve	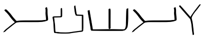	
of Jerusalem	ye·ru·sha·lim		
They have turned	vay·yiph·nu	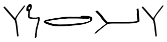	Jeremiah 32:33
to Me	e·lay	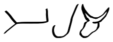	
their backs	o·reph		
and not	ve·lo		
their faces	pha·neem	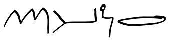	
Though I taught	ve·lam·med	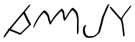	
them	o·tam		
again and again	hash·kem		
	ve·lam·med	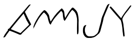	
they would not	ve·e·nam	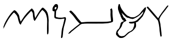	

listen	sho·me·eem		
or respond	la·qa·chat	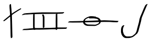	
to discipline	mu·sar		
They have placed	vay·ya·see·mu	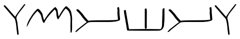	Jeremiah 32:34
their abominations	shiq·qu·tse·hem		
in the house	bab·ba·yit	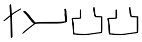	
that	a·sher		
bears	niq·ra	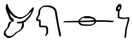	
My Name	she·mee		
and so	a·law	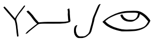	
have defiled it	le·tam·me·o	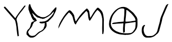	
They have built	vay·yiv·nu	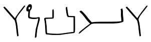	Jeremiah 32:35
-	et		
the high places	ba·mo·wt		
of Baal	hab·ba·al		
	a·sher		
in the Valley of Hinnom	be·ge	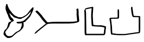	
to make their sons	ben		
	hin·nom	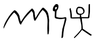	
pass through	le·ha·a·veer	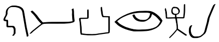	
-	et		
-	be·ne·hem	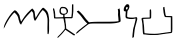	
-	ve·et		
and daughters	be·no·w·te·hem	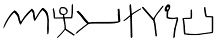	
the fire to Molech —	lam·mo·lekh		
something	a·sher		
I never	lo		

commanded them	tsiw·vee·teem	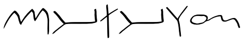	
nor had it ever	ve·lo		
entered	a·le·tah	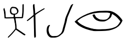	
	al		
My mind	lib·bee	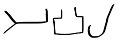	
that they should commit	la·a·so·wt		
an abomination	hat·to·w·e·vah		
such	haz·zot		
	le·ma·an		
to sin	ha·cha·tī		
-	et		
and cause Judah	ye·hu·dah		
Now	ve·at·tah		Jeremiah 32:36
therefore	la·khen		
this is what	koh	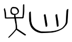	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	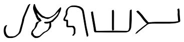	
about	el		
city	ha·eer		
this	haz·zot		
of which	a·sher		
you	at·tem		
say	o·me·reem		
‘ It will be delivered	nit·te·nah	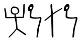	
into the hand	be·yad	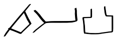	

of the king	me·lekh	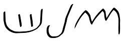	
of Babylon	ba·vel		
by sword	ba·che·rev	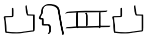	
and famine	u·va·ra·av		
and plague ’	u·vad·da·ver		
	hin·nee	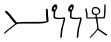	Jeremiah 32:37
I will surely gather [My people]	me·qab·be·tsam		
from all	mik·kal		
the lands	ha·a·ra·tso·wt		
to which	a·sher		
I have banished them	hid·dach·teem		
	sham	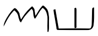	
in My furious anger	be·ap·pee	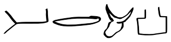	
	u·va·cha·ma·tee	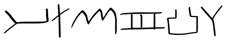	
wrath	u·ve·qe·tseph	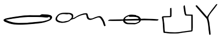	
and great	ga·do·wl		
and I will return them	va·ha·shi·vo·teem		
to	el		
place	ham·ma·qo·wm	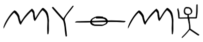	
this	haz·zeh		
and make them dwell	ve·ho·shav·teem		
in safety	la·ve·tach	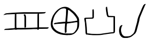	
They will be	ve·ha·yu	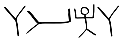	Jeremiah 32:38
My	lee	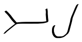	
people	le·am		
and I	va·a·nee		

will be	eh·yeh	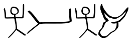	
their	la·hem		
God	le·lo·heem		
I will give	ve·na·tat·tee	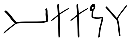	Jeremiah 32:39
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heart	lev	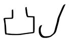	
one	e·chad	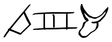	
way	ve·de·rekh		
and one	e·chad	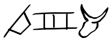	
so that they will always fear Me	le·yir·ah		
-	o·w·tee	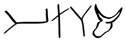	
-	kal		
	hay·ya·meem		
for their own good	le·to·wv		
	la·hem		
and for the good of their children	ve·liv·ne·hem	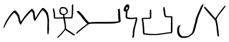	
after them	a·cha·re·hem	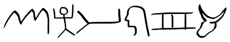	
I will make	ve·kha·rat·tee	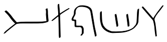	Jeremiah 32:40
with them :	la·hem		
covenant	be·reet	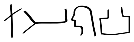	
an everlasting	o·w·lam		
-	a·sher		
I will never	lo		
turn away	a·shuv		
from	me·a·cha·re·hem	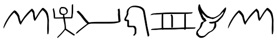	
doing good to them	le·he·tee·vee	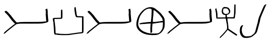	
-	o·w·tam		

-	ve·et	𐤅𐤀𐤕	
My fear	yir·a·tee	𐤉𐤓𐤀𐤕𐤉	
and I will put	et·ten	𐤀𐤕𐤍	
in their hearts	bil·va·vam	𐤁𐤋𐤁𐤁𐤌	
so that they will never	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
turn away	sur	𐤎𐤅𐤓	
from Me	me·a·lay	𐤌𐤏𐤋𐤉	
Yes I will rejoice	ve·sas·tee	𐤅𐤔𐤔𐤕𐤉	Jeremiah 32:41
in	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
doing them good	le·he·teev	𐤋𐤄𐤈𐤉𐤁	
-	o·w·tam	𐤀𐤅𐤕𐤌	
plant them	u·ne·ta·teem	𐤅𐤍𐤈𐤏𐤕𐤉𐤌	
land	ba·a·rets	𐤁𐤀𐤓𐤑	
in this	haz·zot	𐤄𐤆𐤀𐤕	
and I will faithfully	be·e·met	𐤁𐤀𐤌𐤕	
with all	be·khal	𐤁𐤊𐤋	
My heart	lib·bee	𐤋𐤁𐤉	
and with all	u·ve·khal	𐤅𐤁𐤊𐤋	
My soul	naph·shee	𐤍𐤐𐤔𐤉𐤎	
For	kee	𐤊𐤉	Jeremiah 32:42
this is what	khoh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Just as	ka·a·sher	𐤊𐤀𐤔𐤓	
I have brought	he·ve·tee	𐤄𐤁𐤀𐤕𐤉	
on	el	𐤀𐤋	
people	ha·am	𐤄𐤏𐤌	

this	haz·zeh	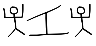	
-	et	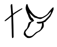	
all	kal	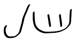	
disaster	ha·ra·ah	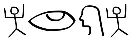	
great	hag·ge·do·w·lah	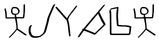	
this	haz·zot	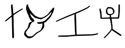	
so	ken	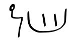	
I will	a·no·khee	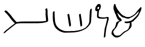	
bring	me·vee	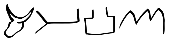	
on	a·le·hem	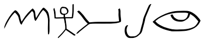	
them	et	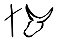	
all	kal	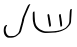	
the good	hat·to·w·vah	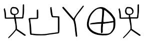	
-	a·sher	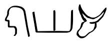	
I	a·no·khee	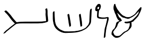	
have promised	do·ver	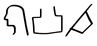	
them	a·le·hem	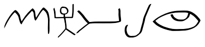	
will be bought	ve·niq·nah	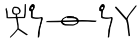	Jeremiah 32:43
And fields	has·sa·deh	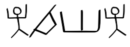	
land	ba·a·rets	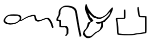	
in this	haz·zot	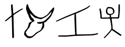	
about which	a·sher	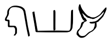	
you	at·tem	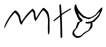	
are saying	o·me·reem	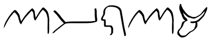	
a desolation	she·ma·mah	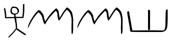	
‘ It is	hee	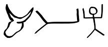	
without	me·en	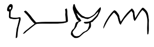	

man	a·dam		
or beast	u·ve·he·mah		
it has been delivered	nit·te·nah	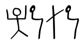	
into the hands	be·yad	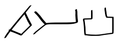	
of the Chaldeans'	hak·kas·deem		
Fields	sa·do·wt		Jeremiah 32:44
with silver	bak·ke·seph		
will be purchased	yiq·nu	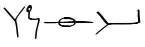	
will be signed	ve·kha·to·wv		
and deeds	bas·se·pher		
sealed	ve·cha·to·wm		
	ve·ha·ed		
and witnessed	e·deem	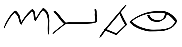	
in the land	be·e·rets		
of Benjamin	bin·ya·min	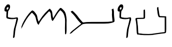	
in the areas surrounding	u·vis·vee·ve	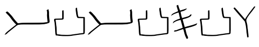	
Jerusalem	ye·ru·sha·lim		
and in the cities	u·ve·a·re		
of Judah —	ye·hu·dah	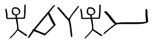	
the cities	u·ve·a·re		
of the hill country	ha·har	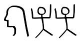	
-	u·ve·a·re		
the foothills	hash·she·phe·lah		
[and]	u·ve·a·re		
the Negev —	han·ne·gev		
because	kee	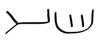	
I will restore them	a·sheev	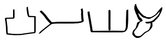	

-	et	𐤀𐤕	
from captivity	she·vu·tam	𐤔𐤁𐤅𐤕𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD ”	YHVH	𐤉𐤄𐤅𐤄	
came	vay·hee	𐤅𐤉𐤄𐤉	Jeremiah 33:1
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
[him]	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
a second time	she·neet	𐤔𐤍𐤉𐤕	
While [Jeremiah]	ve·hu	𐤅𐤄𐤅𐤀	
was still	o·w·den·nu	𐤏𐤅𐤃𐤍𐤅	
confined	a·tsur	𐤏𐤑𐤅𐤓	
in the courtyard	ba·cha·tsar	𐤁𐤇𐤑𐤓	
of the guard	ham·mat·ta·rah	𐤄𐤌𐤈𐤓𐤄	
- :	le·mor	𐤋𐤀𐤌𐤓	
“ Thus	koh	𐤊𐤄	Jeremiah 33:2
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who made the earth	o·sah	𐤏𐤔𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who formed	yo·w·tser	𐤉𐤅𐤑𐤓	
it	o·w·tah	𐤀𐤅𐤕𐤄	
and established it	la·ha·khee·nah	𐤋𐤄𐤊𐤉𐤍𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
is His name :	she·mo	𐤔𐤌𐤅	
Call	qe·ra	𐤒𐤓𐤀	Jeremiah 33:3

to Me	e·lay	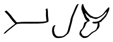	
and I will answer	ve·e·e·ne·ka		
and show	ve·ag·gee·dah	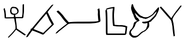	
you	le·kha	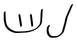	
great	ge·do·lo·wt		
and unsearchable things	u·ve·tsu·ro·wt		
you do not	lo		
know	ye·da·tam		
For	kee	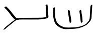	Jeremiah 33:4
this is what	khoh	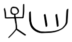	
says	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	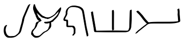	
about	al		
the houses	bat·te	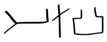	
city	ha·eer		
of this	haz·zot		
	ve·al		
and the palaces	bat·te		
of the kings	mal·khe	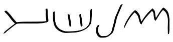	
of Judah	ye·hu·dah	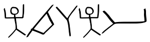	
that have been torn down	han·ne·tu·tseem		
for defense against	el		
the siege ramps	has·so·le·lo·wt	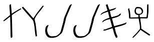	
	ve·el		
and the sword :	he·cha·rev	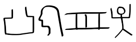	

are coming	ba·eem		Jeremiah 33:5
to fight	le·hil·la·chem	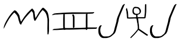	
-	et		
The Chaldeans	hak·kas·deem		
and to fill [those places]	u·le·mal·am		
with	et		
the corpses	pig·re	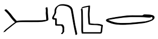	
of the men	ha·a·dam		
-	a·sher		
I will strike down	hik·ke·tee	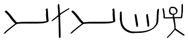	
in My anger	ve·ap·pee	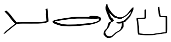	
and in My wrath	u·va·cha·ma·tee	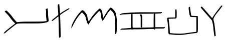	
-	va·a·sher		
I have hidden	his·tar·tee	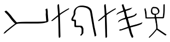	
My face	pha·nay	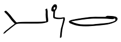	
city	me·ha·eer		
from this	haz·zot		
because of	al		
all	kal	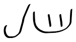	
its wickedness	ra·a·tam		
Nevertheless	hin·nee	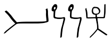	Jeremiah 33:6
I will bring	ma·a·leh		
to it	lah		
health	a·ru·khah	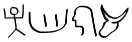	
and healing	u·mar·pe		
and I will heal [its people]	u·re·pha·teem		
and reveal	ve·gil·le·tee	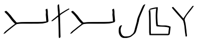	

to them	la·hem		
the abundance	a·te·ret		
of peace	sha·lo·wm		
and truth	ve·e·met		
I will restore	va·ha·shi·vo·tee		Jeremiah 33:7
-	et		
from captivity	she·vut	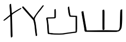	
Judah	ye·hu·dah	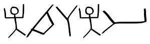	
-	ve·et		
and	she·vut	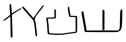	
Israel	yis·ra·el	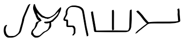	
and will rebuild them	u·ve·ni·teem		
as in former times	ke·va·ri·sho·nah		
And I will cleanse them	ve·ti·har·teem	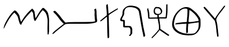	Jeremiah 33:8
from all	mik·kal		
the iniquity	a·wo·nam		
-	a·sher		
they have committed	cha·te·u		
against Me	lee	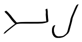	
and will forgive	ve·sa·lach·tee	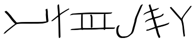	
all	le·khol		
	a·wo·no·w·te·hem	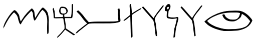	
-	a·sher		
their sins	cha·te·u		
	lee	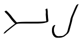	
	va·a·sher		

of rebellion	pa·she·u		
against Me	vee	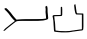	
So [this city] will bring	ve·ha·ye·tah	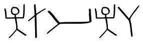	Jeremiah 33:9
Me	lee	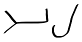	
renown	le·shem		
joy	sa·so·wn		
praise	lit·hil·lah		
and glory	u·le·tiph·e·ret		
before all	le·khol		
the nations	go·w·ye	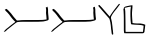	
of the earth	ha·a·rets		
who	a·sher		
will hear	yish·me·u		
-	et		
of all	kal		
the good	hat·to·w·vah		
-	a·sher		
I	a·no·khee		
do	o·seh		
for it	o·tam		
in awe	u·pha·cha·du	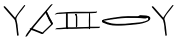	
They will tremble	ve·ra·ge·zu		
because of	al		
all	kal	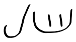	
the goodness	hat·to·w·vah		
	ve·al		
and	kal	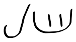	

prosperity	hash·sha·lo·wm	
that	a·sher	
I	a·no·khee	
will provide	o·seh	
for it	lah	
This is what	koh	Jeremiah 33:10
says :	a·mar	
the LORD	YHVH	
again	o·wd	
there will be heard	yish·sha·ma	
place	bam·ma·qo·wm	
In this	haz·zeh	
-	a·sher	
you	at·tem	
say	o·me·reem	
is a wasteland	cha·rev	
	hu	
without	me·en	
man	a·dam	
[or]	u·me·en	
beast	be·he·mah	
in the cities	be·a·re	
of Judah	ye·hu·dah	
and in the streets	u·ve·chu·tso·wt	
of Jerusalem	ye·ru·sha·lim	
that are deserted —	han·sham·mo·wt	
	me·en	

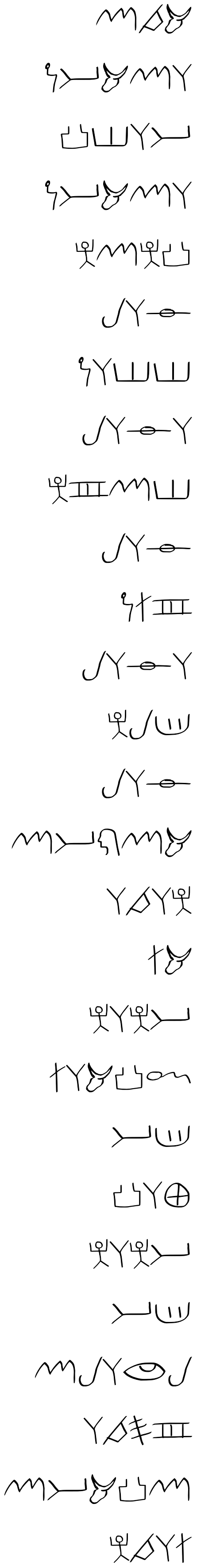

man	a·dam	
by neither	u·me·en	
inhabited	yo·wo·shev	
nor	u·me·en	
beast —	be·he·mah	
the sounds	qo·wl	Jeremiah 33:11
of joy	sa·so·wn	
[and]	ve·qo·wl	
gladness	sim·chah	
the voices	qo·wl	
bridegroom	cha·tan	
[and]	ve·qo·wl	
of the bride	kal·lah	
and the voices	qo·wl	
saying :	o·me·reem	
‘ Give thanks	ho·w·du	
-	et	
to the LORD	YHVH	
of Hosts	tse·va·o·wt	
for	kee	
is good	to·wv	
the LORD	YHVH	
	kee	
endures forever ’	le·o·w·lam	
His loving devotion	chas·do	
of those bringing	me·vi·eem	
thank offerings	to·w·dah	

into the house	bet	
of the LORD	YHVH	
For	kee	
I will restore	a·sheev	
-	et	
from captivity	she·vut	
the land	ha·a·rets	
as in former times	ke·va·ri·sho·nah	
says	a·mar	
the LORD	YHVH	
This is what	koh	Jeremiah 33:12
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
there will once more	o·wd	
be	yih·yeh	
place	bam·ma·qo·wm	
In this	haz·zeh	
desolate	he·cha·rev	
without	me·en	
man	a·dam	
	ve·ad	
or beast	be·he·mah	
and in all	u·ve·khal	
its cities	a·raw	
pastures	ne·veh	
for shepherds	ro·eem	

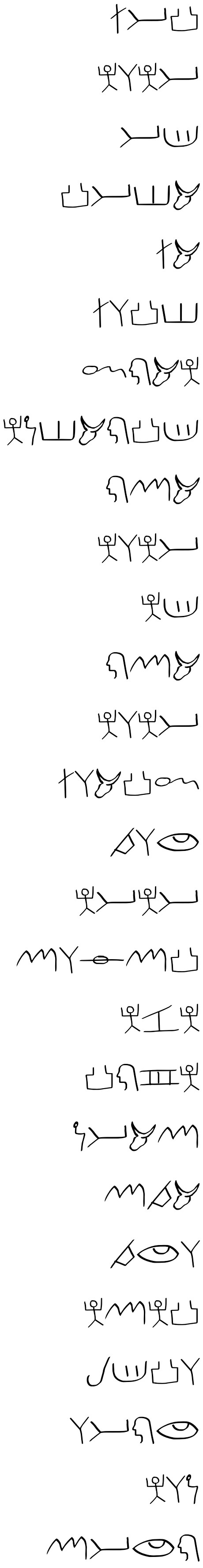

to rest	mar·bi·tseem		
[their] flocks	tson		
In the cities	be·a·re		Jeremiah 33:13
of the hill country	ha·har		
-	be·a·re		
the foothills	hash·she·phe·lah		
[and]	u·ve·a·re		
the Negev	han·ne·gev		
in the land	u·ve·e·rets		
of Benjamin	bin·ya·min	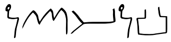	
and the cities surrounding	u·vis·vee·ve	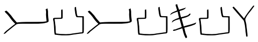	
Jerusalem	ye·ru·sha·lim		
and in the cities	u·ve·a·re		
of Judah	ye·hu·dah	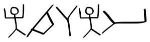	
will again	od		
pass	ta·a·vo·re·nah		
the flocks	hats·tson		
under	al		
the hands	ye·de	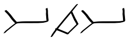	
of the one who counts them	mo·w·neh		
says	a·mar		
the LORD	YHVH		
Behold	hin·neh		Jeremiah 33:14
the days	ya·meem	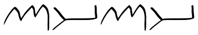	
are coming	ba·eem		
declares	ne·um		
the LORD	YHVH		

when I will fulfill	va·ha·qi·mo·tee	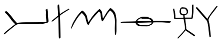	
-	et		
promise	had·da·var		
the gracious	hat·to·wv		
that	a·sher	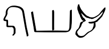	
I have spoken	dib·bar·tee		
to	el		
the house	bet	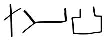	
of Israel	yis·ra·el	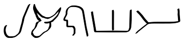	
	ve·al		
and the house	bet	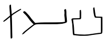	
of Judah	ye·hu·dah	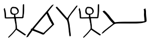	
days	bay·ya·meem		Jeremiah 33:15
In those	ha·hem		
time	u·va·et		
and at that	ha·hee	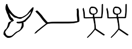	
I will cause to sprout	ats·mee·ach		
for David	le·da·wid		
Branch	tse·mach	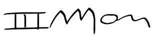	
a righteous	tse·da·qah	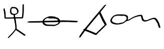	
and He will administer	ve·a·sah		
justice	mish·pat	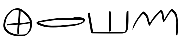	
and righteousness	u·tse·da·qah	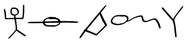	
in the land	ba·a·rets		
days	bay·ya·meem		Jeremiah 33:16
In those	ha·hem		
will be saved	tiw·va·sha		

Judah	ye·hu·dah	יהודה	
and Jerusalem	vee·ru·sha·lim	וירושלם	
will dwell securely	tish·ko·wn	תשכון	
	la·ve·tach	לבטח	
and this	ve·zeh	וזה	
is the name	a·sher	אשר	
by which it will be called	yiq·ra	יקרא	
:	lah	לה	
The LORD	YHVH	יהוה	
Our Righteousness	tsid·qe·nu	צדקנוס	
For	kee	כי	Jeremiah 33:17
this is what	khoh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
will never	lo	לא	
lack	yik·ka·ret	יכרת	
David	le·da·wid	לדוד	
a man	eesh	איש	
to sit	yo·shev	ישב	
on	al	על	
the throne	kis·se	כסא	
of the house	vet	בית	
of Israel	yis·ra·el	ישראל	
will the priests	ve·lak·ko·ha·neem	ולכהנים	Jeremiah 33:18
who are Levites	hal·vee·yim	הלוים	
nor	lo	לא	
fail	yik·ka·ret	יכרת	

to have a man	eesh	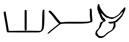	
before Me	mil·le·pha·nay		
to offer	ma·a·leh		
burnt offerings	o·w·lah		
to burn	u·maq·teer	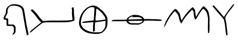	
grain offerings	min·chah	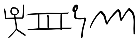	
and to present	ve·o·seh		
sacrifices”	ze·vach	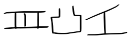	
ever	kal	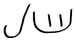	
	hay·ya·meem	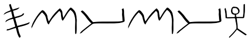	
came	vay·hee	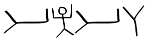	Jeremiah 33:19
And the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
:	le·mo·wr	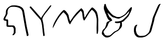	
“ This is what	koh	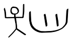	Jeremiah 33:20
says :	a·mar		
the LORD	YHVH		
If	im		
you can break	ta·phe·ru		
-	et		
My covenant	be·ree·tee	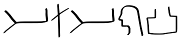	
with the day	hay·yo·wm	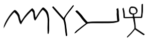	
-	ve·et		
and My covenant	be·ree·tee	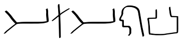	
with the night	hal·la·ye·lah	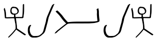	

cease	u·le·vil·tee	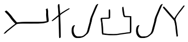	
to occupy	he·yo·wt	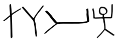	
so that day	yo·w·mam		
and night	va·lay·lah	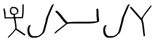	
their appointed time	be·it·tam		
may also	gam		Jeremiah 33:21
then My covenant	be·ree·tee	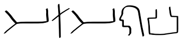	
be broken	tu·phar		
with	et		
David	da·wid		
My servant	av·dee	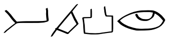	
so that [David] will not have	mih·yo·wt	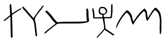	
	lo		
a son	ben		
to reign	mo·lekh	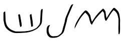	
on	al		
his throne	kis·o		
and with	ve·et		
the Levites	hal·vee·yim	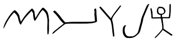	
who are priests	hak·ko·ha·neem	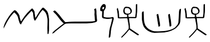	
My ministers	me·sha·re·tay		
As	a·sher		Jeremiah 33:22
cannot	lo		
be counted	yis·sa·pher		
the hosts	tse·va	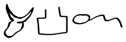	
of heaven	hash·sha·ma·yim	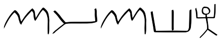	
cannot	ve·lo		

be measured	yim·mad	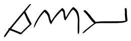	
[and as] the sand	cho·wl		
on the seashore	hay·yam	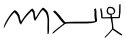	
so too	ken	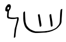	
will I multiply	ar·beh		
-	et		
the descendants	ze·ra		
David	da·wid		
of My servant	av·dee	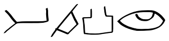	
-	ve·et		
and the Levites	hal·vee·yim	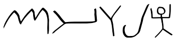	
who minister	me·sha·re·te		
before Me”	o·tee	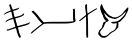	
came	vay·hee	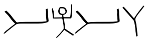	Jeremiah 33:23
Moreover, the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
:	le·mor		
“ Have you not	ha·lo·w		Jeremiah 33:24
noticed	ra·ee·ta		
what	mah	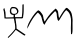	
people	ha·am		
these	haz·zeh		
are saying	dib·be·ru		
:	le·mor	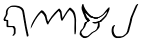	
the two	she·te		

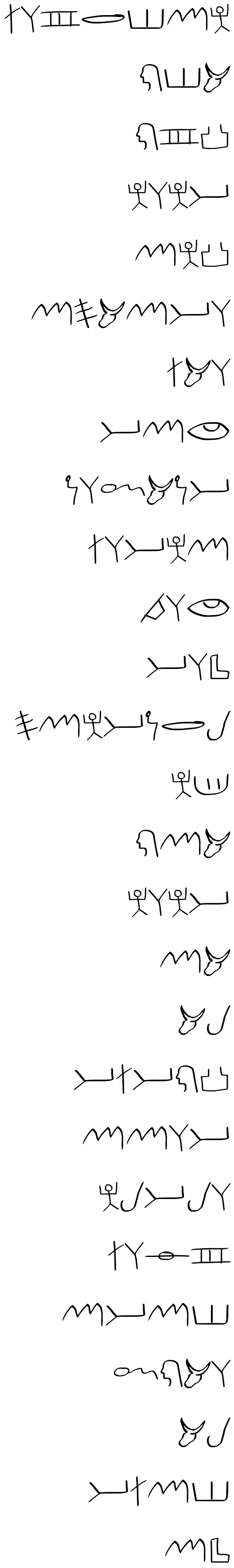

families	ham·mish·pa·cho·wt	
-	a·sher	
He had chosen ' ?	ba·char	
' The LORD	YHVH	
	ba·hem	
has rejected	vay·yim·a·sem	
-	ve·et	
My people	am·mee	
So they despise	yin·a·tsun	
regard them	mih·yo·wt	
and no longer	o·wd	
as a nation	go·w	
-	liph·ne·hem	
This is what	koh	Jeremiah 33:25
says :	a·mar	
the LORD	YHVH	
If	im	
	lo	
My covenant	ve·ree·tee	
with the day	yo·w·mam	
and the night	va·la·ye·lah	
and the fixed order	chuq·qo·wt	
of heaven	sha·ma·yim	
and earth	va·a·rets	
I have not	lo	
established	sa·me·tee	
then I would also	gam	Jeremiah 33:26

the descendants	ze·ra	𐤆𐤓𐤏	
of Jacob	ya·a·qo·wv	𐤉𐤏𐤒𐤅𐤁	
David	ve·da·wid	𐤅𐤃𐤅𐤃	
and of My servant	av·dee	𐤏𐤁𐤃𐤉	
reject	em·as	𐤀𐤌𐤀𐤎	
so as not to take	miq·qa·chat	𐤌𐤒𐤇𐤕	
from his descendants	miz·zar·o	𐤌𐤆𐤓𐤏𐤅	
rulers	mo·she·leem	𐤌𐤔𐤋𐤉𐤌	
over	el	𐤀𐤋	
the descendants	ze·ra	𐤆𐤓𐤏	
of Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
Isaac	yis·chaq	𐤉𐤔𐤇𐤒	
and Jacob	ve·ya·a·qov	𐤅𐤉𐤏𐤒𐤁	
For	kee	𐤊𐤉	
I will restore them	ʾa·shuv	𐤀𐤔𐤅𐤁	
-	et	𐤀𐤕	
from captivity	she·vu·tam	𐤔𐤁𐤅𐤕𐤌	
and will have compassion on them”	ve·ri·cham·teem	𐤅𐤓𐤇𐤌𐤕𐤉𐤌𐤎	
This is the word	had·da·var	𐤄𐤃𐤁𐤓	Jeremiah 34:1
that	a·sher	𐤀𐤔𐤓	
came	ha·yah	𐤄𐤉𐤄	
to	el	𐤀𐤋	
Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
-	me·et	𐤌𐤀𐤕	
from the LORD	YHVH	𐤉𐤄𐤅𐤄	
when Nebuchadnezzar	u·ne·vu·khad·rets·tsar	𐤅𐤍𐤁𐤅𐤊𐤃𐤓𐤀𐤑𐤓	

king	me·lekh	
of Babylon	ba·vel	
all	ve·khal	
his army	che·lo	
all	ve·khal	
kingdoms	mam·le·kho·wt	
the earthly	e·rets	
under his control	mem·she·let	
	ya·do	
and all	ve·khal	
the other nations	ha·am·meem	
were fighting	nil·cha·meem	
against	al	
Jerusalem	ye·ru·sha·lim	
	ve·al	
and all	kal	
its surrounding cities	a·re·ha	
	le·mor	
-	koh	Jeremiah 34:2
told [Jeremiah]	a·mar	
The LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
to go	ha·lokh	
and speak	ve·a·mar·ta	
to	el	
Zedekiah	tsid·qee·ya·hu	

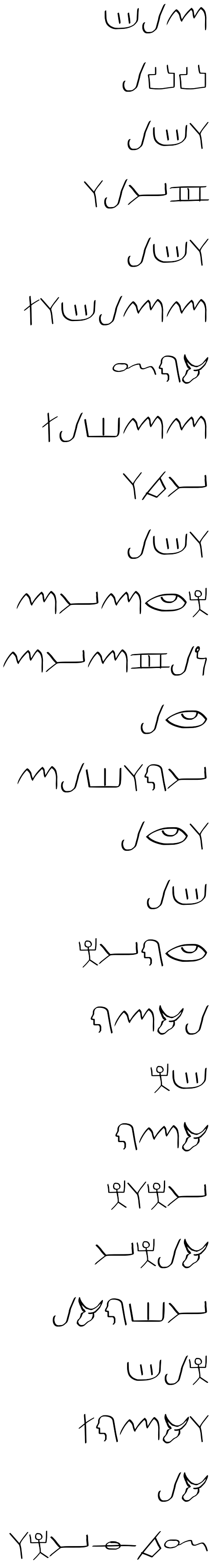

king	me·lekh	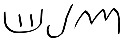	
of Judah	ye·hu·dah	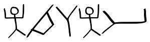	
and tell	ve·a·mar·ta	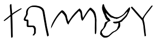	
him	e·law	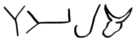	
that this is what	koh	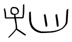	
says :	a·mar	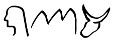	
the LORD	YHVH	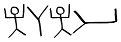	
“ Behold	hin·nee	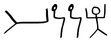	
I am about to deliver	no·ten	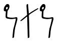	
-	et	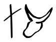	
city	ha·eer	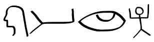	
this	haz·zot	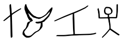	
into the hand	be·yad	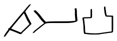	
of the king	me·lekh	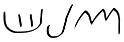	
of Babylon	ba·vel	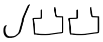	
and he will burn it down	u·se·ra·phah	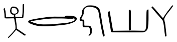	
	ba·esh	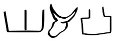	
And you yourself	ve·at·tah	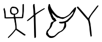	Jeremiah 34:3
will not	lo	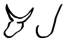	
escape	tim·ma·let	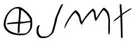	
his grasp	mee·ya·do	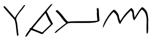	
but	kee	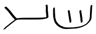	
will surely be captured	ta·phos	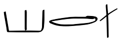	
	tit·ta·phes	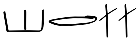	
into his hand	u·ve·ya·do	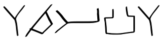	
and delivered	tin·na·ten	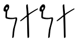	
eye	ve·e·ne·kha	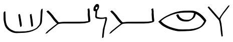	

-	et	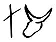	
to eye	e·ne	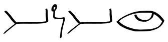	
the king	me·lekh	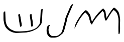	
of Babylon	ba·vel	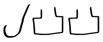	
You will see	tir·e·nah	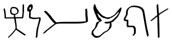	
face	u·phee·hu	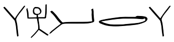	
to	et	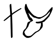	
face	pee·kha	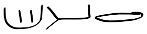	
and speak with him	ye·dab·ber	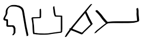	
to Babylon	u·va·vel	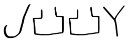	
and you will go	ta·vo·w	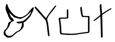	
Yet	akh	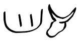	Jeremiah 34:4
hear	she·ma	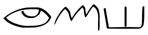	
the word	de·var	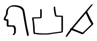	
of the LORD	YHVH	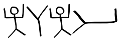	
O Zedekiah	tsid·qee·ya·hu	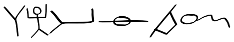	
king	me·lekh	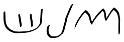	
of Judah	ye·hu·dah	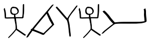	
This is what	koh	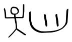	
says	a·mar	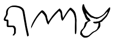	
the LORD	YHVH	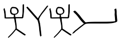	
concerning you :	a·le·kha	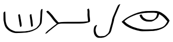	
You will not	lo	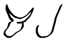	
die	ta·mut	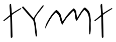	
by the sword	be·cha·rev	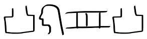	
in peace	be·sha·lo·wm	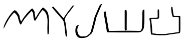	Jeremiah 34:5
you will die	ta·mut	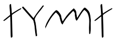	

As [spices] were burned	u·khe·mis·re·pho·wt		
for your fathers	a·vo·w·te·kha		
kings	ham·me·la·kheem		
the former	ha·ri·sho·neem		
who	a·sher		
preceded	ha·yu	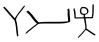	
you	le·pha·ne·kha	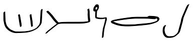	
so	ken	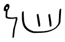	
[people] will burn [spices]	yis·re·phu		
for you	lakh	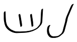	
‘ Alas	ve·ho·w	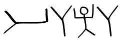	
O master !’	a·do·wn		
and lament	yis·pe·du	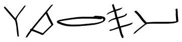	
	lakh	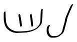	
For	kee	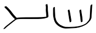	
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I Myself	a·nee	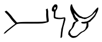	
have spoken	dib·bar·tee		
declares	ne·um		
the LORD ”	YHVH		
relayed	vay·dab·ber		Jeremiah 34:6
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	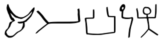	
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Zedekiah	tsid·qee·ya·hu	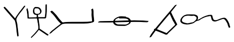	
king	me·lekh	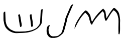	
of Judah	ye·hu·dah	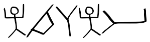	

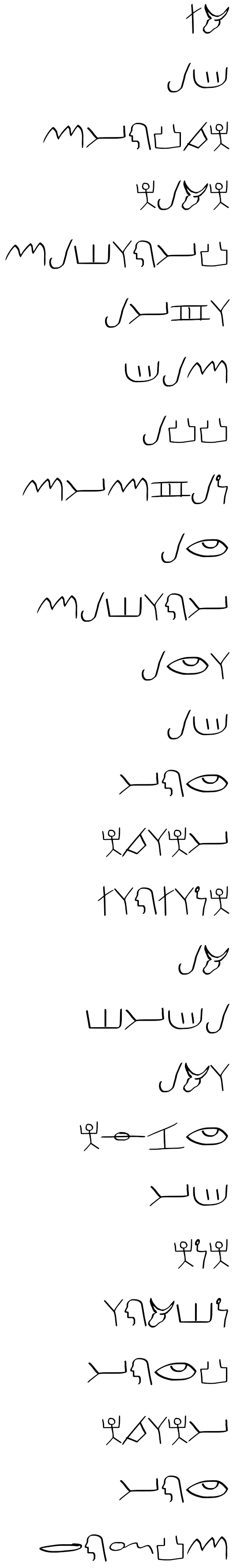

-	et	
all	kal	
words	had·de·va·reem	
these	ha·el·leh	
In Jerusalem, then	bee·ru·sha·lim	
as the army	ve·chel	Jeremiah 34:7
of the king	me·lekh	
of Babylon	ba·vel	
was fighting	nil·cha·meem	
against	al	
Jerusalem	ye·ru·sha·lim	
	ve·al	
	kal	
cities	a·re	
of Judah —	ye·hu·dah	
and the remaining	han·no·w·ta·ro·wt	
against	el	
Lachish	la·kheesh	
	ve·el	
and Azekah	a·ze·qah	
For	kee	
these were the only	hen·nah	
remaining	nish·a·ru	
cities	be·a·re	
in Judah	ye·hu·dah	
-	a·re	
fortified	miv·tsar	

the word	had·da·var		Jeremiah 34:8
-	a·sher	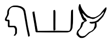	
came	ha·yah	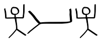	
to	el		
Jeremiah	yir·me·ya·hu		
from	me·et		
the LORD	YHVH	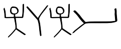	
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had made	ke·rot	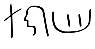	
King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	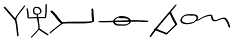	
a covenant	be·reet	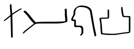	
with	et		
all	kal	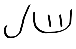	
the people	ha·am		
-	a·sher	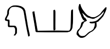	
in Jerusalem	bee·ru·sha·lim		
to proclaim	liq·ro	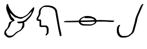	
	la·hem		
liberty	de·ro·wr		
should free	le·shal·lach	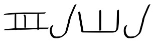	Jeremiah 34:9
that each man	eesh	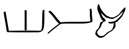	
-	et		
slaves	av·do		
one	ve·eesh		
-	et		
	shiph·cha·to		

his Hebrew	ha·iv·ree	𐤄𐤏𐤁𐤓𐤉	
[both male] and female	ve·ha·iv·ree·yah	𐤅𐤄𐤏𐤁𐤓𐤉𐤄	
	cha·phe·sheem	𐤇𐤐𐤔𐤉𐤌	
and no	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
should hold	a·vad	𐤏𐤁𐤃	
	bam	𐤁𐤌	
Jew {in bondage}	bee·hu·dee	𐤁𐤉𐤄𐤅𐤃𐤉	
his fellow	a·chee·hu	𐤀𐤇𐤉𐤄𐤅	
-	eesh	𐤀𐤉𐤔	
agreed	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	Jeremiah 34:10
So all	khal	𐤊𐤋	
the officials	has·sa·reem	𐤄𐤔𐤓𐤉𐤌	
and all	ve·khal	𐤅𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
who	a·sher	𐤀𐤔𐤓	
entered	ba·u	𐤁𐤀𐤅	
into this covenant	vab·be·reet	𐤁𐤁𐤓𐤉𐤕	
that they would free	le·shal·lach	𐤋𐤔𐤋𐤇	
	eesh	𐤀𐤉𐤔	
-	et	𐤀𐤕	
their menservants	av·do	𐤏𐤁𐤃𐤅	
	ve·eesh	𐤅𐤀𐤉𐤔	
-	et	𐤀𐤕	
and maidservants	shiph·cha·to	𐤔𐤐𐤇𐤕𐤅	
-	cha·phe·sheem	𐤇𐤐𐤔𐤉𐤌	
and no longer	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
hold them in bondage	a·vad	𐤏𐤁𐤃	

	bam	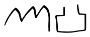	
-	o·wd		
They obeyed	vay·yish·me·u	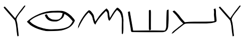	
and released them	vay·shal·le·chu	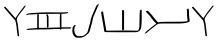	
they changed their minds	vay·ya·shu·vu	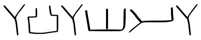	Jeremiah 34:11
but later	a·cha·re	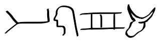	
-	khen	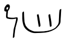	
and took back	vay·ya·shi·vu	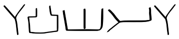	
-	et		
the menservants	ha·a·va·deem	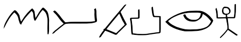	
and	ve·et		
maidservants	hash·she·pha·cho·wt		
-	a·sher		
they had freed	shil·le·chu	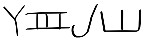	
	cha·phe·sheem		
and they forced them	vay·yakh·bī·shum	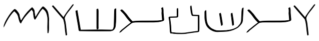	
to become slaves	la·a·va·deem		
again	ve·lish·pha·cho·wt		
came	vay·hee	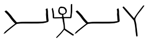	Jeremiah 34:12
Then the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
-	me·et		
from the LORD	YHVH		
saying	le·mor	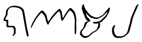	
“ This is what	koh	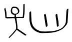	Jeremiah 34:13

says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
I	a·no·khee	
made	ka·rat·tee	
a covenant	ve·reet	
with	et	
your forefathers	a·vo·w·te·khem	
when	be·yo·wm	
I brought them out	ho·w·tsi·ee	
-	o·w·tam	
of the land	me·e·rets	
of Egypt	mits·ra·yim	
out of the house	mib·bet	
of slavery	a·va·deem	
saying :	le·mor	
Every	miq·qets	Jeremiah 34:14
seventh	she·va	
year	sha·neem	
of you must free	te·shal·le·chu	
each	eesh	
-	et	
brother	a·chee	
his Hebrew	ha·iv·ree	
who	a·sher	
has sold himself	yim·ma·kher	

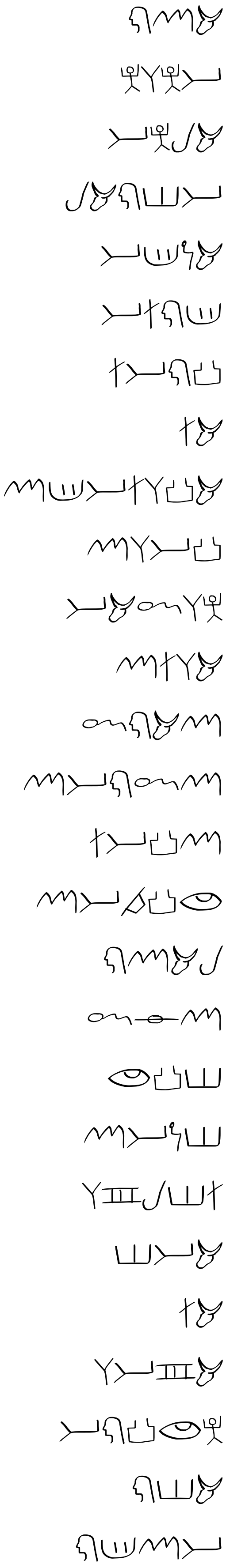

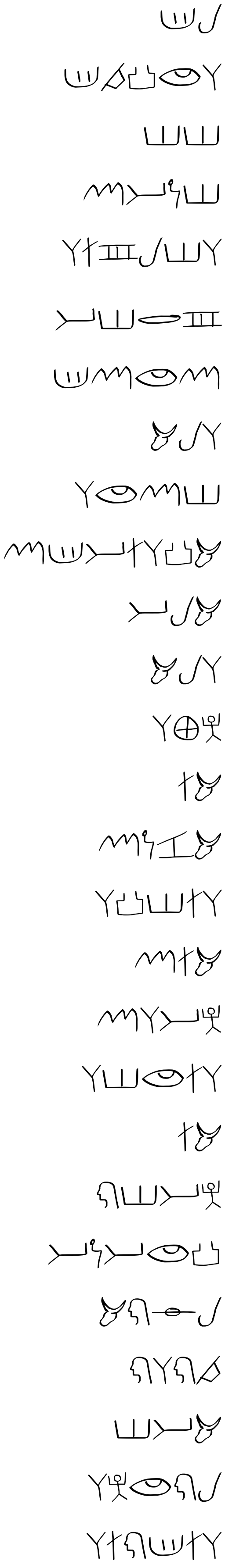

to you	le·kha	
He may serve	va·a·va·de·kha	
you six	shesh	
years	sha·neem	
but then you must let him go	ve·shil·lach·to	
free	cha·phe·shee	
-	me·im·makh	
did not	ve·lo	
listen	sha·me·u	
But your fathers	a·vo·w·te·khem	
	e·lay	
	ve·lo	
or incline	hit·tu	
-	et	
their ear	a·ze·nam	
repented	vat·ta·shu·vu	Jeremiah 34:15
you	at·tem	
Recently	hay·yo·wm	
and did	vat·ta·a·su	
-	et	
what pleased	hay·ya·shar	
Me	be·e·nay	
of you proclaimed	liq·ro	
freedom	de·ro·wr	
each	eesh	
for his neighbor	le·re·e·hu	
You made	vat·tikh·re·tu	

a covenant	ve·reet	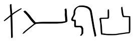	
before Me	le·pha·nay		
in the house	bab·ba·yit	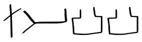	
that	a·sher		
bears	niq·ra	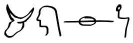	
My Name	she·mee		
	a·law	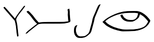	
But now you have changed your minds	vat·ta·shu·vu	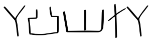	Jeremiah 34:16
and profaned	vat·te·chal·le·lu	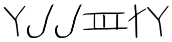	
-	et		
My name	she·mee		
has taken back	vat·ta·shi·vu	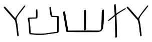	
Each of you	eesh	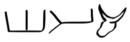	
-	et		
the menservants and maidservants	av·do	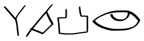	
	ve·eesh	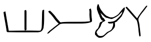	
-	et		
-	shiph·cha·to	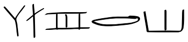	
whom	a·sher		
you had set	shil·lach·tem	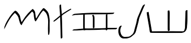	
at liberty	cha·phe·sheem		
to go wherever they wanted	le·naph·sham		
and you have again forced	vat·tikh·be·shu	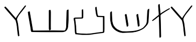	
them	o·tam		
to be	lih·yo·wt	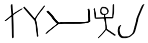	
your	la·khem		

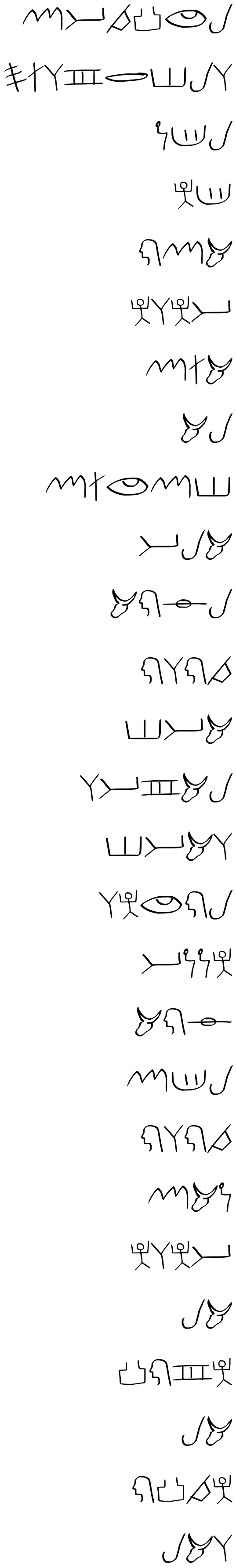

slaves	la·a·va·deem	
	ve·lish·pha·cho·wt	
Therefore	la·khen	Jeremiah 34:17
this is what	koh	
says :	a·mar	
the LORD	YHVH	
You	at·tem	
have not	lo	
obeyed	she·ma·tem	
Me	e·lay	
you have not proclaimed	liq·ro	
freedom	de·ro·wr	
each man	eesh	
for his brother	le·a·chee	
	ve·eesh	
and for his neighbor	le·re·e·hu	
So now	hin·nee	
I proclaim	qo·re	
for you	la·khem	
freedom	de·ro·wr	
declares	ne·um	
the LORD —	YHVH	
[freedom] to [fall]	el	
by sword	ha·che·rev	
by	el	
plague	had·de·ver	
and by	ve·el	

famine !	ha·ra·av	
I will make you	ve·na·tat·tee	
-	et·khem	
a horror	liz·va·ʿah	
to all	le·khol	
the kingdoms	mam·le·kho·wt	
of the earth	ha·a·rets	
I will treat	ve·na·tat·tee	Jeremiah 34:18
-	et	
-	ha·a·na·sheem	
And those who have transgressed	ha·o·ve·reem	
-	et	
My covenant	be·ri·tee	
-	a·sher	
and have not	lo	
fulfilled	he·qee·mu	
-	et	
the terms	div·re	
of the covenant	hab·be·reet	
-	a·sher	
they made	ka·re·tu	
before Me	le·pha·nay	
like the calf	ha·e·gel	
-	a·sher	
they cut	ka·re·tu	
in two	lish·na·yim	
in order to pass	vay·ya·av·ru	

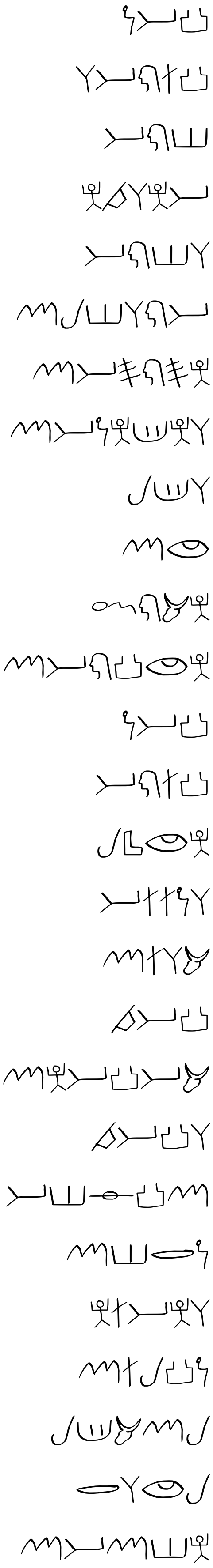

between	ben	
its pieces	be·ta·raw	
The officials	sa·re	Jeremiah 34:19
of Judah	ye·hu·dah	
	ve·sa·re	
and Jerusalem	ye·ru·sha·lim	
the court officials	has·sa·ri·seem	
the priests	ve·hak·ko·ha·neem	
and all	ve·khol	
the people	am	
of the land	ha·a·rets	
who passed	ha·o·ve·reem	
between	ben	
the pieces	bit·re	
of the calf	ha·e·gel	
I will deliver	ve·na·tat·tee	Jeremiah 34:20
-	o·w·tam	
into the hands	be·yad	
of their enemies	o·ye·ve·hem	
	u·ve·yad	
who seek	me·vaq·she	
their lives	naph·sham	
will become	ve·ha·ye·tah	
Their corpses	niv·la·tam	
food	le·ma·a·khal	
for the birds	le·o·wph	
of the air	hash·sha·ma·yim	

and the beasts	u·le·ve·he·mat		
of the earth	ha·a·rets		
And	ve·et		Jeremiah 34:21
Zedekiah	tsid·qee·ya·hu	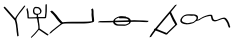	
king	me·lekh	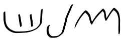	
of Judah	ye·hu·dah	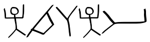	
-	ve·et		
and his officials	sa·raw	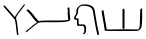	
I will deliver	et·ten		
into the hands	be·yad	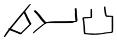	
of their enemies	o·ye·ve·hem	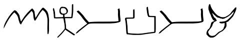	
-	u·ve·yad	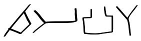	
who seek	me·vaq·she	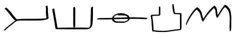	
their lives	naph·sham		
	u·ve·yad	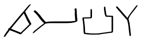	
to the army	chel	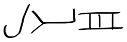	
of the king	me·lekh	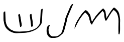	
of Babylon	ba·vel		
that had withdrawn	ha·o·leem	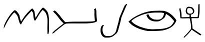	
from you	me·a·le·khem	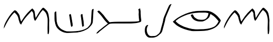	
Behold	hin·nee	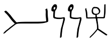	Jeremiah 34:22
I am going to give the command	me·tsaw·veh		
declares	ne·um		
the LORD	YHVH		
and I will bring them back	va·ha·shi·vo·teem		
to	el		
city	ha·eer		

this	haz·zot		
They will fight	ve·nil·cha·mu	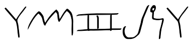	
against it	a·le·ha	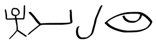	
capture it	u·le·kha·du·ha		
and burn it down	u·se·ra·phu·ha		
	va·esh		
And	ve·et		
the cities	a·re	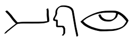	
of Judah	ye·hu·dah	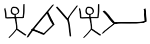	
I will make	et·ten		
a desolation	she·ma·mah		
without	me·en		
inhabitant”	yo·shev		
This is the word	had·da·var		Jeremiah 35:1
that	a·sher		
came	ha·yah	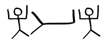	
to	el		
Jeremiah	yir·me·ya·hu		
-	me·et		
from the LORD	YHVH		
in the days	bee·me		
of Jehoiakim	ye·ho·w·ya·qeem	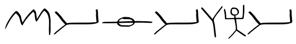	
son	ben		
of Josiah	yo·shee·ya·hu	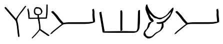	
king	me·lekh	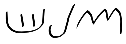	
of Judah	ye·hu·dah	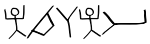	
:	le·mor		

“ Go	ha·lo·wkh	𐤄𐤋𐤅𐤊	Jeremiah 35:2
to	el	𐤀𐤋	
the house	bet	𐤁𐤉𐤕	
of the Rechabites	ha·re·kha·veem	𐤄𐤓𐤊𐤁𐤉𐤌	
speak	ve·dib·bar·ta	𐤅𐤃𐤁𐤓𐤕	
to them	o·w·tam	𐤀𐤅𐤕𐤌	
and bring them	va·ha·vi·o·w·tam	𐤅𐤄𐤁𐤀𐤅𐤕𐤌	
of the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
one	a·chat	𐤀𐤇𐤕	
of the chambers	hal·le·sha·kho·wt	𐤄𐤋𐤔𐤊𐤅𐤕	
to offer them a drink	ve·hish·qee·ta	𐤅𐤄𐤔𐤒𐤉𐤕	
-	o·w·tam	𐤀𐤅𐤕𐤌	
of wine”	ya·yin	𐤉𐤉𐤍	
So I took	va·eq·qach	𐤅𐤀𐤒𐤇	Jeremiah 35:3
-	et	𐤀𐤕	
Jaazaniah	ya·a·zan·yah	𐤉𐤀𐤆𐤍𐤉𐤄	
son	ben	𐤁𐤍	
of Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
the son	ben	𐤁𐤍	
of Habazziniah	cha·vats·tsin·yah	𐤇𐤁𐤑𐤍𐤉𐤄	
-	ve·et	𐤅𐤀𐤕	
and his brothers	e·chaw	𐤀𐤇𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
his sons —	ba·naw	𐤁𐤍𐤉𐤅	

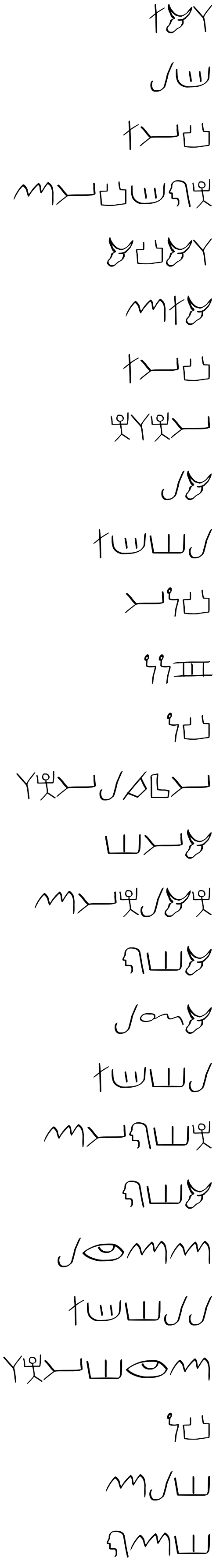

-	ve·et	
the entire	kal	
house	bet	
of the Rechabites —	ha·re·kha·veem	
and I brought	va·a·vi	Jeremiah 35:4
them	o·tam	
into the house	bet	
of the LORD	YHVH	
to	el	
a chamber	lish·kat	
occupied by the sons	be·ne	
of Hanan	cha·nan	
son	ben	
of Igdaliah	yig·dal·ya·hu	
a man	eesh	
of God	ha·e·lo·heem	
This [room was]	a·sher	
near	e·tsel	
the chamber	lish·kat	
of the officials	has·sa·reem	
which	a·sher	
was above	mim·ma·al	
the chamber	le·lish·kat	
of Maaseiah	ma·a·se·ya·hu	
son	ben	
of Shallum	shal·lum	
the doorkeeper	sho·mer	

	has·saph		
Then I set	va·et·ten		Jeremiah 35:5
before	liph·ne		
the men	be·ne	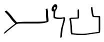	
of the house	vet	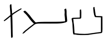	
of the Rechabites	ha·re·kha·veem	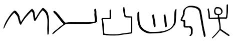	
pitchers	ge·vi·eem		
full	me·le·eem		
of wine	ya·yin	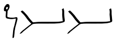	
and [some] cups	ve·kho·so·wt		
and I said	va·o·mar		
to them	a·le·hem	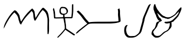	
“ Drink	she·tu		
some wine”	ya·yin	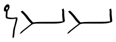	
they replied	vay·yo·me·ru		Jeremiah 35:6
“ We do not	lo		
drink	nish·teh		
wine ”	ya·yin	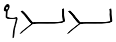	
“ for	kee	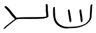	
Jonadab	yo·w·na·dav		
son	ben		
of Rechab	re·khav		
our forefather	a·vee·nu	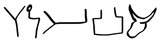	
commanded	tsiw·vah		
us	a·le·nu	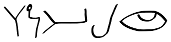	
	le·mor		
are ever to	lo		

drink	tish·tu		
wine	ya·yin	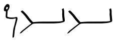	
‘ Neither you	at·tem		
nor your descendants	u·ve·ne·khem	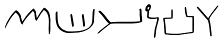	
	ad		
	o·w·lam		
a house	u·va·yit	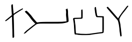	Jeremiah 35:7
Nor are you ever	lo		
to build	tiv·nu		
seed	ve·ze·ra		
[or]	lo		
sow	tiz·ra·u		
a vineyard	ve·khe·rem		
[or]	lo		
plant	tit·ta·u		
not	ve·lo		
Those things are	yih·yeh	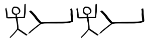	
for you	la·khem		
Instead	kee	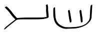	
in tents	ba·o·ha·leem	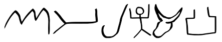	
you must live	te·she·vu		
all	kal	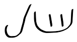	
your lives	ye·me·khem	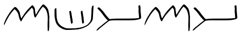	
so that	le·ma·an		
you may live	tich·yu	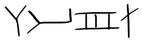	
time	ya·meem	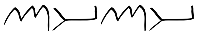	
a long	rab·beem	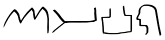	

in	al	
	pe·ne	
the land	ha·a·da·mah	
where	a·sher	
you	at·tem	
wander	ga·reem	
’	sham	
And we have obeyed	van·nish·ma	Jeremiah 35:8
the voice	be·qo·wl	
Jonadab	ye·ho·w·na·dav	
son	ben	
of Rechab	re·khav	
of our forefather	a·vee·nu	
in all	le·khol	
-	a·sher	
he commanded us	tsiw·va·nu	
So we have not	le·vil·tee	
drunk	she·to·wt	
wine	ya·yin	
all	kal	
our lives —	ya·me·nu	
neither we	a·nach·nu	
[nor] our wives	na·she·nu	
[nor] our sons	ba·ne·nu	
and daughters	u·ve·no·te·nu	
Nor have we	u·le·vil·tee	Jeremiah 35:9
built	be·no·wt	

houses	bat·teem	בתים	
in which to live	le·shiv·te·nu	לשבתנו	
any vineyards	ve·khe·rem	וכרם	
or fields	ve·sa·deh	ושדה	
or crops	va·ze·ra	וזרע	
	lo	לא	
and we have not owned	yih·yeh	יהיה	
	la·nu	לנו	
But we have lived	van·ne·shev	ונשב	Jeremiah 35:10
in tents	ba·o·ha·leem	באהלים	
and have obeyed	van·nish·ma	ונשמע	
and done	van·na·as	ונעש	
exactly as	ke·khol	ככל	
-	a·sher	אשר	
commanded us	tsiw·va·nu	צונו	
Jonadab	yo·w·na·dav	יונדב	
our forefather	a·vee·nu	אבינו	
So when	vay·hee	ויהי	Jeremiah 35:11
marched	ba·a·lo·wt	בעלות	
Nebuchadnezzar	ne·vu·khad·rets·tsar	נבוכדראצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
into	el	אל	
the land	ha·a·rets	הארץ	
we said :	van·no·mer	ונאמר	
‘ Come	bo·u	באו	
let us go into	ve·na·vo·w	ונבוא	

Jerusalem	ye·ru·sha·lim	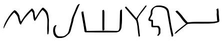	
to escape	mip·pe·ne	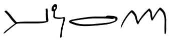	
the armies	chel	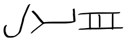	
of the Chaldeans	hak·kas·deem	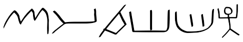	
	u·mip·pe·ne	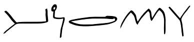	
	chel	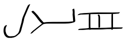	
and the Arameans ’	a·ram	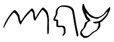	
So we have remained	van·ne·shev	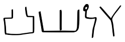	
in Jerusalem”	bee·ru·sha·lim	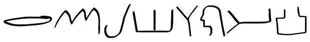	
came	vay·hee	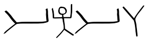	Jeremiah 35:12
Then the word	de·var	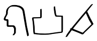	
of the LORD	YHVH	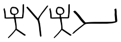	
to	el	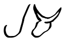	
Jeremiah	yir·me·ya·hu	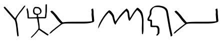	
:	le·mor	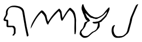	
“ This is what	koh	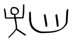	Jeremiah 35:13
says :	a·mar	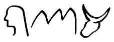	
the LORD	YHVH	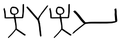	
of Hosts	tse·va·o·wt	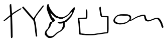	
the God	e·lo·he	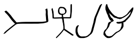	
of Israel	yis·ra·el	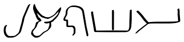	
Go	ha·lokh	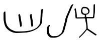	
and tell	ve·a·mar·ta	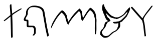	
the men	le·eesh	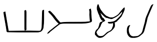	
of Judah	ye·hu·dah	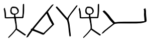	
and the residents	u·le·yo·wo·she·ve	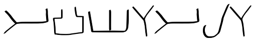	
of Jerusalem :	ye·ru·sha·lim	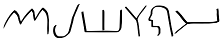	

‘ Will you not	ha·lo·w	
accept	tiq·chu	
discipline	mu·sar	
and obey	lish·mo·a	
	el	
My words ? ’	de·va·ray	
declares	ne·um	
the LORD	YHVH	
have been carried out	hu·qam	Jeremiah 35:14
-	et	
The words	div·re	
of Jonadab	ye·ho·w·na·dav	
son	ben	
of Rechab	re·khav	
He	a·sher	
commanded	tsiw·vah	
-	et	
his sons	ba·naw	
not	le·vil·tee	
to drink	she·to·wt	
wine	ya·yin	
and they have not	ve·lo	
drunk [it]	sha·tu	
to	ad	
day	hay·yo·wm	
this very	haz·zeh	
because	kee	

they have obeyed	sha·me·u	𐤔𐤌𐤏𐤅	
-	et	𐤀𐤕	
the command	mits·vat	𐤌𐤑𐤅𐤕	
of their forefather	a·vee·hem	𐤀𐤁𐤉𐤄𐤌	
But I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
have spoken	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	
to you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
again and again	hash·kem	𐤄𐤔𐤊𐤌	
	ve·dab·ber	𐤅𐤃𐤁𐤓	
and you have not	ve·lo	𐤅𐤋𐤀	
obeyed Me	she·ma·tem	𐤔𐤌𐤏𐤕𐤌	
!	e·lay	𐤀𐤋𐤉	
I have sent	va·esh·lach	𐤅𐤀𐤔𐤋𐤇	Jeremiah 35:15
you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
My servants	a·va·day	𐤏𐤁𐤃𐤉	
the prophets	han·ne·vi·eem	𐤄𐤍𐤁𐤀𐤉𐤌	
Again	hash·kem	𐤄𐤔𐤊𐤉𐤌	
and again	ve·sha·lo·ach	𐤅𐤔𐤋𐤇	
proclaiming :	le·mor	𐤋𐤀𐤌𐤓	
‘ Turn	shu·vu	𐤔𐤁𐤅	
now	na	𐤍𐤀	
each of you	eesh	𐤀𐤉𐤔	
ways	mid·dar·ko	𐤌𐤃𐤓𐤊𐤅	
from your wicked	ha·ra·ah	𐤄𐤓𐤏𐤄	
and correct	ve·he·tee·vu	𐤅𐤄𐤉𐤈𐤉𐤁𐤅	

your actions	ma·al·le·khem
Do not	ve·al
go after	te·le·khu
	a·cha·re
gods	e·lo·heem
other	a·che·reem
to serve them	le·a·ve·dam
Live	u·she·vu
in	el
the land	ha·a·da·mah
that	a·sher
I have given	na·tat·tee
to you	la·khem
and your fathers ’	ve·la·a·vo·te·khem
But you have not	ve·lo
inclined	hit·tee·tem
	et
your ear	a·ze·ne·khem
[or]	ve·lo
listened	she·ma·tem
to Me	e·lay
Yes	kee
carried out	he·qee·mu
the sons	be·ne
of Jonadab	ye·ho·w·na·dav
son	ben
of Rechab	re·khav

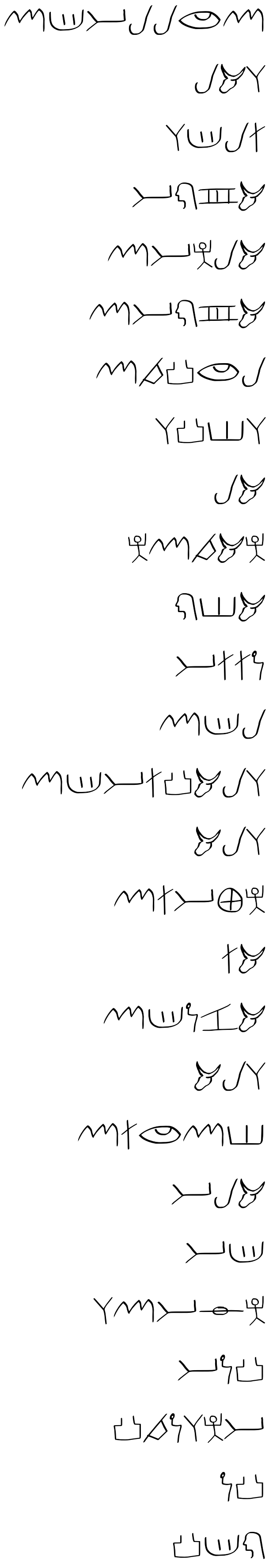

Jeremiah 35:16

-	et	
the command	mits·vat	
their forefather	a·vee·hem	
	a·sher	
gave them	tsiw·vam	
people	ve·ha·am	
but these	haz·zeh	
have not	lo	
listened	sha·me·u	
to Me	e·lay	
Therefore	la·khen	Jeremiah 35:17
this is what	koh	
says :	a·mar	
the LORD	YHVH	
God	e·lo·he	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ Behold	hin·nee	
I will bring	me·vee	
to	el	
Judah	ye·hu·dah	
and to	ve·el	
all	kal	
the residents	yo·wo·she·ve	
of Jerusalem	ye·ru·sha·lim	
-	et	

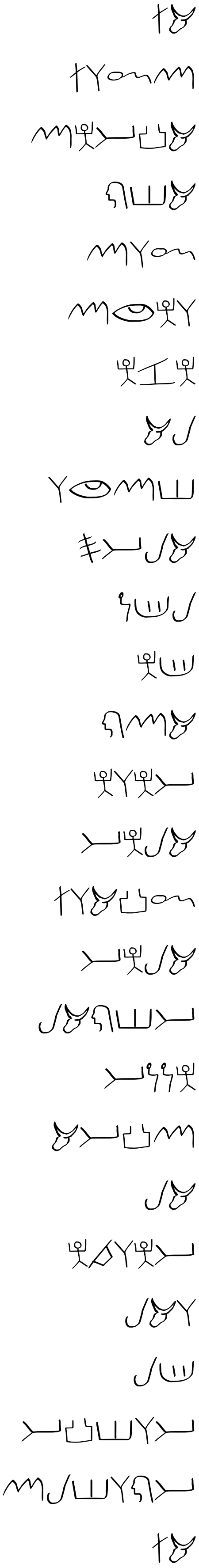

all	kal	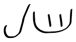	
the disaster	ha·ra·ah	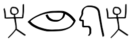	
-	a·sher	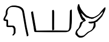	
I have pronounced	dib·bar·tee	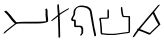	
against them	a·le·hem	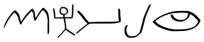	
because	ya·an	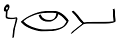	
I have spoken	dib·bar·tee	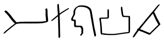	
to them	a·le·hem	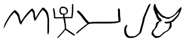	
but they have not	ve·lo	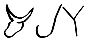	
obeyed	sha·me·u	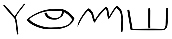	
and I have called	va·eq·ra	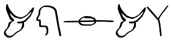	
to them	la·hem	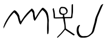	
but they have not	ve·lo	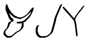	
answered ’”	a·nu	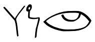	
to the house	u·le·vet	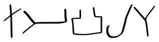	Jeremiah 35:18
of the Rechabites :	ha·re·kha·veem	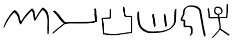	
said	a·mar	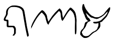	
Then Jeremiah	yir·me·ya·hu	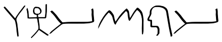	
“ This is what	koh	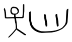	
says :	a·mar	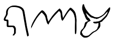	
the LORD	YHVH	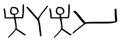	
of Hosts	tse·va·o·wt	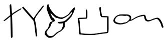	
the God	e·lo·he	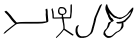	
of Israel	yis·ra·el	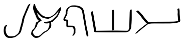	
‘ Because	ya·an	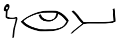	
-	a·sher	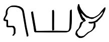	
you have obeyed	she·ma·tem	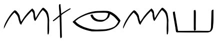	

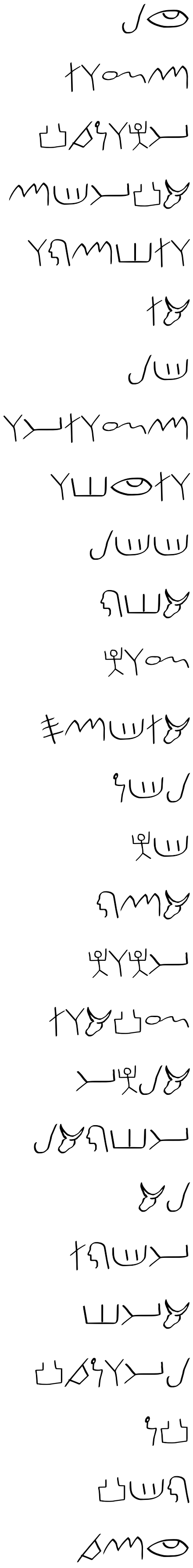

	al	
the command	mits·vat	
Jonadab	ye·ho·w·na·dav	
of your forefather	a·vee·khem	
and have kept	vat·tish·me·ru	
-	et	
all	kal	
his commandments	mits·wo·taw	
and have done	vat·ta·a·su	
all	ke·khol	
that	a·sher	
he charged you to do	tsiw·vah	
-	et·khem	
-	la·khen	Jeremiah 35:19
this is what	koh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
will never	lo	
fail to have	yik·ka·ret	
a man	eesh	
Jonadab	le·yo·w·na·dav	
son	ben	
of Rechab	re·khav	
to stand	o·med	

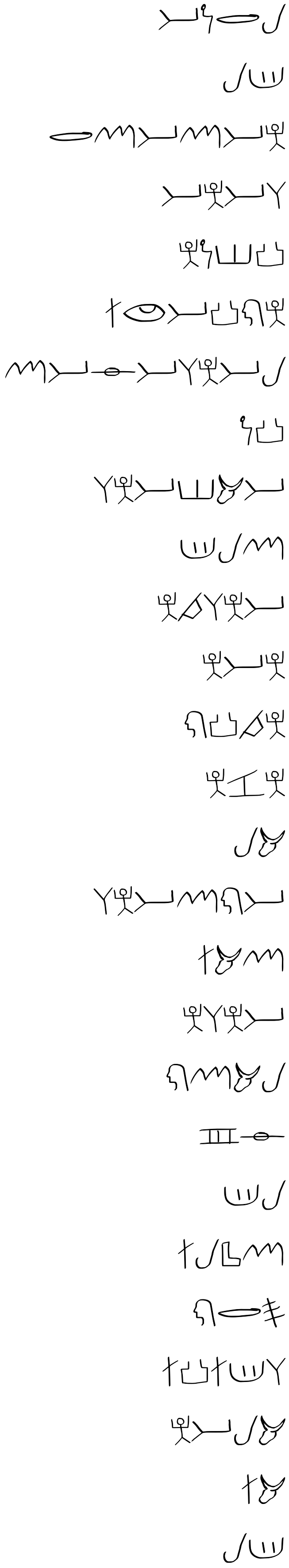

before Me ’”	le·pha·nay	
	kal	
	hay·ya·meem	
came	vay·hee	Jeremiah 36:1
year	bash·sha·nah	
In the fourth	ha·re·vee·it	
of Jehoiakim	lee·ho·w·ya·qeem	
son	ben	
of Josiah	yo·shee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
	ha·yah	
word	had·da·var	
this	haz·zeh	
to	el	
Jeremiah	yir·me·ya·hu	
-	me·et	
from the LORD	YHVH	
:	le·mor	
“ Take	qach	Jeremiah 36:2
	le·kha	
a scroll	me·gil·lat	
	se·pher	
and write	ve·kha·tav·ta	
on	e·le·ha	
-	et	
it all	kal	

the words	had·de·va·reem
-	a·sher
I have spoken	dib·bar·tee
to	e·le·kha
you concerning	al
Israel	yis·ra·el
	ve·al
Judah	ye·hu·dah
	ve·al
and all	kal
the nations	hag·go·w·yim
from the day	mee·yo·wm
I first spoke	dib·bar·tee
to you	e·le·kha
during the reign	mee·me
of Josiah	yo·shee·ya·hu
until today	ve·ad
	hay·yo·wm
	haz·zeh
Perhaps	u·lay
hear	yish·me·u
when the people	bet
of Judah	ye·hu·dah
-	et
about all	kal
the calamity	ha·ra·ah
-	a·sher

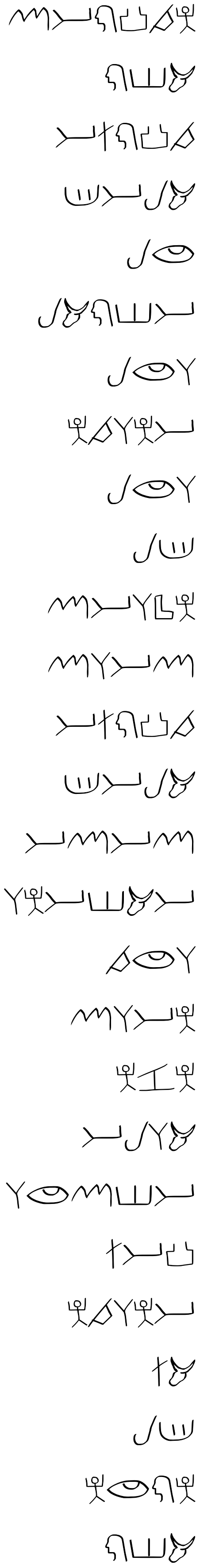

Jeremiah 36:3

I	a·no·khee		
plan	cho·shev	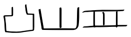	
to bring	la·a·so·wt		
upon them	la·hem		
	le·ma·an		
will turn	ya·shu·vu		
each of them	eesh	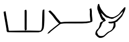	
way	mid·dar·ko		
from his wicked	ha·ra·ah		
Then I will forgive	ve·sa·lach·tee	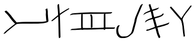	
their iniquity	la·a·wo·nam		
and their sin”	u·le·chat·ta·tam		
called	vay·yiq·ra	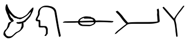	Jeremiah 36:4
So Jeremiah	yir·me·ya·hu		
-	et		
Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·yah	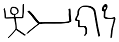	
wrote	vay·yikh·tov		
Baruch	ba·rukh		
and at the dictation	mip·pee		
of Jeremiah	yir·me·ya·hu		
-	et		
all	kal	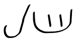	
the words	div·re		
the LORD	YHVH		
that	a·sher		

had spoken	dib·ber		
to Jeremiah	e·law	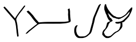	
on	al		
a scroll	me·gil·lat		
	se·pher		
commanded	vay·tsaw·veh		Jeremiah 36:5
Then Jeremiah	yir·me·ya·hu		
-	et		
Baruch	ba·rukh		
	le·mor		
“ I	a·nee	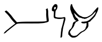	
am restricted	a·tsur		
I cannot	lo		
	u·khal	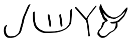	
enter	la·vo·w		
the house	bet	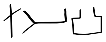	
of the LORD	YHVH		
are to go	u·va·ta		Jeremiah 36:6
so you	at·tah		
you are to read	ve·qa·ra·ta	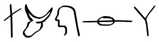	
from the scroll	vam·me·gil·lah		
-	a·sher		
you have written	ka·tav·ta	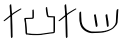	
at my dictation	mip·pee		
-	et		
the words	div·re		
of the LORD	YHVH		

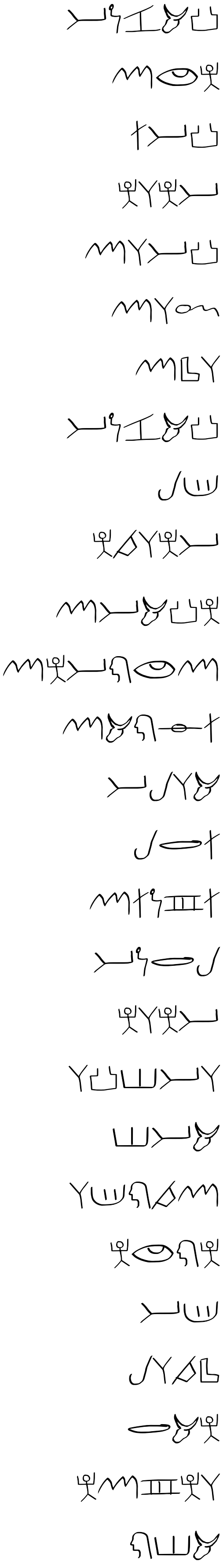

and in the hearing	be·a·ze·ne	
of the people	ha·am	
to the house	bet	
of the LORD	YHVH	
on a day	be·yo·wm	
of fasting	tso·wm	
-	ve·gam	
in the hearing	be·a·ze·ne	
of all	khal	
[the people of] Judah	ye·hu·dah	
who are coming	hab·ba·eem	
from their cities	me·a·re·hem	
Read them	tiq·ra·em	
Perhaps	u·lay	Jeremiah 36:7
they will bring	tip·pol	
their petition	te·chin·na·tam	
before	liph·ne	
the LORD	YHVH	
one will turn	ve·ya·shu·vu	
and each	eesh	
way	mid·dar·ko	
from his wicked	ha·ra·ah	
for	kee	
great are	ga·do·wl	
the anger	ha·aph	
and fury	ve·ha·che·mah	
that	a·sher	

has pronounced	dib·ber		
the LORD	YHVH		
against	el		
people”	ha·am		
this	haz·zeh		
did	vay·ya·as		Jeremiah 36:8
So Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·yah	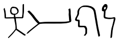	
everything	ke·khol		
that	a·sher		
had commanded him	tsiw·va·hu		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	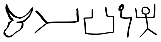	
he read	liq·ro	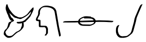	
from the scroll	vas·se·pher		
the words	div·re		
of the LORD	YHVH		
In the house	bet	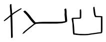	
of the LORD	YHVH		
Now	vay·hee	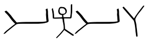	Jeremiah 36:9
year	vash·sha·nah		
of the fifth	ha·cha·mi·sheet		
of Jehoiakim	lee·ho·w·ya·qeem	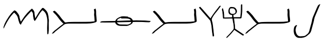	
son	ben		
of Josiah	yo·shee·ya·hu	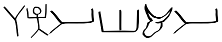	
king	me·lekh	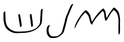	

of Judah	ye·hu·dah	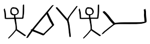	
month	ba·cho·desh	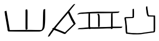	
in the ninth	hat·te·shi·ee		
was proclaimed	qa·re·u	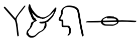	
a fast	tso·wm		
before	liph·ne		
the LORD	YHVH		
to all	kal	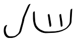	
the people	ha·am		
of Jerusalem	bee·ru·sha·lim		
and all	ve·khal		
	ha·am		
who had come	hab·ba·eem		
from the cities	me·a·re		
of Judah	ye·hu·dah	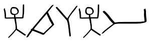	
[there]	bee·ru·sha·lim		
read	vay·yiq·ra	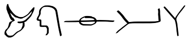	Jeremiah 36:10
Baruch	va·rukh		
from the scroll	bas·se·pher		
-	et		
the words	div·re		
of Jeremiah	yir·me·ya·hu		
-	bet	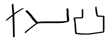	
-	YHVH		
From the chamber	be·lish·kat		
of Gemariah	ge·mar·ya·hu		
son	ben		

of Shaphan	sha·phan		
the scribe	has·so·pher	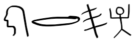	
courtyard	be·cha·tser	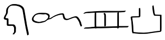	
which was in the upper	ha·el·yo·wn	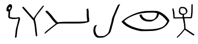	
at the opening	pe·tach	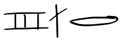	
Gate	sha·ar		
of the house	bet	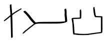	
of the LORD	YHVH		
of the New	he·cha·dash	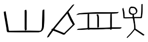	
in the hearing	be·a·ze·ne		
of all	kal		
the people	ha·am		
heard	vay·yish·ma	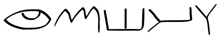	Jeremiah 36:11
When Micaiah	mi·kha·ye·hu	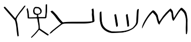	
son	ben		
of Gemariah	ge·mar·ya·hu	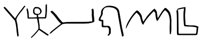	
the son	ben		
of Shaphan	sha·phan		
-	et		
all	kal		
the words	div·re		
of the LORD	YHVH		
from	me·al		
the scroll	has·se·pher		
he went down	vay·ye·red	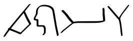	Jeremiah 36:12
palace	bet	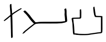	
in the king’s	ham·me·lekh		

to	al	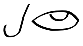	
chamber	lish·kat	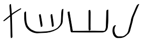	
the scribe’s	has·so·pher	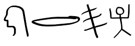	
	ve·hin·neh	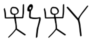	
where	sham	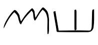	
all	kal	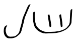	
the officials	has·sa·reem	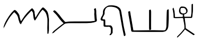	
were sitting :	yo·wo·she·veem	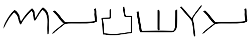	
Elishama	e·lee·sha·ma	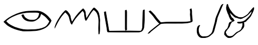	
the scribe	has·so·pher	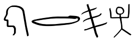	
Delaiah	u·de·la·ya·hu	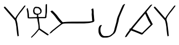	
son	ve·nosh	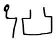	
of Shemaiah	ma·ya·hu	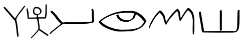	
Elnathan	ve·el·na·tan	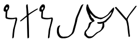	
son	ben	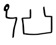	
of Achbor	akh·bo·wr	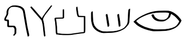	
Gemariah	u·ge·mar·ya·hu	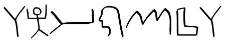	
son	ben	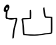	
of Shaphan	sha·phan	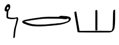	
Zedekiah	ve·tsid·qee·ya·hu	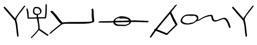	
son	ben	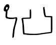	
of Hananiah	cha·nan·ya·hu	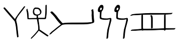	
and all	ve·khal	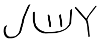	
the other officials	has·sa·reem	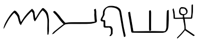	
reported	vay·yag·ged	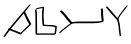	Jeremiah 36:13
to them	la·hem	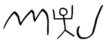	
And Micaiah	mi·kha·ye·hu	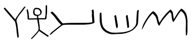	

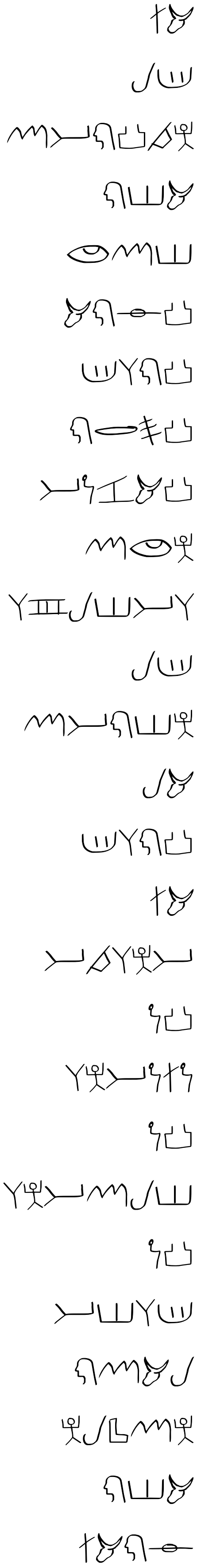

-	et	
all	kal	
the words	had·de·va·reem	
-	a·sher	
he had heard	sha·me·a	
read	biq·ro	
Baruch	va·rukh	
from the scroll	bas·se·pher	
in the hearing	be·a·ze·ne	
of the people	ha·am	
sent	vay·yish·le·chu	Jeremiah 36:14
Then all	khal	
the officials	has·sa·reem	
word to	el	
Baruch	ba·rukh	
-	et	
through Jehudi	ye·hu·dee	
son	ben	
of Nethaniah	ne·tan·ya·hu	
the son	ben	
of Shelemiah	she·lem·ya·hu	
the son	ben	
of Cushi	ku·shee	
saying	le·mor	
the scroll	ham·me·gil·lah	
that	a·sher	
you read	qa·ra·ta	

in	bah		
the hearing	be·a·ze·ne		
of the people	ha·am		
“ Bring	qa·chen·nah	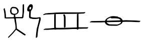	
	ve·ya·de·kha	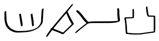	
and come [here] ”	va·lekh	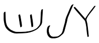	
took	vay·yiq·qach	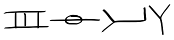	
So Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·ya·hu	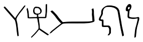	
-	et		
the scroll	ham·me·gil·lah		
	be·ya·do	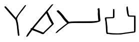	
and went	vay·ya·vo	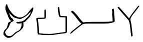	
to them	a·le·hem	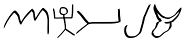	
they said	vay·yo·me·ru		Jeremiah 36:15
-	e·law	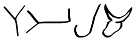	
sit down ”	shev		
“ Please	na		
“ and read	u·qe·ra·en·nah	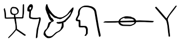	
it in our hearing ”	be·a·ze·ne·nu		
read	vay·yiq·ra	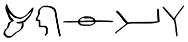	
So Baruch	va·rukh		
it in their hearing	be·a·ze·ne·hem	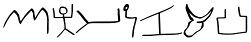	
-	vay·hee	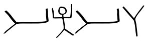	Jeremiah 36:16
When they had heard	ke·sha·me·am		
-	et		

all	kal	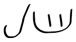	
these words	had·de·va·reem	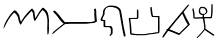	
in fear	pa·cha·du	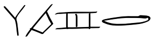	
one	eesh	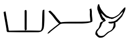	
they turned to	el	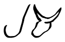	
another	re·e·hu	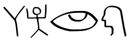	
and said	vay·yo·me·ru	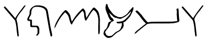	
to	el	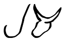	
Baruch	ba·rukh	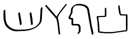	
“ Surely we must report	hag·ged	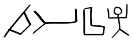	
	nag·geed	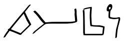	
to the king”	lam·me·lekh	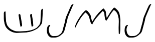	
-	et	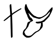	
all	kal	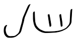	
words	had·de·va·reem	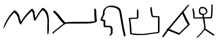	
these	ha·el·leh	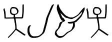	
-	ve·et	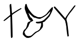	Jeremiah 36:17
Baruch	ba·rukh	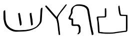	
they asked	sha·a·lu	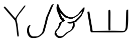	
	le·mor	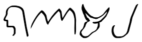	
“ Tell	hag·ged	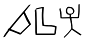	
now”	na	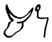	
us	la·nu	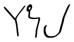	
“ how	ekh	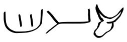	
did you write	ka·tav·ta	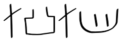	
-	et	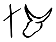	
all	kal	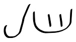	

words ?	had·de·va·reem	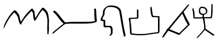	
these	ha·el·leh	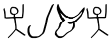	
[Was it] at [Jeremiah's] dictation ?"	mip·pee	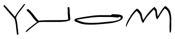	
replied	vay·yo·mer	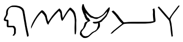	Jeremiah 36:18
" [It was] at	la·hem	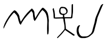	
Baruch	ba·rukh	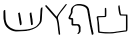	
his dictation "	mip·pee	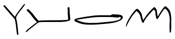	
" He recited	yiq·ra	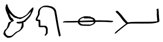	
to me	e·lay	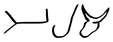	
-	et	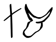	
all	kal	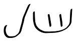	
words	had·de·va·reem	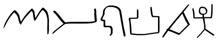	
these	ha·el·leh	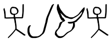	
and I	va·a·nee	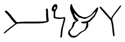	
wrote [them]	ko·tev	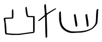	
on	al	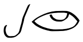	
the scroll"	has·se·pher	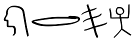	
in ink	bad·de·yo	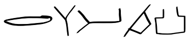	
said	vay·yo·me·ru	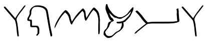	Jeremiah 36:19
Then the officials	has·sa·reem	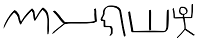	
to	el	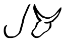	
Baruch	ba·rukh	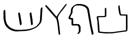	
	lekh	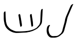	
must hide yourselves	his·sa·ter	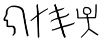	
" You	at·tah	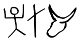	
and Jeremiah	ve·yir·me·ya·hu	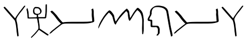	

one	ve·eesh	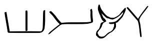	
no	al		
and tell	ye·da		
where	e·phoh	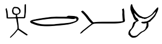	
you are”	at·tem		
So [the officials] went	vay·ya·vo·u	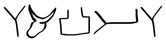	Jeremiah 36:20
to	el		
the king	ham·me·lekh		
in the courtyard	cha·tse·rah		
And	ve·et		
the scroll	ham·me·gil·lah		
having stored	hiph·qi·du	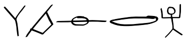	
in the chamber	be·lish·kat		
of Elishama	e·lee·sha·ma		
the scribe	has·so·pher		
they reported	vay·yag·gee·du		
to	be·a·ze·ne		
the king	ham·me·lekh		
-	et		
everything	kal	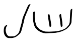	
	had·de·va·reem	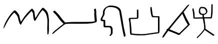	
sent	vay·yish·lach		Jeremiah 36:21
Then the king	ham·me·lekh		
-	et		
Jehudi	ye·hu·dee	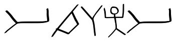	
to get	la·qa·chat	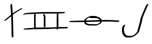	
-	et		

the scroll	ham·me·gil·lah	המגלה	
and he took it	vay·yiq·qa·che·ha	ויקחה	
from the chamber	mil·lish·kat	מלשכת	
of Elishama	e·lee·sha·ma	אלישמע	
the scribe	has·so·pher	הספר	
read it	vay·yiq·ra·e·ha	ויקראה	
And Jehudi	ye·hu·dee	יהודי	
in the hearing	be·a·ze·ne	באזני	
of the king	ham·me·lekh	המלך	
	u·ve·a·ze·ne	ובאזני	
and all	kal	כל	
the officials	has·sa·reem	השרים	
who were standing	ha·o·me·deem	העמדים	
beside	me·al	מעל	
[him]	ham·me·lekh	המלך	
the king	ve·ham·me·lekh	והמלך	Jeremiah 36:22
was sitting	yo·wo·shev	ישב	
quarters	bet	בית	
in his winter	ha·cho·reph	החרף	
month	ba·cho·desh	בחדש	
Since it was the ninth	hat·te·shee·ee	התשיעי	
-	ve·et	ואת	
with a fire	ha·ach	האח	
before him	le·pha·naw	לפניו	
burning	me·vo·a·ret	מבערת	
And	vay·hee	ויהי	Jeremiah 36:23
had read	kiq·ro·w	כקרוא	

as soon as Jehudi	ye·hu·dee		
three	sha·losh	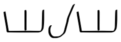	
columns	de·la·to·wt	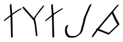	
or four	ve·ar·ba·ah		
Jehoiakim would cut [them off]	yiq·ra·e·ha	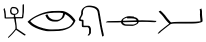	
knife	be·ta·ar		
with a scribe’s	has·so·pher		
and throw [them]	ve·hash·lekh	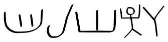	
into	el		
	ha·esh		
-	a·sher		
-	el		
the firepot	ha·ach		
until	ad		
had been consumed	tom	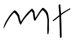	
the entire	kal	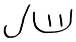	
scroll	ham·me·gil·lah		
by	al		
the fire	ha·esh		
-	a·sher		
-	al		
-	ha·ach		
did not	ve·lo		Jeremiah 36:24
become frightened	pha·cha·du	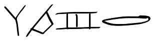	
	ve·lo		
or tear	qa·re·u		
-	et		

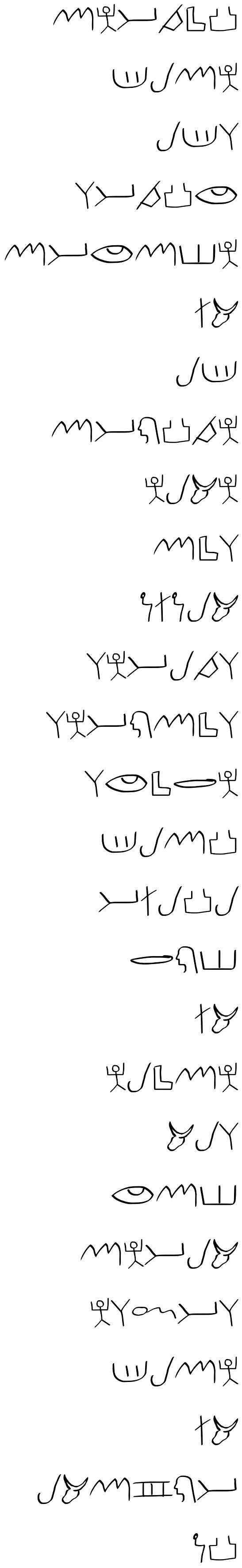

their garments	big·de·hem	
the king	ham·me·lekh	
and	ve·khal	
his servants	a·va·daw	
Yet in hearing	hash·sho·me·eem	
-	et	
all	kal	
words	had·de·va·reem	
these	ha·el·leh	
Even though	ve·gam	Jeremiah 36:25
Elnathan	el·na·tan	
Delaiah	u·de·la·ya·hu	
and Gemariah	u·ge·mar·ya·hu	
urged	hiph·gi·u	
the king	vam·me·lekh	
not	le·vil·tee	
to burn	se·roph	
-	et	
the scroll	ham·me·gil·lah	
he would not	ve·lo	
listen	sha·ma	
to them	a·le·hem	
commanded	vay·tsaw·veh	Jeremiah 36:26
Instead, the king	ham·me·lekh	
-	et	
Jerahmeel	ye·rach·me·el	
a son	ben	

of the king	ham·me·lekh		
as well as	ve·et		
Seraiah	se·ra·ya·hu	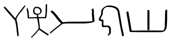	
son	ben		
of Azriel	az·ree·el	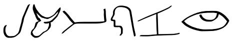	
-	ve·et		
and Shelemiah	she·lem·ya·hu		
son	ben		
of Abdeel	av·de·el	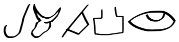	
to seize	la·qa·chat	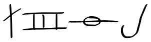	
-	et		
Baruch	ba·rukh		
the scribe	has·so·pher		
-	ve·et		
and Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	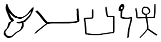	
had hidden them	vay·yas·ti·rem		
But the LORD	YHVH		
came	vay·hee	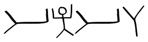	Jeremiah 36:27
the word	de·var	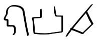	
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
After	a·cha·re	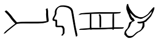	
had burned	se·roph		
the king	ham·me·lekh		
-	et		

the scroll	ham·me·gil·lah		
-	ve·et		
containing the words	had·de·va·reem	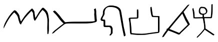	
that	a·sher		
had written	ka·tav	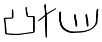	
Baruch	ba·rukh		
dictation	mip·pee		
at Jeremiah’s	yir·me·ya·hu		
- :	le·mor	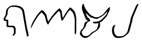	
and	shuv		Jeremiah 36:28
“ Take	qach	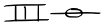	
	le·kha	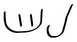	
scroll	me·gil·lah		
another	a·che·ret		
rewrite	u·khe·tov		
on it	a·le·ha	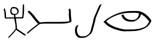	
-	et		
	kal	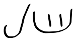	
the very words	had·de·va·reem	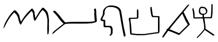	
	ha·ri·sho·neem		
that	a·sher		
were	ha·yu	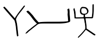	
on	al		
scroll	ham·me·gil·lah		
the original	ha·ri·sho·nah		
which	a·sher		
has burned	sa·raph		

Jehoiakim	ye·ho·w·ya·qeem	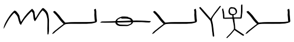	
king	me·lekh	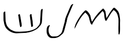	
of Judah	ye·hu·dah	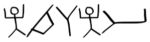	
concerning	ve·al		Jeremiah 36:29
Jehoiakim	ye·ho·w·ya·qeem	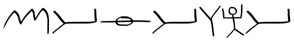	
king	me·lekh	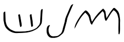	
of Judah	ye·hu·dah	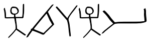	
You are to proclaim	to·mar		
that this is what	koh	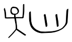	
says :	a·mar		
the LORD	YHVH		
You	at·tah		
have burned	sa·raph·ta		
-	et		
scroll	ham·me·gil·lah		
the	haz·zot		
and said	le·mor		
‘ Why	mad·du·a		
have you written	ka·tav·ta	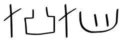	
on it	a·le·ha	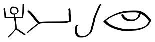	
that	le·mor		
would surely come	bo		
	ya·vo·w		
the king	me·lekh	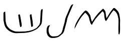	
of Babylon	ba·vel		
and destroy	ve·hish·cheet	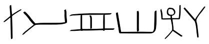	
-	et		

land	ha·a·rets		
this	haz·zot		
and deprive it	ve·hish·beet		
of	mim·men·nah		
man	a·dam		
and beast ?’	u·ve·he·mah	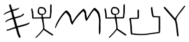	
Therefore	la·khen		Jeremiah 36:30
this is what	koh	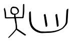	
says	a·mar		
the LORD	YHVH		
about	al		
Jehoiakim	ye·ho·w·ya·qeem	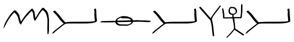	
king	me·lekh	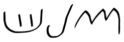	
of Judah :	ye·hu·dah	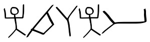	
no	lo		
He will have	yih·yeh	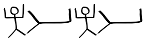	
	lo		
one to sit	yo·wo·shev		
on	al		
throne	kis·se		
David’s	da·wid		
and his body	ve·niv·la·to	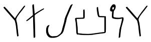	
will be	tih·yeh	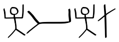	
thrown out	mush·le·khet		
[and] exposed to heat	la·cho·rev	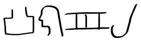	
by day	bay·yo·wm	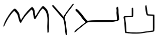	
and frost	ve·laq·qe·rach	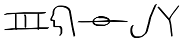	

by night	bal·la·ye·lah	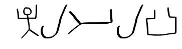	
I will punish	u·pha·qad·tee	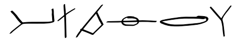	Jeremiah 36:31
him	a·law	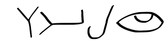	
and	ve·al		
his descendants	zar·o		
	ve·al		
and servants	a·va·daw		
-	et		
for their iniquity	a·wo·nam		
I will bring	ve·he·ve·tee		
on them	a·le·hem	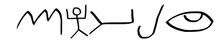	
on	ve·al		
the residents	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
and on	ve·el		
the men	eesh	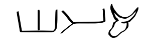	
of Judah	ye·hu·dah	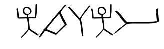	
-	et		
all	kal	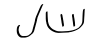	
the calamity	ha·ra·ah		
about which	a·sher		
I warned them	dib·bar·tee	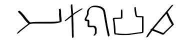	
	a·le·hem	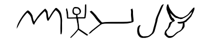	
but they did not	ve·lo		
listen”	sha·me·u		
Then Jeremiah	ve·yir·me·ya·hu		Jeremiah 36:32
took	la·qach	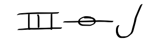	

scroll	me·gil·lah	
another	a·che·ret	
and gave	vay·yit·te·nah	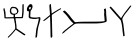
it to	el	
Baruch	ba·rukh	
son	ben	
of Neriah	ne·ree·ya·hu	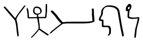
the scribe	has·so·pher	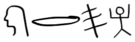
he wrote	vay·yikh·tov	
on it	a·le·ha	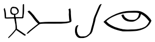
dictation	mip·pee	
and at Jeremiah's	yir·me·ya·hu	
-	et	
all	kal	
the words	div·re	
of the scroll	has·se·pher	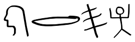
that	a·sher	
had burned	sa·raph	
Jehoiakim	ye·ho·w·ya·qeem	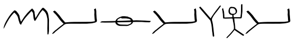
king	me·lekh	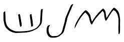
of Judah	ye·hu·dah	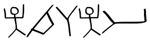
in the fire	ba·esh	
similar	ve·o·wd	
were added	no·w·saph	
to them	a·le·hem	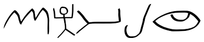
words	de·va·reem	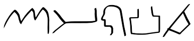
And many	rab·beem	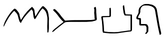

	ka·hem·mah	
and he reigned	vay·yim·lakh	Jeremiah 37:1
	me·lekh	
{made} Zedekiah	tsid·qee·ya·hu	
son	ben	
of Josiah	yo·shee·ya·hu	
in place	ta·chat	
of Coniah	ka·ne·ya·hu	
son	ben	
of Jehoiakim	ye·ho·w·ya·qeem	
	a·sher	
the king	him·leekh	
Nebuchadnezzar	ne·vu·khad·rets·tsar	
king	me·lekh	
of Babylon	ba·vel	
-	be·e·rets	
of Judah	ye·hu·dah	
refused	ve·lo	Jeremiah 37:2
to obey	sha·ma	
But he	hu	
and his officers	va·a·va·daw	
and the people	ve·am	
of the land	ha·a·rets	
-	el	
the words	div·re	
that the LORD	YHVH	
-	a·sher	

had spoken	dib·ber		
through	be·yad	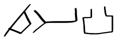	
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	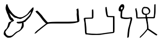	
sent	vay·yish·lach		Jeremiah 37:3
Yet King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	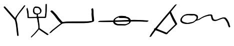	
-	et		
Jehucal	ye·hu·khal	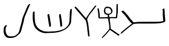	
son	ben		
of Shelemiah	she·lem·yah		
-	ve·et		
and Zephaniah	tse·phan·ya·hu	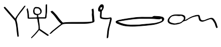	
the son	ben		
of Maaseiah	ma·a·se·yah		
the priest	hak·ko·hen	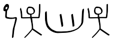	
to	el		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	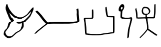	
with the message	le·mor		
pray	hit·pal·lel		
“ Please	na		
for us !”	va·a·de·nu		
to	el		
the LORD	YHVH	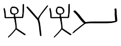	
our God	e·lo·he·nu	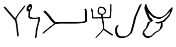	
Now Jeremiah	ve·yir·me·ya·hu		Jeremiah 37:4

was free to come	ba	𐤁𐤀	
and go	ve·yo·tse	𐤅𐤉𐤑𐤀	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
the people	ha·am	𐤄𐤏𐤌	
for they had not	ve·lo	𐤅𐤋𐤀	
yet put	na·te·nu	𐤍𐤕𐤍𐤅	
him	o·to	𐤀𐤕𐤅	
in prison	bet	𐤁𐤉𐤕	
	hak·ke·lī	𐤄𐤊𐤋𐤉𐤀	
army	ve·chel	𐤅𐤇𐤉𐤋	Jeremiah 37:5
Pharaoh’s	par·oh	𐤐𐤓𐤏𐤄	
had left	ya·tsa	𐤉𐤑𐤀	
Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
heard	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	
and when the Chaldeans	hak·kas·deem	𐤄𐤊𐤔𐤃𐤉𐤌	
who were besieging	hats·tsa·reem	𐤄𐤑𐤓𐤉𐤌	
	al	𐤏𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
-	et	𐤀𐤕	
the report	shim·am	𐤔𐤌𐤏𐤌	
they withdrew	vay·ye·a·lu	𐤅𐤉𐤏𐤋𐤅	
from	me·al	𐤌𐤏𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌𐤐	
came	vay·hee	𐤅𐤉𐤄𐤉	Jeremiah 37:6
Then the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	

Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	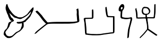	
- :	le·mor		
“ This is what	koh	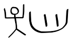	Jeremiah 37:7
says	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	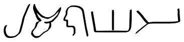	
that	koh	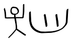	
you are to tell	to·me·ru		
	el		
the king	me·lekh	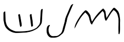	
of Judah	ye·hu·dah	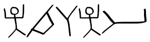	
who sent	hash·sho·le·ach		
you	et·khem		
Me :	e·lay	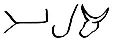	
to	le·da·re·she·nee	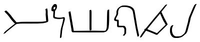	
Behold	hin·neh		
army	chel	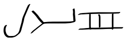	
Pharaoh’s	par·oh		
which has marched out	hay·yo·tse		
you	la·khem		
to help	le·ez·rah		
will go back	shav		
to its own land	le·ar·tso		
of Egypt	mits·ra·yim		
will return	ve·sha·vu		Jeremiah 37:8

Then the Chaldeans	hak·kas·deem	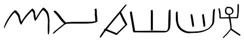	
and fight	ve·nil·cha·mu	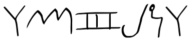	
against	al	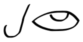	
city	ha·eer	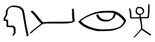	
this	haz·zot	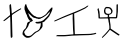	
They will capture	u·le·kha·du·ha	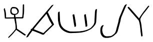	
it and burn it down	u·se·ra·phu·ha	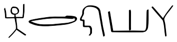	
	va·esh	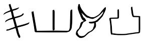	
This is what	koh	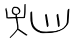	Jeremiah 37:9
says :	a·mar	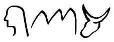	
the LORD	YHVH	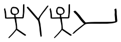	
Do not	al	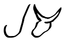	
deceive	tash·shi·u	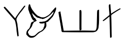	
yourselves	naph·sho·te·khem	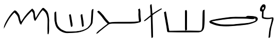	
by saying	le·mor	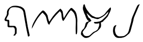	
will go away for good	ha·lokh	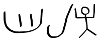	
	ye·le·khu	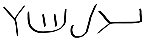	
,	me·a·le·nu	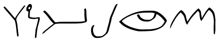	
‘ The Chaldeans	hak·kas·deem	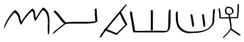	
for	kee	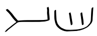	
they will not	lo	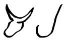	
- !	ye·le·khu	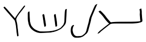	
Indeed	kee	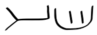	Jeremiah 37:10
if	im	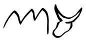	
you were to strike down	hik·kee·tem	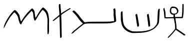	
the entire	kal	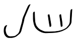	
army	chel	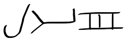	

of the Chaldeans	kas·deem		
that is fighting	han·nil·cha·meem	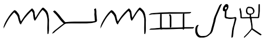	
against you	it·te·khem		
remained	ve·nish·a·ru		
	vam		
men	a·na·sheem	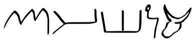	
and only wounded	me·duq·qa·reem	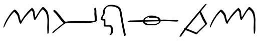	
	eesh	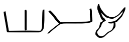	
in their tents	be·a·ho·lo		
they would still get up	ya·qu·mu	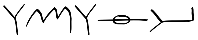	
down	ve·sa·re·phu		
-	et		
city	ha·eer		
and burn this	haz·zot		
-”	ba·esh		
-	ve·ha·yah	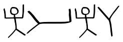	Jeremiah 37:11
withdrew	be·he·a·lo·wt		
army	chel	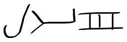	
When the Chaldean	hak·kas·deem		
from	me·al		
Jerusalem	ye·ru·sha·lim		
for fear	mip·pe·ne		
army	chel	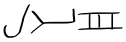	
of Pharaoh’s	par·oh		
started to leave	vay·ye·tse		Jeremiah 37:12
Jeremiah	yir·me·ya·hu		
Jerusalem	mee·ru·sha·lim		

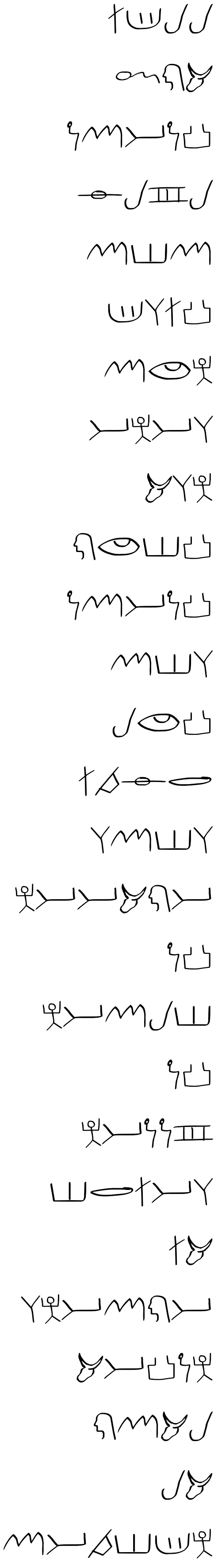

to go	la·le·khet	
to the land	e·rets	
of Benjamin	bin·ya·min	
to claim his portion	la·cha·liq	
there	mish·sham	
among	be·to·wkh	
the people	ha·am	
reached	vay·hee	Jeremiah 37:13
But when he	hu	
the Gate	be·sha·ar	
of Benjamin	bin·ya·min	
-	ve·sham	
the captain	ba·al	
of the guard	pe·qi·dut	
whose name	u·she·mo	
was Irijah	yir·ee·yayh	
son	ben	
of Shelemiah	she·lem·yah	
the son	ben	
of Hananiah	cha·nan·yah	
seized	vay·yit·pos	
-	et	
[him]	yir·me·ya·hu	
	han·na·vee	
and said	le·mor	
to	el	
the Chaldeans !”	hak·kas·deem	

“ You	at·tah		
are deserting	no·phel	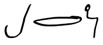	
replied	vay·yo·mer		Jeremiah 37:14
Jeremiah	yir·me·ya·hu		
“ That is a lie ”	she·qer	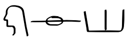	
“ I am not	e·nen·nee	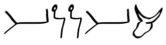	
deserting	no·phel		
to	al		
the Chaldeans ! ”	hak·kas·deem		
would not	ve·lo		
listen	sha·ma		
to him	e·law	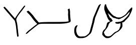	
instead, he arrested	vay·yit·pos		
But Irijah	yir·ee·yayh	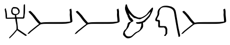	
Jeremiah	be·yir·me·ya·hu	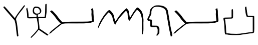	
and took him	vay·vi·e·hu		
to	el		
the officials	has·sa·reem	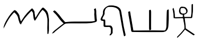	
were angry	vay·yiq·tse·phu	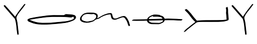	Jeremiah 37:15
The officials	has·sa·reem	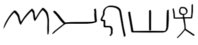	
with	al		
Jeremiah	yir·me·ya·hu		
and they beat	ve·hik·ku	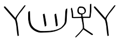	
him	o·to		
and placed	ve·na·te·nu	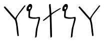	
him	o·w·to		
in jail	bet	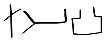	

	ha·e·sur		
in the house	bet	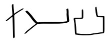	
of Jonathan	ye·ho·w·na·tan	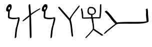	
the scribe	has·so·pher		
for	kee	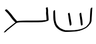	
-	o·to		
it had been made	a·su		
into a prison	le·vet	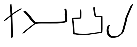	
	hak·ke·le	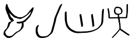	
So	kee	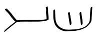	Jeremiah 37:16
went	va		
Jeremiah	yir·me·ya·hu		
into	el		
a cell	bet	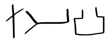	
	hab·bo·wr		
in	ve·el		
the dungeon	ha·cha·nu·yo·wt	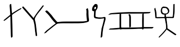	
and remained	vay·ye·shev	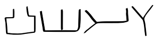	
there	sham		
	yir·me·ya·hu		
	ya·meem	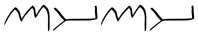	
a long time	rab·beem	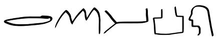	
sent for [Jeremiah]	vay·yish·lach		Jeremiah 37:17
Later, King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	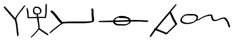	
and received him	vay·yiq·qa·che·hu	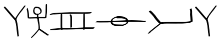	
where he asked him	vay·yish·a·le·hu		

	ham·me·lekh	
in his palace	be·ve·to	
privately	bas·se·ter	
replied	vay·yo·mer	
“ Is there	ha·yesh	
a word	da·var	
-	me·et	
from the LORD ? ”	YHVH	
	vay·yo·mer	
Jeremiah	yir·me·ya·hu	
“ There is ”	yesh	
	vay·yo·mer	
into the hand	be·yad	
of the king	me·lekh	
of Babylon”	ba·vel	
“ You will be delivered	tin·na·ten	
asked	vay·yo·mer	Jeremiah 37:18
Then Jeremiah	yir·me·ya·hu	
	el	
King	ham·me·lekh	
Zedekiah	tsid·qee·ya·hu	
“ How	meh	
have I sinned	cha·ta·tee	
against you	le·kha	
or your servants	ve·la·a·va·de·kha	
people	ve·la·am	
or these	haz·zeh	

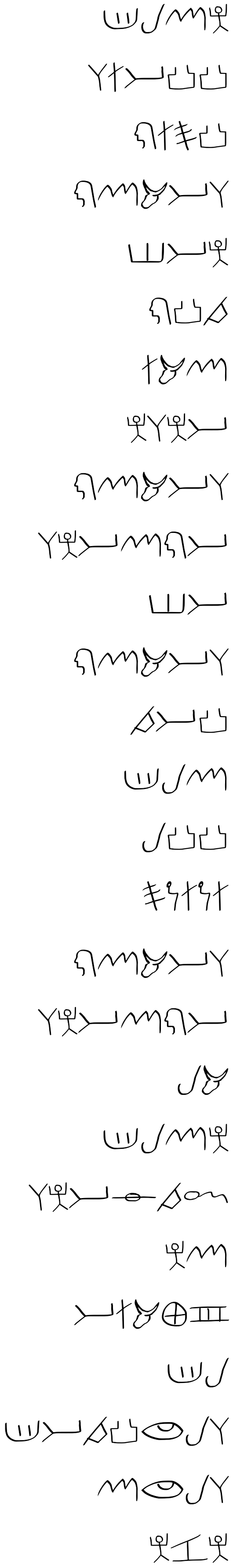

that	kee	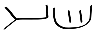	
you have put	ne·tat·tem		
me	o·w·tee	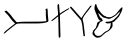	
in	el		
prison	bet	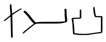	
?	hak·ke·le		
Where	ve·ʾay·yo	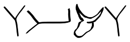	Jeremiah 37:19
are your prophets	ne·vee·e·khem		
who	a·sher		
prophesied	nib·be·u		
to you	la·khem		
claiming	le·mor		
will not	lo		
come	ya·vo	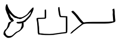	
‘ The king	me·lekh	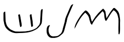	
of Babylon	ba·vel	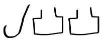	
against you	a·le·khem	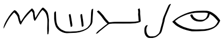	
	ve·al		
land ’ ?	ha·a·rets		
or this	haz·zot		
But now	ve·at·tah		Jeremiah 37:20
listen	she·ma		
please	na		
O my lord	a·do·nee		
the king	ham·me·lekh		
come	tip·pal		
	na		

May my petition	te·chin·na·tee	
before you	le·pha·ne·kha	
Do not	ve·al	
send me back	te·shi·ve·nee	
to the house	bet	
of Jonathan	ye·ho·w·na·tan	
the scribe	has·so·pher	
or	ve·lo	
I will die	a·mut	
there”	sham	
gave orders	vay·tsaw·veh	Jeremiah 37:21
So King	ham·me·lekh	
Zedekiah	tsid·qee·ya·hu	
to be placed	vay·yaph·qi·du	
-	et	
for Jeremiah	yir·me·ya·hu	
in the courtyard	ba·cha·tsar	
of the guard	ham·mat·ta·rah	
and given	ve·na·ton	
	lo	
a loaf	khik·kar	
of bread	le·chem	
daily	lay·yo·wm	
the street	mi·chuts	
of the bakers	ha·o·pheem	
until	ad	
was gone	tom	

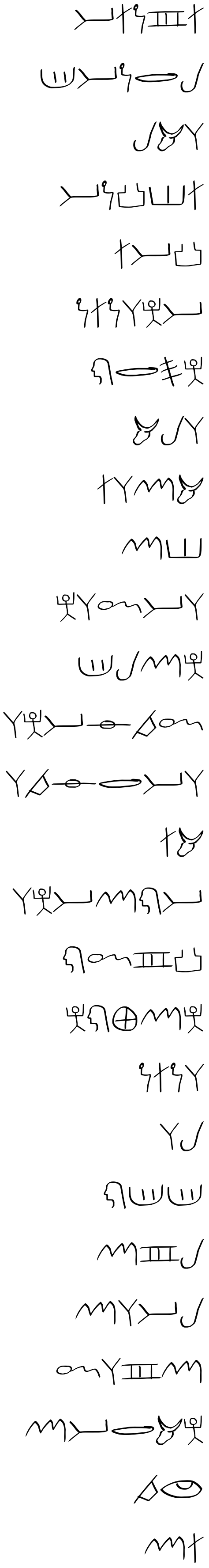

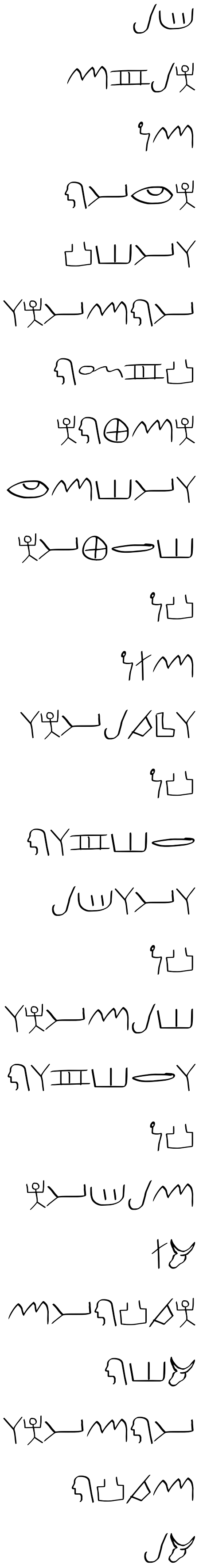

all	kal	
the bread	hal·le·chem	
from	min	
in the city	ha·eer	
remained	vay·ye·shev	
So Jeremiah	yir·me·ya·hu	
in the courtyard	ba·cha·tsar	
of the guard	ham·mat·ta·rah	
heard	vay·yish·ma	Jeremiah 38:1
Now Shephatiah	she·phat·yah	
son	ben	
of Mattan	mat·tan	
Gedaliah	u·ge·dal·ya·hu	
son	ben	
of Pashhur	pash·chur	
Jucal	ve·yu·khal	
son	ben	
of Shelemiah	she·lem·ya·hu	
and Pashhur	u·phash·chur	
son	ben	
of Malchijah	mal·kee·yah	
-	et	
-	had·de·va·reem	
that	a·sher	
Jeremiah	yir·me·ya·hu	
had been telling	me·dab·ber	
	el	

all	kal		
the people	ha·am		
- :	le·mor		
“ This is what	koh	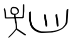	Jeremiah 38:2
says :	a·mar		
the LORD	YHVH		
Whoever stays	hay·yo·shev	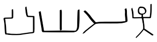	
city	ba·eer		
in this	haz·zot		
will die	ya·mut		
by sword	ba·che·rev	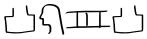	
and famine	ba·ra·av		
and plague	u·vad·da·ver		
but whoever surrenders	ve·hay·yo·tse	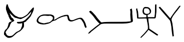	
to	el		
the Chaldeans	hak·kas·deem		
will live	yich·yɛh	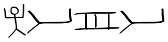	
he will retain	ve·ha·ye·tah	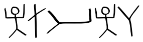	
	lo		
his life	naph·sho		
like a spoil of war	le·sha·lal	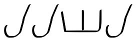	
and he will live	va·chay	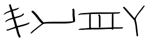	
This is what	koh	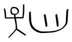	Jeremiah 38:3
says :	a·mar		
the LORD	YHVH		
will surely be delivered	hin·na·ton	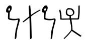	
	tin·na·ten	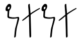	

city	ha·eer		
This	haz·zot		
into the hands	be·yad	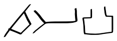	
of the army	chel	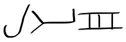	
of the king	me·lekh	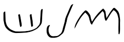	
of Babylon	ba·vel		
and he will capture it ”	u·le·kha·dah		
said	vay·yo·me·ru		Jeremiah 38:4
Then the officials	has·sa·reem	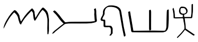	
to	el		
the king	ham·me·lekh		
ought to die	yu·mat		
	na		
-	et		
man	ha·eesh	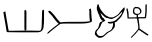	
“ This	haz·zeh		
for	kee	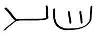	
	al		
	ken	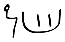	
he	hu		
is discouraging	me·rap·pe		
-	et		
-	ye·de	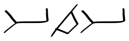	
the warriors	an·she		
	ham·mil·cha·mah	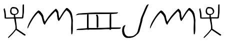	
who remain	han·nish·a·reem		
city	ba·eer		

in this	haz·zot	
-	ve·et	
-	ye·de	
as well as all	khal	
the people	ha·am	
by speaking	le·dab·ber	
to them	a·le·hem	
words	kad·de·va·reem	
such	ha·el·leh	
	kee	
man	ha·eesh	
this	haz·zeh	
is not	e·nen·nu	
seeking	do·resh	
the well-being	le·sha·lo·wm	
people	la·am	
of these	haz·zeh	
but	kee	
	im	
their ruin”	le·ra·ah	
replied	vay·yo·mer	Jeremiah 38:5
King	ham·me·lekh	
Zedekiah	tsid·qee·ya·hu	
“ Here	hin·neh	
he is”	hu	
“ He is in your hands	be·yed·khem	
since	kee	

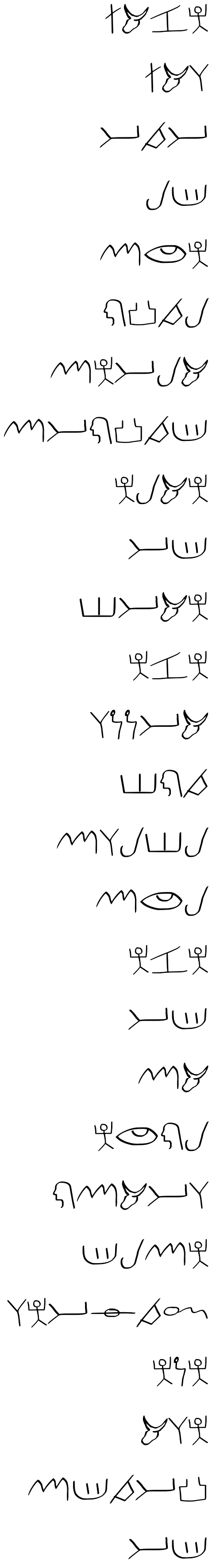

can do nothing	en	אין	
the king	ham·me·lekh	המלך	
	yu·khal	יוכל	
-	et·khem	אתכם	
to stop you”	da·var	דבר	
So they took	vay·yiq·chu	ויקחו	Jeremiah 38:6
-	et	את	
Jeremiah	yir·me·ya·hu	ירמיהו	
and dropped	vay·yash·li·khu	וישלכו	
him	o·to	אתו	
into	el	אל	
the cistern	hab·bo·wr	הבור	
of Malchiah	mal·kee·ya·hu	מלכיהו	
son	ben	בן	
the king’s	ham·me·lekh	המלך	
which	a·sher	אשר	
was in the courtyard	ba·cha·tsar	בחצר	
of the guard	ham·mat·ta·rah	המטרה	
They lowered	vay·shal·le·chu	וישלחו	
-	et	את	
Jeremiah	yir·me·ya·hu	ירמיהו	
with ropes	ba·cha·va·leem	בחבלים	
into the cistern	u·vab·bo·wr	ובבור	
which had no	en	אין	
water	ma·yim	מים	
but only	kee	כי	
	im	אם	

mud	teet	טיט	
sank down	vay·yit·ba	ויטבע	
and Jeremiah	yir·me·ya·hu	ירמיהו	
into the mud	bat·teet	בטיט ס	
heard	vay·yish·ma	וישמע	Jeremiah 38:7
	e·ved	עבד	
Now Ebed-melech	me·lekh	מלך	
the Cushite	hak·ku·shee	הכושי	
	eesh	איש	
a court official	sa·rees	סריס	
	ve·hu	והוא	
palace	be·vet	בבית	
in the royal	ham·me·lekh	המלך	
	kee	כי	
had been put	na·te·nu	נתנו	
-	et	את	
that Jeremiah	yir·me·ya·hu	ירמיהו	
into	el	אל	
the cistern	hab·bo·wr	הבור	
While the king	ve·ham·me·lekh	והמלך	
was sitting	yo·wo·shev	יושב	
at the Gate	be·sha·ar	בשער	
of Benjamin	bin·ya·min	בנימין	
went out	vay·ye·tse	ויצא	Jeremiah 38:8
	e·ved	עבד	
Ebed-melech	me·lekh	מלך	
palace	mib·bet	מבית	

from the king’s	ham·me·lekh	המלך	
and said	vay·dab·ber	וידבר	
to	el	אל	
the king	ham·me·lekh	המלך	
	le·mor	לאמר	
“ My lord	a·do·nee	אדני	Jeremiah 38:9
the king	ham·me·lekh	המלך	
have acted wickedly	he·re·u	הרעו	
men	ha·a·na·sheem	האנשים	
these	ha·el·leh	האלה	
-	et	את	
in all	kal	כל	
that	a·sher	אשר	
they have done	a·su	עשו	
to Jeremiah	le·yir·me·ya·hu	לירמיהו	
the prophet	han·na·vee	הנביא	
-	et	את	
-	a·sher	אשר	
They have dropped him	hish·lee·khu	השליכו	
into	el	אל	
the cistern	hab·bo·wr	הבור	
he will starve to death	vay·ya·mat	וימת	
where	tach·taw	תחתיו	
	mip·pe·ne	מפני	
	ha·ra·av	הרעב	
for	kee	כי	
there is no	en	אין	

bread	hal·le·chem	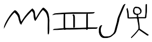	
more	o·wd		
in the city”	ba·eer		
commanded	vay·tsaw·veh		Jeremiah 38:10
So the king	ham·me·lekh		
-	et		
	e·ved	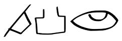	
Ebed-melech	me·lekh	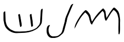	
the Cushite	hak·ku·shee		
	le·mor		
“ Take	qach	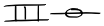	
with you	be·ya·de·kha	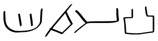	
here	miz·zeh		
thirty	she·lo·sheem	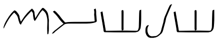	
men	a·na·sheem	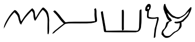	
and pull	ve·ha·a·lee·ta		
-	et		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	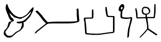	
from	min		
out of the cistern	hab·bo·wr		
before	be·te·rem		
he dies”	ya·mut		
took	vay·yiq·qach	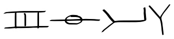	Jeremiah 38:11
	e·ved	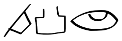	
Then Ebed-melech	me·lekh	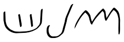	
-	et		

the men	ha·a·na·sheem	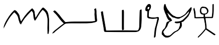	
with him	be·ya·do	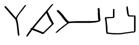	
and went	vay·ya·vo	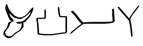	
palace	vet	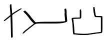	
to the king’s	ham·me·lekh		
to	el		
a place below	ta·chat	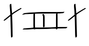	
the storehouse	ha·o·w·tsar		
he took	vay·yiq·qach	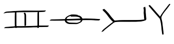	
From there	mish·sham		
old	be·lo·w·ye		
rags	has·se·cha·vot		
and worn-out	u·ve·lo·w·ye	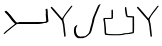	
clothes	me·la·cheem	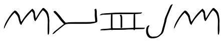	
and lowered them	vay·shal·le·chem	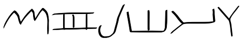	
to	el		
Jeremiah	yir·me·ya·hu		
in	el		
the cistern	hab·bo·wr		
with ropes	ba·cha·va·leem	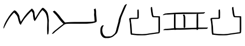	
cried out	vay·yo·mer		Jeremiah 38:12
	e·ved	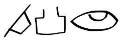	
Ebed-melech	me·lekh	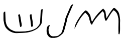	
the Cushite	hak·ku·shee		
to	el		
Jeremiah	yir·me·ya·hu		
“ Put	seem	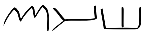	

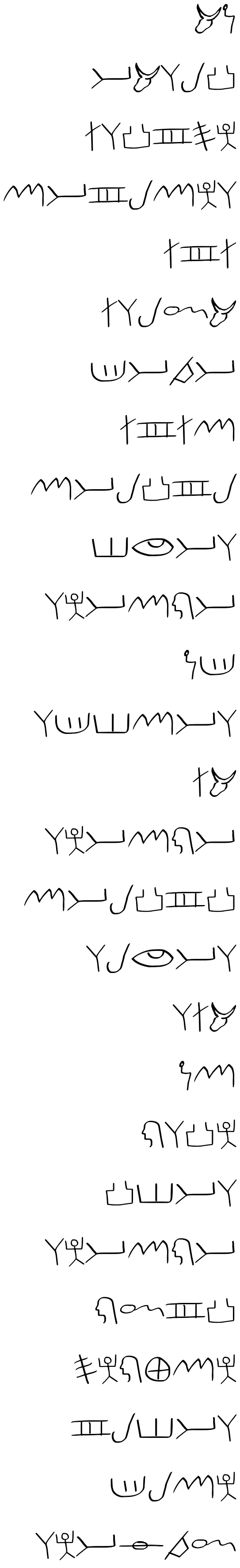

	na	
these worn-out	be·lo·w·e	
rags	has·se·cha·vo·wt	
and clothes	ve·ham·me·la·cheem	
	ta·chat	
under your arms	ats·tsi·lo·wt	
	ya·de·kha	
	mit·ta·chat	
to pad the ropes ”	la·cha·va·leem	
did	vay·ya·as	
Jeremiah	yir·me·ya·hu	
so	ken	
up	vay·yim·she·khu	Jeremiah 38:13
-	et	
and they pulled him	yir·me·ya·hu	
with the ropes	ba·cha·va·leem	
and lifted	vay·ya·a·lu	
him	o·to	
out of	min	
the cistern	hab·bo·wr	
remained	vay·ye·shev	
And Jeremiah	yir·me·ya·hu	
in the courtyard	ba·cha·tsar	
of the guard	ham·mat·ta·rah	
sent for	vay·yish·lach	Jeremiah 38:14
Then King	ham·me·lekh	
Zedekiah	tsid·qee·ya·hu	

and received	vay·yiq·qach	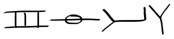	
him	et		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	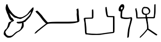	
at	e·law	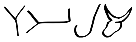	
-	el		
entrance	ma·vo·w		
the third	hash·she·lee·shee	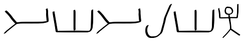	
-	a·sher		
to the house	be·vet	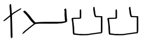	
of the LORD	YHVH		
said	vay·yo·mer		
the king	ham·me·lekh		
to	el		
Jeremiah	yir·me·ya·hu		
am going to ask	sho·el		
“ I	a·nee	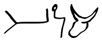	
-	o·te·kha	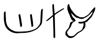	
you something ”	da·var		
“ Do not	al		
hide	te·kha·ched		
from me”	mim·men·nee		
anything	da·var		
replied	vay·yo·mer		Jeremiah 38:15
Jeremiah	yir·me·ya·hu		
-	el		
-	tsid·qee·ya·hu	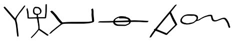	

“ If	kee	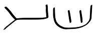	
I tell you ”	ag·geed	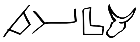	
	le·kha	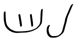	
“ -	ha·lo·w		
you will surely	ha·met		
put me to death	te·mee·te·nee	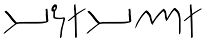	
And even if	ve·khee		
I give you advice	ee·a·tse·kha		
you will not	lo		
listen	tish·ma		
to me”	e·lay	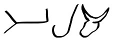	
swore	vay·yish·sha·va	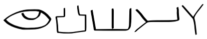	Jeremiah 38:16
But King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	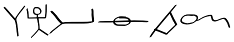	
to	el		
Jeremiah	yir·me·ya·hu		
secretly	bas·se·ter		
-	le·mor	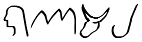	
lives	chay	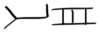	
“ As surely as the LORD	YHVH		
	t		
who	a·sher		
has given	a·sah		
us	la·nu		
-	et		
life	han·ne·phesh		
this	haz·zot		

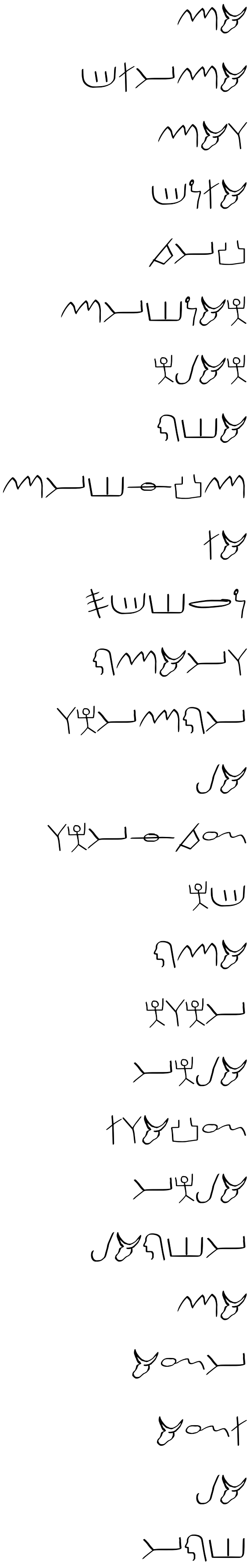

I will not	im	
kill you	a·mee·te·kha	
nor	ve·im	
will I deliver you	et·ten·kha	
into the hands	be·yad	
men	ha·a·na·sheem	
of these	ha·el·leh	
who	a·sher	
are seeking	me·vaq·sheem	
-	et	
your life”	naph·she·kha	
said	vay·yo·mer	Jeremiah 38:17
Then Jeremiah	yir·me·ya·hu	
to	el	
Zedekiah	tsid·qee·ya·hu	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
God	e·lo·he	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ If	im	
you indeed surrender	ya·tso	
	te·tse	
to	el	
the officers	sa·re	

of the king	me·lekh	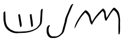	
of Babylon	ba·vel	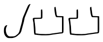	
will live	ve·cha·ye·tah	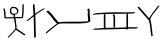	
then you	naph·she·kha	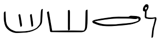	
city	ve·ha·eer	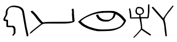	
this	haz·zot	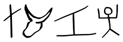	
will not	lo	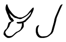	
be burned down	tis·sa·reph	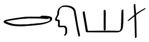	
	ba·esh	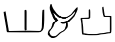	
will survive	ve·cha·yi·tah	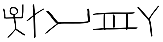	
and you	at·tah	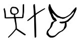	
and your household	u·ve·te·kha	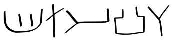	
But if	ve·im	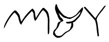	Jeremiah 38:18
you do not	lo	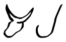	
surrender	te·tse	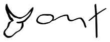	
to	el	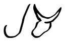	
the officers	sa·re	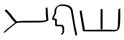	
of the king	me·lekh	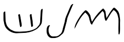	
of Babylon	ba·vel	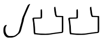	
will be delivered	ve·nit·te·nah	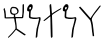	
city	ha·eer	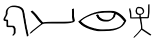	
then this	haz·zot	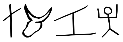	
into the hands	be·yad	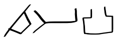	
of the Chaldeans	hak·kas·deem	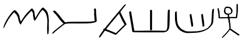	
They will burn it down	u·se·ra·phu·ha	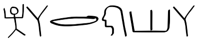	
	ba·esh	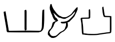	
and you	ve·at·tah	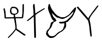	

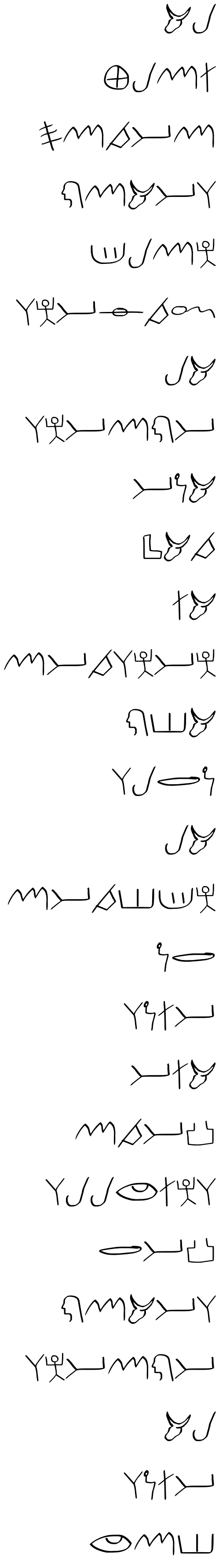

yourself will not	lo	
escape	tim·ma·let	
their grasp ’”	mee·ya·dam	
said	vay·yo·mer	Jeremiah 38:19
But King	ham·me·lekh	
Zedekiah	tsid·qee·ya·hu	
to	el	
Jeremiah	yir·me·ya·hu	
“ I	a·nee	
am afraid	do·eg	
-	et	
of the Jews	hay·ye·hu·deem	
who	a·sher	
have deserted	na·phe·lu	
to	el	
the Chaldeans	hak·kas·deem	
for [the Chaldeans]	pen	
may deliver	yit·te·nu	
me	o·tee	
into their hands	be·ya·dam	
to abuse	ve·hit·al·le·lu	
me”	vee	
replied	vay·yo·mer	Jeremiah 38:20
Jeremiah	yir·me·ya·hu	
“ They will not	lo	
hand you over ”	yit·te·nu	
“ Obey	she·ma	

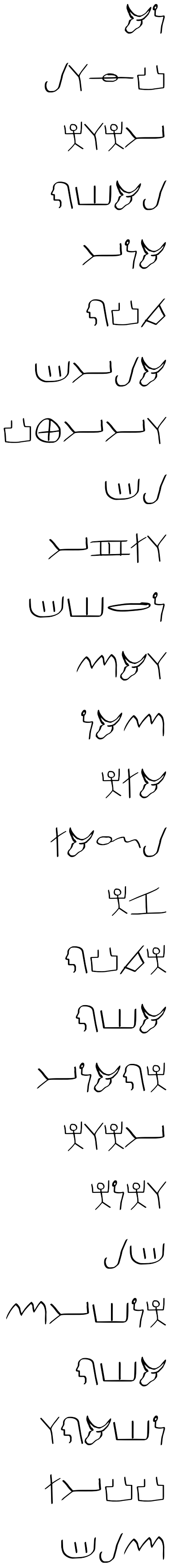

	na	
the voice	be·qo·wl	
of the LORD	YHVH	
in what	la·a·sher	
I	a·nee	
am telling you	do·ver	
	e·le·kha	
that it may go well	ve·yee·tav	
with you	le·kha	
may live	u·te·chee	
and you	naph·she·kha	
But if	ve·im	Jeremiah 38:21
refuse	ma·en	
you	at·tah	
to surrender	la·tset	
this	zeh	
[is] the word	had·da·var	
that	a·sher	
has shown me :	hir·a·nee	
the LORD	YHVH	
-	ve·hin·neh	Jeremiah 38:22
All	khal	
the women	han·na·sheem	
who	a·sher	
remain	nish·a·ru	
in the palace	be·vet	
of the king	me·lekh	

of Judah	ye·hu·dah	יהודה	
will be brought out	mu·tsa·o·wt	מוצאות	
to	el	אל	
the officials	sa·re	שרי	
of the king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
and those [women]	ve·hen·nah	והנה	
will say :	o·me·ro·wt	אמרות	
‘ They misled you	his·see·tu·kha	הסיתוך	
and overcame	ve·ya·khe·lu	ויכלו	
you —	le·kha	לך	
friends of yours	an·she	אנשי	
those trusted	she·lo·me·kha	שלמך	
sank	ha·te·be·u	הטבעו	
into the mire	vab·bots	בבץ	
Your feet	rag·le·kha	רגלך	
and they deserted	na·so·gu	נסגו	
you ’	a·cho·wr	אחור	
-	ve·et	ואת	Jeremiah 38:23
All	kal	כל	
your wives	na·she·kha	נשיך	
and	ve·et	ואת	
children	ba·ne·kha	בניך	
will be brought out	mo·w·tsi·eem	מוצאים	
to	el	אל	
the Chaldeans	hak·kas·deem	הכשדים	
And you	ve·at·tah	ואתה	

yourself will not	lo		
escape	tim·ma·let		
their grasp	mee·ya·dam	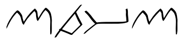	
for	kee	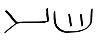	
by	ve·yad	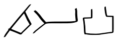	
the king	me·lekh	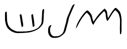	
of Babylon	ba·vel	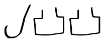	
you will be seized	tit·ta·phes		
-	ve·et		
city	ha·eer	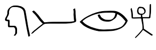	
and this	haz·zot		
will be burned down	tis·roph		
”	ba·esh		
warned	vay·yo·mer		Jeremiah 38:24
Then Zedekiah	tsid·qee·ya·hu	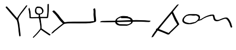	
	el		
Jeremiah	yir·me·ya·hu		
let anyone	eesh	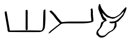	
“ Do not	al		
know	ye·da		
conversation	bad·de·va·reem		
about this	ha·el·leh		
or	ve·lo		
you will die	ta·mut		
If	ve·khee		Jeremiah 38:25
hear	yish·me·u		
the officials	has·sa·reem	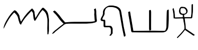	

that	kee	𐤊𐤉	
I have spoken	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	
with you	it·takh	𐤀𐤕𐤊	
and they come	u·va·u	𐤅𐤁𐤀𐤅	
of you	e·le·kha	𐤀𐤋𐤉𐤊	
and demand	ve·a·me·ru	𐤅𐤀𐤌𐤓𐤅	
	e·le·kha	𐤀𐤋𐤉𐤊	
‘ Tell	hag·gee·dah	𐤄𐤂𐤉𐤃𐤄	
	na	𐤍𐤀	
us	la·nu	𐤋𐤍𐤅	
what	mah	𐤌𐤄	
you said	dib·bar·ta	𐤃𐤁𐤓𐤕	
to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
do not	al	𐤀𐤋	
hide it	te·kha·ched	𐤕𐤊𐤇𐤃	
from us	mim·men·nu	𐤌𐤌𐤍𐤅	
[or]	ve·lo	𐤅𐤋𐤀	
we will kill you ’	ne·mee·te·kha	𐤍𐤌𐤉𐤕𐤊	
and what	u·mah	𐤅𐤌𐤄	
said	dib·ber	𐤃𐤁𐤓	
to you	e·le·kha	𐤀𐤋𐤉𐤊	
[he]	ham·me·lekh	𐤄𐤌𐤋𐤊	
then tell them	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Jeremiah 38:26
	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
was presenting	map·peel	𐤌𐤐𐤉𐤋	
‘ I	a·nee	𐤀𐤍𐤉	

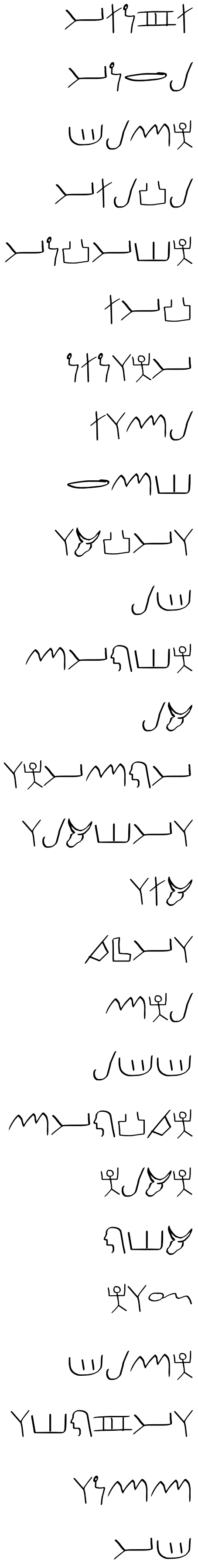

my petition	te·chin·na·tee	
to	liph·ne	
the king	ham·me·lekh	
that he not	le·vil·tee	
return me	ha·shee·ve·nee	
to the house	bet	
of Jonathan	ye·ho·w·na·tan	
to die	la·mut	
there ’”	sham	
came	vay·ya·vo·u	Jeremiah 38:27
When all	khal	
the officials	has·sa·reem	
to	el	
Jeremiah	yir·me·ya·hu	
and questioned him	vay·yish·a·lu	
-	o·to	
he relayed	vay·yag·ged	
to them	la·hem	
the exact	ke·khal	
words	had·de·va·reem	
	ha·el·leh	
-	a·sher	
had commanded [him to say]	tsiw·vah	
the king	ham·me·lekh	
So they said no more	vay·ya·cha·ri·shu	
to him	mim·men·nu	
for	kee	

no one	lo	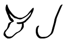	
had overheard	nish·ma	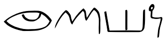	
the conversation	had·da·var	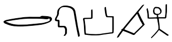	
remained	vay·ye·shev	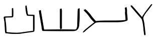	Jeremiah 38:28
And Jeremiah	yir·me·ya·hu	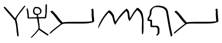	
in the courtyard	ba·cha·tsar	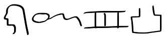	
of the guard	ham·mat·ta·rah	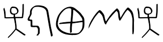	
until	ad	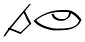	
the day	yo·wm	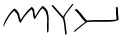	
-	a·sher	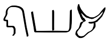	
was captured	nil·ke·dah	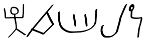	
Jerusalem	ye·ru·sha·la·ms	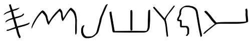	
-	ve·ha·yah	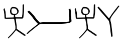	
-	ka·a·sher	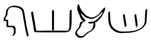	
-	nil·ke·dah	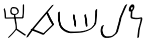	
	ye·ru·sha·lim	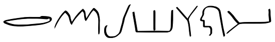	
year	bash·sha·nah	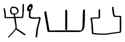	Jeremiah 39:1
In the ninth	hat·te·shi·eet	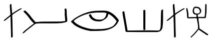	
of Zedekiah	le·tsid·qee·ya·hu	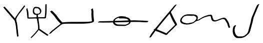	
king	me·lekh	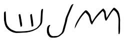	
of Judah	ye·hu·dah	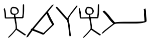	
month	ba·cho·desh	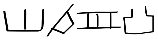	
in the tenth	ha·a·si·ree	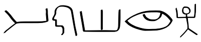	
marched	ba	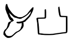	
Nebuchadnezzar	ne·vu·khad·rets·tsar	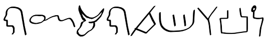	
king	me·lekh	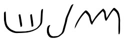	
of Babylon	ba·vel	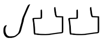	

with his entire	ve·khal		
army	che·lo	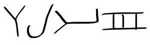	
against	el		
Jerusalem	ye·ru·sha·lim		
and laid siege	vay·ya·tsu·ru	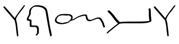	
to [the city]	a·le·ha	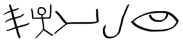	
eleventh	be·ash·te		Jeremiah 39:2
	es·reh		
year	sha·nah	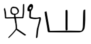	
of Zedekiah’s	le·tsid·qee·ya·hu	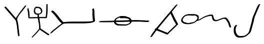	
month	ba·cho·desh	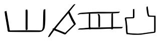	
of the fourth	ha·re·vee·ee	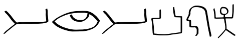	
And on the ninth	be·tish·ah		
day	la·cho·desh	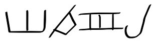	
was breached	ha·ve·qe·ah	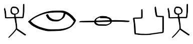	
the city	ha·eer	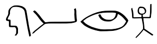	
entered	vay·ya·vo·u	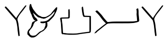	Jeremiah 39:3
Then all	kol	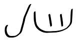	
the officials	sa·re	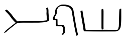	
of the king	me·lekh	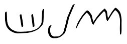	
of Babylon	ba·vel	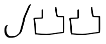	
and sat	vay·ye·she·vu	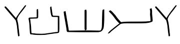	
Gate :	be·sha·ar		
in the Middle	hat·ta·vekh		
	ne·re·gal		
	sar		
Nergal-sharezer	e·tser		

of Samgar	sam·gar	
	ne·vu	
	sar	
Nebo-sarsekim	se·kheem	
	rav	
the Rabsaris	sa·rees	
	ne·re·gal	
	sar	
Nergal-sharezer	e·tser	
	rav	
the Rabmag	mag	
and all	ve·khal	
the rest	she·e·reet	
of the officials	sa·re	
of the king	me·lekh	
of Babylon	ba·vel	
-	vay·hee	Jeremiah 39:4
When	ka·a·sher	
saw them	ra·am	
Zedekiah	tsid·qee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
and all	ve·khol	
the soldiers	an·she	
	ham·mil·cha·mah	
they fled	vay·yiv·re·chu	
They left	vay·ye·tse·u	

at night	lay·lah	
	min	
the city	ha·eer	
by way	de·rekh	
garden	gan	
of the king’s	ham·me·lekh	
through the gate	be·sha·ar	
between	ben	
the two walls	ha·cho·mo·ta·yim	
and they went out	vay·ye·tse	
along the route	de·rekh	
to the Arabah	ha·a·ra·vah	
pursued	vay·yir·de·phu	Jeremiah 39:5
But the army	chel	
of the Chaldeans	kas·deem	
them	a·cha·re·hem	
and overtook	vay·yas·si·gu	
-	et	
Zedekiah	tsid·qee·ya·hu	
in the plains	be·ar·vo·wt	
of Jericho	ye·re·cho	
They seized	vay·yiq·chu	
him	o·to	
and brought him up	vay·ya·a·lu·hu	
to	el	
Nebuchadnezzar	ne·vu·khad·rets·tsar	
king	me·lekh	

of Babylon	ba·vel	בבל	
at Riblah	riv·la·tah	רבלתה	
in the land	be·e·rets	בארץ	
of Hamath	cha·mat	חמת	
where he pronounced	vay·dab·ber	וידבר	
on him	it·to	אתו	
judgment	mish·pa·teem	משפטים	
slaughtered	vay·yish·chat	וישחט	Jeremiah 39:6
the king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
-	et	את	
the sons	be·ne	בני	
of Zedekiah	tsid·qee·ya·hu	צדקיהו	
There at Riblah	be·riv·lah	ברבלה	
before his eyes	le·e·naw	לעיניו	
-	ve·et	ואת	
all	kal	כל	
the nobles	cho·re	חרי	
of Judah	ye·hu·dah	יהודה	
also killed	sha·chat	שחט	
and he	me·lekh	מלך	
	ba·vel	בבל	
-	ve·et	ואת	Jeremiah 39:7
eyes	e·ne	עיני	
Zedekiah’s	tsid·qee·ya·hu	צדקיהו	
Then he put out	iw·ver	עור	
and bound him	vay·ya·as·re·hu	ויאסרהו	

with bronze chains	ban·chush·ta·yim	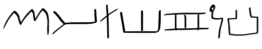	
to take	la·vee	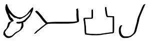	
him	o·to		
to Babylon	ba·ve·lah	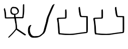	
-	ve·et		Jeremiah 39:8
the palace	bet	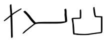	
of the king	ham·me·lekh		
and	ve·et		
to the houses	bet	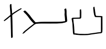	
of the people	ha·am		
set fire to	sa·re·phu		
The Chaldeans	hak·kas·deem		
	ba·esh		
and	ve·et		
the walls	cho·mo·wt	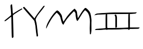	
of Jerusalem	ye·ru·sha·lim	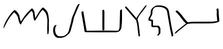	
they broke down	na·ta·tsu		
Then	ve·et		Jeremiah 39:9
the remnant	ye·ter	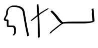	
of the people	ha·am		
who had remained	han·nish·a·reem		
in the city	ba·eer		
along with	ve·et		
the deserters	han·no·phe·leem	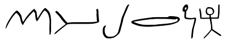	
who	a·sher	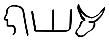	
had defected	na·phe·lu		
to	a·law	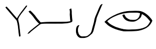	

him	ve·et	ואת	
-	ye·ter	יתר	
-	ha·am	העם	
-	han·nish·a·reem	הנשארים	
carried	heg·lah	הגלה	
	ne·vu·zar	נבוזר	
Nebuzaradan	ʾa·dan	אדן	
captain	rav	רב	
of the guard	tab·ba·cheem	טבחים	
away to Babylon	ba·vel	בבל	
some of	u·min	ומן	Jeremiah 39:10
people	ha·am	העם	
the poor	had·dal·leem	הדלים	
who	a·sher	אשר	
had no property	en	אין	
	la·hem	להם	
	me·u·mah	מאומה	
left behind	hish·eer	השאיר	
But Nebuzaradan	ne·vu·zar·a·dan	נבוזראדן	
-	rav	רב	
-	tab·ba·cheem	טבחים	
in the land	be·e·rets	בארץ	
of Judah	ye·hu·dah	יהודה	
he gave	vay·yit·ten	ויתן	
them	la·hem	להם	
vineyards	ke·ra·meem	כרמים	
and fields	vee·ge·veem	ויגבים	

time	bay·yo·wm	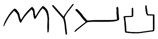	
and at that	ha·hu		
had given orders	vay·tsaw	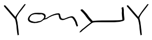	Jeremiah 39:11
Now Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	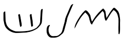	
of Babylon	ba·vel		
about	al		
Jeremiah	yir·me·ya·hu		
through	be·yad	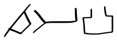	
Nebuzaradan	ne·vu·zar·a·dan	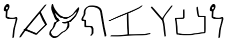	
captain	rav	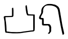	
of the guard	tab·ba·cheem	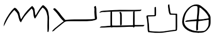	
saying	le·mor		
“ Take him	qa·chen·nu	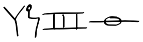	Jeremiah 39:12
look after	ve·e·ne·kha	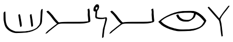	
	seem	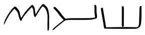	
him	a·law	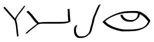	
and do not	ve·al		
come	ta·as		
to him	lo		
let any	me·u·mah		
harm	ra		
	kee	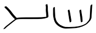	
	m		
whatever	ka·a·sher		
he says	ye·dab·ber	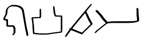	
	e·le·kha	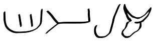	

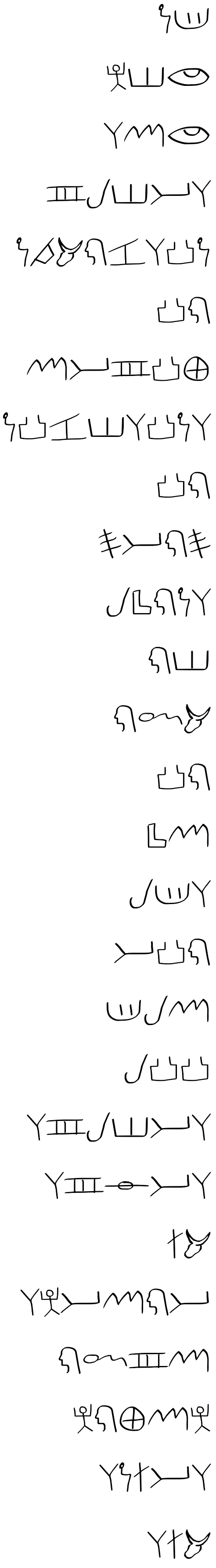

”	ken	
do	a·seh	
for him	im·mo	
-	vay·yish·lach	Jeremiah 39:13
So Nebuzaradan	ne·vu·zar·a·dan	
captain	rav	
of the guard	tab·ba·cheem	
Nebushazban	u·ne·vu·shaz·ban	
	rav	
the Rabsaris	sa·rees	
	ve·ne·re·gal	
	sar	
Nergal-sharezer	e·tser	
	rav	
the Rabmag	mag	
and all	ve·khol	
the captains	rab·be	
of the king	me·lekh	
of Babylon	ba·vel	
brought	vay·yish·le·chu	Jeremiah 39:14
	vay·yiq·chu	
-	et	
had Jeremiah	yir·me·ya·hu	
from the courtyard	me·cha·tsar	
of the guard	ham·mat·ta·rah	
and they turned him over	vay·yit·te·nu	
-	o·to	

to	el		
Gedaliah	ge·dal·ya·hu	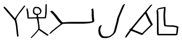	
son	ben		
of Ahikam	a·chee·qam	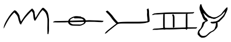	
the son	ben		
of Shaphan	sha·phan	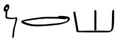	
to take	le·ho·w·tsi·e·hu		
him	el		
home	hab·ba·yit	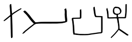	
So [Jeremiah] remained	vay·ye·shev	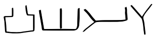	
among	be·to·wkh		
his own people	ha·am		
to	ve·el		Jeremiah 39:15
[him]	yir·me·ya·hu		
had come	ha·yah	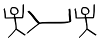	
the word	de·var		
of the LORD	YHVH		
And while [Jeremiah] had been	bih·yo·to	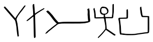	
confined	a·tsur		
in the courtyard	ba·cha·tsar		
of the guard	ham·mat·ta·rah		
- :	le·mor		
“ Go	ha·lo·wkh		Jeremiah 39:16
and tell	ve·a·mar·ta		
	le·e·ved		
Ebed-melech	mɛ·lɛkh	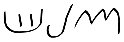	
the Cushite that	hak·ku·shee		

says :	le·mor	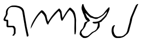	
this is what	koh	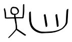	
	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	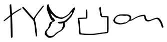	
the God	e·lo·he		
of Israel	yis·ra·el	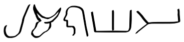	
	hin·nee	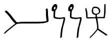	
‘ I am about to fulfill	mē·vī		
-	et		
My words	de·va·ray		
against	el		
city	ha·eer		
this	haz·zot		
for harm	le·ra·ah		
and not	ve·lo		
for good	le·to·w·vah		
they will be fulfilled	ve·ha·yu	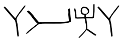	
before your eyes	le·pha·ne·kha	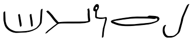	
day	bay·yo·wm	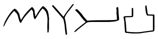	
and on that	ha·hu	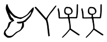	
But I will deliver you	ve·hits·tsal·tee·kha		Jeremiah 39:17
day	vay·yo·wm	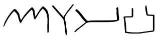	
on that	ha·hu	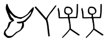	
declares	ne·um		
the LORD	YHVH		
and you will not	ve·lo		

be delivered	tin·na·ten		
into the hands	be·yad	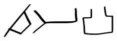	
of the men	ha·a·na·sheem		
whom	a·sher		
you	at·tah		
fear	ya·go·wr		
	mip·pe·ne·hem	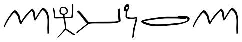	
For	kee	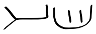	Jeremiah 39:18
I will surely rescue you	mal·let		
	a·mal·let·kha	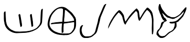	
by the sword	u·va·che·rev	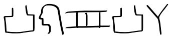	
so that you do not	lo		
fall	tip·pol		
you will escape	ve·ha·ye·tah	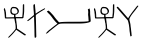	
with	le·kha	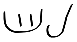	
your life	naph·she·kha	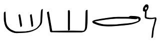	
like a spoil of war	le·sha·lal	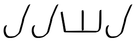	
Because	kee	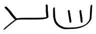	
you have trusted	va·tach·ta		
in Me	bee	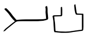	
declares	ne·um		
the LORD ’”	YHVH		
This is the word	had·da·var		Jeremiah 40:1
that	a·sher		
came	ha·yah	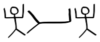	
to	el		
Jeremiah	yir·me·ya·hu		

from	me·et	
the LORD	YHVH	
after	a·char	
had released	shal·lach	
him	o·to	
Nebuzaradan	ne·vu·zar·a·dan	
captain	rav	
of the guard	tab·ba·cheem	
at	min	
Ramah	ha·ra·mah	
having found	be·qach·to	
-	o·to	
him	ve·hu	
bound	a·sur	
in chains	ba·ziq·qeem	
among	be·to·wkh	
all	kal	
the captives	ga·lut	
of Jerusalem	ye·ru·sha·lim	
and Judah	vee·hu·dah	
who were being exiled	ham·mug·leem	
to Babylon	ba·ve·lah	
found	vay·yiq·qach	Jeremiah 40:2
The captain	rav	
of the guard	tab·ba·cheem	
Jeremiah	le·yir·me·ya·hu	
and said	vay·yo·mer	

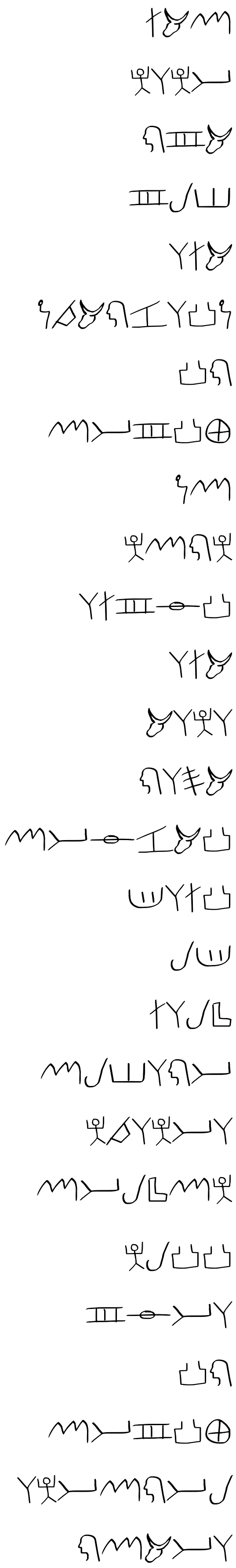

to him	e·law	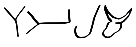	
“ The LORD	YHVH	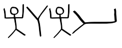	
your God	e·lo·he·kha	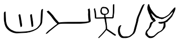	
decreed	dib·ber		
-	et		
disaster	ha·ra·ah		
this	haz·zot		
on	el		
place	ham·ma·qo·wm	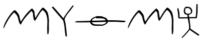	
this	haz·zeh	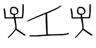	
has fulfilled it	vay·ya·ve	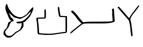	Jeremiah 40:3
He has done	vay·ya·as		
and now the LORD	YHVH	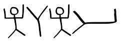	
just as	ka·a·sher		
He said	dib·ber		
Because	kee	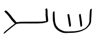	
you [people] have sinned	cha·ta·tem		
against the LORD	la·YHVH	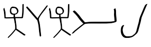	
and have not	ve·lo		
obeyed	she·ma·tem		
His voice	be·qo·w·lo	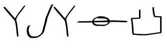	
has happened	ve·ha·yah	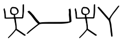	
to you	la·khem		
thing	da·var		
this	haz·zeh	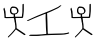	
But now	ve·at·tah		Jeremiah 40:4
behold	hin·neh		

I am freeing	phit·tach·tee·kha	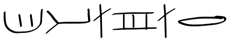
you today	hay·yo·wm	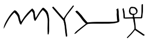
from	min	
the chains	ha·ziq·qeem	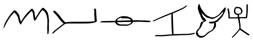
that	a·sher	
were on	al	
your wrists	ya·de·kha	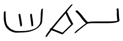
If	im	
it pleases	to·wv	
	be·e·ne·kha	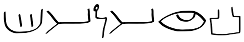
you to come	la·vo·w	
with me	it·tee	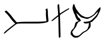
to Babylon	va·vel	
then come	bo	
and I will take care of	ve·a·seem	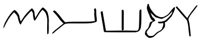
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-	e·nee	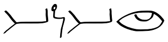
you	a·le·kha	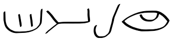
But if	ve·im	
it seems wrong	ra	
	be·e·ne·kha	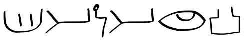
to you to come	la·vo·w	
with me	it·tee	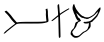
to Babylon	va·vel	
go no farther	cha·dal	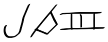
Look	re·eh	
the whole	kal	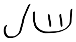

land	ha·a·rets	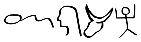	
is before you	le·pha·ne·kha	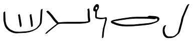	
	el	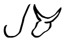	
good	to·wv	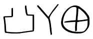	
	ve·el	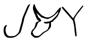	
and right to you	hay·ya·shar	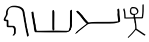	
Wherever it seems	be·e·ne·kha	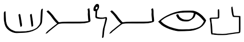	
-	la·le·khet	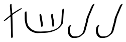	
there”	sham·mah	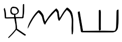	
go	lekh	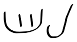	
	ve·o·w·den·nu	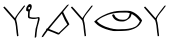	Jeremiah 40:5
But before Jeremiah	lo	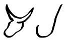	
turned to go	ya·shuv	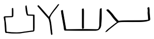	
Nebuzaradan	ve·shu·vah	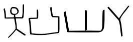	
added	el	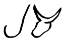	
“ Return to Gedaliah	ge·dal·yah	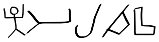	
son	ben	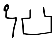	
of Ahikam	a·chee·qam	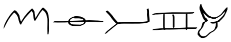	
the son	ben	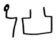	
of Shaphan	sha·phan	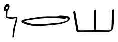	
whom	a·sher	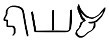	
has appointed	hiph·qeed	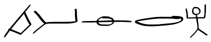	
the king	me·lekh	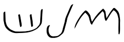	
of Babylon	ba·vel	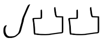	
over the cities	be·a·re	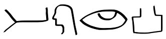	
of Judah	ye·hu·dah	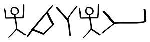	
and stay	ve·shev	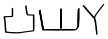	

with him	it·to		
among	be·to·wkh		
the people	ha·am		
or	o		
anywhere else	el		
	kal	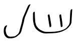	
that seems right	hay·ya·shar	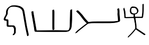	
	be·e·ne·kha	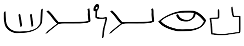	
go	la·le·khet	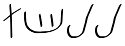	
”	lekh	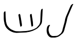	
gave	vay·yit·ten	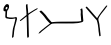	
him	lo	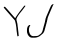	
Then the captain	rav		
of the guard	tab·ba·cheem	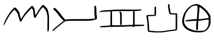	
a ration	a·ru·chah	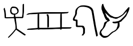	
and a gift	u·mas·et	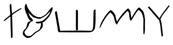	
and released him	vay·shal·le·che·hu		
went	vay·ya·vo	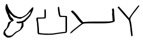	Jeremiah 40:6
So Jeremiah	yir·me·ya·hu		
to	el		
Gedaliah	ge·dal·yah	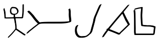	
son	ben		
of Ahikam	a·chee·qam	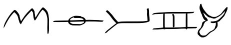	
at Mizpah	ham·mits·pa·tah		
and stayed	vay·ye·shev	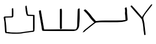	
with him	it·to		
among	be·to·wkh		

Jeremiah 40:7

the people	ha·am
who were left	han·nish·a·reem
in the land	ba·a·rets
heard	vay·yish·me·u
When all	khal
the commanders	sa·re
of the armies	ha·cha·ya·leem
	a·sher
in the field	bas·sa·deh
-	hem·mah
and men	ve·an·she·hem
that	kee
had appointed	hiph·qeed
the king	me·lekh
of Babylon	ba·vel
-	et
Gedaliah	ge·dal·ya·hu
son	ben
of Ahikam	a·chee·qam
over the land	ba·a·rets
and that	ve·khee
he had put him in charge	hiph·qeed
	it·to
of the men	a·na·sheem
women	ve·na·sheem
and children	va·taph
[who were] the poorest	u·mid·dal·lat

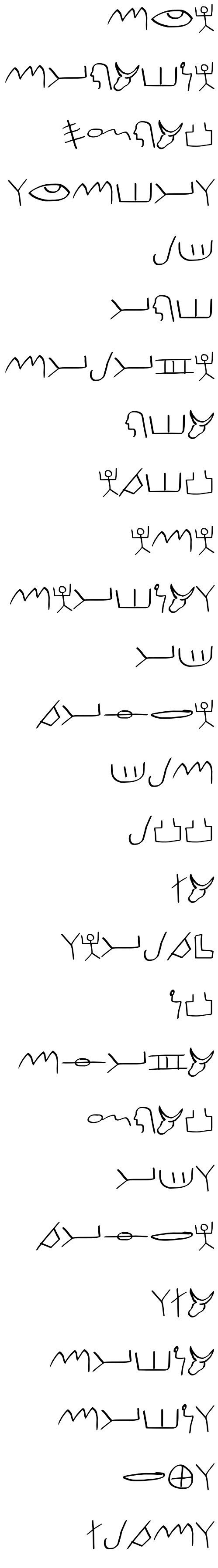

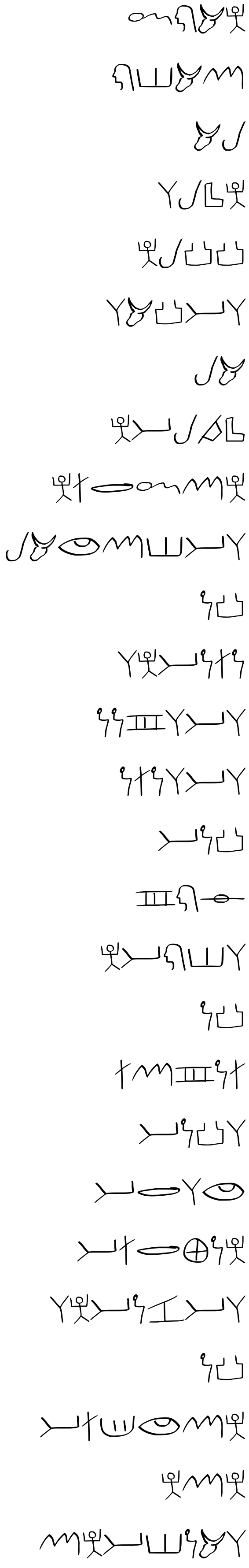

of the land	ha·a·rets	
[and]	me·a·sher	
had not	lo	
been exiled	ha·ge·lu	
to Babylon	ba·ve·lah	
they came	vay·ya·vo·u	Jeremiah 40:8
to	el	
Gedaliah	ge·dal·yah	
at Mizpah —	ham·mits·pa·tah	
Ishmael	ve·yish·ma·el	
son	ben	
of Nethaniah	ne·tan·ya·hu	
Johanan	ve·yo·w·cha·nan	
and Jonathan	ve·yo·w·na·tan	
the sons	be·ne	
of Kareah	qa·re·ach	
Seraiah	u·se·ra·yah	
son	ben	
of Tanhumeth	tan·chu·met	
the sons	u·ve·ne	
of Ephai	ʿo·phay	
the Netophathite	han·ne·to·pha·tee	
and Jezaniah	vee·zan·ya·hu	
son	ben	
of the Maacathite —	ham·ma·a·kha·tee	
they	hem·mah	
and their men	ve·an·she·hem	

swore an oath	vay·yish·sha·va	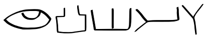	Jeremiah 40:9
to them	la·hem		
Gedaliah	ge·dal·ya·hu	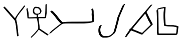	
son	ben		
of Ahikam	a·chee·qam	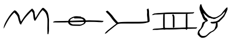	
the son	ben		
of Shaphan	sha·phan		
and their men	u·le·an·she·hem	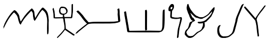	
assuring them	le·mor	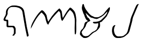	
“ Do not	al		
be afraid	tee·re·u		
to serve	me·a·vo·wd		
the Chaldeans	hak·kas·deem		
Live	she·vu		
in the land	va·a·rets		
and serve	ve·iv·du	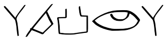	
-	et		
the king	me·lekh	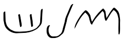	
of Babylon	ba·vel		
and it will go well	ve·yee·tav	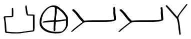	
with you	la·khem		
As for me	va·a·nee		Jeremiah 40:10
I will	hin·nee	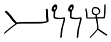	
stay	yo·shev		
in Mizpah	bam·mits·pah		
to represent	la·a·mod		
you before	liph·ne		

the Chaldeans	hak·kas·deem	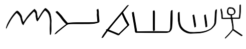	
who	a·sher	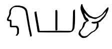	
come	ya·vo·u	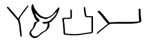	
to us	e·le·nu	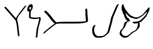	
As for you	ve·at·tem	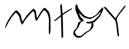	
gather	is·phu	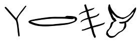	
wine [grapes]	ya·yin	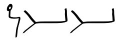	
summer fruit	ve·qa·yits	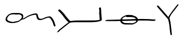	
and oil	ve·she·men	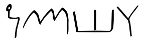	
place them	ve·si·mu	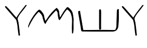	
in your storage jars	bikh·le·khem	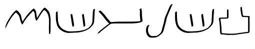	
and live	u·she·vu	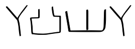	
in the cities	be·a·re·khem	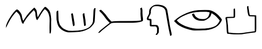	
-	a·sher	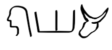	
you have taken”	te·phas·tem	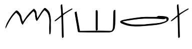	
When	ve·gam	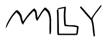	Jeremiah 40:11
all	kal	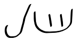	
the Jews	hay·ye·hu·deem	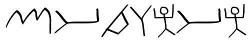	
-	a·sher	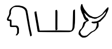	
in Moab	be·mo·w·av	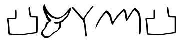	
Ammon	u·viv·ne	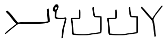	
	am·mo·wn	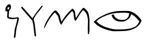	
Edom	u·ve·e·do·wm	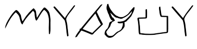	
-	va·a·sher	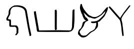	
and all	be·khal	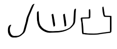	
the other lands	ha·a·ra·tso·wt	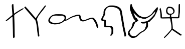	
heard	sha·me·u	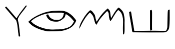	

that	kee	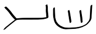	
had left	na·tan	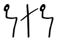	
the king	me·lekh	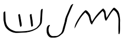	
of Babylon	ba·vel		
a remnant	she·e·reet		
in Judah	lee·hu·dah		
	ve·khee		
and had appointed	hiph·qeed	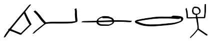	
over them	a·le·hem	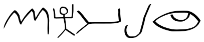	
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Gedaliah	ge·dal·ya·hu	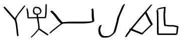	
son	ben		
of Ahikam	a·chee·qam	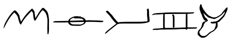	
the son	ben		
of Shaphan	sha·phan		
returned	vay·ya·shu·vu	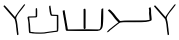	Jeremiah 40:12
all	khal	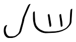	
they	hay·ye·hu·deem		
from all	mik·kal		
the places	ham·me·qo·mo·wt	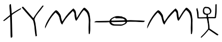	
to which	a·sher		
they had been banished	nid·de·chu	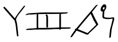	
	sham	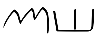	
and came	vay·ya·vo·u	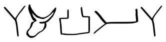	
to the land	e·rets		
of Judah	ye·hu·dah	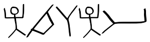	
to	el		

Gedaliah	ge·dal·ya·hu	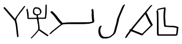	
at Mizpah	ham·mits·pa·tah		
And they gathered	vay·ya·as·phu		
of wine [grapes]	ya·yin	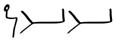	
and summer fruit	va·qa·yits	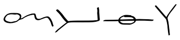	
an abundance	har·beh	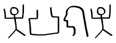	
	me·od		
Meanwhile, Johanan	ve·yo·w·cha·nan	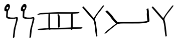	Jeremiah 40:13
son	ben		
of Kareah	qa·re·ach	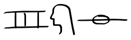	
and all	ve·khal		
the commanders	sa·re	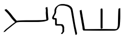	
of the armies	ha·cha·ya·leem	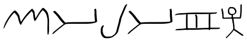	
-	a·sher		
in the field	bas·sa·deh		
came	ba·u		
to	el		
Gedaliah	ge·dal·ya·hu	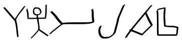	
at Mizpah	ham·mits·pa·tah		
and said to him	vay·yo·me·ru		Jeremiah 40:14
	e·law	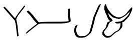	
“ Are you aware	ha·ya·do·a	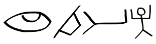	
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that	kee	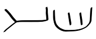	
Baalis	ba·a·lees	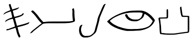	
king	me·lekh	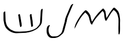	
of the Ammonites	be·ne	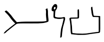	

	am·mo·wn		
has sent	sha·lach	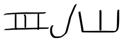	
-	et		
Ishmael	yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah	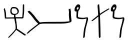	
to take	le·hak·ko·te·kha		
your life ? ”	na·phesh		
did not	ve·lo		
believe	he·e·meen		
them	la·hem		
But Gedaliah	ge·dal·ya·hu	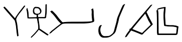	
son	ben		
of Ahikam	a·chee·qam	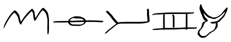	
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son	ben		
of Kareah	qa·re·ach	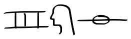	
spoke	a·mar		
to	el		
Gedaliah	ge·dal·ya·hu	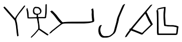	
privately	vas·se·ter		
at Mizpah	bam·mits·pah		
he said	le·mor	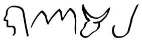	
“ Let me go	e·le·khah	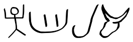	
	na		
and kill	ve·ak·keh		
-	et		

Ishmael	yish·ma·el	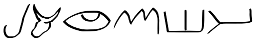	
son	ben	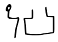	
of Nethaniah ”	ne·tan·yah	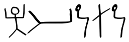	
one	ve·eesh	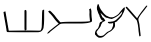	
“ No	lo	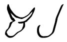	
will know it	ye·da	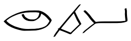	
Why	lam·mah	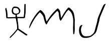	
should he take	yak·kek·kah	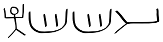	
your life	ne·phesh	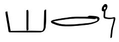	
and scatter	ve·na·pho·tsu	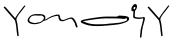	
all	kal	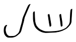	
the [people] of Judah	ye·hu·dah	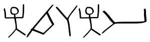	
who have gathered	han·niq·ba·tseem	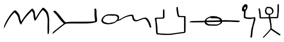	
to you	e·le·kha	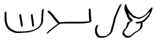	
would perish ?”	ve·a·ve·dah	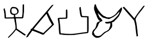	
so that the remnant	she·e·reet	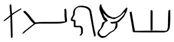	
of Judah	ye·hu·dah	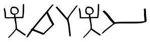	
said	vay·yo·mer	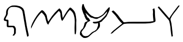	Jeremiah 40:16
But Gedaliah	ge·dal·ya·hu	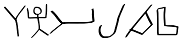	
son	ben	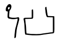	
of Ahikam	a·chee·qam	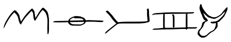	
to	el	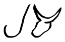	
Johanan	yo·w·cha·nan	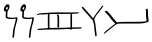	
son	ben	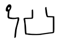	
of Kareah	qa·re·ach	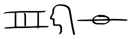	
“ Do not	al	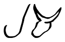	
do	ta·ʿas	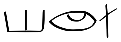	

-	et		
such a thing	had·da·var		
!	haz·zeh		
	kee	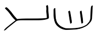	
is a lie”	she·qer	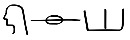	
What you are	at·tah		
saying	do·ver		
about	el		
Ishmael	yish·ma·el		
-	vay·hee	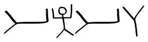	Jeremiah 41:1
month	ba·cho·desh	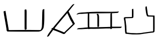	
In the seventh	hash·she·vee·ee	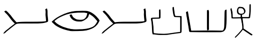	
came	ba		
Ishmael	yish·ma·el		
son	ben	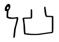	
of Nethaniah	ne·tan·yah	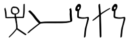	
the son	ben	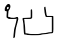	
of Elishama	e·lee·sha·ma		
family	miz·ze·ra		
[who was a member] of the royal	ham·me·lu·khah	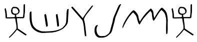	
chief officers	ve·rab·be		
and one of the king’s	ham·me·lekh		
ten	va·a·sa·rah		
men	a·na·sheem	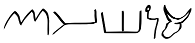	
with	it·to		
to	el		
Gedaliah	ge·dal·ya·hu	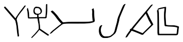	

son	ben		
of Ahikam	a·chee·qam	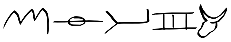	
at Mizpah	ham·mits·pa·tah		
and they ate	vay·yo·khe·lu		
there	sham		
a meal	le·chem	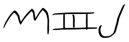	
together	yach·daw	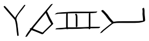	
-	bam·mits·pah		
got up	vay·ya·qam	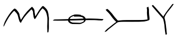	Jeremiah 41:2
Then Ishmael	yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah	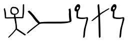	
and the ten	va·a·se·ret		
men	ha·a·na·sheem		
who	a·sher		
were	ha·yu	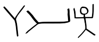	
with him	it·to		
and struck down	vay·yak·ku	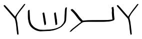	
-	et		
Gedaliah	ge·dal·ya·hu	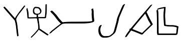	
son	ben		
of Ahikam	a·chee·qam	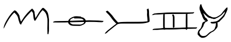	
the son	ben		
of Shaphan	sha·phan	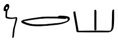	
with the sword	ba·che·rev	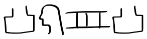	
killing	vay·ya·met	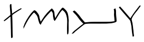	
the one	o·to		

whom	a·sher		
had appointed to govern	hiph·qeed	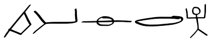	
the king	me·lekh	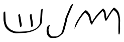	
of Babylon	ba·vel		
the land	ba·a·rets		
also	ve·et		Jeremiah 41:3
all	kal		
the Jews	hay·ye·hu·deem		
who	a·sher		
were	ha·yu	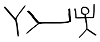	
with	it·to		
	et		
Gedaliah	ge·dal·ya·hu	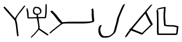	
at Mizpah	bam·mits·pah		
-	ve·et		
as well as the Chaldean	hak·kas·deem		
who	a·sher		
	nim·tse·u		
were there	sham		
-	et		
-	an·she		
soldiers	ham·mil·cha·mah	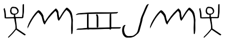	
killed	hik·kah		
Ishmael	yish·ma·el		
-	vay·hee	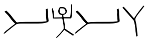	Jeremiah 41:4
day	bay·yo·wm	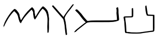	
On the second	hash·she·nee	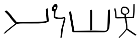	

after the murder	le·ha·meet		
-	et		
of Gedaliah	ge·dal·ya·hu	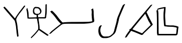	
one	ve·eesh	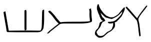	
when no	lo		
yet knew about it	ya·da	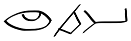	
came	vay·ya·vo·u	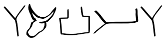	Jeremiah 41:5
men	a·na·sheem	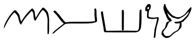	
from Shechem	mish·she·khem	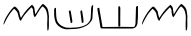	
Shiloh	mish·shi·lo		
and Samaria	u·mish·sho·me·ro·wn		
eighty	she·mo·neem	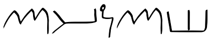	
	eesh	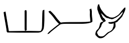	
who had shaved off	me·gul·le·che	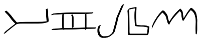	
their beards	za·qan	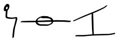	
torn	u·qe·ru·e		
their garments	ve·ga·deem		
and cut themselves	u·mit·go·de·deem		
grain offerings	u·min·chah	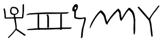	
and frankincense	u·le·vo·w·nah		
	be·ya·dam	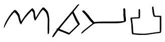	
carrying	le·ha·vee	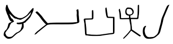	
for the house	bet	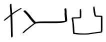	
of the LORD	YHVH		
went out	vay·ye·tse	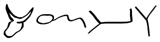	Jeremiah 41:6
And Ishmael	yish·ma·el		
son	ben		

of Nethaniah	ne·tan·yah	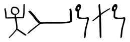	
to meet them	liq·ra·tam		
from	min		
Mizpah	ham·mits·pah		
as he went	ho·lekh	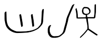	
	ha·lokh	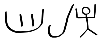	
weeping	u·vo·kheh	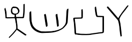	
	vay·hee	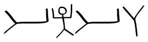	
When [Ishmael] encountered [the men]	kiph·gosh		
-	o·tam		
he said	vay·yo·mer	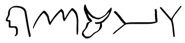	
to	a·le·hem	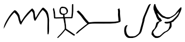	
“ Come	bo·u		
	el		
Gedaliah	ge·dal·ya·hu	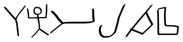	
son	ben		
of Ahikam”	a·chee·qam	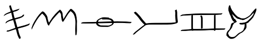	
-	vay·hee	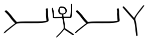	Jeremiah 41:7
And when they came	ke·vo·w·am		
into	el		
	to·wkh		
the city	ha·eer		
slaughtered them	vay·yish·cha·tem	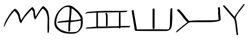	
Ishmael	yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah	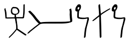	

and threw them into	el	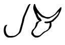	
	to·wkh	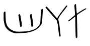	
a cistern	hab·bo·wr	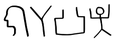	
	hu	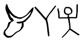	
and the men	ve·ha·a·na·sheem	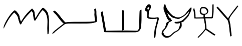	
-	a·sher	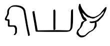	
with him	it·to	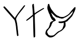	
But ten	va·a·sa·rah	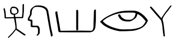	Jeremiah 41:8
of the men	a·na·sheem	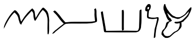	
	nim·tse·u	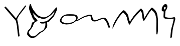	
among them	vam	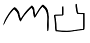	
said	vay·yo·me·ru	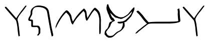	
to	el	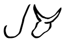	
Ishmael	yish·ma·el	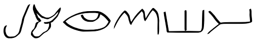	
“ Do not	al	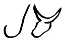	
kill us	te·mi·te·nu	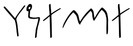	
for	kee	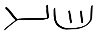	
we have	yesh	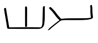	
	la·nu	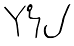	
hidden treasure	mat·mo·neem	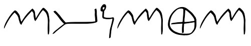	
in the field —	bas·sa·deh	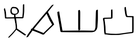	
wheat	chit·teem	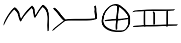	
barley	u·se·o·reem	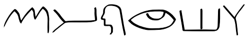	
oil	ve·she·men	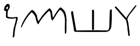	
and honey ! ”	u·de·vash	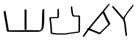	
So he refrained	vay·yech·dal	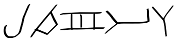	
	ve·lo	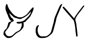	

from killing them	he·mee·tam	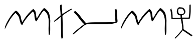	
with	be·to·wkh	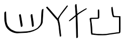	
the others	a·che·hem	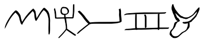	
Now the cistern	ve·hab·bo·wr	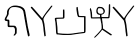	Jeremiah 41:9
into which	a·sher	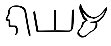	
had thrown	hish·leekh	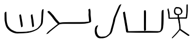	
	sham	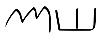	
Ishmael	yish·ma·el	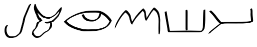	
-	et	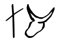	
all	kal	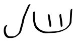	
the bodies	pig·re	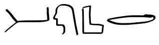	
of the men	ha·a·na·sheem	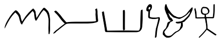	
was a large one that	a·sher	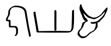	
he had struck down	hik·kah	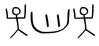	
along with	be·yad	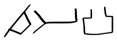	
Gedaliah	ge·dal·ya·hu	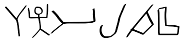	
	hu	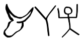	
-	a·sher	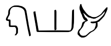	
had made	a·sah	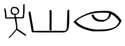	
King	ham·me·lekh	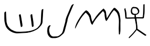	
Asa	a·sa	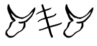	
for fear	mip·pe·ne	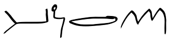	
of Baasha	ba·sha	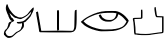	
king	me·lekh	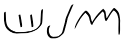	
of Israel	yis·ra·el	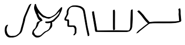	
-	o·to	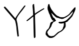	
filled it	mil·le	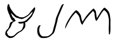	

Ishmael	yish·ma·el	
son	ben	
of Nethaniah	ne·tan·ya·hu	
with the slain	cha·la·leem	
took captive	vay·yishb	Jeremiah 41:10
Then Ishmael	yish·ma·el	
-	et	
all	kal	
the remnant	she·e·reet	
of the people	ha·am	
	a·sher	
of Mizpah —	bam·mits·pah	
-	et	
the daughters	be·no·wt	
of the king	ham·me·lekh	
along with	ve·et	
all	kal	
the others	ha·am	
who remained	han·nish·a·reem	
in Mizpah —	bam·mits·pah	
over whom	a·sher	
had appointed	hiph·qeed	
Nebuzaradan	ne·vu·zar·a·dan	
captain	rav	
of the guard	tab·ba·cheem	
	et	
Gedaliah	ge·dal·ya·hu	

son	ben	
of Ahikam	a·chee·qam	
took them captive	vay·yish·bem	
Ishmael	yish·ma·el	
son	ben	
of Nethaniah	ne·tan·yah	
and set off	vay·ye·lekh	
to cross over	la·a·vor	
to	el	
the Ammonites	be·ne	
	am·mo·wn	
heard	vay·yish·ma	Jeremiah 41:11
When Johanan	yo·w·cha·nan	
son	ben	
of Kareah	qa·re·ach	
and all	ve·khal	
the commanders	sa·re	
of the armies	ha·cha·ya·leem	
	a·sher	
with	it·to	
him	et	
of all	kal	
the crimes	ha·ra·ah	
that	a·sher	
had committed	a·sah	
Ishmael	yish·ma·el	
son	ben	

of Nethaniah	ne·tan·yah	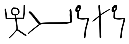	
they took	vay·yiq·chu	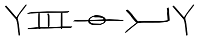	Jeremiah 41:12
-	et		
all	kal	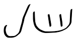	
their men	ha·a·na·sheem		
and went	vay·ye·le·khu	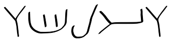	
to fight	le·hil·la·chem	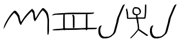	
	im		
Ishmael	yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah	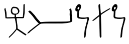	
And they found	vay·yim·tse·u		
him	o·to		
near	el		
pool	ma·yim	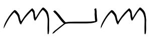	
the great	rab·beem	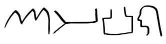	
-	a·sher		
in Gibeon	be·giv·o·wn	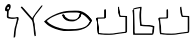	
-	vay·hee	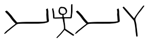	Jeremiah 41:13
saw	kir·o·wt		
When all	kal	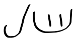	
the people	ha·am		
-	a·sher		
with	et		
Ishmael	yish·ma·el		
-	et		
Johanan	yo·w·cha·nan		

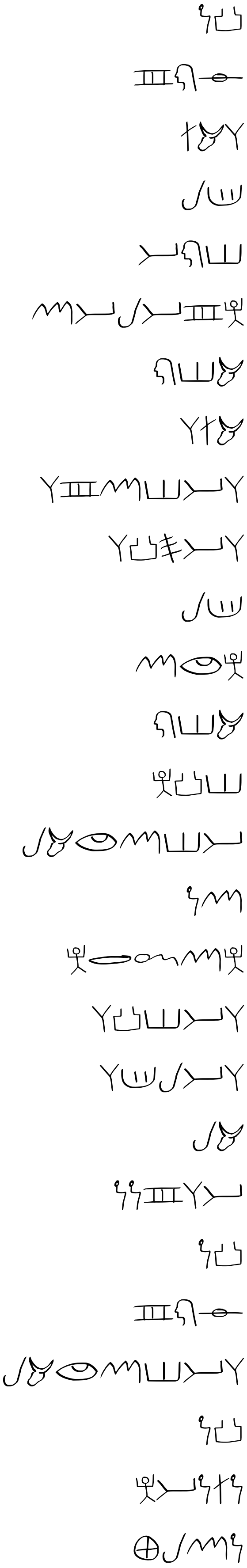

son	ben	
of Kareah	qa·re·ach	
-	ve·et	
and all	kal	
the commanders	sa·re	
of the army	ha·cha·ya·leem	
-	a·sher	
with him	it·to	
they rejoiced	vay·yis·ma·chu	
turned	vay·ya·sob·bu	Jeremiah 41:14
and all	kal	
the people	ha·am	
whom	a·sher	
had taken captive	sha·vah	
Ishmael	yish·ma·el	
at	min	
Mizpah	ham·mits·pah	
	vay·ya·shu·vu	
and went over	vay·ye·le·khu	
to	el	
Johanan	yo·w·cha·nan	
son	ben	
of Kareah	qa·re·ach	
But Ishmael	ve·yish·ma·el	Jeremiah 41:15
son	ben	
of Nethaniah	ne·tan·yah	
escaped	nim·lat	

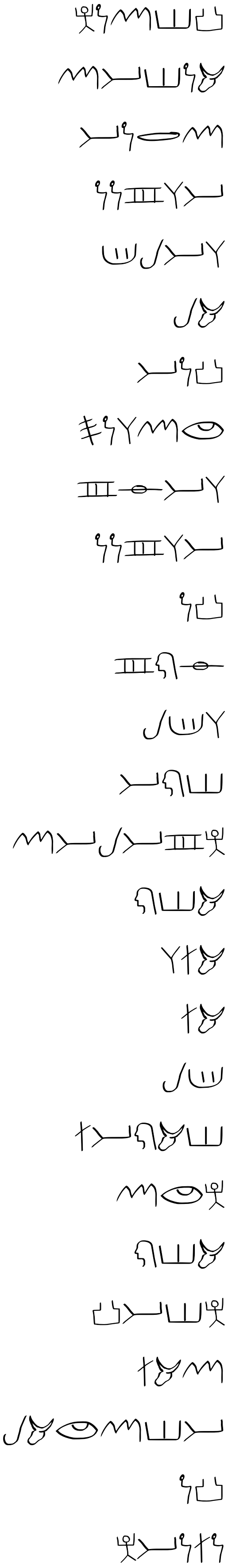

and eight	bish·mo·nah	
[of his] men	a·na·sheem	
from	mip·pe·ne	
Johanan	yo·w·cha·nan	
and went	vay·ye·lekh	
to	el	
the Ammonites	be·ne	
	am·mo·wn	
took	vay·yiq·qach	Jeremiah 41:16
Then Johanan	yo·w·cha·nan	
son	ben	
of Kareah	qa·re·ach	
and all	ve·khal	
the commanders	sa·re	
of the armies	ha·cha·ya·leem	
	a·sher	
with him	it·to	
	et	
the whole	kal	
remnant	she·e·reet	
of the people	ha·am	
whom	a·sher	
he had recovered	he·sheev	
	me·et	
from Ishmael	yish·ma·el	
son	ben	
of Nethaniah	ne·tan·yah	

from	min		
Mizpah	ham·mits·pah		
after	a·char	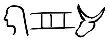	
Ishmael had killed	hik·kah		
-	et		
Gedaliah	ge·dal·yah	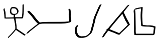	
son	ben		
of Ahikam :	a·chee·qam	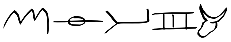	
the soldiers	ge·va·reem	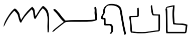	
	an·she		
	ham·mil·cha·mah	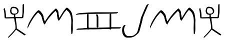	
women	ve·na·sheem	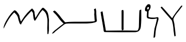	
children	ve·taph	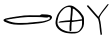	
and court officials	ve·sa·ri·seem		
-	a·sher		
he had brought back	he·sheev	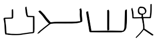	
from Gibeon	mig·giv·o·wn	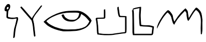	
And they went	vay·ye·le·khu	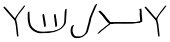	Jeremiah 41:17
and stayed	vay·ye·she·vu	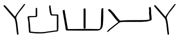	
in Geruth	be·ge·rut		
Chimham	ke·mo·hɛm		
	a·sher		
near	e·tsel		
	bet	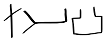	
Bethlehem	la·chem	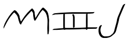	
in order to proceed	la·le·khet	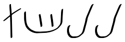	
	la·vo·w		

into Egypt	mits·ra·yim		
to escape	mip·pe·ne		Jeremiah 41:18
the Chaldeans	hak·kas·deem		
For	kee	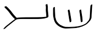	
they were afraid	ya·re·u		
of [the Chaldeans]	mip·pe·ne·hem	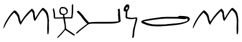	
because	kee	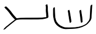	
had struck down	hik·kah		
Ishmael	yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah	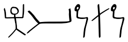	
-	et		
Gedaliah	ge·dal·ya·hu	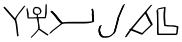	
son	ben		
of Ahikam	a·chee·qam	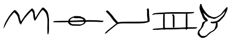	
whom	a·sher		
had appointed	hiph·qeed	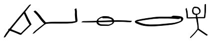	
the king	me·lekh	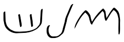	
of Babylon	ba·vel		
over the land	ba·a·rets		
approached	vay·yig·ge·shu		Jeremiah 42:1
Then all	kal		
the commanders	sa·re	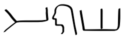	
of the forces	ha·cha·ya·leem	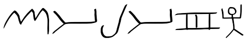	
along with Johanan	ve·yo·w·cha·nan	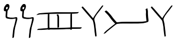	
son	ben		
of Kareah	qa·re·ach	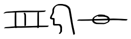	

Jezaniah	vee·zan·yah	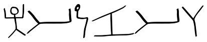	
son	ben		
of Hoshaiah	ho·wo·sha·yah		
and all	ve·khal		
the people	ha·am		
from the least	miq·qa·ton	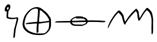	
to	ve·ad		
the greatest	ga·do·wl		
and said	vay·yo·me·ru		Jeremiah 42:2
	el		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	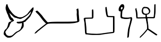	
come	tip·pal		
	na		
“ May our petition	te·chin·na·te·nu		
before you	le·pha·ne·kha	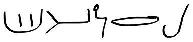	
pray	ve·hit·pal·lel		
	ba·a·de·nu		
to	el		
the LORD	YHVH		
your God	e·lo·he·kha		
on behalf of	be·ad		
entire	kal	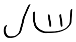	
remnant	hash·she·e·reet		
this	haz·zot		
For	kee		
of us remain	nish·ar·nu		

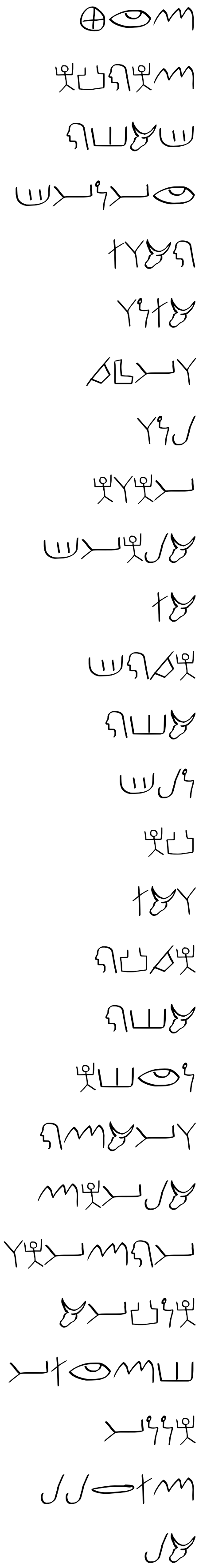

few	me·at	
of the many	me·har·beh	
as	ka·a·sher	
with your own eyes	e·ne·kha	
you can see	ro·o·wt	
-	o·ta·nu	
will tell	ve·yag·ged	Jeremiah 42:3
us	la·nu	
[Pray] that the LORD	YHVH	
your God	e·lo·he·kha	
-	et	
the way	had·de·rekh	
-	a·sher	
we should walk	ne·lekh	
	bah	
-	ve·et	
and the thing	had·da·var	
-	a·sher	
we should do”	na·a·seh	
replied	vay·yo·mer	Jeremiah 42:4
-	a·le·hem	
Jeremiah	yir·me·ya·hu	
the prophet	han·na·vee	
“ I have heard you ”	sha·ma·tee	
“ I will surely	hin·nee	
pray	mit·pal·lel	
to	el	

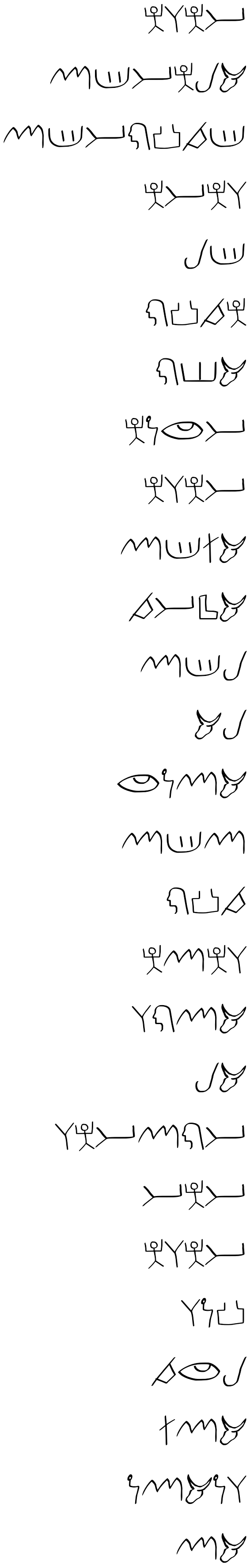

the LORD	YHVH	
your God	e·lo·he·khem	
as you request	ke·div·re·khem	
	ve·ha·yah	
everything	kal	
	had·da·var	
that	a·sher	
answers	ya·a·neh	
the LORD	YHVH	
-	et·khem	
and I will tell you	ag·geed	
	la·khem	
I will not	lo	
withhold	em·na	
from you”	mik·kem	
a word	da·var	
Then they	ve·hem·mah	Jeremiah 42:5
said	a·me·ru	
to	el	
Jeremiah	yir·me·ya·hu	
be	ye·hee	
“ May the LORD	YHVH	
against us	ba·nu	
witness	le·ed	
a true	e·met	
and faithful	ve·ne·e·man	
if	im	

we do not	lo	
every	ke·khal	
word	had·da·var	
that	a·sher	
sends you	yish·la·cha·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
to tell us	e·le·nu	
-	ken	
act upon	na·a·seh	
Whether	im	Jeremiah 42:6
it is pleasant	to·wv	
or	ve·im	
unpleasant	ra	
the voice	be·qo·wl	
of the LORD	YHVH	
our God	e·lo·he·nu	
to whom	a·sher	
we	ʾa·nu	
are sending	sho·le·cheem	
you	o·te·kha	
	e·law	
we will obey	nish·ma	
so that	le·ma·an	
-	a·sher	
it may go well with us	yee·tav	
	la·nu	

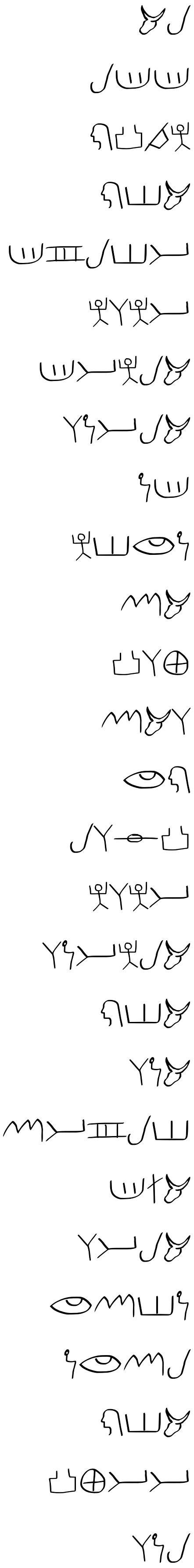

for	kee	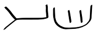	
we will obey	nish·ma		
the voice	be·qo·wl	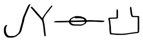	
of the LORD	YHVH		
our God !”	e·lo·he·nu	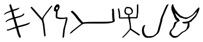	
came	vay·hee	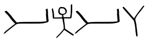	Jeremiah 42:7
After	miq·qets	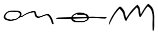	
ten	a·se·ret		
days	ya·meem	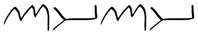	
	vay·hee	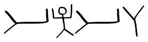	
the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
and he summoned	vay·yiq·ra	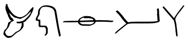	Jeremiah 42:8
	el		
Johanan	yo·w·cha·nan		
son	ben		
of Kareah	qa·re·ach	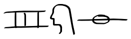	
	ve·el		
all	kal		
the commanders	sa·re	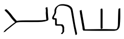	
of the forces	ha·cha·ya·leem	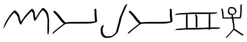	
who	a·sher		
were with him	it·to		
and all	u·le·khal	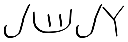	
the people	ha·am		

from the least	le·miq·qa·ton	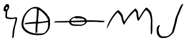	
to	ve·ad		
the greatest	ga·do·wl		
[Jeremiah] told	vay·yo·mer		Jeremiah 42:9
them	a·le·hem	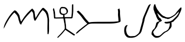	
“ Thus	koh	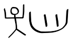	
says	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	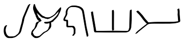	
whom	a·sher		
you sent	she·lach·tem	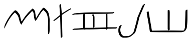	
me	o·tee	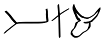	
to	e·law	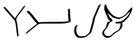	
to present	le·hap·peel		
your petition	te·chin·nat·khem	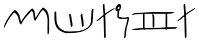	
- :	le·pha·naw	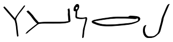	
‘ If	im		Jeremiah 42:10
	sho·wv		
you will indeed stay	te·she·vu		
land	ba·a·rets		
in this	haz·zot		
then I will build	u·va·nee·tee	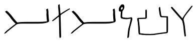	
you up	et·khem		
and not	ve·lo		
tear you down	e·he·ros		
I will plant	ve·na·ta·tee		

you	et·khem	אתכם	
and not	ve·lo	ולא	
uproot you	et·to·wosh	אתוש	
for	kee	כי	
I will relent	ni·cham·tee	נחמתי	
of	el	אל	
the disaster	ha·ra·ah	הרעה	
-	a·sher	אשר	
I have brought	a·see·tee	עשיתי	
upon you	la·khem	לכם	
Do not	al	אל	Jeremiah 42:11
be afraid	tee·re·u	תיראו	
of	mip·pe·ne	מפני	
the king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
whom	a·sher	אשר	
you	at·tem	אתם	
now fear	ye·re·eem	יראים	
	mip·pa·naw	מפניו	
do not	al	אל	
be afraid	tee·re·u	תיראו	
of him	mim·men·nu	ממנו	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
for	kee	כי	
am with	it·te·khem	אתכם	
I	a·nee	אני	

you to save	le·ho·wo·shee·a	
you	et·khem	
and deliver	u·le·hats·tseel	
you	et·khem	
from him	mee·ya·do	
And I will show	ve·et·ten	Jeremiah 42:12
you	la·khem	
compassion	ra·cha·meem	
and he will have compassion	ve·ri·cham	
on you	et·khem	
and restore	ve·he·sheev	
you	et·khem	
to	el	
your own land ’	ad·mat·khem	
But if	ve·im	Jeremiah 42:13
say	o·me·reem	
you	at·tem	
‘ We will not	lo	
stay	ne·shev	
land’	ba·a·rets	
in this	haz·zot	
	le·vil·tee	
and you thus disobey	she·mo·a	
the voice	be·qo·wl	
of the LORD	YHVH	
your God	e·lo·he·khem	
and if you say	le·mor	Jeremiah 42:14

‘ No	lo	
but	kee	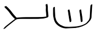
to the land	e·rets	
of Egypt	mits·ra·yim	
we will go	na·vo·w	
where	a·sher	
we will not	lo	
see	nir·eh	
war	mil·cha·mah	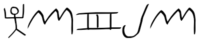
the sound	ve·qo·wl	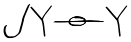
of the ram’s horn	sho·w·phar	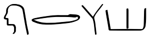
	lo	
or hear	nish·ma	
for bread’	ve·lal·le·chem	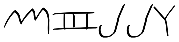
	lo	
or hunger	nir·av	
there	ve·sham	
and live	ne·shev	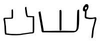
then	ve·at·tah	
	la·khen	
hear	shim·u	
the word	de·var	
of the LORD	YHVH	
O remnant	she·e·reet	
of Judah !	ye·hu·dah	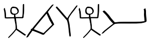
This is what	koh	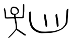
says :	a·mar	

Jeremiah 42:15

the LORD	YHVH		
of Hosts	tse·va·o·wt	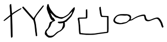	
the God	e·lo·he		
of Israel	yis·ra·el	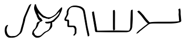	
‘ If	im		
you	at·tem		
are determined	so·wm		
	te·si·mun		
	pe·ne·khem	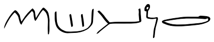	
to go	la·vo		
to Egypt	mits·ra·yim		
	u·va·tem		
and reside	la·gur		
there	sham		
-	ve·ha·ye·tah	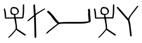	Jeremiah 42:16
then the sword	ha·che·rev	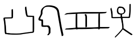	
-	a·sher		
you	at·tem		
fear	ye·re·eem		
-	mim·men·nah		
there	sham	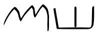	
will overtake	tas·seeg	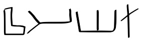	
you	et·khem		
-	be·e·rets		
-	mits·ra·yim		
and the famine	ve·ha·ra·av		
-	a·sher		

you	at·tem		
dread	do·a·geem	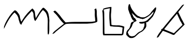	
	mim·men·nu	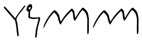	
-	sham		
will follow on your heels	yid·baq	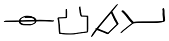	
	a·cha·re·khem	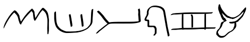	
into Egypt	mits·ra·yim		
there	ve·sham	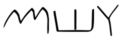	
and you will die	ta·mu·tu		
will	ve·yih·yu		Jeremiah 42:17
So all	khal		
	ha·a·na·sheem		
who	a·sher		
resolve	sa·mu	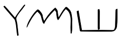	
-	et		
-	pe·ne·hem	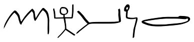	
to go	la·vo·w		
to Egypt	mits·ra·yim		
-	la·gur		
to reside there	sham	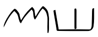	
die	ya·mu·tu		
by sword	ba·che·rev	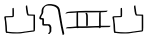	
and famine	ba·ra·av		
and plague	u·vad·da·ver		
Not one	ve·lo		
will	yih·yeh		
of them	la·hem		

survive	sa·reed	𐤔𐤓𐤉𐤃	
or escape	u·pha·leet	𐤅𐤐𐤋𐤉𐤈	
	mip·pe·ne	𐤌𐤐𐤍𐤉	
the disaster	ha·ra·ah	𐤄𐤓𐤏𐤄	
-	a·sher	𐤀𐤔𐤓	
I	a·nee	𐤀𐤍𐤉	
will bring	me·vee	𐤌𐤁𐤉𐤀	
upon them ’	a·le·hem	𐤏𐤋𐤉𐤄𐤌𐤎	
For	kee	𐤊𐤉	Jeremiah 42:18
this is what	khoh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
‘ Just as	ka·a·sher	𐤊𐤀𐤔𐤓	
were poured out	nit·takh	𐤍𐤕𐤊	
My anger	ap·pee	𐤀𐤐𐤉	
and wrath	va·cha·ma·tee	𐤅𐤇𐤌𐤕𐤉	
on	al	𐤏𐤋	
the residents	yo·she·ve	𐤉𐤔𐤁𐤉	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
so	ken	𐤊𐤍	
be poured out	tit·takh	𐤕𐤕𐤊	
will My wrath	cha·ma·tee	𐤇𐤌𐤕𐤉	
on you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
if you go	be·vo·a·khem	𐤁𐤁𐤀𐤊𐤌	

to Egypt	mits·ra·yim	
You will become	wih·yee·tem	
an object of cursing	le·a·lah	
and horror	u·le·sham·mah	
of vilification	ve·liq·la·lah	
and disgrace	u·le·cher·pah	
and you will never	ve·lo	
see	tir·u	
again	o·wd	
-’	et	
place	ham·ma·qo·wm	
this	haz·zeh	
has told	dib·ber	Jeremiah 42:19
The LORD	YHVH	
you	a·le·khem	
O remnant	she·e·reet	
of Judah	ye·hu·dah	
‘ Do not	al	
go	ta·vo·u	
to Egypt ’	mits·ra·yim	
Know	ya·do·a	
for sure	te·de·u	
that	kee	
I have warned	ha·ee·do·tee	
you	va·khem	
today !	hay·yo·wm	
For	kee	Jeremiah 42:20

have deceived	hit·ʿē·tɛm	
you	be·naph·sho·w·te·khem	
	kee	
yourselves	at·tem	
by sending	she·lach·tem	
me	o·tee	
to	el	
the LORD	YHVH	
your God	e·lo·he·khem	
saying	le·mor	
‘ Pray	hit·pal·lel	
on our behalf	ba·a·de·nu	
to	el	
the LORD	YHVH	
our God	e·lo·he·nu	
and as for all	u·khe·khol	
that	a·sher	
says	yo·mar	
the LORD	YHVH	
our God	e·lo·he·nu	
	ken	
tell it	hag·ged	
to us	la·nu	
and we will do it’	ve·a·see·nu	
For I have told	va·ag·gid	Jeremiah 42:21
you	la·khem	
today	hay·yo·wm	

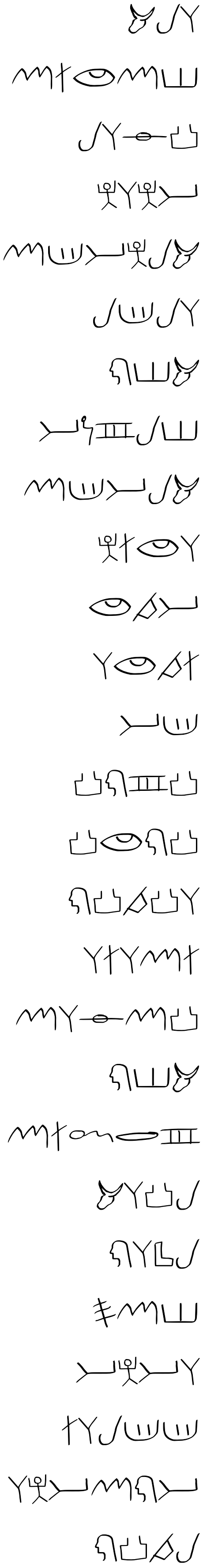

but you have not	ve·lo	
obeyed	she·ma·tem	
the voice	be·qo·wl	
of the LORD	YHVH	
your God	e·lo·he·khem	
in all	u·le·khol	
-	a·sher	
He has sent me	she·la·cha·nee	
to tell you	a·le·khem	
Now therefore	ve·at·tah	Jeremiah 42:22
know	ya·do·a	
for sure	te·de·u	
that	kee	
by sword	ba·che·rev	
and famine	ba·ra·av	
and plague	u·vad·de·ver	
you will die	ta·mu·tu	
in the place	bam·ma·qo·wm	
where	a·sher	
you desire	cha·phats·tem	
to go	la·vo·w	
to reside”	la·gur	
	sham	
-	vay·hee	Jeremiah 43:1
had finished	ke·khal·lo·wt	
When Jeremiah	yir·me·ya·hu	
telling	le·dab·ber	

	el	אל	
all	kal	כל	
the people	ha·am	העם	
-	et	את	
all	kal	כל	
the words	div·re	דברי	
of the LORD	YHVH	יהוה	
their God —	e·lo·he·hem	אלהיהם	
-	a·sher	אשר	
had sent him	she·la·cho	שלחו	
the LORD	YHVH	יהוה	
	e·lo·he·hem	אלהיהם	
to [say] —	a·le·hem	אליהם	
-	et	את	
everything that	kal	כל	
	had·de·va·reem	הדברים	
	ha·el·leh	האלה ס	
said	vay·yo·mer	ויאמר	Jeremiah 43:2
Azariah	a·zar·yah	עזריה	
son	ben	בן	
of Hoshaiah	ho·wo·sha·yah	הושעיה	
Johanan	ve·yo·w·cha·nan	ויוחנן	
son	ben	בן	
of Kareah	qa·re·ach	קרח	
and all	ve·khal	וכל	
men	ha·a·na·sheem	האנשים	
the arrogant	haz·ze·deem	הזדים	

	o·me·reem	אמרים	
to	el	אל	
Jeremiah	yir·me·ya·hu	ירמיהו	
are lying !	qer	שקר	
“ You	at·tah	אתה	
	me·dab·ber	מדבר	
has not	lo	לא	
sent you	she·la·cha·kha	שלחך	
The LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
to say	le·mor	לאמר	
‘ You must not	lo	לא	
go	ta·vo·u	תבאו	
to Egypt	mits·ra·yim	מצרים	
’	la·gur	לגור	
to reside there	sham	שם	
Rather	kee	כי	Jeremiah 43:3
Baruch	ba·rukh	ברוך	
son	ben	בן	
of Neriah	ne·ree·yah	נריה	
is inciting	mas·seet	מסית	
you	o·te·kha	אתך	
against us	ba·nu	בנו	
to	le·ma·an	למען	
deliver	tet	תת	
us	o·ta·nu	אתנו	
into the hands	ve·yad	ביד	

of the Chaldeans	hak·kas·deem	הכשדים	
so that they may put us to death	le·ha·meet	להמית	
-	o·ta·nu	אתנו	
or exile	u·le·hag·lo·wt	ולהגלות	
us	o·ta·nu	אתנו	
to Babylon !”	ba·vel	בבל	
	ve·lo	ולא	Jeremiah 43:4
disobeyed	sha·ma	שמע	
So Johanan	yo·w·cha·nan	יוחנן	
son	ben	בן	
of Kareah	qa·re·ach	קרח	
and all	ve·khal	וכל	
the commanders	sa·re	שרי	
of the forces	ha·cha·ya·leem	החילים	
	ve·khal	וכל	
	ha·am	העם	
the command	be·qo·wl	בקול	
of the LORD	YHVH	יהוה	
to stay	la·she·vet	לשבת	
in the land	be·e·rets	בארץ	
of Judah	ye·hu·dah	יהודה	
took	vay·yiq·qach	ויקח	Jeremiah 43:5
Instead, Johanan	yo·w·cha·nan	יוחנן	
son	ben	בן	
of Kareah	qa·re·ach	קרח	
and all	ve·khal	וכל	
the commanders	sa·re	שרי	

of the forces	ha·cha·ya·leem	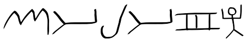	
-	et		
the whole	kal	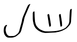	
remnant	she·e·reet		
of Judah	ye·hu·dah	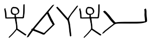	
those who	a·sher		
had returned	sha·vu		
from all	mik·kal		
the nations	hag·go·w·yim	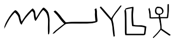	
to which	a·sher		
they had been scattered	nid·de·chu	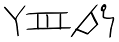	
	sham	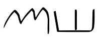	
	la·gur		
to the land	be·e·rets		
of Judah	ye·hu·dah	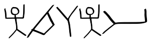	
-	et		Jeremiah 43:6
the men	hag·ge·va·reem		
-	ve·et		
the women	han·na·sheem	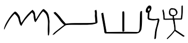	
-	ve·et		
the children	hat·taph	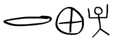	
-	ve·et		
daughters	be·no·wt		
the king’s	ham·me·lekh		
-	ve·et		
and everyone	kal	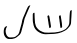	
	han·ne·phesh		

whom	a·sher	𐤀𐤔𐤓	
had allowed to remain	hin·nee·ach	𐤄𐤍𐤉𐤇	
Nebuzaradan	ne·vu·zar·a·dan	𐤍𐤁𐤅𐤆𐤓𐤀𐤃𐤍	
captain	rav	𐤓𐤁	
of the guard	tab·ba·cheem	𐤈𐤁𐤇𐤉𐤌	
with	et	𐤀𐤕	
Gedaliah	ge·dal·ya·hu	𐤂𐤃𐤋𐤉𐤄𐤅	
son	ben	𐤁𐤍	
of Ahikam	a·chee·qam	𐤀𐤇𐤉𐤒𐤌	
the son	ben	𐤁𐤍	
of Shaphan	sha·phan	𐤔𐤐𐤍	
as well as	ve·et	𐤅𐤀𐤕	
Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
the prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
-	ve·et	𐤅𐤀𐤕	
and Baruch	ba·rukh	𐤁𐤓𐤅𐤊	
son	ben	𐤁𐤍	
of Neriah	ne·ree·ya·hu	𐤍𐤓𐤉𐤄𐤅	
So they entered	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	Jeremiah 43:7
the land	e·rets	𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
because	kee	𐤊𐤉	
they did not	lo	𐤋𐤀	
obey	sha·me·u	𐤔𐤌𐤏𐤅	
the voice	be·qo·wl	𐤁𐤒𐤅𐤋	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and they went	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	

as far as	ad		
Tahpanhes	tach·pan·ches	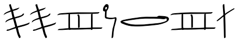	
came	vay·hee	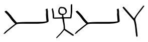	Jeremiah 43:8
Then the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
at Tahpanhes	be·tach·pan·ches		
:	le·mor	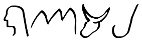	
pick up	qach	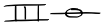	Jeremiah 43:9
	be·ya·de·kha	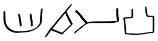	
stones	a·va·neem	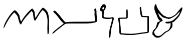	
some large	ge·do·lo·wt		
and bury them	u·te·man·tam	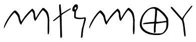	
in the clay	bam·me·let		
of the brick pavement	bam·mal·ben		
-	a·sher		
at the entrance	be·phe·tach		
palace	bet	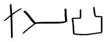	
to Pharaoh’s	par·oh		
at Tahpanhes	be·tach·pan·ches		
“ In the sight	le·e·ne	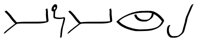	
	a·na·sheem	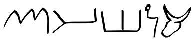	
[of the] Jews	ye·hu·deem	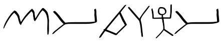	
Then tell them	ve·a·mar·ta		Jeremiah 43:10
that	a·le·hem	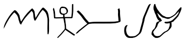	
this is what	koh	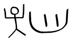	

says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
	hin·nee	
‘ I will send for	sho·le·ach	
	ve·la·qach·tee	
-	et	
Nebuchadnezzar	ne·vu·khad·rets·tsar	
king	me·lekh	
of Babylon	ba·vel	
My servant	av·dee	
and I will set	ve·sam·tee	
his throne	khis·o	
over	mim·ma·al	
stones	la·a·va·neem	
these	ha·el·leh	
that	a·sher	
I have embedded	ta·ma·ne·tee	
and he will spread	ve·na·tah	
-	et	
his royal pavilion	shaph·ru·ro	
over them	a·le·hem	
He will come	u·va·ʾah	Jeremiah 43:11
and strike down	ve·hik·kah	
-	et	

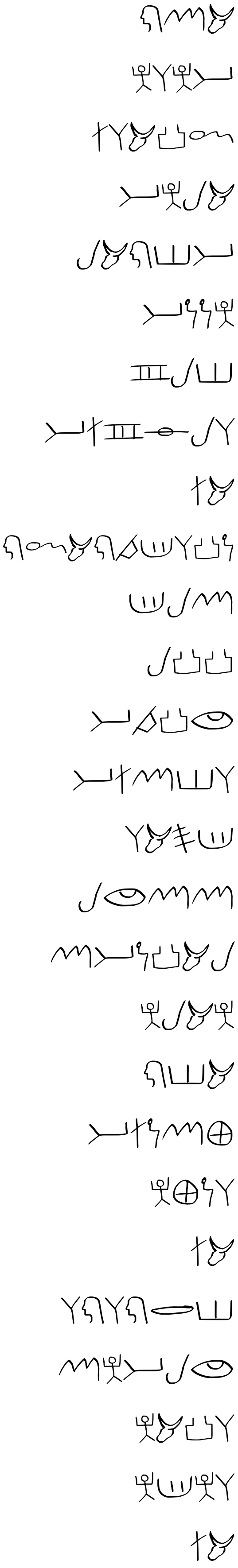

the land	e·rets	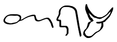	
of Egypt	mits·ra·yim	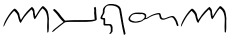	
to those	a·sher	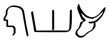	
destined for death	lam·ma·vet	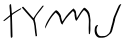	
bringing death	lam·ma·vet	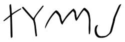	
to those	va·a·sher	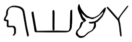	
destined for captivity	lash·she·vee	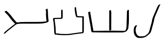	
captivity	lash·she·vee	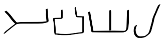	
to those	va·a·sher	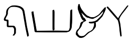	
destined for the sword	la·che·rev	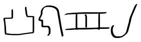	
and the sword	le·cha·rev	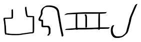	
I will kindle	ve·hits·tsat·tee	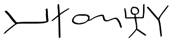	Jeremiah 43:12
a fire	esh	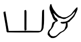	
in the temples	be·vat·te	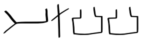	
of the gods	e·lo·he	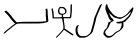	
of Egypt	mits·ra·yim	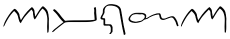	
and [Nebuchadnezzar] will burn [those temples]	u·se·ra·pham	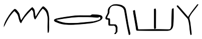	
and take [their gods] as captives	ve·sha·vam	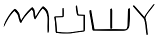	
So he will wrap himself	ve·a·tah	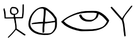	
with	et	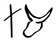	
the land	e·rets	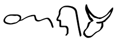	
of Egypt	mits·ra·yim	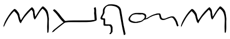	
as	ka·a·sher	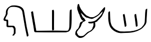	
wraps himself	ya·teh	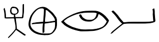	
a shepherd	ha·ro·eh	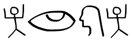	

-	et	𐤀𐤕	
in his garment	big·do	𐤁𐤂𐤃𐤅	
and he will depart	ve·ya·tsa	𐤅𐤉𐤑𐤀	
from there	mish·sham	𐤌𐤔𐤌	
unscathed	be·sha·lo·wm	𐤁𐤔𐤋𐤅𐤌	
He will demolish	ve·shib·bar	𐤅𐤔𐤁𐤓	Jeremiah 43:13
-	et	𐤀𐤕	
the sacred pillars	mats·tse·vo·wt	𐤌𐤑𐤁𐤅𐤕	
	bet	𐤁𐤉𐤕	
of the temple of the sun	she·mesh	𐤔𐤌𐤔	
-	a·sher	𐤀𐤔𐤓	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and	ve·et	𐤅𐤀𐤕	
the temples	bat·te	𐤁𐤕𐤉	
of the gods	e·lo·he	𐤀𐤋𐤄𐤉	
of Egypt’”	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
he will burn down	yis·roph	𐤉𐤔𐤓𐤐	
	ba·esh	𐤁𐤀𐤔𐤎	
This is the word	had·da·var	𐤄𐤃𐤁𐤓	Jeremiah 44:1
that	a·sher	𐤀𐤔𐤓	
came	ha·yah	𐤄𐤉𐤄	
to	el	𐤀𐤋	
Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
concerning	el	𐤀𐤋	
all	kal	𐤊𐤋	
the Jews	hay·ye·hu·deem	𐤄𐤉𐤄𐤅𐤃𐤉𐤌	

living	hay·yo·she·veem	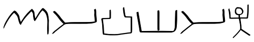	
in the land	be·e·rets		
of Egypt —	mits·ra·yim		
	hay·yo·she·veem	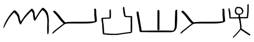	
in Migdol	be·mig·dol	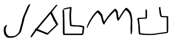	
Tahpanhes	u·ve·tach·pan·ches	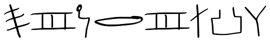	
and Memphis —	u·ve·noph	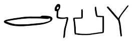	
and in the land	u·ve·e·rets		
of Pathros	pat·ro·ws	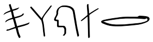	
:	le·mor		
“ This is what	koh	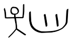	Jeremiah 44:2
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	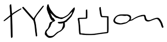	
the God	e·lo·he		
of Israel	yis·ra·el	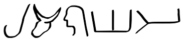	
You	at·tem		
have seen	re·ee·tem	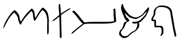	
-	et		
all	kal		
the disaster	ha·ra·ah		
that	a·sher		
I brought	he·ve·tee		
against	al		
Jerusalem	ye·ru·sha·lim		
	ve·al		
and all	kal		

the cities	a·re		
of Judah	ye·hu·dah	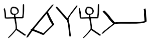	
and behold	ve·hin·nam		
they lie today in ruins	cha·re·bah		
	hay·yo·wm	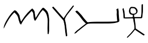	
and	haz·zeh		
desolation	ve·en		
	ba·hem	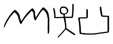	
	yo·wo·shev		
because of	mip·pe·ne		Jeremiah 44:3
the evil	ra·a·tam		
-	a·sher		
they have done	a·su		
They provoked Me to anger	le·hakh·i·se·nee		
by continuing	la·le·khet	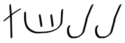	
to burn incense	le·qat·ter	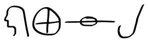	
[and] to serve	la·a·vod		
gods	le·lo·heem	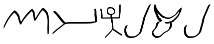	
other	a·che·reem	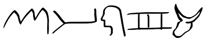	
-	a·sher		
that neither	lo		
ever knew	ye·da·um		
they	hem·mah		
[nor] you	at·tem		
nor your fathers	va·a·vo·te·khem	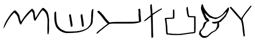	
Yet I sent	va·esh·lach		Jeremiah 44:4
you	a·le·khem	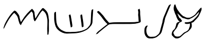	

-	et	
all	kal	
My servants	a·va·day	
the prophets	han·ne·vee·eem	
again and again	hash·kem	
	ve·sha·lo·ach	
saying :	le·mor	
‘ Do not	al	
	na	
do	ta·a·su	
-	et	
thing	de·var	
detestable	hat·to·e·vah	
this	haz·zot	
that	a·sher	
I hate ’	sa·ne·tee	
But they did not	ve·lo	Jeremiah 44:5
listen	sha·me·u	
they did not	ve·lo	
or incline	hit·tu	
	et	
their ears	a·ze·nam	
turn	la·shuv	
from their wickedness	me·ra·a·tam	
or stop	le·vil·tee	
burning incense	qat·ter	
gods	le·lo·heem	

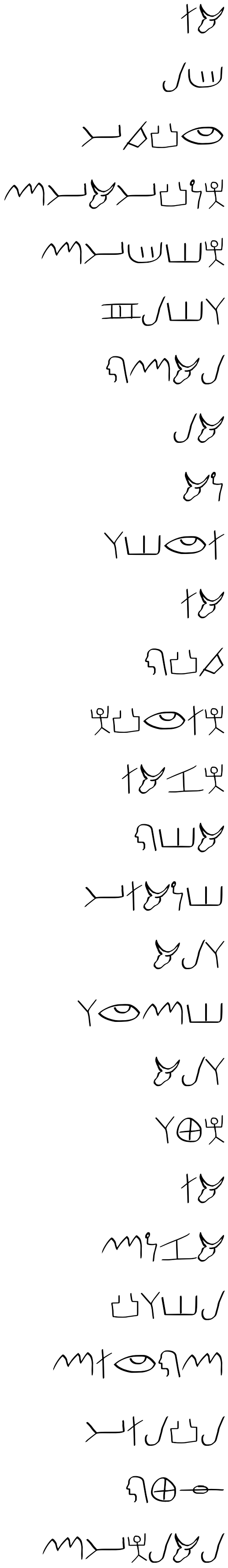

to other	a·che·reem	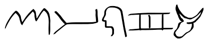	
poured out	vat·tit·takh	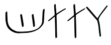	Jeremiah 44:6
Therefore My wrath	cha·ma·tee		
and anger	ve·ap·pee		
and burned	vat·tiv·ar	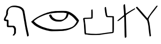	
in the cities	be·a·re		
of Judah	ye·hu·dah	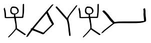	
and in the streets	u·ve·chu·tso·wt	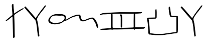	
of Jerusalem	ye·ru·sha·lim		
so that they have become	vat·tih·ye·nah	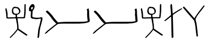	
the desolate	le·cha·re·bah		
ruin	lish·ma·mah		
they are today	kay·yo·wm	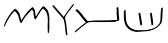	
	haz·zeh	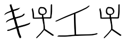	
So now	ve·at·tah		Jeremiah 44:7
this is what	koh	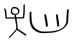	
says :	a·mar		
the LORD	YHVH		
God	e·lo·he		
of Hosts	tse·va·o·wt	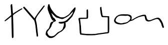	
the God	e·lo·he		
of Israel	yis·ra·el	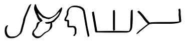	
Why	la·mah		
are you	at·tem		
doing	o·seem	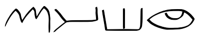	
harm	ra·ah		
such great	ge·do·w·lah		

to	el		
yourselves	naph·sho·te·khem		
by cutting off	le·hakh·reet	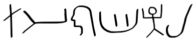	
	la·khem		
man	eesh	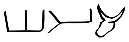	
and woman	ve·ish·shah		
child	o·w·lel		
and infant	ve·yo·w·neq		
from	mit·to·wkh		
Judah	ye·hu·dah		
without	le·vil·tee	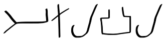	
leaving	ho·w·teer		
yourselves	la·khem		
a remnant ?	she·e·reet		
[Why are you] provoking Me to anger	le·hakh·i·se·nee		Jeremiah 44:8
by the work	be·ma·a·se		
of your hands	ye·de·khem	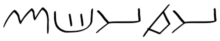	
by burning incense	le·qat·ter	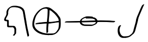	
gods	le·lo·heem		
to other	a·che·reem		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
where	a·sher		
you	at·tem		
have gone	ba·eem		
to reside	la·gur		

?	sham	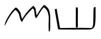	
As a result	le·ma·an	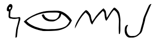	
you will be cut off	hakh·reet	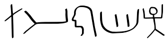	
	la·khem	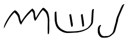	
and	u·le·ma·an	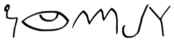	
will become	he·yo·wt·khem	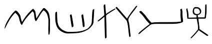	
an object of cursing	liq·la·lah	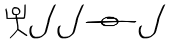	
and reproach	u·le·cher·pah	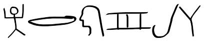	
among all	be·khol	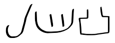	
the nations	go·w·ye	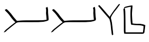	
of the earth	ha·a·rets	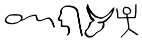	
Have you forgotten	hash·khach·tem	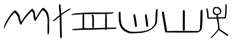	Jeremiah 44:9
-	et	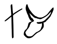	
the wickedness	ra·o·wt	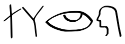	
of your fathers	a·vo·w·te·khem	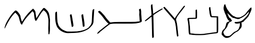	
and	ve·et	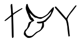	
-	ra·o·wt	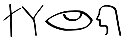	
of the kings	mal·khe	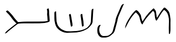	
of Judah	ye·hu·dah	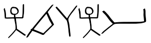	
and	ve·et	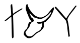	
-	ra·o·wt	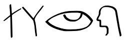	
their wives	na·shaw	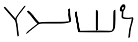	
as well as	ve·et	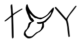	
the wickedness that	ra·o·te·khem	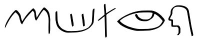	
you	ve·et	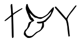	
and	ra·ot	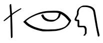	
your wives	ne·she·khem	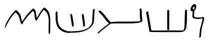	

-	a·sher	אשר	
committed	a·su	עשו	
in the land	be·e·rets	בארץ	
of Judah	ye·hu·dah	יהודה	
and in the streets	u·ve·chu·tso·wt	ובחצות	
of Jerusalem ?	ye·ru·sha·lim	ירושלם	
they have not	lo	לא	Jeremiah 44:10
humbled themselves	duk·ke·u	דכאו	
To	ad	עד	
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
[or]	ve·lo	ולא	
shown reverence	ya·re·u	יראו	
nor	ve·lo	ולא	
have they followed	ha·le·khu	הלכו	
My instruction	ve·to·w·ra·tee	בתורתי	
or the statutes	u·ve·chuq·qo·tay	ובחקתי	
that	a·sher	אשר	
I set	na·tat·tee	נתתי	
before you	liph·ne·khem	לפניכם	
and	ve·liph·ne	ולפני	
your fathers	a·vo·w·te·khem	אבותיכם ס	
Therefore	la·khen	לכן	Jeremiah 44:11
this is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	

the God	e·lo·he	
of Israel	yis·ra·el	
	hin·nee	
I will set	sam	
My face	pa·nay	
	ba·khem	
to bring disaster	le·ra·ah	
and to cut off	u·le·hakh·reet	
-	et	
all	kal	
Judah	ye·hu·dah	
And I will take away	ve·la·qach·tee	Jeremiah 44:12
-	et	
the remnant	she·e·reet	
of Judah	ye·hu·dah	
who	a·sher	
have resolved	sa·mu	
	phe·ne·hem	
to go	la·vo·w	
to the land	e·rets	
of Egypt	mits·ra·yim	
	la·gur	
to reside there	sham	
they will meet their end	ve·tam·mu	
[They] will all	khol	
	be·e·rets	
	mits·ra·yim	

fall	yip·po·lu		
by the sword	ba·che·rev	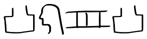	
by famine	ba·ra·av		
or be consumed	yit·tam·mu		
From the least	miq·qa·ton	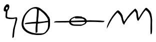	
to	ve·ad		
the greatest	ga·do·wl		
by sword	ba·che·rev	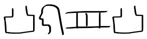	
or famine	u·va·ra·av		
they will die	ya·mu·tu		
and they will become	ve·ha·yu	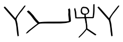	
an object of cursing	le·a·lah		
[and] horror	le·sham·mah		
of vilification	ve·liq·la·lah	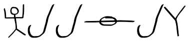	
and reproach	u·le·cher·pah		
I will punish	u·pha·qad·tee	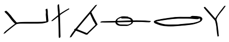	Jeremiah 44:13
	al		
those who live	hay·yo·wo·she·veem		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
just as	ka·a·sher		
I punished	pa·qad·tee	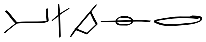	
	al		
Jerusalem	ye·ru·sha·lim		
by sword	ba·che·rev	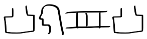	
and famine	ba·ra·av		
and plague	u·vad·da·ver		

Jeremiah 44:14

so that none of	ve·lo	
will	yih·yeh	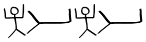
escape	pa·leet	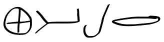
or survive	ve·sa·reed	
the remnant	lish·e·reet	
of Judah	ye·hu·dah	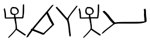
who have gone	hab·ba·eem	
to reside	la·gur	
	sham	
-	be·e·rets	
in Egypt	mits·ra·yim	
to return	ve·la·shuv	
to the land	e·rets	
of Judah	ye·hu·dah	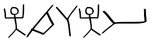
where	a·sher	
they	hem·mah	
long	me·nas·se·eem	
-	et	
-	naph·sham	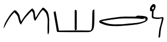
to return	la·shuv	
and live	la·she·vet	
	sham	
for	kee	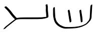
none	lo	
will return	ya·shu·vu	
except	kee	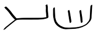
	im	

a few fugitives”	pe·le·teem	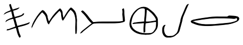	
said	vay·ya·a·nu		Jeremiah 44:15
-	et		
to Jeremiah	yir·me·ya·hu		
Then all	kal	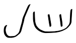	
the men	ha·a·na·sheem		
who knew	hay·yo·de·eem		
that	kee	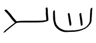	
were burning incense	me·qat·te·ro·wt	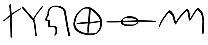	
their wives	ne·she·hem	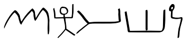	
gods	le·lo·heem		
to other	a·che·reem	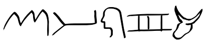	
and all	ve·khal		
the women	han·na·sheem	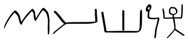	
standing by —	ha·o·me·do·wt		
assembly —	qa·hal	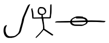	
a great	ga·do·wl		
along with all	ve·khal		
the people	ha·am		
living	hay·yo·she·veem	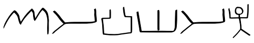	
in the land	be·e·rets		
of Egypt	mits·ra·yim	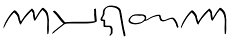	
[and] in Pathros	be·phat·ro·ws		
	le·mor		
“ As for the word	had·da·var		Jeremiah 44:16
-	a·sher		
you have spoken	dib·bar·ta		

to us	e·le·nu	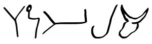	
in the name	be·shem		
of the LORD	YHVH		
we will not	e·nen·nu	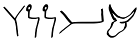	
listen	sho·me·eem		
to you !	e·le·kha	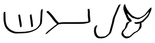	
Instead	kee	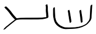	Jeremiah 44:17
we will do	a·soh		
	na·a·seh		
-	et		
everything	kal		
we vowed	had·da·var		
	a·sher		
to do	ya·tsa		
:	mip·pee·nu		
We will burn incense	le·qat·ter	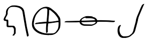	
to the Queen	lim·le·khet		
of Heaven	hash·sha·ma·yim		
and offer	ve·has·sekh		
to her	lah		
drink offerings	ne·sa·kheem		
just as	ka·a·sher		
did	a·see·nu	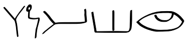	
we	a·nach·nu	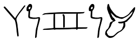	
our fathers	va·a·vo·te·nu		
our kings	me·la·khe·nu		
and our officials	ve·sa·re·nu	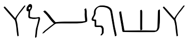	

in the cities	be·a·re		
of Judah	ye·hu·dah	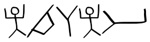	
and in the streets	u·ve·chu·tso·wt		
of Jerusalem	ye·ru·sha·lim		
At that time we had plenty	van·nis·ba		
of food	le·chem	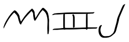	
	van·nih·yeh		
and good things	to·w·veem	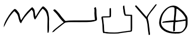	
disaster	ve·ra·ah		
no	lo		
and we saw	ra·ee·nu	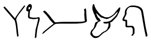	
But from the time	u·min		Jeremiah 44:18
	az		
we stopped	cha·dal·nu		
burning incense	le·qat·ter	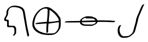	
to the Queen	lim·le·khet		
of Heaven	hash·sha·ma·yim	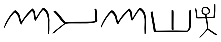	
and pouring out	ve·has·sekh	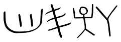	
to her	lah		
drink offerings	ne·sa·kheem	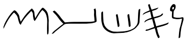	
we have lacked	cha·sar·nu		
everything	khol		
by sword	u·va·che·rev	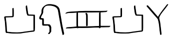	
and famine”	u·va·ra·av		
and have been perishing	ta·me·nu		
“ Moreover,” [said the women,] “when	ve·khee		Jeremiah 44:19

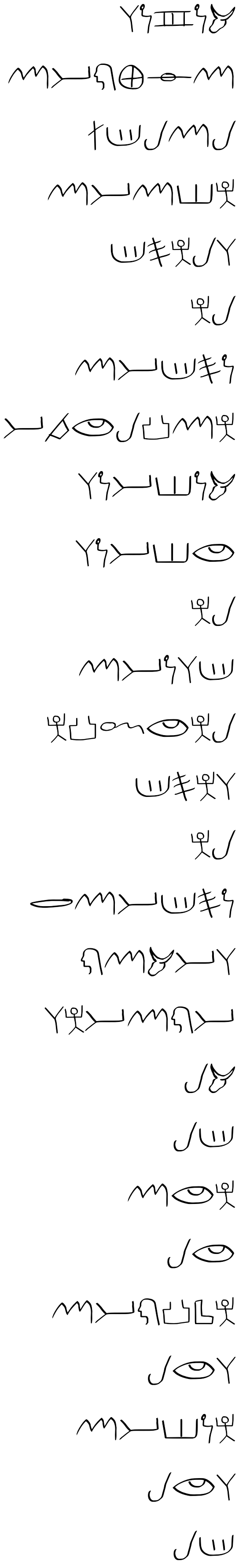

we	a·nach·nu	
burned incense	me·qat·te·reem	
to the Queen	lim·le·khet	
of Heaven	hash·sha·ma·yim	
and poured out	u·le·has·sekh	
to her	lah	
drink offerings	ne·sa·kheem	
was it without	ha·mib·bal·a·de	
our husbands' {knowledge}	a·na·she·nu	
that we made	a·see·nu	
	lah	
sacrificial cakes	kaw·va·neem	
in her image	le·ha·a·tsi·vah	
and poured out	ve·has·sekh	
to her ? "	lah	
drink offerings	ne·sa·kheem	
said	vay·yo·mer	Jeremiah 44:20
Then Jeremiah	yir·me·ya·hu	
to	el	
all	kal	
the people	ha·am	
	al	
both men	hag·ge·va·reem	
and	ve·al	
women	han·na·sheem	
	ve·al	
-	kal	

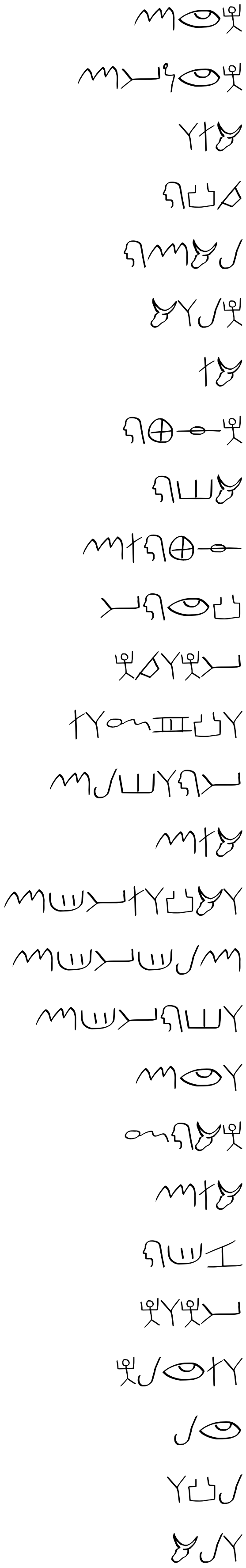

-	ha·am	
who were answering	ha·o·neem	
him	o·to	
-	da·var	
-	le·mor	
not	ha·lo·w	Jeremiah 44:21
-	et	
you burned	haq·qit·ter	
-	a·sher	
“ As for the incense	qit·tar·tem	
in the cities	be·a·re	
of Judah	ye·hu·dah	
and in the streets	u·ve·chu·tso·wt	
of Jerusalem —	ye·ru·sha·lim	
you	at·tem	
your fathers	va·a·vo·w·te·khem	
your kings	mal·khe·khem	
your officials	ve·sa·re·khem	
and the people	ve·am	
of the land	ha·a·rets	
- —	o·tam	
remember	za·khar	
did the LORD	YHVH	
and bring	vat·ta·a·leh	
this to	al	
mind ?	lib·bo	
no	ve·lo	Jeremiah 44:22

could	yu·khal		
So the LORD	YHVH		
longer	o·wd		
endure	la·set		
	mip·pe·ne		
the evil	ro·a		
deeds	ma·al·le·khem	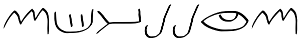	
	mip·pe·ne		
and detestable acts	hat·to·w·e·vot		
-	a·sher		
you committed	a·see·tem	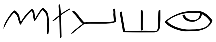	
became	vat·te·hee		
and your land	ar·tse·khem		
a desolation	le·cha·re·bah	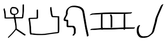	
a horror	u·le·sham·mah	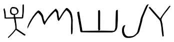	
and an object of cursing	ve·liq·la·lah	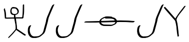	
without	me·en		
inhabitant	yo·wo·shev		
day	ke·hay·yo·wm	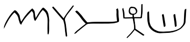	
as it is this	haz·zeh		
Because	mip·pe·ne		Jeremiah 44:23
-	a·sher		
you burned incense	qit·tar·tem		
-	va·a·sher		
and sinned	cha·ta·tem		
against the LORD	la·YHVH	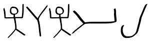	
and did not	ve·lo		

obey	she·ma·tem	𐤔𐤌𐤏𐤕𐤌	
the voice	be·qo·wl	𐤁𐤒𐤅𐤋	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
His instruction	u·ve·to·ra·to	𐤅𐤁𐤕𐤓𐤕𐤅	
His statutes	u·ve·chuq·qo·taw	𐤅𐤁𐤇𐤒𐤕𐤉𐤅	
and His testimonies	u·ve·e·de·wo·taw	𐤅𐤁𐤏𐤃𐤅𐤕𐤉𐤅	
[or]	lo	𐤋𐤀	
walk	ha·lakh·tem	𐤄𐤋𐤊𐤕𐤌	
in	al	𐤏𐤋	
	ken	𐤊𐤍	
has befallen you	qa·rat	𐤒𐤓𐤀𐤕	
-	et·khem	𐤀𐤕𐤊𐤌	
disaster	ha·ra·ah	𐤄𐤓𐤏𐤄	
this	haz·zot	𐤄𐤆𐤀𐤕	
as you see today	kay·yo·wm	𐤊𐤉𐤅𐤌	
”	haz·zeh	𐤄𐤆𐤄𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Jeremiah 44:24
Then Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
to	el	𐤀𐤋	
all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
	ve·el	𐤅𐤀𐤋	
including all	kal	𐤊𐤋	
the women	han·na·sheem	𐤄𐤍𐤔𐤉𐤌	
“ Hear	shim·u	𐤔𐤌𐤏𐤅	
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	

all those	kal	𐤊𐤋	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
who	a·sher	𐤀𐤔𐤓	
are in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌‡	
This is what	koh	𐤊𐤄	Jeremiah 44:25
-	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
says :	le·mor	𐤋𐤀𐤌𐤓	
As for you	at·tem	𐤀𐤕𐤌	
and your wives	u·ne·she·khem	𐤅𐤍𐤔𐤉𐤊𐤌	
you have spoken	vat·te·dab·be·re·nah	𐤅𐤕𐤃𐤁𐤓𐤍𐤄	
with your mouths	be·phee·khem	𐤁𐤐𐤉𐤊𐤌	
with your hands	u·vee·de·khem	𐤅𐤁𐤉𐤃𐤉𐤊𐤌	
and fulfilled	mil·le·tem	𐤌𐤋𐤀𐤕𐤌	
your words :	le·mor	𐤋𐤀𐤌𐤓	
‘ We will surely	a·soh	𐤏𐤔𐤄	
perform	na·a·seh	𐤍𐤏𐤔𐤄	
-	et	𐤀𐤕	
our vows	ne·da·re·nu	𐤍𐤃𐤓𐤉𐤍𐤅	
that	a·sher	𐤀𐤔𐤓	
we have made	na·dar·nu	𐤍𐤃𐤓𐤍𐤅	
to burn incense	le·qat·ter	𐤋𐤒𐤈𐤓	
to the Queen	lim·le·khet	𐤋𐤌𐤋𐤊𐤕	

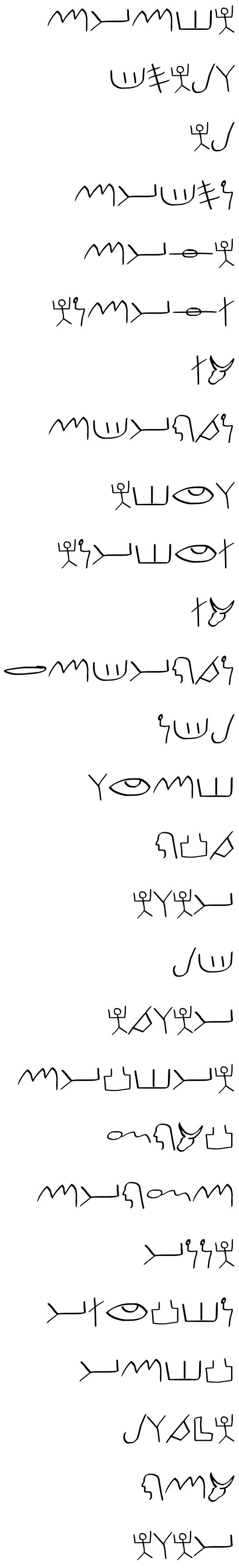

of Heaven	hash·sha·ma·yim	
and to pour out	u·le·has·sekh	
to her ’	lah	
drink offerings	ne·sa·kheem	
Go ahead, then	ha·qem	
do	ta·qee·me·nah	
-	et	
what you have promised !	nid·re·khem	
	ve·a·soh	
Keep	ta·a·se·nah	
-	et	
your vows !	nid·re·khem	
Nevertheless	la·khen	Jeremiah 44:26
hear	shim·u	
the word	de·var	
of the LORD	YHVH	
all you	kal	
[people] of Judah	ye·hu·dah	
living	hay·yo·she·veem	
-	be·e·rets	
in Egypt :	mits·ra·yim	
Behold	hin·nee	
I have sworn	nish·ba·tee	
name	bish·mee	
by My great	hag·ga·do·wl	
says	a·mar	
the LORD	YHVH	

that never	im	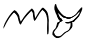	
will	yih·yeh	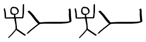	
again	o·wd	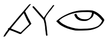	
My name	she·mee	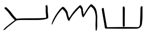	
invoke	niq·ra	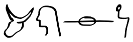	
	be·phee	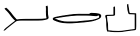	
any	kal	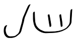	
man	eesh	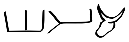	
of Judah	ye·hu·dah	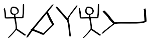	
[or] say	o·mer	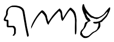	
lives ’	chay	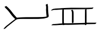	
‘ As surely as the Lord	a·do·nay	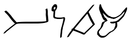	
GOD	YHVH	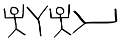	
[living]	be·khal	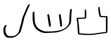	
in the land	e·rets	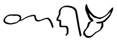	
of Egypt	mits·ra·yim	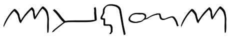	
-	hin·nee	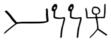	Jeremiah 44:27
I am watching	sho·qed	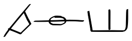	
over them	a·le·hem	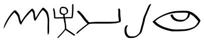	
for harm	le·ra·ah	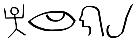	
and not	ve·lo	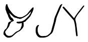	
for good	le·to·w·vah	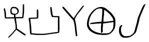	
will meet his end	ve·tam·mu	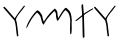	
and every	khal	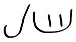	
man	eesh	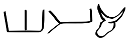	
of Judah	ye·hu·dah	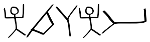	
who	a·sher	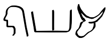	

is in the land	be·e·rets		
of Egypt	mits·ra·yim		
by sword	ba·che·rev	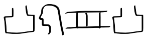	
or famine	u·va·ra·av		
until	ad		
they are finished off	ke·lo·w·tam		
Those who escape	u·phe·lee·te	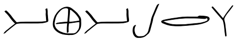	Jeremiah 44:28
the sword	che·rev		
will return	ye·shu·vun		
from	min		
-	e·rets		
Egypt	mits·ra·yim		
-	e·rets		
to Judah	ye·hu·dah	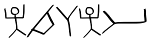	
few	me·te		
in number	mis·par		
will know	ve·ya·de·u		
and the whole	kal		
remnant	she·e·reet		
of Judah	ye·hu·dah	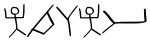	
who went	hab·ba·eem		
in the land	le·e·rets		
of Egypt	mits·ra·yim	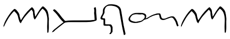	
	la·gur		
to dwell	sham		
word	de·var		
whose	mee	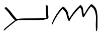	

will stand	ya·qum	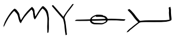	
Mine	mim·men·nee		
or theirs !	u·me·hem	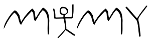	
This	ve·zot		Jeremiah 44:29
to you	la·khem		
will be a sign	ha·o·wt		
declares	ne·um		
the LORD	YHVH		
that	kee	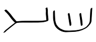	
will punish	pho·qed	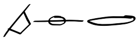	
I	a·nee	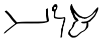	
you	a·le·khem	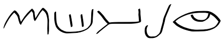	
place	bam·ma·qo·wm	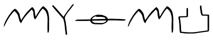	
in this	haz·zeh		
so that	le·ma·an		
you may know	te·de·u		
that	kee	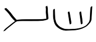	
will surely	qo·wm	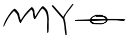	
stand	ya·qu·mu	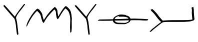	
My threats	de·va·ray		
against you	a·le·khem	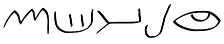	
of harm	le·ra·ah		
This is what	koh	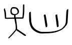	Jeremiah 44:30
says :	a·mar		
the LORD	YHVH		
Behold	hin·nee	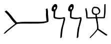	
I will deliver	no·ten	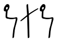	

-	et		
Pharaoh	par·oh		
Hophra	cha·phe·ra		
king	me·lekh	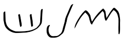	
of Egypt	mits·ra·yim		
into the hands	be·yad	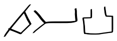	
of his enemies	o·ye·vaw	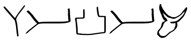	
	u·ve·yad	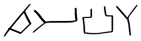	
who seek	me·vaq·she	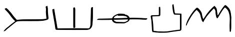	
his life	naph·sho		
just as	ka·a·sher		
I delivered	na·tat·tee		
-	et		
Zedekiah	tsid·qee·ya·hu	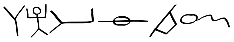	
king	me·lekh	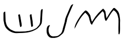	
of Judah	ye·hu·dah	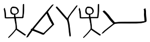	
into the hand	be·yad	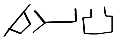	
of Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	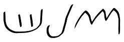	
of Babylon	ba·vel		
the enemy	o·ye·vo	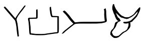	
who was seeking	u·me·vaq·qesh	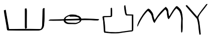	
his life ”	naph·sho	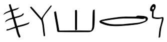	
This is the word	had·da·var		Jeremiah 45:1
that	a·sher		
spoke	dib·ber		
Jeremiah	yir·me·ya·hu		

the prophet	han·na·vee	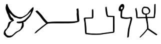	
to	el		
Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·yah	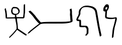	
when he wrote	be·kha·te·vo		
-	et		
words	had·de·va·reem	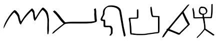	
these	ha·el·leh		
on	al		
a scroll	se·pher		
at the dictation	mip·pee		
of Jeremiah	yir·me·ya·hu		
year	bash·sha·nah		
in the fourth	ha·re·vi·eet		
of Jehoiakim	lee·ho·w·ya·qeem	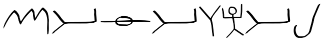	
son	ben		
of Josiah	yo·shee·ya·hu	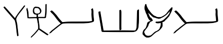	
king	me·lekh	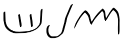	
of Judah	ye·hu·dah	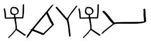	
:	le·mor		
“ This is what	koh	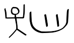	Jeremiah 45:2
says	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	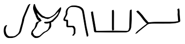	
to you	a·le·kha	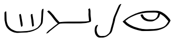	

Baruch :	ba·rukh		
You have said	a·mar·ta		Jeremiah 45:3
‘ Woe is	o·w		
	na		
me	lee	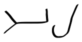	
because	kee	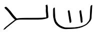	
has added	ya·saph		
the LORD	YHVH		
sorrow	ya·go·wn		
to	al		
my pain !	makh·o·vee		
I am worn out	ya·ga·tee		
with groaning	be·an·cha·tee	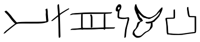	
rest ’”	u·me·nu·chah		
no	lo		
and have found	ma·tsa·tee		
Thus	koh	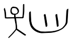	Jeremiah 45:4
[Jeremiah] was to say	to·mar		
to [Baruch} :	e·law	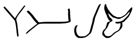	
“ This is what	koh	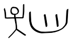	
says :	a·mar		
the LORD	YHVH		
	hin·neh		
what	a·sher		
I have built	ba·nee·tee	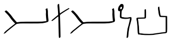	
I	a·nee	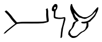	
will demolish	ho·res		

-	ve·et		
what	a·sher		
I have planted	na·ta·tee		
-	a·nee	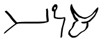	
and uproot	no·tesh	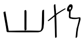	
-	ve·et		
Throughout	kal	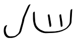	
the land	ha·a·rets		
	hee	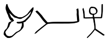	
But as for you	ve·at·tah		Jeremiah 45:5
do you seek	te·vaq·qesh	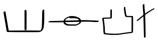	
for yourself ?	le·kha	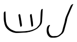	
great things	ge·do·lo·wt		
Stop	al		
seeking !	te·vaq·qesh	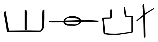	
For	kee	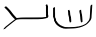	
	hin·nee	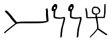	
I will bring	me·vee	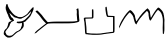	
disaster	ra·ah		
on	al		
every	kal		
living creature	ba·sar		
declares	ne·um		
the LORD	YHVH		
I will grant	ve·na·tat·tee	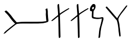	
-	le·kha	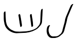	
-	et		

your life	naph·she·kha	
as a spoil of war	le·sha·lal	
	al	
but wherever	kal	
	ham·me·qo·mo·wt	
-	a·sher	
you go	te·lekh	
”	sham	
[the word] that	a·sher	Jeremiah 46:1
came	ha·yah	
[This is] the word	de·var	
of the LORD	YHVH	
to	el	
Jeremiah	yir·me·ya·hu	
the prophet	han·na·vee	
about	al	
the nations —	hag·go·w·yim	
Egypt	le·mits·ra·yim	Jeremiah 46:2
concerning	al	
[and] the army	chel	
of Pharaoh	par·oh	
Neco	ne·kho	
king	me·lekh	
of Egypt	mits·ra·yim	
which	a·sher	
	ha·yah	
	al	

River	ne·har	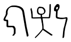	
on the Euphrates	pe·rat	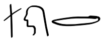	
at Carchemish	be·khar·ke·mish	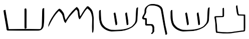	
-	a·sher	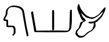	
was defeated	hik·kah	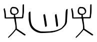	
by Nebuchadnezzar	ne·vu·khad·rets·tsar	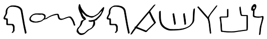	
king	me·lekh	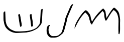	
of Babylon	ba·vel	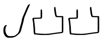	
year	bish·nat	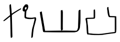	
in the fourth	ha·re·vee·eet	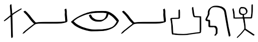	
of Jehoiakim	lee·ho·w·ya·qeem	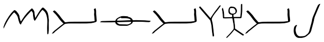	
the son	ben	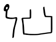	
of Josiah	yo·shee·ya·hu	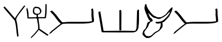	
king	me·lekh	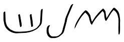	
of Judah :	ye·hu·dah	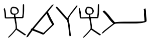	
“ Deploy	ir·khu	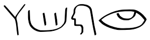	Jeremiah 46:3
your shields, small	ma·gen	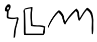	
and large	ve·tsin·nah	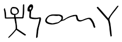	
advance	u·ge·shu	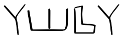	
for battle !	lam·mil·cha·mah	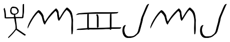	
Harness	is·ru	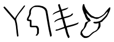	Jeremiah 46:4
the horses	has·su·seem	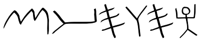	
mount	va·a·lu	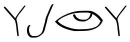	
the steeds	hap·pa·ra·sheem	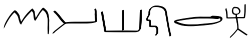	
take your positions	ve·hit·yats·tse·vu	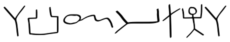	
with helmets on !	be·kho·w·va·eem	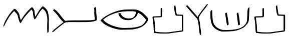	
Polish	mir·qu	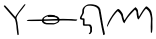	

your spears	ha·re·ma·cheem	
put on	liv·shu	
armor !	has·sir·yo·not	
Why	mad·du·a	Jeremiah 46:5
am I seeing this?	ra·ee·tee	
They	hem·mah	
are terrified	chat·teem	
they are retreating	ne·so·geem	
	a·cho·wr	
their warriors	ve·gib·bo·w·re·hem	
are defeated	yuk·kat·tu	
they flee	u·ma·no·ws	
in haste	na·su	
without	ve·lo	
looking back	hiph·nu	
terror	ma·go·wr	
is on every side ! ”	mis·sa·veev	
declares	ne·um	
the LORD	YHVH	
cannot	al	Jeremiah 46:6
flee	ya·nus	
“ The swift	haq·qal	
cannot	ve·al	
escape !	yim·ma·let	
and the warrior	hag·gib·bo·wr	
In the north	tsa·pho·w·nah	
by	al	

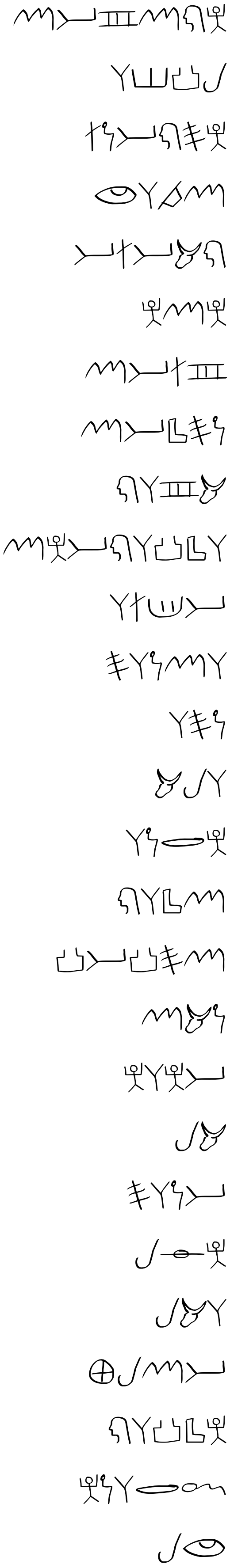

	yad	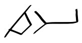	
the River	ne·har	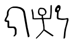	
Euphrates	pe·rat	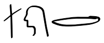	
they stumble	ka·she·lu	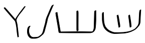	
and fall	ve·na·pha·lu	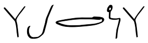	
Who	mee	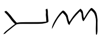	Jeremiah 46:7
is this	zeh	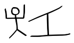	
like the Nile	kay·or	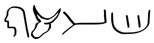	
rising	ya·a·leh	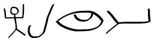	
like rivers	kan·ne·ha·ro·wt	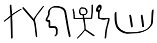	
churn ?	yit·ga·a·shu	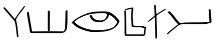	
whose waters	me·maw	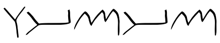	
Egypt	mits·ra·yim	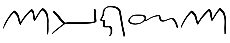	Jeremiah 46:8
like the Nile	kay·or	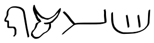	
rises	ya·a·leh	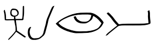	
like rivers	ve·khan·ne·ha·ro·wt	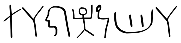	
churn	yit·go·a·shu	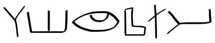	
and its waters	ma·yim	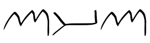	
boasting	vay·yo·mer	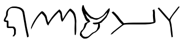	
‘ I will rise	a·a·leh	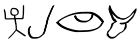	
and cover	a·khas·seh	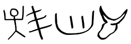	
the earth	e·rets	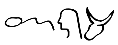	
I will destroy	o·vee·dah	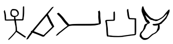	
the cities	eer	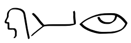	
and their people’	ve·yo·she·ve	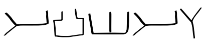	
	vah	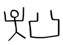	
Advance	a·lu	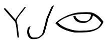	Jeremiah 46:9

O horses !	has·su·seem	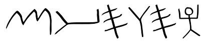	
Race furiously	ve·hit·ho·le·lu	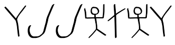	
O chariots !	ha·re·khev	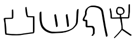	
come forth —	ve·ye·tse·u	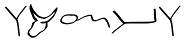	
Let the warriors	hag·gib·bo·w·reem	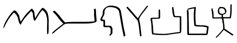	
Cush	kush	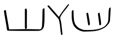	
and Put	u·phut	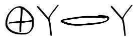	
carrying	to·phe·se	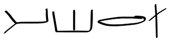	
their shields	ma·gen	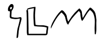	
men of Lydia	ve·lu·deem	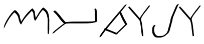	
	to·phe·se	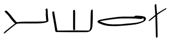	
drawing	do·re·khe	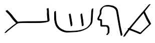	
the bow	qa·shet	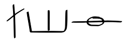	
day [belongs]	ve·hay·yo·wm	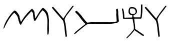	Jeremiah 46:10
For that	ha·hu	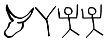	
to the Lord	la·do·nay	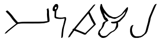	
GOD	YHVH	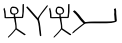	
of Hosts	tse·va·o·wt	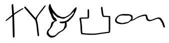	
a day	yo·wm	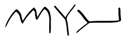	
of vengeance	ne·qa·mah	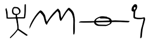	
against	le·hin·na·qem	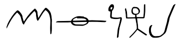	
His foes	mits·tsa·raw	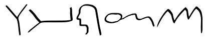	
will devour	ve·a·khe·lah	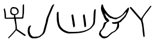	
The sword	che·rev	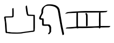	
until it is satisfied	ve·sa·ve·ah	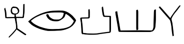	
until it is quenched	ve·ra·ve·tah	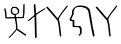	
with their blood	mid·da·mam	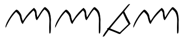	

For	kee	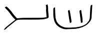	
will hold a sacrifice	ze·vach		
the Lord	la·do·nay	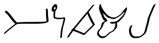	
GOD	YHVH		
of Hosts	tse·va·o·wt	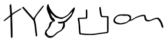	
in the land	be·e·rets		
of the north	tsa·pho·wn		
by	el		
the River	ne·har	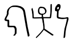	
Euphrates	pe·rat		
Go up	a·lee	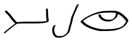	Jeremiah 46:11
to Gilead	gil·ad		
[for]	u·qe·chee	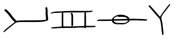	
balm	tso·ree		
O Virgin	be·tu·lat		
Daughter	bat		
of Egypt !	mits·ra·yim		
In vain	lash·shaw		
you try many	hir·bē·tī	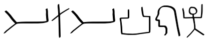	
remedies	re·phu·o·wt		
healing	te·a·lah		
there is no	en		
[but] for you	lakh	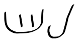	
have heard	sha·me·u		Jeremiah 46:12
The nations	go·w·yim	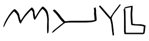	
of your shame	qe·lo·w·nekh		
and your outcry	ve·tsiw·cha·tekh		

fills	ma·le·ah	מלאה	
the earth	ha·a·rets	הארץ	
because	kee	כי	
warrior	gib·bo·wr	גבור	
over warrior	be·gib·bo·wr	בגבור	
stumbles	ka·sha·lu	כשלו	
together ”	yach·daw	יחדיו	
of them have fallen	na·phe·lu	נפלו	
and both	she·ne·hem	שניהםפ	
This is the word	had·da·var	הדבר	Jeremiah 46:13
that	a·sher	אשר	
spoke	dib·ber	דבר	
the LORD	YHVH	יהוה	
to	el	אל	
Jeremiah	yir·me·ya·hu	ירמיהו	
the prophet	han·na·vee	הנביא	
about the coming	la·vo·w	לבוא	
of Nebuchadnezzar	ne·vu·khad·rets·tsar	נבוכדראצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
to strike	le·hak·ko·wt	להכות	
-	et	את	
the land	e·rets	ארץ	
of Egypt :	mits·ra·yim	מצרים	
“ Announce it	hag·gee·du	הגידו	Jeremiah 46:14
in Egypt	ve·mits·ra·yim	במצרים	
and proclaim	ve·hash·mee·u	והשמיעו	

it in Migdol	ve·mig·do·wl		
proclaim	ve·hash·mee·u		
it in Memphis	ve·noph	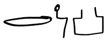	
and Tahpanhes	u·ve·tach·pan·ches		
- :	im·ru		
‘ Take your positions	hit·yats·tsev	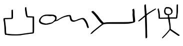	
and prepare	ve·ha·khen		
yourself	lakh	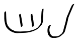	
for	kee	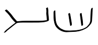	
devours	a·khe·lah	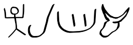	
the sword	che·rev		
those around you ’	se·vee·ve·kha	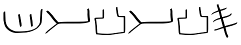	
Why	mad·du·a		Jeremiah 46:15
been laid low ?	nis·chaph	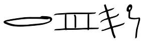	
have your warriors	ab·bee·re·kha	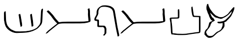	
They cannot	lo		
stand	a·mad		
for	kee	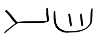	
the LORD	YHVH	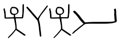	
has thrust them down	ha·da·pho		
They continue	hir·bah	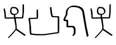	Jeremiah 46:16
to stumble	ko·wo·shel		
indeed	gam		
have fallen	na·phal		
[they]	eesh	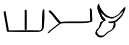	
over	el		
one another	re·e·hu		

They say	vay·yo·me·ru	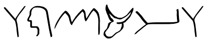	
‘ Get up !	qu·mah	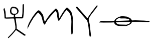	
Let us return	ve·na·shu·vah	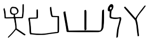	
to	el	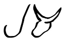	
our people	am·me·nu	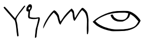	
and to	ve·el	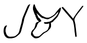	
the land	e·rets	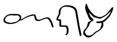	
of our birth	mo·w·lad·te·nu	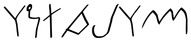	
away from	mip·pe·ne	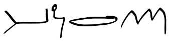	
the sword	che·rev	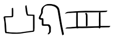	
of the oppressor ’	hay·yo·w·nah	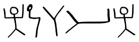	
they will cry out :	qa·re·u	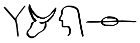	Jeremiah 46:17
There	sham	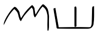	
‘ Pharaoh	par·oh	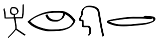	
king	me·lekh	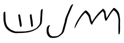	
of Egypt	mits·ra·yim	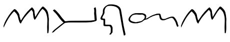	
was all noise	sha·o·wn	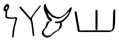	
pass him by ’	he·e·veer	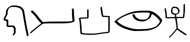	
he has let the appointed time	ham·mo·w·ed	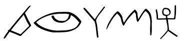	
live	chay	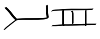	Jeremiah 46:18
As surely as I	a·nee	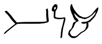	
declares	ne·um	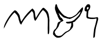	
the King	ham·me·lekh	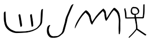	
is the LORD	YHVH	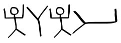	
of Hosts	tse·va·o·wt	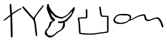	
whose name	she·mo	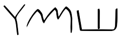	
[there]	kee	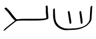	

like Tabor	ke·ta·vo·wr		
among the mountains	be·ha·reem	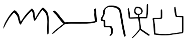	
and like Carmel	u·khe·khar·mel	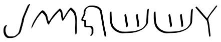	
by the sea	bay·yam	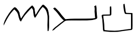	
will come one [who is]	ya·vo·w		
your bags	ke·le	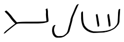	Jeremiah 46:19
for exile	go·w·lah		
Pack	a·see		
	lakh	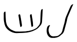	
dwelling	yo·wo·she·vet		
O daughter	bat		
in Egypt !	mits·ra·yim		
For	kee	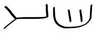	
Memphis	noph		
laid waste	le·sham·mah		
will be	tih·yeh	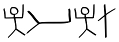	
destroyed	ve·nits·tse·tah		
	me·en		
and uninhabited	yo·wo·shev		
heifer	eg·lah	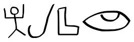	Jeremiah 46:20
	ye·pheh	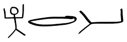	
is a beautiful	phee·yah	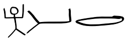	
Egypt	mits·ra·yim		
but a gadfly	qe·rets	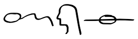	
from the north	mits·tsa·pho·wn		
is coming against her	ba		

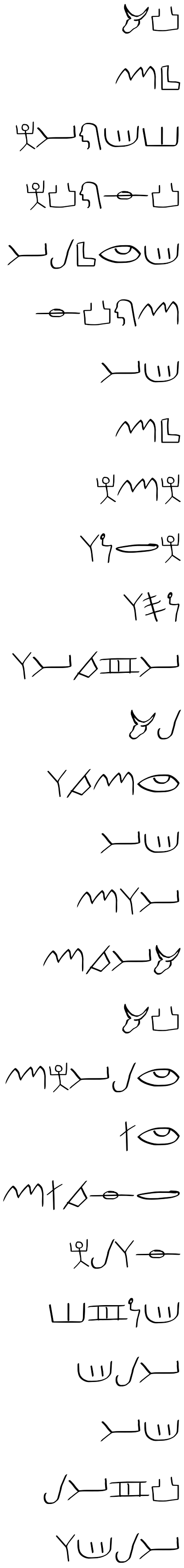

	va	
Even	gam	Jeremiah 46:21
the mercenaries	se·khi·re·ha	
among her	ve·qir·bah	
calves	ke·eg·le	
are like fattened	mar·beq	
	kee	
too	gam	
They	hem·mah	
will turn back	hiph·nu	
they will flee	na·su	
together	yach·daw	
they will not	lo	
stand their ground	a·ma·du	
for	kee	
the day	yo·wm	
of calamity	e·dam	
is coming	ba	
upon them —	a·le·hem	
the time	et	
of their punishment	pe·qud·da·tam	
Egypt will hiss	qo·w·lah	Jeremiah 46:22
serpent	kan·na·chash	
like a fleeing	ye·lekh	
for	kee	
in force	ve·cha·yil	
the enemy will advance	ye·le·khu	

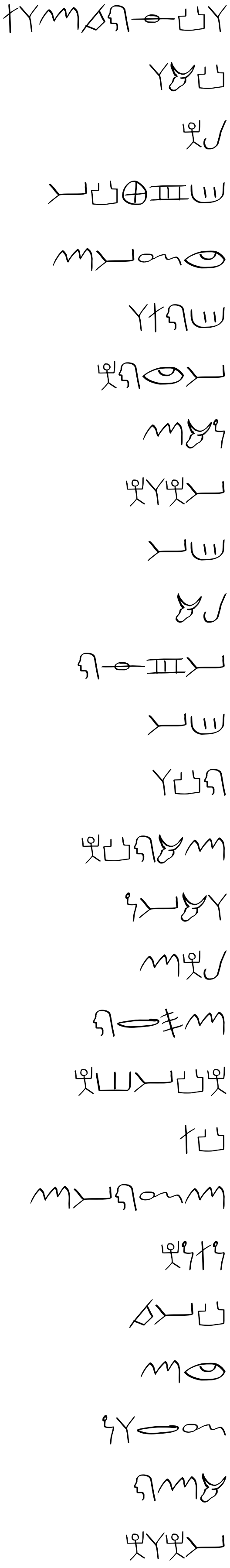

with axes	u·ve·qar·dum·mo·wt	
they will come	ba·u	
against her	lah	
like woodsmen cutting down trees	ke·cho·te·ve	
	e·tseem	
They will chop down	ka·re·tu	Jeremiah 46:23
her forest	ya·rah	
declares	ne·um	
the LORD	YHVH	
though	kee	
dense	lo	
it may be	ye·cha·qer	
for	kee	
they are more numerous	rab·bu	
than locusts	me·ar·beh	
they cannot	ve·en	
	la·hem	
be counted	mis·par	
will be put to shame	ho·vee·shah	Jeremiah 46:24
The Daughter	bat	
of Egypt	mits·ra·yim	
she will be delivered	nit·te·nah	
into the hands	be·yad	
of the people	am	
of the north ”	tsa·pho·wn	
says :	a·mar	Jeremiah 46:25
The LORD	YHVH	

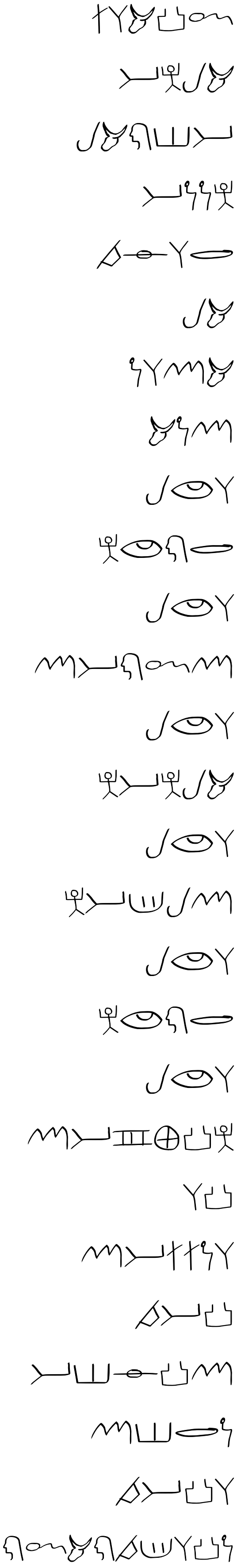

of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
“ Behold	hin·nee	
I am about to punish	pho·w·qed	
	el	
Amon	a·mo·wn	
[god] of Thebes	min·no	
	ve·al	
along with Pharaoh	par·oh	
-	ve·al	
Egypt	mits·ra·yim	
with	ve·al	
her gods	e·lo·he·ha	
	ve·al	
and kings	me·la·khe·ha	
	ve·al	
in Pharaoh	par·oh	
	ve·al	
and those who trust	hab·bo·te·cheem	
	bo	
I will deliver them	u·ne·tat·teem	Jeremiah 46:26
into the hands	be·yad	
of those who seek	me·vaq·she	
their lives	naph·sham	
—	u·ve·yad	
of Nebuchadnezzar	ne·vu·khad·rets·tsar	

king	me·lekh	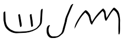	
of Babylon	ba·vel		
	u·ve·yad	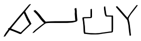	
and his officers	a·va·daw		
But after	ve·a·cha·re		
this	khen	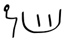	
[Egypt] will be inhabited	tish·kon	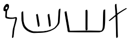	
as in days	kee·me	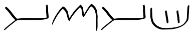	
of old	qe·dem	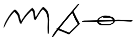	
declares	ne·um		
the LORD	YHVH		
But you	ve·at·tah		Jeremiah 46:27
do not	al		
be afraid	tee·ra	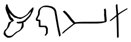	
My servant	av·dee	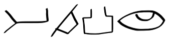	
O Jacob	ya·a·qov		
and do not	ve·al		
be dismayed	te·chat	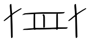	
O Israel	yis·ra·el	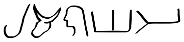	
For	kee	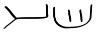	
	hin·nee	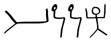	
I will surely save you	mo·wo·shi·a·kha		
out of a distant place	me·ra·cho·wq	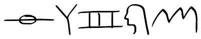	
-	ve·et		
your descendants	zar·a·kha		
from the land	me·e·rets		
of their captivity !	shiv·yam	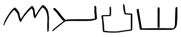	

will return	ve·shav	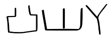	
Jacob	ya·a·qo·wv	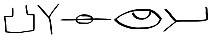	
to quiet	ve·sha·qat	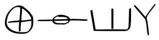	
and ease	ve·sha·a·nan		
with no one	ve·en		
to make him afraid	ma·cha·reed	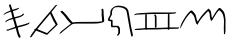	
And you	at·tah		Jeremiah 46:28
do not	al		
be afraid	tee·ra	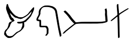	
My servant	av·dee		
Jacob	ya·a·qov	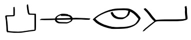	
declares	ne·um		
the LORD	YHVH		
for	kee	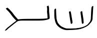	
am with you	it·te·kha		
I	a·nee	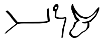	
Though	kee	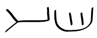	
I will completely	e·e·seh		
destroy	kha·lah	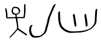	
all	be·khal		
the nations	hag·go·w·yim	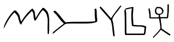	
to which	a·sher		
I have banished you	hid·dach·tee·kha	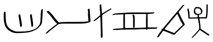	
	sham·mah		
-	ve·o·te·kha		
I will not	lo		
completely destroy you	e·e·seh		

	kha·lah	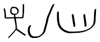	
Yet I will discipline you	ve·yis·sar·tee·kha	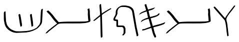	
justly	lam·mish·pat		
leave you unpunished	ve·naq·qeh	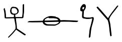	
and will by no means	lo		
”	a·naq·qe·ka	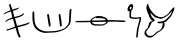	
that	a·sher		Jeremiah 47:1
came	ha·yah	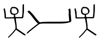	
This is the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	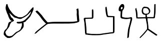	
about	el		
the Philistines	pe·lish·teem		
before	be·te·rem		
struck down	yak·keh	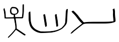	
Pharaoh	phar·oh		
-	et		
Gaza	az·zah		
This is what	koh	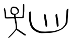	Jeremiah 47:2
says :	a·mar		
the LORD	YHVH		
“ See how	hin·neh		
the waters	ma·yim	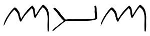	
are rising	o·leem	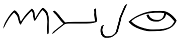	

from the north	mits·tsa·pho·wn	
and becoming	ve·ha·yu	
torrent	le·na·chal	
an overflowing	sho·w·teph	
They will overflow	ve·yish·te·phu	
the land	e·rets	
and its fullness	u·me·lo·w·ah	
the cities	eer	
and their inhabitants	ve·yo·she·ve	
	vah	
will cry out	ve·za·a·qu	
The people	ha·a·dam	
will wail	ve·he·lil	
and all	kol	
who dwell	yo·wo·shev	
in the land	ha·a·rets	
at the sound	miq·qo·wl	Jeremiah 47:3
of the galloping	sha·a·tat	
hooves	par·so·wt	
of stallions	ab·bee·raw	
the rumbling	me·ra·ash	
of chariots	le·rikh·bo	
and the clatter	ha·mo·wn	
of their wheels	gal·gil·law	
will not	lo	
turn back	hiph·nu	
The fathers	a·vo·wt	

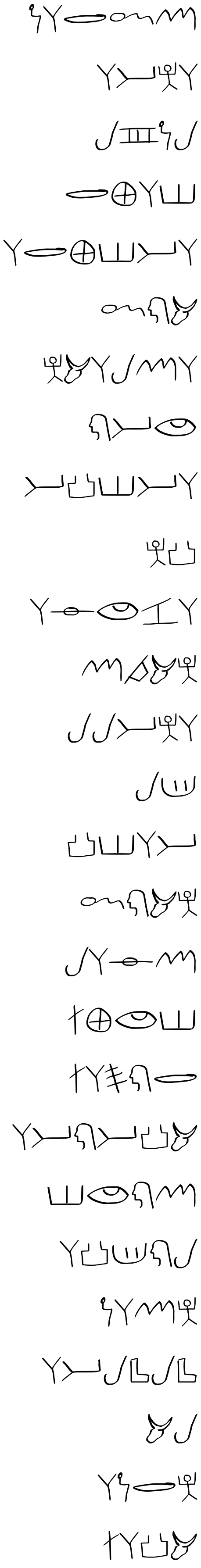

for	el	
their sons	ba·neem	
will hang limp	me·riph·yo·wn	
their hands	ya·da·yim	
For	al	Jeremiah 47:4
the day	hay·yo·wm	
has come	hab·ba	
to destroy	lish·do·wd	
-	et	
all	kal	
the Philistines	pe·lish·teem	
to cut off	le·hakh·reet	
from Tyre	le·tsor	
and Sidon	u·le·tsee·do·wn	
every	kol	
remaining	sa·reed	
ally	o·zer	
Indeed	kee	
is about to destroy	sho·ded	
the LORD	YHVH	
-	et	
the Philistines	pe·lish·teem	
the remnant	she·e·reet	
from the coasts	ee	
of Caphtor	khaph·to·wr	
-	ba·ah	Jeremiah 47:5
will shave their heads in mourning	qa·re·chah	

-	el		
The people of Gaza	az·zah	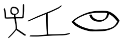	
will be silenced	nid·me·tah		
Ashkelon	ash·qe·lo·wn	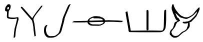	
O remnant	she·e·reet		
of their valley	im·qam	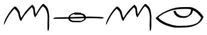	
how long	ad		
	ma·tay		
will you gash yourself ?	tit·go·w·da·dee		
‘ Alas	ho·w		Jeremiah 47:6
O sword	che·rev		
of the LORD	la·YHVH	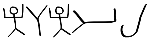	
how long	ad		
	a·nah		
until you rest	lo		
?	tish·qo·tee	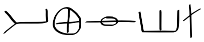	
Return	he·a·se·phee		
to	al		
your sheath	ta·rekh		
cease	he·ra·ge·ee		
and be still ! ’	va·dom·mee		
How	ekh	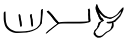	Jeremiah 47:7
can it rest	tish·qo·tee	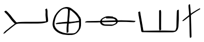	
when the LORD	va·YHVH	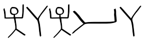	
has commanded	tsiw·vah		
it ?	lah		
against	el		

Ashkelon	ash·qe·lo·wn		
	ve·el		
and the shore	cho·wph		
of its coastland	hay·yam	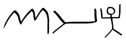	
”	sham		
He has appointed it	ye·a·dah		
Concerning Moab	le·mo·w·av		Jeremiah 48:1
this is what	koh	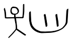	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	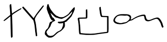	
the God	e·lo·he		
of Israel	yis·ra·el	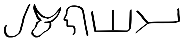	
“ Woe	ho·w		
to	el		
Nebo	ne·vo		
for	kee	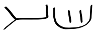	
it will be devastated	shud·da·dah		
and disgraced	ho·vee·shah	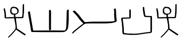	
will be captured	nil·ke·dah		
Kiriathaim	qir·ya·ta·yim	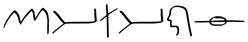	
and dismantled	ho·vee·shah	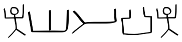	
the fortress	ham·mis·gav		
will be shattered	va·chat·tah	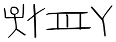	
There is no	en	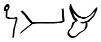	Jeremiah 48:2
longer	o·wd		
praise	te·hil·lat		

for Moab	mo·w·av		
in Heshbon	be·chesh·bo·wn		
they devise	cha·she·vu	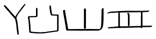	
against her :	a·le·ha	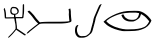	
evil	ra·ah		
‘ Come	le·khu		
let us cut her off	ve·nakh·ree·ten·nah	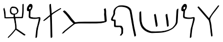	
from nationhood ’	mig·go·w		
You too	gam		
O [people of] Madmen	mad·men		
will be silenced	tid·dom·mee		
will pursue	a·cha·ra·yikh	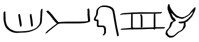	
you	te·lekh	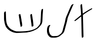	
the sword	cha·rev		
A voice	qo·wl	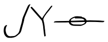	Jeremiah 48:3
cries out	tse·a·qah		
from Horonaim :	me·cho·ro·w·na·yim		
‘ Devastation	shod	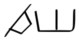	
destruction ! ’	va·she·ver		
and great	ga·do·wl		
will be shattered	nish·be·rah		Jeremiah 48:4
Moab	mo·w·av		
	hish·mee·u	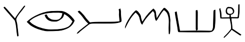	
ones will cry out	ze·a·qah	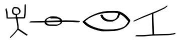	
her little	tse·ʿo·rɛ·ha		
For	kee	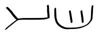	Jeremiah 48:5
on the ascent	ma·a·leh		

to Luhith	hal·lu·chot	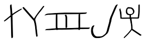	
bitterly	biv·khee	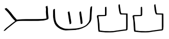	
as they go	ya·a·leh		
they weep	be·khee		
and	kee		
on the descent	be·mo·w·rad		
to Horonaim	cho·w·ro·na·yim	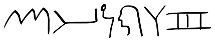	
of distress	tsa·re		
cries	tsa·a·qat		
over the destruction :	she·ver	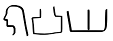	
resound	sha·me·u		
‘ Flee !	nu·su		Jeremiah 48:6
Run	mal·le·tu	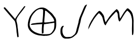	
for your lives !	naph·she·khem	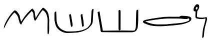	
Become	ve·tih·ye·nah	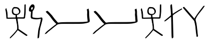	
like a juniper	ka·a·ro·w·er		
in the desert ’	bam·mid·bar		
-	kee	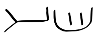	Jeremiah 48:7
Because	ya·an		
you trust	bit·chekh	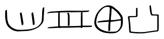	
in your works	be·ma·a·sa·yikh		
and treasures	u·ve·o·wts·ro·w·ta·yikh		
too	gam		
you	at		
will be captured	til·la·khe·dee	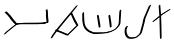	
will go	ve·ya·tsa		
and Chemosh	khe·mīsh	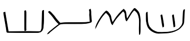	

into exile	bag·go·w·lah		
his priests	ko·ha·naw	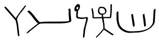	
and officials	ve·sa·raw	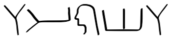	
with	ya·chad	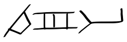	
will move	ve·ya·vo	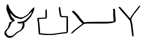	Jeremiah 48:8
The destroyer	sho·ded		
against	el		
every	kal	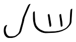	
city	eer	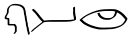	
one town	ve·eer		
and not	lo		
will escape	tim·ma·let		
will also be ruined	ve·a·vad		
The valley	ha·e·meq		
will be destroyed	ve·nish·mad	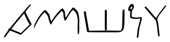	
and the high plain	ham·mee·shor	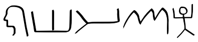	
as	a·sher		
has said	a·mar		
the LORD	YHVH		
Put	te·nu		Jeremiah 48:9
salt	tseets	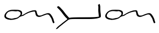	
on Moab	le·mo·w·av		
for	kee	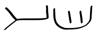	
she will be laid waste	na·tso		
	te·tse		
her cities	ve·a·re·ha		
desolate	le·sham·mah	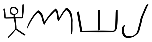	

will become	tih·ye·nah	𐤕𐤄𐤉𐤉𐤍𐤄	
with no one	me·en	𐤌𐤀𐤉𐤍	
to dwell	yo·wo·shev	𐤉𐤅𐤔𐤁	
in them	ba·hen	𐤁𐤄𐤍	
Cursed [is the one]	a·rur	𐤀𐤓𐤅𐤓	Jeremiah 48:10
in doing	o·seh	𐤏𐤔𐤄	
the work	me·le·khet	𐤌𐤋𐤀𐤊𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
who is remiss	re·mee·yah	𐤓𐤌𐤉𐤄	
and cursed is	ve·a·rur	𐤅𐤀𐤓𐤅𐤓	
he who withholds	mo·ne·a	𐤌𐤍𐤏	
his sword	char·bo	𐤇𐤓𐤁𐤅	
from bloodshed	mid·dam	𐤌𐤃𐤌	
has been at ease	sha·a·nan	𐤔𐤀𐤍𐤍	Jeremiah 48:11
Moab	mo·w·av	𐤌𐤅𐤀𐤁	
from youth	min·ne·u·raw	𐤌𐤍𐤏𐤅𐤓𐤉𐤅	
settled	ve·sho·qet	𐤅𐤔𐤒𐤈	
	hu	𐤄𐤅𐤀	
like wine	el	𐤀𐤋	
on its dregs	she·ma·raw	𐤔𐤌𐤓𐤉𐤅	
he has not	ve·lo	𐤅𐤋𐤀	
been poured	hu·raq	𐤄𐤅𐤓𐤒	
from vessel	mik·ke·lee	𐤌𐤊𐤋𐤉	
to	el	𐤀𐤋	
vessel	ke·lee	𐤊𐤋𐤉	
into exile	u·vag·go·w·lah	𐤅𐤁𐤂𐤅𐤋𐤄	
[or]	lo	𐤋𐤀	

gone	ha·lakh	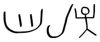	
So	al		
	ken		
has remained the same	a·mad	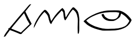	
his flavor	ta·mo		
	bo		
and his aroma	ve·re·cho	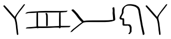	
	lo		
is unchanged	na·mar	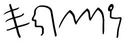	
Therefore	la·khen		Jeremiah 48:12
behold	hin·neh		
the days	ya·meem	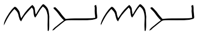	
are coming	ba·eem		
declares	ne·um		
the LORD	YHVH		
when I will send	ve·shil·lach·tee	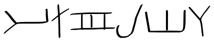	
to him	lo		
wanderers	tso·eem	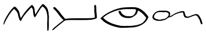	
who will pour him out	ve·tse·u·hu		
his vessels	ve·khe·law	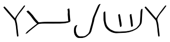	
They will empty	ya·ree·qu	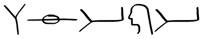	
his jars	ve·niv·le·hem	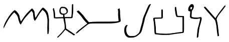	
and shatter	ye·nap·pe·tsu		
will be ashamed	u·vosh	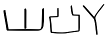	Jeremiah 48:13
Then Moab	mo·w·av		
of Chemosh	mik·ke·mo·wosh		
just as	ka·a·sher		

was ashamed	bo·shu		
the house	bet	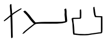	
of Israel	yis·ra·el	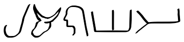	
	mib·bet	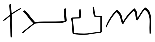	
Bethel	el		
when they trusted in	miv·te·cham		
How	ekh	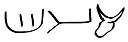	Jeremiah 48:14
can you say	to·me·ru		
are warriors	gib·bo·w·reem	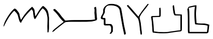	
‘ We	a·na·che·nu	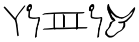	
men	ve·an·she	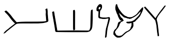	
mighty	cha·yil	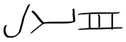	
ready for battle ’ ?	lam·mil·cha·mah	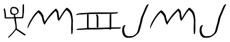	
has been destroyed	shud·dad		Jeremiah 48:15
Moab	mo·w·av		
and its towns	ve·a·re·ha		
have been invaded	a·lah		
the best	u·miv·char	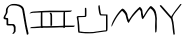	
of its young men	ba·chu·raw		
have gone down	ya·re·du	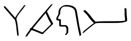	
in the slaughter	lat·ta·vach		
declares	ne·um		
the King	ham·me·lekh		
[is] the LORD	YHVH		
of Hosts	tse·va·o·wt	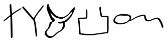	
whose name	she·mo		
is at hand	qa·ro·wv	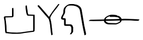	Jeremiah 48:16

calamity	ed	𐤀𐤉𐤃	
Moab’s	mo·w·av	𐤌𐤅𐤀𐤁	
	la·vo·w	𐤋𐤁𐤅𐤀	
and his affliction	ve·ra·a·to	𐤅𐤓𐤏𐤕𐤅	
is rushing	mi·ha·rah	𐤌𐤄𐤓𐤄	
swiftly	me·od	𐤌𐤀𐤃	
Mourn	nu·du	𐤍𐤃𐤅	Jeremiah 48:17
for him	lo	𐤋𐤅	
all you	kal	𐤊𐤋	
who surround him	se·vee·vaw	𐤎𐤁𐤉𐤁𐤉𐤅	
everyone	ve·khol	𐤅𐤊𐤋	
who knows	yo·de·e	𐤉𐤃𐤏𐤉	
his name	she·mo	𐤔𐤌𐤅	
tell	im·ru	𐤀𐤌𐤓𐤅	
how	e·khah	𐤀𐤉𐤊𐤄	
is shattered —	nish·bar	𐤍𐤔𐤁𐤓	
scepter	mat·teh	𐤌𐤈𐤄	
the mighty	oz	𐤏𐤆	
staff !	maq·qel	𐤌𐤒𐤋	
the glorious	tiph·a·rah	𐤕𐤐𐤀𐤓𐤄	
Come down	re·dee	𐤓𐤃𐤉	Jeremiah 48:18
from your glory	mik·ka·vo·wd	𐤌𐤊𐤁𐤅𐤃	
sit	yo·she·vɛ	𐤉𐤔𐤁𐤉	
on parched ground	vats·tsa·ma	𐤁𐤑𐤌𐤀	
dwelling	yo·she·vet	𐤉𐤔𐤁𐤕	
O daughter	bat	𐤁𐤕	
in Dibon	dee·vo·wn	𐤃𐤉𐤁𐤅𐤍	

for	kee	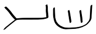	
the destroyer	sho·ded		
of Moab	mo·w·av		
has come	a·lah		
against you	vakh	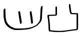	
he has destroyed	shi·chet	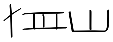	
your fortresses	miv·tsa·ra·yikh		
by	el		Jeremiah 48:19
the road	de·rekh		
Stand	im·dee		
and watch	ve·tsap·pee		
O dweller	yo·wo·she·vet		
of Aroer !	a·ro·w·er		
Ask	sha·a·lee		
the man fleeing	nas		
or the woman escaping	ve·nim·la·tah		
	im·ree	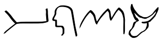	
‘ What	mah		
has happened ? ’	nih·ya·tah	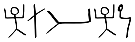	
is put to shame	ho·veesh	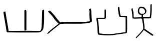	Jeremiah 48:20
Moab	mo·w·av		
for	kee	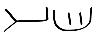	
it has been shattered	chat·tah		
Wail	hē·lī·lī	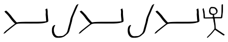	
and cry out !	u·ze·ʿa·qī		
Declare	hag·gee·du	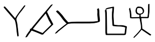	
by the Arnon	ve·ar·no·wn		

that	kee	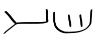	
is destroyed	shud·dad		
Moab	mo·w·av		
Judgment	u·mish·pat	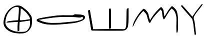	Jeremiah 48:21
has come	ba		
upon	el		
	e·rets		
the high plain —	ham·mee·shor	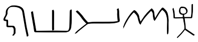	
upon	el		
Holon	cho·lo·wn	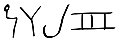	
	ve·el		
Jahzah	yah·tsah		
and	ve·al		
Mephaath	mo·pha·ʿat		
upon	ve·al		Jeremiah 48:22
Dibon	dee·vo·wn	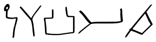	
	ve·al		
Nebo	ne·vo		
and	ve·al		
	bet	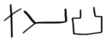	
Beth-diblathaim	div·la·ta·yim	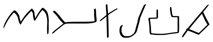	
upon	ve·al		Jeremiah 48:23
Kiriathaim	qir·ya·ta·yim	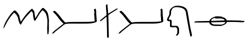	
	ve·al		
	bet	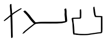	
Beth-gamul	ga·mul		
and	ve·al		

	bet	
Beth-meon	me·o·wn	
upon	ve·al	Jeremiah 48:24
Kerioth	qe·ree·yo·wt	
	ve·al	
Bozrah	bats·rah	
	ve·al	
and all	kal	
the towns	a·re	
	e·rets	
of Moab	mo·w·av	
those far	ha·re·cho·qo·wt	
and near	ve·haq·qe·ro·vo·wt	
has been cut off	nig·de·ah	Jeremiah 48:25
The horn	qe·ren	
of Moab	mo·w·av	
and his arm	u·ze·ro·o	
is broken ”	nish·ba·rah	
declares	ne·um	
the LORD	YHVH	
“ Make him drunk	hash·kee·ru·hu	Jeremiah 48:26
because	kee	
against	al	
the LORD	YHVH	
he has magnified himself	hig·deel	
will wallow	ve·sa·phaq	
so Moab	mo·w·av	

in his own vomit	be·qee·o	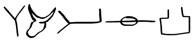	
become	ve·ha·yah	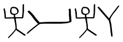	
a laughingstock	lis·choq	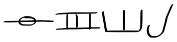	
will also	gam		
and he	hu		
-	ve·im		Jeremiah 48:27
not	lo·w		
object of ridicule ?	has·se·choq	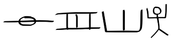	
Was	ha·yah	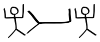	
your	le·kha	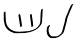	
Israel	yis·ra·el	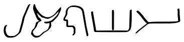	
?	im		
-	be·gan·na·veem	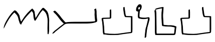	
Was he ever found [among thieves]	nim·tsa·ʾah		
For	kee	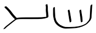	
whenever	mid·de		
you speak of him	de·va·re·kha	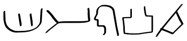	
	bo		
you shake your head	tit·no·w·dad		
Abandon	iz·vu		Jeremiah 48:28
the towns	a·reem	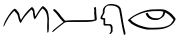	
and settle	ve·shikh·nu		
among the rocks	bas·se·la		
O dwellers	yo·she·ve		
of Moab !	mo·w·av		
Be	wih·yu	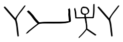	
like a dove	khe·yo·w·nah	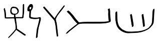	

that nests	te·qan·nen	𐤕𐤒𐤍𐤍	
at	be·ev·re	𐤁𐤏𐤁𐤓𐤉	
the mouth	phee	𐤐𐤉	
of a cave	pha·chat	𐤐𐤇𐤕	
We have heard	sha·ma·nu	𐤔𐤌𐤏𐤍𐤅	Jeremiah 48:29
pomposity	ge·o·wn	𐤂𐤀𐤅𐤍	
of Moab’s	mo·w·av	𐤌𐤅𐤀𐤁	
pride	ge·eh	𐤂𐤀𐤄	
his exceeding	me·od	𐤌𐤀𐤃	
[and] conceit	ga·ve·ho	𐤂𐤁𐤄𐤅	
his proud	u·ge·o·w·no	𐤅𐤂𐤀𐤅𐤍𐤅	
arrogance	ve·ga·a·va·to	𐤅𐤂𐤀𐤅𐤕𐤅	
and haughtiness	ve·rum	𐤅𐤓𐤌	
of heart	lib·bo	𐤋𐤁𐤅	
I	a·nee	𐤀𐤍𐤉	Jeremiah 48:30
know	ya·da·tee	𐤉𐤃𐤏𐤕𐤉	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
his insolence ”	ev·ra·to	𐤏𐤁𐤓𐤕𐤅	
“ but it is futile	ve·lo	𐤅𐤋𐤀	
	khen	𐤊𐤍	
His boasting	bad·daw	𐤁𐤃𐤉𐤅	
is as empty	lo	𐤋𐤀	
as	khen	𐤊𐤍	
his deeds	a·su	𐤏𐤔𐤅	
Therefore	al	𐤏𐤋	Jeremiah 48:31
	ken	𐤊𐤍	

for	al	
Moab	mo·w·av	
I will wail	a·ye·leel	
of Moab	u·le·mo·w·av	
for all	kul·loh	
I will cry out	ez·aq	
for	el	
the men	an·she	
	qeer	
of Kir-heres	che·res	
I will moan	yeh·geh	
more than I weep	mib·be·khee	Jeremiah 48:32
for Jazer	ya·zer	
I will weep	ev·keh	
for you	lakh	
O vine	hag·ge·phen	
of Sibmah	siv·mah	
Your tendrils	ne·tee·sho·ta·yikh	
have extended	a·ve·ru	
to the sea	yam	
[even] to	ad	
-	yam	
Jazer	ya·zer	
they reach	na·ga·u	
on	al	
your summer fruit	qe·tsekh	
	ve·al	

and grape harvest	be·tsee·rekh	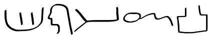	
The destroyer	sho·ded	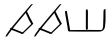	
has descended	na·phal	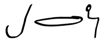	
are removed	ve·ne·es·phah	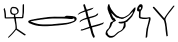	Jeremiah 48:33
Joy	sim·chah	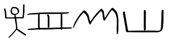	
and gladness	va·geel	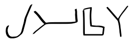	
from the orchard	mik·kar·mel	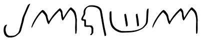	
and from the fields	u·me·e·rets	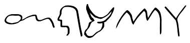	
of Moab	mo·w·av	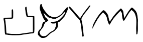	
the flow of wine	ve·ya·yin	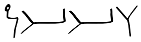	
from the presses	mee·qa·veem	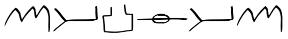	
I have stopped	hish·bat·tee	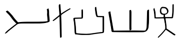	
no one	lo	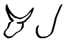	
treads them	yid·rokh	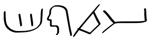	
with shouts of joy	he·dad	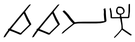	
their shouts	he·dad	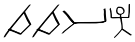	
are not	lo	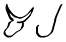	
for joy	he·dad	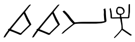	
There is a cry	miz·za·a·qat	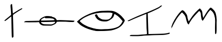	Jeremiah 48:34
from Heshbon	chesh·bo·wn	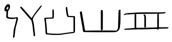	
to	ad	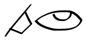	
Elealeh	el·a·leh	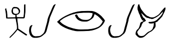	
to	ad	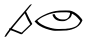	
Jahaz	ya·hats	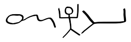	
they raise	na·te·nu	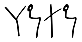	
their voices	qo·w·lam	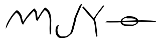	
from Zoar	mits·tso·ar	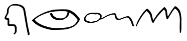	

to	ad	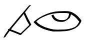	
Horonaim	cho·ro·na·yim	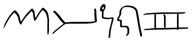	
and Eglath-shelishiyah	eg·lat	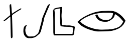	
	she·li·shee·yah	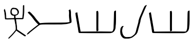	
for	kee	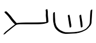	
even	gam	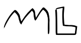	
the waters	me	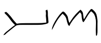	
of Nimrim	nim·reem	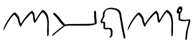	
have dried up	lim·sham·mo·wt	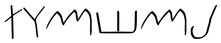	
	yih·yu	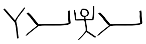	
I will bring an end	ve·hish·bat·tee	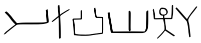	Jeremiah 48:35
In Moab	le·mo·w·av	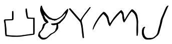	
declares	ne·um	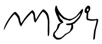	
the LORD	YHVH	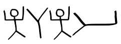	
to those who make offerings	ma·a·leh	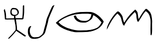	
on the high places	va·mah	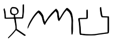	
and burn incense	u·maq·teer	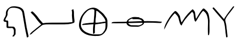	
to their gods	le·lo·haw	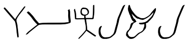	
Therefore	al	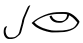	Jeremiah 48:36
	ken	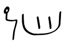	
My heart	lib·bee	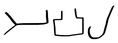	
for Moab	le·mo·w·av	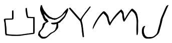	
like a flute	ka·cha·li·leem	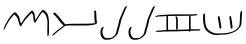	
laments	ye·he·meh	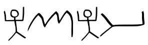	
[it]	ve·lib·bee	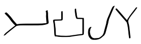	
for	el	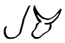	
the men	an·she	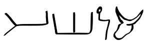	

	qeer	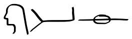	
of Kir-heres	che·res		
like a flute	ka·cha·lee·leem	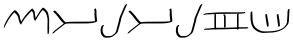	
laments	ye·he·meh	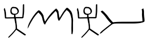	
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	ken	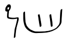	
the wealth	yit·rat		
they acquired	a·sah		
has perished	a·va·du	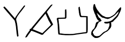	
For	kee	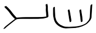	Jeremiah 48:37
every	khal		
head	rosh		
is shaved	qa·re·chah		
and every	ve·khal		
beard	za·qan	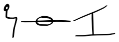	
is clipped	ge·ru·ah		
on	al		
every	kal		
hand	ya·da·yim	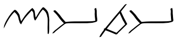	
is a gash	ge·du·dot		
and around	ve·al		
every waist	ma·te·na·yim	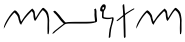	
[is] sackcloth	saq	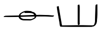	
On	al		Jeremiah 48:38
all	kal	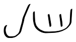	
the rooftops	gag·go·wt		
of Moab	mo·w·av		

and in the public squares	u·vir·cho·vo·te·ha	
everyone	kul·loh	
is mourning	mis·ped	
for	kee	
I have shattered	sha·var·tee	
-	et	
Moab	mo·w·av	
jar	kikh·lee	
	en	
like an unwanted	che·phets	
”	bo	
declares	ne·um	
the LORD	YHVH	
“ How	ekh	Jeremiah 48:39
shattered [it is] !	chat·tah	
How they wail !	he·lee·lu	
How	ekh	
has turned	hiph·nah	
his back	o·reph	
Moab	mo·w·av	
in shame !	bo·wosh	
has become	ve·ha·yah	
Moab	mo·w·av	
an object of ridicule	lis·choq	
and horror	ve·lim·chit·tah	
to all those	le·khal	
around him”	se·vee·vaw	

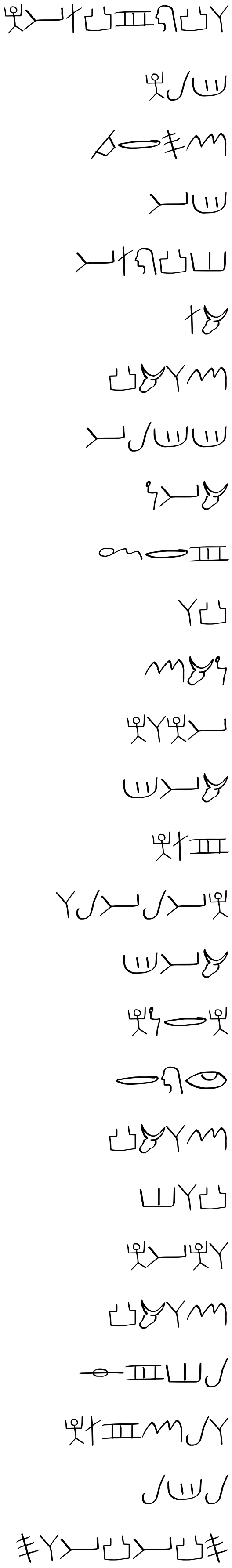

For	kee	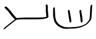	Jeremiah 48:40
this is what	khoh	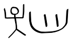	
says :	a·mar		
the LORD	YHVH		
“ Behold	hin·neh		
an eagle	khan·ne·sher	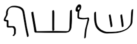	
swoops down	yid·eh		
and spreads	u·pha·ras		
his wings	ke·na·phaw		
against	el		
Moab	mo·w·av		
has been taken	nil·ke·dah	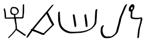	Jeremiah 48:41
Kirioth	haq·qe·ree·yo·wt	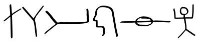	
and the strongholds	ve·ham·me·tsa·do·wt		
seized	nit·pa·sah		
will be	ve·ha·yah	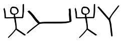	
the heart	lev	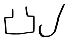	
warriors	gib·bo·w·re		
of Moab’s	mo·w·av		
day	bay·yo·wm	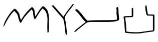	
In that	ha·hu	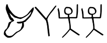	
like the heart	ke·lev	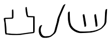	
of a woman	ish·shah		
in labor	me·tse·rah		
will be destroyed	ve·nish·mad	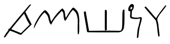	Jeremiah 48:42
Moab	mo·w·av		
as a nation	me·am		

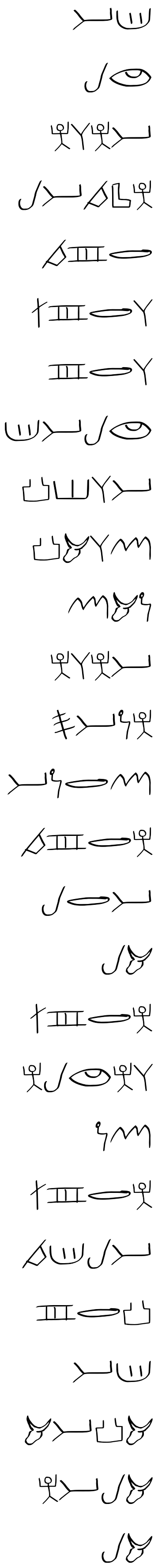

because	kee	
against	al	
the LORD	YHVH	
he vaunted himself	hig·deel	
Terror	pa·chad	Jeremiah 48:43
and pit	va·pha·chat	
and snare	va·phach	
await you	a·le·kha	
O dweller	yo·wo·shev	
of Moab ”	mo·w·av	
declares	ne·um	
the LORD	YHVH	
“ Whoever flees	han·nīs	Jeremiah 48:44
	mip·pe·ne	
the panic	hap·pa·chad	
will fall	yip·pol	
into	el	
the pit	hap·pa·chat	
and whoever climbs	ve·ha·o·leh	
from	min	
the pit	hap·pa·chat	
will be caught	yil·la·khed	
in the snare	bap·pach	
For	kee	
I will bring	a·vee	
upon	e·le·ha	
	el	

Moab	mo·w·av		
the year	she·nat	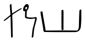	
of their punishment ”	pe·qud·da·tam	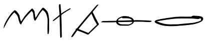	
declares	ne·um		
the LORD	YHVH		
shadow	be·tsel		Jeremiah 48:45
in Heshbon’s	chesh·bo·wn		
will stand	a·me·du		
helpless	mik·ko·ach		
“ Those who flee	na·seem	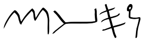	
because	kee	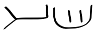	
fire	esh		
has gone forth	ya·tsa		
from Heshbon	me·chesh·bo·wn	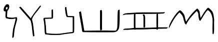	
and a flame	ve·le·ha·vah		
from within	mib·ben	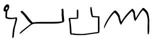	
Sihon	see·cho·wn	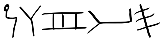	
It devours	vat·to·khal		
the foreheads	pe·at		
of Moab	mo·w·av		
and the skulls	ve·qa·de·qod	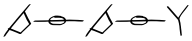	
of the sons	be·ne	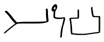	
of tumult	sha·o·wn		
Woe	o·w		Jeremiah 48:46
to you	le·kha	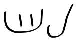	
O Moab !	mo·w·av		
have perished	a·vad	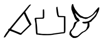	

The people	am		
of Chemosh	ke·mo·wosh		
for	kee	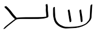	
have been taken	luq·qe·chu	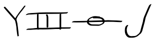	
your sons	va·ne·kha	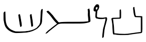	
into exile	bash·she·vee		
and your daughters	u·ve·no·te·kha	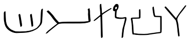	
have gone into captivity	bash·shiv·yah		
I will restore	ve·shav·tee		Jeremiah 48:47
from captivity ”	she·vut	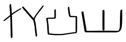	
Moab	mo·w·av		
Yet in the latter	be·a·cha·reet	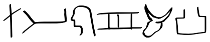	
days	hay·ya·meem		
declares	ne·um		
the LORD	YHVH		
ends	ad		
Here	hen·nah	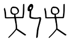	
the judgment	mish·pat		
on Moab	mo·w·av		
Concerning the Ammonites	liv·ne		Jeremiah 49:1
	am·mo·wn		
this is what	koh	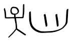	
says :	a·mar		
the LORD	YHVH		
sons ?	ha·va·neem	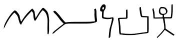	
no	en	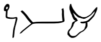	
“ Has Israel	le·yis·ra·el		

	im	
heir ?	yo·w·resh	
Is he without	en	
	lo	
Why then	mad·du·a	
taken possession	ya·rash	
has Milcom	mal·kam	
-	et	
of Gad ?	gad	
Why have his people	ve·am·mo	
in their cities ?	be·a·raw	
settled	ya·shav	
Therefore	la·khen	Jeremiah 49:2
behold	hin·neh	
the days	ya·meem	
are coming	ba·eem	
declares	ne·um	
the LORD	YHVH	
when I will sound	ve·hish·ma·tee	
against	el	
Rabbah	rab·bat	
of the Ammonites	be·ne	
	am·mo·wn	
cry	te·ru·at	
the battle	mil·cha·mah	
It will become	ve·ha·ye·tah	
a heap	le·tel	

of ruins	she·ma·mah	
and its villages	u·ve·no·te·ha	
	ba·esh	
will be burned	tits·tsat·nah	
will drive out	ve·ya·rash	
Then Israel	yis·ra·el	
-	et	
their dispossessors	yo·re·shaw	
says	a·mar	
the LORD	YHVH	
Wail	he·lee·lee	Jeremiah 49:3
O Heshbon	chesh·bo·wn	
for	kee	
has been destroyed	shud·de·dah	
Ai	ay	
cry out	tse·aq·nah	
O daughters	be·no·wt	
of Rabbah !	rab·bah	
Put on	cha·go·re·nah	
sackcloth	saq·qeem	
and mourn	se·pho·de·nah	
run back and forth	ve·hit·sho·w·tat·nah	
within your walls	bag·ge·de·ro·wt	
for	kee	
Milcom	mal·kam	
into exile	bag·go·w·lah	
will go	ye·lekh	

his priests	ko·ha·naw	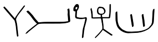	
and officials	ve·sa·raw	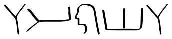	
together with	yach·daw	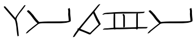	
Why	mah	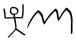	Jeremiah 49:4
do you boast	tit·hal·lee		
of your valleys —	ba·a·ma·qeem	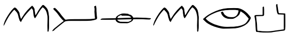	
so fruitful	zav		
your valleys	im·qekh	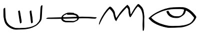	
daughter ?	hab·bat		
O faithless	hash·sho·w·ve·vah		
You trust	hab·bo·te·chah		
in your riches [and say]	be·o·tse·ro·te·ha		
‘ Who	mee	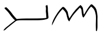	
can come against	ya·vo·w		
me ? ’	e·lay	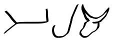	
Behold	hin·nee	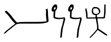	Jeremiah 49:5
I am about to bring	me·vee	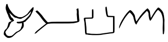	
upon you	a·la·yikh	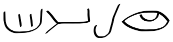	
terror	pa·chad	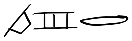	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt	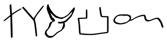	
from all those	mik·kal		
around you	se·vee·va·yikh	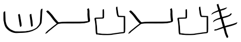	
You will each be driven	ve·nid·dach·tem	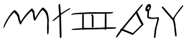	
	eesh	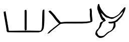	

headlong	le·pha·naw	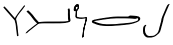	
with no one	ve·en		
to regather	me·qab·bets	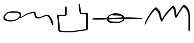	
the fugitives	lan·no·ded		
Yet afterward	ve·a·cha·re		Jeremiah 49:6
	khen		
I will restore	a·sheev	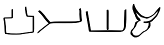	
-	et		
from captivity ”	she·vut		
the Ammonites	be·ne	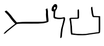	
	am·mo·wn	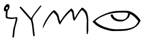	
declares	ne·um		
the LORD	YHVH	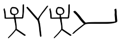	
Concerning Edom	le·e·do·wm		Jeremiah 49:7
this is what	koh	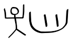	
says :	a·mar		
the LORD	YHVH	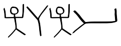	
of Hosts	tse·va·o·wt		
“ Is there no	ha·en		
longer	o·wd		
wisdom	chakh·mah	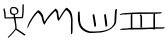	
in Teman ?	be·te·man	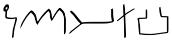	
perished	a·ve·dah		
Has counsel	e·tsah		
from the prudent ?	mib·ba·neem	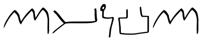	
decayed ?	nis·re·chah	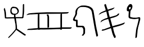	
Has their wisdom	cha·khe·ma·tam		

[and] run !	nu·su		Jeremiah 49:8
Turn	ha·phe·nu	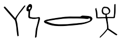	
low	he·mee·qu	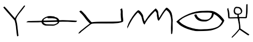	
Lie	la·she·vet		
O dwellers	yo·she·ve		
of Dedan	de·dan		
for	kee	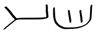	
disaster	ed	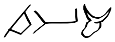	
Esau	e·saw		
I will bring	he·ve·tee		
on	a·law	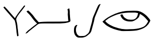	
at the time	et		
I punish him	pe·qad·tee	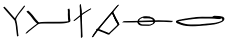	
If	im		Jeremiah 49:9
grape gatherers	bo·tse·reem		
came	ba·u		
to you	lakh	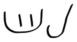	
would they not	lo		
leave	yash·i·ru		
some gleanings ?	o·w·le·lo·wt	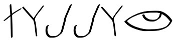	
	im		
Were thieves	gan·na·veem	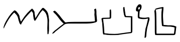	
to come in the night	bal·lay·lah	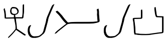	
would they not steal	hish·chee·tu	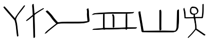	
only what they wanted ?	day·yam	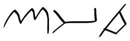	
But	kee	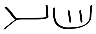	Jeremiah 49:10
I	a·nee	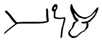	

bare	cha·saph·tee		
-	et		
will strip Esau	e·saw		
I will uncover	gil·le·tee	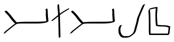	
-	et		
his hiding places	mis·ta·raw	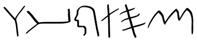	
to conceal himself	ve·nech·bah	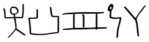	
and he will be unable	lo		
	yu·khal		
will be destroyed	shud·dad		
His descendants	zar·o		
along with his relatives	ve·e·chaw	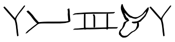	
and neighbors	u·she·khe·naw	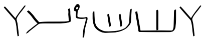	
and he will be no more	ve·e·nen·nu	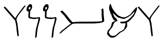	
Abandon	a·ze·vah	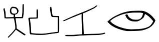	Jeremiah 49:11
your orphans	ye·to·me·kha		
I	a·nee	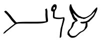	
will preserve their lives	a·chay·yeh	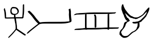	
Let your widows	ve·al·me·no·te·kha	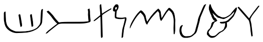	
in Me ”	a·lay	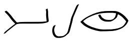	
trust	tiv·ta·chu		
For	kee	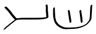	Jeremiah 49:12
this is what	khoh	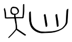	
says :	a·mar		
the LORD	YHVH		
“ If	hin·neh		

those who	a·sher		
do not	en	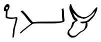	
deserve	mish·pa·tam		
to drink	lish·to·wt		
the cup	hak·ko·ws		
must drink it	sha·to		
	yish·tu		
can you	ve·at·tah		
	hu		
possibly remain unpunished	na·qoh	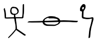	
?	tin·na·qeh	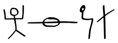	
You will not	lo		
go unpunished	tin·na·qeh	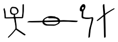	
for	kee	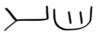	
you must drink	sha·toh		
it too	tish·teh		
For	kee	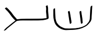	Jeremiah 49:13
by Myself	vee	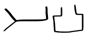	
I have sworn	nish·ba·tee		
declares	ne·um		
the LORD	YHVH		
that	kee	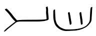	
a desolation	le·sham·mah		
a disgrace	le·cher·pah		
a ruin	le·cho·rev	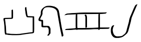	
and a curse	ve·liq·la·lah	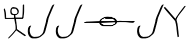	
will become	tih·yeh	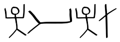	

Bozrah	va·tse·rah	בצרה	
and all	ve·khal	וכל	
her cities	a·re·ha	עריה	
will be	tih·ye·nah	תהיינה	
in ruins	le·cha·re·vo·wt	לחרבות	
forever”	o·w·lam	עולם	
a message	she·mu·ah	שמועה	Jeremiah 49:14
I have heard	sha·ma·tee	שמעתי	
	me·et	מאת	
from the LORD	YHVH	יהוה	
an envoy	ve·tseer	וציר	
to the nations :	bag·go·w·yim	בגוים	
has been sent	sha·lu·ach	שלוח	
“ Assemble yourselves	hit·qab·be·tsu	התקבצו	
to march	u·vo·u	ובאו	
against her !	a·le·ha	עליה	
Rise up	ve·qu·mu	וקומו	
for battle ! ”	lam·mil·cha·mah	למלחמה	
“ For	kee	כי	Jeremiah 49:15
behold	hin·neh	הנה	
small	qa·ton	קטן	
I will make you	ne·tat·tee·kha	נתתיך	
among nations	bag·go·w·yim	בגוים	
despised	ba·zui	בזוי	
among men	ba·a·dam	באדם	
The terror you cause	tiph·lats·te·kha	תפלצתך	Jeremiah 49:16
have deceived	hish·shee	השיא	

you	o·takh	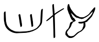	
and the pride of your	ze·do·wn	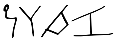	
heart	lib·be·kha	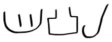	
O dwellers	sho·khe·nee	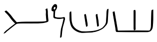	
in the clefts	be·chag·ve	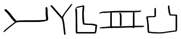	
of the rocks	has·se·la	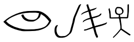	
O occupiers	to·phe·see	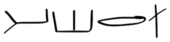	
summit	me·ro·wm	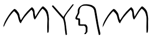	
of the mountain	giv·ah	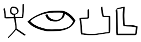	
Though	kee	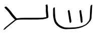	
you elevate	tag·bee·ha	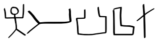	
like the eagle	kan·ne·sher	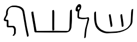	
your nest	qin·ne·kha	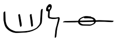	
even from there	mish·sham	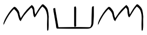	
I will bring you down ”	o·w·ree·de·kha	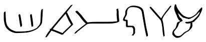	
declares	ne·um	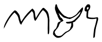	
the LORD	YHVH	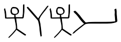	
will become	ve·ha·ye·tah	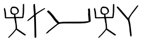	Jeremiah 49:17
“ Edom	e·do·wm	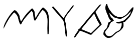	
an object of horror	le·sham·mah	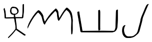	
All	kol	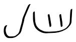	
who pass	o·ver	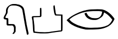	
by	a·le·ha	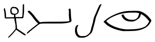	
will be appalled	yish·shom	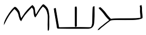	
and will scoff	ve·yish·roq	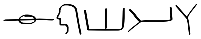	
at	al	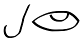	
all	kal	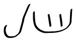	

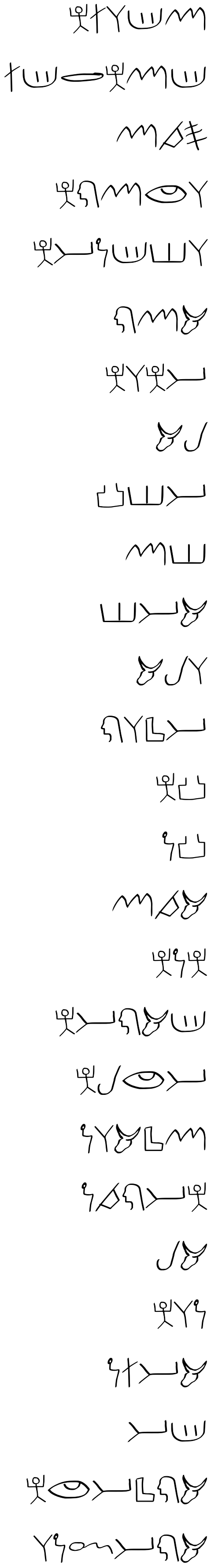

her wounds	mak·ko·w·te·ha	
were overthrown	ke·mah·pe·khat	Jeremiah 49:18
As Sodom	se·dom	
and Gomorrah	va·a·mo·rah	
along with their neighbors”	u·she·khe·ne·ha	
says	a·mar	
the LORD	YHVH	
“ no	lo	
will dwell	ye·shev	
there	sham	
one	eesh	
no	ve·lo	
will abide	ya·gur	
there	bah	
man	ben	
	a·dam	
Behold	hin·neh	Jeremiah 49:19
like a lion	ke·ar·yeh	
one will come up	ya·a·leh	
from the thickets	mig·ge·o·wn	
of the Jordan	hay·yar·den	
to	el	
the watered pasture	ne·veh	
	e·tan	
For	kee	
in an instant	ar·gee·ah	
I will chase [Edom]	a·ree·tsen·nu	

from [her land]	me·a·le·ha	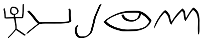	
Who	u·mee	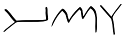	
is the chosen one	va·chur	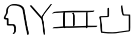	
for this ?	e·le·ha	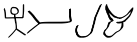	
I will appoint	eph·qod	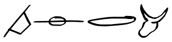	
For	kee	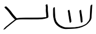	
who	mee	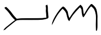	
is like Me	kha·mo·w·nee	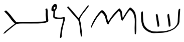	
and who	u·mee	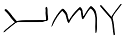	
can challenge Me ?	yo·ee·den·nee	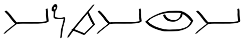	
What	u·mee	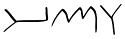	
	zeh	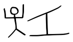	
shepherd	ro·eh	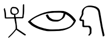	
-	a·sher	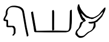	
can stand	ya·a·mod	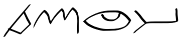	
against Me ?”	le·pha·nay	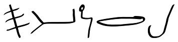	
Therefore	la·khen	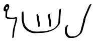	Jeremiah 49:20
hear	shim·u	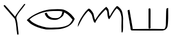	
the plans	a·tsat	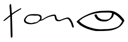	
the LORD	YHVH	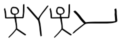	
that	a·sher	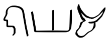	
has drawn up	ya·ats	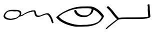	
against	el	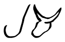	
Edom	e·do·wm	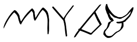	
and the strategies	u·mach·she·vo·w·taw	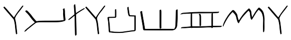	
-	a·sher	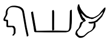	
He has devised	cha·shav	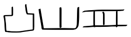	

against	el	
the people	yo·she·ve	
of Teman :	te·man	
Surely	im	
-	lo	
will be dragged away	yis·cha·vum	
the little ones	tse·ee·re	
of the flock	hats·tson	
certainly	im	
-	lo	
will be made desolate	yash·sheem	
because of them	a·le·hem	
their pasture	ne·ve·hem	
At the sound	miq·qo·wl	Jeremiah 49:21
of their fall	niph·lam	
will quake	ra·a·shah	
the earth	ha·a·rets	
their cry	tse·a·qah	
Sea	be·yam	
to the Red	suph	
will resound	nish·ma	
	qo·w·lah	
Look !	hin·neh	Jeremiah 49:22
An eagle	khan·ne·sher	
will soar	ya·a·leh	
and swoop down	ve·yid·eh	
spreading	ve·yiph·ros	

its wings	ke·na·phaw		
over	al		
Bozrah	bats·rah		
will be	ve·ha·yah	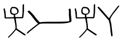	
the hearts	lev	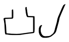	
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of Edom’s	e·do·wm		
day	bay·yo·wm	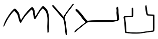	
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like the heart	ke·lev	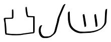	
of a woman	ish·shah		
in labor	me·tse·rah		
Concerning Damascus :	le·dam·me·seq		Jeremiah 49:23
are put to shame	bo·wo·shah		
“ Hamath	cha·mat	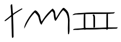	
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for	kee	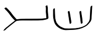	
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a bad	ra·ah		
they have heard	sha·me·u		
they are agitated	na·mo·gu		
like the sea	bay·yam	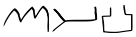	
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be calmed	hash·qet	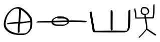	
cannot	lo		
	yu·khal		
has become feeble	ra·phe·tah		Jeremiah 49:24

Damascus	dam·me·seq		
she has turned	hiph·ne·tah		
to flee	la·nus	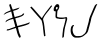	
Panic	ve·re·tet		
has gripped her	he·che·zee·qah	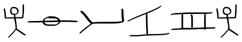	
anguish	tsa·rah		
and pain	va·cha·va·leem	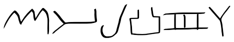	
have seized her	a·cha·zat·tah	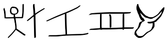	
like a woman in labor	kay·yo·w·le·dah		
How	ekh	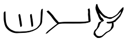	Jeremiah 49:25
not	lo		
forsaken	uz·ze·vah	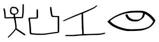	
is the city	eer	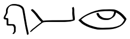	
of praise	te·hil·lah		
the town	qir·yat		
that brings Me joy ?	me·so·w·see		
For	la·khen		Jeremiah 49:26
will fall	yip·pe·lu		
her young men	va·chu·re·ha		
in the streets	bir·cho·vo·te·ha	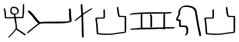	
and all	ve·khal		
her warriors	an·she		
	ham·mil·cha·mah	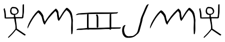	
will be silenced	yid·dam·mu		
day ”	bay·yo·wm	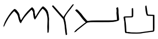	
in that	ha·hu	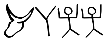	
declares	ne·um		

the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
“ I will set fire	ve·hits·tsat·tee	והצתי	Jeremiah 49:27
	esh	אש	
to the walls	be·cho·w·mat	בחומת	
of Damascus	dam·ma·seq	דמשק	
it will consume	ve·a·khe·lah	ואכלה	
the fortresses	ar·me·no·wt	ארמנות	
	ben	בן	
of Ben-hadad ”	ha·dad	הדדס	
Concerning Kedar	le·qe·dar	לקדר	Jeremiah 49:28
and the kingdoms	u·le·mam·le·kho·wt	ולממלכות	
of Hazor	cha·tso·wr	חצור	
which	a·sher	אשר	
defeated	hik·kah	הכה	
Nebuchadnezzar	ne·vu·khad·rɛts·tsor	נבוכדראצור	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
this is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
“ Rise up	qu·mu	קומו	
advance	a·lu	עלו	
against	el	אל	
Kedar	qe·dar	קדר	
and destroy	ve·sha·de·du	ושדדו	
-	et	את	

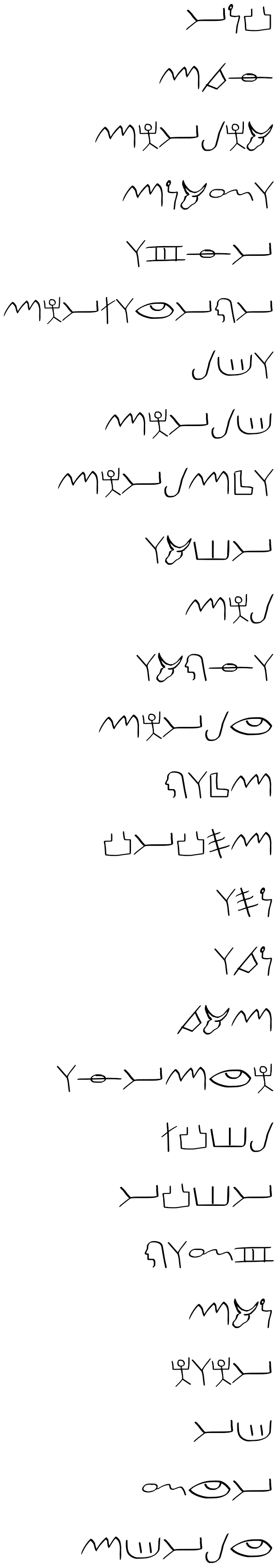

the people	be·ne	
of the east !	qe·dem	
their tents	a·ho·le·hem	Jeremiah 49:29
and flocks	ve·tso·nam	
They will take	yiq·qa·chu	
their tent curtains	ye·ree·o·w·te·hem	
and all	ve·khal	
their goods	ke·le·hem	
their camels for themselves	u·ge·mal·le·hem	
They will take	yis·u	
	la·hem	
They will shout	ve·qa·re·u	
to them :	a·le·hem	
‘ Terror	ma·go·wr	
is on every side ! ’	mis·sa·veev	
Run !	nu·su	Jeremiah 49:30
Escape	nu·du	
quickly !	me·od	
low	he·mee·qu	
Lie	la·she·vet	
O residents	yo·she·ve	
of Hazor ”	cha·tso·wr	
declares	ne·um	
the LORD	YHVH	
“ for	kee	
has drawn up	ya·ats	
against you	a·le·khem	

Nebuchadnezzar	ne·vu·khad·rets·tsar	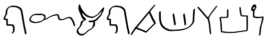	
king	me·lekh	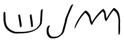	
of Babylon	ba·vel	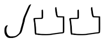	
a plan	e·tsah	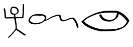	
he has devised	ve·cha·shav	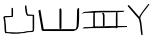	
against you	ʿa·lē·hɛm	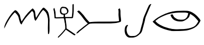	
a strategy	ma·cha·sha·vah	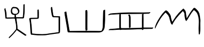	
Rise up	qu·mu	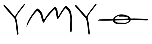	Jeremiah 49:31
advance	a·lu	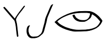	
against	el	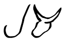	
a nation	go·w	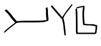	
at ease	she·lew	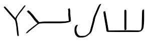	
one that dwells	yo·wo·shev	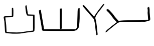	
securely ”	la·ve·tach	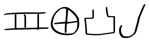	
declares	ne·um	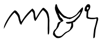	
the LORD	YHVH	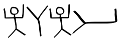	
“ They have no	lo	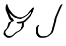	
gates	de·la·ta·yim	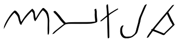	
[or]	ve·lo	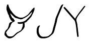	
bars	ve·ree·ach	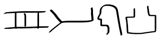	
	lo	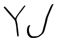	
alone	ba·dad	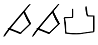	
they live	yish·ko·nu	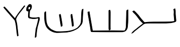	
will become	ve·ha·yu	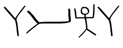	Jeremiah 49:32
Their camels	ge·mal·le·hem	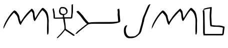	
plunder	la·vaz	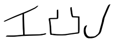	
and their large	va·ha·mo·wn	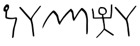	

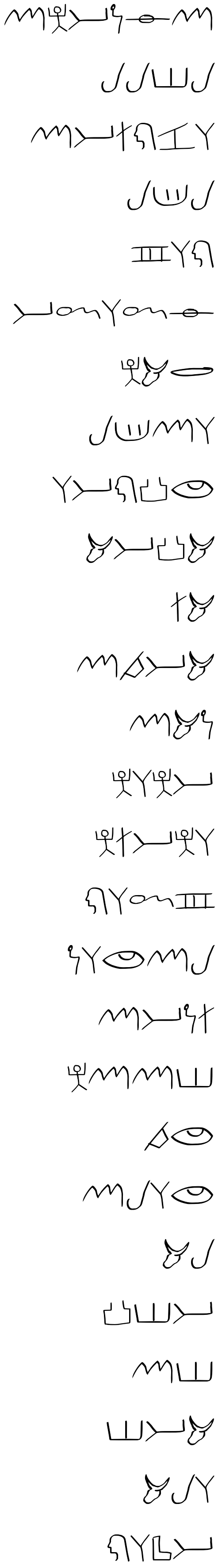

herds	miq·ne·hem	
will be spoil	le·sha·lal	
I will scatter	ve·ze·ri·teem	
in every direction	le·khal	
to the wind	ru·ach	
those who shave	qe·tsu·tse	
their temples	phe·ah	
from all	u·mik·kal	
sides ”	a·va·raw	
I will bring	a·vee	
-	et	
calamity on them	e·dam	
declares	ne·um	
the LORD	YHVH	
will become	ve·ha·ye·tah	Jeremiah 49:33
“ Hazor	cha·tso·wr	
a haunt	lim·o·wn	
for jackals	tan·neem	
a desolation	she·ma·mah	
forever	ad	
	o·w·lam	
No	lo	
will dwell	ye·shev	
there	sham	
one	eesh	
no	ve·lo	
will abide	ya·gur	

there ”	bah	בה	
man	ben	בן	
	a·dam	אדם‡	
that	a·sher	אשר	Jeremiah 49:34
came	ha·yah	היה	
This is the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Jeremiah	yir·me·ya·hu	ירמיהו	
the prophet	han·na·vee	הנביא	
concerning	el	אל	
Elam	e·lam	עילם	
at the beginning	be·re·sheet	בראשית	
of the reign	mal·khut	מלכות	
of Zedekiah	tsid·qee·yah	צדקיה	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
	le·mor	לאמר	
This is what	koh	כה	Jeremiah 49:35
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
“ Behold	hin·nee	הנני	
I will shatter	sho·ver	שבר	
-	et	את	
bow	qe·shet	קשת	
Elam’s	e·lam	עילם	

the mainstay	re·sheet	ראשית	
of their might	ge·vu·ra·tam	גבורתם	
I will bring	ve·he·ve·tee	והבאתי	Jeremiah 49:36
against	el	אל	
Elam	e·lam	עילם	
the four	ar·ba	ארבע	
winds	ru·cho·wt	רוחות	
from the four	me·ar·ba	מארבע	
corners	qe·tso·wt	קצות	
of the heavens	hash·sha·ma·yim	השמים	
and I will scatter them	ve·ze·ri·teem	וזרתים	
to all	le·khol	לכל	
winds	ha·ru·cho·wt	הרחות	
these	ha·el·leh	האלה	
There will not	ve·lo	ולא	
be	yih·yeh	יהיה	
a nation	hag·go·w	הגוי	
to which	a·sher	אשר	
will not	lo	לא	
go	ya·vo·w	יבוא	
	sham	שם	
exiles	nid·de·che	נדחי	
Elam’s	ʿo·lam	עולם	
So I will shatter	ve·hach·tat·tee	והחתתי	Jeremiah 49:37
-	et	את	
Elam	e·lam	עילם	
before	liph·ne	לפני	

their foes	o·ye·ve·hem	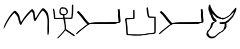	
before	ve·liph·ne		
those who seek	me·vaq·she	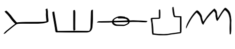	
their lives	naph·sham	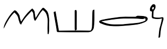	
I will bring	ve·he·ve·tee		
upon them	a·le·hem	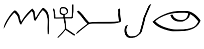	
disaster	ra·ah		
-	et		
even My fierce	cha·ro·wn	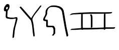	
anger ”	ap·pee	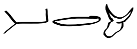	
declares	ne·um		
the LORD	YHVH	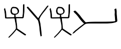	
“ I will send out	ve·shil·lach·tee	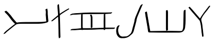	
after them	a·cha·re·hem	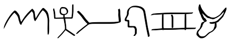	
-	et		
the sword	ha·che·rev	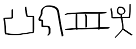	
until	ad		
I finish them off	kal·lo·w·tee		
-	o·w·tam		
I will set	ve·sam·tee		Jeremiah 49:38
My throne	khis·ee		
in Elam	be·e·lam	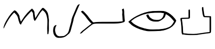	
and destroy	ve·ha·a·vad·tee	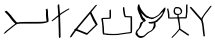	
its	mish·sham		
king	me·lekh	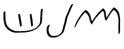	
and officials ”	ve·sa·reem	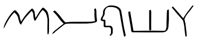	
declares	ne·um		

the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Yet	ve·ha·yah	𐤅𐤄𐤉𐤄	Jeremiah 49:39
in the last	be·a·cha·reet	𐤁𐤀𐤇𐤓𐤉𐤕	
days	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
I will restore	ʾa·shuv	𐤀𐤔𐤅𐤁	
-	et	𐤀𐤕	
from captivity ”	she·vīt	𐤔𐤁𐤉𐤕	
Elam	e·lam	𐤏𐤉𐤋𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
[This is] the word	had·da·var	𐤄𐤃𐤁𐤓	Jeremiah 50:1
that	a·sher	𐤀𐤔𐤓	
spoke	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
concerning	el	𐤀𐤋	
Babylon	ba·vel	𐤁𐤁𐤋	
and	el	𐤀𐤋	
the land	e·rets	𐤀𐤓𐤑	
of the Chaldeans :	kas·deem	𐤊𐤔𐤃𐤉𐤌	
through	be·yad	𐤁𐤉𐤃	
Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
the prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
“ Announce	hag·gee·du	𐤄𐤂𐤉𐤃𐤅	Jeremiah 50:2
to the nations	vag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
and declare	ve·hash·mee·u	𐤅𐤄𐤔𐤌𐤉𐤏𐤅	
lift up	u·se·u	𐤅𐤔𐤀𐤅	
a banner	nes	𐤍𐤎	

and proclaim it	hash·mee·u	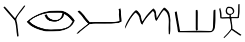	
nothing back	al		
hold	te·kha·che·du	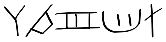	
when you say	im·ru		
is captured	nil·ke·dah		
‘ Babylon	va·vel		
is put to shame	ho·veesh	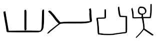	
Bel	bel	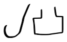	
is shattered	chat	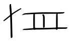	
Marduk	me·ro·dakh		
are disgraced	ho·vee·shu	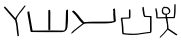	
her images	a·tsab·be·ha		
are broken in pieces ’	chat·tu		
her idols	gil·lu·le·ha	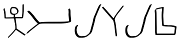	
For	kee	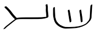	Jeremiah 50:3
will come	a·lah		
against her	a·le·ha	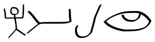	
a nation	go·w		
from the north	mits·tsa·pho·wn		
it	hu		
will make	ya·sheet	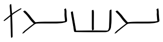	
-	et		
her land	ar·tsah		
a desolation	le·sham·mah		
No one	ve·lo		
	yih·yeh	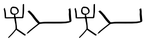	
will live	yo·wo·shev		

in it	bah	
both man	me·a·dam	
and	ve·ad	
beast	be·he·mah	
will flee	na·du	
”	ha·la·khu	
days	bay·ya·meem	Jeremiah 50:4
“ In those	ha·hem·mah	
time	u·va·et	
and at that	ha·hee	
declares	ne·um	
the LORD	YHVH	
will come	ya·vo·u	
the children	ve·ne	
of Israel	yis·ra·el	
	hem·mah	
and the children	u·ve·ne	
of Judah	ye·hu·dah	
together	yach·daw	
as they come	ha·lo·wkh	
weeping	u·va·kho	
	ye·le·khu	
-	ve·et	
the LORD	YHVH	
their God	e·lo·he·hem	
and will seek	ye·vaq·qe·shu	
to Zion	tsee·yo·wn	Jeremiah 50:5

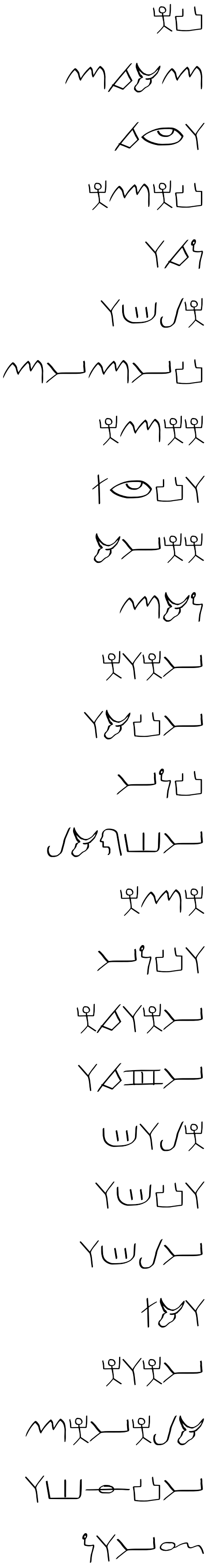

They will ask	yish·a·lu	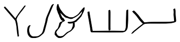	
the way	de·rekh	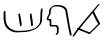	
toward it	hen·nah	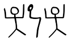	
[and turn] their faces	phe·ne·hem	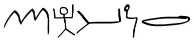	
They will come	bo·u	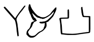	
and join	ve·nil·wu	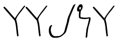	
themselves to	el	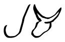	
the LORD	YHVH	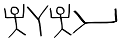	
covenant	be·reet	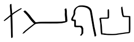	
in an everlasting	o·w·lam	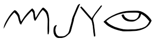	
that will never	lo	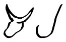	
be forgotten	tish·sha·khe·ach	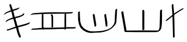	
sheep	tson	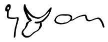	Jeremiah 50:6
lost	o·ve·do·wt	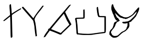	
are	ha·yah	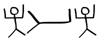	
My people	am·mee	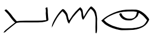	
their shepherds	ro·e·hem	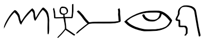	
have led them astray	hit·um	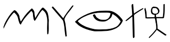	
the mountains	ha·reem	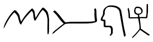	
causing them to roam	sho·vē·vīm	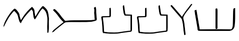	
from mountain	me·har	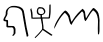	
to	el	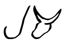	
hill	giv·ah	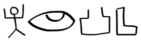	
They have wandered	ha·la·khu	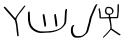	
they have forgotten	sha·khe·chu	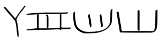	
their resting place	riv·tsam	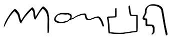	

All	kal	𐤊𐤋	Jeremiah 50:7
who found them	mo·wts·e·hem	𐤌𐤅𐤑𐤀𐤉𐤄𐤌	
devoured them	a·kha·lum	𐤀𐤊𐤋𐤅𐤌	
and their enemies	ve·tsa·re·hem	𐤅𐤑𐤓𐤉𐤄𐤌	
said	a·me·ru	𐤀𐤌𐤓𐤅	
‘ We are not	lo	𐤋𐤀	
guilty	ne·sham	𐤍𐤀𐤔𐤌	
for	ta·chat	𐤕𐤇𐤕	
-	a·sher	𐤀𐤔𐤓	
they have sinned	cha·te·u	𐤇𐤈𐤀𐤅	
against the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
pasture	ne·veh	𐤍𐤅𐤄	
their true	tse·deq	𐤑𐤃𐤒	
the hope	u·miq·veh	𐤅𐤌𐤒𐤅𐤄	
of their fathers ’	a·vo·w·te·hem	𐤀𐤁𐤅𐤕𐤉𐤄𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Flee	nu·du	𐤍𐤃𐤅	Jeremiah 50:8
from the midst	mit·to·wkh	𐤌𐤕𐤅𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
from the land	u·me·e·rets	𐤅𐤌𐤀𐤓𐤑	
of the Chaldeans	kas·deem	𐤊𐤔𐤃𐤉𐤌	
depart	ya·tse·ʾu	𐤉𐤑𐤀𐤅	
be	wih·yu	𐤅𐤄𐤉𐤅	
like the he-goats	ke·at·tu·deem	𐤊𐤏𐤕𐤅𐤃𐤉𐤌	
that lead	liph·ne	𐤋𐤐𐤍𐤉	
the flock	tson	𐤑𐤀𐤍	
For	kee	𐤊𐤉	Jeremiah 50:9

behold	hin·neh		
I	a·no·khee		
stir up	me·eer		
and bring	u·ma·a·leh		
against	al		
Babylon	ba·vel		
an assembly	qe·hal	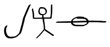	
nations	go·w·yim	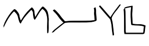	
of great	ge·do·leem	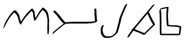	
from the land	me·e·rets		
of the north	tsa·pho·wn		
They will line up	ve·a·re·khu		
against her	lah	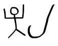	
from [the north]	mish·sham		
she will be captured	til·la·khed		
Their arrows	chits·tsaw		
warriors	ke·gib·bo·wr		
will be like skilled	mash·keel		
who do not	lo		
return	ya·shuv		
empty-handed	re·qam	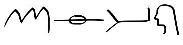	
will be	ve·ha·ye·tah	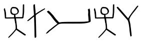	Jeremiah 50:10
Chaldea	khas·deem		
plundered	le·sha·lal	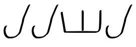	
all	kal	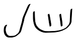	
who plunder her	sho·le·le·ha	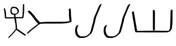	
will have their fill ”	yis·ba·u		

declares	ne·um		
the LORD	YHVH		
“ Because	kee	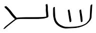	Jeremiah 50:11
you rejoice	tis·me·chī		
because	kee	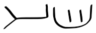	
you sing in triumph —	ta·ʿal·zī		
you who plunder	sho·se		
My inheritance —	na·cha·la·tee	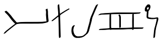	
because	kee	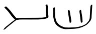	
you frolic	ta·phu·shī		
like a heifer	ke·eg·lah		
treading grain	da·shah		
and neigh	ve·tits·ha·lī		
like stallions	ka·ab·bi·reem		
ashamed	bo·wo·shah		Jeremiah 50:12
your mother	im·me·khem	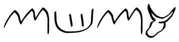	
will be greatly	me·od		
will be disgraced	cha·phe·rah		
she who bore you	yo·w·lad·te·khem		
Behold	hin·neh		
[she will be] the least	a·cha·reet	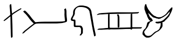	
of the nations	go·w·yim	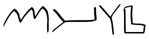	
a wilderness	mid·bar		
a dry land	tsee·yah	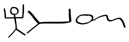	
and a desert	va·a·ra·vah		
Because of the wrath	miq·qe·tseph	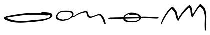	Jeremiah 50:13

of the LORD	YHVH	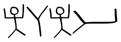	
she will not	lo	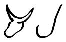	
be inhabited	te·shev	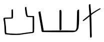	
she will become	ve·ha·ye·tah	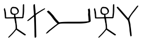	
desolate	she·ma·mah	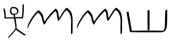	
completely	kul·lah	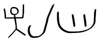	
All	kol	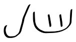	
who pass	o·ver	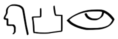	
through	al	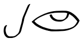	
Babylon	ba·vel	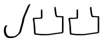	
will be horrified	yish·shom	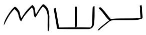	
and will hiss	ve·yish·roq	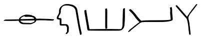	
at	al	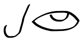	
all	kal	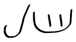	
her wounds	mak·ko·w·te·ha	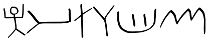	
Line up in formation	ir·khu	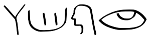	Jeremiah 50:14
	al	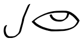	
Babylon	ba·vel	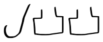	
around	sa·veev	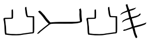	
all	kal	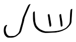	
you who draw	do·re·khe	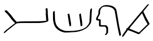	
the bow !	qe·shet	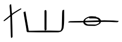	
Shoot	ye·du	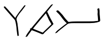	
at her !	e·le·ha	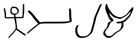	
no	al	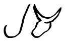	
Spare	tach·me·lu	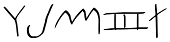	
	el	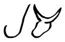	

arrows !	chets	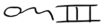	
For	kee	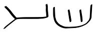	
against the LORD	la·YHVH	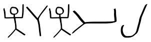	
she has sinned	cha·ta·ah		
Raise a war cry	ha·ree·u	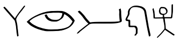	Jeremiah 50:15
against her	a·le·ha	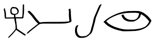	
on every side !	sa·veev	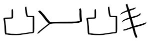	
She has thrown up	na·te·nah	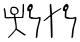	
her hands in surrender	ya·dah	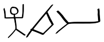	
have fallen	na·phe·lu		
her towers	ʾash·wī·yo·tɛ·ha	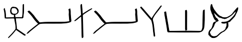	
are torn down	ne·her·su	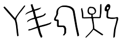	
her walls	cho·w·mo·w·te·ha		
Since	kee	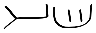	
is the vengeance	niq·mat	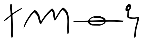	
of the LORD	YHVH		
this	hee	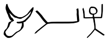	
take out your vengeance	hin·na·qe·mu	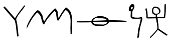	
upon her	vah		
as	ka·a·sher		
she has done	a·se·tah		
do the same	a·su		
to her	lah		
Cut off	kir·tu	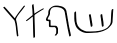	Jeremiah 50:16
the sower	zo·w·re·a		
from Babylon	mib·ba·vel	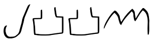	

and the one who wields	ve·to·phes		
the sickle	mag·gal		
time	be·et		
at harvest	qa·tseer		
In the face of	mip·pe·ne		
sword	che·rev		
the oppressor’s	hay·yo·w·nah	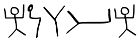	
each	eesh	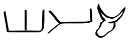	
to	el		
his own people	am·mo		
will turn	yiph·nu		
each	ve·eesh	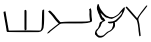	
to his own land	le·ar·tso		
will flee	ya·nu·su		
flock	seh	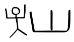	Jeremiah 50:17
is a scattered	phe·zu·rah		
Israel	yis·ra·el	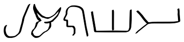	
by lions	a·ra·yo·wt	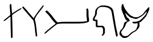	
chased away	hid·dee·chu	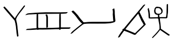	
The first	ha·ri·sho·wn		
to devour him	a·kha·lo		
was the king	me·lekh	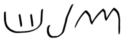	
of Assyria	ash·shur		
	ve·zeh		
the last	ha·a·cha·ro·wn		
to crush his bones	its·tse·mo		
was Nebuchadnezzar	ne·vu·khad·rets·tsar		

king	me·lekh	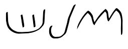	
of Babylon ”	ba·vel	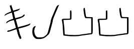	
Therefore	la·khen		Jeremiah 50:18
this is what	koh	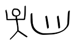	
says :	a·mar		
the LORD	YHVH	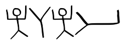	
of Hosts	tse·va·o·wt		
the God	e·lo·he		
of Israel	yis·ra·el	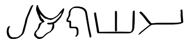	
	hin·nee	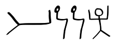	
“ I will punish	pho·qed	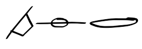	
	el		
the king	me·lekh	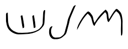	
of Babylon	ba·vel		
	ve·el		
and his land	ar·tso		
as	ka·a·sher		
I punished	pa·qad·tee	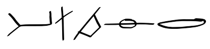	
	el		
the king	me·lekh	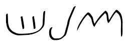	
of Assyria	ash·shur		
I will return	ve·sho·vav·tee		Jeremiah 50:19
-	et		
Israel	yis·ra·el	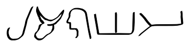	
to	el		
his pasture	na·ve·hu	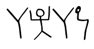	
and he will graze	ve·ra·ah		

on Carmel	hak·kar·mel	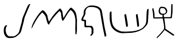	
and Bashan	ve·hab·ba·shan	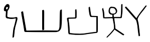	
on the hills	u·ve·har	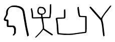	
of Ephraim	eph·ra·yim	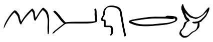	
and Gilead	ve·hag·gil·ad	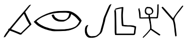	
will be satisfied	tis·ba	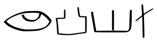	
his soul	naph·sho	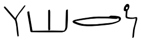	
days	bay·ya·meem	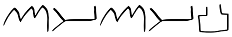	Jeremiah 50:20
In those	ha·hem	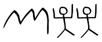	
time	u·va·et	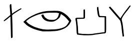	
and at that	ha·hee	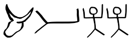	
declares	ne·um	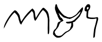	
the LORD	YHVH	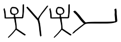	
a search will be made	ye·vuq·qash	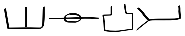	
-	et	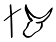	
guilt	a·won	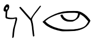	
for Israel’s	yis·ra·el	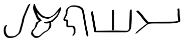	
but there will be none	ve·e·nen·nu	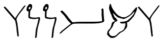	
-	ve·et	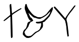	
sins	chat·tot	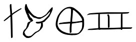	
and for Judah’s	ye·hu·dah	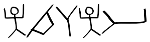	
but they will not	ve·lo	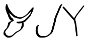	
be found	tim·ma·tse·nah	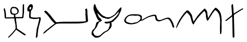	
for	kee	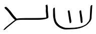	
I will forgive	es·lach	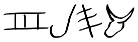	
	la·a·sher	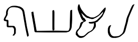	

the remnant I preserve	ash·eer		
against	al		Jeremiah 50:21
the land	ha·a·rets		
of Merathaim	me·ra·ta·yim		
Go up	a·leh		
	a·le·ha	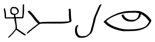	
and against	ve·el		
the residents	yo·wo·she·ve	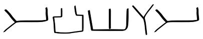	
of Pekod	pe·qo·wd	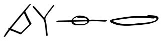	
Kill them	cha·rov		
and devote them to destruction	ve·ha·cha·rem	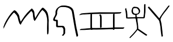	
	a·cha·re·hem	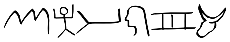	
declares	ne·um		
the LORD	YHVH		
Do	va·a·seh		
all	ke·khol		
that	a·sher		
I have commanded you ”	tsiw·vee·tee·kha	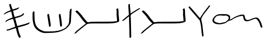	
“ The noise	qo·wl	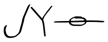	Jeremiah 50:22
of battle	mil·cha·mah	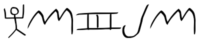	
is in the land —	ba·a·rets		
destruction	ve·she·ver		
[the noise] of great	ga·do·wl		
How	ekh	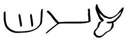	Jeremiah 50:23
lies broken	nig·da		
and shattered !	vay·yish·sha·ver		

the hammer	pat·teesh	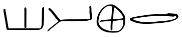	
of the whole	kal		
earth	ha·a·rets		
What	ekh	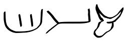	
has become	ha·ye·tah	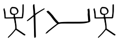	
a horror	le·sham·mah		
Babylon	ba·vel		
among the nations !	bag·go·w·yim	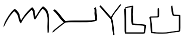	
I laid a snare	ya·qo·she·tee	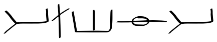	Jeremiah 50:24
for you	lakh	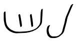	
and you	ve·gam		
were caught	nil·kadt		
O Babylon	ba·vel		
before you	ve·at		
	lo		
knew it	ya·da·at		
You were found	nim·tset		
	ve·gam		
and captured	nit·past		
because	kee	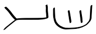	
the LORD	va·YHVH	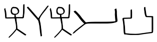	
you challenged	hit·ga·reet		
has opened	pa·tach	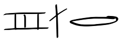	Jeremiah 50:25
The LORD	YHVH		
-	et		
His armory	o·w·tsa·ro		
and brought out	vay·yo·w·tse	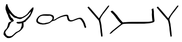	

-	et		
His weapons	ke·le	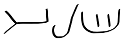	
of wrath	za·mo		
for	kee	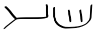	
the work	me·la·khah		
this [is]	hee	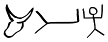	
of the Lord	la·do·nay	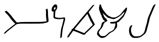	
GOD	YHVH		
of Hosts	tse·va·o·wt	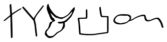	
in the land	be·e·rets		
of the Chaldeans	kas·deem	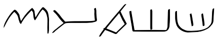	
Come	bo·u		Jeremiah 50:26
against her	lah		
from the farthest border	miq·qets	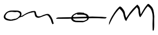	
Break open	pit·chu		
her granaries	ma·a·vu·se·ha		
pile her up	sal·lu·ha	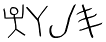	
like	khe·mo	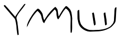	
mounds of grain	a·re·meem		
Devote her to destruction	ve·ha·cha·ree·mu·ha	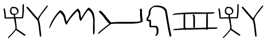	
no	al		
leave	te·hee		
her	lah		
survivors	she·e·reet		
Kill	chir·vu		Jeremiah 50:27
all	kal	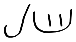	
her young bulls	pa·re·ha		

let them go down	ye·re·du	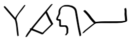	
to the slaughter	lat·ta·vach	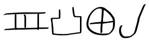	
Woe	ho·w		
to them	a·le·hem	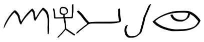	
for	kee	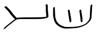	
has come —	va		
their day	yo·w·mam		
the time	et		
of their punishment	pe·qud·da·tam	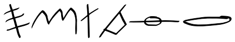	
Listen to	qo·wl	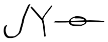	Jeremiah 50:28
the fugitives	na·seem	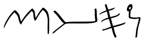	
and refugees	u·phe·le·teem		
from the land	me·e·rets		
of Babylon	ba·vel		
declaring	le·hag·geed	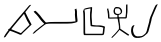	
in Zion	be·tsee·yo·wn		
-	et		
the vengeance	niq·mat	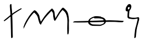	
of the LORD	YHVH		
our God	e·lo·he·nu		
the vengeance	niq·mat	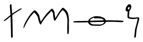	
for His temple	he·kha·lo		
Summon	hash·mee·u	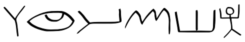	Jeremiah 50:29
against	el		
Babylon	ba·vel		
the archers	rab·beem	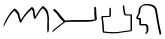	
all	kal		

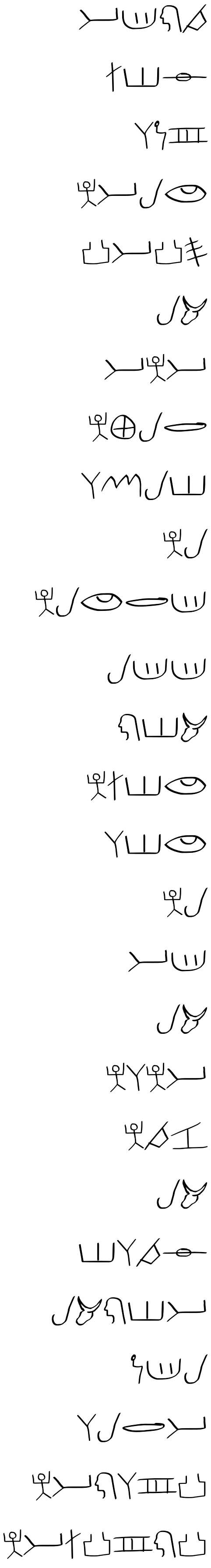

who string	do·re·khe	
the bow	qe·shet	
Encamp	cha·nu	
	a·le·ha	
all around her	sa·veev	
let no one	al	
	ye·hi·ya	
escape	pe·le·tah	
Repay	shal·le·mu	
her	lah	
according to her deeds	ke·pha·o·lah	
as	ke·khol	
-	a·sher	
she has done	a·se·tah	
do	a·su	
to her	lah	
For	kee	
	el	
the LORD	YHVH	
she has defied	za·dah	
-	el	
the Holy	qe·do·wosh	
One of Israel	yis·ra·el	
Therefore	la·khen	Jeremiah 50:30
will fall	yip·pe·lu	
her young men	va·chu·re·ha	
in the streets	bir·cho·vo·te·ha	

and all	ve·khal		
her warriors	an·she		
	mil·cham·tah	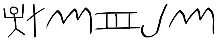	
will be silenced	yid·dam·mu		
day ”	bay·yo·wm	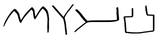	
in that	ha·hu		
declares	ne·um		
the LORD	YHVH		
“ Behold	hin·nee	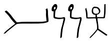	Jeremiah 50:31
I am against you	e·le·kha	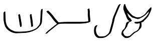	
O arrogant one ”	za·do·wn	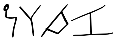	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt	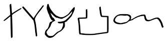	
“ for	kee	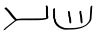	
has come	ba		
your day	yo·wm·kha	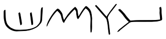	
the time	et		
when I will punish you	pe·qad·tee·kha	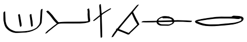	
will stumble	ve·kha·shal		Jeremiah 50:32
The arrogant one	za·do·wn	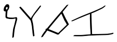	
and fall	ve·na·phal		
with no	ve·en		
	lo		
one to pick him up	me·qeem	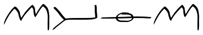	
And I will kindle	ve·hits·tsat·tee		

a fire	esh	
in his cities	be·a·raw	
to consume	ve·a·khe·lah	
all those	kal	
around him”	se·vee·vo·taw	
This is what	koh	Jeremiah 50:33
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
are oppressed	a·shu·qeem	
“ The sons	be·ne	
of Israel	yis·ra·el	
and the sons	u·ve·ne	
of Judah	ye·hu·dah	
as well	yach·daw	
All	ve·khal	
their captors	sho·ve·hem	
hold them fast	he·che·zee·qu	
	vam	
refusing	me·a·nu	
to release them	shal·le·cham	
Their Redeemer	go·a·lam	Jeremiah 50:34
is strong	cha·zaq	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
is His name	she·mo	
He will fervently plead	reev	

	ya·reev	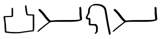	
-	et		
their case	ree·vam	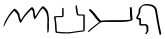	
so that	le·ma·an		
He may bring rest	hir·gee·a	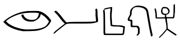	
-	et		
to the earth	ha·a·rets		
but turmoil	ve·hir·geez		
to those who live	le·yo·she·ve		
in Babylon	va·vel		
A sword	che·rev		Jeremiah 50:35
[is] against	al		
the Chaldeans	kas·deem		
declares	ne·um		
the LORD	YHVH		
against	ve·el		
those who live	yo·she·ve		
in Babylon	va·vel		
and against	ve·el		
her officials	sa·re·ha	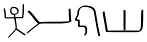	
and	ve·el		
wise men	cha·kha·me·ha	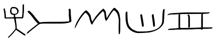	
A sword	che·rev		Jeremiah 50:36
[is] against	el		
her false prophets	hab·bad·deem		
and they will become fools	ve·no·a·lu		
A sword	che·rev		

is against	el		
her warriors	gib·bo·w·re·ha		
and they will be filled with terror	va·chat·tu	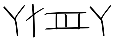	
A sword	che·rev		Jeremiah 50:37
is against	el		
her horses	su·saw		
and	ve·el		
chariots	rikh·bo		
and against	ve·el		
all	kal	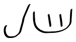	
the foreigners	ha·e·rev		
-	a·sher		
in her midst	be·to·w·khah		
and they will become	ve·ha·yu	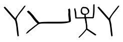	
like women	le·na·sheem	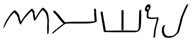	
A sword	che·rev		
is against	el		
her treasuries	o·wts·ro·te·ha		
and they will be plundered	u·vuz·za·zu	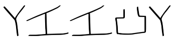	
A drought	cho·rev		Jeremiah 50:38
[is] upon	el		
her waters	me·me·ha	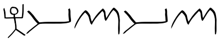	
and they will be dried up	ve·ya·ve·shu	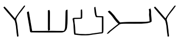	
For	kee	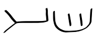	
is a land	e·rets		
of graven images	pe·si·leem	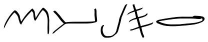	

it	hee	𐤄𐤉𐤀	
over idols	u·va·e·meem	𐤅𐤁𐤀𐤉𐤌𐤉𐤌	
and [the people] go mad	yit·ho·la·lu	𐤉𐤕𐤄𐤋𐤋𐤅	
So	la·khen	𐤋𐤊𐤍	Jeremiah 50:39
will live there	ye·she·vu	𐤉𐤔𐤁𐤅	
the desert creatures	tsee·yeem	𐤑𐤉𐤉𐤌	
and	et	𐤀𐤕	
hyenas	ee·yeem	𐤀𐤉𐤉𐤌	
will dwell	ve·ya·she·vu	𐤅𐤉𐤔𐤁𐤅	
there	vah	𐤁𐤄	
	be·no·wt	𐤁𐤍𐤅𐤕	
and ostriches	ya·a·nah	𐤉𐤏𐤍𐤄	
It will never	ve·lo	𐤅𐤋𐤀	
be inhabited	te·shev	𐤕𐤔𐤁	
again	o·wd	𐤏𐤅𐤃	
	la·ne·tsach	𐤋𐤍𐤑𐤇	
	ve·lo	𐤅𐤋𐤀	
or lived in	tish·ko·wn	𐤕𐤔𐤊𐤅𐤍	
from	ad	𐤏𐤃	
generation	do·wr	𐤃𐤅𐤓	
to generation	va·do·wr	𐤅𐤃𐤅𐤓	
overthrew	ke·mah·pe·khat	𐤊𐤌𐤄𐤐𐤊𐤕	Jeremiah 50:40
As God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
-	et	𐤀𐤕	
Sodom	se·dom	𐤎𐤃𐤌	
-	ve·et	𐤅𐤀𐤕	
and Gomorrah	a·mo·rah	𐤏𐤌𐤓𐤄	

along with	ve·et		
their neighbors ”	she·khe·ne·ha	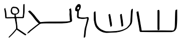	
declares	ne·um		
the LORD	YHVH		
“ no	lo		
will dwell	ye·shev		
there	sham		
one	eesh	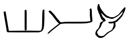	
no	ve·lo		
will abide	ya·gur		
there	bah		
man	ben		
	a·dam		
Behold	hin·neh		Jeremiah 50:41
an army	am		
is coming	ba		
from the north	mits·tsa·pho·wn		
nation	ve·go·w		
a great	ga·do·wl		
kings	u·me·la·kheem		
and many	rab·beem	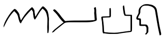	
are stirred up	ye·o·ru		
from the ends	mee·yar·ke·te		
of the earth	a·rets		
the bow	qe·shet		Jeremiah 50:42
and spear	ve·khee·don	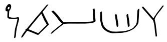	
They grasp	ya·cha·zee·qu	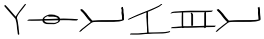	

cruel	akh·za·ree
they [are]	hem·mah
	ve·lo
and merciless	ye·ra·che·mu
Their voice	qo·w·lam
like the sea	kay·yam
roars	ye·he·meh
upon	ve·al
horses	su·seem
and they ride	yir·ka·vu
lined up	a·rukh
like men	ke·eesh
in formation	lam·mil·cha·mah
against you	a·la·yikh
O Daughter	bat
of Babylon	ba·vel
has heard	sha·ma
The king	me·lekh
of Babylon	ba·vel
-	et
the report	shim·am
hang limp	ve·ra·phu
and his hands	ya·daw
Anguish	tsa·rah
has gripped him	he·che·zee·qat·hu
pain	cheel
like that of a woman in labor	kay·yo·w·le·dah

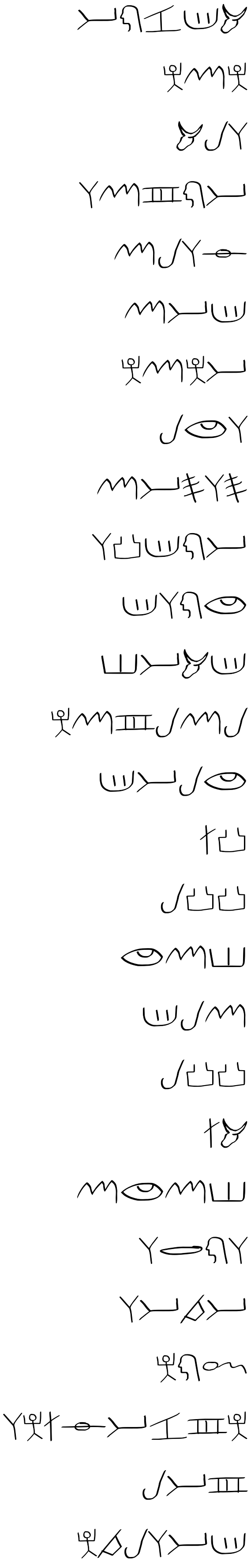

Jeremiah 50:43

Behold	hin·neh	Jeremiah 50:44
like a lion	ke·ar·yeh	
one will come up	ya·a·leh	
from the thickets	mig·ge·o·wn	
of the Jordan	hay·yar·den	
to	el	
the watered pasture	ne·veh	
	e·tan	
For	kee	
in an instant	ar·gi·ah	
I will chase [Babylon]	ʾa·ru·tsēm	
from her land	me·a·le·ha	
Who	u·mee	
is the chosen one	va·chur	
for this ?	e·le·ha	
I will appoint	eph·qod	
For	kee	
who	mee	
is like Me	kha·mo·w·nee	
and who	u·mee	
can challenge Me ?	yo·w·i·den·nee	
What	u·mee	
	zeh	
shepherd	ro·eh	
-	a·sher	
can stand	ya·a·mod	
against Me ?”	le·pha·nay	

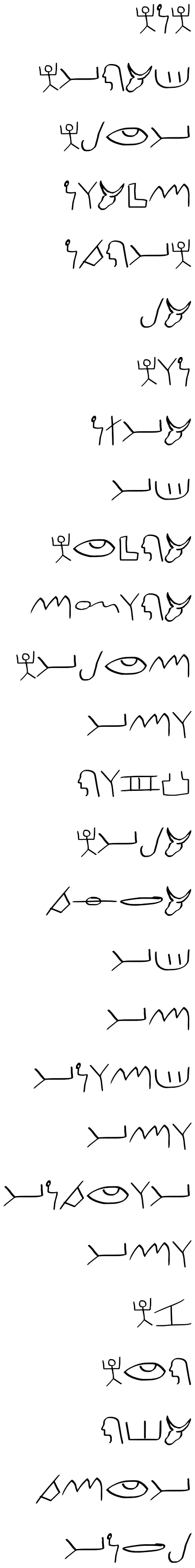

Therefore	la·khen		Jeremiah 50:45
hear	shim·u		
the plans	a·tsat		
the LORD	YHVH		
that	a·sher		
has drawn up	ya·ats		
against	el		
Babylon	ba·vel		
and the strategies	u·mach·she·vo·w·taw		
-	a·sher		
He has devised	cha·shav	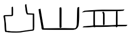	
against	el		
the land	e·rets		
of the Chaldeans :	kas·deem		
Surely	im		
	lo		
will be dragged away	yis·cha·vum	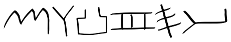	
the little ones	tse·ee·re	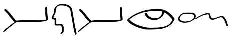	
of the flock	hats·tson		
certainly	im		
	lo		
will be made desolate	yash·sheem	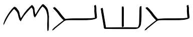	
because of them	a·le·hem	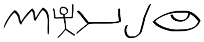	
their pasture	na·veh		
At the sound	miq·qo·wl	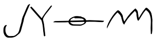	Jeremiah 50:46
capture	nit·pe·sah		
of Babylon’s	va·vel		

will quake	nir·a·shah		
the earth	ha·a·rets		
a cry	u·ze·a·qah		
among the nations	bag·go·w·yim	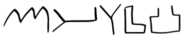	
will be heard	nish·ma		
This is what	koh	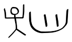	Jeremiah 51:1
says :	a·mar		
the LORD	YHVH		
“ Behold	hin·nee	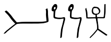	
I will stir up	me·eer		
against	al		
Babylon	ba·vel		
and against	ve·el		
the people	yo·she·ve		
of Leb-kamai	lev	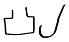	
	qa·may		
the spirit	ru·ach		
of a destroyer	mash·cheet	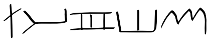	
I will send	ve·shil·lach·tee	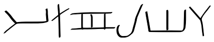	Jeremiah 51:2
to Babylon	le·va·vel		
strangers	za·reem	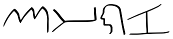	
to winnow her	ve·ze·ru·ha		
and empty	vee·vo·qe·qu	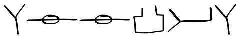	
her	et		
land	ar·tsah		
for	kee	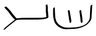	
they will come	ha·yu	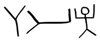	

against her	a·le·ha	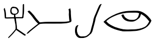	
from every side	mis·sa·veev		
in her day	be·yo·wm	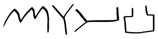	
of disaster	ra·ah		
-	el		Jeremiah 51:3
Do not let the archer	yid·rokh		
bend	had·do·rekh		
his bow	qash·to		
Do not	ve·el		
[or]	yit·al		
put on his armor	be·sir·yo·no	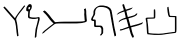	
	ve·al		
spare	tach·me·lu	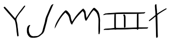	
	el		
her young men	ba·chu·re·ha	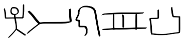	
devote	ha·cha·ree·mu	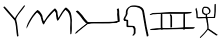	
all	kal	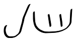	
her army {to destruction} !	tse·va·ah		
And they will fall	ve·na·phe·lu	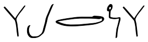	Jeremiah 51:4
slain	cha·la·leem	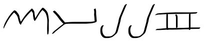	
in the land	be·e·rets		
of the Chaldeans	kas·deem		
and pierced through	u·me·duq·qa·reem	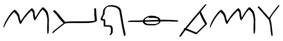	
in her streets	be·chu·tso·w·te·ha		
For	kee	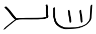	Jeremiah 51:5
have not	lo		
been abandoned	al·man	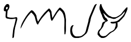	

Israel	yis·ra·el	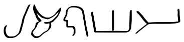	
and Judah	vee·hu·dah		
by their God	me·e·lo·haw		
the LORD	meh·YHVH	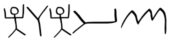	
of Hosts	tse·va·o·wt	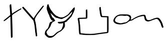	
though	kee	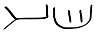	
their land	ar·tsam		
is full of	ma·le·ah		
guilt	a·sham		
before the Holy	miq·qe·do·wosh	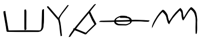	
One of Israel ”	yis·ra·el	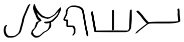	
Flee	nu·su		Jeremiah 51:6
from	mit·to·wkh		
Babylon !	ba·vel		
Escape	u·mal·le·tu		
with your	eesh	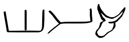	
lives !	naph·sho		
Do not	al		
be destroyed	tid·dam·mu		
in her punishment	ba·a·wo·nah		
For	kee	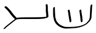	
is the time	et		
vengeance	ne·qa·mah	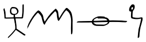	
this	hee	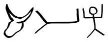	
of the LORD’s	la·YHVH	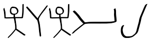	
what she deserves	ge·mul		
He	hu		

will pay	me·shal·lem	משלם	
her	lah	לה	
cup	ko·ws	כוס	Jeremiah 51:7
was a gold	za·hav	זהב	
Babylon	ba·vel	בבל	
in the hand	be·yad	ביד	
of the LORD	YHVH	יהוה	
drunk	me·shak·ke·ret	משכרת	
making the whole	kal	כל	
earth	ha·a·rets	הארץ	
her wine	mee·ye·nah	מיינה	
drank	sha·tu	שתו	
The nations	go·w·yim	גוים	
therefore	al	על	
	ken	כן	
have gone mad	yit·ho·le·lu	יתהללו	
the nations	go·w·yim	גוים	
Suddenly	pit·om	פתאם	Jeremiah 51:8
has fallen	na·phe·lah	נפלה	
Babylon	va·vel	בבל	
and been shattered	vat·tish·sha·ver	ותשבר	
Wail	he·lee·lu	הילילו	
for her	a·le·ha	עליה	
get her	qe·chu	קחו	
balm	tso·ree	צרי	
for her pain	le·makh·o·w·vah	למכאובה	
perhaps	u·lay	אולי	

she can be healed	te·ra·phe		
“ We tried to heal	rip·pi·nu		Jeremiah 51:9
-	et		
Babylon	ba·vel		
but she could not	ve·lo		
be healed	nir·pa·tah		
Abandon her !	iz·vu·ha		
of us go	ve·ne·lekh		
Let each	eesh		
to his own land	le·ar·tso		
for	kee		
extends	na·ga		
to	el		
the sky	hash·sha·ma·yim		
her judgment	mish·pa·tah		
and reaches	ve·nis·sa		
to	ad		
the clouds ”	she·cha·qeem		
has brought forth	ho·w·tsee		Jeremiah 51:10
“ The LORD	YHVH		
-	et		
our vindication	tsid·qo·te·nu		
come	bo·u		
let us tell	u·ne·sap·pe·rah		
in Zion	ve·tsee·yo·wn		
-	et		
has accomplished ”	ma·a·seh		

what the LORD	YHVH		
our God	e·lo·he·nu		
Sharpen	ha·ve·ru	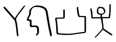	Jeremiah 51:11
the arrows !	ha·chits·tseem		
Fill	mil·u		
the quivers !	hash·she·la·teem		
has aroused	he·eer		
The LORD	YHVH		
-	et		
the spirit	ru·ach		
of the kings	mal·khe	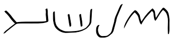	
of the Medes	ma·day		
because	kee	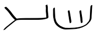	
is aimed at	al		
Babylon	ba·vel		
His plan	me·zim·ma·to	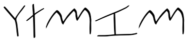	
to destroy her	le·hash·chee·tah	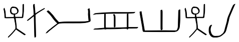	
for	kee	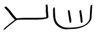	
[is] the vengeance	niq·mat	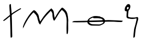	
of the LORD —	YHVH		
it	hee	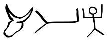	
vengeance	niq·mat	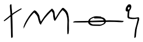	
for His temple	he·kha·lo		
against	el		Jeremiah 51:12
the walls	cho·w·mot		
of Babylon	ba·vel		
Raise	se·u		

a banner	nes		
post	ha·cha·zee·qu	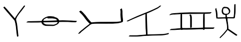	
the guard	ham·mish·mar		
station	ha·qee·mu	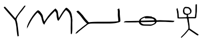	
the watchmen	sho·me·reem	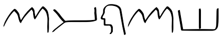	
prepare	ha·khee·nu	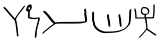	
the ambush	ha·o·re·veem	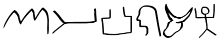	
For	kee	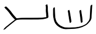	
has both	gam		
devised	za·mam		
the LORD	YHVH		
and	gam		
accomplished	a·sah		
-	et		
what	a·sher		
He spoke	dib·ber		
against	el		
the people	yo·she·ve		
of Babylon	va·vel		
You who dwell	sho·khan·tī	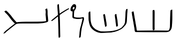	Jeremiah 51:13
by	al		
waters	ma·yim	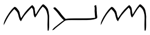	
many	rab·beem	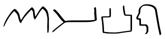	
rich	rab·bat		
in treasures	o·w·tsa·rot		
has come	ba		
your end	qits·tsekh		

the thread of your life	am·mat	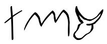	
is cut	bits·ekh		
has sworn	nish·ba		Jeremiah 51:14
The LORD	YHVH		
of Hosts	tse·va·o·wt	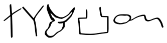	
by Himself :	be·naph·sho		
“ Surely	kee	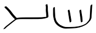	
	im		
I will fill you up	mil·le·teekh		
with men	a·dam		
as with locusts	kay·ye·leq	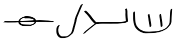	
and they will shout in triumph	ve·a·nu		
over you ”	a·la·yikh	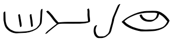	
	he·dad	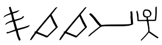	
[The LORD] made	o·seh		Jeremiah 51:15
the earth	e·rets		
by His power	be·kho·cho		
He established	me·kheen		
the world	te·vel	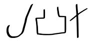	
by His wisdom	be·cha·khe·ma·to	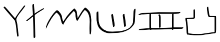	
by His understanding	u·vit·vu·na·to	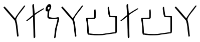	
and stretched out	na·tah		
the heavens	sha·ma·yim	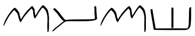	
When He thunders	le·qo·wl	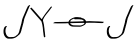	Jeremiah 51:16
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roar	ha·mo·wn	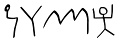	

the waters	ma·yim	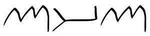	
in the heavens	bash·sha·ma·yim	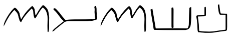	
to rise	vay·ya·al	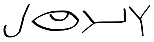	
He causes the clouds	ne·si·eem	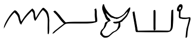	
from the ends	miq·tseh	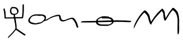	
of the earth	a·rets	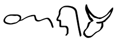	
the lightning	be·ra·qeem	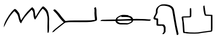	
with the rain	lam·ma·tar	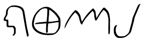	
He generates	a·sah	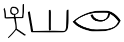	
and brings forth	vay·yo·tse	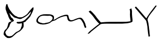	
the wind	ru·ach	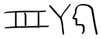	
from His storehouses	me·o·tse·ro·taw	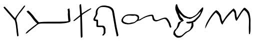	
is senseless	niv·ar	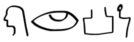	Jeremiah 51:17
Every	kal	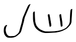	
man	a·dam	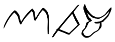	
and devoid of knowledge	mid·da·at	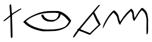	
is put to shame	ho·veesh	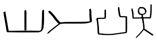	
every	kal	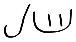	
goldsmith	tso·reph	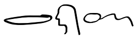	
by his idols	mip·pa·sel	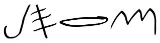	
For	kee	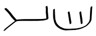	
are a fraud	she·qer	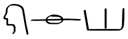	
his molten images	nis·ko	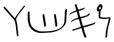	
and [there is] no	ve·lo	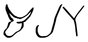	
breath	ru·ach	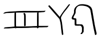	
in them	bam	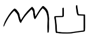	
are worthless	he·vel	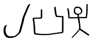	Jeremiah 51:18

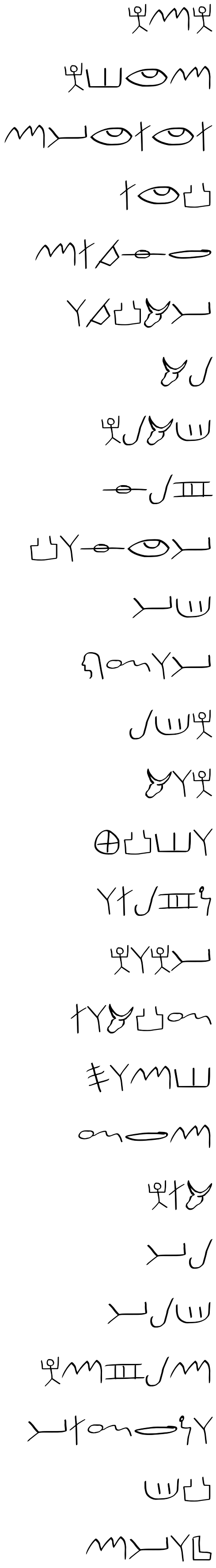

They	hem·mah	
a work	ma·a·seh	
to be mocked	ta·tu·eem	
In the time	be·et	
of their punishment	pe·qud·da·tam	
they will perish	yo·ve·du	
is not	lo	Jeremiah 51:19
like these	khe·el·leh	
The Portion	che·leq	
of Jacob	ya·a·qo·wv	
for	kee	
is the Maker	yo·w·tser	
of all things	hak·kol	
He	hu	
and of the tribe	ve·she·vet	
of His inheritance —	na·cha·la·to	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
is His name	she·mo	
war club	map·pets	Jeremiah 51:20
“ You [are]	at·tah	
My	lee	
My weapon	ke·le	
for battle	mil·cha·mah	
I shatter	ve·nip·pats·tee	
With you	ve·kha	
nations	go·w·yim	

to ruin	ve·hish·chat·tee	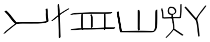	
	ve·kha	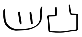	
with you I bring kingdoms	mam·la·kho·wt		
I shatter	ve·nip·pats·tee		Jeremiah 51:21
With you	ve·kha	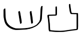	
the horse	sus		
and rider	ve·ro·khe·vo		
I shatter	ve·nip·pats·tee		
with you	ve·kha	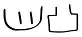	
the chariot	re·khev		
and driver	ve·ro·khe·vo		
I shatter	ve·nip·pats·tee		Jeremiah 51:22
With you	ve·kha	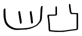	
man	eesh	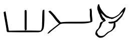	
and woman	ve·ish·shah		
I shatter	ve·nip·pats·tee		
with you	ve·kha	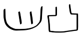	
the old man	za·qen	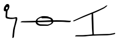	
and the youth	va·na·ar		
I shatter	ve·nip·pats·tee		
with you	ve·kha	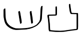	
the young man	ba·chur	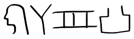	
and the maiden	u·ve·tu·lah		
I shatter	ve·nip·pats·tee		Jeremiah 51:23
With you	ve·kha	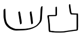	
the shepherd	ro·eh		
and his flock	ve·ed·ro		

I shatter	ve·nip·pats·tee		
with you	ve·kha	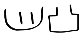	
the farmer	ik·kar		
and his oxen	ve·tsim·do		
I shatter	ve·nip·pats·tee		
with you	ve·kha	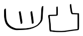	
the governors	pa·cho·wt	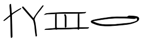	
and officials	u·se·ga·neem	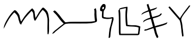	
I will repay	ve·shil·lam·tee	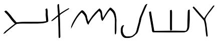	Jeremiah 51:24
Babylon	le·va·vel		
and all	u·le·khol	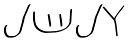	
the dwellers	yo·wo·she·ve	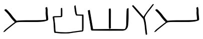	
of Chaldea	khas·deem		
-	et		
for all	kal	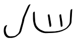	
the evil	ra·a·tam		
-	a·sher		
they have done	a·su		
in Zion”	ve·tsee·yo·wn		
Before your very eyes	le·e·ne·khem	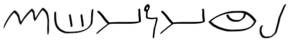	
declares	ne·um		
the LORD	YHVH		
“ Behold	hin·nee	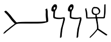	Jeremiah 51:25
I am against you	e·le·kha	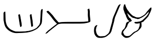	
mountain	har		
O destroying	ham·mash·cheet	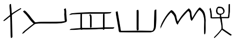	
declares	ne·um		

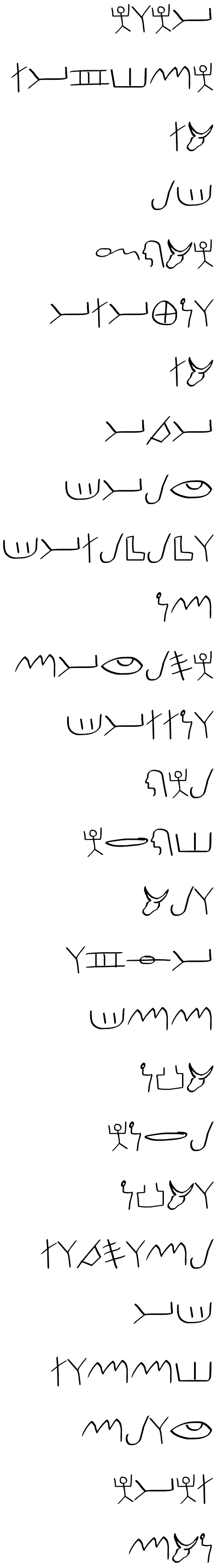

the LORD	YHVH	
you who devastate	ham·mash·cheet	
-	et	
the whole	kal	
earth	ha·a·rets	
I will stretch out	ve·na·tee·tee	
-	et	
My hand	ya·dee	
against you	a·le·kha	
I will roll you	ve·gil·gal·tee·kha	
over	min	
the cliffs	has·se·la·eem	
and turn you	u·ne·tat·tee·kha	
mountain	le·har	
into a charred	se·re·phah	
No one	ve·lo	Jeremiah 51:26
shall retrieve	yiq·chu	
from you	mim·me·kha	
a cornerstone	e·ven	
	le·phin·nah	
stone	ve·e·ven	
or a foundation	le·mo·w·sa·do·wt	
because	kee	
desolate	shim·mo·wt	
forever ”	o·w·lam	
you will become	tih·yeh	
declares	ne·um	

the LORD	YHVH		
“ Raise	se·u		Jeremiah 51:27
a banner	nes		
in the land !	ba·a·rets		
Blow	tiq·u	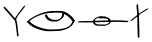	
the ram’s horn	sho·w·phar	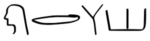	
among the nations !	bag·go·w·yim		
Prepare	qad·de·shu		
against her	a·le·ha	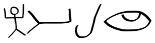	
the nations	go·w·yim	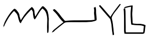	
Summon	hash·mee·u	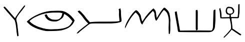	
against her —	a·le·ha	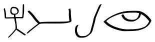	
the kingdoms	mam·le·kho·wt		
Ararat	a·ra·rat		
Minni	min·nee	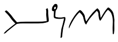	
and Ashkenaz	ve·ash·ke·naz	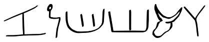	
Appoint	piq·du	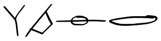	
against her	a·le·ha	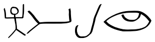	
a captain	tiph·sar		
bring up	ha·a·lu		
horses	sus		
locusts	ke·ye·leq	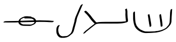	
like swarming	sa·mar		
Prepare	qad·de·shu		Jeremiah 51:28
for battle against her —	a·le·ha	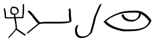	
the nations	go·w·yim	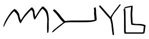	
-	et		

the kings	mal·khe	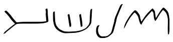	
of the Medes	ma·day		
-	et		
their governors	pa·cho·w·te·ha		
-	ve·et		
and all	kal	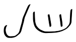	
their officials	se·ga·ne·ha	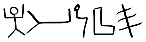	
-	ve·et		
and all	kal	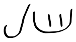	
the lands	e·rets		
they rule	mem·shal·to	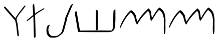	
quakes	vat·tir·ash		Jeremiah 51:29
The earth	ha·a·rets		
and writhes	vat·ta·chol	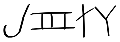	
because	kee	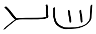	
stand :	qa·mah	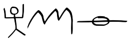	
against	al		
Babylon	ba·vel		
intentions	mach·she·vo·wt	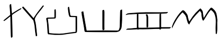	
the LORD’s	YHVH		
to make	la·sum		
-	et		
the land	e·rets		
of Babylon	ba·vel	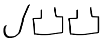	
a desolation	le·sham·mah	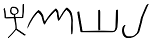	
without	me·en		
inhabitant	yo·wo·shev		

have stopped	cha·de·lu	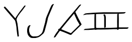	Jeremiah 51:30
The warriors	gib·bo·w·re		
of Babylon	va·vel		
fighting	le·hil·la·chem	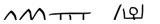	
they sit	ya·she·vu	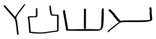	
in their strongholds	bam·me·tsa·do·wt		
is exhausted	na·she·tah		
Their strength	ge·vu·ra·tam		
they have become	ha·yu	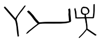	
like women	le·na·sheem	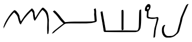	
have been set ablaze	hits·tsee·tu		
Babylon’s homes	mish·ke·no·te·ha	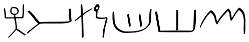	
are broken	nish·be·ru		
the bars of her gates	ve·ree·che·ha	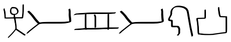	
One courier	rats		Jeremiah 51:31
to meet	liq·rat	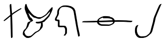	
races	rats		
another	ya·ruts		
and messenger	u·mag·geed		
follows	liq·rat	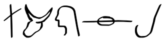	
messenger	mag·geed	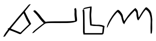	
to announce	le·hag·geed	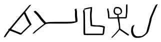	
to the king	le·me·lekh		
of Babylon	ba·vel	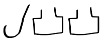	
that	kee	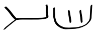	
has been captured	nil·ke·dah		
his city	ee·ro	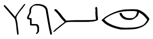	

from end to end	miq·qa·tseh		
The fords	ve·ham·ma·ba·ro·wt		Jeremiah 51:32
have been seized	nit·pa·su		
-	ve·et		
the marshes	ha·a·gam·meem		
set on fire	sa·re·phu		
	va·esh		
and the soldiers	ve·an·she		
	ham·mil·cha·mah		
are terrified ”	niv·ha·lu		
For	kee		Jeremiah 51:33
this is what	khoh		
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt		
the God	e·lo·he		
of Israel	yis·ra·el		
“ The Daughter	bat		
of Babylon	ba·vel		
is like a threshing floor	ke·go·ren		
at the time	et		
it is trampled	hid·ree·khah		
In just a little while	o·wd		
	me·at		
will come ”	u·va·ah		
time	et		
her harvest	haq·qa·tseer		

	lah	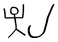	
has devoured me	ʾa·kha·la·nu	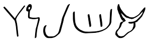	Jeremiah 51:34
he has crushed me	ha·ma·ma·nu	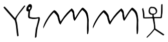	
“ Nebuchadnezzar	ne·vu·khad·rets·tsar	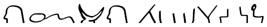	
king	me·lekh	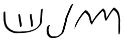	
of Babylon	ba·vel	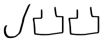	
He has set me aside	hits·tsī·ga·nu	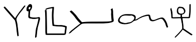	
vessel	ke·lee	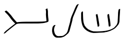	
like an empty	reeq	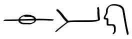	
he has swallowed me	be·la·ʿa·nu	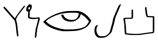	
like a monster	kat·tan·neen	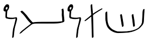	
he filled	mil·la	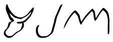	
his belly	khe·re·so	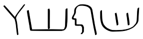	
with my delicacies	me·a·da·nay	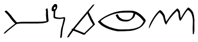	
[and] vomited me out	hĕ·dī·cha·nu	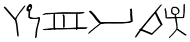	
May the violence done to me	cha·ma·see	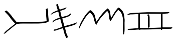	Jeremiah 51:35
and to my flesh	u·she·e·ree	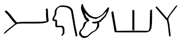	
be upon	al	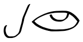	
Babylon”	ba·vel	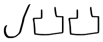	
says	to·mar	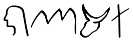	
the dweller	yo·she·vet	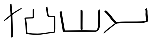	
of Zion	tsee·yo·wn	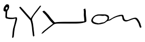	
“ May my blood	ve·da·mee	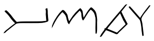	
be on	el	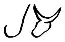	
the dwellers	yo·she·ve	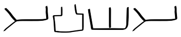	
of Chaldea”	khas·deem	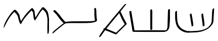	
says	to·mar	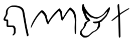	

Jerusalem	ye·ru·sha·lim		
Therefore	la·khen		Jeremiah 51:36
this is what	koh	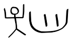	
says :	a·mar		
the LORD	YHVH		
“ Behold	hin·nee	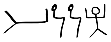	
I will plead	rav	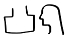	
-	et		
your case	ree·vekh	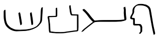	
and take vengeance	ve·niq·qam·tee	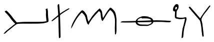	
-	et		
on your behalf	niq·ma·tekh		
I will dry up	ve·ha·cha·rav·tee		
-	et		
her sea	yam·mah	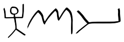	
run dry	ve·ho·vash·tee	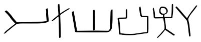	
-	et		
and make her springs	me·qo·w·rah	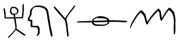	
will become	ve·ha·ye·tah	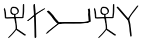	Jeremiah 51:37
Babylon	va·vel		
a heap of rubble	le·gal·leem	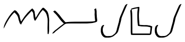	
a haunt	me·o·wn		
for jackals	tan·neem	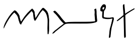	
an object of horror	sham·mah		
and scorn	u·she·re·qah	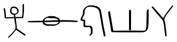	
without	me·en		
inhabitant	yo·wo·shev		

together	yach·daw	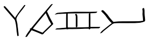	Jeremiah 51:38
like young lions	kak·ke·phi·reem		
They will roar	yish·a·gu		
they will growl	na·a·ru		
cubs	ke·go·w·re		
like lion	a·ra·yo·wt	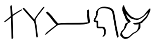	
While they are flushed with heat	be·chum·mam	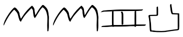	Jeremiah 51:39
I will serve	a·sheet	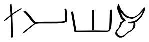	
them	et		
a feast	mish·te·hem		
and I will make them drunk	ve·hish·kar·teem		
so that	le·ma·an		
they may revel	ya·a·lo·zu		
then they will fall asleep	ve·ya·she·nu	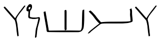	
	she·nat	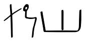	
forever	o·w·lam		
and never	ve·lo		
wake up	ya·qee·tsu	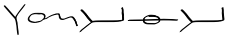	
declares	ne·um		
the LORD	YHVH		
I will bring them down	o·w·ree·dem	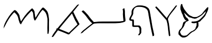	Jeremiah 51:40
like lambs	ke·kha·reem		
to the slaughter	lit·vo·w·ach		
like rams	ke·e·leem	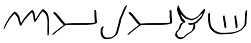	
with	im		
male goats	at·tu·deem	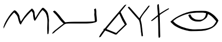	

How	ekh	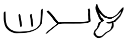	Jeremiah 51:41
has been captured !	nil·ke·dah		
Sheshach	she·shakh		
has been seized	vat·tit·ta·phes		
The praise	te·hil·lat		
of all	kal	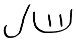	
the earth	ha·a·rets		
What	ekh	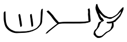	
has become	ha·ye·tah	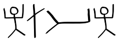	
a horror	le·sham·mah		
Babylon	ba·vel		
among the nations !	bag·go·w·yim	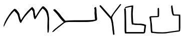	
has come up	a·lah		Jeremiah 51:42
over	al		
Babylon	ba·vel		
The sea	hay·yam	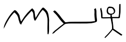	
in turbulent	ba·ha·mo·wn	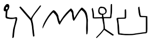	
waves	gal·law	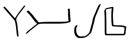	
she is covered	nikh·sa·tah		
have become	ha·yu	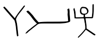	Jeremiah 51:43
Her cities	a·re·ha	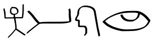	
a desolation	le·sham·mah		
land	e·rets		
a dry	tsee·yah		
and arid	va·a·ra·vah		
a land	e·rets		
no	lo		

lives	ye·shev		
where	ba·hen		
	kal		
one	eesh	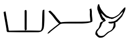	
where no	ve·lo		
passes through	ya·a·vor		
	ba·hen		
son	ben		
of man	a·dam		
I will punish	u·pha·qad·tee	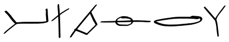	Jeremiah 51:44
	al		
Bel	bel	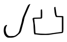	
in Babylon	be·va·vel		
I will make him spew out	ve·ho·tse·tee		
-	et		
what he swallowed	bil·o		
-	mip·pee	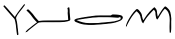	
will no	ve·lo		
stream	yin·ha·ru		
to him	e·law	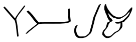	
longer	o·wd		
The nations	go·w·yim	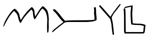	
even	gam		
the wall	cho·w·mat		
of Babylon	ba·vel		
will fall	na·pha·lah		
Come out	tse·u		Jeremiah 51:45

of her	mit·to·w·khah	
My people !	am·mee	
Save	u·mal·le·tu	
each of you	eesh	
-	et	
your lives	naph·sho	
from the fierce	me·cha·ro·wn	
anger	aph	
of the LORD	YHVH	
Do not	u·phen	Jeremiah 51:46
grow faint	ye·rakh	
let your heart	le·vav·khem	
and do not be afraid	ve·tee·re·u	
when the rumor	bash·she·mu·ah	
is heard	han·nish·ma·at	
in the land	ba·a·rets	
will come	u·va	
one year —	vash·sha·nah	
for a rumor	hash·she·mu·ah	
and then	ve·a·cha·raw	
the next year —	bash·sha·nah	
another	hash·she·mu·ah	
of violence	ve·cha·mas	
in the land	ba·a·rets	
and of ruler	u·mo·shel	
against	al	
ruler	mo·shel	

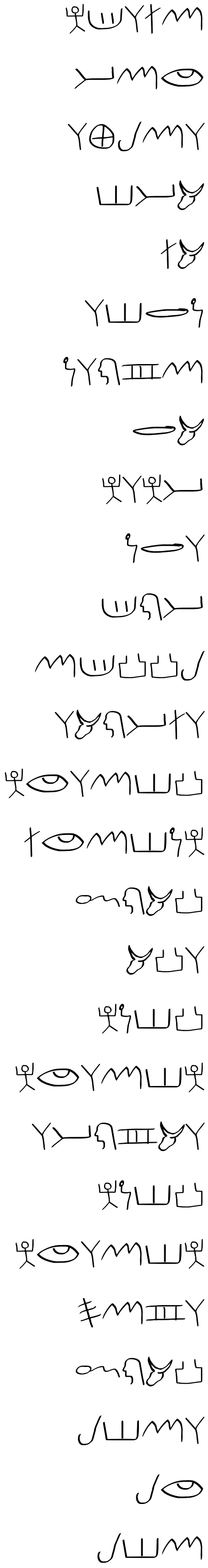

Therefore	la·khen	לכן	Jeremiah 51:47
behold	hin·neh	הנה	
the days	ya·meem	ימים	
are coming	ba·eem	באים	
when I will punish	u·pha·qad·tee	ופקדתי	
	al	על	
the idols	pe·see·le	פסילי	
of Babylon	va·vel	בבל	
Her entire	ve·khal	וכל	
land	ar·tsah	ארצה	
will suffer shame	te·vo·wosh	תבוש	
and all	ve·khal	וכל	
her slain	cha·la·le·ha	חלליה	
will lie fallen	yip·pe·lu	יפלו	
within her	ve·to·w·khah	בתוכה	
will shout for joy	ve·rin·ne·nu	ורננו	Jeremiah 51:48
over	al	על	
Babylon	ba·vel	בבל	
Then heaven	sha·ma·yim	שמים	
and earth	va·a·rets	וארץ	
and all	ve·khol	וכל	
that	a·sher	אשר	
is in them	ba·hem	בהם	
because	kee	כי	
from the north	mits·tsa·pho·wn	מצפון	
will come	ya·vo·w	יבוא	
against her ”	lah	לה	

the destroyers	hash·sho·wd·deem	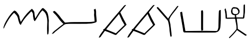	
declares	ne·um		
the LORD	YHVH		
“ -	gam		Jeremiah 51:49
Babylon	ba·vel		
must fall	lin·pol		
on account of the slain	chal·le		
of Israel	yis·ra·el	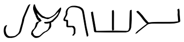	
just as	gam		
because of Babylon	le·va·vel		
have fallen	na·phe·lu		
the slain	chal·le		
of all	khal		
the earth	ha·a·rets		
You who have escaped	pe·le·teem		Jeremiah 51:50
the sword	me·che·rev		
depart	hil·khu	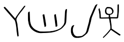	
and do not	al		
linger !	ta·a·mo·du		
Remember	zikh·ru		
from far away	me·ra·cho·wq	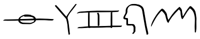	
-	et		
the LORD	YHVH		
and let Jerusalem	vee·ru·sha·lim		
come	ta·a·leh		
to	al		
mind ”	le·vav·khem	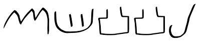	

“ We are ashamed	bo·she·nu		Jeremiah 51:51
because	kee	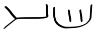	
we have heard	sha·ma·nu		
reproach	cher·pah		
has covered	kis·se·tah		
disgrace	khe·lim·mah	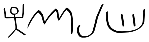	
our faces	pa·ne·nu	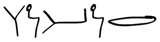	
because	kee	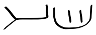	
have entered	ba·u		
foreigners	za·reem	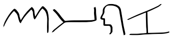	
	al		
the holy places	miq·de·she	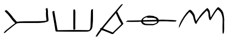	
house ”	bet	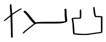	
of the LORD’s	YHVH		
“ Therefore	la·khen		Jeremiah 51:52
behold	hin·neh	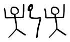	
the days	ya·meem	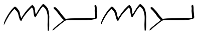	
are coming ”	ba·eem		
declares	ne·um		
the LORD	YHVH		
“ when I will punish	u·pha·qad·tee	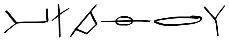	
	al		
her idols	pe·see·le·ha	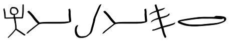	
and throughout	u·ve·khal	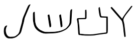	
her land	ar·tsah		
will groan	ye·e·noq		
the wounded	cha·lal	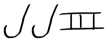	

Even if	kee	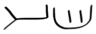	Jeremiah 51:53
ascends	ta·a·leh		
Babylon	va·vel		
to the heavens	hash·sha·ma·yim		
	ve·khee		
and fortifies	te·vats·tser	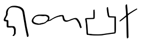	
her lofty	me·ro·wm		
stronghold	uz·zah		
I send	me·it·tee		
will come	ya·vo·u		
the destroyers	sho·de·deem		
against her ”	lah		
declares	ne·um		
the LORD	YHVH		
“ The sound	qo·wl	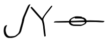	Jeremiah 51:54
of a cry	ze·a·qah		
[comes from] Babylon	mib·ba·vel		
destruction	ve·she·ver		
the sound of great	ga·do·wl		
from the land	me·e·rets		
of the Chaldeans !	kas·deem	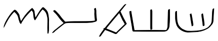	
For	kee	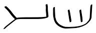	Jeremiah 51:55
will destroy	sho·ded		
the LORD	YHVH		
-	et		
Babylon	ba·vel		
He will silence	ve·ib·bad	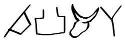	

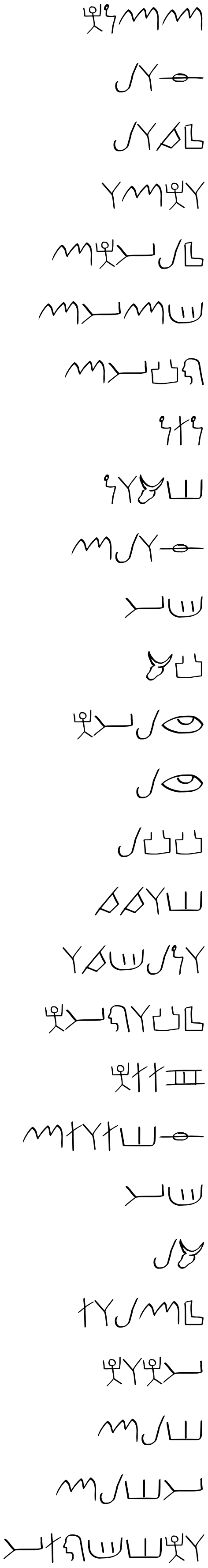

	mim·men·nah	
voice	qo·wl	
her mighty	ga·do·wl	
will roar	ve·ha·mu	
The waves	gal·le·hem	
waters	ke·ma·yim	
like great	rab·beem	
will resound	nit·tan	
the tumult	she·o·wn	
of their voices	qo·w·lam	
For	kee	Jeremiah 51:56
is coming	va	
against her —	a·le·ha	
against	al	
Babylon	ba·vel	
a destroyer	sho·w·ded	
will be captured	ve·nil·ke·du	
Her warriors	gib·bo·w·re·ha	
will be broken	chit·te·tah	
[and] their bows	qash·she·to·w·tam	
for	kee	
is a God	el	
of retribution	ge·mu·lo·wt	
the LORD	YHVH	
He will repay in full	shal·lem	
	ye·shal·lem	
drunk	ve·hish·kar·tee	Jeremiah 51:57

I will make her princes	sa·re·ha	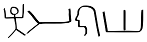	
and wise men	va·cha·kha·me·ha	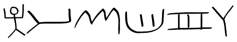	
along with her governors	pa·cho·w·te·ha	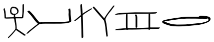	
officials	u·se·ga·ne·ha	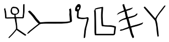	
and warriors	ve·gib·bo·w·re·ha	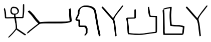	
Then they will fall asleep	ve·ya·she·nu	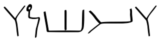	
	she·nat	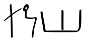	
forever	o·w·lam	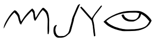	
and not	ve·lo	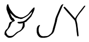	
wake up ”	ya·qee·tsu	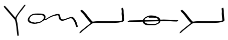	
declares	ne·um	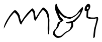	
the King	ham·me·lekh	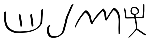	
is the LORD	YHVH	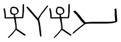	
of Hosts	tse·va·o·wt	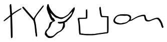	
whose name	she·mo	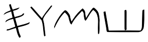	
This is what	koh	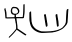	Jeremiah 51:58
says :	a·mar	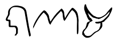	
the LORD	YHVH	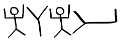	
of Hosts	tse·va·o·wt	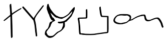	
walls	cho·mo·wt	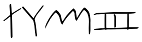	
“ Babylon’s	ba·vel	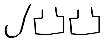	
thick	ha·re·cha·vah	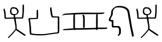	
will be leveled	ar·er	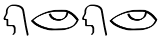	
	tit·ar·ar	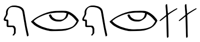	
gates	u·she·a·re·ha	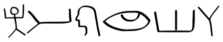	
and her high	hag·ge·vo·heem	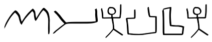	

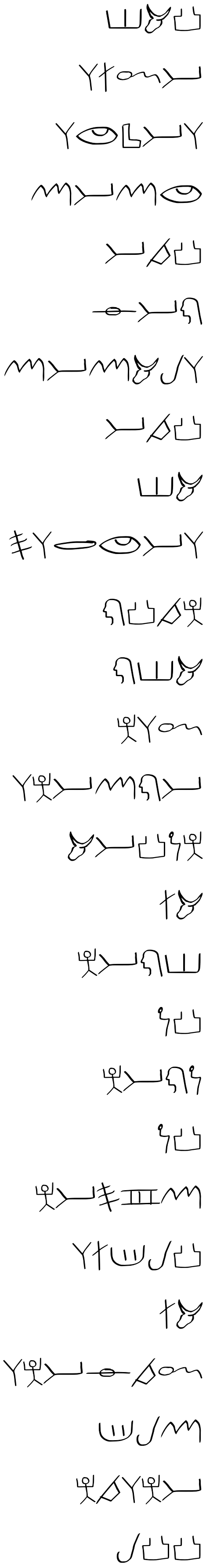

by fire	ba·esh	
consumed	yits·tsat·tu	
So the labor	ve·yig·u	
of the people	am·meem	
	be·de	
will be for nothing	reeq	
the nations	u·le·um·meem	
	be·de	
to fuel the flames ”	esh	
will exhaust themselves	ve·ya·e·phu	
[This is] the message	had·da·var	Jeremiah 51:59
that	a·sher	
gave	tsiw·vah	
Jeremiah	yir·me·ya·hu	
the prophet	han·na·vee	
-	et	
Seraiah	se·ra·yah	
son	ben	
of Neriah	ne·ree·yah	
the son	ben	
of Mahseiah	mach·se·yah	
when he went	be·lekh·to	
with	et	
Zedekiah	tsid·qee·ya·hu	
King	me·lekh	
of Judah	ye·hu·dah	
to Babylon	ba·vel	

year	bish·nat		
in the fourth	ha·re·vi·eet		
of Zedekiah’s reign	le·ma·le·kho		
-	u·se·ra·yah	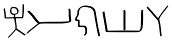	
	sar		
to the quartermaster	me·nu·chah		
had written	vay·yikh·tov		Jeremiah 51:60
Jeremiah	yir·me·ya·hu		
-	et		
about all	kal	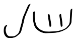	
the disaster	ha·ra·ah		
that	a·sher		
would come	ta·vo·w		
upon	el		
Babylon —	ba·vel		
on	el		
scroll	se·pher		
a single	e·chad	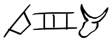	
-	et		
all	kal		
words	had·de·va·reem	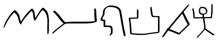	
these	ha·el·leh		
that had been written	hak·ke·tu·veem		
concerning	el		
Babylon	ba·vel		
said	vay·yo·mer		Jeremiah 51:61
And Jeremiah	yir·me·ya·hu		

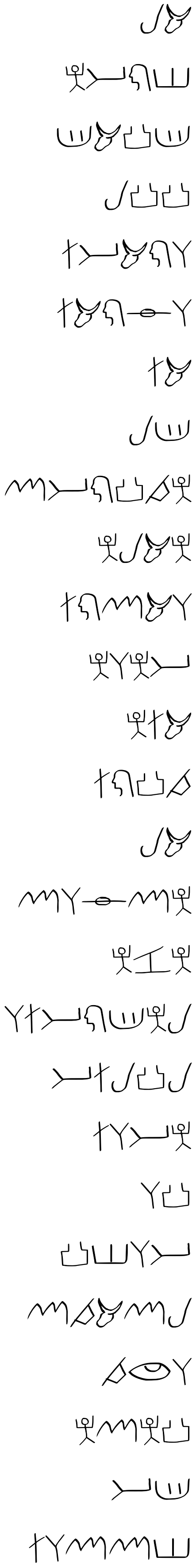

to	el	
Seraiah	se·ra·yah	
“ When you get	ke·vo·a·kha	
to Babylon	va·vel	
see	ve·ra·ee·ta	
aloud	ve·qa·ra·ta	
-	et	
that you read all	kal	
words	had·de·va·reem	
these	ha·el·leh	
and say	ve·a·mar·ta	Jeremiah 51:62
‘ O LORD	YHVH	
You	at·tah	
have promised	dib·bar·ta	
	el	
place	ham·ma·qo·wm	
this	haz·zeh	
to cut off	le·hakh·ree·to	
so that no one	le·vil·tee	
	he·yo·wt	
	bo	
will remain —	yo·wo·shev	
neither man	le·me·a·dam	
nor	ve·ad	
beast	be·he·mah	
Indeed	kee	
desolate	shim·mo·wt	

forever’	o·w·lam	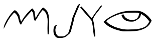	
it will be	tih·yeh	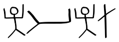	
-	ve·ha·yah	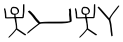	Jeremiah 51:63
When you finish	ke·khal·lo·te·kha	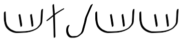	
reading	liq·ro	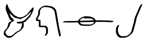	
-	et	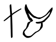	
scroll	has·se·pher	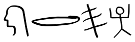	
this	haz·zeh	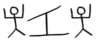	
tie	tiq·shor	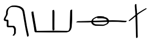	
to it	a·law	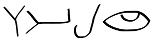	
a stone	e·ven	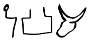	
and cast it	ve·hish·lakh·to	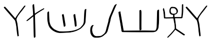	
into	el	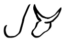	
	to·wkh	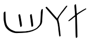	
the Euphrates	pe·rat	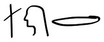	
Then you are to say	ve·a·mar·ta	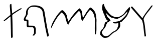	Jeremiah 51:64
‘ In the same way	ka·khah	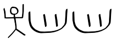	
will sink	tish·qa	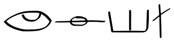	
Babylon	ba·vel	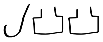	
and never	ve·lo	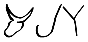	
rise again	ta·qum	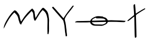	
because of	mip·pe·ne	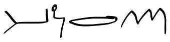	
the disaster	ha·ra·ah	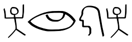	
-	a·sher	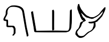	
I	a·no·khee	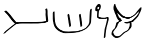	
will bring	me·vee	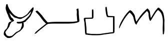	
upon her	a·le·ha	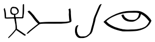	

And [her people] will grow weary ’”	ve·ya·e·phu		
end	ad		
Here	hen·nah		
the words	div·re		
of Jeremiah	yir·me·ya·hu	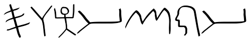	
old	ben		Jeremiah 52:1
was twenty-one	es·reem	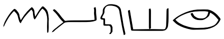	
	ve·a·chat		
years	sha·nah	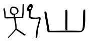	
Zedekiah	tsid·qee·ya·hu	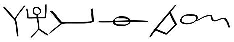	
when he became king	ve·ma·le·kho		
eleven	ve·a·chat		
	es·reh		
years	sha·nah	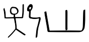	
and he reigned	ma·lakh	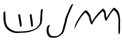	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem	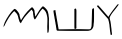	
His mother’s	im·mo	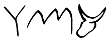	
was Hamutal	cha·mī·tal	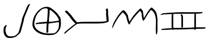	
daughter	bat		
of Jeremiah	yir·me·ya·hu		
she was from Libnah	mil·liv·nah	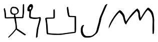	
And [Zedekiah] did	vay·ya·as		Jeremiah 52:2
evil	ha·ra		
in the sight	be·e·ne	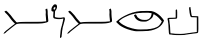	
of the LORD	YHVH		
just as	ke·khol		

-	a·sher		
had done	a·sah		
Jehoiakim	ye·ho·w·ya·qeem	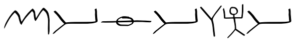	
For	kee	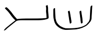	Jeremiah 52:3
because	al		
of the anger	aph		
of the LORD	YHVH		
[all this] happened	ha·ye·tah	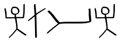	
in Jerusalem	bee·ru·sha·lim		
and Judah	vee·hu·dah	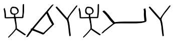	
until	ad		
He finally banished	hish·lee·kho	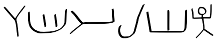	
them	o·w·tam		
from	me·al		
His presence	pa·naw	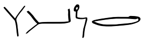	
rebelled	vay·yim·rod	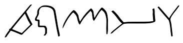	
And Zedekiah also	tsid·qee·ya·hu	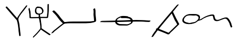	
against the king	be·me·lekh		
of Babylon	ba·vel	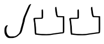	
So	vay·hee	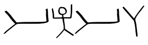	Jeremiah 52:4
year	vash·sha·nah		
in the ninth	hat·te·shi·eet		
of Zedekiah's reign	le·ma·le·kho		
month	ba·cho·desh	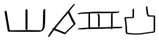	
day of the tenth	ha·a·see·ree	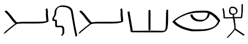	
on the tenth	be·a·so·wr		
	la·cho·desh	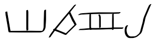	

marched	ba		
Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	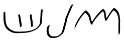	
of Babylon	ba·vel		
	hu		
with his entire	ve·khal		
army	che·lo	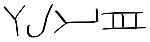	
against	al		
Jerusalem	ye·ru·sha·lim		
They encamped	vay·ya·cha·nu	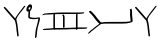	
outside [the city]	a·le·ha	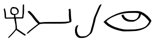	
and built	vay·yiv·nu	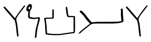	
around it	a·le·ha	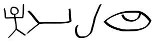	
a siege wall	da·yeq	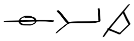	
all	sa·veev	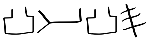	
was kept	vat·ta·vo		Jeremiah 52:5
And the city	ha·eer		
under siege	bam·ma·tso·wr		
until	ad		
eleventh	ash·te		
	es·reh		
year	sha·nah	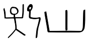	
King	lam·me·lekh		
Zedekiah’s	tsid·qee·ya·hu	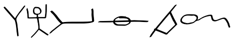	
month	ba·cho·desh	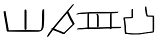	Jeremiah 52:6
of the fourth	ha·re·vee·ee	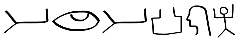	
By the ninth [day]	be·tish·ah		

	la·cho·desh	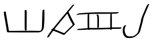	
was so severe	vay·ye·che·zaq	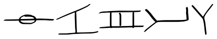	
the famine	ha·ra·av		
in the city	ba·eer		
no	ve·lo		
had	ha·yah	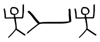	
food	le·chem	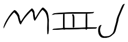	
that the people	le·am		
of the land	ha·a·rets		
was breached	vat·tib·ba·qa	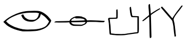	Jeremiah 52:7
Then the city	ha·eer		
all	ve·khal		
the men	an·she		
of war	ham·mil·cha·mah	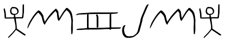	
fled	yiv·re·chu		
-	vay·ye·tse·u		
the city	me·ha·eer		
by night	lay·lah	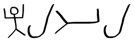	
by way	de·rekh		
of the gate	sha·ar		
between	ben	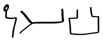	
the two walls	ha·cho·mo·ta·yim		
-	a·sher		
near	al		
garden	gan		
the king’s	ham·me·lekh		
and though the Chaldeans	ve·khas·deem		

	al		
the city	ha·eer		
had surrounded	sa·veev	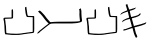	
They headed	vay·ye·le·khu	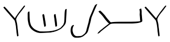	
toward	de·rekh		
the Arabah	ha·a·ra·vah		
pursued	vay·yir·de·phu		Jeremiah 52:8
but the army	chel	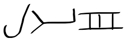	
of the Chaldeans	kas·deem		
-	a·cha·re	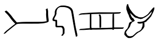	
the king	ham·me·lekh		
and overtook	vay·yas·see·gu	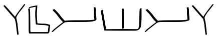	
-	et		
Zedekiah	tsid·qee·ya·hu	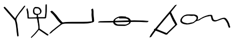	
in the plains	be·ar·vot		
of Jericho	ye·re·cho		
and all	ve·khal		
his army	che·lo	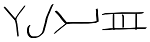	
was separated	na·pho·tsu		
from him	me·a·law		
[The Chaldeans] seized	vay·yit·pe·su		Jeremiah 52:9
-	et		
the king	ham·me·lekh		
and brought him up	vay·ya·a·lu		
-	o·to		
to	el		
the king	me·lekh	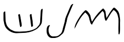	

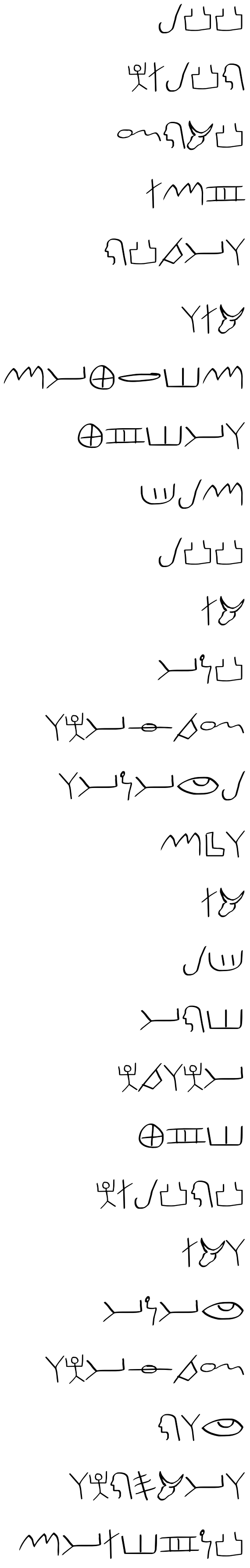

of Babylon	ba·vel	
at Riblah	riv·la·tah	
in the land	be·e·rets	
of Hamath	cha·mat	
where he pronounced	vay·dab·ber	
on [Zedekiah]	it·to	
judgment	mish·pa·teem	
slaughtered	vay·yish·chat	Jeremiah 52:10
the king	me·lekh	
of Babylon	ba·vel	
-	et	
the sons	be·ne	
of Zedekiah	tsid·qee·ya·hu	
before his eyes	le·e·naw	
and he also	ve·gam	
	et	
all	kal	
the officials	sa·re	
of Judah	ye·hu·dah	
killed	sha·chat	
There at Riblah	be·riv·la·tah	
-	ve·et	Jeremiah 52:11
eyes	e·ne	
Zedekiah’s	tsid·qee·ya·hu	
Then he put out	iw·ver	
bound	vay·ya·as·re·hu	
with bronze shackles	van·chush·ta·yim	

and took him	vay·vi·e·hu	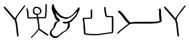	
him	me·lekh	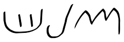	
to Babylon	ba·vel	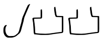	
[where]	ba·ve·lah	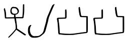	
he kept him	vay·yit·te·ne·hu	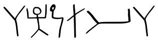	
in custody	ve·vēt	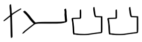	
	hap·pe·qud·dot	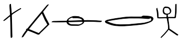	
until	ad	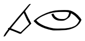	
day	yo·wm	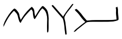	
his dying	mo·w·to	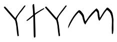	
month	u·va·cho·desh	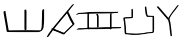	Jeremiah 52:12
day of the fifth	ha·cha·mee·shee	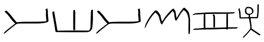	
On the tenth	be·a·so·wr	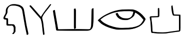	
	la·cho·desh	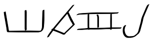	
-	hee	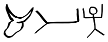	
year	she·nat	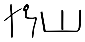	
in the nineteenth	te·sha	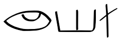	
	es·reh	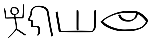	
	sha·nah	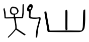	
-	lam·me·lekh	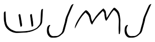	
of Nebuchadnezzar’s	ne·vu·khad·rets·tsar	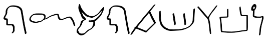	
reign	me·lekh	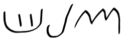	
over Babylon	ba·vel	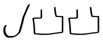	
entered	ba	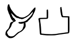	
Nebuzaradan	ne·vu·zar·a·dan	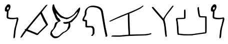	
captain	rav	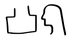	
of the guard	tab·ba·cheem	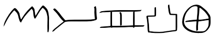	

a servant	a·mad		
	liph·ne		
of the king	me·lekh	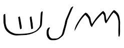	
of Babylon	ba·vel		
Jerusalem	bee·ru·sha·lim		
He burned down	vay·yis·roph		Jeremiah 52:13
-	et		
the house	bet	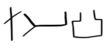	
of the LORD	YHVH	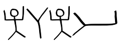	
-	ve·et		
palace	bet	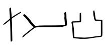	
the royal	ham·me·lekh		
-	ve·et		
and all	kal	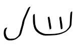	
the houses	bat·te	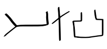	
of Jerusalem —	ye·ru·sha·lim		
-	ve·et		
every	kal	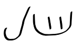	
building	bet	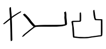	
significant	hag·ga·do·wl		
-	sa·raph		
-	ba·esh		
And	ve·et		Jeremiah 52:14
all	kal	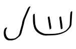	
the walls	cho·mo·wt		
Jerusalem	ye·ru·sha·lim		
around	sa·veev	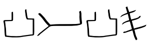	

broke down	na·te·tsu		
the whole	kal		
army	chel	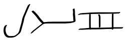	
of the Chaldeans	kas·deem		
-	a·sher		
under	et		
the captain	rav	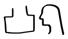	
of the guard	tab·ba·cheem	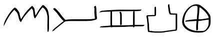	
[some of] the poorest	u·mid·dal·lo·wt	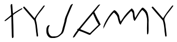	Jeremiah 52:15
people	ha·am		
and	ve·et		
those who remained	ye·ter	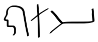	
	ha·am		
	han·nish·a·reem		
in the city	ba·eer		
along with	ve·et		
the deserters	han·no·phe·leem	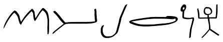	
who	a·sher		
had defected	na·phe·lu		
to	el		
the king	me·lekh	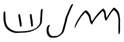	
of Babylon	ba·vel		
-	ve·et		
and the rest	ye·ter	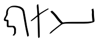	
of the craftsmen	ha·a·mo·wn		
carried into exile	heg·lah		
Then Nebuzaradan	ne·vu·zar·a·dan	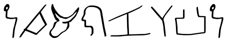	

captain	rav	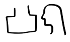	
of the guard	tab·ba·cheem	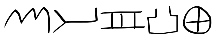	
some of the poorest	u·mid·dal·lo·wt	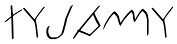	Jeremiah 52:16
of the land	ha·a·rets	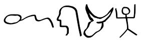	
left behind	hish·eer	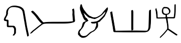	
But Nebuzaradan	ne·vu·zar·a·dan	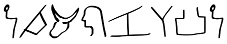	
captain	rav	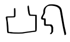	
of the guard	tab·ba·cheem	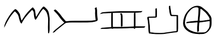	
to tend the vineyards	le·kho·re·meem	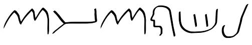	
and fields	u·le·yo·ge·veem	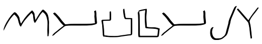	
Moreover	ve·et	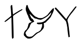	Jeremiah 52:17
pillars	am·mu·de	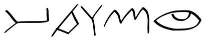	
the bronze	han·ne·cho·shet	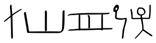	
-	a·sher	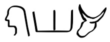	
-	le·vet	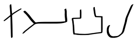	
-	YHVH	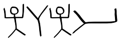	
and	ve·et	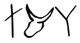	
stands	ham·me·kho·no·wt	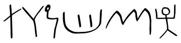	
-	ve·et	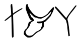	
Sea	yam	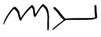	
and the bronze	han·ne·cho·shet	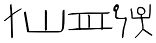	
-	a·sher	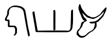	
in the house	be·vet	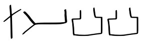	
of the LORD	YHVH	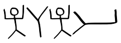	
broke up	shib·be·ru	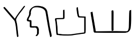	
the Chaldeans	khas·deem	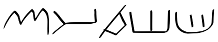	
and they carried	vay·yis·u	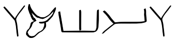	

-	et		
all	kal		
the bronze	ne·chush·tam		
to Babylon	ba·ve·lah	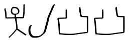	
They also	ve·et		Jeremiah 52:18
the pots	has·si·ro·wt		
-	ve·et		
shovels	hay·ya·eem		
-	ve·et		
wick trimmers	ham·zam·me·ro·wt	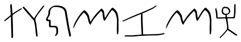	
-	ve·et		
sprinkling bowls	ham·miz·ra·qot		
-	ve·et		
dishes	hak·kap·po·wt		
-	ve·et		
and all	kal	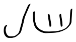	
the articles	ke·le	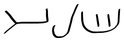	
of bronze	han·ne·cho·shet	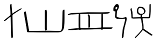	
-	a·sher		
used in the temple service	ye·sha·re·tu		
	va·hem		
took away	la·qa·chu	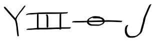	
-	ve·et		Jeremiah 52:19
the basins	has·sip·peem		
-	ve·et		
censers	ham·mach·to·wt		
-	ve·et		

sprinkling bowls	ham·miz·ra·qo·wt	𐤄𐤌𐤆𐤓𐤒𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
pots	has·see·ro·wt	𐤄𐤎𐤉𐤓𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
lampstands	ham·me·no·ro·wt	𐤄𐤌𐤍𐤓𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
pans	hak·kap·po·wt	𐤄𐤊𐤐𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
and drink offering bowls —	ham·me·na·qi·yo·wt	𐤄𐤌𐤍𐤒𐤉𐤅𐤕	
anything [made of]	a·sher	𐤀𐤔𐤓	
pure gold	za·hav	𐤆𐤄𐤁	
	za·hav	𐤆𐤄𐤁	
-	va·a·sher	𐤅𐤀𐤔𐤓	
or fine silver	ke·seph	𐤊𐤎𐤐	
	ka·seph	𐤊𐤎𐤐	
also took away	la·qach	𐤋𐤒𐤇	
The captain	rav	𐤓𐤁	
of the guard	tab·ba·cheem	𐤈𐤁𐤇𐤉𐤌	
pillars	ha·am·mu·deem	𐤄𐤏𐤌𐤅𐤃𐤉𐤌	Jeremiah 52:20
As for the two	she·na·yim	𐤔𐤍𐤉𐤌	
Sea	hay·yam	𐤄𐤉𐤌	
the	e·chad	𐤀𐤇𐤃	
bulls	ve·hab·ba·qar	𐤅𐤄𐤁𐤒𐤓	
the twelve	she·nem	𐤔𐤍𐤉𐤌	
	a·sar	𐤏𐤔𐤓	
bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
that	a·sher	𐤀𐤔𐤓	

under it	ta·chat	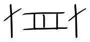	
and the movable stands	ham·me·kho·no·wt		
-	a·sher		
had made	a·sah		
King	ham·me·lekh		
Solomon	she·lo·moh	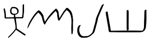	
for the house	le·vet	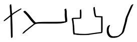	
of the LORD	YHVH		
	lo		
was beyond measure	ha·yah	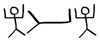	
the weight	mish·qal	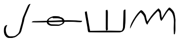	
of the bronze	lin·chush·tam		
from all	kal		
articles	hak·ke·leem	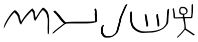	
these	ha·el·leh		
pillar	ve·ha·am·mu·deem		Jeremiah 52:21
[was] eighteen	she·mo·neh		
	es·reh		
cubits	am·mah	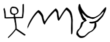	
tall	qo·mah		
	ha·am·mud		
Each	ha·e·chad		
	ve·chut	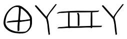	
and twelve	she·tem	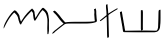	
	es·reh		
cubits	am·mah		
in circumference	ye·sub·ben·nu		

thick	ve·a·ve·yo	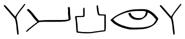	
four	ar·ba	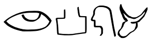	
fingers	ats·ba·o·wt	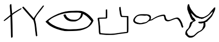	
[each] was hollow	na·vuv	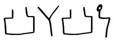	
capital	ve·kho·te·ret	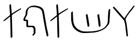	Jeremiah 52:22
atop	a·law	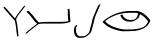	
The bronze	ne·cho·shet	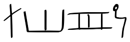	
high	ve·qo·w·mat	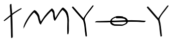	
	hak·ko·te·ret	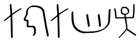	
one [pillar]	ha·a·chat	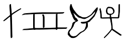	
[was] five	cha·mesh	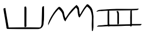	
cubits	am·mo·wt	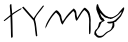	
with a network	u·se·va·khah	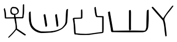	
pomegranates	ve·rim·mo·w·neem	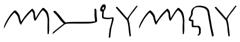	
-	al	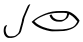	
-	hak·ko·w·te·ret	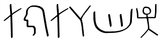	
all around	sa·veev	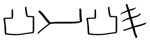	
	hak·kol	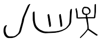	
of bronze	ne·cho·shet	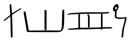	
[was] similar	ve·kha·el·leh	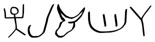	
pillar	la·am·mud	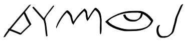	
The second	hash·she·nee	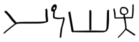	
with [its] pomegranates	ve·rim·mo·w·neem	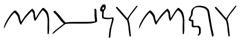	
[Each capital had]	vay·yih·yu	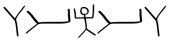	Jeremiah 52:23
pomegranates	ha·rim·mo·neem	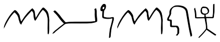	
ninety-six	tish·eem	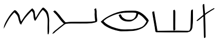	
	ve·shish·shah	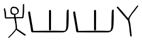	

on the sides	ru·chah	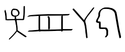	
[and] a total of	kal	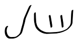	
pomegranates	ha·rim·mo·w·neem	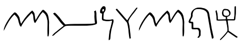	
a hundred	me·ah		
were above	al		
network	has·se·va·khah		
the surrounding	sa·veev	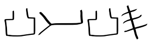	
also took away	vay·yiq·qach	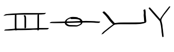	Jeremiah 52:24
The captain	rav	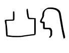	
of the guard	tab·ba·cheem	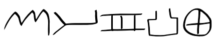	
-	et		
Seraiah	se·ra·yah	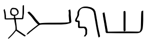	
priest	ko·hen		
the chief	ha·rosh		
-	ve·et		
Zephaniah	tse·phan·yah		
the priest	ko·hen		
of second rank	ham·mish·neh	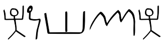	
-	ve·et		
and the three	she·lo·shet	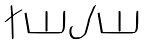	
doorkeepers	sho·me·re	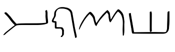	
	has·saph		
Of those	u·min		Jeremiah 52:25
still in the city	ha·eer		
he took	la·qach	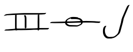	
court official	sa·rees	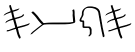	
a	e·chad	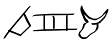	

who	asher	
had been	ha·yah	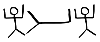
appointed	pha·qeed	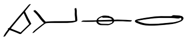
over	al	
the men	an·she	
of war	ham·mil·cha·mah	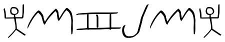
as well as seven	ve·shiv·ah	
	a·na·sheem	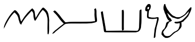
advisers	me·ro·e	
	phe·ne	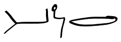
trusted royal	ham·me·lekh	
-	a·sher	
-	nim·tse·u	
-	va·eer	
[He] also [took]	ve·et	
the scribe	so·pher	
of the captain	sar	
of the army	hats·tsa·va	
who had enlisted	ham·mats·bi	
-	et	
the people	am	
of the land	ha·a·rets	
and sixty	ve·shish·sheem	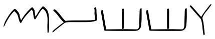
men	eesh	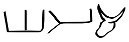
	me·am	
	ha·a·rets	
who were found	han·nim·tse·eem	

in	be·to·wkh		
the city	ha·eer	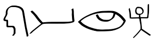	
took	vay·yiq·qach	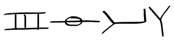	Jeremiah 52:26
them	o·w·tam		
Nebuzaradan	ne·vu·zar·a·dan	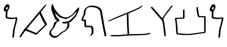	
captain	rav		
of the guard	tab·ba·cheem	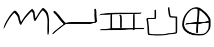	
and brought	vay·yo·lekh	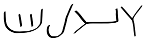	
them	o·w·tam		
to	el		
the king	me·lekh	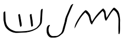	
of Babylon	ba·vel		
at Riblah	riv·la·tah	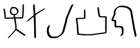	
struck them	vay·yak·keh	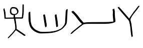	Jeremiah 52:27
{down}	o·w·tam		
the king	me·lekh	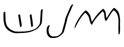	
of Babylon	ba·vel		
and put them to death	vay·mi·tem	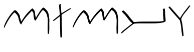	
There at Riblah	be·riv·lah		
in the land	be·e·rets		
of Hamath	cha·mat		
was taken into exile	vay·yi·gel	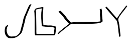	
So Judah	ye·hu·dah	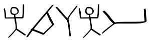	
away from	me·al		
its own land	ad·ma·to		
These	zeh		Jeremiah 52:28
are the people	ha·am		

-	a·sher	אשר	
carried away :	heg·lah	הגלה	
Nebuchadnezzar	ne·vu·khad·rets·tsar	נבוכדראצר	
year	bish·nat	בשנת	
in the seventh	she·va	שבע	
Jews	ye·hu·deem	יהודים	
3,023 {}	she·lo·shet	שלשת	
	a·la·pheem	אלפים	
	ve·es·reem	ועשרים	
	u·she·lo·shah	ושלשה	
year	bish·nat	בשנת	Jeremiah 52:29
eighteenth	she·mo·w·neh	שמונה	
	es·reh	עשרה	
in Nebuchadnezzar’s	lin·vu·khad·rets·tsar	לנבוכדראצר	
from Jerusalem	mee·ru·sha·lim	מירושלם	
people	ne·phesh	נפש	
832	she·mo·neh	שמנה	
	me·o·wt	מאות	
	she·lo·sheem	שלשים	
	u·she·na·yim	ושנים	
year	bish·nat	בשנת	Jeremiah 52:30
twenty-third	sha·losh	שלש	
	ve·es·reem	ועשרים	
in Nebuchadnezzar’s	lin·vu·khad·rets·tsar	לנבוכדראצר	
carried away	heg·lah	הגלה	
Nebuzaradan	ne·vu·zar·a·dan	נבוזראדן	
captain	rav	רב	

of the guard	tab·ba·cheem	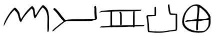	
Jews	ye·hu·deem	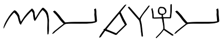	
people [were taken away]	ne·phesh		
745	she·va		
	me·o·wt		
	ar·ba·eem		
	va·cha·mish·shah		
So in all	kal	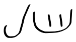	
	ne·phesh		
4600	ar·ba·at		
	a·la·pheem		
	ve·shesh		
	me·o·wt		
-	vay·hee	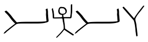	Jeremiah 52:31
of the thirty-seventh	vish·lo·sheem	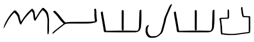	
	va·she·va		
year	sha·nah	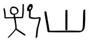	
of the exile	le·ga·lut	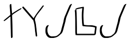	
of Jehoiachin	ye·ho·w·ya·khin	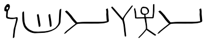	
king	me·lekh	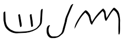	
of Judah	ye·hu·dah	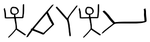	
day of the twelfth	bish·nem	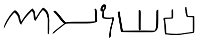	
	a·sar		
month	cho·desh	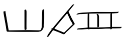	
On the twenty-fifth	be·es·reem	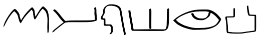	
	va·cha·mish·shah		
	la·cho·desh	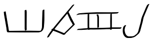	

he pardoned	na·sa	𐤍𐤔𐤀	
	e·veel	𐤀𐤅𐤉𐤋	
of Evil-merodach	me·ro·dakh	𐤌𐤓𐤃𐤊	
king	me·lekh	𐤌𐤋𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
in the first year	bish·nat	𐤁𐤔𐤍𐤕	
of the reign	mal·khu·to	𐤌𐤋𐤊𐤕𐤅	
-	et	𐤀𐤕	
	rosh	𐤓𐤀𐤔	
Jehoiachin	ye·ho·w·ya·kheen	𐤉𐤄𐤅𐤉𐤊𐤉𐤍	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and released him	vay·yo·tse	𐤅𐤉𐤑𐤀	
from	o·w·to	𐤀𐤕𐤅	
prison	mib·bet	𐤌𐤁𐤉𐤕	
	hak·ke·lī	𐤄𐤊𐤋𐤉𐤀	
And he spoke	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Jeremiah 52:32
[to Jehoiachin]	it·to	𐤀𐤕𐤅	
kindly	to·vo·wt	𐤈𐤁𐤅𐤕	
and set	vay·yit·ten	𐤅𐤉𐤕𐤍	
-	et	𐤀𐤕	
his throne	kis·o	𐤊𐤎𐤀𐤅	
above	mim·ma·al	𐤌𐤌𐤏𐤋	
the thrones	le·khis·se	𐤋𐤊𐤎𐤀	
of the other kings	me·la·khīm	𐤌𐤋𐤊𐤉𐤌	
who [were]	a·sher	𐤀𐤔𐤓	
with [him]	it·to	𐤀𐤕𐤅	

in Babylon	be·va·vel	בבבבל	
So Jehoiachin changed	ve·shin·nah	ושנה	Jeremiah 52:33
-	et	את	
clothes	big·de	בגדי	
out of his prison	khil·o	כלאו	
and he dined	ve·a·khal	ואכל	
	le·chem	לחם	
at the king’s table	le·pha·naw	לפניו	
regularly	ta·meed	תמיד	
for the rest	kal	כל	
	ye·me	ימי	
of his life	chay·yaw	חיו	
provided	va·a·ru·cha·to	וארחתו	Jeremiah 52:34
	a·ru·chat	ארחת	
	ta·meed	תמיד	
	nit·te·nah	נתנה	
[Jehoiachin]	lo	לו	
	me·et	מאת	
And the king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
portion	de·var	דבר	
a daily	yo·wm	יום	
	be·yo·w·mo	ביומו	
until	ad	עד	
the day	yo·wm	יום	
of his death	mo·w·to	מותו	
for the rest	kol	כל	

	ye·me		
of his life	chay·yaw	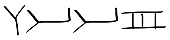	

Lamentations

BSB Translation	Transliteration	Original Hebrew	
How	e·khah	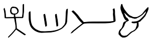	Lamentations 1:1
lies	ya·she·vah	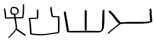	
lonely	va·dad	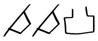	
the city	ha·eer		
once so full	rab·ba·tee		
of people !	am		
has become	ha·ye·tah	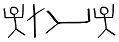	
a widow	ke·al·ma·nah	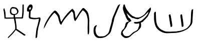	
She who was great	rab·ba·tī		
among the nations	vag·go·w·yim	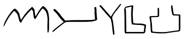	
The princess	sa·ra·tee	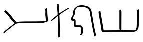	
of the provinces	bam·me·dee·no·wt		
has become	ha·ye·tah	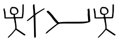	
a slave	la·mas		
She weeps	ba·kho		Lamentations 1:2
aloud	tiv·keh	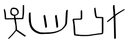	
in the night	bal·lay·lah	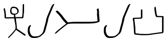	
with tears	ve·dim·a·tah		
upon	al		
her cheeks	le·che·yah	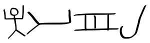	
there is no one	en		
	lah		

to comfort [her]	me·na·chem	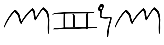	
Among all	mik·kal		
her lovers	o·ha·ve·ha		
All	kal	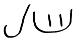	
her friends	re·e·ha		
have betrayed	ba·ge·du		
her	vah		
they have become	ha·yu	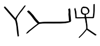	
her	lah	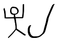	
enemies	le·o·ye·veem		
has gone into exile	ga·le·tah	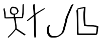	Lamentations 1:3
Judah	ye·hu·dah	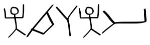	
under affliction	me·o·nee		
and harsh	u·me·rov	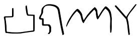	
slavery	a·vo·dah		
she	hee	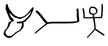	
dwells	ya·she·vah	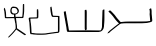	
among the nations	vag·go·w·yim	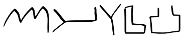	
no	lo		
but finds	ma·tse·ah		
place to rest	ma·no·w·ach	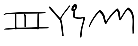	
All	kal	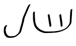	
her pursuers	ro·de·phe·ha	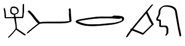	
have overtaken her	his·see·gu·ha	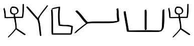	
in the midst	ben	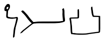	
of her distress	ham·me·tsa·reem	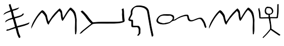	
The roads	dar·khe		Lamentations 1:4

to Zion	tsee·yo·wn	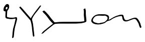	
mourn	a·ve·lo·wt	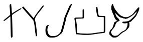	
because no one	mib·be·lee	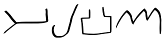	
comes	ba·e		
to her appointed feasts	mo·w·ed		
All	kal		
her gates	she·a·re·ha		
are deserted	sho·w·me·meen	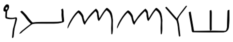	
her priests	ko·ha·ne·ha	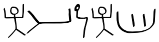	
groan	ne·e·na·cheem	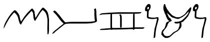	
her maidens	be·tu·lo·te·ha		
grieve	nu·got		
and she herself	ve·hee	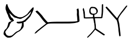	
is bitter with anguish	mar		
	lah		
have become	ha·yu	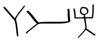	Lamentations 1:5
Her foes	tsa·re·ha	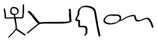	
her masters	le·rosh		
her enemies	o·ye·ve·ha	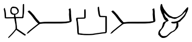	
are at ease	sha·lu	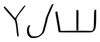	
For	kee	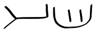	
the LORD	YHVH		
has brought her grief	ho·w·gah		
because of	al		
her many	rov	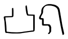	
transgressions	pe·sha·e·ha		

Her children	o·w·la·le·ha	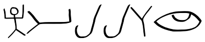	
have gone away	ha·le·khu	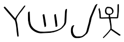	
as captives	she·vee		
before	liph·ne		
the enemy	tsar		
has departed	vay·ye·tse		Lamentations 1:6
from	min		
the Daughter	bat		
of Zion	tsee·yo·wn	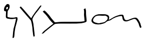	
All	kal		
the splendor	ha·da·rah	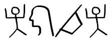	
are	ha·yu	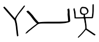	
Her princes	sa·re·ha	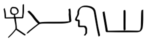	
like deer	ke·ay·ya·leem	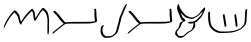	
no	lo		
that find	ma·tse·u		
pasture	mir·eh		
to flee	vay·ye·le·khu	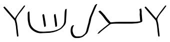	
they lack	ve·lo	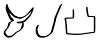	
the strength	kho·ach		
in the face of	liph·ne		
the hunter	ro·w·deph	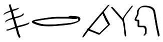	
remembers	za·khe·rah		Lamentations 1:7
Jerusalem	ye·ru·sha·lim		
In the days	ye·me		
of her affliction	a·ne·yah	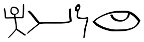	
and wandering	u·me·ru·de·ha		

all	kol		
the treasures	ma·cha·mu·de·ha		
that	a·sher		
were hers	ha·yu	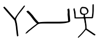	
in days	mee·me	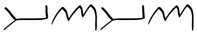	
of old	qe·dem	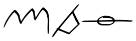	
fell	bin·phol		
When her people	am·mah		
hands	be·yad	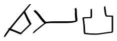	
into enemy	tsar		
she received no	ve·en		
help	o·w·zer		
-	lah		
looked upon her	ra·u·ha		
Her enemies	tsa·reem	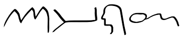	
laughing	sa·cha·qu	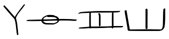	
at	al		
her downfall	mish·bat·te·ha		
has sinned greatly	chet	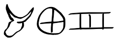	Lamentations 1:8
	cha·te·ah		
Jerusalem	ye·ru·sha·lim		
therefore	al		
	ken	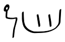	
an object of scorn	le·nee·dah	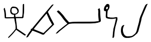	
she has become	ha·ya·tah	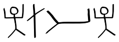	
All	kal	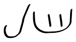	
who honored her	me·khab·be·de·ha		

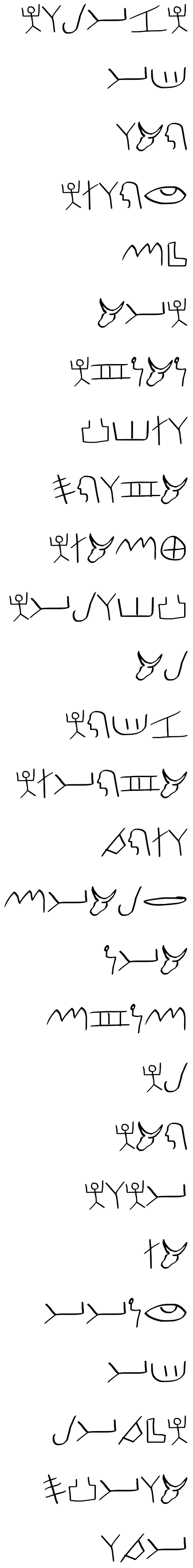

now despise her	hiz·zee·lu·ha	
for	kee	
they have seen	ra·u	
her nakedness	er·va·tah	
	gam	
she herself	hee	
groans	ne·en·chah	
and turns	vat·ta·shav	
away	a·cho·wr	
Her uncleanness	tum·a·tah	Lamentations 1:9
stains her skirts	be·shu·le·ha	
she did not	lo	
consider	za·khe·rah	
her end	a·cha·ree·tah	
Her downfall	vat·te·red	
was astounding	pe·la·eem	
there was no one	en	
to comfort	me·na·chem	
her	lah	
Look	re·eh	
O LORD	YHVH	
-	et	
on my affliction	a·ne·yee	
for	kee	
has triumphed !	hig·deel	
the enemy	o·w·yev	
has seized	ya·do	Lamentations 1:10

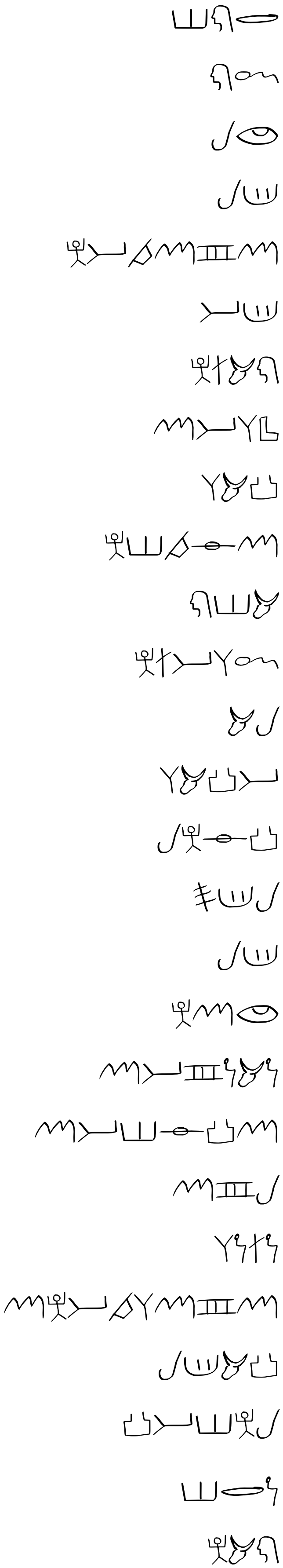

	pa·ras	
The adversary	tsar	
	al	
all	kal	
her treasures	ma·cha·mad·de·ha	
For	kee	
she has seen	ra·a·tah	
the nations	go·w·yim	
enter	ba·u	
her sanctuary —	miq·da·shah	
those	a·sher	
You had forbidden	tsiw·vee·tah	
	lo	
to enter	ya·vo·u	
Your assembly	vaq·qa·hal	
	lakh	
All	kal	Lamentations 1:11
her people	am·mah	
groan	ne·e·na·cheem	
as they search	me·vaq·qe·sheem	
for bread	le·chem	
They have traded	na·te·nu	
their treasures	ma·cha·mod·dē·hɛm	
for food	be·o·khel	
to keep themselves alive	le·ha·sheev	
	na·phesh	
Look	re·eh	

O LORD	YHVH	𐤉𐤄𐤅𐤄	
and consider	ve·hab·bee·tah	𐤅𐤄𐤁𐤉𐤈𐤄	
for	kee	𐤊𐤉	
I have become	ha·yee·tee	𐤄𐤉𐤉𐤕𐤉	
despised	zo·w·le·lah	𐤆𐤅𐤋𐤋𐤄𐤎	
Is this nothing	lo·w	𐤋𐤅𐤀	Lamentations 1:12
to you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
all	kal	𐤊𐤋	
you who pass by ?	o·ve·re	𐤏𐤁𐤓𐤉	
	de·rekh	𐤃𐤓𐤊	
Look around	hab·bee·tu	𐤄𐤁𐤉𐤈𐤅	
and see !	u·re·u	𐤅𐤓𐤀𐤅	
	im	𐤀𐤌	
Is there	yesh	𐤉𐤔	
any sorrow	makh·o·wv	𐤌𐤊𐤀𐤅𐤁	
like mine	ke·makh·o·vee	𐤊𐤌𐤊𐤀𐤁𐤉	
which	a·sher	𐤀𐤔𐤓	
was inflicted	o·w·lal	𐤏𐤅𐤋𐤋	
on me	lee	𐤋𐤉	
which	a·sher	𐤀𐤔𐤓	
made me suffer	ho·w·gah	𐤄𐤅𐤂𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
on the day	be·yo·wm	𐤁𐤉𐤅𐤌	
of His fierce	cha·ro·wn	𐤇𐤓𐤅𐤍	
anger ?	ap·po	𐤀𐤐𐤅𐤎	
from on high	mim·ma·ro·wm	𐤌𐤌𐤓𐤅𐤌	Lamentations 1:13
He sent	sha·lach	𐤔𐤋𐤇	

fire	esh		
my bones	be·ats·mo·tay		
and it overpowered	vay·yir·den·nah		
He spread	pa·ras		
a net	re·shet		
for my feet	le·rag·lay	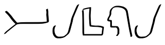	
and turned me	he·shee·va·nee	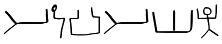	
back	a·cho·wr	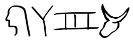	
He made me	ne·ta·na·nee		
desolate	sho·me·mah		
all	kal	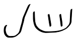	
the day long	hay·yo·wm	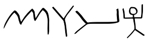	
faint	da·vah	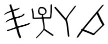	
are bound into	nis·qad	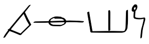	Lamentations 1:14
a yoke	ol		
My transgressions	pe·sha·ay		
by His hand	be·ya·do	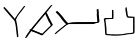	
knit together	yis·ta·re·gu		
they are draped	a·lu		
over	al		
my neck	tsaw·va·ree		
has broken	hikh·sheel		
my strength	ko·chee	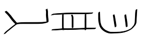	
He has delivered me	ne·ta·na·nee	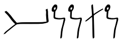	
and the Lord	a·do·nay		
into the hands	bee·de	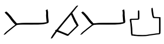	
of those I cannot	lo		

	u·khal	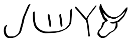	
withstand	qum	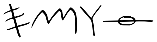	
has rejected	sil·lah	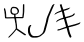	Lamentations 1:15
all	khal	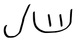	
the mighty men	ab·bee·ray	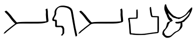	
The Lord	a·do·nay	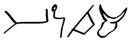	
in my midst	be·qir·bee	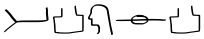	
He has summoned	qa·ra	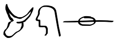	
against me	a·lay	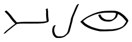	
an army	mo·w·ed	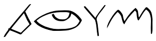	
to crush	lish·bor	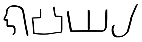	
my young warriors	ba·chu·ray	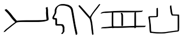	
Like grapes in a winepress	gat	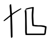	
has trampled	da·rakh	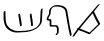	
the Lord	a·do·nay	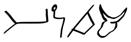	
the Virgin	liv·tu·lat	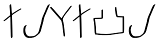	
Daughter	bat	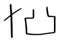	
of Judah	ye·hu·dah	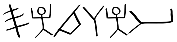	
For	al	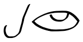	Lamentations 1:16
these things	el·leh	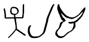	
I	a·nee	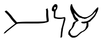	
weep	vo·w·khee·yah	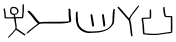	
my eyes	e·nee	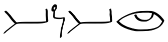	
	e·nee	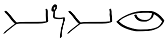	
flow	yo·re·dah	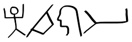	
with tears	ma·yim	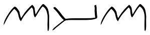	
For	kee	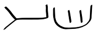	

there is no one nearby	ra·chaq	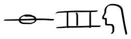	
	mim·men·nee		
to comfort me	me·na·chem	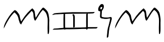	
no one to revive	me·sheev	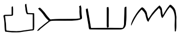	
my soul	naph·shee	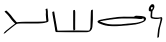	
are	ha·yu	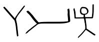	
My children	va·nay	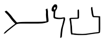	
destitute	sho·w·me·meem	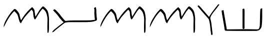	
because	kee	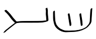	
has prevailed	ga·var		
the enemy	o·w·yev	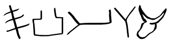	
stretches out	pe·re·sah		Lamentations 1:17
Zion	tsee·yo·wn	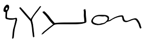	
her hands	be·ya·de·ha		
but there is no	en		
one to comfort	me·na·chem	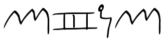	
her	lah		
has decreed	tsiw·vah		
The LORD	YHVH		
against Jacob	le·ya·a·qov		
that his neighbors	se·vee·vaw	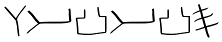	
become his foes	tsa·raw	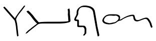	
has become	ha·ye·tah	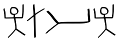	
Jerusalem	ye·ru·sha·lim		
an unclean thing	le·nid·dah		
among them	be·ne·hem	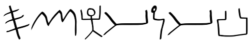	
is righteous	tsad·deeq	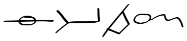	Lamentations 1:18

	hu		
The LORD	YHVH		
for	kee	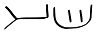	
against His command	phee·hu	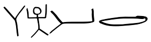	
I have rebelled	ma·ree·tee	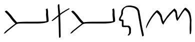	
Listen	shim·u		
	na		
all you people	khal	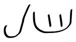	
	ʿam·mīm		
look upon	u·re·u		
my suffering	makh·o·vee		
and maidens	be·tu·lo·tay	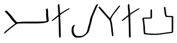	
My young men	u·va·chu·ray		
have gone	ha·le·khu	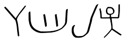	
into captivity	vash·she·vee		
I called out	qa·ra·tee		Lamentations 1:19
to my lovers	lam·a·ha·vay		
but they	hem·mah		
have betrayed me	rim·mu·nee		
My priests	ko·ha·nay		
and elders	u·ze·qe·nay	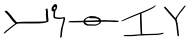	
in the city	ba·eer		
perished	ga·va·u		
while	kee	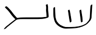	
they searched for	viq·shu		
food	o·khel		
	la·mo		

to keep themselves	ve·ya·shee·vu	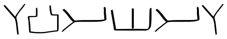	
-	et		
alive	naph·sham	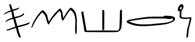	
See	re·eh		Lamentations 1:20
O LORD	YHVH		
how	kee	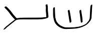	
distressed	tsar		
I [am] !	lee	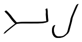	
within	me·ay		
I am churning	cho·mar·ma·ru		
is pounding	neh·pakh		
my heart	lib·bee	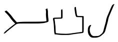	
within me	be·qir·bee		
for	kee	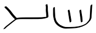	
I have been most rebellious	ma·ro	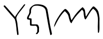	
	ma·ree·tee	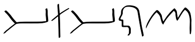	
Outside	mi·chuts	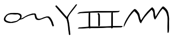	
bereaves	shik·ke·lah		
the sword	che·rev		
inside	bab·ba·yit	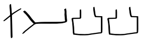	
there is death	kam·ma·vet		
People have heard	sha·me·u		Lamentations 1:21
	kee	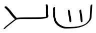	
groaning	ne·e·na·chah	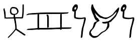	
my	a·nee	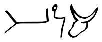	
but there is no	en	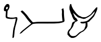	
one to comfort	me·na·chem	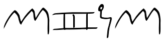	

me	lee	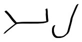	
All	kal	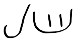	
my enemies	o·ye·vay	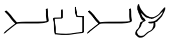	
have heard	sha·me·u	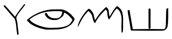	
of my trouble	ra·a·tee	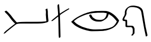	
they are glad	sa·su	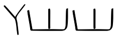	
that	kee	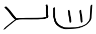	
You	at·tah	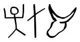	
have caused it	a·see·ta	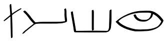	
May You bring	he·ve·ta	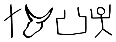	
the day	yo·wm	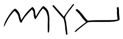	
You have announced	qa·ra·ta	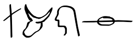	
so that they may become	ve·yih·yu	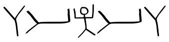	
like me	kha·mo·w·nee	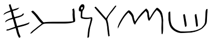	
come	ta·vo	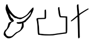	Lamentations 1:22
Let all	khal	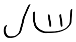	
their wickedness	ra·a·tam	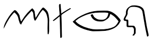	
before You	le·pha·ne·kha	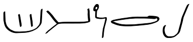	
and deal	ve·o·w·lel	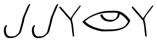	
with them	la·mo	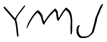	
as	ka·a·sher	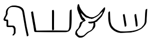	
You have dealt	o·w·lal·ta	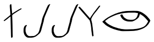	
with me	lee	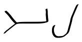	
because of	al	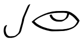	
all	kal	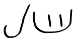	
my transgressions	pe·sha·ay	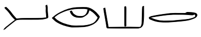	
For	kee	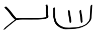	

are many	rab·bo·wt	𐤓𐤁𐤅𐤕	
my groans	an·cho·tay	𐤀𐤍𐤇𐤕𐤉	
and my heart	ve·lib·bee	𐤅𐤋𐤁𐤉	
is faint	daw·vay	𐤃𐤅𐤉𐤐	
How	e·khah	𐤀𐤉𐤊𐤄	Lamentations 2:1
has covered	ya·eev	𐤉𐤏𐤉𐤁	
with the cloud of His anger !	be·ap·po	𐤁𐤀𐤐𐤅	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
-	et	𐤀𐤕	
the Daughter	bat	𐤁𐤕	
of Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
He has cast	hish·leekh	𐤄𐤔𐤋𐤉𐤊	
from heaven	mish·sha·ma·yim	𐤌𐤔𐤌𐤉𐤌	
to earth	e·rets	𐤀𐤓𐤑	
the glory	tiph·e·ret	𐤕𐤐𐤀𐤓𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
He has abandoned	ve·lo	𐤅𐤋𐤀	
	za·khar	𐤆𐤊𐤓	
His footstool	ha·dom	𐤄𐤃𐤌	
	rag·law	𐤓𐤂𐤋𐤉𐤅	
in the day	be·yo·wm	𐤁𐤉𐤅𐤌	
of His anger	ap·po	𐤀𐤐𐤅𐤎	
has swallowed up	bil·la	𐤁𐤋𐤏	Lamentations 2:2
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
Without	lo	𐤋𐤀	
pity	cha·mal	𐤇𐤌𐤋	
-	et	𐤀𐤕	

all	kal	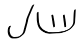	
the dwellings	ne·o·wt	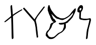	
of Jacob	ya·a·qov	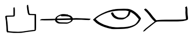	
He has demolished	ha·ras	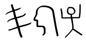	
In His wrath	be·ev·ra·to	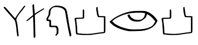	
the fortified cities	miv·tse·re	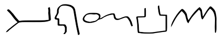	
of the Daughter	vat	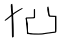	
of Judah	ye·hu·dah	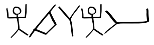	
He brought	hig·gee·a	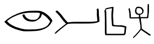	
to the ground	la·a·rets	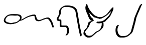	
and defiled	chil·lel	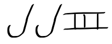	
her kingdom	mam·la·khah	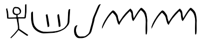	
and its princes	ve·sa·re·ha	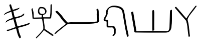	
He has cut off	ga·da	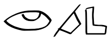	Lamentations 2:3
In fierce	ba·cho·rī	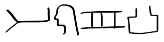	
anger	aph	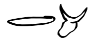	
every	kol	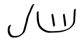	
horn	qe·ren	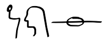	
of Israel	yis·ra·el	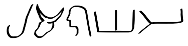	
[and] withdrawn	he·sheev	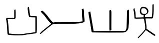	
	a·cho·wr	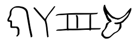	
His right hand	ye·mee·no	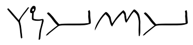	
at the approach	mip·pe·ne	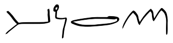	
of the enemy	o·w·yev	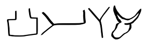	
He has burned	vay·yiv·ar	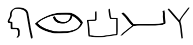	
in Jacob	be·ya·a·qov	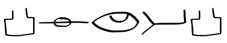	
fire	ke·esh	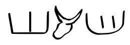	

like a flaming	le·ha·vah		
that consumes	a·khe·lah		
everything around it	sa·veev	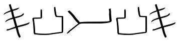	
He has bent	da·rakh		Lamentations 2:4
His bow	qash·to		
like an enemy	ke·o·w·yev		
is positioned	nits·tsav		
His right hand	ye·mee·no	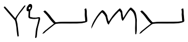	
Like a foe	ke·tsar		
He has killed	vay·ya·ha·rog	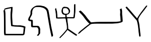	
all	kol		
who were pleasing	ma·cha·mad·de	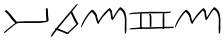	
to the eye	a·yin	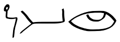	
on the tent	be·o·hel		
of the Daughter	bat		
of Zion	tsee·yo·wn	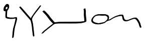	
He has poured out	sha·phakh		
like fire	ka·esh		
His wrath	cha·ma·to		
is	ha·yah	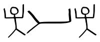	Lamentations 2:5
The Lord	a·do·nay		
like an enemy	ke·o·w·yev		
He has swallowed up	bil·la	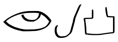	
Israel	yis·ra·el	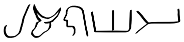	
He has swallowed up	bil·la	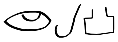	
all	kal	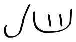	
her palaces	ar·me·no·w·te·ha		

and destroyed	shi·chet	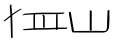	
her strongholds	miv·tsa·raw		
He has multiplied	vay·ye·rev	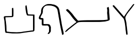	
for the Daughter	be·vat	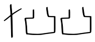	
of Judah	ye·hu·dah	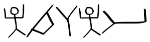	
mourning	ta·a·nee·yah	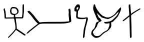	
and lamentation	va·a·nee·yah	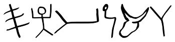	
He has laid waste	vay·yach·mos	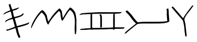	Lamentations 2:6
like a garden booth	kag·gan	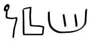	
His tabernacle	suk·ko	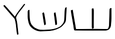	
He has destroyed	shi·chet	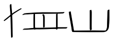	
His place of meeting	mo·w·a·do		
has made Zion forget	shik·kach		
The LORD	YHVH		
	be·tsee·yo·wn		
her appointed feasts	mo·w·ed		
and Sabbaths	ve·shab·bat		
He has despised	vay·yin·ats		
In His fierce anger	be·za·am		
	ap·po		
[both] king	me·lekh	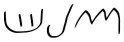	
and priest	ve·kho·hen		
has rejected	za·nach	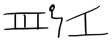	Lamentations 2:7
The Lord	a·do·nay		
His altar	miz·be·cho	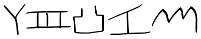	
He has abandoned	ni·er		
His sanctuary	miq·da·sho	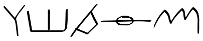	

He has delivered	his·geer	
into the hand	be·yad	
of the enemy	o·w·yev	
the walls	cho·w·mot	
of her palaces	ar·me·no·w·te·ha	
a shout	qo·wl	
They have raised	na·te·nu	
in the house	be·vet	
of the LORD	YHVH	
as on the day	ke·yo·wm	
of an appointed feast	mo·w·ed	
determined	cha·shav	Lamentations 2:8
The LORD	YHVH	
to destroy	le·hash·cheet	
the wall	cho·w·mat	
of the Daughter	bat	
of Zion	tsee·yo·wn	
He stretched out	na·tah	
a measuring line	qaw	
and did not	lo	
withdraw	he·sheev	
His hand	ya·do	
from destroying	mib·bal·le·a	
lament	vay·ya·a·vel	
He made the ramparts	chel	
and walls	ve·cho·w·mah	
together	yach·daw	

they waste away	um·la·lu		
have sunk	ta·ve·u	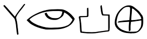	Lamentations 2:9
into the ground	va·a·rets		
Her gates	she·a·re·ha		
He has destroyed	ib·bad		
and shattered	ve·shib·bar		
their bars	be·ree·che·ha	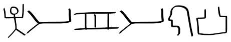	
Her king	mal·kah	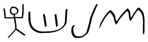	
and her princes	ve·sa·re·ha	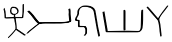	
are [exiled] among the nations	vag·go·w·yim	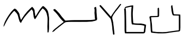	
is no more	en	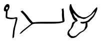	
the law	to·w·rah		
and even	gam		
her prophets	ne·vee·e·ha	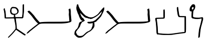	
no	lo		
find	ma·tse·u		
vision	cha·zo·wn	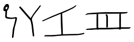	
from the LORD	meh·YHVH	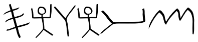	
sit	ye·she·vu	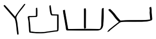	Lamentations 2:10
on the ground	la·a·rets		
in silence	yid·de·mu		
The elders	ziq·ne	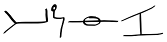	
of the Daughter	vat		
of Zion	tsee·yo·wn	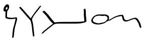	
They have thrown	he·e·lu		
dust	a·phar		
on	al		

their heads	ro·sham	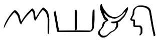	
and put on	cha·ge·ru		
sackcloth	saq·qeem	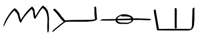	
have bowed	ho·w·ree·du	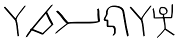	
to the ground	la·a·rets		
their heads	ro·shan		
The young women	be·tu·lot		
of Jerusalem	ye·ru·sha·lim		
fail	ka·lu	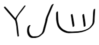	Lamentations 2:11
from weeping	vad·de·ma·o·wt		
My eyes	e·nay	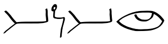	
I am churning	cho·mar·me·ru	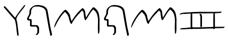	
within	me·ay		
is poured out	nish·pakh		
in grief	la·a·rets		
My heart	ke·ve·dee		
over	al		
the destruction	she·ver		
of the daughter	bat		
of my people	am·mee		
faint	be·a·teph		
because children	o·w·lel		
and infants	ve·yo·w·neq		
in the streets	bir·cho·vo·wt	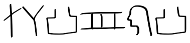	
of the city	qir·yah	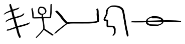	
to their mothers :	le·im·mo·tam		Lamentations 2:12
They cry out	yo·me·ru		

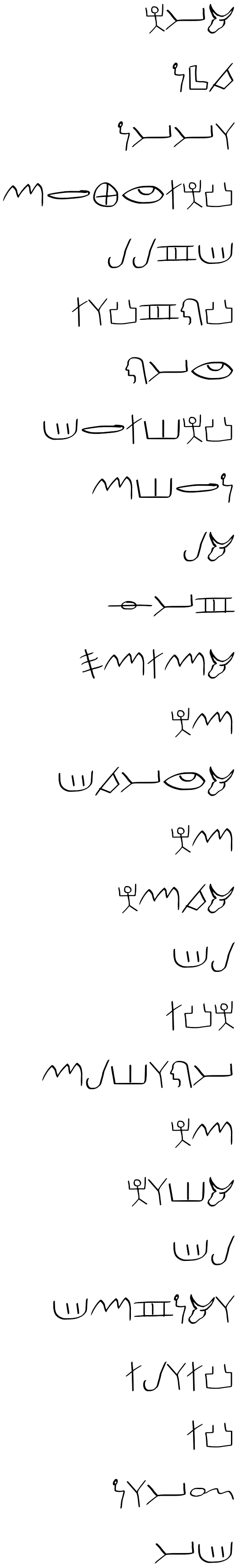

“ Where	ay·yeh	
is the grain	da·gan	
and wine ? ”	va·ya·yin	
as they faint	be·hit·at·te·pham	
like the wounded	ke·cha·lal	
in the streets	bir·cho·vo·wt	
of the city	eer	
fade away	be·hish·tap·pekh	
as their lives	naph·sham	
in	el	
the arms	cheq	
of their mothers	im·mo·tam	
What	mah	Lamentations 2:13
can I say for you ?	a·ee·dekh	
what	mah	
can I compare you	a·dam·meh	
To	lakh	
O Daughter	hab·bat	
of Jerusalem ?	ye·ru·sha·lim	
what	mah	
can I liken you	ash·veh	
To	lakh	
that I may console you	va·a·na·cha·mekh	
O Virgin	be·tu·lat	
Daughter	bat	
of Zion ?	tsee·yo·wn	
For	kee	

is as deep	ga·do·wl		
as the sea	kay·yam	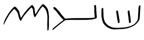	
your wound	shiv·rekh		
Who	mee	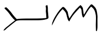	
can ever heal	yir·pa		
you ?	lakh		
of your prophets	ne·vee·a·yikh		Lamentations 2:14
The visions	cha·zu	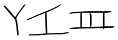	
	lakh	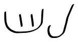	
were empty	shaw		
and deceptive	ve·ta·phel		
they did not	ve·lo		
expose	gil·lu	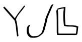	
	al		
your guilt	a·wo·nekh		
to ward off	le·ha·sheev	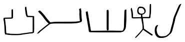	
your captivity	she·vī·tēkh	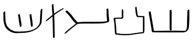	
they envisioned	vay·ye·che·zu	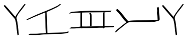	
for you	lakh	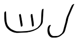	
The burdens	mas·o·wt		
were empty	shaw		
and misleading	u·mad·du·cheem	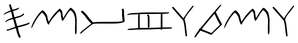	
clap	sa·phe·qu	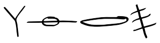	Lamentations 2:15
at you [in scorn]	a·la·yikh	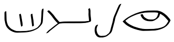	
their hands	kap·pa·yim	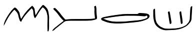	
All	kal	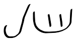	
who pass by	o·ve·re	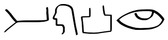	

	de·rekh		
They hiss	sha·re·qu	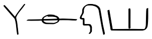	
and shake	vay·ya·ni·u		
their heads	ro·sham		
at	al		
the Daughter	bat		
of Jerusalem :	ye·ru·sha·lim		
“ Is this	ha·zot		
the city	ha·eer		
that was called	she·yo·me·ru		
the perfection	ke·lee·lat	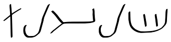	
of beauty	yo·phee		
the joy	ma·so·ws		
of all	le·khal		
the earth ? ”	ha·a·rets		
open	pa·tsu		Lamentations 2:16
against you	a·la·yikh	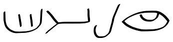	
their mouths	pee·hem	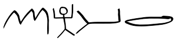	
All	kal		
your enemies	o·wy·va·yikh		
They hiss	sha·re·qu	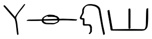	
and gnash	vay·ya·char·qu	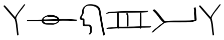	
their teeth	shen	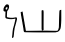	
saying	a·me·ru		
“ We have swallowed her up	bil·la·e·nu		
	akh		
This	zeh	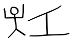	

is the day	hay·yo·wm	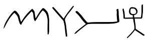	
for which we have waited	sheq·qiw·vee·nu·hu		
We have lived	ma·tsa·nu		
to see it ! ”	ra·ee·nu	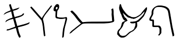	
has done	a·sah		Lamentations 2:17
The LORD	YHVH		
what	a·sher		
He planned	za·mam		
He has accomplished	bits·tsa		
His decree	em·ra·to	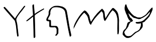	
which	a·sher		
He ordained	tsiw·vah		
in days	mee·me	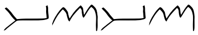	
of old	qe·dem	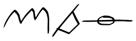	
He has overthrown you	ha·ras		
without	ve·lo		
pity	cha·mal	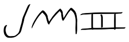	
gloat	vay·sam·mach	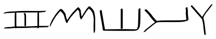	
over you	a·la·yikh	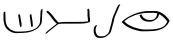	
He has let the enemy	o·w·yev	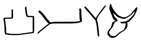	
and exalted	he·reem	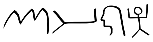	
the horn	qe·ren	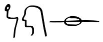	
of your foes	tsa·ra·yikh	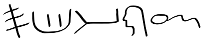	
cry out	tsa·aq		Lamentations 2:18
The hearts [of the people]	lib·bam		
to	el		

the Lord	a·do·nay	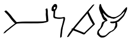	
O wall	cho·w·mat	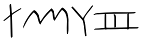	
of the Daughter	bat	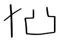	
of Zion	tsee·yo·wn	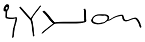	
run down	ho·w·ree·dee	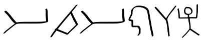	
like a river	khan·na·chal	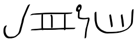	
let your tears	dim·ah	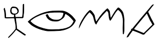	
day	yo·w·mam	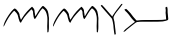	
and night	va·lay·lah	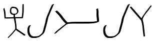	
no	al	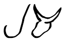	
Give	tit·te·nee	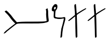	
relief	phu·gat	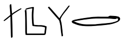	
yourself	lakh	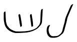	
no	al	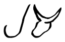	
rest	tid·dom	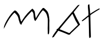	
	bat	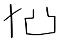	
and your eyes	e·nekh	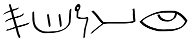	
Arise	qu·mee	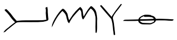	Lamentations 2:19
cry out	ron·nee	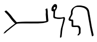	
in the night	val·la·yil	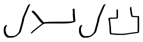	
from the first	le·rosh	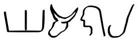	
watch of the night	ash·mu·ro·wt	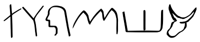	
Pour out	shiph·khee	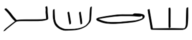	
like water	kham·ma·yim	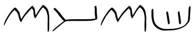	
your heart	lib·bekh	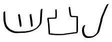	
in	no·khach	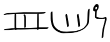	
the presence	pe·ne	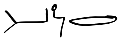	

of the Lord	a·do·nay		
Lift up	se·ee		
to Him	e·law	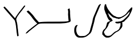	
your hands	kap·pa·yikh		
for	al		
the lives	ne·phesh		
of your children	o·w·la·la·yikh		
who are fainting	ha·a·tu·pheem	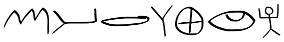	
from hunger	be·ra·av		
on the corner	be·rosh		
of every	kal		
street	chu·tso·wt		
Look	re·eh		Lamentations 2:20
O LORD	YHVH		
and consider :	ve·hab·bee·tah	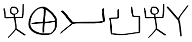	
Whom	le·mee		
have You [ever] treated	o·w·lal·ta		
like this ?	koh	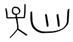	
Should	im		
eat	to·khal·nah		
women	na·sheem	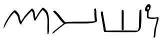	
their offspring	pir·yam	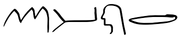	
the infants	o·la·le	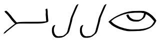	
they have nurtured ?	tip·pu·cheem	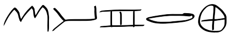	
?	im		
be killed	ye·ha·reg	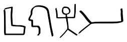	
in the sanctuary	be·miq·dash	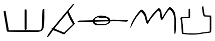	

of the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
Should priests	ko·hen	𐤊𐤄𐤍	
and prophets	ve·na·vee	𐤅𐤍𐤁𐤉𐤀𐤎	
lie together	sha·khe·vu	𐤔𐤊𐤁𐤅	Lamentations 2:21
in the dust	la·a·rets	𐤋𐤀𐤓𐤑	
of the streets	chu·tso·wt	𐤇𐤅𐤑𐤅𐤕	
Both young	na·ar	𐤍𐤏𐤓	
and old	ve·za·qen	𐤅𐤆𐤒𐤍	
and maidens	be·tu·lo·tay	𐤁𐤕𐤅𐤋𐤕𐤉	
My young men	u·va·chu·ray	𐤅𐤁𐤇𐤅𐤓𐤉	
have fallen	na·phe·lu	𐤍𐤐𐤋𐤅	
by the sword	ve·cha·rev	𐤁𐤇𐤓𐤁	
You have slain [them]	ha·rag·ta	𐤄𐤓𐤂𐤕	
in the day	be·yo·wm	𐤁𐤉𐤅𐤌	
of Your anger	ap·pe·kha	𐤀𐤐𐤊	
You have slaughtered [them]	ta·vach·ta	𐤈𐤁𐤇𐤕	
without	lo	𐤋𐤀	
compassion	cha·ma·le·ta	𐤇𐤌𐤋𐤕𐤎	
You summoned	tiq·ra	𐤕𐤒𐤓𐤀	Lamentations 2:22
as for the day	khe·yo·wm	𐤊𐤉𐤅𐤌	
of an appointed feast	mo·w·ed	𐤌𐤅𐤏𐤃	
my attackers	me·gu·ray	𐤌𐤂𐤅𐤓𐤉	
on every side	mis·sa·veev	𐤌𐤎𐤁𐤉𐤁	
no	ve·lo	𐤅𐤋𐤀	
	ha·yah	𐤄𐤉𐤄	
In the day	be·yo·wm	𐤁𐤉𐤅𐤌	

anger	aph	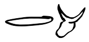	
of the LORD’s	YHVH	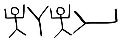	
one escaped	pa·leet	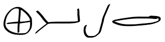	
or survived	ve·sa·reed	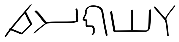	
those	a·sher	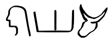	
I nurtured	tip·pach·tee	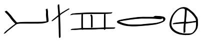	
and reared	ve·rib·bee·tee	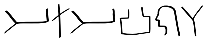	
my enemy	o·ye·vee	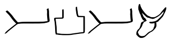	
has destroyed	khil·lam	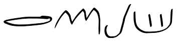	
I	a·nee	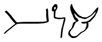	Lamentations 3:1
am the man	hag·ge·ver	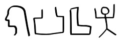	
who has seen	ra·ah	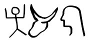	
affliction	o·nee	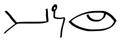	
under the rod	be·she·vet	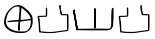	
of [God’s] wrath	ev·ra·to	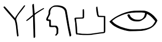	
-	o·w·tee	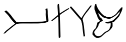	Lamentations 3:2
He has driven me away	na·hag	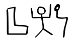	
and made me walk	vay·yo·lakh	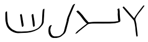	
in darkness	cho·shekh	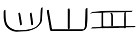	
instead of	ve·lo	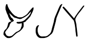	
light	o·wr	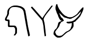	
Indeed	akh	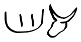	Lamentations 3:3
against me	bee	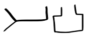	
He keeps turning	ya·shuv	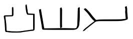	
	ya·ha·phokh	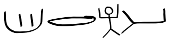	
His hand	ya·do	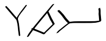	
all day long	kal	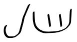	

	hay·yo·wm		
He has worn away	bil·lah	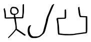	Lamentations 3:4
my flesh	ve·sa·ree	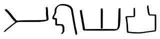	
and skin	ve·o·w·ree		
He has shattered	shib·bar	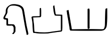	
my bones	ats·mo·w·tay		
He has besieged	ba·nah	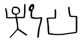	Lamentations 3:5
me	a·lay	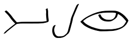	
and surrounded me	vay·yaq·qaph	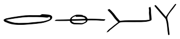	
with bitterness	rosh		
and hardship	u·te·la·ah		
in darkness	be·ma·cha·shak·keem		Lamentations 3:6
He has made me dwell	ho·wo·shee·va·nee	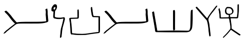	
like those dead	ke·me·te		
for ages	o·w·lam	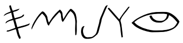	
He has walled me in	ga·dar		Lamentations 3:7
	ba·a·dee		
so I cannot	ve·lo		
escape	e·tse		
He has weighed me down	hikh·beed		
with chains	ne·cha·she·tee		
Even	gam		Lamentations 3:8
when	kee	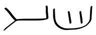	
I cry out	ez·aq		
and plead for help	va·a·shaw·ve·a		
He shuts out	sa·tam		
my prayer	te·phil·la·tee	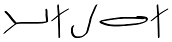	

He has barred	ga·dar	גדר	Lamentations 3:9
my ways	de·ra·khay	דרכי	
with cut stones	be·ga·zeet	בגזית	
He has made my paths	ne·tee·vo·tay	נתיבתי	
crooked	iw·vah	עוה ס	
is a bear	dov	דב	Lamentations 3:10
lying in wait	o·rev	ארב	
He	hu	הוא	
	lee	לי	
a lion	ʾar·yēh	אריה	
hiding in ambush	be·mis·ta·reem	במסתרים	
my path	de·ra·khay	דרכי	Lamentations 3:11
He forced me off	so·w·rer	סורר	
and tore me to pieces	vay·phash·she·che·nee	ויפשחני	
He left me	sa·ma·nee	שמני	
without help	sho·mem	שמם	
He bent	da·rakh	דרך	Lamentations 3:12
His bow	qash·to	קשתו	
and set me	vay·yats·tsee·ve·nee	ויציבני	
as the target	kam·mat·ta·ra	כמטרא	
for His arrow	la·chets	לחץ ס	
He pierced	he·vee	הביא	Lamentations 3:13
my kidneys	be·khil·yo·w·tay	בכליותי	
with His arrows	be·ne	בני	
	ash·pa·to	אשפתו	
I am	ha·yee·tee	הייתי	Lamentations 3:14
a laughingstock	se·choq	שחק	

to all	le·khal	𐤋𐤊𐤋	
my people	am·mee	𐤏𐤌𐤉	
they mock me in song	ne·gee·na·tam	𐤍𐤂𐤉𐤍𐤕𐤌	
all day long	kal	𐤊𐤋	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
He has filled me	his·bee·a·nee	𐤄𐤔𐤁𐤉𐤏𐤍𐤉	Lamentations 3:15
with bitterness	vam·me·ro·w·reem	𐤁𐤌𐤓𐤅𐤓𐤉𐤌	
He has intoxicated me	hir·va·nee	𐤄𐤓𐤅𐤍𐤉	
with wormwood	la·a·nah	𐤋𐤏𐤍𐤄	
He has ground	vay·yag·res	𐤅𐤉𐤂𐤓𐤎	Lamentations 3:16
with gravel	be·cha·tsats	𐤁𐤇𐤑𐤑	
my teeth	shin·nay	𐤔𐤍𐤉	
and trampled me	hikh·pee·sha·nee	𐤄𐤊𐤐𐤉𐤔𐤍𐤉	
in the dust	ba·e·pher	𐤁𐤀𐤐𐤓	
has been deprived	vat·tiz·nach	𐤅𐤕𐤆𐤍𐤇	Lamentations 3:17
of peace	mish·sha·lo·wm	𐤌𐤔𐤋𐤅𐤌	
My soul	naph·shee	𐤍𐤐𐤔𐤉	
I have forgotten	na·shee·tee	𐤍𐤔𐤉𐤕𐤉	
what prosperity is	to·w·vah	𐤈𐤅𐤁𐤄	
So I say	va·o·mar	𐤅𐤀𐤌𐤓	Lamentations 3:18
has perished	a·vad	𐤀𐤁𐤃	
“ My strength	nits·chee	𐤍𐤑𐤇𐤉	
along with my hope	ve·to·w·chal·tee	𐤅𐤕𐤅𐤇𐤋𐤕𐤉	
from the LORD ”	meh·YHVH	𐤌𐤉𐤄𐤅𐤄	
Remember	ze·khar	𐤆𐤊𐤓	Lamentations 3:19
my affliction	a·ne·yee	𐤏𐤍𐤉𐤉	
and wandering	u·me·ru·dee	𐤅𐤌𐤓𐤅𐤃𐤉	

the wormwood	la·a·nah		
and the gall	va·rosh		
Surely	za·kho·wr		Lamentations 3:20
remembers	tiz·ko·wr	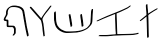	
and is humbled	ve·ta·shī·ach	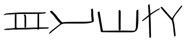	
within me	a·lay	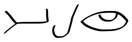	
my soul	naph·shee		
this	zot		Lamentations 3:21
Yet I call	a·sheev	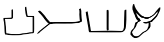	
to	el		
mind	lib·bee	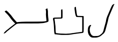	
and therefore	al		
	ken	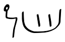	
I have hope :	o·w·cheel	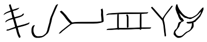	
the loving devotion	chas·de		Lamentations 3:22
of the LORD	YHVH		
Because of	kee	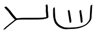	
we are not	lo		
consumed	ta·me·nu		
for	kee	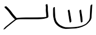	
never	lo		
fail	kha·lu	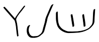	
His mercies	ra·cha·maw		
They are new every morning	cha·da·sheem		Lamentations 3:23
	lab·be·qa·reem	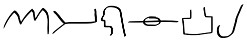	
great	rab·bah	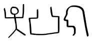	
is Your faithfulness !	e·mu·na·te·kha		

is my portion ”	chel·qee	𐤇𐤋𐤒𐤉	Lamentations 3:24
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
says	a·me·rah	𐤀𐤌𐤓𐤄	
my soul	naph·shee	𐤍𐤐𐤔𐤉	
“ therefore	al	𐤏𐤋	
	ken	𐤊𐤍	
I will hope	o·w·cheel	𐤀𐤅𐤇𐤉𐤋	
in Him ”	lo	𐤋𐤅𐤎	
is good	to·wv	𐤈𐤅𐤁	Lamentations 3:25
The LORD	YHVH	𐤉𐤄𐤅𐤄	
to those who wait for Him	le·qo	𐤋𐤒𐤅𐤅	
to the soul	le·ne·phesh	𐤋𐤍𐤐𐤔	
who seeks Him	tid·re·shen·nu	𐤕𐤃𐤓𐤔𐤍𐤅	
It is good	to·wv	𐤈𐤅𐤁	Lamentations 3:26
to wait	ve·ya·cheel	𐤅𐤉𐤇𐤉𐤋	
quietly	ve·du·mam	𐤅𐤃𐤅𐤌𐤌	
for the salvation	lit·shu·at	𐤋𐤕𐤔𐤅𐤏𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
It is good	to·wv	𐤈𐤅𐤁	Lamentations 3:27
for a man	lag·ge·ver	𐤋𐤂𐤁𐤓	
	kee	𐤊𐤉	
to bear	yis·sa	𐤉𐤔𐤀	
the yoke	ol	𐤏𐤋	
while he is still young	bin·u·raw	𐤁𐤍𐤏𐤅𐤓𐤉𐤅𐤎	
Let him sit	ye·shev	𐤉𐤔𐤁	Lamentations 3:28
alone	ba·dad	𐤁𐤃𐤃	
in silence	ve·yid·dom	𐤅𐤉𐤃𐤌	

for	kee	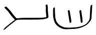	
God has disciplined	na·tal		
him	a·law	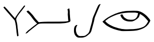	
Let him bury	yit·ten	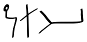	Lamentations 3:29
in the dust —	be·a·phar		
his face	pee·hu	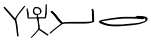	
perhaps	u·lay	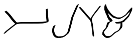	
there is	yesh	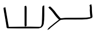	
still hope	tiq·vah	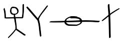	
Let him offer	yit·ten	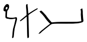	Lamentations 3:30
to the one who would strike him	le·mak·ke·hu	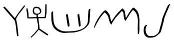	
his cheek	le·chee	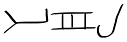	
let him be filled	yis·ba		
with reproach	be·cher·pah		
For	kee	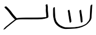	Lamentations 3:31
will not	lo		
cast us off	yiz·nach	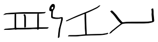	
forever	le·o·w·lam		
the Lord	a·do·nay		
Even	kee	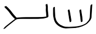	Lamentations 3:32
if	im		
He causes grief	ho·w·gah		
He will show compassion	ve·ri·cham	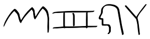	
according to His abundant	ke·rov	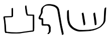	
loving devotion	chas·do		
For	kee	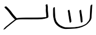	Lamentations 3:33

He does not	lo		
afflict	in·nah		
willingly	mil·lib·bo	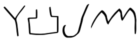	
or grieve	vay·yag·geh	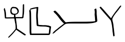	
the sons	be·ne	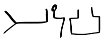	
of men	ʾīsh	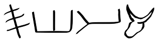	
To crush	le·dak·ke	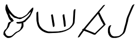	Lamentations 3:34
underfoot	ta·chat	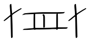	
	rag·law	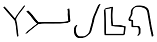	
all	kol		
the prisoners	a·see·re	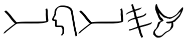	
of the land	a·rets		
to deny	le·hat·to·wt	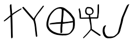	Lamentations 3:35
justice	mish·pat		
a man	ga·ver		
before	ne·ged		
	pe·ne	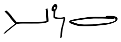	
the Most High	el·yo·wn	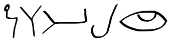	
to subvert	le·aw·vet		Lamentations 3:36
a man	a·dam		
in his lawsuit —	be·ree·vo	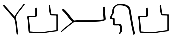	
of these the Lord	a·do·nay		
does not	lo		
approve	ra·ah		
Who	mee	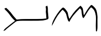	Lamentations 3:37
	zeh	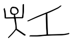	
has spoken	a·mar		

and it came to pass	vat·te·hee		
the Lord	a·do·nay		
unless	lo		
has ordained it?	tsiw·vah		
from the mouth	mip·pee		Lamentations 3:38
of the Most High ?	el·yo·wn	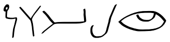	
Do not	lo		
come	te·tse		
both adversity	ha·ra·o·wt		
and good	ve·hat·to·wv		
Why	mah	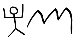	Lamentations 3:39
complain	yit·o·w·nen		
man	a·dam		
should any mortal	chay	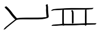	
[his]	ge·ver		
in view of	al		
sins ?	chɛt·ʾo		
Let us examine	nach·pe·sah		Lamentations 3:40
our ways	de·ra·khe·nu	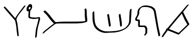	
and test	ve·nach·qo·rah	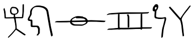	
and turn back	ve·na·shu·vah		
to	ad		
the LORD	YHVH		
Let us lift up	nis·sa		Lamentations 3:41
our hearts	le·va·ve·nu	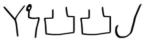	
-	el		
and hands	kap·pa·yim	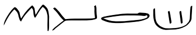	

to	el	𐤀𐤋	
God	el	𐤀𐤋	
in heaven :	bash·sha·ma·yim	𐤁𐤔𐤌𐤉𐤌	
“ We	nach·nu	𐤍𐤇𐤍𐤅	Lamentations 3:42
have sinned	pha·sha·nu	𐤐𐤔𐤏𐤍𐤅	
and rebelled	u·ma·ree·nu	𐤅𐤌𐤓𐤉𐤍𐤅	
You	at·tah	𐤀𐤕𐤄	
have not	lo	𐤋𐤀	
forgiven ”	sa·la·che·ta	𐤎𐤋𐤇𐤕𐤎	
You have covered	sak·ko·tah	𐤎𐤊𐤕𐤄	Lamentations 3:43
Yourself in anger	va·aph	𐤁𐤀𐤐	
and pursued us	vat·tir·de·phe·nu	𐤅𐤕𐤓𐤃𐤐𐤍𐤅	
You have killed	ha·rag·ta	𐤄𐤓𐤂𐤕	
without	lo	𐤋𐤀	
pity	cha·ma·le·ta	𐤇𐤌𐤋𐤕	
You have covered	sak·ko·w·tah	𐤎𐤊𐤅𐤕𐤄	Lamentations 3:44
with a cloud	ve·a·nan	𐤁𐤏𐤍𐤍	
Yourself	lakh	𐤋𐤊	
can pass through	me·a·vo·wr	𐤌𐤏𐤁𐤅𐤓	
that no prayer	te·phil·lah	𐤕𐤐𐤋𐤄	
scum	se·chee	𐤎𐤇𐤉	Lamentations 3:45
and refuse	u·ma·o·ws	𐤅𐤌𐤀𐤅𐤎	
You have made us	te·see·me·nu	𐤕𐤔𐤉𐤌𐤍𐤅	
among	be·qe·rev	𐤁𐤒𐤓𐤁	
the nations	ha·am·meem	𐤄𐤏𐤌𐤉𐤌𐤎	
open	pa·tsu	𐤐𐤑𐤅	Lamentations 3:46
against us	a·le·nu	𐤏𐤋𐤉𐤍𐤅	

their mouths	pee·hem	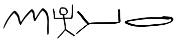	
All	kal	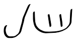	
our enemies	o·ye·ve·nu	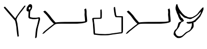	
Panic	pa·chad	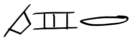	Lamentations 3:47
and pitfall	va·pha·chat		
have come	ha·yah	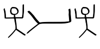	
upon us —	la·nu		
devastation	hash·shet		
and destruction	ve·hash·sha·ver	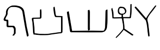	
Streams	pal·ge	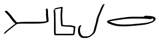	Lamentations 3:48
of tears	ma·yim	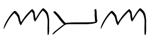	
flow	te·rad		
from my eyes	e·nee	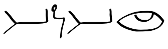	
over	al		
the destruction	she·ver		
of the daughter	bat		
of my people	am·mee	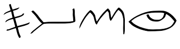	
My eyes	e·nee	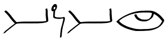	Lamentations 3:49
overflow	nig·ge·rah	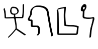	
unceasingly	ve·lo		
	tid·meh		
without	me·en		
relief	ha·phu·go·wt	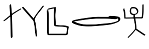	
until	ad		Lamentations 3:50
looks down	yash·qeeph	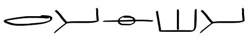	
and sees	ve·ye·re	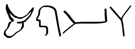	
the LORD	YHVH	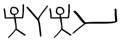	

from heaven	mish·sha·ma·yim		
My eyes	e·nee	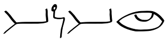	Lamentations 3:51
bring grief	o·wl·lah		
to my soul	le·naph·shee		
because of all	mik·kol		
the daughters	be·no·wt		
of my city	ee·ree		
hunted me	tso·wd		Lamentations 3:52
	tsa·du·nee		
like a bird	kats·tsip·po·wr		
my enemies	o·ye·vay	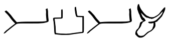	
Without cause	chin·nam		
They dropped me	tsa·me·tu		Lamentations 3:53
into a pit	vab·bo·wr		
alive	chay·yay	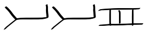	
and cast	vay·yad·du	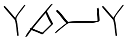	
stones	e·ven		
upon me	bee	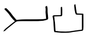	
flowed	tsa·phu	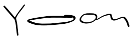	Lamentations 3:54
The waters	ma·yim	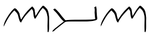	
over	al		
my head	ro·shee	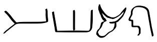	
and I thought	a·mar·tee		
I was going to die	nig·za·re·tee		
I called on	qa·ra·tee		Lamentations 3:55
Your name	shim·kha		
O LORD	YHVH		

of the Pit	mib·bo·wr		
out of the depths	tach·tee·yo·wt	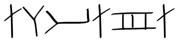	
my plea :	qo·w·lee		Lamentations 3:56
You heard	sha·ma·e·ta		
“ Do not	al		
ignore	ta·lem		
	a·ze·ne·kha		
for relief ”	le·raw·cha·tee	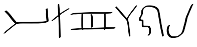	
my cry	le·shaw·a·tee		
You drew near	qa·rav·ta		Lamentations 3:57
when	be·yo·wm	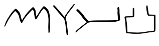	
I called on You	eq·ra·e·ka	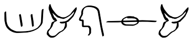	
You said	a·mar·ta		
“ Do not	al		
be afraid ”	tee·ra		
You defend	rav·ta		Lamentations 3:58
O Lord	a·do·nay		
cause	ree·ve	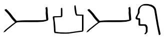	
my	naph·shee	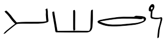	
You redeem	ga·al·ta		
my life	chay·yay	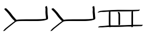	
You have seen	ra·ee·tah	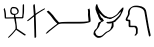	Lamentations 3:59
O LORD	YHVH	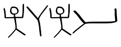	
the wrong done to me	aw·va·ta·tee		
vindicate	sha·phe·tah		
my cause !	mish·pa·tee		
You have seen	ra·ee·tah	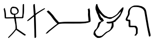	Lamentations 3:60

all	kal	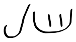	
their malice	niq·ma·tam		
all	kal		
their plots	mach·she·vo·tam	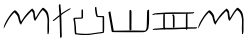	
against me	lee	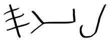	
You have heard	sha·ma·ta		Lamentations 3:61
their insults	cher·pa·tam		
O LORD	YHVH		
all	kal	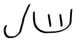	
their plots	mach·she·vo·tam	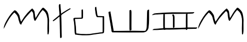	
against me —	a·lay	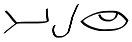	
the slander	siph·te		Lamentations 3:62
of my assailants	qa·may		
and murmuring	ve·heg·yo·w·nam	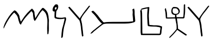	
against me	a·lay	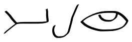	
all	kal	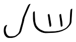	
day long	hay·yo·wm	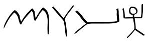	
When they sit	shiv·tam		Lamentations 3:63
and when they rise	ve·qee·ma·tam	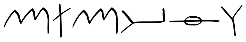	
see how	hab·bee·tah	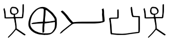	
	a·nee	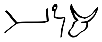	
they mock me in song	man·gee·na·tam	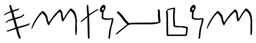	
You will pay them back	ta·sheev	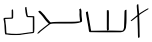	Lamentations 3:64
	la·hem		
what they deserve	ge·mul		
O LORD	YHVH		

according to the work	ke·ma·a·seh		
of their hands	ye·de·hem	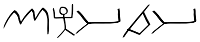	
Put	tit·ten		Lamentations 3:65
-	la·hem		
a veil of anguish	me·gin·nat		
over their hearts	lev	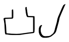	
may Your curse be	ta·a·la·te·kha		
upon them !	la·hem		
You will pursue them	tir·doph		Lamentations 3:66
in anger	be·aph		
and exterminate them	ve·tash·mee·dem	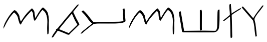	
from under	mit·ta·chat		
[Your] heavens	she·me		
O LORD	YHVH		
How	e·khah	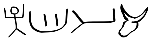	Lamentations 4:1
has become tarnished	yu·am		
the gold	za·hav	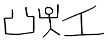	
has become dull !	yish·ne		
gold	hak·ke·tem		
the pure	hat·to·wv		
lie scattered	tish·tap·pe·khe·nah		
The gems	av·ne	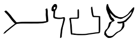	
of the temple	qo·desh	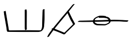	
corner	be·rosh		
on every	kal		
street	chu·tso·wt		

sons	be·ne	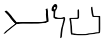	Lamentations 4:2
of Zion	tsee·yo·wn	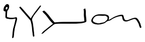	
the precious	hay·qa·reem	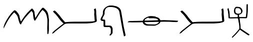	
once worth their weight	ham·sul·la·eem		
in pure gold	bap·paz		
How	e·khah	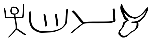	
are now esteemed	nech·she·vu		
as jars	le·niv·le	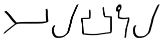	
of clay	che·res		
the work	ma·a·seh		
hands !	ye·de	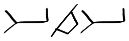	
of a potter’s	yo·w·tser		
Even	gam		Lamentations 4:3
jackals	tan·nīn	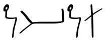	
offer	cha·le·tsu		
their breasts	shad		
to nurse	he·nee·qu	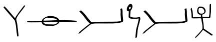	
their young	gu·re·hen	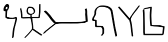	
[but] the daughter	bat		
of my people	am·mee		
has become cruel	le·akh·zar		
like	kī	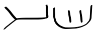	
an ostrich	ʿē·nīm	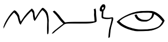	
in the wilderness	bam·mid·bar		
clings	da·vaq	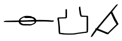	Lamentations 4:4
tongue	le·sho·wn		
The nursing infant’s	yo·w·neq	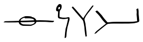	

to	el		
the roof of his mouth	ch·ko	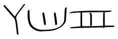	
in thirst	bats·tsa·ma		
Little children	o·w·la·leem	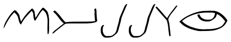	
beg for	sha·a·lu		
bread	le·chem	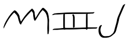	
one gives them any	po·res		
but no	en	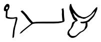	
	la·hem	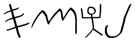	
Those who once ate	ha·o·khe·leem	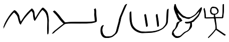	Lamentations 4:5
delicacies	le·ma·a·dan·neem		
are destitute	na·sham·mu		
in the streets	ba·chu·tso·wt		
those brought up	ha·e·mu·neem	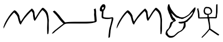	
in	a·le	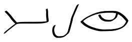	
crimson	to·w·la	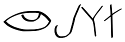	
huddle	chib·be·qu	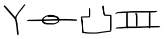	
in ash heaps	ash·pat·to·wt		
is greater	vay·yig·dal		Lamentations 4:6
The punishment	a·won		
of the daughter	bat		
of my people	am·mee		
than [that]	me·chat·tat	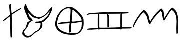	
of Sodom	se·dom		
which was overthrown	ha·ha·phu·khah		
in	khe·mo		
an instant	ra·ga	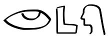	

without	ve·lo		
turned to help	cha·lu	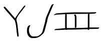	
her	vah		
a hand	ya·da·yim	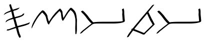	
were brighter	zak·ku	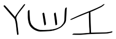	Lamentations 4:7
Her dignitaries	ne·zee·re·ha	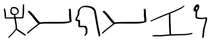	
than snow	mish·she·leg		
whiter	tsa·chu		
than milk	me·cha·lav	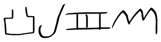	
were more ruddy	a·de·mu		
their bodies	e·tsem		
than rubies	mip·pe·nee·neem	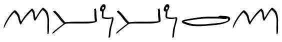	
like sapphires	sap·peer		
their appearance	giz·ra·tam		
is blacker	cha·shakh		Lamentations 4:8
than soot	mish·she·cho·wr		
But now their appearance	ta·o·ram		
they are not	lo		
recognized	nik·ke·ru	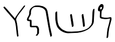	
in the streets	ba·chu·tso·wt		
has shriveled	tsa·phad		
Their skin	o·w·ram		
on	al		
their bones	ats·mam		
as dry	ya·vesh		
it has become	ha·yah	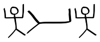	
as a stick	kha·ets		

better off	to·w·veem	Lamentations 4:9
are	ha·yu	
Those slain	chal·le	
by the sword	che·rev	
than those who die	me·chal·le	
of hunger	ra·av	
who	she·hem	
waste away	ya·zu·vu	
pierced with pain	me·duq·qa·reem	
lack produce	mit·te·nu·vot	
because the fields	sa·day	
The hands	ye·de	Lamentations 4:10
women	na·sheem	
of compassionate	ra·cha·ma·nee·yo·wt	
have cooked	bish·she·lu	
their own children	yal·de·hen	
who became	ha·yu	
their food	le·va·ro·wt	
	la·mo	
in the destruction	be·she·ver	
of the daughter	bat	
of my people	am·mee	
has exhausted	kil·lah	Lamentations 4:11
The LORD	YHVH	
-	et	
His wrath	cha·ma·to	
He has poured out	sha·phakh	

His fierce	cha·ro·wn	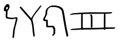	
anger	ap·po		
He has kindled	vay·yats·tset	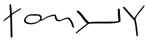	
a fire	esh		
in Zion	be·tsee·yo·wn		
and it has consumed	vat·to·khal		
her foundations	ye·so·w·do·te·ha		
did not	lo		Lamentations 4:12
believe	he·e·mee·nu		
The kings	mal·khe	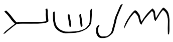	
of the earth	e·rets		
nor any	ve·khal		
people	yo·she·ve		
of the world	te·vel		
that	kee	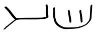	
could enter	ya·vo	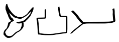	
an enemy	tsar		
or a foe	ve·o·w·yev		
the gates	be·sha·a·re		
of Jerusalem	ye·ru·sha·lim		
[But this was] for the sins	me·chat·tot	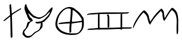	Lamentations 4:13
of her prophets	ne·vee·e·ha	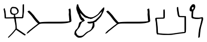	
and the guilt	a·wo·no·wt		
of her priests	ko·ha·ne·ha	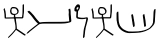	
who shed	hash·sho·phe·kheem	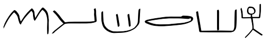	
in her midst	be·qir·bah	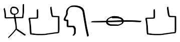	
the blood	dam		

of the righteous	tsad·dee·qeem	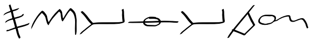	
They wandered	na·u		Lamentations 4:14
blind	iw·reem	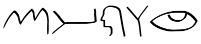	
in the streets	ba·chu·tso·wt	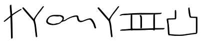	
defiled	ne·go·a·lu		
by this blood	bad·dam		
so that no	be·lo	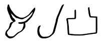	
one dared	yu·khe·lu		
to touch	yig·ge·u		
their garments	bil·vu·she·hem	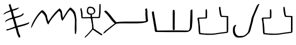	
“ Go away !	su·ru		Lamentations 4:15
Unclean ! ”	ta·me		
men shouted	qa·re·u		
at them	la·mo		
“ Away	su·ru		
away !	su·ru		
Do not	al		
touch us ! ”	tig·ga·u		
So	kee	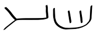	
they fled	na·tsu		
and	gam		
wandered	na·u		
it was said	a·me·ru		
Among the nations	bag·go·w·yim	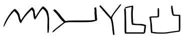	
here no	lo		
longer ”	yo·w·see·phu	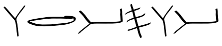	
“ They can stay	la·gur		

The presence	pe·ne	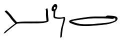	Lamentations 4:16
of the LORD	YHVH		
has scattered them	chil·le·qam	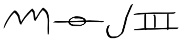	
no	lo		
more	yo·w·seeph		
He regards them	le·hab·bee·tam	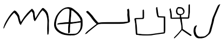	
	pe·ne	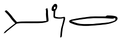	
The priests	kho·ha·neem	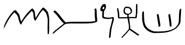	
	lo		
are shown no honor	na·sa·u		
the elders	ze·qē·nīm	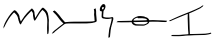	
find no	lo		
favor	cha·na·nu	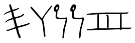	
All the while	ʿo·dē·nah		Lamentations 4:17
were failing	tikh·le·nah	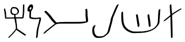	
our eyes	e·ne·nu	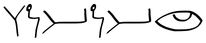	
for	el		
help	ez·ra·te·nu	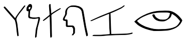	
as we looked in vain	ha·vel		
We watched	be·tsip·pee·ya·te·nu		
from our towers	tsip·pee·nu		
for	el		
a nation	go·w		
[that] could not	lo		
save us	yo·wo·shi·a	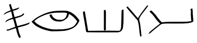	
They stalked	tsa·du		Lamentations 4:18
our every step	tse·a·de·nu		

so that we could not walk	mil·le·khet	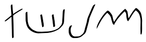	
in our streets	bir·cho·vo·te·nu	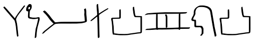	
drew near	qa·rav	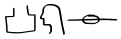	
Our end	qits·tse·nu		
ran out	ma·le·u		
our time	ya·me·nu	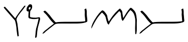	
	kee	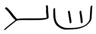	
had come !	va		
for our end	qits·tse·nu		
swifter	qal·leem	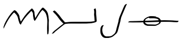	Lamentations 4:19
were	ha·yu	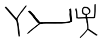	
Those who chased us	ro·de·phe·nu		
than the eagles	min·nish·re		
in the sky	sha·ma·yim	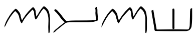	
over	al		
the mountains	he·ha·reem	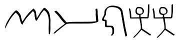	
they pursued us	de·la·qu·nu	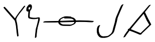	
in the wilderness	bam·mid·bar		
and ambushed	a·re·vu		
us	la·nu	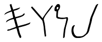	
the breath	ru·ach		Lamentations 4:20
of our life	ap·pe·nu	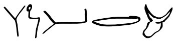	
anointed	me·shee·ach	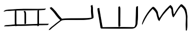	
The LORD’s	YHVH		
was captured	nil·kad		
in their pits	bish·chee·to·w·tam	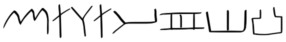	
of him	a·sher		

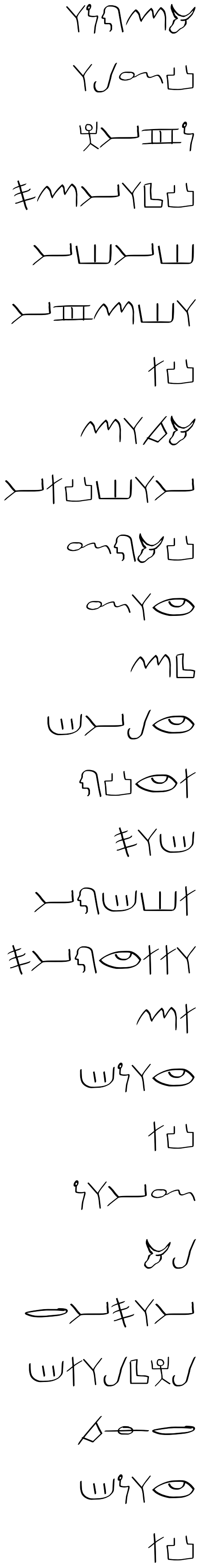

We had said	a·mar·nu	
“ Under his shadow	be·tsil·lo	
we will live	nich·yeh	
among the nations ”	vag·go·w·yim	
So rejoice	see·see	Lamentations 4:21
and be glad	ve·sim·chee	
O Daughter	bat	
of Edom	e·do·wm	
[you] who dwell	yo·shav·tī	
in the land	be·e·rets	
of Uz	uts	
you as well	gam	
to	a·la·yikh	
will pass	ta·a·var	
Yet the cup	ko·ws	
you will get drunk	tish·ke·ree	
and expose yourself	ve·tit·a·ree	
is complete	tam	Lamentations 4:22
your punishment	a·wo·nekh	
O Daughter	bat	
of Zion	tsee·yo·wn	
He will not	lo	
prolong	yo·w·seeph	
your exile	le·hag·lo·w·tekh	
But He will punish	pa·qad	
your iniquity	a·wo·nekh	
O Daughter	bat	

of Edom	e·do·wm		
He will expose	gil·lah	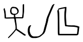	
	al		
your sins	chat·to·ta·yikh	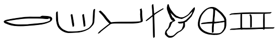	
Remember	ze·khor	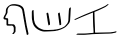	Lamentations 5:1
O LORD	YHVH		
what	meh	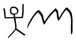	
has happened	ha·yah	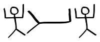	
to us	la·nu	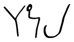	
Look	hab·bēt	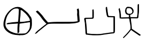	
and see	u·re·eh		
-	et		
our disgrace !	cher·pa·te·nu		
Our inheritance	na·cha·la·te·nu	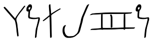	Lamentations 5:2
has been turned over	ne·heph·khah		
to strangers	le·za·reem	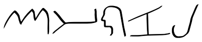	
our houses	bat·te·nu	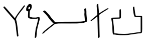	
to foreigners	le·na·khe·reem	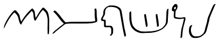	
orphans	ye·to·w·meem		Lamentations 5:3
We have become	ha·yee·nu	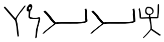	
fatherless	ʾēn	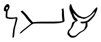	
	av		
our mothers	im·mo·te·nu		
are widows	ke·al·ma·no·wt	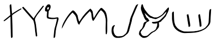	
the water	me·me·nu	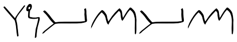	Lamentations 5:4
We must buy	be·khe·seph		
we drink	sha·tee·nu	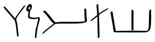	

our wood	e·tse·nu		
at a price	bim·cheer	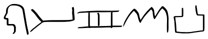	
comes	ya·vo·u		
We are closely	al		Lamentations 5:5
	tsaw·va·re·nu		
pursued	nir·da·phe·nu		
we are weary	ya·ga·nu		
[and find] no	lo		
rest	hu·nach	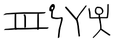	
	la·nu	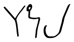	
to Egypt	mits·ra·yim		Lamentations 5:6
We submitted	na·tan·nu	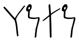	
	yad	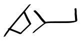	
[and] Assyria	ash·shur		
to get enough	lis·bo·a		
bread	la·chem	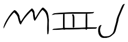	
Our fathers	a·vo·te·nu		Lamentations 5:7
sinned	cha·te·u		
[and are] no more	ʾē·nam		
but we	ʾa·nach·nu	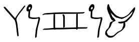	
their punishment	a·wo·no·te·hem	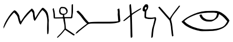	
bear	sa·va·le·nu		
Slaves	a·va·deem		Lamentations 5:8
rule	ma·she·lu		
over us	va·nu	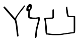	
to deliver us	po·req	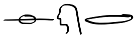	
[there is] no one	en	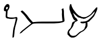	

from their hands	mee·ya·dam	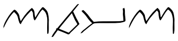	
at the risk of our lives	be·naph·she·nu	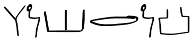	Lamentations 5:9
We get	na·vee	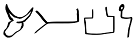	
our bread	lach·me·nu	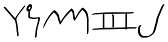	
because of	mip·pe·ne	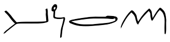	
the sword	che·rev	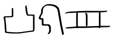	
in the wilderness	ham·mid·bar	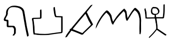	
Our skin	o·w·re·nu	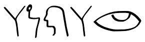	Lamentations 5:10
as an oven	ke·tan·nur	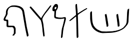	
is as hot	nikh·ma·ru	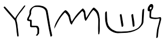	
with	mip·pe·ne	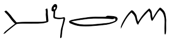	
fever	zal·a·pho·wt	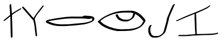	
from [our] hunger	ra·av	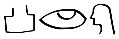	
Women	na·sheem	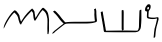	Lamentations 5:11
in Zion	be·tsee·yo·wn	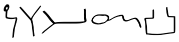	
have been ravished	in·nu	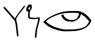	
virgins	be·tu·lot	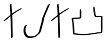	
in the cities	be·a·re	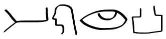	
of Judah	ye·hu·dah	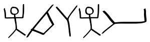	
Princes	sa·reem	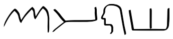	Lamentations 5:12
by their hands	be·ya·dam	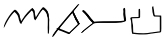	
have been hung up	nit·lu	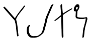	
respect	pe·ne	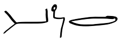	
elders	ze·qe·neem	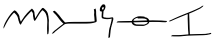	
receive no	lo	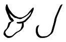	
	neh·da·ru	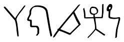	
Young men	ba·chu·reem	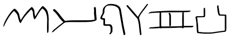	Lamentations 5:13

at millstones	te·cho·wn	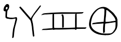	
toil	na·sa·u		
boys	u·ne·a·reem	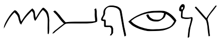	
under loads of wood	ba·ets		
stagger	ka·sha·lu		
The elders	ze·qe·neem	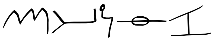	Lamentations 5:14
the city gate	mish·sha·ar		
have left	sha·va·tu	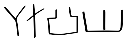	
the young men	ba·chu·reem		
[have stopped] their music	min·ne·gee·na·tam	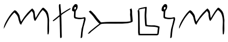	
has left	sha·vat		Lamentations 5:15
Joy	me·so·ws		
our hearts	lib·be·nu	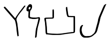	
has turned	neh·pakh		
to mourning	le·e·vel		
our dancing	me·cho·le·nu	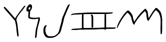	
has fallen	na·phe·lah		Lamentations 5:16
The crown	a·te·ret		
from our head	ro·she·nu		
Woe	o·w		
	na		
to us	la·nu		
for	kee	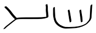	
we have sinned !	cha·ta·nu		
Because of	al		Lamentations 5:17
this	zeh	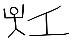	
are	ha·yah	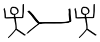	

faint	da·veh		
our hearts	lib·be·nu	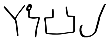	
because of	al		
these	el·leh	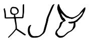	
grow dim —	cha·she·khu	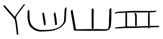	
our eyes	e·ne·nu	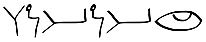	
because of	al		Lamentations 5:18
Mount	har		
Zion	tsee·yo·wn	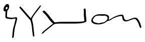	
which lies desolate	shesh·sha·mem		
by foxes	shu·a·leem	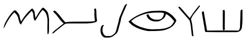	
patrolled	hil·le·khu	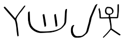	
	vo		
You	at·tah		Lamentations 5:19
O LORD	YHVH		
forever	le·o·w·lam		
reign	te·shev	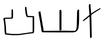	
Your throne	kis·a·kha		
endures from generation	le·dor		
to generation	va·do·wr		
Why	lam·mah		Lamentations 5:20
forever ?	la·ne·tsach		
have You forgotten us	tish·ka·che·nu		
Why have You forsaken us	ta·az·ve·nu		
for so long	le·o·rekh		
?	ya·meem	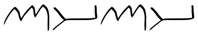	

Restore us	ha·shee·ve·nu	השיבנו	Lamentations 5:21
O LORD	YHVH	יהוה	
to Yourself	e·le·kha	אליך	
so we may return	ve·na·shuv	ונשוב	
renew	chad·desh	חדש	
our days	ya·me·nu	ימינו	
as of old	ke·qe·dem	כקדם	
unless	kee	כי	Lamentations 5:22
	im	אם	
You have utterly rejected us	ma·os	מאס	
	me·as·ta·nu	מאסתנו	
and remain angry	qa·tsaph·ta	קצפת	
with us	a·le·nu	עלינו	
beyond measure	ad	עד	
	me·od	מאד	

Ezekiel

BSB Translation	Transliteration	Original Hebrew	
-	vay·hee	ויהי	Ezekiel 1:1
In the thirtieth	bish·lo·sheem	בשלשים	
year	sha·nah	שנה	
of the fourth month	ba·re·vee·ee	ברביעי	
on the fifth	ba·cha·mish·shah	בחמשה	
day	la·cho·desh	לחדש	
while I	va·a·nee	ואני	
was among	ve·to·wkh	בתוך	
the exiles	hag·go·w·lah	הגולה	

by	al		
the River	ne·har		
Kebar	ke·var	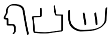	
opened	niph·te·chu	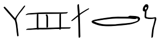	
the heavens	hash·sha·ma·yim		
and I saw	va·er·eh		
visions	mar·o·wt		
of God	e·lo·heem		
On the fifth	ba·cha·mish·shah	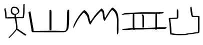	Ezekiel 1:2
day of the month —	la·cho·desh	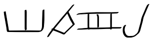	
it	hee	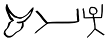	
year	hash·sha·nah	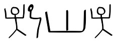	
was the fifth	ha·cha·mee·sheet	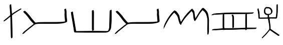	
of the exile	le·ga·lut	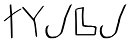	
of King	ham·me·lekh		
Jehoiachin —	yo·w·ya·kheen	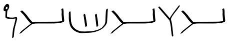	
came	ha·yoh	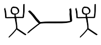	Ezekiel 1:3
directly	ha·yah	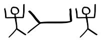	
the word	de·var		
of the LORD	YHVH	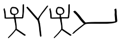	
to	el		
Ezekiel	ye·chez·qel		
the son	ben		
of Buzi	bu·zee		
the priest	hak·ko·hen	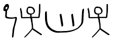	
in the land	be·e·rets		
of the Chaldeans	kas·deem		

by	al		
the River	ne·har	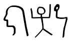	
Kebar	ke·var	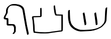	
was	vat·te·hee		
upon him	a·law	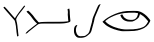	
And there	sham		
hand	yad	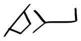	
the LORD's	YHVH		
I looked	va·e·re		Ezekiel 1:4
and saw	ve·hin·neh		
a whirlwind	ru·ach		
	se·a·rah		
coming	ba·ah		
from	min		
the north	hats·tsa·pho·wn		
cloud	a·nan		
a great	ga·do·wl		
with fire	ve·esh		
flashing back and forth	mit·laq·qa·chat	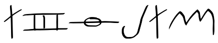	
and brilliant light	ve·no·gah		
it	lo	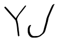	
all around	sa·veev	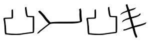	
In the center	u·mit·to·w·khah		
was a gleam	ke·en		
like amber	ha·chash·mal		
	mit·to·wkh		
of the fire	ha·esh		

and within it	u·mit·to·w·khah	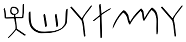	Ezekiel 1:5
[was] the form	de·mut	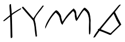	
of four	ar·ba	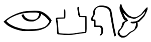	
living creatures	chay·yo·wt	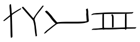	
And this [was]	ve·zeh	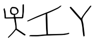	
their appearance :	mar·e·hen	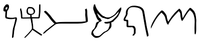	
form	de·mut	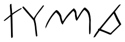	
a human	a·dam	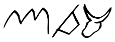	
They had	la·hen·nah	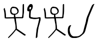	
had four	ve·ar·ba·ah	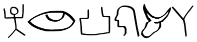	Ezekiel 1:6
faces	pha·neem	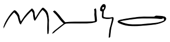	
but each	le·e·chat	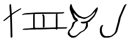	
and four	ve·ar·ba	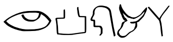	
wings	ke·na·pha·yim	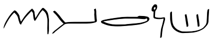	
	le·a·chat	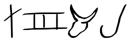	
	la·hem	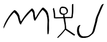	
Their legs	ve·rag·le·hem	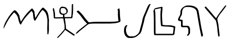	Ezekiel 1:7
of their feet	re·gel	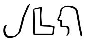	
were straight	ye·sha·rah	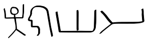	
and the soles	ve·khaph	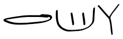	
	rag·le·hem	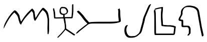	
were like the hooves	ke·khaph	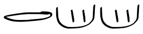	
	re·gel	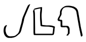	
of a calf	e·gel	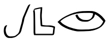	
gleaming	ve·no·tse·tseem	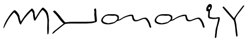	
like	ke·en	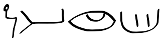	
bronze	ne·cho·shet	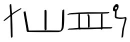	

polished	qa·lal	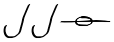	
hands	ve·ya·do	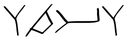	Ezekiel 1:8
they had human	a·dam		
Under	mit·ta·chat		
their wings	kan·phe·hem	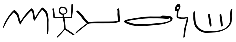	
on	al		
their four	ar·ba·at	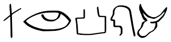	
sides	riv·e·hem	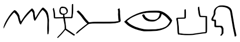	
had faces	u·phe·ne·hem	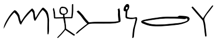	
and wings	ve·khan·phe·hem		
All four [living creatures]	le·ar·ba·tam		
were touching	cho·ve·rot		Ezekiel 1:9
	ish·shah		
one	el		
another	a·cho·w·tah	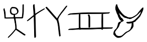	
and their wings	kan·phe·hem	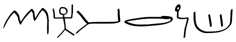	
They did not	lo		
turn	yis·sab·bu		
as they moved	ve·lekh·tan	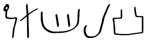	
each	eesh	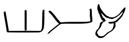	
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straight	e·ver	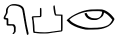	
ahead	pa·naw	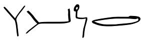	
one went	ye·le·khu	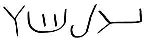	
The form	u·de·mut	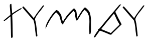	Ezekiel 1:10
of their faces	pe·ne·hem	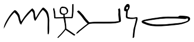	
was that	pe·ne	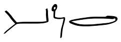	

of a man	a·dam		
had the face	u·phe·ne		
of a lion	ar·yeh	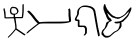	
on	el		
the right side	hay·ya·meen		
and each of the four	le·ar·ba·tam		
the face	u·phe·ne		
of an ox	sho·wr		
on the left side	me·has·se·mo·wl		
and also	le·ar·ba·tan	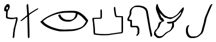	
the face	u·phe·ne		
of an eagle	ne·sher		
	le·ar·ba·tan	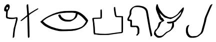	
Such were their faces	u·phe·ne·hem	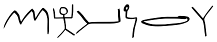	Ezekiel 1:11
Their wings	ve·khan·phe·hem		
were spread	pe·ru·do·wt		
upward	mil·ma·e·lah		
each [had]	le·eesh		
two [wings]	ta·yim	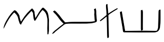	
touching	cho·ve·ro·wt	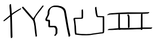	
the wings of the creature on either side	eesh	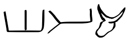	
and two	u·she·ta·yim	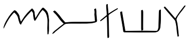	
wings covering	me·khas·so·wt		
its	et		
body	ge·wi·yo·tē·hɛ·nah	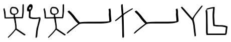	
Each	ve·eesh	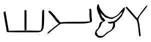	Ezekiel 1:12

straight ahead	el		
	e·ver	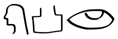	
	pa·naw	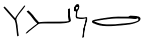	
[creature] went	ye·le·khu	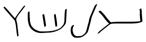	
Wherever	el		
-	a·sher		
-	yih·yeh	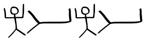	
	sham·mah		
the spirit	ha·ru·ach		
would go	la·le·khet	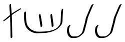	
they would go	ye·le·khu	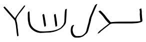	
without	lo		
turning	yis·sab·bu		
as they moved	be·lekh·tan	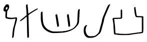	
In the midst	u·de·mut	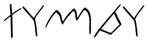	Ezekiel 1:13
of the living creatures	ha·chay·yo·wt	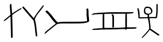	
was the appearance	mar·e·hem	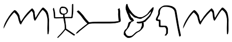	
coals	ke·ga·cha·le	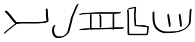	
of glowing	esh		
of fire	bo·a·ro·wt		
[or]	ke·mar·eh	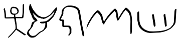	
of torches	hal·lap·pi·deem		
	hee	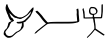	
moved back and forth	mit·hal·le·khet	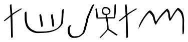	
between	ben	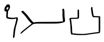	
the living creatures	ha·chay·yo·wt	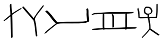	
it was bright	ve·no·gah		

Fire	la·esh		
out of	u·min		
it	ha·esh		
flashed	yo·w·tse		
and lightning	va·raq	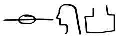	
The creatures	ve·ha·chay·yo·wt	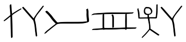	Ezekiel 1:14
were darting back and forth	ra·tso·w		
	va·sho·wv		
as quickly as	ke·mar·eh	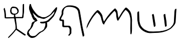	
flashes of lightning	hab·ba·zaq	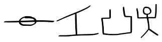	
When I looked	va·e·re		Ezekiel 1:15
at the living creatures	ha·chay·yo·wt	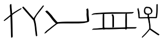	
I saw	ve·hin·neh		
wheel	o·w·phan	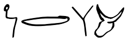	
a	e·chad	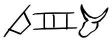	
on the ground	ba·a·rets		
beside	e·tsel		
each creature	ha·chay·yo·wt	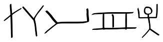	
with its four	le·ar·ba·at	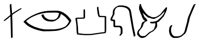	
faces	pa·naw	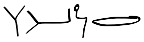	
looked like	mar·eh		Ezekiel 1:16
of the wheels	ha·o·w·phan·neem		
The workmanship	u·ma·a·se·hem		
the gleam	ke·en		
of beryl	tar·sheesh	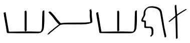	
likeness	u·de·mut	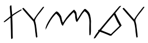	
had the same	e·chad	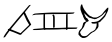	

and all four	le·ar·ba·tan	לארבעתן	
looked	u·mar·e·hem	ומראיהם	
Their workmanship	u·ma·a·se·hem	ומעשיהם	
like	ka·a·sher	כאשר	
	yih·yeh	יהיה	
a wheel	ha·o·w·phan	האופן	
within	be·to·wkh	בתוך	
a wheel	ha·o·w·phan	האופן	
in	al	על	Ezekiel 1:17
any of the four	ar·ba·at	ארבעת	
directions	riv·e·hen	רבעיהן	
As they moved	be·lekh·tam	בלכתם	
they went	ye·le·khu	ילכו	
without	lo	לא	
pivoting	yis·sab·bu	יסבו	
as they moved	be·lekh·tan	בלכתן	
Their rims	ve·gab·be·hen	וגביהן	Ezekiel 1:18
were high	ve·go·vah	וגבה	
	la·hem	להם	
and awesome	ve·yir·ah	ויראה	
	la·hem	להם	
rims	ve·gab·bo·tam	וגבתם	
were full of	me·le·ot	מלאת	
eyes	e·na·yim	עינים	
all around	sa·veev	סביב	
and all four	le·ar·ba·tan	לארבעתן	
moved	u·ve·le·khet	ובלכת	Ezekiel 1:19

So as the living creatures	ha·chay·yo·wt	
moved	ye·le·khu	
the wheels	ha·o·w·phan·neem	
beside them	ets·lam	
rose	u·ve·hin·na·se	
and when the creatures	ha·chay·yo·wt	
from	me·al	
the ground	ha·a·rets	
also rose	yin·na·se·u	
the wheels	ha·o·w·phan·neem	
Wherever	al	Ezekiel 1:20
-	a·sher	
-	yih·yeh	
	sham	
the spirit	ha·ru·ach	
would go	la·le·khet	
they would go	ye·le·khu	
	sham·mah	
	ha·ru·ach	
	la·le·khet	
and the wheels	ve·ha·o·w·phan·neem	
would rise	yin·na·se·u	
alongside them	le·um·ma·tam	
because	kee	
the spirit	ru·ach	
of the living creatures	ha·chay·yah	

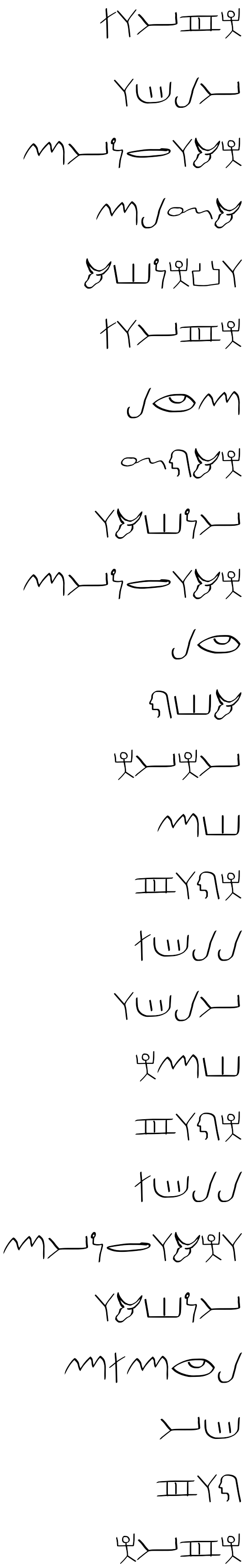

was in the wheels	ba·o·w·phan·neem		
When the creatures moved	be·lekh·tam		Ezekiel 1:21
the wheels moved	ye·le·khu	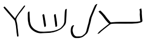	
when the creatures stood still	u·ve·a·me·dam		
the wheels stood still	ya·a·mo·du		
and when the creatures rose	u·ve·hin·na·se·am	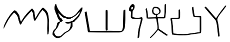	
from	me·al		
the ground	ha·a·rets		
rose	yin·na·se·u		
the wheels	ha·o·w·phan·neem		
alongside them	le·um·ma·tam		
because	kee	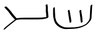	
the spirit	ru·ach		
of the living creatures	ha·chay·yah	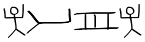	
was in the wheels	ba·o·w·phan·neem		
[was] the likeness	u·de·mut	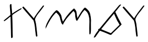	Ezekiel 1:22
	al		
	ra·she	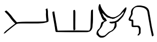	
of the living creatures	ha·chay·yah	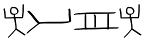	
expanse	ra·qee·a	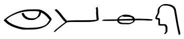	
gleaming	ke·en		
like crystal	haq·qe·rach	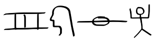	
of an awesome	han·no·w·ra		
Spread out	na·tui		
above	al		
the heads	ra·she·hem	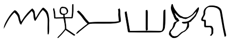	

	mil·ma·e·lah		
And under	ve·ta·chat		Ezekiel 1:23
the expanse	ha·ra·qee·a	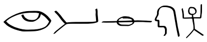	
their wings	kan·phe·hem	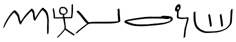	
stretched out	ye·sha·ro·wt		
one	ish·shah		
toward	el		
another	a·cho·w·tah		
	le·eesh		
	she·ta·yim	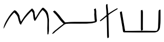	
	me·khas·so·wt		
	la·hen·nah		
Each one	u·le·eesh		
also had two [wings]	she·ta·yim	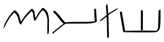	
covering	me·khas·so·wt		
	la·hen·nah		
	et		
its body	ge·vee·yo·te·hem		
I heard	va·esh·ma		Ezekiel 1:24
-	et		
the sound	qo·wl	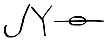	
of their wings	kan·phe·hem	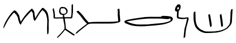	
like the roar	ke·qo·wl	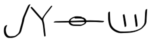	
waters	ma·yim	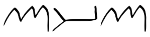	
of many	rab·beem	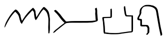	
like the voice	ke·qo·wl	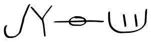	
of the Almighty	shad·day	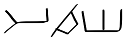	

When [the creatures] moved	be·lekh·tam	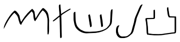	
like	qo·wl	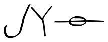	
the tumult	ha·mul·lah	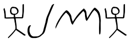	
	ke·qo·wl	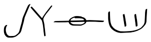	
of an army	ma·cha·neh	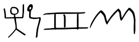	
When they stood still	be·a·me·dam	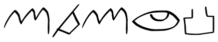	
they lowered	te·rap·pe·nah	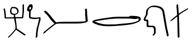	
their wings	khan·phe·hen	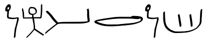	
And there came	vay·hee	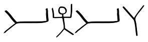	Ezekiel 1:25
a voice	qo·wl	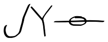	
from above	me·al	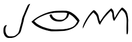	
the expanse	la·ra·qee·a	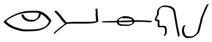	
-	a·sher	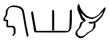	
over	al	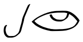	
their heads	ro·sham	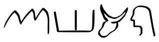	
as they stood still	be·a·me·dam	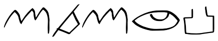	
lowered	te·rap·pe·nah	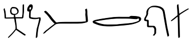	
with their wings	khan·phe·hen	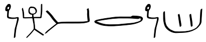	
Above	u·mim·ma·al	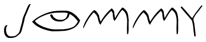	Ezekiel 1:26
the expanse	la·ra·qee·a	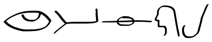	
[was]	a·sher	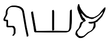	
over	al	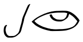	
their heads	ro·sham	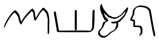	
with the appearance	ke·mar·eh	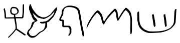	
	e·ven	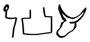	
of sapphire	sap·peer	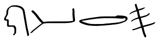	
the likeness	de·mut	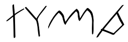	

of a throne	kis·se		
	ve·al		
was a figure	de·mut		
[and] on the throne	hak·kis·se		
	de·mut		
like that	ke·mar·eh	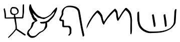	
of a man	a·dam		
high above	a·law	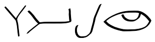	
	mil·ma·e·lah		
I saw	va·e·re		Ezekiel 1:27
a gleam	ke·en		
like amber	chash·mal		
with what looked	ke·mar·eh	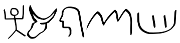	
like fire	esh		
within	bet	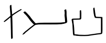	
it	lah		
all around	sa·veev	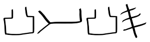	
From what seemed	mim·mar·eh		
to be His waist	ma·te·naw	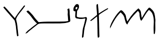	
up	u·le·ma·e·lah		
And from what seemed	u·mim·mar·eh		
to be His waist	ma·te·naw	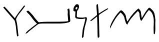	
down	u·le·mat·tah		
I saw	ra·ee·tee	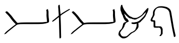	
what looked	ke·mar·eh	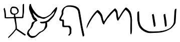	
like fire	esh		
and brilliant light	ve·no·gah		

	lo		
surrounded Him	sa·veev	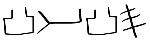	
The appearance	ke·mar·eh	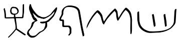	Ezekiel 1:28
of a rainbow	haq·qe·shet		
	a·sher		
	yih·yeh	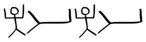	
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day	be·yo·wm	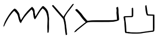	
on a rainy	hag·ge·shem		
	ken	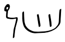	
was like that	mar·eh		
of the brilliant light	han·no·gah		
all around Him	sa·veev	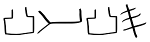	
This	hu		
was the appearance	mar·eh		
of the likeness	de·mut		
of the glory	ke·vo·wd	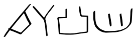	
of the LORD	YHVH		
And when I saw it	va·er·eh		
I fell	va·ep·pol		
facedown	al		
	pa·nay	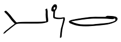	
and heard	va·esh·ma		
a voice	qo·wl	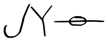	
speaking	me·dab·ber	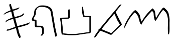	
He said	vay·yo·mer		Ezekiel 2:1
to me	e·lay	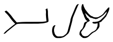	

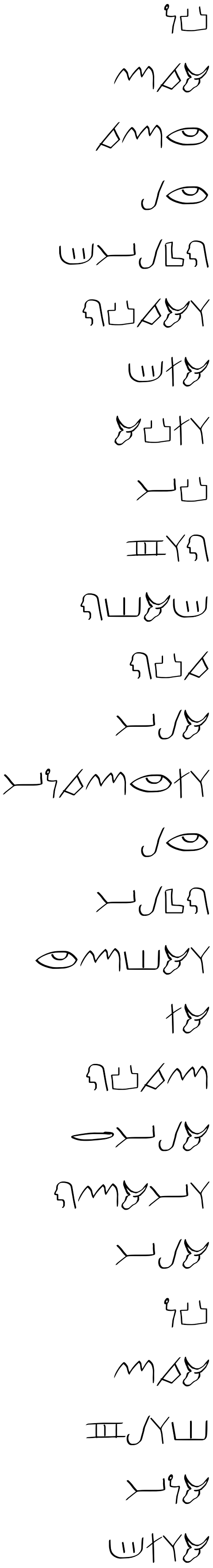

“ Son	ben	
of man ”	a·dam	
“ stand up	a·mod	
on	al	
your feet	rag·le·kha	
and I will speak	va·a·dab·ber	
to you ”	o·takh	
entered	vat·ta·vo	Ezekiel 2:2
me	vee	
the Spirit	ru·ach	
And as	ka·a·sher	
He spoke	dib·ber	
to me	e·lay	
and set me	vat·ta·a·mi·de·nee	
on	al	
my feet	rag·lay	
and I heard	va·esh·ma	
-	et	
[Him] speaking	mid·dab·ber	
to me	e·lay	
He said	vay·yo·mer	Ezekiel 2:3
to me	e·lay	
“ Son	ben	
of man ”	a·dam	
am sending	sho·w·le·ach	
“ I	a·nee	
-	o·wt·kha	

you to	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
nation	go·w·yim	𐤂𐤅𐤉𐤌	
a rebellious	ham·mo·wr·deem	𐤄𐤌𐤅𐤓𐤃𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
has rebelled	ma·re·du	𐤌𐤓𐤃𐤅	
against Me	vee	𐤁𐤉	
they	hem·mah	𐤄𐤌𐤄	
and their fathers	va·a·vo·w·tam	𐤅𐤀𐤁𐤅𐤕𐤌	
have rebelled	pa·she·u	𐤐𐤔𐤏𐤅	
against Me	vee	𐤁𐤉	
To	ad	𐤏𐤃	
	e·tsem	𐤏𐤑𐤌	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
this very	haz·zeh	𐤄𐤆𐤄	
children	ve·hab·ba·neem	𐤅𐤄𐤁𐤍𐤉𐤌	Ezekiel 2:4
They are obstinate	qe·she	𐤒𐤔𐤉	
	pha·neem	𐤐𐤍𐤉𐤌	
and stubborn	ve·chiz·qe	𐤅𐤇𐤆𐤒𐤉	
	lev	𐤋𐤁	
I	a·nee	𐤀𐤍𐤉	
am sending	sho·w·le·ach	𐤔𐤅𐤋𐤇	
-	o·wt·kha	𐤀𐤅𐤕𐤊	
you to them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
and you are to say	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	

to them	a·le·hem	
‘ This is what	koh	
says ’	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
they	ve·hem·mah	Ezekiel 2:5
And whether	im	
listen	yish·me·u	
or	ve·im	
refuse to listen —	yech·da·lu	
for	kee	
house —	bet	
are a rebellious	me·ree	
they	hem·mah	
they will know	ve·ya·de·u	
that	kee	
a prophet	na·vee	
has been	ha·yah	
among them	ve·to·w·kham	
But you	ve·at·tah	Ezekiel 2:6
son	ben	
of man	a·dam	
do not	al	
be afraid	tee·ra	
of them	me·hem	
or their words	u·mid·div·re·hem	
Do not	al	

be afraid	tee·ra	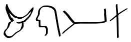	
though	kee	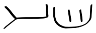	
briers	sa·ra·veem	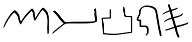	
and thorns	ve·sal·lo·w·neem		
surround	o·w·takh		
among	ve·el		
scorpions	aq·rab·beem	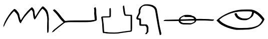	
you	at·tah		
and you dwell	yo·wo·shev		
of their words	mid·div·re·hem	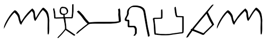	
Do not	al		
be afraid	tee·ra	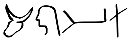	
by their presence	u·mip·pe·ne·hem	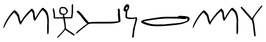	
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or dismayed	te·chat	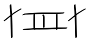	
though	kee	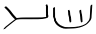	
house	bet	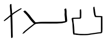	
they are a rebellious	me·ree	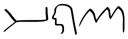	
	hem·mah		
But speak	ve·dib·bar·ta		Ezekiel 2:7
-	et		
My words	de·va·ray		
to them	a·le·hem	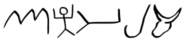	
whether	im		
they listen	yish·me·u		
or	ve·im		
refuse	yech·da·lu	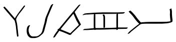	

to listen	kee	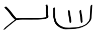	
are rebellious	me·ree	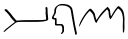	
for they	hem·mah		
And you	ve·at·tah		Ezekiel 2:8
son	ben		
of man	a·dam		
listen	she·ma		
-	et		
to what	a·sher		
I	a·nee	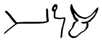	
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	e·le·kha	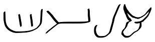	
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rebellious	me·ree	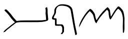	
house	ke·vet	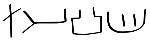	
like that rebellious	ham·me·ree	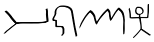	
Open	pe·tseh		
your mouth	phee·kha	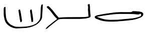	
and eat	ve·e·khol		
-	et		
what	a·sher		
I	a·nee	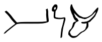	
give	no·ten	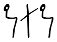	
you ”	e·le·kha	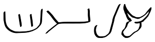	
Then I looked	va·er·eh		Ezekiel 2:9
and saw	ve·hin·neh		

a hand	yad	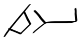	
reaching out	she·lu·chah	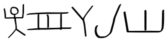	
to me	e·lay	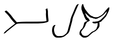	
and	ve·hin·neh	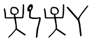	
in it	vo	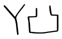	
was a scroll	me·gil·lat	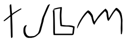	
	se·pher	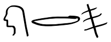	
which He unrolled	vay·yiph·ros	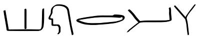	Ezekiel 2:10
-	o·w·tah	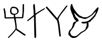	
before me	le·pha·nay	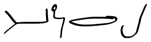	
-	ve·hee	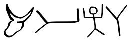	
And written	khe·tu·vah	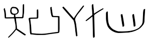	
on the front	pa·neem	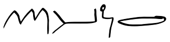	
and back	ve·a·cho·wr	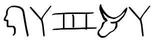	
-	ve·kha·tuv	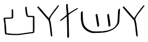	
of it	e·le·ha	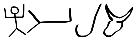	
[were] words of lamentation	qi·neem	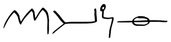	
mourning	va·he·geh	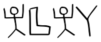	
and woe	va·hee	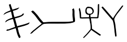	
He said	vay·yo·mer	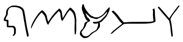	Ezekiel 3:1
to me	e·lay	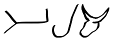	
“ Son	ben	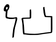	
of man ”	a·dam	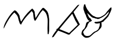	
-	et	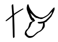	
what	a·sher	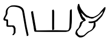	
you find here	tim·tsa	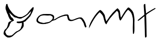	
“ eat	e·kho·wl	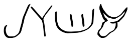	

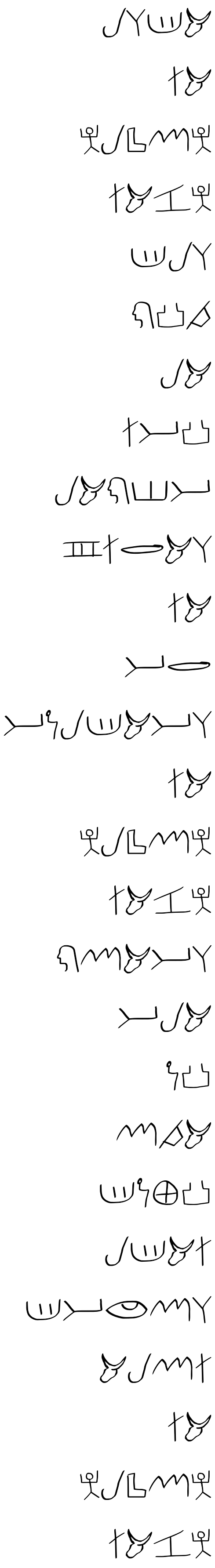

Eat	e·kho·wl	
-	et	
scroll	ham·me·gil·lah	
this	haz·zot	
then go	ve·lekh	
and speak	dab·ber	
to	el	
the house	bet	
of Israel ”	yis·ra·el	
So I opened	va·eph·tach	Ezekiel 3:2
-	et	
my mouth	pee	
and He fed	vay·ya·a·khi·le·nee	
me	et	
the scroll	ham·me·gil·lah	
	haz·zot	
He said	vay·yo·mer	Ezekiel 3:3
to me	e·lay	
“ Son	ben	
of man ”	a·dam	
	bit·ne·kha	
“ eat	ta·a·khel	
your stomach	u·me·e·kha	
and fill	te·mal·le	
-	et	
scroll	ham·me·gil·lah	
with this	haz·zot	

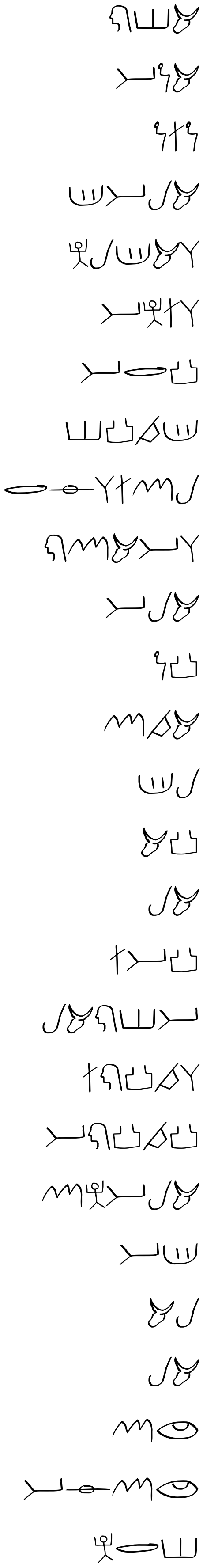

-	a·sher	
I	a·nee	
am giving you ”	no·ten	
	e·le·kha	
So I ate	va·o·khe·lah	
and it was	vat·te·hee	
in my mouth	be·phee	
as honey	kid·vash	
as sweet	le·ma·to·wq	
Then He said	vay·yo·mer	Ezekiel 3:4
to me	e·lay	
“ Son	ben	
of man	a·dam	
go now	lekh	
	bo	
to	el	
the house	bet	
of Israel	yis·ra·el	
and speak	ve·dib·bar·ta	
My words	vid·va·ray	
to them	a·le·hem	
For	kee	Ezekiel 3:5
are not	lo	
to	el	
a people	am	
of unfamiliar	im·qe	
speech	sa·phah	

or difficult	ve·khiv·de		
language	la·sho·wn		
you	at·tah		
being sent	sha·lu·ach		
but to	el		
the house	bet	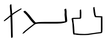	
of Israel —	yis·ra·el	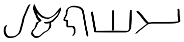	
not	lo		Ezekiel 3:6
to	el		
peoples	am·meem		
the many	rab·beem	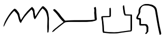	
of unfamiliar	im·qe	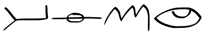	
speech	sa·phah		
and difficult	ve·khiv·de		
language	la·sho·wn		
whose	a·sher		
you cannot	lo		
understand	tish·ma		
words	div·re·hem	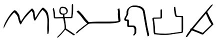	
Surely	im		
	lo		
to them	a·le·hem	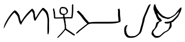	
if I had sent you	she·lach·tee·kha	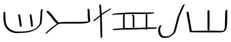	
they	hem·mah		
would have listened	yish·me·u		
to you	e·le·kha	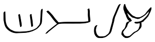	
But the house	u·vet	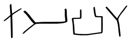	Ezekiel 3:7

of Israel	yis·ra·el	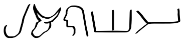	
	lo		
will be unwilling	yo·vu		
to listen	lish·mo·a		
to you	e·le·kha	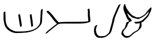	
since	kee	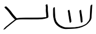	
	e·nam	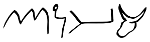	
they are unwilling	o·veem	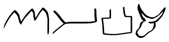	
to listen	lish·mo·a		
to Me	e·lay	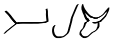	
For	kee	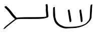	
the whole	kal		
house	bet	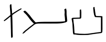	
of Israel	yis·ra·el	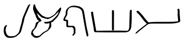	
is hard-headed	chiz·qe	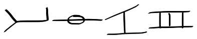	
	me·tsach		
and hard-hearted	u·qe·she	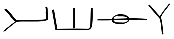	
	lev	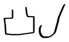	
	hem·mah		
Behold	hin·neh		Ezekiel 3:8
I will make	na·tat·tee		
-	et		
your face	pa·ne·kha	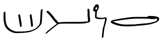	
as hard	cha·za·qeem	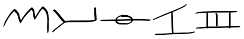	
as	le·um·mat		
their faces	pe·ne·hem	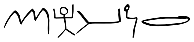	
-	ve·et		

and your forehead	mits·cha·kha		
as hard	cha·zaq		
as	le·um·mat		
their foreheads	mits·cham		
like a diamond	ke·sha·meer		Ezekiel 3:9
harder	cha·zaq		
than flint	mits·tsor		
I will make	na·tat·tee		
your forehead	mits·che·kha		
Do not	lo		
be afraid	tee·ra	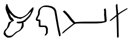	
of them	o·w·tam		
[or]	ve·lo		
dismayed	te·chat	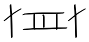	
at their presence	mip·pe·ne·hem	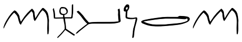	
even though	kee	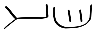	
house ”	bet	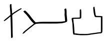	
are a rebellious	me·ree	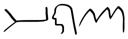	
they	hem·mah		
He added	vay·yo·mer		Ezekiel 3:10
	e·lay	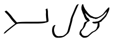	
“ Son	ben		
of man ”	a·dam		
“ -	et		
to all	kal	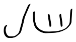	
the words	de·va·ray		
-	a·sher		

I speak	a·dab·ber	אדבר	
to you	e·le·kha	אליך	
and take them	qach	קח	
to heart	bil·va·ve·kha	בלבבך	
listen carefully	u·ve·a·ze·ne·kha	ובאזניך	
	she·ma	שמע	
-	ve·lekh	ולך	Ezekiel 3:11
Go	bo	בא	
to	el	אל	
the exiles	hag·go·w·lah	הגולה	
to them	el	אל	
your people	be·ne	בני	
	am·me·kha	עמך	
speak	ve·dib·bar·ta	ודברת	
	a·le·hem	אליהם	
and tell	ve·a·mar·ta	ואמרת	
them	a·le·hem	אליהם	
‘ This is what	koh	כה	
says ’	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
whether	im	אם	
they listen	yish·me·u	ישמעו	
or	ve·im	ואם	
refuse to listen ”	yech·da·lu	יחדלו	
lifted me up	vat·tis·sa·e·nee	ותשאני	Ezekiel 3:12
Then the Spirit	ru·ach	רוח	

and I heard	va·esh·ma	𐤅𐤀𐤔𐤌𐤏	
behind me :	a·cha·ray	𐤀𐤇𐤓𐤉	
sound	qo·wl	𐤒𐤅𐤋	
rumbling	ra·ash	𐤓𐤏𐤔	
a great	ga·do·wl	𐤂𐤃𐤅𐤋	
‘ Blessed be	ba·rukh	𐤁𐤓𐤅𐤊	
the glory	ke·vo·wd	𐤊𐤁𐤅𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
in His dwelling place ! ’	mim·me·qo·w·mo	𐤌𐤌𐤒𐤅𐤌𐤅	
[It was] the sound	ve·qo·wl	𐤅𐤒𐤅𐤋	Ezekiel 3:13
of the wings	kan·phe	𐤊𐤍𐤐𐤉	
of the living creatures	ha·chay·yo·wt	𐤄𐤇𐤉𐤅𐤕	
brushing	mash·shee·qo·wt	𐤌𐤔𐤉𐤒𐤅𐤕	
one	ish·shah	𐤀𐤔𐤄	
against	el	𐤀𐤋	
another	a·cho·w·tah	𐤀𐤇𐤅𐤕𐤄	
and the sound	ve·qo·wl	𐤅𐤒𐤅𐤋	
of the wheels	ha·o·w·phan·neem	𐤄𐤀𐤅𐤐𐤍𐤉𐤌	
beside them	le·um·ma·tam	𐤋𐤏𐤌𐤕𐤌	
sound	ve·qo·wl	𐤅𐤒𐤅𐤋	
rumbling	ra·ash	𐤓𐤏𐤔	
a great	ga·do·wl	𐤂𐤃𐤅𐤋	
So the Spirit	ve·ru·ach	𐤅𐤓𐤅𐤇	Ezekiel 3:14
lifted me up	ne·sa·at·nee	𐤍𐤔𐤀𐤕𐤍𐤉	
and took me away	vat·tiq·qa·che·nee	𐤅𐤕𐤒𐤇𐤍𐤉	
and I went	va·e·lekh	𐤅𐤀𐤋𐤊	
in bitterness	mar	𐤌𐤓	

and in the anger	ba·cha·mat	
of my spirit	ru·chee	
hand	ve·yad	
of the LORD	YHVH	
upon me	a·lay	
with the strong	cha·za·qah	
I came	va·a·vo·w	Ezekiel 3:15
to	el	
the exiles	hag·go·w·lah	
	tel	
at Tel-abib	a·veev	
who dwelt	hay·yo·she·veem	
by	el	
the River	ne·har	
Kebar	ke·var	
I sat	va·ʾa·shɛr	
they	hem·mah	
sat	yo·wo·she·veem	
where	sham	
and remained	va·e·shev	
there	sham	
And for seven	shiv·at	
days	ya·meem	
overwhelmed	mash·meem	
among them	be·to·w·kham	
came	vay·hee	Ezekiel 3:16
At the end	miq·tseh	

of seven	shiv·at		
days	ya·mīm ph	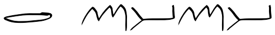	
	vay·hee	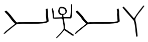	
the word	de·var		
of the LORD	YHVH		
to me	e·lay	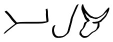	
saying	le·mor	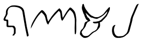	
“ Son	ben		Ezekiel 3:17
of man	a·dam		
you a watchman	tso·pheh		
I have made	ne·tat·tee·kha	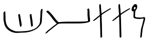	
for the house	le·vet	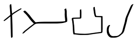	
of Israel	yis·ra·el	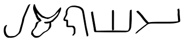	
Whenever you hear	ve·sha·ma·ta		
My mouth	mip·pee		
a word	da·var		
give them a warning	ve·hiz·har·ta	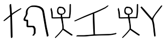	
from Me	o·w·tam		
from	mim·men·nee		
If I say	be·a·me·ree		Ezekiel 3:18
to the wicked man	la·ra·sha		
‘ You will surely die	mo·wt		
’	ta·mut	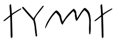	
but you do not	ve·lo		
warn him	hiz·har·to		
[or]	ve·lo		
speak out	dib·bar·ta		

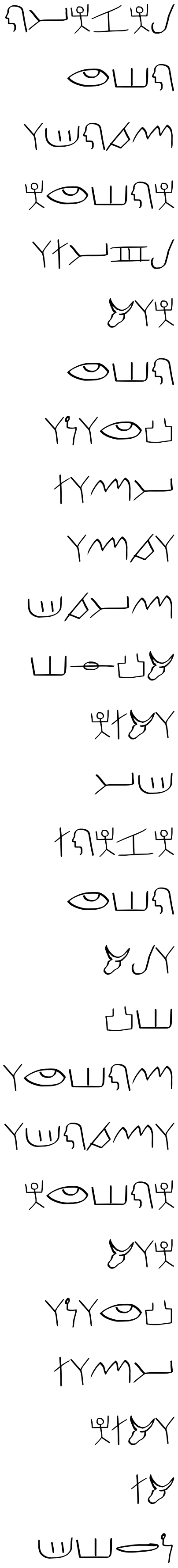

to warn	le·haz·heer	
him	ra·sha	
way	mid·dar·ko	
from his wicked	ha·re·sha·ah	
to save his life	le·chay·yo·to	
that	hu	
wicked man	ra·sha	
in his iniquity	ba·a·wo·no	
will die	ya·mut	
his blood	ve·da·mo	
and I will hold you	mee·ya·de·kha	
responsible for	a·vaq·qesh	
you	ve·at·tah	Ezekiel 3:19
But if	kee	
warn	hiz·har·ta	
a wicked man	ra·sha	
and he does not	ve·lo	
turn	shav	
from his wickedness	me·rish·o	
way	u·mid·dar·ko	
and his wicked	ha·re·sha·ah	
he	hu	
in his iniquity	ba·a·wo·no	
will die	ya·mut	
but you	ve·at·tah	
-	et	
yourself	naph·she·kha	

will have saved	hits·tsal·ta		
turns	u·ve·shuv		Ezekiel 3:20
Now if a righteous man	tsad·deeq	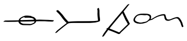	
from his righteousness	mits·tsid·qo		
and commits	ve·a·sah		
iniquity	a·vel		
and I put	ve·na·tat·tee	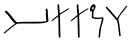	
a stumbling block	mikh·sho·wl		
before him	le·pha·naw	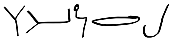	
he	hu		
will die	ya·mut		
If	kee	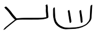	
you did not	lo		
warn him	hiz·har·to		
in his sin	be·chat·ta·to	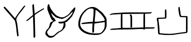	
he will die	ya·mut		
will not	ve·lo		
be remembered	tiz·za·khar·na	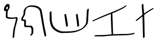	
and the righteous acts	tsid·qo·taw	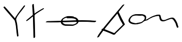	
-	a·sher		
he did	a·sah		
his blood	ve·da·mo		
And I will hold you	mee·ya·de·kha	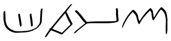	
responsible for	a·vaq·qesh	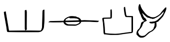	
you	ve·at·tah		Ezekiel 3:21
But if	kee	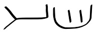	

warn	hiz·har·to		
the righteous man	tsad·deeq	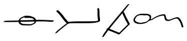	
not	le·vil·tee	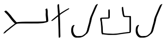	
to sin	cha·to	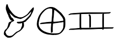	
-	tsad·deeq	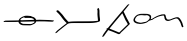	
and he	ve·hu		
does not	lo		
sin	cha·ta	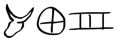	
he will indeed live	cha·yo	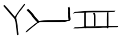	
	yich·yeh	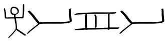	
because	kee	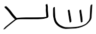	
he heeded your warning	niz·har	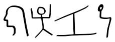	
and you	ve·at·tah		
-	et		
yourself ”	naph·she·kha	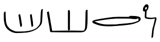	
will have saved	hits·tsal·ta		
was	vat·te·hee		Ezekiel 3:22
upon me	a·lay	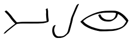	
And there	sham		
the hand	yad	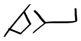	
of the LORD	YHVH		
and He said	vay·yo·mer		
to me	e·lay	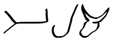	
“ Get up	qum	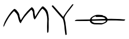	
go out	tse		
to	el		
the plain	hab·biq·ah	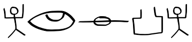	

and there	ve·sham	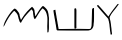	
I will speak	a·dab·ber	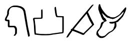	
with you ”	o·w·takh		
So I got up	va·a·qum	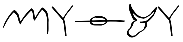	Ezekiel 3:23
and went out	va·e·tse		
to	el		
the plain	hab·biq·ah	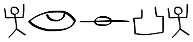	
and behold	ve·hin·neh		
there	sham	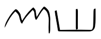	
the glory	ke·vo·wd	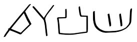	
of the LORD	YHVH		
was present	o·med		
like the glory	kak·ka·vo·wd		
-	a·sher		
I had seen	ra·ee·tee	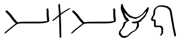	
by	al		
the River	ne·har		
Kebar	ke·var	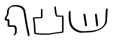	
and I fell	va·ep·pol		
facedown	al		
	pa·nay		
entered	vat·ta·vo		Ezekiel 3:24
me	vee	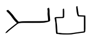	
Then the Spirit	ru·ach		
and set me	vat·ta·a·mi·de·nee		
on	al		
my feet	rag·lay	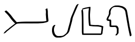	

He spoke	vay·dab·ber		
with me	o·tee	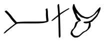	
and said	vay·yo·mer		
	e·lay	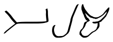	
“ Go	bo		
shut yourself	his·sa·ger		
inside	be·to·wkh		
your house	be·te·kha	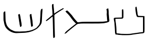	
And you	ve·at·tah		Ezekiel 3:25
son	ben		
of man	a·dam		
	hin·neh		
they will tie	na·te·nu	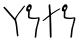	
-	a·le·kha	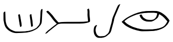	
with ropes	a·vo·w·teem		
and you will be bound	va·a·sa·ru·kha		
	ba·hem		
so that you cannot	ve·lo		
go out	te·tse		
among [the people]	be·to·w·kham	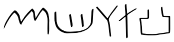	
I will make your tongue	u·le·sho·wn·kha		Ezekiel 3:26
stick	ad·beeq	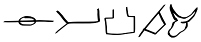	
to	el		
the roof of your mouth	chik·ke·kha		
and you will be silent	ve·ne·e·lam·ta	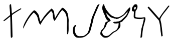	
and unable	ve·lo		

	tih·yeh	
	la·hem	
-	le·eesh	
to rebuke them	mo·w·khee·ach	
though	kee	
house	bet	
are a rebellious	me·ree	
they	hem·mah	
But when I speak	u·ve·dab·be·ree	Ezekiel 3:27
with you	o·wt·kha	
I will open	eph·tach	
-	et	
your mouth	pee·kha	
and you are to tell	ve·a·mar·ta	
them	a·le·hem	
‘ This is what	koh	
says ’	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
let him listen	hash·sho·me·a	
Whoever listens	yish·ma	
let him refuse	ve·he·cha·del	
and whoever refuses	yech·dal	
for	kee	
house [”]	bet	
are a rebellious	me·ree	
they	hem·mah	

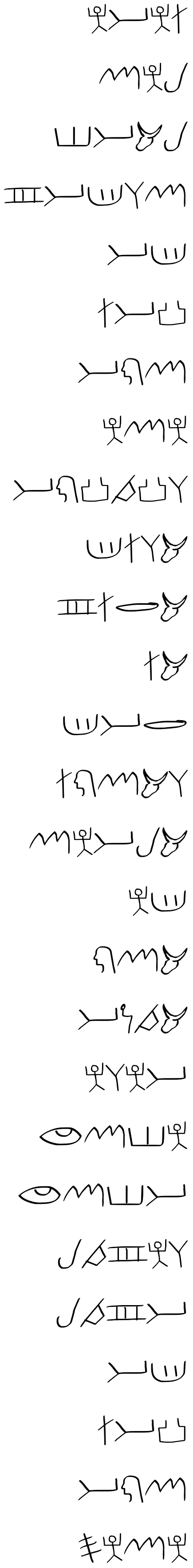

[“] Now you	ve·at·tah	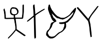	Ezekiel 4:1
son	ben	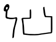	
of man	a·dam	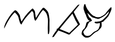	
take	qach	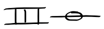	
	le·kha	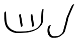	
a brick	le·ve·nah	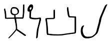	
place	ve·na·tat·tah	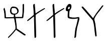	
it	o·w·tah	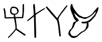	
before you	le·pha·ne·kha	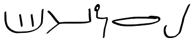	
and draw	ve·chaq·qo·w·ta	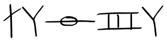	
on it	a·le·ha	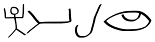	
the city	eer	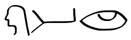	
-	et	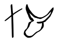	
of Jerusalem	ye·ru·sha·lim	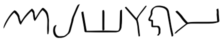	
Then lay	ve·na·tat·tah	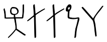	Ezekiel 4:2
against it :	a·le·ha	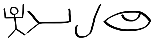	
siege	ma·tso·wr	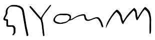	
Construct	u·va·nee·ta	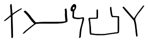	
	a·le·ha	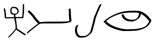	
a siege wall	da·yeq	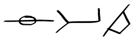	
build	ve·sha·phakh·ta	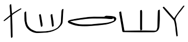	
to it	a·le·ha	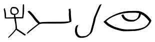	
a ramp	so·le·lah	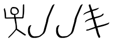	
set up	ve·na·tat·tah	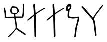	
against it	a·le·ha	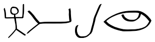	
camps	ma·cha·no·wt	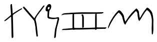	
and place	ve·seem	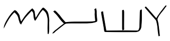	

around it	a·le·ha	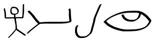	
battering rams	ka·reem	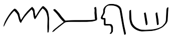	
on all sides	sa·veev	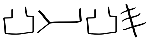	
Then	ve·at·tah	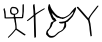	Ezekiel 4:3
take	qach	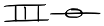	
	le·kha	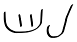	
plate	ma·cha·vat	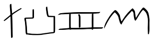	
an iron	bar·zel	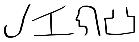	
and set it up	ve·na·tat·tah	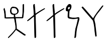	
-	o·w·tah	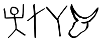	
wall	qeer	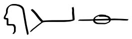	
as an iron	bar·zel	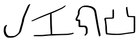	
between yourself	be·ne·kha	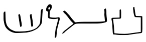	
	u·ven	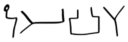	
and the city	ha·eer	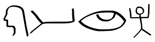	
Turn	va·ha·khee·no·tah	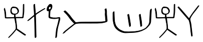	
-	et	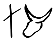	
your face	pa·ne·kha	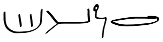	
toward it	e·le·ha	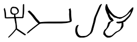	
so that it is	ve·ha·ye·tah	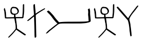	
under siege	vam·ma·tso·wr	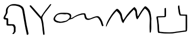	
and besiege it	ve·tsar·ta	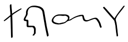	
	a·le·ha	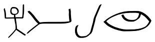	
will be a sign	o·wt	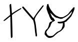	
This	hee	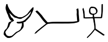	
to the house	le·vet	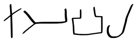	
of Israel	yis·ra·el	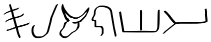	

Then	ve·at·tah	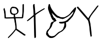	Ezekiel 4:4
lie down	she·khav	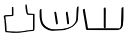	
on	al	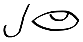	
side	tsid·de·kha	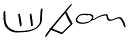	
your left	has·se·ma·lee	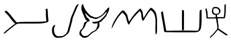	
and place	ve·sam·ta	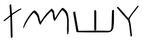	
-	et	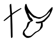	
the iniquity	a·won	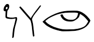	
of the house	bet	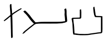	
of Israel	yis·ra·el	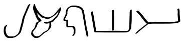	
upon yourself	a·law	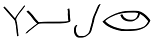	
for the number	mis·par	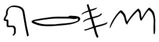	
of days	hay·ya·meem	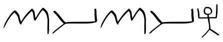	
-	a·sher	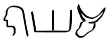	
you lie on your side	tish·kav	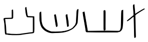	
	a·law	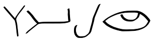	
You are to bear	tis·sa	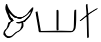	
-	et	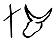	
their iniquity	a·wo·nam	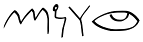	
For I	va·a·nee	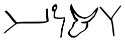	Ezekiel 4:5
have assigned	na·tat·tee	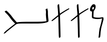	
to you	le·kha	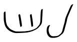	
	et	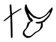	
of years	she·ne	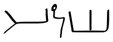	
of their iniquity	a·wo·nam	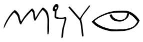	
according to the number	le·mis·par	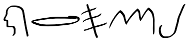	
-	ya·meem	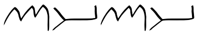	

390	she·losh	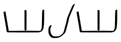	
	me·o·wt	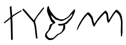	
	ve·tish·eem	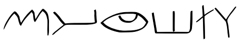	
days	yo·wm	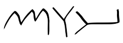	
So you shall bear	ve·na·sa·ta	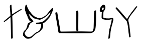	
the iniquity	a·won	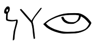	
of the house	bet	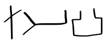	
of Israel	yis·ra·el	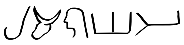	
When you have completed	ve·khil·lee·ta	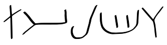	Ezekiel 4:6
-	et	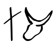	
these days	el·leh	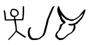	
lie down	ve·sha·khav·ta	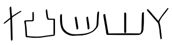	
but on	al	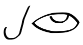	
side	tsid·de·kha	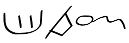	
your right	hay·mo·nī	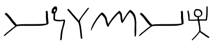	
again	she·neet	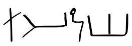	
and bear	ve·na·sa·ta	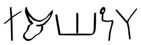	
-	et	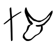	
the iniquity	a·won	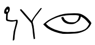	
of the house	bet	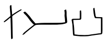	
of Judah	ye·hu·dah	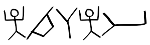	
40	ar·ba·eem	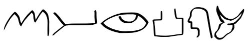	
days	yo·wm	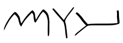	
a day	yo·wm	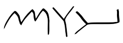	
for each year	lash·sha·nah	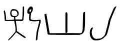	
	yo·wm	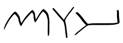	
	lash·sha·nah	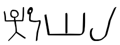	

I have assigned	ne·tat·tee	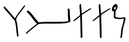	
to you	lakh	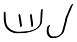	
toward	ve·el		Ezekiel 4:7
the siege	me·tso·wr		
of Jerusalem	ye·ru·sha·lim		
You must turn	ta·kheen	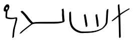	
your face	pa·ne·kha	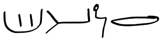	
with your arm	u·ze·ro·a·kha		
bared	cha·su·phah		
and prophesy	ve·nib·be·ta		
against it	a·le·ha	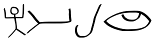	
Now behold	ve·hin·neh		Ezekiel 4:8
I will tie you up	na·tat·tee		
	a·le·kha	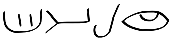	
with ropes	a·vo·w·teem		
so you cannot	ve·lo		
turn	te·ha·phekh		
from side	mits·tsid·de·kha		
to	el		
side	tsid·de·kha		
until	ad		
you have finished	kal·lo·wt·kha		
the days	ye·me		
of your siege	me·tsu·re·kha		
	ve·at·tah		Ezekiel 4:9
But take	qach	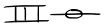	
	le·kha	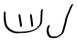	

wheat	chit·teen	
barley	u·se·o·reem	
beans	u·pho·wl	
lentils	va·a·da·sheem	
millet	ve·do·chan	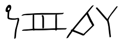
and spelt	ve·khus·se·meem	
put	ve·na·tat·tah	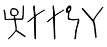
them	o·w·tam	
container	bikh·lee	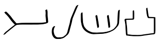
in a single	e·chad	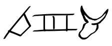
and make	ve·a·see·ta	
them	o·w·tam	
for yourself	le·kha	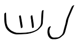
into bread	le·la·chem	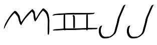
during the	mis·par	
-	hay·ya·meem	
-	a·sher	
	at·tah	
you lie	sho·w·khev	
on	al	
your side	tsid·de·kha	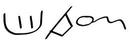
390	she·losh	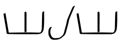
	me·o·wt	
	ve·tish·eem	
days	yo·wm	
[This is what] you are to eat	to·kha·len·nu	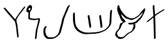
of food	u·ma·a·kha·le·kha	

Ezekiel 4:10

-	a·sher	𐤀𐤔𐤓	
to eat	to·kha·len·nu	𐤕𐤀𐤊𐤋𐤍𐤅	
You are to weigh out	be·mish·qo·wl	𐤁𐤌𐤔𐤒𐤅𐤋	
twenty	es·reem	𐤏𐤔𐤓𐤉𐤌	
shekels	she·qel	𐤔𐤒𐤋	
each day	lay·yo·wm	𐤋𐤉𐤅𐤌	
at set times	me·et	𐤌𐤏𐤕	
	ad	𐤏𐤃	
	et	𐤏𐤕	
and you are to eat it	to·kha·len·nu	𐤕𐤀𐤊𐤋𐤍𐤅	
of water	u·ma·yim	𐤅𐤌𐤉𐤌	Ezekiel 4:11
You are also to measure out	bim·su·rah	𐤁𐤌𐤔𐤅𐤓𐤄	
to drink	tish·teh	𐤕𐤔𐤕𐤄	
a sixth	shish·sheet	𐤔𐤔𐤉𐤕	
of a hin	ha·heen	𐤄𐤄𐤉𐤍	
at set times	me·et	𐤌𐤏𐤕	
	ad	𐤏𐤃	
	et	𐤏𐤕	
and you are to drink it	tish·teh	𐤕𐤔𐤕𐤄	
cake	ve·u·gat	𐤅𐤏𐤂𐤕	Ezekiel 4:12
as you would a barley	se·o·reem	𐤔𐤏𐤓𐤉𐤌	
And you shall eat	to·kha·len·nah	𐤕𐤀𐤊𐤋𐤍𐤄	
[the food]	ve·hee	𐤅𐤄𐤉𐤀	
excrement	be·gel·le	𐤁𐤂𐤋𐤋𐤉	
	tse·at	𐤑𐤀𐤕	
it over dried human	ha·a·dam	𐤄𐤀𐤃𐤌	

after you bake	te·u·ge·nah	𐤕𐤏𐤂𐤍𐤄	
in the sight [of the people] ”	le·e·ne·hem	𐤋𐤏𐤉𐤍𐤉𐤄𐤌𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Ezekiel 4:13
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ This is how	ka·khah	𐤊𐤊𐤄	
will eat	yo·khe·lu	𐤉𐤀𐤊𐤋𐤅	
the Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
bread	lach·mam	𐤋𐤇𐤌𐤌	
their defiled	ta·me	𐤈𐤌𐤀	
among the nations	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
to which	a·sher	𐤀𐤔𐤓	
I will banish them	ad·dee·chem	𐤀𐤃𐤉𐤇𐤌	
”	sham	𐤔𐤌	
I said	va·o·mar	𐤅𐤀𐤌𐤓	Ezekiel 4:14
“ Ah	a·hah	𐤀𐤄𐤄	
Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD ”	YHVH	𐤉𐤄𐤅𐤄	
“	hin·neh	𐤄𐤍𐤄	
I	naph·shee	𐤍𐤐𐤔𐤉	
have never	lo	𐤋𐤀	
defiled myself	me·tum·ma·ah	𐤌𐤈𐤌𐤀𐤄	
anything found dead	u·ne·ve·lah	𐤅𐤍𐤁𐤋𐤄	
or mauled by wild beasts	u·te·re·phah	𐤅𐤈𐤓𐤐𐤄	
I have not	lo	𐤋𐤀	
eaten	a·khal·tee	𐤀𐤊𐤋𐤕𐤉	

From my youth	min·ne·u·ray		
until	ve·ad		
now	at·tah		
No	ve·lo		
has ever entered	va		
my mouth ”	be·phee		
meat	be·sar		
unclean	pig·gul		
He replied	vay·yo·mer		Ezekiel 4:15
	e·lay	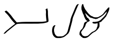	
“ Look ”	re·eh		
“ I will let	na·tat·tee		
you	le·kha	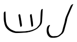	
	et		
dung	tse·phu·ʿē		
use cow	hab·ba·qar	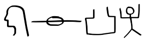	
instead of	ta·chat	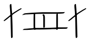	
excrement	gel·le	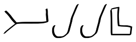	
human	ha·a·dam		
and you may bake	ve·a·see·ta		
-	et		
your bread	lach·me·kha	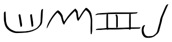	
over that ”	a·le·hem	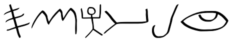	
Then He told	vay·yo·mer		Ezekiel 4:16
me	e·lay	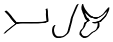	
“ Son	ben		
of man	a·dam		

	hin·nee	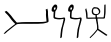	
I am going to cut off	sho·ver	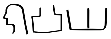	
the supply	mat·teh		
of food	le·chem	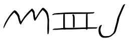	
in Jerusalem	bee·ru·sha·lim		
eat	ve·a·khe·lu		
bread	le·chem	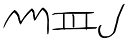	
rationed by weight	be·mish·qal		
They will anxiously	u·vid·a·gah		
water	u·ma·yim	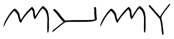	
by measure	bim·su·rah		
and in despair	u·ve·shim·ma·mo·wn		
they will drink	yish·tu		
So	le·ma·an		Ezekiel 4:17
they will lack	yach·se·ru	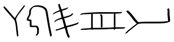	
food	le·chem	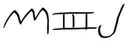	
and water	va·ma·yim	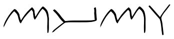	
they will be appalled	ve·na·sham·mu		
[at the sight of] one	eesh	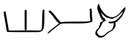	
another	ve·a·chee	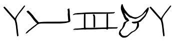	
wasting away	ve·na·maq·qu	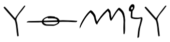	
in their iniquity [”]	ba·a·wo·nam		
[“] As for you	ve·at·tah		Ezekiel 5:1
son	ben		
of man	a·dam		
take	qach	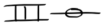	
	le·kha	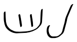	

sword	che·rev	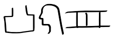	
a sharp	chad·dah	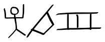	
razor	ta·ar	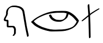	
as a barber's	hag·gal·la·veem	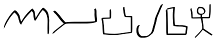	
use it	tiq·qa·chen·nah	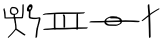	
	lakh	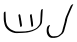	
and shave	ve·ha·a·var·ta	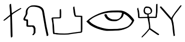	
	al	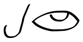	
your head	ro·she·kha	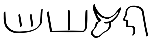	
	ve·al	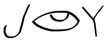	
and beard	ze·qa·ne·kha	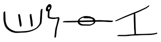	
Then take	ve·la·qach·ta	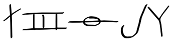	
	le·kha	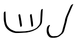	
a set of scales	mo·ze·ne	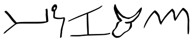	
	mish·qal	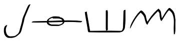	
and divide the hair	ve·chil·laq·tam	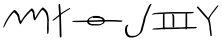	
a third [of the hair]	she·li·sheet	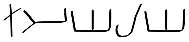	Ezekiel 5:2
	ba·ur	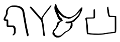	
you are to burn up	tav·eer	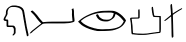	
inside	be·to·wkh	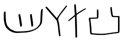	
the city	ha·eer	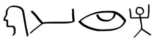	
have ended	kim·lot	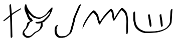	
When the days	ye·me	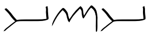	
of the siege	ham·ma·tso·wr	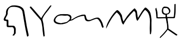	
you are also to take	ve·la·qach·ta	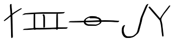	
-	et	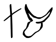	
a third	hash·she·li·sheet	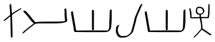	

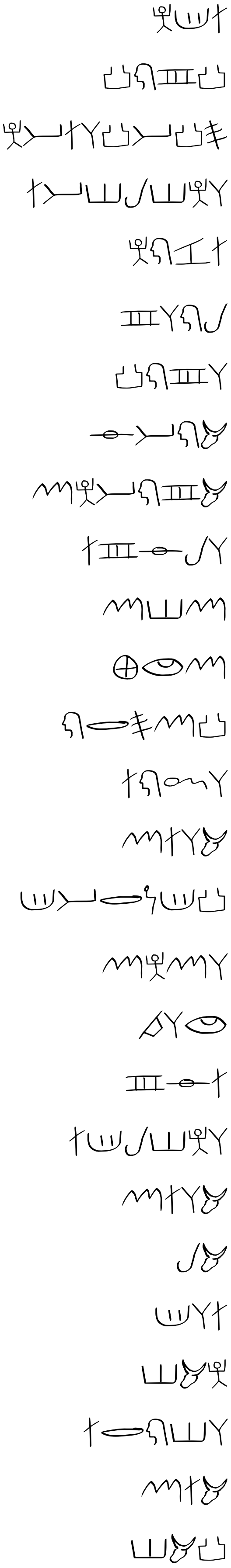

and slash	tak·keh	
it with the sword	va·che·rev	
all around the city	se·vee·vo·w·te·ha	
a third	ve·hash·she·li·sheet	
and you are to scatter	tiz·reh	
to the wind	la·ru·ach	
a sword	ve·che·rev	
For I will unleash	a·reeq	
behind them	a·cha·re·hem	
But you are to take	ve·la·qach·ta	Ezekiel 5:3
	mish·sham	
a few	me·at	
strands of hair	be·mis·par	
and secure	ve·tsar·ta	
them	o·w·tam	
in the folds of your garment	bikh·na·phe·kha	
a few of these	u·me·hem	Ezekiel 5:4
Again	o·wd	
take	tiq·qach	
throw	ve·hish·lakh·ta	
them	o·w·tam	
into	el	
	to·wkh	
the fire	ha·esh	
and burn	ve·sa·raph·ta	
them	o·tam	
-	ba·esh	

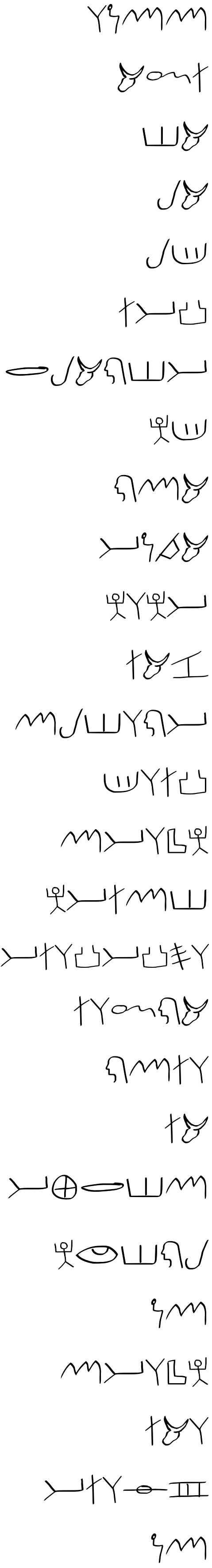

From there	mim·men·nu	
will spread	te·tse	
a fire	esh	
to	el	
the whole	kal	
house	bet	
of Israel	yis·ra·el	
This is what	koh	Ezekiel 5:5
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ This [is]	zot	
Jerusalem	ye·ru·sha·lim	
in the center	be·to·wkh	
of the nations	hag·go·w·yim	
which I have set	sam·tee·ha	
all around her	u·se·vee·vo·w·te·ha	
with countries	a·ra·tso·wt	
But she has rebelled	vat·te·mer	Ezekiel 5:6
-	et	
against My ordinances	mish·pa·tay	
more wickedly	le·rish·ah	
than	min	
the nations	hag·go·w·yim	
and	ve·et	
against My statutes	chuq·qo·w·tay	
worse than	min	

the countries	ha·a·ra·tso·wt		
-	a·sher		
around her	se·vee·vo·w·te·ha	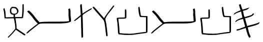	
For	kee	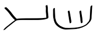	
My ordinances	ve·mish·pa·tay		
[her people] have rejected	ma·a·su		
My statutes ’	ve·chuq·qo·w·tay	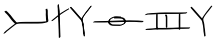	
and have not	lo		
walked	ha·le·khu	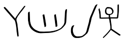	
in	va·hem	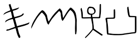	
Therefore	la·khen		Ezekiel 5:7
this is what	koh	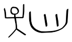	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ -	ya·an		
You have been more insubordinate	ha·ma·ne·khem	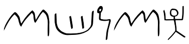	
than	min		
the nations	hag·go·w·yim	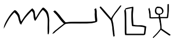	
-	a·sher		
around you	se·vee·vo·w·te·khem		
in My statutes	be·chuq·qo·w·tay	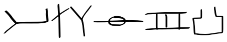	
you have not	lo		
walked	ha·lakh·tem		
-	ve·et		
My ordinances	mish·pa·tay		
[or]	lo		

kept	a·see·tem	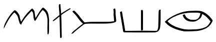	
to the ordinances	u·khe·mish·pe·te	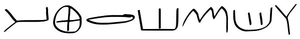	
of the nations	hag·go·w·yim	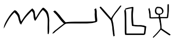	
-	a·sher		
around you ’	se·vee·vo·w·te·khem		
nor	lo		
have you even conformed	a·see·tem	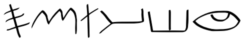	
Therefore	la·khen		Ezekiel 5:8
this is what	koh	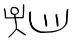	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Behold	hin·nee	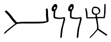	
against you, [Jerusalem]	a·la·yikh	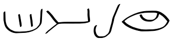	
	gam		
I Myself am	a·nee	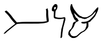	
and I will execute	ve·a·see·tee	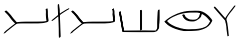	
among you	ve·to·w·khekh		
judgments	mish·pa·teem		
in the sight	le·e·ne	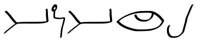	
of the nations	hag·go·w·yim	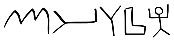	
I will do	ve·a·see·tee	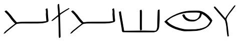	Ezekiel 5:9
to you	vakh	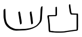	
-	et		
what	a·sher		
I have never	lo		
done before	a·see·tee	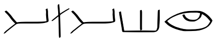	

-	ve·et	𐤅𐤀𐤕	
and	a·sher	𐤀𐤔𐤓	
will never	lo	𐤋𐤀	
do	e·e·seh	𐤀𐤏𐤔𐤄	
	kha·mo·hu	𐤊𐤌𐤄𐤅	
again	o·wd	𐤏𐤅𐤃	
Because of	ya·an	𐤉𐤏𐤍	
all	kal	𐤊𐤋	
your abominations	to·w·a·vo·ta·yikh	𐤕𐤅𐤏𐤁𐤕𐤉𐤊𐤎	
As a result	la·khen	𐤋𐤊𐤍	Ezekiel 5:10
fathers	a·vo·wt	𐤀𐤁𐤅𐤕	
will eat	yo·khe·lu	𐤉𐤀𐤊𐤋𐤅	
their sons	va·neem	𐤁𐤍𐤉𐤌	
among you	be·to·w·khekh	𐤁𐤕𐤅𐤊𐤊	
and sons	u·va·neem	𐤅𐤁𐤍𐤉𐤌	
will eat	yo·khe·lu	𐤉𐤀𐤊𐤋𐤅	
their fathers	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌	
I will execute	ve·a·see·tee	𐤅𐤏𐤔𐤉𐤕𐤉	
against you	vakh	𐤁𐤊	
judgments	she·pha·teem	𐤔𐤐𐤈𐤉𐤌	
and scatter	ve·ze·ree·tee	𐤅𐤆𐤓𐤉𐤕𐤉	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
your remnant	she·e·ree·tekh	𐤔𐤀𐤓𐤉𐤕𐤊	
to every	le·khal	𐤋𐤊𐤋	
wind ’	ru·ach	𐤓𐤅𐤇𐤐	
Therefore	la·khen	𐤋𐤊𐤍	Ezekiel 5:11

live	chay	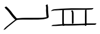
as surely as I	a·nee	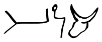
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
	im	
	lo	
because	ya·an	
-	et	
My sanctuary	miq·da·shee	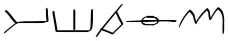
you have defiled	tim·met	
with all	be·khal	
your detestable idols	shiq·qu·tsa·yikh	
	u·ve·khal	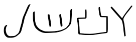
and abominations	to·w·a·vo·ta·yikh	
	ve·gam	
I Myself	a·nee	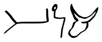
will withdraw My favor	eg·ra	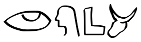
-	ve·lo	
with pity	ta·cho·ws	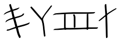
I will not look upon you	e·nee	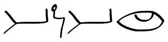
[nor]	ve·gam	
will I	a·nee	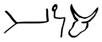
	lo	
spare you	ech·mo·wl	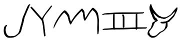
A third	she·li·shi·tekh	

Ezekiel 5:12

by plague	bad·de·ver		
of your people will die	ya·mu·tu		
by famine	u·va·ra·av		
or be consumed	yikh·lu		
within you	ve·to·w·khekh		
a third	ve·hash·she·li·sheet	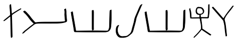	
by the sword	ba·che·rev	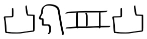	
will fall	yip·pe·lu		
outside [your walls]	se·vee·vo·w·ta·yikh		
and a third	ve·hash·she·lee·sheet	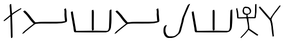	
to every	le·khal		
wind	ru·ach		
I will scatter	e·za·reh		
a sword	ve·che·rev		
and unleash	a·reeq	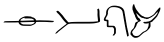	
behind them	a·cha·re·hem	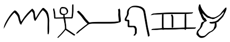	
is spent	ve·kha·lah	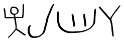	Ezekiel 5:13
And when My anger	ap·pee		
and I have vented	va·ha·ni·cho·w·tee	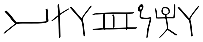	
My wrath	cha·ma·tee		
against them	bam		
I will be appeased	ve·hin·ne·cha·me·tee	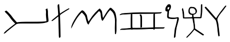	
they will know	ve·ya·de·u	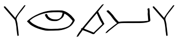	
that	kee	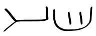	
I	a·nee	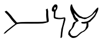	
the LORD	YHVH		
have spoken	dib·bar·tee		

in My zeal	be·qin·a·tee	
And when I have spent	be·khal·lo·w·tee	
My wrath	cha·ma·tee	
on them	bam	
I will make	ve·et·te·nekh	Ezekiel 5:14
you a ruin	le·cha·re·bah	
and a disgrace	u·le·cher·pah	
among the nations	bag·go·w·yim	
-	a·sher	
around you	se·vee·vo·w·ta·yikh	
in the sight	le·e·ne	
of all	kal	
who pass by	o·w·ver	
So you will be	ve·ha·ye·tah	Ezekiel 5:15
a reproach	cher·pah	
and a taunt	u·ge·du·phah	
a warning	mu·sar	
and a horror	u·me·sham·mah	
to the nations	lag·go·w·yim	
-	a·sher	
around you	se·vee·vo·w·ta·yikh	
when I execute	ba·a·so·w·tee	
against you	vakh	
judgments	she·pha·teem	
in anger	be·aph	
wrath	u·ve·che·mah	
fury	u·ve·to·khe·cho·wt	

and raging	che·mah	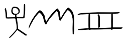	
I	a·nee	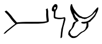	
the LORD	YHVH		
have spoken	dib·bar·tee		
When I shower	be·shal·le·chee	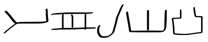	Ezekiel 5:16
-	et		
arrows	chits·tse		
of famine	ha·ra·av		
with the deadly	ha·ra·eem		
you	ba·hem		
[and]	a·sher		
	ha·yu	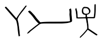	
destruction	le·mash·cheet	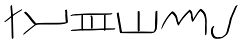	
that	a·sher		
I will send	a·shal·lach	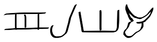	
-	o·w·tam		
to destroy you	le·sha·chet·khem	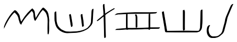	
the famine	ve·ra·av		
I will intensify	o·seph		
against you	a·le·khem	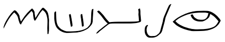	
and cut off	ve·sha·var·tee	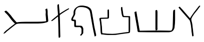	
your	la·khem		
supply	mat·teh		
of food	la·chem	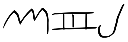	
I will send	ve·shil·lach·tee	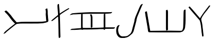	Ezekiel 5:17
against you	a·le·khem	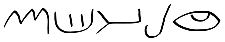	
famine	ra·av		

beasts	ve·chay·yah	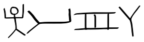	
and wild	ra·ah		
and they will leave you childless	ve·shik·ke·lukh		
Plague	ve·de·ver		
and bloodshed	va·dam		
will sweep	ya·a·var		
through you	bakh	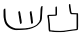	
a sword	ve·che·rev	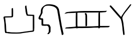	
and I will bring	a·vee	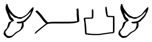	
against you	a·la·yikh	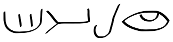	
I	a·nee	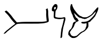	
the LORD	YHVH		
have spoken ”	dib·bar·tee	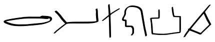	
came	vay·hee	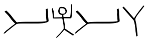	Ezekiel 6:1
And the word	de·var		
of the LORD	YHVH		
to me	e·lay	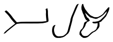	
saying	le·mor	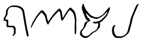	
“ Son	ben		Ezekiel 6:2
of man	a·dam		
set	seem	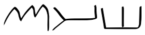	
your face	pa·ne·kha	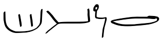	
against	el		
the mountains	ha·re	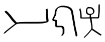	
of Israel	yis·ra·el	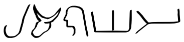	
and prophesy	ve·hin·na·ve		
against them	a·le·hem	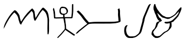	

You are to say :	ve·a·mar·ta	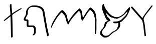	Ezekiel 6:3
‘ O mountains	ha·re	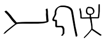	
of Israel	yis·ra·el	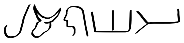	
hear	shim·u	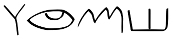	
the word	de·var	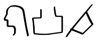	
of the Lord	a·do·nay	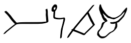	
GOD !	YHVH	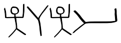	
This is what	koh	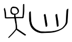	
says	a·mar	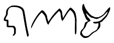	
the Lord	a·do·nay	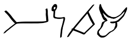	
GOD	YHVH	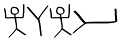	
to the mountains	le·ha·reem	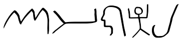	
and hills	ve·lag·ge·va·o·wt	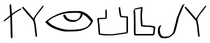	
to the ravines	la·a·phee·qeem	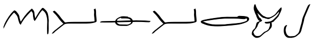	
and valleys :	ve·lag·gē·ʾa·yot	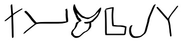	
	hin·nee	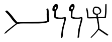	
I	a·nee	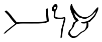	
am about to bring	me·vee	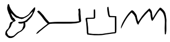	
against you	a·le·khem	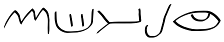	
a sword	che·rev	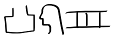	
and I will destroy	ve·ib·bad·tee	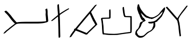	
your high places	ba·mo·w·te·khem	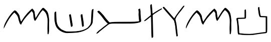	
will be demolished	ve·na·sham·mu	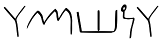	Ezekiel 6:4
Your altars	miz·be·cho·w·te·khem	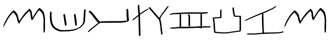	
will be smashed	ve·nish·be·ru	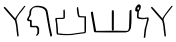	
and your incense altars	cham·ma·ne·khem	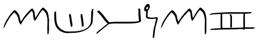	
and I will cast down	ve·hip·pal·tee	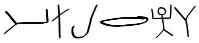	

your slain	chal·le·khem	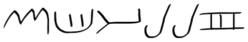	
before	liph·ne		
your idols	gil·lu·le·khem	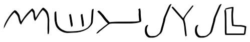	
I will lay	ve·na·tat·tee	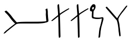	Ezekiel 6:5
-	et		
the corpses	pig·re	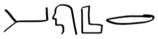	
	be·ne	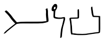	
of the Israelites	yis·ra·el	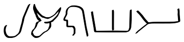	
before	liph·ne		
their idols	gil·lu·le·hem	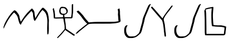	
and scatter	ve·ze·ree·tee	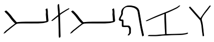	
-	et		
your bones	ats·mo·w·te·khem		
around	se·vee·vo·wt	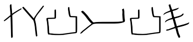	
your altars	miz·be·cho·w·te·khem	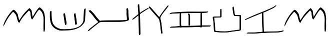	
Wherever	be·khol		Ezekiel 6:6
you live	mo·wo·she·vo·w·te·khem		
the cities	he·a·reem		
will be laid waste	te·che·rav·nah		
and the high places	ve·hab·ba·mo·wt	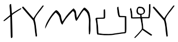	
will be demolished	tee·sha·me·nah	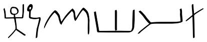	
so that	le·ma·an		
will be laid waste	ye·cher·vu	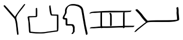	
and desecrated	ve·ye·she·mu		
your altars	miz·be·cho·w·te·khem	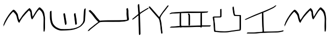	
smashed	ve·nish·be·ru		

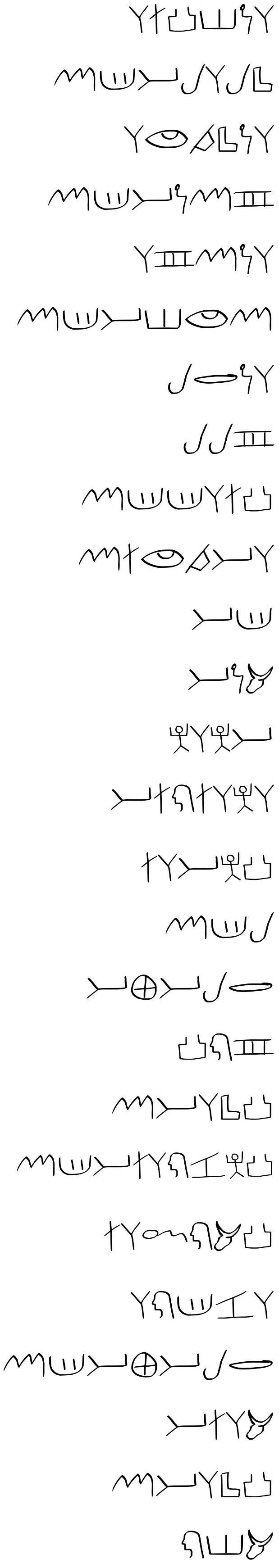

and obliterated	ve·nish·be·tu	
your idols	gil·lu·le·khem	
cut down	ve·nig·de·u	
your incense altars	cham·ma·ne·khem	
blotted out	ve·nim·chu	
and your works	ma·a·se·khem	
will fall	ve·na·phal	Ezekiel 6:7
The slain	cha·lal	
among you	be·to·wkh·khem	
and you will know	vee·da·tem	
that	kee	
I	a·nee	
am the LORD	YHVH	
Yet I will leave a remnant	ve·ho·w·tar·tee	Ezekiel 6:8
for	bih·yo·wt	
some of you	la·khem	
will escape	pe·lee·te	
the sword	che·rev	
among the nations	bag·go·w·yim	
when you are scattered	be·hiz·za·ro·w·te·khem	
and throughout the lands	ba·a·ra·tso·wt	
will remember	ve·za·khe·ru	Ezekiel 6:9
your survivors	phe·lee·te·khem	
Me —	o·w·tee	
Then in the nations	bag·go·w·yim	
to which	a·sher	

they have been carried captive	nish·bu	
	sham	
how	a·sher	
I have been grieved	nish·bar·tee	
-	et	
hearts	lib·bam	
by their adulterous	haz·zo·w·neh	
that	a·sher	
turned away	sar	
from Me	me·a·lay	
and by	ve·et	
their eyes	e·ne·hem	
that lusted	haz·zo·no·wt	
after	a·cha·re	
idols	gil·lu·le·hem	
So they will loathe	ve·na·qot·tu	
themselves	biph·ne·hem	
for	el	
the evil	ha·ra·o·wt	
-	a·sher	
they have done	a·su	
and for all	le·khol	
their abominations	to·w·a·vo·te·hem	
And they will know	ve·ya·de·u	Ezekiel 6:10
that	kee	
I	a·nee	
am the LORD	YHVH	

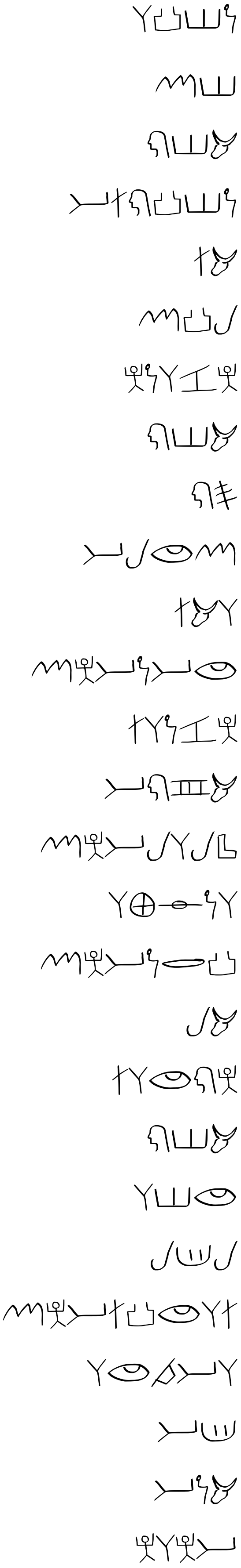

I did not	lo		
in	el		
vain	chin·nam		
declare	dib·bar·tee		
that I would bring	la·a·so·wt		
upon them	la·hem		
calamity	ha·ra·ah		
this	haz·zot		
This is what	koh	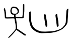	Ezekiel 6:11
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Clap	hak·keh		
your hands	ve·khap·pe·kha		
stomp	u·re·qa	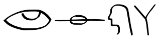	
your feet	be·rag·le·kha	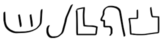	
and cry out	ve·e·mar		
“ Alas ! ”	ach		
because of	el		
all	kal	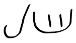	
abominations	to·w·a·vo·wt		
the wicked	ra·o·wt		
of the house	bet	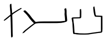	
of Israel	yis·ra·el	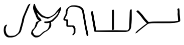	
who	a·sher		
by sword	ba·che·rev	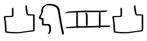	
and famine	ba·ra·av		

and plague	u·vad·de·ver	
will fall	yip·po·lu	
He who is far off	ha·ra·cho·wq	Ezekiel 6:12
by the plague	bad·de·ver	
will die	ya·mut	
he who is near	ve·haq·qa·ro·wv	
by the sword	ba·che·rev	
will fall	yip·po·wl	
and he who remains	ve·han·nish·ar	
	ve·han·na·tsur	
by famine	ba·ra·av	
will die	ya·mut	
So I will vent	ve·khil·le·tee	
My fury	cha·ma·tee	
upon them	bam	
Then you will know	vee·da·tem	Ezekiel 6:13
that	kee	
I	a·nee	
am the LORD	YHVH	
lie	bih·yo·wt	
when their slain	chal·le·hem	
among	be·to·wkh	
their idols	gil·lu·le·hem	
around	se·vee·vo·wt	
their altars	miz·be·cho·w·te·hem	
on	el	
every	kal	

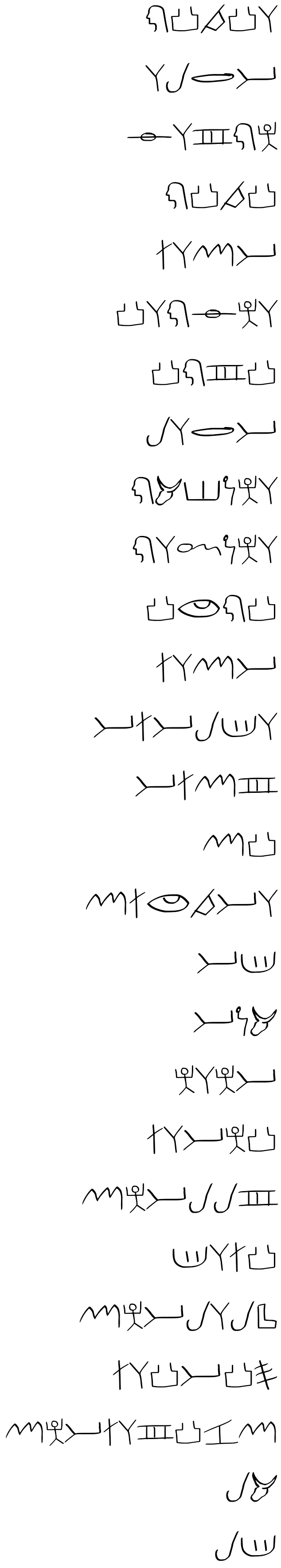

hill	giv·ah	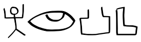	
high	ra·mah		
on all	be·khol		
the mountaintops	ra·she	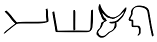	
	he·ha·reem	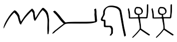	
and under	ve·ta·chat	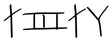	
every	kal	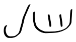	
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green	ra·a·nan		
	ve·ta·chat	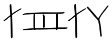	
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oak —	e·lah	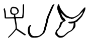	
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the places	me·qo·wm	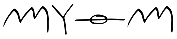	
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they offered	na·te·nu	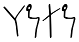	
	sham		
incense	re·ach	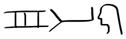	
fragrant	nee·cho·ach	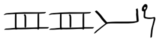	
to all	le·khol		
their idols	gil·lu·le·hem	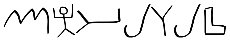	
I will stretch out	ve·na·tee·tee	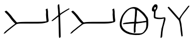	Ezekiel 6:14
-	et		
My hand	ya·dee	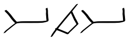	
against them	a·le·hem	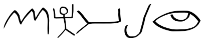	
I will make	ve·na·tat·tee	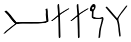	
-	et		

the land	ha·a·rets		
a desolate	she·ma·mah		
waste	u·me·sham·mah		
from the wilderness	mim·mid·bar		
to Diblah	div·la·tah	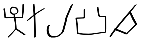	
and wherever	be·khol		
they live	mo·wo·she·vo·w·te·hem		
Then they will know	ve·ya·de·u		
that	kee	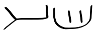	
I	a·nee	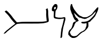	
am the LORD ’”	YHVH		
came	vay·hee	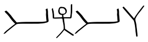	Ezekiel 7:1
And the word	de·var	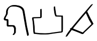	
of the LORD	YHVH		
to me	e·lay	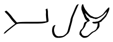	
saying	le·mor	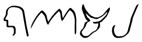	
“ O	ve·at·tah		Ezekiel 7:2
son	ben		
of man	a·dam		
this is what	koh	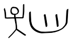	
says	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
to the land	le·ad·mat		
of Israel :	yis·ra·el	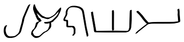	
‘ The end !	qets	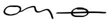	
has come	ba		

The end	haq·qets	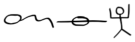	
upon	al	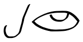	
the four	ʾar·ba·ʿat	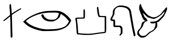	
corners	kan·pho·wt	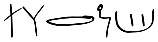	
of the land	ha·a·rets	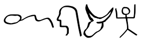	
is now	at·tah	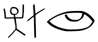	Ezekiel 7:3
The end	haq·qets	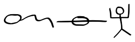	
upon you	a·la·yikh	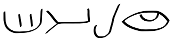	
and I will unleash	ve·shil·lach·tee	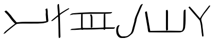	
My anger	ap·pee	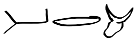	
against you	bakh	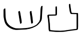	
I will judge you	u·she·phat·teekh	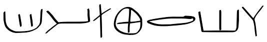	
according to your ways	kid·ra·kha·yikh	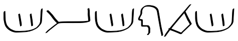	
and repay	ve·na·tat·tee	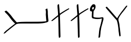	
you	a·la·yikh	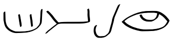	
-	et	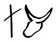	
for all	kal	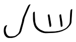	
your abominations	to·w·a·vo·ta·yikh	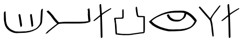	
I will not	ve·lo	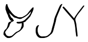	Ezekiel 7:4
with pity	ta·cho·ws	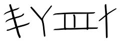	
	e·nee	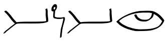	
look on you	a·la·yikh	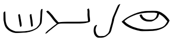	
nor	ve·lo	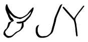	
will I spare you	ech·mo·wl	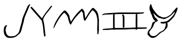	
but I will punish you for	kee	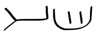	
your ways	de·ra·kha·yikh	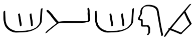	
	a·la·yikh	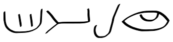	

	et·ten		
and for the abominations	ve·to·w·a·vo·w·ta·yikh		
among you	be·to·w·khekh		
-	tih·ye·na	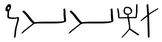	
Then you will know	vee·da·tem		
that	kee	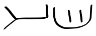	
I	a·nee	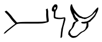	
am the LORD ’	YHVH		
This is what	koh	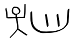	Ezekiel 7:5
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Disaster !	ra·ah		
An unprecedented	a·chat	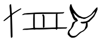	
disaster —	ra·ah		
behold	hin·neh		
it is coming !	va·ah		
The end	qets	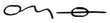	Ezekiel 7:6
has come !	ba		
has come !	ba		
The end	haq·qets	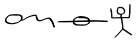	
It has roused itself	he·qeets	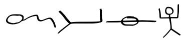	
against you	e·la·yikh	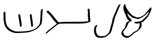	
Behold	hin·neh		
it has come !	ba·ah		
has come	ba·ah		Ezekiel 7:7
Doom	hats·tse·phee·rah	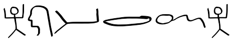	

to you	e·le·kha	אליך	
O inhabitants	yo·wo·shev	יושב	
of the land	ha·a·rets	הארץ	
has come	ba	בא	
The time	ha·et	העת	
is near	qa·ro·wv	קרוב	
the day	hay·yo·wm	היום	
there is panic	me·hu·mah	מהומה	
instead of shouts of joy	ve·lo	ולא	
	hed	הד	
on the mountains	ha·reem	הרים	
-	at·tah	עתה	Ezekiel 7:8
Very soon	miq·qa·ro·wv	מקרוב	
I will pour out	esh·po·wkh	אשפוך	
My wrath	cha·ma·tee	חמתי	
upon you	a·la·yikh	עליך	
and vent	ve·khil·le·tee	וכליתי	
My anger	ap·pee	אפי	
against you	bakh	בך	
I will judge you	u·she·phat·teekh	ושפטתיך	
according to your ways	kid·ra·kha·yikh	כדרכיך	
and repay you	ve·na·tat·tee	ונתתי	
	a·la·yikh	עליך	
-	et	את	
for all	kal	כל	
your abominations	to·w·a·vo·w·ta·yikh	תועבותיך	
I will not	ve·lo	ולא	Ezekiel 7:9

look on you with pity	ta·cho·ws	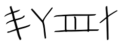	
	e·nee	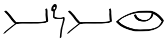	
nor	ve·lo		
will I spare you	ech·mo·wl	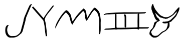	
for your ways	kid·ra·kha·yikh		
	a·la·yikh	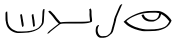	
but I will punish you	et·ten		
and for the abominations	ve·to·w·a·vo·w·ta·yikh		
among you	be·to·w·khekh		
	tih·ye·na	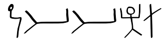	
Then you will know	vee·da·tem		
that	kee	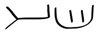	
it is I	a·nee	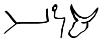	
the LORD	YHVH		
who strikes the blow	mak·keh	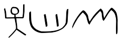	
Behold	hin·neh		Ezekiel 7:10
the day	hay·yo·wm	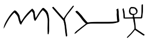	
is here !	hin·neh		
It has come !	va·ah		
has gone out	ya·tse·ah		
Doom	hats·tse·phi·rah		
has bloomed	tsats		
the rod	ham·mat·teh		
has budded	pa·rach		
arrogance	haz·za·do·wn	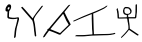	
Their violence	he·cha·mas	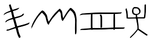	Ezekiel 7:11
has grown	qam	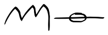	

into a rod	le·mat·teh		
[to punish their] wickedness	re·sha		
None	lo		
of them [will remain] :	me·hem		
none	ve·lo		
of their multitude	me·ha·mo·w·nam		
none	ve·lo		
of their wealth	me·he·me·hem		
and nothing	ve·lo		
of value	no·ah		
	ba·hem		
has come	ba		Ezekiel 7:12
The time	ha·et		
has arrived	hig·gee·a	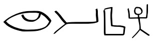	
the day	hay·yo·wm	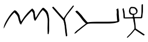	
Let the buyer	haq·qo·w·neh	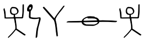	
not	al		
rejoice	yis·mach		
and the seller	ve·ham·mo·w·kher		
not	al		
mourn	yit·ab·bal		
for	kee	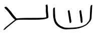	
wrath	cha·ro·wn	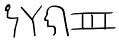	
is upon	el		
the whole	kal		
multitude	ha·mo·w·nah		
will surely	kee	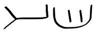	Ezekiel 7:13

The seller	ham·mo·w·kher		
	el		
what he sold	ham·mim·kar		
not	lo		
recover	ya·shuv		
while	ve·o·wd		
both remain alive	ba·chay·yeem	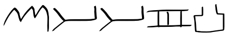	
	chay·ya·tam	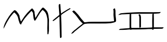	
For	kee	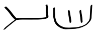	
the vision	cha·zo·wn	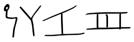	
concerning	el		
the whole	kal		
multitude	ha·mo·w·nah		
will not	lo		
be revoked	ya·shuv		
not one of them	ve·eesh	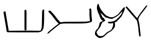	
and because of their iniquity	ba·a·wo·no		
his life	chay·ya·to	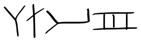	
	lo		
will preserve	yit·chaz·za·qu	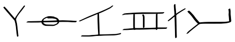	
They have blown	ta·qe·u	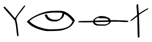	Ezekiel 7:14
the trumpet	vat·ta·qo·w·a	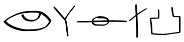	
and made	ve·ha·kheen		
everything ready	hak·kol		
but no	ve·en		
one goes	ho·lekh	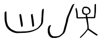	
to war	lam·mil·cha·mah	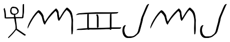	

for	kee	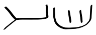	
My wrath	cha·ro·w·nee		
is upon	el		
the whole	kal		
multitude	ha·mo·w·nah		
The sword	ha·che·rev	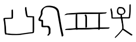	Ezekiel 7:15
is outside	ba·chuts		
plague	ve·had·de·ver	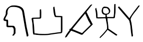	
and famine	ve·ha·ra·av		
are within	mib·ba·yit	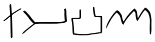	
Those	a·sher		
in the country	bas·sa·deh	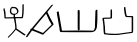	
by the sword	ba·che·rev	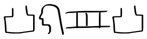	
will die	ya·mut		
and those	va·a·sher		
in the city	ba·eer		
by famine	ra·av		
and plague	va·de·ver		
will be devoured	yo·kha·len·nu		
will escape	u·pha·le·tu		Ezekiel 7:16
The survivors	pe·lee·te·hem		
	ve·ha·yu	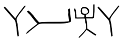	
and live in	el		
the mountains	he·ha·reem	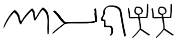	
like doves	ke·yo·w·ne	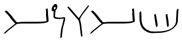	
of the valley	hag·ge·a·yo·wt		
-	kul·lam	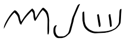	

moaning	ho·mo·wt		
each	eesh	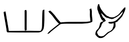	
for his own iniquity	ba·a·wo·no		
Every	kal		Ezekiel 7:17
hand	hay·ya·da·yim		
will go limp	tir·pe·nah		
and every	ve·khal		
knee	bir·ka·yim	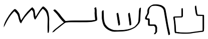	
will turn to	te·lakh·nah		
water	ma·yim	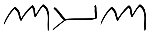	
They will put on	ve·cha·ge·ru		Ezekiel 7:18
sackcloth	saq·qeem	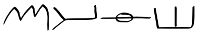	
will overwhelm them	ve·khis·se·tah		
-	o·w·tam		
and terror	pal·la·tsut		
	ve·el		
will cover all	kal	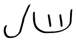	
their faces	pa·neem	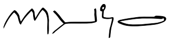	
Shame	bu·shah		
and all	u·ve·khal	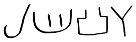	
their heads	ra·she·hem	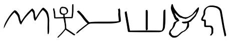	
will be shaved	qa·re·chah		
their silver	kas·pam	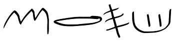	Ezekiel 7:19
into the streets	ba·chu·tso·wt		
They will throw	yash·lee·khu	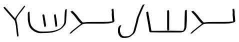	
and their gold	u·ze·ha·vam		
unclean	le·nid·dah		

will seem	yih·yeh	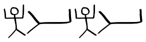	
Their silver	kas·pam	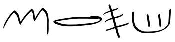	
and gold	u·ze·ha·vam		
cannot	lo		
	yu·khal		
save them	le·hats·tsee·lam		
in the day	be·yo·wm	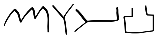	
of the wrath	ev·rat	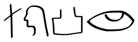	
of the LORD	YHVH		
their appetites	naph·sham	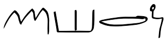	
They cannot	lo		
satisfy	ye·sab·be·u	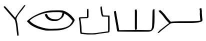	
their stomachs with [wealth]	u·me·e·hem		
	lo		
or fill	ye·mal·le·u		
for	kee	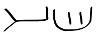	
the stumbling block	mikh·sho·wl		
that brought their iniquity	a·wo·nam		
it became	ha·yah	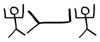	
His beautiful	u·tse·vee	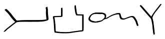	Ezekiel 7:20
ornaments	ed·yo		
into pride	le·ga·o·wn		
they transformed	sa·ma·hu		
images	ve·tsal·me	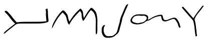	
their vile	to·w·a·vo·tam	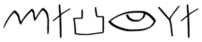	
and detestable idols	shiq·qu·tse·hem		
to fashion	a·su		

and used them	vo		
Therefore	al		
	ken	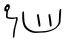	
I will make these	ne·tat·tee	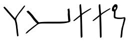	
for them	la·hem		
into something unclean	le·nid·dah		
And I will hand these things over	u·ne·tat·tee		Ezekiel 7:21
	be·yad	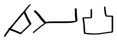	
to foreigners	haz·za·reem	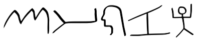	
as plunder	la·vaz		
to the wicked	u·le·rish·e		
of the earth	ha·a·rets		
and loot	le·sha·lal	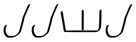	
who will defile them	ve·chil·le·lu·ha	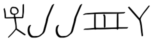	
I will turn	va·ha·sib·bo·w·tee		Ezekiel 7:22
My face	pha·nay	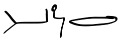	
away from them	me·hem		
and they will defile	ve·chil·le·lu	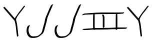	
-	et		
My treasured place	tse·phu·nee		
will enter	u·va·u		
it	vah		
Violent men	pa·ree·tseem		
and they will defile it	ve·chil·le·lu·ha		
Forge	a·seh		Ezekiel 7:23
the chain	ha·rat·to·wq		
for	kee	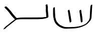	

the land	ha·a·rets		
is full	ma·le·ah		
of crimes	mish·pat		
of bloodshed	da·meem	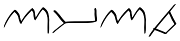	
and the city	ve·ha·eer		
is full	ma·le·ah		
of violence	cha·mas	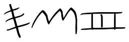	
So I will bring	ve·he·ve·tee		Ezekiel 7:24
the most wicked	ra·e		
of nations	go·w·yim	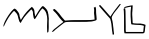	
to take possession of	ve·ya·re·shu		
-	et		
their houses	bat·te·hem	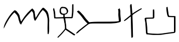	
I will end	ve·hish·bat·tee		
the pride	ge·o·wn		
of the mighty	az·zeem	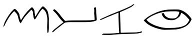	
will be profaned	ve·ni·cha·lu	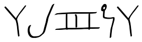	
and their holy places	me·qad·she·hem		
Anguish	qe·pha·dah		Ezekiel 7:25
is coming !	va		
They will seek	u·viq·shu	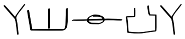	
peace	sha·lo·wm		
but find none	va·a·yin		
Disaster	ho·vah	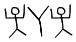	Ezekiel 7:26
upon	al		
disaster	ho·vah	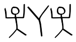	
will come	ta·vo·w		

rumor	u·she·mu·ah		
after	el		
rumor	she·mu·ah		
and	tih·yeh	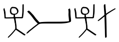	
Then they will seek	u·viq·shu	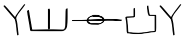	
a vision	cha·zo·wn	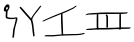	
from a prophet	min·na·vee	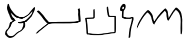	
but instruction	ve·to·w·rah		
will perish	to·vad	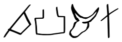	
from the priests	mik·ko·hen		
as will counsel	ve·e·tsah		
from the elders	miz·ze·qe·neem	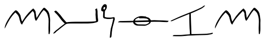	
The king	ham·me·lekh		Ezekiel 7:27
will mourn	yit·ab·bal		
the prince	ve·na·see	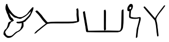	
will be clothed	yil·bash	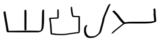	
with despair	she·ma·mah		
and the hands	vee·de	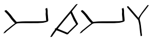	
of the people	am		
of the land	ha·a·rets		
will tremble	tib·ba·hal·nah		
according to their conduct	mid·dar·kam		
I will deal	e·e·seh		
with them	o·w·tam		
by their own standards	u·ve·mish·pe·te·hem		
and I will judge them	esh·pe·tem		
Then they will know	ve·ya·de·u	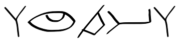	

that	kee	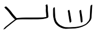	
I	a·nee	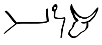	
am the LORD ’”	YHVH		
-	vay·hee	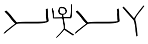	Ezekiel 8:1
year	bash·sha·nah		
In the sixth	hash·shish·sheet		
of the sixth month	bash·shish·shee		
on the fifth	ba·cha·mish·shah	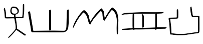	
day	la·cho·desh	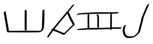	
I	a·nee	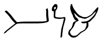	
was sitting	yo·wo·shev		
in my house	be·ve·tee	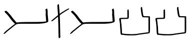	
and the elders	ve·ziq·ne	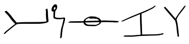	
of Judah	ye·hu·dah	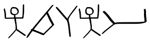	
were sitting	yo·wo·she·veem		
before me	le·pha·nay		
fell	vat·tip·pol		
upon me	a·lay	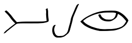	
and there	sham	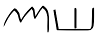	
the hand	yad	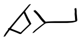	
of the Lord	a·do·nay		
GOD	YHVH		
Then I looked	va·er·eh		Ezekiel 8:2
and saw	ve·hin·neh		
a figure	de·mut		
like that of a man	ke·mar·eh	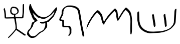	
	esh		

His appearance	mim·mar·eh	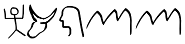	
From His waist	ma·te·naw	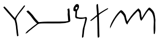	
down	u·le·mat·tah		
was like fire	esh		
and from His waist	u·mim·ma·te·naw		
up	u·le·ma·lah		
[He]	ke·mar·eh	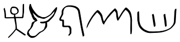	
was as bright	zo·har		
as the gleam	ke·en		
of amber	ha·chash·ma·lah		
He stretched out	vay·yish·lach		Ezekiel 8:3
what looked like	tav·neet	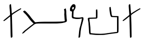	
a hand	yad	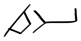	
and took me	vay·yiq·qa·che·nee	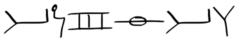	
by the hair	be·tsee·tsit	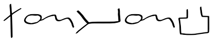	
of my head	ro·shee	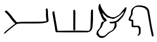	
lifted me up	vat·tis·sa	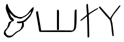	
-	o·tee	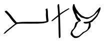	
Then the Spirit	ru·ach		
between	ben	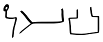	
earth	ha·a·rets		
	u·ven	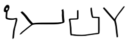	
and heaven	hash·sha·ma·yim		
and carried	vat·ta·ve	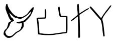	
me	o·tee	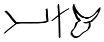	
to Jerusalem	ye·ru·sha·le·mah		
in visions	be·mar·o·wt	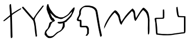	

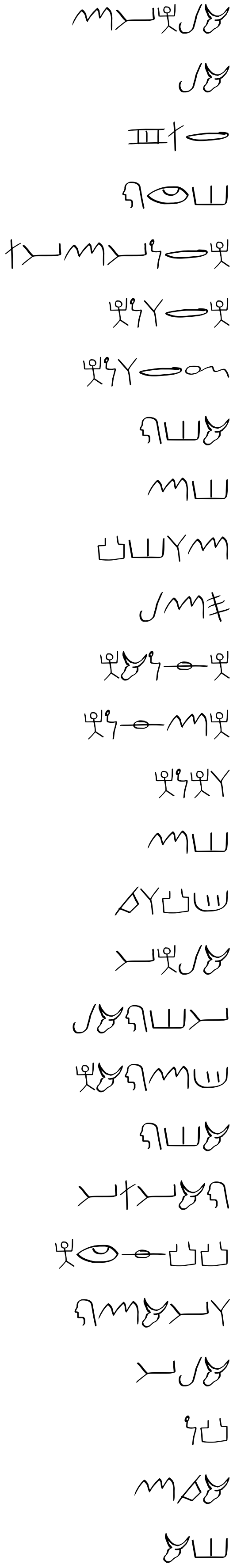

of God	e·lo·heem	
to	el	
the entrance	pe·tach	
gate	sha·ar	
of the inner court	hap·pe·nee·meet	
	hap·po·w·neh	
of the north	tsa·pho·w·nah	
where	a·sher	
	sham	
was seated	mo·wo·shav	
the idol	se·mel	
jealousy	haq·qin·ah	
that provokes	ham·maq·neh	
I saw	ve·hin·neh	Ezekiel 8:4
And there	sham	
the glory	ke·vo·wd	
of the God	e·lo·he	
of Israel	yis·ra·el	
like the vision	kam·mar·eh	
-	a·sher	
I had seen	ra·ee·tee	
in the plain	bab·biq·ah	
He said	vay·yo·mer	Ezekiel 8:5
to me	e·lay	
“ Son	ben	
of man ”	a·dam	
lift up	sa	

“ now	na		
your eyes	e·ne·kha	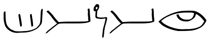	
to	de·rekh		
the north ”	tsa·pho·w·nah		
So I lifted up	va·es·sa		
my eyes	e·nay	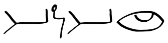	
to	de·rekh		
the north	tsa·pho·w·nah		
I saw	ve·hin·neh		
north	mits·tsa·pho·wn		
Gate	le·sha·ar		
of the Altar	ham·miz·be·ach	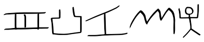	
idol	se·mel		
of jealousy	haq·qin·ah	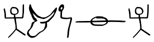	
this	haz·zeh		
and in the entrance	bab·bi·ah	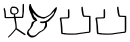	
He said	vay·yo·mer		Ezekiel 8:6
to me	e·lay	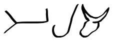	
“ Son	ben		
of man ”	a·dam		
see	ha·ro·eh		
“ do you	at·tah		
what	mē·hɛm		
they are doing —	o·seem	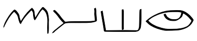	
abominations	to·w·e·vo·wt		
the great	ge·do·lo·wt		
that	a·sher		

the house	bet	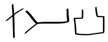	
of Israel	yis·ra·el	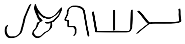	
is committing —	o·seem		
	poh	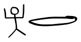	
to drive Me far	le·ra·cho·qah	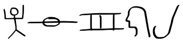	
from	me·al		
My sanctuary ?	miq·da·shee	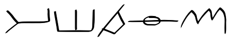	
Yet	ve·o·wd		
	ta·shuv		
you will see	tir·eh		
abominations ”	to·w·e·vo·wt		
even greater	ge·do·lo·wt	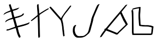	
Then He brought	vay·ya·ve	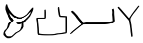	Ezekiel 8:7
me	o·tee	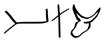	
to	el		
the entrance	pe·tach	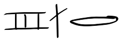	
to the court	he·cha·tser	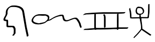	
and I looked	va·er·eh		
and saw	ve·hin·neh		
hole	chor		
a	e·chad	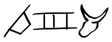	
in the wall	baq·qeer	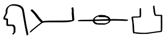	
He told	vay·yo·mer		Ezekiel 8:8
me	e·lay	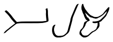	
“ Son	ben		
of man ”	a·dam		
“ dig	cha·tar	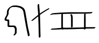	

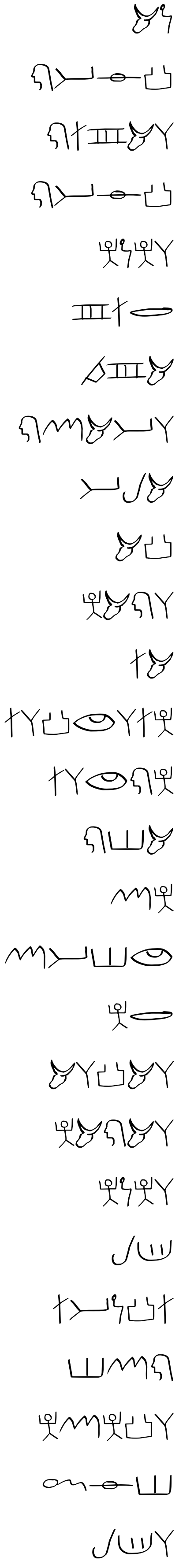

	na	
through the wall ”	vaq·qeer	
So I dug	va·ech·tor	
through the wall	baq·qeer	
and discovered	ve·hin·neh	
doorway	pe·tach	
a	e·chad	
Then He said	vay·yo·mer	Ezekiel 8:9
to me	e·lay	
“ Go in	bo	
and see	u·re·eh	
-	et	
abominations	hat·to·w·e·vo·wt	
the wicked	ha·ra·o·wt	
	a·sher	
they	hem	
are committing	o·seem	
here ”	poh	
So I went in	va·a·vo·w	Ezekiel 8:10
and looked	va·er·eh	
and	ve·hin·neh	
was every	khal	
kind	tav·neet	
of crawling creature	re·mes	
beast	u·ve·he·mah	
and detestable	she·qets	
along with all	ve·khal	

the idols	gil·lu·le		
of the house	bet	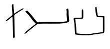	
of Israel	yis·ra·el	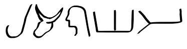	
engraved	me·chuq·qeh	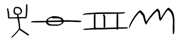	
	al		
the wall	haq·qeer	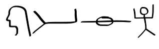	
all	sa·veev	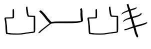	
around	sa·veev	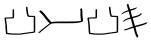	
seventy	ve·shiv·eem		Ezekiel 8:11
	eesh	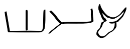	
elders	miz·ziq·ne	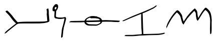	
of the house	vet	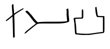	
of Israel	yis·ra·el	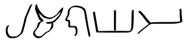	
with Jaazaniah	ve·ya·a·zan·ya·hu		
son	ben		
of Shaphan	sha·phan		
stood	o·med		
among them	be·to·w·kham		
standing	o·me·deem		
Before them	liph·ne·hem		
Each	ve·eesh	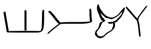	
had a censer	miq·tar·to	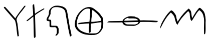	
in his hand	be·ya·do	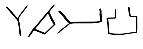	
and a fragrant	va·a·tar		
cloud	a·nan		
of incense	haq·qe·to·ret	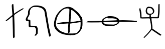	
was rising	o·leh		

He said	vay·yo·mer	ויאמר	Ezekiel 8:12
to me	e·lay	אלי	
“ do you see	ha·ra·ee·ta	הראית	
“ Son	ben	בן	
of man ”	a·dam	אדם	
what	a·sher	אשר	
the elders	ziq·ne	זקני	
of the house	vet	בית	
of Israel	yis·ra·el	ישראל	
are doing	o·seem	עשים	
in the darkness	ba·cho·shekh	בחשך	
each	eesh	איש	
at the shrine	be·chad·re	בחדרי	
of his own idol ?	mas·kee·to	משכיתו	
For	kee	כי	
they are saying	o·me·reem	אמרים	
does not	en	אין	
‘ The LORD	YHVH	יהוה	
see	ro·eh	ראה	
us	o·ta·nu	אתנו	
has forsaken	a·zav	עזב	
the LORD	YHVH	יהוה	
-	et	את	
the land ’”	ha·a·rets	הארץ	
He told	vay·yo·mer	ויאמר	Ezekiel 8:13
me	e·lay	אלי	
Again	o·wd	עוד	

	ta·shuv	תשוב	
“ You will see	tir·eh	תראה	
abominations ”	to·w·e·vo·wt	תועבות	
even greater	ge·do·lo·wt	גדלות	
-	a·sher	אשר	
them	hem·mah	המה	
committing	o·seem	עשים	
Then He brought	vay·ya·ve	ויבא	Ezekiel 8:14
me	o·tee	אתי	
to	el	אל	
the entrance	pe·tach	פתח	
gate	sha·ar	שער	
of the house	bet	בית	
of the LORD	YHVH	יהוה	
-	a·sher	אשר	
-	el	אל	
of the north	hats·tsa·pho·w·nah	הצפונה	
and I saw	ve·hin·neh	והנה	
there	sham	שם	
women	han·na·sheem	הנשים	
sitting	yo·she·vo·wt	ישבות	
weeping	me·vak·ko·wt	מבכות	
-	et	את	
for Tammuz	hat·tam·muz	התמוז	
He said	vay·yo·mer	ויאמר	Ezekiel 8:15
to me	e·lay	אלי	
“ do you see [this] ?	ha·ra·ee·ta	הראית	

“ Son	ben		
of man ”	a·dam		
Yet	o·wd		
	ta·shuv		
you will see	tir·eh		
abominations	to·w·e·vo·wt		
even greater	ge·do·lo·wt		
than these ”	me·el·leh		
So He brought	vay·ya·ve	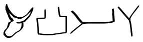	Ezekiel 8:16
me	o·tee	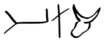	
to	el		
court	cha·tsar		
of the house	bet	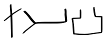	
of the LORD	YHVH		
the inner	hap·pe·nee·meet	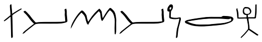	
and there	ve·hin·neh		
at the entrance	phe·tach	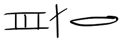	
to the temple	he·khal	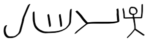	
of the LORD	YHVH		
between	ben	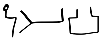	
the portico	ha·u·lam		
and	u·ven	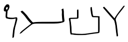	
the altar	ham·miz·be·ach	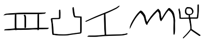	
were about twenty-five	ke·es·reem	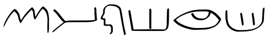	
	va·cha·mish·shah		
men	eesh	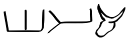	
with their backs	a·cho·re·hem	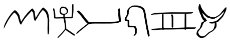	

to	el	
the temple	he·khal	
of the LORD	YHVH	
and their faces	u·phe·ne·hem	
toward the east	qe·de·mah	
and they	ve·hem·mah	
in worship	mish·ta·cha·vee·tem	
were bowing to the east	qe·de·mah	
of the sun	lash·sha·mesh	
He said	vay·yo·mer	Ezekiel 8:17
to me	e·lay	
“ do you see this ?	ha·ra·ee·ta	
“ Son	ben	
of man ”	a·dam	
Is it not enough	ha·na·qel	
for the house	le·vet	
of Judah	ye·hu·dah	
to commit	me·a·so·wt	
-	et	
the abominations	hat·to·w·e·vo·wt	
-	a·sher	
they are practicing	a·su	
here	phoh	
that	kee	
they must also fill	ma·le·u	
-	et	
the land	ha·a·rets	

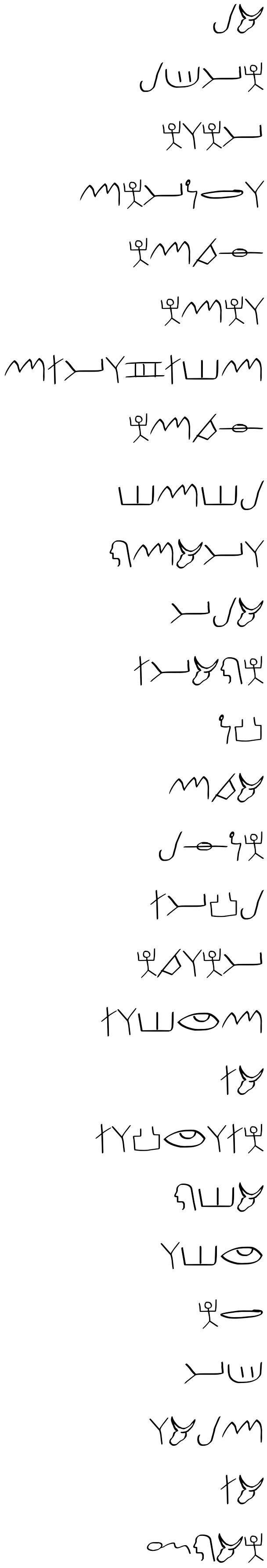

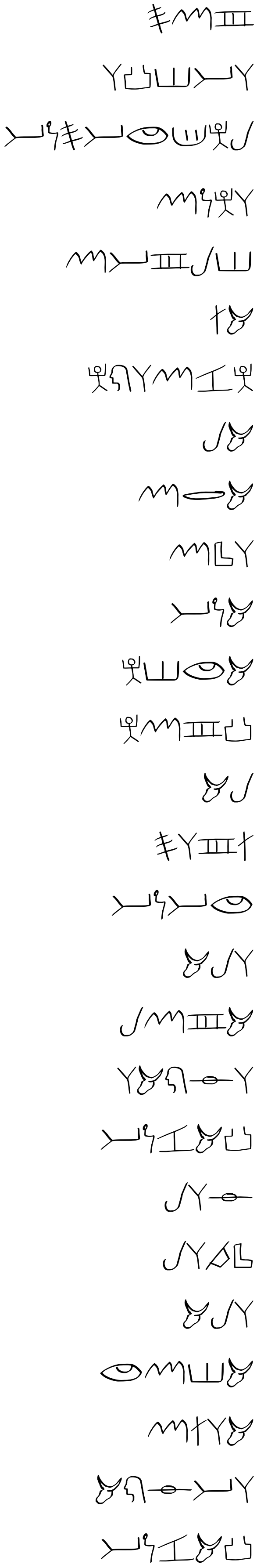

with violence	cha·mas	
and continually	vay·ya·shu·vu	
provoke Me to anger ?	le·hakh·ee·se·nee	
Look, they are even	ve·hin·nam	
putting	sho·le·cheem	
-	et	
the branch	haz·ze·mo·w·rah	
to	el	
their nose !	ap·pam	
Therefore	ve·gam	Ezekiel 8:18
I	a·nee	
will respond	e·e·seh	
with wrath	ve·che·mah	
I will not	lo	
with pity	ta·cho·ws	
look on them	e·nee	
nor	ve·lo	
will I spare them	ech·mol	
Although they shout	ve·qa·re·u	
in My ears	ve·a·ze·nay	
	qo·wl	
loudly	ga·do·wl	
I will not	ve·lo	
listen to them ”	esh·ma	
-	o·w·tam	
call out	vay·yiq·ra	Ezekiel 9:1
Then I heard Him	ve·a·ze·nay	

voice	qo·wl	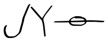	
in a loud	ga·do·wl	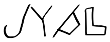	
saying	le·mor	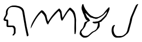	
“ Draw near	qa·re·vu	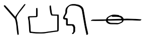	
O executioners	pe·qud·do·wt	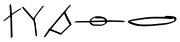	
of the city	ha·eer	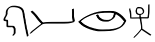	
each	ve·eesh	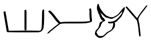	
[with] a weapon	ke·lee	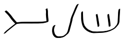	
of destruction	mash·che·to	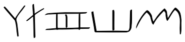	
in hand ”	be·ya·do	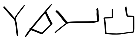	
And I saw	ve·hin·neh	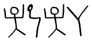	Ezekiel 9:2
six	shish·shah	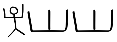	
men	a·na·sheem	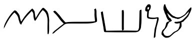	
coming	ba·eem	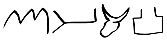	
from the direction	mid·de·rekh	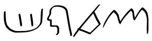	
Gate	sha·ar	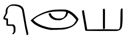	
of the Upper	ha·el·yo·wn	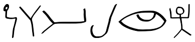	
which	a·sher	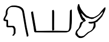	
faces	ma·phe·neh	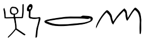	
north	tsa·pho·w·nah	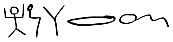	
each	ve·eesh	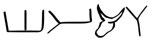	
with a weapon	ke·lee	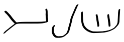	
of slaughter	map·pa·tso	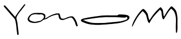	
in his hand	be·ya·do	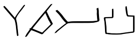	
man	ve·eesh	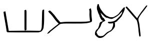	
was another	e·chad	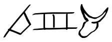	
With them	be·to·w·kham	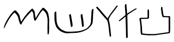	

clothed	la·vush	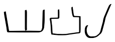	
in linen	bad·deem	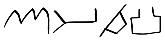	
who had a writing kit	ve·qe·set	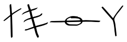	
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at his side	be·ma·te·naw		
And they came in	vay·ya·vo·u	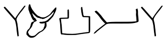	
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the bronze	han·ne·cho·shet	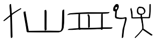	
Then the glory	u·khe·vo·wd	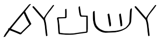	Ezekiel 9:3
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of Israel	yis·ra·el	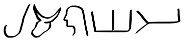	
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from above	me·al		
the cherubim	hak·ke·ruv	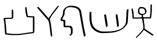	
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it had been	ha·yah	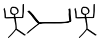	
[and moved]	a·law	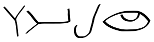	
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of the temple	hab·ba·yit	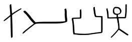	
And He called	vay·yiq·ra	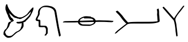	
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the man	ha·eesh	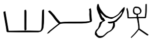	
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who had the writing kit	qe·set	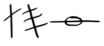	
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at his side	be·ma·te·naw	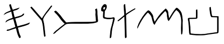	
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the LORD	YHVH		
-	ʾē·lo	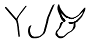	
“ Go	a·vor	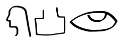	
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the city	ha·eer	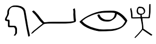	
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Jerusalem ”	ye·ru·sha·lim		
“ and put	ve·hit·vee·ta		
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the foreheads	mits·cho·wt		
of the men	ha·a·na·sheem		
sighing	han·ne·e·na·cheem	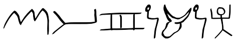	
and groaning	ve·han·ne·e·na·qeem	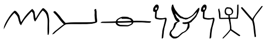	
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all	kal	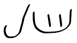	
the abominations	hat·to·w·e·vo·wt		
committed	han·na·a·so·wt		
there ”	be·to·w·khah		
to the others	u·le·el·leh		Ezekiel 9:5
He said	a·mar		
And as I listened	be·a·ze·nay	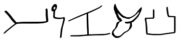	

“ Follow him	iv·ru	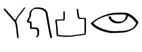	
through the city	va·eer	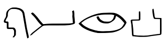	
	a·cha·raw	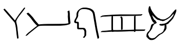	
and start killing	ve·hak·ku	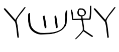	
	ʿal	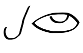	
do not	ta·chos	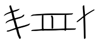	
show pity	ʿē·nē·khɛm	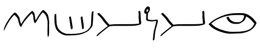	
	ve·al	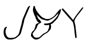	
or spare anyone !	tach·mo·lu	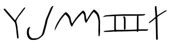	
the old men	za·qen	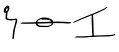	Ezekiel 9:6
the young men	ba·chur	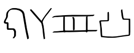	
and maidens	u·ve·tu·lah	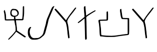	
and children	ve·taph	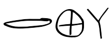	
the women	ve·na·sheem	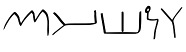	
Slaughter	ta·har·gu	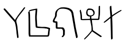	
	le·mash·cheet	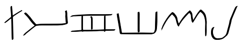	
	ve·al	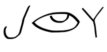	
anyone	kal	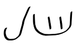	
	eesh	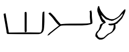	
who	a·sher	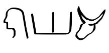	
	a·law	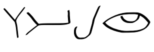	
has the mark	hat·taw	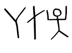	
but do not	al	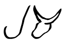	
go near	tig·ga·shu	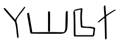	
at My sanctuary ”	u·mim·miq·da·shee	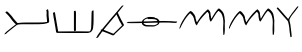	
Now begin	ta·chel·lu	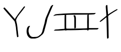	
So they began	vay·ya·chel·lu	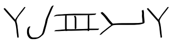	

	ba·a·na·sheem		
with the elders	haz·ze·qe·neem	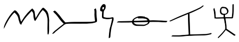	
who [were]	a·sher		
before	liph·ne		
the temple	hab·ba·yit	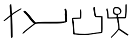	
Then He told	vay·yo·mer		Ezekiel 9:7
them	a·le·hem	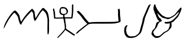	
“ Defile	tam·me·u		
-	et		
the temple	hab·ba·yit	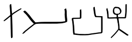	
and fill	u·mal·u	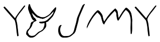	
-	et		
the courts	ha·cha·tse·ro·wt		
with the slain	cha·la·leem	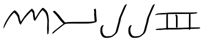	
Go forth ! ”	tse·u		
So they went out	ve·ya·tse·u		
and began killing	ve·hik·ku	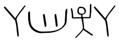	
throughout the city	va·eer		
-	vay·hee	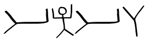	Ezekiel 9:8
While they were killing	ke·hak·ko·w·tam		
was left alone	ve·ne·sha·ar	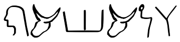	
I	a·nee	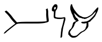	
And I fell	va·ep·pe·lah		
facedown	al		
	pa·nay	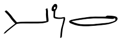	
and cried out	va·ez·aq	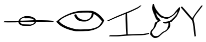	
	va·o·mar		

“ Oh	a·hah	𐤀𐤄𐤄	
Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
destroy	ha·mash·cheet	𐤄𐤌𐤔𐤇𐤉𐤕	
will You	at·tah	𐤀𐤕𐤄	
-	et	𐤀𐤕	
the entire	kal	𐤊𐤋	
remnant	she·e·reet	𐤔𐤀𐤓𐤉𐤕	
of Israel ? ”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
when You pour out	be·sha·phe·ke·kha	𐤁𐤔𐤐𐤊𐤊	
-	et	𐤀𐤕	
Your wrath	cha·ma·te·kha	𐤇𐤌𐤕𐤊	
on	al	𐤏𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
He replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Ezekiel 9:9
	e·lay	𐤀𐤋𐤉	
“ The iniquity	a·won	𐤏𐤅𐤍	
of the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and Judah	vee·hu·dah	𐤅𐤉𐤄𐤅𐤃𐤄	
great	ga·do·wl	𐤂𐤃𐤅𐤋	
[is] exceedingly	bim·od	𐤁𐤌𐤀𐤃	
	me·od	𐤌𐤀𐤃	
is full of	vat·tim·ma·le	𐤅𐤕𐤌𐤋𐤀	
The land	ha·a·rets	𐤄𐤀𐤓𐤑	
bloodshed	da·meem	𐤃𐤌𐤉𐤌	
and the city	ve·ha·eer	𐤅𐤄𐤏𐤉𐤓	

is full of	ma·le·ah		
perversity	mut·teh		
For	kee	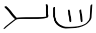	
they say	a·me·ru		
has forsaken	a·zav	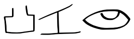	
‘ The LORD	YHVH		
-	et		
the land	ha·a·rets		
does not	ve·en		
the LORD	YHVH		
see ’	ro·eh		
But as for Me	ve·gam		Ezekiel 9:10
I	a·nee	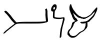	
will not	lo		
with pity	ta·cho·ws	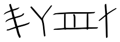	
look on them	e·nee	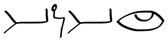	
nor	ve·lo		
will I spare them	ech·mol	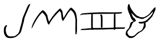	
I will bring their deeds	dar·kam		
upon their own heads „	be·ro·sham		
down	na·tat·tee		
Then	ve·hin·neh		Ezekiel 9:11
the man	ha·eesh	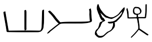	
clothed	le·vush	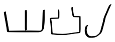	
in linen	hab·bad·deem		
-	a·sher		
with the writing kit	haq·qe·set	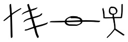	

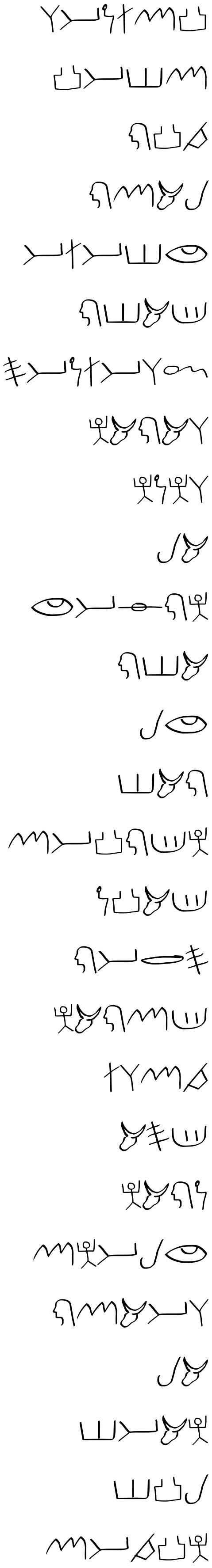

at his side	be·ma·te·naw	
reported back	me·sheev	
	da·var	
	le·mor	
“ I have done	a·see·tee	
as	kha·ʾa·shɛr	
You commanded ”	tsiw·vee·ta·nee	
And I looked	va·er·eh	Ezekiel 10:1
and saw	ve·hin·neh	
above	el	
the expanse	ha·ra·qee·a	
-	a·sher	
above	al	
the heads	rosh	
of the cherubim	hak·ke·ru·veem	
	ke·e·ven	
of sapphire	sap·peer	
	ke·mar·eh	
the likeness	de·mut	
of a throne	kis·se	
-	nir·ah	
-	a·le·hem	
And [the LORD] said	vay·yo·mer	Ezekiel 10:2
to	el	
the man	ha·eesh	
clothed	le·vush	
in linen	hab·bad·deem	

-	vay·yo·mer		
“ Go	bo		
inside	el		
	be·no·wt	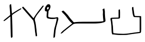	
the wheelwork	lag·gal·gal	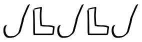	
	el		
beneath	ta·chat	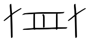	
the cherubim	lak·ke·ruv		
Fill	u·mal·le		
your hands	cha·phe·ne·kha	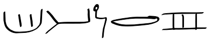	
with burning coals	ga·cha·le	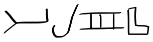	
	esh		
from among	mib·be·no·wt	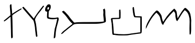	
the cherubim	lak·ke·ru·veem		
and scatter them	u·ze·roq		
over	al		
the city ”	ha·eer		
he went in	vay·ya·vo	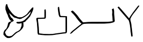	
And as I watched	le·e·nay	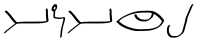	
the cherubim	ve·hak·ke·ru·veem		Ezekiel 10:3
were standing	o·me·deem	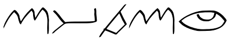	
on the south side	mee·meen		
of the temple	lab·ba·yit	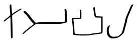	
went in	be·vo·o		
Now when the man	ha·eesh	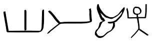	
and a cloud	ve·he·a·nan		
filled	ma·le		

-	et		
court	he·cha·tser	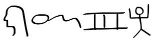	
the inner	hap·pe·nee·meet	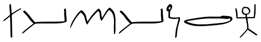	
rose	vay·ya·ram	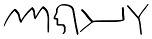	Ezekiel 10:4
Then the glory	ke·vo·wd		
of the LORD	YHVH		
from above	me·al		
the cherubim	hak·ke·ruv	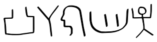	
[and stood] over	al		
the threshold	miph·tan		
of the temple	hab·ba·yit	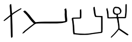	
was filled	vay·yim·ma·le	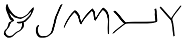	
The temple	hab·ba·yit	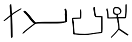	
-	et		
with the cloud	he·a·nan		
and the court	ve·he·cha·tser	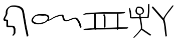	
was filled	ma·le·ah		
-	et		
with the brightness	no·gah		
of the glory	ke·vo·wd		
of the LORD	YHVH		
The sound	ve·qo·wl	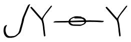	Ezekiel 10:5
of the wings	kan·phe		
of the cherubim	hak·ke·ru·veem	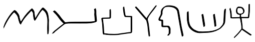	
could be heard	nish·ma		
as	ad		
court	he·cha·tser	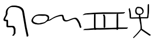	

far as the outer	ha·chee·tso·nah	החיצנה	
like the voice	ke·qo·wl	כקול	
of God	el	אל	
Almighty	shad·day	שדי	
when He speaks	be·dab·be·ro	בדברו	
When	vay·hee	ויהי	Ezekiel 10:6
the LORD commanded	be·tsaw·wo·to	בצותו	
-	et	את	
the man	ha·eesh	האיש	
clothed	le·vush	לבש	
in linen	hab·bad·deem	הבדים	
saying	le·mor	לאמר	
“ Take	qach	קח	
fire	esh	אש	
from within	mib·be·no·wt	מבינות	
the wheelwork	lag·gal·gal	לגלגל	
from among	mib·be·no·wt	מבינות	
the cherubim ”	lak·ke·ru·veem	לכרובים	
the man went in	vay·ya·vo	ויבא	
and stood	vay·ya·a·mod	ויעמד	
beside	e·tsel	אצל	
a wheel	ha·o·w·phan	האופן	
reached out	vay·yish·lach	וישלח	Ezekiel 10:7
Then one of the cherubim	hak·ke·ruv	הכרוב	
-	et	את	
his hand	ya·do	ידו	
	mib·be·no·wt	מבינות	

-	lak·ke·ru·veem		
-	el		
the fire	ha·esh		
that	a·sher		
was among	be·no·wt	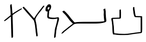	
[them]	hak·ke·ru·veem		
and took [some of]	vay·yis·sa	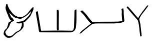	
And he put it	vay·yit·ten	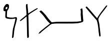	
into	el		
the hands	cha·phe·ne		
of the man clothed	le·vush	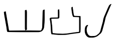	
in linen	hab·bad·deem		
who received it	vay·yiq·qach	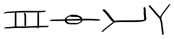	
and went out	vay·ye·tse	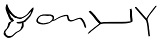	
appeared	vay·ye·ra	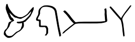	Ezekiel 10:8
(The cherubim	lak·ke·ru·veem		
to have the form	tav·neet	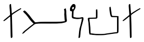	
hands	yad	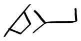	
of human	a·dam		
under	ta·chat	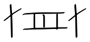	
their wings)	kan·phe·hem	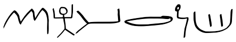	
Then I looked	va·er·eh		Ezekiel 10:9
and saw	ve·hin·neh		
four	ar·ba·ah		
wheels	o·w·phan·neem	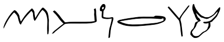	
beside	e·tsel		
the cherubim	hak·ke·ru·veem	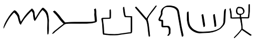	

wheel	o·w·phan		
one	e·chad	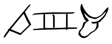	
beside	e·tsel		
cherub	hak·ke·ruv	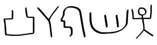	
each	e·chad	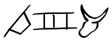	
	ve·o·w·phan	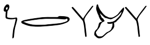	
-	e·chad	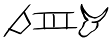	
-	e·tsel		
	hak·ke·ruv	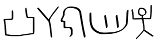	
	e·chad	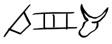	
	u·mar·eh		
And the wheels	ha·o·w·phan·neem		
gleamed	ke·en		
stone	e·ven		
like a beryl	tar·sheesh	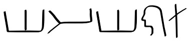	
[As for] their appearance	u·mar·e·hem	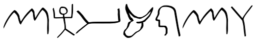	Ezekiel 10:10
form	de·mut		
had the same	e·chad	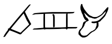	
all four	le·ar·ba·tam	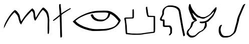	
like	ka·a·sher		
	yih·yeh	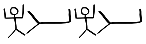	
a wheel	ha·o·w·phan	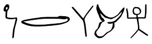	
within	be·to·wkh		
a wheel	ha·o·w·phan	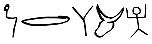	
When they moved	be·lekh·tam		Ezekiel 10:11
in	el		
any of the four	ar·ba·at		

directions	riv·e·hem	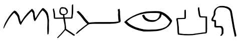	
they would go	ye·le·khu	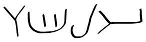	
without	lo		
turning	yis·sab·bu		
as they moved	be·lekh·tam		
For	kee	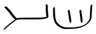	
wherever	ham·ma·qo·wm	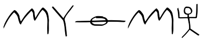	
-	a·sher		
faced	yiph·neh		
the head	ha·rosh		
in that direction	a·cha·raw	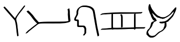	
[the cherubim] would go	ye·le·khu	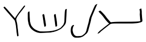	
without	lo		
turning	yis·sab·bu		
as they moved	be·lekh·tam		
Their entire	ve·khal		Ezekiel 10:12
bodies	be·sa·ram	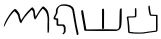	
including their backs	ve·gab·be·hem		
hands	vee·de·hem	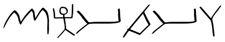	
and wings	ve·khan·phe·hem		
-	ve·ha·o·w·phan·neem		
were full of	me·le·eem	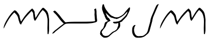	
eyes	e·na·yim	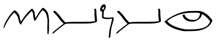	
all around	sa·veev	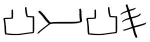	
as were their four	le·ar·ba·tam		
wheels	o·w·phan·ne·hem	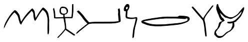	
the wheels	la·o·w·phan·neem		Ezekiel 10:13

	la·hem	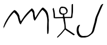	
being called	qo·w·ra	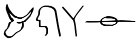	
“ the whirling wheels ”	hag·gal·gal	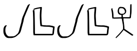	
I heard	be·a·ze·nay		
had four	ve·ar·ba·ah		Ezekiel 10:14
faces :	pha·neem	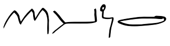	
Each [of the cherubim]	le·e·chad		
face	pe·ne		
the first	ha·e·chad	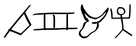	
was that	pe·ne	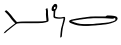	
of a cherub	hak·ke·ruv	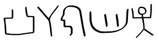	
that	u·phe·ne		
the second	hash·she·nee		
that	pe·ne		
of a man	a·dam		
the third	ve·hash·she·lee·shee	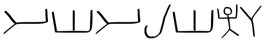	
that	pe·ne		
of a lion	ar·yeh	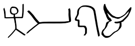	
and the fourth	ve·ha·re·vee·ee	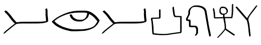	
	pe·ne		
of an eagle	na·sher		
rose upward	vay·ye·rom·mu	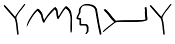	Ezekiel 10:15
Then the cherubim	hak·ke·ru·veem		
These	hee	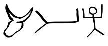	
were the living creatures	ha·chay·yah	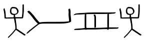	
-	a·sher		

I had seen	ra·ee·tee	
by the River	bin·har	
Kebar	ke·var	
moved	u·ve·le·khet	Ezekiel 10:16
When the cherubim	hak·ke·ru·veem	
moved	ye·le·khu	
the wheels	ha·o·w·phan·neem	
beside them	ets·lam	
spread	u·vis·et	
[and even when they]	hak·ke·ru·veem	
-	et	
their wings	kan·phe·hem	
to rise	la·rum	
from	me·al	
the ground	ha·a·rets	
did not	lo	
veer away	yis·sab·bu	
the wheels	ha·o·w·phan·neem	
	gam	
-	hem	
from their side	me·ets·lam	
When the cherubim stood still	be·a·me·dam	Ezekiel 10:17
the wheels also stood still	ya·a·mo·du	
and when they ascended	u·ve·ro·w·mam	
the wheels ascended	ye·ro·wm·mu	
with them	o·w·tam	

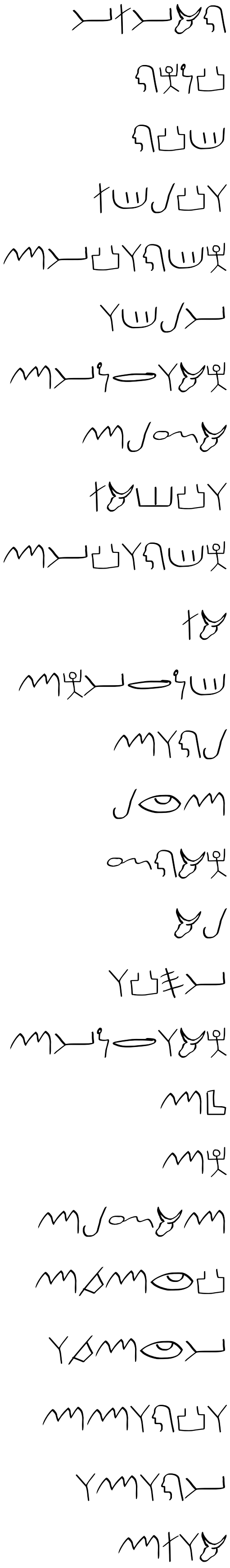

for	kee	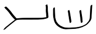	
the spirit	ru·ach		
of the living creatures	ha·chay·yah	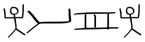	
was in [the wheels]	ba·hem		
moved away	vay·ye·tse		Ezekiel 10:18
Then the glory	ke·vo·wd		
of the LORD	YHVH		
from	me·al		
the threshold	miph·tan		
of the temple	hab·ba·yit	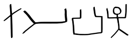	
and stood	vay·ya·a·mod		
above	al		
the cherubim	hak·ke·ru·veem	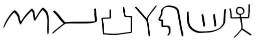	
lifted	vay·yis·u		Ezekiel 10:19
the cherubim	hak·ke·ru·veem		
-	et		
their wings	kan·phe·hem	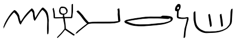	
and rose up	vay·ye·ro·wm·mu		
from	min		
the ground	ha·a·rets		
As I watched	le·e·nay	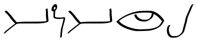	
as they went	be·tse·tam		
with the wheels	ve·ha·o·w·phan·neem		
beside them	le·um·ma·tam		
And they stopped	vay·ya·a·mod		
at the entrance	pe·tach	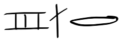	
gate	sha·ar		

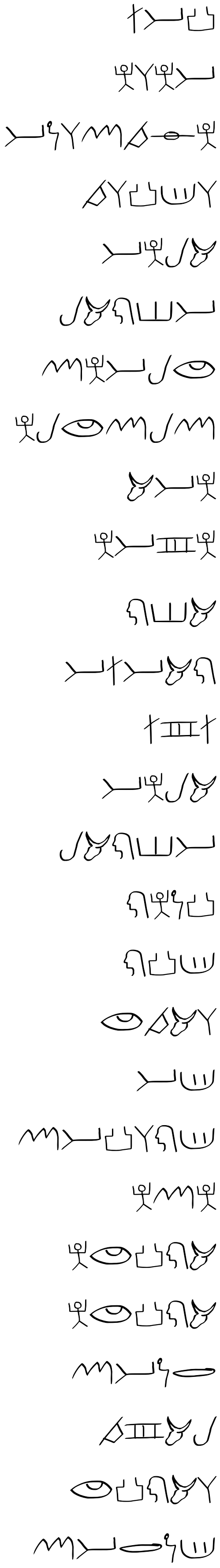

of the house	bet	
of the LORD	YHVH	
of the east	haq·qad·mo·w·nee	
with the glory	u·khe·vo·wd	
of the God	e·lo·he	
of Israel	yis·ra·el	
above	a·le·hem	
them	mil·ma·e·lah	
These	hee	Ezekiel 10:20
were the living creatures	ha·chay·yah	
-	a·sher	
I had seen	ra·ee·tee	
beneath	ta·chat	
the God	e·lo·he	
of Israel	yis·ra·el	
by the River	bin·har	
Kebar	ke·var	
and I knew	va·e·da	
that	kee	
were cherubim	khe·ru·veem	
they	hem·mah	
had four	ar·ba·ah	Ezekiel 10:21
four	ar·ba·ah	
faces	pha·neem	
Each	le·e·chad	
	ve·ar·ba	
wings	ke·na·pha·yim	

and	le·e·chad		
with what looked like	u·de·mut	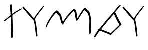	
hands	ye·de	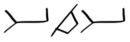	
human	a·dam		
under	ta·chat	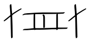	
their wings	kan·phe·hem	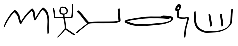	
looked like	u·de·mut	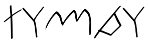	Ezekiel 10:22
Their faces	pe·ne·hem	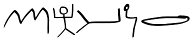	
	hem·mah		
the faces	hap·pa·neem	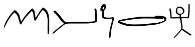	
-	a·sher		
I had seen	ra·ee·tee	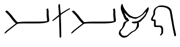	
by	al		
the River	ne·har		
Kebar	ke·var		
	mar·e·hem	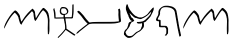	
-	ve·o·w·tam		
Each [creature]	eesh	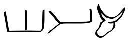	
straight ahead	el		
	e·ver	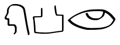	
	pa·naw	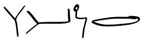	
went	ye·le·khu	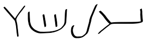	
lifted me up	vat·tis·sa		Ezekiel 11:1
-	o·tee	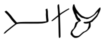	
Then the Spirit	ru·ach		
and brought	vat·ta·ve		
me	o·tee	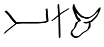	

to	el	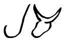	
the gate	sha·ar	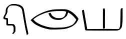	
of the house	bet	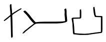	
of the LORD	YHVH	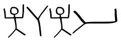	
-	haq·qad·mo·w·nee	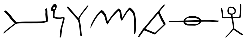	
that faces	hap·po·w·neh	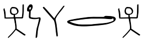	
east	qa·dee·mah	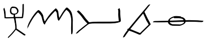	
And there	ve·hin·neh	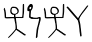	
at the entrance	be·phe·tach	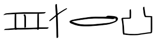	
of the gate	hash·sha·ar	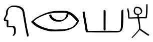	
[were] twenty-five	es·reem	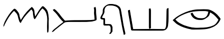	
	va·cha·mish·shah	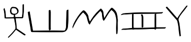	
men	eesh	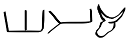	
I saw	va·er·eh	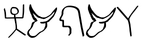	
Among	ve·to·w·kham	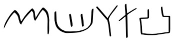	
them	et	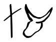	
Jaazaniah	ya·a·zan·yah	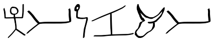	
son	ben	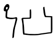	
of Azzur	az·zur	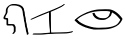	
-	ve·et	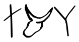	
and Pelatiah	pe·lat·ya·hu	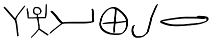	
son	ben	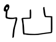	
of Benaiah	be·na·ya·hu	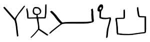	
who were leaders	sa·re	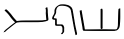	
of the people	ha·am	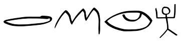	
And [the LORD] said	vay·yo·mer	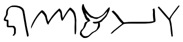	Ezekiel 11:2
to me	e·lay	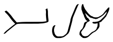	

“ Son	ben		
of man	a·dam		
these	el·leh	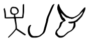	
are the men	ha·a·na·sheem		
who plot	ha·cho·she·veem		
evil	a·ven		
and give	ve·hay·yo·a·tseem		
counsel	a·tsat		
wicked	ra		
city	ba·eer		
in this	haz·zot		
They are saying	ha·o·me·reem		Ezekiel 11:3
‘ Is not	lo		
the time near	ve·qa·ro·wv	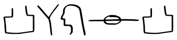	
to build	be·no·wt		
houses ?	bat·teem	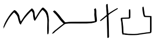	
The city	hee	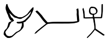	
[is] the cooking pot	has·seer	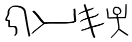	
and we	va·a·nach·nu	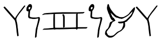	
are the meat ’	hab·ba·sar	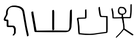	
Therefore	la·khen		Ezekiel 11:4
prophesy	hin·na·ve	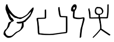	
against them	a·le·hem	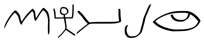	
prophesy	hin·na·ve	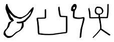	
O son	ben		
of man ! ”	a·dam		
fell	vat·tip·pol		Ezekiel 11:5

upon me	a·lay	𐤏𐤋𐤉	
And the Spirit	ru·ach	𐤓𐤅𐤇	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
me	e·lay	𐤀𐤋𐤉	
to declare	e·mor	𐤀𐤌𐤓	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ That is what	ken	𐤊𐤍	
you are thinking	a·mar·tem	𐤀𐤌𐤓𐤕𐤌	
O house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
the thoughts	u·ma·a·lo·wt	𐤅𐤌𐤏𐤋𐤅𐤕	
that arise in your minds	ru·cha·khem	𐤓𐤅𐤇𐤊𐤌	
and I	a·nee	𐤀𐤍𐤉	
know	ye·da·tee·ha	𐤉𐤃𐤏𐤕𐤉𐤄	
You have multiplied	hir·be·tem	𐤄𐤓𐤁𐤉𐤕𐤌	Ezekiel 11:6
those you killed	chal·le·khem	𐤇𐤋𐤋𐤉𐤊𐤌	
city	ba·eer	𐤁𐤏𐤉𐤓	
in this	haz·zot	𐤄𐤆𐤀𐤕	
and filled	u·mil·le·tem	𐤅𐤌𐤋𐤀𐤕𐤌	
its streets	chu·tso·te·ha	𐤇𐤅𐤑𐤕𐤉𐤄	
with the dead	cha·lal	𐤇𐤋𐤋	
Therefore	la·khen	𐤋𐤊𐤍	Ezekiel 11:7
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	

the Lord	a·do·nay	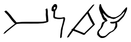	
GOD	YHVH	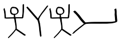	
The slain	chal·le·khem	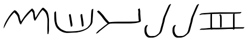	
-	a·sher	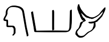	
you have laid	sam·tem	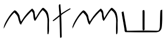	
within	be·to·w·khah	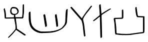	
[this city]	hem·mah	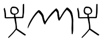	
are the meat	hab·ba·sar	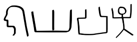	
and the city	ve·hee	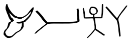	
is the pot	has·seer	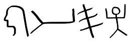	
-	ve·et·khem	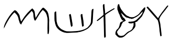	
but I will remove you	ho·w·tsee	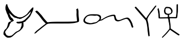	
from it	mit·to·w·khah	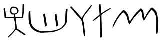	
the sword	che·rev	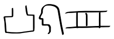	Ezekiel 11:8
You fear	ye·re·tem	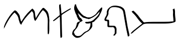	
the sword	ve·che·rev	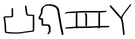	
so I will bring	a·vee	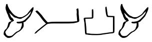	
against you	a·le·khem	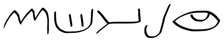	
declares	ne·um	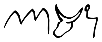	
the Lord	a·do·nay	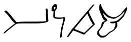	
GOD	YHVH	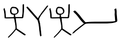	
I will bring you	ve·ho·w·tse·tee	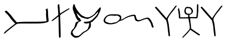	Ezekiel 11:9
-	et·khem	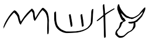	
out of [the city]	mit·to·w·khah	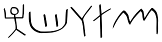	
and deliver	ve·na·tat·tee	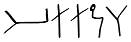	
you	et·khem	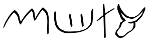	
into the hands	be·yad	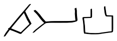	

of foreigners	za·reem	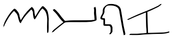	
and I will execute	ve·a·see·tee	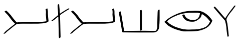	
against you	va·khem	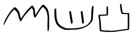	
judgments	she·pha·teem	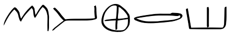	
by the sword	ba·che·rev	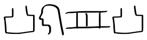	Ezekiel 11:10
You will fall	tip·po·lu	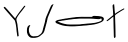	
even	al	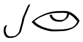	
to the borders	ge·vul	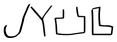	
of Israel	yis·ra·el	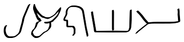	
and I will judge	esh·po·wt	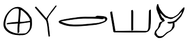	
you	et·khem	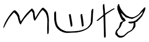	
Then you will know	vee·da·tem	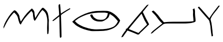	
that	kee	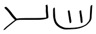	
I	a·nee	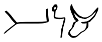	
am the LORD	YHVH	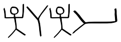	
The city	hee	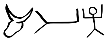	Ezekiel 11:11
will not	lo	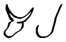	
be	tih·yeh	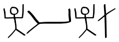	
for you	la·khem	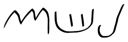	
a pot	le·seer	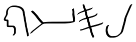	
nor will you	ve·at·tem	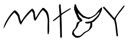	
be	tih·yu	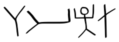	
within it	ve·to·w·khah	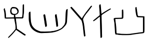	
the meat	le·va·sar	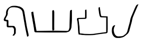	
even to	el	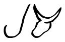	
the borders	ge·vul	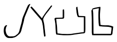	
of Israel	yis·ra·el	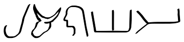	

I will judge	esh·pot	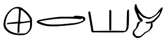	
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that	kee	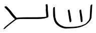	
I	a·nee	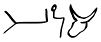	
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My statutes	be·chuq·qay	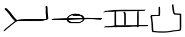	
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practiced	a·see·tem	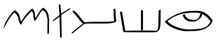	
to the ordinances	u·khe·mish·pe·te	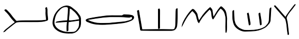	
of the nations	hag·go·w·yim	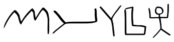	
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but you have conformed	a·see·tem	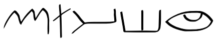	
Now as I was	vay·hee	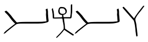	Ezekiel 11:13
prophesying	ke·hin·na·ve·ee	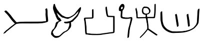	
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of Benaiah	be·na·yah	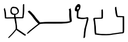	
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	pa·nay	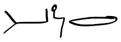	

and cried out	va·ez·aq	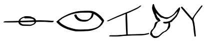	
voice	qo·wl	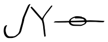	
in a loud	ga·do·wl		
	va·o·mar		
“ Oh	a·hah		
Lord	a·do·nay		
GOD	YHVH		
to a complete end ? ”	ka·lah	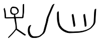	
will You	at·tah		
bring	o·seh		
	et		
the remnant	she·e·reet		
of Israel	yis·ra·el		
came	vay·hee	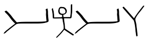	Ezekiel 11:14
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	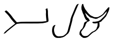	
saying	le·mor	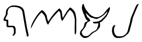	
“ Son	ben		Ezekiel 11:15
of man	a·dam		
your brothers —	a·che·kha	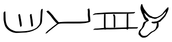	
your relatives	a·che·kha	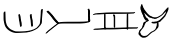	
your fellow exiles	an·she		
	ge·ul·la·te·kha	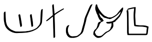	
and the whole	ve·khal		
house	bet	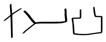	
of Israel	yis·ra·el	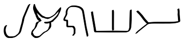	

- —	kul·loh	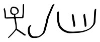	
are those of whom	a·sher		
have said	a·me·ru		
	la·hem		
the people	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
‘ They are far away	ra·cha·qu	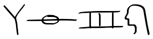	
from	me·al		
the LORD	YHVH		
to us	la·nu	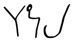	
this	hee	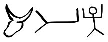	
has been given	nit·te·nah	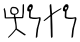	
land	ha·a·rets		
as a possession ’	le·mo·w·ra·shah		
Therefore	la·khen		Ezekiel 11:16
declare	e·mor		
that this is what	koh	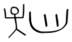	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Although	kee	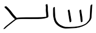	
I sent them far away	hir·chaq·teem	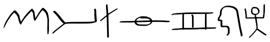	
among the nations	bag·go·w·yim	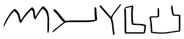	
	ve·khee		
and scattered them	ha·phee·tso·w·teem		
among the countries	ba·a·ra·tso·wt		
I have been	va·e·hee		

for them	la·hem	
a sanctuary	le·miq·dash	
yet for a little while	me·at	
in the countries	ba·a·ra·tso·wt	
to which	a·sher	
they have gone	ba·u	
’	sham	
Therefore	la·khen	Ezekiel 11:17
declare	e·mor	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ I will gather	ve·qib·bats·tee	
-	et·khem	
you from	min	
the peoples	ha·am·meem	
and assemble	ve·a·saph·tee	
-	et·khem	
you from	min	
the countries	ha·a·ra·tso·wt	
to which	a·sher	
you have been scattered	ne·pho·tso·w·tem	
	ba·hem	
and I will give back	ve·na·tat·tee	
to you	la·khem	
	et	

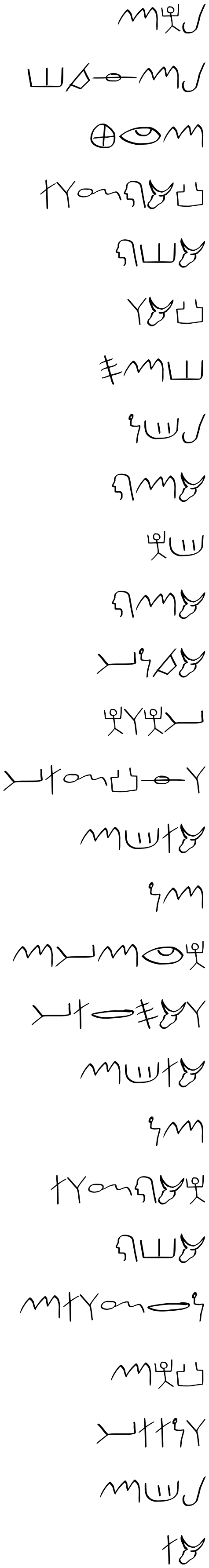

the land	ad·mat	𐤀𐤃𐤌𐤕	
of Israel ’	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
When they return	u·va·u	𐤅𐤁𐤀𐤅	Ezekiel 11:18
to it	sham·mah	𐤔𐤌𐤄	
they will remove	ve·he·see·ru	𐤅𐤄𐤎𐤉𐤓𐤅	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
its detestable things	shiq·qu·tse·ha	𐤔𐤒𐤅𐤑𐤉𐤄	
and	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	
its abominations	to·w·a·vo·w·te·ha	𐤕𐤅𐤏𐤁𐤅𐤕𐤉𐤄	
-	mim·men·nah	𐤌𐤌𐤍𐤄	
And I will give	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	Ezekiel 11:19
them	la·hem	𐤋𐤄𐤌	
of heart	lev	𐤋𐤁	
singleness	e·chad	𐤀𐤇𐤃	
spirit	ve·ru·ach	𐤅𐤓𐤅𐤇	
a new	cha·da·shah	𐤇𐤃𐤔𐤄	
and put	et·ten	𐤀𐤕𐤍	
within them	be·qir·be·khem	𐤁𐤒𐤓𐤁𐤊𐤌	
I will remove	va·ha·si·ro·tee	𐤅𐤄𐤎𐤓𐤕𐤉	
their heart	lev	𐤋𐤁	
of stone	ha·e·ven	𐤄𐤀𐤁𐤍	
-	mib·be·sa·ram	𐤌𐤁𐤔𐤓𐤌	
and give	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	
them	la·hem	𐤋𐤄𐤌	
a heart	lev	𐤋𐤁	

of flesh	ba·sar		
so that	le·ma·an		Ezekiel 11:20
My statutes	be·chuq·qo·tay	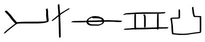	
they may follow	ye·le·khu	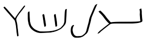	
-	ve·et		
My ordinances	mish·pa·tay		
keep	yish·me·ru	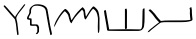	
and practice them	ve·a·su		
-	o·tam		
Then they will be	ve·ha·yu	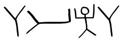	
My	lee	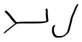	
people	le·am		
and I	va·a·nee		
will be	eh·yeh		
their	la·hem		
God	le·lo·heem		
But as for	ve·el		Ezekiel 11:21
those whose hearts	lev	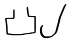	
detestable things	shiq·qu·tse·hem		
and abominations	ve·to·w·a·vo·w·te·hem		
	lib·bam		
pursue	ho·lekh	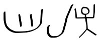	
I will bring their conduct	dar·kam		
upon their own heads	be·ro·sham		
down	na·tat·tee		
declares	ne·um		

the Lord	a·do·nay		
GOD ”	YHVH	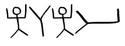	
spread	vay·yis·u		Ezekiel 11:22
Then the cherubim	hak·ke·ru·veem		
-	et		
their wings	kan·phe·hem	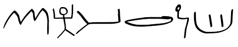	
with the wheels	ve·ha·o·w·phan·neem		
beside them	le·um·ma·tam		
and the glory	u·khe·vo·wd		
of the God	e·lo·he	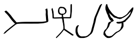	
of Israel	yis·ra·el	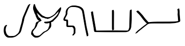	
was above	a·le·hem	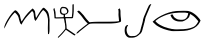	
them	mil·ma·e·lah		
rose up	vay·ya·al	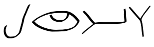	Ezekiel 11:23
And the glory	ke·vo·wd		
of the LORD	YHVH	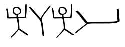	
from	me·al		
within	to·wkh		
the city	ha·eer	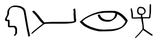	
and stood	vay·ya·a·mod		
over	al		
the mountain	ha·har	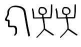	
-	a·sher		
east	miq·qe·dem	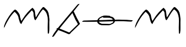	
of the city	la·eer		
And the Spirit	ve·ru·ach		Ezekiel 11:24
lifted me up	ne·sa·at·nee		

and carried me	vat·te·vee·e·nee	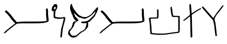	
to Chaldea	khas·dee·mah	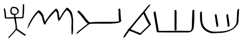	
back	el		
to the exiles	hag·go·w·lah		
in the vision [given]	bam·mar·eh		
by the Spirit	be·ru·ach	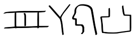	
of God	e·lo·heem	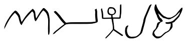	
had gone up	vay·ya·al		
from me	me·a·lay		
After the vision	ham·mar·eh		
-	a·sher		
-	ra·ee·tee	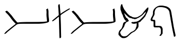	
I told	va·a·dab·ber	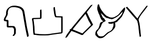	Ezekiel 11:25
	el		
the exiles	hag·go·w·lah		
-	et		
everything	kal	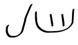	
	div·re		
the LORD	YHVH	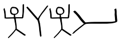	
-	a·sher		
had shown me	her·a·nee	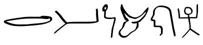	
came	vay·hee	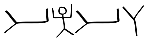	Ezekiel 12:1
Then the word	de·var		
of the LORD	YHVH	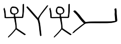	
to me	e·lay	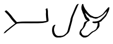	
saying	le·mor		
“ Son	ben		Ezekiel 12:2

of man	a·dam		
in	be·to·wkh		
house	bet	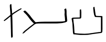	
a rebellious	ham·me·ree	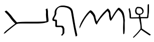	
you	at·tah		
are living	yo·shev		
-	a·sher		
They have eyes	e·na·yim	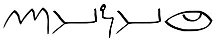	
	la·hem		
to see	lir·o·wt		
but do not	ve·lo		
see	ra·u		
and ears	a·ze·na·yim	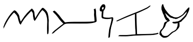	
	la·hem		
to hear	lish·mo·a		
but do not	ve·lo		
hear	sha·me·u		
for	kee	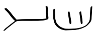	
house	bet	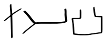	
are a rebellious	me·ree	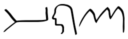	
they	hem	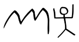	
Therefore	ve·at·tah		Ezekiel 12:3
son	ben		
of man	a·dam		
pack	a·seh		
	le·kha	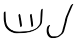	
your bags	ke·le	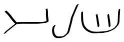	

for exile	go·w·lah		
	u·ge·leh		
In broad daylight	yo·w·mam		
	le·e·ne·hem	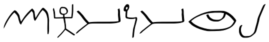	
and go	ve·ga·lee·ta	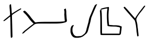	
set out from your place	mim·me·qo·wm·kha	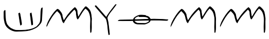	
to	el		
-	ma·qo·wm	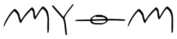	
another	a·cher	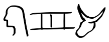	
as they watch	le·e·ne·hem	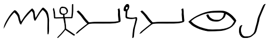	
Perhaps	u·lay	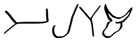	
they will understand	yir·u		
though	kee	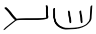	
house	bet	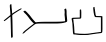	
are a rebellious	me·ree	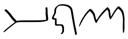	
they	hem·mah		
Bring out	ve·ho·w·tse·ta		Ezekiel 12:4
your baggage	khe·le·kha	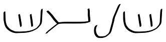	
-	kikh·le	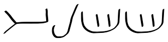	
for exile	go·w·lah		
by day	yo·w·mam		
as they watch	le·e·ne·hem	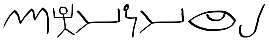	
	ve·at·tah		
go out	te·tse		
Then in the evening	va·e·rev		
as they watch	le·e·ne·hem	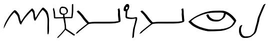	
like those who go	ke·mo·w·tsa·e		

into exile	go·w·lah		
As they watch	le·e·ne·hem	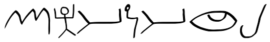	Ezekiel 12:5
dig	cha·tar		
	le·kha	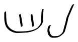	
through the wall	vaq·qeer	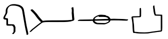	
and carry [your belongings]	ve·ho·w·tse·ta		
out through it	bo		
And as they watch	le·e·ne·hem	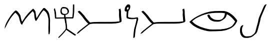	Ezekiel 12:6
your bags to	al		
your shoulder	ka·teph		
lift	tis·sa	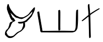	
at dusk	ba·a·la·tah		
and take them out	to·w·tsee		
your face	pa·ne·kha	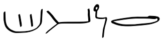	
cover	te·khas·seh		
so that you cannot	ve·lo		
see	tir·eh		
-	et		
the land	ha·a·rets		
For	kee	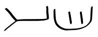	
a sign	mo·w·phet		
I have made you	ne·tat·tee·kha	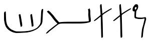	
to the house	le·vet	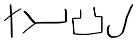	
of Israel ”	yis·ra·el	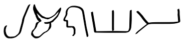	
So I did	va·a·as		Ezekiel 12:7
	ken	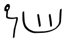	
as	ka·a·sher		

I was commanded	tsuw·ve·tee	𐤑𐤅𐤉𐤕𐤉	
my bags	ke·lay	𐤊𐤋𐤉	
I brought out	ho·w·tse·tee	𐤄𐤅𐤑𐤀𐤕𐤉	
-	kikh·le	𐤊𐤊𐤋𐤉	
for exile	go·w·lah	𐤂𐤅𐤋𐤄	
by day	yo·w·mam	𐤉𐤅𐤌𐤌	
and in the evening	u·va·e·rev	𐤅𐤁𐤏𐤓𐤁	
I dug	cha·tar·tee	𐤇𐤕𐤓𐤕𐤉	
	lee	𐤋𐤉	
through the wall	vaq·qeer	𐤁𐤒𐤉𐤓	
by hand	be·yad	𐤁𐤉𐤃	
at dusk	ba·a·la·tah	𐤁𐤏𐤋𐤈𐤄	
I took [my belongings] out	ho·w·tse·tee	𐤄𐤅𐤑𐤀𐤕𐤉	
on	al	𐤏𐤋	
my shoulder	ka·teph	𐤊𐤕𐤐	
carrying them	na·sa·tee	𐤍𐤔𐤀𐤕𐤉	
as they watched	le·e·ne·hem	𐤋𐤏𐤉𐤍𐤉𐤄𐤌𐤐	
came	vay·hee	𐤅𐤉𐤄𐤉	Ezekiel 12:8
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me	e·lay	𐤀𐤋𐤉	
And in the morning	bab·bo·qer	𐤁𐤁𐤒𐤓	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Son	ben	𐤁𐤍	Ezekiel 12:9
of man	a·dam	𐤀𐤃𐤌	
hasn’t	ha·lo	𐤄𐤋𐤀	
asked	a·me·ru	𐤀𐤌𐤓𐤅	

you	e·le·kha	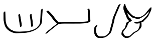	
house	bet	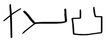	
of Israel	yis·ra·el	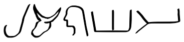	
-	bet	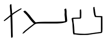	
the rebellious	ham·me·ree	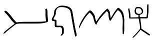	
‘ What	mah	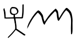	
are you	at·tah		
doing ? ’	o·seh		
Tell	e·mor		Ezekiel 12:10
them	a·le·hem	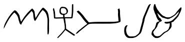	
that this is what	koh	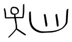	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
[concerns] the prince	han·na·see	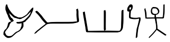	
burden	ham·mas·sa	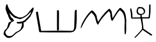	
‘ This	haz·zeh		
in Jerusalem	bī·ru·sha·lam		
and all	ve·khal		
the house	bet	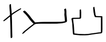	
of Israel	yis·ra·el	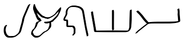	
who	a·sher		
are	hem·mah		
there ’	ve·to·w·kham	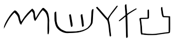	
You are to say	e·mor		Ezekiel 12:11
‘ I	a·nee	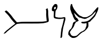	
am a sign to you ’	mo·w·phet·khem		

Just as	ka·a·sher		
it happened here	a·see·tee	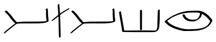	
so	ken		
will it be done	ye·a·seh		
to them	la·hem		
into exile	bag·go·w·lah		
as captives	vash·she·vee		
they will go	ye·le·khu	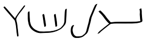	
the prince	ve·han·na·see	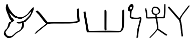	Ezekiel 12:12
-	a·sher		
among them	be·to·w·kham	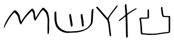	
his bags to	el		
his shoulder	ka·teph		
will lift	yis·sa		
And at dusk	ba·a·la·tah		
and go out	ve·ye·tse	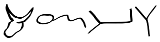	
through the wall	baq·qeer	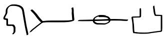	
They will dig	yach·te·ru	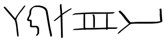	
to bring him out	le·ho·w·tsee		
	vo		
his face	pa·naw	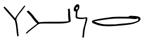	
He will cover	ye·khas·seh		
so	ya·an		
-	a·sher		
cannot	lo		
see	yir·eh		
-	la·a·yin		

he	hu		
-	et		
the land	ha·a·rets		
But I will spread	u·pha·ras·tee	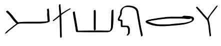	Ezekiel 12:13
-	et		
My net	rish·tee		
over him	a·law	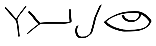	
and he will be caught	ve·nit·pas		
in My snare	bim·tsu·da·tee		
I will bring	ve·he·ve·tee		
him	o·to		
to Babylon	va·ve·lah	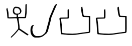	
the land	e·rets		
of the Chaldeans	kas·deem		
-	ve·o·w·tah		
yet he will not	lo		
see it	yir·eh		
and there	ve·sham	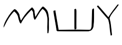	
he will die	ya·mut	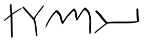	
all	ve·khol		Ezekiel 12:14
	a·sher		
around him	se·vee·vo·taw	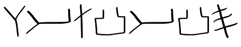	
the attendants	ʿɛz·roh		
and all	ve·khal		
his troops	a·gap·paw		
And I will scatter	e·za·reh		
to every	le·khal		

wind	ru·ach	רוח	
a sword	ve·che·rev	וחרב	
and I will draw	a·reeq	אריק	
to chase after them	a·cha·re·hem	אחריהם	
And they will know	ve·ya·de·u	וידעו	Ezekiel 12:15
that	kee	כי	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
when I disperse	ba·ha·phee·tsee	בהפיצי	
them	o·w·tam	אותם	
among the nations	bag·go·w·yim	בגוים	
and scatter	ve·ze·ree·tee	וזריתי	
them	o·w·tam	אותם	
throughout the countries	ba·a·ra·tso·wt	בארצות	
But I will spare	ve·ho·w·tar·tee	והותרתי	Ezekiel 12:16
of them	me·hem	מהם	
	an·she	אנשי	
a few	mis·par	מספר	
from sword	me·che·rev	מחרב	
and famine	me·ra·av	מרעב	
and plague	u·mid·da·ver	ומדבר	
so that	le·ma·an	למען	
they can recount	ye·sap·pe·ru	יספרו	
-	et	את	
all	kal	כל	
their abominations	to·w·a·vo·w·te·hem	תועבותיהם	
in the nations	bag·go·w·yim	בגוים	

to which	a·sher		
they go	ba·u		
	sham		
Then they will know	ve·ya·de·u		
that	kee	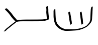	
I	a·nee	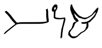	
am the LORD ”	YHVH	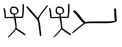	
came	vay·hee	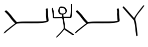	Ezekiel 12:17
Moreover, the word	de·var		
of the LORD	YHVH	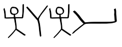	
to me	e·lay	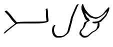	
saying	le·mor		
“ Son	ben		Ezekiel 12:18
of man	a·dam		
your bread	lach·me·kha	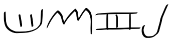	
with trembling	be·ra·ash		
eat	to·khel		
your water	u·me·me·kha		
with quivering	be·ra·ge·zah		
and anxiety	u·vid·a·gah		
and drink	tish·teh		
Then tell	ve·a·mar·ta	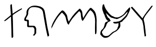	Ezekiel 12:19
	el		
the people	am		
of the land	ha·a·rets		
that this is what	koh	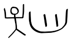	
says	a·mar		

the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
about those living	le·yo·wo·she·ve	𐤋𐤉𐤅𐤔𐤁𐤉	
in Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
[and] in	el	𐤀𐤋	
the land	ad·mat	𐤀𐤃𐤌𐤕	
of Israel :	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
their bread	lach·mam	𐤋𐤇𐤌𐤌	
with anxiety	bid·a·gah	𐤁𐤃𐤀𐤂𐤄	
‘ They will eat	yo·khe·lu	𐤉𐤀𐤊𐤋𐤅	
their water	u·me·me·hem	𐤅𐤌𐤉𐤌𐤉𐤄𐤌	
in dread	be·shim·ma·mo·wn	𐤁𐤔𐤌𐤌𐤅𐤍	
and drink	yish·tu	𐤉𐤔𐤕𐤅	
for	le·ma·an	𐤋𐤌𐤏𐤍	
will be stripped	te·sham	𐤕𐤔𐤌	
their land	ar·tsah	𐤀𐤓𐤑𐤄	
of everything in it	mim·me·lo·ah	𐤌𐤌𐤋𐤀𐤄	
because of the violence	me·cha·mas	𐤌𐤇𐤌𐤎	
of all	kal	𐤊𐤋	
who dwell	hay·yo·she·veem	𐤄𐤉𐤔𐤁𐤉𐤌	
in it	bah	𐤁𐤄	
cities	ve·he·a·reem	𐤅𐤄𐤏𐤓𐤉𐤌	Ezekiel 12:20
The inhabited	han·no·wo·sha·vo·wt	𐤄𐤍𐤅𐤔𐤁𐤅𐤕	
will be laid waste	te·che·rav·nah	𐤕𐤇𐤓𐤁𐤍𐤄	
and the land	ve·ha·a·rets	𐤅𐤄𐤀𐤓𐤑	
desolate	she·ma·mah	𐤔𐤌𐤌𐤄	
will become	tih·yeh	𐤕𐤄𐤉𐤄	

Then you will know	vee·da·tem	וידעתם	
that	kee	כי	
I	a·nee	אני	
am the LORD ’”	YHVH	יהוה	
came	vay·hee	ויהי	Ezekiel 12:21
Again the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ Son	ben	בן	Ezekiel 12:22
of man	a·dam	אדם	
what	mah	מה	
proverb	ham·ma·shal	המשל	
is this	haz·zeh	הזה	
	la·khem	לכם	
[that] you have in	al	על	
the land	ad·mat	אדמת	
of Israel	yis·ra·el	ישראל	
- :	le·mor	לאמר	
go by	ya·ar·khu	יארכו	
‘ The days	hay·ya·meem	הימים	
fails ’ ?	ve·a·vad	ואבד	
and every	kal	כל	
vision	cha·zo·wn	חזון	
Therefore	la·khen	לכן	Ezekiel 12:23
tell	e·mor	אמר	
them	a·le·hem	אליהם	

that this is what	koh
says :	a·mar
the Lord	a·do·nay
GOD	YHVH
‘ I will put an end	hish·bat·tee
-	et
proverb	ham·ma·shal
to this	haz·zeh
they will no longer	ve·lo
recite	yim·she·lu
it ’	o·to
	o·wd
and in Israel	be·yis·ra·el
But	kee
	im
say	dab·ber
to them :	a·le·hem
are at hand	qa·re·vu
‘ The days	hay·ya·meem
will be fulfilled	u·de·var
when every	kal
vision	cha·zo·wn
For	kee
no	lo
there will be	yih·yeh
more	o·wd
	kal

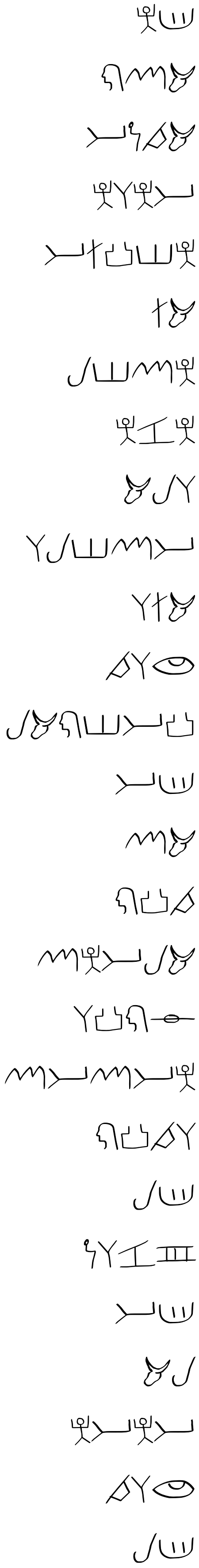

Ezekiel 12:24

visions	cha·zo·wn	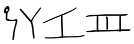	
false	shaw		
divinations	u·miq·sam	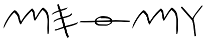	
or flattering	cha·laq	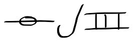	
within	be·to·wkh		
the house	bet	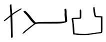	
of Israel	yis·ra·el	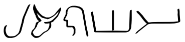	
because	kee	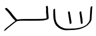	Ezekiel 12:25
I	a·nee	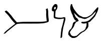	
the LORD	YHVH		
will speak	a·dab·ber	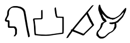	
-	et		
whatever	a·sher		
I speak	a·dab·ber	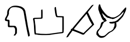	
word	da·var		
and it will be fulfilled	ve·ye·a·seh		
without	lo		
delay	tim·ma·shekh	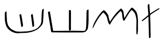	
	o·wd		
For	kee	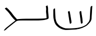	
in your days	vee·me·khem		
house	bet	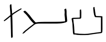	
O rebellious	ham·me·ree	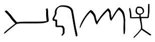	
I will speak	a·dab·ber	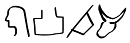	
a message	da·var	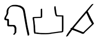	
and bring it to pass	va·a·see·tee	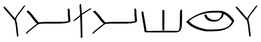	
declares	ne·um		

the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD ’”	YHVH	𐤉𐤄𐤅𐤄	
came	vay·hee	𐤅𐤉𐤄𐤉	Ezekiel 12:26
Furthermore, the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me	e·lay	𐤀𐤋𐤉	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Son	ben	𐤁𐤍	Ezekiel 12:27
of man	a·dam	𐤀𐤃𐤌	
take note	hin·neh	𐤄𐤍𐤄	
that the house	vet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
is saying	o·me·reem	𐤀𐤌𐤓𐤉𐤌	
‘ The vision	he·cha·zo·wn	𐤄𐤇𐤆𐤅𐤍	
that	a·sher	𐤀𐤔𐤓	
he	hu	𐤄𐤅𐤀	
sees	cho·zeh	𐤇𐤆𐤄	
years from now	le·ya·meem	𐤋𐤉𐤌𐤉𐤌	
is for many	rab·beem	𐤓𐤁𐤉𐤌	
future ’	u·le·it·teem	𐤅𐤋𐤏𐤕𐤉𐤌	
about the distant	re·cho·w·qo·wt	𐤓𐤇𐤅𐤒𐤅𐤕	
he	hu	𐤄𐤅𐤀	
prophesies	nib·ba	𐤍𐤁𐤀	
Therefore	la·khen	𐤋𐤊𐤍	Ezekiel 12:28
tell	e·mor	𐤀𐤌𐤓	
them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
that this is what	koh	𐤊𐤄	

says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ None	lo	לא	
will be delayed	tim·ma·shekh	תמשך	
any longer	o·wd	עוד	
	kal	כל	
of My words	de·va·ray	דברי	
-	a·sher	אשר	
I speak	a·dab·ber	אדבר	
The message	da·var	דבר	
will be fulfilled	ve·ye·a·seh	ויעשה	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD ’”	YHVH	יהוה	
came	vay·hee	ויהי	Ezekiel 13:1
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ Son	ben	בן	Ezekiel 13:2
of man	a·dam	אדם	
prophesy	hin·na·ve	הנבא	
against	el	אל	
the prophets	ne·vee·e	נביאי	
of Israel	yis·ra·el	ישראל	
who are now prophesying	han·nib·ba·eem	הנבאים	

Tell	ve·a·mar·ta	
those who prophesy	lin·vee·e	
out of their own imagination :	mil·lib·bam	
Hear	shim·u	
the word	de·var	
of the LORD !	YHVH	
This is what	koh	Ezekiel 13:3
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Woe	ho·w	
to	al	
prophets	han·ne·vee·eem	
the foolish	han·ne·va·leem	
who	a·sher	
follow	ho·le·kheem	
	a·char	
their own spirit	ru·cham	
nothing	u·le·vil·tee	
yet have seen	ra·u	
like foxes	ke·shu·a·leem	Ezekiel 13:4
among the ruins	ba·cho·ra·vo·wt	
Your prophets	ne·vee·e·kha	
O Israel	yis·ra·el	
are	ha·yu	
You did not	lo	Ezekiel 13:5
go up	a·lee·tem	

to the gaps	bap·pe·ra·tso·wt		
or restore	vat·tig·de·ru		
the wall	ga·der		
around	al		
the house	bet	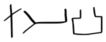	
of Israel	yis·ra·el	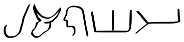	
so that it would stand	la·a·mod		
in the battle	bam·mil·cha·mah	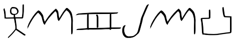	
on the Day	be·yo·wm	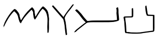	
of the LORD	YHVH		
They see	cha·zu	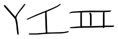	Ezekiel 13:6
false visions	shaw		
divinations	ve·qe·sem	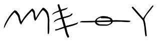	
and speak lying	ka·zav		
They claim	ha·o·me·reem		
‘ Thus declares	ne·um		
the LORD ’	YHVH		
when the LORD	va·YHVH	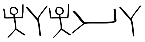	
did not	lo		
send them	she·la·cham	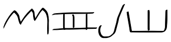	
yet they wait	ve·yi·cha·lu	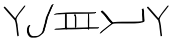	
for the fulfillment	le·qay·yem	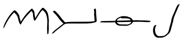	
of their message	da·var		
Haven’t you	ha·lo·w		Ezekiel 13:7
vision	ma·cha·zeh	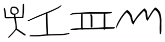	
a false	shaw		
seen	cha·zee·tem	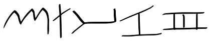	

divination	u·miq·sam	𐤅𐤌𐤒𐤎𐤌	
a lying	ka·zav	𐤊𐤆𐤁	
when you proclaim	a·mar·tem	𐤀𐤌𐤓𐤕𐤌	
and spoken	ve·o·me·reem	𐤅𐤀𐤌𐤓𐤉𐤌	
‘ Thus declares	ne·um	𐤍𐤀𐤌	
the LORD ’	YHVH	𐤉𐤄𐤅𐤄	
even though I	va·a·nee	𐤅𐤀𐤍𐤉	
have not	lo	𐤋𐤀	
spoken ?	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Ezekiel 13:8
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
Because	ya·an	𐤉𐤏𐤍	
you have uttered	dab·ber·khem	𐤃𐤁𐤓𐤊𐤌	
vain words	shaw	𐤔𐤅𐤀	
and seen	va·cha·zee·tem	𐤅𐤇𐤆𐤉𐤕𐤌	
false visions	ka·zav	𐤊𐤆𐤁	
	la·khen	𐤋𐤊𐤍	
	hin·nee	𐤄𐤍𐤍𐤉	
I am against you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
will be	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	Ezekiel 13:9
My hand	ya·dee	𐤉𐤃𐤉	

against	el	אל	
the prophets	han·ne·vee·eem	הנביאים	
who see	ha·cho·zeem	החזים	
false visions	shaw	שוא	
divinations	ve·haq·qo·se·meem	והקסמים	
and speak lying	ka·zav	כזב	
to the council	be·so·wd	בסוד	
of My people	am·mee	עמי	
They will not	lo	לא	
belong	yih·yu	יהיו	
in the register	u·vikh·tav	ובכתב	
of the house	bet	בית	
of Israel	yis·ra·el	ישראל	
nor will they	lo	לא	
or be recorded	yik·ka·te·vu	יכתבו	
enter	ve·el	ואל	
the land	ad·mat	אדמת	
of Israel	yis·ra·el	ישראל	
	lo	לא	
	ya·vo·u	יבאו	
Then you will know	vee·da·tem	וידעתם	
that	kee	כי	
I	a·nee	אני	
am the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
Because	ya·an	יען	Ezekiel 13:10
	u·ve·ya·an	וביען	

astray	hit·u		
-	et		
they have led My people	am·mee		
saying	le·mor		
‘ Peace ’	sha·lo·wm		
when there is no	ve·en		
peace	sha·lo·wm		
-	ve·hu	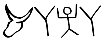	
that is built	bo·neh		
any flimsy wall	cha·yits	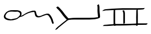	
	ve·hin·nam	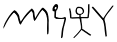	
and whitewashing	ta·cheem	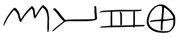	
-	o·to		
-	ta·phel		
tell	e·mor		Ezekiel 13:11
	el		
those whitewashing [the wall]	ta·che	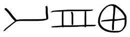	
	ta·phel		
that it will fall	ve·yip·pol	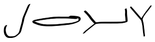	
will come	ha·yah	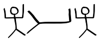	
Rain	ge·shem	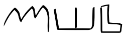	
in torrents	sho·w·teph		
	ve·at·te·nah		
I will send hailstones	av·ne		
	el·ga·veesh		
plunging down	tip·po·le·nah		
and a windstorm	ve·ru·ach	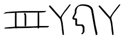	

	se·a·ro·wt	סערות	
will burst forth	te·vaq·qe·a	תבקע	
Surely	ve·hin·neh	והנה	Ezekiel 13:12
has fallen	na·phal	נפל	
when the wall	haq·qeer	הקיר	
you will not	ha·lo·w	הלוא	
be asked	ye·a·mer	יאמר	
	a·le·khem	אליכם	
‘ Where	ay·yeh	איה	
is the whitewash	hat·tee·ach	הטיח	
with which	a·sher	אשר	
you covered it ? ’	tach·tem	טחתם	
Therefore	la·khen	לכן	Ezekiel 13:13
this is what	koh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
I will release	u·viq·qa·tee	ובקעתי	
a windstorm	ru·ach	רוח	
	se·a·ro·wt	סערות	
In My wrath	ba·cha·ma·tee	בחמתי	
of rain	ve·ge·shem	וגשם	
torrents	sho·teph	שטף	
and in My anger	be·ap·pee	באפי	
will fall	yih·yeh	יהיה	
and hail	ve·av·ne	ואבני	
	el·ga·veesh	אלגביש	

fury	be·che·mah	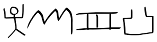	
with destructive	le·kha·lah		
I will tear down	ve·ha·ras·tee		Ezekiel 13:14
-	et		
the wall	haq·qeer	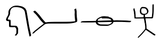	
-	a·sher		
you whitewashed	tach·tem		
	ta·phel		
and level	ve·hig·ga·tee·hu		
it to	el		
the ground	ha·a·rets		
is exposed	ve·nig·lah	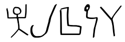	
so that its foundation	ye·so·do		
The city will fall	ve·na·phe·lah		
and you will be destroyed	u·khe·lee·tem	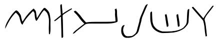	
within it	be·to·w·khah		
Then you will know	vee·da·tem		
that	kee	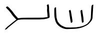	
I	a·nee	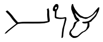	
am the LORD	YHVH		
And after I have vented	ve·khil·le·tee	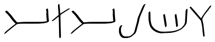	Ezekiel 13:15
-	et		
My wrath	cha·ma·tee		
against the wall	baq·qeer	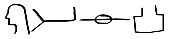	
and against those who whitewashed it	u·vat·ta·cheem	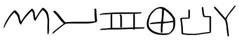	
-	o·to		

-	ta·phel		
I will say	ve·o·mar		
to you :	la·khem		
is gone	en	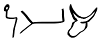	
‘ The wall	haq·qeer	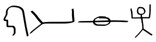	
and [so]	ve·en		
are those who whitewashed	hat·ta·cheem	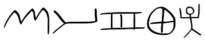	
it —	o·to		
those prophets	ne·vee·e	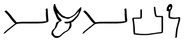	Ezekiel 13:16
of Israel	yis·ra·el	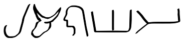	
who prophesied	ha·nib·be·ʾīm		
to	el		
Jerusalem	ye·ru·sha·lim		
and saw	ve·ha·cho·zeem		
for her	lah		
a vision	cha·zo·wn	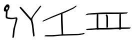	
of peace	sha·lom	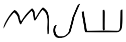	
when there was no	ve·en		
peace	sha·lom	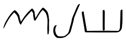	
declares	ne·um		
the Lord	a·do·nay		
GOD ’	YHVH		
Now	ve·at·tah		Ezekiel 13:17
O son	ben		
of man	a·dam		
set	seem	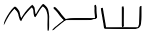	
your face	pa·ne·kha	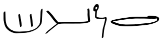	

against	el		
the daughters	be·no·wt		
of your people	am·me·kha		
who prophesy	ham·mit·nab·be·o·wt		
out of their own imagination	mil·lib·be·hen	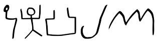	
Prophesy	ve·hin·na·ve	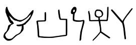	
against them	a·le·hen	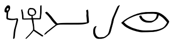	
and tell them that	ve·a·mar·ta	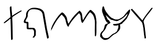	Ezekiel 13:18
this is what	koh	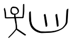	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Woe	ho·w		
to the women who sew	lim·tap·pe·ro·wt		
magic charms	ke·sa·to·wt		
on	al		
	kal	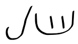	
their wrists	ats·tsee·le	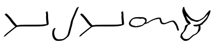	
	ya·day	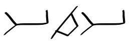	
and make	ve·o·so·wt		
veils	ham·mis·pa·cho·wt	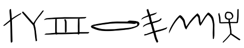	
for	al		
the heads	rosh		
of people of every	kal	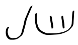	
height	qo·w·mah		
in order to ensnare	le·tso·w·ded		
their souls	ne·pha·sho·wt	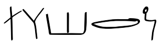	

the souls	han·ne·pha·sho·wt		
Will you ensnare	te·tso·w·de·de·nah		
of My people	le·am·mee	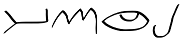	
	u·ne·pha·sho·wt		
but preserve your own	la·khe·nah	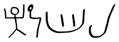	
?	te·chay·ye·nah	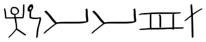	
You have profaned	vat·te·chal·lɛl·nah	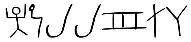	Ezekiel 13:19
Me	o·tee	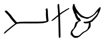	
among	el		
My people	am·mee		
for handfuls	be·sha·a·le		
of barley	se·o·reem	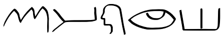	
and scraps	u·viph·to·w·te		
of bread	le·chem	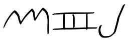	
you have killed	le·ha·meet		
those	ne·pha·sho·wt	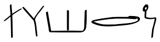	
who	a·sher		
should not	lo		
have died	te·mu·te·nah		
and spared	u·le·chay·yo·wt	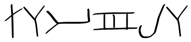	
those	ne·pha·sho·wt	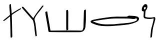	
who	a·sher		
should not	lo		
have lived	tich·ye·nah	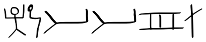	
By lying	be·khaz·zev·khem		
to My people	le·am·mee		
who would listen	sho·me·e		

	kha·zav	𐤊𐤆𐤁𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Ezekiel 13:20
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
See	hin·nee	𐤄𐤍𐤍𐤉	
I am against	el	𐤀𐤋	
the magic charms	kis·se·to·w·te·khe·nah	𐤊𐤎𐤕𐤅𐤕𐤉𐤊𐤍𐤄	
with which	a·sher	𐤀𐤔𐤓	
you	at·te·nah	𐤀𐤕𐤍𐤄	
ensnare	me·tso·de·do·wt	𐤌𐤑𐤃𐤃𐤅𐤕	
	sham	𐤔𐤌	
-	et	𐤀𐤕	
souls	han·ne·pha·sho·wt	𐤄𐤍𐤐𐤔𐤅𐤕	
like birds	le·pho·re·cho·wt	𐤋𐤐𐤓𐤇𐤅𐤕	
and I will tear	ve·qa·ra·tee	𐤅𐤒𐤓𐤏𐤕𐤉	
them	o·tam	𐤀𐤕𐤌	
from	me·al	𐤌𐤏𐤋	
your arms	ze·ro·w·o·te·khem	𐤆𐤓𐤅𐤏𐤕𐤉𐤊𐤌	
So I will free	ve·shil·lach·tee	𐤅𐤔𐤋𐤇𐤕𐤉	
-	et	𐤀𐤕	
the souls	han·ne·pha·sho·wt	𐤄𐤍𐤐𐤔𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
you	at·tem	𐤀𐤕𐤌	
have ensnared	me·tso·de·do·wt	𐤌𐤑𐤃𐤃𐤅𐤕	
-	et	𐤀𐤕	

-	ne·pha·sheem	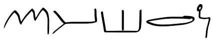	
like birds	le·pho·re·chot	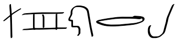	
I will also tear off	ve·qa·ra·tee	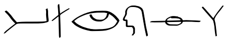	Ezekiel 13:21
-	et	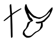	
your veils	mis·pe·cho·te·khem	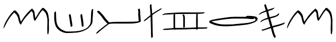	
and deliver	ve·hits·tsal·tee	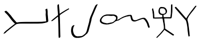	
-	et	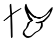	
My people	am·mee	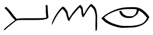	
from your hands	mee·yed·khen	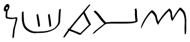	
so that they will no	ve·lo	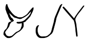	
be	yih·yu	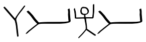	
longer	o·wd	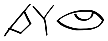	
in your hands	be·yed·khen	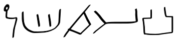	
prey	lim·tsu·dah	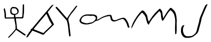	
Then you will know	vee·da·ten	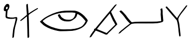	
that	kee	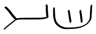	
I	a·nee	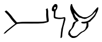	
am the LORD	YHVH	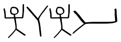	
Because	ya·an	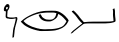	Ezekiel 13:22
you have disheartened	hakh·o·wt	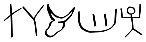	
	lev	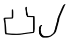	
the righteous	tsad·deeq	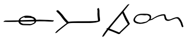	
with your lies	she·qer	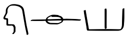	
even though I	va·a·nee	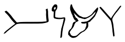	
	lo	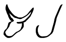	
have caused them no grief	hikh·av·tee	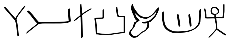	

and because you have encouraged	u·le·chaz·zeq	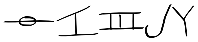	
	ye·de	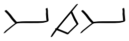	
from their evil	ra·sha		
not	le·vil·tee	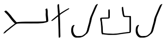	
to turn	shuv		
ways	mid·dar·ko		
the wicked	ha·ra		
to save their lives	le·ha·cha·yo·to	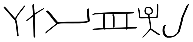	
therefore	la·khen		Ezekiel 13:23
false visions	w		
you will no	lo		
see	te·che·ze·nah	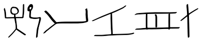	
divination	ve·qe·sem	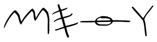	
	lo		
or practice	tiq·sam·nah		
longer	o·wd		
I will deliver	ve·hits·tsal·tee		
-	et		
My people	am·mee		
from your hands	mee·yed·khen	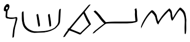	
Then you will know	vee·da·ten		
that	kee	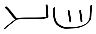	
I	a·nee	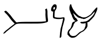	
am the LORD ”	YHVH		
came	vay·ya·vo·w	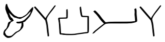	Ezekiel 14:1
-	e·lay	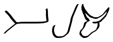	
-	a·na·sheem	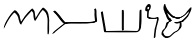	

Then some of the elders	miz·ziq·ne	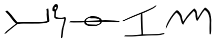	
of Israel	yis·ra·el	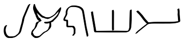	
and sat down	vay·ye·she·vu	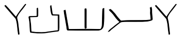	
before me	le·pha·nay	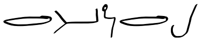	
came	vay·hee	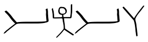	Ezekiel 14:2
And the word	de·var		
of the LORD	YHVH		
to me	e·lay	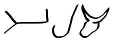	
saying	le·mor	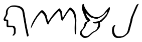	
" Son	ben		Ezekiel 14:3
of man	a·dam		
men	ha·a·na·sheem		
these	ha·el·leh		
have set up	he·e·lu		
idols	gil·lu·le·hem	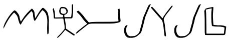	
in	al		
their hearts	lib·bam		
stumbling blocks	u·mikh·sho·wl		
wicked	a·wo·nam		
and put	na·te·nu	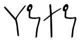	
before	no·khach	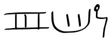	
their faces	pe·ne·hem	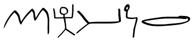	
Should I consult	ha·id·da·rosh		
in any way ?	id·da·resh		
with them	la·hem	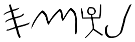	
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speak	dab·ber		

to them	o·w·tam	
and tell	ve·a·mar·ta	
them	a·le·hem	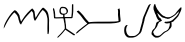
that this is what	koh	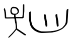
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
any	eesh	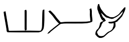
	eesh	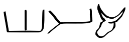
	mib·bet	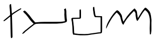
Israelite	yis·ra·el	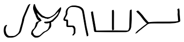
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sets up	ya·a·leh	
-	et	
idols	gil·lu·law	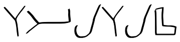
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his heart	lib·bo	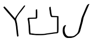
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a wicked	a·wo·no	
and puts	ya·seem	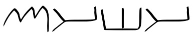
before	no·khach	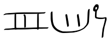
his face	pa·naw	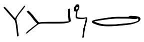
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to	el	
the prophet	han·na·vee	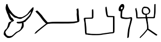
I	a·nee	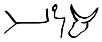
the LORD	YHVH	

will answer	na·a·ne·tee	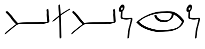	
him	lo	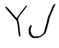	
	vah		
according to his great	be·rov		
idolatry	gil·lu·law	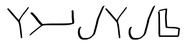	
so that	le·ma·an		Ezekiel 14:5
I may take hold	te·phos		
-	et		
of the [people]	bet	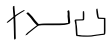	
of Israel	yis·ra·el	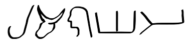	
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For	a·sher		
estranged	na·zo·ru	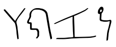	
from Me ’	me·a·lay		
because of their idols	be·gil·lu·le·hem	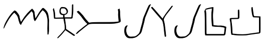	
they are all	kul·lam	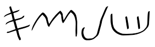	
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tell	e·mor		
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the house	bet	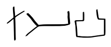	
of Israel	yis·ra·el	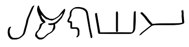	
that this is what	koh	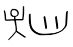	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH	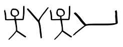	
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and turn away	ve·ha·shee·vu	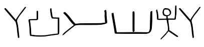	

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your idols	gil·lu·le·khem	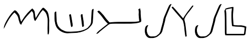	
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all	kal	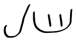	
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away	ha·shee·vu	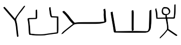	
turn your faces	phe·ne·khem	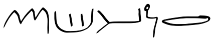	
For when	kee	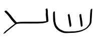	Ezekiel 14:7
any	eesh	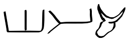	
	eesh	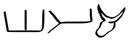	
	mib·bet	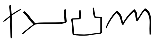	
Israelite	yis·ra·el	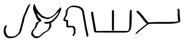	
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	a·sher		
dwelling	ya·gur		
in Israel	be·yis·ra·el		
separates himself	ve·yin·na·zer	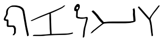	
from Me	me·a·cha·ray	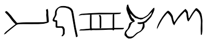	
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idols	gil·lu·law	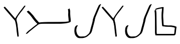	
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his heart	lib·bo	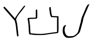	
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a wicked	a·wo·no		
and puts	ya·seem	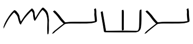	
before	no·khach	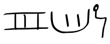	
his face	pa·naw	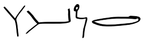	

and then comes	u·va		
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the prophet	han·na·vee	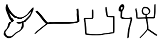	
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	lo	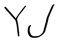	
of Me	vee	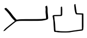	
I	a·nee	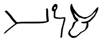	
the LORD	YHVH		
will answer	na·a·neh		
him	lo	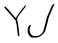	
Myself	bee	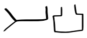	
I will set	ve·na·tat·tee	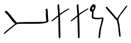	Ezekiel 14:8
My face	pha·nay	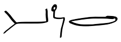	
man	ba·eesh	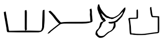	
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and make him	va·ha·si·mo·tee·hu		
a sign	le·o·wt		
and a proverb	ve·lim·sha·leem		
I will cut him off	ve·hikh·rat·tee	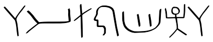	
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My people	am·mee		
Then you will know	vee·da·tem		
that	kee	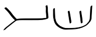	
I	a·nee	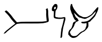	
am the LORD	YHVH		
the prophet	ve·han·na·vee	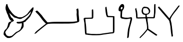	Ezekiel 14:9
But if	khee	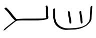	

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then it was I	a·nee	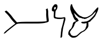	
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who enticed	pit·te·tee	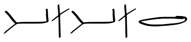	
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	han·na·vee	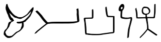	
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and I will stretch out	ve·na·tee·tee	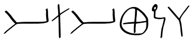	
-	et		
My hand	ya·dee	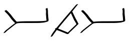	
against him	a·law	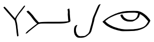	
and destroy him	ve·hish·mad·tee		
from among	mit·to·wkh		
My people	am·mee		
Israel	yis·ra·el	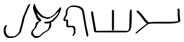	
They will bear	ve·na·se·u		Ezekiel 14:10
their punishment —	a·wo·nam		
the punishment	ka·a·won		
of the inquirer	had·do·resh		
the same as that	ka·a·won		
of the prophet —	han·na·vee	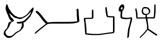	
will be	yih·yeh	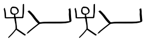	
in order that	le·ma·an		Ezekiel 14:11
may no	lo		
stray	yit·u		

longer	o·wd		
the house	bet	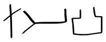	
of Israel	yis·ra·el	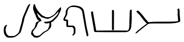	
from Me	me·a·cha·ray	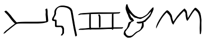	
and no	ve·lo		
defile themselves	yit·tam·me·u		
longer	o·wd		
with all	be·khal		
their transgressions	pish·e·hem		
Then they will be	ve·ha·yu	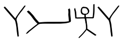	
My	lee	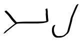	
people	le·am		
and I	va·a·nee		
will be	eh·yeh		
their	la·hem		
God	le·lo·heem		
declares	ne·um		
the Lord	a·do·nay		
GOD ’”	YHVH		
came	vay·hee	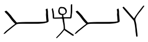	Ezekiel 14:12
And the word	de·var		
of the LORD	YHVH		
to me	e·lay	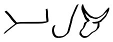	
saying	le·mor	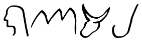	
“ Son	ben		Ezekiel 14:13
of man	a·dam		
a land	e·rets		

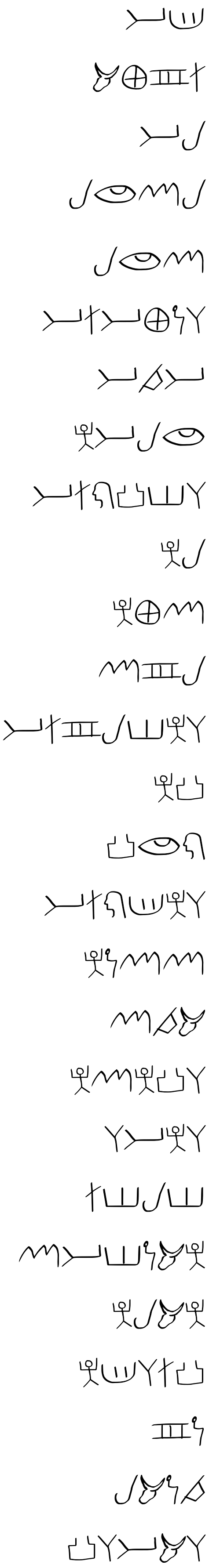

if	kee	
sins	te·che·ta	
against Me	lee	
by acting unfaithfully	lim·al	
	ma·al	
and I stretch out	ve·na·tee·tee	
My hand	ya·dee	
against it	a·le·ha	
to cut off	ve·sha·var·tee	
its	lah	
supply	mat·teh	
of food	la·chem	
to send	ve·hish·lach·tee	
upon it	vah	
famine	ra·av	
and to cut off	ve·hikh·rat·tee	
from it	mim·men·nah	
both man	a·dam	
and beast	u·ve·he·mah	
were	ve·ha·yu	Ezekiel 14:14
three	she·lo·shet	
men —	ha·a·na·sheem	
then even if these	ha·el·leh	
in it	be·to·w·khah	
Noah	no·ach	
Daniel	da·ni·ʾēl	
and Job —	ve·ee·yo·wv	

	hem·mah		
their righteousness	ve·tsid·qa·tam	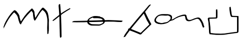	
could deliver	ye·nats·tse·lu		
only themselves	naph·sham	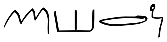	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
Or if	lu		Ezekiel 14:15
beasts	chay·yah	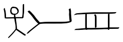	
I send wild	ra·ah		
	a·a·veer		
through the land	ba·a·rets		
to leave it childless	ve·shik·ke·lat·tah		
[and]	ve·ha·ye·tah	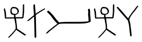	
desolate	she·ma·mah		
with no man	mib·be·lee	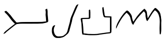	
passing through it	o·w·ver		
for fear	mip·pe·ne		
of the beasts	ha·chay·yah	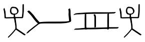	
three	she·lo·shet	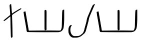	Ezekiel 14:16
men	ha·a·na·sheem		
even if these	ha·el·leh		
were in it	be·to·w·khah		
as I live	chay	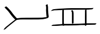	
then as surely	a·nee	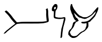	
declares	ne·um		
the Lord	a·do·nay		

GOD	YHVH		
they could not	im		
their own sons	ba·neem	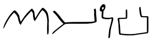	
or	ve·im		
daughters	ba·no·wt	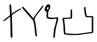	
deliver	yats·tsee·lu		
They	hem·mah		
alone	le·vad·dam	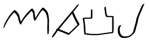	
would be delivered	yin·na·tse·lu		
but the land	ve·ha·a·rets		
would be	tih·yeh	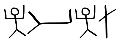	
desolate	she·ma·mah		
Or	o		Ezekiel 14:17
a sword	che·rev		
if I bring	a·vee	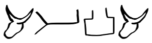	
against	al		
land	ha·a·rets		
that	ha·hee	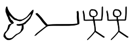	
and say	ve·a·mar·tee	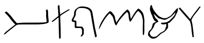	
‘ Let a sword	che·rev		
pass	ta·a·vor		
through it ’	ba·a·rets		
so that I cut off	ve·hikh·rat·tee		
from it	mim·men·nah		
both man	a·dam		
and beast	u·ve·he·mah		
three	u·she·lo·shet	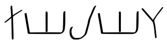	Ezekiel 14:18

men	ha·a·na·sheem	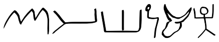	
even if these	ha·el·leh		
were in it	be·to·w·khah		
as I live	chay	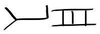	
then as surely	a·nee	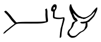	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
they could not	lo		
deliver	yats·tsee·lu		
their own sons	ba·neem	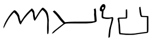	
or daughters	u·va·no·wt	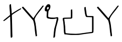	
-	kee	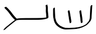	
They	hem	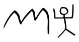	
alone	le·vad·dam	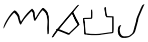	
would be delivered	yin·na·tse·lu		
Or	o		Ezekiel 14:19
a plague	de·ver		
if I send	a·shal·lach	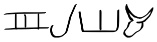	
into	el		
land	ha·a·rets		
that	ha·hee	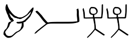	
and pour out	ve·sha·phakh·tee	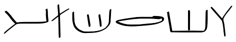	
My wrath	cha·ma·tee		
upon it	a·le·ha	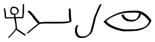	
through bloodshed	be·dam		
cutting off	le·hakh·reet	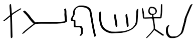	

from it	mim·men·nah	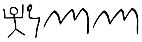	
both man	a·dam		
and beast	u·ve·he·mah		
even if Noah	ve·no·ach	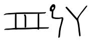	Ezekiel 14:20
Daniel	da·ni·ʾēl		
and Job	ve·ee·yo·wv	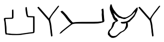	
were in it	be·to·w·khah		
as I live	chay	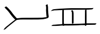	
then as surely	a·nee	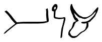	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
they could not	im		
[their own] sons	ben		
or	im		
daughters	bat		
deliver	yats·tsee·lu		
	hem·mah		
Their righteousness	ve·tsid·qa·tam	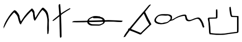	
could deliver	yats·tsee·lu		
only themselves	naph·sham		
For	kee	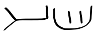	Ezekiel 14:21
this is what	khoh	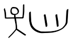	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ How much worse	aph		

will it be when	kee	כי	
My four	ar·ba·at	ארבעת	
judgments —	she·pha·tay	שפטי	
dire	ha·ra·eem	הרעים	
sword	che·rev	חרב	
famine	ve·ra·av	ורעב	
beasts	ve·chay·yah	וחיה	
wild	ra·ah	רעה	
and plague —	va·de·ver	ודבר	
I send	shil·lach·tee	שלחתי	
against	el	אל	
Jerusalem	ye·ru·sha·lim	ירושלם	
in order to cut off	le·hakh·reet	להכרית	
from it	mim·men·nah	ממנה	
both man	a·dam	אדם	
and beast ?	u·ve·he·mah	ובהמה	
Yet behold	ve·hin·neh	והנה	Ezekiel 14:22
will be left	no·wt·rah	נותרה	
in it —	bah	בה	
some survivors	pe·le·tah	פלטה	
who will be brought out	ham·mu·tsa·eem	המוצאים	
sons	ba·neem	בנים	
and daughters	u·va·no·wt	ובנות	
	hin·nam	הנם	
They will come out	yo·wts·eem	יוצאים	
to you	a·le·khem	אליכם	
and when you see	u·re·ee·tem	וראיתם	

-	et	את	
their conduct	dar·kam	דרכם	
-	ve·et	ואת	
and actions	a·lee·lo·w·tam	עלילותם	
you will be comforted	ve·ni·cham·tem	ונחמתם	
regarding	al	על	
the disaster	ha·ra·ah	הרעה	
-	a·sher	אשר	
I have brought	he·ve·tee	הבאתי	
upon	al	על	
Jerusalem —	ye·ru·sha·lim	ירושלם	
-	et	את	
all	kal	כל	
that	a·sher	אשר	
I have brought	he·ve·tee	הבאתי	
upon it	a·le·ha	עליה	
They will bring you consolation	ve·ni·cha·mu	ונחמו	Ezekiel 14:23
-	et·khem	אתכם	
when	kee	כי	
you see	tir·u	תראו	
-	et	את	
their conduct	dar·kam	דרכם	
-	ve·et	ואת	
and actions	a·lee·lo·w·tam	עלילותם	
and you will know	vee·da·tem	וידעתם	
that	kee	כי	
it was not	lo	לא	

without cause	chin·nam	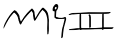	
that I have done	a·see·tee	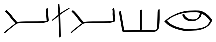	
-	et		
all	kal		
[these things]	a·sher		
-	a·see·tee	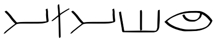	
within it ’	vah		
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	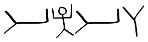	Ezekiel 15:1
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	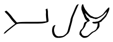	
saying	le·mor	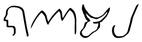	
“ Son	ben		Ezekiel 15:2
of man	a·dam		
how	mah		
does	yih·yeh	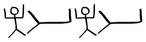	
the wood	ets		
of the vine	hag·ge·phen	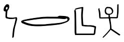	
surpass	mik·kal		
any [other]	ets		
branch	haz·ze·mo·w·rah		
-	a·sher		
-	ha·yah	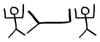	
among the trees	ba·a·tse		

in the forest ?	hay·ya·ar	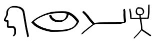	
be taken	ha·yuq·qach	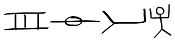	Ezekiel 15:3
from it	mim·men·nu		
Can wood	ets		
to make	la·a·so·wt		
something useful ?	lim·la·khah		
Or	im		
can one make	yiq·chu	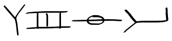	
from it	mim·men·nu	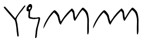	
a peg	ya·ted	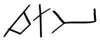	
to hang	lit·lo·wt	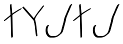	
on which	a·law	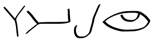	
	kal	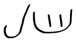	
utensils ?	ke·lee	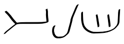	
No	hin·neh		Ezekiel 15:4
into the fire	la·esh		
it is cast	nit·tan	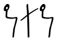	
for fuel	le·akh·lah		
-	et		
both	she·ne	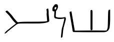	
ends	qe·tso·w·taw		
devours	a·khe·lah		
The fire	ha·esh		
and the middle	ve·to·w·kho		
is charred	na·char		
Can it be useful	ha·yits·lach		
for anything ?	lim·la·khah		

Even	hin·neh	Ezekiel 15:5
when it was	bih·yo·w·to	
whole	ta·meem	
it could not	lo	
be made	ye·a·seh	
useful	lim·la·khah	
How much less	aph	
when	kee	
the fire	esh	
has consumed it	a·kha·lat·hu	
and charred it !	vay·ye·char	
be	ve·na·a·sah	
can it ever	o·wd	
useful	lim·la·khah	
Therefore	la·khen	Ezekiel 15:6
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Like	ka·a·sher	
the wood	ets	
of the vine	hag·ge·phen	
among the trees	be·ets	
of the forest	hay·ya·ar	
which	a·sher	
I have given	ne·tat·tee	
to the fire	la·esh	

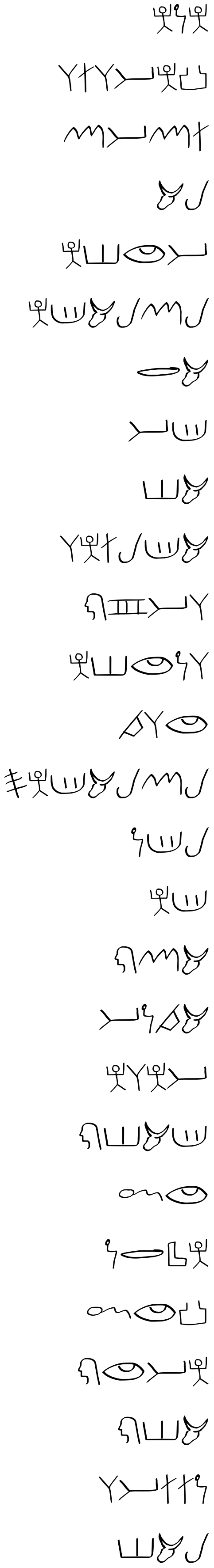

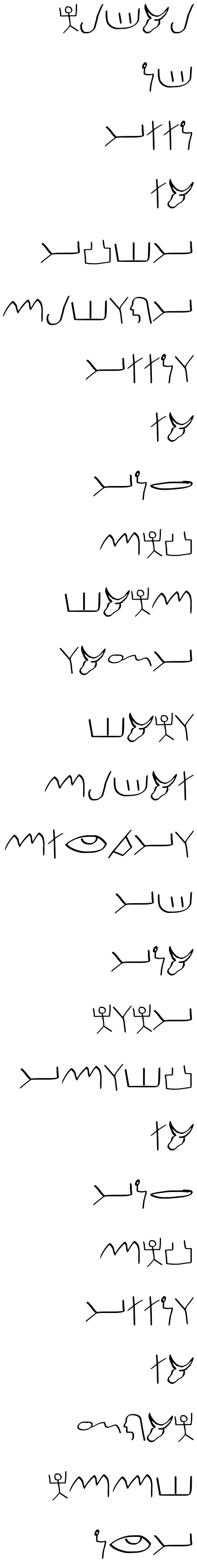

for fuel	le·akh·lah	
so	ken	
I will give up	na·tat·tee	
-	et	
the people	yo·she·ve	
of Jerusalem	ye·ru·sha·lim	
And I will set	ve·na·tat·tee	Ezekiel 15:7
	et	
My face	pa·nay	
against them	ba·hem	
the fire	me·ha·esh	
Though they may have escaped	ya·tsa·u	
yet another fire	ve·ha·esh	
will consume them	to·khe·lem	
you will know	vee·da·tem	
that	kee	
I [am]	a·nee	
the LORD	YHVH	
And when I set	be·su·mee	
	et	
My face	pa·nay	
against them	ba·hem	
Thus I will make	ve·na·tat·tee	Ezekiel 15:8
-	et	
the land	ha·a·rets	
desolate	she·ma·mah	
because	ya·an	

they have acted unfaithfully	ma·a·lu	מעלו	
’	ma·al	מעל	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD ”	YHVH	יהוה	
came	vay·hee	ויהי	Ezekiel 16:1
Again the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ Son	ben	בן	Ezekiel 16:2
of man	a·dam	אדם	
confront	ho·w·da	הודע	
-	et	את	
Jerusalem	ye·ru·sha·lim	ירושלם	
with her	et	את	
abominations	to·w·a·vo·te·ha	תועבתיה	
and tell [her that]	ve·a·mar·ta	ואמרת	Ezekiel 16:3
this is what	koh	כה	
says	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
to Jerusalem :	lee·ru·sha·lim	לירושלם	
Your origin	me·kho·ro·ta·yikh	מכרתיך	
and your birth	u·mo·le·do·ta·yikh	ומלדתיך	
were in the land	me·e·rets	מארץ	
of the Canaanites	hak·ke·na·a·nee	הכנעני	

Your father	a·veekh	
was an Amorite	ha·e·mo·ree	
and your mother	ve·im·mekh	
a Hittite	chit·teet	
of your birth	u·mo·wl·do·w·ta·yikh	Ezekiel 16:4
On the day	be·yo·wm	
-	hul·le·det	
-	o·takh	
was not	lo	
cut	khar·rat	
your cord	shar·rekh	
with water	u·ve·ma·yim	
nor	lo	
were you washed	ru·chatst	
for cleansing	le·mish·ee	
rubbed with salt	ve·ha·me·le·ach	
You were not	lo	
	hum·la·chat	
or wrapped in cloths	ve·ha·che·tel	
	lo	
-	chut·ta·let	
No	lo	Ezekiel 16:5
one cared enough	cha·sah	
for you	a·la·yikh	
	a·yin	
to do	la·a·so·wt	
	lakh	

even one	a·chat	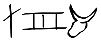	
of these things	me·el·leh	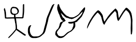	
out of compassion	le·chum·lah	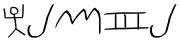	
for you	a·la·yikh	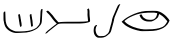	
Instead, you were thrown out	vat·tush·le·khee	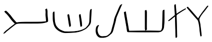	
into	el	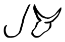	
the open	pe·ne	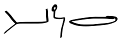	
field	has·sa·deh	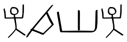	
were despised	be·go·al	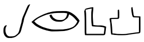	
because you	naph·shekh	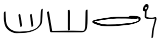	
on the day	be·yo·wm	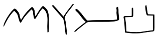	
of your birth	hul·le·det	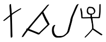	
-	o·takh	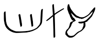	
Then I passed	va·e·e·vor	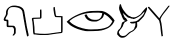	Ezekiel 16:6
by	a·la·yikh	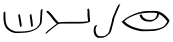	
and saw	va·er·ekh	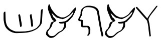	
you wallowing	mit·bo·w·se·set	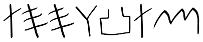	
in your blood	be·da·ma·yikh	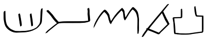	
I said	va·o·mar	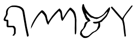	
to you	lakh	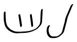	
and as you lay there in your blood	be·da·ma·yikh	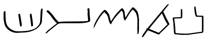	
‘ Live ! ’	cha·yee	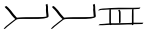	
I said	va·o·mar	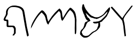	
to you	lakh	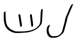	
[There]	be·da·ma·yikh	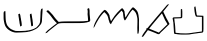	
‘ Live ! ’	cha·yee	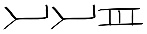	
you thrive	re·va·vah	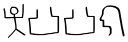	Ezekiel 16:7

like a plant	ke·tse·mach		
of the field	has·sa·deh		
I made	ne·tat·teekh	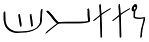	
You grew up	vat·tir·bee		
and matured	vat·tig·de·lee		
and became	vat·ta·vo·ee		
	ba·a·dee		
very beautiful	a·da·yeem	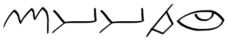	
Your breasts	sha·da·yim	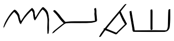	
were formed	na·kho·nu		
and your hair	u·se·a·rekh		
grew	tsim·me·ach		
but you	ve·at		
were naked	e·rom		
and bare	ve·er·yah		
Then I passed	va·e·e·vor		Ezekiel 16:8
by	a·la·yikh	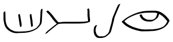	
and saw you	va·er·ekh		
and you were indeed	ve·hin·neh		
old enough	it·tekh		
	et		
for love	do·deem	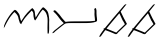	
So I spread	va·eph·ros		
My cloak	ke·na·phee		
over you	a·la·yikh	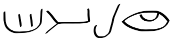	
and covered	va·a·khas·seh		
your nakedness	er·va·tekh	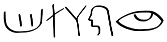	

I pledged Myself	va·esh·sha·va	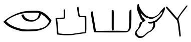	
to you	lakh	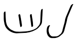	
entered	va·a·vo·w	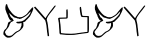	
into a covenant	viv·reet	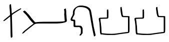	
with you	o·takh	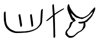	
declares	ne·um	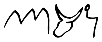	
the Lord	a·do·nay	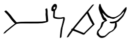	
GOD	YHVH	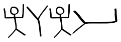	
and you became	vat·tih·yee	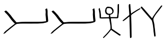	
Mine	lee	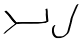	
Then I bathed	va·er·cha·tsekh	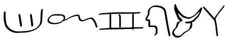	Ezekiel 16:9
you with water	bam·ma·yim	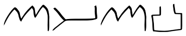	
rinsed off	va·esh·toph	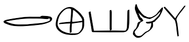	
your blood	da·ma·yikh	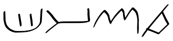	
	me·a·la·yikh	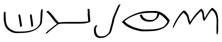	
and anointed	va·a·su·khekh	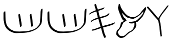	
you with oil	bash·sha·men	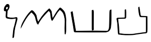	
I clothed	va·al·bee·shekh	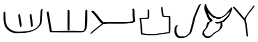	Ezekiel 16:10
you in embroidered cloth	riq·mah	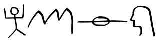	
and gave you sandals	va·en·a·lekh	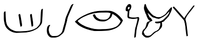	
of fine leather	ta·chash	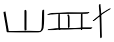	
I wrapped	va·ech·be·shekh	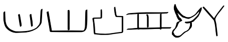	
you in fine linen	bash·shesh	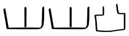	
and covered	va·a·khas·sekh	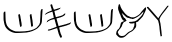	
you with silk	me·shee	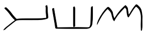	
I adorned	va·e·dekh	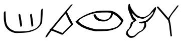	Ezekiel 16:11
you with jewelry	e·dee	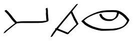	

and I put	va·et·te·nah		
bracelets	tse·mee·deem	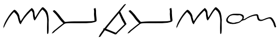	
on	al		
your wrists	ya·da·yikh	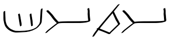	
and a chain	ve·ra·veed	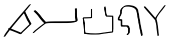	
around	al		
your neck	ge·ro·w·nekh		
I put	va·et·ten		Ezekiel 16:12
a ring	ne·zem		
in	al		
your nose	ap·pekh		
earrings	va·a·gee·leem	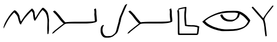	
on	al		
your ears	a·ze·na·yikh	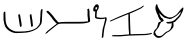	
crown	va·a·te·ret		
and a beautiful	tiph·e·ret		
upon your head	be·ro·shekh		
So you were adorned	vat·ta·dee		Ezekiel 16:13
with gold	za·hav	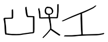	
and silver	va·khe·seph		
and your clothing [was made of]	u·mal·bu·shekh		
fine linen	shē·shī		
silk	va·me·shee		
and embroidered cloth	ve·riq·mah	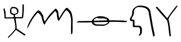	
fine flour	so·let		
honey	u·de·vash		

and oil	va·she·men		
You ate	ʾa·kha·le·tī	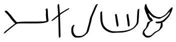	
beautiful	vat·tee·phee	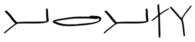	
You became very	bim·od		
	me·od		
and rose to be	vat·tits·le·chee	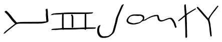	
queen	lim·lu·khah	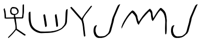	
spread	vay·ye·tse	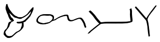	Ezekiel 16:14
Your	lakh	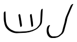	
fame	shem		
among the nations	bag·go·w·yim	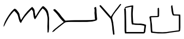	
on account of your beauty	be·ya·phe·yekh		
for	kee	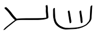	
perfect	ka·leel	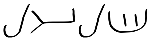	
it [was]	hu		
in the splendor	ba·ha·da·ree		
-	a·sher		
I bestowed	sam·tee		
on you	a·la·yikh	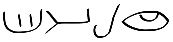	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
you trusted	vat·tiv·te·chee		Ezekiel 16:15
in your beauty	ve·ya·phe·yekh		
and played the harlot	vat·tiz·nee	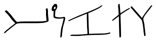	
But because of	al		
your fame	she·mekh		

You lavished	vat·tish·pe·khee		
-	et		
your favors	taz·nu·ta·yikh		
on	al		
everyone	kal		
who passed by	o·w·ver		
	lo		
and your beauty was theirs for the asking	ye·hee	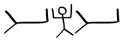	
You took	vat·tiq·chee	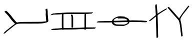	Ezekiel 16:16
some of your garments	mib·be·ga·da·yikh		
and made	vat·ta·a·see		
for yourself	lakh	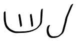	
high places	ba·mo·wt		
colorful	te·lu·o·wt		
you prostituted yourself	vat·tiz·nee	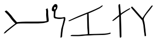	
and on them	a·le·hem	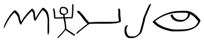	
Such things should not	lo		
have happened	va·o·wt		
never should	ve·lo		
they have occurred !	yih·yeh	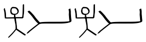	
You also took	vat·tiq·chee	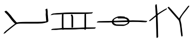	Ezekiel 16:17
jewelry	ke·le	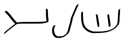	
the fine	tiph·ar·tekh		
of gold	miz·ze·ha·vee	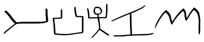	
and silver	u·mik·kas·pee		
-	a·sher		

I had given	na·tat·tee	
you	lakh	
and you made	vat·ta·a·see	
	lakh	
idols	tsal·me	
male	za·khar	
to prostitute yourself	vat·tiz·nee	
with which	vam	
You took	vat·tiq·chee	Ezekiel 16:18
-	et	
garments	big·de	
your embroidered	riq·ma·tekh	
to cover them	vat·te·khas·seem	
My oil	ve·sham·nee	
and incense	u·qe·ta·re·tee	
and you set	na·tat·tī	
before them	liph·ne·hem	
the food	ve·lach·mee	Ezekiel 16:19
-	a·sher	
And you set	na·tat·tee	
	lakh	
the fine flour	so·let	
oil	va·she·men	
and honey	u·de·vash	
that I had fed you	he·e·khal·teekh	
I had given you —	u·ne·tat·tee·hu	
before them	liph·ne·hem	

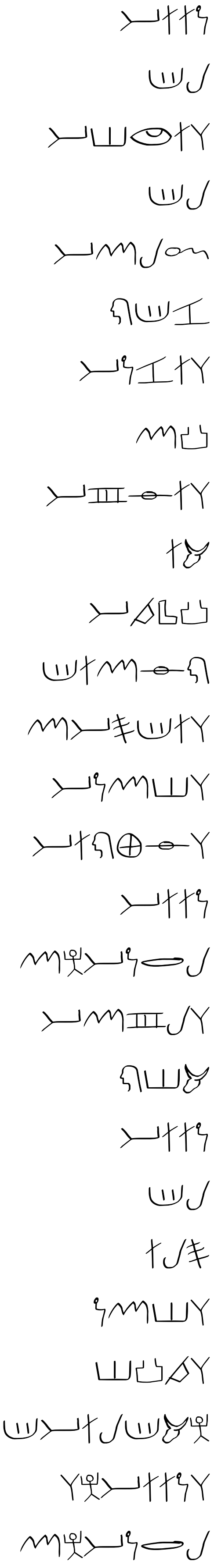

aroma	le·re·ach	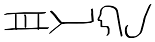	
as a pleasing	nee·cho·ach	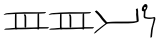	
That is what happened	vay·ye·hee	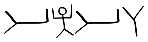	
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the Lord	a·do·nay		
GOD	YHVH		
You even took	vat·tiq·chee	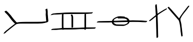	Ezekiel 16:20
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the sons	ba·na·yikh	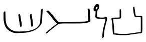	
-	ve·et		
and daughters	be·no·w·ta·yikh		
-	a·sher		
you bore	ya·ladt	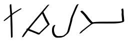	
to Me	lee	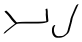	
and sacrificed	vat·tiz·ba·cheem	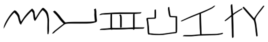	
them	la·hem		
as food to idols	le·e·kho·wl		
not enough ?	ham·at		
Was your prostitution	mit·taz·nu·tēkh	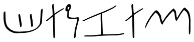	
You slaughtered	vat·tish·cha·tee	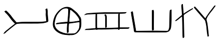	Ezekiel 16:21
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My children	ba·nay	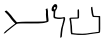	
and delivered them up	vat·tit·te·neem	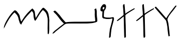	
through the fire	be·ha·a·veer		
-	o·w·tam		
to [idols]	la·hem		

And	ve·et		Ezekiel 16:22
in all	kal		
your abominations	to·w·a·vo·ta·yikh		
and acts of prostitution	ve·taz·nu·ta·yikh	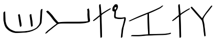	
you did not	lo		
remember	za·khar·tī	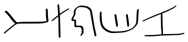	
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the days	ye·me		
of your youth	ne·u·ra·yikh	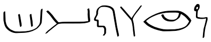	
when you were	bih·yo·w·tekh	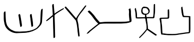	
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and bare	ve·er·yah		
wallowing	mit·bo·w·se·set		
in your own blood	be·da·mekh	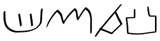	
	ha·yeet	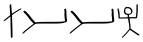	
And	vay·hee	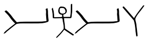	Ezekiel 16:23
in addition to	a·cha·re	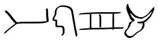	
all	kal	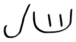	
your other wickedness	ra·a·tekh		
Woe !	o·w		
Woe	o·w		
to you	lakh	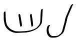	
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the Lord	a·do·nay		
GOD	YHVH		
you built	vat·tiv·nee		Ezekiel 16:24
yourself	lakh	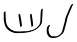	

a mound	gɛv	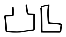	
and made	vat·ta·a·see	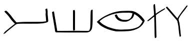	
yourself	lakh	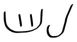	
a lofty shrine	ra·mah	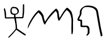	
in every	be·khal	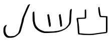	
public square	re·cho·wv	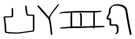	
At	el	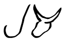	Ezekiel 16:25
of every	kal	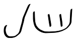	
the head	rosh	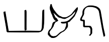	
street	de·rekh	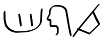	
you built	ba·neet	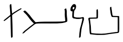	
your lofty shrines	ra·ma·tekh	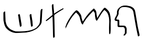	
and degraded	vat·te·ta·a·vee	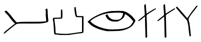	
-	et	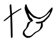	
your beauty	ya·phe·yekh	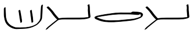	
you spread	vat·te·phas·se·qee	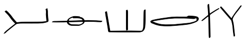	
-	et	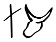	
your legs	rag·la·yikh	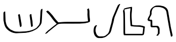	
to all	le·khal	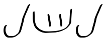	
who passed by	o·w·ver	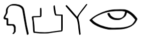	
With increasing	vat·tar·bee	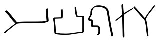	
-	et	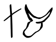	
promiscuity	taz·nu·tēkh	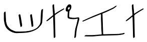	
You prostituted yourself	vat·tiz·nee	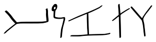	Ezekiel 16:26
with	el	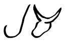	
	be·ne	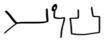	
the Egyptians	mits·ra·yim	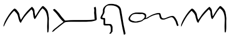	

neighbors	she·khe·na·yikh	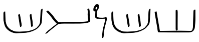	
your lustful	gid·le	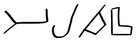	
	va·sar	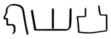	
and increased	vat·tar·bee	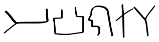	
-	et	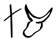	
your promiscuity	taz·nu·tekh	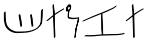	
to provoke Me to anger	le·hakh·ee·se·nee	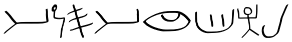	
Therefore	ve·hin·neh	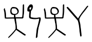	Ezekiel 16:27
I stretched out	na·tee·tee	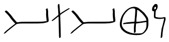	
My hand	ya·dee	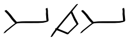	
against you	a·la·yikh	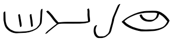	
and reduced	va·eg·ra	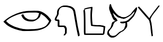	
your portion	chuq·qekh	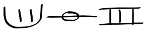	
I gave you over	va·et·te·nekh	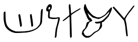	
to the desire	be·ne·phesh	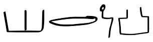	
of those who hate you	so·ne·o·w·ta·yikh	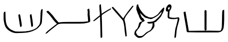	
the daughters	be·no·wt	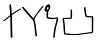	
of the Philistines	pe·lish·teem	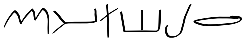	
who were ashamed	han·nikh·la·mo·wt	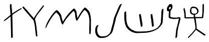	
conduct	mid·dar·kekh	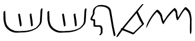	
of your lewd	zim·mah	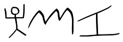	
Then you prostituted yourself	vat·tiz·nee	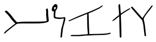	Ezekiel 16:28
with	el	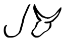	
	be·ne	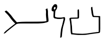	
the Assyrians	ash·shur	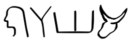	
because you were not yet	mib·bil·tee	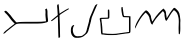	

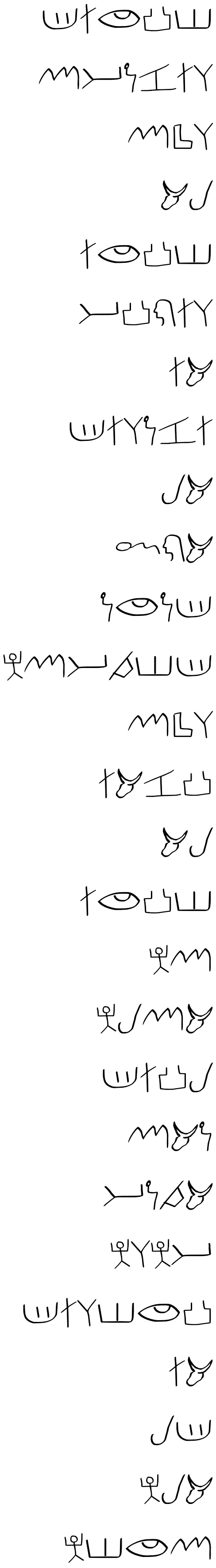

satisfied	sa·ve·a·tekh	
Even after [that]	vat·tiz·neem	
you were still	ve·gam	
not	lo	
satisfied	sa·va·at	
So you extended	vat·tar·bee	Ezekiel 16:29
-	et	
your promiscuity	taz·nu·tekh	
to	el	
the land	e·rets	
of merchants —	ke·na·an	
Chaldea	kas·dee·mah	
but even	ve·gam	
with this	be·zot	
you were not	lo	
satisfied !	sa·va·at	
How	mah	Ezekiel 16:30
weak-willed	a·mu·lah	
is your heart	lib·ba·tekh	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
while you do	ba·a·so·w·tekh	
-	et	
all	kal	
these things	el·leh	
the acts	ma·a·seh	

	ish·shah		
prostitute !	zo·w·nah	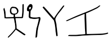	
of a shameless	shal·la·tet	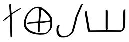	
But when you built	biv·no·w·ta·yikh		Ezekiel 16:31
your mounds	gab·bekh	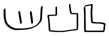	
at the head	be·rosh		
of every	kal	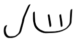	
street	de·rekh		
your lofty shrines	ve·ra·ma·tekh		
and made	ʿa·sī·tī	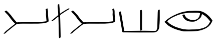	
in every	be·khal		
public square	re·cho·wv	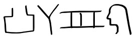	
not even like	ve·lo		
you were	ha·yī·t	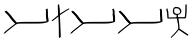	
a prostitute	kaz·zo·w·nah		
because you scorned	le·qal·les	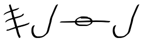	
payment	et·nan		
!	ha·ish·shah		Ezekiel 16:32
You adulterous wife	ham·me·na·a·phet		
instead of	ta·chat	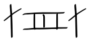	
your own husband !	ee·shah	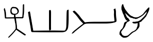	
You receive	tiq·qach	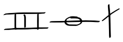	
-	et		
strangers	za·reem	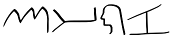	
to all	le·khal		Ezekiel 16:33
[their] prostitutes	zo·no·wt		
Men give	yit·te·nu	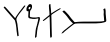	

gifts	ne·deh	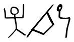	
but you	ve·at		
gave	na·tat	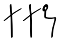	
-	et		
gifts	ne·da·na·yikh	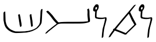	
to all	le·khal		
your lovers	me·a·ha·va·yikh	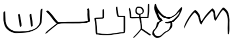	
You bribed	vat·tish·cho·dee	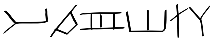	
them	o·w·tam		
to come	la·vo·w		
to you	e·la·yikh	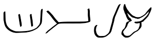	
from everywhere	mis·sa·veev		
for your illicit favors	be·taz·nu·ta·yikh		
is	vay·hee	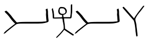	Ezekiel 16:34
So your	vakh	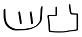	
the opposite	he·phekh		
of that	min		
of other women :	han·na·sheem	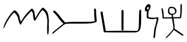	
prostitution	be·taz·nu·ta·yikh		
solicited	ve·a·cha·ra·yikh	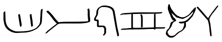	
No one	lo		
your favors	zun·nah	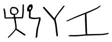	
and you paid	u·ve·tit·tekh		
a fee	et·nan		
one	ve·et·nan		
instead of	lo		
receiving	nit·tan	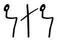	

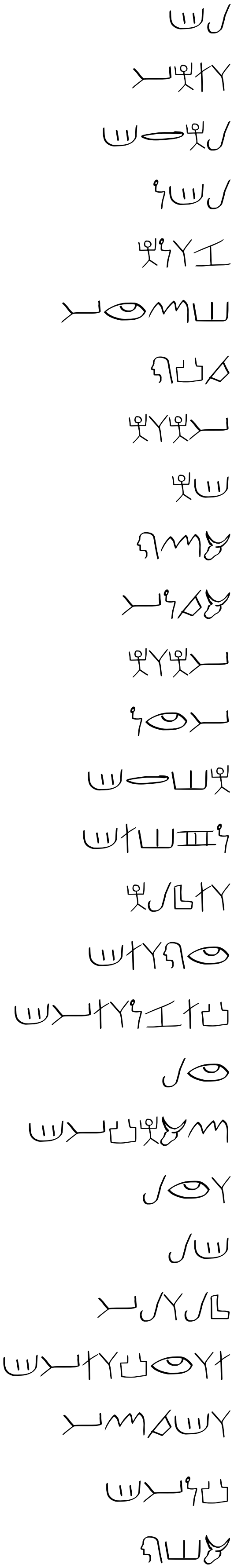

so you	lakh	
are	vat·te·hee	
the very opposite !	le·he·phekh	
Therefore	la·khen	Ezekiel 16:35
O prostitute	zo·w·nah	
hear	shim·ee	
the word	de·var	
of the LORD !	YHVH	
This is what	koh	Ezekiel 16:36
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Because	ya·an	
you poured out	hish·sha·phekh	
your wealth	ne·chush·tekh	
and exposed	vat·tig·ga·leh	
your nakedness	er·va·tekh	
in your promiscuity	be·taz·nu·ta·yikh	
with	al	
your lovers	me·a·ha·va·yikh	
and with	ve·al	
all	kal	
idols	gil·lu·le	
your detestable	to·w·a·vo·w·ta·yikh	
and because of the blood	ve·khid·me	
of your children	va·na·yikh	
which	a·sher	

you gave	na·tat	𐤍𐤕𐤕	
to them	la·hem	𐤋𐤄𐤌	
therefore	la·khen	𐤋𐤊𐤍	Ezekiel 16:37
I will surely	hin·nee	𐤄𐤍𐤍𐤉	
gather	me·qab·bets	𐤌𐤒𐤁𐤑	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the lovers	me·a·ha·va·yikh	𐤌𐤀𐤄𐤁𐤉𐤊	
with whom	a·sher	𐤀𐤔𐤓	
you found pleasure	a·ravt	𐤏𐤓𐤁𐤕	
	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	
those	a·sher	𐤀𐤔𐤓	
you loved	a·havt	𐤀𐤄𐤁𐤕	
-	al	𐤏𐤋	
and all	kal	𐤊𐤋	
those	a·sher	𐤀𐤔𐤓	
you hated	sa·net	𐤔𐤍𐤀𐤕	
I will gather	ve·qib·bats·tee	𐤅𐤒𐤁𐤑𐤕𐤉	
them	o·tam	𐤀𐤕𐤌	
against you	a·la·yikh	𐤏𐤋𐤉𐤊	
from all around	mis·sa·veev	𐤌𐤎𐤁𐤉𐤁	
and expose	ve·gil·le·tee	𐤅𐤂𐤋𐤉𐤕𐤉	
[you]	er·va·tekh	𐤏𐤓𐤅𐤕𐤊	
before them	a·le·hem	𐤀𐤋𐤄𐤌	
and they will see you	ve·ra·u	𐤅𐤓𐤀𐤅	

-	et		
completely	kal		
naked	er·va·tekh	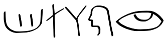	
And I will sentence you	u·she·phat·teekh	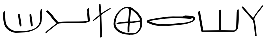	Ezekiel 16:38
to the punishment	mish·pe·te		
of women who commit adultery	no·a·pho·wt		
and those who shed	ve·sho·phe·khot		
blood	dam		
so I will bring upon you	u·ne·tat·teekh		
of your bloodshed	dam		
the wrath	che·mah	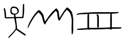	
and jealousy	ve·qin·ah	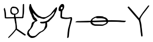	
Then I will deliver	ve·na·tat·tee	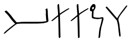	Ezekiel 16:39
you	o·w·takh		
into the hands [of your lovers]	be·ya·dam	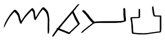	
and they will level	ve·ha·re·su		
your mounds	gab·bekh	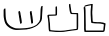	
and tear down	ve·nit·te·tsu		
your lofty shrines	ra·mo·ta·yikh		
They will strip off	ve·hiph·shee·tu		
-	o·w·takh		
your clothes	be·ga·da·yikh	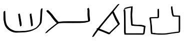	
take	ve·la·qe·chu	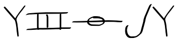	
jewelry	ke·le	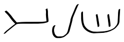	
your fine	tiph·ar·tekh		
and leave you	ve·hin·nee·chukh	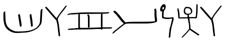	

naked	e·rom	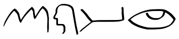	
and bare	ve·er·yah		
They will bring	ve·he·e·lu		Ezekiel 16:40
against you	a·la·yikh	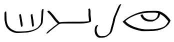	
a mob	qa·hal	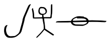	
who will stone	ve·ra·ge·mu		
you	o·w·takh		
	ba·a·ven		
and cut you to pieces	u·vit·te·qukh	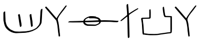	
with their swords	be·char·vo·w·tam	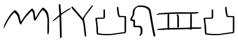	
Then they will burn down	ve·sa·re·phu		Ezekiel 16:41
your houses	vat·ta·yikh	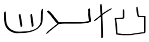	
	ba·esh		
and execute	ve·a·su		
against you	vakh	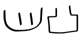	
judgment	she·pha·teem		
in the sight	le·e·ne	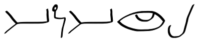	
women	na·sheem	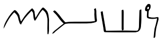	
of many	rab·bo·wt		
I will put an end	ve·hish·bat·teekh		
to your prostitution	miz·zo·w·nah		
again	ve·gam		
your lovers	et·nan		
and you will never	lo		
pay	tit·te·nee	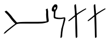	
	o·wd		
So I will lay to rest	va·ha·ni·cho·tee	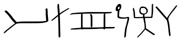	Ezekiel 16:42

My wrath	cha·ma·tee	𐤇𐤌𐤕𐤉	
against you	bakh	𐤁𐤊	
will turn away	ve·sa·rah	𐤅𐤎𐤓𐤄	
and My jealousy	qin·a·tee	𐤒𐤍𐤀𐤕𐤉	
from you	mim·mekh	𐤌𐤌𐤊	
Then I will be calm	ve·sha·qat·tee	𐤅𐤔𐤒𐤈𐤕𐤉	
and no	ve·lo	𐤅𐤋𐤀	
angry	ekh·as	𐤀𐤊𐤏𐤎	
longer	o·wd	𐤏𐤅𐤃	
Because	ya·an	𐤉𐤏𐤍	Ezekiel 16:43
-	a·sher	𐤀𐤔𐤓	
you did not	lo	𐤋𐤀	
remember	za·khar·tī	𐤆𐤊𐤓𐤕𐤉	
-	et	𐤀𐤕	
the days	ye·me	𐤉𐤌𐤉	
of your youth	ne·u·ra·yikh	𐤍𐤏𐤅𐤓𐤉𐤊	
but enraged	vat·tir·ge·zee	𐤅𐤕𐤓𐤂𐤆𐤉	
Me	lee	𐤋𐤉	
with all	be·khal	𐤁𐤊𐤋	
these	el·leh	𐤀𐤋𐤄	
I will surely	ve·gam	𐤅𐤂𐤌	
things	a·nee	𐤀𐤍𐤉	
	he	𐤄𐤀	
bring your deeds	dar·kekh	𐤃𐤓𐤊𐤊	
upon your own head	be·rosh	𐤁𐤓𐤀𐤔	
down	na·tat·tee	𐤍𐤕𐤕𐤉	
declares	ne·um	𐤍𐤀𐤌	

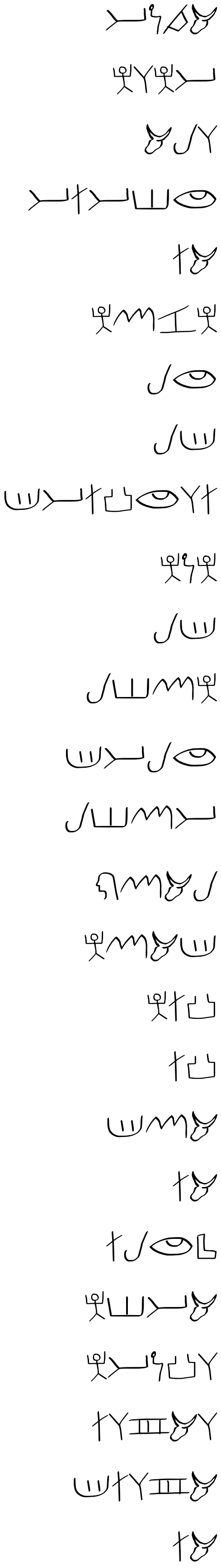

the Lord	a·do·nay	
GOD	YHVH	
Have you not	ve·lo	
committed	ʿa·sī·tī	
-	et	
this lewdness	haz·zim·mah	
on top	al	
of all	kal	
your [other] abominations ?	to·w·a·vo·ta·yikh	
Behold	hin·neh	Ezekiel 16:44
all	kal	
who speak in proverbs	ham·mo·shel	
about you :	a·la·yikh	
will quote this proverb	yim·shol	
	le·mor	
‘ Like mother	ke·im·mah	
like daughter ’	bit·tah	
are the daughter	bat	Ezekiel 16:45
of your mother	im·mekh	
You	at	
who despised	go·e·let	
her husband	ee·shah	
and children	u·va·ne·ha	
are the sister	va·a·cho·wt	
of your sisters	a·cho·w·tekh	
You	at	

who	a·sher	אשר	
despised	ga·a·lu	געלו	
their husbands	an·she·hen	אנשיהן	
and children	u·ve·ne·hen	ובניהן	
Your mother	im·me·khen	אמכן	
was a Hittite	chit·teet	חתית	
and your father	va·a·vee·khen	ואביכן	
an Amorite	e·mo·ree	אמרי	
sister	va·a·cho·w·tekh	ואחותך	Ezekiel 16:46
Your older	hag·ge·do·w·lah	הגדולה	
was Samaria	sho·me·ro·wn	שמרון	
who	hee	היא	
with her daughters	u·ve·no·w·te·ha	ובנותיה	
lived	hay·yo·wo·she·vet	היושבת	
to	al	על	
your north	se·mo·w·lekh	שמאולך	
sister	va·a·cho·w·tekh	ואחותך	
and your younger	haq·qe·tan·nah	הקטנה	
to	mim·mekh	ממך	
who lived	hay·yo·wo·she·vet	היושבת	
your south	mee·mee·nekh	מימינך	
was Sodom	se·dom	סדם	
with her daughters	u·ve·no·w·te·ha	ובנותיה	
And you not only	ve·lo	ולא	Ezekiel 16:47
ways	ve·dar·khe·hen	בדרכיהן	
walked	ha·lakht	הלכת	
their abominations	u·ve·to·w·a·vo·w·te·hen	ובתועבותיהן	

and practiced	ʿa·sī·tī	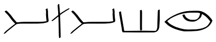	
but soon you were	kim·at		
	qat	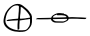	
more depraved than they were	vat·tash·chi·tee	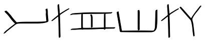	
in their	me·hen		
-	be·khal		
-	de·ra·kha·yikh		
live	chay	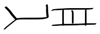	Ezekiel 16:48
As surely as I	a·nee	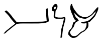	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
never	im		
did	a·se·tah		
Sodom	se·dom		
your sister	a·cho·w·tekh	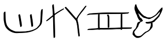	
	hee	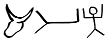	
and her daughters	u·ve·no·w·te·ha		
as	ka·a·sher		
have done	a·seet	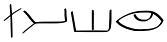	
you	at		
and your daughters	u·ve·no·w·ta·yikh		
Now	hin·neh		Ezekiel 16:49
this	zeh	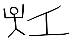	
was	ha·yah	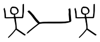	
the iniquity	a·won		
Sodom :	se·dom		

of your sister	a·cho·w·tekh	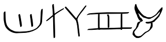	
arrogant	ga·o·wn		
overfed	siv·at		
	le·chem	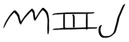	
	ve·shal·vat		
and complacent	hash·qet	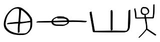	
were	ha·yah	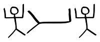	
She	lah		
and her daughters	ve·liv·no·w·te·ha		
	ve·yad	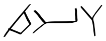	
the poor	a·nee	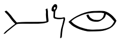	
and needy	ve·ev·yo·wn	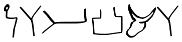	
they did not	lo		
help	he·che·zee·qah	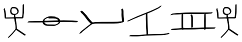	
Thus they were haughty	vat·tig·be·he·nah		Ezekiel 16:50
and committed	vat·ta·a·se·nah		
abominations	to·w·e·vah		
before Me	le·pha·nay		
Therefore I removed	va·a·seer		
them	et·hen		
as	ka·a·sher		
you have seen	ra·ee·tee	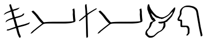	
Furthermore, Samaria	ve·sho·me·ro·wn		Ezekiel 16:51
half	ka·cha·tsee	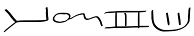	
the sins you did	chat·to·ta·yikh		
did not	lo		
commit	cha·ta·ah		

You have multiplied	vat·tar·bee	𐤅𐤕𐤓𐤁𐤉	
-	et	𐤀𐤕	
your abominations	to·w·a·vo·w·ta·yikh	𐤕𐤅𐤏𐤁𐤅𐤕𐤉𐤊	
beyond theirs	me·hen·nah	𐤌𐤄𐤍𐤄	
appear righteous	vat·te·tsad·de·qee	𐤅𐤕𐤑𐤃𐤒𐤉	
-	et	𐤀𐤕	
have made your sisters	ʾa·cho·tēkh	𐤀𐤇𐤅𐤕𐤊	
and all	be·khal	𐤁𐤊𐤋	
the abominations	to·w·a·vo·w·ta·yikh	𐤕𐤅𐤏𐤁𐤅𐤕𐤉𐤊	
-	a·sher	𐤀𐤔𐤓	
you have committed	ʿa·sī·t	𐤏𐤔𐤉𐤕𐤉	
So now	gam	𐤂𐤌	Ezekiel 16:52
you	at	𐤀𐤕	
must bear	se·ee	𐤔𐤀𐤉	
your disgrace	khe·lim·ma·tekh	𐤊𐤋𐤌𐤕𐤊	
since	a·sher	𐤀𐤔𐤓	
you have brought justification	pil·lalt	𐤐𐤋𐤋𐤕	
for your sisters	la·a·cho·w·tekh	𐤋𐤀𐤇𐤅𐤕𐤊	
because your sins	be·chat·to·ta·yikh	𐤁𐤇𐤈𐤀𐤕𐤉𐤊	
-	a·sher	𐤀𐤔𐤓	
were more vile	hit·avt	𐤄𐤕𐤏𐤁𐤕	
than theirs	me·hen	𐤌𐤄𐤍	
For they appear more righteous	tits·daq·nah	𐤕𐤑𐤃𐤒𐤍𐤄	
than you	mim·mekh	𐤌𐤌𐤊	
too	ve·gam	𐤅𐤂𐤌	
So you	at	𐤀𐤕	

your shame	bo·wo·shee		
must bear	u·se·ee		
and disgrace	khe·lim·ma·tekh		
appear righteous	be·tsad·deq·tekh	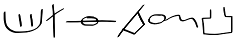	
since you have made your sisters	ach·yo·w·tekh	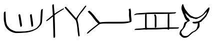	
But I will restore	ve·shav·tee		Ezekiel 16:53
-	et		
from captivity	she·vee·te·hen	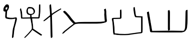	
-	et		
-	she·vīt	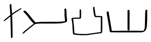	
Sodom	se·dom		
and her daughters	u·ve·no·w·te·ha		
-	ve·et		
as well as	she·vīt	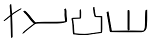	
Samaria	sho·me·ro·wn		
and her daughters	u·ve·no·w·te·ha		
And I will restore you	u·she·vīt		
	she·vee·ta·yikh	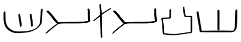	
along with them	be·to·w·kha·he·nah		
So	le·ma·an		Ezekiel 16:54
you will bear	tis·ee		
your disgrace	khe·lim·ma·tekh		
and be ashamed	ve·nikh·lamt		
of all	mik·kol		
-	a·sher		
you did	a·seet	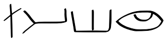	
to comfort them	be·na·cha·mekh	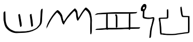	

-	o·tan	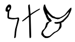	
And your sisters	va·a·cho·w·ta·yikh	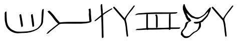	Ezekiel 16:55
Sodom	se·dom	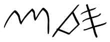	
with her daughters	u·ve·no·w·te·ha	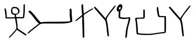	
will return	ta·sho·ve·na	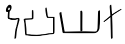	
to their former state	le·qad·ma·tan	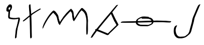	
and Samaria	ve·sho·me·ro·wn	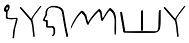	
with her daughters	u·ve·no·w·te·ha	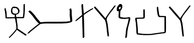	
will also return	ta·sho·ve·na	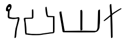	
to your former state	le·qad·ma·tan	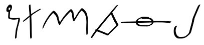	
You	ve·at	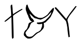	
and your daughters	u·ve·no·w·ta·yikh	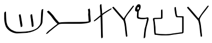	
	te·shu·ve·nah	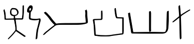	
	le·qad·mat·khen	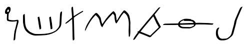	
Did you not	ve·lo·w	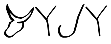	Ezekiel 16:56
treat	ha·ye·tah	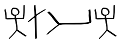	
Sodom	se·dom	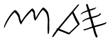	
your sister	a·cho·w·tekh	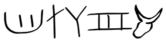	
as an object of scorn	lish·mu·ah	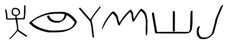	
	be·pheekh	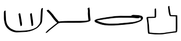	
in the day	be·yo·wm	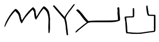	
of your pride	ge·o·w·na·yikh	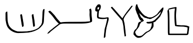	
before	be·te·rem	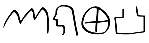	Ezekiel 16:57
was uncovered ?	tig·ga·leh	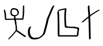	
your wickedness	ra·a·tekh	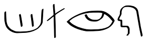	
Even so	ke·mo	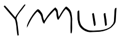	
you are now	et	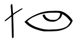	

scorned	cher·pat	חרפת	
by the daughters	be·no·wt	בנות	
of Edom	a·ram	ארם	
and all	ve·khal	וכל	
those around her	se·vee·vo·w·te·ha	סביבותיה	
and by the daughters	be·no·wt	בנות	
of the Philistines —	pe·lish·teem	פלשתים	
who despise	hash·sha·to·wt	השאטות	
you	o·w·takh	אותך	
all those around you	mis·sa·veev	מסביב	
-	et	את	Ezekiel 16:58
of your lewdness	zim·ma·tekh	זמתך	
and	ve·et	ואת	
your abominations	to·w·a·vo·w·ta·yikh	תועבותיך	
You	at	את	
will bear the consequences	ne·sa·teem	נשאתים	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
For	kee	כי	Ezekiel 16:59
this is what	khoh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
I will deal	ve·ʿa·sīt	ועשית	
with you	o·w·takh	אותך	
according to	ka·a·sher	כאשר	
your deeds	a·seet	עשית	

since	a·sher		
you have despised	ba·zeet	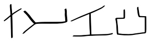	
the oath	a·lah	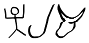	
by breaking	le·ha·pher	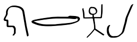	
the covenant	be·reet	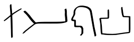	
will remember	ve·za·khar·tee		Ezekiel 16:60
But I	a·nee	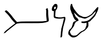	
-	et		
the covenant	be·ree·tee	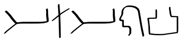	
I made with you	o·w·takh		
in the days	bee·me	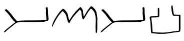	
of your youth	ne·u·ra·yikh	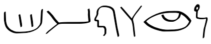	
and I will establish	va·ha·qi·mo·w·tee	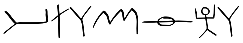	
with you	lakh	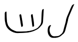	
	be·reet	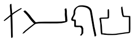	
an everlasting covenant	o·w·lam		
Then you will remember	ve·za·khart	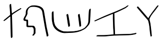	Ezekiel 16:61
-	et		
your ways	de·ra·kha·yikh	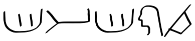	
and be ashamed	ve·nikh·lamt		
when you receive	be·qach·tekh	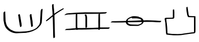	
-	et		
sisters	a·cho·w·ta·yikh		
your older	hag·ge·do·lo·wt		
	mim·mekh		
and	el		
younger	haq·qe·tan·no·wt	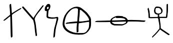	

	mim·mekh	𐤌𐤌𐤊	
I will give	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	
them	et·hen	𐤀𐤕𐤄𐤍	
to you	lakh	𐤋𐤊	
as daughters	le·va·no·wt	𐤋𐤁𐤍𐤅𐤕	
but not because of	ve·lo	𐤅𐤋𐤀	
My covenant with you	mib·be·ree·tekh	𐤌𐤁𐤓𐤉𐤕𐤊	
will establish	va·ha·qee·mo·w·tee	𐤅𐤄𐤒𐤉𐤌𐤅𐤕𐤉	Ezekiel 16:62
So I	a·nee	𐤀𐤍𐤉	
-	et	𐤀𐤕	
My covenant	be·ree·tee	𐤁𐤓𐤉𐤕𐤉	
with you	it·takh	𐤀𐤕𐤊	
and you will know	ve·ya·da·at	𐤅𐤉𐤃𐤏𐤕	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
so that	le·ma·an	𐤋𐤌𐤏𐤍	Ezekiel 16:63
you will remember	tiz·ke·ree	𐤕𐤆𐤊𐤓𐤉	
and be ashamed	va·vo·shet	𐤅𐤁𐤔𐤕	
and never	ve·lo	𐤅𐤋𐤀	
	yih·yeh	𐤉𐤄𐤉𐤄	
	lakh	𐤋𐤊	
again	o·wd	𐤏𐤅𐤃	
open	pit·cho·wn	𐤐𐤕𐤇𐤅𐤍	
your mouth	peh	𐤐𐤄	
because of	mip·pe·ne	𐤌𐤐𐤍𐤉	
your disgrace	ke·lim·ma·tekh	𐤊𐤋𐤌𐤕𐤊	

when I make atonement	be·khap·pe·ree		
	lakh	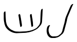	
for	le·khal		
all	a·sher		
you have done	a·seet	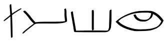	
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	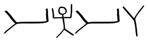	Ezekiel 17:1
Now the word	de·var		
of the LORD	YHVH		
to me	e·lay	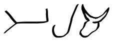	
saying	le·mor		
“ Son	ben		Ezekiel 17:2
of man	a·dam		
pose	chud	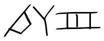	
a riddle	chee·dah	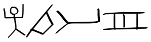	
speak a parable	u·me·shol	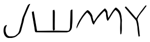	
	ma·shal	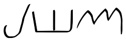	
to	el		
the house	bet	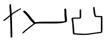	
of Israel	yis·ra·el	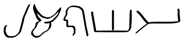	
and tell them that	ve·a·mar·ta		Ezekiel 17:3
this is what	koh	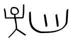	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		

eagle	han·ne·sher	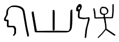
‘ A great	hag·ga·do·wl	
with great	ge·do·wl	
wings	hak·ke·na·pha·yim	
and long	e·rekh	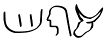
pinions	ha·e·ver	
full	ma·le	
of feathers	han·no·w·tsah	
-	a·sher	
	lo	
of many colors	ha·riq·mah	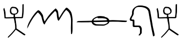
came	ba	
to	el	
Lebanon	hal·le·va·no·wn	
and took away	vay·yiq·qach	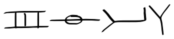
-	et	
the top	tsam·me·ret	
of the cedar	ha·a·rez	
-	et	
its topmost	rosh	
shoot	ye·nee·qo·w·taw	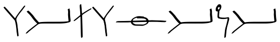
He plucked off	qa·taph	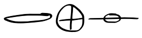
carried it	vay·vee·e·hu	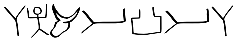
to	el	
the land	e·rets	
of merchants	ke·na·an	
it in a city	be·eer	

Ezekiel 17:4

of traders	ro·khe·leem	
and planted	sa·mo	
He took	vay·yiq·qach	Ezekiel 17:5
some of the seed	miz·ze·ra	
of the land	ha·a·rets	
and planted	vay·yit·te·ne·hu	
soil	bis·deh	
it in fertile	za·ra	
he placed [it]	qach	
by	al	
waters	ma·yim	
abundant	rab·beem	
like a willow	tsaph·tsa·phah	
[and] set it out	sa·mo	
It sprouted	vay·yits·mach	Ezekiel 17:6
and became	vay·hee	
vine	le·ge·phen	
a spreading	so·ra·chat	
low	shiph·lat	
in height	qo·w·mah	
turned	liph·no·wt	
with branches	da·lee·yo·w·taw	
toward him	e·law	
yet its roots	ve·sha·ra·shaw	
where it stood	tach·taw	
remained	yih·yu	
So it became	vat·te·hee	

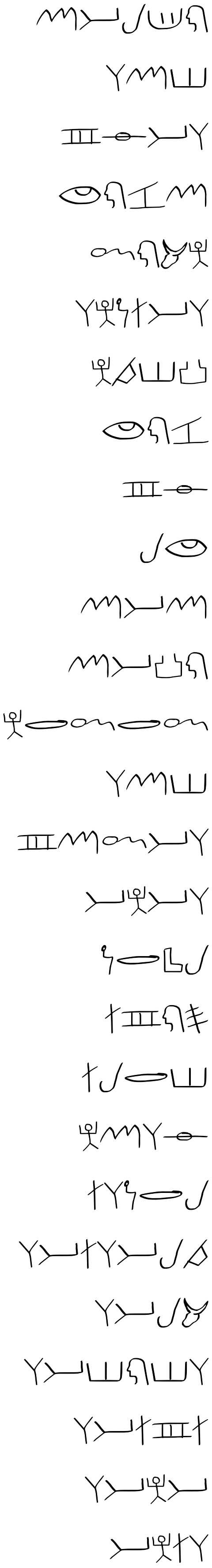

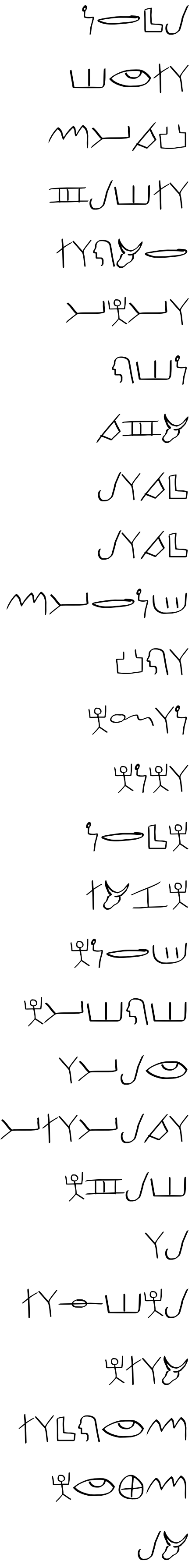

a vine	le·ge·phen	
and yielded	vat·ta·as	
branches	bad·deem	
and sent out	vat·te·shal·lach	
shoots	po·ro·wt	
But there was	vay·hee	Ezekiel 17:7
eagle	ne·sher	
another	e·chad	
great	ga·do·wl	
with great	ge·do·wl	
wings	ke·na·pha·yim	
and many	ve·rav	
feathers	no·w·tsah	
And behold	ve·hin·neh	
vine	hag·ge·phen	
this	haz·zot	
bent	ka·phe·nah	
its roots	sha·ro·she·ha	
toward him	a·law	
its branches	ve·da·lee·yo·w·taw	
It stretched out	shil·chah	
to him	lo	
so that he might water it	le·hash·qo·wt	
-	o·w·tah	
bed	me·a·ru·go·wt	
from its planting	mat·ta·ah	
in	el	Ezekiel 17:8

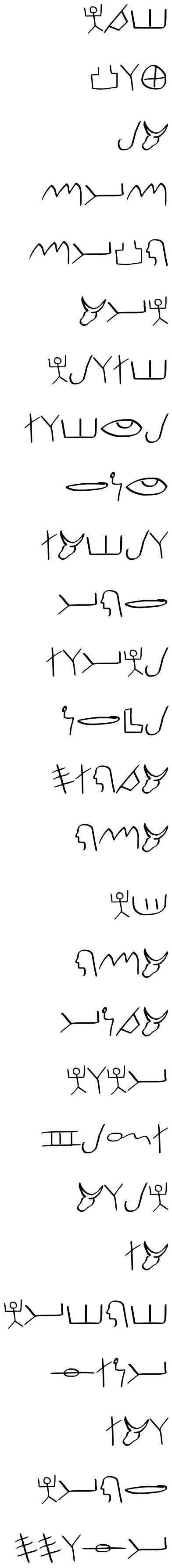

soil	sa·deh	
good	to·wv	
by	el	
waters	ma·yim	
abundant	rab·beem	
It	hee	
had been planted	she·tu·lah	
in order to yield	la·a·so·wt	
branches	a·naph	
and bear	ve·la·set	
fruit	pe·ree	
and become	lih·yo·wt	
vine ’	le·ge·phen	
a splendid	ad·da·ret	
So you are to tell them	e·mor	Ezekiel 17:9
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Will it flourish ?	tits·lach	
Will it not	ha·lo·w	
-	et	
-	sha·ra·she·ha	
be uprooted	ye·nat·teq	
-	ve·et	
of its fruit	pir·yah	
and stripped	ye·qo·w·ses	

so that it shrivels ?	ve·ya·vesh	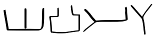	
All	kal	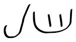	
its foliage	tar·pe	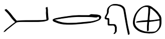	
	tsim·chah	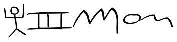	
will wither !	tee·vash	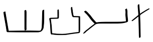	
It will not take	ve·lo	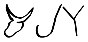	
arm	viz·ro·a	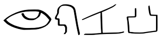	
a strong	ge·do·w·lah	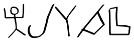	
people	u·ve·am	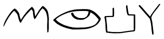	
or many	rav	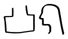	
to pull	le·mas·o·wt	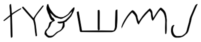	
it up	o·w·tah	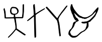	
by its roots	mish·sha·ra·she·ha	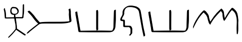	
-	ve·hin·neh	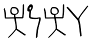	Ezekiel 17:10
Even if it is transplanted	she·tu·lah	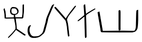	
will it flourish ?	ha·tits·lach	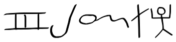	
Will it not	ha·lo·w	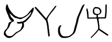	
strikes	khe·ga·at	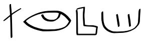	
?	bah	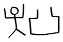	
wind	ru·ach	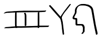	
when the east	haq·qa·deem	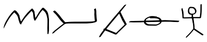	
completely wither	tee·vash	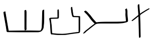	
	ya·vosh	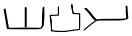	
on	al	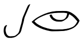	
the bed	a·ru·got	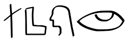	
where it sprouted ’”	tsim·chah	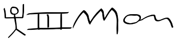	
It will wither	tee·vash	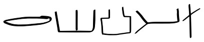	

came	vay·hee	Ezekiel 17:11
Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
say to	e·mar	Ezekiel 17:12
“ Now	na	
house :	le·vet	
this rebellious	ham·me·ree	
‘ Do you not	ha·lo	
know	ye·da·tem	
what	mah	
these [things] [mean] ? ’	el·leh	
Tell [them]	e·mor	
‘ Behold	hin·neh	
came	va	
the king	me·lekh	
of Babylon	ba·vel	
to Jerusalem	ye·ru·sha·lim	
carried off	vay·yiq·qach	
-	et	
its king	mal·kah	
-	ve·et	
and officials	sa·re·ha	
and brought them back	vay·ya·ve	
-	o·w·tam	
with him	e·law	

to Babylon	ba·ve·lah	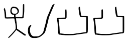	
He took	vay·yiq·qach	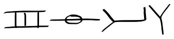	Ezekiel 17:13
family	miz·ze·ra		
a member of the royal	ham·me·lu·khah	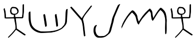	
and made	vay·yikh·rot	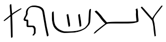	
with him	it·to		
a covenant	be·reet	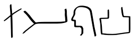	
putting	vay·ya·ve	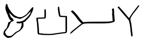	
him	o·to		
under oath	be·a·lah		
-	ve·et		
the leading men	e·le	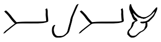	
of the land	ha·a·rets		
Then he carried away	la·qach	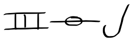	
would be	lih·yo·wt	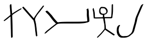	Ezekiel 17:14
so that the kingdom	mam·la·khah		
brought low	she·pha·lah		
unable	le·vil·tee	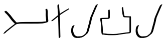	
to lift itself up	hit·nas·se	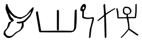	
by keeping	lish·mor		
-	et		
his covenant	be·ree·to	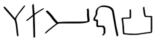	
surviving [only]	le·a·me·dah		
But this [king] rebelled	vay·yim·rad	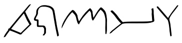	Ezekiel 17:15
against [Babylon]	bo		
by sending	lish·lo·ach		

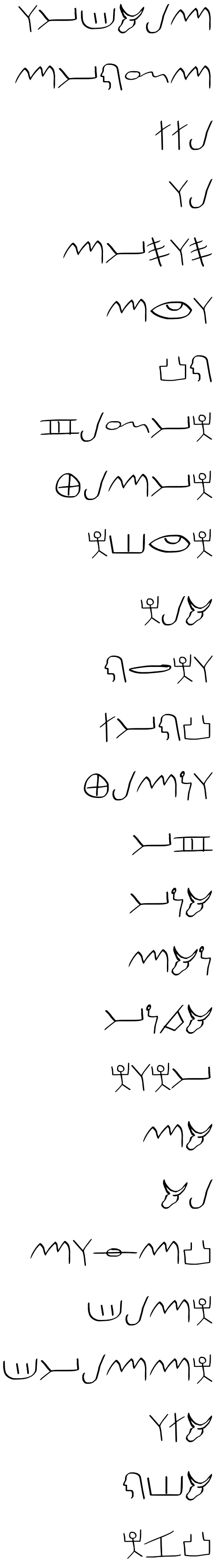

his envoys	mal·a·khaw	
to Egypt	mits·ra·yim	
to ask for	la·tet	
-	lo	
horses	su·seem	
army	ve·am	
and a large	rav	
Will he flourish ?	ha·yits·lach	
things escape ?	ha·yim·ma·let	
Will the one who does	ha·o·seh	
such	el·leh	
Can he break	ve·he·pher	
a covenant	be·reet	
and yet escape ? ’	ve·nim·lat	
live ’	chay	Ezekiel 17:16
I	a·nee	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
‘ As surely as	im	
	lo	
in the land	bim·qo·wm	
of the king	ham·me·lekh	
who enthroned him	ham·mam·leekh	
-	o·to	
whose	a·sher	
he despised	ba·zah	

-	et		
oath	a·la·to	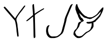	
and whose	va·a·sher		
he broke	he·pher		
-	et		
covenant	be·ree·to	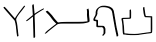	
	it·to		
in	ve·to·wkh		
Babylon	ba·vel		
‘ he will die	ya·mut		
will not	ve·lo		Ezekiel 17:17
army	ve·cha·yil	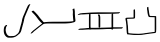	
with [his] mighty	ga·do·wl		
horde	u·ve·qa·hal	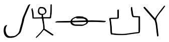	
and vast	rav	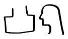	
help	ya·a·seh		
him	o·w·to		
Pharaoh	phar·oh		
in battle	bam·mil·cha·mah	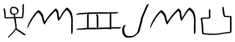	
are built	bish·pokh		
when ramps	so·le·lah	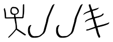	
constructed	u·viv·no·wt	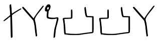	
and siege walls	da·yeq	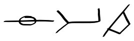	
to destroy	le·hakh·reet	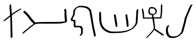	
lives	ne·pha·sho·wt	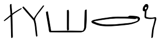	
many	rab·bo·wt		
He despised	u·va·zah		Ezekiel 17:18

the oath	a·lah	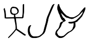	
by breaking	le·ha·pher	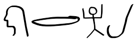	
the covenant	be·reet	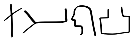	
Seeing that	ve·hin·neh		
he gave	na·tan	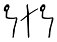	
his hand in pledge	ya·do	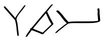	
all	ve·khal		
these [things]	el·leh	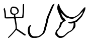	
yet did	a·sah		
he will not	lo		
escape ! ’	yim·ma·let		
Therefore	la·khen		Ezekiel 17:19
this is what	koh	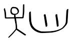	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
I live	chay	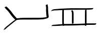	
‘ As	a·nee	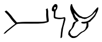	
surely as	im		
	lo		
My oath	a·la·tee		
that	a·sher		
he despised	ba·zah		
and My covenant	u·ve·ree·tee	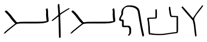	
that	a·sher		
he broke	he·pheer	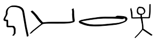	
I will bring down	u·ne·tat·tee		

upon his head	be·ro·sho		
I will spread	u·pha·ras·tee	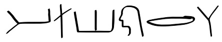	Ezekiel 17:20
over him	a·law	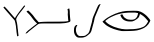	
My net	rish·tee		
and catch him	ve·nit·pas		
in My snare	bim·tsu·da·tee		
I will bring him	va·ha·vee·o·w·tee·hu		
to Babylon	va·ve·lah	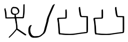	
and execute judgment	ve·nish·pat·tee		
upon him	it·to		
there	sham	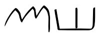	
he committed	ma·a·lo		
	a·sher		
for the treason	ma·al		
against Me	bee	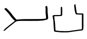	
-	ve·et		Ezekiel 17:21
All	kal		
his choice	miv·ra·cho		
-	be·khal		
troops	a·gap·paw		
by the sword	ba·che·rev	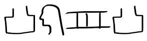	
will fall	yip·po·lu		
and those who survive	ve·han·nish·a·reem		
to every	le·khal		
wind	ru·ach		
will be scattered	yip·pa·re·su		
Then you will know	vee·da·tem		

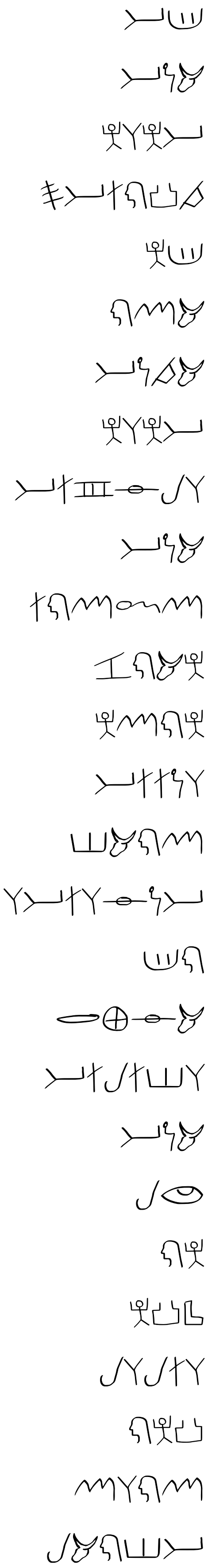

that	kee	
I	a·nee	
the LORD	YHVH	
have spoken ’	dib·bar·tee	
This is what	koh	Ezekiel 17:22
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
will take a shoot	ve·la·qach·tee	
‘ I	a·nee	
top	mits·tsam·me·ret	
of the cedar	ha·e·rez	
from the lofty	ha·ra·mah	
and I will set [it] out	ve·na·tat·tee	
from its topmost	me·rosh	
shoots	yo·ne·qo·w·taw	
a tender sprig	rakh	
I will pluck	eq·toph	
will plant it	ve·sha·tal·tee	
and I	a·nee	
on	al	
mountain	har	
a high	ga·vo·ha	
and lofty	ve·ta·lul	
on the mountain	be·har	Ezekiel 17:23
heights	me·ro·wm	
of Israel	yis·ra·el	

I will plant it	esh·to·len·nu	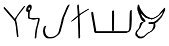	
so that it will bear	ve·na·sa	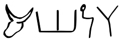	
branches	a·naph	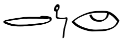	
it will yield	ve·a·sah	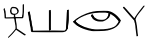	
fruit	phe·ree	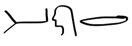	
and become	ve·ha·yah	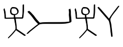	
cedar	le·e·rez	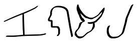	
a majestic	ad·deer	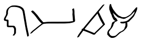	
will nest	ve·sha·khe·nu	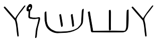	
under it	tach·taw	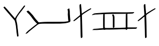	
	kol	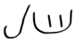	
Birds	tsip·po·wr	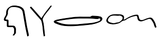	
of every	kal	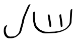	
kind	ka·naph	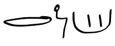	
in the shade	be·tsel	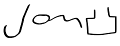	
of its branches	da·lee·yo·w·taw	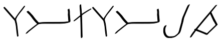	
taking shelter	tish·kon·nah	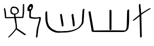	
will know	ve·ya·de·u	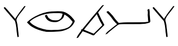	Ezekiel 17:24
Then all	kal	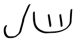	
the trees	a·tse	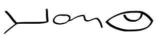	
of the field	has·sa·deh	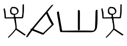	
that	kee	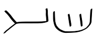	
I	a·nee	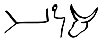	
am the LORD	YHVH	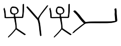	
I bring	hish·pal·tee	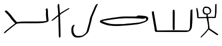	
tree {down}	ets	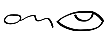	
the tall	ga·vo·ha	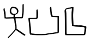	

tall	hig·bah·tee	הגבהתי	
tree	ets	עץ	
and make the low	sha·phal	שפל	
I dry up	ho·w·vash·tee	הובשתי	
tree	ets	עץ	
the green	lach	לח	
flourish	ve·hiph·rach·tee	והפרחתי	
tree	ets	עץ	
and make the withered	ya·vesh	יבש	
I	a·nee	אני	
the LORD	YHVH	יהוה	
have spoken	dib·bar·tee	דברתי	
and I have done [it] ’”	ve·a·see·tee	ועשיתי פ	
came	vay·hee	ויהי	Ezekiel 18:1
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ What	mah	מה	Ezekiel 18:2
mean	la·khem	לכם	
do you people	at·tem	אתם	
proverb	mo·she·leem	משלים	
-	et	את	
-	ham·ma·shal	המשל	
by quoting this	haz·zeh	הזה	
about	al	על	
the land	ad·mat	אדמת	

of Israel :	yis·ra·el	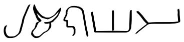	
	le·mor		
‘ The fathers	a·vo·wt		
have eaten	yo·khe·lu		
sour grapes	vo·ser		
and the teeth	ve·shin·ne	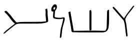	
of the children	hab·ba·neem	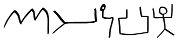	
are set on edge ’ ?	tiq·he·nah		
I live	chay	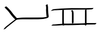	Ezekiel 18:3
As surely as	a·nee	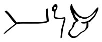	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
you will no	im		
	yih·yeh	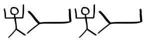	
	la·khem		
longer	o·wd		
quote	me·shol	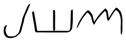	
proverb	ham·ma·shal		
this	haz·zeh		
in Israel	be·yis·ra·el	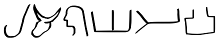	
Behold	hen		Ezekiel 18:4
every	kal	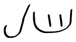	
soul	han·ne·pha·sho·wt		
belongs to Me	lee	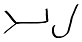	
	hen·nah		
	ke·ne·phesh		

both father	ha·av		
[and]	u·khe·ne·phesh		
son	hab·ben	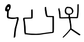	
Mine	lee	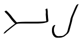	
are	hen·nah		
The soul	han·ne·phesh		
who sins	ha·cho·tet		
is the one who	hee	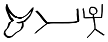	
will die	ta·mut		
a man	ve·eesh	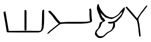	Ezekiel 18:5
Now suppose	kee	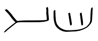	
is	yih·yeh	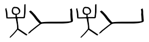	
righteous	tsad·deeq	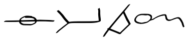	
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what is just	mish·pat	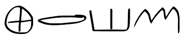	
and right :	u·tse·da·qah	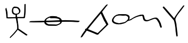	
at	el		Ezekiel 18:6
the mountain	he·ha·reem	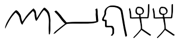	
He does not	lo		
eat	a·khal		
	ve·e·naw	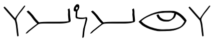	
[or]	lo		
look	na·sa		
to	el		
the idols	gil·lu·le		
of the house	bet	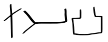	
of Israel	yis·ra·el	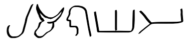	

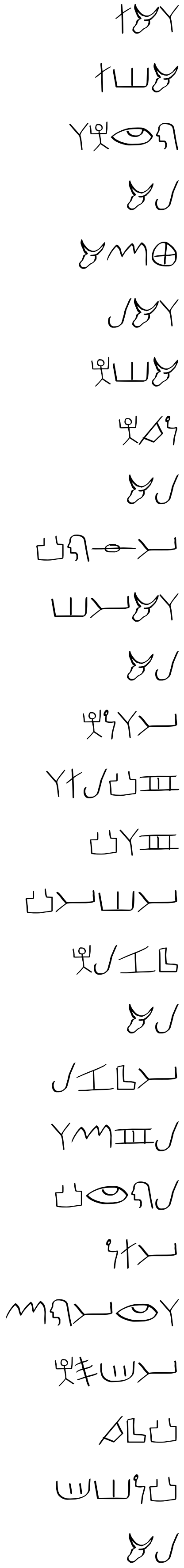

-	ve·et	
wife	e·shet	
his neighbor’s	re·e·hu	
He does not	lo	
defile	tim·me	
	ve·el	
a woman	ish·shah	
during her period	nid·dah	
or	lo	
approach	yiq·rav	
another	ve·eesh	Ezekiel 18:7
He does not	lo	
oppress	yo·w·neh	
the pledge	cha·vo·la·to	
to the debtor	cho·wv	
but restores	ya·sheev	
robbery	ge·ze·lah	
He does not	lo	
commit	yig·zol	
his bread	lach·mo	
to the hungry	le·ra·ev	
but gives	yit·ten	
the naked	ve·e·rom	
and covers	ye·khas·seh	
with clothing	ba·ged	
in usury	ban·ne·shekh	Ezekiel 18:8
He does not	lo	

engage	yit·ten	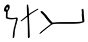	
excess interest	ve·tar·beet		
[or]	lo		
take	yiq·qach	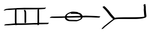	
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	ya·sheev	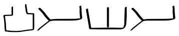	
but he withholds his hand	ya·do	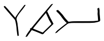	
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true	e·met	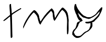	
[and] executes	ya·a·seh		
between	ben	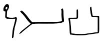	
men	eesh	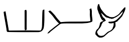	
	le·eesh		
My statutes	be·chuq·qo·w·tay	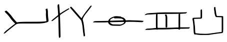	Ezekiel 18:9
He follows	ye·hal·lekh	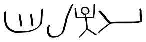	
My ordinances	u·mish·pa·tay		
keeps	sha·mar		
	la·a·so·wt		
and faithfully	e·met	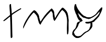	
righteous	tsad·deeq	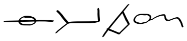	
[That man] is	hu		
surely	cha·yoh	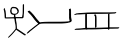	
he will live	yich·yeh	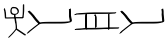	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
Now suppose [that man] has	ve·ho·w·leed	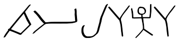	Ezekiel 18:10

son	ben		
a violent	pa·reets	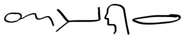	
who sheds	sho·phekh		
blood	dam		
or does	ve·a·sah		
	ach	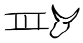	
any	me·a·chad		
of these [things]	me·el·leh		
though the father	ve·hu	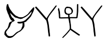	Ezekiel 18:11
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none	kal	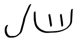	
of them :	el·leh	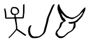	
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has done	a·sah		
	kee	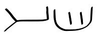	
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at	el		
the mountain	he·ha·reem	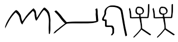	
the son eats	a·khal		
-	ve·et		
wife	e·shet	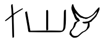	
his neighbor’s	re·e·hu		
and defiles	tim·me		
the poor	a·nee	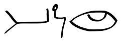	Ezekiel 18:12
and needy	ve·ev·yo·wn	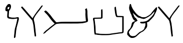	
He oppresses	ho·w·nah	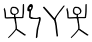	
he commits robbery	ge·ze·lo·wt	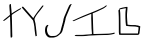	

	ga·zal	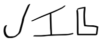	
a pledge	cha·vol	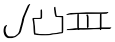	
and does not	lo	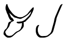	
restore	ya·sheev	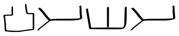	
to	ve·el	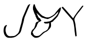	
idols	hag·gil·lu·leem	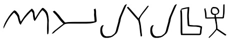	
He lifts	na·sa	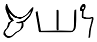	
his eyes	e·naw	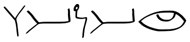	
abominations	to·w·e·vah	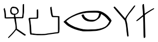	
he commits	a·sah	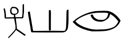	
in usury	ban·ne·shekh	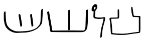	Ezekiel 18:13
He engages	na·tan	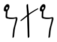	
excess interest	ve·tar·beet	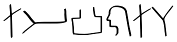	
and takes	la·qach	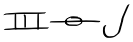	
Will [this son] live ?	va·chay	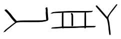	
He will not	lo	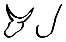	
!	yich·yeh	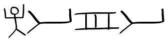	
-	et	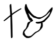	
all	kal	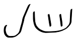	
abominations	hat·to·w·e·vo·wt	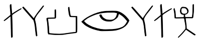	
these	ha·el·leh	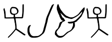	
Since he has committed	a·sah	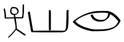	
he will surely die	mo·wt	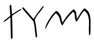	
	yu·mat	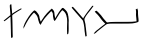	
his blood	da·maw	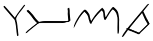	
on his own head	bo	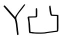	
will be	yih·yeh	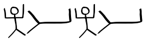	

Now	ve·hin·neh	והנה	Ezekiel 18:14
suppose [this son] has	ho·w·leed	הוליד	
a son	ben	בן	
who sees	vay·yar	וירא	
-	et	את	
all	kal	כל	
the sins	chat·tot	חטאת	
his father	a·vee	אביו	
-	a·sher	אשר	
has committed	a·sah	עשה	
considers them	vay·yir·eh	ויראה	
and does not	ve·lo	ולא	
do likewise	ya·a·seh	יעשה	
:	ka·hen	כהן	
at	al	על	Ezekiel 18:15
the mountain	he·ha·reem	ההרים	
He does not	lo	לא	
eat	a·khal	אכל	
	ve·e·naw	ועיניו	
[or]	lo	לא	
look	na·sa	נשא	
to	el	אל	
the idols	gil·lu·le	גלולי	
of the house	bet	בית	
of Israel	yis·ra·el	ישראל	
-	et	את	
wife	e·shet	אשת	

his neighbor’s	re·e·hu	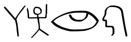	
He does not	lo	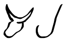	
defile	tim·me	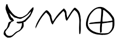	
another	ve·eesh	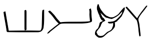	Ezekiel 18:16
He does not	lo	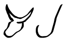	
oppress	ho·w·nah	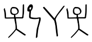	
a pledge	cha·vol	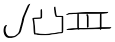	
	lo	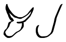	
or retain	cha·val	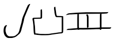	
robbery	u·ge·ze·lah	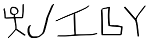	
	lo	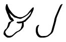	
or commit	ga·zal	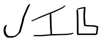	
his bread	lach·mo	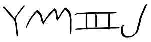	
to the hungry	le·ra·ev	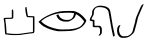	
He gives	na·tan	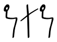	
the naked	ve·e·ro·wm	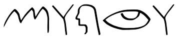	
and covers	kis·sah	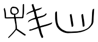	
with clothing	va·ged	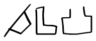	
{from harming} the poor	me·a·nee	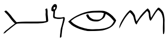	Ezekiel 18:17
He withholds	he·sheev	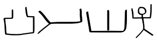	
his hand	ya·do	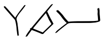	
interest	ne·shekh	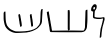	
or usury	ve·tar·beet	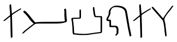	
no	lo	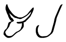	
and takes	la·qach	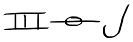	
My ordinances	mish·pa·tay	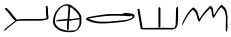	
keeps	a·sah	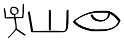	

My statutes	be·chuq·qo·w·tay	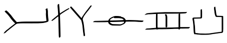	
and follows	ha·lakh	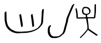	
He	hu		
Such a man will not	lo		
die	ya·mut		
iniquity	ba·a·won		
for his father’s	a·vee	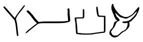	
He will surely live	cha·yoh	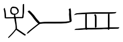	
	yich·yeh	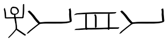	
As for his father	a·vee	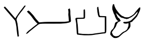	Ezekiel 18:18
because	kee		
he practiced	a·shaq		
extortion	o·sheq		
robbed	ga·zal		
	ge·zel	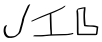	
his brother	ach	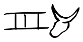	
what	va·a·sher		
was wrong	lo		
	to·wv		
and did	a·sah		
among	be·to·wkh		
his people	am·maw		
	ve·hin·neh		
he will die	met		
for his own iniquity	ba·a·wo·no		
Yet you may ask	va·a·mar·tem	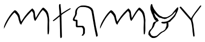	Ezekiel 18:19
‘ Why	mad·du·a		

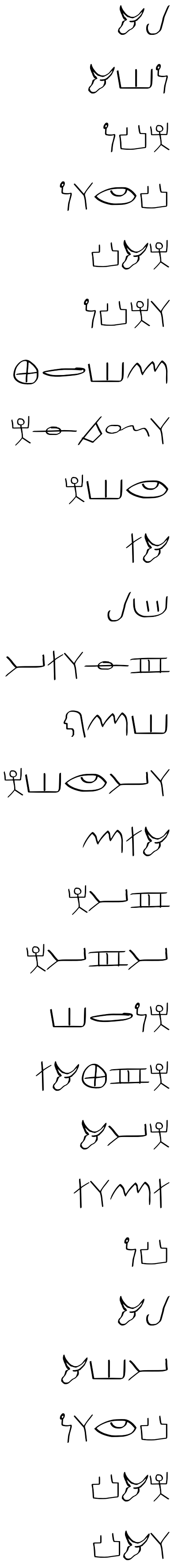

	lo	
bear	na·sa	
shouldn’t the son	hab·ben	
the iniquity	ba·a·won	
of his father ? ’	ha·av	
Since the son	ve·hab·ben	
what is just	mish·pat	
and right	u·tse·da·qah	
has done	a·sah	
-	et	
all	kal	
My statutes	chuq·qo·w·tay	
carefully	sha·mar	
observing	vay·ya·a·seh	
-	o·tam	
he will surely live	cha·yoh	
	yich·yeh	
The soul	han·ne·phesh	Ezekiel 18:20
who sins	ha·cho·tet	
is the one who	hee	
will die	ta·mut	
A son	ben	
will not	lo	
bear	yis·sa	
the iniquity	ba·a·won	
of his father	ha·av	
and a father	ve·av	

will not	lo		
bear	yis·sa	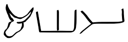	
the iniquity	ba·a·won		
of his son	hab·ben	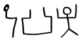	
The righteousness	tsid·qat	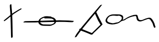	
of the righteous man	hats·tsad·deeq		
upon him	a·law	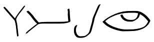	
will fall	tih·yeh	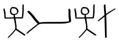	
and the wickedness	ve·rish·at		
of the wicked man	ra·sha‘		
upon him	a·law	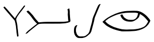	
will fall	tih·yeh	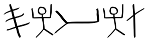	
the wicked man	ve·ha·ra·sha	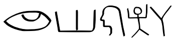	Ezekiel 18:21
But if	kee	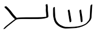	
turns	ya·shuv		
from all	mik·kal		
the sins	chat·ta·to		
-	a·sher		
he has committed	a·sah		
keeps	ve·sha·mar	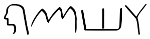	
-	et		
all	kal		
My statutes	chu·qo·w·tay	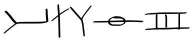	
and does	ve·a·sah		
what is just	mish·pat		
and right	u·tse·da·qah	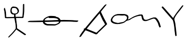	
he will surely live	cha·yoh	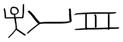	

	yich·yeh	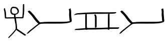	
he will not	lo	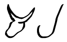	
die	ya·mut	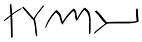	
None	kal	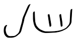	Ezekiel 18:22
of the transgressions	pe·sha·aw	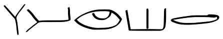	
-	a·sher	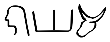	
he has committed	a·sah	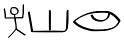	
	lo	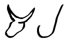	
will be held	yiz·za·khe·ru	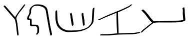	
against him	lo	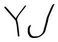	
Because of the righteousness	be·tsid·qa·to	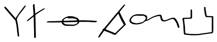	
-	a·sher	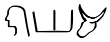	
he has practiced	a·sah	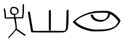	
he will live	yich·yeh	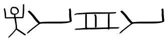	
Do I take any pleasure	he·cha·phots	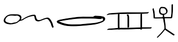	Ezekiel 18:23
	ech·pots	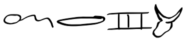	
in the death	mo·wt	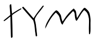	
of the wicked ?	ra·sha	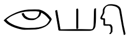	
declares	ne·um	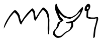	
the Lord	a·do·nay	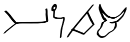	
GOD	YHVH	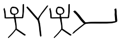	
Wouldn't I prefer	ha·lo·w	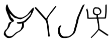	
that he turn	be·shu·vo	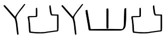	
from his ways	mid·de·ra·khaw	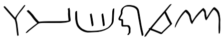	
and live ?	ve·cha·yah	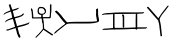	
turns	u·ve·shuv	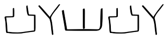	Ezekiel 18:24

But if a righteous man	tsad·deeq	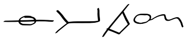	
from his righteousness	mits·tsid·qa·to	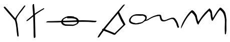	
and practices	ve·a·sah		
iniquity	a·vel		
	ke·khol		
the same abominations	hat·to·w·e·vo·wt		
as	a·sher		
committing	a·sah		
the wicked	ha·ra·sha		
	ya·a·seh		
will he live ?	va·chay	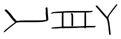	
	kal	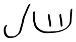	
of the righteous acts	tsid·qa·to	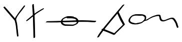	
-	a·sher		
he did	a·sah		
None	lo		
will be remembered	tiz·za·khar·nah		
-	be·ma·a·lo		
-	a·sher		
Because of the unfaithfulness	ma·al		
and sin	u·ve·chat·ta·to	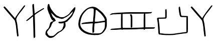	
-	a·sher		
he has committed	cha·ta	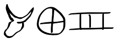	
	bam	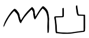	
he will die	ya·mut		
Yet you say	va·a·mar·tem	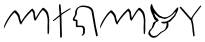	Ezekiel 18:25

is not	lo	לא	
just ’	yit·ta·khen	יתכן	
‘ The way	de·rekh	דרך	
of the Lord	a·do·nay	אדני	
Hear	shim·u	שמעו	
now	na	נא	
O house	bet	בית	
of Israel :	yis·ra·el	ישראל	
Is it My way	ha·dar·kee	הדרכי	
that is unjust	lo	לא	
?	yit·ta·khen	יתכן	
Is it not	ha·lo	הלא	
your ways	dar·khe·khem	דרכיכם	
that are unjust	lo	לא	
?	yit·ta·khe·nu	יתכנו	
turns	be·shuv	בשוב	Ezekiel 18:26
If a righteous man	tsad·deeq	צדיק	
from his righteousness	mits·tsid·qa·to	מצדקתו	
and practices	ve·a·sah	ועשה	
iniquity	a·vel	עול	
he will die	u·met	ומת	
for this	a·le·hem	עליהם	
because of the iniquity	be·aw·lo	בעולו	
-	a·sher	אשר	
he has committed	a·sah	עשה	
He will die	ya·mut	ימות ס	
turns	u·ve·shuv	ובשוב	Ezekiel 18:27

But if a wicked man	ra·sha		
from the wickedness	me·rish·a·to		
-	a·sher		
he has committed	a·sah		
and does	vay·ya·as		
what is just	mish·pat	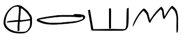	
and right	u·tse·da·qah	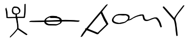	
he	hu		
-	et		
his life	naph·sho		
will save	ye·chay·yeh	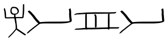	
Because he considered	vay·yir·eh	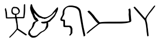	Ezekiel 18:28
and turned	vay·ya·shov	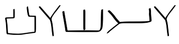	
from all	mik·kal		
the transgressions	pe·sha·aw		
-	a·sher		
he had committed	a·sah		
he will surely live	cha·yo	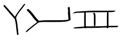	
	yich·yeh	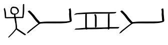	
he will not	lo		
die	ya·mut		
says	ve·a·me·ru		Ezekiel 18:29
Yet the house	bet	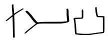	
of Israel	yis·ra·el	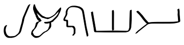	
is not	lo		
just ’	yit·ta·khen	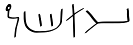	
‘ The way	de·rekh	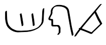	

of the Lord	a·do·nay		
Are My ways	had·de·ra·khay	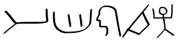	
unjust	lo		
	yit·ta·khen·nu	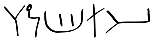	
O house	bet	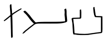	
of Israel ?	yis·ra·el	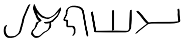	
Is it not	ha·lo	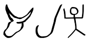	
your ways	dar·khe·khem	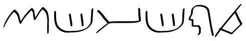	
that are unjust	lo		
?	yit·ta·khen	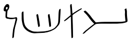	
Therefore	la·khen		Ezekiel 18:30
each	eesh	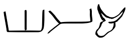	
according to his ways	kid·ra·khaw		
I will judge	esh·pot		
you	et·khem		
O house	bet	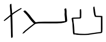	
of Israel	yis·ra·el	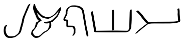	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
Repent	shu·vu		
and turn	ve·ha·shee·vu	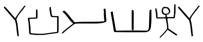	
from all	mik·kal		
your transgressions	pish·e·khem		
will not	ve·lo		
become	yih·yeh	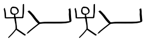	
your	la·khem		

downfall	le·mikh·sho·wl	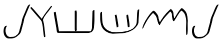	
so that your iniquity	a·won	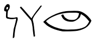	
Cast away	hash·lee·khu	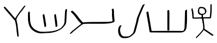	Ezekiel 18:31
from yourselves	me·a·le·khem	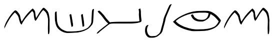	
-	et	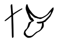	
all	kal	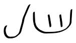	
the transgressions	pish·e·khem	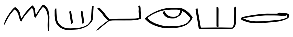	
-	a·sher	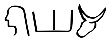	
you have committed	pe·sha·tem	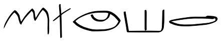	
	bam	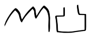	
and fashion	va·a·su	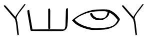	
for yourselves	la·khem	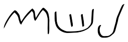	
heart	lev	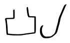	
a new	cha·dash	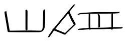	
spirit	ve·ru·ach	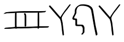	
and a new	cha·da·shah	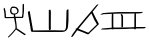	
Why	ve·lam·mah	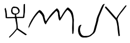	
should you die	ta·mu·tu	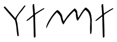	
O house	bet	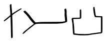	
of Israel ?	yis·ra·el	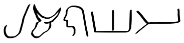	
For	kee	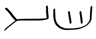	Ezekiel 18:32
I take no	lo	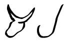	
pleasure	ech·pots	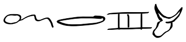	
in anyone’s death	be·mo·wt	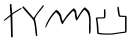	
	ham·met	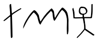	
declares	ne·um	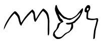	
the Lord	a·do·nay	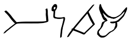	

GOD	YHVH	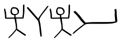	
So repent	ve·ha·shee·vu	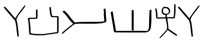	
and live ! [’’]	wich·yu	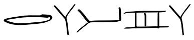	
[“] As for you	ve·at·tah	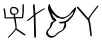	Ezekiel 19:1
take up	sa	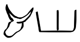	
a lament	qee·nah	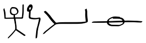	
for	el	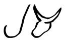	
the princes	ne·see·e	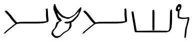	
of Israel	yis·ra·el	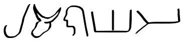	
and say :	ve·a·mar·ta	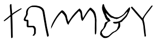	Ezekiel 19:2
‘ What	mah	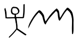	
was your mother ?	im·me·kha	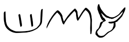	
A lioness	le·vee·ya	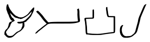	
among	ben	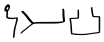	
the lions !	a·ra·yo·wt	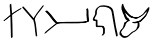	
She lay down	ra·va·tsah	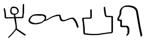	
among	be·to·wkh	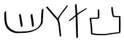	
the young lions	ke·phi·reem	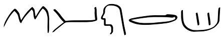	
she reared	rib·be·tah	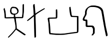	
her cubs	gu·re·ha	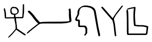	
She brought up	vat·ta·al	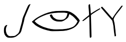	Ezekiel 19:3
one	e·chad	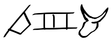	
of her cubs	mig·gu·re·ha	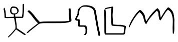	
a young lion	ke·pheer	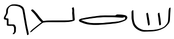	
and he became	ha·yah	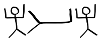	
After learning	vay·yil·mad	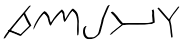	
to tear	lit·raph	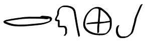	

[his] prey	te·reph		
men	a·dam		
he devoured	a·khal		
heard	vay·yish·me·u	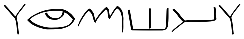	Ezekiel 19:4
of him	e·law	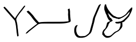	
When the nations	go·w·yim	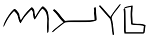	
in their pit	be·shach·tam	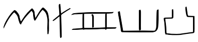	
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they led him away	vay·vi·u·hu		
With hooks	va·cha·cheem	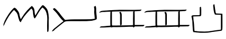	
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the land	e·rets		
of Egypt	mits·ra·yim		
When she saw	vat·te·re	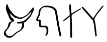	Ezekiel 19:5
that	kee	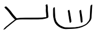	
she had waited in vain	no·w·cha·lah	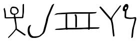	
was lost	a·ve·dah	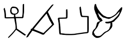	
that her hope	tiq·va·tah	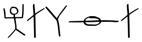	
she took	vat·tiq·qach	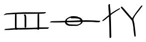	
another	e·chad	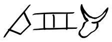	
of her cubs	mig·gu·re·ha		
a young lion	ke·pheer		
and made him	sa·ma·te·hu		
He prowled	vay·yit·hal·lekh		Ezekiel 19:6
among	be·to·wkh		
the lions	a·ra·yo·wt	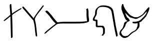	
a young lion	ke·pheer		

and became	ha·yah	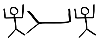	
After learning	vay·yil·mad	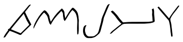	
to tear	lit·raph		
[his] prey	te·reph		
men	a·dam		
he devoured	a·khal		
He broke down	vay·ye·da	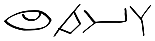	Ezekiel 19:7
their strongholds	al·me·no·w·taw	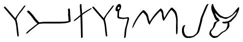	
their cities	ve·a·re·hem	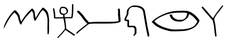	
and devastated	he·che·reev	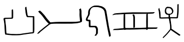	
shuddered	vat·te·sham		
The land	e·rets		
and everything in it	u·me·lo·ah		
at the sound	miq·qo·wl	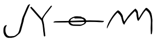	
of his roaring	sha·a·ga·to		
set out	vay·yit·te·nu	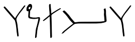	Ezekiel 19:8
against him	a·law	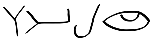	
Then the nations	go·w·yim	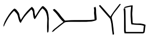	
on every side	sa·veev	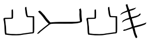	
from the provinces	mim·me·dee·no·wt		
They spread	vay·yiph·re·su		
over him	a·law	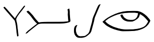	
their net	rish·tam		
in their pit	be·shach·tam	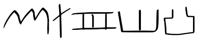	
he was trapped	nit·pas		
they caged him	vay·yit·te·nu·hu	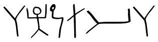	Ezekiel 19:9
	vas·su·gar		

With hooks	ba·cha·cheem	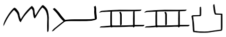	
and brought him	vay·vi·u·hu		
to	el		
the king	me·lekh	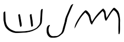	
of Babylon	ba·vel		
They brought him	ye·vi·u·hu		
into captivity	bam·me·tso·do·wt		
so that	le·ma·an		
no	lo		
was heard	yish·sha·ma		
his roar	qo·w·lo	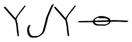	
longer	o·wd		
on	el		
the mountains	ha·re	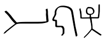	
of Israel	yis·ra·el		
Your mother	im·me·kha		Ezekiel 19:10
was like a vine	khag·ge·phen	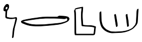	
in your vineyard	be·da·me·kha	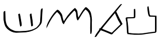	
by	al		
the water	ma·yim	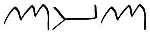	
planted	she·tu·lah		
fruitful	po·ree·yah	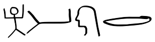	
and full of branches	va·a·ne·phah	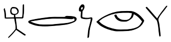	
it was	ha·ye·tah	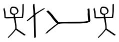	
waters	mim·ma·yim	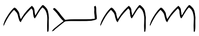	
because of the abundant	rab·beem	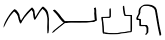	
It had	vay·yih·yu		Ezekiel 19:11

	lah		
branches	mat·to·wt	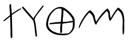	
strong	oz		
fit for	el		
scepter	shiv·te	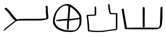	
a ruler’s	mo·she·leem	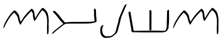	
It towered	vat·tig·bah		
high	qo·w·ma·to	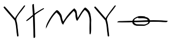	
above	al		
	ben	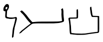	
the thick branches	a·vo·teem		
conspicuous	vay·ye·ra	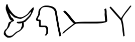	
for its height	ve·ga·ve·ho	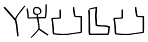	
and for its dense	be·rov		
foliage	da·lee·yo·taw	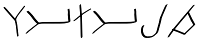	
But it was uprooted	vat·tut·tash	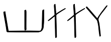	Ezekiel 19:12
in fury	be·che·mah	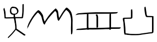	
to the ground	la·a·rets		
cast down	hush·la·khah	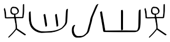	
wind	ve·ru·ach	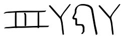	
and the east	haq·qa·deem		
dried up	ho·w·veesh	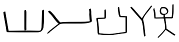	
its fruit	pir·yah	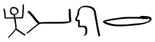	
were stripped off	hit·pa·re·qu		
and they withered	ve·ya·ve·shu	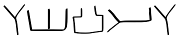	
branches	mat·teh		
Its strong	uz·zah	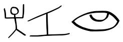	

the fire	esh		
consumed them	a·kha·la·te·hu	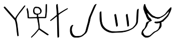	
Now	ve·at·tah		Ezekiel 19:13
it is planted	she·tu·lah		
in the wilderness	vam·mid·bar		
land	be·e·rets		
in a dry	tsee·yah		
and thirsty	ve·tsa·ma		
has gone out	vat·te·tse		Ezekiel 19:14
Fire	esh		
from its main branch	mim·mat·teh		
	vad·de·ha		
its fruit	pir·yah	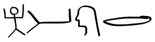	
and devoured	a·kha·lah		
no	ve·lo		
remains	ha·yah	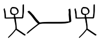	
on it	vah		
branch	mat·teh		
strong	oz		
scepter ’	she·vet	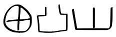	
fit for a ruler’s	lim·sho·wl	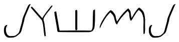	
is a lament	qee·nah	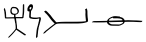	
This	hee	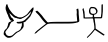	
and shall be used	vat·te·hee		
as a lament ”	le·qee·nah	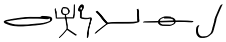	
-	vay·hee	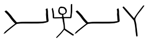	Ezekiel 20:1
year	bash·sha·nah		

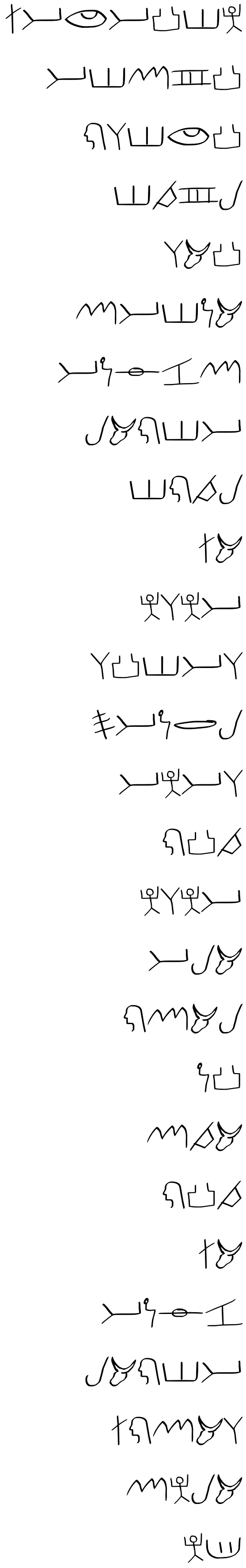

In the seventh	hash·she·vee·eet	
of the fifth month	ba·cha·mi·shee	
on the tenth	be·a·so·wr	
day	la·cho·desh	
came	ba·u	
	a·na·sheem	
some of the elders	miz·ziq·ne	
of Israel	yis·ra·el	
to inquire	lid·rosh	
-	et	
of the LORD	YHVH	
and they sat down	vay·ye·she·vu	
before me	le·pha·nay	
came	vay·hee	Ezekiel 20:2
Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 20:3
of man	a·dam	
speak	dab·ber	
-	et	
to the elders	ziq·ne	
of Israel	yis·ra·el	
and tell	ve·a·mar·ta	
them	a·le·hem	
that this is what	koh	

says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
to inquire	ha·lid·rosh	הלדרש	
of Me ?	o·tee	אתי	
Have you	at·tem	אתם	
come	ba·eem	באים	
I live	chay	חי	
As surely as	a·nee	אני	
I will not	im	אם	
be consulted	id·da·resh	אדרש	
by you	la·khem	לכם	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
Will you judge	ha·tish·pot	התשפט	Ezekiel 20:4
them	o·tam	אתם	
will you judge [them]	ha·tish·po·wt	התשפוט	
son	ben	בן	
of man ?	a·dam	אדם	
-	et	את	
the abominations	to·w·a·vot	תועבת	
of their fathers	a·vo·w·tam	אבותם	
Confront them with	ho·w·dee·em	הודיעם	
and tell	ve·a·mar·ta	ואמרת	Ezekiel 20:5
them	a·le·hem	אליהם	
that this is what	koh	כה	

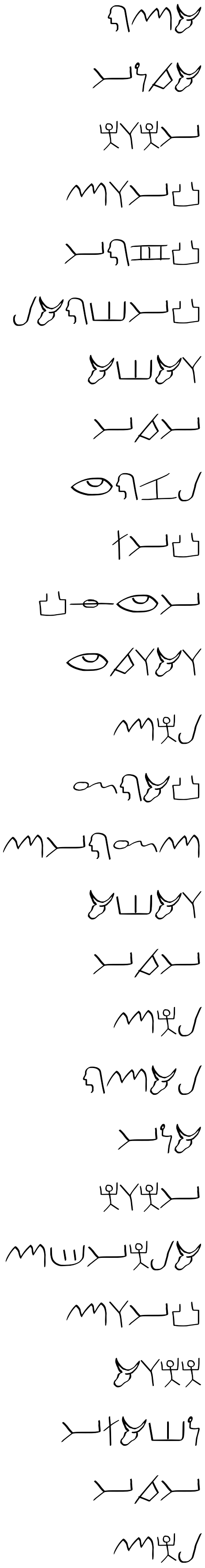

says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
On the day	be·yo·wm	
I chose	ba·cho·ree	
Israel	ve·yis·ra·el	
I swore an oath	va·es·sa	
	ya·dee	
to the descendants	le·ze·ra	
of the house	bet	
of Jacob	ya·a·qov	
and made Myself known	va·iw·va·da	
to them	la·hem	
in the land	be·e·rets	
of Egypt	mits·ra·yim	
With an uplifted	va·es·sa	
hand	ya·dee	
to them	la·hem	
I said	le·mor	
‘ I	a·nee	
am the LORD	YHVH	
your God ’	e·lo·he·khem	
day	bay·yo·wm	Ezekiel 20:6
On that	ha·hu	
I swore	na·sa·tee	
	ya·dee	
-	la·hem	

to bring them	le·ho·w·tsee·am	𐤋𐤄𐤅𐤑𐤉𐤀𐤌	
out of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
into	el	𐤀𐤋	
a land	e·rets	𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
I had searched out	tar·tee	𐤕𐤓𐤕𐤉	
for them	la·hem	𐤋𐤄𐤌	
a land flowing	za·vat	𐤆𐤁𐤕	
with milk	cha·lav	𐤇𐤋𐤁	
and honey	u·de·vash	𐤅𐤃𐤁𐤔	
the glory	tse·vee	𐤑𐤁𐤉	
	hee	𐤄𐤉𐤀	
of all	le·khal	𐤋𐤊𐤋	
lands	ha·a·ra·tso·wt	𐤄𐤀𐤓𐤑𐤅𐤕	
And I said	va·o·mar	𐤅𐤀𐤌𐤓	Ezekiel 20:7
to them :	a·le·hem	𐤀𐤋𐤄𐤌	
‘ Each of you	eesh	𐤀𐤉𐤔	
the abominations	shiq·qu·tse	𐤔𐤒𐤅𐤑𐤉	
before his eyes	e·naw	𐤏𐤉𐤍𐤉𐤅	
must throw away	hash·lee·khu	𐤄𐤔𐤋𐤉𐤊𐤅	
with the idols	u·ve·gil·lu·le	𐤅𐤁𐤂𐤋𐤅𐤋𐤉	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and you must not	al	𐤀𐤋	
defile yourselves	tit·tam·ma·u	𐤕𐤈𐤌𐤀𐤅	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	

your God ’	e·lo·he·khem	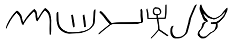	
But they rebelled	vay·yam·ru	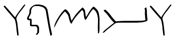	Ezekiel 20:8
against Me	vee	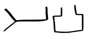	
and refused	ve·lo	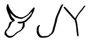	
	a·vu	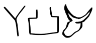	
to listen	lish·mo·a	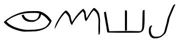	
-	e·lay	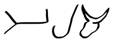	
None of them	eesh	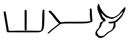	
-	et	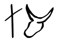	
the abominations	shiq·qu·tse	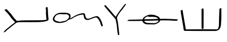	
before their eyes	e·ne·hem	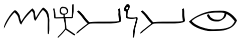	
-	lo	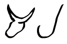	
cast away	hish·lee·khu	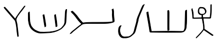	
-	ve·et	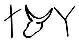	
the idols	gil·lu·le	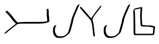	
of Egypt	mits·ra·yim	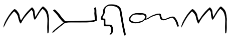	
and they did not	lo	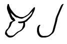	
forsake	a·za·vu	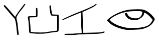	
So I resolved	va·o·mar	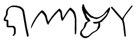	
to pour out	lish·pokh	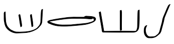	
My wrath	cha·ma·tee	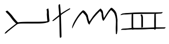	
upon them	a·le·hem	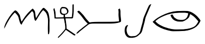	
and vent	le·khal·lo·wt	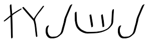	
My anger	ap·pee	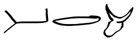	
against them	ba·hem	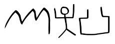	
in	be·to·wkh	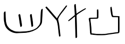	
the land	e·rets	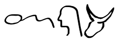	

of Egypt	mits·ra·yim		
But I acted	va·a·as		Ezekiel 20:9
for the sake	le·ma·an		
of My name	she·mee		
that it should not	le·vil·tee	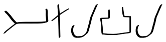	
be profaned	he·chel	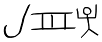	
in the eyes	le·e·ne	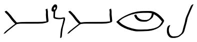	
of the nations	hag·go·w·yim	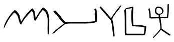	
among whom	a·sher		
they were living	hem·mah		
	ve·to·w·kham	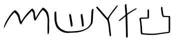	
in whose	a·sher		
I had revealed Myself	no·w·da·tee		
to [Israel]	a·le·hem	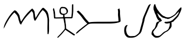	
sight	le·e·ne·hem	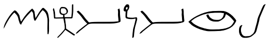	
by bringing them	le·ho·w·tsee·am		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
So I brought them	va·o·w·tsee·em		Ezekiel 20:10
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
and led them	va·a·vi·em	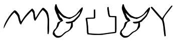	
into	el		
the wilderness	ham·mid·bar		
And I gave	va·et·ten		Ezekiel 20:11
them	la·hem		
-	et		

My statutes	chuq·qo·w·tay	
-	ve·et	
My ordinances —	mish·pa·tay	
and made known	ho·w·da·tee	
to them	o·w·tam	
who	a·sher	
does [these things]	ya·a·seh	
-	o·w·tam	
for the man	ha·a·dam	
will live	va·chay	
by them	ba·hem	
I also	ve·gam	Ezekiel 20:12
-	et	
My Sabbaths	shab·be·to·w·tay	
gave	na·tat·tee	
them	la·hem	
	lih·yo·wt	
as a sign	le·o·wt	
between us	be·nee	
	u·ve·ne·hem	
so that they would know	la·da·at	
that	kee	
I	a·nee	
am the LORD	YHVH	
who sanctifies them	me·qad·de·sham	
rebelled	vay·yam·ru	Ezekiel 20:13
against Me	vee	

Yet the house	vet	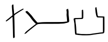	
of Israel	yis·ra·el	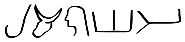	
in the wilderness	bam·mid·bar		
My statutes	be·chuq·qo·w·tay	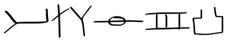	
They did not	lo		
follow	ha·la·khu	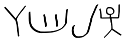	
-	ve·et		
My ordinances —	mish·pa·tay		
and they rejected	ma·a·su		
who	a·sher		
does [these things]	ya·a·seh		
-	o·tam		
though the man	ha·a·dam		
will live	va·chay	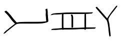	
by them —	ba·hem		
and they	ve·et		
My Sabbaths	shab·be·to·tay		
profaned	chil·le·lu	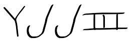	
utterly	me·od		
Then I resolved	va·o·mar		
to pour	lish·pokh		
out My wrath	cha·ma·tee		
upon them	a·le·hem	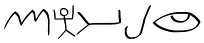	
in the wilderness	bam·mid·bar		
and put an end to them	le·khal·lo·w·tam	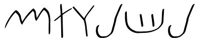	
But I acted	va·e·e·seh		Ezekiel 20:14
for the sake	le·ma·an		

of My name	she·mee	
so that it would not	le·vil·tee	
be profaned	he·chel	
in the eyes	le·e·ne	
of the nations	hag·go·w·yim	
in whose	a·sher	
I had brought them out	ho·w·tse·teem	
sight	le·e·ne·hem	
Moreover	ve·gam	Ezekiel 20:15
I	a·nee	
swore	na·sa·tee	
with an uplifted hand	ya·dee	
to them	la·hem	
in the wilderness	bam·mid·bar	
that I would not	le·vil·tee	
bring	ha·vee	
them	o·w·tam	
into	el	
the land	ha·a·rets	
that	a·sher	
I had given [them] —	na·tat·tee	
[a land] flowing	za·vat	
with milk	cha·lav	
and honey	u·de·vash	
the glory	tse·vee	
	hee	
of all	le·khal	

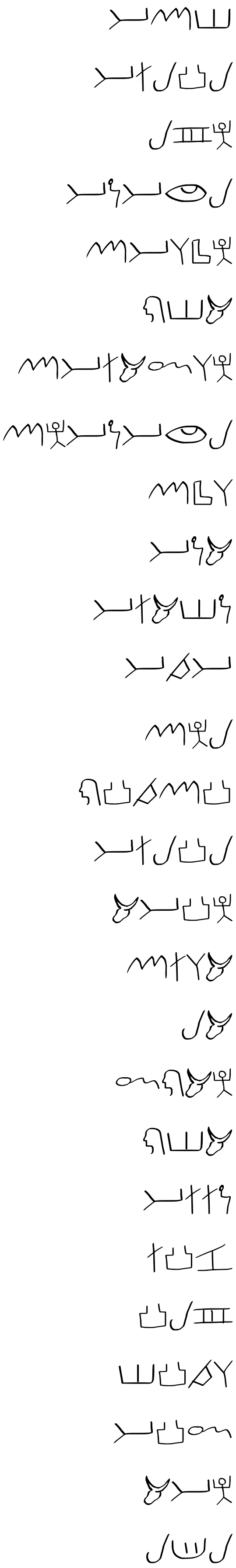

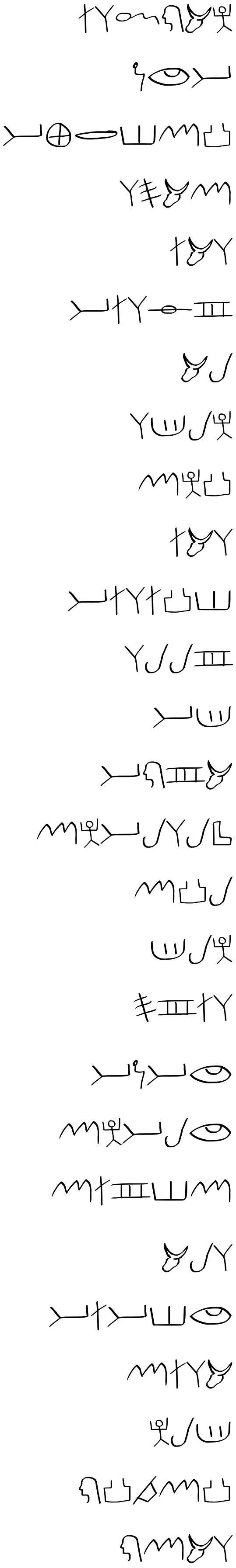

lands —	ha·a·ra·tso·wt	
because	ya·an	Ezekiel 20:16
My ordinances	be·mish·pa·tay	
they kept rejecting	ma·a·su	
-	ve·et	
My statutes	chuq·qo·w·tay	
refusing	lo	
to walk	ha·le·khu	
in	va·hem	
and	ve·et	
My Sabbaths	shab·be·to·w·tay	
profaning	chil·le·lu	
for	kee	
after	a·cha·re	
their idols	gil·lu·le·hem	
their hearts	lib·bam	
continually went	ho·lekh	
Yet I looked on them with pity	vat·ta·chas	Ezekiel 20:17
	e·nee	
	a·le·hem	
and did not destroy them	mish·sha·cha·tam	
or	ve·lo	
bring	a·see·tee	
them	o·w·tam	
to an end	ka·lah	
in the wilderness	bam·mid·bar	
I said	va·o·mar	Ezekiel 20:18

to	el	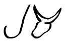	
their children :	be·ne·hem	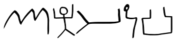	
In the wilderness	bam·mid·bar	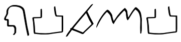	
in the statutes	be·chuq·qe	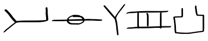	
of your fathers	a·vo·w·te·khem	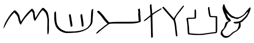	
‘ Do not	al	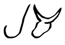	
walk	te·le·khu	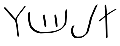	
-	ve·et	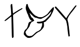	
their ordinances	mish·pe·te·hem	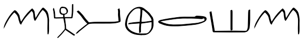	
	al	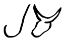	
or keep	tish·mo·ru	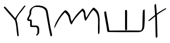	
yourselves with their idols	u·ve·gil·lu·le·hem	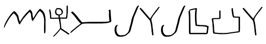	
	al	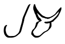	
or defile	tit·tam·ma·u	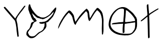	
I	a·nee	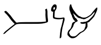	Ezekiel 20:19
am the LORD	YHVH	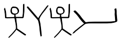	
your God	e·lo·he·khem	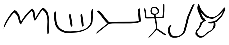	
in My statutes	be·chuq·qo·w·tay	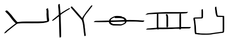	
walk	le·khu	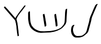	
-	ve·et	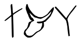	
My ordinances	mish·pa·tay	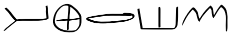	
keep	shim·ru	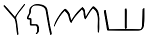	
and practice them	va·a·su	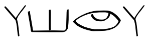	
-	o·w·tam	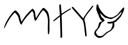	
-	ve·et	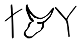	Ezekiel 20:20
Keep My Sabbaths	shab·be·to·w·tay	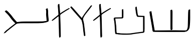	
holy	qad·de·shu	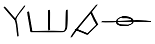	

that they may be	ve·ha·yu	
a sign	le·o·wt	
between us	be·nee	
	u·ve·ne·khem	
so that you may know	la·da·at	
that	kee	
I	a·nee	
am the LORD	YHVH	
your God ’	e·lo·he·khem	
rebelled	vay·yam·ru	Ezekiel 20:21
against Me	vee	
But the children	hab·ba·neem	
in My statutes	be·chuq·qo·w·tay	
They did not	lo	
walk	ha·la·khu	
-	ve·et	
My ordinances	mish·pa·tay	
—	lo	
or carefully	sha·me·ru	
observe	la·a·so·wt	
-	o·w·tam	
who	a·sher	
does [these things]	ya·a·seh	
-	o·w·tam	
though the man	ha·a·dam	
will live	va·chay	
by them —	ba·hem	

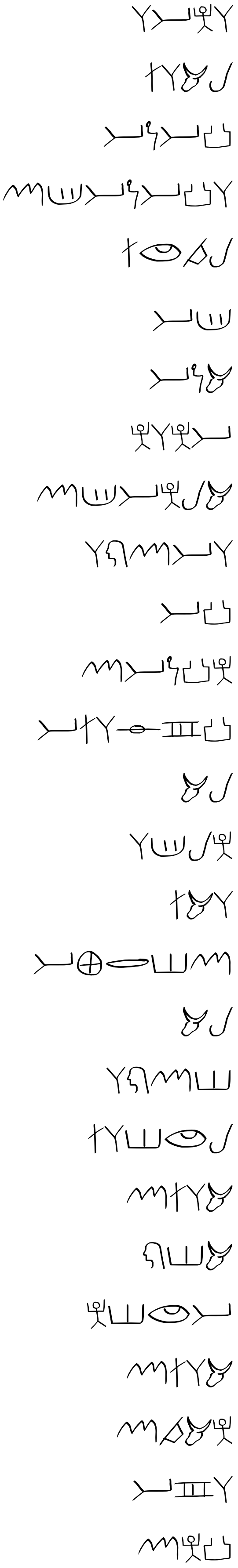

-	et	
My Sabbaths	shab·be·to·w·tay	
and they profaned	chil·le·lu	
So I resolved	va·o·mar	
to pour	lish·pokh	
out My wrath	cha·ma·tee	
upon them	a·le·hem	
and vent	le·khal·lo·wt	
My anger	ap·pee	
against them	bam	
in the wilderness	bam·mid·bar	
But I withheld	va·ha·shi·vo·tee	Ezekiel 20:22
-	et	
My hand	ya·dee	
and acted	va·a·as	
for the sake	le·ma·an	
of My name	she·mee	
so that it would not	le·vil·tee	
be profaned	he·chel	
in the eyes	le·e·ne	
of the nations	hag·go·w·yim	
in whose	a·sher	
I had brought them out	ho·w·tse·tee	
-	o·w·tam	
sight	le·e·ne·hem	
However	gam	Ezekiel 20:23
	a·nee	

with an uplifted hand I swore	na·sa·tee	נשאתי	
-	et	את	
-	ya·dee	ידי	
to them	la·hem	להם	
in the wilderness	bam·mid·bar	במדבר	
that I would scatter	le·ha·pheets	להפיץ	
them	o·tam	אתם	
among the nations	bag·go·w·yim	בגוים	
and disperse	u·le·za·ro·wt	ולזרות	
them	o·w·tam	אותם	
throughout the lands	ba·a·ra·tso·wt	בארצות	
For	ya·an	יען	Ezekiel 20:24
My ordinances	mish·pa·tay	משפטי	
they did not	lo	לא	
practice	a·su	עשו	
My statutes	ve·chuq·qo·w·tay	וחקותי	
but they rejected	ma·a·su	מאסו	
-	ve·et	ואת	
My Sabbaths	shab·be·to·w·tay	שבתותי	
and profaned	chil·le·lu	חללו	
	ve·a·cha·re	ואחרי	
on the idols	gil·lu·le	גלולי	
of their fathers	a·vo·w·tam	אבותם	
fixing	ha·yu	היו	
their eyes	e·ne·hem	עיניהם	
also	ve·gam	וגם	Ezekiel 20:25
I	a·nee	אני	

gave them	na·tat·tee		
over	la·hem		
to statutes	chuq·qeem	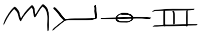	
that were not	lo		
good	to·w·veem	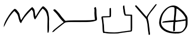	
and ordinances	u·mish·pa·teem		
they could not	lo		
live	yich·yu	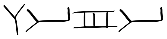	
by which	ba·hem		
And I pronounced them unclean	va·a·tam·me		Ezekiel 20:26
-	o·w·tam		
through their gifts —	be·mat·te·no·w·tam	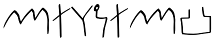	
the sacrifice	be·ha·a·veer	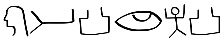	
of every	kal		
firstborn {in the fire}	pe·ter		
—	ra·cham	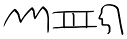	
so that	le·ma·an		
I might devastate them	a·shim·mem		
in order	le·ma·an		
that	a·sher		
they would know	ye·de·u		
that	a·sher		
I	a·nee	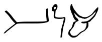	
am the LORD	YHVH		
Therefore	la·khen		Ezekiel 20:27
speak	dab·ber		

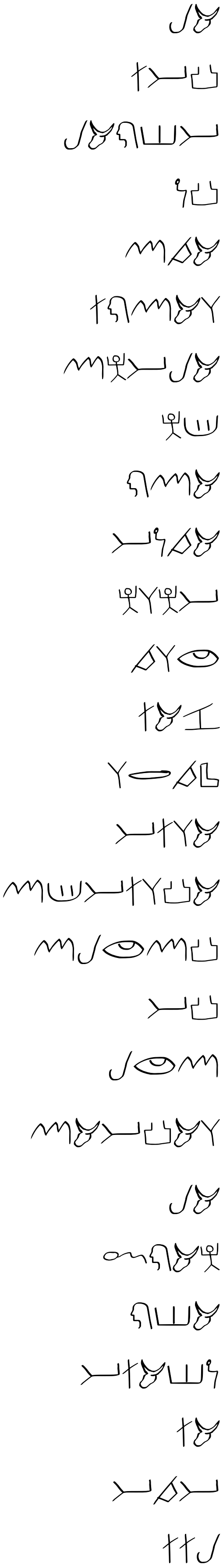

to	el	
the house	bet	
of Israel	yis·ra·el	
son	ben	
of man	a·dam	
and tell them that	ve·a·mar·ta	
	a·le·hem	
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
also	o·wd	
In this way	zot	
blasphemed	gid·de·phu	
Me	o·w·tee	
your fathers	a·vo·w·te·khem	
against	be·ma·a·lam	
Me	bee	
by their unfaithfulness	ma·al	
When I brought them	va·a·vee·em	Ezekiel 20:28
into	el	
the land	ha·a·rets	
that	a·sher	
I swore	na·sa·tee	
-	et	
-	ya·dee	
to give	la·tet	

-	o·w·tah		
them	la·hem		
and they saw	vay·yir·u		
any	khal	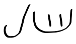	
hill	giv·ah		
high	ra·mah		
	ve·khal		
tree	ets		
or leafy	a·vot	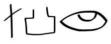	
they offered	vay·yiz·be·chu		
there	sham	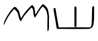	
-	et		
their sacrifices	ziv·che·hem	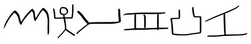	
presented	vay·yit·te·nu	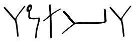	
-	sham	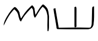	
that provoked Me	ka·as		
offerings	qa·re·ba·nam		
sent up	vay·ya·see·mu	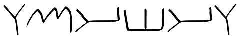	
	sham	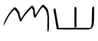	
incense	re·ach	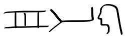	
their fragrant	nee·cho·w·che·hem	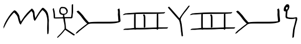	
and poured out	vay·yas·see·khu		
	sham	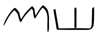	
-	et		
their drink offerings	nis·ke·hem	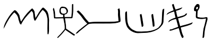	
So I asked them :	va·o·mar		Ezekiel 20:29
	a·le·hem		

‘ What	mah	
is this high place	hab·ba·mah	
to which	a·sher	
you	at·tem	
go ? ’	hab·ba·eem	
	sham	
it is called	vay·yiq·qa·re	
	she·mah	
Bamah)	ba·mah	
(And to	ad	
day	hay·yo·wm	
this	haz·zeh	
Therefore	la·khen	Ezekiel 20:30
tell	e·mor	
-	el	
the house	bet	
of Israel	yis·ra·el	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
the way	hab·be·de·rekh	
your fathers did	a·vo·w·te·khem	
Will you	at·tem	
defile yourselves	nit·me·eem	
with	ve·a·cha·re	
their abominations ?	shiq·qu·tse·hem	

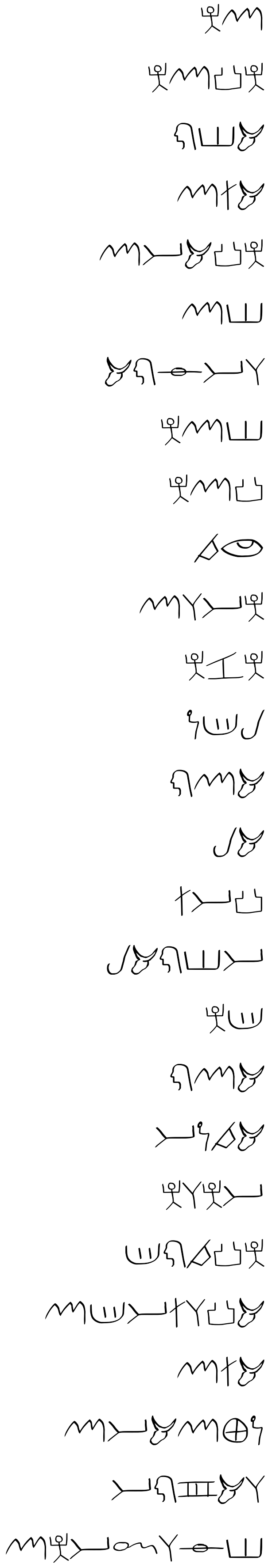

yourselves	at·tem	
prostituting	zo·neem	
When you offer	u·vis·et	Ezekiel 20:31
your gifts	mat·te·no·te·khem	
	be·ha·a·veer	
sacrificing your sons	be·ne·khem	
in the fire	ba·esh	
you	at·tem	
continue to defile	nit·me·eem	
yourselves with all	le·khal	
your idols	gil·lu·le·khem	
to	ad	
this day	hay·yo·wm	
So should I	va·a·nee	
be consulted	id·da·resh	
by you	la·khem	
O house	bet	
of Israel ?	yis·ra·el	
I live	chay	
As surely as	a·nee	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
I will not	im	
be consulted	id·da·resh	
by you !	la·khem	
	ve·ha·o·lah	Ezekiel 20:32

what you have in	al	
mind	ru·cha·khem	
	ha·yo	
will never	lo	
come to pass	tih·yeh	
When	a·sher	
you	at·tem	
say	o·me·reem	
‘ Let us be	nih·yeh	
like the nations	khag·go·w·yim	
like the peoples	ke·mish·pe·cho·wt	
of the lands	ha·a·ra·tso·wt	
serving	le·sha·ret	
wood	ets	
and stone ’	va·a·ven	
I live	chay	Ezekiel 20:33
As surely as	a·nee	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
-	im	
-	lo	
hand	be·yad	
with a strong	cha·za·qah	
arm	u·viz·ro·w·a	
an outstretched	ne·tu·yah	
wrath	u·ve·che·mah	

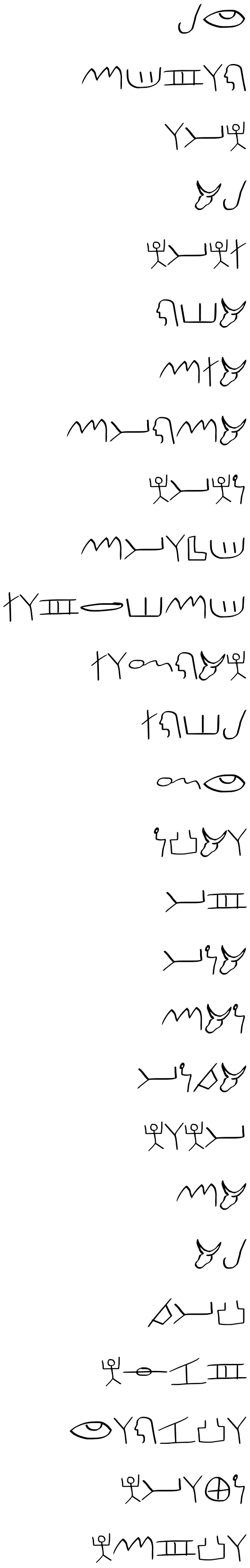

and outpoured	she·phu·khah		
I will rule	em·lo·wkh		
over you	a·le·khem	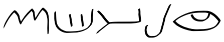	
I will bring	ve·ho·w·tse·tee		Ezekiel 20:34
you {out}	et·khem		
from	min		
the peoples	ha·am·meem		
and gather	ve·qib·bats·tee		
you	et·khem		
from	min		
the lands	ha·a·ra·tso·wt		
to which	a·sher		
you have been scattered	ne·pho·w·tso·tem		
	bam		
hand	be·yad	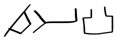	
With a strong	cha·za·qah	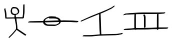	
arm	u·viz·ro·w·a	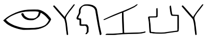	
an outstretched	ne·tu·yah		
wrath	u·ve·che·mah	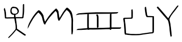	
and outpoured	she·phu·khah		
And I will bring	ve·he·ve·tee		Ezekiel 20:35
you	et·khem		
into	el		
the wilderness	mid·bar		
of the nations	ha·am·meem		
I will enter into judgment	ve·nish·pat·tee		
with you	it·te·khem		

[where]	sham		
face	pa·neem	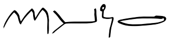	
to	el		
face	pa·neem	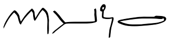	
Just as	ka·a·sher		Ezekiel 20:36
I entered into judgment	nish·pat·tee		
with	et		
your fathers	a·vo·w·te·khem	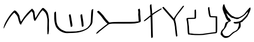	
in the wilderness	be·mid·bar		
of the land	e·rets		
of Egypt	mits·ra·yim		
so	ken	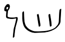	
I will enter into judgment	ish·sha·phet		
with you	it·te·khem		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
I will make you pass	ve·ha·a·var·tee	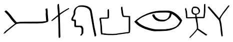	Ezekiel 20:37
-	et·khem		
under	ta·chat	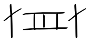	
the rod	hash·sha·vet		
and will bring	ve·he·ve·tee		
-	et·khem		
you into the bond	be·ma·so·ret		
of the covenant	hab·be·reet	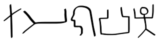	
And I will purge you	u·va·ro·w·tee		Ezekiel 20:38
of	mik·kem		

those who rebel	ham·mo·re·deem	𐤄𐤌𐤓𐤃𐤉𐤌	
and transgress	ve·hap·po·wo·she·eem	𐤅𐤄𐤐𐤅𐤔𐤏𐤉𐤌	
against Me	bee	𐤁𐤉	
of the land	me·e·rets	𐤌𐤀𐤓𐤑	
in which they dwell	me·gu·re·hem	𐤌𐤂𐤅𐤓𐤉𐤄𐤌	
I will bring them out	o·w·tsee	𐤀𐤅𐤑𐤉𐤀	
-	o·w·tam	𐤀𐤅𐤕𐤌	
enter	ve·el	𐤅𐤀𐤋	
the land	ad·mat	𐤀𐤃𐤌𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
but they will not	lo	𐤋𐤀	
	ya·vo·w	𐤉𐤁𐤅𐤀	
Then you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
And as for you	ve·at·tem	𐤅𐤀𐤕𐤌	Ezekiel 20:39
O house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
every one of you	eesh	𐤀𐤉𐤔	
your idols	gil·lu·law	𐤂𐤋𐤅𐤋𐤉𐤅	
Go	le·khu	𐤋𐤊𐤅	
and serve	a·vo·du	𐤏𐤁𐤃𐤅	

But afterward	ve·a·char	
you will surely	im	
	e·ne·khem	
listen	sho·me·eem	
to Me	e·lay	
-	ve·et	
name	shem	
My holy	qad·shee	
and you will no	lo	
defile	te·chal·le·lu	
longer	o·wd	
with your gifts	be·mat·te·no·w·te·khem	
and idols	u·ve·gil·lu·le·khem	
For	kee	Ezekiel 20:40
mountain	ve·har	
on My holy	qad·shee	
mountain	be·har	
the high	me·ro·wm	
of Israel	yis·ra·el	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
there	sham	
will serve Me	ya·av·du·nee	
the whole	kal	
house	bet	
of Israel	yis·ra·el	

all of them	kul·loh	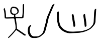	
in the land	ba·a·rets		
There	sham		
I will accept	er·tsem		
them	ve·sham		
and will require	ed·ro·wosh		
-	et		
your offerings	te·ru·mo·te·khem		
-	ve·et		
and choice	re·sheet		
gifts	mas·o·w·te·khem	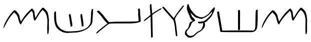	
along with all	be·khal		
your holy sacrifices	qa·de·she·khem	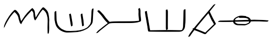	
aroma	be·re·ach	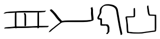	Ezekiel 20:41
you as a pleasing	nee·cho·ach	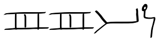	
I will accept	er·tseh		
-	et·khem		
When I bring	be·ho·w·tsee·ee		
-	et·khem		
you from	min		
the peoples	ha·am·meem		
and gather	ve·qib·bats·tee		
-	et·khem		
you from	min		
the lands	ha·a·ra·tso·wt		
to which	a·sher		
you have been scattered	ne·pho·tso·tem		

	bam	𐤁𐤌	
And I will show My holiness	ve·niq·dash·tee	𐤅𐤍𐤒𐤃𐤔𐤕𐤉	
through you	va·khem	𐤁𐤊𐤌	
in the sight	le·e·ne	𐤋𐤏𐤉𐤍𐤉	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
Then you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	Ezekiel 20:42
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
when I bring	ba·ha·vee·ee	𐤁𐤄𐤁𐤉𐤀𐤉	
you	et·khem	𐤀𐤕𐤊𐤌	
into	el	𐤀𐤋	
the land	ad·mat	𐤀𐤃𐤌𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	el	𐤀𐤋	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
I swore	na·sa·tee	𐤍𐤔𐤀𐤕𐤉	
-	et	𐤀𐤕	
-	ya·dee	𐤉𐤃𐤉	
to give	la·tet	𐤋𐤕𐤕	
-	o·w·tah	𐤀𐤅𐤕𐤄	
your fathers	la·a·vo·w·te·khem	𐤋𐤀𐤁𐤅𐤕𐤉𐤊𐤌	
you will remember	u·ze·khar·tem	𐤅𐤆𐤊𐤓𐤕𐤌	Ezekiel 20:43
There	sham	𐤔𐤌	
-	et	𐤀𐤕	
your ways	dar·khe·khem	𐤃𐤓𐤊𐤉𐤊𐤌	

-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
the deeds	a·lee·lo·w·te·khem	𐤏𐤋𐤉𐤋𐤅𐤕𐤉𐤊𐤌	
with which	a·sher	𐤀𐤔𐤓	
you have defiled yourselves	nit·me·tem	𐤍𐤈𐤌𐤀𐤕𐤌	
	bam	𐤁𐤌	
and you will loathe	u·ne·qo·to·tem	𐤅𐤍𐤒𐤈𐤕𐤌	
yourselves	biph·ne·khem	𐤁𐤐𐤍𐤉𐤊𐤌	
for all	be·khal	𐤁𐤊𐤋	
the evils	ra·o·w·te·khem	𐤓𐤏𐤅𐤕𐤉𐤊𐤌	
-	a·sher	𐤀𐤔𐤓	
you have done	a·see·tem	𐤏𐤔𐤉𐤕𐤌	
Then you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	Ezekiel 20:44
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
when I have dealt	ba·a·so·w·tee	𐤁𐤏𐤔𐤅𐤕𐤉	
with you	it·te·khem	𐤀𐤕𐤊𐤌	
for the sake	le·ma·an	𐤋𐤌𐤏𐤍	
of My name	she·mee	𐤔𐤌𐤉	
and not according to	lo	𐤋𐤀	
ways	khe·dar·khe·khem	𐤊𐤃𐤓𐤊𐤉𐤊𐤌	
your wicked	ha·ra·eem	𐤄𐤓𐤏𐤉𐤌	
acts	ve·kha·a·lee·lo·w·te·khem	𐤅𐤊𐤏𐤋𐤉𐤋𐤅𐤕𐤉𐤊𐤌	
and corrupt	han·nish·cha·to·wt	𐤄𐤍𐤔𐤇𐤕𐤅𐤕	
O house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	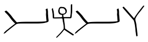	Ezekiel 20:45
Now the word	de·var		
of the LORD	YHVH		
to me	e·lay	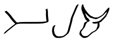	
saying	le·mor	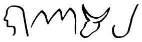	
“ Son	ben		Ezekiel 20:46
of man	a·dam		
set	seem	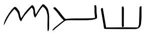	
your face	pa·ne·kha	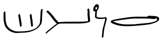	
toward	de·rekh		
the south	te·ma·nah		
preach	ve·hat·teph		
against	el		
it	da·ro·wm		
and prophesy	ve·hin·na·ve	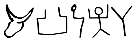	
against	el		
the forest	ya·ar		
	has·sa·deh		
of the Negev	ne·gev		
Say	ve·a·mar·ta		Ezekiel 20:47
to the forest	le·ya·ar	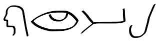	
of the Negev :	han·ne·gev		
Hear	she·ma		
the word	de·var		

of the LORD !	YHVH	
This is what	koh	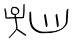
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
	hin·nee	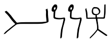
I am about to ignite	mats·tseet	
in you	be·kha	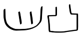
a fire	esh	
and it will devour	ve·a·khe·lah	
your	ve·kha	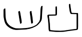
all	khal	
trees	ets	
both green	lach	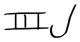
[and]	ve·khal	
-	ets	
dry	ya·vesh	
will not	lo	
be quenched	tikh·beh	
flame	la·he·vet	
The blazing	shal·he·vet	
will be scorched	ve·nits·re·vu	
and by it	vah	
every	kal	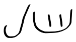
face	pa·neem	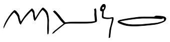
from south	min·ne·gev	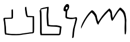
to north	tsa·pho·w·nah	

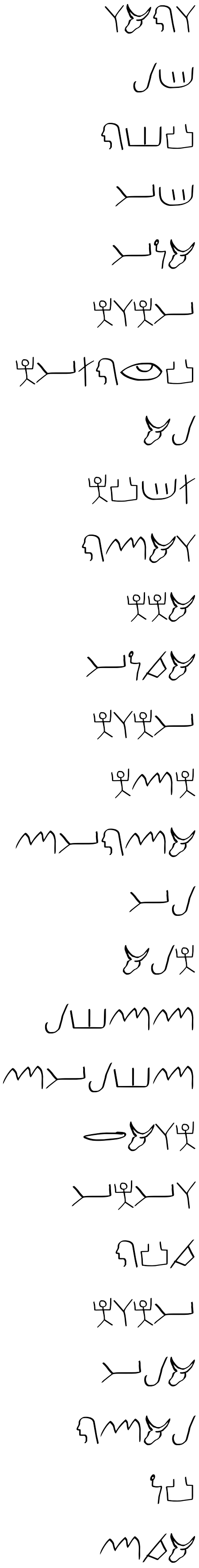

will see	ve·ra·u	Ezekiel 20:48
Then all	kal	
people	ba·sar	
that	kee	
I	a·nee	
the LORD	YHVH	
have kindled it	bi·ar·tee·ha	
it will not	lo	
be quenched ”	tikh·beh	
Then I said	va·o·mar	Ezekiel 20:49
“ Ah	a·hah	
Lord	a·do·nay	
GOD	YHVH	
they	hem·mah	
are saying	o·me·reem	
of me	lee	
not	ha·lo	
[just] telling	me·mash·shel	
parables ? ’”	me·sha·leem	
‘ Is he	hu	
came	vay·hee	Ezekiel 21:1
And the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 21:2
of man	a·dam	

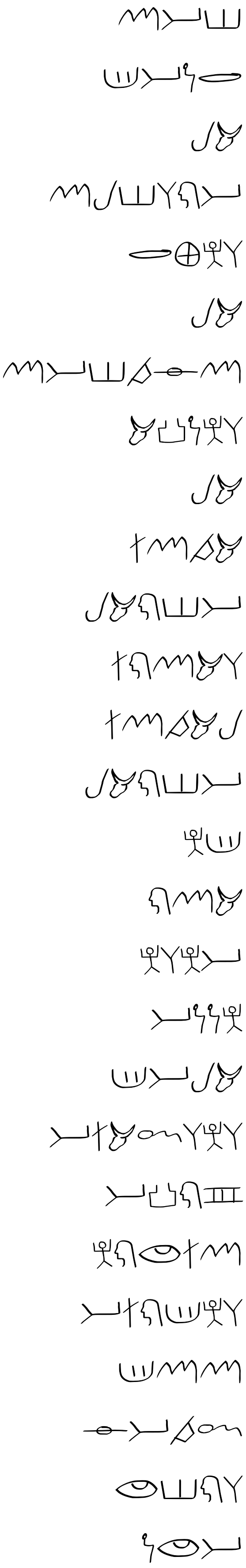

set	seem	
your face	pa·ne·kha	
against	el	
Jerusalem	ye·ru·sha·lim	
and preach	ve·hat·teph	
against	el	
the sanctuaries	miq·da·sheem	
Prophesy	ve·hin·na·ve	
against	el	
the land	ad·mat	
of Israel	yis·ra·el	
and tell	ve·a·mar·ta	Ezekiel 21:3
	le·ad·mat	
[her]	yis·ra·el	
that this is what	koh	
says :	a·mar	
the LORD	YHVH	
	hin·nee	
‘ I am against you	e·la·yikh	
and I will draw	ve·ho·w·tse·tee	
My sword	char·bee	
from its sheath	mit·ta·rah	
and cut off	ve·hikh·rat·tee	
from you	mim·mekh	
both the righteous	tsad·deeq	
and the wicked	ve·ra·sha	
Because	ya·an	Ezekiel 21:4

-	a·sher		
I will cut off	hikh·rat·tee	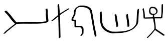	
	mim·mekh		
both the righteous	tsad·deeq	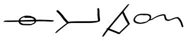	
and the wicked	ve·ra·sha		
-	la·khen		
will be	te·tse		
My sword	char·bee		
unsheathed	mit·ta·rah		
against	el		
everyone	kal		
	ba·sar		
from south	min·ne·gev	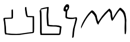	
to north	tsa·pho·wn		
will know	ve·ya·de·u		Ezekiel 21:5
Then all	kal	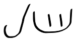	
flesh	ba·sar		
that	kee	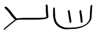	
I	a·nee	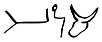	
the LORD	YHVH		
have taken	ho·w·tse·tee		
My sword	char·bee		
from its sheath	mit·ta·rah		
not	lo		
to return it	ta·shuv		
again ’	o·wd		
But you	ve·at·tah		Ezekiel 21:6

son	ben	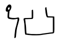	
of man	a·dam	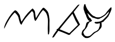	
groan !	he·a·nach	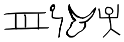	
with a broken	be·shiv·ro·wn	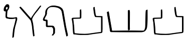	
heart	ma·te·na·yim	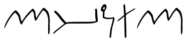	
and bitter grief	u·vim·ree·rut	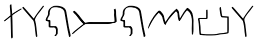	
Groan	te·a·nach	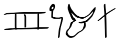	
before their eyes	le·e·ne·hem	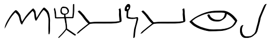	
And	ve·ha·yah	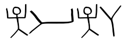	Ezekiel 21:7
when	kee	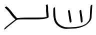	
they ask	yo·me·ru	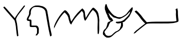	
	e·le·kha	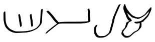	
‘ Why	al	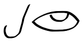	
	mah	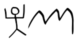	
are you	at·tah	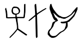	
groaning ? ’	ne·e·nach	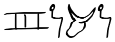	
you are to say	ve·a·mar·ta	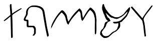	
‘ Because of	el	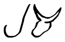	
the news	she·mu·ah	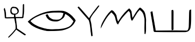	
that	khee	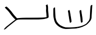	
is coming	va·ah	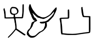	
will melt	ve·na·mes	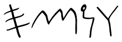	
Every	kal	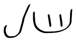	
heart	lev	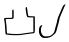	
will go limp	ve·ra·phu	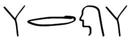	
and every	khal	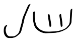	
hand	ya·da·yim	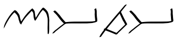	

will faint	ve·khi·ha·tah	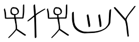	
Every	khal	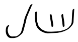	
spirit	ru·ach	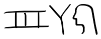	
and every	ve·khal	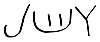	
knee	bir·ka·yim	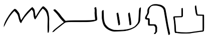	
will turn to	te·lakh·nah	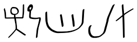	
water ’	ma·yim	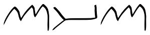	
Yes	hin·neh	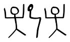	
it is coming	va·ah	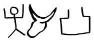	
and it will surely happen	ve·nih·ya·tah	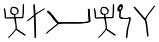	
declares	ne·um	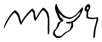	
the Lord	a·do·nay	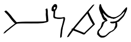	
GOD ”	YHVH	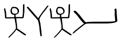	
came	vay·hee	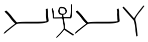	Ezekiel 21:8
Again the word	de·var	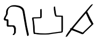	
of the LORD	YHVH	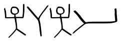	
to me	e·lay	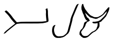	
saying	le·mor	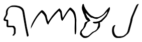	
“ Son	ben	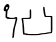	Ezekiel 21:9
of man	a·dam	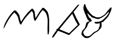	
prophesy	hin·na·ve	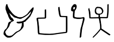	
says :	ve·a·mar·ta	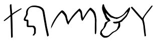	
that this is what	koh	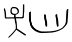	
and tell them	a·mar	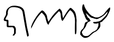	
the Lord	a·do·nay	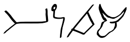	
	e·mor	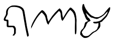	
‘ A sword	che·rev	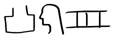	

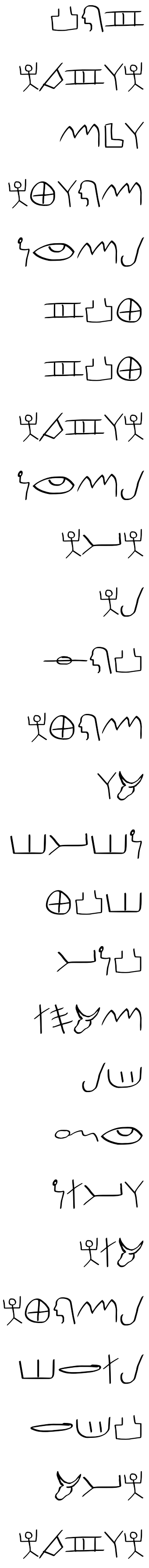

a sword	che·rev	
sharpened	hu·chad·dah	
and	ve·gam	
polished —	me·ru·tah	
for	le·ma·an	Ezekiel 21:10
	te·vo·ach	
the slaughter	te·vach	
it is sharpened	hu·chad·dah	
	le·ma·an	
	he·yeh	
	lah	
to flash like lightning !	ba·raq	
polished	mo·rat·tah	
	o	
Should we rejoice	na·sees	
in the scepter	she·vet	
of My son ?	be·nee	
The sword despises	mo·e·set	
every	kal	
such stick	ets	
is appointed	vay·yit·ten	Ezekiel 21:11
-	o·tah	
to be polished	le·ma·re·tah	
to be grasped	lit·pos	
in the hand	bak·kaph	
It	hee	
is sharpened	hu·chad·dah	

The sword	che·rev		
and	ve·hee	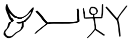	
polished	mo·rat·tah		
to be placed	la·tet	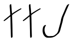	
-	o·w·tah		
in the hand	be·yad	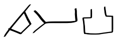	
of the slayer	ho·w·reg		
Cry out	ze·aq		Ezekiel 21:12
and wail	ve·he·lel	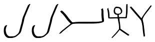	
O son	ben		
of man	a·dam		
for	kee	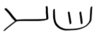	
[the sword]	hee	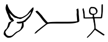	
is wielded	hay·tah	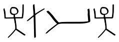	
against My people	ve·am·mee		
it	hee	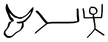	
is against all	be·khal		
the princes	ne·see·e	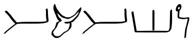	
of Israel !	yis·ra·el	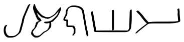	
tossed	me·gu·re		
to	el		
the sword	che·rev		
They are	ha·yu	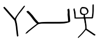	
with	et		
My people	am·mee		
therefore	la·khen		
strike	se·phoq		

	el		
your thigh	ya·rekh		
Surely	kee	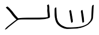	Ezekiel 21:13
testing will come !	vo·chan	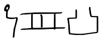	
And what	u·mah		
if	im		
even	gam		
the scepter	she·vet		
[which the] [sword] despises	mo·e·set		
does not	lo		
continue ? ’	yih·yeh		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
‘ So then	ve·at·tah		Ezekiel 21:14
son	ben	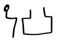	
of man	a·dam		
prophesy	hin·na·ve	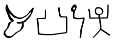	
and strike	ve·hakh		
your hands together	kaph		
	el		
	kaph		
strike two times	ve·tik·ka·phel	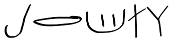	
Let the sword	che·rev		
even three	she·lee·shi·tah	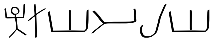	
is a sword	che·rev		
[that] slays	cha·la·leem	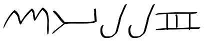	

It	hee	
a sword	che·rev	
slaughter	cha·lal	
of great	hag·ga·do·wl	
closing in on every side	ha·cho·de·ret	
!	la·hem	
So that	le·ma·an	Ezekiel 21:15
may melt	la·mug	
their hearts	lev	
and many	ve·har·beh	
may stumble	ham·mikh·sho·leem	
at	al	
all	kal	
their gates	sha·a·re·hem	
I have appointed	na·tat·tee	
for slaughter	iv·chat	
a sword	cha·rev	
Yes	ach	
it is ready	a·su·yah	
to flash like lightning	le·va·raq	
it is drawn	me·ut·tah	
for slaughter	le·ta·vach	
Slash	hit·a·cha·dee	Ezekiel 21:16
to the right	he·mi·nee	
set your blade	ha·see·mee	
to the left —	has·mee·lee	
wherever	a·nah	

your blade	pa·na·yikh	
is directed	mu·a·do·wt	
too	ve·gam	Ezekiel 21:17
I	a·nee	
will strike	ak·keh	
My hands together	khap·pee	
	el	
	kap·pee	
and I will satisfy	va·ha·ni·cho·tee	
My wrath ’	cha·ma·tee	
I	a·nee	
the LORD	YHVH	
have spoken ”	dib·bar·tee	
came	vay·hee	Ezekiel 21:18
Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Now you	ve·at·tah	Ezekiel 21:19
son	ben	
of man	a·dam	
mark out	seem	
	le·kha	
two	she·na·yim	
roads	de·ra·kheem	
to take	la·vo·w	
for the sword	che·rev	

of the king	me·lekh	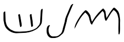	
of Babylon	ba·vel		
land	me·e·rets		
from the same	e·chad	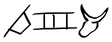	
starting	ye·tse·u		
both	she·ne·hem	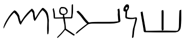	
a signpost	ve·yad	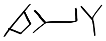	
And make	ba·re		
branches off	be·rosh		
where the road	de·rekh		
to each city	eer	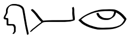	
	ba·re		
one road	de·rekh		Ezekiel 21:20
Mark out	ta·seem	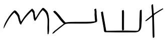	
to come	la·vo·w		
for the sword	che·rev		
-	et		
against Rabbah	rab·bat		
of the Ammonites	be·ne	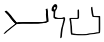	
	am·mo·wn		
and [another]	ve·et		
against Judah	ye·hu·dah	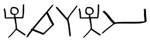	
Jerusalem	vee·ru·sha·lim		
into fortified	be·tsu·rah		
For	kee	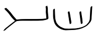	Ezekiel 21:21
stands	a·mad	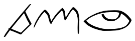	
the king	me·lekh	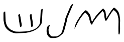	

of Babylon	ba·vel		
at	el		
the fork	em		
in the road	had·de·rekh		
at the junction	be·rosh		
of the two	she·ne	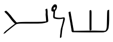	
roads	had·de·ra·kheem		
to seek	liq·sam	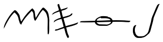	
an omen :	qa·sem		
He shakes	qil·qal	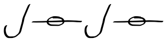	
the arrows	ba·chits·tseem		
he consults	sha·al		
the idols	bat·te·ra·pheem		
he examines	ra·ah		
the liver	bak·ka·ved		
In his right hand	bee·mee·no		Ezekiel 21:22
appears	ha·yah	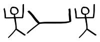	
the portent	haq·qe·sem	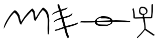	
for Jerusalem	ye·ru·sha·lim		
where he is to set up	la·sum		
battering rams	ka·reem	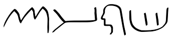	
to call for	liph·to·ach		
	peh	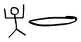	
the slaughter	be·re·tsach		
to lift	le·ha·reem	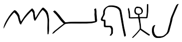	
a battle cry	qo·wl	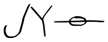	
	bit·ru·ah	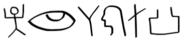	

to direct	la·sum	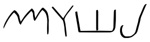	
the battering rams	ka·reem	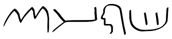	
against	al	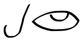	
the gates	she·a·reem	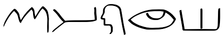	
to build	lish·pokh	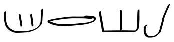	
a ramp	so·le·lah	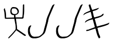	
and to erect	liv·no·wt	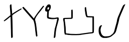	
a siege wall	da·yeq	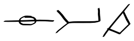	
It will seem	ve·ha·yah	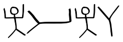	Ezekiel 21:23
like	la·hem	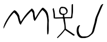	
omen	kiq·som	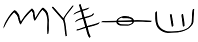	
a false	shaw	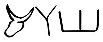	
to the eyes	be·e·ne·hem	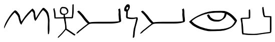	
of those who have sworn	she·vu·e	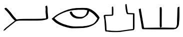	
allegiance	she·vu·o·wt	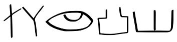	
to him	la·hem	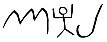	
but it	ve·hu	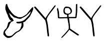	
will draw attention	maz·keer	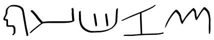	
to their guilt	a·won	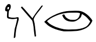	
and take them captive	le·hit·ta·phes	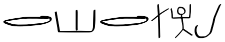	
Therefore	la·khen	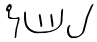	Ezekiel 21:24
this is what	koh	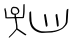	
says :	a·mar	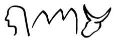	
the Lord	a·do·nay	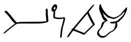	
GOD	YHVH	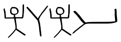	
‘ Because	ya·an	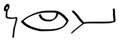	

you have drawn attention	haz·kar·khem	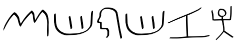	
to your guilt	a·wo·ne·khem	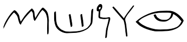	
exposing	be·hig·ga·lo·wt	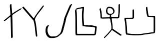	
your transgressions	pish·e·khem	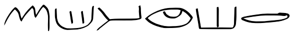	
are revealed	le·he·ra·o·wt		
so that your sins	chat·to·w·te·khem		
in all	be·khol		
your deeds —	a·lee·lo·w·te·khem		
because	ya·an		
you have come to remembrance —	hiz·za·kher·khem		
in hand	bak·kaph		
you shall be taken	tit·ta·phe·su		
And you	ve·at·tah		Ezekiel 21:25
O profane	cha·lal	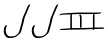	
and wicked	ra·sha		
prince	ne·see	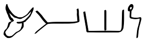	
of Israel	yis·ra·el	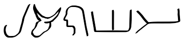	
-	a·sher		
has come	ba		
the day	yo·w·mo		
	be·et		
for your final punishment	a·won		
,	qets	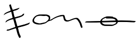	
This is what	koh	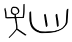	Ezekiel 21:26
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		

‘ Remove	ha·seer	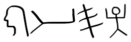	
the turban	ham·mits·ne·phet		
and take off	ve·ha·reem	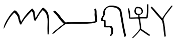	
the crown	ha·a·ta·rah	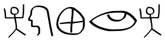	
Things	zot		
will not remain as they are :	lo		
	zot		
the lowly	hash·sha·pha·lah		
Exalt	hag·bē·ha	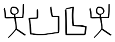	
and bring low	ve·hag·ga·vo·ha		
the exalted	hash·peel		
A ruin	aw·vah		Ezekiel 21:27
a ruin	aw·vah		
a ruin !	aw·vah		
I will make it	a·see·men·nah	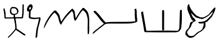	
And	gam		
it	zot		
will not	lo		
be restored	ha·yah	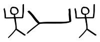	
until	ad		
the arrival	bo		
of Him to whom	a·sher		
it belongs	lo		
the right of judgment ’	ham·mish·pat	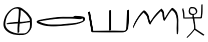	
to whom I have assigned	u·ne·tat·tee	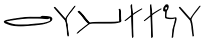	
Now	ve·at·tah		Ezekiel 21:28

son	ben		
of man	a·dam		
prophesy	hin·na·ve	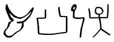	
and declare	ve·a·mar·ta		
that this is what	koh	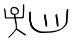	
says	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
concerning	el		
the Ammonites	be·ne	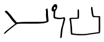	
	am·mo·wn		
	ve·el		
and their contempt	cher·pa·tam		
- :	ve·a·mar·ta		
‘ A sword !	che·rev		
A sword	che·rev		
is drawn	pe·tu·chah		
for slaughter	le·te·vach	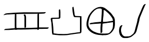	
polished	me·ru·tah		
to consume	le·ha·kheel		
to	le·ma·an		
flash like lightning —	ba·raq	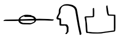	
visions	ba·cha·zo·wt	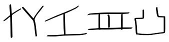	Ezekiel 21:29
for you	lakh	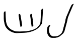	
while they offer false	shaw		
divinations	biq·sam	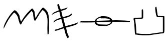	
about you —	lakh	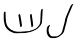	

and lying	ka·zav		
to be placed	la·tet	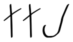	
-	o·w·takh		
on	el		
the necks	tsaw·ve·re		
who are slain	chal·le		
of the wicked	re·sha·eem		
whose	a·sher		
has come	ba		
day	yo·w·mam		
the time	be·et		
of their final punishment	a·won		
	qets	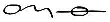	
Return [the sword]	ha·shav	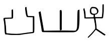	Ezekiel 21:30
to	el		
its sheath !	ta·rah		
In the place	bim·qo·wm		
where	a·sher		
you were created	niv·ret		
in the land	be·e·rets		
of your origin	me·khu·ro·w·ta·yikh		
I will judge	esh·pot		
you	o·takh	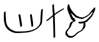	
I will pour out	ve·sha·phakh·tee	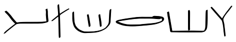	Ezekiel 21:31
upon you	a·la·yikh	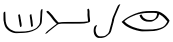	
My anger	za·mee		
the fire	be·esh		

of My fury	ev·ra·tee	עברתי	
I will breathe	a·phee·ach	אפיח	
against you	a·la·yikh	עליך	
I will hand you over to	u·ne·tat·teekh	ונתתיך	
	be·yad	ביד	
men	a·na·sheem	אנשים	
brutal	bo·a·reem	בערים	
skilled	cha·ra·she	חרשי	
in destruction	mash·cheet	משחית	
for the fire	la·esh	לאש	Ezekiel 21:32
You will be	tih·yeh	תהיה	
fuel	le·akh·lah	לאכלה	
Your blood	da·mekh	דמך	
will stain	yih·yeh	יהיה	
your own	be·to·wkh	בתוך	
land	ha·a·rets	הארץ	
You will not	lo	לא	
be remembered	tiz·za·khe·ree	תזכרי	
for	kee	כי	
I	a·nee	אני	
the LORD	YHVH	יהוה	
have spoken ’”	dib·bar·tee	דברתי	
came	vay·hee	ויהי	Ezekiel 22:1
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	

“ As for you	ve·at·tah		Ezekiel 22:2
son	ben		
of man	a·dam		
will you judge her ?	ha·tish·pot	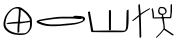	
Will you pass judgment	ha·tish·pot	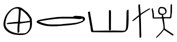	
-	et		
on the city	eer	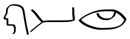	
of bloodshed ?	had·da·meem		
Then confront her	ve·ho·w·da·tah		
-	et		
with all	kal		
her abominations	to·w·a·vo·w·te·ha		
and tell her	ve·a·mar·ta		Ezekiel 22:3
that this is what	koh	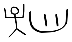	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ O city	eer	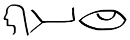	
by shedding	sho·phe·khet		
blood	dam		
within her walls	be·to·w·khah		
	la·vo·w		
who brings her own doom	it·tah		
and making	ve·a·se·tah		
idols	gil·lu·leem	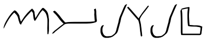	
	a·le·ha	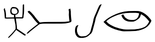	
to defile herself	le·ta·me·ah	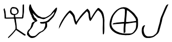	

of the blood	be·da·mekh	𐤁𐤃𐤌𐤊	Ezekiel 22:4
-	a·sher	𐤀𐤔𐤓	
you have shed	sha·phakht	𐤔𐤐𐤊𐤕	
you are guilty	a·shamt	𐤀𐤔𐤌𐤕	
by the idols	u·ve·gil·lu·la·yikh	𐤅𐤁𐤂𐤋𐤅𐤋𐤉𐤊	
-	a·sher	𐤀𐤔𐤓	
you have made	a·seet	𐤏𐤔𐤉𐤕	
and you are defiled	ta·met	𐤈𐤌𐤀𐤕	
to a close	vat·taq·ree·vee	𐤅𐤕𐤒𐤓𐤉𐤁𐤉	
You have brought your days	ya·ma·yikh	𐤉𐤌𐤉𐤊	
and have come	vat·ta·vo·w	𐤅𐤕𐤁𐤅𐤀	
to	ad	𐤏𐤃	
[the] [end] [of] your years	she·no·w·ta·yikh	𐤔𐤍𐤅𐤕𐤉𐤊	
Therefore	al	𐤏𐤋	
	ken	𐤊𐤍	
I have made you	ne·tat·teekh	𐤍𐤕𐤕𐤉𐤊	
a reproach	cher·pah	𐤇𐤓𐤐𐤄	
to the nations	lag·go·w·yim	𐤋𐤂𐤅𐤉𐤌	
and a mockery	ve·qal·la·sah	𐤅𐤒𐤋𐤎𐤄	
to all	le·khal	𐤋𐤊𐤋	
the lands	ha·a·ra·tso·wt	𐤄𐤀𐤓𐤑𐤅𐤕	
Those near	haq·qe·ro·vo·wt	𐤄𐤒𐤓𐤁𐤅𐤕	Ezekiel 22:5
and far	ve·ha·re·cho·qo·wt	𐤅𐤄𐤓𐤇𐤒𐤅𐤕	
-	mim·mekh	𐤌𐤌𐤊	
will mock	yit·qal·le·su	𐤉𐤕𐤒𐤋𐤎𐤅	
you	vakh	𐤁𐤊	
O infamous [city]	te·me·at	𐤈𐤌𐤀𐤕	

	hash·shem	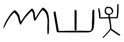	
full	rab·bat		
of turmoil	ham·me·hu·mah		
See how	hin·neh		Ezekiel 22:6
prince	ne·see·e	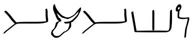	
of Israel	yis·ra·el	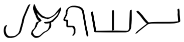	
every	eesh	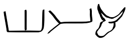	
his power	liz·ro·o		
has used	ha·yu	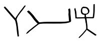	
within you	vakh	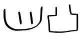	
to	le·ma·an		
shed	she·phakh		
blood	dam		
Father	av		Ezekiel 22:7
and mother	va·em		
are treated with contempt	he·qal·lu	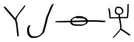	
Within your walls	vakh	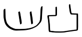	
the foreign resident	lag·ger		
is exploited	a·su		
	va·o·sheq		
-	be·to·w·khekh		
the fatherless	ya·to·wm		
and the widow	ve·al·ma·nah	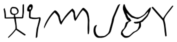	
are oppressed	ho·w·nu	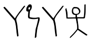	
	vakh	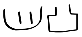	
My holy things	qa·da·shay		Ezekiel 22:8
You have despised	ba·zeet	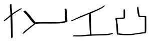	

and	ve·et	ואת	
My Sabbaths	shab·be·to·tay	שבתתי	
profaned	chil·la·let	חללת	
men	an·she	אנשי	Ezekiel 22:9
slanderous	ra·kheel	רכיל	
are	ha·yu	היו	
Among you	vakh	בך	
bent on	le·ma·an	למען	
-	she·phakh	שפך	
bloodshed	dam	דם	
on	ve·el	ואל	
the mountain [shrines]	he·ha·reem	ההרים	
are those who eat	a·khe·lu	אכלו	
within you	vakh	בך	
acts of indecency	zim·mah	זמה	
and commit	a·su	עשו	
-	ve·to·w·khekh	בתוכך	
the nakedness	er·vat	ערות	Ezekiel 22:10
of their fathers	av	אב	
they have uncovered	gil·lah	גלה	
In you	vakh	בך	
women during their menstrual impurity	te·me·at	טמאת	
	han·nid·dah	הנדה	
they violate	in·nu	ענו	
in you	vakh	בך	
One man	ve·eesh	ואיש	Ezekiel 22:11
with	et	את	

wife	e·shet	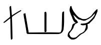	
his neighbor’s	re·e·hu		
commits	a·sah		
an abomination	to·w·e·vah		
another	ve·eesh	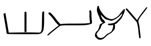	
-	et		
his daughter-in-law	kal·la·to	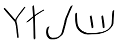	
defiles	tim·me		
wickedly	ve·zim·mah		
and yet another	ve·eesh	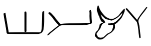	
-	et		
his sister	a·cho·to	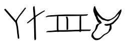	
daughter	vat		
his own father’s	a·vee	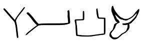	
violates	in·nah	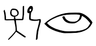	
	vakh	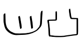	
bribes	sho·chad	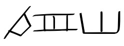	Ezekiel 22:12
they take	la·qe·chu	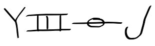	
In you	vakh	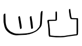	
to	le·ma·an		
shed	she·phakh		
blood	dam		
in usury	ne·shekh	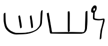	
excess interest	ve·tar·beet		
You engage	la·qa·chat	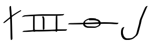	
take	vat·te·vats·tse·ee		
your neighbors	re·a·yikh	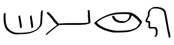	

and extort	ba·o·sheq	
But Me	ve·o·tee	
you have forgotten	sha·kha·chat	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
Now look	ve·hin·neh	Ezekiel 22:13
I strike	hik·ke·tee	
My hands	khap·pee	
together against	el	
your unjust gain	bits·ekh	
-	a·sher	
-	a·seet	
and against	ve·al	
the blood you have shed	da·mekh	
-	a·sher	
-	ha·yu	
in your midst	be·to·w·khekh	
endure	ha·ya·a·mod	Ezekiel 22:14
Will your courage	lib·bekh	
or	im	
be strong	te·che·zaq·nah	
your hands	ya·da·yikh	
in the day	lay·ya·meem	
-	a·sher	
I	a·nee	
deal	o·seh	

with you ?	o·w·takh		
I	a·nee	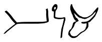	
the LORD	YHVH		
have spoken	dib·bar·tee		
and I will act	ve·a·see·tee	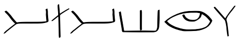	
I will disperse	va·ha·phee·tso·w·tee	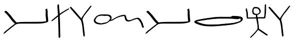	Ezekiel 22:15
-	o·w·takh		
you among the nations	bag·go·w·yim	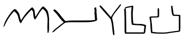	
and scatter you	ve·ze·ree·teekh	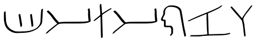	
throughout the lands	ba·a·ra·tso·wt		
I will purge	va·ha·tim·mo·tee		
your uncleanness	tum·a·tekh		
	mim·mekh		
And when you have defiled	ve·ni·chalt	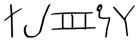	Ezekiel 22:16
yourself	bakh	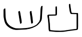	
in the eyes	le·e·ne	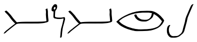	
of the nations	go·w·yim	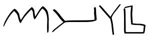	
then you will know	ve·ya·da·at	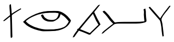	
that	kee	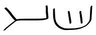	
I	a·nee	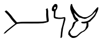	
am the LORD ’”	YHVH		
came	vay·hee	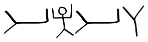	Ezekiel 22:17
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	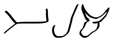	
saying	le·mor		

“ Son	ben	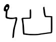	Ezekiel 22:18
of man	a·dam	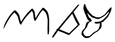	
has become	ha·yu	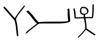	
to Me	lee	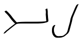	
the house	vet	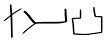	
of Israel	yis·ra·el	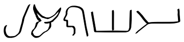	
dross	le·sug	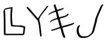	
All	kul·lam	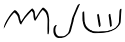	
of them are copper	ne·cho·shet	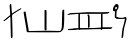	
tin	u·ve·deel	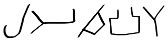	
iron	u·var·zel	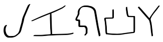	
and lead	ve·o·w·phe·ret	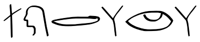	
inside	be·to·wkh	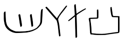	
the furnace	kur	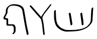	
the dross	si·geem	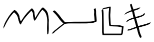	
of silver	ke·seph	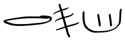	
they are but	ha·yu	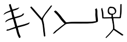	
Therefore	la·khen	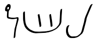	Ezekiel 22:19
this is what	koh	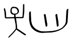	
says :	a·mar	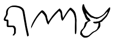	
the Lord	a·do·nay	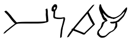	
GOD	YHVH	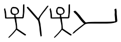	
‘ Because	ya·an	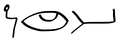	
of you have become	he·yo·wt	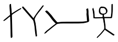	
all	kul·le·khem	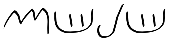	
dross	le·si·geem	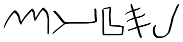	
	la·khen	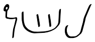	

behold	hin·nee	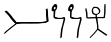	
I will gather	qo·vets	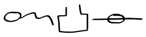	
you	et·khem	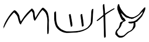	
into	el	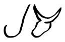	
	to·wkh	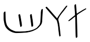	
Jerusalem	ye·ru·sha·lim	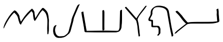	
Just as one gathers	qe·vu·tsat	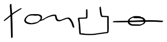	Ezekiel 22:20
silver	ke·seph	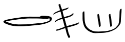	
copper	u·ne·cho·shet	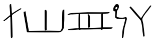	
iron	u·var·zel	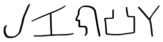	
lead	ve·o·w·phe·ret	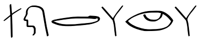	
and tin	u·ve·deel	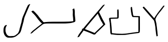	
into	el	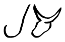	
	to·wkh	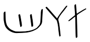	
the furnace	kur	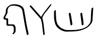	
blast	la·pha·chat	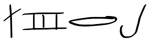	
	a·law	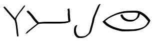	
with a fiery	esh	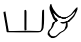	
to melt	le·han·teekh	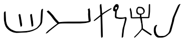	
so	ken	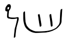	
I will gather	eq·bots	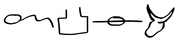	
you in My anger	be·ap·pee	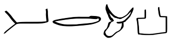	
and wrath	u·va·cha·ma·tee	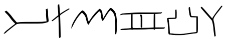	
leave [you] [there]	ve·hin·nach·tee	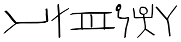	
and melt	ve·hit·takh·tee	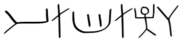	
you	et·khem	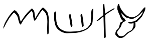	
Yes, I will gather you together	ve·khin·nas·tee	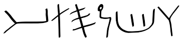	Ezekiel 22:21

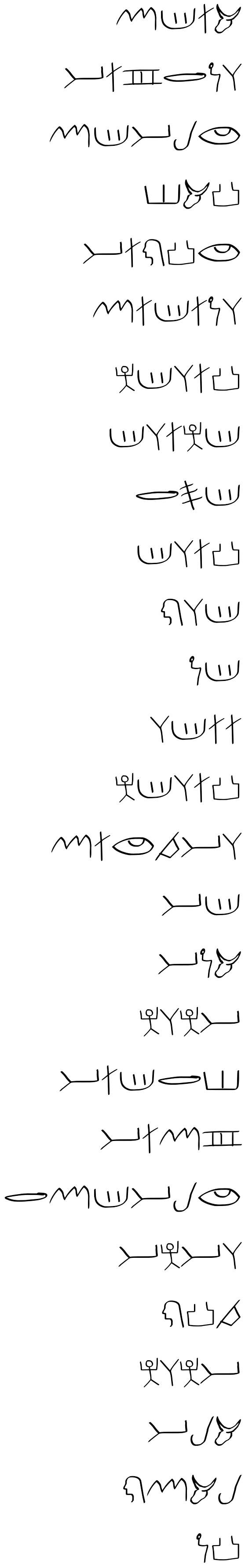

-	et·khem	
and blow	ve·na·phach·tee	
on you	a·le·khem	
with the fire	be·esh	
of My wrath	ev·ra·tee	
and you will be melted	ve·nit·takh·tem	
within the city	be·to·w·khah	
is melted	ke·hit·tukh	Ezekiel 22:22
As silver	ke·seph	
in	be·to·wkh	
a furnace	kur	
so	ken	
you will be melted	tut·te·khu	
within the city	ve·to·w·khah	
Then you will know	vee·da·tem	
that	kee	
I	a·nee	
the LORD	YHVH	
have poured out	sha·phakh·tee	
My wrath	cha·ma·tee	
upon you ’”	a·le·khem	
came	vay·hee	Ezekiel 22:23
And the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 22:24

of man	a·dam		
say	e·mar		
to her	lah		
you	at		
are a land	e·rets		
that has not	lo		
been cleansed	me·to·ha·rah		
upon which	hee	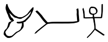	
	lo		
[no] rain has fallen ’	gush·mah		
‘ In the day	be·yo·wm	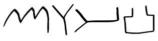	
of indignation	za·am		
The conspiracy	qe·sher	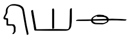	Ezekiel 22:25
of the princes	ne·vee·e·ha		
in her midst	be·to·w·khah		
lion	ka·a·ree		
is like a roaring	sho·w·eg		
tearing	to·reph		
its prey	ta·reph		
the people	ne·phesh		
They devour	a·kha·lu		
the treasures	cho·sen		
and precious things	vee·qar	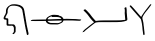	
seize	yiq·qa·chu	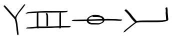	
the widows	al·me·no·w·te·ha		
and multiply	hir·bu	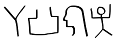	
within her	ve·to·w·khah		

Her priests	ko·ha·ne·ha	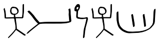	Ezekiel 22:26
do violence to	cha·me·su		
My law	to·w·ra·tee		
and profane	vay·chal·le·lu	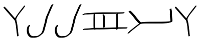	
My holy things	qa·da·shay		
between	ben	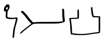	
the holy	qo·desh	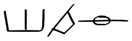	
and the common	le·chol	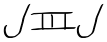	
They make no	lo		
distinction	hiv·dee·lu		
between	u·ven	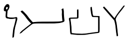	
and the unclean	hat·ta·me		
the clean	le·ta·ho·wr		
and they fail	lo		
to distinguish	ho·w·dee·u	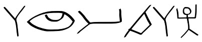	
My Sabbaths	u·mi·shab·be·to·w·tay		
They disregard	he·lee·mu	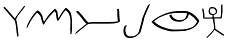	
	e·ne·hem	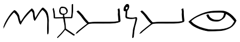	
so that I am profaned	va·e·chal	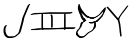	
among them	be·to·w·kham	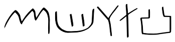	
Her officials	sa·re·ha	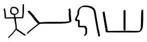	Ezekiel 22:27
within her	ve·qir·bah	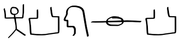	
are like wolves	kiz·e·veem	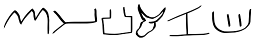	
tearing	to·re·phe		
their prey	ta·reph		
shedding	lish·pakh	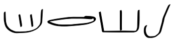	
blood	dam		

and destroying	le·ab·bed		
lives	ne·pha·sho·wt	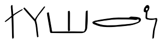	
for	le·ma·an		
dishonest gain	be·tso·a		
	ba·tsa		
Her prophets	u·ne·vee·e·ha	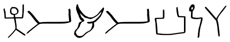	Ezekiel 22:28
	ta·chu	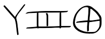	
[these deeds]	la·hem		
whitewash	ta·phel		
visions	cho·zeem	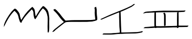	
by false	shaw		
divinations	ve·qo·se·meem		
	la·hem		
and lying	ka·zav		
saying	o·me·reem		
‘ This is what	koh	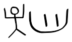	
says ’	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
when the LORD	va·YHVH	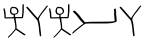	
has not	lo		
spoken	dib·ber		
The people	am		Ezekiel 22:29
of the land	ha·a·rets		
have practiced	a·she·qu	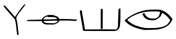	
extortion	o·sheq		
and committed robbery	ve·ga·ze·lu		

	ga·zel	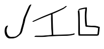	
the poor	ve·a·nee	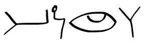	
and needy	ve·ev·yo·wn	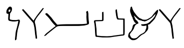	
They have oppressed	ho·w·nu	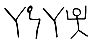	
-	ve·et	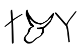	
the foreign resident	hag·ger	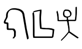	
and have exploited	a·she·qu	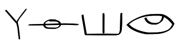	
without	be·lo	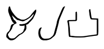	
justice	mish·pat	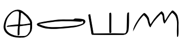	
I searched for	va·a·vaq·qesh	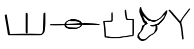	Ezekiel 22:30
among them	me·hem	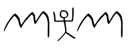	
a man	eesh	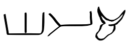	
to repair	go·der	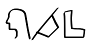	
the wall	ga·der	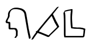	
and stand	ve·o·med	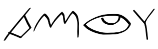	
in the gap	bap·pe·rets	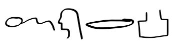	
before Me	le·pha·nay	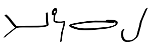	
on behalf of	be·ad	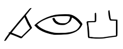	
the land	ha·a·rets	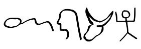	
so that I should not	le·vil·tee	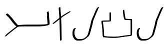	
destroy it	sha·cha·tah	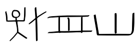	
no one	ve·lo	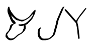	
But I found	ma·tsa·tee	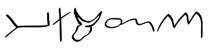	
So I have poured out	va·esh·pokh	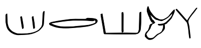	Ezekiel 22:31
upon them	a·le·hem	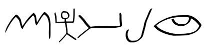	
My indignation	za·mee	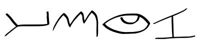	
with the fire	be·esh	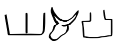	

of My fury	ev·ra·tee	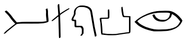	
and consumed them	kil·lee·teem	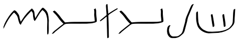	
their ways	dar·kam	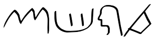	
down upon their own heads	be·ro·sham	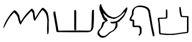	
I have brought	na·tat·tee	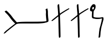	
declares	ne·um	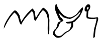	
the Lord	a·do·nay	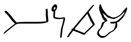	
GOD ”	YHVH	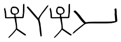	
came	vay·hee	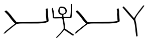	Ezekiel 23:1
Again the word	de·var	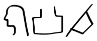	
of the LORD	YHVH	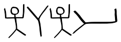	
to me	e·lay	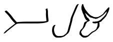	
saying	le·mor	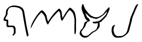	
“ Son	ben	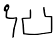	Ezekiel 23:2
of man	a·dam	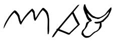	
two	she·ta·yim	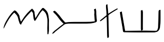	
women	na·sheem	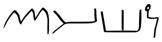	
daughters	be·no·wt	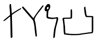	
mother	em	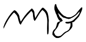	
of the same	a·chat	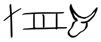	
there were	ha·yu	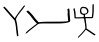	
and they played	vat·tiz·ne·nah	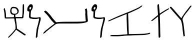	Ezekiel 23:3
in Egypt	ve·mits·ra·yim	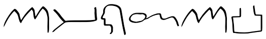	
from their youth	bin·u·re·hen	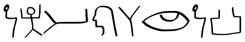	
prostituting themselves	za·nu	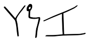	
there	mah	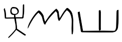	
were fondled	mo·a·khu	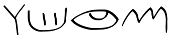	

Their breasts	she·de·hen	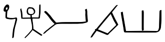	
	ve·sham		
caressed	is·su		
bosoms	dad·de		
and their virgin	be·tu·le·hen	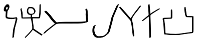	
was named	u·she·mo·w·tan		Ezekiel 23:4
Oholah	a·ho·lah		
The older	hag·ge·do·w·lah		
[was named] Oholibah	ve·a·ho·lee·vah	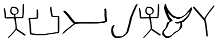	
and her sister	a·cho·w·tah	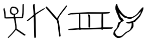	
They became	vat·tih·ye·nah	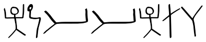	
Mine	lee	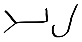	
and gave birth to	vat·te·lad·nah		
sons	ba·neem	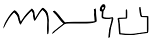	
and daughters	u·va·no·wt		
[As] [for] their identities	u·she·mo·w·tan		
[is] Samaria	sho·me·ro·wn		
Oholah	a·ho·lah		
is Jerusalem	vee·ru·sha·lim		
and Oholibah	a·ho·lee·vah	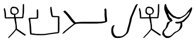	
prostituted herself	vat·ti·zen		Ezekiel 23:5
Oholah	a·ho·lah		
while she was still Mine	tach·tay	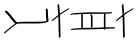	
She lusted	vat·ta·gav		
after	al		
her lovers	me·a·ha·ve·ha		

	el	אל	
the Assyrians —	ash·shur	אשור	
warriors	qe·ro·w·veem	קרובים	
clothed	le·vu·she	לבשי	Ezekiel 23:6
in blue	te·khe·let	תכלת	
governors	pa·cho·wt	פחות	
and commanders	u·se·ga·neem	וסגנים	
young men	ba·chu·re	בחורי	
desirable	che·med	חמד	
all	kul·lam	כלם	
horsemen	pa·ra·sheem	פרשים	
mounted on	ro·khe·ve	רכבי	
steeds	su·seem	סוסים	
She offered	vat·tit·ten	ותתן	Ezekiel 23:7
sexual favors	taz·nu·te·ha	תזנותיה	
	a·le·hem	עליהם	
the elite	miv·char	מבחר	
	be·ne	בני	
of Assyria	ash·shur	אשור	
to all	kul·lam	כלם	
with all	u·ve·khol	ובכל	
of those for whom	a·sher	אשר	
she lusted	a·ge·vah	עגבה	
	be·khal	בכל	
the idols	gil·lu·le·hem	גלוליהם	
She defiled herself	nit·ma·ah	נטמאה	
-	ve·et	ואת	Ezekiel 23:8

the prostitution	taz·nu·te·ha		
[she began] in Egypt	mim·mits·ra·yim		
She did not	lo		
give up	a·za·vah	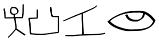	
when	kee	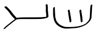	
with her	o·w·tah		
men slept	sha·khe·vu		
in her youth	vin·u·re·ha		
	ve·hem·mah	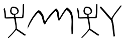	
caressed	is·su		
bosom	dad·de		
her virgin	ve·tu·le·ha	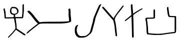	
and poured out	vay·yish·pe·khu		
their lust	taz·nu·tam		
upon her	a·le·ha	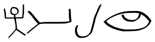	
Therefore	la·khen		Ezekiel 23:9
I delivered her	ne·tat·tee·ha	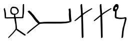	
into the hands	be·yad	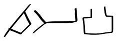	
of her lovers	me·a·ha·ve·ha		
	be·yad	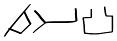	
the Assyrians	be·ne	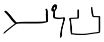	
	ash·shur		
for whom	a·sher		
she lusted	a·ge·vah		
	a·le·hem	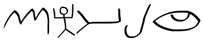	
They	hem·mah		Ezekiel 23:10
exposed	gil·lu	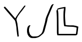	

her nakedness	er·va·tah		
her sons	ba·ne·ha	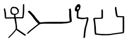	
and daughters	u·ve·no·w·te·ha		
seized	la·qa·chu	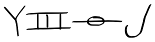	
-	ve·o·w·tah		
to the sword	ba·che·rev	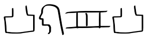	
and put her	ha·ra·gu		
Thus she became	vat·te·hee		
a byword	shem		
among women	lan·na·sheem	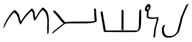	
judgment	u·she·phu·teem		
and they executed	a·su		
against her	vah		
saw [this]	vat·te·re	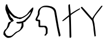	Ezekiel 23:11
Her sister	a·cho·w·tah		
Oholibah	a·ho·lee·vah	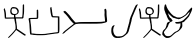	
she was more depraved	vat·tash·chet		
yet in her lust	ag·va·tah		
-	mim·men·nah	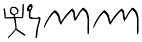	
and	ve·et		
prostitution	taz·nu·te·ha		
	miz·ze·nu·ne	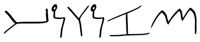	
than her sister	a·cho·w·tah	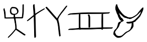	
after	el		Ezekiel 23:12
the Assyrians	be·ne	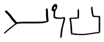	
—	ash·shur	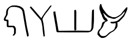	
She too lusted	a·ga·vah	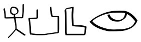	

governors	pa·cho·wt	
and commanders	u·se·ga·neem	
warriors	qe·ro·veem	
dressed	le·vu·she	
in splendor	mikh·lo·wl	
horsemen	pa·ra·sheem	
riding on	ro·khe·ve	
steeds	su·seem	
young men	ba·chu·re	
desirable	che·med	
all	kul·lam	
And I saw	va·e·re	Ezekiel 23:13
that	kee	
she too had defiled herself	nit·ma·ah	
path	de·rekh	
had taken the same	e·chad	
both of them	lish·te·hen	
But [Oholibah] carried	vat·to·w·seph	Ezekiel 23:14
	el	
her prostitution {even further}	taz·nu·te·ha	
She saw	vat·te·re	
the men	an·she	
portrayed	me·chuq·qeh	
on	al	
the wall	haq·qeer	
images	tsal·me	

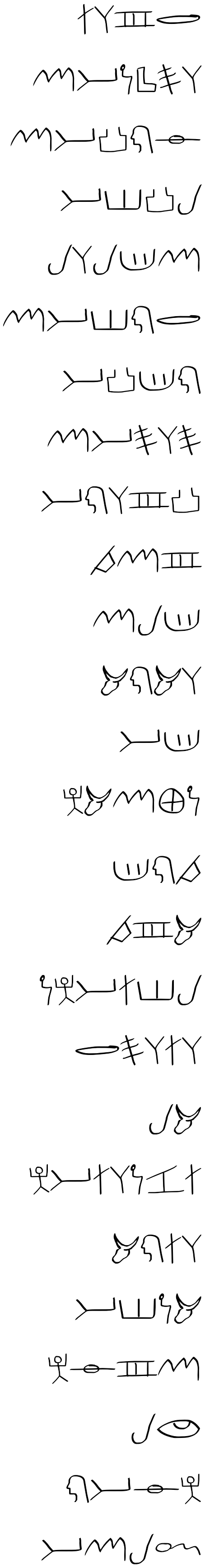

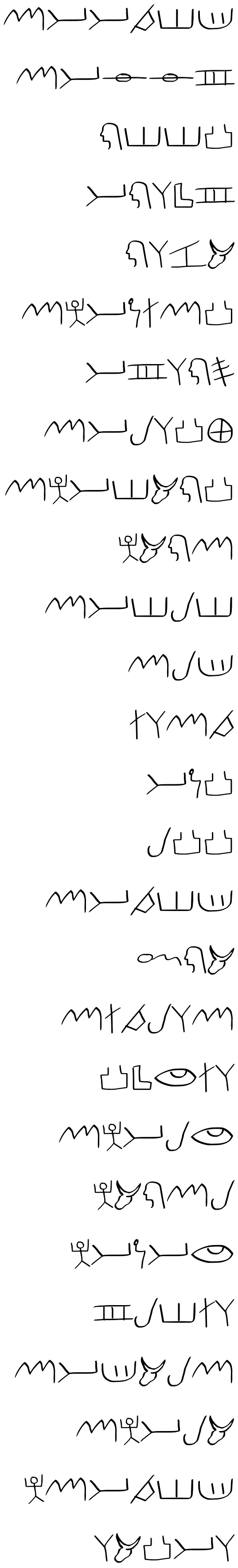

of the Chaldeans	khas·dī·yīm	
engraved	cha·qu·qeem	
in vermilion	bash·sha·shar	
wearing	cha·go·w·re	Ezekiel 23:15
belts	e·zo·wr	
on their waists	be·ma·te·ne·hem	
and flowing	se·ru·che	
turbans	te·vu·leem	
on their heads	be·ra·she·hem	
of them looked	mar·eh	
like officers	sha·li·sheem	
all	kul·lam	
-	de·mut	
of the Babylonians	be·ne	
	va·vel	
in Chaldea	kas·deem	
the land	e·rets	
of their birth	mo·w·lad·tam	
she lusted	vat·taʿ·gav	Ezekiel 23:16
for them	a·le·hem	
At the sight of them	le·mar·eh	
	e·ne·ha	
and sent	vat·tish·lach	
messengers	mal·a·kheem	
to them	a·le·hem	
in Chaldea	kas·dee·mah	
came	vay·ya·vo·u	Ezekiel 23:17

to her	e·le·ha	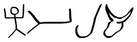	
Then the Babylonians	ve·ne	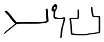	
	va·vel		
to the bed	le·mish·kav		
of love	do·deem	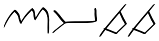	
they defiled	vay·tam·me·u		
her	o·w·tah		
and in their lust	be·taz·nu·tam		
But after she had been defiled	vat·tit·ma		
by them	vam		
in disgust	vat·te·qa	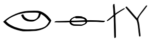	
she	naph·shah		
turned away	me·hem		
When [Oholibah] openly	vat·te·gal		Ezekiel 23:18
prostituted herself	taz·nu·te·ha		
and exposed	vat·te·gal		
-	et		
her nakedness	er·va·tah		
in disgust	vat·te·qa	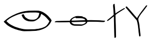	
I	naph·shee		
turned away from her	me·a·le·ha		
just as	ka·a·sher		
had turned away	na·qe·ah	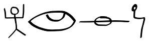	
I	naph·shee		
from	me·al		
her sister	a·cho·w·tah		

Yet she multiplied	vat·tar·beh	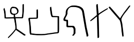	Ezekiel 23:19
-	et	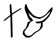	
her promiscuity	taz·nu·te·ha	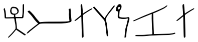	
remembering	liz·kor	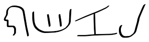	
-	et	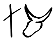	
the days	ye·me	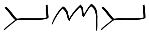	
of her youth	ne·u·re·ha	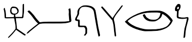	
when	a·sher	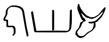	
she had prostituted herself	za·ne·tah	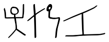	
in the land	be·e·rets	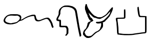	
of Egypt	mits·ra·yim	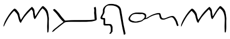	
and lusted	vat·ta·ge·vah	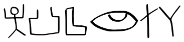	Ezekiel 23:20
after	al	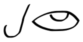	
their lovers	pi·lag·she·hem	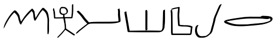	
whose	a·sher	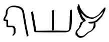	
genitals	be·sar	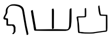	
of donkeys	cha·mo·w·reem	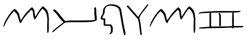	
were like those	be·sa·ram	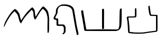	
and whose emission	ve·zir·mat	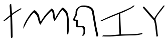	
of stallions	su·seem	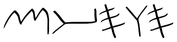	
was like that	zir·ma·tam	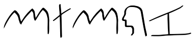	
So you revisited	vat·tiph·qe·dee	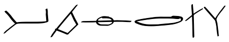	Ezekiel 23:21
-	et	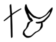	
the indecency	zim·mat	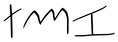	
of your youth	ne·u·ra·yikh	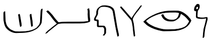	
caressed	ba·so·wt	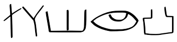	
when the Egyptians	mim·mits·ra·yim	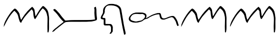	

your bosom	dad·da·yikh	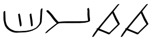	
and pressed	le·ma·an		
breasts	she·de		
your young	ne·u·ra·yikh	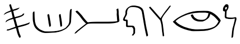	
Therefore	la·khen		Ezekiel 23:22
Oholibah	a·ho·lee·vah	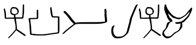	
this is what	koh	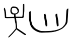	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
	hin·nee	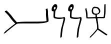	
‘ I will incite	me·eer		
-	et		
your lovers	me·a·ha·va·yikh	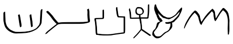	
against you	a·la·yikh	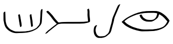	
-	et		
those	a·sher		
you turned away in disgust	na·qe·ah	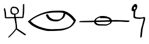	
from whom	naph·shekh		
	me·hem		
And I will bring them	va·ha·ve·teem		
against you	a·la·yikh	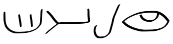	
from every side —	mis·sa·veev		
the Babylonians	be·ne	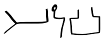	Ezekiel 23:23
	va·vel	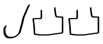	
and all	ve·khal		
the Chaldeans	kas·deem	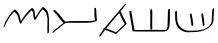	

[the men of] Pekod	pe·qo·wd	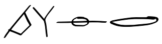	
Shoa	ve·sho·w·a		
and Koa	ve·qo·w·a	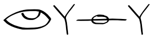	
and all	kal	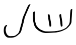	
the Assyrians	be·ne	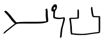	
	ash·shur		
with them —	o·w·tam		
young men	ba·chu·re		
all desirable	che·med	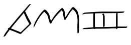	
governors	pa·cho·wt	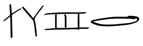	
and commanders	u·se·ga·neem	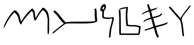	
-	kul·lam	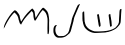	
officers	sha·li·sheem		
and men of renown	u·qe·ru·eem		
mounted on	ro·khe·ve	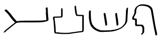	
horses	su·seem		
	kul·lam	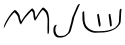	
They will come	u·va·u		Ezekiel 23:24
against you	a·la·yikh	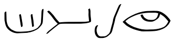	
with weapons	ho·tsen		
chariots	re·khev		
and wagons	ve·gal·gal	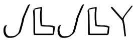	
with a host	u·viq·hal	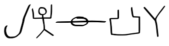	
of peoples	am·meem	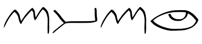	
with buckler	tsin·nah		
and shield	u·ma·gen	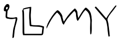	
and helmet	ve·qo·w·va		

They will array themselves	ya·see·mu	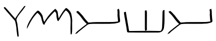	
against you	a·la·yikh	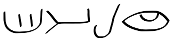	
on every side	sa·veev	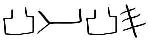	
I will delegate	ve·na·tat·tee	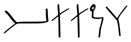	
to them	liph·ne·hem	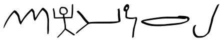	
judgment	mish·pat	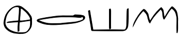	
and they will punish you	u·she·pha·tukh		
according to their own standards	be·mish·pe·te·hem		
And I will set	ve·na·tat·tee	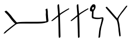	Ezekiel 23:25
My jealous rage	qin·a·tee		
against you	bakh	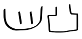	
and they will deal	ve·a·su		
with you	o·w·takh		
in fury	be·che·mah	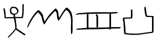	
your noses	ap·pekh		
and ears	ve·a·ze·na·yikh	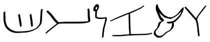	
They will cut off	ya·see·ru	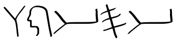	
and your survivors	ve·a·cha·ree·tekh	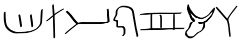	
by the sword	ba·che·rev	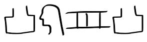	
will fall	tip·po·wl		
They	hem·mah		
your sons	ba·na·yikh	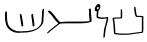	
and daughters	u·ve·no·w·ta·yikh		
will seize	yiq·qa·chu	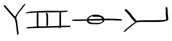	
and your remnant	ve·a·cha·ree·tekh	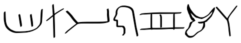	
will be consumed	te·a·khel		

by fire	ba·esh	באש	
They will strip off	ve·hiph·shee·tukh	והפשיטוך	Ezekiel 23:26
-	et	את	
your clothes	be·ga·da·yikh	בגדיך	
and take	ve·la·qe·chu	ולקחו	
jewelry	ke·le	כלי	
your fine	tiph·ar·tekh	תפארתך	
So I will put an end	ve·hish·bat·tee	והשבתי	Ezekiel 23:27
your indecency	zim·ma·tekh	זמתך	
to	mim·mekh	ממך	
-	ve·et	ואת	
and prostitution	ze·nu·tekh	זנותך	
which began in the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
and you will not	ve·lo	ולא	
lift	tis·ee	תשאי	
your eyes	e·na·yikh	עיניך	
to them	a·le·hem	אליהם	
Egypt	u·mits·ra·yim	ומצרים	
	lo	לא	
or remember	tiz·ke·ree	תזכרי	
anymore ’	o·wd	עוד	
For	kee	כי	Ezekiel 23:28
this is what	khoh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	

‘ Surely	hin·nee	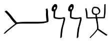	
I will deliver you	no·te·nakh	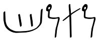	
into the hands	be·yad	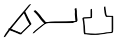	
-	a·sher		
of those you hate	sa·net		
	be·yad	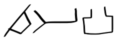	
from whom	a·sher		
in disgust	na·qe·ah	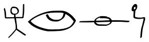	
you turned away	naph·shekh	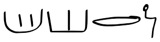	
	me·hem		
They will treat	ve·a·su		Ezekiel 23:29
	o·w·takh		
you with hatred	be·sin·ah		
take	ve·la·qe·chu	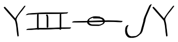	
all for which	kal	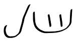	
you have worked	ye·gee·ekh	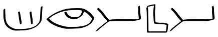	
and leave you	va·a·za·vukh		
naked	e·rom	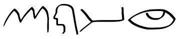	
and bare	ve·er·yah		
will be exposed	ve·nig·lah	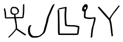	
so that the shame	er·vat		
of your prostitution	ze·nu·na·yikh	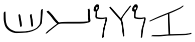	
Your indecency	ve·zim·ma·tekh		
and promiscuity	ve·taz·nu·ta·yikh		
have brought	a·soh		Ezekiel 23:30
these things	el·leh	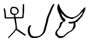	
upon you	lakh	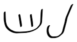	

because you have prostituted yourself	biz·no·w·tekh	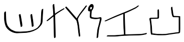	
with	a·cha·re	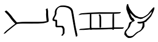	
the nations	go·w·yim	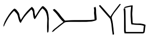	
	al		
-	a·sher		
and defiled yourself	nit·met		
with their idols	be·gil·lu·le·hem	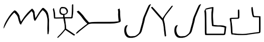	
the path	be·de·rekh		Ezekiel 23:31
of your sister	a·cho·w·tekh	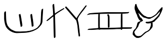	
Because you have followed	ha·la·khet	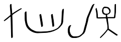	
I will put	ve·na·tat·tee	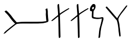	
her cup	kho·w·sah		
into your hand ’	be·ya·dekh		
This is what	koh	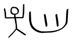	Ezekiel 23:32
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
cup	ko·ws		
your sister’s	a·cho·w·tekh	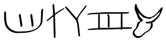	
‘ You will drink	tish·tee		
a cup deep	ha·a·muq·qah		
and wide	ve·ha·re·cha·vah	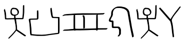	
It will bring	tih·yeh	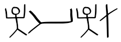	
scorn	lits·choq		
and derision	u·le·la·ag		
so much	mir·bah		
for it holds	le·ha·kheel		

with drunkenness	shik·ka·ro·wn	שכרון	Ezekiel 23:33
and grief	ve·ya·go·wn	ויגון	
You will be filled	tim·ma·le·ee	תמלאי	
with a cup	ko·ws	כוס	
of devastation	sham·mah	שמה	
and desolation	u·she·ma·mah	ושממה	
the cup	ko·ws	כוס	
of your sister	a·cho·w·tekh	אחותך	
Samaria	sho·me·ro·wn	שמרון	
You will drink it	ve·sha·teet	ושתית	Ezekiel 23:34
-	o·w·tah	אותה	
and drain it	u·ma·tseet	ומצית	
-	ve·et	ואת	
to pieces	cha·ra·se·ha	חרשיה	
you will dash it	te·ga·re·mee	תגרמי	
your breasts	ve·sha·da·yikh	ושדיך	
and tear	te·nat·te·qee	תנתקי	
For	kee	כי	
I	a·nee	אני	
have spoken ’	dib·bar·tee	דברתי	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
Therefore	la·khen	לכן	Ezekiel 23:35
this is what	koh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	

GOD	YHVH		
‘ Because	ya·an		
you have forgotten	sha·kha·chat		
Me	o·w·tee	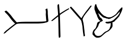	
and have cast	vat·tash·lee·khee	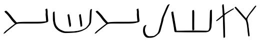	
Me	o·w·tee		
behind	a·cha·re	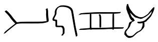	
your back	gaw·vekh		
	ve·gam		
you	at		
must bear the consequences	se·ee		
[of] your indecency	zim·ma·tekh		
and	ve·et		
prostitution ’”	taz·nu·ta·yikh		
said	vay·yo·mer		Ezekiel 23:36
Then the LORD	YHVH		
to me :	e·lay	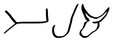	
“ Son	ben		
of man	a·dam		
will you pass judgment	ha·tish·po·wt		
-	et		
against Oholah	a·ho·lah		
-	ve·et		
and Oholibah ?	a·ho·lee·vah	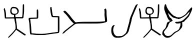	
Then declare	ve·hag·ged		
to them	la·hen		
-	et		

their abominations	to·w·a·vo·w·te·hen	תועבותיהן	
For	kee	כי	Ezekiel 23:37
they have committed adultery	ni·e·phu	נאפו	
and blood	ve·dam	ודם	
is on their hands	bee·de·hen	בידיהן	
	ve·et	ואת	
with their idols	gil·lu·le·hen	גלוליהן	
They have committed adultery	ni·e·phu	נאפו	
They have even	ve·gam	וגם	
-	et	את	
{sacrificed} their children	be·ne·hen	בניהן	
whom	a·sher	אשר	
they bore	ya·le·du	ילדו	
to Me	lee	לי	
in the fire	he·e·vee·ru	העבירו	
for their idols	la·hem	להם	
as food	le·akh·lah	לאכלה	
They have also	o·wd	עוד	Ezekiel 23:38
this	zot	זאת	
done	a·su	עשו	
to Me :	lee	לי	
they defiled	tim·me·u	טמאו	
-	et	את	
My sanctuary	miq·da·shee	מקדשי	
day	bay·yo·wm	ביום	
On that very same	ha·hu	ההוא	
-	ve·et	ואת	

My Sabbaths	shab·be·to·w·tay		
and profaned	chil·le·lu	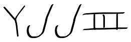	
they slaughtered	u·ve·sha·cha·tam	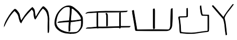	Ezekiel 23:39
-	et		
their children	be·ne·hem	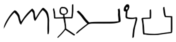	
for their idols	le·gil·lu·le·hem	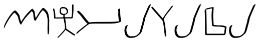	
they entered	vay·ya·vo·u	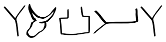	
	el		
My sanctuary	miq·da·shee	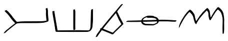	
day	bay·yo·wm	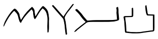	
On the very	ha·hu	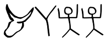	
to profane it	le·chal·le·lo	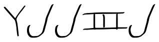	
Yes	ve·hin·neh		
this	khoh	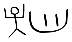	
they did	a·su		
inside	be·to·wkh		
My house	be·tee	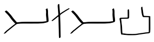	
Furthermore	ve·aph		Ezekiel 23:40
	kee	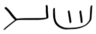	
you sisters sent	tish·lach·nah	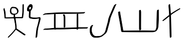	
for men	la·a·na·sheem	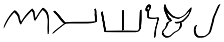	
who came	ba·eem		
from afar	mim·mer·chaq	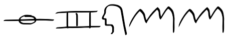	
-	a·sher		
messengers	mal·akh		
-	sha·lu·ach		
-	a·le·hem	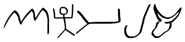	

and behold	ve·hin·neh		
when they arrived	va·u		
for them	la·a·sher		
you bathed	ra·chatst	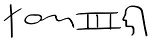	
painted	ka·chalt	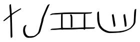	
your eyes	e·na·yikh	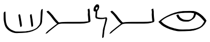	
and adorned yourself	ve·a·deet		
with jewelry	e·dee	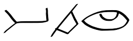	
You sat	ve·ya·shavt	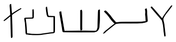	Ezekiel 23:41
on	al		
a couch	mit·tah		
of luxury	khe·vu·dah		
with a table	ve·shul·chan	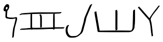	
spread	a·rukh		
before it	le·pha·ne·ha	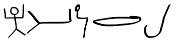	
My incense	u·qe·ta·re·tee		
and My oil	ve·sham·nee		
which you had set	samt		
on	a·le·ha	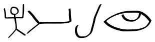	
the sound	ve·qo·wl	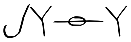	Ezekiel 23:42
crowd	ha·mo·wn		
of a carefree	sha·lew	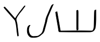	
accompanied by	vah		
along with	ve·el		
men	a·na·sheem	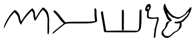	
from the rabble	me·rov		
	a·dam		

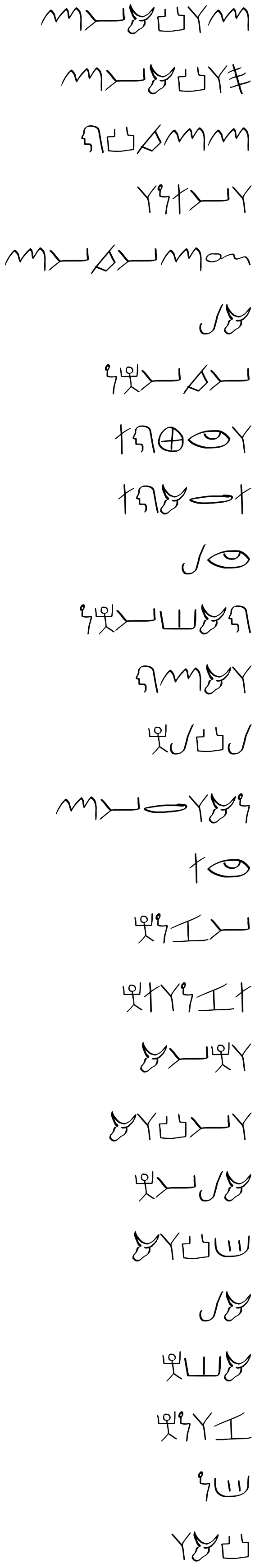

were brought in	mu·va·eem	
Drunkards	so·va·ʾīm	
from the desert	mim·mid·bar	
who put	vay·yit·te·nu	
bracelets	tse·mee·deem	
on	el	
your wrists	ye·de·hen	
crowns	va·a·te·ret	
and beautiful	tiph·e·ret	
on	al	
your head	ra·she·hen	
Then I said	va·o·mar	Ezekiel 23:43
of [her] [who] [had] [grown] old	lab·ba·lah	
in adulteries :	ni·u·pheem	
‘ Now	ʿa·ta	
let them use her as a prostitute	yiz·nuh	
	taz·nu·te·ha	
for that is all she is ! ’	va·hee	
And they slept	vay·ya·vo·w	Ezekiel 23:44
with her	e·le·ha	
as with	ke·vo·w	
	el	
a prostitute	ish·shah	
	zo·w·nah	
	ken	
they slept with	ba·u	

	el	
Oholah	a·ho·lah	
	ve·el	
and Oholibah	a·ho·lee·vah	
women	ish·shot	
those lewd	haz·zim·mah	
men	va·a·na·sheem	Ezekiel 23:45
But righteous	tsad·dee·qim	
	hem·mah	
will sentence	yish·pe·tu	
them	o·wt·hem	
	mish·pat	
those who commit adultery	no·a·pho·wt	
to the punishment of	u·mish·pat	
and bloodshed	sho·phe·kho·wt	
	dam	
because	kee	
are adulteresses	no·a·phot	
they	hen·nah	
with blood	ve·dam	
on their hands	bee·de·hen	
-	kee	Ezekiel 23:46
This is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
	ha·a·leh	

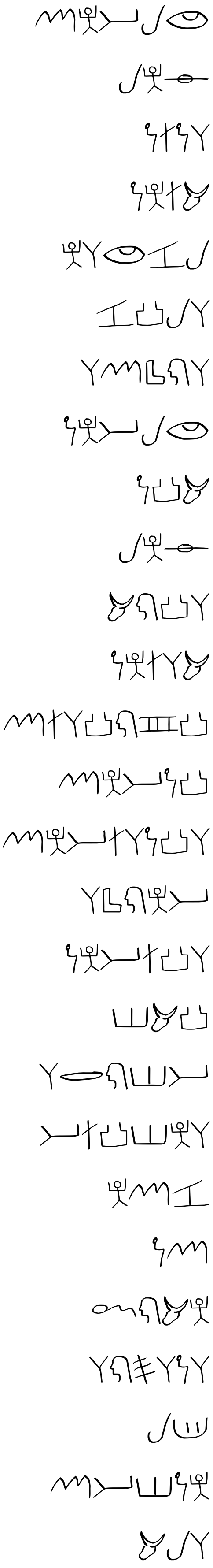

against them	a·le·hem	
‘ Bring a mob	qa·hal	
and consign	ve·na·ton	
them	et·hen	
to terror	le·za·a·vah	
and plunder	ve·la·vaz	
will stone	ve·ra·ge·mu	Ezekiel 23:47
them	a·le·hen	
and cut them	e·ven	
The mob	qa·hal	
down	u·va·re	
-	o·wt·hen	
with their swords	be·char·vo·w·tam	
their sons	be·ne·hem	
and daughters	u·ve·no·w·te·hem	
They will kill	ya·ha·ro·gu	
their houses	u·vat·te·hen	
-	ba·esh	
and burn down	yis·ro·phu	
So I will put an end	ve·hish·bat·tee	Ezekiel 23:48
to indecency	zim·mah	
in	min	
the land	ha·a·rets	
will be admonished	ve·niw·vas·se·ru	
and all	kal	
the women	han·na·sheem	
not	ve·lo	

to imitate	ta·a·se·nah	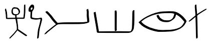	
your behavior	ke·zim·mat·khe·nah	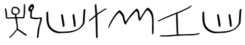	
They will repay	ve·na·te·nu	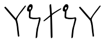	Ezekiel 23:49
you for your indecency	zim·mat·khe·nah	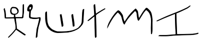	
	a·le·khen	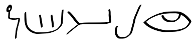	
of your sins	va·cha·ta·e	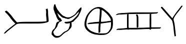	
of idolatry	gil·lu·le·khen	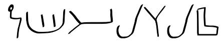	
and you will bear the consequences	tis·se·nah	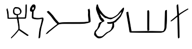	
Then you will know	vee·da·tem	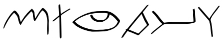	
that	kee	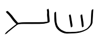	
I	a·nee	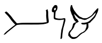	
am the Lord	a·do·nay	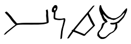	
GOD ’”	YHVH	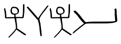	
came	vay·hee	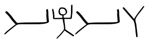	Ezekiel 24:1
the word	de·var	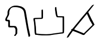	
of the LORD	YHVH	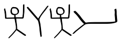	
to me	e·lay	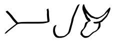	
year	bash·sha·nah	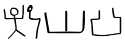	
In the ninth	hat·te·shee·eet	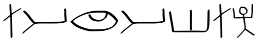	
month	ba·cho·desh	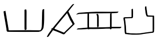	
of the tenth	ha·a·see·ree	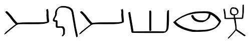	
on the tenth	be·a·so·wr	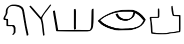	
day	la·cho·desh	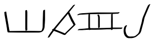	
saying	le·mor	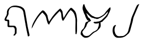	
“ Son	ben	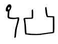	Ezekiel 24:2
of man	a·dam	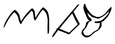	
write down	ke·tov	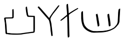	

	le·kha	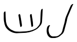	
-	et		
-	shem		
today’s date	hay·yo·wm	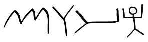	
for	et		
very	e·tsem		
day	hay·yo·wm	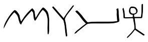	
on this	haz·zeh		
has laid siege	sa·makh		
the king	me·lekh	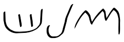	
of Babylon	ba·vel		
to	el		
Jerusalem	ye·ru·sha·lim		
-	be·e·tsem	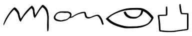	
-	hay·yo·wm	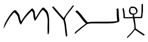	
-	haz·zeh		
Now speak a parable	u·me·shol	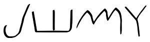	Ezekiel 24:3
to	el		
house	bet	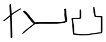	
this rebellious	ham·me·ree	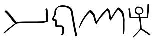	
	ma·shal	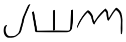	
and tell	ve·a·mar·ta		
them	a·le·hem	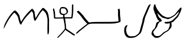	
that this is what	koh	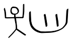	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		

on the fire	she·phot		
‘ Put the pot	has·seer	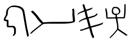	
put it on	she·phot		
and	ve·gam		
pour	ye·tsoq		
in	bo		
the water	ma·yim	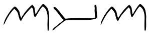	
Put in	e·soph		Ezekiel 24:4
the pieces	ne·ta·che·ha	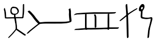	
of meat	e·le·ha	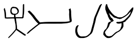	
every	kal		
piece —	ne·tach		
good	to·wv		
thigh	ya·rekh		
and shoulder —	ve·kha·teph		
it with choice	miv·char	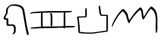	
bones	a·tsa·meem		
fill	mal·le		
the choicest	miv·char	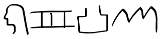	Ezekiel 24:5
of the flock	hats·tson		
Take	la·qo·w·ach	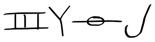	
and	ve·gam		
pile the fuel	dur		
-	ha·a·tsa·meem	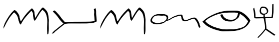	
beneath it	tach·te·ha	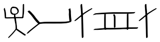	
	rat·tach		
Bring it to a boil	re·ta·che·ha	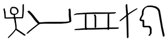	

and	gam	
cook	ba·she·lu	
the bones	a·tsa·me·ha	
in it ’	be·to·w·khah	
Therefore	la·khen	Ezekiel 24:6
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Woe	o·w	
to the city	eer	
of bloodshed	had·da·meem	
to the pot	seer	
	a·sher	
now rusted	chel·a·tah	
	vah	
whose rust	ve·chel·a·tah	
will not	lo	
come off	ya·tse·ah	
!	mim·men·nah	
it piece	lin·ta·che·ha	
by piece	lin·ta·che·ha	
Empty	ho·w·tsee·ah	
no	lo	
cast	na·phal	
for its contents	a·le·ha	
lots	go·w·ral	

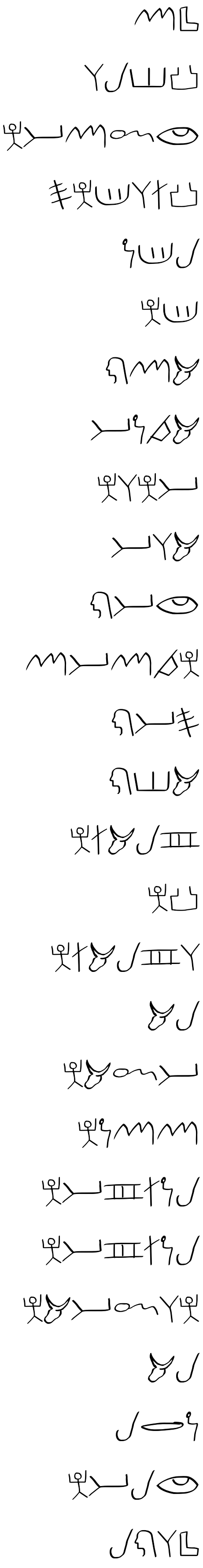

For	kee	Ezekiel 24:7
the blood she shed	da·mah	
still within her	be·to·w·khah	
is	ha·yah	
on	al	
the bare	tse·chee·ach	
rock	se·la	
she poured it out	sa·ma·te·hu	
she did not	lo	
pour	she·pha·khat·hu	
it on	al	
the ground	ha·a·rets	
to cover	le·khas·so·wt	
	a·law	
it with dust	a·phar	
In order to stir up	le·ha·a·lo·wt	Ezekiel 24:8
wrath	che·mah	
and take vengeance	lin·qom	
	na·qam	
I have placed	na·tat·tee	
-	et	
her blood	da·mah	
on	al	
the bare	tse·chee·ach	
rock	sa·la	
so that it would not	le·vil·tee	
be covered ’	hik·ka·so·wt	

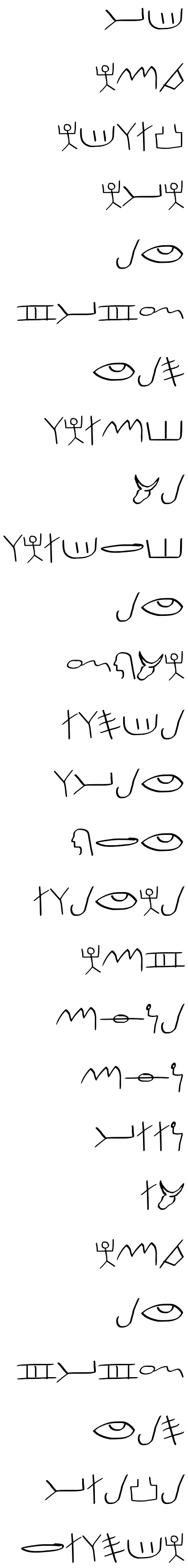

Yes	la·khen		Ezekiel 24:9
this is what	koh	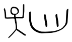	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Woe	o·w		
to the city	eer	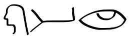	
of bloodshed !	had·da·meem		
	gam		
I, too	a·nee	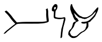	
high	ag·deel		
will pile the kindling	ham·me·du·rah	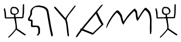	
Pile on	har·beh	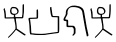	Ezekiel 24:10
the logs	ha·e·tseem		
and kindle	had·leq		
the fire	ha·esh		
cook	ha·tem		
the meat well	hab·ba·sar	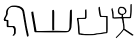	
and mix in	ve·har·qach	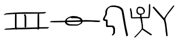	
the spices	ham·mer·qa·chah	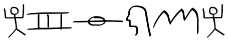	
let the bones	ve·ha·a·tsa·mo·wt		
be burned	ye·cha·ru	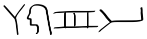	
Set	ve·ha·a·mee·de·ha		Ezekiel 24:11
pot on	al		
its coals	ge·cha·le·ha	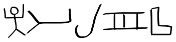	
the empty	re·qah	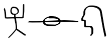	
until	le·ma·an		

it becomes hot	te·cham	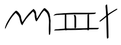	
glows	ve·cha·rah	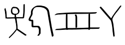	
and its copper	ne·chush·tah		
will melt	ve·nit·te·khah	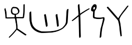	
within	ve·to·w·khah		
Then its impurity	tum·a·tah		
will be consumed	tit·tum		
its rust	chel·a·tah		
every effort	te·u·neem	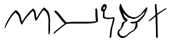	Ezekiel 24:12
It has frustrated	hel·at		
has not	ve·lo		
been removed	te·tse		
	mim·men·nah		
its thick	rab·bat		
rust	chel·a·tah		
even by the fire	be·esh		
-	chel·a·tah		
of your uncleanness	be·tum·a·tekh		Ezekiel 24:13
of the indecency	zim·mah	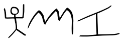	
Because	ya·an		
I tried to cleanse you	ti·har·teekh	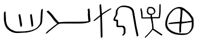	
but you would not	ve·lo		
be purified	ta·hart		
from your filthiness	mit·tum·a·tekh		
You will not	lo		
be pure	tit·ha·ree		
again	o·wd		

until	ad	עד	
has subsided	ha·nee·chee	הניחי	
-	et	את	
My wrath	cha·ma·tee	חמתי	
against you	bakh	בך	
I	a·nee	אני	Ezekiel 24:14
the LORD	YHVH	יהוה	
have spoken	dib·bar·tee	דברתי	
[the time] is coming	ba·ah	באה	
and I will act	ve·a·see·tee	ועשיתי	
I will not	lo	לא	
refrain	eph·ra	אפרע	
[or]	ve·lo	ולא	
show pity	a·chus	אחוס	
nor	ve·lo	ולא	
will I relent	en·na·chem	אנחם	
according to your ways	kid·ra·kha·yikh	כדרכיך	
and deeds ’	ve·kha·a·lee·lo·w·ta·yikh	וכעלילותיך	
I will judge you	she·pha·tukh	שפטוך	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD ”	YHVH	יהוה	
came	vay·hee	ויהי	Ezekiel 24:15
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	

“ Son	ben		Ezekiel 24:16
of man	a·dam		
behold	hin·nee	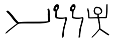	
I am about to take away	lo·qe·ach	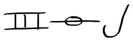	
	mim·me·kha		
-	et		
the desire	mach·mad	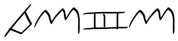	
of your eyes	e·ne·kha	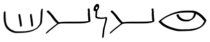	
with a fatal blow	be·mag·ge·phah		
But you must not	ve·lo		
mourn	tis·pod	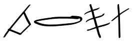	
	ve·lo		
or weep	tiv·keh	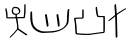	
	ve·lo·w		
flow	ta·vo·w		
or let your tears	dim·a·te·kha		
Groan	he·a·neq	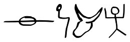	Ezekiel 24:17
quietly	dom		
for the dead	me·teem	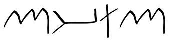	
mourn	e·vel	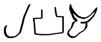	
do not	lo		
	ta·a·seh		
your turban	phe·e·re·kha		
Put	cha·vo·wosh		
on	a·le·kha	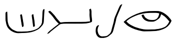	
your sandals	u·ne·a·le·kha	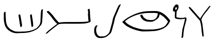	
and strap	ta·seem	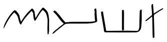	

on your feet	be·rag·le·kha	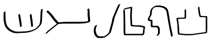	
do not	ve·lo		
cover	ta·teh		
	al		
[your] lips	sa·pham		
the bread	ve·le·chem	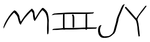	
of mourners	a·na·sheem	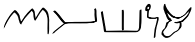	
”	lo		
or eat	to·khel		
So I spoke	va·a·dab·ber	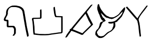	Ezekiel 24:18
to	el		
the people	ha·am		
in the morning	bab·bo·qer	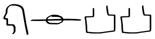	
died	vat·ta·mat		
my wife	ish·tee		
and in the evening	ba·a·rev		
I did	va·a·as		
And the next morning	bab·bo·qer	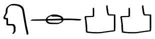	
as	ka·a·sher		
I had been commanded	tsuw·ve·tee	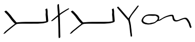	
asked me	vay·yo·me·ru		Ezekiel 24:19
	e·lay	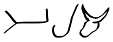	
Then the people	ha·am		
“ Won’t	ha·lo	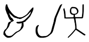	
you tell	tag·geed	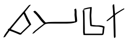	
us	la·nu		
what	mah	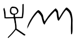	

these [things]	el·leh	𐤀𐤋𐤄	
mean to us ? ”	la·nu	𐤋𐤍𐤅	
	kee	𐤊𐤉	
you	at·tah	𐤀𐤕𐤄	
are doing	o·seh	𐤏𐤔𐤄	
So I answered	va·o·mar	𐤅𐤀𐤌𐤓	Ezekiel 24:20
them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
“ The word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
came	ha·yah	𐤄𐤉𐤄	
to me	e·lay	𐤀𐤋𐤉	
saying :	le·mor	𐤋𐤀𐤌𐤓	
Tell	e·mor	𐤀𐤌𐤓	Ezekiel 24:21
the house	le·vet	𐤋𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
	hin·nee	𐤄𐤍𐤍𐤉	
‘ I am about to desecrate	me·chal·lel	𐤌𐤇𐤋𐤋	
-	et	𐤀𐤕	
My sanctuary	miq·da·shee	𐤌𐤒𐤃𐤔𐤉	
the pride	ge·o·wn	𐤂𐤀𐤅𐤍	
of your power	uz·ze·khem	𐤏𐤆𐤊𐤌	
the desire	mach·mad	𐤌𐤇𐤌𐤃	
of your eyes	e·ne·khem	𐤏𐤉𐤍𐤉𐤊𐤌	

and the delight	u·mach·mal	𐤅𐤌𐤇𐤌𐤋	
of your soul	naph·she·khem	𐤍𐤐𐤔𐤊𐤌	
And the sons	u·ve·ne·khem	𐤅𐤁𐤍𐤉𐤊𐤌	
and daughters	u·ve·no·w·te·khem	𐤅𐤁𐤍𐤅𐤕𐤉𐤊𐤌	
-	a·sher	𐤀𐤔𐤓	
you left behind	a·zav·tem	𐤏𐤆𐤁𐤕𐤌	
by the sword ’	ba·che·rev	𐤁𐤇𐤓𐤁	
will fall	yip·po·lu	𐤉𐤐𐤋𐤅	
Then you will do	va·a·see·tem	𐤅𐤏𐤔𐤉𐤕𐤌	Ezekiel 24:22
as	ka·a·sher	𐤊𐤀𐤔𐤓	
I have done :	a·see·tee	𐤏𐤔𐤉𐤕𐤉	
	al	𐤏𐤋	
[your] lips	sa·pham	𐤔𐤐𐤌	
You will not	lo	𐤋𐤀	
cover	ta·tu	𐤕𐤏𐤈𐤅	
the bread	ve·le·chem	𐤅𐤋𐤇𐤌	
of mourners	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
	lo	𐤋𐤀	
or eat	to·khe·lu	𐤕𐤀𐤊𐤋𐤅	
Your turbans	u·phe·e·re·khem	𐤅𐤐𐤀𐤓𐤊𐤌	Ezekiel 24:23
will remain on	al	𐤏𐤋	
your heads	ra·she·khem	𐤓𐤀𐤔𐤉𐤊𐤌	
and your sandals	ve·na·a·le·khem	𐤅𐤍𐤏𐤋𐤉𐤊𐤌	
on your feet	be·rag·le·khem	𐤁𐤓𐤂𐤋𐤉𐤊𐤌	
You will not	lo	𐤋𐤀	
mourn	tis·pe·du	𐤕𐤎𐤐𐤃𐤅	
or	ve·lo	𐤅𐤋𐤀	

weep	tiv·ku	תבכו	
but you will waste away	u·ne·maq·qo·tem	ונמקתם	
because of your sins	ba·a·wo·no·te·khem	בעונתיכם	
and you will groan	u·ne·ham·tem	ונהמתם	
	eesh	איש	
among	el	אל	
yourselves	a·chee	אחיו	
will be	ve·ha·yah	והיה	Ezekiel 24:24
‘ Thus Ezekiel	ye·chez·qel	יחזקאל	
for you	la·khem	לכם	
a sign	le·mo·w·phet	למופת	
everything	ke·khol	ככל	
that	a·sher	אשר	
you will do	a·sah	עשה	
he has done	ta·a·su	תעשו	
When this happens	be·vo·ah	בבאה	
you will know	vee·da·tem	וידעתם	
that	kee	כי	
I	a·nee	אני	
am the Lord	a·do·nay	אדני	
GOD ’	YHVH	יהוה	
And you	ve·at·tah	ואתה	Ezekiel 24:25
son	ben	בן	
of man	a·dam	אדם	
	ha·lo·w	הלוא	
know that on the day	be·yo·wm	ביום	
I take	qach·tee	קחתי	

away	me·hem	מהם	
-	et	את	
their stronghold	ma·uz·zam	מעוזם	
and joy —	me·so·ws	משוש	
their pride	tiph·ar·tam	תפארתם	
-	et	את	
the desire	mach·mad	מחמד	
of their eyes	e·ne·hem	עיניהם	
-	ve·et	ואת	
which uplifted	mas·sa	משא	
their souls —	naph·sham	נפשם	
and their sons	be·ne·hem	בניהם	
and daughters as well	u·ve·no·w·te·hem	ובנותיהם	
day	bay·yo·wm	ביום	Ezekiel 24:26
on that	ha·hu	ההוא	
will come	ya·vo·w	יבוא	
a fugitive	hap·pa·leet	הפליט	
	e·le·kha	אליך	
and tell you the news	le·hash·ma·ut	להשמעות	
	a·ze·na·yim	אזנים	
day	bay·yo·wm	ביום	Ezekiel 24:27
On that	ha·hu	ההוא	
will be opened	yip·pa·tach	יפתח	
your mouth	pee·kha	פיך	
	et	את	
to him who has escaped	hap·pa·leet	הפליט	

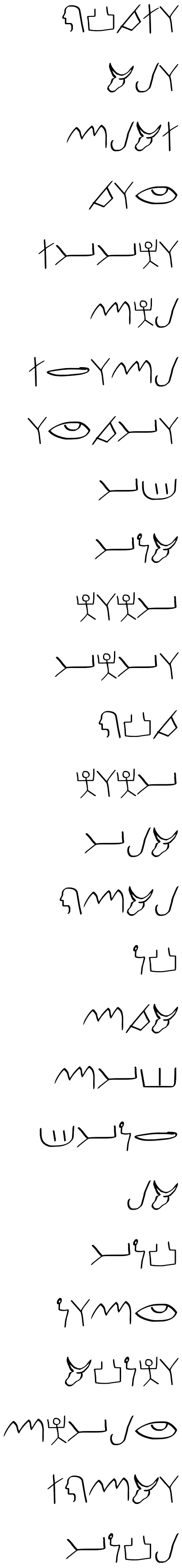

you will speak	u·te·dab·ber	
and no	ve·lo	
be mute	te·a·lem	
longer	o·wd	
So you will be	ve·ha·yee·ta	
to them	la·hem	
a sign	le·mo·w·phet	
and they will know	ve·ya·de·u	
that	kee	
I	a·nee	
am the LORD ”	YHVH	
came	vay·hee	Ezekiel 25:1
Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 25:2
of man	a·dam	
set	seem	
your face	pa·ne·kha	
against	el	
the Ammonites	be·ne	
	am·mo·wn	
and prophesy	ve·hin·na·ve	
against them	a·le·hem	
Tell	ve·a·mar·ta	Ezekiel 25:3
the Ammonites	liv·ne	

	am·mo·wn	
to hear	shim·u	
the word	de·var	
of the Lord	a·do·nay	
GOD	YHVH	
for this is what	koh	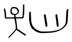
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Because	ya·an	
you exclaimed	a·me·rekh	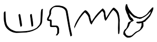
“ Aha ! ”	he·ach	
	el	
when My sanctuary	miq·da·shee	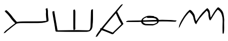
-	khee	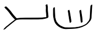
was profaned	ni·chal	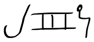
-	ve·el	
when the land	ad·mat	
of Israel	yis·ra·el	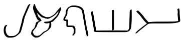
-	kee	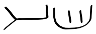
was laid waste	na·sham·mah	
and	ve·el	
when the house	bet	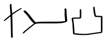
of Judah	ye·hu·dah	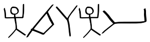
-	kee	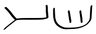
went	ha·le·khu	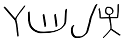
into exile	bag·go·w·lah	

therefore	la·khen		Ezekiel 25:4
I will indeed	hin·nee	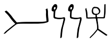	
give you	no·te·nakh	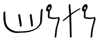	
to the people	liv·ne		
of the East	qe·dem	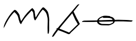	
as a possession	le·mo·w·ra·shah		
They will set up	ve·yish·she·vu	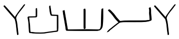	
their camps	tee·ro·w·te·hem		
	bakh	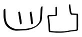	
and pitch	ve·na·te·nu	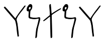	
among you	vakh	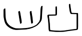	
their tents	mish·ke·ne·hem	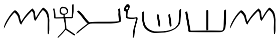	
They	hem·mah		
will eat	yo·khe·lu		
your fruit	phir·yekh	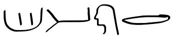	
	ve·hem·mah	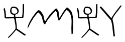	
and drink	yish·tu		
your milk	cha·la·vekh	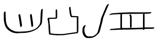	
I will make	ve·na·tat·tee	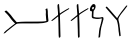	Ezekiel 25:5
-	et		
Rabbah	rab·bah		
a pasture	lin·veh	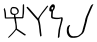	
for camels	ge·mal·leem	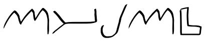	
and	ve·et		
-	be·ne	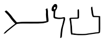	
Ammon	am·mo·wn		
a resting place for	le·mir·bats		

sheep	tson		
Then you will know	vee·da·tem		
that	kee	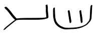	
I	a·nee	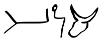	
am the LORD ’	YHVH		
For	kee	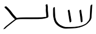	Ezekiel 25:6
this is what	khoh	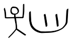	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Because	ya·an		
you clapped	mach·a·kha	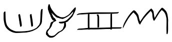	
your hands	yad	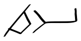	
and stomped	ve·raq·a·kha	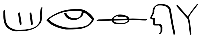	
your feet	be·ra·gel		
and rejoiced	vat·tis·mach	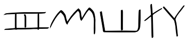	
full	be·khal		
of contempt	sha·te·kha		
with a heart	be·ne·phesh		
over	el		
the land	ad·mat		
of Israel	yis·ra·el	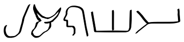	
therefore	la·khen		Ezekiel 25:7
I will indeed	hin·nee	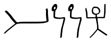	
stretch out	na·tee·tee	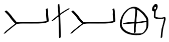	
-	et		
My hand	ya·dee	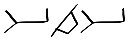	

against you	a·le·kha	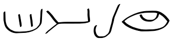	
and give you	u·ne·tat·tee·kha		
as plunder	le·vag	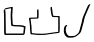	
to the nations	lag·go·w·yim	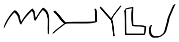	
I will cut you off	ve·hikh·rat·tee·kha	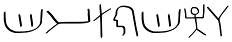	
from	min		
the peoples	ha·am·meem		
and exterminate you	ve·ha·a·vad·tee·kha	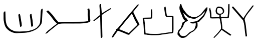	
from	min		
the countries	ha·a·ra·tso·wt		
I will destroy you	ash·mee·de·kha	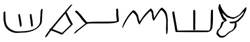	
and you will know	ve·ya·da·ta		
that	kee	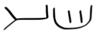	
I	a·nee	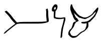	
am the LORD ’	YHVH		
This is what	koh	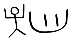	Ezekiel 25:8
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Because	ya·an		
said	a·mor		
Moab	mo·w·av		
and Seir	ve·se·eer		
“ Look	hin·neh	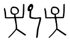	
is like all	ke·khal		
the other nations ”	hag·go·w·yim	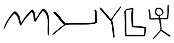	
the house	bet	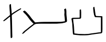	

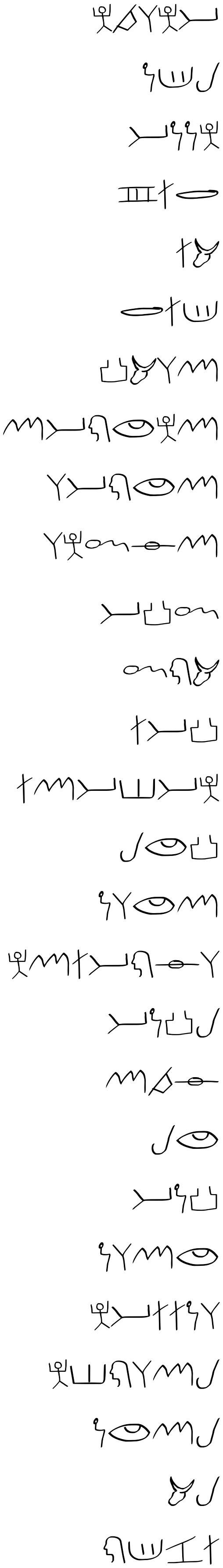

of Judah	ye·hu·dah	
therefore	la·khen	Ezekiel 25:9
I will indeed	hin·nee	
expose	pho·te·ach	
-	et	
the flank	ke·teph	
of Moab	mo·w·av	
cities —	me·he·a·reem	
	me·a·raw	
beginning with its frontier	miq·qa·tse·hu	
the glory	tse·vee	
of the land	e·rets	
	bet	
Beth-jeshimoth	hay·shee·mot	
	ba·al	
Baal-meon	me·o·wn	
and Kiriathaim —	ve·qir·ya·te·mah	
	liv·ne	Ezekiel 25:10
of the East	qe·dem	
along with	al	
to the people	be·ne	
the Ammonites	am·mo·wn	
I will give it	u·ne·tat·tee·ha	
as a possession	le·mo·w·ra·shah	
so that	le·ma·an	
will no longer	lo	
be remembered	tiz·za·kher	

	be·ne	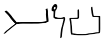	
the Ammonites	am·mo·wn		
among the nations	bag·go·w·yim	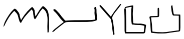	
on Moab	u·ve·mo·w·av		Ezekiel 25:11
So I will execute	e·e·seh		
judgments	she·pha·teem		
and they will know	ve·ya·de·u		
that	kee	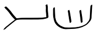	
I	a·nee	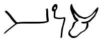	
am the LORD ’	YHVH		
This is what	koh	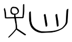	Ezekiel 25:12
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Because	ya·an		
acted	a·so·wt		
Edom	e·do·wm		
vengefully	bin·qom	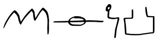	
	na·qam	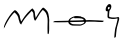	
against the house	le·vet	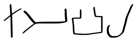	
of Judah	ye·hu·dah	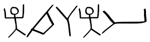	
incurred grievous guilt	vay·ye·she·mu		
	a·sho·wm		
and in [so doing]	ve·niq·qe·mu	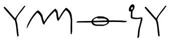	
	va·hem		
therefore	la·khen		Ezekiel 25:13
this is what	koh	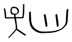	

says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
I will stretch out	ve·na·ti·tee	
My hand	ya·dee	
against	al	
Edom	e·do·wm	
and cut off	ve·hikh·rat·tee	
from it	mim·men·nah	
both man	a·dam	
and beast	u·ve·he·mah	
I will make	u·ne·tat·tee·ha	
it a wasteland	cha·re·bah	
and from Teman	mit·te·man	
to Dedan	u·de·da·neh	
by the sword	ba·che·rev	
they will fall	yip·po·lu	
I will take	ve·na·tat·tee	Ezekiel 25:14
-	et	
My vengeance	niq·ma·tee	
on Edom	be·e·do·wm	
by the hand	be·yad	
of My people	am·mee	
Israel	yis·ra·el	
and they will deal	ve·a·su	
with Edom	ve·e·do·wm	
according to My anger	ke·ap·pee	

and wrath	ve·kha·cha·ma·tee	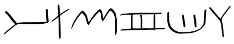	
Then they will know	ve·ya·de·u		
-	et		
My vengeance	niq·ma·tee		
declares	ne·um		
the Lord	a·do·nay		
GOD ’	YHVH	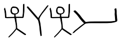	
This is what	koh		Ezekiel 25:15
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH	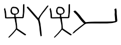	
‘ Because	ya·an		
acted	a·so·wt		
the Philistines	pe·lish·teem		
in vengeance	bin·qa·mah	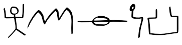	
taking	vay·yin·na·qe·mu	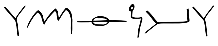	
vengeance	na·qam	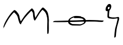	
with malice	bish·at		
of soul	be·ne·phesh		
to destroy [Judah]	le·mash·cheet		
hostility	e·vat	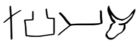	
with ancient	o·w·lam		
therefore	la·khen		Ezekiel 25:16
this is what	koh		
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		

Behold	hin·nee	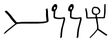	
I will stretch out	no·w·teh		
My hand	ya·dee	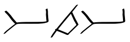	
against	al		
the Philistines	pe·lish·teem		
and I will cut off	ve·hikh·rat·tee		
-	et		
the Cherethites	ke·re·teem	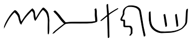	
and destroy	ve·ha·a·vad·tee	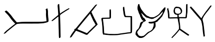	
-	et		
the remnant	she·e·reet		
along	cho·wph		
the coast	hay·yam	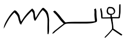	
I will execute	ve·a·see·tee	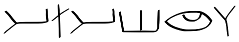	Ezekiel 25:17
against them	vam		
vengeance	ne·qa·mo·wt	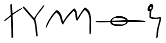	
great	ge·do·lo·wt		
reproof	be·to·wkh·cho·wt		
with furious	che·mah	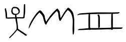	
Then they will know	ve·ya·de·u		
that	kee	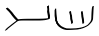	
I	a·nee	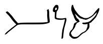	
am the LORD	YHVH		
when I lay	be·tit·tee	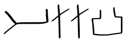	
-	et		
My vengeance	niq·ma·tee		
upon them ’”	bam		

came	vay·hee	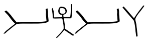	Ezekiel 26:1
In the eleventh [month of the twelfth]	be·ash·te		
	es·reh		
year	sha·nah	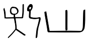	
on the first	be·e·chad		
day of the month	la·cho·desh	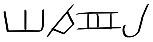	
	ha·yah	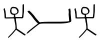	
the word	de·var		
of the LORD	YHVH		
to me	e·lay	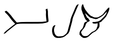	
saying	le·mor	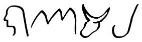	
“ Son	ben		Ezekiel 26:2
of man	a·dam		
because	ya·an		
-	a·sher		
has said	a·me·rah		
Tyre	tsor		
of	al		
Jerusalem	ye·ru·sha·lim		
‘ Aha !	he·ach		
is broken	nish·be·rah		
The gate	dal·to·wt	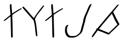	
to the nations	ha·am·meem		
it has swung open	na·seb·bah		
to me	e·lay	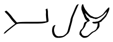	
I will be filled ’	im·ma·le·ah		

now that she lies in ruins	ha·cho·ra·vah		
therefore	la·khen		Ezekiel 26:3
this is what	koh	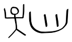	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Behold	hin·nee	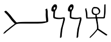	
[I am] against you	a·la·yikh	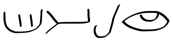	
O Tyre	tsor		
and I will raise up	ve·ha·a·le·tee	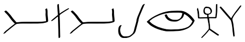	
against you	a·la·yikh	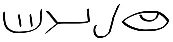	
nations	go·w·yim	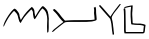	
many	rab·beem	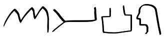	
brings up	ke·ha·a·lo·wt		
as the sea	hay·yam	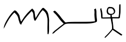	
its waves	le·gal·law	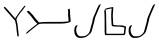	
They will destroy	ve·shi·cha·tu	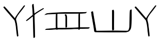	Ezekiel 26:4
the walls	cho·mo·wt		
of Tyre	tsor		
and demolish	ve·ha·re·su		
her towers	mig·da·le·ha		
I will scrape	ve·si·che·tee	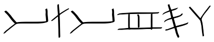	
the soil	a·pha·rah		
from her	mim·men·nah		
and make	ve·na·tat·tee	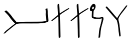	
her	o·w·tah		
a bare	lits·chee·ach	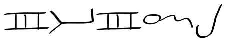	

rock	sa·la		
to spread	mish·tach		Ezekiel 26:5
nets	cha·ra·meem		
She will become	tih·yeh	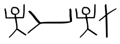	
a place	be·to·wkh		
in the sea	hay·yam	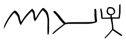	
for	kee	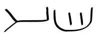	
I	a·nee	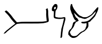	
have spoken	dib·bar·tee		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH	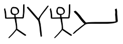	
She will become	ve·ha·ye·tah	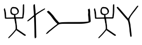	
plunder	le·vaz		
for the nations	lag·go·w·yim	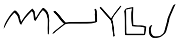	
and the villages	u·ve·no·w·te·ha		Ezekiel 26:6
-	a·sher		
on her mainland	bas·sa·deh		
by the sword	ba·che·rev	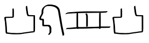	
will be slain	te·ha·rag·nah		
Then they will know	ve·ya·de·u		
that	kee	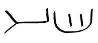	
I	a·nee	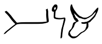	
am the LORD ’	YHVH		
For	kee	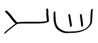	Ezekiel 26:7
this is what	khoh	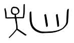	
says :	a·mar		

the Lord	a·do·nay
GOD	YHVH
‘ Behold	hin·nee
I will bring	me·vee
against	el
Tyre	tsor
Nebuchadnezzar	ne·vu·khad·rets·tsar
king	me·lekh
of Babylon	ba·vel
from the north	mits·tsa·pho·wn
king	me·lekh
of kings	me·la·kheem
with horses	be·sus
and chariots	u·ve·re·khev
with cavalry	u·ve·pha·ra·sheem
company	ve·qa·hal
of troops	ve·am
and a great	rav
the villages	be·no·w·ta·yikh
of your mainland	bas·sa·deh
with the sword	ba·che·rev
He will slaughter	ya·ha·rog
he will set up	ve·na·tan
against you	a·la·yikh
siege works	da·yeq
build	ve·sha·phakh
	a·la·yikh

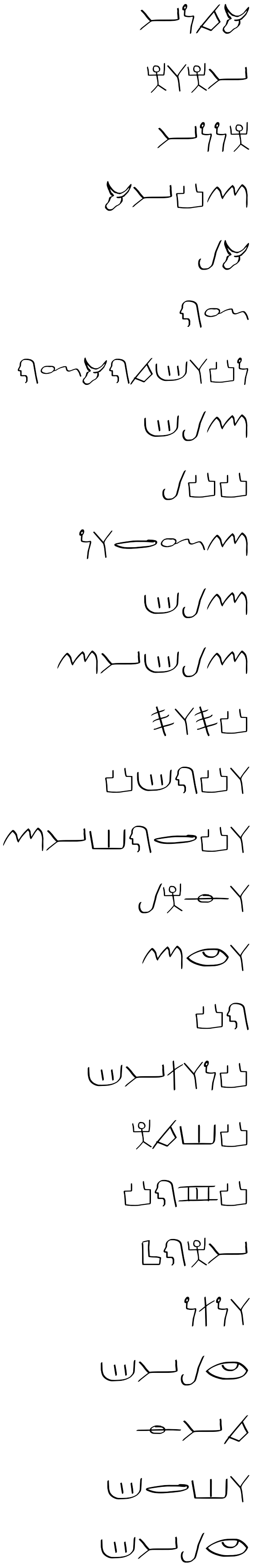

Ezekiel 26:8

a ramp to your walls	so·le·lah		
and raise	ve·he·qeem	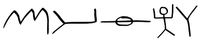	
against you	a·la·yikh	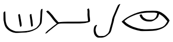	
his shields	tsin·nah		
the blows	u·me·chee	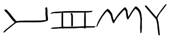	Ezekiel 26:9
of his battering rams	qa·val·lo		
He will direct	yit·ten	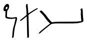	
against your walls	be·cho·mo·w·ta·yikh		
your towers	u·mig·de·lo·ta·yikh		
and tear down	yit·tots		
with his axes	be·char·vo·w·taw		
His multitude	mish·shiph·at		Ezekiel 26:10
of horses	su·saw		
will cover you	ye·khas·sekh	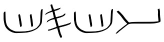	
in their dust	a·va·qam	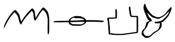	
from the noise	miq·qo·wl	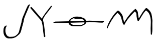	
of cavalry	pa·rash		
wagons	ve·gal·gal	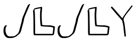	
and chariots	va·re·khev	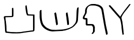	
will shake	tir·ash·nah		
your walls	cho·w·mo·w·ta·yikh		
When he enters	be·vo·o	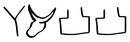	
your gates	bish·a·ra·yikh		
as an army entering	kim·vo·w·e		
city	eer	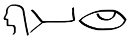	
a breached	me·vuq·qa·ah	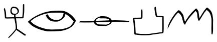	
The hooves	be·phar·so·wt		Ezekiel 26:11

of his horses	su·saw	𐤎𐤅𐤎𐤉𐤅	
will trample	yir·mos	𐤉𐤓𐤌𐤎	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
your streets	chu·tso·w·ta·yikh	𐤇𐤅𐤑𐤅𐤕𐤉𐤊	
your people	am·mekh	𐤏𐤌𐤊	
with the sword	ba·che·rev	𐤁𐤇𐤓𐤁	
He will slaughter	ya·ha·rog	𐤉𐤄𐤓𐤂	
pillars	u·mats·tse·vo·wt	𐤅𐤌𐤑𐤁𐤅𐤕	
and your mighty	uz·zekh	𐤏𐤆𐤊	
to the ground	la·a·rets	𐤋𐤀𐤓𐤑	
will fall	te·red	𐤕𐤓𐤃	
They will plunder	ve·sha·le·lu	𐤅𐤔𐤋𐤋𐤅	Ezekiel 26:12
your wealth	che·lekh	𐤇𐤉𐤋𐤊	
and pillage	u·va·ze·zu	𐤅𐤁𐤆𐤆𐤅	
your merchandise	re·khul·la·tekh	𐤓𐤊𐤋𐤕𐤊	
They will demolish	ve·ha·re·su	𐤅𐤄𐤓𐤎𐤅	
your walls	cho·w·mo·w·ta·yikh	𐤇𐤅𐤌𐤅𐤕𐤉𐤊	
homes	u·vat·te	𐤅𐤁𐤕𐤉	
your beautiful	chem·da·tekh	𐤇𐤌𐤃𐤕𐤊	
tear down	yit·to·tsu	𐤉𐤕𐤑𐤅	
your stones	va·a·va·na·yikh	𐤅𐤀𐤁𐤍𐤉𐤊	
and timber	ve·e·tsa·yikh	𐤅𐤏𐤑𐤉𐤊	
and soil	va·a·pha·rekh	𐤅𐤏𐤐𐤓𐤊	
into	be·to·wkh	𐤁𐤕𐤅𐤊	
the water	ma·yim	𐤌𐤉𐤌	
and throw	ya·see·mu	𐤉𐤔𐤉𐤌𐤅	

So I will silence	ve·hish·bat·tee		Ezekiel 26:13
the sound	ha·mo·wn		
of your songs	shee·ra·yikh		
and the music	ve·qo·wl	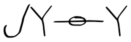	
of your lyres	kin·no·w·ra·yikh	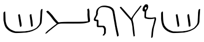	
will no	lo		
be heard	yish·sha·ma		
longer	o·wd		
I will make you	u·ne·tat·teekh		Ezekiel 26:14
a bare	lits·chee·ach	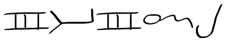	
rock	se·la		
a place to spread	mish·tach		
the fishing nets	cha·ra·meem		
and you will become	tih·yeh	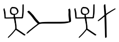	
You will never	lo		
be rebuilt	tib·ba·neh		
	o·wd		
for	kee	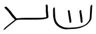	
I	a·nee	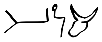	
GOD ’	YHVH		
have spoken	dib·bar·tee		
declares	ne·um		
the Lord	a·do·nay		
the LORD	YHVH		
This is what	koh	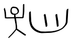	Ezekiel 26:15
says	a·mar		
the Lord	a·do·nay		

GOD	YHVH	
to Tyre :	le·tso·wr	
‘ Will not	ha·lo	
at the sound	miq·qo·wl	
of your downfall	map·pal·tekh	
groan	be·e·noq	
when the wounded	cha·lal	
	be·ha·reg	
at the slaughter	he·reg	
in your midst ?	be·to·w·khekh	
quake	yir·a·shu	
the coastlands	ha·ee·yeem	
will descend	ve·ya·re·du	Ezekiel 26:16
from	me·al	
their thrones	kis·o·w·tam	
All	kol	
the princes	ne·see·e	
of the sea	hay·yam	
remove	ve·he·see·ru	
-	et	
their robes	me·ee·le·hem	
-	ve·et	
garments	big·de	
their embroidered	riq·ma·tam	
and strip off	yiph·sho·tu	
with terror	cha·ra·do·wt	
Clothed	yil·ba·shu	

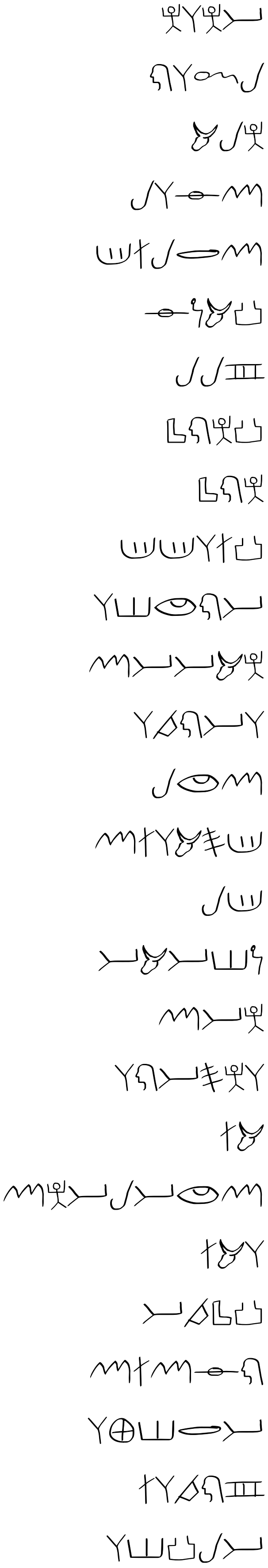

on	al		
the ground	ha·a·rets		
they will sit	ye·she·vu	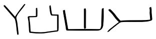	
trembling	ve·cha·re·du		
[every] moment	lir·ga·eem		
appalled	ve·sha·me·mu		
over you	a·la·yikh	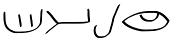	
Then they will lament	ve·na·se·u		Ezekiel 26:17
for you	a·la·yikh	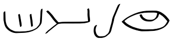	
	qee·nah	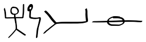	
saying	ve·a·me·ru		
-	lakh	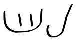	
“ How	ekh	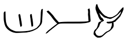	
you have perished	a·vadt	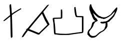	
inhabited	no·wo·she·vet	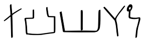	
by seafaring [men] —	mee·yam·meem		
O city	ha·eer		
of renown	ha·hul·la·lah	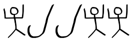	
she who	a·sher		
was	ha·ye·tah	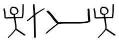	
powerful	cha·za·qah		
on the sea	vay·yam	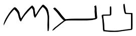	
-	hee	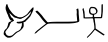	
along with her people	ve·yo·she·ve·ha		
who	a·sher		
imposed	na·te·nu	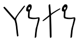	

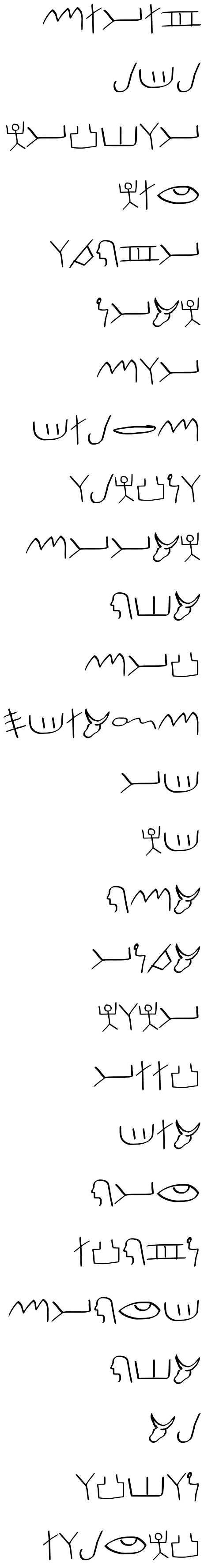

terror	chit·tee·tam	
on all	le·khal	
peoples !	yo·wo·she·ve·ha	
Now	at·tah	Ezekiel 26:18
tremble	yech·re·du	
the coastlands	ha·ee·yin	
on the day	yo·wm	
of your downfall	map·pal·tekh	
are dismayed	ve·niv·ha·lu	
the islands	ha·ee·yeem	
-	a·sher	
in the sea	bay·yam	
by your demise ”’	mits·tse·tekh	
For	kee	Ezekiel 26:19
this is what	khoh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ When I make	be·tit·tee	
you	o·takh	
city	eer	
a desolate	ne·che·re·vet	
cities	ke·a·reem	
-	a·sher	
like other deserted	lo	
	no·wo·sha·vu	
[and] when I raise up	be·ha·a·lo·wt	

against you	a·la·yikh	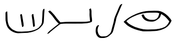	
-	et		
the deep	te·ho·wm		
cover you	ve·khis·sukh		
waters	ham·ma·yim	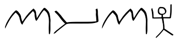	
so that the mighty	ha·rab·beem	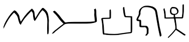	
then I will bring you down	ve·ho·w·rad·teekh		Ezekiel 26:20
with	et		
those who descend	yo·wr·de		
to the Pit	vo·wr		
to	el		
the people	am		
of antiquity	o·w·lam		
I will make you dwell	ve·ho·wo·shav·teekh		
in the earth	be·e·rets		
below	tach·tee·yo·wt		
ruins	ka·cho·ra·vo·wt		
like the ancient	me·o·w·lam		
with	et		
those who descend	yo·wr·de		
to the Pit	vo·wr		
so that	le·ma·an		
you will no	lo		
longer be inhabited	te·she·vee		
or set	ve·na·tat·tee	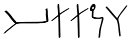	
in splendor	tse·vee		
in the land	be·e·rets		

of the living	chay·yeem	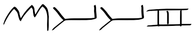	
you an object of horror	bal·la·ho·wt		Ezekiel 26:21
I will make	et·te·nekh	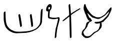	
and you will be no more	ve·e·nekh	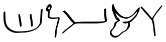	
You will be sought	u·te·vuq·shee	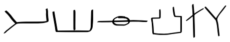	
but will never	ve·lo		
be found	tim·ma·tse·ee		
-’	o·wd		
	le·o·w·lam		
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	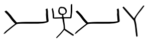	Ezekiel 27:1
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	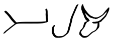	
saying	le·mor	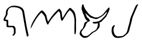	
“ Now you	ve·at·tah		Ezekiel 27:2
son	ben		
of man	a·dam		
take up	sa		
for	al		
Tyre	tsor		
a lament	qee·nah	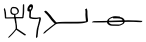	
Tell	ve·a·mar·ta		Ezekiel 27:3
Tyre	le·tso·wr		
who dwells	hay·yo·shav·tī		

at	al		
the gateway	me·vo·w·ot		
to the sea	yam	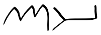	
merchant	ro·khe·let		
of the peoples	ha·am·meem		
on	el		
coasts	ee·yeem	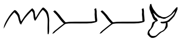	
many	rab·beem	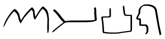	
that this is what	koh	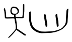	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
O Tyre	tso·wr		
You	at		
have said	a·mart		
‘ I	a·nee	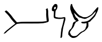	
am perfect	ke·lee·lat	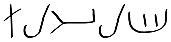	
in beauty ’	yo·phee		
are in the heart	be·lev	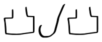	Ezekiel 27:4
of the seas	yam·meem	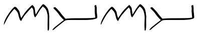	
Your borders	ge·vu·la·yikh	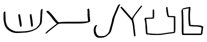	
your builders	bo·na·yikh	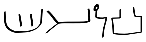	
perfected	ka·le·lu	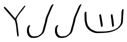	
your beauty	ya·phe·yekh		
with cypress	be·ro·wo·sheem		Ezekiel 27:5
from Senir	mis·se·neer	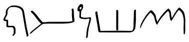	
They constructed	ba·nu	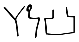	

	lakh	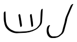	
-	et		
all	kal		
your planking	lu·cho·ta·yim		
a cedar	e·rez	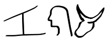	
from Lebanon	mil·le·va·no·wn	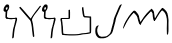	
They took	la·qa·chu	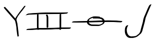	
to make	la·a·so·wt		
a mast	to·ren	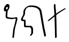	
for you	a·la·yikh	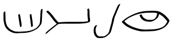	
[Of] oaks	al·lo·w·neem	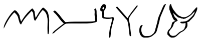	Ezekiel 27:6
from Bashan	mib·ba·shan	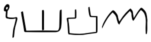	
they made	a·su		
your oars	mish·sho·w·ta·yikh		
your deck	qar·shekh		
they made	a·su		
inlaid with ivory	shen	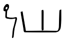	
	bat		
	a·shu·reem		
of wood from the coasts	me·ee·ye	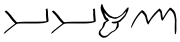	
of Cyprus	kit·tī·yim	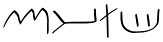	
fine linen	shesh		Ezekiel 27:7
Of embroidered	be·riq·mah	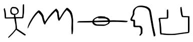	
from Egypt	mim·mits·ra·yim		
they made	ha·yah	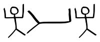	
your sail	miph·ra·sekh		
which served	lih·yo·wt	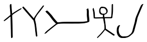	

as your	lakh	לך	
banner	le·nes	לנס	
Of blue	te·khe·let	תכלת	
and purple	ve·ar·ga·man	וארגמן	
from the coasts	me·ee·ye	מאיי	
of Elishah	e·lee·shah	אלישה	
they made	ha·yah	היה	
your awning	me·khas·sekh	מכסך	
The men	yo·she·ve	ישבי	Ezekiel 27:8
of Sidon	tsee·do·wn	צידון	
and Arvad	ve·ar·vad	וארוד	
were	ha·yu	היו	
your oarsmen	sha·teem	שטים	
	lakh	לך	
Your men of skill	cha·kha·ma·yikh	חכמיך	
O Tyre	tso·wr	צור	
were [there]	ha·yu	היו	
	vakh	בך	
	hem·mah	המה	
as your captains	cho·ve·la·yikh	חבליך	
The elders	ziq·ne	זקני	Ezekiel 27:9
of Gebal	ge·val	גבל	
as shipwrights	va·cha·kha·me·ha	וחכמיה	
were aboard	ha·yu	היו	
your	vakh	בך	
repairing	ma·cha·zee·qe	מחזיקי	
leaks	bid·qekh	בדקך	

All	kal	כל	
the ships	o·nee·yo·wt	אניות	
of the sea	hay·yam	הים	
and their sailors	u·mal·la·che·hem	ומלחיהם	
came	ha·yu	היו	
alongside	vakh	בך	
to barter for	la·a·rov	לערב	
your merchandise	ma·a·ra·vekh	מערבך	
of Persia	pa·ras	פרס	Ezekiel 27:10
Lydia	ve·lud	ולוד	
and Put	u·phut	ופוט	
served	ha·yu	היו	
in your army	ve·che·lekh	בחילך	
Men	an·she	אנשי	
as warriors	mil·cham·tekh	מלחמתך	
their shields	ma·gen	מגן	
and helmets	ve·kho·w·va	וכובע	
They hung	til·lu	תלו	
on your walls	vakh	בך	
they	hem·mah	המה	
gave	na·te·nu	נתנו	
you splendor	ha·da·rekh	הדרך	
Men	be·ne	בני	Ezekiel 27:11
of Arvad	ar·vad	ארוד	
and Helech	ve·che·lekh	וחילך	
manned	al	על	
your walls	cho·w·mo·w·ta·yikh	חומותיך	

all around	sa·veev	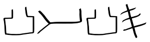	
and the [men] of Gammad	ve·gam·ma·deem		
in your towers	be·mig·de·lo·w·ta·yikh		
were	ha·yu	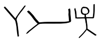	
their shields	shil·te·hem	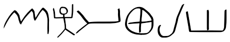	
They hung	til·lu	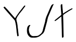	
	al		
your walls	cho·w·mo·w·ta·yikh		
around	sa·veev	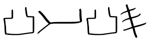	
they	hem·mah		
perfected	ka·le·lu	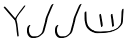	
your beauty	ya·phe·yekh		
Tarshish [was]	tar·sheesh	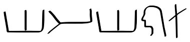	Ezekiel 27:12
your merchant	so·char·tekh	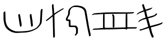	
because of your great	me·rov		
	kal		
wealth of goods	ho·wn		
silver	be·khe·seph		
iron	bar·zel	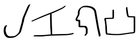	
tin	be·deel	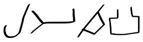	
and lead	ve·o·w·phe·ret		
they exchanged	na·te·nu	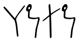	
for your wares	iz·vo·w·na·yikh		
Javan	ya·van	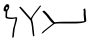	Ezekiel 27:13
Tubal	tu·val		
and Meshech	va·me·shekh		

	hem·mah		
were your merchants	ro·khe·la·yikh	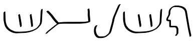	
slaves	be·ne·phesh		
	a·dam		
utensils	u·khe·le	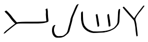	
and bronze	ne·cho·shet		
They exchanged	na·te·nu	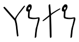	
for your merchandise	ma·a·ra·vekh		
The men of Beth-togarmah	mib·bet	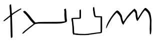	Ezekiel 27:14
	to·w·gar·mah	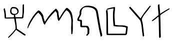	
horses	su·seem	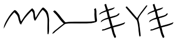	
war horses	u·pha·ra·sheem		
and mules	u·phe·ra·deem		
exchanged	na·te·nu	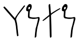	
for your wares	iz·vo·w·na·yikh		
The men	be·ne	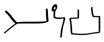	Ezekiel 27:15
of Dedan	de·dan		
[were] your clients	ro·khe·la·yikh	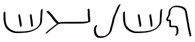	
coastlands	ee·yeem	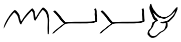	
many	rab·beem	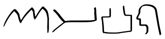	
were your market	se·cho·rat		
	ya·dekh		
tusks	qar·no·wt	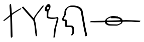	
ivory	shen	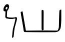	
and ebony	ve·ho·ve·nīm		
they paid you with	he·shee·vu	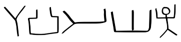	

	esh·ka·rekh		
Aram	a·ram		Ezekiel 27:16
was your customer	so·char·tekh	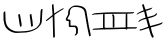	
because of your many	me·rov		
products	ma·a·sa·yikh		
turquoise	be·no·phekh		
purple	ar·ga·man		
embroidered work	ve·riq·mah	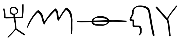	
fine linen	u·vuts		
coral	ve·ra·mot		
and rubies	ve·khad·kod		
they exchanged	na·te·nu	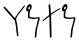	
for your wares	be·iz·vo·w·na·yikh	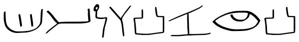	
Judah	ye·hu·dah	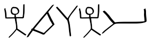	Ezekiel 27:17
and the land	ve·e·rets		
of Israel	yis·ra·el	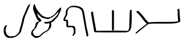	
	hem·mah		
traded with you	ro·khe·la·yikh	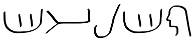	
wheat	be·chit·te	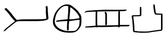	
from Minnith	min·neet	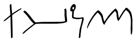	
cakes	u·phan·nag		
and honey	u·de·vash		
oil	va·she·men		
and balm	va·tso·ree		
they exchanged	na·te·nu	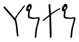	
for your merchandise	ma·a·ra·vekh		
Damascus	dam·me·seq		Ezekiel 27:18

traded with you	so·char·tekh	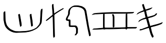	
Because of your many	be·rov	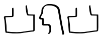	
products	ma·a·sa·yikh	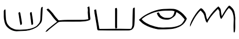	
and your great	me·rov	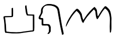	
	kal	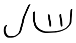	
wealth of goods	ho·wn	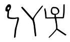	
wine	be·yen	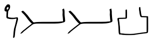	
from Helbon	chel·bo·wn	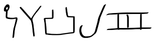	
wool	ve·tse·mer	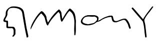	
from Zahar	tsa·char	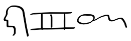	
and casks of wine	ve·dan	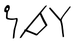	Ezekiel 27:19
	ve·ya·van	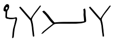	
from Izal	me·uz·zal	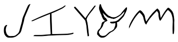	
for your wares	be·iz·vo·w·na·yikh	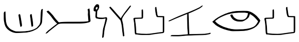	
were exchanged	na·tan·nu	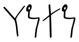	
iron	bar·zel	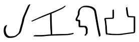	
Wrought	a·sho·wt	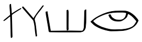	
cassia	qid·dah	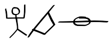	
and sweet cane	ve·qa·neh	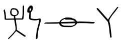	
for your merchandise	be·ma·a·ra·vekh	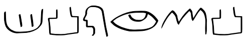	
-	ha·yah	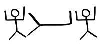	
Dedan	de·dan	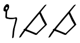	Ezekiel 27:20
was your merchant	ro·khal·tekh	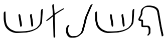	
in saddlecloths	ve·vig·de	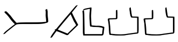	
	cho·phesh	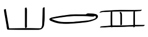	
for riding	le·rikh·bah	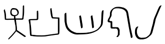	
Arabia	a·rav	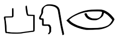	Ezekiel 27:21

and all	ve·khal		
the princes	ne·see·e	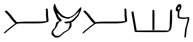	
of Kedar	qe·dar	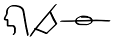	
	hem·mah		
were your customers	so·cha·re		
	ya·dekh		
in lambs	be·kha·reem	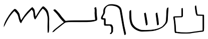	
rams	ve·e·leem	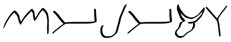	
and goats	ve·at·tu·deem		
	bam		
trading	so·cha·ra·yikh		
The merchants	ro·khe·le	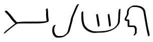	Ezekiel 27:22
of Sheba	she·va		
and Raamah	ve·ra·mah		
	hem·mah		
traded with you	ro·khe·la·yikh	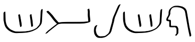	
the finest	be·rosh		
of all	kal	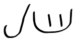	
spices	bo·sem		
and	u·ve·khal	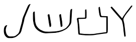	
stones	e·ven		
precious	ye·qa·rah	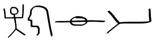	
gold	ve·za·hav	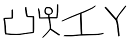	
they exchanged	na·te·nu	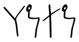	
for your wares	iz·vo·w·na·yikh		
Haran	cha·ran	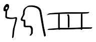	Ezekiel 27:23
Canneh	ve·khan·neh	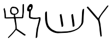	

and Eden	va·e·den	𐤅𐤏𐤃𐤍	
and [so did] the merchants	ro·khe·le	𐤓𐤊𐤋𐤉	
of Sheba	she·va	𐤔𐤁𐤀	
Asshur	ash·shur	𐤀𐤔𐤅𐤓	
and Chilmad	kil·mad	𐤊𐤋𐤌𐤃	
traded with you	ro·khal·tekh	𐤓𐤊𐤋𐤕𐤊	
they	hem·mah	𐤄𐤌𐤄	Ezekiel 27:24
traded	ro·khe·la·yikh	𐤓𐤊𐤋𐤉𐤊	
with you fine	ve·makh·lu·leem	𐤁𐤌𐤊𐤋𐤋𐤉𐤌	
garments	big·lo·w·me	𐤁𐤂𐤋𐤅𐤌𐤉	
of blue	te·khe·let	𐤕𐤊𐤋𐤕	
embroidered work	ve·riq·mah	𐤅𐤓𐤒𐤌𐤄	
rugs	u·ve·gin·ze	𐤅𐤁𐤂𐤍𐤆𐤉	
and multicolored	be·ro·meem	𐤁𐤓𐤌𐤉𐤌	
with cords	ba·cha·va·leem	𐤁𐤇𐤁𐤋𐤉𐤌	
tightly twisted	cha·vu·sheem	𐤇𐤁𐤔𐤉𐤌	
and knotted	va·a·ru·zeem	𐤅𐤀𐤓𐤆𐤉𐤌	
In your marketplace	be·mar·khul·tekh	𐤁𐤌𐤓𐤊𐤋𐤕𐤊	
The ships	o·nee·yo·wt	𐤀𐤍𐤉𐤅𐤕	Ezekiel 27:25
of Tarshish	tar·sheesh	𐤕𐤓𐤔𐤉𐤔	
carried	sha·ro·w·ta·yikh	𐤔𐤓𐤅𐤕𐤉𐤊	
your merchandise	ma·a·ra·vekh	𐤌𐤏𐤓𐤁𐤊	
And you were filled	vat·tim·ma·le·ee	𐤅𐤕𐤌𐤋𐤀𐤉	
with heavy cargo	vat·tikh·be·dee	𐤅𐤕𐤊𐤁𐤃𐤉	
	me·od	𐤌𐤀𐤃	
in the heart	be·lev	𐤁𐤋𐤁	
of the sea	yam·meem	𐤉𐤌𐤉𐤌	

seas	be·ma·yim	במים	Ezekiel 27:26
onto the high	rab·beem	רבים	
have brought you	he·vee·ukh	הביאוך	
Your oarsmen	hash·sha·teem	השטים	
-	o·takh	אתך	
wind	ru·ach	רוח	
but the east	haq·qa·deem	הקדים	
will shatter you	she·va·rekh	שברך	
in the heart	be·lev	בלב	
of the sea	yam·meem	ימים	
Your wealth	ho·w·nekh	הונך	Ezekiel 27:27
wares	ve·iz·vo·w·na·yikh	ועזבוניך	
and merchandise	ma·a·ra·vekh	מערבך	
your sailors	mal·la·cha·yikh	מלחיך	
captains	ve·cho·ve·la·yikh	וחבליך	
and shipwrights	ma·cha·zee·qe	מחזיקי	
	vid·qēkh	בדקך	
your merchants	ve·o·re·ve	וערבי	
	ma·a·ra·vekh	מערבך	
and all	ve·khal	וכל	
the warriors	an·she	אנשי	
	mil·cham·tekh	מלחמתך	
	a·sher	אשר	
within you	bakh	בך	
with all	u·ve·khal	ובכל	
the other people on board	qe·ha·lekh	קהלך	
-	a·sher	אשר	

-	be·to·w·khekh		
will sink	yip·pe·lu		
into the heart	be·lev	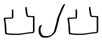	
of the sea	yam·meem	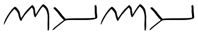	
on the day	be·yo·wm	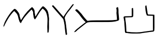	
of your downfall	map·pal·tekh		
	le·qo·wl	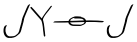	Ezekiel 27:28
cry out	za·a·qat		
when your sailors	cho·ve·la·yikh	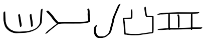	
will shake	yir·a·shu		
The countryside	mig·ro·sho·wt		
will abandon	ve·ya·re·du		Ezekiel 27:29
their ships	mē·ʾa·nī·yo·tē·hɛm		
All	kol		
who handle	to·phe·se	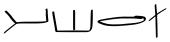	
the oars	ma·sho·wt	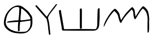	
The sailors	mal·la·cheem	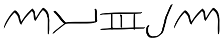	
and all	kol	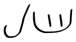	
the captains	cho·ve·le	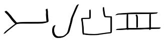	
of the sea	hay·yam	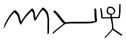	
on	el		
the shore	ha·a·rets		
will stand	ya·a·mo·du		
They will raise	ve·hish·mee·u		Ezekiel 27:30
for you	a·la·yikh	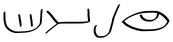	
their voices	be·qo·w·lam	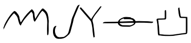	
and cry out	ve·yiz·a·qu		

bitterly	ma·rah	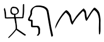	
They will throw	ve·ya·a·lu		
dust	a·phar		
on	al		
their heads	ra·she·hem	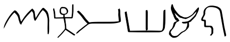	
in ashes	ba·e·pher		
and roll	yit·pal·la·shu		
They will shave their heads	ve·hiq·ree·chu		Ezekiel 27:31
for you	e·la·yikh	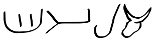	
	qa·re·chah		
and wrap themselves in	ve·cha·ge·ru		
sackcloth	saq·qeem	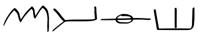	
They will weep	u·va·khu	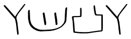	
over you	e·la·yikh	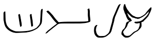	
with anguish	be·mar		
of soul	ne·phesh		
mourning	mis·ped		
and bitter	mar		
they will take up	ve·na·se·u		Ezekiel 27:32
for you :	e·la·yikh	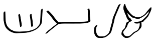	
As they wail	be·nee·hem	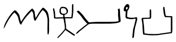	
a lament	qee·nah	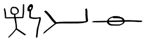	
and mourn	ve·qo·wn·nu	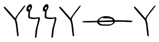	
over you	a·la·yikh	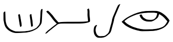	
‘ Who	mee	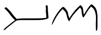	
was ever like Tyre	khe·tso·wr		
silenced	ke·du·mah		

in the middle	be·to·wkh	𐤁𐤕𐤅𐤊	
of the sea ?	hay·yam	𐤄𐤉𐤌	
went out	be·tset	𐤁𐤑𐤀𐤕	Ezekiel 27:33
When your wares	iz·vo·w·na·yikh	𐤏𐤆𐤁𐤅𐤍𐤉𐤊	
to sea	mee·yam·meem	𐤌𐤉𐤌𐤉𐤌	
you satisfied	his·ba·at	𐤄𐤔𐤁𐤏𐤕	
nations	am·meem	𐤏𐤌𐤉𐤌	
many	rab·beem	𐤓𐤁𐤉𐤌	
with your abundant	be·rov	𐤁𐤓𐤁	
wealth	ho·w·na·yikh	𐤄𐤅𐤍𐤉𐤊	
and merchandise	u·ma·a·ra·va·yikh	𐤅𐤌𐤏𐤓𐤁𐤉𐤊	
You enriched	he·e·shart	𐤄𐤏𐤔𐤓𐤕	
the kings	mal·khe	𐤌𐤋𐤊𐤉	
of the earth	a·rets	𐤀𐤓𐤑	
Now	et	𐤏𐤕	Ezekiel 27:34
you are shattered	nish·be·ret	𐤍𐤔𐤁𐤓𐤕	
by the seas	mee·yam·meem	𐤌𐤉𐤌𐤉𐤌	
in the depths	be·ma·a·maq·qe	𐤁𐤌𐤏𐤌𐤒𐤉	
of the waters	ma·yim	𐤌𐤉𐤌	
your merchandise	ma·a·ra·vekh	𐤌𐤏𐤓𐤁𐤊	
	ve·khal	𐤅𐤊𐤋	
and the people	qe·ha·lekh	𐤒𐤄𐤋𐤊	
among you	be·to·w·khekh	𐤁𐤕𐤅𐤊𐤊	
have gone down with you	na·pha·lu	𐤍𐤐𐤋𐤅	
All	kol	𐤊𐤋	Ezekiel 27:35
the people	yo·she·ve	𐤉𐤔𐤁𐤉	
of the coastlands	ha·ee·yeem	𐤄𐤀𐤉𐤉𐤌	

are appalled	sha·me·mu	
over you	a·la·yikh	
Their kings	u·mal·khe·hem	
shudder with fear	sa·a·ru	
	sa·ar	
are contorted	ra·a·mu	
their faces	pa·neem	
Those who trade	so·cha·reem	Ezekiel 27:36
among the nations	ba·am·meem	
hiss	sha·re·qu	
at you	a·la·yikh	
to a horrible end	bal·la·ho·wt	
you have come	ha·yeet	
and will be no more	ve·e·nekh	
	ad	
’”	o·w·lam	
came	vay·hee	Ezekiel 28:1
And the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 28:2
of man	a·dam	
tell	e·mor	
the ruler	lin·geed	
of Tyre	tsor	
that this is what	koh	

says :	a·mar	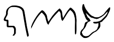	
the Lord	a·do·nay	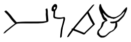	
GOD	YHVH	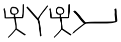	
	ya·an	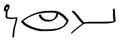	
is proud	ga·vah	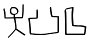	
Your heart	lib·be·kha	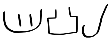	
and you have said	vat·to·mer	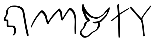	
am a god	el	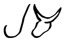	
‘ I	a·nee	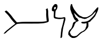	
in the seat	mo·wo·shav	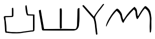	
of gods	e·lo·heem	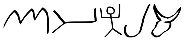	
I sit	ya·shav·tee	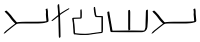	
in the heart	be·lev	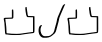	
of the sea ’	yam·meem	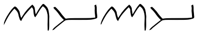	
Yet you	ve·at·tah	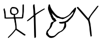	
are a man	a·dam	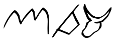	
and not	ve·lo	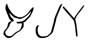	
a god	el	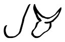	
though you have regarded	vat·tit·ten	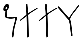	
your heart	lib·be·kha	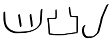	
as that	ke·lev	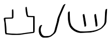	
of a god	e·lo·heem	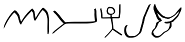	
Behold	hin·neh	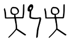	Ezekiel 28:3
are wiser	cha·kham	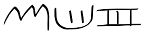	
you	at·tah	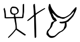	
than Daniel	mid·da·ni·ʾēl	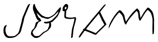	
	kal	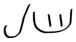	

secret	sa·tum	סתום	
no	lo	לא	
is hidden from you !	a·ma·mu·kha	עממוך	
By your wisdom	be·cha·khe·ma·te·kha	בחכמתך	Ezekiel 28:4
and understanding	u·vit·vu·na·te·kha	ובתבונתך	
you have gained	a·see·ta	עשית	
your	le·kha	לך	
wealth	cha·yil	חיל	
and amassed	vat·ta·as	ותעש	
gold	za·hav	זהב	
and silver	va·khe·seph	וכסף	
for your treasuries	be·o·wts·ro·w·te·kha	באוצרותיך	
By your great	be·rov	ברב	Ezekiel 28:5
skill	cha·khe·ma·te·kha	חכמתך	
in trading	bir·khul·la·te·kha	ברכלתך	
you have increased	hir·bee·ta	הרבית	
your wealth	che·le·kha	חילך	
has grown proud	vay·yig·bah	ויגבה	
but your heart	le·va·ve·kha	לבבך	
because of [it]	be·che·le·kha	בחילך ס	
Therefore	la·khen	לכן	Ezekiel 28:6
this is what	koh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
Because	ya·an	יען	
you regard	tit·te·kha	תתך	

-	et		
your heart	le·va·ve·kha		
as the heart	ke·lev	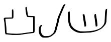	
of a god	e·lo·heem		
-	la·khen		Ezekiel 28:7
behold	hin·nee	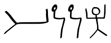	
I will bring	me·vee	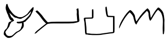	
against you	a·le·kha	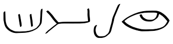	
foreigners	za·reem	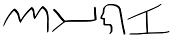	
the most ruthless	a·ree·tse	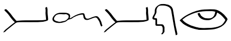	
of nations	go·w·yim	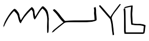	
They will draw	ve·he·ree·qu	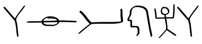	
their swords	char·vo·w·tam		
against	al		
the beauty	ye·phee		
of your wisdom	cha·khe·ma·te·kha		
and will defile	ve·chil·le·lu	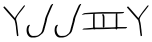	
your splendor	yiph·a·te·kha		
to the Pit	lash·sha·chat	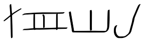	Ezekiel 28:8
They will bring you down	yo·w·ri·du·kha		
death	va·mat·tah		
and you will die	me·mo·w·te		
a violent	cha·lal	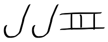	
in the heart	be·lev	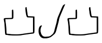	
of the seas	yam·meem	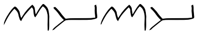	
Will you still say	he·a·mor		Ezekiel 28:9
	to·mar		

am a god ’	e·lo·heem		
‘ I	a·nee	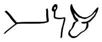	
in the presence	liph·ne		
of those who slay you ?	ho·re·ge·kha		
You	ve·at·tah		
will be only a man	a·dam		
not	ve·lo		
a god	el		
in the hands	be·yad	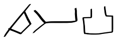	
of those who wound you	me·chal·le·kha	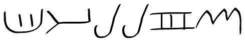	
the death	mo·w·te		Ezekiel 28:10
of the uncircumcised	a·re·leem	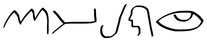	
You will die	ta·mut		
at the hands	be·yad	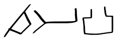	
of foreigners	za·reem	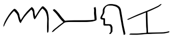	
For	kee	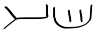	
I	a·nee	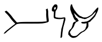	
have spoken	dib·bar·tee		
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	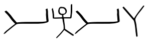	Ezekiel 28:11
Again the word	de·var		
of the LORD	YHVH		
to me	e·lay	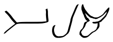	
saying	le·mor		
“ Son	ben		Ezekiel 28:12

of man	a·dam		
take up	sa		
a lament	qee·nah	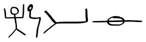	
for	al		
the king	me·lekh	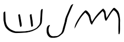	
of Tyre	tso·wr		
and tell	ve·a·mar·ta		
him	lo		
that this is what	koh	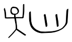	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ You	at·tah		
were the seal	cho·w·tem		
of perfection	ta·khe·neet	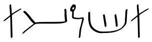	
full of	ma·le		
wisdom	chakh·mah		
and perfect	u·khe·leel	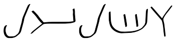	
in beauty	yo·phee		
in Eden	be·e·den		Ezekiel 28:13
the garden	gan		
of God	e·lo·heem		
You were	ha·yee·ta	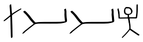	
Every kind	kal	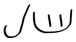	
stone	e·ven		
of precious	ye·qa·rah	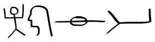	
adorned you :	me·su·kha·te·kha	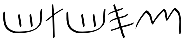	

ruby	o·dem		
topaz	pit·dah	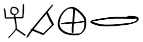	
and diamond	ve·ya·ha·lom	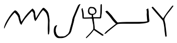	
beryl	tar·sheesh	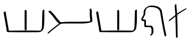	
onyx	sho·ham		
and jasper	ve·ya·she·pheh		
sapphire	sap·peer		
turquoise	no·phekh		
and emerald	u·va·re·qat		
in gold	ve·za·hav	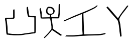	
were crafted	me·le·khet		
and settings	tup·pe·kha	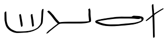	
Your mountings	u·ne·qa·ve·kha		
	bakh	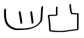	
on the day	be·yo·wm	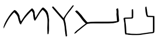	
of your creation	hib·ba·ra·a·kha		
prepared	ko·w·na·nu		
You	at		Ezekiel 28:14
cherub	ke·ruv		
were anointed	mim·shach		
as a guardian	has·so·w·khekh		
for I had ordained you	u·ne·tat·tee·kha		
mountain	be·har		
on the holy	qo·desh	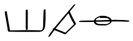	
of God	e·lo·heem		
You were	ha·yee·ta	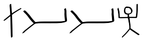	
among	be·to·wkh		

stones	av·ne	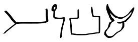	
the fiery	esh		
you walked	hit·hal·la·khe·ta	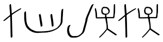	
were blameless	ta·meem	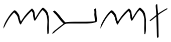	Ezekiel 28:15
you	at·tah		
in your ways —	bid·ra·khe·kha		
From the day	mee·yo·wm	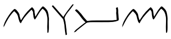	
you were created	hib·ba·re·akh		
until	ad		
was found	nim·tsa		
wickedness	aw·la·tah		
in you	bakh	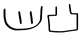	
By the vastness	be·rov		Ezekiel 28:16
of your trade	re·khul·la·te·kha	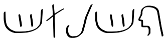	
were filled	ma·lu		
you	to·wkh·kha		
with violence	cha·mas	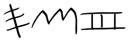	
and you sinned	vat·te·che·ta	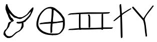	
So I drove you in disgrace	va·e·chal·lel·kha	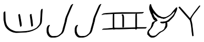	
from the mountain	me·har		
of God	e·lo·heem		
and I banished you	va·ab·bed·kha	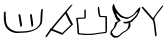	
cherub	ke·ruv		
O guardian	has·so·khekh	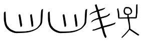	
from among	mit·to·wkh		
stones	av·ne	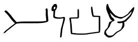	
the fiery	esh		

grew proud	ga·vah		Ezekiel 28:17
Your heart	lib·be·kha	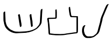	
of your beauty	be·ya·phe·ye·kha		
you corrupted	shi·cha·ta	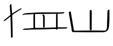	
your wisdom	cha·khe·ma·te·kha		
because	al		
of your splendor	yiph·a·te·kha		
to	al		
the earth	e·rets		
so I cast you	hish·lakh·tee·kha		
before	liph·ne		
kings	me·la·kheem		
I made you	ne·tat·tee·kha	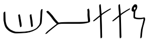	
a spectacle	le·ra·a·vah		
	vakh	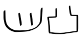	
By the multitude	me·rov		Ezekiel 28:18
of your iniquities	a·wo·ne·kha	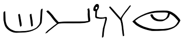	
and the dishonesty	be·e·vel		
of your trading	re·khul·la·te·kha	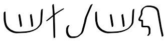	
you have profaned	chil·lal·ta	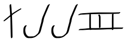	
your sanctuaries	miq·da·she·kha		
come	va·o·w·tsi		
So I made fire	esh		
from within you	mit·to·wkh·kha		
and it	hee	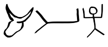	
consumed you	a·kha·lat·kha	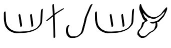	
I reduced	va·et·ten·kha		

you to ashes	le·e·pher		
on	al		
the ground	ha·a·rets		
in the eyes	le·e·ne	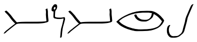	
of all	kal		
who saw you	ro·e·kha		
All	kal	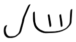	Ezekiel 28:19
who know you	yo·wd·e·kha		
the nations	ba·am·meem		
are appalled	sha·me·mu		
over you	a·le·kha	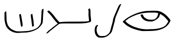	
to a horrible end	bal·la·ho·wt		
You have come	ha·yee·ta	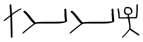	
and [will] [be] no more	ve·e·ne·kha	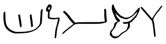	
	ad		
’”	o·w·lam	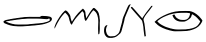	
came	vay·hee	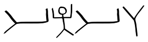	Ezekiel 28:20
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	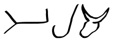	
saying	le·mor		
“ Son	ben		Ezekiel 28:21
of man	a·dam		
set	seem	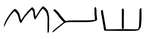	
your face	pa·ne·kha	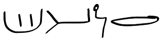	
against	el		
Sidon	tsee·do·wn	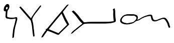	

and prophesy	ve·hin·na·ve	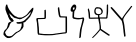	
against her	a·le·ha	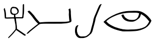	
And you are to declare	ve·a·mar·ta		Ezekiel 28:22
that this is what	koh	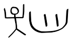	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Behold	hin·nee	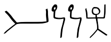	
I am against you	a·la·yikh	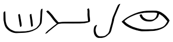	
O Sidon	tsee·do·wn	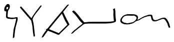	
and I will be glorified	ve·nikh·bad·tee	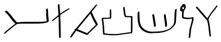	
within you	be·to·w·khekh		
They will know	ve·ya·de·u		
that	kee	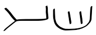	
I	a·nee	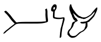	
am the LORD	YHVH		
when I execute	ba·a·so·w·tee		
against her	vah		
judgments	she·pha·teem		
and demonstrate My holiness	ve·niq·dash·tee		
through her	vah		
I will send	ve·shil·lach·tee	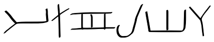	Ezekiel 28:23
against her	vah		
a plague	de·ver		
and shed blood	va·dam		
in her streets	be·chu·tso·w·te·ha		
will fall	ve·niph·lal		

the slain	cha·lal	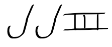	
within her	be·to·w·khah		
while the sword	be·che·rev	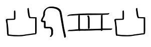	
is against her	a·le·ha	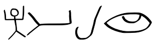	
on every side	mis·sa·veev	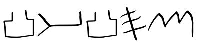	
Then they will know	ve·ya·de·u		
that	kee	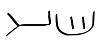	
I	a·nee	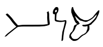	
am the LORD	YHVH		
no	ve·lo		Ezekiel 28:24
will	yih·yeh		
longer face	o·wd		
For the people	le·vet	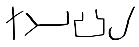	
of Israel	yis·ra·el	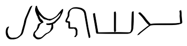	
brier	sil·lo·wn	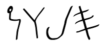	
a pricking	mam·eer		
thorn	ve·qo·wts	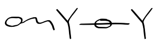	
or a painful	makh·iv		
from all	mik·kol		
around them	se·vee·vo·tam	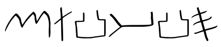	
who treat them with contempt	hash·sha·teem		
-	o·w·tam		
Then they will know	ve·ya·de·u		
that	kee	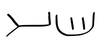	
I	a·nee	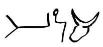	
am the Lord	a·do·nay		
GOD ’	YHVH		

This is what	koh	Ezekiel 28:25
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ When I gather	be·qab·be·tsee	
-	et	
the house	bet	
of Israel	yis·ra·el	
from	min	
the peoples	ha·am·meem	
among whom	a·sher	
they have been scattered	na·pho·tsu	
	vam	
I will show Myself holy	ve·niq·dash·tee	
among them	vam	
in the sight	le·e·ne	
of the nations	hag·go·w·yim	
Then they will dwell	ve·ya·she·vu	
in	al	
their own land	ad·ma·tam	
which	a·sher	
I have given	na·tat·tee	
to My servant	le·av·dee	
Jacob	le·ya·a·qov	
And there they will dwell	ve·ya·she·vu	Ezekiel 28:26
	a·le·ha	

securely	la·ve·tach	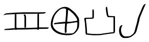	
build	u·va·nu		
houses	vat·teem	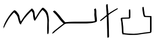	
and plant	ve·na·te·u	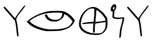	
vineyards	khe·ra·meem		
They will dwell	ve·ya·she·vu	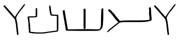	
securely	la·ve·tach	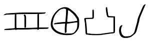	
when I execute	ba·a·so·w·tee		
judgments	she·pha·teem		
against all [those]	be·khol		
who treat them with contempt	hash·sha·teem		
-	o·tam		
around them	mis·se·vee·vo·w·tam	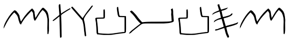	
Then they will know	ve·ya·de·u		
that	kee	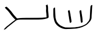	
I	a·nee	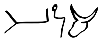	
am the LORD	YHVH		
their God ’”	e·lo·he·hem	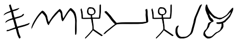	
year	bash·sha·nah		Ezekiel 29:1
In the tenth	ha·a·see·reet	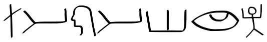	
of the tenth [month]	ba·a·si·ree		
on the twelfth	bish·nem	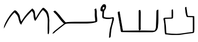	
	a·sar		
day	la·cho·desh	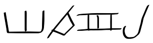	
came	ha·yah	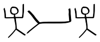	
the word	de·var		
of the LORD	YHVH		

to me	e·lay	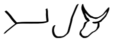	
saying	le·mor	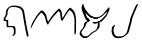	
“ Son	ben	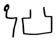	Ezekiel 29:2
of man	a·dam	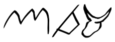	
set	seem	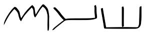	
your face	pa·ne·kha	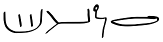	
against	al	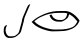	
Pharaoh	par·oh	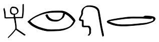	
king	me·lekh	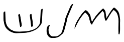	
of Egypt	mits·ra·yim	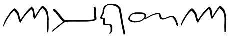	
and prophesy	ve·hin·na·ve	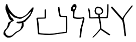	
against him	a·law	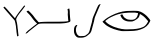	
and against	ve·al	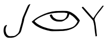	
Egypt	mits·ra·yim	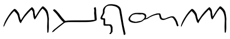	
all	kul·lah	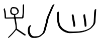	
Speak	dab·ber	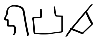	Ezekiel 29:3
to him and tell him	ve·a·mar·ta	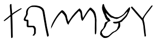	
that this is what	koh	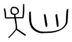	
says :	a·mar	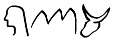	
the Lord	a·do·nay	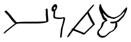	
GOD	YHVH	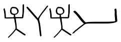	
Behold	hin·nee	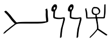	
I am against you	a·le·kha	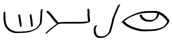	
O Pharaoh	par·oh	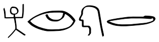	
king	me·lekh	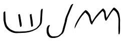	
of Egypt	mits·ra·yim	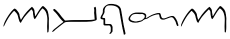	
monster	hat·tan·neem	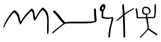	

O great	hag·ga·do·wl	
who lies	ha·ro·vets	
among	be·to·wkh	
his rivers	ye·o·raw	
who	a·sher	
says	a·mar	
	lee	
‘ The Nile is mine	ye·o·ree	
I	va·a·nee	
made it myself ’	a·see·ti·nee	
But I will put	ve·na·tat·tee	Ezekiel 29:4
hooks	cha·chī·yīm	
in your jaws	bil·cha·ye·kha	
and cause	ve·hid·baq·tee	
the fish	de·gat	
of your streams	ye·o·re·kha	
to cling to your scales	be·qas·qe·so·te·kha	
I will haul you up	ve·ha·a·lee·tee·kha	
out of	mit·to·wkh	
your rivers	ye·o·re·kha	
and	ve·et	
all	kal	
the fish	de·gat	
of your streams	ye·o·re·kha	
to your scales	be·qas·qe·so·te·kha	
will cling	tid·baq	
I will leave	u·ne·tash·tee·kha	Ezekiel 29:5

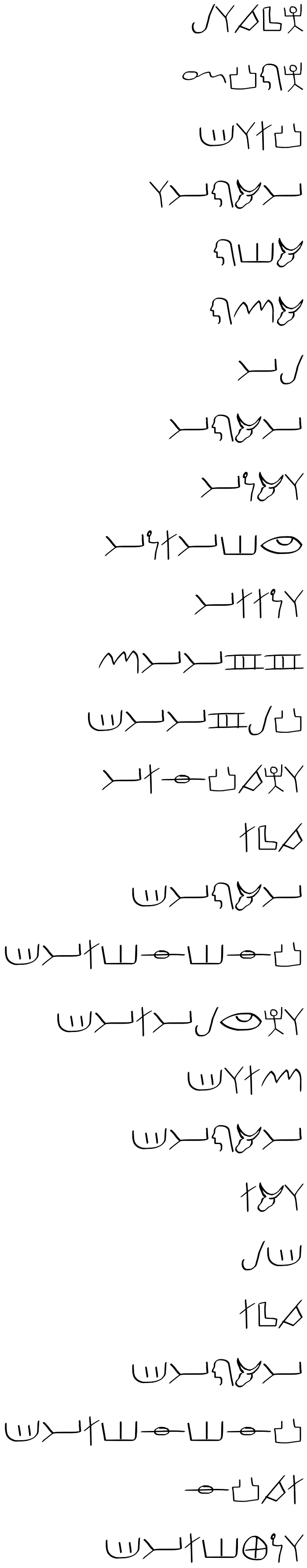

you in the desert	ham·mid·ba·rah		
you	o·wt·kha		
and	ve·et		
all	kal		
the fish	de·gat		
of your streams	ye·o·re·kha	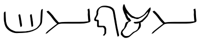	
on	al		
the open	pe·ne	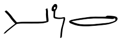	
field	has·sa·deh		
You will fall	tip·po·wl		
and will not	lo		
be taken away	te·a·seph		
	ve·lo		
or gathered for burial	tiq·qa·vets	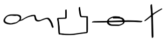	
to the beasts	le·chay·yat	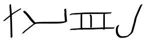	
of the earth	ha·a·rets		
and the birds	u·le·o·wph		
of the air	hash·sha·ma·yim		
I have given you	ne·tat·tee·kha	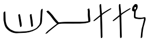	
as food	le·akh·lah		
will know	ve·ya·de·u		Ezekiel 29:6
Then all	kal		
the people	yo·she·ve		
of Egypt	mits·ra·yim		
that	kee	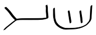	
I	a·nee	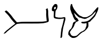	
am the LORD	YHVH		

For	ya·an		
you were only	he·yo·w·tam		
a staff	mish·e·net		
of reeds	qa·neh	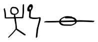	
to the house	le·vet	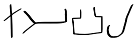	
of Israel	yis·ra·el	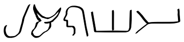	
When Israel took hold	be·ta·phe·sam		Ezekiel 29:7
of you	be·kha	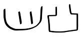	
with their hands	vak·kaph·kha	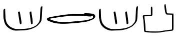	
you splintered	te·ro·wts		
tearing	u·va·qa·ta	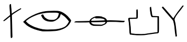	
their	la·hem		
all	kal		
shoulders	ka·teph		
when they leaned	u·ve·hish·sha·a·nam		
on you	a·le·kha	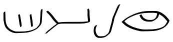	
you broke	tish·sha·ver		
were wrenched	ve·ha·a·mad·ta		
	la·hem		
-	kal		
and their backs	ma·te·na·yim	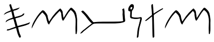	
Therefore	la·khen		Ezekiel 29:8
this is what	koh	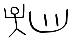	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
	hin·nee	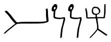	

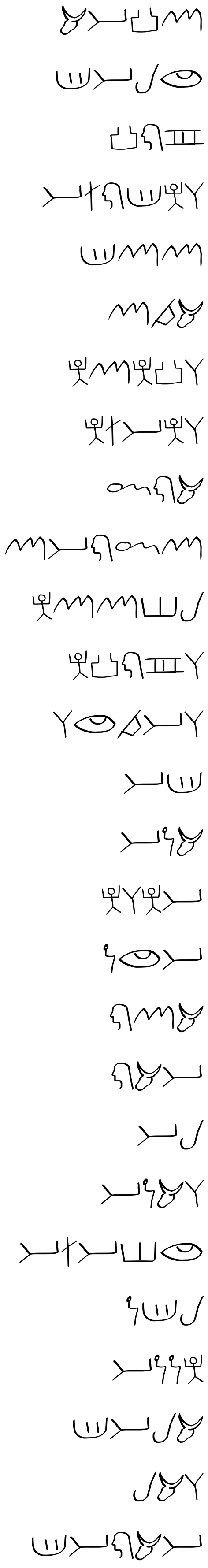

I will bring	me·vee	
against you	a·la·yikh	
a sword	cha·rev	
and cut off	ve·hikh·rat·tee	
from you	mim·mekh	
man	a·dam	
and beast	u·ve·he·mah	
will become	ve·ha·ye·tah	Ezekiel 29:9
The land	e·rets	
of Egypt	mits·ra·yim	
a desolate	lish·ma·mah	
wasteland	ve·cha·re·bah	
Then they will know	ve·ya·de·u	
that	kee	
I	a·nee	
am the LORD	YHVH	
Because	ya·an	
you said	a·mar	
‘ The Nile [is]	ye·or	
mine	lee	
I	va·a·nee	
made it ’	a·see·tee	
therefore	la·khen	Ezekiel 29:10
I am	hin·nee	
against you	e·le·kha	
and against	ve·el	
your rivers	ye·o·re·kha	

I will turn	ve·na·tat·tee	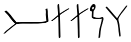	
-	et	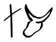	
the land	e·rets	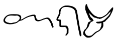	
of Egypt	mits·ra·yim	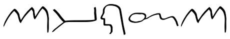	
into a ruin	le·cha·re·vo·wt	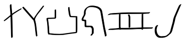	
wasteland	cho·rev	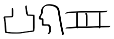	
a desolate	she·ma·mah	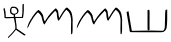	
from Migdol	mim·mig·dol	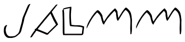	
to Syene	se·ve·neh	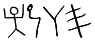	
and as far as	ve·ad	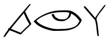	
the border	ge·vul	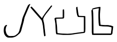	
of Cush	kush	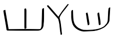	
No	lo	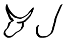	Ezekiel 29:11
will pass	ta·a·var	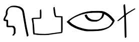	
through	bah	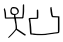	
foot	re·gel	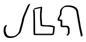	
of man	a·dam	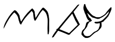	
-	ve·re·gel	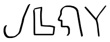	
beast	be·he·mah	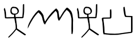	
[or]	lo	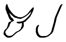	
-	ta·a·var	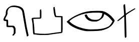	
	bah	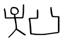	
and	ve·lo	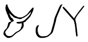	
it will be uninhabited	te·shev	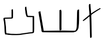	
for forty	ar·ba·eem	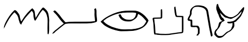	
years	sha·nah	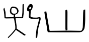	
I will make	ve·na·tat·tee	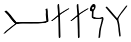	Ezekiel 29:12

-	et	
the land	e·rets	
of Egypt	mits·ra·yim	
a desolation	she·ma·mah	
among	be·to·wkh	
lands	a·ra·tso·wt	
desolate	ne·sham·mo·wt	
and her cities	ve·a·re·ha	
among	be·to·wkh	
cities	a·reem	
the ruined	ma·cho·ra·vo·wt	
will lie	tih·ye·na	
desolate	she·ma·mah	
for forty	ar·ba·eem	
years	sha·nah	
And I will disperse	va·ha·phi·tso·tee	
-	et	
the Egyptians	mits·ra·yim	
among the nations	bag·go·w·yim	
and scatter them	ve·ze·ree·teem	
throughout the countries	ba·a·ra·tso·wt	
For	kee	Ezekiel 29:13
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
At the end	miq·qets	

of forty	ar·ba·eem		
years	sha·nah	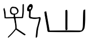	
I will gather	a·qab·bets	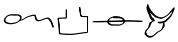	
-	et		
the Egyptians	mits·ra·yim		
from	min		
the nations	ha·am·meem		
to which	a·sher		
they were scattered	na·pho·tsu		
	sham·mah		
I will restore	ve·shav·tee	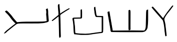	Ezekiel 29:14
-	et		
from captivity	she·vut		
Egypt	mits·ra·yim		
and bring them back	va·ha·shi·vo·tee		
-	o·tam		
the land	e·rets		
of Pathros	pat·ro·ws	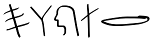	
to	al		
the land	e·rets		
of their origin	me·khu·ra·tam		
they will be	ve·ha·yu	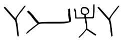	
There	sham	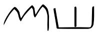	
kingdom	mam·la·khah		
a lowly	she·pha·lah		
-	min		Ezekiel 29:15
of kingdoms	ham·mam·la·kho·wt		

Egypt will be	tih·yeh	
the lowliest	she·pha·lah	
and will never	ve·lo	
exalt itself	tit·nas·se	
again	o·wd	
above	al	
the nations	hag·go·w·yim	
For I will diminish [Egypt]	ve·him·at·teem	
so that it will never again	le·vil·tee	
rule	re·do·wt	
over the nations	bag·go·w·yim	
Egypt will never	ve·lo	Ezekiel 29:16
again be	yih·yeh	
	o·wd	
for the house	le·vet	
of Israel	yis·ra·el	
an object of trust	le·miv·tach	
but will remind them	maz·keer	
of [their] iniquity	a·won	
in turning	biph·no·w·tam	
to the Egyptians	a·cha·re·hem	
Then they will know	ve·ya·de·u	
that	kee	
I	a·nee	
am the Lord	a·do·nay	
GOD ”	YHVH	

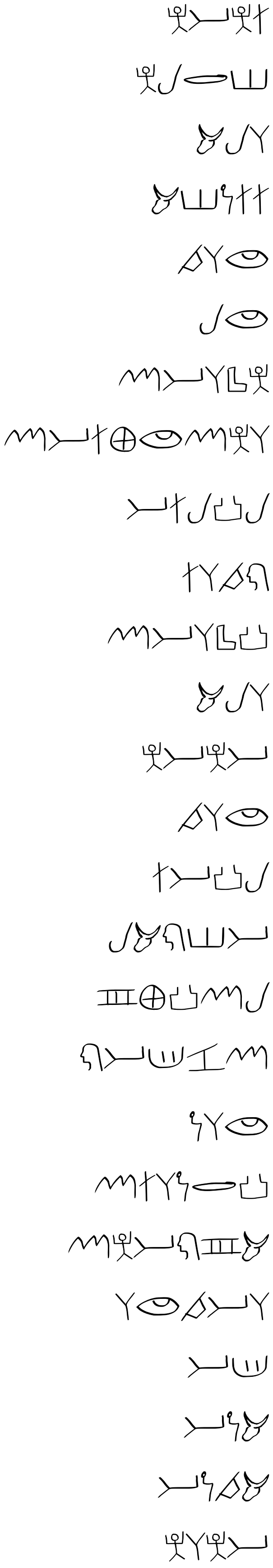

	vay·hee	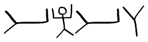	Ezekiel 29:17
In the twenty-seventh	be·es·reem	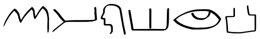	
	va·she·va	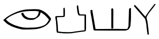	
year	sha·nah	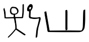	
of the first month	ba·ri·sho·wn		
on the first	be·e·chad		
day	la·cho·desh	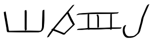	
came	ha·yah	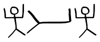	
the word	de·var		
of the LORD	YHVH		
to me	e·lay	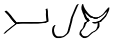	
saying	le·mor		
“ Son	ben		Ezekiel 29:18
of man	a·dam		
Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	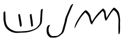	
of Babylon	ba·vel		
to labor	he·e·veed		
-	et		
caused his army	che·lo	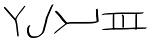	
strenuously	a·vo·dah	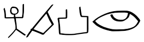	
	ge·do·lah		
against	el		
Tyre	tsor		
Every	kal		
head	rosh		
was made bald	muq·rach	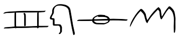	

and every	ve·khal		
shoulder	ka·teph		
made raw	me·ru·tah		
wages	ve·sa·khar		
no	lo		
received	ha·yah	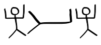	
But he	lo	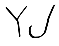	
and his army	u·le·che·lo	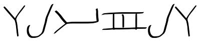	
from Tyre	mits·tsor		
for	al		
the labor	ha·a·vo·dah		
-	a·sher		
they expended	a·vad	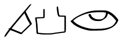	
on it	a·le·ha	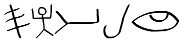	
Therefore	la·khen		Ezekiel 29:19
this is what	koh	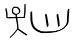	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
	hin·nee	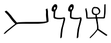	
I will give	no·ten	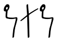	
to Nebuchadnezzar	lin·vu·khad·rets·tsar		
king	me·lekh	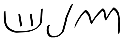	
of Babylon	ba·vel		
-	et		
the land	e·rets		
of Egypt	mits·ra·yim	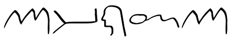	

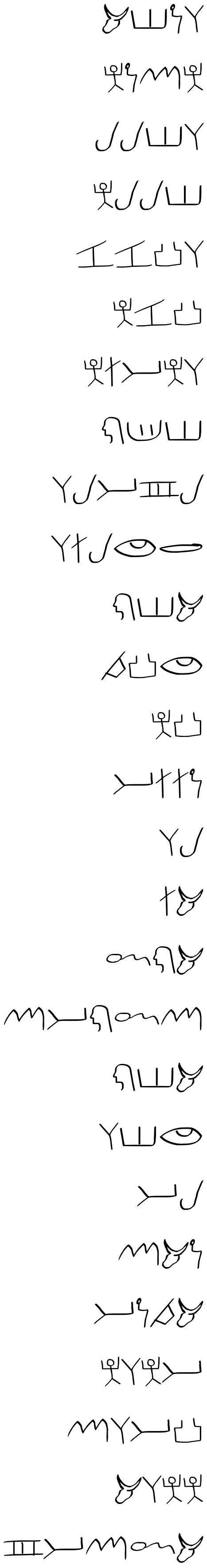

who will carry off	ve·na·sa	
its wealth	ha·mo·nah	
seize	ve·sha·lal	
its spoil	she·la·lah	
and remove	u·va·zaz	
its plunder	biz·zah	
This will be	ve·ha·ye·tah	
the wages	sa·khar	
for his army	le·che·lo	
as the reward	pe·ul·la·to	Ezekiel 29:20
	a·sher	
for his labor	a·vad	
	bah	
I have given	na·tat·tee	
him	lo	
	et	
the land	e·rets	
of Egypt	mits·ra·yim	
because	a·sher	
it was done	a·su	
for Me	lee	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
day	bay·yo·wm	Ezekiel 29:21
In that	ha·hu	
to sprout	ats·mee·ach	

I will cause a horn	qe·ren	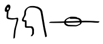	
for the house	le·vet	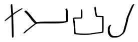	
of Israel	yis·ra·el	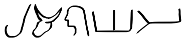	
and	u·le·kha	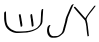	
I will open	et·ten		
to speak	pit·cho·wn	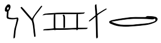	
your mouth	peh	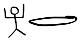	
among them	be·to·w·kham	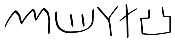	
Then they will know	ve·ya·de·u		
that	kee	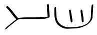	
I	a·nee	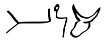	
am the LORD ”	YHVH		
came	vay·hee	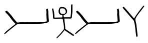	Ezekiel 30:1
Again the word	de·var		
of the LORD	YHVH		
to me	e·lay	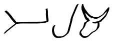	
saying	le·mor		
“ Son	ben		Ezekiel 30:2
of man	a·dam		
prophesy	hin·na·ve	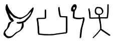	
and declare	ve·a·mar·ta		
that this is what	koh	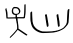	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Wail	he·lee·lu	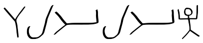	
‘ Alas	hah		

for that day ! ’	lay·yo·wm	ליום	
For	kee	כי	Ezekiel 30:3
near	qa·ro·wv	קרוב	
the day [is]	yo·wm	יום	
is near	ve·qa·ro·wv	וקרוב	
the Day	yo·wm	יום	
of the LORD	la·YHVH	ליהוה	
a day	yo·wm	יום	
of clouds	a·nan	ענן	
a time	et	עת	
[of doom] for the nations	go·w·yim	גוים	
It will be	yih·yeh	יהיה	
will come	u·va·ah	ובאה	Ezekiel 30:4
A sword	che·rev	חרב	
against Egypt	be·mits·ra·yim	במצרים	
	ve·ha·ye·tah	והיתה	
and there will be anguish	chal·cha·lah	חלחלה	
in Cush	be·khush	בכוש	
fall	bin·phol	בנפל	
when the slain	cha·lal	חלל	
in Egypt	be·mits·ra·yim	במצרים	
is taken away	ve·la·qe·chu	ולקחו	
its wealth	ha·mo·w·nah	המונה	
are torn down	ve·ne·her·su	ונהרסו	
and its foundations	ye·so·w·do·te·ha	יסודתיה	
Cush	kush	כוש	Ezekiel 30:5
Put	u·phut	ופוט	

and Lud	ve·lud		
and all	ve·khal		
the various peoples	ha·e·rev		
as well as Libya	ve·khuv		
and the men	u·ve·ne		
land	e·rets		
of the covenant	hab·be·reet	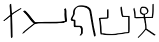	
with [Egypt]	it·tam		
by the sword	ba·che·rev	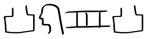	
will fall	yip·po·lu		
For this is what	koh	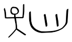	Ezekiel 30:6
says :	a·mar		
the LORD	YHVH		
will fall	ve·na·phe·lu		
The allies	so·me·khe	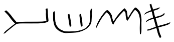	
of Egypt	mits·ra·yim	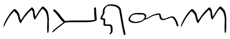	
will collapse	ve·ya·rad	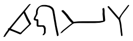	
and her proud	ge·o·wn		
strength	uz·zah	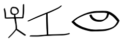	
From Migdol	mim·mig·dol	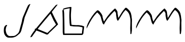	
to Syene	se·ve·neh	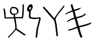	
by the sword	ba·che·rev	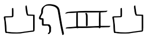	
they will fall	yip·pe·lu		
within her	vah		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		

They will be desolate	ve·na·sham·mu	𐤅𐤍𐤔𐤌𐤅	Ezekiel 30:7
among	be·to·wkh	𐤁𐤕𐤅𐤊	
lands	a·ra·tso·wt	𐤀𐤓𐤑𐤅𐤕	
desolate	ne·sham·mo·wt	𐤍𐤔𐤌𐤅𐤕	
and their cities	ve·a·raw	𐤅𐤏𐤓𐤉𐤅	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
cities	a·reem	𐤏𐤓𐤉𐤌	
ruined	na·cha·ra·vo·wt	𐤍𐤇𐤓𐤁𐤅𐤕	
will lie	tih·ye·nah	𐤕𐤄𐤉𐤉𐤍𐤄	
Then they will know	ve·ya·de·u	𐤅𐤉𐤃𐤏𐤅	Ezekiel 30:8
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
when I set	be·tit·tee	𐤁𐤕𐤕𐤉	
fire	esh	𐤀𐤔	
to Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
are shattered	ve·nish·be·ru	𐤅𐤍𐤔𐤁𐤓𐤅	
and all	kal	𐤊𐤋	
her helpers	o·ze·re·ha	𐤏𐤆𐤓𐤉𐤄	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	Ezekiel 30:9
On that	ha·hu	𐤄𐤄𐤅𐤀	
will go out	ye·tse·u	𐤉𐤑𐤀𐤅	
messengers	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
from Me	mil·le·pha·nay	𐤌𐤋𐤐𐤍𐤉	
in ships	bats·tseem	𐤁𐤑𐤉𐤌	
to frighten	le·ha·cha·reed	𐤋𐤄𐤇𐤓𐤉𐤃	
-	et	𐤀𐤕	

Cush	kush		
out of complacency	be·tach		
will come	ve·ha·ye·tah	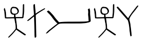	
Anguish	chal·cha·lah	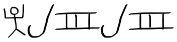	
upon them	va·hem		
on the day	be·yo·wm	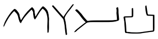	
of Egypt’s [doom]	mits·ra·yim	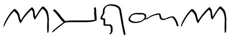	
For	kee	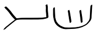	
it is indeed	hin·neh		
coming	ba·ah		
This is what	koh	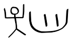	Ezekiel 30:10
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
I will put an end	ve·hish·bat·tee		
-	et		
to the hordes	ha·mo·wn		
of Egypt	mits·ra·yim		
by the hand	be·yad	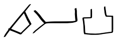	
of Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	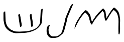	
of Babylon	ba·vel		
He	hu		Ezekiel 30:11
and his people	ve·am·mo		
with him	it·to		
the most ruthless	a·ree·tse	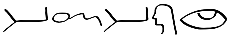	
of the nations	go·w·yim	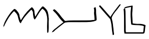	

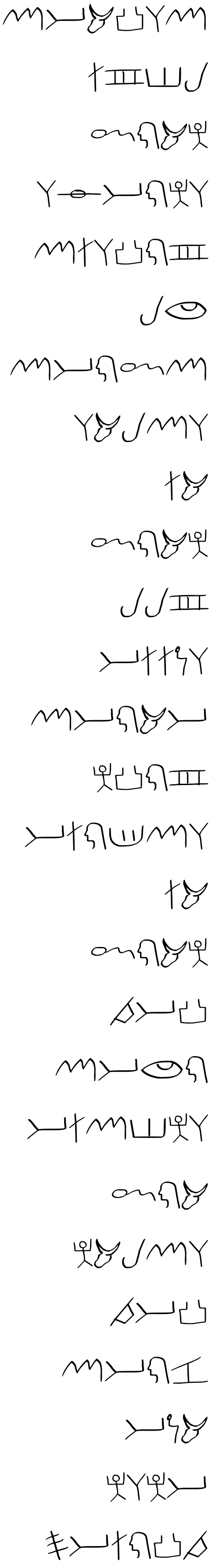

will be brought in	mu·va·eem	
to destroy	le·sha·chet	
the land	ha·a·rets	
They will draw	ve·he·ree·qu	
their swords	char·vo·w·tam	
against	al	
Egypt	mits·ra·yim	
and fill	u·ma·le·u	
-	et	
the land	ha·a·rets	
with the slain	cha·lal	
I will make	ve·na·tat·tee	Ezekiel 30:12
the streams	ye·o·reem	
dry up	cha·ra·vah	
and sell	u·ma·khar·tee	
-	et	
the land	ha·a·rets	
to	be·yad	
the wicked	ra·eem	
I will bring desolation	va·ha·shim·mo·tee	
upon the land	e·rets	
and everything in it	u·me·lo·ah	
By the hands	be·yad	
of foreigners	za·reem	
I	a·nee	
the LORD	YHVH	
have spoken	dib·bar·tee	

This is what	koh	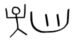	Ezekiel 30:13
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
I will destroy	ve·ha·a·vad·tee	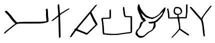	
the idols	gil·lu·leem	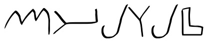	
and put an end	ve·hish·bat·tee		
to the images	e·lee·leem		
in Memphis	min·noph	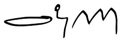	
a prince	ve·na·see	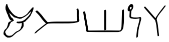	
	me·e·rets		
in Egypt	mits·ra·yim		
There will no	lo		
be	yih·yeh	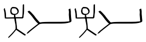	
longer	o·wd		
and I will instill	ve·na·tat·tee	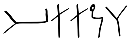	
fear	yir·ah		
in that land	be·e·rets		
	mits·ra·yim		
I will lay waste	va·ha·shim·mo·tee		Ezekiel 30:14
-	et		
Pathros	pat·ro·ws		
set	ve·na·tat·tee	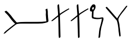	
fire	esh		
to Zoan	be·tso·an		
and execute	ve·a·see·tee	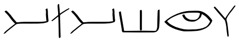	
judgment	she·pha·teem	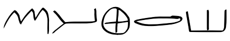	

on Thebes	be·no		
I will pour out	ve·sha·phakh·tee	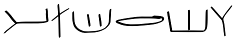	Ezekiel 30:15
My wrath	cha·ma·tee		
on	al		
Pelusium	seen	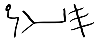	
the stronghold	ma·o·wz		
of Egypt	mits·ra·yim	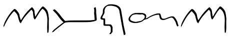	
and cut off	ve·hikh·rat·tee		
-	et		
the crowds	ha·mo·wn		
of Thebes	no		
I will set	ve·na·tat·tee	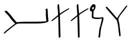	Ezekiel 30:16
fire	esh		
to Egypt	be·mits·ra·yim		
will writhe in anguish	chul		
	ta·chīl	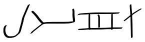	
Pelusium	seen	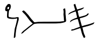	
Thebes	ve·no		
will be	tih·yeh	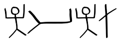	
split open	le·hib·ba·qe·a	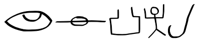	
and Memphis	ve·noph		
distress	tsa·re		
[will face] daily	yo·w·mam		
The young men	ba·chu·re		Ezekiel 30:17
of On	a·ven		
	u·phee		
and Pi-beseth	ve·set		

by the sword	ba·che·rev		
will fall	yip·po·lu		
and those [cities]	ve·hen·nah		
into captivity	bash·she·vee		
will go	te·lakh·nah		
in Tahpanhes	u·vit·chaph·ne·ches		Ezekiel 30:18
will be darkened	cha·sakh		
The day	hay·yo·wm		
when I break	be·shiv·ree		
-	sham		
-	et		
the yoke	mo·to·wt		
of Egypt	mits·ra·yim		
comes to an end	ve·nish·bat		
and	bah		
her proud	ge·o·wn		
strength	uz·zah		
	hee		
A cloud	a·nan		
will cover her	ye·khas·sen·nah		
and her daughters	u·ve·no·w·te·ha		
into captivity	bash·she·vee		
will go	te·lakh·nah		
So I will execute	ve·a·see·tee		Ezekiel 30:19
judgment	she·pha·teem		
on Egypt	be·mits·ra·yim		
and they will know	ve·ya·de·u		

that	kee	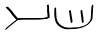	
I	a·nee	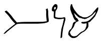	
am the LORD ”	YHVH	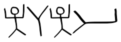	
	vay·hee	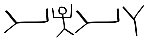	Ezekiel 30:20
In the eleventh	be·a·chat	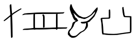	
	es·reh	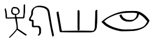	
year	sha·nah	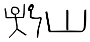	
of the first month	ba·ri·sho·wn	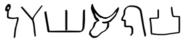	
on the seventh	be·shiv·ah	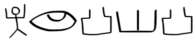	
day	la·cho·desh	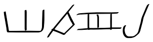	
came	ha·yah	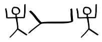	
the word	de·var	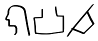	
of the LORD	YHVH	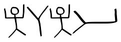	
to me	e·lay	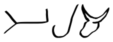	
saying	le·mor	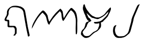	
“ Son	ben	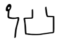	Ezekiel 30:21
of man	a·dam	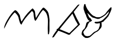	
-	et	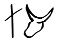	
the arm	ze·ro·w·a	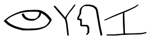	
of Pharaoh	par·oh	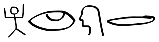	
king	me·lekh	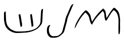	
of Egypt	mits·ra·yim	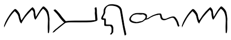	
I have broken	sha·va·re·tee	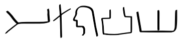	
See	ve·hin·neh	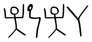	
it has not	lo	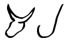	
been bound up	chub·be·shah	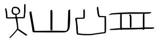	
-	la·tet	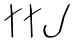	

for healing	re·phu·o·wt	
	la·sum	
or splinted	chit·tul	
	le·cha·ve·shah	
for strength	le·cha·ze·qah	
to hold	lit·pos	
the sword	be·cha·rev	
Therefore	la·khen	Ezekiel 30:22
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Behold	hin·nee	
I am against	el	
Pharaoh	par·oh	
king	me·lekh	
of Egypt	mits·ra·yim	
I will break	ve·sha·var·tee	
-	et	
his arms	ze·ro·o·taw	
-	et	
both the strong one	ha·cha·za·qah	
-	ve·et	
and the one already broken	han·nish·ba·ret	
fall	ve·hip·pal·tee	
-	et	
and will make the sword	ha·che·rev	

from his hand	mee·ya·do	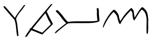	
I will disperse	va·ha·phi·tso·w·tee		Ezekiel 30:23
-	et		
the Egyptians	mits·ra·yim		
among the nations	bag·go·w·yim	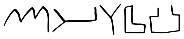	
and scatter them	ve·ze·ree·tim	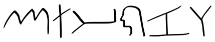	
throughout the lands	ba·a·ra·tso·wt		
I will strengthen	ve·chiz·zaq·tee	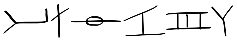	Ezekiel 30:24
-	et		
the arms	ze·ro·o·wt		
king	me·lekh	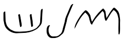	
of Babylon’s	ba·vel		
and place	ve·na·tat·tee	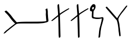	
-	et		
My sword	char·bee		
in his hand	be·ya·do	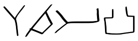	
but I will break	ve·sha·var·tee	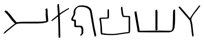	
-	et		
the arms	ze·ro·o·wt		
of Pharaoh	par·oh		
[who] will groan	ve·na·aq		
like	na·a·qo·wt	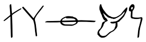	
a [mortally] wounded [man]	cha·lal	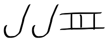	
before him	le·pha·naw	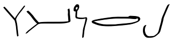	
I will strengthen	ve·ha·cha·zaq·tee	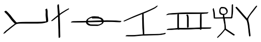	Ezekiel 30:25
-	et		
the arms	ze·ro·o·wt		

king	me·lekh	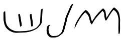	
of Babylon’s	ba·vel	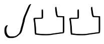	
arms	u·ze·ro·o·wt		
but Pharaoh’s	par·oh		
will fall limp	tip·po·le·nah		
Then they will know	ve·ya·de·u	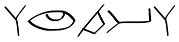	
that	kee	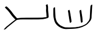	
I	a·nee	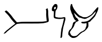	
am the LORD	YHVH		
when I place	be·tit·tee	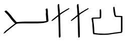	
My sword	char·bee		
in the hand	be·yad	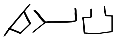	
king	me·lekh	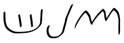	
of Babylon’s	ba·vel		
and he wields	ve·na·tah		
-	o·w·tah		
it against	el		
the land	e·rets		
of Egypt	mits·ra·yim	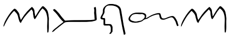	
I will disperse	va·ha·phi·tso·w·tee		Ezekiel 30:26
-	et		
the Egyptians	mits·ra·yim	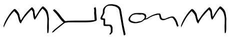	
among the nations	bag·go·w·yim	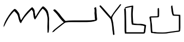	
and scatter	ve·ze·ree·tee	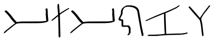	
them	o·w·tam		
throughout the lands	ba·a·ra·tso·wt		
Then they will know	ve·ya·de·u		

that	kee	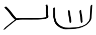	
I	a·nee	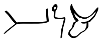	
am the LORD ”	YHVH		
	vay·hee	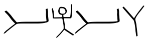	Ezekiel 31:1
In the eleventh	be·a·chat		
	es·reh		
year	sha·nah	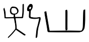	
of the third month	bash·she·lee·shee	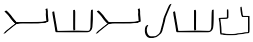	
on the first	be·e·chad		
day	la·cho·desh	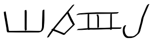	
came	ha·yah	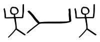	
the word	de·var		
of the LORD	YHVH		
to me	e·lay	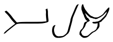	
saying	le·mor		
“ Son	ben		Ezekiel 31:2
of man	a·dam		
say	e·mor		
to	el		
Pharaoh	par·oh		
king	me·lekh	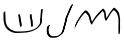	
of Egypt	mits·ra·yim		
and to	ve·el		
his multitude :	ha·mo·w·no		
	el		
‘ Who	mee	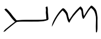	
can be compared	da·mee·ta	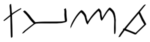	

to your greatness ?	ve·ga·de·le·kha		
Look at	hin·neh		Ezekiel 31:3
Assyria	ash·shur		
a cedar	e·rez	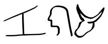	
in Lebanon	bal·le·va·no·wn		
with beautiful	ye·pheh	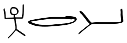	
branches	a·naph	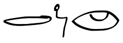	
the forest	ve·cho·resh		
that shaded	me·tsal		
It towered	u·ge·vah	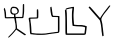	
on high	qo·w·mah		
among	u·ven		
the clouds	a·vo·teem		
was	ha·ye·tah	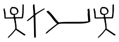	
its top	tsam·mar·to		
The waters	ma·yim	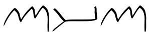	Ezekiel 31:4
made it grow	gid·de·lu·hu	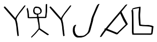	
the deep springs	te·ho·wm		
made it tall	ro·me·ma·te·hu		
-	et		
their streams	na·ha·ro·te·ha	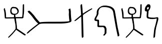	
directing	ho·lekh	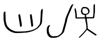	
all around	se·vee·vo·wt	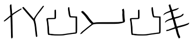	
its base	mat·ta·ah		
-	ve·et		
their channels	te·a·lo·te·ha		
and sending	shil·chah	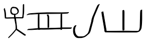	

to	el		
all	kal		
the trees	a·tse		
of the field	has·sa·deh		
Therefore	al		Ezekiel 31:5
	ken	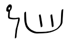	
it towered	ga·ve·ha		
higher	qo·ma·to	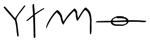	
than all	mik·kol		
the trees	a·tse		
of the field	has·sa·deh	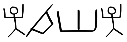	
multiplied	vat·tir·be·nah		
Its branches	sar·ap·po·taw		
grew long	vat·te·e·rakh·nah	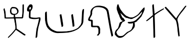	
and its boughs	pho·ra·to		
waters	mim·ma·yim	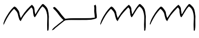	
because of the abundant	rab·beem	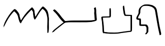	
as it spread them out	be·shal·le·cho	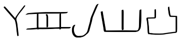	
in its branches	bis·ap·po·taw		Ezekiel 31:6
nested	qin·nu	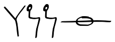	
All	kal		
the birds	o·wph		
of the air	hash·sha·ma·yim		
beneath	ve·ta·chat	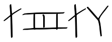	
its boughs	po·ro·taw	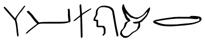	
gave birth	ya·le·du	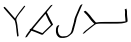	
and all	kol	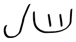	

the beasts	chay·yat	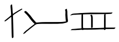	
of the field	has·sa·deh	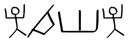	
in its shade	u·ve·tsil·lo	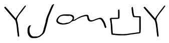	
lived	ye·she·vu	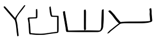	
all	kol	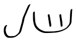	
nations	go·w·yim	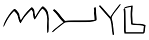	
the great	rab·beem	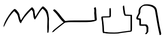	
It was beautiful	vay·ye·yiph	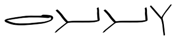	Ezekiel 31:7
in its greatness	be·ga·de·lo	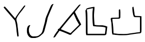	
in the length	be·o·rekh	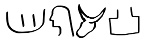	
of its limbs	da·lee·yo·w·taw	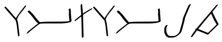	
for	kee	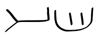	
extended	ha·yah	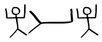	
its roots	sha·re·sho	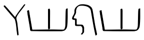	
to	el	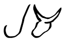	
waters	ma·yim	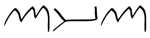	
abundant	rab·beem	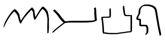	
The cedars	a·ra·zeem	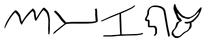	Ezekiel 31:8
could not	lo	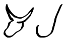	
rival it	a·ma·mu·hu	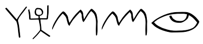	
in the garden	be·gan	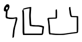	
of God	e·lo·heem	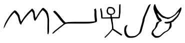	
the cypresses	be·ro·wo·sheem	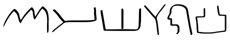	
could not	lo	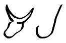	
compare	da·mu	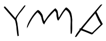	
with	el	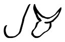	
its branches	se·ap·po·taw	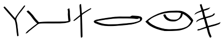	

the plane trees	ve·ar·mo·neem		
nor	lo		
match	ha·yu	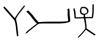	
its boughs	ke·pho·ro·taw		
No	kal		
tree	ets		
in the garden	be·gan		
of God	e·lo·heem		
	lo		
could compare	da·mah		
with	e·law	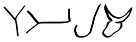	
its beauty	be·ya·phe·yo		
it beautiful	ya·pheh	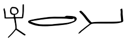	Ezekiel 31:9
I made	a·see·tee	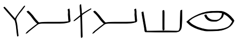	
with its many	be·rov		
branches	da·lee·yo·w·taw	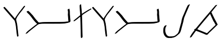	
the envy	vay·qan·u·hu	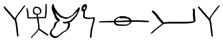	
of all	kal		
the trees	a·tse		
of Eden	e·den		
which	a·sher		
were in the garden	be·gan		
of God ’	ha·e·lo·heem	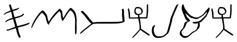	
Therefore	la·khen		Ezekiel 31:10
this is what	koh	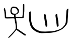	
says :	a·mar		
the Lord	a·do·nay		

GOD	YHVH		
‘ Since	ya·an		
-	a·sher		
it became great	ga·vah·ta		
in height	be·qo·w·mah	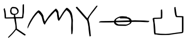	
and set	vay·yit·ten	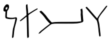	
its top	tsam·mar·to		
	el		
among	ben	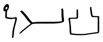	
the clouds	a·vo·w·teem		
and it grew proud	ve·ram		
	le·va·vo		
on account of its height	be·ga·ve·ho	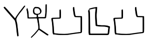	
I delivered it	ve·et·te·ne·hu		Ezekiel 31:11
into the hand	be·yad	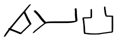	
of the ruler	el	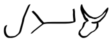	
of the nations	go·w·yim	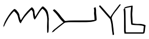	
for him	a·so		
to deal	ya·a·seh		
with it	lo		
according to its wickedness	ke·rish·o		
I have banished it	ge·rash·ti·hu		
cut it down	vay·yikh·re·tu·hu		Ezekiel 31:12
Foreigners	za·reem	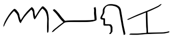	
the most ruthless	a·ree·tse	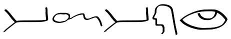	
of the nations	go·w·yim	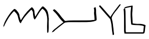	
and left it	vay·yit·te·shu·hu		

on	el	
the mountains	he·ha·reem	
and in every	u·ve·khal	
valley	ge·a·yo·wt	
have fallen	na·phe·lu	
Its branches	da·lee·yo·w·taw	
lay broken	vat·tish·sha·var·nah	
its boughs	pho·ro·taw	
in all	be·khol	
ravines	a·phee·qe	
the earth’s	ha·a·rets	
left	vay·ye·re·du	
its shade	mits·tsil·lo	
And all	kal	
the peoples	am·me	
of the earth	ha·a·rets	
and abandoned it	vay·yit·te·shu·hu	
on	al	Ezekiel 31:13
its fallen trunk	map·pal·to	
nested	yish·ke·nu	
All	kal	
the birds	o·wph	
of the air	hash·sha·ma·yim	
among	ve·el	
its boughs	po·ro·taw	
lived	ha·yu	
and all	kol	

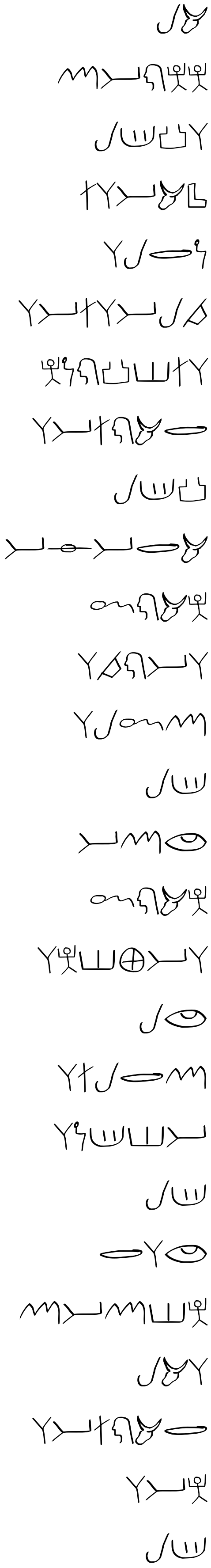

the beasts	chay·yat	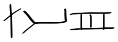	
of the field	has·sa·deh		
This happened so that	le·ma·an		Ezekiel 31:14
-	a·sher		
no	lo		
would become great	yig·be·hu	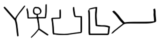	
in height	ve·qo·w·ma·tam		
other	kal	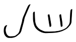	
trees	a·tse		
by the waters	ma·yim	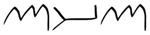	
and	ve·lo		
set	yit·te·nu	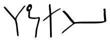	
-	et		
their tops	tsam·mar·tam	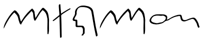	
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among	ben	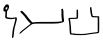	
the clouds	a·vo·teem		
and no other	ve·lo		
would reach them	ya·am·du		
trees	e·le·hem	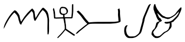	
in height	be·ga·ve·ham	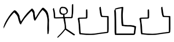	
	kal		
well-watered	sho·te	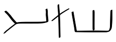	
	ma·yim	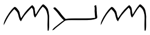	
For	kee	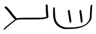	
they have all	khul·lam	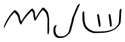	
been consigned	nit·te·nu	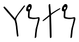	

to death	lam·ma·vet	למות	
to	el	אל	
of the earth	e·rets	ארץ	
the depths	tach·teet	תחתית	
among	be·to·wkh	בתוך	
the mortals	be·ne	בני	
	a·dam	אדם	
	el	אל	
who descend	yo·wr·de	יורדי	
to the Pit ’	vo·wr	בורס	
This is what	koh	כה	Ezekiel 31:15
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ On the day	be·yo·wm	ביום	
it was brought down	rid·to	רדתו	
to Sheol	she·o·w·lah	שאולה	
I caused mourning	he·e·val·tee	האבלתי	
I covered	kis·se·tee	כסתי	
because of it	a·law	עליו	
-	et	את	
the deep	te·ho·wm	תהום	
I held back	va·em·na	ואמנע	
its rivers	na·ha·ro·w·te·ha	נהרותיה	
were restrained	vay·yik·ka·le·u	ויכלאו	
waters	ma·yim	מים	
its abundant	rab·beem	רבים	

mourn	va·aq·dir	
for it	a·law	
I made Lebanon	le·va·no·wn	
and all	ve·khal	
the trees	a·tse	
of the field	has·sa·deh	
because of it	a·law	
fainted	ul·peh	
at the sound	miq·qo·wl	Ezekiel 31:16
of its downfall	map·pal·to	
quake	hir·ash·tee	
I made the nations	go·w·yim	
when I cast it down	be·ho·w·ri·dee	
-	o·to	
to Sheol	she·o·w·lah	
with	et	
those who descend	yo·wr·de	
to the Pit	vo·wr	
were consoled	vay·yin·na·cha·mu	
in the earth	be·e·rets	
below	tach·teet	
Then all	kal	
the trees	a·tse	
of Eden	e·den	
the choicest	miv·char	
and best	ve·to·wv	
of Lebanon	le·va·no·wn	

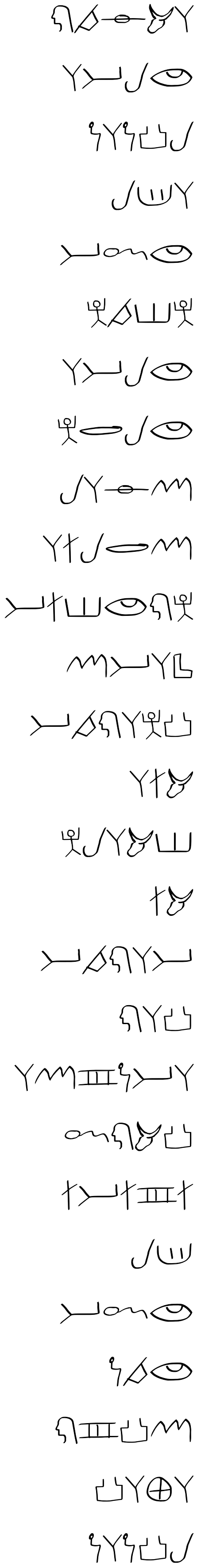

all	kal	כל	
the well-watered trees	sho·te	שתי	
	ma·yim	מים	
too	gam	גם	Ezekiel 31:17
They	hem	הם	
with it	it·to	אתו	
descended	ya·re·du	ירדו	
to Sheol	she·o·w·lah	שאולה	
to	el	אל	
those slain	chal·le	חללי	
by the sword	cha·rev	חרב	
As its allies	u·ze·ro·o	וזרעו	
they had lived	ya·she·vu	ישבו	
in its shade	ve·tsil·lo	בצלו	
among	be·to·wkh	בתוך	
the nations	go·w·yim	גוים	
	el	אל	Ezekiel 31:18
Who	mee	מי	
is like you	da·mee·ta	דמית	
then	ka·khah	ככה	
in glory	be·kha·vo·wd	בכבוד	
and greatness	u·ve·go·del	ובגדל	
among the trees	ba·a·tse	בעצי	
of Eden ?	e·den	עדן	
You also will be brought down	ve·hu·rad·ta	והורדת	
to be with	et	את	
the trees	a·tse	עצי	

of Eden	e·den		
	el		
of the earth	e·rets		
to the depths	tach·teet	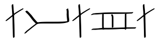	
among	be·to·wkh		
the uncircumcised	a·re·leem	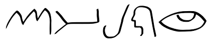	
You will lie	tish·kav		
with	et		
those slain	chal·le		
by the sword	che·rev		
This	hu		
is Pharaoh	phar·oh		
and all	ve·khal		
his multitude	ha·mo·noh		
declares	ne·um		
the Lord	a·do·nay		
GOD ’”	YHVH		
	vay·hee	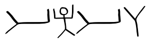	Ezekiel 32:1
In the twelfth	bish·te		
	es·reh		
year	sha·nah	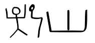	
of the twelfth	bish·ne	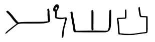	
	a·sar		
month	cho·desh	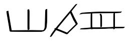	
on the first	be·e·chad		
day	la·cho·desh	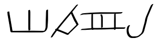	
came	ha·yah	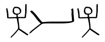	

the word	de·var	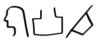	
of the LORD	YHVH	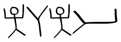	
to me	e·lay	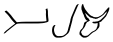	
saying	le·mor	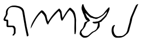	
“ Son	ben	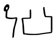	Ezekiel 32:2
of man	a·dam	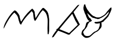	
take up	sa	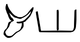	
a lament	qee·nah	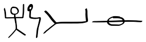	
for	al	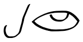	
Pharaoh	par·oh	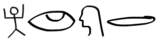	
king	me·lekh	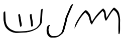	
of Egypt	mits·ra·yim	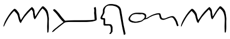	
and say	ve·a·mar·ta	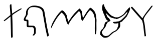	
to him :	e·law	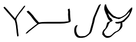	
a lion	ke·pheer	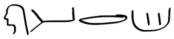	
among the nations	go·w·yim	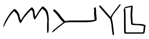	
‘ You are like	nid·me·ta	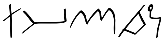	
you	ve·at·tah	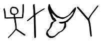	
are like a monster	kat·tan·neem	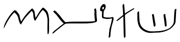	
in the seas	bay·yam·meem	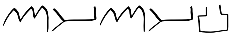	
You thrash about	vat·ta·gach	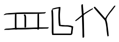	
in your rivers	be·na·ha·ro·w·te·kha	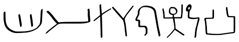	
churning up	vat·tid·lach	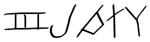	
the waters	ma·yim	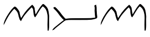	
with your feet	be·rag·le·kha	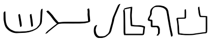	
and muddying	vat·tir·pos	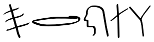	
the streams ’	na·ha·ro·w·tam	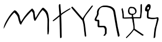	

This is what	koh	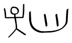	Ezekiel 32:3
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ I will spread	u·pha·ras·tee	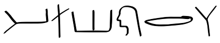	
over you	a·le·kha	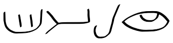	
-	et		
My net	rish·tee		
with a company	biq·hal	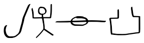	
peoples	am·meem	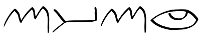	
of many	rab·beem	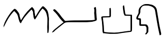	
and they will draw you up	ve·he·e·lu·kha		
in My net	be·cher·mee		
I will abandon	u·ne·tash·tee·kha		Ezekiel 32:4
you on the land	va·a·rets		
into	al		
the open	pe·ne	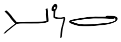	
field	has·sa·deh	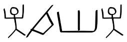	
and hurl you	a·tee·le·kha	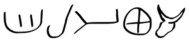	
to settle	ve·hish·kan·tee		
upon you	a·le·kha	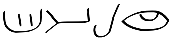	
I will cause all	kal		
the birds	o·wph		
of the air	hash·sha·ma·yim		
to eat their fill	ve·his·ba·tee		
of you	mim·me·kha		
the beasts	chay·yat	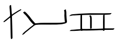	

and all	kal	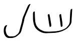	
of the earth	ha·a·rets		
I will put	ve·na·tat·tee	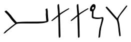	Ezekiel 32:5
-	et		
your flesh	be·sa·re·kha		
on	al		
the mountains	he·ha·reem	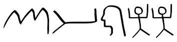	
and fill	u·mil·le·tee		
the valleys	hag·ge·a·yo·wt		
with your remains	ra·mu·te·kha		
I will drench	ve·hish·qe·tee	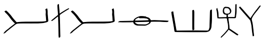	Ezekiel 32:6
the land	e·rets		
with the flow	tsa·pha·te·kha		
of your blood	mid·da·me·kha		
all the way to	el		
the mountains —	he·ha·reem	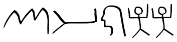	
the ravines	va·a·phi·qeem	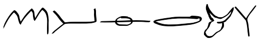	
will be filled	yim·ma·le·un		
	mim·me·ka		
I will cover	ve·khis·se·tee	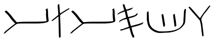	Ezekiel 32:7
When I extinguish you	ve·khab·bo·wt·kha		
the heavens	sha·ma·yim	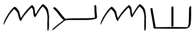	
and darken	ve·hiq·dar·tee	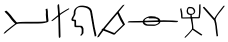	
-	et		
their stars	ko·khe·ve·hem	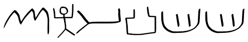	
the sun	mesh		
with a cloud	be·a·nan		

I will cover	a·khas·sen·nu	
and the moon	ve·ya·re·ach	
will not	lo	
give its light	ya·eer	
	o·w·ro	
All	kal	Ezekiel 32:8
the shining	me·o·w·re	
lights	o·wr	
in the heavens	bash·sha·ma·yim	
I will darken	aq·dee·rem	
over you	a·le·kha	
and I will bring	ve·na·tat·tee	
darkness	cho·shekh	
upon	al	
your land ’	ar·tse·kha	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
‘ I will trouble	ve·hikh·as·tee	Ezekiel 32:9
the hearts	lev	
peoples	am·meem	
of many	rab·beem	
when I bring about	ba·ha·vee·ee	
your destruction	shiv·re·kha	
among the nations	bag·go·w·yim	
in	al	
countries	a·ra·tso·wt	

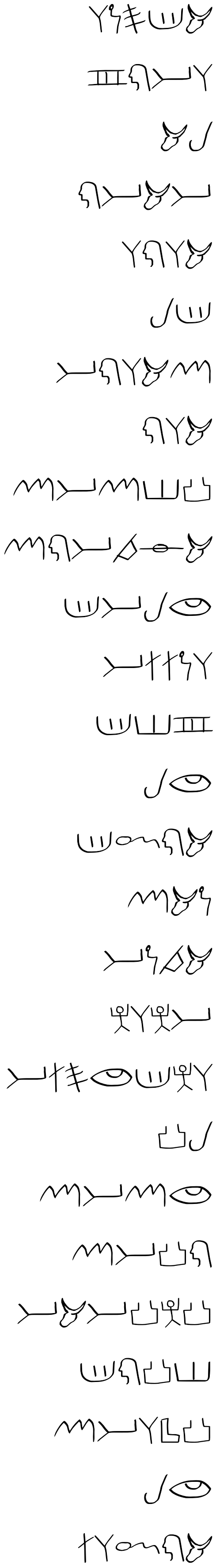

-	a·sher	
you do not	lo	
know	ye·da·tam	
to be appalled	va·ha·shim·mo·w·tee	Ezekiel 32:10
over you	a·le·kha	
peoples	am·meem	
I will cause many	rab·beem	
and their kings	u·mal·khe·hem	
will shudder in horror	yis·a·ru	
because of you	a·le·kha	
	sa·ar	
when I brandish	be·o·wph·phee	
My sword	char·bee	
before	al	
them	pe·ne·hem	
will tremble	ve·cha·re·du	
every moment	lir·ga·eem	
each of them	eesh	
for his life ’	le·naph·sho	
On the day	be·yo·wm	
of your downfall	map·pal·te·kha	
For	kee	Ezekiel 32:11
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ The sword	che·rev	

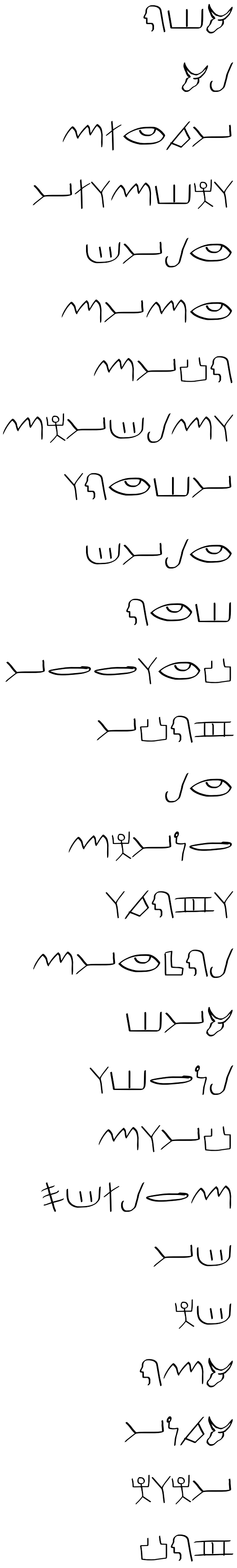

of the king	me·lekh	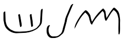	
of Babylon	ba·vel		
will come against you !	te·vo·w·e·kha		
by the swords	be·char·vo·wt		Ezekiel 32:12
of the mighty	gib·bo·w·reem	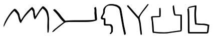	
fall	ap·peel		
I will make your hordes	ha·mo·w·ne·kha		
the most ruthless	a·ree·tse	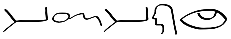	
nations	go·w·yim	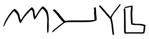	
of all	kul·lam	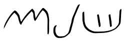	
They will ravage	ve·sha·de·du		
-	et		
the pride	ge·o·wn		
of Egypt	mits·ra·yim		
will be destroyed	ve·nish·mad	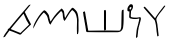	
and all	kal		
her multitudes	ha·mo·w·nah		
I will slaughter	ve·ha·a·vad·tee	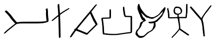	Ezekiel 32:13
-	et		
all	kal	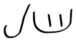	
her cattle	be·hem·tah		
beside	me·al		
waters	ma·yim	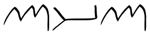	
the abundant	rab·beem	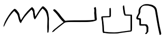	
No	ve·lo		
will muddy them	tid·la·chem	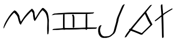	
foot	re·gel		

human	a·dam	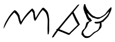	
again	o·wd	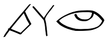	
hooves	u·phar·so·wt	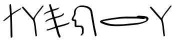	
cattle	be·he·mah	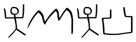	
and no	lo	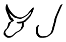	
will disturb them	tid·la·chem	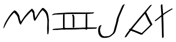	
Then	az	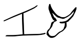	Ezekiel 32:14
settle	ash·qee·a	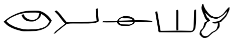	
I will let her waters	me·me·hem	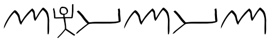	
and will make her rivers	ve·na·ha·ro·w·tam	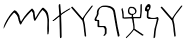	
like oil ’	kash·she·men	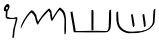	
flow	o·w·leekh	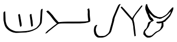	
declares	ne·um	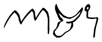	
the Lord	a·do·nay	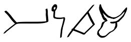	
GOD	YHVH	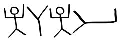	
‘ When I make	be·tit·tee	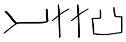	Ezekiel 32:15
-	et	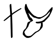	
the land	e·rets	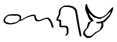	
of Egypt	mits·ra·yim	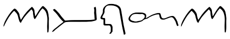	
a desolation	she·ma·mah	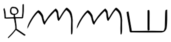	
and empty	u·ne·sham·mah	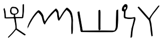	
[it]	e·rets	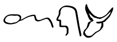	
of all that filled it	mim·me·lo·ah	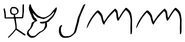	
when I strike down	be·hak·ko·w·tee	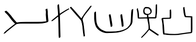	
-	et	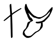	
all	kal	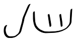	
who live	yo·wo·she·ve	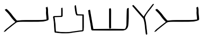	

there	vah		
then they will know	ve·ya·de·u		
that	kee	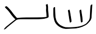	
I	a·nee	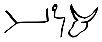	
am the LORD ’	YHVH		
they will chant for her	qee·nah	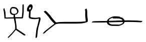	Ezekiel 32:16
This	hee	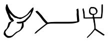	
is the lament	ve·qo·wn·nu·ha	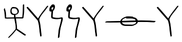	
the daughters	be·no·wt	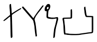	
of the nations	hag·go·w·yim	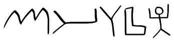	
will chant it	te·qo·w·nen·nah	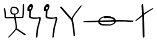	
-	o·w·tah		
Over	al		
Egypt	mits·ra·yim		
	ve·al		
and all	kal	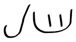	
her multitudes	ha·mo·w·nah		
they will chant it	te·qo·w·nen·nah	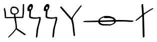	
-	o·w·tah		
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	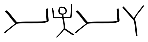	Ezekiel 32:17
In the twelfth	bish·te		
	es·reh		
year	sha·nah	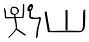	
on the fifteenth	ba·cha·mish·shah	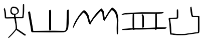	

	a·sar		
day of the month	la·cho·desh	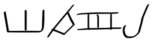	
	ha·yah	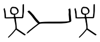	
the word	de·var		
of the LORD	YHVH		
to me	e·lay	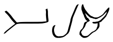	
saying	le·mor	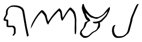	
“ Son	ben		Ezekiel 32:18
of man	a·dam		
wail	ne·heh		
for	al		
the multitudes	ha·mo·wn		
of Egypt	mits·ra·yim		
and consign	ve·ho·w·ri·de·hu		
her	o·w·tah		
and the daughters	u·ve·no·wt	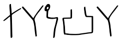	
nations	go·w·yim	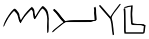	
of the mighty	ad·di·rim		
to	el		
of the earth	e·rets		
the depths	tach·tee·yo·wt		
with	et		
those who descend	yo·wr·de		
to the Pit :	vo·wr		
Whom	mim·mee		Ezekiel 32:19
do you surpass in beauty ?	na·a·me·ta		
Go down	re·dah	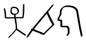	

and be placed	ve·ha·she·ke·vah	והשכבה	
with	et	את	
the uncircumcised !	a·re·leem	ערלים	
among	be·to·wkh	בתוך	Ezekiel 32:20
those slain	chal·le	חללי	
by the sword	che·rev	חרב	
They will fall	yip·po·lu	יפלו	
The sword	che·rev	חרב	
is appointed !	nit·ta·nah	נתנה	
Let [them] drag her away	ma·she·khu	משכו	
-	o·w·tah	אותה	
along with all	ve·khal	וכל	
her multitudes	ha·mo·w·ne·ha	המוניה	
will speak	ye·dab·be·ru	ידברו	Ezekiel 32:21
	lo	לו	
chiefs	e·le	אלי	
Mighty	gib·bo·w·reem	גבורים	
from the midst	mit·to·wkh	מתוך	
of Sheol	she·o·wl	שאול	
about [Egypt]	et	את	
and her allies :	o·ze·raw	עזריו	
‘ They have come down	ya·re·du	ירדו	
and lie	sha·khe·vu	שכבו	
with the uncircumcised	ha·a·re·leem	הערלים	
with those slain	chal·le	חללי	
by the sword ’	cha·rev	חרב	

is there	sham	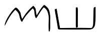	Ezekiel 32:22
Assyria	ash·shur		
with her whole	ve·khal		
company	qe·ha·lah	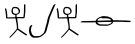	
are all around her	se·vee·vo·w·taw	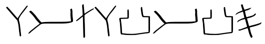	
her graves	qiv·ro·taw		
All of them	kul·lam	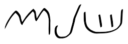	
are slain	cha·la·leem	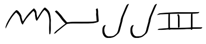	
fallen	han·no·phe·leem	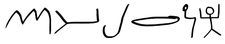	
by the sword	be·cha·rev	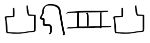	
Her	a·sher		Ezekiel 32:23
are set	nit·te·nu	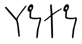	
graves	qiv·ro·te·ha		
in the depths	be·yar·ke·te		
of the Pit	vo·wr		
is	vay·hee	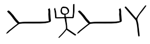	
and her company	qe·ha·lah	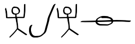	
all around	se·vee·vo·wt	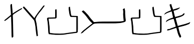	
her grave	qe·vu·ra·tah		
All	kul·lam	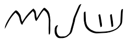	
of them are slain	cha·la·leem	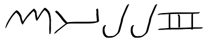	
fallen	no·phe·leem	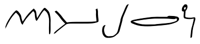	
by the sword —	ba·che·rev	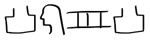	
those who	a·sher		
once spread	na·te·nu	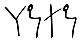	
terror	chit·teet	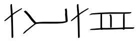	
in the land	be·e·rets		

of the living	chay·yeem	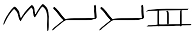	
is there	sham		Ezekiel 32:24
Elam	e·lam	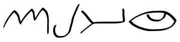	
with all	ve·khal		
her multitudes	ha·mo·w·nah		
around	se·vee·vo·wt	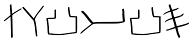	
her grave	qe·vu·ra·tah		
All	kul·lam	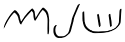	
of them are slain	cha·la·leem	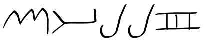	
fallen	han·no·phe·leem	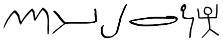	
by the sword —	ba·che·rev	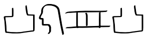	
those	asher		
who went down	ya·re·du	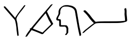	
uncircumcised	a·re·leem	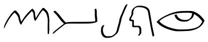	
to	el		
the earth	e·rets		
below	tach·tee·yo·wt		
who	a·sher		
once spread	na·te·nu	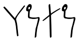	
their terror	chit·tee·tam	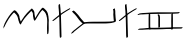	
in the land	be·e·rets		
of the living	chay·yeem	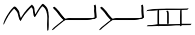	
They bear	vay·yis·u		
their disgrace	khe·lim·ma·tam		
with	et		
those who descend	yo·wr·de		
to the Pit	vo·wr		

Among	be·to·wkh		Ezekiel 32:25
the slain	cha·la·leem	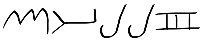	
they prepare	na·te·nu	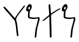	
a resting place	mish·kav	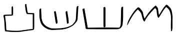	
for [Elam]	lah		
with all	be·khal		
her hordes	ha·mo·w·nah		
all around her	se·vee·vo·w·taw	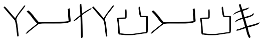	
with her graves	qiv·ro·te·ha		
All	kul·lam	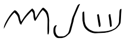	
of them are uncircumcised	a·re·leem	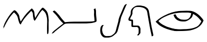	
slain	chal·le		
by the sword	che·rev		
although	kee	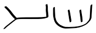	
was once spread	nit·tan	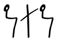	
their terror	chit·tee·tam	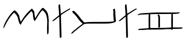	
in the land	be·e·rets		
of the living	chay·yeem	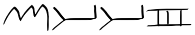	
They bear	vay·yis·u		
their disgrace	khe·lim·ma·tam		
with	et		
those who descend	yo·wr·de		
to the Pit	vo·wr		
among	be·to·wkh		
the slain	cha·la·leem	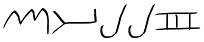	
They are placed	nit·tan	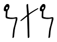	
are there	sham		Ezekiel 32:26

Meshech	me·shekh	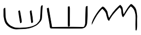
and Tubal	tu·val	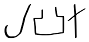
with all	ve·khal	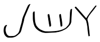
their multitudes	ha·mo·w·nah	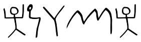
all around them	se·vee·vo·w·taw	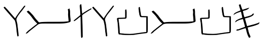
with their graves	qiv·ro·w·te·ha	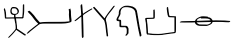
All	kul·lam	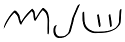
of them are uncircumcised	a·re·leem	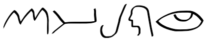
slain	me·chul·le	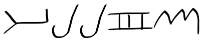
by the sword	che·rev	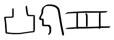
because	kee	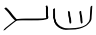
they spread	na·te·nu	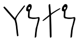
their terror	chit·tee·tam	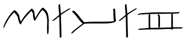
in the land	be·e·rets	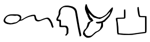
of the living	chay·yeem	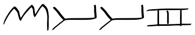
They do not	ve·lo	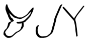
lie down	yish·ke·vu	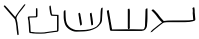
with	et	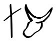
warriors	gib·bo·w·reem	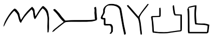
the fallen	no·phe·leem	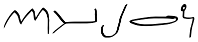
of old	me·a·re·leem	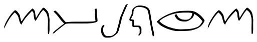
who	a·sher	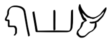
went down	ya·re·du	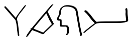
to Sheol	she·o·wl	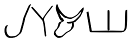
with their weapons	bikh·le	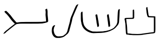
of war	mil·cham·tam	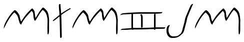
were placed	vay·yit·te·nu	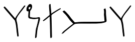

Ezekiel 32:27

-	et		
whose swords	char·vo·w·tam		
under	ta·chat	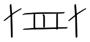	
their heads	ra·she·hem	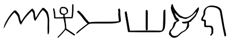	
rested	vat·te·hee		
whose shields	a·wo·no·tam		
on	al		
their bones	ats·mo·w·tam	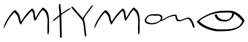	
although	kee	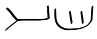	
the terror	chit·teet		
of the mighty	gib·bo·w·reem	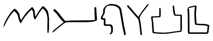	
was once in the land	be·e·rets		
of the living	chay·yeem	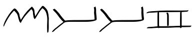	
But you too	ve·at·tah		Ezekiel 32:28
among	be·to·wkh		
the uncircumcised	a·re·leem	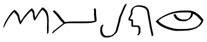	
will be shattered	tish·sha·var		
and lie down	ve·tish·kav	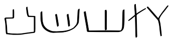	
with	et		
those slain	chal·le	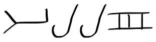	
by the sword	cha·rev	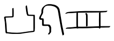	
is there	sham·mah		Ezekiel 32:29
Edom	e·do·wm		
her kings	me·la·khe·ha		
and all	ve·khal		
and princes	ne·see·e·ha	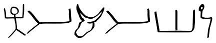	
who	a·sher		

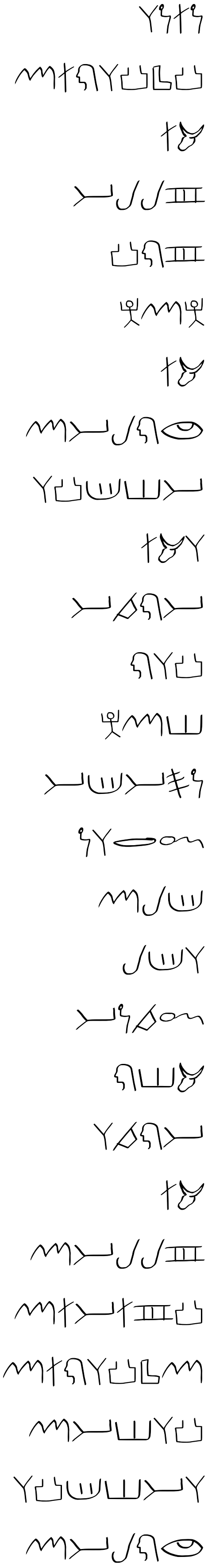

are laid	nit·te·nu	
despite their might	vig·vu·ra·tam	
among	et	
those slain	chal·le	
by the sword	cha·rev	
They	hem·mah	
with	et	
the uncircumcised	a·re·leem	
lie down	yish·ka·vu	
with	ve·et	
those who descend	yo·re·de	
to the Pit	vo·wr	
are there	sham·mah	Ezekiel 32:30
the leaders	ne·see·khe	
of the north	tsa·pho·wn	
All	kul·lam	
and all	ve·khal	
the Sidonians	tsi·do·nee	
they	a·sher	
went down	ya·re·du	
with	et	
the slain	cha·la·leem	
despite the terror	be·chit·tee·tam	
of their might	mig·vu·ra·tam	
in disgrace	bo·wo·sheem	
They lie	vay·yish·ke·vu	
uncircumcised	a·re·leem	

with	et		
those slain	chal·le		
by the sword	che·rev		
and bear	vay·yis·u		
their shame	khe·lim·ma·tam		
with	et		
those who descend	yo·wr·de		
to the Pit	vo·wr		
-	o·w·tam		Ezekiel 32:31
will see them	yir·eh		
Pharaoh	phar·oh		
and be comforted	ve·ni·cham	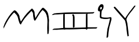	
over	al		
all	kal	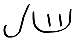	
his multitude —	ha·mo·noh		
slain	chal·le		
by the sword	che·rev		
Pharaoh	par·oh		
and all	ve·khal		
his army	che·lo	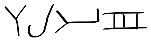	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
For	kee	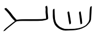	Ezekiel 32:32
I will spread	na·tat·tee		
-	et		
My terror	chit·tī·to	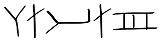	

in the land	be·e·rets		
of the living	chay·yeem	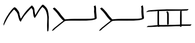	
will be laid to rest	ve·hush·kav	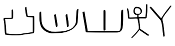	
among	be·to·wkh		
the uncircumcised	a·re·leem	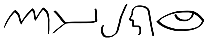	
with	et		
those slain	chal·le		
by the sword	che·rev		
so that Pharaoh	par·oh		
and all	ve·khal		
his multitude	ha·mo·noh		
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH	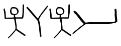	
came	vay·hee	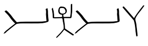	Ezekiel 33:1
Again the word	de·var		
of the LORD	YHVH	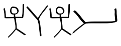	
to me	e·lay	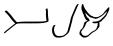	
saying	le·mor		
“ Son	ben		Ezekiel 33:2
of man	a·dam		
speak	dab·ber		
to	el		
your people	be·ne	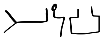	
	am·me·kha		
and tell	ve·a·mar·ta	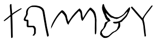	
them :	a·le·hem	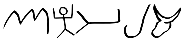	

a land	e·rets		
‘ Suppose	kee	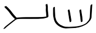	
I bring	a·vee	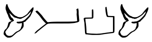	
against	a·le·ha	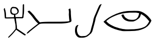	
the sword	cha·rev		
choose	ve·la·qe·chu	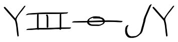	
and the people	am		
of that land	ha·a·rets		
man	eesh	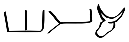	
a	e·chad	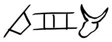	
from among them	miq·tse·hem		
appointing	ve·na·te·nu	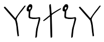	
him	o·to		
as their	la·hem		
watchman	le·tso·pheh		
and he sees	ve·ra·ah		Ezekiel 33:3
-	et		
the sword	ha·che·rev	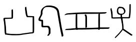	
coming	ba·ah		
against	al		
that land	ha·a·rets		
and blows	ve·ta·qa	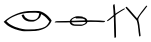	
the ram’s horn	bash·sho·w·phar		
to warn	ve·hiz·heer		
-	et		
the people	ha·am		
Then if anyone hears	ve·sha·ma		Ezekiel 33:4

	hash·sho·me·a	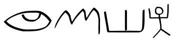	
-	et		
the sound	qo·wl	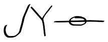	
of the horn	hash·sho·w·phar		
but fails	ve·lo		
to heed the warning	niz·har	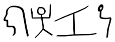	
comes	vat·ta·vo·w		
and the sword	che·rev		
and takes him away	vat·tiq·qa·che·hu	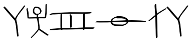	
his blood	da·mo		
on his own head	ve·ro·sho		
will be	yih·yeh	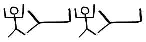	
-	et		Ezekiel 33:5
the sound	qo·wl	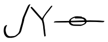	
of the horn	hash·sho·w·phar		
Since he heard	sha·ma		
but failed	ve·lo		
to heed the warning	niz·har	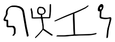	
his blood	da·mo		
on his own head	bo		
will be	yih·yeh	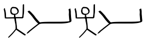	
If he	ve·hu		
had heeded the warning	niz·har	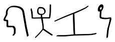	
his life	naph·sho		
he would have saved	mil·let		
the watchman	ve·hats·tso·pheh		Ezekiel 33:6
But if	kee	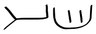	

sees	yir·eh	
-	et	
the sword	ha·che·rev	
coming	ba·ah	
and fails	ve·lo	
to blow	ta·qa	
the horn	bash·sho·w·phar	
the people	ve·ha·am	
-	lo	
to warn	niz·har	
comes	vat·ta·vo·w	
and the sword	che·rev	
and takes away	vat·tiq·qach	
	me·hem	
a life	na·phesh	
then that one	hu	
in his iniquity	ba·a·wo·no	
will be taken away	nil·qach	
for his blood	ve·da·mo	
,	mee·yad	
but I will hold the watchman	hats·tso·pheh	
accountable	ed·rosh	
As for you	ve·at·tah	Ezekiel 33:7
O son	ben	
of man	a·dam	
you a watchman	tso·pheh	
I have made	ne·tat·tee·kha	

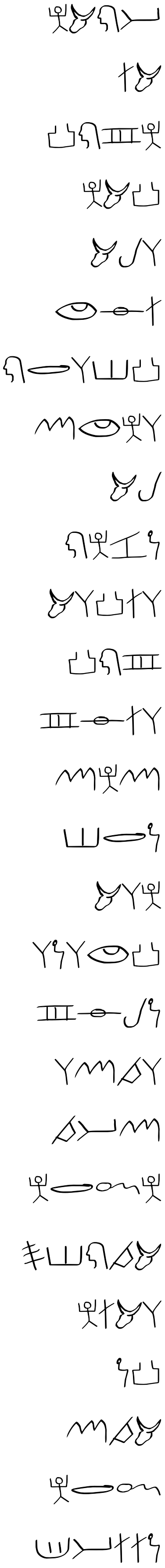

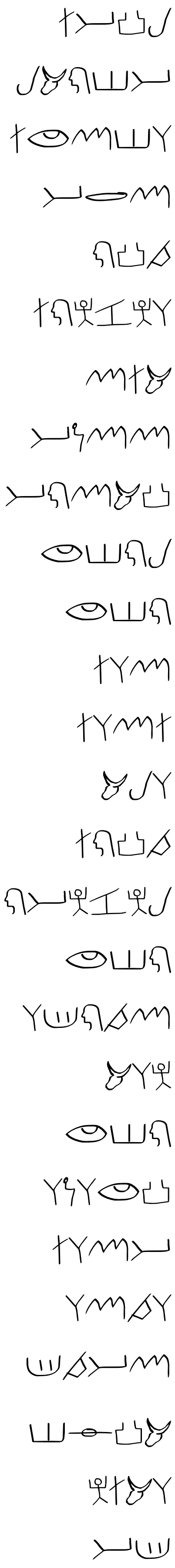

for the house	le·vet	
of Israel	yis·ra·el	
so hear	ve·sha·ma·ta	
My mouth	mip·pee	
the word	da·var	
and give them the warning from Me	ve·hiz·har·ta	
	o·tam	
from	mim·men·nee	
If I say	be·a·me·ree	Ezekiel 33:8
to the wicked	la·ra·sha	
‘ O wicked [man]	ra·sha	
you will surely die	mo·wt	
’	ta·mut	
but you do not	ve·lo	
speak out	dib·bar·ta	
to dissuade	le·haz·heer	
him	ra·sha	
from his way	mid·dar·ko	
then that	hu	
wicked [man]	ra·sha	
in his iniquity	ba·a·wo·no	
will die	ya·mut	
his blood	ve·da·mo	
yet I will hold you accountable for	mee·ya·de·kha	
	a·vaq·qesh	
you	ve·at·tah	Ezekiel 33:9
But if	kee	

warn	hiz·har·ta	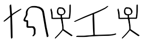	
the wicked [man]	ra·sha	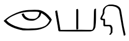	
from his way	mid·dar·ko	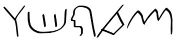	
to turn	la·shuv	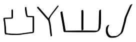	
	mim·men·nah	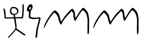	
and he does not	ve·lo	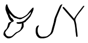	
turn	shav	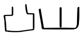	
from it	mid·dar·ko	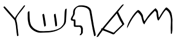	
he	hu	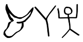	
in his iniquity	ba·a·wo·no	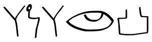	
will die	ya·mut	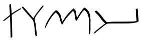	
but you	ve·at·tah	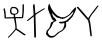	
your life	naph·she·kha	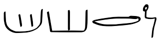	
will have saved	hits·tsal·ta	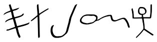	
Now as for you	ve·at·tah	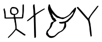	Ezekiel 33:10
son	ben	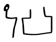	
of man	a·dam	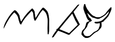	
tell	e·mor	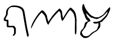	
-	el	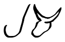	
the house	bet	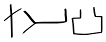	
of Israel	yis·ra·el	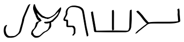	
that this is what	ken	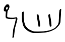	
[they] have said	a·mar·tem	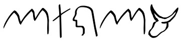	
	le·mor	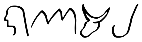	
:	kee	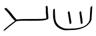	
‘ Our transgressions	phe·sha·e·nu	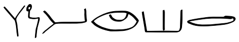	
and our sins	ve·chat·to·te·nu	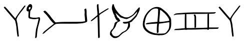	

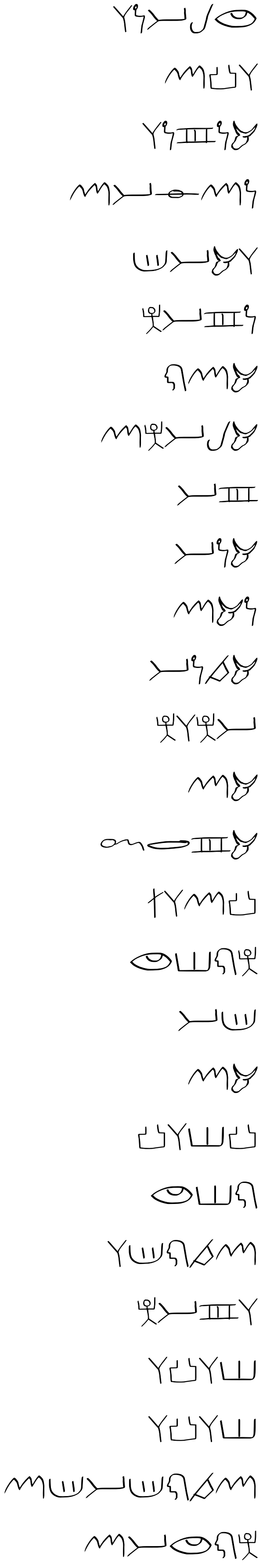

are heavy	a·le·nu	
upon us	u·vam	
and we	a·nach·nu	
are wasting away because of them !	ne·maq·qeem	
How	ve·ekh	
can we live ? ’	nich·yeh	
Say	e·mor	Ezekiel 33:11
to them :	a·le·hem	
live	chay	
‘ As surely as I	a·nee	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
I take no	im	
pleasure	ech·pots	
in the death	be·mo·wt	
of the wicked	ha·ra·sha	
but rather	kee	
	im	
should turn	be·shuv	
that the wicked	ra·sha	
from their ways	mid·dar·ko	
and live	ve·cha·yah	
Turn !	shu·vu	
Turn	shu·vu	
ways !	mid·dar·khe·khem	
from your evil	ha·ra·eem	

For why	ve·lam·mah	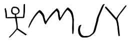	
should you die	ta·mu·tu		
O house	bet	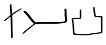	
of Israel ? ’	yis·ra·el		
Therefore	ve·at·tah		Ezekiel 33:12
son	ben		
of man	a·dam		
say	e·mor		
to	el		
your people	be·ne	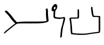	
:	am·me·kha		
‘ The righteousness	tsid·qat	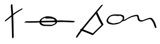	
of the righteous man	hats·tsad·deeq	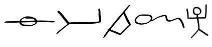	
will not	lo		
deliver him	tats·tsee·len·nu	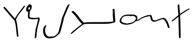	
in the day	be·yo·wm	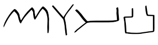	
of his transgression	pish·o		
will the wickedness	ve·rish·at		
of the wicked man	ha·ra·sha		
neither	lo		
cause him to stumble	yik·ka·shel	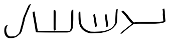	
	bah		
on the day	be·yo·wm	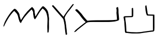	
he turns	shu·vo		
from his wickedness	me·rish·o		
the righteous man	ve·tsad·deeq		
Nor will	lo		

be able	yu·khal		
to survive	lich·yo·wt	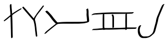	
by his righteousness	bah		
on the day	be·yo·wm	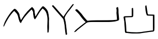	
he sins ’	cha·to·to		
If I tell	be·a·me·ree		Ezekiel 33:13
the righteous man	lats·tsad·deeq		
that he will surely live	cha·yoh	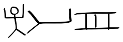	
	yich·yeh	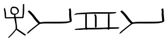	
but he then	ve·hu		
trusts	va·tach		
in	al		
his righteousness	tsid·qa·to	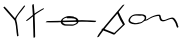	
and commits	ve·a·sah		
iniquity	a·vel		
then none	kal	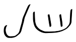	
of his righteous works	tsid·qa·to	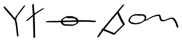	
	lo		
will be remembered	tiz·za·khar·nah		
because of the iniquity	u·ve·aw·lo		
-	a·sher		
he has committed	a·sah		
	bo		
he will die	ya·mut		
But if I tell	u·ve·a·me·ree	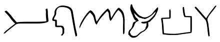	Ezekiel 33:14
the wicked man	la·ra·sha		

‘ You will surely die	mo·wt		
’	ta·mut		
and he turns	ve·shav	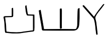	
from his sin	me·chat·ta·to		
and does	ve·a·sah		
what is just	mish·pat		
and right —	u·tse·da·qah	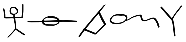	
a pledge	cha·vol	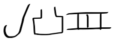	Ezekiel 33:15
restores	ya·sheev	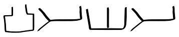	
if he	ra·sha		
for what he has stolen	ge·ze·lah	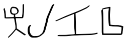	
makes restitution	ye·shal·lem	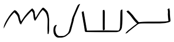	
in the statutes	be·chuq·qo·wt	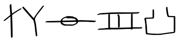	
of life	ha·chay·yeem	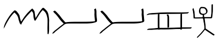	
and walks	ha·lakh	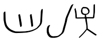	
without	le·vil·tee	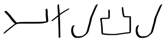	
practicing	a·so·wt		
iniquity —	a·vel		
then he will surely live	cha·yo	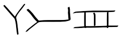	
	yich·yeh	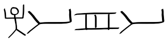	
he will not	lo		
die	ya·mut		
None	kal		Ezekiel 33:16
of the sins	chat·ta·to		
-	a·sher		
he has committed	cha·ta		
	lo		

will be held	tiz·za·khar·nah	
against him	lo	
what is just	mish·pat	
and right	u·tse·da·qah	
He has done	a·sah	
he will surely live	cha·yo	
	yich·yeh	
say	ve·a·me·ru	Ezekiel 33:17
Yet your people	be·ne	
	am·me·kha	
is not	lo	
just ’	yit·ta·khen	
‘ The way	de·rekh	
of the Lord	a·do·nay	
But it is	ve·hem·mah	
their way	dar·kam	
that is not	lo	
just	yit·ta·khen	
turns	be·shuv	Ezekiel 33:18
If a righteous man	tsad·deeq	
from his righteousness	mits·tsid·qa·to	
and commits	ve·a·sah	
iniquity	a·vel	
he will die	u·met	
for it	ba·hem	
turns	u·ve·shuv	Ezekiel 33:19
But if a wicked man	ra·sha	

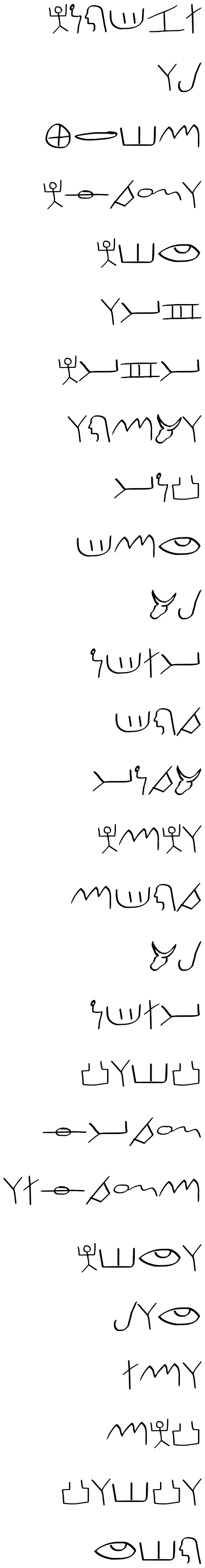

from his wickedness	me·rish·a·to		
and does	ve·a·sah		
what is just	mish·pat	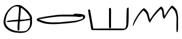	
and right	u·tse·da·qah	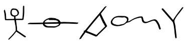	
because of this	a·le·hem	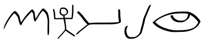	
he	hu		
will live	yich·yeh	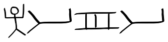	
Yet you say	va·a·mar·tem	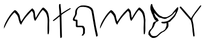	Ezekiel 33:20
is not	lo		
just ’	yit·ta·khen	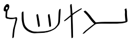	
‘ The way	de·rekh		
of the Lord	a·do·nay		
each	eesh	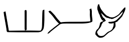	
according to his ways	kid·ra·khaw		
But I will judge	esh·po·wt		
of you	et·khem		
O house	bet	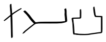	
of Israel ”	yis·ra·ʾēl ph		
-	vay·hee	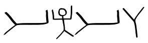	Ezekiel 33:21
In the twelfth	bish·te		
	es·reh		
year	sha·nah	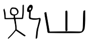	
of the tenth month	ba·a·si·ree		
on the fifth day	ba·cha·mish·shah	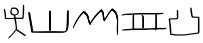	
-	la·cho·desh	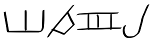	
of our exile	le·ga·lu·te·nu		
came	ba		

to me	e·lay	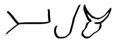	
a fugitive	hap·pa·leet	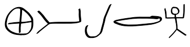	
from Jerusalem	mee·ru·sha·lim		
and reported	le·mor		
has been taken ! ”	huk·ke·tah		
“ The city	ha·eer	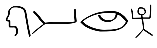	
the hand	ve·yad	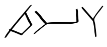	Ezekiel 33:22
of the LORD	YHVH	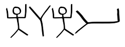	
was	ha·ye·tah	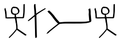	
upon me	e·lay	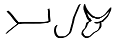	
Now the evening	ba·e·rev		
before	liph·ne		
arrived	bo·w		
the fugitive	hap·pa·leet	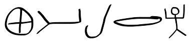	
and He opened	vay·yiph·tach		
-	et		
my mouth	pee	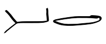	
before	ad		
the man came	bo·w		
to me	e·lay	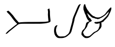	
in the morning	bab·bo·qer	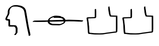	
was opened	vay·yip·pa·tach		
So my mouth	pee	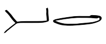	
and I was no	ve·lo		
mute	ne·e·lam·tee	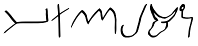	
longer	o·wd		
came	vay·hee	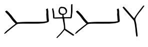	Ezekiel 33:23

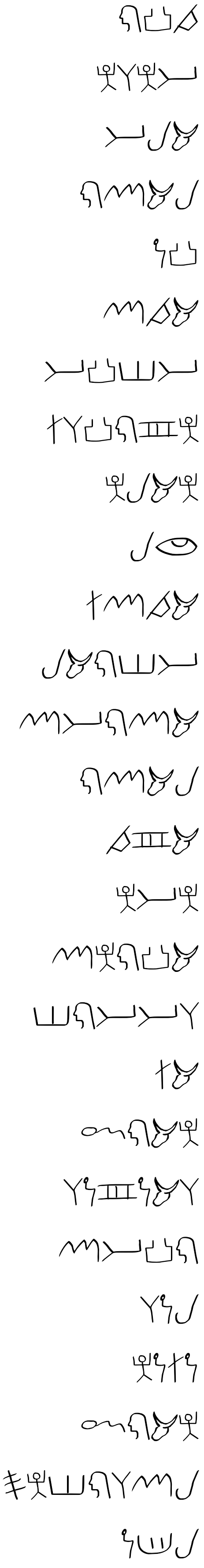

Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 33:24
of man	a·dam	
those living	yo·she·ve	
ruins	he·cho·ra·vo·wt	
in the	ha·el·leh	
in	al	
the land	ad·mat	
of Israel	yis·ra·el	
are saying	o·me·reem	
	le·mor	
only one man	e·chad	
was	ha·yah	
‘ Abraham	av·ra·ham	
yet he possessed	vay·yee·rash	
	et	
the land	ha·a·rets	
But we	va·a·nach·nu	
are many	rab·beem	
to us	la·nu	
has been given	nit·te·nah	
[surely] the land	ha·a·rets	
as a possession ’	le·mo·w·ra·shah	
Therefore	la·khen	Ezekiel 33:25

tell	e·mor	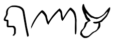	
them	a·le·hem	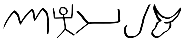	
that this is what	koh	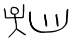	
says :	a·mar	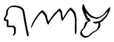	
the Lord	a·do·nay	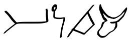	
GOD	YHVH	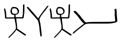	
	al	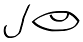	
meat with the blood [in it]	had·dam	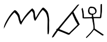	
‘ You eat	to·khe·lu	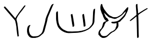	
your eyes	ve·e·ne·khem	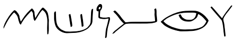	
lift up	tis·u	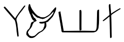	
to	el	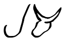	
your idols	gil·lu·le·khem	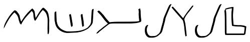	
blood	ve·dam	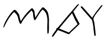	
and shed	tish·po·khu	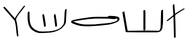	
the land ?	ve·ha·a·rets	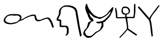	
Should you then possess	tee·ra·shu	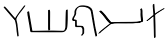	
You have relied	a·mad·tem	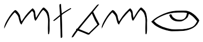	Ezekiel 33:26
on	al	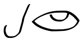	
your swords	char·be·khem	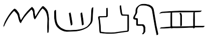	
you have committed	a·see·ten	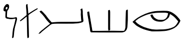	
detestable acts	to·w·e·vah	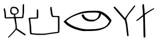	
and each	ve·eesh	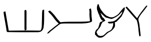	
-	et	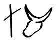	
wife	e·shet	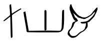	
his neighbor’s	re·e·hu	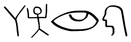	
of you has defiled	tim·me·tem	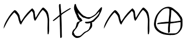	

the land ? ’	ve·ha·a·rets	
Should you then possess	tee·ra·shu	
that this	koh	Ezekiel 33:27
Tell	to·mar	
them	a·le·hem	
is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
live	chay	
‘ As surely as I	a·nee	
	im	
	lo	
those	a·sher	
in the ruins	be·cho·ra·vo·wt	
by the sword	ba·che·rev	
will fall	yip·po·lu	
those	va·a·sher	
in	al	
the open field	pe·ne	
	has·sa·deh	
by wild animals	la·chay·yah	
I will give	ne·tat·tee	
to be devoured	le·a·khe·lo	
and those	va·a·sher	
in the strongholds	bam·me·tsa·do·wt	
and caves	u·vam·me·a·ro·wt	

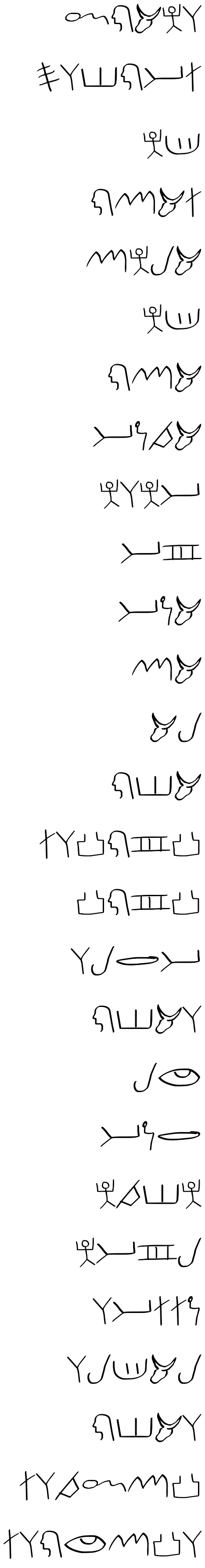

by plague	bad·de·ver		
will die	ya·mu·tu		
I will make	ve·na·tat·tee	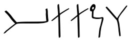	Ezekiel 33:28
-	et		
the land	ha·a·rets		
a desolate	she·ma·mah		
waste	u·me·sham·mah		
will come to an end	ve·nish·bat	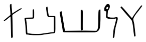	
and the pride	ge·o·wn		
of her strength	uz·zah	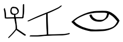	
will become desolate	ve·sha·me·mu		
The mountains	ha·re	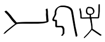	
of Israel	yis·ra·el	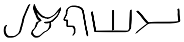	
so that no one	me·en		
will pass through	o·w·ver		
Then they will know	ve·ya·de·u		Ezekiel 33:29
that	kee	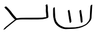	
I	a·nee	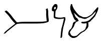	
am the LORD	YHVH		
when I have made	be·tit·tee	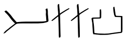	
-	et		
the land	ha·a·rets		
a desolate	she·ma·mah		
waste	u·me·sham·mah		
because of	al		
all	kal	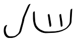	
the abominations	to·w·a·vo·tam	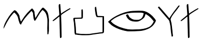	

-	a·sher		
they have committed ’	a·su		
As for you	ve·at·tah		Ezekiel 33:30
son	ben		
of man	a·dam		
your people	be·ne	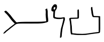	
	am·me·kha		
are talking	han·nid·ba·reem		
about you	be·kha	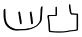	
near	e·tsel		
the city walls	haq·qee·ro·wt	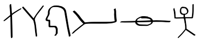	
and in the doorways	u·ve·phit·che		
of their houses	hab·bat·teem	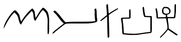	
speaks	ve·dib·ber		
One	chad	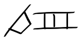	
	et		
another	a·chad	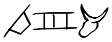	
each	eesh	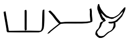	
to	et		
to his brother	a·chee	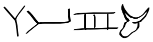	
saying	le·mor		
‘ Come	bo·u		
	na		
and hear	ve·shim·u		
-	mah	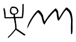	
the message	had·da·var		
that has come	hay·yo·w·tse	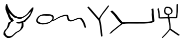	

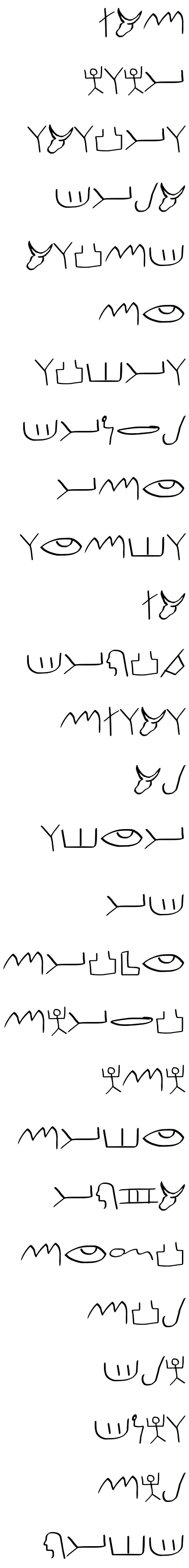

from	me·et	
the LORD ! ’	YHVH	
come	ve·ya·vo·w·u	Ezekiel 33:31
to you	e·le·kha	
as usual	kim·vo·w	
So My people	am	
sit	ve·ye·she·vu	
before you	le·pha·ne·kha	
	am·mee	
and hear	ve·sha·me·u	
-	et	
your words	de·va·re·kha	
-	ve·o·w·tam	
but they do not	lo	
put them into practice	ya·a·su	
Although	kee	
love	a·ga·veem	
with their mouths	be·phee·hem	
they	hem·mah	
express	o·seem	
	a·cha·re	
dishonest gain	vits·am	
their hearts	lib·bam	
pursue	ho·lekh	
Indeed, you [are]	ve·hin·ne·kha	Ezekiel 33:32
to them	la·hem	
songs	ke·sheer	

like a singer of love	a·ga·veem	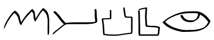	
with a beautiful	ye·pheh	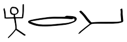	
voice	qo·wl	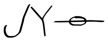	
who skillfully	u·me·tiv		
plays an instrument	nag·gen	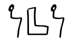	
They hear	ve·sha·me·u		
-	et		
your words	de·va·re·kha	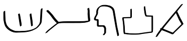	
put them into practice	ve·o·seem	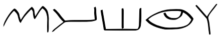	
but do not	e·nam		
-	o·w·tam		
So when it comes to pass —	u·ve·vo·ah		Ezekiel 33:33
and surely	hin·neh		
it will come —	va·ah		
then they will know	ve·ya·de·u	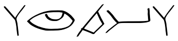	
that	kee	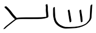	
a prophet	na·vee	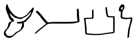	
has been	ha·yah	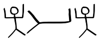	
among them ”	ve·to·w·kham		
came	vay·hee	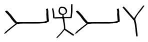	Ezekiel 34:1
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	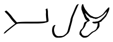	
saying	le·mor	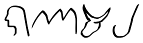	
“ Son	ben		Ezekiel 34:2
of man	a·dam		
prophesy	hin·na·ve	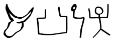	

against	al		
the shepherds	ro·w·e		
of Israel	yis·ra·el	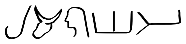	
Prophesy	hin·na·ve	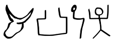	
and tell	ve·a·mar·ta		
	a·le·hem	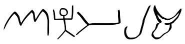	
[them]	la·ro·eem		
that this is what	koh	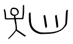	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Woe	ho·w		
to the shepherds	ro·e		
of Israel	yis·ra·el	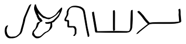	
who	a·sher		
	ha·yu	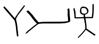	
only feed	ro·eem	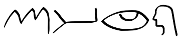	
themselves !	o·w·tam		
Should not	ha·lo·w	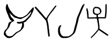	
their flock ?	hats·tson		
feed	yir·u		
the shepherds	ha·ro·eem		
-	et		Ezekiel 34:3
the fat	ha·che·lev	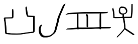	
You eat	to·khe·lu		
-	ve·et		
the wool	hats·tse·mer		

wear	til·ba·shu	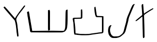	
the fattened sheep	hab·be·ree·ah	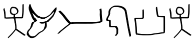	
and butcher	tiz·ba·chu	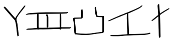	
the flock	hats·tson	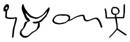	
but you do not	lo	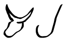	
feed	tir·u	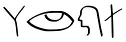	
-	et	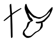	Ezekiel 34:4
the weak	han·nach·lo·wt	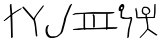	
You have not	lo	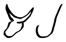	
strengthened	chiz·zaq·tem	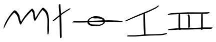	
-	ve·et	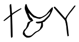	
the sick	ha·cho·w·lah	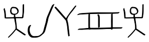	
	lo	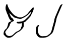	
healed	rip·pe·tem	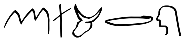	
the injured	ve·lan·nish·be·ret	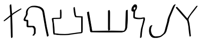	
	lo	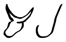	
bound up	cha·vash·tem	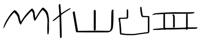	
-	ve·et	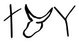	
the strays	han·nid·da·chat	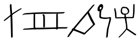	
	lo	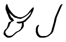	
brought back	ha·she·vo·tem	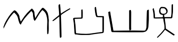	
-	ve·et	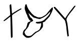	
the lost	ha·o·ve·det	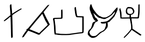	
Instead	lo	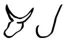	
or searched for	viq·qash·tem	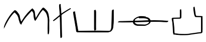	
with violence	u·ve·cha·ze·qah	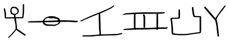	
you have ruled	re·dee·tem	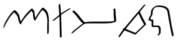	

them	o·tam		
and cruelty	u·ve·pha·rekh		
They were scattered	vat·te·phu·tse·nah		Ezekiel 34:5
for lack of	mib·be·lee	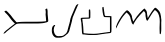	
a shepherd	ro·eh		
they became	vat·tih·ye·nah	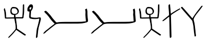	
food	le·akh·lah		
for all	le·khal		
beasts	chay·yat	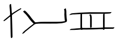	
the wild	has·sa·deh		
and when they were scattered	vat·te·phu·tse·nah		
went astray	yish·gu		Ezekiel 34:6
My flock	tso·nee		
on all	be·khal		
the mountains	he·ha·reem	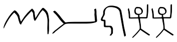	
and	ve·al		
every	kal	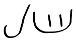	
hill	giv·ah	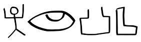	
high	ra·mah		
	ve·al		
of all	kal		
over the face	pe·ne	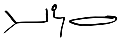	
the earth	ha·a·rets		
They were scattered	na·pho·tsu		
	tso·nee		
with no one	ve·en		
to search [for them]	do·w·resh		

or	ve·en	
seek them out ’	me·vaq·qesh	
Therefore	la·khen	Ezekiel 34:7
you shepherds	ro·eem	
hear	shim·u	
-	et	
the word	de·var	
of the LORD :	YHVH	
live	chay	Ezekiel 34:8
‘ As surely as I	a·nee	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
	im	
-	lo	
because	ya·an	
and has become	he·yo·wt	
My flock	tso·nee	
prey	la·vaz	
	vat·tih·ye·nah	
[and]	tso·nee	
food	le·akh·lah	
for every	le·khal	
beast	chay·yat	
wild	has·sa·deh	
lacks	me·en	
a shepherd	ro·eh	

did not	ve·lo	ולא	
search	da·re·shu	דרשו	
and because My shepherds	ro·ay	רעי	
-	et	את	
for My flock	tso·nee	צאני	
but fed	vay·yir·u	וירעו	
-	ha·ro·eem	הרעים	
themselves	o·w·tam	אותם	
[instead]	ve·et	ואת	
	tso·nee	צאני	
	lo	לא	
	ra·u	רעו ס	
therefore	la·khen	לכן	Ezekiel 34:9
you shepherds	ha·ro·eem	הרעים	
hear	shim·u	שמעו	
the word	de·var	דבר	
of the LORD ! ’	YHVH	יהוה	
This is what	koh	כה	Ezekiel 34:10
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ Behold	hin·nee	הנני	
I [am] against	el	אל	
the shepherds	ha·ro·eem	הרעים	
and I will demand	ve·da·rash·tee	ודרשתי	
-	et	את	
My flock	tso·nee	צאני	

from them	mee·ya·dam	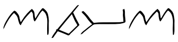	
and remove them	ve·hish·bat·teem		
from tending	me·re·o·wt		
the flock	tson		
so that they can no	ve·lo		
feed	yir·u		
longer	o·wd		
-	ha·ro·eem		
themselves	o·w·tam		
For I will deliver	ve·hits·tsal·tee		
My flock	tso·nee		
from their mouths	mip·pee·hem	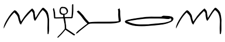	
and it will no longer	ve·lo		
be	tih·ye·na	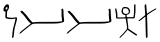	
for them ’	la·hem		
food	le·akh·lah		
For	kee	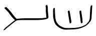	Ezekiel 34:11
this is what	koh	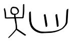	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Behold	hin·nee	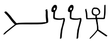	
I Myself	a·nee	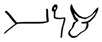	
will search for	ve·da·rash·tee	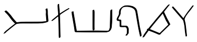	
-	et		
My flock	tso·nee		
and seek them out	u·viq·qar·teem		

looks for	ke·vaq·qa·rat	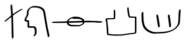	Ezekiel 34:12
As a shepherd	ro·eh		
sheep	ed·ro		
when	be·yo·wm	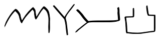	
he is	he·yo·w·to	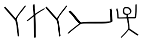	
among	ve·to·wkh		
the flock	tso·no		
his scattered	niph·ra·sho·wt		
so	ken		
I will look for	a·vaq·qer	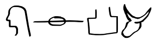	
-	et		
My flock	tso·nee		
I will rescue them	ve·hits·tsal·tee		
from	et·hem		
all	mik·kal		
the places	ham·me·qo·w·mot	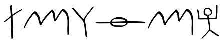	
to which	a·sher		
they were scattered	na·pho·tsu		
	sham	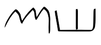	
on a day	be·yo·wm	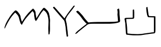	
of clouds	a·nan		
and darkness	va·a·ra·phel		
I will bring them out	ve·ho·w·tse·teem		Ezekiel 34:13
from	min	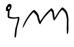	
the peoples	ha·am·meem		
gather them	ve·qib·bats·teem		
from	min	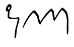	

the countries	ha·a·ra·tso·wt	
and bring them	va·ha·vee·o·teem	
into	el	
their own land	ad·ma·tam	
I will feed them	u·re·ee·teem	
on	el	
the mountains	ha·re	
of Israel	yis·ra·el	
in the ravines	ba·a·phee·qeem	
and in all	u·ve·khol	
the settlements	mo·wo·she·ve	
of the land	ha·a·rets	
pasture	be·mir·eh	Ezekiel 34:14
in good	to·wv	
I will feed	er·eh	
them	o·tam	
mountains	u·ve·ha·re	
and the lofty	me·ro·wm	
of Israel	yis·ra·el	
will be	yih·yeh	
their grazing land	ne·ve·hem	
There	sham	
they will lie down	tir·bats·nah	
grazing land	be·na·veh	
in a good	to·wv	
pasture	u·mir·eh	
in rich	sha·men	

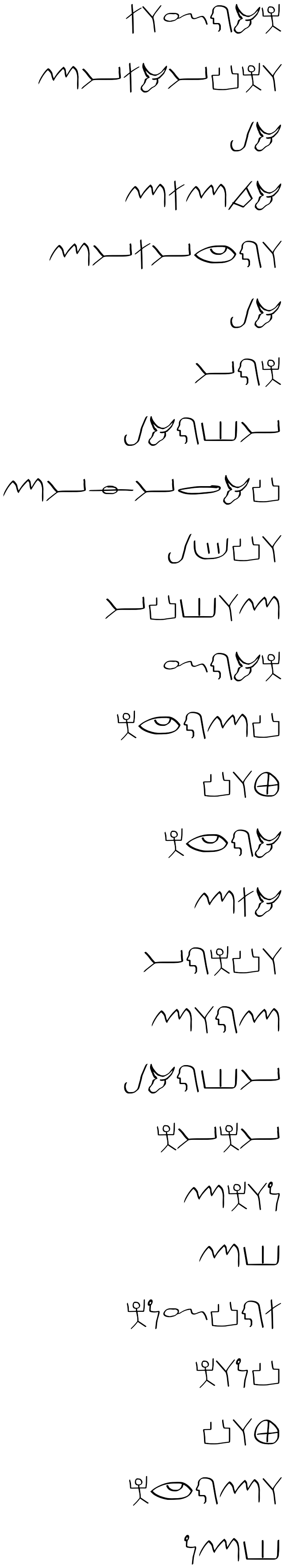

they will feed	tir·e·nah	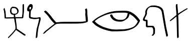	
on	el	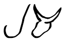	
the mountains	ha·re	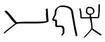	
of Israel	yis·ra·el	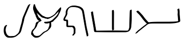	
I	a·nee	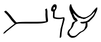	Ezekiel 34:15
will tend	er·eh	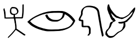	
My flock	tso·nee	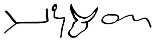	
	va·a·nee	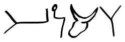	
and make them lie down	ar·bee·tsem	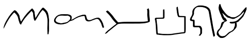	
declares	ne·um	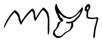	
the Lord	a·do·nay	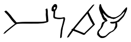	
GOD	YHVH	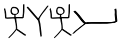	
-	et	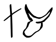	Ezekiel 34:16
the lost	ha·o·ve·det	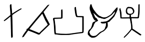	
I will seek	a·vaq·qesh	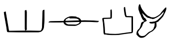	
-	ve·et	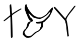	
the strays	han·nid·da·chat	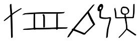	
bring back	a·sheev	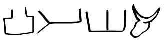	
the broken	ve·lan·nish·be·ret	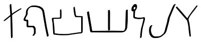	
bind up	e·che·vosh	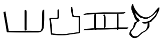	
-	ve·et	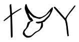	
the weak	ha·cho·w·lah	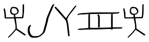	
and strengthen	a·chaz·zeq	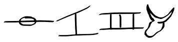	
-	ve·et	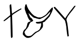	
but the sleek	hash·she·me·nah	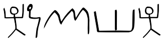	
-	ve·et	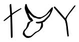	
and strong	ha·cha·za·qah	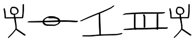	

I will destroy	ash·meed		
I will shepherd them	er·en·nah		
with justice ’	ve·mish·pat		
to you	ve·at·te·nah		Ezekiel 34:17
My flock :	tso·nee		
This is what	koh	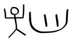	
says	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
	hin·nee	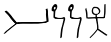	
‘ I will judge	sho·phet		
between	ben	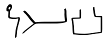	
one sheep	seh	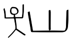	
and another	la·seh		
between the rams	la·e·leem		
and the goats	ve·la·at·tu·deem		
Is it not enough	ham·at		Ezekiel 34:18
for	mik·kem		
pasture ?	ham·mir·eh		
the good	hat·to·wv		
you to feed on	tir·u		
the rest	ve·ye·ter	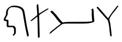	
of the pasture	mir·e·khem	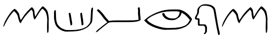	
Must you also trample	tir·me·su		
with your feet ?	be·rag·le·khem	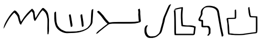	
the clear	u·mish·qa	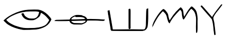	
waters ?	ma·yim	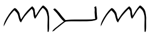	

Is it not enough for you to drink	tish·tu		
-	ve·et		
the rest	han·no·w·ta·reem		
with your feet ?	be·rag·le·khem	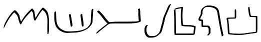	
Must you also muddy	tir·po·sun		
Why must My flock	ve·tso·nee		Ezekiel 34:19
have trampled	mir·mas	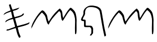	
what your feet	rag·le·khem	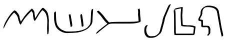	
feed on	tir·e·nah		
have muddied ? ’	u·mir·pas		
what your feet	rag·le·khem	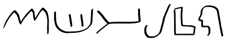	
and drink	tish·te·nah	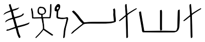	
Therefore	la·khen		Ezekiel 34:20
this is what	koh	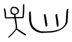	
says	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
to them :	a·le·hem	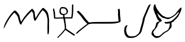	
‘ Behold	hin·nee	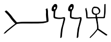	
I Myself	a·nee	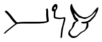	
will judge	ve·sha·phat·tee	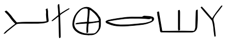	
between	ben	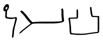	
sheep	seh	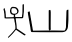	
the fat	vir·yah	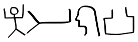	
and	u·ven	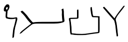	
sheep	seh	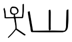	
the lean	ra·zah		

Since	ya·an		Ezekiel 34:21
with flank	be·tsad		
and shoulder	u·ve·kha·teph		
you shove	teh·do·phu		
with your horns	u·ve·qar·ne·khem	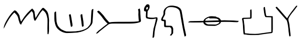	
butting	te·nag·ge·chu	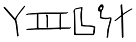	
all	kal	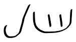	
the weak ones	han·nach·lo·wt	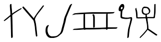	
until	ad		
-	a·sher		
you have scattered	ha·phee·tso·w·tem		
them	o·w·ta·nah		
	el		
abroad	ha·chu·tsah	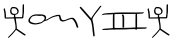	
I will save	ve·ho·wo·sha·tee		Ezekiel 34:22
My flock	le·tso·nee		
and they will no	ve·lo		
be	tih·ye·nah	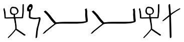	
longer	o·wd		
prey	la·vaz		
I will judge	ve·sha·phat·tee	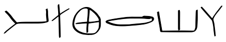	
between	ben	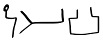	
one sheep	seh	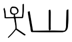	
and another	la·seh		
I will appoint	va·ha·qi·mo·tee	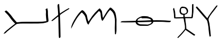	Ezekiel 34:23
over them	a·le·hem	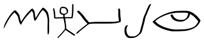	
shepherd	ro·eh		

one	e·chad	אחד	
and he will feed	ve·ra·ah	ורעה	
them	et·hen	אתהן	
-	et	את	
My servant	av·dee	עבדי	
David	da·veed	דויד	
He	hu	הוא	
will feed	yir·eh	ירעה	
them	o·tam	אתם	
and	ve·hu	והוא	
be	yih·yeh	יהיה	
their	la·hen	להן	
shepherd	le·ro·eh	לרעה	
I	va·a·nee	ואני	Ezekiel 34:24
the LORD	YHVH	יהוה	
will be	eh·yeh	אהיה	
their	la·hem	להם	
God	le·lo·heem	לאלהים	
and My servant	ve·av·dee	ועבדי	
David	da·wid	דוד	
will be a prince	na·see	נשיא	
among them	ve·to·w·kham	בתוכם	
I	a·nee	אני	
the LORD	YHVH	יהוה	
have spoken	dib·bar·tee	דברתי	
I will make	ve·kha·rat·tee	וכרתי	Ezekiel 34:25
with them	la·hem	להם	

a covenant	be·reet	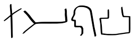	
of peace	sha·lo·wm		
and rid	ve·hish·bat·tee		
animals	chay·yah	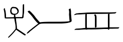	
wild	ra·ah		
of	min		
the land	ha·a·rets		
so that they may dwell	ve·ya·she·vu	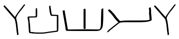	
in the wilderness	vam·mid·bar		
securely	la·ve·tach	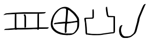	
and sleep	ve·ya·she·nu		
in the forest	bay·ye·a·reem		
I will make	ve·na·tat·tee	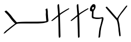	Ezekiel 34:26
them	o·w·tam		
and the places around	u·se·vee·vo·wt	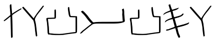	
My hill	giv·a·tee		
a blessing	be·ra·khah	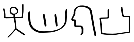	
I will send down	ve·ho·w·rad·tee		
showers	hag·ge·shem		
in season —	be·it·to		
showers	gish·me		
of blessing	ve·ra·khah	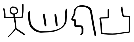	
	yih·yu		
will give	ve·na·tan	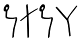	Ezekiel 34:27
The trees	ets		
of the field	has·sa·deh	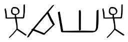	
-	et		

their fruit	pir·yo	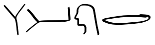	
and the land	ve·ha·a·rets		
will yield	tit·ten	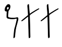	
its produce	ye·vu·lah		
My flock will be	ve·ha·yu	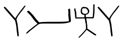	
in	al		
their land	ad·ma·tam		
secure	la·ve·tach	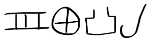	
Then they will know	ve·ya·de·u		
that	kee	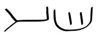	
I	a·nee	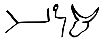	
am the LORD	YHVH	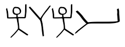	
when I have broken	be·shiv·ree		
-	et		
the bars	mo·to·wt		
of their yoke	ul·lam	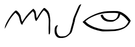	
and delivered them	ve·hits·tsal·teem	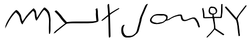	
from the hands	mee·yad	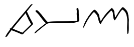	
that enslaved	ha·o·ve·deem		
them	ba·hem	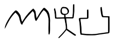	
They will no	ve·lo		Ezekiel 34:28
be	yih·yu		
longer	o·wd		
prey	baz		
for the nations	lag·go·w·yim	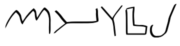	
and the beasts	ve·chay·yat	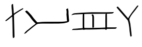	
of the earth	ha·a·rets		

will not	lo		
consume them	to·khe·lem	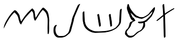	
They will dwell securely	ve·ya·she·vu	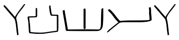	
	la·ve·tach	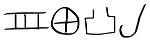	
and no	ve·en		
one will frighten them	ma·cha·reed		
And I will raise up	va·ha·qi·mo·tee	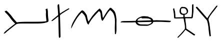	Ezekiel 34:29
for them	la·hem		
a garden	mat·ta		
of renown	le·shem		
and they will no	ve·lo		
be	yih·yu		
longer	o·wd		
victims	a·su·phe		
of famine	ra·av		
in the land	ba·a·rets		
[or]	ve·lo		
bear	yis·u		
-	o·wd		
the scorn	ke·lim·mat	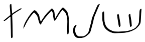	
of the nations	hag·go·w·yim	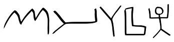	
Then they will know	ve·ya·de·u		Ezekiel 34:30
that	kee	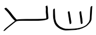	
I	a·nee	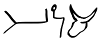	
the LORD	YHVH		
their God	e·lo·he·hem	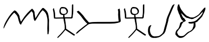	
am with them	it·tam		

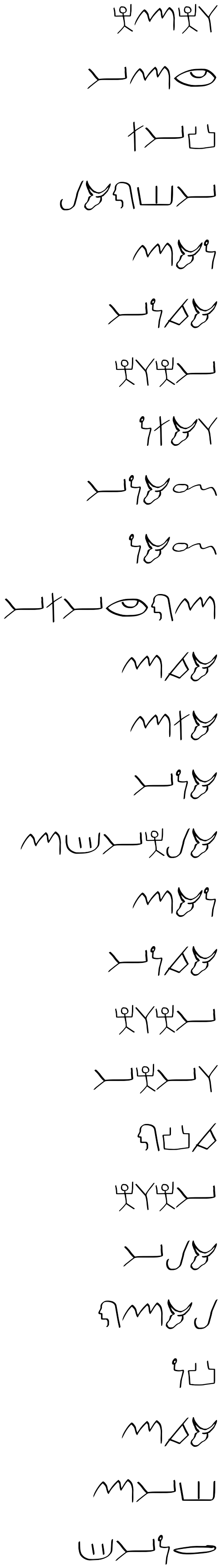

and that they	ve·hem·mah	
are My people ’	am·mee	
the house	bet	
of Israel	yis·ra·el	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
‘ You	ve·at·ten	Ezekiel 34:31
are My flock	tso·nee	
the sheep	tson	
of My pasture	mar·ee·tee	
My people	a·dam	
	at·tem	
and I	a·nee	
am your God ’	e·lo·he·khem	
declares	ne·um	
the Lord	a·do·nay	
GOD ”	YHVH	
came	vay·hee	Ezekiel 35:1
Moreover, the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 35:2
of man	a·dam	
set	seem	
your face	pa·ne·kha	

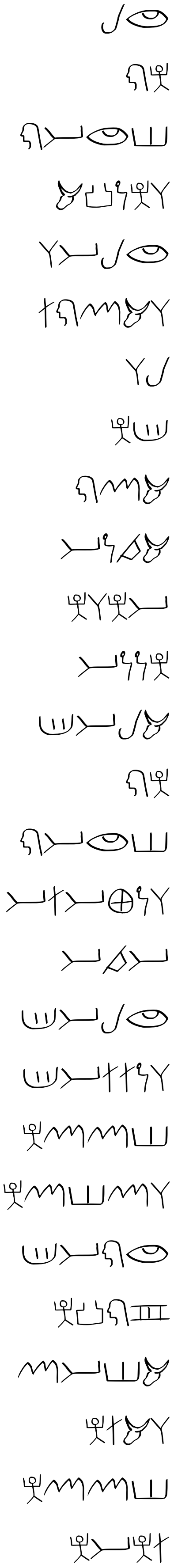

against	al	
Mount	har	
Seir	se·eer	
and prophesy	ve·hin·na·ve	
against it	a·law	
and declare	ve·a·mar·ta	Ezekiel 35:3
	lo	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Behold	hin·nee	
I am against you	e·le·kha	
O Mount	har	
Seir	se·eer	
I will stretch out	ve·na·tee·tee	
My hand	ya·dee	
against you	a·le·kha	
and make	u·ne·tat·tee·kha	
you a desolate	she·ma·mah	
waste	u·me·sham·mah	
I will turn your cities	a·re·kha	Ezekiel 35:4
ruins	cha·re·bah	
into	a·seem	
and you	ve·at·tah	
a desolation	she·ma·mah	
will become	tih·yeh	

Then you will know	ve·ya·da·ta	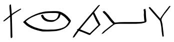	
that	kee	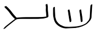	
I	a·nee	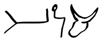	
am the LORD	YHVH		
Because	ya·an		Ezekiel 35:5
you harbored	he·yo·wt	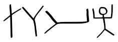	
	le·kha	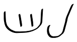	
hatred	e·vat	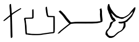	
an ancient	o·w·lam		
and delivered	vat·tag·ger		
-	et		
the Israelites	be·ne	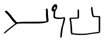	
	yis·ra·el	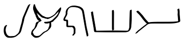	
over to	al		
	ye·de	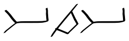	
the sword	cha·rev		
in the time	be·et		
of their disaster	e·dam	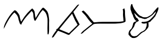	
at the final stage	be·et		
of their punishment	a·won		
	qets	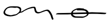	
therefore	la·khen		Ezekiel 35:6
live	chay	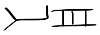	
as surely as I	a·nee	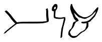	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		

	kee	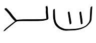	
to bloodshed	le·dam		
I will give you over	e·es·kha		
and [it]	ve·dam		
will pursue you	yir·da·phe·kha	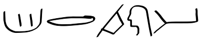	
Since	im		
you did not	lo		
bloodshed	dam		
hate	sa·ne·ta		
it	ve·dam		
will pursue you	yir·da·phe·kha		
I will make	ve·na·tat·tee	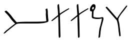	Ezekiel 35:7
-	et		
Mount	har		
Seir	se·eer		
a desolate	le·shim·mah		
waste	u·she·ma·mah		
and will cut off	ve·hikh·rat·tee	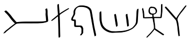	
from it	mim·men·nu	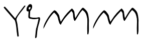	
and go	o·ver	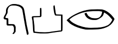	
those who come	va·shav	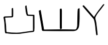	
I will fill	u·mil·le·tee		Ezekiel 35:8
-	et		
its mountains	ha·raw	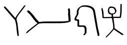	
with the slain	cha·la·law	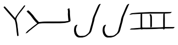	
on your hills	giv·o·w·te·kha		
in your valleys	ve·ge·o·w·te·kha		

and in all	ve·khal	
your ravines	a·phee·qe·kha	
those killed	chal·le	
by the sword	che·rev	
will fall	yip·pe·lu	
	va·hem	
desolation	shim·mo·wt	Ezekiel 35:9
you a perpetual	o·w·lam	
I will make	et·ten·kha	
and your cities	ve·a·re·kha	
will not	lo	
be inhabited	tē·shav·nah	
Then you will know	vee·da·tem	
that	kee	
I	a·nee	
am the LORD	YHVH	
Because	ya·an	Ezekiel 35:10
you have said	a·ma·re·kha	
-	et	
‘ These two	she·ne	
nations	hag·go·w·yim	
-	ve·et	
and	she·te	
countries	ha·a·ra·tso·wt	
ours	lee	
will be	tih·ye·nah	
and we will possess them ’	vee·rash·nu·ha	

even though the LORD	va·YHVH	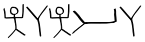	
there	sham		
was	ha·yah	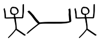	
therefore	la·khen		Ezekiel 35:11
live	chay	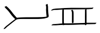	
as surely as I	a·nee	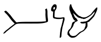	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
I will treat you	ve·a·see·tee	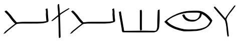	
according to the anger	ke·ap·pe·kha		
and jealousy	u·khe·qin·a·te·kha	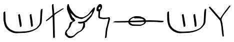	
-	a·sher		
you showed	a·see·tah	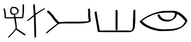	
in your hatred	mis·sin·a·te·kha		
against them	bam		
and I will make Myself known	ve·no·w·da·tee		
among them	vam		
when	ka·a·sher		
I judge you	esh·pe·te·kha		
Then you will know	ve·ya·da·ta	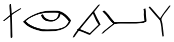	Ezekiel 35:12
that	kee	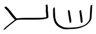	
I	a·nee	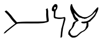	
the LORD	YHVH		
have heard	sha·ma·tee		
-	et		

every	kal	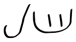	
contemptuous word	na·a·tso·w·te·kha		
-	a·sher		
you uttered	a·mar·ta		
against	al		
the mountains	ha·re	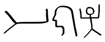	
of Israel	yis·ra·el	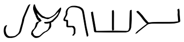	
when you said	le·mor	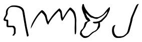	
‘ They are desolate	sha·mē·mah		
to us	la·nu	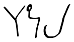	
they are given	nit·te·nu	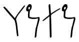	
to devour ! ’	le·akh·lah		
You boasted	vat·tag·dee·lu	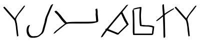	Ezekiel 35:13
against Me	a·lay	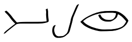	
with your mouth	be·phee·khem	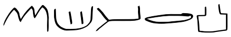	
and multiplied	ve·ha·tar·tem		
against Me	a·lay	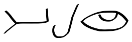	
your words	div·re·khem	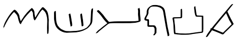	
I	a·nee	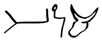	
heard it Myself !	sha·ma·e·tee		
This is what	koh	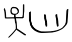	Ezekiel 35:14
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
rejoices	kis·mo·ach		
While the whole	kal	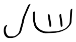	
earth	ha·a·rets		

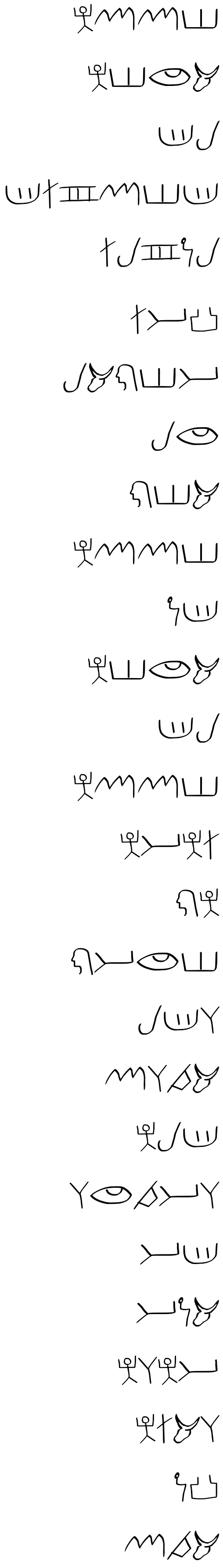

desolate	she·ma·mah	
I will make	e·e·seh	
you	lakh	
As you rejoiced	ke·sim·cha·te·kha	Ezekiel 35:15
when the inheritance	le·nach·lat	
of the house	bet	
of Israel	yis·ra·el	
-	al	
-	a·sher	
became desolate	sha·me·mah	
so	ken	
will I do	e·e·seh	
to you	lakh	
a desolation	she·ma·mah	
You will become	tih·yeh	
O Mount	har	
Seir	se·eer	
and so will all	ve·khal	
of Edom	e·do·wm	
-	kul·lah	
Then they will know	ve·ya·de·u	
that	kee	
I	a·nee	
am the LORD [’’]	YHVH	
[“] And you	ve·at·tah	Ezekiel 36:1
son	ben	
of man	a·dam	

prophesy	hin·na·ve	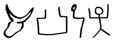	
to	el		
the mountains	ha·re	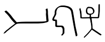	
of Israel	yis·ra·el	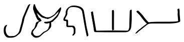	
and say :	ve·a·mar·ta		
O mountains	ha·re	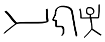	
of Israel	yis·ra·el	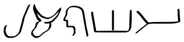	
hear	shim·u		
the word	de·var		
of the LORD	YHVH		
This is what	koh	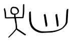	Ezekiel 36:2
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Because	ya·an		
has said	a·mar		
the enemy	ha·o·w·yev		
of you	a·le·khem	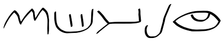	
‘ Aha !	he·ach		
heights	u·va·mo·wt		
The ancient	o·w·lam		
possession ’	le·mo·w·ra·shah		
have become	ha·ye·tah	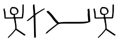	
our	la·nu		
therefore	la·khen		Ezekiel 36:3
prophesy	hin·na·ve	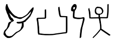	
and declare	ve·a·mar·ta		

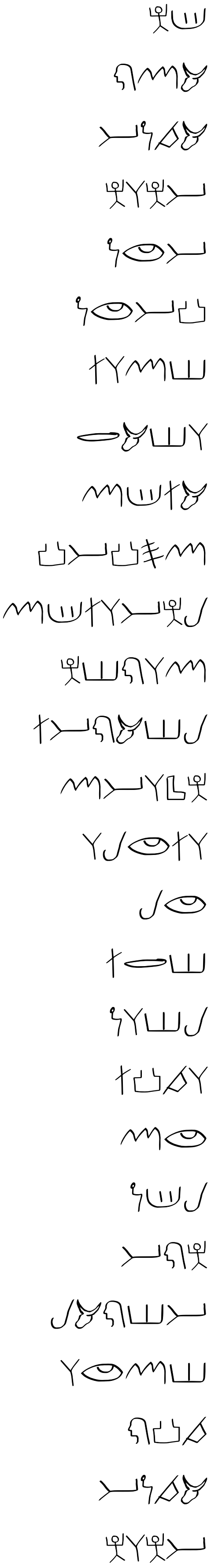

that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Because	ya·an	
	be·ya·an	
they have made you desolate	sham·mo·wt	
and have trampled	ve·sha·oph	
you	et·khem	
on every side	mis·sa·veev	
so that you became	lih·yo·wt·khem	
a possession	mo·w·ra·shah	
of the rest	lish·e·reet	
of the nations	hag·go·w·yim	
and were taken up	vat·te·a·lu	
by	al	
the lips	se·phat	
of [their] talkers	la·sho·wn	
in slander	ve·dib·bat	
	am	
therefore	la·khen	Ezekiel 36:4
O mountains	ha·re	
of Israel	yis·ra·el	
hear	shim·u	
the word	de·var	
of the Lord	a·do·nay	
GOD	YHVH	

This is what	koh	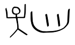	
says	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
to the mountains	le·ha·reem	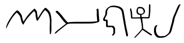	
and hills	ve·lag·ge·va·o·wt	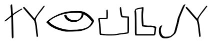	
to the ravines	la·a·phee·qeem	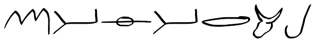	
and valleys	ve·lag·ge·a·yo·wt		
ruins	ve·le·cho·ra·vo·wt		
to the desolate	hash·sho·me·mo·wt		
cities	ve·le·a·reem	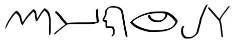	
and abandoned	han·ne·e·za·vo·wt	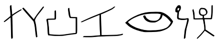	
which	a·sher		
have become	ha·yu	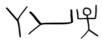	
a spoil	le·vaz		
and a mockery	u·le·la·ag		
to the rest	lish·e·reet		
of the nations	hag·go·w·yim	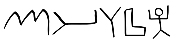	
-	a·sher		
around you	mis·sa·veev	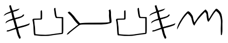	
Therefore	la·khen		Ezekiel 36:5
this is what	koh	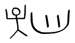	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Surely	im		
	lo		

in My burning	be·esh	
zeal	qin·a·tee	
I have spoken	dib·bar·tee	
against	al	
the rest	she·e·reet	
of the nations	hag·go·w·yim	
and against	ve·al	
Edom	e·do·wm	
all	kul·la	
who	a·sher	
took	na·te·nu	
-	et	
My land	ar·tsee	
	la·hem	
as their own possession	le·mo·w·ra·shah	
joy	be·sim·chat	
with wholehearted	kal	
	le·vav	
and utter contempt	bish·at	
	ne·phesh	
so that	le·ma·an	
its pastureland	mig·ra·shah	
became plunder	la·vaz	
Therefore	la·khen	Ezekiel 36:6
prophesy	hin·na·ve	
concerning	al	
the land	ad·mat	

of Israel	yis·ra·el	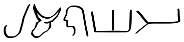	
and tell	ve·a·mar·ta		
the mountains	le·ha·reem	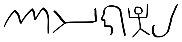	
and hills	ve·lag·ge·va·o·wt		
the ravines	la·a·phee·qeem	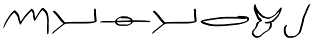	
and valleys	ve·lag·ge·a·yo·wt		
that this is what	koh	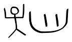	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Behold	hin·nee	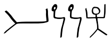	
zeal	ve·qin·a·tee	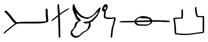	
in My burning	u·va·cha·ma·tee	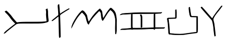	
I have spoken	dib·bar·tee		
because	ya·an		
the reproach	ke·lim·mat	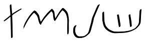	
of the nations	go·w·yim	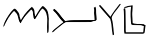	
you have endured	ne·sa·tem		
Therefore	la·khen		Ezekiel 36:7
this is what	koh	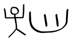	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
I	a·nee	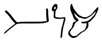	
have sworn	na·sa·tee		
-	et		
with an uplifted hand	ya·dee	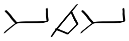	

that surely	im		
	lo		
the nations	hag·go·w·yim	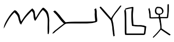	
-	a·sher		
you	la·khem		
around	mis·sa·veev		
	hem·mah		
reproach of their own	ke·lim·ma·tam		
will endure	yis·sa·u		
But you	ve·at·tem		Ezekiel 36:8
O mountains	ha·re	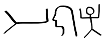	
of Israel	yis·ra·el	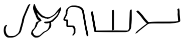	
branches	an·pe·khem		
will produce	tit·te·nu	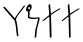	
fruit	u·pher·ye·khem	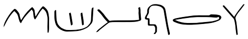	
and bear	tis·u		
for My people	le·am·mee		
Israel	yis·ra·el	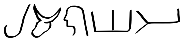	
for	kee	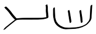	
they will soon	qe·re·vu		
come home	la·vo·w		
For	kee	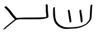	Ezekiel 36:9
behold	hin·nee	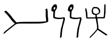	
I am on your side	a·le·khem	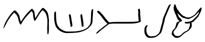	
I will turn	u·pha·nee·tee	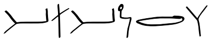	
toward you	a·le·khem	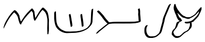	
and you will be tilled	ve·ne·e·vad·tem		

and sown	ve·niz·ra·tem		
I will multiply	ve·hir·be·tee	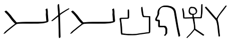	Ezekiel 36:10
upon you	a·le·khem	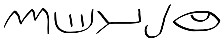	
the people	a·dam		
- —	kal	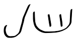	
the house	bet	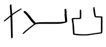	
of Israel	yis·ra·el	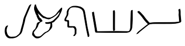	
in its entirety	kul·loh	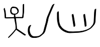	
will be inhabited	ve·no·she·vu	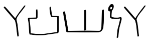	
The cities	he·a·reem	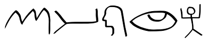	
and the ruins	ve·he·cho·ra·vo·wt		
rebuilt	tib·ba·ne·nah		
I will fill	ve·hir·be·tee	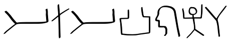	Ezekiel 36:11
	a·le·khem	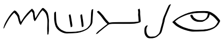	
you with people	a·dam		
and animals	u·ve·he·mah	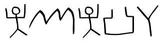	
and they will multiply	ve·ra·vu		
and be fruitful	u·pha·ru		
I will make you as inhabited	ve·ho·wo·shav·tee		
-	et·khem		
as you once were	ke·qad·mo·w·te·khem		
and I will make you prosper	ve·he·ti·vo·tee		
more than before	me·ri·sho·te·khem		
Then you will know	vee·da·tem		
that	kee	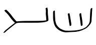	
I	a·nee	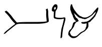	

am the LORD	YHVH		
to walk	ve·ho·w·lakh·tee	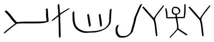	Ezekiel 36:12
upon you	a·le·khem	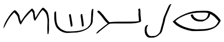	
	a·dam		
Yes, {I will cause}	et		
My people	am·mee		
Israel	yis·ra·el	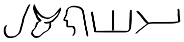	
they will possess you	vee·re·shu·kha		
and you will be	ve·ha·yee·ta	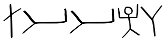	
their	la·hem		
inheritance	le·na·cha·lah	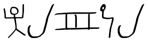	
and you will no	ve·lo		
longer	to·w·siph		
	o·wd		
deprive them [of their children]	le·shak·ke·lam	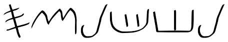	
For this is what	koh	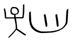	Ezekiel 36:13
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Because	ya·an		
people say	o·me·reem		
to you	la·khem		
devour	o·khe·let		
men	a·dam		
‘ You	ʾat·tī	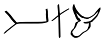	
of its children ’	u·me·shak·ke·let	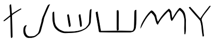	

and deprive your nation	go·yēkh	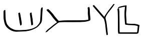	
	ha·yeet	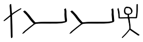	
therefore	la·khen		Ezekiel 36:14
men	a·dam		
you will no	lo		
devour	to·khe·lee	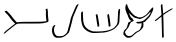	
longer	o·wd		
your nation {of its children}	ve·go·yēkh		
	lo		
or deprive	te·khash·she·lī		
	o·wd		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
I will no	ve·lo		Ezekiel 36:15
to be heard	ash·mee·a		
against you	e·la·yikh	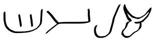	
longer allow	o·wd		
the taunts	ke·lim·mat	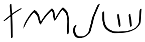	
of the nations	hag·go·w·yim	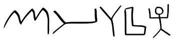	
the reproach	ve·cher·pat		
of the peoples	am·meem		
and you will no	lo		
endure	tis·ee		
longer	o·wd		
cause your nation	ve·go·yēkh		
[or]	lo		

to stumble	takh·shi·lee	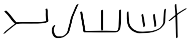	
	o·wd		
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	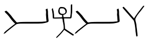	Ezekiel 36:16
Again the word	de·var		
of the LORD	YHVH		
to me	e·lay	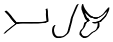	
saying	le·mor		
“ Son	ben		Ezekiel 36:17
of man	a·dam		
when the people	bet	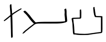	
of Israel	yis·ra·el	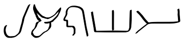	
lived	yo·she·veem		
in	al		
their land	ad·ma·tam		
they defiled	vay·tam·me·u		
it	o·w·tah		
by their own ways	be·dar·kam	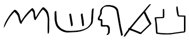	
and deeds	u·va·a·lee·lo·w·tam	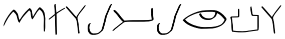	
like the uncleanness	ke·tum·at		
of a [woman’s] impurity	han·nid·dah		
was	ha·ye·tah	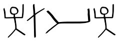	
Their behavior	dar·kam		
before Me	le·pha·nay		
So I poured out	va·esh·pokh	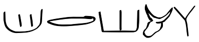	Ezekiel 36:18

My wrath	cha·ma·tee		
upon them	a·le·hem	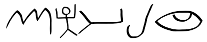	
because of	al		
the blood	had·dam		
-	a·sher		
they had shed	sha·phe·khu		
on	al		
the land	ha·a·rets		
it with their idols	u·ve·gil·lu·le·hem		
and because they had defiled	tim·me·u·ha		
I dispersed	va·a·pheets		Ezekiel 36:19
them	o·tam		
among the nations	bag·go·w·yim	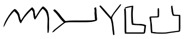	
and they were scattered	vay·yiz·za·ru		
throughout the lands	ba·a·ra·tso·wt		
according to their ways	ke·dar·kam		
and deeds	ve·kha·a·lee·lo·w·tam	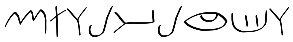	
I judged them	she·phat·teem		
-	vay·ya·vo·w	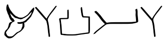	Ezekiel 36:20
-	el		
among the nations	hag·go·w·yim	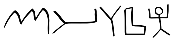	
And wherever	a·sher		
they went	ba·u		
	sham	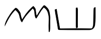	
they profaned	vay·chal·le·lu	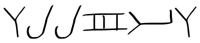	
-	et		

name	shem		
My holy	qad·shee		
because it was said	be·e·mor		
of them	la·hem		
are the people	am		
of the LORD	YHVH		
‘ These	el·leh	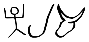	
His land ’	u·me·ar·tso		
yet they had to leave	ya·tsa·u		
But I had concern	va·ech·mol	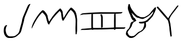	Ezekiel 36:21
for	al		
name	shem		
My holy	qad·shee		
which	a·sher		
had profaned	chil·le·lu·hu	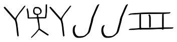	
the house	bet	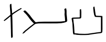	
of Israel	yis·ra·el	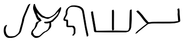	
among the nations	bag·go·w·yim	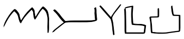	
to which	a·sher		
they had gone	ba·u		
	sham·mah		
Therefore	la·khen		Ezekiel 36:22
tell	e·mor		
the house	le·vet	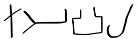	
of Israel	yis·ra·el	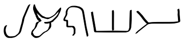	
that this is what	koh	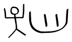	
says :	a·mar		

the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
It is not	lo	𐤋𐤀	
for your sake	le·ma·an·khem	𐤋𐤌𐤏𐤍𐤊𐤌	
that I	a·nee	𐤀𐤍𐤉	
will act	o·seh	𐤏𐤔𐤄	
O house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
but	kee	𐤊𐤉	
	im	𐤀𐤌	
name	le·shem	𐤋𐤔𐤌	
for My holy	qad·shee	𐤒𐤃𐤔𐤉	
which	a·sher	𐤀𐤔𐤓	
you profaned	chil·lal·tem	𐤇𐤋𐤋𐤕𐤌	
among the nations	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
to which	a·sher	𐤀𐤔𐤓	
you went	ba·tem	𐤁𐤀𐤕𐤌	
	sham	𐤔𐤌	
I will show the holiness	ve·qid·dash·tee	𐤅𐤒𐤃𐤔𐤕𐤉	Ezekiel 36:23
-	et	𐤀𐤕	
name	she·mee	𐤔𐤌𐤉	
of My great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
which has been profaned	ham·chul·lal	𐤄𐤌𐤇𐤋𐤋	
among the nations —	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
the name	a·sher	𐤀𐤔𐤓	
you have profaned	chil·lal·tem	𐤇𐤋𐤋𐤕𐤌	

among them	be·to·w·kham	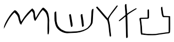	
will know	ve·ya·de·u		
Then the nations	hag·go·w·yim	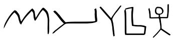	
that	kee	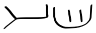	
I	a·nee	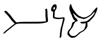	
am the LORD	YHVH		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
when I show My holiness	be·hiq·qa·de·shee	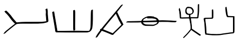	
in you	va·khem		
before their eyes	le·e·ne·hem	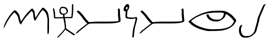	
For I will take	ve·la·qach·tee	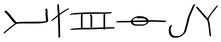	Ezekiel 36:24
you	et·khem		
from among	min		
the nations	hag·go·w·yim	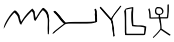	
and gather	ve·qib·bats·tee	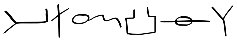	
you	et·khem		
out of all	mik·kal		
the countries	ha·a·ra·tso·wt		
and I will bring	ve·he·ve·tee		
you	et·khem		
back into	el		
your own land	ad·mat·khem	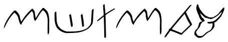	
I will also sprinkle	ve·za·raq·tee	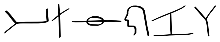	Ezekiel 36:25
on you	a·le·khem	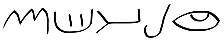	
water	ma·yim	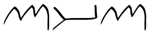	

clean	te·ho·w·reem	
and you will be clean	u·te·har·tem	
from all	mik·kol	
your impurities	tum·o·w·te·khem	
and all	u·mik·kal	
your idols	gil·lu·le·khem	
I will cleanse	a·ta·her	
you	et·khem	
I will give	ve·na·tat·tee	Ezekiel 36:26
you	la·khem	
heart	lev	
a new	cha·dash	
spirit	ve·ru·ach	
a new	cha·da·shah	
and put	et·ten	
within you	be·qir·be·khem	
I will remove	va·ha·si·ro·tee	
-	et	
your heart	lev	
of stone	ha·e·ven	
of flesh	mib·be·sar·khem	
and give	ve·na·tat·tee	
you	la·khem	
a heart	lev	
	ba·sar	
And	ve·et	Ezekiel 36:27
My Spirit	ru·chee	

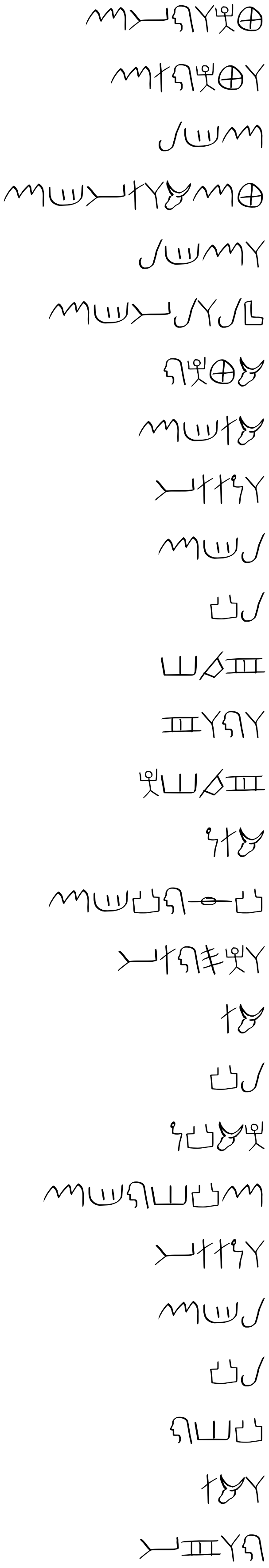

I will put	et·ten		
within you	be·qir·be·khem		
and cause	ve·a·see·tee	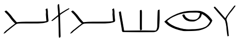	
-	et		
-	a·sher		
in My statutes	be·chuq·qay	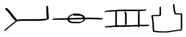	
you to walk	te·le·khu	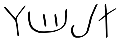	
My ordinances	u·mish·pa·tay		
and to carefully	tish·me·ru		
observe	va·a·see·tem	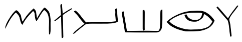	
Then you will live	vee·shav·tem	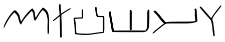	Ezekiel 36:28
in the land	ba·a·rets		
that	a·sher		
I gave	na·tat·tee		
your forefathers	la·a·vo·te·khem	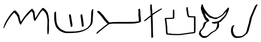	
you will be	wih·yee·tem	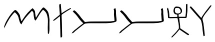	
My	lee	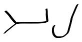	
people	le·am		
and I	ve·a·no·khee	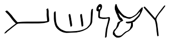	
will be	eh·yeh		
your	la·khem		
God	le·lo·heem	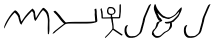	
I will save	ve·ho·wo·sha·tee		Ezekiel 36:29
you	et·khem		
from all	mik·kol		
your uncleanness	tum·o·w·te·khem		
I will summon	ve·qa·ra·tee		

	el		
the grain	had·da·gan		
and make it plentiful	ve·hir·be·tee	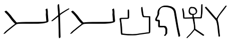	
-	o·to		
and I will not	ve·lo		
bring	et·ten		
upon you	a·le·khem	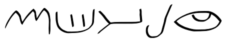	
famine	ra·av		
plentiful	ve·hir·be·tee	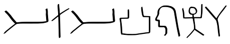	Ezekiel 36:30
-	et		
I will also make the fruit	pe·ree		
of the trees	ha·ets		
and the crops	u·te·nu·vat		
of the field	has·sa·deh		
so that	le·ma·an		
-	a·sher		
you will no	lo		
bear	tiq·chu	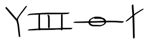	
longer	o·wd		
reproach	cher·pat		
on account of famine	ra·av		
among the nations	bag·go·w·yim	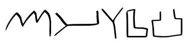	
Then you will remember	u·ze·khar·tem	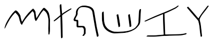	Ezekiel 36:31
-	et		
ways	dar·khe·khem	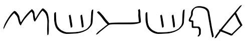	
your evil	ha·ra·eem		

and wicked deeds	u·ma·al·le·khem	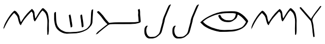	
-	a·sher		
-	lo		
	to·w·veem	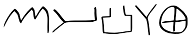	
and you will loathe	u·ne·qo·to·tem	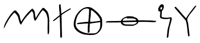	
yourselves	biph·ne·khem	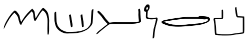	
for	al		
your iniquities	a·wo·no·te·khem	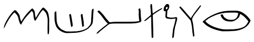	
and	ve·al		
abominations	to·w·a·vo·w·te·khem		
It is not	lo		Ezekiel 36:32
for your sake	le·ma·an·khem		
that I	a·nee	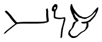	
will act	o·seh		
declares	ne·um		
the Lord	a·do·nay		
GOD —	YHVH		
let it be known	yiw·va·da		
to you	la·khem		
Be ashamed	bo·wo·shu		
and disgraced	ve·hik·ka·le·mu	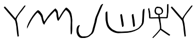	
for your ways	mid·dar·khe·khem	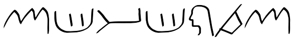	
O house	bet	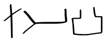	
of Israel !	yis·ra·el	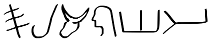	
This is what	koh	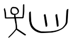	Ezekiel 36:33
says :	a·mar		
the Lord	a·do·nay		

GOD	YHVH		
On the day	be·yo·wm	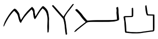	
I cleanse	ta·ha·ree	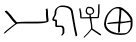	
you	et·khem		
from all	mik·kol		
your iniquities	a·wo·no·w·te·khem	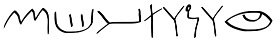	
to be resettled	ve·ho·wo·shav·tee	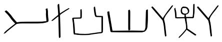	
-	et		
I will cause the cities	he·a·reem		
to be rebuilt	ve·niv·nu		
and the ruins	he·cho·ra·vo·wt		
land	ve·ha·a·rets		Ezekiel 36:34
The desolate	han·ne·sham·mah		
will be cultivated	te·a·ved		
instead of	ta·chat	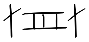	
-	a·sher		
lying	ha·ye·tah	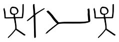	
desolate	she·ma·mah		
in the sight	le·e·ne	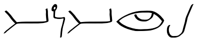	
of all	kal		
who pass through	o·w·ver		
Then they will say	ve·a·me·ru		Ezekiel 36:35
land	ha·a·rets		
‘ This	hal·le·zu	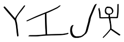	
that was desolate	han·ne·sham·mah		
has become	ha·ye·tah	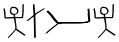	
like the garden	ke·gan		

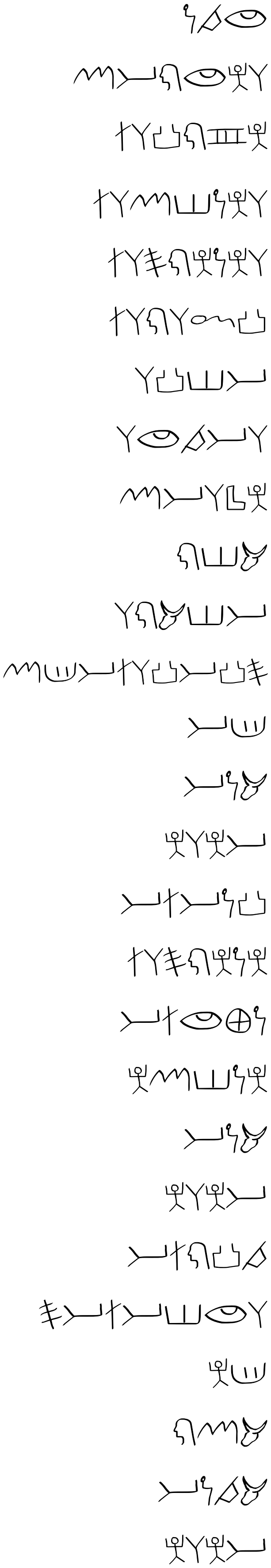

of Eden	e·den	
The cities	ve·he·a·reem	
that were once ruined	he·cho·re·vo·wt	
desolate	ve·han·sham·mo·wt	
and destroyed	ve·han·ne·he·ra·so·wt	
are now fortified	be·tsu·ro·wt	
and inhabited ’	ya·sha·vu	
will know	ve·ya·de·u	Ezekiel 36:36
Then the nations	hag·go·w·yim	
that	a·sher	
remain	yish·sha·a·ru	
around you	se·vee·vo·w·te·khem	
that	kee	
I	a·nee	
the LORD	YHVH	
have rebuilt	ba·nee·tee	
what was destroyed	han·ne·he·ra·so·wt	
and I have replanted	na·ta·tee	
what was desolate	han·ne·sham·mah	
I	a·nee	
the LORD	YHVH	
have spoken	dib·bar·tee	
and I will do it	ve·a·see·tee	
This is what	koh	Ezekiel 36:37
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	

Once again	o·wd	
this :	zot	
I will hear the plea	id·da·resh	
of the house	le·vet	
of Israel	yis·ra·el	
and do	la·a·so·wt	
for them	la·hem	
I will multiply	ar·beh	
-	o·tam	
like a flock	kats·tson	
their people	a·dam	
Like the numerous flocks	ke·tson	Ezekiel 36:38
for sacrifices	qa·da·sheem	
	ke·tson	
at Jerusalem	ye·ru·sha·lim	
during her appointed feasts	be·mo·w·a·de·ha	
so	ken	
will be	tih·ye·nah	
cities	he·a·reem	
the ruined	he·cho·re·vo·wt	
filled	me·le·o·wt	
with flocks	tson	
of people	a·dam	
Then they will know	ve·ya·de·u	
that	kee	
I	a·nee	
am the LORD ”	YHVH	

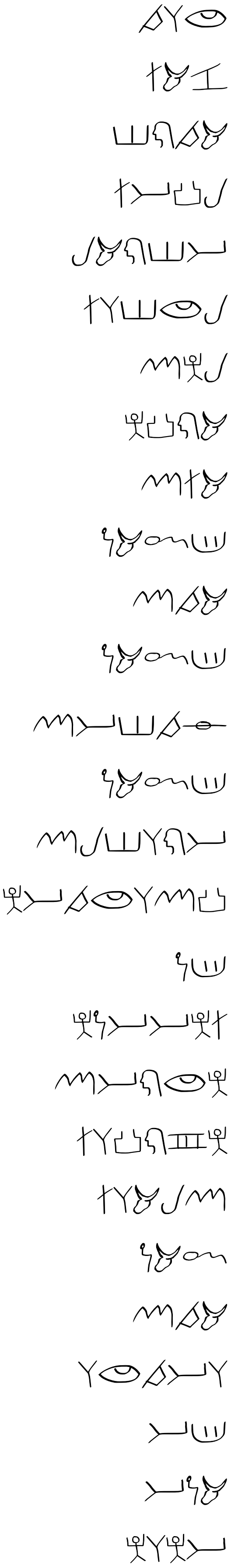

was	ha·ye·tah	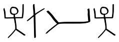	Ezekiel 37:1
upon me	a·lay	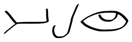	
The hand	yad	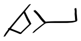	
of the LORD	YHVH	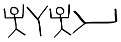	
and He brought me out	vay·yo·w·tsi·e·nee	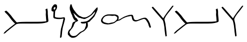	
Spirit	ve·ru·ach	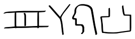	
by His	YHVH	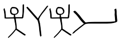	
and set me down	vay·nee·che·nee	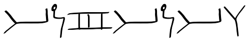	
in the middle	be·to·wkh	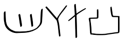	
of the valley	hab·biq·ah	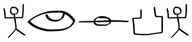	
and it [was]	ve·hee	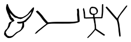	
full of	me·le·ah	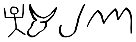	
bones	a·tsa·mo·wt	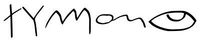	
He led me	ve·he·e·vee·ra·nee	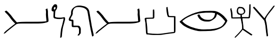	Ezekiel 37:2
among them	a·le·hem	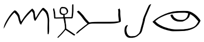	
all	sa·veev	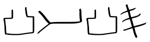	
around	sa·veev	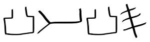	
and I saw	ve·hin·neh	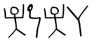	
many [bones]	rab·bo·wt	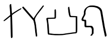	
a great	me·od	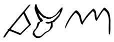	
on	al	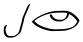	
the floor	pe·ne	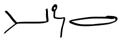	
of the valley	hab·biq·ah	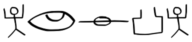	
and indeed	ve·hin·neh	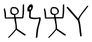	
dry	ye·ve·sho·wt	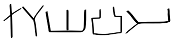	
they were very	me·od	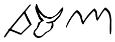	
Then He asked	vay·yo·mer	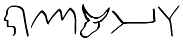	Ezekiel 37:3

me	e·lay	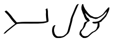	
“ Son	ben		
of man	a·dam		
come to life ? ”	ha·tich·ye·nah	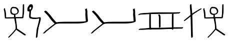	
bones	ha·a·tsa·mo·wt		
can these	ha·el·leh		
I replied	va·o·mar		
“ O Lord	a·do·nay		
GOD ”	YHVH		
“ only You	at·tah		
know ”	ya·da·e·ta		
And He said	vay·yo·mer		Ezekiel 37:4
to me	e·lay	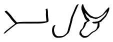	
“ Prophesy	hin·na·ve	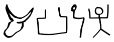	
concerning	al		
bones	ha·a·tsa·mo·wt		
these	ha·el·leh		
and tell	ve·a·mar·ta		
them	a·le·hem	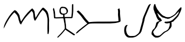	
bones	ha·a·tsa·mo·wt		
‘ Dry	hay·ve·sho·wt	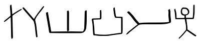	
hear	shim·u		
the word	de·var		
of the LORD !	YHVH		
This is what	koh	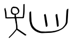	Ezekiel 37:5
says	a·mar		
the Lord	a·do·nay		

GOD	YHVH		
bones :	la·a·tsa·mo·wt		
to these	ha·el·leh		
	hin·neh		
I	a·nee	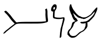	
to enter	me·vee	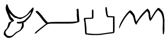	
you	va·khem		
will cause breath	ru·ach		
and you will come to life	wich·yee·tem	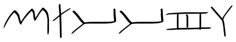	
I will attach	ve·na·tat·tee	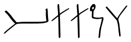	Ezekiel 37:6
to you	a·le·khem	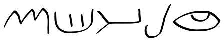	
tendons	gi·deem	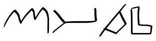	
grow	ve·ha·a·le·tee		
upon you	a·le·khem	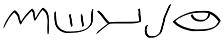	
and make flesh	ba·sar		
and cover	ve·qa·ram·tee	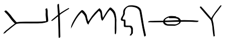	
you	a·le·khem	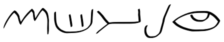	
with skin	o·wr		
I will put	ve·na·tat·tee	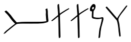	
within you	va·khem		
breath	ru·ach		
so that you will come to life	wich·yee·tem	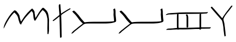	
Then you will know	vee·da·tem		
that	kee	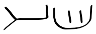	
I	a·nee	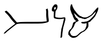	
am the LORD ’”	YHVH		
So I prophesied	ve·nib·be·tee	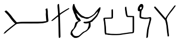	Ezekiel 37:7

as	ka·a·sher		
I had been commanded	tsuw·ve·tee	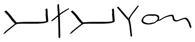	
there was	vay·hee	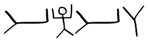	
a noise	qo·wl	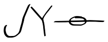	
And as I prophesied	ke·hin·na·ve·ee	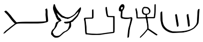	
suddenly	ve·hin·neh		
a rattling	ra·ash		
came together	vat·tiq·re·vu	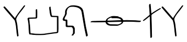	
and the bones	a·tsa·mo·wt		
bone	e·tsem		
to	el		
bone	ats·mo		
As I looked on	ve·ra·ee·tee	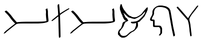	Ezekiel 37:8
appeared	ve·hin·neh		
on them	a·le·hem	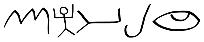	
tendons	gi·deem	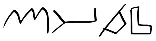	
flesh	u·va·sar	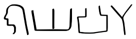	
grew	a·lah		
covered them	vay·yiq·ram	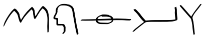	
	a·le·hem	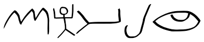	
and skin	o·wr		
	mil·ma·e·lah		
breath	ve·ru·ach	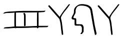	
but there was no	en	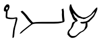	
in them	ba·hem		
Then He said	vay·yo·mer		Ezekiel 37:9
to me	e·lay	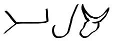	

“ Prophesy	hin·na·ve	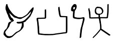	
to	el		
the breath	ha·ru·ach	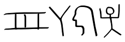	
prophesy	hin·na·ve	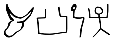	
son	ben		
of man	a·dam		
and tell	ve·a·mar·ta		
	el		
the breath	ha·ru·ach		
that this is what	koh	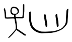	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
from the four	me·ar·ba		
O breath	ru·cho·wt	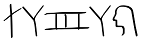	
Come	bo·ee		
winds	ha·ru·ach		
and breathe	u·phe·chee	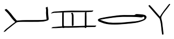	
slain	ba·ha·ru·geem		
into these	ha·el·leh		
so that they may live ! „	ve·yich·yu	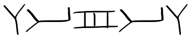	
So I prophesied	ve·hin·nab·be·tee		Ezekiel 37:10
as	ka·a·sher		
He had commanded me	tsiw·va·nee		
entered	vat·ta·vo·w		
them	va·hem		
and the breath	ha·ru·ach		

and they came to life	vay·yich·yu	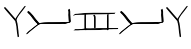	
and stood	vay·ya·am·du		
on	al		
their feet —	rag·le·hem	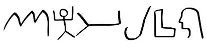	
army	cha·yil	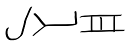	
a vast	ga·do·wl		
	me·od		
	me·od		
Then He said	vay·yo·mer		Ezekiel 37:11
to me	e·lay	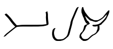	
“ Son	ben		
of man	a·dam		
bones	ha·a·tsa·mo·wt		
these	ha·el·leh		
are the whole	kal	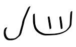	
house	bet	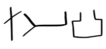	
of Israel	yis·ra·el	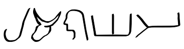	
they	hem·mah		
Look	hin·neh		
are saying	o·me·reem	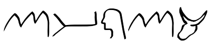	
are dried up	ya·ve·shu	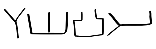	
‘ Our bones	ats·mo·w·te·nu		
has perished	ve·a·ve·dah		
and our hope	tiq·va·te·nu	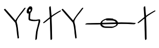	
we are cut off	nig·zar·nu	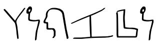	
’	la·nu	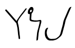	
Therefore	la·khen		Ezekiel 37:12

prophesy	hin·na·ve	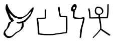	
and tell	ve·a·mar·ta	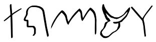	
them	a·le·hem	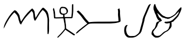	
that this is what	koh	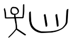	
says :	a·mar	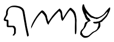	
the Lord	a·do·nay	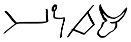	
GOD	YHVH	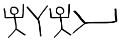	
‘ O	hin·neh	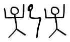	
I	a·nee	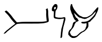	
will open	pho·te·ach	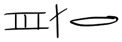	
-	et	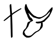	
your graves	qiv·ro·w·te·khem	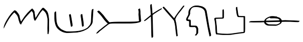	
and bring you up	ve·ha·a·le·tee	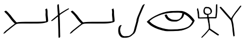	
from	et·khem	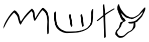	
them	miq·qiv·ro·w·te·khem	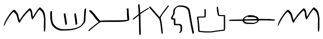	
My people	am·mee	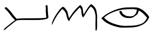	
and I will bring you back	ve·he·ve·tee	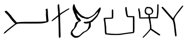	
-	et·khem	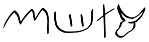	
to	el	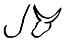	
the land	ad·mat	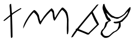	
of Israel	yis·ra·el	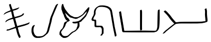	
will know	vee·da·tem	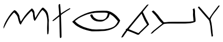	Ezekiel 37:13
that	kee	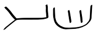	
I	a·nee	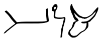	
am the LORD	YHVH	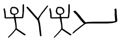	
when I open	be·phit·chee	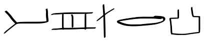	
-	et	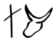	

your graves	qiv·ro·w·te·khem		
and bring you up	u·ve·ha·a·lo·w·tee		
-	et·khem		
from them	miq·qiv·ro·w·te·khem		
Then you, My people	am·mee		
I will put	ve·na·tat·tee	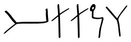	Ezekiel 37:14
My Spirit	ru·chee	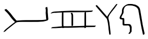	
in you	va·khem		
and you will live	wich·yee·tem	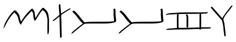	
and I will settle	ve·hin·nach·tee	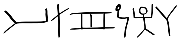	
you	et·khem		
in	al		
your own land	ad·mat·khem	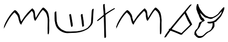	
Then you will know	vee·da·tem		
that	kee	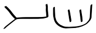	
I	a·nee	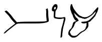	
the LORD	YHVH		
have spoken	dib·bar·tee		
and I will do it	ve·a·see·tee	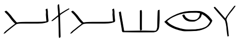	
declares	ne·um		
the LORD ’”	YHVH		
came	vay·hee	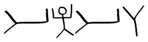	Ezekiel 37:15
Again the word	de·var		
of the LORD	YHVH		
to me	e·lay	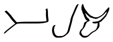	
saying	le·mor		
“ And you	ve·at·tah		Ezekiel 37:16

son	ben		
of man	a·dam		
take	qach	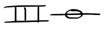	
	le·kha	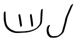	
stick	ets		
a single	e·chad	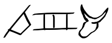	
and write	u·khe·tov		
on it :	a·law	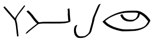	
‘ Belonging to Judah	lee·hu·dah		
and to the Israelites	ve·liv·ne	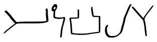	
	yis·ra·el	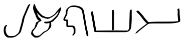	
associated with him ’	cha·vē·ro		
Then take	u·le·qach	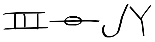	
stick	ets		
another	e·chad	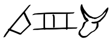	
and write	u·khe·to·wv		
on it :	a·law	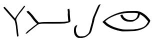	
‘ Belonging to Joseph —	le·yo·w·seph		
the stick	ets		
of Ephraim —	eph·ra·yim		
and to all	ve·khal		
the house	bet	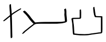	
of Israel	yis·ra·el	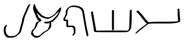	
associated with him ’	cha·vē·ro		
Then join	ve·qa·rav	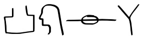	Ezekiel 37:17
them	o·tam		

together	e·chad	𐤀𐤇𐤃	
	el	𐤀𐤋	
	e·chad	𐤀𐤇𐤃	
	le·kha	𐤋𐤊	
stick	le·ets	𐤋𐤏𐤑	
into one	e·chad	𐤀𐤇𐤃	
so that they become	ve·ha·yu	𐤅𐤄𐤉𐤅	
one	la·a·cha·deem	𐤋𐤀𐤇𐤃𐤉𐤌	
in your hand	be·ya·de·kha	𐤁𐤉𐤃𐤊	
When	ve·kha·a·sher	𐤅𐤊𐤀𐤔𐤓	Ezekiel 37:18
ask	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
you	e·le·kha	𐤀𐤋𐤉𐤊	
your people	be·ne	𐤁𐤍𐤉	
	am·me·kha	𐤏𐤌𐤊	
	le·mor	𐤋𐤀𐤌𐤓	
‘ Won’t	ha·lo·w	𐤄𐤋𐤅𐤀	
you explain	tag·geed	𐤕𐤂𐤉𐤃	
to us	la·nu	𐤋𐤍𐤅	
what	mah	𐤌𐤄	
these ? ’	el·leh	𐤀𐤋𐤄	
you [mean] by	lakh	𐤋𐤊	
you are to tell	dab·ber	𐤃𐤁𐤓	Ezekiel 37:19
them	a·le·hem	𐤀𐤋𐤄𐤌	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	

	hin·neh	𐤄𐤍𐤄
‘ I	a·nee	𐤀𐤍𐤉
will take	lo·qe·ach	𐤋𐤒𐤇
-	et	𐤀𐤕
the stick	ets	𐤏𐤑
of Joseph	yo·w·seph	𐤉𐤅𐤎𐤐
which	a·sher	𐤀𐤔𐤓
is in the hand	be·yad	𐤁𐤉𐤃
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌
and the tribes	ve·shiv·te	𐤅𐤔𐤁𐤈𐤉
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋
associated with him	cha·vē·ro	𐤇𐤁𐤓𐤅
and I will put	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉
them	o·w·tam	𐤀𐤅𐤕𐤌
together with	a·law	𐤏𐤋𐤉𐤅
-	et	𐤀𐤕
the stick	ets	𐤏𐤑
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄
I will make them	va·a·see·tim	𐤅𐤏𐤔𐤉𐤕𐤌
stick	le·ets	𐤋𐤏𐤑
into a single	e·chad	𐤀𐤇𐤃
and they will become	ve·ha·yu	𐤅𐤄𐤉𐤅
one	e·chad	𐤀𐤇𐤃
in My hand ’	be·ya·dee	𐤁𐤉𐤃𐤉
are	ve·ha·yu	𐤅𐤄𐤉𐤅
When the sticks	ha·e·tseem	𐤄𐤏𐤑𐤉𐤌
on which	asher	𐤀𐤔𐤓

Ezekiel 37:20

you write	tikh·tov	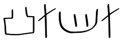	
	a·le·hem	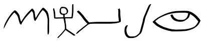	
in your hand	be·ya·de·kha	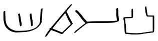	
and in full view of the people	le·e·ne·hem	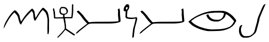	
you are to tell	ve·dab·ber	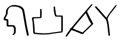	Ezekiel 37:21
them	a·le·hem	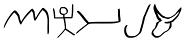	
that this is what	koh	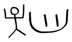	
says :	a·mar	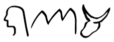	
the Lord	a·do·nay	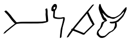	
GOD	YHVH	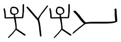	
	hin·neh	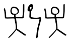	
‘ I	a·nee	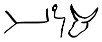	
will take	lo·qe·ach	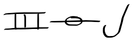	
-	et	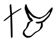	
the Israelites	be·ne	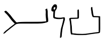	
	yis·ra·el	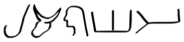	
out of	mib·ben	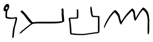	
the nations	hag·go·w·yim	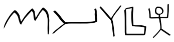	
to which	a·sher	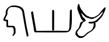	
they have gone	ha·le·khu	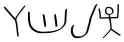	
	sham	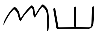	
and I will gather them	ve·qib·bats·tee	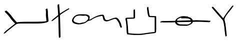	
from	o·tam	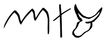	
all around	mis·sa·veev	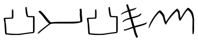	
and bring	ve·he·ve·tee	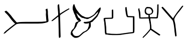	
them	o·w·tam	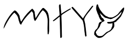	
into	el	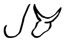	

their own land	ad·ma·tam	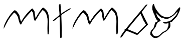	
I will make	ve·a·see·tee	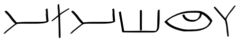	Ezekiel 37:22
them	o·tam	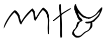	
nation	le·go·w	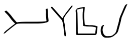	
one	e·chad	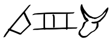	
in the land	ba·a·rets	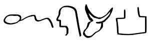	
on the mountains	be·ha·re	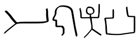	
of Israel	yis·ra·el	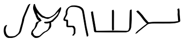	
king	u·me·lekh	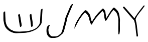	
and one	e·chad	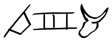	
will rule over	yih·yeh	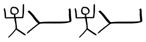	
all of them	le·khul·lam	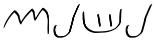	
	le·me·lekh	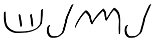	
Then they will no	ve·lo	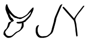	
be	yih·yɛh	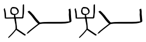	
	o·wd	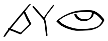	
two	lish·ne	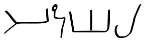	
nations	go·w·yim	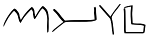	
and will never	ve·lo	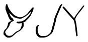	
be divided	ye·cha·tsu	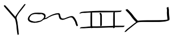	
longer	o·wd	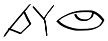	
into two	lish·te	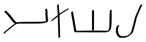	
kingdoms	mam·la·kho·wt	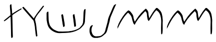	
again	o·wd	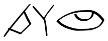	
They will no	ve·lo	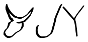	Ezekiel 37:23
defile themselves	yi·tam·me·u	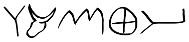	
longer	o·wd	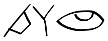	

with their idols	be·gil·lu·le·hem	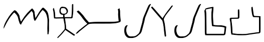	
or detestable images	u·ve·shiq·qu·tse·hem	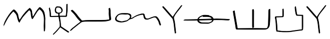	
or with any	u·ve·khol	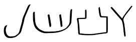	
of their transgressions	pish·e·hem	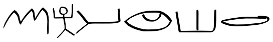	
I will save	ve·ho·wo·sha·tee	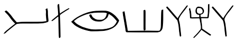	
them	o·tam	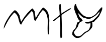	
from all	mik·kol	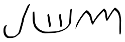	
their apostasies	mo·wo·she·vo·te·hem	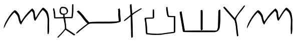	
by which	a·sher	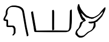	
they sinned	cha·te·u	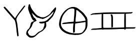	
	va·hem	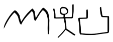	
and I will cleanse them	ve·ti·har·tee	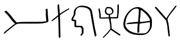	
-	o·w·tam	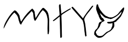	
Then they will be	ve·ha·yu	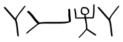	
My	lee	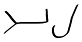	
people	le·am	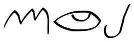	
and I	va·a·nee	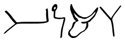	
will be	eh·yeh	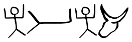	
their	la·hem	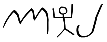	
God	le·lo·heem	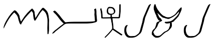	
My servant	ve·av·dee	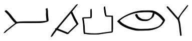	Ezekiel 37:24
David	da·wid	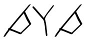	
will be king	me·lekh	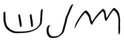	
over them	a·le·hem	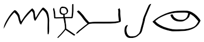	
shepherd	ve·ro·w·eh	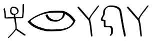	
one	e·chad	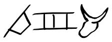	
and there will be	yih·yeh	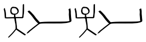	

for all of them	le·khul·lam	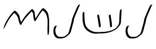	
My ordinances	u·ve·mish·pa·tay	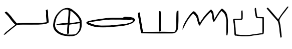	
They will follow	ye·le·khu	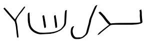	
My statutes	ve·chuq·qo·tay	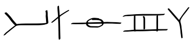	
and keep	yish·me·ru	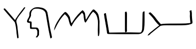	
and observe	ve·a·su	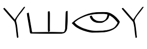	
-	o·w·tam	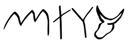	
They will live	ve·ya·she·vu	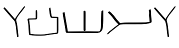	Ezekiel 37:25
in	al	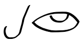	
the land	ha·a·rets	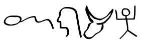	
that	a·sher	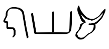	
I gave	na·tat·tee	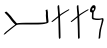	
to My servant	le·av·dee	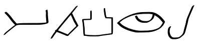	
Jacob	le·ya·a·qov	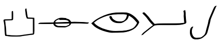	
where	a·sher	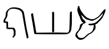	
lived	ya·she·vu	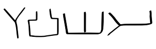	
	vah	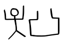	
your fathers	a·vo·w·te·khem	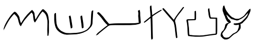	
They will live	ve·ya·she·vu	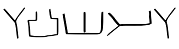	
there	a·le·ha	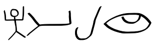	
	hem·mah	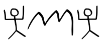	
with their children	u·ve·ne·hem	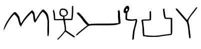	
and grandchildren	u·ve·ne	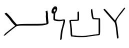	
	ve·ne·hem	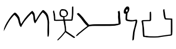	
forever	ad	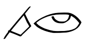	
	o·w·lam	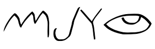	
David	ve·da·wid	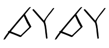	

and My servant	av·dee	
will be their prince	na·see	
	la·hem	
forever	le·o·w·lam	
And I will make	ve·kha·rat·tee	Ezekiel 37:26
with them	la·hem	
a covenant	be·reet	
of peace	sha·lo·wm	
covenant	be·reet	
an everlasting	o·w·lam	
it will be	yih·yeh	
	o·w·tam	
I will establish them	u·ne·tat·teem	
and multiply	ve·hir·be·tee	
them	o·w·tam	
and I will set	ve·na·tat·tee	
-	et	
My sanctuary	miq·da·shee	
among them	be·to·w·kham	
forever	le·o·w·lam	
will be	ve·ha·yah	Ezekiel 37:27
My dwelling place	mish·ka·nee	
with them	a·le·hem	
I will be	ve·ha·yee·tee	
their	la·hem	
God	le·lo·heem	
and they	ve·hem·mah	

will be	yih·yu	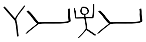	
My	lee	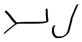	
people	le·am	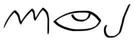	
will know	ve·ya·de·u	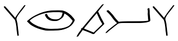	Ezekiel 37:28
Then the nations	hag·go·w·yim	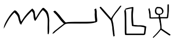	
that	kee	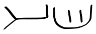	
I	a·nee	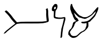	
the LORD	YHVH	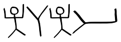	
sanctify	me·qad·desh	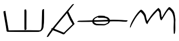	
-	et	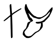	
Israel	yis·ra·el	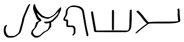	
is	bih·yo·wt	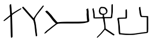	
when My sanctuary	miq·da·shee	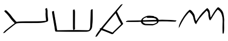	
among them	be·to·w·kham	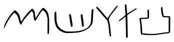	
forever ’”	le·o·w·lam	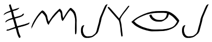	
came	vay·hee	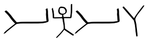	Ezekiel 38:1
And the word	de·var	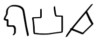	
of the LORD	YHVH	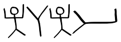	
to me	e·lay	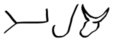	
saying	le·mor	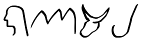	
“ Son	ben	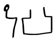	Ezekiel 38:2
of man	a·dam	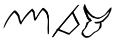	
set	seem	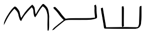	
your face	pa·ne·kha	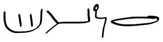	
against	el	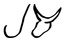	
Gog	go·wg	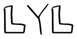	
of the land	e·rets	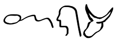	

of Magog	ham·ma·go·wg	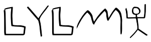	
prince	ne·see	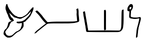	
the chief	rosh		
of Meshech	me·shekh		
and Tubal	ve·tu·val		
Prophesy	ve·hin·na·ve	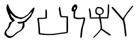	
against him	a·law	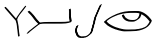	
and declare	ve·a·mar·ta		Ezekiel 38:3
that this is what	koh	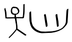	
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the Lord	a·do·nay		
GOD	YHVH		
Behold	hin·nee	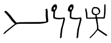	
I am against you	e·le·kha	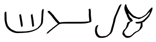	
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prince	ne·see	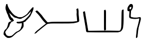	
chief	rosh		
of Meshech	me·shekh		
and Tubal	ve·tu·val		
I will turn you around	ve·sho·w·vav·tee·kha		Ezekiel 38:4
put	ve·na·tat·tee	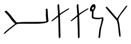	
hooks	cha·cheem	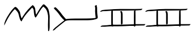	
in your jaws	bil·cha·ye·kha	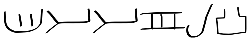	
and bring you out	ve·ho·w·tse·tee		
-	o·wt·kha		
-	ve·et		
with all	kal	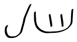	

your army —	che·le·kha	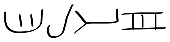	
your horses	su·seem	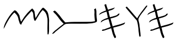	
your horsemen	u·pha·ra·sheem	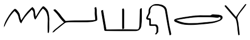	
armor	le·vu·she	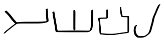	
	mikh·lo·wl	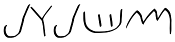	
in full	kul·lam	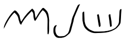	
company	qa·hal	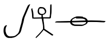	
[and] a great	rav	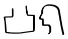	
armed with shields	tsin·nah	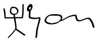	
and bucklers	u·ma·gen	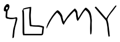	
brandishing	to·phe·se	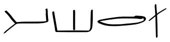	
their swords	cha·ra·vo·wt	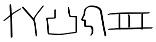	
all	kul·lam	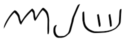	
Persia	pa·ras	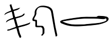	Ezekiel 38:5
Cush	kush	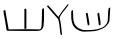	
and Put	u·phut	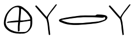	
will accompany them	it·tam	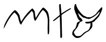	
all	kul·lam	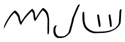	
with shields	ma·gen	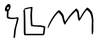	
and helmets	ve·kho·w·va	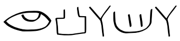	
[as well as] Gomer	go·mer	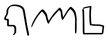	Ezekiel 38:6
with all	ve·khal	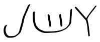	
its troops	a·gap·pe·ha	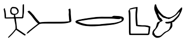	
and Beth-togarmah	bet	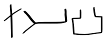	
	to·w·gar·mah	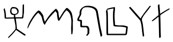	
from the far	yar·ke·te	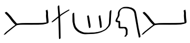	
north	tsa·pho·wn	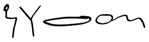	

-	ve·et		
with all	kal		
its troops —	a·gap·paw		
nations	am·meem		
the many	rab·beem	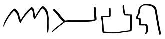	
with you	it·takh	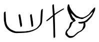	
Get ready	hik·kon		Ezekiel 38:7
prepare	ve·ha·khen		
yourself	le·kha	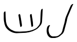	
you	at·tah		
and all	ve·khal		
your company	qe·ha·le·kha		
gathered	han·niq·ha·leem		
around you	a·le·kha	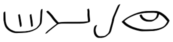	
you will be	ve·ha·yee·ta	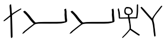	
their	la·hem		
guard	le·mish·mar		
time	mee·ya·meem		Ezekiel 38:8
After a long	rab·beem	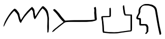	
you will be summoned	tip·pa·qed	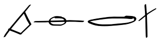	
In the latter	be·a·cha·reet	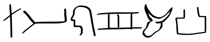	
years	hash·sha·neem	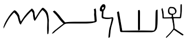	
you will enter	ta·vo·w		
	el		
a land	e·rets		
that has recovered	me·sho·w·ve·vet		
from war	me·che·rev		

[whose people] were gathered	me·qub·be·tset	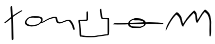	
nations	me·am·meem		
from many	rab·beem	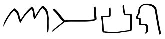	
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the mountains	ha·re	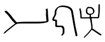	
of Israel	yis·ra·el	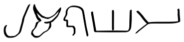	
which	a·sher		
been	ha·yu	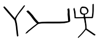	
desolate	le·cha·re·bah		
had long	ta·meed		
They	ve·hee	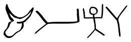	
from the nations	me·am·meem		
had been brought out	hu·tsa·ah		
now dwell	ve·ya·she·vu	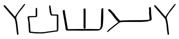	
securely	la·ve·tach	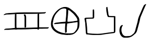	
and all	kul·lam	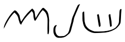	
will go up	ve·a·lee·ta	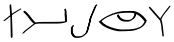	Ezekiel 38:9
like a thunderstorm	kash·sho·ah		
advancing	ta·vo·w		
like a cloud	ke·a·nan		
covering	le·khas·so·wt		
the land	ha·a·rets		
you will be	tih·yeh	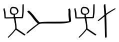	
You	at·tah		
and all	ve·khal		
your troops	a·gap·pe·kha		
peoples	ve·am·meem		

and many	rab·beem	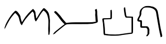	
with you	o·w·takh	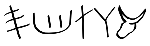	
This is what	koh	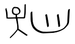	Ezekiel 38:10
says :	a·mar	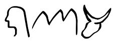	
the Lord	a·do·nay	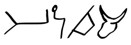	
GOD	YHVH	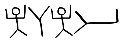	
	ve·ha·yah	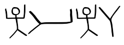	
day	bay·yo·wm	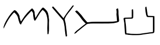	
On that	ha·hu	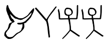	
will arise	ya·a·lu	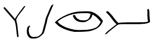	
thoughts	de·va·reem	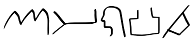	
in	al	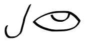	
your mind	le·va·ve·kha	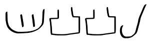	
and you will devise	ve·cha·shav·ta	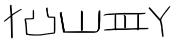	
plan	ma·cha·she·vet	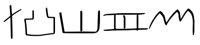	
an evil	ra·ah	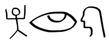	
You will say	ve·a·mar·ta	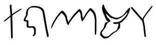	Ezekiel 38:11
‘ I will go up	e·e·leh	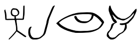	
against	al	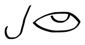	
a land	e·rets	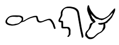	
of unwalled villages	pe·ra·zo·wt	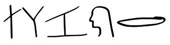	
I will come against	a·vo·w	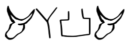	
a tranquil people	hash·sho·qe·teem	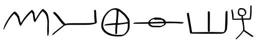	
who dwell	yo·she·ve	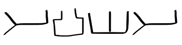	
securely	la·ve·tach	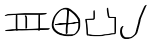	
all	kul·lam	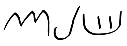	
of them living	yo·she·veem	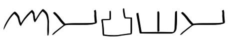	

without	be·en		
walls	cho·w·mah		
bars	u·ve·ree·ach	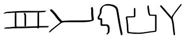	
or gates —	u·de·la·ta·yim	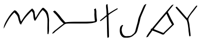	
[or]	en	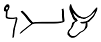	
	la·hem		
in order to seize	lish·lol	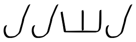	Ezekiel 38:12
the spoil	sha·lal	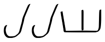	
and carry off the plunder	ve·la·voz	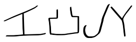	
	baz		
to turn	le·ha·sheev	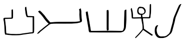	
a hand	ya·de·kha		
against	al		
the desolate places	cho·ra·vo·wt		
now inhabited	no·wo·sha·vot	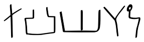	
and against	ve·el		
a people	am		
gathered	me·us·saph		
from the nations	mig·go·w·yim		
who have acquired	o·seh		
livestock	miq·neh	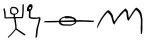	
and possessions	ve·qin·yan	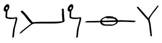	
and who live	yo·she·ve		
at	al		
the center	tab·bur		
of the land ’	ha·a·rets		
Sheba	she·va		Ezekiel 38:13

and Dedan	u·de·dan		
and the merchants	ve·so·cha·re		
of Tarshish	tar·sheesh	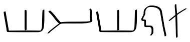	
with all	ve·khal		
its villages	ke·phi·re·ha		
will ask	yo·me·ru		
-	le·kha	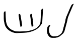	
to capture	ha·lish·lol		
the plunder ?	sha·lal	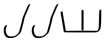	
‘ Have you	at·tah		
come	va		
to carry away	ha·la·voz		
loot	baz		
Have you assembled	hiq·hal·ta	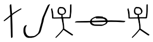	
your hordes	qe·ha·le·kha		
to make off	la·set		
with silver	ke·seph		
and gold	ve·za·hav	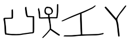	
to take	la·qa·chat	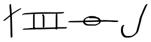	
cattle	miq·neh	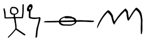	
and goods	ve·qin·yan	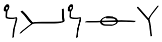	
to seize	lish·lol	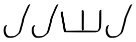	
spoil ? ’	sha·lal	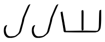	
great	ga·do·wl		
Therefore	la·khen		Ezekiel 38:14
prophesy	hin·na·ve	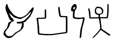	
son	ben		

of man	a·dam		
and tell	ve·a·mar·ta		
Gog	le·go·wg		
that this is what	koh	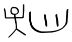	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
will you not	ha·lo·w		
day	bay·yo·wm	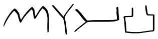	
On that	ha·hu		
are dwelling	be·she·vet	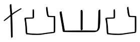	
when My people	am·mee		
Israel	yis·ra·el	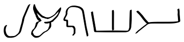	
securely	la·ve·tach	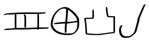	
take notice of this ?	te·da		
And you will come	u·va·ta		Ezekiel 38:15
from your place	mim·me·qo·wm·kha	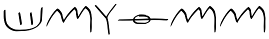	
out of the far	mee·yar·ke·te		
north —	tsa·pho·wn		
you	at·tah		
peoples	ve·am·meem		
and many	rab·beem		
with you	it·takh	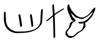	
riding	ro·khe·ve	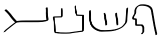	
horses —	su·seem		
all	kul·lam	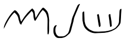	
horde	qa·hal	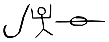	

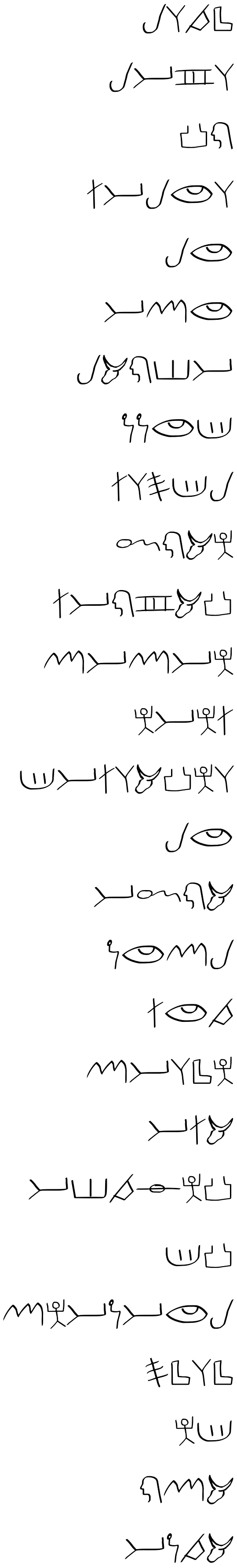

a mighty	ga·do·wl	
army	ve·cha·yil	
a huge	rav	
You will advance	ve·a·lee·ta	Ezekiel 38:16
against	al	
My people	am·mee	
Israel	yis·ra·el	
like a cloud	ke·a·nan	
covering	le·khas·so·wt	
the land	ha·a·rets	
in the latter	be·a·cha·reet	
days	hay·ya·meem	
It will happen	tih·yeh	
that I will bring you	va·ha·vi·o·w·tee·kha	
against	al	
My land	ar·tsee	
so that	le·ma·an	
may know	da·at	
the nations	hag·go·w·yim	
Me	o·tee	
when I show Myself holy	be·hiq·qa·de·shee	
in you	ve·kha	
before their eyes	le·e·ne·hem	
O Gog	go·wg	
This is what	koh	Ezekiel 38:17
says :	a·mar	
the Lord	a·do·nay	

GOD	YHVH	
Are you	ha·at·tah	
the one	hu	
of whom	a·sher	
I have spoken	dib·bar·tee	
days	be·ya·meem	
in former	qad·mo·w·neem	
through	be·yad	
My servants	a·va·day	
the prophets	ne·vee·e	
of Israel	yis·ra·el	
prophesied	han·nib·be·eem	
times	bay·ya·meem	
who in those	ha·hem	
for years	sha·neem	
that I would bring	le·ha·vee	
you	o·te·kha	
against them ?	a·le·hem	
Now	ve·ha·yah	Ezekiel 38:18
day	bay·yo·wm	
on that	ha·hu	
-	be·yo·wm	
comes	bo·w	
when Gog	go·wg	
against	al	
the land	ad·mat	
of Israel	yis·ra·el	

declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
will flare up	ta·a·leh	תעלה	
My wrath	cha·ma·tee	חמתי	
	be·ap·pee	באפי	
In My zeal	u·ve·qin·a·tee	ובקנאתי	Ezekiel 38:19
and fiery	ve·esh	באש	
rage	ev·ra·tee	עברתי	
I proclaim	dib·bar·tee	דברתי	
	im	אם	
	lo	לא	
day	bay·yo·wm	ביום	
that on that	ha·hu	ההוא	
there will be	yih·yeh	יהיה	
earthquake	ra·ash	רעש	
a great	ga·do·wl	גדול	
in	al	על	
the land	ad·mat	אדמת	
of Israel	yis·ra·el	ישראל	
will tremble	ve·ra·a·shu	ורעשו	Ezekiel 38:20
at My presence	mip·pa·nay	מפני	
The fish	de·ge	דגי	
of the sea	hay·yam	הים	
the birds	ve·o·wph	ועוף	
of the air	hash·sha·ma·yim	השמים	
the beasts	ve·chay·yat	וחית	

of the field	has·sa·deh	
every	ve·khal	
creature	ha·re·mes	
that crawls	ha·ro·mes	
upon	al	
the ground	ha·a·da·mah	
and all	ve·khol	
mankind	ha·a·dam	
-	a·sher	
on	al	
the face	pe·ne	
of the earth	ha·a·da·mah	
will be thrown down	ve·ne·her·su	
The mountains	he·ha·reem	
will collapse	ve·na·phe·lu	
the cliffs	ham·mad·re·go·wt	
and every	ve·khal	
wall	cho·w·mah	
to the ground	la·a·rets	
will fall	tip·po·wl	
And I will summon	ve·qa·ra·tee	Ezekiel 38:21
against Gog	a·law	
on all	le·khal	
My mountains	ha·ray	
a sword	che·rev	
declares	ne·um	
the Lord	a·do·nay	

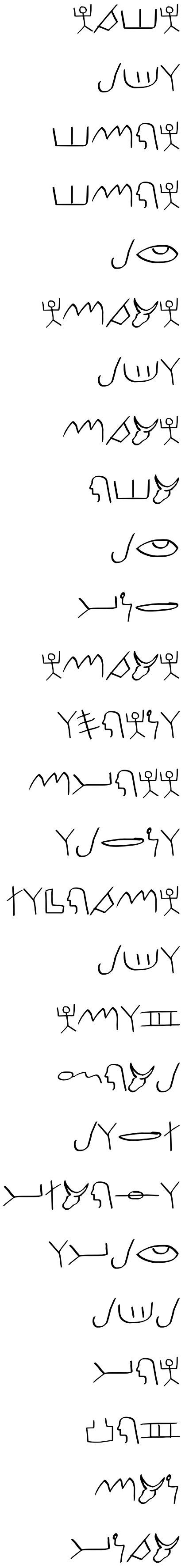

GOD	YHVH	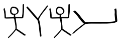	
sword	che·rev	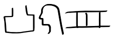	
and every man’s	eesh	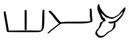	
against his brother	be·a·chee	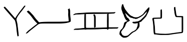	
will be	tih·yeh	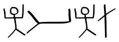	
I will execute judgment	ve·nish·pat·tee	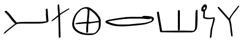	Ezekiel 38:22
upon him	it·to	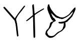	
with plague	be·de·ver	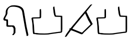	
and bloodshed	u·ve·dam	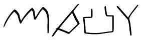	
of rain	ve·ge·shem	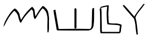	
torrents	sho·w·teph	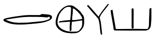	
hailstones	ve·av·ne	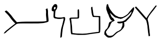	
	el·ga·veesh	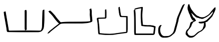	
fire	esh	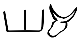	
and sulfur	ve·ga·phe·reet	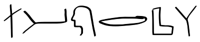	
I will pour out	am·teer	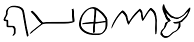	
on him	a·law	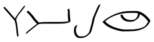	
and on	ve·al	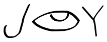	
his troops	a·gap·paw	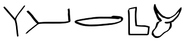	
and on	ve·al	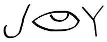	
nations	am·meem	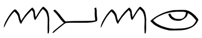	
the many	rab·beem	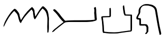	
-	a·sher	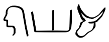	
with him	it·to	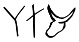	
I will magnify	ve·hit·gad·dil·tee	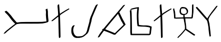	Ezekiel 38:23
and sanctify Myself	ve·hit·qad·dish·tee	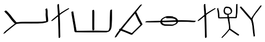	
and will reveal Myself	ve·no·w·da·tee	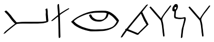	

in the sight	le·e·ne	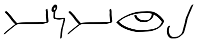	
nations	go·w·yim	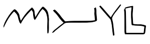	
of many	rab·beem	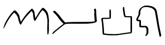	
Then they will know	ve·ya·de·u	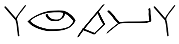	
that	kee	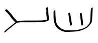	
I	a·nee	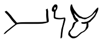	
am the LORD [’’]	YHVH	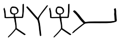	
[“] As for you	ve·at·tah	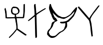	Ezekiel 39:1
O son	ben	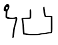	
of man	a·dam	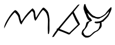	
prophesy	hin·na·ve	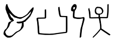	
against	al	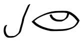	
Gog	go·wg	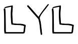	
and declare	ve·a·mar·ta	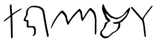	
that this is what	koh	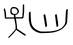	
says :	a·mar	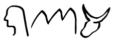	
the Lord	a·do·nay	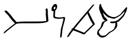	
GOD	YHVH	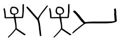	
Behold	hin·nee	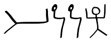	
I am against you	e·le·kha	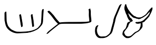	
O Gog	go·wg	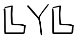	
prince	ne·see	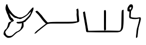	
chief	rosh	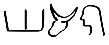	
of Meshech	me·shekh	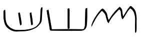	
and Tubal	ve·tu·val	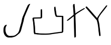	
I will turn you around	ve·sho·vav·tee·kha	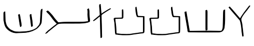	Ezekiel 39:2
drive you along	ve·shish·she·tee·kha	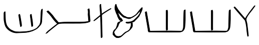	

bring you up	ve·ha·a·lee·tee·kha	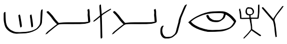	
from the far	mee·yar·ke·te		
north	tsa·pho·wn		
and send you	va·ha·vi·o·w·ti·kha		
against	al		
the mountains	ha·re	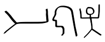	
of Israel	yis·ra·el	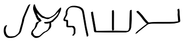	
Then I will strike	ve·hik·ke·tee	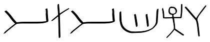	Ezekiel 39:3
the bow	qash·te·kha		
hand	mee·yad	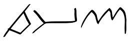	
from your left	se·mo·w·le·kha		
the arrows	ve·chits·tse·kha		
hand	mee·yad	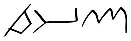	
from your right	ye·mee·ne·kha		
and dash down	ap·peel		
On	al		Ezekiel 39:4
the mountains	ha·re	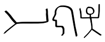	
of Israel	yis·ra·el	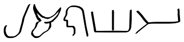	
you will fall —	tip·po·wl		
you	at·tah		
and all	ve·khal		
your troops	a·gap·pe·kha		
and the nations	ve·am·meem		
-	a·sher		
with you	it·takh	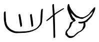	
of ravenous	le·et		
bird	tsip·po·wr		

to every	kal	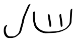	
kind	ka·naph	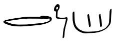	
beast	ve·chay·yat	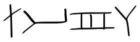	
and wild	has·sa·deh		
I will give you	ne·tat·tee·kha	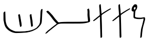	
as food	le·akh·lah		
in	al		Ezekiel 39:5
the open field	pe·ne	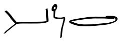	
	has·sa·deh		
You will fall	tip·po·wl		
for	kee	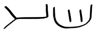	
I	a·nee	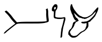	
have spoken	dib·bar·tee		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
I will send	ve·shil·lach·tee	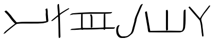	Ezekiel 39:6
fire	esh		
on Magog	be·ma·go·wg		
and on those who dwell	u·ve·yo·she·ve		
in the coastlands	ha·ee·yeem	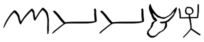	
securely	la·ve·tach	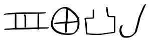	
and they will know	ve·ya·de·u	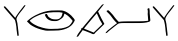	
that	kee	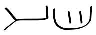	
I	a·nee	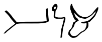	
am the LORD	YHVH		
So	ve·et		Ezekiel 39:7

name	shem	
I will make My holy	qad·shee	
known	o·w·dee·a	
among	be·to·wkh	
My people	am·mee	
Israel	yis·ra·el	
and will no	ve·lo	
to be profaned	a·chel	
-	et	
allow it	shem	
	qad·shee	
longer	o·wd	
will know	ve·ya·de·u	
Then the nations	hag·go·w·yim	
that	kee	
I	a·nee	
am the LORD	YHVH	
the Holy	qa·do·wosh	
One in Israel	be·yis·ra·el	
Yes	hin·neh	Ezekiel 39:8
it is coming	va·ah	
and it will surely happen	ve·nih·ya·tah	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
This	hu	
is the day	hay·yo·wm	

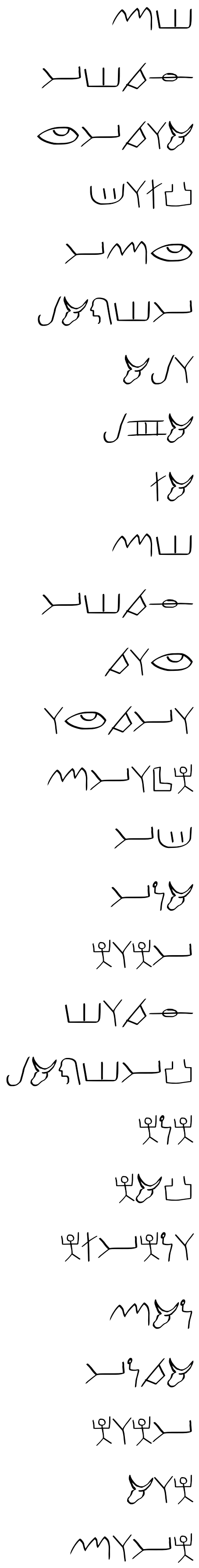

of which	a·sher		
I have spoken	dib·bar·tee		
will go out	ve·ya·tse·u	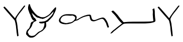	Ezekiel 39:9
Then those who dwell	yo·she·ve		
in the cities	a·re		
of Israel	yis·ra·el	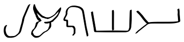	
kindle fires	u·vi·a·ru		
and burn up	ve·his·see·qu	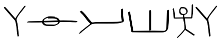	
the weapons —	be·ne·sheq		
the bucklers	u·ma·gen		
and shields	ve·tsin·nah		
the bows	be·qe·shet		
and arrows	u·ve·chits·tseem		
the clubs	u·ve·maq·qel		
	yad	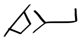	
and spears	u·ve·ro·mach	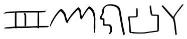	
	u·vi·a·ru		
	va·hem		
they will use them for fuel	esh		
For seven	she·va		
years	sha·neem	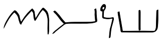	
They will not	ve·lo		Ezekiel 39:10
gather	yis·u		
wood	e·tseem		
from	min	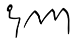	
the countryside	has·sa·deh	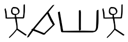	
	ve·lo		

or cut it	yach·te·vu	𐤉𐤇𐤈𐤁𐤅	
from	min	𐤌𐤍	
the forests	hay·ye·a·reem	𐤄𐤉𐤏𐤓𐤉𐤌	
for	kee	𐤊𐤉	
they will use the weapons	van·ne·sheq	𐤁𐤍𐤔𐤒	
for fuel	ye·va·a·ru	𐤉𐤁𐤏𐤓𐤅	
	esh	𐤀𐤔	
They will loot	ve·sha·le·lu	𐤅𐤔𐤋𐤋𐤅	
-	et	𐤀𐤕	
those who looted them	sho·le·le·hem	𐤔𐤋𐤋𐤉𐤄𐤌	
and plunder	u·va·ze·zu	𐤅𐤁𐤆𐤆𐤅	
-	et	𐤀𐤕	
those who plundered them	bo·ze·ze·hem	𐤁𐤆𐤆𐤉𐤄𐤌	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
And	ve·ha·yah	𐤅𐤄𐤉𐤄	Ezekiel 39:11
day	vay·yo·wm	𐤁𐤉𐤅𐤌	
on that	ha·hu	𐤄𐤄𐤅𐤀	
I will give	et·ten	𐤀𐤕𐤍	
Gog	le·go·wg	𐤋𐤂𐤅𐤂	
place	me·qo·wm	𐤌𐤒𐤅𐤌	
-	sham	𐤔𐤌	
a burial	qe·ver	𐤒𐤁𐤓	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
the Valley	ge	𐤂𐤉	

of the Travelers	ha·o·ve·reem	
east	qid·mat	
of the Sea	hay·yam	
will block	ve·cho·se·met	
It	hee	
-	et	
those who travel through	ha·o·ve·reem	
will be buried	ve·qa·ve·ru	
there	sham	
-	et	
because Gog	go·wg	
-	ve·et	
and all	kal	
his hordes	ha·mo·noh	
So it will be called	ve·qa·re·u	
	ge	
	ha·mo·wn	
the Valley of Hamon-gog	go·wg	
will be burying them	u·qe·va·rum	Ezekiel 39:12
the house	bet	
of Israel	yis·ra·el	
in order	le·ma·an	
to cleanse	ta·her	
	et	
the land	ha·a·rets	
For seven	shiv·ah	
months	cho·da·sheem	

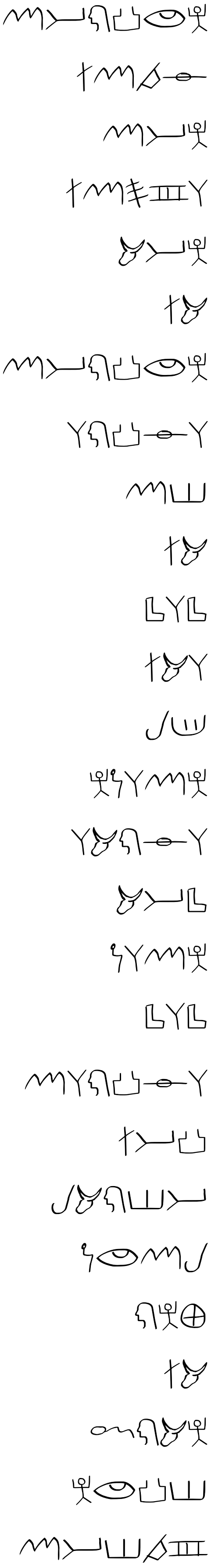

will bury them	ve·qa·ve·ru	𐤅𐤒𐤁𐤓𐤅	Ezekiel 39:13
All	kal	𐤊𐤋	
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
and it will bring them	ve·ha·yah	𐤅𐤄𐤉𐤄	
-	la·hem	𐤋𐤄𐤌	
renown	le·shem	𐤋𐤔𐤌	
on the day	yo·wm	𐤉𐤅𐤌	
I display My glory	hik·ka·ve·dee	𐤄𐤊𐤁𐤃𐤉	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
And men	ve·an·she	𐤅𐤀𐤍𐤔𐤉	Ezekiel 39:14
to continually	ta·meed	𐤕𐤌𐤉𐤃	
will be employed	yav·dee·lu	𐤉𐤁𐤃𐤉𐤋𐤅	
pass	o·ve·reem	𐤏𐤁𐤓𐤉𐤌	
through the land	ba·a·rets	𐤁𐤀𐤓𐤑	
by burying	me·qab·be·reem	𐤌𐤒𐤁𐤓𐤉𐤌	
-	et	𐤀𐤕	
the invaders	ha·o·ve·reem	𐤄𐤏𐤁𐤓𐤉𐤌	
-	et	𐤀𐤕	
who remain	han·no·w·ta·reem	𐤄𐤍𐤅𐤕𐤓𐤉𐤌	
on	al	𐤏𐤋	
	pe·ne	𐤐𐤍𐤉	
the ground	ha·a·rets	𐤄𐤀𐤓𐤑	
to cleanse it	le·ta·ha·rah	𐤋𐤈𐤄𐤓𐤄	
At the end	miq·tseh	𐤌𐤒𐤑𐤄	

of the seven	shiv·ah	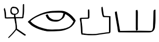	
months	cho·da·sheem	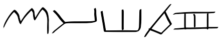	
they will begin their search	yach·qo·ru	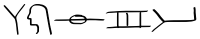	
As they	ve·a·ve·ru	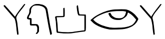	Ezekiel 39:15
pass	ha·o·ve·reem	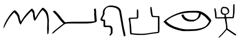	
through the land	ba·a·rets	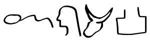	
anyone who sees	ve·ra·ah	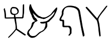	
bone	e·tsem	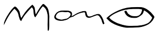	
a human	a·dam	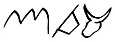	
will set up	u·va·nah	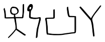	
next to it	ets·lo	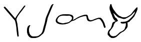	
a pillar	tsee·yun	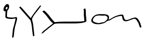	
until	ad	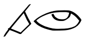	
the gravediggers	qa·ve·ru	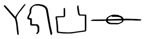	
-	o·to	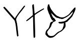	
have buried	ham·qab·be·reem	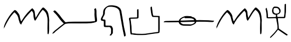	
it in	el	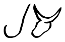	
	ge	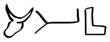	
	ha·mo·wn	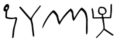	
the Valley of Hamon-gog	go·wg	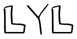	
will be	ve·gam	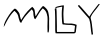	Ezekiel 39:16
named	shem	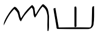	
(Even the city	eer	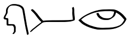	
Hamonah)	ha·mo·w·nah	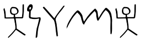	
And so they will cleanse	ve·ti·ha·ru	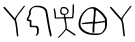	
the land	ha·a·rets	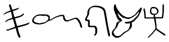	

And as for you	ve·at·tah	Ezekiel 39:17
son	ben	
of man	a·dam	
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Call out to	e·mor	
of bird	le·tsip·po·wr	
every kind	kal	
	ka·naph	
and to every	u·le·khol	
beast	chay·yat	
of the field :	has·sa·deh	
‘ Assemble	hiq·qa·ve·tsu	
and come	va·vo·u	
together	he·a·se·phu	
from all around	mis·sa·veev	
to	al	
the sacrificial feast	ziv·chee	
that	a·sher	
I	a·nee	
am preparing	zo·ve·ach	
for you	la·khem	
	ze·vach	
a great	ga·do·wl	
feast on	al	

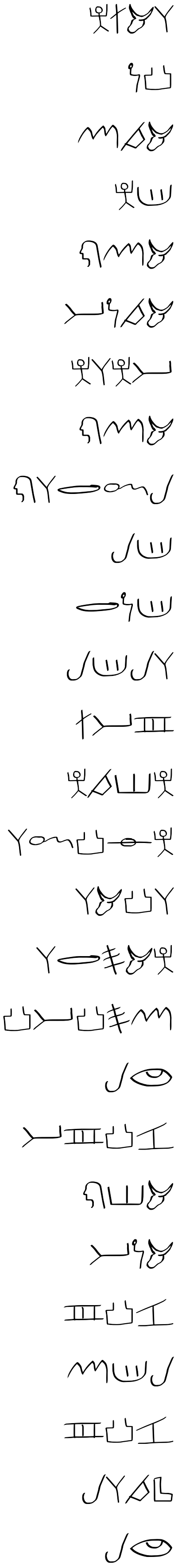

the mountains	ha·re	
of Israel	yis·ra·el	
There you will eat	va·a·khal·tem	
flesh	ba·sar	
and drink	u·she·tee·tem	
blood	dam	
the flesh	be·sar	Ezekiel 39:18
of the mighty	gib·bo·w·reem	
You will eat	to·khe·lu	
the blood	ve·dam	
of the princes	ne·see·e	
of the earth	ha·a·rets	
and drink	tish·tu	
[as though they were rams	e·leem	
lambs	ka·reem	
goats	ve·at·tu·deem	
and bulls —	pa·reem	
the fattened animals	me·ree·e	
of Bashan	va·shan	
all	kul·lam	
you will eat	va·a·khal·tem	Ezekiel 39:19
fat	che·lev	
until you are gorged	le·sa·ve·ah	
and drink	u·she·tee·tem	
blood	dam	
until you are drunk	le·shik·ka·ro·wn	
At the sacrifice	miz·ziv·chee	

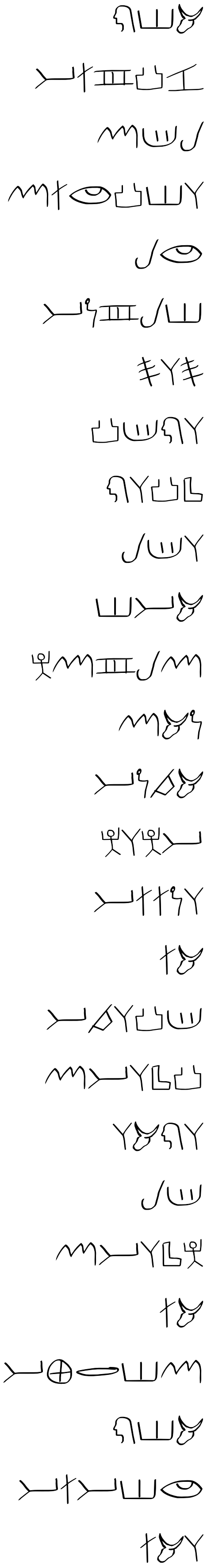

	a·sher	
I am preparing	za·vach·tee	
-	la·khem	
you will eat your fill	u·se·va·tem	Ezekiel 39:20
And at	al	
My table	shul·cha·nee	
of horses	sus	
and riders	va·re·khev	
of mighty men	gib·bo·wr	
of every kind ’	ve·khal	
and warriors	eesh	
	mil·cha·mah	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
I will display	ve·na·tat·tee	Ezekiel 39:21
-	et	
My glory	ke·vo·w·dee	
among the nations	bag·go·w·yim	
will see	ve·ra·u	
and all	khal	
the nations	hag·go·w·yim	
-	et	
the judgment	mish·pa·tee	
that	a·sher	
I execute	a·see·tee	
-	ve·et	

and the hand	ya·dee	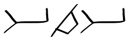	
that	a·sher		
I lay	sam·tee		
upon them	va·hem		
will know	ve·ya·de·u		Ezekiel 39:22
the house	bet	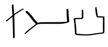	
of Israel	yis·ra·el	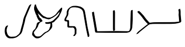	
that	kee	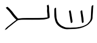	
I	a·nee	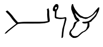	
am the LORD	YHVH	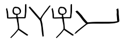	
their God	e·lo·he·hem	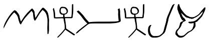	
From	min	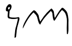	
day	hay·yo·wm	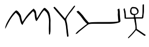	
that	ha·hu	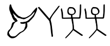	
forward	va·ha·le·ah	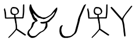	
will know	ve·ya·de·u		Ezekiel 39:23
And the nations	hag·go·w·yim	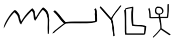	
that	kee	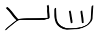	
for their iniquity	va·a·wo·nam		
went into exile	ga·lu	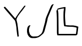	
the house	vet	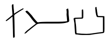	
of Israel	yis·ra·el	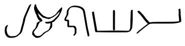	
because	al		
-	a·sher		
they were unfaithful	ma·a·lu		
to Me	vee	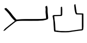	
So I hid	va·as·tir		

My face	pa·nay	
from them	me·hem	
and delivered them	va·et·te·nem	
into the hands	be·yad	
of their enemies	tsa·re·hem	
fell	vay·yip·pe·lu	
by the sword	va·che·rev	
so that they all	kul·lam	
according to their uncleanness	ke·tum·a·tam	Ezekiel 39:24
and transgressions	u·khe·phish·e·hem	
I dealt	a·see·tee	
with them	o·tam	
and I hid	va·as·tir	
My face	pa·nay	
from them	me·hem	
Therefore	la·khen	Ezekiel 39:25
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Now	at·tah	
I will restore	a·sheev	
-	et	
from captivity	she·vīt	
Jacob	ya·a·qov	
and will have compassion	ve·ri·cham·tee	
on the whole	kal	

house	bet	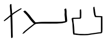	
of Israel	yis·ra·el	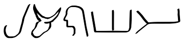	
and I will be jealous	ve·qin·ne·tee	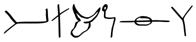	
name	le·shem	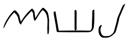	
for My holy	qad·shee	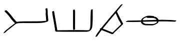	
They will forget	ve·na·su	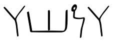	Ezekiel 39:26
	et	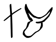	
their disgrace	ke·lim·ma·tam	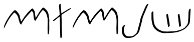	
and	ve·et	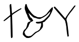	
all	kal	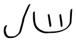	
they committed	ma·a·lam	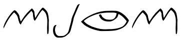	
-	a·sher	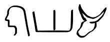	
the treachery	ma·a·lu	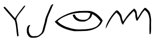	
against Me	vee	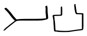	
when they dwell	be·shiv·tam	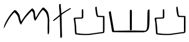	
in	al	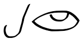	
their land	ad·ma·tam	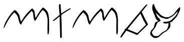	
securely	la·ve·tach	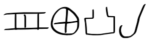	
with no	ve·en	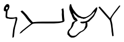	
one to frighten them	ma·cha·reed	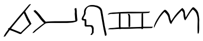	
When I bring them back	be·sho·wv·vee	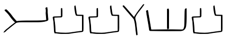	Ezekiel 39:27
-	o·w·tam	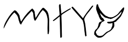	
from	min	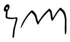	
the peoples	ha·am·meem	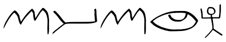	
and gather	ve·qib·bats·tee	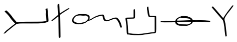	
them	o·tam	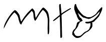	
out of the lands	me·ar·tso·wt	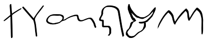	

of their enemies	o·ye·ve·hem	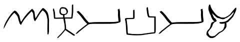	
I will show My holiness	ve·niq·dash·tee		
in them	vam		
in the sight	le·e·ne	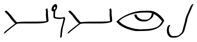	
nations	hag·go·w·yim	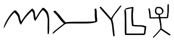	
of many	rab·beem	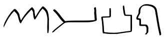	
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that	kee	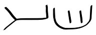	
I	a·nee	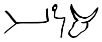	
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their God	e·lo·he·hem	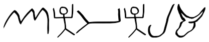	
after their exile	be·hag·lo·w·tee	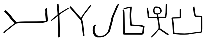	
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the nations	hag·go·w·yim	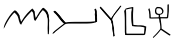	
when I regather them	ve·khin·nas·teem		
to	al		
their own land	ad·ma·tam		
not leaving	ve·lo		
behind	o·w·teer		
any	o·wd		
of them	me·hem		
	sham		
And I will no	ve·lo		Ezekiel 39:29
hide	as·teer	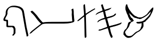	
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My face	pa·nay	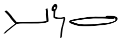	

from them	me·hem	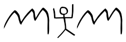	
for	a·sher	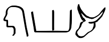	
I will pour out	sha·phakh·tee	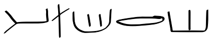	
-	et	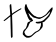	
My Spirit	ru·chee	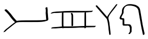	
on	al	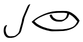	
the house	bet	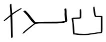	
of Israel	yis·ra·el	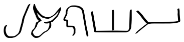	
declares	ne·um	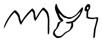	
the Lord	a·do·nay	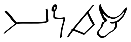	
GOD ”	YHVH	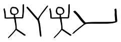	
In the twenty-fifth	be·es·reem	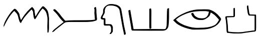	Ezekiel 40:1
	ve·cha·mesh	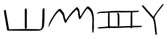	
year	sha·nah	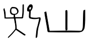	
of our exile	le·ga·lu·te·nu	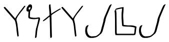	
at the beginning	be·rosh	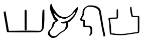	
of the year	hash·sha·nah	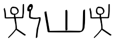	
on the tenth	be·a·so·wr	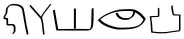	
day of the month —	la·cho·desh	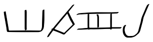	
in the fourteenth	be·ar·ba	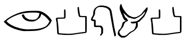	
	es·reh	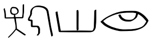	
year	sha·nah	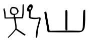	
after	a·char	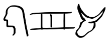	
-	a·sher	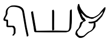	
had been struck down —	huk·ke·tah	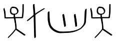	
Jerusalem	ha·eer	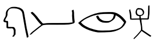	
very	be·e·tsem	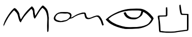	

day	hay·yo·wm	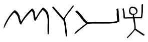	
on that	haz·zeh	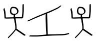	
was	ha·ye·tah	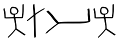	
upon me	a·lay	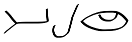	
the hand	yad	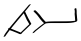	
of the LORD	YHVH	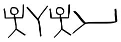	
and He took	vay·ya·ve	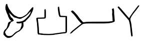	
me	o·tee	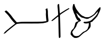	
there	sham·mah	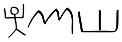	
In visions	be·mar·o·wt	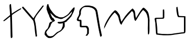	Ezekiel 40:2
of God	e·lo·heem	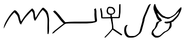	
He took me	he·vee·a·nee	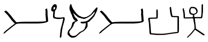	
to	el	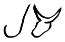	
the land	e·rets	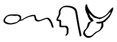	
of Israel	yis·ra·el	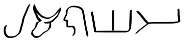	
and set me	vay·nee·che·nee	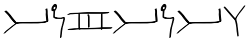	
on	el	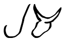	
mountain	har	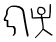	
high	ga·vo·ah	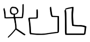	
a very	me·od	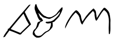	
	ve·a·law	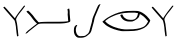	
was a structure	ke·miv·neh	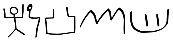	
that resembled a city	eer	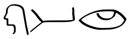	
on whose southern slope	min·ne·gev	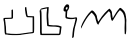	
So He took	vay·ya·ve	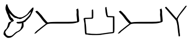	Ezekiel 40:3
me	o·w·tee	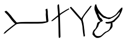	
there	sham·mah	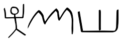	

and I saw	ve·hin·neh	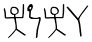	
a man	eesh	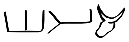	
whose appearance	mar·e·hu	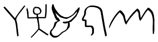	
	ke·mar·eh	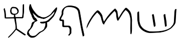	
was like bronze	ne·cho·shet	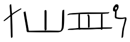	
cord	u·phe·teel	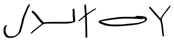	
with a linen	pish·teem	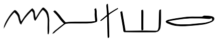	
in his hand	be·ya·do	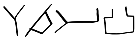	
rod	u·qe·neh	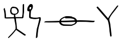	
and a measuring	ham·mid·dah	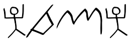	
He	ve·hu	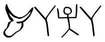	
was standing	o·med	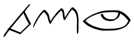	
in the gateway	bash·sha·ar	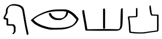	
he said	vay·dab·ber	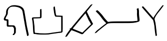	Ezekiel 40:4
to me	e·lay	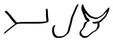	
	ha·eesh	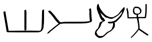	
“ Son	ben	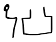	
of man ”	a·dam	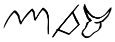	
“ look	re·eh	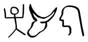	
with your eyes	ve·e·ne·kha	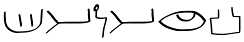	
with your ears	u·ve·a·ze·ne·kha	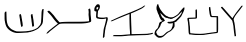	
hear	she·ma	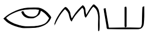	
and pay attention	ve·seem	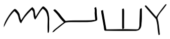	
	lib·be·kha	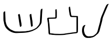	
to everything	le·khol	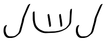	
-	a·sher	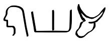	
I	a·nee	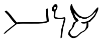	

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for	kee	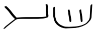	
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[is why]	har·o·wt·khah		
you have been brought	hu·va·tah		
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everything	kal	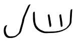	
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to the house	le·vet	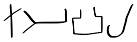	
of Israel	yis·ra·el	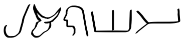	
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	mi·chuts	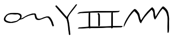	
the temple area	lab·ba·yit	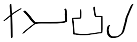	
surrounding	sa·veev	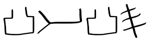	
	sa·veev	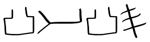	
hand	u·ve·yad	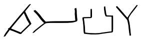	
in the man’s	ha·eesh	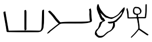	
rod	qe·neh	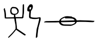	
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[was] six [long]	shesh		

cubits	am·mo·wt	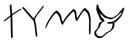	
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and a handbreadth),	va·to·phach		
and he measured	vay·ya·mad	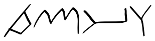	
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thick	ro·chav	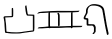	
the [wall to be]	hab·bin·yan	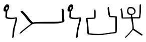	
rod	qa·neh	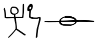	
one	e·chad	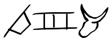	
high	ve·qo·w·mah	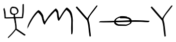	
rod	qa·neh	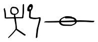	
[and] one	e·chad	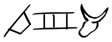	
Then he came	vay·ya·vo·w	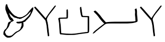	Ezekiel 40:6
to	el		
the gate	sha·ar		
	a·sher		
facing	pa·naw	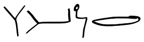	
	de·rekh		
east	haq·qa·dee·mah	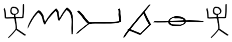	
and climbed	vay·ya·al	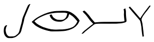	
its steps	be·ma·ʿa·lo·to		
He measured	vay·ya·mad	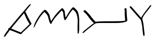	
-	et		
the threshold	saph		
of the gate [to be]	hash·sha·ar		
rod	qa·neh	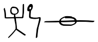	
one	e·chad	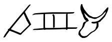	

deep	ro·chav	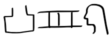	
-	ve·et		
	saph		
-	e·chad	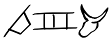	
	qa·neh	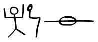	
	e·chad	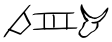	
	ro·chav	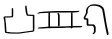	
Each gate chamber	ve·hat·ta		Ezekiel 40:7
rod	qa·neh	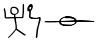	
[was] one	e·chad	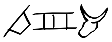	
long	o·rekh	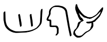	
and one [rod]	ve·qa·neh	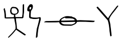	
	e·chad	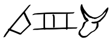	
wide	ro·chav	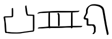	
between	u·ven	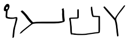	
the gate chambers	hat·ta·eem	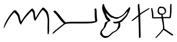	
and [there were] five	cha·mesh		
cubits	am·mo·wt		
The inner threshold	ve·saph		
of the gate	hash·sha·ar		
by	me·e·tsel		
the portico	u·lam	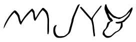	
	hash·sha·ar		
facing inward	me·hab·ba·yit		
rod [deep]	qa·neh	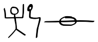	
[was] one	e·chad	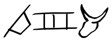	
Then he measured	vay·ya·mad	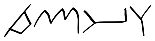	Ezekiel 40:8

	et		
the portico	u·lam	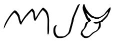	
of the gateway	hash·sha·ar		
inside	me·hab·ba·yit	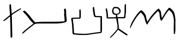	
	qa·neh	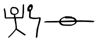	
	e·chad	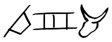	
[it was]	vay·ya·mad	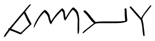	Ezekiel 40:9
	et		
-	u·lam	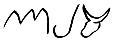	
-	hash·sha·ar		
eight	she·mo·neh		
cubits [deep]	am·mo·wt		
and its jambs [were]	ve·ʾē·lo	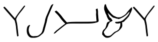	
two	she·ta·yim	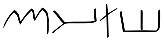	
cubits [thick]	am·mo·wt		
And the portico	ve·u·lam	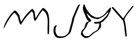	
of the gateway	hash·sha·ar		
faced [the temple]	me·hab·ba·yit		
gate chambers	ve·ta·e	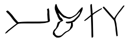	Ezekiel 40:10
gate	hash·sha·ar		
	de·rekh		
of the east	haq·qa·deem		
There were three	she·lo·shah	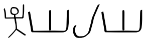	
on each side	mip·poh		
	u·she·lo·shah	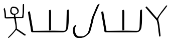	
	mip·poh		
measurements	mid·dah		

each with the same	a·chat	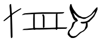	
	lish·la·she·tam	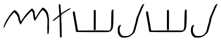	
measurements	u·mid·dah		
also had the same	a·chat	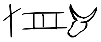	
and the gateposts	la·e·lim	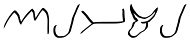	
on either side	mip·poh		
	u·mip·po		
And he measured	vay·ya·mad	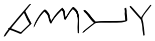	Ezekiel 40:11
	et		
the width	ro·chav	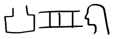	
entrance	pe·tach	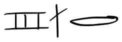	
of the gateway	hash·sha·ar		
[to be] ten	e·ser		
cubits	am·mo·wt		
and its length	o·rekh	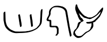	
	hash·sha·ar		
[was] thirteen	she·lo·wosh		
	es·reh		
cubits	am·mo·wt		
was a wall	u·ge·vul		Ezekiel 40:12
In front	liph·ne		
of each gate chamber	hat·ta·o·wt		
cubit [high]	am·mah	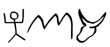	
one	e·chat	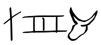	
cubits	ve·am·mah		
	a·chat	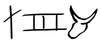	
	ge·vul		

	mip·poh		
and the gate chambers	ve·hat·ta		
[were] six	shesh		
	am·mo·wt		
	mip·po		
	ve·shesh		
	am·mo·wt		
square	mip·po		
Then he measured	vay·ya·mad	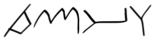	Ezekiel 40:13
-	et		
the gateway	hash·sha·ar		
from the roof	mig·gag	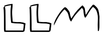	
of [one] gate chamber	hat·ta		
to the roof	le·gag·go		
of the opposite one	ro·chav	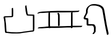	
[the distance was] twenty-five	es·reem	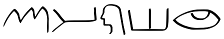	
	ve·cha·mesh	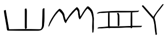	
cubits	am·mo·wt		
from doorway	pe·tach	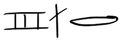	
to	ne·ged		
doorway	pa·tach	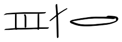	
Next he measured	vay·ya·as		Ezekiel 40:14
-	et		
the gateposts	e·leem	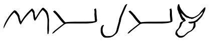	
[to be] sixty	shish·sheem	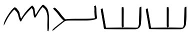	
cubits [high]	am·mah		

to	ve·el	ואל	
the gatepost	el	איל	
of the courtyard	he·cha·tser	החצר	
The gateway [extended]	hash·sha·ar	השער	
	sa·veev	סביב	
around	sa·veev	סביב	
And the distance from	ve·al	ועל	Ezekiel 40:15
	pe·ne	פני	
of the gateway	hash·sha·ar	השער	
the entrance	hay·yo·ton	היאתון	
to	al	על	
the far end of	liph·ne	לפני	
portico	u·lam	אולם	
[its]	hash·sha·ar	השער	
inner	hap·pe·nee·mee	הפנימי	
[was] fifty	cha·mish·sheem	חמשים	
cubits	am·mah	אמה	
windows	ve·chal·lo·no·wt	וחלנות	Ezekiel 40:16
beveled	a·tu·mo·wt	אטמות	
had	el	אל	
The gate chambers	hat·ta·eem	התאים	
	ve·el	ואל	
and their side pillars	e·le·he·mah	אליהמה	
the inside	liph·nee·mah	לפנימה	
of the gateway	lash·sha·ar	לשער	
all around	sa·veev	סביב	
	sa·veev	סביב	

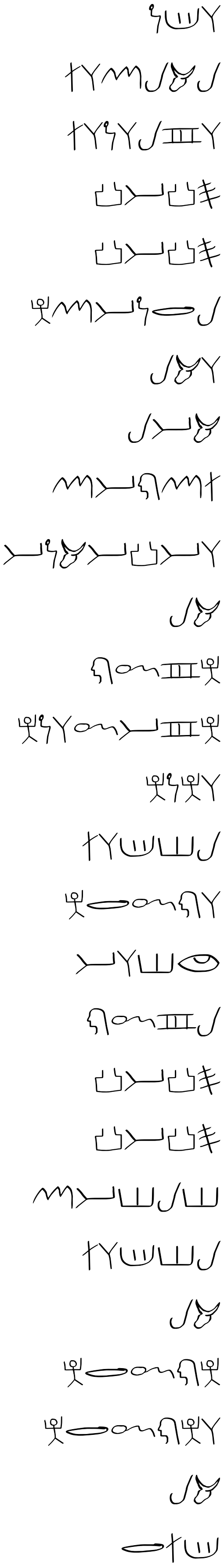

	ve·khen	
The porticos	la·e·lam·mo·wt	
also had windows	ve·chal·lo·w·no·wt	
all around	sa·veev	
	sa·veev	
on the inside	liph·nee·mah	
	ve·el	
Each side pillar	a·yil	
was decorated with palm trees	ti·mo·reem	
Then he brought me	vay·vee·e·nee	Ezekiel 40:17
into	el	
court	he·cha·tser	
the outer	ha·chee·tso·w·nah	
and there	ve·hin·neh	
were chambers	le·sha·kho·wt	
and a pavement	ve·rits·phah	
laid out	a·sui	
the court	le·cha·tser	
all around	sa·veev	
	sa·veev	
Thirty	she·lo·sheem	
chambers	le·sha·kho·wt	
faced	el	
the pavement	ha·rits·phah	
pavement	ve·ha·rits·phah	Ezekiel 40:18
-	el	
which flanked	ke·teph	

the gateways	hash·she·a·reem		
and corresponded to	le·um·mat		
the length	o·rekh	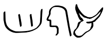	
of the gates	hash·she·a·reem		
	ha·rits·phah		
this was the lower	hat·tach·to·w·nah	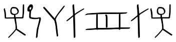	
Then he measured	vay·ya·mad	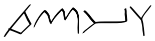	Ezekiel 40:19
the distance	ro·chav	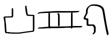	
from the front	mil·liph·ne		
gateway	hash·sha·ar		
of the lower	hat·tach·to·w·nah	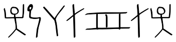	
-	liph·ne		
court	he·cha·tser	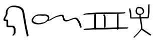	
of the inner	hap·pe·nee·mee	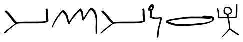	
to the outside	mi·chuts	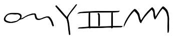	
it was a hundred	me·ah		
cubits	am·mah	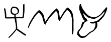	
on the east side	haq·qa·deem		
as well as on the north	ve·hats·tsa·pho·wn		
of the gateway	ve·hash·sha·ar		Ezekiel 40:20
-	a·sher		
facing	pa·naw	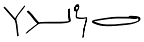	
	de·rekh		
north	hats·tsa·pho·wn		
court	le·cha·tser	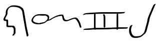	
of the outer	ha·chee·tso·w·nah	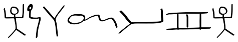	
He also measured	ma·dad		

the length	a·re·ko	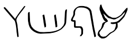	
and width	ve·ra·che·bo	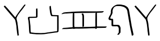	
gate chambers	ve·ta·ʾo		Ezekiel 40:21
Its three	she·lo·wo·shah		
on each side	mip·po		
	u·she·lo·shah	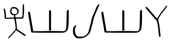	
	mip·po		
its side pillars	ve·ʾē·lo	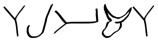	
and its portico	ve·ʾē·lam·mo	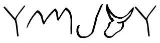	
all had	ha·yah	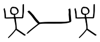	
the same measurements	ke·mid·dat		
gate :	hash·sha·ar		
as the first	ha·ri·sho·wn		
fifty	cha·mish·sheem		
cubits	am·mah	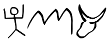	
long	a·re·ko	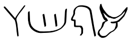	
wide	ve·ro·chav	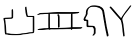	
	cha·mesh		
and twenty-five	ve·es·reem		
cubits	ba·am·mah		
Its windows	ve·chal·lo·no	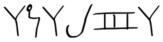	Ezekiel 40:22
portico	ve·ʾē·lam·mo	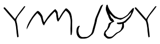	
and palm trees	ve·ti·mo·ro		
had the same measurements	ke·mid·dat		
as those of the gate	hash·sha·ar		
-	a·sher		
facing	pa·naw	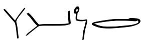	

	de·rekh		
east	haq·qa·deem		
steps	u·ve·ma·a·lo·wt		
Seven	she·va		
led up	ya·a·lu		
to it	vo		
with its portico	ve·ʾē·lam·mo	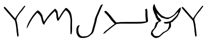	
opposite them	liph·ne·hem	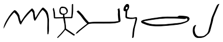	
There was a gate	ve·sha·ar		Ezekiel 40:23
court	le·cha·tser		
to the inner	hap·pe·nee·mee	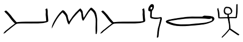	
facing	ne·ged		
gate	hash·sha·ar		
the north	lats·tsa·pho·wn		
just as there was on the east	ve·laq·qa·deem	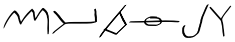	
He measured the distance	vay·ya·mad	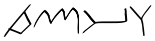	
from gateway	mish·sha·ar		
to	el		
gateway	sha·ar		
[to be] a hundred	me·ah		
cubits	am·mah		
Then he led me	vay·yo·w·li·khe·nee	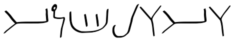	Ezekiel 40:24
to	de·rekh		
the south side	had·da·ro·wm		
and I saw	ve·hin·neh		
a gateway	sha·ar		
facing	de·rekh		

south	had·da·ro·wm		
He measured	u·ma·dad		
its side pillars	ʾē·lo	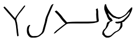	
and portico	ve·ʾē·lam·mo	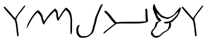	
and they had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
had windows	ve·chal·lo·w·neem	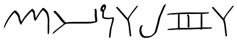	Ezekiel 40:25
	lo		
Both the gateway and its portico	u·le·ʾē·lam·mo	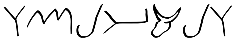	
all around	sa·veev	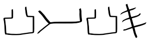	
	sa·veev	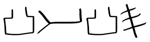	
windows	ke·ha·chal·lo·no·wt	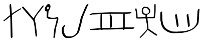	
like the other	ha·el·leh		
[It was] fifty	cha·mish·sheem		
cubits	am·mah		
long	o·rekh	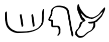	
wide	ve·ro·chav	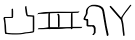	
	cha·mesh		
and twenty-five	ve·es·reem		
cubits	am·mah	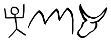	
steps	u·ma·a·lo·wt		Ezekiel 40:26
Seven	shiv·ah		
led up to it	ʿo·lo·to	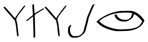	
and its portico	ve·ʾē·lam·mo	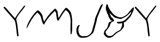	
was opposite them	liph·ne·hem	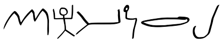	
it had palm trees	ve·ti·mo·reem	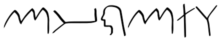	
	lo		

one	e·chad	אחד	
on each side	mip·po	מפו	
	ve·e·chad	ואחד	
	mip·po	מפו	
on	el	אל	
its side pillars	ʾē·lo	אילו	
also had a gate	ve·sha·ar	ושער	Ezekiel 40:27
court	le·cha·tser	לחצר	
The inner	hap·pe·nee·mee	הפנימי	
facing	de·rekh	דרך	
south	had·da·ro·wm	הדרום	
and he measured	vay·ya·mad	וימד	
[the distance] from gateway	mish·sha·ar	משער	
to	el	אל	
gateway	hash·sha·ar	השער	
toward	de·rekh	דרך	
the south	had·da·ro·wm	הדרום	
[to be] a hundred	me·ah	מאה	
cubits	am·mo·wt	אמות	
Next he brought me	vay·vee·e·nee	ויביאני	Ezekiel 40:28
into	el	אל	
court	cha·tser	חצר	
the inner	hap·pe·nee·mee	הפנימי	
gate	be·sha·ar	בשער	
through the south	had·da·ro·wm	הדרום	
and he measured	vay·ya·mad	וימד	
-	et	את	

gate	hash·sha·ar		
the south	had·da·ro·wm		
it had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
Its gate chambers	ve·ta·ʾo		Ezekiel 40:29
side pillars	ve·ʾē·lo	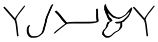	
and portico	ve·ʾē·lam·mo	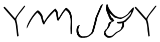	
had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
had windows	ve·chal·lo·w·no·wt	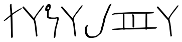	
	lo		
Both the gateway and its portico	u·le·ʾē·lam·mo		
all around	sa·veev	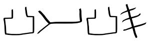	
	sa·veev	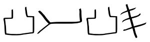	
it [was] fifty	cha·mish·sheem		
cubits	am·mah		
long	o·rekh	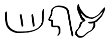	
wide	ve·ro·chav	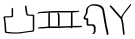	
and twenty-five	es·reem	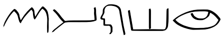	
	ve·cha·mesh	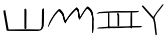	
cubits	am·mo·wt		
(The porticoes	ve·e·lam·mo·wt	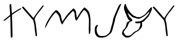	Ezekiel 40:30
	sa·veev	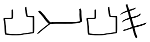	
around [the inner court]	sa·veev	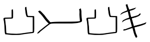	
long	o·rekh	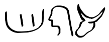	
	cha·mesh		

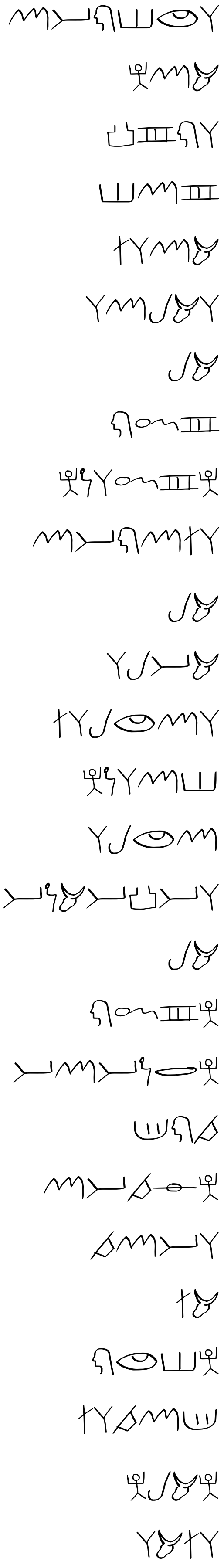

[were] twenty-five	ve·es·reem	
cubits	am·mah	
deep)	ve·ro·chav	
and five	cha·mesh	
cubits	am·mo·wt	
Its portico	ve·ʾē·lam·maw	Ezekiel 40:31
faced	el	
court	cha·tser	
the outer	ha·chi·tso·w·nah	
were decorated with palm trees	ve·ti·mo·reem	
	el	
and its side pillars	ʾē·lo	
steps	u·ma·a·lo·wt	
Eight	she·mo·w·neh	
led up to it	ma·ʿa·lo	
And he brought me	vay·vee·e·nee	Ezekiel 40:32
to	el	
court	he·cha·tser	
the inner	hap·pe·nee·mee	
on	de·rekh	
the east side	haq·qa·deem	
and he measured	vay·ya·mad	
-	et	
the gateway	hash·sha·ar	
it had the same measurements	kam·mid·do·wt	
as the others	ha·el·leh	
Its gate chambers	ve·ta·ʾo	Ezekiel 40:33

side pillars	ve·ʾē·lo		
and portico	ve·ʾē·lam·mo	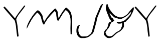	
had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
had windows	ve·chal·lo·w·no·wt	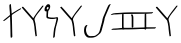	
	lo	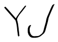	
Both [the gateway] and its portico	u·le·ʾē·lam·mo		
all around	sa·veev	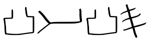	
	sa·veev	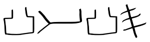	
long	o·rekh	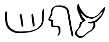	
It [was] fifty	cha·mish·sheem		
cubits	am·mah		
wide	ve·ro·chav	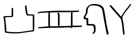	
	cha·mesh		
and twenty-five	ve·es·reem		
cubits	am·mah		
Its portico	ve·ʾē·lam·mo	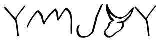	Ezekiel 40:34
court	le·cha·tser	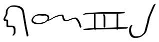	
faced the outer	ha·chee·tso·w·nah	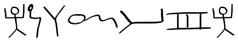	
were decorated with palm trees	ve·ti·mo·reem	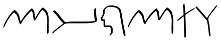	
	el		
and its side pillars	ʾē·lo	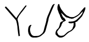	
on each side	mip·po		
	u·mip·po		
Eight	u·she·mo·neh		
steps	ma·a·lo·wt		

led up to it	ma·ʿa·lo		
Then he brought me	vay·vee·e·nee	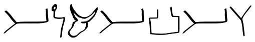	Ezekiel 40:35
to	el		
gate	sha·ar		
the north	hats·tsa·pho·wn		
and measured [it]	u·ma·dad		
It had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
as did its gate chambers	ta·ʾo		Ezekiel 40:36
side pillars	ʾē·lo	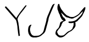	
and portico	ve·ʾē·lam·mo	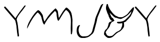	
It also had windows	ve·chal·lo·w·no·wt	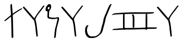	
	lo		
all around	sa·veev	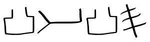	
	sa·veev	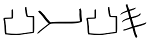	
long	o·rekh	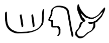	
[It was] fifty	cha·mish·sheem		
cubits	am·mah		
wide	ve·ro·chav	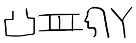	
	cha·mesh		
and twenty-five	ve·es·reem		
cubits	am·mah		
Its portico	ve·ʾē·lo	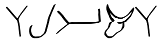	Ezekiel 40:37
court	le·cha·tser		
faced the outer	ha·chee·tso·w·nah	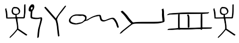	
were decorated with palm trees	ve·ti·mo·reem	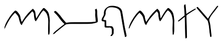	

	el		
and its side pillars	ʾē·lo	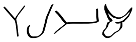	
on each side	mip·po		
	u·mip·po	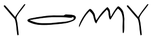	
Eight	u·she·mo·neh		
steps	ma·a·lo·wt		
led up to it	ma·ʿa·lo		
There was a chamber	ve·lish·kah	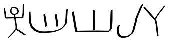	Ezekiel 40:38
with a doorway	u·phit·chah	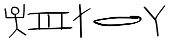	
by the portico	be·e·leem	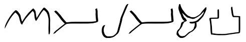	
in each of the inner gateways	hash·she·a·reem		
There	sham		
was to be washed	ya·dee·chu	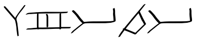	
-	et		
the burnt offering	ha·o·lah		
Inside the portico	u·ve·u·lam		Ezekiel 40:39
of the gateway	hash·sha·ar		
[were] two	she·na·yim	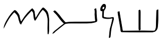	
tables	shul·cha·no·wt	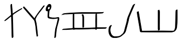	
on each side	mip·po		
	u·she·na·yim	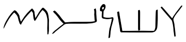	
	shul·cha·no·wt	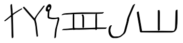	
	mip·poh		
were to be slaughtered	lish·cho·wt	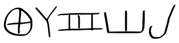	
on which	a·le·hem	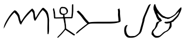	
the burnt offerings	ha·o·w·lah		

sin offerings	ve·ha·chat·tat	𐤅𐤄𐤇𐤈𐤀𐤕	
and guilt offerings	ve·ha·a·sham	𐤅𐤄𐤀𐤔𐤌	
on	ve·el	𐤅𐤀𐤋	Ezekiel 40:40
one side	hak·ka·teph	𐤄𐤊𐤕𐤐	
Outside	mi·chu·tsah	𐤌𐤇𐤅𐤑𐤄	
as one goes up	la·o·w·leh	𐤋𐤏𐤅𐤋𐤄	
to the entrance	le·phe·tach	𐤋𐤐𐤕𐤇	
gateway	hash·sha·ar	𐤄𐤔𐤏𐤓	
of the north	hats·tsa·pho·w·nah	𐤄𐤑𐤐𐤅𐤍𐤄	
there were two	she·na·yim	𐤔𐤍𐤉𐤌	
tables	shul·cha·no·wt	𐤔𐤋𐤇𐤍𐤅𐤕	
on	ve·el	𐤅𐤀𐤋	
side	hak·ka·teph	𐤄𐤊𐤕𐤐	
the other	ha·a·che·ret	𐤄𐤀𐤇𐤓𐤕	
-	a·sher	𐤀𐤔𐤓	
portico	le·u·lam	𐤋𐤀𐤋𐤌	
of the gate’s	hash·sha·ar	𐤄𐤔𐤏𐤓	
and two	she·na·yim	𐤔𐤍𐤉𐤌	
more tables	shul·cha·no·wt	𐤔𐤋𐤇𐤍𐤅𐤕	
So there were four	ar·ba·ah	𐤀𐤓𐤁𐤏𐤄	Ezekiel 40:41
tables	shul·cha·no·wt	𐤔𐤋𐤇𐤍𐤅𐤕	
inside	mip·poh	𐤌𐤐𐤄	
and four	ve·ar·ba·ah	𐤅𐤀𐤓𐤁𐤏𐤄	
	shul·cha·no·wt	𐤔𐤋𐤇𐤍𐤅𐤕	
outside	mip·poh	𐤌𐤐𐤄	
—	le·khe·teph	𐤋𐤊𐤕𐤐	
the gateway	hash·sha·ar	𐤄𐤔𐤏𐤓	

eight	she·mo·w·nah		
tables	shul·cha·no·wt	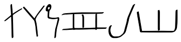	
in all —	a·le·hem	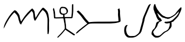	
on which the sacrifices were to be slaughtered	yish·cha·tu	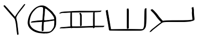	
There were also four	ve·ar·ba·ah		Ezekiel 40:42
tables	shul·cha·no·wt	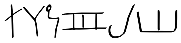	
for the burnt offering	la·o·w·lah		
of dressed stone	av·ne		
	ga·zeet	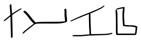	
long	o·rekh	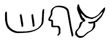	
each a cubit	am·mah		
and a	a·chat	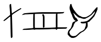	
half	va·che·tsee		
wide	ve·ro·chav	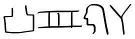	
a cubit	am·mah		
and a	a·chat	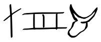	
half	va·che·tsee		
high	ve·go·vah	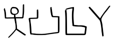	
cubit	am·mah		
and a	e·chat	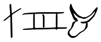	
On these	a·le·hem	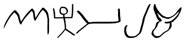	
were placed	ve·yan·nee·chu	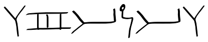	
-	et		
the utensils	hak·ke·leem	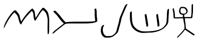	
-	a·sher		
used to slaughter	yish·cha·tu	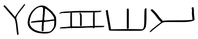	

-	et	
the burnt offerings	ha·o·w·lah	
	bam	
and the other sacrifices	ve·haz·za·vach	
The double-pronged hooks	ve·hash·phat·ta·yim	Ezekiel 40:43
handbreadth [long]	to·phach	
each a	e·chad	
were fastened	mu·kha·neem	
the inside of the room	bab·ba·yit	
all around	sa·veev	
	sa·veev	
was to be placed on	ve·el	
the tables	hash·shul·cha·no·wt	
and the flesh	be·sar	
of the offering	haq·qa·re·van	
Outside	u·mi·chu·tsah	Ezekiel 40:44
gate	lash·sha·ar	
the inner	hap·pe·nee·mee	
were two chambers	lish·kho·wt	
	sha·reem	
court	be·cha·tser	
within the inner	hap·pe·nee·mee	
-	a·sher	
[one] beside	el	
	ke·teph	
gate	sha·ar	

the north	hats·tsa·pho·wn		
and facing	u·phe·ne·hem	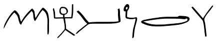	
	de·rekh		
south	had·da·ro·wm		
and another	e·chad	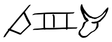	
beside	el		
	ke·teph		
the south gate	sha·ar		
	haq·qa·deem		
and facing	pe·ne	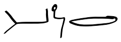	
	de·rekh		
north	hats·tsa·phon		
Then the man said	vay·dab·ber	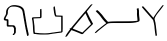	Ezekiel 40:45
to me :	e·lay	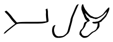	
“ The	zoh	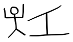	
chamber	hal·lish·kah	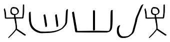	
that	a·sher		
faces	pa·ne·ha	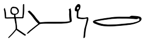	
	de·rekh		
south	had·da·ro·wm		
is for the priests	lak·ko·ha·neem	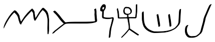	
who keep	sho·me·re		
charge	mish·me·ret	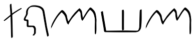	
of the temple	hab·ba·yit	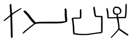	
and the chamber	ve·hal·lish·kah		Ezekiel 40:46
that	a·sher		
faces	pa·ne·ha	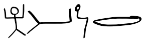	

	de·rekh		
north	hats·tsa·pho·wn		
is for the priests	lak·ko·ha·neem	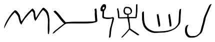	
who keep	sho·me·re		
charge	mish·me·ret	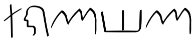	
of the altar	ham·miz·be·ach	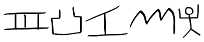	
These	hem·mah		
are the sons	ve·ne	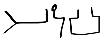	
of Zadok	tsa·do·wq		
who may approach	haq·qe·re·veem		
	mib·be·ne		
the [only] Levites	le·vee		
	el		
the LORD	YHVH		
to minister before Him „	le·sha·re·to	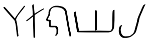	
Next he measured	vay·ya·mad	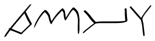	Ezekiel 40:47
-	et		
the court	he·cha·tser	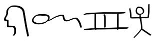	
long	o·rekh	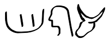	
a hundred	me·ah		
cubits	am·mah		
wide	ve·ro·chav	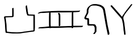	
and a hundred	me·ah		
cubits	am·mah		
It was square	me·rub·ba·at		
And the altar [was]	ve·ham·miz·be·ach		
in front	liph·ne		

of the temple	hab·ba·yit	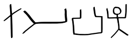	
Then he brought me	vay·vi·e·nee	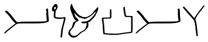	Ezekiel 40:48
to	el		
the portico	u·lam	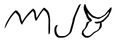	
of the temple	hab·ba·yit	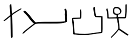	
and measured	vay·ya·mad	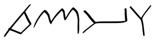	
the side pillars	el		
of the portico	u·lam	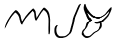	
[to be] five	cha·mesh		
cubits	am·mo·wt		
on each	mip·poh		
	ve·cha·mesh	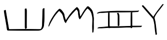	
	am·mo·wt		
side	mip·poh		
The width	ve·ro·chav	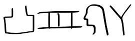	
of the gateway was [fourteen cubits and its sidewalls were]	hash·sha·ar		
three	sha·losh	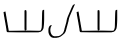	
cubits	am·mo·wt		
on either side	mip·po		
	ve·sha·losh		
	am·mo·wt		
	mip·po		
wide	o·rekh	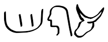	Ezekiel 40:49
The portico	ha·u·lam	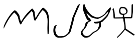	
[was] twenty	es·reem	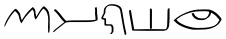	
cubits	am·mah		

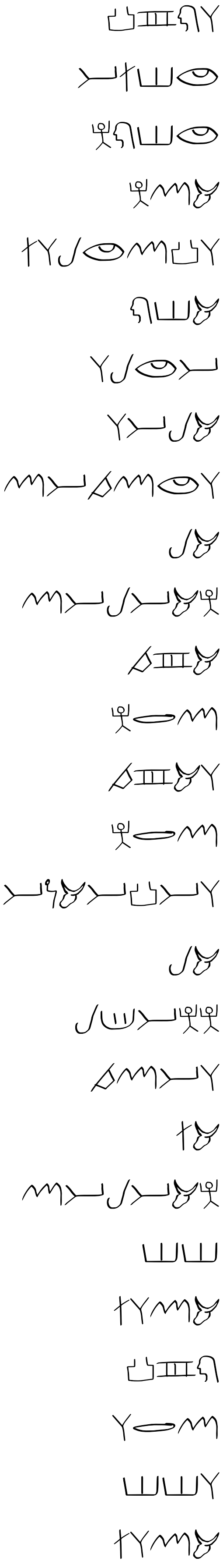

deep	ve·ro·chav	
and twelve	ash·te	
	es·reh	
cubits	am·mah	
and [ten] steps	u·vam·ma·a·lo·wt	
-	a·sher	
led up	ya·a·lu	
to it	e·law	
There were columns	ve·am·mu·deem	
by	el	
the side pillars	ha·e·leem	
one	e·chad	
on each side	mip·poh	
	ve·e·chad	
	mip·poh	
Then [the man] brought me	vay·vee·e·nee	Ezekiel 41:1
into	el	
the outer sanctuary	ha·he·khal	
and measured	vay·ya·mad	
-	et	
the side pillars	ha·e·leem	
[to be] six	shesh	
cubits	am·mo·wt	
wide	ro·chav	
on each side	mip·po	
	ve·shesh	
	am·mo·wt	

	ro·chav	
	mip·po	
	ro·chav	
	ha·o·hel	
The width	ve·ro·chav	Ezekiel 41:2
of the entrance	hap·pe·tach	
[was] ten	e·ser	
cubits	am·mo·wt	
and the sides	ve·khit·pho·wt	
of the entrance	hap·pe·tach	
[were] five	cha·mesh	
cubits	am·mo·wt	
on each	mip·po	
	ve·cha·mesh	
cubits	am·mo·wt	
side	mip·po	
He also measured	vay·ya·mad	
the length [of the outer sanctuary]	a·re·ko	
[to be] forty	ar·ba·eem	
cubits	am·mah	
and the width	ve·ro·chav	
[to be] twenty	es·reem	
	am·mah	
And he went	u·va	Ezekiel 41:3
into [the inner sanctuary]	liph·nee·mah	
and measured	vay·ya·mad	
the side pillars	el	

at the entrance	hap·pe·tach		
[to be] two	she·ta·yim	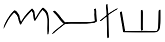	
cubits [wide]	am·mo·wt		
The entrance	ve·hap·pe·tach		
[was] six	shesh		
cubits [wide]	am·mo·wt		
wide	ve·ro·chav	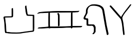	
[and the walls on each side]	hap·pe·tach		
[were] seven	she·va		
cubits	am·mo·wt		
Then he measured	vay·ya·mad	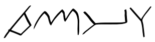	Ezekiel 41:4
-	et		
long	a·re·ko	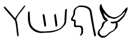	
[to be] twenty	es·reem	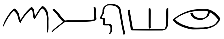	
cubits	am·mah		
wide	ve·ro·chav	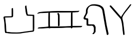	
[and] twenty	es·reem	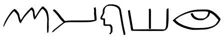	
cubits	am·mah	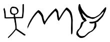	
[the room] adjacent to	el		
	pe·ne	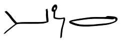	
the inner sanctuary	ha·he·khal	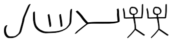	
And he said	vay·yo·mer		
to me	e·lay	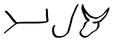	
“ This	zeh	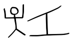	
is the Most Holy Place	qo·desh	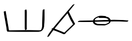	
”	haq·qo·da·sheem		

Next he measured	vay·ya·mad	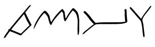	Ezekiel 41:5
the wall	qeer	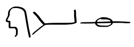	
of the temple	hab·ba·yit	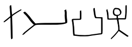	
[to be] six	shesh		
cubits [thick]	am·mo·wt		
and the width	ve·ro·chav	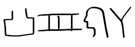	
side room	hats·tse·la		
[was] four	ar·ba		
cubits	am·mo·wt		
around	sa·veev	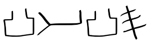	
	sa·veev	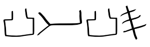	
the temple	lab·ba·yit	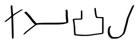	
of each	sa·veev	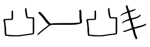	
The side rooms	ve·hats·tse·la·o·wt	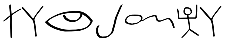	Ezekiel 41:6
were arranged one	tse·la	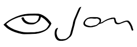	
above	el		
another	tse·la	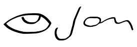	
in three levels	sha·lo·wosh	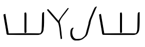	
of thirty rooms each	u·she·lo·sheem		
	pe·a·meem	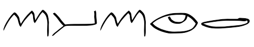	
There were ledges	u·va·o·wt		
the wall	baq·qeer	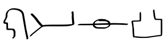	
-	a·sher		
of the temple	lab·ba·yit	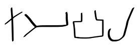	
for the side rooms	lats·tse·la·o·wt		
all around	sa·veev	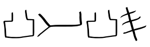	
	sa·veev	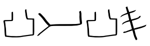	

to serve as	lih·yo·wt	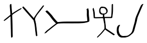	
supports	a·chu·zeem		
would not	ve·lo		
be [fastened] into	yih·yu		
so that the supports	a·chu·zeem		
the wall	be·qeer	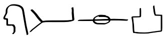	
of the temple itself	hab·ba·yit	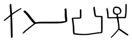	
widened at each successive level	ve·ra·cha·vah	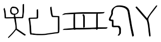	Ezekiel 41:7
	ve·na·se·vah		
	le·ma·lah		
	le·ma·lah		
The side rooms	lats·tse·la·o·wt		
	kee	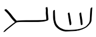	
surrounding	mu·sav		
the temple	hab·ba·yit	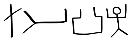	
ascended	le·ma·lah		
by stages	le·ma·lah		
because the structure surrounding	sa·veev	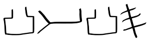	
	sa·veev	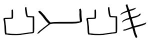	
the temple	lab·ba·yit	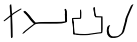	
corresponding to	al		
	ken	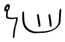	
the narrowing of the temple wall	ro·chav	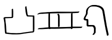	
	lab·ba·yit	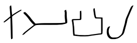	
as it rose upward	le·ma·e·lah		
And so	ve·khen		

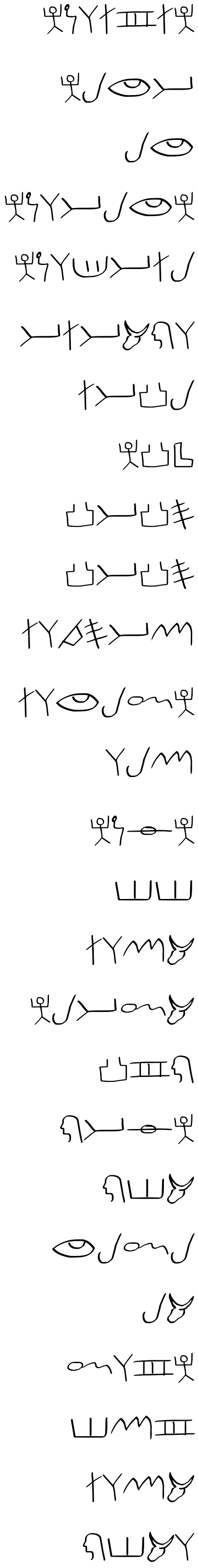

from the lowest story	hat·tach·to·w·nah	
a stairway went up	ya·a·leh	
to	al	
the highest	ha·el·yo·w·nah	
through the middle one	lat·tee·kho·w·nah	
I saw	ve·ra·ee·tee	Ezekiel 41:8
that the temple	lab·ba·yit	
had a raised base	go·vah	
all	sa·veev	
around [it]	sa·veev	
forming the foundation	me·yus·se·dot	
of the side rooms	hats·tse·la·o·wt	
It was the full length of	me·lo	
a rod	haq·qa·neh	
six	shesh	
cubits	am·mo·wt	
long	ats·tsee·lah	
thick	ro·chav	Ezekiel 41:9
wall	haq·qeer	
-	asher	
of the side rooms	lats·tse·la	
	el	
The outer	ha·chuts	
[was] five	cha·mesh	
cubits	am·mo·wt	
and	va·a·sher	

the open area	mun·nach	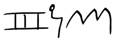	
between	bet	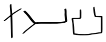	
the side rooms	tse·la·o·wt		
-	a·sher		
of the temple	lab·ba·yit	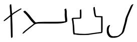	
-	u·ven	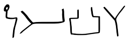	Ezekiel 41:10
and the outer chambers	hal·le·sha·kho·wt	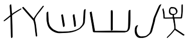	
wide	ro·chav	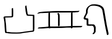	
[was] twenty	es·reem	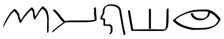	
cubits	am·mah	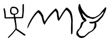	
all around	sa·veev	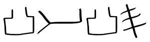	
the temple	lab·ba·yit	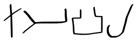	
	sa·veev	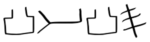	
	sa·veev	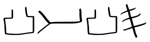	
entrance	u·phe·tach		Ezekiel 41:11
The side rooms	hats·tse·la		
opened into this area	lam·mun·nach		
	pe·tach	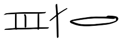	
with one	e·chad	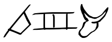	
on	de·rekh		
the north	hats·tsa·pho·wn		
	u·phe·tach		
and another	e·chad	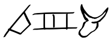	
on the south	lad·da·ro·wm		
wide	ve·ro·chav	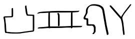	
The open area	me·qo·wm	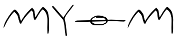	
	ham·mun·nach		

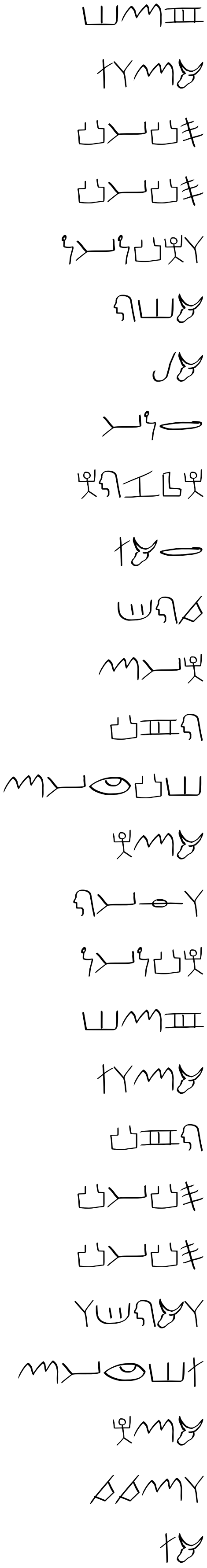

[was] five	cha·mesh	
cubits	am·mo·wt	
all	sa·veev	
around	sa·veev	
Now the building	ve·hab·bin·yan	Ezekiel 41:12
that	a·sher	
faced	el	
	pe·ne	
the temple courtyard	hag·giz·rah	
	pe·at	
on	de·rekh	
the west	hay·yam	
wide	ro·chav	
[was] seventy	shiv·eem	
cubits	am·mah	
and the wall	ve·qeer	
of the building	hab·bin·yan	
[was] five	cha·mesh	
cubits	am·mo·wt	
thick	ro·chav	
all	sa·veev	
around	sa·veev	
with a length	ve·a·re·ko	
of ninety	tish·eem	
cubits	am·mah	
Then he measured	u·ma·dad	Ezekiel 41:13
-	et	

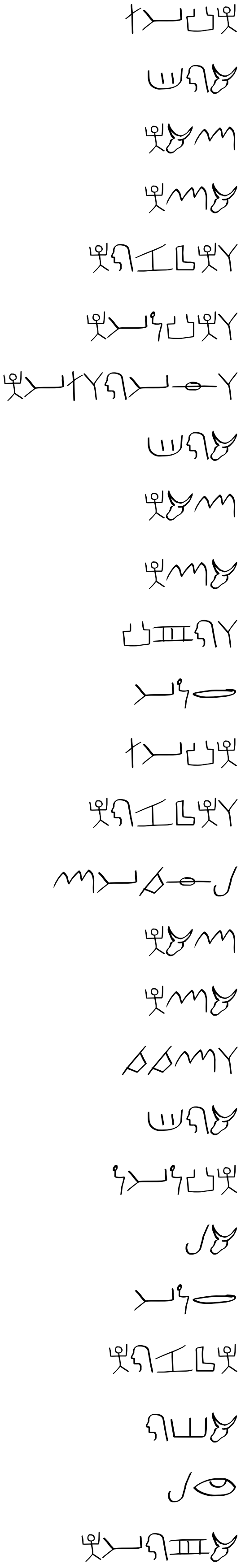

the temple	hab·ba·yit	
long	o·rekh	
[to be] a hundred	me·ah	
cubits	am·mah	
and the temple courtyard	ve·hag·giz·rah	
and the building	ve·hab·bin·yah	
with its walls	ve·qee·ro·w·te·ha	
long	o·rekh	
[were] also a hundred	me·ah	
cubits	am·mah	
The width	ve·ro·chav	Ezekiel 41:14
including the front	pe·ne	
of the temple	hab·ba·yit	
of the temple courtyard	ve·hag·giz·rah	
on the east	laq·qa·deem	
[was] a hundred	me·ah	
cubits	am·mah	
Next he measured	u·ma·dad	Ezekiel 41:15
the length	o·rekh	
of the building	hab·bin·yan	
facing	el	
	pe·ne	
the temple courtyard	hag·giz·rah	
-	a·sher	
at	al	
the rear [of the temple]	a·cha·re·ha	

including its galleries	ve·ʾat·tu·qē·ha	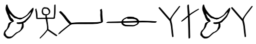	
on each side	mip·po		
	u·mip·po		
it was a hundred	me·ah		
cubits	am·mah		
The outer sanctuary	ve·ha·he·khal	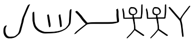	
the inner sanctuary	hap·pe·nee·mee	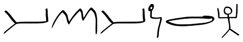	
and the porticoes	ve·u·lam·me	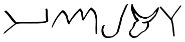	
facing the court	he·cha·tser	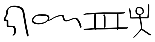	
as well as the thresholds	has·sip·peem		Ezekiel 41:16
windows	ve·ha·chal·lo·w·neem	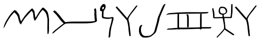	
and the beveled	ha·a·tu·mo·wt		
and the galleries	ve·ha·at·tee·qeem	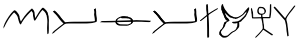	
all around	sa·veev	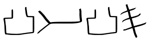	
with their three	lish·la·she·tam		
levels opposite	ne·ged		
the threshold	has·saph		
were overlaid with	se·cheeph	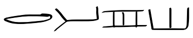	
wood	ets		
on all sides	sa·veev	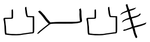	
	sa·veev	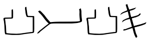	
They were paneled from the ground	ve·ha·a·rets		
to	ad		
the windows	ha·chal·lo·no·wt	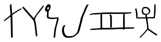	
and the windows	ve·ha·chal·lo·no·wt	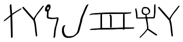	
were covered	me·khus·so·wt		
In the space above	al		Ezekiel 41:17

	me·al		
the outside of the entrance	hap·pe·tach		
to	ve·ad		
sanctuary	hab·ba·yit	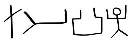	
the inner	hap·pe·nee·mee	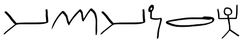	
on	ve·la·chuts	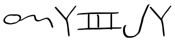	
	ve·el		
all	kal	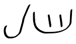	
the walls	haq·qeer	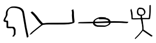	
around	sa·veev	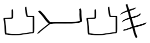	
	sa·veev	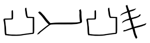	
the inner and	bap·pe·nee·mee	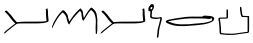	
outer sanctuary	u·va·chee·tso·wn	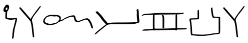	
spaced evenly	mid·do·wt	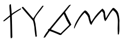	
carved	ve·a·sui		Ezekiel 41:18
cherubim	ke·ru·veem		
and palm trees	ve·ti·mo·reem	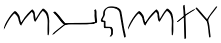	
were alternating	ve·ti·mo·rah		
	ben	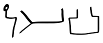	
	ke·ruv		
Each cherub	likh·ruv	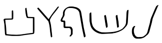	
had two	u·she·na·yim	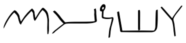	
faces	pa·neem	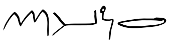	
:	lak·ke·ruv	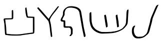	
the face	u·phe·ne		Ezekiel 41:19
of a man	a·dam		
[was] toward	el		

the palm tree	hat·ti·mo·rah		
on one side	mip·po		
and the face	u·phe·ne		
of a young lion	khe·pheer		
[was] toward	el		
the palm tree	hat·ti·mo·rah		
on the other side	mip·po		
They were carved	a·sui		
all the way around	el		
	kal		
the temple	hab·ba·yit	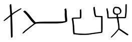	
	sa·veev	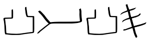	
	sa·veev	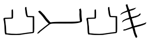	
from the floor	me·ha·a·rets		Ezekiel 41:20
to	ad		
the space above	me·al		
the entrance	hap·pe·tach		
Cherubim	hak·ke·ru·veem	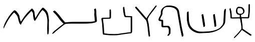	
and palm trees	ve·hat·ti·mo·reem		
were carved	a·su·yim		
on the wall	ve·qeer	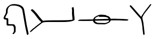	
of the outer sanctuary	ha·hē·khal	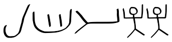	
The outer sanctuary	ha·he·khal	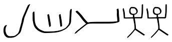	Ezekiel 41:21
doorframe	me·zu·zat		
had a rectangular	re·vu·ah	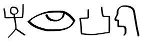	
and the [doorframe]	u·phe·ne		
of the sanctuary	haq·qo·desh	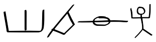	

	ham·mar·eh	המראה	
was similar	kam·mar·eh	כמראה	
There was an altar	ham·miz·be·ach	המזבח	Ezekiel 41:22
of wood	ets	עץ	
three	sha·lo·wosh	שלוש	
cubits	am·mo·wt	אמות	
high	ga·vo·ah	גבה	
[square]	ve·a·re·ko	וארכו	
and two	she·ta·yim	שתים	
cubits	am·mo·wt	אמות	
Its corners	u·miq·tso·o·w·taw	ומקצעותיו	
	lo	לו	
base	ve·a·re·ko	וארכו	
and sides	ve·qee·ro·taw	וקירתיו	
[were] of wood	ets	עץ	
And the man told	vay·dab·ber	וידבר	
me	e·lay	אלי	
“ This	zeh	זה	
is the table	hash·shul·chan	השלחן	
that	a·sher	אשר	
is before	liph·ne	לפני	
the LORD ”	YHVH	יהוה	
had double	u·she·ta·yim	ושתים	Ezekiel 41:23
doors	de·la·to·wt	דלתות	
Both the outer sanctuary	la·he·khal	להיכל	
and the inner sanctuary	ve·laq·qo·desh	ולקדש	
and each	u·she·ta·yim	ושתים	Ezekiel 41:24

door	de·la·to·wt	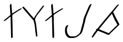	
panels	lad·de·la·to·wt		
had two	ta·yim	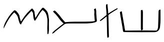	
swinging	mu·sab·bo·wt		
panels	de·la·to·wt	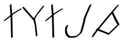	
There were two	ta·yim	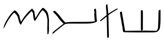	
door	le·de·let		
for one	e·chat	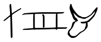	
and two	u·she·te		
	de·la·to·wt	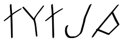	
for the other	la·a·che·ret	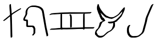	
were carved	va·a·su·yah		Ezekiel 41:25
on	a·le·hen	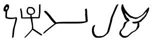	
	el		
the doors	dal·to·wt	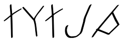	
of the outer sanctuary	ha·he·khal	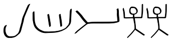	
Cherubim	ke·ru·veem		
and palm trees	ve·ti·mo·reem	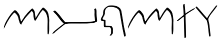	
like those	ka·a·sher		
-	a·su·yim		
on the walls	laq·qee·ro·wt	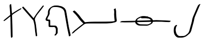	
canopy	ve·av		
and there was a wooden	ets		
on	el		
the front	pe·ne	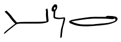	
of the portico	ha·u·lam		
outside	me·ha·chuts	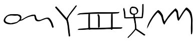	

windows	ve·chal·lo·w·neem	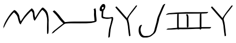	Ezekiel 41:26
There were beveled	a·tu·mo·wt		
and palm trees	ve·ti·mo·reem	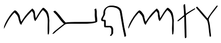	
	mip·po		
	u·mip·po	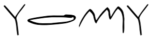	
on	el		
the sidewalls	kit·pho·wt		
of the portico	ha·u·lam		
The side rooms	ve·tsal·o·wt		
of the temple	hab·ba·yit	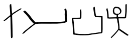	
also had canopies	ve·ha·ub·beem	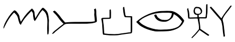	
Then the man led me out	vay·yo·w·tsi·e·nee		Ezekiel 42:1
into	el		
court	he·cha·tser	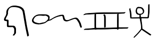	
the outer	ha·chee·tso·w·nah	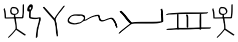	
	had·de·rekh		
	de·rekh		
northward	hats·tsa·pho·wn		
and he brought me	vay·vi·e·nee	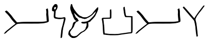	
to	el		
the group of chambers	hal·lish·kah	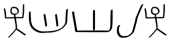	
-	a·sher		
opposite	ne·ged		
the temple courtyard	hag·giz·rah		
-	va·a·sher		
and	ne·ged		

the [outer wall]	hab·bin·yan	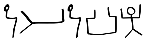	
on	el		
the north side	hats·tsa·pho·wn		
	el		Ezekiel 42:2
	pe·ne	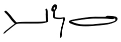	
The building	o·rekh	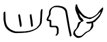	
cubits	am·mo·wt		
[was] a hundred	ham·me·ah		
with the door	pe·tach	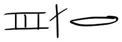	
facing north	hats·tsa·pho·wn		
long	ve·ha·ro·chav	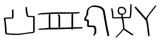	
[and] fifty	cha·mish·sheem		
cubits wide	am·mo·wt		
opposite	ne·ged		Ezekiel 42:3
the twenty [cubits]	ha·es·reem		
that	a·sher		
court	le·cha·tser	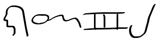	
belonged to the inner	hap·pe·nee·mee	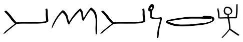	
and opposite	ve·ne·ged	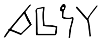	
the pavement	rits·phah		
that	a·sher		
court	le·cha·tser		
belonged to the outer	ha·chee·tso·w·nah	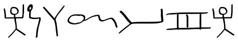	
Gallery	at·teeq	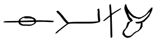	
	el		
faced	pe·ne	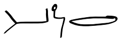	
gallery	at·teeq	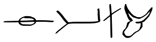	

in three levels	bash·she·li·sheem	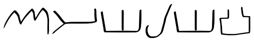	
In front	ve·liph·ne	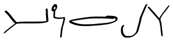	Ezekiel 42:4
of the chambers	hal·le·sha·kho·wt	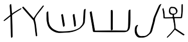	
[was] an inner walkway	ma·ha·lakh	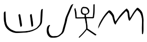	
ten	e·ser	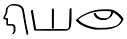	
cubits	am·mo·wt	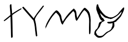	
wide	ro·chav	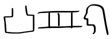	
	el	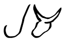	
	hap·pe·nee·meet	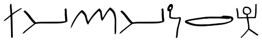	
long	de·rekh	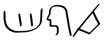	
cubits	am·mah	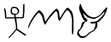	
and a [hundred]	e·chat	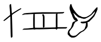	
Their doors	u·phit·che·hem	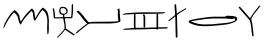	
were on the north	lats·tsa·pho·wn	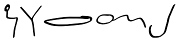	
chambers	ve·hal·le·sha·kho·wt	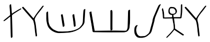	Ezekiel 42:5
Now the upper	ha·el·yo·w·not	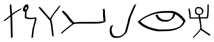	
[were] smaller	qe·tsu·ro·wt	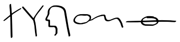	
because	kee	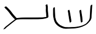	
took more space	yo·wkh·lu	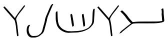	
the galleries	at·tee·qeem	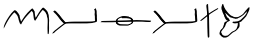	
from the chambers	me·he·nah	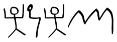	
on the lower	me·hat·tach·to·no·wt	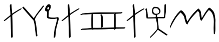	
and middle floors	u·me·hat·ti·kho·no·wt	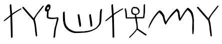	
of the building	bin·yan	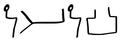	
For	kee	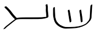	Ezekiel 42:6
were arranged in three stories	me·shul·la·sho·wt	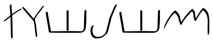	

they	hen·nah		
no	ve·en		
they had	la·hen		
pillars	am·mu·deem		
and unlike	ke·am·mu·de		
the courts	ha·cha·tse·ro·wt		
So	al		
	ken	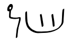	
[the upper chambers] were set back further	ne·e·tsal		
than the lower	me·hat·tach·to·w·no·wt	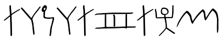	
and middle floors	u·me·hat·tee·kho·no·wt	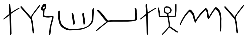	
	me·ha·a·rets		
wall	ve·ga·der		Ezekiel 42:7
[was]	a·sher		
An outer	la·chuts		
[and] ran parallel to	le·um·mat		
the chambers	hal·le·sha·kho·wt	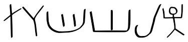	
[and]	de·rekh		
court	he·cha·tser	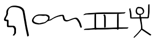	
the outer	ha·chi·tso·w·nah		
in	el		
front	pe·ne	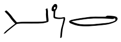	
of the chambers	hal·le·sha·kho·wt	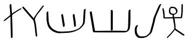	
long	a·re·ko	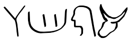	
fifty	cha·mish·sheem		
cubits	am·mah		

For	kee	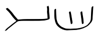	Ezekiel 42:8
long	o·rekh	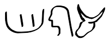	
the chambers	hal·le·sha·kho·wt	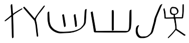	
-	a·sher		
court	le·cha·tser		
on the outer	ha·chi·tso·w·nah		
[were] fifty	cha·mish·sheem		
cubits	am·mah		
	ve·hin·neh		
while those facing	al		
	pe·ne	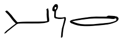	
the temple	ha·he·khal	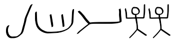	
[were] a hundred	me·ah		
cubits [long]	am·mah		
And below	u·mit·ta·cha·tah		Ezekiel 42:9
chambers [was]	le·sha·khot	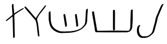	
these	ha·el·leh		
the entrance	ham·ma·vo	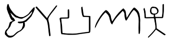	
on the east side	me·haq·qa·deem	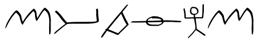	
as one enters	be·vo·o		
them	la·hen·nah		
court	me·he·cha·tser	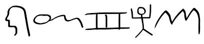	
from the outer	ha·chi·tso·nah		
along the length	be·ro·chav	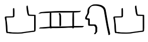	Ezekiel 42:10
of the wall	ge·der		
of the outer court	he·cha·tser	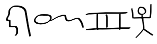	
On the	de·rekh		

south side	haq·qa·deem		
	el		
adjoining	pe·ne	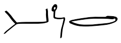	
the courtyard	hag·giz·rah		
and	ve·el		
opposite	pe·ne	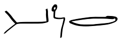	
the building	hab·bin·yan	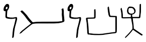	
[were] chambers	le·sha·kho·wt	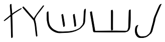	
with a passageway	ve·de·rekh		Ezekiel 42:11
in front of them	liph·ne·hem	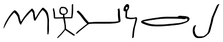	
	ke·mar·eh	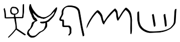	
just like the chambers	hal·le·sha·kho·wt	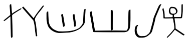	
that were	a·sher		
on	de·rekh		
the north	hats·tsa·pho·wn		
They had the same length	ke·a·re·kan		
	ken	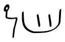	
and width	ra·che·ban	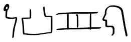	
with similar	ve·khol		
exits	mo·w·tsa·e·hen		
and [dimensions]	u·khe·mish·pe·te·hen		
	u·khe·phit·che·hen		
And corresponding to the doors	u·khe·phit·che		Ezekiel 42:12
of the chambers	hal·le·sha·kho·wt	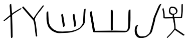	
that [were]	a·sher		
facing	de·rekh		
south	had·da·ro·wm		

[there] [was] a door	pe·tach	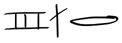	
in front	be·rosh		
of the walkway	da·rekh		
	de·rekh		
that was parallel	biph·ne		
to the wall	hag·ge·de·ret		
extending	ha·gee·nah	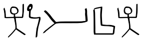	
	de·rekh		
eastward	haq·qa·deem		
-	be·vo·w·an		
Then the man said	vay·yo·mer		Ezekiel 42:13
to me	e·lay	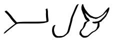	
chambers	lish·kho·wt		
“ The north	hats·tsa·pho·wn		
	lish·kho·wt		
[and] south	had·da·ro·wm		
	a·sher		
facing	el		
	pe·ne		
the temple courtyard	hag·giz·rah		
	hen·nah		
chambers	lish·kho·wt		
are the holy	haq·qo·desh	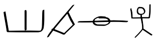	
where	a·sher		
will eat	yo·khe·lu		
sham	sham		
the priests	hak·ko·ha·neem	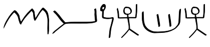	

who	a·sher	
approach	qe·ro·w·veem	
the LORD	la·YHVH	
the most holy offerings	qa·de·she	
	haq·qo·da·sheem	
There	sham	
they will place	yan·nee·chu	
the most holy offerings	qa·de·she	
—	haq·qo·da·sheem	
the grain offerings	ve·ham·min·chah	
the sin offerings	ve·ha·chat·tat	
and the guilt offerings —	ve·ha·a·sham	
for	kee	
the place	ham·ma·qo·wm	
is holy	qa·dosh	
have entered	be·vo·am	Ezekiel 42:14
Once the priests	hak·ko·ha·neem	
they must not	ve·lo	
go out	ye·tse·u	
the holy area	me·haq·qo·desh	
into	el	
court	he·cha·tser	
the outer	ha·chee·tso·w·nah	
	ve·sham	
until they have left behind	yan·nee·chu	
the garments	vig·de·hem	

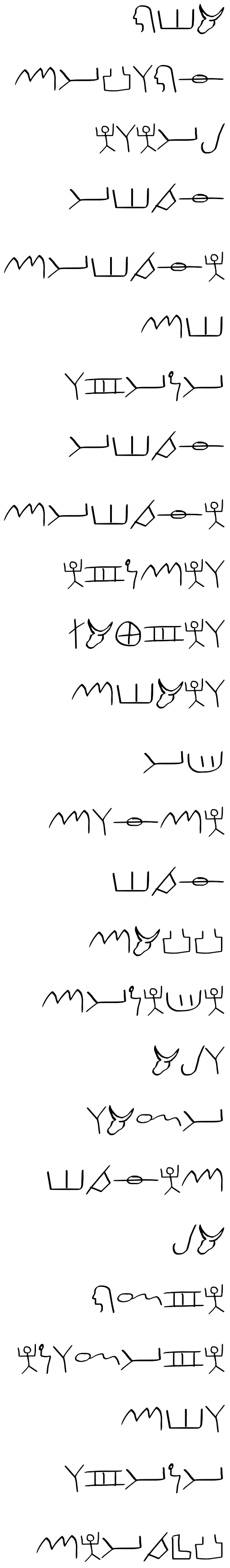

in which	a·sher		
they minister	ye·sha·re·tu		
	va·hen		
for	kee	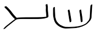	
are holy	qo·desh	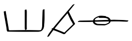	
these	hen·nah		
They are to put on	yil·be·shu	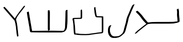	
clothes	be·ga·deem	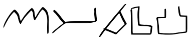	
other	a·che·reem		
before they approach	ve·qa·re·vu	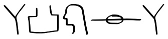	
	el		
the places that are	a·sher		
for the people ”	la·am		
Now when [the man] had finished	ve·khil·lah	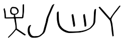	Ezekiel 42:15
-	et		
measuring	mid·do·wt	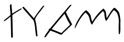	
of the temple area	hab·ba·yit	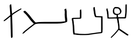	
the interior	hap·pe·nee·mee	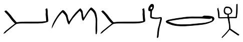	
he led me out	ve·ho·w·tsee·a·nee		
by	de·rekh		
the gate	hash·sha·ar		
that	a·sher		
faced	pa·naw	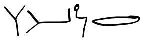	
	de·rekh		
east	haq·qa·deem		
and he measured [the area]	u·me·da·do		

all	sa·veev	סביב	
around :	sa·veev	סביב	
he measured	ma·dad	מדד	Ezekiel 42:16
side	ru·ach	רוח	
the east	haq·qa·deem	הקדים	
rod	biq·neh	בקנה	
With a measuring	ham·mid·dah	המדה	
[to be] five	cha·mesh	חמש	
hundred	ʾē·mot	אמות	
[cubits]	qa·neem	קנים	
	biq·neh	בקנה	
	ham·mid·dah	המדה	
[long]	sa·veev	סביב	
He measured	ma·dad	מדד	Ezekiel 42:17
side	ru·ach	רוח	
the north	hats·tsa·pho·wn	הצפון	
[to be] five	cha·mesh	חמש	
hundred	me·o·wt	מאות	
cubits	qa·neem	קנים	
	biq·neh	בקנה	
[long]	ham·mid·dah	המדה	
	sa·veev	סביב	
-	et	את	Ezekiel 42:18
side	ru·ach	רוח	
the south	had·da·ro·wm	הדרום	
He measured	ma·dad	מדד	
[to be] five	cha·mesh	חמש	

hundred	me·o·wt		
cubits	qa·neem	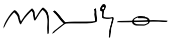	
	biq·neh	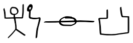	
[long]	ham·mid·dah		
And he came around	sa·vav		Ezekiel 42:19
-	el		
side	ru·ach		
the west	hay·yam	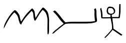	
and measured	ma·dad		
[to be] five	cha·mesh		
hundred	me·o·wt		
cubits	qa·neem	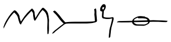	
	biq·neh	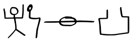	
[long]	ham·mid·dah		
the area on all four	le·ar·ba		Ezekiel 42:20
sides	ru·cho·wt	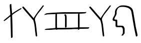	
So he measured	me·da·do		
It had a wall	cho·w·mah		
	lo	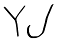	
all	sa·veev	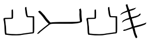	
around	sa·veev	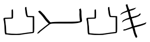	
long	o·rekh	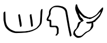	
five	cha·mesh		
hundred [cubits]	me·o·wt		
wide	ve·ro·chav	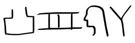	
and five	cha·mesh		
hundred [cubits]	me·o·wt		

to separate	le·hav·deel	להבדיל	
	ben	בין	
the holy	haq·qo·desh	הקדש	
from the common	le·chol	לכל	
Then the man brought me	vay·yo·w·li·khe·nee	ויולכני	Ezekiel 43:1
back to	el	אל	
the gate	hash·sha·ar	השער	
-	sha·ar	שער	
that	a·sher	אשר	
faces	po·neh	פנה	
	de·rekh	דרך	
east	haq·qa·deem	הקדים	
and I saw	ve·hin·neh	והנה	Ezekiel 43:2
the glory	ke·vo·wd	כבוד	
of the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
coming	ba	בא	
from	mid·de·rekh	מדרך	
the east	haq·qa·deem	הקדים	
His voice	ve·qo·w·lo	וקולו	
was like the roar	ke·qo·wl	כקול	
waters	ma·yim	מים	
of many	rab·beem	רבים	
and the earth	ve·ha·a·rets	והארץ	
shone	he·ee·rah	האירה	
with His glory	mik·ke·vo·do	מכבדו	
The vision	u·khe·mar·eh	וכמראה	Ezekiel 43:3

was like the vision	ham·mar·eh		
-	a·sher		
I saw	ra·ee·tee	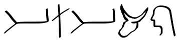	
-	kam·mar·eh	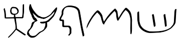	
-	a·sher		
I had seen	ra·ee·tee	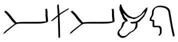	
when He came	be·vo·ee		
to destroy	le·sha·chet	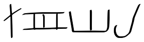	
-	et		
the city	ha·eer		
and like the visions	u·mar·o·wt		
	kam·mar·eh	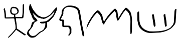	
-	a·sher		
I had seen	ra·ee·tee	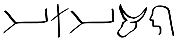	
by	el		
the River	ne·har	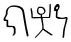	
Kebar	ke·var	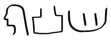	
I fell	va·ep·pol		
facedown	el		
	pa·nay	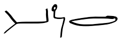	
and the glory	u·khe·vo·wd	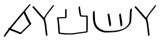	Ezekiel 43:4
of the LORD	YHVH		
entered	ba		
	el		
the temple	hab·ba·yit	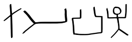	
through	de·rekh		
the gate	sha·ar		

-	a·sher		
facing	pa·naw	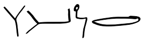	
	de·rekh		
east	haq·qa·deem		
lifted me up	vat·tis·sa·e·nee		Ezekiel 43:5
Then the Spirit	ru·ach		
and brought me	vat·te·vee·e·nee	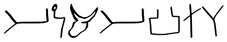	
into	el		
court	he·cha·tser	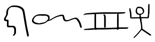	
the inner	hap·pe·nee·mee	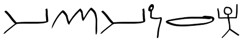	
	ve·hin·neh		
filled	ma·le		
and the glory	khe·vo·wd		
of the LORD	YHVH		
the temple	hab·ba·yit	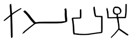	
I heard	va·esh·ma		Ezekiel 43:6
someone speaking	mid·dab·ber	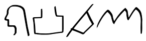	
to me	e·lay	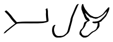	
from inside the temple	me·hab·ba·yit		
While the man	ve·eesh	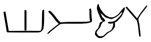	
was	ha·yah	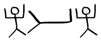	
standing	o·med	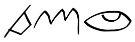	
beside me	ets·lee		
and He said	vay·yo·mer		Ezekiel 43:7
to me	e·lay	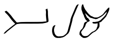	
“ Son	ben		
of man	a·dam		

-	et	את
this is the place	me·qo·wm	מקום
of My throne	kis·ee	כסאי
-	ve·et	ואת
and the place	me·qo·wm	מקום
for the soles	kap·po·wt	כפות
of My feet	rag·lay	רגלי
where	a·sher	אשר
I will dwell	esh·kan	אשכן
	sham	שם
among	be·to·wkh	בתוך
the Israelites	be·ne	בני
forever	yis·ra·el	ישראל
	le·o·w·lam	לעולם
will never	ve·lo	ולא
defile	ye·tam·me·u	יטמאו
again	o·wd	עוד
The house	bet	בית
of Israel	yis·ra·el	ישראל
name —	shem	שם
My holy	qad·shee	קדשי
neither they	hem·mah	המה
nor their kings —	u·mal·khe·hem	ומלכיהם
by their prostitution	biz·nu·tam	בזנותם
and by the funeral offerings	u·ve·phig·re	ובפגרי
for their kings	mal·khe·hem	מלכיהם
at their deaths	ba·mo·w·tam	במותם

When they placed	be·tit·tam		Ezekiel 43:8
their threshold	sip·pam		
next to	et		
My threshold	sip·pee	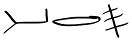	
and their doorposts	u·me·zu·za·tam	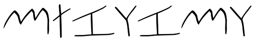	
beside	e·tsel		
My doorposts	me·zu·za·tee		
with only a wall	ve·haq·qeer	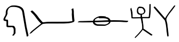	
between Me and them	be·nee	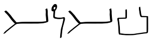	
	u·ve·ne·hem	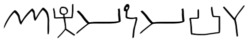	
they defiled	ve·tim·me·u		
-	et		
name	shem		
My holy	qad·shee		
by the abominations	be·to·w·a·vo·w·tam		
-	a·sher		
they committed	a·su		
Therefore I have consumed	va·a·khal		
them	o·tam		
in My anger	be·ap·pee	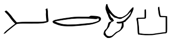	
Now	at·tah		Ezekiel 43:9
let them remove	ye·ra·cha·qu	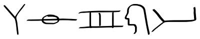	
-	et		
their prostitution	ze·nu·tam		
and the funeral offerings	u·phig·re		
for their kings	mal·khe·hem	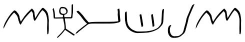	

far from Me	mim·men·nee	𐤌𐤌𐤍𐤉	
and I will dwell	ve·sha·khan·tee	𐤅𐤔𐤊𐤍𐤕𐤉	
among them	ve·to·w·kham	𐤁𐤕𐤅𐤊𐤌	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌𐤎	
As for you	at·tah	𐤀𐤕𐤄	Ezekiel 43:10
son	ben	𐤁𐤍	
of man	a·dam	𐤀𐤃𐤌	
describe	hag·ged	𐤄𐤂𐤃	
-	et	𐤀𐤕	
the temple	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
to the [people]	hab·ba·yit	𐤄𐤁𐤉𐤕	
so that they may be ashamed	ve·yik·ka·le·mu	𐤅𐤉𐤊𐤋𐤌𐤅	
of their iniquities	me·a·wo·no·w·te·hem	𐤌𐤏𐤅𐤍𐤅𐤕𐤉𐤄𐤌	
Let them measure	u·ma·de·du	𐤅𐤌𐤃𐤃𐤅	
-	et	𐤀𐤕	
the plan	ta·khe·neet	𐤕𐤊𐤍𐤉𐤕	
and if	ve·im	𐤅𐤀𐤌	Ezekiel 43:11
they are ashamed	nikh·le·mu	𐤍𐤊𐤋𐤌𐤅	
of all	mik·kol	𐤌𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
they have done	a·su	𐤏𐤔𐤅	
the design	tsu·rat	𐤑𐤅𐤓𐤕	
of the temple —	hab·ba·yit	𐤄𐤁𐤉𐤕	
its arrangement	u·te·khu·na·to	𐤅𐤕𐤊𐤅𐤍𐤕𐤅	
and its exits	u·mo·w·tsa·aw	𐤅𐤌𐤅𐤑𐤀𐤉𐤅	

and entrances —	u·mo·w·va·aw	𐤅𐤌𐤅𐤁𐤀𐤉𐤅	
its whole	ve·khal	𐤅𐤊𐤋	
design	tsu·ro·taw	𐤑𐤅𐤓𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
along with all	kal	𐤊𐤋	
its statutes	chuq·qo·taw	𐤇𐤒𐤕𐤉𐤅	
	ve·khal	𐤅𐤊𐤋	
forms	tsu·ro·tay	𐤑𐤅𐤓𐤕𐤉	
and	ve·khal	𐤅𐤊𐤋	
laws	to·ro·to	𐤕𐤅𐤓𐤕𐤅	
[then] make known	ho·w·da	𐤄𐤅𐤃𐤏	
to them	o·w·tam	𐤀𐤅𐤕𐤌	
Write it down	u·khe·tov	𐤅𐤊𐤕𐤁	
in their sight	le·e·ne·hem	𐤋𐤏𐤉𐤍𐤉𐤄𐤌	
so that they may keep	ve·yish·me·ru	𐤅𐤉𐤔𐤌𐤓𐤅	
-	et	𐤀𐤕	
its complete	kal	𐤊𐤋	
design	tsu·ra·to	𐤑𐤅𐤓𐤕𐤅	
and	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	
its statutes	chuq·qo·taw	𐤇𐤒𐤕𐤉𐤅	
and may carry them out	ve·a·su	𐤅𐤏𐤔𐤅	
-	o·w·tam	𐤀𐤅𐤕𐤌	
This	zot	𐤆𐤀𐤕	Ezekiel 43:12
is the law	to·w·rat	𐤕𐤅𐤓𐤕	
of the temple :	hab·ba·yit	𐤄𐤁𐤉𐤕	
on	al	𐤏𐤋	

top	rosh		
of the mountain	ha·har		
All	kal		
territory	ge·vu·lo	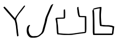	
its surrounding	sa·veev	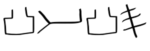	
	sa·veev	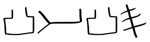	
will be most holy	qo·desh	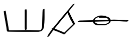	
	qa·da·sheem	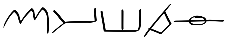	
Yes	hin·neh		
this	zot		
is the law	to·w·rat		
of the temple	hab·ba·yit	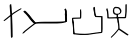	
These	ve·el·leh		Ezekiel 43:13
are the measurements	mid·do·wt	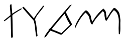	
of the altar	ham·miz·be·ach	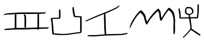	
in long cubits	ba·am·mo·wt		
(a cubit	am·mah	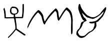	
	am·mah	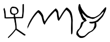	
and a handbreadth):	va·to·phach		
Its gutter	ve·cheq	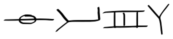	
[shall be] a cubit deep	ha·am·mah		
and a cubit	ve·am·mah		
wide	ro·chav	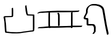	
with a rim	u·ge·vu·lah		
	el		
its edge	se·pha·tah		

around	sa·veev	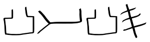	
span	ze·ret		
of one	ha·e·chad		
And this [is]	ve·zeh		
the height	gav		
of the altar :	ham·miz·be·ach	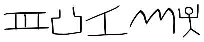	
The space from the gutter	u·me·cheq	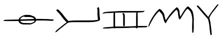	Ezekiel 43:14
on the ground	ha·a·rets		
to	ad		
ledge	ha·a·za·rah	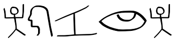	
the lower	hat·tach·to·w·nah	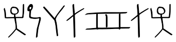	
[shall be] two	she·ta·yim	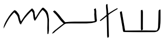	
cubits	am·mo·wt		
wide	ve·ro·chav	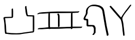	
cubit	am·mah		
and [the ledge] one	e·chat	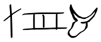	
ledge	u·me·ho·a·za·rah		
[The space] from the smaller	haq·qe·tan·nah	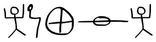	
to	ad		
ledge	ha·a·za·rah		
the larger	hag·ge·do·w·lah		
[shall be] four	ar·ba		
cubits	am·mo·wt		
wide	ve·ro·chav	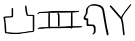	
and [the ledge] one cubit	ha·am·mah		
The altar hearth	ve·ha·har·el		Ezekiel 43:15

[shall be] four	ar·ba		
cubits [high]	am·mo·wt	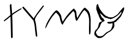	
from the hearth	u·mē·ha·ʾa·ri·ʾēl		
shall project upward	u·le·ma·lah		
horns	haq·qe·ra·no·wt	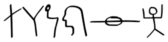	
and four	ar·ba		
The altar hearth [shall be]	ve·ha·ʾa·ri·ʾēl		Ezekiel 43:16
twelve [cubits]	she·tem	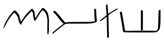	
	es·reh		
long	o·rekh	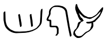	
[and] twelve [cubits]	bish·tem		
	es·reh		
wide	ro·chav	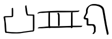	
square	ra·vu·a		
at	el		
its four	ar·ba·at	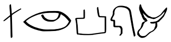	
corners	re·va·aw		
The ledge	ve·ha·a·za·rah		Ezekiel 43:17
fourteen [cubits]	ar·ba		
	es·reh		
long	o·rekh	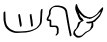	
and fourteen [cubits]	be·ar·ba		
	es·reh		
wide	ro·chav	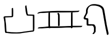	
[shall also be] square	el		
	ar·ba·at	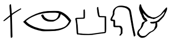	

	re·va·e·ha	רבעיה	
with a rim	ve·hag·ge·vul	והגבול	
all around	sa·veev	סביב	
it	o·w·tah	אותה	
of half	cha·tsee	חצי	
a cubit	ha·am·mah	האמה	
and a gutter	ve·ha·cheq	והחיק	
	lah	לה	
of a cubit	am·mah	אמה	
-	sa·veev	סביב	
The steps of the altar	u·ma·a·lo·te·hu	ומעלתהו	
[shall] face	pe·no·wt	פנות	
east ”	qa·deem	קדים	
Then He said	vay·yo·mer	ויאמר	Ezekiel 43:18
to me :	e·lay	אלי	
“ Son	ben	בן	
of man	a·dam	אדם	
this is what	koh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ These	el·leh	אלה	
are the statutes	chuq·qo·wt	חקות	
for the altar	ham·miz·be·ach	המזבח	
on the day	be·yo·wm	ביום	
it is constructed	he·a·so·w·to	העשותו	
may be sacrificed	le·ha·a·lo·wt	להעלות	

on it	a·law	𐤏𐤋𐤉𐤅	
so that burnt offerings	o·w·lah	𐤏𐤅𐤋𐤄	
may be sprinkled	ve·liz·roq	𐤅𐤋𐤆𐤓𐤒	
on it :	a·law	𐤏𐤋𐤉𐤅	
and blood	dam	𐤃𐤌	
You are to give	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	Ezekiel 43:19
to	el	𐤀𐤋	
priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
the Levitical	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
are of	hem	𐤄𐤌	
the family	miz·ze·ra	𐤌𐤆𐤓𐤏	
of Zadok	tsa·do·wq	𐤑𐤃𐤅𐤒	
who approach	haq·qe·ro·veem	𐤄𐤒𐤓𐤁𐤉𐤌	
Me	e·lay	𐤀𐤋𐤉	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
to minister before Me	le·sha·re·te·nee	𐤋𐤔𐤓𐤕𐤍𐤉	
bull	par	𐤐𐤓	
a young	ben	𐤁𐤍	
from the herd	ba·qar	𐤁𐤒𐤓	
as a sin offering	le·chat·tat	𐤋𐤇𐤈𐤀𐤕	
You are to take	ve·la·qach·ta	𐤅𐤋𐤒𐤇𐤕	Ezekiel 43:20
some of its blood	mid·da·mo	𐤌𐤃𐤌𐤅	
and put [it]	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	
on	al	𐤏𐤋	

the four	ar·ba		
horns of the [altar]	qar·no·taw	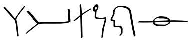	
on	ve·el		
the four	ar·ba		
corners	pin·no·wt	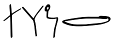	
of the ledge	ha·a·za·rah		
	ve·el		
the rim	hag·ge·vul	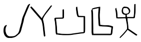	
and all around	sa·veev	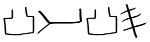	
thus you will cleanse	ve·chit·te·ta	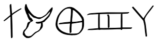	
-	o·w·to		
the altar and make atonement for it	ve·khip·par·ta·hu		
Then you are to take away	ve·la·qach·ta	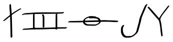	Ezekiel 43:21
-	et		
the bull	hap·par		
for the sin offering	ha·chat·tat		
and burn it	u·se·ra·pho		
in the appointed part	be·miph·qad		
of the temple area	hab·ba·yit	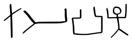	
outside	mi·chuts	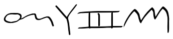	
the sanctuary	lam·miq·dash	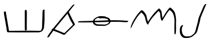	
day	u·vay·yo·wm	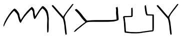	Ezekiel 43:22
On the second	hash·she·nee	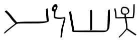	
you are to present	taq·reev		
male goat	se·eer		
	iz·zeem	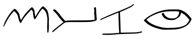	

an unblemished	ta·meem	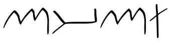	
as a sin offering	le·chat·tat	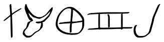	
is to be cleansed	ve·chit·te·u	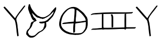	
-	et		
and the altar	ham·miz·be·ach	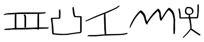	
as it was	ka·a·sher		
	chit·te·u		
with the bull	bap·par		
When you have finished	be·khal·lo·wt·kha	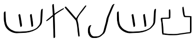	Ezekiel 43:23
the purification	me·chat·te	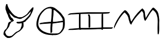	
you are to present	taq·reev		
bull	par		
a young	ben		
	ba·qar	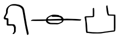	
unblemished	ta·meem	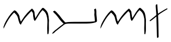	
ram	ve·a·yil	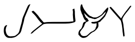	
from	min		
the flock	hats·tson		
and an unblemished	ta·meem	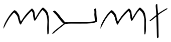	
You must present them	ve·hiq·rav·tam		Ezekiel 43:24
before	liph·ne		
the LORD	YHVH		
are to sprinkle	ve·hish·lee·khu	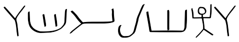	
the priests	hak·ko·ha·neem	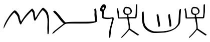	
on them	a·le·hem	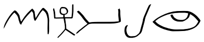	
salt	me·lach	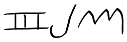	
and sacrifice	ve·he·e·lu		

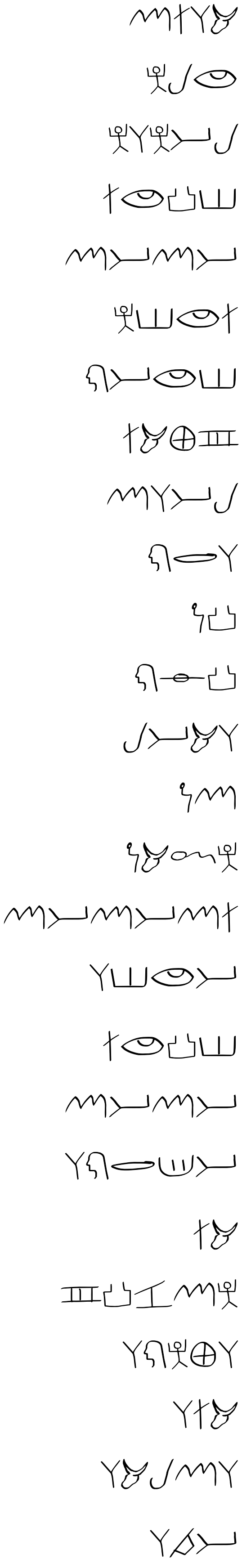

them	o·w·tam	
[as] a burnt offering	o·lah	
to the LORD	la·YHVH	
For seven	shiv·at	Ezekiel 43:25
days	ya·meem	
you are to provide	ta·a·seh	
a male goat	se·eer	
for a sin offering	chat·tat	
daily	lay·yo·wm	
a young bull	u·phar	
	ben	
	ba·qar	
and a ram	ve·a·yil	
from	min	
the flock	hats·tson	
both unblemished	te·mee·meem	
you are also to provide	ya·a·su	
For seven	shiv·at	Ezekiel 43:26
days	ya·meem	
the priests are to make atonement	ye·khap·pe·ru	
-	et	
for the altar	ham·miz·be·ach	
and cleanse it	ve·ti·ha·ru	
-	o·to	
so they shall consecrate	u·mil·u	
it	ya·do	

At the end	vee·khal·lu		Ezekiel 43:27
-	et		
of these days	hay·ya·mī·ms	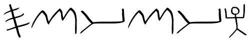	
	ve·ha·yah	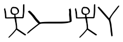	
day	vay·yo·wm	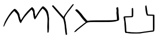	
from the eighth	hash·she·mee·nee	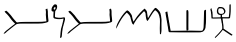	
on	va·ha·le·ah		
are to present	ya·a·su		
the priests	hak·ko·ha·neem	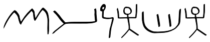	
on	al		
the altar	ham·miz·be·ach	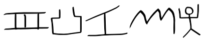	
-	et		
your burnt offerings	o·w·lo·w·te·khem		
-	ve·et		
and peace offerings	shal·me·khem	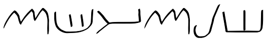	
Then I will accept you	ve·ra·tsi·tee		
-	et·khem		
declares	ne·um		
the Lord	a·do·nay		
GOD ’”	YHVH		
The man then brought me back	vay·ya·shev	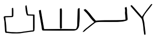	Ezekiel 44:1
-	o·tee	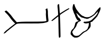	
to	de·rekh		
gate	sha·ar		
of the sanctuary	ham·miq·dash	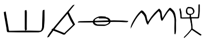	
the outer	ha·chee·tso·wn	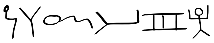	
that faced	hap·po·neh		

east	qa·deem	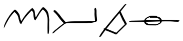	
but it	ve·hu	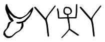	
was shut	sa·gur	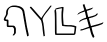	
said	vay·yo·mer	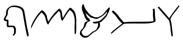	Ezekiel 44:2
to me	e·lay	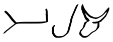	
And the LORD	YHVH	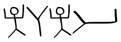	
gate	hash·sha·ar	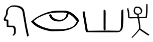	
“ This	haz·zeh	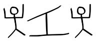	
shut	sa·gur	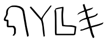	
is to remain	yih·yeh	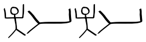	
It shall not	lo	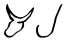	
be opened	yip·pa·te·ach	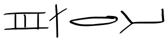	
man	ve·eesh	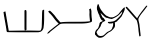	
and no	lo	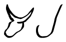	
shall enter	ya·vo	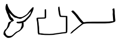	
through it	vo	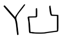	
because	kee	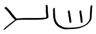	
the LORD	YHVH	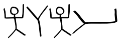	
the God	e·lo·he	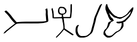	
of Israel	yis·ra·el	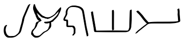	
has entered	ba	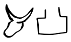	
through it	vo	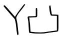	
Therefore it will remain	ve·ha·yah	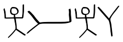	
shut	sa·gur	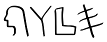	
-	et	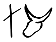	Ezekiel 44:3
Only the prince	han·na·see	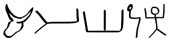	
	na·see	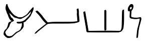	

himself	hu		
may sit	ye·shev		
inside the gateway	bo		
to eat	le·e·kho·wl		
	lɛ·chɛm	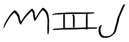	
in the presence of	liph·ne		
the LORD	YHVH		
by way	mid·de·rekh		
of the portico	u·lam	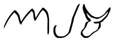	
of the gateway	hash·sha·ar		
He must enter	ya·vo·w		
the same way ”	u·mid·dar·ko		
and go out	ye·tse		
Then the man brought me	vay·vee·e·nee	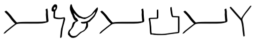	Ezekiel 44:4
by way	de·rekh		
gate	sha·ar		
of the north	hats·tsa·pho·wn		
to	el		
the front	pe·ne	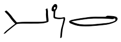	
of the temple	hab·ba·yit	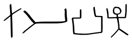	
I looked	va·e·re		
and saw	ve·hin·neh		
filling	ma·le		
the glory	khe·vo·wd		
of the LORD	YHVH		
-	et		
temple	bet	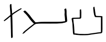	

His	YHVH		
and I fell	va·ep·pol		
facedown	el		
	pa·nay	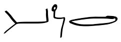	
said	vay·yo·mer		Ezekiel 44:5
to me :	e·lay	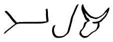	
The LORD	YHVH		
“ Son	ben		
of man	a·dam		
pay attention	seem	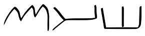	
	lib·be·kha	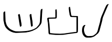	
look carefully	u·re·eh		
with your eyes	ve·e·ne·kha	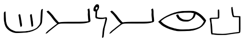	
with your ears	u·ve·a·ze·ne·kha	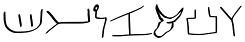	
and listen closely	she·ma		
-	et		
to everything	kal	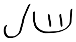	
-	a·sher		
I	a·nee	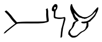	
tell	me·dab·ber		
you	o·takh	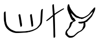	
concerning all	le·khal		
the statutes	chuq·qo·wt	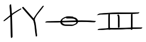	
of the house	bet	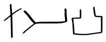	
of the LORD	YHVH		
and	u·le·khal	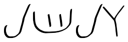	
laws	to·ro·to		

Take careful note	ve·sam·ta	ושמת	
	lib·be·kha	לבך	
of the entrance	lim·vo·w	למבוא	
to the temple	hab·ba·yit	הבית	
along with all	be·khol	בכל	
the exits	mo·w·tsa·e	מוצאי	
of the sanctuary	ham·miq·dash	המקדש	
Tell	ve·a·mar·ta	ואמרת	Ezekiel 44:6
	el	אל	
the rebellious	me·ree	מרי	
	el	אל	
house	bet	בית	
of Israel	yis·ra·el	ישראל	
that this is what	koh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ I have had enough	rav	רב	
	la·khem	לכם	
of all	mik·kal	מכל	
your abominations	to·w·a·vo·w·te·khem	תועבותיכם	
O house	bet	בית	
of Israel	yis·ra·el	ישראל	
you brought in	ba·ha·vee·a·khem	בהביאכם	Ezekiel 44:7
foreigners	be·ne	בני	
	ne·khar	נכר	
uncircumcised	ar·le	ערלי	

in both heart	lev	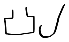	
	ve·ar·le	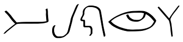	
and flesh	va·sar	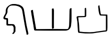	
to occupy	lih·yo·wt	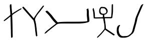	
My sanctuary	be·miq·da·shee	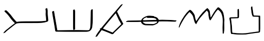	
you defiled	le·chal·le·lo	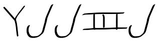	
-	et	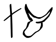	
My temple	be·tee	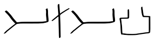	
when you offered	be·haq·ree·ve·khem	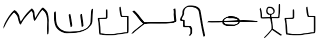	
-	et	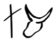	
My food —	lach·mee	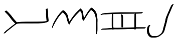	
the fat	che·lev	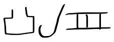	
and the blood	va·dam	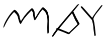	
you broke	vay·ya·phe·ru	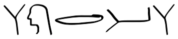	
-	et	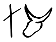	
My covenant	be·ree·tee	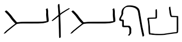	
In addition	el	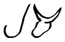	
to all	kal	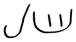	
your other abominations	to·w·a·vo·w·te·khem	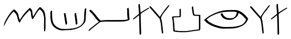	
And you have not	ve·lo	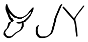	Ezekiel 44:8
kept	she·mar·tem	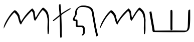	
charge	mish·me·ret	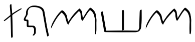	
of My holy things	qa·da·shay	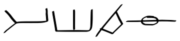	
but have appointed	vat·te·see·mun	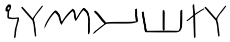	
others to keep	le·sho·me·re	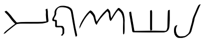	
charge	mish·mar·tee	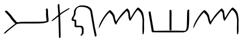	
of My sanctuary	be·miq·da·shee	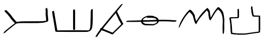	

for you ’	la·khem		
This is what	koh	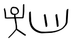	Ezekiel 44:9
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
No	kal	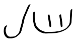	
foreigner	ben		
	ne·khar		
uncircumcised	e·rel		
in heart	lev	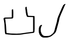	
	ve·e·rel		
and flesh	ba·sar		
-	lo		
may enter	ya·vo·w		
	el		
My sanctuary —	miq·da·shee	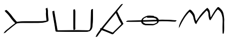	
	le·khal		
not even a foreigner	ben		
	ne·khar		
who	a·sher		
lives among	be·to·wkh		
the Israelites	be·ne	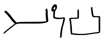	
	yis·ra·el	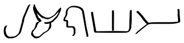	
Surely	kee	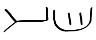	Ezekiel 44:10
	im		
the Levites	hal·vee·yim	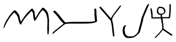	
who	a·sher		

wandered away	ra·cha·qu	
from Me	me·a·lay	
went astray	bit·o·wt	
when Israel	yis·ra·el	
and who	a·sher	
wandered	ta·u	
away from Me	me·a·lay	
after	a·cha·re	
their idols	gil·lu·le·hem	
will bear the consequences	ve·na·se·u	
of their iniquity	a·wo·nam	
Yet they shall be	ve·ha·yu	Ezekiel 44:11
in My sanctuary	ve·miq·da·shee	
ministers	me·sha·re·teem	
[having] charge	pe·qud·do·wt	
of	el	
the gates	sha·a·re	
of the temple	hab·ba·yit	
and ministering	u·me·sha·re·teem	
-	et	
[there]	hab·ba·yit	
They	hem·mah	
shall slaughter	yish·cha·tu	
-	et	
the burnt offerings	ha·o·lah	
-	ve·et	
and other sacrifices	haz·ze·vach	

for the people	la·am		
	ve·hem·mah	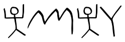	
and stand	ya·am·du		
before them	liph·ne·hem	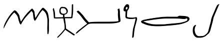	
to minister to them	le·sha·re·tam	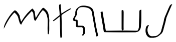	
Because	ya·an		Ezekiel 44:12
-	a·sher		
they ministered	ye·sha·re·tu		
-	o·w·tam		
before	liph·ne		
their idols	gil·lu·le·hem	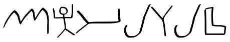	
and became	ve·ha·yu	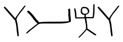	
to the house	le·vet	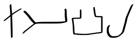	
of Israel	yis·ra·el	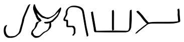	
a stumbling block	le·mikh·sho·wl		
of iniquity	a·won		
therefore	al		
	ken	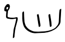	
I swore with an uplifted	na·sa·tee		
hand	ya·dee	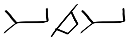	
concerning them	a·le·hem	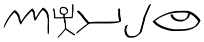	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
that they would bear the consequences	ve·na·se·u		
of their iniquity	a·wo·nam		

They must not	ve·lo	ולא	Ezekiel 44:13
approach	yig·ge·shu	יגשו	
Me	e·lay	אלי	
to serve Me as priests	le·kha·hen	לכהן	
	lee	לי	
or come near	ve·la·ge·shet	ולגשת	
	al	על	
any	kal	כל	
of My holy things	qa·da·shay	קדשי	
	el	אל	
or the most holy things	qa·de·she	קדשי	
	haq·qe·da·sheem	הקדשים	
They will bear	ve·na·se·u	ונשאו	
the shame	ke·lim·ma·tam	כלמתם	
of the abominations	ve·to·w·a·vo·w·tam	ותועבותם	
-	a·sher	אשר	
they have committed	a·su	עשו	
Yet I will appoint	ve·na·tat·tee	ונתתי	Ezekiel 44:14
them	o·w·tam	אותם	
to keep	sho·me·re	שמרי	
charge	mish·me·ret	משמרת	
for the temple	hab·ba·yit	הבית	
of all	le·khol	לכל	
the work	a·vo·da·to	עבדתו	
and everything	u·le·khol	ולכל	
-	a·sher	אשר	

to be done	ye·a·seh		
in it	bo		
priests	ve·hak·ko·ha·neem		Ezekiel 44:15
But the Levitical	hal·vee·yim	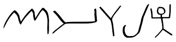	
who are descended	be·ne	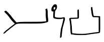	
from Zadok	tsa·do·wq		
and who	a·sher		
kept	sha·me·ru		
-	et		
charge	mish·me·ret	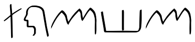	
of My sanctuary	miq·da·shee	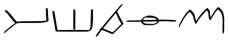	
went astray	bit·o·wt		
when the Israelites	be·ne	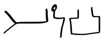	
	yis·ra·el	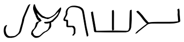	
from Me	me·a·lay		
	hem·mah		
are to approach	yiq·re·vu	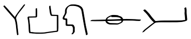	
Me	e·lay	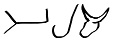	
to minister before Me	le·sha·re·te·nee	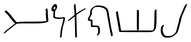	
They will stand	ve·a·me·du	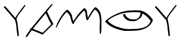	
before Me	le·pha·nay		
to offer	le·haq·reev	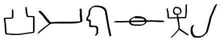	
Me	lee	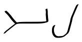	
fat	che·lev	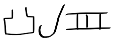	
and blood	va·dam		
declares	ne·um		
the Lord	a·do·nay		

GOD	YHVH		
They alone	hem·mah		Ezekiel 44:16
shall enter	ya·vo·u		
	el		
My sanctuary	miq·da·shee	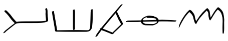	
	ve·hem·mah	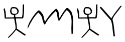	
and draw near	yiq·re·vu	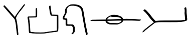	
to	el		
My table	shul·cha·nee	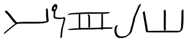	
to minister before Me	le·sha·re·te·nee		
They will keep	ve·sha·me·ru		
-	et		
My charge	mish·mar·tee		
-	ve·ha·yah	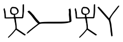	Ezekiel 44:17
When they enter	be·vo·w·am		
	el		
the gates	sha·a·re		
court	he·cha·tser	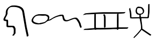	
of the inner	hap·pe·nee·meet	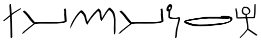	
garments	big·de		
linen	phish·teem		
they are to wear	yil·ba·shu		
they must not	ve·lo		
wear	ya·a·leh		
	a·le·hem	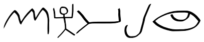	
anything made of wool	tse·mer		
when they minister	be·sha·re·tam		

at the gates	be·sha·a·re		
court	he·cha·tser	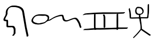	
of the inner	hap·pe·nee·meet	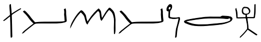	
or inside [the temple]	va·va·ye·tah	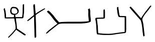	
turbans	pa·a·re		Ezekiel 44:18
They are to wear linen	phish·teem		
	yih·yu		
on	al		
their heads	ro·sham		
undergarments	u·mikh·ne·se	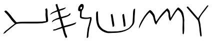	
and linen	phish·teem		
	yih·yu		
around	al		
their waists	ma·te·ne·hem	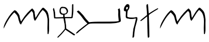	
They must not	lo		
wear	yach·ge·ru	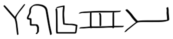	
anything that makes them perspire	bay·ya·za	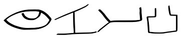	
When they go out	u·ve·tse·tam		Ezekiel 44:19
to	el		
court	he·cha·tser	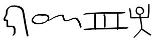	
the outer	ha·chee·tso·w·nah	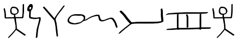	
to	el		
	he·cha·tser	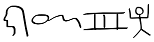	
	ha·chee·tso·w·nah	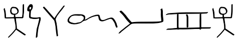	
	el		
the people	ha·am		

they are to take off	yiph·she·tu		
-	et		
the garments	big·de·hem	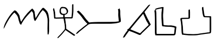	
in which	a·sher		
they	hem·mah		
have ministered	me·sha·re·tim		
	bam	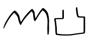	
leave	ve·hin·nee·chu	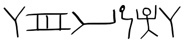	
them	o·w·tam		
chambers	be·lish·khot		
in the holy	haq·qo·desh	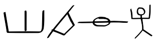	
and dress	ve·la·ve·shu	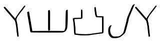	
clothes	be·ga·deem		
in other	a·che·reem	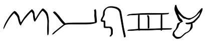	
so that they do not	ve·lo		
transmit holiness	ye·qad·de·shu	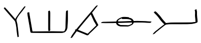	
-	et		
to the people	ha·am		
with their garments	be·vig·de·hem		
their heads	ve·ro·sham		Ezekiel 44:20
They must not	lo		
shave	ye·gal·le·chu	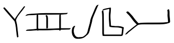	
or let their hair	u·phe·ra		
	lo		
grow long	ye·shal·le·chu		
but must carefully trim	ka·so·wm		
	yikh·se·mu		

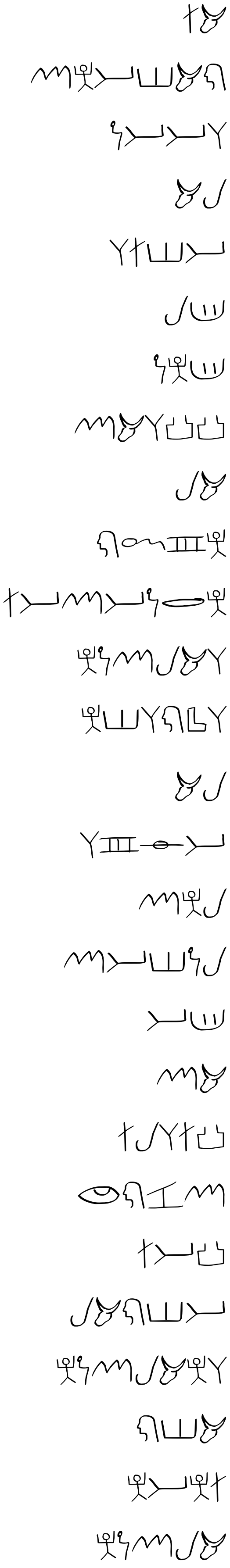

-	et	
their hair	ra·she·hem	
wine	ve·ya·yin	Ezekiel 44:21
No	lo	
may drink	yish·tu	
	kal	
priest	ko·hen	
before he enters	be·vo·w·am	
	el	
court	he·cha·tser	
the inner	hap·pe·nee·meet	
a widow	ve·al·ma·nah	Ezekiel 44:22
or a divorced woman	u·ge·ru·shah	
And they shall not	lo	
marry	yiq·chu	
	la·hem	
	le·na·sheem	
	kee	
but	im	
a virgin	be·tu·lot	
of the descendants	miz·ze·ra	
of the house	bet	
of Israel	yis·ra·el	
	ve·ha·al·ma·nah	
-	a·sher	
-	tih·yeh	
or a widow	al·ma·nah	

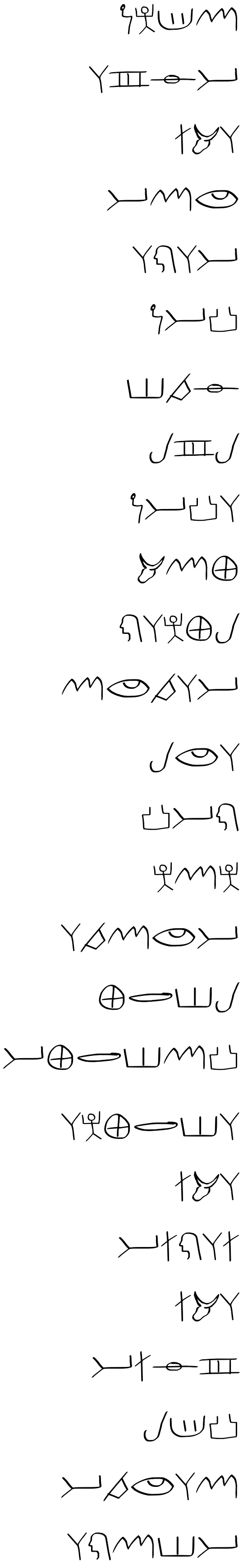

of a priest	mik·ko·hen	
must marry	yiq·qa·chu	
-	ve·et	Ezekiel 44:23
My people	am·mee	
They are to teach	yo·w·ru	
the difference between	ben	
the holy	qo·desh	
and the common	le·chol	
between	u·ven	
and the unclean	ta·me	
the clean	le·ta·ho·wr	
and show them how to discern	yo·w·di·um	
In	ve·al	Ezekiel 44:24
any dispute	reev	
they	hem·mah	
shall officiate	ya·am·du	
as judges	lish·pot	
according to My ordinances	be·mish·pa·tay	
[and] judge	ve·sha·phe·tu·hu	
	ve·et	
My laws	to·w·ro·tay	
and	ve·et	
statutes	chuq·qo·tay	
regarding all	be·khal	
My appointed feasts	mo·w·a·day	
They must keep	yish·mo·ru	

-	ve·et	𐤅𐤀𐤕	
and they must keep My Sabbaths	shab·be·to·w·tay	𐤔𐤁𐤕𐤅𐤕𐤉	
holy	ye·qad·de·shu	𐤉𐤒𐤃𐤔𐤅	
near	ve·el	𐤅𐤀𐤋	Ezekiel 44:25
a dead	met	𐤌𐤕	
person	a·dam	𐤀𐤃𐤌	
A priest must not	lo	𐤋𐤀	
by going	ya·vo·w	𐤉𐤁𐤅𐤀	
defile himself	le·ta·me·ah	𐤋𐤈𐤌𐤀𐤄	
However	kee	𐤊𐤉	
	im	𐤀𐤌	
for a father	le·av	𐤋𐤀𐤁	
a mother	u·le·em	𐤅𐤋𐤀𐤌	
a son	u·le·ven	𐤅𐤋𐤁𐤍	
a daughter	u·le·vat	𐤅𐤋𐤁𐤕	
a brother	le·ach	𐤋𐤀𐤇	
sister	u·le·a·cho·wt	𐤅𐤋𐤀𐤇𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
or an unmarried	lo	𐤋𐤀	
	ha·ye·tah	𐤄𐤉𐤕𐤄	
	le·eesh	𐤋𐤀𐤉𐤔	
he may do so	yit·tam·ma·u	𐤉𐤈𐤌𐤀𐤅	
and after	ve·a·cha·re	𐤅𐤀𐤇𐤓𐤉	Ezekiel 44:26
he is cleansed	ta·ho·ra·to	𐤈𐤄𐤓𐤕𐤅	
off seven	shiv·at	𐤔𐤁𐤏𐤕	
days	ya·meem	𐤉𐤌𐤉𐤌	
he must count	yis·pe·ru	𐤉𐤎𐤐𐤓𐤅	

for himself	lo	𐤋𐤅	
And on the day	u·ve·yo·wm	𐤅𐤁𐤉𐤅𐤌	Ezekiel 44:27
he goes	bo·o	𐤁𐤀𐤅	
into	el	𐤀𐤋	
the sanctuary	haq·qo·desh	𐤄𐤒𐤃𐤔	
into	el	𐤀𐤋	
court	he·cha·tser	𐤄𐤇𐤑𐤓	
the inner	hap·pe·nee·meet	𐤄𐤐𐤍𐤉𐤌𐤉𐤕	
to minister	le·sha·ret	𐤋𐤔𐤓𐤕	
in the sanctuary	baq·qo·desh	𐤁𐤒𐤃𐤔	
he must present	yaq·reev	𐤉𐤒𐤓𐤉𐤁	
his sin offering	chat·ta·to	𐤇𐤈𐤀𐤕𐤅	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
In regard to	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	Ezekiel 44:28
their	la·hem	𐤋𐤄𐤌	
inheritance	le·na·cha·lah	𐤋𐤍𐤇𐤋𐤄	
I am	a·nee	𐤀𐤍𐤉	
their inheritance	na·cha·la·tam	𐤍𐤇𐤋𐤕𐤌	
possession	va·a·chuz·zah	𐤅𐤀𐤇𐤆𐤄	
no	lo	𐤋𐤀	
You are to give	tit·te·nu	𐤕𐤕𐤍𐤅	
them	la·hem	𐤋𐤄𐤌	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
for I [am]	a·nee	𐤀𐤍𐤉	
their possession	a·chuz·za·tam	𐤀𐤇𐤆𐤕𐤌	

the grain offerings	ham·min·chah	𐤄𐤌𐤍𐤇𐤄	Ezekiel 44:29
the sin offerings	ve·ha·chat·tat	𐤅𐤄𐤇𐤈𐤀𐤕	
and the guilt offerings	ve·ha·a·sham	𐤅𐤄𐤀𐤔𐤌	
They	hem·mah	𐤄𐤌𐤄	
shall eat	yo·khe·lum	𐤉𐤀𐤊𐤋𐤅𐤌	
Everything	ve·khal	𐤅𐤊𐤋	
devoted	che·rem	𐤇𐤓𐤌	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
will belong to them	la·hem	𐤋𐤄𐤌	
to the LORD	yih·yeh	𐤉𐤄𐤉𐤄	
The best	ve·re·sheet	𐤅𐤓𐤀𐤔𐤉𐤕	Ezekiel 44:30
of all	kal	𐤊𐤋	
the firstfruits	bik·ku·re	𐤁𐤊𐤅𐤓𐤉	
-	khol	𐤊𐤋	
and of every	ve·khal	𐤅𐤊𐤋	
contribution	te·ru·mat	𐤕𐤓𐤅𐤌𐤕	
-	kol	𐤊𐤋	
from all	mik·kol	𐤌𐤊𐤋	
your offerings	te·ru·mo·w·te·khem	𐤕𐤓𐤅𐤌𐤅𐤕𐤉𐤊𐤌	
the priests	lak·ko·ha·neem	𐤋𐤊𐤄𐤍𐤉𐤌	
will belong to	yih·yeh	𐤉𐤄𐤉𐤄	
your first	ve·re·sheet	𐤅𐤓𐤀𐤔𐤉𐤕	
batch of dough	a·ri·so·w·te·khem	𐤏𐤓𐤎𐤅𐤕𐤉𐤊𐤌	
You are to give	tit·te·nu	𐤕𐤕𐤍𐤅	
to the priest	lak·ko·hen	𐤋𐤊𐤄𐤍	
may rest	le·ha·nee·ach	𐤋𐤄𐤍𐤉𐤇	
so that a blessing	be·ra·khah	𐤁𐤓𐤊𐤄	

upon	el		
your homes	be·te·kha	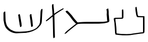	
any	kal		Ezekiel 44:31
found dead	ne·ve·lah	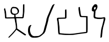	
or torn [by] [wild] [beasts]	u·te·re·phah		
[’’]	min		
bird	ha·o·wph		
	u·min		
or animal	hab·be·he·mah	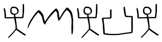	
may not	lo		
eat	yo·khe·lu		
The priests	hak·ko·ha·neem	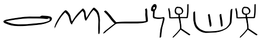	
by lot	u·ve·hap·pee·le·khem	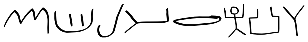	Ezekiel 45:1
-	et		
[“] When you divide the land	ha·a·rets		
as an inheritance	be·na·cha·lah	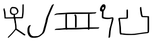	
you are to set aside	ta·ree·mu	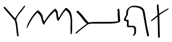	
a portion	te·ru·mah		
for the LORD	la·YHVH	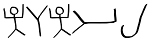	
a holy	qo·desh	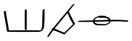	
portion of	min		
the land	ha·a·rets		
long	o·rekh	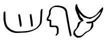	
25,000 [cubits]	cha·mish·shah		
	ve·es·reem		
	e·leph	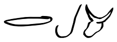	
	o·rekh	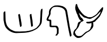	

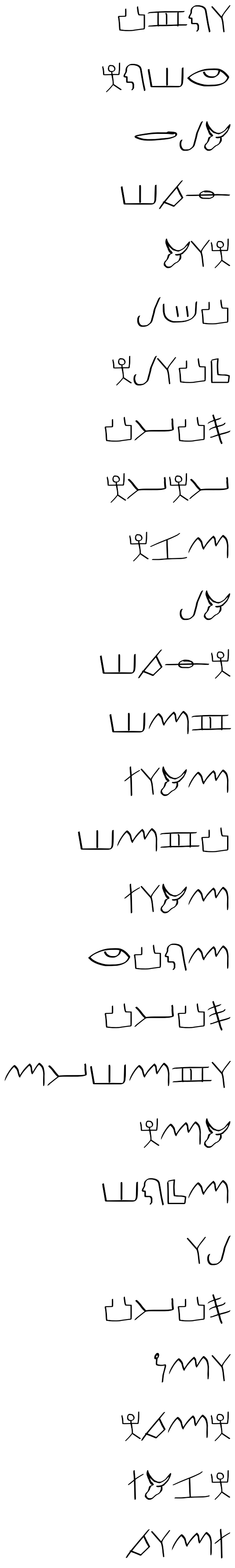

wide	ve·ro·chav	
and 20,000 [cubits]	a·sa·rah	
	a·leph	
will be holy	qo·desh	
This	hu	
entire	ve·khal	
tract of land	ge·vu·lah	
	sa·veev	
there is to be	yih·yeh	Ezekiel 45:2
Within this area	miz·zeh	
a section for	el	
the sanctuary	haq·qo·desh	
500 [cubits]	cha·mesh	
	me·o·wt	
	ba·cha·mesh	
	me·o·wt	
square	me·rub·ba	
around it	sa·veev	
with 50	va·cha·mish·sheem	
cubits	am·mah	
for open land	mig·rash	
	lo	
	sa·veev	
From	u·min	Ezekiel 45:3
holy portion	ham·mid·dah	
this	haz·zot	
you are to measure off	ta·mo·wd	

a length	o·rekh	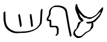	
of 25,000 [cubits]	cha·mēsh		
	ve·es·reem		
	e·leph	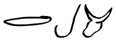	
and a width	ve·ro·chav	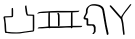	
of 10,000 [cubits]	a·se·ret		
	a·la·pheem		
and in it	u·vo		
will be	yih·yeh	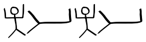	
the sanctuary	ham·miq·dash	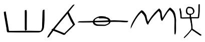	
Holy [Place]	qo·desh	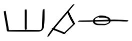	
the Most	qa·da·sheem	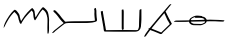	
a holy portion	qo·desh	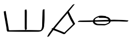	Ezekiel 45:4
of	min		
the land	ha·a·rets		
	hu		
to be used by the priests	lak·ko·ha·neem	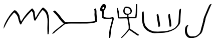	
who minister	me·sha·re·te		
in the sanctuary	ham·miq·dash	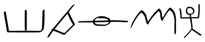	
It will be	yih·yeh	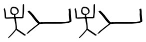	
who draw near	haq·qe·re·veem		
to minister before	le·sha·ret		
-	et		
the LORD	YHVH		
It will be	ve·ha·yah	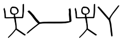	
for their	la·hem		
a place	ma·qo·wm	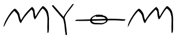	

houses	le·vat·teem	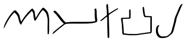	
as well as a holy area	u·miq·dash	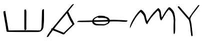	
for the sanctuary	lam·miq·dash	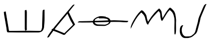	
[An adjacent area] 25,000 [cubits]	va·cha·mish·shah	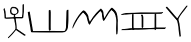	Ezekiel 45:5
	ve·es·reem	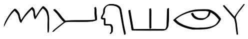	
	e·leph	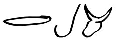	
long	o·rekh	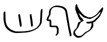	
and 10,000 [cubits]	va·a·se·ret	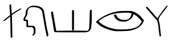	
	a·la·pheem	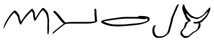	
wide	ro·chav	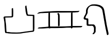	
shall belong	yih·yɛh	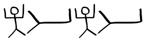	
to the Levites	lal·vee·yim	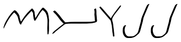	
who minister	me·sha·re·te	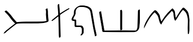	
in the temple	hab·ba·yit	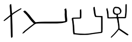	
	la·hem	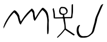	
it will be their possession	la·a·chuz·zah	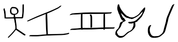	
for towns in which to live	es·reem	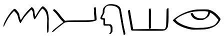	
	le·sha·khot	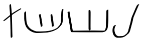	
As the property	va·a·chuz·zat	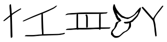	Ezekiel 45:6
of the city	ha·eer	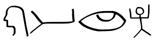	
you are to set aside	tit·te·nu	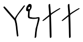	
[an area] 5,000 [cubits]	cha·me·shet	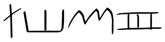	
	a·la·pheem	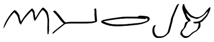	
wide	ro·chav	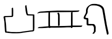	
long	ve·o·rekh	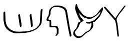	
and 25,000 [cubits]	cha·mish·shah	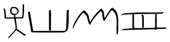	

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	e·leph	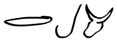	
adjacent to	le·um·mat		
district	te·ru·mat		
the holy	haq·qo·desh	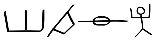	
the whole	le·khal		
house	bet	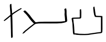	
of Israel	yis·ra·el	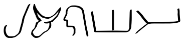	
It will belong to	yih·yeh	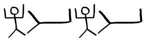	
Now the prince	ve·lan·na·see		Ezekiel 45:7
will have the area	miz·zeh		
each side of the area formed by	u·miz·zeh		
-	lit·ru·mat		
	haq·qo·desh	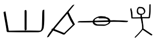	
-	ve·la·a·chuz·zat	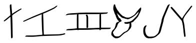	
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-	el		
bordering	pe·ne	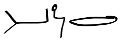	
district	te·ru·mat		
the holy	haq·qo·desh	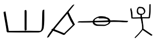	
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-	pe·ne	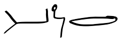	
and the property	a·chuz·zat	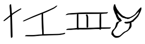	
of the city	ha·eer		
side	mip·pe·at		
extending westward	yam	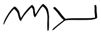	
from the western	yam·mah	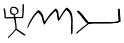	

side	u·mip·pe·at		
from the eastern	qe·de·mah		
and eastward	qa·dee·mah	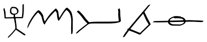	
running lengthwise	ve·o·rekh		
and parallel to	le·um·mo·wt		
one	a·chad	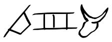	
of the [tribal] portions	ha·cha·la·qeem	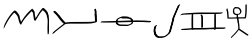	
boundary	mig·ge·vul	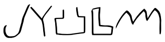	
from the western	yam	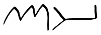	
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boundary	ge·vul		
to the eastern	qa·dee·mah	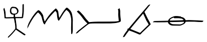	
This land	la·a·rets		Ezekiel 45:8
will be	yih·yeh	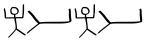	
his	lo		
possession	la·a·chuz·zah	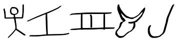	
in Israel	be·yis·ra·el		
will no	ve·lo		
oppress	yo·w·nu		
longer	o·wd		
And My princes	ne·see·ay	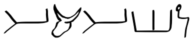	
-	et		
My people	am·mee		
the rest of the land	ve·ha·a·rets		
but will give	yit·te·nu	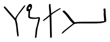	
to the house	le·vet	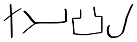	
of Israel	yis·ra·el	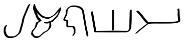	

according to their tribes	le·shiv·te·hem	𐤋𐤔𐤁𐤈𐤉𐤄𐤌𐤎	
For this is what	koh	𐤊𐤄	Ezekiel 45:9
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
‘ Enough	rav	𐤓𐤁	
	la·khem	𐤋𐤊𐤌	
O princes	ne·see·e	𐤍𐤔𐤉𐤀𐤉	
of Israel !	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
your violence	cha·mas	𐤇𐤌𐤎	
and oppression	va·shod	𐤅𐤔𐤃	
Cease	ha·see·ru	𐤄𐤎𐤉𐤓𐤅	
what is just	u·mish·pat	𐤅𐤌𐤔𐤐𐤈	
and right	u·tse·da·qah	𐤅𐤑𐤃𐤒𐤄	
and do	a·su	𐤏𐤔𐤅	
Stop	ha·ree·mu	𐤄𐤓𐤉𐤌𐤅	
dispossessing	ge·ru·sho·te·khem	𐤂𐤓𐤔𐤕𐤉𐤊𐤌	
	me·al	𐤌𐤏𐤋	
My people	am·mee	𐤏𐤌𐤉	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD ’	YHVH	𐤉𐤄𐤅𐤄	
scales	mo·ze·ne	𐤌𐤀𐤆𐤍𐤉	Ezekiel 45:10
honest	tse·deq	𐤑𐤃𐤒	
ephah	ve·e·phat	𐤅𐤀𐤉𐤐𐤕	
a just	tse·deq	𐤑𐤃𐤒	
bath	u·vat	𐤅𐤁𐤕	

and a just	tse·deq	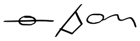	
You must use	ye·hee	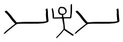	
	la·khem	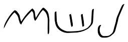	
The ephah	ha·e·phah	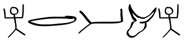	Ezekiel 45:11
and the bath	ve·hab·bat	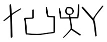	
quantity	to·khen	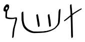	
the same	e·chad	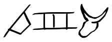	
shall be	yih·yeh	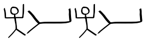	
will contain	la·set	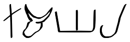	
a tenth	ma·sar	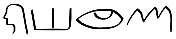	
of a homer	ha·cho·mer	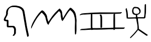	
so that the bath	hab·bat	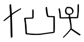	
a tenth	va·a·see·rit	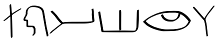	
of a homer	ha·cho·mer	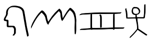	
and the ephah	ha·e·phah	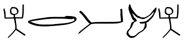	
-	el	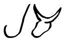	
the homer	ha·cho·mer	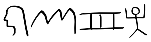	
will be	yih·yeh	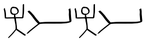	
the standard measure [for both]	mat·kun·to	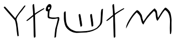	
The shekel	ve·hash·she·qel	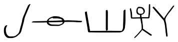	Ezekiel 45:12
will consist of twenty	es·reem	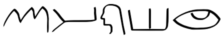	
gerahs	ge·rah	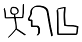	
Twenty	es·reem	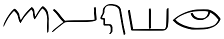	
shekels	she·qa·leem	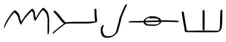	
	cha·mish·shah	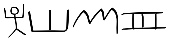	
plus twenty-five	ve·es·reem	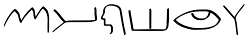	
shekels	she·qa·leem	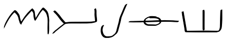	

plus fifteen	a·sa·rah	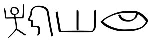	
	va·cha·mish·shah	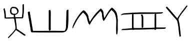	
shekels	she·qel	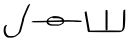	
one mina	ham·ma·neh	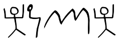	
will equal	yih·yeh	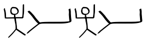	
	la·khem	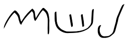	
This	zot	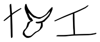	Ezekiel 45:13
is the contribution	hat·te·ru·mah	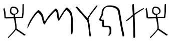	
-	a·sher	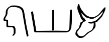	
you are to offer :	ta·ree·mu	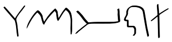	
a sixth	shish·sheet	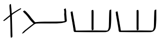	
of an ephah	ha·e·phah	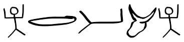	
from each homer	me·cho·mer	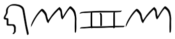	
of wheat	ha·chit·teem	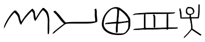	
and a sixth	ve·shish·shee·tem	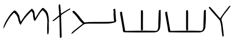	
of an ephah	ha·e·phah	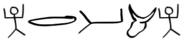	
from each homer	me·cho·mer	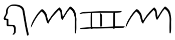	
of barley	has·se·o·reem	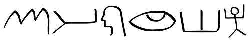	
The prescribed portion	ve·choq	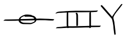	Ezekiel 45:14
of oil	hash·she·men	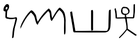	
measured by the bath	hab·bat	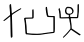	
	hash·she·men	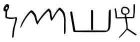	
[is] a tenth	ma·sar	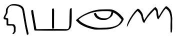	
of a bath	hab·bat	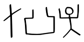	
from	min	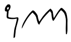	
each cor	hak·kor	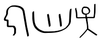	

([a cor consists of] ten	a·se·ret		
baths	hab·bat·teem	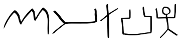	
[or] one homer	cho·mer	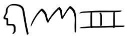	
since	kee	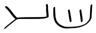	
ten	a·se·ret		
baths	hab·bat·teem	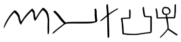	
[are equivalent to] a homer).	cho·mer	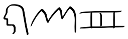	
sheep shall be given	ve·seh		Ezekiel 45:15
one	a·chat	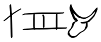	
And	min		
from [each] flock	hats·tson		
of	min		
two hundred	ham·ma·ta·yim		
from the well-watered pastures	mim·mash·qeh	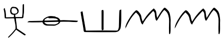	
of Israel	yis·ra·el	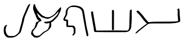	
These are for the grain offerings	le·min·chah	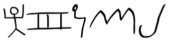	
burnt offerings	u·le·o·w·lah		
and peace offerings	ve·lish·la·meem	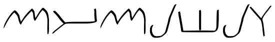	
to make atonement	le·khap·per		
for the people	a·le·hem	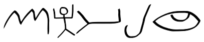	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
All	kol		Ezekiel 45:16
the people	ha·am		
of the land	ha·a·rets		

must participate	yih·yu		
in	el		
contribution	hat·te·ru·mah		
this	haz·zot		
for the prince	lan·na·see	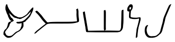	
in Israel	be·yis·ra·el		
And	ve·al		Ezekiel 45:17
the prince’s [part]	han·na·see	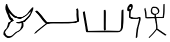	
it shall be	yih·yeh	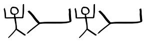	
[to provide] the burnt offerings	ha·o·w·lo·wt		
grain offerings	ve·ham·min·chah		
and drink offerings	ve·han·ne·sekh		
for the feasts	ba·chag·geem		
New Moons	u·ve·cho·da·sheem		
and Sabbaths —	u·vash·shab·ba·to·wt		
for all	be·khal		
the appointed feasts	mo·w·a·de		
of the house	bet	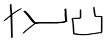	
of Israel	yis·ra·el	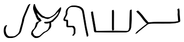	
He	hu		
will provide	ya·a·seh		
-	et		
the sin offerings	ha·chat·tat		
-	ve·et		
grain offerings	ham·min·chah	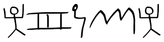	
-	ve·et		
burnt offerings	ha·o·w·lah		

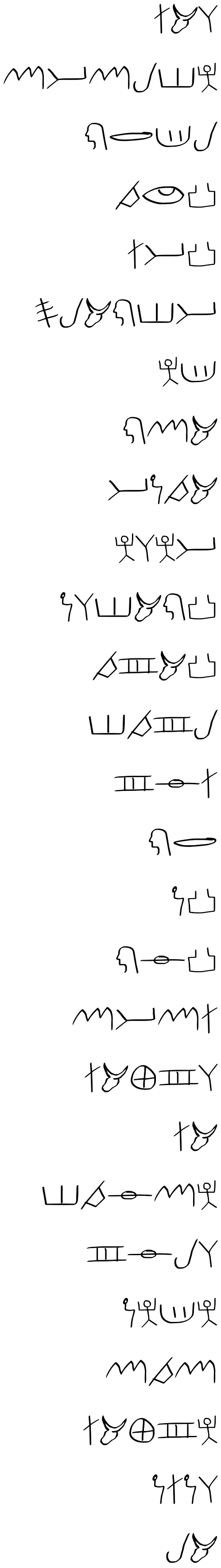

-	ve·et	
and peace offerings	hash·she·la·meem	
to make atonement	le·khap·per	
for	be·ad	
the house	bet	
of Israel	yis·ra·el	
This is what	koh	Ezekiel 45:18
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
of the first month	ba·ri·sho·wn	
‘ On the first day	be·e·chad	
-	la·cho·desh	
you are to take	tiq·qach	
a young bull	par	
	ben	
	ba·qar	
without blemish	ta·meem	
and purify	ve·chit·te·ta	
-	et	
the sanctuary	ham·miq·dash	
is to take	ve·la·qach	Ezekiel 45:19
And the priest	hak·ko·hen	
some of the blood	mid·dam	
from the sin offering	ha·chat·tat	
and put [it]	ve·na·tan	
on	el	

the doorposts	me·zu·zat		
of the temple	hab·ba·yit	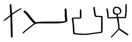	
on	ve·el		
the four	ar·ba		
corners	pin·no·wt	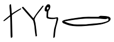	
of the ledge	ha·a·za·rah		
of the altar	lam·miz·be·ach		
and on	ve·al		
the gateposts	me·zu·zat		
	sha·ar		
court	he·cha·tser	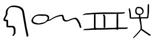	
of the inner	hap·pe·nee·meet	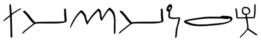	
the same thing	ve·khen		Ezekiel 45:20
You must do	ta·a·seh		
on the seventh	be·shiv·ah		
day of the month	va·cho·desh	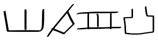	
for anyone	me·eesh	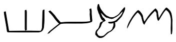	
who strays unintentionally	sho·geh		
or in ignorance	u·mip·pe·tee		
In this way you will make atonement	ve·khip·par·tem		
-	et		
for the temple	hab·ba·yit	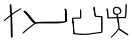	
of the first month	ba·ri·sho·wn		Ezekiel 45:21
On the fourteenth	be·ar·ba·ah		
	a·sar		
day	yo·wm		
-	la·cho·desh	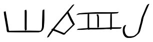	

you are to observe	yih·yeh	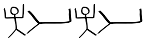	
	la·khem		
the Passover	hap·pa·sach		
a feast	chag	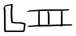	
of seven	she·vu·o·wt	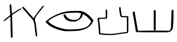	
days	ya·meem	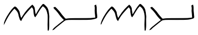	
during which unleavened bread	mats·tso·wt		
shall be eaten	ye·a·khel		
shall provide	ve·a·sah		Ezekiel 45:22
the prince	han·na·see	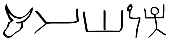	
day	bay·yo·wm	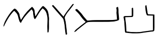	
On that	ha·hu	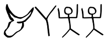	
for himself	ba·a·do		
and for	u·ve·ad		
all	kal		
the people	am		
of the land	ha·a·rets		
a bull	par		
as a sin offering	chat·tat	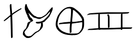	
during the seven	ve·shiv·at		Ezekiel 45:23
days	ye·me		
of the feast	he·chag	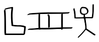	
he shall provide	ya·a·seh		
as a burnt offering	o·w·lah		
to the LORD	la·YHVH	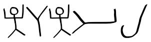	
seven	shiv·at		
bulls	pa·reem	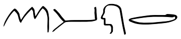	

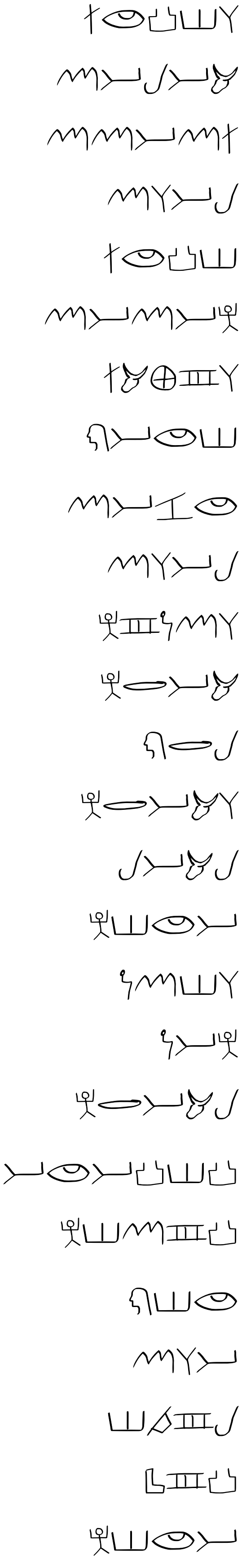

and seven	ve·shiv·at	
rams	e·leem	
without blemish	te·mee·mim	
-	lay·yo·wm	
-	shiv·at	
-	hay·ya·meem	
for a sin offering	ve·chat·tat	
along with a male goat	se·eer	
	iz·zeem	
Each day	lay·yo·wm	
as a grain offering	u·min·chah	Ezekiel 45:24
an ephah	e·phah	
for each bull	lap·par	
and an ephah	ve·e·phah	
for each ram	la·a·yil	
He shall also provide	ya·a·seh	
of olive oil	ve·she·men	
along with a hin	heen	
for each ephah [of grain]	la·e·phah	
of the seventh	bash·she·vee·ee	Ezekiel 45:25
that begins on the fifteenth	ba·cha·mish·shah	
	a·sar	
day	yo·wm	
month	la·cho·desh	
of the feast	be·chag	
he is to make the same provision	ya·a·seh	

	kha·el·leh	
During the seven	shiv·at	
days	hay·ya·meem	
for sin offerings	ka·chat·tat	
burnt offerings	ka·o·lah	
grain offerings	ve·kham·min·chah	
and oil ’ [’’]	ve·khash·sha·men	
[“] This is what	koh	Ezekiel 46:1
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ The gate	sha·ar	
court	he·cha·tser	
of the inner	hap·pe·nee·meet	
that faces	hap·po·neh	
east	qa·deem	
must be	yih·yeh	
kept shut	sa·gur	
during the six	she·shet	
days	ye·me	
of work	ham·ma·a·seh	
day	u·ve·yo·wm	
but on the Sabbath	hash·shab·bat	
it shall be opened	yip·pa·te·ach	
on the day	u·ve·yo·wm	
of the New Moon	ha·cho·desh	
[and]	yip·pa·te·ach	

is to enter	u·va	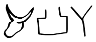	Ezekiel 46:2
The prince	han·na·see	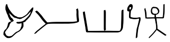	
through	de·rekh	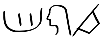	
the portico	u·lam	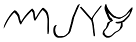	
of the gateway	hash·sha·ar	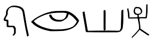	
from the outside	mi·chuts	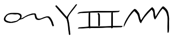	
and stand	ve·a·mad	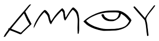	
by	al	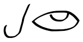	
the gatepost	me·zu·zat	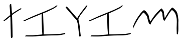	
	hash·sha·ar	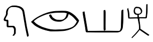	
sacrifice	ve·a·su	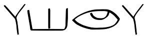	
while the priests	hak·ko·ha·neem	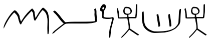	
-	et	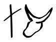	
his burnt offerings	o·w·la·to	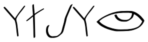	
-	ve·et	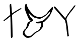	
and peace offerings	she·la·maw	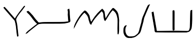	
He is to bow in worship	ve·hish·ta·cha·vah	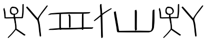	
at	al	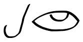	
the threshold	miph·tan	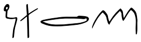	
of the gate	hash·sha·ar	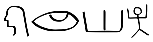	
and then depart	ve·ya·tsa	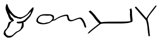	
but the gate	ve·hash·sha·ar	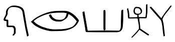	
must not	lo	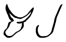	
be shut	yis·sa·ger	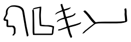	
until	ad	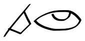	
evening	ha·a·rev	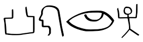	
are also to bow in worship	ve·hish·ta·cha·wu	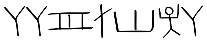	Ezekiel 46:3

the people	am		
of the land	ha·a·rets		
at the entrance	pe·tach	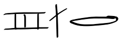	
gateway	hash·sha·ar		
to that	ha·hu		
On the Sabbaths	bash·shab·ba·to·wt		
and New Moons	u·ve·cho·da·sheem		
before	liph·ne		
the LORD	YHVH		
The burnt offering	ve·ha·o·lah		Ezekiel 46:4
that	a·sher		
presents	yaq·riv	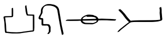	
the prince	han·na·see	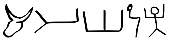	
to the LORD	la·YHVH	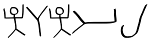	
day	be·yo·wm	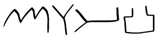	
on the Sabbath	hash·shab·bat		
[shall] [be] six	shish·shah		
male lambs	khe·va·seem	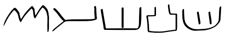	
unblemished	te·mee·mim	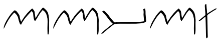	
ram	ve·a·yil	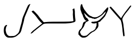	
and an unblemished	ta·meem	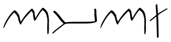	
The grain offering	u·min·chah	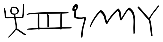	Ezekiel 46:5
[shall] [be] [one] ephah	e·phah	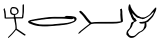	
with the ram	la·a·yil	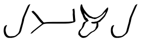	
with the lambs	ve·lak·ke·va·seem	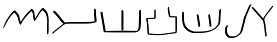	
and the grain offering	min·chah	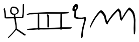	
shall be	mat·tat		

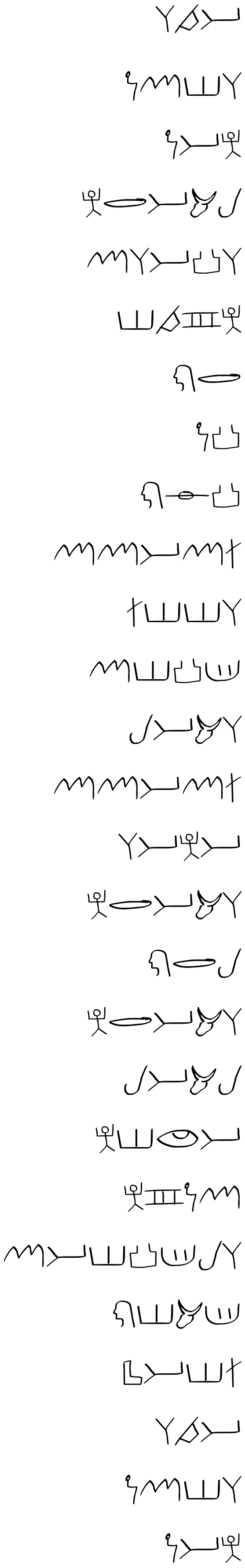

as much as he is able	ya·do	
of oil	ve·she·men	
along with a hin	heen	
per ephah	la·e·phah	
On the day	u·ve·yo·wm	Ezekiel 46:6
of the New Moon	ha·cho·desh	
bull	par	
a young	ben	
	ba·qar	
unblemished	te·mee·mim	
six	ve·she·shet	
lambs	ke·va·sim	
and a ram	va·a·yil	
without blemish	te·mee·mim	
[he shall offer]	yih·yu	
of an ephah	ve·e·phah	Ezekiel 46:7
with the bull	lap·par	
an ephah	ve·e·phah	
with the ram	la·a·yil	
He is to provide	ya·a·seh	
a grain offering	min·chah	
with the lambs	ve·lak·ke·va·seem	
and as much	ka·a·sher	
as he is able	tas·seeg	
	ya·do	
of oil	ve·she·men	
along with a hin	heen	

per ephah	la·e·phah	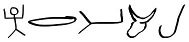	
enters	u·ve·vo·w		Ezekiel 46:8
When the prince	han·na·see	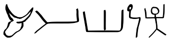	
through	de·rekh		
the portico	u·lam	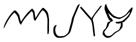	
of the gateway	hash·sha·ar		
he shall go in	ya·vo·w		
the same way	u·ve·dar·ko		
and he shall go out	ye·tse	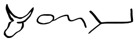	
come	u·ve·vo·w		Ezekiel 46:9
When the people	am		
of the land	ha·a·rets		
before	liph·ne		
the LORD	YHVH		
at the appointed feasts	bam·mo·w·a·deem		
whoever enters	hab·ba	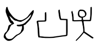	
by	de·rekh		
gate	sha·ar		
the north	tsa·pho·wn		
to worship	le·hish·ta·cha·wot		
must go out	ye·tse		
by	de·rekh		
gate	sha·ar		
the south	ne·gev		
and whoever enters	ve·hab·ba	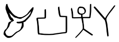	
by	de·rekh		
gate	sha·ar		

the south	ne·gev	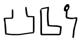	
must go out	ye·tse	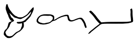	
by	de·rekh	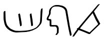	
gate	sha·ar	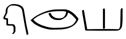	
the north	tsa·pho·w·nah	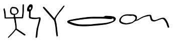	
No one	lo	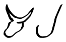	
is to return	ya·shuv	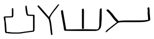	
through	de·rekh	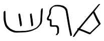	
the gate	hash·sha·ar	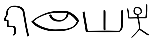	
by which	a·sher	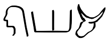	
he entered	ba	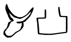	
	vo	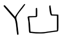	
but	kee	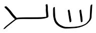	
by the opposite gate	nikh·cho	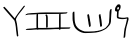	
each must go out	yē·tse·ʾu	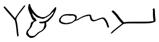	
the prince	ve·han·na·see	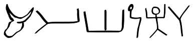	Ezekiel 46:10
with them	be·to·w·kham	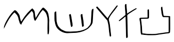	
When the people enter	be·vo·w·am	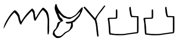	
shall go in	ya·vo·w	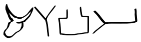	
and when they leave	u·ve·tse·tam	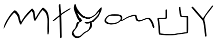	
he shall leave	ye·tse·u	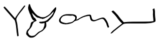	
At the festivals	u·va·chag·geem	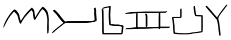	Ezekiel 46:11
and appointed feasts	u·vam·mo·w·a·deem	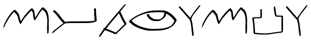	
shall be	tih·yeh	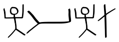	
the grain offering	ham·min·chah	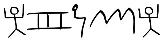	
an ephah	e·phah	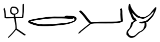	
with a bull	lap·par	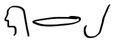	

an ephah	ve·e·phah	
with a ram	la·a·yil	
with the lambs	ve·lak·ke·va·seem	
to give	mat·tat	
and as much as one is able	ya·do	
of oil	ve·she·men	
along with a hin	heen	
per ephah	la·e·phah	
When	ve·khee	Ezekiel 46:12
makes	ya·a·seh	
the prince	han·na·see	
a freewill offering	ne·da·vah	
whether a burnt offering	o·w·lah	
or	o	
a peace offering	she·la·meem	
-	ne·da·vah	
to the LORD	la·YHVH	
must be opened	u·pha·tach	
for him	lo	
-	ʾɛt	
the gate	hash·sha·ar	
facing	hap·po·neh	
east	qa·deem	
He is to offer	ve·a·sah	
-	et	
his burnt offering	o·la·to	
-	ve·et	

or peace offering	she·la·maw		
just as	ka·a·sher		
he does	ya·a·seh		
day	be·yo·wm	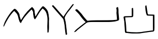	
on the Sabbath	hash·shab·bat		
Then he shall go out	ve·ya·tsa	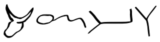	
must be closed	ve·sa·gar		
-	et		
and the gate	hash·sha·ar		
after	a·cha·re	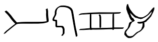	
he goes out	tse·to		
lamb	ve·khe·ves	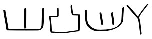	Ezekiel 46:13
year-old	ben		
	she·na·to	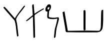	
an unblemished	ta·meem	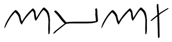	
And you shall provide	ta·a·seh		
burnt offering	o·w·lah		
as a daily	lay·yo·wm	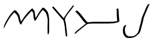	
to the LORD	la·YHVH	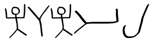	
every morning	bab·bo·qer	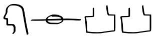	
	bab·bo·qer	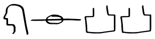	
you are to offer it	ta·a·seh		
-	o·to		
a grain offering	u·min·chah	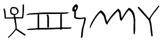	Ezekiel 46:14
You are also to provide	ta·a·seh		
with it	a·law	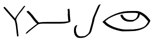	
every morning	bab·bo·qer	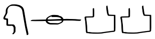	

	bab·bo·qer	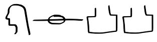	
of a sixth	shish·sheet	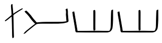	
of an ephah	ha·e·phah	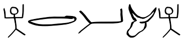	
of oil	ve·she·men		
with a third	she·lee·sheet	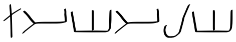	
of a hin	ha·heen		
to moisten	la·ros		
-	et		
the fine flour —	has·so·let		
a grain offering	min·chah	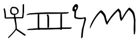	
to the LORD	la·YHVH	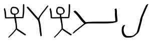	
statute	chuq·qo·wt	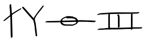	
This is a permanent	o·w·lam		
	ta·meed		
Thus they shall provide	ve·ʿa·su		Ezekiel 46:15
-	et		
the lamb	hak·ke·ves	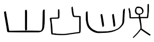	
-	ve·et		
the grain offering	ham·min·chah	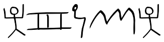	
-	ve·et		
and the oil	hash·she·men		
every morning	bab·bo·qer	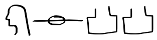	
	bab·bo·qer	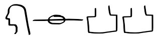	
burnt offering ’	o·w·lat		
as a regular	ta·meed	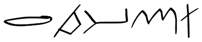	
This is what	koh	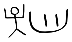	Ezekiel 46:16
says :	a·mar		

the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
‘ If	kee	𐤊𐤉	
gives	yit·ten	𐤉𐤕𐤍	
the prince	han·na·see	𐤄𐤍𐤔𐤉𐤀	
a gift	mat·ta·nah	𐤌𐤕𐤍𐤄	
to any	le·eesh	𐤋𐤀𐤉𐤔	
of his sons	mib·ba·naw	𐤌𐤁𐤍𐤉𐤅	
as an inheritance	na·cha·la·to	𐤍𐤇𐤋𐤕𐤅	
it	hee	𐤄𐤉𐤀	
will belong to his descendants	le·va·naw	𐤋𐤁𐤍𐤉𐤅	
It will become	tih·yeh	𐤕𐤄𐤉𐤄	
their property	a·chuz·za·tam	𐤀𐤇𐤆𐤕𐤌	
	hee	𐤄𐤉𐤀	
by inheritance	be·na·cha·lah	𐤁𐤍𐤇𐤋𐤄	
But if	ve·khee	𐤅𐤊𐤉	Ezekiel 46:17
he gives	yit·ten	𐤉𐤕𐤍	
a gift	mat·ta·nah	𐤌𐤕𐤍𐤄	
from his inheritance	min·na·cha·la·to	𐤌𐤍𐤇𐤋𐤕𐤅	
to one	le·a·chad	𐤋𐤀𐤇𐤃	
of his servants	me·a·va·daw	𐤌𐤏𐤁𐤃𐤉𐤅	
it will belong to	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	
	lo	𐤋𐤅	
that servant until	ad	𐤏𐤃	
the year	she·nat	𐤔𐤍𐤕	
of freedom	had·de·ro·wr	𐤄𐤃𐤓𐤅𐤓	
then it will revert	ve·sha·vat	𐤅𐤔𐤁𐤕	

to the prince	lan·na·see	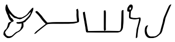	
belongs only	akh		
His inheritance	na·cha·la·to	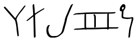	
to his sons	ba·naw	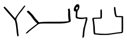	
theirs	la·hem		
it shall be	tih·yeh	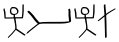	
must not	ve·lo		Ezekiel 46:18
take	yiq·qach	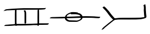	
The prince	han·na·see	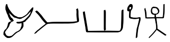	
any of the inheritance	min·na·cha·lat	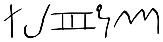	
of the people	ha·am		
by evicting them	le·ho·w·no·tam		
from their property	me·a·chuz·za·tam	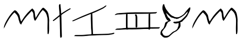	
from his own property	me·a·chuz·za·to	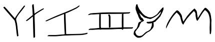	
He is to provide an inheritance	yan·chil	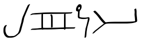	
-	et		
for his sons	ba·naw	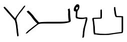	
so that	le·ma·an		
-	a·sher		
none	lo		
will be displaced	ya·phu·tsu		
of My people	am·mee		
	eesh	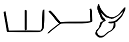	
from his property ’”	me·a·chuz·za·to	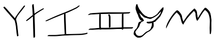	
Then [the man] brought me	vay·vee·e·nee	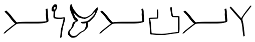	Ezekiel 46:19
through the entrance	vam·ma·vo·w	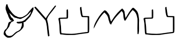	

-	a·sher		
at	al		
the side	ke·teph		
of the gate	hash·sha·ar		
into	el		
chambers	hal·lish·kho·wt	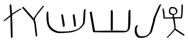	
the holy	haq·qo·desh	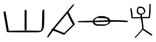	
	el		
which belonged to the priests	hak·ko·ha·neem	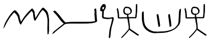	
facing	hap·po·no·wt		
north	tsa·pho·w·nah		
and he showed me	ve·hin·neh		
there	sham		
a place	ma·qo·wm	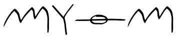	
end	bay·yar·kho·tim		
at the far western	yam·mah		
and said	vay·yo·mer		Ezekiel 46:20
to me	e·lay	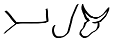	
“ This	zeh	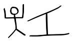	
is the place	ham·ma·qo·wm	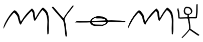	
where	a·sher		
shall boil	ye·vash·she·lu	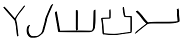	
	sham		
the priests	hak·ko·ha·neem	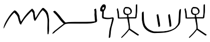	
-	et		
the guilt offering	ha·a·sham		
-	ve·et		

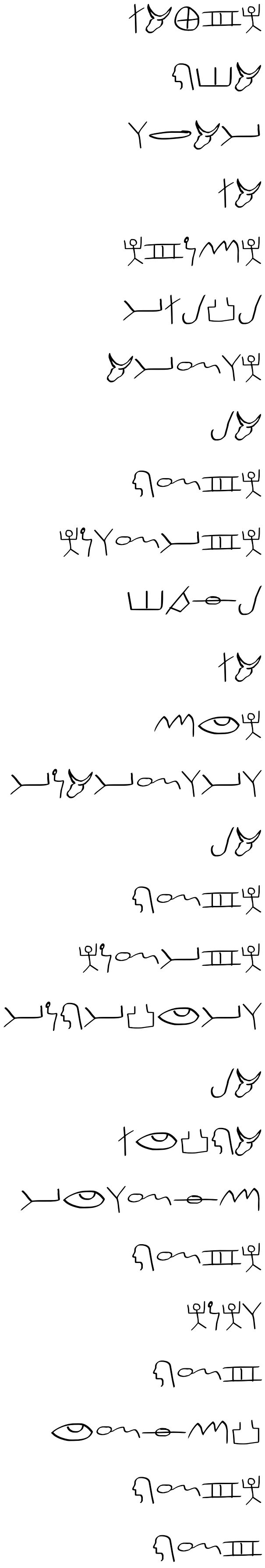

and the sin offering	ha·chat·tat	
and where	a·sher	
they shall bake	yo·phu	
-	et	
the grain offering	ham·min·chah	
so that they do not	le·vil·tee	
bring them	ho·w·tsee	
into	el	
court	he·cha·tser	
the outer	ha·chee·tso·w·nah	
and transmit holiness	le·qad·desh	
-	et	
to the people ”	ha·am	
Then he brought me	vay·yo·w·tsee·e·nee	Ezekiel 46:21
into	el	
court	he·cha·tser	
the outer	ha·chee·tso·nah	
and led me around to	vay·ya·a·vee·re·nee	
	el	
four	ar·ba·at	
corners	miq·tso·w·e	
its	he·cha·tser	
and I saw	ve·hin·neh	
a separate court	cha·tser	
corners	be·miq·tso·a	
in each of its	he·cha·tser	
	cha·tser	

	be·miq·tso·a	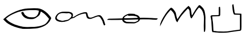	
	he·cha·tser	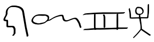	
In the four	be·ar·ba·at		Ezekiel 46:22
corners	miq·tso·o·wt		
of the outer court	he·cha·tser	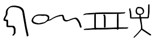	
courts	cha·tse·ro·wt		
there were enclosed	qe·tu·ro·wt		
each forty [cubits]	ar·ba·eem		
long	o·rekh	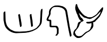	
and thirty [cubits]	u·she·lo·sheem		
wide	ro·chav	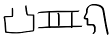	
dimensions	mid·dah		
had the same	a·chat	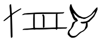	
Each of the four	le·ar·ba·tam		
corner areas	me·huq·tsa·ʿot	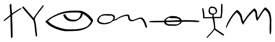	
[was] a row of masonry	ve·tur		Ezekiel 46:23
the inside	sa·veev	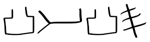	
of each	ba·hem		
Around	sa·veev	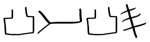	
of the four [courts]	le·ar·ba·tam		
with ovens	u·me·vash·she·lo·wt		
built	a·sui		
at the base of	mit·ta·chat		
the walls	hat·tee·ro·wt	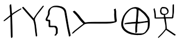	
on all sides	sa·veev	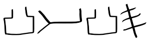	
And he said	vay·yo·mer		Ezekiel 46:24
to me	e·lay	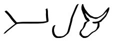	

“ These	el·leh	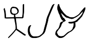	
are the kitchens	bet	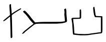	
	ham·vash·she·leem		
where	a·sher		
will cook	ye·vash·she·lu	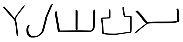	
	sham		
those who minister	me·sha·re·te		
at the temple	hab·ba·yit	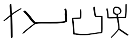	
-	et		
the sacrifices	ze·vach		
[offered by] the people ”	ha·am		
Then [the man] brought me back	vay·shi·ve·nee		Ezekiel 47:1
to	el		
the entrance	pe·tach	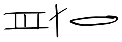	
of the temple	hab·ba·yit	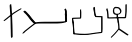	
and I saw	ve·hin·neh		
water	ma·yim	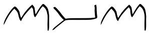	
flowing	yo·tse·eem		
from under	mit·ta·chat		
the threshold	miph·tan		
of the temple	hab·ba·yit	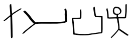	
toward the east	qa·dee·mah	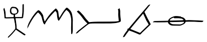	
(for	kee	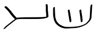	
faced	phe·ne	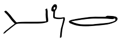	
the temple	hab·ba·yit	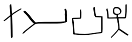	
east).	qa·deem	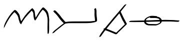	
The water	ve·ham·ma·yim	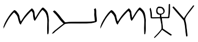	

was coming down	yo·re·deem	
from under	mit·ta·chat	
side	mik·ke·teph	
of the temple	hab·ba·yit	
the south	hay·ma·neet	
south	min·ne·gev	
of the altar	lam·miz·be·ach	
Next he brought me out	vay·yo·w·tsi·e·nee	Ezekiel 47:2
through	de·rekh	
gate	sha·ar	
the north	tsa·pho·w·nah	
and led me around	vay·sib·be·nee	
	de·rekh	
the outside	chuts	
to	el	
gate	sha·ar	
the outer	ha·chuts	
	de·rekh	
facing	hap·po·w·neh	
east	qa·deem	
and there I saw	ve·hin·neh	
the water	ma·yim	
trickling out	me·phak·keem	
from	min	
side	hak·ka·teph	
the south	hay·ma·neet	
went	be·tset	Ezekiel 47:3

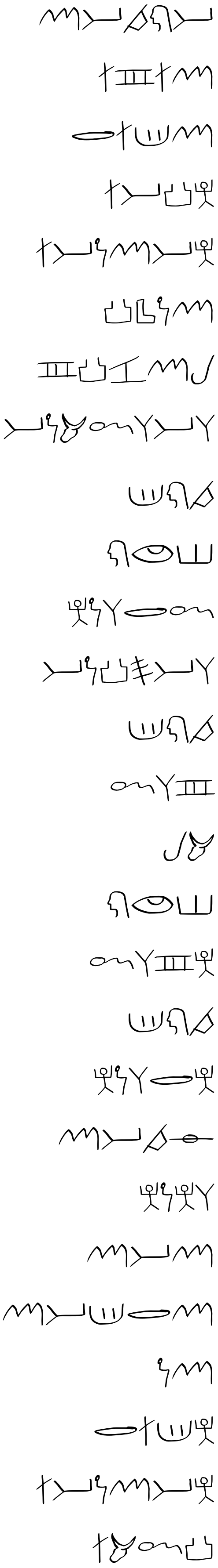

As the man	ha·eesh	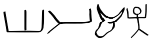	
eastward	qa·deem	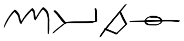	
with a measuring line	ve·qaw	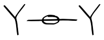	
in his hand	be·ya·do	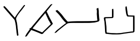	
he measured off	vay·ya·mad	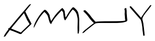	
a thousand	e·leph	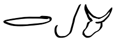	
cubits	ba·am·mah	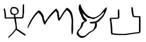	
and led me through	vay·ya·a·vi·re·nee	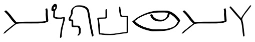	
water	vam·ma·yim	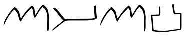	
-	me	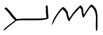	
ankle-deep	a·phe·sa·yim	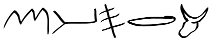	
Then he measured off	vay·ya·mad	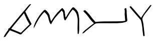	Ezekiel 47:4
a thousand [cubits]	e·leph	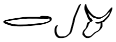	
and led me through	vay·ya·a·vi·re·nee	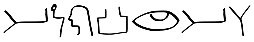	
water	vam·ma·yim	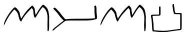	
	ma·yim	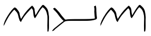	
knee-deep	bir·ka·yim	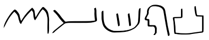	
Again he measured	vay·ya·mad	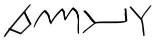	
a thousand [cubits]	e·leph	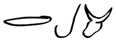	
and led me through	vay·ya·a·vi·re·nee	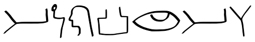	
water	me	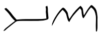	
waist-deep	ma·te·na·yim	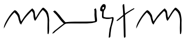	
Once again he measured off	vay·ya·mad	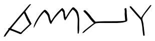	Ezekiel 47:5
a thousand [cubits]	e·leph	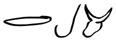	
but now it was a river	na·chal	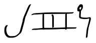	
that	a·sher	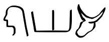	

not	lo		
I could	u·khal	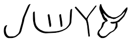	
cross	la·a·vor		
because	kee	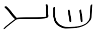	
had risen	ga·u		
the water	ham·ma·yim	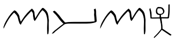	
[and]	me		
was deep enough for swimming —	sa·chu	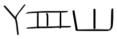	
a river	na·chal	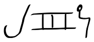	
that	a·sher		
could not	lo		
be crossed on foot	ye·a·ver		
he asked	vay·yo·mer		Ezekiel 47:6
	e·lay	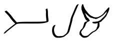	
do you see this ? ”	ha·ra·ee·ta		
“ Son	ben		
of man	a·dam		
Then he led me	vay·yo·w·li·khe·nee	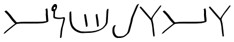	
back	vay·shi·ve·nee		
to the bank	se·phat		
of the river	han·na·chal	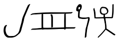	
When I arrived	be·shu·ve·nee		Ezekiel 47:7
I saw	ve·hin·neh		
	el		
banks	se·phat		
of the river	han·na·chal	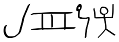	
trees	ets		

number of	rav	𐤓𐤁	
a great	me·od	𐤌𐤀𐤃	
along both	miz·zeh	𐤌𐤆𐤄	
	u·miz·zeh	𐤅𐤌𐤆𐤄	
And he said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Ezekiel 47:8
to me	e·lay	𐤀𐤋𐤉	
water	ham·ma·yim	𐤄𐤌𐤉𐤌	
“ This	ha·el·leh	𐤄𐤀𐤋𐤄	
flows out	yo·wts·eem	𐤉𐤅𐤑𐤀𐤉𐤌	
to	el	𐤀𐤋	
region	hag·ge·lee·lah	𐤄𐤂𐤋𐤉𐤋𐤄	
the eastern	haq·qad·mo·w·nah	𐤄𐤒𐤃𐤌𐤅𐤍𐤄	
and goes down	ve·ya·re·du	𐤅𐤉𐤓𐤃𐤅	
into	al	𐤏𐤋	
the Arabah	ha·a·ra·vah	𐤄𐤏𐤓𐤁𐤄	
When it empties	u·va·u	𐤅𐤁𐤀𐤅	
the Sea	hay·yam·mah	𐤄𐤉𐤌𐤄	
into	el	𐤀𐤋	
	hay·yam·mah	𐤄𐤉𐤌𐤄	
	ham·mu·tsa·eem	𐤄𐤌𐤅𐤑𐤀𐤉𐤌	
becomes fresh	ve·nir·pe·ʾu	𐤅𐤍𐤓𐤐𐤀𐤅	
the water there	ham·ma·yim	𐤄𐤌𐤉𐤌	
there will be	ve·ha·yah	𐤅𐤄𐤉𐤄	Ezekiel 47:9
	khal	𐤊𐤋	
of living	ne·phesh	𐤍𐤐𐤔	
creatures	chay·yah	𐤇𐤉𐤄	
	asher	𐤀𐤔𐤓	

swarms	yish·rots	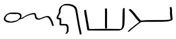	
Wherever	el	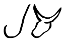	
	kal	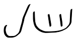	
-	a·sher	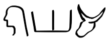	
flows	ya·vo·w	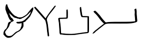	
-	sham	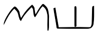	
the river	na·cha·la·yim	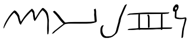	
-	yich·yeh	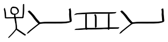	
[and]	ve·ha·yah	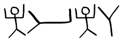	
fish	had·da·gah	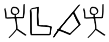	
a great number of	rab·bah	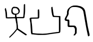	
	me·od	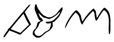	
because	kee	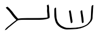	
flows	va·u	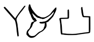	
there	sham·mah	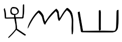	
[it]	ham·ma·yim	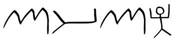	
-	ha·el·leh	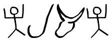	
and makes the waters fresh	ve·ye·ra·phe·u	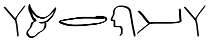	
will flourish	va·chay	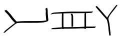	
everything	kol	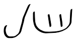	
so wherever	a·sher	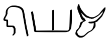	
flows	ya·vo·w	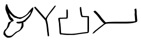	
-	sham·mah	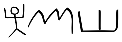	
the river	han·na·chal	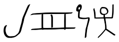	
	ve·ha·yah	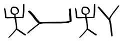	Ezekiel 47:10
will stand	ya·ʿam·du	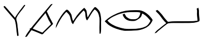	
by the shore	a·law	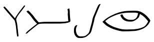	

Fishermen	daw·va·geem	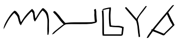	
	me·en		
from En-gedi	ge·dee		
to	ve·ad		
	en	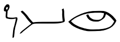	
En-eglaim	eg·la·yim	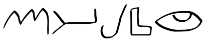	
spread	mish·to·w·ach		
their nets	la·cha·ra·meem		
they will	yih·yu		
kinds	le·mee·nah	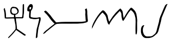	
	tih·yeh	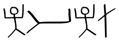	
[to catch] fish	de·ga·tam		
like the fish	kid·gat	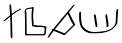	
Sea	hay·yam	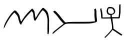	
of the Great	hag·ga·do·wl		
of many	rab·bah	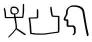	
	me·od		
But the swamps	bits·tso·to		Ezekiel 47:11
and marshes	u·ge·va·aw		
will not	ve·lo		
become fresh	ye·ra·phe·u		
for salt	le·me·lach		
they will be left	nit·ta·nu	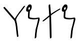	
Along	ve·al		Ezekiel 47:12
of the river	han·na·chal	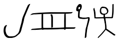	
will grow	ya·a·leh		
	al		

banks	se·pha·to		
both	miz·zeh		
	u·miz·zeh		
of all kinds	kal		
trees	ets		
fruit	ma·a·khal		
will not	lo		
wither	yib·bo·wl	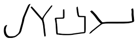	
Their leaves	a·le·hu	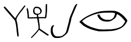	
will not	ve·lo		
fail	yit·tom		
and their fruit	pir·yo		
Each month	la·cho·da·shaw		
they will bear fruit	ye·vak·ker	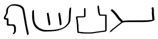	
because	kee	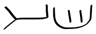	
the water	me·maw		
from	min		
the sanctuary	ham·miq·dash	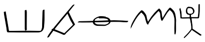	
	hem·mah		
flows to them	yo·wts·eem		
will be used	ve·ha·yu	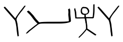	
Their fruit	phir·yo	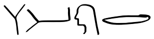	
for food	le·ma·a·khal		
and their leaves	ve·a·le·hu		
for healing ”	lit·ru·phah		
This is what	koh	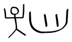	Ezekiel 47:13
says :	a·mar		

the Lord	a·do·nay	
GOD	YHVH	
“ These [are]	geh	
the boundaries	ge·vul	
by which	a·sher	
as an inheritance	tit·na·cha·lu	
-	et	
you are to divide the land	ha·a·rets	
among the twelve	lish·ne	
	a·sar	
tribes	shiv·te	
of Israel	yis·ra·el	
Joseph	yo·w·seph	
shall receive two portions	cha·va·leem	
You are to divide	u·ne·chal·tem	Ezekiel 47:14
it	o·w·tah	
equally	eesh	
among them	ke·a·chee	
Because	a·sher	
I swore with an uplifted	na·sa·tee	
-	et	
hand	ya·dee	
to give	le·tit·tah	
it to your forefathers	la·a·vo·te·khem	
will fall	ve·na·phe·lah	
land	ha·a·rets	

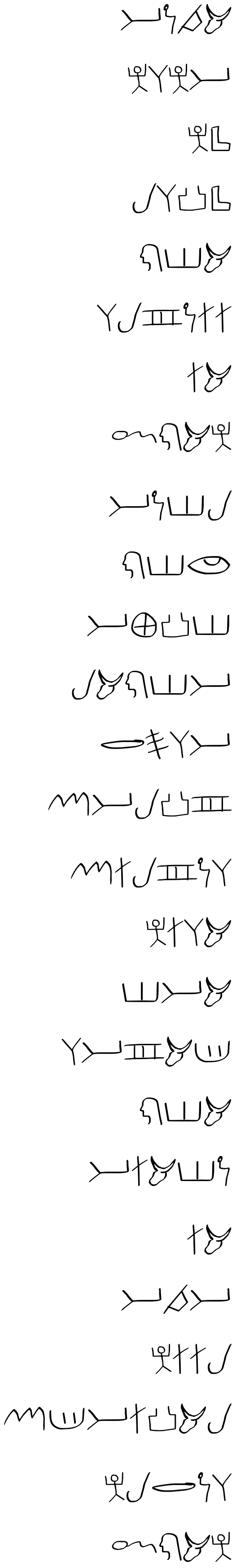

this	haz·zot		
to you	la·khem		
as an inheritance	be·na·cha·lah	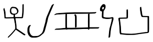	
This	ve·zeh		Ezekiel 47:15
[shall be] the boundary	ge·vul		
of the land :	ha·a·rets		
side	liph·at		
On the north	tsa·pho·w·nah		
it will extend from	min		
Sea	hay·yam	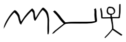	
the Great	hag·ga·do·wl		
by way	had·de·rekh		
of Hethlon	chet·lon	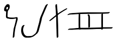	
through Lebo-hamath	le·vo·w		
to Zedad	tse·da·dah	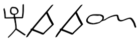	
-	cha·mat	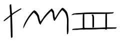	Ezekiel 47:16
Berothah	be·ro·w·tah		
and Sibraim	siv·ra·yim	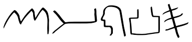	
(which	a·sher		
[is] on	ben	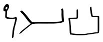	
the border between	ge·vul		
Damascus	dam·me·seq		
	u·ven	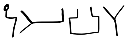	
[and]	ge·vul		
Hamath),	cha·mat	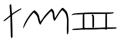	
	cha·tser	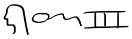	

as far as Hazer-hatticon	hat·tee·kho·wn	
which	a·sher	
is on	el	
the border	ge·vul	
of Hauran	chaw·ran	
will run	ve·ha·yah	Ezekiel 47:17
So the border	ge·vul	
from	min	
the Sea	hay·yam	
	cha·tsar	
to Hazar-enan	e·no·wn	
border	ge·vul	
of Damascus	dam·me·seq	
to the north	ve·tsa·pho·wn	
along the northern	tsa·pho·w·nah	
with the territory	u·ge·vul	
of Hamath	cha·mat	
-	ve·et	
boundary	pe·at	
[This] [will be] the northern	tsa·pho·wn	
side	u·phe·at	Ezekiel 47:18
On the east	qa·deem	
will run between	mib·ben	
Hauran	chaw·ran	
and	u·mib·ben	
Damascus	dam·me·seq	
between	u·mib·ben	

Gilead	hag·gil·ad	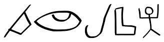	
	u·mib·ben	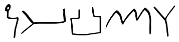	
and the land	e·rets	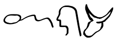	
of Israel	yis·ra·el	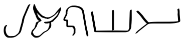	
along the Jordan	hay·yar·den	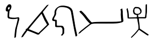	
the border	mig·ge·vul	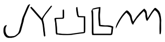	
to	al	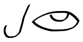	
Sea	hay·yam	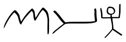	
the Eastern	haq·qad·mo·w·nee	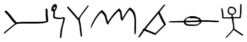	
as far as Tamar	ta·mod·du	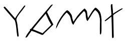	
and	ve·et	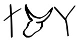	
boundary	pe·at	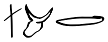	
This will be the eastern	qa·dee·mah	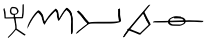	
side	u·phe·at	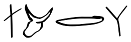	Ezekiel 47:19
On the south	ne·gev	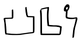	
	te·ma·nah	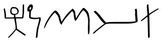	
it will run from Tamar	mit·ta·mar	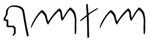	
to	ad	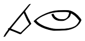	
the waters	me	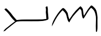	
of Meribath-kadesh	me·ree·vo·wt	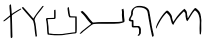	
	qa·desh	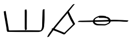	
and along the Brook [of Egypt]	na·cha·lah	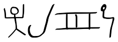	
to	el	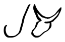	
Sea	hay·yam	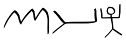	
the Great	hag·ga·do·wl	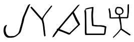	
-	ve·et	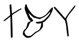	

boundary	pe·at	𐤐𐤀𐤕	
	te·ma·nah	𐤕𐤉𐤌𐤍𐤄	
This will be the southern	neg·bah	𐤍𐤂𐤁𐤄	
side	u·phe·at	𐤅𐤐𐤀𐤕	Ezekiel 47:20
And on the west	yam	𐤉𐤌	
Sea	hay·yam	𐤄𐤉𐤌	
the Great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
will be the boundary	mig·ge·vul	𐤌𐤂𐤁𐤅𐤋	
up to	ad	𐤏𐤃	
a point opposite	no·khach	𐤍𐤊𐤇	
Lebo-hamath	le·vo·w	𐤋𐤁𐤅𐤀	
	cha·mat	𐤇𐤌𐤕	
This	zot	𐤆𐤀𐤕	
boundary	pe·at	𐤐𐤀𐤕	
will be the western	yam	𐤉𐤌	
You are to divide	ve·chil·laq·tem	𐤅𐤇𐤋𐤒𐤕𐤌	Ezekiel 47:21
-	et	𐤀𐤕	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
this	haz·zot	𐤄𐤆𐤀𐤕	
among yourselves	la·khem	𐤋𐤊𐤌	
according to the tribes	le·shiv·te	𐤋𐤔𐤁𐤈𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	ve·ha·yah	𐤅𐤄𐤉𐤄	Ezekiel 47:22
You shall allot	tap·pi·lu	𐤕𐤐𐤋𐤅	
it	o·w·tah	𐤀𐤅𐤕𐤄	
as an inheritance	be·na·cha·lah	𐤁𐤍𐤇𐤋𐤄	
for yourselves	la·khem	𐤋𐤊𐤌	

and for the foreigners	u·le·hag·ge·reem		
who dwell	hag·ga·reem	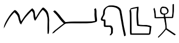	
among you	be·to·wkh·khem	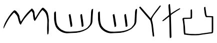	
and who	a·sher		
have	ho·w·li·du	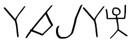	
children	va·neem	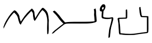	
-	be·to·wkh·khem		
You are to treat them	ve·ha·yu	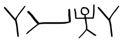	
	la·khem		
as native-born	ke·ez·rach		
Israelites	biv·ne		
	yis·ra·el	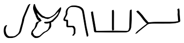	
along with you	it·te·khem		
they shall be allotted	yip·pe·lu		
an inheritance	ve·na·cha·lah		
among	be·to·wkh		
the tribes	shiv·te		
of Israel	yis·ra·el	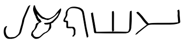	
-	ve·ha·yah	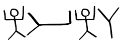	Ezekiel 47:23
tribe	vash·she·vet		
In whatever	a·sher		
dwells	gar		
a foreigner	hag·ger		
	it·to		
there ”	m	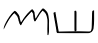	
you are to assign	tit·te·nu	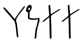	

his inheritance	na·cha·la·to	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
“ Now these	ve·el·leh	Ezekiel 48:1
are the names	she·mo·wt	
of the tribes :	hash·she·va·teem	
frontier	miq·tseh	
At the northern	tsa·pho·w·nah	
bordering	el	
	yad	
the road	de·rekh	
of Hethlon	chet·lon	
	le·vo·w	
to Lebo-hamath	cha·mat	
	cha·tsar	
and running on to Hazar-enan	e·nan	
on the border	ge·vul	
of Damascus	dam·me·seq	
to the north	tsa·pho·w·nah	
	el	
	yad	
with Hamath	cha·mat	
	ve·ha·yu	
	lo	
side	phe·at	
and extending from the east	qa·deem	

to the west side	hay·yam	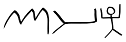	
Dan	dan		
will have one portion	e·chad	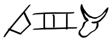	
bordering	ve·al		Ezekiel 48:2
the territory	ge·vul		
of Dan	dan		
	mip·pe·at		
from east	qa·deem	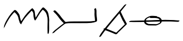	
to	ad		
	pe·at		
west	yam·mah	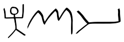	
Asher	a·sher		
[will have] one portion	e·chad	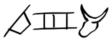	
bordering	ve·al		Ezekiel 48:3
the territory	ge·vul		
of Asher	a·sher		
	mip·pe·at		
from east	qa·dee·mah	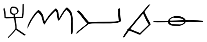	
to	ve·ad		
	pe·at		
west	yam·mah	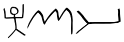	
Naphtali	naph·ta·lee		
will have one portion	e·chad	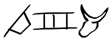	
bordering	ve·al		Ezekiel 48:4
the territory	ge·vul		
of Naphtali	naph·ta·lee		

	mip·pe·at		
from east	qa·di·mah		
to	ad		
	pe·at		
west	yam·mah	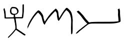	
Manasseh	me·nash·sheh	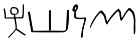	
will have one portion	e·chad	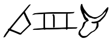	
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the territory	ge·vul		
of Manasseh	me·nash·sheh	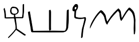	
	mip·pe·at		
from east	qa·di·mah		
to	ad		
	pe·at		
west	yam·mah	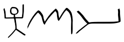	
Ephraim	eph·ra·yim		
will have one portion	e·chad	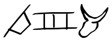	
bordering	ve·al		Ezekiel 48:6
the territory	ge·vul		
of Ephraim	eph·ra·yim		
	mip·pe·at		
from east	qa·deem	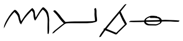	
to	ve·ad		
	pe·at		
west	yam·mah	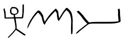	
Reuben	re·u·ven		

will have one portion	e·chad	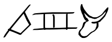	
bordering	ve·al		Ezekiel 48:7
the territory	ge·vul		
of Reuben	re·u·ven		
	mip·pe·at		
from east	qa·deem	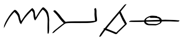	
to	ad		
	pe·at		
west	yam·mah	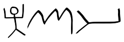	
Judah	ye·hu·dah	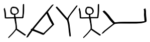	
will have one portion	e·chad	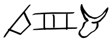	
Bordering	ve·al		Ezekiel 48:8
the territory	ge·vul		
of Judah	ye·hu·dah	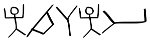	
	mip·pe·at		
from east	qa·deem	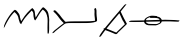	
to	ad		
	pe·at		
west	yam·mah	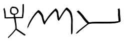	
will be	tih·yeh	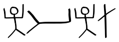	
the portion	hat·te·ru·mah		
-	asher		
you are to set apart	ta·ree·mu	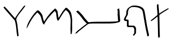	
It will be 25,000 [cubits]	cha·mish·shah		
	ve·es·reem	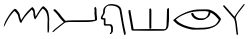	
	e·leph	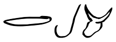	

wide	ro·chav	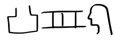	
and the length	ve·o·rekh		
of a	ke·a·chad		
tribal portion	ha·cha·la·qeem	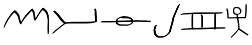	
from	mip·pe·at		
east	qa·dee·mah	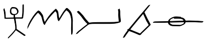	
to	ad		
	pe·at		
west	yam·mah	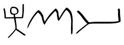	
will be	ve·ha·yah	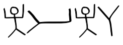	
the sanctuary	ham·miq·dash	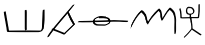	
In the center	be·to·w·kho		
The special portion	hat·te·ru·mah		Ezekiel 48:9
-	a·sher		
you set apart	ta·ree·mu	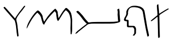	
to the LORD	la·YHVH	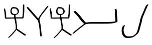	
long	o·rekh	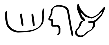	
[shall be] 25,000 [cubits]	cha·mish·shah		
	ve·es·reem		
	e·leph	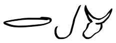	
wide	ve·ro·chav	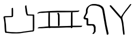	
and 10,000 [cubits]	a·se·ret		
	a·la·pheem	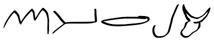	
This will be	u·le·el·leh		Ezekiel 48:10
It will be	tih·yeh	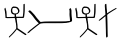	
portion	te·ru·mat		
the holy	haq·qo·desh	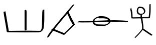	

for the priests	lak·ko·ha·neem	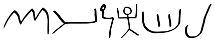	
on the north side	tsa·pho·w·nah		
25,000 cubits long	cha·mish·shah		
	ve·es·reem		
	e·leph	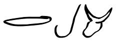	
on the west side	ve·yam·mah	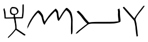	
wide	ro·chav	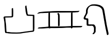	
10,000 [cubits]	a·se·ret		
	a·la·pheem		
on the east side	ve·qa·dee·mah	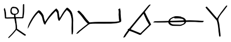	
wide	ro·chav	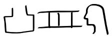	
10,000 [cubits]	a·se·ret		
	a·la·pheem		
on the south [side]	ve·neg·bah		
long	o·rekh	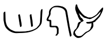	
and 25,000 [cubits]	cha·mish·shah		
	ve·es·reem		
	a·leph	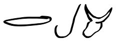	
will be	ve·ha·yah	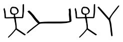	
the sanctuary	miq·dash	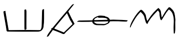	
of the LORD	YHVH		
In the center	be·to·w·kho		
priests	lak·ko·ha·neem	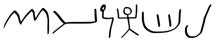	Ezekiel 48:11
It will be for the consecrated	ham·qud·dash	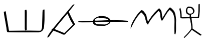	
the descendants	mib·be·ne	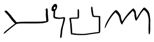	
of Zadok	tsa·do·wq		
who	a·sher		

kept	sha·me·ru	
My charge	mish·mar·tee	
	a·sher	
and did not	lo	
go astray	ta·u	
went astray	bit·o·wt	
when the Israelites	be·ne	
	yis·ra·el	
-	ka·a·sher	
[did]	ta·u	
as the Levites	hal·vee·yim	
It will be	ve·ha·ye·tah	Ezekiel 48:12
for them	la·hem	
a special portion	te·ru·mee·yah	
set apart	mit·te·ru·mat	
from the land	ha·a·rets	
a most holy portion	qo·desh	
	qa·da·sheem	
adjacent to	el	
the territory	ge·vul	
of the Levites	hal·vee·yim	
the Levites	ve·hal·vee·yim	Ezekiel 48:13
Bordering	le·um·mat	
the territory	ge·vul	
of the priests	hak·ko·ha·neem	
[shall have an area] 25,000	cha·mish·shah	
	ve·es·reem	

	e·leph	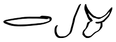	
[cubits] long	o·rekh	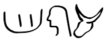	
wide	ve·ro·chav	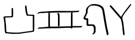	
and 10,000 cubits	a·se·ret		
	a·la·pheem		
The whole	kal	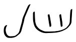	
length	o·rekh	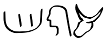	
[will be] 25,000 [cubits]	cha·mish·shah		
	ve·es·reem		
	e·leph	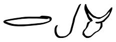	
and the width	ve·ro·chav	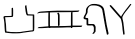	
10,000 [cubits]	a·se·ret		
	a·la·pheem		
They must not	ve·lo		Ezekiel 48:14
sell	yim·ke·ru	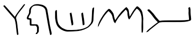	
any of it	mim·men·nu	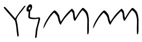	
not	ve·lo		
or exchange	ya·mer	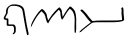	
and they must	ve·lo		
transfer	ya·ʿa·vur		
this best [part]	re·sheet		
of the land	ha·a·rets		
for	kee	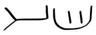	
it is holy	qo·desh	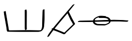	
to the LORD	la·YHVH	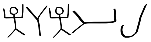	
5,000 [cubits]	va·cha·me·shet		Ezekiel 48:15
	a·la·pheem		

The remaining area	han·no·w·tar	
wide	ba·ro·chav	
	al	
	pe·ne	
and 25,000 [cubits long]	cha·mish·shah	
	ve·es·reem	
	e·leph	
will be for common use	chol	
	hu	
by the city	la·eer	
for houses	le·mo·wo·shav	
and for pastureland	u·le·mig·rash	
will be	ve·ha·ye·tah	
The city	ha·eer	
in the center of it	be·to·khoh	
and will have these	ve·el·leh	Ezekiel 48:16
measurements :	mid·do·w·te·ha	
side	pe·at	
on the north	tsa·pho·wn	
4,500 [cubits]	cha·mesh	
	me·o·wt	
	ve·ar·ba·at	
	a·la·pheem	
side	u·phe·at	
on the south	ne·gev	
4,500 [cubits]	cha·mesh	
	ch·msh	

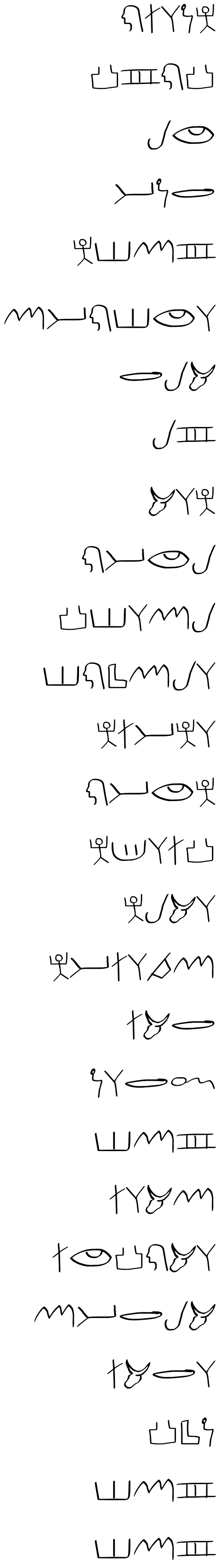

	me·o·wt	
	ve·ar·ba·at	
	a·la·pheem	
side	u·mip·pe·at	
on the east	qa·deem	
4,500 [cubits]	cha·mesh	
	me·o·wt	
	ve·ar·ba·at	
	a·la·pheem	
side	u·phe·at	
on the west	yam·mah	
and 4,500 [cubits]	cha·mesh	
	me·o·wt	
	ve·ar·ba·at	
	a·la·pheem	
will extend	ve·ha·yah	Ezekiel 48:17
The pastureland	mig·rash	
of the city	la·eer	
to the north	tsa·pho·w·nah	
250 [cubits]	cha·mish·sheem	
	u·ma·ta·yim	
to the south	ve·neg·bah	
250 [cubits]	cha·mish·sheem	
	u·ma·ta·yim	
to the east	ve·qa·dee·mah	
250 [cubits]	cha·mish·sheem	
	u·ma·ta·yim	

to the west	ve·yam·mah	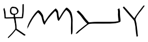	
and 250 [cubits]	cha·mish·sheem		
	u·ma·ta·yim		
The remainder	ve·han·no·w·tar	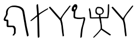	Ezekiel 48:18
of the length	ba·o·rekh		
bordering	le·um·mat		
portion	te·ru·mat		
the holy	haq·qo·desh	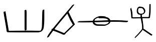	
will be 10,000 [cubits]	a·se·ret		
	a·la·pheem		
on the east side	qa·dee·mah	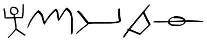	
and 10,000 [cubits]	va·a·se·ret		
	a·la·pheem		
on the west side	yam·mah	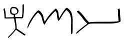	
and running	ve·ha·yah	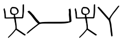	
adjacent to	le·um·mat		
	te·ru·mat		
[it]	haq·qo·desh	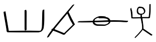	
will supply	ve·ha·ye·tah	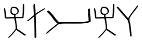	
Its produce	te·vu·ʾa·toh		
food	le·le·chem	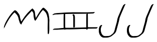	
for the workers	le·o·ve·de		
of the city	ha·eer		
The workers	ve·ha·o·ved		Ezekiel 48:19
of the city	ha·eer		
who cultivate it	ya·av·du·hu		
will come from all	mik·kol		

the tribes	shiv·te	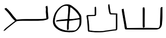	
of Israel	yis·ra·el	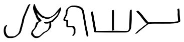	
The entire	kal		Ezekiel 48:20
portion	hat·te·ru·mah		
25,000 [cubits]	cha·mish·shah		
	ve·es·reem	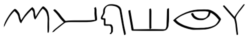	
	e·leph	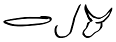	
by 25,000 [cubits]	ba·cha·mish·shah	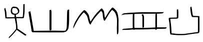	
	ve·es·reem		
	a·leph	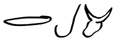	
[will be] a square	re·vee·eet	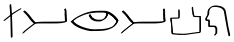	
You are to set apart	ta·ree·mu	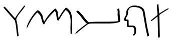	
-	et		
portion	te·ru·mat		
the holy	haq·qo·desh	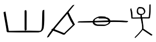	
along with	el		
property	a·chuz·zat	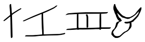	
the city	ha·eer		
The remaining area	ve·han·no·w·tar	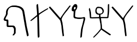	Ezekiel 48:21
will belong to the prince	lan·na·see	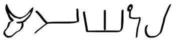	
on both sides	miz·zeh		
	u·miz·zeh		
portion	lit·ru·mat		
of the holy	haq·qo·desh	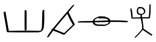	
and of the property	ve·la·a·chuz·zat	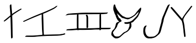	
of the city	ha·eer		
	el		

extending [eastward]	pe·ne	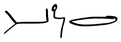
from the 25,000 [cubits]	cha·mish·shah	
	ve·es·reem	
	e·leph	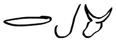
of the [holy] district	te·ru·mah	
toward	ad	
border	ge·vul	
the eastern	qa·dee·mah	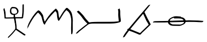
[and] westward	ve·yam·mah	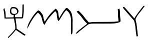
	al	
	pe·ne	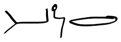
from the 25,000 [cubits]	cha·mish·shah	
	ve·es·reem	
	e·leph	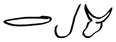
	al	
border	ge·vul	
to the western	yam·mah	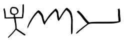
will own the land adjacent to	le·um·mat	
the [tribal] portions	cha·la·qeem	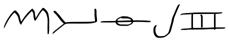
He	lan·na·see	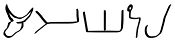
will be	ve·ha·ye·tah	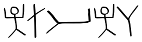
portion	te·ru·mat	
the holy	haq·qo·desh	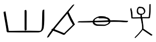
and the sanctuary	u·miq·dash	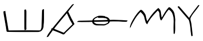
of the temple	hab·ba·yit	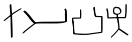
And in the center of them	be·to·khoh	

property	u·me·a·chuz·zat		Ezekiel 48:22
So the Levitical	hal·vee·yim	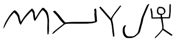	
property	u·me·a·chuz·zat		
and the city	ha·eer		
[will lie] in the center	be·to·wkh		
of the area	a·sher		
to the prince —	lan·na·see	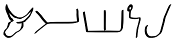	
belonging	yih·yeh	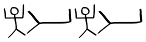	
the area between	ben	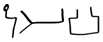	
the borders	ge·vul		
of Judah	ye·hu·dah		
and	u·ven	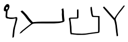	
-	ge·vul		
Benjamin	bin·ya·min	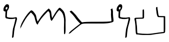	
-	lan·na·see	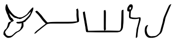	
-	yih·yeh	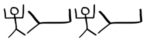	
As for the rest	ve·ye·ter	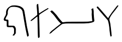	Ezekiel 48:23
of the tribes :	hash·she·va·teem		
side	mip·pe·at		
extending from the east	qa·dee·mah	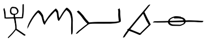	
to	ad		
the	pe·at		
west side	yam·mah		
Benjamin	bin·ya·min	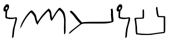	
will have one portion	e·chad	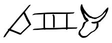	
bordering	ve·al		Ezekiel 48:24

the territory	ge·vul	𐤂𐤁𐤅𐤋	
of Benjamin	bin·ya·min	𐤁𐤍𐤉𐤌𐤍	
-	mip·pe·at	𐤌𐤐𐤀𐤕	
from east	qa·dee·mah	𐤒𐤃𐤉𐤌𐤄	
to	ad	𐤏𐤃	
	pe·at	𐤐𐤀𐤕	
west	yam·mah	𐤉𐤌𐤄	
Simeon	shim·o·wn	𐤔𐤌𐤏𐤅𐤍	
will have one portion	e·chad	𐤀𐤇𐤃	
bordering	ve·al	𐤅𐤏𐤋	Ezekiel 48:25
the territory	ge·vul	𐤂𐤁𐤅𐤋	
of Simeon	shim·o·wn	𐤔𐤌𐤏𐤅𐤍	
-	mip·pe·at	𐤌𐤐𐤀𐤕	
from east	qa·dee·mah	𐤒𐤃𐤉𐤌𐤄	
to	ad	𐤏𐤃	
	pe·at	𐤐𐤀𐤕	
west	yam·mah	𐤉𐤌𐤄	
Issachar	yi·sa·sh·khar	𐤉𐤔𐤔𐤊𐤓	
will have one portion	e·chad	𐤀𐤇𐤃	
bordering	ve·al	𐤅𐤏𐤋	Ezekiel 48:26
the territory	ge·vul	𐤂𐤁𐤅𐤋	
of Issachar	yi·sa·sh·khar	𐤉𐤔𐤔𐤊𐤓	
-	mip·pe·at	𐤌𐤐𐤀𐤕	
from east	qa·dee·mah	𐤒𐤃𐤉𐤌𐤄	
to	ad	𐤏𐤃	
	pe·at	𐤐𐤀𐤕	
west	yam·mah	𐤉𐤌𐤄	

Zebulun	ze·vu·lun		
will have one portion	e·chad	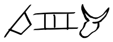	
bordering	ve·al		Ezekiel 48:27
the territory	ge·vul		
of Zebulun	ze·vu·lun		
-	mip·pe·at		
from east	qa·di·mah		
to	ad		
	pe·at		
west	yam·mah	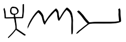	
[And] Gad	gad		
will have one portion	e·chad	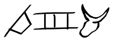	
	ve·al		Ezekiel 48:28
	ge·vul		
of Gad	gad		
-	el		
	pe·at		
The southern	ne·gev		
	te·ma·nah		
will run	ve·ha·yah	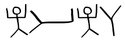	
border	ge·vul		
from Tamar	mit·ta·mar		
to the waters	me	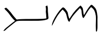	
of Meribath-kadesh	me·ree·vat	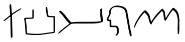	
	qa·desh	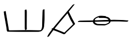	
then along the Brook [of Egypt]	na·cha·lah	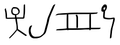	

and out to	al		
Sea	hay·yam	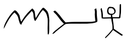	
the Great	hag·ga·do·wl	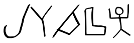	
This	zot		Ezekiel 48:29
is the land	ha·a·rets		
-	a·sher		
you are to allot	tap·pee·lu	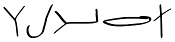	
as an inheritance	min·na·cha·lah	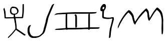	
to the tribes	le·shiv·te		
of Israel	yis·ra·el	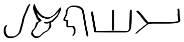	
and these	ve·el·leh		
will be their portions ”	mach·le·qo·w·tam	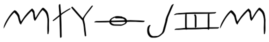	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
“ These	ve·el·leh		Ezekiel 48:30
will be the exits	to·wts·ot		
of the city :	ha·eer		
side	mip·pe·at		
Beginning on the north	tsa·pho·wn		
4,500 [cubits long]	cha·mesh		
	me·o·wt		
	ve·ar·ba·at		
	a·la·pheem		
which will be	mid·dah		
the gates	ve·sha·a·re		Ezekiel 48:31
of the city	ha·eer		

	al	
will be named	she·mo·wt	
after the tribes	shiv·te	
of Israel	yis·ra·el	
gates :	she·a·reem	
[there will be] three	she·lo·wo·shah	
On the north side	tsa·pho·w·nah	
the gate	sha·ar	
of Reuben	re·u·ven	
	e·chad	
the gate	sha·ar	
of Judah	ye·hu·dah	
-	e·chad	
and the gate	sha·ar	
of Levi	le·vee	
	e·chad	
On	ve·el	Ezekiel 48:32
side	pe·at	
the east	qa·dee·mah	
which will be 4,500 [cubits long]	cha·mesh	
	me·o·wt	
	ve·ar·ba·at	
	a·la·pheem	
gates :	u·she·a·reem	
there will be three	she·lo·shah	
the gate	ve·sha·ar	
of Joseph	yo·w·seph	

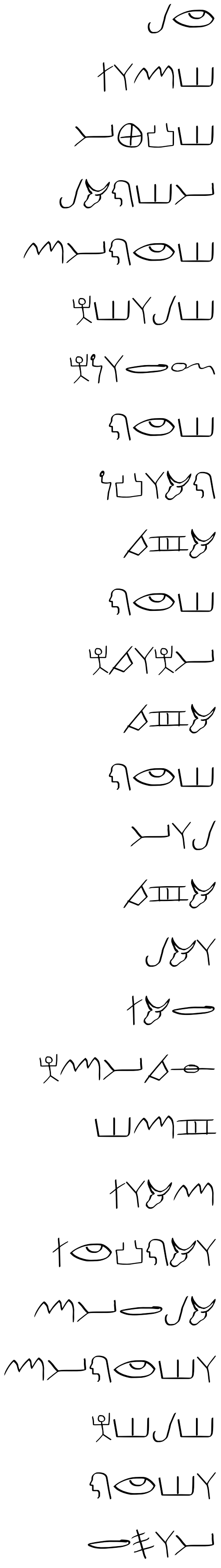

	e·chad	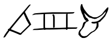	
the gate	sha·ar		
of Benjamin	bin·ya·min	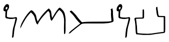	
	e·chad	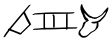	
and the gate	sha·ar		
of Dan	dan		
	e·chad	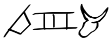	
side	u·phe·at		Ezekiel 48:33
On the south	neg·bah	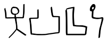	
4,500 [cubits long]	cha·mesh		
	me·o·wt		
	ve·ar·ba·at		
	a·la·pheem		
which will be	mid·dah		
gates :	u·she·a·reem	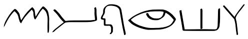	
there will be three	she·lo·shah	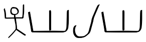	
the gate	sha·ar		
of Simeon	shim·o·wn		
	e·chad	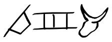	
the gate	sha·ar		
of Issachar	yis·sa·sh·khar		
	e·chad	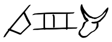	
and the gate	sha·ar		
of Zebulun	ze·vu·lun		
	e·chad	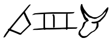	
side	pe·at		Ezekiel 48:34
And on the west	yam·mah	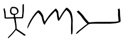	

which will be 4,500 [cubits long]	cha·mesh	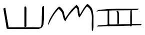	
	me·o·wt	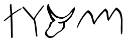	
	ve·ar·ba·at	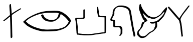	
	a·la·pheem	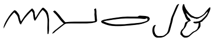	
gates :	sha·a·re·hem	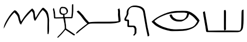	
there will be three	she·lo·shah	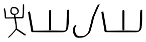	
the gate	sha·ar	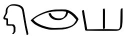	
of Gad	gad	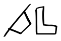	
	e·chad	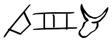	
the gate	sha·ar	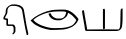	
of Asher	a·sher	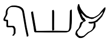	
	e·chad	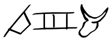	
and the gate	sha·ar	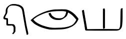	
of Naphtali	naph·ta·lee	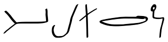	
	e·chad	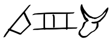	
The perimeter	sa·veev	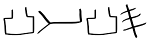	Ezekiel 48:35
[of the city will be] 18,000 [cubits]	she·mo·nah	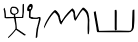	
	a·sar	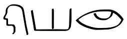	
	a·leph	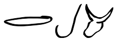	
the name	ve·shem	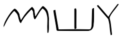	
of the city [will be] :	ha·eer	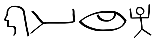	
and from [that] day on	mee·yo·wm	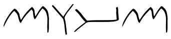	
THE LORD	YHVH	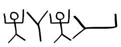	
[IS] THERE ”	sham·mah	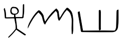	

Daniel

BSB Translation	Transliteration	Original Hebrew

year	bish·nat	בשנת	Daniel 1:1
In the third	sha·lo·wosh	שלוש	
of the reign	le·mal·khut	למלכות	
of Jehoiakim	ye·ho·w·ya·qeem	יהויקים	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
came	ba	בא	
Nebuchadnezzar	ne·vu·khad·nets·tsar	נבוכדנאצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
to Jerusalem	ye·ru·sha·lim	ירושלם	
and besieged	vay·ya·tsar	ויצר	
it	a·le·ha	עליה	
delivered	vay·yit·ten	ויתן	Daniel 1:2
And the Lord	a·do·nay	אדני	
into his hand	be·ya·do	בידו	
-	et	את	
Jehoiakim	ye·ho·w·ya·qeem	יהויקים	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
along with some	u·miq·tsat	ומקצת	
of the articles	ke·le	כלי	
from the house	vet	בית	
of God	ha·e·lo·heem	האלהים	
He carried [these] off	vay·vee·em	ויביאם	
to the land	e·rets	ארץ	
of Shinar	shin·ar	שנער	

to the house	bet	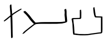	
of his god	e·lo·haw		
[where]	ve·et		
[them]	hak·ke·leem	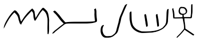	
he put	he·vee	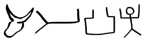	
	bet	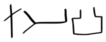	
in the treasury	o·w·tsar		
of his god	e·lo·haw		
ordered	vay·yo·mer		Daniel 1:3
Then the king	ham·me·lekh		
Ashpenaz	le·ash·pe·naz	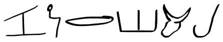	
the chief	rav	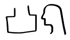	
of his court officials	sa·ree·saw		
to bring in	le·ha·vee	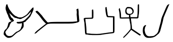	
Israelites	mib·be·ne	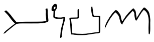	
	yis·ra·el	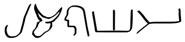	
family	u·miz·ze·ra		
from the royal	ham·me·lu·khah	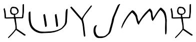	
some	u·min		
and the nobility —	hap·par·te·meem		
young men	ye·la·deem		Daniel 1:4
-	a·sher		
without	en	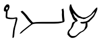	
	ba·hem		
-	kal	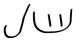	
blemish	me·ʾum		
handsome	ve·to·w·ve		

	mar·eh		
gifted	u·mas·kee·leem		
in all	be·khal		
wisdom	chakh·mah		
knowledgeable	ve·yo·de·e		
	da·at		
to understand	u·me·vee·ne	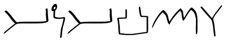	
quick	mad·da		
-	va·a·sher		
and qualified	ko·ach		
	ba·hem		
to serve	la·a·mod		
palace —	be·he·khal	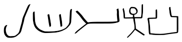	
in the king’s	ham·me·lekh		
and to teach them	u·la·lam·me·dam		
and literature	se·pher		
the language	u·le·sho·wn	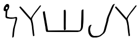	
of the Chaldeans	kas·deem		
assigned	vay·man	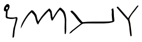	Daniel 1:5
them	la·hem		
The king	ham·me·lekh		
provisions	de·var		
	yo·wm		
daily	be·yo·w·mo		
	mip·pat		
food	bag		
of the royal	ham·me·lekh		

and wine	u·mee·yen	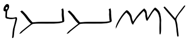	
	mish·taw	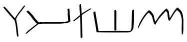	
They were to be trained	u·le·gad·de·lam	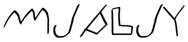	
years	sha·neem	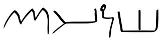	
for three	sha·lo·wosh	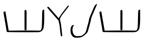	
after which	u·miq·tsa·tam	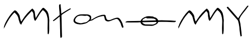	
they were to enter	ya·am·du	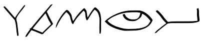	
	liph·ne	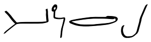	
the king’s service	ham·me·lekh	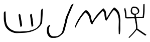	
were some	vay·hee	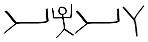	Daniel 1:6
Among these [young men]	va·hem	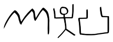	
[from]	mib·be·ne	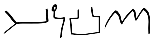	
Judah :	ye·hu·dah	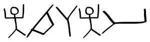	
Daniel	da·nee·yel	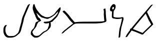	
Hananiah	cha·nan·yah	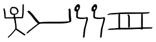	
Mishael	mee·sha·el	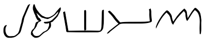	
and Azariah	va·a·zar·yah	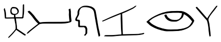	
gave them	vay·ya·sem	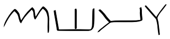	Daniel 1:7
	la·hem	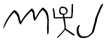	
The chief	sar	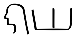	
official	has·sa·ree·seem	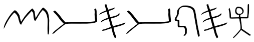	
new names :	she·mo·wt	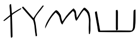	
he gave	vay·ya·sem	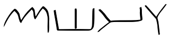	
To Daniel	le·da·nee·yel	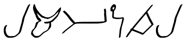	
the name Belteshazzar	be·le·te·shats·tsar	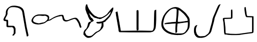	
to Hananiah	ve·la·cha·nan·yah	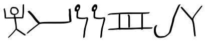	

Shadrach	shad·rakh	שדרך	
to Mishael	u·le·mee·sha·el	ולמישאל	
Meshach	me·shakh	מישך	
and to Azariah	ve·la·a·zar·yah	ולעזריה	
	a·ved	עבד	
Abednego	ne·go	נגו	
made	vay·ya·sem	וישם	Daniel 1:8
But Daniel	da·nee·yel	דניאל	
up	al	על	
his mind	lib·bo	לבו	
that	a·sher	אשר	
he would not	lo	לא	
defile himself	yit·ga·al	יתגאל	
food	be·phat·bag	בפתבג	
with the king's	ham·me·lekh	המלך	
or wine	u·ve·yen	וביין	
	mish·taw	משתיו	
So he asked	vay·vaq·qesh	ויבקש	
the chief	mis·sar	משר	
official	has·sa·ree·seem	הסריסים	
for permission	a·sher	אשר	
not	lo	לא	
to defile himself	yit·ga·al	יתגאל	
had granted	vay·yit·ten	ויתן	Daniel 1:9
Now God	ha·e·lo·heem	האלהים	
-	et	את	
Daniel	da·nee·yel	דניאל	

favor	le·che·sed	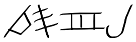	
and compassion	u·le·ra·cha·meem	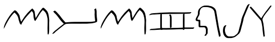	
from	liph·ne		
the chief	sar		
official	has·sa·ree·seem		
said	vay·yo·mer		Daniel 1:10
but he	sar		
	has·sa·ree·seem		
to Daniel	le·da·nee·yel	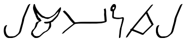	
fear	ya·re		
“ I	a·nee	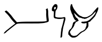	
-	et		
my lord	a·do·nee		
the king	ham·me·lekh		
who	a·sher		
has assigned	min·nah	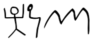	
-	et		
your food	ma·a·khal·khem	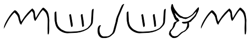	
-	ve·et		
and drink	mish·te·khem	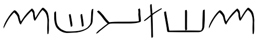	
For	a·sher		
why	lam·mah		
should he see	yir·eh		
-	et		
your faces	pe·ne·khem	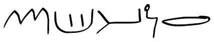	
looking thinner	zo·a·pheem		
than	min		

those of the other young men	hay·la·deem	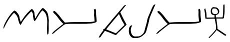	
-	a·sher	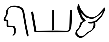	
your age ?	ke·gee·le·khem	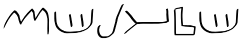	
You would endanger	ve·chee·yav·tem	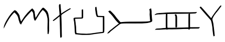	
-	et	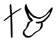	
my head	ro·shee	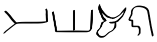	
before the king ! ”	lam·me·lekh	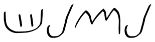	
said	vay·yo·mer	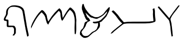	Daniel 1:11
Then Daniel	da·nee·yel	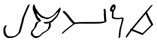	
to	el	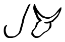	
the steward	ham·mel·tsar	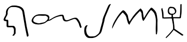	
whom	a·sher	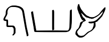	
had appointed	min·nah	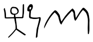	
the chief	sar	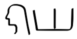	
official	has·sa·ree·seem	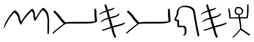	
over	al	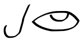	
Daniel	da·nee·yel	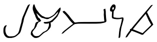	
Hananiah	cha·nan·yah	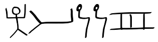	
Mishael	mee·sha·el	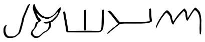	
and Azariah	va·a·zar·yah	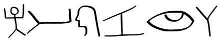	
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“ Please	na	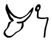	
-	et	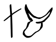	
your servants	a·va·de·kha	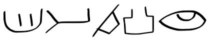	
days	ya·meem	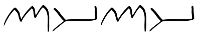	
for ten	a·sa·rah	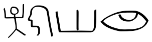	
Let us be given	ve·yit·te·nu	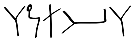	

	la·nu	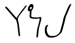	
only	min	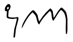	
vegetables	haz·ze·ro·eem	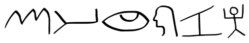	
to eat	ve·no·khe·lah	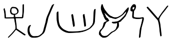	
and water	u·ma·yim	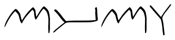	
to drink	ve·nish·teh	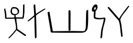	
Then compare	ve·ye·ra·u	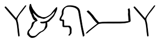	Daniel 1:13
	le·pha·ne·kha	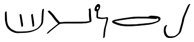	
our appearances	mar·e·nu	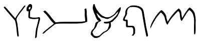	
with those	u·mar·eh	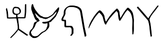	
of the young men	hay·la·deem	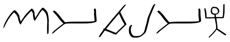	
who are eating	ha·o·khe·leem	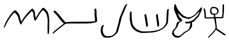	
-	et	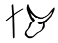	
food	pat·bag	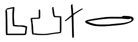	
the royal	ham·me·lekh	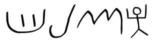	
according to what	ve·kha·a·sher	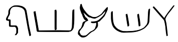	
you see ”	tir·eh	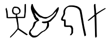	
and deal	a·seh	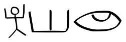	
with	im	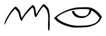	
your servants	a·va·de·kha	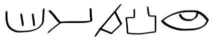	
So he consented	vay·yish·ma	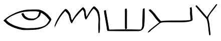	Daniel 1:14
	la·hem	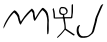	
	lad·da·var	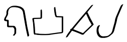	
to this	haz·zeh	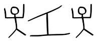	
and tested them	vay·nas·sem	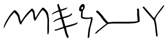	
days	ya·meem	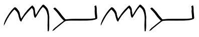	
for ten	a·sa·rah	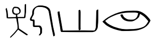	

the end	u·miq·tsat	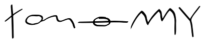	Daniel 1:15
days	ya·meem	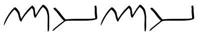	
of ten	a·sa·rah		
they looked	nir·ah		
	mar·e·hem	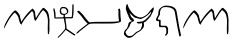	
healthier	to·wv		
and better nourished	u·ve·ree·e	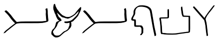	
	ba·sar		
And at	min		
than all	kal	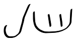	
the young men	hay·la·deem	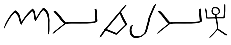	
who were eating	ha·o·khe·leem	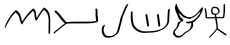	
-	et		
food	pat·bag		
the king’s	ham·me·lekh		
So	vay·hee	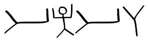	Daniel 1:16
the steward	ham·mel·tsar	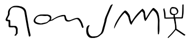	
continued to withhold	no·se		
-	et		
their choice food	pat·ba·gam	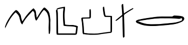	
and the wine	ve·yen	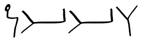	
they were to drink	mish·te·hem		
and he gave	ve·no·ten		
them	la·hem		
vegetables [instead]	ze·re·o·neem		
young men	ve·hay·la·deem	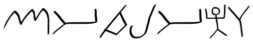	Daniel 1:17
To these	ha·el·leh		

four	ar·ba·tam		
gave	na·tan	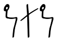	
	la·hem		
God	ha·e·lo·heem		
knowledge	mad·da		
and understanding	ve·has·kel	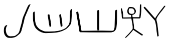	
in every kind	be·khal		
of literature	se·pher		
and wisdom	ve·cha·khe·mah		
And Daniel	ve·da·nee·yel	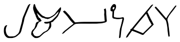	
had insight	he·veen	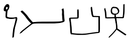	
into all kinds	be·khal		
of visions	cha·zo·wn	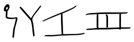	
and dreams	va·cha·lo·mo·wt	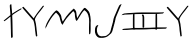	
Now at the end	u·le·miq·tsat	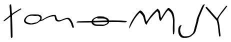	Daniel 1:18
of the time	hay·ya·meem		
-	a·sher		
specified	a·mar		
by the king	ham·me·lekh		
-	la·ha·vee·am	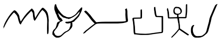	
presented them	vay·vee·em	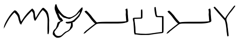	
the chief	sar		
official	has·sa·ree·seem		
to	liph·ne		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
spoke with them	vay·dab·ber		Daniel 1:19
and among	it·tam		

And the king	ham·me·lekh		
no one	ve·lo		
he found	nim·tsa		
all [the young men]	mik·kul·lam	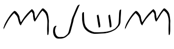	
equal to Daniel	ke·da·nee·yel		
Hananiah	cha·nan·yah	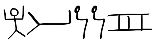	
Mishael	mee·sha·el	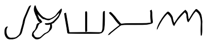	
and Azariah	va·a·zar·yah	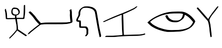	
So they entered	vay·ya·am·du		
	liph·ne		
the king's service	ham·me·lekh		
In every	ve·khol		Daniel 1:20
matter	de·var		
of wisdom	cha·khe·mat		
and understanding	bee·nah	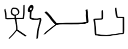	
about which	a·sher	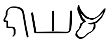	
consulted	biq·qesh	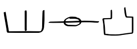	
them	me·hem	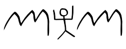	
the king	ham·me·lekh		
he found them	vay·yim·tsa·em		
ten	e·ser		
times	ya·do·wt	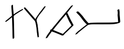	
better than	al		
all	kal	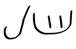	
and enchanters	ha·char·tum·meem		
the magicians	ha·ash·sha·pheem		
-	a·sher	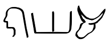	

in his entire	be·khal		
kingdom	mal·khu·to		
remained	vay·hee	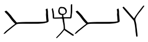	Daniel 1:21
And Daniel	da·nee·yel	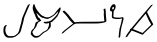	
there until	ad		
year	she·nat	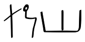	
the first	a·chat	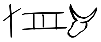	
Cyrus	le·kho·w·resh		
of King	ham·me·lekh	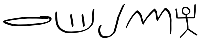	
year	u·vish·nat	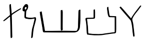	Daniel 2:1
In the second	she·ta·yim	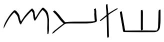	
reign	le·mal·khut	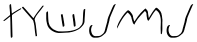	
of his	ne·vu·khad·nets·tsar	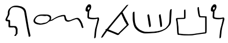	
had dreams	cha·lam	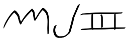	
Nebuchadnezzar	ne·vu·khad·nets·tsar	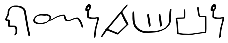	
	cha·lo·mo·wt	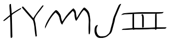	
that troubled	vat·tit·pa·em		
his spirit	ru·cho	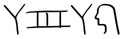	
and sleep	u·she·na·to		
escaped	nih·ye·tah	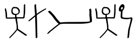	
him	a·law	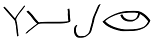	
gave orders	vay·yo·mer		Daniel 2:2
So the king	ham·me·lekh		
to summon	liq·ro	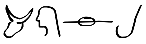	
enchanters	la·char·tum·meem		
the magicians	ve·la·ash·sha·pheem		
sorcerers	ve·lam·khash·she·pheem		

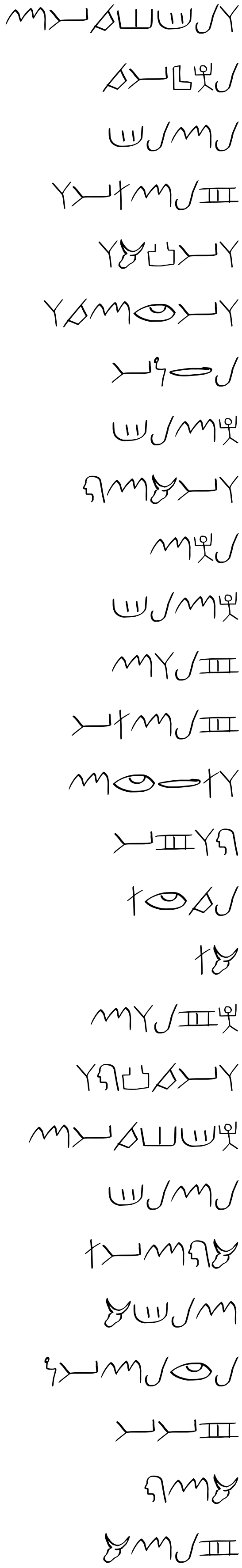

and astrologers	ve·lak·kas·deem	
to explain	le·hag·geed	
-	lam·me·lekh	
his dreams	cha·lo·mo·taw	
When they came	vay·ya·vo·u	
and stood	vay·ya·am·du	
before	liph·ne	
the king	ham·me·lekh	
said to them	vay·yo·mer	Daniel 2:3
	la·hem	
he	ham·me·lekh	
“ I have had a dream	cha·lo·wm	
	cha·la·me·tee	
is anxious	vat·tip·pa·em	
and my spirit	ru·chee	
to understand	la·da·at	
-	et	
it ”	ha·cha·lo·wm	
answered	vay·dab·be·ru	Daniel 2:4
Then the astrologers	hak·kas·deem	
the king	lam·me·lekh	
in Aramaic	a·ra·meet	
“ O king	mal·ka	
forever !	le·a·le·meen	
may you live	che·yee	
Tell	e·mar	
the dream	chel·ma	

your servants	le·ʿav·da·yikh		
the interpretation ”	u·phish·ra		
and we will give	ne·chaw·ve		
replied	a·neh		Daniel 2:5
The king	mal·ka	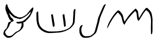	
	ve·a·mar		
to the astrologers	le·khas·da·yē		
“ My word	mil·le·ta		
	min·nee	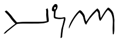	
is final :	az·da		
If	hen		
you do not	la		
tell me	te·ho·wd·un·na·nee		
the dream	chel·ma	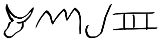	
and its interpretation	u·phish·reh	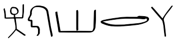	
into pieces	had·da·meen		
you will be cut	tit·av·dun	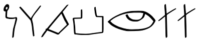	
and your houses	u·vat·te·kho·wn	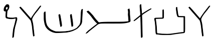	
to rubble	ne·va·lee	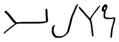	
will be reduced	yit·te·sa·mun	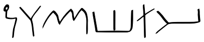	
But if	ve·hen		Daniel 2:6
the dream	chel·ma	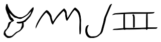	
and its interpretation	u·phish·reh	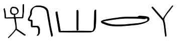	
you tell me	te·ha·cha·won	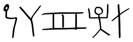	
gifts	mat·te·nan		
and rewards	u·ne·viz·bah	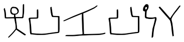	
honor	vee·qar	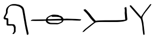	

and great	sag·gee	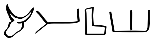	
you will receive	te·qab·be·lun		
from	min		
me	qo·da·may		
So	la·hen		
the dream	chel·ma	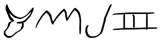	
and its interpretation ”	u·phish·reh	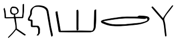	
tell me	ha·cha·wo·nee	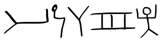	
They answered	a·no		Daniel 2:7
a second time	tin·ya·nut	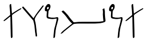	
tell	ve·a·me·reen	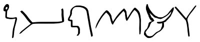	
“ Let the king	mal·ka	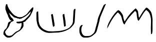	
the dream	chel·ma	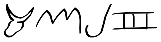	
	ye·mar		
to his servants	le·av·do·w·hee		
the interpretation ”	u·phish·rah	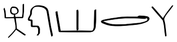	
and we will give	ne·ha·cha·veh	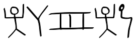	
replied	a·neh		Daniel 2:8
The king	mal·ka	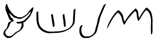	
	ve·a·mar		
for	min		
sure	yats·tseev		
know	ya·da	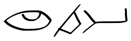	
“ I	a·nah		
that	dee	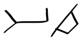	
for time	id·da·na	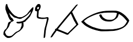	
you	an·tun		

are stalling	za·ve·neen		
	kal		
	qo·vel	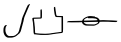	
because	dee	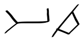	
you see	cha·ze·to·wn	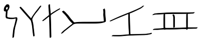	
that	dee	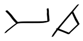	
is final	az·da	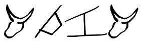	
my	min·nee	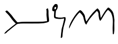	
word	mil·le·ta		
-	dee	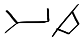	Daniel 2:9
If	hen		
the dream	chel·ma		
you do not	la		
tell me	te·ho·wd·un·na·nee		
[only] one	cha·dah	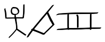	
[there] is	hee	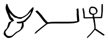	
decree for you	da·te·kho·wn		
words	u·mil·lah		
false	khid·vah		
and fraudulent	u·she·chee·tah	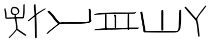	
You have conspired	haz·min·tun		
to speak	le·me·mar		
before me	qa·da·may		
hoping	ad		
	dee	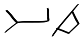	
the situation	id·da·na		
will change	yish·tan·ne		

Therefore	la·hen	
the dream	chel·ma	
tell	e·ma·ru	
me	lee	
and I will know	ve·in·da	
that	dee	
its interpretation ”	phish·reh	
you can give me	te·ha·cha·wun·na·nee	
answered	a·no	Daniel 2:10
The astrologers	khas·da·yē	
	qo·dam	
the king	mal·ka	
	ve·a·me·reen	
“ No	la	
	ee·tay	
	a·nash	
one	al	
on earth	yab·besh·ta	
	dee	
requests !	mil·lat	
what the king	mal·ka	
can	yu·khal	
do	le·ha·cha·va·yah	
	kal	
-	qo·vel	
-	dee	
	kal	

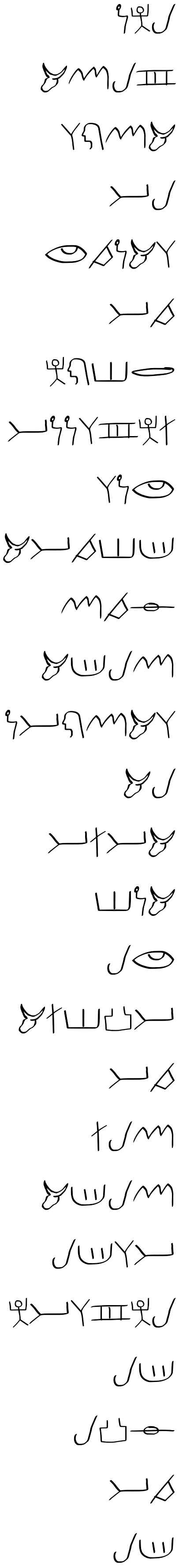

king	me·lekh	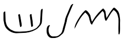	
however great	rav	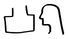	
and powerful	ve·shal·leet	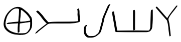	
anything	mil·lah		
like this	khid·nah		
No	la		
has ever asked	she·el		
of any	le·khal		
magician	chart·tom		
enchanter	ve·a·shaph		
or astrologer	ve·khas·day	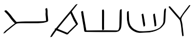	
-	u·mil·le·ta		Daniel 2:11
What	dee	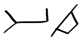	
the king	mal·kah	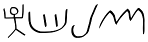	
requests	sha·el		
is so difficult	yaq·qee·rah	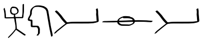	
one	ve·a·cho·ran	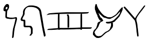	
that no	la		
	ee·tay	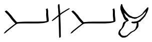	
	dee	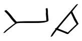	
can tell it	ye·chaw·win·nah	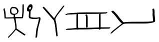	
to	qo·dam	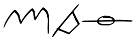	
him	mal·ka	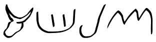	
except	la·hen		
the gods	e·la·heen		
whose	dee	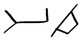	
dwelling	me·da·re·ho·wn		

with	im		
mortals ”	bis·ra		
not	la		
is	ee·to·w·hee		
	kal		Daniel 2:12
This [response] {made}	qo·vel	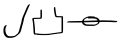	
	de·nah		
the king	mal·ka	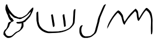	
with anger	be·nas	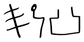	
furious	u·qe·tsaph	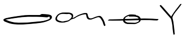	
so	sag·gee	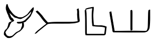	
that he gave orders	va·a·mar		
to destroy	le·ho·w·va·dah	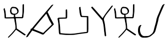	
all	le·khol		
the wise men	chak·kee·me	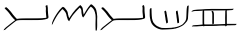	
of Babylon	va·vel		
So the decree	ve·da·ta		Daniel 2:13
went out	neph·qat	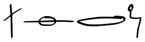	
that the wise men	ve·chak·kee·may·ya	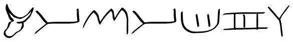	
were to be executed	mit·qat·te·leen	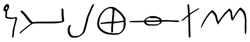	
and men went to look for	u·ve·o	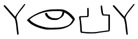	
Daniel	da·nee·yel	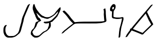	
and his friends	ve·chav·ro·w·hee		
to execute them	le·hit·qe·ta·lah	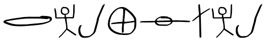	
When	be·da·yin		Daniel 2:14
Daniel	da·nee·yel	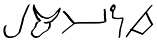	
replied	ha·teev	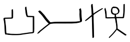	

with discretion	e·ta		
and tact	u·te·em		
Arioch	le·ar·yo·wkh	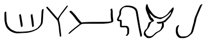	
the commander	rav		
guard	tab·ba·chay·ya	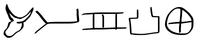	
-	dee	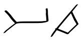	
of the king’s	mal·ka	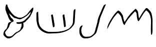	
	dee	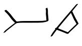	
had gone out	ne·phaq	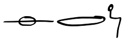	
to execute	le·qat·ta·lah	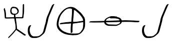	
the wise men	le·chak·kee·me	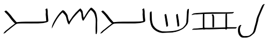	
of Babylon	ba·vel	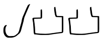	
he asked	a·neh	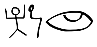	Daniel 2:15
	ve·a·mar		
-	le·ar·yo·wkh	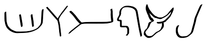	
-	shal·lee·ta	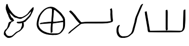	
-	dee	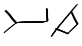	
-	mal·ka	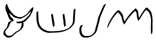	
“ Why	al		
	mah	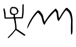	
is the decree	da·ta		
so harsh ? ”	me·hach·tse·phah	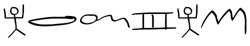	
from	min	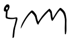	
	qo·dam	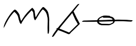	
the king	mal·ka	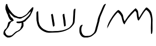	
At this time	e·da·yin	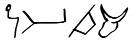	
the situation	mil·le·ta	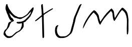	

explained	ho·w·da	הודע	
Arioch	ar·yo·wkh	אריוך	
to Daniel	le·da·nee·yel	לדניאל	
So Daniel	ve·da·nee·yel	ודניאל	Daniel 2:16
went in	al	על	
and asked	u·ve·ah	ובעה	
	min	מן	
the king	mal·ka	מלכא	
	dee	די	
some time	ze·man	זמן	
to give	yin·ten	ינתן	
him	leh	לה	
the interpretation	u·phish·ra	ופשרא	
so that he could give	le·ha·cha·va·yah	להחויה	
[him]	le·mal·ka	למלכאפ	
Then	e·da·yin	אדין	Daniel 2:17
Daniel	da·nee·yel	דניאל	
to his house	le·vay·teh	לביתה	
returned	a·zal	אזל	
Hananiah	ve·la·cha·nan·yah	ולחנניה	
Mishael	mee·sha·el	מישאל	
and Azariah	va·a·zar·yah	ועזריה	
to his friends	chav·ro·w·hee	חברוהי	
the matter	mil·le·ta	מלתא	
and explained	ho·w·da	הודע	
for mercy	ve·ra·cha·meen	ורחמין	Daniel 2:18
urging them to plead	le·miv·e	למבעא	

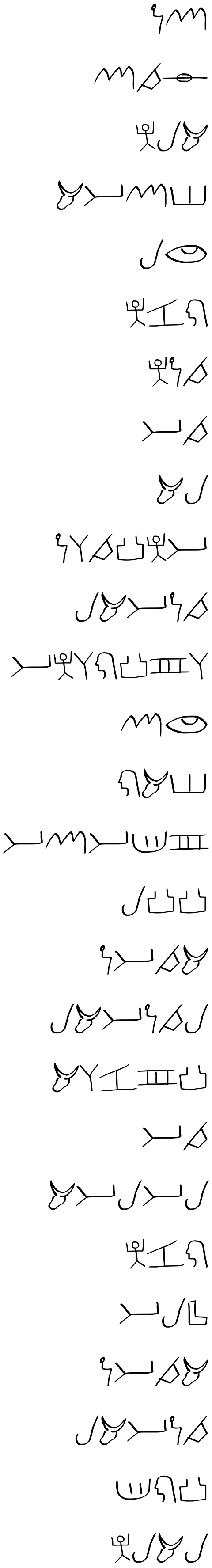

	min	
from	qo·dam	
the God	e·lah	
of heaven	she·may·ya	
concerning	al	
mystery	ra·zah	
this	de·nah	
so that	dee	
would not	la	
be killed	ye·ho·ve·dun	
Daniel	da·nee·yel	
and his friends	ve·chav·ro·w·hee	
with	im	
the rest	she·ar	
of the wise [men]	chak·kee·me	
of Babylon	va·vel	
During	e·da·yin	Daniel 2:19
to Daniel	le·da·nee·yel	
in a vision	be·chez·va	
	dee	
the night	le·le·ya	
the mystery	ra·zah	
was revealed	ga·lee	
	e·da·yin	
and [he]	da·nee·yel	
blessed	ba·rikh	
the God	le·e·lah	

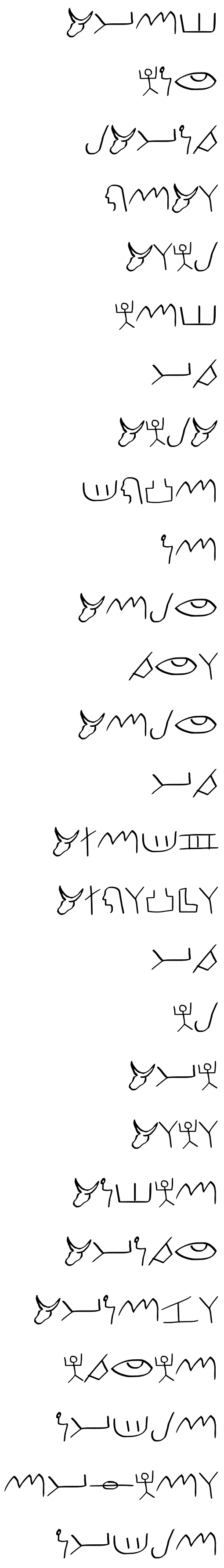

of heaven	she·may·ya	
-	a·neh	Daniel 2:20
-	da·nee·yel	
and declared :	ve·a·mar	
be	le·he·ve	
the name	she·meh	
of	dee	
God	e·la·ha	
“ Blessed	me·va·rakh	
	min	
forever	a·le·ma	
and	ve·ad	
ever	a·le·ma	
for	dee	
wisdom	cha·khe·me·ta	
and power	u·ge·vu·re·ta	
	dee	
belong to Him	leh	
	hee	
He	ve·hu	Daniel 2:21
changes	me·hash·ne	
the times	id·da·nay·ya	
and seasons	ve·zim·nay·ya	
He removes	me·ha·deh	
kings	mal·kheen	
and establishes	u·me·ha·qem	
[them]	mal·kheen	

He gives	ya·hev	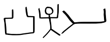	
wisdom	cha·khe·me·ta	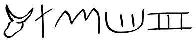	
to the wise	le·chak·kee·meen	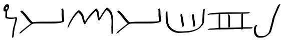	
and knowledge	u·man·de·a	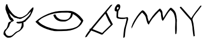	
to the discerning	le·ya·de·e		
	vee·nah	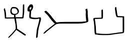	
He	hu		Daniel 2:22
reveals	ga·le	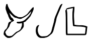	
the deep	am·mee·qa·ta	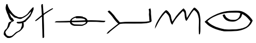	
and hidden things	u·me·sat·te·ra·ta		
He knows	ya·da		
what	mah	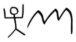	
lies in darkness	va·cha·sho·w·kha		
and light	u·ne·hī·ra	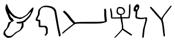	
with Him	im·meh		
dwells	she·re	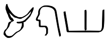	
To You	lakh	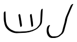	Daniel 2:23
O God	e·lah	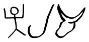	
of my fathers	a·va·ha·tee		
give thanks	me·ho·w·de	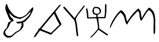	
and praise	u·me·shab·bach		
I	a·nah		
because	dee	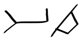	
wisdom	cha·khe·me·ta	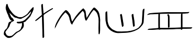	
and power	u·ge·vu·re·ta		
You have given	ye·havt		
me	lee	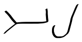	

And now	u·khe·an	וכען	
You have made known to me	ho·w·da·ta·nee	הודעתני	
what	dee	די	
we have requested	ve·e·na	בעינא	
-	min·nakh	מנך	
for	dee	די	
the dream	mil·lat	מלת	
of the king ”	mal·ka	מלכא	
You have made known to us	ho·w·da·te·na	הודעתנא	
-	kal	כל	Daniel 2:24
Therefore	qo·vel	קבל	
	de·nah	דנה	
Daniel	da·nee·yel	דניאל	
went	al	על	
to	al	על	
Arioch	ar·yo·wkh	אריוך	
whom	dee	די	
had appointed	man·nee	מני	
the king	mal·ka	מלכא	
to destroy	le·ho·w·va·dah	להובדה	
the wise men	le·chak·kee·me	לחכימי	
of Babylon	va·vel	בבל	
	a·zal	אזל	
	ve·khen	וכן	
and said	a·mar	אמר	
to him	leh	לה	
the wise men	le·chak·kee·me	לחכימי	

of Babylon !	va·vel	
“ Do not	al	
execute	te·ho·w·ved	
Bring me	ha·e·le·nee	
before	qo·dam	
the king	mal·ka	
the interpretation ”	u·phish·ra	
him	le·mal·ka	
and I will give	a·chaw·ve	
	e·da·yin	Daniel 2:25
Arioch	ar·yo·wkh	
hastily	be·hit·be·ha·lah	
brought	han·el	
Daniel	le·da·nee·yel	
before	qo·dam	
the king	mal·ka	
	ve·khen	
and said	a·mar	
to him	leh	
-	dee	
“ I have found	hash·ka·chat	
a man	ge·var	
among	min	
the exiles	be·ne	
	ga·lu·ta	
	dee	
from Judah	ye·hud	

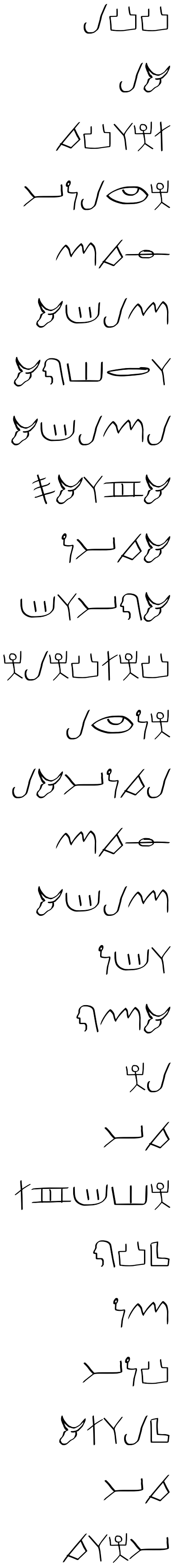

who	dee	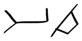	
the interpretation ”	phish·ra	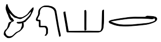	
the king	le·mal·ka	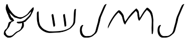	
will tell	ye·ho·w·da	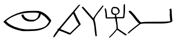	
responded	a·neh	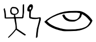	Daniel 2:26
The king	mal·ka	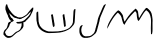	
	ve·a·mar	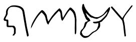	
to Daniel	le·da·nee·yel	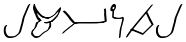	
whose	dee	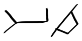	
name	she·meh	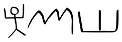	
was Belteshazzar	be·le·te·shats·tsar	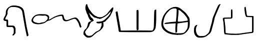	
	ha·ʾī·ta·yikh	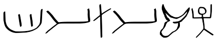	
“ Are you able	ka·hel	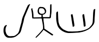	
to tell me	le·ho·w·da·u·ta·nee	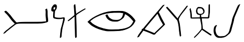	
in the dream	chel·ma	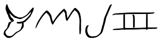	
what	dee	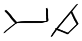	
I saw	cha·zet	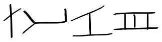	
as well as its interpretation ? ”	u·phish·reh	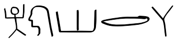	
answered	a·neh	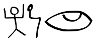	Daniel 2:27
Daniel	da·nee·yel	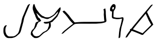	
	qo·dam	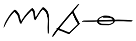	
the king	mal·ka	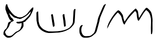	
	ve·a·mar	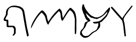	
the mystery	ra·zah	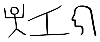	
of which	dee	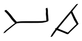	
[he]	mal·ka	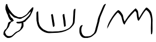	
inquires	sha·el	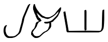	

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wise man	chak·kee·meen	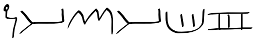	
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medium	char·tum·meen		
or magician	ga·ze·reen		
can	ya·khe·leen	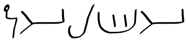	
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to the king	le·mal·ka	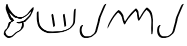	
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there is	ee·tay	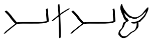	
a God	e·lah	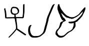	
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who reveals	ga·le	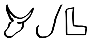	
mysteries	ra·zeen	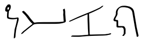	
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to King	le·mal·ka	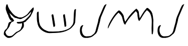	
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what	mah	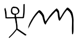	
	dee	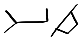	
will happen	le·he·ve	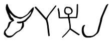	
in the latter	be·a·cha·reet	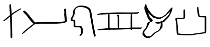	
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Your dream	chel·makh	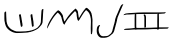	
and the visions	ve·chez·ve		
that came into your mind	re·shakh		
as you lay on	al		
your bed	mish·ke·vakh		

were these	de·nah		
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As you	ʾan·teh	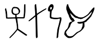	Daniel 2:29
O king	mal·ka	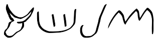	
your thoughts	ra·yo·w·nakh	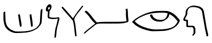	
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your bed	mish·ke·vakh		
turned	se·li·qu	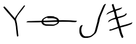	
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	dee	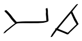	
	le·he·ve	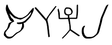	
the future	a·cha·re	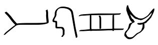	
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and the Revealer	ve·ga·le	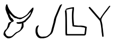	
of Mysteries	ra·zay·ya	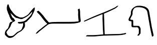	
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what	mah	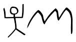	
	dee	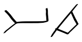	
will happen	le·he·ve	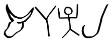	
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more wisdom	ve·cha·khe·mah	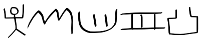	
because	dee	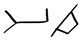	
I have	ee·tay	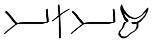	
	bee	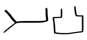	
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any man	kal	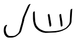	

alive	chay·yay·ya	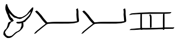	
mystery	ra·za	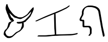	
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has been revealed	ge·lee	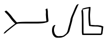	
	lee	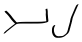	
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	dee	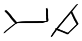	
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to the king	le·mal·ka	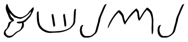	
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the thoughts	ve·ra·yo·w·ne	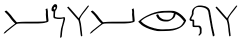	
of your mind	liv·vakh		
and that you may understand	tin·da		
As you	ʾan·teh	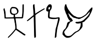	Daniel 2:31
O king	mal·ka	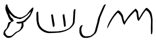	
were watching	cha·zeh	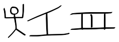	
	ha·vay·ta	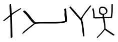	
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statue	tse·lem	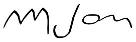	
a	chad	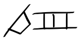	
great	sag·gee	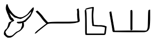	
statue	tsal·ma	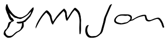	
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A great	rav	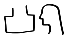	
and dazzling	ve·zee·veh	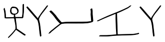	

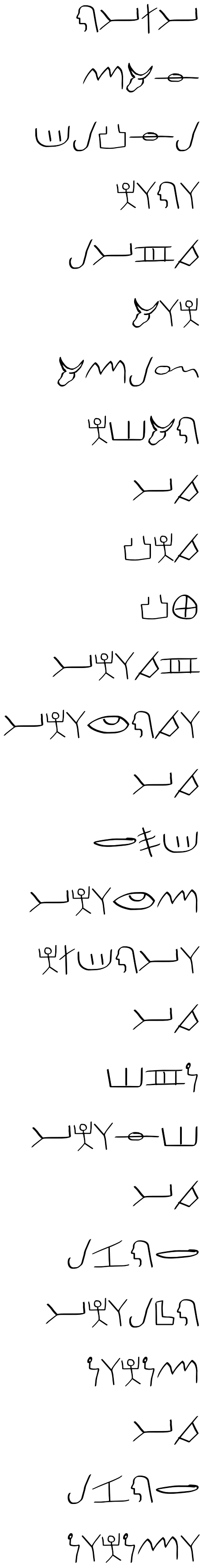

	yat·teer	
stood	qa·em	
before you	le·qa·ve·lakh	
and its form	ve·re·veh	
[was] awesome	de·cheel	
-	hu	Daniel 2:32
of the statue	tsal·ma	
The head	re·sheh	
	dee	
gold	de·hav	
was pure	tav	
its chest	cha·do·w·hee	
and arms	u·de·ra·o·w·hee	
	dee	
were silver	khe·saph	
its belly	me·o·w·hee	
and thighs	ve·yar·kha·teh	
	dee	
were bronze	ne·chash	
its legs	sha·qo·w·hee	Daniel 2:33
	dee	
were iron	phar·zel	
and its feet	rag·lo·w·hee	
were part	min·ne·hon	
	dee	
iron	phar·zel	
and part	u·min·ne·hon	

	dee	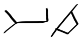	
clay	cha·saph		
watched	cha·zeh	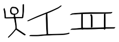	Daniel 2:34
As you	ha·vay·ta	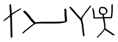	
-	ad		
	dee	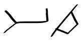	
was cut out	hit·ge·ze·ret	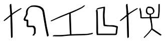	
a stone	e·ven		
	dee	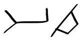	
but not	la		
by human hands	vee·da·yin	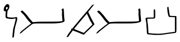	
It struck	u·me·chat		
the statue	le·tsal·ma	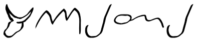	
on	al		
its feet	rag·lo·w·hee		
of	dee	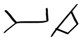	
iron	phar·ze·la		
and clay	ve·chas·pa		
and crushed	ve·had·de·qet	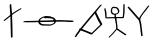	
them	him·mo·wn		
Then	be·da·yin		Daniel 2:35
were shattered	da·qu	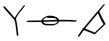	
	kha·cha·dah	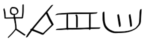	
the iron	par·ze·la		
clay	chas·pa		
bronze	ne·cha·sha	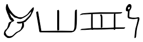	
silver	kas·pa		

and gold	ve·da·ha·va		
and became	va·ha·wo		
like chaff	ke·ur		
on	min		
the threshing floor	id·de·re		
in summer	qa·yit	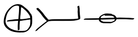	
away	u·ne·sa		
carried them	him·mo·wn		
The wind	ru·cha	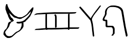	
and	ve·khal		
a trace	a·tar		
not	la		
could be found	hish·ta·khach		
of them	le·ho·wn	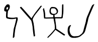	
But the stone	ve·av·na		
that	dee	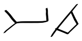	
had struck	me·chat	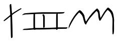	
the statue	le·tsal·ma	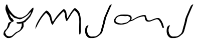	
became	ha·vat		
mountain	le·tur		
a great	rav	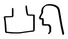	
and filled	u·me·lat	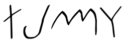	
the whole	kal	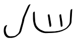	
earth	ar·a		
This	de·nah		Daniel 2:36
was the dream	chel·ma	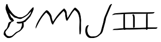	
its interpretation	u·phish·reh	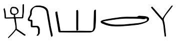	

now we will tell	ne·mar	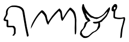	
	qo·dam	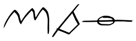	
the king	mal·ka	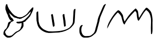	
You	ʾan·teh	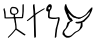	Daniel 2:37
O king	mal·ka	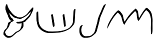	
are the king	me·lekh	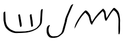	
of kings	mal·khay·ya		
to whom	dee	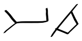	
the God	e·lah	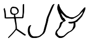	
of heaven	she·may·ya		
sovereignty	mal·khu·ta		
power	chis·na		
strength	ve·ta·qe·pa	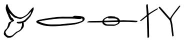	
and glory	vee·qa·ra	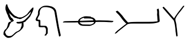	
has given	ye·hav	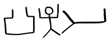	
-	lakh	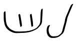	
Wherever	u·ve·khal	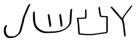	Daniel 2:38
	dee	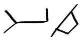	
dwell	da·ʾa·rīn		
the sons	be·ne	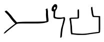	
of men	a·na·sha		
or beasts	che·vat	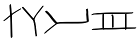	
of the field	ba·ra		
or birds	ve·o·wph		
of the air	she·may·ya		
He has given [them]	ye·hav	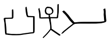	
into your hand	bee·dakh	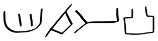	

and has made you ruler	ve·hash·le·takh	והשלטך	
over them all	be·khal·le·ho·wn	בכלהון	
You [are]	an·tah	אנתה	
that	hu	הוא	
head	re·shah	ראשה	
of	dee	די	
gold	da·ha·va	דהבא	
But after you	u·va·te·rakh	ובתרך	Daniel 2:39
there will arise	te·qum	תקום	
kingdom	mal·khu	מלכו	
another	a·cho·ree	אחרי	
inferior	ʾa·ra·ʿ	ארעא	
to yours	min·nakh	מנך	
kingdom	u·mal·khu	ומלכו	
third	te·lī·ta·ya	תליתיא	
Next, a	a·cho·ree	אחרי	
one of	dee	די	
bronze	ne·cha·sha	נחשא	
-	dee	די	
will rule	tish·lat	תשלט	
the whole	be·khal	בכל	
earth	ar·a	ארעא	
kingdom	u·mal·khu	ומלכו	Daniel 2:40
a fourth	re·vī·ʿa·yah	רביעיה	
Finally, there will be	te·he·ve	תהוא	
as strong	taq·qee·phah	תקיפה	
as iron	ke·phar·ze·la	כפרזלא	

	kal	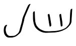	
for	qo·vel	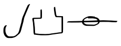	
	dee	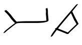	
iron	phar·ze·la	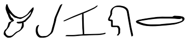	
shatters	me·had·deq		
and crushes	ve·cha·shel		
all things	kol·la	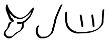	
and like iron	u·khe·phar·ze·la		
that	dee	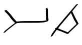	
crushes	me·ra·a		
all things	kal	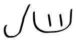	
all the others	il·len	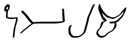	
it will shatter	tad·diq	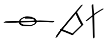	
and crush	ve·te·ro·a		
And just as	ve·dee		Daniel 2:41
you saw that	cha·zay·tah	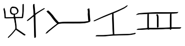	
the feet	rag·lay·ya	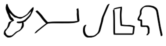	
and toes	ve·ets·be·a·ta		
were made	min·ne·hon		
fired clay	cha·saph		
partly of	dee	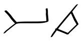	
	phe·char	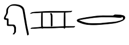	
and partly of	u·min·ne·hon	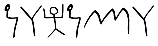	
iron	par·zel		
kingdom	mal·khu	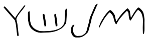	
a divided	phe·lee·gah	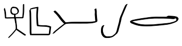	
so this will be	te·he·veh	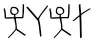	

yet	u·min		
some of the strength	nits·be·ta	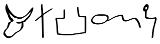	
of	dee	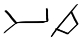	
iron	phar·ze·la		
will be in it —	le·he·ve	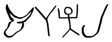	
	vah		
-	kal		
just as	qo·vel	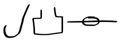	
	dee	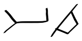	
you saw	cha·zay·tah	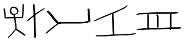	
the iron	par·ze·la		
mixed	me·a·rav		
with clay	ba·cha·saph		
	tee·na	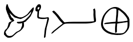	
And as the toes	ve·ets·be·at		Daniel 2:42
of the feet	rag·lay·ya	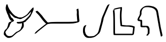	
were partly	min·ne·hon		
iron	par·zel		
	u·min·ne·hon	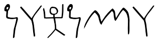	
clay	cha·saph		
and partly	min		
partly	qe·tsat	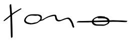	
so this kingdom	mal·khu·ta		
will be	te·he·veh	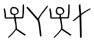	
strong	taq·qee·phah	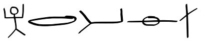	
and partly	u·min·nah		
-	te·he·veh		

brittle	te·vee·rah	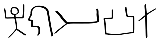	
As	dī	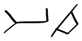	Daniel 2:43
you saw	cha·zay·ta	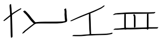	
the iron	par·ze·la		
mixed	me·a·rav		
with clay	ba·cha·saph		
	tee·na	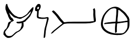	
will mix with one another	mit·a·re·veen		
	le·he·won	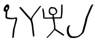	
so the peoples	biz·ra	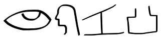	
	a·na·sha	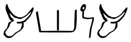	
but will not	ve·la		
	le·he·won	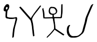	
hold together	da·ve·qeen	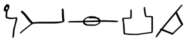	
	de·nah		
	im		
	de·nah		
any more	he		
than	khe·dee	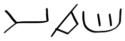	
iron	phar·ze·la		
-	la		
mixes	mit·a·rav		
with	im		
clay	chas·pa		
In the days	u·ve·yo·w·me·ho·wn		Daniel 2:44
	dee	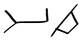	
kings	mal·khay·ya		

of those	in·nun	אנון	
will set up	ye·qeem	יקים	
the God	e·lah	אלה	
of heaven	she·may·ya	שמיא	
a kingdom	mal·khu	מלכו	
that	dee	די	
will never	le·a·le·meen	לעלמין	
	la	לא	
be destroyed	tit·chab·bal	תתחבל	
[it]	u·mal·khu·tah	ומלכותה	
people	le·am	לעם	
to another	a·cho·ran	אחרן	
nor will	la	לא	
be left	tish·te·viq	תשתבק	
It will shatter	tad·diq	תדק	
and bring them to an end	ve·ta·seph	ותסיף	
all	kal	כל	
these	il·len	אלין	
kingdoms	mal·khe·va·ta	מלכותא	
	ve·hee	והיא	
but will itself stand	te·qum	תקום	
forever	le·a·le·may·ya	לעלמיא	
And just as	kal	כל	Daniel 2:45
	qo·vel	קבל	
	dee	די	
you saw	cha·zay·ta	חזית	
	dee	די	

of the mountain	mit·tu·ra		
being cut out	it·ge·ze·ret		
a stone	e·ven		
	dee	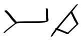	
without	la		
human hands	vee·da·yin		
and it shattered	ve·had·de·qet	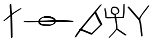	
the iron	par·ze·la		
bronze	ne·cha·sha	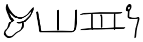	
clay	chas·pa		
silver	kas·pa		
and gold	ve·da·ha·va		
God	e·lah	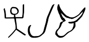	
so the great	rav	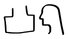	
has told	ho·w·da		
the king	le·mal·ka	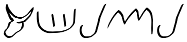	
what	mah		
	dee	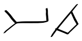	
will happen	le·he·ve	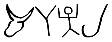	
in the future	a·cha·re	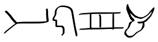	
	de·nah		
is true	ve·yats·tseev		
The dream	chel·ma	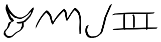	
is trustworthy ”	u·me·he·man	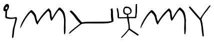	
and its interpretation	pish·reh		
At this	be·da·yin		Daniel 2:46
King	mal·ka	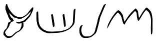	

Nebuchadnezzar	ne·vu·khad·nets·tsar		
fell	ne·phal		
on	al		
his face	an·po·w·hee		
to Daniel	u·le·da·nee·yel	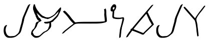	
paid homage	se·gid	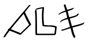	
that an offering	u·min·chah	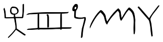	
of incense	ve·nee·cho·cheen	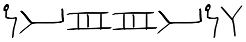	
and ordered	a·mar		
be presented	le·nas·sa·khah		
to him	leh		
said	a·neh		Daniel 2:47
The king	mal·ka	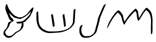	
to Daniel	le·da·nee·yel	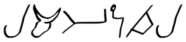	
	ve·a·mar		
is truly	min		
	qe·shot	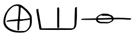	
	dee	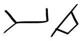	
“ Your God	e·la·ha·kho·wn		
	hu		
the God	e·lah	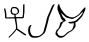	
of gods	e·la·heen		
and Lord	u·ma·re	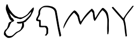	
of kings	mal·kheen		
the Revealer	ve·ga·leh		
of Mysteries	ra·zeen	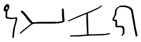	
since	dee	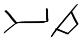	

you were able	ye·khe·le·ta		
to reveal	le·mig·le		
mystery ”	ra·zah		
this	de·nah		
Then	e·da·yin		Daniel 2:48
the king	mal·ka	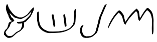	
Daniel	le·da·nee·yel	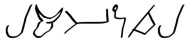	
promoted	rab·bee	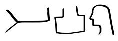	
gifts	u·mat·te·nan		
generous	rav·re·van		
many	sag·gee·an	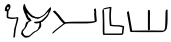	
and gave	ye·hav	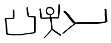	
him	leh		
He made him ruler	ve·hash·le·teh		
over	al		
the entire	kal	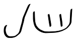	
province	me·dee·nat	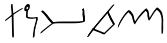	
of Babylon	ba·vel	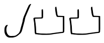	
and chief	ve·rav	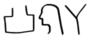	
administrator	sig·neen	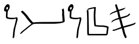	
over	al		
all	kal	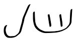	
the wise men	chak·kee·me	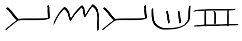	
of Babylon	va·vel		
And at Daniel’s	ve·da·nee·yel	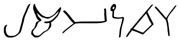	Daniel 2:49
request	be·a		
	min		

the king	mal·ka	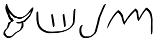	
appointed	u·man·nee	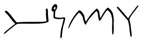	
to	al	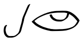	
manage	a·vee·de·ta	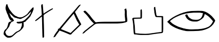	
	dee	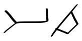	
the province	me·dee·nat	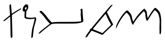	
of Babylon	ba·vel	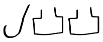	
Shadrach	le·shad·rakh	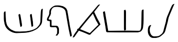	
Meshach	me·shakh	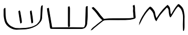	
	va·a·ved	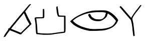	
and Abednego	ne·go	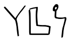	
while Daniel	ve·da·nee·yel	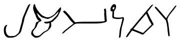	
court	bit·ra	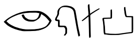	
remained in the king’s	mal·ka	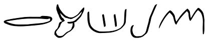	
Nebuchadnezzar	ne·vu·khad·nets·tsar	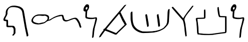	Daniel 3:1
King	mal·ka	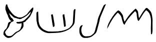	
made	a·vad	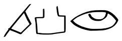	
statue	tse·lem	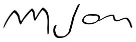	
	dee	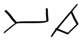	
a golden	de·hav	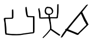	
high	ru·meh	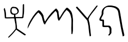	
cubits	am·meen	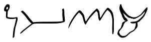	
sixty	shit·teen	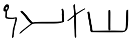	
wide	pe·ta·yeh	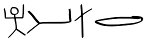	
cubits	am·meen	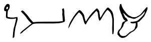	
and six	shit	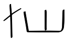	
and he set it up	a·qee·meh	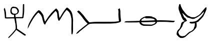	

on the plain	be·viq·at	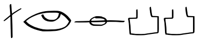	
of Dura	du·ra		
in the province	bim·dee·nat		
of Babylon	ba·vel		
Nebuchadnezzar	u·ne·vu·khad·nets·tsar	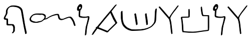	Daniel 3:2
Then King	mal·ka	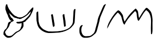	
sent	she·lach	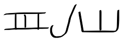	
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the satraps	la·a·chash·dar·pe·nay·ya		
prefects	sig·nay·ya	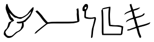	
governors	u·pha·cha·va·ta	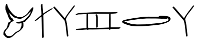	
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treasurers	ge·da·ve·ray·ya		
judges	de·ta·ve·ray·ya		
magistrates	tiph·ta·ye	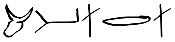	
and all the other	ve·khol		
officials	shil·to·ne		
of the provinces	me·dee·na·ta	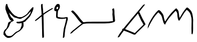	
to attend	le·me·te		
the dedication	la·cha·nuk·kat	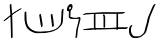	
of the statue	tsal·ma	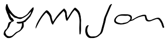	
	dee	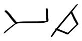	
had set up	ha·qem	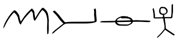	
	ne·vu·khad·nets·tsar		
[he]	mal·ka	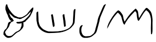	
So	be·da·yin		Daniel 3:3
assembled	mit·kan·ne·sheen	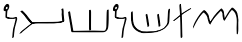	

the satraps	a·chash·dar·pe·nay·ya	
prefects	sig·nay·ya	
governors	u·pha·cha·va·ta	
advisers	a·dar·ga·ze·ray·ya	
treasurers	ge·da·ve·ray·ya	
judges	de·ta·ve·ray·ya	
magistrates	tiph·ta·ye	
and all	ve·khol	
the rulers	shil·to·ne	
of the provinces	me·dee·na·ta	
for the dedication	la·cha·nuk·kat	
of the statue	tsal·ma	
that	dee	
had set up	ha·qem	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
King	mal·ka	
and they stood	ve·qa·ʾa·mīn	
before	la·qo·vel	
[it]	tsal·ma	
	dee	
	ha·qem	
	ne·vu·khad·nets·tsar	
Then the herald	ve·kha·ro·w·za	Daniel 3:4
proclaimed	qa·re	
loudly	ve·cha·yil	
	le·kho·wn	
[this is what] you are commanded :	a·me·reen	

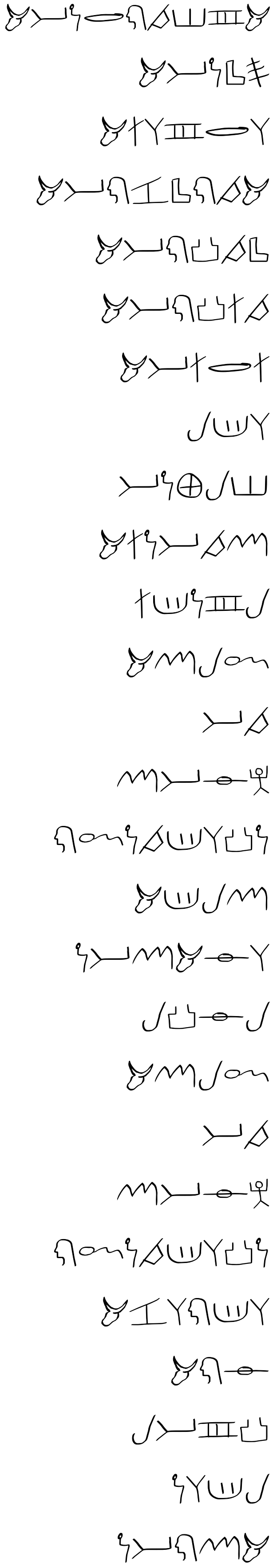

“ O people	am·may·ya		
of [every] nation	um·may·ya		
and language	ve·lish·sha·nay·ya		
As soon as	be·id·da·na		Daniel 3:5
	dee	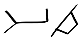	
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the sound	qal	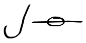	
of the horn	qar·na	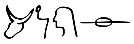	
flute	mash·ro·w·qee·ta	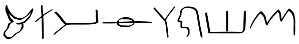	
zither	qī·ta·ros	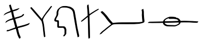	
lyre	sab·be·kha	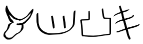	
harp	pe·san·te·reen		
pipes	su·me·po·ne·yah		
and all	ve·khol		
kinds	ze·ne	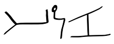	
of music	ze·ma·ra		
you must fall down	tip·pe·lun		
and worship	ve·tis·ge·dun		
statue that	le·tse·lem		
the golden	da·ha·va	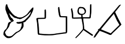	
	dee	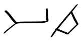	
has set up	ha·qem	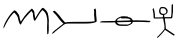	
Nebuchadnezzar	ne·vu·khad·nets·tsar		
King	mal·ka	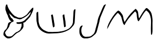	
And whoever	u·man		Daniel 3:6
	dee	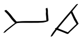	
does not	la		

fall down	yip·pel	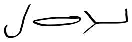	
and worship	ve·yis·gud		
	bah		
will immediately	sha·a·ta		
be thrown	yit·re·me		
into	le·go·w		
furnace ”	at·tun		
fiery	nu·ra		
the blazing	ya·qid·ta	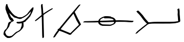	
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	qo·vel	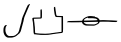	
Therefore	de·nah		
	beh		
	zim·na		
as soon as	ke·dee	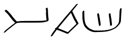	
heard	sha·me·een		
all	kal	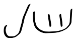	
the people	am·may·ya	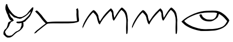	
the sound	qal	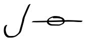	
of the horn	qar·na	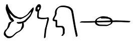	
flute	mash·ro·w·qee·ta	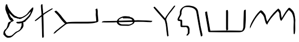	
zither	qī·ta·ros	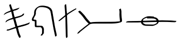	
lyre	sab·be·kha	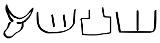	
harp	pe·san·te·reen		
and all	ve·khol		
kinds	ze·ne	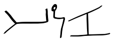	
of music	ze·ma·ra		

would fall down	na·phe·leen	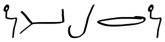	
of every	kal		
the people	am·may·ya		
nation	u·may·ya		
and language	ve·lish·sha·nay·ya		
and worship	sa·ge·deen		
statue	le·tse·lem		
the golden	da·ha·va	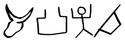	
that	dee	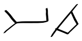	
had set up	ha·qem	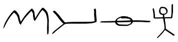	
Nebuchadnezzar	ne·vu·khad·nets·tsar		
King	mal·ka	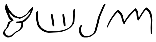	
-	kal	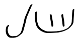	Daniel 3:8
-	qo·vel	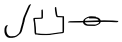	
At this time	de·nah		
	beh		
	zim·na		
came forward	qe·ri·vu		
	guv·reen		
some astrologers	kas·da·een		
and maliciously	va·a·kha·lu		
accused	qar·tse·ho·wn		
	dee	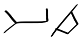	
the Jews	ye·hu·da·ye		
saying	a·no		Daniel 3:9
	ve·a·me·reen	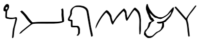	
Nebuchadnezzar	lin·vu·khad·nets·tsar		

to King	mal·ka	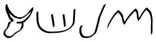	
“ O king	mal·ka	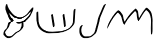	
forever !	le·a·le·meen	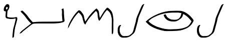	
may you live	che·yee	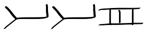	
You	ʾan·tah	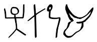	Daniel 3:10
O king	mal·ka	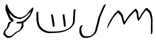	
have issued	sa·me·ta		
a decree	te·em		
that	dee	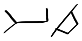	
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	e·nash	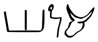	
who	dee	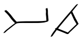	
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the sound	qal	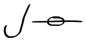	
of the horn	qar·na	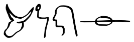	
flute	mash·ro·qee·ta	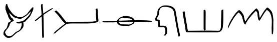	
zither	qī·ta·ros	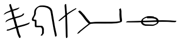	
lyre	sab·be·kha	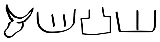	
harp	phe·san·te·reen		
pipes	ve·sī·po·ne·yah		
and all	ve·khol		
kinds	ze·ne	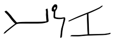	
of music	ze·ma·ra		
must fall down	yip·pel	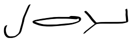	
and worship	ve·yis·gud		
statue	le·tse·lem		
the golden	da·ha·va	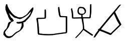	

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	dee	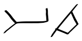	
does not	la		
fall down	yip·pel	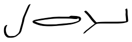	
and worship	ve·yis·gud		
will be thrown	yit·re·me		
into	le·go·w		
furnace	at·tun		
fiery	nu·ra		
the blazing	ya·qid·ta	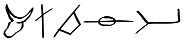	
But there are	ee·tay	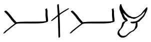	Daniel 3:12
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Jews	ye·hu·da·yin		
	dee	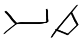	
you have appointed	man·nee·ta	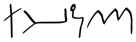	
	ya·te·ho·wn		
to manage	al		
	a·vee·dat	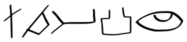	
the province	me·dee·nat		
of Babylon —	ba·vel		
Shadrach	shad·rakh	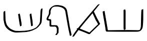	
Meshach	me·shakh	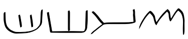	
	va·a·ved		
and Abednego —	ne·go		
	guv·ray·ya		
[who]	il·lekh	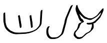	
have ignored	la		

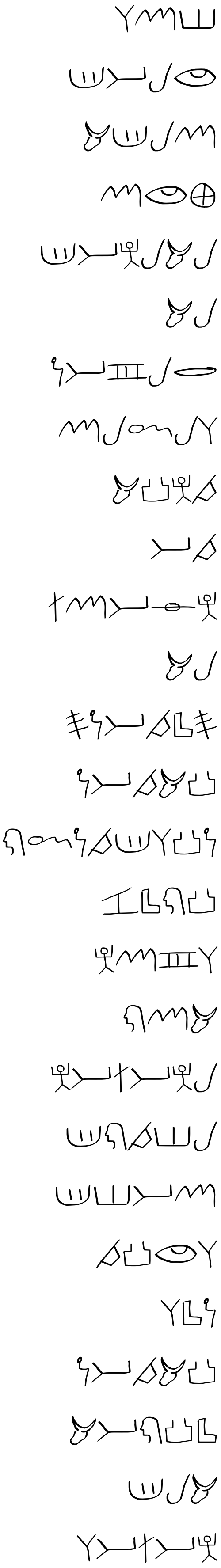

	sa·mu	
	ʿa·la·yikh	
O king	mal·ka	
you	te·em	
your gods	lē·la·ha·yikh	
and have refused to	la	
serve	pha·le·cheen	
statue	u·le·tse·lem	
the golden	da·ha·va	
-	dee	
you have set up	ha·qe·me·ta	
- ”	la	
or worship	sa·ge·deen	
Then	be·da·yin	Daniel 3:13
Nebuchadnezzar	ne·vu·khad·nets·tsar	
with rage	bir·gaz	
furious	va·cha·mah	
summoned	a·mar	
	le·hay·ta·yah	
Shadrach	le·shad·rakh	
Meshach	me·shakh	
	va·a·ved	
and Abednego	ne·go	
So	be·da·yin	
men	guv·ray·ya	
these	il·lekh	
were brought	he·ta·yu	

before	qo·dam	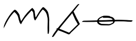	
the king	mal·ka	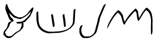	
-	a·neh		Daniel 3:14
and Nebuchadnezzar	ne·vu·khad·nets·tsar	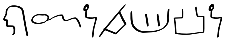	
said	ve·a·mar		
to them	le·ho·wn	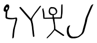	
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“ Shadrach	shad·rakh		
Meshach	me·shakh	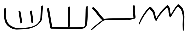	
	va·a·ved		
and Abednego	ne·go		
my gods	le·la·hay	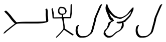	
that you do not	la		
	ee·te·kho·wn	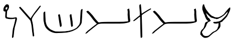	
serve	pa·le·cheen	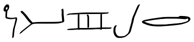	
statue	u·le·tse·lem		
the golden	da·ha·va	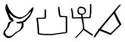	
	dee	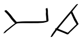	
I have set up ?	ha·qe·met	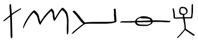	
	la		
or worship	sa·ge·deen		
Now	ke·an		Daniel 3:15
if	hen		
	ee·te·kho·wn	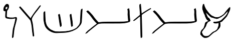	
you are ready	a·tee·deen	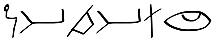	
	dee	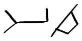	
as soon as	ve·id·da·na		

	dee	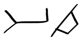
you hear	tish·me·un	
the sound	qal	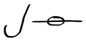
of the horn	qar·na	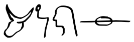
flute	mash·ro·w·qee·ta	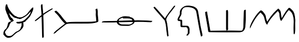
zither	qī·ta·ros	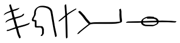
lyre	sab·be·kha	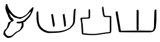
harp	pe·san·te·reen	
pipes	ve·su·me·po·ne·yah	
and all	ve·khol	
kinds	ze·ne	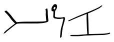
of music	ze·ma·ra	
you must fall down	tip·pe·lun	
and worship	ve·tis·ge·dun	
the statue	le·tsal·ma	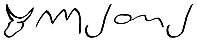
	dee	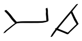
I have made	av·det	
But if	ve·hen	
you refuse	la	
to worship	tis·ge·dun	
	bah	
at once	sha·a·tah	
you will be thrown	tit·re·mo·wn	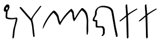
into	le·go·w	
furnace	at·tun	
fiery	nu·ra	
the blazing	ya·qid·ta	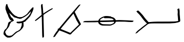

Then what	u·man		
will be able	hu		
god	e·lah	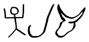	
-	dē	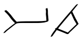	
to deliver you	ye·she·ze·vin·kho·wn		
from	min		
my hands ? ”	ye·day	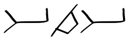	
replied	a·no		Daniel 3:16
Shadrach	shad·rakh	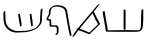	
Meshach	me·shakh	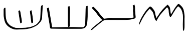	
	va·a·ved		
and Abednego	ne·go		
	ve·a·me·reen	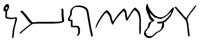	
to the king	le·mal·ka	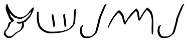	
“ O Nebuchadnezzar	ne·vu·khad·nets·tsar		
have	la		
no need	chash·cheen	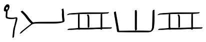	
we	a·nach·nah	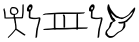	
in	al		
this	de·nah		
matter	pit·gam		
to answer you	la·ha·ta·vu·takh		
If	hen		Daniel 3:17
exists	ee·tay	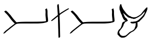	
the God	e·la·ha·na		
whom	dee	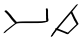	
we	a·nach·na	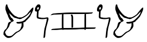	

serve	pha·le·cheen	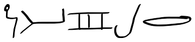	
then He is able	ya·khil		
to deliver us	le·she·za·vu·ta·na		
from	min		
furnace	at·tun		
fiery	nu·ra		
the blazing	ya·qid·ta	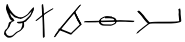	
and from	u·min		
your hand	ye·dakh		
O king	mal·ka	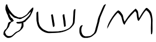	
-	ye·she·ziv	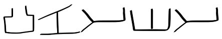	
But even if	ve·hen		Daniel 3:18
He does not	la		
be known	ye·dee·a	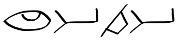	
let it	le·he·ve	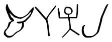	
to you	lakh	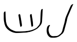	
O king	mal·ka	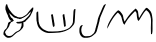	
that	dee	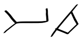	
your gods	lē·la·ha·yikh		
we will not	la		
	ʾī·tay·na	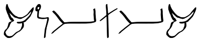	
serve	pha·le·cheen	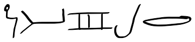	
statue	u·le·tse·lem		
the golden	da·ha·va		
-	dee	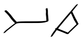	
you have set up	ha·qe·me·ta	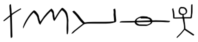	
- ”	la		

or worship	nis·gud		
At this	be·da·yin		Daniel 3:19
Nebuchadnezzar	ne·vu·khad·nets·tsar		
was filled	hit·me·lee		
with rage	che·ma	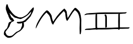	
and the expression	u·tse·lem		
on his face	an·po·w·hee		
changed	ʾɛsh·tan·nu		
toward	al		
Shadrach	shad·rakh		
Meshach	me·shakh	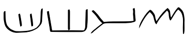	
	va·a·ved		
and Abednego	ne·go		
He gave orders	a·neh		
	ve·a·mar		
to heat	le·me·ze		
the furnace	le·at·tu·na		
	chad	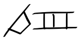	
seven times	shiv·ah	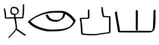	
hotter	al		
than	dee	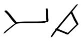	
usual	cha·zeh	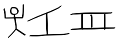	
	le·me·ze·yeh		
-	u·le·guv·reen		Daniel 3:20
[some] mighty men	gib·ba·re		
of valor	cha·yil	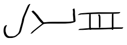	
-	dee	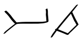	

in his army	ve·chay·leh	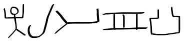	
and he commanded	a·mar		
to tie up	le·khap·pa·tah		
Shadrach	le·shad·rakh		
Meshach	me·shakh	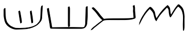	
	va·a·ved		
and Abednego	ne·go		
and throw them	le·mir·me		
furnace	le·at·tun		
fiery	nu·ra		
into the blazing	ya·qid·ta	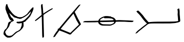	
So	be·da·yin		Daniel 3:21
	guv·ray·ya	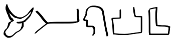	
[they]	il·lekh	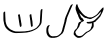	
were tied up	ke·phi·tu		
wearing robes	be·sar·ba·le·ho·wn	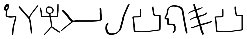	
trousers	pat·tī·shē·hon		
turbans	ve·khar·be·la·te·ho·wn	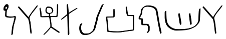	
and other clothes	u·le·vu·she·ho·wn	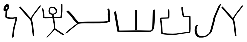	
and they were thrown	u·re·mee		
into	le·go·w		
furnace	at·tun		
fiery	nu·ra		
the blazing	ya·qid·ta	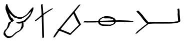	
-	kal		Daniel 3:22
-	qo·vel	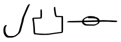	
	de·nah		

-	min		
-	dee	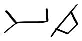	
command	mil·lat		
The king’s	mal·ka	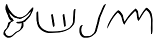	
was so urgent	mach·tse·phah	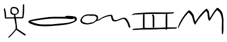	
and the furnace	ve·at·tu·na		
hot	e·zeh	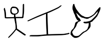	
so	yat·tee·ra	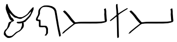	
men	guv·ray·ya		
the	il·lekh	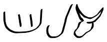	
who	dee	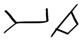	
carried up	has·si·qu	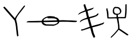	
Shadrach	le·shad·rakh		
Meshach	me·shakh	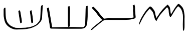	
	va·a·ved		
and Abednego	ne·go		
killed	qat·til	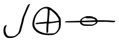	
	him·mo·wn		
flames	she·vee·va	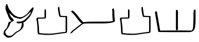	
	dee	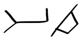	
that the fiery	nu·ra		
men	ve·guv·ray·ya		Daniel 3:23
And these	il·lekh	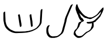	
three	te·lat·te·ho·wn		
Shadrach	shad·rakh	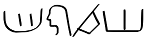	
Meshach	me·shakh	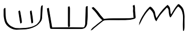	
	va·a·ved		

and Abednego	ne·go		
fell	ne·pha·lu		
into	le·go·w		
furnace	at·tun		
fiery	nu·ra		
the blazing	ya·qid·ta	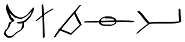	
firmly bound	me·khap·pe·teen		
Suddenly	e·da·yin	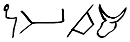	Daniel 3:24
Nebuchadnezzar	ne·vu·khad·nets·tsar		
King	mal·ka	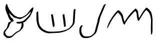	
	te·vah	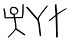	
jumped up	ve·qam	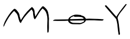	
in amazement	be·hit·be·ha·lah	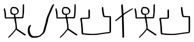	
	a·neh		
and asked	ve·a·mar		
his advisers	le·had·da·ve·ro·w·hee		
“ Did we not	ha·la	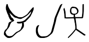	
men	guv·reen		
three	te·la·ta	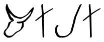	
throw	re·me·na	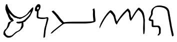	
into	le·go·w		
the fire ? ”	nu·ra		
firmly bound	me·khap·pe·teen		
they replied	a·na·yin	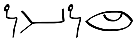	
	ve·a·me·reen	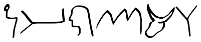	
	le·mal·ka	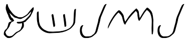	
“ Certainly	yats·tsee·va		

O king ”	mal·ka	
	a·neh	Daniel 3:25
he exclaimed	ve·a·mar	
“ Look ! ”	ha	
“ I	a·nah	
see	cha·zeh	
men	guv·reen	
four	ar·be·ah	
unbound	she·ra·yin	
walking around	mah·le·kheen	
in	be·go·w	
the fire —	nu·ra	
and unharmed	va·cha·val	
	la	
	ee·tay	
	be·ho·wn	
looks	ve·re·veh	
	dee	
and the fourth	re·vī·ʿa·ya	
like	da·meh	
a son	le·var	
of the gods ! ”	e·la·heen	
Then	be·da·yin	Daniel 3:26
approached	qe·rev	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
the door	lit·ra	
furnace	at·tun	

fiery	nu·ra	
of the blazing	ya·qid·ta	
	a·neh	
and called out	ve·a·mar	
“ Shadrach	shad·rakh	
Meshach	me·shakh	
	va·a·ved	
and Abednego	ne·go	
servants	av·do·w·hee	
	dee	
God	e·la·ha	
of the Most High	ʿil·la·ya	
come out ! ”	pu·qu	
	ve·e·to	
So	be·da·yin	
came out	na·phe·qeen	
Shadrach	shad·rakh	
Meshach	me·shakh	
	va·a·ved	
and Abednego	ne·go	
of	min	
	go·w	
the fire	nu·ra	
had gathered around	u·mit·kan·ne·sheen	Daniel 3:27
and when the satraps	a·chash·dar·pe·nay·ya	
prefects	sig·nay·ya	
governors	u·pha·cha·va·ta	

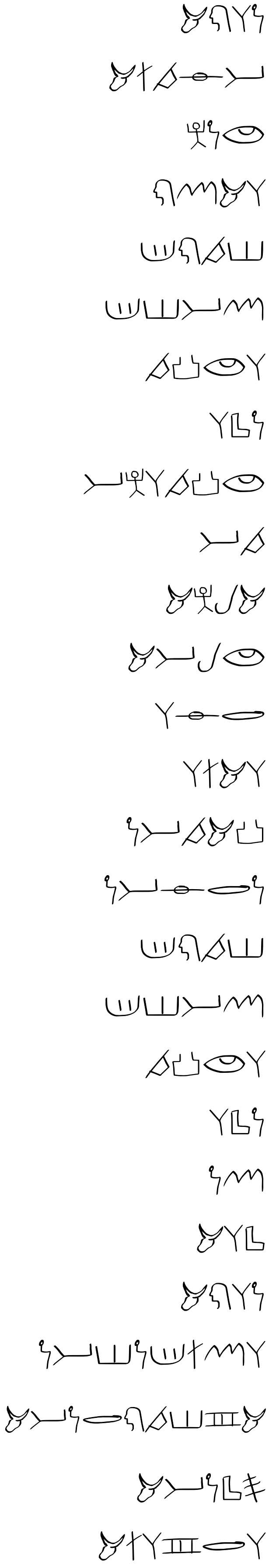

advisers	ve·had·da·ve·re	
and royal	mal·ka	
they saw	cha·za·yin	
men	le·guv·ray·ya	
of these	il·lekh	
	dee	
had no	la	
effect	she·let	
that the fire	nu·ra	
on the bodies	be·gesh·me·ho·wn	
a hair	u·se·ar	
of their heads	re·she·ho·wn	
Not	la	
was singed	hit·cha·rakh	
their robes	ve·sa·re·ba·le·ho·wn	
were unaffected	la	
	she·no	
smell	ve·re·ach	
of fire	nur	
and there was no	la	
	a·dat	
on them	be·ho·wn	
declared	a·neh	Daniel 3:28
Nebuchadnezzar	ne·vu·khad·nets·tsar	
	ve·a·mar	
“ Blessed	be·reekh	
be the God	e·la·ha·ho·wn	

of	dee	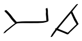
Shadrach	shad·rakh	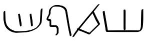
Meshach	me·shakh	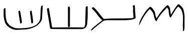
	va·a·ved	
and Abednego	ne·go	
who	dee	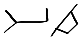
who has sent	she·lach	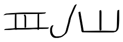
His angel	mal·a·kheh	
and delivered	ve·she·ziv	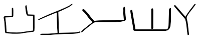
His servants	le·av·do·w·hee	
	dee	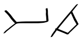
trusted	hit·re·chi·tsu	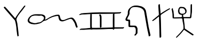
in Him	a·lo·w·hee	
command	u·mil·lat	
the king’s	mal·ka	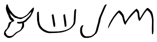
They violated	shan·nee	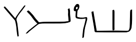
	vee·ha·vu	
and risked their lives	gɛsh·mē·hon	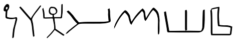
	dee	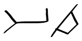
	la	
rather than serve	yiph·le·chun	
	ve·la	
or worship	yis·ge·dun	
any	le·khal	
god	e·lah	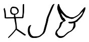
except	la·hen	
their own God	le·la·ha·ho·wn	

Daniel 3:29

Therefore I	u·min·nee	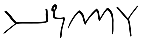
decree	seem	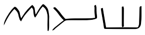
	te·em	
that	dee	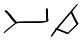
of any	khal	
the people	am	
nation	um·mah	
or language	ve·lish·shan	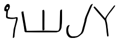
who	dee	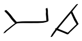
say	ye·mar	
anything offensive	shē·lah	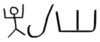
against	al	
the God	e·la·ha·ho·wn	
of	dee	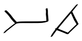
Shadrach	shad·rakh	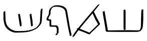
Meshach	me·shakh	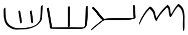
	va·a·ved	
and Abednego	ne·go·w	
into pieces	had·da·meen	
will be cut	yit·a·ved	
and their houses	u·vay·teh	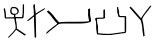
to rubble	ne·va·lee	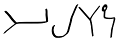
reduced	yish·taw·veh	
	kal	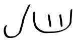
For	qo·vel	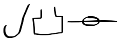
	dee	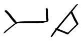
no	la	

there is	ee·tay	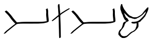	
god	e·lah	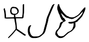	
other	a·cho·ran	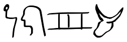	
who	dee	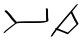	
can	yik·kul	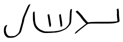	
deliver	le·hats·tsa·lah	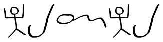	
in this way ”	kid·nah	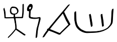	
Then	be·da·yin	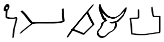	Daniel 3:30
the king	mal·ka	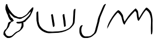	
promoted	hats·lach	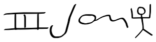	
Shadrach	le·shad·rakh	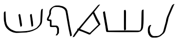	
Meshach	me·shakh	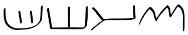	
	va·a·ved	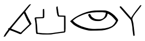	
and Abednego	ne·go	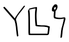	
in the province	bim·dee·nat	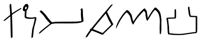	
of Babylon	ba·vel	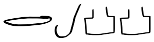	
Nebuchadnezzar	ne·vu·khad·nets·tsar	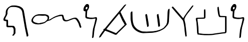	Daniel 4:1
King	mal·ka	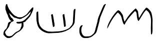	
of every	le·khal	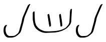	
To the people	am·may·ya	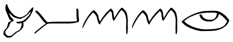	
nation	u·may·ya	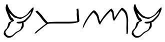	
and language	ve·lish·sha·nay·ya	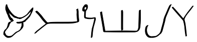	
who	dee	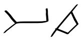	
dwell	da·ʾa·rīn	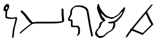	
in all	be·khal	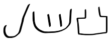	
the earth :	ar·a	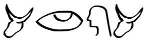	
May your prosperity	she·la·me·kho·wn	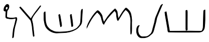	

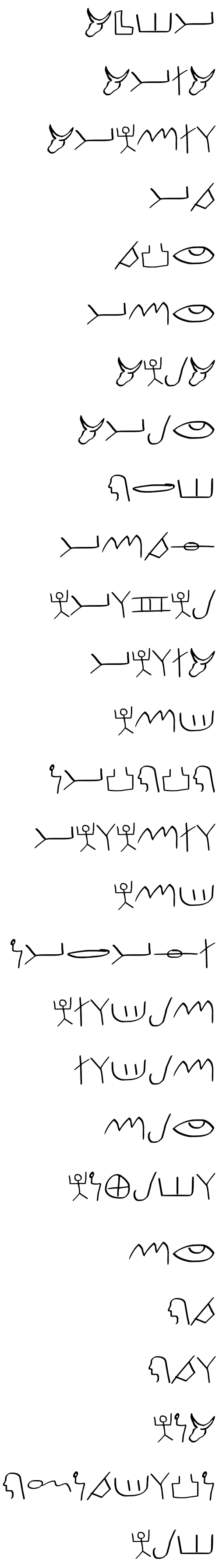

be multiplied	yis·ge	
the signs	a·tay·ya	Daniel 4:2
and wonders	ve·tim·hay·ya	
that	dee	
has performed	a·vad	
for me	im·mee	
God	e·la·ha	
the Most High	ʿil·la·ya	
I am pleased	she·phar	
	qa·da·may	
to declare	le·ha·cha·va·yah	
[are] His signs	a·to·w·hee	Daniel 4:3
How	ke·mah	
great	rav·re·veen	
His wonders !	ve·tim·ho·w·hee	
how	ke·mah	
mighty	taq·qee·pheen	
His kingdom	mal·khu·teh	
kingdom	mal·khut	
is an eternal	a·lam	
His dominion endures	ve·sha·le·ta·neh	
from	im	
generation	dar	
to generation	ve·dar	
I	a·nah	Daniel 4:4
Nebuchadnezzar	ne·vu·khad·nets·tsar	
at ease	she·leh	

was	ha·vet	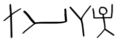	
in my house	be·ve·tee	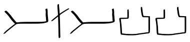	
and flourishing	ve·ra·nan		
in my palace	be·he·khe·lee	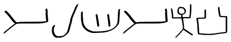	
a dream	che·lem	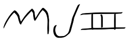	Daniel 4:5
I had	cha·zet	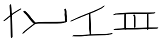	
and it frightened me	vee·da·cha·lin·na·nee	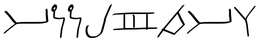	
the images	ve·har·ho·reen		
while in	al		
my bed	mish·ke·vee		
and visions	ve·chez·ve		
in my mind	re·shee	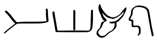	
alarmed me	ye·va·ha·lun·na·nee		
So	u·min·nee	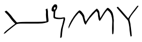	Daniel 4:6
I issued	seem	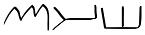	
a decree	te·em		
be brought	le·han·a·lah		
before me	qa·da·may		
that all	le·khol		
the wise men	chak·kee·me	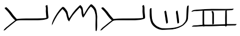	
of Babylon	va·vel		
to	dee	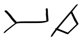	
interpret	phe·shar	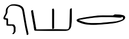	
the dream	chel·ma	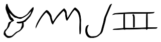	
for me	ye·ho·wd·un·na·nee		
When	be·da·yin	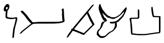	Daniel 4:7
came in	ʿa·la·līn		

the magicians	char·tu·may·ya		
enchanters	a·she·phay·ya		
astrologers	kas·da·yē		
and diviners	ve·ga·ze·ray·ya		
the dream	ve·chel·ma	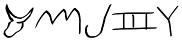	
told them	a·mar		
I	a·nah		
	qo·da·me·ho·wn		
interpret it	u·phish·reh	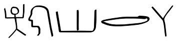	
and they could not	la		
	me·ho·wd·een		
for me	lee	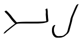	
But at	ve·ad		Daniel 4:8
last	a·cho·ren		
came	al		
into my presence	qa·da·may		
Daniel	da·nee·yel	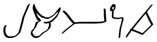	
(whose	dee	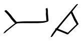	
name is	she·meh		
Belteshazzar	be·le·te·shats·tsar		
after the name	ke·shum	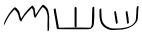	
of my god	e·la·hee		
and in whom	ve·dee		
[is] the spirit	ru·ach		
gods	e·la·heen		
of the holy	qad·dee·sheen	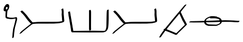	
-)	beh		

the dream	ve·chel·ma	𐤅𐤇𐤋𐤌𐤀	
:	qa·da·mo·w·hee	𐤒𐤃𐤌𐤅𐤄𐤉	
And I told him	am·ret	𐤀𐤌𐤓𐤕	
“ O Belteshazzar	be·le·te·shats·tsar	𐤁𐤋𐤈𐤔𐤀𐤑𐤓	Daniel 4:9
chief	rav	𐤓𐤁	
of the magicians	char·tu·may·ya	𐤇𐤓𐤈𐤌𐤉𐤀	
-	dee	𐤃𐤉	
I	a·nah	𐤀𐤍𐤄	
know	yid·et	𐤉𐤃𐤏𐤕	
that	dee	𐤃𐤉	
the spirit	ru·ach	𐤓𐤅𐤇	
gods	e·la·heen	𐤀𐤋𐤄𐤉𐤍	
of the holy	qad·dee·sheen	𐤒𐤃𐤉𐤔𐤉𐤍	
[is] in you	bakh	𐤁𐤊	
and that	ve·khal	𐤅𐤊𐤋	
mystery	raz	𐤓𐤆	
no	la	𐤋𐤀	
baffles	a·nes	𐤀𐤍𐤎	
you	lakh	𐤋𐤊	
the visions	chez·ve	𐤇𐤆𐤅𐤉	
in my dream	chel·mee	𐤇𐤋𐤌𐤉	
-	dee	𐤃𐤉	
I saw	cha·zet	𐤇𐤆𐤉𐤕	
and their interpretation	u·phish·reh	𐤅𐤐𐤔𐤓𐤄	
[So] explain to me	e·mar	𐤀𐤌𐤓	
In these visions	ve·chez·ve	𐤅𐤇𐤆𐤅𐤉	Daniel 4:10
of my mind	re·shee	𐤓𐤀𐤔𐤉	

as I was lying	al		
in bed	mish·ke·vee		
I saw this	cha·zeh	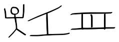	
come to pass :	ha·vet	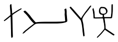	
There was	va·a·lu		
a tree	ee·lan	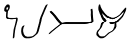	
in the midst	be·go·w		
of the land	ar·a		
and its height	ve·ru·meh		
was great	sag·gee	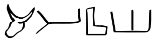	
grew large	re·vah	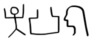	Daniel 4:11
The tree	ee·la·na	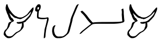	
and strong	u·te·qiph	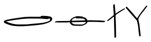	
its top	ve·ru·meh		
reached	yim·te		
the sky	lish·may·ya		
and it was visible	va·cha·zo·w·teh		
to the ends	le·so·wph		
	kal		
of the earth	ar·a		
Its leaves	a·phe·yeh	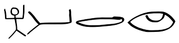	Daniel 4:12
were beautiful	shap·peer		
its fruit	ve·in·beh		
was abundant	sag·gee	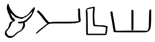	
was food	u·ma·zo·wn		
for all	le·khol·la	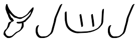	
and upon it	veh		

Under it	te·cho·to·w·hee		
found shelter	tat·lel		
the beasts	che·vat	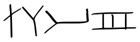	
of the field	ba·ra		
in its branches	u·ve·an·pho·w·hee		
nested	ye·du·run		
the birds	tsip·pa·re		
of the air	she·may·ya		
and from it	u·min·neh		
was fed	yit·te·zeen		
every	kal		
creature	bis·ra		
I also saw	cha·zeh	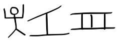	Daniel 4:13
	ha·vet	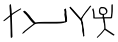	
in the visions	be·chez·ve	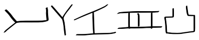	
of my mind	re·shee	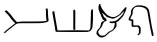	
As I lay	al		
on my bed	mish·ke·vee		
	va·a·lu		
a watcher	eer	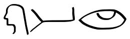	
a holy one	ve·qad·deesh		
from	min		
heaven	she·may·ya		
coming down	na·chit	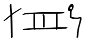	
He called out	qa·re	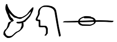	Daniel 4:14
in a loud voice	ve·cha·yil	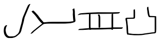	
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:	a·mar	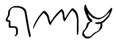	
‘ Cut down	god·du	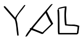	
the tree	ee·la·na	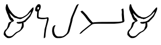	
and chop off	ve·qats·tsi·tsu	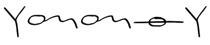	
its branches	an·pho·w·hee	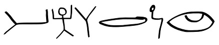	
strip off	at·ta·ru	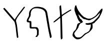	
its leaves	a·phe·yeh	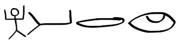	
and scatter	u·vad·da·ru	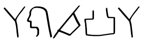	
its fruit	in·beh	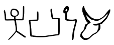	
flee	te·nud	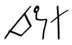	
Let the beasts	che·ve·ta	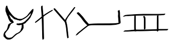	
from	min	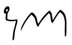	
under it	tach·to·w·hee	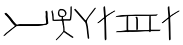	
and the birds	ve·tsip·pe·ray·ya	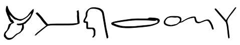	
from	min	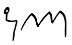	
its branches	an·pho·w·hee	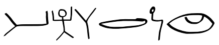	
But	be·ram	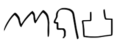	Daniel 4:15
the stump	iq·qar	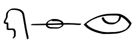	
with its roots	sha·re·sho·w·hee	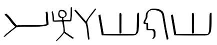	
in the ground	be·ar·a	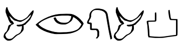	
leave	she·vu·qu	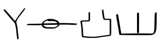	
and a band	u·ve·e·sur	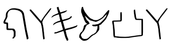	
of	dee	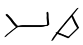	
iron	phar·zel	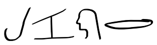	
and bronze around it	u·ne·chash	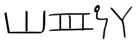	
in the tender grass	be·dit·a	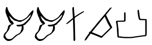	
of	dee	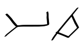	

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with the dew	u·ve·tal	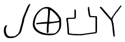	
of heaven	she·may·ya		
Let him be drenched	yits·tab·ba		
with	ve·im		
the beasts	che·ve·ta	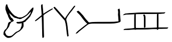	
and graze	cha·la·qeh	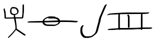	
on the grass	ba·a·sav		
of the earth	ar·a		
Let his mind	liv·veh		Daniel 4:16
from	min		
that of a man	ʾĕ·no·sha		
be changed	ye·shan·no·wn		
the mind	u·le·vav	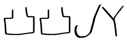	
of a beast	che·vah	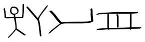	
and let him be given	yit·ye·hiv	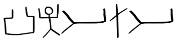	
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till seven	ve·shiv·ah		
times	id·da·neen		
pass him	yach·le·phun	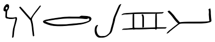	
by	a·lo·w·hee		
is the decree	big·ze·rat		Daniel 4:17
of the watchers	ee·reen	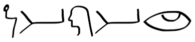	
This decision	pit·ga·ma		
declared	u·me·mar		
by the holy ones	qad·dee·sheen	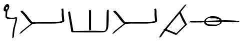	
the verdict	she·e·le·ta		

so that	ad		
	div·rat		
	dee	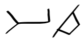	
will know	yin·de·un		
the living	chay·yay·ya	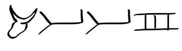	
that	dee	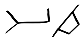	
rules	shal·leet	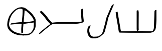	
the Most High	ʿil·la·ya	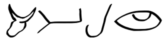	
over the kingdom	be·mal·khut	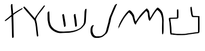	
of mankind	ʾĕ·no·sha		
to whom	u·le·man		
	dee	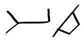	
He wishes	yits·be		
and gives it	yit·te·nin·nah	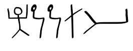	
the lowliest	u·she·phal		
of men ’	a·na·sheem	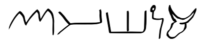	
setting	ye·qeem	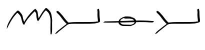	
over it	ʿa·lay·yah	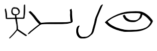	
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is the dream	chel·ma	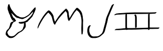	
saw	cha·zet	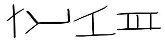	
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King	mal·ka	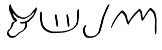	
Nebuchadnezzar	ne·vu·khad·nets·tsar		
Now	ve·ʾan·tah		
Belteshazzar	be·le·te·shats·tsar		
the interpretation	pish·re		

tell me	e·mar		
	kal		
because	qo·vel	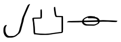	
	dee	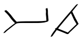	
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of the wise men	chak·kee·me	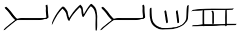	
of my kingdom	mal·khu·tee		
none	la		
can	ya·khe·leen	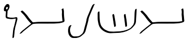	
interpret it	pish·ra		
for me	le·ho·w·da·u·ta·nee		
But you	ve·ʾan·tah		
[are] able	ka·hel		
because	dee	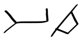	
the spirit	ru·ach		
gods	e·la·heen		
of the holy	qad·dee·sheen	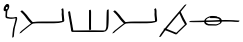	
[is] in you ”	bakh	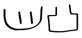	
For	e·da·yin	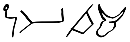	Daniel 4:19
Daniel	da·nee·yel	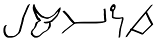	
who	dee	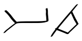	
was also known as	she·meh		
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time	ke·sha·ah		
a	cha·dah	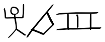	
and his thoughts	ve·ra·yo·no·hee	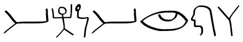	

alarmed him	ye·va·ha·lun·neh		
said	a·neh		
So the king	mal·ka	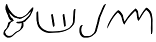	
	ve·a·mar		
“ Belteshazzar	be·le·te·shats·tsar		
let the dream	chel·ma	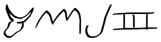	
or its interpretation	u·phish·re		
do not	al		
alarm you ”	ye·va·ha·lakh		
replied	a·neh		
Belteshazzar	ve·le·te·shats·tsar		
	ve·a·mar		
“ My lord ”	ma·re·ʾī		
“ may the dream	chel·ma	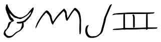	
apply to those who hate you	le·sa·ne·ʾa·yikh		
and its interpretation	u·phish·reh	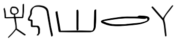	
to your enemies !	le·ʿa·ra·yikh		
The tree	ee·la·na	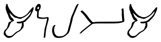	Daniel 4:20
	dee	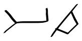	
you saw	cha·zay·ta	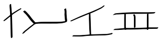	
that	dee	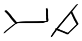	
grew large	re·vah	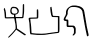	
and strong	u·te·qiph	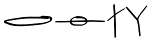	
whose top	ve·ru·meh		
reached	yim·te		
the sky	lish·may·ya		
and was visible	va·cha·zo·w·teh	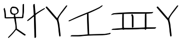	

to all	le·khal		
the earth	ar·a		
whose foliage	ve·a·phe·yeh		Daniel 4:21
was beautiful	shap·peer		
and whose fruit	ve·in·beh		
[was] abundant	sag·gee	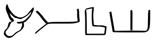	
providing food	u·ma·zo·wn		
for all	le·khol·la	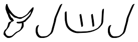	
	veh		
under which	te·cho·to·w·hee		
lived	te·dur		
the beasts	che·vat	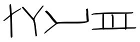	
of the field	ba·ra		
and in whose branches	u·ve·an·pho·w·hee		
nested —	yish·ke·nan	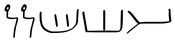	
the birds	tsip·pa·re		
of the air	she·may·ya		
you	ʾan·tah	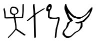	Daniel 4:22
are [that tree] !	hu		
O king	mal·ka	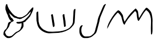	
	dee	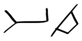	
For you have become great	re·vayt	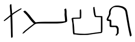	
and strong	u·te·qe·phet	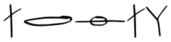	
your greatness	u·re·vu·takh		
has grown	re·vat		
to reach	u·me·tat		
the sky	lish·may·ya		

and your dominion	ve·sha·le·ta·nakh		
extends to the ends	le·so·wph		
of the earth	ar·a		
And	ve·dee		Daniel 4:23
saw	cha·zah	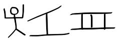	
you, O king	mal·ka	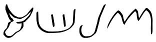	
a watcher	eer	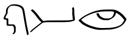	
a holy one	ve·qad·deesh		
coming down	na·chit	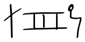	
from	min		
heaven	she·may·ya		
and saying :	ve·a·mar		
‘ Cut down	god·du	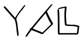	
the tree	ee·la·na	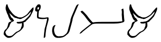	
and destroy it	ve·chab·be·lu·hee	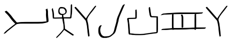	
but	be·ram		
the stump	iq·qar	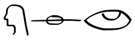	
with its roots	sha·re·sho·w·hee		
in the ground	be·ar·a		
leave	she·vu·qu	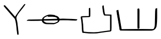	
and a band	u·ve·e·sur		
of	dee	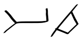	
iron	phar·zel		
and bronze [around it]	u·ne·chash	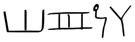	
in the tender grass	be·dit·a		
of	dee	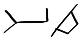	
the field	va·ra		

with the dew	u·ve·tal	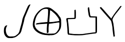	
of heaven	she·may·ya		
Let him be drenched	yits·tab·ba		
with	ve·im		
the beasts	che·vat	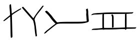	
of the field	ba·ra		
and graze	cha·la·qeh	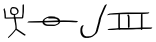	
till	ad		
	dee	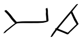	
seven	shiv·ah		
times	id·da·neen		
pass him	yach·le·phun	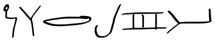	
by ’	a·lo·w·hee		
This	de·nah		Daniel 4:24
is the interpretation	phish·ra		
O king	mal·ka	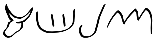	
and this is the decree	u·ge·ze·rat		
that the Most High	ʿil·la·ya	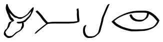	
	hee	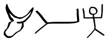	
-	dee	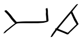	
has issued	me·tat		
against	al		
my lord	mar·ʾī		
the king :	mal·ka	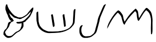	
	ve·lakh	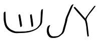	Daniel 4:25
You will be driven away	ta·re·deen	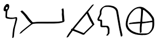	
from	min		

mankind	a·na·sha	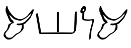
with	ve·im	
the beasts	che·vat	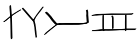
of the field	ba·ra	
will be	le·he·veh	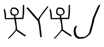
and your dwelling	me·do·rakh	
grass	ve·is·ba	
like an ox	khe·to·w·reen	
	lakh	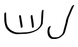
You will feed on	ye·ta·a·mun	
with the dew	u·mit·tal	
of heaven	she·may·ya	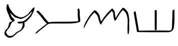
	lakh	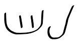
and be drenched	me·tsab·be·een	
and seven	ve·shiv·ah	
times	id·da·neen	
shall pass	yach·le·phun	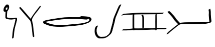
you by	ʿa·laykh	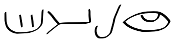
until	ad	
	dee	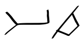
you acknowledge	tin·da	
that	dee	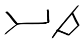
rules	shal·leet	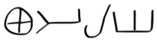
the Most High	ʿil·lay·ʾa	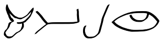
over the kingdom	be·mal·khut	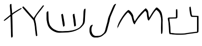
of mankind	a·na·sha	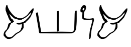
to whom	u·le·man	

	dee	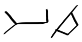	
He wishes	yits·be		
and gives it	yit·te·nin·nah		
As for	ve·dee		Daniel 4:26
the command	a·ma·ru		
to leave	le·mish·baq	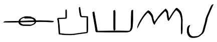	
the stump	iq·qar	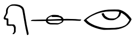	
with its roots	sha·re·sho·w·hee		
of	dee	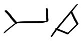	
the tree	ee·la·na	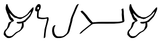	
your kingdom	mal·khu·takh		
	lakh	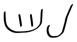	
will be restored	qay·ya·mah	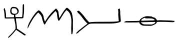	
to you	min		
as soon as	dee	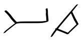	
you acknowledge	tin·da		
that	dee	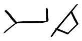	
rules	shal·li·tin	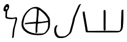	
Heaven	she·may·ya		
Therefore	la·hen		Daniel 4:27
O king	mal·ka	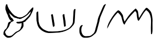	
may my advice	mil·kee	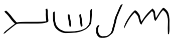	
be pleasing	yish·par	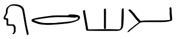	
to you	ʿa·la·yikh	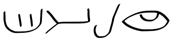	
from your sins	va·cha·ta·yakh	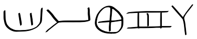	
by doing what is right	be·tsid·qah		
Break away	phe·ruq	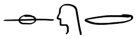	

and from your iniquities	va·a·va·ya·takh	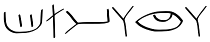	
by showing mercy	be·mi·chan		
to the oppressed	a·na·yin	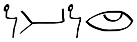	
Perhaps	hen		
there will be	te·he·ve	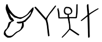	
an extension	ar·khah	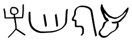	
of your prosperity ”	lish·le·ve·takh	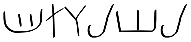	
All	kol·la	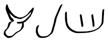	Daniel 4:28
this happened	me·ta		
to	al		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
King	mal·ka		
later	liq·tsat	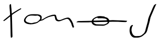	Daniel 4:29
months	yar·cheen	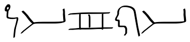	
Twelve	te·re	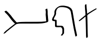	
	a·sar		
on	al		
the roof of the royal palace	he·khal	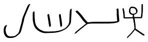	
	mal·khu·ta		
of	dee	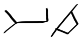	
Babylon	va·vel		
walking	me·hal·lekh		
as he was	ha·vah	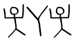	
exclaimed	a·neh		Daniel 4:30
the king	mal·ka	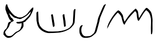	
	ve·a·mar		
not	ha·la	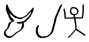	

“ Is this	da	
	hee	
Babylon	ba·vel	
the Great	rab·be·ta	
which	dee	
I myself	a·nah	
have built	ve·nay·tah	
residence	le·vet	
as a royal	mal·khu	
by the might	bit·qaph	
of my power	chis·nee	
and for the glory	ve·lee·qar	
of my majesty ? ”	had·ree	
were still	o·wd	Daniel 4:31
While the words	mil·le·ta	
mouth	be·phum	
in the king’s	mal·ka	
a voice	qal	
from	min	
heaven :	she·may·ya	
came	ne·phal	
to you	lakh	
“ It is decreed	a·me·reen	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
King	mal·ka	
that the kingdom	mal·khu·tah	
has departed	a·dat	

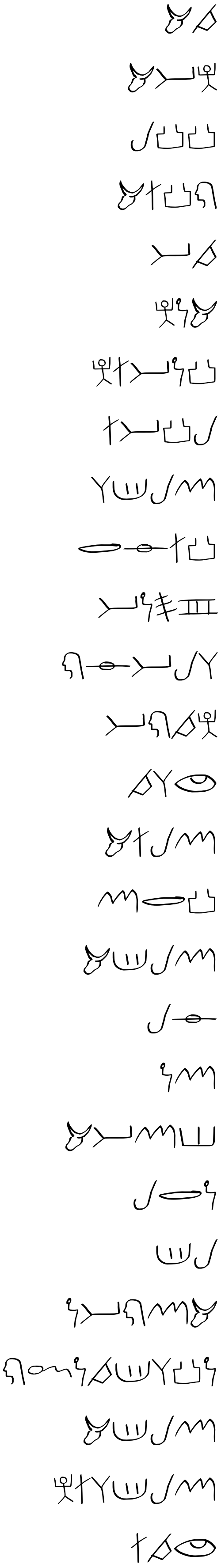

Daniel 4:32

from you	min·nakh
from	u·min
mankind	a·na·sha
	lakh
You will be driven away	ta·re·deen
with	ve·im
the beasts	che·vat
of the field	ba·ra
to live	me·do·rakh
grass	is·ba
like an ox	khe·to·w·reen
	lakh
and you will feed on	ye·ta·a·mun
And seven	ve·shiv·ah
times	id·da·neen
will pass	yach·le·phun
you by	ʿi·la·yikh
until	ad
	dee
you acknowledge	tin·da
that	dee
rules	shal·leet
the Most High	ʿil·lay·ʾa
over the kingdom	be·mal·khut
of mankind	a·na·sha
to whom	u·le·man
	dee

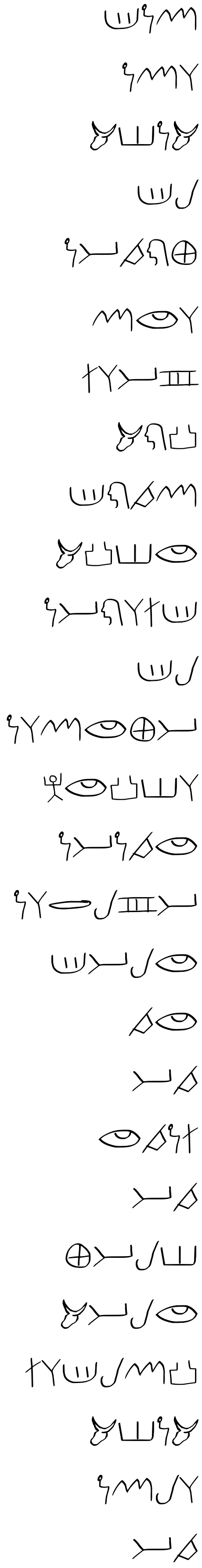

He wishes ”	yits·be		
and gives it	yit·te·nin·nah		
At that	bah		Daniel 4:33
moment	sha·a·ta		
the sentence	mil·le·ta		
was fulfilled	sa·phat		
against	al		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
from	u·min		
mankind	a·na·sha	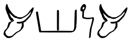	
He was driven away	te·reed	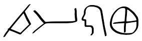	
grass	ve·is·ba		
like an ox	khe·to·w·reen		
He ate	ye·khul		
with the dew	u·mit·tal		
of heaven	she·may·ya		
and his body	gish·meh		
was drenched	yits·tab·ba		
until	ad		
	dee	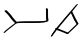	
his hair	sa·reh		
like [the feathers of] an eagle	ke·nish·reen	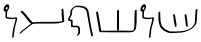	
grew	re·vah		
and his nails	ve·tiph·ro·w·hee		
like [the claws of] a bird	khe·tsip·pe·reen		
But at the end	ve·liq·tsat	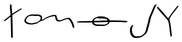	Daniel 4:34
of those days	yo·w·may·yah		

I	a·nah	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
looked up	ay·nay	
to heaven	lish·may·ya	
	nit·let	
and my sanity	u·man·de·ee	
to me	a·lay	
was restored	ye·tuv	
the Most High	u·le·ʿil·la·ya	
Then I praised	ba·re·khet	
Him who lives	u·le·chay	
forever :	a·le·ma	
and I honored	shab·be·chet	
and glorified	ve·had·de·ret	
	dee	
“ For His dominion	sha·le·ta·neh	
dominion	sha·le·tan	
is an everlasting	a·lam	
and His kingdom	u·mal·khu·teh	
endures from	im	
generation	dar	
to generation	ve·dar	
All	ve·khal	Daniel 4:35
the peoples	da·ʾa·rē	
of the earth	ar·a	
as nothing	ke·lah	
are counted	cha·shee·veen	

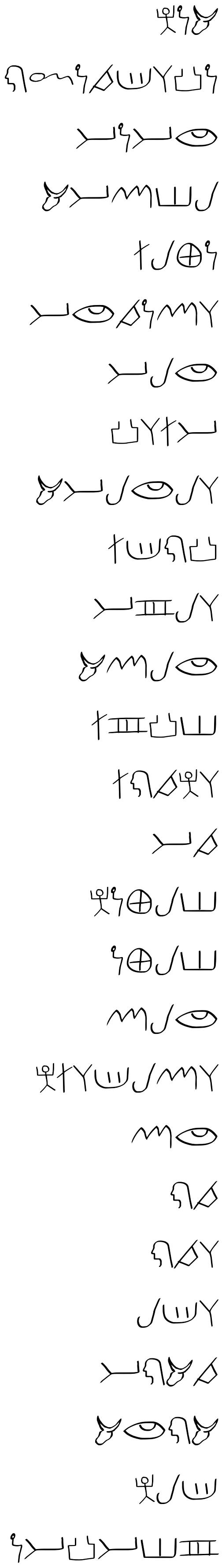

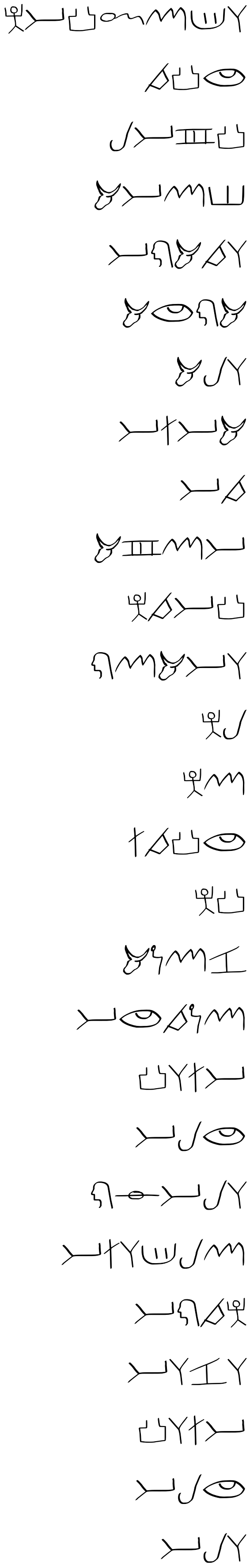

as He pleases	u·khe·mits·be·yeh	
and He does	a·ved	
with the army	be·chel	
of heaven	she·may·ya	
and the peoples	ve·da·ʾa·rē	
of the earth	ar·a	
no	ve·la	
There is	ee·tay	
one who	dee	
can restrain	ye·ma·che	
His hand	vee·deh	
or say	ve·ye·mar	
to Him	leh	
‘ What	mah	
have You done ? ’”	a·vadt	
At	beh	Daniel 4:36
the same time	zim·na	
my sanity	man·de·ee	
was restored	ye·tuv	
-	a·lay	
for the glory	ve·lee·qar	
of my kingdom	mal·khu·tee	
my honor	had·ree	
and splendor	ve·zi·vee	
returned	ye·tuv	
to me	a·lay	
	ve·lee	

My advisers	had·da·ve·ray	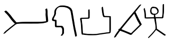	
and nobles	ve·rav·re·va·nay		
sought me out	ye·va·o·wn	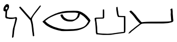	
to	ve·al		
my throne	mal·khu·tee		
and I was restored	ha·te·qe·nat	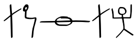	
greatness	u·re·vu		
and surpassing	yat·tee·rah	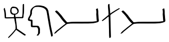	
was added	hu·se·phat		
to me	lee	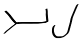	
Now	ke·an		Daniel 4:37
I	a·nah		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
praise	me·shab·bach		
and exalt	u·me·ro·w·mem		
and glorify	u·me·had·dar		
the King	le·me·lekh		
of heaven	she·may·ya		
for	dee	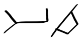	
all	khal		
His works	ma·a·va·do·w·hee	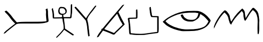	
are true	qe·shot	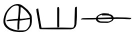	
and all His ways	ve·o·re·cha·teh		
are just	deen	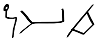	
those	ve·dee		
who walk	mah·le·kheen	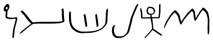	
in pride	be·ge·vah		

And He is able	ya·khil		
to humble	le·hash·pa·lah		
King Belshazzar	be·le·shats·tsar		Daniel 5:1
[Later,]	mal·ka	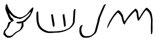	
held	a·vad	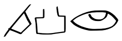	
feast	le·chem	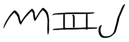	
a great	rav	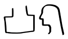	
of his nobles	le·rav·re·va·no·w·hee		
for a thousand	a·laph	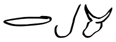	
with	ve·la·qo·vel	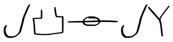	
them	al·pa		
wine	cham·ra		
and he drank	sha·teh		
Belshazzar	be·le·shats·tsar		Daniel 5:2
gave orders	a·mar		
	bit·em		
Under the influence of the wine	cham·ra		
to bring	le·hay·ta·yah	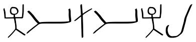	
vessels	le·ma·ne		
in the gold	da·ha·va	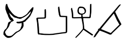	
and silver	ve·khas·pa		
that	dee	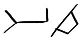	
had taken	han·peq		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
his father	a·vu·hee	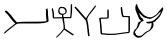	
from	min		
the temple	he·khe·la	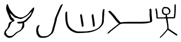	

	dee	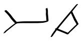	
in Jerusalem	vee·ru·she·lem		
could drink	ve·yish·to·wn		
from them	be·ho·wn		
so that the king	mal·ka	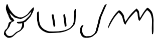	
along with his nobles	ve·rav·re·va·no·w·hee		
his wives	she·ge·la·teh		
and his concubines	u·le·che·na·teh	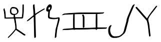	
Thus	be·da·yin		Daniel 5:3
they brought in	hay·tee		
vessels	ma·ne		
the gold	da·ha·va	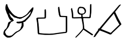	
that	dee	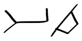	
had been taken	han·pi·qu	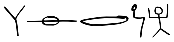	
from	min		
the temple	he·khe·la	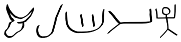	
	dee	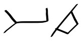	
the house	vet	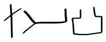	
of God	e·la·ha		
	dee	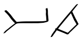	
in Jerusalem	vee·ru·she·lem		
drank	ve·ish·tee		
from them	be·ho·wn		
and the king	mal·ka	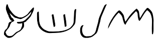	
along with his nobles	ve·rav·re·va·no·w·hee		
his wives	she·ge·la·teh		
and his concubines	u·le·che·na·teh	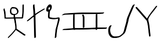	

As they drank	ish·tee	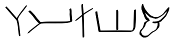	Daniel 5:4
the wine	cham·ra	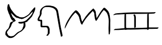	
they praised	ve·shab·ba·chu	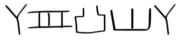	
[their] gods	le·la·he	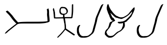	
of gold	da·ha·va	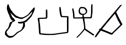	
and silver	ve·khas·pa	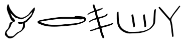	
bronze	ne·cha·sha	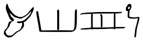	
and iron	phar·ze·la	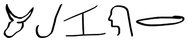	
wood	a·a	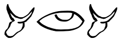	
and stone	ve·av·na	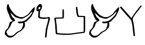	
At	bah	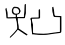	Daniel 5:5
that moment	sha·a·tah	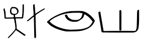	
appeared	ne·pha·qu	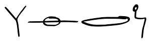	
the fingers	ets·be·an	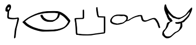	
of	dee	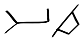	
hand	yad	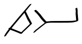	
a human	e·nash	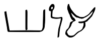	
and wrote	ve·kha·te·van	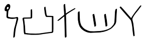	
near	la·qo·vel	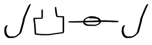	
the lampstand	nev·rash·ta	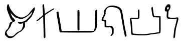	
on	al	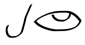	
the plaster	gee·ra	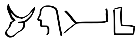	
of	dee	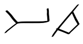	
the wall	khe·tal	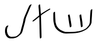	
palace	he·khe·la	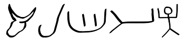	
in	dee	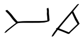	
the royal	mal·ka	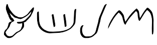	

As the king	u·mal·ka	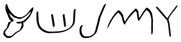	
watched	cha·zeh	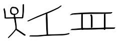	
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	ye·dah	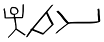	
that	dee	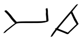	
was writing	kha·te·vah		
-	e·da·yin	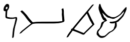	Daniel 5:6
-	mal·ka	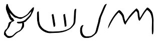	
his face	zi·yo·hee	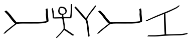	
grew pale	she·no·w·hee	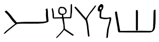	
and his thoughts	ve·ra·ʿ·yo·no·hī	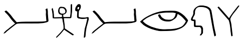	
so alarmed him	ye·va·ha·lun·neh		
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that his hips	char·tseh		
gave way	mish·ta·ra·yin		
and his knees	ve·ar·khub·ba·teh		
knocked together	da		
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	na·qe·shan	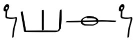	
called out for	qa·re	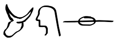	Daniel 5:7
The king	mal·ka	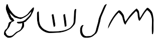	
	be·cha·yil	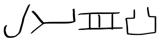	
to be brought in	le·he·a·lah		
the enchanters	le·a·she·phay·ya		
astrologers	kas·da·yē		
and diviners	ve·ga·ze·ray·ya		
	a·neh		

and he	mal·ka	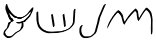	
said	ve·a·mar		
to these wise men	le·chak·kee·me	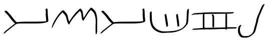	
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“ Whoever	dee	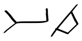	
	khal	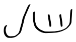	
	e·nash	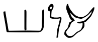	
	dee	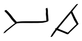	
reads	yiq·reh	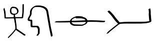	
inscription	ke·ta·vah		
this	de·nah		
its interpretation	u·phish·reh	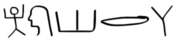	
and tells me	ye·chaw·win·na·nee		
in purple	ar·ge·va·na		
will be clothed	yil·bash	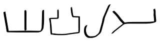	
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	dee	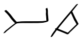	
and have a gold	da·ha·va	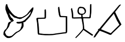	
placed around	al		
his neck	tsaw·ve·reh		
and he will be made the third	ve·tal·tee	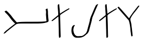	
in the kingdom ”	ve·mal·khu·ta	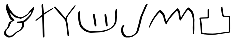	
highest ruler	yish·lat		
So	e·da·yin	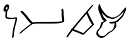	Daniel 5:8
came in	ʿa·la·līn		
all	kol	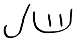	
wise men	chak·kee·me	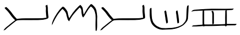	

the king’s	mal·ka	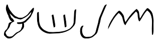	
not	ve·la		
but they could	kha·ha·leen	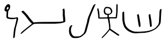	
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read	le·miq·re	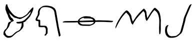	
or interpret it	u·phish·ra	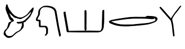	
	le·ho·w·da·ah		
for [him]	le·mal·ka	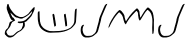	
Then	e·da·yin	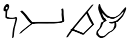	Daniel 5:9
King	mal·ka	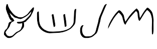	
Belshazzar	ve·le·shats·tsar		
became even more	sag·gee	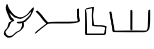	
terrified	mit·ba·hal		
his face	ve·zi·yo·hee	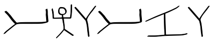	
grew even more pale	sha·na·yin	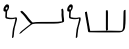	
	a·lo·w·hee		
and his nobles	ve·rav·re·va·no·w·hee		
were bewildered	mish·tab·be·sheen	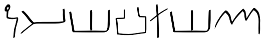	
the queen	mal·ke·ta		Daniel 5:10
Hearing	la·qo·vel	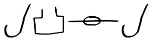	
the outcry	mil·le	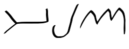	
of the king	mal·ka	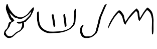	
and his nobles	ve·rav·re·va·no·w·hee		
hall	le·vet	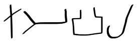	
the banquet	mish·te·ya		
entered	ʿa·la·lat	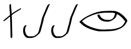	
-	a·nat		

[she]	mal·ke·ta	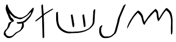	
said	va·a·me·ret		
“ O king	mal·ka	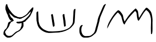	
forever ! ”	le·a·le·meen	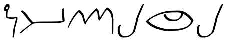	
may you live	che·yee	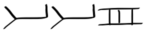	
“ Do not	al		
terrify you	ye·va·ha·lukh		
let your thoughts	ra·yo·w·nakh	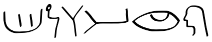	
or your face	ve·zee·vaykh	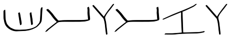	
	al		
grow pale	yish·tan·no		
There is	ee·tay	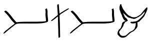	Daniel 5:11
a man	ge·var		
in your kingdom	be·mal·khu·takh	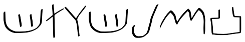	
who	dee	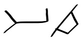	
has the spirit	ru·ach		
gods	e·la·heen		
of the holy	qad·dee·sheen	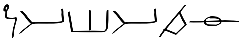	
in him	beh		
In the days	u·ve·yo·w·me		
of your father	a·vukh		
to have insight	na·hee·ru	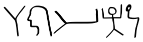	
intelligence	ve·sa·khe·le·ta·nu		
and wisdom	ve·cha·khe·mah		
like [that]	ke·cha·khe·mat	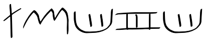	
of the gods	e·la·heen		
he was found	hish·te·kha·chat		

	beh		
King	u·mal·ka	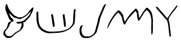	
Nebuchadnezzar	ne·vu·khad·nets·tsar	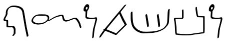	
Your father	a·vukh		
chief	rav		
of the magicians	char·tum·meen		
enchanters	a·she·pheen		
astrologers	kas·da·een		
[and] diviners	ga·ze·reen		
appointed him	ha·qee·meh	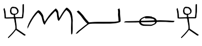	
Your own father	a·vukh		
the king	mal·ka	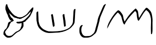	
did this	kal	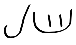	Daniel 5:12
because	qo·vel	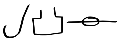	
	dee	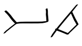	
spirit	ru·ach		
to have an extraordinary	yat·tee·rah	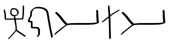	
as well as knowledge	u·man·da		
understanding	ve·sa·khe·le·ta·nu		
and the ability to interpret	me·phash·shar		
dreams	chel·meen		
explain	va·a·cha·va·yat	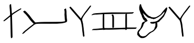	
riddles	a·chee·dan	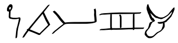	
and solve	u·me·sha·re		
difficult problems	qit·reen		
was found	hish·te·kha·chat	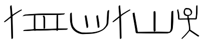	
	beh		

Daniel	be·da·nee·yel	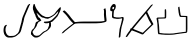	
the one	dee	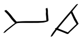	
[he]	mal·ka	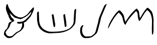	
named	sam	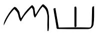	
	she·meh		
Belteshazzar	be·le·te·shats·tsar		
therefore	ke·an		
Daniel	da·nee·yel	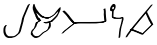	
Summon	yit·qe·re	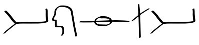	
the interpretation ”	u·phish·rah		
and he will give you	ye·ha·cha·veh	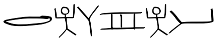	
So	be·da·yin		Daniel 5:13
Daniel	da·nee·yel	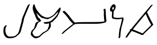	
was brought	hu·al		
before	qo·dam	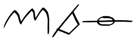	
the king	mal·ka	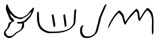	
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[who]	mal·ka	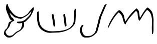	
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him	le·da·nee·yel	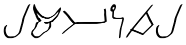	
“ Are you	ʾan·tah	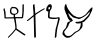	
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Daniel	da·nee·yel	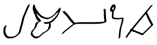	
one	dee	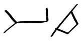	
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the exiles	be·ne	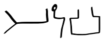	
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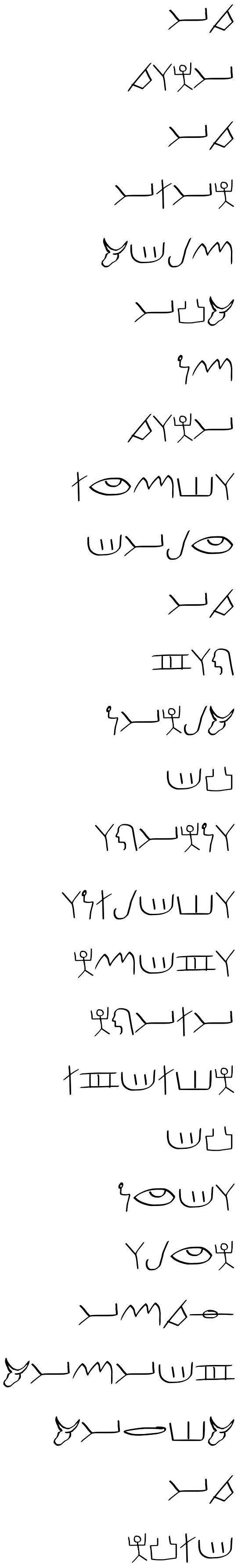

-	dee	
-	ye·hud	
-	dee	
brought	hay·tee	
the king	mal·ka	
my father	a·vee	
from	min	
Judah ?	ye·hud	
I have heard	ve·shim·et	Daniel 5:14
	ʿa·la·yikh	
that	dee	
the spirit	ru·ach	
of the gods	e·la·heen	
is in you	bakh	
and that you have insight	ve·na·hee·ru	
intelligence	ve·sa·khe·le·ta·nu	
wisdom	ve·cha·khe·mah	
and extraordinary	yat·tee·rah	
	hish·te·kha·chat	
	bakh	
Now	u·khe·an	Daniel 5:15
were brought	hu·al·lu	
before me	qa·da·may	
the wise men	chak·kee·may·ya	
and enchanters	a·she·phay·ya	
	dee	
inscription	khe·ta·vah	

this	de·nah		
to read	yiq·ro·wn	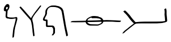	
and interpret it	u·phish·reh	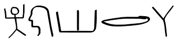	
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not	ve·la		
but they could	kha·ha·leen	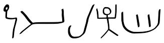	
interpretation	pe·shar	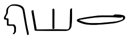	
its	mil·le·ta		
give	le·ha·cha·va·yah		
But	va·a·nah		Daniel 5:16
I have heard	shim·et		
about you	ʿa·la·yikh	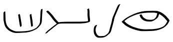	
that	dee	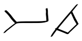	
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to give interpretations	pish·reen	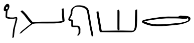	
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and solve	le·mish·re	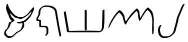	
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this inscription	ke·ta·va	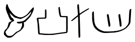	
read	le·miq·re	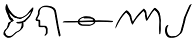	
its interpretation	u·phish·reh	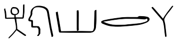	
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in purple	ar·ge·va·na		
you will be clothed	til·bash		

chain	ve·ham·mo·ne·kha	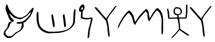	
	dee	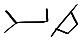	
and have a gold	da·ha·va	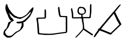	
placed around	al	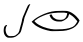	
your neck	tsaw·ve·rakh	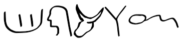	
and you will be made the third	ve·tal·ta	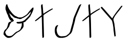	
in the kingdom ”	ve·mal·khu·ta	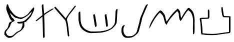	
highest ruler	tish·lat	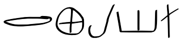	
In response	be·da·yin	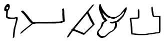	Daniel 5:17
	a·neh	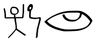	
Daniel	da·nee·yel	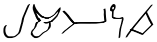	
said	ve·a·mar	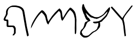	
	qo·dam	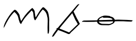	
to the king	mal·ka	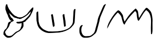	
your gifts	mat·te·na·takh	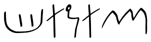	
for yourself	lakh	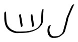	
“ You may keep	le·hew·yan	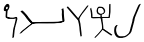	
your rewards	u·ne·va·ze·be·ya·takh	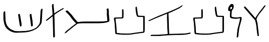	
to someone else	le·a·cho·ran	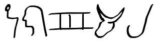	
and give	hav	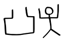	
Nevertheless	be·ram	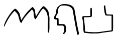	
the inscription	ke·ta·va	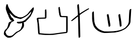	
I will read	eq·re	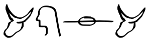	
for the king	le·mal·ka	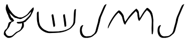	
and interpret it	u·phish·ra	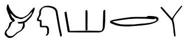	
for him	a·ho·wd·in·neh	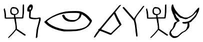	
As for you	ʾan·tah	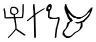	Daniel 5:18

O king	mal·ka	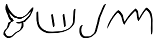	
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the Most High	ʿil·la·ya	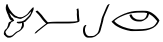	
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and greatness	u·re·vu·ta		
glory	vee·qa·ra	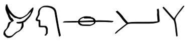	
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gave	ye·hav	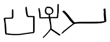	
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Because of	u·min		Daniel 5:19
the greatness	re·vu·ta		
that	dee	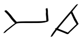	
He bestowed	ye·hav	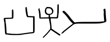	
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of every	kol	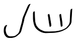	
the people	am·may·ya	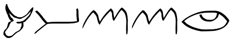	
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in fear	ve·da·cha·leen	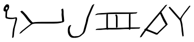	
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whom	dee	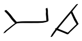	
he	ha·vah	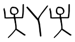	
wished	tsa·ve	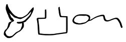	

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killed	qa·tel	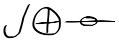	
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he	ha·vah	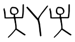	
wished	tsa·ve	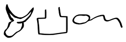	
	ha·vah	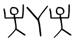	
and kept alive	ma·che	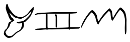	
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he	ha·vah	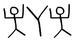	
wished	tsa·ve	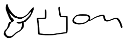	
	ha·vah	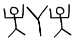	
he exalted	ma·reem	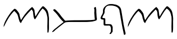	
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he	ha·vah	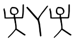	
wished	tsa·ve	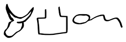	
	ha·vah	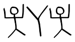	
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But when	u·khe·dee		Daniel 5:20
became arrogant	rim	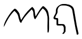	
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and his spirit	ve·ru·cheh		
was hardened	tiq·phat	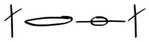	
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he was deposed	ha·ne·chat	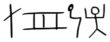	
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throne	ka·re·se		
his royal	mal·khu·teh		

and his glory	vee·qa·rah	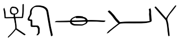	
was taken	he·di·yu	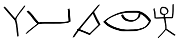	
from him	min·neh	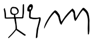	
from	u·min	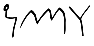	Daniel 5:21
mankind	be·ne	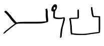	
	a·na·sha	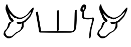	
He was driven away	te·reed	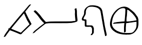	
and his mind	ve·liv·veh	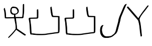	
was like	im	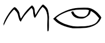	
[that of] a beast	che·ve·ta	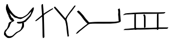	
	she·wī	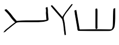	
with	ve·im	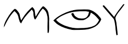	
the wild donkeys	a·ra·day·ya	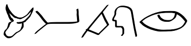	
He lived	me·do·w·reh	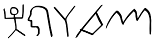	
grass	is·ba	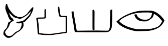	
like an ox	khe·to·w·reen	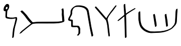	
and ate	ye·ta·a·mun·neh	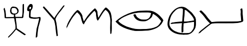	
with the dew	u·mit·tal	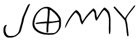	
of heaven	she·may·ya	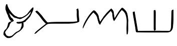	
and his body	gish·meh	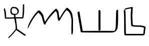	
was drenched	yits·tab·ba	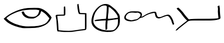	
until	ad	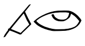	
	dee	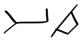	
he acknowledged	ye·da	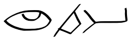	
that	dee	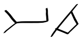	
rules	shal·leet	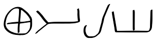	
God	e·la·ha	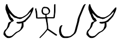	

the Most High	ʿil·la·ya	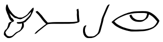	
over the kingdom	be·mal·khut	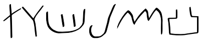	
of mankind	a·na·sha	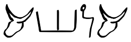	
whom	u·le·man	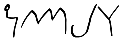	
	dee	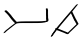	
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setting	ye·ha·qem	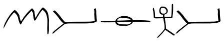	
over it	ʿa·la·yēh	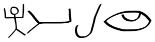	
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your heart	liv·vakh		
all	kal	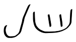	
even though	qo·vel	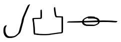	
	dee	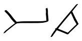	
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Instead, you have exalted	hit·ro·w·mam·ta	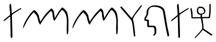	
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from	dee	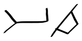	
His house	vay·teh	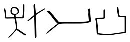	

were brought	hay·tee	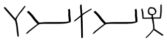
to you	qa·da·ma·yikh	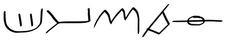
and as you	ve·ʾan·tah	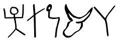
with your nobles	ve·rav·re·va·na·yikh	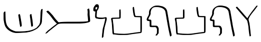
wives	she·ge·la·takh	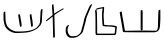
and concubines	u·le·che·na·takh	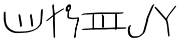
wine	cham·ra	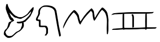
drank	sha·ta·yin	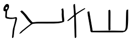
from them	be·ho·wn	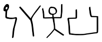
[your] gods	ve·le·la·he	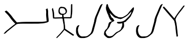
of silver	khas·pa	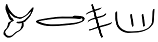
and gold	ve·da·ha·va	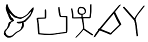
bronze	ne·cha·sha	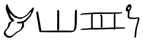
and iron	phar·ze·la	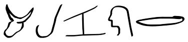
wood	a·a	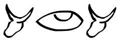
and stone	ve·av·na	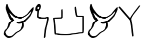
which	dee	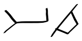
cannot	la	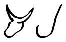
see	cha·za·yin	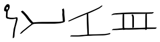
or	ve·la	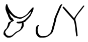
hear	sha·me·een	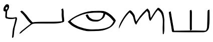
or	ve·la	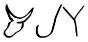
understand	ya·de·een	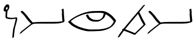
you praised	shab·bach·ta	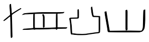
the God	ve·le·la·ha	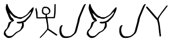
who	dee	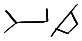
your very breath	nish·me·takh	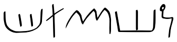

in His hand	bee·deh	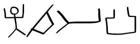	
and all	ve·khal		
your ways	o·re·cha·takh	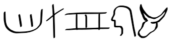	
holds	leh	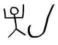	
But you have failed to	la		
glorify	had·dar·ta		
Therefore	be·da·yin		Daniel 5:24
	min	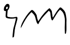	
	qo·da·mo·w·hee		
He sent	she·li·ya·ach	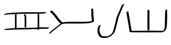	
	pas·sa		
	dee	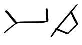	
the hand	ye·da	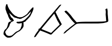	
inscription	u·khe·ta·va		
the	de·nah		
that wrote	re·sheem	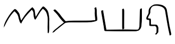	
Now this	u·de·nah		Daniel 5:25
is the inscription	khe·ta·va		
that	dee	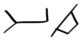	
was written :	re·sheem	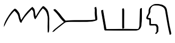	
MENE	me·ne		
MENE	me·ne		
TEKEL	te·qel	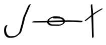	
PARSIN	u·phar·seen		
[And] this	de·nah		Daniel 5:26
is the interpretation	pe·shar	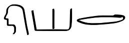	
of the message :	mil·le·ta		

MENE	me·ne	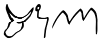	
has numbered	me·nah	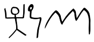	
means that God	e·la·ha		
the days of your reign	mal·khu·takh		
and brought it to an end	ve·hash·le·mah	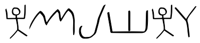	
TEKEL	te·qel	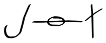	Daniel 5:27
means that you have been weighed	te·qee·le·tah	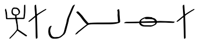	
on the scales	ve·mo·zan·ya		
and found	ve·hish·te·kha·chat		
deficient	chas·seer		
PERES	pe·res		Daniel 5:28
has been divided	pe·ree·sat	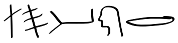	
means that your kingdom	mal·khu·takh		
and given over	vee·hee·vat		
to the Medes	le·ma·day		
and Persians ”	u·pha·ras		
Then	be·da·yin		Daniel 5:29
gave the command	a·mar		
Belshazzar	be·le·shats·tsar		
and they clothed	ve·hal·bee·shu	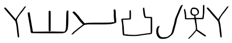	
Daniel	le·da·nee·yel	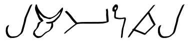	
in purple	ar·ge·va·na		
chain	ve·ham·mo·ne·kha		
	dee	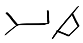	
placed a gold	da·ha·va		
around	al		

his neck	tsaw·ve·reh	צוארה	
and proclaimed	ve·hakh·ri·zu	והכרזו	
him	a·lo·w·hee	עלוהי	
	dee	די	
-	le·he·ve	להוא	
ruler	shal·leet	שליט	
the third highest	tal·ta	תלתא	
in the kingdom	be·mal·khu·ta	במלכותא	
That	beh	בה	Daniel 5:30
very night	be·le·le·ya	בליליא	
was slain	qe·teel	קטיל	
Belshazzar	be·le·shats·tsar	בלאשצר	
king	mal·ka	מלכא	
of the Chaldeans	khas·da·ya	כשדיא פ	
and Darius	ve·da·re·ya·vesh	ודריוש	Daniel 5:31
the Mede	ma·day·ʾa	מדיא	
received	qab·bel	קבל	
the kingdom	mal·khu·ta	מלכותא	
at the age	ke·var	כבר	
	she·neen	שנין	
of sixty-two	shit·teen	שתין	
	ve·tar·ten	ותרתין	
Now it	she·phar	שפר	Daniel 6:1
pleased	qo·dam	קדם	
Darius	da·re·ya·vesh	דריוש	
to appoint	va·ha·qeem	והקים	
-	al	על	

-	mal·khu·ta		
satraps	la·a·chash·dar·pe·nay·y a		
120	me·ah		
	ve·es·reen		
	dee	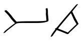	
to rule	le·he·won	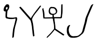	
throughout	be·khal		
the kingdom	mal·khu·ta		
and over them	ve·el·la		Daniel 6:2
	min·ne·ho·wn		
administrators	sa·re·kheen		
three	te·la·ta	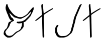	
	dee	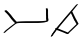	
including Daniel	da·nee·yel	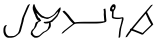	
	chad	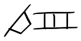	
	min·ne·ho·wn		
	dee	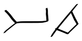	
	le·he·won	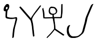	
satraps	a·chash·dar·pe·nay·ya		
these	il·len	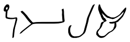	
	ya·ha·veen		
to whom	le·ho·wn	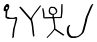	
were accountable	ta·ma		
so that the king	u·mal·ka	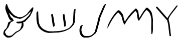	
not	la		
would	le·he·ve	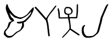	
suffer loss	na·ziq	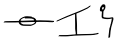	

Soon	e·da·yin	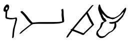	Daniel 6:3
Daniel	da·nee·yel	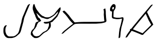	
	de·nah		
	ha·va		
distinguished himself	mit·nats·tsach		
among	al		
the administrators	sa·re·khay·ya		
and satraps	va·a·chash·dar·pe·nay·ya		
	kal	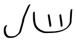	
by	qo·vel	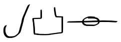	
	dee	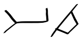	
spirit	ru·ach		
his extraordinary	yat·tee·ra	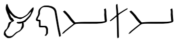	
	beh		
So the king	u·mal·ka	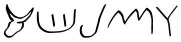	
planned	a·sheet	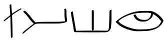	
to set him	la·ha·qa·mu·teh	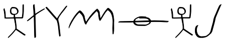	
over	al		
the whole	kal	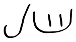	
kingdom	mal·khu·ta		
Thus	e·da·yin	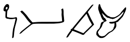	Daniel 6:4
the administrators	sa·re·khay·ya		
and satraps	va·a·chash·dar·pe·nay·ya		
sought	ha·wo		
	va·a·yin		
a charge	il·lah		

	le·hash·ka·chah		
against Daniel	le·da·nee·yel	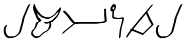	
concerning	mits·tsad		
the kingdom	mal·khu·ta		
no	ve·khal		
charge	il·lah		
or corruption	u·she·chee·tah	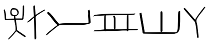	
	la		
but they could	ya·khe·leen	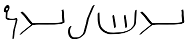	
find	le·hash·ka·chah		
	kal		
because	qo·vel	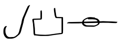	
	dee	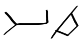	
was trustworthy	me·he·man	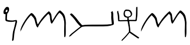	
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negligence	sha·lu	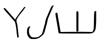	
or corruption	u·she·chee·tah	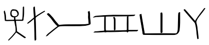	
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was found	hish·te·kha·chat	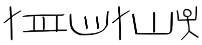	
in him	a·lo·w·hee		
Finally	e·da·yin	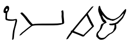	Daniel 6:5
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these	il·lekh	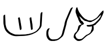	
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	dee	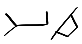	
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find	ne·hash·kach	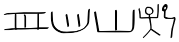	
Daniel	le·da·nee·yel	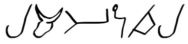	
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any	kal	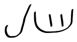	
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unless	la·hen	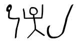	
we find [something]	hash·kach·nah		
against him	a·lo·w·hee		
concerning the law	be·dat		
of his God ”	e·la·heh		
So	e·da·yin	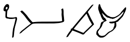	Daniel 6:6
the administrators	sa·re·khay·ya	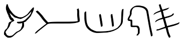	
and satraps	va·a·chash·dar·pe·nay·ya		
	il·len		
went together	har·gi·shu		
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the king	mal·ka	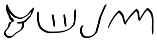	
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Darius	da·re·ya·vesh	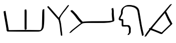	
“ O King	mal·ka	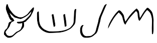	
forever !	le·a·le·meen	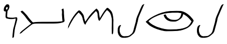	
may you live	che·yee	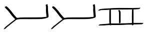	
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All	kol	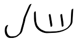	
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the royal	mal·khu·ta	
prefects	sig·nay·ya	
satraps	va·a·chash·dar·pe·nay·ya	
advisers	had·da·ve·ray·ya	
and governors	u·pha·cha·va·ta	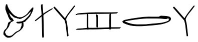
should establish	le·qay·ya·mah	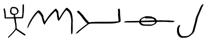
an ordinance	qe·yam	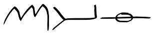
that the king	mal·ka	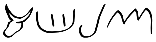
and enforce	u·le·taq·qa·phah	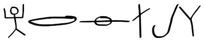
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that	dee	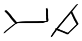
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who	dee	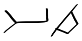
petitions	yiv·eh	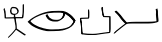
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any	kal	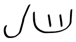
god	e·lah	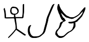
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thirty	te·la·teen	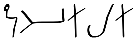
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	min·nakh	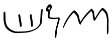
O king	mal·ka	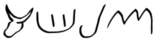
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of lions	ar·ya·va·ta	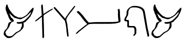	
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O king	mal·ka	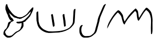	
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the decree	e·sa·ra		
and sign	ve·tir·shum	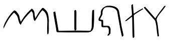	
the document	ke·ta·va	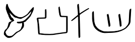	
so that	dee	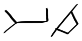	
it cannot	la		
be changed —	le·hash·na·yah		
in accordance with the law	ke·dat		
of the Medes	ma·day		
and Persians	u·pha·ras		
which	dee	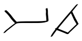	
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Therefore	kal	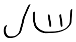	Daniel 6:9
	qo·vel	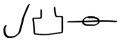	
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King	mal·ka	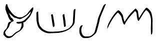	
Darius	da·re·ya·vesh	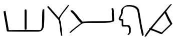	
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the written	ke·ta·va	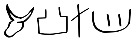	
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Daniel	ve·da·nee·yel	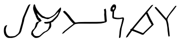	Daniel 6:10
Now when	ke·dee	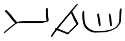	
learned	ye·da	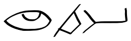	

that	dee	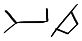
had been signed	re·sheem	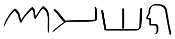
the document	ke·ta·va	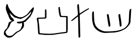
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into his house	le·vay·teh	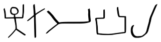
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opened	pe·tee·chan	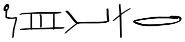
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upper room	be·il·lee·teh	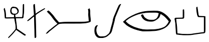
toward	ne·ged	
Jerusalem	ye·ru·she·lem	
times	ve·zim·neen	
and three	te·la·tah	
a day	ve·yo·w·ma	
he	hu	
got down	ba·rekh	
on	al	
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and gave thanks	u·mo·w·de	
to	qo·dam	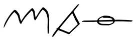
his God	e·la·heh	
	kal	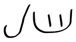
just as	qo·vel	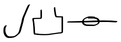
	dee	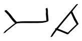
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he had done	a·ved	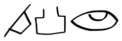

before	min	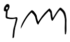	
	qad·mat	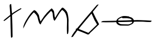	
	de·nah	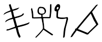	
Then	e·da·yin	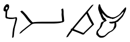	Daniel 6:11
men	guv·ray·ya	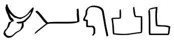	
these	il·lekh	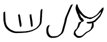	
went as a group	har·gi·shu	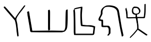	
and found	ve·hash·ka·chu	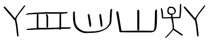	
Daniel	le·da·nee·yel	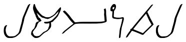	
petitioning	ba·e	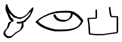	
and imploring	u·mit·chan·nan	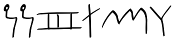	
	qo·dam	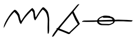	
his God	e·la·heh	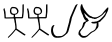	
So	be·da·yin	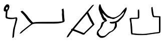	Daniel 6:12
they approached	qe·ree·vu	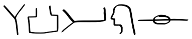	
and asked	ve·a·me·reen	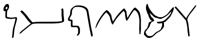	
	qo·dam	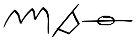	
the king	mal·ka	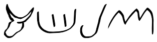	
about	al	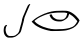	
decree :	e·sar	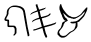	
his royal	mal·ka	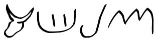	
“ Did you not	ha·la	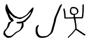	
a decree	e·sar	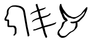	
sign	re·sham·ta	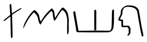	
that	dee	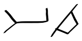	
any	khal	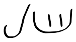	
man	e·nash	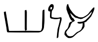	

who	dee	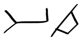
petitions	yiv·eh	
	min	
any	kal	
god	e·lah	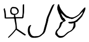
or man	ve·e·nash	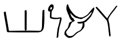
for	ad	
days	yo·w·meen	
thirty	te·la·teen	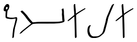
except you	la·hen	
	min·nakh	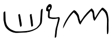
O king	mal·ka	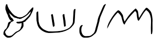
will be thrown	yit·re·me	
into the den	le·go·wv	
of lions ? ”	ar·ya·w·ta	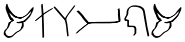
replied	a·neh	
The king	mal·ka	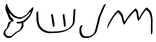
	ve·a·mar	
stands	yats·tsee·va	
the order	mil·le·ta	
“ According to the law	ke·dat	
of the Medes	ma·day	
and Persians	u·pha·ras	
	dee	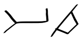
and it cannot	la	
be repealed ”	te·de	
Then	be·da·yin	

Daniel 6:13

they told	a·no	ענו
	ve·a·me·reen	ואמרין
	qo·dam	קדם
the king	mal·ka	מלכא
one	dee	די
“ Daniel	da·nee·yel	דניאל
	dee	די
of	min	מן
the exiles	be·ne	בני
	ga·lu·ta	גלותא
from	dee	די
Judah	ye·hud	יהוד
shows no	la	לא
regard	sam	שם
for you	ʿa·la·yikh	עליך
O king	mal·ka	מלכא
	te·em	טעם
or for	ve·al	ועל
the decree	e·sa·ra	אסרא
that	dee	די
you have signed	re·sham·ta	רשמת
times	ve·zim·neen	וזמנין
three	te·la·tah	תלתה
a day ”	be·yo·w·ma	ביומא
He still makes	ba·e	בעא
his petition	ba·u·teh	בעותה
-	e·da·yin	אדין

Daniel 6:14

the king	mal·ka	
As soon as	ke·dee	
this	mil·le·ta	
heard	she·ma	
he was deeply	sag·gee	
distressed	be·esh	
	a·lo·w·hee	
and	ve·al	
Daniel	da·nee·yel	
set	sam	
[his] mind	bal	
on delivering	le·she·za·vu·teh	
until	ve·ad	
sundown	me·a·le	
	shim·sha	
	ha·va	
and he labored	mish·tad·dar	
to rescue him	le·hats·tsa·lu·teh	
Then	be·da·yin	Daniel 6:15
men	guv·ray·ya	
the	il·lekh	
approached	har·gi·shu	
	al	
the king {together}	mal·ka	
and said	ve·a·me·reen	
to him	le·mal·ka	
“ Remember	da	

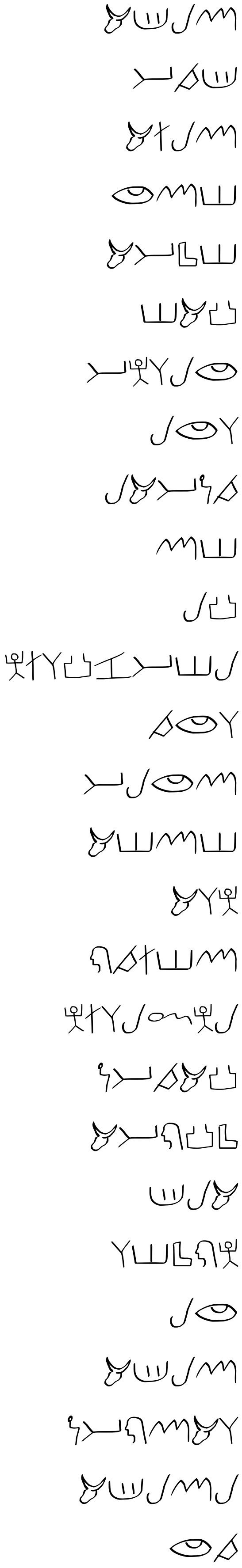

O king	mal·ka	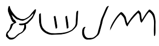	
that	dee	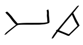	
by the law	dat		
of the Medes	le·ma·day		
and Persians	u·pha·ras		
	dee	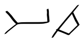	
no	khal	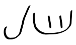	
decree	e·sar		
or ordinance	u·qe·yam	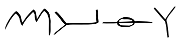	
	dee	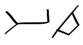	
by the king	mal·ka	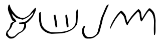	
established	ye·ha·qem	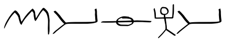	
	la		
can be changed ”	le·hash·na·yah		
So	be·da·yin	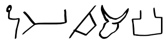	Daniel 6:16
the king	mal·ka	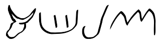	
gave the order	a·mar		
and they brought	ve·hay·tee	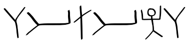	
Daniel	le·da·nee·yel	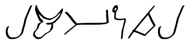	
and threw him	u·re·mo		
into the den	le·gub·ba	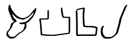	
of	dee	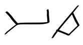	
lions	ar·ya·va·ta	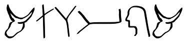	
said	a·neh		
The king	mal·ka	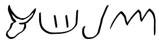	
	ve·a·mar		
to Daniel	le·da·nee·yel	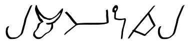	

“ May your God	e·la·hakh		
whom	dee	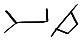	
you	ʾan·tah	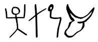	
serve	pa·lach	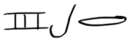	
	leh		
continually	bit·dee·ra	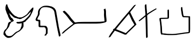	
	hu		
deliver you ! ”	ye·she·ze·vin·nakh	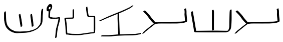	
was brought	ve·he·ta·yit	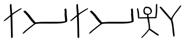	Daniel 6:17
stone	e·ven		
A	cha·dah	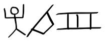	
and placed	ve·su·mat		
over	al		
the mouth	pum		
of the den	gub·ba		
sealed it	ve·chat·mah		
and the king	mal·ka	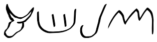	
with his own signet ring	be·iz·qe·teh		
and with the rings	u·ve·iz·qat		
of his nobles	rav·re·va·no·w·hee		
so that	dee	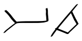	
nothing	la		
could be changed	tish·ne	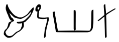	
	tse·vu		
concerning Daniel	be·da·nee·yel	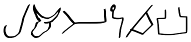	
Then	e·da·yin	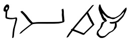	Daniel 6:18
went	a·zal	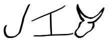	

the king	mal·ka	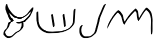	
to his palace	le·he·khe·leh	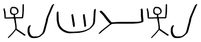	
and spent the night	u·vat		
fasting	te·vat		
entertainment	ve·da·cha·van	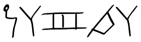	
No	la		
was brought	han·el		
before him	qa·da·mo·w·hee		
and sleep	ve·shin·teh		
fled	nad·dat		
from him	a·lo·w·hee		
-	be·da·yin		Daniel 6:19
the king	mal·ka	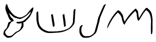	
of dawn	bish·par·pa·ra		
got up	ye·qum	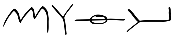	
At the first light	be·na·ge·ha		
and hurried	u·ve·hit·be·ha·lah	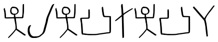	
to the den	le·gub·ba	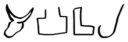	
of	dee	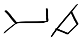	
lions	ar·ya·va·ta	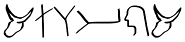	
	a·zal	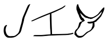	
When he reached	u·khe·miq·re·veh	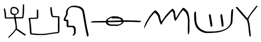	Daniel 6:20
the den	le·gub·ba	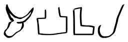	
-	le·da·nee·yel	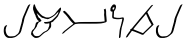	
in a voice	be·qal	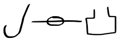	
of anguish	a·tseev		
he cried out	ze·iq		

-	a·neh	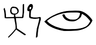	
-	mal·ka	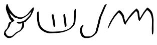	
-	ve·a·mar	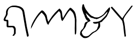	
	le·da·nee·yel	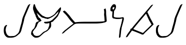	
“ O Daniel	da·nee·yel	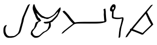	
servant	a·ved	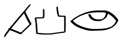	
God	e·la·ha	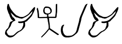	
of the living	chay·ya	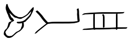	
has your God	e·la·hakh	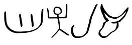	
whom	dee	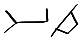	
you	ʾan·tah	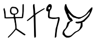	
serve	pa·lach	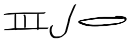	
	leh	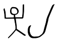	
continually	bit·dee·ra	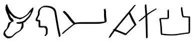	
been able	hay·khil	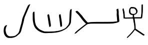	
to deliver you	le·she·za·vu·takh	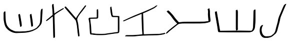	
from	min	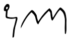	
the lions ? ”	ar·ya·va·ta	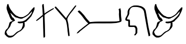	
Then	e·da·yin	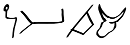	Daniel 6:21
Daniel	da·nee·yel	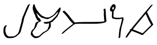	
-	im	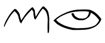	
-	mal·ka	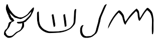	
replied	mal·lil	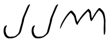	
“ O king	mal·ka	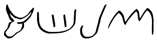	
forever !	le·a·le·meen	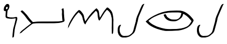	
may you live	che·yee	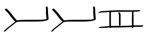	
My God	e·la·hee	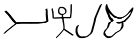	Daniel 6:22

sent	she·lach	
His angel	mal·a·kheh	
and shut	u·sa·gar	
the mouths	pum	
of the lions	ar·ya·va·ta	
They have not	ve·la	
hurt me	chab·be·lu·nee	
	kal	
for	qo·vel	
	dee	
in His sight	qa·da·mo·w·hee	
innocent	za·khu	
I was found	hish·te·kha·chat	
	lee	
and	ve·aph	
against you	qa·da·ma·yikh	
O king ”	mal·ka	
wrong	cha·vu·lah	
no	la	
I have done	av·det	
-	be·da·yin	Daniel 6:23
The king	mal·ka	
was overjoyed	sag·gee	
	te·ev	
	a·lo·w·hee	
Daniel	u·le·da·nee·yel	
and gave orders	a·mar	

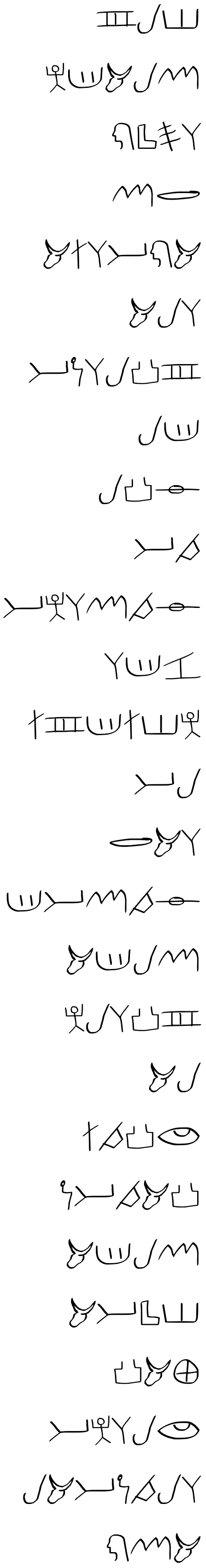

to lift	le·han·sa·qah	
out of	min	
the den	gub·ba	
was lifted	ve·hus·saq	
and when Daniel	da·nee·yel	
out of	min	
the den	gub·ba	
-	ve·khal	
wounds whatsoever	cha·val	
no	la	
were found	hish·te·khach	
on him	beh	
because	dee	
he had trusted	he·min	
in his God	be·la·heh	
At the command	va·a·mar	Daniel 6:24
of the king	mal·ka	
were brought	ve·hay·tee	
men	guv·ray·ya	
the	il·lekh	
who	dee	
had falsely accused	a·kha·lu	
	qar·tso·w·hee	
	dee	
Daniel	da·nee·yel	
into the den	u·le·gov	
of lions —	ar·ya·va·ta	

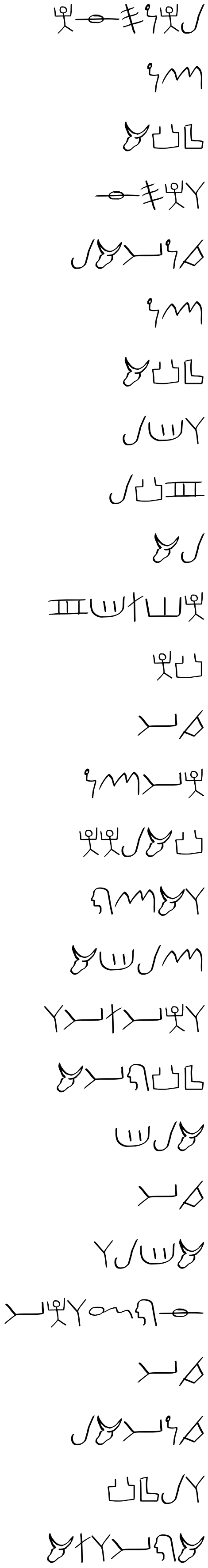

and thrown	re·mo		
they	in·nun		
and their children	be·ne·ho·wn	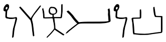	
and wives	u·ne·she·ho·wn	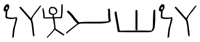	
And before	ve·la		
they had reached	me·to		
the bottom	le·ar·eet		
of the den	gub·ba		
-	ad		
-	dee	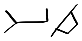	
overpowered	she·li·tu	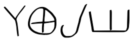	
them	ve·ho·wn		
the lions	ar·ya·va·ta	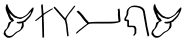	
all	ve·khal		
their bones	gar·me·ho·wn	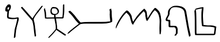	
and crushed	had·di·qu	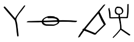	
Then	be·da·yin		Daniel 6:25
Darius	da·re·ya·vesh	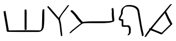	
King	mal·ka	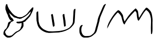	
wrote	ke·tav	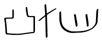	
of every	le·khal		
to the people	am·may·ya	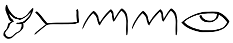	
nation	u·may·ya		
and language	ve·lish·sha·nay·ya		
-	dee	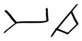	
throughout	da·ʾa·rīn		
	be·khal		

the land :	ar·a		
“ May your prosperity	she·la·me·kho·wn		
abound	yis·ge	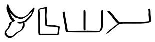	
	min		Daniel 6:26
-	qo·da·may		
I hereby	seem	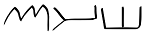	
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that	dee	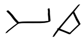	
in every	be·khal		
part	sha·le·tan	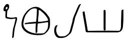	
of my kingdom	mal·khu·tee		
	le·he·won	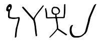	
[men are to] tremble	za·ʾa·ʿīn		
in fear	ve·da·cha·leen	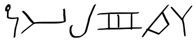	
	min	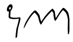	
before	qo·dam	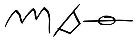	
the God	e·la·heh		
of	dee	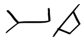	
Daniel :	da·nee·yel	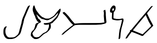	
For	dee	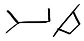	
He	hu		
God	e·la·ha		
is the living	chay·ya	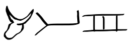	
and He endures forever	ve·qay·yam	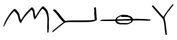	
	le·a·le·meen	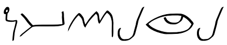	
His kingdom	u·mal·khu·teh	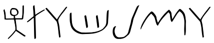	
	dee	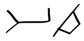	

will never	la		
be destroyed	tit·chab·bal	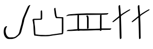	
and His dominion	ve·sha·le·ta·neh	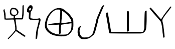	
	ad		
will never end	so·w·pha	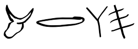	
He delivers	me·she·ziv	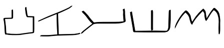	Daniel 6:27
and rescues	u·mats·tsil		
He performs	ve·a·ved		
signs	a·teen	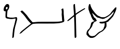	
and wonders	ve·tim·heen	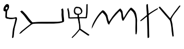	
in the heavens	bish·may·ya		
and on the earth	u·ve·ar·a		
for He	dee	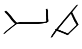	
has rescued	she·zeev		
Daniel	le·da·nee·yel	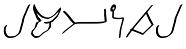	
from	min	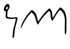	
the power	yad	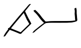	
of the lions ”	ar·ya·va·ta	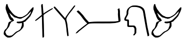	
So Daniel	ve·da·nee·yel	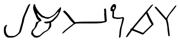	Daniel 6:28
	de·nah		
prospered	hats·lach		
during the reign	be·mal·khut	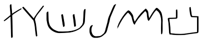	
of Darius	da·re·ya·vesh	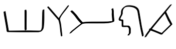	
and the reign	u·ve·mal·khut		
of Cyrus	ko·w·resh		
the Persian	pa·re·sa·ya		
year	bish·nat	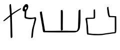	Daniel 7:1

In the first	cha·dah	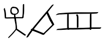	
of Belshazzar	le·ve·le·shats·tsar		
of the reign	me·lekh	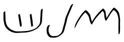	
over Babylon	ba·vel		
Daniel	da·nee·yel	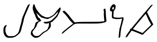	
a dream	che·lem	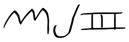	
had	cha·zah	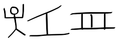	
and visions	ve·chez·ve		
passed through his mind	re·sheh		
as he lay	al		
on his bed	mish·ke·veh	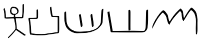	
	be·da·yin		
the dream	chel·ma	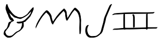	
He wrote down	khe·tav	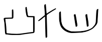	
and this is the summary	resh		
of his account	mil·leen	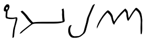	
	a·mar		
declared :	a·neh		Daniel 7:2
Daniel	da·nee·yel	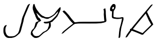	
	ve·a·mar		
looked	cha·zeh	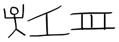	
I	ha·vet	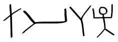	
“ In my vision	be·chez·vee	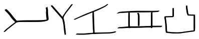	
in	im		
the night	le·le·ya	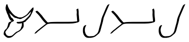	
and suddenly	va·a·ru		
the four	ar·ba		

winds	ru·che	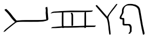	
of heaven	she·may·ya		
were churning up	me·gee·chan	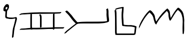	
sea	le·yam·ma	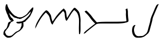	
the great	rab·ba		
Then four	ve·ar·ba		Daniel 7:3
beasts	che·van	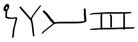	
great	rav·re·van		
came up	sa·le·qan	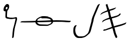	
out of	min		
the sea	yam·ma	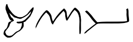	
different	sha·ne·yan	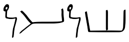	
each one	da		
from	min		
the others :	da		
The first [beast]	qad·ma·ye·ta	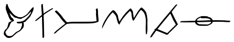	Daniel 7:4
was like a lion	khe·ar·yeh		
[the] wings	ve·gap·peen		
-	dee	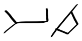	
of an eagle	ne·shar		
and it had	lah		
watched	cha·zeh	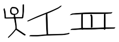	
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until	ad		
	dee	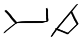	
were torn off	me·ree·tu	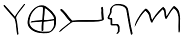	
its wings	gap·payh		

and it was lifted up	u·ne·tee·lat	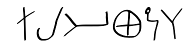	
from	min		
the ground	ar·a		
on	ve·al		
two feet	rag·la·yin	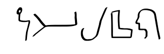	
like a man	ke·e·nash		
and made to stand	ho·qee·mat	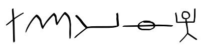	
the mind	u·le·vav		
of a man	e·nash	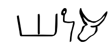	
and given	ye·heev	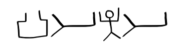	
	lah		
Suddenly	va·a·ru		Daniel 7:5
beast {appeared}	che·vah	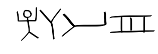	
another	a·cho·ree	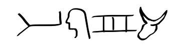	
which	tin·ya·nah	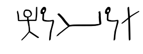	
looked like	da·me·yah	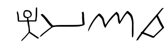	
a bear	le·dov	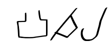	
of its sides	ve·lis·tar		
on one	chad	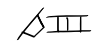	
It was raised up	ho·qi·mat	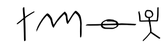	
and it had three	u·te·lat		
ribs	il·een		
in its mouth	be·phum·mah	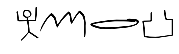	
between	ben	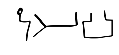	
its teeth	shin·nay·yah	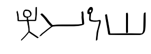	
So	ve·khen	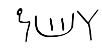	
it was told	a·me·reen	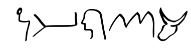	

	lah		
‘ Get up	qu·mee		
[and] gorge yourself	a·khu·lee	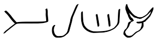	
on flesh	be·sar		
! ’	sag·gee	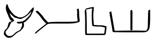	
Next	ba·tar		Daniel 7:6
	de·nah		
watched	cha·zeh	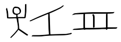	
as I	ha·vet	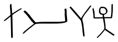	
appeared	va·a·ru		
another beast	a·cho·ree	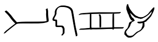	
It was like a leopard	kin·mar	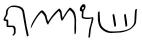	
it had	ve·lah	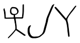	
wings	gap·peen		
four	ar·ba		
like those of	dee	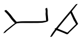	
a bird	o·wph		
and on	al		
its back	gab·bay·yah	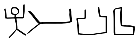	
had four	ve·ar·be·ah		
heads	re·sheen		
The beast also	le·che·ve·ta	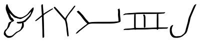	
authority to rule	ve·sha·le·tan	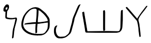	
and it was given	ye·heev		
	lah		
After	ba·tar		Daniel 7:7
this	de·nah		

watched	cha·zeh	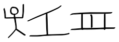
as I	ha·vet	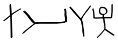
in my vision	be·chez·ve	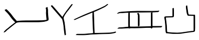
in the night	le·le·ya	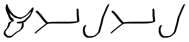
suddenly	va·a·ru	
beast {appeared}	che·vah	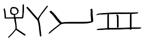
a fourth	re·vī·ʿa·yah	
[and it was] terrifying —	de·chee·lah	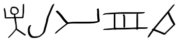
dreadful	ve·e·me·ta·nee	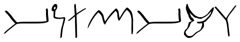
strong —	ve·taq·qee·pha	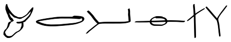
and extremely	yat·tee·ra	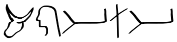
teeth	ve·shin·na·yin	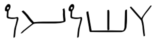
	dee	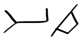
iron	phar·zel	
with	lah	
large	rav·re·van	
It devoured	a·khe·lah	
and crushed	u·mad·de·qah	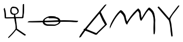
whatever was left	u·she·a·ra	
underfoot	be·rag·lay·yah	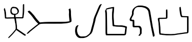
then it trampled	ra·phe·sah	
	ve·hee	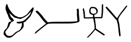
It was different	me·shan·ne·yah	
from	min	
all	kal	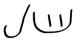
the beasts	che·va·ta	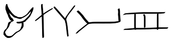
	dee	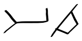

Daniel 7:8

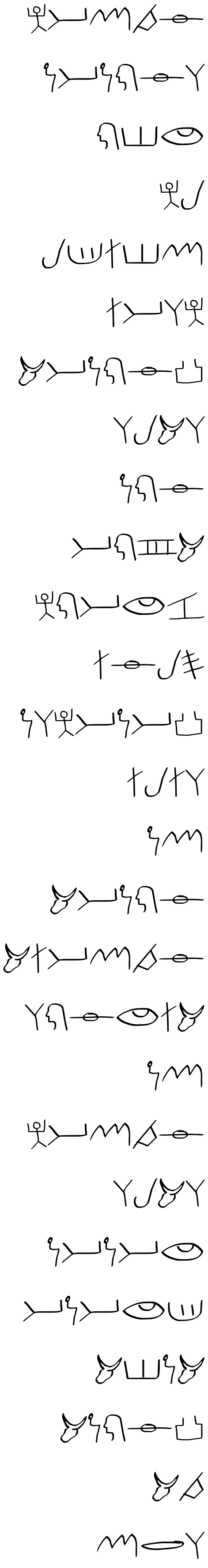

before it	qa·da·mayh
horns	ve·qar·na·yin
and it had ten	a·sar
	lah
contemplating	mis·tak·kal
While I was	ha·vet
the horns	be·qar·nay·ya
	va·a·lu
horn	qe·ren
suddenly another	a·cho·ree
a little one	ze·e·rah
came up	sil·qat
among them	bē·nē·hon
and three	u·te·lat
of	min
horns	qar·nay·ya
the first	qad·ma·ya·ta
were uprooted	ʾɛt·ʿa·qa·ru
before	min
it	qo·da·may·yah
	va·a·lu
had eyes	ay·neen
like those	ke·ay·ne
of a man	a·na·sha
horn	be·qar·na
This	da
and a mouth	u·phum

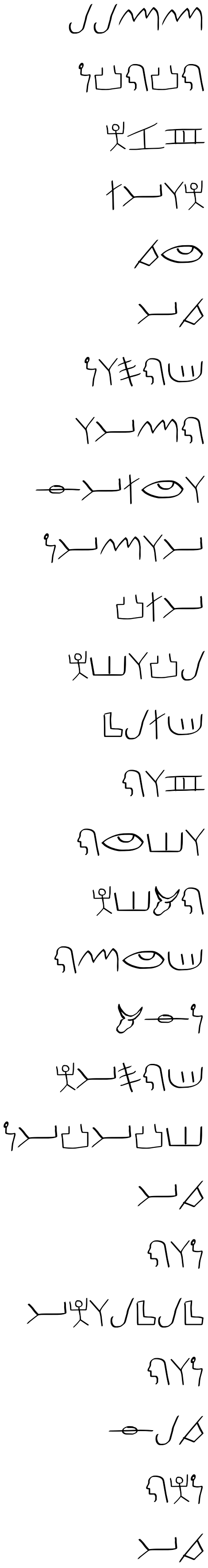

that spoke	me·mal·lil	
words of arrogance	rav·re·van	
to watch	cha·zeh	Daniel 7:9
I continued	ha·vet	
As	ad	
	dee	
thrones	kha·re·sa·van	
were set in place	re·mee	
and the Ancient	ve·at·teeq	
of Days	yo·w·meen	
took His seat	ye·tiv	
His clothing	le·vu·sheh	
as snow	kit·lag	
was white	chiw·var	
and the hair	u·se·ar	
of His head	re·sheh	
wool	ka·a·mar	
was like pure	ne·qe	
His throne	ka·re·se·yeh	
was flaming	she·vee·veen	
	dee	
with fire	nur	
and its wheels	gal·gil·lo·w·hee	
	nur	
were all ablaze	da·liq	
A river	ne·har	Daniel 7:10
of	dee	

fire	nur		
was flowing	na·ged		
coming out	ve·na·pheq		
from	min		
His presence	qo·da·mo·w·hee		
Thousands	e·leph	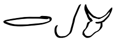	
upon thousands	ʾal·phīm		
attended Him	ye·sham·me·shun·neh		
and myriads	ve·rib·bo		
upon myriads	rib·be·van		
before Him	qa·da·mo·w·hee		
stood	ye·qu·mun	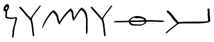	
The court	dee·na	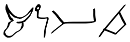	
was convened	ye·tiv	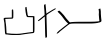	
and the books	ve·siph·reen		
were opened	pe·tee·chu	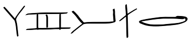	
watching	cha·zeh	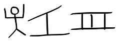	Daniel 7:11
I kept	ha·vet	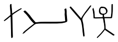	
Then	be·da·yin		
because of	min		
-	qal	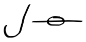	
words	mil·lay·ya	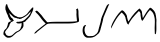	
the arrogant	rav·re·va·ta		
	dee	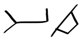	
the horn	qar·na	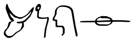	
was speaking	me·mal·le·lah		
I continued to watch	cha·zeh	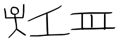	

	ha·vet	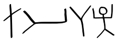	
As	ad	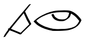	
	dee	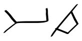	
was slain	qe·tee·lat	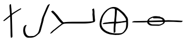	
the beast	che·ve·ta	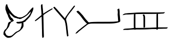	
was destroyed	ve·hu·vad	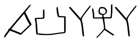	
and its body	gish·mah	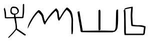	
and thrown into	vee·hee·vat	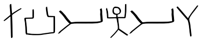	
the blazing	lee·qe·dat	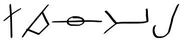	
fire	esh·sha	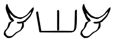	
As for the rest	u·she·ar	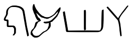	Daniel 7:12
of the beasts	che·va·ta	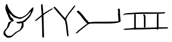	
was removed	he·dee	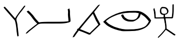	
their dominion	sha·le·ta·ne·ho·wn	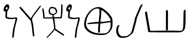	
an extension	ve·ar·khah	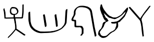	
of life	ve·chay·yeen	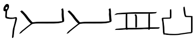	
but they were granted	ye·hee·vat	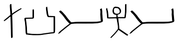	
	le·ho·wn	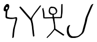	
for	ad	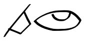	
a season	ze·man	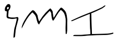	
and a time	ve·id·dan	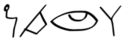	
to watch	cha·zeh	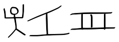	Daniel 7:13
I continued	ha·vet	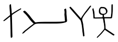	
In my vision	be·chez·ve	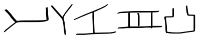	
in the night	le·le·ya	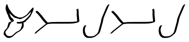	
and I saw	va·a·ru	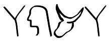	
with	im	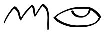	

the clouds	a·na·ne	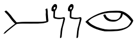	
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One like the Son	ke·var	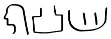	
of Man	e·nash	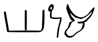	
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	ha·vah	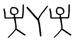	
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the Ancient	at·teeq	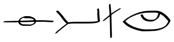	
of Days	yo·w·may·ya		
He approached	me·tah		
into His presence	u·qe·da·mo·w·hee	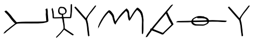	
and was led	haq·re·vu·hee		
And	ve·leh	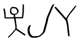	Daniel 7:14
He was given	ye·heev		
dominion	sha·le·tan	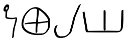	
glory	vee·qar	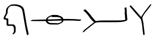	
and kingship	u·mal·khu	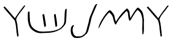	
of every	ve·khol		
that the people	am·may·ya	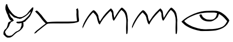	
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and language	ve·lish·sha·nay·ya		
Him	leh		
should serve	yiph·le·chun		
His dominion	sha·le·ta·neh		
dominion	sha·le·tan	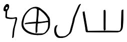	
is an everlasting	a·lam	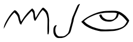	
that	dee	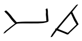	

will not	la		
pass away	ye·deh		
and His kingdom is one	u·mal·khu·teh		
that	dee	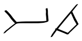	
will never	la		
be destroyed	tit·chab·bal		
was grieved	et·ke·ree·yat	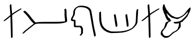	Daniel 7:15
my spirit	ru·chee	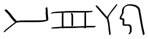	
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Daniel	da·nee·yel	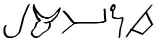	
in	be·go·w		
	nid·neh		
and the visions	ve·chez·ve		
in my mind	re·shee	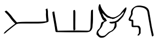	
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I approached	qir·vet		Daniel 7:16
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one	chad	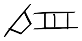	
of	min		
those who were standing there	qa·a·may·ya		
the true meaning	ve·yats·tsee·va		
and I asked	ev·e	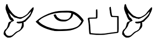	
him	min·neh	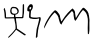	
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So he told	va·a·mar		

me	lee	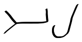	
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of these things :	mil·lay·ya	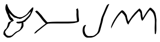	
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‘ These	il·len	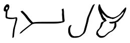	Daniel 7:17
beasts	che·va·ta	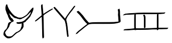	
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-	dee	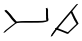	
are	in·neen	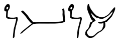	
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four	ar·be·ah	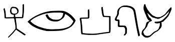	
kings	mal·kheen		
[who] will arise	ye·qu·mun	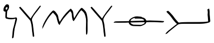	
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the earth	ar·a		
will receive	vee·qab·be·lun	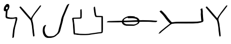	Daniel 7:18
the kingdom	mal·khu·ta		
But the saints	qad·dee·she	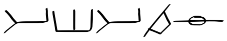	
of the Most High	el·yo·w·neen	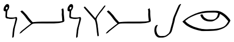	
and possess	ve·yach·se·nun	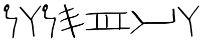	
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—	a·le·ma	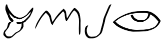	
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	a·lam	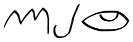	
and ever ’	a·le·may·ya		
Then	e·da·yin	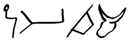	Daniel 7:19

I wanted	tse·veet	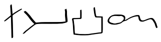	
to know the true meaning	le·yats·tsa·va	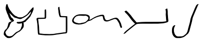	
of	al	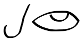	
beast	che·ve·ta	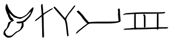	
the fourth	re·vee·a·ye·ta	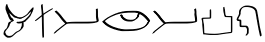	
which	dee	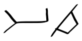	
was	ha·vat	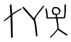	
different	sha·ne·yah	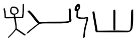	
from	min	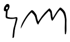	
all the [others] —	kal·le·hon	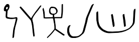	
terrifying —	de·chee·lah	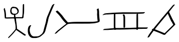	
extremely	yat·tee·rah	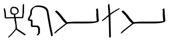	
teeth	shin·nay·yah	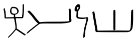	
	dee	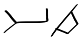	
with iron	phar·zel	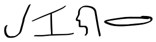	
claws	ve·tiph·rayh	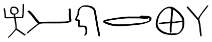	
	dee	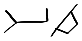	
and bronze	ne·chash	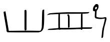	
devouring	a·khe·lah	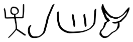	
and crushing	mad·da·qah	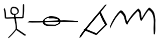	
whatever was left	u·she·a·ra	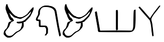	
underfoot	be·rag·layh	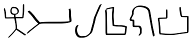	
then trampling	ra·phe·sah	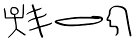	
I also wanted to know about	ve·al	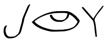	Daniel 7:20
horns	qar·nay·ya	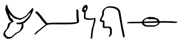	
the ten	a·sar	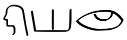	
horn that	dee	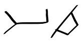	

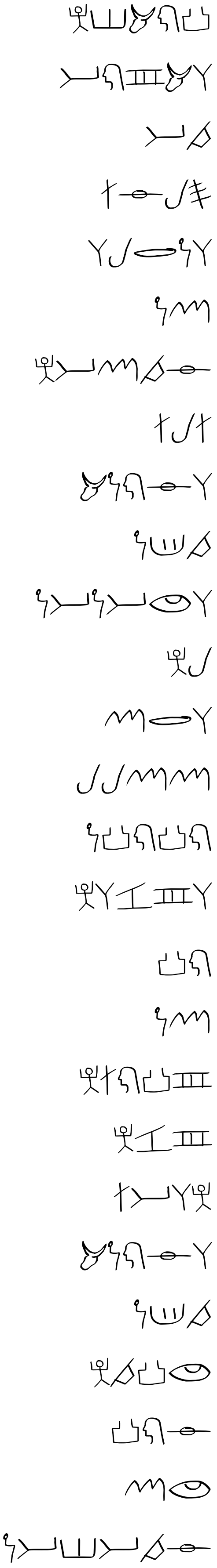

on its head	ve·re·shah	
and the other	ve·a·cho·ree	
	dee	
came up	sil·qat	
fell —	u·ne·pha·lu	
	min	
before which	qo·da·may·yah	
three of them	te·lat	
the horn	ve·qar·na	
-	dik·ken	
with eyes	ve·ay·neen	
and with	lah	
a mouth	ve·phum	
that spoke	me·mal·lil	
words of arrogance	rav·re·van	
whose appearance [was]	ve·chez·vah	
-	rav	
more imposing than	min	
the others	chav·ra·tah	
watched	cha·zeh	Daniel 7:21
As I	ha·vet	
horn	ve·qar·na	
this	dik·ken	
was waging	a·ve·dah	
war	qe·rav	
against	im	
the saints	qad·dee·sheen	

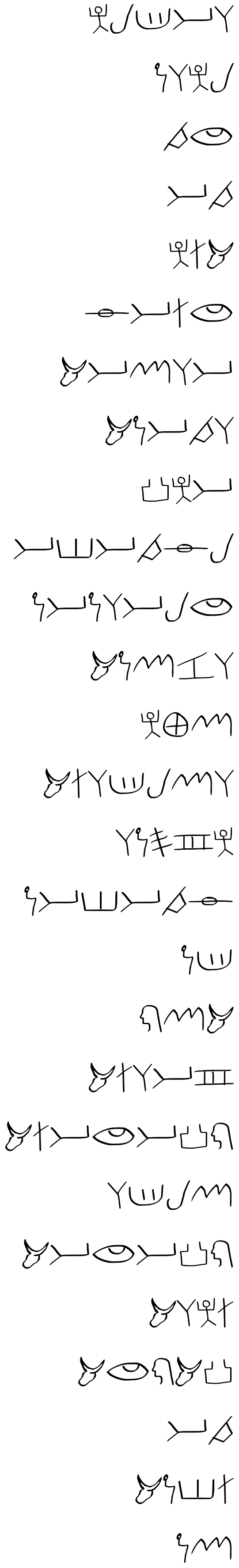

and prevailing	ve·ya·khe·lah	
against them	le·ho·wn	
until	ad	Daniel 7:22
	dee	
arrived	a·tah	
the Ancient	at·teeq	
of Days	yo·w·may·ya	
judgment	ve·dee·na	
and pronounced	ye·hiv	
in favor of the saints	le·qad·dee·she	
of the Most High	el·yo·w·neen	
and the time	ve·zim·na	
came	me·tah	
the kingdom	u·mal·khu·ta	
to possess	he·che·si·nu	
for [them]	qad·dee·sheen	
This is what	ken	Daniel 7:23
he said :	a·mar	
beast is	che·ve·ta	
‘ The fourth	re·vee·a·ye·ta	
kingdom	mal·khu	
a fourth	re·vī·ʿa·ya	
that will appear	te·he·ve	
on the earth	ve·ar·a	
	dee	
different	tish·ne	
from	min	

all	kal	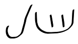	
the other kingdoms	mal·khe·va·ta		
and it will devour	ve·te·khul		
the whole	kal	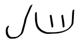	
earth	ar·a		
trample it down	u·te·du·shin·nah		
and crush it	ve·tad·de·qin·nah	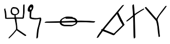	
horns	ve·qar·nay·ya		Daniel 7:24
And the ten	a·sar		
from	min·nah	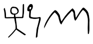	
this kingdom	mal·khu·tah		
[are] ten	as·rah		
kings	mal·kheen		
who will rise	ye·qu·mun	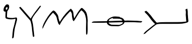	
another [king]	ve·a·cho·ran	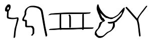	
will rise	ye·qum	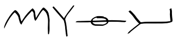	
After them	a·cha·re·ho·wn	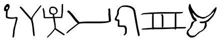	
-	ve·hu	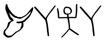	
different	yish·ne		
from	min		
the earlier [ones]	qad·ma·ye		
three	u·te·la·tah	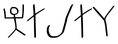	
kings	mal·kheen		
and subdue	ye·hash·pil		
	u·mil·leen	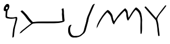	Daniel 7:25
against	le·tsad		
the Most High	ʿil·la·ya	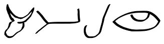	

He will speak out	ye·mal·lil		
the saints	u·le·qad·dee·she		
of the Most High	el·yo·w·neen	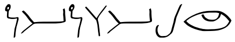	
and oppress	ye·val·le	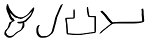	
intending	ve·yis·bar		
to change	le·hash·na·yah		
the appointed times	zim·neen		
and laws	ve·dat	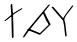	
and [the saints] will be given	ve·yit·ya·ha·vun	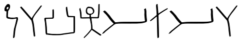	
into his hand	bee·deh	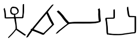	
for	ad		
a time	id·dan		
and times	ve·id·da·neen		
and half	u·phe·lag		
a time	id·dan		
But the court	ve·dee·na	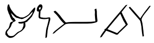	Daniel 7:26
will convene	yit·tiv	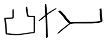	
and his dominion	ve·sha·le·ta·neh	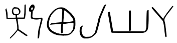	
will be taken away	ye·ha·do·wn		
and completely destroyed	le·hash·ma·dah	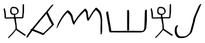	
	u·le·ho·w·va·dah		
forever	ad		
	so·w·pha		
Then the sovereignty	u·mal·khu·tah	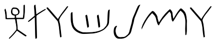	Daniel 7:27
dominion	ve·sha·le·ta·na		
and greatness	u·re·vu·ta		

of	dee	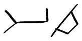	
the kingdoms	mal·khe·vat	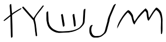	
under	te·cho·wt	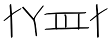	
all	kal		
of heaven	she·may·ya		
will be given	ye·hee·vat	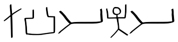	
to the people	le·am		
the saints	qad·dee·she	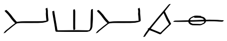	
of the Most High	el·yo·w·neen	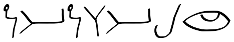	
His kingdom	mal·khu·teh		
kingdom	mal·khut	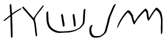	
will be an everlasting	a·lam	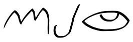	
and all	ve·khol		
rulers	sha·le·ta·nay·ya		
Him ’	leh		
will serve	yiph·le·chun		
and obey	ve·yish·tam·me·un		
-	ad		Daniel 7:28
Thus	kah	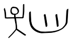	
ends	so·w·pha		
	dee	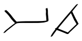	
the matter	mil·le·ta		
As for me	a·nah		
Daniel	da·nee·yel	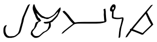	
greatly	sag·gee	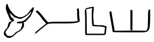	
my thoughts	ra·yo·w·nay	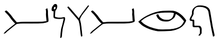	
troubled me	ye·va·ha·lun·na·nee		

and my face	ve·zee·vay	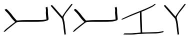	
turned pale	yish·tan·no·wn		
	a·lay	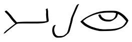	
the matter	u·mil·le·ta		
to myself ”	be·lib·bee	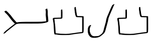	
But I kept	nit·ret		
year	bish·nat		Daniel 8:1
In the third	sha·lo·wosh		
of the reign	le·mal·khut	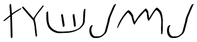	
Belshazzar	be·le·shats·tsar	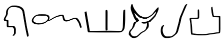	
of King	ham·me·lekh		
a vision	cha·zo·wn	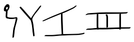	
appeared	nir·ah		
to me	e·lay	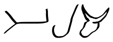	
	a·nee	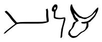	
Daniel	da·nee·yel	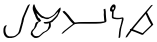	
subsequent	a·cha·re	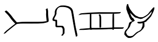	
to the one that had appeared	han·nir·ah		
to me	e·lay	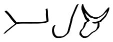	
earlier	bat·te·chil·lah	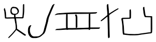	
I saw	va·er·eh		Daniel 8:2
And in the vision	be·cha·zo·wn	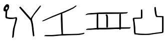	
	vay·hee	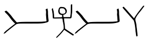	
	bir·o·tee		
myself	va·a·nee		
of Susa	be·shu·shan		
in the citadel	hab·bee·rah	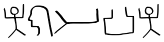	

-	a·sher	אשר	
of Elam	be·e·lam	בעילם	
in the province	ham·me·dee·nah	המדינה	
I saw	va·er·eh	ואראה	
in the vision	be·cha·zo·wn	בחזון	
that I	va·a·nee	ואני	
was	ha·yee·tee	הייתי	
beside	al	על	
Canal	u·val	אובל	
the Ulai	u·lay	אולי	
Then I lifted up	va·es·sa	ואשא	Daniel 8:3
my eyes	e·nay	עיני	
and saw	va·er·eh	ואראה	
-	ve·hin·neh	והנה	
a ram	a·yil	איל	
-	e·chad	אחד	
standing	o·med	עמד	
beside	liph·ne	לפני	
the canal	ha·u·val	האבל	
with	ve·lo	ולו	
two horns	qe·ra·na·yim	קרנים	
The horns	ve·haq·qe·ra·na·yim	והקרנים	
were long	ge·vo·ho·wt	גבהות	
but one	ve·ha·a·chat	והאחת	
was longer	ge·vo·hah	גבהה	
than	min	מן	
the other	hash·she·neet	השנית	

and the longer	ve·hag·ge·vo·hah	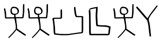	
one grew up	o·lah		
later	ba·a·cha·ro·nah	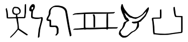	
I saw	ra·ee·tee	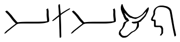	Daniel 8:4
-	et		
the ram	ha·a·yil	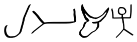	
charging	me·nag·ge·ach		
toward the west	yam·mah		
and the north	ve·tsa·pho·w·nah		
and the south	va·neg·bah		
No	ve·khal		
animal	chay·yo·wt	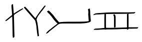	
	lo		
could stand	ya·am·du		
against him	le·pha·naw	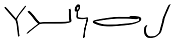	
and there was no	ve·en	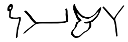	
deliverance	mats·tseel		
from his power	mee·ya·do	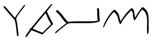	
He did	ve·a·sah		
as he pleased	khir·tso·no		
and became great	ve·hig·deel		
As I	va·a·nee		Daniel 8:5
was	ha·yee·tee	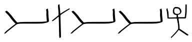	
contemplating all this	me·veen	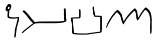	
suddenly	ve·hin·neh		
a goat	tse·pheer		
	ha·iz·zeem		

came	ba		
out of	min		
the west	ham·ma·a·rav		
crossing	al		
the surface	pe·ne	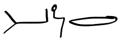	
of the entire	khal	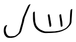	
earth	ha·a·rets		
without	ve·en		
touching	no·w·ge·a		
the ground	ba·a·rets		
-	ve·hats·tsa·pheer		
horn	qe·ren	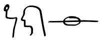	
with a prominent	cha·zut	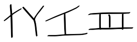	
between	ben	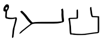	
his eyes	e·naw		
He came	vay·ya·vo	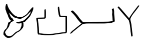	Daniel 8:6
toward	ad		
ram	ha·a·yil	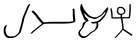	
	ba·al		
the two-horned	haq·qe·ra·na·yim	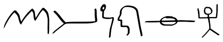	
-	a·sher		
I had seen	ra·ee·tee	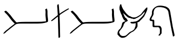	
standing	o·med	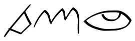	
beside	liph·ne		
the canal	ha·u·val		
and rushed	vay·ya·rats		
at him	e·law	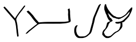	

with furious	ba·cha·mat	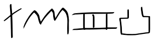	
power	ko·cho	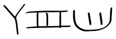	
I saw him	u·re·ee·tee	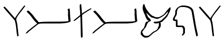	Daniel 8:7
approach	mag·gee·a	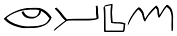	
	e·tsel	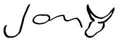	
the ram	ha·a·yil	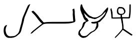	
in a rage	vay·yit·mar·mar	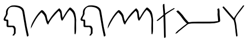	
against him	e·law	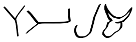	
and he struck	vay·yakh	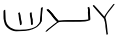	
-	et	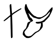	
the ram	ha·a·yil	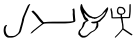	
and shattered	vay·shab·ber	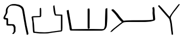	
-	et	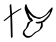	
his two	she·te	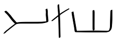	
horns	qe·ra·naw	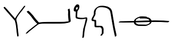	
	ve·lo	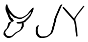	
was	ha·yah	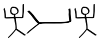	
powerless	kho·ach	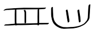	
The ram	ba·a·yil	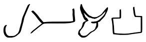	
to stand	la·a·mod	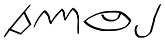	
against him	le·pha·naw	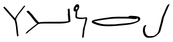	
and the goat threw him	vay·yash·lee·khe·hu	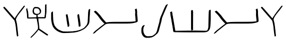	
to the ground	ar·tsah	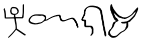	
and trampled him	vay·yir·me·se·hu	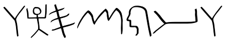	
no one	ve·lo	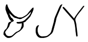	
[and]	ha·yah	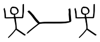	
could deliver	mats·tseel	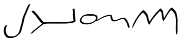	

the ram	la·a·yil		
from his power	mee·ya·do	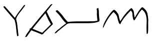	
Thus the goat	u·tse·pheer		Daniel 8:8
	ha·iz·zeem	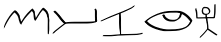	
great	hig·deel		
became	ad		
very	me·od		
but at the height of his power	u·khe·a·tse·mo	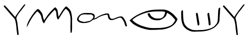	
was broken off	nish·be·rah		
horn	haq·qe·ren	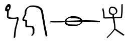	
his large	hag·ge·do·w·lah		
horns came up	vat·ta·a·le·nah		
prominent	cha·zut	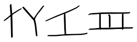	
and four	ar·ba		
in its place	tach·te·ha	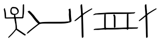	
pointing toward the four	le·ar·ba		
winds	ru·cho·wt	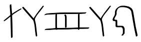	
of heaven	hash·sha·ma·yim	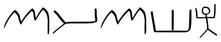	
From	u·min		Daniel 8:9
one	ha·a·chat		
of [these horns]	me·hem		
emerged	ya·tsa		
horn	qe·ren	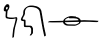	
a	a·chat	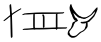	
little	mits·tse·ee·rah		
and grew	vat·tig·dal		
extensively	ye·ter	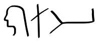	

toward	el	𐤀𐤋	
the south	han·ne·gev	𐤄𐤍𐤂𐤁	
and toward	ve·el	𐤅𐤀𐤋	
and the east	ham·miz·rach	𐤄𐤌𐤆𐤓𐤇	
	ve·el	𐤅𐤀𐤋	
the Beautiful Land	hats·tse·vee	𐤄𐤑𐤁𐤉	
It grew as high	vat·tig·dal	𐤅𐤕𐤂𐤃𐤋	Daniel 8:10
as	ad	𐤏𐤃	
the host	tse·va	𐤑𐤁𐤀	
of heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
and it cast down	vat·tap·pel	𐤅𐤕𐤐𐤋	
to the earth	ar·tsah	𐤀𐤓𐤑𐤄	
some of	min	𐤌𐤍	
the host	hats·tsa·va	𐤄𐤑𐤁𐤀	
and [some]	u·min	𐤅𐤌𐤍	
of the stars	hak·ko·w·kha·veem	𐤄𐤊𐤅𐤊𐤁𐤉𐤌	
and trampled them	vat·tir·me·sem	𐤅𐤕𐤓𐤌𐤎𐤌	
even to	ve·ad	𐤅𐤏𐤃	Daniel 8:11
the Prince	sar	𐤔𐤓	
of the host	hats·tsa·va	𐤄𐤑𐤁𐤀	
It magnified itself	hig·deel	𐤄𐤂𐤃𐤉𐤋	
	u·mim·men·nu	𐤅𐤌𐤌𐤍𐤅	
it removed	hē·rīm	𐤄𐤓𐤉𐤌	
His daily sacrifice	hat·ta·meed	𐤄𐤕𐤌𐤉𐤃	
and overthrew	ve·hush·lakh	𐤅𐤄𐤔𐤋𐤊	
the place	me·kho·wn	𐤌𐤊𐤅𐤍	
of His sanctuary	miq·da·sho	𐤌𐤒𐤃𐤔𐤅	

the host	ve·tsa·va		Daniel 8:12
were given over [to the horn]	tin·na·ten		
-	al		
[and] the daily sacrifice	hat·ta·meed		
And in the rebellion	be·pha·sha	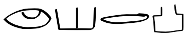	
and it flung	ve·tash·lekh	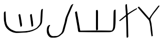	
truth	e·met	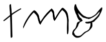	
to the ground	ar·tsah		
in whatever it did	ve·a·se·tah		
and prospered	ve·hits·lee·chah	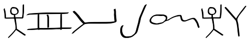	
Then I heard	va·esh·me·ah		Daniel 8:13
a	e·chad	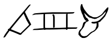	
holy one	qa·do·wosh		
speaking	me·dab·ber		
one said	vay·yo·mer		
and another	e·chad	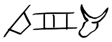	
holy	qa·do·wosh		
	lap·pal·mo·w·nee	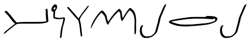	
to [him]	ham·dab·ber		
“ How	ad		
long [until the fulfillment of]	ma·tay		
the vision	he·cha·zo·wn	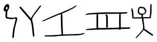	
of the daily sacrifice	hat·ta·meed		
the rebellion	ve·hap·pe·sha		
that causes desolation	sho·mem		
and the surrender	tet		

of the sanctuary	ve·qo·desh	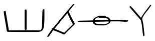	
and of the host	ve·tsa·va		
to be trampled ? ”	mir·mas	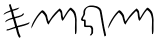	
He said	vay·yo·mer		Daniel 8:14
to me	e·lay	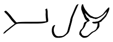	
“ It will take	ad		
evenings	e·rev		
and mornings	bo·qer	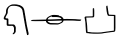	
2300	al·pa·yim		
	u·she·losh		
	me·o·wt		
will be properly restored ”	ve·nits·daq		
then the sanctuary	qo·desh	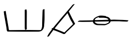	
While	vay·hee	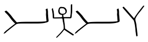	Daniel 8:15
was watching	bir·o·tee		
I	a·nee	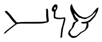	
Daniel	da·nee·yel	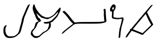	
-	et		
the vision	he·cha·zo·wn	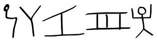	
and trying to	va·a·vaq·shah	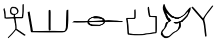	
understand it	vee·nah	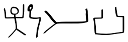	
there	ve·hin·neh		
stood	o·med	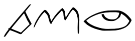	
before me	le·neg·dee		
one having the appearance	ke·mar·eh	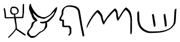	
of a man	ga·ver		
And I heard	va·esh·ma		Daniel 8:16

the voice	qo·wl	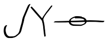	
of a man	a·dam		
from between [the banks of]	ben	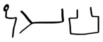	
the Ulai :	u·lay	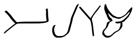	
calling	vay·yiq·ra	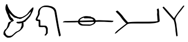	
	vay·yo·mar		
“ Gabriel	gav·ree·el	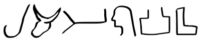	
explain	ha·ven	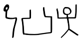	
to this man ”	le·hal·laz	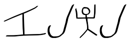	
-	et		
the vision	ham·mar·eh		
As he came	vay·ya·vo	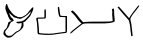	Daniel 8:17
near	e·tsel		
to where I stood	a·me·dee		
	u·ve·vo·o		
I was terrified	niv·at·tee		
and fell	va·ep·pe·lah		
facedown	al		
	pa·nay	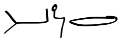	
he said	vay·yo·mer		
to me	e·lay	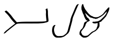	
“ understand	ha·ven	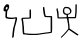	
“ Son	ben		
of man ”	a·dam		
that	kee	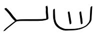	
concerns the time	le·et		
of the end ”	qets	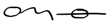	

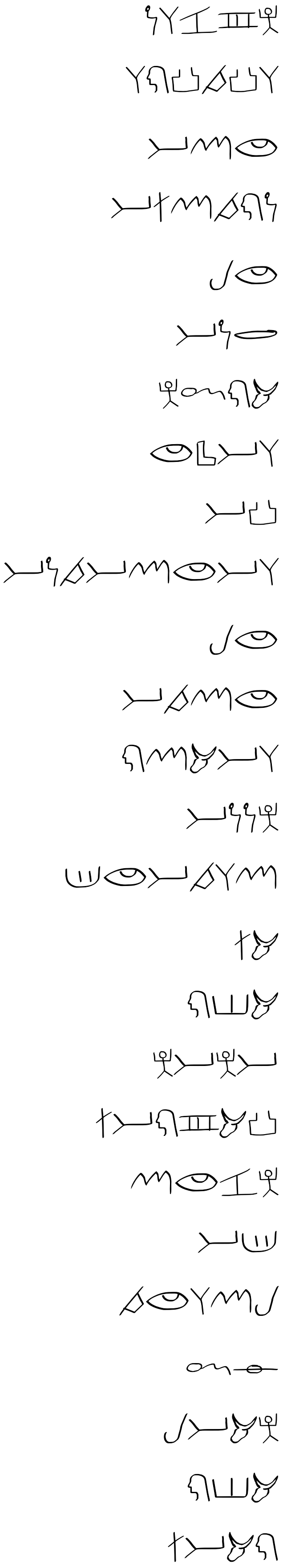

the vision	he·cha·zo·wn	
While he was speaking	u·ve·dab·be·ro	Daniel 8:18
with me	im·mee	
I fell into a deep sleep	nir·dam·tee	
with	al	
my face	pa·nay	
to the ground	a·re·tsah	
Then he touched	vay·yig·ga	
me	bee	
helped me to my feet	vay·ya·a·mee·de·nee	
	al	
	a·me·dee	
and said	vay·yo·mer	Daniel 8:19
“ Behold	hin·nee	
I will make known to you	mo·w·dee·a·kha	
-	et	
what	a·sher	
will happen	yih·yeh	
in the latter time	be·a·cha·reet	
of wrath	haz·za·am	
because	kee	
it concerns the appointed time	le·mo·w·ed	
of the end	qets	
ram	ha·a·yil	Daniel 8:20
that	a·sher	
you saw	ra·ee·ta	

	ba·al		
The two-horned	haq·qe·ra·na·yim	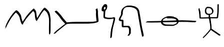	
represents the kings	mal·khe	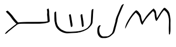	
of Media	ma·day		
and Persia	u·pha·ras		
goat	ve·hats·tsa·pheer	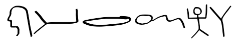	Daniel 8:21
The shaggy	has·sa·eer		
represents the king	me·lekh	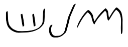	
of Greece	ya·van	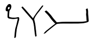	
horn	ve·haq·qe·ren	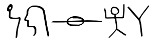	
and the large	hag·ge·do·w·lah		
-	a·sher		
between	ben	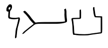	
his eyes	e·naw	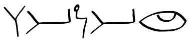	
is	hu		
king	ham·me·lekh		
the first	ha·ri·sho·wn		
the broken [one]	ve·han·nish·be·ret		Daniel 8:22
that will rise	vat·ta·a·mo·de·nah		
The four [horns]	ar·ba		
that replaced	tach·te·ha	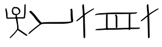	
represent four	ar·ba		
kingdoms	mal·khu·yo·wt		
from that nation	mig·go·w		
	ya·a·mo·de·nah		
but will not have	ve·lo		
the same power	ve·kho·cho	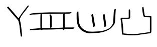	

In the latter part	u·ve·a·cha·reet	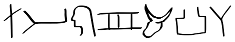	Daniel 8:23
of their reign	mal·khu·tam		
has reached its full measure	ke·ha·tem	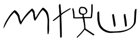	
when the rebellion	hap·po·she·eem		
will come to the throne	ya·a·mod		
king	me·lekh	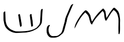	
an insolent	az		
	pa·neem	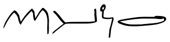	
skilled	u·me·veen		
in intrigue	chee·do·wt	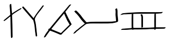	
will be great	ve·a·tsam		Daniel 8:24
His power	ko·cho		
will not be his own	ve·lo		
but it	ve·kho·cho	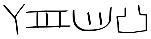	
	ve·niph·la·o·wt	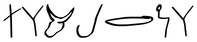	
He will cause terrible destruction	yash·cheet	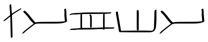	
and succeed	ve·hits·lee·ach	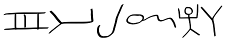	
in whatever he does	ve·a·sah		
He will destroy	ve·hish·cheet	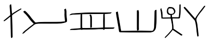	
the mighty men	a·tsu·meem	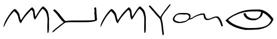	
people	ve·am		
along with the holy	qe·do·sheem	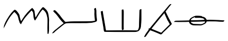	
Through	ve·al		Daniel 8:25
his craft	sikh·lo		
to prosper	ve·hits·lee·ach	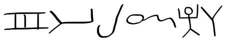	
he will cause deceit	mir·mah		

and by his hand	be·ya·do	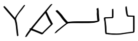	
and in his own mind	u·vil·va·vo	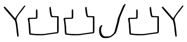	
he will make himself great	yag·deel		
In a time of peace	u·ve·shal·vah		
he will destroy	yash·cheet	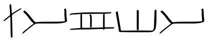	
many	rab·beem	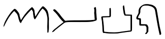	
against	ve·al		
the Prince	sar		
of princes	sa·reem	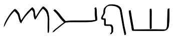	
and he will even stand	ya·a·mod		
but not	u·ve·e·phes		
by [human] hands	yad	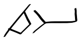	
Yet he will be broken off	yish·sha·ver	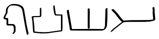	
The vision	u·mar·eh		Daniel 8:26
of the evenings	ha·e·rev		
and the mornings	ve·hab·bo·qer	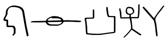	
that	a·sher		
has been spoken	ne·e·mar		
is true	e·met	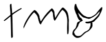	
	hu		
Now you	ve·at·tah		
must seal up	se·tom		
the vision	he·cha·zo·wn	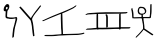	
for	kee	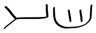	
future ”	le·ya·meem		
it concerns the distant	rab·beem		

I	va·a·nee		Daniel 8:27
Daniel	da·nee·yel	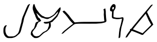	
was exhausted	nih·ye·tee	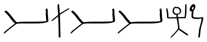	
and lay ill	ve·ne·che·le·tee	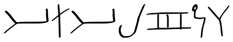	
for days	ya·meem	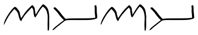	
Then I got up	va·a·qum	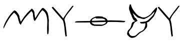	
and went about	va·e·e·seh		
-	et		
business	me·le·khet		
the king’s	ham·me·lekh		
I was confounded	va·esh·to·w·mem		
by	al		
the vision	ham·mar·eh		
it was beyond	ve·en		
understanding	me·veen	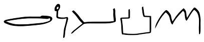	
year	bish·nat		Daniel 9:1
In the first	a·chat	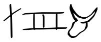	
of Darius	le·da·re·ya·vesh	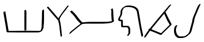	
son	ben		
of Xerxes	a·chash·ve·ro·wosh		
by descent	miz·ze·ra		
a Mede	ma·day		
who	a·sher		
was made ruler	ha·me·lakh		
over	al		
the kingdom	mal·khut	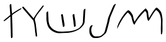	
of the Chaldeans —	kas·deem		

year	bish·nat		Daniel 9:2
in the first	a·chat	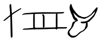	
of his reign	le·ma·le·kho		
I	a·nee	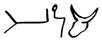	
Daniel	da·nee·yel	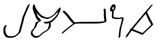	
understood	bee·no·tee	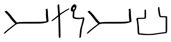	
from the sacred books	bas·se·pha·reem		
-	mis·par		
-	hash·sha·neem	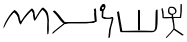	
-	a·sher		
-	ha·yah	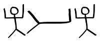	
according to the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·mi·yah		
the prophet	han·na·vee	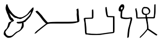	
would last	le·mal·lo·wt		
that the desolation	le·cha·re·vo·wt		
of Jerusalem	ye·ru·sha·lim		
seventy	shiv·eem		
years	sha·nah	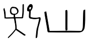	
So I turned my attention	va·et·te·nah		Daniel 9:3
-	et		
-	pa·nay	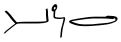	
to	el		
the Lord	a·do·nay		

God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
to seek Him	le·vaq·qesh	𐤋𐤁𐤒𐤔	
by prayer	te·phil·lah	𐤕𐤐𐤋𐤄	
and petition	ve·ta·cha·nu·neem	𐤅𐤕𐤇𐤍𐤅𐤍𐤉𐤌	
with fasting	be·tso·wm	𐤁𐤑𐤅𐤌	
sackcloth	ve·saq	𐤅𐤔𐤒	
and ashes	va·e·pher	𐤅𐤀𐤐𐤓	
And I prayed	va·et·pal·lah	𐤅𐤀𐤕𐤐𐤋𐤋𐤄	Daniel 9:4
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
my God	e·lo·hay	𐤀𐤋𐤄𐤉	
and confessed	va·et·vad·deh	𐤅𐤀𐤕𐤅𐤃𐤄	
	va·o·me·rah	𐤅𐤀𐤌𐤓𐤄	
“ O	an·na	𐤀𐤍𐤀	
Lord	a·do·nay	𐤀𐤃𐤍𐤉	
God	ha·el	𐤄𐤀𐤋	
the great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
and awesome	ve·han·no·w·ra	𐤅𐤄𐤍𐤅𐤓𐤀	
who keeps	sho·mer	𐤔𐤌𐤓	
His covenant	hab·be·reet	𐤄𐤁𐤓𐤉𐤕	
of loving devotion	ve·ha·che·sed	𐤅𐤄𐤇𐤎𐤃	
to those who love Him	le·o·ha·vaw	𐤋𐤀𐤄𐤁𐤉𐤅	
and keep	u·le·sho·me·re	𐤅𐤋𐤔𐤌𐤓𐤉	
His commandments	mits·wo·taw	𐤌𐤑𐤅𐤕𐤉𐤅	
we have sinned	cha·ta·nu	𐤇𐤈𐤀𐤍𐤅	Daniel 9:5
and done wrong	ve·a·vee·nu	𐤅𐤏𐤅𐤉𐤍𐤅	
We have acted wickedly	ve·hir·sha‘·nu	𐤅𐤄𐤓𐤔𐤏𐤍𐤅	
and rebelled	u·ma·ra·de·nu	𐤅𐤌𐤓𐤃𐤍𐤅	

We have turned away	ve·so·wr		
from Your commandments	mim·mits·wo·te·kha		
and ordinances	u·mim·mish·pa·te·kha		
We have not	ve·lo		Daniel 9:6
listened	sha·ma·nu		
to	el		
Your servants	a·va·de·kha		
the prophets	han·ne·vee·eem	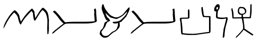	
who	a·sher		
spoke	dib·be·ru		
in Your name	be·shim·kha		
to	el		
our kings	me·la·khe·nu		
leaders	sa·re·nu	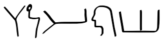	
and fathers	va·a·vo·te·nu		
and	ve·el		
to all	kal		
the people	am		
of the land	ha·a·rets		
To You	le·kha	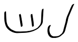	Daniel 9:7
O Lord	a·do·nay		
[belongs] righteousness	hats·tse·da·qah	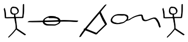	
	ve·la·nu	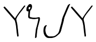	
with shame —	bo·shet	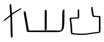	
we are covered	hap·pa·neem	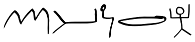	
day	kay·yo·wm	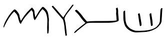	

but this	haz·zeh	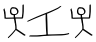	
the men	le·eesh	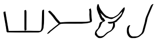	
of Judah	ye·hu·dah	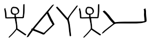	
the people	u·le·yo·wo·she·ve	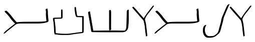	
of Jerusalem	ye·ru·sha·lim	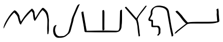	
and all	u·le·khal	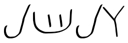	
Israel	yis·ra·el	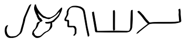	
near	haq·qe·ro·veem	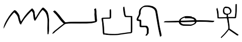	
and far	ve·ha·re·cho·qeem	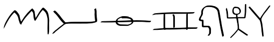	
in all	be·khal	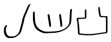	
the countries	ha·a·ra·tso·wt	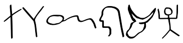	
to which	a·sher	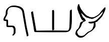	
You have driven us	hid·dach·tam	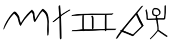	
	sham	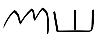	
because of our unfaithfulness	be·ma·a·lam	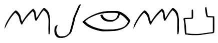	
-	a·sher	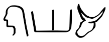	
	ma·a·lu	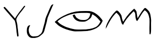	
to You	vakh	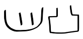	
O LORD	YHVH	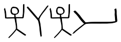	Daniel 9:8
we	la·nu	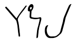	
with shame —	bo·shet	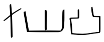	
are covered	hap·pa·neem	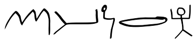	
our kings	lim·la·khe·nu	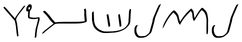	
our leaders	le·sa·re·nu	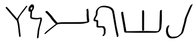	
and our fathers —	ve·la·a·vo·te·nu	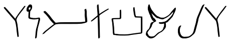	
because	a·sher	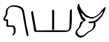	
we have sinned	cha·ta·nu	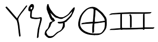	

against You	lakh	
To the Lord	la·do·nay	Daniel 9:9
our God	e·lo·he·nu	
[belong] compassion	ha·ra·cha·meem	
and forgiveness	ve·has·se·li·cho·wt	
even though	kee	
we have rebelled	ma·rad·nu	
against Him	bo	
and have not	ve·lo	Daniel 9:10
obeyed	sha·ma·nu	
the voice	be·qo·wl	
of the LORD	YHVH	
our God	e·lo·he·nu	
to walk	la·le·khet	
in His laws	be·to·w·ro·taw	
which	a·sher	
He set	na·tan	
before us	le·pha·ne·nu	
through	be·yad	
His servants	a·va·daw	
the prophets	han·ne·vee·eem	
All	ve·khal	Daniel 9:11
Israel	yis·ra·el	
has transgressed	a·ve·ru	
-	et	
Your law	to·w·ra·te·kha	
and turned away	ve·so·wr	

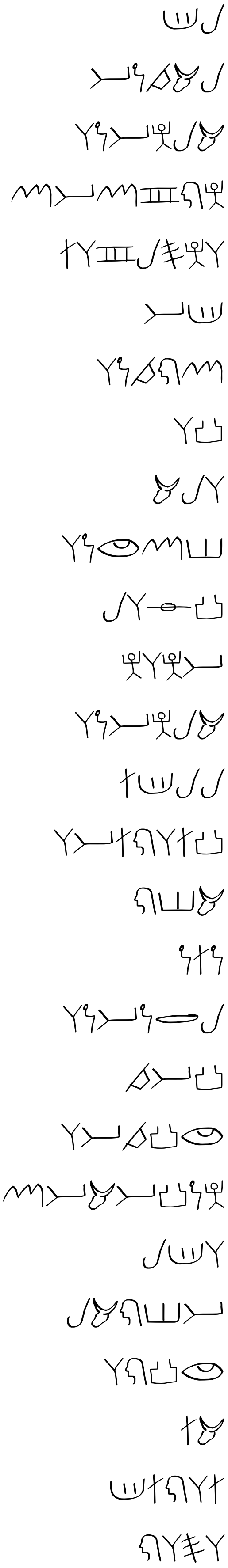

refusing	le·vil·tee	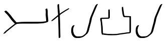	
to obey	she·mo·w·a		
Your voice	be·qo·le·kha	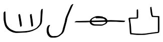	
has been poured out	vat·tit·takh	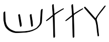	
on us	a·le·nu	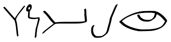	
so the oath	ha·a·lah		
and the curse	ve·hash·she·vu·ah	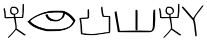	
	a·sher		
written	ke·tu·vah		
in the Law	be·to·w·rat		
of Moses	mo·sheh	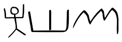	
the servant	e·ved	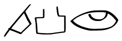	
of God	ha·e·lo·heem		
because	kee	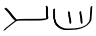	
we have sinned	cha·ta·nu		
against You	lo		
You have carried out	vay·ya·qem	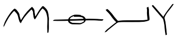	Daniel 9:12
-	et		
the words	de·va·raw	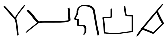	
-	a·sher		
spoken	dib·ber		
against us	a·le·nu	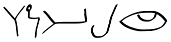	
and against	ve·al		
our rulers	sho·phe·te·nu	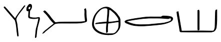	
-	a·sher		
-	she·pha·tu·nu		
by bringing	le·ha·vee	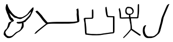	

upon us	a·le·nu	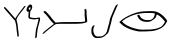	
disaster	ra·ah		
a great	ge·do·lah		
	a·sher		
nothing	lo		
has ever been done	ne·es·tah		
For under	ta·chat	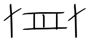	
all	kal	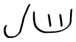	
of heaven	hash·sha·ma·yim		
like what	ka·a·sher		
has been done	ne·es·tah		
to Jerusalem	bee·ru·sha·lim		
Just as	ka·a·sher		Daniel 9:13
it is written	ka·tuv		
in the Law	be·to·w·rat		
of Moses	mo·sheh		
-	et		
all	kal		
disaster	ha·ra·ah		
this	haz·zot		
has come	ba·ah		
upon us	a·le·nu	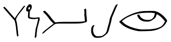	
yet we have not	ve·lo		
sought the favor	chil·lee·nu	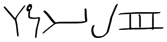	
	et		
	pe·ne	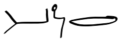	
of the LORD	YHVH		

our God	e·lo·he·nu		
by turning	la·shuv		
from our iniquities	me·a·wo·ne·nu		
and giving attention	u·le·has·keel	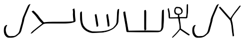	
to Your truth	ba·a·mit·te·kha		
in store	vay·yish·qod	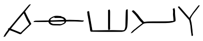	Daniel 9:14
Therefore the LORD	YHVH		
	al		
has kept the calamity	ha·ra·ah		
and brought it	vay·vee·e·ha	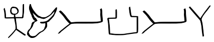	
upon us	a·le·nu	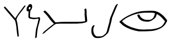	
For	kee	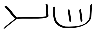	
is righteous	tsad·deeq	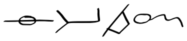	
the LORD	YHVH		
our God	e·lo·he·nu		
in	al		
all	kal	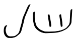	
	ma·a·saw		
-	a·sher		
He does	a·sah		
yet we have not	ve·lo		
obeyed	sha·ma·nu		
His voice	be·qo·lo	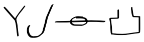	
Now	ve·at·tah		Daniel 9:15
O Lord	a·do·nay		
our God	e·lo·he·nu		
who	a·sher		

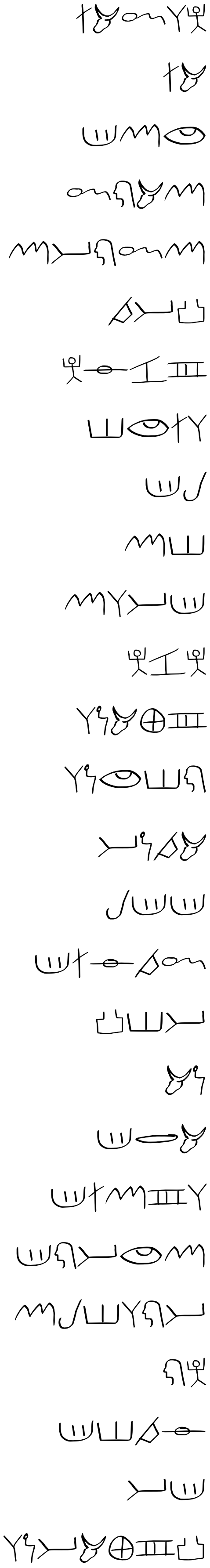

brought	ho·w·tse·ta	
-	et	
Your people	am·me·kha	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
hand	be·yad	
with a mighty	cha·za·qah	
and who made	vat·ta·as	
for Yourself	le·kha	
a name	shem	
day	kay·yo·wm	
renowned to this	haz·zeh	
we have sinned	cha·ta·nu	
we have acted wickedly	ra·sha·e·nu	
O Lord	a·do·nay	Daniel 9:16
in keeping with all	ke·khal	
Your righteous acts	tsid·qo·te·kha	
may turn away	ya·shav	
I pray	na	
that Your anger	ap·pe·kha	
and wrath	va·cha·ma·te·kha	
from Your city	me·ee·re·kha	
Jerusalem	ye·ru·sha·lim	
mountain	har	
Your holy	qad·she·kha	
for	kee	
because of our sins	va·cha·ta·e·nu	

and the iniquities	u·va·a·wo·no·wt	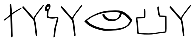	
of our fathers	a·vo·te·nu	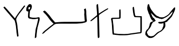	
Jerusalem	ye·ru·sha·lim	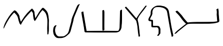	
and Your people	ve·am·me·kha	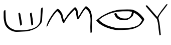	
[are] a reproach	le·cher·pah	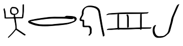	
to all	le·khal	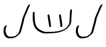	
around us	se·vee·vo·te·nu	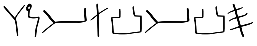	
So now	ve·at·tah	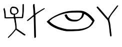	Daniel 9:17
hear	she·ma	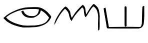	
our God	e·lo·he·nu	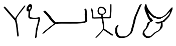	
	el	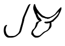	
the prayers	te·phil·lat	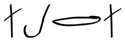	
of Your servant	av·de·kha	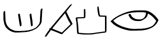	
and	ve·el	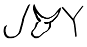	
petitions	ta·cha·nu·naw	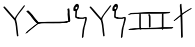	
to shine	ve·ha·er	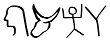	
cause Your face	pa·ne·kha	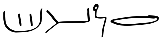	
upon	al	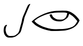	
sanctuary	miq·da·she·kha	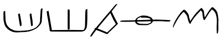	
Your desolate	hash·sha·mem	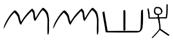	
For Your sake	le·ma·an	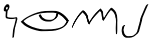	
O Lord	a·do·nay	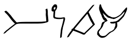	
Incline	hat·teh	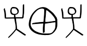	Daniel 9:18
O my God	e·lo·hay	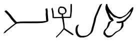	
Your ear	a·ze·ne·kha	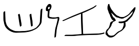	
and hear	u·sha·ma	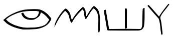	
open	piq·chah	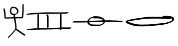	

Your eyes	e·ne·kha	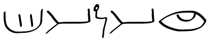
and see	u·re·eh	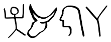
the desolation	sho·me·mo·te·nu	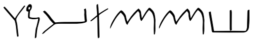
of the city	ve·ha·eer	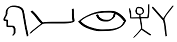
-	a·sher	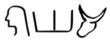
that bears	niq·ra	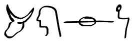
Your name	shim·kha	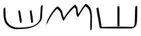
	a·le·ha	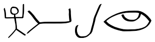
For	kee	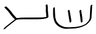
are not	lo	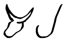
because of	al	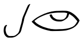
our righteous acts	tsid·qo·te·nu	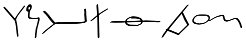
we	a·nach·nu	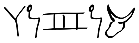
presenting	map·pee·leem	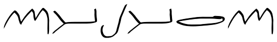
our petitions	ta·cha·nu·ne·nu	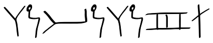
before You	le·pha·ne·kha	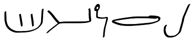
but	kee	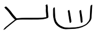
because of	al	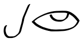
compassion	ra·cha·me·kha	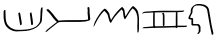
Your great	ha·rab·beem	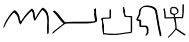
O Lord	a·do·nay	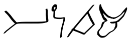
listen !	she·ma·ah	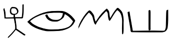
O Lord	a·do·nay	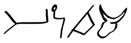
forgive !	se·la·chah	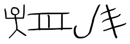
O Lord	a·do·nay	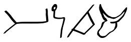
hear	ha·qa·shee·vah	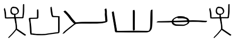
and act !	va·a·seh	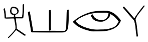

Daniel 9:19

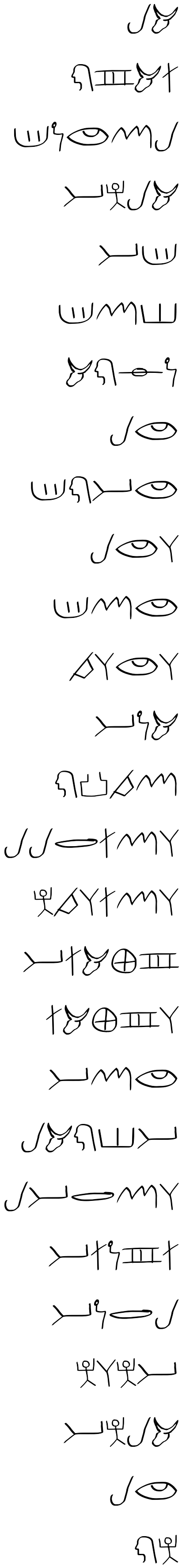

do not	al	
delay	te·a·char	
For Your sake	le·ma·an·kha	
O my God	e·lo·hay	
because	kee	
Your name ”	shim·kha	
bear	niq·ra	
	al	
Your city	ee·re·kha	
	ve·al	
and Your people	am·me·kha	
While	ve·o·wd	Daniel 9:20
I	a·nee	
was speaking	me·dab·ber	
praying	u·mit·pal·lel	
confessing	u·mit·vad·deh	
my sin	chat·ta·tee	
and [that]	ve·chat·tat	
of my people	am·mee	
Israel	yis·ra·el	
and presenting	u·map·peel	
my petition	te·chin·na·tee	
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the LORD	YHVH	
my God	e·lo·hay	
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holy	qo·desh	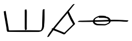	
[His]	e·lo·hay	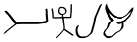	
while	ve·o·wd	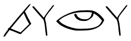	Daniel 9:21
I	a·nee	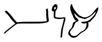	
was still praying	me·dab·ber	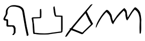	
	bat·te·phil·lah	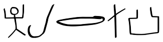	
the man	ve·ha·eesh	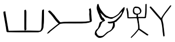	
Gabriel	gav·ree·el	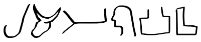	
-	a·sher	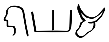	
I had seen	ra·ee·tee	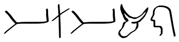	
vision	ve·cha·zo·wn	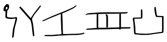	
in the earlier	bat·te·chil·lah	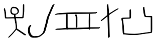	
	mu·aph	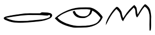	
in swift flight	bee·aph	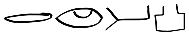	
came	no·ge·a	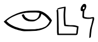	
to me	e·lay	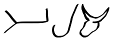	
about the time	ke·et	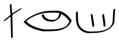	
sacrifice	min·chat	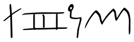	
of the evening	a·rev	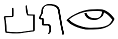	
He instructed [me]	vay·ya·ven	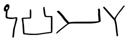	Daniel 9:22
and spoke	vay·dab·ber	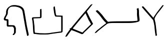	
with me	im·mee	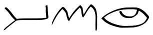	
saying :	vay·yo·mar	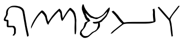	
“ O Daniel	da·nee·yel	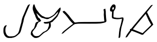	
now	at·tah	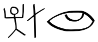	
I have come	ya·tsa·tee	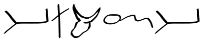	
to give you insight	le·has·kee·le·kha	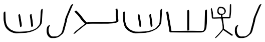	

and understanding	vee·nah	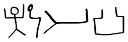	
At the beginning	bit·chil·lat	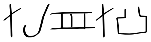	Daniel 9:23
of your petitions	ta·cha·nu·ne·kha		
went out	ya·tsa		
an answer	da·var		
and I	va·a·nee		
have come	ba·tee		
to tell [you]	le·hag·geed	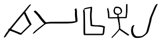	
for	kee	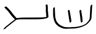	
highly precious	cha·mu·do·wt		
you [are]	at·tah		
So consider	u·veen	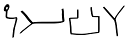	
the message	bad·da·var		
and understand	ve·ha·ven		
the vision :	bam·mar·eh	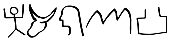	
weeks	sha·vu·eem		Daniel 9:24
Seventy	shiv·eem		
are decreed	nech·takh		
for	al		
your people	am·me·kha		
	ve·al		
city	eer	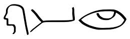	
and your holy	qad·she·kha		
to stop	le·khal·le	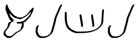	
their transgression	hap·pe·sha	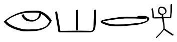	
to put an end	u·lach·tom	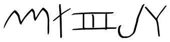	
to sin	chat·ta·ʾot		

to make atonement	u·le·khap·per	𐤅𐤋𐤊𐤐𐤓	
for iniquity	a·won	𐤏𐤅𐤍	
to bring in	u·le·ha·vee	𐤅𐤋𐤄𐤁𐤉𐤀	
righteousness	tse·deq	𐤑𐤃𐤒	
everlasting	o·la·meem	𐤏𐤋𐤌𐤉𐤌	
to seal up	ve·lach·tom	𐤅𐤋𐤇𐤕𐤌	
vision	cha·zo·wn	𐤇𐤆𐤅𐤍	
and prophecy	ve·na·vee	𐤅𐤍𐤁𐤉𐤀	
and to anoint	ve·lim·sho·ach	𐤅𐤋𐤌𐤔𐤇	
the Most Holy [Place]	qo·desh	𐤒𐤃𐤔	
	qa·da·sheem	𐤒𐤃𐤔𐤉𐤌	
Know	ve·te·da	𐤅𐤕𐤃𐤏	Daniel 9:25
and understand this :	ve·tas·kel	𐤅𐤕𐤔𐤊𐤋	
From	min	𐤌𐤍	
the issuance	mo·tsa	𐤌𐤑𐤀	
of the decree	da·var	𐤃𐤁𐤓	
to restore	le·ha·sheev	𐤋𐤄𐤔𐤉𐤁	
and rebuild	ve·liv·no·wt	𐤅𐤋𐤁𐤍𐤅𐤕	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
until	ad	𐤏𐤃	
the Messiah	ma·shee·ach	𐤌𐤔𐤉𐤇	
the Prince	na·geed	𐤍𐤂𐤉𐤃	
weeks	sha·vu·eem	𐤔𐤁𐤏𐤉𐤌	
there will be seven	shiv·ah	𐤔𐤁𐤏𐤄	
weeks	ve·sha·vu·eem	𐤅𐤔𐤁𐤏𐤉𐤌	
and sixty-two	shish·sheem	𐤔𐤔𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	

It will be rebuilt	ta·shuv	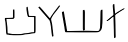	
	ve·niv·ne·tah	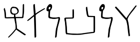	
with streets	re·cho·wv	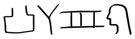	
and a trench	ve·cha·ruts	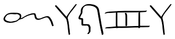	
of distress	u·ve·tso·wq	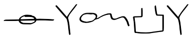	
but in times	ha·it·teem	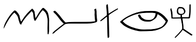	
Then after	ve·a·cha·re	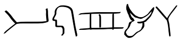	Daniel 9:26
weeks	hash·sha·vu·eem	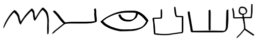	
the sixty-two	shish·sheem	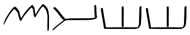	
	u·she·na·yim	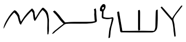	
will be cut off	yik·ka·ret	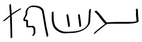	
the Messiah	ma·shee·ach	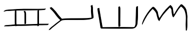	
and will have nothing	ve·en	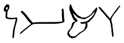	
	lo	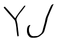	
the city	ve·ha·eer	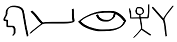	
and the sanctuary	ve·haq·qo·desh	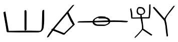	
will destroy	yash·cheet	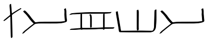	
Then the people	am	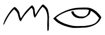	
of the prince	na·geed	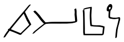	
who is to come	hab·ba	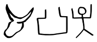	
The end	ve·qits·tso	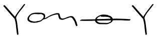	
will come like a flood	vash·she·teph	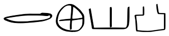	
and until	ve·ad	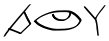	
the end	qets	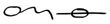	
there will be war	mil·cha·mah	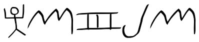	
have been decreed	ne·che·re·tset	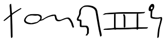	
desolations	sho·me·mo·wt	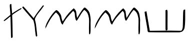	

And he will confirm	ve·hig·beer	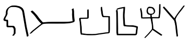	Daniel 9:27
a covenant	be·reet	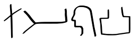	
with many	la·rab·beem	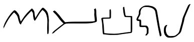	
week	sha·vu·a	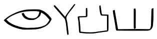	
for one	e·chad	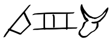	
but in the middle	va·cha·tsee	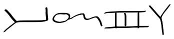	
of the week	hash·sha·vu·a	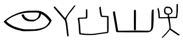	
he will put an end	yash·beet	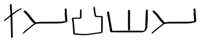	
to sacrifice	ze·vach	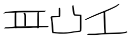	
and offering	u·min·chah	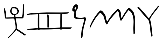	
And on	ve·al	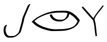	
the wing [of the temple]	ke·naph	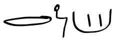	
[will come] the abomination	shiq·qu·tseem	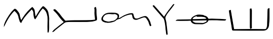	
that causes desolation	me·sho·mem	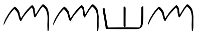	
until	ve·ad	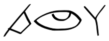	
destruction	ka·lah	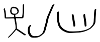	
the decreed	ve·ne·che·ra·tsah	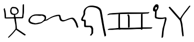	
is poured out	tit·takh	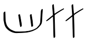	
upon	al	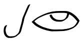	
[him] ”	sho·mem	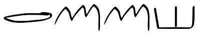	
year	bish·nat	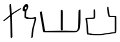	Daniel 10:1
In the third	sha·lo·wosh	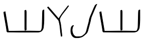	
of Cyrus	le·kho·w·resh	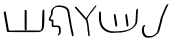	
king	me·lekh	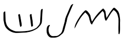	
of Persia	pa·ras	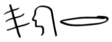	
a message	da·var	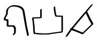	

was revealed	nig·lah	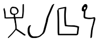	
to Daniel	le·da·nee·yel	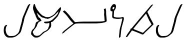	
who	a·sher		
was called	niq·ra	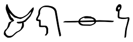	
	she·mo		
Belteshazzar	be·le·te·shats·tsar		
was true	ve·e·met		
The message	had·da·var		
conflict	ve·tsa·va		
and it concerned a great	ga·do·wl		
was given to him	u·veen	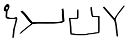	
-	et		
of the message	had·da·var	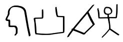	
And the understanding	u·vee·nah	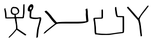	
	lo		
in a vision	bam·mar·eh	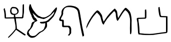	
days	bay·ya·meem		Daniel 10:2
In those	ha·hem	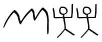	
I	a·nee	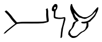	
Daniel	da·nee·yel	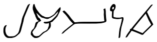	
was	ha·yee·tee	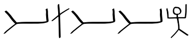	
mourning	mit·ab·bel	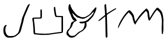	
for three	she·lo·shah	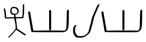	
weeks	sha·vu·eem		
full	ya·meem	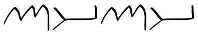	
food	le·chem	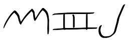	Daniel 10:3
rich	cha·mu·do·wt		

no	lo		
I ate	a·khal·tee	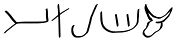	
meat	u·va·sar	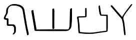	
or wine	va·ya·yin	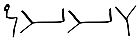	
no	lo		
entered	va		
	el		
my mouth	pee		
anoint myself with oil	ve·so·wkh		
and I did not	lo		
	sa·khe·tee		
until	ad		
were completed	me·lot		
the three	she·lo·shet	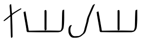	
weeks	sha·vu·eem		
	ya·meem	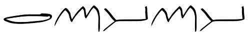	
day	u·ve·yo·wm	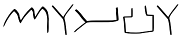	Daniel 10:4
On the twenty-fourth	es·reem	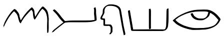	
	ve·ar·ba·ah		
month	la·cho·desh	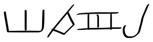	
of the first	ha·ri·sho·wn		
as I	va·a·nee		
was	ha·yee·tee	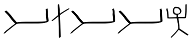	
standing on	al		
the bank	yad	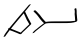	
river	han·na·har		
of the great	hag·ga·do·wl		

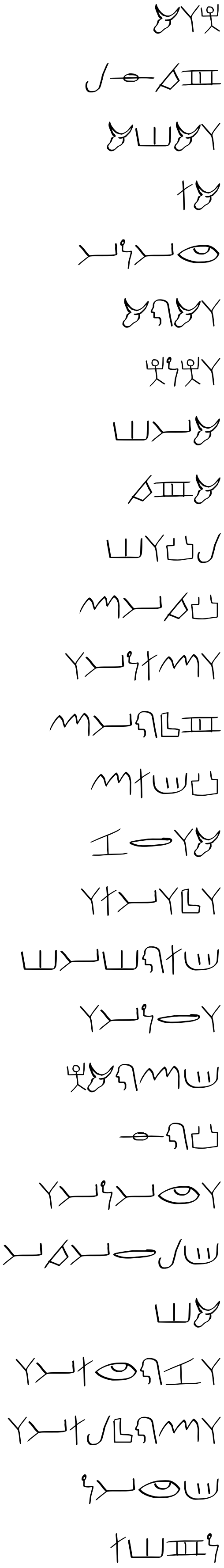

	hu	
the Tigris	chid·da·qel	
I lifted up	va·es·sa	Daniel 10:5
	et	
my eyes	e·nay	
	va·e·re	
and behold	ve·hin·neh	
man	eesh	
there was a certain	e·chad	
dressed	la·vush	
in linen	bad·deem	
around his waist	u·ma·te·naw	
with a belt	cha·gu·reem	
of fine gold	be·khe·tem	
from Uphaz	u·phaz	
His body [was]	u·ge·vee·ya·to	Daniel 10:6
like beryl	khe·tar·sheesh	
his face	u·pha·naw	
like the brilliance	ke·mar·eh	
of lightning	va·raq	
his eyes	ve·e·naw	
torches	ke·lap·pee·de	
like flaming	esh	
his arms	u·ze·ro·o·taw	
and legs	u·mar·ge·lo·taw	
like the gleam	ke·en	
bronze	ne·cho·shet	

of polished	qa·lal	
and	ve·qo·wl	
his voice	de·va·raw	
like the sound	ke·qo·wl	
of a multitude	ha·mo·wn	
saw	ve·ra·ee·tee	Daniel 10:7
I	a·nee	
Daniel	da·nee·yel	
Only	le·vad·dee	
-	et	
the vision	ham·mar·ah	
the men	ve·ha·a·na·sheem	
-	a·sher	
-	ha·yu	
with me	im·mee	
did not	lo	
see it	ra·u	
-	et	
-	ham·mar·ah	
but	a·val	
terror	cha·ra·dah	
a great	ge·do·lah	
fell	na·phe·lah	
upon them	a·le·hem	
and they ran	vay·yiv·re·chu	
and hid themselves	be·he·cha·ve	
So I	va·a·nee	Daniel 10:8

was left alone	nish·ar·tee		
	le·vad·dee	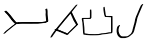	
gazing at	va·er·eh		
-	et		
vision	ham·mar·ah		
great	hag·ge·do·lah		
this	haz·zot		
No	ve·lo		
remained	nish·ar		
in me	bee	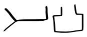	
strength	koch	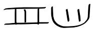	
my face	ve·ho·w·dee		
grew	neh·pakh		
	a·lay	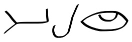	
deathly pale	le·mash·cheet	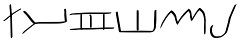	
and I was powerless	ve·lo		
	a·tsar·tee	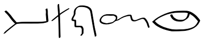	
	ko·ach	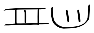	
I heard	va·esh·ma		Daniel 10:9
-	et		
the sound	qo·wl	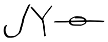	
of his words	de·va·raw	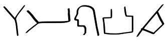	
and as I listened	u·khe·sha·me·ee		
-	et		
-	qo·wl	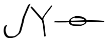	
-	de·va·raw	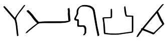	
I	va·a·nee		

	ha·yee·tee	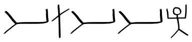	
fell into a deep sleep	nir·dam	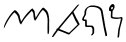	
	al		
with my face	pa·nay	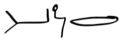	
	u·pha·nay		
to the ground	a·re·tsah		
Suddenly	ve·hin·neh		Daniel 10:10
a hand	yad	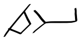	
touched	na·ge·ah		
me	bee	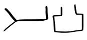	
and set me trembling	vat·te·nee·e·nee	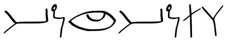	
on	al		
and knees	bir·kay	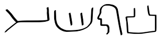	
my hands	ve·khap·po·wt		
	ya·day	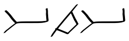	
He said	vay·yo·mer		Daniel 10:11
to me	e·lay	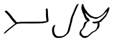	
“ Daniel	da·nee·yel	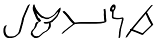	
you are a man	eesh	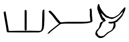	
who is highly precious	cha·mu·do·wt		
Consider carefully	ha·ven	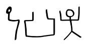	
the words	bad·de·va·reem		
that	a·sher		
I am	a·no·khee		
about to say	do·ver		
to you	e·le·kha	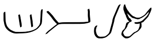	
Stand up	va·a·mod		

	al	על	
	a·me·de·kha	עמדך	
for	kee	כי	
I have now	at·tah	עתה	
been sent	shul·lach·tee	שלחתי	
to you ”	e·le·kha	אליך	
And when he had said	u·ve·dab·be·ro	ובדברו	
to me	im·mee	עמי	
-	et	את	
	had·da·var	הדבר	
this	haz·zeh	הזה	
I stood up	a·mad·tee	עמדתי	
trembling	mar·eed	מרעיד	
he said	vay·yo·mer	ויאמר	Daniel 10:12
-	e·lay	אלי	
“ Do not	al	אל	
be afraid	tee·ra	תירא	
Daniel ”	da·nee·yel	דניאל	
“ for	kee	כי	
from	min	מן	
day	hay·yo·wm	היום	
the first	ha·ri·sho·wn	הראשון	
that	a·sher	אשר	
you purposed	na·ta·ta	נתת	
-	et	את	
-	lib·be·kha	לבך	
to understand	le·ha·veen	להבין	

and to humble	u·le·hit·an·no·wt	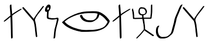	
yourself before	liph·ne	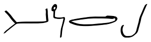	
your God	e·lo·he·kha	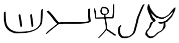	
were heard	nish·me·u	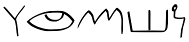	
your words	de·va·re·kha	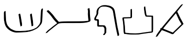	
and I	va·a·nee	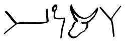	
have come	va·tee	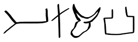	
in response to them	bid·va·re·kha	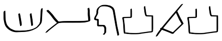	
However, the prince	ve·sar	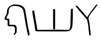	Daniel 10:13
of the kingdom	mal·khut	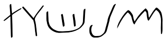	
of Persia	pa·ras	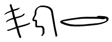	
opposed	o·med	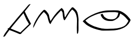	
me	le·neg·dee	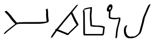	
for twenty-one	es·reem	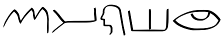	
	ve·e·chad	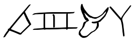	
days	yo·wm	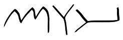	
	ve·hin·neh	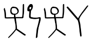	
Then Michael	mee·kha·el	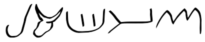	
one	a·chad	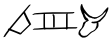	
princes	has·sa·reem	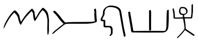	
of the chief	ha·ri·sho·neem	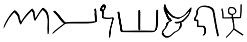	
came	ba	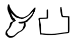	
to help me	le·a·ze·re·nee	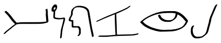	
for I	va·a·nee	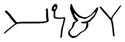	
had been left	no·w·tar·tee	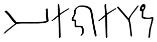	
there	sham	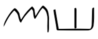	
with	e·tsel	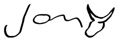	

the kings	mal·khe	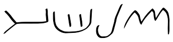	
of Persia	pha·ras		
Now I have come	u·va·tee		Daniel 10:14
to explain to you	la·ha·vee·ne·kha	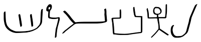	
-	et		
what	a·sher		
will happen	yiq·rah	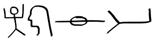	
to your people	le·am·me·kha		
in the latter	be·a·cha·reet	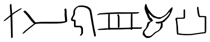	
days	hay·ya·meem		
for	kee	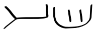	
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the vision	cha·zo·wn	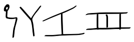	
concerns those days ”	lay·ya·meem		
While he was speaking	u·ve·dab·be·ro		Daniel 10:15
to me	im·mee		
words	kad·de·va·reem		
these	ha·el·leh		
I set	na·tat·tee		
my face	pha·nay	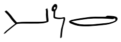	
toward the ground	ar·tsah		
and became speechless	ve·ne·e·la·me·tee	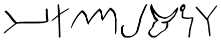	
And suddenly	ve·hin·neh		Daniel 10:16
[one] with the likeness	kid·mut		
	be·ne	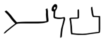	
of a man	a·dam		

touched	no·ge·a		
	al		
my lips	se·pha·tay		
and I opened	va·eph·tach		
my mouth	pee		
	va·a·dab·be·rah		
and said	va·o·me·rah		
to	el		
the one standing	ha·o·med		
before me	le·neg·dee		
“ My lord	a·do·nee		
because of the vision	bam·mar·ah	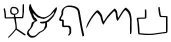	
I am overcome	ne·heph·khu		
with anguish	tsee·ray	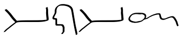	
	a·lay	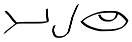	
no	ve·lo		
and I have	a·tsar·tee	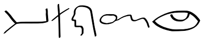	
strength	ko·ach		
How	ve·hekh	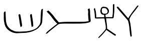	Daniel 10:17
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servant	e·ved	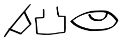	
[your]	a·do·nee		
	zeh	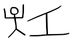	
speak	le·dab·ber		
with	im		
my lord ?	a·do·nee		
[you]	zeh	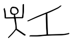	

I	va·a·nee		
Now	me·at·tah		
no	lo		
have	ya·a·mad		
	bee	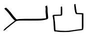	
strength	kho·ach		
is any breath	u·ne·sha·mah	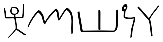	
nor	lo		
left	nish·a·rah		
in me ”	vee	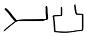	
Again	vay·yo·seph		Daniel 10:18
touched	vay·yig·ga	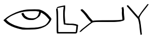	
me	bee	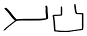	
[the one] with the likeness	ke·mar·eh	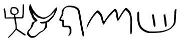	
of a man	a·dam		
and strengthened me	vay·chaz·ze·qe·nee		
he said	vay·yo·mer		Daniel 10:19
“ Do not	al		
be afraid	tee·ra	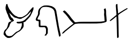	
	eesh	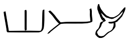	
you who are highly precious ”	cha·mu·do·wt		
“ Peace [be]	sha·lo·wm		
with you !	lakh	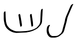	
Be strong now	cha·zaq		
be very strong ! ”	va·cha·zaq	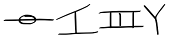	
As he spoke	u·ve·dab·be·ro		

with me	im·mee		
I was strengthened	hit·chaz·zaq·tee	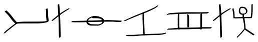	
and said	va·o·me·rah		
“ Speak	ye·dab·ber	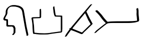	
my lord	a·do·nee		
for	kee	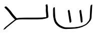	
you have strengthened me ”	chiz·zaq·ta·nee	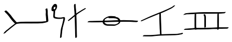	
he said	vay·yo·mer		Daniel 10:20
“ Do you know	ha·ya·da·ta	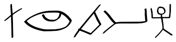	
why	lam·mah		
I have come	ba·tee		
to you ? ”	e·le·kha	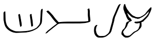	
at once	ve·at·tah		
“ I must return	a·shuv		
to fight	le·hil·la·chem	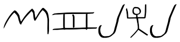	
against	im		
the prince	sar		
of Persia	pa·ras		
and when I	va·a·nee		
have gone forth	yo·w·tse		
behold	ve·hin·neh		
the prince	sar		
of Greece	ya·van	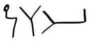	
will come	ba		
But first	a·val		Daniel 10:21
I will tell	ag·geed	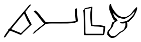	
you	le·kha	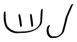	

-	et		
what is inscribed	ha·ra·shum		
in the Book	bikh·tav		
of Truth	e·met	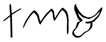	
Yet no	ve·en		
one	e·chad	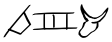	
has the courage	mit·chaz·zeq	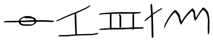	
to support me	im·mee		
against	al		
these	el·leh	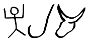	
except	kee	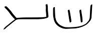	
	im		
Michael	mee·kha·el	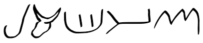	
your prince [’’]	sar·khem		
[“] And I	va·a·nee		Daniel 11:1
year	bish·nat		
in the first	a·chat	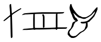	
of Darius	le·da·re·ya·vesh	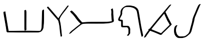	
the Mede	ham·ma·dee		
stood up	a·me·dee		
to strengthen	le·ma·cha·zeeq	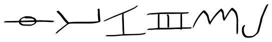	
and protect	u·le·ma·o·wz		
him	lo		
Now then	ve·at·tah		Daniel 11:2
the truth :	e·met	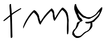	
I will tell	ag·geed	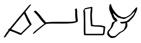	
you	lakh	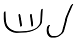	

-	hin·neh		
more	o·wd		
Three	she·lo·shah	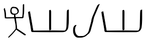	
kings	me·la·kheem		
will arise	o·me·deem	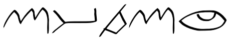	
in Persia	le·pha·ras		
and then a fourth	ve·ha·re·vee·ee	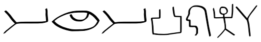	
richer	ya·a·sheer		
who will be	o·sher		
far	ga·do·wl		
than all the others	mik·kol		
By the power	u·khe·chez·qa·to	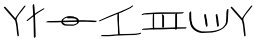	
of his wealth	ve·a·she·ro		
he will stir up	ya·eer		
everyone	hak·kol		
against	et		
the kingdom	mal·khut	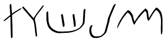	
of Greece	ya·van	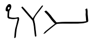	
will arise	ve·a·mad		Daniel 11:3
king	me·lekh	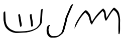	
Then a mighty	gib·bo·wr		
who will rule	u·ma·shal	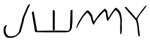	
authority	mim·shal		
with great	rav	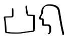	
and do	ve·a·sah		
as he pleases	kir·tso·w·no		
But as soon as he is established	u·khe·a·me·do		Daniel 11:4

will be broken up	tish·sha·ver	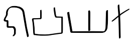	
his kingdom	mal·khu·to	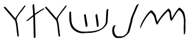	
and parceled	ve·te·chats	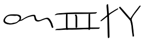	
out toward the four	le·ar·ba	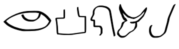	
winds	ru·cho·wt	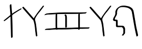	
of heaven	hash·sha·ma·yim	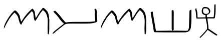	
It will not [go]	ve·lo	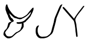	
to his descendants	le·a·cha·ree·to	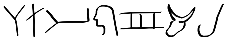	
nor will it	ve·lo	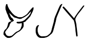	
have the authority	khe·ma·she·lo	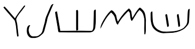	
with which	a·sher	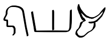	
he ruled	ma·shal	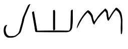	
because	kee	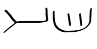	
will be uprooted	tin·na·tesh	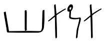	
his kingdom	mal·khu·to	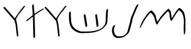	
and [given] to others	ve·la·a·che·reem	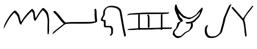	
	mil·le·vad	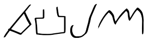	
	el·leh	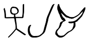	
will grow strong	ve·ye·che·zaq	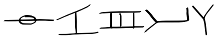	Daniel 11:5
The king	me·lekh	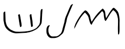	
of the South	han·ne·gev	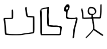	
but one of	u·min	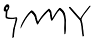	
his commanders	sa·raw	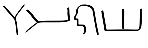	
stronger	ve·ye·che·zaq	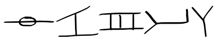	
will grow even	a·law	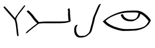	
and will rule	u·ma·shal	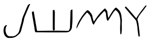	
his own kingdom	mim·shal	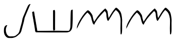	

with great	rav	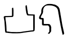	
authority	mem·shal·to	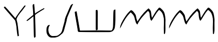	
After	u·le·qets	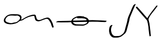	Daniel 11:6
some years	sha·neem	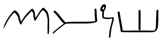	
they will form an alliance	yit·chab·ba·ru	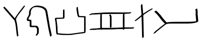	
and the daughter	u·vat		
of the king	me·lekh	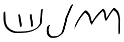	
of the South	han·ne·gev		
will go	ta·vo·w		
to	el		
the king	me·lekh	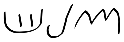	
of the North	hats·tsa·pho·wn		
to seal	la·a·so·wt		
the agreement	me·sha·reem		
But [his daughter] will not	ve·lo		
retain	ta·tsor		
her position of power	ko·w·ach		
	haz·ze·ro·w·a	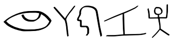	
nor will	ve·lo		
endure	ya·a·mod		
his strength	u·ze·ro·o		
will be given up	ve·tin·na·ten		
she	hee	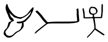	
along with her royal escort	u·me·vee·e·ha	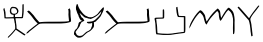	
and her father	ve·hay·yo·le·dah	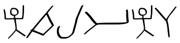	
and the one who supported her	u·ma·cha·zi·qah	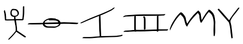	

At that time	ba·it·teem		
will rise up	ve·a·mad		Daniel 11:7
But one from her family line	min·ne·tser		
	sha·ra·she·ha		
in his place	kan·no	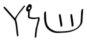	
come	ve·ya·vo	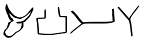	
against	el		
the army	ha·cha·yil	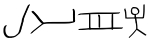	
and enter	ve·ya·vo	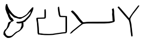	
his fortress	be·ma·o·wz		
of the king	me·lekh	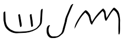	
of the North	hats·tsa·pho·wn		
fighting	ve·a·sah		
	va·hem		
and prevailing	ve·he·che·zeeq	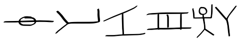	
even	ve·gam		Daniel 11:8
their gods	elo·he·hem	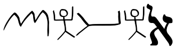	
with	im		
their metal images	ne·si·khe·hem	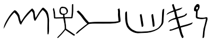	
	im		
vessels	ke·le	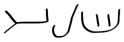	
and their precious	chem·da·tam		
of silver	ke·seph		
and gold	ve·za·hav	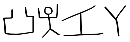	
captive	bash·she·vee		
He will take	ya·vi	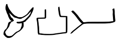	
to Egypt	mits·ra·yim		

he	ve·hu		
For some years	sha·neem	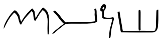	
will stay away	ya·a·mod		
from the king	mim·me·lekh		
of the North	hats·tsa·pho·wn		
who will invade	u·va		Daniel 11:9
the realm	be·mal·khut	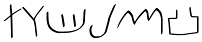	
of the king	me·lekh	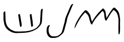	
of the South	han·ne·gev		
and then return	ve·shav	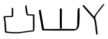	
to	el		
his own land	ad·ma·to	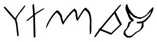	
But his sons	u·ve·no		Daniel 11:10
will stir up strife	yit·ga·ru		
and assemble	ve·a·se·phu		
army	ha·mo·wn		
	cha·ya·leem	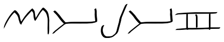	
a great	rab·beem	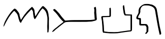	
which will advance forcefully	u·va		
	vo·w		
like a flood	ve·sha·taph		
sweeping through	ve·a·var		
and will again	ve·ya·shov		
carry the battle	ve·yit·ga·ru		
as	ad		
far as his fortress	ma·ʿuz·zah		
In a rage	ve·yit·mar·mar		Daniel 11:11

the king	me·lekh	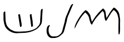	
of the South	han·ne·gev		
will march out	ve·ya·tsa		
to fight	ve·nil·cham	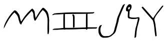	
	im·mo		
	im		
the king	me·lekh	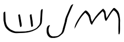	
of the North	hats·tsa·pho·wn		
who will raise	ve·he·e·meed		
army	ha·mo·wn		
a large	rav	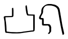	
will be delivered	ve·nit·tan	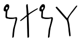	
but it	he·ha·mo·wn		
into the hand of his [enemy]	be·ya·do	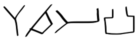	
is carried off	ve·nis·sa		Daniel 11:12
When the army	he·ha·mo·wn		
[the king of the South] will be proud	ya·rum		
in heart	le·va·vo		
and will cast down	ve·hip·peel		
tens of thousands	rib·bo·o·wt		
but he will not	ve·lo		
triumph	ya·o·wz		
another	ve·shav	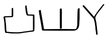	Daniel 11:13
For the king	me·lekh	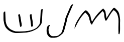	
of the North	hats·tsa·pho·wn		
will raise	ve·he·e·meed		
army	ha·mo·wn		

larger	rav	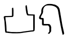	
than	min		
the first	ha·ri·sho·wn		
and after	u·le·qets	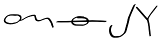	
	ha·it·teem		
some years	sha·neem	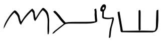	
he will advance	ya·vo·w		
	vo·w		
army	be·cha·yil	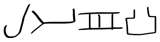	
with a great	ga·do·wl		
supplies	u·vir·khush	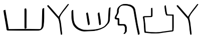	
and many	rav	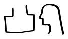	
times	u·va·it·teem		Daniel 11:14
In those	ha·hem	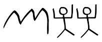	
many	rab·beem	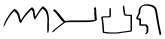	
will rise up	ya·am·du		
against	al		
the king	me·lekh	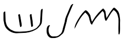	
of the South	han·ne·gev	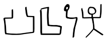	
ones	u·ve·ne		
Violent	pa·ree·tse	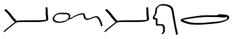	
among your own people	am·me·kha		
will exalt themselves	yin·nas·se·u		
in fulfillment	le·ha·a·meed		
of the vision	cha·zo·wn	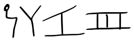	
but they will fail	ve·nikh·sha·lu		
will come	ve·ya·vo	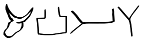	Daniel 11:15

Then the king	me·lekh
of the North	hats·tsa·pho·wn
build up	ve·yish·pokh
a siege ramp	so·w·la·lah
and capture	ve·la·khad
city	eer
a fortified	miv·tsa·ro·wt
The forces	u·ze·ro·o·wt
of the South	han·ne·gev
will not	lo
stand	ya·a·mo·du
troops	ve·am
even their best	miv·cha·raw
will not	ve·en
be able	ko·ach
to resist	la·a·mod
will do	ve·ya·as
The invader	hab·ba
	e·law
as he pleases	kir·tso·w·no
and no one	ve·en
will stand	o·w·med
against him	le·pha·naw
He will establish himself	ve·ya·a·mod
Land	be·e·rets
in the Beautiful	hats·tse·vee
with destruction	ve·kha·lah

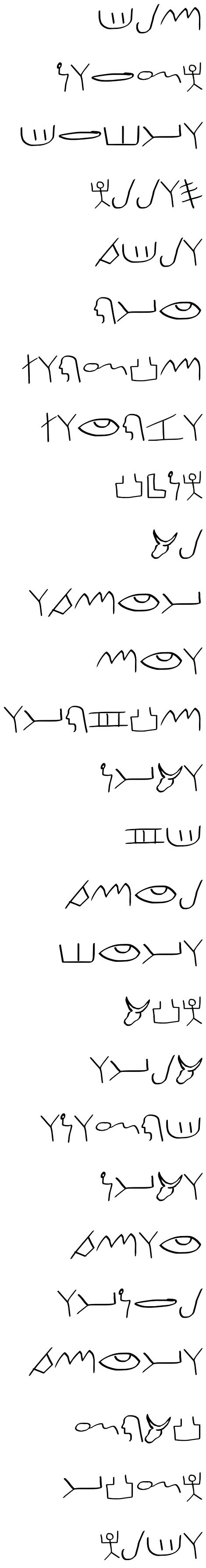

Daniel 11:16

in his hand	ve·ya·do	בידו	
He will resolve	ve·ya·sem	וישם	Daniel 11:17
	pa·naw	פניו	
to come	la·vo·w	לבוא	
with the strength	be·to·qeph	בתקף	
of his whole	kal	כל	
kingdom	mal·khu·to	מלכותו	
and will reach an agreement	vee·sha·reem	וישרים	
with [the king of the South]	im·mo	עמו	
	ve·a·sah	ועשה	
He will give him a daughter	u·vat	ובת	
in marriage	han·na·sheem	הנשים	
	yit·ten	יתן	
	lo	לו	
in order to overthrow [the kingdom]	le·hash·chee·tah	להשחיתה	
but [his plan] will not	ve·lo	ולא	
succeed	ta·a·mod	תעמד	
or help	ve·lo	ולא	
him	lo	לו	
	tih·yeh	תהיה	
Then he will turn	ve·ya·shēv	וישב	Daniel 11:18
his face	pa·naw	פניו	
to the coastlands	le·ee·yeem	לאיים	
and capture	ve·la·khad	ולכד	
many of them	rab·beem	רבים	
will put an end	ve·hish·beet	והשבית	

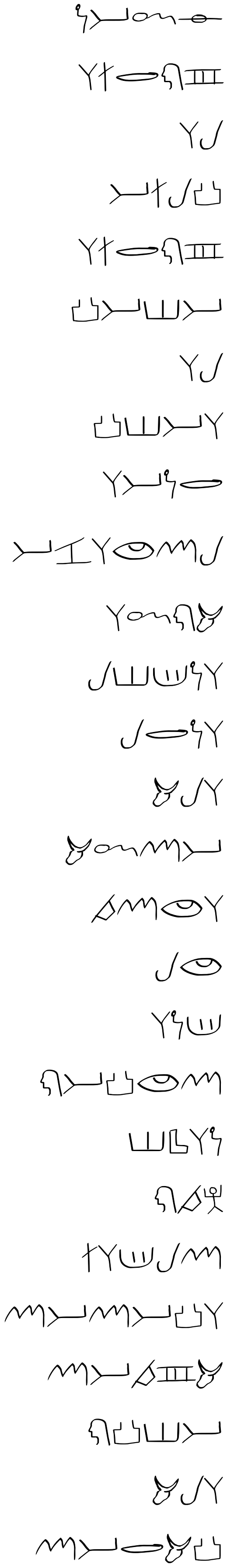

But a commander	qa·tseen	
to his reproach	cher·pa·to	
	lo	
	bil·tee	
	cher·pa·to	
and will turn it back	ya·sheev	
upon him	lo	
	ve·ya·shev	Daniel 11:19
After this, he will turn back	pa·naw	
toward the fortresses	le·ma·uz·ze	
of his own land	ar·tso	
but he will stumble	ve·nikh·shal	
and fall	ve·na·phal	
and be no more	ve·lo	
	yim·ma·tse	
one will arise	ve·a·mad	Daniel 11:20
In	al	
his place	kan·no	
who will send out	ma·a·veer	
a tax collector	no·w·ges	
for the glory	he·der	
of the kingdom	mal·khut	
days	u·ve·ya·meem	
but within a few	a·cha·deem	
he will be destroyed	yish·sha·ver	
though not	ve·lo	
in anger	ve·ap·pa·yim	

	ve·lo	ולא	
or in battle	ve·mil·cha·mah	במלחמה	
will arise	ve·a·mad	ועמד	Daniel 11:21
In	al	על	
his place	kan·no	כנו	
a despicable person	niv·zeh	נבזה	
will not	ve·lo	ולא	
be given	na·te·nu	נתנו	
to him	a·law	עליו	
honors	ho·wd	הוד	
royal	mal·khut	מלכות	
but he will come	u·va	ובא	
in a time of peace	ve·shal·vah	בשלוה	
and seize	ve·he·che·zeeq	והחזיק	
the kingdom	mal·khut	מלכות	
by intrigue	ba·cha·laq·laq·qo·wt	בחלקלקות	
of forces	u·ze·ro·o·wt	וזרעות	Daniel 11:22
Then a flood	hash·she·teph	השטף	
will be swept away	yish·sha·te·phu	ישטפו	
before him	mil·le·pha·naw	מלפניו	
and destroyed	ve·yish·sha·ve·ru	וישברו	
along with	ve·gam	וגם	
a prince	ne·geed	נגיד	
of the covenant	be·reet	ברית	
After	u·min	ומן	Daniel 11:23
an alliance is made	hit·chab·be·rut	התחברות	
with him	e·law	אליו	

he will act	ya·a·seh		
deceitfully	mir·mah		
for he will rise	ve·a·lah		
to power	ve·a·tsam		
with only a few	bim·at		
people	go·w		
In a time of peace	be·shal·vah	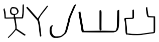	Daniel 11:24
the richest	u·ve·mish·man·ne		
provinces	me·dee·nah	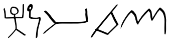	
he will invade	ya·vo·w		
and do	ve·a·sah		
what	a·sher		
never	lo		
did	a·su		
his fathers	a·vo·taw		
and forefathers	va·a·vo·wt		
	a·vo·taw		
plunder	biz·zah	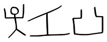	
loot	ve·sha·lal	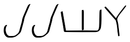	
and wealth [on his followers]	u·re·khush		
	la·hem		
He will lavish	yiv·zo·wr		
against	ve·al		
the strongholds —	miv·tsa·reem		
and he will plot	ye·chash·shev		
	mach·she·vo·taw		
but only for	ve·ad		

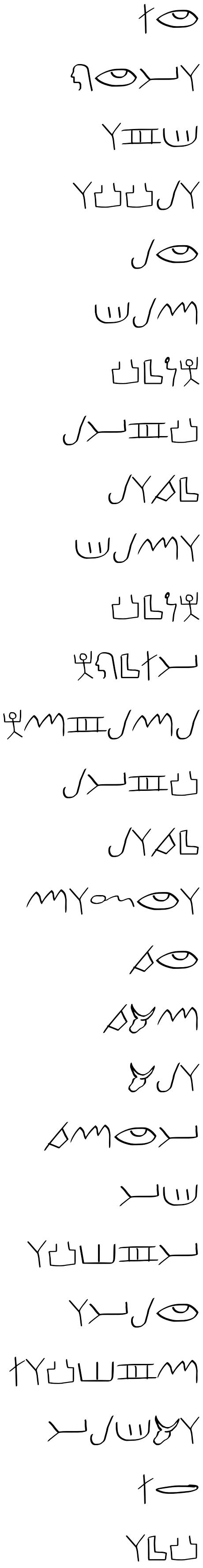

a time	et	
he will stir up	ve·ya·er	Daniel 11:25
his power	ko·cho	
and his courage	u·le·va·vo	
against	al	
the king	me·lekh	
of the South	han·ne·gev	
army	be·cha·yil	
And with a large	ga·do·wl	
[who]	u·me·lekh	
	han·ne·gev	
will mobilize	yit·ga·reh	
	lam·mil·cha·mah	
army	be·cha·yil	
large	ga·do·wl	
and powerful	ve·a·tsum	
a very	ad	
	me·od	
but will not	ve·lo	
withstand	ya·a·mod	
-	kee	
devised	yach·she·vu	
against him	a·law	
the plots	ma·cha·sha·vo·wt	
Those who eat	ve·o·khe·le	Daniel 11:26
	phat	
from his provisions	ba·go	

will seek to destroy him	yish·be·ru·hu		
his army	ve·che·lo	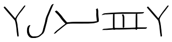	
will be swept away	yish·to·wph		
will fall	ve·na·phe·lu		
slain	cha·la·leem	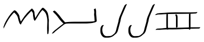	
and many	rab·beem	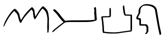	
And the two	u·she·ne·hem	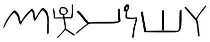	Daniel 11:27
kings	ham·me·la·kheem		
with their hearts	le·va·vam		
bent on evil	le·me·ra	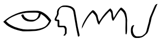	
at	ve·al		
table	shul·chan	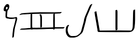	
the same	e·chad	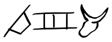	
lies	ka·zav		
will speak	ye·dab·be·ru		
but to no	ve·lo		
avail	tits·lach		
for	kee	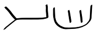	
still	o·wd		
the end	qets	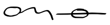	
will come at the appointed time	lam·mo·w·ed		
The king of the North will return	ve·ya·shov		Daniel 11:28
to his land	ar·tso		
wealth	bir·khush		
with great	ga·do·wl		
but his heart	u·le·va·vo		

will be set against	al		
covenant	be·reet	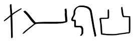	
the holy	qo·desh	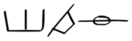	
so he will do [damage]	ve·a·sah		
and return	ve·shav	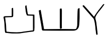	
to his own land	le·ar·tso		
At the appointed time	lam·mo·w·ed		Daniel 11:29
again	ya·shuv		
he will invade	u·va		
the South	van·ne·gev		
but this time will not	ve·lo		
be	tih·yeh	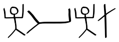	
like the first	kha·ri·sho·nah		
	ve·kha·a·cha·ro·nah		
will come	u·va·u		Daniel 11:30
against him	vo		
Ships	tsee·yeem	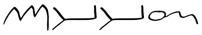	
of Kittim	kit·teem	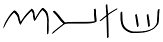	
and he will lose heart	ve·nikh·ah		
Then he will turn back	ve·shav	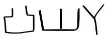	
and rage	ve·za·am		
against	al		
covenant	be·reet	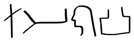	
the holy	qo·w·desh		
and do [damage]	ve·a·sah		
So he will return	ve·shav	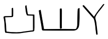	

and show favor	ve·ya·ven	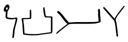	
to	al		
those who forsake	o·ze·ve		
covenant	be·reet	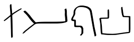	
the holy	qo·desh	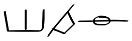	
forces	u·ze·ro·eem		Daniel 11:31
His	mim·men·nu	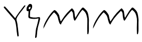	
will rise up	ya·a·mo·du		
and desecrate	ve·chil·le·lu	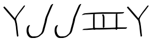	
the temple	ham·miq·dash	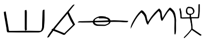	
fortress	ham·ma·o·wz		
They will abolish	ve·he·see·ru	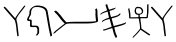	
the daily sacrifice	hat·ta·meed		
and set up	ve·na·te·nu	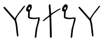	
the abomination	hash·shiq·quts	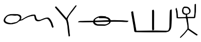	
of desolation	me·sho·w·mem		
those who violate	u·mar·shee·e	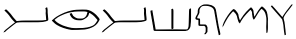	Daniel 11:32
the covenant	ve·reet	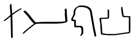	
he will corrupt	ya·cha·neeph	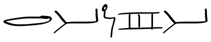	
With flattery	ba·cha·laq·qo·wt	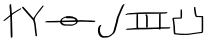	
but the people	ve·am		
who know	yo·de·e		
their God	e·lo·haw	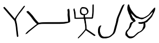	
will firmly	ya·cha·zi·qu	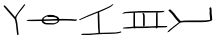	
resist [him]	ve·a·su		
Those with insight	u·mas·kee·le		Daniel 11:33
	am		

will instruct	ya·vee·nu	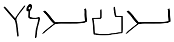	
many	la·rab·beem	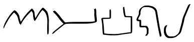	
they will fall	ve·nikh·she·lu		
by sword	be·che·rev	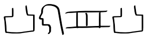	
or flame	u·ve·le·ha·vah		
or be captured	bish·vee		
or plundered	u·ve·viz·zah		
though for a time	ya·meem	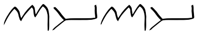	
Now when they fall	u·ve·hik·ka·she·lam		Daniel 11:34
they will be granted	ye·a·ze·ru		
help	e·zer	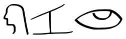	
a little	me·at		
will join	ve·nil·wu	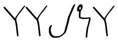	
them	a·le·hem	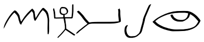	
but many	rab·beem	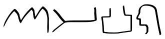	
insincerely	ba·cha·laq·laq·qo·wt	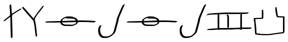	
Some of	u·min		Daniel 11:35
the wise	ham·mas·kee·leem		
will fall	yik·ka·she·lu		
so that they may be refined	lits·ro·wph	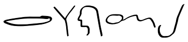	
	ba·hem		
purified	u·le·va·rer		
and made spotless	ve·lal·ben	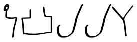	
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the time	et		
of the end	qets	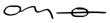	
for	kee	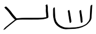	

it will still	o·wd		
come at the appointed time	lam·mo·w·ed		
will do	ve·a·sah		Daniel 11:36
as he pleases	khir·tso·w·no		
Then the king	ham·me·lekh		
and will exalt	ve·yit·ro·w·mem		
and magnify himself	ve·yit·gad·del		
above	al		
every	kal	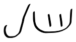	
god	el		
against	ve·al		
the God	el		
of gods	e·leem	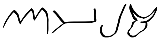	
and he will speak	ye·dab·ber		
monstrous things	niph·la·o·wt	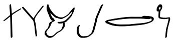	
He will be successful	ve·hits·lee·ach	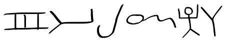	
until	ad		
is completed	ka·lah	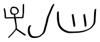	
the time of wrath	za·am		
for	kee	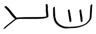	
what has been decreed	ne·che·ra·tsah		
must be accomplished	ne·e·sa·tah		
for	ve·al		Daniel 11:37
the gods	e·lo·he		
of his fathers	a·vo·taw	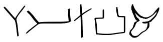	
	lo		

He will show no regard	ya·veen	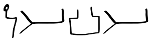	
nor	ve·al		
for the one desired	chem·dat		
by women	na·sheem	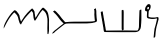	
nor	ve·al		
for any	kal		
other god	e·lo·w·ah	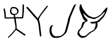	
	lo		
	ya·veen	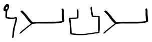	
because	kee	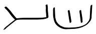	
above	al		
[them] all	kol		
he will magnify himself	yit·gad·dal		
a god	ve·le·e·lo·ah		Daniel 11:38
of fortresses —	ma·uz·zeem		
And in	al		
their place	kan·no	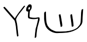	
he will honor	ye·khab·bed		
a god	ve·le·e·lo·w·ah		
-	a·sher		
did not	lo		
know —	ye·da·u·hu		
his fathers	a·vo·taw	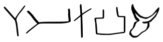	
	ye·khab·bed	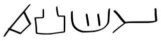	
with gold	be·za·hav	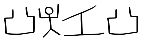	
silver	u·ve·khe·seph		
stones	u·ve·e·ven		

precious	ye·qa·rah	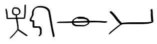	
and riches	u·va·cha·mu·do·wt	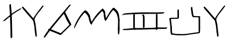	
He will attack	ve·a·sah		Daniel 11:39
the strongest fortresses	le·miv·tse·re	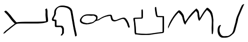	
	ma·uz·zeem		
with	im		
god	e·lo·w·ah	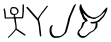	
the help of a foreign	ne·khar		
those who	a·sher		
acknowledge him	hik·kīr	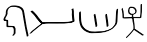	
and will greatly	yar·beh		
honor	kha·vo·wd		
making them rulers	ve·him·shee·lam	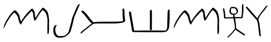	
over many	ba·rab·beem	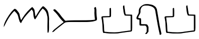	
the land	va·a·da·mah		
and distributing	ye·chal·leq	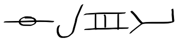	
for a price	bim·cheer	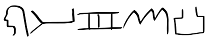	
At the time	u·ve·et	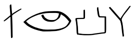	Daniel 11:40
of the end	qets	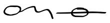	
will engage him in battle	yit·nag·gach		
	im·mo	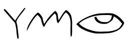	
the king	me·lekh	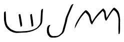	
of the South	han·ne·gev	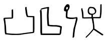	
will storm out	ve·yis·ta·er		
against him	a·law	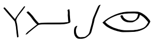	
but the king	me·lekh	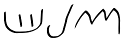	
of the North	hats·tsa·pho·wn		

with chariots	be·re·khev	ברכב	
horsemen	u·ve·pha·ra·sheem	ובפרשים	
ships	u·va·o·nee·yo·wt	ובאניות	
and many	rab·bo·wt	רבות	
invading	u·va	ובא	
[many] countries	va·a·ra·tso·wt	בארצות	
like a flood	ve·sha·taph	ושטף	
and sweeping through them	ve·a·var	ועבר	
He will also invade	u·va	ובא	Daniel 11:41
Land	be·e·rets	בארץ	
the Beautiful	hats·tse·vee	הצבי	
and many [countries]	ve·rab·bo·wt	ורבות	
will fall	yik·ka·she·lu	יכשלו	
But these	ve·el·leh	ואלה	
will be delivered	yim·ma·le·tu	ימלטו	
from his hand :	mee·ya·do	מידו	
Edom	e·do·wm	אדום	
Moab	u·mo·w·av	ומואב	
and the leaders	ve·re·sheet	וראשית	
of the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
He will extend	ve·yish·lach	וישלח	Daniel 11:42
his power	ya·do	ידו	
over [many] countries	ba·a·ra·tso·wt	בארצות	
the land	ve·e·rets	וארץ	
of Egypt	mits·ra·yim	מצרים	

and not even	lo	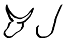	
	tih·yeh	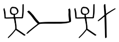	
will escape	liph·le·tah	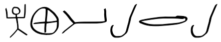	
He will gain control	u·ma·shal	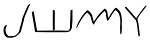	Daniel 11:43
of the treasures	be·mikh·man·ne	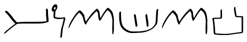	
of gold	haz·za·hav	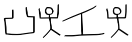	
and silver	ve·hak·ke·seph	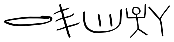	
and over all	u·ve·khol	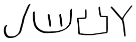	
the riches	cha·mu·do·wt	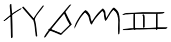	
of Egypt	mits·ra·yim	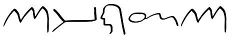	
and the Libyans	ve·lu·veem	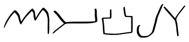	
and Cushites	ve·khu·sheem	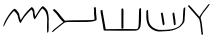	
will also submit to him	be·mits·a·daw	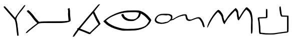	
But news	u·she·mu·o·wt	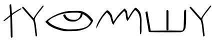	Daniel 11:44
will alarm him	ye·va·ha·lu·hu	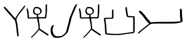	
from the east	mim·miz·rach	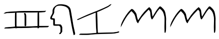	
and the north	u·mits·tsa·pho·wn	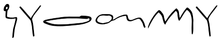	
and he will go out	ve·ya·tsa	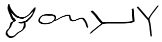	
fury	be·che·ma	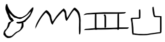	
with great	ge·do·lah	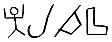	
to destroy	le·hash·meed	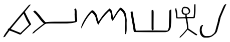	
and devote them to destruction	u·le·ha·cha·reem	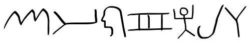	
many	rab·beem	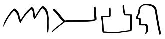	
He will pitch	ve·yit·ta	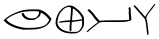	Daniel 11:45
tents	a·ho·le	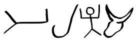	
his royal	ap·pad·no	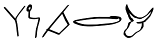	
between	ben	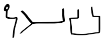	

the sea	yam·meem	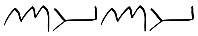	
mountain	le·har		
and the beautiful	tse·vee		
holy	qo·desh	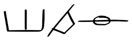	
but he will meet	u·va		
	ad		
his end	qits·tso	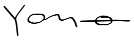	
with no one	ve·en		
to help	o·w·zer		
him [”]	lo	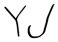	
time	u·va·et	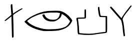	Daniel 12:1
[“] At that	ha·hee	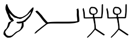	
who stands watch	ya·a·mod		
Michael	mee·kha·el	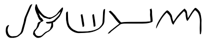	
prince	has·sar		
the great	hag·ga·do·wl		
will rise up	ha·o·med		
over	al		
your people	be·ne	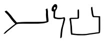	
	am·me·kha		
There will be	ve·ha·ye·tah	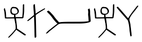	
a time	et		
of distress	tsa·rah		
the likes of which	a·sher		
will not have	lo		
occurred	nih·ye·tah	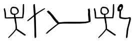	
from the beginning	mih·yo·wt	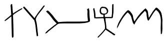	

of nations	go·w		
until	ad		
time	ha·et		
that	ha·hee	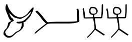	
time	u·va·et	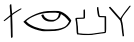	
But at that	ha·hee	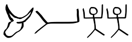	
will be delivered	yim·ma·let		
your people —	am·me·kha		
everyone [whose name]	kal	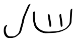	
is found	han·nim·tsa		
written	ka·tuv		
in the book —	bas·se·pher		
And many	ve·rab·beem	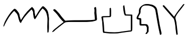	Daniel 12:2
who sleep	mee·ye·she·ne	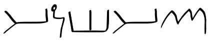	
of the earth	ad·mat		
in the dust	a·phar		
will awake	ya·qee·tsu	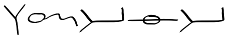	
some	el·leh	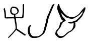	
life	le·chay·ye	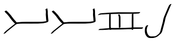	
to everlasting	o·w·lam		
but others	ve·el·leh		
to shame	la·cha·ra·pho·wt		
contempt	le·dir·o·wn		
[and] everlasting	o·w·lam	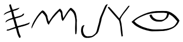	
Then the wise	ve·ham·mas·ki·leem		Daniel 12:3
will shine	yaz·hi·ru	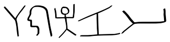	
like the brightness	ke·zo·har		

of the heavens	ha·ra·qee·a	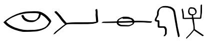	
to righteousness	u·mats·dee·qe		
and those who lead many	ha·rab·beem	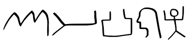	
[will shine] like the stars	kak·ko·w·kha·veem		
forever	le·o·w·lam		
and ever	va·ed		
But you	ve·at·tah		Daniel 12:4
Daniel	da·nee·yel	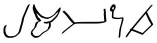	
shut up	se·tom		
these words	had·de·va·reem	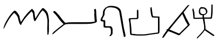	
and seal	va·cha·tom		
the book	has·se·pher		
until	ad		
the time	et		
of the end	qets	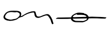	
will roam to and fro	ye·sho·te·tu		
Many	rab·beem	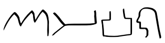	
will increase ”	ve·tir·beh		
and knowledge	had·da·at		
looked	ve·ra·ee·tee		Daniel 12:5
Then I	a·nee	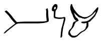	
Daniel	da·nee·yel	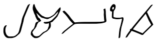	
and saw	ve·hin·neh		
two	she·na·yim	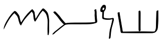	
others	a·che·reem	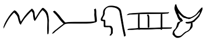	
standing	o·me·deem	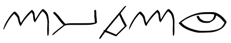	
one	e·chad	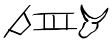	

there	hen·nah		
on this bank	lis·phat	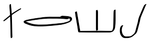	
of the river	hay·or	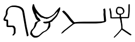	
and one	ve·e·chad		
on the opposite	hen·nah		
bank	lis·phat	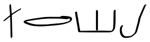	
	hay·or	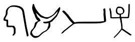	
One of them said	vay·yo·mer		Daniel 12:6
to the man	la·eesh		
dressed	le·vush		
in linen	hab·bad·deem		
who	a·sher		
was above	mim·ma·al		
the waters	le·me·me	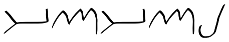	
of the river	hay·or	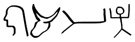	
until	ad		
“ How long	ma·tay		
the fulfillment	qets	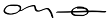	
of these wonders ? ”	hap·pe·la·o·wt	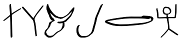	
and I heard	va·esh·ma		Daniel 12:7
him	et		
And the man	ha·eesh	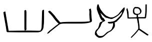	
dressed	le·vush		
in linen	hab·bad·deem	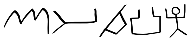	
who	a·sher		
was above	mim·ma·al		
the waters	le·me·me	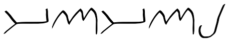	

of the river	hay·or	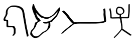	
raised	vay·ya·rem	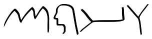	
his right hand	ye·mee·no	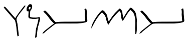	
and his left hand	u·se·mo·lo		
toward	el		
heaven	hash·sha·ma·yim		
swear	vay·yish·sha·va	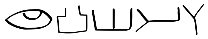	
by Him who lives	be·che	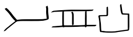	
forever	ha·o·w·lam		
saying	kee	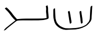	
“ It will be for a time	le·mo·w·ed		
[and] times	mo·w·a·deem		
and half a time	va·che·tsee	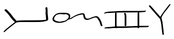	
has finally been	u·khe·khal·lo·wt		
shattered	nap·pets		
When the power	yad	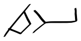	
people	am		
of the holy	qo·desh	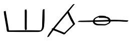	
will be completed ”	tikh·le·nah	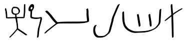	
all	khal		
these things	el·leh	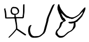	
I	va·a·nee		Daniel 12:8
heard	sha·ma·tee		
but I did not	ve·lo		
understand	a·veen	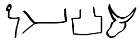	
So I asked	va·o·me·rah		
“ My lord	a·do·nee		

what	mah	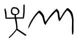	
will be the outcome	a·cha·reet	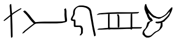	
of these [things] ? ”	el·leh	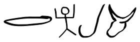	
he replied	vay·yo·mer	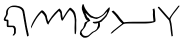	Daniel 12:9
“ Go on your way	lekh	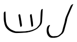	
Daniel ”	da·nee·yel	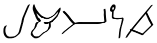	
“ for	kee	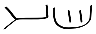	
[are] closed up	se·tu·meem	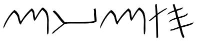	
and sealed	va·cha·tu·meem	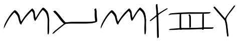	
the words	had·de·va·reem	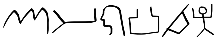	
until	ad	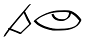	
the time	et	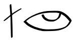	
of the end	qets	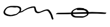	
will be purified	yit·ba·ra·ru	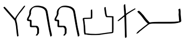	Daniel 12:10
made spotless	ve·yit·lab·be·nu	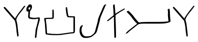	
and refined	ve·yits·tsa·re·phu	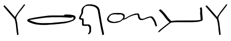	
Many	rab·beem	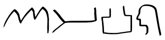	
will continue to act wickedly	ve·hir·shee·u	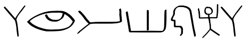	
but the wicked	re·sha·eem	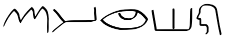	
None	ve·lo	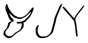	
will understand	ya·vee·nu	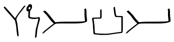	
	kal	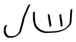	
of the wicked	re·sha·eem	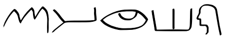	
but the wise	ve·ham·mas·ki·leem	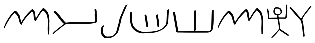	
will understand	ya·vee·nu	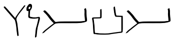	
And from the time	u·me·et	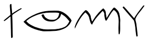	Daniel 12:11
is abolished	hu·sar	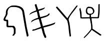	

the daily [sacrifice]	hat·ta·meed	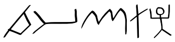	
set up	ve·la·tet	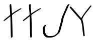	
and the abomination	shiq·quts	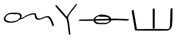	
of desolation	sho·mem	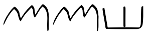	
days	ya·meem	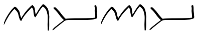	
there will be 1,290	e·leph	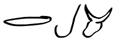	
	ma·ta·yim	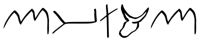	
	ve·tish·eem	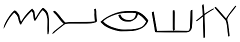	
Blessed [is]	ash·re	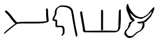	Daniel 12:12
he who waits	ham·chak·keh	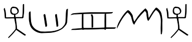	
and reaches the end	ve·yag·gee·a	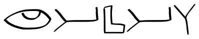	
days	le·ya·meem	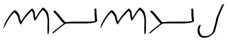	
of the 1,335	e·leph	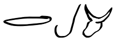	
	she·losh	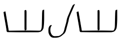	
	me·o·wt	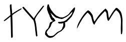	
	she·lo·sheem	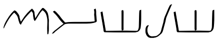	
	va·cha·mish·shah	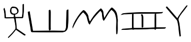	
But as for you	ve·at·tah	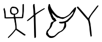	Daniel 12:13
go on your way	lekh	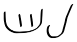	
until the end	laq·qets	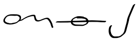	
You will rest	ve·ta·nu·ach	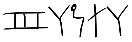	
and will arise	ve·ta·a·mod	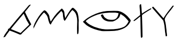	
to your inheritance	le·go·ra·le·kha	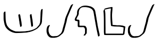	
at the end	le·qets	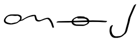	
of the days ”	hay·ya·meen	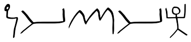	

Hosea

BSB Translation	Transliteration	Original Hebrew	
[This is] the word	de·var	דבר	Hosea 1:1
of the LORD	YHVH	יהוה	
that	a·sher	אשר	
came	ha·yah	היה	
to	el	אל	
Hosea	ho·wo·she·a	הושע	
son	ben	בן	
of Beeri	be·e·ree	בארי	
in the days	bee·me	בימי	
of Uzziah	uz·zee·yah	עזיה	
Jotham	yo·w·tam	יותם	
Ahaz	a·chaz	אחז	
and Hezekiah	ye·chiz·qee·yah	יחזקיה	
kings	mal·khe	מלכי	
of Judah	ye·hu·dah	יהודה	
and [of]	u·vee·me	ובימי	
Jeroboam	ya·ra·ve·am	ירבעם	
son	ben	בן	
of Jehoash	yo·w·ash	יואש	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
first	te·chil·lat	תחלת	Hosea 1:2
spoke	dib·ber	דבר	
When the LORD	YHVH	יהוה	
through Hosea	be·ho·shē·aʿ ph	בהושע	
told	vay·yo·mer	ויאמר	

He	YHVH		
	el		
him	ho·wo·she·a		
“ Go	lekh	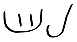	
take	qach	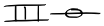	
as your	le·kha	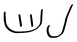	
wife	e·shet	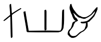	
a prostitute	ze·nu·neem	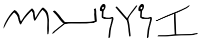	
and have children	ve·yal·de	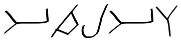	
of adultery	ze·nu·neem	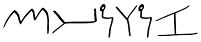	
because	kee	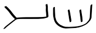	
is flagrantly prostituting itself	za·noh	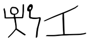	
	tiz·neh	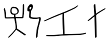	
this land	ha·a·rets		
[by departing] from	me·a·cha·re	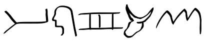	
the LORD ”	YHVH		
So [Hosea] went	vay·ye·lekh	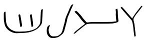	Hosea 1:3
and married	vay·yiq·qach	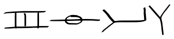	
-	et		
Gomer	go·mer		
daughter	bat		
of Diblaim	div·la·yim	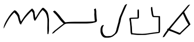	
and she conceived	vat·ta·har		
and bore	vat·te·led		
him	lo		
a son	ben		
said	vay·yo·mer		Hosea 1:4

Then the LORD	YHVH		
to [Hosea]	e·law	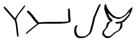	
“ Name him	qe·ra	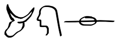	
	she·mo		
Jezreel	yiz·re·el		
for	kee	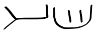	
soon	o·wd		
	me·at		
I will bring	u·pha·qad·tee	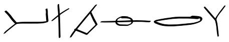	
-	et		
the bloodshed	de·me		
of Jezreel	yiz·re·el		
upon	al		
the house	bet	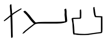	
of Jehu	ye·hu		
and I will put an end	ve·hish·bat·tee		
to the kingdom	mam·le·khut		
	bet	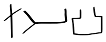	
of Israel	yis·ra·el	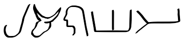	
And	ve·ha·yah	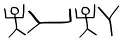	Hosea 1:5
day	bay·yo·wm	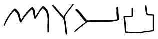	
on that	ha·hu		
I will break	ve·sha·var·tee	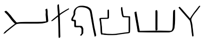	
-	et		
the bow	qe·shet	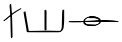	
of Israel	yis·ra·el	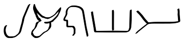	
in the Valley	be·e·meq	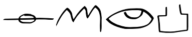	

of Jezreel ”	yiz·re·el		
conceived	vat·ta·har		Hosea 1:6
[Gomer] again	o·wd		
and gave birth to	vat·te·led		
a daughter	bat		
and [the LORD] said	vay·yo·mer		
to [Hosea]	lo		
“ Name	qe·ra	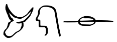	
her	she·mah		
	lo		
Lo-ruhamah	ru·cha·mah	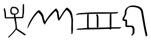	
for	kee	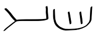	
I will no	lo		
longer	o·w·seeph		
	o·wd		
have compassion	a·ra·chem	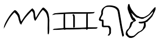	
-	et		
on the house	bet	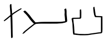	
of Israel	yis·ra·el	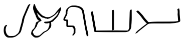	
that	kee	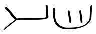	
I should ever	na·so		
forgive	es·sa		
them	la·hem		
Yet	ve·et		Hosea 1:7
on the house	bet	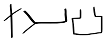	
of Judah	ye·hu·dah	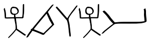	
I will have compassion	a·ra·chem	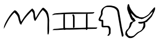	

and I will save them —	ve·ho·wo·sha·teem		
but by the LORD	ba·YHVH	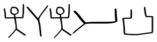	
their God ”	e·lo·he·hem	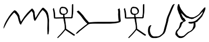	
not	ve·lo		
-	o·wo·shee·em	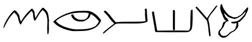	
by bow	be·qe·shet		
or sword	u·ve·che·rev	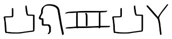	
or war	u·ve·mil·cha·mah	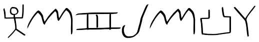	
not by horses	be·su·seem		
and cavalry	u·ve·pha·ra·sheem		
After she had weaned	vat·tig·mol		Hosea 1:8
-	et		
	lo		
Lo-ruhamah	ru·cha·mah	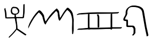	
[Gomer] conceived	vat·ta·har		
and gave birth to	vat·te·led		
a son	ben		
And [the LORD] said	vay·yo·mer		Hosea 1:9
“ Name	qe·ra	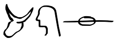	
him	she·mo		
	lo		
Lo-ammi	am·mee		
for	kee	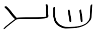	
you	at·tem		
are not	lo		
My people	am·mee		
and I	ve·a·no·khee	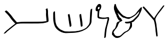	

am not	lo		
your God	eh·yeh		
	la·khɛm		
will be	ve·ha·yah	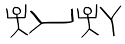	Hosea 1:10
Yet the number	mis·par		
	be·ne	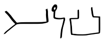	
of the Israelites	yis·ra·el	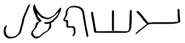	
like the sand	ke·cho·wl	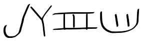	
of the sea	hay·yam	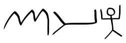	
which	a·sher		
cannot	lo		
be measured	yim·mad	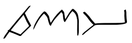	
[or]	ve·lo		
counted	yis·sa·pher		
And it will happen that	ve·ha·yah	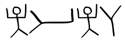	
in the [very] place	bim·qo·wm	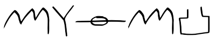	
where	a·sher		
it was said	ye·a·mer		
to them	la·hem		
[are] not	lo		
My people ’	am·mee		
‘ You	at·tem		
they will be called	ye·a·mer		
	la·hem		
‘ sons	be·ne	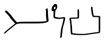	
God ’	el		
of the living	chay	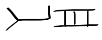	

will be gathered	ve·niq·be·tsu	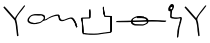	Hosea 1:11
Then the people	be·ne	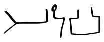	
of Judah	ye·hu·dah	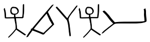	
[and]	u·ve·ne		
of Israel	yis·ra·el	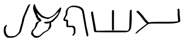	
together	yach·daw	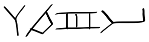	
and they will appoint	ve·sa·mu		
for themselves	la·hem		
leader	rosh		
one	e·chad	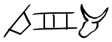	
and will go up	ve·a·lu		
out	min		
of the land	ha·a·rets		
For	kee	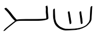	
great [will be]	ga·do·wl		
the day	yo·wm		
of Jezreel [”]	yiz·re·el		
[“] Say	im·ru		Hosea 2:1
of your brothers	la·a·che·khem	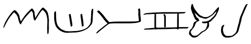	
‘ My people ’	am·mee		
and of your sisters	ve·la·a·cho·w·te·khem		
‘ My loved one ’	ru·cha·mah	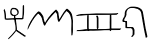	
Rebuke	ree·vu	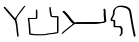	Hosea 2:2
your mother	ve·im·me·khem		
rebuke her	ree·vu	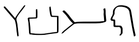	
for	kee	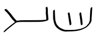	
she	hee	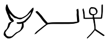	

is not	lo	לא	
My wife	ish·tee	אשתי	
and I	ve·a·no·khee	ואנכי	
am not	lo	לא	
her husband	ee·shah	אישה	
Let her remove	ve·ta·ser	ותסר	
the adultery	ze·nu·ne·ha	זנוניה	
from her face	mip·pa·nɛh	מפניה	
and the unfaithfulness	ve·na·a·phu·phe·ha	ונאפופיה	
from between	mib·ben	מבין	
her breasts	sha·de·ha	שדיה	
Otherwise	pen	פן	Hosea 2:3
I will strip her	aph·shee·ten·nah	אפשיטנה	
naked	a·rum·mah	ערמה	
and expose her	ve·hits·tsag·tee·ha	והצגתיה	
like the day	ke·yo·wm	כיום	
of her birth	hiw·va·le·dah	הולדה	
I will make her	ve·sam·tee·ha	ושמתיה	
like a desert	kham·mid·bar	כמדבר	
and turn her into	ve·shat·ti·ha	ושתה	
land	ke·e·rets	כארץ	
a parched	tsee·yah	ציה	
and I will let her die	va·ha·mit·tee·ha	והמתיה	
of thirst	bats·tsa·ma	בצמא	
-	ve·et	ואת	Hosea 2:4
on her children	ba·ne·ha	בניה	
I will have no	lo	לא	

compassion	a·ra·chem	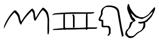	
because	kee	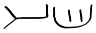	
are the children	ve·ne	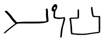	
of adultery	ze·nu·neem	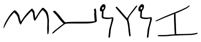	
they	hem·mah		
For	kee	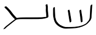	Hosea 2:5
has played the harlot	za·ne·tah	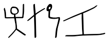	
their mother	im·mam	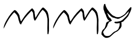	
in disgrace	ho·vee·shah	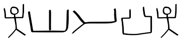	
and has conceived them	ho·w·ra·tam		
For	kee	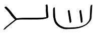	
she thought	a·me·rah		
‘ I will go	e·le·khah	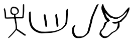	
after	a·cha·re	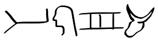	
my lovers	me·a·ha·vay		
who give me	no·te·ne	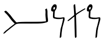	
bread	lach·mee	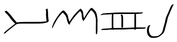	
and water	u·me·may	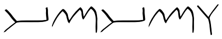	
wool	tsam·ree		
and linen	u·phish·tee		
oil	sham·nee		
and drink ’	ve·shiq·qu·yay	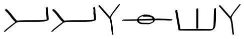	
Therefore	la·khen		Hosea 2:6
behold	hin·nee	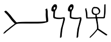	
I will hedge up	sakh	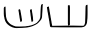	
her	et		
path	dar·kekh	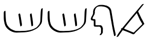	

with thorns	bas·see·reem		
I will enclose her with a wall	ve·ga·dar·tee		
-	et		
-	ge·de·rah		
her way	u·ne·tee·vo·w·te·ha	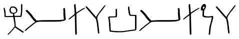	
so she cannot	lo		
find	tim·tsa		
She will pursue	ve·rid·de·phah		Hosea 2:7
-	et		
her lovers	me·a·ha·ve·ha		
but not	ve·lo		
catch	tas·seeg	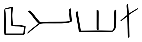	
them	o·tam		
she will seek them	u·viq·sha·tam	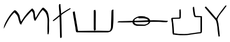	
but not	ve·lo		
find them	tim·tsa		
Then she will say	ve·a·me·rah		
	e·le·khah	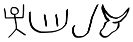	
‘ I will return	ve·a·shu·vah		
to	el		
husband	ee·shee		
my first	ha·ri·sho·wn		
for	kee	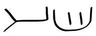	
I was better off	to·wv		
	lee	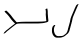	
then	az		
than now ’	me·at·tah		

For she	ve·hee	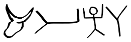	Hosea 2:8
does not	lo	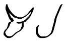	
acknowledge	ya·de·ah	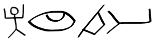	
that	kee	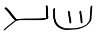	
it was I	a·no·khee	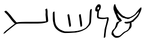	
who gave	na·tat·tee	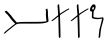	
her	lah	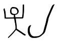	
grain	had·da·gan	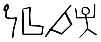	
new wine	ve·hat·tee·ro·wosh	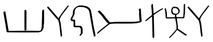	
and oil	ve·hay·yits·har	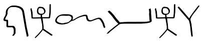	
silver	ve·khe·seph	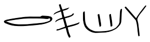	
who lavished	hir·be·tee	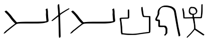	
on her	lah	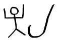	
and gold —	ve·za·hav	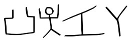	
which they crafted	a·su	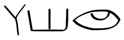	
for Baal	lab·ba·al	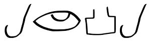	
Therefore	la·khen	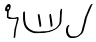	Hosea 2:9
I will take back	a·shuv	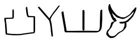	
	ve·la·qach·tee	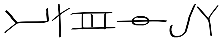	
My grain	de·ga·nee	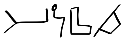	
in its time	be·it·to	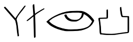	
and My new wine	ve·tee·ro·wo·shee	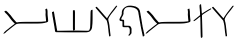	
in its season	be·mo·w·a·do	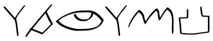	
I will take away	ve·hits·tsal·tee	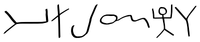	
My wool	tsam·ree	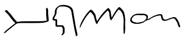	
and linen	u·phish·tee	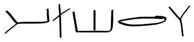	
which were [given] to cover	le·khas·so·wt	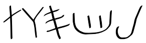	

-	et		
her nakedness	er·va·tah		
And then	ve·at·tah		Hosea 2:10
I will expose	a·gal·leh	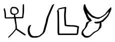	
-	et		
her lewdness	nav·lu·tah	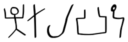	
in the sight	le·e·ne	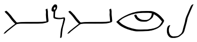	
of her lovers	me·a·ha·ve·ha		
one	ve·eesh	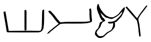	
and no	lo		
will deliver her	yats·tsee·len·nah		
out of My hands	mee·ya·dee	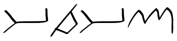	
I will put an end	ve·hish·bat·tee		Hosea 2:11
to all	kal		
her exultation :	me·so·w·sah		
her feasts	chag·gah		
New Moons	cha·de·shah		
and Sabbaths —	ve·shab·bat·tah		
all	ve·khol		
her appointed feasts	mo·w·a·dah		
I will destroy	va·ha·shim·mo·tee		Hosea 2:12
her vines	gaph·nah		
and fig trees	u·te·e·na·tah		
which	a·sher		
she thinks	a·me·rah		
are the wages	et·nah		
-	hem·mah		

	lee	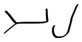	
-	a·sher		
paid	na·te·nu	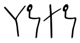	
	lee	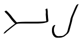	
by her lovers	me·a·ha·vay		
So I will make them	ve·sam·teem		
into a thicket	le·ya·ar	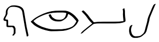	
will devour them	va·a·kha·la·tam	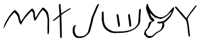	
and the beasts	chay·yat	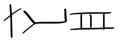	
of the field	has·sa·deh		
I will punish	u·pha·qad·tee	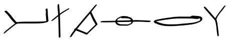	Hosea 2:13
her	a·le·ha	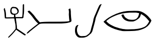	
-	et		
for the days	ye·me		
of the Baals	hab·be·a·leem		
when	a·sher		
she burned incense to them	taq·teer	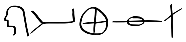	
	la·hem		
when she decked herself	vat·ta·ad		
with rings	niz·mah	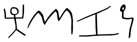	
and jewelry	ve·chel·ya·tah	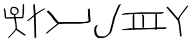	
and went	vat·te·lekh	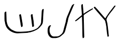	
after	a·cha·re	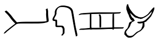	
her lovers	me·a·ha·ve·ha		
But Me	ve·o·tee		
she forgot ”	sha·khe·chah		
declares	ne·um		

the LORD	YHVH	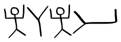	
“ Therefore	la·khen	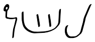	Hosea 2:14
behold	hin·neh	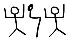	
I	a·no·khee	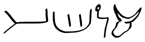	
will allure her	me·phat·te·ha	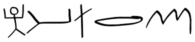	
and lead her	ve·ho·lakh·tee·ha	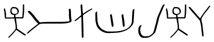	
to the wilderness	ham·mid·bar	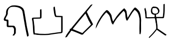	
and speak	ve·dib·bar·tee	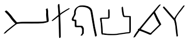	
to her	ʿal	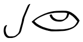	
tenderly	lib·bah	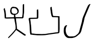	
I will give back	ve·na·tat·tee	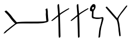	Hosea 2:15
	lah	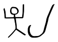	
-	et	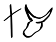	
her vineyards	ke·ra·me·ha	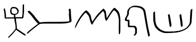	
There	mish·sham	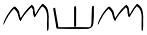	
-	ve·et	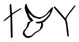	
and make the Valley	e·meq	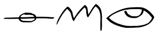	
of Achor	a·kho·wr	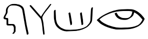	
into a gateway	le·phe·tach	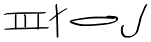	
of hope	tiq·vah	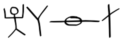	
she will respond as she did	ve·a·ne·tah	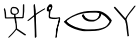	
There	sham·mah	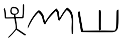	
in the days	kee·me	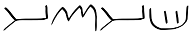	
of her youth	ne·u·re·ha	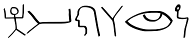	
as in the day	wikh·yom	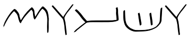	
she came up	a·lo·tah	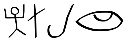	
out	me·e·rets	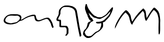	

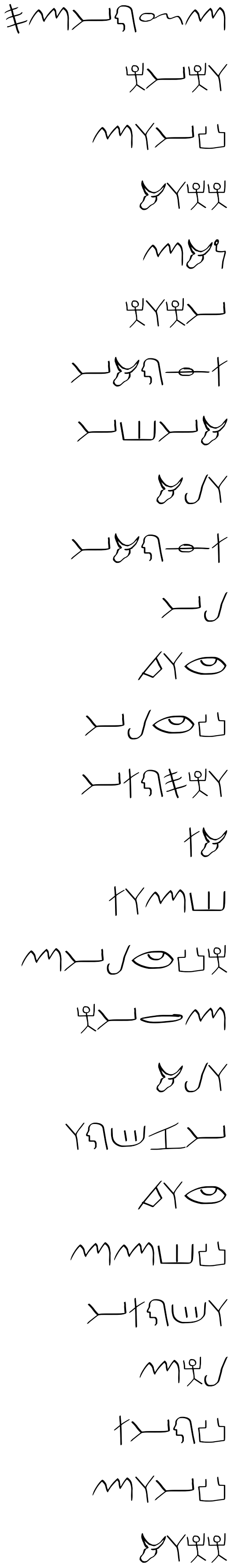

of Egypt	mits·ra·yim	
-	ve·ha·yah	Hosea 2:16
day ”	vay·yo·wm	
In that	ha·hu	
declares	ne·um	
the LORD	YHVH	
“ you will call Me	tiq·re·ee	
‘ my Husband ’	ee·shee	
and no	ve·lo	
call	tiq·re·ee	
Me	lee	
longer	o·wd	
‘ my Master ’	ba·lee	
For I will remove	va·ha·si·ro·tee	Hosea 2:17
-	et	
the names	she·mo·wt	
of the Baals	hab·be·a·leem	
from her lips	mip·pee·ha	
no	ve·lo	
be invoked	yiz·za·khe·ru	
longer	o·wd	
will their names	bish·mam	
I will make	ve·kha·rat·tee	Hosea 2:18
for them	la·hem	
a covenant	be·reet	
day	bay·yo·wm	
On that	ha·hu	

with	im		
the beasts	chay·yat	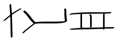	
of the field	has·sa·deh	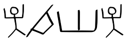	
[and]	ve·im		
the birds	o·wph		
of the air	hash·sha·ma·yim		
and the creatures that crawl	ve·re·mes		
on the ground	ha·a·da·mah		
bow	ve·qe·shet	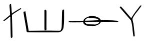	
and sword	ve·che·rev	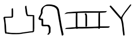	
and weapons of war	u·mil·cha·mah	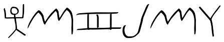	
And I will abolish	esh·bo·wr		
in	min		
the land	ha·a·rets		
and will make them lie down	ve·hish·kav·teem	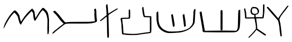	
in safety	la·ve·tach	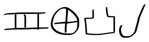	
So I will betroth you	ve·e·ras·teekh		Hosea 2:19
to Me	lee	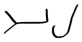	
forever	le·o·w·lam		
I will betroth you	ve·e·ras·teekh		
-	lee	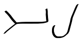	
in righteousness	be·tse·deq		
and justice	u·ve·mish·pat		
in loving devotion	u·ve·che·sed	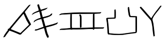	
and compassion	u·ve·ra·cha·meem	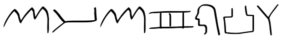	
And I will betroth you	ve·e·ras·teekh		Hosea 2:20

-	lee	לי	
in faithfulness	be·e·mu·nah	באמונה	
and you will know	ve·ya·da·at	וידעת	
-	et	את	
the LORD ”	YHVH	יהוה	
“ -	ve·ha·yah	והיה	Hosea 2:21
day	bay·yo·wm	ביום	
On that	ha·hu	ההוא	
I will respond — ”	e·e·neh	אענה	
declares	ne·um	נאם	
the LORD —	YHVH	יהוה	
“ I will respond	e·e·neh	אענה	
	et	את	
to the heavens	hash·sha·ma·yim	השמים	
and they	ve·hem	והם	
will respond	ya·a·nu	יענו	
	et	את	
to the earth	ha·a·rets	הארץ	
And the earth	ve·ha·a·rets	והארץ	Hosea 2:22
will respond	ta·a·neh	תענה	
-	et	את	
to the grain	had·da·gan	הדגן	
-	ve·et	ואת	
to the new wine	hat·tee·ro·wsh	התירוש	
-	ve·et	ואת	
and oil	hay·yits·har	היצהר	
and they	ve·hem	והם	

will respond	ya·a·nu		
-	et		
to Jezreel	yiz·re·el		
And I will sow her	u·ze·ra·tee·ha		Hosea 2:23
as My own	lee	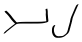	
in the land	ba·a·rets		
and I will have compassion on	ve·ri·cham·tee	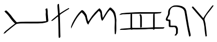	
	et		
‘ No	lo		
Compassion ’	ru·cha·mah	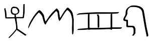	
I will say to those [called]	ve·a·mar·tee	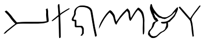	
‘ Not	le·lo		
are My people ’	am·mee		
My People ’	am·mee		
‘ You	at·tah		
and they	ve·hu		
will say	yo·mar		
‘ You are my God ’”	e·lo·hay	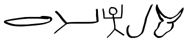	
said	vay·yo·mer		Hosea 3:1
Then the LORD	YHVH		
to me	e·lay	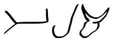	
again	o·wd		
“ Go	lekh	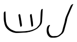	
show love	ehav		
to your wife	ish·shah		
though she is loved	a·hu·vat		
by another	re·a		

and is an adulteress	u·me·na·a·phet	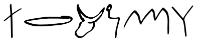	
Love her	ke·a·ha·vat	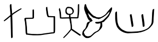	
as the LORD	YHVH	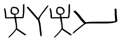	
[loves]	et	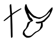	
the Israelites	be·ne	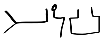	
	yis·ra·el	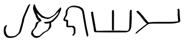	
though they	ve·hem	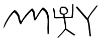	
turn	po·neem	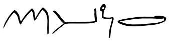	
to	el	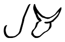	
gods	e·lo·heem	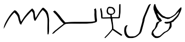	
other	a·che·reem	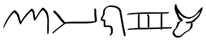	
and offer	ve·o·ha·ve	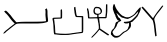	
raisin cakes [to idols]	a·shee·she	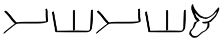	
”	a·na·veem	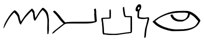	
So I bought her	va·ek·ke·re·ha	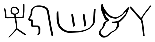	Hosea 3:2
-	lee	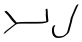	
for fifteen [shekels]	ba·cha·mish·shah	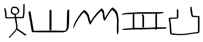	
	a·sar	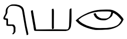	
of silver	ka·seph	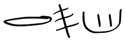	
and a homer	ve·cho·mer	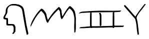	
of barley	se·o·reem	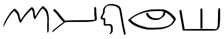	
and a lethech	ve·le·tekh	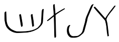	
	se·o·reem	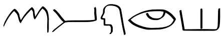	
Then I said	va·o·mar	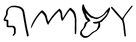	Hosea 3:3
to her	e·le·ha	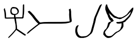	
days	ya·meem	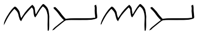	
for many	rab·beem	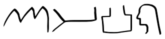	

“ You must live	te·she·vee	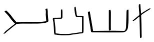	
with me	lee	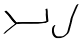	
you must not	lo	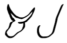	
be promiscuous	tiz·nee	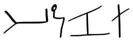	
	ve·lo	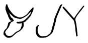	
or belong to	tih·yee	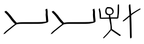	
another	le·eesh	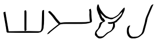	
and	ve·gam	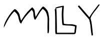	
I	a·nee	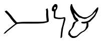	
will do the same for you ”	e·la·yikh	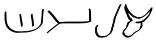	
For	kee	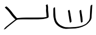	Hosea 3:4
days	ya·meem	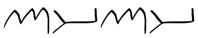	
many	rab·beem	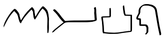	
must live	ye·she·vu	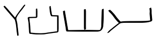	
the Israelites	be·ne	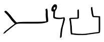	
	yis·ra·el	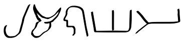	
without	en	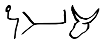	
king	me·lekh	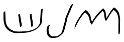	
without	ve·en	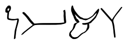	
or prince	sar	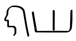	
and without	ve·en	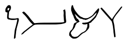	
sacrifice	ze·vach	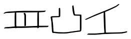	
or	ve·en	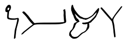	
sacred pillar	mats·tse·vah	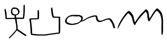	
	ve·en	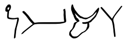	
ephod	e·pho·wd	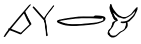	
or idol	u·te·ra·pheem	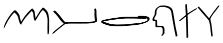	

Afterward	a·char	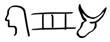	Hosea 3:5
will return	ya·shu·vu	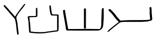	
the people	be·ne	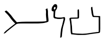	
of Israel	yis·ra·el	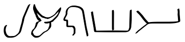	
and seek	u·viq·shu	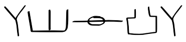	
-	et	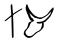	
the LORD	YHVH	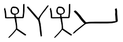	
their God	e·lo·he·hem	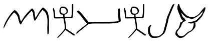	
-	ve·et	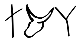	
and David	da·wid	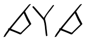	
their king	mal·kam	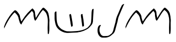	
They will come trembling	u·pha·cha·du	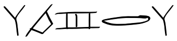	
to	el	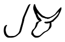	
the LORD	YHVH	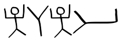	
and to	ve·el	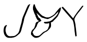	
His goodness	tu·vo	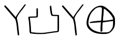	
in the last	be·a·cha·reet	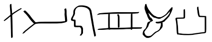	
days	hay·ya·meem	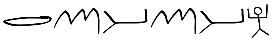	
Hear	shim·u	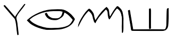	Hosea 4:1
the word	de·var	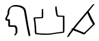	
of the LORD	YHVH	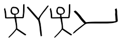	
O children	be·ne	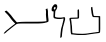	
of Israel	yis·ra·el	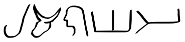	
for	kee	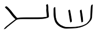	
has a case	reev	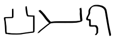	
the LORD	la·YHVH	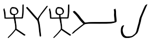	
against	im	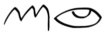	

the people	yo·wo·she·ve	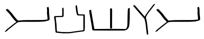	
of the land :	ha·a·rets		
“	kee	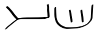	
There is no	en	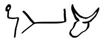	
truth	e·met	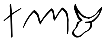	
no	ve·en		
loving devotion	che·sed		
and no	ve·en		
knowledge	da·at		
of God	e·lo·heem		
in the land !	ba·a·rets		
Cursing	a·loh	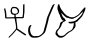	Hosea 4:2
and lying	ve·kha·chesh	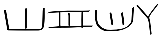	
murder	ve·ra·tso·ach		
and stealing	ve·ga·nov		
and adultery	ve·na·oph		
are rampant	pa·ra·tsu		
one act of bloodshed	ve·da·meem		
	be·da·meem		
follows another	na·ga·u		
Therefore	al		Hosea 4:3
	ken		
mourns	te·e·val		
the land	ha·a·rets		
will waste away	ve·um·lal		
and all	kal	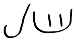	
who dwell	yo·wo·shev		

in it	bah		
with the beasts	be·chay·yat	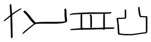	
of the field	has·sa·deh	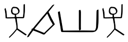	
and the birds	u·ve·o·wph		
of the air	hash·sha·ma·yim		
even	ve·gam		
the fish	de·ge		
of the sea	hay·yam	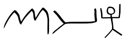	
disappear	ye·a·se·phu		
But	akh		Hosea 4:4
man	eesh	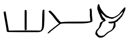	
let no	al		
contend	ya·rev		
let no	ve·al		
offer reproof	yo·w·khach		
man	eesh	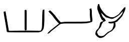	
for your people [are] like those	ve·am·me·kha		
who contend with	kim·ree·ve	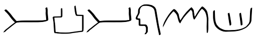	
a priest	kho·hen		
You will stumble	ve·kha·shal·ta		Hosea 4:5
by day	hay·yo·wm	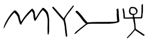	
will stumble	ve·kha·shal		
	gam		
and the prophet	na·vee	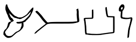	
with you	im·me·kha		
by night	la·ye·lah	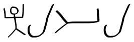	
so I will destroy	ve·da·mee·tee	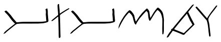	

your mother —	im·me·kha		
are destroyed	nid·mu	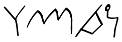	Hosea 4:6
My people	am·mee		
for lack	mib·be·lee	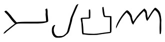	
of knowledge	had·da·at		
Because	kee	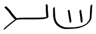	
you	at·tah		
knowledge	had·da·at		
have rejected	ma·as·ta		
I will also reject you	ve·em·a·se·kha		
as My priests	mik·ka·hen		
	lee	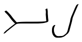	
Since you have forgotten	vat·tish·kach		
the law	to·w·rat		
of your God	e·lo·he·kha		
forget	esh·kach		
your children	ba·ne·kha	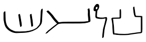	
will also	gam		
I	a·nee	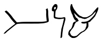	
The more they multiplied	ke·rub·bam		Hosea 4:7
	ken	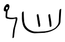	
the more they sinned	cha·te·u		
against Me	lee	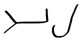	
their Glory	ke·vo·w·dam		
for a thing of disgrace	be·qa·lo·wn	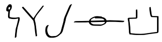	
they exchanged	a·meer	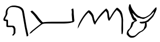	

the sins	chat·tat	𐤇𐤈𐤀𐤕	Hosea 4:8
of My people	am·mee	𐤏𐤌𐤉	
They feed on	yo·khe·lu	𐤉𐤀𐤊𐤋𐤅	
on	ve·el	𐤅𐤀𐤋	
iniquity	a·wo·nam	𐤏𐤅𐤍𐤌	
and set	yis·u	𐤉𐤔𐤀𐤅	
their hearts	naph·sho	𐤍𐤐𐤔𐤅	
And it shall be	ve·ha·yah	𐤅𐤄𐤉𐤄	Hosea 4:9
like people	kha·am	𐤊𐤏𐤌	
like priest	kak·ko·hen	𐤊𐤊𐤄𐤍	
I will punish	u·pha·qad·tee	𐤅𐤐𐤒𐤃𐤕𐤉	
both of them	a·law	𐤏𐤋𐤉𐤅	
for their ways	de·ra·khaw	𐤃𐤓𐤊𐤉𐤅	
for their deeds	u·ma·a·la·law	𐤅𐤌𐤏𐤋𐤋𐤉𐤅	
and repay	a·sheev	𐤀𐤔𐤉𐤁	
them	lo	𐤋𐤅	
They will eat	ve·a·khe·lu	𐤅𐤀𐤊𐤋𐤅	Hosea 4:10
but not	ve·lo	𐤅𐤋𐤀	
be satisfied	yis·ba·u	𐤉𐤔𐤁𐤏𐤅	
they will be promiscuous	hiz·nu	𐤄𐤆𐤍𐤅	
but not	ve·lo	𐤅𐤋𐤀	
multiply	yiph·ro·tsu	𐤉𐤐𐤓𐤑𐤅	
For	kee	𐤊𐤉	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
they have stopped	a·ze·vu	𐤏𐤆𐤁𐤅	
obeying	lish·mor	𐤋𐤔𐤌𐤓	

Promiscuity	ze·nut	𐤆𐤍𐤅𐤕	Hosea 4:11
wine	ve·ya·yin	𐤅𐤉𐤉𐤍	
and new wine	ve·tee·ro·wosh	𐤅𐤕𐤉𐤓𐤅𐤔	
take away	yiq·qach	𐤉𐤒𐤇	
understanding	lev	𐤋𐤁	
My people	am·mee	𐤏𐤌𐤉	Hosea 4:12
their wooden idols	be·e·tso	𐤁𐤏𐤑𐤅	
consult	yish·al	𐤉𐤔𐤀𐤋	
and their divining rods	u·maq·lo	𐤅𐤌𐤒𐤋𐤅	
inform	yag·geed	𐤉𐤂𐤉𐤃	
them	lo	𐤋𐤅	
For	kee	𐤊𐤉	
a spirit	ru·ach	𐤓𐤅𐤇	
of prostitution	ze·nu·neem	𐤆𐤍𐤅𐤍𐤉𐤌	
leads them astray	hit·ah	𐤄𐤕𐤏𐤄	
and they have played the harlot	vay·yiz·nu	𐤅𐤉𐤆𐤍𐤅	
against	mit·ta·chat	𐤌𐤕𐤇𐤕	
their God	e·lo·he·hem	𐤀𐤋𐤄𐤉𐤄𐤌	
on	al	𐤏𐤋	Hosea 4:13
the mountaintops	ra·she	𐤓𐤀𐤔𐤉	
	he·ha·reem	𐤄𐤄𐤓𐤉𐤌	
They sacrifice	ye·zab·be·chu	𐤉𐤆𐤁𐤇𐤅	
on	ve·al	𐤅𐤏𐤋	
the hills	hag·ge·va·o·wt	𐤄𐤂𐤁𐤏𐤅𐤕	
and burn offerings	ye·qat·te·ru	𐤉𐤒𐤈𐤓𐤅	
under	ta·chat	𐤕𐤇𐤕	
oak	al·lo·wn	𐤀𐤋𐤅𐤍	

poplar	ve·liv·neh	𐤅𐤋𐤁𐤍𐤄	
and terebinth	ve·e·lah	𐤅𐤀𐤋𐤄	
because	kee	𐤊𐤉	
is pleasant	to·wv	𐤈𐤅𐤁	
their shade	tsil·lah	𐤑𐤋𐤄	
And so	al	𐤏𐤋	
	ken	𐤊𐤍	
turn to prostitution	tiz·ne·nah	𐤕𐤆𐤍𐤉𐤍𐤄	
your daughters	be·no·w·te·khem	𐤁𐤍𐤅𐤕𐤉𐤊𐤌	
and your daughters-in-law	ve·khal·lo·w·te·khem	𐤅𐤊𐤋𐤅𐤕𐤉𐤊𐤌	
to adultery	te·na·aph·nah	𐤕𐤍𐤀𐤐𐤍𐤄	
I will not	lo	𐤋𐤀	Hosea 4:14
punish	eph·qo·wd	𐤀𐤐𐤒𐤅𐤃	
	al	𐤏𐤋	
your daughters	be·no·w·te·khem	𐤁𐤍𐤅𐤕𐤉𐤊𐤌	
when	kee	𐤊𐤉	
they prostitute themselves	tiz·ne·nah	𐤕𐤆𐤍𐤉𐤍𐤄	
nor	ve·al	𐤅𐤏𐤋	
your daughters-in-law	kal·lo·w·te·khem	𐤊𐤋𐤅𐤕𐤉𐤊𐤌	
when	kee	𐤊𐤉	
they commit adultery	te·na·aph·nah	𐤕𐤍𐤀𐤐𐤍𐤄	
For	kee	𐤊𐤉	
the men themselves	hem	𐤄𐤌	
with	im	𐤏𐤌	
prostitutes	haz·zo·no·wt	𐤄𐤆𐤍𐤅𐤕	
go off	ye·pha·re·du	𐤉𐤐𐤓𐤃𐤅	

with	ve·im		
shrine prostitutes	haq·qe·de·sho·wt		
and offer sacrifices	ye·zab·be·chu	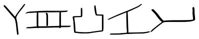	
So a people	ve·am		
without	lo		
understanding	ya·veen	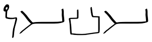	
will come to ruin	yil·la·vet	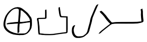	
Though	im		Hosea 4:15
prostitute yourself	zo·neh		
you	at·tah		
O Israel	yis·ra·el	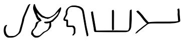	
avoid	al		
such guilt !	ye·sham		
may Judah	ye·hu·dah	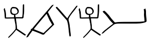	
Do not	ve·al		
journey	ta·vo·u		
to Gilgal	hag·gil·gal	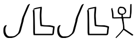	
and do not	ve·al		
do not go up	ta·a·lu		
	bet	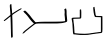	
to Beth-aven	a·ven		
	ve·al		
swear on oath	tish·sha·ve·u		
lives ! ’	chay	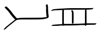	
‘ As surely as the LORD	YHVH		
For	kee	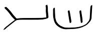	Hosea 4:16
heifer	ke·pha·rah		

is as obstinate	so·re·rah	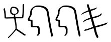	
as a stubborn	sa·rar		
Israel	yis·ra·el	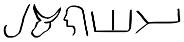	
now	at·tah		
shepherd them	yir·em		
Can the LORD	YHVH		
like lambs	ke·khe·ves		
in an open meadow ?	bam·mer·chav		
is joined	cha·vur		Hosea 4:17
to idols	a·tsab·beem		
Ephraim	eph·ra·yim		
leave him alone	han·nach	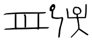	
!	lo		
is gone	sar		Hosea 4:18
When their liquor	sa·ve·am		
they turn to prostitution	haz·neh	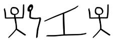	
	hiz·nu	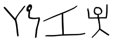	
love	a·ha·vu		
dearly	he·vu		
disgrace	qa·lo·wn	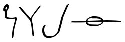	
their rulers	ma·gin·ne·ha		
has wrapped	tsa·rar		Hosea 4:19
The whirlwind	ru·ach		
them	o·w·tah		
in its wings	bikh·na·phe·ha		
will bring them shame [”]	ve·ye·vo·shu	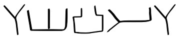	

and their sacrifices	miz·ziv·cho·ta·ms	
[“] Hear	shim·u	Hosea 5:1
this	zot	
O priests !	hak·ko·ha·neem	
Take heed	ve·haq·shee·vu	
O house	bet	
of Israel !	yis·ra·el	
house !	u·vet	
O royal	ham·me·lekh	
Give ear	ha·a·zee·nu	
For	kee	
is against you	la·khem	
this judgment	ham·mish·pat	
because	kee	
a snare	phach	
you have been	he·yee·tem	
at Mizpah	le·mits·pah	
a net	ve·re·shet	
spread out	pe·ru·sah	
on	al	
Tabor	ta·vo·wr	
in slaughter	ve·sha·cha·tah	Hosea 5:2
The rebels	se·teem	
are deep	he·mee·qu	
but I	va·a·nee	
will chastise them	mu·sar	
all	le·khul·lam	

I	a·nee	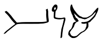	Hosea 5:3
know all about	ya·da·tee		
Ephraim	eph·ra·yim		
and Israel	ve·yis·ra·el	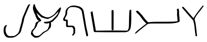	
is not	lo		
hidden	nikh·chad		
from Me	mim·men·nee		
For	kee	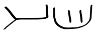	
now	at·tah		
you have turned to prostitution	hiz·ne·ta	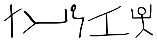	
O Ephraim	eph·ra·yim		
is defiled	nit·ma	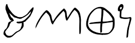	
Israel	yis·ra·el	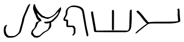	
do not	lo		Hosea 5:4
permit them	yit·te·nu	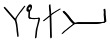	
Their deeds	ma·al·le·hem	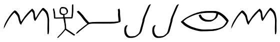	
to return	la·shuv		
to	el		
their God	e·lo·he·hem	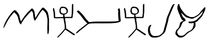	
for	kee	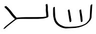	
a spirit	ru·ach		
of prostitution	ze·nu·neem	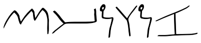	
is within them	be·qir·bam	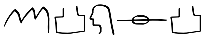	
-	ve·et		
the LORD	YHVH		
and they do not	lo		
know	ya·da·u		

testifies	ve·a·nah		Hosea 5:5
arrogance	ge·o·wn		
Israel’s	yis·ra·el	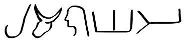	
against them	be·pha·naw		
Israel	ve·yis·ra·el	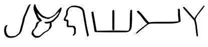	
and Ephraim	ve·eph·ra·yim		
stumble	yik·ka·she·lu		
in their iniquity	ba·a·wo·nam		
stumbles	ka·shal		
even	gam		
Judah	ye·hu·dah	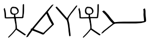	
with them	im·mam		
with their flocks	be·tso·nam		Hosea 5:6
and herds	u·viv·qa·ram	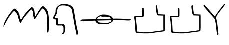	
They go	ye·le·khu	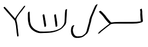	
to seek	le·vaq·qesh	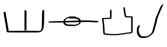	
-	et		
the LORD	YHVH	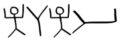	
but they do not	ve·lo		
find Him	yim·tsa·u		
He has withdrawn Himself	cha·lats	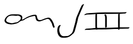	
from them	me·hem	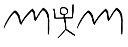	
to the LORD	ba·YHVH	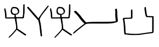	Hosea 5:7
They have been unfaithful	ba·ga·du		
for	kee	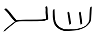	
children	va·neem	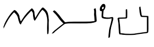	
illegitimate	za·reem	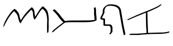	

they have borne	ya·la·du	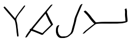	
Now	at·tah	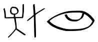	
will devour them	yo·khe·lem	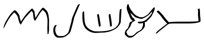	
the New Moon	cho·desh	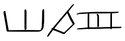	
	et	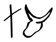	
along with their land	chel·qe·hem	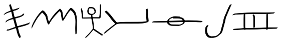	
Blow	tiq·u	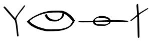	Hosea 5:8
the ram’s horn	sho·w·phar	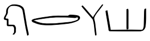	
in Gibeah	bag·giv·ah	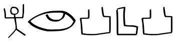	
the trumpet	cha·tso·tse·rah	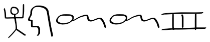	
in Ramah	ba·ra·mah	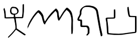	
raise the battle cry	ha·ree·u	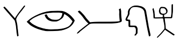	
	bet	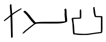	
in Beth-aven :	a·ven	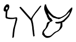	
Lead on	a·cha·re·kha	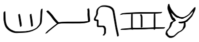	
O Benjamin !	bin·ya·meen	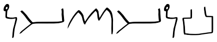	
Ephraim	eph·ra·yim	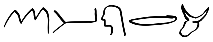	Hosea 5:9
laid waste	le·sham·mah	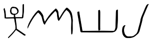	
will be	tih·yeh	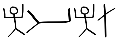	
on the day	be·yo·wm	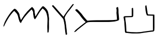	
of rebuke	to·w·khe·chah	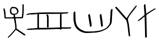	
Among the tribes	be·shiv·te	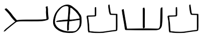	
of Israel	yis·ra·el	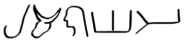	
I proclaim	ho·w·da·tee	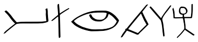	
what is certain	ne·e·ma·nah	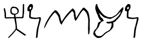	
are like those	ha·yu	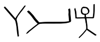	Hosea 5:10
The princes	sa·re	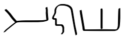	

of Judah	ye·hu·dah	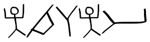	
who move	ke·mas·see·ge		
boundary stones	ge·vul		
upon them	a·le·hem	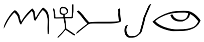	
I will pour out	esh·po·wkh		
like water	kam·ma·yim		
My fury	ev·ra·tee		
is oppressed	a·shuq		Hosea 5:11
Ephraim	eph·ra·yim		
crushed	re·tsuts		
in judgment	mish·pat		
for	kee	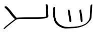	
he is determined	ho·w·eel		
to follow	ha·lakh	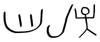	
	a·cha·re	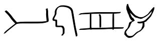	
worthless idols	tsaw		
So I am	va·a·nee		Hosea 5:12
like a moth	kha·ash		
to Ephraim	le·eph·ra·yim		
and like decay	ve·kha·ra·qav	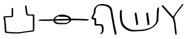	
to the house	le·vet	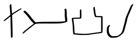	
of Judah	ye·hu·dah	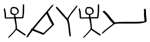	
saw	vay·yar	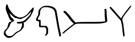	Hosea 5:13
When Ephraim	eph·ra·yim		
-	et		
his sickness	cha·le·yo	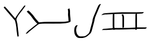	
and Judah	vee·hu·dah		

-	et		
his wound	me·zo·ro	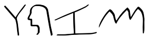	
turned	vay·ye·lekh	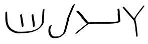	
then Ephraim	eph·ra·yim		
to	el		
Assyria	ash·shur		
and sent	vay·yish·lach		
to	el		
king	me·lekh	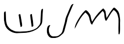	
the great	ya·rev		
But he	ve·hu		
cannot	lo		
	yu·khal		
cure	lir·po		
you	la·khem		
[or]	ve·lo		
heal	yig·heh		
	mik·kem		
your wound	ma·zo·wr		
For	kee	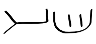	Hosea 5:14
I	a·no·khee		
am like a lion	khash·sha·chal	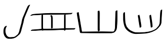	
to Ephraim	le·eph·ra·yim		
and like a young lion	ve·khak·ke·pheer	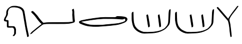	
to the house	le·vet	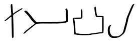	
of Judah	ye·hu·dah	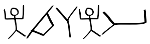	
I	a·nee	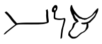	

[even] I	a·nee	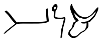	
will tear them to pieces	et·roph		
and then go away	ve·e·lekh		
I will carry them off	es·sa		
[where] no one	ve·en		
can rescue them	mats·tseel		
Then I will return	e·lekh	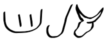	Hosea 5:15
	a·shu·vah		
to	el		
My place	me·qo·w·mee	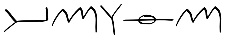	
until	ad		
-	a·sher		
they admit their guilt	ye·she·mu		
and seek	u·viq·shu	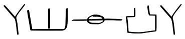	
My face	pha·nay	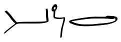	
in their affliction	bats·tsar		
”	la·hem		
they will earnestly seek Me	ye·sha·cha·run·nee	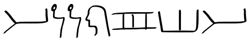	
Come	le·khu		Hosea 6:1
let us return	ve·na·shu·vah		
to	el		
the LORD	YHVH		
For	kee	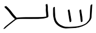	
He	hu		
has torn us to pieces	ta·raph		
but He will heal us	ve·yir·pa·e·nu		

He has wounded us	yakh	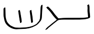	
but He will bind up our wounds	ve·yach·be·she·nu	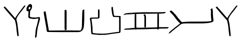	
He will revive us	ye·chay·ye·nu	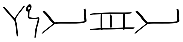	Hosea 6:2
After two days	mee·yo·ma·yim	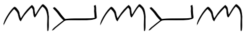	
day	bay·yo·wm	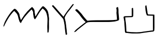	
on the third	hash·she·lee·shee	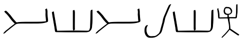	
He will raise us up	ye·qi·me·nu	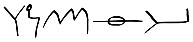	
that we may live	ve·nich·yeh	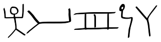	
in His presence	le·pha·naw	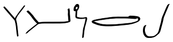	
So let us know —	ve·ne·de·ah	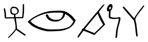	Hosea 6:3
let us press on	nir·de·phah	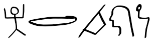	
to know	la·da·at	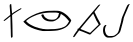	
	et	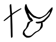	
the LORD	YHVH	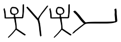	
the sun rises	ke·sha·char	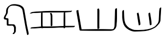	
As surely as	na·kho·wn	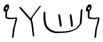	
He will appear	mo·w·tsa·o	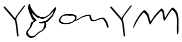	
He will come	ve·ya·vo·w	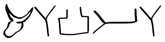	
like the rain	khag·ge·shem	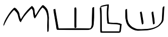	
to us	la·nu	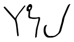	
like the spring showers	ke·mal·qo·wosh	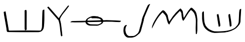	
that water	yo·w·reh	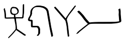	
the earth	a·rets	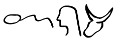	
What	mah	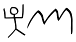	Hosea 6:4
shall I do	e·e·seh	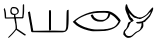	
with you	le·kha	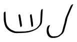	
O Ephraim ?	eph·ra·yim	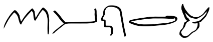	

What	mah	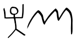	
shall I do	e·e·seh	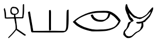	
with you	le·kha	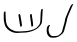	
O Judah ?	ye·hu·dah	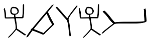	
For your loyalty	ve·chas·de·khem	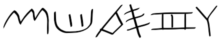	
mist	ka·a·nan	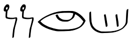	
is like a morning	bo·qer	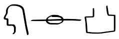	
dew	ve·khat·tal	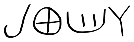	
like the early	mash·keem	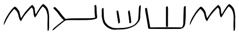	
that vanishes	ho·lekh	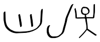	
Therefore	al	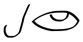	Hosea 6:5
	ken	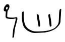	
I have hewn [them]	cha·tsav·tee	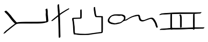	
by the prophets	ban·ne·vee·eem	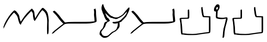	
I have slain them	ha·rag·teem	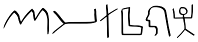	
by the words	be·im·re	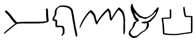	
of My mouth	phee	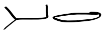	
and My judgments	u·mish·pa·te·kha	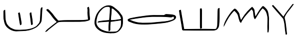	
like lightning	o·wr	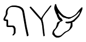	
go forth	ye·tse	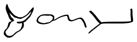	
For	kee	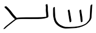	Hosea 6:6
mercy	che·sed	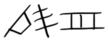	
I desire	cha·phats·tee	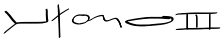	
not	ve·lo	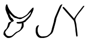	
sacrifice	za·vach	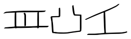	
and the knowledge	ve·da·at	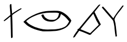	
of God	e·lo·heem	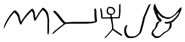	

rather than burnt offerings	me·o·lo·wt	מעלות	
But they	ve·hem·mah	והמה	Hosea 6:7
like Adam	ke·a·dam	כאדם	
have transgressed	a·ve·ru	עברו	
the covenant	ve·reet	ברית	
there	sham	שם	
they were unfaithful	ba·ge·du	בגדו	
to Me	vee	בי	
Gilead	gil·ad	גלעד	Hosea 6:8
is a city	qir·yat	קרית	
of evildoers	po·a·le	פעלי	
	a·ven	און	
tracked with footprints	a·qub·bah	עקבה	
of blood	mid·dam	מדם	
who lie in ambush	u·khe·chak·ke	וכחכי	Hosea 6:9
	eesh	איש	
Like raiders	ge·du·deem	גדודים	
[so does] a band	che·ver	חבר	
of priests	ko·ha·neem	כהנים	
on the way	de·rekh	דרך	
they murder	ye·rats·tse·chu	ירצחו	
to Shechem	shekh·mah	שכמה	
surely	kee	כי	
atrocities	zim·mah	זמה	
they have committed	a·su	עשו	
In the house	be·vet	בבית	Hosea 6:10

of Israel	yis·ra·el	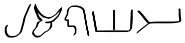	
I have seen	ra·ee·tee	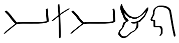	
a horrible thing :	sha·ʿa·rī·rī·yah	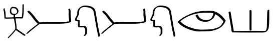	
there	m	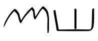	
practices prostitution	ze·nut	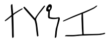	
Ephraim	le·eph·ra·yim	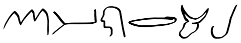	
is defiled	nit·ma	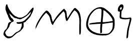	
[and] Israel	yis·ra·el	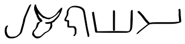	
Also	gam	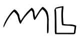	Hosea 6:11
O Judah	ye·hu·dah	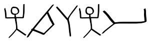	
is appointed	shat	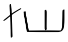	
a harvest	qa·tseer	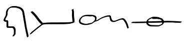	
for you	lakh	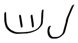	
when I restore	be·shu·vee	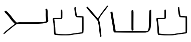	
from captivity	she·vut	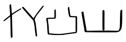	
My people	am·mee	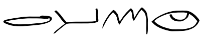	
When I heal	ke·ra·phe·ee	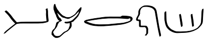	Hosea 7:1
Israel	le·yis·ra·el	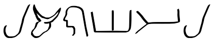	
will be exposed	ve·nig·lah	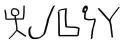	
the iniquity	a·won	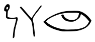	
of Ephraim	eph·ra·yim	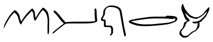	
as well as the crimes	ve·ra·o·wt	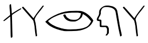	
of Samaria	sho·me·ro·wn	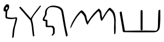	
For	kee	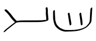	
they practice	pha·a·lu	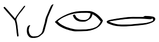	
deceit	sha·qer	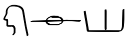	
and thieves	ve·gan·nav	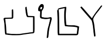	

break in	ya·vo·w	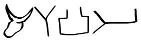	
raid	pa·shat	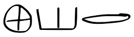	
bandits	ge·dud	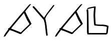	
in the streets	ba·chuts	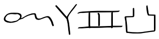	
But they fail to	u·val	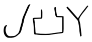	Hosea 7:2
consider	yo·me·ru	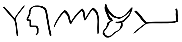	
in their hearts	lil·va·vam	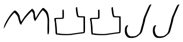	
all	kal	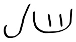	
their evil	ra·a·tam	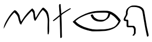	
that I remember	za·kha·re·tee	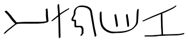	
Now	at·tah	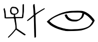	
are all around them	se·va·vum	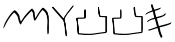	
their deeds	ma·al·le·hem	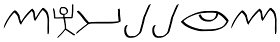	
before	ne·ged	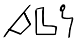	
My face	pa·nay	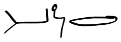	
they are	ha·yu	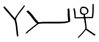	
with their evil	be·ra·a·tam	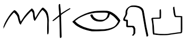	Hosea 7:3
They delight	ye·sam·me·chu	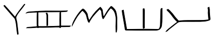	
the king	me·lekh	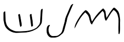	
with their lies	u·ve·kha·cha·she·hem	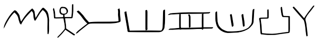	
and the princes	sa·reem	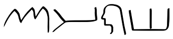	
They are all	kul·lam	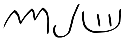	Hosea 7:4
adulterers	me·na·a·pheem	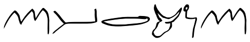	
like	ke·mo	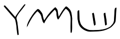	
an oven	tan·nur	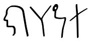	
heated	bo·e·rah	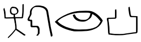	
by a baker	me·o·pheh	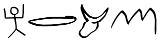	

who needs not	yish·bo·wt		
stoke the fire	me·eer		
from the kneading	mil·lush	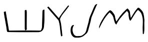	
of the dough	ba·tseq		
to	ad		
the rising	chum·tsa·to		
on the day	yo·wm		Hosea 7:5
of our king	mal·ke·nu	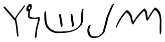	
are inflamed	he·che·lu	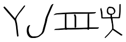	
The princes	sa·reem	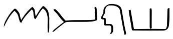	
	cha·mat	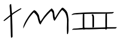	
with wine	mee·ya·yin	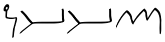	
so he joins hands	ma·shakh		
	ya·do	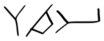	
with	et		
those who mock him	lo·tse·tseem		
For	kee	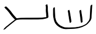	Hosea 7:6
they prepare	qe·re·vu		
like an oven	khat·tan·nur		
their heart	lib·bam		
while they lie in wait	be·a·re·bam		
all	kal		
night	hal·lay·lah	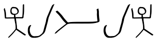	
smolders	ya·shen		
their anger	o·phe·hem		
in the morning	bo·qer	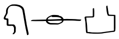	
it	hu		

blazes	vo·er		
fire	ke·esh		
like a flaming	le·ha·vah		
All	kul·lam	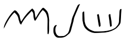	Hosea 7:7
of them are hot	ye·cham·mu	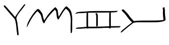	
as an oven	kat·tan·nur	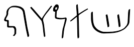	
and they devour	ve·a·khe·lu		
-	et		
their rulers	sho·phe·te·hem	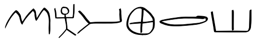	
All	kal	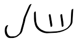	
their kings	mal·khe·hem	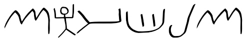	
fall	na·pha·lu		
not one	en	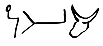	
calls	qo·re	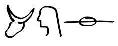	
of them	va·hem		
upon Me	e·lay	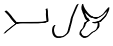	
Ephraim	eph·ra·yim	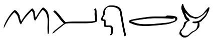	Hosea 7:8
with the nations	ba·am·meem		
	hu		
mixes	yit·bo·w·lal		
Ephraim	eph·ra·yim	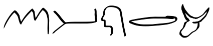	
is	ha·yah	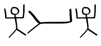	
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	be·lee	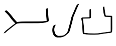	
an unturned	ha·phu·khah		
consume	a·khe·lu		Hosea 7:9
Foreigners	za·reem	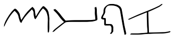	

his strength	ko·cho		
but he	ve·hu		
does not	lo		
notice	ya·da		
Even	gam		
with gray	se·vah	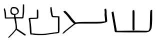	
his hair is streaked	za·re·qah	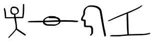	
	bo		
but he	ve·hu		
does not	lo		
know	ya·da		
testifies	ve·a·nah		Hosea 7:10
arrogance	ge·o·wn		
Israel’s	yis·ra·el	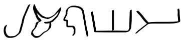	
against them	be·pha·naw	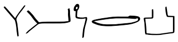	
yet they do not	ve·lo		
return	sha·vu		
to	el		
the LORD	YHVH		
their God	e·lo·he·hem	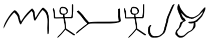	
they do not	ve·lo		
seek Him	viq·shu·hu	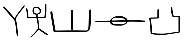	
despite all	be·khal		
this	zot		
has become	vay·hee	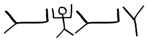	Hosea 7:11
So Ephraim	eph·ra·yim		
dove —	ke·yo·w·nah	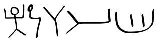	

like a silly	pho·w·tah	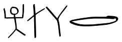	
senseless	en	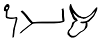	
	lev	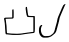	
to Egypt	mits·ra·yim	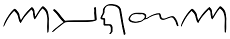	
calling out	qa·ra·u	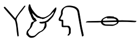	
to Assyria	ash·shur	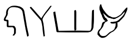	
then turning	ha·la·khu	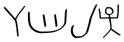	
As	ka·a·sher	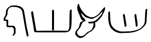	Hosea 7:12
they go	ye·le·khu	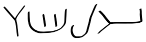	
I will spread	eph·ro·ws	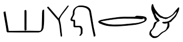	
over them	a·le·hem	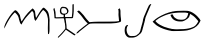	
My net	rish·tee	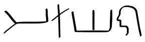	
like birds	ke·o·wph	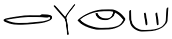	
of the air	hash·sha·ma·yim	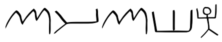	
I will bring them down	o·w·ree·dem	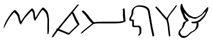	
I will chastise them	ay·si·rem	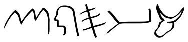	
when I hear them	ke·she·ma	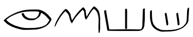	
flocking together	la·a·da·tam	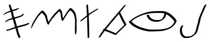	
Woe	o·w	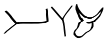	Hosea 7:13
to them	la·hem	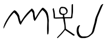	
for	kee	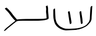	
they have strayed	na·de·du	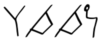	
from Me !	mim·men·nee	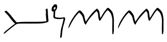	
Destruction	shod	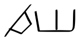	
to them	la·hem	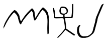	
for	kee	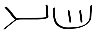	
they have rebelled	pha·she·u	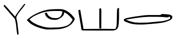	

against Me !	vee	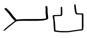	
Though I	ve·a·no·khee		
would redeem them	eph·dem		
	ve·hem·mah	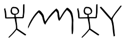	
they speak	dib·be·ru		
against Me	a·lay	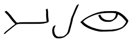	
lies	ke·za·veem	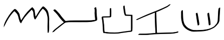	
They do not	ve·lo		Hosea 7:14
cry out	za·a·qu		
to Me	e·lay	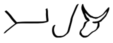	
from their hearts	be·lib·bam		
when	kee	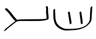	
they wail	ye·ye·lee·lu	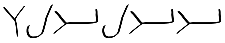	
upon	al		
their beds	mish·ke·vo·w·tam	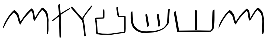	
for	al		
grain	da·gan		
and new wine	ve·tee·ro·wosh	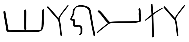	
They slash themselves	yit·go·w·ra·ru		
but turn away	ya·su·ru		
from Me	vee	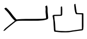	
Although I	va·a·nee		Hosea 7:15
trained	yis·sar·tee		
and strengthened	chiz·zaq·tee	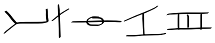	
their arms	ze·ro·w·o·tam		
against Me	ve·e·lay	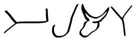	
they plot	ye·chash·she·vu		

evil	ra		
They turn	ya·shu·vu		Hosea 7:16
but not	lo		
to the Most High	al		
they are	ha·yu	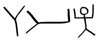	
bow	ke·qe·shet	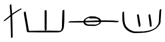	
like a faulty	re·mee·yah	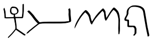	
will fall	yip·pe·lu		
by the sword	va·che·rev	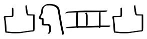	
Their leaders	sa·re·hem	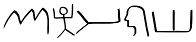	
for the cursing	miz·za·am		
of their tongue	le·sho·w·nam		
for this	zo		
they will be ridiculed	la·gam		
in the land	be·e·rets		
of Egypt	mits·ra·yim	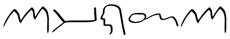	
to	el		Hosea 8:1
your lips !	chik·ke·kha		
[Put] the ram’s horn	sho·phar		
An eagle	kan·ne·sher	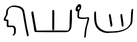	
looms over	al		
the house	bet	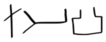	
of the LORD	YHVH		
because	ya·an		
[the people] have transgressed	a·ve·ru		
My covenant	ve·ree·tee	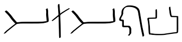	
against	ve·al		

My law	to·w·ra·tee	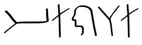	
and rebelled	pa·sha·u		
to Me	lee	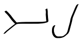	Hosea 8:2
cries out	yiz·a·qu		
“ O our God	e·lo·hay	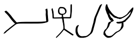	
we know You ! ”	ye·da·a·nu·kha		
Israel	yis·ra·el	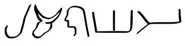	
has rejected	za·nach	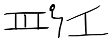	Hosea 8:3
[But] Israel	yis·ra·el	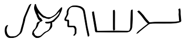	
good	to·wv		
an enemy	o·w·yev	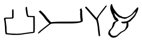	
will pursue him	yir·de·pho	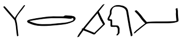	
They	hem	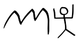	Hosea 8:4
set up kings	him·lee·khu	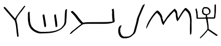	
but not	ve·lo		
by Me	mim·men·nee		
They make princes	he·see·ru	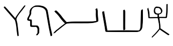	
but without	ve·lo		
My approval	ya·da·e·tee		
With their silver	kas·pam		
and gold	u·ze·ha·vam		
they make	a·su		
themselves	la·hem	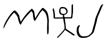	
idols	a·tsab·beem		
to	le·ma·an		
their own destruction	yik·ka·ret	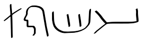	
He has rejected	za·nach	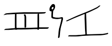	Hosea 8:5

your calf	eg·lekh	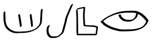	
O Samaria	sho·me·ro·wn		
burns	cha·rah		
My anger	ap·pee		
against them	bam		
How long will they be	ad		
	ma·tay		
incapable	lo		
	yu·khe·lu		
of innocence ?	niq·qa·yon	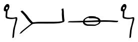	
For	kee	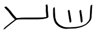	Hosea 8:6
is from Israel —	mee·yis·ra·el	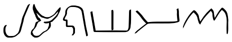	
this thing	ve·hu		
a craftsman	cha·rash		
made it	a·sa·hu		
is not	ve·lo		
God	e·lo·heem		
and it	hu		
	kee	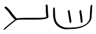	
broken to pieces	she·va·veem		
It will be	yih·yeh	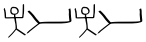	
that calf	e·gel		
of Samaria	sho·me·ro·wn		
For	kee	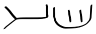	Hosea 8:7
the wind	ru·ach		
they sow	yiz·ra·u		
the whirlwind	ve·su·pha·tah	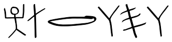	

and they shall reap	yiq·tso·ru	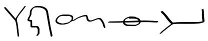	
standing grain	qa·mah	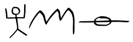	
There is no	en	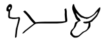	
	lo		
what sprouts	tse·mach		
fails	be·lee	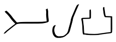	
to yield	ya·a·seh		
flour	qe·mach		
Even if	u·lay	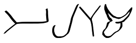	
it should produce	ya·a·seh		
the foreigners	za·reem	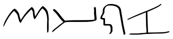	
would swallow it up	yiv·la·u·hu		
is swallowed up !	niv·la	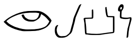	Hosea 8:8
Israel	yis·ra·el	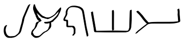	
Now	at·tah		
they are	ha·yu	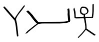	
among the nations	vag·go·w·yim	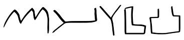	
vessel	kikh·lee	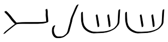	
like a worthless	en	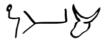	
	che·phets		
	bo		
For	kee	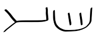	Hosea 8:9
they	hem·mah	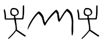	
have gone up	a·lu		
to Assyria	ash·shur		
like a wild donkey	pe·re		
on its own	bo·w·ded		

	lo		
Ephraim	eph·ra·yim		
has hired	hit·nu	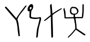	
lovers	ʾa·ha·vīm	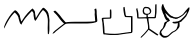	
Though	gam		Hosea 8:10
	kee	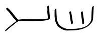	
they hire allies	yit·nu	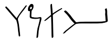	
among the nations	vag·go·w·yim	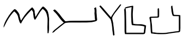	
I will now	at·tah		
round them up	a·qab·be·tsem	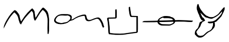	
and they will begin	vay·ya·chel·lu	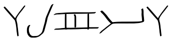	
to diminish	me·at		
under the oppression	mim·mas·sa		
of the king	me·lekh	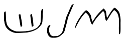	
of princes	sa·reem	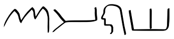	
Though	kee	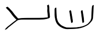	Hosea 8:11
multiplied	hir·bah		
Ephraim	eph·ra·yim		
the altars	miz·be·chot	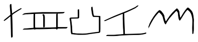	
for sin	la·cha·to	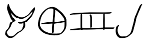	
they became	ha·yu	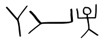	
his	lo		
altars	miz·be·cho·wt	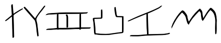	
for sinning	la·cha·to	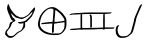	
Though I wrote	ʾɛkh·tov		Hosea 8:12
for them	lo	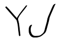	
the great things	rib·bo		

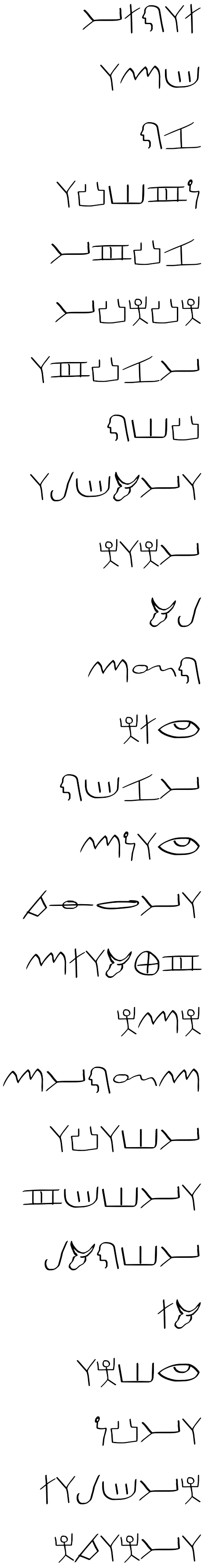

of My law	to·w·ra·tee	
as	ke·mo	
something strange	zar	
they regarded them	nech·sha·vu	
sacrifices	ziv·che	Hosea 8:13
as gifts to Me	hav·ha·vay	
Though they offer	yiz·be·chu	
the meat	va·sar	
and [though they] eat	vay·yo·khe·lu	
the LORD	YHVH	
does not	lo	
accept them	ra·tsam	
Now	at·tah	
He will remember	yiz·kor	
their iniquity	a·wo·nam	
and punish	ve·yiph·qod	
their sins :	chat·to·w·tam	
They	hem·mah	
to Egypt	mits·ra·yim	
will return	ya·shu·vu	
has forgotten	vay·yish·kach	Hosea 8:14
Israel	yis·ra·el	
-	et	
his Maker	o·se·hu	
and built	vay·yi·ven	
palaces	he·kha·lo·wt	
Judah	vee·hu·dah	

has multiplied	hir·bah	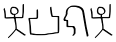	
cities	a·reem	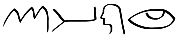	
its fortified	be·tsu·ro·wt		
But I will send	ve·shil·lach·tee	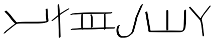	
fire	esh		
upon their cities	be·a·raw		
and it will consume	ve·a·khe·lah		
their citadels	ar·me·no·te·ha		
Do not	al		Hosea 9:1
rejoice	tis·mach		
O Israel	yis·ra·el	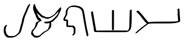	
with	el		
exultation	geel	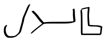	
like the nations	ka·am·meem		
for	kee	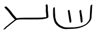	
you have played the harlot	za·nee·ta	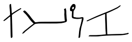	
against	me·al		
your God	e·lo·he·kha		
you have made love	a·hav·ta		
[for] hire	et·nan		
on	al		
every	kal		
threshing floor	ga·re·no·wt	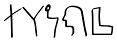	
	da·gan		
The threshing floor	go·ren		Hosea 9:2
and winepress	va·ye·qev	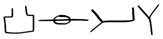	
will not	lo		

feed them	yir·em		
and the new wine	ve·tee·ro·wosh	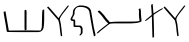	
will fail them	ye·kha·chesh		
	bah		
They will not	lo		Hosea 9:3
remain	ye·she·vu	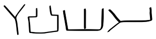	
in the land	be·e·rets		
of the LORD	YHVH		
will return	ve·shav	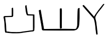	
Ephraim	eph·ra·yim		
to Egypt	mits·ra·yim		
in Assyria	u·ve·ash·shur		
unclean food	ta·me		
and eat	yo·khe·lu		
They will not	lo		Hosea 9:4
pour out	yis·se·khu		
to the LORD	la·YHVH	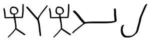	
wine [offerings]	ya·yin	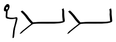	
will not	ve·lo		
please	ye·er·vu		
Him	lo		
and their sacrifices	ziv·che·hem	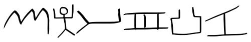	
like the bread	ke·le·chem	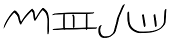	
of mourners	o·w·neem	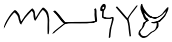	
[but will be] to them	la·hem		
all	kal	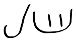	
who eat	o·khe·law	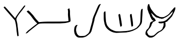	

will be defiled	yi·tam·ma·ʾu		
For	kee	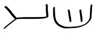	
their bread	lach·mam	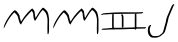	
[will be] for themselves	le·naph·sham		
it will not	lo		
enter	ya·vo·w		
the house	bet	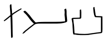	
of the LORD	YHVH		
What	mah	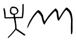	Hosea 9:5
will you do	ta·a·su		
day	le·yo·wm	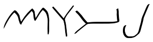	
on the appointed	mo·w·ed		
on the day	u·le·yo·wm	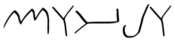	
feast ?	chag	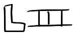	
of the LORD's	YHVH		
For	kee	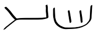	Hosea 9:6
even if	hin·neh	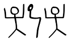	
they flee	ha·le·khu	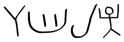	
destruction	mish·shod	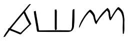	
Egypt	mits·ra·yim		
will gather them	te·qab·be·tsem		
and Memphis	moph		
will bury them	te·qab·be·rem		
Their precious	mach·mad	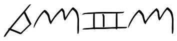	
silver	le·khas·pam		
by thistles	qim·mo·ws		
will be taken over	yee·ra·shem	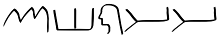	

[and] thorns [will overrun]	cho·w·ach	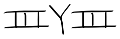	
their tents	be·a·ho·le·hem	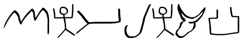	
have come	ba·u		Hosea 9:7
The days	ye·me		
of punishment	hap·pe·qud·dah	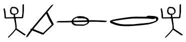	
have arrived —	ba·u		
the days	ye·me		
of retribution	ha·shil·lum	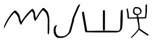	
know it	ye·de·u		
let Israel	yis·ra·el	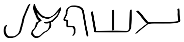	
is [called] a fool	e·veel	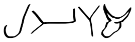	
The prophet	han·na·vee	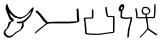	
insane	me·shug·ga	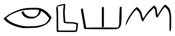	
man	eesh	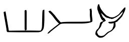	
and the inspired	ha·ru·ach	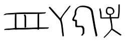	
because of	al		
the greatness	rov	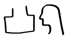	
of your iniquity	a·wo·ne·kha		
	ve·rab·bah	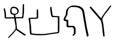	
and hostility	mas·te·mah		
watchman	tso·pheh		Hosea 9:8
is Ephraim’s	eph·ra·yim		
along with	im		
my God	e·lo·hay		
The prophet	na·vee	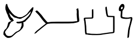	
[yet] the snare	pach		
of the fowler	ya·qo·wosh	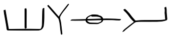	

[lies] on	al	𐤏𐤋	
all	kal	𐤊𐤋	
his paths	de·ra·khaw	𐤃𐤓𐤊𐤉𐤅	
Hostility	mas·te·mah	𐤌𐤔𐤈𐤌𐤄	
is in the house	be·vet	𐤁𐤁𐤉𐤕	
of his God !	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
They have deeply	he·mee·qu	𐤄𐤏𐤌𐤉𐤒𐤅	Hosea 9:9
corrupted themselves	shi·che·tu	𐤔𐤇𐤕𐤅	
as in the days	kee·me	𐤊𐤉𐤌𐤉	
of Gibeah	hag·giv·ah	𐤄𐤂𐤁𐤏𐤄	
He will remember	yiz·ko·wr	𐤉𐤆𐤊𐤅𐤓	
their guilt	a·wo·nam	𐤏𐤅𐤍𐤌	
He will punish	yiph·qo·wd	𐤉𐤐𐤒𐤅𐤃	
their sins	chat·to·w·tam	𐤇𐤈𐤀𐤅𐤕𐤌𐤎	
like grapes	ka·a·na·veem	𐤊𐤏𐤍𐤁𐤉𐤌	Hosea 9:10
in the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
I found	ma·tsa·tee	𐤌𐤑𐤀𐤕𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
as the firstfruits	ke·vik·ku·rah	𐤊𐤁𐤊𐤅𐤓𐤄	
of the fig tree	vit·e·nah	𐤁𐤕𐤀𐤍𐤄	
in its first season	be·re·shee·tah	𐤁𐤓𐤀𐤔𐤉𐤕𐤄	
I saw	ra·ee·tee	𐤓𐤀𐤉𐤕𐤉	
your fathers	a·vo·w·te·khem	𐤀𐤁𐤅𐤕𐤉𐤊𐤌	
But they	hem·mah	𐤄𐤌𐤄	
went	ba·u	𐤁𐤀𐤅	
	va·al	𐤁𐤏𐤋	
to Baal-peor	pe·o·wr	𐤐𐤏𐤅𐤓	

and consecrated	vay·yin·na·ze·ru	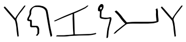	
themselves to Shame	lab·bo·shet	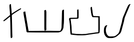	
so they became	vay·yih·yu		
as detestable	shiq·qu·tseem		
as the thing they loved	ke·a·ho·vam		
Ephraim's	eph·ra·yim		Hosea 9:11
like a bird	ka·o·wph		
will fly away	yit·o·w·pheph		
glory	ke·vo·w·dam	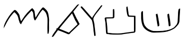	
with no birth	mil·le·dah	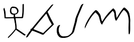	
no pregnancy	u·mib·be·ten	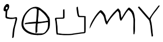	
and no conception	u·me·he·ra·yo·wn		
Even	kee	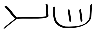	Hosea 9:12
if	im		
they raise	ye·gad·de·lu		
-	et		
their children	be·ne·hem	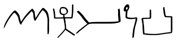	
I will bereave them	ve·shik·kal·teem	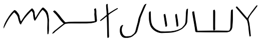	
of each one	me·a·dam		
Yes	kee	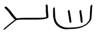	
	gam		
woe [be]	o·w		
to them	la·hem		
when I turn away	be·su·ree		
from them !	me·hem		
Ephraim	eph·ra·yim		Hosea 9:13
like	ka·a·sher		

I have seen	ra·ee·tee	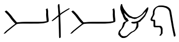	
Tyre	le·tso·wr		
planted	she·tu·lah		
in a meadow	ve·na·veh		
But Ephraim	ve·eph·ra·yim		
will bring out	le·ho·w·tsee		
	el		
for slaughter	ho·reg	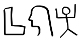	
his children	ba·naw	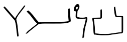	
Give	ten		Hosea 9:14
them	la·hem		
O LORD —	YHVH		
what	mah	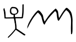	
will You give ?	tit·ten		
Give	ten		
them	la·hem		
wombs	re·chem	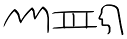	
that miscarry	mash·keel		
and breasts	ve·sha·da·yim		
that dry up !	tso·me·qeem	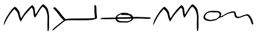	
All	kal		Hosea 9:15
their evil	ra·a·tam		
appears at Gilgal	bag·gil·gal	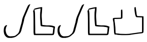	
for	kee	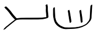	
there	sham		
I hated them	se·ne·teem		
for	al		

the wickedness	ro·a	
of their deeds	ma·al·le·hem	
from My house	mib·be·tee	
I will drive them	a·ga·re·shem	
I will no	lo	
longer	o·w·seph	
love them	a·ha·va·tam	
all	kal	
their leaders	sa·re·hem	
are rebellious	so·re·reem	
is struck down	huk·kah	Hosea 9:16
Ephraim	eph·ra·yim	
their root	sha·re·sham	
is withered	ya·vesh	
fruit	pe·ree	
	ve·lī	
they cannot bear	ya·a·sun	
Even	gam	
if	kee	
they bear children	ye·le·dun	
I will slay	ve·he·mat·tee	
the darlings	ma·cha·mad·de	
of their wombs	vit·nam	
will reject them	yim·a·sem	Hosea 9:17
My God	e·lo·hay	
because	kee	
they have not	lo	

obeyed	sha·me·u	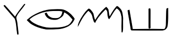	
Him	lo	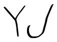	
and they shall be	ve·yih·yu	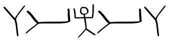	
wanderers	no·de·deem	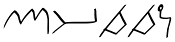	
among the nations	bag·go·w·yim	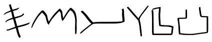	
vine	ge·phen	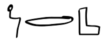	Hosea 10:1
was a luxuriant	bo·w·qeq	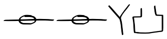	
Israel	yis·ra·el	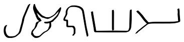	
fruit	pe·ree	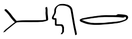	
yielding	ye·shaw·veh	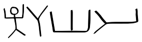	
for himself	lo	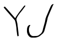	
increased	ke·rov	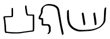	
The more his fruit	le·phir·yo	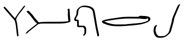	
the more he increased	hir·bah	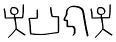	
the altars	lam·miz·be·cho·wt	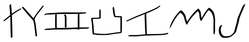	
The better	ke·to·wv	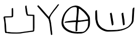	
his land produced	le·ar·tso	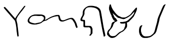	
the better he made	he·tee·vu	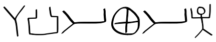	
the sacred pillars	mats·tse·vo·wt	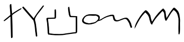	
are devious	cha·laq	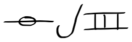	Hosea 10:2
Their hearts	lib·bam	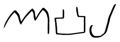	
now	at·tah	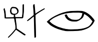	
they must bear their guilt	ye·sha·mu	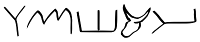	
The LORD	hu	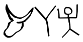	
will break down	ya·a·roph	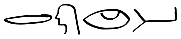	
their altars	miz·be·cho·w·tam	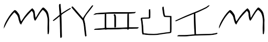	
and demolish	ye·sho·ded	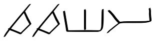	

their sacred pillars	mats·tse·vo·w·tam	𐤌𐤑𐤁𐤅𐤕𐤌	
Surely	kee	𐤊𐤉	Hosea 10:3
now	at·tah	𐤏𐤕𐤄	
they will say	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
no	en	𐤀𐤉𐤍	
king	me·lekh	𐤌𐤋𐤊	
“ We have	la·nu	𐤋𐤍𐤅	
for	kee	𐤊𐤉	
we do not	lo	𐤋𐤀	
revere	ya·re·nu	𐤉𐤓𐤀𐤍𐤅	
-	et	𐤀𐤕	
the LORD	ha·shēm	𐤉𐤄𐤅𐤄	
can a king	ve·ham·me·lekh	𐤅𐤄𐤌𐤋𐤊	
What	mah	𐤌𐤄	
do	ya·a·seh	𐤉𐤏𐤔𐤄	
for us ? ”	la·nu	𐤋𐤍𐤅	
They speak	dib·be·ru	𐤃𐤁𐤓𐤅	Hosea 10:4
mere words	de·va·reem	𐤃𐤁𐤓𐤉𐤌	
oaths	a·lo·wt	𐤀𐤋𐤅𐤕	
with false	shaw	𐤔𐤅𐤀	
they make	ka·rot	𐤊𐤓𐤕	
covenants	be·reet	𐤁𐤓𐤉𐤕	
springs up	u·pha·rach	𐤅𐤐𐤓𐤇	
like poisonous weeds	ka·rosh	𐤊𐤓𐤀𐤔	
So judgment	mish·pat	𐤌𐤔𐤐𐤈	
in	al	𐤏𐤋	
the furrows	tal·me	𐤕𐤋𐤌𐤉	

of a field	sa·day	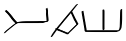	
for the calf	le·eg·lo·wt	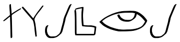	Hosea 10:5
of	bet	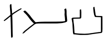	
Beth-aven	a·ven		
will fear	ya·gu·ru		
The people	she·khan	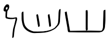	
of Samaria	sho·me·ro·wn		
Indeed	kee	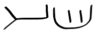	
will mourn	a·val	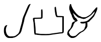	
-	a·law	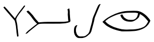	
its people	am·mo		
with its idolatrous priests	u·khe·ma·raw		
—	a·law	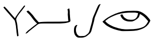	
those who rejoiced	ya·gee·lu	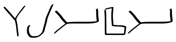	
in	al		
its glory —	ke·vo·w·do		
for	kee	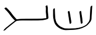	
it has been taken from them into exile	ga·lah	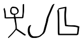	
	mim·men·nu	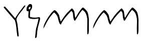	
Yes	gam		Hosea 10:6
-	o·w·to		
to Assyria	le·ash·shur	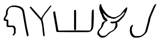	
it will be carried	yu·val		
as tribute	min·chah	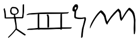	
king	le·me·lekh		
to the great	ya·rev		
with shame	ba·she·nah		

Ephraim	eph·ra·yim		
will be seized	yiq·qach	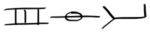	
will be ashamed	ve·ye·vo·wsh	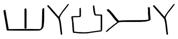	
Israel	yis·ra·el	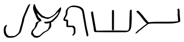	
of its wooden idols	me·a·tsa·to		
will be carried off	nid·meh	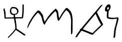	Hosea 10:7
Samaria	sho·me·ro·wn		
[with] her king	mal·kah	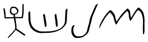	
like a twig	ke·qe·tseph	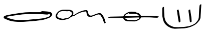	
on	al		
the surface	pe·ne	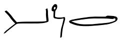	
of the water	ma·yim	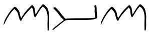	
will be destroyed —	ve·nish·me·du		Hosea 10:8
The high places	ba·mo·wt		
of Aven	a·ven		
[it is] the sin	chat·tat	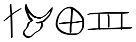	
of Israel	yis·ra·el	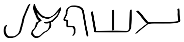	
thorns	qo·wts	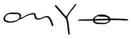	
and thistles	ve·dar·dar		
will overgrow	ya·a·leh		
	al		
their altars	miz·be·cho·w·tam	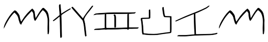	
Then they will say	ve·a·me·ru		
to the mountains	le·ha·reem	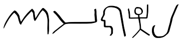	
“ Cover us ! ”	kas·su·nu		
and to the hills	ve·lag·ge·va·o·wt	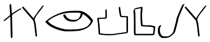	
“ Fall	niph·lu		

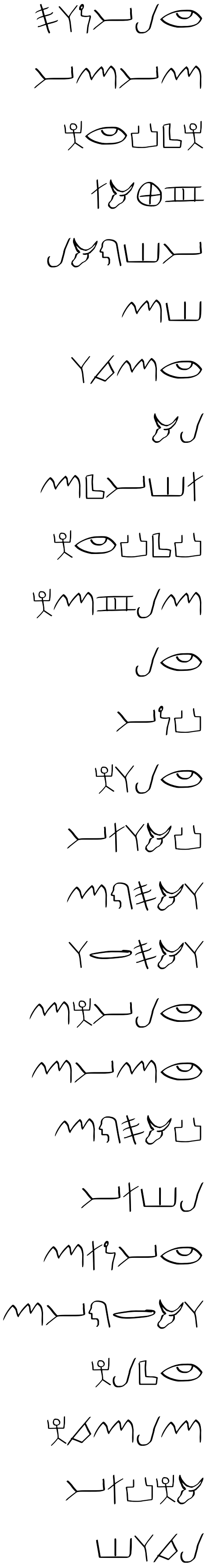

on us ! ”	a·le·nu	
Since the days	mee·me	Hosea 10:9
of Gibeah	hag·giv·ah	
you have sinned	cha·ta·ta	
O Israel	yis·ra·el	
and there	sham	
you have remained	a·ma·du	
Did not	lo	
overtake	tas·see·gem	
in Gibeah	bag·giv·ah	
the battle	mil·cha·mah	
	al	
the sons	be·ne	
of iniquity ?	al·vah	
when I please	be·aw·va·tee	Hosea 10:10
I will chasten them	ve·es·so·rem	
will be gathered	ve·us·se·phu	
against them	a·le·hem	
nations	am·meem	
to put them in bondage	be·a·se·ram	
for their double	lish·te	
transgression	ʿē·no·tam	
Ephraim	ve·eph·ra·yim	Hosea 10:11
heifer	eg·lah	
is a well-trained	me·lum·ma·dah	
that loves	o·hav·tee	
to thresh	la·dush	

but I	va·a·nee	ואני	
will place a yoke	a·var·tee	עברתי	
on	al	על	
her fair	tuv	טוב	
neck	tsaw·va·rah	צוארה	
I will harness	ar·keev	ארכיב	
Ephraim	eph·ra·yim	אפרים	
will plow	ya·cha·ro·wosh	יחרוש	
Judah	ye·hu·dah	יהודה	
will break the hard ground	ye·sad·ded	ישדד	
	lo	לו	
[and] Jacob	ya·a·qov	יעקב	
Sow	zir·u	זרעו	Hosea 10:12
for yourselves	la·khem	לכם	
righteousness	lits·da·qah	לצדקה	
and reap the fruit	qits·ru	קצרו	
	le·phee	לפי	
of loving devotion	che·sed	חסד	
break up	nee·ru	נירו	
your	la·khem	לכם	
unplowed ground	neer	ניר	
For [it is] time	ve·et	ועת	
to seek	lid·ro·wosh	לדרוש	
-	et	את	
the LORD	YHVH	יהוה	
until	ad	עד	
He comes	ya·vo·w	יבוא	

like rain	ve·yo·reh	𐤅𐤉𐤓𐤄	
and sends righteousness	tse·deq	𐤑𐤃𐤒	
upon you	la·khem	𐤋𐤊𐤌	
You have plowed	cha·rash·tem	𐤇𐤓𐤔𐤕𐤌	Hosea 10:13
wickedness	re·sha	𐤓𐤔𐤏	
injustice	aw·la·tah	𐤏𐤅𐤋𐤕𐤄	
and reaped	qe·tsar·tem	𐤒𐤑𐤓𐤕𐤌	
you have eaten	a·khal·tem	𐤀𐤊𐤋𐤕𐤌	
the fruit	pe·ree	𐤐𐤓𐤉	
of lies	kha·chash	𐤊𐤇𐤔	
Because	kee	𐤊𐤉	
you have trusted	va·tach·ta	𐤁𐤈𐤇𐤕	
in your own way	ve·dar·ke·kha	𐤁𐤃𐤓𐤊𐤊	
and in the multitude	be·rov	𐤁𐤓𐤁	
of your mighty men	gib·bo·w·re·kha	𐤂𐤁𐤅𐤓𐤉𐤊	
will rise	ve·qam	𐤅𐤒𐤀𐤌	Hosea 10:14
the roar of battle	sha·o·wn	𐤔𐤀𐤅𐤍	
against your people	be·am·me·kha	𐤁𐤏𐤌𐤊	
so that all	ve·khal	𐤅𐤊𐤋	
your fortresses	miv·tsa·re·kha	𐤌𐤁𐤑𐤓𐤉𐤊	
will be demolished	yush·shad	𐤉𐤅𐤔𐤃	
devastated	ke·shod	𐤊𐤔𐤃	
as Shalman	shal·man	𐤔𐤋𐤌𐤍	
	bet	𐤁𐤉𐤕	
Beth-arbel	ar·vel	𐤀𐤓𐤁𐤀𐤋	
in the day	be·yo·wm	𐤁𐤉𐤅𐤌	
of battle	mil·cha·mah	𐤌𐤋𐤇𐤌𐤄	

when mothers	em	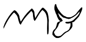	
along with	al	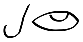	
their children	ba·neem	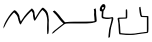	
were dashed to pieces	rut·ta·shah	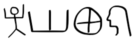	
Thus	ka·khah	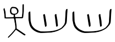	Hosea 10:15
it will be done	a·sah	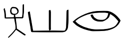	
to you	la·khem	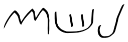	
	bet	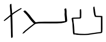	
O Bethel	el	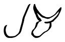	
because of	mip·pe·ne	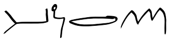	
wickedness	ra·at	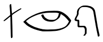	
your great	ra·at·khem	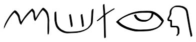	
When the day dawns	bash·sha·char	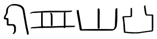	
will be utterly	nid·moh	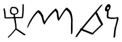	
cut off	nid·mah	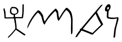	
the king	me·lekh	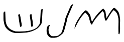	
of Israel	yis·ra·el	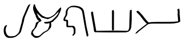	
When	kee	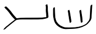	Hosea 11:1
was a child	na·ar	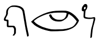	
Israel	yis·ra·el	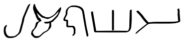	
I loved him	va·o·ha·ve·hu	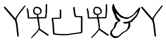	
and out of Egypt	u·mim·mits·ra·yim	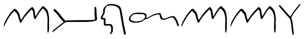	
I called	qa·ra·tee	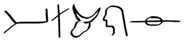	
My son	liv·nee	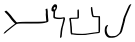	
But the more I called	qa·re·u	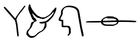	Hosea 11:2
[Israel]	la·hem	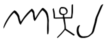	
the farther	ken	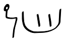	

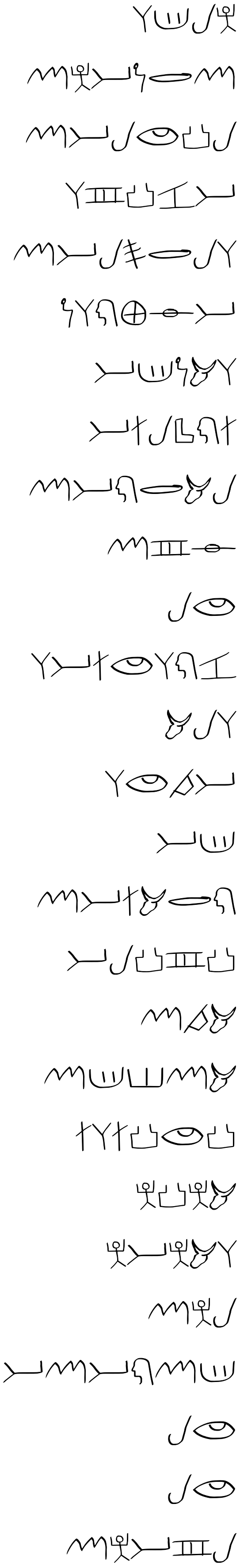

they departed	ha·le·khu	
from Me	mip·pe·ne·hem	
to the Baals	lab·be·a·leem	
They sacrificed	ye·zab·be·chu	
to carved images	ve·lap·pe·si·leem	
and burned incense	ye·qat·te·run	
It was I	ve·a·no·khee	Hosea 11:3
to walk	tir·gal·tee	
who taught Ephraim	le·eph·ra·yim	
taking them	qa·cham	
in	al	
My arms	ze·ro·w·o·taw	
but they never	ve·lo	
realized	ya·de·u	
that it was I	kee	
who healed them	re·pha·teem	
with cords	be·chav·le	Hosea 11:4
of kindness	a·dam	
I led them	em·she·khem	
with ropes	ba·a·vo·to·wt	
of love	a·ha·vah	
	va·eh·yeh	
	la·hem	
I lifted	kim·ree·me	
the yoke	ol	
from	al	
their necks	le·che·hem	

and bent down	ve·at		
	e·law	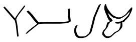	
to feed them	o·w·kheel		
Will they not	lo		Hosea 11:5
return	ya·shuv		
to	el		
the land	e·rets		
of Egypt	mits·ra·yim		
by Assyria	ve·ash·shur		
	hu		
and be ruled	mal·ko	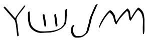	
because	kee	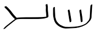	
they refused	me·a·nu		
to repent ?	la·shuv		
will flash	ve·cha·lah	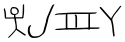	Hosea 11:6
A sword	che·rev		
through their cities	be·a·raw		
it will destroy	ve·khil·le·tah		
the bars of their gates	vad·daw		
and consume [them]	ve·a·kha·lah		
in their own plans	mim·mo·a·tso·w·te·hem		
My people	ve·am·mee		Hosea 11:7
are bent	te·lu·eem		
on turning from Me	lim·shu·va·tee		
to	ve·el		
the Most High	al		
Though they call	yiq·ra·u·hu	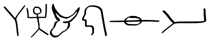	

	ya·chad	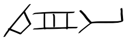	
He will by no means	lo		
exalt them	ye·ro·mēm		
How	ekh	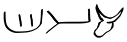	Hosea 11:8
could I give you up	et·ten·kha	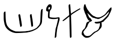	
O Ephraim ?	eph·ra·yim		
How could I surrender you	a·mag·gen·kha		
O Israel ?	yis·ra·el	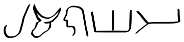	
How	ekh	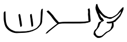	
could I make	et·ten·kha	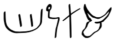	
you like Admah ?	khe·ad·mah		
How could I treat	a·see·me·kha	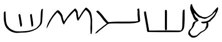	
you like Zeboiim ?	kits·vo·yim		
is turned	neh·pakh		
within Me	a·lay	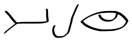	
My heart	lib·bee	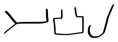	
	ya·chad	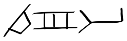	
is stirred !	nikh·me·ru		
My compassion	ni·chu·may		
I will not	lo		Hosea 11:9
execute	e·e·seh		
the full fury	cha·ro·wn	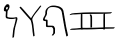	
of My anger	ap·pee		
I will not	lo		
turn back	a·shuv		
to destroy	le·sha·chet	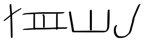	
Ephraim	eph·ra·yim		

For	kee	𐤊𐤉	
am God	el	𐤀𐤋	
I	a·no·khee	𐤀𐤍𐤊𐤉	
and not	ve·lo	𐤅𐤋𐤀	
man —	eesh	𐤀𐤉𐤔	
One among you —	be·qir·be·kha	𐤁𐤒𐤓𐤁𐤊	
the Holy	qa·do·wosh	𐤒𐤃𐤅𐤔	
and I will not	ve·lo	𐤅𐤋𐤀	
come	a·vo·w	𐤀𐤁𐤅𐤀	
in wrath	be·eer	𐤁𐤏𐤉𐤓	
They will walk after	a·cha·re	𐤀𐤇𐤓𐤉	Hosea 11:10
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	ye·le·khu	𐤉𐤋𐤊𐤅	
like a lion	ke·ar·yeh	𐤊𐤀𐤓𐤉𐤄	
He will roar	yish·ag	𐤉𐤔𐤀𐤂	
When	kee	𐤊𐤉	
He	hu	𐤄𐤅𐤀	
roars	yish·ag	𐤉𐤔𐤀𐤂	
will come trembling	ve·ye·cher·du	𐤅𐤉𐤇𐤓𐤃𐤅	
His children	va·neem	𐤁𐤍𐤉𐤌	
from the west	mee·yam	𐤌𐤉𐤌	
They will come trembling	ye·cher·du	𐤉𐤇𐤓𐤃𐤅	Hosea 11:11
like birds	khe·tsip·po·wr	𐤊𐤑𐤐𐤅𐤓	
from Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
and like doves	u·khe·yo·w·nah	𐤅𐤊𐤉𐤅𐤍𐤄	
from the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	

Then I will settle them	ve·ho·wo·shav·teem	𐤅𐤄𐤅𐤔𐤁𐤕𐤉𐤌	
in	al	𐤏𐤋	
their homes	bat·te·hem	𐤁𐤕𐤉𐤄𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
surrounds Me	se·va·vu·nee	𐤎𐤁𐤁𐤍𐤉	Hosea 11:12
with lies	ve·kha·chash	𐤁𐤊𐤇𐤔	
Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
with deceit	u·ve·mir·mah	𐤅𐤁𐤌𐤓𐤌𐤄	
the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
but Judah	vee·hu·dah	𐤅𐤉𐤄𐤅𐤃𐤄	
still	od	𐤏𐤃	
walks	rad	𐤓𐤃	
with	im	𐤏𐤌	
God	el	𐤀𐤋	
to	ve·im	𐤅𐤏𐤌	
the Holy One	qe·do·wo·sheem	𐤒𐤃𐤅𐤔𐤉𐤌	
[and is] faithful	ne·e·man	𐤍𐤀𐤌𐤍	
Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	Hosea 12:1
chases	ro·eh	𐤓𐤏𐤄	
the wind	ru·ach	𐤓𐤅𐤇	
and pursues	ve·ro·deph	𐤅𐤓𐤃𐤐	
the east wind	qa·deem	𐤒𐤃𐤉𐤌	
all	kal	𐤊𐤋	
day long	hay·yo·wm	𐤄𐤉𐤅𐤌	
lies	ka·zav	𐤊𐤆𐤁	

and violence	va·shod		
he multiplies	yar·beh		
a covenant	u·ve·reet	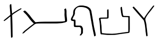	
with	im		
Assyria	ash·shur		
he makes	yikh·ro·tu		
olive oil	ve·she·men		
to Egypt	le·mits·ra·yim		
and sends	yu·val		
a charge	ve·reev	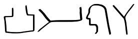	Hosea 12:2
The LORD also [brings]	la·YHVH	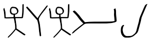	
against	im		
Judah	ye·hu·dah	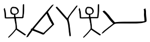	
He will punish	ve·liph·qod	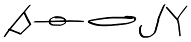	
	al		
Jacob	ya·a·qov	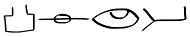	
according to his ways	kid·ra·khaw		
according to his deeds	ke·ma·a·la·law		
and repay	ya·sheev	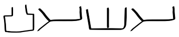	
him	lo		
In the womb	bab·be·ten		Hosea 12:3
heel	a·qav		
-	et		
he grasped his brother's	a·chee	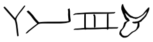	
and in his vigor	u·ve·o·w·no		
he wrestled	sa·rah		

with	et	
God	e·lo·heem	
Yes, he struggled	vay·ya·sar	Hosea 12:4
with	el	
the angel	mal·akh	
and prevailed	vay·yu·khal	
he wept	ba·khah	
and sought His favor	vay·yit·chan·nen	
	lo	
	bet	
at Bethel	el	
he found Him	yim·tsa·en·nu	
there —	ve·sham	
and spoke	ye·dab·ber	
with Him	im·ma·nu	
the LORD	va·YHVH	Hosea 12:5
is the God	e·lo·he	
of Hosts —	hats·tse·va·o·wt	
the LORD	YHVH	
is His name of renown	zikh·ro	
But you	ve·at·tah	Hosea 12:6
to your God	be·lo·he·kha	
must return	ta·shuv	
love	che·sed	
and justice	u·mish·pat	
maintaining	she·mor	
waiting	ve·qaw·veh	

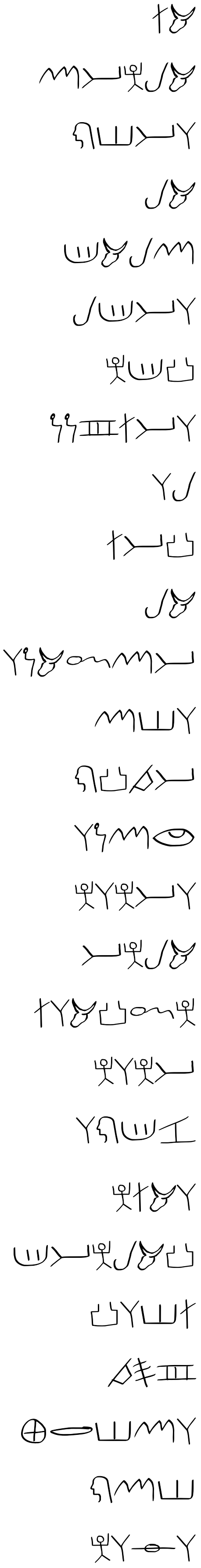

on	el		
your God	e·lo·he·kha		
and always	ta·meed		
A merchant	ke·na·an		Hosea 12:7
in his hands	be·ya·do	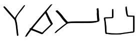	
scales	mo·ze·ne		
with dishonest	mir·mah		
to defraud	la·a·shoq		
loves	a·hev		
boasts :	vay·yo·mer		Hosea 12:8
And Ephraim	eph·ra·yim		
“	akh		
How rich I have become !	a·shar·tee	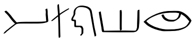	
I have found	ma·tsa·tee		
wealth	o·wn		
for myself	lee	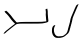	
In all	kal	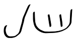	
my labors	ye·gee·ay	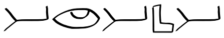	
no	lo		
they can find	yim·tse·u		
in me	lee	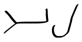	
iniquity	a·won		
that [is]	a·sher		
sinful ”	chet	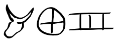	
But I [am]	ve·a·no·khee	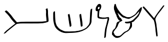	Hosea 12:9
the LORD	YHVH		
your God	e·lo·he·kha		

ever since the land	me·e·rets		
of Egypt	mits·ra·yim		
	od		
I will again make you dwell	o·wo·shee·ve·kha	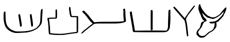	
in tents	va·o·ha·leem	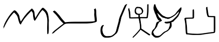	
as in the days	kee·me		
of the appointed feast	mo·w·ed		
I spoke	ve·dib·bar·tee		Hosea 12:10
through	al		
the prophets	han·ne·vee·eem		
and	ve·a·no·khee	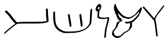	
their visions	cha·zo·wn	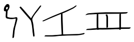	
multiplied	hir·be·tee	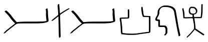	
through	u·ve·yad	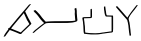	
the prophets	han·ne·vee·eem	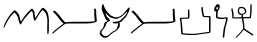	
I gave parables	a·dam·meh		
Is there	im		Hosea 12:11
[in] Gilead ?	gil·ad		
iniquity	a·ven		
They will surely	akh		
to nothing	shaw		
come	ha·yu	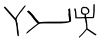	
in Gilgal ?	bag·gil·gal	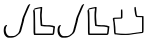	
bulls	she·va·reem	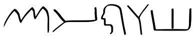	
Do they sacrifice	zib·be·chu	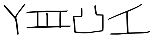	
Indeed	gam		
their altars [will be]	miz·be·cho·w·tam	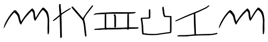	

heaps of stones	ke·gal·leem	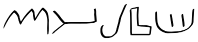	
in	al		
the furrows	tal·me		
of the field	sa·day	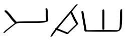	
fled	vay·yiv·rach		Hosea 12:12
Jacob	ya·a·qov		
to the land	se·deh		
of Aram	a·ram		
worked	vay·ya·a·vod		
and Israel	yis·ra·el	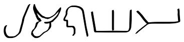	
for a wife —	be·ish·shah		
for a wife	u·ve·ish·shah		
he tended [sheep]	sha·mar		
But by a prophet	u·ve·na·vee		Hosea 12:13
brought	he·e·lah		
the LORD	YHVH		
-	et		
Israel	yis·ra·el	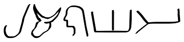	
out of Egypt	mim·mits·ra·yim		
and by a prophet	u·ve·na·vee		
he was preserved	nish·mar		
anger	hikh·ees		Hosea 12:14
Ephraim	eph·ra·yim		
has provoked bitter	tam·ru·reem		
his bloodguilt	ve·da·maw		
upon him	a·law	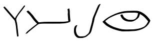	
will leave	yit·to·wosh		

for his contempt	ve·cher·pa·to	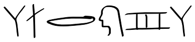	
and repay	ya·sheev	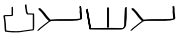	
him	lo	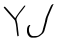	
so his Lord	a·do·naw	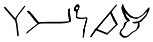	
spoke	ke·dab·ber	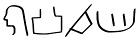	Hosea 13:1
When Ephraim	eph·ra·yim	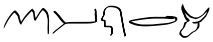	
there was trembling	re·tet	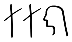	
was exalted	na·sa	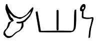	
he	hu	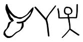	
in Israel	be·yis·ra·el	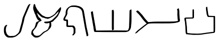	
But he incurred guilt	vay·ye·sham	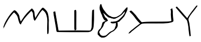	
through Baal	bab·ba·al	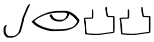	
and he died	vay·ya·mot	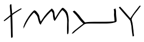	
Now	ve·at·tah	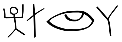	Hosea 13:2
more and more	yo·w·si·phu	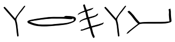	
they sin	la·cha·to	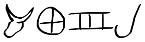	
and make	vay·ya·su	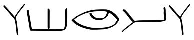	
for themselves	la·hem	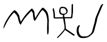	
cast images	mas·se·khah	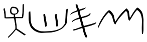	
from their silver	mik·kas·pam	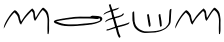	
skillfully made	kit·vu·nam	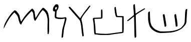	
idols	a·tsab·beem	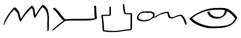	
the work	ma·a·seh	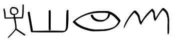	
of craftsmen	cha·ra·sheem	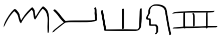	
all	kul·loh	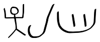	
of them	la·hem	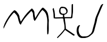	
People	hem	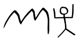	

say of them	o·me·reem		
" They offer human sacrifice	zo·ve·che	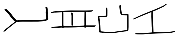	
	a·dam		
the calves ! "	a·ga·leem	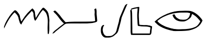	
[and] kiss	yish·sha·qun	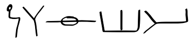	
Therefore	la·khen		Hosea 13:3
they will be	yih·yu		
mist	ka·a·nan		
like the morning	bo·qer	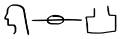	
dew	ve·khat·tal	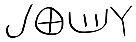	
like the early	mash·keem		
that vanishes	ho·lekh	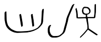	
like chaff	ke·mots		
blown	ye·so·er		
from a threshing floor	mig·go·ren		
like smoke	u·khe·a·shan		
through an open window	me·a·rub·bah		
Yet I [am]	ve·a·no·khee	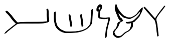	Hosea 13:4
the LORD	YHVH		
your God	e·lo·he·kha		
ever since the land	me·e·rets		
of Egypt	mits·ra·yim		
God	ve·lo·heem		
but Me	zu·la·tee	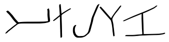	
no	lo		
you know	te·da		

Savior	u·mo·wo·shee·a		
for [there is] no	a·yin	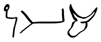	
besides Me	bil·tee	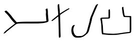	
I	a·nee	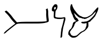	Hosea 13:5
knew you	ye·da·tee·kha		
in the wilderness	bam·mid·bar		
in the land	be·e·rets		
of drought	tal·u·vo·wt		
When they had pasture	ke·mar·ee·tam		Hosea 13:6
they became satisfied	vay·yis·ba·u		
when they were satisfied	sa·ve·u		
became proud	vay·ya·ram		
their hearts	lib·bam		
and as a result	al		
	ken	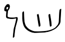	
they forgot Me	she·khe·chu·nee	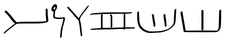	
I will pounce	va·e·hee		Hosea 13:7
on them	la·hem		
So like	ke·mo	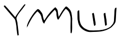	
a lion	sha·chal	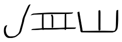	
like a leopard	ke·na·mer	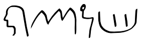	
by	al		
the path	de·rekh		
I will lurk	a·shur		
I will attack them	eph·ge·shem		Hosea 13:8
Like a bear	ke·dov		

robbed of her cubs	shak·kul		
and I will tear	ve·eq·ra	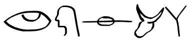	
open their chests	se·go·wr		
	lib·bam		
I will devour them	ve·o·khe·lem		
There	sham		
like a lion	ke·la·vee		
beast	chay·yat	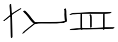	
like a wild	has·sa·deh	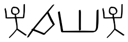	
would tear them apart	te·vaq·qe·em	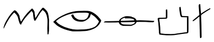	
You are destroyed	shi·chet·kha	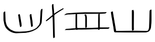	Hosea 13:9
O Israel	yis·ra·el	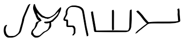	
because you are	kee	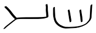	
against Me —	vee	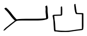	
against your helper	ve·ez·re·kha	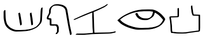	
Where is	e·hee		Hosea 13:10
your king	mal·ke·kha	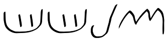	
now	e·pho·w		
to save you	ve·yo·wo·shee·a·kha	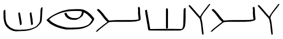	
in all	be·khal		
your cities	a·re·kha	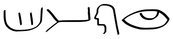	
and the rulers	ve·sho·phe·te·kha		
to whom	a·sher		
you said	a·mar·ta		
“ Give	te·nah		
me	lee	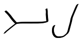	
a king	me·lekh	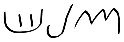	

and princes ”?	ve·sa·reem	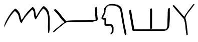	
I gave	et·ten		Hosea 13:11
you	le·kha	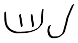	
a king	me·lekh	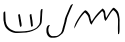	
So in My anger	be·ap·pee		
I took [him] away	ve·eq·qach		
and in My wrath	be·ev·ra·tee		
[is] bound up	tsa·rur	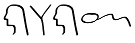	Hosea 13:12
The iniquity	a·won		
of Ephraim	eph·ra·yim		
[is] stored up	tse·phu·nah		
his sin	chat·ta·to		
pains	chev·le	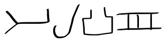	Hosea 13:13
Labor	yo·w·le·dah		
come	ya·vo·u		
upon him	lo	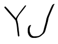	
but he is	hu		
son	ben		
	lo		
an unwise	cha·kham		
When	kee	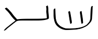	
the time arrives	et		
fails	lo		
to present himself	ya·a·mod		
at the opening of the womb	be·mish·bar		
he	ba·neem	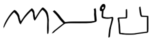	
from the power	mee·yad	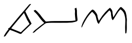	Hosea 13:14

of Sheol	she·o·wl		
I will ransom them	eph·dem	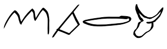	
from Death	mim·ma·vet		
I will redeem them	eg·a·lem		
Where	e·hee		
are your plagues ?	de·va·rɛ·kha	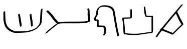	
O Death	ma·vet		
Where	e·hee		
is your sting ?	qa·ta·ve·kha		
O Sheol	she·o·wl		
Compassion	no·cham	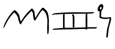	
is hidden	yis·sa·ter		
from My eyes	me·e·nay	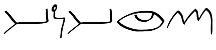	
Although	kee	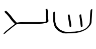	Hosea 13:15
he	hu		
among	bēn		
his brothers	a·cheem	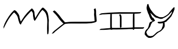	
flourishes	yaph·ree		
will come —	ya·vo·w		
an east wind	qa·deem	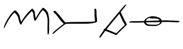	
a wind	ru·ach		
from the LORD	YHVH	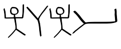	
from the desert	mim·mid·bar		
rising up	o·leh		
will fail	ve·ye·vo·wosh	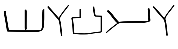	
His fountain	me·qo·w·ro	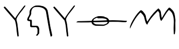	
will run dry	ve·ye·che·rav	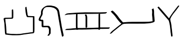	

and his spring	ma·ya·no		
The wind	hu		
will plunder	yish·seh		
his treasury	o·w·tsar		
of every	kal		
article	ke·lee	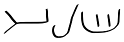	
precious	chem·dah		
will bear her guilt	te·sham		Hosea 13:16
Samaria	sho·me·ro·wn		
because	kee	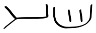	
she has rebelled	ma·re·tah		
against her God	be·lo·he·ha		
by the sword	ba·che·rev	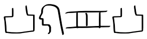	
They will fall	yip·po·lu		
their little ones	o·le·le·hem	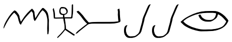	
will be dashed to pieces	ye·rut·ta·shu		
and their pregnant	ve·ha·ree·yo·w·taw	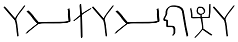	
women ripped open	ye·vuq·qa·u	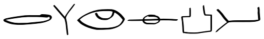	
Return	u·vah		Hosea 14:1
O Israel	yis·ra·el	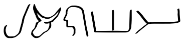	
to	ad		
the LORD	YHVH		
your God	e·lo·he·kha		
for	kee	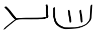	
you have stumbled	kha·shal·ta		
by your iniquity	ba·a·wo·ne·kha		
Bring	qe·chu	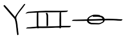	Hosea 14:2

your	im·ma·khem	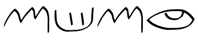	
confessions	de·va·reem	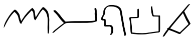	
and return	ve·shu·vu		
to	el		
the LORD	YHVH		
Say	im·ru		
to Him :	e·law	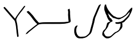	
all	kal	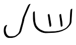	
“ Take away	tis·sa		
our iniquity	a·won		
and receive	ve·qach	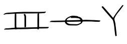	
[us] graciously	to·wv		
that we may present	u·ne·shal·le·mah	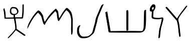	
the fruit	pha·reem	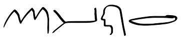	
of our lips	se·pha·te·nu	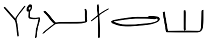	
Assyria	ash·shur		Hosea 14:3
will not	lo		
save us	yo·wo·shee·e·nu	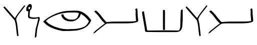	
on	al		
horses	sus		
nor will we	lo		
ride	nir·kav	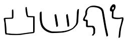	
We will never again	ve·lo		
say	no·mar		
	o·wd		
‘ Our gods ! ’	e·lo·he·nu	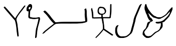	
to the work	le·ma·a·seh		

of our own hands	ya·de·nu	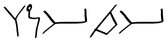	
For	a·sher		
in You	be·kha	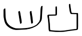	
find compassion ”	ye·ru·cham	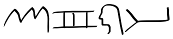	
the fatherless	ya·to·wm		
I will heal	er·pa		Hosea 14:4
their apostasy	me·shu·va·tam		
love them	o·ha·vem	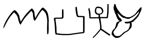	
I will freely	ne·da·vah	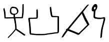	
for	kee	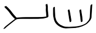	
has turned away	shav		
My anger	ap·pee		
from them	mim·men·nu	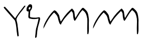	
I will be	eh·yeh		Hosea 14:5
like the dew	khat·tal		
to Israel	le·yis·ra·el		
he will blossom	yiph·rach		
like the lily	kash·sho·wo·shan·nah		
and take	ve·yakh	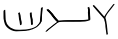	
root	sha·ra·shaw		
like the cedars of Lebanon	kal·le·va·no·wn	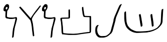	
will sprout	ye·le·khu	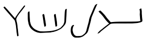	Hosea 14:6
His shoots	yo·ne·qo·w·taw	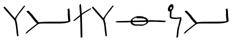	
will be	vee·hee	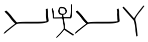	
like the olive tree	khaz·za·yit		
and his splendor	ho·w·do		
his fragrance	ve·re·ach	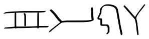	

	lo	𐤋𐤅	
like [the cedars of] Lebanon	kal·le·va·no·wn	𐤊𐤋𐤁𐤍𐤅𐤍	
They will return	ya·shu·vu	𐤉𐤔𐤁𐤅	Hosea 14:7
and dwell	yo·she·ve	𐤉𐤔𐤁𐤉	
in his shade	ve·tsil·lo	𐤁𐤑𐤋𐤅	
they will grow	ye·chay·yu	𐤉𐤇𐤉𐤅	
grain	da·gan	𐤃𐤂𐤍	
and blossom	ve·yiph·re·chu	𐤅𐤉𐤐𐤓𐤇𐤅	
like the vine	khag·ga·phen	𐤊𐤂𐤐𐤍	
His renown will be	zikh·ro	𐤆𐤊𐤓𐤅	
like the wine	ke·yen	𐤊𐤉𐤉𐤍	
of Lebanon	le·va·no·wn	𐤋𐤁𐤍𐤅𐤍𐤎	
O Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	Hosea 14:8
what	mah	𐤌𐤄	
have I to do	lee	𐤋𐤉	
anymore	o·wd	𐤏𐤅𐤃	
with idols ?	la·a·tsab·beem	𐤋𐤏𐤑𐤁𐤉𐤌	
It is I	a·nee	𐤀𐤍𐤉	
who answer	a·nee·tee	𐤏𐤍𐤉𐤕𐤉	
and watch over him	va·a·shu·ren·nu	𐤅𐤀𐤔𐤅𐤓𐤍𐤅	
I [am] like	a·nee	𐤀𐤍𐤉	
cypress	kiv·ro·wsh	𐤊𐤁𐤓𐤅𐤔	
a flourishing	ra·a·nan	𐤓𐤏𐤍𐤍	
from Me	mim·men·nee	𐤌𐤌𐤍𐤉	
your fruit	per·ye·kha	𐤐𐤓𐤉𐤊	
comes	nim·tsa	𐤍𐤌𐤑𐤀	
Whoever	mee	𐤌𐤉	Hosea 14:9

is wise	cha·kham	חכם	
let him understand	ve·ya·ven	ויבן	
these things	el·leh	אלה	
[whoever] is discerning	na·vo·wn	נבון	
let him know them	ve·ye·da·em	וידעם	
For	kee	כי	
are right	ye·sha·reem	ישרים	
the ways	dar·khe	דרכי	
of the LORD	YHVH	יהוה	
and the righteous	ve·tsad·di·qeem	וצדקים	
walk	ye·le·khu	ילכו	
in them	vam	בם	
but the rebellious	u·pho·she·eem	ופשעים	
stumble	yik·ka·she·lu	יכשלו	
in them	vam	בם	

Joel

BSB Translation	Transliteration	Original Hebrew	
[This is] the word	de·var	דבר	Joel 1:1
of the LORD	YHVH	יהוה	
that	a·sher	אשר	
came	ha·yah	היה	
to	el	אל	
Joel	yo·w·el	יואל	
son	ben	בן	
of Pethuel :	pe·tu·el	פתואל	
Hear	shim·u	שמעו	Joel 1:2

this	zot		
O elders	haz·ze·qe·neem	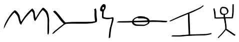	
and give ear	ve·ha·a·zee·nu	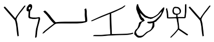	
all	kol		
who dwell	yo·wo·she·ve	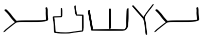	
in the land	ha·a·rets		
ever happened	he·ha·ye·tah	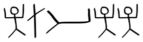	
Has anything like this	zot		
in your days	bee·me·khem	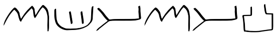	
or	ve·im		
in the days	bee·me	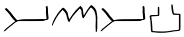	
of your fathers ?	a·vo·te·khem	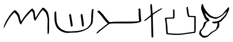	
it	a·le·ha	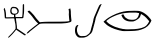	Joel 1:3
to your children	liv·ne·khem	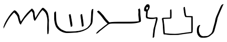	
Tell	sap·pe·ru		
let your children	u·ve·ne·khem	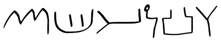	
tell it to their children	liv·ne·hem	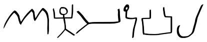	
and their children	u·ve·ne·hem	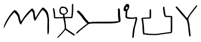	
generation	le·do·wr		
to the next	a·cher	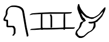	
has left	ye·ter	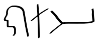	Joel 1:4
What the devouring locust	hag·ga·zam		
has eaten	a·khal		
the swarming locust	ha·ar·beh		
has left	ve·ye·ter	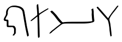	
what the swarming locust	ha·ar·beh		

has eaten	a·khal	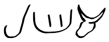	
the young locust	hay·ya·leq	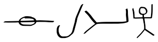	
has left	ve·ye·ter	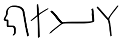	
and what the young locust	hay·ye·leq	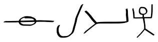	
has eaten	a·khal	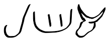	
the destroying locust	he·cha·seel	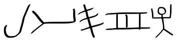	
Wake up	ha·qee·tsu	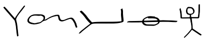	Joel 1:5
you drunkards	shik·ko·w·reem	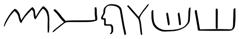	
and weep	u·ve·khu	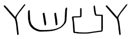	
wail	ve·he·li·lu	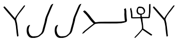	
all	kal	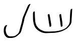	
you drinkers	sho·te	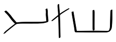	
of wine	ya·yin	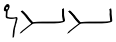	
because of	al	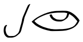	
the sweet wine	a·sees	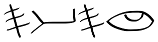	
for	kee	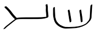	
it has been cut off	nikh·rat	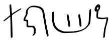	
from your mouth	mip·pee·khem	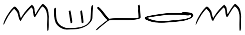	
For	kee	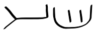	Joel 1:6
a nation	go·w	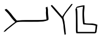	
has invaded	a·lah	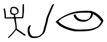	
	al	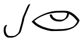	
My land	ar·tsee	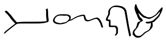	
powerful	a·tsum	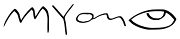	
and without	ve·en	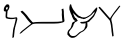	
number	mis·par	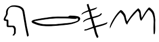	
its teeth	shin·naw	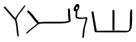	

[are] the teeth	shin·ne	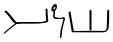	
of a lion	ar·yeh	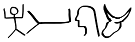	
and its fangs [are the fangs]	u·me·tal·le·o·wt	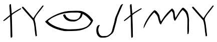	
of a lioness	la·vee	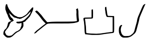	
	lo		
It has laid	sam		Joel 1:7
My grapevine	gaph·nee		
waste	le·sham·mah	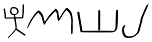	
My fig tree	u·te·e·na·tee		
and splintered	liq·tsa·phah		
It has stripped off the bark	cha·soph		
-	cha·sa·phah	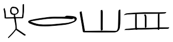	
and thrown it away	ve·hish·leekh	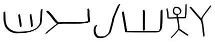	
have turned white	hil·bee·nu	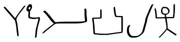	
the branches	sa·ree·ge·ha	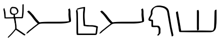	
Wail	e·lee	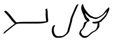	Joel 1:8
like a virgin	kiv·tu·lah		
dressed	cha·gu·rat		
in sackcloth	saq	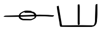	
grieving for	al		
the husband	ba·al		
of her youth	ne·u·re·ha		
have been cut off	ha·khe·rat		Joel 1:9
Grain and drink offerings	min·chah	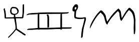	
	va·ne·sekh		
from the house	mib·bet	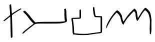	

of the LORD	YHVH		
are in mourning	a·ve·lu	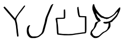	
the priests	hak·ko·ha·neem	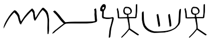	
those who minister	me·sha·re·te		
before the LORD	YHVH		
is ruined	shud·dad		Joel 1:10
The field	sa·deh		
mourns	a·ve·lah	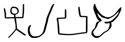	
the land	a·da·mah		
For	kee	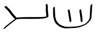	
is destroyed	shud·dad		
the grain	da·gan		
is dried up	ho·w·veesh	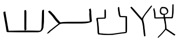	
the new wine	tee·ro·wosh		
	um·lal	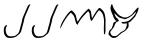	
[and] the oil fails	yits·har		
Be dismayed	ho·vee·shu	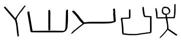	Joel 1:11
O farmers	ik·ka·reem		
wail	he·lee·lu	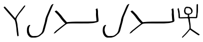	
O vinedressers	ko·re·meem		
over	al		
the wheat	chit·tah	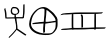	
and	ve·al		
barley	se·o·rah		
because	kee	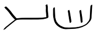	
has perished	a·vad	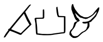	
the harvest	qe·tseer		

of the field	sa·deh	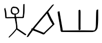	
The grapevine	hag·ge·phen	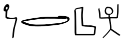	Joel 1:12
is dried up	ho·w·vee·shah	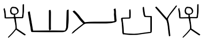	
and the fig tree	ve·hat·te·e·nah	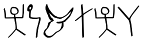	
is withered	um·la·lah	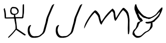	
the pomegranate	rim·mo·wn	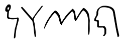	
	gam	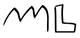	
palm	ta·mar	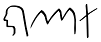	
and apple —	ve·tap·pu·ach	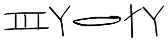	
all	kal	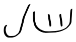	
the trees	a·tse	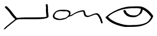	
of the orchard —	has·sa·deh	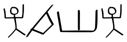	
are withered	ya·ve·shu	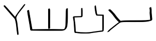	
Surely	kee	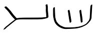	
has dried up	ho·veesh	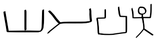	
the joy	sa·so·wn	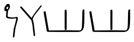	
of	min	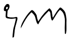	
	be·ne	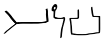	
mankind	a·dam	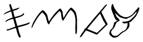	
Put on [sackcloth]	chig·ru	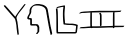	Joel 1:13
and lament	ve·siph·du	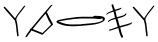	
O priests	hak·ko·ha·neem	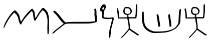	
wail	he·lee·lu	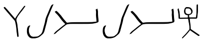	
O ministers	me·sha·re·te	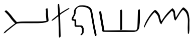	
of the altar	miz·be·ach	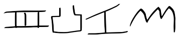	
Come	bo·u	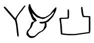	
spend the night	lee·nu	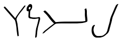	

in sackcloth	vas·saq·qeem	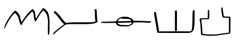	
O ministers	me·sha·re·te		
of my God	e·lo·hay		
because	kee	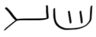	
are withheld	nim·na	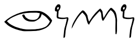	
from the house	mib·bet	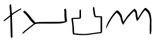	
of your God	e·lo·he·khem	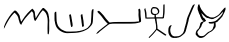	
the grain	min·chah	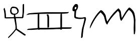	
and drink offerings	va·na·sekh		
Consecrate	qad·de·shu		Joel 1:14
a fast	tso·wm		
proclaim	qir·u	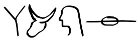	
a solemn assembly !	a·tsa·rah		
Gather	is·phu		
the elders	ze·qe·neem	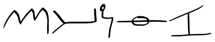	
and all	kol	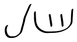	
the residents	yo·she·ve		
of the land	ha·a·rets		
to the house	bet	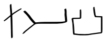	
of the LORD	YHVH		
your God	e·lo·he·khem	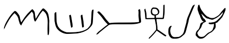	
and cry out	ve·za·a·qu		
to	el		
the LORD	YHVH		
Alas	a·hah		Joel 1:15
for the day !	lay·yo·wm	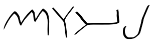	
For	kee	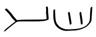	

is near	qa·ro·wv	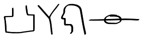	
the Day	yo·wm		
of the LORD	YHVH		
as destruction	u·khe·shod		
from the Almighty	mi·shad·day		
and it will come	ya·vo·w		
Has not	ha·lo·w		Joel 1:16
before	ne·ged		
our very eyes —	e·ne·nu	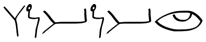	
the food	o·khel		
been cut off	nikh·rat	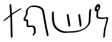	
from the house	mib·bet	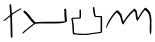	
of our God ?	e·lo·he·nu		
joy	sim·chah	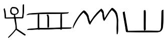	
and gladness	va·geel	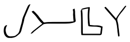	
lie shriveled	a·ve·shu	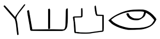	Joel 1:17
The seeds	phe·ru·do·wt		
beneath	ta·chat	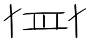	
the clods	meg·re·pho·te·hem		
are in ruins	na·sham·mu		
the storehouses	o·tsa·ro·wt		
are broken down	ne·her·su		
the granaries	mam·me·gu·ro·wt	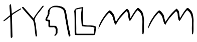	
for	kee	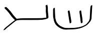	
has withered away	ho·veesh	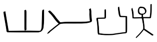	
the grain	da·gan		
How	mah		Joel 1:18

groan !	ne·en·chah	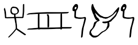	
the cattle	ve·he·mah	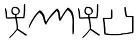	
wander in confusion	na·vo·khu		
The herds	ed·re		
	va·qar	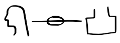	
because	kee	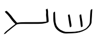	
they have no	en	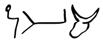	
pasture	mir·eh		
	la·hem		
Even	gam		
the flocks	ed·re		
of sheep	hats·tson		
are suffering	ne·sha·mu	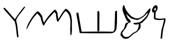	
To You	e·le·kha	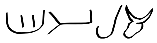	Joel 1:19
O LORD	YHVH		
I call	eq·ra	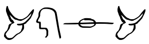	
for	kee	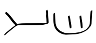	
fire	esh		
has consumed	a·khe·lah		
pastures	ne·o·wt		
the open	mid·bar		
and flames	ve·le·ha·vah		
have scorched	li·ha·tah		
all	kal	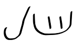	
the trees	a·tse		
of the field	has·sa·deh	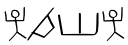	
Even	gam		Joel 1:20

the beasts	ba·ha·mo·wt	
of the field	sa·deh	
pant	ta·a·ro·wg	
for You	e·le·kha	
for	kee	
have dried up	ya·ve·shu	
the streams	a·phee·qe	
of water	ma·yim	
and fire	ve·esh	
has consumed	a·khe·lah	
pastures	ne·o·wt	
the open	ham·mid·bar	
Blow	tiq·u	Joel 2:1
the ram’s horn	sho·w·phar	
in Zion	be·tsee·yo·wn	
sound the alarm	ve·ha·ree·u	
mountain !	be·har	
on My holy	qad·shee	
tremble	yir·ge·zu	
Let all	kol	
who dwell	yo·she·ve	
in the land	ha·a·rets	
for	kee	
is coming	va	
the Day	yo·wm	
of the LORD	YHVH	
indeed	kee	

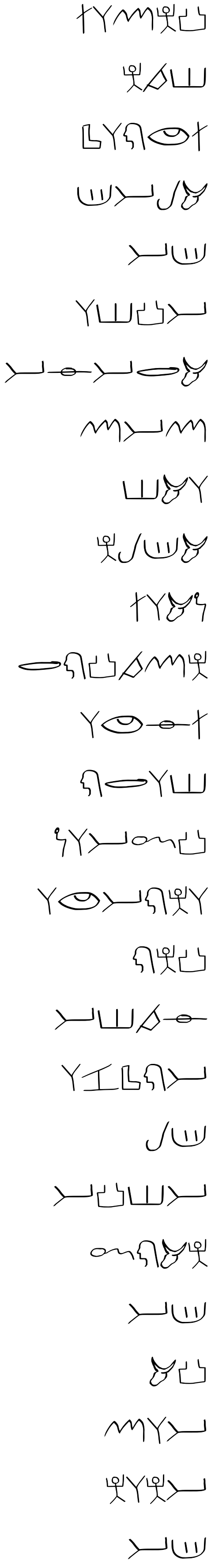

it is near —	qa·ro·wv	
a day	yo·wm	Joel 2:2
of darkness	cho·shekh	
and gloom	va·a·phe·lah	
a day	yo·wm	
of clouds	a·nan	
and blackness	va·a·ra·phel	
Like the dawn	ke·sha·char	
overspreading	pa·rus	
	al	
the mountains	he·ha·reem	
army [appears]	am	
a great	rav	
and strong	ve·a·tsum	
such as	ka·mo·hu	
never	lo	
was	nih·yah	
of	min	
old	ha·o·w·lam	
	ve·a·cha·raw	
nor will ever be	lo	
	yo·w·seph	
	ad	
in ages to come	she·ne	
	do·wr	
	va·do·wr	
Before them	le·pha·naw	Joel 2:3

devours	a·khe·lah		
a fire	esh		
and behind them	ve·a·cha·raw	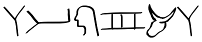	
scorches	te·la·het		
a flame	le·ha·vah		
is like the Garden	ke·gan	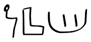	
of Eden	e·den		
The land	ha·a·rets		
before them	le·pha·naw	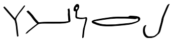	
but behind them	ve·a·cha·raw	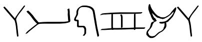	
it is like a desert	mid·bar		
wasteland —	she·ma·mah		
surely	ve·gam		
escape	pe·le·tah	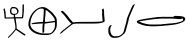	
nothing	lo		
will	ha·ye·tah	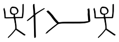	
them	lo		
Their appearance	ke·mar·eh	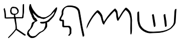	Joel 2:4
of horses	su·seem	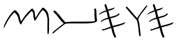	
is like that	mar·e·hu		
like swift steeds	u·khe·pha·ra·sheem		
	ken	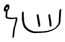	
and they gallop	ye·ru·tsun		
With a sound like	ke·qo·wl	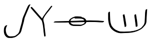	Joel 2:5
that of chariots	mar·ka·vo·wt		
over	al		
	ra·she	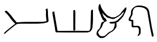	

the mountaintops	he·ha·reem	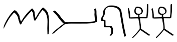	
they bound	ye·raq·qe·dun	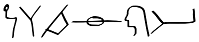	
like the crackling	ke·qo·wl	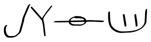	
	la·hav	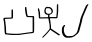	
of fire	esh	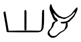	
consuming	o·khe·lah	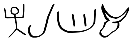	
stubble	qash	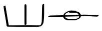	
army	ke·am	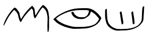	
like a mighty	a·tsum	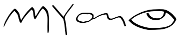	
deployed	e·rukh	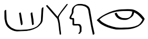	
for battle	mil·cha·mah	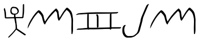	
before them	mip·pa·naw	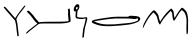	Joel 2:6
writhe in horror	ya·chee·lu	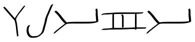	
Nations	am·meem	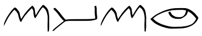	
every	kal	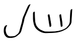	
face	pa·neem	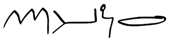	
turns pale	qib·be·tsu	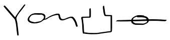	
	pha·rur	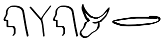	
like mighty men	ke·gib·bo·w·reem	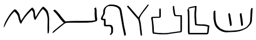	Joel 2:7
They charge	ye·ru·tsun	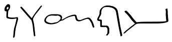	
like men	ke·an·she	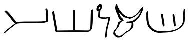	
of war	mil·cha·mah	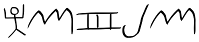	
they scale	ya·a·lu	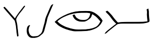	
the walls	cho·w·mah	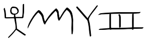	
Each one	ve·eesh	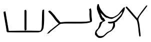	
in formation	bid·ra·khaw	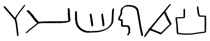	
marches	ye·le·khun	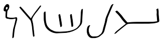	

not	ve·lo		
swerving	ye·ab·be·tun	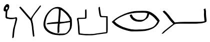	
from the course	o·re·cho·w·tam	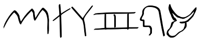	
one	ve·eesh	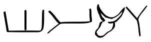	Joel 2:8
another	a·chee	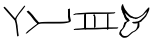	
They do not	lo		
jostle	yid·cha·qun	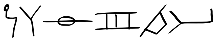	
each	ge·ver		
in his path	bim·sil·la·to		
proceeds	ye·le·khun	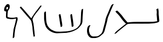	
	u·ve·ad		
the defenses	hash·she·lach		
They burst through	yip·po·lu		
never	lo		
breaking ranks	yiv·tsa·u		
the city	ba·eer		Joel 2:9
They storm	ya·shoq·qu	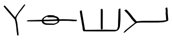	
along the wall	ba·cho·w·mah		
they run	ye·ru·tsun		
into houses	bab·bat·teem		
they climb	ya·a·lu		
through	be·ad		
windows	ha·chal·lo·w·neem	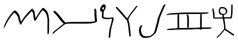	
entering	ya·vo·u		
like thieves	kag·gan·nav	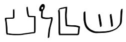	
Before them	le·pha·naw	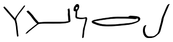	Joel 2:10
quakes	ra·ge·zah		

the earth	e·rets	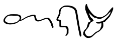	
tremble	ra·a·shu	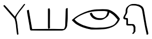	
the heavens	sha·ma·yim	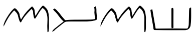	
The sun	she·mesh	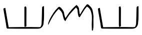	
and moon	ve·ya·re·ach	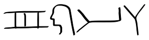	
grow dark	qa·da·ru	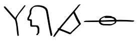	
and the stars	ve·kho·w·kha·veem	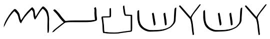	
lose	a·se·phu	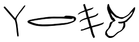	
their brightness	na·ge·ham	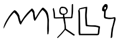	
The LORD	va·YHVH	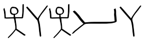	Joel 2:11
raises	na·tan	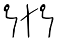	
His voice	qo·w·lo	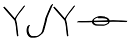	
in the presence	liph·ne	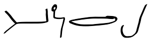	
of His army	che·lo	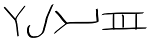	
Indeed	kee	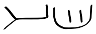	
large	rav	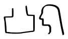	
is very	me·od	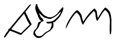	
His camp	ma·cha·ne·hu	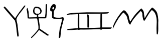	
for	kee	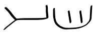	
mighty [are]	a·tsum	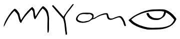	
those who obey	o·seh	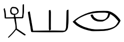	
His command	de·va·ro	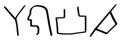	
For	kee	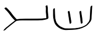	
[is] great	ga·do·wl	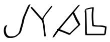	
the Day	yo·wm	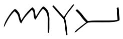	
of the LORD	YHVH	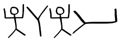	
dreadful	ve·no·w·ra	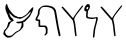	

and very	me·od	מאד	
Who	u·mee	ומי	
can endure it ?	ye·khee·len·nu	יכילנו	
“ Yet even	ve·gam	וגם	Joel 2:12
now ”	at·tah	עתה	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
“ return	shu·vu	שבו	
to Me	a·day	עדי	
with all	be·khal	בכל	
your heart	le·vav·khem	לבבכם	
with fasting	u·ve·tso·wm	ובצום	
weeping	u·ve·ve·khī	ובבכי	
and mourning ”	u·ve·mis·ped	ובמספד	
So rend	ve·qir·u	וקרעו	Joel 2:13
your hearts	le·vav·khem	לבבכם	
and not	ve·al	ואל	
your garments	big·de·khem	בגדיכם	
and return	ve·shu·vu	ושובו	
to	el	אל	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
For	kee	כי	
is gracious	chan·nun	חנון	
and compassionate	ve·ra·chum	ורחום	
He	hu	הוא	
slow	e·rekh	ארך	

to anger	ap·pa·yim	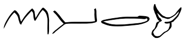	
abounding	ve·rav		
in loving devotion	che·sed		
And He relents	ve·ni·cham	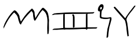	
from	al		
sending disaster	ha·ra·ah		
Who	mee		Joel 2:14
knows ?	yo·w·de·a		
He may turn	ya·shuv	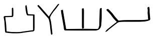	
and relent	ve·ni·cham	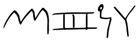	
and leave	ve·hish·eer		
behind Him —	a·cha·raw	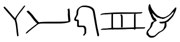	
a blessing	be·ra·khah	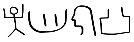	
grain	min·chah	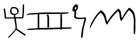	
and drink offerings	va·ne·sekh		
for the LORD	la·YHVH	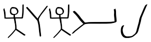	
your God	e·lo·he·khem	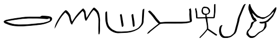	
Blow	tiq·u	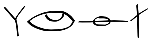	Joel 2:15
the ram’s horn	sho·w·phar	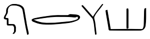	
in Zion	be·tsee·yo·wn		
consecrate	qad·de·shu		
a fast	tso·wm		
proclaim	qir·u	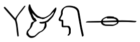	
a sacred assembly	a·tsa·rah		
Gather	is·phu		Joel 2:16
the people	am		
sanctify	qad·de·shu		

the congregation	qa·hal	
assemble	qiv·tsu	
the aged	ze·qe·neem	
gather	is·phu	
the children	o·w·la·leem	
even those nursing	ve·yo·ne·qe	
at the breast	sha·da·yim	
leave	ye·tse	
Let the bridegroom	cha·tan	
his room	me·ched·ro	
and the bride	ve·khal·lah	
her chamber	me·chup·pa·tah	
between	ben	Joel 2:17
the portico	ha·u·lam	
and the altar	ve·lam·miz·be·ach	
weep	yiv·ku	
Let the priests	hak·ko·ha·neem	
who minister	me·sha·re·te	
before the LORD	YHVH	
saying	ve·yo·me·ru	
“ Spare	chu·sah	
O LORD	YHVH	
	al	
Your people	am·me·kha	
and do not	ve·al	
make	tit·ten	
Your heritage	na·cha·la·te·kha	

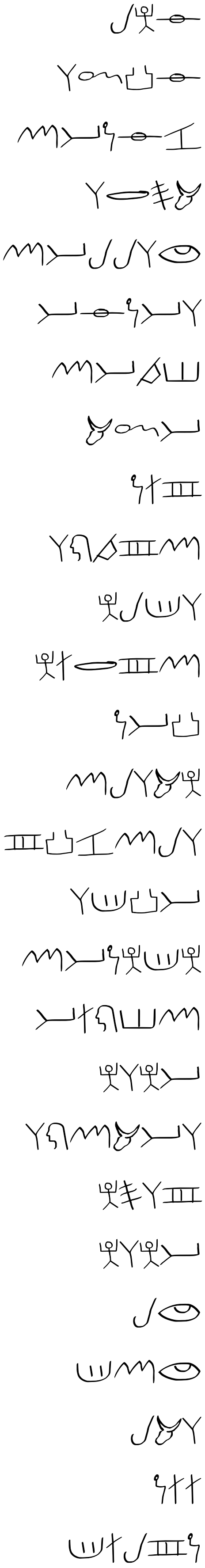

a reproach	le·cher·pah		
an object of scorn	lim·shal		
	bam		
among the nations	go·w·yim	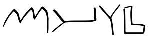	
Why	lam·mah		
should they say	yo·me·ru		
among the peoples	va·am·meem		
‘ Where	ay·yeh	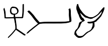	
is their God ? ’”	e·lo·he·hem	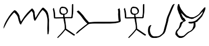	
became jealous	vay·qan·ne	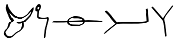	Joel 2:18
Then the LORD	YHVH	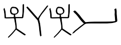	
for His land	le·ar·tso		
and He spared	vay·yach·mol	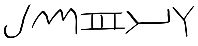	
	al		
His people	am·mo		
answered	vay·ya·an	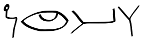	Joel 2:19
And the LORD	YHVH	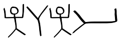	
	vay·yo·mer		
His people :	le·am·mo		
“ Behold	hin·nee	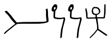	
I will send	sho·le·ach	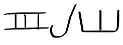	
you	la·khem	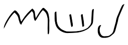	
-	et		
grain	had·da·gan		
new wine	ve·hat·tee·ro·wosh	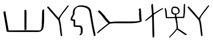	
and oil	ve·hay·yits·har	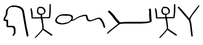	
you will be satisfied	u·se·va·tem		

and by them	o·to	𐤀𐤕𐤅	
I will never again	ve·lo	𐤅𐤋𐤀	
make you	et·ten	𐤀𐤕𐤍	
-	et·khem	𐤀𐤕𐤊𐤌	
	o·wd	𐤏𐤅𐤃	
a reproach	cher·pah	𐤇𐤓𐤐𐤄	
among the nations	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	Joel 2:20
The northern [army]	hats·tse·pho·w·nee	𐤄𐤑𐤐𐤅𐤍𐤉	
I will drive away	ar·cheeq	𐤀𐤓𐤇𐤉𐤒	
from you	me·a·le·khem	𐤌𐤏𐤋𐤉𐤊𐤌	
banishing it	ve·hid·dach·tee	𐤅𐤄𐤃𐤇𐤕𐤉𐤅	
to	el	𐤀𐤋	
land	e·rets	𐤀𐤓𐤑	
a barren	tsee·yah	𐤑𐤉𐤄	
and desolate	u·she·ma·mah	𐤅𐤔𐤌𐤌𐤄	
-	et	𐤀𐤕	
its front	pa·naw	𐤐𐤍𐤉𐤅	
ranks	el	𐤀𐤋	
Sea	hay·yam	𐤄𐤉𐤌	
into the Eastern	haq·qad·mo·nee	𐤄𐤒𐤃𐤌𐤍𐤉	
and its rear guard	ve·so·pho	𐤅𐤎𐤐𐤅	
into	el	𐤀𐤋	
Sea	hay·yam	𐤄𐤉𐤌	
the Western	ha·a·cha·ro·wn	𐤄𐤀𐤇𐤓𐤅𐤍	
will rise	ve·a·lah	𐤅𐤏𐤋𐤄	
And its stench	va·e·sho	𐤁𐤀𐤔𐤅	

will ascend	ve·ta·al	𐤅𐤕𐤏𐤋	
its foul odor	tsa·cha·na·to	𐤑𐤇𐤍𐤕𐤅	
For	kee	𐤊𐤉	
great things	hig·deel	𐤄𐤂𐤃𐤉𐤋	
He has done	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
Do not	al	𐤀𐤋	Joel 2:21
be afraid	tee·re·ee	𐤕𐤉𐤓𐤀𐤉	
O land	a·da·mah	𐤀𐤃𐤌𐤄	
rejoice	gee·lee	𐤂𐤉𐤋𐤉	
and be glad	u·se·ma·chee	𐤅𐤔𐤌𐤇𐤉	
for	kee	𐤊𐤉	
great things	hig·deel	𐤄𐤂𐤃𐤉𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
has done	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
Do not	al	𐤀𐤋	Joel 2:22
be afraid	tee·re·u	𐤕𐤉𐤓𐤀𐤅	
O beasts	ba·ha·mo·wt	𐤁𐤄𐤌𐤅𐤕	
of the field	sa·day	𐤔𐤃𐤉	
for	kee	𐤊𐤉	
have turned green	da·she·u	𐤃𐤔𐤀𐤅	
pastures	ne·o·wt	𐤍𐤀𐤅𐤕	
the open	mid·bar	𐤌𐤃𐤁𐤓	
	kee	𐤊𐤉	
the trees	ets	𐤏𐤑	
bear	na·sa	𐤍𐤔𐤀	
their fruit	phir·yo	𐤐𐤓𐤉𐤅	
and the fig tree	te·e·nah	𐤕𐤀𐤍𐤄	

and vine	va·ge·phen	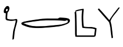	
yield	na·te·nu	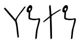	
their best	che·lam	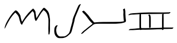	
O children	u·ve·ne		Joel 2:23
of Zion	tsee·yo·wn	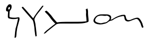	
Be glad	gee·lu	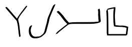	
and rejoice	ve·sim·chu		
in the LORD	ba·YHVH	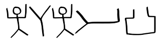	
your God	e·lo·he·khem	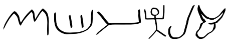	
for	kee	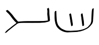	
He has given	na·tan		
you	la·khem		
-	et		
the autumn rains	ham·mo·w·reh		
for your vindication	lits·da·qah	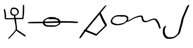	
He sends	vay·yo·w·red	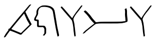	
you	la·khem		
showers	ge·shem		
both autumn	mo·w·reh		
and spring rains	u·mal·qo·wosh	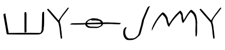	
as before	ba·ri·sho·wn		
will be full of	u·ma·le·u	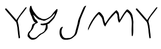	Joel 2:24
The threshing floors	hag·go·ra·no·wt	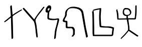	
grain	bar		
will overflow	ve·he·shee·qu	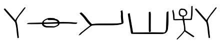	
and the vats	hay·qa·veem	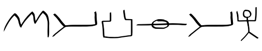	
with new wine	tee·ro·wosh		

and oil	ve·yits·har	ויצהר	
I will repay	ve·shil·lam·tee	ושלמתי	Joel 2:25
you	la·khem	לכם	
-	et	את	
for the years	hash·sha·neem	השנים	
-	a·sher	אשר	
eaten [by locusts] —	a·khal	אכל	
the swarming locust	ha·ar·beh	הארבה	
the young locust	hay·ye·leq	הילק	
the destroying locust	ve·he·cha·seel	והחסיל	
and the devouring locust —	ve·hag·ga·zam	והגזם	
army	che·lee	חילי	
My great	hag·ga·do·wl	הגדול	
that	a·sher	אשר	
I sent	shil·lach·tee	שלחתי	
against you	ba·khem	בכם	
You will have plenty to eat	va·a·khal·tem	ואכלתם	Joel 2:26
	a·kho·wl	אכול	
until you are satisfied	ve·sa·vo·w·a	ושבוע	
You will praise	ve·hil·lal·tem	והללתם	
-	et	את	
the name	shem	שם	
of the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
who	a·sher	אשר	
has worked	a·sah	עשה	

for you	im·ma·khem	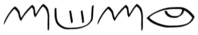	
wonders	le·haph·lee		
will never again	ve·lo		
be put to shame	ye·vo·shu	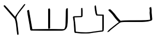	
My people	am·mee		
	le·o·w·lam		
Then you will know	vee·da·tem		Joel 2:27
that	kee	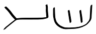	
am present in	ve·qe·rev	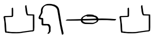	
Israel	yis·ra·el	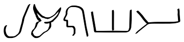	
I	a·nee	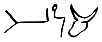	
and that I	va·a·nee		
am the LORD	YHVH		
your God	e·lo·he·khem	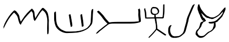	
and there is no	ve·en		
other	o·wd		
will never again	ve·lo		
be put to shame	ye·vo·shu	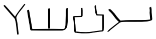	
My people	am·mee		
	le·o·w·lam		
And	ve·ha·yah	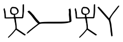	Joel 2:28
afterward	a·cha·re	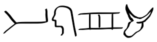	
	khen	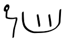	
I will pour out	esh·po·wkh		
-	et		
My Spirit	ru·chee	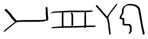	
on	al		

all	kal	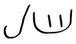	
people	ba·sar		
will prophesy	ve·nib·be·u		
Your sons	be·ne·khem	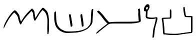	
and daughters	u·ve·no·w·te·khem		
your old	ziq·ne·khem	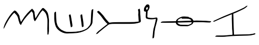	
	cha·lo·mo·wt	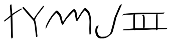	
men will dream dreams	ya·cha·lo·mun	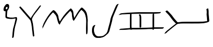	
your young men	ba·chu·re·khem	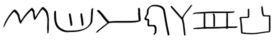	
visions	chez·yo·no·wt	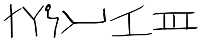	
will see	yir·u		
Even	ve·gam		Joel 2:29
on	al		
[My] menservants	ha·a·va·deem		
and	ve·al		
maidservants	hash·she·pha·cho·wt	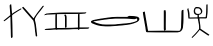	
days	bay·ya·meem		
in those	ha·hem·mah	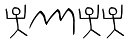	
I will pour out	esh·po·wkh		
-	et		
My Spirit	ru·chee	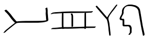	
I will show	ve·na·tat·tee	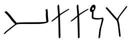	Joel 2:30
wonders	mo·wph·teem		
in the heavens	bash·sha·ma·yim	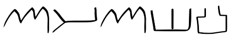	
and on the earth	u·va·a·rets		
blood	dam		
and fire	va·esh		

and columns	ve·tee·ma·ro·wt	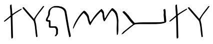	
of smoke	a·shan	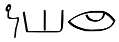	
The sun	hash·she·mesh	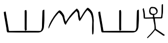	Joel 2:31
will be turned	ye·ha·phekh	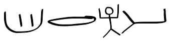	
to darkness	le·cho·shekh	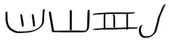	
and the moon	ve·hay·ya·re·ach	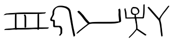	
to blood	le·dam	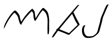	
before	liph·ne	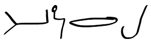	
the coming	bo·w	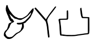	
Day	yo·wm	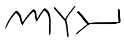	
of the LORD	YHVH	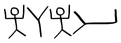	
of the great	hag·ga·do·wl	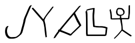	
and awesome	ve·han·no·w·ra	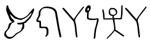	
And	ve·ha·yah	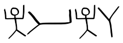	Joel 2:32
everyone	kol	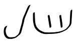	
who	a·sher	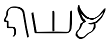	
calls	yiq·ra	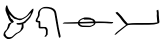	
on the name	be·shem	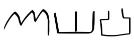	
of the LORD	YHVH	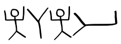	
will be saved	yim·ma·let	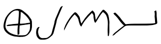	
for	kee	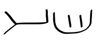	
on Mount	be·har	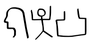	
Zion	tsee·yo·wn	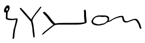	
and in Jerusalem	u·vee·ru·sha·lim	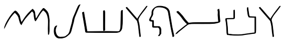	
there will be	tih·yeh	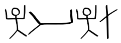	
deliverance	phe·le·tah	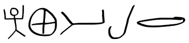	
as	ka·a·sher	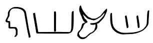	

has promised	a·mar	אמר	
the LORD	YHVH	יהוה	
among the remnant	u·vas·se·ree·deem	ובשרידים	
-	a·sher	אשר	
by the LORD [’’]	YHVH	יהוה	
called	qo·re	קרא	
[“] Yes	kee	כי	Joel 3:1
	hin·neh	הנה	
days	bay·ya·meem	בימים	
in those	ha·hem·mah	ההמה	
time	u·va·et	ובעת	
and at that	ha·hee	ההיא	
when	a·sher	אשר	
I restore	ʾa·shuv	אשוב	
-	et	את	
from captivity	she·vut	שבות	
Judah	ye·hu·dah	יהודה	
and Jerusalem	vee·ru·sha·lim	וירושלם	
I will gather	ve·qib·bats·tee	וקבצתי	Joel 3:2
-	et	את	
all	kal	כל	
the nations	hag·go·w·yim	הגוים	
and bring them down	ve·ho·w·rad·teem	והורדתים	
to	el	אל	
the Valley	e·meq	עמק	
of Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
I will enter into judgment	ve·nish·pat·tee	ונשפטתי	

against them	im·mam		
There	sham		
concerning	al		
My people	am·mee		
My inheritance	ve·na·cha·la·tee	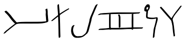	
Israel	yis·ra·el	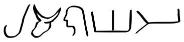	
whom	a·sher		
they have scattered	piz·ze·ru		
among the nations	vag·go·w·yim	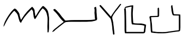	
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My land	ar·tsee		
they divided up	chil·le·qu	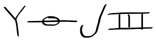	
for	ve·el		Joel 3:3
My people	am·mee		
They cast	yad·du	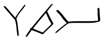	
lots	go·w·ral		
they bartered	vay·yit·te·nu	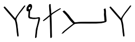	
a boy	hay·ye·led	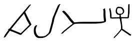	
for a prostitute	baz·zo·w·nah		
a girl	ve·hay·yal·dah	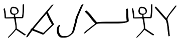	
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for wine	vay·ya·yin	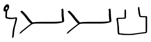	
to drink	vay·yish·tu	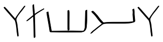	
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what	mah		
do you have	at·tem		
against Me	lee	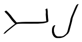	

O Tyre	tsor	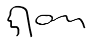	
Sidon	ve·tsee·do·wn	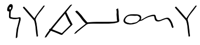	
and all	ve·khol	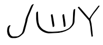	
the regions	ge·lee·lo·wt	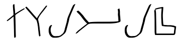	
of Philistia ?	pe·la·shet	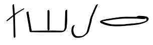	
a recompense ?	hag·ge·mul	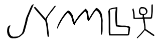	
Are you	at·tem	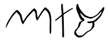	
rendering	me·shal·le·meem	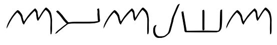	
against Me	a·lay	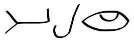	
If	ve·im	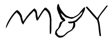	
retaliate	go·me·leem	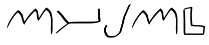	
you	at·tem	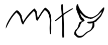	
against Me	a·lay	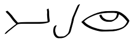	
I will swiftly	qal	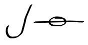	
and speedily	me·he·rah	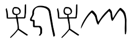	
return	a·sheev	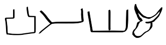	
your recompense	ge·mul·khem	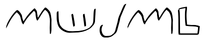	
upon your heads	be·ro·she·khem	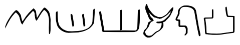	
For	a·sher	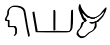	Joel 3:5
My silver	kas·pee	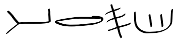	
and gold	u·ze·ha·vee	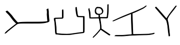	
you took	le·qach·tem	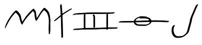	
treasures	u·ma·cha·mad·day	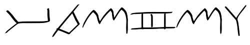	
My finest	hat·to·veem	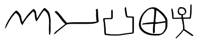	
and carried off	ha·ve·tem	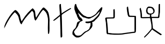	
to your temples	le·he·khe·le·khem	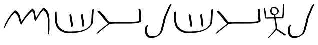	
the people	u·ve·ne	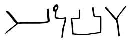	Joel 3:6

of Judah	ye·hu·dah	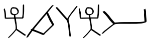	
to the Greeks	u·ve·ne		
and Jerusalem	ye·ru·sha·lim		
You sold	me·khar·tem	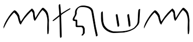	
	liv·ne		
	hay·ye·va·neem	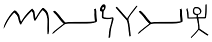	
to	le·ma·an		
send them far	har·chee·qam	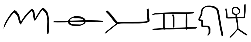	
from	me·al		
their homeland	ge·vu·lam		
Behold	hin·nee	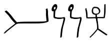	Joel 3:7
I will rouse them	me·ee·ram	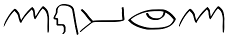	
from	min		
the places	ham·ma·qo·wm	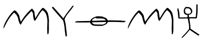	
to which	a·sher		
you sold	me·khar·tem	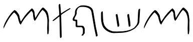	
them	o·tam		
	sham·mah		
I will return	va·ha·shi·vo·tee		
your recompense	ge·mul·khem	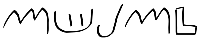	
upon your heads	be·ro·she·khem		
I will sell	u·ma·khar·tee		Joel 3:8
-	et		
your sons	be·ne·khem	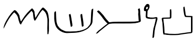	
-	ve·et		
and daughters	be·no·w·te·khem	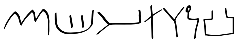	
into the hands	be·yad	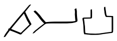	

of the people	be·ne	𐤁𐤍𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and they will sell them	u·me·kha·rum	𐤅𐤌𐤊𐤓𐤅𐤌	
to the Sabeans —	lish·va·yim	𐤋𐤔𐤁𐤀𐤉𐤌	
to	el	𐤀𐤋	
nation ”	go·w	𐤂𐤅𐤉	
a distant	ra·cho·wq	𐤓𐤇𐤅𐤒	
Indeed	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
has spoken	dib·ber	𐤃𐤁𐤓	
Proclaim	qir·u	𐤒𐤓𐤀𐤅	Joel 3:9
this	zot	𐤆𐤀𐤕	
among the nations :	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
“ Prepare	qad·de·shu	𐤒𐤃𐤔𐤅	
for war	mil·cha·mah	𐤌𐤋𐤇𐤌𐤄	
rouse	ha·ee·ru	𐤄𐤏𐤉𐤓𐤅	
the mighty men	hag·gib·bo·w·reem	𐤄𐤂𐤁𐤅𐤓𐤉𐤌	
advance	yig·ge·shu	𐤉𐤂𐤔𐤅	
and attack !	ya·a·lu	𐤉𐤏𐤋𐤅	
let all	kol	𐤊𐤋	
the men	an·she	𐤀𐤍𐤔𐤉	
of war	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
Beat	kot·tu	𐤊𐤕𐤅	Joel 3:10
your plowshares	it·te·khem	𐤀𐤕𐤉𐤊𐤌	
into swords	la·cha·ra·vo·wt	𐤋𐤇𐤓𐤁𐤅𐤕	
and your pruning hooks	u·maz·me·ro·te·khem	𐤅𐤌𐤆𐤌𐤓𐤕𐤉𐤊𐤌	
into spears	lir·ma·cheem	𐤋𐤓𐤌𐤇𐤉𐤌	

Let the weak	ha·chal·lash	𐤄𐤇𐤋𐤔	
say	yo·mar	𐤉𐤀𐤌𐤓	
strong ! ’	gib·bo·wr	𐤂𐤁𐤅𐤓	
‘ I [am]	a·nee	𐤀𐤍𐤉	
quickly	u·shu	𐤏𐤅𐤔𐤅	Joel 3:11
Come	va·vo·u	𐤅𐤁𐤀𐤅	
all	khal	𐤊𐤋	
nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
{you} surrounding	mis·sa·veev	𐤌𐤎𐤁𐤉𐤁	
and gather yourselves	ve·niq·ba·tsu	𐤅𐤍𐤒𐤁𐤑𐤅	
-	sham·mah	𐤔𐤌𐤄	
Bring down	han·chat	𐤄𐤍𐤇𐤕	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
Your mighty ones	gib·bo·w·re·kha	𐤂𐤁𐤅𐤓𐤉𐤊	
be roused	ye·o·w·ru	𐤉𐤏𐤅𐤓𐤅	Joel 3:12
and advance	ve·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	
Let the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
to	el	𐤀𐤋	
the Valley	e·meq	𐤏𐤌𐤒	
of Jehoshaphat	ye·ho·wo·sha·phat	𐤉𐤄𐤅𐤔𐤐𐤈	
for	kee	𐤊𐤉	
there	sham	𐤔𐤌	
I will sit down	e·shev	𐤀𐤔𐤁	
to judge	lish·pot	𐤋𐤔𐤐𐤈	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	

on every side	mis·sa·veev		
Swing	shil·chu	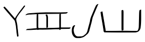	Joel 3:13
the sickle	mag·gal		
for	kee	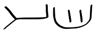	
is ripe	va·shal		
the harvest	qa·tseer		
Come	bo·u		
trample the grapes	re·du		
for	kee	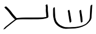	
is full	ma·le·ah		
the winepress	gat		
overflow	he·shee·qu	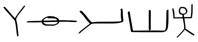	
the wine vats	hay·qa·veem	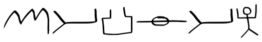	
because	kee	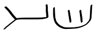	
is great	rab·bah	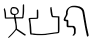	
their wickedness	ra·a·tam		
Multitudes	ha·mo·w·neem	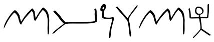	Joel 3:14
multitudes	ha·mo·w·neem	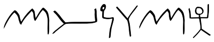	
in the valley	be·e·meq		
of decision !	he·cha·ruts	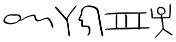	
For	kee	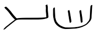	
is near	qa·ro·wv	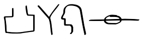	
the Day	yo·wm		
of the LORD	YHVH		
in the valley	be·e·meq		
of decision	he·cha·ruts		
The sun	she·mesh		Joel 3:15

and moon	ve·ya·re·ach	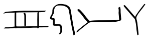	
will grow dark	qa·da·ru	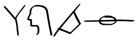	
and the stars	ve·kho·w·kha·veem	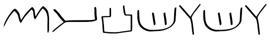	
{will} no longer	a·se·phu		
shine	na·ge·ham	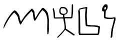	
The LORD	va·YHVH	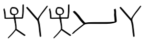	Joel 3:16
from Zion	mits·tsee·yo·wn		
will roar	yish·ag		
from Jerusalem	u·mee·ru·sha·lim		
and raise	yit·ten	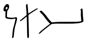	
His voice	qo·w·lo	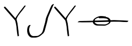	
will tremble	ve·ra·a·shu		
heaven	sha·ma·yim	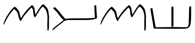	
and earth	va·a·rets		
But the LORD	va·YHVH	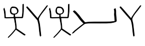	
will be a refuge	ma·cha·seh	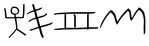	
for His people	le·am·mo		
a stronghold	u·ma·o·wz		
for the people	liv·ne		
of Israel	yis·ra·el	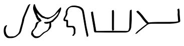	
Then you will know	vee·da·tem		Joel 3:17
that	kee	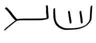	
I	a·nee	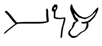	
am the LORD	YHVH	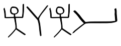	
your God	e·lo·he·khem	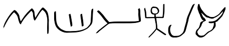	
who dwells	sho·khen		
in Zion	be·tsee·yo·wn		

mountain	har		
My holy	qad·shee		
will be	ve·ha·ye·tah	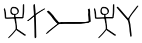	
Jerusalem	ye·ru·sha·lim		
holy	qo·desh	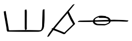	
by foreigners	ve·za·reem	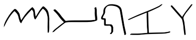	
never	lo		
to be overrun	ya·av·ru		
	vah		
again	o·wd		
And	ve·ha·yah	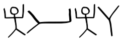	Joel 3:18
day	vay·yo·wm	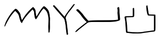	
in that	ha·hu	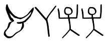	
will drip	yit·te·phu	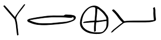	
the mountains	he·ha·reem	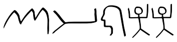	
with sweet wine	a·sees		
and the hills	ve·hag·ge·va·o·wt		
will flow	te·lakh·nah		
with milk	cha·lav	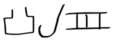	
All	ve·khal		
the streams	a·phee·qe	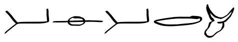	
of Judah	ye·hu·dah	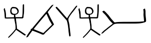	
will run	ye·le·khu	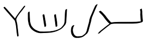	
with water	ma·yim	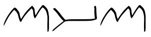	
and a spring	u·ma·yan		
from the house	mib·bet	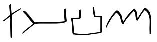	
of the LORD	YHVH		

will flow	ye·tse		
to water	ve·hish·qah	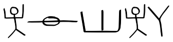	
-	et		
the Valley	na·chal	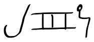	
of Acacias	hash·shit·teem		
Egypt	mits·ra·yim		Joel 3:19
desolate	lish·ma·mah		
will become	tih·yeh	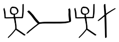	
and Edom	ve·e·do·wm		
a desert	le·mid·bar		
wasteland	she·ma·mah		
	tih·yeh	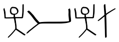	
because of the violence	me·cha·mas	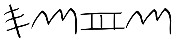	
done to the people	be·ne	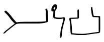	
of Judah	ye·hu·dah	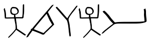	
in whose	a·sher		
they shed	sha·phe·khu		
blood	dam		
innocent	na·qee	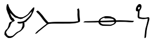	
land	be·ar·tsam		
But Judah	vee·hu·dah		Joel 3:20
	le·o·w·lam		
will be inhabited forever	te·shev	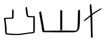	
and Jerusalem	vee·ru·sha·lim		
from generation	le·do·wr		
to generation	va·do·wr		
For I will avenge	ve·niq·qe·tee	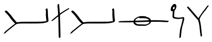	Joel 3:21

their blood	da·mam	𐤃𐤌𐤌
which I have not yet	lo	𐤋𐤀
avenged ”	niq·qe·tee	𐤍𐤒𐤉𐤕𐤉
For the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄
dwells	sho·khen	𐤔𐤊𐤍
in Zion	be·tsee·yo·wn	𐤁𐤑𐤉𐤅𐤍

Amos

BSB Translation	Transliteration	Original Hebrew	
[These are] the words	div·re	𐤃𐤁𐤓𐤉	Amos 1:1
of Amos	a·mo·ws	𐤏𐤌𐤅𐤎	
who	a·sher	𐤀𐤔𐤓	
was	ha·yah	𐤄𐤉𐤄	
among the sheepherders	van·no·qe·deem	𐤁𐤍𐤒𐤃𐤉𐤌	
of Tekoa —	mit·te·qo·w·a	𐤌𐤕𐤒𐤅𐤏	
what	a·sher	𐤀𐤔𐤓	
he saw	cha·zah	𐤇𐤆𐤄	
concerning	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in the days	bee·me	𐤁𐤉𐤌𐤉	
[when] Uzziah	ʿu·zī·yah	𐤏𐤆𐤉𐤄	
[was] king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
	u·vee·me	𐤅𐤁𐤉𐤌𐤉	
and Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Jehoash	yo·w·ash	𐤉𐤅𐤀𐤔	

[was] king	me·lekh	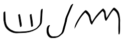	
of Israel	yis·ra·el	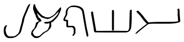	
two years	she·na·ta·yim	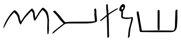	
before	liph·ne		
the earthquake	ha·ra·ash		
He said :	vay·yo·mar		Amos 1:2
“ The LORD	YHVH		
from Zion	mi·tsī·yon		
roars	yish·ag		
from Jerusalem	u·mee·ru·sha·lim		
and raises	yit·ten	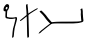	
His voice	qo·w·lo	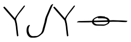	
mourn	ve·a·ve·lu		
the pastures	ne·o·wt		
of the shepherds	ha·ro·eem		
withers ”	ve·ya·vesh	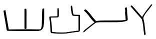	
and the summit	rosh		
of Carmel	hak·kar·mel		
This is what	koh	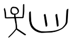	Amos 1:3
says :	a·mar		
the LORD	YHVH		
“ For	al		
three	she·lo·shah	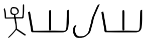	
transgressions	pish·e		
of Damascus	dam·me·seq		
even	ve·al		
four	ar·ba·ah		

I will not	lo		
revoke [My judgment]	a·shee·ven·nu	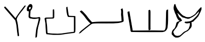	
because	al		
they threshed	du·sham		
with sledges	ba·cha·ru·tso·wt		
of iron	hab·bar·zel		
-	et		
Gilead	hag·gil·ad		
So I will send	ve·shil·lach·tee	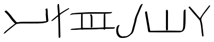	Amos 1:4
fire	esh		
upon the house	be·vet	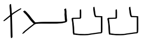	
of Hazael	cha·za·el		
to consume	ve·a·khe·lah		
the citadels	ar·me·no·wt		
of	ben		
Ben-hadad	ha·dad		
I will break down	ve·sha·var·tee	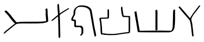	Amos 1:5
the gates	be·ree·ach	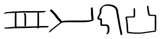	
of Damascus	dam·me·seq		
I will cut off	ve·hikh·rat·tee	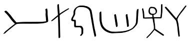	
the ruler	yo·wo·shev		
of the Valley of Aven	mib·biq·at		
	a·ven		
and the one who wields	ve·to·w·mekh		
the scepter	she·vet		
in Beth-eden	mib·bet	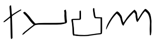	
	e·den		

will be exiled	ve·ga·lu		
The people	am		
of Aram	a·ram		
to Kir ”	qee·rah	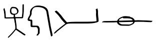	
says	a·mar		
the LORD	YHVH		
This is what	koh	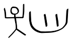	Amos 1:6
says :	a·mar		
the LORD	YHVH		
“ For	al		
three	she·lo·shah	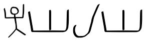	
transgressions	pish·e		
of Gaza	az·zah		
even	ve·al		
four	ar·ba·ah		
I will not	lo		
revoke [My judgment]	a·shee·ven·nu	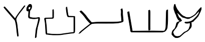	
because	al		
they exiled	hag·lo·w·tam		
population	ga·lut	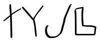	
a whole	she·le·mah	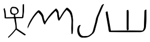	
delivering [them] up	le·has·geer		
to Edom	le·e·do·wm		
So I will send	ve·shil·lach·tee	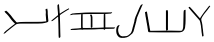	Amos 1:7
fire	esh		
upon the walls	be·cho·w·mat		
of Gaza	az·zah	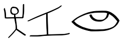	

to consume	ve·a·khe·lah	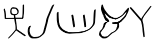	
its citadels	ar·me·no·te·ha	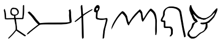	
I will cut off	ve·hikh·rat·tee	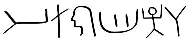	Amos 1:8
the ruler	yo·wo·shev	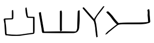	
of Ashdod	me·ash·do·wd	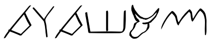	
and the one who wields	ve·to·w·mekh	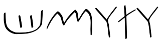	
the scepter	she·vet	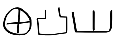	
in Ashkelon	me·ash·qe·lo·wn	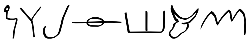	
I will turn	va·ha·shee·vo·w·tee	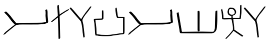	
My hand	ya·dee	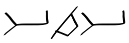	
against	al	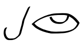	
Ekron	eq·ro·wn	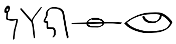	
will perish ”	ve·a·ve·du	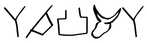	
and the remnant	she·e·reet	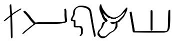	
of the Philistines	pe·lish·teem	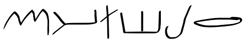	
says	a·mar	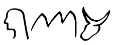	
the Lord	a·do·nay	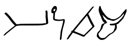	
GOD	YHVH	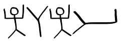	
This is what	koh	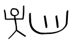	Amos 1:9
says :	a·mar	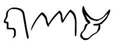	
the LORD	YHVH	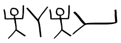	
“ For	al	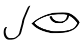	
three	she·lo·shah	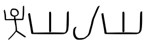	
transgressions	pish·e	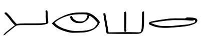	
of Tyre	tsor	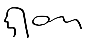	
even	ve·al	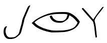	
four	ar·ba·ah	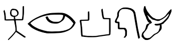	

I will not	lo		
revoke [My judgment]	a·shee·ven·nu	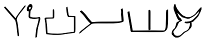	
because	al		
they delivered up	has·gee·ram	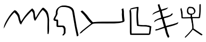	
congregation of exiles	ga·lut	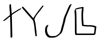	
a whole	she·le·mah	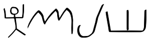	
to Edom	le·e·do·wm		
and broke	ve·lo		
	za·khe·ru		
a covenant	be·reet	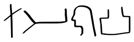	
of brotherhood	a·cheem	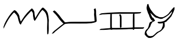	
So I will send	ve·shil·lach·tee	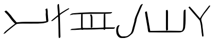	Amos 1:10
fire	esh		
upon the walls	be·cho·w·mat		
of Tyre	tsor		
to consume	ve·a·khe·lah		
its citadels ”	ar·me·no·te·ha	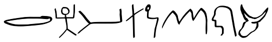	
This is what	koh	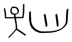	Amos 1:11
says :	a·mar		
the LORD	YHVH		
“ For	al		
three	she·lo·shah	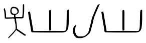	
transgressions	pish·e		
of Edom	e·do·wm		
even	ve·al		
four	ar·ba·ah	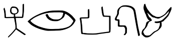	
I will not	lo		

revoke [My judgment]	a·shee·ven·nu	𐤀𐤔𐤉𐤁𐤍𐤅	
because	al	𐤏𐤋	
he pursued	ra·de·pho	𐤓𐤃𐤐𐤅	
with the sword	va·che·rev	𐤁𐤇𐤓𐤁	
his brother	a·chee	𐤀𐤇𐤉𐤅	
and stifled	ve·shi·chet	𐤅𐤔𐤇𐤕	
all compassion	ra·cha·maw	𐤓𐤇𐤌𐤉𐤅	
raged	vay·yit·roph	𐤅𐤉𐤈𐤓𐤐	
continually	la·ad	𐤋𐤏𐤃	
his anger	ap·po	𐤀𐤐𐤅	
and his fury	ve·ev·ra·to	𐤅𐤏𐤁𐤓𐤕𐤅	
flamed	she·ma·rah	𐤔𐤌𐤓𐤄	
incessantly	ne·tsach	𐤍𐤑𐤇	
So I will send	ve·shil·lach·tee	𐤅𐤔𐤋𐤇𐤕𐤉	Amos 1:12
fire	esh	𐤀𐤔	
upon Teman	be·te·man	𐤁𐤕𐤉𐤌𐤍	
to consume	ve·a·khe·lah	𐤅𐤀𐤊𐤋𐤄	
the citadels	ar·me·no·wt	𐤀𐤓𐤌𐤍𐤅𐤕	
of Bozrah ”	bats·rah	𐤁𐤑𐤓𐤄𐤐	
This is what	koh	𐤊𐤄	Amos 1:13
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ For	al	𐤏𐤋	
three	she·lo·shah	𐤔𐤋𐤔𐤄	
transgressions	pish·e	𐤐𐤔𐤏𐤉	
of the Ammonites	ve·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	

even	ve·al		
four	ar·ba·ah		
I will not	lo		
revoke [My judgment]	a·shee·ven·nu	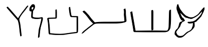	
because	al		
they ripped open	biq·am	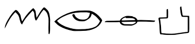	
the pregnant	ha·ro·wt		
women of Gilead	hag·gil·ad		
in order to	le·ma·an		
enlarge	har·cheev	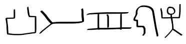	
-	et		
their territory	ge·vu·lam		
So I will kindle	ve·hits·tsat·tee		Amos 1:14
a fire	esh		
in the walls	be·cho·w·mat		
of Rabbah	rab·bah		
to consume	ve·a·khe·lah		
its citadels	ar·me·no·w·te·ha		
amid war cries	bit·ru·ah		
on the day	be·yo·wm	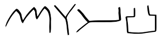	
of battle	mil·cha·mah	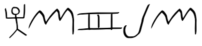	
and a violent wind	be·sa·ar		
on the day	be·yo·wm	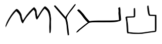	
of tempest	su·phah	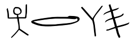	
will go	ve·ha·lakh	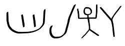	Amos 1:15
Their king	mal·kam	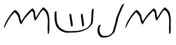	
into exile —	bag·go·w·lah		

he	hu	הוא	
and his princes	ve·sa·raw	ושריו	
together ”	yach·daw	יחדו	
says	a·mar	אמר	
the LORD	YHVH	יהוה	
This is what	koh	כה	Amos 2:1
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
“ For	al	על	
three	she·lo·shah	שלשה	
transgressions	pish·e	פשעי	
of Moab	mo·w·av	מואב	
even	ve·al	ועל	
four	ar·ba·ah	ארבעה	
I will not	lo	לא	
revoke [My judgment]	a·shee·ven·nu	אשיבנו	
because	al	על	
he burned	sa·re·pho	שרפו	
the bones	ats·mo·wt	עצמות	
king	me·lekh	מלך	
of Edom’s	e·do·wm	אדום	
to lime	las·seed	לשיד	
So I will send	ve·shil·lach·tee	ושלחתי	Amos 2:2
fire	esh	אש	
against Moab	be·mo·w·av	במואב	
to consume	ve·a·khe·lah	ואכלה	
the citadels	ar·me·no·wt	ארמנות	

of Kerioth	haq·qe·ree·yo·wt	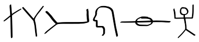	
will die	u·met		
in tumult	be·sha·o·wn		
Moab	mo·w·av		
amid war cries	bit·ru·ah		
and the sound	be·qo·wl	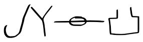	
of the ram's horn	sho·w·phar	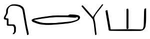	
I will cut off	ve·hikh·rat·tee		Amos 2:3
the ruler	sho·w·phet	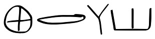	
of [Moab]	miq·qir·bah	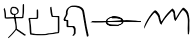	
all	ve·khal		
the officials	sa·re·ha	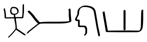	
and kill	e·he·ro·wg	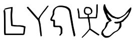	
with him "	im·mo		
says	a·mar		
the LORD	YHVH		
This is what	koh	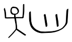	Amos 2:4
says :	a·mar		
the LORD	YHVH		
" For	al		
three	she·lo·shah	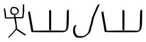	
transgressions	pish·e		
of Judah	ye·hu·dah	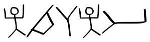	
even	ve·al		
four	ar·ba·ah		
I will not	lo		
revoke [My judgment]	a·shee·ven·nu	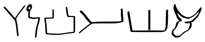	

because	al	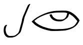	
they reject	ma·o·sam	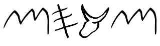	
-	et	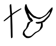	
the Law	to·w·rat	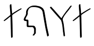	
of the LORD	YHVH	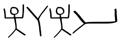	
His statutes	ve·chuq·qaw	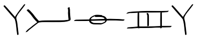	
and fail	lo	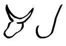	
to keep	sha·ma·ru	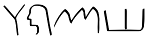	
they are led astray	vay·yat·um	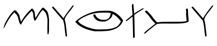	
by the lies	kiz·ve·hem	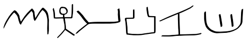	
in which	a·sher	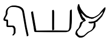	
walked	ha·le·khu	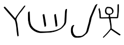	
their fathers	a·vo·w·tam	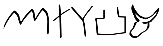	
	a·cha·re·hem	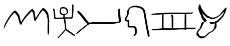	
So I will send	ve·shil·lach·tee	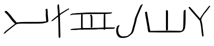	Amos 2:5
fire	esh	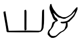	
upon Judah	bee·hu·dah	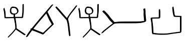	
to consume	ve·a·khe·lah	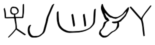	
the citadels	ar·me·no·wt	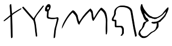	
of Jerusalem ”	ye·ru·sha·lim	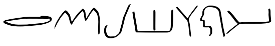	
This is what	koh	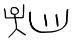	Amos 2:6
says :	a·mar	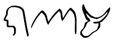	
the LORD	YHVH	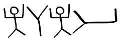	
“ For	al	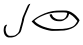	
three	she·lo·shah	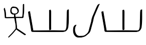	
transgressions	pish·e	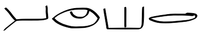	
of Israel	yis·ra·el	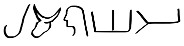	

even	ve·al		
four	ar·ba·ah		
I will not	lo		
revoke [My judgment]	a·shee·ven·nu	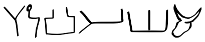	
because	al		
they sell	mikh·ram		
for silver	bak·ke·seph		
the righteous	tsad·deeq	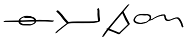	
and the needy	ve·ev·yo·wn	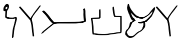	
for	ba·a·vur		
a pair of sandals	na·a·la·yim	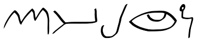	
They trample	hash·sho·a·pheem		Amos 2:7
as on	al		
the dust	a·phar		
of the earth	e·rets		
on the heads	be·rosh		
of the poor	dal·leem	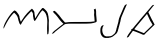	
out of their way	ve·de·rekh		
the needy	a·na·veem		
they push	yat·tu		
A man	ve·eesh	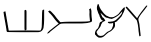	
and his father	ve·a·vee	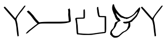	
have relations with	ye·le·khu	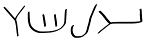	
	el		
the same girl	han·na·a·rah		
and so	le·ma·an		
profane	chal·lel	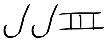	

-	et		
name	shem		
My holy	qad·shee		
on	ve·al		Amos 2:8
garments	be·ga·deem		
taken in pledge	cha·vu·leem	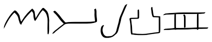	
They lie down	yat·tu		
beside	e·tsel		
every	kal	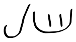	
altar	miz·be·ach		
wine	ve·yen	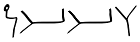	
obtained through fines	a·nu·sheem		
they drink	yish·tu		
And in the house	bet	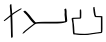	
of their God	e·lo·he·hem	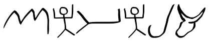	
Yet [it was] I	ve·a·no·khee	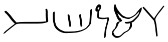	Amos 2:9
who destroyed	hish·mad·tee		
-	et		
the Amorite	ha·e·mo·ree		
before them	mip·pe·ne·hem	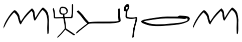	
though	a·sher		
his height	ke·go·vah		
the cedars	a·ra·zeem	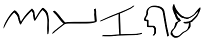	
was like that of	ga·ve·ho		
as strong	ve·cha·son	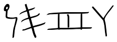	
and he was	hu		
as the oaks	ka·al·lo·w·neem	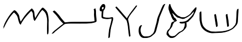	

Yet I destroyed	va·ash·meed	ואשמיד	
his fruit	pir·yo	פריו	
above	mim·ma·al	ממעל	
and his roots	ve·sha·ra·shaw	ושרשיו	
below	mit·ta·chat	מתחת	
And I	ve·a·no·khee	ואנכי	Amos 2:10
brought	he·e·le·tee	העליתי	
you up	et·khem	אתכם	
from the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
and led	va·o·w·lekh	ואולך	
you	et·khem	אתכם	
in the wilderness	bam·mid·bar	במדבר	
forty	ar·ba·eem	ארבעים	
years	sha·nah	שנה	
that you might take possession	la·re·shet	לרשת	
-	et	את	
of the land	e·rets	ארץ	
of the Amorite	ha·e·mo·ree	האמרי	
I raised up	va·a·qeem	ואקים	Amos 2:11
from your sons	mib·be·ne·khem	מבניכם	
prophets	lin·vee·eem	לנביאים	
from your young men	u·mib·ba·chu·re·khem	ומבחוריכם	
and Nazirites	lin·zi·reem	לנזרים	
true	ha·aph	האף	
not	en	אין	
Is this	zot	זאת	

O children	be·ne	
of Israel ? ”	yis·ra·el	
declares	ne·um	
the LORD	YHVH	
drink	vat·tash·qu	Amos 2:12
-	et	
“ But you made the Nazirites	han·ne·zi·reem	
wine	ya·yin	
	ve·al	
the prophets	han·ne·vee·eem	
and commanded	tsiw·vee·tem	
	le·mor	
not	lo	
to prophesy	tin·na·ve·u	
Behold	hin·neh	Amos 2:13
I	a·no·khee	
am about to crush you	me·eeq	
in your place	tach·te·khem	
as	ka·a·sher	
[with]	ta·eeq	
a cart	ha·a·ga·lah	
full	ham·le·ah	
of	lah	
grain	a·meer	
will fail	ve·a·vad	Amos 2:14
Escape	ma·no·ws	
the swift	miq·qal	

the strong	ve·cha·zaq		
will not	lo		
prevail	ye·am·mets		
by his strength	ko·cho	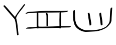	
and the mighty	ve·gib·bo·wr		
will not	lo		
save	ye·mal·let		
his life	naph·sho		
The archer	ve·to·phes		Amos 2:15
	haq·qe·shet		
will not	lo		
stand his ground	ya·a·mod		
the fleet	ve·qal	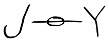	
of foot	be·rag·law	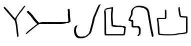	
will not	lo		
escape	ye·mal·let	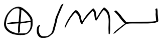	
and the horseman	ve·ro·khev		
	has·sus		
will not	lo		
save	ye·mal·let		
his life	naph·sho		
Even the bravest	ve·am·meets	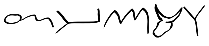	Amos 2:16
men	lib·bo	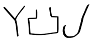	
of mighty	bag·gib·bo·w·reem		
naked	a·ro·wm		
will flee	ya·nus		
day ”	bay·yo·wm	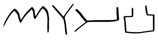	

on that	ha·hu		
declares	ne·um		
the LORD	YHVH		
Hear	shim·u		Amos 3:1
-	et		
word	had·da·var		
this	haz·zeh		
that	a·sher		
has spoken	dib·ber		
the LORD	YHVH		
against you	a·le·khem	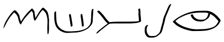	
O children	be·ne	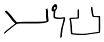	
of Israel	yis·ra·el	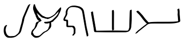	
against	al		
the whole	kal	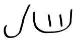	
family	ham·mish·pa·chah		
that	a·sher		
I brought up	he·e·le·tee	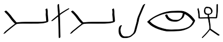	
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
:	le·mor		
“ Only	raq	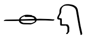	Amos 3:2
you	et·khem		
have I known	ya·da·tee		
from all	mik·kol		
the families	mish·pe·cho·wt		
of the earth	ha·a·da·mah		

therefore	al	על	
	ken	כן	
I will punish	eph·qod	אפקד	
you	a·le·khem	עליכם	
-	et	את	
for all	kal	כל	
your iniquities ”	a·wo·no·te·khem	עונתיכם	
walk	ha·ye·le·khu	הילכו	Amos 3:3
Can two	she·na·yim	שנים	
together	yach·daw	יחדו	
without	bil·tee	בלתי	
	im	אם	
agreeing [where to go] ?	no·w·a·du	נועדו	
roar	ha·yish·ag	הישאג	Amos 3:4
Does a lion	ar·yeh	אריה	
in the forest	bay·ya·ar	ביער	
prey ?	ve·te·reph	וטרף	
when he has no	en	אין	
	lo	לו	
growl	ha·yit·ten	היתן	
Does a young lion	ke·pheer	כפיר	
	qo·w·lo	קולו	
in his den	mim·me·o·na·to	ממענתו	
nothing ?	bil·tee	בלתי	
if	im	אם	
he has caught	la·khad	לכד	
land	ha·tip·pol	התפל	Amos 3:5

Does a bird	tsip·po·wr
in	al
a snare	pach
-	ha·a·rets
bait	u·mo·w·qesh
where no	en
[has been set] ?	lah
spring	ha·ya·a·leh
Does a trap	pach
from	min
the ground	ha·a·da·mah
when it has	ve·la·kho·wd
nothing	lo
to catch ?	yil·ko·wd
If	im
sounds	yit·ta·qa
a ram’s horn	sho·w·phar
in a city	be·eer
do the people	ve·am
not	lo
tremble ?	ye·che·ra·du
If	im
comes	tih·yeh
calamity	ra·ah
to a city	be·eer
the LORD	va·YHVH
has not	lo

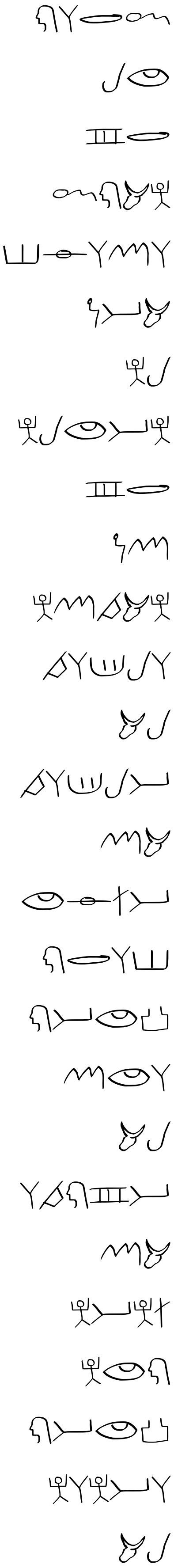

Amos 3:6

caused it ?	a·sah		
Surely	kee	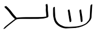	Amos 3:7
nothing	lo		
does	ya·a·seh		
the Lord	a·do·nay		
GOD	YHVH		
	da·var		
without	kee	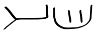	
	im		
revealing	ga·lah	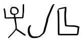	
His plan	so·w·do		
to	el		
His servants	a·va·daw		
the prophets	han·ne·vee·eem		
The lion	ar·yeh	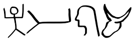	Amos 3:8
has roared —	sha·ag		
who	mee	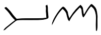	
will not	lo		
fear ?	yee·ra	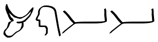	
The Lord	a·do·nay		
GOD	YHVH		
has spoken —	dib·ber		
who	mee		
will not	lo		
prophesy ?	yin·na·ve	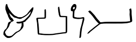	
Proclaim	hash·mee·u	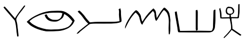	Amos 3:9
to	al		

the citadels	ar·me·no·wt	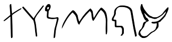	
of Ashdod	be·ash·do·wd	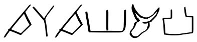	
and to	ve·al	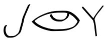	
the citadels	ar·me·no·wt	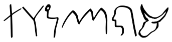	
-	be·e·rets	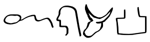	
of Egypt	mits·ra·yim	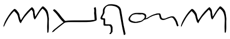	
:	ve·im·ru	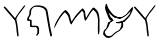	
“ Assemble	he·a·se·phu	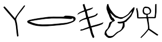	
on	al	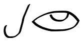	
the mountains	ha·re	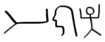	
of Samaria	sho·me·ro·wn	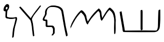	
see	u·re·u	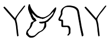	
unrest	me·hu·mot	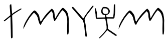	
the great	rab·bo·wt	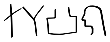	
in the city	be·to·w·khah	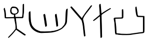	
and the acts of oppression	va·a·shu·qeem	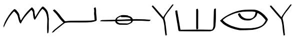	
in her midst ”	be·qir·bah	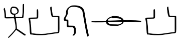	
not	ve·lo	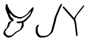	Amos 3:10
“ For they know	ya·de·u	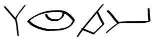	
how to do	a·so·wt	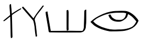	
right ”	ne·kho·chah	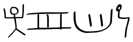	
declares	ne·um	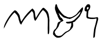	
the LORD	YHVH	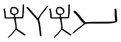	
“ They store up	ha·o·wts·reem	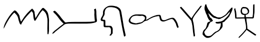	
violence	cha·mas	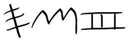	
and destruction	va·shod	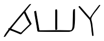	
in their citadels ”	be·ar·me·no·w·te·hem	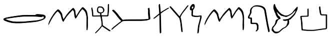	

Therefore	la·khen		Amos 3:11
this is what	koh	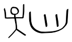	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
“ An enemy	tsar		
will surround	u·se·veev	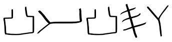	
the land	ha·a·rets		
he will pull down	ve·ho·w·rid		
	mim·mekh		
your strongholds	uz·zekh		
and plunder	ve·na·voz·zu		
your citadels ”	ar·me·no·w·ta·yikh	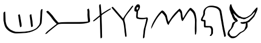	
This is what	koh	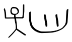	Amos 3:12
says :	a·mar		
the LORD	YHVH		
“ As	ka·a·sher		
snatches	yats·tseel		
the shepherd	ha·ro·eh		
from the mouth	mip·pee		
of the lion	ha·a·ree		
two	she·te	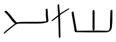	
legs	khe·ra·a·yim		
or	o		
a piece	ve·dal	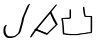	
of an ear	o·zen		
so	ken	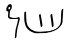	

will be rescued	yin·na·tse·lu	
the Israelites	be·ne	
	yis·ra·el	
dwelling	hay·yo·she·veem	
in Samaria	be·sho·me·ro·wn	
[having just] the corner	biph·at	
of a bed	mit·tah	
or the cushion	u·vid·me·sheq	
of a couch	a·res	
Hear	shim·u	Amos 3:13
and testify	ve·ha·ee·du	
against the house	be·vet	
of Jacob	ya·a·qov	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
the God	e·lo·he	
of Hosts	hats·tse·va·o·wt	
-	kee	Amos 3:14
On the day	be·yo·wm	
I punish	pa·qe·dee	
for their transgressions	phish·e	
Israel	yis·ra·el	
	a·law	
I will visit [destruction]	u·pha·qad·tee	
on	al	

the altars	miz·be·cho·wt	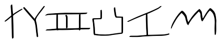	
of	bet	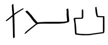	
Bethel	el		
will be cut off	ve·nig·de·u		
the horns	qar·no·wt	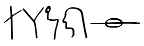	
of the altar	ham·miz·be·ach	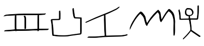	
and they will fall	ve·na·phe·lu		
to the ground	la·a·rets		
I will tear down	ve·hik·ke·tee	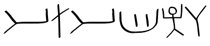	Amos 3:15
house	vet	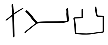	
the winter	ha·cho·reph		
along with	al		
house	bet	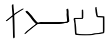	
the summer	haq·qa·yits	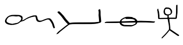	
will also perish	ve·a·ve·du		
the houses	bat·te		
of ivory	hash·shen		
will come to an end ”	ve·sa·phu		
houses	bat·teem	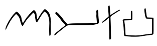	
and the great	rab·beem	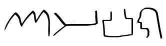	
declares	ne·um		
the LORD	YHVH		
Hear	shim·u		Amos 4:1
word	had·da·var		
this	haz·zeh	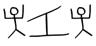	
you cows	pa·ro·wt		
of Bashan	hab·ba·shan		

-	a·sher		
on Mount	be·har		
Samaria	sho·me·ro·wn		
you women who oppress	ha·o·she·qo·wt	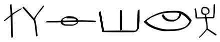	
the poor	dal·leem	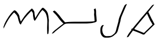	
and crush	ha·ro·tse·tso·wt		
the needy	ev·yo·w·neem		
who say	ha·o·me·rot		
to your husbands	la·a·do·ne·hem	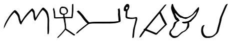	
" Bring us	ha·vee·ah	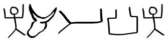	
more to drink "	ve·nish·teh		
has sworn	nish·ba		Amos 4:2
The Lord	a·do·nay		
GOD	YHVH		
by His holiness :	be·qa·de·sho	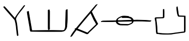	
	kee	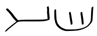	
" Behold	hin·neh	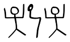	
the days	ya·meem	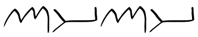	
are coming	ba·eem		
	a·le·khem	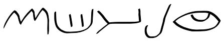	
when you will be taken away	ve·nis·sa		
-	et·khem		
with hooks	be·tsin·no·wt		
and your posterity	ve·a·cha·ree·te·khen	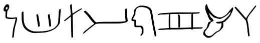	
with	be·see·ro·wt	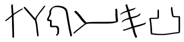	
fishhooks	du·gah		

[through] broken [walls]	u·phe·ra·tseem		Amos 4:3
You will go out	te·tse·nah		
each one	ish·shah		
straight ahead of her	neg·dah		
and you will be cast out	ve·hish·lakh·te·nah	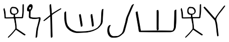	
toward Harmon ”	ha·har·mo·w·nah		
declares	ne·um		
the LORD	YHVH		
“ Go	bo·u		Amos 4:4
	vet	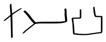	
to Bethel	el		
and transgress	u·phish·u		
at Gilgal !	hag·gil·gal	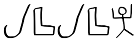	
even more	har·bu		
rebel	liph·sho·a		
Bring	ve·ha·vee·u	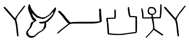	
every morning	lab·bo·qer	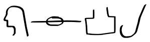	
your sacrifices	ziv·che·khem	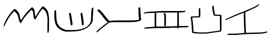	
every three	lish·lo·shet	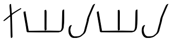	
days	ya·meem	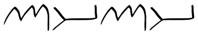	
your tithes	ma·se·ro·te·khem		
Offer	ve·qat·ter	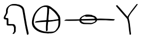	Amos 4:5
leavened bread	me·cha·mets	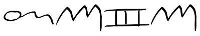	
as a thank offering	to·w·dah		
and loudly	ve·qir·u	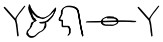	
your freewill offerings	ne·da·vo·wt	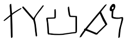	

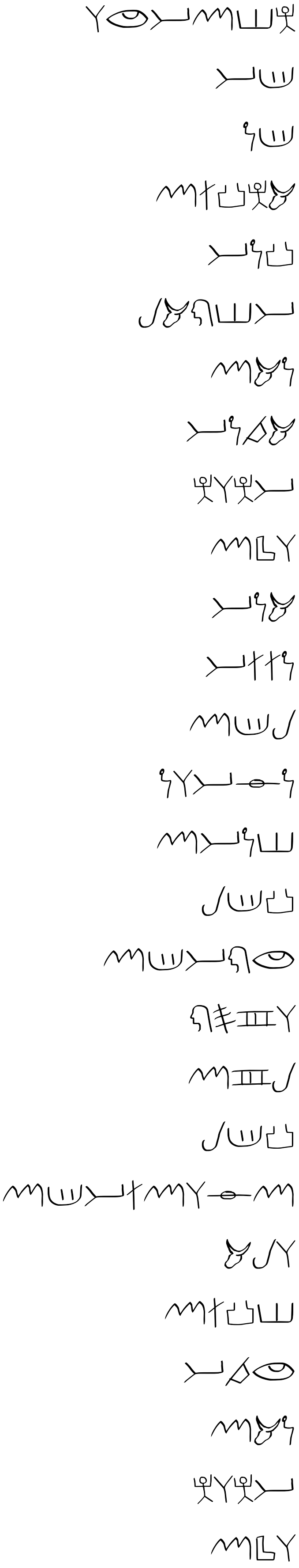

proclaim	hash·mee·u	
For	kee	
that is what	khen	
love to do ”	a·hav·tem	
[you] children	be·ne	
of Israel	yis·ra·el	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
“ -	ve·gam	Amos 4:6
I	a·nee	
beset	na·tat·tee	
	la·khem	
with cleanness	niq·yo·wn	
of teeth	shin·na·yim	
all	be·khal	
your cities	a·re·khem	
with lack	ve·cho·ser	
of bread	le·chem	
and all	be·khol	
your towns	me·qo·w·mo·te·khem	
yet you did not	ve·lo	
return	shav·tem	
to Me ”	a·day	
declares	ne·um	
the LORD	YHVH	
also	ve·gam	Amos 4:7

“ I	a·no·khee	
withheld	ma·na·tee	
from you	mik·kem	
-	et	
the rain	hag·ge·shem	
away	be·o·wd	
three	she·lo·shah	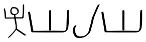
months	cho·da·sheem	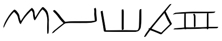
when the harvest was	laq·qa·tseer	
I sent rain	ve·him·tar·tee	
on	al	
city	eer	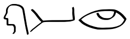
one	e·chat	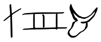
from	ve·al	
	eer	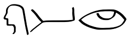
another	a·chat	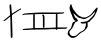
but withheld	lo	
[it]	am·teer	
field	chel·qah	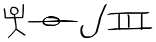
One	a·chat	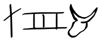
received rain	tim·ma·ter	
another	ve·chel·qah	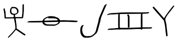
-	a·sher	
without	lo	
rain	tam·teer	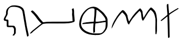
	a·le·ha	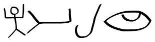
withered	tee·vash	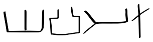

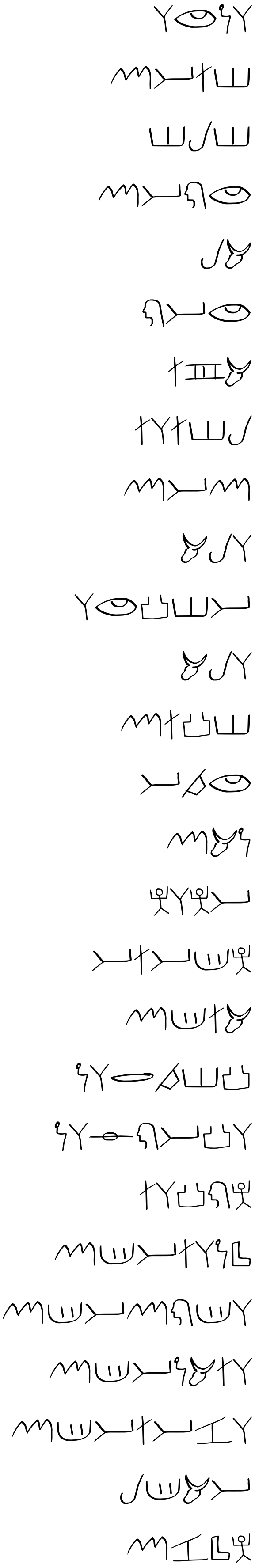

People staggered	ve·na·u	Amos 4:8
	she·ta·yim	
	sha·losh	
from city	a·reem	
to	el	
city	eer	
	a·chat	
to drink	lish·to·wt	
for water	ma·yim	
but they were not	ve·lo	
satisfied	yis·ba·u	
yet you did not	ve·lo	
return	shav·tem	
to Me ”	a·day	
declares	ne·um	
the LORD	YHVH	
“ I struck	hik·ke·tee	Amos 4:9
-	et·khem	
you with blight	bash·shid·da·pho·wn	
and mildew	u·vay·ye·ra·qo·wn	
in your growing	har·bo·wt	
gardens	gan·no·w·te·khem	
and vineyards	ve·khar·me·khem	
your fig	u·te·e·ne·khem	
and olive trees	ve·ze·te·khem	
devoured	yo·khal	
the locust	hag·ga·zam	

yet you did not	ve·lo	ולא	
return	shav·tem	שבתם	
to Me ”	a·day	עדי	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
“ I sent	shil·lach·tee	שלחתי	Amos 4:10
among you	va·khem	בכם	
plagues	de·ver	דבר	
like those	be·de·rekh	בדרך	
of Egypt	mits·ra·yim	מצרים	
I killed	ha·rag·tee	הרגתי	
with the sword	va·che·rev	בחרב	
your young men	ba·chu·re·khem	בחוריכם	
along with	im	עם	
your captured	she·vee	שבי	
horses	su·se·khem	סוסיכם	
I filled	va·a·a·leh	ואעלה	
with the stench	be·osh	באש	
of your camp	ma·cha·ne·khem	מחניכם	
your nostrils	u·ve·ap·pe·khem	ובאפכם	
yet you did not	ve·lo	ולא	
return	shav·tem	שבתם	
to Me ”	a·day	עדי	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
“ Some of you I overthrew	ha·phakh·tee	הפכתי	Amos 4:11
	va·khem	בכם	

as I overthrew	ke·mah·pe·khat		
	e·lo·heem		
-	et		
Sodom	se·dom		
-	ve·et		
and Gomorrah	a·mo·rah		
and you were	vat·tih·yu		
like a firebrand	ke·ud		
snatched	muts·tsal		
from a blaze	mis·rē·phah		
yet you did not	ve·lo		
return	shav·tem		
to Me ”	a·day		
declares	ne·um		
the LORD	YHVH		
“ Therefore	la·khen		Amos 4:12
that is what	koh	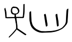	
I will do	e·e·seh		
to you	le·kha	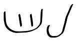	
O Israel	yis·ra·el	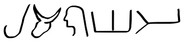	
and since	e·qev		
	kee	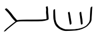	
this	zot		
I will do	e·e·seh		
to you	lakh	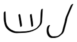	
prepare	hik·ko·wn		
to meet	liq·rat	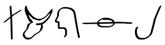	

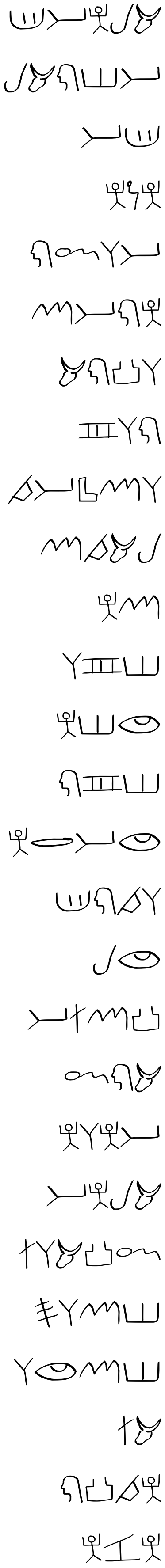

your God	e·lo·he·kha	
O Israel !	yis·ra·el	
For	kee	Amos 4:13
behold	hin·neh	
He who forms	yo·w·tser	
the mountains	ha·reem	
who creates	u·vo·re	
the wind	ru·ach	
and reveals	u·mag·geed	
to man	le·a·dam	
-	mah	
His thoughts	se·cho	
who turns	o·seh	
the dawn	sha·char	
to darkness	e·phah	
and strides	ve·do·rekh	
on	al	
the heights	ba·mo·te	
of the earth —	a·rets	
the LORD	YHVH	
the God	e·lo·he	
of Hosts	tse·va·o·wt	
is His name ”	she·mo	
Hear	shim·u	Amos 5:1
-	et	
word	had·da·var	
this	haz·zeh	

this	a·sher		
I	a·no·khee		
take up	no·se		
against you :	a·le·khem	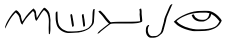	
lamentation	qee·nah	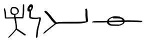	
O house	bet	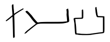	
of Israel	yis·ra·el	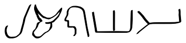	
“ Fallen is	na·phe·lah		Amos 5:2
never	lo		
again	to·w·seeph	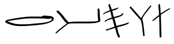	
to rise	qum	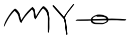	
Virgin	be·tu·lat		
Israel	yis·ra·el	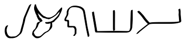	
She lies abandoned	nit·te·shah		
on	al		
her land	ad·ma·tah	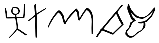	
with no	en	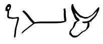	
one to raise her up ”	me·qee·mah	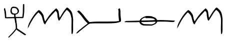	
This is what	kee	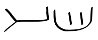	Amos 5:3
	khoh	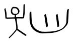	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
“ The city	ha·eer		
that marches out	hay·yo·tset		
a thousand strong	e·leph	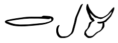	
return	tash·eer		

will only see a hundred	me·ah		
and the one that marches out	ve·hay·yo·w·tset	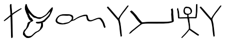	
a hundred strong	me·ah		
left	tash·eer		
will have but ten	a·sa·rah		
in the house	le·vet	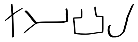	
of Israel ”	yis·ra·el	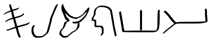	
For	kee	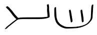	Amos 5:4
this is what	khoh	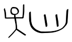	
says	a·mar		
the LORD	YHVH		
to the house	le·vet	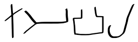	
of Israel :	yis·ra·el	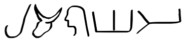	
“ Seek Me	dir·shu·nee		
and live !	wich·yu	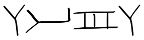	
Do not	ve·al		Amos 5:5
seek	tid·re·shu		
	bet	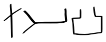	
Bethel	el		
to Gilgal	ve·hag·gil·gal	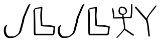	
do not	lo		
or go	ta·vo·u		
	u·ve·er		
to Beersheba	she·va		
	lo		
journey	ta·a·vo·ru	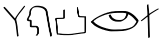	
for	kee	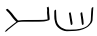	

Gilgal	hag·gil·gal	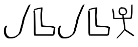	
will surely	ga·loh	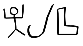	
go into exile	yig·leh	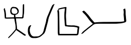	
	u·vet	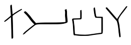	
and Bethel	el		
will come	yih·yeh	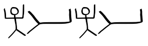	
to nothing	le·a·ven		
Seek	dir·shu		Amos 5:6
-	et		
the LORD	YHVH	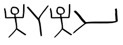	
and live	wich·yu	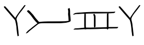	
or	pen		
He will sweep	yits·lach		
like fire	ka·esh		
through the house	bet	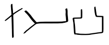	
of Joseph	yo·w·seph		
it will devour everything	ve·a·khe·lah		
with no one	ve·en	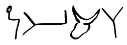	
to extinguish it	me·khab·beh	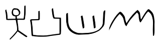	
	le·vet	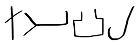	
at Bethel	el		
There are those who turn	ha·ho·phe·kheem		Amos 5:7
into wormwood	le·la·a·nah		
justice	mish·pat	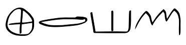	
righteousness	u·tse·da·qah	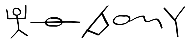	
to the ground	la·a·rets		
and cast	hin·nee·chu	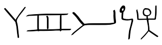	

He who made	o·seh		Amos 5:8
the Pleiades	khee·mah	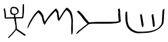	
and Orion	u·khe·seel		
who turns	ve·ho·phekh		
into dawn	lab·bo·qer	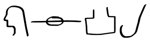	
darkness	tsal·ma·vet	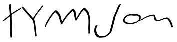	
day	ve·yo·wm	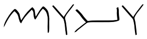	
into night	lay·lah	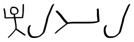	
and darkens	hech·sheekh	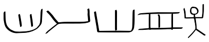	
who summons	haq·qo·w·re	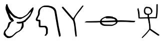	
the waters	le·me		
of the sea	hay·yam	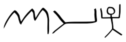	
and pours them	vay·yish·pe·khem		
over	al		
the face	pe·ne	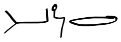	
of the earth —	ha·a·rets		
the LORD	YHVH		
is His name —	she·mo		
He flashes	ham·mav·leeg	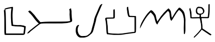	Amos 5:9
destruction	shod	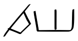	
on	al		
the strong	az		
so that fury	ve·shod		
upon	al		
the stronghold	miv·tsar	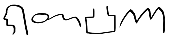	
comes	ya·vo·w		
There are those who hate	sa·ne·u		Amos 5:10

in the gate	vash·sha·ar		
the one who reproves	mo·w·khee·ach		
who speaks	ve·do·ver	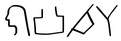	
with integrity	ta·meem	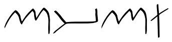	
and despise him	ye·ta·e·vu		
Therefore	la·khen		Amos 5:11
because	ya·an		
you trample	bo·wo·shas·khem		
on	al		
the poor	dal		
a tax	u·mas·at		
of grain	bar	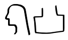	
and exact	tiq·chu	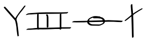	
from him	mim·men·nu	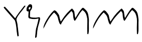	
in the stone houses	bat·te		
	ga·zeet	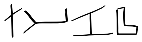	
you have built	be·nee·tem	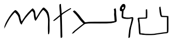	
you will never	ve·lo		
live	te·she·vu		
	vam	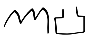	
vineyards	kar·me		
from the lush	che·med	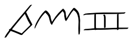	
you have planted	ne·ta·tem		
you will never	ve·lo		
drink	tish·tu		
-	et		
the wine	ye·nam	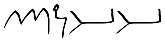	

For	kee	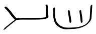	Amos 5:12
I know [that]	ya·da·tee		
are many	rab·beem	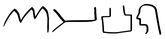	
your transgressions	pish·e·khem		
are numerous	va·a·tsu·meem	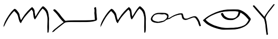	
and your sins	chat·to·te·khem	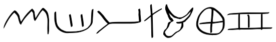	
You oppress	tso·re·re	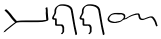	
the righteous	tsad·deeq	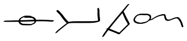	
by taking	lo·qe·che	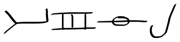	
bribes	kho·pher		
{you deprive} the poor	ve·ev·yo·w·neem	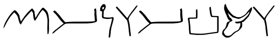	
in the gate	bash·sha·ar		
of justice	hit·tu		
Therefore	la·khen		Amos 5:13
the prudent	ham·mas·keel	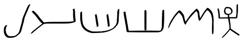	
times	ba·et		
in such	ha·hee	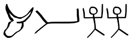	
keep silent	yid·dom		
for	kee	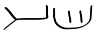	
the days	et		
are evil	ra·ah		
	hee	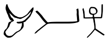	
Seek	dir·shu		Amos 5:14
good	to·wv		
not	ve·al		
evil	ra		
so that	le·ma·an		

you may live	tich·yu	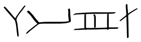	
will be	vee·hee	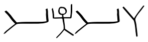	
	khen	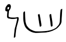	
And the LORD	YHVH		
the God	e·lo·he		
of Hosts	tse·va·o·wt	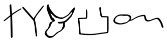	
with you	it·te·khem		
as	ka·a·sher		
you have claimed	a·mar·tem	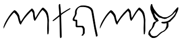	
Hate	sin·u		Amos 5:15
evil	ra		
and love	ve·e·he·vu		
good	to·wv		
establish	ve·hats·tsee·gu		
in the gate	vash·sha·ar		
justice	mish·pat		
Perhaps	u·lay	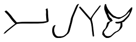	
will be gracious	ye·che·nan	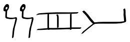	
the LORD	YHVH		
the God	e·lo·he		
of Hosts	tse·va·o·wt	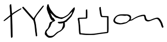	
to the remnant	she·e·reet		
of Joseph ”	yo·w·seph		
Therefore	la·khen		Amos 5:16
this is what	koh	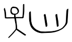	
says :	a·mar		
the LORD	YHVH		

the God	e·lo·he	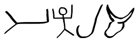	
of Hosts	tse·va·o·wt	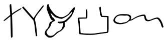	
the Lord	a·do·nay	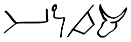	
in all	be·khal	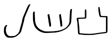	
the public squares	re·cho·vo·wt	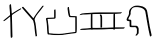	
“ There will be wailing	mis·ped	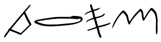	
in all	u·ve·khal	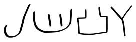	
the streets	chu·tso·wt	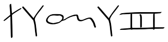	
and cries of	yo·me·ru	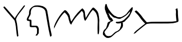	
‘ Alas !	ho	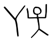	
Alas !’	ho	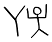	
will be summoned	ve·qa·re·u	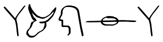	
The farmer	ik·kar	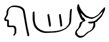	
to	el	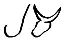	
mourn	e·vel	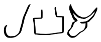	
wail	u·mis·ped	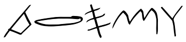	
to	el	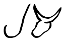	
and the mourners	yo·wd·e	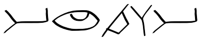	
	ne·hee	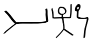	
in all	u·ve·khal	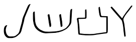	Amos 5:17
the vineyards	ke·ra·meem	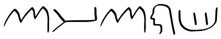	
There will be wailing	mis·ped	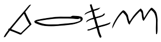	
for	kee	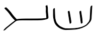	
I will pass	e·e·vor	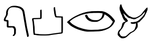	
through your midst ”	be·qir·be·kha	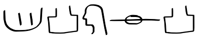	
says	a·mar	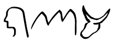	
the LORD	YHVH	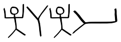	

Woe	ho·w	Amos 5:18
to you who long for	ham·mit·aw·veem	
-	et	
the Day	yo·wm	
of the LORD !	YHVH	
What	lam·mah	
	zeh	
be for you ?	la·khem	
will the Day	yo·wm	
of the LORD	YHVH	
It [will be]	hu	
darkness	cho·shekh	
and not	ve·lo	
light	o·wr	
It will be like	ka·a·sher	Amos 5:19
who flees	ya·nus	
a man	eesh	
from	mip·pe·ne	
a lion	ha·a·ree	
only to encounter	u·phe·ga·o	
a bear	had·dov	
or who enters	u·va	
his house	hab·ba·yit	
and rests	ve·sa·makh	
his hand	ya·do	
against	al	
the wall	haq·qeer	

only to be bitten	u·ne·sha·kho	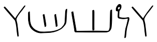	
by a snake	han·na·chash	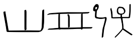	
Will not	ha·lo	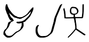	Amos 5:20
be darkness	cho·shekh		
the Day	yo·wm		
of the LORD	YHVH		
and not	ve·lo		
light	o·wr		
even gloom	ve·a·phel		
with no	ve·lo		
brightness	no·gah		
in it ?	lo		
“ I hate	sa·ne·tee		Amos 5:21
I despise	ma·as·tee		
your feasts !	chag·ge·khem	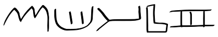	
I cannot	ve·lo		
stand the stench	a·ree·ach	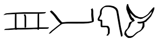	
of your solemn assemblies	be·ats·tse·ro·te·khem		
Even	kee	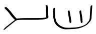	Amos 5:22
though	im		
you offer	ta·a·lu		
Me	lee	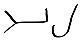	
burnt offerings	o·lo·wt	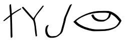	
and grain offerings	u·min·cho·te·khem	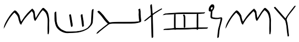	
I will not	lo		
accept them	er·tseh		
for your peace offerings	ve·she·lem	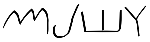	

of fattened cattle	me·ree·e·khem		
I will have no	lo		
regard	ab·beet	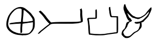	
Take away	ha·ser		Amos 5:23
from Me	me·a·lay		
the noise	ha·mo·wn	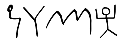	
of your songs !	shi·re·kha	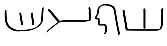	
to the music	ve·zim·rat	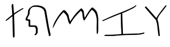	
of your harps	ne·va·le·kha	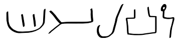	
I will not	lo		
listen	esh·ma		
roll on	ve·yig·gal	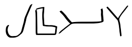	Amos 5:24
like a river	kam·ma·yim	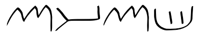	
But let justice	mish·pat	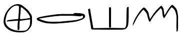	
and righteousness	u·tse·da·qah	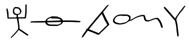	
stream	ke·na·chal	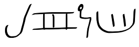	
like an ever-flowing	e·tan	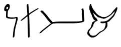	
sacrifices	haz·ze·va·cheem	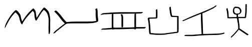	Amos 5:25
and offerings	u·min·chah	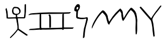	
Did you bring	hig·gash·tem		
Me	lee	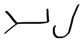	
in the wilderness	vam·mid·bar		
forty	ar·ba·eem		
years	sha·nah	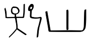	
O house	bet	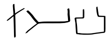	
of Israel ?	yis·ra·el	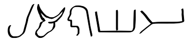	
You have taken along	u·ne·sa·tem		Amos 5:26

-	et		
Sakkuth	sik·kut		
your king	mal·ke·khem		
-	ve·et		
and Kaiwan	kee·yun	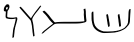	
the idols	tsal·me·khem		
your star	ko·w·khav	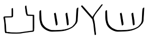	
god	e·lo·he·khem	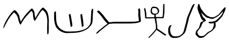	
-	a·sher		
you made	a·see·tem	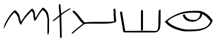	
for yourselves	la·khem		
Therefore I will send you into exile	ve·hig·le·tee	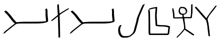	Amos 5:27
-	et·khem		
beyond	me·ha·le·ah		
Damascus ”	le·dam·ma·seq		
says	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Hosts	tse·va·o·wt	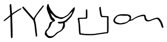	
whose name [is]	she·mo		
Woe	ho·w		Amos 6:1
to those at ease	hash·sha·a·nan·neem	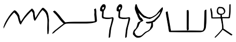	
in Zion	be·tsee·yo·wn		
and those secure	ve·hab·bo·te·cheem	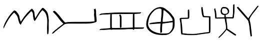	
on Mount	be·har		
Samaria	sho·me·ro·wn		
the distinguished ones	ne·qu·ve	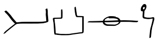	

of the foremost	re·sheet	𐤓𐤀𐤔𐤉𐤕	
nation	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
comes	u·va·u	𐤅𐤁𐤀𐤅	
to whom	la·hem	𐤋𐤄𐤌	
the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Cross over	iv·ru	𐤏𐤁𐤓𐤅	Amos 6:2
to Calneh	khal·neh	𐤊𐤋𐤍𐤄	
and see	u·re·u	𐤅𐤓𐤀𐤅	
go	u·le·khu	𐤅𐤋𐤊𐤅	
from there	mish·sham	𐤌𐤔𐤌	
Hamath	cha·mat	𐤇𐤌𐤕	
to the great	rab·bah	𐤓𐤁𐤄	
then go down	u·re·du	𐤅𐤓𐤃𐤅	
to Gath	gat	𐤂𐤕	
of the Philistines	pe·lish·tm	𐤐𐤋𐤔𐤕𐤉𐤌	
Are you better	ha·to·w·veem	𐤄𐤈𐤅𐤁𐤉𐤌	
than	min	𐤌𐤍	
kingdoms ?	ham·mam·la·kho·wt	𐤄𐤌𐤌𐤋𐤊𐤅𐤕	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
	im	𐤀𐤌	
larger	rav	𐤓𐤁	
Is their territory	ge·vu·lam	𐤂𐤁𐤅𐤋𐤌	
than yours ?	mig·ge·vul·khem	𐤌𐤂𐤁𐤋𐤊𐤌	
You dismiss	ham·nad·deem	𐤄𐤌𐤍𐤃𐤉𐤌	Amos 6:3
the day	le·yo·wm	𐤋𐤉𐤅𐤌	
of calamity	ra	𐤓𐤏	

and bring near	vat·tag·gee·shun	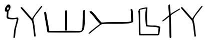	
a reign	she·vet		
of violence	cha·mas	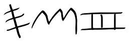	
You lie	hash·sho·khe·veem	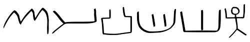	Amos 6:4
on	al		
beds	mit·to·wt	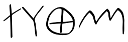	
inlaid with ivory	shen	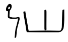	
and lounge	u·se·ru·cheem	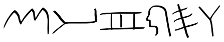	
upon	al		
your couches	ar·so·w·tam		
You dine on	ve·o·khe·leem	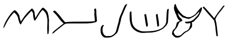	
lambs	ka·reem	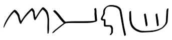	
from the flock	mits·tson		
and calves	va·a·ga·leem	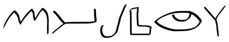	
from	mit·to·wkh		
the stall	mar·beq		
You improvise	hap·po·re·teem		Amos 6:5
songs	al		
	pee		
on the harp	han·na·vel	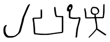	
like David	ke·da·veed		
and invent	cha·she·vu	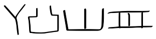	
your own	la·hem		
instruments	ke·le	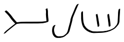	
musical	sheer	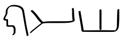	
You drink	hash·sho·teem		Amos 6:6
by the bowlful	be·miz·re·qe	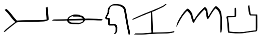	

wine	ya·yin	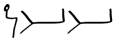	
with the finest	ve·re·sheet	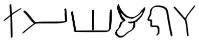	
oils	she·ma·neem	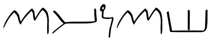	
and anoint yourselves	yim·sha·chu		
but you fail to	ve·lo		
grieve	nech·lu	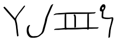	
over	al		
the ruin	she·ver	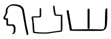	
of Joseph	yo·sēph		
Therefore	la·khen		Amos 6:7
you will now	at·tah		
go into exile	yig·lu	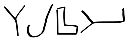	
as the first	be·rosh		
of the captives	go·leem	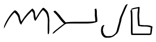	
will come to an end	ve·sar		
and your feasting	mir·zach		
and lounging	se·ru·cheem	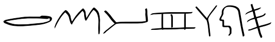	
has sworn	nish·ba		Amos 6:8
The Lord	a·do·nay		
GOD	YHVH		
by Himself —	be·naph·sho		
has declared :	ne·um		
the LORD	YHVH		
the God	e·lo·he		
of Hosts	tse·va·o·wt	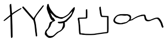	
abhor	me·ta·ev		
“ I	a·no·khee		

-	et		
pride	ge·o·wn		
Jacob’s	ya·a·qov	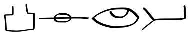	
his citadels	ve·ar·me·no·taw	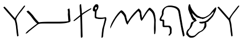	
and detest	sa·ne·tee		
so I will deliver up	ve·his·gar·tee	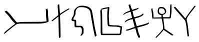	
the city	eer	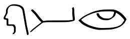	
and everything in it ”	u·me·lo·ah		
there are	ve·ha·yah	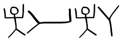	Amos 6:9
And if	im		
left	yiw·va·te·ru		
ten	a·sa·rah		
men	a·na·sheem	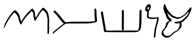	
house	be·va·yit	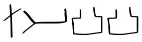	
in one	e·chad	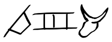	
they too will die	va·me·tu		
picks them up	u·ne·sa·o		Amos 6:10
And when the relative	do·w·do		
who is to burn [the bodies]	u·me·sa·re·pho		
to remove them	le·ho·w·tsee		
	a·tsa·meem		
from	min		
the house	hab·ba·yit	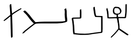	
he will call	ve·a·mar		
to one	la·a·sher		
inside	be·yar·ke·te		

-	hab·ba·yit	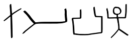	
“ Is anyone else	ha·o·wd		
with you ? ”	im·makh		
that person will answer	ve·a·mar		
“ None ”	a·phes		
[the relative] will retort	ve·a·mar		
“ Silence ”	has		
“ for	kee	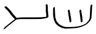	
must not	lo		
be invoked ”	le·haz·keer	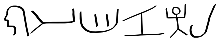	
the name	be·shem		
of the LORD	YHVH		
For	kee	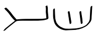	Amos 6:11
	hin·neh		
the LORD	YHVH		
gives a command :	me·tsaw·veh		
will be smashed	ve·hik·kah	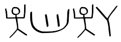	
house	hab·ba·yit	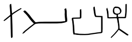	
“ The great	hag·ga·do·wl		
to pieces	re·see·seem		
house	ve·hab·ba·yit	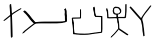	
and the small	haq·qa·ton	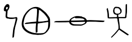	
to rubble ”	be·qi·eem		
gallop	hay·ru·tsun		Amos 6:12
on the cliffs ?	bas·se·la		
“ Do horses	su·seem		
	im		

Does one plow [the sea]	ya·cha·ro·wosh		
with oxen ?	bab·be·qa·reem	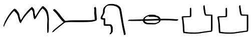	
But	kee	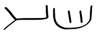	
you have turned	ha·phakh·tem		
into poison	le·rosh		
justice	mish·pat		
and the fruit	u·phe·ree		
of righteousness	tse·da·qah	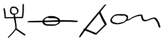	
into wormwood —	le·la·a·nah		
you who rejoice	has·se·me·cheem	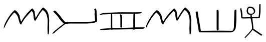	Amos 6:13
	le·lo		
in Lo-debar	da·var		
and say	ha·o·me·reem		
‘ Did we not	ha·lo·w		
strength ? ’	ve·cha·ze·qe·nu		
take	la·qach·nu	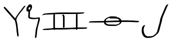	
by our own	la·nu		
Karnaim	qar·na·yim	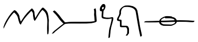	
For	kee	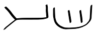	Amos 6:14
behold	hin·nee	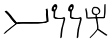	
I will raise up	me·qeem	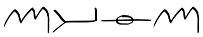	
against you	a·le·khem	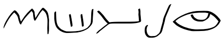	
O house	bet	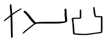	
of Israel ”	yis·ra·el	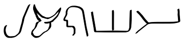	
declares	ne·um		
the LORD	YHVH		
the God	e·lo·he		

of Hosts	hats·tse·va·o·wt	
a nation	go·w	
“ and they will oppress	ve·la·cha·tsu	
you	et·khem	
from Lebo-hamath	mil·le·vo·w	
	cha·mat	
to	ad	
the Brook	na·chal	
of the Arabah ”	ha·a·ra·vah	
This is what	koh	Amos 7:1
showed me	hir·a·nee	
the Lord	a·do·nay	
GOD	YHVH	
:	ve·hin·neh	
He was preparing	yo·w·tser	
swarms of locusts	go·vay	
was coming up	bit·chil·lat	
as the late spring crop	a·lo·wt	
	hal·la·qesh	
-	ve·hin·neh	
-	le·qesh	
just after	a·char	
harvest	giz·ze	
the king’s	ham·me·lekh	
And	ve·ha·yah	Amos 7:2
when	im	
the locusts had	kil·lah	

eaten	le·e·kho·wl		
-	et		
every green plant	e·sev	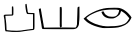	
in the land	ha·a·rets		
I said	va·o·mar		
“ Lord	a·do·nay		
GOD	YHVH		
forgive !	se·lach	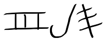	
please	na		
How	mee	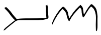	
survive	ya·qum	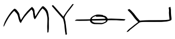	
will Jacob	ya·a·qov	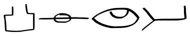	
since	kee	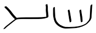	
is so small ? ”	qa·ton	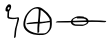	
he	hu		
relented	ni·cham	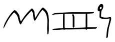	Amos 7:3
So the LORD	YHVH		
from	al		
this [plan]	zot		
“ It will not	lo		
happen ”	tih·yeh	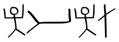	
said	a·mar		
[He]	YHVH		
This is what	koh	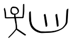	Amos 7:4
showed me	hir·a·nee		
the Lord	a·do·nay		
GOD	YHVH		

:	ve·hin·neh		
was calling	qo·re	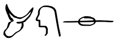	
for judgment	la·riv		
by fire	ba·esh		
The Lord	a·do·nay		
GOD	YHVH	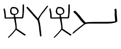	
It consumed	vat·to·khal		
-	et		
deep	te·ho·wm	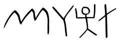	
the great	rab·bah		
and devoured	ve·a·khe·lah		
-	et		
the land	ha·che·leq	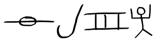	
Then I said	va·o·mar		Amos 7:5
“ Lord	a·do·nay		
GOD	YHVH	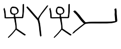	
stop !	cha·dal	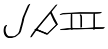	
please	na		
How	mee	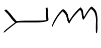	
survive	ya·qum	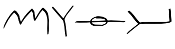	
will Jacob	ya·a·qov	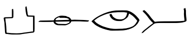	
since	kee	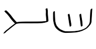	
is so small ? ”	qa·ton	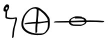	
he	hu	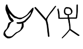	
relented	ni·cham	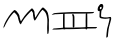	Amos 7:6
So the LORD	YHVH	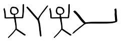	
from	al		

this [plan]	zot		
either ”	gam		
“ It	hee	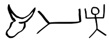	
will not	lo		
happen	tih·yeh	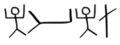	
said	a·mar		
the Lord	a·do·nay		
GOD	YHVH	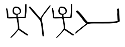	
This is what	koh	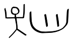	Amos 7:7
He showed me :	hir·a·nee		
Behold	ve·hin·neh	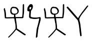	
the Lord	a·do·nay		
was standing	nits·tsav		
by	al		
a wall	cho·w·mat		
true to plumb	a·nakh	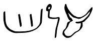	
in His hand	u·ve·ya·do	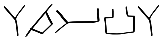	
with a plumb line	a·nakh	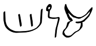	
asked	vay·yo·mer		Amos 7:8
the LORD	YHVH	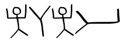	
	e·lay	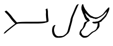	
what	mah	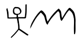	
do you	at·tah		
see ? ”	ro·eh		
“ Amos	a·mo·ws		
I replied	va·o·mar		
“ A plumb line ”	a·nakh	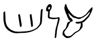	

said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
“ Behold ”	hin·nee	𐤄𐤍𐤍𐤉	
“ I am setting	sam	𐤔𐤌	
a plumb line	a·nakh	𐤀𐤍𐤊	
among	be·qe·rev	𐤁𐤒𐤓𐤁	
My people	am·mee	𐤏𐤌𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
I will no	lo	𐤋𐤀	
longer	o·w·seeph	𐤀𐤅𐤎𐤉𐤐	
	o·wd	𐤏𐤅𐤃	
spare	a·vo·wr	𐤏𐤁𐤅𐤓	
them :	lo	𐤋𐤅	
will be deserted	ve·na·sham·mu	𐤅𐤍𐤔𐤌𐤅	Amos 7:9
The high places	ba·mo·wt	𐤁𐤌𐤅𐤕	
of Isaac	yis·chaq	𐤉𐤔𐤇𐤒	
and the sanctuaries	u·miq·de·she	𐤅𐤌𐤒𐤃𐤔𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
will be laid waste	ye·che·ra·vu	𐤉𐤇𐤓𐤁𐤅	
and I will rise up	ve·qam·tee	𐤅𐤒𐤌𐤕𐤉	
against	al	𐤏𐤋	
the house	bet	𐤁𐤉𐤕	
of Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
with My sword ”	be·cha·rev	𐤁𐤇𐤓𐤁𐤐	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	Amos 7:10
Then Amaziah	a·mats·yah	𐤀𐤌𐤑𐤉𐤄	
the priest	ko·hen	𐤊𐤄𐤍	

	bet	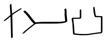	
of Bethel	el		
word to	el		
Jeroboam	ya·ra·ve·am		
king	me·lekh	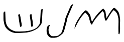	
of Israel	yis·ra·el	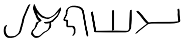	
saying	le·mor	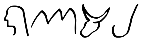	
has conspired	qa·shar	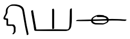	
against you	a·le·kha	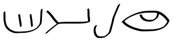	
“ Amos	a·mo·ws		
in the midst	be·qe·rev	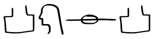	
of the house	bet	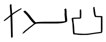	
of Israel	yis·ra·el	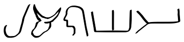	
cannot	lo		
	tu·khal		
The land	ha·a·rets		
bear	le·ha·kheel		
-	et		
all	kal		
his words	de·va·raw	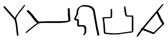	
for	kee	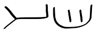	Amos 7:11
this is what	khoh	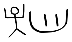	
has said :	a·mar		
Amos	a·mo·ws		
by the sword	ba·che·rev	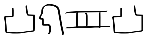	
will die	ya·mut		
‘ Jeroboam	ya·ra·ve·am		

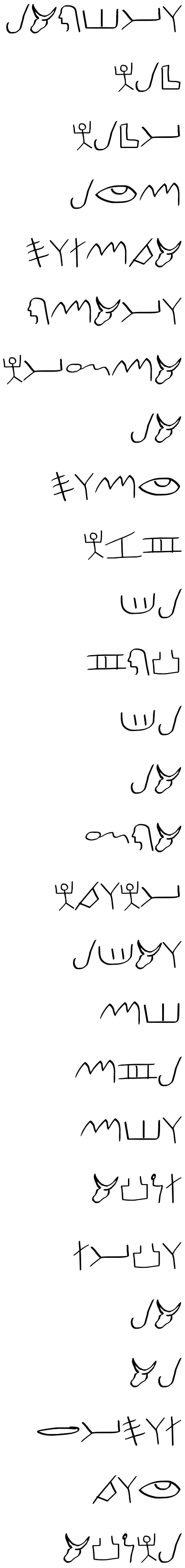

and Israel	ve·yis·ra·el	
will surely	ga·loh	
go into exile	yig·leh	
away from	me·al	
their homeland ’”	ad·ma·to	
said	vay·yo·mer	Amos 7:12
And Amaziah	a·mats·yah	
to	el	
Amos	a·mo·ws	
you seer !	cho·zeh	
“ Go away	lekh	
Flee	be·rach	
	le·kha	
to	el	
the land	e·rets	
of Judah	ye·hu·dah	
earn your bread	ve·e·khal	
there	sham	
	le·chem	
there	ve·sham	
and do your prophesying	tin·na·ve	
	u·vet	Amos 7:13
at Bethel	el	
But never	lo	
again	to·w·seeph	
	o·wd	
prophesy	le·hin·na·ve	

because	kee	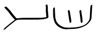	
the sanctuary	miq·dash	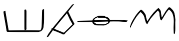	
of the king	me·lekh	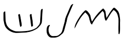	
it [is]	hu		
and the temple	u·vet	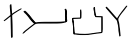	
of the kingdom	mam·la·khah		
”	hu		
replied	vay·ya·an	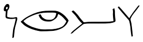	Amos 7:14
Amos	a·mo·ws		
	vay·yo·mer		
	el		
-	a·mats·yah		
was not	lo		
a prophet ”	na·vee	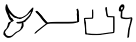	
“ I	a·no·khee		
	ve·lo		
“ [nor was I] the son	ben		
of a prophet	na·vee	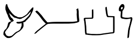	
I	a·no·khee		
rather	kee	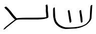	
was a herdsman	vo·w·qer	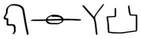	
[and]	a·no·khee		
a tender	u·vo·w·les		
of sycamore-fig trees	shiq·meem		
took me	vay·yiq·qa·che·nee	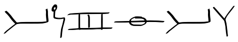	Amos 7:15
But the LORD	YHVH		
from following	me·a·cha·re	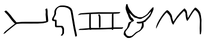	

the flock	hats·tson		
and said	vay·yo·mer		
to me	e·lay	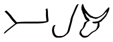	
	YHVH		
‘ Go	lekh	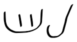	
prophesy	hin·na·ve	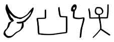	
to	el		
My people	am·mee		
Israel ’	yis·ra·el	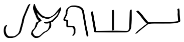	
Now, therefore	ve·at·tah		Amos 7:16
hear	she·ma		
the word	de·var		
of the LORD	YHVH		
You	at·tah		
say :	o·mer		
‘ Do not	lo		
prophesy	tin·na·ve		
against	al		
Israel	yis·ra·el	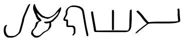	
do not	ve·lo		
preach	tat·teeph	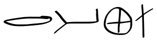	
against	al		
the house	bet	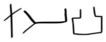	
of Isaac ’	yis·chaq	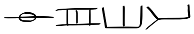	
Therefore	la·khen		Amos 7:17
this is what	koh	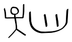	
says :	a·mar		

the LORD	YHVH		
‘ Your wife	ish·te·kha		
in the city	ba·eer		
will become a prostitute	tiz·neh	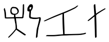	
and your sons	u·va·ne·kha	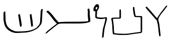	
and daughters	u·ve·no·te·kha	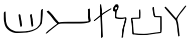	
by the sword	ba·che·rev	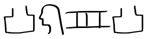	
will fall	yip·po·lu		
Your land	ve·ad·ma·te·kha	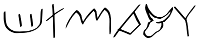	
by a measuring line	ba·che·vel	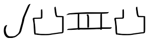	
will be divided	te·chul·laq	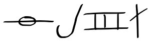	
and you yourself	ve·at·tah		
on	al		
soil	a·da·mah		
pagan	te·me·ah		
will die	ta·mut	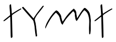	
And Israel	ve·yis·ra·el		
will surely	ga·loh	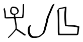	
go into exile	yig·leh	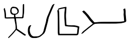	
away from	me·al		
their homeland ’”	ad·ma·to		
This is what	koh	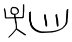	Amos 8:1
showed me :	hir·a·nee		
the Lord	a·do·nay		
GOD	YHVH		
I saw	ve·hin·neh		
a basket	ke·luv	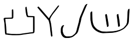	

of summer fruit	qa·yits	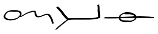	
He asked	vay·yo·mer		Amos 8:2
what	mah	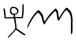	
do you	at·tah		
see ? ”	ro·eh		
“ Amos	a·mo·ws		
I replied	va·o·mar		
“ A basket	ke·luv	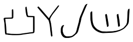	
of summer fruit ”	qa·yits	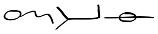	
said	vay·yo·mer		
So the LORD	YHVH		
to me	e·lay	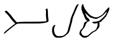	
has come	ba		
“ The end	haq·qets	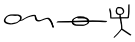	
for	el		
My people	am·mee		
Israel	yis·ra·el	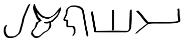	
I will no	lo		
longer	o·w·seeph	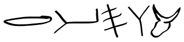	
	o·wd		
spare	a·vo·wr		
them ”	lo		
will turn to wailing	ve·he·lee·lu	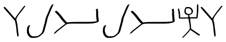	Amos 8:3
“ the songs	shee·ro·wt	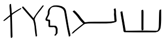	
of the temple	he·khal	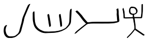	
day ”	bay·yo·wm	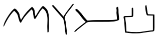	
“ In that	ha·hu		

declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
Many	rav	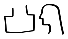	
[will be] the corpses	hap·pe·ger		
everywhere	be·khal		
! ”	ma·qo·wm	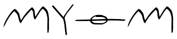	
strewn	hish·leekh	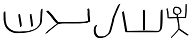	
in silence	has		
Hear	shim·u		Amos 8:4
this	zot		
you who trample	hash·sho·a·pheem		
the needy	ev·yo·wn	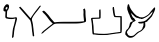	
who do away with	ve·lash·beet		
the poor	ʿan·wē		
of the land	a·rets		
asking	le·mor	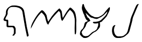	Amos 8:5
“ When	ma·tay		
be over	ya·a·vor		
will the New Moon	ha·cho·desh	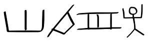	
that we may sell	ve·nash·bee·rah		
grain ?	she·ver	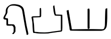	
When will the Sabbath [end]	ve·hash·shab·bat		
that we may market	ve·niph·te·chah		
wheat ?	bar		
Let us reduce	le·haq·teen	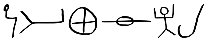	
the ephah	e·phah	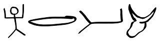	

and increase	u·le·hag·deel		
the shekel	she·qel	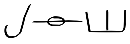	
let us cheat	u·le·aw·vet		
scales	mo·ze·ne		
with dishonest	mir·mah		
Let us buy	liq·no·wt	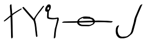	Amos 8:6
with silver	bak·ke·seph		
the poor	dal·leem	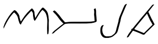	
and the needy	ve·ev·yo·wn	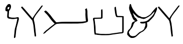	
for	ba·a·vur		
a pair of sandals	na·a·la·yim	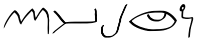	
even the chaff	u·map·pal		
with the wheat ! ”	bar	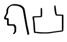	
selling	nash·beer		
has sworn	nish·ba		Amos 8:7
The LORD	YHVH		
by the Pride	big·o·wn		
of Jacob :	ya·a·qov		
“ I will never	im		
forget	esh·kach		
	la·ne·tsach		
any	kal	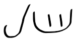	
of their deeds	ma·a·se·hem		
for	ha·al		Amos 8:8
this	zot		
Will not	lo		
quake	tir·gaz	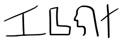	

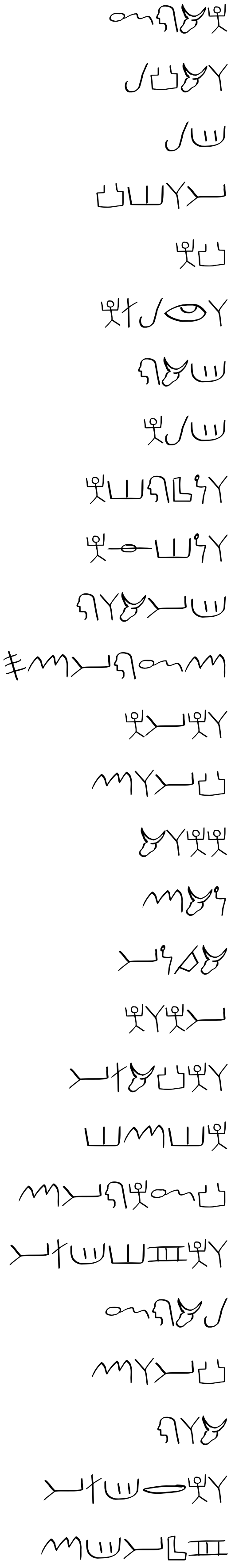

the land	ha·a·rets	
mourn ?	ve·a·val	
and all	kal	
its dwellers	yo·wo·shev	
	bah	
will swell	ve·a·le·tah	
like the Nile	kha·or	
All of it	kul·lah	
it will surge	ve·nig·re·shah	
and then subside	ve·nish·qah	
like the Nile	kee·o·wr	
in Egypt	mits·ra·yim	
-	ve·ha·yah	Amos 8:9
day	bay·yo·wm	
And in that	ha·hu	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
go down	ve·he·ve·tee	
I will make the sun	hash·she·mesh	
at noon	bats·tsa·ho·ra·yim	
and I will darken	ve·ha·cha·shakh·tee	
the earth	la·a·rets	
in the daytime	be·yo·wm	
	o·wr	
I will turn	ve·ha·phakh·tee	Amos 8:10
your feasts	chag·ge·khem	

into mourning	le·e·vel		
and all	ve·khal		
your songs	shee·re·khem	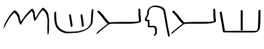	
into lamentation	le·qee·nah	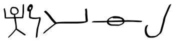	
to wear	ve·ha·a·le·tee	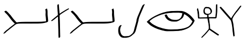	
	al		
I will cause everyone	kal	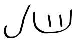	
	ma·te·na·yim	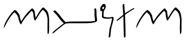	
sackcloth	saq	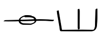	
	ve·al		
and every	kal	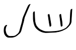	
head	rosh		
to be shaved	qa·re·chah	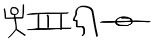	
I will make it like	ve·sam·tee·ha		
a time of mourning	ke·e·vel		
for an only son	ya·cheed	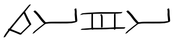	
and its outcome	ve·a·cha·ree·tah		
day	ke·yo·wm	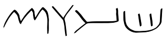	
like a bitter	mar		
Behold	hin·neh		Amos 8:11
the days	ya·meem	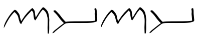	
are coming	ba·eem		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH	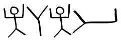	
when I will send	ve·hish·lach·tee	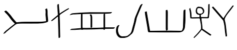	
a famine	ra·av		

on the land —	ba·a·rets		
not	lo		
a famine	ra·av		
of bread	lal·le·chem	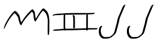	
	ve·lo		
or a thirst	tsa·ma		
for water	lam·ma·yim	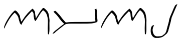	
but [a famine]	kee	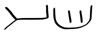	
	im		
of hearing	lish·mo·a		
-	et		
the words	div·re		
of the LORD	YHVH		
People will stagger	ve·na·u		Amos 8:12
from sea	mee·yam	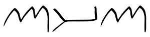	
to	ad		
sea	yam	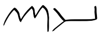	
from north	u·mits·tsa·pho·wn		
to	ve·ad		
east	miz·rach		
and roam	ye·sho·wt·tu		
seeking	le·vaq·qesh	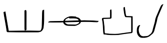	
-	et		
the word	de·var		
of the LORD	YHVH		
but they will not	ve·lo		
find it	yim·tsa·u		

day	bay·yo·wm	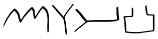	Amos 8:13
In that	ha·hu		
will faint	tit·al·laph·nah	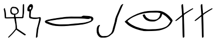	
young women —	hab·be·tu·lot		
the lovely	hay·ya·pho·wt	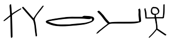	
the young men as well —	ve·hab·ba·chu·reem		
from thirst	bats·tsa·ma		
Those who swear	han·nish·ba·eem		Amos 8:14
by the guilt	be·ash·mat		
of Samaria	sho·me·ro·wn		
and say	ve·a·me·ru		
lives	che	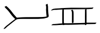	
‘ As surely as your god	e·lo·he·kha		
O Dan ’	dan		
lives ’—	ve·che	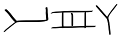	
or, ‘As surely as the way	de·rekh		
	be·er		
of Beersheba	sha·va		
they will fall	ve·na·phe·lu		
never	ve·lo		
to rise	ya·qu·mu	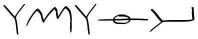	
again ”	o·wd		
I saw	ra·ee·tee	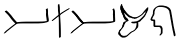	Amos 9:1
-	et		
the Lord	a·do·nay		
standing	nits·tsav		

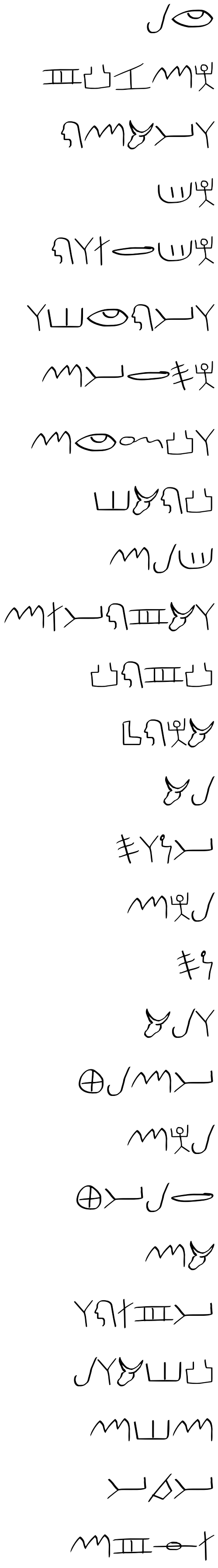

beside	al	
the altar	ham·miz·be·ach	
and He said :	vay·yo·mer	
“ Strike	hakh	
the tops of the pillars	hak·kaph·to·wr	
shake	ve·yir·a·shu	
so that the thresholds	has·sip·peem	
Topple them	u·ve·tsa·am	
on the heads	be·rosh	
of all the people	kul·lam	
the rest	ve·a·cha·ree·tam	
with the sword	ba·che·rev	
and I will kill	e·he·rog	
None	lo	
of those who flee	ya·nus	
	la·hem	
will get away	nas	
none	ve·lo	
will escape	yim·ma·let	
	la·hem	
of the fugitives	pa·leet	
Though	im	Amos 9:2
they dig down	yach·te·ru	
to Sheol	vish·o·wl	
from there	mish·sham	
My hand	ya·dee	
will take them	tiq·qa·chem	

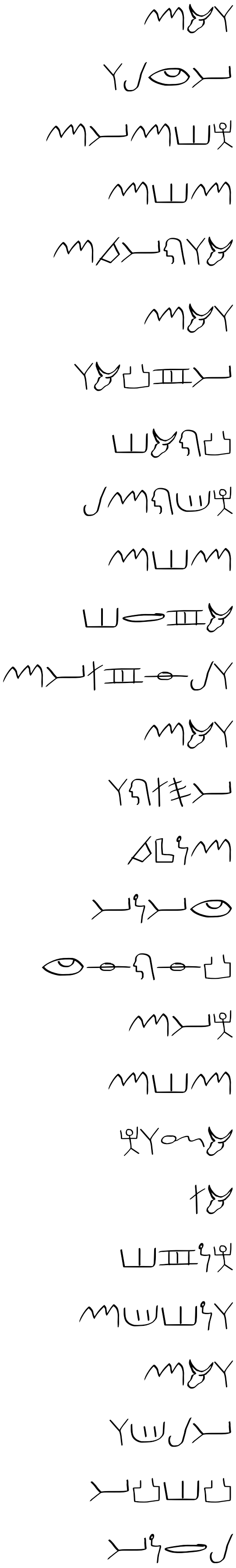

and though	ve·im	
they climb up	ya·a·lu	
to heaven	hash·sha·ma·yim	
from there	mish·sham	
I will pull them down	o·w·ree·dem	
Though	ve·im	Amos 9:3
they hide themselves	ye·cha·ve·u	
atop	be·rosh	
Carmel	hak·kar·mel	
there	mish·sham	
I will track them	a·chap·pes	
and seize them	u·le·qach·teem	
and though	ve·im	
they hide	yis·sa·te·ru	
from	min·ne·ged	
Me	e·nay	
at the bottom of	be·qar·qa	
the sea	hay·yam	
there	mish·sham	
I will command	a·tsaw·veh	
-	et	
the serpent	han·na·chash	
to bite them	u·ne·sha·kham	
Though	ve·im	Amos 9:4
they are driven	ye·le·khu	
into captivity	vash·she·vee	
by	liph·ne	

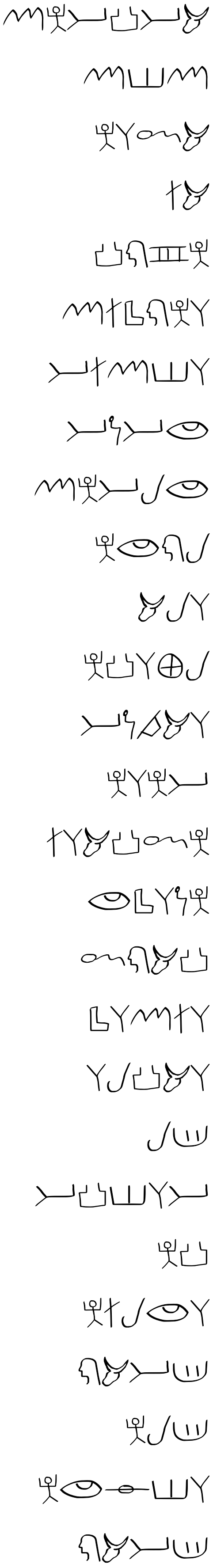

their enemies	ʾ·vē·hɛm	
there	mish·sham	
I will command	a·tsaw·veh	
-	et	
the sword	ha·che·rev	
to slay them	va·ha·ra·ga·tam	
I will fix	ve·sam·tee	
My eyes	e·nee	
upon them	a·le·hem	
for harm	le·ra·ah	
and not	ve·lo	
for good ”	le·to·w·vah	
The Lord	va·do·nay	Amos 9:5
GOD	YHVH	
of Hosts	hats·tse·va·o·wt	
He who touches	han·no·w·ge·a	
the earth	ba·a·rets	
and it melts	vat·ta·mo·wg	
mourn —	ve·a·ve·lu	
and all	kal	
its dwellers	yo·wo·she·ve	
	vah	
rises	ve·a·le·tah	
like the Nile	khay·or	
all [the land]	kul·lah	
then sinks	ve·sha·qe·ah	
like the river	kee·or	

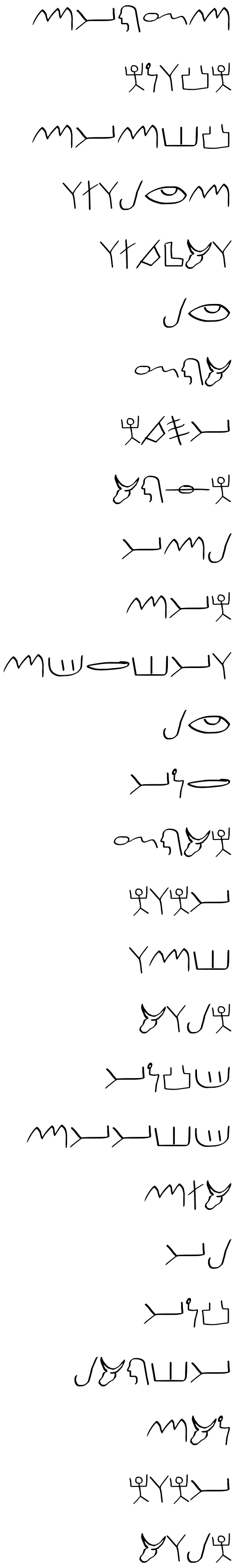

of Egypt —	mits·ra·yim	
He builds	hab·bo·w·neh	Amos 9:6
in the heavens	vash·sha·ma·yim	
His upper rooms	ma·ʿa·lo·to	
His vault	va·a·gud·da·to	
upon	al	
the earth	e·rets	
and founds	ye·sa·dah	
He summons	haq·qo·re	
the waters	le·me	
of the sea	hay·yam	
and pours them	vay·yish·pe·khem	
over	al	
the face	pe·ne	
of the earth	ha·a·rets	
The LORD	YHVH	
is His name	she·mo	
“ Are you not	ha·lo·w	Amos 9:7
	khiv·ne	
like the Cushites	khu·shee·yeem	
	at·tem	
to Me	lee	
O children	be·ne	
of Israel ? ”	yis·ra·el	
declares	ne·um	
the LORD	YHVH	
“ Did I not	ha·lo·w	

-	et		
Israel	yis·ra·el	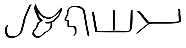	
bring	he·e·le·tee	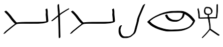	
up from the land	me·e·rets		
of Egypt	mits·ra·yim	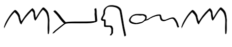	
the Philistines	u·phe·lish·tee·yeem		
from Caphtor	mik·kaph·to·wr	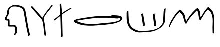	
and the Arameans	va·a·ram		
from Kir ?	miq·qeer	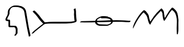	
Surely	hin·neh		Amos 9:8
the eyes	e·ne	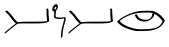	
of the Lord	a·do·nay		
GOD	YHVH	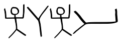	
kingdom	bam·mam·la·khah		
are on the sinful	ha·chat·ta·ah		
and I will destroy	ve·hish·mad·tee		
it	o·tah		
from	me·al		
the face	pe·ne		
of the earth	ha·a·da·mah		
	e·phes		
Yet	kee	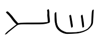	
I will not	lo		
utterly	hash·med		
destroy	ash·meed		
-	et		
the house	bet	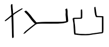	

of Jacob ”	ya·a·qov		
declares	ne·um		
the LORD	YHVH		
“ For	kee	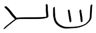	Amos 9:9
surely	hin·neh		
I	a·no·khee		
will give the command	me·tsaw·veh		
and I will shake	va·ha·ni·o·w·tee		
among all	ve·khal		
the nations	hag·go·w·yim	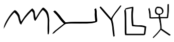	
-	et		
the house	bet	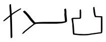	
of Israel	yis·ra·el	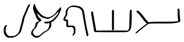	
as	ka·a·sher		
[grain] is sifted	yin·no·w·a	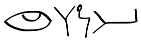	
in a sieve	bak·ke·va·rah	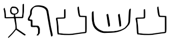	
but not	ve·lo		
will reach	yip·po·wl		
a pebble	tse·ro·wr	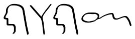	
the ground	a·rets		
by the sword —	ba·che·rev	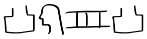	Amos 9:10
will die	ya·mu·tu		
All	kol		
the sinners	chat·ta·e		
among My people	am·mee		
all those who say	ha·o·me·reem		
will never	lo		

draw near	tag·geesh	
or confront	ve·taq·deem	
us ’”	ba·a·de·nu	
‘ Disaster	ha·ra·ah	
day	bay·yo·wm	Amos 9:11
“ In that	ha·hu	
I will restore	a·qeem	
-	et	
tent	suk·kat	
of David	da·veed	
the fallen	han·no·phe·let	
I will repair	ve·ga·dar·tee	
-	et	
its gaps	pir·tse·hen	
its ruins	va·ha·ri·so·taw	
restore	a·qeem	
and rebuild	u·ve·nee·tee·ha	
it as in the days	kee·me	
of old	o·w·lam	
that	le·ma·an	Amos 9:12
they may possess	yee·re·shu	
-	et	
the remnant	she·e·reet	
of Edom	e·do·wm	
and all	ve·khal	
the nations	hag·go·w·yim	
that	a·sher	

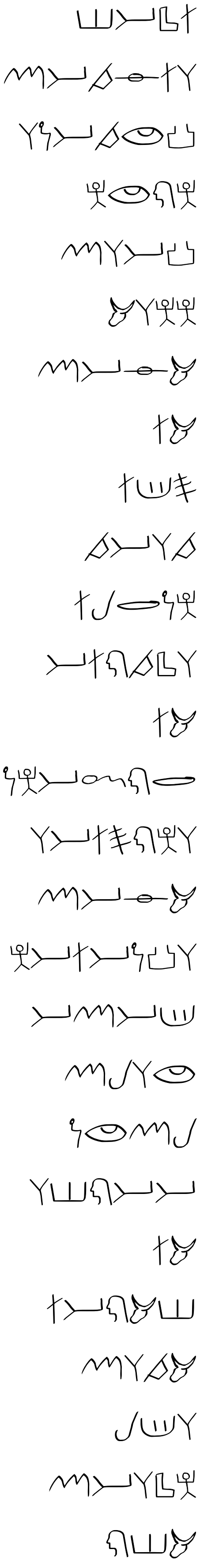

bear	niq·ra	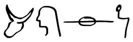	
My name ”	she·mee		
	a·le·hem	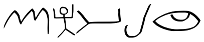	
declares	ne·um		
the LORD	YHVH		
who will do	o·seh		
this	zot		
“ Behold	hin·neh	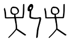	Amos 9:13
the days	ya·meem	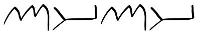	
are coming ”	ba·eem		
declares	ne·um		
the LORD	YHVH		
will overtake	ve·nig·gash		
“ when the plowman	cho·w·resh		
the reaper	baq·qo·tser	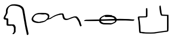	
and the treader	ve·do·rekh		
of grapes	a·na·veem	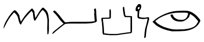	
the sower	be·mo·shekh		
of seed	haz·za·ra		
will drip	ve·hit·tee·phu	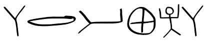	
The mountains	he·ha·reem	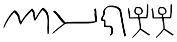	
with sweet wine	a·sees		
with which all	ve·khal		
the hills	hag·ge·va·o·wt	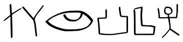	
will flow	tit·mo·w·gag·nah		
I will restore	ve·shav·tee		Amos 9:14
-	et		

from captivity	she·vut	𐤔𐤁𐤅𐤕	
My people	am·mee	𐤏𐤌𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
they will rebuild	u·va·nu	𐤅𐤁𐤍𐤅	
cities	a·reem	𐤏𐤓𐤉𐤌	
the ruined	ne·sham·mo·wt	𐤍𐤔𐤌𐤅𐤕	
and inhabit	ve·ya·sha·vu	𐤅𐤉𐤔𐤁𐤅	
They will plant	ve·na·te·u	𐤅𐤍𐤈𐤏𐤅	
vineyards	khe·ra·meem	𐤊𐤓𐤌𐤉𐤌	
and drink	ve·sha·tu	𐤅𐤔𐤕𐤅	
-	et	𐤀𐤕	
their wine	ye·nam	𐤉𐤉𐤍𐤌	
they will make	ve·a·su	𐤅𐤏𐤔𐤅	
gardens	gan·no·wt	𐤂𐤍𐤅𐤕	
and eat	ve·a·khe·lu	𐤅𐤀𐤊𐤋𐤅	
-	et	𐤀𐤕	
their fruit	pe·ree·hem	𐤐𐤓𐤉𐤄𐤌	
I will firmly plant them	u·ne·ta·teem	𐤅𐤍𐤈𐤏𐤕𐤉𐤌	Amos 9:15
in	al	𐤏𐤋	
their own land	ad·ma·tam	𐤀𐤃𐤌𐤕𐤌	
never	ve·lo	𐤅𐤋𐤀	
to be uprooted	yin·na·te·shu	𐤉𐤍𐤕𐤔𐤅	
again	o·wd	𐤏𐤅𐤃	
from	me·al	𐤌𐤏𐤋	
the land	ad·ma·tam	𐤀𐤃𐤌𐤕𐤌	
that	a·sher	𐤀𐤔𐤓	
I have given	na·tat·tee	𐤍𐤕𐤕𐤉	

them ”	la·hem	להם	
says	a·mar	אמר	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	

Obadiah

BSB Translation	Transliteration	Original Hebrew	
[This is] the vision	cha·zo·wn	חזון	Obadiah 1:1
of Obadiah :	o·vad·yah	עבדיה	
This is what	koh	כה	
says	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
about Edom —	le·e·do·wm	לאדום	
a message	she·mu·ah	שמועה	
We have heard	sha·ma·nu	שמענו	
	me·et	מאת	
from the LORD	YHVH	יהוה	
an envoy	ve·tseer	וציר	
among the nations	bag·go·w·yim	בגוים	
has been sent	shul·lach	שלח	
[to say,] “Rise up	qu·mu	קומו	
and let us go	ve·na·qu·mah	ונקומה	
against her !”—	ʿa·lɛ·ha	עליה	
to battle	lam·mil·cha·mah	למלחמה	
“ Behold	hin·neh	הנה	Obadiah 1:2
small	qa·ton	קטן	

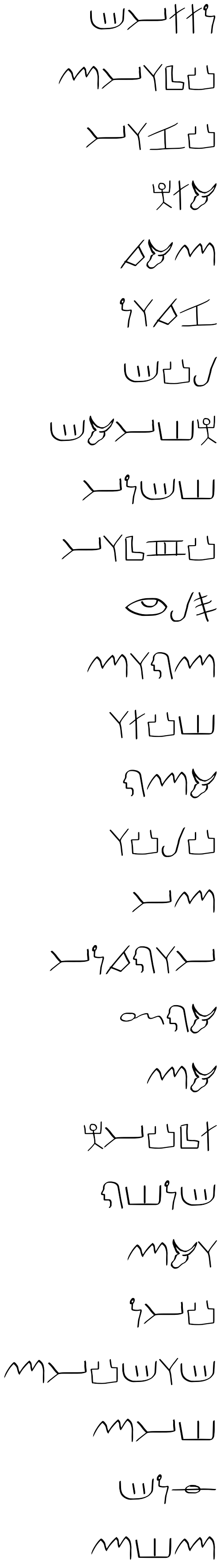

I will make you	ne·tat·tee·kha	
among the nations	bag·go·w·yim	
despised	ba·zui	
you	at·tah	
will be deeply	me·od	
The pride	ze·do·wn	Obadiah 1:3
of your heart	lib·be·kha	
has deceived you	hish·shee·e·kha	
O dwellers	sho·khe·nee	
in the clefts	ve·chag·ve	
of the rocks	se·la	
the heights	me·ro·wm	
whose habitation is	shiv·to	
who say	o·mer	
in your heart	be·lib·bo	
‘ Who	mee	
can bring me down	yo·w·ri·de·nee	
to the ground ? ’	a·rets	
Though	im	Obadiah 1:4
you soar	tag·bee·ah	
like the eagle	kan·ne·sher	
	ve·im	
among	ben	
the stars	ko·w·kha·veem	
and make	seem	
your nest	qin·ne·kha	
even from there	mish·sham	

I will bring you down ”	o·w·ree·de·kha	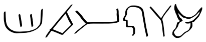	
declares	ne·um		
the LORD	YHVH		
“ If	im		Obadiah 1:5
thieves	gan·na·veem	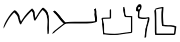	
came	ba·u		
to you	le·kha	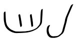	
if	im		
robbers	sho·wd·de		
by night —	lay·lah	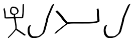	
oh, how	ekh	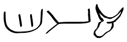	
you will be ruined —	nid·me·tah		
would they not	ha·lo·w		
steal	yig·ne·vu		
[only] what they wanted ?	day·yam	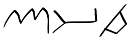	
If	im		
grape gatherers	bo·tse·reem		
came	ba·u		
to you	lakh	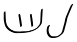	
would they not	ha·lo·w		
leave	yash·ee·ru		
[some] gleanings ?	o·le·lo·wt	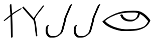	
But how	ekh	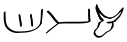	Obadiah 1:6
will be pillaged	nech·pe·su		
Esau	e·saw		
sought out !	niv·u		
his hidden treasures	mats·pu·naw		

you to	ad	𐤏𐤃	Obadiah 1:7
the border	hag·ge·vul	𐤄𐤂𐤁𐤅𐤋	
will drive	shil·le·chu·kha	𐤔𐤋𐤇𐤅𐤊	
All	kol	𐤊𐤋	
the men	an·she	𐤀𐤍𐤔𐤉	
allied with you	ve·ree·te·kha	𐤁𐤓𐤉𐤕𐤊	
will deceive	hish·shee·u·kha	𐤄𐤔𐤉𐤀𐤅𐤊	
and overpower	ya·khe·lu	𐤉𐤊𐤋𐤅	
you	le·kha	𐤋𐤊	
the men	an·she	𐤀𐤍𐤔𐤉	
at peace with you	she·lo·me·kha	𐤔𐤋𐤌𐤊	
[Those who eat] your bread	lach·me·kha	𐤋𐤇𐤌𐤊	
will set	ya·see·mu	𐤉𐤔𐤉𐤌𐤅	
a trap	ma·zo·wr	𐤌𐤆𐤅𐤓	
for you	tach·te·kha	𐤕𐤇𐤕𐤉𐤊	
without your	en	𐤀𐤉𐤍	
awareness	te·vu·nah	𐤕𐤁𐤅𐤍𐤄	
of it	bo	𐤁𐤅	
will I not	ha·lo·w	𐤄𐤋𐤅𐤀	Obadiah 1:8
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
In that	ha·hu	𐤄𐤄𐤅𐤀	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
destroy	ve·ha·a·vad·tee	𐤅𐤄𐤀𐤁𐤃𐤕𐤉	
the wise [men]	cha·kha·meem	𐤇𐤊𐤌𐤉𐤌	
of Edom	me·e·do·wm	𐤌𐤀𐤃𐤅𐤌	
and the men of understanding	u·te·vu·nah	𐤅𐤕𐤁𐤅𐤍𐤄	

in the mountains	me·har	𐤌𐤄𐤓	
of Esau ?	e·saw	𐤏𐤔𐤅	
will be terrified	ve·chat·tu	𐤅𐤇𐤕𐤅	Obadiah 1:9
Then your mighty men	gib·bo·w·re·kha	𐤂𐤁𐤅𐤓𐤉𐤊	
O Teman	te·man	𐤕𐤉𐤌𐤍	
so that	le·ma·an	𐤋𐤌𐤏𐤍	
will be cut down	yik·ka·ret	𐤉𐤊𐤓𐤕	
everyone	eesh	𐤀𐤉𐤔	
in the mountains	me·har	𐤌𐤄𐤓	
of Esau	e·saw	𐤏𐤔𐤅	
in the slaughter	miq·qa·tel	𐤌𐤒𐤈𐤋	
Because of the violence	me·cha·mas	𐤌𐤇𐤌𐤎	Obadiah 1:10
against your brother	a·chee·kha	𐤀𐤇𐤉𐤊	
Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
you will be covered	te·khas·se·kha	𐤕𐤊𐤎𐤊	
with shame	vu·shah	𐤁𐤅𐤔𐤄	
and cut off	ve·nikh·ra·ta	𐤅𐤍𐤊𐤓𐤕	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
On the day	be·yo·wm	𐤁𐤉𐤅𐤌	Obadiah 1:11
you stood	a·ma·de·kha	𐤏𐤌𐤃𐤊	
aloof	min·ne·ged	𐤌𐤍𐤂𐤃	
while	be·yo·wm	𐤁𐤉𐤅𐤌	
carried off	she·vo·wt	𐤔𐤁𐤅𐤕	
strangers	za·reem	𐤆𐤓𐤉𐤌	
his wealth	che·lo	𐤇𐤉𐤋𐤅	
and foreigners	ve·na·khe·reem	𐤅𐤍𐤊𐤓𐤉𐤌	
entered	ba·u	𐤁𐤀𐤅	

his gate	sha·ʿa·ro		
for	ve·al		
Jerusalem	ye·ru·sha·lim		
and cast	yad·du	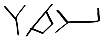	
lots	go·w·ral		
	gam		
you	at·tah		
were just like one	ke·a·chad		
of them	me·hem		
But you should not	ve·al		Obadiah 1:12
gloat	te·re		
in that day	ve·yo·wm	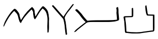	
your brother’s	a·chee·kha	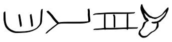	
day	be·yo·wm	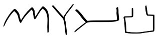	
of misfortune	na·khe·ro	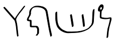	
nor	ve·al		
rejoice	tis·mach		
over the people	liv·ne		
of Judah	ye·hu·dah	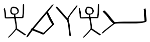	
in the day	be·yo·wm	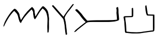	
of their destruction	a·ve·dam	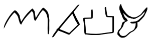	
nor	ve·al		
boast proudly	tag·del		
	pee·kha	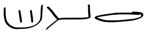	
in the day	be·yo·wm	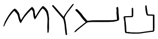	
of their distress	tsa·rah		
You should not	al		Obadiah 1:13

enter	ta·vo·w		
the gate	ve·sha·ar		
of My people	am·mee		
in the day	be·yo·wm	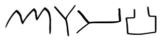	
of their disaster	e·dam	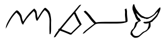	
nor	al		
gloat	te·re		
over	gam		
-	at·tah		
their affliction	be·ra·a·to		
in the day	be·yo·wm	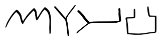	
of their disaster	e·do	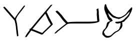	
nor	ve·al		
loot	tish·lach·nah	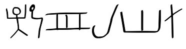	
their wealth	ve·che·lo	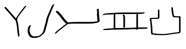	
in the day	be·yo·wm	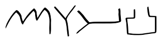	
of their disaster	e·do	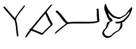	
Nor should you	ve·al		Obadiah 1:14
stand	ta·a·mod		
at	al		
the crossroads	hap·pe·req		
to cut off	le·hakh·reet	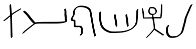	
-	et		
their fugitives	pe·lee·taw	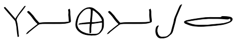	
nor	ve·al		
deliver up	tas·ger		
their survivors	se·ree·daw	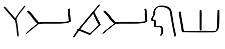	

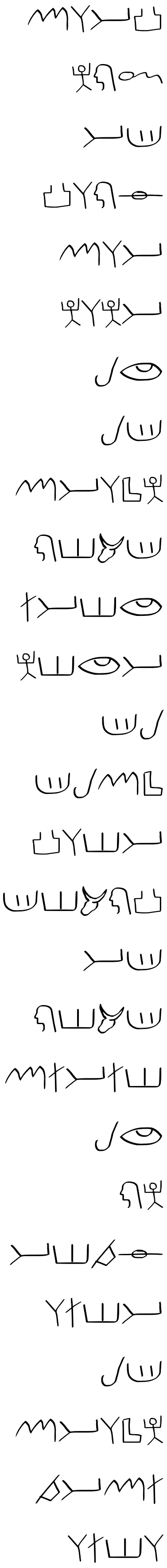

in the day	be·yo·wm	
of their distress	tsa·rah	
For	kee	Obadiah 1:15
is near	qa·ro·wv	
the Day	yo·wm	
of the LORD	YHVH	
for	al	
all	kal	
the nations	hag·go·w·yim	
As	ka·a·sher	
you have done	a·see·ta	
it will be done	ye·a·seh	
to you	lakh	
your recompense	ge·mul·kha	
will return	ya·shuv	
upon your own head	be·ro·she·kha	
For	kee	Obadiah 1:16
as	ka·a·sher	
you drank	she·tee·tem	
on	al	
mountain	har	
My holy	qad·shee	
will drink	yish·tu	
so all	khal	
the nations	hag·go·w·yim	
continually	ta·meed	
They will drink	ve·sha·tu	

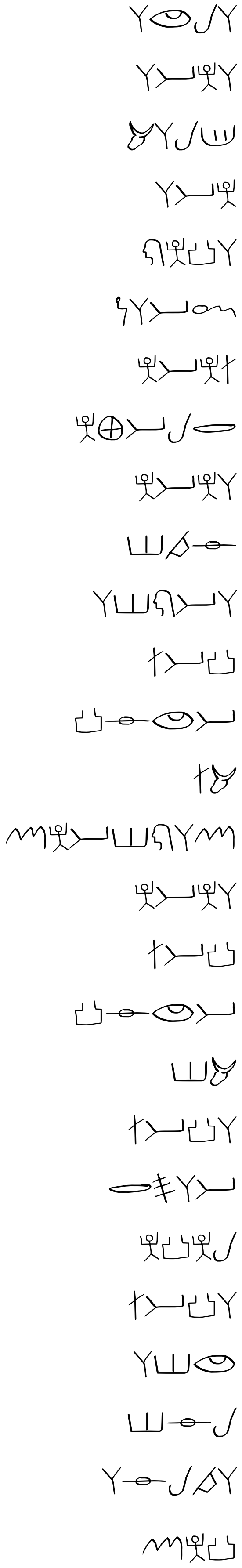

and gulp [it] down	ve·la·u	
they will be	ve·ha·yu	
as if they had never	ke·lo·w	
existed	ha·yu	
But on Mount	u·ve·har	Obadiah 1:17
Zion	tsee·yo·wn	
there will be	tih·yeh	
deliverance	phe·le·tah	
and it will be	ve·ha·yah	
holy	qo·desh	
will reclaim	ve·ya·re·shu	
and the house	bet	
of Jacob	ya·a·qov	
-	et	
their possession	mo·ra·shē·hɛm	
will be	ve·ha·yah	Obadiah 1:18
Then the house	vet	
of Jacob	ya·a·qov	
a blazing fire	esh	
and the house	u·vet	
of Joseph	yo·w·seph	
a burning flame	le·ha·vah	
but the house	u·vet	
of Esau	e·saw	
will be stubble —	le·qash	
Jacob will set it ablaze	ve·da·le·qu	
	va·hem	

and consume it	va·a·kha·lum	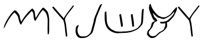	
Therefore no	ve·lo		
will remain	yih·yeh	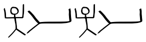	
survivor	sa·reed	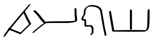	
from the house	le·vet	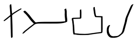	
of Esau ”	e·saw		
For	kee	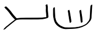	
the LORD	YHVH		
has spoken	dib·ber		
will possess	ve·ya·re·shu		Obadiah 1:19
Those from the Negev	han·ne·gev	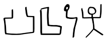	
-	et		
the mountains	har		
of Esau	e·saw		
those from the foothills	ve·hash·she·phe·lah		
-	et		
[will possess the land] of the Philistines	pe·lish·teem		
They will occupy	ve·ya·re·shu		
-	et		
the fields	se·deh		
of Ephraim	eph·ra·yim		
-	ve·et		
-	se·deh		
and Samaria	sho·me·ro·wn		
and Benjamin [will possess]	u·vin·ya·min	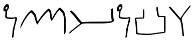	
-	et		

Gilead	hag·gil·ad		
And the exiles	ve·ga·lut	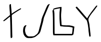	Obadiah 1:20
host	ha·chel	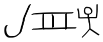	
of this	haz·zeh		
	liv·ne		
of the Israelites	yis·ra·el	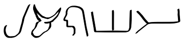	
	a·sher		
[will possess the land] of the Canaanites	ke·na·a·neem		
as	ad		
far as Zarephath	tsa·re·phat		
and the exiles	ve·ga·lut		
from Jerusalem	ye·ru·sha·lim		
who	a·sher		
are in Sepharad	bis·pha·rad		
will possess	yir·shu		
-	et		
the cities	a·re		
of the Negev	han·ne·gev		
will ascend	ve·a·lu		Obadiah 1:21
The deliverers	mo·wo·shi·eem		
Mount	be·har		
Zion	tsee·yo·wn	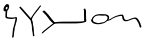	
to rule over	lish·pot		
-	et		
the mountains	har		
of Esau	e·saw		

will belong to	ve·ha·ye·tah	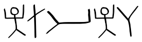
the LORD	la·YHVH	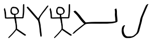
And the kingdom	ham·me·lu·khah	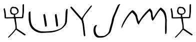

Jonah

BSB Translation	Transliteration	Original Hebrew	
came	vay·hee	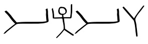	Jonah 1:1
Now the word	de·var		
of the LORD	YHVH		
to	el		
Jonah	yo·w·nah		
son	ben		
of Amittai	a·mit·tay		
saying	le·mor	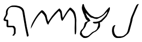	
“ Get up !	qum	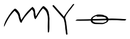	Jonah 1:2
Go	lekh	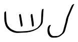	
to	el		
of Nineveh	nee·ne·veh	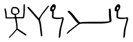	
city	ha·eer		
the great	hag·ge·do·w·lah		
and preach	u·qe·ra	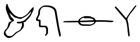	
against it	a·le·ha	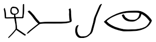	
because	kee	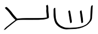	
has come up	a·le·tah	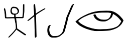	
its wickedness	ra·a·tam		
before Me ”	le·pha·nay		
got up	vay·ya·qam	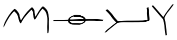	Jonah 1:3

Jonah, however	yo·w·nah		
to flee	liv·ro·ach		
to Tarshish	tar·shee·shah	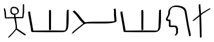	
away from the presence	mil·liph·ne		
of the LORD	YHVH		
He went down	vay·ye·red	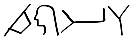	
to Joppa	ya·pho	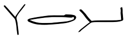	
and found	vay·yim·tsa		
a ship	ʾa·nī·yah	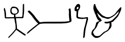	
bound	ba·ah		
for Tarshish	tar·sheesh	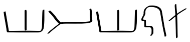	
So he paid	vay·yit·ten	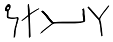	
the fare	se·kha·rah		
and went aboard	vay·ye·red	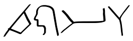	
	bah		
to sail	la·vo·w		
	im·ma·hem	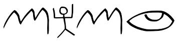	
for Tarshish	tar·shee·shah	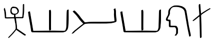	
away from the presence	mil·liph·ne		
of the LORD	YHVH		
Then the LORD	va·YHVH	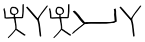	Jonah 1:4
hurled	he·teel	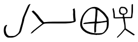	
wind	ru·ach		
a great	ge·do·w·lah		
upon	el		
the sea	hay·yam	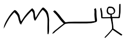	
arose	vay·hee	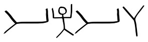	

storm	sa·ar	
and such a violent	ga·do·wl	
-	bay·yam	
that the ship	ve·ha·o·nee·yah	
was in danger	chish·she·vah	
of breaking apart	le·hish·sha·ver	
were afraid	vay·yee·re·u	Jonah 1:5
The sailors	ham·mal·la·cheem	
cried out	vay·yiz·a·qu	
and each	eesh	
to	el	
his own god	e·lo·haw	
And they threw	vay·ya·ti·lu	
-	et	
cargo	hak·ke·leem	
-	a·sher	
the ship’s	ba·o·nee·yah	
into	el	
the sea	hay·yam	
to lighten	le·ha·qel	
the load	me·a·le·hem	
But Jonah	ve·yo·w·nah	
had gone down	ya·rad	
to	el	
the lowest part	yar·ke·te	
of the vessel	has·se·phee·nah	
where he lay down	vay·yish·kav	

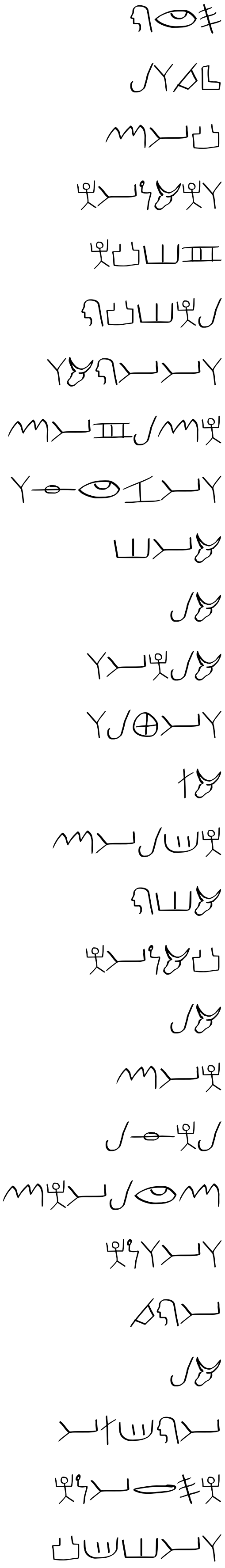

and fell into a deep sleep	vay·ye·ra·dam		
approached	vay·yiq·rav	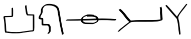	Jonah 1:6
him	e·law	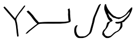	
The captain	rav	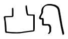	
	ha·cho·vel	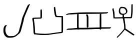	
and said	vay·yo·mer		
	lo		
“ How	mah	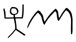	
can you	le·kha	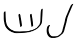	
sleep ?	nir·dam	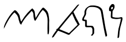	
Get up	qum	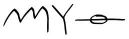	
[and] call	qe·ra	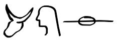	
upon	el		
your God	e·lo·he·kha		
Perhaps	u·lay	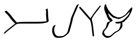	
will consider	yit·ash·shet		
this God	ha·e·lo·heem		
us	la·nu	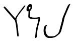	
so that	ve·lo		
we may not perish ”	no·ved		
said the sailors	vay·yo·me·ru		Jonah 1:7
	eesh	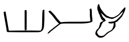	
to	el		
one another	re·e·hu		
“ Come ! ”	le·khu		
“ Let us cast	ve·nap·pee·lah	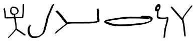	
lots	go·w·ra·lo·wt		

to find out	ve·ne·de·ah	
who is responsible	be·shel·le·mee	
calamity	ha·ra·ah	
for this	haz·zot	
that is upon us ”	la·nu	
So they cast	vay·yap·pi·lu	
lots	go·w·ra·lo·wt	
fell	vay·yip·pol	
and the lot	hag·go·w·ral	
on	al	
Jonah	yo·w·nah	
they demanded	vay·yo·me·ru	Jonah 1:8
-	e·law	
“ Tell	hag·gee·dah	
now ”	na	
us	la·nu	
is to blame	ba·a·sher	
“ who	le·mee	
calamity	ha·ra·ah	
for this	haz·zot	
that is upon us ?	la·nu	
What [is]	mah	
your occupation	me·lakh·te·kha	
and where	u·me·a·yin	
have you come from ?	ta·vo·w	
What	mah	
is your country	ar·tse·kha	

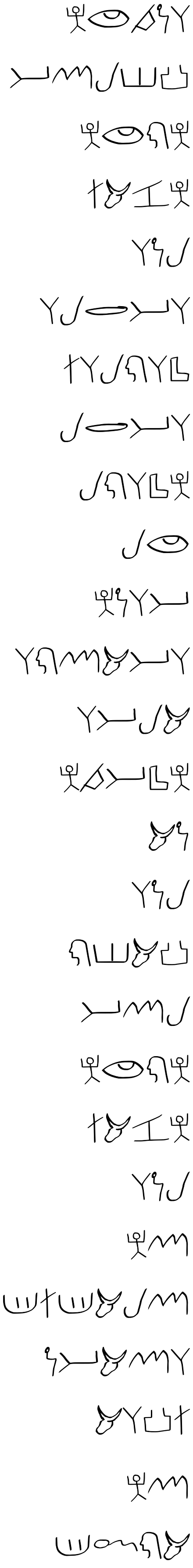

and who	ve·e		
	miz·zeh		
people ? ”	am		
are your	at·tah		
replied Jonah	vay·yo·mer		Jonah 1:9
	a·le·hem	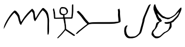	
a Hebrew ”	iv·ree		
“ I am	a·no·khee		
-	ve·et		
the LORD	YHVH	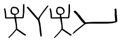	
the God	e·lo·he	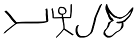	
of the heavens	hash·sha·ma·yim		
“ I	a·nee	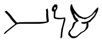	
worship	ya·re		
who	a·sher		
made	a·sah		
-	et		
the sea	hay·yam	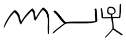	
-	ve·et		
and the dry land ”	hay·yab·ba·shah	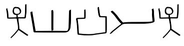	
afraid	vay·yee·re·u	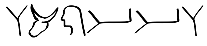	Jonah 1:10
Then the men	ha·a·na·sheem	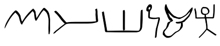	
	yir·ah		
were even more	ge·do·w·lah		
and said	vay·yo·me·ru		
to him	e·law	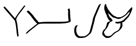	
“ What	mah	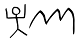	

-	zot	
have you done ? ”	a·see·ta	
	kee	
knew	ya·de·u	
The men	ha·a·na·sheem	
that	kee	
from the presence	mil·liph·ne	
of the LORD	YHVH	
he	hu	
was fleeing	vo·re·ach	
because	kee	
he had told	hig·geed	
them	la·hem	
so they said	vay·yo·me·ru	Jonah 1:11
to [Jonah]	e·law	
“ What	mah	
must we do	na·a·seh	
to you	lakh	
to calm	ve·yish·toq	
this sea	hay·yam	
for us ? ”	me·a·le·nu	
Now	kee	
the sea	hay·yam	
was growing worse	ho·w·lekh	
and worse	ve·so·er	
he answered	vay·yo·mer	Jonah 1:12
-	a·le·hem	

“ Pick me up ”	sa·u·nee		
“ and cast me	va·ha·tee·lu·nee	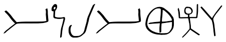	
into	el		
the sea	hay·yam	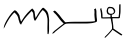	
may quiet down	ve·yish·toq		
so it	hay·yam	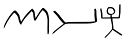	
for you	me·a·le·khem	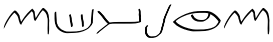	
For	kee	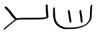	
know	yo·w·de·a		
I	a·nee	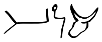	
that	kee	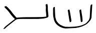	
I am to blame	ve·shel·lee	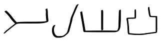	
storm	has·sa·ar		
violent	hag·ga·do·wl		
for this	haz·zeh		
that has come upon you ”	a·le·khem	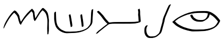	
rowed hard	vay·yach·te·ru	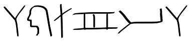	Jonah 1:13
Nevertheless, the men	ha·a·na·sheem	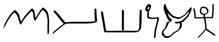	
to get back	le·ha·sheev	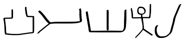	
to	el		
dry land	hay·yab·ba·shah	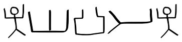	
but they	ve·lo		
could not	ya·kho·lu		
for	kee	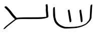	
the sea	hay·yam	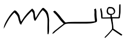	
more and more	ho·w·lekh	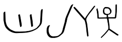	
was raging	ve·so·er		

against them	a·le·hem	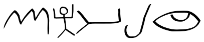	
So they cried out	vay·yiq·re·u	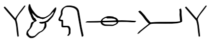	Jonah 1:14
to	el		
the LORD	YHVH		
:	vay·yo·me·ru		
“ Please	an·nah		
O LORD	YHVH		
do not	al		
	na		
let us perish	no·ve·dah		
life !	be·ne·phesh		
man’s	ha·eesh	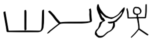	
on account of this	haz·zeh		
Do not	ve·al		
charge	tit·ten		
us	a·le·nu	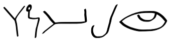	
blood !	dam		
with innocent	na·qee	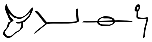	
For	kee	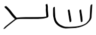	
You	at·tah		
O LORD	YHVH		
as	ka·a·sher		
You pleased ”	cha·phats·ta		
have done	a·see·ta	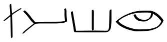	
At this, they picked up	vay·yis·u		Jonah 1:15
-	et		
Jonah	yo·w·nah		

and cast him	vay·ti·lu·hu	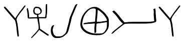	
into	el		
the sea	hay·yam	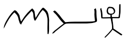	
grew calm	vay·ya·a·mod		
sea	hay·yam	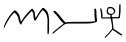	
and the raging	miz·za·po		
feared	vay·yee·re·u	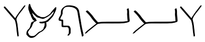	Jonah 1:16
Then the men	ha·a·na·sheem	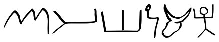	
	yir·ah		
greatly	ge·do·w·lah		
-	et		
the LORD	YHVH		
and they offered	vay·yiz·be·chu		
a sacrifice	ze·vach		
to the LORD	la·YHVH	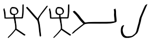	
and made	vay·yid·de·ru		
vows [to Him]	ne·da·reem	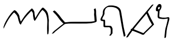	
had appointed	vay·man	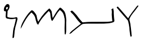	Jonah 1:17
Now the LORD	YHVH		
fish	dag		
a great	ga·do·wl		
to swallow	liv·lo·a	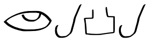	
-	et		
Jonah	yo·w·nah		
spent	vay·hee	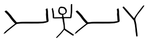	
and Jonah	yo·w·nah		
in the belly	bim·e		

of the fish	had·dag	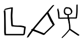	
three	she·lo·shah	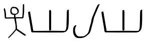	
days	ya·meem	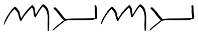	
and three	u·she·lo·shah	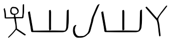	
nights	le·lo·wt	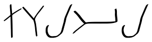	
prayed	vay·yit·pal·lel	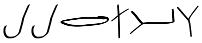	Jonah 2:1
Jonah	yo·w·nah	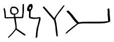	
to	el	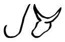	
the LORD	YHVH	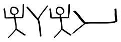	
his God	e·lo·haw	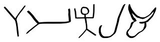	
From inside	mim·me·e	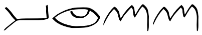	
the fish	had·da·gah	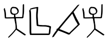	
saying :	vay·yo·mer	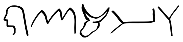	Jonah 2:2
I called	qa·ra·tee	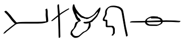	
“ In my distress	mits·tsa·rah	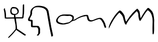	
	lee	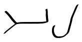	
to	el	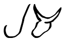	
the LORD	YHVH	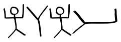	
and He answered me	vay·ya·a·ne·nee	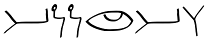	
From the belly	mib·be·ten	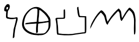	
of Sheol	she·o·wl	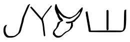	
I called for help	shiw·va·tee	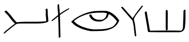	
[and] You heard	sha·ma·ta	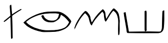	
my voice	qo·w·lee	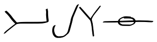	
For You cast me	vat·tash·lee·khe·nee	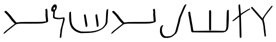	Jonah 2:3
into the deep	me·tsu·lah	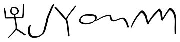	
into the heart	bil·vav	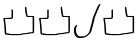	

of the seas	yam·meem	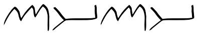	
and the current	ve·na·har		
swirled about me	ye·so·ve·ve·nee		
all	kal		
Your breakers	mish·ba·re·kha		
and waves	ve·gal·le·kha	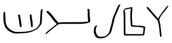	
over me	a·lay	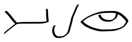	
swept	a·va·ru		
At this, I	va·a·nee		Jonah 2:4
said	a·mar·tee		
‘ I have been banished	nig·rash·tee		
from	min·ne·ged		
Your sight	e·ne·kha	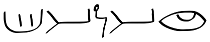	
yet	akh		
once more	o·w·seeph		
I will look	le·hab·beet	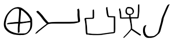	
toward	el		
temple ’	he·khal	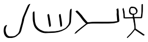	
Your holy	qad·she·kha		
engulfed me	a·pha·phu·nee		Jonah 2:5
The waters	ma·yim	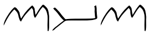	
to take	ad		
my life	ne·phesh		
the watery depths	te·ho·wm		
closed around me	ye·so·ve·ve·nee		
the seaweed	suph		
wrapped	cha·vush		

around my head	le·ro·shee	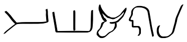	
To the roots	le·qits·ve	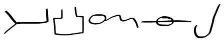	Jonah 2:6
of the mountains	ha·reem	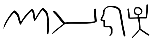	
I descended	ya·rad·tee	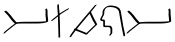	
the earth	ha·a·rets	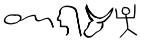	
barred me in	be·ri·che·ha	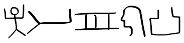	
beneath me	va·a·dee	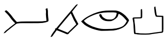	
forever !	le·o·w·lam	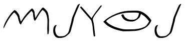	
But You raised	vat·ta·al	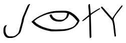	
from the pit	mish·sha·chat	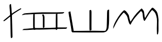	
my life	chay·yay	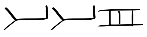	
O LORD	YHVH	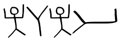	
my God !	e·lo·hay	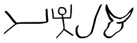	
was fading away	be·hit·at·teph	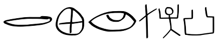	Jonah 2:7
	a·lay	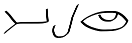	
As my life	naph·shee	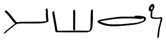	
-	et	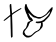	
the LORD	YHVH	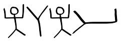	
I remembered	za·kha·re·tee	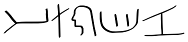	
went up	vat·ta·vo·w	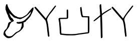	
to You	e·le·kha	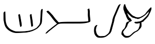	
My prayer	te·phil·la·tee	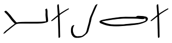	
to	el	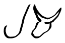	
temple	he·khal	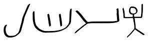	
Your holy	qad·she·kha	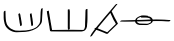	
Those who cling to	me·sham·me·reem	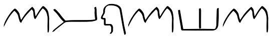	Jonah 2:8
idols	hav·le	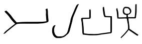	

worthless	shaw		
[His] loving devotion	chas·dam		
forsake	ya·a·zo·vu		
But I	va·a·nee		Jonah 2:9
with the voice	be·qo·wl	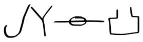	
of thanksgiving	to·w·dah		
will sacrifice	ez·be·chah		
to You	lakh	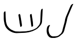	
what	a·sher		
I have vowed	na·dar·tee		
I will fulfill	a·shal·le·mah	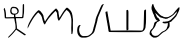	
Salvation	ye·shu·a·tah		
is from the LORD ! ”	la·YHVH		
commanded	vay·yo·mer		Jonah 2:10
And the LORD	YHVH		
the fish	lad·dag	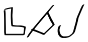	
and it vomited	vay·ya·qe	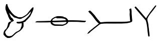	
-	et		
Jonah	yo·w·nah		
onto	el		
dry land	hay·yab·ba·shah	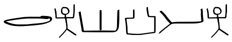	
came	vay·hee	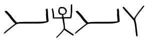	Jonah 3:1
Then the word	de·var		
of the LORD	YHVH		
to	el		
Jonah	yo·w·nah		
a second time	she·neet	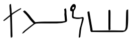	

:	le·mor	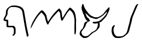	
“ Get up !	qum	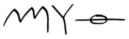	Jonah 3:2
Go	lekh	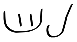	
to	el		
of Nineveh	nee·ne·veh	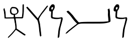	
city	ha·eer		
the great	hag·ge·do·w·lah		
and proclaim	wiq·ra	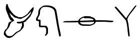	
to it	e·le·ha	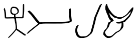	
-	et		
the message	haq·qe·ree·ah	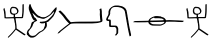	
that	a·sher		
I	a·no·khee		
give	do·ver		
you ”	e·le·kha	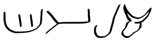	
got up	vay·ya·qam	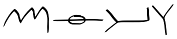	Jonah 3:3
This time Jonah	yo·w·nah		
and went	vay·ye·lekh	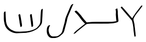	
to	el		
Nineveh	nī·ne·wɛh	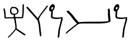	
in accordance with the word	kid·var		
of the LORD	YHVH		
Now Nineveh	ve·nee·ne·veh	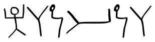	
was	ha·ye·tah	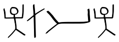	
city	eer	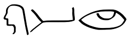	
great	ge·do·w·lah		
an exceedingly	le·lo·heem		

journey	ma·ha·lakh		
[requiring] a three-day	she·lo·shet	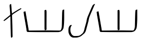	
	ya·meem	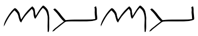	
set out	vay·ya·chel	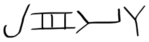	Jonah 3:4
Jonah	yo·w·nah		
	la·vo·w		
into the city	va·eer		
of his journey	ma·ha·lakh		
day	yo·wm		
On the first	e·chad	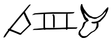	
and proclaimed	vay·yiq·ra	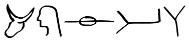	
	vay·yo·mar		
more	o·wd		
“ Forty	ar·ba·eem		
days	yo·wm		
and Nineveh	ve·nee·ne·veh	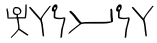	
will be overturned ! ”	neh·pa·khet		
believed	vay·ya·a·mee·nu	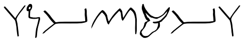	Jonah 3:5
	an·she		
And the Ninevites	nee·ne·veh	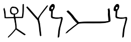	
God	be·lo·heem		
They proclaimed	vay·yiq·re·u	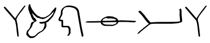	
a fast	tso·wm		
and dressed	vay·yil·be·shu	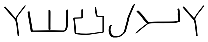	
in sackcloth	saq·qeem	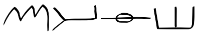	
from the greatest	mig·ge·do·w·lam		
of them to	ve·ad		

the least	qe·tan·nam		
reached	vay·yig·ga	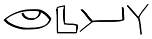	Jonah 3:6
When word	had·da·var		
	el		
the king	mɛ·lɛkh	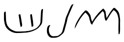	
of Nineveh	nee·ne·veh	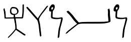	
he got up	vay·ya·qam	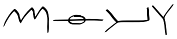	
from his throne	mik·kis·o		
took off	vay·ya·a·ver		
his royal robe	ad·dar·to		
in	me·a·law		
covered [himself]	vay·khas	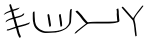	
with sackcloth	saq	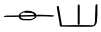	
and sat	vay·ye·shev		
	al		
ashes	ha·e·pher		
Then he issued a proclamation	vay·yaz·eq	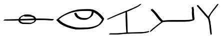	Jonah 3:7
	vay·yo·mer		
in Nineveh :	be·nee·ne·veh	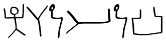	
“ By the decree	mit·ta·am		
of the king	ham·me·lekh		
and his nobles	u·ge·do·law	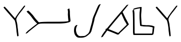	
:	le·mor		
man	ha·a·dam		
or beast	ve·hab·be·he·mah		
herd	hab·ba·qar	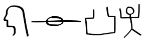	
or flock	ve·hats·tson		

Let no	al		
taste	yit·a·mu		
anything at all	me·u·mah		
They must not	al		
eat	yir·u		
	u·ma·yim	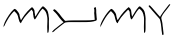	
	al		
or drink	yish·tu		
be covered	ve·yit·kas·su	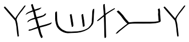	Jonah 3:8
with sackcloth	saq·qeem	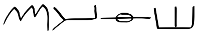	
Furthermore, let both man	ha·a·dam		
and beast	ve·hab·be·he·mah		
and have everyone call out	ve·yiq·re·u	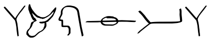	
to	el		
God	e·lo·heem		
earnestly	be·cha·ze·qah	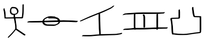	
turn	ve·ya·shu·vu	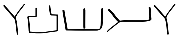	
Let each one	eesh	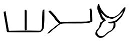	
ways	mid·dar·ko		
his evil	ha·ra·ah		
from	u·min		
and from the violence	he·cha·mas	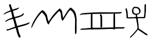	
-	a·sher		
in his hands	be·khap·pe·hem		
Who	mee	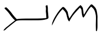	Jonah 3:9
knows ?	yo·w·de·a		

may turn	ya·shuv	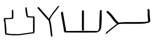	
and relent	ve·ni·cham	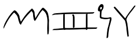	
God	ha·e·lo·heem	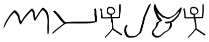	
He may turn	ve·shav	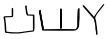	
from His fierce	me·cha·ro·wn	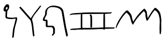	
anger	ap·po	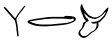	
so that we will not	ve·lo	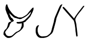	
perish ”	no·ved	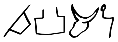	
saw	vay·yar	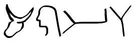	Jonah 3:10
When God	ha·e·lo·heem	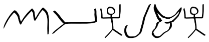	
-	et	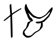	
their actions —	ma·a·se·hem	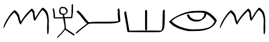	
that	kee	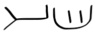	
they had turned	sha·vu	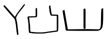	
ways —	mid·dar·kam	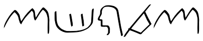	
from their evil	ha·ra·ah	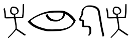	
relented	vay·yin·na·chem	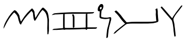	
[He]	ha·e·lo·heem	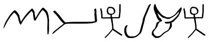	
from	al	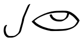	
the disaster	ha·ra·ah	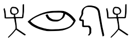	
-	a·sher	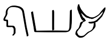	
He had threatened	dib·ber	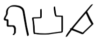	
to bring	la·a·so·wt	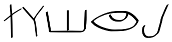	
upon them	la·hem	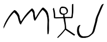	
-	ve·lo	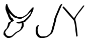	
-	a·sah	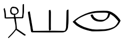	
displeased	vay·ye·ra	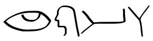	Jonah 4:1

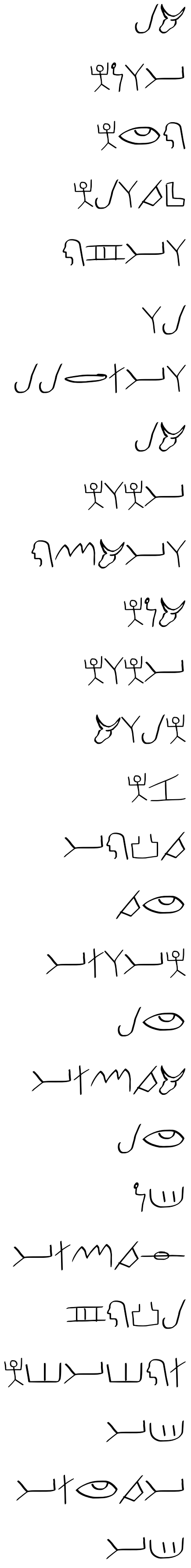

	el	
Jonah, however	yo·w·nah	
	ra·ah	
was greatly	ge·do·w·lah	
and he became angry	vay·yi·char	
	lo	
So he prayed	vay·yit·pal·lel	Jonah 4:2
to	el	
the LORD	YHVH	
saying	vay·yo·mar	
“ O	an·nah	
LORD	YHVH	
not	ha·lo·w	
is this	zeh	
what I said	de·va·ree	
while	ad	
I was	he·yo·w·tee	
still in	al	
my own country ?	ad·ma·tee	
This is why	al	
	ken	
I was so quick	qid·dam·tee	
to flee	liv·ro·ach	
toward Tarshish	tar·shee·shah	
that	kee	
I knew	ya·da·tee	
	kee	

You [are]	at·tah		
God	el		
a gracious	chan·nun		
and compassionate	ve·ra·chum	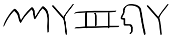	
slow	e·rekh	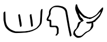	
to anger	ap·pa·yim	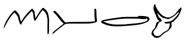	
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in loving devotion —	che·sed		
One who relents	ve·ni·cham	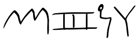	
from	al		
sending disaster	ha·ra·ah		
And now	ve·at·tah		Jonah 4:3
O LORD	YHVH		
take	qach	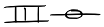	
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my life	naph·shee		
from me	mim·men·nee		
for	kee	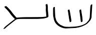	
it is better	to·wv		
for me to die	mo·w·tee		
than to live ”	me·chay·yay	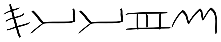	
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But the LORD	YHVH		
any right	ha·he·tev	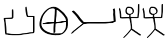	
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“ Have you	lakh	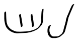	

left	vay·ye·tse	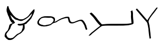	Jonah 4:5
Then Jonah	yo·w·nah	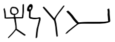	
east	min	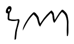	
the city	ha·eer	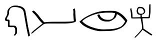	
and sat down	vay·ye·shev	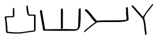	
of it	miq·qe·dem	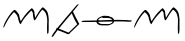	
	la·eer	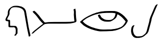	
he made	vay·ya·as	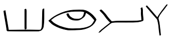	
himself	lo	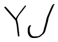	
[where]	sham	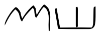	
a shelter	suk·kah	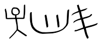	
and sat	vay·ye·shev	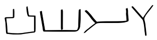	
	tach·te·ha	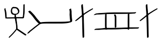	
in its shade	bats·tsel	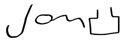	
to	ad	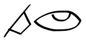	
-	a·sher	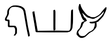	
see	yir·eh	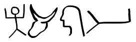	
what	mah	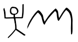	
would happen	yih·yeh	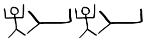	
to the city	ba·eer	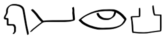	
appointed	vay·man	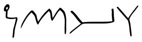	Jonah 4:6
So the LORD	YHVH	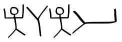	
God	e·lo·heem	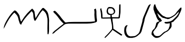	
a vine	qee·qa·yo·wn	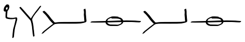	
and it grew up	vay·ya·al	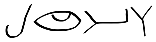	
over	me·al	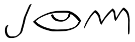	
Jonah's	le·yo·w·nah	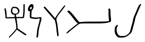	

to provide	lih·yo·wt	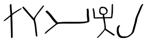	
shade	tsel		
	al		
head	ro·sho		
to ease	le·hats·tseel		
his	lo		
discomfort	me·ra·a·to		
pleased	vay·yis·mach	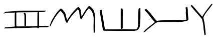	
and Jonah	yo·w·nah		
	al		
with the plant	haq·qee·qa·yo·wn	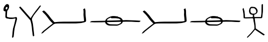	
was greatly	sim·chah	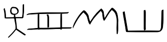	
	ge·do·w·lah		
appointed	vay·man	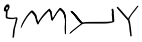	Jonah 4:7
God	ha·e·lo·heem		
a worm	to·w·la·at		
came	ba·a·lo·wt		
When dawn	hash·sha·char		
the next day	lam·ma·cho·rat	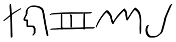	
that attacked	vat·takh		
-	et		
the plant	haq·qee·qa·yo·wn	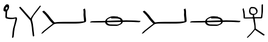	
so that it withered	vay·yee·vash	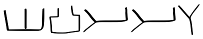	
-	vay·hee	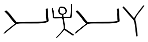	Jonah 4:8
was rising	kiz·ro·ach		
As the sun	hash·she·mesh		
appointed	vay·man	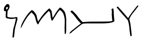	

God	e·lo·heem		
wind	ru·ach		
east	qa·deem	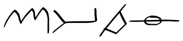	
a scorching	cha·ree·sheet	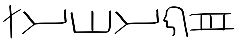	
beat down	vat·takh		
and the sun	hash·she·mesh		
on	al		
head	rosh		
Jonah’s	yo·w·nah		
so that he grew faint	vay·yit·al·laph		
and wished	vay·yish·al	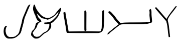	
-	et		
-	naph·sho		
to die	la·mut		
saying	vay·yo·mer		
“ It is better	to·wv		
for me to die	mo·w·tee		
than to live ”	me·chay·yay	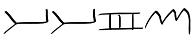	
asked	vay·yo·mer		Jonah 4:9
Then God	e·lo·heem		
	el		
Jonah	yo·w·nah		
any right	ha·he·tev	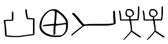	
to be angry	cha·rah		
“ Have you	le·kha	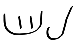	
about	al		
the plant ? ”	haq·qee·qa·yo·wn	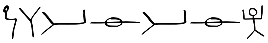	

he replied	vay·yo·mer	ויאמר	
“ I do ”	he·tev	היטב	
“ I am angry	cha·rah	חרה	
	lee	לי	
enough to	ad	עד	
die ! ”	ma·vet	מות	
said	vay·yo·mer	ויאמר	Jonah 4:10
But the LORD	YHVH	יהוה	
“ You	at·tah	אתה	
cared	chas·ta	חסת	
about	al	על	
the plant	haq·qee·qa·yo·wn	הקיקיון	
which	a·sher	אשר	
you neither	lo	לא	
tended	a·mal·ta	עמלת	
	bo	בו	
nor	ve·lo	ולא	
made grow	gid·dal·to	גדלתו	
in a night	sheb·bin	שבן	
	lay·lah	לילה	
It sprang up	ha·yah	היה	
in a night	u·vin	ובן	
	lay·lah	לילה	
and perished	a·vad	אבד	
So should I	va·a·nee	ואני	Jonah 4:11
not	lo	לא	
care	a·chus	אחוס	

about	al	על
of Nineveh	nee·ne·veh	נינוה
city	ha·eer	העיר
the great	hag·ge·do·w·lah	הגדולה
which	a·sher	אשר
has	yesh	יש
	bah	בה
more than	har·beh	הרבה
120,000 {}	mish·tem	משתים
	es·reh	עשרה
	rib·bo	רבו
people	a·dam	אדם
who	a·sher	אשר
cannot	lo	לא
tell	ya·da	ידע
	ben	בין
their right hand	ye·mee·no	ימינו
from their left	lis·mo·lo	לשמאלו
cattle as well ? ”	u·ve·he·mah	ובהמה
and many	rab·bah	רבה

Micah

BSB Translation	Transliteration	Original Hebrew	
[This is] the word	de·var	דבר	Micah 1:1
of the LORD	YHVH	יהוה	
that	a·sher	אשר	
came	ha·yah	היה	

to	el		
Micah	mee·khah	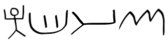	
the Moreshite	ham·mo·rash·tee	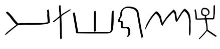	
in the days	bee·me		
of Jotham	yo·w·tam		
Ahaz	a·chaz	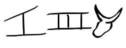	
and Hezekiah	ye·chiz·qee·yah	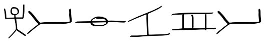	
kings	mal·khe		
of Judah —	ye·hu·dah	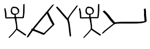	
what	a·sher	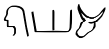	
he saw	cha·zah		
regarding	al		
Samaria	sho·me·ro·wn		
and Jerusalem :	vee·ru·sha·lim		
Hear	shim·u		Micah 1:2
O peoples	am·meem	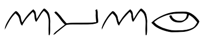	
all of you	kul·lam	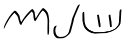	
listen	haq·shee·vee	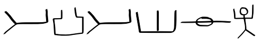	
O earth	e·rets		
and everyone in it !	u·me·lo·ah	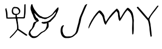	
bear	vee·hee	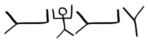	
May the Lord	a·do·nay		
GOD	YHVH	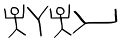	
against you	ba·khem	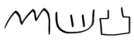	
witness	le·ed		
the Lord	a·do·nay		
temple	me·he·khal	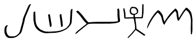	

from His holy	qa·de·sho		
For	kee	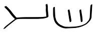	Micah 1:3
behold	hin·neh		
the LORD	YHVH		
comes forth	yo·tse		
from His dwelling place	mim·me·qo·w·mo	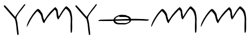	
He will come down	ve·ya·rad	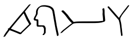	
and tread	ve·da·rakh		
on	al		
the high places	ba·mo·tē		
of the earth	a·rets		
will melt	ve·na·mas·su		Micah 1:4
The mountains	he·ha·reem	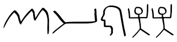	
beneath Him	tach·taw	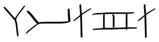	
and the valleys	ve·ha·a·ma·qeem	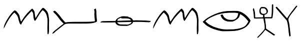	
will split apart	yit·baq·qa·u	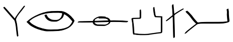	
like wax	kad·do·w·nag		
before	mip·pe·ne		
the fire	ha·esh		
like water	ke·ma·yim	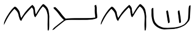	
rushing down	mug·ga·reem		
a slope	be·mo·w·rad		
for the transgression	be·phe·sha		Micah 1:5
of Jacob	ya·a·qov	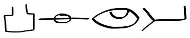	
All	kal	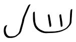	
this [is]	zot		
and the sins	u·ve·chat·to·wt	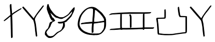	

of the house	bet	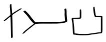	
of Israel	yis·ra·el	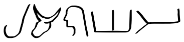	
What	mee	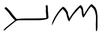	
[is] the transgression	phe·sha	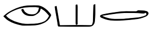	
of Jacob ?	ya·a·qov	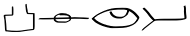	
Is it not	ha·lo·w	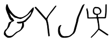	
Samaria ?	sho·me·ro·wn	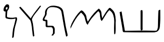	
And what	u·mee	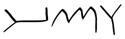	
is the high place	ba·mo·wt	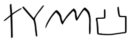	
of Judah ?	ye·hu·dah	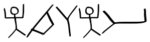	
Is it not	ha·lo·w	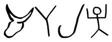	
Jerusalem ?	ye·ru·sha·lim	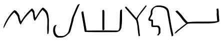	
Therefore I will make	ve·sam·tee	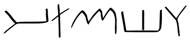	Micah 1:6
Samaria	sho·me·ro·wn	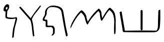	
a heap of rubble	le·ee	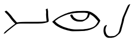	
in the open field	has·sa·deh	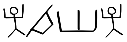	
a planting area	le·mat·ta·e	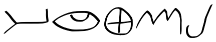	
for a vineyard	kha·rem	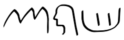	
I will pour	ve·hig·gar·tee	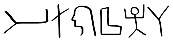	
into the valley	lag·gay	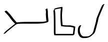	
her stones	a·va·ne·ha	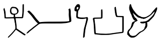	
her foundations	vee·so·de·ha	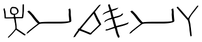	
and expose	a·gal·leh	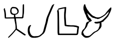	
All	ve·khal	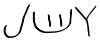	Micah 1:7
her carved images	pe·see·le·ha	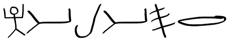	
will be smashed to pieces	yuk·kat·tu	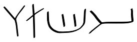	
all	ve·khal	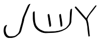	

her wages	et·nan·ne·ha	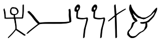	
will be burned	yis·sa·re·phu	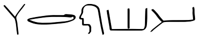	
in the fire	va·esh	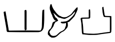	
all	ve·khal	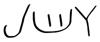	
her idols	a·tsab·be·ha	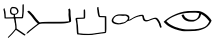	
and I will destroy	a·seem	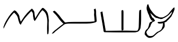	
	she·ma·mah	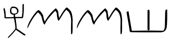	
Since	kee	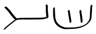	
the wages	me·et·nan	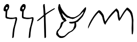	
of a prostitute	zo·w·nah	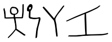	
she collected	qib·ba·tsah	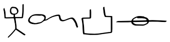	
	ve·ad	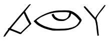	
they	et·nan	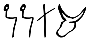	
on a prostitute	zo·w·nah	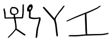	
will be used again	ya·shu·vu	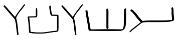	
Because of	al	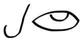	Micah 1:8
this	zot	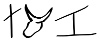	
I will lament	es·pe·dah	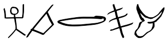	
and wail	ve·e·lee·lah	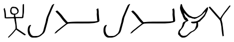	
I will walk	e·le·khah	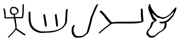	
barefoot	shē·lal	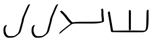	
and naked	ve·a·ro·wm	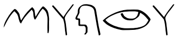	
I will howl	e·e·seh	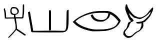	
	mis·ped	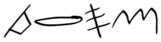	
like a jackal	kat·tan·neem	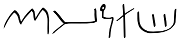	
and mourn	ve·e·vel	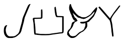	
like	kiv·no·wt	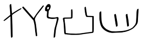	

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For	kee	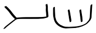	Micah 1:9
is incurable	a·nu·shah		
her wound	mak·ko·w·te·ha		
-	kee	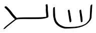	
it has reached	va·ah		
	ad		
even Judah	ye·hu·dah	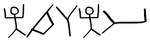	
it has approached	na·ga		
as far as	ad		
the gate	sha·ar		
of my people	am·mee		
	ad		
Jerusalem itself	ye·ru·sha·lim		
in Gath	be·gat		Micah 1:10
Do not	al		
tell it	tag·gee·du	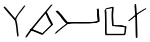	
do not weep	ba·kho		
	al		
at all	tiv·ku	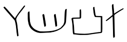	
	be·vet	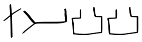	
in Beth-leaphrah	le·aph·rah		
in the dust	a·phar		
Roll	hit·pal·la·she·tī	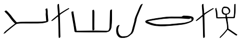	
Depart	iv·ree		Micah 1:11
	la·khem		
O dwellers	yo·wo·she·vet		

of Shaphir	sha·pheer		
nakedness	er·yah	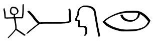	
in shameful	vo·shet	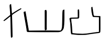	
will not	lo		
come out	ya·tse·ah		
The dwellers	yo·wo·she·vet		
of Zaanan	tsa·a·nan		
is in mourning	mis·pad		
	bet	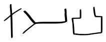	
Beth-ezel	ha·e·tsel		
is taken	yiq·qach	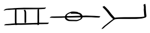	
from you	mik·kem		
its support	em·da·to		
For	kee	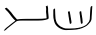	Micah 1:12
pined	cha·lah	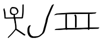	
for good	le·to·wv		
the dwellers	yo·wo·she·vet		
of Maroth	ma·ro·wt		
but	kee	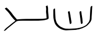	
came down	ya·rad		
calamity	ra		
from	me·et		
the LORD	YHVH		
even to the gate	le·sha·ar		
of Jerusalem	ye·ru·sha·lim		
Harness	re·tom		Micah 1:13
your chariot	ham·mer·ka·vah		

horses	la·re·khesh	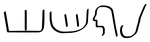	
O dweller	yo·wo·she·vet		
of Lachish	la·kheesh	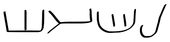	
the beginning	re·sheet		
of sin	chat·tat	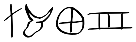	
You were	hee	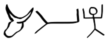	
to the Daughter	le·vat		
of Zion	tsee·yo·wn	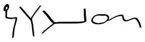	
for	kee	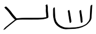	
in you	vakh	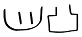	
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the transgressions	pish·e		
of Israel	yis·ra·el	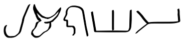	
Therefore	la·khen		Micah 1:14
send	tit·te·nee	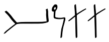	
farewell gifts	shil·lu·cheem	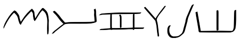	
to	al		
	mo·w·re·shet		
Moresheth-gath	gat		
the houses	bat·te	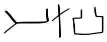	
of Achzib	akh·zeev	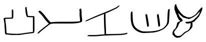	
[will] prove deceptive	le·akh·zav		
to the kings	le·mal·khe	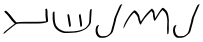	
of Israel	yis·ra·el	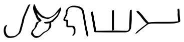	
I will again	od		Micah 1:15
a conqueror	hay·yo·resh	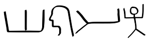	
bring	a·vee	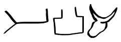	

against you	lakh	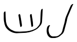	
O dweller	yo·wo·she·vet		
of Mareshah	ma·re·shah		
to	ad		
Adullam	ʿad·dul·lam		
will come	ya·vo·w		
The glory	ke·vo·wd		
of Israel	yis·ra·el	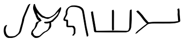	
Shave yourselves bald	qa·re·chee	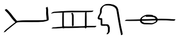	Micah 1:16
and cut off your hair	va·goz·zee		
in mourning for	al		
children	be·ne	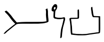	
your precious	ta·a·nu·ga·yikh		
make yourselves	har·chi·vee	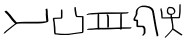	
as bald	qa·re·cha·tekh	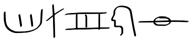	
as an eagle	kan·ne·sher	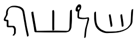	
for	kee	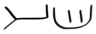	
into exile	ga·lu	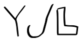	
they will go from you	mim·mekh		
Woe	ho·w		Micah 2:1
to those who devise	cho·she·ve		
iniquity	a·ven		
and plot	u·pho·a·le		
evil	ra		
on	al		
their beds !	mish·ke·vo·w·tam		
light	be·o·wr		

At morning’s	hab·bo·qer	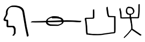	
they accomplish it	ya·a·su·ha	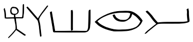	
because	kee	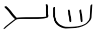	
is	yesh	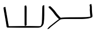	
the power	le·el	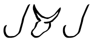	
in their hands	ya·dam	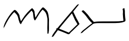	
They covet	ve·cha·me·du	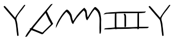	Micah 2:2
fields	sa·do·wt	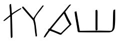	
and seize them	ve·ga·za·lu	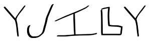	
houses	u·vat·teem	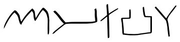	
they take away	ve·na·sa·u	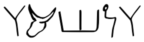	
They deprive	ve·a·she·qu	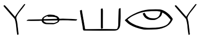	
a man	ge·ver	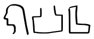	
of his home	u·ve·to	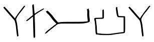	
a fellow man	ve·eesh	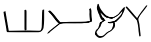	
of his inheritance	ve·na·cha·la·to	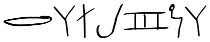	
Therefore	la·khen	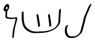	Micah 2:3
this is what	koh	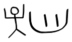	
says :	a·mar	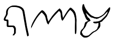	
the LORD	YHVH	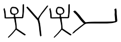	
	hin·nee	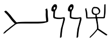	
“ I am planning	cho·shev	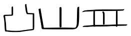	
against	al	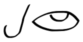	
nation	ham·mish·pa·chah	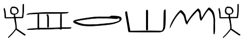	
this	haz·zot	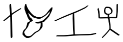	
a disaster	ra·ah	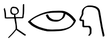	
which	a·sher	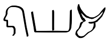	

you cannot	lo		
free	ta·mee·shu	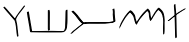	
from	mish·sham		
your necks	tsaw·ve·ro·te·khem	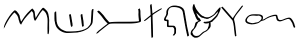	
Then you will not	ve·lo		
walk	te·le·khu	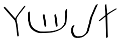	
so proudly	ro·w·mah		
for	kee	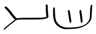	
will be a time	et		
of calamity	ra·ah		
it	hee	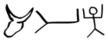	
day	bay·yo·wm	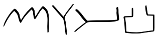	Micah 2:4
In that	ha·hu		
they will take up	yis·sa		
against you	a·le·khem	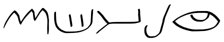	
a proverb	ma·shal	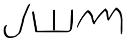	
and taunt you	ve·na·hah		
lamentation	ne·hee		
with this bitter	nih·yah	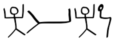	
- :	a·mar		
‘ We are utterly ruined	sha·do·wd	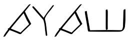	
!	ne·shad·du·nu		
the portion	che·leq	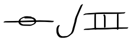	
of my people	am·mee		
He has changed	ya·meer		
How	ekh	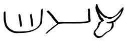	
He has removed [it]	ya·meesh		

from me !	lee	𐤋𐤉	
to traitors '"	le·sho·w·vev	𐤋𐤔𐤅𐤁𐤁	
our fields	sa·de·nu	𐤔𐤃𐤉𐤍𐤅	
He has allotted	ye·chal·leq	𐤉𐤇𐤋𐤒	
Therefore	la·khen	𐤋𐤊𐤍	Micah 2:5
no one	lo	𐤋𐤀	
you will have	yih·yeh	𐤉𐤄𐤉𐤄	
	le·kha	𐤋𐤊	
to divide	mash·leekh	𐤌𐤔𐤋𐤉𐤊	
the land	che·vel	𐤇𐤁𐤋	
by lot	be·go·w·ral	𐤁𐤂𐤅𐤓𐤋	
in the assembly	biq·hal	𐤁𐤒𐤄𐤋	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
" Do not	al	𐤀𐤋	Micah 2:6
preach "	tat·ti·phu	𐤕𐤈𐤐𐤅	
they preach	yat·tee·phun	𐤉𐤈𐤉𐤐𐤅𐤍	
" Do not	lo	𐤋𐤀	
preach	yat·ti·phu	𐤉𐤈𐤐𐤅	
these things	la·el·leh	𐤋𐤀𐤋𐤄	
will not	lo	𐤋𐤀	
overtake us "	yis·sag	𐤉𐤎𐤂	
disgrace	ke·lim·mo·wt	𐤊𐤋𐤌𐤅𐤕	
Should it be said	he·a·mur	𐤄𐤀𐤌𐤅𐤓	Micah 2:7
O house	bet	𐤁𐤉𐤕	
of Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
impatient ?	ha·qa·tsar	𐤄𐤒𐤑𐤓	
" Is the Spirit	ru·ach	𐤓𐤅𐤇	

of the LORD	YHVH	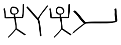	
	im		
Are these	el·leh	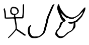	
the things He does ? ”	ma·a·la·law	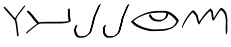	
Do not	ha·lo·w		
My words	de·va·ray		
bring good	ye·tee·vu		
to him	im		
uprightly ?	hay·ya·shar	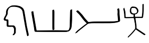	
who walks	ho·w·lekh	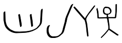	
But of late	ve·et·mul		Micah 2:8
My people	am·mee		
like an enemy :	le·o·w·yev		
have risen up	ye·qo·w·mem	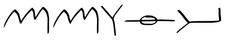	
	mim·mul		
robe	sal·mah	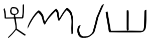	
the splendid	e·der		
You strip off	taph·shi·tun		
passersby	me·o·ve·reem	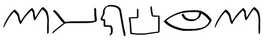	
from unsuspecting	be·tach		
like men returning	shu·ve		
from battle	mil·cha·mah	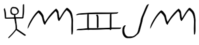	
the women	ne·she	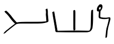	Micah 2:9
of My people	am·mee		
You drive	te·ga·re·shun	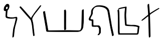	
homes	mib·bet	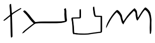	
from their pleasant	ta·a·nu·ge·ha		

from	me·al		
their children	o·la·le·ha	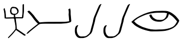	
You take away	tiq·chu	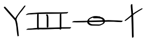	
My blessing	ha·da·ree		
forever	le·o·w·lam		
Arise	qu·mu		Micah 2:10
and depart	u·le·khu	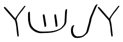	
for	kee	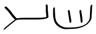	
is not	lo		
this	zot		
your place of rest	ham·me·nu·chah		
because	ba·a·vur		
its defilement	ta·me·ah		
brings destruction —	te·chab·bel	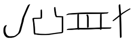	
destruction !	ve·che·vel		
a grievous	nim·rats		
If	lu		Micah 2:11
a man	eesh	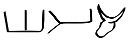	
were to come	ho·lekh	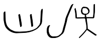	
of wind	ru·ach		
falsely	va·she·qer	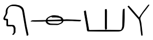	
and say	kiz·zev		
“ I will preach	at·tiph		
to you	le·kha	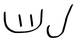	
of wine	lay·ya·yin	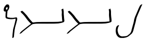	
and strong drink ”	ve·lash·she·khar	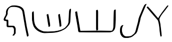	
he would be	ve·ha·yah	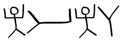	

just the preacher	mat·teeph	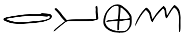	
people !	ha·am		
for this	haz·zeh		
I will surely	a·soph		Micah 2:12
gather	e·e·soph		
O Jacob	ya·a·qov	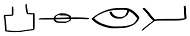	
all of you	kul·lakh	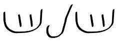	
I will collect	qab·bets		
	a·qab·bets	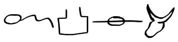	
the remnant	she·e·reet		
of Israel	yis·ra·el	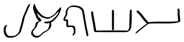	
together	ya·chad	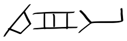	
I will bring them	a·see·men·nu	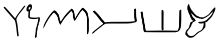	
like sheep	ke·tson		
in a pen	bats·rah		
like a flock	ke·e·der		
in the midst	be·to·wkh		
of its pasture —	had·da·ve·ro	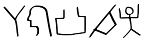	
a noisy	te·hee·me·nah	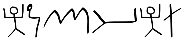	
throng	me·a·dam		
will go up	a·lah		Micah 2:13
One who breaks open the way	hap·po·rets		
before them	liph·ne·hem	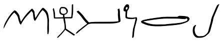	
they will break	pa·re·tsu		
through	vay·ya·a·vo·ru		
the gate	sha·ar		
and go out	vay·ye·tse·u		

by it	vo	𐤁𐤅	
will pass through	vay·ya·a·vor	𐤅𐤉𐤏𐤁𐤓	
Their King	mal·kam	𐤌𐤋𐤊𐤌	
before them	liph·ne·hem	𐤋𐤐𐤍𐤉𐤄𐤌	
the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
as their leader	be·ro·sham	𐤁𐤓𐤀𐤔𐤌𐤐	
Then I said :	va·o·mar	𐤅𐤀𐤌𐤓	Micah 3:1
“ Hear	shim·u	𐤔𐤌𐤏𐤅	
now	na	𐤍𐤀	
O leaders	ra·she	𐤓𐤀𐤔𐤉	
of Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
you rulers	u·qe·tsee·ne	𐤅𐤒𐤑𐤉𐤍𐤉	
of the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Should you not	ha·lo·w	𐤄𐤋𐤅𐤀	
	la·khem	𐤋𐤊𐤌	
know	la·da·at	𐤋𐤃𐤏𐤕	
-	et	𐤀𐤕	
justice ?	ham·mish·pat	𐤄𐤌𐤔𐤐𐤈	
You hate	so·ne·e	𐤔𐤍𐤀𐤉	Micah 3:2
good	to·wv	𐤈𐤅𐤁	
and love	ve·o·ha·ve	𐤅𐤀𐤄𐤁𐤉	
evil	ra·ʿah	𐤓𐤏𐤄	
You tear	go·ze·le	𐤂𐤆𐤋𐤉	
the skin	o·w·ram	𐤏𐤅𐤓𐤌	
from my people	me·a·le·hem	𐤌𐤏𐤋𐤉𐤄𐤌	
and strip the flesh	u·she·e·ram	𐤅𐤔𐤀𐤓𐤌	

from	me·al		
their bones	ats·mo·w·tam	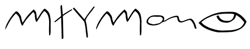	
-	va·a·sher		Micah 3:3
You eat	a·khe·lu	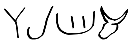	
the flesh	she·er		
of my people	am·mee		
their skin	ve·o·w·ram		
	me·a·le·hem	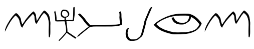	
after stripping off	hiph·shee·tu	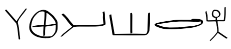	
-	ve·et		
their bones	ats·mo·te·hem		
and breaking	pits·tse·chu		
You chop them up	u·pha·re·su	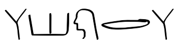	
like [flesh]	ka·a·sher		
for the [cooking] pot	bas·seer		
like meat	u·khe·va·sar	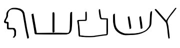	
in	be·to·wkh		
a cauldron ”	qal·la·chat	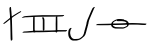	
Then	az		Micah 3:4
they will cry out	yiz·a·qu		
to	el		
the LORD	YHVH	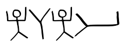	
but He will not	ve·lo		
answer	ya·a·neh		
them	o·w·tam		
He will hide	ve·yas·ter		
His face	pa·naw	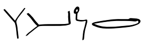	

from them	me·hem		
time	ba·et		
At that	ha·hee	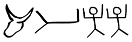	
because of	ka·a·sher		
the evil	he·re·u		
they have done	ma·al·le·hem	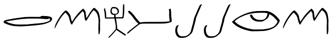	
This is what	koh	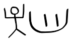	Micah 3:5
says :	a·mar		
the LORD	YHVH		
“ As for	al		
the prophets	han·ne·vee·eem	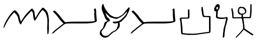	
astray	ham·mat·eem		
-	et		
who lead My people	am·mee		
while they chew	han·no·she·kheem		
with their teeth	be·shin·ne·hem	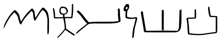	
who proclaim	ve·qa·re·u	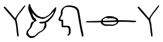	
peace	sha·lo·wm		
-	va·a·sher		
nothing	lo		
who puts	yit·ten	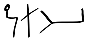	
against one	al		
their mouths :	pee·hem	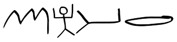	
but declare	ve·qid·de·shu	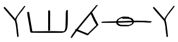	
in	a·law	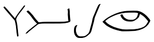	
war	mil·cha·mah	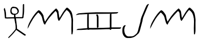	
Therefore	la·khen		Micah 3:6

night	lay·lah	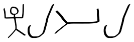	
will come over you	la·khem		
without visions	me·cha·zo·wn	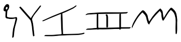	
and darkness	ve·cha·she·khah		
	la·khem		
without divination	miq·qe·som	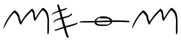	
will set	u·va·ah		
The sun	hash·she·mesh		
on	al		
these prophets	han·ne·vee·eem	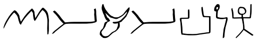	
will turn black	ve·qa·dar	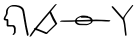	
over them	a·le·hem	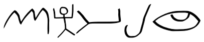	
and the daylight	hay·yo·wm	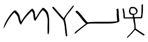	
will be ashamed	u·vo·shu	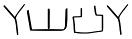	Micah 3:7
Then the seers	ha·cho·zeem	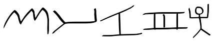	
will be disgraced	ve·cha·phe·ru		
and the diviners	haq·qo·se·meem		
cover	ve·a·tu		
	al		
their mouths	sa·pham		
They will all	kul·lam	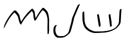	
because	kee	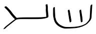	
[there is] no	en	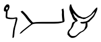	
answer	ma·a·neh		
from God ”	e·lo·heem		
however	ve·u·lam		Micah 3:8
As for me	a·no·khee		

I am filled	ma·le·tee	
with power	kho·ach	
by	et	
the Spirit	ru·ach	
of the LORD	YHVH	
with justice	u·mish·pat	
and courage	u·ge·vu·rah	
to declare	le·hag·geed	
to Jacob	le·ya·a·qov	
his transgression	pish·o	
and to Israel	u·le·yis·ra·el	
his sin	chat·ta·to	
hear	shim·u	Micah 3:9
Now	na	
this	zot	
O leaders	ra·she	
of the house	bet	
of Jacob	ya·a·qov	
and rulers	u·qe·tsee·ne	
of the house	bet	
of Israel	yis·ra·el	
who despise	ha·ma·ta·a·veem	
justice	mish·pat	
-	ve·et	
all	kal	
that is right	hay·sha·rah	
and pervert	ye·aq·qe·shu	

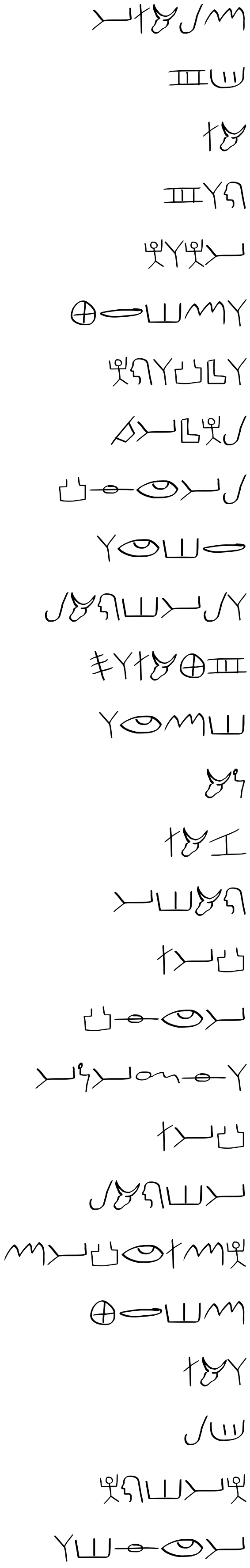

who build	bo·neh		Micah 3:10
Zion	tsee·yo·wn	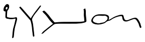	
with bloodshed	be·da·meem		
and Jerusalem	vee·ru·sha·lim		
with iniquity	be·aw·lah		
Her leaders	ra·she·ha		Micah 3:11
for a bribe	be·sho·chad	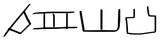	
judge	yish·po·tu		
her priests	ve·kho·ha·ne·ha		
for a price	bim·cheer	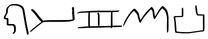	
teach	yo·w·ru		
and her prophets	u·ne·vee·e·ha	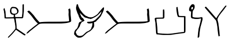	
for money	be·khe·seph		
practice divination	yiq·so·mu	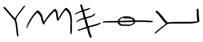	
upon	ve·al		
the LORD	YHVH		
Yet they lean	yish·sha·e·nu		
saying	le·mor	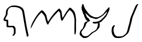	
“ Is not	ha·lo·w		
the LORD	YHVH		
among us ?	be·qir·be·nu	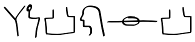	
No	lo		
can come	ta·vo·w		
upon us ”	a·le·nu	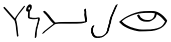	
disaster	ra·ah		
Therefore	la·khen		Micah 3:12
because of you	big·lal·khem	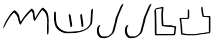	

Zion	tsee·yo·wn	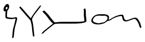	
like a field	sa·deh		
will be plowed	te·cha·resh		
Jerusalem	vee·ru·sha·lim		
a heap of rubble	ee·yeen	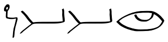	
will become	tih·yeh	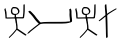	
mount	ve·har		
and the temple	hab·ba·yit	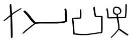	
ridge	le·va·mo·wt	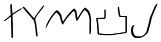	
a wooded	ya·ar		
-	ve·ha·yah	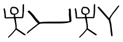	Micah 4:1
In the last	be·a·cha·reet	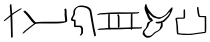	
days	hay·ya·meem		
will be	yih·yeh	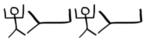	
the mountain	har		
of the house	bet	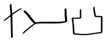	
of the LORD	YHVH		
established	na·kho·wn		
as the chief	be·rosh		
of the mountains	he·ha·reem	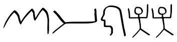	
it will be raised	ve·nis·sa	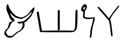	
above	hu		
the hills	mig·ge·va·o·wt		
will stream	ve·na·ha·ru		
to it	a·law	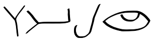	
and the peoples	am·meem		
will come	ve·ha·le·khu	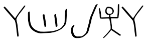	Micah 4:2

nations	go·w·yim	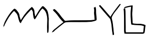	
And many	rab·beem	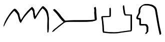	
and say :	ve·a·me·ru		
“ Come	le·khu		
let us go up	ve·na·a·leh		
to	el		
the mountain	har		
of the LORD	YHVH		
to	ve·el		
the house	bet	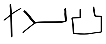	
of the God	e·lo·he		
of Jacob	ya·a·qov	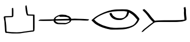	
He will teach us	ve·yo·w·re·nu		
His ways	mid·de·ra·khaw	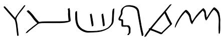	
so that we may walk	ve·ne·le·khah	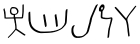	
in His paths ”	be·o·re·cho·taw	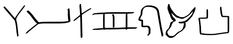	
For	kee	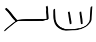	
from Zion	mits·tsee·yo·wn		
will go forth	te·tse		
the law	to·w·rah		
and the word	u·de·var		
of the LORD	YHVH		
from Jerusalem	mee·ru·sha·lim		
Then He will judge	ve·sha·phat		Micah 4:3
between	ben	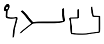	
peoples	am·meem		
many	rab·beem	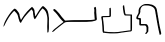	

and arbitrate	ve·ho·w·khee·ach	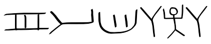	
nations	le·go·w·yim	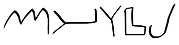	
for strong	a·tsu·meem		
	ad		
far and wide	ra·cho·wq		
Then they will beat	ve·khit·te·tu		
their swords	char·vo·te·hem	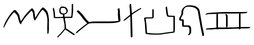	
into plowshares	le·it·teem	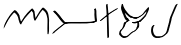	
and their spears	va·cha·nee·to·te·hem		
into pruning hooks	le·maz·me·ro·wt		
will no longer	lo		
take up	yis·u		
Nation	go·w		
against	el		
nation	go·w		
the sword	che·rev		
nor	ve·lo		
will they train	yil·me·dun		
anymore	o·wd		
for war	mil·cha·mah	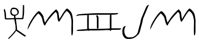	
will sit	ve·ya·she·vu	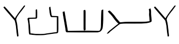	Micah 4:4
And each man	eesh	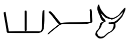	
under	ta·chat	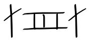	
his own vine	gaph·no		
[and] under	ve·ta·chat		
his own fig tree	te·e·na·to		
with no	ve·en		

one to frighten him	ma·cha·reed		
For	kee	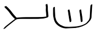	
the mouth	phee		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	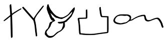	
has spoken	dib·ber		
Though	kee	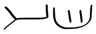	Micah 4:5
	kal	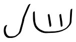	
of the peoples	ha·am·meem		
may walk	ye·le·khu	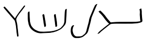	
each	eesh	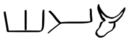	
in the name	be·shem		
of his god	e·lo·haw	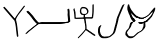	
yet we	va·a·nach·nu	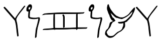	
will walk	ne·lekh	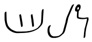	
in the name	be·shem		
of the LORD	YHVH		
our God	e·lo·he·nu		
forever	le·o·w·lam		
and ever	va·ed		
day ”	bay·yo·wm	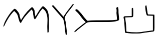	Micah 4:6
“ On that	ha·hu		
declares	ne·um		
the LORD	YHVH		
“ I will gather	o·se·phah		
the lame	hats·tso·le·ah	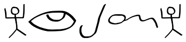	
the outcast	ve·han·nid·da·chah	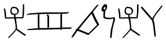	

I will assemble	a·qab·be·tsah	
even those whom	va·a·sher	
I have afflicted	ha·re·o·tee	
And I will make	ve·sam·tee	Micah 4:7
-	et	
the lame	hats·tso·le·ah	
into a remnant	lish·e·reet	
and the outcast	ve·han·na·ha·la·ah	
nation	le·go·w	
into a strong	a·tsum	
will rule	u·ma·lakh	
Then the LORD	YHVH	
over them	a·le·hem	
in Mount	be·har	
Zion	tsee·yo·wn	
from that day	me·at·tah	
and forever	ve·ad	
	o·w·lam	
And you	ve·at·tah	Micah 4:8
O watchtower	mig·dal	
of the flock	e·der	
O stronghold	o·phel	
of the Daughter	bat	
of Zion —	tsee·yo·wn	
to you	a·de·kha	
will be restored	te·teh	
will come	u·va·ah	

dominion	ham·mem·sha·lah		
the former	ha·ri·sho·nah		
sovereignty	mam·le·khet		
to the Daughter	le·vat		
of Jerusalem ”	ye·ru·sha·lim		
do you now	at·tah		Micah 4:9
Why	lam·mah		
cry	ta·ree·ee	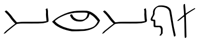	
aloud ?	re·a		
king	ha·me·lekh		
Is there no	en	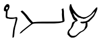	
among you ?	bakh	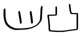	
Has	im		
your counselor	yo·w·a·tsekh		
perished	a·vad	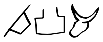	
so that	kee	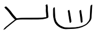	
grips you	he·che·zee·qekh	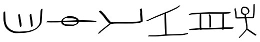	
anguish	cheel	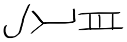	
like a woman in labor ?	kay·yo·w·le·dah		
Writhe	chu·lee		Micah 4:10
in agony	va·go·chee	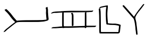	
O Daughter	bat		
of Zion	tsee·yo·wn	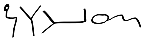	
like a woman in labor	kay·yo·w·le·dah		
For	kee	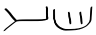	
now	at·tah		
you will leave	te·tse·ee		

the city	miq·qir·yah	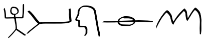	
and camp	ve·sha·khant	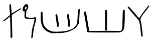	
in the open fields	bas·sa·deh	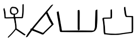	
You will go	u·vat		
to	ad		
Babylon	ba·vel		
there	sham		
you will be rescued	tin·na·tse·lee		
there	m		
will redeem you	yig·a·lekh		
the LORD	YHVH		
from the hand	mik·kaph		
of your enemies !	o·ye·va·yikh	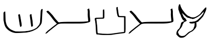	
But now	ve·at·tah		Micah 4:11
have assembled	ne·es·phu		
against you	a·la·yikh	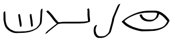	
nations	go·w·yim	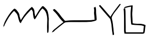	
many	rab·beem	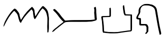	
saying	ha·o·me·reem		
“ Let her be defiled	te·che·naph	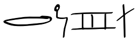	
	ve·ta·chaz	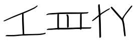	
on Zion ”	be·tsee·yo·wn		
and let us feast our eyes	e·ne·nu	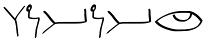	
But they	ve·hem·mah	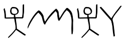	Micah 4:12
do not	lo		
know	ya·de·u		
the thoughts	mach·she·vo·wt	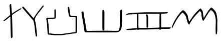	

of the LORD	YHVH	
or	ve·lo	
understand	he·vee·nu	
His plan	a·tsa·to	
for	kee	
He has gathered them	qib·be·tsam	
like sheaves	ke·a·meer	
to the threshing floor	go·re·nah	
Rise	qu·mee	Micah 4:13
and thresh	va·do·wo·shee	
O Daughter	vat	
of Zion	tsee·yo·wn	
for	kee	
horns	qar·nekh	
I will give you	a·seem	
of iron	bar·zel	
and hooves	u·phar·so·ta·yikh	
	a·seem	
of bronze	ne·chu·shah	
to break to pieces	va·ha·diq·qo·wt	
peoples	am·meem	
many	rab·beem	
Then you will devote	ve·ha·cha·ram·tee	
to the LORD	la·YHVH	
their gain	bits·am	
their wealth	ve·che·lam	
to the Lord	la·a·do·wn	

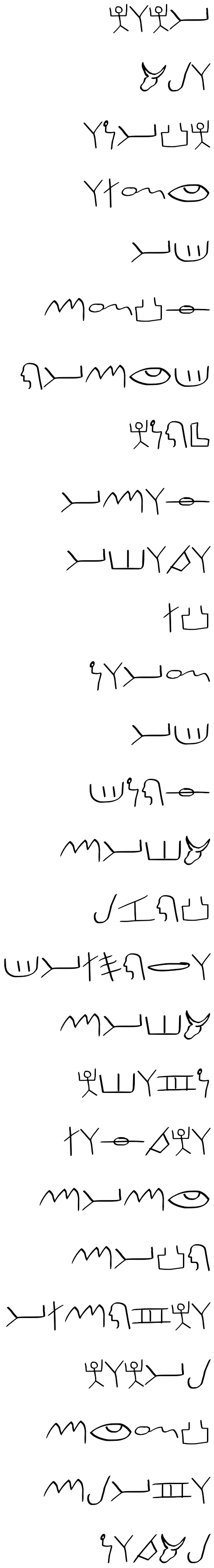

of all	kal	𐤊𐤋	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
Now	at·tah	𐤏𐤕𐤄	Micah 5:1
mobilize your troops	tit·go·de·dee	𐤕𐤕𐤂𐤃𐤃𐤉	
O daughter	vat	𐤁𐤕	
of troops	ge·dud	𐤂𐤃𐤅𐤃	
for a siege	ma·tso·wr	𐤌𐤑𐤅𐤓	
is laid	sam	𐤔𐤌	
against us !	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
With a rod	bash·she·vet	𐤁𐤔𐤁𐤈	
they will strike	yak·ku	𐤉𐤊𐤅	
-	al	𐤏𐤋	
the cheek	hal·le·chee	𐤄𐤋𐤇𐤉	
-	et	𐤀𐤕	
of the judge	sho·phet	𐤔𐤐𐤈	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋𐤎	
But you	ve·at·tah	𐤅𐤀𐤕𐤄	Micah 5:2
	bet	𐤁𐤉𐤕	
Bethlehem	le·chem	𐤋𐤇𐤌	
Ephrathah	eph·ra·tah	𐤀𐤐𐤓𐤕𐤄	
small	tsa·eer	𐤑𐤏𐤉𐤓	
who are	lih·yo·wt	𐤋𐤄𐤉𐤅𐤕	
among the clans	be·al·phe	𐤁𐤀𐤋𐤐𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
out of you	mim·me·kha	𐤌𐤌𐤊	
for Me	lee	𐤋𐤉	
will come forth	ye·tse	𐤉𐤑𐤀	

One to be	lih·yo·wt	𐤋𐤄𐤉𐤅𐤕	
ruler	mo·wo·shel	𐤌𐤅𐤔𐤋	
over Israel —	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
One whose origins	u·mo·w·tsa·o·taw	𐤅𐤌𐤅𐤑𐤀𐤕𐤉𐤅	
are of old	miq·qe·dem	𐤌𐤒𐤃𐤌	
from the days	mee·me	𐤌𐤉𐤌𐤉	
of eternity	o·w·lam	𐤏𐤅𐤋𐤌	
Therefore	la·khen	𐤋𐤊𐤍	Micah 5:3
[Israel] will be abandoned	yit·te·nem	𐤉𐤕𐤍𐤌	
until	ad	𐤏𐤃	
	et	𐤏𐤕	
she who is in labor	yo·w·le·dah	𐤉𐤅𐤋𐤃𐤄	
has given birth	ya·la·dah	𐤉𐤋𐤃𐤄	
then the rest	ve·ye·ter	𐤅𐤉𐤕𐤓	
of His brothers	e·chaw	𐤀𐤇𐤉𐤅	
will return	ye·shu·vun	𐤉𐤔𐤅𐤁𐤅𐤍	
to	al	𐤏𐤋	
the children	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
He will stand	ve·a·mad	𐤅𐤏𐤌𐤃	Micah 5:4
and shepherd [His flock]	ve·ra·ah	𐤅𐤓𐤏𐤄	
in the strength	be·oz	𐤁𐤏𐤆	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
in the majestic	big·o·wn	𐤁𐤂𐤀𐤅𐤍	
name	shem	𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
His God	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	

And they will dwell securely	ve·ya·sha·vu	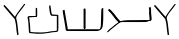	
for	kee	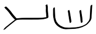	
then	at·tah		
His greatness will extend	yig·dal		
to	ad		
the ends	aph·se		
of the earth	a·rets		
will be	ve·ha·yah	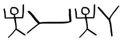	Micah 5:5
And He	zeh	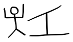	
our peace	sha·lo·wm		
Assyria	ash·shur	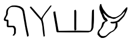	
when	kee	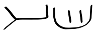	
invades	ya·vo·w		
our land	ve·ar·tse·nu		
and	ve·khee		
tramples	yid·rokh		
our citadels	be·ar·me·no·te·nu	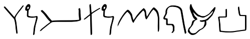	
We will raise	va·ha·qe·mo·nu	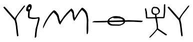	
against it	a·law	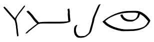	
seven	shiv·ah	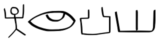	
shepherds	ro·eem	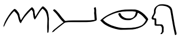	
even eight	u·she·mo·nah		
leaders	ne·see·khe	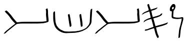	
of men	a·dam		
And they will rule	ve·ra·u		Micah 5:6
-	et		
the land	e·rets		

of Assyria	ash·shur	
with the sword	ba·che·rev	
and	ve·et	
the land	e·rets	
of Nimrod	nim·rod	
with the blade drawn	biph·ta·che·ha	
So He will deliver us	ve·hits·tseel	
Assyria	me·ash·shur	
when	kee	
invades	ya·vo·w	
our land	ve·ar·tse·nu	
and	ve·khee	
marches	yid·rokh	
into our borders	big·vu·le·nu	
will be	ve·ha·yah	Micah 5:7
Then the remnant	she·e·reet	
of Jacob	ya·a·qov	
in the midst	be·qe·rev	
peoples	am·meem	
of many	rab·beem	
like dew	ke·tal	
from	me·et	
the LORD	YHVH	
like showers	kir·vee·veem	
on	a·le	
the grass	e·sev	
which	a·sher	

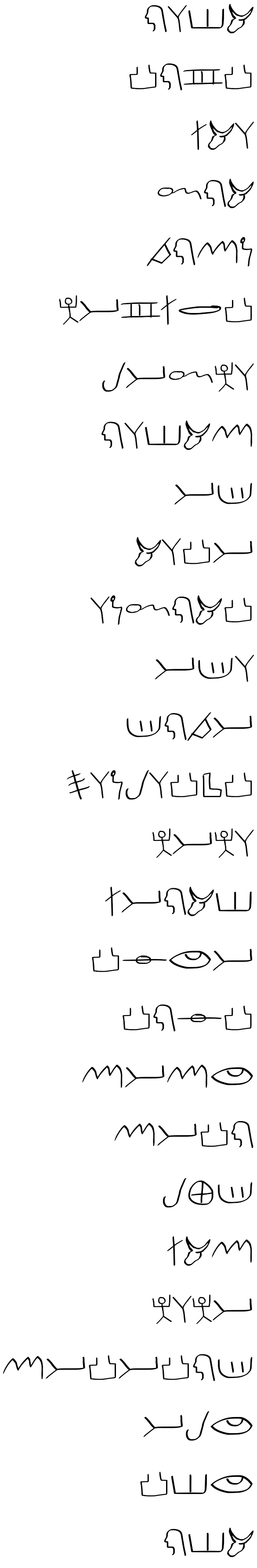

do not	lo		
wait	ye·qaw·veh	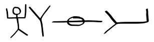	
for man	le·eesh	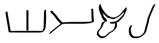	
or	ve·lo		
linger	ye·ya·chel	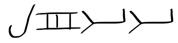	
for mankind	liv·ne		
	a·dam		
will be	ve·ha·yah	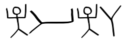	Micah 5:8
Then the remnant	she·e·reet		
of Jacob	ya·a·qov	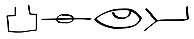	
among the nations	bag·go·w·yim	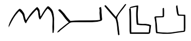	
in the midst	be·qe·rev	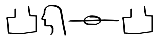	
peoples	am·meem	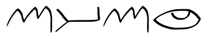	
of many	rab·beem	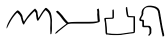	
like a lion	ke·ar·yeh		
among the beasts	be·va·ha·mo·wt	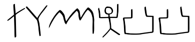	
of the forest	ya·ar		
like a young lion	kikh·pheer		
among flocks	be·ʿɛd·rē		
of sheep	tson		
which	a·sher		
as	im		
it passes through	a·var	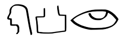	
tramples	ve·ra·mas	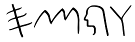	
and tears	ve·ta·raph		
with no	ve·en	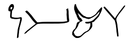	
one to rescue them	mats·tseel		

will be lifted	ta·rom		Micah 5:9
Your hand	ya·de·kha		
over	al		
your foes	tsa·re·kha	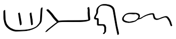	
and all	ve·khal		
your enemies	o·ye·ve·kha	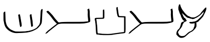	
will be cut off	yik·ka·re·tu	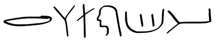	
“ -	ve·ha·yah	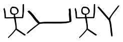	Micah 5:10
day ”	vay·yo·wm	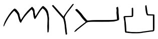	
In that	ha·hu		
declares	ne·um		
the LORD	YHVH		
“ I will remove	ve·hikh·rat·tee		
your horses	su·se·kha		
from among you	miq·qir·be·kha	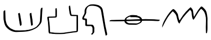	
and wreck	ve·ha·a·vad·tee	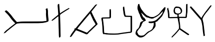	
your chariots	mar·ke·vo·te·kha		
I will remove	ve·hikh·rat·tee	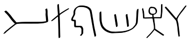	Micah 5:11
the cities	a·re		
of your land	ar·tse·kha		
and tear down	ve·ha·ras·tee		
all	kal		
your strongholds	miv·tsa·re·kha		
I will cut	ve·hikh·rat·tee		Micah 5:12
the sorceries	khe·sha·pheem		
from your hand	mee·ya·de·kha	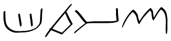	
fortune-tellers	u·me·o·wn·neem		

no	lo		
and you will have	yih·yu		
	lakh	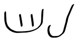	
I will also cut off	ve·hikh·rat·tee		Micah 5:13
the carved images	phe·see·le·kha	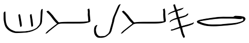	
and sacred pillars	u·mats·tse·vo·w·te·kha		
from among you	miq·qir·be·kha	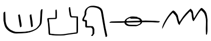	
so that you will no	ve·lo		
bow down	tish·ta·cha·veh		
longer	o·wd		
to the work	le·ma·a·seh		
of your own hands	ya·de·kha	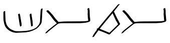	
I will root out	ve·na·tash·tee		Micah 5:14
the Asherah poles	a·she·re·kha	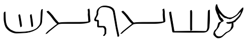	
from your midst	miq·qir·be·kha	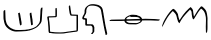	
and demolish	ve·hish·mad·tee		
your cities	a·re·kha	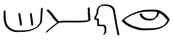	
I will take	ve·a·see·tee	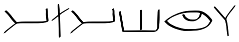	Micah 5:15
in anger	be·aph		
and wrath	u·ve·che·mah	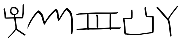	
vengeance	na·qam	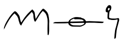	
	et		
upon the nations	hag·go·w·yim	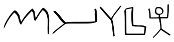	
that	a·sher		
have not	lo		
obeyed Me ”	sha·me·u		
Hear	shim·u		Micah 6:1

now	na	𐤍𐤀	
-	et	𐤀𐤕	
what	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
says :	o·mer	𐤀𐤌𐤓	
“ Arise	qum	𐤒𐤅𐤌	
plead your case	reev	𐤓𐤉𐤁	
before	et	𐤀𐤕	
the mountains	he·ha·reem	𐤄𐤄𐤓𐤉𐤌	
hear	ve·tish·ma·nah	𐤅𐤕𐤔𐤌𐤏𐤍𐤄	
and let the hills	hag·ge·va·o·wt	𐤄𐤂𐤁𐤏𐤅𐤕	
your voice	qo·w·le·kha	𐤒𐤅𐤋𐤊	
Hear	shim·u	𐤔𐤌𐤏𐤅	Micah 6:2
O mountains	ha·reem	𐤄𐤓𐤉𐤌	
-	et	𐤀𐤕	
indictment	reev	𐤓𐤉𐤁	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
you enduring	ve·ha·e·ta·neem	𐤅𐤄𐤀𐤕𐤍𐤉𐤌	
foundations	mo·se·de	𐤌𐤎𐤃𐤉	
of the earth	a·rets	𐤀𐤓𐤑	
For	kee	𐤊𐤉	
has a case	reev	𐤓𐤉𐤁	
the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
against	im	𐤏𐤌	
His people	am·mo	𐤏𐤌𐤅	
it against	ve·im	𐤅𐤏𐤌	
Israel :	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

and He will argue	yit·vak·kach		
‘ My people	am·mee		Micah 6:3
what	meh	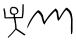	
have I done	a·see·tee	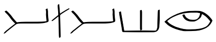	
to you ?	le·kha	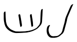	
how	u·mah		
I have wearied you !	hel·e·tee·kha		
Testify	a·neh		
against Me	bī	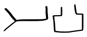	
For	kee	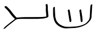	Micah 6:4
I brought you up	he·e·li·tee·kha	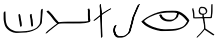	
from the land	me·e·rets		
of Egypt	mits·ra·yim		
from the house	u·mib·bet		
of slavery	a·va·deem		
and redeemed you	pe·dee·tee·kha	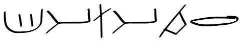	
I sent	va·esh·lach		
before you	le·pha·ne·kha	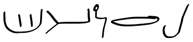	
-	et		
Moses	mo·sheh	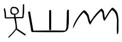	
as well as Aaron	a·ha·ron	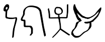	
and Miriam	u·mir·yam	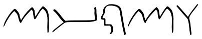	
My people	am·mee		Micah 6:5
remember	ze·khar	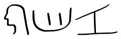	
	na		
what	mah		
counseled	ya·ats		

Balak	ba·laq	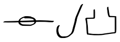	
king	me·lekh	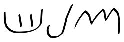	
of Moab	mo·w·av		
and what	u·meh		
answered	a·nah		
-	o·to		
Balaam	bil·am		
son	ben		
of Beor	be·o·wr		
Remember [your journey] from	min		
Shittim	hash·shit·teem		
to	ad		
Gilgal	hag·gil·gal	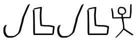	
so that	le·ma·an		
you may acknowledge	da·at		
the righteousness	tsid·qo·wt	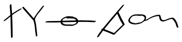	
of the LORD ’”	YHVH		
With what	bam·mah		Micah 6:6
shall I come before	a·qad·dem	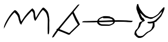	
the LORD	YHVH		
when I bow	ik·kaph		
before the God	le·lo·he	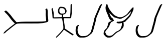	
on high ?	ma·ro·wm		
Should I come to Him	ha·a·qad·de·men·nu	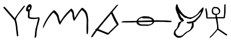	
with burnt offerings	ve·o·w·lo·wt		
calves ?	ba·a·ga·leem	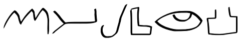	

with year-old	be·ne	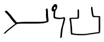	
	sha·nah	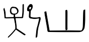	
be pleased	ha·yir·tseh	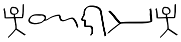	Micah 6:7
Would the LORD	YHVH		
with thousands	be·al·phe		
of rams	e·leem	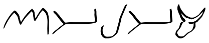	
with ten thousand	be·riv·vo·wt	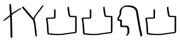	
rivers	na·cha·le	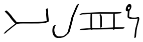	
of oil ?	sha·men		
Shall I present	ha·et·ten		
my firstborn	be·kho·w·ree		
for my transgression	pish·ee		
the fruit	pe·ree		
of my body	vit·nee		
[for] the sin	chat·tat	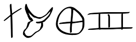	
of my soul ?	naph·shee		
He has shown	hig·geed	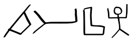	Micah 6:8
you	le·kha	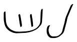	
O man	a·dam		
what [is]	mah	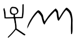	
good	to·wv		
And what	u·mah		
does the LORD	YHVH		
require	do·w·resh		
of you	mim·me·kha		
	kee	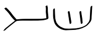	
but	im		

to act	a·so·wt		
justly	mish·pat		
to love	ve·a·ha·vat		
mercy	che·sed		
humbly	ve·hats·ne·a		
and to walk	le·khet		
with	im		
your God ?	e·lo·he·kha	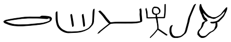	
The voice	qo·wl	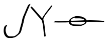	Micah 6:9
of the LORD	YHVH		
to the city	la·eer		
calls out	yiq·ra	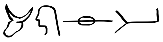	
(and it is sound wisdom	ve·tu·shee·yah		
to fear	yir·eh		
Your name):	she·me·kha		
“ Heed	shim·u		
the rod	mat·teh		
and the One	u·mee		
who ordained it	ye·a·dah		
Can I forget any longer	o·wd		Micah 6:10
	ha·ish		
O house	bet	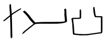	
of the wicked	ra·sha		
the treasures	o·tse·ro·wt		
of wickedness	re·sha		
ephah	ve·e·phat	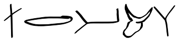	
and the short	ra·zo·wn		

which is accursed ?	ze·u·mah		
Can I excuse	ha·ez·keh	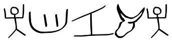	Micah 6:11
scales	be·mo·ze·ne		
dishonest	re·sha		
or bags	u·ve·khees		
weights ?	av·ne		
of false	mir·mah		
For	a·sher		Micah 6:12
the wealthy of the city	a·shee·re·ha	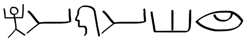	
are full of	ma·le·u		
violence	cha·mas	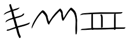	
and its residents	ve·yo·she·ve·ha		
speak	dib·be·ru	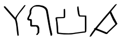	
lies	sha·qer	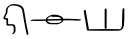	
their tongues	u·le·sho·w·nam		
are deceitful	re·mee·yah	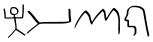	
in their mouths	be·phee·hem	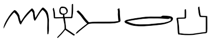	
Therefore	ve·gam		Micah 6:13
I	a·nee	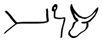	
severely	he·che·le·tee	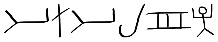	
am striking you	hak·ko·w·te·kha		
to ruin you	hash·mem		
because of	al		
your sins	chat·to·te·kha		
You	at·tah		Micah 6:14
will eat	to·khal		
but not	ve·lo		

be satisfied	tis·ba		
and your hunger	ve·yesh·cha·kha	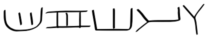	
will remain with you	be·qir·be·kha	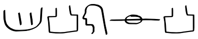	
What you acquire	ve·tas·seg		
you will not	ve·lo		
preserve	taph·leet	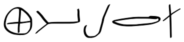	
and what	va·a·sher		
you save	te·phal·let		
to the sword	la·che·rev	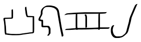	
I will give	et·ten		
You	at·tah		Micah 6:15
will sow	tiz·ra		
but not	ve·lo		
reap	tiq·tso·wr	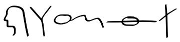	
you	at·tah		
will press	tid·rokh		
olives	za·yit	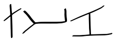	
but not	ve·lo		
anoint yourselves	ta·sukh		
with oil	she·men		
you will tread grapes	ve·tee·ro·wosh		
but not	ve·lo		
drink	tish·teh		
the wine	ya·yin	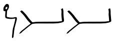	
You have kept	ve·yish·tam·mer		Micah 6:16
the statutes	chuq·qo·wt	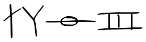	
of Omri	a·me·ree		

and all	ve·khol		
the practices	ma·a·seh		
house	vet	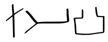	
of Ahab's	ach·av		
you have followed	vat·te·le·khu	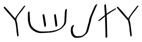	
their counsel	be·mo·a·tso·w·tam		
Therefore	le·ma·an		
I will make	tit·tee	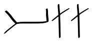	
you	o·te·kha	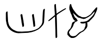	
a desolation	le·sham·mah		
and your inhabitants	ve·yo·she·ve·ha		
an object of contempt	lish·re·qah	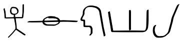	
the scorn	ve·cher·pat		
of the nations ”	am·mee		
you will bear	tis·sa·u		
Woe is	al·lay		Micah 7:1
me !	lee	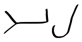	
For	kee	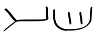	
I am	ha·yee·tee	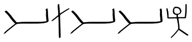	
like one gathering	ke·a·se·pe		
summer fruit	qa·yits	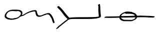	
at the gleaning	ke·o·le·lot		
of the vineyard	ba·tseer		
there [is no]	en		
cluster	esh·ko·wl		
to eat	le·e·kho·wl		
no early fig	bik·ku·rah		

crave	iw·ve·tah	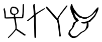	
that I	naph·shee	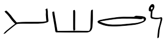	
has perished	a·vad	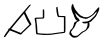	Micah 7:2
The godly [man]	cha·seed	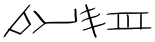	
from	min	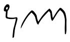	
the earth	ha·a·rets	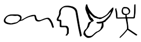	
one upright	ve·ya·shar	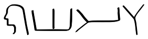	
among men	ba·a·dam	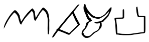	
there is no	a·yin	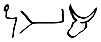	
They all	kul·lam	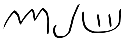	
for blood	le·da·meem	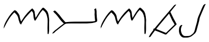	
lie in wait	ye·e·ro·vu	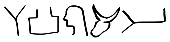	
one	eesh	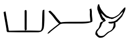	
-	et	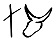	
another	a·chee·hu	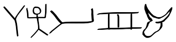	
they hunt	ya·tsu·du	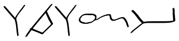	
with a net	che·rem	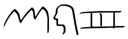	
-	al	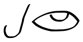	Micah 7:3
at evil	ha·ra	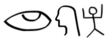	
Both hands	kap·pa·yim	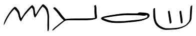	
are skilled	le·he·teev	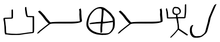	
the prince	has·sar	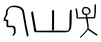	
demand	sho·el	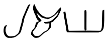	
and the judge	ve·hash·sho·phet	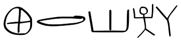	
a bribe	ba·shil·lum	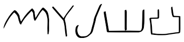	
When the powerful	ve·hag·ga·do·wl	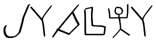	
utters	do·ver	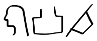	

evil	haw·vat		
desire	naph·sho		
his	hu		
they all conspire together	vay·ab·be·tu·ha		
The best of them [is]	to·w·vam		Micah 7:4
like a brier	ke·che·deq	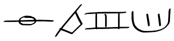	
the most upright [is sharper]	ya·shar	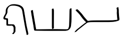	
than a hedge of thorns	mim·me·su·khah		
The day	yo·wm		
for your watchmen	me·tsap·pe·kha		
[the day of] your visitation	pe·qud·da·te·kha	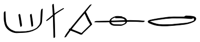	
has come	va·ah		
Now	at·tah		
is [the time]	tih·yeh	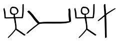	
of their confusion	me·vu·kha·tam		
Do not	al		Micah 7:5
rely	ta·a·mee·nu		
on a friend	ve·re·a		
do not	al		
trust	tiv·te·chu		
in a companion	be·al·luph	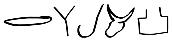	
from her who lies	mish·sho·khe·vet	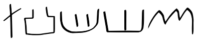	
in your arms	che·qe·kha	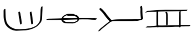	
Seal	she·mor		
the doors	pit·che	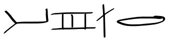	
of your mouth	phee·kha	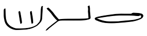	

For	kee	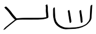	Micah 7:6
a son	ben		
dishonors	me·nab·bel	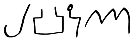	
his father	av		
a daughter	bat		
rises	qa·mah	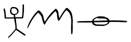	
against her mother	ve·im·mah		
and a daughter-in-law	kal·lah	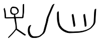	
against her mother-in-law	ba·cha·mo·tah	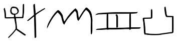	
enemies [are]	o·ye·ve	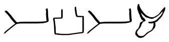	
A man’s	eesh	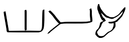	
the members	an·she		
of his own household	ve·to	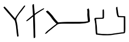	
But as for me	va·a·nee		Micah 7:7
to the LORD	ba·YHVH	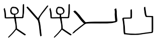	
I will look	a·tsap·peh		
I will wait	o·w·chee·lah	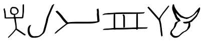	
for the God	le·lo·he	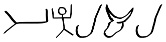	
of my salvation	yish·ee		
will hear me	yish·ma·e·nee		
My God	e·lo·hay		
Do not	al		Micah 7:8
gloat	tis·me·chee		
my enemy !	o·yav·tee	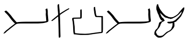	
over me	lee	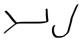	
Though	kee	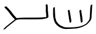	

I have fallen	na·phal·tee		
I will arise	qa·me·tee		
though	kee	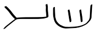	
I sit	e·shev		
in darkness	ba·cho·shekh		
the LORD	YHVH		
will be my light	o·wr		
	lee	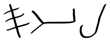	
the rage	za·aph		Micah 7:9
of the LORD	YHVH		
I must endure	es·sa		
Because	kee	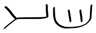	
I have sinned	cha·ta·tee		
against Him	lo		
until	ad		
-	a·sher		
He argues	ya·reev	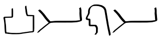	
my case	ree·vee	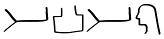	
and executes	ve·a·sah		
justice for me	mish·pa·tee		
He will bring me	yo·w·tsee·e·nee		
into the light	la·o·wr		
I will see	er·eh		
His righteousness	be·tsid·qa·to	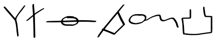	
will see	ve·te·re	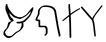	Micah 7:10
Then my enemy	o·yav·tee	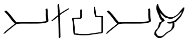	
and will be covered	u·te·khas·se·ha		

with shame —	vu·shah	𐤁𐤅𐤔𐤄	
she who said	ha·o·me·rah	𐤄𐤀𐤌𐤓𐤄	
to me	e·lay	𐤀𐤋𐤉	
“ Where	ay·yo	𐤀𐤉𐤅	
is the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God ? ”	e·lo·ha·yikh	𐤀𐤋𐤄𐤉𐤊	
My eyes	e·nay	𐤏𐤉𐤍𐤉	
will see	tir·en·nah	𐤕𐤓𐤀𐤉𐤍𐤄	
her	bah	𐤁𐤄	
at that time	at·tah	𐤏𐤕𐤄	
she will be	tih·yeh	𐤕𐤄𐤉𐤄	
trampled	le·mir·mas	𐤋𐤌𐤓𐤌𐤎	
like mud	ke·teet	𐤊𐤈𐤉𐤈	
in the streets	chu·tso·wt	𐤇𐤅𐤑𐤅𐤕	
The day	yo·wm	𐤉𐤅𐤌	Micah 7:11
for rebuilding	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
your walls will come —	ge·de·ra·yikh	𐤂𐤃𐤓𐤉𐤊	
day	yo·wm	𐤉𐤅𐤌	
the	ha·hu	𐤄𐤄𐤅𐤀	
for extending	yir·chaq	𐤉𐤓𐤇𐤒	
your boundary	choq	𐤇𐤒	
day	yo·wm	𐤉𐤅𐤌	Micah 7:12
On that	hu	𐤄𐤅𐤀	
to you	ve·a·de·kha	𐤅𐤏𐤃𐤉𐤊	
they will come	ya·vo·w	𐤉𐤁𐤅𐤀	
from	le·min·nee	𐤋𐤌𐤍𐤉	
Assyria	ash·shur	𐤀𐤔𐤅𐤓	

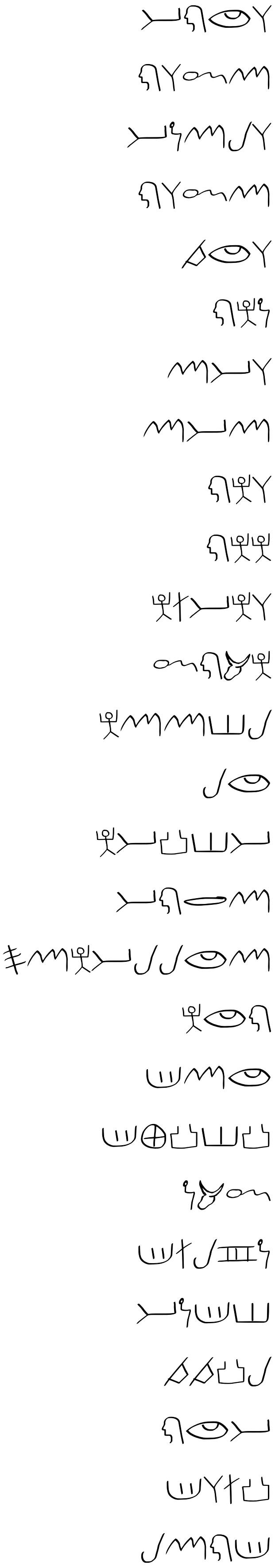

and the cities	ve·a·re	
of Egypt	ma·tso·wr	
even from	u·le·min·nee	
Egypt	ma·tso·wr	
to	ve·ad	
the Euphrates	na·har	
from sea	ve·yam	
to sea	mee·yam	
and mountain	ve·har	
to mountain	ha·har	
will become	ve·ha·ye·tah	Micah 7:13
Then the earth	ha·a·rets	
desolate	lish·ma·mah	
because of	al	
its inhabitants	yo·she·ve·ha	
as the fruit	mip·pe·ree	
of their deeds	ma·al·le·hem	
Shepherd	re·eh	Micah 7:14
Your people	am·me·kha	
with Your staff	ve·shiv·te·kha	
the flock	tson	
of Your inheritance	na·cha·la·te·kha	
They live	sho·khe·nee	
alone	le·va·dad	
in a woodland	ya·ar	
surrounded by	be·to·wkh	
pastures	kar·mel	

Let them graze	yir·u		
in Bashan	va·shan	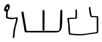	
and Gilead	ve·gil·ad		
as in the days	kee·me		
of old	o·w·lam		
As in the days when	kee·me	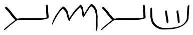	Micah 7:15
you came out	tse·te·kha		
	me·e·rets		
of Egypt	mits·ra·yim		
I will show	ar·en·nu		
My wonders	niph·la·o·wt	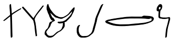	
will see	yir·u		Micah 7:16
Nations	go·w·yim	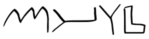	
and be ashamed	ve·ye·vo·shu		
deprived of all	mik·kol		
their might	ge·vu·ra·tam		
They will put	ya·see·mu	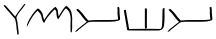	
their hands	yad	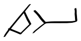	
over	al		
their mouths	peh	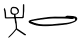	
and their ears	a·ze·ne·hem	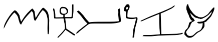	
will become deaf	te·che·rash·nah		
They will lick	ye·la·cha·khu	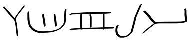	Micah 7:17
the dust	a·phar		
like a snake	kan·na·chash	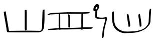	
like reptiles slithering	ke·zo·cha·le	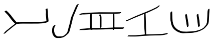	
on the ground	e·rets		

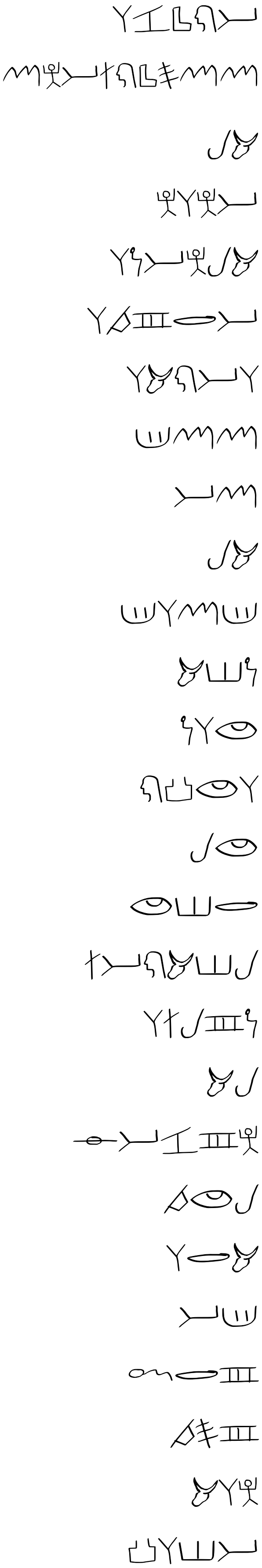

They will crawl	yir·ge·zu	
from their holes	mim·mis·ge·ro·te·hem	
in the presence of	el	
the LORD	YHVH	
our God	e·lo·he·nu	
they will tremble	yiph·cha·du	
in fear	ve·yir·u	
of You	mim·me·ka	
Who	mee	Micah 7:18
is a God	el	
like You	ka·mo·w·kha	
who pardons	no·se	
iniquity	a·won	
and passes	ve·o·ver	
over	al	
the transgression	pe·sha	
of the remnant	lish·e·reet	
of His inheritance —	na·cha·la·to	
who does not	lo	
retain	he·che·zeeq	
forever	la·ad	
His anger	ap·po	
because	kee	
delights	cha·phets	
in loving devotion ?	che·sed	
He	hu	
He will again	ya·shuv	Micah 7:19

have compassion on us	ye·ra·cha·me·nu	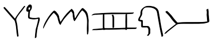	
He will vanquish	yikh·bosh	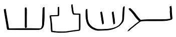	
our iniquities	a·wo·no·te·nu	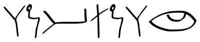	
You will cast out	ve·tash·leekh	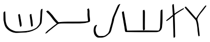	
into the depths	bim·tsu·lo·wt		
of the sea	yam	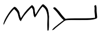	
all	kal		
our sins	chat·to·w·tam		
You will show	tit·ten		Micah 7:20
faithfulness	e·met	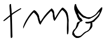	
to Jacob	le·ya·a·qov		
and loving devotion	che·sed		
to Abraham	le·av·ra·ham		
as	a·sher		
You swore	nish·ba·ta	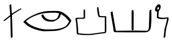	
to our fathers	la·a·vo·te·nu		
from the days	mee·me	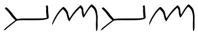	
of old	qe·dem	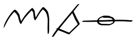	

Nahum

BSB Translation	Transliteration	Original Hebrew	
This is the burden	mas·sa	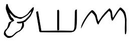	Nahum 1:1
against Nineveh	nee·ne·veh	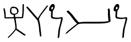	
the book	se·pher		
of the vision	cha·zo·wn	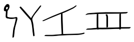	
of Nahum	na·chum		
the Elkoshite :	ha·el·qo·shee	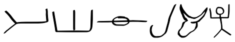	

God	el		Nahum 1:2
is a jealous	qan·no·w	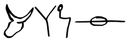	
and avenging	ve·no·qem	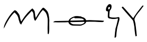	
The LORD	YHVH		
is avenging	no·qem	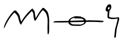	
the LORD	YHVH		
and full	u·va·al		
of wrath	che·mah	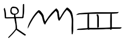	
takes vengeance	no·qem	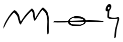	
The LORD	YHVH		
on His foes	le·tsa·raw		
and reserves [wrath]	ve·no·w·ter		
-	hu		
for His enemies	le·o·ye·vaw	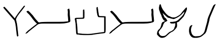	
The LORD	YHVH		Nahum 1:3
is slow	e·rekh	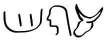	
to anger	ap·pa·yim	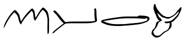	
and great	u·ge·dol		
in power	ko·ach	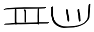	
leave the guilty unpunished	ve·naq·qeh	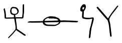	
will by no means	lo		
	ye·naq·qeh		
the LORD	YHVH		
is in the whirlwind	be·su·phah		
and storm	u·vis·a·rah		
His path	dar·ko	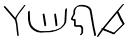	
and clouds	ve·a·nan		

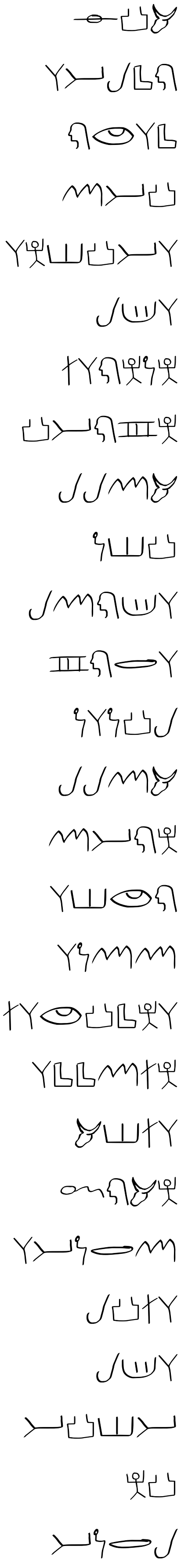

are the dust	a·vaq	
beneath His feet	rag·law	
He rebukes	go·w·er	Nahum 1:4
the sea	bay·yam	
and dries it up	vay·yab·be·she·hu	
He makes all	ve·khal	
the rivers	han·ne·ha·ro·wt	
run dry	he·che·reev	
wither	um·lal	
Bashan	ba·shan	
and Carmel	ve·khar·mel	
and the flower	u·phe·rach	
of Lebanon	le·va·no·wn	
wilts	um·lal	
The mountains	ha·reem	Nahum 1:5
quake	ra·a·shu	
before Him	mim·men·nu	
and the hills	ve·hag·ge·va·o·wt	
melt away	hit·mo·ga·gu	
trembles	vat·tis·sa	
the earth	ha·a·rets	
at His presence —	mip·pa·naw	
the world	ve·te·vel	
and all	ve·khal	
its dwellers	yo·she·ve	
	vah	
can withstand	liph·ne	Nahum 1:6

His indignation ?	za·mo		
Who	mee	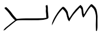	
	ya·a·mo·wd		
Who	u·mee		
can endure	ya·qum	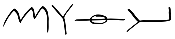	
His burning anger	ba·cha·ro·wn	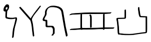	
?	ap·po		
His wrath	cha·ma·to		
is poured out	nit·te·khah		
like fire	kha·esh		
even rocks	ve·hats·tsu·reem		
are shattered	nit·te·tsu		
before Him	mim·men·nu	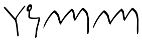	
is good	to·wv		Nahum 1:7
The LORD	YHVH		
a stronghold	le·ma·o·wz		
in the day	be·yo·wm	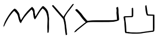	
of distress	tsa·rah		
He cares for	ve·yo·de·a	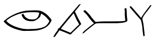	
those who trust	cho·se		
in Him	vo		
flood	u·ve·she·teph		Nahum 1:8
But with an overwhelming	o·ver	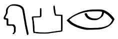	
an end	ka·lah	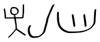	
He will make	ya·a·seh		
[of Nineveh]	me·qo·w·mah	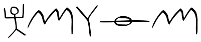	
His enemies	ve·o·ye·vaw	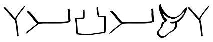	

and pursue	ye·rad·deph	𐤉𐤓𐤃𐤐	
into darkness	cho·shekh	𐤇𐤔𐤊	
Whatever	mah	𐤌𐤄	Nahum 1:9
you plot	te·chash·she·vun	𐤕𐤇𐤔𐤁𐤅𐤍	
against	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to an end	ka·lah	𐤊𐤋𐤄	
He	hu	𐤄𐤅𐤀	
will bring	o·seh	𐤏𐤔𐤄	
will not	lo	𐤋𐤀	
rise up	ta·qum	𐤕𐤒𐤅𐤌	
a second time	pa·a·ma·yim	𐤐𐤏𐤌𐤉𐤌	
Affliction	tsa·rah	𐤑𐤓𐤄	
For	kee	𐤊𐤉	Nahum 1:10
as with	ad	𐤏𐤃	
thorns	see·reem	𐤎𐤉𐤓𐤉𐤌	
they will be entangled	se·vu·kheem	𐤎𐤁𐤊𐤉𐤌	
like the drink	u·khe·sa·ve·am	𐤅𐤊𐤎𐤁𐤀𐤌	
of a drunkard —	se·vu·eem	𐤎𐤁𐤅𐤀𐤉𐤌	
and consumed	uk·ke·lu	𐤀𐤊𐤋𐤅	
like stubble	ke·qash	𐤊𐤒𐤔	
dry	ya·vesh	𐤉𐤁𐤔	
that is fully	ma·le	𐤌𐤋𐤀	
From you, [O Nineveh]	mim·mekh	𐤌𐤌𐤊	Nahum 1:11
comes forth	ya·tsa	𐤉𐤑𐤀	
a plotter	cho·shev	𐤇𐤔𐤁	
against	al	𐤏𐤋	

the LORD	YHVH		
of evil	ra·ah		
a counselor	yo·ets		
of wickedness	be·lee·ya·al	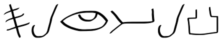	
This is what	koh	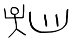	Nahum 1:12
says :	a·mar		
the LORD	YHVH		
“ Though	im		
they are allied	she·le·meem		
	ve·khen		
and numerous	rab·beem	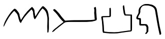	
yet	ve·khen		
they will be cut down	na·goz·zu		
and pass away	ve·a·var		
Though I have afflicted you, [O Judah]	ve·in·ni·tikh		
you no	lo		
I will afflict	a·an·nekh		
longer	o·wd		
For I will now	ve·at·tah		Nahum 1:13
break	esh·bor		
their yoke	mo·te·hu		
from your neck	me·a·la·yikh	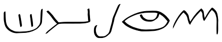	
your shackles ”	u·mo·ws·ro·ta·yikh		
and tear away	a·nat·teq	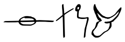	
has issued a command	ve·tsiw·vah		Nahum 1:14
concerning you, [O Nineveh] :	a·le·kha	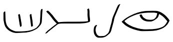	

The LORD	YHVH		
“ There will be no	lo		
descendants	yiz·za·ra		
to carry on your name	mish·shim·kha		
	o·wd		
from the house	mib·bet	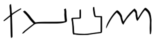	
of your gods	e·lo·he·kha		
I will cut off	akh·reet	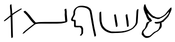	
the carved image	pe·sel		
and cast idol	u·mas·se·khah		
I will prepare	a·seem	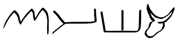	
your grave	qiv·re·kha		
for	kee	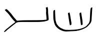	
you are contemptible ”	qal·lo·w·ta		
Look	hin·neh		Nahum 1:15
to	al		
the mountains —	he·ha·reem	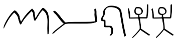	
the feet	rag·le	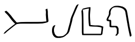	
of one who brings good news	me·vas·ser		
who proclaims	mash·mee·a		
peace !	sha·lo·wm		
Celebrate	chag·gee		
O Judah	ye·hu·dah	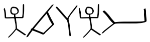	
your feasts	chag·ga·yikh	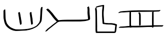	
fulfill	shal·le·mee	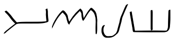	
your vows	ne·da·ra·yikh	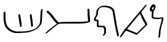	

For	kee	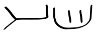	
will never	lo		
again	yo·w·seeph		
	o·wd		
march through	la·ʿa·vor	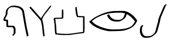	
you	bakh	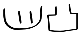	
the wicked	be·lee·ya·al	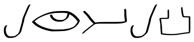	
they will be utterly	kul·loh	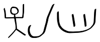	
cut off	nikh·rat	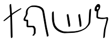	
advances	a·lah		Nahum 2:1
One who scatters	me·pheets	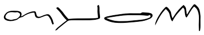	
against	al		
you, [O Nineveh]	pa·na·yikh	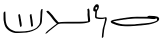	
Guard	na·tso·wr		
the fortress !	me·tsu·rah		
Watch	tsap·peh		
the road !	de·rekh		
Brace yourselves	chaz·zeq		
!	ma·te·na·yim	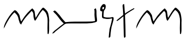	
Summon	am·mets		
your strength !	ko·ach		
all	me·od		
For	kee	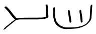	Nahum 2:2
will restore	shav		
the LORD	YHVH		
-	et		
the splendor	ge·o·wn		

of Jacob	ya·a·qov		
like the splendor	kig·o·wn		
of Israel	yis·ra·el	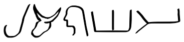	
though	kee	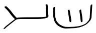	
destroyers	ve·qa·qum		
have laid them waste	bo·qe·qeem	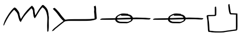	
the branches of their vine	u·ze·mo·re·hem	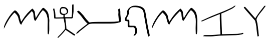	
and ruined	shi·che·tu	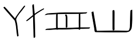	
The shields	ma·gen	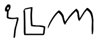	Nahum 2:3
of his mighty men	gib·bo·re·hu	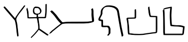	
are red	me·ad·dam		
the valiant warriors	an·she		
	cha·yil	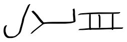	
are dressed in scarlet	me·tul·la·eem		
flash like fire	be·esh		
The fittings	pe·la·do·wt		
of the chariots	ha·re·khev		
on the day	be·yo·wm	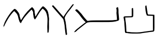	
they are prepared	ha·khee·no	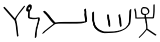	
and the spears of cypress	ve·hab·be·ro·sheem	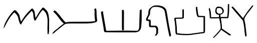	
have been brandished	ha·re·a·lu		
through the streets	ba·chu·tso·wt		Nahum 2:4
dash	yit·ho·wl·lu		
The chariots	ha·re·khev		
they rush around	yish·taq·she·qun	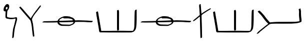	
the plazas	ba·re·cho·vo·wt	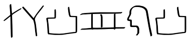	

appearing	mar·e·hen		
like torches	kal·lap·pee·dim		
like lightning	kab·be·ra·qeem	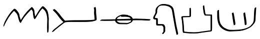	
darting about	ye·ro·w·tse·tsu		
He summons	yiz·kor	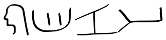	Nahum 2:5
his nobles	ad·dee·raw	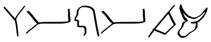	
they stumble	yik·ka·she·lu		
as they advance	va·ha·li·kho·tam		
They race	ye·ma·ha·ru		
to its wall	cho·w·ma·tah		
is set in place	ve·hu·khan		
the protective shield	has·so·khekh	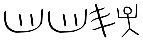	
gates	sha·a·re		Nahum 2:6
The river	han·ne·ha·ro·wt		
are thrown open	niph·ta·chu		
and the palace	ve·ha·he·khal	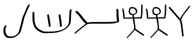	
collapses	na·mo·wg		
It is decreed that	ve·huts·tsav		Nahum 2:7
[the city] be exiled	gul·le·tah		
and carried away	ho·a·la·tah		
her maidservants	ve·am·ho·te·ha		
moan	me·na·ha·go·wt		
like	ke·qo·wl	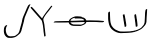	
doves	yo·w·neem	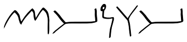	
and beat	me·to·phe·phot		
upon	al		
their breasts	liv·ve·hen		

Nineveh	ve·nee·ne·veh	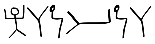	Nahum 2:8
has been like a pool	khiv·re·khat		
of water	ma·yim	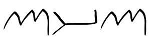	
her days	mee·me	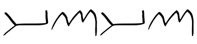	
throughout	hee	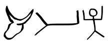	
but now	ve·hem·mah	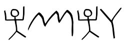	
it is draining away	na·seem	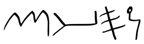	
“ Stop !	im·du		
Stop!” they cry	a·mo·du		
but no	ve·en		
one turns back	maph·neh		
“ Plunder	boz·zu		Nahum 2:9
the silver !	khe·seph		
Plunder	boz·zu		
the gold ! ”	za·hav		
There is no	ve·en		
end	qe·tseh	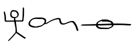	
to the treasure	lat·te·khu·nah		
an abundance	ka·vod		
of every	mik·kol		
thing	ke·lee	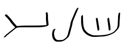	
precious	chem·dah		
She is emptied !	bu·qah	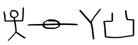	Nahum 2:10
Yes she is desolate	u·me·vu·qah		
and laid waste !	u·me·vul·la·qah	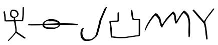	
Hearts	ve·lev	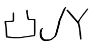	
melt	na·mes		

knock	u·phiq		
knees	bir·ka·yim	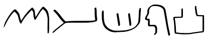	
tremble	ve·chal·cha·lah	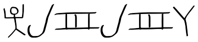	
and every	be·khal		
bodies	ma·te·na·yim	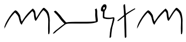	
face	u·phe·ne		
	khul·lam	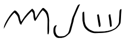	
grows pale	qib·be·tsu	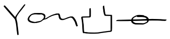	
!	pha·rur		
Where	ay·yeh	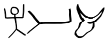	Nahum 2:11
lair	me·o·wn		
is the lions’	a·ra·yo·wt	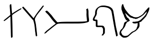	
or the feeding ground	u·mir·eh		
	hu		
of the young lions	lak·ke·phi·reem		
where	a·sher		
prowled	ha·lakh	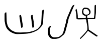	
the lion	ar·yeh	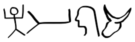	
and lioness	la·vee	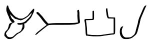	
	sham		
cubs	gur		
with [their]	ar·yeh	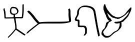	
with nothing	ve·en		
to frighten them away ?	ma·cha·reed		
The lion	ar·yeh	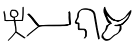	Nahum 2:12
mauled	to·reph		
enough for	be·de		

its cubs	go·ro·w·taw	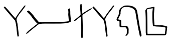	
and strangled prey	u·me·chan·neq	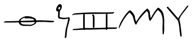	
for the lioness	le·liv·o·taw	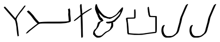	
It filled	vay·mal·le	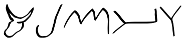	
with the kill	te·reph		
its dens	cho·raw	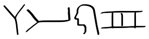	
and its lairs	u·me·o·no·taw		
with mauled prey	te·re·phah		
“ Behold	hin·nee	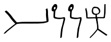	Nahum 2:13
I am against you ”	e·la·yikh	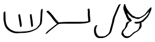	
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	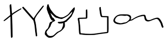	
up	ve·hiv·ar·tee		
in smoke	ve·a·shan		
“ I will send your chariots	rikh·bah		
your young lions	u·khe·phee·ra·yikh	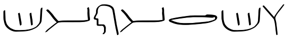	
will devour	to·khal		
and the sword	cha·rev		
I will cut off	ve·hikh·rat·tee	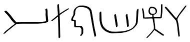	
from the earth	me·e·rets		
your prey	tar·pekh		
will no longer	ve·lo		
be heard	yish·sha·ma	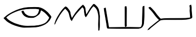	
- ”	o·wd		
and the voices	qo·wl	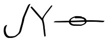	
of your messengers	mal·a·khe·kheh		

Woe	ho·w		Nahum 3:1
to the city	eer	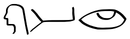	
of blood	da·meem	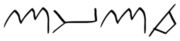	
full	kul·lah	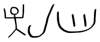	
of lies	ka·chash	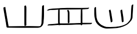	
plunder	pe·req	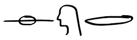	
full of	me·le·ah		
never	lo		
without	ya·meesh		
prey	ta·reph		
The crack	qo·wl	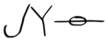	Nahum 3:2
of the whip	sho·wt		
the rumble	ve·qo·wl	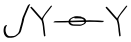	
	ra·ash		
of the wheel	o·w·phan	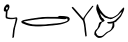	
horse	ve·sus		
galloping	do·her		
chariot !	u·mer·ka·vah	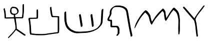	
and bounding	me·raq·qe·dah	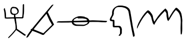	
horseman	pa·rash		Nahum 3:3
Charging	ma·a·leh		
flashing	ve·la·hav		
sword	che·rev		
shining	u·ve·raq		
spear	cha·neet	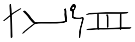	
heaps	ve·rov		
of slain	cha·lal	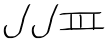	

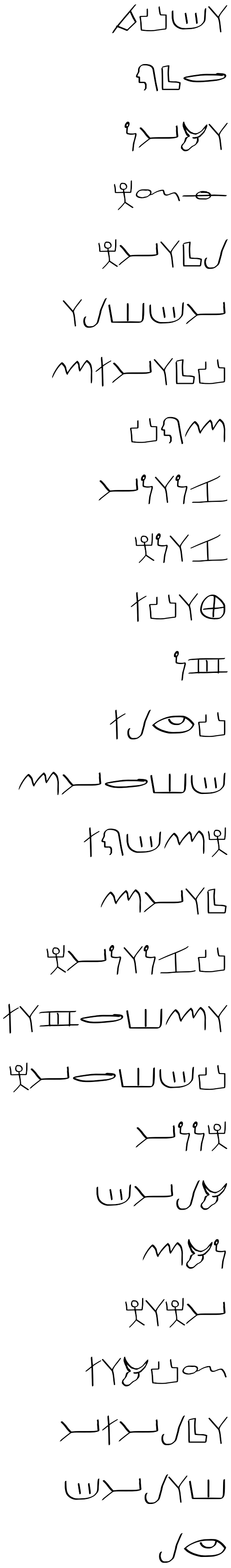

mounds	ve·kho·ved	
of corpses	pa·ger	
without	ve·en	
end —	qe·tseh	
dead bodies	lag·ge·vee·yah	
they stumble	yikh·she·lu	
over their dead —	big·vee·ya·tam	
because of the many	me·rov	Nahum 3:4
harlotries	ze·nu·ne	
of the harlot	zo·w·nah	
	to·w·vat	
the seductive	chen	
mistress	ba·a·lat	
of sorcery	ke·sha·pheem	
who betrays	ham·mo·khe·ret	
nations	go·w·yim	
by her prostitution	biz·nu·ne·ha	
and clans	u·mish·pa·cho·wt	
by her witchcraft	bikh·sha·phe·ha	
“ Behold	hin·nee	Nahum 3:5
I [am] against you ”	e·la·yikh	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
“ I will lift	ve·gil·le·tee	
your skirts	shu·la·yikh	
over	al	

your face	pa·na·yikh	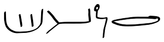	
I will show	ve·har·e·tee		
to the nations	go·w·yim	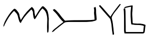	
your nakedness	ma·rekh		
to the kingdoms	u·mam·la·kho·wt		
and your shame	qe·lo·w·nekh		
I will pelt	ve·hish·lakh·tee	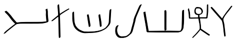	Nahum 3:6
you	a·la·yikh	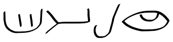	
with filth	shiq·qu·tseem		
and treat you with contempt	ve·nib·bal·teekh	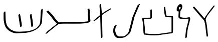	
I will make	ve·sam·teekh		
a spectacle of you	ke·ro·ee		
Then	ve·ha·yah	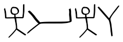	Nahum 3:7
all	khal		
who see you	ro·a·yikh		
will recoil	yid·do·wd		
from you	mim·mekh		
and say	ve·a·mar		
is devastated	shad·de·dah		
‘ Nineveh	nee·ne·veh	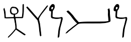	
who	mee	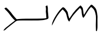	
will grieve	ya·nud		
for her ? ’	lah		
Where	me·a·yin		
can I find	a·vaq·qesh	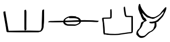	
comforters	me·na·cha·meem	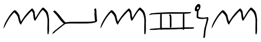	
for you ? ”	lakh	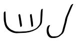	

Are you better	ha·te·te·vee		Nahum 3:8
than Thebes	min·no	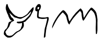	
	a·mo·wn		
stationed	hay·yo·she·vah	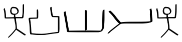	
by the Nile	bay·o·reem		
with water	ma·yim	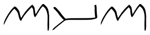	
around	sa·veev	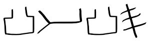	
her	lah		
whose	a·sher		
rampart	chel	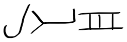	
was the sea	yam	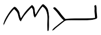	
was the water ?	mee·yam	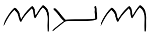	
whose wall	cho·w·ma·tah		
Cush	kush		Nahum 3:9
strength	a·tse·mah		
and Egypt	u·mits·ra·yim		
were her boundless	ve·en		
	qe·tseh	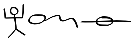	
Put	put		
and Libya	ve·lu·veem	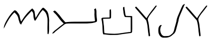	
were	ha·yu	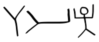	
her allies	be·ez·ra·tekh		
Yet	gam		Nahum 3:10
she	hee	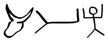	
became an exile	lag·go·lah	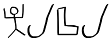	
she went	ha·le·khah	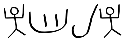	
into captivity	vash·she·vee		

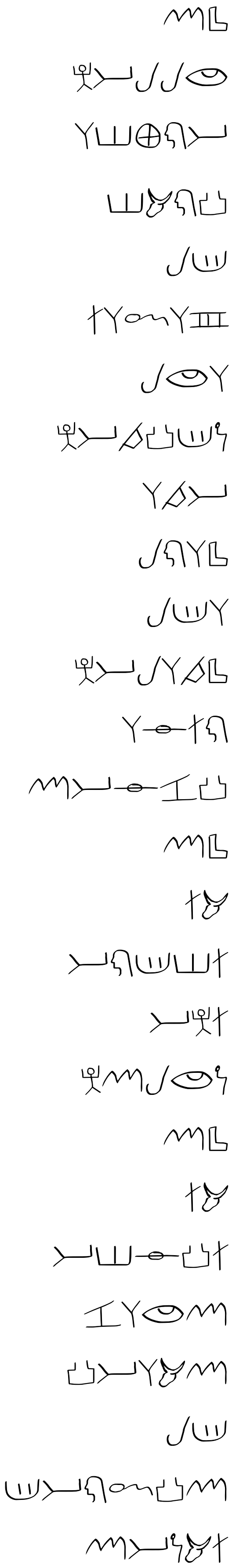

	gam	
Her infants	o·la·le·ha	
were dashed to pieces	ye·rut·te·shu	
at the head	be·rosh	
of every	kal	
street	chu·tso·wt	
for	ve·al	
her dignitaries	nikh·bad·de·ha	
They cast	yad·du	
lots	go·w·ral	
and all	ve·khal	
her nobles	ge·do·w·le·ha	
were bound	rut·te·qu	
in chains	vaz·ziq·qeem	
too	gam	Nahum 3:11
You	at	
will become drunk	tish·ke·ree	
you will go	te·hee	
into hiding	na·a·la·mah	
and	gam	
-	at	
seek	te·vaq·shee	
refuge	ma·o·wz	
from the enemy	me·o·w·yev	
All	kal	Nahum 3:12
your fortresses	miv·tsa·ra·yikh	
are fig trees	te·e·neem	

with	im		
the first ripe figs	bik·ku·reem	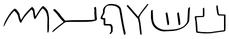	
when	im		
shaken	yin·no·w·u		
they fall	ve·na·phe·lu		
into	al		
the mouth	pee		
of the eater !	o·w·khel	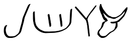	
Look at	hin·neh		Nahum 3:13
your troops —	am·mekh		
they are like your women	na·sheem	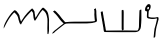	
!	be·qir·bekh	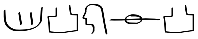	
to your enemies	le·o·ye·va·yikh	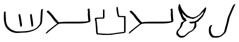	
are wide open	pa·to·w·ach		
	niph·te·chu		
The gates	sha·a·re		
of your land	ar·tsekh		
consumes	a·khe·lah		
fire	esh		
their bars	be·rī·cha·yikh	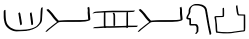	
water	me	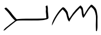	Nahum 3:14
for the siege	ma·tso·wr		
Draw	sha·a·vee		
your	lakh	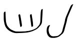	
strengthen	chaz·ze·qee	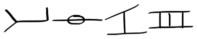	
your fortresses	miv·tsa·ra·yikh		
Work	bo·ee		

the clay	vat·teet	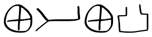	
and tread	ve·rim·see		
the mortar	va·cho·mer	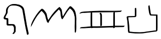	
repair	ha·cha·zee·qee	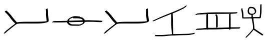	
the brick [kiln] !	mal·ben	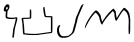	
There	m		Nahum 3:15
will devour you	to·khe·lekh		
the fire	esh		
will cut you down	takh·ree·tekh	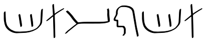	
the sword	che·rev		
and consume you	to·khe·lekh		
like a young locust	kay·ya·leq	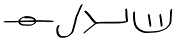	
Make yourself many	hit·kab·bed	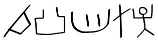	
like the young locust	kay·ye·leq	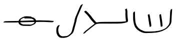	
make yourself many	hit·kab·be·dee	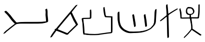	
like the swarming locust !	ka·ar·beh		
You have multiplied	hir·bet	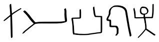	Nahum 3:16
your merchants	ro·khe·la·yikh	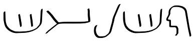	
more than the stars	mik·ko·wkh·ve	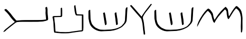	
of the sky	hash·sha·ma·yim		
The young locust	ye·leq	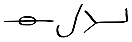	
strips the land	pa·shat		
and flies away	vay·ya·oph		
Your guards	min·ne·za·ra·yikh		Nahum 3:17
are like the swarming locust	ka·ar·beh		
and your scribes	ve·taph·se·ra·yikh		
like clouds of locusts	ke·go·wv		

	go·vay	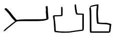	
that settle	ha·cho·w·neem	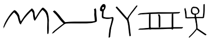	
on the walls	bag·ge·de·ro·wt		
day	be·yo·wm	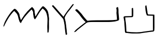	
on a cold	qa·rah	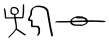	
When the sun	she·mesh		
rises	za·re·chah		
they fly away	ve·no·w·dad		
and no	ve·lo		
one knows	no·w·da		
	me·qo·w·mo	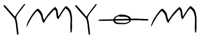	
where	ay·yam	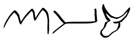	
slumber	na·mu		Nahum 3:18
your shepherds	ro·e·kha	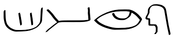	
O king	me·lekh	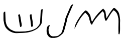	
of Assyria	ash·shur	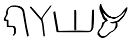	
sleep	yish·ke·nu	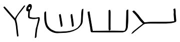	
your officers	ad·dee·re·kha	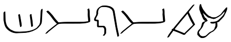	
are scattered	na·pho·shu		
Your people	am·me·kha		
on	al		
the mountains	he·ha·reem	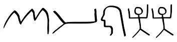	
with no one	ve·en		
to gather them	me·qab·bets	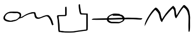	
There is no	en	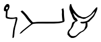	Nahum 3:19
healing	ke·hah		
for your injury	le·shiv·re·kha	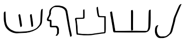	

is severe	nach·lah	נחלה
your wound	mak·ka·te·kha	מכתך
All	kol	כל
who hear	sho·me·e	שמעי
the news of you	shim·a·kha	שמעך
applaud	ta·qe·u	תקעו
	khaph	כף
your [downfall]	a·le·kha	עליך
for	kee	כי
	al	על
who	mee	מי
has not	lo	לא
experienced	a·ve·rah	עברה
cruelty ?	ra·a·te·kha	רעתך
your constant	ta·meed	תמיד

Habakkuk

BSB Translation	Transliteration	Original Hebrew	
[This is] the burden	ham·ma·sa	המשא	Habakkuk 1:1
that	a·sher	אשר	
received in a vision :	cha·zah	חזה	
Habakkuk	cha·vaq·quq	חבקוק	
the prophet	han·na·vee	הנביא	
How long	ad	עד	Habakkuk 1:2
	a·nah	אנה	
O LORD	YHVH	יהוה	
must I call for help	shiw·va·tee	שועתי	

but You do not	ve·lo	
hear	tish·ma	
or cry out	ez·aq	
to You	e·le·kha	
“ Violence ! ”	cha·mas	
but You do not	ve·lo	
save ?	to·wo·shee·a	
Why	lam·mah	Habakkuk 1:3
do You make me see	tar·e·nee	
iniquity ?	a·ven	
wrongdoing ?	ve·a·mal	
Why do You tolerate	tab·beet	
Destruction	ve·shod	
and violence	ve·cha·mas	
[are] before me	le·neg·dee	
is ongoing	vay·hee	
Strife	reev	
and conflict	u·ma·do·wn	
abounds	yis·sa	
Therefore	al	Habakkuk 1:4
	ken	
is paralyzed	ta·phug	
the law	to·w·rah	
never	ve·lo	
goes forth	ye·tse	
	la·ne·tsach	
and justice	mish·pat	

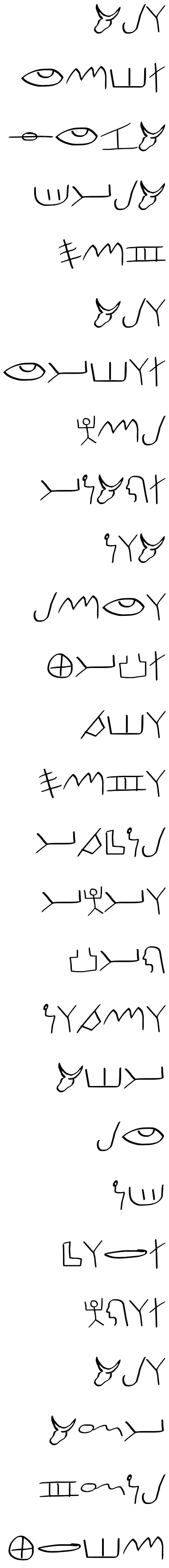

For	kee	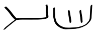	
the wicked	ra·sha	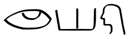	
hem in	makh·teer	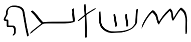	
-	et	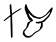	
the righteous	hats·tsad·deeq	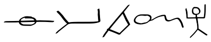	
so that	al	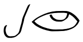	
	ken	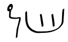	
is	ye·tse	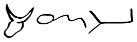	
justice	mish·pat	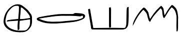	
perverted	me·uq·qal	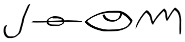	
“ Look	re·u	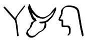	Habakkuk 1:5
at the nations	vag·go·w·yim	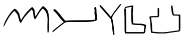	
and observe —	ve·hab·bee·tu	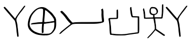	
be utterly astounded	ve·hit·tam·me·hu	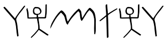	
!	te·ma·hu	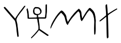	
For	kee	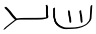	
a work	pho·al	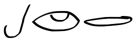	
[I am] doing	po·el	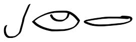	
in your days	bee·me·khem	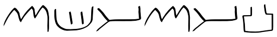	
that you would never	lo	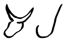	
believe	ta·a·mee·nu	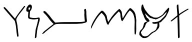	
even if	kee	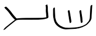	
[someone] told you	ye·sup·par	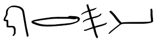	
For	kee	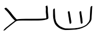	Habakkuk 1:6
behold	hin·nee	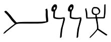	
I am raising up	me·qeem	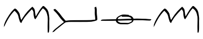	
-	et	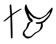	

the Chaldeans —	hak·kas·deem	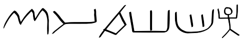	
nation	hag·go·w	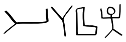	
that ruthless	ham·mar	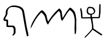	
and impetuous	ve·han·nim·har	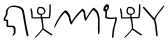	
which marches	ha·ho·w·lekh	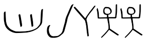	
through the breadth	le·mer·cha·ve	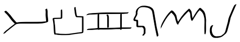	
of the earth	e·rets	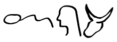	
to seize	la·re·shet	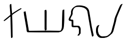	
dwellings	mish·ka·no·wt	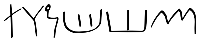	
not	lo	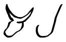	
their own	lo	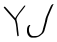	
are dreaded	a·yom	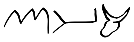	Habakkuk 1:7
and feared	ve·no·w·ra	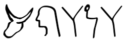	
They	hu	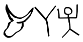	
from themselves	mim·men·nu	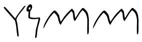	
justice	mish·pa·to	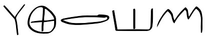	
and sovereignty	u·se·e·to	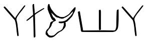	
they derive	ye·tse	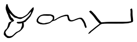	
are swifter	ve·qal·lu	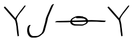	Habakkuk 1:8
than leopards	min·ne·me·reem	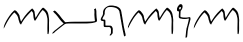	
Their horses	su·saw	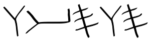	
fiercer	ve·chad·du	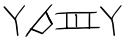	
than wolves	miz·ze·e·ve	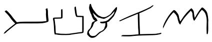	
of the night	e·rev	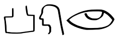	
charge ahead	u·pha·shu	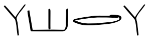	
Their horsemen	pa·ra·shaw	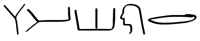	
and their cavalry	u·pha·ra·shaw	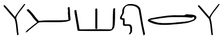	

from afar	me·ra·cho·wq	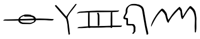	
comes	ya·vo·u		
They fly	ya·u·phu		
like a vulture	ke·ne·sher	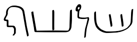	
swooping down	chash		
to devour	le·e·kho·wl		
All	kul·loh	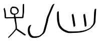	Habakkuk 1:9
on violence	le·cha·mas	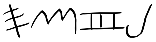	
of them come	ya·vo·w		
bent	me·gam·mat		
their hordes	pe·ne·hem	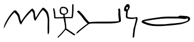	
[advance like] the east [wind]	qa·dee·mah	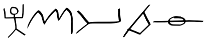	
they gather	vay·ye·e·soph		
like sand	ka·cho·wl	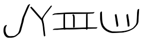	
prisoners	she·vee		
They	ve·hu		Habakkuk 1:10
kings	bam·me·la·kheem		
scoff at	yit·qal·las	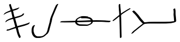	
and {make} rulers	ve·ro·ze·neem	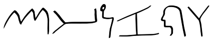	
an object of scorn	mis·chaq	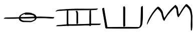	
	lo		
They	hu		
at every	le·khal		
fortress	miv·tsar		
laugh	yis·chaq	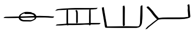	
and build up	vay·yits·bor		
siege ramps	a·phar		

to seize it	vay·yil·ke·dah	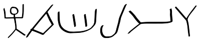	
Then	az		Habakkuk 1:11
they sweep by	cha·laph	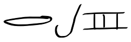	
like the wind	ru·ach		
and pass on through	vay·ya·a·vor		
are guilty	ve·a·shem		
They	zu		
their own strength	kho·cho		
is their god ”	le·lo·ho		
not	ha·lo·w		Habakkuk 1:12
Are You	at·tah		
from everlasting	miq·qe·dem	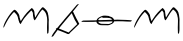	
O LORD	YHVH		
my God	e·lo·hay		
my Holy One ?	qe·do·shee		
	lo		
We will not die	na·mut		
O LORD	YHVH		
to execute judgment	le·mish·pat		
You have appointed them	sam·to		
O Rock	ve·tsur		
for correction	le·ho·w·khee·ach		
You have established them	ye·sad·to		
are too pure	te·ho·wr		Habakkuk 1:13
Your eyes	e·na·yim	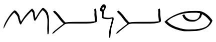	
to look upon	me·re·o·wt		
evil	ra		

tolerate	ve·hab·beet	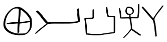	
	el		
wrongdoing	a·mal		
and You cannot	lo		
	tu·khal		
So why	lam·mah		
do You tolerate	tab·beet	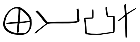	
the faithless ?	bo·wg·deem		
Why are You silent	ta·cha·reesh	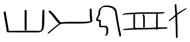	
swallow up	be·val·la	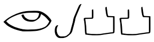	
while the wicked	ra·sha		
those more righteous	tsad·deeq	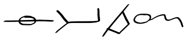	
than themselves ?	mim·men·nu	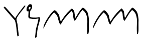	
You have made	vat·ta·a·seh		Habakkuk 1:14
men	a·dam		
like the fish	kid·ge		
of the sea	hay·yam	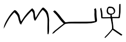	
like creeping things	ke·re·mes	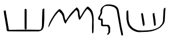	
[that have] no	lo		
ruler	mo·shel	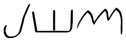	
	bo		
[The foe] pulls all of them	kul·loh	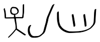	Habakkuk 1:15
with a hook	be·chak·kah	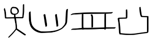	
up	he·a·lah		
he catches them	ye·go·re·hu		
in his dragnet	ve·cher·mo		
and gathers them	ve·ya·as·phe·hu		

in his fishing net	be·mikh·mar·to		
so	al		
	ken		
he rejoices gladly	yis·mach		
	ve·ya·geel		
Therefore	al		Habakkuk 1:16
	ken	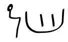	
he sacrifices	ye·zab·be·ach		
to his dragnet	le·cher·mo		
and burns incense	vee·qat·ter	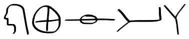	
to his fishing net	le·mikh·mar·to		
for	kee	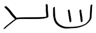	
by these things	va·hem·mah	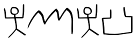	
is sumptuous	sha·men		
his portion	chel·qo	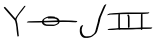	
and his food	u·ma·a·kha·lo		
is rich	be·ri·ah		
Will he	ha·al		Habakkuk 1:17
therefore	ken		
empty	ya·reeq	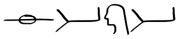	
his net	cher·mo	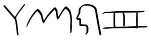	
and continue	ve·ta·meed		
to slay	la·ha·rog		
nations	go·w·yim	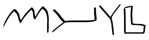	
without	lo		
mercy ?	yach·mo·wl	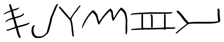	
at	al		Habakkuk 2:1

my guard post	mish·mar·tee		
I will stand	e·e·mo·dah		
and station myself	ve·et·yats·tse·vah	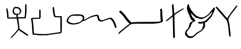	
on	al		
the ramparts	ma·tso·wr		
I will watch	va·a·tsap·peh		
to see	lir·o·wt		
what	mah	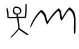	
He will say	ye·dab·ber	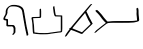	
to me	bee	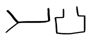	
and how	u·mah		
I should answer	a·sheev	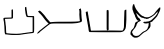	
when	al		
corrected	to·w·khach·tee	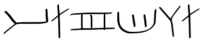	
answered me :	vay·ya·a·ne·nee		Habakkuk 2:2
Then the LORD	YHVH	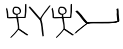	
	vay·yo·mer		
“ Write down	ke·to·wv		
this vision	cha·zo·wn	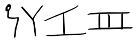	
and clearly	u·va·er		
inscribe it on	al		
tablets	hal·lu·cho·wt	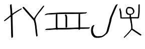	
so that	le·ma·an		
may run	ya·ruts		
a herald	qo·w·re	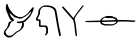	
with it	vo		
For	kee	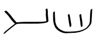	Habakkuk 2:3

awaits	o·wd		
the vision	cha·zo·wn	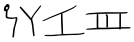	
an appointed time	lam·mo·w·ed		
it testifies	ve·ya·phe·ach	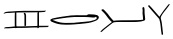	
of the end	laq·qets	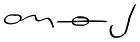	
and does not	ve·lo		
lie	ye·khaz·zev		
Though	im		
it lingers	yit·mah·mah	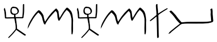	
wait	chak·keh	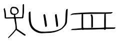	
for it	lo		
since	kee	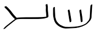	
it will surely come	vo		
	ya·vo	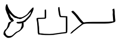	
and will not	lo		
delay	ye·a·cher		
Look at	hin·neh		Habakkuk 2:4
the proud one	up·pe·lah		
is not	lo		
upright —	ya·she·rah	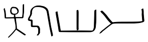	
his soul	naph·sho		
	bo		
but the righteous	ve·tsad·deeq		
by faith —	be·e·mu·na·to		
will live	yich·yeh	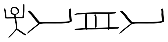	
indeed	ve·aph		Habakkuk 2:5
	kee	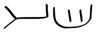	

and wealth	hay·ya·yin	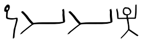	
betrays him	bo·w·ged		
man	ge·ver		
[He is] an arrogant	ya·heer	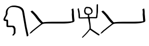	
never	ve·lo		
at rest	yin·veh	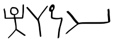	
He	a·sher		
enlarges	hir·cheev	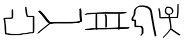	
like Sheol	kish·o·wl		
his appetite	naph·sho		
he	ve·hu	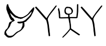	
and like Death	kham·ma·vet		
is never	ve·lo		
satisfied	yis·ba		
He gathers	vay·ye·e·soph		
to himself	e·law	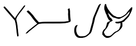	
all	kal	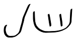	
the nations	hag·go·w·yim	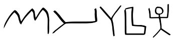	
and collects	vay·yiq·bots	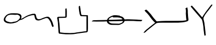	
as his own	e·law	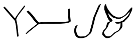	
all	kal	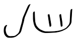	
the peoples	ha·am·meem		
Will not	ha·lo·w		Habakkuk 2:6
of these	el·leh	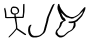	
all	khul·lam	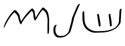	
against him	a·law	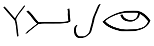	
a taunt	ma·shal	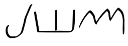	

take up	yis·sa·u		
with mockery	u·me·lee·tsah	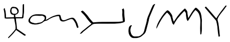	
and derision :	chee·do·wt	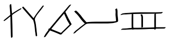	
-	lo		
speaking	ve·yo·mar		
‘ Woe	ho·w		
to him who amasses	ham·mar·beh		
what is not his	lo		
-	lo		
How	ad		
long will this go on ? ’	ma·tay		
and makes himself rich	u·makh·beed	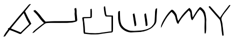	
-	a·law	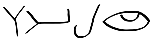	
with many loans !	av·teet		
Will not	ha·lo·w		Habakkuk 2:7
suddenly	phe·ta		
arise	ya·qu·mu	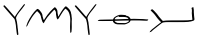	
your creditors	no·she·khe·kha	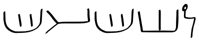	
awaken ?	ve·yiq·tsu	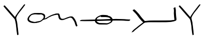	
and those who disturb you	me·za·ze·e·kha		
Then you will become	ve·ha·yee·ta	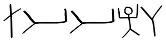	
their prey	lim·shis·so·wt		
	la·mo		
Because	kī	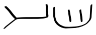	Habakkuk 2:8
you	at·tah		
have plundered	shal·lo·w·ta	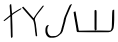	

nations	go·w·yim	𐤂𐤅𐤉𐤌	
many	rab·beem	𐤓𐤁𐤉𐤌	
will plunder you —	ye·shal·lu·kha	𐤉𐤔𐤋𐤅𐤊	
	kal	𐤊𐤋	
the remnant	ye·ter	𐤉𐤕𐤓	
of the people	am·meem	𐤏𐤌𐤉𐤌	
because of your bloodshed	mid·de·me	𐤌𐤃𐤌𐤉	
against man	a·dam	𐤀𐤃𐤌	
and your violence	va·cha·mas	𐤅𐤇𐤌𐤎	
against the land	e·rets	𐤀𐤓𐤑	
the city	qir·yah	𐤒𐤓𐤉𐤄	
and all	ve·khal	𐤅𐤊𐤋	
their dwellers	yo·she·ve	𐤉𐤔𐤁𐤉	
	vah	𐤁𐤄 𐤐	
Woe	ho·w	𐤄𐤅𐤉	Habakkuk 2:9
to him who builds	bo·tse·a	𐤁𐤑𐤏	
gain	be·tsa	𐤁𐤑𐤏	
by unjust	ra	𐤓𐤏	
his house	le·ve·to	𐤋𐤁𐤉𐤕𐤅	
to place	la·sum	𐤋𐤔𐤅𐤌	
on high	bam·ma·ro·wm	𐤁𐤌𐤓𐤅𐤌	
his nest	qin·no	𐤒𐤍𐤅	
[and] escape	le·hin·na·tsel	𐤋𐤄𐤍𐤑𐤋	
the hand	mik·kaph	𐤌𐤊𐤐	
of disaster !	ra	𐤓𐤏	
You have plotted	ya·ats·ta	𐤉𐤏𐤑𐤕	Habakkuk 2:10
shame	bo·shet	𐤁𐤔𐤕	

for your house	le·ve·te·kha	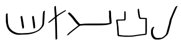	
by cutting off	qe·tso·wt		
peoples	am·meem	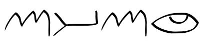	
many	rab·beem	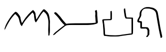	
and forfeiting	ve·cho·w·te		
your life	naph·she·kha	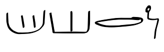	
For	kee	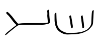	Habakkuk 2:11
the stones	e·ven		
from the wall	miq·qeer	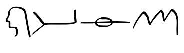	
will cry out	tiz·aq		
and the rafters	ve·kha·phees		
from the woodwork	me·ets		
will echo it	ya·a·nen·nah		
Woe	ho·w	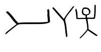	Habakkuk 2:12
to him who builds	bo·neh		
a city	eer	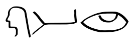	
with bloodshed	be·da·meem	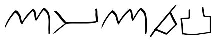	
and establishes	ve·kho·w·nen		
a town	qir·yah	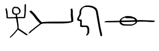	
by iniquity !	be·aw·lah		
Is it not	ha·lo·w		Habakkuk 2:13
indeed	hin·neh		
from	me·et		
the LORD	YHVH	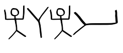	
of Hosts	tse·va·o·wt		
that the labor	ve·yee·ge·u	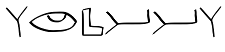	
of the people	am·meem	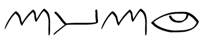	

only feeds	be·de		
the fire	esh		
and the nations	u·le·um·meem		
in	be·de		
vain ?	reeq	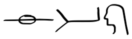	
weary themselves	yi·a·phu		
For	kee	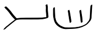	Habakkuk 2:14
will be filled	tim·ma·le		
the earth	ha·a·rets		
with the knowledge	la·da·at		
of	et		
the glory	ke·vo·wd		
of the LORD	YHVH		
as the waters	kam·ma·yim		
cover	ye·khas·su		
	al		
the sea	yam	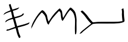	
Woe	ho·w		Habakkuk 2:15
to him who gives drink	mash·qeh	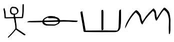	
to his neighbors	re·e·hu		
pouring it	me·sap·pe·ach		
from the wineskin	cha·ma·te·kha		
until	ve·aph		
they are drunk	shak·ker		
in order to	le·ma·an		
gaze	hab·beet	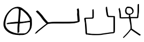	
at	al		

their nakedness !	me·o·w·re·hem	מעוריהם	
You will be filled	sa·va·ta	שבעת	Habakkuk 2:16
with shame	qa·lo·wn	קלון	
instead of glory	mik·ka·vo·wd	מכבוד	
must drink	she·teh	שתה	
too	gam	גם	
You	at·tah	אתה	
and expose your uncircumcision !	ve·he·a·rel	והערל	
will come around	tis·so·wv	תסוב	
to you	a·le·kha	עליך	
The cup	ko·ws	כוס	
right hand	ye·meen	ימין	
in the LORD’s	YHVH	יהוה	
and utter disgrace	ve·qee·qa·lo·wn	וקיקלון	
	al	על	
will cover your glory	ke·vo·w·de·kha	כבודך	
For	kee	כי	Habakkuk 2:17
your violence	cha·mas	חמס	
against Lebanon	le·va·no·wn	לבנון	
will overwhelm you	ye·khas·se·ka	יכסך	
and the destruction	ve·shod	ושד	
of animals	be·he·mo·wt	בהמות	
will terrify you	ye·chee·tan	יחיתן	
because of your bloodshed	mid·de·me	מדמי	
against men	a·dam	אדם	
and your violence	va·cha·mas	וחמס	
against the land	e·rets	ארץ	

the city	qir·yah	
and all	ve·khal	
their dwellers	yo·she·ve	
	vah	
What	mah	Habakkuk 2:18
use	ho·w·eel	
is an idol	pe·sel	
that	kee	
should carve it —	phe·sa·lo	
a craftsman	yo·tse·ro	
[or] an image	mas·se·khah	
a teacher	u·mo·w·reh	
of lies ?	sha·qer	
For	kee	
trusts	va·tach	
its maker	yo·tser	
in his own creation	yits·ro	
	a·law	
he makes	la·a·so·wt	
idols	e·lee·leem	
that cannot speak	il·le·meem	
Woe	ho·w	Habakkuk 2:19
to him who says	o·mer	
to wood	la·ets	
‘ Awake ! ’	ha·qee·tsah	
‘ Arise ! ’	u·ree	
stone	le·e·ven	

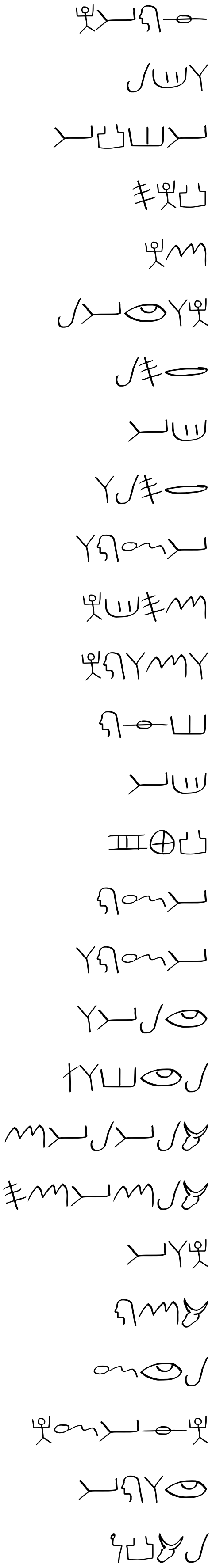

or to silent	du·mam	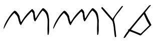	
Can it	hu	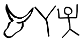	
give guidance ?	yo·w·reh	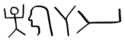	
Behold	hin·neh	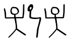	
it [is]	hu	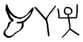	
overlaid	ta·phus	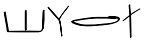	
with gold	za·hav	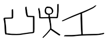	
and silver	va·khe·seph	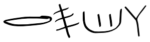	
it at all ”	ve·khal	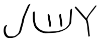	
breath	ru·ach	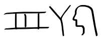	
yet there is no	en	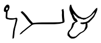	
in	be·qir·bo	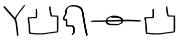	
But the LORD	va·YHVH	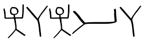	Habakkuk 2:20
temple	be·he·khal	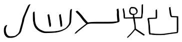	
is in His holy	qa·de·sho	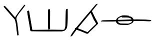	
be silent	has	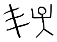	
before Him	mip·pa·naw	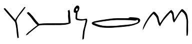	
let all	kal	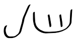	
the earth	ha·a·rets	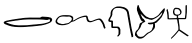	
[This is] a prayer	te·phil·lah	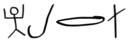	Habakkuk 3:1
of Habakkuk	la·cha·vaq·quq	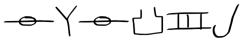	
the prophet	han·na·vee	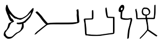	
according to	al	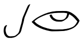	
Shigionoth :	shig·yo·no·wt	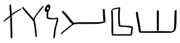	
O LORD	YHVH	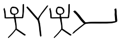	Habakkuk 3:2
I have heard	sha·ma·tee	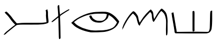	
the report of You	shim·a·kha	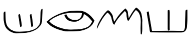	

I stand in awe	ya·re·tee		
O LORD	YHVH		
of Your deeds	pa·a·le·kha		
in	be·qe·rev	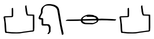	
these years	sha·neem	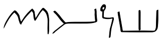	
Revive them	chay·ye·hu	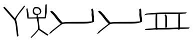	
in	be·qe·rev	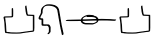	
these years	sha·neem	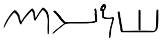	
make them known	to·w·dee·a	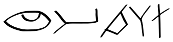	
In Your wrath	be·ro·gez		
mercy !	ra·chem	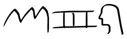	
remember	tiz·ko·wr	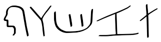	
God	ʾĕ·lo·ha	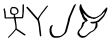	Habakkuk 3:3
from Teman	mit·te·man	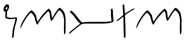	
came	ya·vo·w		
and the Holy One	ve·qa·do·wosh	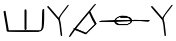	
from Mount	me·har		
Paran	pa·ran		
Selah	se·lah	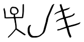	
covered	kis·sah		
the heavens	sha·ma·yim	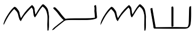	
His glory	ho·w·do		
and His praise	u·te·hil·la·to		
filled	ma·le·ah		
the earth	ha·a·rets		
[His] radiance	ve·no·gah		Habakkuk 3:4
like the sunlight	ka·o·wr		

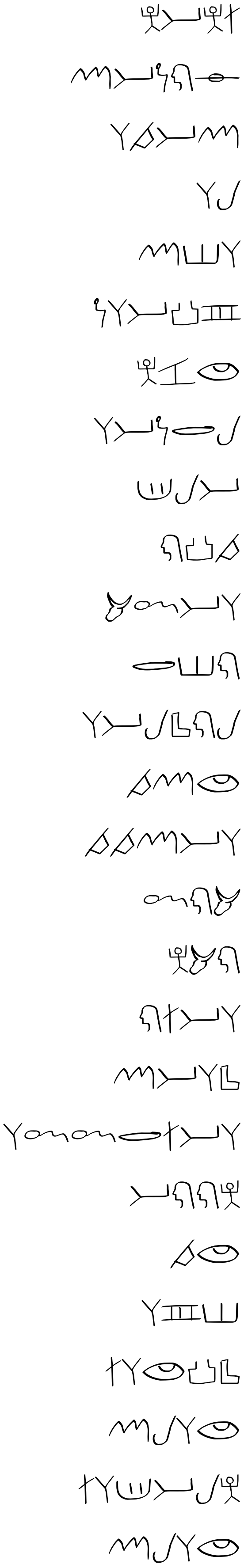

was	tih·yeh	
rays [flashed]	qar·na·yim	
from His hand	mee·ya·do	
	lo	
where	ve·sham	
is hidden	chev·yo·wn	
His power	ʿuz·zoh	
before Him	le·pha·naw	Habakkuk 3:5
went	ye·lekh	
Plague	da·ver	
followed	ve·ye·tse	
and fever	re·sheph	
in His steps	le·rag·law	
He stood	a·mad	Habakkuk 3:6
and measured	vay·mo·ded	
the earth	e·rets	
He looked	ra·ah	
and startled	vay·yat·ter	
the nations	go·w·yim	
crumbled	vay·yit·po·tse·tsu	
mountains	har·re	
the ancient	ad	
collapsed	sha·chu	
hills	giv·o·wt	
the perpetual	o·w·lam	
ways [are]	ha·lee·kho·wt	
everlasting	o·w·lam	

His	lo		
in	ta·chat	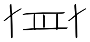	Habakkuk 3:7
distress	a·ven		
I saw	ra·ee·tee	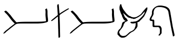	
the tents	a·ho·le	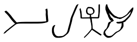	
of Cushan	khu·shan		
were trembling	yir·ge·zun		
the curtains	ye·ree·o·wt	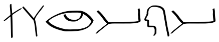	
	e·rets		
of Midian	mid·yan	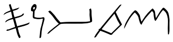	
at the rivers	ha·vin·ha·reem	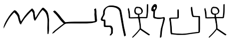	Habakkuk 3:8
Were You angry	cha·rah		
O LORD ?	YHVH		
Was	im		
against the streams ?	ban·ne·ha·reem	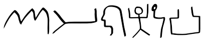	
Your wrath	ap·pe·kha		
	im		
against the sea	bay·yam	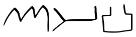	
Did You rage	ev·ra·te·kha		
when	kee	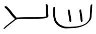	
You rode	tir·kav	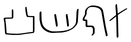	
on	al		
Your horses	su·se·kha		
on Your chariots	mar·ke·vo·te·kha		
of salvation ?	ye·shu·ah		
You brandished	er·yah	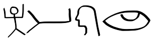	Habakkuk 3:9
	te·o·wr		

Your bow	qash·te·kha		
	she·vu·o·wt	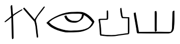	
many arrows	mat·to·wt		
You called for	o·mer		
Selah	se·lah	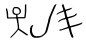	
with rivers	ne·ha·ro·wt		
You split	te·vaq·qa	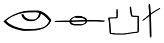	
the earth	a·rets		
saw You	ra·u·kha		Habakkuk 3:10
[and] quaked	ya·chee·lu	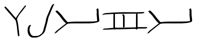	
The mountains	ha·reem	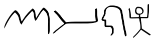	
torrents	ze·rem	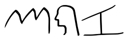	
of water	ma·yim	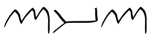	
swept by	a·var		
roared	na·tan	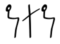	
The deep	te·ho·wm		
with its voice	qo·w·lo	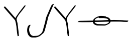	
on high	ro·wm		
its hands	ya·de·hu	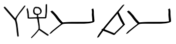	
and lifted	na·sa		
Sun	she·mesh		Habakkuk 3:11
and moon	ya·re·ach	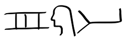	
stood still	a·mad		
in their places	ze·vu·lah	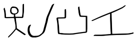	
at the flash	le·o·wr		
arrows	chits·tse·kha		
of Your flying	ye·hal·le·khu	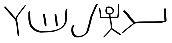	

at the brightness	le·no·gah		
of Your shining	be·raq	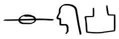	
spear	cha·nee·te·kha	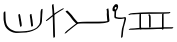	
with fury	be·za·am		Habakkuk 3:12
You marched	tits·ad		
across the earth	a·rets		
in wrath	be·aph		
You threshed	ta·dush		
the nations	go·w·yim	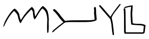	
You went forth	ya·tsa·ta		Habakkuk 3:13
for the salvation	le·ye·sha		
of Your people	am·me·kha		
to save	le·ye·sha	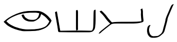	
-	et		
Your anointed	me·shee·che·kha	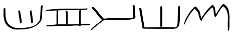	
You crushed	ma·chats·ta	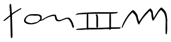	
the head	rosh		
of the house	mib·bet	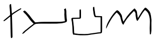	
of the wicked	ra·sha		
and stripped him	a·ro·wt		
toe	ye·so·wd		
to	ad		
from head	tsaw·var		
Selah	se·lah		
You pierced	na·qav·ta	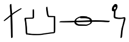	Habakkuk 3:14
With his own spear	ve·mat·taw		
his head	rosh		

when his warriors	pe·ra·zo	𐤐𐤓𐤆𐤅	
stormed out	yis·a·ru	𐤉𐤎𐤏𐤓𐤅	
to scatter us	la·ha·phee·tse·nee	𐤋𐤄𐤐𐤉𐤑𐤍𐤉	
gloating	a·lee·tsu·tam	𐤏𐤋𐤉𐤑𐤕𐤌	
as though ready	ke·mo	𐤊𐤌𐤅	
devour	le·e·khol	𐤋𐤀𐤊𐤋	
the weak	a·nee	𐤏𐤍𐤉	
to secretly	bam·mis·tar	𐤁𐤌𐤎𐤕𐤓	
You trampled	da·rakh·ta	𐤃𐤓𐤊𐤕	Habakkuk 3:15
the sea	vay·yam	𐤁𐤉𐤌	
with Your horses	su·se·kha	𐤎𐤅𐤎𐤉𐤊	
churning	cho·mer	𐤇𐤌𐤓	
waters	ma·yim	𐤌𐤉𐤌	
the great	rab·beem	𐤓𐤁𐤉𐤌	
I heard	sha·ma·tee	𐤔𐤌𐤏𐤕𐤉	Habakkuk 3:16
and trembled	vat·tir·gaz	𐤅𐤕𐤓𐤂𐤆	
within	bit·nee	𐤁𐤈𐤍𐤉	
at the sound	le·qo·wl	𐤋𐤒𐤅𐤋	
quivered	tsa·la·lu	𐤑𐤋𐤋𐤅	
my lips	se·pha·tay	𐤔𐤐𐤕𐤉	
entered	ya·vo·w	𐤉𐤁𐤅𐤀	
Decay	ra·qav	𐤓𐤒𐤁	
my bones	ba·a·tsa·may	𐤁𐤏𐤑𐤌𐤉	
where I stood	ve·tach·tay	𐤅𐤕𐤇𐤕𐤉	
I trembled	er·gaz	𐤀𐤓𐤂𐤆	
-	a·sher	𐤀𐤔𐤓	
Yet I must wait patiently	a·nu·ach	𐤀𐤍𐤅𐤇	

for the day	le·yo·wm	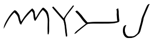	
of distress	tsa·rah		
to come upon	la·a·lo·wt		
the people	le·am		
who invade us	ye·gu·den·nu		
Though	kee	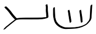	Habakkuk 3:17
the fig tree	te·e·nah		
does not	lo		
bud	tiph·rach		
and no	ve·en		
fruit	ye·vul	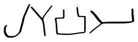	
[is] on the vines	bag·ge·pha·neem	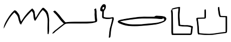	
fails	ki·chesh	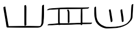	
crop	ma·a·seh		
though the olive	za·yit	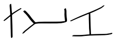	
and the fields	u·she·de·mo·wt		
no	lo		
produce	a·sah		
food	o·khel		
are cut off	ga·zar		
from the fold	mim·mikh·lah	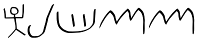	
though the sheep	tson		
and no	ve·en		
cattle	ba·qar	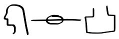	
[are] in the stalls	ba·re·pha·teem		
yet I	va·a·nee		Habakkuk 3:18
in the LORD	ba·YHVH	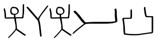	

will exult	e·lo·w·zah	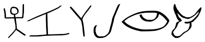	
I will rejoice	a·gee·lah	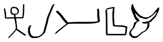	
in the God	be·lo·he	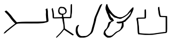	
of my salvation !	yish·ee		
GOD	ha·shēm		Habakkuk 3:19
the Lord	a·do·nay		
is my strength	che·lee	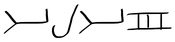	
He makes	vay·ya·sem		
my feet	rag·lay	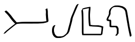	
like those of a deer	ka·ay·ya·lo·wt	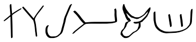	
upon	ve·al		
the heights !	ba·mo·w·tay		
He makes me walk	yad·ri·khe·nee	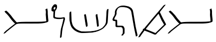	
For the choirmaster	lam·nats·tse·ach		
With stringed instruments	bin·gee·no·w·tay	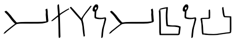	

Zephaniah

BSB Translation	Transliteration	Original Hebrew	
[This is] the word	de·var		Zephaniah 1:1
of the LORD	YHVH		
that	a·sher		
came	ha·yah	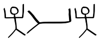	
to	el		
Zephaniah	tse·phan·yah		
son	ben		
of Cushi	ku·shee		
the son	ben		

of Gedaliah	ge·dal·yah	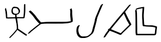	
the son	ben		
of Amariah	a·mar·yah		
the son	ben		
of Hezekiah	chiz·qee·yah	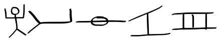	
in the days	bee·me		
of Josiah	yo·shee·ya·hu	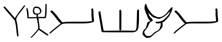	
son	ben		
of Amon	a·mo·wn		
king	me·lekh	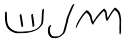	
of Judah :	ye·hu·dah		
“ I will completely sweep away	a·soph		Zephaniah 1:2
	a·seph		
everything	kol		
from	me·al		
the face	pe·ne	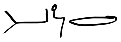	
of the earth ”	ha·a·da·mah		
declares	ne·um		
the LORD	YHVH		
“ I will sweep away	a·seph		Zephaniah 1:3
man	a·dam		
and beast	u·ve·he·mah		
I will sweep away	a·seph		
the birds	o·wph		
of the air	hash·sha·ma·yim		
and the fish	u·de·ge		
of the sea	hay·yam	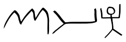	

and the idols	ve·ham·makh·she·lo·wt		
with	et		
their wicked {worshipers}	ha·re·sha·eem		
I will cut off	ve·hikh·rat·tee	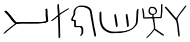	
-	et		
mankind	ha·a·dam		
from	me·al		
the face	pe·ne	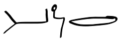	
of the earth ”	ha·a·da·mah		
declares	ne·um		
the LORD	YHVH		
“ I will stretch out	ve·na·tee·tee	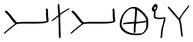	Zephaniah 1:4
My hand	ya·dee	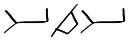	
against	al		
Judah	ye·hu·dah	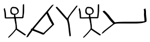	
and against	ve·al		
all	kal	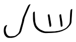	
who dwell	yo·wo·she·ve	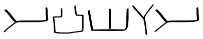	
in Jerusalem	ye·ru·sha·lim		
I will cut off	ve·hikh·rat·tee	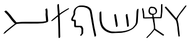	
from	min		
place	ham·ma·qo·wm	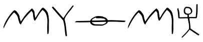	
this	haz·zeh		
-	et		
every remnant	she·ar		
of Baal	hab·ba·al		
-	et		

the names	shem	שם	
of the idolatrous	hak·ke·ma·reem	הכמרים	
and	im	עם	
[pagan] priests —	hak·ko·ha·neem	הכהנים	
-	ve·et	ואת	Zephaniah 1:5
those who bow	ham·mish·ta·cha·veem	המשתחוים	
on	al	על	
the rooftops	hag·gag·go·wt	הגגות	
{to worship} the host	lits·va	לצבא	
of heaven	hash·sha·ma·yim	השמים	
-	ve·et	ואת	
those who bow down	ham·mish·ta·cha·veem	המשתחוים	
and swear	han·nish·ba·eem	הנשבעים	
by the LORD	la·YHVH	ליהוה	
but also swear	ve·han·nish·ba·eem	והנשבעים	
by Milcom	be·mal·kam	במלכם	
and	ve·et	ואת	Zephaniah 1:6
those who turn back	han·ne·so·w·geem	הנסוגים	
from [following]	me·a·cha·re	מאחרי	
the LORD	YHVH	יהוה	
-	va·a·sher	ואשר	
neither	lo	לא	
seeking	viq·shu	בקשו	
-	et	את	
the LORD	YHVH	יהוה	
nor	ve·lo	ולא	

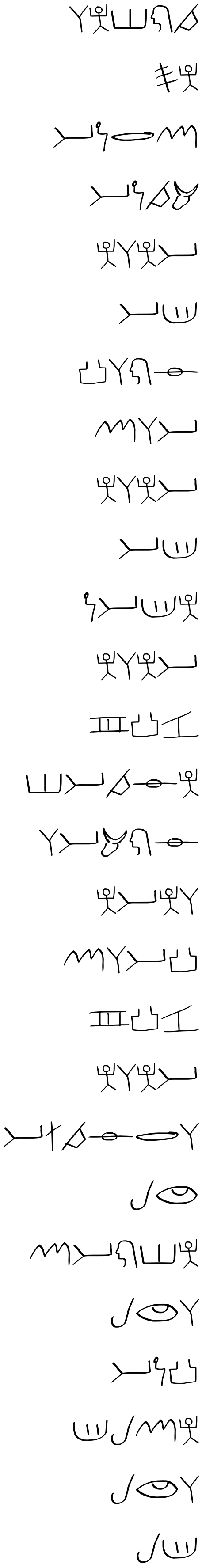

inquiring of Him ”	de·ra·shu·hu	
Be silent	has	Zephaniah 1:7
in the presence	mip·pe·ne	
of the Lord	a·do·nay	
GOD	YHVH	
for	kee	
is near	qa·ro·wv	
the Day	yo·wm	
of the LORD	YHVH	
Indeed	kee	
has prepared	he·kheen	
the LORD	YHVH	
a sacrifice	ze·vach	
He has consecrated	hiq·deesh	
His guests	qe·ru·aw	
“ -	ve·ha·yah	Zephaniah 1:8
On the Day	be·yo·wm	
sacrifice	ze·vach	
of the LORD’s	YHVH	
I will punish	u·pha·qad·tee	
	al	
the princes	has·sa·reem	
-	ve·al	
the sons	be·ne	
of the king	ham·me·lekh	
and	ve·al	
all	kal	

who are dressed	hal·lo·ve·sheem		
apparel	mal·bush		
in foreign	na·khe·ree	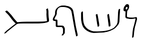	
I will punish	u·pha·qad·tee	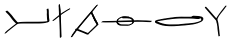	Zephaniah 1:9
over	al		
all	kal	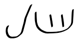	
who leap	had·do·w·leg		
	al		
the threshold	ham·miph·tan		
day	bay·yo·wm	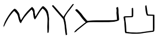	
On that	ha·hu	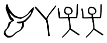	
who fill	ham·mal·eem		
the house	bet	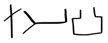	
of their master	a·do·ne·hem	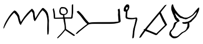	
with violence	cha·mas	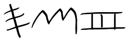	
and deceit	u·mir·mah		
will go up	ve·ha·yah	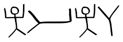	Zephaniah 1:10
day ”	vay·yo·wm	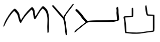	
On that	ha·hu	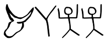	
declares	ne·um		
the LORD	YHVH		
“ a cry	qo·wl	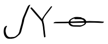	
	tse·a·qah		
Gate	mish·sha·ar		
the Fish	had·da·geem	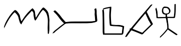	
a wail	vee·la·lah		
from	min		

from the Second District	ham·mish·neh	המשנה	
crashing	ve·she·ver	ושבר	
and a loud	ga·do·wl	גדול	
from the hills	me·hag·ge·va·o·wt	מהגבעות	
Wail	he·lee·lu	הילילו	Zephaniah 1:11
O dwellers	yo·she·ve	ישבי	
of the Hollow	ham·makh·tesh	המכתש	
for	kee	כי	
will be silenced	nid·mah	נדמה	
all	kal	כל	
your merchants	am	עם	
	ke·na·an	כנען	
will be cut off	nikh·re·tu	נכרתו	
all	kal	כל	
who weigh out	ne·tee·le	נטילי	
silver	kha·seph	כסף	
And	ve·ha·yah	והיה	Zephaniah 1:12
time	ba·et	בעת	
at that	ha·hee	ההיא	
I will search	a·chap·pes	אחפש	
-	et	את	
Jerusalem	ye·ru·sha·lim	ירושלם	
with lamps	ban·ne·ro·wt	בנרות	
and punish	u·pha·qad·tee	ופקדתי	
-	al	על	
the men	ha·a·na·sheem	האנשים	
settled	haq·qo·phe·eem	הקפאים	

in	al		
complacency	shim·re·hem	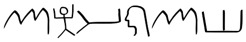	
who say	ha·o·me·reem		
to themselves	bil·va·vam		
will do nothing	lo		
either good	ye·teev		
‘ The LORD	YHVH		
	ve·lo		
or bad ’	ya·re·a		
will be	ve·ha·yah	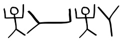	Zephaniah 1:13
Their wealth	che·lam	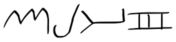	
plundered	lim·shis·sah	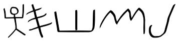	
and their houses	u·vat·te·hem	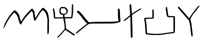	
laid waste	lish·ma·mah		
They will build	u·va·nu		
houses	vat·teem	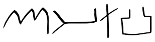	
but not	ve·lo		
inhabit [them]	ye·she·vu	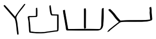	
and plant	ve·na·te·u		
vineyards	khe·ra·meem		
but never	ve·lo		
drink	yish·tu		
-	et		
their wine	ye·nam	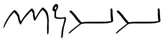	
is near —	qa·ro·wv	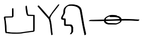	Zephaniah 1:14
Day	yo·wm		
of the LORD	YHVH		

The great	hag·ga·do·wl	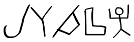	
near	qa·ro·wv	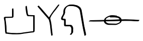	
and coming	u·ma·her	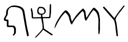	
quickly	me·od	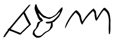	
Listen	qo·wl	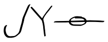	
the Day	yo·wm	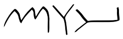	
of the LORD !	YHVH	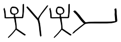	
will be bitter	mar	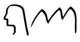	
the cry	tso·re·ach	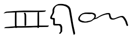	
Then	sham	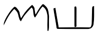	
of the mighty	gib·bo·wr	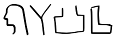	
day will be	yo·wm	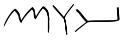	Zephaniah 1:15
of wrath	ev·rah	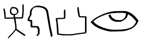	
a day	hay·yo·wm	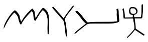	
That	ha·hu	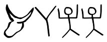	
a day	yo·wm	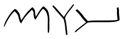	
of trouble	tsa·rah	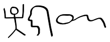	
and distress	u·me·tsu·qah	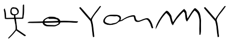	
a day	yo·wm	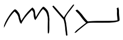	
of destruction	sho·ah	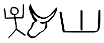	
and desolation	u·me·sho·w·ah	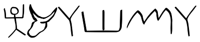	
a day	yo·wm	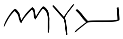	
of darkness	cho·shekh	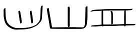	
and gloom	va·a·phe·lah	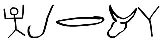	
a day	yo·wm	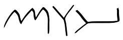	
of clouds	a·nan	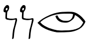	
and blackness	va·a·ra·phel	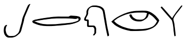	

a day	yo·wm	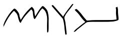	Zephaniah 1:16
of horn [blast]	sho·w·phar	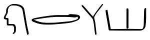	
and battle cry	u·te·ru·ah	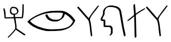	
against	al	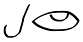	
cities	he·a·reem	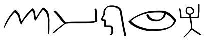	
the fortified	hab·be·tsu·ro·wt	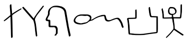	
and against	ve·al	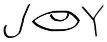	
corner towers	hap·pin·no·wt	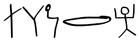	
the high	hag·ge·vo·ho·wt	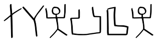	
I will bring such distress	va·ha·tse·ro·tee	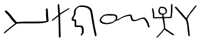	Zephaniah 1:17
on mankind	la·a·dam	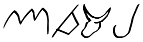	
that they will walk	ve·ha·le·khu	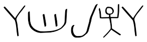	
like the blind	ka·iw·reem	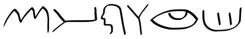	
because	kee	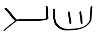	
against the LORD	la·YHVH	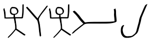	
they have sinned	cha·ta·u	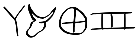	
will be poured out	ve·shup·pakh	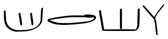	
Their blood	da·mam	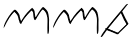	
like dust	ke·a·phar	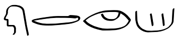	
and their flesh	u·le·chu·mam	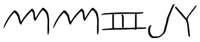	
like dung	kag·ge·la·leem	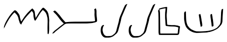	
nor	gam	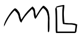	Zephaniah 1:18
[Neither] their silver	kas·pam	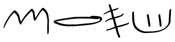	
	gam	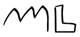	
their gold	ze·ha·vam	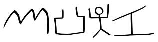	
-	lo	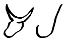	
will be able	yu·khal	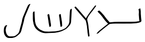	

to deliver them	le·hats·tsee·lam		
on the Day	be·yo·wm	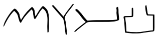	
wrath	ev·rat		
of the LORD’s	YHVH		
by the fire	u·ve·esh		
of His jealousy ”	qin·a·to		
will be consumed	te·a·khel		
The whole	kal	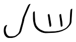	
earth	ha·a·rets		
For	kee	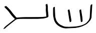	
end	kha·lah	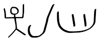	
indeed	akh		
a sudden	niv·ha·lah		
He will make	ya·a·seh		
of	et		
all	kal	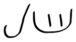	
who dwell	yo·she·ve		
on the earth	ha·a·rets		
Gather yourselves	hit·qo·wo·she·shu		Zephaniah 2:1
gather together	va·qo·wosh·shu	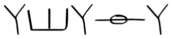	
nation	hag·go·w		
O shameful	lo		
	nikh·saph		
before	be·te·rem		Zephaniah 2:2
takes effect	le·det	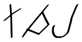	
the decree	choq	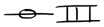	
like chaff	ke·mots		

passes	a·var	
and the day	yo·wm	
before	be·te·rem	
	lo	
comes	ya·vo·w	
upon you	a·le·khem	
the burning	cha·ro·wn	
anger	aph	
of the LORD	YHVH	
before	be·te·rem	
	lo	
comes	ya·vo·w	
upon you	a·le·khem	
the Day	yo·wm	
anger	aph	
of the LORD’s	YHVH	
Seek	baq·qe·shu	Zephaniah 2:3
-	et	
the LORD	YHVH	
all	kal	
you humble	an·ve	
of the earth	ha·a·rets	
who	a·sher	
His justice	mish·pa·to	
carry out	pa·a·lu	
Seek	baq·qe·shu	
righteousness	tse·deq	

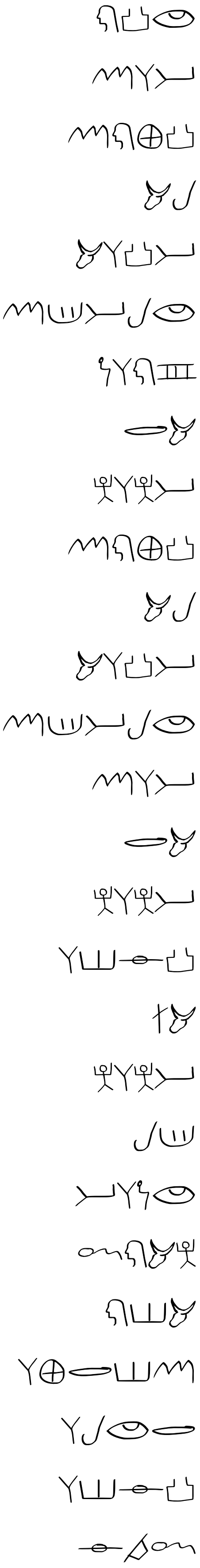

seek	baq·qe·shu		
humility	a·na·vah		
Perhaps	u·lay	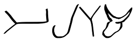	
you will be sheltered	tis·sa·te·ru		
on the day	be·yo·wm	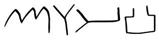	
anger	aph		
of the LORD’s	YHVH	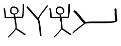	
For	kee	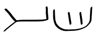	Zephaniah 2:4
Gaza	az·zah		
abandoned	a·zu·vah		
will be	tih·yeh	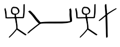	
and Ashkelon	ve·ash·qe·lo·wn	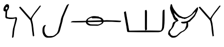	
left in ruins	lish·ma·mah		
Ashdod	ash·do·wd		
at noon	bats·tsa·ho·ra·yim		
will be driven out	ye·ga·re·shu·ha		
and Ekron	ve·eq·ro·wn	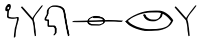	
will be uprooted	te·a·qer	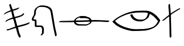	
Woe	ho·w		Zephaniah 2:5
to the dwellers	yo·she·ve		
of	che·vel		
the seacoast	hay·yam	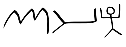	
O nation	go·w		
of the Cherethites !	ke·re·teem	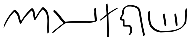	
The word	de·var		
of the LORD	YHVH	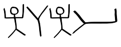	
is against you	a·le·khem	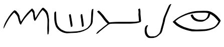	

O Canaan	ke·na·an		
land	e·rets		
of the Philistines :	pe·lish·teem		
“ I will destroy you	ve·ha·a·vad·teekh	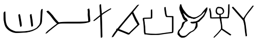	
and no one will be	me·en		
left ”	yo·wo·shev		
will become	ve·ha·ye·tah	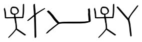	Zephaniah 2:6
So the seacoast	che·vel	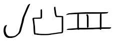	
	hay·yam	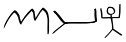	
[a land of] pastures	ne·wot		
with wells	ke·rot	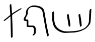	
for shepherds	ro·eem	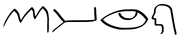	
and folds	ve·gid·ro·wt		
for sheep	tson		
to	ve·ha·yah	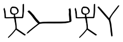	Zephaniah 2:7
The coast will belong	che·vel	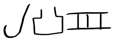	
the remnant	lish·e·reet		
of the house	bet	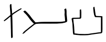	
of Judah	ye·hu·dah	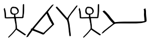	
there	a·le·hem	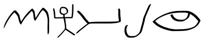	
they will find pasture	yir·un		
among the houses	be·vat·te		
of Ashkelon	ash·qe·lo·wn		
in the evening	ba·e·rev		
They will lie down	yir·ba·tsun	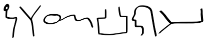	
for	kee	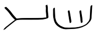	
will attend to them	yiph·qe·dem	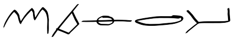	

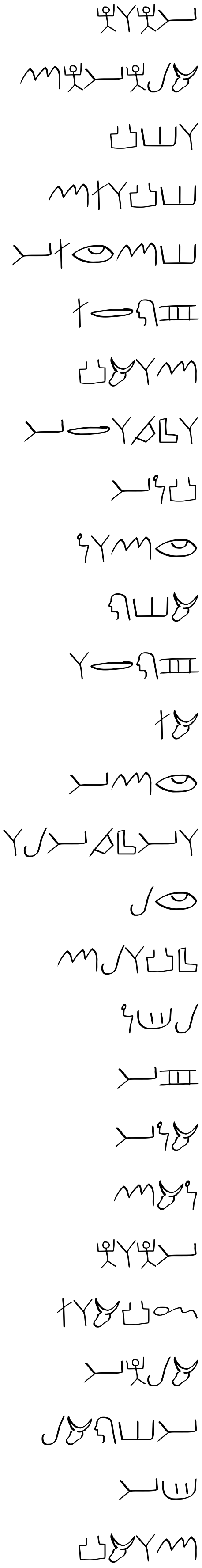

the LORD	YHVH	
their God	e·lo·he·hem	
and restore	ve·shav	
their captives	she·vu·tam	
“ I have heard	sha·ma·tee	Zephaniah 2:8
the reproach	cher·pat	
of Moab	mo·w·av	
and the insults	ve·gid·du·phe	
of the Ammonites	be·ne	
	am·mo·wn	
who	a·sher	
have taunted	che·re·phu	
-	et	
My people	am·mee	
and threatened	vay·yag·dee·lu	
	al	
their borders	ge·vu·lam	
Therefore	la·khen	Zephaniah 2:9
live ”	chay	
as surely as I	a·nee	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
“ surely	kee	
Moab	mo·w·av	

like Sodom	kis·dom	
will be	tih·yeh	
and the Ammonites	u·ve·ne	
	am·mo·wn	
like Gomorrah —	ka·a·mo·rah	
a place	mim·shaq	
of weeds	cha·rul	
and	u·mikh·reh	
salt pits	me·lach	
wasteland	u·she·ma·mah	
	ad	
a perpetual	o·w·lam	
The remnant	she·e·reet	
of My people	am·mee	
will plunder them	ye·vaz·zum	
the remainder	ve·ye·ter	
of My nation	goy	
will dispossess them ”	yin·cha·lum	
This	zot	Zephaniah 2:10
they shall have	la·hem	
in return for	ta·chat	
their pride	ge·o·w·nam	
for	kee	
taunting	che·re·phu	
and mocking	vay·yag·di·lu	
	al	
the people	am	

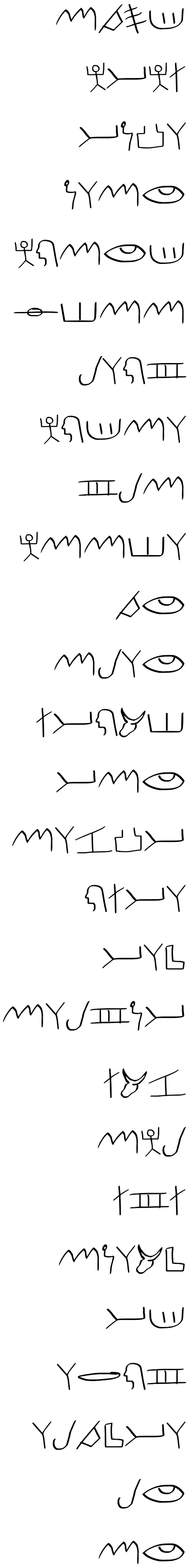

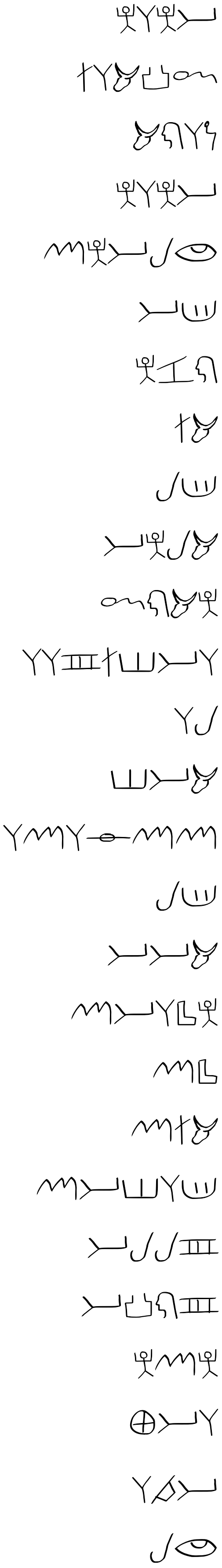

of the LORD	YHVH	
of Hosts	tse·va·o·wt	
will be terrifying	no·w·ra	Zephaniah 2:11
The LORD	YHVH	
to them	a·le·hem	
when	kee	
He starves	ra·zah	
-	et	
all	kal	
the gods	e·lo·he	
of the earth	ha·a·rets	
will bow in worship	ve·yish·ta·cha·wu	
to Him	lo	
each	eesh	
in its own place	mim·me·qo·w·mo	
of every	kol	
shore	ee·ye	
Then the nations	hag·go·w·yim	
will	gam	Zephaniah 2:12
“ You too	at·tem	
O Cushites	ku·sheem	
be slain	chal·le	
by My sword	char·bee	
”	hem·mah	
And He will stretch out	ve·yet	Zephaniah 2:13
His hand	ya·do	
against	al	

the north	tsa·pho·wn	
and destroy	vee·ab·bed	
-	et	
Assyria	ash·shur	
He will make	ve·ya·sem	
-	et	
Nineveh	nee·ne·veh	
a desolation	lish·ma·mah	
as dry	tsee·yah	
as a desert	kam·mid·bar	
will lie down	ve·ra·ve·tsu	Zephaniah 2:14
in her midst	ve·to·w·khah	
Herds	a·da·reem	
of every kind	kal	
creatures	chay·to	
	go·w	
Both	gam	
the desert owl	qa·at	
and	gam	
screech owl	qip·pod	
atop her [pillars]	be·khaph·to·re·ha	
will roost	ya·lee·nu	
Their calls	qo·wl	
will sound	ye·sho·w·rer	
from the window	ba·chal·lo·wn	
but desolation	cho·rev	
will lie on the threshold	bas·saph	

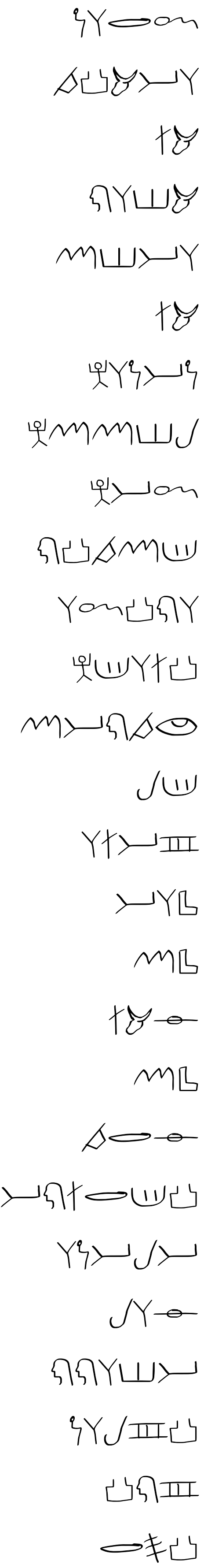

for	kee	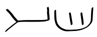	
the beams of cedar	ar·zah	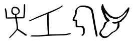	
He will expose	e·rah	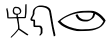	
This	zot	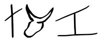	Zephaniah 2:15
city	ha·eer	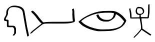	
carefree	ha·al·lee·zah	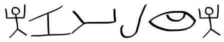	
that dwells	hay·yo·wo·she·vet	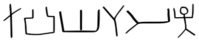	
securely	la·ve·tach	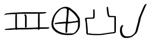	
that thinks	ha·o·me·rah	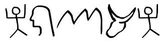	
to herself :	bil·va·vah	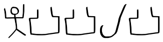	
“ I [am it]	a·nee	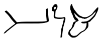	
and [there is] none	ve·aph·see	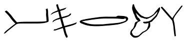	
besides me ”	o·wd	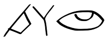	
what	ekh	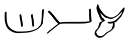	
she has become	ha·ye·tah	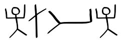	
a ruin	le·sham·mah	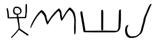	
a resting place	mar·bets	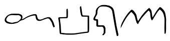	
for beasts	la·chay·yah	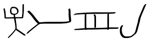	
Everyone	kol	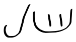	
who passes	o·w·ver	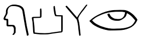	
by her	a·le·ha	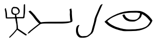	
hisses	yish·roq	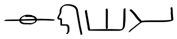	
and shakes	ya·nee·a	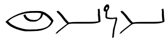	
his fist	ya·do	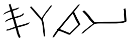	
Woe	ho·w	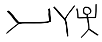	Zephaniah 3:1
rebellious	mo·re·ah	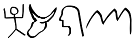	
and defiled !	ve·nig·a·lah	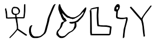	

to the city	ha·eer		
of oppressors	hay·yo·w·nah	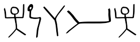	
no	lo		Zephaniah 3:2
She heeded	sha·me·ah		
voice	be·qo·wl	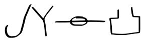	
no	lo		
she accepted	la·qe·chah	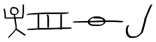	
correction	mu·sar		
in the LORD	ba·YHVH	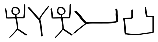	
She does not	lo		
trust	va·ta·chah	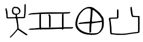	
to	el		
her God	e·lo·he·ha		
she has not	lo		
drawn near	qa·re·vah		
Her princes	sa·re·ha	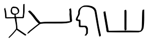	Zephaniah 3:3
-	ve·qir·bah	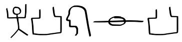	
lions	a·ra·yo·wt	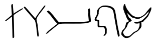	
are roaring	sho·a·geem	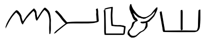	
her judges [are]	sho·phe·te·ha	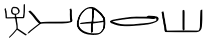	
wolves	ze·e·ve		
evening	e·rev		
nothing	lo		
leaving	ga·re·mu	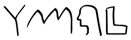	
for the morning	lab·bo·qer	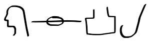	
Her prophets	ne·vee·e·ha	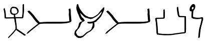	Zephaniah 3:4
are reckless	po·cha·zeem		

men	an·she		
faithless	bo·ge·do·wt		
Her priests	ko·ha·ne·ha	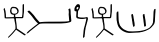	
profane	chil·le·lu	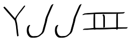	
the sanctuary	qo·desh	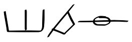	
they do violence to	cha·me·su		
the law	to·w·rah		
The LORD	YHVH		Zephaniah 3:5
is righteous	tsad·deeq	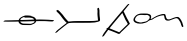	
within her	be·qir·bah	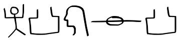	
no	lo		
He does	ya·a·seh		
wrong	aw·lah		
morning	bab·bo·qer	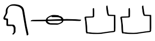	
by morning	bab·bo·qer	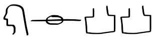	
His justice	mish·pa·to		
He applies	yit·ten	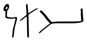	
at dawn	la·o·wr		
He does not	lo		
fail	ne·dar		
no	ve·lo		
know	yo·w·de·a		
yet the unjust	aw·val		
shame	bo·shet	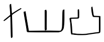	
“ I have cut off	hikh·rat·tee	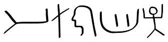	Zephaniah 3:6
the nations	go·w·yim	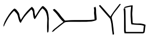	
are destroyed	na·sham·mu		

their corner towers	pin·no·w·tam	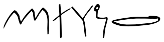	
I have made	he·che·rav·tee	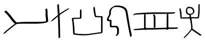	
their streets {deserted}	chu·tso·w·tam	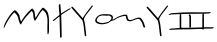	
with no one	mib·be·lee	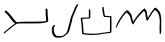	
to pass through	o·w·ver	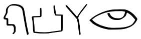	
are laid waste	nits·du	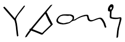	
Their cities	a·re·hem	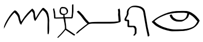	
with no	mib·be·lee	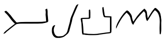	
man	eesh	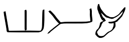	
no	me·en	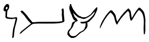	
inhabitant	yo·wo·shev	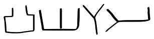	
I said	a·mar·tee	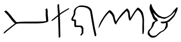	Zephaniah 3:7
‘ Surely	akh	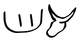	
you will fear	tee·re·ee	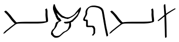	
Me	o·w·tee	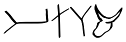	
and accept	tiq·chee	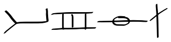	
correction ’	mu·sar	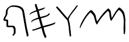	
would not	ve·lo	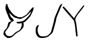	
be cut off	yik·ka·ret	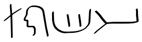	
Then her dwelling place	me·o·w·nah	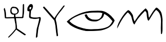	
[despite] all	kol	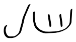	
for which	a·sher	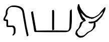	
I punished	pa·qad·tee	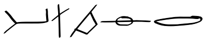	
her	a·le·ha	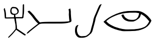	
But	a·khen	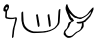	
they rose early	hish·kee·mu	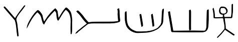	
to corrupt	hish·chee·tu	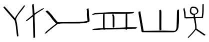	

all	kol	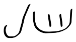	
their deeds	a·lee·lo·w·tam	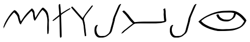	
Therefore	la·khen		Zephaniah 3:8
wait	chak·ku	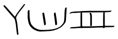	
for Me ”	lee	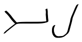	
declares	ne·um		
the LORD	YHVH		
“ until the day	le·yo·wm	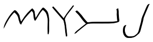	
I rise	qu·mee		
to testify	le·ad		
For	kee	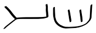	
My decision	mish·pa·tee		
is to gather	le·e·soph		
nations	go·w·yim	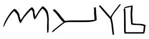	
to assemble	le·qa·ve·tsee		
kingdoms	mam·la·kho·wt		
to pour out	lish·pokh	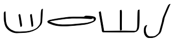	
upon them	a·le·hem	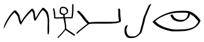	
My indignation —	za·mee		
all	kol		
My burning anger	cha·ro·wn	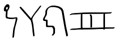	
	ap·pee		
For	kee	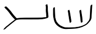	
by the fire	be·esh		
of My jealousy	qin·a·tee		
will be consumed	te·a·khel		
all	kal		

the earth	ha·a·rets		
For	kee	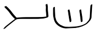	Zephaniah 3:9
then	az		
I will restore	eh·pokh		
to	el		
the peoples	am·meem		
lips	sa·phah		
pure	ve·ru·rah		
may call	liq·ro	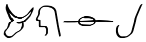	
that all	khul·lam	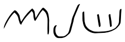	
upon the name	be·shem		
of the LORD	YHVH		
and serve Him	le·a·ve·do	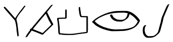	
shoulder	she·khem		
to shoulder	e·chad	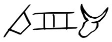	
From beyond	me·e·ver		Zephaniah 3:10
the rivers	le·na·ha·re		
of Cush	khush		
My worshipers	a·ta·ray	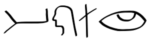	
people	bat		
My scattered	phu·tsay		
will bring Me	yo·w·vi·lun		
an offering	min·cha·tee	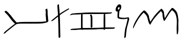	
day	bay·yo·wm	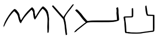	Zephaniah 3:11
On that	ha·hu	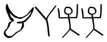	
you will not	lo		
be put to shame	te·vo·wo·shee		

for any	mik·kol	𐤌𐤊𐤋	
of the deeds	a·lee·lo·ta·yikh	𐤏𐤋𐤉𐤋𐤕𐤉𐤊	
by which	a·sher	𐤀𐤔𐤓	
you have transgressed	pa·sha·at	𐤐𐤔𐤏𐤕	
against Me	bee	𐤁𐤉	
For	kee	𐤊𐤉	
then	az	𐤀𐤆	
I will remove	a·seer	𐤀𐤎𐤉𐤓	
from among you	miq·qir·bekh	𐤌𐤒𐤓𐤁𐤊	
those who rejoice	al·lee·ze	𐤏𐤋𐤉𐤆𐤉	
in their pride	ga·a·va·tekh	𐤂𐤀𐤅𐤕𐤊	
and you will never	ve·lo	𐤅𐤋𐤀	
again	to·w·si·phee	𐤕𐤅𐤎𐤐𐤉	
be haughty	le·ga·ve·hah	𐤋𐤂𐤁𐤄𐤄	
	o·wd	𐤏𐤅𐤃	
mountain	be·har	𐤁𐤄𐤓	
on My holy	qad·shee	𐤒𐤃𐤔𐤉	
But I will leave	ve·hish·ar·tee	𐤅𐤄𐤔𐤀𐤓𐤕𐤉	Zephaniah 3:12
within you	ve·qir·bekh	𐤁𐤒𐤓𐤁𐤊	
people	am	𐤏𐤌	
a meek	a·nee	𐤏𐤍𐤉	
and humble	va·dal	𐤅𐤃𐤋	
and they will trust	ve·cha·su	𐤅𐤇𐤎𐤅	
in the name	be·shem	𐤁𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
The remnant	she·e·reet	𐤔𐤀𐤓𐤉𐤕	Zephaniah 3:13
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

will no longer	lo		
do	ya·a·su		
wrong	aw·lah		
[or]	ve·lo		
speak	ye·dab·be·ru		
lies	kha·zav		
nor will	ve·lo		
be found	yim·ma·tse		
in their mouths	be·phee·hem	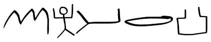	
tongue	le·sho·wn		
a deceitful	tar·meet		
But	kee	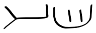	
they	hem·mah		
will feed	yir·u		
and lie down	ve·ra·ve·tsu	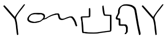	
with no one	ve·en		
to make them tremble „	ma·cha·reed	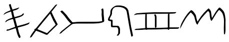	
Sing for joy	ran·nee	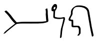	Zephaniah 3:14
O Daughter	bat		
of Zion	tsee·yo·wn	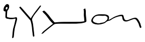	
shout aloud	ha·ree·u	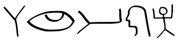	
O Israel !	yis·ra·el	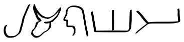	
Be glad	sim·chee		
and rejoice	ve·a·le·zee	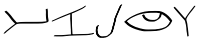	
with all	be·khal		
your heart	lev	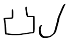	
O Daughter	bat		

of Jerusalem !	ye·ru·sha·lim		
has taken away	he·seer	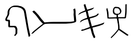	Zephaniah 3:15
The LORD	YHVH		
your punishment	mish·pa·ta·yikh		
He has turned back	pin·nah	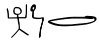	
your enemy	o·ye·vekh	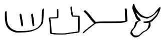	
King	me·lekh	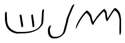	
Israel’s	yis·ra·el	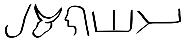	
the LORD	YHVH	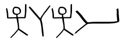	
is among you	be·qir·bekh	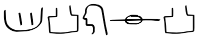	
no	lo		
will you fear	tee·re·ee		
any harm	ra		
longer	o·wd		
day	bay·yo·wm	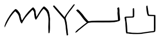	Zephaniah 3:16
On that	ha·hu	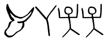	
they will say	ye·a·mer		
to Jerusalem :	lee·ru·sha·lim		
“ Do not	al		
fear	tee·ra·ee		
O Zion	tsee·yo·wn	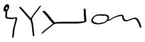	
do not	al		
fall limp	yir·pu		
let your hands	ya·da·yikh	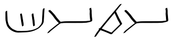	
The LORD	YHVH	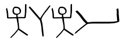	Zephaniah 3:17
your God	e·lo·ha·yikh		
is among you	be·qir·bēkh	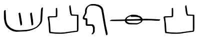	

He is mighty	gib·bo·wr		
to save	yo·wo·shee·a	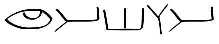	
He will rejoice	ya·sees	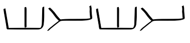	
over you	a·la·yikh	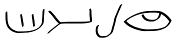	
with gladness	be·sim·chah	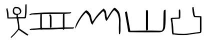	
He will quiet [you]	ya·cha·reesh	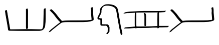	
with His love	be·a·ha·va·to		
He will rejoice	ya·geel	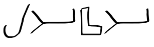	
over you	a·la·yikh	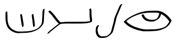	
with singing ”	be·rin·nah		
who grieve	nu·ge		Zephaniah 3:18
over the appointed feasts	mim·mo·w·ed		
“ I will gather	a·saph·tee		
those among you	mim·mekh		
so that	ha·yu	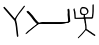	
you will no longer suffer	mas·et		
	a·le·ha	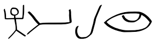	
reproach	cher·pah		
Behold	hin·nee	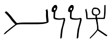	Zephaniah 3:19
I will deal	o·seh		
-	et		
with all	kal	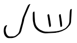	
who afflict you	me·an·na·yikh	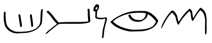	
time	ba·et		
at that	ha·hee	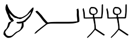	
I will save	ve·ho·wo·sha·tee		
-	et		

the lame	hats·tso·le·ah	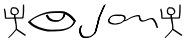	
the scattered	ve·han·nid·da·chah	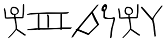	
and gather	a·qab·bets	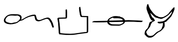	
and I will appoint	ve·sam·teem		
praise	lit·hil·lah		
and fame	u·le·shem		
throughout	be·khal		
the earth	ha·a·rets		
for the disgraced	ba·she·tam		
time	ba·et		Zephaniah 3:20
At that	ha·hee	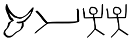	
I will bring	a·vee	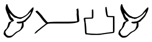	
you in	et·khem		
yes, at that time	u·va·et	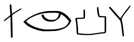	
I will gather	qab·be·tsee	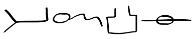	
you	et·khem		
For	kee		
I will give	et·ten		
you	et·khem		
fame	le·shem		
and praise	ve·lit·hil·lah		
among all	be·khol		
the peoples	am·me		
of the earth	ha·a·rets		
when I restore	be·shu·vee		
-	et		
your captives	she·vu·te·khem	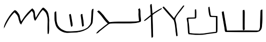	

before your very eyes ”	le·e·ne·khem	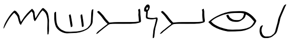	
says	a·mar		
the LORD	YHVH		

Haggai

BSB Translation	Transliteration	Original Hebrew	
year	bish·nat		Haggai 1:1
In the second	she·ta·yim	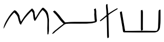	
of Darius	le·da·re·ya·vesh	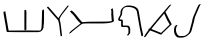	
of the reign	ham·me·lekh		
month	ba·cho·desh	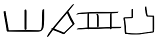	
of the sixth	hash·shish·shee		
day	be·yo·wm	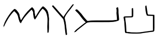	
on the first	e·chad	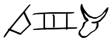	
	la·cho·desh	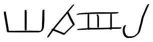	
came	ha·yah	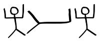	
the word	de·var		
of the LORD	YHVH		
through	be·yad	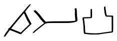	
Haggai	chag·gay		
the prophet	han·na·vee	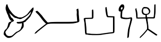	
to	el		
Zerubbabel	ze·rub·ba·vel		
son	ben		
of Shealtiel	she·al·tee·el	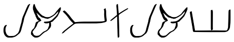	
governor	pa·chat	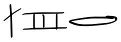	
of Judah	ye·hu·dah	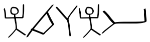	

and to	ve·el	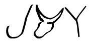	
Joshua	ye·ho·wo·shu·a	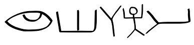	
son	ben	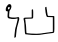	
of Jehozadak	ye·ho·w·tsa·daq	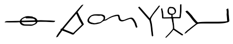	
priest	hak·ko·hen	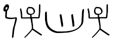	
the high	hag·ga·do·wl	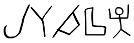	
stating	le·mor	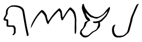	
that this is what	koh	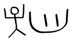	Haggai 1:2
says :	a·mar	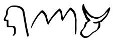	
the LORD	YHVH	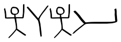	
of Hosts	tse·va·o·wt	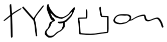	
say	le·mor	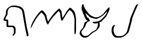	
people	ha·am	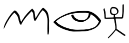	
“ These	haz·zeh	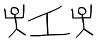	
	a·me·ru	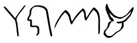	
has not yet	lo	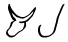	
‘ The time	et	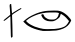	
come	bo	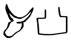	
	et	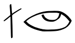	
the house	bet	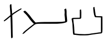	
of the LORD ’”	YHVH	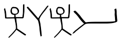	
to rebuild	le·hib·ba·no·wt	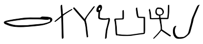	
came	vay·hee	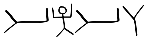	Haggai 1:3
Then the word	de·var	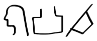	
of the LORD	YHVH	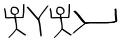	
through	be·yad	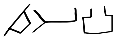	
Haggai	chag·gay	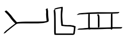	

the prophet	han·na·vee	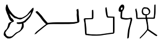	
saying :	le·mor		
“ Is it a time	ha·et		Haggai 1:4
for you	la·khem		
yourselves	at·tem		
to live	la·she·vet		
houses	be·vat·te·khem	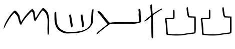	
in your paneled	se·phu·neem		
house	ve·hab·ba·yit	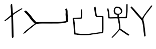	
while this	haz·zeh	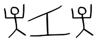	
lies in ruins ? ”	cha·rev	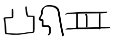	
Now	ve·at·tah		Haggai 1:5
this is what	koh	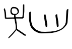	
says :	a·mar	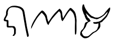	
the LORD	YHVH	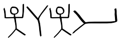	
of Hosts	tse·va·o·wt		
“ Consider carefully	see·mu	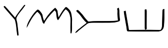	
	le·vav·khem		
	al		
your ways	dar·khe·khem	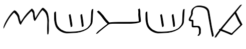	
You have planted	ze·ra·tem		Haggai 1:6
much	har·beh	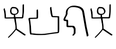	
but harvested	ve·ha·ve		
little	me·at		
You eat	a·kho·wl		
but never	ve·en		
have enough	le·sa·ve·ah		

You drink	sha·to		
but never	ve·en		
have your fill	le·sha·khe·rah	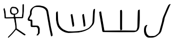	
You put on clothes	la·vo·wosh		
but never	ve·en		
get warm	le·chom	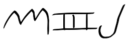	
	lo	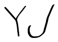	
You earn wages	ve·ham·mis·tak·ker		
	mis·tak·ker		
to put into	el		
a bag	tse·ro·wr		
pierced through ”	na·quv		
This is what	koh	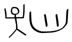	Haggai 1:7
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	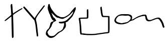	
“ Consider carefully	see·mu	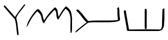	
	le·vav·khem		
	al		
your ways	dar·khe·khem	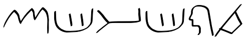	
Go up	a·lu		Haggai 1:8
into the hills	ha·har		
bring down	va·ha·ve·tem		
lumber	ets		
and build	u·ve·nu		
the house	hab·ba·yit	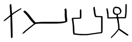	
so that I may take pleasure	ve·er·tseh		

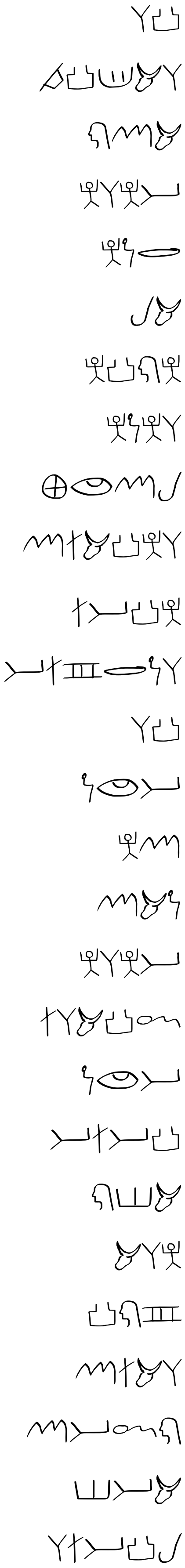

in it	bo	
and be glorified	ve·ʾɛk·ka·vēd	
says	a·mar	
the LORD	YHVH	
You expected	pa·noh	Haggai 1:9
	el	
much	har·beh	
but behold	ve·hin·neh	
it amounted to little	lim·at	
And what you brought	va·ha·ve·tem	
home	hab·ba·yit	
I blew away	ve·na·phach·tee	
	vo	
Why	ya·an	
?	meh	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
Because	ya·an	
My house	be·tee	
-	a·sher	
-	hu	
[still lies] in ruins	cha·rev	
of you	ve·at·tem	
is busy	ra·tseem	
while each	eesh	
with his own house	le·ve·to	

Therefore	al		Haggai 1:10
	ken	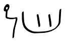	
on account of you	a·le·khem	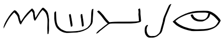	
have withheld	ka·le·u		
the heavens	sha·ma·yim	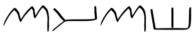	
their dew	mit·tal		
and the earth	ve·ha·a·rets		
has withheld	ka·le·ah		
its crops	ye·vu·lah		
I have summoned	va·eq·ra	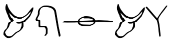	Haggai 1:11
a drought	cho·rev		
on	al		
the fields	ha·a·rets		
and on	ve·al		
the mountains	he·ha·reem	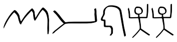	
on	ve·al		
the grain	had·da·gan		
	ve·al		
new wine	hat·tee·ro·wosh	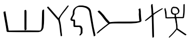	
and	ve·al		
oil	hay·yits·har		
	ve·al		
and on whatever	a·sher		
yields	to·w·tsee		
the ground	ha·a·da·mah		
on	ve·al		
man	ha·a·dam		

	ve·al	
and beast	hab·be·he·mah	
and on	ve·al	
all	kal	
the labor	ye·gee·a	
of [your] hands ”	kap·pa·yim	
obeyed	vay·yish·ma	Haggai 1:12
Then Zerubbabel	ze·rub·ba·vel	
son	ben	
of Shealtiel	shal·tee·el	
and Joshua	vee·ho·wo·shu·a	
son	ben	
of Jehozadak	ye·ho·w·tsa·daq	
priest	hak·ko·hen	
the high	hag·ga·do·wl	
as well as all	ve·khol	
the remnant	she·e·reet	
of the people	ha·am	
the voice	be·qo·wl	
of the LORD	YHVH	
their God	e·lo·he·hem	
	ve·al	
and the words	div·re	
Haggai	chag·gay	
of the prophet	han·na·vee	
because	ka·a·sher	
had sent him	she·la·cho	

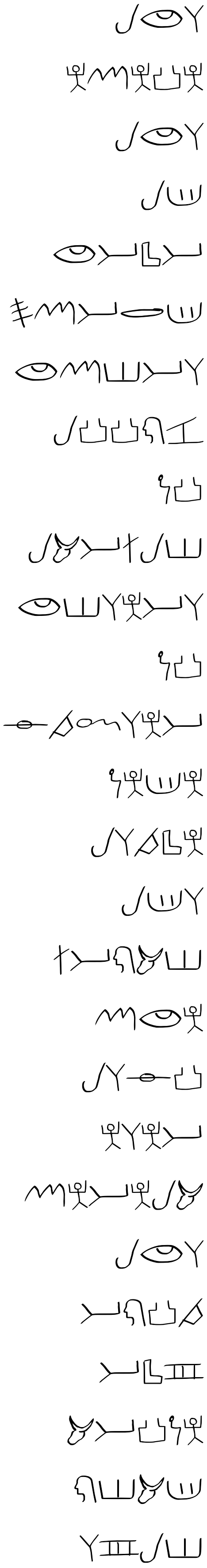

the LORD	YHVH	יהוה	
their God	e·lo·he·hem	אלהיהם	
feared	vay·yee·re·u	וייראו	
So the people	ha·am	העם	
	mip·pe·ne	מפני	
the LORD	YHVH	יהוה	
delivered	vay·yo·mer	ויאמר	Haggai 1:13
Haggai	chag·gay	חגי	
the messenger	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
the message	be·mal·a·khut	במלאכות	
of the LORD	YHVH	יהוה	
to the people	la·am	לעם	
- :	le·mor	לאמר	
“ I [am]	a·nee	אני	
with you ”	it·te·khem	אתכם	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
stirred	vay·ya·ar	ויער	Haggai 1:14
So the LORD	YHVH	יהוה	
-	et	את	
the spirit	ru·ach	רוח	
of Zerubbabel	ze·rub·ba·vel	זרבבל	
son	ben	בן	
of Shealtiel	shal·tee·el	שלתיאל	
governor	pa·chat	פחת	
of Judah	ye·hu·dah	יהודה	

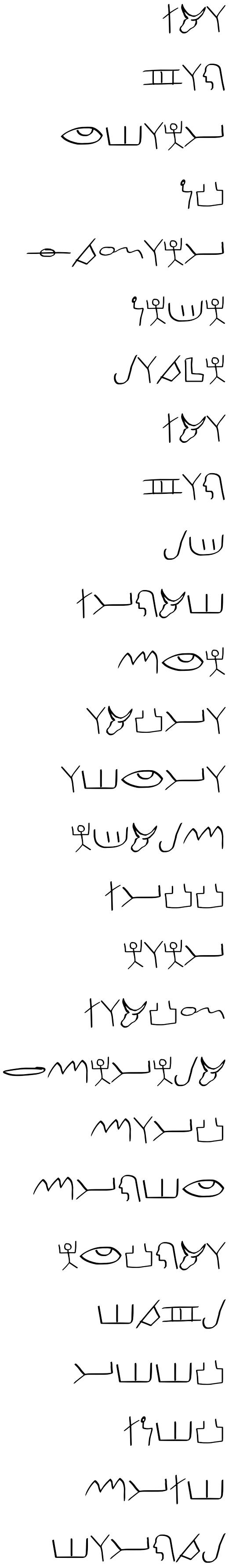

and	ve·et	
the spirit	ru·ach	
of Joshua	ye·ho·wo·shu·a	
son	ben	
of Jehozadak	ye·ho·w·tsa·daq	
priest	hak·ko·hen	
the high	hag·ga·do·wl	
as well as	ve·et	
the spirit	ru·ach	
of all	kol	
the remnant	she·e·reet	
of the people	ha·am	
And they came	vay·ya·vo·u	
and	vay·ya·a·su	
began the work	me·la·khah	
on the house	be·vet	
of the LORD	YHVH	
of Hosts	tse·va·o·wt	
their God	e·lo·he·hem	
day	be·yo·wm	Haggai 1:15
on the twenty-fourth	es·reem	
	ve·ar·ba·ah	
month	la·cho·desh	
of the sixth	bash·shish·shee	
year	bish·nat	
in the second	she·ta·yim	
Darius	le·da·re·ya·vesh	

of King	ham·me·lekh		
of the seventh	bash·she·vee·ee	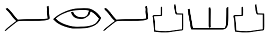	Haggai 2:1
On the twenty-first day	be·es·reem	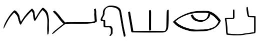	
	ve·e·chad		
month	la·cho·desh	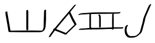	
came	ha·yah	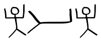	
the word	de·var		
of the LORD	YHVH		
through	be·yad	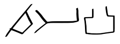	
Haggai	chag·gay		
the prophet	han·na·vee	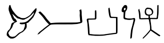	
saying :	le·mor		
“ Speak	e·mar		Haggai 2:2
	na		
to	el		
Zerubbabel	ze·rub·ba·vel		
son	ben		
of Shealtiel	shal·tee·el	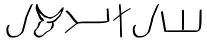	
governor	pa·chat	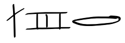	
of Judah	ye·hu·dah	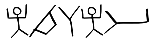	
and to	ve·el		
Joshua	ye·ho·wo·shu·a		
son	ben		
of Jehozadak	ye·ho·w·tsa·daq		
priest	hak·ko·hen	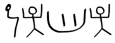	
the high	hag·ga·do·wl		
and also to	ve·el		

the remnant	she·e·reet		
of the people	ha·am		
Ask them	le·mor		
‘ Who	mee	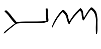	Haggai 2:3
among you	va·khem	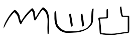	
is left	han·nish·ar		
who	a·sher	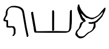	
saw	ra·ah		
-	et		
house	hab·ba·yit	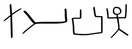	
this	haz·zeh		
glory ?	bikh·vo·w·do		
in its former	ha·ri·sho·wn		
How	u·mah		
to you	at·tem		
does it look	ro·eem	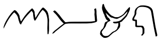	
-	o·to		
now ?	at·tah		
Does it not	ha·lo·w		
in comparison ? ’	kha·mo·hu	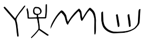	
like nothing	ke·a·yin		
appear to you	be·e·ne·khem	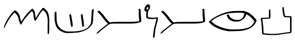	
But now	ve·at·tah		Haggai 2:4
be strong	cha·zaq		
O Zerubbabel	ze·rub·ba·vel		
declares	ne·um		
the LORD	YHVH	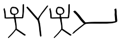	

Be strong	va·cha·zaq
O Joshua	ye·ho·wo·shu·a
son	ben
of Jehozadak	ye·ho·w·tsa·daq
priest	hak·ko·hen
the high	hag·ga·do·wl
And be strong	va·cha·zaq
all	kal
you people	am
of the land	ha·a·rets
declares	ne·um
the LORD	YHVH
Work !	va·a·su
For	kee
I	a·nee
am with you	it·te·khem
declares	ne·um
the LORD	YHVH
of Hosts	tse·va·o·wt
-	et
This is the promise	had·da·var
-	a·sher
I made	ka·rat·tee
to you	it·te·khem
when you came out	be·tse·te·khem
of Egypt	mim·mits·ra·yim
And My Spirit	ve·ru·chee

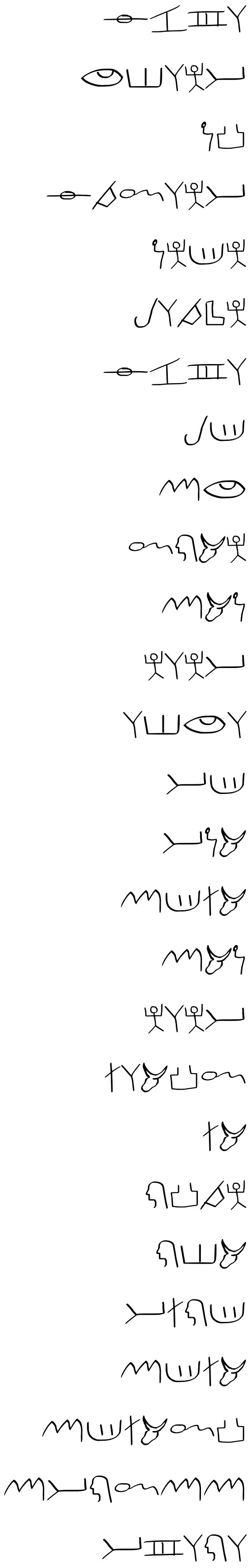

Haggai 2:5

remains	o·me·det		
among you	be·to·wkh·khem		
do not	al		
be afraid ”	tee·ra·u		
For	kee	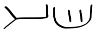	Haggai 2:6
this is what	khoh	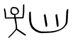	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	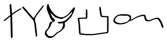	
more	o·wd		
“ Once	a·chat	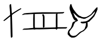	
in a little while	me·at		
	hee	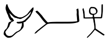	
I	va·a·nee		
will shake	mar·eesh		
-	et		
the heavens	hash·sha·ma·yim		
-	ve·et		
and the earth	ha·a·rets		
-	ve·et		
the sea	hay·yam	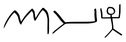	
-	ve·et		
and the dry land	he·cha·ra·vah		
I will shake	ve·hir·ash·tee		Haggai 2:7
-	et		
all	kal	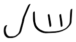	
the nations	hag·go·w·yim	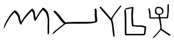	

and they will come	u·va·u		
with all [their] treasures	chem·dat		
	kal		
	hag·go·w·yim	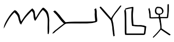	
and I will fill	u·mil·le·tee		
-	et		
house	hab·ba·yit	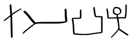	
this	haz·zeh		
with glory	ka·vo·wd	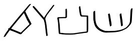	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	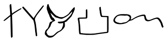	
Mine	lee	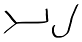	Haggai 2:8
The silver [is]	hak·ke·seph		
Mine	ve·lee	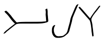	
and the gold [is]	haz·za·hav	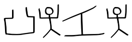	
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	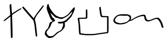	
greater	ga·do·wl		Haggai 2:9
will be	yih·yeh	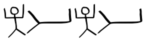	
glory	ke·vo·wd		
house	hab·ba·yit	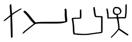	
of this	haz·zeh		
The latter	ha·a·cha·ro·wn		
than	min		
the former	ha·ri·sho·wn		

says	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
place	u·vam·ma·qo·wm	ובמקום	
And in this	haz·zeh	הזה	
I will provide	et·ten	אתן	
peace	sha·lo·wm	שלום	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
of Hosts ”	tse·va·o·wt	צבאות׃	
On the twenty-fourth day	be·es·reem	בעשרים	Haggai 2:10
	ve·ar·ba·ah	וארבעה	
of the ninth [month]	lat·te·shee·ee	לתשיעי	
year	bish·nat	בשנת	
in the second	she·ta·yim	שתים	
of Darius	le·da·re·ya·vesh	לדריוש	
came	ha·yah	היה	
the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Haggai	chag·gay	חגי	
the prophet	han·na·vee	הנביא	
saying	le·mor	לאמר	
“ This is what	koh	כה	Haggai 2:11
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	

‘ Ask	she·al		
	na		
-	et		
the priests	hak·ko·ha·neem	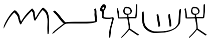	
for a ruling	to·w·rah		
	le·mor	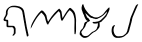	
If	hen		Haggai 2:12
carries	yis·sa	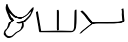	
a man	eesh	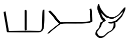	
meat	be·sar		
consecrated	qo·desh	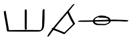	
in the fold	bikh·naph	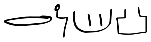	
of his garment	big·do		
touches	ve·na·ga		
and it	bikh·na·pho	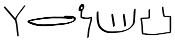	
	el		
bread	hal·le·chem	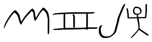	
	ve·el		
stew	han·na·zeed	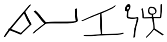	
	ve·el		
wine	hay·ya·yin	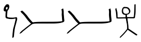	
	ve·el		
oil	she·men		
	ve·el		
or any	kal	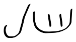	
other food	ma·a·khal		
does [that item] become holy ? ’”	ha·yiq·dash	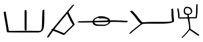	

replied	vay·ya·a·nu		
the priests	hak·ko·ha·neem	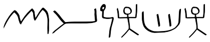	
	vay·yo·me·ru		
“ No ”	lo		
asked	vay·yo·mer		Haggai 2:13
So Haggai	chag·gay	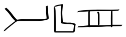	
“ If	im		
touches	yig·ga		
[one who is] defiled	te·me		
by contact with a corpse	ne·phesh		
any	be·khal		
of these	el·leh	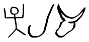	
does it become defiled ? ”	ha·yit·ma		
answered	vay·ya·a·nu		
the priests	hak·ko·ha·neem	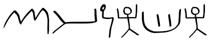	
	vay·yo·me·ru		
“ Yes, it becomes defiled ”	yit·ma		
replied	vay·ya·an	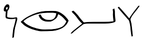	Haggai 2:14
Then Haggai	chag·gay	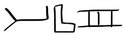	
	vay·yo·mer		
“ So [it is]	ken	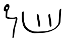	
people	ha·am		
with this	haz·zeh		
[and]	ve·khen		
nation	hag·go·w		
this	haz·zeh		

before Me	le·pha·nay		
declares	ne·um		
the LORD	YHVH		
and so [it is]	ve·khen		
with every	kal		
work	ma·a·seh		
of their hands	ye·de·hem	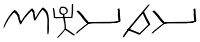	
whatever	va·a·sher		
they offer	yaq·ree·vu	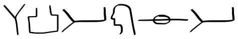	
there	sham		
is defiled	ta·me		
	hu		
Now	ve·at·tah		Haggai 2:15
	see·mu	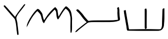	
carefully	na		
consider	le·vav·khem	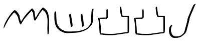	
from	min		
day	hay·yo·wm	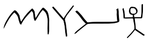	
this	haz·zeh		
forward :	va·ma·e·lah		
Before	mit·te·rem		
was placed	sum		
one stone	e·ven		
on	el		
another	e·ven		
in the temple	be·he·khal	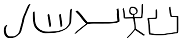	
of the LORD	YHVH		

from that time	mih·yo·w·tam	מהיותם	Haggai 2:16
[when] one came	ba	בא	
expecting	el	אל	
a heap	a·re·mat	ערמת	
of twenty [ephahs of grain]	es·reem	עשרים	
there were	ve·ha·ye·tah	והיתה	
[but] ten	a·sa·rah	עשרה	
When one came	ba	בא	
to	el	אל	
the winepress	hay·ye·qev	היקב	
to draw out	lach·soph	לחשף	
fifty [baths]	cha·mish·sheem	חמשים	
-	pu·rah	פורה	
there were	ve·ha·ye·tah	והיתה	
[but] twenty	es·reem	עשרים	
I struck you —	hik·ke·tee	הכיתי	Haggai 2:17
-	et·khem	אתכם	
with blight	bash·shid·da·pho·wn	בשדפון	
mildew	u·vay·ye·ra·qo·wn	ובירקון	
and hail	u·vab·ba·rad	ובברד	
-	et	את	
all	kal	כל	
the work	ma·a·seh	מעשה	
of your hands —	ye·de·khem	ידיכם	
but you did not	ve·en	ואין	
-	et·khem	אתכם	
turn to Me	e·lay	אלי	

declares	ne·um		
the LORD	YHVH		
Consider carefully	see·mu	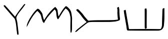	Haggai 2:18
	na		
	le·vav·khem		
from	min		
day	hay·yo·wm	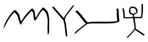	
this	haz·zeh		
forward —	va·ma·e·lah		
day	mee·yo·wm	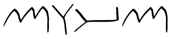	
the twenty-fourth	es·reem	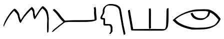	
	ve·ar·ba·ah		
of the ninth [month]	lat·te·shee·ee	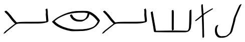	
from	le·min		
the day	hay·yo·wm	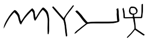	
-	a·sher		
was laid —	yus·sad		
temple	he·khal	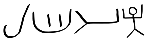	
the foundation of the LORD’s	YHVH		
consider carefully	see·mu	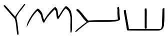	
:	le·vav·khem		
Is there still	ha·o·wd		Haggai 2:19
seed	haz·ze·ra		
in the barn ?	bam·me·gu·rah		
yet	ve·ad		
The vine	hag·ge·phen	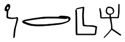	
the fig	ve·hat·te·e·nah		

the pomegranate	ve·ha·rim·mo·wn	
tree	ve·ets	
and the olive	haz·za·yit	
have not	lo	
yielded [fruit]	na·sa	
But from	min	
day on	hay·yo·wm	
this	haz·zeh	
I will bless you ”	a·va·rekh	
came	vay·hee	Haggai 2:20
the word	de·var	
of the LORD	YHVH	
For the second time that day	she·neet	
to	el	
Haggai	chag·gay	
the twenty-fourth	be·es·reem	
	ve·ar·ba·ah	
day of the month	la·cho·desh	
saying	le·mor	
“ Tell	e·mor	Haggai 2:21
	el	
Zerubbabel	ze·rub·ba·vel	
governor	pa·chat	
of Judah	ye·hu·dah	
[that]	le·mor	
I	a·nee	
am about to shake	mar·eesh	

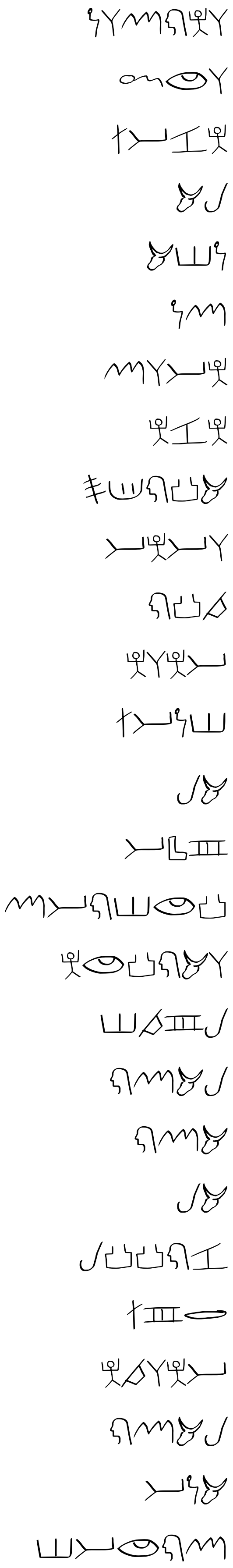

-	et	את	
the heavens	hash·sha·ma·yim	השמים	
-	ve·et	ואת	
and the earth :	ha·a·rets	הארץ	
I will overturn	ve·ha·phakh·tee	והפכתי	Haggai 2:22
thrones	kis·se	כסא	
royal	mam·la·kho·wt	ממלכות	
and destroy	ve·hish·mad·tee	והשמדתי	
the power	cho·zeq	חזק	
of the kingdoms	mam·le·kho·wt	ממלכות	
of the nations	hag·go·w·yim	הגוים	
I will overturn	ve·ha·phakh·tee	והפכתי	
chariots	mer·ka·vah	מרכבה	
and their riders	ve·ro·khe·ve·ha	ורכביה	
will fall	ve·ya·re·du	וירדו	
horses	su·seem	סוסים	
and their riders	ve·ro·khe·ve·hem	ורכביהם	
each	eesh	איש	
by the sword	be·che·rev	בחרב	
of his brother	a·chee	אחיו	
day	bay·yo·wm	ביום	Haggai 2:23
On that	ha·hu	ההוא	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
I will take you	eq·qa·cha·kha	אקחך	
Zerubbabel	ze·rub·ba·vel	זרבבל	

son	ben	𐤁𐤍
of Shealtiel	she·al·tee·el	𐤔𐤀𐤋𐤕𐤉𐤀𐤋
My servant	av·dee	𐤏𐤁𐤃𐤉
declares	ne·um	𐤍𐤀𐤌
the LORD	YHVH	𐤉𐤄𐤅𐤄
and I will make you	ve·sam·tee·kha	𐤅𐤔𐤌𐤕𐤉𐤊
like My signet ring	ka·cho·w·tam	𐤊𐤇𐤅𐤕𐤌
for	kee	𐤊𐤉
you	ve·kha	𐤁𐤊
I have chosen	va·char·tee	𐤁𐤇𐤓𐤕𐤉
declares	ne·um	𐤍𐤀𐤌
the LORD	YHVH	𐤉𐤄𐤅𐤄
of Hosts ”	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕

Zechariah

BSB Translation	Transliteration	Original Hebrew	
month	ba·cho·desh	𐤁𐤇𐤃𐤔	Zechariah 1:1
In the eighth	hash·she·mee·nee	𐤄𐤔𐤌𐤉𐤍𐤉	
year	bish·nat	𐤁𐤔𐤍𐤕	
of the second	she·ta·yim	𐤔𐤕𐤉𐤌	
of Darius	le·da·re·ya·vesh	𐤋𐤃𐤓𐤉𐤅𐤔	
came	ha·yah	𐤄𐤉𐤄	
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Zechariah	ze·khar·yah	𐤆𐤊𐤓𐤉𐤄	
son	ben	𐤁𐤍	

of Berechiah	be·rekh·yah		
the son	ben		
of Iddo	id·do		
the prophet	han·na·vee	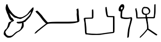	
saying :	le·mor		
angry	qa·tsaph		Zechariah 1:2
“ The LORD	YHVH		
with	al		
your fathers	a·vo·w·te·khem	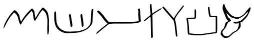	
was very	qa·tseph		
So tell	ve·a·mar·ta		Zechariah 1:3
[the people]	a·le·hem		
that this is what	koh	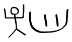	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	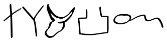	
‘ Return	shu·vu		
to Me	e·lay	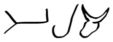	
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	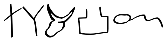	
and I will return	ve·a·shuv		
to you	a·le·khem	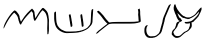	
says	a·mar		
the LORD	YHVH		
of Hosts ’	tse·va·o·wt	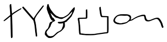	
Do not	al		Zechariah 1:4

be	tih·yu	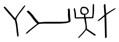	
like your fathers	kha·a·vo·te·khem	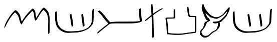	
to whom	a·sher	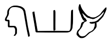	
proclaimed	qa·re·u	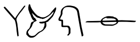	
-	a·le·hem	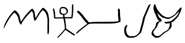	
prophets	han·ne·vee·eem	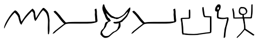	
the former	ha·ri·sho·neem	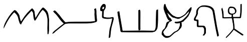	
says :	le·mor	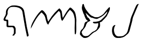	
that this is what	koh	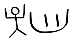	
	a·mar	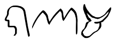	
the LORD	YHVH	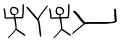	
of Hosts	tse·va·o·wt	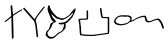	
‘ Turn	shu·vu	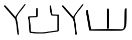	
now	na	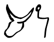	
ways	mid·dar·khe·khem	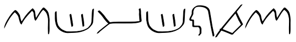	
from your evil	ha·ra·eem	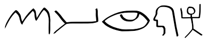	
deeds ’	u·ma·ʿa·lī·lē·khɛm	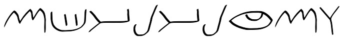	
[and]	ha·ra·eem	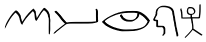	
But they did not	ve·lo	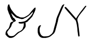	
listen	sha·me·u	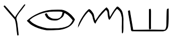	
	ve·lo	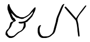	
or pay attention	hiq·shee·vu	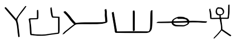	
to Me	e·lay	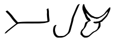	
declares	ne·um	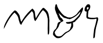	
the LORD	YHVH	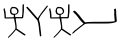	
are your fathers now ?	a·vo·w·te·khem	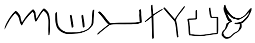	Zechariah 1:5
Where	ay·yeh	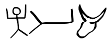	

Zechariah 1:6

	hem
And the prophets	ve·han·ne·vi·eem
forever ?	hal·o·w·lam
do they live	yich·yu
But	akh
My words	de·va·ray
and My statutes	ve·chuq·qay
which	a·sher
I commanded	tsiw·vee·tee
-	et
My servants	a·va·day
the prophets	han·ne·vee·eem
did not	ha·lo·w
overtake	his·see·gu
your fathers ?	a·vo·te·khem
They repented	vay·ya·shu·vu
and said	vay·yo·me·ru
‘ Just as	ka·a·sher
purposed	za·mam
the LORD	YHVH
of Hosts	tse·va·o·wt
to do	la·a·so·wt
to us	la·nu
according to our ways	kid·ra·khe·nu
and deeds	u·khe·ma·a·la·le·nu
so	ken
He has done	a·sah

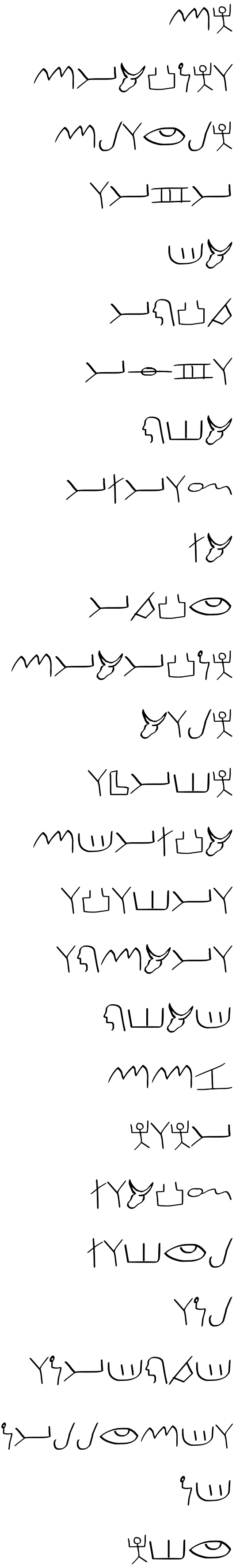

to us ’”	it·ta·nu	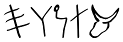	
day	be·yo·wm	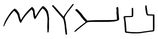	Zechariah 1:7
On the twenty-fourth	es·reem	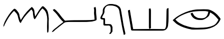	
	ve·ar·ba·ah		
of the eleventh	le·ash·te		
	a·sar		
month	cho·desh	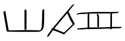	
-	hu		
the month	cho·desh		
of Shebat	she·vat	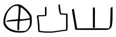	
year	bish·nat		
in the second	she·ta·yim	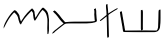	
of Darius	le·da·re·ya·vesh	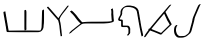	
came	ha·yah	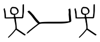	
the word	de·var		
of the LORD	YHVH		
to	el		
Zechariah	ze·khar·yah		
son	ben		
of Berechiah	be·rekh·ya·hu		
the son	ben		
of Iddo	id·do·w		
the prophet	han·na·vee	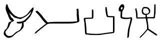	
	le·mor	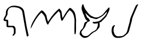	
I looked out	ra·ee·tee	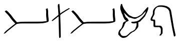	Zechariah 1:8
into the night	hal·lay·lah	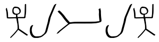	
and saw	ve·hin·neh		

a man	eesh	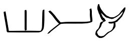	
riding	ro·khev		
on	al		
horse	sus		
a red	a·dom		
He	ve·hu		
was standing	o·med	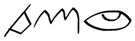	
among	ben	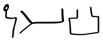	
the myrtle trees	ha·ha·das·seem		
-	a·sher		
in the hollow	bam·me·tsu·lah		
and behind him	ve·a·cha·raw	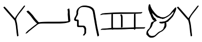	
horses	su·seem		
were red	a·dum·meem		
sorrel	se·ruq·qeem	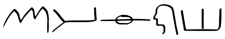	
and white	u·le·va·neem	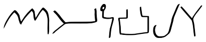	
I asked	va·o·mar		Zechariah 1:9
“ What	mah	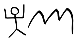	
are these	el·leh	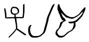	
my lord ? ”	a·do·nee		
replied	vay·yo·mer		
	e·lay	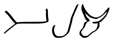	
And the angel	ham·mal·akh		
who was speaking	had·do·ver		
with me	bee	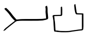	
“ I	a·nee	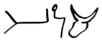	
will show	ar·e·ka		

you what	mah	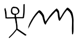	
they are	hem·mah		
”	el·leh	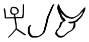	
explained	vay·ya·an	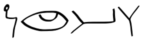	Zechariah 1:10
Then the man	ha·eesh	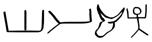	
standing	ha·o·med		
among	ben	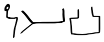	
the myrtle trees	ha·ha·das·sīm		
	vay·yo·mar		
“ They	el·leh	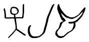	
are the ones	a·sher		
has sent	sha·lach	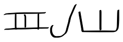	
the LORD	YHVH		
to patrol	le·hit·hal·lekh		
the earth ”	ba·a·rets		
And [the riders] answered	vay·ya·a·nu		Zechariah 1:11
-	et		
the angel	mal·akh		
of the LORD	YHVH		
who was standing	ha·o·med		
among	ben	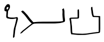	
the myrtle trees	ha·ha·das·seem		
	vay·yo·me·ru		
“ We have patrolled	hit·hal·lakh·nu	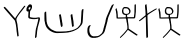	
the earth	va·a·rets		
and behold	ve·hin·neh		
all	khal	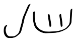	

the earth	ha·a·rets		
is at rest	yo·she·vet		
and tranquil ”	ve·sho·qa·tet	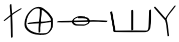	
	vay·ya·an	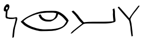	Zechariah 1:12
Then the angel	mal·akh		
of the LORD	YHVH		
said	vay·yo·mar		
O LORD	YHVH		
of Hosts	tse·va·o·wt	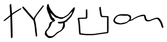	
“ How long	ad		
	ma·tay		
will You	at·tah		
withhold mercy	lo		
	te·ra·chem	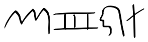	
-	et		
from Jerusalem	ye·ru·sha·lim		
-	ve·et		
and the cities	a·re		
of Judah	ye·hu·dah	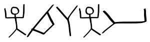	
with which	a·sher		
You have been angry	za·am·tah		
these	zeh	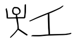	
seventy	shiv·eem		
years ? ”	sha·nah	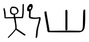	
spoke	vay·ya·an	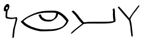	Zechariah 1:13
So the LORD	YHVH		
-	et		

to the angel	ham·mal·akh		
who was speaking	had·do·ver		
with me	bee	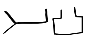	
words	de·va·reem	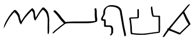	
kind	to·w·veem	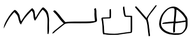	
-	de·va·reem	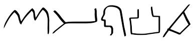	
and comforting	ni·chu·meem	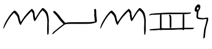	
said	vay·yo·mer		Zechariah 1:14
	e·lay	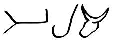	
Then the angel	ham·mal·akh		
who was speaking	had·do·ver		
with me	bee	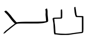	
“ Proclaim	qe·ra	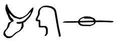	
this word :	le·mor		
This is what	koh		
says :	a·mar		
the LORD	YHVH	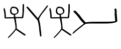	
of Hosts	tse·va·o·wt		
jealous	qin·ne·tee		
for Jerusalem	lee·ru·sha·lim		
and Zion	u·le·tsee·yo·wn		
	qin·ah	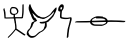	
‘ I am very	ge·do·w·lah		
am fiercely angry	ve·qe·tseph	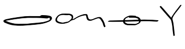	Zechariah 1:15
	ga·do·wl		
but I	a·nee	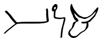	
	qo·tseph		

with	al	𐤏𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that are at ease	hash·sha·a·nan·neem	𐤄𐤔𐤀𐤍𐤍𐤉𐤌	
For	a·sher	𐤀𐤔𐤓	
I	a·nee	𐤀𐤍𐤉	
angry	qa·tsaph·tee	𐤒𐤑𐤐𐤕𐤉	
was a little	me·at	𐤌𐤏𐤈	
but they	ve·hem·mah	𐤅𐤄𐤌𐤄	
have added to	a·ze·ru	𐤏𐤆𐤓𐤅	
the calamity ’	le·ra·ah	𐤋𐤓𐤏𐤄	
Therefore	la·khen	𐤋𐤊𐤍	Zechariah 1:16
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
‘ I will return	shav·tee	𐤔𐤁𐤕𐤉	
to Jerusalem	lee·ru·sha·lim	𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
with mercy	be·ra·cha·meem	𐤁𐤓𐤇𐤌𐤉𐤌	
My house	be·tee	𐤁𐤉𐤕𐤉	
will be rebuilt	yib·ba·neh	𐤉𐤁𐤍𐤄	
and there	bah	𐤁𐤄	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
and a measuring line	ve·qa·vah	𐤅𐤒𐤅𐤄	
will be stretched out	yin·na·teh	𐤉𐤍𐤈𐤄	
over	al	𐤏𐤋	
Jerusalem ’	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	

further [that]	o·wd	Zechariah 1:17
Proclaim	qe·ra	
says :	le·mor	
this is what	koh	
	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
will again	o·wd	
overflow	te·phu·tse·nah	
‘ My cities	a·ray	
with prosperity	mit·to·wv	
comfort	ve·ni·cham	
the LORD	YHVH	
will again	o·wd	
-	et	
Zion	tsee·yo·wn	
choose	u·va·char	
[and]	o·wd	
Jerusalem ’”	bee·ru·sha·lim	
Then I looked up	va·es·sa	Zechariah 1:18
-	et	
-	e·nay	
and saw	va·e·re	
	ve·hin·neh	
four	ar·ba	
horns	qe·ra·no·wt	
So I asked	va·o·mar	Zechariah 1:19

	el	
the angel	ham·mal·akh	
who was speaking	had·do·ver	
with me	bee	
“ What	mah	
are these ? ”	el·leh	
And he told	vay·yo·mer	
me	e·lay	
“ These	el·leh	
are the horns	haq·qe·ra·no·wt	
that	a·sher	
have scattered	ze·ru	
-	et	
Judah	ye·hu·dah	
-	et	
Israel	yis·ra·el	
and Jerusalem ”	wī·ru·sha·lam	
showed me	vay·yar·e·nee	Zechariah 1:20
Then the LORD	YHVH	
four	ar·ba·ah	
craftsmen	cha·ra·sheem	
I asked	va·o·mar	Zechariah 1:21
“ What	mah	
are these	el·leh	
coming	va·eem	
to do ? ”	la·a·so·wt	
And He replied	vay·yo·mer	

	le·mor	לאמר	
“ These	el·leh	אלה	
are the horns	haq·qe·ra·no·wt	הקרנות	
that	a·sher	אשר	
scattered	ze·ru	זרו	
-	et	את	
Judah	ye·hu·dah	יהודה	
so that	ke·phee	כפי	
one	eesh	איש	
no	lo	לא	
could raise	na·sa	נשא	
his head	ro·sho	ראשו	
have come	vay·ya·vo·u	ויבאו	
but the [craftsmen]	el·leh	אלה	
to terrify	le·ha·cha·reed	להחריד	
them	o·tam	אתם	
[and] throw down	le·yad·do·wt	לידות	
-	et	את	
these horns	qar·no·wt	קרנות	
of the nations	hag·go·w·yim	הגוים	
that have lifted up	han·no·se·eem	הנשאים	
their horns	qe·ren	קרן	
against	el	אל	
the land	e·rets	ארץ	
of Judah	ye·hu·dah	יהודה	
to scatter it ”	le·za·ro·w·tah	לזרותה ס	
Then I lifted	va·es·sa	ואשא	Zechariah 2:1

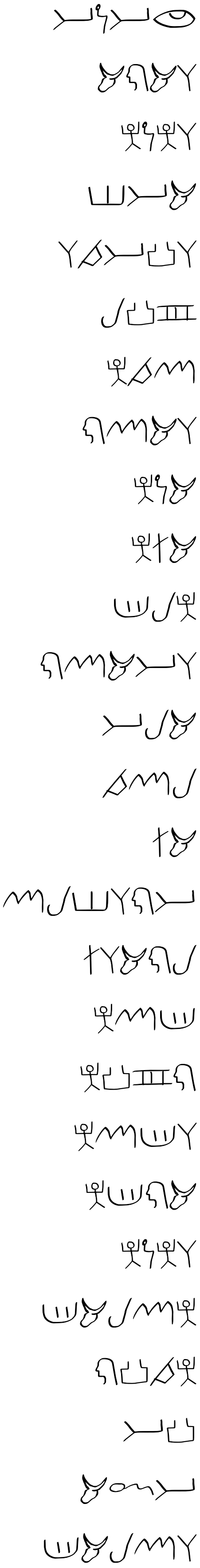

up my eyes	e·nay	
and saw	va·e·re	
	ve·hin·neh	
a man	eesh	
in his hand	u·ve·ya·do	
line	che·vel	
with a measuring	mid·dah	
I asked	va·o·mar	Zechariah 2:2
“ Where	a·nah	
are you	at·tah	
going ? ”	ho·lekh	
he replied	vay·yo·mer	
	e·lay	
“ To measure	la·mod	
-	et	
Jerusalem ”	ye·ru·sha·lim	
“ and to determine	lir·o·wt	
	kam·mah	
its width	ra·che·bah	
	ve·kham·mah	
and length ”	a·re·kah	
Then	ve·hin·neh	Zechariah 2:3
the angel	ham·mal·akh	
who was speaking	had·do·ver	
with me	bee	
went out	yo·tse	
angel	u·mal·akh	

and another	a·cher	
came out	yo·tse	
to meet him	liq·ra·to	
and said	vay·yo·mer	Zechariah 2:4
to him	ʾē·law	
“ Run	ruts	
and tell	dab·ber	
	el	
young man :	han·na·ar	
that	hal·laz	
	le·mor	
without walls	pe·ra·zo·wt	
will be a city	te·shev	
‘ Jerusalem	ye·ru·sha·lim	
because of the multitude	me·rov	
of men	a·dam	
and livestock	u·ve·he·mah	
within it	be·to·w·khah	
For I	va·a·nee	Zechariah 2:5
will be	eh·yeh	
	lah	
declares	ne·um	
the LORD	YHVH	
a wall	cho·w·mat	
of fire	esh	
around it	sa·veev	
the glory	u·le·kha·vo·wd	

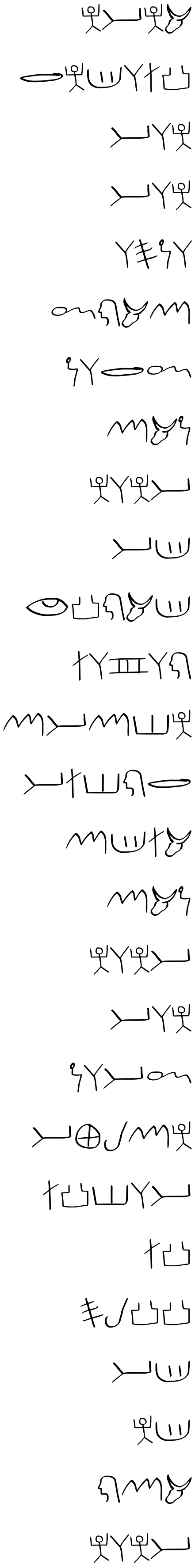

and I will be	eh·yeh	
within it ’”	ve·to·w·khah	
“ Get up !	ho·w	Zechariah 2:6
Get up !	ho·w	
Flee	ve·nu·su	
from the land	me·e·rets	
of the north ”	tsa·pho·wn	
declares	ne·um	
the LORD	YHVH	
“ for	kee	
you like the four	ke·ar·ba	
winds	ru·cho·wt	
of heaven ”	hash·sha·ma·yim	
I have scattered	pe·ras·tee	
-	et·khem	
declares	ne·um	
the LORD	YHVH	
“ Get up	ho·w	Zechariah 2:7
O Zion !	tsee·yo·wn	
Escape	him·ma·le·tee	
you who dwell	yo·wo·she·vet	
with the Daughter	bat	
of Babylon ! ”	ba·vel	
For	kee	Zechariah 2:8
this is what	khoh	
says :	a·mar	
the LORD	YHVH	

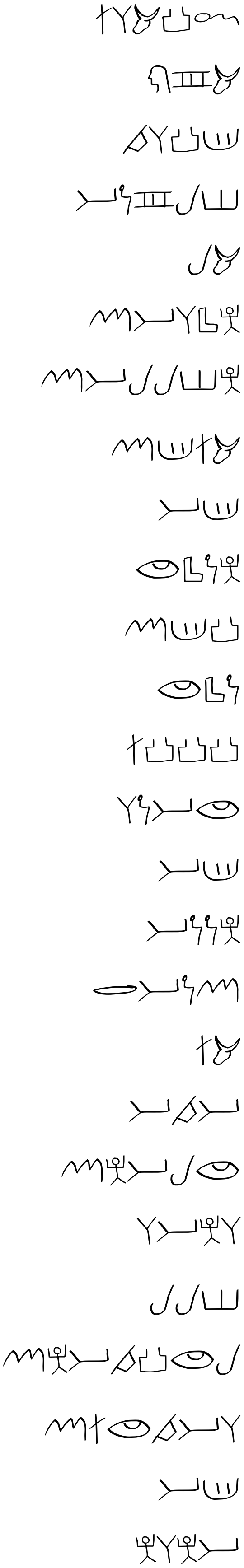

of Hosts	tse·va·o·wt	
	a·char	
“ After His Glory	ka·vo·wd	
has sent Me	she·la·cha·nee	
against	el	
the nations	hag·go·w·yim	
that have plundered you —	hash·sho·le·leem	
-	et·khem	
for	kee	
whoever touches	han·no·ge·a	
you	ba·khem	
touches	no·ge·a	
the apple	be·va·vat	
of His eye —	e·no	
-	kee	Zechariah 2:9
I will surely	hin·nee	
wave	me·neeph	
-	et	
My hand	ya·dee	
over them	a·le·hem	
so that they will become	ve·ha·yu	
plunder	sha·lal	
for their own servants	le·av·de·hem	
Then you will know	vee·da·tem	
that	kee	
the LORD	YHVH	

of Hosts	tse·va·o·wt	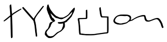	
has sent Me ”	she·la·cha·nee	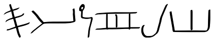	
“ Shout for joy	ran·nee	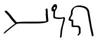	Zechariah 2:10
and be glad	ve·sim·chee	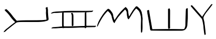	
O Daughter	bat	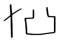	
of Zion	tsee·yo·wn	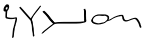	
for	kee	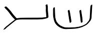	
	hin·nee	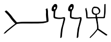	
I am coming	va	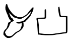	
to dwell	ve·sha·khan·tee	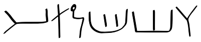	
among you ”	ve·to·w·khekh	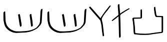	
declares	ne·um	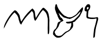	
the LORD	YHVH	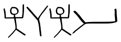	
will join	ve·nil·wu	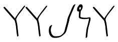	Zechariah 2:11
nations	go·w·yim	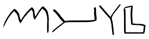	
many	rab·beem	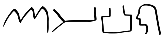	
themselves to	el	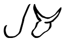	
the LORD	YHVH	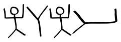	
day	bay·yo·wm	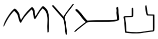	
“ On that	ha·hu	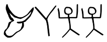	
and they will become	ve·ha·yu	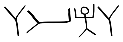	
My	lee	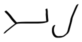	
people	le·am	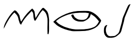	
I will dwell	ve·sha·khan·tee	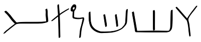	
among you	ve·to·w·khekh	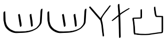	
and you will know	ve·ya·da·at	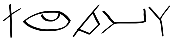	
that	kee	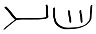	

the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
has sent Me	she·la·cha·nee	𐤔𐤋𐤇𐤍𐤉	
to you	e·la·yikh	𐤀𐤋𐤉𐤊	
will take possession	ve·na·chal	𐤅𐤍𐤇𐤋	Zechariah 2:12
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
as His portion	chel·qo	𐤇𐤋𐤒𐤅	
in	al	𐤏𐤋	
Land	ad·mat	𐤀𐤃𐤌𐤕	
the Holy	haq·qo·desh	𐤄𐤒𐤃𐤔	
choose	u·va·char	𐤅𐤁𐤇𐤓	
and He will once again	o·wd	𐤏𐤅𐤃	
Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
Be silent	has	𐤄𐤎	Zechariah 2:13
all	kal	𐤊𐤋	
people	ba·sar	𐤁𐤔𐤓	
before	mip·pe·ne	𐤌𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
for	kee	𐤊𐤉	
He has roused Himself	ne·o·wr	𐤍𐤏𐤅𐤓	
dwelling ”	mim·me·o·wn	𐤌𐤌𐤏𐤅𐤍	
from His holy	qa·de·sho	𐤒𐤃𐤔𐤅𐤎	
Then [the angel] showed me	vay·yar·e·nee	𐤅𐤉𐤓𐤀𐤍𐤉	Zechariah 3:1
-	et	𐤀𐤕	

Joshua	ye·ho·wo·shu·a	
priest	hak·ko·hen	
the high	hag·ga·do·wl	
standing	o·med	
before	liph·ne	
the angel	mal·akh	
of the LORD	YHVH	
with Satan	ve·has·sa·tan	
standing	o·med	
at	al	
his right hand	ye·mee·no	
to accuse him	le·sit·no	
said	vay·yo·mer	Zechariah 3:2
And the LORD	YHVH	
to	el	
Satan :	has·sa·tan	
rebukes	yig·ar	
“ The LORD	YHVH	
you	be·kha	
Satan !	has·sa·tan	
rebukes	ve·yig·ar	
Indeed, the LORD	YHVH	
you !	be·kha	
who has chosen	hab·bo·cher	
Jerusalem	bee·ru·sha·lim	
Is not	ha·lo·w	
this man	zeh	

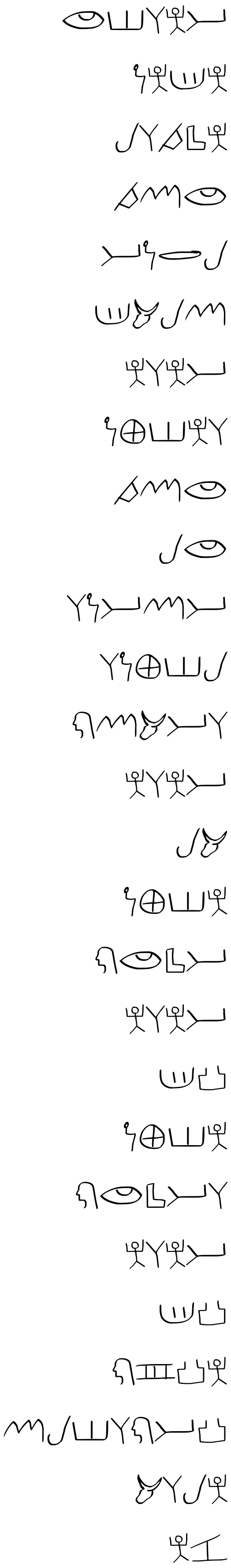

a firebrand	ud		
snatched	muts·tsal		
from the fire ? ”	me·esh		
Now Joshua	vee·ho·wo·shu·a	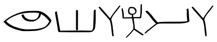	Zechariah 3:3
was	ha·yah	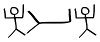	
dressed	la·vush	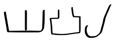	
garments	be·ga·deem		
in filthy	tso·w·eem	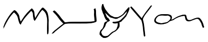	
as he stood	ve·o·med		
before	liph·ne		
the angel	ham·mal·akh		
So [the angel]	vay·ya·an	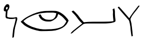	Zechariah 3:4
said	vay·yo·mer		
to	el		
those standing	ha·o·me·deem		
before him	le·pha·naw	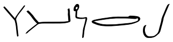	
-	le·mor	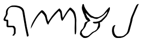	
“ Take off	ha·see·ru	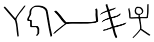	
clothes ! ”	hab·be·ga·deem		
his filthy	hats·tso·eem		
	me·a·law		
Then he said	vay·yo·mer		
to [Joshua]	e·law	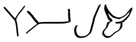	
“ See	re·eh		
I have removed	he·e·var·tee		
-	me·a·le·kha	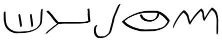	
your iniquity	a·wo·ne·kha		

and I will clothe	ve·hal·besh	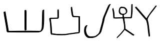	
you	o·te·kha	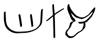	
with splendid robes ”	ma·cha·la·tso·wt	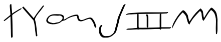	
Then I said	va·o·mar		Zechariah 3:5
“ Let them put	ya·see·mu	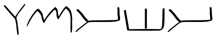	
turban	tsa·neeph	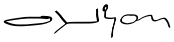	
a clean	ta·ho·wr		
on	al		
his head ”	ro·sho		
was placed	vay·ya·see·mu	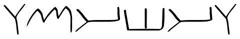	
turban	hats·tsa·neeph	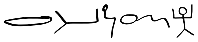	
So a clean	hat·ta·ho·wr	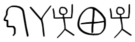	
on	al		
his head	ro·sho		
and they clothed him	vay·yal·bi·shu·hu		
	be·ga·deem		
as the angel	u·mal·akh		
of the LORD	YHVH		
stood by	o·med	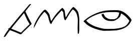	
gave this charge	vay·ya·ad		Zechariah 3:6
Then the angel	mal·akh		
of the LORD	YHVH		
to Joshua	bee·ho·wo·shu·a		
:	le·mor		
“ This is what	koh	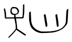	Zechariah 3:7
says :	a·mar		
the LORD	YHVH		

of Hosts	tse·va·o·wt	
‘ If	im	
in My ways	bid·ra·khay	
you walk	te·lekh	
	ve·im	
-	et	
My instructions	mish·mar·tee	
and keep	tish·mor	
-	ve·gam	
then you	at·tah	
will govern	ta·deen	
-	et	
My house	be·tee	
and will also	ve·gam	
have charge	tish·mor	
of	et	
My courts	cha·tse·ray	
and I will give	ve·na·tat·tee	
you	le·kha	
a place	mah·le·kheem	
among	ben	
who are standing here	ha·o·me·deem	
these	ha·el·leh	
Hear	she·ma	Zechariah 3:8
now	na	
Joshua	ye·ho·wo·shu·a	
priest	hak·ko·hen	

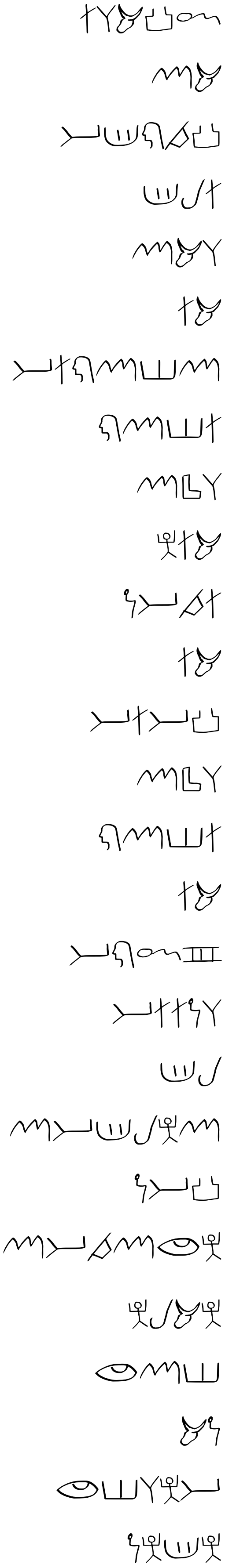

O high	hag·ga·do·wl		
you	at·tah		
and your companions	ve·re·e·kha		
seated	hay·yo·she·veem	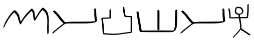	
before you	le·pha·ne·kha	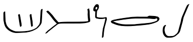	
who are indeed	kee	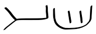	
	an·she		
a sign	mo·w·phet		
	hem·mah		
For	kee	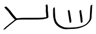	
behold	hin·nee	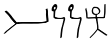	
I am going to bring	me·vee	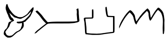	
-	et		
My servant	av·dee	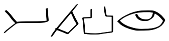	
the Branch	tse·mach		
-	kee	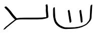	Zechariah 3:9
See	hin·neh	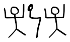	
the stone	ha·e·ven		
-	a·sher		
I have set	na·tat·tee		
before	liph·ne		
Joshua	ye·ho·wo·shu·a		
on	al		
stone	e·ven		
that one	a·chat	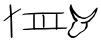	
are seven	shiv·ah	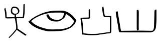	
eyes	e·na·yim	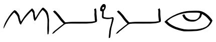	

Behold	hin·nee	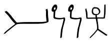	
I will engrave on it	me·phat·te·ach		
an inscription	pit·tu·chah		
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	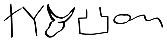	
and I will remove	u·mash·tee		
-	et		
the iniquity	a·won		
land	ha·a·rets		
of this	ha·hee	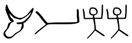	
day	be·yo·wm	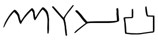	
in a single	e·chad	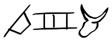	
day	bay·yo·wm	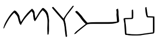	Zechariah 3:10
On that	ha·hu		
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	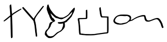	
you will each invite	tiq·re·u	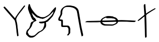	
	eesh	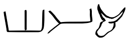	
[your] neighbor	le·re·e·hu		
to	el		
sit under	ta·chat	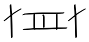	
[your own] vine	ge·phen		
and	ve·el		
-	ta·chat	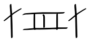	
fig tree ’”	te·e·nah		

returned	vay·ya·shav	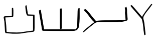	Zechariah 4:1
Then the angel	ham·mal·akh	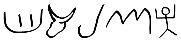	
who was speaking	had·do·ver	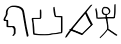	
with me	bee	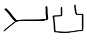	
and woke me	vay·ee·re·nee	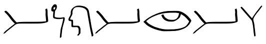	
as a man	ke·eesh	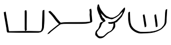	
-	a·sher	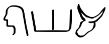	
is awakened	ye·o·wr	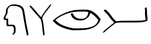	
from his sleep	mish·she·na·to	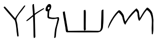	
he asked	vay·yo·mer	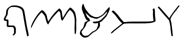	Zechariah 4:2
	e·lay	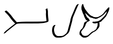	
“ What	mah	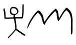	
do you	at·tah	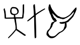	
see ? ”	ro·eh	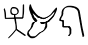	
I replied	vay·yo·mεr	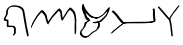	
“ I see	ra·ee·tee	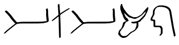	
“ with	ve·hin·neh	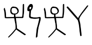	
lampstand ”	me·no·w·rat	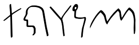	
a solid gold	za·hav	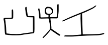	
	kul·lah	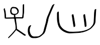	
a bowl	ve·gul·lah	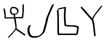	
at	al	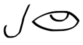	
the top	ro·shah	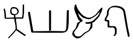	
and seven	ve·shiv·ah	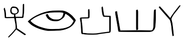	
lamps	ne·ro·te·ha	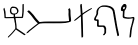	
on it	a·le·ha	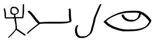	
-	shiv·ah	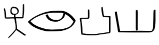	

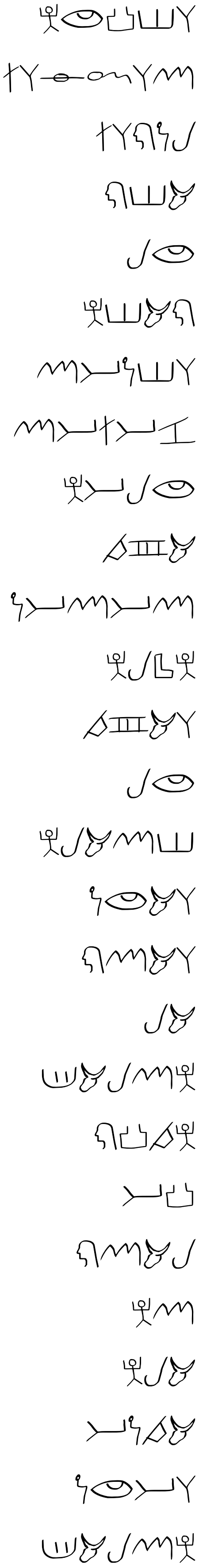

with seven	ve·shiv·ah	
spouts	mu·tsa·qo·wt	
to the lamps	lan·ne·ro·wt	
-	a·sher	
	al	
-	ro·shah	
There are also two	u·she·na·yim	Zechariah 4:3
olive trees	ze·teem	
beside it	a·le·ha	
one	e·chad	
on the right [side]	mee·meen	
of the bowl	hag·gul·lah	
and the other	ve·e·chad	
on	al	
its left ”	se·mo·lah	
I asked	va·a·an	Zechariah 4:4
	va·o·mar	
	el	
the angel	ham·mal·akh	
who was speaking	had·do·ver	
with me	bee	
-	le·mor	
“ What	mah	
are these	el·leh	
my lord ? ”	a·do·nee	
replied	vay·ya·an	Zechariah 4:5
the angel	ham·mal·akh	

-	had·do·ver	
	bee	
	vay·yo·mer	
	e·lay	
“ Do you not	ha·lo·w	
know	ya·da·ta	
what	mah	
they are ? ”	hem·mah	
I answered	el·leh	
	va·o·mar	
“ No	lo	
my lord ”	a·do·nee	
So he said to me	vay·ya·an	Zechariah 4:6
	vay·yo·mer	
to	e·lay	
	le·mor	
“ This	zeh	
is the word	de·var	
of the LORD	YHVH	
	el	
Zerubbabel :	ze·rub·ba·vel	
	le·mor	
Not	lo	
by might	ve·cha·yil	
nor	ve·lo	
by power	ve·kho·ach	
but	kee	

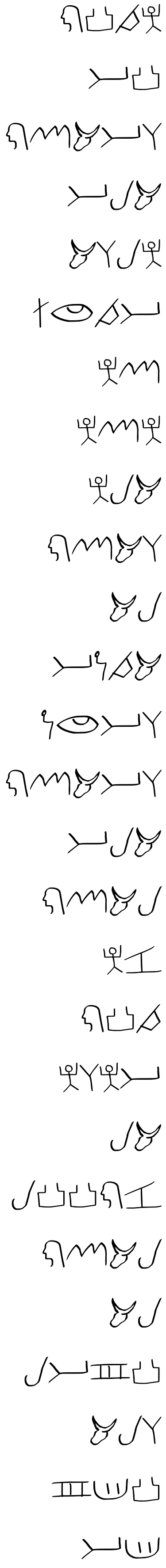

	im		
by My Spirit	be·ru·chee		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	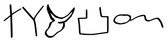	
What	mee		Zechariah 4:7
are you	at·tah		
mountain ?	har		
O great	hag·ga·do·wl		
Before	liph·ne		
Zerubbabel	ze·rub·ba·vel		
you will become a plain	le·mee·shor	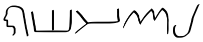	
Then he will bring forth	ve·ho·w·tsee		
-	et		
the capstone	ha·e·ven		
	ha·ro·shah		
accompanied by shouts of	te·shu·o·wt		
‘ Grace	chen	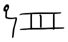	
grace	chen	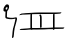	
to it ! ’”	lah		
came	vay·hee	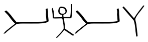	Zechariah 4:8
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	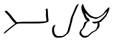	
saying	le·mor		
“ The hands	ye·de	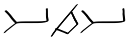	Zechariah 4:9

of Zerubbabel	ze·rub·ba·vel		
have laid the foundation	yis·se·du		
house	hab·ba·yit	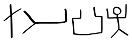	
of this	haz·zeh		
and his hands	ve·ya·daw	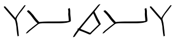	
will complete it	te·vats·tsa·nah		
Then you will know	ve·ya·da·ta	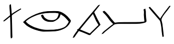	
that	kee	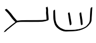	
the LORD	YHVH		
of Hosts	tse·va·o·wt	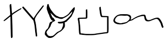	
has sent me	she·la·cha·nee	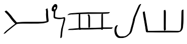	
to you	a·le·khem	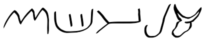	
For	kee	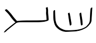	Zechariah 4:10
who	mee	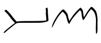	
has despised	vaz		
the day	le·yo·wm	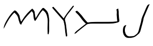	
of small things ?	qe·tan·no·wt		
will rejoice	ve·sa·me·chu		
when they see	ve·ra·u		
-	et		
the plumb line	ha·e·ven		
	hab·be·deel		
in the hand	be·yad	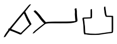	
of Zerubbabel ”	ze·rub·ba·vel		
seven	shiv·ah	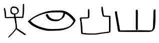	
But these	el·leh	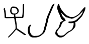	
eyes	e·ne	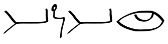	

of the LORD	YHVH	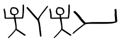	
which	hem·mah	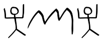	
scan	me·sho·wt·teem	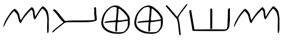	
the whole	be·khal	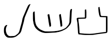	
earth	ha·a·rets	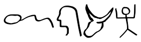	
Then I asked	va·a·an	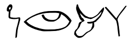	Zechariah 4:11
	va·o·mar	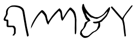	
[the angel]	e·law	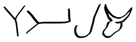	
“ What	mah	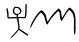	
two	she·ne	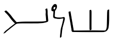	
olive trees	haz·ze·teem	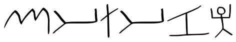	
are the	ha·e·leh	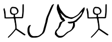	
on	al	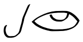	
the right	ye·meen	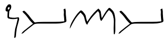	
of the lampstand	ham·me·no·w·rah	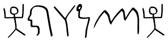	
? ”	ve·al	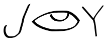	
and left	se·mo·w·lah	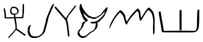	
And I questioned him	va·a·an	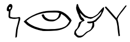	Zechariah 4:12
further	she·neet	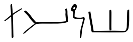	
	va·o·mar	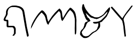	
	e·law	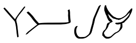	
“ What	mah	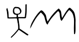	
are the two	she·te	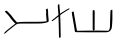	
branches	shib·ba·le	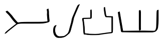	
olive	haz·ze·teem	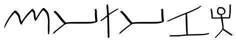	
-	a·sher	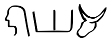	
beside	be·yad	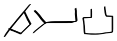	

the two	she·ne	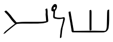	
pipes	tsan·te·ro·wt		
gold	haz·za·hav	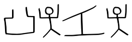	
pours ? ”	ham·ree·qeem	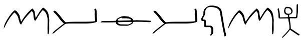	
from which	me·a·le·hem	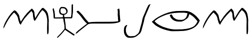	
the golden [oil]	haz·za·hav	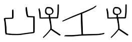	
he inquired	vay·yo·mer		Zechariah 4:13
-	e·lay	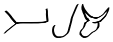	
	le·mor	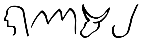	
“ Do you not	ha·lo·w		
know	ya·da·ta		
what	mah	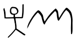	
these are ? ”	el·leh	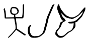	
I replied	va·o·mar		
“ No	lo		
my lord ”	a·do·nee		
So he said	vay·yo·mer		Zechariah 4:14
“ These	el·leh	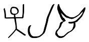	
are the two	she·ne	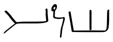	
ones	ve·ne	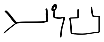	
anointed	hay·yits·har		
who are standing	ha·o·me·deem		
beside	al		
the Lord	a·do·wn		
of all	kal	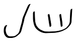	
the earth ”	ha·a·rets		
Again	va·a·shuv		Zechariah 5:1

I lifted up	va·es·sa		
my eyes	e·nay	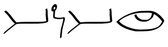	
and saw	va·er·eh		
before me	ve·hin·neh		
scroll	me·gil·lah	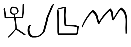	
a flying	a·phah		
asked [the angel]	vay·yo·mer		Zechariah 5:2
	e·lay	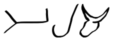	
“ What	mah	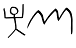	
do you	at·tah		
see ? ”	ro·eh		
I replied	va·o·mar		
“ I	a·nee	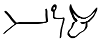	
see	ro·eh		
scroll ”	me·gil·lah	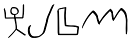	
a flying	a·phah		
long	a·re·kah	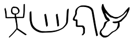	
“ twenty	es·reem		
cubits	ba·am·mah		
wide ”	ve·ra·che·bah	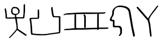	
and ten	e·ser		
cubits	ba·am·mah		
Then he told	vay·yo·mer		Zechariah 5:3
me	e·lay	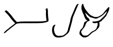	
“ This	zot		
is the curse	ha·a·lah		
that is going out	hay·yo·w·tset		

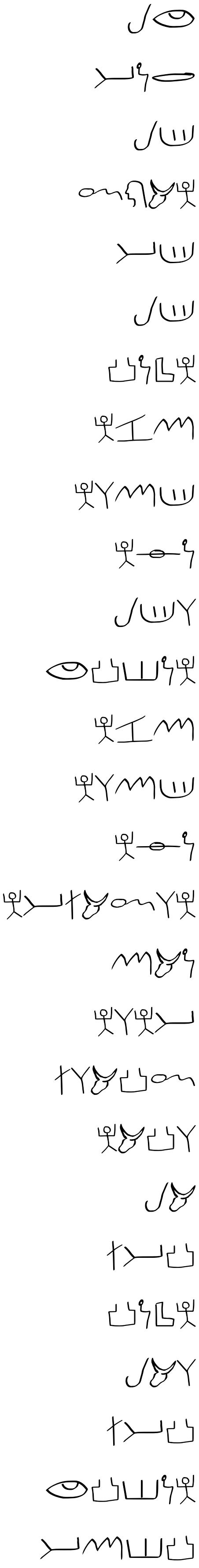

over	al	
the face	pe·ne	
of all	khal	
the land	ha·a·rets	
for	kee	
every	khal	
thief	hag·go·nev	
one [side] of [the scroll]	miz·zeh	
according [to]	ka·mo·w·ha	
will be removed	niq·qah	
every	ve·khal	
perjurer	han·nish·ba	
the other side	miz·zeh	
and according to	ka·mo·w·ha	
will be removed	niq·qah	
I will send it out	ho·w·tse·tee·ha	Zechariah 5:4
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
and it will enter	u·va·ah	
	el	
the house	bet	
of the thief	hag·gan·nav	
	ve·el	
and the house	bet	
of him who swears	han·nish·ba	
by My name	bish·mee	

falsely	lash·sha·qer	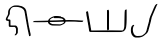	
It will remain	ve·la·neh	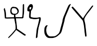	
inside	be·to·wkh		
his house	be·to	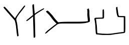	
and destroy it	ve·khil·lat·tu	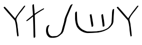	
[down to]	ve·et		
its timbers	e·tsaw		
-	ve·et		
and stones ”	a·va·naw		
came forward	vay·ye·tse		Zechariah 5:5
Then the angel	ham·mal·akh		
who was speaking	had·do·ver		
with me	bee	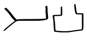	
and told	vay·yo·mer		
me	e·lay	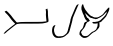	
lift up	sa		
“ Now	na		
your eyes	e·ne·kha	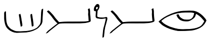	
and see	u·re·eh		
what	mah	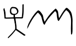	
is approaching ”	hay·yo·w·tset		
-	haz·zot		
I asked	va·o·mar		Zechariah 5:6
“ What	mah	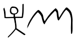	
is it ? ”	hee	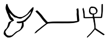	
And he replied	vay·yo·mer		
“ -	zot		

A measuring basket	ha·e·phah	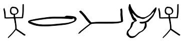	
is going forth ”	hay·yo·w·tset		
Then he continued	vay·yo·mer		
“ This	zot		
is their iniquity	e·nam	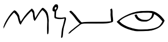	
in all	be·khal		
the land ”	ha·a·rets		
And behold	ve·hin·neh		Zechariah 5:7
the cover	kik·kar		
of lead	o·phe·ret		
was raised	nis·set		
	ve·zot		
a woman	ish·shah		
and there was	a·chat	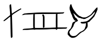	
sitting	yo·wo·she·vet		
inside	be·to·wkh		
the basket	ha·e·phah	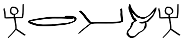	
he said	vay·yo·mer		Zechariah 5:8
“ This	zot		
is Wickedness ”	ha·rish·ah		
And he shoved her down	vay·yash·lekh		
-	o·tah		
into	el		
	to·wkh		
the basket	ha·e·phah	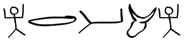	
pushing down	vay·yash·lekh		
-	et		

cover	e·ven	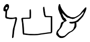	
the lead	ha·o·phe·ret	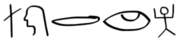	
over	el	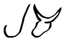	
its opening	pee·ha	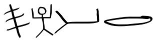	
Then I lifted	va·es·sa	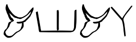	Zechariah 5:9
up my eyes	e·nay	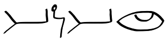	
and saw	va·e·re	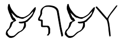	
	ve·hin·neh	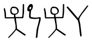	
two	she·ta·yim	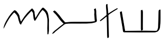	
women	na·sheem	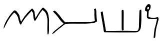	
approaching	yo·wts·o·wt	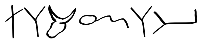	
with the wind	ve·ru·ach	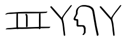	
in their wings	be·khan·phe·hem	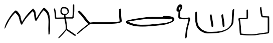	
Their	ve·la·hen·nah	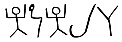	
wings	khe·na·pha·yim	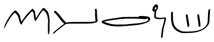	
were like those	ke·khan·phe	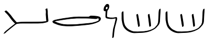	
of a stork	ha·cha·see·dah	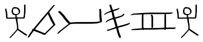	
and they lifted up	vat·tis·se·nah	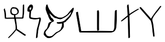	
-	et	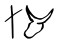	
the basket	ha·e·phah	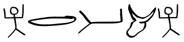	
between	ben	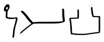	
earth	ha·a·rets	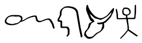	
and	u·ven	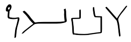	
heaven	hash·sha·ma·yim	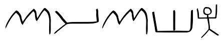	
I asked	va·o·mar	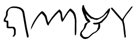	Zechariah 5:10
	el	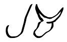	
the angel	ham·mal·akh	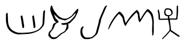	

who was speaking	had·do·ver	
with me	bee	
“ Where	a·nah	
are they	hem·mah	
taking	mo·w·li·kho·wt	
-	et	
the basket ? ”	ha·e·phah	
he told	vay·yo·mer	Zechariah 5:11
me	e·lay	
“ To build	liv·no·wt	
for it	lah	
a house	va·yit	
in the land	be·e·rets	
of Shinar ”	shin·ar	
“ And when it is ready	ve·hu·khan	
the basket will be set	ve·hun·nee·chah	
there	sham	
on	al	
its pedestal ”	me·khu·na·tah	
And again	va·a·shuv	Zechariah 6:1
I lifted	va·es·sa	
up my eyes	e·nay	
and saw	va·er·eh	
	ve·hin·neh	
four	ar·ba	
chariots	mar·ka·vo·wt	
coming out	yo·tse·o·wt	

from between	mib·ben	𐤌𐤁𐤉𐤍	
two	she·ne	𐤔𐤍𐤉	
mountains —	he·ha·reem	𐤄𐤄𐤓𐤉𐤌	
mountains	ve·he·ha·reem	𐤅𐤄𐤄𐤓𐤉𐤌	
	ha·re	𐤄𐤓𐤉	
of bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
chariot	bam·mer·ka·vah	𐤁𐤌𐤓𐤊𐤁𐤄	Zechariah 6:2
The first	ha·ri·sho·nah	𐤄𐤓𐤀𐤔𐤍𐤄	
horses	su·seem	𐤎𐤅𐤎𐤉𐤌	
had red	a·dum·meem	𐤀𐤃𐤌𐤉𐤌	
-	u·vam·mer·ka·vah	𐤅𐤁𐤌𐤓𐤊𐤁𐤄	
the second	hash·she·neet	𐤄𐤔𐤍𐤉𐤕	
horses	su·seem	𐤎𐤅𐤎𐤉𐤌	
black	she·cho·reem	𐤔𐤇𐤓𐤉𐤌	
-	u·vam·mer·ka·vah	𐤅𐤁𐤌𐤓𐤊𐤁𐤄	Zechariah 6:3
the third	hash·she·li·sheet	𐤄𐤔𐤋𐤔𐤉𐤕	
horses	su·seem	𐤎𐤅𐤎𐤉𐤌	
white	le·va·neem	𐤋𐤁𐤍𐤉𐤌	
-	u·vam·mer·ka·vah	𐤅𐤁𐤌𐤓𐤊𐤁𐤄	
and the fourth	ha·re·vi·eet	𐤄𐤓𐤁𐤏𐤉𐤕	
horses —	su·seem	𐤎𐤅𐤎𐤉𐤌	
dappled	be·rud·deem	𐤁𐤓𐤃𐤉𐤌	
all of them strong	a·muts·tseem	𐤀𐤌𐤑𐤉𐤌	
-	va·a·an	𐤅𐤀𐤏𐤍	Zechariah 6:4
So I inquired	va·o·mar	𐤅𐤀𐤌𐤓	
of	el	𐤀𐤋	
the angel	ham·mal·akh	𐤄𐤌𐤋𐤀𐤊	

who was speaking	had·do·ver		
with me	bee	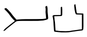	
“ What	mah	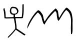	
are these	el·leh	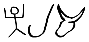	
my lord ? ”	a·do·nee		
And	vay·ya·an	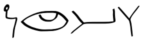	Zechariah 6:5
the angel	ham·mal·akh		
told	vay·yo·mer		
me	e·lay	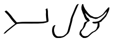	
“ These	el·leh	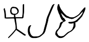	
are the four	ar·ba		
spirits	ru·cho·wt	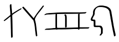	
of heaven	hash·sha·ma·yim		
going forth	yo·wts·o·wt		
from [their] station	me·hit·yats·tsev	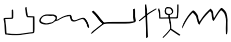	
before	al		
the Lord	a·do·wn	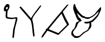	
of all	kal		
the earth	ha·a·rets		
The one	a·sher		Zechariah 6:6
with	bah		
horses	has·su·seem		
the black	hash·she·cho·reem		
is going	yo·tse·eem		
toward	el		
the land	e·rets		
of the north	tsa·pho·wn		

[the one with] the white [horses]	ve·hal·le·va·neem		
-	ya·tse·u		
toward	el		
[the west]	a·cha·re·hem	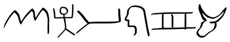	
and [the one with] the dappled [horses]	ve·hab·be·rud·deem		
-	ya·tse·u		
toward	el		
-	e·rets		
the south ”	hat·te·man	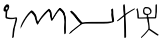	
As the strong [horses]	ve·ha·a·muts·tseem		Zechariah 6:7
went out	ya·tse·u		
they were eager	vay·vaq·shu	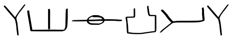	
to go	la·le·khet	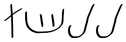	
[and] patrol	le·hit·hal·lēkh		
the earth	ba·a·rets		
and [the LORD] said	vay·yo·mer		
“ Go	le·khu		
[and] patrol	hit·hal·le·khu	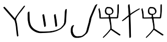	
the earth ”	va·a·rets		
So they patrolled	vat·tit·hal·lakh·nah	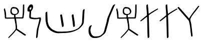	
the earth	ba·a·rets		
Then [the LORD] summoned	vay·yaz·eq	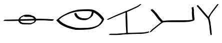	Zechariah 6:8
me	o·tee	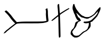	
	vay·dab·ber		
to	e·lay	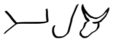	
and said	le·mor		

“ Behold	re·eh	
those going	hay·yo·wts·eem	
	el	
the land	e·rets	
of the north	tsa·pho·wn	
have given rest	he·nee·chu	
-	et	
to My Spirit	ru·chee	
in the land	be·e·rets	
of the north ”	tsa·pho·wn	
also came	vay·hee	Zechariah 6:9
The word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Take	la·qo·w·ach	Zechariah 6:10
an offering from	me·et	
the exiles —	hag·go·w·lah	
from Heldai	me·chel·day	
	u·me·et	
Tobijah	to·w·vee·yah	
	u·me·et	
and Jedaiah	ye·da·yah	
and go	u·va·ta	
	at·tah	
day	bay·yo·wm	
that same	ha·hu	

	u·va·ta		
to the house	bet	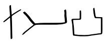	
of Josiah	yo·shee·yah		
son	ben		
of Zephaniah	tse·phan·yah		
who	a·sher		
have arrived	ba·u		
from Babylon —	mib·ba·vel	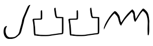	
Take	ve·la·qach·ta	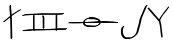	Zechariah 6:11
silver	khe·seph		
and gold	ve·za·hav	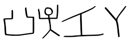	
make	ve·a·see·ta		
an [ornate] crown	a·ta·ro·wt		
and set	ve·sam·ta	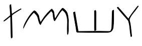	
[it] on the head	be·rosh		
Joshua	ye·ho·wo·shu·a		
son	ben		
of Jehozadak	ye·ho·w·tsa·daq		
priest	hak·ko·hen	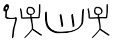	
of the high	hag·ga·do·wl		
And you are to tell him	ve·a·mar·ta	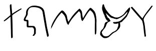	Zechariah 6:12
	e·law	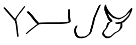	
	le·mor		
that this is what	koh	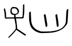	
	a·mar		
the LORD	YHVH	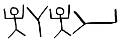	
of Hosts	tse·va·o·wt		

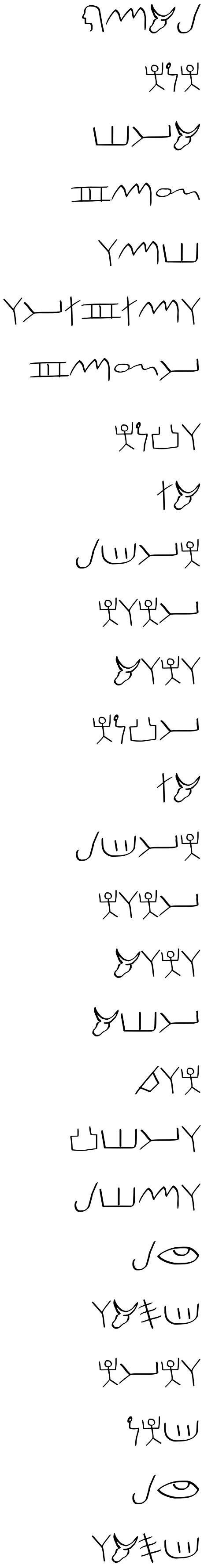

says :	le·mor	
‘ Here is	hin·neh	
a man	eesh	
the Branch	tse·mach	
whose name [is]	she·mo	
from His place	u·mit·tach·taw	
and He will branch out	yits·mach	
and build	u·va·nah	
-	et	
the temple	he·khal	
of the LORD	ha·shēm	
Yes, He	ve·hu	Zechariah 6:13
will build	yiv·neh	
-	et	
the temple	he·khal	
of the LORD	YHVH	
He	ve·hu	
will be clothed in	yis·sa	
splendor	ho·wd	
and will sit	ve·ya·shav	
and rule	u·ma·shal	
on	al	
His throne	kis·o	
And He will be	ve·ha·yah	
a priest	kho·hen	
on	al	
His throne	kis·o	

counsel	va·a·tsat		
peaceful	sha·lo·wm		
and there will be	tih·yeh	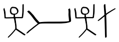	
between	ben	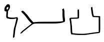	
the two ’	she·ne·hem	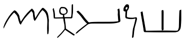	
The crown	ve·ha·a·ta·rot		Zechariah 6:14
will reside	tih·yeh	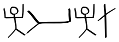	
to Helem	le·che·lem	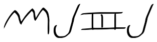	
Tobijah	u·le·to·w·vee·yah		
Jedaiah	ve·lee·da·yah		
and the gracious	u·le·chen	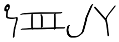	
son	ben		
of Zephaniah	tse·phan·yah		
as a memorial	le·zik·ka·ro·wn		
in the temple	be·he·khal	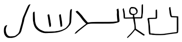	
of the LORD	YHVH		
Even those far away	u·re·cho·w·qeem	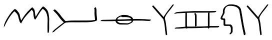	Zechariah 6:15
will come	ya·vo·u		
and build	u·va·nu		
the temple	be·he·khal	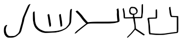	
of the LORD	YHVH		
and you will know	vee·da·tem		
that	kee	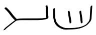	
the LORD	YHVH		
of Hosts	tse·va·o·wt	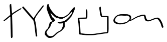	
has sent Me	she·la·cha·nee	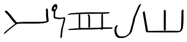	
to you	a·le·khem	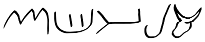	

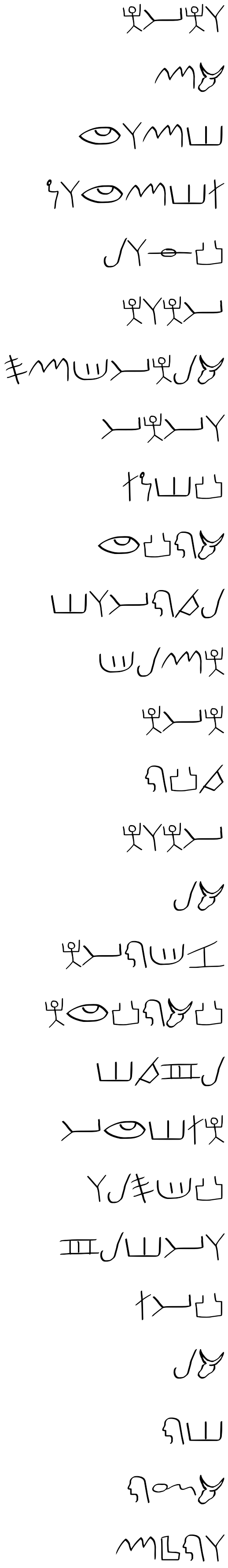

This will happen	ve·ha·yah	
if	im	
you diligently	sha·mo·w·a	
obey	tish·me·un	
the voice	be·qo·wl	
of the LORD	YHVH	
your God ”	e·lo·he·khem	
came	vay·hee	Zechariah 7:1
year	bish·nat	
In the fourth	ar·ba	
Darius	le·da·re·ya·vesh	
of King	ham·me·lekh	
	ha·yah	
the word	de·var	
of the LORD	YHVH	
to	el	
Zechariah	ze·khar·yah	
on the fourth	be·ar·ba·ah	
month	la·cho·desh	
day of the ninth	hat·te·shi·ee	
the month of Chislev	be·khis·lew	
had sent	vay·yish·lach	Zechariah 7:2
	bet	
Now the people of Bethel	el	
	sar	
Sharezer	e·tser	
	ve·re·gem	

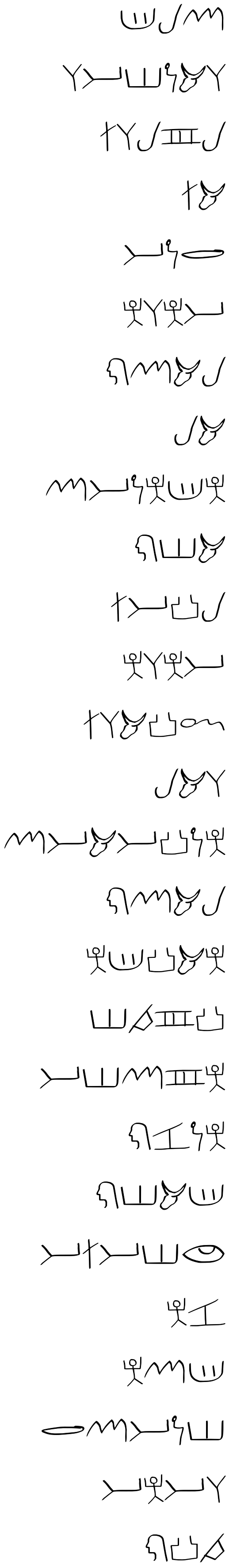

and Regem-melech	me·lekh	
along with their men	va·a·na·shaw	
to plead	le·chal·lo·wt	
-	et	
before	pe·ne	
the LORD	YHVH	
by asking	le·mor	Zechariah 7:3
	el	
the priests	hak·ko·ha·neem	
-	a·sher	
of the house	le·vet	
of the LORD	YHVH	
of Hosts	tse·va·o·wt	
as well as	ve·el	
the prophets	han·ne·vee·eem	
	le·mor	
“ Should I weep	ha·ev·keh	
month	ba·cho·desh	
in the fifth	ha·cha·mi·shee	
and fast	hin·na·zer	
as	ka·a·sher	
I have done	a·see·tee	
these	zeh	
many	kam·meh	
years ? ”	sha·neem	
came	vay·hee	Zechariah 7:4
Then the word	de·var	

of the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
to me	e·lay	𐤀𐤋𐤉	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Ask	e·mor	𐤀𐤌𐤓	Zechariah 7:5
	el	𐤀𐤋	
all	kal	𐤊𐤋	
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
	ve·el	𐤅𐤀𐤋	
and the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
	le·mor	𐤋𐤀𐤌𐤓	
‘ When	kee	𐤊𐤉	
you fasted	tsam·tem	𐤑𐤌𐤕𐤌	
and mourned	ve·sa·pho·wd	𐤅𐤎𐤐𐤅𐤃	
in the fifth	ba·cha·mee·shee	𐤁𐤇𐤌𐤉𐤔𐤉	
and seventh months	u·vash·she·vee·ee	𐤅𐤁𐤔𐤁𐤉𐤏𐤉	
for these	ve·zeh	𐤅𐤆𐤄	
seventy	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
years	sha·nah	𐤔𐤍𐤄	
that you fasted	ha·tso·wm	𐤄𐤑𐤅𐤌	
?	tsam·tu·nee	𐤑𐤌𐤕𐤍𐤉	
{was it really} for Me	a·nee	𐤀𐤍𐤉	
And when	ve·khee	𐤅𐤊𐤉	Zechariah 7:6
you were eating	to·khe·lu	𐤕𐤀𐤊𐤋𐤅	
	ve·khee	𐤅𐤊𐤉	
and drinking	tish·tu	𐤕𐤔𐤕𐤅	

were you not	ha·lo·w	הלוא	
[doing so]	at·tem	אתם	
	ha·o·khe·leem	האכלים	
	ve·at·tem	ואתם	
simply for yourselves ?	hash·sho·teem	השתים	
Are these not	ha·lo·w	הלוא	Zechariah 7:7
-	et	את	
the words	had·de·va·reem	הדברים	
that	a·sher	אשר	
proclaimed	qa·ra	קרא	
the LORD	YHVH	יהוה	
through	be·yad	ביד	
prophets	han·ne·vee·eem	הנביאים	
the earlier	ha·ri·sho·neem	הראשנים	
were	bih·yo·wt	בהיות	
when Jerusalem	ye·ru·sha·lim	ירושלם	
populous	yo·she·vet	ישבת	
and prosperous	u·she·le·vah	ושלוה	
towns	ve·a·re·ha	ועריה	
and its surrounding	se·vee·vo·te·ha	סביבתיה	
and the Negev	ve·han·ne·gev	והנגב	
and the foothills	ve·hash·she·phe·lah	והשפלה	
were inhabited ? ’”	yo·shev	ישבפ	
came	vay·hee	ויהי	Zechariah 7:8
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	

Zechariah	ze·khar·yah	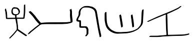	
saying	le·mor		
“ This is what	koh	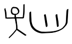	Zechariah 7:9
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	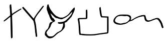	
	le·mor		
justice	mish·pat	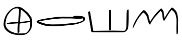	
true	e·met	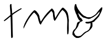	
‘ Administer	she·pho·tu		
loving devotion	ve·che·sed	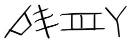	
and compassion	ve·ra·cha·meem		
Show	a·su		
one	eesh	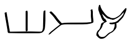	
to	et		
another	a·chee	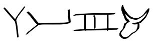	
the widow	ve·al·ma·nah		Zechariah 7:10
or the fatherless	ve·ya·to·wm		
the foreigner	ger		
or the poor	ve·a·nee		
Do not	al		
oppress	ta·a·sho·qu		
evil	ve·ra·at		
against one	eesh	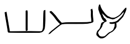	
another ’	a·chee	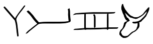	
And do not	al		
plot	tach·she·vu		

in your hearts	bil·vav·khem	בלבבכם	
But they refused	vay·ma·a·nu	וימאנו	Zechariah 7:11
to pay attention	le·haq·sheev	להקשיב	
and turned	vay·yit·te·nu	ויתנו	
shoulder	kha·teph	כתף	
a stubborn	so·ra·ret	סררת	
their ears	ve·a·ze·ne·hem	ואזניהם	
they stopped up	hikh·bee·du	הכבידו	
from hearing	mish·she·mo·w·a	משמוע	
their hearts	ve·lib·bam	ולבם	Zechariah 7:12
They made	sa·mu	שמו	
[like] flint	sha·meer	שמיר	
and would not listen to	mish·she·mo·w·a	משמוע	
-	et	את	
the law	hat·to·w·rah	התורה	
or	ve·et	ואת	
to the words	had·de·va·reem	הדברים	
that	a·sher	אשר	
had sent	sha·lach	שלח	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
by His Spirit	be·ru·cho	ברוחו	
through	be·yad	ביד	
prophets	han·ne·vee·eem	הנביאים	
the earlier	ha·ri·sho·neem	הראשנים	
came	vay·hee	ויהי	
anger	qe·tseph	קצף	

Therefore great	ga·do·wl		
from	me·et		
the LORD	YHVH		
of Hosts	tse·va·o·wt	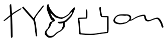	
And	vay·hee	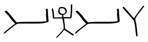	Zechariah 7:13
just as	kha·a·sher		
I had called	qa·ra	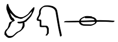	
and they would not	ve·lo		
listen	sha·me·u		
so	ken	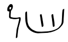	
when they called	yiq·re·u	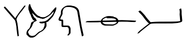	
I would not	ve·lo		
listen	esh·ma		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	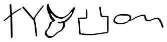	
But I scattered them with a whirlwind	ve·e·sa·a·rem		Zechariah 7:14
among	al		
all	kal	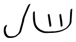	
the nations	hag·go·w·yim	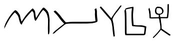	
that	a·sher		
they had not	lo		
known	ye·da·um		
and the land	ve·ha·a·rets		
was left desolate	na·sham·mah		
behind them	a·cha·re·hem	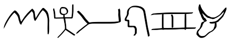	

so that no one could come	me·o·ver	מעבר	
or go	u·mish·shav	ומשב	
Thus they turned	vay·ya·see·mu	וישימו	
land	e·rets	ארץ	
the pleasant	chem·dah	חמדה	
into a desolation ”	le·sham·mah	לשמה׃	
came [to me]	vay·hee	ויהי	Zechariah 8:1
Again the word	de·var	דבר	
of the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
saying :	le·mor	לאמר	
This is what	koh	כה	Zechariah 8:2
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
“ I am jealous	qin·ne·tee	קנאתי	
for Zion	le·tsee·yo·wn	לציון	
zeal	qin·ah	קנאה	
with great	ge·do·w·lah	גדולה	
fervor ”	ve·che·mah	וחמה	
with great	ge·do·w·lah	גדולה	
I am jealous	qin·ne·tee	קנאתי	
for her	lah	לה	
This is what	koh	כה	Zechariah 8:3
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
“ I will return	ve·tee	שבתי	

to	el		
Zion	tsee·yo·wn	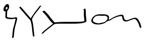	
and dwell	ve·sha·khan·tee	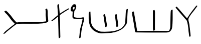	
in	be·to·wkh		
Jerusalem	ye·ru·sha·lim		
will be called	ve·niq·re·ah	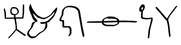	
Then Jerusalem	ye·ru·sha·lim		
the City	eer	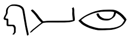	
of Truth	ha·e·met		
and the mountain	ve·har		
of the LORD	YHVH		
of Hosts	tse·va·o·wt		
Mountain ”	har		
[will be called] the Holy	haq·qo·desh	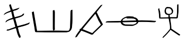	
This is what	koh	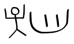	Zechariah 8:4
says :	a·mar		
the LORD	YHVH	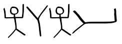	
of Hosts	tse·va·o·wt		
will again	od		
sit	ye·she·vu		
“ Old men	ze·qe·neem	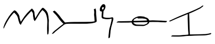	
and old women	u·ze·qe·no·wt	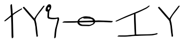	
along the streets	bir·cho·vo·wt	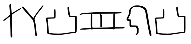	
of Jerusalem	ye·ru·sha·lim		
each	ve·eesh	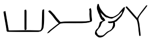	
with a staff	mish·an·to		
in hand	be·ya·do	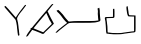	

because of	me·rov		
great age	ya·meem	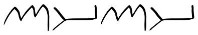	
And the streets	u·re·cho·vo·wt	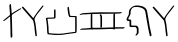	Zechariah 8:5
of the city	ha·eer		
will be filled	yim·ma·le·u		
with boys	ye·la·deem		
and girls	vee·la·do·wt	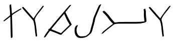	
playing	me·sa·cha·qeem	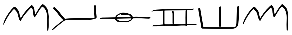	
there ”	bir·cho·vo·te·ha	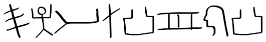	
This is what	koh	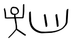	Zechariah 8:6
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	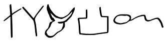	
“ If	kee	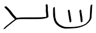	
[this] is impossible	yip·pa·le		
in the eyes	be·e·ne	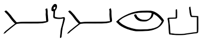	
of the remnant	she·e·reet		
people	ha·am		
of this	haz·zeh		
days	bay·ya·meem		
in these	ha·hem	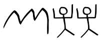	
should it also	gam		
in My eyes ? ”	be·e·nay	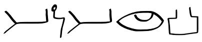	
be impossible	yip·pa·le		
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt		

This is what	koh	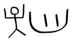	Zechariah 8:7
says :	a·mar	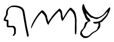	
the LORD	YHVH	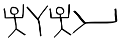	
of Hosts	tse·va·o·wt	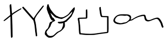	
	hin·nee	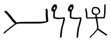	
“ I will save	mo·wo·shee·a	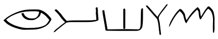	
-	et	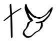	
My people	am·mee	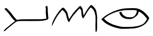	
from the land	me·e·rets	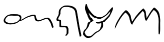	
of the east	miz·rach	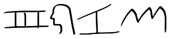	
and from the land	u·me·e·rets	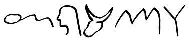	
of	me·vo·w	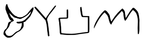	
the west	hash·sha·mesh	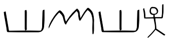	
I will bring them	ve·he·ve·tee	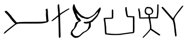	Zechariah 8:8
{back}	o·tam	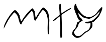	
to dwell	ve·sha·khe·nu	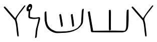	
in	be·to·wkh	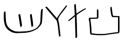	
Jerusalem	ye·ru·sha·lim	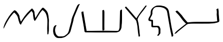	
where they will be	ve·ha·yu	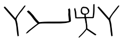	
My	lee	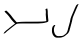	
people	le·am	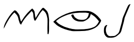	
and I	va·a·nee	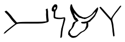	
will be	eh·yeh	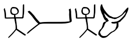	
their	la·hem	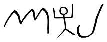	
God ”	le·lo·heem	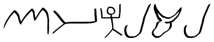	
faithful	be·e·met	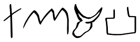	
and righteous	u·vits·da·qah	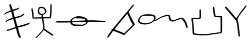	

This is what	koh	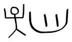	Zechariah 8:9
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	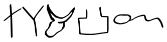	
be strong	te·che·zaq·nah	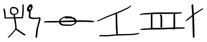	
“ Let your hands	ye·de·khem	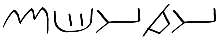	
hear	hash·sho·me·eem		
you who now	bay·ya·meem		
	ha·el·leh		
-	et		
words	had·de·va·reem	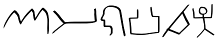	
these	ha·el·leh		
	mip·pee		
by the prophets	han·ne·vee·eem		
spoken	a·sher		
[who were present] when	be·yo·wm	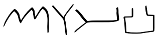	
the foundations were laid	yus·sad		
the house	bet	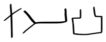	
of the LORD	YHVH		
of Hosts	tse·va·o·wt	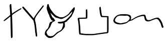	
the temple	ha·he·khal	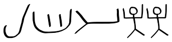	
to rebuild	le·hib·ba·no·wt		
For	kee	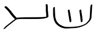	Zechariah 8:10
before	liph·ne		
days	hay·ya·meem		
those	ha·hem	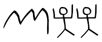	
wages	se·khar		

man	ha·a·dam		
neither	lo		
received	nih·yah	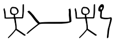	
	u·se·khar		
beast	hab·be·he·mah	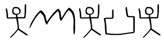	
nor	e·nen·nah	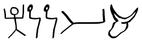	
for anyone who came	ve·lay·yo·w·tse	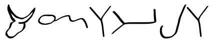	
or went	ve·lab·ba	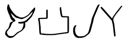	
nor was there	en	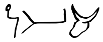	
safety	sha·lo·wm		
from	min		
the enemy	hats·tsar		
for I had turned	va·a·shal·lach		
-	et		
every	kal		
man	ha·a·dam		
	eesh	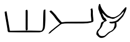	
against his neighbor	be·re·e·hu		
But now	ve·at·tah		Zechariah 8:11
will not treat	lo		
”	khay·ya·meem		
as I did in the past	ha·ri·sho·neem		
I	a·nee	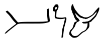	
the remnant	lish·e·reet		
people	ha·am		
of this	haz·zeh		
declares	ne·um		

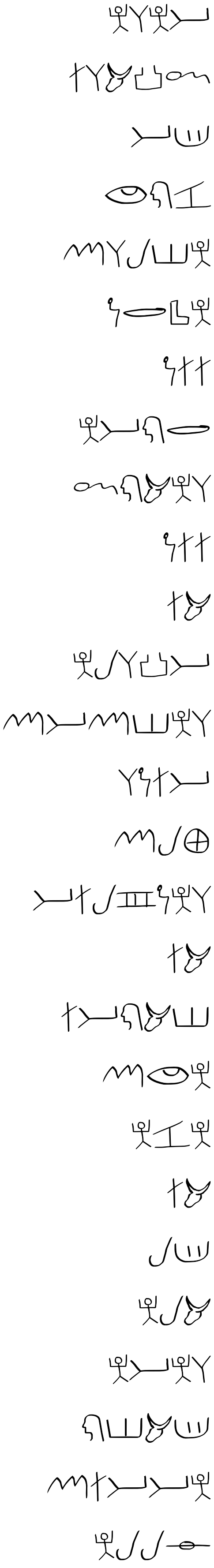

the LORD	YHVH	
of Hosts	tse·va·o·wt	
“ For	kee	Zechariah 8:12
the seed	ze·ra	
[will be] prosperous	hash·sha·lo·wm	
the vine	hag·ge·phen	
will yield	tit·ten	
its fruit	pir·yah	
the ground	ve·ha·a·rets	
will yield	tit·ten	
-	et	
its produce	ye·vu·lah	
and the skies	ve·hash·sha·ma·yim	
will give	yit·te·nu	
their dew	tal·lam	
as an inheritance	ve·hin·chal·tee	
-	et	
To the remnant	she·e·reet	
people	ha·am	
of this	haz·zeh	
-	et	
{I will give} all	kal	
these things	el·leh	
	ve·ha·yah	Zechariah 8:13
As	ka·a·sher	
you have been	he·yee·tem	
a curse	qe·la·lah	

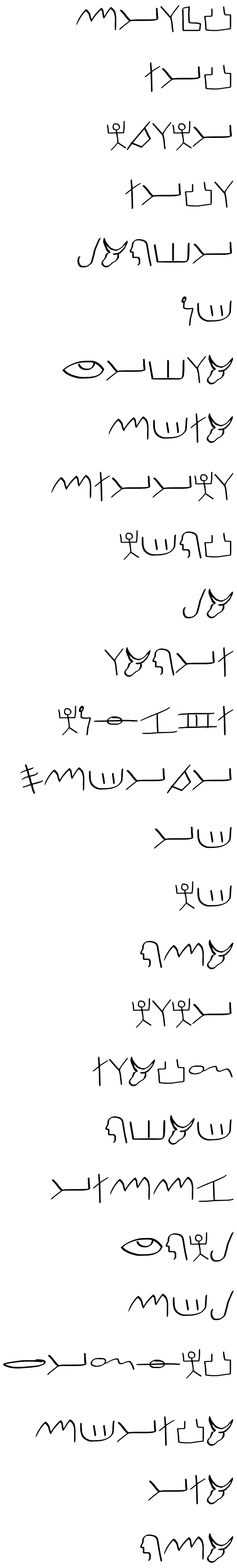

among the nations	bag·go·w·yim	
O house	bet	
of Judah	ye·hu·dah	
and house	u·vet	
of Israel	yis·ra·el	
so	ken	
I will save	o·wo·shee·a	
you	et·khem	
and you will be	wih·yee·tem	
a blessing	be·ra·khah	
Do not	al	
be afraid	tee·ra·u	
be strong ”	te·che·zaq·nah	
let your hands	ye·de·khem	
For	kee	Zechariah 8:14
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
“ Just as	ka·a·sher	
I resolved	za·mam·tī	
to bring disaster	le·ha·ra	
upon you	la·khem	
provoked Me to anger	be·haq·tseeph	
when your fathers	a·vo·te·khem	
-	o·tee	
says	a·mar	

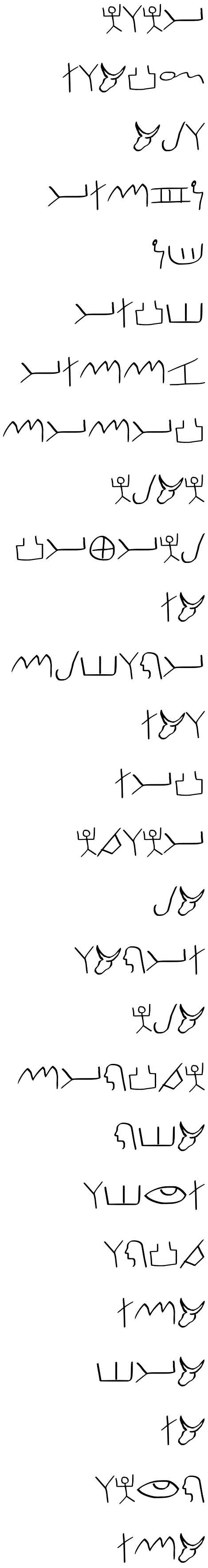

the LORD	YHVH	
of Hosts	tse·va·o·wt	
and I did not	ve·lo	
relent ”	ni·cha·me·tee	
“ so	ken	Zechariah 8:15
again	shav·tee	
I have resolved	za·mam·tee	
	bay·ya·meem	
now	ha·el·leh	
to do good	le·he·teev	
	et	
to Jerusalem	ye·ru·sha·lim	
and	ve·et	
	bet	
Judah	ye·hu·dah	
Do not	al	
be afraid	tee·ra·u	
These	el·leh	Zechariah 8:16
are the things	had·de·va·reem	
-	a·sher	
you must do :	ta·a·su	
Speak	dab·be·ru	
truth	e·met	
to one	eesh	
	et	
another	re·e·hu	
render true	e·met	

judgments	u·mish·pat	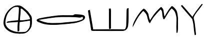	
and sound	sha·lo·wm		
	shiph·tu		
in your gates	be·sha·a·re·khem		
-	ve·eesh	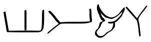	Zechariah 8:17
-	et		
evil	ra·at		
against your neighbor	re·e·hu		
do not	al		
plot	tach·she·vu		
in your hearts	bil·vav·khem		
to swear	u·she·vu·at		
falsely	she·qer	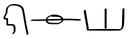	
and do not	al		
love	te·e·ha·vu		
for	kee	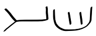	
-	et		
all	kal	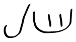	
these things ”	el·leh	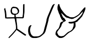	
-	a·sher		
I hate	sa·ne·tee		
declares	ne·um		
the LORD	YHVH		
came	vay·hee	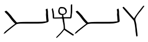	Zechariah 8:18
Then the word	de·var		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	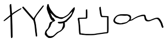	

to me	e·lay	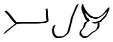	
saying	le·mor		
“ This is what	koh	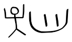	Zechariah 8:19
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	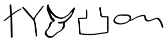	
The fasts	tso·wm		
of the fourth	ha·re·vee·ee	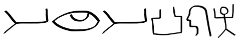	
-	ve·tso·wm		
the fifth	ha·cha·mee·shee	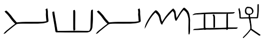	
-	ve·tso·wm		
the seventh	hash·she·vee·ee	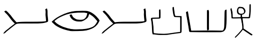	
and	ve·tso·wm		
the tenth [months]	ha·a·see·ree	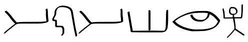	
will become	yih·yeh	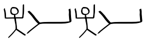	
for the house	le·vet	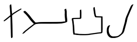	
of Judah	ye·hu·dah	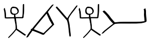	
times of joy	le·sa·so·wn		
and gladness	u·le·sim·chah		
feasts	u·le·mo·a·deem		
cheerful	to·w·veem	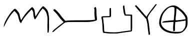	
[both] truth	ve·ha·e·met		
and peace ”	ve·hash·sha·lo·wm	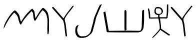	
Therefore you are to love	e·ha·vu		
This is what	koh	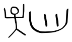	Zechariah 8:20
says :	a·mar		
the LORD	YHVH		

of Hosts	tse·va·o·wt	
will yet	od	
-	a·sher	
come —	ya·vo·u	
“ Peoples	am·meem	
the residents	ve·yo·she·ve	
cities —	a·reem	
of many	rab·bo·wt	
city will go	ve·ha·le·khu	Zechariah 8:21
and the residents	yo·she·ve	
of one	a·chat	
to	el	
another	a·chat	
saying :	le·mor	
‘ Let us go	ne·le·khah	
	ha·lo·wkh	
at once to plead	le·chal·lo·wt	
-	et	
before	pe·ne	
the LORD	YHVH	
and to seek	u·le·vaq·qesh	
-	et	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
am going ’	e·le·khah	
myself	gam	
I	a·nee	

will come	u·va·u		Zechariah 8:22
peoples	am·meem		
And many	rab·beem	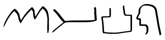	
nations	ve·go·w·yim	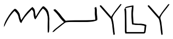	
and strong	a·tsu·meem	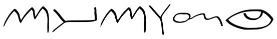	
to seek	le·vaq·qesh	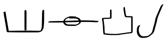	
-	et		
the LORD	YHVH		
of Hosts	tse·va·o·wt	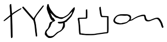	
in Jerusalem	bee·ru·sha·lim		
and to plead	u·le·chal·lo·wt	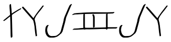	
-	et		
before	pe·ne	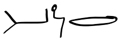	
the LORD ”	YHVH		
This is what	koh	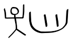	Zechariah 8:23
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	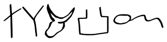	
days	bay·ya·meem		
“ In those	ha·hem·mah	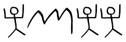	
-	a·sher		
will tightly	ya·cha·zee·qu	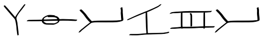	
ten	a·sa·rah		
men	a·na·sheem	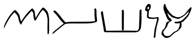	
of every	mik·kol		
tongue	le·sho·no·wt	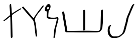	
from the nations	hag·go·w·yim	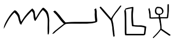	

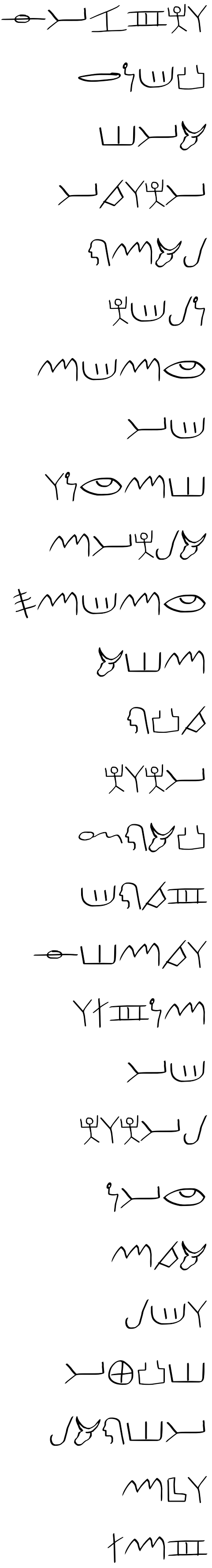

grasp	ve·he·che·zee·qu	
the robe	bikh·naph	
	eesh	
of a Jew	ye·hu·dee	
saying	le·mor	
‘ Let us go	ne·le·khah	
with you	im·ma·khem	
for	kee	
we have heard	sha·ma·nu	
that God	e·lo·heem	
is with you ’”	im·ma·khem	
[This is] the burden	mas·sa	Zechariah 9:1
of the word	de·var	
of the LORD	YHVH	
against the land	be·e·rets	
of Hadrach	chad·rakh	
and Damascus	ve·dam·me·seq	
its resting place —	me·nu·cha·to	
for	kee	
are upon the LORD —	la·YHVH	
the eyes	en	
of men	a·dam	
and of all	ve·khol	
the tribes	shiv·te	
of Israel	yis·ra·el	
and also	ve·gam	Zechariah 9:2
[against] Hamath	cha·mat	

which borders	tig·bal	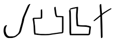	
it	bah		
as well as Tyre	tsor		
and Sidon	ve·tsee·do·wn	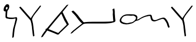	
though	kee	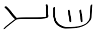	
shrewd	chakh·mah		
they are very	me·od		
has built	vat·ti·ven	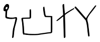	Zechariah 9:3
Tyre	tsor		
a fortress	ma·tso·wr		
herself	lah		
she has heaped up	vat·tits·bar		
silver	ke·seph		
like dust	ke·a·phar		
and gold	ve·cha·ruts		
like the dirt	ke·teet		
of the streets	chu·tso·wt		
Behold	hin·neh		Zechariah 9:4
the Lord	a·do·nay		
will impoverish her	yo·w·ri·shen·nah		
and cast	ve·hik·kah	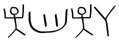	
into the sea	vay·yam	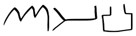	
her wealth	che·lah	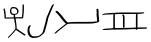	
and she	ve·hee	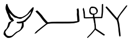	
by fire	ba·esh		
will be consumed	te·a·khel		
will see	te·re		Zechariah 9:5

Ashkelon	ash·qe·lo·wn	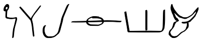	
and fear	ve·tee·ra	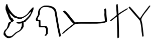	
Gaza	ve·az·zah	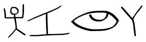	
	ve·ta·cheel	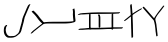	
will writhe in agony	me·od	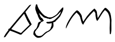	
as will Ekron	ve·eq·ro·wn	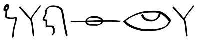	
for	kee	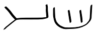	
will wither	ho·veesh	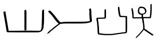	
her hope	meb·ba·tah	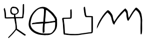	
There will cease to be	ve·a·vad	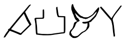	
a king	me·lekh	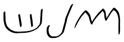	
in Gaza	me·az·zah	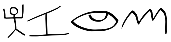	
and Ashkelon	ve·ash·qe·lo·wn	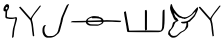	
will be uninhabited	lo	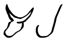	
	te·shev	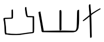	
will occupy	ve·ya·shav	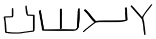	Zechariah 9:6
A mixed race	mam·zer	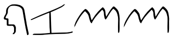	
Ashdod	be·ash·do·wd	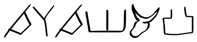	
and I will cut off	ve·hikh·rat·tee	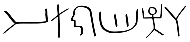	
the pride	ge·o·wn	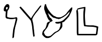	
of the Philistines	pe·lish·teem	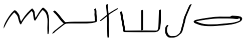	
I will remove	va·ha·si·ro·tee	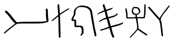	Zechariah 9:7
the blood	da·maw	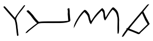	
from their mouths	mip·pee	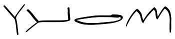	
and the abominations	ve·shiq·qu·tsaw	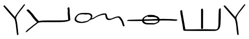	
from between	mib·ben	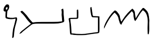	
their teeth	shin·naw	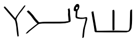	

will become a remnant	ve·nish·ar		
too	gam		
Then they	hu		
for our God	le·lo·he·nu		
they will become	ve·ha·yah	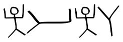	
like a clan	ke·al·luph		
in Judah	bee·hu·dah		
and Ekron	ve·eq·ro·wn	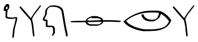	
will be like the Jebusites	kee·vu·see		
But I will camp around	ve·cha·nee·tee	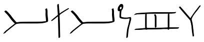	Zechariah 9:8
My house	le·ve·tee	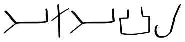	
because of an army	mits·tsa·vah		
because of those who march to and fro	me·o·ver		
	u·mish·shav		
and never again	ve·lo		
overrun	ya·a·vor		
[My people]	a·le·hem	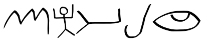	
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will an oppressor	no·ges		
for	kee	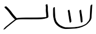	
now	at·tah		
I keep watch	ra·ee·tee	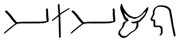	
with My own eyes	ve·e·nay	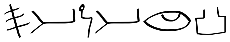	
Rejoice	gee·lee	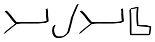	Zechariah 9:9
greatly	me·od		
O Daughter	bat		

of Zion !	tsee·yo·wn	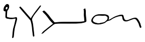	
Shout in triumph	ha·ree·ee	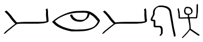	
O Daughter	bat	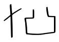	
of Jerusalem !	ye·ru·sha·lim	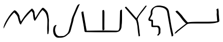	
See	hin·neh	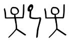	
your King	mal·kekh	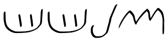	
comes	ya·vo·w	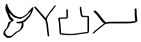	
to you	lakh	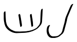	
righteous	tsad·deeq	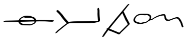	
and victorious	ve·no·wo·sha	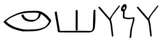	
	hu	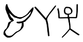	
humble	a·nee	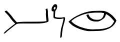	
and riding	ve·ro·khev	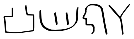	
on	al	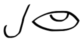	
a donkey	cha·mo·wr	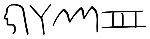	
on	ve·al	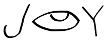	
a colt	a·yir	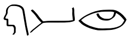	
the foal	ben	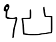	
of a donkey	a·to·no·wt	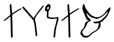	
And I will cut off	ve·hikh·rat·tee	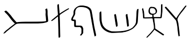	Zechariah 9:10
the chariot	re·khev	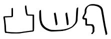	
from Ephraim	me·eph·ra·yim	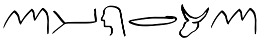	
and the horse	ve·sus	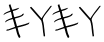	
from Jerusalem	mee·ru·sha·lim	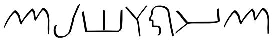	
will be broken	ve·nikh·re·tah	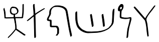	
and the bow	qe·shet	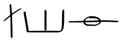	
of war	mil·cha·mah	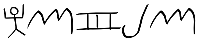	

Then He will proclaim	ve·dib·ber	𐤅𐤃𐤁𐤓	
peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
to the nations	lag·go·w·yim	𐤋𐤂𐤅𐤉𐤌	
His dominion will extend	u·ma·she·lo	𐤅𐤌𐤔𐤋𐤅	
from sea	mee·yam	𐤌𐤉𐤌	
to	ad	𐤏𐤃	
sea	yam	𐤉𐤌	
and from the Euphrates	u·min·na·har	𐤅𐤌𐤍𐤄𐤓	
to	ad	𐤏𐤃	
the ends	aph·se	𐤀𐤐𐤎𐤉	
of the earth	a·rets	𐤀𐤓𐤑	
-	gam	𐤂𐤌	Zechariah 9:11
As for you	at	𐤀𐤕	
because of the blood	be·dam	𐤁𐤃𐤌	
of [My] covenant	be·ree·tekh	𐤁𐤓𐤉𐤕𐤊	
I will release	shil·lach·tee	𐤔𐤋𐤇𐤕𐤉	
your prisoners	ʾa·sī·ra·yikh	𐤀𐤎𐤉𐤓𐤉𐤊	
pit	mib·bo·wr	𐤌𐤁𐤅𐤓	
from the waterless	en	𐤀𐤉𐤍	
	ma·yim	𐤌𐤉𐤌	
	bo	𐤁𐤅	
Return	u·vu	𐤔𐤅𐤁𐤅	Zechariah 9:12
to your stronghold	le·vits·tsa·ro·wn	𐤋𐤁𐤑𐤓𐤅𐤍	
O prisoners	a·see·re	𐤀𐤎𐤉𐤓𐤉	
of hope	hat·tiq·vah	𐤄𐤕𐤒𐤅𐤄	
even	gam	𐤂𐤌	

today	hay·yo·wm	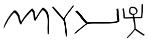	
I declare	mag·geed	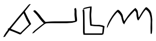	
double	mish·neh		
that I will restore	a·sheev	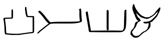	
to you	lakh	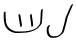	
For	kee	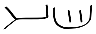	Zechariah 9:13
I will bend	da·rakh·tee		
	lee	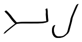	
Judah	ye·hu·dah	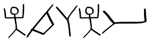	
as My bow	qe·shet	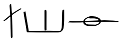	
and fit it	mil·le·tee		
with Ephraim	eph·ra·yim		
I will rouse	ve·o·w·rar·tee		
your sons	va·na·yikh	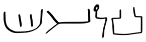	
O Zion	tsee·yo·wn	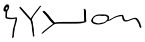	
against	al		
the sons	ba·na·yikh	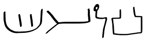	
of Greece	ya·van	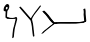	
I will make you	ve·sam·teekh		
like the sword	ke·che·rev		
of a mighty man	gib·bo·wr		
Then the LORD	va·YHVH	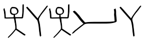	Zechariah 9:14
over them	a·le·hem	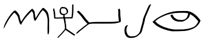	
will appear	ye·ra·eh		
will go forth	ve·ya·tsa	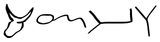	
like lightning	khab·ba·raq	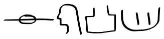	
and His arrow	chits·tso		

The Lord	va·do·nay		
GOD	YHVH		
the ram’s horn	bash·sho·w·phar		
will sound	yit·qa	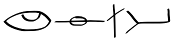	
and advance	ve·ha·lakh	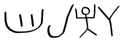	
in the whirlwinds	be·sa·a·ro·wt		
of the south	te·man	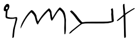	
The LORD	YHVH		Zechariah 9:15
of Hosts	tse·va·o·wt	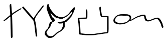	
will shield	ya·gen	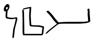	
them	a·le·hem	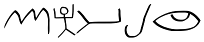	
They will destroy	ve·a·khe·lu		
and conquer	ve·kha·ve·shu		
with slingstones	av·ne	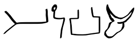	
	qe·la	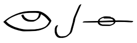	
they will drink	ve·sha·tu		
[and] roar	ha·mu		
as with	ke·mo		
wine	ya·yin	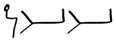	
And they will be filled	u·ma·le·u		
like sprinkling bowls	kam·miz·raq		
[drenched] like the corners	ke·za·vee·yo·wt		
of the altar	miz·be·ach		
will save them	ve·ho·wo·shee·am	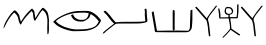	Zechariah 9:16
the LORD	YHVH	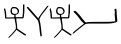	
their God	e·lo·he·hem	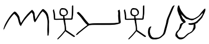	
day	bay·yo·wm	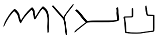	

On that	ha·hu		
as the flock	ke·tson		
of His people	am·mo		
for	kee	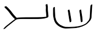	
like jewels	av·ne		
in a crown	ne·zer		
they will sparkle	mit·no·ws·so·wt		
over	al		
His land	ad·ma·to	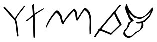	
-	kee	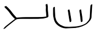	Zechariah 9:17
How	mah	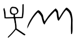	
lovely they will be	tu·vo		
and how	u·mah		
beautiful !	ya·phe·yo	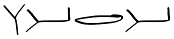	
Grain	da·gan		
will make the young men	ba·chu·reem	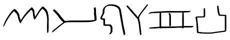	
and new wine	ve·tee·ro·wosh	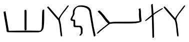	
flourish	ye·no·w·vev		
the young women	be·tu·lo·wt		
Ask	sha·a·lu		Zechariah 10:1
the LORD	meh·YHVH	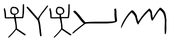	
for rain	ma·tar		
in springtime	be·et		
	mal·qo·wosh	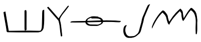	
the LORD	YHVH		
makes	o·seh		
the storm clouds	cha·zee·zeem	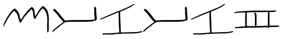	

of rain	u·me·tar		
showers	ge·shem		
and He will give	yit·ten	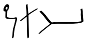	
-	la·hem		
everyone	le·eesh	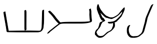	
and crops	e·sev		
in the field	bas·sa·deh		
For	kee	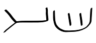	Zechariah 10:2
idols	hat·te·ra·pheem		
speak	dib·be·ru		
deceit	a·ven		
and diviners	ve·haq·qo·ws·meem		
see	cha·zu	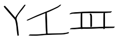	
illusions	she·qer	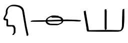	
dreams	va·cha·lo·mo·wt	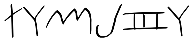	
false	hash·sha·w		
they tell	ye·dab·be·ru		
and offer empty	he·vel		
comfort	ye·na·che·mun	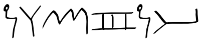	
Therefore	al		
	ken	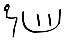	
the people wander	na·se·u		
like	khe·mo		
sheep	tson		
oppressed	ya·a·nu		
for	kee	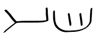	
lack	en		

of a shepherd	ro·eh		
against	al		Zechariah 10:3
the shepherds	ha·ro·eem		
burns	cha·rah		
“ My anger	ap·pee		
	ve·al		
the leaders	ha·at·tu·deem		
and I will punish	eph·qo·wd	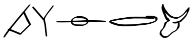	
For	kee	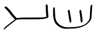	
attends to	pha·qad	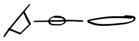	
the LORD	YHVH		
of Hosts	tse·va·o·wt	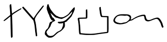	
-	et		
His flock	ed·ro		
-	et		
the house	bet	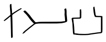	
of Judah	ye·hu·dah	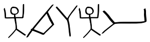	
He will make	ve·sam		
them	o·w·tam		
steed	ke·sus		
like His royal	ho·w·do		
in battle	bam·mil·cha·mah	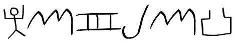	
will come from Judah	mim·men·nu	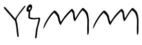	Zechariah 10:4
The cornerstone	phin·nah		
from him	mim·men·nu		
the tent peg	ya·ted		
	mim·men·nu	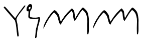	

bow	qe·shet	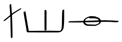	
as well as the battle	mil·cha·mah	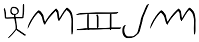	
	mim·men·nu	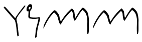	
	ye·tse		
and every	khal		
ruler	no·w·ges		
together	yach·daw	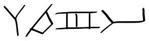	
They will be	ve·ha·yu	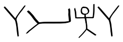	Zechariah 10:5
like mighty men	khe·gib·bo·reem		
trampling	bo·w·seem		
[the enemy] in the mire	be·teet	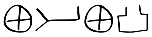	
of the streets	chu·tso·wt		
in battle	bam·mil·cha·mah	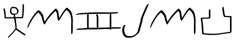	
They will fight	ve·nil·cha·mu	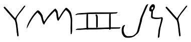	
because	kee	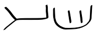	
the LORD	YHVH		
is with them	im·mam		
to shame	ve·ho·vee·shu	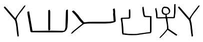	
and they will put the horsemen	ro·khe·ve	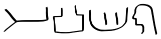	
	su·seem		
I will strengthen	ve·gib·bar·tee		Zechariah 10:6
-	et		
the house	bet	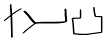	
of Judah	ye·hu·dah	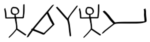	
-	ve·et		
the house	bet	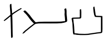	
of Joseph	yo·w·seph		

and save	o·wo·shee·a	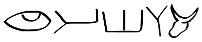	
I will restore them	ve·ho·wo·she·vo·w·teem		
because	kee	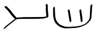	
I have compassion on them	ri·cham·teem		
and they will be	ve·ha·yu	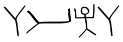	
as though	ka·a·sher		
I had not	lo		
rejected them	ze·nach·teem		
For	kee	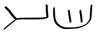	
I	a·nee	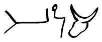	
am the LORD	YHVH		
their God	e·lo·he·hem	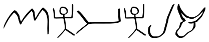	
and I will answer them	ve·e·e·nem		
will be	ve·ha·yu	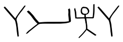	Zechariah 10:7
like a mighty man	khe·gib·bo·wr		
Ephraim	eph·ra·yim		
will be glad	ve·sa·mach		
and their hearts	lib·bam		
as	ke·mo		
with wine	ya·yin	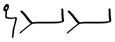	
Their children	u·ve·ne·hem	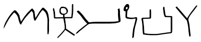	
will see it	yir·u		
and be joyful	ve·sa·me·chu		
will rejoice	ya·gel	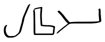	
their hearts	lib·bam		
in the LORD	ba·YHVH	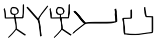	

I will whistle	esh·re·qah	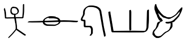	Zechariah 10:8
for them	la·hem		
to gather	va·a·qab·be·tsem		
for	kee	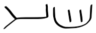	
I have redeemed them	phe·dee·teem	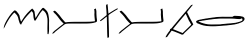	
and they will be as numerous	ve·ra·vu		
as	ke·mo		
they once were	ra·vu		
Though I sow them	ve·ez·ra·em		Zechariah 10:9
among the nations	ba·am·meem		
in distant lands	u·vam·mer·chaq·qeem	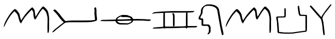	
they will remember Me	yiz·ke·ru·nee		
will live	ve·cha·yu	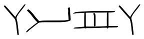	
	et		
they and their children	be·ne·hem	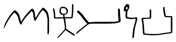	
and return	va·sha·vu		
I will bring them back	va·ha·shee·vo·w·teem	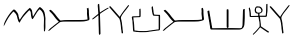	Zechariah 10:10
from	me·e·rets		
Egypt	mits·ra·yim		
from Assyria	u·me·ash·shur		
and gather them	a·qab·be·tsem		
them	ve·el		
	e·rets		
to Gilead	gil·ad		
and Lebanon	u·le·va·no·wn		
I will bring	a·vee·em	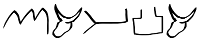	

until no	ve·lo		
[more room] is found	yim·ma·tse		
for them	la·hem		
They will pass	ve·a·var		Zechariah 10:11
through the sea	bay·yam	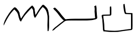	
of distress	tsa·rah		
and strike	ve·hik·kah	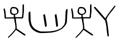	
of the sea	vay·yam	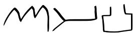	
the waves	gal·leem	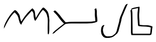	
will dry up	ve·ho·vee·shu	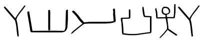	
all	kol		
the depths	me·tsu·lo·wt		
of the Nile	ye·or		
will be brought down	ve·hu·rad		
The pride	ge·o·wn		
of Assyria	ash·shur		
and the scepter	ve·she·vet		
of Egypt	mits·ra·yim	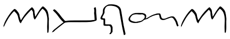	
will depart	ya·sur		
I will strengthen them	ve·gib·bar·teem	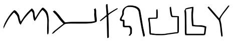	Zechariah 10:12
in the LORD	ba·YHVH	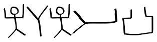	
and in His name	u·vish·mo		
they will walk ”	yit·hal·la·khu		
declares	ne·um		
the LORD	YHVH		
Open	pe·tach	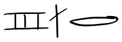	Zechariah 11:1

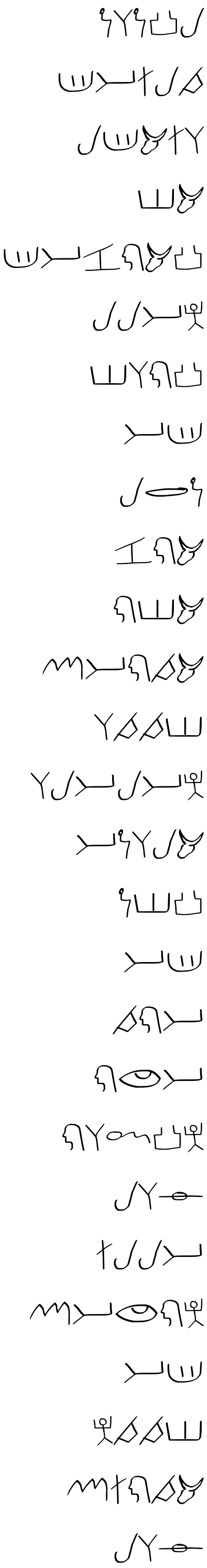

O Lebanon	le·va·no·wn	
your doors	de·la·te·kha	
may consume	ve·to·khal	
that the fire	esh	
your cedars !	ba·a·ra·ze·kha	
Wail	he·lel	Zechariah 11:2
O cypress	be·ro·wosh	
for	kee	
has fallen	na·phal	
the cedar	e·rez	
-	a·sher	
the majestic [trees]	ad·di·reem	
are ruined !	shud·da·du	
Wail	he·lee·lu	
O oaks	al·lo·w·ne	
of Bashan	va·shan	
for	kee	
has been cut down !	ya·rad	
forest	ya·ar	
the dense	hab·ba·tsur	
Listen to	qo·wl	Zechariah 11:3
the wailing	yil·lat	
of the shepherds	ha·ro·eem	
for	kee	
is in ruins	shud·de·dah	
their glory	ad·dar·tam	
	qo·wl	

Listen to the roaring	sha·a·gat		
of the young lions	ke·phee·reem	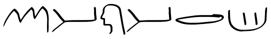	
for	kee	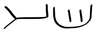	
are destroyed	shud·dad		
the thickets	ge·o·wn		
of the Jordan	hay·yar·den		
This is what	koh	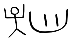	Zechariah 11:4
says :	a·mar		
the LORD	YHVH		
my God	e·lo·hay		
“ Pasture	re·eh		
	et		
the flock	tson		
[marked] for slaughter	ha·ha·re·gah	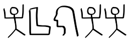	
whose	a·sher		Zechariah 11:5
buyers	qo·ne·hen	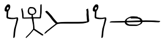	
slaughter them	ya·har·gun	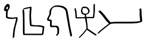	
without	ve·lo		
remorse	ye·sha·mu		
Those who sell them	u·mo·khe·re·hen	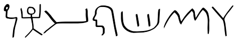	
say	yo·mar		
‘ Blessed be	ba·rukh		
the LORD	YHVH		
for I am rich ! ’	va·shir		
Even their own shepherds	ve·ro·e·hem	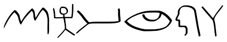	
have no	lo		
compassion	yach·mo·wl	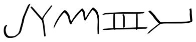	

on them	a·le·hen	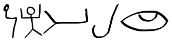	
For	kee	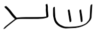	Zechariah 11:6
I will no	lo		
have compassion	ech·mo·wl	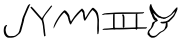	
longer	o·wd		
on	al		
the people	yo·she·ve		
of the land	ha·a·rets		
declares	ne·um		
the LORD	YHVH		
but behold	ve·hin·neh		
I	a·no·khee		
to fall	mam·tsee		
	et		
man	ha·a·dam		
will cause each	eesh	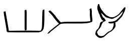	
into the hands	be·yad	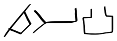	
of his neighbor	re·e·hu		
and	u·ve·yad	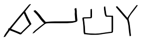	
his king	mal·ko	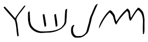	
who will devastate	ve·khit·te·tu		
-	et		
the land	ha·a·rets		
and I will not	ve·lo		
deliver it	ats·tseel		
from their hands ”	mee·ya·dam	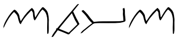	
So I pastured	va·er·eh		Zechariah 11:7

-	et	
the flock	tson	
marked for slaughter	ha·ha·re·gah	
especially	la·khen	
the afflicted	a·nee·ye	
of the flock	hats·tson	
Then I took	va·eq·qach	
for myself	lee	
two	she·ne	
staffs	maq·lo·wt	
one	le·a·chad	
calling	qa·ra·tee	
Favor	no·am	
and the other	u·le·a·chad	
	qa·ra·tee	
Union	cho·ve·leem	
and I pastured	va·er·eh	
-	et	
the flock	hats·tson	
I dismissed	va·akh·chid	Zechariah 11:8
-	et	
three	she·lo·shet	
shepherds	ha·ro·eem	
month	be·ye·rach	
And in one	e·chad	
grew impatient	vat·tiq·tsar	
My soul	naph·shee	

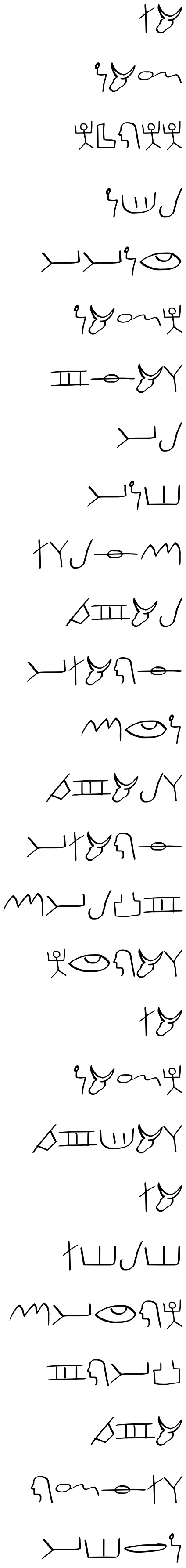

with [the flock]	ba·hem		
also	ve·gam		
and their souls	naph·sham	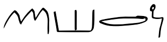	
detested	ba·cha·lah	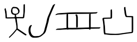	
me	vee	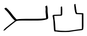	
Then I said	va·o·mar		Zechariah 11:9
“ I will no longer	lo		
shepherd you	er·eh		
-	et·khem		
Let the dying	ham·me·tah		
die	ta·mut		
and the perishing	ve·han·nikh·che·det	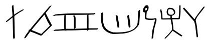	
perish	tik·ka·ched		
and let those who remain	ve·han·nish·a·ro·wt		
devour	to·khal·nah		
one	ish·shah		
	et		
flesh ”	be·sar		
another’s	re·u·tah		
Next I took	va·eq·qach	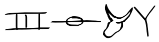	Zechariah 11:10
-	et		
my staff	maq·lee	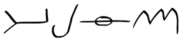	
-	et		
called Favor	no·am		
and cut it in two	va·eg·da		
-	o·to		
revoking	le·ha·pher	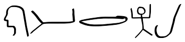	

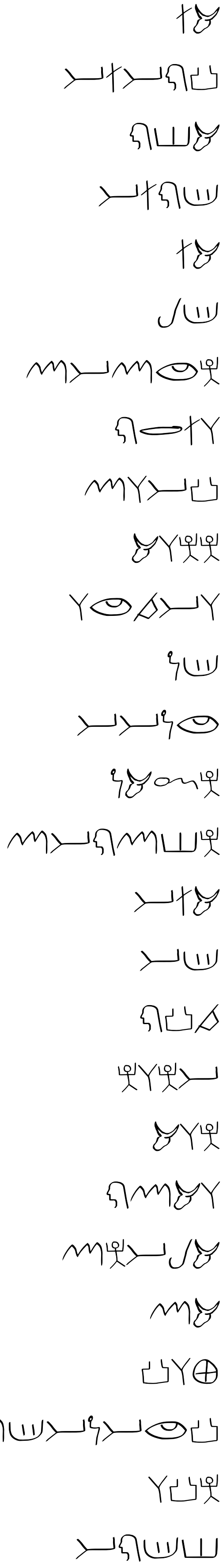

-	et	
the covenant	be·ree·tee	
-	a·sher	
I had made	ka·rat·tee	
with	et	
all	kal	
the nations	ha·am·meem	
It was revoked	vat·tu·phar	Zechariah 11:11
day	bay·yo·wm	
on that	ha·hu	
knew	vay·ye·de·u	
and so	khen	
the afflicted	a·nee·ye	
of the flock	hats·tson	
who were watching	hash·sho·me·reem	
me	o·tee	
that	kee	
was the word	de·var	
of the LORD	YHVH	
it	hu	
Then I told	va·o·mar	Zechariah 11:12
them	a·le·hem	
“ If	im	
right to you	to·wv	
it seems	be·e·ne·khem	
give me	ha·vu	
my wages	se·kha·ree	

but if	ve·im		
not	lo		
keep them ”	cha·da·lu	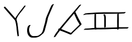	
So they weighed out	vay·yish·qe·lu	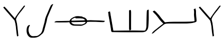	
-	et		
my wages	se·kha·ree	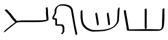	
thirty	she·lo·sheem		
[pieces] of silver	ka·seph		
said	vay·yo·mer		Zechariah 11:13
And the LORD	YHVH		
it to	e·lay	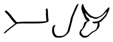	
“ Throw	hash·lee·khe·hu	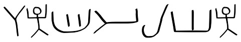	
to me	el		
the potter ” —	hay·yo·w·tser	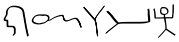	
this magnificent	e·der		
price	hay·qar	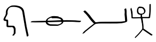	
at which	a·sher		
they valued me	ya·qar·tee	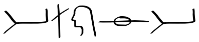	
	me·a·le·hem	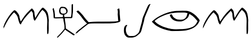	
So I took	va·eq·chah	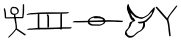	
the thirty	she·lo·sheem		
pieces of silver	hak·ke·seph		
and threw	va·ash·leekh	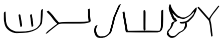	
them	o·to		
in the house	bet	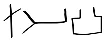	
of the LORD	YHVH		
to	el		

the potter	hay·yo·w·tser	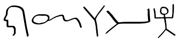	
Then I cut in two	va·eg·da		Zechariah 11:14
-	et		
staff	maq·lee	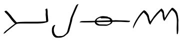	
my second	hash·she·nee	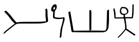	
-	et		
[called] Union	ha·cho·ve·leem	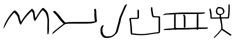	
breaking	le·ha·pher	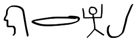	
-	et		
the brotherhood	ha·a·cha·vah	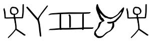	
between	ben	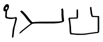	
Judah	ye·hu·dah	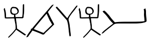	
	u·ven	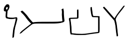	
and Israel	yis·ra·el	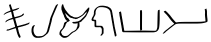	
said	vay·yo·mer		Zechariah 11:15
And the LORD	YHVH		
to me :	e·lay	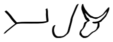	
once more	o·wd		
“ Take up	qach	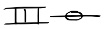	
	le·kha	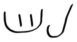	
the equipment	ke·lee	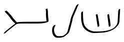	
shepherd	ro·eh		
of a foolish	e·wi·lee	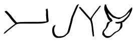	
For	kee	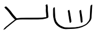	Zechariah 11:16
behold	hin·neh	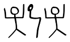	
I	a·no·khee		
will raise up	me·qeem	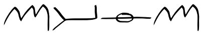	

a shepherd	ro·eh	
in the land	ba·a·rets	
the lost	han·nikh·cha·do·wt	
who will neither	lo	
care for	yiph·qod	
the young	han·na·ar	
nor	lo	
seek	ye·vaq·qesh	
the broken	ve·han·nish·be·ret	
nor	lo	
nor heal	ye·rap·pe	
the healthy	han·nits·tsa·vah	
	lo	
sustain	ye·khal·kel	
the flesh	u·ve·sar	
of the choice [sheep]	hab·be·ree·ah	
but he will devour	yo·khal	
their hooves	u·phar·se·hen	
and tear off	ye·pha·req	
Woe	ho·w	Zechariah 11:17
shepherd	ro·ee	
to the worthless	ha·e·leel	
who deserts	o·ze·vee	
the flock !	hats·tson	
May a sword	che·rev	
	al	
strike his arm	ze·ro·w·o	

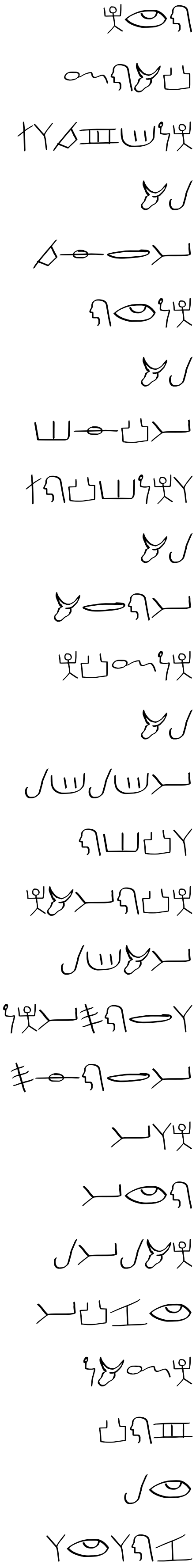

	ve·al	𐤅𐤏𐤋	
eye !	en	𐤏𐤉𐤍	
and his right	ye·mee·no	𐤉𐤌𐤉𐤍𐤅	
May his arm	ze·ro·o	𐤆𐤓𐤏𐤅	
be completely	ya·vo·wosh	𐤉𐤁𐤅𐤔	
withered	tee·vash	𐤕𐤉𐤁𐤔	
eye	ve·en	𐤅𐤏𐤉𐤍	
and his right	ye·mee·no	𐤉𐤌𐤉𐤍𐤅	
utterly blinded	ka·hoh	𐤊𐤄𐤄	
! ”	tikh·heh	𐤕𐤊𐤄𐤄𐤎	
[This is] the burden	mas·sa	𐤌𐤔𐤀	Zechariah 12:1
of the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
concerning	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
[Thus] declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who stretches out	no·teh	𐤍𐤈𐤄	
the heavens	sha·ma·yim	𐤔𐤌𐤉𐤌	
and lays the foundation	ve·yo·sed	𐤅𐤉𐤎𐤃	
of the earth	a·rets	𐤀𐤓𐤑	
who forms	ve·yo·tser	𐤅𐤉𐤑𐤓	
the spirit	ru·ach	𐤓𐤅𐤇	
of man	a·dam	𐤀𐤃𐤌	
within him :	be·qir·bo	𐤁𐤒𐤓𐤁𐤅	
“ Behold	hin·neh	𐤄𐤍𐤄	Zechariah 12:2
I	a·no·khee	𐤀𐤍𐤊𐤉	

will make	sam		
-	et		
Jerusalem	ye·ru·sha·lim		
a cup	saph		
of drunkenness	ra·al		
to all	le·khal		
peoples	ha·am·meem		
the surrounding	sa·veev	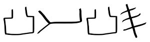	
	ve·gam		
-	al		
Judah	ye·hu·dah	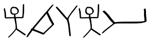	
will be	yih·yeh	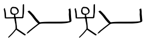	
besieged	vam·ma·tso·wr		
as well as	al		
Jerusalem	ye·ru·sha·lim		
-	ve·ha·yah	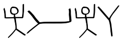	Zechariah 12:3
day	vay·yo·wm	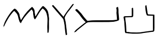	
On that	ha·hu		
I will make	a·seem	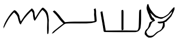	
-	et		
Jerusalem	ye·ru·sha·lim		
stone	e·ven		
a heavy	ma·a·ma·sah		
for all	le·khal		
the peoples	ha·am·meem		
all	kal	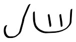	
who would heave it away	o·me·se·ha		

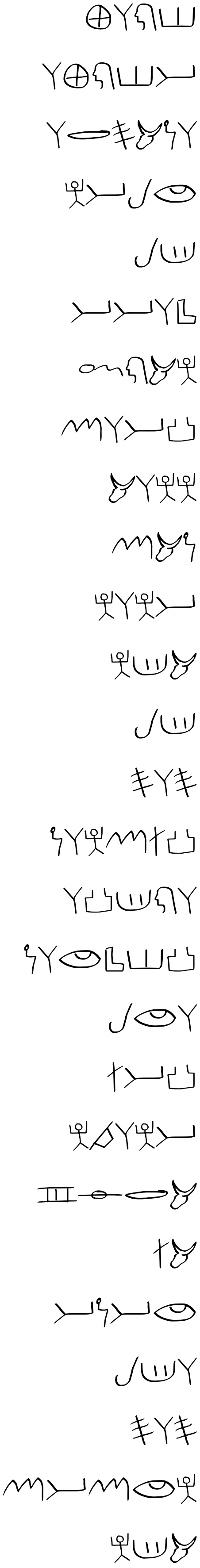

will be severely	sa·ro·wt	
injured	yis·sa·re·tu	
gather	ve·ne·es·phu	
against her	a·le·ha	
when all	kol	
the nations	go·w·ye	
of the earth	ha·a·rets	
day	bay·yo·wm	Zechariah 12:4
On that	ha·hu	
declares	ne·um	
the LORD	YHVH	
I will strike	ak·keh	
every	khal	
horse	sus	
with panic	bat·tim·ma·ho·wn	
and [every] rider	ve·ro·khe·vo	
with madness	bash·shig·ga·o·wn	
on	ve·al	
the house	bet	
of Judah	ye·hu·dah	
I will keep a watchful	eph·qach	
-	et	
eye	e·nay	
all	ve·khol	
the horses	sus	
of the nations	ha·am·meem	
but I will strike	ak·keh	

with blindness	ba·iw·va·ro·wn		
will say	ve·a·me·ru		Zechariah 12:5
Then the leaders	al·lu·phe		
of Judah	ye·hu·dah	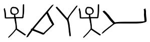	
in their hearts :	be·lib·bam		
are my strength	am·tsah		
	lee	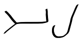	
‘ The people	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
for the LORD	ba·YHVH	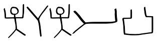	
of Hosts	tse·va·o·wt	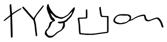	
[is] their God ’	e·lo·he·hem	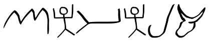	
day	bay·yo·wm	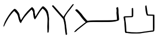	Zechariah 12:6
On that	ha·hu		
I will make	a·seem	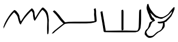	
-	et		
the clans	al·lu·phe		
of Judah	ye·hu·dah		
like a firepot	ke·khee·yo·wr	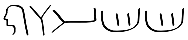	
	esh		
in a woodpile	be·e·tseem		
torch	u·khe·lap·peed		
like a flaming	esh		
among the sheaves	be·a·meer		
they will consume	ve·a·khe·lu		
on	al		
the right	ya·meen	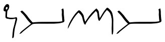	

and on	ve·al	
the left	se·mo·wl	
-	et	
all	kal	
the peoples	ha·am·meem	
around them	sa·veev	
while the people	ve·ya·she·vah	
of Jerusalem	ye·ru·sha·lim	
remain	o·wd	
secure	tach·te·ha	
[there]	bee·ru·sha·lim	
will save	ve·ho·wo·shee·a	Zechariah 12:7
The LORD	YHVH	
-	et	
the tents	a·ho·le	
of Judah	ye·hu·dah	
first	ba·ri·sho·nah	
so that	le·ma·an	
may not	lo	
be greater	tig·dal	
the glory	tiph·e·ret	
of the house	bet	
of David	da·veed	
[and]	ve·tiph·e·ret	
of the people	yo·shev	
of Jerusalem	ye·ru·sha·lim	
than	al	

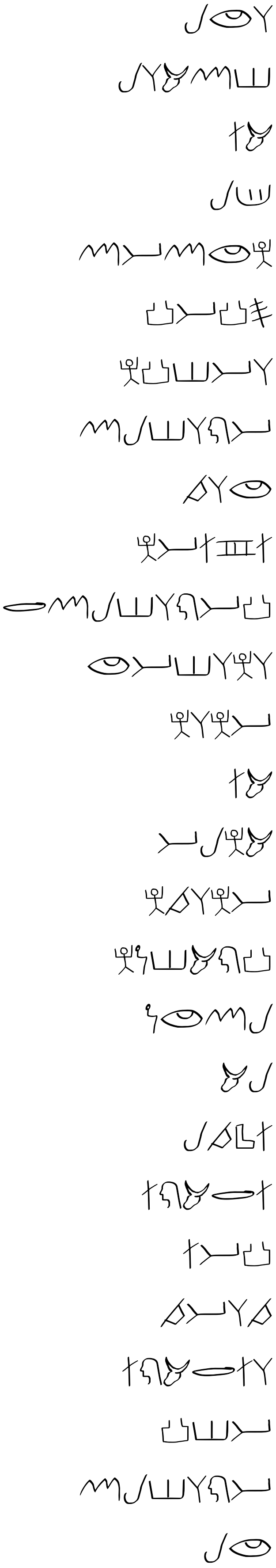

that of Judah	ye·hu·dah	יהודה	
day	bay·yo·wm	ביום	Zechariah 12:8
On that	ha·hu	ההוא	
will defend	ya·gen	יגן	
the LORD	YHVH	יהוה	
	be·ad	בעד	
the people	yo·wo·shev	יושב	
of Jerusalem	ye·ru·sha·lim	ירושלם	
will be	ve·ha·yah	והיה	
the weakest	han·nikh·shal	הנכשל	
among them	ba·hem	בהם	
-	bay·yo·wm	ביום	
so that	ha·hu	ההוא	
like David	ke·da·veed	כדויד	
and the house	u·vet	ובית	
of David	da·veed	דויד	
will be like God	ke·lo·heem	כאלהים	
like the angel	ke·mal·akh	כמלאך	
of the LORD	YHVH	יהוה	
going before them	liph·ne·hem	לפניהם	
So	ve·ha·yah	והיה	Zechariah 12:9
day	bay·yo·wm	ביום	
on that	ha·hu	ההוא	
I will set out	a·vaq·qesh	אבקש	
to destroy	le·hash·meed	להשמיד	
-	et	את	
all	kal	כל	

the nations	hag·go·w·yim	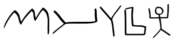	
that come	hab·ba·eem	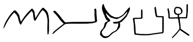	
against	al	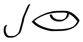	
Jerusalem	ye·ru·sha·lim	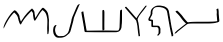	
Then I will pour out	ve·sha·phakh·tee	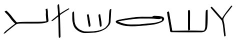	Zechariah 12:10
on	al	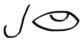	
the house	bet	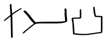	
of David	da·veed	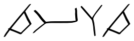	
and on	ve·al	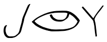	
the people	yo·wo·shev	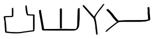	
of Jerusalem	ye·ru·sha·lim	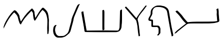	
a spirit	ru·ach	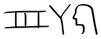	
of grace	chen	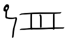	
and prayer	ve·ta·cha·nu·neem	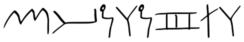	
and they will look	ve·hib·bee·tu	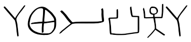	
on Me	e·lay	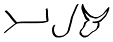	
-	et	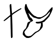	
the One	a·sher	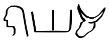	
they have pierced	da·qa·ru	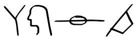	
They will mourn	ve·sa·phe·du	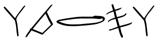	
for Him	a·law	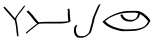	
as one mourns	ke·mis·ped	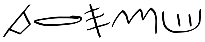	
for	al	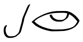	
an only child	hay·ya·cheed	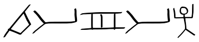	
and grieve bitterly	ve·ha·mer	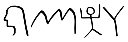	
for Him	a·law	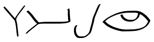	
as one grieves	ke·ha·mer	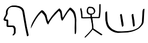	

for	al	
a firstborn son	hab·be·kho·wr	
day	bay·yo·wm	Zechariah 12:11
On that	ha·hu	
will be as great	yig·dal	
the wailing	ham·mis·ped	
in Jerusalem	bee·ru·sha·lim	
as the wailing	ke·mis·pad	
	ha·dad	
of Hadad-rimmon	rim·mo·wn	
in the plain	be·viq·at	
of Megiddo	me·gid·do·wn	
will mourn	ve·sa·phe·dah	Zechariah 12:12
The land	ha·a·rets	
each	mish·pa·cho·wt	
clan	mish·pa·cho·wt	
on its own :	le·vad	
the clan	mish·pa·chat	
of the house	bet	
of David	da·veed	
-	le·vad	
and their wives	u·ne·she·hem	
-	le·vad	
the clan	mish·pa·chat	
of the house	bet	
of Nathan	na·tan	
-	le·vad	

and their wives	u·ne·she·hem	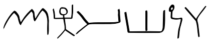	
	le·vad		
the clan	mish·pa·chat		Zechariah 12:13
of the house	bet	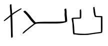	
of Levi	le·vee	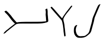	
-	le·vad		
and their wives	u·ne·she·hem	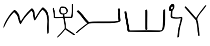	
	le·vad		
the clan	mish·pa·chat		
of Shimei	hash·shim·ee		
-	le·vad		
and their wives	u·ne·she·hem	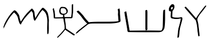	
	le·vad		
and all	kol	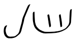	Zechariah 12:14
clans	ham·mish·pa·cho·wt		
the remaining	han·nish·a·ro·wt		
-	mish·pa·chot		
-	mish·pa·chot		
-	le·vad		
and their wives	u·ne·she·hem	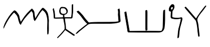	
[’’]	le·vad		
day	bay·yo·wm	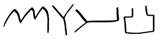	Zechariah 13:1
[“] On that	ha·hu	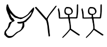	
will be	yih·yeh		
a fountain	ma·qo·wr	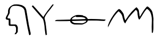	
opened	niph·tach		
to the house	le·vet	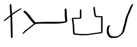	

of David	da·veed	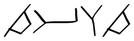	
and the people	u·le·yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
to cleanse them from sin	le·chat·tat	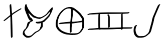	
and impurity	u·le·nid·dah	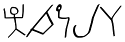	
And	ve·ha·yah	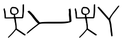	Zechariah 13:2
day	vay·yo·wm	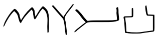	
on that	ha·hu		
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	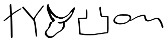	
I will erase	akh·reet	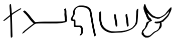	
-	et		
the names	she·mo·wt		
of the idols	ha·a·tsab·beem		
from	min		
the land	ha·a·rets		
and they will no	ve·lo		
be remembered	yiz·za·khe·ru	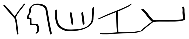	
longer	o·wd		
	ve·gam		
-	et		
the prophets	han·ne·vee·eem	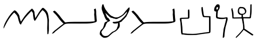	
and	ve·et		
the spirit	ru·ach		
of impurity	hat·tum·ah		
I will also remove	a·a·veer		

from	min	𐤌𐤍	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
And	ve·ha·yah	𐤅𐤄𐤉𐤄	Zechariah 13:3
if	kee	𐤊𐤉	
prophesies	yin·na·ve	𐤉𐤍𐤁𐤀	
anyone	eesh	𐤀𐤉𐤔	
still	o·wd	𐤏𐤅𐤃	
will say	ve·a·me·ru	𐤅𐤀𐤌𐤓𐤅	
to him	e·law	𐤀𐤋𐤉𐤅	
his father	a·vee	𐤀𐤁𐤉𐤅	
and mother	ve·im·mo	𐤅𐤀𐤌𐤅	
who bore him	yo·le·daw	𐤉𐤋𐤃𐤉𐤅	
‘ You shall not	lo	𐤋𐤀	
remain alive	tich·yeh	𐤕𐤇𐤉𐤄	
because	kee	𐤊𐤉	
falsely	she·qer	𐤔𐤒𐤓	
you have spoken	dib·bar·ta	𐤃𐤁𐤓𐤕	
in the name	be·shem	𐤁𐤔𐤌	
of the LORD ’	YHVH	𐤉𐤄𐤅𐤄	
will pierce him through	u·de·qa·ru·hu	𐤅𐤃𐤒𐤓𐤄𐤅	
his father	a·vee·hu	𐤀𐤁𐤉𐤄𐤅	
and mother	ve·im·mo	𐤅𐤀𐤌𐤅	
who bore him	yo·le·daw	𐤉𐤋𐤃𐤉𐤅	
When he prophesies	be·hin·na·ve·o	𐤁𐤄𐤍𐤁𐤀𐤅	
And	ve·ha·yah	𐤅𐤄𐤉𐤄	Zechariah 13:4
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
on that	ha·hu	𐤄𐤄𐤅𐤀	

will be ashamed	ye·vo·shu	
prophet	han·ne·vee·eem	
every	eesh	
of his vision	me·chez·yo·no	
who prophesies	be·hin·na·ve·o·to	
and he will not	ve·lo	
put on	yil·be·shu	
cloak	ad·de·ret	
a hairy	se·ar	
in order to	le·ma·an	
deceive	ka·chesh	
He will say	ve·a·mar	Zechariah 13:5
am not	lo	
a prophet	na·vee	
‘ I	a·no·khee	
	eesh	
work	o·ved	
the land	a·da·mah	
I	a·no·khee	
for	kee	
	a·dam	
I was purchased as a servant	hiq·na·nee	
in my youth ’	min·ne·u·ray	
If someone asks	ve·a·mar	Zechariah 13:6
him	e·law	
‘ What	mah	
wounds	ham·mak·ko·wt	

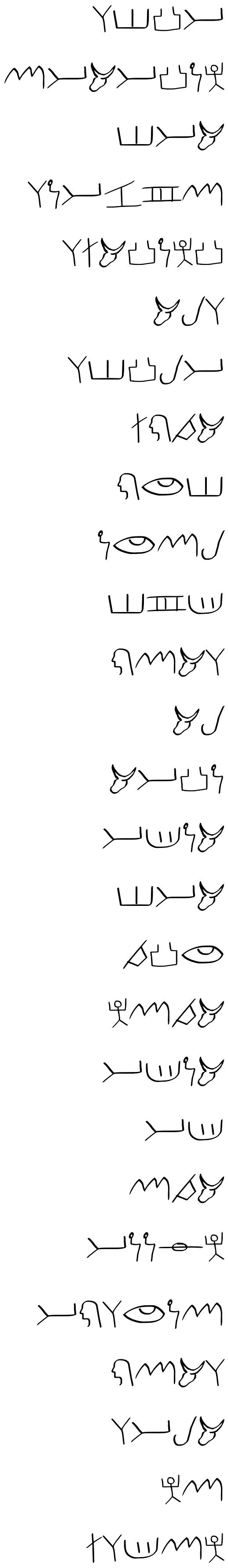

are these	ha·el·leh	
on your chest	ben	
?’	ya·de·kha	
he will answer	ve·a·mar	
‘ These are	a·sher	
the wounds I received	huk·ke·tee	
in the house	bet	
of my friends ’	me·a·ha·vay	
O sword	che·rev	Zechariah 13:7
Awake	u·ree	
against	al	
My Shepherd	ro·ee	
against	ve·al	
the man	ge·ver	
who is My Companion	a·mee·tee	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
Strike	hakh	
-	et	
the Shepherd	ha·ro·eh	
will be scattered	u·te·phu·tse·na	
and the sheep	hats·tson	
and I will turn	va·ha·shi·vo·tee	
My hand	ya·dee	
against	al	
the little ones	hats·tso·a·reem	

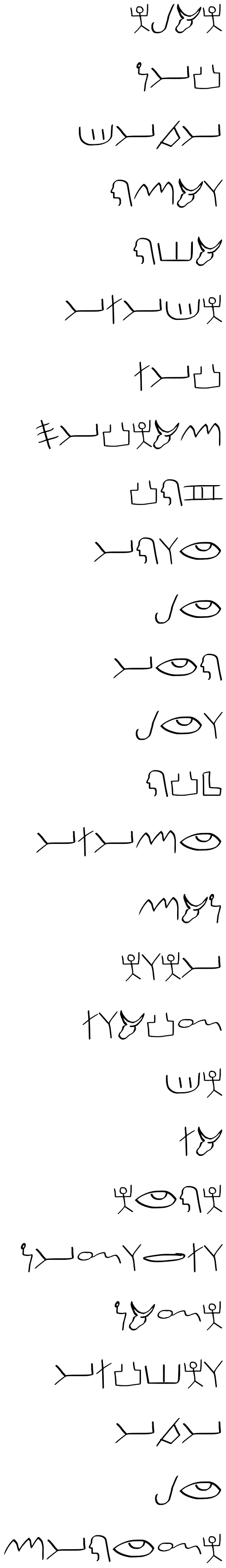

And	ve·ha·yah	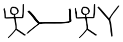	Zechariah 13:8
in all	ve·khal		
the land	ha·a·rets		
declares	ne·um		
the LORD	YHVH		
two-thirds	pee		
	she·na·yim	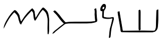	
	bah		
will be cut off	yik·ka·re·tu		
[and] perish	yig·va·u		
but a third	ve·hash·she·li·sheet	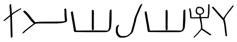	
will be left	yiw·va·ter		
in it	bah		
I will bring	ve·he·ve·tee		Zechariah 13:9
	et		
This third	hash·she·li·sheet	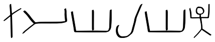	
through the fire	ba·esh		
I will refine them	u·tse·raph·teem		
-	kits·roph		
-	et		
like silver	hak·ke·seph		
and test them	u·ve·chan·teem	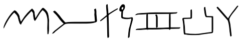	
-	kiv·chon	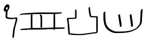	
-	et		
like gold	haz·za·hav	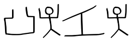	
	hu		
They will call	yiq·ra	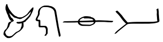	

on My name	vish·mee	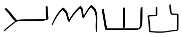	
and I	va·a·nee		
will answer them	e·e·neh		
-	o·to		
I will say	a·mar·tee		
‘ They are My people ’	am·mee		
and they	hu		
	ve·hu	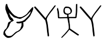	
will say	yo·mar		
‘ The LORD [is]	YHVH		
our God ’”	e·lo·hay		
Behold	hin·neh		Zechariah 14:1
a day	yo·wm		
is coming	ba		
of the LORD	la·YHVH	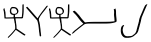	
will be divided	ve·chul·laq	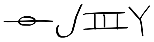	
when your plunder	she·la·lekh	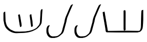	
in your presence	be·qir·bekh	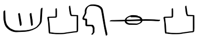	
For I will gather	ve·a·saph·tee		Zechariah 14:2
-	et		
all	kal		
the nations	hag·go·w·yim	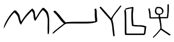	
against	el		
Jerusalem	ye·ru·sha·lim		
for battle	lam·mil·cha·mah	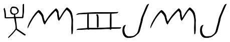	
will be captured	ve·nil·ke·dah		
and the city	ha·eer		

looted	ve·na·shas·su	𐤅𐤍𐤔𐤎𐤅	
the houses	hab·bat·teem	𐤄𐤁𐤕𐤉𐤌	
and the women	ve·han·na·sheem	𐤅𐤄𐤍𐤔𐤉𐤌	
ravished	tish·sha·gal·nah	𐤕𐤔𐤂𐤋𐤍𐤄	
will go	ve·ya·tsa	𐤅𐤉𐤑𐤀	
Half	cha·tsee	𐤇𐤑𐤉	
of the city	ha·eer	𐤄𐤏𐤉𐤓	
into exile	bag·go·w·lah	𐤁𐤂𐤅𐤋𐤄	
but the rest	ve·ye·ter	𐤅𐤉𐤕𐤓	
of the people	ha·am	𐤄𐤏𐤌	
will not	lo	𐤋𐤀	
be removed	yik·ka·ret	𐤉𐤊𐤓𐤕	
from	min	𐤌𐤍	
the city	ha·eer	𐤄𐤏𐤉𐤓	
will go out	ve·ya·tsa	𐤅𐤉𐤑𐤀	Zechariah 14:3
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to fight	ve·nil·cham	𐤅𐤍𐤋𐤇𐤌	
nations	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
against those	ha·hem	𐤄𐤄𐤌	
	ke·yo·wm	𐤊𐤉𐤅𐤌	
as He fights	hil·la·cha·mw	𐤄𐤋𐤇𐤌𐤅	
in the day	be·yo·wm	𐤁𐤉𐤅𐤌	
of battle	qe·rav	𐤒𐤓𐤁	
will stand	ve·a·me·du	𐤅𐤏𐤌𐤃𐤅	Zechariah 14:4
His feet	rag·law	𐤓𐤂𐤋𐤉𐤅	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
On that	ha·hu	𐤄𐤄𐤅𐤀	

on	al	
the Mount	har	
of Olives	haz·zē·tīm	
-	a·sher	
	al	
-	pe·ne	
of Jerusalem	ye·ru·sha·lim	
east	miq·qe·dem	
will be split	ve·niv·qa	
and the Mount	har	
of Olives	haz·ze·teem	
in two	me·chets·yo	
from east	miz·ra·chah	
to west	va·yam·mah	
valley	ge	
forming a great	ge·do·w·lah	
	me·od	
moving	u·mash	
with half	cha·tsee	
the mountain	ha·har	
to the north	tsa·pho·w·nah	
and half	ve·chets·yo	
to the south	neg·bah	
You will flee	ve·nas·tem	Zechariah 14:5
valley	ge	
by My mountain	ha·ray	
for	kee	

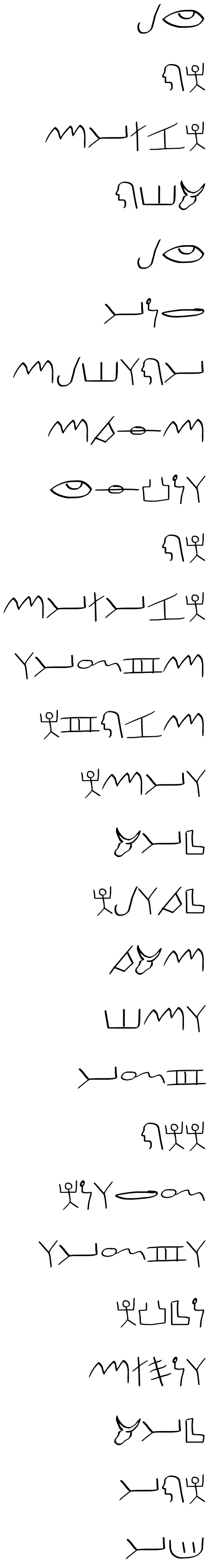

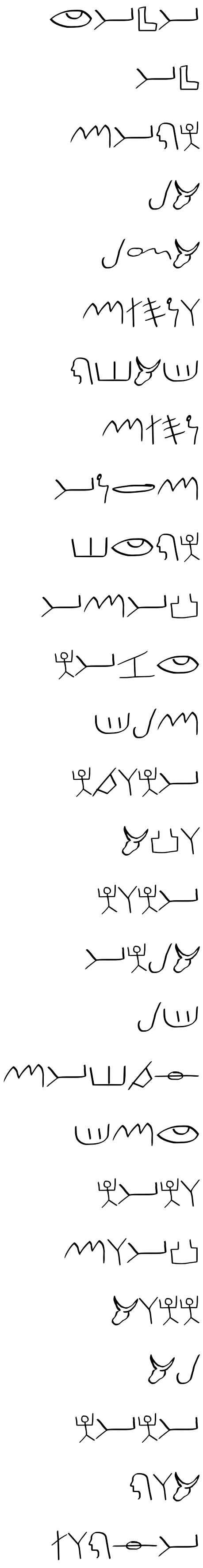

will extend	yag·gee·a	
[it]	ge	
	ha·reem	
to	el	
Azal	a·tsal	
You will flee	ve·nas·tem	
as	ka·a·sher	
you fled	nas·tem	
from	mip·pe·ne	
the earthquake	ha·ra·ash	
in the days	bee·me	
of Uzziah	uz·zee·yah	
king	me·lekh	
of Judah	ye·hu·dah	
will come	u·va	
Then the LORD	YHVH	
my God	e·lo·hay	
and all	kal	
the holy ones	qe·do·sheem	
with Him	im·makh	
-	ve·ha·yah	Zechariah 14:6
day	bay·yo·wm	
On that	ha·hu	
no	lo	
there will be	yih·yeh	
light	o·wr	
no cold	ye·qa·ro·wt	

or frost	yiq·pe·ʾun	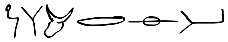	
It will be	ve·ha·yah	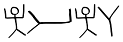	Zechariah 14:7
a day	yo·wm		
only	e·chad	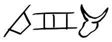	
	hu		
known	yiw·va·da		
to the LORD	la·YHVH	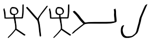	
without	lo		
day	yo·wm		
	ve·lo		
or night	la·ye·lah	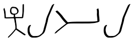	
there will be	ve·ha·yah	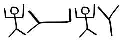	
	le·et		
but when evening	e·rev		
comes	yih·yeh	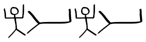	
light	o·wr		
And	ve·ha·yah	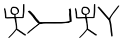	Zechariah 14:8
day	bay·yo·wm	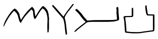	
on that	ha·hu	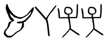	
will flow out	ye·tse·u		
water	ma·yim	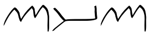	
living	chay·yeem	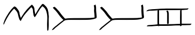	
from Jerusalem	mee·ru·sha·lim		
half	chets·yam		
of it toward	el		
Sea	hay·yam	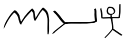	
the Eastern	haq·qad·mo·w·nee	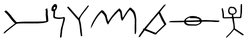	

and the other half	ve·chets·yam		
toward	el		
Sea	hay·yam	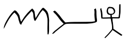	
the Western	ha·a·cha·ro·wn		
in summer	baq·qa·yits	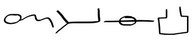	
and winter alike	u·va·cho·reph		
	yih·yeh		
will become	ve·ha·yah	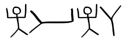	Zechariah 14:9
the LORD	YHVH	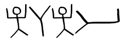	
King	le·me·lekh		
over	al		
all	kal	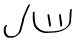	
the earth —	ha·a·rets		
day	bay·yo·wm	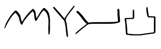	
On that	ha·hu	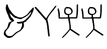	
	yih·yeh		
the LORD	YHVH	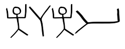	
alone	e·chad		
and His name	u·she·mo		
alone	e·chad		
will be turned	yis·so·wv		Zechariah 14:10
All	kal	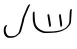	
the land	ha·a·rets		
into a plain	ka·a·ra·vah		
from Geba	mig·ge·va	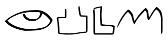	
to Rimmon	le·rim·mo·wn	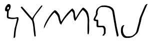	
south	ne·gev		

of Jerusalem	ye·ru·sha·lim		
but Jerusalem will be raised up	ve·ra·a·mah		
and will remain	ve·ya·she·vah	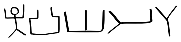	
in her place	tach·te·ha	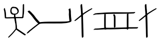	
Gate	le·mish·sha·ar		
from the Benjamin	bin·ya·min	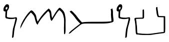	
to	ad		
the site	me·qo·wm	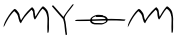	
Gate	sha·ar		
of the First	ha·ri·sho·wn		
to	ad		
Gate	sha·ar		
the Corner	hap·pin·neem	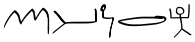	
and from the Tower	u·mig·dal		
of Hananel	cha·nan·el		
to	ad		
winepresses	yiq·ve	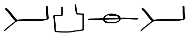	
the royal	ham·me·lekh		
People will live	ve·ya·she·vu	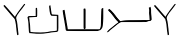	Zechariah 14:11
there	vah		
an [utter] destruction	ve·che·rem		
and never	lo		
will there be	yih·yeh	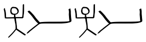	
again	o·wd		
will dwell	ve·ya·she·vah	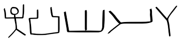	
So Jerusalem	ye·ru·sha·lim		
securely	la·ve·tach	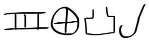	

And this	ve·zot		Zechariah 14:12
will be	tih·yeh	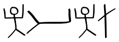	
the plague	ham·mag·ge·phah		
with which	a·sher		
strikes	yig·goph	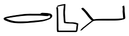	
the LORD	YHVH		
-	et		
all	kal	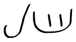	
the peoples	ha·am·meem		
who	a·sher		
have warred	tsa·ve·u		
against	al		
Jerusalem :	ye·ru·sha·lim		
will rot	ha·meq	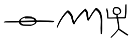	
Their flesh	be·sa·ro		
while they	ve·hu		
stand	o·med	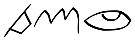	
on	al		
their feet	rag·law	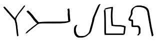	
their eyes	ve·e·naw	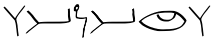	
will rot	tim·maq·nah	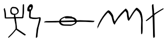	
in their sockets	ve·cho·re·hen	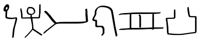	
and their tongues	u·le·sho·w·no	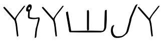	
will rot	tim·maq	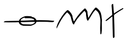	
in their mouths	be·phee·hem	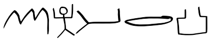	
will come	ve·ha·yah	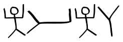	Zechariah 14:13
day	bay·yo·wm	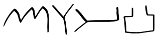	

On that	ha·hu	
	tih·yeh	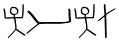
panic	me·hu·mat	
from the LORD	YHVH	
a great	rab·bah	
upon them	ba·hem	
will seize	ve·he·che·zee·qu	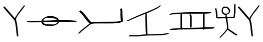
so that each	eesh	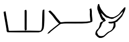
the hand	yad	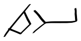
of another	re·e·hu	
of one will rise	ve·a·le·tah	
and the hand	ya·do	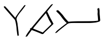
against	al	
	yad	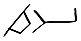
the other	re·e·hu	
will also	ve·gam	
Judah	ye·hu·dah	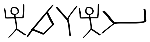
fight	til·la·chem	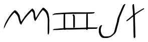
at Jerusalem	bee·ru·sha·lim	
will be collected —	ve·us·saph	
and the wealth	chel	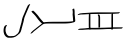
of all	kal	
nations	hag·go·w·yim	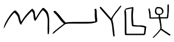
the surrounding	sa·veev	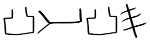
gold	za·hav	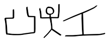
silver	va·khe·seph	
and apparel	u·ve·ga·deem	

Zechariah 14:14

in great abundance	la·rov	𐤋𐤓𐤁	
	me·od	𐤌𐤀𐤃	
And a similar	ve·khen	𐤅𐤊𐤍	Zechariah 14:15
will strike	tih·yeh	𐤕𐤄𐤉𐤄	
plague	mag·ge·phat	𐤌𐤂𐤐𐤕	
the horses	has·sus	𐤄𐤎𐤅𐤎	
and mules	hap·pe·red	𐤄𐤐𐤓𐤃	
camels	hag·ga·mal	𐤄𐤂𐤌𐤋	
and donkeys	ve·ha·cha·mo·wr	𐤅𐤄𐤇𐤌𐤅𐤓	
and all	ve·khal	𐤅𐤊𐤋	
the animals	hab·be·he·mah	𐤄𐤁𐤄𐤌𐤄	
-	a·sher	𐤀𐤔𐤓	
-	yih·yeh	𐤉𐤄𐤉𐤄	
camps	bam·ma·cha·no·wt	𐤁𐤌𐤇𐤍𐤅𐤕	
in those	ha·hem·mah	𐤄𐤄𐤌𐤄	
-	kam·mag·ge·phah	𐤊𐤌𐤂𐤐𐤄	
-	haz·zot	𐤄𐤆𐤀𐤕	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Zechariah 14:16
Then all	kal	𐤊𐤋	
the survivors	han·no·w·tar	𐤄𐤍𐤅𐤕𐤓	
from	mik·kal	𐤌𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that came	hab·ba·eem	𐤄𐤁𐤀𐤉𐤌	
against	al	𐤏𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
will go up	ve·a·lu	𐤅𐤏𐤋𐤅	
	mid·de	𐤌𐤃𐤉	

year	sha·nah	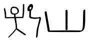	
after year	ve·sha·nah		
to worship	le·hish·ta·cha·wot	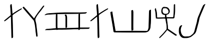	
the King	le·me·lekh		
the LORD	YHVH	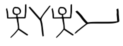	
of Hosts	tse·va·o·wt		
and to celebrate	ve·la·chog	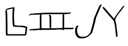	
-	et		
the Feast	chag	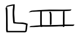	
of Tabernacles	has·suk·ko·wt	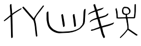	
And should	ve·ha·yah	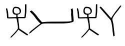	Zechariah 14:17
any	a·sher		
not	lo		
go up	ya·a·leh		
	me·et		
of the families	mish·pe·cho·wt		
of the earth	ha·a·rets		
to	el		
Jerusalem	ye·ru·sha·lim		
to worship	le·hish·ta·cha·wot	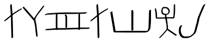	
the King	le·me·lekh		
the LORD	YHVH	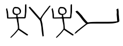	
of Hosts	tse·va·o·wt		
will not	ve·lo		
on them	a·le·hem	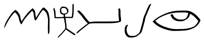	
fall	yih·yeh	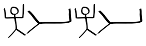	
then the rain	hag·ga·shem		

And if	ve·im		Zechariah 14:18
the people	mish·pa·chat		
of Egypt	mits·ra·yim	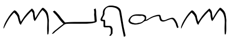	
will not	lo		
go up	ta·a·leh		
and	ve·lo		
enter in	va·ah		
[then the rain] will not	ve·lo		
fall on them	a·le·hem	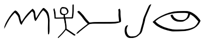	
this will be	tih·yeh	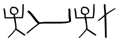	
the plague	ham·mag·ge·phah	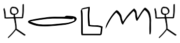	
with which	a·sher		
strikes	yig·goph	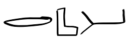	
the LORD	YHVH		
-	et		
the nations	hag·go·w·yim	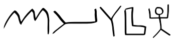	
who	a·sher		
do not	lo		
go up	ya·a·lu		
to celebrate	la·chog	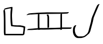	
-	et		
the Feast	chag	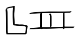	
of Tabernacles	has·suk·ko·wt	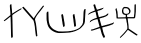	
This	zot		Zechariah 14:19
will be	tih·yeh	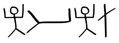	
the punishment	chat·tat	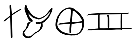	
of Egypt	mits·ra·yim	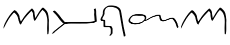	

	ve·chat·tat	𐤅𐤇𐤈𐤀𐤕	
and of all	kal	𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
do not	lo	𐤋𐤀	
go up	ya·a·lu	𐤉𐤏𐤋𐤅	
to celebrate	la·chog	𐤋𐤇𐤂	
-	et	𐤀𐤕	
the Feast	chag	𐤇𐤂	
of Tabernacles	has·suk·ko·wt	𐤄𐤎𐤊𐤅𐤕	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	Zechariah 14:20
On that	ha·hu	𐤄𐤄𐤅𐤀	
will be [inscribed]	yih·yeh	𐤉𐤄𐤉𐤄	
on	al	𐤏𐤋	
the bells	me·tsil·lo·wt	𐤌𐤑𐤋𐤅𐤕	
of the horses	has·sus	𐤄𐤎𐤅𐤎	
HOLY	qo·desh	𐤒𐤃𐤔	
TO THE LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
will be	ve·ha·yah	𐤅𐤄𐤉𐤄	
and the cooking pots	has·see·ro·wt	𐤄𐤎𐤉𐤓𐤅𐤕	
in the house	be·vet	𐤁𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
like the sprinkling bowls	kam·miz·ra·qeem	𐤊𐤌𐤆𐤓𐤒𐤉𐤌	
before	liph·ne	𐤋𐤐𐤍𐤉	
the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
will be	ve·ha·yah	𐤅𐤄𐤉𐤄	Zechariah 14:21
Indeed, every	kal	𐤊𐤋	

pot	seer	סיר
in Jerusalem	bee·ru·sha·lim	בירושלם
and Judah	u·vee·hu·dah	וביהודה
holy	qo·desh	קדש
to the LORD	la·YHVH	ליהוה
of Hosts	tse·va·o·wt	צבאות
will come	u·va·u	ובאו
and all	kal	כל
who sacrifice	haz·zo·ve·cheem	הזבחים
and take	ve·la·qe·chu	ולקחו
some [pots]	me·hem	מהם
and cook	u·vish·she·lu	ובשלו
in them	va·hem	בהם
there will no	ve·lo	ולא
be	yih·yeh	יהיה
a Canaanite	khe·na·a·nee	כנעני
longer	o·wd	עוד
in the house	be·vet	בבית
of the LORD	YHVH	יהוה
of Hosts	tse·va·o·wt	צבאות
day	bay·yo·wm	ביום
And on that	ha·hu	ההוא

Malachi

BSB Translation	Transliteration	Original Hebrew	
[This is] the burden	mas·sa	משא	Malachi 1:1
of the word	de·var	דבר	

of the LORD	YHVH	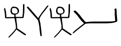	
to	el		
Israel	yis·ra·el	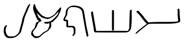	
through	be·yad	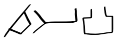	
Malachi :	mal·a·khee		
“ I have loved you ”	a·hav·tee		Malachi 1:2
-	et·khem		
says	a·mar		
the LORD	YHVH	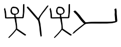	
But you ask	va·a·mar·tem	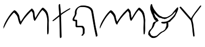	
“ How	bam·mah		
have You loved us ? ”	a·hav·ta·nu		
“ Was not	ha·lo·w		
brother ? ”	ach	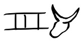	
Esau	e·saw	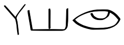	
Jacob’s	le·ya·a·qov		
declares	ne·um		
the LORD	YHVH	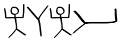	
I have loved	va·o·hav		
-	et		
“ Yet Jacob	ya·a·qov	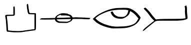	
but	ve·et		Malachi 1:3
Esau	e·saw	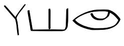	
I have hated	sa·ne·tee		
and I have made	va·a·seem	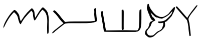	
	et		
his mountains	ha·raw	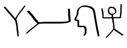	

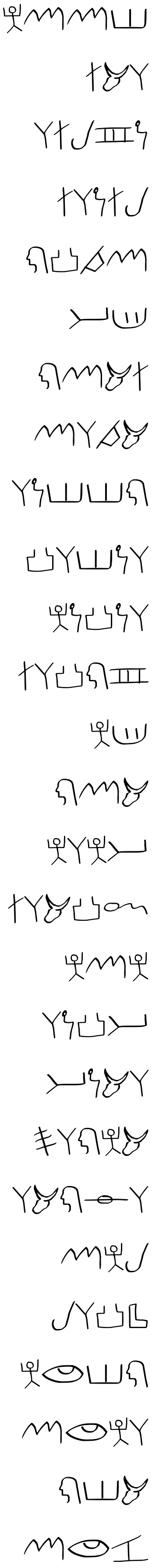

a wasteland	she·ma·mah	
-	ve·et	
and left his inheritance	na·cha·la·to	
jackals ”	le·tan·no·wt	
to the desert	mid·bar	
Though	kee	Malachi 1:4
may say	to·mar	
Edom	e·do·wm	
“ We have been devastated	rush·shash·nu	
but we will rebuild	ve·na·shuv	
	ve·niv·neh	
the ruins ”	cho·ra·vo·wt	
this is what	koh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
“ They	hem·mah	
may build	yiv·nu	
but I	va·a·nee	
will demolish	e·he·ro·ws	
They will be called	ve·qa·re·u	
	la·hem	
the Land	ge·vul	
of Wickedness	rish·ah	
and a people	ve·ha·am	
with whom	a·sher	
is indignant	za·am	

the LORD	YHVH	יהוה	
forever	ad	עד	
	o·w·lam	עולם	
with your own eyes	ve·e·ne·khem	ועיניכם	Malachi 1:5
You will see this	tir·e·nah	תראינה	
and you yourselves	ve·at·tem	ואתם	
will say	to·me·ru	תאמרו	
is great —	yig·dal	יגדל	
‘ The LORD	YHVH	יהוה	
even beyond	me·al	מעל	
the borders	lig·vul	לגבול	
of Israel ’”	yis·ra·el	ישראל	
“ A son	ben	בן	Malachi 1:6
honors	ye·khab·bed	יכבד	
his father	av	אב	
and a servant	ve·e·ved	ועבד	
his master	a·do·naw	אדניו	
But if	ve·im	ואם	
am a father	av	אב	
I	a·nee	אני	
where	ay·yeh	איה	
is My honor ?	khe·vo·w·dee	כבודי	
And if	ve·im	ואם	
am a master	a·do·w·neem	אדונים	
I	a·nee	אני	
where	ay·yeh	איה	
is your fear of Me ? ”	mo·w·ra·ee	מוראי	

says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	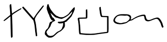	
to you	la·khem		
priests	hak·ko·ha·neem	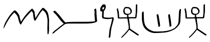	
who despise	bo·w·ze		
My name	she·mee		
“ But you ask	va·a·mar·tem	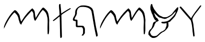	
‘ How	bam·meh		
have we despised	va·zee·nu	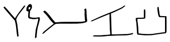	
-	et		
Your name ? ’	she·me·kha		
By presenting	mag·gee·sheem		Malachi 1:7
on	al		
My altar	miz·be·chee		
food	le·chem	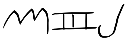	
defiled	me·go·al		
But you ask	va·a·mar·tem	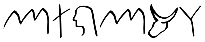	
‘ How	bam·meh		
have we defiled You ?’	ge·al·nu·kha	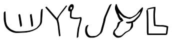	
By saying that	be·e·ma·re·khem		
the table	shul·chan	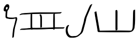	
of the LORD	YHVH		
is contemptible	niv·zeh		
	hu		
When	ve·khee		Malachi 1:8
you offer	tag·gi·shun		

blind animals	iw·ver
for sacrifice	liz·bo·ach
is it not	en
wrong ?	ra
And when	ve·khee
you present	tag·gee·shu
the lame	pis·se·ach
and sick [ones]	ve·cho·leh
is it not	en
wrong ?	ra
Try offering them	haq·ree·ve·hu
	na
to your governor !	le·phe·cha·te·kha
Would he be pleased	h·yir·tse·kha
with you or	o
show you favor	ha·yis·sa
? ”	pha·ne·kha
asks	a·mar
the LORD	YHVH
of Hosts	tse·va·o·wt
“ But {ask} now	ve·at·tah
favor	chal·lu
	na
	phe·ne
for God’s	el
Will He be gracious ?	wī·cha·nē·nu
your hands	mee·yed·khem

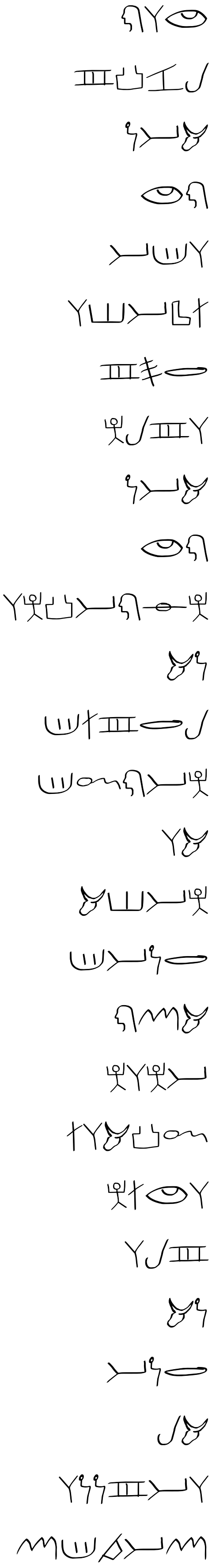

Malachi 1:9

has come	ha·ye·tah	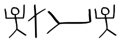	
Since this	zot		
will He show you favor	ha·yis·sa	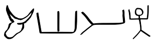	
from	mik·kem		
? ”	pa·neem	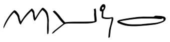	
asks	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	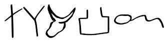	
“ Oh	mee	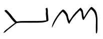	Malachi 1:10
that one	gam		
of you	ba·khem	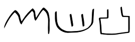	
would shut	ve·yis·gor		
the temple doors	de·la·ta·yim	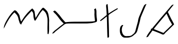	
so that you would no	ve·lo		
longer kindle	ta·ee·ru	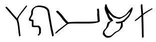	
fires on My altar !	miz·be·chee	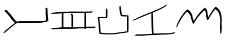	
useless	chin·nam	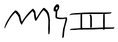	
I take no	en	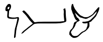	
	lee	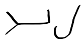	
pleasure	che·phets		
in you ”	ba·khem	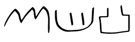	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	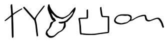	
offering	u·min·chah	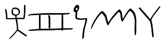	
no	lo		
“ and I will accept	er·tseh		

from your hands	mee·yed·khem	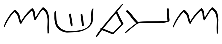	
For	kee	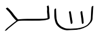	Malachi 1:11
from where the sun rises	mim·miz·rach		
	she·mesh		
to	ve·ad		
where it sets	me·vo·w·o		
will be great	ga·do·wl		
My name	she·mee		
among the nations	bag·go·w·yim	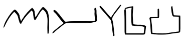	
In every	u·ve·khal		
place	ma·qo·wm	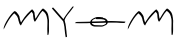	
incense	muq·tar	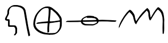	
[will be] presented	mug·gash		
in My name	lish·mee		
offerings	u·min·chah	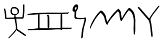	
and pure	te·ho·w·rah		
because	kee	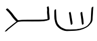	
will be great	ga·do·wl		
My name	she·mee		
among the nations ”	bag·go·w·yim	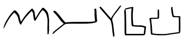	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	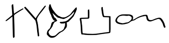	
“ But you	ve·at·tem		Malachi 1:12
profane	me·chal·le·leem		
it	o·w·to		
when you say	be·e·ma·re·khem		

‘ The table	shul·chan	
of the Lord	a·do·nay	
defiled	me·go·al	
is	hu	
and [as for] its fruit	ve·nee·vo	
is contemptible ’	niv·zeh	
its food	a·khe·lo	
You also say :	va·a·mar·tem	Malachi 1:13
‘ Oh	hin·neh	
what a nuisance ! ’	mat·te·la·ah	
And you turn up your nose at	ve·hip·pach·tem	
it ”	o·w·to	
says	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
“ You bring	va·ha·ve·tem	
[that are] stolen	ga·zul	
-	ve·et	
lame	hap·pis·se·ach	
-	ve·et	
or sick	ha·cho·w·leh	
!	va·ha·ve·tem	
-	et	
offerings	ham·min·chah	
Should I accept	ha·er·tseh	
these	o·w·tah	
from your hands ? ”	mee·yed·khem	

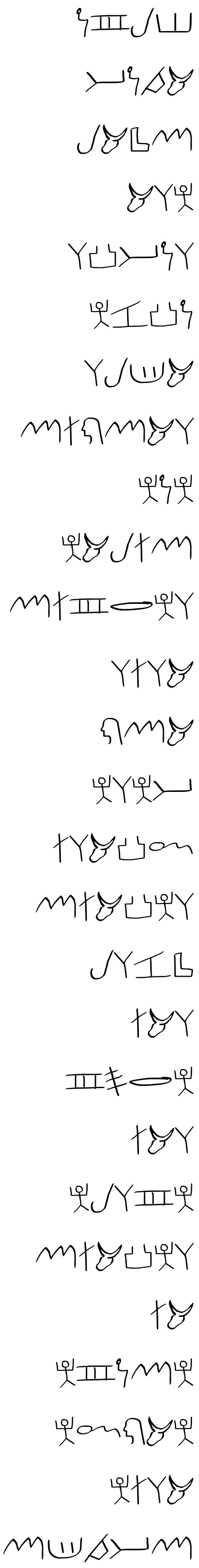

asks	a·mar		
the LORD	YHVH		
“ But cursed	ve·a·rur		Malachi 1:14
[is] the deceiver	no·w·khel		
who has	ve·yesh	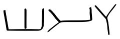	
in his flock	be·ed·ro		
an acceptable male	za·khar	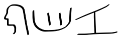	
and vows to give it	ve·no·der		
but sacrifices	ve·zo·ve·ach	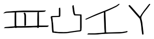	
a defective [animal]	ma·she·chat	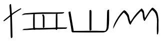	
to the Lord	la·do·nay	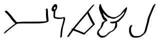	
For	kee	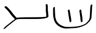	
King ”	me·lekh	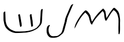	
am a great	ga·do·wl		
I	a·nee	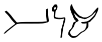	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	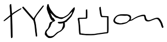	
“ and My name	u·she·mee		
[is to be] feared	no·w·ra		
among the nations [”]	vag·go·w·yim	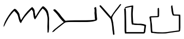	
[“] And now	ve·at·tah		Malachi 2:1
is for you	a·le·khem	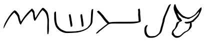	
decree	ham·mits·vah		
this	haz·zot		
O priests :	hak·ko·ha·neem	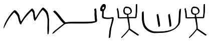	
If	im		Malachi 2:2

you do not	lo	
listen	tish·me·u	
and if	ve·im	
you do not	lo	
take [it]	ta·see·mu	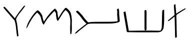
to	al	
heart	lev	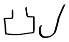
to honor	la·tet	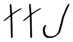
	ka·vo·wd	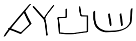
My name ”	lish·mee	
says	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	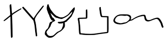
“ I will send	ve·shil·lach·tee	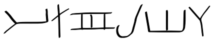
among you	va·khem	
-	et	
a curse	ham·me·e·rah	
and I will curse	ve·a·ro·w·tee	
-	et	
your blessings	bir·kho·w·te·khem	
Yes	ve·gam	
I have already begun to curse them	a·ro·w·tee·ha	
because	kee	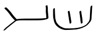
you are not	e·ne·khem	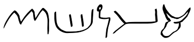
taking	sa·meem	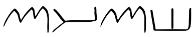
it to	al	
heart	lev	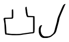

Behold	hin·nee	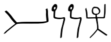	Malachi 2:3
I will rebuke	go·er		
your	la·khem		
-	et		
descendants	haz·ze·ra		
and I will spread	ve·ze·ree·tee	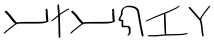	
dung	phe·resh		
on	al		
your faces	pe·ne·khem	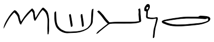	
the waste	pe·resh		
from your feasts	chag·ge·khem	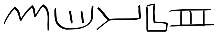	
and you will be carried off	ve·na·sa		
-	et·khem		
with it	e·law	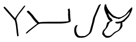	
Then you will know	vee·da·tem		Malachi 2:4
that	kee	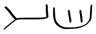	
I have sent	shil·lach·tee	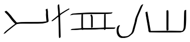	
you	a·le·khem	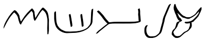	
-	et		
commandment	ham·mits·vah		
this	haz·zot		
may continue ”	lih·yo·wt	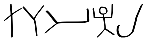	
so that My covenant	be·ree·tee	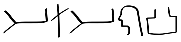	
with	et		
Levi	le·vee		
says	a·mar		
the LORD	YHVH		

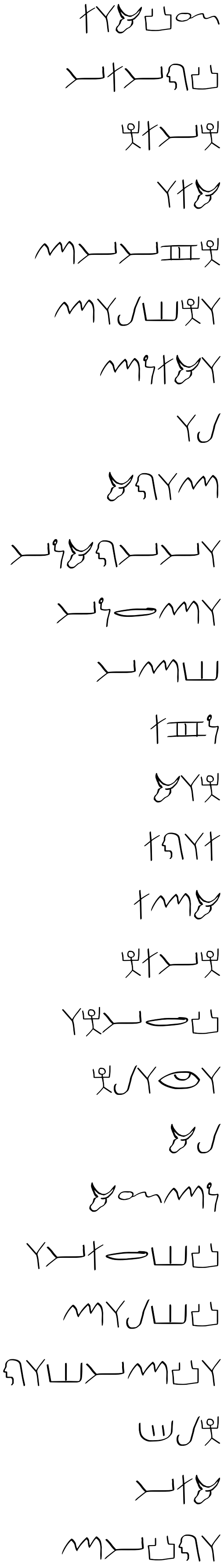

of Hosts	tse·va·o·wt	
“ My covenant	be·ree·tee	Malachi 2:5
was	ha·ye·tah	
with him	it·to	
[one] of life	ha·chay·yeem	
and peace	ve·hash·sha·lo·wm	
which I gave	va·et·te·nem	
to him	lo	
it called for reverence	mo·w·ra	
and he revered Me	vay·yee·ra·e·nee	
	u·mip·pe·ne	
of My name	she·mee	
and stood in awe	ni·chat	
	hu	
instruction	to·w·rat	Malachi 2:6
True	e·met	
was	ha·ye·tah	
in his mouth	be·phee·hu	
false	ve·aw·lah	
and nothing	lo	
was found	nim·tsa	
on his lips	vis·pha·taw	
in peace	be·sha·lo·wm	
and uprightness	u·ve·mee·sho·wr	
He walked	ha·lakh	
with Me	it·tee	
many	ve·rab·beem	

and he turned	he·sheev	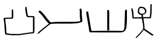	
from iniquity	me·a·won	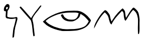	
For	kee	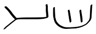	Malachi 2:7
the lips	siph·te	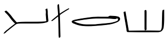	
of a priest	kho·hen	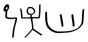	
should preserve	yish·me·ru	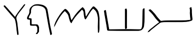	
knowledge	da·at	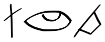	
instruction	ve·to·w·rah	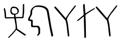	
and people should seek	ye·vaq·shu	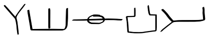	
from his mouth	mip·pee·hu	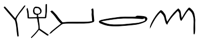	
because	kee	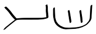	
is the messenger	mal·akh	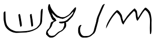	
of the LORD	YHVH	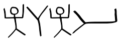	
of Hosts	tse·va·o·wt	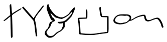	
he	hu	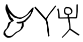	
But you	ve·at·tem	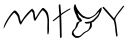	Malachi 2:8
have departed	sar·tem	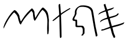	
from	min	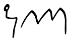	
the way	had·de·rekh	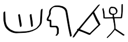	
to stumble	hikh·shal·tem	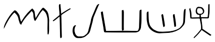	
has caused many	rab·beem	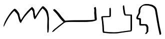	
and your instruction	bat·to·w·rah	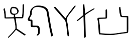	
You have violated	shi·chat·tem	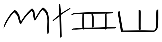	
the covenant	be·reet	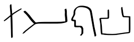	
of Levi ”	hal·le·vee	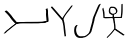	
says	a·mar	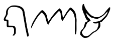	
the LORD	YHVH	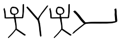	

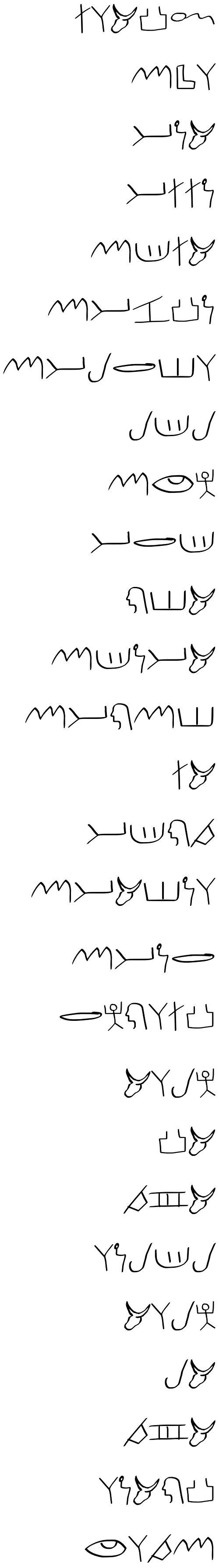

of Hosts	tse·va·o·wt	
in turn	ve·gam	Malachi 2:9
“ So I	a·nee	
have made	na·tat·tee	
-	et·khem	
you despised	niv·zeem	
and humiliated	u·she·pha·leem	
before all	le·khal	
the people	ha·am	
because	ke·phee	
-	a·sher	
you have not	e·ne·khem	
kept	sho·me·reem	
-	et	
My ways	de·ra·khay	
but have shown partiality	ve·no·se·eem	
	pa·neem	
in matters of the law ”	bat·to·w·rah	
Do we not	ha·lo·w	Malachi 2:10
Father ?	av	
have one	e·chad	
all	le·khul·la·nu	
Did not	ha·lo·w	
God	el	
one	e·chad	
create us ?	be·ra·a·nu	
Why then	mad·du·a	

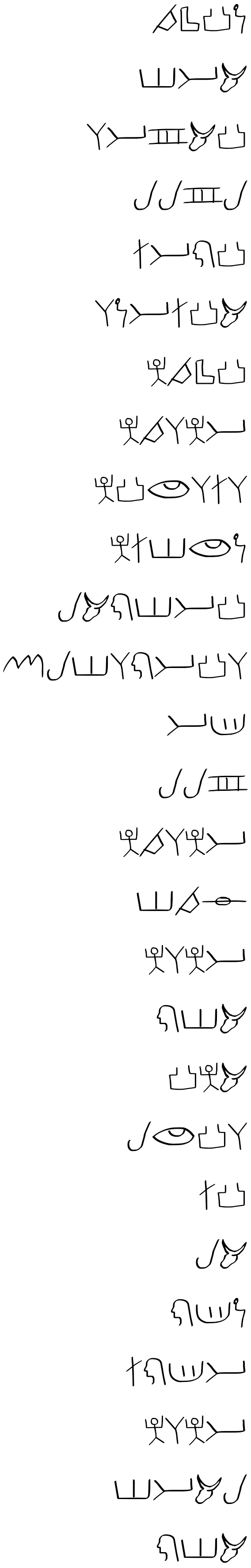

do we break faith	niv·gad	
with one	eesh	
another	be·a·chee	
so as to profane	le·chal·lel	
the covenant	be·reet	
of our fathers ?	a·vo·te·nu	
has broken faith	ba·ge·dah	Malachi 2:11
Judah	ye·hu·dah	
an abomination	ve·to·w·e·vah	
has been committed	ne·es·tah	
in Israel	ve·yis·ra·el	
and in Jerusalem	u·vee·ru·sha·lim	
For	kee	
has profaned	chil·lel	
Judah	ye·hu·dah	
sanctuary	qo·desh	
the LORD’s	YHVH	
	a·sher	
beloved	a·hev	
by marrying	u·va·al	
the daughter	bat	
god	el	
of a foreign	ne·khar	
cut off	yakh·ret	Malachi 2:12
may the LORD	YHVH	
[As] for the man	la·eesh	
who	a·sher	

does this	ya·a·sen·nah		
[everyone who is] awake	er		
and aware —	ve·o·neh		
from the tents	me·a·ho·le		
of Jacob	ya·a·qov	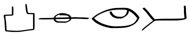	
even if he brings	u·mag·geesh		
an offering	min·chah	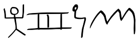	
to the LORD	la·YHVH	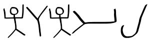	
of Hosts	tse·va·o·wt		
And this	ve·zot		Malachi 2:13
is another	she·neet	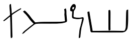	
thing you do :	ta·a·su		
You cover	kas·so·wt		
with tears	dim·ah		
-	et		
the altar	miz·bach		
of the LORD	YHVH		
with weeping	be·khee		
and groaning	va·a·na·qah	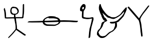	
because He no	me·en		
longer	o·wd		
regards	pe·no·wt	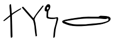	
	el		
your offerings	ham·min·chah	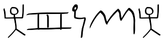	
or receives them	ve·la·qa·chat	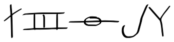	
gladly	ra·tso·wn		
from your hands	mee·yed·khem		

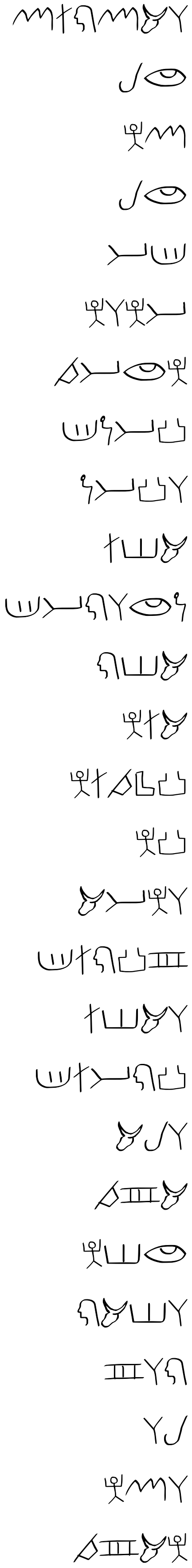

Yet you ask	va·a·mar·tem	Malachi 2:14
“ Why	al	
? ”	mah	
It is because	al	
	kee	
the LORD	YHVH	
has been a witness	he·eed	
between you	be·ne·kha	
and	u·ven	
the wife	e·shet	
of your youth	ne·u·re·kha	
against whom	a·sher	
you	at·tah	
have broken faith	ba·gad·tah	
	bah	
though she is	ve·hee	
your companion	cha·ver·te·kha	
and your wife	ve·e·shet	
by covenant	be·ree·te·kha	
Has not [the LORD]	ve·lo	Malachi 2:15
one	e·chad	
made them	a·sah	
having a portion	u·she·ar	
of the Spirit	ru·ach	
?	lo	
And why	u·mah	
one ?	ha·e·chad	

Because He seeks	me·vaq·qesh	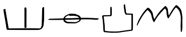	
offspring	ze·ra		
godly	e·lo·heem		
So guard yourselves	ve·nish·mar·tem		
in your spirit	be·ru·cha·khem	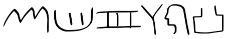	
with the wife	u·ve·e·shet		
of your youth	ne·u·re·kha	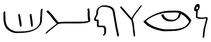	
and do not	al		
break faith	yiv·god		
" For	kee	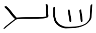	Malachi 2:16
I hate	sa·ne	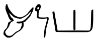	
divorce "	shal·lach	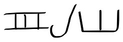	
says	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	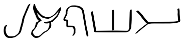	
" He [who divorces his wife] covers	ve·khis·sah		
violence "	cha·mas	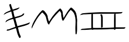	
with	al		
his garment	le·vu·sho		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	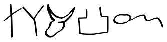	
So guard yourselves	ve·nish·mar·tem		
in your spirit	be·ru·cha·khem	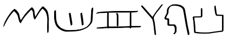	
and do not	ve·lo		
break faith	tiv·go·du		

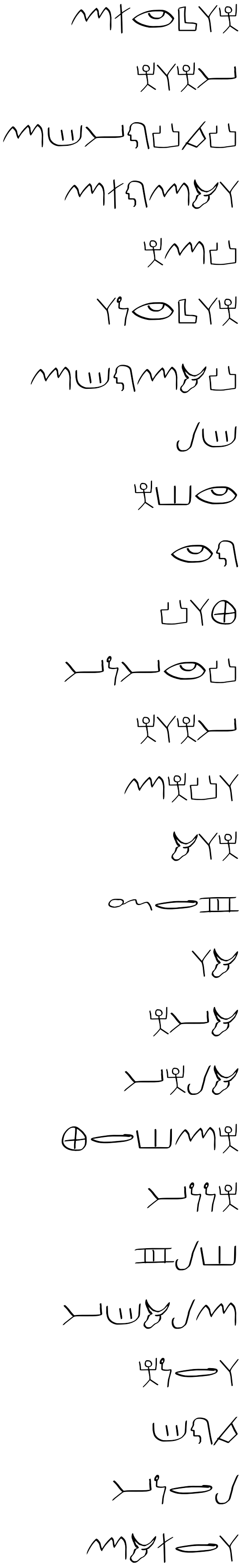

You have wearied	ho·w·ga·tem	Malachi 2:17
the LORD	YHVH	
with your words	be·div·re·khem	
yet you ask	va·a·mar·tem	
“ How	bam·mah	
have we wearied Him ? ”	ho·w·ga·e·nu	
By saying	be·e·ma·re·khem	
“ All	kal	
who do	o·seh	
evil	ra	
[are] good	to·wv	
in the sight	be·e·ne	
of the LORD	YHVH	
and in them	u·va·hem	
He	hu	
delights ”	cha·phets	
or	o	
“ Where	ay·yeh	
is the God	e·lo·he	
of justice ? ”	ham·mish·pat	
“ Behold	hin·nee	Malachi 3:1
I will send	sho·le·ach	
My messenger	mal·a·khee	
who will prepare	u·phin·nah	
the way	de·rekh	
before Me	le·pha·nay	
will suddenly	u·phit·om	

come	ya·vo·w		
to	el		
His temple —	he·kha·lo		
Then the Lord	ha·a·do·wn		
whom	a·sher		
you	at·tem		
seek	me·vaq·sheem	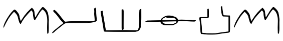	
the Messenger	u·mal·akh		
of the covenant	hab·be·reet	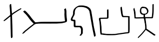	
in whom	a·sher		
you	at·tem		
delight —	cha·phe·tseem		
see	hin·neh		
He is coming ”	va		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	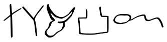	
But who	u·mee		Malachi 3:2
can endure	me·khal·kel	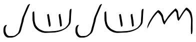	
-	et		
the day	yo·wm		
of His coming ?	bo·w·o		
And who	u·mee		
can stand	ha·o·med		
when He appears ?	be·he·ra·o·w·to		
For	kee	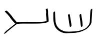	
He	hu		

fire	ke·esh		
will be like a refiner’s	me·tsa·reph		
soap	u·khe·vo·reet	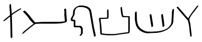	
[like] a launderer’s	me·khab·be·seem		
And He will sit	ve·ya·shav		Malachi 3:3
as a refiner	me·tsa·reph		
and purifier	u·me·ta·her		
of silver	ke·seph		
He will purify	ve·ti·har		
-	et		
the sons	be·ne	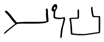	
of Levi	le·vee		
and refine	ve·ziq·qaq		
them	o·tam		
like gold	kaz·za·hav		
and silver	ve·khak·ka·seph		
	ve·ha·yu	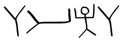	
to the LORD	la·YHVH	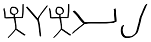	
Then they will present	mag·gee·she	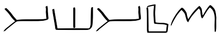	
offerings	min·chah	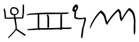	
in righteousness	bits·da·qah		
will please	ve·a·re·vah		Malachi 3:4
the LORD	la·YHVH	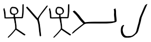	
Then the offerings	min·chat	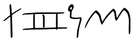	
of Judah	ye·hu·dah	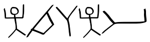	
and Jerusalem	vee·ru·sha·lim		
as in days	kee·me	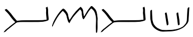	

of old	o·w·lam		
and years	u·khe·sha·neem	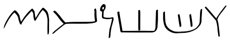	
gone by	qad·mo·nee·yo·wt		
“ Then I will draw near	ve·qa·rav·tee		Malachi 3:5
to you	a·le·khem	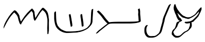	
for judgment	lam·mish·pat		
And I will be	ve·ha·yee·tee	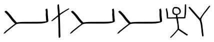	
witness	ed		
a swift	me·ma·her		
against sorcerers	bam·khash·she·pheem	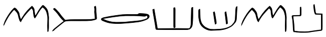	
and adulterers	u·vam·na·a·pheem		
and	u·van·nish·ba·eem		
perjurers	lash·sha·qer	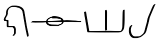	
against oppressors	u·ve·o·she·qe		
and against those who defraud laborers	se·kha·r·sa		
of their wages	kheer		
of the widowed	al·ma·nah	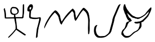	
and fatherless	ve·ya·to·wm		
and deny justice	u·mat·te		
to the foreigner	ger		
but do not	ve·lo		
fear Me ”	ye·re·u·nee		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	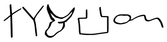	
“ Because	kee	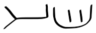	Malachi 3:6

I	a·nee	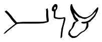	
the LORD	YHVH		
do not	lo		
change	sha·nee·tee	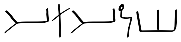	
you	ve·at·tem		
descendants	be·ne	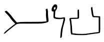	
of Jacob	ya·a·qov		
have not	lo		
been destroyed	khe·lee·tem	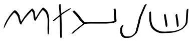	
Yet from the days	le·mee·me	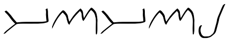	Malachi 3:7
of your fathers	a·vo·te·khem	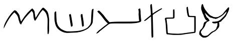	
you have turned away	sar·tem	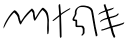	
from My statutes	me·chuq·qay	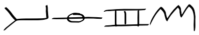	
and have not	ve·lo		
kept them	she·mar·tem	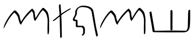	
Return	shu·vu		
to Me	e·lay	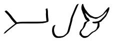	
and I will return	ve·a·shu·vah		
to you ”	a·le·khem	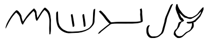	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	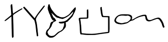	
“ But you ask	va·a·mar·tem	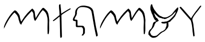	
‘ How	bam·meh		
can we return ? ’	na·shuv		
rob	ha·yiq·ba	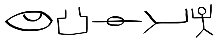	Malachi 3:8
Will a man	a·dam		

God ?	e·lo·heem	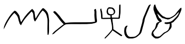	
Yet	kee	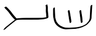	
you	at·tem	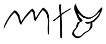	
are robbing	qo·ve·eem	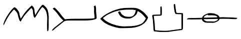	
Me !	o·tee	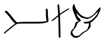	
But you ask	va·a·mar·tem	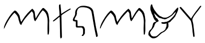	
‘ How	bam·meh	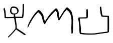	
do we rob You ? ’	qe·va·a·nu·kha	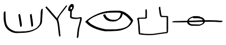	
In tithes	ham·ma·a·ser	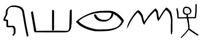	
and offerings	ve·hat·te·ru·mah	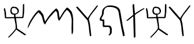	
with a curse	bam·me·e·rah	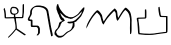	Malachi 3:9
You	at·tem	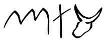	
are cursed	ne·a·reem	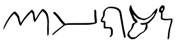	
-	ve·o·tee	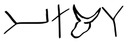	
yet you —	at·tem	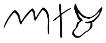	
are still robbing Me	qo·ve·eem	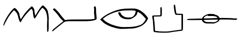	
nation —	hag·go·w	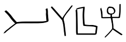	
the whole	kul·lo	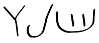	
Bring	ha·vee·u	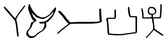	Malachi 3:10
-	et	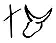	
the full	kal	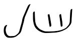	
tithe	ham·ma·a·ser	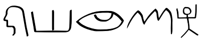	
into	el	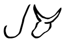	
the storehouse	bet	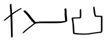	
	ha·o·w·tsar	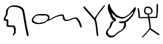	
so that there may be	vee·hee	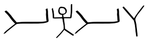	
food	te·reph	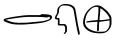	

in My house	be·ve·tee	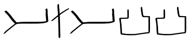	
Test Me	u·ve·cha·nu·nee	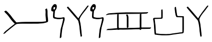	
	na		
in this ”	ba·zot		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	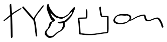	
“ See if	im		
I will not	lo		
open	eph·tach		
	la·khem		
-	et		
the windows	a·rub·bo·wt		
of heaven	hash·sha·ma·yim		
and pour out	va·ha·ree·qo·tee	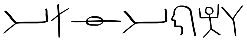	
for you	la·khem		
blessing	be·ra·khah	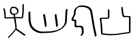	
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without	be·lee	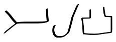	
measure	day	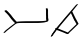	
I will rebuke	ve·ga·ar·tee		Malachi 3:11
for you	la·khem		
the devourer	ba·o·khel		
so that it will not	ve·lo		
destroy	yash·chit	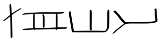	
	la·khem		
-	et		

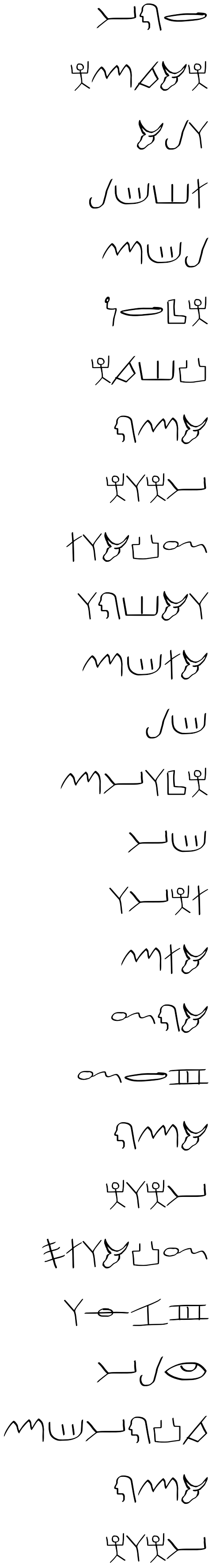

the fruits	pe·ree	
of your land	ha·a·da·mah	
will not	ve·lo	
fail to produce fruit	te·shak·kel	
”	la·khem	
and the vine	hag·ge·phen	
in your field	bas·sa·deh	
says	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
will call you blessed	ve·ish·she·ru	Malachi 3:12
-	et·khem	
“ Then all	kal	
the nations	hag·go·w·yim	
for	kee	
will be	tih·yu	
you	at·tem	
a land	e·rets	
of delight ”	che·phets	
says	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
have been harsh ”	cha·ze·qu	Malachi 3:13
against Me	a·lay	
“ Your words	div·re·khem	
says	a·mar	
the LORD	YHVH	

“ Yet you ask	va·a·mar·tem	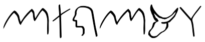	
‘ What	mah	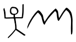	
have we spoken	nid·bar·nu	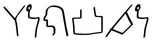	
against You ? ’	a·le·kha	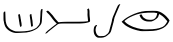	
You have said	a·mar·tem	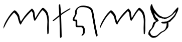	Malachi 3:14
‘ It is futile	shaw	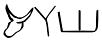	
to serve	a·vod	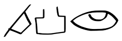	
God	e·lo·heem	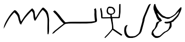	
What	u·mah	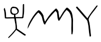	
have we gained	be·tsa	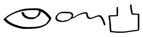	
	kee	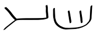	
by keeping	sha·mar·nu	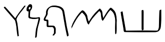	
His requirements	mish·mar·to	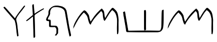	
	ve·khee	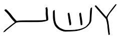	
and walking	ha·lakh·nu	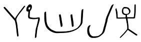	
mournfully	qe·do·ran·neet	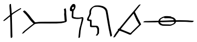	
before	mip·pe·ne	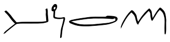	
the LORD	YHVH	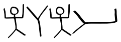	
of Hosts ?	tse·va·o·wt	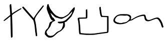	
So now	ve·at·tah	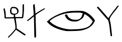	Malachi 3:15
we	a·nach·nu	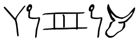	
blessed	me·ash·she·reem	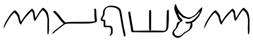	
call the arrogant	ze·deem	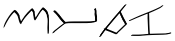	
Not only	gam	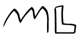	
prosper	niv·nu	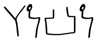	
do evildoers	o·se	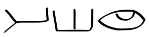	
	rish·ah	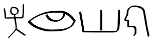	

they even	gam	גם	
test	ba·cha·nu	בחנו	
God	e·lo·heem	אלהים	
and escape ’”	vay·yim·ma·le·tu	וימלטו	
At that time	az	אז	Malachi 3:16
spoke	nid·be·ru	נדברו	
those who feared	yir·e	יראי	
the LORD	YHVH	יהוה	
with one	eesh	איש	
	et	את	
another	re·e·hu	רעהו	
listened	vay·yaq·shev	ויקשב	
and the LORD	YHVH	יהוה	
and heard [them]	vay·yish·ma	וישמע	
was written	vay·yik·ka·tev	ויכתב	
So a scroll	se·pher	ספר	
of remembrance	zik·ka·ro·wn	זכרון	
before Him	le·pha·naw	לפניו	
regarding those who feared	le·yir·e	ליראי	
the LORD	YHVH	יהוה	
and honored	u·le·cho·she·ve	ולחשבי	
His name	she·mo	שמו	
“ They will be	ve·ha·yu	והיו	Malachi 3:17
Mine ”	lee	לי	
says	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	

“ on the day	lay·yo·wm	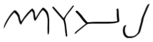	
when	a·sher		
I	a·nee	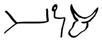	
prepare	o·seh		
My treasured possession	se·gul·lah	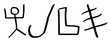	
And I will spare	ve·cha·mal·tee		
them	a·le·hem	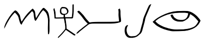	
as	ka·a·sher		
spares	yach·mol	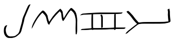	
a man	eesh	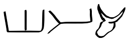	
his own	al		
son	be·no	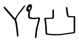	
who serves	ha·o·ved		
him	o·to		
So you will again	ve·shav·tem		Malachi 3:18
distinguish	u·re·ee·tem	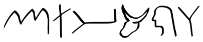	
between	ben	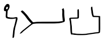	
the righteous	tsad·deeq	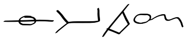	
and the wicked	le·ra·sha		
between	ben	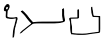	
those who serve	o·ved	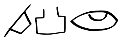	
God	e·lo·heem		
and those who	la·a·sher		
do not	lo		
”	a·va·do		
“ For	kee	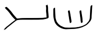	Malachi 4:1
behold	hin·neh		

the day	hay·yo·wm	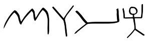	
is coming	ba		
burning	bo·er		
like a furnace	kat·tan·nur		
[when]	ve·ha·yu	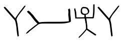	
all	khal	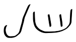	
the arrogant	ze·deem	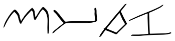	
and every	ve·khal		
evildoer	o·seh		
	rish·ah		
will be stubble	qash	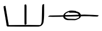	
when I will set them ablaze	ve·li·hat		
- ”	o·tam		
the day	hay·yo·wm	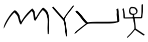	
is coming	hab·ba		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	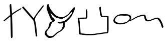	
-	a·sher		
“ Not	lo		
will be left	ya·a·zov		
to them ”	la·hem		
a root	sho·resh	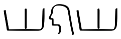	
or branch	ve·a·naph		
will rise	ve·za·re·chah	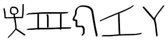	Malachi 4:2
	la·khem		
“ But for you who fear	yir·e		

My name	she·mee		
the sun	she·mesh		
of righteousness	tse·da·qah	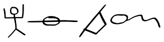	
with healing	u·mar·pe		
in its wings	bikh·na·phe·ha		
and you will go out	vee·tsa·tem		
and leap	u·phish·tem		
like calves	ke·eg·le		
from the stall	mar·beq		
Then you will trample	ve·as·so·w·tem		Malachi 4:3
the wicked	re·sha·eem		
for	kee	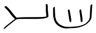	
they will be	yih·yu		
ashes	e·pher		
under	ta·chat	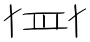	
the soles	kap·po·wt		
of your feet	rag·le·khem	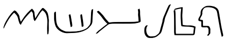	
on the day	bay·yo·wm	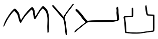	
-	a·sher		
I	a·nee	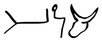	
am preparing ”	o·seh		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt		
“ Remember	zikh·ru		Malachi 4:4
the law	to·w·rat		
Moses	mo·sheh		

of My servant	av·dee	𐤏𐤁𐤃𐤉	
-	a·sher	𐤀𐤔𐤓	
I commanded	tsiw·vee·tee	𐤑𐤅𐤉𐤕𐤉	
him	o·w·to	𐤀𐤅𐤕𐤅	
at Horeb	ve·cho·rev	𐤁𐤇𐤓𐤁	
for	al	𐤏𐤋	
all	kal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
the statutes	chuq·qeem	𐤇𐤒𐤉𐤌	
and ordinances	u·mish·pa·teem	𐤅𐤌𐤔𐤐𐤈𐤉𐤌	
Behold	hin·neh	𐤄𐤍𐤄	Malachi 4:5
I	a·no·khee	𐤀𐤍𐤊𐤉	
will send	sho·le·ach	𐤔𐤋𐤇	
you	la·khem	𐤋𐤊𐤌	
-	et	𐤀𐤕	
Elijah	e·lee·yah	𐤀𐤋𐤉𐤄	
the prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
before	liph·ne	𐤋𐤐𐤍𐤉	
the coming	bo·w	𐤁𐤅𐤀	
Day	yo·wm	𐤉𐤅𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
of the great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
and awesome	ve·han·no·w·ra	𐤅𐤄𐤍𐤅𐤓𐤀	
And he will turn	ve·he·sheev	𐤅𐤄𐤔𐤉𐤁	Malachi 4:6
the hearts	lev	𐤋𐤁	
of the fathers	a·vo·wt	𐤀𐤁𐤅𐤕	
to	al	𐤏𐤋	

their children	ba·neem	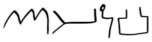
and the hearts	ve·lev	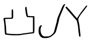
of the children	ba·neem	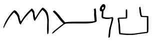
to	al	
their fathers	a·vo·w·tam	
Otherwise	pen	
I will come	a·vo·w	
and strike	ve·hik·ke·tee	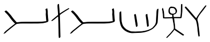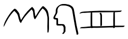
-	et	
the land	ha·a·rets	
with a curse ”	che·rem